



# DICTIONARY OF KHOTAN SAKA

BY  
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# CONTENTS

<i>Preface</i>	<i>page</i> vii
<i>Bibliography</i>	xi
1. Books and articles	xi
2. Names of texts cited	xiv
3. Dictionaries, glossaries and indexes	xv
<i>Abbreviations</i>	xvii
DICTIONARY OF KHOTAN SAKA	i
<i>Supplement</i>	510
<i>Addendum</i>	512
<i>Index</i>	513

## PUBLISHER'S NOTE

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## PREFACE

The present volume of Khotanese Saka studies of Khotan, the land of Jade, is the fulfilment of a plan formed in 1934, forty-four years ago, to make available to Iranisants all Iranian material extant in the texts *hvatanaū* 'in the Khotanese language'. The plan required first the printing of unpublished manuscripts and the slow elucidation of the whole corpus of texts. It is a book concerned with the one Saka dialect of North Iranian of which Ossetic (Arsia) in the Caucasus and Wakhī in Wakhān in the Pamirs are other branches. Though etymological connexions are stated throughout it is no more than one contribution to the far vaster project of the etymological dictionary of all Iranian languages. It is, moreover, a strictly personal book; there has been no wish to list the different interpretations and etymological connexions proposed by others. I see no value in the pedantic citation of, for example, Sten Konow's interpretation of *dānave* (actually BS *dānapati*- 'patron') or E. Leumann's translation of *byūrru* (actually 'ten thousand'). It is then a statement of personal views at present preferred, in a suspensive state awaiting further knowledge wherever the absence of bilingual or parallel textual evidence does not assure the meanings. Since the texts are mainly of the Buddhist religion only Buddhist expertise can finally decide on a nuance of meaning. Some word for word renderings are intelligible only within the Buddhist context. But for the Iranisant it is the straightforward meaning which imports. Names, ethnical (like *hvatana*- 'Khotan' and *ttāgutta*- 'Tibetan'), personal (like *Vīma*) and place-names are here rarely included: they demand a separate study. Foreign words too, as from Greek *sera* 'ounce' or from Chinese *phāwva* 'penalty', are few. The Buddhist Sanskrit vocabulary, and particularly the varieties of Prakrit, require a separate treatment and with few exceptions are excluded here.

References for the words of other Iranian languages are omitted (with few exceptions) and must be sought in the glossaries of books cited in the Bibliography. The fairly copious quotation of Iranian cognates is intended to assure the Khotanese word and to situate it within the dialects. It has been found necessary to retain the spellings of various sources; no uniform system exists. For Armenian *dz* has been used, not *j*; similarly the *j* of Pamir languages and Pašto has been replaced by *dz* (to reduce the many different uses of *j*). Where the Old Iranian forms are lacking, Zoroastrian Pahlavī, Sogdian and loanwords in Armenian are important for the oldest attested forms. The Indo-European quotations (where J. Pokorny's *Dictionary* has been invaluable together with the etymological dictionaries of Lithuanian, Slavonic, Greek, Latin, Sanskrit and Germanic) are added to make this Iranian Saka material of use outside Indo-Iranian.

In citing Chinese words, instead of using Chinese characters, references are given to the numbers in the older book of B. Karlgren, *Analytical Dictionary of Sino-Japanese* (where a better system of rendering Mandarin Chinese in Latin script is used) in preference to his later *Grammata Serica recensa*.

Tumshuq Saka is only occasionally cited. It is a study still hardly developed and requires separate treatment. Sogdian too is still under investigation, the Buddhist texts being now largely reduced to glossaries, the Manichean texts partially known and the Christian still the subject of intense study. Chorasmian has been rarely cited: though four scholars have worked at the material, it has not been possible to find time to make a personal study of the

texts. Tokhara languages A and B have been under investigation for some seventy years but a large part, mainly B texts, remains unpublished; here they are cited for the occasional evidence to the adjacent non-Iranian Indo-European of Central Asia.

Bilingual evidence for the Khotan Saka vocabulary is found in Buddhist Sanskrit, Pali, Tibetan and Chinese books. This is the explanation of the many Sanskrit and Tibetan passages cited to establish meanings. Apart from these bilinguals, the Buddhist texts parallel to these from Khotan can often be cited. The difficulties which restrict the translator are to be found in the non-religious texts and official documents, although even here some parallels can be found in Kroraina or Tibetan documents from the same area of Central Asia and approximately of the same time.

The date of the Khotan Saka linguistic facts may be set between A.D. 300 and 1000. One Kharoṣṭhī document (no. 661) dated from Khotana is extant belonging to the period of the Kharoṣṭhī texts of the Shan-shan (Kroraina) kingdom around A.D. 300. The Chinese traveller Hūan-tsang in about A.D. 640 cited the local pronunciation of the name of the Khotan kingdom as *huan-na* which is the later *hvaṃna*, *hvana* of the Khotan Saka texts, which replaced the *hvatana*- of the older texts. A document of the reign of the Kashmir king Abhimanyugupta (who reigned A.D. 958–72) belongs to the half-century before the Turkish Khans occupied Khotan in A.D. 1006. Over the period of some seven hundred years changes of large development can be traced. Here in this commentary and dictionary it has not often been attempted to mark the various stages (as was offered in KT VI); some words are known only in the oldest form, others only in later or latest stages. Reference however to the full printed text will immediately reveal the stage in each case. It is clearly necessary not to explain a later form as if it were older or the reverse.

The Khotan Saka language is in a middle stage of development if the Old Persian inscriptions and the Avesta are called Old Iranian and if the modern New Persian of the past thousand years and other dialects are termed New Iranian. Hence a frequent ambiguity in tracing older Iranian forms (being extant in a deficient vocabulary) of the Khotan Saka words.

Though in certain features Khotan Saka is more archaic than Avestan as *-zn-* in *gyaysna*- ‘sacrifice’, Avestan *yasna*-; *ggūysna*- ‘deer’, Av. *gavasna*-; as *-zm-* in *rraysma*, ‘rank’, Av. *rasma*-; as *hvar*- ‘eat’, Av. *xvar*-; as *-dz-* in *dajs*- ‘to burn’, Av. *daž*-; in *-rt-* in Tumshuq Saka *rorda*- ‘given’, Khotan Saka *hōda*- ‘given’, Av. *-rt-* but also *-š-*; yet Khotan Saka has transformed most intervocalic consonants (which Sogdian and Zoroastrian Pahlavī have retained), thus *-p-*, *-b-* to *-v-*, *-t-*, *-d-* to *-y-*, *-k-* to *-g-* or lost, *-g-* lost; *-f-*, *-θ-*, *-x-* to *-h-*, later *-ž-* lost (but often marked by a subscript hook), *-ṣd-* beside *-d-*, preverb *fra-* to *ha-*, prothesis of *h-* to initial vowel, frequent *i*-umlaut of *a*, *ā*, *ū*, *o* (absent from Tumshuq Saka), loss of medial vowel as in *gyasta*- ‘worshipped one’, from *yazata*-, *biḍā* ‘he bears’ from *barati*, *ysīdaa*- ‘yellow’ from *zaritaka*-; genitive plural *-ānu*, *-āni*, later *-ām*, *-ā*; suffix *-atāti-*, to *-ttā*, *-dā*, oblique *-tte*, *-de*; *-āmata*, to *-āma*, and in latest texts loss of nasal before the medial consonants *-k-*, *-g-*, *-d-*, *-b-*. At times several older Iranian forms coalesce in Khotan Saka. The convenience in the older texts of using doubled *śś* and *ṣṣ* for the unvoiced consonant and the single *ś* and *ṣ* for the voiced is not consistently employed, the one text may often have both doubled and single consonant.

In the translations an imprecise English word is used where precise definition is not possible; hence, for example, ‘covering’ is used for various words referring to dress. For Buddhist technical terms one word is selected, thus *dharmā*-doctrine for *dāta*-, *dharmā*-element for *hāra*- (where the Sanskrit has only *dharmā*-), *deva*- for *gyasta*-, *Buddha*- for *balysa*-, *kleśa*-affliction, *pāramitā*-perfection, *saṃsāra*-migration, *saṃskāra*-factor, *samādhāna*-trance, *doṣa*-state.

Since the book is intended for the Iranisant, the Buddhist Sanskrit *sandhi*- (conjunction of vowels) has for the most part been dissolved both in compounds and between separate words (here indicated by a subscript mark <sub>o</sub>). The lemmata of similar words have not been numbered. Hindu or Brahman Sanskrit is occasionally used to distinguish it from Buddhist Sanskrit, while in etymologies O.Ind. (= Old Indian) is the term preferred.

Botanical names, abundant in the medical texts, present a difficulty even when the Buddhist Sanskrit or Tibetan equivalents are known. The Sanskrit names are variously translated in the dictionaries; the Bower MS has an index by A. F. R. Hoernle with precise translations which have been often used, but the botanist would probably always prefer more certainty.

Editions of the Khotan Saka texts are in the following books and articles: E. Leumann, *Zur nordarischen Sprache und Literatur*, 1912 = L; B. Nebenstücke *Buddhistische Literatur, nordarisch und deutsch*, 1920 = N; *Das nordarische (sakische) Lehrgedicht des Buddhismus*, 1933–1934, 1936 = Z; Sten Konow, *Vajracchedikā and Aparimitāyuh-sūtra*, 1916; *Saka Studies*, 1932; H. W. Bailey, *Khotanese Texts I–VI*, 1945–67; *Khotanese Buddhist Texts*, 1951; facsimiles, Saka Documents; text volume 1968; J. P. Asmussen, *Bhadracaryādeśanā*, 1961; M. J. Dresden, *The Jātakastava*, 1955; R. E. Emmerick, Huntington folio, AM, n.s., 15, 1969, 1–16; Nanda, *BSOAS* 33, 1970, 72–81; Colophons of the Sad-dharma-puṇḍarīka-sūtra, *Mémorial Jean de Menasce* 383–8; new edition of Z, *The Book of Zambasta*, 1968.

References to Khotanese Texts are by Roman numeral I–VI with page and line and to Khotanese Buddhist Texts by K and page and line; but by name Bcd Bhadra-caryā-deśanā; Manj. Manjuśrī-nairātmya-avatāra-sūtra; Sid. Siddhasāra; SuvO. KT I 232–41 Suvarṇabhāsa; SuvP. KT I 242–9; Z, *The Book of Zambasta*, ed. E. Leumann and R. E. Emmerick.

Corrected numbers are given from K 42·48 (see v 387, P 2834·48) and from III 81·174 (by one); for II 37·12 a and b are verso and recto. Frequent improvements in the texts have been incorporated, where syllables were left isolated (as K 4, 14115 *ttattika*) or sometimes wrongly grouped (as *sau mirai*). A few syllables were misread (as Sid. 10412 *u* for *ña*). In the order of letters *ä i ī; u ū; e, ai; o au* are grouped together. Use of *l* for the inverted *-i*-syllable (formed like the high *-ā-*) has been kept; it is mainly in K 113–35. For *u* and *ū* in later texts some syllables, that is, *u, ū; ku, kū; gu, gū; tu, tū; du, dū; ru, rū; śu, śū* are quite distinct, others have been transcribed according to the syllabic tables. Where *ām* replaces older *au, ū, u*, it has been kept.

In Ossetic, though with regret, *a* is used where the Old Iranian had *-ā-*, and *ä* where it had *ā*.

Work known to me to be in progress is in the hands of R. E. Emmerick, Dieter Weber, M. J. Dresden, and O. von Hinüber.

This long task from 1934 to now has left unwritten the planned grammatical study of phonology and syntax, and the complete translation. Both these tasks will lie in other hands.

I owe thanks to all who have sent to me books and articles and here gladly dedicate this volume to all Iranists.

This work has proved long and laborious and to the Press most especially so: I wish to express the warmest thanks for their magnificent effort against so heavy a task.

H.W.B.

Cambridge  
June 1978



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xii **Bibliography**

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*Zimbun-kagaku-kenkyūsyō*, Kyoto, see Madu.  
*Zoroastrian Problems*, see Bailey.

## 2. NAMES OF TEXTS CITED

## I. Iranian

- Aogəmadaēča (Avestan), = Aog.  
 Afrinakān.  
 Artāy Virāz nāmak.  
 Dātastān ī dēnik.  
 Dēnkart.  
 Draxt asōrik.  
 Frahang ī oīm.  
 Hajjiabad inscription.  
 Husrau ut rētak-ē.  
 K, Copenhagen codex.  
 Kartir inscription.  
 Nirangastān.  
 Pahlavi Psalter.  
 Pahlavi Texts.  
 Paikuli inscription.  
 Pāzend Texts.  
 Qamberdiatā (Ossetic), Cin (Qamberdiaty Mysost) 1947.  
 Rajab, Naqš i Rajab inscription.  
 Stajy carmdarāg (Ossetic).  
 Vištāsp yašt (Avestan).  
 Zāmāsp-nāmak.  
 Zātspram, Vičitakihā.

## II. Indian

- Anāgata-vaṃsa-. (Pali).  
 Abhidharma-kośa-.  
 Avadāna-śataka-.  
 Aśoka-avadāna-.  
 Udāna-varga-.  
 Udānālaṃkāra-.  
 Aitareya-āraṇyaka.  
 Kalpa-rāja-.  
 Kālidāsa, Vikramorvaśīya-.  
 Kāśyapa-parivarta-.  
 Kauśika-sūtra-.  
 Kroraina, North-western Prakrit in Shan-shan (Kroraina).  
 Gilgit Manuscripts.  
 Cariyā-ṭīṭaka- (Pali).  
 Jātaka- (Pali).  
 Jātaka-mālā.  
 Thera-gātha- (Pali).  
 Dīvyāvadāna-.  
 Dīgha-nikāya- (Pali).  
 Dīpa-vaṃsa- (Pali).  
 Dhamma-aṭṭhakathā (Pali).  
 Dhamma-pada- (Pali).  
 Dharmapada- (Kroraina).  
 Dhyāna-, Sogdian Buddhist.  
 Nīti-śāstra-.  
 Bhartṛhari, Nīti-śāstra-.  
 Bhaiṣajya-guru-vaidūrya-prabha-rāja-sūtra-.  
 Majjhima-nikāya- (Pali).  
 Mañicūḍa-avadāna-.  
 Mahāparinirvāṇa-sūtra-, ed. E. Waldschmidt.  
 Mahāyāna-sūtrālaṃkāra-, ed. S. Lévi.  
 Mahāvastu-.  
 Mahāvīyūtpatti-.  
 Maitreya-vyākaraṇa-.  
 Lankā-avatāra-sūtra-.  
 Lalita-vistara-.  
 Loka-prajñāpti-.  
 Vajra-cchedikā.  
 Vijñāpti-mātratā-siddhi-.  
 Vimalakīrti-nirdeśa-sūtra- (Sogdian); and translation E. Lamotte.  
 VJ, Viśvantara-jātaka- (Sogdian).  
 Viśvantara-jātaka-, Pali Vessantara-jātaka-.  
 Veda, RV Ṛgveda, and AV Atharva-veda-.  
 Śakra-praśna-sūtra-.  
 Śikṣāsamuccaya-.  
 Saṃghāṭa-sūtra-.  
 Sad-dharma-puṇḍarīka-sūtra-, = Sdp, ed. Wogihara  
 Sukhāvati-vyūha-.  
 Sūtrālaṃkāra-, translation Ed. Huber.

## 3. DICTIONARIES, GLOSSARIES AND INDEXES

- AVESTAN Chr. Bartholomae, *Altiranisches Wörterbuch*, 1904; *Zum altiranischen Wörterbuch*, 1906; new Avestan fragments, G. Klingenschmitt, *Münchener Studien zur Sprachwissenschaft*, 29, 1971, 111-74.
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The following Caucasian languages are cited: Adəge, Čečen, Inguš, Georgian, Qabardei, Megrel, Svanetian, Ubix (Paxü), Udi.

# ABBREVIATIONS

## TEXTS AND BOOKS

- Armen. OT, NT, Armenian Old and New Testaments.  
BS, Buddhist Sanskrit for Sanskrit in Buddhist texts.  
DkM, *The complete text of the Pahlavi Dinkard*, ed. D. M. Madan 1911 (facsimile, M. J. Dresden, Dēnkart, 1966).  
E, E. Leumann, *Das nordarische (sakische) Lehrgedicht des Buddhismus*, pp. 353, 357, 359.  
EVP, G. Morgenstierne, *Etymological Vocabulary of Pashto*, 1929.  
G, in BS G, Buddhist Sanskrit Gilgit manuscript, G 36 and G 37.  
K, Khotanese Buddhist Texts.  
KT, Khotanese Texts I–VI.  
N, E. Leumann, Nebenstücke.  
Bcd, Bhadrā-caryā-deśanā, KT I 222–30.  
JS, Jātaka-stava, KT I 198–219.  
Manj., Manjuśrī-nairātmya-avatāra-sūtra-, K 113–35.  
REW, M. Vasmer, *Russisches etymologisches Wörterbuch*, 1953–8.  
Sid. Siddhasāra, KT I 2–134.  
SuvO. Suvarṇabhāsa, KT I 232–41.  
SuvP., Suvarṇabhāsa, KT I 242–9.  
TPS, Transactions of the Philological Society.  
Z, *The Book of Zambasta* (numbers beyond Z 2.138 are in Skazanie o Bhadre).

## LANGUAGES

- Av., Avestan.  
Armen., Armenian.  
O.Pers., Old Persian.  
M.Parth.T., Middle Parthian of Turfan.  
M.Pers.T., Middle Persian of Turfan.  
M.P.T. either or both M.Parth.T. and M.Pers.T. when not distinguished.  
M.Parth.Pers.T. for both dialects.  
Sogd. Bud., Sogdian of the Buddhist texts.  
Sogd. Man., Sogdian of the Manichean texts.  
Sogd. Chr., Sogdian of the Christian texts.  
Orm., Ormuī.  
Oss., Ossetic, with D. 'Digoron', and I. 'Iron'.  
Yaγn., Yaghnābī.  
Yazg., Yazgulāmī.  
Zor.P., Zoroastrian Pahlavī.  
O.Ind., Old Indian.  
AV, Atharva-veda.  
RV, Ṛgveda.



# SAKA VOCABULARY

**a** 'I', K150·31-2 *a...aysä...tsime* 'I go', to *'aysu, aysä*.  
**a-, an-, aṅ-, i-, 'i-, ā-** 'not', Av. *a-, an-*, IE Pok. 756 *ne*. See s.vv. *a-*, and *i-*, with *āhvaraa-* 'sour'; K 101·39 *i'isedai* 'not returning'.  
**a-uysānā** 'not self', Manj. 390, variant Z 9·14 *anātma*; Manj. 323 *a-uysānai*, abstract V 103, 19v3 *a-uysānetā*.  
**a-uysnoratete** 'non-being', K 2, 135v3, = BS *asatva-*, to *uysnora-*.  
**akalāśca** 'unskilled', IV 3, 6-7 *u caṃdā va vāri śtār(ā) da(m)di akalāśca hiri yudai* 'and as to how many are the shares, so unskilfully you have acted'; IV 3·8-9 *ttadī (damdi) akalāścauñā ya* 'it was only through such lack of skill'. See *kala-* 'excellent'.  
**akāṣṭa-** 'unattached', Bcd 48v2, BS *asakta-*; Bcd 52r3, BS *asanga-*, to *kaṣṭa-*.  
**akāmate jsa** 'not thinking', dyadic V 131, 56a1 *amañāmata akāmate jsa*.  
**akāṣṭa-** 'inconceivable', K 53·10·10, with *agāṣṭa-*, *avāṣṭa-*, *āṣṭa-*, to *kāṣ-*: *kāṣṭa-*; BS *acintiya-*.  
**akirā** 'unproductive', Sid. 1v4, to *kira-* 'work'.  
**akāṣṭāna** 'inconceivable', SuvO. 36r6, BS *acintya-*, to *kāṣ-*.  
**akrriya** 'unstruck' V 145, 33v5, = BS *aghaṭṭita-*, *anāhata-*; Z 13·114 *akriya-*, to *kalj-:kriya-* 'to beat'.  
**akṣārma** 'shameless', III 123·52, BS *nirlajja-*; abstr. *akṣārmauñā* 'lack of shame', Manj. 67 *akṣārmauñā apakṣarāttai*, to *kṣār-:kṣāda-*.  
**akṣārmarādām** gen. plur. 'shameless', II 106·122 (of BS *puḍgala-* 'individuals').  
**akhamista-** 'unmoved', K 152·17; IV 23·9 *akhamista-*, to *hamih-:hamista-* 'to change', *ahamista-* 'unchanged'.  
**akhauys(ā)ma** 'not moving', K 111·354 *akhauys(ā)ma jsa*, see *khoys-*.  
**akhausta-** 'unmoved', Bcd 56v2, Bcd 55v1, BS *adhṛṣya-*, with *akhāmṣṭa-*, *akhāṣṭa-*, Manj. 368 *akhvausta-*, to *khoys-:khausta-*.  
**akhvihānau** 'undisturbed', SuvO. 4r4, BS *akṣobhya-*, to *khvih-* 'to agitate'.  
**agamjsa-** 'faultless', Bcd 48r1, BS *acchidra-*, to *ggamjsa-* 'defect'.  
**agaṣṭau** 'inconstant (?)', epithet of lovers, II 130b1 *agaṣṭau brrau jsa imīda* 'they act with violence towards the inconstant (?) lovers', to *akaṣṭa-*.  
**agāṣṭa-** 'inconceivable', K 5, 144v1, with *akāṣṭa-*; abstract K 6, 144v4 *agāṣṭatetu*.  
**agūṃ** 'unpolluted', K 152·10 *jñāna-pārāma...vasva adū agūṃ pū darma-vajrā*, 'the knowledge-perfection pure, undimmed, unpolluted, clear, the Dharma-vajra' from *\*gauna-* or *\*guna-* 'pollution', to *gū-*, *-ūha-* 'excreta', Av. *gūtha-*, IE Pok. 483-5 *g<sup>u</sup>ōu-: g<sup>u</sup>ū-* in a tetradic phrase; O.Ind. *gūna-* 'defecated', cognates s.v. *gū*.  
**aggūnaa-** 'markless' (= BS *animitta-*), Z 6·8; Manj. 167 *agūnai*.  
**aggūnaiḡya** 'markless', V 131, 1b2 *ṣā aggūnaiḡya tcalca* 'the boundary without mark'.  
**agumāta** 'inexact', N 148·31 = V 101, 102b2 *(a)gumāta*.

**aggūrāsa-** 'not quarrelling', V 111, 33v1, BS *avivāda-*, to *gūrāsa-*.  
**aguhasta** 'invincible', K 26·140 *aguhasta tta tta khu nārāya jasta* 'invincible like the deva-god Nārāyaṇa', K 35·86 *agvihasti*, K 39·153 *agūhastā*, K 18·214 *agvehasta*, = BS *durdharṣa-*, to *guhei*.  
**agaun(d)i** 'not injuring', K 7, 148r5, = BS *aparihāñi-*, Tib. *mi ṅams-pa*, to *gauda-*.  
**agvaha-** 'indigestion', Sid. 8r4, BS *āma-*; Z 13·104 inst. sing. *agvahāna*, from *\*vipaxθa-* or *\*vipaxa-* to *pak-, gvach-, paha-, pajs-*.  
**amga-** 'limb', Sid. 2v4; Sid. 128v4 *aga-*, from *ang-* 'to bend', in Av. *amura-* of *zairimyanura-* 'with covered limbs' epithet of the tortoise; to *hamguṣṭa-*, Oss. D. *iuong, jong*, I. *uāng, uong, ong*, plur. *uāngtā* 'limb' (from *\*vivanga-* or secondary *iu-, j-, u-*). Zor.P. *zarimangur* has *-ng-* for Av. *-n-*. The BS loan-word is in *amga-prattyamga* V 327a3. See *agalaka*, s.v. *aśgulaka*.  
**amguṣṭa-** 'asa fetida', III 89·165; Sid. 10v1, BS *hingu-*, Sid. 12v4 *amgūṣṭa-*, Sid. 122r3 *agūṣṭa-*, from *\*angu-jatu-* (BSOAS 20, 1957, 50-2), Tokhara B *ankwaṣ*, Uigur *nk'pwš*, Chinese *a-uei < ā-ngjwei; iang-kuei < iang-g'jwi* (K 1·1; 1307·1; and K 210·1; 457·1), see BSOAS 11·786, and E. Pulleyblank, AM, n.s., 9, 1962, 99 for the final *-s*. West Iranian Armen. lw. *angouṣat, angṣat, angouṣataber* 'bearing silphium', N.Pers. *anguṣad, angudān, anguyān*. From *\*angu-jatu-* with *jatu-* 'gum, resin', Pašto *ṣāwla*, O.Ind. *jatu-, jatu-vāra-* (JRAS 1955, 17-18), N.Pers. *ṣad* 'gum'. IE Pok. 480 *g<sup>u</sup>et-*. For the variation of Iranian *angu-* and O.Ind. *hingu-*, note also the O.Ind. *andola-* and *hindola-* 'swing'. The plant belongs to the dry Iranian region.  
**acā** 'she sewed', K 46·49 *ba khauysa byāmdā u acā u ttu vajsya avījsyadai purakā nūṣṭyā* 'she found a small piece of cloth and she sewed and wrapped it round her afflicted blind son'. To *ācana* 'thread, BS *sūtra-*'. Base *cai-: či-*, with *acā* from *\*acītātā* and *ācana* from *\*ā-čyana-*. With *č-* > *ž-*, M.Pers.T. *'bzyngr*, M.Parth.T. *'bjyn'gr* 'tailor', N.Pers. *āṣīdan, āṣādan, āṣādan* 'to sew'; with *kai-:ki-* in Sogd. *kyn'k* 'sword', O.Pers. *ākivákṛṣ*, O.Ind. *kīnāsa-* 'ploughman' (TPS 1955, 67-69), adding BS *cimara-* 'metal, iron or copper', to IE Pok. 917 *(s)k(h)ai-* 'to cut, pierce'. For 'thread' derived from 'to sew', note O.Ind. *svīyati, syūta, sūtra-*. For *acā*, see also *pacā* 'she covered' from *\*pa(ti)-cātātā*, pres. *pacan-*. See also *mejanya-* 'embroidery (?)'. N.Pers. *ṣānah* 'sting (of insect), point (of needle)'.  
**aja** 'undestroyed, not perished', K 107·285; K 108·303 *ajya*, Manj. 2 obliq. *aje*, plural K 69, 2v1 *ajau*, K 66·138 *ajām*; in the phrase *ahamya-ajya-* 'not produced, not perished' the participle to the nominal phrase K 53·9·2-3 *hamāme jimḡya jsa*, = BS *utpāda-nirodha-*. The *-jya, -ja* is from *jāta-, jita-*, participle to *jin-* 'to perish'.  
**ajyānaa-** 'imperishable, inexhaustible', V 171, 303b4; Bcd 44v2 *ajānaa-*, BS *akṣaya-*; Bcd 50r2 fem. *ajāmja pājeñā*, BS *akṣaya-koṣaḥ*, to *jai-:ji-*. pres. *jin-*.  
**ajs-** 'to pursue', I plur. II 45·67; 46·89 *ajsām* (VI 376;

- BSOAS 15, 1953, 537–8) to O.Pers. *haj-*, O.Ind. *sājati*, *saktá-* ‘cling to’, with *zga-* in Av. *spā vohunazgō* ‘the dog pursuing blood’, with lost *h-* (IE Pok. 887–8 *seg-*). See *āysagamu*, and *pahej-*.
- ajsa** ‘not struck’, III 75·235 *hamye vara štāna ajsa* ‘he was there unharmed’, JS 36v1 *pe ajsa* ‘unbroken force’, to *jsata-* ‘struck’, base *gan-:jata-*.
- ajsirāṇa-** ‘undeceivable’, K 4, 141r4, Tib. *slu-bar mi mdzad-pa*; SuvO. 54v1, BS *avisamvādanā*, to *jsīr-:jsīda-* ‘to cheat’.
- ajsera-** ‘desirable’, V 115, 64r7 *bryau ajseryau jsa*, BS *išta-*; Z 24·438 *tārā nāstā ajserā panye uysnorā kho brī jvātā* ‘there is not a desired thing to any being like dear life’, to a base *gar-* ‘to value’ or ‘abuse’. The *-js-* derives from either *-js-* or *-tc-* intervocalic. See *ggīraa-* and *pajarūṇa-*.
- aña-** ‘other’, K 4, 141r5 *ka aysu aña hvāññi* ‘if I may speak other things’, Tib. *gžan-du smra-ba gyur-na*, III 25, 27a3 *nī aña* ‘not the reverse’, BS *ananyathā-vādī* ‘speaking otherwise’; repeated K 51·6·3 *añā añā*, K 49·3·8 *añi añi thāna* ‘various other places’, to *anya-*, Av. *ainya-*, O.Pers. *aniya-*, Sogd. *ny*, Yav. *ane*, *ani*, M.Parth., M.Pers.T. *ny*, Iškāsmī *an*, Waxī, Sarikolī *yan*, Oss. *innā*, *annā*, IE Pok. 37 *an-*, *anio-*. Derivatives are SuvO. 68r7–68v1 *hastamo añānāmo*, BS *parame viśište*, Z 4·54 *añārāmā* ‘other’; *añadrāmā*, dyadic V 83, 13v4 *añādrāmyau haṃdaryau*, Manj. 195 *husadā aysmva brāñā añādrāmā haudvyau naišta* (see s.v. *hus-*); K 54, 151r4 *rrū ttūsā ni va añādrāmā nāstā*, K 54, 151r4 *añādrāmā*, K 55, 161r1 *añādrāmā naištā*, III 104·27–8 *tta añārva brāṣṭi* ‘so he asked other things (?)’.
- añaa-** ‘ill-luck’, III 15·35 *hāysai añai hime* ‘for him ill-luck becomes remote’; III 15·43 *hāysai saṃdā añai hime* ‘for him ill-luck arises in a remote place’ (so improving on BSOS 8, 1937, 926–7). Hence *\*anaya-ka-* to *\*anyaa-*, *añaa-* to base *nai-* ‘be lively, bright, fortunate’, in O.Pers. *naiba-* ‘excellent’, Zor.P. *nēv*, *nēvak*, *nēvakōk* ‘good, fortunate’, Oss. D. *nivā*, I. *nyv* ‘good fortune’, M.Parth.T. *nys’g* (*\*nai-s-*) ‘bright’ to IE Pok. 760 *nei-:ni-*, Lat. *niteō*, ‘shine’, Celtic O.Ir. *noib* ‘holy’. To this source can be traced also BS, Pali *anaya-* ‘misfortune’. Note loss of interior *-a-*, as in *gyasta-* < *\*yazata-*.
- añašta-** ‘not deficient; equipped with’, Manj. 111 *usp(u)rra edrra jsa añašta* ‘complete, possessing the faculties’ (BS *indriya-*); = BS *avikalendriya-*, K 30·207 *aidrrau jsa añašta*, variant K 38·141–2 *adrryām jsi ukhsastā* (read: *uskhastā*), to *nyasś-* ‘be weak, poor, deficient’.
- añū** ‘untaught (?)’, II 130b2, s.v. *cista-*; and *nyūta-*.
- aḍa** ‘other’, III 73·178; 71·132; 74·194 *aḍā*, shortened from *aḍara-* (as *pharu*, *pha*); loc. sing. IV 22·3·13 *aḍāna māšta* ‘another month’. III 72·155 *tta ttai dyāmdā aḍa vā daitte* ‘so they saw him, the other (=the enemy) is seen’.
- aḍara-** ‘other’, III 76·55–6 *aḍarā ye cvām pyamtsa ā* ‘there was another who came before them’; III 69·103 *aḍarā vā gūhyarā jse* ‘do you help to kill the other one’; Manj. 234 *ttu (pade)daima tta vā aḍara*, variant Z 5·77 *ttū padandaimā u ttāru* ‘this I have created and the other (variant: that one)’. From *\*ar-tara-* to IE Pok. 25 *al-tero-*, Lat. *alter*.
- aḍari** ‘vehicle’, Z 24·120 *brīk(o?) aḍari baḍe kuberā puṣpakī nāma* ‘Kubera rides his favourite vehicle, its name is
- Puṣpaka’. Either base *art-* variant with *vart-* ‘to roll’, whence Sogd. *wrtn* *\*vartana-* and related words, or *\*urtara-* from *vart-*, as in *ūḍāra-* ‘crystal’ to *varta-* ‘stone’, and *a-* replacing *u-*.
- aḍāra-** ‘other’, III 70·106 *aḍarā jsanām* ‘the other we will kill’; loc. sing. K 45·24 *aḍāna ysithai* ‘in another birth’, Manj. 237 *aḍauña*, variant Z 5·80 *ttārña*; inst. sing. III 71·129 *aḍarīna ttāja khu ā* ‘when he came to another river’, III 71·134 *aḍarīm ttāja khu ā*; plural IV 20·16 *khu aḍārye vyauli yudāmda* ‘so that you caused other alarms’; Sid. 132r5 *aḍārye*, Tib. *gžan* ‘other’; v 268, 47a7 *aḍārye kyāyse vīra* ‘on the other side’. With initial *i-* in place of *a-*: K 146, 3v4 *jabvī-dvīpa rrvīye pa iḍarai hūva-kṣīrā Samattai nāma kṣīrā ṣṭe* ‘in Jambū-dvīpa in the south another Indian land there is by name the Samattai land’; II 89·45 *u iḍarīm jsām hā cimḡā rrumdā hīvī haḍā* ‘and another messenger of the Chinese king’; II 111·36 *iḍāryām īnakā*. From *\*ar-tāra-* ‘other’ to *aḍara-*, with *-tāra-* as Av. *katāra-*, *kataras* *čīt*, Greek *πότεροι*.
- aṅascya** ‘endless’, III 60·35 *ahakhīysa aṅascya* ‘numberless (and) endless’; *aṅscya* JS 39r3; *aṅescya* Bcd 57v1, BS *ananta-*; compound, K 155·51 *aṅescya-rāṣā* Bcd 44v2 *aṅestyā*; JS 39r4 *aṅescyānā*. See *nāṣaskya*, and *analsca-*.
- aṅahīse** ‘unoppressed’, K 52·7·2 *aṅahīse harbaiśā bādā*. . . *byehinā rāṣā* ‘unsuppressed always may I get dominion’. To V 113, 35v1 *aṅhīya-*, BS *anavamardīta-*. See *nihalj-*.
- aṅūtca-** ‘waterless’, II 85·27 *aṅūtca mau* ‘pure wine’. See *ūtca* ‘water’.
- aṅḡusa** ‘without desire’, Manj. 168 *aṅḡusa na re paršta* (= BS *aprañihita-*) ‘he no more passes without desire’; K 107·305 *aṅḡusa*, K 55, 18r4 *aṅḡṃsa-*, v 86, 5v2 *anaulsa-*.
- ata, atā** ‘excessively’, V 15, 1b2 *ata śśāraṇā* ‘great service’, 1b3 *ata arrimajse* ‘very unclean’; v 22, 1r6 *atā atārāñi ośā* ‘very unfriendly, bad’, v 131, 52v4 *atā dāru bulysu* ‘very long’, v 183, 43v5 *atā duṣkarā* ‘very wonderful’; v 164, 113r4 *atāphara-hvarātā māsta rre* ‘the great king gluttonous’; to Av. *ati*, O.Ind. *ati*, IE Pok. 344, Greek *ἔτι*. See also the preverb *ti-*, *tī*, *ttu-*, *t-*, *tta-*.
- attajsāḍa-** ‘unsurpassable’, JS 6v3 *attajsāḍa eṣṭāme vī* ‘in supreme firmness’, to JS 13v4 *ttajsāḍai* ‘you surpassed’, from *\*(a)ti-čarta-*, see *pajsāda-*, *jairma-*.
- attarrve** ‘intact’, K 68·190 *styūdi kiḍi attarrve baysgā*, K 71, 10v3–4 *styūda kīda attarve baysgā* ‘hard, firm exceedingly, compact’, dyadic with *styūda-*; possibly ‘unbroken’ from base *\*ati-ruxta-*, as *narrva-* from *\*niruxta-* ‘broken’.
- attāyā** ‘unpolluted’, K 60, 34v4 *cu harbīśvā bāḍvā attāyā ṣṭā* ‘which in all times is unpolluted’, glossing BS *śuci-* and Khotan Saka *vasvattā* ‘purity’. From *\*a-tāyāna-* to *tā-* ‘to melt, decay’ in Av. *tāta-*, Oss. D. *tajun*, *tad*, I. *tajyn*, *tad* ‘to melt, dissolve, corrupt’, D. *tajnāy* ‘melting’, IE Pok. 1053 *tā-:tā-* ‘melt’ in O.Slav. *tajō*, *tajetū*, O.Russ. *tajati*, O.Engl. *pāwan* ‘thaw’, Greek *τάωω*.
- atāṣṭa-** ‘inconceivable’, SuvO. 36r6, BS *acintya-*, see *akāṣṭa-*, *avāṣṭa-*, *āṣṭa-*.
- attāhiraa-** ‘untrue, wrong’, K 56, 21r4 *u tte biṣā dharma pracaḍa ṣṭāri attāhīrā svabhāvāna ttūsā*; Manj. 145 *attāhīre hvāñ(ā)me jsa* ‘with improper speaking’; Manj. 148 *harbaśa dharma attāherā deda vajsāre* ‘they see so many all dharma-elements as bad’, without negative Manj. 371

- ttāhīrai rraṣṭa payseda* 'he knows it to be right, correct', see *ttāhīraa-* 'right', BS *samyak*.
- atisaṃdaa-** 'not returning', BS *avaivartika-*, *anāgāmin-*. v 250·778; III 113, 4r3 *avisadai*; K 101·39 *ūsedai*. From *is-* 'to return', with *a-* and hiatic *-t-*.
- attuśai** 'not empty', = BS *aśūnya-*, Manj. 328.
- attuśīma-** 'significant, not empty', II 53·2 *attuśīma-nāmī* 'with significant name'; K 152·3 *attuśīmā-nāmai*. See *ttuśśaa-* 'empty'.
- attrīma** 'unsurpassable', JS 6r3 *panate tte-v-i myśdā paja attrīma* 'there arose for you strong unsurpassable mercy to him', from *\*a-tramyā-*, to base *tar-* 'to cross', with increment *-am-*.
- atruāsta-** 'unsaved', SuvP. 62v3, BS *nistrāṇa-*, see *ttuvāy-*, *trvāy-*.
- atvaḍirū ve** 'exceedingly', Bcd 45v2, see *utvaḍa*, Bcd 57v1 *utvaḍirū ve*.
- atsāṣṭa** 'unquiet', JS 33r1 *anaṣṭe atsāṣṭa*, dyadic.
- atsūmavija** 'not to be traversed', K 61, 39v2-3 *tvā atsūmavija tsūma*.
- adamgyā-** 'not taming, repressing', v 117, 66v1 *uysnaurāṇu adamgya*, BS *anigraha-*, to *dam-* 'to tame' in *dām-*: *danda-*.
- adāta-** 'wrongful, unjust', v 114, 63v4 *adāta huṣṣa tsindā* 'the irreligious prosper', BS *adharmo vardhate*, to *dāta-*. K 15·117 *adā kaina*, K 23·67 *adā kaina*, K 31·24 *adā kaina* 'because of wrongs'; *adātya-* v 114, 63v3 *ośānu adātyānu bvānānu*, BS *duṣkrtānām*; K 15·114 *adāyāi*, BS *adharmēna*.
- adiṣṭa-** 'unripened', Sid. 103v2; 141r3, Tib. *ma smin-pa*, to *dajs-*, *daja*.
- adū** 'undimmed', K 152·10 *vasva adū agūṃ pē* 'pure, undimmed, unpolluted, clear', epithet of the *jñāna-pāramitā*, from *dau-*: *du* 'to obscure', in Khotan Saka *dumā* 'smoke', Zor.P. *dūt*, N.Pers. *dūd* 'smoke', Khotan Saka *dūya* 'dusty (?)'; IE Pok. 261-7 *dheu-*.
- adyānei** 'invisible', v 110, 32v1 *adyāneina ttarandarna* 'with invisible body', BS *adrśyair ātmabhāvaiḥ*; v 52·83b1 *dyānai pāṣkalā, u adyānei pāṣkalā paṣemate kā(dāna)* 'conspicuous attribute; and for abandoning the ugly attribute'.
- adyāma** 'not sight', III 28, 39a1-2 *dyāma adyāma*, BS *drṣṭi-*; *adrṣṭi-*.
- an-** 'to breathe', see *uysana-*, *uysamḍi*, *uysānā*.
- anaṃkhāṣṭa-** 'unnumbered, countless', SuvO. 68v4 *anaṃkhāṣṭa nayuta satā ysāre kūla*, BS *acintiyā niyuta-sahasra-koṭīyo*; I 252, 1a4 gen. plur. ⟨a⟩*naṃkhīṣṭīnu ramnānu*, BS *aneka-ratna-*, see *haṃkhīysa-*.
- anacī** 'endless', Manj. 16 *anacī rāṣṭ*, see *aṅṣcya*.
- anada** 'limitless (?)', Manj. 42 *aysmva sa vasūjāṇa anada tc(e)rai* 'the mind is just to be purified, it is to be made unlimited (?)'. Possibly to Oss. D. *āndā*, I. *ādtā* 'outside'; hardly BS *ananta-*. See *īyānda-*.
- anaṃdīśś-** 'to tolerate', v 135, 1a4 *anaṃdīśśānaina a(ysmūna)* 'with tolerant (indifferent) mind'. See *aramdīśś-*.
- anamauryāma** 'not forgetting', K 143, 1r3, see *hāmuri*, *ahāmurgya-*.
- anarrūjya** 'infrangible', Manj. 348-9 *harbaisā dharmā prrara apanava anarrūjya* 'the nature of all dharma-elements is non-originated, unbreakable'.
- anarva** 'not poured upon', III 92·237 *u na-ānahā anarva māśgkā tcerā* '(the poultice) must be made of the plant *māśgkā* (BS *mācīkā*) unmoistened', from *ā-nah-* 'pour upon, moisten', dyadic with *anarva* 'not poured upon'; hence from base *rau-* 'flow', *anarva* < *\*a-niruta-*, distinct from *anarva-* < *\*a-niruxta-* 'unbroken'.
- analsca-ttīśā** 'of endless splendour', v 123, c2v5, to *nāṣṣkya* 'end', and BS *tejas-*.
- anaṣṭānda-** 'unquiet', JS 33r1, see *niṣam-*, *niṣaunda-*.
- anasa-** 'without a share', v 29, 47v4 *ta anasu ne kaṣṭe* 'so he does not come to be shareless'.
- anahvardye** 'unseizable', K 63, 78r1; K 52·10·10 *anīhvarrdye*, = BS *agrāhya-*. See *nuhvarr-*.
- anā** 'without' Manj. 374 *anā rū rūvyā daitta* 'he sees the formed things (BS *rūpiya-*, *-ka-*) to be without form' (BS *rūpa-*), see s.v. *hajse* 'form'. Here *anā* for older *anau*, *ano*.
- am[.]nā** 'not bound (?)', III 104·36 *paśgrai am.nā raṣṭa* 'sunshine, unchecked, direct'. From *\*a-nāxta-* to *nāj-* 'to join', in *nāju*, *haṃnāj-*; but possibly *qhanā* < *\*a-haṃnāxta-*.
- anāṣṭā-** 'free from disease', N 76·15 *anāchā himāta jya-āchā* 'they became free of disease, healthy', BS *nānā-rogebhyaḥ parimocitāni, arogāṇi babhūvuh*. See *āchai* 'illness'.
- anāphāḍa-** 'undisturbed', III 131a3 *anāphāḍa dvāredārśyau hudahi(nyau)* 'undisturbed, with 32 mahāpuruṣa (marks)', to *phar-* see *āphir-*, *āphīḍa-*.
- anārūhā** 'inactive', SuvO. 24r4 BS *niśceṣṭa-*, from *ā-rūh-* 'to move'.
- anārra-** 'without fault, innocent', v 339, 79r1 *tta hvate se anārrā gyasta balysa naḍe ysamṭhu kuṣṭa nāte* 'so he spoke, saying, O deva Buddha where did the innocent man take birth?', BS *āha*, *anaparādhikasya bhagavan puruṣasya kutropapattih*; v 64·42 *anārī* from *anārrā yi*; see *arra-* 'fault'.
- anāvu** 'isolated', Z 24·445 *ṣī jaḍī anāvu* 'this is only ignorance', *-āvu* beside *au*, *o* as Z 13·113 *āvūṣṭe* 'lips' beside III 130a1 *auṣṭā*. See *anau*.
- anāśśa-** 'inaccessible (?)', Z 12·71 *parigraha ttrāma cu ṣṣāvānu anāśśa* 'such possessions which are inaccessible to *śrāvaka*-listeners'; Z 10·9 *ggaṃbhīra vasuta anāśśa... bvāmata* 'profound, pure, inaccessible bodhi-knowledge'. See *nas-* in *hanas-*.
- anāṣṭiṇe** 'unworthy', JS 28v4-29r1 *anāṣṭiṇe nāvai phare ysamṭhe veśūna* 'you accepted many unworthy evil births'; to *āṣṭa-* 'worthy'.
- anāsanā** -?-, v 128, 457r1 *anās(t)anā bo(dhisatvā)*.
- anāskotta** 'disjointed', Z 20·39 *anāskotta darra* 'disjointed, torn up', with *-skautta-* in Bcd 48r3 *haskauttā*, BS *abhiyukta-* 'joined'. Base *skaup-* or *skaub-* in *skumb-* of Šuynī *wiškamb-*: *wiškūvd* 'to sort (wool)', O.Slav. *skubati* 'pluck, ravel out', IE Pok. 955 *skeubh-*.
- anāstana-** 'without beginning', Z 5·85 *ttāna anāstanā hvatā saṃtsāri*, = Manj. 243 *anāsta satsāra hva* 'therefore *samsāra* is said to be beginningless'; Z 9·26 *anāstan ahāmāta*, = Manj. 404 *anāstāna ahaimye* 'beginningless non-produced', to *āstana-*.
- anāspetā** 'refugeless', v 381, 3b3, BS *nirāśa-* 'hopeless', v 63·31 *anāspitām sattām*; v 64·2 *anāspe*; JS 22v1 *anāspeta anāha* (BS *anātha-*); JS 28v2 *anāspete śatcampha*; III 11, 21r3 *anāspāyeri* 'more refugeless'. See *āspātā-* 'refuge'.

- animūnā** 'hostility', K 35·82 *animūnāṅīyī* 'was planning enmity', = K 18·203 *avamāuna īde* 'he works contempt' (BS *avamāna-*), = K 26·133 *ñahaya āstada* 'he began trouble'. See *nimāna-* 'regret'. Possibly *animūna-* for \**avamāna-*.
- aniyaśśa-** 'not contemptible, not humble', v III, 33v1 *aniyaśśu aṣṭakulcu*, BS *abhaṇḍana-* 'not abusing'. See *nīyaśśa-*, *ñāśa-*.
- anīratete** 'lack of virility, non-virility', v 52, 83a4 *paṃjsa pātāñā anīratete u dīdetā hamurgyatetā, bātandētā* 'the five powers, non-virility, and low character, forgetfulness, confusion of mind, <folly?>', the BS *panca-bala-* of *śraddhā, vīrya-, smṛti-, samādhi-, prajñā*, in reverse, if it is accepted that *dīdetā* can correspond to *śraddhā* and *bātandētā* to *samādhi-*. This gives the analysis \**a-naryatāti to nara-* 'man' with *-īra-* <*-arya-*. The context excludes *an-arya-* 'ignoble'.
- anāhvarremāte jsa** 'without grasping', v 124, 4b4; K 53·10·10 *akāṣṭye anihvarrdye bāvani gīhna*, K 63, 78r1 *akāṣṭye anahvardye bāvāña gīhna* 'by aid of *bhāvanā*-meditation inconceivable, ungraspable', Manj. 354 *anūhvarada*, = BS *agrāhya-*. See *nuhvarr-* 'to grasp'.
- anūḍa-** 'not adult', Z 22·123 *paṃjsa-satā-saluvo anūdo* 'not adult at age 500 years'; Z 24·125 *rrundi dūta anūda* 'king's daughter not adult'. See *ūda-* 'grown, old', base *barz-*: *bržda-* 'to grow in size'.
- anūḍa-** 'uncovered', III 12, 21v5 *ṣa cu anūḍa vrrīṣe* 'he who wears (the thread) being unclothed'. See *ūda-* 'covered' from base *var-* 'to cover'.
- anūhvarada** Manj. 354 'not grasped (polluted)' like the lotus in mud.
- anūhvarrda** Manj. 278; 317, to *nuhvarr-* 'to grasp'.
- anṛhīya-** 'not defeated', v 113, 35v1 *īnete hīne jsa anṛhīyā* 'unbeaten by alien army', BS *anavamardita-*. See also *aṇahīṣe*. Base *ni-θrang-* 'to press down'.
- aneṣṭava** 'unenduring', Manj. 270 *aneṣṭava mvaṣṭa bure pītā* 'being unstable, within a short time fails', = III 29, 42b2 *muṣṭa bure pītā*.
- aneṣṭavanā** 'unsubstantial', SuvO. 24r4 *ttarandarā anānūhū u ayicā u aneṣṭavanā*, BS *kāyaś ca niśceṣṭa nirvyāparaś ca asārakaḥ* 'the body motionless and inactive (BS *akṛtya-*) and unsubstantial'. See *eṣṭ-*.
- anau** 'without', Sid. 15v1 *anau hvaḍā khaṣṭa*, BS *anna-pānād rte* 'without food and drink', III 21, 9b2 *anau rūvāna*, BS *arūpinaḥ* 'formless'; *ano* JS 37v4. From *ana-*, see also *anāvu*. To Greek *ἄνευ*, Goth. *inu*, O.Saxon *āno* beside M.Parth.T. 'n-', Oss. DI. *ānā-*, and Sogd. *nw-*, IE Pok. 318 *eneu*. See also *anā*.
- anaulsa-** 'without desire', v 86, 5v2, K 108·305 *anūsa*, Manj. 168 *aṇṣusa-*, see *olsa-*.
- anauskāmjsia-** 'not eternal', III 24, 21a1 *anauskājsi*, Z 22·271 *anauskāmjsye*, v 52, 83b2 <*a*>*noškājsya hāra oškājsya nai hārāṇu*; v 52, 83b2 *anauskājsyatetā*. See *ošku*.
- \***anda-**, see *anada*, *īyāndu*, *biśśinda*.
- andaryo** 'in the interval', SuvO. 68r2, BS *tad-antareṇa*. See *handara-*.
- anvathā** 'not despondent', Sid. 7v1, BS *aviṣādī*, Tib. *sro śi-ba*. See *nuvaṃth-*.
- anvaṣṭa-** 'difficult', Sid. 103v2 *anvaṣṭa*, Tib. *dkah-ba* 'difficult'; JS 2r1 *vṛttā anvaṣṭa* 'the metre difficult' (BS *vṛtti-*). See *nvaṣṭa-* 'easy'.
- anvaṣṭā** 'opposed, hostile', SuvP. 72r4 *anvaṣṭā ṣai śe satvā*, BS *pratikula-darṣī*; II 109·5 *anvaṣṭā barām*; II 84·20 *anvaṣṭā sahyām: dūm* 'we suffered opposition'; Sid. 9v4 *anvaṣṭāvai ni hime*, BS *viruddham na bhavet*; v 246, 12a2 *anvaṣṭe vaṣṭe bīṣi janidā* (BS omits). From *a-* and (a)*nu-* *ā-stay-* 'to conform'.
- apakṣarāttai** 'immodesty', Manj. 67 *akṣārmauṇa apakṣarāttai*, = BS *hrīr apatrapā*. See *pakṣāre* and *kṣārma*, *kṣār-*.
- apadimāmata** 'not creating', v 131, 1b2. See *padim-*: *padanda-*.
- apanamāme** 'not arising', III 32·7. See *panam-*: *panata-*.
- apanava** 'not arisen', K 55, 17v4, and Manj. 349. See *panam-*.
- apaphanāme** 'dissatisfaction', SuvP. 63v3, BS *atrpti-*. See *phan-*.
- apaysāmdā** 'unknown', Sid. 1 bis 11, see *paysān-* 'to recognise'.
- apaha-** 'indigestion', BS *āma-*, v 322·126, = Sid. 12v3 *ahahā*. See also *agvaha-*, BS *āma-*.
- apahāysiyetī** 'attacks it', v 66·9 *apahāysīye-t-ī ṣṭakūlai yanāti ṣi hvi mūlā bāstā miḍi* 'he who may attack it and abuse it, that man dies presided over by the Rat'. Parallel phrase v 330, 13v4 *sūtru apramā<nu ya>nde*, BS G 37, 11b3 *sad-dharma-pratikṣepād*, v 388, 19r1 *ttu dātu apramānu yanāre*, BS G 37, 13b6 *sad-dharma-pratikṣepakāiḥ satvāiḥ*; also SuvP. 64v1 *cu dā prakṣauttai ime*, BS *sad-dharmah prakṣiptah syād... me*; K 61, 41r4 *ci ttu sūtrā pṛrakṣīvidi*. Hence *apahāysīye* denominative from \**pahāysa-* 'grasping, approving' to base *haz-* 'seize', Av. *haz-*, O.Ind. *sahate*, IE Pok. 888-9 *segh-*, Greek *ἔχω*, *ἔσχω*.
- apiye** 'without fat', Sid. 135r4, Tib. *śa-snum bag ḥun-ba*. See *pāyā* 'fat'.
- \***apihī** 'unchecked', see *īpihī*, *aṣihī*, *avīhī*.
- apūṣṭye** 'uninterrupted', III 48·6 *apūṣṭye bhāvana gīhna*, K 112·372 *apvaṣṭya bāvāña gīhna* 'by help of uninterrupted *bhāvanā*-meditation'; II 72·5 *śā salī śiri apvaṣṭi khu vyachīmḍi harbaiśi pīle* '(exert yourselves) for one year well, uninterruptedly, so that all troubles vanish'. Possibly = BS *anācchedya-*; III 53·111 BS *anāchida*. See *-pūṣṭa-*, from \**pa(ti)braṣṭa-* 'break off'. Parallel to K 54, 14r2 *aharṣṭā bhāvana*.
- apaicāmṭtā** 'uninjured', II 103·59 *kalpāmdāmṭta dai jsa apaicāmṭtā ṣṭāna* 'being uninjured by the fire of the *kalpa*-age's end', to *patcautta-*, *petcautta-* 'injured, checked', Tib. *ñams-śin*.
- apaucalikā** 'a plant name', Sid. 13v4, BS *sugandhaka-*, Tib. *sugandhika*. If the name is translated, *pauca-* from *pau-*: *pū-* 'to rot' would yield a name 'not putrid', hence 'sweet'. See *hambūta-*, *puva*, *phuva-*.
- apyāya** 'speechless', Manj. 329 *apyāya vī śā pava* (BS *pada-* 'verse') *pyūṣṭe harbaśu pyūṣṭa pachīysde* 'the dumb hears one verse, he can hear all'; Manj. 381 *vaina hvāñāka apyāyau vī kūṣṭa drrā mase ṣkaujai nai īda* 'without speaker, in non-speaking, where to the extent of a hair there are not *samskāra*-acts'. See *pātāy-* 'to speak'.
- apyūṣṭa-** 'not heard', I 254v4 *pyūṣṭu u apyūṣṭu* 'heard and not heard', BS *śrutvā*; beside K 1, 135v2 *ttu pyūṣṭu pyūṣṭe ne avyūṣṭu pyūṣṭe* 'he hears that heard (thing) he does not hear the unheard'; Tib. *thos-pa nīd thos-pa*

*yin-gyi, ma thos-pa-las thos-pa ma yin-pa*. See *pyūy-*: *pyūṣṭa-*.

**apvaṣṭi** II 72·5, see *apūṣṭe*.

**apvaine** ‘without fear, danger’, K 28·180 *parṣta apvaine* ‘escapes without fear’ parallel to K 29·184 *parṣta avesta* ‘escapes unafraid’. See *puvana-* ‘fear’.

**apvenye** ‘without fear, safe’, II 123·4091·6 *apvenye bādā* ‘in a safe time’.

**aphārā** ‘pejorative adjective’, III 69·93–4 *kṣārma bīdāmdā pharākā, sūri-vam aphārā hamye* ‘they felt much shame, their valour became a disgrace’. Once *aphāra-* is variant to *haphāra-*: K 70, 5VI *tta drūjana aphāra hūñdā*, =K 67·158 *tta drūjina haphārā hvāñm̄di* ‘so with falsehood they speak confusion’. Base *phar-* ‘to speak’, *pharā-* ‘speech’, *pher-* ‘to speak’ from *phāraya-*, or base *phar-* ‘to disturb’, or with later *-r-* for *-rr-* from *phārra-* ‘fortune, high position’, or with *a-* from *ā-* for *\*āphāra-* ‘disturbance’, uncertain.

**abasta-** ‘not bound’, Manj. 304 *abasta harbaśa satva* ‘freed all beings’, to *bañ-*: *basta-*.

**abādā** ‘untimely’, V 170, 214; V 125, 6b3 *kvī abādā nīro-skasāte* ‘when untimely water floods him’ in a list of untimely deaths, BS *akāla-marañāni*.

**abātanda-** ‘not confused’, SuvO. 5r2, BS *samāhita-*, later *abyamda-*.

**abātamai** ‘without doubt’, V 158, 193r4 *thu abātamai hāmu* ‘be without doubt’, later *abyamai*, I 185, 104r2 *abyamim̄ (-im̄ = -ai)*, BS *nātra samśayah*.

**abiysāda-** ‘unwakened’, K 34·64 *abiysādi khu jistā* ‘unawakened like a *devī-* goddess’, variant K 25·114 *avayseda khva jaśta, to biysānda-* ‘awakened, aware’, BS *saṃbuddha-*. See *biysān-* ‘to awake’.

**abiśātā** ‘without tongue’, V 146, 71v4 *ā vā abiśātā u kārrā* ‘either dumb or deaf’, to *biśā-* ‘tongue’.

**abustañā** ‘not aware’, SuvP. 63r3, BS *ajānanta-*; abstr. *abus(t)attāte* V 139, 1a5; Manj. 342 *abusta-*; SuvO. 24v7 *abustatete jsa*, BS *avidyayā*.

**abemañā-** ‘misfortune’, L 89·3 *vina abemañānu*, see *bemañā-*, quoted s.v. *āphāra-*.

**abaumaya** ‘weak’, II 109·2789·5–6 *amattañāhaśa abaumaya hamarya* ‘you in that place may be weak’, to *būmaya*, *būmatā* ‘strong’.

**abasta-** K 56, 21v3 *abausti prracaina*, Manj. 342; 344, to *abusta-*.

**abyada** ‘not confused’, Manj. 147, see *abātanda-*.

**abyā** ‘not open’, K 21·9; *abyāva* K 29·183, variant K 37·123 *abyāṣṭi*, see *bātai* ‘open’ and base s.v. *biyāśś-*.

**abyāmda** ‘not reached’, K 54, 15v3 *abyāmda ttuśāttā*, = BS *abhāva-sūnyatā*, later form of *abyauda-* from *byeh-* ‘to get’.

**abyūṣṭā vira** ‘at dawn’, II 16, 4b5 *khu ma abyūṣṭā vira kañhā hīsm̄dā* ‘when here at dawn they come to the city’, to *byūṣṭa-* ‘lightened, dawned’.

**abyehāme** ‘not attainment’, Manj. 165 *bgysūna pade abyehāme jsa cerāña*, to *byeh-*.

**abyehāṣṭe jsa**, K 57, 26r4 *cu abyehāṣṭe jsa bīdi bgysūstā* ‘who by not attainment got bodhi-knowledge’; Manj. 371 *cva abyehāṣṭe jsa baiśa ttāhīrai rraṣṭa pāyseda* ‘who by not attainment knows all correctly, rightly’.

**abyauda-** ‘not reached, not found, non-existent’, Manj. 233

*padīmāka abyauda* ‘creator not found’, Manj. 296 *nairāttama abyaudā* ‘non-self not existent’, K 108·303–4 *ysyāma u ysara maraṇa baiśa ahāmya ajya abyauda* ‘birth and old age, death all are not produced, not perishing, not existent’. See *byeh-*: *byauda-*.

**abraṣṭā** ‘not asked’, V 117, 66r6, BS *aprcchitvā*.

**abrriya** ‘not dear’, Manj. 384–5 *bvāme jsa harbaśa daitta abrriyi brriyi raṣṭa sa khu pūra āye uca* ‘by bodhi-knowledge all appears not liked, (and) liked, just as the moon is seen in water’. See *brya-*.

**abvata-** ‘not destroyed’, V 113, 35VI *abva(tā a)ysmū hāmāñu*, BS *avikṣipta-cittena* ‘with mind undistraught’, Z 5·114 *abuvatu*, Z 22·291 *abvata-*, with first written *abutu*. See *buvan-*, BS *viluṣyate, upahata-*.

**abvātta** ‘abundant’, Manj. 245 *va(śa)ya āvīda abvātta* (the mind) sees the abundant sense-objects’ (BS *viśaya-*) variant to Manj. 348 *vaiśaya āvīda pharāka* ‘sees many sense-objects’; and variant Manj. 246 *vāṣaye āvada abvatta* (read *āv(i)da abv(ā)tta*). Possibly from *a-* intensive (see IE Pok. 281–2 *e-, o-*) with base *bau-* ‘to abound’, see s.v. *buru*. With participle *-āta-*, as in *gaisātta-* ‘returned’ (*\*grtsāta-*). See also Oss. *ābualy* ‘extraordinary’; with adjective *ābualy tyxdžyn* ‘exceedingly violent’ from *\*a-bvāga-*, and O.Ind. RV *ābhva-*, AV *abhvā-*, ‘monstrous’ beside *vibhvan-*, noted BSOAS 20, 1957, 48.

**abvāṣṭa** ‘not experienced’, Manj. 75 *śara dī kira abvāṣṭa* ‘unexperienced in good and bad works’. See *bvāṣṭa-*.

**abviya-** ‘not knowing’, SuvP. 63r3, BS *aprajānanta-*; SuvP. 64v2 *abviya*, BS *ajānanta-*. See *buv-*: *busta-*, with suffix *-īya-*, as *ysīniya-*.

**ama** ‘you’, 2 plural, K 154·42; K 61, 42r2. See *umā, imi*.

**amañāmata** ‘not thinking’, V 131, 111 dyadic before *aḱāmate jsa āste*. See *mañ-*.

**amatau** ‘distress, distressful’, V 29, 47r3 *o yi jsa ysīru pātāyātā o ye vā vātā amatau nātāyātā* ‘either speaks roughly to one or commands one harshly’ with parallel *ysīra-* ‘rough’ and *amatau*; V 30, 73VI *amatauya kašte hvaittā* ‘he falls into distress, he is beaten’. Later *amauva-*, loc. plural *amauvuā*, III 113, 4v3–4 *cvai nāma hvāñi amauvū byaugvā baṃdana-śālvā ni kaṣṭi* ‘he who cites the name does not fall into harsh bonds, into prisons’; V 250·783–4 *cvai nāma hvāñe amauvū byūmgvā baṃdana-śālvā na kašte*; K 102·46–7 *cvai nāma hvāñe ni imauvū byūmgvā u ni baṃdana-śālvā kašte*. From base *am-* ‘to treat violently’, Av. Yasna 71·17 *xśayasča amayavāśča*, Zor.P. gloss *ševan ut mōdak* ‘lament and woe’, to Av. *ama-* ‘force’, O.Ind. *ama-* ‘force’, *amivā-* ‘illness’, *amīti* ‘to injure’, participle *-ānta-*. For the suffix *-au*, loc. sing. *-auya*, gen. plur. *-vām*, inst. plur. *-vyau*, note *sarau* ‘lion’, plur. *sarauva*, gen. plur. *sarautām*, loc. sing. *rraysauya* ‘empty’, *hamau* ‘bowl’, inst. plur. *hamvyau*, *parau* ‘command’, gen. plur. *parauvām jsa*, loc. sing. *parauya*.

**amaye, amayai** ‘title (before proper names)’, K 100·292 *amayai khara-painā*; K 100·290 *amayai maukṣaidra*; K 100·294 *amayai ejattūha*; K 100·297 *amayai arsa[na]lana*; V 237, 31–39 *amaye cīna kharasana*, 34 *amayai cīna śau kharasana*. Possibly *\*amayaka-* ‘forceful, in authority’ from base *am-* (see *amatau*). Possibly from *maya-*, *māya* ‘fortunate’.

**amājai** 'your', III 69·104 *amājai parau* 'your command'. See *umājaa-*.

**amāñanda** 'not like', K 5, 144r4 *atū amāñanda*, see *māñanda-*.

**amāñandūna** 'not like', K 5, 144r4 *duṣkarūna amāñandūna salāva hvatāndā*, Tib. *no-mchar rmad-du byun-bahi ḥos-kyi sgra haṅ hbyin-to*, 'they spoke astonishing wonderful words'.

**amāsta-** 'unfermented', Sid. 20v4 *amāsta ṅye* 'unfermented buttermilk', BS *manda-jātaṃ tu mastu* (= *maṇḍa-*), Tib. *ṣo ma laṅs-pa*. See *māsta-*, *māya-*, *meva*.

**amūysdauñā** 'pitilessness', v 130, 49a3. See *mulyśdi*.

**amūštu** 'merciless', III 38·50, see *amūśdye*.

**amūśdye** 'pitiless', JS 28r1; III 49·31 *amūśaiśḍa*. See *mulyśdi*.

**amai** 'old woman', K 38·136, variant K 29·198 *māmā*. Widely used, Germanic OHG *amma*, O.Norse *amma*, Span. *mama*, Greek μάμα Lat. *mamma*, O.Ind. *ambā*.

**amauvuā** 'in troubles', see *amatau*.

**ambrā** 'mango', Sid. 14r1; Sid. 18v2 *ambrrā*, loan-word O.Ind. *āmra-*. Sogd. *n'mry* 'sweet' is from \**an-āmra-*, see *āhvaraa-*.

**amya** 'without core', III 49·16 *cu baiśā hīra amya butte* 'who understands all *dharma*-elements to be without substance', like BS *asāraka-* 'without firm inner part'. From \**a-madya-* to *myāna-* 'centre' from \**madyāna-*, Zor.P. *miyān*, Sogd. Bud. *mδ'ny*, *myδ'ny* 'in the middle', Av. *maidya-*, Oss. D. *medäg*, I. *midäg*. See *myāna-*.

**aya-** 'ground', II 2·27–8 *mistā śīma mistā ayai* 'great limited area (BS *śīma-*), great ground'; K 47·56 (of a beggar) *khū ayana paṣkūjā ā kāsaijsām ja ū dīśta hā śakale vīstā* 'so that he may feel along the ground on corners, and she placed in his hand the (dry) stick'; III 105·17 *tta tta jsā tsve aye vī* 'so he walked in the street'; III 106·21 *ttanī ca byāśā brrūka ayāṣṭi* 'then when she opened the window on to the (ground) street'. See *evāte*, *āye*, BS *tala-* 'ground'.

**ayakṣā** 'invisibility (?)', II 115·23 *haira jsā sāja na tta paṣṭa ayakṣā* 'study the *dharma*-elements, do not set out to the unseen'. See *pyaṣṭa-* 'visible'.

**ay.ṣa** or *ay.va* 'epithet of demons' (second *akṣara* lost), v 64·45–6 *cū būri āśa ṣṭāna auda ay.ṣa kalabūttana ti biśa maṃ parauya ṣṭāri* 'whoever being in the sky (BS *ākāśa-*) down to the *kalapūtana* demons, those all are under my orders'. Reading and connexion unknown.

**aysamgga-** 'sterile', Z 2·226; Manj. 256 *aysaga*. See *ysan-* 'to bear young'.

**aysamvīrr-** 'sing', see *aysmūr-*.

**āysāmje** 'girl', v 291, 14a1 (fragment). See *āysānai*.

**aysāta-** 'unborn', Z 6·7; Manj. 250 *aysāye mera nai ida*, from *ysan-*: *ysāta-* 'be born'.

**āysānai** 'boy', K 140·987, see *āysānai*.

**aysāya** 'a medicament, plant name', III 85·78; III 85·84 *aysāyā*.

\***aysīya-** 'lively (not despondent)', II 40·38 *hīrāsaka iysīye basaka jsi* 'from the black frisky calf' (SDTV 121), see *ysīta-*.

**aysu**, *aysā*, a 'I'; with pronouns *ayse*, *aysī*, *aysai*, *aysām*, *aysā*; with *ī* 'indeed' *aysai*; Manj. 154 *ayse*; K 137·905 *aysī*; III 75·221 *aysai*; III 69·103 *aysām*; III 71·128 *aysā* (*-ā* 'you'); K 47·53 *aysai* 'I indeed'. With independent

pronoun K 47·53 *aysā ūhū* 'I . . . you'; SuvO. 3v7 *aysuṃ jsa*. Av. *azəm*, O.Pers. *adam*, Pašto *zə*, Waxī *wuz*, Ormuṛī *az*, Sogd. 'zw; Oss. *āz*. O.Ind. *aham*, IE Pok. 291 O.Slav. *azū*, Greek *ἐγώv*.

**aysūra-gūna** 'of *aysūra*-colour', II 60·8–9 *kabala sā u aysūra-gūna dajūna baimya kamaiśkā* 'one *kambala*-cloth (BS *kambala-*) and of *aysūra* colour, flame-coloured bright *kamiśka*-cloth'. Possibly *az-*:*za-* 'blue' with *-a-bara-*, see *ysamyē* 'vitriol'.

**aysūṣka-** 'not pleasant', III 60·45 *aysūṣkā mari vīvā nāmḍa maṃ vī satva* 'unpleasant here the beings accepted *vipāka*-ripening in my case'; SuvP. 73v1, BS *aniṣṭa-*.

**aysgana-** 'vulture', JS 24v1 *pura ra pemeṣṭi aysgaṃ* 'the vulture seized the young ones'; K 21·4 *aysgana-rūvyi* 'in vulture-form', K 28·179 *-e*; K 37·117 *vāri aysgini-rūvyā sā raṣṣājsi mūñye* 'there dwells one demoness (BS *rākṣasi*) in vulture-shape'. See *aysgana-*.

**aysgusta-** 'uncovered', III 98·27, see *uysgusta-*.

**aysdām** 'a commodity', possibly 'goat's corn', v 174a1 *u aysdām 10ṣeṃ* (= *daṣeṃ*) *hvaṃḍā gūñā I baṃ I* 'and corn (?) for ten men, one sack, one packet'; v 174, *az u aysdām kha 4 auśyaka aysdām kha 2* 'and corn (?) 4 *kha*-measures and *Auśyaka* corn (?) 2 *kha*-measures (similarly with other names); v 174b12 *ṣi vā aysdām puḍai* 'he presented corn (?)'. Tumšūq *eždanā kalasta* 'skin-bag for corn (?)' may belong here (see *karasta-*). Base *aza-* 'goat', Av. *aza-* with *dānā-* 'grain'. The *aza-* is in the Nirangastān 114v9, Zor.P. 'z, 'zy, Caucasian Adige *ač'e*, Qabard *aže*.

**aysdārā** 'supporter (?)', II 80·12 *ṣq mā aysdārā aśgulaka svaḥaka* 'this my supporter unharmed, in safety'; 'maintenance', II 125·5–6 *u ūñakā biśā iysdāra ttī jsām vā rrvī vī haiṣṭāmdā* 'and the maintenance of the company they then sent to the Court', see AM, n.s., II, 1964, 13. Base *uz-* with *dār-* 'hold', see *iysdāda-*, II 111·17 *iysdāde si* 'he reported that. . .'. See *aysdaura-*.

**aysdeña** 'safe', II 82·58 *ṣa ma sagaśila tceṇā aysdeña svaḥaka*, parallel to II 80·12 *ṣq mā aysdārā aśgulaka svaḥaka*, quoted s.v. *aysdāra-*. From \**uysdāranya-* 'supported, safe'.

**aysdem-** 'to blow upon, cool', Sid. 152v1 *aysdemāñā* 'to be cooled', Tib. *bsgrans-la*; Participle *aysdauda* Sid. 20r4. See *dam-* 'to blow', *uysdam-*.

**aysdau** 'young', Sid. 6v5; 7r3 BS *bāla-*; *aysdo* Sid. 7r1. From \**azatāva-* from *arz-* 'to grow', Oss. D. *irāzun*, *irāzt*, I. *rāzyn*, *rāzydtān*, *rāzt* 'to grow'. IE Pok. 26–7 *al-* 'to grow' (see *alīya-*) with increment. See *ālysānaa-* 'youth'.

**aysdaurā** 'possession', III 80·20 *majṣyī jsaiñi aysdaurā* 'the woman's fine property'. See *aysdāra-*.

**aysdyūva** 'tears away, steals', III 36·7 *aysdyūva ragyau ja gesta yāda iśakye* 'tears from the banks, turning, it makes whirlpools', = III 34·12 *aysdyūva ragā ja gesta yāda iśakye*, = III 40·15 *aysadrūvā raṃgyau jsā gaistā iśakyai yaṃḍai*, = III 46·20 *aysdyūvi ragām jsa gesta yida dvanakye*. See also K 56, 20r4 *viṣaya āysdyūvi* 'steals the objects of sense'. Base *dabya-* > *dyū-*, with *-vi* from *-āte*, see cognates s.v. *dyūka* 'robbers'.

**aysdrraphai** 'squatting', Sid. 102v5 *aysdrraphai \*ñāma* (written *brrāma*) 'sitting in squatting position', BS *utkuṭikāsanam*, Tib. *ḥog-ḥog-pur hdug-pa*. Base *draf-*,

*dramf-* from IE \**dhrembh-* ‘hold together’, cf. Yidya *dizo* ‘squatting’ *han-daizā-*.

**aysdravaṣṭa** ‘consisting of an excursion place, park’, K 49:3·7–8 *padmāyāsina kūlārā pātca, śira gvahe aṅi aṅi thāna aysdravaṣṭa vasva ūryāna* ‘lotus seats, pavilions next, excellent abodes, various places, park-like clean gardens’. From \**uz-drava-* ‘place of excursion’, with adjectival suffix *-ṣṭa-*, dyadic with BS *udyāna-* ‘idem’. To base *drav-*: *dru-* ‘to run’ in Av. *drāvaya-*, *draoman-*, *aēšmō*. *drūta-* ‘attacked by *aēšma*-fury’, glossed Zor.P. *ēšm-drūt*, with Zor.P. *hnrvn*, Pāzand *handurun* (Mēnōk īxrat, ed. Anklesaria, 5·6), O.Ind. *dravati*, *druta-*; IE Pok. 204–6 *dreu-*.

**aysdrauttā** ‘he flew up’, III 73·180 *aysdrauttā mā hā pūṣa pastā* ‘the fly flew up, at once it fell away’. See *drtautta hamīya* ‘is able to fly’, base *drāh-*.

**aysbana-** ‘channel (?)’, something made of stone, III 80·31 *baysga aysbanā saginā spheridā* ‘the many stone channels pour out’; III 37·8 *spyakinai byausguka iheja aysbanvāi* ‘the flower bud is stopped in the channels’; III 34·13 *spyakinai pyausgaka giheja aysbanakvā*; III 46·22 (s) *pyakinai pyausgaka iheja aysbanakvā*. From \**uz-band-* ‘to hold back by a bank’, like N.Pers. *band* ‘weir’, Pašto *wasta* ‘pool’, see s.v. *pastā-*.

**aysbrijs-** ‘to roast’, Sid. 146r2 *aysbrijsāñā*, Tib. *brnos-pa*; Sid. 147r4 *iysbrijsāñā*; Sid. 151v4 *eysbrijsāñā*. From *uz-* with *braig-*, see cognates s.v. *brījs-*.

**aysmū** ‘mind’, rendering BS *manas-* (III 21, 8b3 *aysmya yaṃ*, BS *manasi kuru*), BS *mata-* (v 244, 4b4 *aysmuna*, BS *matena*), BS *citta-* (v 330, 20r3 *aysmū panata*, BS G 37, 17r5 *cittam utpādayām āsuḥ*), BS *cetana-* (Bcd 49r3 *aysmuna*, BS *cetanato*), BS *viññāna-* (K 56, 20v3), and K 5, 144v1 *aysmū vaṣṭāmato*, BS *samādhi-*. Inflected forms are nom. sing. *aysmū*, *aysmu*, later *aysmva*; gen. sing. *aysmuvā*, *aysmuvī*, *vva aysmūi*, *aysmūi*, *aysmuvī*; inst. sing. *aysmūna*, *aysmu jsa*; loc. sing. *aysmya*; uncertain III 130·23 *aysmyani*. With the pronoun *yi* K 58, 28r3, Z 24·196 *aysmūti*. Adjectives are *-yaa-* v 91, 611r2 *aysmuyai*, parallel to *bisātinaī* (with *-t-*, not *-n-*) ‘of the tongue’; *-inaa-*, Manj. 40 *aysmvīnaa-*, JS 19r3 *aysmvījvā*; *aysmīnaa-*, adjective, ‘of the mind’, III 44·41–2 *aysmūnā pūna* ‘arrows of the mind’; *ibid.* *aysmūnai bīsana* ‘by the mental servant’; and *-ja-* Sid. 3r1 *aysmyaja*, BS *mānasa-*. Dyadic are K 56, 20v1 *aysmū viññānā*, and III 71·143 *aysmū uvī*. Compounds are Sid. 7v1 *garkha-aysmu* ‘heavy-minded’; II 89·39 *sāḍa-aysmva ṣṭāre* ‘are cold-minded’, and v 123, 3r2 (du) *ṣkareñāna arāhāta-aysmuvā* (fem. nom. sing.), BS *vismaya-āvarjita-mānasā* ‘with mind drawn by astonishment’. Two later spellings dissolve the conjuncts II 130, b6 *aysamū*, and K 72·27 *aysimūna*.

Analysis still not decided. Possibly *uz-mu-* from *ays-* (anticipating later *ays-* from *uys-*), with *-mu-* by *-u-* suffix from *man-:ma-* ‘to think’ (IE Pok. 726–8 *men-*). The basic ‘thinking’ contrasts with *uysānā* ‘self’ from *an-:ā-* ‘to breathe’. See Addendum.

**aysmūr-** ‘to sound’, III 36·5 *sānā aysamvīrradā tsīda hḡda spūlakau* ‘(the birds) range singing amorously among the buds’ (BS *sphoṭaka-*), with *-mvīrr-* from *mvar-y-*, parallel to *gvīr-* ‘sound, sing’ from *gvar-y-* III 34·10 *sāhḡna gvīradā tsīda hada spūlakau*, = III 46·18 *sāhḡna gvīradā tsīda hadaṃ spūlakam*. See *aysmūra-*.

**aysmūra-** ‘sound, noise’, III 34·16 *aysmūryau jūhānai sāñīda pavanaka* ‘amorous with sounds they raise the pollens’, = III 46·26 *āṃysmūryau jūhānai sāñīda pavānaka*, = III 37·11 *āṃysmūryau jūhānai sāñā pavānaka*. From *uys-* with base *mūr-*, *mvīr-* ‘to sound, sing’ see s.v. *mura-* ‘speech’.

**ara-** ‘proper’, only in *aram-dīśś-* and Sid. 3v5 *rravye pa*, III 22, 12a2 *rravyi pata* ‘south’.

**aramdīśś-** ‘to overlook, tolerate, be indifferent’, v 99, v4 dyadic *aramdīśśamata uvikṣa* ‘tolerance’; v 99, v2 *wikṣa aramdīśśamata*, BS *upekṣā*. Elsewhere only *anamdīśś-* with *-n-* replacing *-r-*, III 5, 12r4 *ma anamdīśśa ma hāmuri yana* ‘do not overlook, do not forget’, III 11, 20v4 *ma āna yana ma anamdīśśā* ‘do not act otherwise, do not tolerate’, Z 12·114 *anamdīśśāte*, v 114, 63v2 *ciyā rre anamdīśśāte kṣīrū bvānu o adātu* ‘when the king overlooks ruin and injustice in the land’, BS *yadā hy upekṣate rājā duṣkṛtaṃ viṣaye sthitaṃ*, v 115, 64r2 *rre anamdīśśākā*, BS *rājā hy upekṣakah* ‘neglectful king’.

**arājsa** ‘wild (?)’, K 154·41 *cu bura vā yāla arājsa jūṣū kūla* ‘or whatever evil wild things I do to disturb the Vajrakula’. Taken as adjective to *araa-*, as *khūñājsa-* ‘having holes’.

**arātā** ‘envy’, and *arāyā*, see s.v. *are jsa*.

**arā-bū** ‘wild-natured (?)’, Manj. 108 *sera ne yanīda arā-bū* ‘(the ignorant) do not do good things, being wild-natured’, taken as *araa-buva-*. Base *ara-* ‘wild’, *araa-* as first component, to Av. *ara-*, Oss. *arra* ‘wild, mad’ (as the young boy Batraz is called *arra läppu* ‘wild boy’), Sogd. \**r*’*k* \**āraka-*, IE Pok. 27–8 *al-* ‘be wild’, see BSOAS 24, 1961, 473, adding possibly Hittite *allaniya-* ‘to be restive (horse)’. The *-bū* of *arā-bū* is from *bau-:bū-* ‘to be’.

**arādā** ‘inflammation’, Sid. 138v2 *agvā vī arādā hame* ‘in the limbs inflammation occurs’, BS *dāhavant-*, Tib. *lus thabar byed-pa yino*; *arāmdām* ‘inflammation’ I 185, 105v2 *u jsahira arāmdām jīmda* ‘it removes inflammation in the belly’, BS *dāha-samana-*, possibly \**arāvanta-* from base *ar-* ‘to burn’, IE Pok. 28 *al-*. For *-āmda-*, note also *urāmda-* ‘pregnant’ from *udarāvanta-*. See also *rauḍa-*.

**arīma-** ‘spotless’, K 62, 76v1 *arīmā* with variant K 53·9·2 *agamijsa-* ‘faultless’; dyadic Manj. 347 *arīma*, *avasve*; adj. *arrīmajsa-* ‘clean’, SuvP. 69r3 *arīmajsa*, BS *nirmala-*; v 15, 1b3 *ata arrīmajse*; v 303, 02b2 *vasvetī arrīmajsā ttaramdarā himi* ‘he has a pure spotless body (*-ī himi* ‘is to him’). Base *rai-:rī-*, see *rrīman-* ‘dirt’.

**arīṣā** ‘stinking’, Sid. 153r4 *u arīṣe bauṣa hame* ‘and bad smell occurs’, BS *gūthaka-*, Tib. *dri mnam-pa yino*; Sid. 140v2 *arīṣai va bauṣā hame*, Tib. *kha-dri mi žim-pa* ‘mouth smell not pleasant’; III 123·61 *arīṣa satta*, BS *virūpa-satva-*; III 124·76 *thām arīṣa bījaiṣa*, BS *ttava virūpa kathaiyāsī* ‘you speak ill’. See *rrīṣā* ‘appetite’, BS *ruci-* ‘desire’, base *raiz-*.

**arrū** ‘remedy’ plural to *aruvā-* ‘remedy, medicament’ (with *-ū* < *-va* < *-vā* < *-ve*); note *drabāḍū* plural from *drabāḍva* ‘of the three times’, Manj. 316–17 *dāvīje arrū prrabāvna naṣḡmārāi harbaiṣa saṅe* ‘by force of the dharma-medicine, all concepts are made quiescent’.

**arūnai** ‘not broken’, v 64·42 *balauḍi ūstānā arūnai hu(<)> sidhavamḍi padīmi* ‘I will make him strong, upright,

- sound, well- .., successful'. From *a-rugnaa-*, base *raug-*: *rug* 'break'. See *narūj-*.
- aruṇa**, plural *aruṇa* 'medicament' later *arva*, pl. *arve*, *arrove*, Sid. 6r1 *vījā arva āchanai*, *u vaṭhānarā*, BS *bhīṣag-bheṣaja-roḡarta-paricāraha-sampadaḥ*, Tib. *smān-pa dan*, *smān dan*, *nad-pa dan*, *nad g-yog dan*; SuvO. 56r5 *biśṣūnya*, *raysāyana aruṇa* 'all kinds of elixirs, medicaments'; v 69, 8v2 *aruṇa*, BS G 37, 12a4 *bhaiṣajya-*, Tib. *smān*; adj. Sid. 139r2 *arvīnaa-*, fem. Sid. 121v5 *arvīje*. See also *aruṣḡa*. From *\*aruṣā-* to IE *arues-*: *arus-* 'plant', see TPS 1954, 141, n. 3; 1960, 79–81.
- aruṣḡa** 'medicament', v 52, 83a5 *anya-ttirthyānu aruṣḡa*; 83b3 *dātīgya aruṣḡa*. See *aruṇa*.
- are jsa** 'envy', III 1, 5v4 *ājadī rrāśāna*, *ā are jsa* 'either under influence of ignorance or of envy'; III 8, 16r4–5 *ā ysurre rrāśāna*, *ā are jsa* 'either under influence of anger or of envy'; v 308, 10a3 *arete kāḡdāna* 'for envy', plural Z 140 *aretā*; inst. sing. SuvP. 63v4, *arena*, BS *īrṣyā-* 'envy'. v 102, 16r4 *ka ne arāyā nā hāmāte*, Tib. *phrag-dog* 'envy'; Z 209 *māstā arātā*. Base *ar-* or, with *ś*, *arś-* 'to envy' (as Av. *kar-*, *karś-* 'draw', *var-*, *varś-* 'rain'), elsewhere Av. *arś-*, *araska-*, Sogd. *'r'sk-*, Man. *'rsk*, Sogd. C. *'rsqny* 'zealot', Zor.P. *'lyšk*, *'lšk*, N.Pers. *arašk*, *rašk*; O.Ind. *īrṣyā* 'envy', IE Pok. 337, Hittite *arsaniya-* 'to envy'.
- arrā** 'bear (animal)', JS 26v4 *thvai arrā ṣṭāna* 'you being a bear (cared) for him', BS *rḡṣa-*. From *\*rḡṣā-*, Av. *arśō* (Aog. 79), Zor.P. *'rs* or *'hrs* *\*ars*, or *'hirs*, N.Pers. *xirs*, Oss. DI. *ars*, plur. *ārsitā*, I. *ārsytā*, 2nd component *kurm-asitā* 'blind bears (a game)', Wanetsī *yirš*, Pašto *yaž*, Orm. *yirs*, *yižō*, Yidya, *yarš*, Šuynī *yūrš*, Sarikolī *yurš*, *yirš*, Sanglēči *xars*, Parāči *uṣ*, *uč*; IE Pok. 875, O.Ind. *rḡṣa-*, Greek ἄρκτος, ἄρκος.
- arkakā** 'plant name', Sid. 10v4 *arkakā kirā* 'the arkaka bush', BS *artagala-*, Tib. *artagala* 'barleria caerulea'. The name *arka-ka-* may be archaic with *-rk-* preserved to base *ark-* 'to be bright' whence Zor.P. *arčič* 'the bright metal tin'. This *ark-* beside *arḡ-* (IE Pok. 64–5) and IE Pok. 340 *erk-*, O.Ind. *ārcati*, 'shine', *arka-* 'shining'.
- arnīne** adj. 'of the elbow', JS 27r2 *arnīne dasti varī śamḡya pasta* 'the hand to the elbow fell on the spot to the ground'. From *\*arina-* to *\*arathni-*, O.Pers. *arašni-*, Av. *arəθna*, *frāṛəθni-*, Pāzand *arəθ*, N.Pers. *āran*, *aran*, *āranj*, *aranj*, Oss. *-ārina-*, D. *cāng-ārinā*, I. *ālm-ārin*, *ārm-ārin* 'cubit', dialectal *ulīn-* in the folklore name *Ulink'ā* '(cubit-high) dwarf', modern Yidya *razən*, *razin*, Šuynī *-ērn* in *wiṣty-ērn*, *wiṣč-ārn*, Sarikolī *yorn*, Yidya *səm-arn* (*huška-*). IE Pok. 308 *el-*, O.Ind. *aratni-*, Greek ὠλήν, O.Engl. *eln*.
- \*arma-** 'solitary', III 79·14 *misti sagā cū maṃ būjsana hāysdā grūsidā*, *hajeṇī īrmā yaḡṣākvā u dī-sthyām ttaurā hūsa dai avajsamya u kauṣḡḡā* 'great stone which they call here the banquet table (?), dusty (?) ruin among the goblins, and from demons' mouth blazes fire unapproachable, and in the hollows'. The syllable *īrma-* may replace either *arma-* or *ārma-*. From *ar-* in Av. *airime* 'still', *armaē-*, *armōi-*, *armaēštā-* (of water), Zor.P. *armēšt*, Oss. *ārmāst*, *ārmāst-dār* 'alone, only' to O.Ind. RV *armakā-* 'ruins' from IE Pok. 332 O.Ind. *ārma-*, *armaka-*, Lit. *yri*, *irti* 'to separate' for the sense 'solitary'; for 'still' IE Pok. 304–5 *el-*, O.Ind. *ilāyati* 'stand still' is possible.
- armāna-** 'kindness (?)', v 30, 73v4 *au yā armānāna ṣṣei bya tānu yanīyā* 'or one might make hindrance even by kindness (?)'. Possibly *armāna-* < (*\*armāna-*) *\*ary(a)māna-* to Av. *airyaman-*, Zor.P. *ērmān*, M.Pers.T. *'ry'm'n* 'friend', proper name by *'ry'm'n bai aryāmān*, N.Pers. *ērmān* 'guest'; O.Ind. *aryamān-* (see Mithraic Studies, 1975, 13). For archaic Iranian vocabulary see also *mūrai*, *śśandrāmatā*, *harāysa-*, *ttaira-*.
- arva**, *arve*, *arrove*, see *aruṇa* 'medicament'.
- aliyā** 'nourished', with BS *bhākṣaya-* 'to feed', deleted but necessary to the story, III 61·47 *buśānām jsa aliyā padīyem tvā kāyi* 'I burned this body nourished on perfumes'. Armen. lw *ar-* in *parar* 'fat', *pararak* 'fatted', *pararem*, *parart* 'to fatten' to Sogd. Bud. *pršt* 'fat' (A. Meillet, REA 2, 1922, 3) from *\*pari-aršta-* (not 'lip'). See also *ārkhā-* 'excrescence'; *ārḡiyo* 'excess'. BS *kāya-* 'body'. From *al-* (or *ald-*) 'to grow, make grow, nourish'. IE Pok. 26–7 *al-*, Lat. *alo*, *alitur*, *adolescere* 'grow up', *proles* 'offspring', Got. *alan*, *ol* 'grow up', *aliþs* 'fed'; *al-dh-* O.Ind. *ardh-*, Av. *ard-*. Greek ἄλθομαι 'grow'. If *ard-*, note Khotan Saka *āl-* in *hala-* 'half', *salī* 'year'.
- alysānaa-** 'youth, boy, son (of a king)', *alysānai*, *alysānei*, inst. sing. *alysānaina*, later forms v 11·8 *āysānai*; III 128·15 *eysānai*; K 94·96 *eysaunai*; K 65, 83v3 *iysānai*; fem. Z 6·12 *alysāgyo*, Z 22·212 *alysāgye* 'girl', III 106·20 *eysāja* (daughter of a minister); II 114·15 *eysauja*; v 291, 14a1 *āysāmje*; III 94, 35a *iysāmgyau*, BS *dāraka-*, *kumāra-*, Tib. *gšon-nu* 'young', Kāšyar Kančaki *'alyoṇdza*, *'alyohjah* (see BSOAS 13, 1950, 393). From *arz-*, *raz-* 'to grow', Oss. D. *irāzun*, I. *rāzyn* 'to grow', I. *rāzān* 'growing organism, child', D. *irāz*, I. *rāz* 'growth'. Also *aysdau*, *aysdo* may be from *arz-* meaning 'young', BS *bāla-*.
- avacha** 'assuredly' from the contexts, K 19·231 *mūna pura ausārama nāra ṣṭe avacha* 'of my son the woman is assuredly the vital thing'; Manj. 336 *ttye na hira naišta avacha* 'for him there is no *dharma*-element assuredly'. Possibly *a-* 'not' with *pacha* 'attack', hence 'unassailable, sure'. See *nācho*, *pacha*, the base *cha-* 'go' beside *tva-*.
- avachūsada** 'imperishable', II 102·29 *brūnādā avachvāsadaṇvā*; II 103·69 *chai jsa vīvadāva avachvāsadaṇvā dyaumai* 'with colour brilliant, vivid to see'. See *pachus-* 'be impaired, be destroyed'.
- avachaudo** 'unimpeded', SuvO. 3v7 *u aysu-m jsa avaśśā avachaudo bōāmato byehīñā* 'and thereby may I necessarily get uninterrupted bodhi-knowledge'; v 91, 611r4 *avarrūška avachauda dyāmata bōāmata* 'afflictionless unimpeded vision, bodhi-knowledge'; Z 4·38 *avacchoda tsīndi ttaura vaṣṭa*, = BS Mahāvīyutpatti 219 *tiraḡ-kudyaṃ tiraḡ-prākāraṃ* 'passing unhindered through walls'; Z 11·6 *avachauda mulyśdā hamamḡga* 'free impartial favour'. To *avachuta-*, *pachuta-*, BS *upahata-* 'struck', *pachus-* 'perish', *vichuste* 'he threw down', with *-auda-* from *-āufta-*, base *(s)k(h)aup-* 'to strike', M.Parth.T. *kwbḡ* 'kick', Zor.P. *kōpand*, *kōft* 'to beat', N.Pers. *kōb-*, *kōftan*, *kuftan*, with *pati-* Zor.P. *patkōft* 'strike against', *patkōpēnd*, *patkōpišn*. Since *-auda-* derives also from older *afta-*, as in *ttauda-* 'heated' from *tafta-*, a base *kap-* is also possible in *avachauda-*. Zor.P. AVn 29·5 *ut martōmān ēvak ō dit patkāft* 'he made men attack one

another', possibly causative to *kaf-* 'to fall'. But elsewhere *kap-* 'to split' is unsuitable.

**avajsañāme** 'not adhering', III 32·3 et seq. *kāmā aysmu paṣkala avajsañāme hālai sājanai harbaśā padya bṛāka hīrāñā vīra* 'where not tending to the *vijñāna*-knowledge section, learning, (based) upon the state of knower in every way.' The word is in a list *avajsañāme... narūjāme... apanamāme... jaigya* in dyadic pairs 'not adhering' with 'breaking out' and 'not arising' with 'vanishing (= *nīrodha-*)'. Base *pajsan-* 'to apply', as Sid. I bis 11 *pījanīrā aprrasama arve* 'unsuitable medicaments were applied'. The BS technical terms corresponding have not yet been found. After *pāti-* the non-palatal *-js-* is replaced by *-j-*, hence here *pa-* may derive from *pari* after which an initial is not changed. A *pa-* from *apa-* does not seem to suit the meaning.

**avajsama** 'dishonour', III 71·145-6 *pīsāna avajsama* 'dishonour to teachers'; v 155, 1a1 *thu... avajsama yanā* 'you do dishonour'. See *pajsama-*.

**avajsamātā** 'dishonouring', BS *nīgraha-*, v 115, 64v4-5 *u adātyānu uysnaurānu avajsamātā hāmāt(e)*, u *niharkā niṣṭhurā*, BS *dhārmikāñām ca sattvāñām nīgraho bhavati dhruvaṃ* 'and of the irreligious beings there will be dishonour and harsh punishment assuredly'; v 115, 64v5-6 *u dātyānu avajsamete jsa u niharkāna* 'through dishonouring and punishment of the religious', BS *dhārmikāñām ca nīgrahaṃ*. See *pajsama-*; suffix *-ātā*, see *arātā* 'envy', s.v. *are jsa*.

**avajsamya** 'unapproachable', III 79·15 *dīsthyāṃ ttaurū hūṣa dai avajsamya u kauṣḍḍā* 'in the mouth of the demons and in the hollows a fire blazes unapproachable'. From *\*a-parījam-ya-*; see *pajsama-*.

**avajsamya** 'dishonoured', K 61, 41r4 *rana avajsamya yanāṃdi* 'they may make the jewels (BS *ratna-*) dishonoured', adjectival suffix *-ya-* to *avajsama-*, see *pajsama-*.

**avajsamā** 'dishonour', II 10·162 *kau baida tcauttai pajśam arīṣa avajsamā yuḍai* 'against the *kavi-s* (= BS *ācārya-* 'teachers') he was violent, he did them grievous unpleasantness and dishonour'. From *pajśam-* to *pajsama-*.

**avatca** 'intolerable', K 23·72, variant to *avyauca*.

**avatsā-vīya** 'faultless (?)', III 108·3 *yśīrāñā bīsā raṃna u avatsā-vīya* 'the jewels in the heart and faultless ones'. From *\*a-gaṃtsa-* 'without hole', similar to Pali *acchidda-vutti*.

**avathīyi** 'unrestricted', K 155·57 *avathīyi parau* 'unrestricted command', from *pathīya-* 'held back'.

**avadamja-** 'impolitic', II 112·46 *tī tta cīndyāmdūṃ si avādamji hame* 'we thought so that it will be impolitic'. See *padamgyā-* 'custom'.

**avadanda-** 'not made', K 11v1 *ggandharva-naggarā ṣa kaṃtha padanda na hīrṣtai nīstā ttrāmu hira biśśā avadanda* 'the *gandharva-nagara-* (mirage) is not at all real, so all things are unreal'; Manj. 229 *avadeda*, variant Z 5·73 *avadanda*; Manj. 229 *avadeda vekalpa na dyāre*, = BS *apavṛtti-vikalpa-* 'having no productive discrimination'; Manj. 379 *avadedai drraya avāya* 'unreal the three *apāya*-states'; Z 5·73 *samu vikalpina avadanda*. See *padīm-*: *padanda-* 'to make'.

**avaphada** 'unsated', III 127·23-4 *raysga vīra avaphada*

*brruna magalīya dy(ā)ma byaihūdai* 'may they swiftly attain unsated brilliant fortunate vision'. See *paphan-*. Parallel to BS *asecanaka-*, see BSOAS 21, 1958, 530-1.

**avaphanāmata** 'not satisfaction', v 182, 43v1 *avaphanāmata u hajuwattete* 'dissatisfaction and wisdom'. See *paphan-*, *avaphanda-*.

**avaphande** 'unsatisfied', Z 19·18 *trāmu tte tceīmañi avaphande gyaḍina* 'so his eyes are unsatisfied through ignorance', = BS *asecanaka-*. See *paphan-*.

**avamā** 'unmeasured', Manj. 365 *satva-dhātta avamā tī* 'the base (BS *dhātu-*) of beings is measureless then', see *avamāta-*. Possibly *tī* 'place'.

**avamāta-**, *avamāya-*, *avamāva-*, *avamāga-*, *avamā* 'unmeasured', SuvP. 69v4 *avamāta*, BS *ananta-*; III 6, 12v3 *avamāta aṣumuḍa* 'unmeasured, uncounted'; K 76·207 *avamāva ahaṃkhīysā* 'unmeasured without number', K 45·8 *vāsta avamāga* 'clothes numberless'. See *pamāta-* 'measured'.

**avaṃdāya** 'pathless', II 94·26 *saṃ \*khu tta āṣa avāṃdāya kaśaudai* 'just as in the sky (= from the sky) without paths they may fall'; II 97·109 *sa khu tta āṣa avāṃdāya kaśaudai*; II 8·136 *sa khu tta āṣa avāḍāya kaśaudai*; II 96·104 *āṣa avāṃdāya kaśarai*. See *paṃde*.

**avaysāña** 'ignorant', JS 36v3 *śere dīre myānā avaysāñā paysāña* 'good, bad, middling, ignorant, knowing'; K 68·183 *avaysāñe udmādi ṣṭāna*, = K 71, 9v1-2 *avaysāṃdye ūttamatta ṣṭāna* (BS *unmāda-*). Adjective suffix *-ya-* to *\*paysāna-* 'knowing'; as also *avaysānda-* 'ignorant', to *paysānda-* 'knowing'.

**avaysāda** 'ignorant', Manj. 344 *avaysāda aysmva kūra* 'ignorant mind, false'; Manj. 353-4 *buttai si hīya sa avaysāda* 'he understands that one's own is just ignorant'; K 66·134-5 *cu avaysāṃdi aysmū kīna haṃjsaudai ime heci* 'whatever (*karmas*) through ignorant mind I have accumulated'; K 56, 20v2 *avaysāṃdi aysmū haṣkīme*. See *paysān-* 'to know'.

**avaramjsa-** 'good, not adverse', SuvP. 65v3 *khvaṃ hva yinī tvā rraṣṭa, avaramjsa deśana śirka*, BS *deśayīṣye imāṃ deśanāṃ svarṇabhāsottamāṃ śubhāṃ* 'that I may be able to preach this right good excellent *deśanā*-profession', with dyadic *avaramjsa-* and *śirka-* 'good'; SuvP. 64v1 *cu dā prrakṣauttai ime, avaramjsā rraṣṭā abvīya*, BS *sad-dharmaḥ pratikṣiptaḥ syād ajānantena me sadā* 'if I have repudiated the *dharma*-doctrine, the good, right, unwittingly'; II 102·16 *raṣṭa-haspyīśākya avarajsa-bvāmyau* inst. plur. 'rightly aspiring, with excellent knowledge'. See *paramjsa-* 'perverse'.

**avari** 'no salvation, ruin', III 71·145 *cu varttīṃdā avari yāṃdā* 'they who always practise no salvation'. See *parīya-*.

**avarye** 'unsaved', K 64, 81r3 *khu bura mi avarye sau harsī satva* 'while even one being remain for me unsaved'. See *parāta-*.

**avarrūṣka-** 'afflictionless, without *kleśa-*', v 91, 61r4 *avarrūṣka avachauda dyāmata bvāmata* '*kleśa*-less unimpeded vision, knowledge'; Z 6·44 *abryai dātā bil-saṃggā avarrūṣka aysmya ḥāña* 'without passion (= BS *rāga-*) the *dharma*-doctrine, the *bhikṣu-saṃgha* are to be thought of in the mind as free from *kleśa*-afflictions'. See *parrūṣka-*.

- avarūṣye** 'unafflicted', K 60, 34v2 *khu aṣṭā biṣvā sarva-dharmvā avarūṣye* 'so that he is in all *dharm*-elements unaffected' (*aṣṭā*, not *ra ṣṭā*); K 6, 145v3 *avarū(sy)au* <*sa*>*lāvya* 'with unaffected words', Tib. *hphags-pahi tha-sñad* 'noble talk', Chin. = BS *ārya-caryā*; translation E. Lamotte 252 nobles modes de parler. From *a-* 'not' and *parrūṣya-* 'subject to affliction', see *parrūṣka-*, BS *kleśa-*.
- avaśāna** 'not sent, non-commissioned (?)', IV 33b1 *śe hvamḍye 260 mūri paśā avaśāna* 'for each man 260 *mūrā*-coins, commissioned, non-commissioned'; IV 52a2 *stūra pajimḍā paśā avaśāna daśe hvamḍam* 'they demand *stūra*-cattle, commissioned, non-commissioned, of ten men', see SDTV 3; II 23·19·2 *paśā avaśāna hvamḍi himya*; II 20, 12b2 *tī jśā(m) paśā avaśāna cirāṣṭa* 'then commissioned, non-commissioned to *Cira*'. See *paśāta-* 'sent'.
- avaśāya-** 'plant name', III 90·192, see s.v. *rahi-pimṇā*.
- avaṣṭa** 'studying' (with locative), III 100·9 from *abi-ah-*, *abi-ṣṭa-* base *ah-* 'throw, put' or possibly *ah-* 'to be' *abi-ah-* 'be absorbed in', Orm. *aw-*, infinitive *awōk*, and *haw-*, participle *hiṣṭak* 'to read' from *abi-ah-* and *abi-ṣṭa-*. See the full text s.v. *śvrai*.
- avaṣṭaga** 'not departing, permanent', K 148·61-2 *pārśa pajsaṃ avaṣṭaga caḍāve* 'may he practise continuous worship, reverence'. From *a-* 'not' and *paṣṭa-* 'depart'.
- avaṣṭandaa-** 'permanent', Z 11·37 *avaṣṭandāi śi varata parāhā* 'the *śila-* (moral rule) is permanent there'; Z 22·313 *puṇa avaṣṭandā yande* 'he makes permanent merits (BS *punya-*)'. To *paṣṭa-* 'depart'.
- avāṣṭa-** 'not fear, safety', K 140·997 *avāṣṭe haurākā* 'giver of security'; SuvP. 72r4 *avāṣṭa*, BS *abhaya-*; K 64, 81r2 *avāṣṭa kīthe, abhaiyi-pūrā*. See *puvāṣṭa-* 'fearing'.
- avastinai** loan-word with *-inaa-*, V 183, a4 *avastinai haurna* 'with non-*vastu* gift'.
- avastyā-** 'non-permanent, incohere' I 145, 54r4 *cvam avastyā vaṣṭrīṣṭa* 'for whom the incohere thing disperses'. See *vastyā-* s.v. *vasta*.
- avasva-** 'not pure', Manj. 347 *śe śamai vasve arīma śe sāme avasve sāitta* 'of one mouth the pure seems foul, of one mouth it seems impure'. See *vasuta-* 'purified'.
- avahā** 'pathless', K 110·338-9 *daśau diśau jśa hāṣṭa baysuṇa-vuysā tṣvāda avahā tye baiśa hāṣṭa* 'from the ten regions the bodhisattvas went there by air into the house'. Rather Prakrit from BS *apatha-* with *-ka-* 'without a path', hence 'through the pathless air'. But possibly *paθ-* as Av. *paθō*.
- avahiya-** 'unchecked', K 50·5·4 *raida-pāda tta maṃhamāṃde avahiya tvari bijairma* 'may they have the *ṛddhi-pādas* so, here, unchecked, very excellent'. See *pahiya-* from *pahej-*.
- avārahe: jśa** 'lack of base', K 68·187, *avārihā* K 68·213. See *pārahā*.
- avārautta-** 'unbased', III 24, 20a3 *avārauttā aysmū*, BS *apraṭiṣṭhitam cittam*; K 60, 38r2 *avāraṃtta-*; Manj. 149 *avāraṭta*. See *pārautta-*.
- avārūḍyatetu** 'no deficiency', SuvO. 53r3, BS *avaikalyatā*. See *vārūḍya-*.
- avāṣṭa-** 'inconceivable', SuvP. 70v1 *tīṣṭimā kalpa avāṣṭa*, BS *tīṣṭheya kalpāni acintiyāni* 'may I persist through inconceivable *kalpa*-ages'. See *akāṣṭa-* from *kāṣ-*: *kāṣṭa-* 'to think'.
- avijsyaca** 'not seeing, blind', fem., v 387·48 *avijsyaca strriya* 'blind woman'; K 46·37 *ttye avijsyace strriyi jśahera* 'in the womb of that blind woman'.
- avijsyadai** 'blind', masc., JS 31v3-4 *avijsyamdā ysāḍaka dva mārā-pyara* 'blind two old parents'; K 46·47 *pūra avijsyadai ysā* 'the son was born blind'; K 47·54 *śi avijsyade śirka* 'the blind child'; Manj. 9 *hana avijsyadai satva* 'blind, not seeing, being' (dyadic). See *vijsāṣ-*.
- avātāyemate jśa** 'not speaking', v 343, 85v2 *samu avātāyemate jśa āre* 'they sit silent', BS G 37, 80a3 *tūṣṇim-bhāvena adhvāsayanti*, Tib. *čavmi smra-bar hkhod-pa*, beside v 343, 85v5 *samu apātāyāme jśa*, BS G 37, 80a6 *tūṣṇim-bhāvena adhvāsayanti*. See *avyāya*, to *pātāy-* 'to speak'.
- avimem** 'invisible (?)', K 60, 37v4 *ne saṃdya paremānavyā avimem jśate* 'does not go invisibly into the earth with the atoms'. See *āvōda*, to base *vai-(n)-* 'to see'.
- avimya** 'stoneless (?)', II 66·2-3 *ttye pracaina cā bugura mamdūsāna śamdā gārye avimya gamtsa kūdai vira* 'because Bugura bought land from *Mamdūsa*, stoneless (?), with hole (and) pit'. See *bīma-* 'rock, stone', Av. *vaēma-*, Parth. Insc. *vēm*, Armen. *vēm*. See s.v. *kūṣṭa-*; SDTV 58.
- avirmāttama-** 'best', K 66, 84v3 *bgysūṣṭā bautta avirmāttama hvāṣṭā* 'he realizes the supreme excellent bodhi-knowledge'; K 59, 33r4 *ttye kāṇq mī byāṃdāṃdi tvā avirmāttame ra(ṣṭa) bgysāna bgysūṣṭā biṣvā sarva-dharmā bīysāṃda* 'therefore they got that supreme Buddhas' bodhi-knowledge awakened in all *dharm*-elements'; II 102·23 *avirmāttama beysāna beysūṣṭā bausta hamye hamau-manai* 'may we become awakened to the best Buddhas' bodhi-knowledge', rendering BS *anuttara-*. See *pirmāttama-* 'best'.
- avāṣkālsta-** 'undivided', v 265, Dum 7b3 *u avāṣkālstu pratāha* ||; III 134, 3a5 *avāṣkālsto hiśādoṣtu dārysyde*; K 57, 26r1 *aviṣkeṣṭa lakṣaṇā*; K 60, 36v4 *vasva aviṣkeṣṭa lakṣaṇa*; KI 145, 3r3-4 *avaiṣkeṣṭa (-sk-, not -sk-)*. See *pāṣkal-* 'to separate'.
- avīśadai** 'not returning', = BS *avaivartika-*, *anāgāmin-*, III 113, 4r3; K 92·48. See *atisandaa-*, *iśedai*.
- aviha-** 'priceless', JS 33r4 *phare raṃne aviha* 'many priceless jewels', JS 14r1 *avihyau raṃnyo* 'with priceless jewels'; III 58·16 *avihā:*, BS *anargha-*. See *pīha-* 'price', BS *mūlya-*, and *āra-* 'value'.
- avihi** 'unchecked', K 59, 31v4 *bgysuṇavuyysai asaṃkhiṣṭā ṣṭe avihi* 'the bodhisattva is untouched (unsmeared), unchecked'; K 58, 28r3 *varī aysmūti anāvidhyāyi hame avihi* 'on the spot his mind becomes untouched, unchecked'. See *pahej-*: *pahiya-* 'to stop', *ipihā*.
- avurrda-** 'not overcome', K 153·22 *māryau jśa avurrda* 'not overcome by *Māras*' = BS *ajita-*; K 52·7·3 *avaurrdā*; v 107, 29v3 *avurde iśare* 'they withdraw without conquest', BS *pramathaka-* 'repulser'; v 113, 35r1 *avurda hāmāre* 'they are unconquered', BS *anavamardita-*. See *purrr-*: *purrrda-* 'to fight'.
- avuvāṣṭa-** 'unafraid', v 41, a4 *avuvāṣṭa tśind(ā)* 'they go safely'. See *puvāṣṭa-* 'fearful'.
- avāidanya** 'unheroic (?)', III 104·34 *kṣūna maudā naradū avāidanya nairamāna ma vām sāṣṭā* 'dying of hunger I went out feeling unheroic (?); in going out I (fem.) looked (= *spāṣṭā*) upon you here (= *mara vā-ū*)'. From the context and from possible connexion with *vad-* 'to thrust' in Oss. *bādān-* in DI. *bādājnag* 'heroic (man, woman, horse)' from 'impetuous', with Oss. *bādān* 'membrum virile', base *vad-* in Av. *vādāya-*.
- avesta** 'lack of fear', K 64, 81r2 *avesta kīthe, abhaiyi-pūrā*

'in the city of safety', dyadic; K 29.183-4 *khu ra paršta avesta* 'so that he escape unafraid'. See *avvoḡsta*, *avasta-*, from *puvḡd-*.

**avyāca** 'intolerable', III 106.24, see *avyauca-*.

**avyāya** 'speechless', Manj. 415-16 *pyāstāda avyāya satva* 'the dumb beings spoke', variant Z 5.101 *u muta pātāstu yādāndā* 'and the dumb could speak'. See *pātāy-*.

**avyāyamḡai** 'not speaking', JS 18v3 *nvastā avyāyamḡai buyśā* 'he lay silent long time'. See *pātāy-*.

**avyāyāme jsa** 'not speaking', III 60.36-7 *avyāyāme jsa simāhām vī neštā* 'he sat without speaking in a *samādhāna*-trance'. See *avātāyemate jsa*, from *pātāy-* 'to speak'.

**avyāsta-** 'not stated', III 28, 38b3-4 *jaḡa haḡa ṡtā kūra nāsāre avyāsta ṡḡ dharma mūkhau jsa jaḡau prahajañau jsa (hvata?)* 'however the ignorant (BS *jaḡa-*) accept the false things, not spoken; this is stated as *dharma*-doctrine by fools (BS *mūrkhā-*) by ignorant laymen', BS *sa ca bāla-prthagjanair udgrhītaḡ*; III 28, 39a3-4 *tīna gyasta baysāna hvata avyāstā dharma jaḡyau prahajañau jsa hvata* 'the *dharma*-doctrine, not taught, spoken by the *deva* Buddha is stated by the ignorant laymen to be false'. To *pātāsta-*; = BS *anirvacaniya-* 'ineffable'.

**avyūṡṡa-** 'not heard', K 1, 135v2 *ne avyūṡṡu pyūṡḡe* 'hears not the unheard'; Z 2.117 *niṡṡā avyūṡṡā adāte avyāsāndā kari* 'is not unheard, unseen, unknown at all'. See *apyūṡṡa-*.

**avyauca** 'intolerable, severe', Sid. 12r5 *ttarā hīvī āchai avyauca ṡḡheje* 'removes the intolerable disease of thirst', Tib. *skom-pahi nad mi bzad-pa ṡi-bar byed-de* (elsewhere Tib. *mi bzad-pa* renders BS *dāruṡa-*); Sid. 100r3-4 *ḡvyā kvēysvā vī avyauca vīna himāre* 'in both sides severe pains occur'; K 31.27 *avyauca baida āvūṡṡ mara ṡṡānā pahaiyi* '(taxes) intolerable were laid on them, from here, they fled', = K 15.117 *ttāñā kṡira daura(ba)kṡa pasta tvarā avyauca* 'in the country famine occurred exceedingly severe', = K 23.72-3 *avatca vī āva bihī kūḡa bara jasta skadaka ṡā ṡā mara ṡṡāna pahaiya* '(taxes) were laid on them, intolerable exceedingly, O king, one by one they fled hence secretly'. Also *avyāca*, III 106.24 *tta brīvīnai be-vūḡa pīna ysaira baida baista avyāca* 'so love's poisoned arrows intolerable pierced the heart', see SDTV 30; II 40.36-7 *dakhu kāra avyāca baye haysgama* 'misery, torment (BS *kāraṡa-*), intolerable fear, grief'. Without negative II 2.19 *hamḡarām jṡm vyaucḡ yanīḡḡ* 'they make tolerable to others'. See *pyauca* 'counter-action, remedy' for the connexions.

**aśśa-**, *aśa-* 'horse', V 115, 64v2 *aśśa mārāre* 'horses die', BS *mṡṡābhikṡṡam priyāṡvāṡ ca*; Sid. 102v5 *aśśā* 'horse', Tib. *rta*; v 236.23 *aśa salya* 'in the Horse year'. Compound Z 13.25 *ṡāte ju aśśa-bārai āya* 'the second may be the horse-rider'. Epithets of the horse are in III 72.167-8 *hūvathāta tcarṡva tuṡṡna* 'well-comparisond, handsome, stout'. From \**aśṡa-*, direct to *aśśa-* (as Waxī *yaṡ*), Av. *aspa-*, O.Pers. *asa-* (to N.Pers. *sa-* in *suṡār*), Sogd. M.Pers.T. 'sp, Zor.P., N.Pers. *asp*, Oss.D. *āṡṡā*, I. *jāṡṡā* 'mare', D. *āṡṡikko* 'mare', with *-āṡṡ* in the compound *xārg-āṡṡ* 'mule' ('ass-horse'), Waxī *yaṡ*, Paṡto *ās*. For 'rider', N.Pers. *suṡār*, Zor.P. *asaṡār*, O.Ind. lw *aśvāvāra-*. IE Pok. 301-2, O.Ind. *aśva-*, Lat. *equos*, Got. *aihwa-*, O.Engl. *eoh*, Celt. Gaul *epo-*, Ir. *ech*, Tokhara B *yakwe*, A *yuk*. See also *aśya* 'cavalry'.

**aśśa-nyūrāna** 'horse harness', Z 24.405, see *nyūrāna-*.

**aśṡāña** 'non-duality', Manj. 87 *ttuṡāttā ttathatta aśṡāña* 'the void, suchness, unity', beside K 55, 17r4 *ṡḡṡñāj sa* 'with duality'; K 58, 29r3 *cu vara ṡḡṡñā na daitṡḡ* 'where duality is not seen'. See *duva* 'two', *ṡāta-* 'second', later *ṡḡ*; *aśṡāña* 'non-duality'.

**aśśampha-** 'without holes, knots' Z 23.44, Chinese *kien-mi* 'compact' (K 369.2; 617.2). Base *ṡṡambh-* to *ṡṡabh-* in O.Ind. *ṡvabhra-* 'hole', Zor.P. *ṡūrāk* 'hole'.

**aśṡājā** 'sharp, flinty, stony', III 79.10 *bvaiyśā aśṡājā satharā dūrā tī jṡm sagūḡā* 'long flinty slope, hard, then also stony'. From *as-* 'to be sharp', IE Pok. 19-20 *ak-*, O.Ind. *aśāni-* 'arrow-point, thunderbolt' (> Khotan Saka lw *aśuna-*), Greek *ākavos* 'thorn'. Here \**aśan-čī-* with dialectal *-ś-* kept. See s.v. *śśāra-* 'good'.

**aśūla** 'unhurt (?)', V 145, 117b5-6 *maṡā aśūlaharya* *ga se mū va aśūla* *ga*. See *aśḡulaka* 'unhurt'.

**aśe** 'plant name, BS *kaśeruka-*, scirpus kysoor' (Lat. *scirpus* 'bulrush'), Sid. 18r4. Base \**as-ya-* 'sharp, pointed', to *as-:s-* 'to sharpen', with Av. *aśūra-* 'point', Oss. D. *ānsurā* 'tusk', I. *ssyr*, Sogd.B. 'ns'wr, BS *danta-* 'tusk'. IE Pok. 18-22 O.Ind. *śśāti-* 'to sharpen'.

**aśḡulaka** 'unharmd (?)', II 80.12 *ṡḡ mā aysdārā aśḡulaka svahaka* 'this my supporter, unharmd (?), safe'. Base *zai-:zi-* 'to injure' with *ṡḡ-* from *zya-*, Av. *zyāni-*, Zor.P. *zyān*, N.Pers. *ziyān*. Armen. lw *zean*. Suffix *-laka-* as in Sid. 151r1 *śikalaka*, Tib. *legs-par* 'well', and *agalaka* 'limb' to *aḡga-*. Here dyadic with *svahaka-*.

**aśka** 'perhaps', III 70.109 *pammarai bvīrau aśka* 'perhaps you know a report of her'; v 339, 77r3 *aśka auṡṡe gyasta* 'perhaps the deity is angered', BS G 37, 72b7 *deva-krodham hi te bhavet*, Tib. *rab-tu* 'greatly'. From older *asti* with *ka* (Av. *asti*, *kadā*). For *aśṡā ka*, note v 333, 27r3 *aśṡā ko se kumṡṡati t(t)ima pharākā hamāta*, BS G 37, 24a4 *bahūmi tasya biḡāny utpadyeran*. See *aścā*, *aśte* 'is there . . . ?'.

**aścā** 'is there . . . ?', K 32.32 *aśte ī* 'is it perhaps . . .'; v 244, 1b3 *pasti sa aścā*, = K 94.96 *pasta hva sa aśta . . .* 'he spoke saying, Is there . . . ?'; II 10.161 *aścāi kaiṡa*.

**aścū**, see *astū*.

**aśti** 'existence', K 54, 15v1 *aśti jsa ttuṡāttā, naiścā jsa ttuṡāttā*, = BS *saṡṡṡṡa-śūnyatā, asaṡṡṡṡa-śūnyatā*; K 53.9.4-5 *aśti naiśṡe jsa pahaiṡṡā* 'without existence (and) non-existence'; K 67.168-9 *aśte jsa aśtu khu jīye* 'how existence is destroyed by existence'; Manj. 320 *nai aśta* 'exists not' (but *niṡṡā* 'is not'). See BS *asti-nāsti-bhāvah*. From older *asti*, Tumṡuḡ *asti*, Av. *asti* to base *ah-* (as-before *-t-*).

**aśta** 'it is' with pronoun, II 101.244 *na ra ma stūrā aśṡḡ na baida pamūḡḡ* 'there is no longer for me beast, not clothes upon me' (*ma . . . aśṡḡ* 'I have').

**aśtū** 'what', III 123.59 *aśtū vai kṡamai*, BS *kiṡṡ kṡamati* 'what pleases you?'; II 52.6 *parau na ā sa khve tcerai aśtū-ṡṡ āṡ ya* 'a command did not come how you (-ṡ) should act, what to do with them (-ṡ)'; II 52.8 *pvesīda sa aśtū ā yamḡḡ* 'they ask, What are you doing?'; II 85.13 *viṡa ra ttā aśtū pharākā ttuṡā silāta haṡḡi yine* 'now also I make report as to many empty words'; II 7.118 *aścū gvaṡṡai ysathūā* '(what) have you been separated in births?' See also *haiṡtū*.

**aśpara** 'horse's fodder, lucerne', III 73·184 *aśa ra aśpara hvadāmdā* 'the horses ate lucerne'; II 124·86 *aśpara*, BS *yāṅga asana* (? *yoga-aśana-*); Z 13·91 *rrusa aśpari* 'barley, horse's fodder'; compound IV, 60a3 *aśpara-barā* 'carriers of lucerne'. From \**aśsa-para-* (early type of compound like *biś-padā* 'first of all') to base *par-* 'to feed', pres. *pār-:pāda-* 'to nourish, rear'. For lucerne Akkadian *aspastu*, *asupastu*, *aspasti*, Kroraina *aśpista-*, Zor.P., N.Pers. *aspast*, Aram. 'spst-', Syriac 'spst-', *pstst-*, Arab. *fuṣṣ*, *fusfuṣah*.

**aśya** 'cavalry', Manj. 138 *aśya hastya gūha rahya tc(u)rasanya hīna* 'four-membered army, cavalry, elephants, infantry, chariotry'. Adjective to *aśsa-* 'horse'.

**aśajvāmana** 'not attached', II 115·31 BS lw Kroraina *aśajamaṇa*, Pali *asajjamāna-*, BS *aśajyamāna-* to base BS *śang-* (O.Ind. *sang-*) 'attach', see the full text s.v. *khāśṅvā*.

**aśarrāmata** 'indolence', K 3, 139v1-2 *aśarrāmata hāmāta*, Tib. *śum-pa* 'fear, despondency', Chinese *hi-tai-sin* 'with indolent mind' (K 366·3; 184·10; 801·1); E. Lamotte, translation 'découragement (*līna-citta-*)'. Base *śarr-*, Z 20·8 *strīye daha āśṣuda tsindā* 'women and men go about excited'; Z 7·24 *suhāna śsarri klaiśa* 'by pleasure (BS *sukha-*) triumphs over *kleśa-* afflictions'. The conjunct *śṣ-* is from *ś-*, *xś-*, *fś-*, equivalent to O.Ind. *kṣ-*, *ps-*. Possibly O.Ind. *psar-* archaic equivalent to *mad-* 'be excited' (BSOAS 21, 1958, 543). See also *ysīta-*, *iysīye*.

**aśśānaka** 'pigeon' Z 20·16 *tcīrauka daindā duva aśśānaka* 'two ducks are seen, pigeons'; JS 34r2 *aśśake*; II 80·25 *aśānai*; Sid. 1715 *āśai aśnai*, BS *hārita-*, Tib. *phug-ron spon-po* 'blue pigeon', plural III 35·32 *aśnā*; compound Sid. 142v4 *aśnīha* 'dung of pigeons' (\**axśaina-gūṭa-*). To Oss. D. *āxsināngā*, DI. *āxsināg* 'dove' (TPS 1945·6); Tokhara B *ekṣinek* in the adjective *ekṣinekaṃñāna misa* 'flesh of pigeon'. See also *āśṣeina-* from \**axśaina-* 'blue'.

**aśkāmjsya** 'eternal', K 60, 351r *aśkāmjsya jśīna byehe* 'he gets eternal life', see *ośkāmjsya-*, *āmśkāmjsya*.

**aśkusta-** 'untouched', Z 13·114 *cu vara bināña aśkusta adaunda śṣāna akrīya* 'what there (=where) music untouched, unblown, unbeaten'; Manj. 414 *bināña aśkūstai śṣāna pīhyāda ramanī hvara* 'music untouched, they beat (=sound) delightful, sweet', Base *skau-:sku-* 'to touch, play a musical instrument'.

**aśkaujai** 'not *saṃskāra-*', Manj. 372, negative to *śkoṅgyā-*.

**aśtakulcu** 'not abusing', V 111, 33v1 *aniyaśśu aśtakulcu*, BS *abhaṇḍana-*. See *śtakula-* 'abuse'.

**aśnaa-** 'pigeon', see *aśśānaka-*.

**asaṃkhālsta-**, *asaṃkhīsta-* 'unsmearred, unpolluted', Z 6·22 *daśyau baśdyau jśa asaṃkhālstu* 'undefiled by the ten sins'; Z 6·39 *klaiśyau jśa asaṃkhīlsta*; K 60, 36v2 *biśām upakleśm vāysaiñm ośyām asaṃkhīlsta śṣe* 'is undefiled by all smaller afflictions (BS *upakleśa-*), influences (BS *vāsanā*), desires (*olsa-*)'; Manj. 171 *asakṣeta sa khū ja veyśa* 'undefiled like the lotus'; K 73·34 *asakhīsta sa khū ji rana* 'undefiled like a jewel'; K 55, 17r4 *śāmñā jśa asaṃkhīlsta śṣe* 'is undefiled by duality'; K 54, 13v3 *svabhāvna asaṃkhīlsta* 'undefiled by nature'; K 59, 31v4 *asaṃkhīlsta śṣe ayīhi* 'undefiled it is, unchecked'. Parallel to Pali *anulitto lokena toyena padumaṃ yathā* 'unsmearred by the world as the lotus by water'. See *saṃkhal-*.

**asapāra** 'completed', V 367·151, see *uspurra-*.

**asāna-** 'foeless', V 113, 35v1 *asānā ñete hīne jśa anrhīya* 'without enemy, unoppressed by a foreign army', from negative and *sāni* 'enemy'.

**asuraa-** 'impure', III 123·66 *asūrai*, BS *aśuci-*; Sid. 125v1 *asurai* 'unclean', BS *amedhya-*, Tib. *mī gčav*. See *suraa-* 'pure' (\**suxraka-*).

**asuva** 'not burnt', Sid. 153v2 *khu ri va asuva śau beṣṭara bāgara harśtā* 'so that one layer of leaf remains unburnt', Tib. *lo-ma nan-rim ma čig čam-du bsregs-nas*, see *sūjs-:sūta-*.

**asottāña-** 'slow, slow-witted', equivalent to BS *jaḍa-* 'foolish', Z 5·14 *hvate balysā hvīyā ūtamo ysamthā kāḍe asottāña kyai tta jāndā* 'the Buddha taught a parable about human birth (BS *upamā*); they are very slow who destroy it so, because hard to reach. From \**saub-:sotta-* to Sogd. Bud. *swd swd'n* 'swiftly', IE Pok. 954 *śkeu-* 'of speed', Lit. *śduju*, *śduti* 'throw (> shoot)', *śūvis* 'shot', *śdudyti* 'make throw about, shoot often', O.Slav. *soje*, *sovati* 'shove'. Beside IE Pok. 954 (s) *keu-* with increments, Pok. 955 *-bh-*, *-d-*, *śkeubh-* see s.v. *anāskotta-*, *haskautta-*, to O.Ind. *cōdati* 'drive, force', N.Pers. *čust* 'swift'. See also *biśautta-* 'hackled' from *saub-*. Suffix *-āna-* with *-ya-*.

**aska** 'up', III 70·107 *naṇḍa makala aska jśa rruśta* 'the monkey Naṇḍa got the chieftainship'. See *uska* 'up'.

**askin-** 'put back', III 93·261 <*da*> *dā jśāññāñā khu śva jīye tī askināñā paskyāśṣṭā hāñāśṣṭā*, *ysūñāñā* 'so much is it to be cooked that half is gone, then it must be put back into the vessel, it must be strained'. From *us-* and *kan-* 'to place'.

**askhajs-** 'arise, issue', II 2·20 *askhañjsa* (SDTV 30); Sid. 7v1 *iskhajsā*, BS *abhayudaya-* 'rising'; II 123 (4091)·6 *askhījsye apvenye bādā* 'prosperous secure time'; with *-āmātā-*, III 64·21 *askhajsāme*, II 85·11 *askhījsāme*. See *uskhajs-*.

**askhāys-**, see *askhauys-*.

**askhaukara** 'eminence, protuberance', Sid. 138r4 *śaikā cu askhaukara hame*, BS *utśedha-* 'protuberance'; Sid. 143r3 *ni ri ysauttā askhaukarīyāvai ri va ni hamā vasve baustā śṣe* 'it no longer flows; also it does not become a protuberance; it is known to be clean', BS *na cotsanna-*, Tib. *rlo-ba med-pa nams yin-te* (*rlo-ba* = *hphyan-ba* 'hang down'). From *us-* 'up' with base *kauk-*, as in Lit. *kaukarā* 'hill', IE Pok. 589 *keu-k-*.

**askhauys-** 'move up', III 104·44-6 *śada ka binamīye brrī satta vahanī ā vāvai jīyi drai gīha: askhāysī hamāra brra hvāṇḍa u gvaysāra avīpa*, = III 108·4-5 *śamḍa ka bināmāve brrī satta vahanī ā vā vāvai jī(yi drai gīha: askh)auysī*, *hamārā brra sattu gvaysārā avīpa* 'if the earth should split, the beloved man sink in, or for him life of three stages end; beings become amorous, yet they part assuredly' (*avīpa*, BS *avikalpaṃ*).

**askhauya** 'top', Sid. 153v4, Tib. *śin-buhi thor-to*, see *ysihe*, Tib. *thor-to*.

**astam** 'at last', II 94·16 *astam āvq* 'they came at last', = II 96·99 *qsta āvā*; K 30·205-6 *astavai brraśṣṭā heś(t)ū tta dyāya* 'at last she asked her, Did you see anything?', = K 38·140 *tvā ysādī brraśṣṭā haistū tta dyāyi* 'she asked the old woman, Did you see anything?'. See *ustama-*.

**astan-**, *astān-* 'to stretch', III 34·12-13 *khū ja bīna astana*

- 'as one tunes the *binā*-instrument', = III 36·8 *khu ja bina astāna*. Infinitive III 40·16 *khu binā škidā astāmdā* 'as they touch the *binā*-instrument to tune it'. From *us-tan-Av. ustāna-* 'up-stretched', N.Pers. *tanīdan* 'to stretch', IE Pok. 1065–6 *ten-* 'stretch', O.Ind. *tanōti, tatā-*, Greek τάνυται, τείνω, ταστός. See also *thana-*, *ttanga-*, *ttanv-*.
- astaucä** 'dry land, terra firma', Sid. 6v4 *astaucä kušta utci baka u bata-bahya dīśa* 'dry ground, where there is little water and a region with small trees', BS *jāngalo* 'lpāmbu-śākhī ca, Tib. *skam-sa ni chu nūn-śin śin nūn-bahi yul-na*; 134v3 *astaucä ysātām u muñamdam datām hīya gušta*, BS *jāngalaja-*, Tib. *ri-dags skam-sa-na gnas-pahi śa-khu*; Sid. 135r4 *astaucā muñamdam datām hīye apīye gušte jsa*, BS *jāngalam*; Sid. 144v5 *astauci ānamdam datām hīya gušta*, BS *jāngala-*; Sid. 152v3 *astauci muñamdam murām hīye āhe* 'eggs of birds dwelling on the dry land', BS *jāngalāṇḍaja-*. From *as-t-* 'dry', with suffixes *-ūča-*, Armen. lw *astouč*, *aštouč* 'dry' (*astouč hac* 'dry bread'), to IE Pok. 68 *as-*, *ās-* 'burn, glow, dry', O.Ind. *āsa-s* 'ashes, dust', Oscan *aasai*, Lat *ara* 'altar', *arēō* 'be dry', *arīdus* 'dry', OHG *essa* (\**asiōn*) 'forge, chimney', Tokhara AB *as-*, *ās-* 'to dry', A *āsar* 'dry', Hittite *haššii* 'on the hearth'. With *-d-*, *azd-*, Greek ἄζω 'dry', ἄζολεός 'dry; blazing'; Armen. *ačūn* 'ashes' (\**azg-*), O.Engl. *asce* 'ashes', Got. *azgō* 'ashes', Armen. *azaxim* 'to dry', Armen. *astouč* is then from North Iranian.
- asthamja** 'pull out' (2nd sing. imperative), III 73·178 *asthamja vā śau tturā vāštā* 'pull out for me a mouthful'. Preterite v 387·48 *ttu pūra asthīyā* 'she took up her son'; K 46·27 *lašta pāttarā asthīye* 'he took up staff (and) bowl'; 3 plur. K 46·28 *khāysā isthīyāmdā* 'they took up the food'. Infinitive III 130·32–3 *dānive vā jsāni pā audi tti pastāmdī asthīye* 'the donors (BS *dānapati-*) indeed next inclusively (?) they deigned to raise'. Inchoative v 327a4 *|||hīya nāma asthīsi|||*. See *usthamj-*.
- asthūmājsa-** 'sound', Sid. 6r4 (and v 315·9) *cu jehavīyī āchā u asthūmājsā āchinai tīkyām jatte* 'whose illnesses are curable and he is an invalid of sound body, (the illnesses) of those are cured', BS *sādhyo rogī sad-ātmavān*, Tib. *raṇ dam daṇ ldan-pa gsor ruṇ-ṇo*. Adjective by *-jsa-* as *khūñājsa-* 'possessing holes', to a noun *asthūma-*, BS *sad-* 'good', Tib. *dam* 'good', and 'self'.
- aspaśde** 'causes', III 23, 19a1 *jau ni aspaśde* 'does not cause strife', BS *araṇa-*; Sid. 20v5 *kuštā āchai aspaśde* 'causes the *kuštā*-disease', BS *kuštā-hetavaḥ*; Sid. 2r5 *dahoštā aspaśdākā* 'causing virility', Tib. *ro-cha-bahi rgyud*; Sid. 11v2 *aspaštāka* (with *-št-* for *-śd-*). See *uspaśde* K 59, 31v1 (not *-šte*). With *-śj-*, v 321·104–5 *aspaśjāka*.
- aspā** '(compressed) lump', I 169, 84v2 *aysdimāña khū drrām hami khu aspā tta būrim hā arva tcirim* 'to be cooled so that it becomes like *aspā* ('compressed stuff'), all that is to be made into a medicament' (*-im* = *-ai*); I 169, 83r4 *aysdimāña drām hami khu aspā*; I 147, 57v1 *aysdaimāña drrām hami khu aspā tti hā tcahu sera gūla hambrrihāña* 'it is to be cooled so that it becomes like *aspā*, then it is to be mixed with four *sateras* of molasses'; I 163, 78v4–5 *aysdimāña khū drām hami khū hauškā aspā* 'it is to be cooled so that it becomes like dry *aspā*'. From \**us-pāxta-* to base *pak-* 'to make firm, compact', variant to IE Pok. 787 *pak-*, to Av. *paxšta-*, Oss. D. *faxsbäl* (Gurdžibeti Blaška 64 *xonxi faxsbäl* 'on the side of the mountain'), I. *faxs*, plur. *fāxstā* 'side'.
- aspāmda** 'compact mass, lump', Sid. 145r2–3 *cu tcim hīya uysānā, aspāmda hame hemji hame u śīya u haryāsa* 'as to the nature of the eye, it becomes a lump, it becomes red and white and black', BS *pinḍam rakta-sita-asitam*, Tib. *mig-gi raṇ-bzin ni gaṇ ruṇ hdug-pa daṇ dmar-ba daṇdkar-po daṇ gnag-pa yin-no*. From \**uspāxta-vant-a-*, see *aspā*. For *-āmda-*, see *urāmda-*, *arāmdā*.
- asphir-** 'to splash', JS 8v3 *maittrinai ṇena asphīramdai yāmdā* 'with elixir of kindness always bedewing'; Sid. 153r5 *khu hā hamdāna (=hamdamna) nāme u khveṃ vā asphīriye bvāñq se śerai yuḍe* 'when it is inserted inside and when it splashes out, it is to be known that it has made it well' (Tib. *hbo-ba* 'pour out'), BS *pūranāt karna-śūla-nut*, Tib. *phyir pho-na rna-bahi nad sel-to*; III 34·10 *uska asphīraca jahvā sphālya-gūna*, = III 46·19 *uskā asphīraca jahvā sphālya-gūna* 'splashing upwards in fountains crystal-coloured'; III 38·42 *jastūñe khaśq va isphīraciña hāysaiña*, = III 40·17–18 *jastūñai khaśq jśā asphīrācaña hāysaiñā* 'celestial drink in (=from) the splashing fountain'. See *usphir-*.
- ah-** 'to be', *as-* before *-t-*, suppletive with *vāta-* 'been', and *hāmā-* 'become', 1 sing. *mā*, *-m*, *īme*; 2 sing. *ī*, opt. *āyai*; 3 sing. *āstā*, *štā*, negative *nīstā*, opt. *āya*; 1 plur. *mā*, conjunctive *āmaṃ*; 2 plur. *sta*; 3 plur. *indā*, *ṃde*, *yindā* (v 336, 35r6 = variant v 74, 42r6 *indā*). Av. *ahmi*, *ahi*, *asti*, *hanti*, N.Pers. *ast*, IE Pok. 340–2 *es-*, O.Ind. *asmi*, *asti*, *smaḥ*, *stha*, *santi*, Greek ἔμμι, ἔστί, ἔντί. See also *asti* 'being', and *nestā*.
- ah-** 'to throw, shoot', pres. *uhya-*, pret. (*ahas->*) *ihās-*, *uhas-*, K 37·123 *pūnām jsa uhyāña* 'must be shot with arrows' = K 28·175 *ttu uhy(ā)ña hāšta viśgra-pamatha pūna jsa* 'it is necessary to shoot that one with arrow of *vajra*-bolt'. Preterite Z 13·73 *rrīṇo ihaste* 'he shot the queen'; III 75·232 *uhyastai pūna jsa rrāmā* 'Rāma shot him with an arrow', = III 70·106 *uhya:stai pūna jsa rāmā*; III 63·136 *ttye prracai maharamgā uhyā:stā pūnā jsa* 'for this he shot the athlete with an arrow'; III 67·59 *pūna jsa uhyā:ste*; III 67·51 *cu bura saṃ uhyasta īye, vilau pūnā gvāna na tśīya* 'whatever he may have shot, no arrow went astray at all' (BS *viloma-*); K 16·150 *be-vūḍa pūna jse śau pu(ṇa) uhyāmsta* (variant K 32·44 *bīcattai*, K 24·93 *bīcattai*). See also *ahva-*, *aha-* 'noose', BS *pāša-*. Av. *aṇhyeiti*, *astar-* 'shooter', *asta-* 'shot', O.Ind. *āsyati*, *asta-*, *asita-*, RV superlative *āsiṣṭha-*, *āstar-* 'shooter', infinitive *āstave*, *astavai*; Oss. D. *āxsun*, *āxst*, I. *āxsyn*, *āxston* 'to shoot', from *ahasta-*. See also *ahāvi*.
- aha-**, *ahq*, *ahva-* 'noose' ('throwing weapon'), K 33·46 *ahā: pajaiste*, = K 24·95 *aha pajaista* 'he asked for the noose', BS *pāša-*; K 16·154 *ahq*. Ablative sing. Manj. 331 *ahna* (so, rather than *ahva*): *mārīña ahna* 'from Māra's noose'; inst. plur. SuvP. 73v2 *ahyau jsa*, BS *pāśaiḥ*. See BSOAS 23, 1960, 14–16. See also *ahva-*.
- aha** 'belly', III 87·124 *aha vasūje* 'it cleanses the belly', III 87·126 *ṣi ahe vasūjākā pinḍai* 'this is the belly-cleansing *paiṇḍaka*-medicament'; loc. sing. III 85·70 *khāysāñā u ahaña āma naśpaśde* 'it dispels indigestion (BS *āma-*) in the stomach and belly'; III 17·1–2 inst. sing. *|||ahqna ārrdā mā(m)gā paherāñā* '...from the

- stomach, the ground bean is to be soaked'. See *ahva-* in the compound *ahva-rīysa-*, I 233, 4v2 *puvaṇā o ahva-rīysā*, BS *bhaya-vyasana-* 'fear, distress', with *rīys-* 'to tremble', hence 'belly-trembling' for 'panic', to O.Pers. *afwā-*.
- ahakhiya** 'numberless', III 60·35, see *hamkhīya-*.
- ahatcasta-** 'unbroken', Bcd 48r1, BS *akhaṇḍa-*; *ahatcastūm* 'unbroken for me', IV 23·8 *ahatcastūm mūñi* 'may (the vow) remain for me unbroken'. See *hatcan-*.
- ahamdrūṣṣa-** 'without hostility', V 111, 33v1 *ahamdrūṣṣu aggūrāsu*, BS *avīgrahāya avivādāya*. See *hamdrūṣṣa-*.
- ahamici jsa** 'without change', Sid. 7r5 *ahamici jsai kāña krrāvī tcerai* 'without change it must be kept, the treatment of it must be carried out', Tib. *mī hgyur-bar bsrun-bahi čho-ga byaho*. See *hamista-*.
- ahamista-** 'unchanged', JS 4v1 *sūmīrā garā māñamḍā ahamistā akhāṣṭā* 'like Sumeru mountain unchanged, unmoved'; K 63, 78r3 *aysmū ahamistā akhaṣṭā* 'the mind unchanged, unmoved'; Sid. 7v1 *cuai hauva ahamaista he* (variant *hame*) 'for whom the strength is unchanged', Tib. *sññ stobs ni mi hgyur-ba byed-pa-ste*.
- ahamñe** 'abusive', JS 8v4 *ahamñe ysīre hve ttriṣṣa salāta* 'abusive, harsh, sharp words he spoke'. From Prakrit to *adhimanya-*.
- ahamphīḍa-** 'undisturbed', SuvP. 60v2 *śye śvi ahamphīḍā sāna, hūñā dyai haḍara baṅsa*, BS *eka-rātram atandritena svapnāntaram gataṃ mayā* 'one night lying undisturbed I saw in a dream former Buddhas'. See *hamphīr-*.
- ahambusana-** 'unsuitable', Sid. 8v4–5 *ahambusana hvaḍa khaṣṭa patsāñā* 'unsuitable foods and drinks must be avoided', Tib. *kha-zas mi hphrod-pa de-dag spaws-la*; Sid. 8v4 *ahambusanam hvaḍam khaṣṭam jsa*. See *hambusana-*.
- ahamya-** 'not arisen, non-existent', K 112·381 *cu baiśa hara ahama ya bvaḍai* 'who may know all *dharma*-elements to be non-existent'; Manj. 2 *ahamye aje naṣguda* 'non-existent, not perished, quietened'. Older *ahāmāta-*.
- ahaysgamata** 'without trouble', V 113, 35r1 (dyadic) *ahaysgamata u anuvadrāta hāmāre*, BS *anupasarṅāny anupāyāsāni ca*; V 113, 35v1 *u ahaysgamatā ahvariṣātā* (variant *ahariṣātā*), BS *anupasarṅam cānupāyāsaṃ ca*. See *haysgamata*.
- ahaysnāva** 'unwashed', III 85·75 *ahaysnāva ysaramjśq*, III 90·182 *ahaysnāvā ysaramjśā* 'unwashed safflower (*carthamus tinctorius*)'. See *haysnāta-*.
- aharaṣṭa** 'unpresented', IV 55a2 *aharaṣṭa ysārā drrai-se haudā mūri* 'not presented, 1370 *mūrā*-coins'. See *haraṣṭa-*.
- aharīna-** 'with none left out, total', Bcd 50v1 *aharīna*, BS *aśeṣatah*, Sid. 130r1 *beti jsa āchā aharīna biysānā harbeśā jidā* 'dispels all severe diseases arising from wind', Tib. *rlun-nad-kwis ṅam-thag-pa thams-čad sel-ba yin-no*; V 247, 14b1 *aharīna*, BS *sakala-samāpta-*.
- aharīnaka** 'total', Sid. 133r3 *cu buri sam aharīnaka vā-śerū hamāte* 'whatever may be total gout (BS *vāta-śoṇita-*)', Tib. *dreg-go-čog-la ni*.
- ahariṣātā** 'without trouble', BS *anupāyāsa-*, reported as a variant to V 113, 35v1 *ahvariṣātā*.
- aharṣṭa-** 'uninterrupted', Sid. 146v5 *aharṣṭā bijsāñā*, Tib. *rgyun-tu blugs-na*, 'to be poured without stopping'; Bcd 49v3 *aharṣṭa*, BS *sarve* 'all'. Later *ahaṣṭa-*, III 127·7
- ahaṣṭa sakra varttai* 'he continuously practises reverence (BS *satkriyā-*)'. See *harṣṭa-*.
- ahāhā** 'indigestion', Sid. 12v3, = V 322·126 *apahā*.
- ahā** 'you', JS 8v1, see *uhu*.
- ahāmurji** 'not forgetting', V 185, 2b4 *kye byātarji ahāmurji vā(tā)*, dyadic.
- ahāmurgyatete** 'not forgetfulness', K 2, 135v2–3 *ahāmurgyatete kāḍanaī*; K 7, 148r4 *ahāmurgyatetina pāga*, Tib. *mī brjed-pahi stobs* 'power of not forgetting'. See *ahaumaurjā*, From *hāmura-*.
- ahāvi** 'quarry, wild beast', III 68·79 *ssa-tṣimmaña ahāvi jsyāṃde* 'they killed the 100-eyed quarry', parallel Rāmāyaṇa *mṛgān* 'deer'. From *ah-* 'to shoot', \**ahāta-* 'to be shot', like *hasūra-* 'quarry' from \**fra-saura-* 'to be hunted', and *jsāñāa-* 'to be slain, criminal condemned'.
- ahi:** 'plant name', III 92·238 *ū ahi: ṣi vq dāttā* 'the *ahi:* plant, that is the *dāttā*-plant'; I 183, 102r5 *dāttī*, BS *damttī (danti)*; Sid. 14r4 *dattā hīya bāta* 'root of *danti-*', BS *danti-*, Tib. *dandahi rā-ba (rā-ba* 'root'). Possibly *ahi-* to base *ah-* 'to cut' hence *ahi:* 'cutting tool', as mechanical translation of BS *danti(n)-* 'toothed, jagged' (as *khuyśaa-* for BS *mañḍūkī*, and *hva-khāmḍala-* for BS *ārūka-* from *āru-* 'boar'). Then base *anh-*:*ah-* 'to cut', *ahi-* 'cutting tool, sword', to Av. *anhū-* (ablative Yašt 13·46 *anhuyāt*) and O.Ind. *ast-* 'sword, knife', Lat. *ēnsis* 'sword' (where base *anh-* is like *kart-* 'to cut', Av. *karāta-* 'sword', see *kāḍara-*). BS *danti(n)-* is balio-spermum montanum.
- ahāmāta-** 'non-existent', Z 9·26 *ahāmāta dharma*, = Manj. 404 *ahaimye*. From *hāmā-* 'to become'.
- ahiye** 'not one's own', K 154·41–2 *ahiye hera nāsāmi* 'taking not one's own', the BS *śikṣāpada-* command *adattādāna-* 'taking things not given'; Z 12·64 *ihivi heḍā* 'he gives not his own'. See *i-* = *a-* negative, and *hivi*.
- ahīsa** 'not greed', V 38, 28b3 *||-ā ahīsa naunda himā<te ?>||* See *hīsa-*.
- ahu** 'you', III 21, 6a2 *ahu jsa* 'by you', see *uhu*.
- ahumāra-** 'unnumbered', K 5, 142v3 *ahumāru uy(sn)ora puññei nasta bāgyā handajāñātemā* 'I made unnumbered beings to ripen good roots of merit', Tib. *sems-čan man-po dag dge-bahi rā-ba-la yons-su smin-par byas-so*; K 2, 137v1 *u ahumāru ṣā cu ne sīte śtā* 'uncounted that which he has not learnt'; V 156, 187v2 *ahumāryau haysgamaty(au)* 'with unnumbered troubles'; I 252, 1r5 *<a>humāryau siyau yseryau*, BS *śata-sahasra-*; SuvO. 68v2 *ahumāryau yseryau*, BS *sahasraneka*. From *mar-*, *ṣumar-* 'to count', *ṣumuḍa-* 'counted'.
- ahūlaña** 'elsewhere', Manj. 222–3 *mare mīde ahūlaña hīśta* 'he dies here, elsewhere he migrates'. See *uholaña*.
- ahaḍa-** 'gourd', II 1·8 *ahaḍa vastyā*; Sid. 18r2–3 *ahoḍa*, BS *alabu-*, Tib. *ku-ba*; III 88·153 *tīrā ahaḍā hīya ṣarā* 'nut of bitter gourd'. See also *byāra-* BS *ervāru-*. Base *vart-* 'to be round', hence *aha-vrt-a-*, with *ūdāra-* 'crystal' and Waxī *wurt*, Kurd. *bard* 'stone' (JRAS 1955, 22), naming the gourd 'round like the belly'.
- ahaura** 'not a gift', III 9, 18r3 *tādi (= tāmḍi) ahaura hauḍai* 'you gave such non-gifts' beside III 10, 19r5 *hauri nā hauḍemā* 'I did not give a gift'. See base *hor-* 'to give'.
- ahovana** 'weak', V 116, 65r7 *ahovana u duṣpātq*, BS *sudurbala-*; later I 163, 79r1 *ysāda paskyāṣṭi cista padāmi*

- ahawam pijsa padīmi* 'it makes the old young again, it makes the weak strong' (*pijsa* = *pātajsa-*). See *haut-*, *hot-* 'be able'.
- ahva-** 'noose', v 161, 35v2 ||| *ahvāna baittā* 'is bound with a noose', BS *na ca sa trṣṇā-pāśa-baddho bhaviṣyati*, Tib. *sred-pahi žags-pas* (BS *pāśa-*) *bčims-par mi hgyur-ro* 'he is not bound by the noose of desire'. See *aha-*, *ahq-*, inst. plur. *ahyau*. For *-hv-* note also *ahva-*, *aha-* 'belly'.
- ahva-** 'belly', as first component in *ahva-rīysa-* 'fear' from *rrīys-* 'to tremble' and *ahva-* 'belly', as the source of 'fear'. See *aha* 'belly', and *rrīys-* 'to tremble'. The meaning is from the use of a name of part of the body for the affection in that part, as O.Pers. *uši* 'intelligence' from *uš-* 'ear', Av. *karṇa-* 'ear' and 'deaf', like Georgian *qur-i* 'ear' *gru* 'deaf', Megrel *uru* 'foolish'; Greek ἰσχίον 'hip', ἰσχίος 'pain in the hip'. Hence O.Pers. *afwā-* 'fear', O.Ind. *āpvā-*, *āpvā* 'fear', from the source 'belly'. Note Al-Tha'ālibī, Histoire, ed. H. Zotenberg 714 *fa as-hala* 'l-xaufu baṭana-hu' 'and fear loosened his belly'. Similarly O.Ind. *śaṣkuli* 'ear', and 'disease of hearing'.
- ahvañe** 'not to be spoken', III 73·188 *mire a ahvañe ṣṭāna* 'I shall die since it is not to be spoken'. Base *hvan-* 'to speak', *hvañā-* 'to be spoken'.
- ahvaḍāṃdī** 'before eating', I 167, 83r4 *ahvaḍāṃdī tharka masi hviri* 'as much as a walnut is to be eaten before taking food'. Base *hvar-* 'to eat'.
- ahvaṇḍa-** 'not man', v 308, 9r1, BS *amanuṣya-* in the series from gods to goblins.
- ahvandā** 'not men', v 257·6, 1b4 (*hva*)*ndā ahvandā wvāra* 'men, not men, noble ones'. See *hvand-* 'man'.
- ahva-rīysa-** 'belly-shaking, fear', SuvO. 4v2 *haysgamata iyā o kṣāca u vadrava iyo gārīvā o puvaṇā o ahvarīysā iyā*, BS *śokāyāse* 'py *anarthe ca bhaya-vyasana eva ca*, here corresponding to *bhaya-* 'fear'. See *aha-*.
- ahvariysātā** 'lack of fear' (variant *ahariysātā* quoted by S. Konow, ed. to v 113, 35v1). Possibly a subscript small *a* added before *hva*, hardly visible on the photograph, but reported by Konow. The scribe may have intended *a-* 'not' before *ahva-rīysātā* (instead of *an-* as in *a-uysānā*) or has wrongly written *hva* for *-ha-* in *ahuriysa-* 'not trembling'. The ending *-ātā* may represent either the suffix *-ita-*, or stand for *-ā*, as in v 77, 145v5 *viysāte* 'lotus' for *viysā*, with *buśānātai* 'scented' for *buśānai*.
- ahvyāñe** 'not produced, eternal', III 128·2–3 *śukye ahvyāñe samtsāru baṃdani-śāl(e?) guchāme udiśāyi* 'for escape from the universal (one = universal) eternal transmigrational prison'. For the 'prison', v 126, b1 *saṃtsārūṃ bārmina*, BS *saṃsāra-bhava-bandhanāt*, Tib. *lcon-ra*, Tokhara B *saṃsārṣe pele*, and Jaina *saṃsāra-cāraya-*. Base *hau-*: *hu-* 'to bear young', hence parallel to BS *aja-* 'not produced' (see also *ahāmāta-* 'not arisen'); Av. *hunu-* 'son', *hazanrō.huna-*, *haota-*, *hunahi*, *humāmi*, O.Ind. *sūte*, *sūtā-*, *sūmī-*, Zor.P. *hunuśakenītan*, *viśūtakān*. Form *hvya-*, as *dvyā-* 'to beat', base *dav-*. IE Pok. 913–14 *seu-*: *sū-*. See also *ṣū* 'son'.
- ā** 'or', I 189, IIIr2 *rīysūtcaṇa khāśāñña ā māksī hīyi uca jsa* 'to be drunk with rice-water or with honey water'; JS 5r2 *śāgā* (for *śaṃgā*) *ā vā ṣvīdā*, *ā mīrāhīja karāśā ā vā bora* 'conch, or milk or pearl spray or snow'. With *vā* also,
- Sid. 102r4 *ā vā ṣvīnai ā vā hīsanai yaṃdrrā padīmāññā* 'a tool (BS *yantra-*) must be made either of horn or of iron', Tib. *rva ham*, *lčags-kyi sbubs*. This *ā* replaces older *o*, *au* 'or' either as dialectal difference or phonetic development (cf. also loc. plur. *-vo*, replaced by *-vā*) (to IE Pok. 75), IV 2·5 *ā ni* 'or not', see *o ne*.
- ā** 'he came', participle = preterite 3 sing., from *\*āgata-*, older *ātā* nom. sing. IV 60a2 *parau ā*, 'the command came', fem. sing. II 89·48 *hīna āta* 'the army came'; plur. II 126·19 *hvaṇḍā āva*, older Z 24·473 *āta hāmāre* 'they came'. Base *gam-*: *gata-*, IE Pok. 464–5 *g<sup>em-</sup>*.
- ā-** 'not' in the word Sid. 5r2 *āhvarai* 'sour', Tib. *skyur-ba*, fem. Sid. 4v2 *āhvarra*, Tib. *skyur-ba*, BS *amla-*, from *hvara-* 'sweet'. The reverse is in Sogd. Man. *n'mryh ž'r* 'sweet poison'; *čn šk'r n'mrtr* 'sweeter than sugar' (W. B. Henning, BBB 45), from *\*an-āmra-* 'not sour'. See *hamga-* from *\*am(a)ka-* 'sour', to IE Pok. 777–8 *om-*. The short initial *a-* is replaced by *ā-* also in *āṣṣeina-* 'blue'.
- ā-** 'towards', preverb, see *ācana*, *āta*, *āspar-* and others; Av. *ā-*, *a-*, O.Ind. *ā-*, IE Pok. 280–1.
- ā** 'you', suffixed pronoun, older *-ū*. See J. M. Dresden, Jātaka-stava, p. 412.
- ām** 'he came', JS 34r3, see *ā*.
- āmṣṭina** 'with thumb', Z 22·305 inst. sing. from *\*anguṣṭya-*, beside *hamguṣṭa-* 'finger', see *āṣṭi*.
- ākrrē** 'painful', Sid. 103r2 *khaysma ākrrē herā hame* 'abscess becomes a painful thing', Tib. *ñam-thag-pa byed-pahi phol-mig hbyun-ste*. From base (s)kar- 'to cut' to *ā-(s)krta-* or *ā-(s)kr̥ya-*.
- ākṣuvindā** 'they begin', Z 24·499; 3 sing. Z 4·15 *ākṣūtā*, III 83·25 *ākṣū jīye* 'begins to vanish'; Sid. 142r5 *ākṣu byaśde* 'begins to mature', Tib. *cha-ba-la*; pret. Z 5·26 *ākṣutte*, 3 plur. SuvO. 68v7 *bināna ākṣuttāndā yanā*, BS *pravādayanti* 'they began to sound music'; Manj. 405 *ākṣya* (*ya* = *ū*) *daitta* 'he begins to see' = Z 9·27 *ākṣūti dāyāna*; 'be seen', III 79·11 *ragya jsā ākṣūṃ pāstāgā* 'from the bank I was tossed headlong'. See also *nīkṣūtā*, *nakṣautta-*, *kṣāv-*, *kṣautta-*, *prakṣautta-*. Base *xṣaub-* 'to disturb', Av. *xṣufsa-*, M.Pers.T. 'šwb 'disturbance', *wšwb-*, *wyšwb-*, *wšwb'g* (He. Verbum 184; Mir.Man. 2·54); Zor.P. *āšōp*, *āšuftak*, *višōpišn*, *višuftan*, Armen. lw *apšōp*, *ašōp*, N.Pers. *āšōb*, *āšuftan*, *gušuftan*, Balōči *šufay* 'to thresh', *šufay*, *šupta* 'be angry'; IE Pok. 625 *kseubh-*, O.Ind. *kṣobh-*, *kṣubh-*; Slav. Pol. *chybač* 'move to and fro' (variants *-bh-* and *-p-*).
- ākhośā** 'movement, behaviour', K 4, 142r3 (*pra*)*cīga-sambuddhānu ākhośā dyāñātemā* 'I showed the behaviour of the *pratyeka-sambuddhas*', Tib. *spyod-lam* (= BS *īryāpātha-*). See *khaus-* 'agitate', v 340, 80r5 *ākṣutte khausā* 'began to move', BS G 37, 75a7 *vāta-kṣobhena*, verbal *khausāñña*, *akhausṭa-*, *khoys-* 'move'.
- \*āgū**, *āvū* 'village', BS *grāma-*, nom. sing. SuvO. 24r1 *kho šā āvū tcam(ā)ñña kṣāṣa ttāṣe āre* 'like the village where dwell six robbers', BS *ṣaḍ-grāma-caurebhi*, Tib. *čom-rkun-dag dan gnas-pa bzin*, later *au*, IV 20·7 *tī jsām au au parau paśa* 'then send a command to each village', II 22, 18a1 *au au auva*; gen. sing. Z 6·24 *āvūi*; loc. sing. SuvO. 24r1 *āvuto rrasauya* 'in an empty village', BS *śūnya-grāme*, Tib. *gron ston*; K 1, 134v1 *āvuto parmīho kṣira*

*kīntha mištāvo janavato rrandānu, gṃāta* 'in village, in hamlet, in the land, in the town, in a great country, in kings' palace', parallel BS Suv. (ed. J. Nobel) 176·6 *grāma-nagara-nigama-janapada-rāṣṭra-rājadhānīsu*; SuvO. 55v3 *āguvo o kīntha* 'in village, in town', BS *grāme vā nagare vā*; Z 6·24 *kho ju hamāna āvuvō ttāṣe kṣāta ni śśūjīye bvāre* 'as in the same village robbers, six, do not know one another'; II 13, b2-3 *marā birgaṃdara auva* 'here in Birgaṃdara village'; nom. plur. Z 22·115 *baysgu bise āvute śśūjīye naysdā naysdā hāmāre* 'thickly houses (and) villages are very near to one another', later IV 64a1 *kṣa auve* 'six villages'; K 31·24 *phiri auva parmahe* 'many villages, hamlets', = K 15·118 *auva paramai*, = K 23·68 *phara auva parama*; loc. plur. v 84, 4v1 *āvutō kaṃthuvō parmihuvō* 'in villages, in towns, in hamlets'; Suv. N 75·29 *āvuvō kaṃ(thuvō)*, ed. J. Nobel 176·6 *grāma-nagara-* in a compound in the loc. plural quoted above, later IV 13·1 *cira kṣvā auvā*, II 25·30·1 *cira kṣvā auvā* 'in the Six Village Cira'. Adjective II 14c3 *auvya utca* 'village water', II 35·7·4 plural *auya hvamṇi* 'village men' (but see *auya*). Base *āgū*, *āvū*, stem in *-u-*, as *bāysū* 'arm', plural *bāysuve*, *bāysve*, to *gau-*: *gu-* in Av. *gava-* 'district', Zor.P. *gō-* in *gō-pat* 'lord of *gō*', Oss. D. *yāu*, I. *qāu* 'village', Armen. lw *gav-ar* 'province'. If the *g-* is IE *gh-*, add IE Pok. 449 *ghēu-*, Germanic Got. *gawi* 'region', N.Germ. *gau*, O.Engl. *gē*. With *-š-* could belong here O.Ind. *ghoṣa-* 'village', Tokhara B (oblique fem.) *kuṣai*, *kwaṣai*, rendering BS *grāma-*.

**āca** 'in water', loc. sing. to *ūtca-*, III 50·58 *sa khu dai āce pasūšte* 'as fire burns out in water'; Manj. 70 *khu jai dai ja āca nairāme* 'as fire goes out in water'. See *ūtca-*.

**ācana** 'thread', III 124·84 *sauṣaṇa ācana vā-m̄ bara* 'bring me needle (and) thread', BS *sūca anaya, sūtra*. From \**ā-čya-* 'to sew', see cognates s.v. *acā*, as BS *sūtra-* from *śvuyati, syūtā-*.

**ācastai** 'you desired', JS 36r4 *nai ācastai suhā, cakrravar-ttānai śerā* 'you did not desire pleasure, the fortune of emperors'. Base *kan-d-* beside *kan-* 'desire' and *kā-*, as *skan-d-* beside *skan-* 'to cut', see below *hatcan-*: *hatcasta-* 'to break', Sogd. *skn-*, inf. *skn't* 'to cut'. To IE Pok. 515 *kā-*, *kan-*.

**āce** 'water birds', Z 22·135 *sye varata tērau āce* 'geese, there, ducks, water birds', Sid. 17r5 *āci hīya gūsta* 'flesh of duck', 17v1 *āci hi(ya) gūsta*, BS *jalapakṣin-*, Tib. *chubya rnam-s-kyi śa*, to Waxī *yōč*, Yidya *yēčko*, Pašto *helaī, heliye* (< \**aṭhyakī*), Oss. *acc, adždž* 'wild duck'. IE Pok. 41 *anət-* 'duck' O.Ind. *āti-*, *ātī* 'water bird', Greek *vāσσα, vḗσσα*, Lat. *anas, anatem, anitem*, gen. plur. *anitium*, OHG *enit, anut*, Lit. *antis*.

**ācaina** v 49, 66b1 *aysmūna, ācaina nā paja*|||; 'with sin (?)', lost context, possibly BS *atyaya-*, Pali *accaya-* 'sin', with long *ā-* as in lw *ālaṃgāra-*, and *-c-* as in *anica-*, BS *anitya-* 'impermanent'.

**ācyavamṇā** 'observant, reverent', III 128v4. *gaṃbhīrye dātā vamaśeme kāḍāna ācyavamṇā hāmānu* 'it is necessary to be observant for the realization of the profound dharma-doctrine'. With *-č-* preserved after initial preverb *ā-*, from base *kai-*: *či-* 'to observe', in Av. *kaēta-*, Zor.P. *kētān* 'wise men, magicians', *pēš-kētānikih, pēš-kētīkih* 'fore-knowledge', N.Pers. *kyd* \**kaid*, M.Parth.T. *qydyg'n*

'magicians'. See also *čāya-* 'magic', BS *māyā-*, and RV 3·24·4 *yajñēsu yā u cāyāvah*.

**āchai** 'disease, illness', v 339, 77r1 *ttavai āchai* 'fever', BS *vyādhi-*, Tib. *rims* 'fever'; III 141r5 *āchei*; Sid. 6v2 *āchai*, Tib. *nad*; Sid. 155v4 *āche*; plural Sid. 6v4 *āchā panamāre* 'diseases occur'; ablat. plur. III 113, 4r4 *garkhyām āchyaui jsa* 'by severe diseases'; SuvP. 71r2 *parsamṇdi āchau biśna* 'they may escape from diseases altogether' for older *āchyaui*; adjectives v 50, 467v3 *āchānei*, v 216r3 *āchanai*, SuvO. 27v6 *ācheinai*, JS 28v2 *āchaine*, fem. JS 22v1 *āchajja gyauha* 'ill courtesan'; Sid. 1 bis r4 *āchinūda*, III 15·55 *āchinūda-*. Noun K 65, 83v1, K 148·59 *āchanaka-* 'invalide'. See also *byāchāta-* v 116, 65r3, BS *glānena bahula-*. Base *ak(h)-* 'be in pain', IE Pok. 23 *ak\**-, Av. *aka-* 'ill', O.Ind. *āka-*, Greek *ἀπ-* in *ἀπάτη* 'deceit', with Av. *axti-* 'pain', O.Ind. *śirokti-* 'headache' (*śiras-*, *akti-*); Armen. lw *axt*.

**ājaraista** 'swarming with', II 104·78-9 *karyau bharsyām ttamattamagalā prrāṇā jsa ājaraista... māhāsāmūdrā* 'the great ocean swarming with *kara*-fish, *bharša*-fish, *timiti-mangala* sea monsters'. From *ā-čara-* 'place of movement' with adjectival suffix *-asta-*. Base *čar-* 'move'. Here with *-j-* < *-č-* after the preverb *ā-*.

**ājika** 'life', K 24·87; K 16·146, = K 32·39 *jīyika-*. See also *ājuva-*, and cognates under *jūtā, jū, juva-, jva-*, base *jīva-*.

**ājūā** 'livelihood', K 23·71-2 *ājūā va satva phara phīda* 'for their livelihood many beings are distressed', = K 15·121 *jvauma (va) phīda* 'distressed for livelihood'. See *ājuva-*.

**ājum-** 'to bring', v 110, 32v3 (1 plural) *haysgamīyai ājumāmā* (BS omits) 'we bring troubles upon it'; IV 4·10 <*pī*> *ḍakā ājumi* 'bring a letter'; II 38·17·5 *marā ājumyarā paḍāṃdara* 'bring here first'; IV 53b2 *svī ysai marā haṃgerrima ājuma* 'early in the morning bring here into the *haṃgrama*-market'. Later *ājām-* II 34·5·6 *khu vā spāta budarmā pāra vaysnā ājāme; ājīm-, ājīm-m-, ājem-m-*, v 64·41 *ājīmīdā* 'they bring, lead (a life)', II 113·74 *cū vā śika viśyāna phara ci vā ājīmī* 'as to what is good (and) bad talk who would bring it here...'; II 114·109 *phari vā ājīmūm* 'I bring the talk here'; II 15, 3a2 *stūra ājīmīyarā* 'bring (2 plur.) the horses'; SDTV 78·81·2 *kūra ājemūm* 'I bring the *kūra*-(berries?)'. Preterite *ājīmīda-*, III 72·161 *hīna ājīmīdāṃdā* 'they brought the troop', II 95·50 *ājīdauda*, v 310, vii r3 *ājīdāṃdā*. See also *pīm-* 'to bring'. Base *pa(ti)-* with *jum-* later *jām-, jīm-, jem-*, from *yau-*: *yu-* 'move', with increment *-m-* in *jum-*, and *j-* kept in the compound. To Zor.P. *yumb-*, *yumbēnitan* 'to move', N.Pers. *junb-* from *yu-m-* and *yu-mb-* (either secondary *-mb-*, as in Oss. D. *dumäg* 'tail', N.Pers. *dumb*, Zor.P. *dumb*, Av. *duma-*; or increment *-m-b-*). Base *pīm-* 'to bring' from *pa(ti)-yum-* through *pī-yim-*. Av. *yaona-* 'place of movement' is from *yau-na-*, see *gyūna-* 'going'. An alternative proposal is to connect with *gam-*, *jam-* (> *jum-* due to labial *-m-*) and so with Yazg. *a-žam-* 'send', Sanglēcī *ižīm-*, *ižīm-*: *ōyod, ižum-*: *āyad* 'bring', Waxī *wūzem-* 'bring', M.Parth.T. *j'm* \**žām-* 'conduct', participle *j'm'd* (*j = ž*), *hnj'm-* 'achieve', M.Pers.T. *z'pt* 'sent', *z'm-* 'lead', causative *z'myn-*. But this *jam-* would not suit Khotan Saka *pīm-*.

**ājuva** -?, v 282, Hard 077, 2b2 *gūne u ājuva*|||.

**ājuva, ājūva** 'way of life', K 57, 23r4-23v1 *tū bāṃdhacittā*

*deṭṭa u rraṣṭa ājuva u baysustāṣṭa rraṣṭa hvāñāma u rraṣṭa ājuva ṣi hvāde* 'he sees the bodhicitta (bodhi-mind) and right life and right teaching towards bodhi-knowledge; and right life means. . .' From *ā* with base *jū-* 'to live', also *ājūā* above. See *jūtā* 'he lives'. IE Pok. 467-9 *g<sup>u</sup>eṣ-*.

**ājve** 'covering, layer', III 90·196 *ṣī pau hīye ājve* 'the layers of the white onion'. From *ā-jwā-* or *ā-judā-*, base *gau-*: *gu-* or *gaud-*: *gud-* 'cover'. For *gau-* note Waxī *gaw-*: *gott-* 'to cover', infinitive *gīn* 'to cover', *prigīn* 'horse-cloth'; Sarikolī *parwein* 'horse-cloth', *parway-*: *parwid* 'to cover'. For *gaud-*, see *uysgun-*.

**ājśa** 'silver', JS 4VI, see *ālsata-*; adj. *ājśīja* JS 6V4.

**ājsava** 'covered', III 38·41 *spyakyau ājsava* 'covered with flowers', = III 40·17 *spyakyau ājsāvā*, = III 47·62 *spyakyau ājsavā*. From *ā* with *jata-* 'put, strike', or *čata-* from *kan-* 'cover' (see *kangā-*). See also *najsata-*, *njsava-* 'covered, set with', *ājsan-*.

**ājsānidā** 'they deck', III 43·21 *ālagāryau jsa ṣaikā amga ājsānidā* 'they deck well the limbs with ornaments (BS *alamkāra-*)'. Base *jan-* or *čan-* 'to cover'. See *ājsava-*.

**ājsyau jsa** 'with bonds', Manj. 204 *kṣaṇy(au) ājsyau jsa pabasta nāsākū aysmva pāja* 'bound by momentary bonds the receiver in fact (-ū) is the individual mind'. From base *arg-* or *ark-* 'to restrict, confine, restrain' see cognates s.v. *ājsvā* (loc. plur.) 'bonds'. Instead of *kṣaṇya* a reading *kūṇḍa* was printed.

**ājñā** 'is to be seated', K 8, 306, 5r3 *ramaṃdai āñā* 'must sit delighted'. See *āh-* 'to sit'.

**āḍā** 'flour', Sid. 133r1, Tib. *phye*, Sid. 142v1 *ārā* (-*r-* for -*d-*), BS *śaktu-*; 2nd component Sid. 143r2 *rūsādā* 'barley flour', III 85·76; 86·87 *rūsādā*, in phrase II 23·19·2 *rūṣī jsa āḍī*. Base *ar-* 'to grind' see *arr-* 'to grind'. For 'flour', the participle *ārta-*, -*ka-*, here *āḍā* (either *\*arata-* or *ārta-*), Zor.P., Yagn. *ārt*, N.Pers. *ārd*, Pašto *ōrə* masc. plur., Wazīri Pašto *ārə* 'dough', Yidya *yārē*, *yōrəy* (*\*ārtaka-*), Šuynī *yāuyj*, Sarikolī *yoyj*, *yowj*, Sanglečī *wuḷōk*, Parāčī *wārūn* (*\*ārtana-*). O.Ind. *aṭṭa-*, Hindī *āṭā*, Kroraina *aṭa*, from *\*alta-* (T. Burrow, BSOAS 35, 1972, 539).

**āḍe** 'flour', Sid. 134v2 *mau jsa āḍe jsa grauṣe padīmāñā* 'a paste is to be made from *mau*-liquor, from flour', BS *snigdā madyena śaktavaḥ*, Tib. *čav hol-kon-gyi skyomar byas-pahi nan-du* (*skyo-ma* 'pap, paste, dough') ed. Pekin 216a3-4. To *āḍa-*.

**āḍara** 'more wild, raging around', III 70·120 *āḍara makala hamāre* 'the monkeys are more wild' (when they fail to find Sitā though under threat of the pulling out of their eyes); K 65, 83r4 *bayastām jsīmau āḍarau vaska* 'for the fear-filled ghosts (*jsīma-* = BS *preta-*), more wild, (may I get Āryāvalokiteśvara's power)'. Parallel to K 64, 81v3 *ttyā vaskaḥ harbāṣṭā dukha bauda inīme, cū vā ṣai jsīmā āṛāḍa bayista* 'for those may I be able to bear all woes, even those who are ghosts, wild, fear-filled'. Hence *āḍara-* from *\*āra-tara-* (if not changed from *ārāḍa-*) to Sogd. 'r'k *\*āraka-* 'mad', Av. *ara-*, Oss. *arra* 'wild, mad', see also *arājsa*, *arā-bū*. But *ārāḍa-*, *ārāḍa-* is the later form of *ārragāḍa-* 'evil-doing, guilty'.

**āḍāña** 'other', loc. sing. K 45·22 *āḍāña ysītha* 'in another birth', with secondary *ā-* from *a-*, see *aḍara*, *aḍāra-* 'other'.

**āṇa** Z 4·60 'weapon', see *āṭana-*.

**āṇa** 'sitting', SuvO. 56v6 *dharmā-bhānānu vātū āṇānu hāttā vara tsuñau*, BS *dharmā-āsana-gatānām antikam upasamkrameyuh*. See *āh-*.

**āṇaka** (*āmṇaka*?), Sid. 17r3 'quail-like bird', BS *vartīra-*, Tib. *hur-pa*, possibly named 'reddish' as a colour name from *\*āṣṇa-*, *\*ārṣṇa-* to *\*ā-raxṣṇa-*, with *rrāṣa-*, N.Pers. *raxš*.

**āṇamkyā-**, *anamdaa-* 'sitting', see *āh-*.

**āṇadaa-** 'being in', BS *-vihārin-*, III 23, 18b2 *jau-niṣṅmā āṇadā* 'being free from strife', (gen. plural) BS *araṇā-vihāriṇām*; ibid. 18b4 *araṇā-vyihārai biśā-pīrmāttama* 'being in strifelessness, of all foremost'; ibid. 19a1 *araṇā cu samāhāña āṇadai* 'who without strife dwells in a trance' (BS *samādhāna-*). See *ānadaa-*, s.v. *āh-* 'sit'.

**āta-** 'come', participle, masc. sing. *ātā*, later *ā* above, fem. sing. *āta* (II 89·48 *hīna āta* 'the troop came'), masc. plur. K 137·914-15 *cī vara āta himya tti...* *sādhukārā hauḍāṃdā* 'when they had come, they uttered the (words) good, good'; II 96·94 *mara vā ttūṣā āvā* 'here they came empty'; II 126·19 *hvaṇḍā āva* 'men came'; I sing. v 381, 3v4 *ātūmā*, v 332, 24v5 *ātūmā* 'I came', BS G 37, 21b6 *anuprāptah*; IV 25·7·9 *hāysa ātūm* 'I have come far'; II 68, 143a6-7 *khu vā birgaṃdara āṃna ātū* 'I have come from Birgaṃdara'. In a document *āva* is for 'amount to', II 110·13-14 *dvī pveca u śā jsā vā heysda āva* 'they have at present amounted to two coverings and also one': ibid. 19 *pātca vā pvaica āva dvī heysde* 'then the coverings have amounted at present to two'; ibid. 27 *āṣī hīye vā pveca āva drraye* 'the coverings of the ārya-monk amount to three'; ibid. 29-30 *pātca vā āṣī hīya pveca āva śā*. From *\*āgata-*, base *gam-*: *gata-*, Av. *gata-*, *γamata-*, Zor.P. *āmat* < *\*ā-gmata-*, IE Pok. 464-5 *g<sup>u</sup>em-*, O.Ind. *gam-*: *gata-*, Greek βαίνω, βατός. See *pajsama-*, *nalsam-*, *hajsam-*.

**ātajsandā** 'overflowing', Z 292·16 *dukhinai ttīyā bāśśā ātajsandā tcejimañi* 'all eyes overflowing then through grief for him'. Base *tak-* 'flow', see cognates s.v. *tajs-*.

**āṭana-**, *āṇa-* 'a missile weapon', Z 4·60 *ttīśśūla kāḍare hālštā, bādāra āṭana u cakra* 'tridents, swords, spears, lances (?), slings (?) and discus'. BS lists show *tomara-* 'lance' which may be *bādāra* as 'thrusting weapon', and *bhiṇḍipāla-* 'missile weapon, sling or dart'; Tokhara A has *bhiṇḍipāl*, Uigur *bintipal*. From *\*ā-ṣana-* 'missile', to *šan-* 'to throw down, shake down', Sogd. *šn-* 'to shake', BS *kamp-*. See cognates s.v. *ṣāñīndī*, = BS *patanti*. For 'sling', note Av. *fradaxšanā-* 'sling', with *daxš-* 'throw', see *dīš-* 'throw', Zor.P. *kōpēn* from *\*kaupanya-*. For the form note Av. *ākana-* 'quiver', base *kan-* 'cover'.

**ātama-**, *āgama-* 'desire', plural SuvO. 54v3 *mamā ttātū ātama samḅajāṃdu*, BS *sarve cābhiprāyāḥ samṛdhyanu* 'may all my desires be fulfilled'; Z 2·194 *āgamu*; SudP. 72v1 *āvama*, BS *abhiprāya-*; gen. plur. K 90·740 *harbiśām ātamām hamberākā* 'fulfiller of all desires'; K 62, 76v4 *āva*; plur. Manj. 136 *āavama*; inst. sing. III 129·11 *āvamni*; plur. III 137·19 *āvama*; JS 38v2 *āvam*. v 64·42 *ttyi hvaṃḍī ātam hambirūm* 'I will fulfil the man's desire'; loc. sing. II 106·131 *pacā āsaryāṃ āyīma* 'in desire for the five teachers', BS *pancaka-* 'group of five'. Verbal *āṭim-*, base *ā-kam-*.

**ātasāre** 'they fall into', Z 24·168 *kye vā pāstumgga ātasāre* 'some fall headlong'. Base *kas-* 'to fall', see *uskasāte*, *kaśš-*.

**ātim-**, *āyīm-* 'to desire', pres. 1 plur. III 128·2 *āyīmāmane*; 3 plur. V 122, IV1 *ātīmāre*; participle Bcd 54v2 *āyīmānai āna*, BS *anuprārthayamāna-*; SuvO. 54r3 *ātīmānā*, BS *-kāmena*; pret. 3 plur. K 143, 1057 *hvanau ātaudāndā u ysustāmdī* 'they desired the preaching and approved it', = BS *bhāṣitam abhyanandan*, Tib. *gzus-pa-la mnon-par bstod-do*; later *auda-*, III 72·166 *ātām aude* 'he desired a desire'. Base *ā-kam-*, to Av. *kā-*, *kāma-*, *čakana*, O.Ind. *kāyamāna-*, *kāma-*, *kamiṣyate*, *cakamāna-*; beside *kan-*, see *ācastai* 'you desired' above; Waxī *kāmī-*, *kami-*: *kamatt*, *kamat* 'will; agree', Sanglēcī *kamay-*.

**āte** 'he may dwell', Z 2·222 *ka vā vara dādaru āte lakṣaṇyo āysāte balysi* 'if he may dwell there longer, the Buddha adorned with the marks', to *āh-* 'sit, dwell, stay', with 3 plur. *āre*.

**ātsāna-** 'refraining from', K 57, 23v3 *baysūṇavvaysai jaṣaṇjā jsa ātsāna yaṃdī* 'the bodhisattva refrains from killing', the *śikṣāpada-* 1 *prānātipāta-vīratīḥ*, Pali *pānātipātā veramaṇī*, see BSOAS 13, 1950, 662. Base *čyā-*, see *bitsāṃgya*, and *tsāṣa-*.

**ādraka-** 'prince', variant to *raudāka-*, III 39·72 (examples of amorous passion) *rauste a(bi)ṇe paṣi ṣi ādrakā rāma ṣai 28* 'prince Rāma even he lost the five magic powers', = III 43·25 *raustā abṣiṇa paṣa ṣg raudākā rauma ṣe* 'even prince Rāma lost the five magic powers'. The *-ka-* is diminutive suffix, here to *ādrā-* and *rauda-:rrund-* 'king', nom. sing. *rre*, gen. sing. *rrundā*. The *ἄδρα* *ādrā-* is from older *āndra-*, from *ā* with the base *nar-:nr-* 'be skilled, able, virile', hence *\*ānra->\*āndra-* by the frequent intrusion of the dental stop *-d-* between *-nr-*. The word is formed like Lahndā *āṇḍrā*, Kalāṣa *ōṇḍrak* 'egg' from *\*ā-nra-ka-* of the base *nar-:nr-* 'to swell', in Oss. D. *nārsun*, I. *nārsyn*, *nārst* 'to swell', DI. *nard* 'fat' (adj. and noun); Vedic *āṇḍā-*, later *aṇḍa-*. See also *āṃḍi*.

**ān-**, *aun-* 'to revere', see *āvun-* from *ā-frin-*, *āfrin-*.

**āna** 'being in', whence 'from', III 61·53; V 246, 13a1 *ona*, elsewhere *aunaka*. From the participle *āna-* to *āh-*.

**āna-** 'sitting', see *āh-*.

**āna** particle after *cu*, V 5·7·2 *ttye pracaina cu āna*; V 3·1 *ttye pra(cai)na cu āṃ* 'because'; V 5·6397, 2·2 *ttye pracaina cu āna*.

**āna** Sid. 102v2 read *ā na* 'not' (*ā = āṃ*), Tib. *mi* 'not'.

**āṃna** 'reddish (?)', V 310, VII r3 *vāra āṃna kabā* 'excellent (?)', reddish (?) horse'. If *āṃna* is from *āṃṇa-*, see *āṃṇaka-* 'quail-like bird' from *\*ā-raxṣna-* to *rrāṣa-* 'red'.

**ānata-** 'protected, secure', V III, 33r1 *ānatu yanda*, 2 plur. 'you will protect', BS *āraḥṣayisyatha*; V 108, 30r5 *ānatā nu yanīyā*, BS *paripālanam kuryāt*; III 128, 29r5-6 *tāte haṣṭa gyastaṣṣā ttāttu bodhisatvā ānatā yanīndā u haṣṭjīndī*; Iledong 6, 2a1 (unpublished) *ne ānata tcera*; later *ānam*, III 50·42 *karmapaha dasau maista ṣavi hadā ānam stāka* 'the ten great karmapatha (BS *karmapatha-* 'course of action') must be assured by night and day'; III 50·44 *ttarandarā pathamka stāka biṣṣā ṣi ānam tcere* 'restraint of the body is necessary, the tongue is to be secured'. From *ā-nata-* to *nā-:na-* 'to protect', with second component *nāta-* (and *ā* shortened) or *nata-*; Tumšūq *anādu*, Kroraina *anata*, *anati*, *anada*, *anadi*, *anada lekha*, *anadi lekha* with the bases *raḥṣ-* 'keep' and *dhar-* 'hold', for 'carefully, sure', see T. Burrow, The language of the

kharoṣṭhī documents 73. Base *nā-*, IE Pok. 754, O.Ind. *nātha-* 'protector', Greek *ὀνήμι* 'serve, be useful'. Possibly Sogd. 'z't, if read 'n't (KT VI 95) 'exactly'.

**ānahā** 'moistened (?)', III 84·53 *no-ānahām dvī prūyi mamgārā gvīhḡ rūm tcerai* 'it (a *paiṇḍaka*-poultice) must be made without moistening with two *prūya*-measures of butter (cow oil)'; III 92·237 *u na-ānahā anarva māśḡkā tcerā* 'and it (the *paiṇḍaka-*) must be made with unmoistened unbroken *māśḡka*-plant'. Possibly compound (with *na-* for *an-*) to base *naf-* (*nap-*, *nabh-*) 'be moist', Av. *aiwi-nap-* 'pour upon', *napta-* 'moistened', Zor.P. *nam*, *namb* 'moist', *nambēt*, *nambūtan* (gloss to Av. *haēk-* 'pour out'), *naft*, N.Pers. *nam* 'moist'. To IE Pok. 315-16 *enebh-* 'moist', O.Ind. *nābhas-* 'mist, sky', Av. *nabah-*, 'sky', Greek *νέφος*, *νεφέλη* 'cloud', O.Slav. *nebes-* 'sky', O.Sax. *nebal*, O.Engl. *nifol* 'mist'. Hence *ā-nah-* 'to pour upon', as Av. *aiwi-nap-*.

**ānānā** 'to be brought', II 41·9 (SDTV 117) *parau vā ānānā* 'the command is to be brought'. From *ā* with base *nay-:ny-*, yielding *ā-na-* without trace of *-y-* (? *naya->na-*), see also SuvP. 66v4 *vauñāṃde*, BS *vāhayantu*; III 38·32 *hañāñāre* 'they are made to expand'; III 72·162 *nadām* 'leaders (?)'; II 104·71 *ganāyai* 'leader (?)'. Base *nay-*, Av. *nay-* with *ava*, *upa*, *para*, Zor.P. *nītan*, *ānītan*, *nayīšn*; Sogd. *nay-* with *ā-*, *fra-*, *pr'*-, *ti-*; M.Pers.T. *nyydn*, pres. 3 sing. *n'yd*, participle *nyydn*, *n'yd*; Yidya *vənIm: vədēm* 'bring' < *upa-nay-*; Parāčī *ēn-:ānt* 'to bring', *ūn-:ūnt* 'lead down' < *ava-nay-*; Kurd. *ānīn*. Zaza *ān-*. IE Pok. 760 Av. *nayeiti*, O.Ind. *nāyati*, *nīdā-*; Celt. Mid.Irish *nē*, *nīa* 'fighter, hero' < *\*neit-s*, gen. sing *nīath*; Hittite *nai-* 'lead'.

**ānude** -?-, V 262, DR 01a3 *sa duva ānude haṣṭi brīti*.

**āṃḍi** 'virility', II 124·10 *āṃḍi va(-m?) ttā parya idem (-em = -ai, -e)* 'deign to act the man for me'. Assuming *āṃḍi* from *\*āṃdra-* to base *ā-nar-:ā-nr-* to *nar* 'be virile' (see also *ādraka-* 'prince' from *\*ā-nra-ka-*), as in O.Ind. Vedic *āṇḍā-* 'egg; testicle' *\*ā-nra-*. For lost *-r-* from *-ndr-*, note also *brya->bra-*, *brā-*, *bryau* 'more' > *byo*, *brika* > *bika*. The *-ndr-* > *-dr-* in *ādraka-* has kept the *-r-*, but not the *-n-*. For *nar-* see also s.v. *naḍe* 'man'.

**āṃdu** 'they may be', 3 plur. conjunctive, to *āh-*.

**āphāra-** 'disturbance', Sid. 10r1 *ūysna āphārā* 'disturbance of breath', BS *svāsa-*, Tib. *dbugṣ mi dbe-ba*; Sid. 6v4 *huṇa āphārā*. Base *ā* with *phar-*, see pres. *āphir-:āphīda-*.

**āphārana-** 'disturbance', L 89·3-5 *karma vīna dukhā vīna abemañānu vīna aysmya āphāranānā harbiṣṣu jyāre* 'the acts (*karma*) wholly disappear without woe, without ill-fortune, without disturbances in mind'. See *āphir-*.

**āphir-** 'be disturbed', Sid. 4r1 *beta vī bure paṣḡ u paṣālā āphirāre*, BS *kopaḥ śarad-vasanta-*, Tib. *rluṃ-rnams gčog-cin*, *ston dan dpyid dan dbyar hkhrug-par gyur-te*; V 155, 1a6 *ma tha rāhula aysmū āphīrā* 'do not, Rāhula, disturb your mind'; Sid. 5r2 *āphīrīdā*. Preterite and participle, Sid. 4r3 *āphīdā*, Sid. 121v1 *āphīde*, Tib. *hkhrugs-te*; Sid. 144v1 *āphīdā*; III 84·40 *ṣg ṣya had(ā) āphede*; III 131, 2a3 *anāphīdā*; Sid. 106r5 *ysaiysai āphīde*, III 84·44 *ṣi ysaiysai āphede* 'his bile is disturbed'. Causative, Sid. 5r2 *tī mam bāta āphīrāñāre* 'these here excite the wind', Tib. *rluṃ hkhrug-par hgyur-ro*; noun *āphīrāme* 'disturbance', Sid. 128v2 *bāti āphīrāme jsa* 'from disturbance of the wind',

- BS *kopataḥ*, Tib. *rluḥ hkhruḡs-pa-las*. See cognates s.v. *phar-*, pres. *phir-*.
- ābeis-** 'to turn', Z 24·500 *trāmu ābeistā śśaṃdā samu kho ju cakṛ* 'the earth turns like a wheel'. See *baḍ-*, *baltte*, causat. *baiś-*, from \**ā-vṛtsati*.
- ābeisa-** 'whirlpool', Z 17·13 *ise yande ku vā ābeisa natā* 'makes whirlpools where are the deep whirling places'; inst. plur. JS 15r2 *ābeṣyau khvīyau vyaulasta bajāṣa* 'sounds horrific with whirlpools, waves'. See *ābeistā* 'it turns', without *ā* also Z 24·238 *beisa*, loc. sing. Z 24·412 *beisā*, older v 40, v5 *klaistnā beilsa* 'waves of affliction'.
- āma** 'total', IV 3·14 *lyibg āma* 'total' dyadic, Tib. *lib* 'all'; II 63·8 *lyibg āma pajīdā* 'they demand the total', without *āma* also II 21, 15a6 *lyibg pajīdi*. From *ham-*, *hāma-* 'all' without *h-*, beside *hama-* 'all', *haṃgga-* 'total' from \**hamaka-*, to M.Pers.T. *hm'g*, *h'm'g*, *h'm-* 'all', Zor.P. *hamāk*, Armen. lw *hamak*, N.Pers. *hamah*, Av. *hama-*. IE Pok. 902-5 *sem*.
- āmaṃ** 'we may be', Z 5·107 *ka tā muhu byāta ne āmaṃ* 'if we have not been remembered by you'. The older middle ending *-āmane*, is later frequently *-āmaṃ*, as IV 3v1 *yanāmaṃ*, IV 3v3 *himāmaṃ*, for older *yināmane*, *himāmane*.
- āmatā-** 'dwelling-place', acc. sing. SuvO. 54v4 *āmato*, BS *vihāra-* v 381, 4a4 *gimetātu*; loc. sing. K 1, 134v1 *gmatā ne biharāre* 'they do not dwell in the dwelling (BS *vihar-*)', Tib. *mi gnas-pa*, v 140, 92v5 *gmatā*; plural v 116, 65v4 *dripāṣkala ju kṣire gmate*, BS *trailokya-maṇḍale*; later III 130b2 *śira gma byehūṃ* 'I shall get a good dwelling'; Sid. 8r5 *āme*, JS 19r1 *gme*. From \**āhāmatā-* to *āh-* 'sit, dwell'.
- āmunā** 'dwelling', JS 13v3 *himyai āmunā* 'you became a dwelling', from *ā* with *mān-* 'to stay, remain, dwell'. See also *āmūha-*.
- āmura-** 'short', contrasting with *dāra-* 'long', v 299, 2r1 *āmuro jsino* 'short life'; v 297, Mac. a, b4 *karma tcamāna hvḡ āmur(ā)* 'the act (*karma*) by which a man (gets) a short (life)'. From *ā* with *mura-* to Av. *mūra-* 'defective', *mūraka-* beside *dahaka-*. IE Pok. 751-3 *mū-* in Khotan Saka *muta* 'dumb', O.Ind. *mūka-*, Celtic Ir. *mut* 'short', Lat. *mutilus*, *mūtus*, Greek *μυκός*, Norw. *mua* 'be silent'.
- āmuha-** 'dwelling', v 286, 7r1 *|||yamdi āmuhā*; JS 15v4 *bhāgā āmuhā nāsā* 'take portion, dwelling'; III 82·13 *āmūha nāve* 'took the dwelling'. From *ā* with *mān-* 'to stay', see also *āmunā*.
- āmauna** 'possessing', II 115·22 *biṣau bvaijisyā āmauna* 'possessed of all virtues', parallel to II 115·21 *biṣau bvaijisyā haphau* 'union with all virtues'. From *ā* with *mauna-* from *māna-*, *mān-* 'to stay'. But possibly 'delightful', if connected with *mān-* 'delight', see s.v. *māja*, to Oss. *mondag* 'desire'.
- āy-** 'to see', Sid. 105r5 *cvai hā śīyi śīyi hira āyīṃde u vajsyāte śī mīde* 'to whom appear bright white things, and he sees, he will die', Tib. *snan-ḥo-čog dkar-por mthon-ba ni hchi-bar hgyur-ro*; Z 4·100 *samu kho purra āyāte ūca*, Manj. 385 *sa khu pūra āye uca* 'just as the moon appears in water'; Z 15·121 *kho ūca banhya āyāre trāmā* (.), Manj. 176 *ā khu bahya chāyI uca śkaujai āyāre khu byave* 'or as a tree's shadow in water the *saṃskāra* factors appear like lightning'; III 29, 41b3 *ni jā nā āyāri hugvāna*, Manj. 263 *nai na ja āyāra hūgvāna* 'they do not appear at all'. Verbal noun III 61·52 *tyāṃ dharma-puṇyāṃ āyāme kiṇa* 'to see those *dharma* merits'. Base *ā-day-* 'to see', Av. *dai-:di-*, see *dai-* 'see', also *vūy-*, *pūy-*, and *āya* 'official title'.
- āya** 'official title, supervisor (?)', IV 26·7 *śī pīdakā pramāṃda hime khu hā āya haṃguṣṭe vistāte*, 'this letter becomes valid when the *āya*-official affixes his finger', see SDTV 13; parallel II 14, 2b8-9 *khuī parramā pyaysidā* 'when the *parramaa*-officials sign'. From *ā-dayā-* 'supervisor (?)', masc. *ā*-stem, to Av. *daya-* in *paiti.dayā-* 'overseer', to *dai-* 'to see'. If the final *-a* of *āya* stands for older *-ā*, the base would be *ā-dayā-*.
- āya** 'mirror', Manj. 246 *vasve y(e) āya vira satv(ā)na āvīda tcire* 'in a clean mirror, one sees the faces of the beings', parallel to BS *ādarśa-maṇḍale supariśuddhe*. See *āyāna-* 'mirror'.
- āya** 'it may be', conjunctive 3 sing. to *ah-* 'be'; 2 sing. Z 2·98 *śśāru tsutai ma stātā āye* 'you have well come, do not stand'; 3 plur. Z 4·40 *ku va yakṣa-bhavana ne āro* 'where goblin-dwellings do not exist', BS *yakṣa-bhavana-*.
- āyaña** 'in a mirror', see *āyāna-*.
- āyanā** 'examples', see *āyānaa-*.
- āyīdetu** 'hilarity', Z 12·75 *ka bodhisatvā āyīdetu nājsaṣṭe apracā*, BS *saṃcagghati saṃkriḍate saṃkilikilāyate auddhatyam dravam prāvīṣkaroti* 'if the bodhisattva shows hilarity without cause'. Base *kar-* 'to play', see cognates s.v. *tcarke*, and *hayār-*.
- āyāna-** 'mirror', Z 24·491 *kye hvandī hūdva gvḡ haysge patelste ttu mā na vā hvāñita āyārnna cu yndi* 'what man's two ears, nostrils (= nose) are cut off, you will not tell this to me what he does with a mirror', = BS Śikṣ. 47·5 *saṃchinna-karṇa-nāsānām ādarśaiṣām kutah priyaḥ*, Tib. *mi sna dan rna-ba bčad-pa-la melon-gi čī zigbya*. Loc. sing. Z 4·100 *āyāña*, Z 15·123 *ātīña*, III 52·96 *sa khu āyaña sāma* 'like a face in a mirror', Manj. 283-4 *uce pūra āyañe tcara* 'the moon in water, a face in a mirror'; Manj. 300 *khu āyīñai dyāma tcire* 'like the sight of a face in a mirror'; Manj. 373 *ā tcira āyeña dette* 'as a face is seen in a mirror'. This is a cliché, as Mahāyāna-sūtrālamkāra 11·30 *udakacandra-bimba-sadyśāḥ* and Śikṣ. 261·18 *ādarśa-maṇḍale*. Without final *-a* III 70·105 *āyem baña* 'bind on a mirror' (Rāma's advice to the monkey); K 28·181-2 *khu ja āye spāsa* 'as a mirror appears', = K 21·6-7. From \**ādaina-* or \**adayana-*; Sogd. 'd'yn'k, M.Parth.T. 'dyng, Zor.P. *advēnak*, N.Pers. *āēnah*, Balōči *ādēnk*, Oss. D. *ajdānā*, I. *ajdān*, to *ā* with *dai-:di-* 'to see'.
- āyānaa-** 'example, simile', Z 19·89 *āyānai*. Z 19·86 *āyīnai*, Z 19·91 *āyīnau*, III 74·201 *āyanā vāsṃdā yāṃdā* 'they continually recited examples', = BS *drṣṭānta*, found in III 29, 44b2 *diṣṭānta*. From \**ā-dayanaka-*, see also *āyāna-* 'mirror', to base *dai-* 'to see'.
- āye** 'ground, sole of foot', SuvO. 56r1 *ttere jsa tte dāta hvāñei pānu āye* (.) *nīmā* 'with forehead I embrace the soles of the feet of this *dharma*-preacher', BS *uttamāṅgena ca tasya dharma-bhāṅakasya bhikṣoḥ pāda-talau prati-saṃharīṣyāmi*; SuvO. 56r3 *odā vaśīrīṃgye śśaṃdye āye*, BS *yāvād vajramayaṃ pṛthivī-talam upādāya* 'as far as the ground of the adamant earth'. See also *evāte* 'street', and *aya* 'ground'. From *āy-* (the hook indicating older *āyy-*), with Av. *āi*, and N.Pers. *xāk* 'dust'. M.Parth.T. 'y'g 'place' may be added here. For N.Pers.

*xāk* a derivation from \**āhaka-* 'ashes' is proposed by G. Morgenstierne, NTS 12, 1942, 266, with Parāci *hāy*.

**āyauttye**, K 156·17 for \**āyaunye* written possibly *āyaunnye*, lw from BS *āyāneya-*, *ājāneya-* 'well-born', III 64·20 *āyāneye bvaiysye jsīna* (with *n*, not *ñ*) *paba*, K 156·17 *ttravargye āyau\*nye jsīna paba*, II 103·52 *bvaiysyai ttravargyai jsīna paba* 'three-divisioned well-born life continuum'. The adjective is also in JS 27VI *ase yai āyānī rrumde subhadre* 'you were the horse well-born of king Subhadra'. BS *ājāneya-*, *āyāneya-*, Pali *ājāniya-*, *ājāniya-*, *ājāñña-*, and compound *assājāniya-*, see JRAS 1955, 14. For *-ty-* replacing *-ny-* see v 64·43 *šamattyau*.

**āyoys-** 'be agitated', participle *āyošta-*, K 9v4 *bišānu āyoysānu jānāmata* 'dispelling of all troubles'; K 8, 5r5-v1 *cu buri aysmū āyauysāna satva āyauysāri, u hīvī aysmū vasvatte jsa vā vasusindā* 'whatever things trouble the beings with trouble of mind and they purify their own mind with purity'; contrast of *āyauysa-* and purity also in K 55, 17r2; later form K 55, 17r2 *āyāmysā*. Participle *āyošta-* Z 4·101 *āyošta āphiḍa utca* 'agitated disturbed water'; K 8, 5v2 *ttye aysmū āyauštā* 'his mind agitated'; Sid. 20r2 *cu gīmā utca šē tavadye jenāka, cu āyaušta u pirūda* 'what is water gushing out, that removes bile, what is turbid and full of worms...'. BS *kaluša-*, Tib. *šnog-čin*; Manj. 89 *āyaušta bājaña utca* 'water tossed in a pail'. From *ā-yauz-*, Av. *yaoz-* 'be in commotion', O.Pers. *yaud-* (*ayauda*), Sogd. ''y'wz, 'ywz, verbal ''y'wz-: ''ywš't'k, compound ''y'wz-kr'k, and *pty'wzrw* 'trouble'; Zor.P. *āyōzitan*, rendering Av. *yaoz-*, with gloss *bē kōftēnitān*, N.Pers. *justan*, M.Parth.T. *ywz-*, *ywšt*, ''ywz-, ''ywšt, noun 'ywz, second component *rzmywz*; Pahlavi Psalter *ywd-*, but M.Pers.T. *ywz-*, *pywz-* from Parthian; Armen. lw *yoyz*, *youzem*; Balōči *juzay* 'to move, go, walk', participle *juziḥa*, 2 plur. imperative *juziḥ*, *juzlēn-* 'to move the head', *juzōx* 'walker'. IE Pok. 512 *jeuǵ-* in Iranian, Germanic Got. *jiukan* 'to fight', and Tokhara A *yok-*, AB *yuk-* 'to conquer'. See also *nyauys-:nyaušta-* 'to be overthrown', *nyaušca*, BS *parājaya-* 'defeat'.

**āyvāna-** 'to be heated', Sid. 124r3 *āyvānā* 'to be heated', Tib. *bsres-pa*; Sid. 125r2 *gvihye, biysmi jsa āyvānā* 'to be heated with cow's urine', BS *šrtā mūt্রে*, Tib. *ba-gčin bsros-pa dan*; III 17·5 *gvihye biysma paherāñā, šī penḍai āyvānā* 'it is to be soaked in cow's urine, this *pañḍaka*-medicament is to be heated'. From *ā-tap-* 'to heat', Av. *tap-*, IE Pok. 1069-70 *tep-* 'be hot', see cognates s.v. *ttav-*.

**āyvena** 'by heat', III 104·35 *na ra pā āyvena āyāšta* 'neither then disturbed by heat', assuming that *āyāšta-* is *āyošta-* 'agitated', as *ākhāšta-* is *ākhašta-* 'unmoved'. From *ā-tapa-* 'heat', inst. sing. \**ā-tapāna* > *āyvena*, as *dātāna* 'by sight' > *dyena*. See *āyvāna-*.

**āysagamu** 'thought, feeling, desire', only v 78, 4r4 (with unusual *ā* somewhat broken, omitted by S. Konow, read as the numeral 4 by E. Leumann), *hāmbera nā āysagamu* 'fulfil our desire', (no BS), Tib. *bdag-čag bsam-pa rdzogs-par mdzod* 'make complete our thought (desire)'. From older \**āysgama-* with anaptyctic *-a-* (as in latest Khotan Saka *aysamū*) *āysgama-* to *ā* with *zg-*, *zgā-*, reduced grade to IE Pok. 887-8 *seg-*, Av. *-zga-* in *vohuna-zga-* (of the

dog) 'pursuing, clinging to blood', O.Ind. *sājati*, *saktā-*, O.Pers. *haj-*, *frāhajam* 'I hanged', above *ajs-* 'to follow closely'; Lit. *sėgti* 'cling to', O.Slav. *segnōti* 'to seize', *pri-sešti* 'touch'. Here add Armen. lw *zga-*, *zgam*, *zgač'i* 'to feel, touch, know', *zgalik'* 'intellectual faculties', *zgayaran hančaroy* 'intellect', *zgst* 'clever', *zgstout' iun* 'recovery of one's senses', *andzin zgam* 'to recover one's senses', from Iranian *zgā*. See also *haysgā-*.

**āysam** 'millet, panicum miliaceum', v 210·37·3 *pātcī gaudi āysam nāti hašta* (kūsi?) 'then Gaudi received millet, eight measures'; II 36, 8b1 *āysam hauḍi* 'he gave millet'; III 147b1 *āysam dva kūsi* 'millet two kūsa-measures'; (without hook) v 306·07·1·1 *āysam ašti kūsa 10* 'there is millet, 10 kūsa-measures'; v 204, 30a1 *āysam hauḍi* 'he gave millet'; II 16·3·5 *tū āysam drraširau* 'transport that millet'. The later form in Sid. 16r1 *āysam* (with the two dots in place of the *anusvāra* one dot \**eysam*), BS *nivāra-*, Tib. *čiče* 'millet'. Base \**arzana-* through \**ālysana-* to *āysam*, *eysam* to N.Pers. (dialectal) *arzan*, *alum* (-m as *gandum* 'wheat'), Zor.P. (Gr. Bd. TD2 117·3) 'lwom alom, Baxtiārī *halum*, Pašto *ždan*, Wanetsī *ēždan*, Sanglēči *wuždan*, Yid. *yūrzun*, Waxī *yīrzn*, Orm. *ažan*. Possibly *arzana-* from *arz-*, *raz-* 'to grow', as 'growing plant' specialized to 'millet', see *arz-* s.v. *alysāna-*, *aysdau*. The *panicum italicum* was *gusa-*, N.Pers. *gāvārs*.

**āysarūna-** 'ornament', see *āysārūna-*.

**āysā** 'well-born', see *āysāta-*.

**āysāja** 'favour', as a 'presentation', like *myšdi* 'favour, gift', = BS *prasāda-*, K 51·6·6 (in a list of good qualities) *haḥi myšdi krrañi šada, āysāji bvāma sthyauštā* 'truth, favour, gratitude, faith, favour, knowledge, firmness', parallel to Z 12·22 *ššadda praysātā* and v 15, 1b5 *praysātāna ššadde*; II 10·163 *ttyai baysau ššāg hīye āysāja parā spāštai* 'deign to look to the favour of this Buddhas' doctrine'; II 111·14 *ysarrnai mistye bādā hīya āysāji*; II 111·6-7 *ysarrnai bādā hīya āysāji*; II 111·28-9 *ysarrnai bādā hīya āysāji* *ā* 'the favour of the great golden land came' (for *-ji* note also K 15·122 *baraijaja khāysā* 'food from the harvest', variant K 2·72 *baḍajataca*); II 112·70-1 *mājai mistye ysarrnai bādā hīya āysāji ni hamāte*; III 63·140 *vaña tta mūnā āysāñja spāsā*; II 112·50-1 *ysarrnai bādā hīya āysāji spāsāta*. Base still uncertain since later Khotan Saka *-āja-* may be older *-ārja-*, but III 63·140 *āysāñja*, though in fairly good later language, is not sufficient to prove an older *-ārja-*. Hence either base *zāg-*, *zāk-* or *zar-*: for 1. *zāg/k-*, participle \**zāxta-* in JS 32r3 *beysā-ḍeḍe*, = Pali *atta-daṇḍa-* 'lifting the staff', beside the nasalized *zang-* in *biysamj-:biysīya-* 'to seize'; for 2. *zar-* 'to move towards', \**ā-zārja-* 'inclination towards', like BS *prasāda-*, as *hamāja*, older *hamārgya*, and *āphāja* beside *āphāra-*. See AM, n.s., II, 1964, 11.

**āysāta-** 'well-born' from 'born into' the Great House, Z 3·64 *harbiššā āysāta ne ju ye bisa karā* 'all well-born, no one servant at all'; K 65, 82r3-4 *baiša ysamtha daha ysyāne āysā krraña* 'may I be born through all births well-born, grateful'. Base *ā-* with *zan-*: *zāta-* 'bear, be born', see *ysan-*. Av. *āzāta-*, *hwāzāta-*, Pers. Aram. 'zt (Brooklyn Papyrus 5·4), Zor.P. *āzāt*, *āzātak* (Zāmāsp-nāmak 36, BSOS 6·58 *bandakān pat rāh ī āzātān ravēnd* 'servants walk in the way of the well-born'); M.Pers.T.

'z'd, 'z'dyh, M.Parth.T. 'z'dyft; Armen. lw *azat*, *azatak*, *azata-tohm*, *aztih*; Georg. *azat*; Sas.Insc. Hajjiabad 6 plur. 'z'tn; Kroraina *ajhate*, *ajhade*, *ajhateyasa*; Sogd. 'z't, 'z'tkw, 'z'tčh, 'z'tk; Greek ἀζόκτη ἔλευθερία. Note for the meaning Lat. *ingenuus*. See BSOAS 23, 1960, 16–19; TPS 1959, 94–6. See also below *āysñā*-. O.Ind. RV *ājāni*-; *ājāti*-, BS *ājāneya*-.

**āysāta**- 'decked', see *āysān*-.

**āysān**- 'to deck, adorn, equip', SuvO. 36v3 *āysānāñā*- 'to be adorned', BS *samalaṃkartavya*-; Z 3:56, 3 plur. *āysānāre*; 3 sing., Z 16:60 *āysindā*, Z 16:64 *āysāndā*; participle SuvO. 4r7 *āysātu*, BS *samalaṃkṛta*-, SuvO. 68v2 *āysāte*; later SuvP. 73r2 *tyau āysya*, BS *samalaṃkṛtā bhontu*, SuvP. 69r1 *āysya aṃga*, BS *lalita-indriya-aṃga*-, SuvP. 69v3 *lakṣaṇyau āysya aṃga*, BS *surucira-lakṣaṇa-anga*-; K 60, 37r2 *vasve āysye budha-kṣetra*- 'pure adorned Buddha-fields' (BS *buddha-kṣetra*-), SuvP. 72v4 *āysyāṃde*, BS *āsādayantu*. Base *zai*-: *zi*- 'to equip', N.Pers. *zēvar* 'ornament', Sogd. *zyur*; with increment *-b*- N.Pers. *zēbīdan* 'befit', *zēbāi* 'beauty', Lit. *žai*-, *žieb*-, *žibū*, *žibēti* 'to shine', *žai*bas, *žiebas* 'lightning'. Kroraina *jheva*, *seva* as second component, proper name *ph'umā-jheva*, *ph'umā-seva* (T. Burrow, BSOS 7, 1935, 789).

**āysñā**- 'well-born, noble', = BS *ārya*-, II 103:66–7 *ī paśāṃmāra āysñā gabhīra paramārtha baṃysāṃ dā hvāñāma śtai* 'to-day evening there is the preaching of the Buddhas' *dharma*-doctrine, noble, profound, with supreme meaning'; II 105:100 *tyai ppravārñajai śava vīra āysñā gabhīra beysāṃ dā pastai ājaṣi* 'on that *pravārāṇa*-night he deigned to desire the noble profound Buddhas' *dharma*-doctrine', parallel to BS *ārya-dharma*- (presentation at the end of the rains). Base *ā* with *zan*-: *zā*-, *\*ā-znya*-. Av. *āsna frazaintiś* 'noble children', M.P.T. 'zn'<sup>n</sup>, glossed by Sogdian *āzātaq-t*; first component Zor.P. *āznāvar* 'noble' of warriors, Armen. *azn*, gen. plur. *azanc*, 'people, generation', *azniu* 'noble'; Georg. *aznaur* 'noble, Greek εὐγενής', *u-azn-o* 'ill-born', whence Oss. D. *aznaurtā*, I. *āmzor*. See *āysāta*-.

**āysira**- 'equipment, cuirass, protective armour', Z 24:276 *praharāṇa śuste u āysīru padande* 'he prepared weapons and made armour'; Z 24:406 *āysīru paṃjsau pamātāndā* 'they put on armour, garments'; JS 30v4 *sahyai saṃ eṣṭyai āysīre udeṣe* (in the *jātaka*-tale of the *kūrma* 'tortoise') 'you endured, were surely firm in the matter of the carapace'; III 44:41 *hajūtājsā āysīra* 'the armour of wisdom'; plural IV 21:2 *āysīrāṃ āstamṇa pariṣkhāri* 'the equipment of the armour and the rest'; IV 21:4 *cu āysīra tyāṃ kiṇau va hā ttāguttāu pīḍakā pastem haude* 'as to the armour I have given you a letter about them in Tibetan'; v 276, 8a3 *tyāṃ āysīrāṃ*. Base *ā* with *zar*- 'to cover', *\*ā-zarya*- > *āysīra*-. See *āysīri*, and *āysārūṇa*-.

**āysīrāñjā** 'equipped with protective armour', II 57:35 *hīna ssa byūra ssa byūrā āysīrāñjā biśā* 'an army all accoutred, 100 myriads [100 myriads]', with suffix *-ānaka*-to *āysīra*-.

**āysīri**, v 233, 496r1 (lacuna before Z 24:162) isolated word, *āysīrā* with *yi*.

**āysārūṇa**- 'equipment, ornament', SuvO. 36v3, inst. plur., *āysārūṇyau*, BS *vibhūṣaṇa*-; I 254, 170r1 *āysārūṇā*; K 10, 8v5 *āysīrūṇā kiḍna* 'for the ornament'; K 9, 8r1–2

*bavanām āysīrūṇānu*; Manj. 68 *prahaunai u āysārūṇa*; Manj. 71 *āyserū prahāna* parallel to SuvP. 72r3 *ālaṃgāra prahauna*, BS *bhūṣaṇa*-; Manj. 64 *prahauna jīrīrjau jsa āysū*. Base *ā* with *zar*- 'to cover, have protective armour', Av. *zairimya*- first component in *zairimyanura*- 'armoured-limbed, tortoise' (like O.Ind. *harmūta*- 'tortoise'), Oss. I. *zaldzäg* 'protective armour' (*\*zarčaka*); with increment *-d*-, Av. *zrāda*-, Armen. lw *zrah*, Arab. lw *zarad*-, Zor.P. *zryh*, N.Pers. *zirih* (form like Zor.P. *srād*, N.Pers. *sarāy* 'hall', Armen. lw *srah*, Arab. lw *surādiq* 'curtain'); with O.Ind. *harmya*- 'house', BS *harmikā* 'small edifice on a *stūpa*', Tib. lw *harmi* 'roof covering'. IE *gher*-, to Greek χέρμα 'stone', (H. Frisk, GEW) or IE *ghel*- to Greek χλαμύς.

**āysda** 'safe, secure, protected, cared for, honoured', from *\*azdā* inst. sing., with *-a* as *vaṣṭa*, *huṣṣa*, *štāka*, *uaiṣṣa*. Use with verb *yan*-, *tcerā*- 'to make', dyadic with *kās*- 'care for'. I 250, 214r1 *āysda* (<*yanāmā*>), BS *avalokayi-ṣyāmah* 'we will survey so as to save'; v 331, 21r3 *āysda yanu*, BS G 37, 18a5 *vyavalokaya* 'survey completely'; SuvO. 53r2 *āysda yaṃde*, BS *avalokayati*; v 343, 85r6 *āysda ne yanu*, BS G 37, 79b6 *vyavalokaya* (*ne* with imperative); v 109, 31v6 *āysdagarai paṃsamagarai*, BS *mānayitar-pūjayitar*-; v 109, 31v2 *paṃsamagarānu āysdatarānu*, BS *mānayitar-pūjayitar*-; v 108, 30r6 *raḥṣo yanāmā āysda nu yanāmane*, BS *āraḥṣāṃ kariṣyāmah*; K 136:875 *āysdarai*, Tib. *skyon-ba* 'protect'; K 139:961 *āysdarra*, Tib. *srun-ba* 'protect'; SuvO. 24r2 *āysdatargye vātā*, BS *gocara*-, SuvO. 24r1 *āysdatargye*, BS *viṣaya*-; v 182, 43r1 *āysdatargya śūhyāñā* 'protection must be prepared'; SuvO. 27v2 *biśśānu gyasīṇu baṃysānu āysdagādā*, BS *sarva-tathāgata-samanvāhṛtaḥ*, Tib. *dgons-pa* 'think, remember'; v 247, 17b1 *āysdaḍā śāñā*, BS *samudgata*-, Tib. *yan-dag hphags* 'exalted'; SuvP. 66r3–4 *āysdarai śirna aysmūna*, BS *samanvāhita-cetasā*; Manj. 368 *āysdaḍā kāṣṭa*, Manj. 369 *āysdaḍai kāṣṭi himāre*, K 141:1017 *āysdarja yanumā u kāma*, II 118:142 *kāki āysdarā haṣṭi baudhasatva* 'the eight protecting guarding bodhisattvas', II 103:41 *kākāṃ āysdarāṃ daivattāṃ parvālā* (gen. plur.) 'protecting guarding *devatā*-divinities, guardians', III 107:5–6 *kāka nīvāysva āysdarā devattā parvālā* 'protecting in-dwelling (BS *navāsika*-) guarding *devatā*-divinities, guardians'; v 261a, a4 (<*āysdargya-jseira vātā āysdagarja*, BS *smṛti*-; K 141:999 *āysda-yanāka*; K 138:917 *satvāna āysda-yanāma rṛṃde yanāka*, Tib. (lacuna) *rnams snan-ba byed-pa*, 'maker of light in the saving of beings', v 183b1 *āysda-tc(era)*-, I 139, 47r6 *āysdārja tcairai*, BS *raḥṣa-karṣū*. The basic meaning is 'assured, secure', Av. once Yasna 50:1 *azdā zūtā* 'invoked with assurance (?)', O.Pers. *naiy azdā abava* 'was not assured', specialized to knowledge (as Lat. *certiorem facere*), Pers.-Aram. 'zd, Aram. Daniel 2:5 'zd' 'assured', Zor.P. Aramaic 'zdḥ, Pāzand *azd*, Zor.P. *Arjāsp azd mat* 'it was assured to Arjāsp', verbal *azdēn*- 'to assure', Parsi-Sanskrit *vijñāpaya* 'inform'; Armen. lw *azd* 'influence, knowledge', *azdel* 'be strong, report', Georg. *anazd-i* 'unexpected', M.Parth.T. 'zd, 'zd'g, 'zdygr' 'knowing, making known'; Pašto *zdə* 'learned, known, remembered'. The sense of certain knowledge of secret things (*gūhya*-) is in RV *addhā* with adjective *addhāt*-,

Vedic *ānaddhā*, *addhā-vidyā* contrasted with *vicikitsā* 'doubt'. Connexions disputed; possibly participle to *adh-* 'to speak, assure, assert', Av. *āda*, *adaya-*, *ādāya-*, O.Ind. perfect 2 sing. *āttha*, 3 sing. *āha*, *svāhā*, *durāhā*, in inst. sing. *-ā*; at least not pronoun *ad-* 'this', nor *med-:md-* > *ad-* (IE Pok. 705).

**āysdyūvi** 'it carries off, commits robbery', K 56, 20r4 *aysmū*. . . *bišvā idrrvā baysvi u vara viṣaya āysdyūvi* 'the mind . . . overflows into all faculties (BS *indriya-*) and there carries off the *viṣaya*-objects'. From *āys-* = *uys-*, *ays-* and base *dab-* 'commit robbery, carry off', pres. *\*dabya-* > *dyū-*, agent noun *dyūka-* 'robber'. Different from *dau-:du-* pres. *dyū-* 'to beat'. See also *aysdyūva*, *dyūma* and cognates s.v. *dyūka*.

**āysnā** 'seats', gen. plural, BS *āsana-*, > *āysana-* III 130.30-1 *hva hva sthānave āysnā vīrā pārihīryau* 'may you place on seats severally the heads of monasteries' (BS *sthānapati-*, see Indian Antiquary 6, 1877, 200, 204, 207).

**ārr-**, later *ār-*, participle *ārrda-*, later *ārda-* 'to grind', Sid. 150v5 *ūci jsa ārrāñā* 'it is to be ground in water', BS *jala-piṣṭa-*, Tib. *ḥhu dags-su byas-pa (hthag-pa* 'to grind'); II 71.6, 2 plur. imperative, *ganam vā biśa bisai ārryarā* 'grind the corn in the house'; participle III 93.264 *ārrdā hauška ysālva* 'ground dry barberry'; I 145, 53v5 *naukā arāñā*, BS *dāpaya*; I 175, 93r2 *hā nauka ārda*. See also *āḍa-* 'flour', and *ñāḍa-* 'small'. Base *ar-* 'to grind', pres. *\*ar-nā-* > *ārr-*, *\*arnāta-* *ārrda-*, to Av. *-arēna-* in *yāv-arēna-* 'grinding tool, pestle for grain', Zor.P. gloss *yāv-artāk-ārak* ('lg), N.Pers. *yāvar*, *yār*; M.Parth.T. *yw'rd'* 'grain', Zor.P. *yāv-artāk* 'all grains', from *yava-* 'grain, barley' and *artā-ka-* 'ground', Zor.P. *artan* (THNTWN), Baxtiārī *ardan*, Yazdī *ōrotvūn*, Gazī *ārūe* 'he grinds', Pašto *aṇəl*, participle Av. *aśa-*, *anaśa-*; Orm. *ēl-*, *hāl-*, *hinl-* (*\*rnyā-*), Iškāsmī *yunuk*, Sanglēči *yūn-*, Šuynī *yān-:yūd*, participle *yū'j*, Yidya *yāñ-*, *yān-:yāgyi-*, *yīr-*, *yūr-*, Bartangī *yēš-:yētš*, Yazg. *yawn-:yug*. Second component in the words for 'water-mill', *\*hvata-āraka-* 'self-grinding', Waxī *xadōrg*, Šuynī *xedārj*, Yazg. *xwayērg*, Yidya *xirgoh*, Yaṇ. *xutanna*, Parāči *xēra* 'mill', *xēra-gir* 'mill-stone', and Caucasian lw Čecen *heri*. For 'small', Zor.P. *wur-artak*, Armen. lw *xortak*, N.Pers. *xurd*, *xurdah*, Pašto *wur*, *wōr* (*\*rta-*, IIFL 2.273), see also below *ñāḍa-* 'small' from *\*ni-artā-* or *\*ni-rta-*. From *\*ārθra-* or *\*arθra-* 'mill' derives Maima'i *ār* 'mill', N.Pers. *ās*, *āsyā*, *āsyāv*, *āsyāb*, Zor.P. *āsyāk*, *āsyāp* 'mill', with N.Pers. *āsyā-sang* 'mill-stone', Kurd. *āš* 'mill'. IE Pok. 28-9 *al-* 'to grind', O.Ind. *aṭṭa-* 'flour', no verbal forms (*\*altō-*, see T. Burrow, BSOAS 35, 1972, 539), Greek *ἀλέω* 'to grind', *ἀλετών* 'mill', *ἄλεαρ* 'flour', Armen. *alam* 'to grind', *aliur*, *aleur* 'flour', *alauri* 'mill'.

**āra** 'value, price', II 9.155 *sāvī mūra āra* 'value copper *mūrā*', II 9.157 *sā pvaica āra* 'value of one *pvaica*-covering', II 77.24 *dvāsa śaca āra* 'value twelve *śaci* (silk pieces)', II 77.24-5 *ḍrrai śaca āra*. See VI 440 and SDTV 32, 155. Possibly III 71.143 *āra hanaṣṭe* 'he lost worth', or 'he got worth' (if not BS *ādara-* 'respect'). Base *arg-* 'be worth', Av. *arəj-* 'be worth', *arəjah-* 'value, price', Sogd. *ry*, Oss. Dī. *ary* 'price', Zor.P. *arš-* 'be worth', N.Pers. *arzān*, *arz*, *arj*, *arjmand*, Armen. lw *aržan* 'worthy', *aržē* 'is worth', IE Pok. 32-3 *alg<sup>h</sup>-*, O.Ind.

*arghā-* 'worth', *ārhati*, Greek *ἀλφῆ* 'gain', Lit. *algās* 'reward'. See also *āṣaṇa-* 'worthy'.

**āra-** 'worthy, valued', II 5.70 *āra baiśāvq dāyī cakrrq* 'make the honoured wheel of *dharma*-doctrine to turn'; K 51.5.10 *samāhām ārā dāna* '*samādhāna*-trance with the honoured *dharma*-doctrine (where however *ārya-dharma*-is possible)'; II 106.130 *dharma-cakrra āra bgiśā* 'turn the honoured *dharma*-wheel'; III 56.20-1 *tta baudasatva vīysānvā dyaunvā* (not *rā-*) *ārā biśū namasū nāmda* 'these bodhisattvas, honoured in bindings (of mind), in *dhyāna*-trances, all of them I revere with obeisance'; = K 91.11 *tta baudasatva vīysānvā dyaunvā* (not *ttvā*) *ārā biśū namasū nauḍa*. From *\*arga-* adjective to *āra-* 'value, worth, price'. Not Prakrit for BS *ārya-* (so proposed SDTV 31) and hence not with *āra-* as first component in III 55.6 *ārā-paudagalā*, BS *ārya-pudgala-*; in a BS text III 63.85 *āra-samadrāya* 'to the noble sea'; K 99.237 *āra-verāṃca*, BS *ārya-vairocana-*; K 149.14 *āra-ttārru*, BS *ārya-tārā*; III 107.15 *āra-majvāsūri*, BS *ārya-manjuśrī*; III 107.14 *ārāvalākyaittaiśvagrā*, BS *āryāvalokiteśvara-* and elsewhere. See with suffix *-āva-* M.Parth.T. *'rg'w* 'worthy, fine, glorious, noble (*\*argāva-*)', *'rg'wyft* 'beauty'; metathetic *'gr'w*; M.Pers.T. *'gr'w* 'worthy, noble, fine', *'gr'yy* 'beauty' (*ayrāyī*); Armen. lw *argoy* 'honourable, valuable, effective', *yargem* 'to honour, treasure', *an-arg* 'unworthy, ignoble' (*-r-* from Iranian, IE Pok. 32-3 *alg<sup>h</sup>-*). Here also II 97.110-11 *ca vā rrvī jsā ārā narau-māvai* 'what honour may issue from the court'; = II 94, 26-7 *ca-m vā rrvī jsa ārq hisiyai*, = II 94, 28-9 *ca-m sam āra hagrrihāna hamāvai*, = II 97.112-13 *ca-m sam āra hagrrihāna hamāvai*. Not BS *ādara-* 'respect' here, hardly suitable as coming from the Court.

**āra** 'the plant rush', BS *vacā*, Tib. *śu-dag*, 'acorus calamus', Sid. 8r5 and often, once Sid. 122r3 *ārā*. To IE Pok. 68 *aro-m*, Greek *ἄρον* 'kind of reed', Lat. *harundō* 'reed' (suffix *-undō*). Possibly with Indo-Aryan *ālu* O.Ind. *ālu-*, *āluka-* 'amorphophallus campanulatus, arum campanulatum', Pali *ālu-*, *āluka-*, *ālupa-* 'idem', Bihārī *aruī* 'arum colocasia', Hindī *aruwī* (R. L. Turner, Dict. 1388).

**ārā** 'saw (tool)', III 43.17-19 *draumā khva hvai amgau baidā raijsai ārā hamjśā gūsta thajā dīśq dīśq ā vā rištā raijsai kāḍārā dairā baidā māksī ysvyai kainq qstaṃ daukhq varāśqi* 'just as a man may draw a sharp saw over his limbs and pull the flesh about, or he licks a sharp knife to taste the honey on its edge, at the last he feels the pain'. N.Pers. *arrah*, Balōči *arrag*, *harray* 'saw', *harag kanag* 'to saw', lw in Ormuḥī *arā*, Yidya *arra*, Sanglēči *arrē*. IE Pok. 91.1-12 *ser-* 'cut with hook', O.Ind. *srñi-* 'hook to drive elephants', *srñi* 'sickle' (secondary *ś-* from *s-*), Lat. *sariō* 'to hoe', with *-p-* Lat. *sarpiō* 'to cut off', Greek *ἄρπη* 'sickle', O.Slav. *srūpū* 'sickle'. Iran. *\*harn-* to Balōči *harray*, with lost *h-* N.Pers. *arrah*, and Khotan Saka here *ārā* from older *\*harni-*. See also s.v. *hīravī* 'name of a grass', if named from *har-* 'to have a cutting edge', for BS *hrīvera-*.

**ārā-** 'fault, wrong act', rendering BS *aparādha-*, *āpatti-*, *doṣa-*. Triadic form occurs in L 88.34 *biśśā kādyāne āra u baśde*; with negative v 339, 79r1 *anārrā*. . . *naḍe*, BS G 37, 73b7 and 74a1 *anaparādhikasya puruṣasya*, Tib. *mi ma nous-pa*; *mi ma ṇes-pa*; Z 12.53 *ārre*, Z 12.58 *ārragāḍa-*,

BS *āpatti-*, *sāpattika-*; III 139r6 *ārre jsa yādaimā dīra-kādāgāne aysu*, BS G 37, 34a6 *doṣa-hetoh kṛtaṃ pāpaṃ*; Bcd 45v4 *tta ṣṭāṃ aysā dīṣūṃ biśā ārrā pāysāne* 'so I confess, I avow every evil act', BS *taṃ pratideśayamī ahu sarvaṃ*; SuvP. 64v4 *ārā pāysāne*, BS *tat sarvaṃ deśayāmy aham*; v 87-8, 50r1-2 *crāmī ārrā o garkhā o vā rraysgā* 'what his fault whether heavy or light' (BS differt); II 94·22 *āra vā hīṣṭā* (=II 97·105) 'fault comes (to me)' (printed *āravā*). These faults bring in the problem of punishment. Thus IV 24·4 *thu pajsā ārrā byehā* 'you fall into serious wrong-doing'; v 112, 34v4 *ārrāṇa naṣkhajā-mata* 'liberating from fault', BS *daṇḍa-parihāra-*; IV 3v9 *baṣṭa karma byaudī*; II 35·7·5 *garkhī āri damdī byehi*; II 99·204 *u āra baida hīṣūṃ* 'and I come into great wrong-doing'; II 101·250 *khu āra bēda na hīṣū* 'so that I do not come to wrong-doing'; III 50·44 *khu <bu>ri ārā na pette* 'so that he does not commit a fault': K 30·217 *āra daṇḍa ṣāika spaiya* 'the punishment for the fault is abundant (suffices)'. Another use to be noted: K 65, 84r1 *aysmyaja āra ttaradaraja biṣāja* 'faults of mind, body, tongue', but III 56·21 *dyaurā-ārā*, read *dyaunvā ārā*. Compound, *ārragāda-* 'guilty' (\**arna-kṛta-*) v 64·40 *ārāda-*, Z 12·84 *ārratāde*, Z 12·80 *ārragātā*. Base *ārra-* < \**arna-* (as *kārra-* 'deaf' from *karna-*) to verbal *ar-* 'to work', Av. *arānāt.čāṣā-* Yašt 10·35 'working at the requital', and Zor.P. *ark*, Sogd. 'rkh, Yaṃn. *ark*, Waxī *yark* 'work' with Armen. *ārnem*, *arar* 'to make'; nominal Sogd. 'rn 'ill deed, fault', that is the act in a pejorative sense, as *kādāgāna-* 'deed' was used for 'ill deed, karma', but M.Parth. *krikn* was used in a good sense; O.Ind. *ṛṇā-* 'guilt, fault, debt'. This IE *ar-* (Armen. *ar-*) is distinct from *ar-* 'to fit', Greek ἀρᾶρισκω (IE Pok. 55).

**ārra-** 'arm, palm of hand', second component in *nānārra-* 'palm of hand', elsewhere locative, with suffix, Z 24·511 *erra nā nāte* 'he took them in his arms'; III 75·228 *ṣiṣa jsāṃ era biysiye* 'he took Sitā in his arms'; with suffix *-ka-* K 43·138 *revī erki nāve* 'the king took him in his arms': III 70·125 *erkañai haṃphve* 'he gathered him in his arms'; K 40·20 *rre-v-ī erkāna nāve* 'the king took him in his arms'; JS 26v4 *khu pye purakā kettā erakaña kāṣṭe* 'as a father cares for his son he held him in his arms'; JS 13r1 *erakaña haṃphvai tta khu hīvī purā* 'you gathered into your arms like one's own son'; II 76·72 *ṣai khū ṣṭāṃ hīṣime hūñā dai erakaña ṣṭāmā* 'even when I sleep I see you in a dream staying in your arms'. From *arma-* 'arm', Av. *arāma-*, *aēvō.arāma-*, Zor.P. *ēvak-arm*; Zor.P. *arm ī daṣṇ ut ān ī hōy*, N.Pers. *arm*, Sogd. SCE 401 'pš-'rm'y 'with arms behind', Waxī *yurm*, Yīdya *yārmē* 'foreleg, shoulder-blade', Oss. DI. *arm*, plur. *ārmītā* 'hollow hand', I. *army t'āpān* 'palm of hand', I. *ārm-ārin*, *ālm-ārin* 'elbow, cubit' (D. *cāng-ārinā*, *cāng-ārijnā*), D. *ārmāj armmā*, I. *ārm ārmj* 'from hand to hand', D. *ārm-gurojnā*, I. *ārm-guroj*, *ānguroj* 'hand-mill'; D. *rām-bunā*, *rām-buinā* ' (base of arm) elbow, cubit', I. *rām-byn*; Tālīšī *ām*, Zaza *ērme*, *ārmāt*. IE Pok. 58 *ara-mo-*, O.Ind. *irmā-*, Lat. *armus*, O.Pruss. *irmo*, Lit. *armaž*, O.Slav. *armo*, Got. *arms*, Armen. *armoukn*.

**ārrā** 'beat, flap or spread', II 75·62-3 *hai tha mūrā kakva jastūna mūra ka tcaḍā māhāsamāndrā māñamḍā krrimḡā ārrā pārā seṣākā darauṣa* 'O you bird kakva (partridge?)',

celestial bird when beside the great sea like the cock you spread the wings, a lover bold'. Base *ā* with *kar-* 'to spread', to O.Ind. *kar-* *kirāti*, *kīrnā-*, IE Pok. 933-4 (s)*ker-*. For *pārā* 'wings' acc. plur. to \**pārraa-*, elsewhere *pārra-*.

**ārraj-** 'diminish, shrink', Sid. 128v5 *cvai bāta sāmālā hīye re ārraje tta tta bvāñā*, BS *māruta-ākuncita-*, Tib. *rlun-gis phrag-pahi rca hkhums-par byas-na yin-par ses-par byaho* 'for whom the wind presses together the veins of the shoulder, it is so taught'. Inchoative *āris-*, Sid. 128v3 *amgām ārisāma*, BS *saṃkoca-*, Tib. *yan-lag hkhums-pa*; K 109·318 *nai āriṣṭa gara sūmī(ra?) nai bihiysda śaśvā ttima* 'the mount Sumeru does not diminish, the mustard seed does not increase'. See *pāraṃgga-* 'decrease', *pārīs-*, *pāraṃjs-*. Base *rang-* 'be small', Pašto *rangai* 'thin, scanty', Sogd. *rynč'k* 'small' \**rinč/|ja-* < *rañja-*. IE Pok. 660-1 *leng<sup>h</sup>-*, 'light, swift, small', Av. *ragu-*, *rāñjyō*, *rāñjīsta-*, O.Ind. *laghū*, *raghū-*, *raṃhate*, *raṃghat*, Greek ἔλαφός 'little', ἔλαφος; ἔλαφος 'deer', Lat. *leuis*, Celt. O.Ir. *laigiū* 'smaller', Got. *leihts*, Lit. *leñgvas* 'light', O.Slav. *ligükū*. See *pāraṃgga-*.

**ārāda-** 'evil-doing', older *ārragāda-*, v 64·40 *na ṣi tvā rādā āraḍā au vā mistāṃ hvaṣṭāṃ jīyi <cu kuśa>lāmña ājimīdā* 'she is not evil-doer to the king or the great chiefs who lead a life of goodness'. See also *ārāda-*, *ārra-* 'evil act'.

**āravā** II 94·22, read *āra vā hīṣṭā* 'fault comes to us'='we are at fault'.

**āraṣṭa** 'he built', II 2·24 *gūmattīra vī āraṣṭa sakhārma* 'in Gūmattīra (Tib. *Gum-tir*) he (=Śrī Vijatta Sagrauma) built monasteries (BS *saṃgha-ārāma-*)'. Base *raz-*, see cognates s.v. *rays-*, Oss. D. *arazun*, I. *arazyn* 'to erect'. With negative III 104·36 *anāraṣṭa-* uncertain.

**āraṣṭā** 'she told', 3 sing. pret. fem. from *auraṣṭa-*, participle to *oras-* K 39·150, from *ā* with *fras-* 'to ask'; K 39·154 *ttāida va mūmdū auraṣṭai hāṣṭā* 'so long he stayed and instructed them'. See *puls-:braṣṭa-*. Zor.P. *āfrās*, below *aurās-*, *aurās-* 'to inform, instruct'.

**ārahau** 'place of assembly (?)', Z 5·24 *mara ātā mājya kṣīra ttiñe sīravete jsa māstā ārahau harbiśśu vīrā* 'he came into our land (or city) with this delight, to the great united assembly'. From *ā* with base *rah-* 'to move', older *raf-*, see cognates s.v. *patārahā-*, *bārāh-*, to Zor.P., N.Pers. *raftan* 'to go', Av. *rapta-* (Vid. 13·45).

**ārāka-** 'driving away', II 50·5 (repetita) *girkhye dī-mveṣḍī bāḍi ārāki* 'driver away of heavy (grievous), ill-favoured time', From *ā-tar-* > *ār-* and agent suffix *-āka-*, to Oss. D. *tārun*, I. *tāryn*, *tard* 'drive, chase', not IE Pok. 1071-4 *ter-* 'to rub'.

**ārāda-** 'guilty', K 64, 81v3 *cū vā ṣai jsmā ārāda bayista* 'who are even ghosts (BS *preta-*?)', guilty, full of fears'. See the variant K 65, 83r4 *āḍara-* 'more wild (?)'; and *ārāda* from *ārā-gāda-* 'guilty'.

**āris-** 'diminish', see *ārraje*.

**ārīsa**, v 235, 5a2 (lost context).

**ārih-** 'to mix, participate', participle *ārsta-*. SuvO. 3v6 *uysnauyau haṃtsa haṃbrihe, u ttu paḍi biṣyau sarvasatvyau ārihe* 'I share with the beings and I participate in this way with all beings'; noun *ārīhā-*, acc. sing. Z 24·205 *gyasta biśśā śśāyyo āriho tsindā* 'all the deva-gods with the Śākyas go to the participation'. Pres. *ārya-*, *āriya-*,

v III, 33VI *u šujātāna trāmu āryāro māña(n)d(ā kho svī)dāna ūtca*, BS omits, 'and with one another they so participate (mingle) as water with milk'; noun *āriyāmatā-* 'concord', Z 6·20 *kṣāṭā āriyāmate vāta* 'he held the six concords', = BS *saṃranjanīyā dharmāh*. Participle *ārsta-*, v 96v3 *harbāśśā uysnaura ārsta haṃbrīh(āre?)* 'all beings, participant, share', here again associating *ārīh-* with *haṃbrīh-*; Z 20·46 *buṣkuta burṣṭa āhārna ārsta* '(bones) split, burst, covered with ashes'. Base *raiθ-* 'mix, mingle', Av. *raēθwa-* 'mix', Sogd. 'r'yδ- 'mix', ptr'yδ-, ptryst'k 'mix' (-'y- from -ai- or -āi-). See *haṃbrīh-*, *haṃbirsta-* 'share, join' (instrusive -b-). Outside Iranian Tokhara B *ritt-* 'mix', BS *yog-*, B *raitwe*, A *retwe* 'mixture'. Hence IE *reit(h)-* with *r-*, not *l-*.

**ārūva** 'refuge', III 139v3 *ka ne mā ne ttrāyākā ne ārūvo karā*, BS G37, 34v2 *śaraṇaṃ na ca me trāṇaṃ*, 'so that there is not saviour for me, not refuge'; SuvP. 62v4 *hamāne aysā ttyāṃ ttrāṇā ārūva hastama pīrma* 'may I become the best foremost salvation refuge for them', BS *trātā teṣāṃ bhaveyaṃ ca śaraṇyaḥ śaraṇottamaḥ*; v 67·143·1 ||| *ārūva jsaman(e)*, *dā ārūva jsaman(e)* 'we go to the (Buddha) for refuge, we go to the dharma-doctrine for refuge'; later *ārava*, *ārva*: II 101·7 *baīysa ārva jsāmanai*, *dā ārva tsvāmanai*, *bisaga ārava tsāmanai*. From \**ā-raupa-* or \**ā-rauda-* 'raised place' to *raup-* 'to ascend' or *raud-* 'to rise', see s.v. *prūva-*, Kroraina *pirova* 'fortress'.

**ārūh-** 'to move', participle *ārotta-*, v 338, 62r4 *kṣei padya ārotta* 'shook six ways', BS G 37, 58r6 *ṣaḍ-vikāraṃ prakampitah*; v 87v1 *hvaṃḍā ārautta*; Z 2·103 *ārūhāte haṃtsa ggaryau jsa*; Z 2·235 *nā śā vīna pracai māsta ārūhāte te śśandā balysa*; Z 2·66 *ārottu yanīndā*; noun SuvO. 24r4 *anārūhā u ayicā* 'inactive and not busy', BS *niśceṣṭa nirvyāpāraś ca*, Tib. *g-yo-ba med-čin byed-pa med*, with *ayica-*, BS *akṛtya-*. See cognates s.v. *rrūhārā*, *rauf-* beside *raup-*, see *harautta-*.

**ārūhānai** 'shaking', Manj. 375 *mā bāda daiśqi baiśa kara nai ārūhānai jsāve* 'our land, region (BS *deśa-*) goes not to shaking at all' (the whole land suffers no earthquake). See *ārūh-*.

**ārauṣe** 'to please', III 130·26 *parīdi nimamdre, styaji kāla parīdi ārauṣe, pārśg pajsam dāse* 'they deign to invite, for the time (*styaji* adjective to *stye* 'time', dyadic with BS *kāla*), they deign to please, to complete service and worship' (that is, *parīdi dāse*). Base *rauz-*, *rauz-ya-*, beside O.Ind. *rok-*, Tokhara B *rok-* 'to please', hence either IE *reuḡ-* beside *reuk-*, or different increment to *reu-*, as for IE Pok. 686 *leug-*, *leuḡ-*, *leuk-* 'to break', Oss. D. *lux*, I. *lyg* (-g < -k-). Sogdian Chr. *rwž-* 'to please' is from either *rauz-* or *raug-*. See also Khotan Saka *rrauta* 'desire', *raute* from \**rauxtyā-*, Sogd. 'rwyt-, N.Pers. *aruydah*. See also *ārjji*.

**ārkhā-** 'growth, excrescence', Sid. 149r1 *śīyi kanā u ārkhā āstaṃna āchā jimdā* 'it removes white drops and excrescence and the other illnesses', Tib. *lin-tog dan mig hdzer-la sogs-pa med-par byedo*; Sid. 149r2-3 *śīyi kanā u ārkhi jsai āstaṃna*, Tib. *lin-tog dan mig mdzer-la sogs-pa med-par byed-do*; Sid. 151v1 *u ārkhā, u pyāmā, u śīye kanā āstaṃna jidā*, Tib. *pris g-yogs-pa dan, mig hdzer dan lin-tog-la sogs-pa sel-to*; Sid. 151v2 *tceña besā āchā pyāmā u śīyi kanā ārkhā u ttamire jedā*, Tib. *mig nad pris g-yogs-pa*

*dan, lin-tog dan, mig hdzer dan, rab-rib rñams sel-to*. From IE Pok. 26-7 *al-* 'to grow', with Oss. DI. *arx* 'branch' as the 'thing grown out', plur. I. *arxytā*. Cognates s.v. *aliya-*. **ārgāveṃṣṭīñe** 'in a mortar', III 86·91 *mākṣīna vasva uysmā paherāñā, ārgāveṃṣṭīñe nāka kūṭāñā* 'with honey (BS *mākṣikā*) clean clay is to be soaked, it is to be pounded in a grinding mortar'. The MS is dislocated (*rgā*, not *vā* is correct). Here dyadic compound from *ar-* 'to grind' and *paiš-* 'to pound', hence \**ārakaka-paiština-*; for *paiš-*: *piš-*, note Av. *pišant-*, *pištra-* 'flour', Zor.P. *pst* \**pist*, N.Pers. *pist*, Šuynī *pišt* 'mulberry flour', Sarikoli *pašt*, Yazg. *pašt* 'broken', Yidya *pušč* 'apple-flour' Munjāni *tū-pušky* 'mulberry-flour'. IE Pok. 796 *peis-*, O.Ind. *peṣ-*: *piṣ-*, Greek πτίσσω, Lat. *pīnsō*, *pīsāre*, *pistor*, *pīsō* 'mortar', Lit. *paišyti*, O.Slav. *piše* 'thrust'.

**ārjji** 'provisions (?)', II 126·13 *cu hā ārjji paryāminā hajsāmde* 'what provisions we deign to send'; II 126·15 *khu hā hāṣṭā kara vāṣṭā ārjji ni rūyām* 'how we are not to lose the provisions on the way to the *kara* (enclosed place, fort)'. Base *rau-*: *ru-* or *rauk-*: *ruk-* (like Av. *sau-*: *su-* and *sauk-*: *suk-*). Hence *ārjji* from \**ā-ruči-*, beside *rūktija* 'provisions, food' from \**rauka-kainaka-*, to the base IE *lau-*: *lu-* 'to get, enjoy'. In the sense of 'provisions' Zor.P. (DkM 729·15) *rōčik*, Pazand *rōṣi*, N.Pers. *rōsi*, Syriac lw *rwzyq-*, Arab. *riṣq*, Armen. *ročik*, Georg. *roč'ik-i* belong here, later reinterpreted by *rōč* 'day'. Here also belongs Armen. lw *patroučak* 'animal for sacrifice or food', Aram. *ptrwz-* 'sacrificial beast'. IE Pok. 655 *lau-*: *lu-*, O.Ind. *lota-*, *lotra-* 'booty', Greek ἐπολάω 'enjoy', λεία 'booty', πολυ-λήιος 'rich', Lat. *lucrum* 'gain', Got. *laun* 'reward', O.Slav. *loviti* 'to catch, chase'.

**ārdiyo** 'excess', SuvO. 27r2 *u tto ārdiyo buḍaru sarvasatvyau* 'and by all beings in greatest number', BS *sarva-sattva-atirekebhīh*, Tib. *sems-čan kun-las rab hphags-pa* 'than all beings greatly exceeded'. From \**ārda-* by suffix *-iyā-* 'state of...', to base *ar-* 'to increase', hence \**ārṇata-* > \**ārṛda-* > \**ārda-* (as Z *purṛda-*, *purda-* 'fought' and *ārṛda-*, later *ārda-* 'ground up'). IE Pok. 26-7 *al-* 'to increase', see *aliya-*, *ārkha-*. For -o loc. sing. fem., see Z 20·7 *kaso*.

**ārva** 'burnt, cleansed' (as *vasuta-*), Manj. 284 *ārva prrīhauna mvaḍai* 'he puts on clean clothes'. From \**ā-ruta-*, to base *rau-*: *ru-* 'to burn', Oss. D. (intr.) *arujun* 'be burnt', *araun* 'to burn', participle *arud*, I. *arauyn*, *aryd*. See also *rauḍi*.

**ārsta-** 'joined', participle to *ārīh-* 'to join, mix'.

**ārhvi** 'inner part of tooth', Sid. 156r3 *cu ārhvi kyihāre u huñā nirāme* 'when the inner parts of the tooth itch and blood issues', Tib. *sohi drum g-yah-ba dan so khrag hḡag-pa dan*, BS *danta-kandv-asra-*. From *raf-*, \**ā-rafva-ārhwā-*, to *patārahā-* 'place'. For -hv- < -fv-, see also *ahva-riysa-*.

**ālaška-**, *ālašta-* 'settlement, town', BS *nagara-*, v 110, 32v7 *haṃtsa ālašṭ(y)au kṣīrañā*, BS *tāni ca nagarāṇi tāni ca rāṣṭrāṇi*, 'with towns, the kingdoms'; II 51·55 *sūpīyāñā ālaškau jsa* 'from the towns of the Sūpīya people'. Base *lag-* 'to be sited, lie down' with -s- to \**laxš-*, see cognates s.v. *pārājs-*, IE Pok. 658 *legh-*, Greek λέγεται 'lie down', λέχος 'bed', Lat. *lectus* 'couch', Got. *ligan* 'lie',

*lagjan* 'to lay'. Possibly also N.Pers. *laškar* 'army, camp', *laškaristān*, *laškargāh* 'camp'.

**āljs-** 'to sing', Z 20·7 *hošsā āljsīndi māstu kāde* 'the *hošsa*-birds sing very loudly'; Z 23·159 *vicitra jātā balysā āljsīndā* 'they sing of the various births (BS *jātaka*-) of the Buddha'; Z 23·141 *āljsanda harbāssā* 'all singing'; Z 24·243 *āljsanyau yā harbišsu nyānarthu yādāndā* 'with songs they inform him of all', Frag. 151·15 (BSOAS 36, 1973, 226) v4 *āljsanyau stavayau hūna ciraw(yau)* 'with songs, praises, incense, lamps'; Z 20·21 *briya ššuwa hoka āljsanake brāske hamu* 'dear reports, talks, songs, questions the whole time'; K 152·15 *imjsim* glossing BS *gitā* 'personified song' in the Vajrayāna, from \**gijsaa-* with *im-* for older *ai*. Two bases confused: 1. IE Pok. 64 *ark*, *arġ-* 'to shine' in O.Ind. *ark-* 'to shine', and O.Ind. *arj-* 'to be bright', and 2. IE Pok. 340 *erk-*, *erg-* (or with *a-*) 'to sing', Armen. lw *erg* (*ergo-*) 'song' from Iranian with the usual Armen. *er-* for *ār-* of older Iranian loanwords, as in *handerdz* 'clothes'; *an-vauer* 'untrustworthy', Zor.P. *w'pl* \**vāvar*, N.Pers. *bāvar* (not *-er* < *-arya-*); *der*, N.Pers. *dar* 'court'; O.Ind. RV *arkā-* 'song', *ṛk* 'verse', beside *arg-* in *ṛgmin-*. See AM, n.s., 7, 1959, 18; KT VI 18.

**āljsata-** 'silver', SuvO. 53r4 *āljsatā*, BS *rajata-*; Sid. 13v2 *ājsa*, BS *rūpyam*; SuvP. 72r3-4 *ysirā ājsa raṃma mīrāhi* 'gold, silver, jewels, pearls'; N 52·9 *ysirru āljsatu* 'gold, silver'; adjective *āljsātīnaa-*, Z 23·143 *būšāteññā vrūlye myānu šsau hālo kānjanā ysirā sātu āljsātīnā vuḍa haudyau jsa ratanyau bišsā* 'on the stairs beryl in the middle, one side *kāncana*-gold, the second side silver, covered with the seven precious minerals, all'; Z 22·139 *hambisa ysarrnā kase virā āljseinā māsta* 'golden heaps in the inner chamber, great ones of silver'; Z 14·40 *kyai virūlinai āljseinai daindā* 'some see it of beryl, of silver'; Z 3·39 *vrūlimgye bise stune nā ysarrigye āljsānā byūka vara* 'houses of beryl, their pillars of gold, the chambers of silver'; II 75·59 *ājsimjām auvya bastā ysarimje nūcā jsā pyaštā* 'bound with silver plaits (\**auvya*), ornamented with golden thread'. Compound v 342, 84v4 *āljsā-gūne*, BS *rajata-varṇa-* 'silver-coloured'. From \**arzata-*, O.Pers. *ardata-*, Av. *arəzata-*, O.Ind. *rajata-*; IE Pok. 64 *arġ-* 'be bright, white', O.Ind. *arjuna-* 'white', *rajatam hiranyam* 'white gold = silver'; Lat. *argentum*, Celt.Gaul. *arganto-*, Armen. *arcat*, Greek ἀργός 'white', ἀργυρος 'silver'; Oss. *ārcāt* 'name of a metal (silver?), ore', Iron adāmy sfāldystad I 39·6 *axām uaty: jā sār – āryon, jā fārstā – c'āx avg, jā duar – ārcāt* 'in a room, its top of tin (?), its sides of blue crystal, its door of silver (?)'. Replaced by Greek ἄσσημος in Zor.P. *asēm*, *asēmēn*, N.Pers. *sēm*, *sēmēn*, M.Pers.T. 'sym', 'symyn' and by Sogd. *n'krt'k* calqué on ἄσσημος, as BS *rūpyam* from *rūpa-* 'form', in place of *rajata-*. In *āljsata-* is intrusive *-d-* \**ar(d)zata-*, as in *špuljei* 'spleen', from \**spr(d)zyaka-*.

**āva**, see *ā*, *āta-* 'come'.

**āva** 2 plur. conj., III 75·230 *ttai hvāmā dā sā khu da sūrā āva* 'they said to him, If you are a fine (*da* = *dyena širkā*) hero... ', from either \**ahāta* or \**āhāta*, base *ah-* 'be' or *āh-* 'sit, dwell'.

**-āva-** 'age', Sid. 6v5 and 7r1 *myāñāvi* 'of middle age'. See s.v. *aušku*, to *āyu-*.

**āvamjsa** 'compact', dyadic with *peṇḍai*, III 92·233 *jšṅñāñā, baysgā samkhalyāñā, āvamjsā, peṇḍai padimāñā* 'to be boiled, to be smeared thickly, to be made into a compact lump'. From *ā* with *tank-* 'to coagulate', see *bitamjsa-* 'astringent' from \**vi-tanča-*, Zor.P. *takarg*, *tatarg* 'hail', N.Pers. *tagarg* from \**takaraka-*. IE Pok. 1068 *tenk-* 'become thick', O.Ind. *tandkti* 'to coagulate', *ātāngana-* 'coagulant', *takrā-* 'buttermilk'; N.Pers. *tanjidan* 'squeeze', Celt. M.Ir. *techt* 'coagulated', O.Norse *þētr* 'thick', Lit. *tānkus* 'thick'.

**āvasakām jsa** 'with straps (?)', II 60·23 *kāmra-kaga khausa ša āvasakām jsa* 'boot of *kaura*-leather with straps'. From *ā* with *pas-* 'to fasten'. See cognates s.v. *pāsa-*.

**āvasta-** 'gathered, desired', K 7, 147v3 *škyā nā āvasta vāta* 'and for them return was gained'; II 2·24 *khvai mī āvastai karma bašdām hañjsāmā* 'that to him then *karma*-acts, a mass of evil deeds, gathered'; K 153·29 *hama-hadarāñā jsa āvastim gātrā* 'the family (BS *gotra-*) joined with sameness and difference' (*-im* = *-ai*). From *ā* with *vad-* 'to conduct', Av. *vad-*, *vādāya-* 'lead', Yazg. *vad-*: *vest* 'to marry'; IE Pok. 1115-16 *vedh-* 'lead, marry', O.Ind. *vadhū-* 'bride', Av. *vaḍū-* 'bride', Celt. O.Ir. *fedid* 'leads', W. *dyweddio* 'to marry', Lit. *vedū*, *vēsti* 'lead, marry', O.Slav. *vedo*, *vesti*, *voditi*. Also *ved-*, Greek ἔδov, ἔδovα 'bridal gift', O.Engl. *weotuma* 'bridal price', OHG *widemo* 'dowry'. See also *āvya-*.

**āvāḍa-** 'filled, expanded, vast (?)', II 102·26 *i paišḍ dišg vīdašg hašta āvāḍg vaishthārya... dāva hvāñāma* 'the preaching of the *dharmā*-doctrine to-day in the evening in all quarters, extended, vast, expanded'; K 50·4·10 *disa-vidye dharmā-cārye jsa, bišā aspaurā āvāḍā imā* 'the tenfold *dharmā* career I have filled all complete'. First component *āvāḍālāki* 'with full burners', *āvāḍa-* 'filled' with *ālāka-* 'burner', K 152·18 *šḡ dhupi devatta āvāḍālāki* 'that is the *Dhūpā* deity with full censers (?)'. From *al-* 'to burn', in Zor.P. *alālaka-* 'red flower, anemone', N.Pers. *lālah*, Chin. lw *lālāk*, see TPS 1955, 80-2; IE Pok. 28 *al-* 'to burn', O.Ind. *alāta-* 'torch', Swed. *ala* 'to burn'; Lat. *ol-* in *adoleo* 'burn on an altar', *altāre* 'altar'. Base *ā* with *par-* 'fill'.

**āvī** 'or his', K 40·37-8 *āvī vā bveyausti raṃna vi gaḍāra*, = K 43, 155-6 *āvī vā bvāyausta rāna vi gaḍārā* 'or his shining jewels roll there' (*vi* = *vara*). From *ā* 'or' and *vi* 'his'.

**āvīda** 'he sees, he is seen', Manj. 245 (as the sky (*ākāśa-*) by clouds) *ttu māñā(da) aysmva pātca beša bāḍa vasve arīma kāmyau jsa āphīḍa saitta va(śa)ya āvīda abvātta* 'so the mind then at all times pure, stainless, seems by thoughts disturbed, sees the sense-objects abundant', = Manj. 246 *vaṣaye āv(ī)da abv(ā)ttā*; Manj. 246 *vasve ya āya vīra satv(ā)na āvīda tcīre* 'one sees persons' faces upon a clear mirror' (see *tcari-* 'face'); Manj. 347-8 *ttu māñāda aysmva pṛrara* (by nature) *baīsa bāḍa vasve arīma nāmyau jsa āphīḍa saitta vaiśaya āvīda pharāka* (for *nāmyau* 'by names' with clear *nā*, read *kāmyan* 'by thoughts'); Manj. 376 *khu uca bahyāna āvīda ch(ā)ye* 'as in water one sees the shadows of trees'; Manj. 385 *nai nai va āvīda aysmva nai vā krrīḍeśyā jsa pahaišta* 'the mind does not see it nor is it freed from *kṣeśa*-afflictions'. From *ā* with *vim-* 'see', both *āvīda* from \**ā-vīndā* 'he sees' and *ā-vīnde* 'he is seen' (like *hvīnde* 'it

is said'). From *vai-n-*, Av. *vaēn-*, O.Pers. *vain-*, Zor.P. *venēt:dit*, N.Pers. *bēn-:did*, Sogd. *wyn-:wyt, wytk*, Yagn. *wen-:weta* 'to see', Waxī *wīn-:wīnd-* 'to see', Oss. D. *uinun, jinun, uindton*, I. *ūnyn, ūdton, ūnd*; IE Pok. 1123 *wei-* 'pursue, desire', O.Ind. RV *venati* 'long for'. Variant *avīda* Manj. 385 *nai nai va avīda* (above). For 'see' also *dai-:di-*, 3 plural Manj. 200 *āyida*, 176 *āyāre*. See also *avimem* 'invisible (?)', and *bina*.

**āviṣṭa-** 'troubled', Z 24:389 *tāna hārna śśāsani hārṣṭāyā panaṣṭe kalā-yuggāna vaṣṭātā āviṣṭai ttīyā* 'by that thing the doctrine (*śāsana-*) really perishes, it becomes troubled by the *kali*-age then'. From *ā* with *viṣṭa-*, with *-ṣt-* from bases in *-s-*, *-ṣ-*, *-xṣ-*, here from base rather *vaiṣ-:viṣ-* 'be troubled', Sogd. Vimalakīrti-nirdeśa-sūtra 148 *sym 't* "wyṣṭk 'terror and trouble', Chin. *luan* (K 582:2) 'confusion'; Armen. lw *viṣt* 'trouble', *vṣtanam* 'to suffer', O.Ind. *viṣṭi-* 'forced labour'. IE Pok. 1131 (uncertain) *viṣṭi-*; O.Ind. *veṣ-:viṣ-* 'to be busy, serve'.

**āvū-** 'village', see \**āgū*.

**āvun-** 'to bless', later *aun-*, *ān-*, participle *orāta-*, later *aurya-*, Z 4:90 *āvunāna*; III 51:69 triadic *namasū vanū aunū* 'I bow down, praise, bless'; III 51:75 *ānū namasū*; Z 22:112 *biśśā orātāndi hamna hona gyastā balysā hvatāndi* 'all approved, with the same speech they spoke to the deva Buddha'; K 40:11-12 *cu buri jambvīyā rrumḍi ya harbiśai auryāmdā ū parau yinira* (=K 43:131) 'whoever were kings of Jambudvīpa, they all blessed him and obeyed him'. Base *ā* with *frai-:fri-* 'to like, approve', Av. *āfrivāna-*, *āfrīti-*, Zor.P. *āfrīn, āfrīnēnttan*, N.Pers. *āfarīn*, Sogd. "prywn, "pryw, "frywn, M.Parth. T. 'frywn, M.Pers. T. 'pryn, Armen. lw *aurhnem*, Oss. *arfā*. For other cognates see *briya-*. See also *phrrīnā*.

**āvūṣṭe** 'lips', Z 13:113 *biśā phaṣṭīya gyastā balysā u āvūṣṭe biyāśśā* 'the deva Buddha would move the tongue, and would open lips'. See *aūṣṭa-* lip.

**āvaiyā**, see *āvya-* 'gather'.

**āvairāmai** 'filling', K 143, 1r3 *baiysām ysyānāme prracaina āvairāmai virāṣṭā anamauryāma aṣṭai prracenā ganaittrai* 'the rosary because of the existence of memory towards the fulfilment due to the production of Buddhas' (Vajrayāna text). From *ā* with *pār-*, *par-* 'fill', but medial *-v-* may also derive from *-v-* and *-b-*.

**āvya-** 'to gather', participle *āvasta-*, Z 12:23 *hāvī āvyāni u puṇā* 'profit and merits are to be accumulated'; Z 29:13 *ce hye bātandā ttū ne āvaiyā dukhu* 'he who is a bemused man, he does not bring grief upon him'. From *ā* with *vad-* 'to lead'. See cognates s.v. *āvasta-*.

**āvye** 'he dwells', III, 125a5 *kīntha biśā āvutō bāśa, garuvō ulatāne samkherma o rrayso bīñā ku āvye* 'in town, house, village, garden, mountains, *samghārāmas* or in empty forest (?) where he dwells'. Possibly from \**ā-būta-*, see *vātā-*, *vye*.

**āvya** 'in a parable', III 52:99 *sumīra garu śaśvā tta tte āvya bāvayarā* 'the mountain Sumeru and the mustard seed, so meditate on its parable' (*tte = tta* with *yi*). From \**āvā-* 'something spoken', \**ā-vāka-*, to N.Pers. *āvā* (\**ā-vāka-*), Av. *vāka-*, *fravāka-*.

**āvrrye** 'surrounded', III 6, 13r5-v1 *cirāmyau aysā... byanamggāryau hiryaū āvrrye imā* 'by which hindering things I have been surrounded (covered)'. From *ā-var-*

'to surround, cover', with the meaning of BS *āvaraṇa*, hence possibly a loanword from O.Ind. *ā-vṛta-*. See cognates s.v. *baṭha-*.

**āśī** 'axe (?)', K 36:113 *āśī skamdhīnā dva kathiri biḍi* 'he carries on shoulder two (axes), the *āśī* and the *kathiri*'. The *āśī* could be traced as Iranian to the base *as-* 'to sharpen' (see s.v. *haska-* 'tusk'), but since *kathiri* is from O.Indian (Khowar *kuter*, O.Ind. *kuṭhāra-*), the *āśī* may also be Indian, then to O.Ind. RV *āṃsiya-*, *āṃsiya-*, Hindi *hāsiyā* 'sickle' (see BSOAS 29, 1966, 529).

**āṣṇa-** 'worthy', K 136:862 *thu... āṣṇa-vajsamī* 'you are worthy of honour' (also K 137:906 *āṣṇa-vajsama*, K 138:931), =BS *arhant-*; III 21, 6a1 *pajsamānā āṣṇna*, BS *arhatā*; III 107:6 *pajsam āṣṇa*; Z 24:188 *śśāya ysane āṣṇa yāde* 'he deemed the Śākya kinsmen worthy'; K 34:65 *āṣiṇe jasta paryavai ttā nāte* 'worthy of a deva-king, deign to accept her'; JS 28v4 (with negative) *anāṣiṇe nāvai phare ysamthe vesūna* 'you accepted many bad unworthy births'; v 108, 30v3 *u āṣṇa nā pajsama yamīyā* 'and does them worthy honours', BS *pūjayet*; JS 37v4 *tvā ttāṣṭe āṣṇa yam* 'make that worthy'. From base *arg-* 'to be worth, worthy', with *-ṣ-* from \**argh-s-* > \**aryṣ-* > \**āṣ-*, voiced *-ṣ-* due to older *-gh-*, see TPS 1952, 57, Tokhara lw A 240:1 *yārkes āṣām*, BS *arhant-*, *āṣām*, *āṣānik* 'worthy', B *āṣām*, *āṣānikē*. For 'worthy' Zor.P. *arṣān*, Sogd. Bud. 'šcy'n'k, Man. 'yṣn; other cognates s.v. *āra-* 'value' from \**arga-*.

**āṣṣimgyā-** 'pool', Z 20:4 *viysāmgye hārste khāhe āṣṣimgye* 'lotus-ponds, lakes, pools are overgrown'; Z 3:42 *khāhe ysarrīgye paste āṣṣimje gyahe* 'lakes, gold-coloured reservoirs, pools, fountains'; v 190, 154a3 *āṣṣemgye*; JS 26r2 *āṣaimjā*; SuvP. 72r2 *khāhi āṣaiji viysāmji, surutcā tcāvaka* 'lakes, pools, lotus-ponds, pure water, fountains', BS *utsāh sarāh puṣkarīnī-tadāgāh*; K 100:274 *khāhvā āṣaijvā ttājvā* 'in lakes, pools, rivers'; adjective Sid. 19v5 *āṣemjā utca* 'pool water', BS *sārāsa-*, Tib. *mchōhi chu*; v 117, 66v2 *kho haste miṣṭu āṣṣigyo oysāre* 'as elephants destroy a large pond', BS *gajair iwa mahā-sarāh*. From *ā* with *haik-*, *śaik-:hik-*, *šik-* 'to pour', Zor.P. *āṣinčitan*, Sogd. "šytch "ph, O.Ind. *sek-:sik-*, see other cognates s.v. *hāste* 'he pours'.

**āṣṣuḍa-** 'excited', see s.v. *ṣarr-*.

**āṣṣeṇa-** 'blue', in compound Z 20:36 *āṣṣeṇa-ggūna-* 'of blue colour', Z 4:33 *āṣṣeṇa-*, K 7, 5r1 *āṣṣimī*, Sid. 144r3 *āṣem*, Sid. 133v4 *āṣaṇa*, Tib. *spōn-po*, III 124:77 *āṣai*, BS *nīla-*; oblique *āṣṣāne*, *āṣṣeīni*, *āṣṣāni*; Sid. 17r5 *āṣai aṣṇai* 'blue pigeon'; Sid. 142r2 *hainai hame, u ysīḍai, u aṣem* 'becomes red and yellow, and blue', BS *pīta-nīla-*, Tib. *ser-ziṇ dmar-la sṇo-ba dan*. Compound Z 14:34 *āṣeṇa-vrahone* 'with blue garment'. From \**axśaina-*, O.Pers. *axśainaka-*, Av. *aršō... axśaēnō* 'blue bear', Zor.P. *axśēn*, *xśēnēn*, N.Pers. *xāšēn*, Sogd. 'ys'yn'k (with *-s-*, not *-ṣ-*), Pāzand *ašīe-gun*, PS *ākāśa-varnaḥ* for Av. *axśaēna*, Oss. D. *āxsināg* 'pigeon', D. *āxsinč'ā*, I. *āxsync* '(blue fruit=) plum', Yidya *axśim* 'blue', Pašto *šin*, fem. *šna* 'blue, green', Šuynī *šin* 'blue, grey, green', Yazg. *šin* 'blue, grey', Sarikolī *xayn* 'blue'. Here five words are involved. 1. \**axśa-* < *aghs-* to *agh-es-* in O.Ind. *akṣa-* 'blue mineral, vitriol', Khowar *oḥ, oḥ* 'vitriol', adjective *oḥṇu* 'blue grey (of eyes), dark grey (of a horse)' (*c* < *kṣ*),

hence Iran. *axšaina-* 'connected with blue (mineral)'. The form is like IE *ak-es-:ak-s-* 'axle' in O.Ind. *akša-* 'axle, arm-pit', Av. *aša-*, Lat. *axis*, *axilla*, O.Slav. *osť*. For the colour note N.Pers. *zāy-čašm* 'blue-eyed' with *zāy* 'vitriol'. 2. Khotan Saka *ysamyē* 'vitriols', N.Pers. *zamē* 'vitriol' from *aḡh-* without *-s-*, and with suffix *-am-*, as in Oss. DI. *sāmān* 'axle' from *š-am-*, Čečen lw *semi*, *sema*, plur. *semanaš*, Inguš *soan*, plur. *soaneš*, to Av. *aša-* 'axle'. With suffix *-maka-* Oss. D. *asmäg*, *ismäg*, I. *smäg* 'blue copper vitriol' (*-sm-* from *-zm-*). 3. OE *ogh-*, *ogh-*, Greek *ὄχρῶς* 'yellowish', *τὸ ὄχρῶν τοῦ ὠιοῦ* 'yoke of egg', \**vi-āgh-* in O.Ind. *vyāghrā-* 'tiger', Armen. lw *vagr*, Zor.P. *bpl*, *bwpl* \**bašra-*, N.Pers. *babr*. 4. Georg. lw *vežan-i* 'dove-coloured, grey, bluish, brown'; Georgian name of a marzpan (governor) *Vežan Bumir* (c. 550 A.D.), Swan. *vežan*, *ožan* 'tiger'; N.Pers. proper name *bēžan*, Arab.-Pers. *byzn*, Syriac *wyzn*, Greek *οὐζάνης*, *ιοζάνης*, Armen. *vižan*, *youzanēs* (from Greek), see A. F. J. Klijn, The acts of Thomas, 1962, 11; Heftal seal *βζγοβο*, see R. B. Whitehead, Numismatic Chronicle, 6th series, v 231. Here, if the word is connected, it may be \**vi-azana-* or \**vi-āzanya-*, or with *-š-* > *-z-*. 5. Khotan Saka II 60·8 *aysūra-gūna-* 'of *aysūra*-colour' may contain *az-* with suffix *-ura-* and could mean 'blue'.

**āška-** 'tears', Sid. 147r3 *āškā beḏā* 'a tear drops', Tib. *mchi-ma hdzag-pa*; III 25·24a2-3 *āški cira yuḏe āška mī ustaḏi* 'he revealed tears, he then wiped the tears', BS *asrūni prāmuncat so 'srūni pramṛjya*; Sid. 145r5 *āškyai* (with *-s-*, not *-š-*) *sādi hamāte* 'the tears become (*hamāre*) cold'; Sid. 145v1 *āškyai ttauda hamāre* 'the tears become hot'; Sid. 145v3 *āškyai ttarūna hamāre* 'the tears become red', Tib. *mchi-ma rca dmar-ba rnam yino*; K 38·142 *tcañnai tta ttā āškye baysirā* 'his eyes flowed with tears', = K 30·208 *tcaimeña āškyā jsa habaḏai* 'his eyes filled with tears'; III 102·48-9 *āškyau jsa habaḏai hūḏaiga* 'a cloth filled with tears'; with suffix v 330, 20r6 *āškaraundāna śśāmaṃna bremandā* 'weeping with tear-stained face', BS G 37, 17b1 *asru-mukhā rudanti*, Tib. *nu-ziw gdon mchi-ma gan-bas*; III 102·49 *āškälakayau jsa* 'with tears'. From \**asruka-*, Av. *asru-*, Zor.P. 'ls *ars*, N.Pers. *ars*, *ašk*, Oss. D. *sug*, I. *syg*, D. *cāstisug*, I. *cāstisyg*, *cāssyg*, Waxī *yāšk*, Sarikoli *yux(k)*, Yidya *yāšk*, Šuynī *yūšk*, Yazg. *yašk*, Sanglēči *āšik*, Pašto *oša* (from \**a'srā-*). IE Pok. 23 O.Ind. *ásru-*, *ásra-ṃ*, Lit. *ašarà*, Tokhara A *ākār*, plur. *ākrunt*, B *akrūna*.

**āškā** III 90·189 *šiji āškā* 'a medicament, name of a plant' in a list of plant names: *šiji āškā*, *rūnai*, *mahābāmji*, 'tears of the *šimje*-jujube (= BS *badara-*), madder, *mahābumjū* (BS *yaštī* 'liquorice')'.

**āmškāmjsya** 'eternal', K 57, 23v4-24r1 *āmškāmjsya jsina* 'eternal life', see *aškāmjsa*, *oškāmjsi*.

**āšt-**, **āštan-** 'to begin, be about to', Preterite *āšta-*, *āštamda*, JS 26v3 *āšti mirām* 'was about to die'; fem. JS 17v2 *āštā puraka hvarā* '(the tigress) was about to devour her young ones'; v 87r1-2 *šī hā(rā ājavī)šī himye hvaṃḏā āštā kšimjā* 'the (jewel-) string became a snake, it was about to desire men'; III 75·233 *šī vā āšta pahaisā* '(Daša-grīva) was about to flee'; 3 plur. JS 30v2 *āštāde mūrām* 'they were about to die'.

**āštan-** 'to begin, be about to', III 73·176 *āštamda gvgra šī*

*tī* 'he was then about to explain'; II 100·219 *u japhai āštamda hamau* 'he was about to confer with him' (*hamau* infinitive = *hamānā*); K 32·38 *samai āštamdi brraima laidrriai pana* 'she was about to weep before the hunter'; = K 24·85-6 *ttanai āstada brraima lāmdrriai pana*, = K 16·141 *ttanai āstana (-n-, not -d-) brraima lāmdrriai pana*; K 46·39-40 *khu šī avīsyaca strriya dasamyē māštā āštadā ysana* 'when the blind woman was about to bear a child in the tenth month'; I plural, II 46·84-5 *mista hvē ni jsāve u ganamai āštamdāmdūm haysā* 'the great man does not come and we were about to despatch his wheat'; II 112·45 *u āštamdāmdūm mī hajsimū* 'and we began to gather here', translation AM, n.s., 11, 1964, 3; III 75·234 *varai āštamdāmdā jsanā* 'there they were about to strike him'. See noun *āstana-* 'beginning'. Base *ā* with *štan-* from *hištan-*, to Av. *stanu-*, *frastanvanti*, IE Pok. 1004-8 *stā-:stā-*, with *-nu-*. See also Zor.P. *stan-*, *statan* 'to take', N.Pers. *sitanad*, *sitadan*.

**āšt-** 'be firm, endure', III 70·117 *mera va nvāsāmdā kšūna, šg-ṃ tti hvā āštyarā ttā* '(the young birds) in hunger cried out for their mother; she said so to them, Only be firm'. See *ešt-* from *ā* with *šta-* to *hišta-*.

**āšta-** 'unbelievable', SuvP. 66r2 *baysūnau bujsyau āštā hamberī sarva-jñānā* 'I will fill with Buddhas' virtues the inconceivable all-knowledge', BS *acintiya buddha-guṇaiḥ sarva-jñatvaṃ prapūraye*. See *akāšta-*, *aḡāšta-*, *avāšta-* to *kāš-* 'to think', here *avā-* > *ā-*.

**āšti** 'thumb', III 75·230 *pai hīvī hvaradai āštī biṃda* 'upon the right big toe of his foot'; III 75·230 *hvaramḏai pai hīvī āštī* 'on the big toe of his right foot'; K 145, 2v1 *syadai dastā hīvī āštī* 'thumb of the left hand'; K 145, 2v2-3 *syamḏai āštī* 'left thumb'; K 145·2v3 *hvaramḏe dastā hīye āštī u dvī haguštī* 'of the right hand a thumb and two fingers'; oblique Sid. 122r1 *āštīe āštīe mase gvihā: rrum jsa gūmalyānā* 'to size of a thumb each with butter to be smeared on', Tib. *mihe-bo čam-du byas-nas mar-gyis bskus-te*; ablat. sing. Z 22·305 *pai āmštīna ḥāyu paśšāte narya vīrā biraysde* 'with big toe he sends out a ray, it extends over the beings in *naraka-*'. From \**anguštiya-* 'connected with fingers'. See *hamgušta-* 'finger', *pamjušta-* 'finger-ring'.

**āštāre** 'beds', v 308b2 *u kuve u āštāre* 'and heaps (?) and beds (?)'; Z 24·168 *āštāruwo ysiruwō nūyāre* 'they lie on rough beds'. Base *star-* 'to spread', see cognates s.v. *star-*. For *ā-* note also Kroraina 432 *astarana vastaranena*.

**āsaḏa-** 'satiated', JS 15r1 *ysaujsa hvaḏa khašta tcamna āsaḏā yai hambāya ni yudai* 'the savoury food and drink wherewith you were sated, you made their shares'. Base *sar-* 'to sate, satisfy, feed', Av. *fsratū-* 'satisfaction, reward'. IE Pok. 577 *ker-* 'grow; nourish', Greek *κοπέvvυμι* 'satisfy', Armen. *serim* 'grow', Lat. *creō* 'create', *crēscō* 'grow'.

**āsālā**, **āsalyā** 'provisioner (?)', II 32·2·1 *tī vā maṃ paḏauysi būki kamtha-āsalyā hvaṃḏi ya* 'these were the first *būka*-officials here, the men provisioning (?) the town'; II 26·33·1 *(kam)tha-āsalyā tsīdi* 'the town-provisioners go...'; v 215·11 *pahaisai tāguti āsalā* 'refugee *Tāguta* provisioner (?)'. Base uncertain with uncertain meaning, from *sal-*, older *sard-* (see IV 96-7). Possibly *sar-d-* to *sar-* in *āsaḏa-* 'satiated, nourished'. A similar official is the

Greek εὐθηνίωρος 'charged with the provisioning of the city', see L. Robert, *Istros* (Bucarest) II, 1935-6, 12 and τροφεύς 'nourisher'.

**āsā** 'kept in memory, memorized' with *yan-* 'to memorize', III 61-60 *cvai sāji vāśi cvam̐jsa āsā yaṃde* 'he who learns it, recites it, he who thereby memorizes it'; JS 38r4 *sāje vāśe āsā yaṃde*, with parallel K 66, 84v2 *pire sāje vāśe aysmya yade*; v 65:5 *yanīryau dāna puñau āsā pātā* 'you then should memorize with the *dharmā*-doctrine, with merits'; v 120, 8a9 *āsā tceṛa*; v 183a3 *āsā-tceṛayetīnai hau-⟨rna⟩* 'the gift (in the doctrine) of memorizing'; (medical use) I 151, 62v3 *khva-m̐jsa āsā yaṃde pūra-m̐jsa byehe* 'if thereby she conceives, she gets thereby a child'. Parallels are in Sdp II 197 *udgr̥h̥nyād dhārayed vā vacayed vā paryavāpnuyād vā prakāśayed vā likhed vā likhāpayed vā likhitvā cānusmaret*. From *ā* with *sāxta-* 'kept', to Av. *ā-sak-*, *aiwi.sak-* 'to keep in memory', Pašto *sātāl*, 3 sing. *sātī* 'to keep, protect'. If 'keep' is the basic meaning this *sak-* may be different from *sak-* 'be skilled, able', see *sāj-* 'to learn' with cognates.

**āsī**, *āsī* 'itch', III 90-196 *āsī*, Sid. 11v5 *q̥syām*, BS *kaṇḍū*, Tib. *g-yah-ba*; III 89-170 *q̥syē*, III 90-191 *dur̥ṣṭi āsyau bidāṣṭā* 'upon stinging itch'; III 90-194 *dur̥ṣṭi q̥sī*; v 320-87 *q̥syē* = Sid. 10v3 *isyē*; I 167, 82v1 *isyi*, BS omits; III 14-26 *u hāysai paṃdi ni himye u bedai q̥syē ⟨himā⟩ri* 'the road is not far for him, but upon him the itches occur'; *ibid.* 15-40 *q̥syē-t-ī sarbūdi* 'itches arise for him'; III 89-170 *q̥syām va yaugā* 'treatment for itches'. Base *ars-* 'be ulcerous, itch', IE Pok. 310 *elkos* 'abscess', O.Ind. *ārśas-* 'haemorrhoids', Greek ἔλκος (secondary *h-*) 'wound, festering', Lat. *ulcus* (secondary *u-*).

**āskā** 'deer', Z 2-226 *ttarrā rrau vātā āska* 'like antelopes thirsty on the plain', = BS *mṛga-*; Manj. 256 *ttarrā rrai vī āska*; Manj. 38; Sid. 17r1 *āskā hīya gūṣṭa* 'flesh of antelope', BS *aiṇa-*, Tib. *khar-go-sol-gyi śa*. From \**āsuka-*, Av. *āsu-* 'swift', thence 'swift animal, antelope' Sogd. ''*s'wk*', ''*swk*', Balōči *āsk*, Zor.P. *āhūk*, N.Pers. *āhū*, Orm. *āū*, Pašto *ōsai* < \**ausaka-*, M.Pers.T. '*hwg*'. IE Pok. 775 *ōkū-s*, O.Ind. *āsú-* 'swift', Greek ὄκῦς, Lat. *ōciōr*, *ōcissimus*.

**āskotta-**, see *anāskotta-*, *haskautta-*.

**āskyai** Sid. 145r5 variant for *āṣkyai* 'tears'.

**āsña-** 'first', dyadic Bcd 43v1 *aurga tsūm āsña paḍā śadi jsa brrīya* 'I come with reverence first of all in faith with love'; Sid. 138r2 *vīsarpa vī āsña vemam̐ u vrrī jsa haphī-śāñā* 'in the case of skin eruption first it must be joined with emetic (BS *vamana-*) and purgative (BS *vireka-*)'; Sid. 121v4 *āsñai amga tcārbe makṣāñā*, Tib. *dan-por lus-skam-gyis bsku-žin* 'first his limbs must be rubbed with fat'; Sid. 126v5 *ādāmādā jsa biysī-likā tte āsña bañāñā* 'on one afflicted by madness (BS *unmāda-*) it must first be bound', Tib. *smyo-byed-kyis thebs-pa-la, thog-mar ni bčīn-ba dan*. From \**ast(a)nya* > *āsña-*, see *āstana-* 'beginning', and *āstanī* 'initial'.

**āsta** 'beginning', see *āstana*.

**āsta** 'dwell', v 37r6 *gyastavūrāñā bhavaña āsta vya* 'were dwelling in the abode (BS *bhavana-*) of the *devaputras*'; v 37r7 *kāmi hālai tti gyasta balysa āsta vya* 'where these *deva* Buddhas were staying', durative past (*kāmi hālai*, = BS *yena* 'where'). See *āh-* 'sit, dwell', *āstā*, *āste*.

**āstaa-** 'bone', Sid. 144v3 *āstai*, Tib. *rus-pa* 'bone'; Sid. 131v4 *āstā-v-ī hatcyadā hamāre* 'his bones break', Tib. *rus-pa grum-žin*; Sid. 151r4 *kharīña āste* 'bone of deer', Tib. *gla-ba...rus-pa*; Z 5-8 inst. sing. *āstaina*, Z 23-15 loc. sing. *āsto*; plural Z 13-138 *āste*; loc. sing. I 169, 86r1 *āstyā bisā bāvajimda* 'removes wind in the bone', BS *asthi-gata anila-*; I 171, 88r5 *āstyā mījsā* 'marrow in bone'; v 384, 29a1-2 *āstyā ṇauysera bīyse hvandīnai rana* 'I hold the human jewel more intimately than my bone (body?)', possibly for *āstyau*; III 43-30 *āstai śimai* '(the dog) gnaws the bone'. Adjective, Z 5-55 *āstainya yaṃdru*, Manj. 26 *āstīnai yadrra* 'bony skeleton' (BS *yantra-*); K 145, 3v1 *raṇīnai ganaiitrai, u āstīnai* 'rosary of jewels and of bone' (BS *ganayitri*). From \**astaka-*, with *ā* before two consonants, Av. *ast-*, adj. *astaēna-*, Zor.P. *ast*, *astēn*, N.Pers. *ast*, Sogd. Bud. '*stk*', Man. '*stk*', Yavn. *sitak*, M.Pers.T. '*stg*', Yidya *yastē*, Waxī *yašč*, Sanglēči, *ostok*; IE Pok. 783 *ost(h)-*, O.Ind. *asthi*, gen. sing. *asthndh* Greek ὀστέον, Armen. *oskr*; Hittite *hastai*, Luwian *hašša*. See also *āhūde*.

**āstan-** 'begin, be about to', pres. *āstañ-* Sid. 6v3 *khu ttika dye idā u tti vai āstañāñā* 'when these have been looked into, then begin for it', BS *dr̥ṣṭvā karma samārabhet*, Tib. *hdi-rnams mthon-nas gdod* ('beginning') *byaho*; pret. *āstaṃda-*, II 26-32-1 ||| × *rai pau tsi āstaṃdādi phimāña kītha* '. . . they were about to go into Phema city. . .'; II 107-171 *śau phānīnai sthūpa āstadāmdā* 'they began one clay monument'. See also *āṣṭ-*, *āṣṭan-*. Noun *āstana-* 'beginning', adjective *āstanī*.

**āstana-** 'beginning', K 3, 138r5-v1 *ne thatau harbi(śśu) ttu dātu āstanu nāṣṣkye jsa draīsu vātu yanīndā* 'not soon can they memorize the whole *dharmā*-doctrine, the beginning with the end'; K 3, 138v2 *cu vāstārna ānandā śamanā āstanu nāṣṣkye jsa draīsu vāte* 'what in detail Ananda the ascetic memorized the beginning with the end', Tib. *kun chub-par byas-su zad-kyi*; Z 22-287 *krosuṃni mara vāte balysā biṣpaḍā āstanu kalpā* 'the Buddha Krakusanda was here first at the beginning of the *kalpa*-age'. Particularly common to render BS *-ādi-* 'beginning with, and the like', Z *āstarnī*, *āstarnnau* for *āstanna* inst. sing., later *āstaṃna*, *āstana*, Sid. 3r2 *cu ttaraṃdaraja āchā, ttavai u kuṣṭa āstaṃna*, Tib. *de-la lus-kyi nad ni rims dan, mdze-la sogs-paho*, BS *śārīrā jvara-kuṣṭhādyaḥ* 'the illnesses of the body are fever and leprosy and the like'. Adjective, SuvO. 5v2 *āstanī pāṣkalā*, BS *parivartah prathamah* 'first chapter'; Z 21-16 *āstaniya*; Sid. 3r4 *vaskalyāmata mase raysga āstanuta gūnai*, 'the mark swift as the amount of a wink and the like', BS *nimesādika-lakṣaṇah*, Tib. *mighdzum-bahi yud-čam-la sogs-pahi mčhan-ma-čan-no*; Manj. 175 *ga rrū prraśvena pakyarda rū āstanūva pacādana* 'the form of mountain (BS *rūpa-*), by nature outstanding form, in normal course, and the like'; IV 23-5 *ttiyāna āstanayau jsa* 'beginning with those'. Later forms of the noun *āstana-* are Sid. 140v1 *āstaṃnakai*; Sid. 121v3 *āstaṃnakā*; Sid. 126r2 *āstaṃ vīra*, Tib. *thog-mar* 'formerly': Manj. 310 *gviha rrū āsta arvyau jsa* 'with medicines, butter and the rest'. With negative see *anāstana-* 'without beginning'. From *ā* with *stan-* 'place, place oneself', Av. *stanu-*, *frastanvanti* 'they get in front'. Hence *stan-* from *stā-*: *stā-* 'to stand'. But if Lat. *incipio* 'begin' is compared, the base *stan-* would belong with

Zor.P. *statan*, *stānēt* 'to take', N.Pers. *sitadan*, *stanad*. Sogd. ''*st'nyh*, P 2·1158 *pr'pw* ''*st'nyh*; 2·929 LA ''*st'nyh*; 2·1184 *prw'pw* ''*st'nyk*; 10·24 *nwš'ky* 't' *pw* ''*stnyn* 'permanence'; 6·155 *pwty* ''*stny* 'γ'δ'k 'the Buddha's original vow'; 6·93 *prw* ''*st'nyk wy'k* 'à l'endroit où il se trouve'.  
**āstarāda** 'they may spread, abound', K 112·363-4 *kh(u) vā tti brrīya ysūra jađi āstana kūdaišg āstarāda tty(ā) va pyauca khu tcairai* 'if then *kleša*-afflictions, lust, anger, ignorance may abound, then how is the counter-action to them to be made?'. From *ā* with *star-* 'strew, spread', see cognates s.v. *star-*, and *āštāre* 'layer, bed'.  
**āstāpha**, read *āstā pha* 'many bones' III 80·32.  
**āstiye** 'resisted', JS 29v2 *ttēre šike āstiye bujisyau jsa samartha* 'the young partridge resisted, being possessed of the virtues'. From *ā* with base *staig-* 'to fight', rather than base *stak-* (see *štakula-*). Hence with Av. *stig-*, inst. sing. *stiija nijainti*, Zor.P. *stēž*, N.Pers. *sitēj*, *sitēž*; M. Parth.T. ''*styyh*''g 'quarrelsome', N.Pers. *sitiḥdan*, *sitiḥidan*, 'to quarrel'. IE Pok. 1016-17 (*s)teig-* 'to pierce' generalized; Oss. D. *st'eyun*, *āsteyun*, *astiydzān*, *rast'ixta*, *st'eyäg* 'robber', I. *stīyyn*, *rastyyta*, *styydton* 'to flay, tear off, rob', *stīyäg* 'robber'. Possibly a third base? For *stak-*, see *stada-*, *stirūvi*.  
**āstya** 'in the bone', loc. sing. to *āstaa-*.  
**āspar-** 'tread', Z 22·147 *jseṇu āspīdā brāyūnu* '(the horse) treads lightly, pleasantly'; Z 23·153 ||| *vā āspuđe balysi* 'the Buddha trod (on the stairway)'; Z 23·169 *samu balysi āspuđe ššando* 'the Buddha trod on the ground'. Noun see *āspara-* 'path'. With other preverbs: JS 7v2-3 *paspuđāmdā tvānai brrimha* 'they trod upon your back'; JS 33r3 *vaspuđai šaysdā beda* 'you trod upon the snakes'; Sid. 2v3 *šāstrā hīya haspara*, BS *tantra-paddhati-* 'path of the treatise'. From *spar-* 'to tread, trample', Av. *frasparat*, *visparat*, Sogd. ''*nšpr-*'' 'to step', *pršp'r* 'kicking (?)', *pnšp'ry* 'to kick', *βšp'ry* 'sole of foot', *ptšp'ry* 'arrangement', Sogd. Chr. *pšprty* 'remains', Sogd. Man. *pšpr-* 'to fix', *pšp'ryy* 'rush forth'; M.Pers.T. *nyspurd* 'trodden down', BSOAS 12, 1947, 46·46 *zn'n wš'n nyspurd* 'yrp'y'n bng'n 'I shall smite them and their oppressed, trampled servants'; *pryspr-* 'to tread' (BSOS 9·86); Zor.P. *spartan*, *spurtan*, *vispurt*, N.Pers. *sipardan* 'to tread'; Waxī *naspār-*: *naspār* 'to tread down' (IIFL 2·532; 473), *bispar* 'kick', Šuynī, Rōšānī, Xūfi *bispār*, Orošorī *baspār*, Yazg. *bəspur*; Sarikolī (Shaw) *našpor-*; *našpug*, (Paxalina) *našpe(dz)-*: *našpug* 'to tread'; N.Pers. *naspār* 'grape-treading place'. IE Pok. 992 *sp(h)er-*, O.Ind. *spurāti* 'kick, hurry', redupl. aorist *apaspharīh*, intens. *pharpharāyate*, Greek σπάρω 'jump', Lat. *spernō*, *sprētum*. O.Norse *sperna* 'kick', Lit. *spiriū*, *spirti* 'kick, press'.  
**āspara-** 'path', II 104·80 *naravauṇḍū āspara vira pārīphāda* 'they are based on the road to Nirvāṇa'; III 47·59 *gūscyvinai āsparā beda* 'on the road to deliverance'. See *haspara-*, BS *paddhati-*, and *āspar-*.  
**āspā** 'calming', Sid. 127r1 *āspā vāsāñā* 'to be recited calming words'. BS *sāntvair upācaraiḥ*, Tib. *čhig hjam-pos gžam-bar byaho* 'caressed with soft words'. From *ā* with *spā-* 'to rest, calm', Sogd. ''*nšp-*'' *mnšpn*, ''*nšp'kh pr*''štrn 'a bed to rest on'; Zor.P. *aspān*, *aspēn*, *an'aspēn*, Pāzand *aspīn*, *aspīmand*, Parsī-Sanskrit *viśrama-* 'rest'; M.Pers. T. *hsp-* 'to rest'. See *āspātā-* 'place of rest, refuge'.

**āspātā-** 'rest, refuge', v 339, 77r2 *ce nā rro trāyākā u āspātā hāmāte vaṃṃā* 'who for us is a saviour and refuge now?', BS G 37, 72b6-7 *kasya śaraṇam ko me trātā bhaviṣyati*, Tib. *su-la skyabs-su hgro-bar bya*, *bdag-gi skyob-par su-žig gyur*; v 77, 145r1 *nai nā saṃtsera āspātā hāme* 'there is for him no hope in the *saṃsāra*-migration', Tib. *re-ba med-par hgyur*. With negative *anāspeta-*, v 332, 24v4 *anāspetā hāmātemā* 'I became hopeless', BS G 37, 21b5 *nirāśi-bhūtaḥ prakrānto* 'smi. Compound, III 12, 21v2 *haṃtsa-āspetā*, JS 9v2 *hatsq-āspe* 'having a refuge'. Later III 120·56 *āspāva*, K 146·3 *āspāvi nāsaumanai* 'may we take refuge', Bcd 51v4 *āspeva jsa usahīme*, BS *upasaṃkrāmi nāthān*. Comparative adjective with negative, III 11, 21r3 *anāspayeri*. With *yan-*, III 7, 14v1 *āspāte yanāka*, III 4, 10v2 *āspete yanākī* 'you are maker of refuge', III 5, 11r5 *āspāvā yanāka*. From *ā* with *spā-* 'to rest', see cognates s.v. *āspā*.  
**āsyē** 'itch', see *āsi*.  
**āsva** 'burnt', III 49·14 *brrīye jsa āsva tsīmdā* 'they become burnt by lust'; parallel to 19-20 *brrīye jsa nihvarda*; Manj. 100-1 *kṣya* (= *kṣū*) *ttarana āsva ttsīda* 'they become burnt by hunger, thirst'. From *ā* with *sūta-*, see cognates s.v. *sūjs-*.  
**āh-** 'sit, dwell, live', pres. 3 sing. *āste*, 3 plur. *āre*, 3 sing. conj. Z 2·222 *ātē* (see above), later SuvP. 71v1 3 plur. *āre*. Preterite *āsta-*, v 37r7 *kāmi hālai tti gyasta balysa āsta* 'where these *deva* Buddhas were dwelling', and in the cliché BS *viharati sma* 'he was staying', III 58·3 *šīna beđa gridhikūtā gari vī āstai ye* 'at one time he was dwelling on the Gṛdhra-kūṭa mount'; SuvO. 4r2 *tta mā pyūṣtu tte bādā grjakūlu ggaru balysā dharmadhātu hasāya āstā* 'I have heard at that time the Buddha in the *dharmadhātu*-region was staying'; III 20, 3b4 *śrāvastā kṣīrā āstā vyā* 'he was staying in the city of Śrāvastī'; K 135·853 *āsta vye*; parallel K 72·14 *mūṃde* 'he dwelt'. Participles, pres. *āna-*, *āna-*, *ānaṃda-*, III 23, 18b2 *jau- nišmā ānadā* (plural) 'of those dwelling without strife', BS *araṇā-vihāriṇām*; ibid. 19a1 *araṇā cu samāhāna ānadai* 'free from strife (BS *araṇa-*) who is dwelling in the *samādhāna*-trance', fem. *ānaṃkyā-*, gen. plur. *āna- ṃcānu*; future passive K 8, 306r3 *ramaṃdai āñā* 'one must sit rejoicing'; gen. absolute *āniye*, *ānye* (like *štāniye*). Noun *āmata* 'dwelling place'. As particle 'indeed', *āna*, *āna*, later *auna*, *ona* (v 246, 13a1 = K 97·197 *auna*), *ām*, *ā*, like *štāna*, *štām*, *štā*, and *jsāna*, *jsām*, *jsā*, with final *-a* from older inst. sing. *-ā*. The meaning 'from' from 'being in' is found in Sid. 3v2 *haṃdyaji myām māsti āna audā ttāmjeri myām māsti bure* 'from mid *Haṃdyaji* month to mid *Ttuṃjāra* month'. It is variant to *štāna* in K 24·93 *āna*, K 16·151 *štāu*, K 32·45 *štānā* and K 24·95 *āna*, K 16·153 *auna*, K 33·46 *štānā*. From *āh-*, (before *-t*) *ās-*, with *āhā-* replaced by *ā-* and *ā-*, Av. *āh-*, 3 sing. *āste*, perf. *ānhānō*, *ānhāire*, *ānhāire*, *ānhānte*; IE Pok. 342-3 *ēs-*, O.Ind. *āste*, *āsina-*, Greek 3 sing. ἤσται, participle ἤμενος, Hittite *as-*, Hieroglyphic Luwian *es-*.  
**āha-** 'mouth', in *hīnāha-*, = BS *senā-mukha-*, elsewhere loc. sing. *eha*, Sid. 4v4 *eha*, Tib. *mithon-ga* 'chest', Sid. 109v2 *eha*, Tib. *khar* 'in the mouth', Sid. 152r5 *eha*, Tib. *khar*, I 159, 74r4 *iḥg rāḥg* 'pain in the mouth', BS *mukha-*; *giḥg*, K 110·329 *bausa giḥg bīysaje* 'bad smell seizes the

- mouth', Z 22·150 *uspurrai dandā eha* 'the horse) his teeth complete in the mouth', Sid. 140v2-3 *ihai va byamṣa* 'it is astringent for him in the mouth', Tib. *rkan skam-par byed-pa yin-no* (*rkan* 'palate'). III 11, 21r2 *eha* 'into the mouth'; K 46·50 *ū ehai hā tcaṅṅsa vīstā* 'and she put the teat into his mouth'. From *āh-* 'mouth', Av. *āh-*, *āh-*, glossed by Zor.P. *dandān*. IE Pok. 784 *ōus-*, O.Ind. *ās-*, *āsya-* 'mouth', *oṣṭha-* 'lip', Lat. *ōs*, O.Slav. *usta* 'mouth'; Nūristāni Prasun *iš-*, *iš-kic* 'moustaches', from *āsya-keśa-* (G. Morgenstierne, Prasun 66).
- āhate** 'reach (?)', no context, possibly *āh-* from *āfy-* 'reach', in Av. *āfante* (Yasna 57·29). See *eh-*, *byeh-*, *byev-*, cognates s.v. *prev-*.
- āhalj-** 'to restrain', with *-halj-* only in *āhaljaa-* 'restrained', see below, later forms v 264, b13a *āhajā*; II 98·162 *ghaijā*, II 88-9·36-7 *u cu maṃ ttikyāṃ āstamna haḍā ṃde damda-ṃ ihejāṃ kuṣṭi buri vā mājā haḍi ni hīṣṃde* 'and those who are the messengers of those and the rest, those we hold back so long as our messengers do not arrive'; III 37·8 *iheja*, III 46·22 *iheja*, K 18·211 *eheja*, K 26·139 *aihajā*, III 34·13 *giheja*; 3 plural II 10b3 *aihajīda*. Participle *\*āhrita-*, Sid. 132r3 *āhrrī hame*, BS *yāmya-* 'restrained', Tib. *hʃog-nus-so* 'able to place'; Sid. 128v4 *aga ne āhrrī idā* 'the limbs are not stiffened', BS *stambha-*; II 126·16 *cvai ri āhrrī*: *yinidā*, *tteyi hʃvāṃ haḍā tta ysiri hatharā ni bara* 'such that they intercept it; you, the Tai-uang, should not bear resentment in your heart'; 2 plural II 109·4 *u amā va ḥṣira ttaṃdī drai māstā āhrrīyāmda* 'and you were held back in the country only three months'. Later *āhī*, v 2·2·6 *ṣaṃdā vā uysgeṃde sīḍaki nā āhī idi* 'he buys back the land; Sīḍaka- cannot stop him'. From *ā* with *θrang-* 'to pull', see cognates s.v. *thargga-*.
- āhaljā** 'restrained, stopped', passive to *āhalj-*, type *pāta-* 'fallen', Z 24·424 *āhaljā nīndā* 'they cannot be stopped', still not certain, but here *nīndā* may be for Z 1·34 *ne indā*, and Z 5·65 *nā yīndā* 'they are not', with coalescent *nī-*, like *mīstā* 'is not'. See also *nīroskasāte*. The full context see s.v. *durāhe*.
- āhā-** 'egg', Sid. 148v4 *krrimṅñe āha hīvī dalai* 'shell of the fowl's egg', BS *dakṣāṇḍa-tvak*, Tib. *khyim-bahi sgo-nahi ṣun-lpags*; Sid. 141r5 *kavīñā āhā kheṇḍa* 'like fish eggs', BS *mināṇḍa-*, Tib. *ñahi sgo-na hdra-ba*; Sid. 152v3 *astauci muṇamḍāṃ murāṃ hīye āhe tta ta paṣāñā*, Tib. *bya skam-pa-na gnas-pahi sgo-na... bcos-pahi* 'eggs of birds living on dry land, those are to be boiled'; III 86·97 *krrimṅñā āha* 'fowl's egg'; loc. sing. Z 7·42 *kho āhya āṇā karavirai* 'as the Indian cuckoo being in the egg'. III 21, 9b1 *āhya ysāta* 'born in (=from) an egg', BS *aṇḍa-ja-*. Base *āhā-*, *āhā-* < *āvyā-*, Av. (Yašt 13·2) *aēm* 'egg (?)', Oss. D. *ajkā*, plur. *ajkitā*, I. *ajk*, plur. *ājčytā*, *ičytā*; Zor.P. *xāyak* (or *hāyak*?), N.Pers. *xāyah*, Pašto *hā*, Wazirī Pašto *yōwya* (from *\*āvyā-*), Wanetsī *hōya*, Sanglēcī *ānik* (from *\*āvyakā-*), Parāčī *ex*, Orm. *wulk*, *ōlk*, *hōnk*, plur. *ēlci*, *hēnci*, *hanwalk*, Khowar lw *āyukun*, Auramāni, *hēlā*, Kurd *hilka*. IE Pok. 783-4 (not O.Indian) *ō(u)jom*, *zjom*, Greek *ώϊόν*, *ώεον*, Celt. Welsh *wy*, O. Cornish *uy* (from *\*auion*), Lat. *ouum*, O.Slav. *aḱce* (from *\*ōja-*), O.Norse *egg*, O.Engl. *æg* (from *\*ajjan*), plur. O.Engl. *æggru*, OHG *ei*, plur. *eigr*.
- āhi**, see *āhalj-*.
- āhāra-** 'ash, ashes', Z 2·112 *biṣṣu āhārā ttū* 'all that ash'; Z 13·138 *ttā vā ucātāṇḍā vara āhāro* 'they gathered there the ashes'; Z 20·46 *buṣkuta burṣṭa āhārna ārsta jseṅṇu āste* 'dispersed, scattered mixed with ashes lightly, the bones'. From *āθrya-* 'ashes', adjective to *ātar-* 'fire', Av. *āθrya-*, Sogd. *ʾšʾk*, *ʾšʾy*, Orošori *aθēr*, Bartangi *aθir*, Suynī *θir*, Sarikoli *θer*, (Shaw *thier*), Pašto *irē*, *ēre*, Wanetsī *arē*, Sanglēcī *wuter*, Yidya *yaxio*, *yēḫya*, Brahui *hēs*, *hīs*, *his* from Balōči *\*ēs* < *\*āθrya-*. The other base for 'ashes' O.Ind. *āsa-*, Nūristāni Kati *asē*, in Iranian Orm. *yānak* < *\*āsna-ka-*. See III 79·16 *herā* 'ashes'.
- āhārija** 'made in ashes', v 315, Duldur Aqur a 1 *hve se āhārija graušā khāy(s)-* 'he spoke saying, paste baked in ashes, food...'. Adjective in *-inaa-* from *āhāra-* 'ashes'. Note N.Persian *nān* originally 'covered in ashes', E.Benveniste, REA, n.s., 1, 1964, 13-20, see *nānji-*.
- āhūḍa-** 'skeleton', Z 19·87 *hvāññidā se āhūḍāna sūtā* 'they say it is burnt with the skeleton'; Z 2·43 *ḥṣiyāre huṣka āhūḍe padamna* 'the dry skeleton are tossed by the wind'; Z 20·44 *kamale ggaḍāre, śṣīya āhūḍe pharu* 'many heads lie, white skeletons'. From base *ah-* 'bone' in Av. *anhaēna-* 'made of bone', with *-ūḍa-* 'covered', as *pirūḍa-* 'wormy', *āhisinūḍa-* 'covered with sweat', *spya-kūḍa-* 'blossoming', *bg-vūḍa-* 'poisoned', with derivative *āha-*, to *ah-*, *as-* in *āstaa-* 'bone'. See *ghā*.
- āhūṃdo** 'attack', N 158·10 *āhūṃdo u handaryo jsa dukha* 'attack and woes from others'. Base *hvah-* 'strike', hence *\*ā-hvahant-aka-* (or *-ava-*) to *hvah-*: *hvasta-* 'strike'. See *hvaittā*, *hvasta-*. For *-ūnd-*, note also *jūndaa-* 'alive'.
- āhurra** 'with pleasure', inst. sing. to *\*āhurrdi-*, JS 26r4 *āhurra āśrīvādā vyasthānaiya biraṣṭai* 'you expounded with pleasure the word of blessing (BS *āśrīvāda-*) by the ordinance (BS *vyavasthāna-*)'; K 40·20 *rrīña āhāmrrji hvē* 'delighted with the queen he spoke', =K 43·138 *riña āhauja hve*, =BS Divyāvādāna 405·27 *prīṭmanāḥ kathayati* 'delighted he spoke'; III 67·44 *āhau:rrji sīdhā śarā* 'delight, success, fortune'. See *āhaurra* 'happy'.
- āhus-** 'to sweat', Z 2·57 *āhusāte rriysai nāte duṣḍarrau hvāññāte hāḍe* 'he sweats, trembling seizes him, despairing he speaks however'; causative *āhusāñ-*, III 93·256 *ṣi pemḍai pāchai, āhusāñe* 'this lump is to be cooked, it causes to sweat'; Sid. 129r3 *āhāsāññā*, Sid. 8v3 *āhāsāññā*, BS *svedanam*, Tib. *dugs bya-ba* 'causing heat'. Noun *āhasā*, Sid. 134r2 *āhasā-v-ī nerāme* 'sweat issues for him', Tib. *rnul hbyun-la*; Manj. 27 *cu nauya varanyau* (BS *vraṇa-*) *ysautta āhūsā ganā ṣa utca* 'what flows from the nine orifices, that water is stinking sweat'. Adjective, Sid. 7v4 *āhisinūḍā*, =v 317·34 *āhisinūḍā*, BS *prasvedī*, Tib. *rnul sū-ba* 'sweat flowing'. From base *hvaid-*: *hvid-* 'to sweat', with *-s-* increment, hence *\*ā-hvid-s-*, *\*ā-hvit-s-*, Av. *xvīsat*, *xvīsan*, Zor.P. *hwyst* *\*xvist*, Sogd. *γwyst* 'sweats'. From *-us-* to *-ās-*, *-is-* and *-as-*, see also *virasāñi*, *nirasamḍai*. See cognates s.v. *hvi* 'sweat'.
- āho** 'hole', Z 22·114 *hārūṣkā āho jīye* 'the elevation (and) depression vanishes', =BS *utkūla-nikūla-* (Pali *vikūla-*), Tib. *mthon dman med-čñ*; K 46·36 (dyadic) *āhau kāmṣḍi*, K 46·48 *āhām kauṣḍi*; loc. sing. K 46·49-50 (dyadic) *ttāñe āhya gatsa padā* 'she put (him) in the hole (and) pit (*ggamṣa-*)'; K 46·50 *ttiña āhya auna* 'being in

- this hole'. From *ā* with *-hau-*, possibly base *xau-* beside *kau-* 'to form a hole'. See *kuṣṣā-* 'hole'. IE Pok. 588–92 *keu-*; for *khū-* see *khūṇā-* 'hole'. JRAS 1970, 61–2 *kōmiš*.
- āhau** 'tale, fable', Z 5:3 *hvanaino āhau haṃbaste tcamna lova bitanda* 'he composed a fabulous tale whereby the people (BS *loka-*) were confounded', parallel to Z 24:385 *haṃbañṇā salāva* 'they compose tales', = BS *kathās cakruḥ*. Adjective *āhvainaa-* 'fabulous'. From *ā* with *hau-* in *hau, ho, hoka-* 'talk'.
- āhaurra** 'pleased, happy', III 95:41 *jaṣṭā beysau ja āhaurra* 'happy through the *deva* Buddhas'; III 71:150 *naī patsa sāvai haura, āhaurra ma paskyāṣṭā ttū* 'do not abandon him, ward off the curse (BS *sāpa-*) for him, make him happy again' (*ma* 2 sing. to *mays-* 'to make'?). From *ā* with *fra-var-*, Av. *fraorət*, *frā-var-*, glossed by Zor.P. *dōṣitan* 'desire'. IE Pok. 1137 *uel-* 'wish'. See also *haura* 'desideratum', and *āhurra*.
- āhriya-** 'restrained', see *āhalj-*.
- āhvarai** 'sour', BS *āmla-*, Tib. *skyur-ba*; fem. *āhvarra*; Sid. 5r2 *dajsaṃdai u āhvarai u \*ṣūrā raysā* 'sharp and sour and saline taste', BS *kaṭv-āmla-lavaṇa-*, Tib. *cha-ba dan, skyur-ba dan, lan-čhva rnam-skyis ni*; Sid. 9r4 *āhvarā hīyāra* 'sour fruit'; Sid. 9r4 *āhvaryau raysyo ja* 'with sour tastes'; Sid. 136r1 *āhvarām*; I 181, 99r2 *āhvariṃ (-iṃ = -ai) raysa*, BS *abrā (= ambra-*, from *āmla-*); Sid. 124r2–3 *āhvarā ttira ā vā suttā* 'sour, bitter or vinegar'; fem. Sid. 4v2 *ttavadya āhvarra* 'the bile is sour', Tib. *mkhris-pa ni skyur-ba*. Negative *ā-* to *hvarra-* 'sweet', similar to the reverse in Sogd. Man. *n'mry* 'sweet' from *\*an-āmra-*, see s.v. *haṃga-* 'sour'; not with N.Pers. *namak* 'salt' (see *namva*) see I. Gershevitch, *Mémoria, lde J. de Menasce* 1974, 48. See cognates s.v. *hvara-*.
- āhvainaa-** 'fabulous', Z 22:249 *nyaskya nā hāmāte bihīyu ce ttāte āhvainā kuṣṭe* 'he feels humility greatly who looks at these fabulous things', adjective to *āhau* 'tale', as *sarvainaa-* 'leonine' from *sarau* 'lion'. See also *hvanainaa-* 'fabulous' (Z 5:3).
- i-** 'not', replacing *a-*, twice with *i-* (independent *i*) in Z 12:64 *iḥvī heḍā* 'he gives not his own', v 91v2 *iḥvyā-nāsauṇā* 'taking not one's own', the 2nd *śikṣāpada*, BS *adattādāna-* (BSOAS 13, 1950, 665–7), parallel to K 154:41–2 *ahīye hera nāsāmi*. Elsewhere *i-* is made on the *akṣara* sign *a-*. K 101:39 *ūsedai* 'not returning', = BS *anāgāmin-*, *avaivartika-*, = v 250:778 *atisaṃdai* from *is-* 'to return'. K 68:206 *ikāṣṭa*, K 53:10:10 *akāṣṭa-*, SuvO. 5r4 *atāṣṭā*, BS *acintiya-* 'inconceivable'. II 58a5 *iḥṣumḍā* 'unmarried woman' beside *ibid.* 57a3 and 58a4 *iḥṣumdausta* 'married', to *iḥṣumdaa-* 'husband'. II 127:26, and 32, and 37 *invaṣṭa-* 'difficult', = *anvaṣṭa-*. K 154b48 *lākāmttara* (BS *lokottara-*) *ipihī raysgi*, beside K 58, 28r3 *anāvīdhyāyi hame avīhī* 'is unimpeded'. K 73:39 *ibījatta* 'not ruined'. II 127:30 *irīṣa* 'lack of appetite', = *ariṣa-*, BS *aruci-*. Sid. 147r5 *iḥarṣṭa-* 'uninterrupted'. II 127:25 *iḥīye kṣīrā* 'in alien land'; Sid. 1v4 *iḥīye phara ja* 'in foreign language'. The *i-* 'not' is also in foreign words Sid. 102r3 *imaṃgala-* 'inauspicious' and K 43:167 *iṣadā* 'unbelieving', K 41:49 *iṣadā*.
- i-** 'one, whole', first component, v 330, 20r5 *ākṣuttāndā i-*

- garśā bremā* 'they began to weep with the whole throat', similar use of *śau* 'one, whole' in K 15:114 *śau-kṣīra satva* 'beings of the whole land'. See *garsa-* 'throat'.
- i** 'to-day, at once', III 73:191 *haṃdarye ī khari tsvā* 'at once she went to the other ass'; III 105:55 *ttuñe jūha:jsa mīre ī tvī hīsū* 'through your love I die, at once I come to you'; II 102:26 *ī paisām*, II 103:66 *ī paisām* 'to-day in the evening', translated AM, n.s., II, 1965, 109; II 96:82 *khvai vā saṃ ī hvai hīyīyāi* 'if for him here precisely to-day a man should come'. See *īmu* 'to-day'.
- i,** older *īā*, *īyā* 'might be', 3 sing. optative to *ah-* from *\*(a)hitai*.
- i** suffixed to preceding word for *yi* 'him, his, her', once with *-t-* Z 24:196 *aysmūtī*, frequent later v 76, 112r4 *pye-t-ī*, K 138:943 *hālātī*; v 155a5 *dru-mūjsetī*, also with *-v-* K 40:20 *rrevī*, and *-y-* JS 27v1 *perodaiyī* 'you destroyed for him'; *-ā*, K 139:954 *hālā-v-ā* = K 138:943 *hālā-t-ī*. See cognates s.v. *yi*.
- i** 'indeed', K 47:53–4 *aysai vaña ysāḍa hamya* 'I (fem.) indeed have now become old', from *\*aiva*, as O.Ind. *eva*.
- iṃ** 'before', IV 23:5 *baudhisattva iṃ baysā āṃ myāñau hara-ysimḍā* 'the bodhisattvas prostrate themselves before the Buddha in their midst'. See *īna*.
- īna, īnā** 'in presence of, from', *īnā vātā* 'in presence of, by', v 343, 85v4 *pusparebāstā ysāre kūlai vara īnā vātā uysnora haṃgrī(ya)* 'twenty-five thousand millions (BS *koṭi-*) of beings gathered there being near it (the tree)', hence *yi vara īnā vātā* 'in the vicinity of it there' (parallel *ibid.* 85v6 without *vara*), BS G 37, 80a7 *tatra pañca-viṃṣati-koṭi-sahasrāṇi jana-kāyasya sannipatitāni*; Z 6:36 *ggare īnī* 'in front of the hill'; 'because of' III 29, 42a4 *carau pracaina. . . aysmu īna* 'by means of a lamp. . . by means of the mind'; Z 5:74 *kuire kāmāte īnī*, = Manj. 231–2 *kūra kāmē kīna* 'because of false thinking'. See also *īnaka*. From *ani-* in Av. *ainika-* 'front', Zor.P. *ānik* 'front', N.Pers. *ānī* (in *pēš-ānī* 'forehead'), O.Ind. *ānika-* 'face', IE Pok. 311 *en*.
- īna** 'injurious, painful', II 85:24 *ttiyāṃ nvīmyi (-iṃ = -ai-) īna īna kamma, biṣūñāṃ arvāṃ ja sūsta* 'after those (medicaments) the most painful wounds (= *kamma-*), prepared from all kinds of medicines'. From *\*in-ya-* base *ain-*: *in-*, see *in-*.
- īnaka** 'vicinity, in presence of, from (derived from locative)', Sid. 103v3 *cu jsā va (= vara) īnakā rram vira huñq nīrāme* 'what there nearby, on the veins, blood issues', Tib. (Pekin ed. 198a8) *dehi ñen-bkhor ham rca-nas khrag hbyun-ba dan* 'from near it or from the veins blood flows'; Sid. 136v2 *īnakai ttaudq skarā māñāṃdā hainai u aṃga tteväre* 'near it like hot coals red, and the limbs become heated', Tib. *ñen-b Skor me-mdag bzin-du dmar-zin lus cha-ba dan*; Sid. 136v3 *venausta u īnakai va ysica utce khāje khenḍā hame* 'painful and near it there yellow water (serum) becomes like mud', Tib. *cha-zin ñen-skordu chu-ser-gyi hdam zin-du hdug-pa rnam yin-no*; Sid. 144v1 *āphaidā kammā īnakā karvīnā huñā pašāñā* 'near the disturbed wound the surrounding blood must be removed', Tib. *rmahi ñen-skor gtar-zin*; K 147:33–4 *jaṣṭau beysām īnakā dā pvaume beḍa* 'before the *deva* Buddhas at the time of hearing the *dharma*-doctrine'; III 72:154 *tī ra khu mī īnakā āva, naysdā lagā-pūrā kamthe* 'then

when they came to the vicinity, near the city Lankā-pura'; III 109.6-10 *īnakā tsūm* 'I will draw near'; K 63, 78r1-2 *śarye aysmū īnaka upeve* 'I am producing by means of good mind' (BS *utpādaya-*); V 217, 4a6 *śai īnaki na ts(v)e* 'he has not visited'. Possibly in sense of 'retinue, following' in II 125.5 *īnakā bisā iysdāra* 'maintenance of the attendants'. See *īna* 'vicinity' from base IE Pok. 311 *en*, Av. *ainika-* 'face'.

**imjīnai**, *ijīnai*, *ijimji*, *ijiji*, *ijja*, *ijjainai* derivatives from \**ija-* 'leather'. II 59.5-6 *u ijīnai hīrāsā hva-ttarakīnai ūrabadā śau* 'and one belt of leather, black, of boar-skin (?)'; II 129.78 *imjīnai hūjsava-pakai paśajsā pastāmdū hajsāmdē śau* 'and we deigned to send one *paśajsana-* with well-beaten leather cover (?); II 91.95 *u ijimji nūca u dva paśamjsana* 'and a *nūca* of leather and two *paśamjsana-*'; III 47.52 *saṃ khu pauškyi kajjā ijiji nūvare* 'as they beat new drums of leather'; = III 38.33 *sa khu pauškye kejida ijija nūvare*, = III 35.35 *sa:khu pauškya kejida ijjana nūvare*; II 103.59 *paundym kabala-śāila ijjainai āysa baida* 'on the cushioned seat the *pāṇḍu-kambala-silā*'. This seat of Śakra is in Buddhist texts BS *pāṇḍu-kambala-silā*, Pali *paṇḍu-kambala-silā*. Reconsideration of the word *ijjaa-* led to comparison with Waxī *īžin* 'carpet' and *ijjin*, *yijin* 'felt cloth' (G. Morgenstierne, IIFL 2.553). Further reference to a letter to me of Helmer Smith dated 10.2.1938 drew my attention to his quotation of a Sinhalese commentary: 'there is a *silāsana* named *pāṇḍukambala*. . . if you sit down, you will sink into it to your navel as in a blanket (= *āstarāna*)'. O. von Hinüber showed me similar in the Pali Dhammapada-aṭṭhakathā I 273.12 *yattha nisinna-kāle upadḍha-kāyo pavissati uṭṭhita-kāle unam paripūratī* 'when sitting down half the body sinks into it, when arising the empty part fills up again', and Pali *ibid*. III 219.7 the analysis as a compound *silāyam paṇḍukambale* 'on the stone, on a yellow blanket'.

The Mahāvvyutpatti dictionary 7127 has *pāṇḍu-kambala-silā-talaṃ*. The Chinese rendered by 'a stone like a bright cool tablet', for which the Japanese edition gave 'a stone like a yellow blanket'.

The Tibetan has a loan-word 'a-rmo-ni-ka, with variants 'ar-mo-nig, 'ar-mo-li-ga, 'ad-možig, 'a-mo-li-ka, 'a-mo-nig 'long carpet, blanket', according to the gloss *stan-rin*, in Mongol *śahalag debse* 'hairy saddle-cushion' to render *pāṇḍu-kambala-*. This Tibetan word may be an Iranian \**armānika-* or \**armaunika-* through Buddhist Sanskrit from the base *ar-* in Khotan Saka *haḍa-* 'dress, cover', see *haḍa-*. Possibly with this belongs also Kroraina *arnavaj'i* 'a kind of cloth', measured in ells (*hasta-*), and with epithet *špeti* (fem.) 'white'.

The adjective *ijjainaa-* is made from *ijjaa-*, hence meaning 'forming a cushion of leather'. The same suffix is in III 89.174 *juṣṭimainai* from *juṣṭimaa-* adjective of *juṣṭa-* 'jute'.

Earlier in BSOAS 19, 1957, 55-7; BSOAS 21, 1958, 540; AM, n.s., 11, 1964, 26; AM, n.s., 11, 1965, 112 an attempt was made to connect with Sogd. (P 8.119) 'ynkwynč' 'of steel', Tokhara B *eñcuwo*, adj. *eñcuwaññe*, A adj. *añcwāši*, Ossetic *āndon*.

As 'leather', *ijmaa-* has -j- from older -zy- (as in *špuljei* 'spleen') with Av. *izaēna-*, *īzaēna-* 'leathern', and

cognates s.v. *hāysa-*. Here belong Zor.P. *zēn* 'saddle', N. Pers. *zēn*, Persian Sanskrit *jayana-*, from \**izaina-*, distinct from Zor.P. *zēn* 'guard' in *zēnik*, and *zēn-hār* 'guard', (dyadic with *har-* 'to guard', Georg. *zenaar-i*), and distinct from Zor.P. *zēn* 'weapon', dyadic in *zēn aβzār*, Sogd. (P. 7.52) *zyn* 'knife', from \**sayana-*, to Av. *zaya-* 'tool', Georg. *zein-k'al-i* 'armourer, metal-worker', and distinct from N.Pers. *zēnah* 'ladder' and 'exit', Zor.P. *uzēn*, *uzēnak*, beside *atēn* 'entrance', from \**uz-ayana-*, \**ati-ayana-*. The initial *ī-* may represent earlier either *i-* or *ī-*. **imjsim** 'song', gloss to BS *gītā* 'personified *gīta-* 'song' (Vajrayāna-)', K 152.15-16 *ṣā cu yamda imjsim baysānā bīsānā* 'she who sings of all Buddhas'. For older \**āļjsai*, see *āļjs-* 'to sing'.

**idā** 'jade (?)', II 85.12 *khu idā ttayi-pū yūttiyenā kuhā: jinave vī. . . byehūm* 'when I reach the *idā tai-pu ü-t'ien kok*' the land of Khotan, with Chinese title 'Khotan of great precious stone (jade)'. The further epithet *idā* may be a Chinese spelling of Khotan Saka *ira-* 'jade', dyadic with (*tai-*) *pu*, as *kuhā:* is duplicated by *jinave* (BS *janapada-*). The Chinese title is given BSOS 9, 1939, 541. Note III 81.(173)=174 *tāḍai* 'forehead', in the Turkish vocabulary from Iranian \**tāraa-*, Khotan Saka *tāra-*.

**idāra-** 'other', K 41.70 *idāri kimalai biši* 'all the other heads'; = K 44.187 *idāri ki(ma)lai biši*; K 41.80 *idāryām kimalo jsa*, = K 44.195-6 *idāryām kimalām jsa*. See also s.v. *adāra-*.

**idāudū** 'we made'. II 116.42 *giryai-vaḍā na idāudū* 'we did not trade'. From *ida-* 'made', older *yiḍa-*, to *yan-* 'make'.

**ināta-** 'incoming, invading', hence 'foreign', V 110, 32v1 *ināto hīno*, BS *para-cakra-*; V 113, 35v1 *inete hīne jsa*, BS *para-cakra-*; V 115, 64v1 *ināte hīne jsa*, BS *para-cakra-*; V 107, 29v5 *ināte hīne* plural, BS omits; V 113, 35r1 *inātyau nātca-kširgyau hīnyau*, BS *para-cakra-*; V 117, 66v4 *inātānu kāḍāna*, BS *para-jane*; SuvO. 27v5 *inātānu hīnauśānu iśśākā* 'turning back invading forces', BS *sarva-para-cakra-pratinivartanaḥ*; III 66.26 *ināva parśgrā* 'serve (2 plur.) strangers'; II 52.6 *ināvaña kšira* 'in foreign land'; III 123.58 *ināvaka āšī ā* 'the incoming (visiting) *ārya*-monk came', BS *āgantuko bhikṣur āgataḥ*. Since the basic concept is the coming in from outside, the base may be \**adi-ayana-*, \**ayy(a)yana-*, \**ayyyina-* > \**ena-*, Khotan Saka *ina-*, with suffix *-āta-*, as in V 164r4 *atāphara-hvarātā* 'gluttonous', and V 115, 64v5 *avajsamātā*. For *en-* < *ayana-*, see Zor.P. *atēn* 'entrance', *uzēn* 'exit, rising'.

**in-** 'to act violently', II 130, 2b1 *agaṣṭau brrau jsa ināda* 'they act violently with the distracted lovers'. From base *ain-:in-* 'to injure', Av. *aēn-:in-*, *inaoiti*, *inīta-*, *aēnah-*, O.Ind. *inōti*, *-inīta-*, *énas-*; Sogd. Chr. 'yn'qwč 'blasphemer'; Tokhara B *ainake*, A *enāk* 'evil'; IE Pok. 10 *ai-* 'drive, oppress'. See also *īna*.

**in-** 'to make', III 122.45 *ysāra na ina* 'do not (make anger =) be angry', BS *rauṣa na karaya* (= *roṣaṃ na kāraya*); V 262, 01a2 *harā ne inī*; K 99.253 *haṣḍa vīñatta inām* 'we make a report, submission' (BS *vijñapti-*). Late form of *yan-*, *yin-* 'to make'.

**inātastai** 'foreign', II 127.26 *u inātastai haḍi ma pā uhaumā ni paryāmina yuḍe*, translation AM, n.s., 11, 1964, 18 'and as an alien we do not secure control (?)'. See *ināta-*.

**ipihī**, see s.v. *a-*, *i-* 'not'.

**imāññam** 'yours', II 110.3 *imāññam u hve:hvu:ra haṃtsi ṇiyāṃ* 'we settle your men and the Uigurs together', II 113.102 *cu imāññam va śamḍā* 'what is the land for your men'. See *umāñī*, *amāñī*.

**imi** 'you', III 60.39 *imi ditṭa* 'you see'. See *ami*, *umā*.

**imu** 'to-day', v 78, 149r1; 3; 4; 5, Tib. *den*; v 78, 149r1 *imā*; Z 24.483 *imu haḍā*. Later *ī*, IV 46b *ī haura* 'give at once'; II 14, 2b4 *ī haḍā āstaṃma*; v 68.17 *ī haḍā pṇvārā*. From *ayam*, *iyam* > *ima-*, O.Pers. *ima-*, N.Pers. *im-rōz* 'to-day', Zor.P. *im* 'this', Sogd. 'm, m-. IE Pok. 281-2 *e-*, *ei-*. See also *mara* 'here', and *ī*.

**imūka** 'parrot', III 35.31 (*kau*)*kalā imūka tcāṣa karavī stārya*; III 47.47 *kaukalā imūka cāṣa karavī stāryi* 'cuckoo, parrot, jay, *karavīraa*-cuckoo, starling'. From Chinese *ying-u*, older *vng-miu*, see BSOS 8, 1937, 915 (K 289.6; 1283.2).

**imūjsi** 'of to-day', adjective to *imu*, with suffix of time *-jsi*, III 107.20 *imūjsi haḍāṃjsa*; III 124.78 *imūjsi* 'to-day', BS *adya*.

**ime** 'I am', see *ah-*.

**imauvuā** loc. plur. 'distressful', see *amatau*.

**iyatara-** 'inferior', v 109, 31v4 *ttānu rro iyatarānu kṣīraññānu u ttānu rro māstānu <kṣī>raññānu rakṣo yanāmā* 'of these inferior lands and of these great lands we make protection', BS *teṣāṃ ca rāṣṭrāññāṃ teṣāṃ ca viṣayāññāṃ āraḱṣāṃ kariṣyāmah*; JS 8v3 *iyarai dumḍubha nā ṣā kiḍi paṃsā* 'the inferior *nāga*-snake is very strong'; JS 27r1 *ṣa aramñña iyarai paṃda satva* 'this ungrateful inferior foolish being'. Parallel K 1, 134r3 *nyāttara-kṣīrei* beside K 1, 134v1 *mīstāvō janavato*. From \**adah*, Av. *adā*, *adara-*, *adāri*, O.Ind. *adhas*, *adhara-*, *adhama-*. IE Pok. 771 *ṇdhos*, *ṇdheri*, *ṇdhero-*, Lat. *inferus*, *infimus*, *infrā*, Armen. *and*, Got. *undar*.

**iyānda-** 'perpetual', Bcd 48r1 *ahatcastā naṣīrrimā iyāṃdā agamjsā paraustā yinimā* 'I shall practise moral restraint (BS *śīla-*) perpetually unbroken, unstained, faultless', BS *śīla-carim vimalāṃ pariśuddhāṃ nityam akhaṇḍam acchidra careyam*; SuvO. 54r7 *iyāndu pātālye ttātā pata* 'these verses of prosperity always', BS *ekā saṃsiddhi-padā*, Tib. *gčig-tu de-kho-na yan-dag-par sgrub-pa sbyin-ba*; K 153.30-1 *iyāda naṣguda* 'always calm'; later Sid. 106v3 *yāṃdā*, Tib. *rtoḡ-tu* 'continually'; Sid. 140r4 *yāṃdā*, Tib. *thams-čad-du*; II 126.17 *panūḍai vaṣṭā yāṃdā vāṣṭā niradā hamāre* 'every day throughout they can issue this way'; Sid. 128v1 *yāḍā*, Tib. *rtaḡ-tu*. With adjectival *-va-* II 104.91 *iyāḍve namadrūnā jsai*. From \**aiva-anta-* 'to one end, to all ends', see *ī-* in *ī-garśā* 'with the whole throat', with *anta-* 'region, end', Oss. D. *āndā*, I. *ādtā* 'outside'; also *biśśindā* 'altogether', *bendā*, and *anada*.

**iyā** 'he might be', optative to *ah-*, also *itā*, *ī*.

**iys-**, see *uys-* 'out, up', and *ays-*.

**iysā** 'young (?)', II 41.11 *śidī ṣāññā mau khaṣṭi vilakā iysā* 'food must be prepared, liquor to drink for the little, the young ones'. Possibly *iysāna-* to base *alys-*, *ays-* 'to grow' in *alysānai* 'boy', *aysdo*, *aysdau* 'young', BS *bāla-*, from *arx-*, *raz-*, Oss. D. *irāzun*. See *alysānaa-*.

**iysānai** 'young, boy', K 65, 83v3 *sūdhana iysānai* 'Sudhana the youth' (BS *kumāra-*); K 46.33 *ṣi iysānai caḍam nāma himye* 'the boy was by name Candana'. See *alysānai*.

**iysiye** 'frisky', II 40.38 *hīrāsakā iysiye basaka jsi* 'from the black frisky calf', assuming the negative of *ysita-* 'un-exhilarated', see s.v. *aṣarrāmatā-*.

**ira-** 'precious stone, probably jade', BS *śilā* and *vajra-*, SuvO. 53r3-4 *dīnāra ysīrrā aljsatā mūryau mārāh(yau) vārūlyau saṃgyau īryau sakyau nānā-vicitryau ratanyau* 'with (coined) gold, gold, silver, jewels, pearls, beryls, conchs, stones (BS *śilā*, Tib. *man-śel*), corals, various gems', BS *hiraṇya-suvarṇa-maṇi-muktā-vaīḍūrya-śankha-śilā-pravāḍa-jātarūpa-rajataih*, Tib. *gser dan, nor-bu dan, mu-tig dan, baiḍūrya dan, duṃ dan, man-śel dan, byi-ru dan, dmul dan*. Tibetan *man-śel* 'crystal, glass', for BS *sphaṭika-śilā* (Das Dictionary). For 'jade' the use of BS *śilā* in the name *Śailodā* for the Jade River in Khotan in II 1.16 *ranījai ttāja* 'River of precious stone', modern Turkish names *Yörüng Qaş* and *Qara Qaş* White Jade and Black Jade, is decisive. The *ira-* is also frequently a gift offered by envoys. K 146, 4r3 *vajrarakūlā irā* 'the Vajra family, the *ira-*' in the Vajrayāna equates *ira-* with *vajra-*. To that the adjective *īrīnaa-* conforms, N 158.5 *śo hālo cakkravāla giri u śśo hālo īrīnā giri* 'on the one side the Cakravāla mountain and on the other side the Vajraka mountain', BS in the Lankāvatāra-sūtra the *Vajraka-Cakravāḍāh*.

The *i-*umlaut of *ū* resulted in *ūi* and *ī* (Z 5.74 *kuīre*; Z 2.16 *kīśśa*). If *ira-* is from older \**urya-*, the connexion is with Oss. D. *urā*, I. *ūr*, beside also *xurā*, I. *xūr* 'stone', adj. I. *uirag*; compound D. *uiragdur*. Sid. 148v5 *ūḍāra-*, BS *kāca-*, Tib. *mčhin-bu* 'crystal', with Iran. *varta-* 'stone', and JS 19v1 *urvārīnai garā* 'crystal mountain', from base *var-*: *ur-* belong here.

**ira-saṃga-** 'proper name Irasaṃga-', II 15.2.15; IV 16.10 and elsewhere, contains 'jade-stone', in Chinese *I-saṃg*, older *īṣṭ-saṃg* (K 176; 1047.7), a painter from Khotan in China (KT IV 16).

**ira-** 'intoxicant drink, possibly ale', II 10.10 *ira u hūra u bviysana*, = II 99.175 *irā u haurā bviysna* 'ale and mare's milk and sesame drink'. See *bviysna* and *hurā-* (Av. *hurā-*); also II 11.23; II 99.187; adjectives *īrauda* and *īrū*. From \**aluia-*, Oss. D. *āloton*, *ilāton*, I. *āluton*, Georg. *alud-i*, *lud-i* 'mead, beer'. IE Pok. 33-4 *alu-*, *alud-* 'bitter, beer, alum', Greek *ἀλύδιον* 'bitter', Lat. *alūta* 'soft leather', *alūmen* 'alum'; O.Norse *ol* 'beer, carousal', O.Engl. *ealu(ð)*, O.Sax. *alo-fat* 'ale cup', Lit. *aliūs* 'mead', O.Slav. *olū* 'beer', Finn. *lu olut* 'beer'.

**irata-** 'wily, seductive', dyadic with BS *śaṭha-*, parallel with BS *nikṛti-*, *mṛṣāvādin-*, *paiśunya-* and *pāpa-*; associated with *drūja* 'lie', *yola-* 'evil', *byūḡga-* 'ill-speaking'; Z 23.126 *strīye atā irate śśaththe* 'women are exceedingly wily, tricky'; Z 24.51 *adātya irata śśathyau jsa purrindā* 'they overcome lawless wily ones with tricks'; Z 24.260 *mārā hā hīṣṭe dutarā irate daṣṭe* 'Mārademon sent his wily, cunning daughters'; v 54, 104a5 *||jyī irate rraysge 12* 'wily, swift (verse) 12'. See *īriye*. From \**alya-*, base *al-* 'be wild, mad, make wild', Av. *ara-* 'mad', Oss. DI. *arra* 'mad', Sogd. \**rka* \**āraka-* (see BSOAS 24, 1961, 473-8). IE Pok. 27-8 *al-* 'wander, be foolish, mad', Greek *ἀλη* 'wandering', *ἀλύω* 'be outside oneself', Lit. *aliōtis* 'foolish'. The abode of Kubera, the *Alakā* city, may in its name allude to the amorous sports there. But *anīratete jsa* from \**a-naryatāti-* above.

**iriye** 'wiles' plural, *iryē*, v 162, 2a4 *stārñe irye śśāre saindā tityau jsa jīvrāte satva* 'feminine wiles seem good, there-with she beguiles the beings'; Z 23·127 *iriye dašte* 'clever wiles'; Z 2·59 *iryē drūje* 'wiles, lies'; Z 19·76 *stārñe irye* 'feminine wiles'; Z 23·172 *iryē śśāththe* 'deceitful wiles'; Z 24·268 *śśāthe byūga drūje irye yole* 'deceitful evil-speaking, lies, wiles, evils'. See cognates s.v. *irata-*.

**irū** 'oleander', Sid. 104r5 *karavīrai, śi irū hīya bāta šte* 'karavīraa- (BS *karavīra*-) oleander, that is the root of *irū*'. Oleander is a poisonous plant called in O.Ind. *aśvamāra-* 'horse-killing', Italian *ammazza-cavallo* 'killing horses', N.Pers. *xar-zahrah* '(poison to asses) oleander', Arabic *zaqqūm* 'oleander', with *zaqqama* 'give deadly food'. Similar is the name Oss. D. *dzalyādā*, I. *zalyād* 'poisonous wood' for the azalea pontica, rhododendron ponticum which is toxic in honey. Hence *irū* is from *ira-* by suffix *-ū* (inflected *-uvi*) as in *stīrū*, *stīrūvi* 'rigid, irresistible', see *ira-* 'intoxicant drink'.

**irū** proper name, III 147·12; b2; b7.

**irauda** 'drunken, intoxicated', III 106·35–6 *khaysa khāšē . . . kūšdgu vī irauda mūñe* 'he drinks the drink . . . in the mansion he stays drunken'. Adjective to *ira-* 'intoxicant drink'.

**iraudrū**, *iraudū* 'pragmaticus (knower of affairs and laws)', from *iraudra-*, *irauda-* with *u* 'and' enclitic, III (ed. 2) 145, 50b1, 3–5 *tte hyām hīye m(ve)śda-lalaka sī iraudrū pīśai hyām . . . mvgiśda haraysde* 'the Tei-uang's majordomo, the learned pragmaticus and teacher Uang bestows favours (gifts)'. This is repeated with variants in III 144, 50a2–3 and III 145, 50a6–8. The second form *iraudū* occurs in III 145, 50b2. 4 *iraudū u pīśai*, and *ibid.* 3 *irau)dū u pīśai*. The enclitic *u* is repeated after *iraudū*. The basic form is made difficult to decide by the presence of *-r-* in one of the forms. If the *-r-* is primary, it may be derived from *\*ērāva-dara-*; if it is secondary, it may be *\*ēravanta-*. The basic word is *\*arya-*, *\*ēra-*, *ira-* 'thing, affairs, laws', with suffix *-āva-* or *-vant-a-*. This *ira-* stands beside the other word *hira-*, *hāra-*, later *hīra-* 'thing, wealth; the dharma-element in Buddhist philosophy'. The Armen. lw *ir* 'thing, affairs, laws' has *i-* from either Iranian *i-*, or *-ī*, but not *ē-*; the *i-* is preserved in the derivative *irau* 'justice'. The corresponding words in M.Parth.T. 'yr, M.Pers.T. *xyr*, *x'yr*, *xyr'n* and Zor.P. 'yl, hyl have uncertain vocalization. Pāzand varies with *haēr*, *hīr*, *xīr*, *xīr*, Parsi-Persian *hyr*. See TPS 1959, 71–4. If *ēr* is read, the source is *\*arya-*, if *ir* is read it corresponds to Khotan Saka *hira-* from *\*rya-*, as N.Pers. *mīr-* 'to die' from *\*mrya-* corresponds to Khotan Saka *mīr-*, *mār-*, later *mīr*. For duplicated *u* 'and' see s.v. *u*. The Tei-uang is an important potentate in the text KT II 110–4, translated in AM, n.s., II, 1964, 1–5.

**irmā** 'solitary place(?)', see *\*arma-*.

**irhva** 'citron', Sid. 104v1 *irhva hīvī raysā* 'citron juice', BS *mātulunga-*, Tib. *kha-lun*; *irhve*, Sid. 18r3, Tib. *smyig-mdehu*, Sid. 9r5 *irhve*, BS *karīra* 'small cane', Tib. *smyig-mdehu*; Sid. 123r2 (dyadic) *irhva raysā vālaiga raysā jsa*, Tib. *kha-lun-gi khu-ba* 'citron juice'. See *vālaiga-*. From *\*alūifva-*(?) to *alu-* 'bitter', see *ira-*. For *-rhv-* see also *ārhvi* 'inner part of tooth'.

**īvi** 'I have been', K 55, 17 bis v2 *pātcā ām va uysaunā na*

*maña sa aysā haḍq īvi* 'then he does not think of himself, saying I have risen up'; K 55, 17 bis v3 *pātcā ām va uysānā na maña sa aysā bīśvā sarvadharmvā gū ive* 'then he does not think of himself, saying, I have escaped in all dharma-elements'. From *\*āye* 'I have been', beside *āya* 3 sing., passing to *\*āve*, *\*ēve*, *ēvi* thence to *ive*, *īvi*; for the *ā-*, *e*, *ī*, see the changes s.v. *āhalj-*.

**īśś-**, later *īś-* 'to return', causative to *īs-*, hence *\*ā-isaya-*, *\*ēsya-*, *īśśa-*. v 109, 31v5 *īnāte rro hīne īśśāmā*, BS *para-cakrāni ca pratīnvartayīśyāmah* 'and we turn back the invading troops'; v III, 33r1 *īnāte rro hīne īśāta*, BS *para-cakrāni nīvartayīśyatha* 'you turn back the invading troops'; SuvO. 27v5 *bīśśānu īnātānu hīmauśānu īśśākā*, BS *para-cakra-pratīnvartanaḥ*. Verbal noun Sid. 2v5 *bq īśāma* 'counteraction to poison', Tib. *dug-las bsrūn-ba*; Z 12·48 *aysmū īśśāte balysūste jsa*; III 71·149 *khvaṃ īśā śā paramjsa* 'if for me he should reverse the curse (BS *śāpa-*)'; v 64·42 *tū hvamā īśīda* '(if) they turn back that of the man'; Manj. 108–9 (*jaḍī . . .*) *īśe dūkhvāṣṭa hūttarya* '(ignorance) returns them to troubles easily defeated'.

**īśīmā** 'covering' with epithet *kaimejā*, II 60·23 *mji-jūna śādā kaimejā īśīmā ś(ā)* 'red-coloured ground, kaimeja-cloth covering, one'. Possibly from *\*ati-śādama-* 'covering' (*ati-* > *ai-* > *ī-*, cf. *pati-*), to base *sad-* (Khotan Saka *śad-*) 'to cover', Av. *sādayantiś-ča* 'and coverings (garments)'; Oss. D. *asadun*, *asāst* 'to cover', I. *asadyn*, *asāst*, and DI. *asāt* 'cloud'; *sad-* in Pašto *siyalai* *\*sadyaka-* 'rennet', *psōl* 'belt, necklace', *psōlāl* 'to wear, put on'. *psūnai* 'ambush (*\*upa-sādana-*)'. IE Pok. 919 *śked-* O.Ind. *chādayati* 'to cover', *chattra-* 'umbrella', *chada-*, *chadis-* 'covering', O.Engl. *hāteru*, plural, 'trousers'. For Khotan Saka *ś* for older *s*, see *haśirma*, *śārṣṭaa-*, *śimje* 'jujube'.

**īśye** 'is taught', Manj. 206 *khu tterthyā dya vī īśye* 'as is taught in the view (*dya* < *dāta-* 'seen', like BS *darsana-*) of the sectaries' (BS *tīrthika-*). From *\*īśita-* participle to *ais-y-* or *aiś-y-* > *īś-* to Av. *aēs-* 'control' or *aēś-* 'seek' or *aēś-* 'move' see s.v. *hataiś-*, *haiśś-*. Note use of O.Ind. *īsyate* 'it is taught'.

**īṣṭa-** 'returned', see *īs-*.

**īs-** 'come back, return', pres. 3 plur. v 107, 29v2–3 *tcamāna ttāte hīne bīśe avurde īśāre* 'whereby all those troops return defeated', BS *evam tasya sarva-cakra-pramathasya*; 1 sing. K 36·108 *ttai hvā si a śīām tśūm kaidarī-dvīpā na rā va īśe* 'she said to him so, I go to Kinnaradvīpa (fairy-land); I shall not return'; 3 sing. Z 2·61 *īste*; Z 12·68 *īstā*; active Z 8·47 *vṛtṭe jsa śei īstā hajvī hāḍe herā arthāna kūśāni* 'from the *vṛtṭi-* (interpretation) this differs; the wise man however must seek out the thing by the meaning'; 1 sing. II 5·76 *tvā īṣṭai śaka na ra gatcañūm nā ysathā* 'that (killing) I avoided thoroughly, no more will I infringe it after taking birth'; 2 sing. JS 32v4 *na īṣṭi horana* 'you did not withdraw from giving'; v 342, 84v5 *pātcā vā īṣṭe gyastānu gyast(ā) balysā tvandanu tsutāndā*, BS G 37, 79a7 *punar eva pratyudāvṛtya bhagavantaṃ tṛṣ-pradakṣiṇīkṛtya* 'then he returned, they did reverence to the *deva* of *devas* Buddha'; v 381, 2r3 *hā gyastuvō īṣṭa* 'they went back to the *deva*-gods'; Verbal noun *īśkyā*, K 7, 147v2–3 *u īśkyā nā avasta vāta*, Tib. *slar hjug hdod-par gyur-pa*, 'and return (rebirth) by them

was desired'; v 68, 8r1 *atīsamdai*, BS G 37, 4a2 *avaivartika-* 'not returning (stage of Buddhist career)'; III 113, 4r3 *avisadai*, K 101:39 *iīsedai*. From *ā-is-*, Sogd. 'ys-, 'ys- 'come', *tys-* 'enter, cross', Yagn. *tis-*, *tisak* 'to enter'. See *hais-*, *hataiš-*. IE Pok. 293-7 *ei-*: *i-*. See also *īstyā*.

**is-** preverb, see *us-*.

**isa-** 'bad', see *osa-*.

**isā-** 'whirlpool' and 'whorl of hair, vortex', SuvP. 69v1 *kāštīji īse* 'whirlpools of grief', BS *sokākule*; Manj. 56 dyadic *āvarṭta īse* 'whirlpools', Z 17:13 *īse* 'whirlpools', Z 22:149 *isā* 'whorl of hair', = BS *āvarta-* in hippological texts; adjective III 46:25 *isījā tcaimeśakyāṃ jsa*, = III 34:16 *gīstījā tcameśakyā jsa*, = III 37:10 *isījā tcaimeśkyau jsa* 'from eyes which are whirlpools' (with the identifying suffix *-inaa-*); III 34:12 *gesta yada īsakye* 'turning makes whirlpools, eddies', = III 36:7 *gesta yāda īsakye*, = III 40:15 *gaisṭā īsakyai yaṃdai*, = III 46:21 *gestāyida dvanakye*. From *is-* 'to turn back'.

**jsa** 'desires', K 56, 21v3-4 *u cu bura au maṃ jsa paṇamāṃdī harbīsū āṃ jaḍī uspaśdī* 'and whatever desires arise for me, all of them ignorance produces'; dyadic K 56, 22r2 *isā aumsau prracāna*; II 118:137 *īṃsā āva* 'desires, wishes' (dyadic), older *orsa-* and *ātama-*. See *orsa-*.

**īste**, *aistā* 'I desired', K 62, 77v3-4 *vañā śtām īste khu dai bvgume gīhna*, *dharmā-dātta raṣṭā vasva dāya-prrara* 'now I have desired truly that I may see with the aid of bodhi-knowledge the essence of the *dharmā*-element, excellent, pure *dharmā*-nature', = K 53:10:7-8 *viñā śtām aistā khu dai bvgume gīhna*; *dharmā-dātta raṣṭā vasva dāya-prrara*. The older form is in JS 2r1 *tta tta-ṃ śtām gste jsa-ṃ hvamṇau āya* 'he so desired that through me (*jsa* with 1 sing. pronoun *-ṃ*) it might be in Khotanese', and JS 38v3 *ysamṭhā vare nāste kūṣṭai āvaṃ auste* 'he takes birth there where he wished'. Possibly older *\*orsata-* from *orsa-* 'desire', formed like *kūysda-* 'sought, searched', pres. *kūś-*, from *\*kūysata-*. See *orsa-*. The *-st-* excludes a base in *-s-*, which gave *-ṣ-*, and *īste* is 1 sing. from *-tāmā* in the preterite. For *o-*, *e-*, *i-*, see s.v. *orsa-*. Emending KT VI 37: present tense.

**istīḍā** 'he scrapes', Sid. 148v5 *śīyī kanāṃ āstamṇa priharam māñamḍū istīḍā jīṃdā*, Tib. *lin-tog-la sogs-pa gris bzogs-pa bzin-du med-par byed-do*, BS *suklādī śastraval likhet* 'the white drops and the other (diseases) as with a knife he scrapes, he cures', BS *praharaṇa-* for BS *śastra-*; see *ustādī*.

**īstyā** 'return', Manj. 356 *ttye ra ma īstyā nai āsta avaiivartta byeha vī āva* 'of him there is here no return, (such as) they have come to the position of no return (BS *avaivarttika-*)'. From *is-* 'to return', see also *īskyā*.

**īsthamjāki** 'you are the deliverer', III 7, 14r4. See *usthamj-*.

**ihaste** 'he shot', Z 13:73 *rrīṇo ihaste* 'he shot the queen'. See *ah-*, *uhyasta-*.

**u** 'and', later both *u* and *ū*, v 68, 8r1 *u atīsamdai hāmāte*, BS G 37, 4a2 *avaivartikāś ca bhaviṣyanti* 'and becomes (BS plural) non-returning'; Sid. 149r2 *ū tciṃṇā niśāñā* 'and it is to be put in the eye'; *-ām* from *-ā u*, Sid. 147v4 *saṃkhalyāñam tciṃṇā hā ni paśāñā* 'it must be smeared (round the eye), but it must not be put into the eye'. Frequently suffixed to a previous word. Duplicated K

33:53 *ahā nāvū u cambvañā vahaiṣṭā* 'he took the noose and went down into the thicket'. See also II 10:12 *au*, = II 99:176 *u*; Sid. 132r5 *va*, K 136:869 *va-t-ūṃ vaska* 'and for them'; Sid. 141v3 *avī*; v 62:16 *ūtai*; and *ve*, Sid. 13v5-14r1 *drāma ttīma ve gūra* 'pomegranate seed and grapes', Tib. *bal-pohi sehu dan*, *rgun dan*; *u* apodotic v 334, 27v4-5 *kyerā... u tterā...;* v 335, 33r1 *cerā... u tterā... 'what... such...'*. From *uta* 'also', Av. *uta*, *utā* O.Pers. *utā*, *uta-*; Sogd. 't; Yagn. *at*, Yazg. *at*, *ata*, *ta*, *a*, *dūs-ata penj*, 'fifteen', M.Pers. Parth.T. 'vd, W \*uδ, N.Pers. *u*, Armen. lw *eran eut aneran*. IE Pok. 73-5 *au-*: *u-*, O.Ind. *u*, *utā*, *uta*, Greek ηὔρε 'so', O.Sax. *-od*, *thar-od* 'there'.

**u** 'particle', v 78, 4v2 *u kye u aysmū vasu<te>* 'and he who has fully purified his mind', Tib. *de sems rab-tu dan byas-nas (dan-ba* 'be pure'); suffixed to vowels, III 47:46 *khāśīdau*, = III 37:28 *khāśīda* = III 35:30 *khāśīdau* 'they drink'; III 47:55 *pau*, = III 38:36 *pau*, = III 35:37 *pā*; III 44:42 *ṣgu*; K 3, 138v2 *u hūvaraka* 'very little', Tib. *čun-zad-čig*, translation E. Lamotte 240 'très peu de chose'.

**-ū jsa** 'therefrom', K 76:216 *dātū jsa pyūṣḍe u parśe-t-ūṃ idā* (so corrected) 'he hears the *dharmā*-doctrine from them and serves them'; K 56, 20v2 *uysānā-t-ūṃ jsa maṃ nāstā* 'there is no self with them'.

**-ūṃ** 'I am', K 45:21 *dākhauttūṃ* 'I am distressed'.

**-u** 'to me', K 45:19 *ksuāṃdai-y-ū brraimai* 'my husband is weeping'; K 45:21-2 *ū hirū nāstā* 'and there is not a thing to me' = 'I have nothing'.

**ū** 'water(?)', III 91:223 *hamṭsa ū ysūyāñā* 'to be filtered together in water'; Sid. 100r1-2 *gōḥq rrūna u ysauyāñā* 'with butter to be filtered in water'. Uncertain, possibly read *ū(cī)*, and *u(cī)*, loc. sing. to *ūtā-* (for loss of *tci*, note *pā* from older *pātā*). But s.v. *ysūy-* taken as *uz-*.

**-ū** 'you', v 339, 77r6 *gyaysnū tcerā* 'the sacrifice is to be made by you'. BS G 37, 72 bis a4 *yajanam kartavyam*. From *\*vah*, Av. *vō*, O.Ind. *vas*.

**uī** 'intelligence', *uī*, *ūī*, *uī*, *avī*, Z *uṣā*, *uṣī*, gen. plur. *uīṇu*, inst. plur. *uyau*, *uṣau*, *uṣyau*, *uṣyau*, *uīyām*, *ūīyau*, with subscript *-v-*. Sid. 125v2 *aysmū uṣī*, *byātājī*, Tib. *yid dan*, *blo dan*, *dran-pa* 'mind, intelligence, memory'; Sid. 107v3 *uṣī vai haniṣṭmā* 'wits are lost' (*vai* 'for him', = *vaskai*), Tib. *sgyid lug-pa* 'despondent'; I 177, 95v3-4 *cū avī hanaśīdā gisā*, BS *bhrama-*, 'vertigo'; v 65:12 (*hamṅa*) *dūṃ ūvī* (not *rūvī*) *khu ni ni pīmā avāyā* 'I develop my wits so that I do not fall into the *apāya*-state' (from *ham-gart-*); v 61, 01b6 *uīṇu hanā(sā)* 'loss of senses', Second component N 105:37 *nātca-vūṇa*, Z 12:56 *nātca-ūñā*, III 69:88 *nātca-ūṇa hamya śatcampha* 'they were senseless, distracted'. With suffix *-skya-*, K 25:116 *uīskye*, = K 34:66 *uṣīskye*. In II 89:59 read *uṣīstāṃdā* with proclitic *u* 'their': *asā uṣīstāṃdā* 'they stopped their horses', hence *asā u* 'their horses', enclitic *u* = *-am* 'of them'. From *\*uśi-* 'intelligence' from the organ of hearing, ear, replaced in the meaning 'ear' by Iran. *gauśa-*. Here sing. *uī*, plur. *uṣā*; Av. *uśī*, O.Pers. *uśī-*, Sogd. 'śy 'memory', M.Parth.T. 'wś 'thought', 'wśy 'memory', 'by'wś 'senseless', Zor.P. 'wś \*ōš, \*hōš, N.Pers. *hōš*, Armen. lws *apouš* 'amazed', *apšim* 'be amazed', *ouš*

- 'intelligence, memory', *yišem* 'remember', possibly in Nūristāni Prasun *yūmu* 'ear' from \**uśma-*. IE Pok. 785 *ōus-*: *aus-*: *us-*, O.Slav. *umū* 'intelligence', Greek *ōs*, *oūs*, *ōūs*, Lat. *auris*, Got. *ausō*, Lit. *ausis*, O.Slav. *ucho*.
- uaira-** 'suitable, accordant', BS *anurūpa-*, and *vuaira-*, v 114, 63v3 *ne nā vuairā māñando nārāko tīndā*, BS *nānurūpaṃ ca kurvīta daṇḍaṃ* 'and does not make the appropriate reproach'; III 96·12 *bvaujsā āṣṇa sūhaja na hamya uvaira* 'happy state worthy of merits has not existed, suitable'; K 107-8·286-7 *jastuñau paṣamyau uera* 'suitable to celestial worships'; III 6, 13v5 *uerā padī hamrāṣṭā* 'suitably always'; Z 23·38 *ṣṣei viṣpaśśarmi nā hotte, balysā pratābimbei ueirā* 'even Viśvakarman is not capable of (making a) statue suitable to the Buddha'. From \**upa-dai-* > *wai-* 'see beside other things' (like BS *upamā-* 'example'). See *dai-*: *di-* 'to see', with *ūy-*, *pūy-*, *āya-*.
- uaiṣṣa** 'awake', contrasted with *hūñā* 'in sleep, in a dream', Z 4·81 *cu buro uaiṣṣa cu hūñā* 'whatever awake, what in sleep'; Z 9·11 *crāmu hūsandā uysnora hūñā hāra deindā vācātra ttrāmu ttāte uaiṣṣa jaḍīna* 'as the sleeping beings see things in a dream various, so do these being awake through ignorance', = Manj. 259 *ttrāma tta yeṣa jaḍīna*; Manj. 195 *cu hūñā cu ra js(ā) yeṣa betcapha-aysmva śūma* 'who in sleep, who awake are in troubled mind, only'; Manj. 194 *cu ra yeṣa* 'who being awake'. If the Pašto *wiṣ* 'awake', Wanetsi *wriṣ* \**vṛṣṭi-* are related, the Khotan Saka has lost *-r-*. Since *uai-* in *uaira-* is from \**upa-dai-*, a similar origin of *uai-* in *uaiṣṣa* would give \**upa-dṛṣṭi-* 'seeing near', possibly to express wakefulness.
- ūca jsa** 'from, with water', v 247, 16a3 *ūca jsa haṃbaḍḍa* 'filled with water', BS *udaka-paripūrṇā*; v 247, 16a4 *ūci hīyām kanām*, BS *ekaika-vinduṃ* 'drops of water'; II 39·5 and 8 *uca śadai* (8 *uca*) 'in water (and) land', see s.v. *masarika*. See *ūtcā-* 'water'.
- ucika** 'transcendent(?)', K 148·46 *dīdrāma-vadya ucika samāhauna paryāvi ra samāvajim* (*-im* = *-ai*) 'in such a manner may he deign to enter upon the transcendent trances' (BS *samādhāna-*). Possibly \**acceka-*, BS *ātyayika-* 'transcendent'; BS *samāpadya-* > *samāvaja-*.
- ujadiśa** 'throws', Manj. 77 *ttrāma sa khu hvī ayula ujadīsa js(ā) hadara satva sūśca jsa(-ṃ) hīvī dasta padaśaja rahada pātca* 'just as a man may throw an iron ball (BS *ayo-gula-*) at other beings, he burns therewith his own hand, he sets light to his clothes'. From *uysdīs-* 'to throw', with *-jd-* from *-ysd-*, as in *padaśaja* \**padaśja*, the *-śd-* has passed to *-jd-*, note also such forms as *mvejda-* (II 82·56 *mvejda-ṣauñā*) and Manj. 162 *mvaśja jsa*, from older *mulysdi*. See *uysdīs-* 'to throw'.
- ūḍa-** 'adult', K 29·203-4 *khva hā āva kūṣḍā vīra ṣa uḍa* 'when the adult (= old) woman came to the palace', = K 38·139 *saṃ khū tsvā ysādi kūṣḍi vīrāṣṭā* 'when the old woman went to the palace'; Z 23·132 *aśye ūḍā padīme* 'he considers the *āryikā*-nuns adult' (and hence 'qualified'); Z 23·128 *abhiñuvo* (BS *abhiñā-*) *daṣṭe karihe ka ni nā ūḍāṃdu ysānīndā* 'they destroy the skilled efforts towards the *abhiñā*-powers if they are not capable', *ūḍa-* 'grown up to, capable of', and *āṃdu*, base *ah-*; Z 24·125 *rrundi dūta anūḍa* 'the king's daughter not grown up'. If *ūḍa-* is from older \**uśḍa-* (with *-ṣḍ-* in *māṣḍāna-* beside *māḍāna-* 'bountiful'), it may be traced to \**vūṣḍa-* from *barz-*: *brz-* 'to increase in size', like Pašai *buḍai* 'old', O.Ind. *br̥dha-*, BS *būḍha-*, Pali *-būḷha-*, *-bālha-*. See *balysga-*, *bulysa-*, IE Pok. 140-1 *bhergh-*, Av. *barəz-*, *barəzan-*, O.Ind. *barhāyati*, *br̥hānt-*, with cognates s.v. *balysga-*.
- ūḍa-** with negative III 12, 21v5 *ṣa cu anūḍa vrrīṣe* 'that which he puts on (uncovered =) unornamented'. See *ūḍa-*, *vūḍa-* 'covered'.
- ūḍāṃde** 'they covered', JS 28r1 *ūḍāṃde ramñau jse* 'they covered with jewels'. See *vūḍa-*.
- ūḍāra-** 'crystal', Sid. 148v5 *ysīrā, śamgā ūḍārā, śī caṃdam* 'ochre, conch, crystal, white sandal-wood', BS *śilā-śankha-caṃdana-*, Tib. *ldon-ros dan, duṃ dan, mchīn-bu dan, čandan dan*. From base *vart-:urt-* with suffix *-āra-* as in *gitsāra-*, *gatsa-* 'gypsum' and Av. *daxšāra-* 'mark' (and more frequently O.Ind. *āngāra-*, *karmāra-*, see Wack., Suffixe p. 286ff.). Hence with Iran. *varta-* 'stone', see JRAS 1955, 22, Waxī *wurt*, Kurd *bard* 'stone', Nūristāni Aškun *wāṭ*, Kati *woṭṭ*, Dardic Khowar *bort*; second component N.Pers. *lāzavard*, *lāṣuvard*, *lājavard*, BS lw *rājavatya-*, *rājapaṭṭa*. To IE Pok. 1138 *uel-* 'press together', as Got. *staina-* 'stone' to IE *stai-* 'be hard'. See also *ira-* 'jade', and *urvārīnai garā*.
- ūtai** 'and to him', v 62·16 *guṣṭe ūtai hvī* 'he called and said to him', with old *-ta-* kept, see also *ibid.* 20 *ttutam hā sūtrā*. See *u*.
- ūtcā-** 'water', nom. sing. v 263, 89v1 *amṛtija ūtca narāmā*, BS G 37, 77a1 *amṛtodakaṃ pravahati*, Tib. *bādud-rēhi čhu byuṃ-no* 'the water of *amṛta*-elixir issues'; acc. sing., Z 2·16 *ūtco*, K 29·204 *hīyā utca*, = K 38·139 *nīśā tvā utci* 'she poured out the water'; gen. sing. Z *ūce*, *ūce jsa*; loc. sing. Z *ūca*; plur. Z 20·5 *ūtce*; later Sid. 20r3 *utca*, Sid. 131v5 *utce*, 135v2 *ūtce jsa*, 8v1 *ūtci*, 6v4 *utci*, 141r2 *utce jsa*, 134v3 *ūce jsa*, 124v4 *ūci jsa*, 9r2 *uci jsa*; loc. sing. III 50·58 *sa khū dai āca paśuste* 'as fire burns in water', Manj. 287 *dai āce pasva* 'fire burning in water'; gen. sing. III 63·134-5 *cu maistye dai pyauca ṣā cu mista utca cu mistye uca pyauca ṣā cu bāysēā śara hauvi* 'as to the cure for a great fire, that is a great water, as to the cure for a great water, that is strength in the arms (for swimming)'; acc. sing. v 215, 70·2 *khu hvā-cai ūtca ne byehī* (not *mye*) 'when Hvā-cai (?) does not get water', *ibid.* 5 *kamalajā ūtca parāṃdā* 'they sold water for individuals(?)'. With suffix Z 3·42 *ūtcaḥka puwāta vasuta* 'cool pure water'. Adjectives, *ūcaa-*, Sid. 19v1 *ūcā nīmva* 'salt from water', BS *sāmdra-*, Tib. *mchōhi lan-čhva*; I 161, 76v4 *ucā namva*; III 37·30 *aṣṇā ttā tcīraukā ū ttara ūcā mūrakā* 'pigeons, then ducks and partridges, water birds'; Z 1·87 (p. 351) *samu kho khavā ūcai bātēva* 'like watery foam, lightning'; *ūcīmaa-*, SuvO. 24r7 *ūcīnei ājāvāṣā*, BS *saliloraga-* 'water snake', JS 19v4 *ūcīnai garkhā pāsā* 'heavy load of water' with negative, II 85·27 *anūtca mau* 'liquor without water'; III 80·30 *utcāla kauysā* 'water-jar'. Compounds, Sid. 132v4 *ucāṃkatāṃ āstāṃna sattā hīya guṣṭa*, Tib. *ču-na gnas-pahi srog-čhags ṅa-la sogs-pahi śa* 'flesh of beings living in the water'; K 106·256 *utca-kanā ttara nai naiṣgīme* 'a drop of water does not quench thirst'. As second component, I 153, 63v5 *gūrūtca* 'juice of grapes', I 189, I 11r1 *rīysūtca* 'rice-water', Sid. 131r1 *ñetutcā* 'curds', Tib. *šo kha-ču*, I 169, 85v4 *ñivūtca*, I 171, 87r4 *bārūtca* 'rain water', I 171, 87r3 *khavarutca* 'water of *khavara-*

(BS *bhārngī*, Tib. *ga-bra*), I 171, 8714 *tāmgarūtca* ‘ginger water’; II 104·79 *haraysa-ūtcyām* (-*āem* = -*ai*) ‘with vast waters (*māhā-samūdrā*)’. Nine sorts of water are listed Sid. 19v4–20r2. From \**apačā-* > \**aučā-*, *ūtcā-* (not \**udačā-* to O.Ind. *udan-*, *udaka-*). The base *āp-*, *apa-* suits Waxī *yupk*, Yidya *youyo* (\**āpakā-*) to Av. *āp-*, *ap-*, Zor.P. *āp*, N.Pers. *āb*, Sogd. ’*p*, ’*ph*, ’*pw*, ’*py*, compound ’*p-znp*’*k* ‘border of the water’, adj. ’*pynč*, M. Parth., M.Pers.T. ’*b*, Pašto *ōbə*, Yaγn. *op* (= *āp*), Parāči *āwə*, Sanglēcī *vēk*, Orm. *wōk*, *wak*, Šuγnī second component *γōb-ōv* ‘water containing silt’. IE Pok. 51–2 *āp*, O.Ind. *āp-*, acc. plur. *apās*, O.Pruss. *ape* ‘river’. Lit. *ūpė* ‘water’.

**ūtci** ‘epithet of important men’, gen. plur. *ūtcām*, IV 50a1 *sude salā vaśirasam(gā) haudye ūtcām thau pajitti śau* ‘Śude Salā Vaśirasamgā demands one (silk) cloth for the seven (*haudye* gen. plur.) *ūtca*-officials’; IV 50a1 *ustāki vī ūtci thau 5 besanānām ūtci 4 thau heḍi* ‘the *ūtci*-official in Ustāki (monastery) gives five pieces of cloth, the *ūtci*-official of Besanāna gives four pieces’. The place *Besanāna* may be the place III 82·8 *Bisanāna*. The form *ūtceṃ* occurs before an empty space in V 187, 61a2 *||na-bhadrā sudabhadrā udeṃdabhadrā ūtceṃ*, possibly gen. plural; *ibid.* V 187, 62a1 *||ūtca ca hvaṇḍa* followed by proper names. A compound is *ūtca-hāle*, V 187, 62a1 *ūtca-hāle kālā* (at the end of phrase). The word *kālā* is a title in II 126·11 *hūni hīvi kālā*, which is compared with *kāka-* ‘protector’. If *-hāle* is traced to base *har-* ‘to protect’ it would be dyadic with *kālā*. Possibly also *ūtca-* was near in meaning to *kālā*, *kālai* (here V 187, 62a1). A connexion with *ūy-* ‘to survey’ is possible. In IV 156 a source \**usčya-* from *uska* ‘up’ was thought of, but seems too imprecise. The base *har-* was used in Zor.P. *zēn-hār* ‘guard, watch’.

**utci** ‘fluid’, III 92·241 *paysau pettā, jīye utci narāme* ‘the festering gall (BS *pitta-*) is diseased and fluid issues’. Printed *utci*, possibly adjective suffix *-īya-* to *utca-*, hence ‘watery stuff’. Connexion of a word *tcī* with *-tcī* of *hgmataci* is excluded by the contexts. From *utca-*, note also III 80·30 *utcāla kauysā* ‘water-pot’.

**utvaḍara-** ‘surpassing, exceeding’, abstract Sid. 8r1 *utvaḍare jsa*, BS *ādhikyāt* ‘from excess’, Sid. 8r1 *ṣi utvaḍarvacā-vrrarā bustā ṣte* (= V 317·38 *utvaḍarvatā*), BS *adhika-prakṛtikah smṛtaḥ*, Tib. *gaṃ śas che-bahi raṃ-bzin yin-par bsad-do*; II 103·47 *utvaḍaryai jsa*, II 128·52 *utvaḍira*, III 129·21 *utvaḍire jsa*; Bcd 45v2 *pīrmāttami atvaḍirūve*, BS *anttara-*; by loss of *-ra-* also. Bcd 57v1 *utvaḍirūve*, BS *atīva*. See also *tvada-* without initial *u-*, *a-*, and *ttuware*. From *ati-bar-* ‘to carry beyond’, with *utvar-* from *ati-bar-*, *utvar-*, *ttuvar-*, *tvar-*, note also *ati-* > *ti-*, V 184, 1v5 *tirandā vyata* ‘have crossed’, and *ati-* > *ī-* in *īnāta-* ‘invading’, *īśmā* ‘covering’. Hence \**ati-baratara-*.

**upalatāne** ‘in the cemetery’, SuvO. 24v4 *ciyā naṣṭhūstā hāmāte upalatāne ggeiha śśāte*, BS *kṣiptaḥ śmaśāne yatha kāṣṭha-bhūtaḥ*, ‘when it is cast out in the cemetery it lies a log of wood’, later Z 2·47 *ulatāne*, Z 20·34 *ulagāne*. From \**upala-kānā-* ‘heap of stones’, with Pašto *pal*, plur. *plūna*, Orm. *pal* ‘mill-stone’, Paśai *pal* ‘stone for a bow’, Kaśmirī *pal* ‘boulder’ from \**pala-*, beside RV *ūpala-* ‘stone’. For *kan-* ‘to heap up’, in Oss. D. *cāndā*, I. *cānd*

‘heap’, *cānd durtā* ‘heaped stones’. See *tcasta-* ‘heaped’. This *upala-tānā-* may support Vedic *śmaśāna-* from *aśma-* ‘stone’ and *śāna-* ‘heap’.

**umā** ‘of you, by you’, gen. plural, gen. agent, K 142·1044 *umi*, Tib. *khyed-kyis*; K 142·1045 *umi tti huhvata... pata hvāmdā* ‘by you these well-spoken verses (BS *pada-*) have been spoken’; N 76·11 *aysā umā*, Suv. BS 181·5 *ahaṃ yuśmākam*; gen. plur. *umāvu*, *umā*, V 339, 77r6 *umāvu pūru gyasta oṣṭe*, BS G 37, 72 bis a4 *devas te krudhah*, Tib. *khyod-la lha bkyon-gyis* ‘the god is angry with your son’ (BS and Tib. omit ‘son’); V 61, 16a3 *khu umā vāṣṭa yi hīṣṭa* ‘if someone comes towards you’; inst. plur. V 283, 3a4 *umyau tcerai* ‘it is to be done by you’. See also adjectival *umājaa-*, *umāni*, and with *am-*, *im-*. Cognates s.v. *uhu*.

**uma** ‘you’, nom. plural replacing *uhu*, III 69·92 *ša tta hve uma ca vaṇa caistaka ṣṭirau* ‘he so said, You who are young now’; II 20, 12a4 *khu umi parau pvirau* ‘when you hear the order’; III 69·103 *ama śira ṣṭirau haṃtsā* ‘you are bold together’; II 11a24 *ama pā hāysa tsāva* ‘you then are to go away’; III 120·59 *cū ama pvirau* ‘what you hear’; II 111·14–5 *imi... yaṇḍa* ‘you do’; II 91·104 *imi garvāṣṭā tcābrri yaṇḍa* ‘you may scatter into the hills (among the Garas?)’; voc. plur. V 108, 30v5 *umyau māstyau rruṇdyau* ‘O you, great kings’; and *umi* voc. plur., K 142·1044 *umi śirayyau śira-sāmyau* ‘O you, goodly ones, having good faces’.

**umājaa-** ‘your’, Z 23·102 *umājye ārru arete* ‘fault of your envy’, = Z 23·104; Z 23·104 *umājā vātcu arātā* ‘afterwards your envy’; *amājā* II 91·112 *mīhe ri āṃ amājā śirki viśyūna nāma ninām yinām* ‘we on our part will make disappear (*ninām* = *nānauta-*) your good (and) bad names’; II 109·5 *khu āṃ amājāṃ haḍāṃ hīya arvaṣṭā barām* ‘when we shall suffer the opposition of your envoys’; II 112·58 *u cu va imājai bādā vī bisā mājai bādā vī haḍa ya* ‘and who were the envoys of our land resident in your land’; II 90·90 *imājsā haḍi* ‘your envoys’ (-*js-* for -*j-*). Formed from *uma-* by adjective suffix *-ājaa-*. See also *mājaa-* ‘our’.

**umāni** ‘your, of you, by you’, II 71·2 *khu tta umāni śirka ṣṭāte drinai* ‘if your health is good’; II 33, 3b9 *umāni ttā si dyāna* ‘you must see’; II 22, 16a7 *ahā umāni kāṇa haṣḍi yuḍe* ‘for you (*ahā* = *uhu*) he made a report’; II 57a2 *āmūnā jsina* ‘your(?) life’ (for *umānā?*); II 45·65 *amāni ārrā ṣṭe* ‘it is your fault’; II 110·3 *ttā ttā hve si mānām padamji niṣṭā si imānām u hve:hvu:ra haṃtsi niyām* ‘he said so, that, It is not our practice to settle your men and the Uigurs together’; K 76·204 *kṣamīdū pyūṣṭā ṣṣamanyau umāni... nāme* ‘would they please you to hear, śramaṇa ascetics, the names’. See *umā*, and *māni* ‘our’.

**ūm-** ‘to sleep’, Z 11·29 *ūmandā ṣṭāni tte kire biśśā karittete jsa yindi* ‘sleeping he performs all these acts with diligence’; Z 4·71 *gyaḍina ūmāta satva* ‘through ignorance beings asleep’; Manj. 94–5 *khu ja cāya-narmya katha cāyada hvaṇḍa stura ūmadā dyārau tsūka ttu mānada sattsāra bvāna* ‘as in a magically created city the enchanted men (and) beasts they see sleeping and walking, so one must conceive *saṃsāra*-migration’; SuvP. 59v1 (prologue) *ttina sūhāna śirave jsa ūmye*, BS *suptaḥ svapnāntara-gataḥ*, ‘asleep with pleasure (BS *sukha-*), with contentment’; K

69·226 *cu ni umye ṣi ji ni biysimḍi* 'he who is not asleep, he does not wake up'; I 139, 46v5 *bīna umya*, BS *viṣa-supta-*. From *ūma-* denominative \**ava-humna-*, from base *hwap-* 'to sleep', see *hūs-*, *hūna-*. The form *ūmanda-* 'sleeping' seems to exclude the base *mai-:mi-* 'to close eyes', and in *ūmīśdā* 'he opens the eyes' the *-ū-* from *ava* (from *apa?*) is reversive, contrasting with *nāmāśdi* 'he winks', and *pūmya-* 'closed'. See also *ūštā* 'he sleeps' from \**ava-hūs-*. For *ava-* note Av. *avanhabdāmna-*.

**ūmīśdā** 'he opens the eyes', v 164, 113v4 |||*dukhāna ūmīśdā bāysendā* 'through distress he opens the eyes, he awakens'. From \**ava-maig-*; *mig-* reversive to *maig-:mig-* 'close the eyes'; here *ū-* < *ava-* may come further from *apa* 'away'. See *nāmāśdi* 'winks, closes eyes'.

**uy-**, *ūy-*, *uyy-*, *vūy-* 'to survey, look down upon', BS *avalokaya-*, L 94·39–95 *ūyāme vī*, BS *avalokita-*; SuvO. 27v2 *vūyātā*, *uysdātā* (dyadic), BS *avalokita-*; preterite III 111, 2v3 *uye* 'he surveyed'; participle III 111, 5r2 *ūyāñā*, 3r2 *uyyāñā*. See BSOAS 10, 1942, 910, the name *Avalokiteśvara-*. From *ava-dai-:di-*, see *dai-* 'to see', *pūy-* 'to observe' from *pati-dai-*.

**uys-** 'out, up', later *ays-*, *iys-*, *eys-*, beside *us-*, preverb, Av. *uz-*, *us-*, Sogd. 'z- ('*ztyw* 'exiled'), M.Pers.T. 'wz-', 'z-', 's-', M.Parth.T. 'z-', 's-', Zor.P. *uz-*, *us-*; N.Pers. *az-*, *āz-*, *zi-*, Oss. *ās-*, *is-*, *s-*, Waxī *zə-*, *zū-*, *z-*, Yidya *zə-*. O.Ind. *ud-*, *ut-*, O.Pers. *ud-*, *us-*. IE Pok. 1103–4 *ud-*.

**uysāñā** 'personal (?)', IV 7v7 *pramuhā hīya uysāñā hau* 'the president's personal (?) statement', taken as if adjective to *uysānā* 'self'.

**uysan-** 'to breathe', JS 21v4 *na uysamḍi thu vāṣṭa hirṣṭai vīra uysana be-tūda ka na tti satva mīrāre* 'you did not breathe out at all poisoned breath that the beings might not die'. From *an-* 'to breathe', Av. *āntya-*, *parāntya-* 'breathing in and out' (uncertain *vyānaya*), O.Ind. *āniti*, Atharva-veda *anāti*, *anīta-*, *ānā-*, Tokhara B *anā-sk-*, 'to breathe', *onolme* 'being', IE Pok. 38–9 *an(ə)-*, Greek *ἀνεμος*, Lat. *animus*, Celt. O.Ir. *anāl*, Welsh *anadl*, Got. *uz-anan*, *uzōn*, O.Norse *and*, gen. *andar* 'breath, soul'. See also *uysana-* 'breath', *uysānā* 'self', *uysnora-* 'being'.

**uysana-** 'breath', JS 21v4 *na uysamḍi thu... uysana* 'you did not breathe out breath', III 92·240 *uysanā āphārā*, Sid. 124r5 *uysina āphārā*, BS *śvāsa-*, Tib. *dbugs mi bde-ba dan*; Sid. 10r1 *ūysna āphārā*, Sid. 16r4 *uysni*, Sid. 109v3 *uysne*, Sid. 4v1 *ūysna*, Tib. *dbugs*. From *uz-ana-*; see *uysan-*.

**uysānā** 'self', acc. sing. *uysāno*, oblique *uysānai*, *uysānye*, *uysāne*, later *aysānā*, III 23, 18b1 *uysāñā nāsāma*, BS *ātma-grāha-*; III 25, 24b3 *uysāne vī samñā*, BS *ātma-samjñā*; III 28, 39a2–3 *uysānā dyāma*, BS *ātma-drṣṭi-*; III 28, 39a1–2 *uysāñai vīra dyāma adyāma*, BS *ātma-drṣṭis* . . . *adrṣṭiḥ*; Sid. 3r1 *mahābhūta bujśā ūysānai ṣṭe*, BS *mahābhūta-guṇa-ātmakaḥ*, Tib. *hbyun-ba chen-pohi yon-tan-gyi ran-bz̄im-čan-gyi mi* 'a man possessing the nature of the good qualities of the great elements'; JS 6v2 *uysānā diṣṭai ttiña dāñā* 'you threw yourself into the fire'; II 48·120 *khu dāñā ttrā-māñā hamāte aysānā paskyāṣṭā nā bāyāñ* 'if it becomes necessary to enter the fire, we shall not bring our selves back'; v 77, 145r1 *u ttiṣau ye uysānau vajiṣḍe*, Tib. *bdag kyan ston-par mthon-pas-na* 'and one sees the self to be empty (= BS *śūnya-*). From *uz-āñkā-* 'breathing thing', see *uysan-* 'to breathe', *uysana-* 'breath'.

**uysāstā** 'you spoke', JS 26r4 *uysāstā hvarrā khu ne pejsidā gvañā* 'you preached to them (-ā) sweetness as one puts *amṛta*-elixir into the ear'. From base *ad-* 'to speak', in *pātāy-*, *ṇātāy-* to Av. *ad-*, O.Ind. *āha*, *āttha*, IE Pok. 291.

**uysāñe jsa** 'in one moment (?)', N 50·24 *o vā sīñe uysāñe jsa handarñā lovadāto bīrāta* 'or in one moment it is cast into another world'; parallel to K 60, 36v4 *tī hamye kṣaṇa uysānā baysaḍ dītā* 'then at the same moment the self sees the Buddha'. To *uysana-* 'breath'.

**uysgana-** 'vulture', = BS *grdhra-*, Z 13·35 *uysgani*, changed from *uysguni*, K 28·179 *aysgana-rūwe*, = K 21·4 *aysgana-rūvyi*, K 37·117 *vari aysgini-rūwa sā rakṣājsi mūñye* 'there dwells one *rākṣasi* in vulture form', = BS Divyāvadāna 450·13 *vajrake pakṣi-rājena praveśaḥ* 'meeting with the king of birds on the Vajraka mountain'; JS 24v1 *pura pemṣṭi aysgam rrajsai pneha* 'the vulture seized the young ones in sharp beak'. From *uz-gana-* 'rapax' of a bird of prey, N.Pers. *zayan*, Greek lw ζόγανος, Turk lw *zagen*. For the meaning rapax, note O.Ind. *grdhra-* to *gardh-* 'seize', Yidya *yereno* in the compound *kyāl-yereno* 'bald eagle', from \**grdnu-*, Lat. *uoltur* from *uello* 'seize', Čerkes *bye* 'eagle' and 'rapacious'. Hence a base *gan-* 'to seize', IE *ghen-* to IE Pok. 437–8 *ghen-d-*, N.Pers. *aužand* 'armour', Georgian *abžand* 'stirrup', Armen. lw *ožandak* 'aid', from \**abi-janda-ka-*. Possibly Sogd. VJ 906 *γnw* 'force'.

**uysgin-** 'redeem', see *uysgärnu*.

**uysgärnu** 'redeem' 2 sing. imperative, Z 5·51 *uysgärnu mā karyo* 'repay my labour'; II 14c3 *uysginānde*; II 13·10 *uysgināte*; II 66·6 *iysgināte*, 3 sing. *iysgede*; participle II 66·6 *iysgärya* from \**uys-gārāta-*, JS 24v3, and 36r3 *uysgrī* 'redeemed'. From *uz-* with base *xrai-* 'buy back', see cognates s.v. *ggändā*, *ggārāta-*. IE Pok. 648 *k<sup>u</sup>rei-*.

**uysgun-** 'uncover, open', participle *uysgusta-*, III 98·27–8 *khu ji carau pviṣṭā pace haṅgustā na vā harūñe aysgustā ṣṭām sam ttiñā beḍa hamye kṣaṇā rūṃdā iṃdā* 'as a lamp covered (triadic) does not shine out, being uncovered at once the same moment it makes light', = II 99·31–2 *uysagausta*; III 68·67 *uysgustai spāṣṭai ttū* '(the *rṣi*) opened it (the box) and looked at it'; III 125, 1r2–3 *sūtru hvate balysā uysguste* 'the Buddha spoke (and) explained the *sūtra*-text'; Z 4·111 *trāmu samttāñā uysgunindā kho ṣṣava byūṣṭā uysnori* 'so in the continuum (of life) they open up as the night lightens for a being'; Z 5·32 *uysgusta nā harbāśśa kāṣkyā kho ju byūṣā hvandāye benda* 'every sorrow is uncovered of theirs as it dawns upon a man'. From *uz-* with *gaud-:gud-* 'to cover' see *ajve*, *pajūka-*, *pajuttā*, *pajusta-*, *pagyūna-*, *haṅgun-:haṅgusta-*. M.Parth. T. 'bgwnd-, ngwnd-, ngwst; Sogd. 'γwδ, Man. 'γwstyh, nγwstyh, nγwδn, Chr. nγwnt, nγwntw, nγwδn, Man. ptywδ, Chr. ptywst-; N.Pers. *faryūl* 'wrapper, cloak' (\**fragauda-*); Oss. D. *ayodā*, I. *ayud* 'cloak', D. *āzyundun*, *āzyunst*, I. *ayūndyn*, *ayūst* 'to cover', D. *azyunst*, I. *ayūst* 'covered; building, room'; Balōči *gud* 'cloth', Sangisari *gut* 'tent', Pašto *āyundāl*, *āyustal*, Orm. *parjūn-*, *paryan-*, Munjī *āyud-*, *āyust* 'put on clothes', Parāči *āyun-*, *āyust-*; Xūfi *niyūdm*, Šuynī *nuyūdm* 'lid of a pot', Armen. *varagoyr* 'veil', M.Parth.T. *brgwδ* 'veil', Lat. *paragauda*. IE Pok. omits; O.Ind. *godh-* in Prakrit Aśoka *aparigodha-* 'unbinding', O.Ind. *godhā* 'arm-protector'.

**uysgurṣṭi** 'splits, scratches', Z 20·42 *samu kho ju brumjā*

*uysgurṣṭi banhyu vāte* ‘as one splits off the bark of a tree’. See *uysgrute*.

**uysgrute** ‘split’, Z 5·7 *balysi hivi uysgrute tcārma* ‘the Buddha split off his own skin’. See cognates s.v. *gruta*-.

**uysdam-** ‘to blow out, refuse’, causative ‘to cool’, K 46·42 *dākṣaṇya uysdāmdai* ‘he refused alms’; SuvP. 69r1 *uysdaimādā pvāškāna bhāyinai jālāna*, BS *prahlādayan muni-niśākara-raśmi-jālaiḥ* ‘they cool with cool network of rays’; Sid. 101r5 *uysdimāñā*, Tib. *bsgrans-pa* ‘to be cooled’, Sid. 152v3 *aysdemāñā*, Tib. *bsgrans-la*; Sid. 20r4 *aysdauda*, Tib. *bsgrans-pa*; Z 23·123 *uysdaundā*. See *dam-*.

**uysdātā** ‘surveyed’, SuvO. 27v2 *vūyātā uysdātā*, BS *avalokita-* ‘looked down upon, surveyed’, SuvO. 36r4 *uysdiyāñe*, BS *prekṣitavya-* ‘to be gazed at’; SuvO. 36r4 *uysdiyāñe*, BS *prekṣitavyāḥ*; Z 2·55 *uysdātu*, Z 2·56 *uysdāte*, Z 2·84 *uysdāya* 2 sing.; v 56, 114v5 *uysdāindā* 3 plural. From *uz* with *dai-*: *di-* ‘to see’, see *dai-*, *āy-*, *āya*, *pūy-*, *vūy-*.

**uysdīś-** ‘to throw’, v 29, 47v3–4 *ce balsā sau spātau uysdīśtā balysūste kūśāneina aysmū(ṇa)/// ta anasu ne kašte* ‘he who casts one blossom on a *stūpa*-monument with a mind seeking bodhi-knowledge... he does not become shareless’, parallel to BS texts, see v 230 s.v. *balsa-*. From *uz* with *dīś-* ‘to throw’, with cognates, see also *ujadīśa*.

**uysdīś-** ‘to teach’, Sid. 2v4 *paḍā uysdīśām* ‘first we will expound’, Tib. *bsad-par bya-ste*; SuvP. 70r4 *uysdīśi* ‘I would teach’, BS *deśeya*; SuvO. 5r2 *ttu sūtru uysdīśīmā* ‘I teach this *sūtra*-text’, BS *idaṃ sūtram prakāśiṣye* (the double *-śś-* excludes BS *deśaya-*); infinitive K 54, 13v1 *dā pasti uysdīśā* ‘he deigned to teach the *dharma*-doctrine’; 1 sing. with pronoun III 58·14 *uysdīśūmūḥ* ‘I teach them’; preterite K 2, 137v3 *uysdīśātamā* ‘I have taught’; v 63·27 *ūysdīśāve himyi*; noun K 61, 40r2 *hambeca tteṃdi masū uysdīśe yūde* ‘he made an exposition so much in size as a summary’; adj. triadic K 144, 1v1 *ūysdīśāka pīśai āśīri* ‘teacher’; K 148, 54–5 *dā uysdīśākau pīśau kalyāṇamaittrau jśa hagūjśa hamāve* ‘may there be meeting with teachers (dyadic) of the *dharma*-doctrine, *kalyāṇamitras* (doctrinal advisers)’. In III 25, 27a4 *yśvīśe*, read *\*uysdīśe*. From *uz* with *daisaya-*, causative to *dais-*: *dis-* ‘to show’. But *dīś-* ‘to confess’ is Prakrit *deś-*.

**uysdaura** ‘beings’ for *uysnora*, III 129·12 *baiśi sarvasatva uysdaura ysimaśadya bgyisi himāṃde* ‘all sarvasatva beings may they be Buddhas in the world’.

**uysd(ra)hāmatinā** ‘holding firm’, K 7, 148r5, with top of *d-* visible below *-s-*, corresponding to Chinese *tō kien* (K 980·2; 370·1) ‘got firmness’, and Tib. *spel-ba* ‘combine’, from base *dar-*, *drang-* to *drax-* ‘to hold firm’ (like *ttraha-* ‘draught’ from *trang-* ‘draw’); *-ṣ-* is excluded. Translation Lamotte 255 ferme (*drḍha-*).

**uysdva-chata** ‘with polished skin’, SuvP. 69v2 *jasta bgyasa, cu uysdva-chata ysara-gūna*, BS *suvarṇa-varṇa-vyavabhāsi-tāṅgam* ‘with limbs bright with golden colour’. From *uz* with *dau-*: *du-* ‘to rub, polish’, see cognates s.v. *dvāñā*, BS *dhauta-*; IE Pok. 261.

**uysdv-, uysdy-** ‘to beat away’, 2 sing. imperative III 6, 13r1 *ma ma uysdvya* ‘do not strike me out’, K 137·893 *uysdvyaṃciñā* ‘rejecting’, BS *pratiśedhana-*; K 8b1 *dīra kīre uysduidā* ‘they dispel bad karma-acts’; K 139·979 *beti ṇajseme sānai uysdyūmā* ‘I remove poison for him, his enemies I beat off’, Tib. *dug gzil-bar bgyiho (gzil-ba*

‘subdue’); K 8b2 ⟨*u*⟩*ysdyū*. From *uz* with base *dau-*: *du-* ‘to strike’, see cognates s.v. *dv-*. From a different base *dab-*, see *aysdyūva-*.

**uysna** ‘breath’, III 67·60 *uysna narada* ‘breath issued, he died’, see *uysana-* ‘breath’.

**uysnata-** ‘lifted up, high’, Z 17·2 *uysnate ttrṃkhe āṣṣāñi māstā pharu* ‘many high blue large peaks’; Z 22·145 *phajsai kāde uysnātabalysga* ‘his (the horse’s) rump greatly raised, high’. From *uz* with *nam-* ‘bend’, Oss. D. *āznāmun* ‘to spring up’ quoted Pam. 2·187·34 *āznāmagā* ‘shy’.

**uysnora-** ‘being’ from ‘possessing breath’, v 342, 84r1 ⟨*crā*⟩*mā śā uysnorā vātā kye ttutu baṃhyu kālste*, BS G 37, 78a6–7 *kīdṣāḥ satvo yenāyam vāpito drumah* ‘what kind of person he was who planted this tree’; plural v 108, 30v1 *uysnaura*, BS *satvāni*. From *uz* with base *an-* ‘to breath’ and second component *bara-* ‘possessing’, hence *\*uz-ana-bara-*, Tumšūq *usavvara*, like N.Pers. *jānvar* from *\*giyāna-bara-*, older *\*vi-āna-*, parallel to BS *prāna-*, *prānin-* > *prānaa-*, *prānaka-* lws, Z 11·43 plural *prānā*; Manj. 112 *kāṇaka pr(ā)ṇa* ‘one-eyed beasts’ (so to read).

**uysbāy-** ‘to draw out’, JS 5v1 *saṃ khu praskandha bahya thaṃja uysbāyā* ‘as an athlete pulls out, draws out a tree’; III 89·166 *arrjā uysbāyi thaṃje* ‘he draws out, pulls out the piles (BS *arśas-*)’, *tō bāy-*: *bāsta-* ‘lead’, base *vad-*.

**uysbrta-** ‘cut (?)’, v 54, 104b2 *///uysbrte(m)ā divāta kūlu* ‘I cut out these *devatā*-gods, millions’ (BS *koṭi-*). From *uz* with base *brai-*: *bri-* ‘to cut’, see *brīra* ‘mane’, Av. *-wīra-*.

**\*uysbrijs-** ‘to roast’, see *aysbrijs-*, and *brījs-*.

**uysmā** ‘earth, soil, clay’, Sid. 104v4 *auysma*, BS *mṛttikā* ‘clay’; III 86·91 *makṣina vasva uysmā paherāñā* ‘clean clay to be soaked in honey’, Manj. 20 *cakala gaysa kīdā ū auysama* ‘wood, reed, withy, clay’; Z 14·48 *saṃgga uysma phāna* ‘stones, clay, mud’. Adjective K 67·170 *uysmīnai piṃṇḍai*, = K 70, 7v1 *auys(m)īmīḥ piṃḍai* ‘clay lump’, = BS Divyāvadāna 467·15 *mṛttikā-piṇḍa*; II 108·189 *āmysmīnai piṃḍai*; and adjective with suffix *-austa-*, I 161, 76v2 *āysmāstāña bagalaña*, = I 181, 99r2; I 159, 72v3 *āysmāstāña padānaña* ‘in a clay vessel’. From *uzmā-*, base *zam-*: *zm-* ‘earth’, possibly with Oss. D. *āzmesā*, I. *zmis* ‘sand’ with suffix *-ēsa-* (similar *-ēs-* in D. *k’āres*, I. *k’āris* ‘bread-crust’, and D. *kures*, I. *kuris* ‘sheaf’). Initial is uncertain, elsewhere older *h-* is lost; hence either *\*huzma-* or *\*uzma-* may be the base. O.Pers. *uzmayā* ‘in the earth’ has either *hu-* or *u-*. Connexion with O.Ind. RV *u* in *u lokó* (RV 3·37·11), glossed by ‘*vistīrṇa-*’, from a verbal base *-uṇotī*, would be interesting, but remains unclear.

**uysmalsta-** ‘rubbed down, groomed’, of horses, Z 5·31 *āsvī uysmalstu hataiṣṭāndā* ‘they brought him the groomed horse’, Z 5·34 *aśśa nu uysmalsta huśūsta*, = Z 23·137 *aśśa ni uysmalsta huśūsta* ‘their horses groomed, well-prepared’, Z 24·405 *aśśa nā uysmalsta u aśśa-nyūrrāna nyūrda* ‘their horses groomed and harnessed with horse-harness’; K 64, 80r3 *aśa kṣaṣṭa ysārā tta hūvathāva uysmestā* ‘60,000 horses so well-caparisoned, groomed’; K 35·78 *uysamesti bārā aśi haste mahaiṣṭa* ‘groomed riding horses, elephants, buffaloes’, = K 17·189, *uysamīsta bārā aśa*, = K 25·123–4 *uysamesta bārā aśa*. From *uz* with *marz-* ‘to rub’. Participle *-alsta-* from older *-ršta-*. See *malys-*.

**uysvāñātā** ‘tosses up’, N 50·22–3 *ku sumīru garu nāste nānera tcabaljātā pārāñātā uysvāñātā* ‘when he takes

Mount Sumeru, scatters it (dyadic) on his palm, tosses it up', parallel BS *grahetvā giri-varam cakra-vādam pāni-talena sama-rajam kareya* 'taking the fine mountain Cakra-vāla, on his palm making it into dust'; BS Sdp. 217-21, verse 18 *sumeruṃ yaś ca hastena adhyālambitva muṣṭiṇa kṣipeta kṣetra-koṭiyo na tad bhavati duṣkaram*. See *vāñite*, *hvātu*.

**ūra-**, *ura-* 'belly', K 18-216 *ura vā pāṣṭauda*, = K 26-142 *ura vā pāṣṭauda*, = K 35-87 *rūva-m jsa pārṣṭa*, BS Divyāvādāna 447-30 *udaram sphoṭayitvā* 'they split the belly'; Manj. 70 *dasta pā ttī jsā ura* 'hands, feet likewise belly'; Z 2-24 *jala bulysa ūri nā pātā* 'the hair-mass long, their belly sunken in'; loc. sing. Z 22-127 *cu rro ūrañi stāma* 'what is strain in the belly'; and loc. sing. v 114, 63r4 *mera ūra nāttā* 'he sits in the mother's womb', BS *mātuḥ kuḥṣau pravekṣyati*. Adjective *ūrauda-* 'pregnant', I 191, 11113 gen. plur. *urāmdām*, BS *garbha-*; III 105-8 *urauda*; K 43-135 *ūrāda*; K 40-17 *ūryāda* (different *arāmda* above). Compounds, II 45-66 *u maista-ujai hamya* 'and became big with young'; I 159, 73v5 *mista-ujām maṇḍyām*, BS *mahānta-garbhāñi*; I 145, 54r4 *na maista-ujām maiṣyām* 'not of pregnant women', BS *alpa-garbhanta*; and II 59-6 *ūra-bada* 'belt', from *\*udarabanda-*; and v 62-18 *ūranā(t)i <ka>śiryau* 'they would fail in pregnancy(?)', from *ūra-* 'belly' and *nāta-* 'taken'. From *udara-*, Av. *udara-*, Yidya *ilr \*udarya-*; IE Pok. 1104 *udero-*, O.Ind. *udāra-*, *anūdara-*; Greek *ὄβερος*, Lat. *uterus*.

**ūrāva** -?-, IV 45a3 *mūtccacaji māś(t)a bisa ūrāva hamtsa* 'the lords(?) in the month Mūtccacaji, together', plural, possibly a title, from older *ahura-* 'lord' see *urmaysde*.

**-urga-** 'very' in colour names, see *śtyaurga-*, *haryāsurga-*, *ysidaurga-*, *ysicaurga-*.

**urmaysde** 'sun', Z 2-84 *samu kho sarbandā urmaysde* 'like the rising sun', Manj. 241 *urmaysdi bṛāmatvija*, = Z 5-82 *urmaysde bṛāmatino* 'sun of knowledge'; III 25, 28a1 *saye urmaysdām* 'the sun having arisen', Manj. 155 *urmaysda sayue kāla* 'at sunrise'; plural v 314, 3a2 *urmaysdāne graha nakṣatra* 'suns, planets, lunar mansions'. Adjective with suffix *-āna-*, I 252, 1r2 <u>*urmaysdānānu bhāyānu* 'of the solar rays', BS *sūrya-kiraṇa-*. From *ahura-* and *mazdāh*, Av. *ahurō mazdā*, O.Pers. *a(h)uramazdā*, Akkad.-Pers. *a-ḥu-ra-ma-az-da-*, Zor.Pahl. *'whrmzd*, N.Pers. *Hurmizd*; in the meaning 'sun' Chorasmian *rēmašd* (Arabic script), Iškāsmī *rēmuz*, Sanglečī *ōrmōzd*. The divine name is in Armenian *Aramazd*, Georgian *Armas-i*. The *-e* of *urmaysde* is from *-āh*, as in *pandē* 'path', and *nadē* 'hero'. See also *ūrāva*.

**ūryāda** 'pregnant', see *ūrauda-*, s.v. *ūra-*.

**urvārīnai** 'of diamond or crystal', JS 19v1 *tta khu viśjīrā paṃna urvārīnai garā buršdā* 'just as before the thunderbolt the crystal mountain bursts', from *var-*: *ur-* in Iran. *varta-* 'stone', see *ūdāra-*, *ira-*.

**ula-** 'up', Z 22-144 *haudyau ulā ṣṭāniye skaute amgyau jsa śśāndo* '(the elephant) standing up touches the ground with seven limbs'; Z 23-44 (39 *pratābibau* . . .) *āñi vā tceero ula ṣṭāni* '(is the statue) to be made seated or standing?'. From *\*rdua-*, Av. *ərədwa-*, M.Pers.T. 'wl, Zor.P. 'wl, wl, Pāzand *ul*, *val*, Abdū *ul*, Aurāmāni *hur*, *har-*, Kurd *hil*, *hal*. Oss. D. *urdug*, I. *urdyg* has ambiguous *-urd-*, from *rdu-* as D. *urz*, I. *ūrḥ*, *ūrḥ* 'finger-tip', Av. *ərəzu-*, to O.Ind. *rjū-*. Av. *ərəzu-* 'straight', or from *urd-* as *urs* 'stallion'. IE

Pok. 1167 *urdh-* and 339 *erd(h)-*. O.Ind. *ūrdhvā-* 'upper' with ambiguous *ūr-* from IE *ərə-* or *urə-*.

**ula-**, **ūla-** 'camel', Sid. 103r4 *oṣṭa-grīvākā u hvamno vī ūla-gīsārā* 'the disease camel-neck and in Hvatanau ūla-neck'; BS *uṣṭra-grīvaka-*, Tib. *rva-mo mgrin žes-bya-ste*; IV 18-2 *ulā gintrau* 'do you buy a camel'; compound IV 24-2 *ulā-bārai*; adjective *ulīnaa-*, III 89-158 *ulīnā tcārā* 'camel's fat', III 87-123 *ulīniye*; Sid. 20v2 *ulīnā ṣvīdā* 'camel's milk', BS *auṣṭram*, Tib. *rva-mohi ho-ma*; Sid. 151r4 *ulīnē āste* 'camel's bone', Tib. *rva-mohi rus-pa*. Also II 43-40 *śau aulā*. The base will be Iranian *uṣṭra-*, Av. *uṣṭra-uṣṭrā-*, *uṣṭri-*, O.Pers. *uša-*, acc. sing. *uša-bārim* 'camel-rider', Zor.P. *uṣṭr*, *uṣṭrastān*, N.Pers. *uṣṭur*, *ṣutur*, Armen. *ṣtr-*, *iṣtr-* and *oult*; Pašto *uṣ* (*\*uṣra-*); Sogd. *'γwṣtr-*. Hence dialectal Saka *ūla-*, *ula-* from *\*uṣla-*, with *-l-* from *-θr-* as in Zor.P. *baxl* 'Bactra', O.Pers. *bāxtriš*, Elam.-Pers. *bakšiš*, Akkad.-Pers. *ba-aḥ-tar*, Armen. *balx*, *balh*, *bahl*, *balh*, *baxl*, N.Pers. *balx*, Av. *bāxδīm* (see also W. B. Henning memorial volume 30-3); Kroraina *uṣa-*, fem. *uṣi* (misread 35 *ud'a*), Central Indian Prakrit *uṣṭa-*, RV *uṣṭra-* 'buffalo', Mahābhārata 'camel'.

**ulatāna-** 'cemetery', see *upalatāna-*.

**ūvi** 'intelligence', see *uī*.

**ūvā** 'to be spoken', in form infinitive *-tayai*, v 67-8 *tta śena tta dādāna ūvā* 'so to be spoken secondly, so thirdly', = BS *dvir api trir api vaktavyam*; II 102-13-4 *khū ta paḍāna hvāmdū tta śena tta daina ūvai* 'as we spoke the first time, so the second time, so the third time is to be spoken'; K 156-14-5 *tta tta khū paḍāna pastauda pašte tta śerana tta daidana uve* 'as they deigned to speak for the first time, so it is to be spoken for the second time, so for the third time'; III 64-17-8 *khu paḍāna pastāmda pašte tta śena tta daidana uve*. The archaic *ve* 'to be spoken' is in a ritual phrase. Parallels in *Tumšūq viitana dritana hvānāmai* (BSOAS 13, 1950, 651, lines 5; 19). A different phrase is in K 156-3-4 *ārāva tsām, śe jūnā daida jūna* 'we go to the refuge, a second time, a third time'. If the *ū* is older the base is *\*auxtayai*, to Av. *aoxta-* 'he spoke', but if the *ū* is from *u* the older form was *\*uxtayai*; the two bases *auk-* and *vak-*, IE Pok. 1135-6 *uek<sup>h</sup>-*, O.Ind. *vkṭi*, *uktā-*, Greek *ἔπος* 'word', Lat. *uōx*, *uocō*, Tokhara B *wek*, A *wak* 'voice'. See *vak-* s.v. *nvāga-* 'song'.

**ūvatca** 'dress(?)', III 79-6 (of the road) *uvera-ūvatca samgvā tsvā nvaštakā ttramdūm* 'suitably-dressed(?) traversing the stones I easily crossed over'. Possibly from *\*upa-vastyā* > *\*uvavasčya-* > *\*uvasča-* to base *vah-*, *vas-* 'to wear' see s.v. *vāsta-*.

**uverā** 'suitable', v 60, 10a1 *ūvama uverā* 'parable suitable', III 79-6 *uvera-ūvatca* 'suitably-dressed(?)'. See *uera-*.

**uṣṭā bāvā** 'bog-weed', see *aušte*.

**ūṣṭā ūmṣtā** 'sleeps', IV 23-11 *sama khu ji hvē saṣṭi vī śām ūṣṭā* 'just as a man sleeps lying in amours (or on a bed?)'. See *ūmandā*.

**uśmāna** 'similarity', BS *upamām apy upaniṣadam apy* 'likeness and comparison', III 26-1-3 *puññai hambīsai brrūbi satam nasā ysāram nasā kūla nasā hamkhīysā masā uśmāna masi na ni kašte*, BS *asau paurvakah punya-skandhaḥ śatatamīm api kalām nopaiti sahasratamīm api śata-sahasratamīm api koṭitamīm api* . . . *ganānām apy upamām apy upaniṣadam api yāvad aupamyam api na kṣamate*

'that former merit-store will not amount to the number 100th part, 1000th part, to the amount of an *uśmāna*-similarity'; also III 27:37a2-3 *puññai hambāsā hāmā, satam nasā ysāram nasā uśmāna masi hā ni kastā*. From \**uz-mayānā*- from *mai*:-*mi*- 'to measure', similar to BS *upamā*- and *upaniśad*-. IE Pok. 703 *mē*-; *mā*-, O.Ind. *māti*, *mīmāti*, *mitā*-, Av. *mai*:-*mīta*-, *mīta*-, *māta*-, Greek μέτρον, μήτις, Lat. *mētor*, Got. *mēl*' time', Lit. *mētas*' year'. See *mārā*- 'measure', *ṣṣava-mārā*- 'period of the night'.

**uštañā** 'faculty', see *uštana*-.

**uštana**- 'faculty, state', v 68:16 <*s*>*au-nauhāna aysmūna bāsā uštañā satva* ||| 'with concentrated mind all faculties'; III 134, b5 *u tta biśu uštañā abātandā* 'and so altogether undistracted in faculty' (*abātanda*-, BS *apramāda*-); III 131:10 *pajśum vā uštaṃ himya* 'our faculty became strong'; as second component, SuvO. 56r2 *siruštaṇvai padaṃdu yañimā* 'I will make him happy (-vai = -o yi)'; Z 5:13 *siruštana*-; III 119:33 *garkhuštānā biḍa* 'bring (2 plural) reverence'; L 99:12 *garkhuštānā*; v 337, 36v2 *aysmya haysguštānā hāmāte*, BS G 37, 33b1 *asya mahācintāyāsam bhavet* 'in mind he becomes grieved'; v 95v5 *ku karā haysguštañu ne yande* 'where it does not cause distress'; v 116, 65r5 *haysguštaṇavīya u biśśūnyau vyāruḷasta hāmāre* 'they are troubled and distracted by all sorts of things', BS *āyāsa-sata-vyākula*-. Tumšūq (ed. S. Konow) 5:7 *deruštañi* 'trouble'. From base *vaz*:-*us*- 'be strong', O.Pers. *vazarka*-, Sogd. *wz'rkkt*, *wz'rkkt* plur., Zor.P. *vazurg*, Pāzand *guzurg*, N.Pers. *buzurg*, *vuzurg* 'great', Armen. lw *vzrouk*, with suffix *-tana*-, as in Tumšūq *pištane* 'to report' (= Khotan Saka *haṣḍa*-), O.Pers. *-tanaiy*, later *-tan*-, *-dan* infinitive suffix, and Parāḥī *vārun* 'flour' from \**ārtana*- or \**upārtana*-. To this Av. *uštana*-, *uštāna*-, Zor.P. *uštān* (glossed by *jān* 'breath soul') may belong. IE Pok. 1117-8 *ueḡ*- 'be fresh, strong', Lat. *uegeō*, O.Ind. *vāja*-, RV 5:85:2 *vājam ārvatsu tatāna* 'he made strength to pervade the steeds' (see KT VI 441).

**uska** 'up', later *aska*, v 81, 171r3 *uska ātāsā ṣṭānai dīvata* 'the *devatā*-deity standing above in the sky (BS *ākāśa*-)'; K 90:750 *sā kanaka uska usthāñjā* 'he draws up one drop'; III 70:107 *aska jsā rrušta* 'he goes up to the rulership'; v 191, 223, 2v1 *uskā*; III 88:152 *ūski*; II 98:153 *auska pada*, = II 95:70 *auska-vamḍā* 'upper path'. See *uskāta*, *uskālsto*, *uskāškama*-. From *us*- 'up' with suffix *uska*-, *-a* from *ā* either inst. sing. *-ā* or ablat. *-āt*, Av. *uskāt*, *usca*, Sogd. 'sk', 'sky s'r', 'sk'-*ns'r*, 'sk'tr', 'sk'tryk', 'sk'tm', 'sktm', 'sk'tmčyk' (not in Yaṇnābī); Pašto (*h*)*ask*, *učat* (\**usca-šta*), Waxīuč, *wuč*, first component *iska-kut* 'roof' (\**uska-kata*-), Yidya *iš-čry* 'roof', *ska*, *skə* 'on', *sār-skū* 'upwards'; Yazg. *wask* 'high, aloft', *waskay* 'height'. IE Pok. 1103-4 *ud*-, *uds*-, O.Ind. *uccā* 'upper', *uttara*-, *uttamā*-, Av. *ustama*-. See also *uys*-, *us*- 'up, out'.

\***uskan**-, see *askin*-.

**uskalj**- 'strike out, off', Z 24:643 *nirvāni kīnthe, uskaljāka patharki* 'in the city Nirvāna remover of the bolt'; later *uskaj*-, Manj. 384 *ttye ra uskañjāma naišta bōame jsa harbaśa daitta* 'of that too there is no removal, by bodhi-knowledge he sees all'. See *kalj*- 'to beat'.

**uskāta** 'higher, above', from \**uskāttara*-, Sid. 156v3 *uskāta bisai khinḍā* 'as above', Tib. *sna-ma bzin-du*; Sid. 149r2 *uskāta bese nva pacaḍā* 'according to the method

above', Tib. *yas-kyi rim bzin-du*; Sid. 146r1 *khu ttā uskāta hva* 'as stated above', Tib. *gon-ma bzin-du*.

**uskālsto** 'upwards', SuvO. 24r6 *uskālsto tsimḍā*, BS *ūrdhva-gāmin*-, 'going up'; v 71, 38v4 *uskyālsto diśā jsa*, BS G 37, 22a4 *ūrdhvāyāṃ diśi* 'in the zenith'; v 77, 145v3 *uskyāstu*, ibid. 145v4 *uskālsto* later *uskāṣṭa*, *ūskyāṣṭā*, v 64:44 *uskāṣṭa hamgrrihāña* 'to be lifted up', ibid. 41 *ūskyāṣṭā hamtca grrihāña*; III 22, 12a2-3 *ravyi pata nihujśādā nyūvijsa nāṣṭa uskyāṣṭā*, BS *daṣṇa-paścimat-tarāv adha-ūrdhvaṃ*, 'south, west, north, nadir, zenith'.

**uskāškama**- v 113, 35v5 *uskāškamā hamdrīyā*, BS *samunata*- 'raised aloft', see *uska*, and *haškama*-.

**ūskāškamai**, II 108:184 *śau-krrāṃśā ūskāškamai jsām va damarāśq padī(mi)ryām* 'you should make a lofty-storeyed *dharmarājikā*-monument one *krośa*-height'.

**uskuj**- 'to rise up (*vīri*, *bendā* 'against')', Z 2:134 *ggaru bendā sumirā uskujātemā* 'I rose up against the mountain Sumeru'; Z 11:50 *nā uskuśde aysmūna* 'he does not attack in mind'; Z 12:70 *mamā vīrā uskujāro* 'they might attack me'; Z 12:79 *kvi vīrā satva uskujāre pharāka* 'where the many beings attack him'. From *us* with base *kauk*- or *kaug*- 'bend, move towards', see *hamggūjsa*- 'meeting' ('move together', not 'shrink, fear'), verbal *hamgūj*-, with M.Pers.T. *ngwč*- 'bend down', participle *ngwčyd*, O.Ind. *kucati*, *kocayati* 'bend', IE Pok. 588-9 *keu-k*-, Got. *hauhs* 'high', O.Norse *haugr* 'hill'.

**uskūṣḍā** 'be frivolous, look sidelong', Z 12:75 *ka bodhisattvā āyidetu nājsaṣḍe, naṣkhamttā jamphāte uskūṣḍā apracā* 'if the bodhisattva shows sport, mocks, chatters, leers without cause', BS *bodhisattvaḥ...uccais samcagghati samkridāte samkilikilāyate auddhatyām dravam prāvīṣkaroti*; BS *auddhatya*- 'frivolity', especially glossed by Tib. *mig-zur* 'sidelong glance' (= BS *kaṭāṣa*-). From *kauš*- 'to observe' (with *-ṣḍ*- from *-ṣat*-) to Z 22:249 *kuṣḍe* 'he observes', Sogd. *tkwš*-. IE Pok. 587-8 (s)*keu*-, *keu-s*- 'to observe', Greek ἀκούω 'hear', Got. *hausjan* 'hear'.

**uskajj**- 'to strike out', see *uskalj*-.

**uskoś**- 'to offer', SuvO. 53v7 *vicitryau raysyau rro varata pajśamā tcerā uskośāna*, BS *nānā-rasa-sārāś ca nikṣepta-vyāḥ* (variant with *vi-kṣep*-), parallel ibid. 54r2 *nānā-vicitryau raysyau varata vākṣivā tcerā* with BS as before, Tib. *dbul-ba* and *byin-la*, *byin-na* 'present to superior', and 'give'. From *us*- with *koś*- (*-o* = *-āu*-) 'send out, give' beside *naṣkośātā* 'scoops, bales out'. IE (s)*keu-k*-, beside Pok. 955 *skeu-g*-, *skeu-b*-, *skeu-bh*- 'to shove, scoop, shoot, send out'. Here increment *-k*- beside *-bh*- in Oss. D. *kovun* 'offer', see *kauvāle*, as base *keu-k*- beside *keu-bh*- in O.Ind. *śok*- and *śobh*- 'shine'. See also *kūstai* 'you scooped, baled' from (s)*keu-θ*-.

**uskhajs**- 'rise', BS *abhyudaya*-, v 67, 25a3 <*bi*>*śā uskhajsa tsāta* 'all fortunes rich'; Sid. 7v1 *vyaysaṃ vai himāte, ā-v-ī iskhajśā hīscya beḍa* '(unchanging) if misfortune comes to him, or in time of the coming of fortune', BS *vyasanābhyudaya-gāme*, Tib. *sdug-bśnal-bar gyur-tam*, *mthos-par gyur-na*; II 103:52 *jsīna paba ūskhājsāmai* 'exaltation of life's course' K 156-7:17-20 *jsīna paba askhajsāme bāja parya haiṣṭe*, III 64:21 *jsīna paba askhajsāme bāja haiṣṭm* 'we present the gift of exaltation of life's continuum (*pabana*-); II 2:19-20 *pūṣṭida sājida askhajsa bāyida śāśq* 'they read, they learn, they exalt

the *sāsana*-teaching'; II 123·4091, 6 *askhijsye apvenye bādā* 'fortunate fear-free time'; II 85·11 *askhijsāme vī jsāve* 'he goes to fortune'; causative Sid. 133r5 *tta tta khenḍi uskyāṣṭā eskhejāñā* 'so like that, it must be prepared', Tib. *sna-ma bzin-du bskyed-de*; see also v 112, 34v4 *naṣkhajāmata*, BS *parihāra*- 'freeing'. From (s)k(h)ak- or (s)k(h)ag- 'to rise', possibly to IE Pok. 922-3 (s)kek-, skeg- 'to jump', O.Slav. *skakati*, 'to leap', O.Norse *skaga* 'arise'; with O.Ind. *khacati* 'to project, produce' or O.Ind. *khajati* 'to stir'.

**uskhays-** 'rise', v 244, 3a2 *byehā byehā jsīna uskhaysde* 'life increases in fortune', BS *āyur vardhayiṣyati*; = K 94·112 *jsīna byeha byehā usakhīysde*. If it is not for \**uskhīysde*, the base is *xaz-* (or *xag-*, with -jat- > -zd-, see *uskhajs-*) to N.Pers. *xazīdan*. See also *uskhīys-*.

**uskhasta-** 'originating, issued from (ablat.)', equipped with (inst.), II 53·1-2 *ttye viṣera hīye gūtemra jsa uskhasta* 'arisen from the family of the Vajra-family', = K 151·1-2 *ttye viṣar(i) hīye gūterāmi hamye (uskhasta- = hamya-)*; K 38·141-2 *adrryām jsī ukhsastā* (read *uskhastā*), = K 30·207 *aidrrau jsa añaṣṭa* 'possessed of the faculties'; K 49·3·4 '(treasures) *padmi-rāysām jsa uskhasta* filled with rubies (BA *padmarāja-*)'; K 152·13-4 *uskhastā piṣāre ranyā uḍā* 'a crown covered with jewels is produced'. From *khah-*: *khasta-*, see *khaittā*, *khasta-*.

**uskhīys-** 'rise', K 94·112 *jsīna byeha byehā usakhīysde* 'life increases in abundance', see *uskhays-*. If the base is *xaz-*, it connects with Av. *haēz-* (only Vid. 21·4 *pāiri. haēzan-uha*), see *pahiya-*, *vahīys-*, *bihīys-*, assuming that *haiz-* had become \**khaiz-* before compounding with preverb *us-* (note *usbruṣ-* with *us-* to *bruṣ-* < *fruṣ-*).

\***uskhauk-** 'rise', see Sid. 138r4 *askhaukara*, BS *utsedha-*, Tib. *skran-vo-čog* 'protuberance'; *askhaukarīyāvai*, BS *utsanna-*, Tib. *rlo-ba*, with Lit. *kaukarā* 'hill'.

\***uskhauys-** 'rise', see (askh)auysa-, askhāysa- and khoys-.  
**usta**, *ustam* see *ustama-* 'last'.

**ustama-** 'last, future, utmost', v 75, 43v2 *u ustamu ṣā uys-norā ākṣūba nātā* 'and at last that person felt regret', BS G 37, 33a7 *atha sa satvah paścād vipratīsarī bhūtaḥ*, Tib. *sems-čan de physis hygod-čīn*, variant v 337, 36vi *ustamā*; Sid. 3r3 *ustama hīrānai*, Tib. *tha-ma* 'last'; Sid. 1 bis r5 *ustimye kālā*, SuvO. 55v2 *vaysña u ustamye bādā* 'now and in the future', BS *etarhi cānagate dhvani*: K 36·104 *ustami thākye* 'to the utmost power'; K 96·166 *ustami hamadā byehi usakhīysde*, = v 245, 8a1 *paskyāṣṭā u(s)khaysde* '(life) prospers again'; with pronoun K 61, 41r3 *ustamu jsa* for *ustamā* with *ū jsa*; K 28·177 *ustama jsīda* 'at last she kills them', = K 20·1 *astama jsīda*, = K 37·120 *ustama-ṃ jsīndi*; K 68·202 *ustam*; v 65·6 *ustam vī* 'at last'; III 60·37 *ustam stye*, ibid. 33 *ustam bādā* 'last time'; JS 14v3 *ustam*, ibid. 3vi *āstam vī*, ibid. 5r1 *āstam vīra*; K 74·53 *khū na hamū usta namā krañina* 'so that there arise not at last regret on the score of kindness (BS *kṛtajñatā-*)', with loss of -mā in latest texts. See also *astam*. Adjectives, v 107, 30r1 *ustamāmsi bādā* 'future', BS *anāgata-*; III 60·36 *ustimāmsi bādā*; SuvO. 54r4 *hatādarāmsya vays-ñamjsya ustamāmsya*, BS *atīta-anāgata-pratyutpanna-*, 'earlier, present, future', BS 'past, future, present'; v 107, 29r7 *paḍāmsyānu hālysdāmsyānu ustamāmsyānu gyastānu balysānu*, BS (as before); v 245, 9a1 *audā usta-*

*māmsyē tcaḥi bure* 'up to the utmost boundary', BS *kadācit*, = (with errors) K 96·171 *ñada ustahajsye tceca bure* (*ña* for *au*, *ha* for *mā*); adjective -*auysya-*, Bcd 56r4 *kāla-krre ustamausyē tsūme biḍa* 'at time of death, at the time of last passing'; III 26, 30b3-4 *cu vā tti idā ustamājsi bādā ustamausyē paṃcāśai*, BS *yac ca paścime kāle paścime samaye paścimāyām paṃcaśatyām* (variant *paṃcāśatyām*) 'those who exist at the last time, at the last 500 period'; III 29, 43b1 *ustamājsyē ṣkaujā*, = Manj. 275 *ustamājsyē ṣkauje* 'last *saṃskāras* (acts)'; M.Parth.T. 'stym 'at last', 'stwmyn 'last'. See cognates s.v. *uys-*, and *uska-*.

**ustamātu**, *ustamāta* 'finally = even', III 27, 36b4 *ustamāta šau tcūra-patī gāhā pīri sājīyā dijsāti*, BS *antaśaś catuṣ-padikām api gāthām udgrhya*; III 28, 40b4 *ustamāta tcahaura-patī šau gāhā nāsāti o sājī*, BS *antaśaś catuṣ-padikām api gāthām udgrhya*; III 26, 31a1 *u šau šalo ustamāta pūjā paṣsam yanī* 'and he performs even one śloka-verse in worship'; L 99·17 *ustamāta śśau mase akṣarā*. Similar SuvO. 5v7 *aṃdumaśu*, BS *antaśaḥ* (from BS *antimaśaḥ*), K 1, 135v1 *šau patā tcaramu* 'even one *pada*-verse', Tib. *chig gčig kyan*, L 93·1 *ustamāta ṣṣai herra pyūṣḍā* 'be hears even once', dyadic. Tumšūq Saka *ustamato*, *ustamatau*, see BSOAS 13, 1950, 669. Dyadic III 132, 05a4 *ustamātu tcaramu*. From *ustama-* 'last'. See *uys-*, *uska-*.

**ustar-** 'scrape, wipe away', Z 24·385 *tā ttuto balysānu ustarāndā nātūkyo* 'they wipe out this instruction of the Buddhas'; III 25, 24a2-3 *āṣki cira yuḍe āṣka mī ustaḍi* 'he made visible tears, he wiped away the tears', BS *asrūni prāmuncat*, so 'srūni *pramrjya*; Sid. 148v5 *šīyi kanām āstamna priharam mānāmdū istīdā jīmdā* 'the white drops and the rest he wipes away as with a tool; it vanishes', Tib. *lin-tog-la sogs-pa gris bžogs-pa bzin-dumed-par byedo*. From *us* with *tar-* 'to rub', see above *attarrve*; Zor.P. *ustartan* 'to shave', *ustarak* 'razor', Pāzand *hustar* (SGV 13·38), N.Pers. *usturdan*, *siturdan*, *suturdan* 'to shave, erase, scrape', *usturah* 'razor'; Sogd. *prtr-* 'wipe', 'ptr-' 'scald off (hair)', Chr. *frtrwmy* 'healing', *dsprtry* 'cloth', Man. *ptyrk* 'lancet(?)'; Syriac 'štrk-' 'scalpel'; M.Parth. T. 'wystr-' 'keep clean'; Parācī *astar-* 'rub, wipe away', Yīdya *istōr-*, *istār-*, Sanglečī *astar-*, Šuynī *zedar-*, *zidār-*: *zidūd* 'to sweep', IE Pok. 1071-4 *ter-* 'rub', Greek τειρω 'rub', Lat. *tero*, *tritum*, Lit. *tiriū*, *tirti* 'examine', O.Slav. *tīro*, *trēti* 'rub'. See *hamtrān-*.

**ustā** 'twig', III 34·7-8 *ustā karāsa paīškya u spūleka khīysara spyakye* 'twig, creeper, spike, and bud (BS *sphotaka-*), filament (BS *kesara-*), blossoms', = III 46·15 *ustā karāsa paīškyā u spūlaka khīysimra spyakye*, and III 40·9 *ustām kārāisq spyakyai* (for *paīškya*) *spūlakā khū(ya)rā spyakyai*. From the context, *ustā* 'twig', to N.Pers. *istāx*, *istāk*, *sitāk* 'branch', hence \**us-tāka-* to Zor.P. *tāk* 'branch' (used as gloss for Av. *fravāxš* (*pouru. fravāxš*, *pur-tāk*) and Av. *qsu-* 'stalk' (*naṃy-qsu-*, *narm-tāk* 'with soft stalk', see *nauna-*); N.Pers. *tāk* 'tendrill of vine'. Possibly from \**tāyaka-* or \**tayāka-* to the base IE Pok. 1015 (s)tei- 'pointed', Av. *stāera-*, *taēra-* 'peak', Lat. *stilus* 'pointed stake, stalk', *stimulus* 'goad', O.Ind. *tivrā-* 'sharp' (?). See also Zor.P. *tāyak*, *tāk*, N.Pers. *tāy* 'piece' (C. Bartholomae, Zum sasanidischen Recht 5, 27 note 1).

**ūstānā** 'erect (?)', v 64·42 *anāri padīmi balaudī ūstānā arūnai*

'I will make him free of wrongful acts (*an-ārra-*), strong (BS *balavant-*), erect(?), without broken limbs'. From *us* with *tāna-* 'stretched' to base *tan-*, see s.v. *ttamga-*.

**ustairštai**, 2 sing. preterite 'you tore', JS 24v2-3 *ustairštai amgām bedā jśinake chale* 'you tore the thin skin upon the limbs'; JS 36r3 *ustairštai chala gušte agyām beda* 'you tore skin (and) flesh upon the limbs'. See also *hattaršda* Manj. 240 = Z 5·81 *hašdā* 'bursts'. From *us* with base *tarz-*. N.Pers. *iftālidan* 'to split'. Beside the base *tard-*, Šuynī *tarδ-*: *tušt* 'to fight', *zidarδ-*: *zidušt* intr. 'to split', Rōšānī *tarδ-*: *tušt* 'to fight', *zidarδ-* intr. 'to split', *tadarδ-*: *tadušt* 'to tear off', Waxī *pterδ-* 'spring from one split seed', Yidya *patisc-*, *patiscē* 'broke, was torn' (\**patitrdya-*, \**patitrstā-*), Parāči *tār-*. IE Pok. 1062 *telegh-* 'beat, crush', O.Ind. *trnedhi*, *trṃhanti*, *trdhā-*, *tatarha* 'to crush'; IE Pok. 1076 *ter-d-* 'to split, bore' from *ter-*, O.Ind. *trṇātti*, *trṇā-*, *tatrṇā-*.

**ustauda-** 'burnt out', SuvO. 5v1 *ustauda bārūnaṃce śśādye bāta* 'having burnt brilliant roots of goodness', BS *uttapta-kuśala-mūlāh* (with variant *upta-* 'sown'); Z 22·294 *šā nā kuśala-mūlyo ustode* 'he has heated their roots of goodness'. From *us* and *tap-*, *tafta-* 'to heat', see base *ttav-*.

**usthamj-** 'draw out', SuvO. 53r6 (and 53v2) *nāma usthamjānā*, BS *nāmadheyam uccārayitavyam* 'the names to be pronounced', Sid. 152r4 *gvehaiśkye jsa asthamjānā*, Tib. *thur-ma-la bsgo-ziṅ*, 'to be lifted with a spoon'; Sid. 151v3 *esthajānā*, Tib. *bsgres-te* 'prepare'; Sid. 147v2 *pitciyi jsa isthamjānā*, Tib. *thur-mas blans-la*; v 75, 43v1 *samāhānāna usthamjā*, BS G 37, 33a6 *samādher uccālayet*; participle *usthīya-*, II 108·189 *śau āmysminai paiṇḍai ūsthīyai* 'he raised one lump of clay'; v 62, 24b14 *ttu pūstye śau drre salā śikā esthīya* 'he drew out that in the covering (box?), a child of one to three years'; K 38·134 *asthīyāmdī utci kūṣḍi vīrāṣṭā byūtte* 'they drew water to convey towards the palace'; K 46·28 *ttye haḍāmjsi khāysā isthīyāmdā* 'they took the day's food'; K 29·195-6 *usth(i)yāda phara kūṣḍā vīrāṣṭa byauttai* 'they lifted the jars to convey water to the palace'; K 46·27 *cīvara ū laṣṭa pāttarā asthīye* 'and he took up the robe and staff (and) bowl'; III 71·70 *usthīyāmda hīna biysāmja* 'they raised a terrible troop'; III 66·33 *paraśā ūsthīye* 'he lifted the axe (BS *paraśu-*)'; inchoative *asthī-*, v 327, a4 *nāma asthīsi* 'the name they will pronounce'. From *us* with *θang-* 'to draw', see cognates s.v. *thamj-*.

**uspaśd-** 'produce, create', K 59, 31v1 *šā kūra kāma uspaśde* 'it creates false thought'; K 56, 21v3 *harbiśū ām jaḍi uspaśdi* 'ignorance creates all of them (desires)'; Sid. 20v5 *kuṣṭā āchai aspaśde* 'it causes the *kuṣṭha*-disease', Tib. *mje-nad-kyi rgyur hgyur-ro* ('becomes the cause of'); Sid. 11v2 *ni paṣq dai aspaśāka (-st- for -sd-)* 'not greatly producing fire', Tib. *ha-čan mehi drod che-bar yan mi byed*; Sid. 2r5 *dahošte aspaśdākā piṣkalā* 'the chapter of producing virility', Tib. *ro-ča-bahi rgyud-kyi lehu dan*; K 69·224 *uspaśdāki*; K 68·214 *uspaśdāki va ništā* 'originator of it (the thought) does not exist'. From *us* with *paśd-* causative to *paysd-*, see *tvaśd-*, *naśpaśd-* and *paysdyi*. Av. *pazdaya-* 'drive away', M.Parth.T. *pzd-* 'to chase', *pzd* 'expulsion', *n'y-pzd* 'flautist', Oss. I. *fāzdäg* 'smoke', Sogd. *pzt-*, Yavn. *pazd*, *past*, *pazt*, *payst*; *pazd kun-* 'to burn up'. Base *had-*: *zd-* to Av. *haḍa* 2 sing. 'treat violently', O.Ind.

*sad-* in *utsādana* 'massaging' (see BSOAS 21, 1958, 522) rendered by Tib. *dril-ba* 'to be twisted, turned, rolled about', and (ibid. 526) for Av. *haḍa*. Preverb Av. *pa-*, see also Av. *paxruma-* 'roofed'.

**uspurra-** 'full, completed', v 113, 35r6 *rrvīyāna ttīśāna* (BS *tejas*) *uspurrā* 'full of royal splendour', BS *rājatvena samanvito bhavet*; v 108, 30v1-2 *biśyau uvatāryau uspurrā*, 'full with all services', BS *sukhopakaraṇaiḥ saṃpānnān kariṣyāmaḥ*; v 112, 34v6 *śīravete jsa uspurre hā(mā)re*, BS *saumanasyena samanvāgatā bhaviṣyanti* 'they become full of contentment'; v 334, 32v5 *kye ttū saṃghātu dātu uspurrū biśśu pyūṣṭu yīndā*, BS G 37, 29b4-5 *yaś cemaṃ saṃghātaṃ sūtraṃ dharmaparyāyam sakala-samāptaṃ vistareṇa śroṣyati*, Tib. *mihah dag ḥhub-par thos-par hgyur-ba*; Sid. 1v2 *imḍryau jsa uspurrā*, SuvP. 74r3 *uspurā imḍryau*, BS *sarvendriya-*, K 65, 82v2-3 *idrrau jsa sa baiśa burā uspaura ime*, Manj. 416 *qidrryā jsa uspūrrai*, Manj. 111 *usp(urra) edra jsa aṅaṣṭa* 'complete with full faculties'; v 376·198 *ūspurā dāśe*, v 367·151 *asapāra dhāśe*, K 143·1058-9 fem. *uspurra dāśyā*, K 151·43-4 *ūspāmra dāśā* 'fully completed', K 90·729 *uspurā samāsyē*, K 90·754 *uspurrā samāsyē*. From *us-* with *par-* 'to fill', see also *par-* with cognates, *purra-* 'moon', *hambar-* 'to fill', Av. *pārāna-* 'full', *aspārānō* 'completeness' (*as-* < *us-*), Zor.P. *uspurrīk*, M.Pers.T. '*spwr*', M.Parth.T. '*spwryg*', Armen. lw *spār-spūr*, IE Pok. 798-801 *pel-*, *plē-*.

**uspurāmna virā** 'in fullness', (*nā*, not *u*) Sid. 104r2, Tib. *mihar-gyis* ('gradually'). See text s.v. *hays-*. Suffix *-āmna*, older *-oña-* to *uspurra-*.

**uspūsta-** 'raised up', v 70, 8v2 *tta uspūstā rro sarvvaśūra śā uysnorā hāmāte* 'so can this being be revived?', BS G 37, 12a6 *śakyam sa satvah punar apy utthāpayitum*, Tib. *sems-čan de slar ldan nus-sam*; K 33·53 *khū uspūste āś(ṣṭa) ham bādī panave* 'when she rose up, she mounted at once to the sky'. With *-sph-*, v 33a7 *khvai usphūstā yamda* 'when you may cure him'. See cognates s.v. *pūsta-*, IE Pok. 998 (*s*)*peud-* 'to press'.

**usphan-** 'rejoice', v 90, b3-4 *aysmūna suhā yīndā biśśā usphanīndā* (<*papha*)*nīndā oṣku ve hayirīndā* 'in mind they all rejoice, they delight, they are happy, they ever play'. From *fan-* 'move' with preverbs, see cognates s.v. *phan-*.

**usphīr-**, later *asphīr-*, 'burst out, pervade', K 27, 146-7 *hūjine tcā padīmauṇa usphīradai ṣṅāna vara ysanāhāna* 'a pool of blood must be made, it must be made splashing up, there one must bathe', = K 19·223 *usphīradai ṣyauṇa vara ysināhauṇa*, = K 235·91 *usphīramdai* (so read) *ṣṅānā, varī ysināhānā*; Sid. 153r5 *tta itai hala khauśṅāṅ khu hā hamdamna trāme u khveṃ vā asphīrīye bvañā se śerai yude* 'so it must be thoroughly shaken so that it reaches the inside and when it pours out one must know that it has made it well' (for *hamdāna*, *nāme*), Tib. *naṃ-du ḥhub-par bsgul-ziṅ phyir pho-na* (*pho-ba* 'pour out') *rnahi nad sel-to*, hence *asphīr-* for Tib. *pho-na* 'pouring out'; JS 8v3 *maitrīnai neṇa asphīramdai yāmdā* 'always overflowing with the elixir (BS *amṛta-*) of kindness'; III 38·42 *jastūñi khaśq va isphīraciṇa hāysaiṇa* 'celestial drink splashing in the fountain'; III 46·19 *uska asphīrāca jahvā sphālyagūna*, III 34·10-1 *uska asphīrāca jahvā sphālyagūna* 'splashing up in fountains crystal-coloured'. From *sphar-*;

see also *vaṣṣerī*, and *ṣperidā*, also *pruha*. Parallel BS *maitryā sphāritvā* ‘pervading with kindness’, Pali *metta-cittam phari*. IE Pok. 993–5 (*s*)*p*(*h*)*er*- ‘to strew, splash bud’, Greek σπείρω ‘sow’, OHG *sprāt* ‘splashing’.

**usphīs-** ‘rise up (water), be exalted, proud (mind), flash (rays), II 104·80 *satsārū mähāsamūdrā myāna ūsphīsadaī tṭyai vū au naravaundū āspara vira pārīphāda* ‘they establish (this world) upon the road to Nirvāṇa, being exalted in the midst of the great ocean of migration’ (see translation AM, n.s., 11, 1965, 104); compound with *-kara-* ‘making’, v 123, 19v4 (<*nā*) *usphīsaroṇā karā astā* ‘there is no pride at all’, BS (Sukhāvati-vyūha 7, verse 3) *tenonnamā na cāsti*, with BS *unnamanā* ‘pride’; II 104·69–70 *ūsphīsaryāṃ bvaiyau jsa pyaṣṭi vajrāyasa* ‘the diamond-seat (BS *vajrāsana-*) decorated with up-rising rays’; II 104·77–80 *ūsphīsarada-ūtcyai drraiṣṭiyinyāṃ daga-rakṣaysyāṃ jsa panādai . . . mähāsamūdrā myāna* ‘in the midst of the great ocean with splashing waters noisy with the water-demons (BS *udaka-rākṣasa-*) of heresies (BS *drṣṭi-*)’. From *us* with *phīs-* to base *bag-* ‘go fast’, hence from \**bhag-śk-*. \**phayś-*, *phīs-*. IE Pok. 116 *bheg-* ‘move fast, run’, Greek φέβομαι, φόβος ‘fear’, Lit. *bėgu*, *bėgti* ‘run’, Slav. Russ. *bėgū*, *bėžātī*. See also below *pahāj-* ‘to flee’.

**usphūstā** ‘remove’, v 33a7 *khvai usphūstā yaṃda* ‘when you can cure him’. See also *uspūsta-* ‘restored to health’, and Z 24·267 *vaphūste* ‘he drove away’. Base *peud-*, see cognates s.v. *pūsta-*.

**usbā** ‘he destroys’, in a tetradic phrase, v 115, 63v7 *u ne rre ttu kiru yindā bajevātā hasamīthātā harsdā usbā ttu kṣīru*, BS *naitat kāryaṃ kariṣyati, vilopayati svaṃ rāṣṭraṃ* ‘he will not perform his work, he destroys his own kingdom’. From \**usbāti*, with loss of *-ti* as in *jūtā*, *jū* ‘he lives’, and *kā* ‘it sounds’. The *us-*, not *uys-* before *b-* is also in *usbruteṃmāte* ‘massage’. Base either *bā-* or *fā-* from older *bh-*. Possibly base IE Pok. 792 *pē-* ‘to harm, ruin’, beside *pei-*, Av. *pāman-* ‘disease’, Zor.P. *pym*, \**pēm* or *pīm* ‘pain’, M.Pers.T. *hmbys-*, *prbys-* ‘to suffer’, O.Ind. *pīyati* ‘to abuse’, *pāpā-* ‘evil’, Greek πῆμα ‘ruin’, Got. *faian* ‘to blame’, *fjan* ‘to hate’, Lat. *paenitet*. A form *bhē-* beside *bhei-* ‘to strike’ might also be considered.

**usbruteṃmāte** ‘massage’, BS *udvartana-* ‘rolling about’, changed to *usbruteṃme*, v 92, 611v7 (<*tca*)*mna pīsānu abyamga-usbruteṃmāte haysnānā prahaunā haurna*, BS *gurūṇām eva cāngodvartana-snātrāchādānāni dattvā* ‘and to the very teachers having given anointing, massage, washing, clothing’. From *us* with *frauś-*: *fruš-* ‘to press’ to IE Pok. 801–2 *pel-* ‘move by thrusting or beating’. Three bases Iran. *frauś-* exist, so in \**frōśaka-*, N.Pers. *farōśah* ‘sweetmeat’, Armen. lw *hrouśak*, *xrouśak*; Zor.P. *plwōšk* \**frōśak* ‘beestings’ (GrBd 110·11), Pahl. Texts 113·6 *šīr*, *panīr*, *afrōśak* ‘milk, cheese, rennet’, M.Pers.T. *prwōšg* ‘rennet’, N.Pers. *furśah* ‘beestings’, Pašto *wuržə*; Balōči (if the *p-* is not a preverb) *pruśag* ‘to break (intr.)’, *prōśag* ‘to break (trans.)’. For *frōśak*, *frūśak* ‘rennet’, see W. B. Henning, BSOAS 11, 1946, 719.

**uhā** ‘control, (of the celestials) blessing’, II 124·7–8 *rrāja-dīvyā gyaṣṭi vrrīsama laikapālā, <k>āka bāysvā uhā paṣīde* ‘the deity of the kingdom (BS *rājya-devatā*), Vaiśramaṇa world-regent (BS *lokapāla-*), protectors, send out blessing

into the arms’. From *uhāna-*, \**uhām* by loss of *-m*. See *uhāna-*.

**ūhānā** ‘control, (of the celestials) blessing’, dyadic SuvP. 75r4 *bisām jastām baysām hīvī ūhānā ayiṣṭhānā* ‘the blessing (*ūhāna-* = BS *adhiṣṭhāna-*) of all the Buddhas’; K 142·1046–7 *gyastānā baysānā ayaiṣṭāṃna u ūhānāna* ‘with blessing (dyadic) of the *deva* Buddhas’, Tib. *de-bśin-gsegs-pahi byin-gyis brlabs-kyis* ‘by the *tāthāgata*’s blessing’; K142·1050 *ṣi harbiśau baysyau ayiṣṭhye hīme bide-ṃ uhānā paṣīmdā* ‘this becomes controlled (blessed) by all the Buddhas; they send out blessing upon them’, Tib. *sans-rgyas thams-čad-kyis byin-gyis brlabs-par hgyur*. See also *uhā*, *uhaumā*. From *uh-*, *ūh-* to base *vah-*: (*uś-* > )*uh-*, Av. *vahma-* ‘praying’, *vahmya-* ‘worthy of receiving prayer, supplication’, O.Pers. *patiyavahyaiy*, M.Pers.T. *pywh-* ‘to supplicate’, M.Parth.T. *pdwh-*, *pdwhn*, *pdwhnyg*; Sasan. insc. Naqš i Rajab *ptwhyt*. Zor.P., gloss to Av. *vahma-*, *ngāyišn* ‘singing to’. IE Pok. 1174 *uēs-*: *us-*, O.Slav. *veselū* ‘joyous’. For reduced grade *uh-* see *uṣṭana-*. For *uha-* see *uhu* ‘you’, Av. *yūṣəm*, and s.v. *jūh-*.

**uhu** ‘you’, nom. acc., v 108, 30v5 *uhu*, BS *yūyaṃ*; K 47·53 *pūra aysā ūhū dūkhyāṃ karyau jsa pajina pādām ū thu vaṇa mistā hīmye* ‘son, I have reared you with pains (and) toils by begging, and now you are grown up’ (*-ā*, older *-ū* ‘you’, *ūhū* followed by *thu*); K 2, 136r3 *uho has(t)amu bahuśrutānu hvate gyastā balysā* ‘the *deva* Buddha has called you the best of polymaths’; III 21, 6a2 *ahu jsa*, III 21, 7b3 *uhu jsa*; II 22, 16a7 *ahā umānī kāna haṣṭi yude* ‘for you I made a report’, JS 31v2 *ttī ahā baṣṭe hasure* ‘then he shot you as the quarry’. See also *umā*, *umā*, *umānu*, *umāvu*, v 108, 30v5 *umyau* voc. plural; Z 22·108 *umyau jsa* inst. plural, later *ama-*.

**uhai** ‘official title(?)’, II 95·67 *haḍa hīsira uhai* ‘the envoys come as uhai officials’, to a base *vah-*: *uh-* ‘request’, Av. *vah-*.

**uhaumā** ‘control’, II 127·26 *uhaumā ni paryāmina yude* ‘we do not deign to exercise control’. See *uhāna-*. Translated AM, n.s., 11, 1964, 18, note 24.

**uholañā** ‘elsewhere’, dyadic SuvO. 68r4 *uholañā haṃdarña*, BS *anyatra*, v 110, 32r5 *tsūta uholañā haṃdarña kṣīra gyau* ‘go elsewhere in a land to fight’, BS *para-cakra-gamanāya*; v 301, 27r4 *āta uholañā ttitā byāta yanāndā* ‘come elsewhere, then they remember’; Manj. 222–3 *mare mīde ahūlaña hīsta* ‘here he dies, elsewhere he comes back’; Z y 324, 325 *-oholañā* from final *-a* and *uholañā*. From \**ahāu-ardaña-* ‘the other side’, loc. sing. *-ā*, with pronoun ‘that yonder’ varying with ‘other’ (see IE Pok. 74 and 319–20 for *au*, and *an-*). The *u-* < *a-* before *-o-*, like *hasura-*, *husura-* ‘quarry’, and without following *-u-*, also *uhyasta-* ‘shot’, see s.v. *ah-*.

**uhyasta-** ‘shot’, see s.v. *ah-* ‘to shoot’.

**uhyāna** ‘to be shot’, see *ah-*.

**ajsa-** ‘bond’, K 144, 2r3 *khu jsina paśai hīsanvā ajsvā bañāmai byaihai* ‘so that he gives up life, he comes to binding in iron bonds’. See also Manj. 204 *ājsyau jsa pabasta* ‘bound with bonds’. From *ājs-* with later replacement by *ājsa-* and *ajsa-* (see also *alysānaa-* with *āys-*, *ey-*, *iys-*, *ays-* and *ājs-* ‘to sing’, *imjīm* from \**ājsaa-* ‘song’). Base older *ark-* or *arg-*, to IE Pok. 65–6 *arek-*

'to close, protect', Greek ἀρκέω 'keep off' (Euripides, Bakkhai 231 οἰθηραῖς ἀρμόσας ἐν ἀρκυσι), Armen. *argel* 'hindrance', Lat. *arceo* 'close', OHG *rigil* 'bolt', Lit. *rakinti* 'to close'; and IE Pok. 64 *areg-*, O.Ind. *argala-* 'bolt', O.Saxon *racud*, O.Engl. *reced* 'building, house'. For *ark-* see Monumentum H. S. Nyberg III 1975, 311.

**ajisa** 'silver', see *ajlsata-*, adjective *ejsmāa-*.

**ajjsava** 'adorned', III 35·25 *hadara ajjsava śīya ttarūna spyakye* 'others adorned, white, red flowers', = III 37·20–1 *hadā ājsava śī ttarūnyām spyākyaū*, III 46·37–8 *hadāra ājsava śīya ttarūna spyakym*. From \**ā-čata-* or \**ā-jata-*. See *ājsava-*.

**emāta** 'dwelling' K 1, 134v1, see *āmata*.

**eyām** 'command', II 58·5 (SDTV 106) *ttū hā biśā nva parawāṃ u nva eyām paphvādū* 'all that we presented together according to your orders and according to command'. Possibly from \**ādya-* 'to be spoken' to base *ad-* 'to speak', see *pātāy-*, *uysāstā*.

**eysā** 'millet', Sid. 16r1 read \**eysam*, BS *nīvāra-*, Tib. *čiče*, from *arzana-*, see *āysam*.

**eysajā** 'plant name(?)', II 85·19 *palaijā, eysajā simjau dva dva bāga* 'of the three plants two parts each'. Possibly from colour names *pala-* 'speckled', *eysa-* 'dark' < \**arza-*, and *sim-* 'grey, blue'. For \**arza-* 'dark', TPS 1960, 75–9; for \**saina-* see s.v. *šair-čā, šarāti*. For *pala-*, see BSOAS 11, 1946, 781–3.

**aiysna**, *eysna* 'awl', from older \**alaznā-*, II 60·13–4 *gahai šau u eysna šā maista* 'one pointed shaft and one great awl'; II 60·18–9 *gahai šau u hatca hasāna jsa aiysna šā u nauštara šau* 'one pointed shaft, and with the whetstone one awl and one lancet'. From \**alansa-* 'awl', OH *alansa*, *alunsa*, Germ.-Span. *alesna*, Germ.-French *alêne*; IE Pok. 310 *elā*, O.Ind. *ārā*, O.Engl. *æl*, *eal*, *al* 'awl', Lit. *jla* (from Gothic), Finn. *ora* (from Aryan).

**erra**, **era** 'in the arm', see *arra-*.

**elai** 'stammering', Sid. 126v3 *kāraustā, u elai, bāmā* 'deafness, and stammering, dumbness', BS *jaḍa-gadgada-mūkatvaṃ*, Tib. *hon-pa dan, dig-pa dan, lkug-pa*. From \**ālyaka-* to base *al-* 'be wild', see *arājsa*.

**evāte** 'street', Z 5·96 *prāma śkimāṃdu evāte vīri* 'they are to set up awnings over the streets'; Z 17·22 *evātake śśārke gyahe* 'excellent (small) streets, fountains'. From *āye*, BS *tala-* 'ground', by *i-*umlaut to *eva-*, see *āye*, parallel to BS *vīthi-* 'street'.

**aivida** 'he sees, is seen' Manj. 385, see *āvīda*, and note *ajjsava*, beside *ājsava*.

**ešta** 'hog-weed, BS *punarnava-*, see *auste, ustā*.

**eṣṭ-** 'be firm, endure', participle *eṣṭāta-*, pres. 3 sing. K 36·98 *eṣṭe*, = K 27·153 *aiṣṭa*; 2 sing. imperative, K 30·220 *sahyā aiṣṭū śiradā-dāṣṭa* 'endure, be firm, contented'; 2 plur. imperative III 75·220–1 *ṣga-m tta hve eṣṭyara ttā aysai vā jehūm* 'so he said to them, Be steady, I will swiftly heal him'; pret. JS 30v4 *sahyai sam eṣṭyai aysire udeṣe* 'you endured, precisely you were firm in the matter of the (tortoise's) shell'; JS 18v1 *staura eṣṭyai hatharka* 'you endured severe distresses'; III 65·3–4 *khvaṃ eṣṭa byysye bādna* 'when for them it (the *śāsana*-teaching) had lasted a long time'; infinitive K 37·129 *cvai rā gra hvādā pathiyāṃdai eṣṭyā* 'those who spoke advice to him, constrained him to stay' (K 29·188, K 21·17 different);

participle, potential, Z 23·27 *nai ne ysirā eṣṭātu yīndi* 'his heart cannot endure'; noun, Sid. 6v2 *eṣṭāma* 'endurance', Tib. *ñam-stobs* 'strength'; K 28·170 *nūvare agvā aiṣṭāma ys(ai)ye*, = K 36·112 *nūvarai skamdhvā eṣṭāma ysaiye* 'for him new strength is born in his limbs'; adjective Sid. 4v1 *eṣṭavana-*, Tib. *brtan-pa* 'firm'; JS 31v1, voc. sing. *eṣṭavana*; JS 7v4 nom. sing. *eṣṭava*; comparative JS 10r4 *aiṣṭavañāra*, with negative SuvO. 24r4 *aneṣṭavana-*, BS *asāraka-* 'without solidity'; Manj. 270 *aneṣṭava mvaṣṭa bure pitta* 'unstable, in a short time it falls' (the dew-drop; = *muṣṭa*). See also *āṣṭ-* 'to endure'. From *ā* with *stā-* 'stay', pres. from *ā-hiṣṭa-*, and participle *eṣṭāta-*, *eṣṭya-*, *eṣṭa-* with *adī-*.

**esa-** 'desire', see *orsa-*, *osa-*, *aiṣa*.

**esaly-** 'to smear', Sid. 147r3 *pajukaustā bājam haṃdamna esalyāñā* 'the lidded vessel must be smeared inside', Tib. *snod-kha sbyar nūmpahi khu-ba bskus-pahi nan-du*; Sid. 152r1 *u darā hāmai jsa esalyāñā* 'and to be covered with barley meal (*dara-* 'broken')', Tib. *bag-zan-gyis g-yogs-nas*. See also *pisaly-* 'smear'. From *ā* with base *sard-* 'smear', to Oss. D. *isārdun*, *isārst*, I. *sārdyn sārst* 'to smear', D. *isārdän*, I. *sārdän* 'salve', see IV 96. See also *sala*, *salemgarā*.

**aisīnai** 'of a whirlpool', adjective to *isā-*, *iṣīja-*.

**esūj-** 'to make to smoke, kindle, be red', Sid. 152r2 *bara-śijā hīvī besu jsa dāmña padajsañā, damdā khu hāmai suṣṭa u dāmna jīye u esūjāñā*, BS *badarānala-saṃpakvaṃ* 'a fire must be lighted of jujube fuel, so much that the barley is burnt and the smoke ceases and it must be kindled (red) (and made to cool)', Tib. *rgya-ṣug-gi mehi nan-du sregs-la, bag-zan čhig-ste dud-pa čhad-nas slar byun-ste* (variant *phyun-ste*) *bsgrān-la*. From *ā* with base *sauk-* 'burn' (see *āsva*), cognates s.v. *sūjs-*; quoted s.v. *cuvaṃ*.

**aistā** 'I desired'. K 53·10·7–8 *vīñā ṣṭām aistā khu dai bvāme gīhna*: 'now indeed I have wished that I may see by help of bodhi-knowledge', = K 62, 77v3 *vāña ṣṭām iṣṭe khu dai bvāgume gīhna*. See *gste*. Here 1 sing. pret. -*te*, -*tā* from -*taimā*, -*temā*.

**eh-** 'to reach, enter', v 84, 4r3 *ku harbiśśā ṣṣāvā pracīya-sambuddha ne ehāre* 'where all *śrāvaka*-listeners, *pratyekabuddhas* do not enter', Tib. *der ni ṅan-thos dan, ran sans-rgyas thams-čad-kyis mi čhud-do*. From \**āfya-* to base *ap-*, see v 153b3 *āhate*; cognates s.v. *byev-*.

**eha** 'in the mouth', loc. sing., see *āha-*.

**ehā** 'bone', Sid. 128v3 *guṣṭa u ehā* 'flesh and bone', Tib. *śa* 'flesh' only (BS omit.), as phrase for 'whole body', from \**āhya-* (with hook to distinguish from *āha-* 'mouth and *āhā-* 'egg') to *ah-* 'bone', Av. Yašt 10·129 *apḥaēna-* 'made of bone', to IE *os-*, Luwian *haṣša-* beside Av. *as-t-*, O.Ind. *āsthi*. IE Pok. 783 *ost-*. See also *āhūda-* 'skeleton'.

**aiha** 'period of life', III 104·45 *jīyi drai-aiha: askhāysi*, = III 108·4–5 *jī(yi drai-aiha: askh)aiysi* 'may life flourish in three periods', parallel to BS *tri-varga-*, K 52·7·5 *hūṣai tṣī jṣinā ttrivargā* 'may the threefold life go on increasing', II 103·52 *ttrivargyai jṣīña paba* 'the continuance of the three-fold life'. From \**āyuxa-* to *āyu-* 'life' in *oṣku*. See also *āvi*.

**aihaja** 'to restrain, withhold', K 26·139 *ne ma aihaja kṣamautte*, = K 18·211–2 *nai ma eheja kṣamautta* 'be pleased not to stop me'. See *āhalj-*.

- o**, *au* 'or', v 69, 8v2 *saṃkhalī o māḁṣī o śakarū o gulu o gvīhu rṛṇu o kujsatīnau kamalu vātā* 'let him smear on the head either honey or sugar or molasses or cow's butter or sesame oil', BS G 37, 12a5 *māḁṣikena vā śarkarayā vā guḁena vā ghṛtena vā tailena vā taṃ śīṣaṃ pralepayet*; v 330, 20v2 *ne banhya o vā kṛṅga*, BS G 37, 17b3 *na vṛkṣā na ca pakṣiṇaḥ* 'not trees and not birds'; K 139-963 *au-t-ī vā śai pustya dijsāte u vāśīti* 'or even keep it in a book and read it'; K 2, 136r5 *o ne* 'or not?': 4-5 *cu sthavīri ānandā ttandrāmāna bahuśrutūñāna uspurri kho manyu(śr)ī alyśānei hvate o ne* 'as to elder Ānanda, are you complete with such polymathy as Manjuśrī the youth said or not?', later III 122-43 *ā ne*, BS *atha na*. For *au-t-ī* later K 40 37 *ā-v-ī vā bveyausti raṃna vi gaḁāra* 'or for him bright jewels are about'. Older use v 382, 462 *o yi va*. From IE Pok. 73-5 *au*, O.Ind. *vā*, Greek *αὔ* 'again', ḥ 'or', Lat. *-ue*, Av., O.Pers. *vā*.
- o** 'and', V 109, 31v1 *āguvo parmihvo kīntha kṣīra o ttuvo kanthuvo* 'in villages, in hamlets, in city, in land and these towns' (but possibly *o* 'or'), BS *grāma-nagara-nigama-janapada-rāṣṭra*; II 10-186-12 *pārsṣu au kṣama yūdai*, = II 99-176 *pārsṣam u kṣama yūdā* 'we serve and it pleases us to act'.
- au** 'life(?)', III 95-67 *nāma ysīratha jsa nai jsau au byihū* 'with name (and) heart, I do not get life(?)', in next line *byehū gāṃṣta* 'I get release'. See s.v. *auṣku*, and s.v. *ysāra* (*jsau* = *jsām* 'indeed').
- au** 'alas', K 46-46 *tta hvā sā au haḁā cī ya tta pūrīya daṃda ttrākṣa stāmra viśūna kira yūdauḁū* 'so she spoke, alas indeed, that we so formerly have done such grievous harsh evil deeds'.
- au** 'village', see *āguta*-, s.v. *\*āgū*.
- au** 'food(?)', II 100-217-8 *kadvajā au thī u bvaiysya nāvai hāysq tta tsvai* 'the man of Kadva carried off the food, and took the drink, he went away'. From *\*avah*-, Av. *avah*- in *avō.xvarəna*- 'manger', and *avō.mīra*- 'rich in fodder', Nūristānī Aṣkun *au* 'bread' from *\*avas*- to O.Ind. RV. *avasā*- 'food'. See s.v. *durauśga*- (BSOAS 20, 1957, 53-8); also *auyām* and *hau*.
- auṅgyo jsa** 'from branches', Z 2-45 *huṣka vara banhya ku rṛūva auṅgyo jsa āre pacāṣta* 'dry trees there where the guts remain attached to the branches'. From *\*ā-van-čā* to base *van*- 'tree', see *banhya*-. Possibly to compare with Zor.P. 'yun' 'part of a tree' either *\*adi-vana*- or *\*adavana*- (*adah*- 'under'). If the base is *auṅgya*-, but possible is also base *auṅga*-, from *\*ā-vanakā*.
- oṅā** 'in the sky', see *ora*-.
- oṅa**- 'powerful', Z 13, 35 *saruai oṅā bajāṣṣā* 'the loud roar of a lion', = BS *simha-nāda*-. From base *aug*- 'increase, be strong', either *\*āugna*- with *-n*- from *-n*-, see *rṛūna*- 'oil' from *\*raugna*-; or *\*āuxsna*- from *aug-s*-. IE Pok. 84-5 *aug-*: *ug*-, Av. *ugra*-, *aojīṣta*-, O.Ind. *ugrā*-, Lat. *augeō*.
- auttā** 'reached', Z 24-237 *ka mā va hā jīvāte tterā auttā vātāya* 'if for me so great an age had been reached'. From *\*āfta*-, see cognates s.v. *prev*-, *byev*-.
- audā**, *odā* 'up to, as far as', N 77-6 *odā ysānvānu*, BS *jānu-mātram* 'up to the knees', K 46-50 *auda gīsāra pīrstā* 'she covered him up to the neck'; III 67-58 *vahaṃdā nāṣṭā audā tcījsām* 'he sank down up to the breast'; v 58, 128v1 *odā balysūste* 'until bodhi-knowledge'; SuvO.
- 56r3 *odā* 'up to', BS *upādāya* (cited s.v. *śśandā*); K 65, 84r2 *prrauṅāve āstana auda cū kūra-draiṣṭā* 'beginning with killing up to what are false views'. With following *buru*, v 99, r5 *odī āstai mījsāya buru panu uysnaurā vāte mulśdu upevāte* 'as far as the marrow of the bone on each being he produces (BS *utpādāya*-) favour'; Sid. 3v3 *odā skarhveri myām māṣti bure* 'until the middle of month Skarhvāra'; III 93-249 *audā svāmilau vī bure* 'up to the shoulders'; K 103-98-100 *namau krrakasumḁi gyasti baysā vī āna gudi rūji gyasti baysi vī buri ysāri pamjsa bhadrakalpya gyasta baysa namasum nauda* 'from the reverend Krakasunda *deva* Buddha down to the *deva* Buddha Roca 1005 *deva* Buddhas of the Bhadrakalpikā, I bow with reverence'. Possibly 'inclusive', III 130-32 *dānīve vā jsāni pā audi tti pastāṃdi asthīye* 'the donators indeed next inclusively they deigned to raise up' (BS *dānapati*-). From *\*afta*-, base *ap*-, see s.v. *prev*-; note *\*afta* -> *auda*-, *\*āfta* -> *autta*-, *\*āmfta* -> *aunda*-.
- aude** 'he desired', to older *ātauda*-, pres. *ātīm*-, base *ā-kam*-.
- auna** 'dwelling', II 115-24 *hauda-gūtāira auska au[na]na* 'seven-jewelled (BS *gotra*-) dwelling (dyadic)'. To *\*āva-hana*-, base *vah*- 'to dwell', see *auska*-.
- ona**, *ama*, *ānaka* 'from', see *āna*-.
- aundā** 'up to', v 130, 49a2 *yāva aundā balysūste* (dyadic) 'until bodhi-knowledge'. See *audā* 'up to'.
- auya** 'title', v 5, 6396, 2-1 *spāta sīḁakā u hamīḁaka auya* 'the official Sīḁaka and all the assembled *auya*-officials'; v 3-1-5 *u auya tta mūpadatti varā(ysai?)* 'and *auya*-official Mūpadatta the organiser(?)'; v 3-1-11 *u auya nimām yanāte* 'and the *auya*-official regrets'; v 3-1-12-3 *khu hā vikausa u mūpadatā hamgūṣṭi viṣṭāri u hamīḁa auya hamgūṣṭi viṣṭāri* 'when Vikausa and Mūpadatta sign and the united *auya*-officials put their signatures'. Contrast with IV 26-7 *ttī ri ṣī pīḁakā pramāṃda hime khu hā āya hamgūṣṭe viṣṭāte* 'then this document becomes valid when the *āya*-official has put his signature'. Uncertain since *auya*- could replace older *auvya*- 'of the village', and *āya* 'overseer(?)' could be different. For *āya* the source seems to be *\*ā-daya*-, for *auya* the source could be *\*ā-vida*-, base *vaid*- 'to see', see *āvīda* above.
- auyām** 'fodders(?)', gen. plur. v 210-7-6 ||| *laṣām auyām ci bisgī ci paṣi* ||| '...of fodders, what is *bisgī*-plant, what is *paṣi*-plant', possibly kinds of millet in a context of *āysam* 'millet' and commerce. See *au* 'food(?)'.
- oys**-, *auys*- 'be angry', v 115, 64r6 *oysāre gyastānu rrunde* 'the kings of the *deva*-gods are angry', BS *prakupyanti ca devendrāḥ*; Z 2-137 *ni haḁe pāte pūrāna oysde* 'the father is not angry with the son'; Z 2-133 *ni auysde* 'he is not angered'; participle *oṣta*-, *auṣṭa*-, v 115, 64r4-5 *ḁivatānu oṣṭānu oysāna* 'with anger of the angered *deva*-gods', BS *devatānām prakopena*; Z 23-106 *oṣṭe*, Z 12-82 *aysvī auṣṭaimā*, SuvO. 4v1 *auṣṭa*, BS *ḁviṣṭa*-, v 339, 77r3 *tta hvāñindā aṣka auṣṭe gyasta* 'they say, perhaps the *deva* god is angered', BS G 37, 72b7 *deva-krodham hi te bhavet*; Tib. *smras-pa bu*, *khyod-la lha yan rab-tu bkyon-gyur-gyis*; v 339, 77r6 *umāvu pūru gyasta oṣṭe* 'the deity is angry with your son', BS G 37, 72 bis 4 *devas te krudhaḥ*, Tib. *khyod-la lha bkyon-gyis*; Z 3-71 (dyadic) *auysu ysurrā* 'severe anger'. From *ā-vaz*-.*ā-uz*- with *vaz*- 'be agitated', possibly connected with Oss. D. *uozun*, I. *uzyn*

'to rock, swing', like O.Ind. *kop-* 'be agitated, be angry'. See also *os-* 'make angry', causative to *oys-*, \**ā-vazaya-*.  
**auysāra-** 'angry', Z 24:513 *auysāra bunḍa kyau tta śśānye daimā* 'angry ones, malefactors whom indeed (-u) I see so lying', adjective suffix *-āra-* to *auys-* 'be angry', see also *-ira-* in *hevira-*.  
**ora-** 'sky', loc. sing. *orña, oña*, v 141, 18r4 *hamdrauysī orña* 'moving in the sky', parallel to Z 22:296 *hamdrauysī hāmāte āgāśo*, K 64, 80v1 *hadrrauysya tsūma āśa*, = BS *vihāyasa-abhyudgamyā*, Pali *vehāsaṃ abbhuggantvā*; Z 23:158 *orña ggaljīndī pāyore* 'in the sky the clouds thunder'; III 29, 41a4-b1 *khu jā oña stārā dyāri śivi brrūñāri hamraṣṭā* 'as in the sky the stars appear, they shine at night all the time', = Manj. 261-2 *khu ja āśa stārā dyāra śiva brrūñāra hamraṣṭā*. From \**abra-*, Av. *awra-*, Zor.P. *āβr*, N.Pers. *abr* 'cloud', but Oss. DI. *arv* 'sky', *āvray* 'cloud'. Pašto *waryadz*, fem., 'cloud' < \**abryačī-*, Orm. *yēwər*, Parāci *air* < \**abrya-*. IE Pok. 315-6 *nebh-*, *embh-*, *ṃbh-*, O.Ind. *abhrā* 'clouds, sky', Lat. *imber*, Armen. *amb* 'cloud'. See *pryaura-*.  
**orrā** 'objectors', v 95, r6 (*tta pātcu vā balysūñavū*) *ysai perrā śsau hirā bušte ka orrā śśirku nyūjite ne nā parāvā indā* 'so next by the bodhisattva it must be caused to know one thing, if he well instructs the objectors, does not abuse them...'. From \**ā-farš-* < *ā-fraš-* 'to question, object', like the north-west Prakrit (Iranian lw) *praśamḍa-* rendered by Greek *δικοπρίβοντες*, and with Pašto *wrāśa* 'speech' (\**frasya-*). See also *ggīraa-* 'objector' rendering BS *codaka-*. Base with cognates s.v. *puls-* 'to ask'.  
**auramūṣa** 'covering, bandage', in a surgical list, II 60b3-61b5 *u ūla-kagā baraka śau u nvadāvaunā auramūṣa pajsā u gahā ś(ā) maistā gahai śau u valakā śau u thūra-ma śau* 'and camel-skin bag one, and binding-cloth covering-bandages five, and pointed *gahā*-tool one, great *gahāa*-tool one, and one small, and *śalākā*-tool one'. Note also *ibid.* K 60, 18 *gahā ś(ā):gahai va maistā śau u valaka gahai śau u hatca hasāñā jsa aiysna śā u nauštara śau*, where *nauštara-* is a surgical tool 'lancet'. Here *aura-mūṣa* 'covering-bandage' is from \**āvāra-mauṣa-*, dyadic compound, bases *var-* 'to cover', and *mauk-* 'to put on, wear', with *-s-* *mauṣ-*. See *mauk-* s.v. *paṃjs-*. The *-s-* is also in O.Ind. *mokṣate* 'is freed' with the different *mauk-* 'to release'. For *var-* see *gvar-*, *nyūrr-*, IE Pok. 1160-2 *per-* 'cover'. See *mvaḍai*, *mūṣaka-*, *mūṣe*. For *nvadāvaunā* 'binding-cloth' compound from \**nibandaka-vafna-*, see s.v. Tib. *thur-ma* 'surgical instruments' renders O.Ind. *śalākā-*; see also *pitciyi*.  
**auraṣṭa-** 'informed', see *aurās-*.  
**aurās-** 'inform', noun II 87:1 *aurāsā haṣḍā* 'report of information', parallel Kroraina *viṃñādi-lekha* (= BS *viññāpti-*), II 43:23 *aurāsā haṣḍā*. Verbal *aurāsā-*, participle *oraṣṭa-*, *auraṣṭa-*; III 122:38 *thām tsa aurāśa hām*, BS *ttava gatsa vajñāpūttī kārayā* 'go you, make a report', IV 34:21:5 *hā aurāśirau si...* 'do you inform that...', fut. participle Z 12:28 *aurāśśāñi*, adjectives II 117:125 *haṣḍām aurrāśākā* 'informer of reports'; v 381, 2v5 *aurāśśā āmāca* 'reporting ministers', following *sambatsara nāmāttamñā*, BS *ganaka-mahāmātrāḥ*, BS *saṃvatsara-*, *nimittañā-*. Participle K 39:154 *auraṣṭai haṣṭā* 'he greeted', *ibid.* 150 *āraṣṭā* 'she greeted'; Z 23:92 *oraṣṭe*;

III 72:160 *auraṣṭāmdā*; II 95:67 *tta ttā auraṣṭāuda saḡ kamacū vāṣṭa va haḍa na idā* 'so they reported that the envoys are not at Kanṭṣou'. From *ā-fras-* 'to inform, instruct', to *puls-*, *braṣṭa-*, Av. *ā dim pərəsat*; Zor.P. *āfrās*, M.Parth.T. ''*pr*'h, M.Pers.T. ''*pr*'hwot nywōš'nd. IE Pok. 821-2 *perk-*, see s.v. *puls-*.  
**oriṣṭa**, 'desirous, eager, agreed', v 106, 29r3 *suhi haurāmato vātā bihīyu aurīṣṭa śṣīru* 'may you be very eager for the giving of happiness', BS *hitopasaṃhāra-abhiyuktāḥ*; v 111, 33r2 *lāstanānu nāsemāmate vātā oriṣṭa vaṣṭāta* 'you may become desirous of calming quarrels', BS *avivādāya autsukyam āpādayisyatha*. For BS *abhiyukta-*, note also v 107, 29r5 *abātandānu haspāsandānu bihīyu karihānu rakṣo nu yanda* 'you should protect them, the unconfused, striving, energetic ones', BS *abhiyuktānām ārakṣām kariṣyatha*; II 13b8 *tī mūri uspurri 2500 aurīṣṭa* 'these 2500 *mūrā*-coins in full were agreed'; II 14, 2a7-8 *ttu puñadatti pūrā haryāsaki permā aurīṣṭa* 'I have agreed to the rearing of this Haryāsaka son of Puñadatta'. From *ā* with *barg-* 'desire', \**ā-brayš-* > \**ābraiṣ-* > *aurīṣ-*, participle *aurīṣṭa-*, to Av. *barg-*, *bərəxḍa-* Sogd. *βrys-* 'to felicitate'. See *bulj-* below.  
**aurggā-**, *orgā-* 'reverence', III 4, 10r5 *aurgga iyā muhu jsa punosari jsa biśśāni gyastānā balysānā hālaiyāṣṭa* 'may there be reverence from me from Punosari towards all the *deva* Buddhas'; III 20, 3b2 *orga ī harbiśānā gyastānā baysānā u baudhisatvām hālaiyāṣṭā*; III 58:1 *aurga ī tṭye hālai* 'may there be reverence to it'; acc. sing. SuvO. 54r4 *tītanu aurgo tsutā hāmāte*, BS *namas-kṛtvā*, 'he has come to reverence to them'; later Sid. 2v1 *harbiśa-bvākye hālai aurga tsue* 'he came to reverence to the all-knowing one'; Tib. *kun-mkhyen phyag bcāl-te*; K 139:952 *amjalā dastyau jsa aurga yude* 'with hands in *anjali*-position he made reverence'; dyadic K 155:59 *ttanai tsū aurga sakḡca jsāmne ṣṭānā* 'therefore to him I come to reverence, bowing, honouring'; gen. sing. Bcd 46v2 *aurgyi tsūme jsa pajsam dīśme jsa*, BS *vandana-pūjana-deśanatāya*. Hence not as proposed earlier inst. sing. to *orga-*. Adjective *aurgavīya-*, v 246, 13a1 *caityā māñadā hime aurgavīya* 'is to be revered like a *caitya*-shrine', = K 97:198-9 *caitye māñada hami aurgavīya*, BS *vandanīya-*. From archaic *ā-bargā*, retaining *-rg-*, unlike *mura-* 'bird' (\**mrga-*), to *barg-* 'to reverence', see cognates s.v. *bulj-*.  
**-aurga-**, see *-urga-*.  
**aurra** 'admired', N 175:36 *biśā aurra kire mā(ṣta)* 'all admired great deeds', laudatory epithet of *kire* 'deeds'. From \**ā-fraṣata-*, \**aurrata-*, *aurra-* to *fraš-* 'be conspicuous, admired', Av. *fraša-*, O.Pers. *fraša-*, the compound *fraṣagar* glossed by Parsi-Persian *zāhir* 'manifest', see Zoroastrian Problems, ed. 2, 1971, vii-xvi. For *orr-* from a different *fraš-* 'to question', see *orrā*. See *pārṣṣa-* 'venerable'; and *fraṣa-*, s.v. *mura-*.  
**aurmake** 'covering', II 78:56 *aurmake gūyāmdū* 'we bought coverings (garments)', from \**ā-var*, base *var-* 'to cover, dress', see above *aura-mūṣa* (dyadic) 'covering', *gvar-*, *nyūrr-*. The context has the Turkish *yaragaka* 'pelt, skin' and *jūṣḍi-kaga* 'ibex skin'. See also Oss. D. *ūormeg* 'cloak', Armen. lw *vermak* 'coverlet'. Turkish *örmek* 'woven garment' may be different. Finnish has Aryan *verme* 'garment', *vermen* 'epidermis'.

**aurmaysde**, see *urmaysde*.

**aurya-** 'blessed, approved, greeted', older *orāta-* to pres. *āvun-*, older *ā-frīnā-*, K 38·135 *pī samde aurye tte ysādakyi brīyi* 'he falls to the ground, he greeted that old women kindly'; K 42·105 *anavarttya aurye* 'he took leave without consent'; K 40·12 *auryāmdā ū parau yinīra* 'they approved and did the command'. See *āvun-*.

**orsa-**, *aursa-* 'desire', later *ḡsa-*, *ḡusa-*, *ḡsa-*, *ḡisa-*, *isa-*, *īmsa-*, Z 6·16 *ttuṣṣāttete aggūnaina anau aursi*, BS *śūnyatā*, *animitta-*, *apraṇihita-* 'void, causelessness, desirelessness', Z 6·32 *śūnnyaha noca hārāṇu aggūnai nauca anaursi* 'the acme of *dharma*-elements is the void, the acme is causeless, desireless'; SuvP. 62r4 *āvama ḡusa*, BS *āsaya-prārthanāḥ*, 'desires, wishes', JS 22v2 *vīni ḡsā* 'without desire; Manj. 380 *āausa ḡsa*; K 148·51 *ḡisā* (so) *abḡprāyī* 'desire, intention'; other dyadic phrases Z 20·48 *aursi brītye jsa*; Z 22·171 *orsā*. . . *brītyo vīri*; Z 22·163 *orsi*. . . *rrauṭa*; with negative also Manj. 168 *aṅḡusa-*. Adjective *auravīya-* 'to be desired', Z 5·64 *viṣṣaya aursavīya* 'desirable objects of the senses'. See *olsa-*, *ḡste*, *īste*. From *\*āvras-* > *ors-*, *\*ā-vas-* > *ols-* (variation as in *drays-*, *dālys-*), to *vars-*, beside *varz-* in Oss. D. *ūarzun*, I. *ūarzyn* 'to love', IE. *uerk-*, *uerḡ-* (variants as IE Pok. 795 *peik-*, *peig-* 'hate'), M.Parth.T. 'wrjwg, Zor.P. *ārzūk* 'desire'. So improve upon KT VI 36-7. See also K 56, 21v2 *īmsa*, and ibid. 22r1 *isā*.

**aurśarma** 'vital material', K 27·153 *mvaṇa pūra [nā] aursārma nāra ṣṭe avacha* 'my son's vital essence surely is his wife', = K 36·97 *mūnai pūri jīyaka [ni] aurserma ṣṭe nārā ṣṭe avachā*, = K 19·231 *muṇa pura ausairama nāra ṣṭe avacha*, BS Divyāvadāna 448·23 *prāṇāḥ* 'vital airs'; III 100·7-9 *aidrā jsa naṣḡgaista khū dai hauṣkāṇa bāṣḡ drrayvā pūlyā artha ausairma bāyāka* 'evolved with *indriya*-faculties, as fire in a dry forest, expounder of the essence of meaning in the three *piṭaka*-texts'. From *aursa-* and *ārma-* 'material', Oss. DI. *ārmāḡ* 'material', D. *ḡād-ārmāḡ*, I. *ḡād-ārmāḡ* 'building timber', plural I. *ārmādḡzytā*. Second component in Zor.P. *dōṣ-ārm* 'pleasure', Parsi-Sanskrit *vāllabhya-*, M.Pers.T. *dwš'rm*, *-yḥ*, *-ygr*, M.Parth.T. *hw'rmyrn* 'darling', Sogd. Bud. *pt's'nt'-rmyk* 'getting approval', *ḡwrt'rmyky* 'depression(?)'. Base *\*arma-*, *\*ārma-* from IE Pok. 326-8 *or-* 'to arise'. For meaning 'material, essence, base', note also *aneṣṭa-vana-*, BS *asāraka-*.

**olsa-** 'desire', *aulsa-*, v 86, 5v2 *ttuṣau agūnau, anaulsa parrīyi sāma*, = BS *śūnyatā*, *animitta-*, *apraṇihita-*, *vimokṣa-mukha-*, 'void, lack of cause, lack of desire, entrance to release'; v 285, 8r2 *aulsā*, v 135, 1b3 *olsa*; v 124, 4a4 *biṣṣā olsa* 'all desires'. From *\*āvras-*, see *orsa-* from *\*ā-vas-*, and *ḡste*.

**auve** 'villages', IV 64a1 *kṣa auve* 'the Six Villages', loc. plur. IV 13·1 *cira kṣvā auvā* 'Cira, the Six Villages'; II 25·30·1 *cira kṣvā auvā*, IV 16·15 *kṣā ovā*, to sing. IV 20·7 *au au* 'to each village'. See *\*āḡū*, *āvū*.

**auvya** 'of the village', adjective to *āvū* 'village', but see also *auya*.

**auvya** 'woven stuff(?)', II 75·59 *āṣimjāṃ auvya bastā* 'bound in silver woven stuff'. From *\*ā-vaya-* to base *vai-vi-* 'to wind, weave', Av. *-āvaya-* in the compound *uzḡrāsṇāvayō*. Zor.P. gloss *pat girt vayḡdan* with verb Av.

*niva(h)nti* 'they wear', Zor.P. *bē drapēnd*. Base *vai-* in Oss. D. *bijun*, *bid*, I. *bijyn*, *byd* 'plait', *zārin-bid* 'woven with gold', Sogd. *prw'y-*, *ptw'y-*, Waxi *z-wāy-*, *z-wett-*, IE Pok. 1120-2 *wei-*, O.Ind. *vāyati*, *ūtā-* 'weave, plait', Lat. *uieo*, Lit. *vejū*, *výti* 'to wind', O.Slav. *vījō*, *viti* 'wind, plait'. Uncertain since *vaf-* 'to weave' might be traced here; see *baudāha-*, and *-vaunā* for *vaf-*. Kroraina *oṃna*, *uṃna* has been translated 'woollen'. See also *gvah-* 'to spin'.

**oś-** 'to cause anger', v 115, 64r4 *rre gyasta dīvate ośātā āphirātā* 'the king will anger, disturb, the *devatā*-deities', BS *rājā devatāḥ kopayīṣyati*; Z 3·69 *nīṣṭā ju satvā kye va ju na ro auṣā muho* 'there is no being who might no more anger me'; v 355, 294v5 *nuṣṭhura ysurrja kāmu oṣṭyā samu*; v 291, 01a1 *muho auṣe*. Causative to *oys-* 'be angry'. See also *ośa-* 'bad'.

**ośa-**, *auśa-* 'bad evil', SuvO. 4v3 *o ce vā auśu hūnu daiye*, BS *pāpakam paśyate svapnam* (variant *svapne*) 'or who sees a bad dream'; v 116, 65v7 *ośāna bḡvānāna*, BS *duṣḡrṭāt* 'from evil harm', v 114, 63r6 *ośānu hārāṇu*, BS *duṣḡrṭā-nām*; SuvP. 64r3 *ośā hira*, BS *pāpam*; SuvP. 67v2 *icamma vīvā hame ośā*, BS *aniṣṭa-phala-vāhakaṃ* 'whereby the ripening (BS *vipāka-*) becomes bad'; compound, SuvP. 63v4 *auṣḡranyau*, BS *anārya-jana-*; Z 12·67 *ośatarāṇa uysnora* 'evil-doing beings'. Adjective from *oys-* 'to be angry'.

**ḡuṣṭe bāta**, *uṣṭā*, *eṣṭa*, *aiśca*, *īmṣta*, *aīṣta* 'plant name, BS (and Tib.) *punarnava*, Boerhavia procumbens, hogweed', Sid. 139r5 *ḡuṣṭe*, 140r2 *auṣṭe*, 133r2 *eṣṭa*, 135v3 *eṣṭe*, 135v2 *eṣṭā*, 100r4 *aiśca*, III 91·213 *uṣṭā*, I 159, 73r5 *īmṣta*, I 165, 79v2 *īmṣta*, I 165, 80v4 *āmṣta*, I 155, 66r4 *auṣṭa*, I 149, 58v3 *aīṣta*, always followed by *bāta*, *bā*. Connexions unknown; *ḡuṣṭe* could be traced to older *\*ā-vastyā* and possibly belong to older *\*avah-*, Av. *avō* 'herb', O.Ind. RV *avasā-*. For *au-* see also *auṣai* 'cummin'. For older *avah-* see s.v. *durauṣḡ*, *ḡu*, *au*.

**oṣku** 'always', v 388, 19v1 *jada rro vā oṣku dukhauṭta* 'the ignorant are always woeful', BS *nityam dukḡham hi bālasya*; v 109, 31r3 *auṣku vātā*, BS *satata-samitam*; SuvP. 73r3 (dyadic) *ham vī auṣkā*, BS *nityam*. From *\*āyus-kam* to Av. *āyū* (Yasna 31·20); later Yaṣṭ 8·11 *zrū āyu* 'age of time', Oss. D. *jauā*, I. *jau* 'life, energy'; Zor.P. *ēv*, *ham-ēv* 'continuously', *apurnāyak* 'of incomplete, age', Oss. I. *iu* durative particle < *\*aiva-*. See also *ḡiha*: and Sid. 6v5 (and 7r1) *myāñāvi* 'of middle age' with *-āva-* from *\*āyva-*, = v 316·19. IE Pok. 17 *aiu-* 'life force', O.Ind. *āyu-*, *āyus-*, *yūh*, Av. *āyū*, *yavaē.tāt-*, *yaoṣ*, Greek *aiés*, *aióv* 'age', Lat. *aeuo-*, *aetas*, Got. *aius* 'time, world', O.Engl. *ā*, *ō*. See also *jvā* 'young', and *au* 'life(?)'.

**oṣkāṃjśi** 'eternal', adjective to *oṣka-*, K 59, 32v2 *oṣkāṃjśi*; Z 6·10 *auṣkāṃjśi kāśyapa-ggotra dātīnai ttarandari balysā* 'O Kāśyapa-family men, the *dharma*-body of the Buddha is eternal', K 60, 37r2 *dātīnai ttaramdarā*. . . *auṣkaujśi*; Manj. 276 *auṣkaujśye*; K 54, 15v2-3 *auṣkāṃjśya ttūṣātā* 'eternal void'; v 52, 83b2 *oṣkājśya*; v 48, 50r3 *auṣkājśyo ham vātā jśīno* 'eternal life for ever'. See also with negative *anauṣkājśi*, v 52, 83b2 <a>*noṣkājśya hāra*.

**oṣṭa-**, *auṣṭa-* 'angered', participle to *oys-* above.

**auṣṭā** 'lip', III 130a1 *ḡrūye auṣṭā ṣpatte* 'the lower lip quivers', Z 13·113 *āvusṭe* plur., inst. plur. Z 20·57

*āvusṭyau*; with *āvū-*, *au-* from older *āu-*. With suffix, III 48-66 *ttūrakā harāśḡdai vaṅa śgula auṣṭake* 'extending the mouth, now he sucks the lips', = III 38-45 *ttūrakā harrāśḡdai vaṅa śgula auṣṭake*. Adjective, II 104-70 *jastām beysā hīyai auṣṭinām vairyai dadinai kiśūka jsa ysānastā* '(the *dharmā*-doctrine) beautiful in the space between the lips, the *kiṃśuka*-flower of teeth of the *deva* Buddhas' (see AM, n.s., II, 1965, 104). From \**auṣṭa-*, Av. *aoṣta-*, *aoṣtra-*. O.Ind. *oṣṭha-*, IE Pok. 785 *ōus*, with suffix *-t-* Lat. *ōstium*, O.Slav. *usta* plur. 'mouth', *ustina* 'lip', O.Pruss. *austo*, Lit. *uostā* 'mouth of river'.

**gsa-** 'desire', see *orsa-*, *olsa-*, III 76-254 *bgysūstāṣṭā gusa yanīrau* 2 plur. opt. 'may you desire bodhi-knowledge'; inst. plur. K 60, 36v2 *vāysaṅām gsyām asaṃkhistā ṣṭe* 'is undefiled by *vāsanā*-impressions, by desires'; K 58, 26v4 *biśām yānām aumṣyau jsa avārāmttā ṣṭe* 'is unbased upon all vehicles' desires'; K 55, 16v1 *gsyau jsa ttūśai ṣṭe* 'is empty of desires'.

**auserma**, see *ausārma*.

**auskā-** 'dwelling place', III 71-137-8 *katha biśā j(s)inā būrvām, tvā rakṣaysām hīya auska* 'we will swiftly destroy the whole city, that abode of the *rākṣasa*-demons'; III 59-26 *hauda-ramṇī auski āśṣṣṭā sa* 'the seven-jewelled abode rose into the sky'; II 41-9 *u parauva auski vāstānā u ysai ysai panamāre* 'and the officials must be placed in a dwelling place, and they will rise early'. Adjective, II 95-70 *hana pharākā haira hūdai hatca tcahāisyau kamacū-pavā bisā sulyām jśā auskavamdā u hana pyamtsā ṣḡ-ṃ ttayā-śī ttā hvai* 'the Khan gave many things with forty secretaries belonging to the Kan-ṭṣou people living there, and before the Khan the Tai-śī ('great teacher') so said'. From \**ā-vaskā-* to base *vas-*, *vah-*: *uṣ-* 'to dwell'. IE Pok. 1170-1 *ues-*, Av. *vaṃhah-*, O.Pers. *āvahanam*, Greek *ἄεσα* 'I passed the night', pres. *ἄεσκω*; Celtic Welsh *gwas* 'homestead', Irish *i foss* 'at home'. Got. *wisan*, *was*, O.Engl. *wesan*, *was*, Tokhara A *wašt*, B. *ost* 'house'.

**auska** 'up', see *uska*.

**oste**, *īste* 'desired', see *orsa-*, and *īste*.

**ka-** 'pronoun, interrogative, relative, indefinite', *k-* only in *kama*, *ka* and *kāma-*, elsewhere *c-*. See also *ku-*. *kama* 'by which', Z 2-200 *ysīraho kama yā manīyā aṅga patānīyā jsanīyī* 'roughness through which he injures, dislocates limbs, kills him'; *kama jsa* 'whence', N 176-9 *⟨u⟩pakāri kama jsa hvaḡā jvīndā* 'the requisites with which men live'; Z 12-7 *gratā. . . kama jsa nāsāni cu buro vātcu parāhā* 'the instruction with which is to be taken whatever is moral'; Z 11-52 *tcohaura ttātā satva kama jsa hvandī parehānu bihīyū* 'four are those beings from whom a man must greatly hold himself'; Z 7-2 (*jadī. . .*) *kama jsa parriyā auṣku kūśīndā jaḡa* '(ignorance. . .) with which the ignorant always seek escape'; Z 24-518 *kama jsa ttū pvāmane* 'whence do we hear this?'. From \**kahmāt*. For *-m-*, note M.Parth.T. *yhm* 'up to' and Oss. DI. *kāmān*, *kāmāj*, *kāmā*, *kāmi*.

**kāma-** 'which of many', v 333, 25v3 *ttu ne ne bve se kāmā ṣā padmagarbhā gyastā balysi kye biśā klaiśa ⟨pu⟩rrde* 'I do not know who is this *deva*-Buddha Padmagarbhā who has conquered all *kleśa*-afflictions', BS G 37, 22b5 *tan na jānāmi katama(h) sa padmagarbhō nāma tathāgato*

*'rhan. . .iti*. v 328, 7r4 *kāmu hālau gyastānu gyastā balysā āstā hālsto ⟨na⟩masāte*, BS G 36, 5a3 *yena. . .tena. . .* 'where the *deva* of *devas* Buddha is, thither he bows'; v 77, 145r3-4 *tso thu hā kāmo diśo gyastā balysā* 'go you there where is the *deva* Buddha' (BS lost), Tib. *ston de ga-la bźugs-par bźud* (*bźugs-pa* 'sit', *bźud* 'go away'); III 24, 22b4 *kāmu jā*, BS *kaś cit*; III 20, 5a1 *kāma hālai. . . hāṣṭa*; oblique, Sid. 103v3 *kāmye dūṣṣṭā jsa hamye likā ṣṭāte* 'from what *doṣa*-humour it has arisen', Tib. *nad-gzi gaṃ-las gyur-pa dan*; fem. loc. sing. v 94, 17v6 *kāmiṅe sīravāte jsa sarvasatva parrijimā* 'with what joy I save all beings'; K 4, 142r2 *kāmiṅa kāmiṅa* 'in whatever', Tib. *gaṃ dan gaṃ-du*; III 28, 39a4 *kāmaṅā diśḡṅa* 'in what region', III 24, 21b4 *kāmiṅa diśḡṅa*; K 97-197 *kāmiṅa diśāna auma*; v 246, 12b4 *kāna diśḡṅa ona*, BS *prthivī-pradeśah*. With suffix *-īnaa-*, *-anaa-*, *-ena-*, K 143, 1r2 *kāmanai samādāna* (BS *samādhāna-*); III 122-28 *tvī au kāmanai pūstye kṣamai* 'which kind of book pleases you?'; Sid. 153r5 *kāmenai saṃ hamāte*, Tib. *gaṃ yan run-ba*; Sid. 101r1 *kāṃ saṃ hamāte*, BS *yukta-*, Tib. *gaṃ yan run-ba* 'as befits'; Sid. 132v1 *kāmiṅā hambusaṃ ṣṭāte*, Tib. *gaṃ hos*; Sid. 132r4 *kāmiṅai hamāte*, Tib. *gaṃ yin-pa ni*; Sid. 103v4 *kāmai va hambusina ṣṭāte*, Tib. *gaṃ hos-pas*; K 143, 1r4 *kāmiṅai pīśai āṣṣṭī* 'what teacher *ācārya-*'. Later also *kauma*. See *ka*; *kho*; *cu*; *ca*; *ci*; *ce*; *kye*; *canda-*, *cā*, *cālsto*, *cāṣṭa*; *cera-*, *kyera-*; *crāma-*, *cirāma-*; *citā*; *cūḡe*.

**ka** 'if', *ka ni* 'if not, lest', v 339, 77v3-4 *ka ⟨muhu da⟩samye haḡai nīstu yanāmane* 'if we can repay on the tenth day', BS G 37, 72 bis b4 *yadi śaknumo daśame divase punar aḡi dātum*; v 333, 27r5 *ko ju sarvaśūra ṣā hvē āya kye ttū biśu kuṃṣatī|||*, BS G 37, 24a5-6 *tatah sarvaśūra kaś cit satvo bhaved yas tāni tila-phalakāny eka-rāśim kurīyāt* 'then suppose' = 'if there is'; v 115, 64r4 *ne dāru stā ka ṣātā rre gyasta dīvate ośātā āphīrātā* 'it is not long before the king angers, disturbs the *deva devatās*', BS *na cireṅa hy ayaṃ rājā devatāḡ kopayīyati*. With negative 'if not lest', JS 21v1 *sāḡikām* (BS *sārthavāha-*) *pvestī ka ni uci mīvāre* 'for the merchants you feared lest they die in the water'; JS 6r4 *hamye drrātai tvare ka ni ṣḡ hve mīde* 'you greatly feared lest the man die'; III 80-35 *ka nā mīde* 'lest it die'. See also *aska* 'there is when' = 'perhaps'. From \**kadā*, Av. *kadā*, *kaḡa* 'when', Zor.P. *AMT* = *kaḡ*, M.Parth.T. *kd*, M.Pers.T. *k*, N.Pers. *kai* 'when?'; Sogd. *kδ*, *kδ'*, Yāyn. *kad* 'when'; Pašto *kala*, Orm. *ka*, Yīdyā *kəla*, Sanglečī *kāḡī*; O.Ind. *kadā*, to IE Pok. 644-8 *k<sup>u</sup>o-*.

**kaḡ** 'to think, care for, protect', III 71-141 *vilakā ṣṭām siyem kaḡ* 'when young I learned to think'; parallel to N 176-5-6 *ci ke sājīndā ggarāṃi-sāstra*, *ci vātcu śākhē sājīndā* 'some learn to think (= study) of the treatises of action (of the calendar?), some next learn the branches (BS *śākhā*-sectarian texts?)'. Hence the infinitive to *kāṣ-* 'to think'.

**kakūṣa** 'raptor bird', v 384, 9a3 *kakūṣa vā ā garrvā* 'the *kakūṣa*-bird came into the mountains', with Turkish *kakük* 'raptor bird' (= Arab. *zummaḡ*), loan-word from Iranian, to \**kark-* with various suffixes, Av. *kahrkāsa-*, Zor.P. *karkās*, N.Pers. *kargas*, Sogd. Bud *črks*, Oss. *cārgās*. The Turkish *kakük* is in Al-Kāṣyari's Luyat al-turk.

**kakva** 'bird name', III 47-48 *stāryi kakva papūṣkyi bejaky*

*ysyama* (-*ya*- for -*ū*-), = III 46·16 *kakva t̄cīrauka u papūška biṅjakye*, = III 34·8 *kakva t̄cīrāka u papūškya bejakyā*, with different III 37·29-30 *stārye papūšakyā bīdye baijakye ysūmā* 'starling, kakva, hoopoe, sparrow, *ysūma*-' beside *t̄cīrauka* 'anas casarca, BS *cakravāka*-, and *bīdye* 'pecker, BS *pika*-(?)'. The further passage III 96·6 *|||(mū)ra kakye mūra sye mūrā hayarīda nva k̄sama āṣajivā* 'the... birds, the *kakya*-birds, the geese sport themselves at will in the pools', and the passage II 75·62 *hai tha mūrā kakva jastūña mūra ka tcaḍā māhāsamāṃdrā* 'O you bird *kakva*, celestial bird, if beside the great sea', both would suit for *kakva* the meaning 'duck'. Two connexions are possible, 1. *kakva* 'duck' as the 'quacking' bird, to be associated with O.Ind. *koka*- 'duck, *cakravāka*-' or 2. Zor.P. *kpg* \**kaβg*, N.Pers. *kabg*, Greek *κακρόβη*, Eastern Pers. *kauk* 'partridge'. Tokhara A has *kok*- lw from O.Ind. *koka*-. For Waxī *kik*, *kik* 'wild dog', cf. O.Ind. *koka*- 'wolf'.

**kaṅgā**- 'skin', Sid. 15v5 *kaṅga* 'skin, husk of rice', Tib. *sun-lpags*; in full Sid. 15v5 *cuai kaṅga haryāsa hame* 'whose skin becomes black', BS *agaura*-, Tib. *sun-lpags nag-po ni*; JS 28r2 *kuṣṭāde kaṅge* 'they flayed off the skin'; Z 2·12 *kaṅgo* acc. sing.; Manj. 130 *kaga hūña āstai* 'skin, blood, bone'; III 18·35 *kaṅgyā bimḍā* 'on the skin'. The skins of various animals are given: *kāmra kagā*, *birga kagyā*, *ūla kagā*, *gūha kaṅga*, *jūṣḍi kaga*, *rūś-kagi*, Z 2·12 *ggūgno* (read: *ggūšno*) *kaṅgo*, v 268, 47a3 *kaṅga makaliña* 'monkey's skin' (BS *markaṭa*-). Adjective, II 129·70 *kaṅṅinai baṅgām* 'leathern cuirass', II 60·17 *kaṅṅija ṣkaumaka* 'leathern covering'. From base *kan*- 'to cover'; see also Indo-Iranica, *Mélanges Morgensterne*, 1964, 9-11; *Acta orientalia* 30, 1966, 36-7. K 109, 322 *kagu namve va* may be 'skin and felt cloth'. Cognates s.v. *pacan*-.

**kaṅggan**- 'dig', Z 2·28 *ggaṃtsu ye kaṅggindi* 'one digs a pit'; Z 4·61 *kṣāra-natā kaṅggate iyā* 'would the alkali river be dug out?' (BS *kṣāra-nadī*). From reduplicated *kan*- 'to dig', see *kañāre*, *naṣkanda*-, s.v. *kan*-.

**kacau** 'fully, quite', III 84·39 *grāmakā kacau ysai u pṣā teña niśāna jatte* 'quite hot in the morning and evening it is to be put in the eye, it cures it'. See *kicau*.

**kaṅj**- 'to beat', see *karg*-, *kalj*-.

**kaja** 'month name, second month of spring', Sid. 3v1 *cu cvātaṅi māstā u kaja ṣi pasālyā* 'what is Cvātaṅi month and Kaja, that is the spring season'; II 88·31 *kaji māstā beraji vī* 'on the first day of month Kaja'. From (s)*kak*- or (s)*kag*- with palatalized -*j*- < -*čy*- or -*fy*-.

**kajakā** 'faeces', K 100·294-5 *kajakā kajakai khāysa ttaujai u ttūra phalau sau*... *kharai pulāñi* (miscellany, *khāysa* 'food', *ttaujai* 'a sour food', *ttūra*- 'cheese', *phalau* 'dish', *pul*-, Lat. *perdo*). To base IE Pok. 521 *kakka*, Lat. *caccare*, Greek *κακκόω*, Armen. *k'akor*, Celtic Ir. *caccaim*, Slav. Russ. *kakatī*. See *kharai*.

**kañ**- 'to dig out', Z 24·515 *kañāre nā tturra haṃtsa hūñe jsa ysīmā* 'they dig out from mouth with the blood the teeth'. See *kan*- 'to dig'.

**kaṅjita**- 'wrinkled, rugged', Z 291·5 *kaṅjiti kamalā kḍe* 'his head very wrinkled'. From (s)*kan*- 'to fold, wrinkle', with increment *kan-k*- or *kan-g*-, see cognates s.v. *tcanā*- 'wrinkle'.

**kaṅa** 'for the sake of', see *kādāna*, in IV 23·13.

**kaṅaiska** 'smallest finger', K 145, 2v3-4 (Vajrayāna list allotting fingers to the highest deities) *āṣṭi vairaucā u paḍauysa haṅguṣṭi armyāyi ṣa haguṣṭi vajrāsattā u dīda haguṣṭa rahnasabhavā u kaṅaiska amāṅgasāida* 'the thumb Vairocana, the first finger Amitāyū, the second finger Vajrasatva, the third finger Ratnasambhava, the little finger Amoghasiddha'. See also *kaniṣṭa* 'smaller'. From *kan*- 'be fresh, new, small', Oss. I. *k'annäg*, *k'anäg*, acc. sing. masc. *k'annädžy* 'small' (but Digoron *mänk'i*), *k'adtär*, *k'addär* 'smaller', Munjāni *kandir*, *kandär* 'smallest, youngest', *kandera*, *kandir āguṣṭikā* 'little finger'. For 'young', Av. *kainyā*, *kaini*-, *kainin*-, Sogd. Man. *qnčyy*, *knčy*, *knčyg*, M.Parth.T. *qnyyg*, Zor.P. *kanik*, *kaničak*, N.Pers. *kanizah*, M.Pers.T. *knyg*, *qnyčg* 'girl'; Oss. D. *kindzä*, I. *čyndz* 'daughter-in-law', Tālīši *kimeli*, Munjāni *kinčäkä* 'small girl', Auramāni *knačä*, Pašto *čan*- in *čan-yöl* 'betrothed' (\**kanya-kāta*-), Parāči *kaṣṭe* 'girl' (\**kaniṣṭā*-); Sarikoli -*čēin* 'girl' (\**kanyā*-) in *p-čēin* 'young girl' (*upa*- or *pa*- > *p*-). The spelling with retroflex -*n*- and dental -*s*- also in the name of the Saka Kuṣān emperor *Kaṅaiska*- 'the most vigorous one'. IE Pok. 563-4 *ken*- 'fresh, young', O.Ind. *kanina*-, *kaniyas-kaniṣṭha*-, *kanyā*-, gen. plur. *kaninām*, Greek *καίνος* 'new', Lat. *recens*, Celtic Ir. *cinim* 'arise', *cinel* 'generation', Gaul *cintu*- 'first', Got. *hindumists* 'outmost', O.Engl. *hindema* 'latest', O.Slav. -*čino*, -*četi* 'to begin'.

**kata**- 'covered place, house', Sid. 132v4 *ucāmkatām āstama sattā hīya guṣṭa* 'the flesh of beings who dwell in water and the like', Tib. *ču-na gnas-pahi srog-čhags ṅa-la sogs-pahi ṣa*. From *kata*- 'having a dwelling in', with *ucām* gen. plur., or *ucāa*- adjective'. Base *kat*- 'to cover, hide', Av. *kata*- 'room, house', *katō.masah*- 'large as a house', Zor.P. *kat*, *katak*, *katičak*, *kwt*, *kwtk*, adjective *katakik* 'domestic', *kwt-m'n* \**kat-mān* 'roofed house' (gloss to Av. *paxruma*-). M.Parth.T. *kdg* 'house', *qdyxwd'y* 'housemaster', M.Pers.T. *qdg* 'house', N.Pers. *kad*, *kadah*, Armen. lw *k'atak*, Arab.-Pers. *qadaq*, Syriac *qdg*; Sogd. *kt'ky* 'house', *kt'ykh*, *kt'k-δ'r'y* 'house-holder', Pašto *kəlai* 'village' (-*t*- > -*l*-), *bör-jal* 'house', *γy-jəl* 'cowshed'; Yazg. *kud*, plur. *kadaθ* 'house'. With -*l*- also Zor.P. *kl'g* \**kalāk* (see AION 1, 1959, 118-120). For *kata*- 'roof', Pašto *čat*, Parāči *kō*, Yidya *čof* 'ceiling', Waxī *kut*, *kūt* 'roof', *kətič* 'hut', *kat-δit* 'soot'. Rōšāni *čod*, plur. *čadēn* 'house'. For *kat*-, also O.Ind. *cātayati* 'to hide'.

**kadvaja** 'man of Kadva', II 100·216-7 *ṣa biṣakvā biṣai kadvaja yai* 'he was a man of Kadva among the Biṣaka people', *ibid.* 217 *kadvajā au thī* 'the man of Kadva took the food'; II 19, 9a1 *kaṅdvaji ṣanirā* 'Ṣanira of Kadva'; II 36, 8b2 *cu phema kaṅdvāṣṭā buḍāṃdi* 'who brought them (-ā) to Kaṅdva of Phema'.

**kan**- 'to throw, put' (as Lat. *mittō*, French *mettre*), Z 2·80 *uskāna ni divate bendā spēte kañūndi gyastūña* 'from on high the *devatā*-deities scatter celestial flowers upon them', parallel to *tcabrīye* 'he scattered', SuvO. 68v2 *cunyu vāysyo tcabrīye hā rre āysanu vātā* 'with powders (BS *cūrṇa*-), with perfumes (BS *vāsita*-) the king bestrewed the seat', BS *abhyākari rājā tad āsanam*. Base *kan*-; elsewhere with preverbs, see *askin*-, *pārān*-, *pyañ*-. To O.Pers. *ava-kan*- 'put down on', Armen. lw *hanganak* 'contri-

- bution', M.Parth.T. 'gn- 'to fill', 'bgn- 'to throw', pr'gn- 'scatter', Zor.P. *aḥkandan* 'to throw', *bun aḥkandan* 'to lay a foundation', N.Pers. *afgandan*, 'to throw', *āgandan* 'to fill', *parāgandan* 'to scatter', Zor.P. *parkēnēt* 'he removes' (Zātspram 3:56, ed. Anklesaria) from \**parikanya-*; Sogd. Man. *ākan-* in *m'k'nd*, *pr'kn-*, *pr'k-nt'*k.
- kan-** 'to cover', with preverbs, *biyana-*, *byatana-*, *byana-* 'obscuration', BS *āvaraṇa-* 'covering'; *nijṣava-* \**ni-čata-*, K 72:25 *ranyau jsa nijṣava* 'covered with jewels', K 63, 78v2 *ranyau jsa kiṣana pera udā nijṣave* 'thick leaves covered (dyadic) with jewels'; JS 21v3 *ramnyo jsi najṣata*; II 129:78 *imjīnai hūjṣava-pakai paśajsa*; *pyan-* 'to cover'; *pacan-* 'to cover'. Base *kan-* in Av. *akana-* 'cover for arrows', M.Pers.T. *kndyr* 'cover for arrows', Zor.P. *kntyl* (\**kana(t)-tigrī-*), Syriac *qṭyrq-*, *qṭrq-*. Possibly in *kangā-* 'skin' as 'covering'; *kanthā-* 'city' as 'covered place', *kanā* 'film'. Since intervocalic *-js-* may derive from *-č-* or *-j-*, the base *jsan-* 'strike put' is also possible here.
- kan-** 'dig', reduplicated, see *kaṃggan-*; pres. *kañāre* 'they dig out', above; *naḥkanda-* 'dug out'. From *kan-* 'dig', Av. 3 plur. *kananti*, *kanta-*, O.Pers. *kantanaīy* 'to dig', Av. *hankana-* 'underground place', Oss. DI. *ingān* 'tomb', D. *nigānun*, *nigād*, I. *nygānyin*, *nygād* 'to dig, bury', Armen. lw *akan* 'digging (to break into a house), mine, moat'; Sogd. *knt*, Man. *qnyy*, Chr. *qnd'rt*, *qntyt* 'ditches', M.Pers.T. *ngndn* 'to bury', Zor.P. *kandan*, N.Pers. *kandan*, *kandah* 'ditch', Armen. lw *xandak* 'foss', Arab.-Pers. *xandaq*; Pašto *čina* 'well' (\**kanyā-*), *kandəl*, *kanəm* 'dig', *kašāi* (\**kanštrya-*) 'mattock', Av. *kastra-* 'spade'; Yidya *ken-*, Šuynī *čān-*; *čint-*, Yazg. *k'an-:k'ont*. IE Pok. 634 O.Ind. *khānati*, *khānitum*, *khātá-* 'dig', Iran. *kan-*, only Indo-Iranian.
- kan-** 'throw down', see *buwan-*, M.Pers.T. *gwgn-*, Armen. lw *vkandem* 'throw down, conquer', *apakanem* 'destroy'.
- kan-** 'cut, engrave', see s.v. *hatcan-* (not in Khotan Saka), N.Pers. *kandan* 'engrave', *muhr-kan* 'engraver of seals', Armen. lw *k'andak* 'engraving', Sogd. Bud. infinitive *skn't*.
- \***kana-** 'desire', v 62:10 adjective *kanausta-* 'greedy', *ci kanausta satta kṣittra* (*himā*)*ri* 'who are greedy beings in the *kṣetra*-field'. From *kan-* 'desire', Av. *čakana*, *čanah-*, *činah-* 'desire'. See also *ātam-*.
- kanā-** 'drop (of water)', v 247, 16a3-4 *tta tta mī khu tcahora mahāsamudrra šṭāre ūca jsa haṃbaḍa tṭyām hamadā ūci hīyām kanām hakhīysā pamāka hame* 'just so as there are four great seas filled with water, of those indeed the number of drops of water is countable', BS *yathā catvāro mahāsamudrā udaka-paripūrṇā bhaveyuh*, *tatra ekaika-vindum śakyam gaṇayitum* (*kanām* gen. plur., BS *vindu-* 'drop'); K 106:256 *utca kanā ttara nai naiṣgime* 'a drop of water does not quench thirst'; I 179, 98v3 *hauda kani* 'seven drops'; III 85:63 *ḥṣi kanai* 'six drops'; Z 2:118 *kho ggarā sumrā śśāśvānā kašte pata mahāsamudrā śśo-kanā utca baña* 'as mustard appears in relation to Mount Sumeru, water in one drop (compound adjective) in relation to the great sea'; Z 2:108 inst. plur. *kanyau*. With suffix *-aka-*, K 90:750 *khu mahāsamudra āna śā kanaka ūska usthaṃjā* 'as from the great sea he draws up one drop of water'. Iranian *kanā-* 'small portion (of water)', and *kanaka* beside O.Ind. *kaṇa-s*, *kaṇā* 'grain of seed, drop of water, small piece' (with *-n-* from *-n-*), to base *kan-* 'small, young', see *kaṇaiska-* 'smallest finger', *kaništa* 'smallest'. See *kinām*.
- kanā** 'film, pellicle, spot', Sid. 148v3-4 *tcimā[nā] pisa-lyāñā šīyi kanā jimdā* 'it must be smeared on the eye, it removes the white film', Tib. *bskus-na yan lip-tog dkar-po sel-bar byed-do*; Sid. 148r4 *haryāsye jaste bimdā šīyi kanā hamāte* 'there may be a film on the black part of the eye', Tib. *mig-gi hbras-bu na-guḥi steṃ-du dkar-pohi thig-le byuṃ-ba ni*; plural Sid. 149r4 *kane*, Sid. 148v5 *kanām*. If named as a 'covering', the base is *kan-* 'to cover'.
- kaništa** 'smaller', II 39:18 *mīštai kaništa* 'the greater, the smaller'. From *kan-* 'small', see s.v. *kaṇaiska-* 'smallest'. See s.v. *byīwiri*.
- kanthā-** 'city', *kaṃtha*, *katha*, plur. *kaṃthe*, v 112, 34v7 *kaṃthe*, BS *nagarāni*, loc. plur. v 108, 30v7 *kanthuwog*; gen. sing. *kīnthe*, loc. sing. *kīntha*, *kītha* (late form *gyītha* III 94:35a *śacū gīyītha* 'in Śacū city'); with suffix N 52:8 (*k*)*anthāsyau* inst. plur. 'citizens'; compound II 92:129 *kathī-rāysa-* 'director of a city', Greek-Persian *kanda* in Μαρκαονδρα, Zor.P., N.Pers. *samar-kand*, Arab.-Pers. *samarqand*; O.Ind. (Pāṇini) lw *kanthā-*. Sogd. *knḥ* \**kanthā-*, later in place names *kaθ*, *kand*, Sogd. Chr. *knt*, *kt*, Balōči *kant* name of a village, Oss. I. *kānt* 'building', plur. *kāntytā* (translation of Mark 13:1, later replaced by *ayūstytā*), N.Pers. *kand* 'village', Pašto *kandai* 'ward'. If the *kanthā-* is the 'covered place, built enclosure', the base is *kan-* 'to cover', as Oss. D. *āzyunst*, I. *ayūst* 'building' connects with *ayūndyn* 'to cover' (see cognates s.v. *uysgun-*).
- kaṃdā** 'place name', II 83:6-7 *u ttakaḥ kaṃdā rriṣpūra, u śau kamalā hāysa tsuva* 'and those Kaṃda- princes and one person went away'; II 84:9 *khvām vā parau hištā kaṃdyi ttā śau kamalā hāysa tsuñi šṭāve* 'when the command comes one person of Kaṃda- is to go'. Possibly the same place name II 73:11 *kaṃdakā bisā kaṃtha* 'the city situated in Kaṃdaka-', in a list of place names *phimāna... tsādīkām... padakā... kaṃdakā... yṣbaḍā-parrūm*. This *kaṃdakā* is Tib. *ka-dag*, and possibly late Chinese of the Yüan Mongol period, year 1286, *k'ie-t'ai* (K 491:6; 184:1 *kiṃp-t'ai*). If the name is Iranian it can be traced to \**kan-ta-*, beside *kanthā-* from *kan-thā-*.
- kaṃha-** 'hemp', IV 54a2 *kaṃha pajidā* 'they demand hemp'; IV 54b1 *kahā*; III 89:172 *kahā*; with *-ā-*, II 1:11 *kāṃha thām* 'hemp cloth', gloss to Chinese *ttai-bq* (K 952:1, 593:1) *tai-ma* from north-west dialect *d'ai-mba* 'hemp', see KT IV 178; v 4:1:10 *kāṃha thauna*, IV 12:3 *kāhai thaunaka*, plur. 'pieces of hemp cloth'; IV 67b3 *kāhai thau*; IV 38b3 *kāha*; IV 51b1 *kāhye*; adjectives, v 221:6, 2 *kaṃhīnai rrūm* 'hemp oil'; III 91:203 *kaḥīnai rrūm*; III 79:13 *gaysā kāṃhūna baysgye* 'reeds hemp-coloured, thick'. But Z 22:147 *kāhyānai ggūnina* 'with his *kāhya*-coloured hair' is rather from base *kadru-* 'brown'. Both hemp and flax are named by the same base *kana-*, from the fibres. Oss. D. *gānā*, I. *gān* 'hemp, flax'; D. *gām-bi* 'winding hemp' and Čeremis *keñe*, *kiñe* 'hemp', Swan. *kan*; elsewhere with suffixes, *-pa-* (*-ba-*, *-fa-*), Greek (Herodotos 4:74-5, native of Skythia) *κάνναβις* 'hemp',

Zor.P. *k'nb* \**kānaβ*, N.Pers. *kanab*. Arab. *kanib*, Assyrian (tempore Sargon II 721–705) *qunnabu*, *qunubu*; Lat. *cannabis*, *cannapis*; OHG *kanap*, O.Engl. *hænep*, O.Norse *hanpr*; Lit. *kanāpės*, O.Pruss. *knapios*; O.Slav. *konoplja*; with different second component Turk *kāndir*. A second form occurs in Zor.P., N.Pers. *šan*, Kroraina *šanna*, O.Ind. *śāna*-. If the basic word is Iranian and meant 'fibre' it is named as the 'twisting stuff' from base (s)*kan*-, inverted *ksan*-, attested in Khot. Saka *tcānā*- 'wrinkle', *kaṃjita*- 'wrinkled', N.Pers. *šikanj* 'twisting or coiling rope'. The Khotan Saka forms can be analysed: \**kana*-*b(h)a*- > \**kanfa*- > *kaṃha*-, with later *-āṃha*- through *-uṃh*-. For flax the related Khotan Saka word is *kumbā*, BS *atašī*, Sogd. *kānbā* from older \**kanaba*-, with *-uṃb*- < *-aṃb*-.

**kaba** 'a measure (of oil, medicinal plant)', I 179, 97v4 *kumjsaviniṃ rūṃ dva kaba gvīha rrūṃ dva kaba* 'two *kaba*-measures of sesame oil, two *kaba*-measures of butter', III 92:239 *šau kabā sperka jšgānānā* 'one *kaba*-measure of *sperkā*-plant to be boiled' (*sperka*, *sparka*, BS *spṛkkā*). If Iranian, *kaba* is from \**kapa*- 'container', with O.Pers. *καπίθη*, Zor.P. *kapič*, Armen. lw *kapič* 'a measure', Oss. I. *k'ābic* 'storeroom'; with *-čaka*-, N.Pers. *kafč*, *kafčah* 'spoon', Sogd. P 19:7 'dry *kpčky* 'three spoonfuls' (see TPS 1954, 146–156). Turkish Uigur *qapčūq* 'small bag' is from Iran. \**kapčik* (as Turk. place name *Lopčūq* from older *Napčik*, Khot. Saka *dapācī*). Possibly also Hittite *kappi*- 'a measure' belongs here. Waxī *kapč* 'spoon' without *-aka*-; Balōči *kapātag* 'basket'. Iranian origin seems more likely than Chinese K 71:1 *xo* < *yāp*, Uigur *qav*.

**kabā** 'horse(?)', v 310 viir2–3 *u vara hā šī bārai ājīdāmdā u* [deleted *kabā šī*] *vāra āṃna kabā šī-pve* 'and there they brought a white riding-animal and an excellent(?) reddish(?) horse, white-legged'. Without contexts also ibid. r1 *kabā*. From the context r4 *šī bārai bidā bvestā* 'he mounted the white steed' and v3 *gāṃna bvestāmdū* 'we mounted the *gāṃna*-animals'. Possibly *kaba*- to Lat. *caballus* 'poor' horse, working horse', later replacing *equus*; Lat. *cabō*-, *-ōnis* 'large horse'; O.Slav. *kobyła* 'mare'.

**kabi** 'hero', K 73:40 *kabi cū sākyi ḥacyāra jauna* 'a hero whose foes are broken in fighting'. Dialectal form of older *kavi*- 'epithet of kings and princes', see *kai*, plural *kā*. For *-b*- older *-v*-, note also the words III 49:35 *bāṃdabiṃnā* 'relationship' (to BS *bāndhava*-), and lw JS 19v1 *jiyabaṃna*, BS *jetavana*; and *barbiryē*, beside *baravirṃnā* 'pregnant'.

**kam**- 'to enclose', variant to *kap*-, see *kamiškā*, *khamūda*-.

**kaṃma**- 'wound', and *kama*-, Sid. 141v1 *kaṃmā jehāme hīya krra tcerā* 'treatment to cure the wound must be used', Sid. 141v1 *kamā hīvī hā ttaurā padajšānā* 'the mouth of the wound must be burned', BS *vraṇa*-, Tib. *rma-kha sregs-te*. From base *kad*-, beside *khad*- 'to beat', then \**kadma*- > *kaṃma*-, as N.Pers. *zaxm* 'wound' from *gan*- 'to strike', and M.Parth.T. *xdm*, base *xad*-. See *khai*-, *khasta*-.

**kamala**- 'head', then 'person' and 'beginning', Sid. 8v2 *kamalā*, BS *śiras*-, Tib. *mgo*, v 157, 2b2 *kamalu hanemāte* 'bows the head'; loc. sing. Z 13:74 *kamalāna*, later Sid. 144r3 *kamaṃna*, I 163, 78r1 *kamiṃna vīni* (BS *vedanā*-) 'pain in the head', BS *śirša-roga*-; v 69, 8v2 *kho ye*

*hvāṇdiye kamalu paṭāttā* 'as one cuts a man's head', BS *tad-yathāpi nāma sarvaśūra kaś cid eva puruṣaḥ kasya cit śirṣaṃ chindyāt*, Tib. *dper-na mi la-la-žig-gi mgo bčad-la*. For 'person', II 83:1 *drai kamala haḍa* 'three persons, messengers', ibid. 2 *šau kamala haḍa*; II 84:7 *šau kamalā*; ibid. 10 *dva kamala*. For 'beginning', II 54:20 *kṣuṃi ye pūha cū hīna kamala aśi rā bāstīm salī* 'it was the fifth *kṣuṃa*-period having the name *cū hīna* at its head, the year ruled by the Horse'; v 202, 4a4 *(maka)lū salya hīvī kamalā* 'the beginning of the year Monkey'. Adjectives *kamalī*, v 155, 1a4 *kamalī buṣkve* 'head covering'; *kamalaja*-, IV 33a2 *kamalajā haṃbā* 'individual portion', v 2, 6394:2:2 *kamalajā mūri* 'individual *mūrā*-coins'; v 215:70:5 *kamalaja ūtca parāṃdā* 'they sold individual water'; *kamalāyasa*-, II 54:24 *gūttarasta kamalāyasa* 'of good family, leaders'. Compounds, III 93, 253 *kamala-rrāḥā*, II 41:12 *kamala-rāḥa* 'head ache'. From \**kamrda*-, Av. *kamərāda*-, Zor.P. *kamāl*, *kamālikān*, Yidya *kyemalyo* 'skull'. IE Pok. 725 *melōdh*-, O.Ind. *murdhan*-, Greek βλωθρός 'grown high', βλοστός 'sprout'; O.Engl. *molda* 'top of head', Tokhara AB *malto* 'at first'.

**kamaiškā** 'covering', II 60:8–9 *dajūna baimya kamaiškā šā* 'one covering, flame-coloured (white or red), of bright colour (white or red)'; II 60:20 *rūs-kagā thūda-pa šau u kaimeja ysīdā-mejanya kamaiška šā* 'one ibex-skin cloak (Tib. *thul-pa*) and one covering as a dressing of yellow embroidery (?)'; II 60:23–4 *ysicā-sṭyī drai-gūna kamaiška šā* 'one covering yellow-flowered, of three colours'. For *kaimeja*, note also II 60:23 *mījī-jūna sadā kaimejā iśima ś(ā)* 'one covering for dressing, of red-coloured ground'; II 60:26 *dama-rāšīnai maistā kaimeja šau* 'one covering, large, for the *dharma-rājikā* monument'; II 60:27 *śagīnai maistā kaimejā šau* 'one great covering for the *śankha*- (of the monument)'. K 45:8 *mīrāhi ū keṃmajāṃ āstana pharāka vāsta* 'pearls and many dresses, *keṃmaja*- and the like'; K 63, 79r2 *ysara-ttaśāṃ maṇḍūlyāṃ kamacāṃ pṛyistā* 'covered with *kamaca*-coverings of brocaded *maṇḍūla*-cloth'. From *kam*- 'to cover' with suffixes; *kamaiška*- passed to Turk. *kimīškā* (Al-Kāšyari) 'a variegated felt from Kāšyar'. Hence originally a Kančakī word (earlier language of Kāšyar). For the variant meanings note the parallel Khotan Saka *karasta*- 'skin garment', Yidya *karast* 'hide, skin', Waxī *karast* 'fur-coat', Pašto *krāst* 'felt, woollen cloak'. For *kam*- see also *khamūda*-. Possibly here the Latin *camisia* 'shirt', a word of either oriental or Gallic origin. The base *kam*- is a variant to the base *kap*- 'to hold, enclose, incapistrate', see *khapa*, *kaba*.

**kar**- 'to do, make', replaced in verbal use by *gan*-, *tan*-, *yan*-, *yin*-, *in*-, but retained in derivatives, see *kādūgāna*- 'deed', *kīra*- 'work', *kīraraa*- 'workman', as second component *-gara*-, *-gāra*-, *-tarana*-, *-arana*-, *karāṇa* 'making', K 5, 143r4 *suva-karāṇa* 'celebrations'; v 112, 34r2 *pajsamatarei* 'honourer', BS *pūjayitar*-. Participle *guḍa*-, *giḍa*-, *yaḍa*-, *yiḍa*-, *yuḍa*-, *iḍa*-. From *kar*-, Av. *kar*-, pres. *kərṇa-oiti*, *karəta*-, *kəša*-; O.Pers. *kunautiy*, *krta*-, Zor.P. *kunēt*, *kart*, *kartan*, N.Pers. *kunad*, *kard*, Sogd. *kr*-, pres. *kwnty*, perf. *kδ'r'y* (2 sing.), beside *wn*- 'to do', infinitive 'krty, passive *kyrty*, participle 'kr't'k, noun *kr'wmy*; M.Parth.T. *kr*-, *qr*-, *kyrd*, *qyrd*, *kyrdn*; *kyrdg'n* 'action'; M.Pers.T. *kwn*-, *kyrd*, passive *kyr*-; Oss. D. *kānun*, *kond*, *kodta*, I.

*kānyin*; Balōči *kanag, kurta, kut*; Pašto *kṛəl, Parāči kan-*, Yidya *ken-:kəṛ-*, Waxī *car-* (*c = ts*), *caram*; Sarikoli *kanam*, Šuynī *kinam:čud*. IE Pok. 641-2 *k<sup>er</sup>-*, O.Ind. *kṛnōti, kṛtā-*, Celtic Welsh *paraf* 'work, effect', Lit. *kuriū, kūr̃ti* 'build, make'.

**kar-** 'to sow, plant', pres. *ker-*, participle *kālsta-*, v 333, 27r3 *bišsu vātā kumjsatu kerā* 'he should sow everywhere sesame seed', BS G 37, 24a3-4 *sa caturšu dvīpa-kṣetreṣu tilaṃ vāpayet*; v 334, 32v6-33r1 *tcārīmu vātā kumjsatā kerā*, BS G 37, 29b6 *loka-dhātāu tilaṃ vāpayet*; Z 4:35 *ne ye nandanu kālste* 'one has not planted the Nandana-grove'; II 91:117 *kāistā yuḍāmdā*; III 80:19 *kaista jsārā* 'planted corn'; v 342, 84r1 *baṃhyu kālste* 'he planted a tree', BS G 37, 78a7 *vāpito drumah*; v 108, 30v6 *šuru yāḍāndā sta kālstandā sta uhu śāḍye bāgo* 'you have done good, you have planted the root of goodness', BS *kṛtā-dhikārā avaropīta-kuśala-mūlā*. With *ni-*, v 340, 80r5 *nyāsta-* (as ed. Konow, not *kālsta-*). Noun *kāljsa-kerai* 'wheat-sower', II 35, 8a8 *kāmjsata-kerā u ganama-kerā* 'sowers of sesame and wheat'; III 14:21 *barīja-kerai* 'sower of crops'. See also *kara-* 'field(?)'. From *kar-* 'to scatter', Av. *kāraya-*, beside *karš-*, *karšta-*, Zor.P. *kištan*, N.Pers. *kārad, kištan*, M.Pers.T. *kyšt* 'sown', M.Parth.T. *kyšt*; Sogd. *kyr-:kyšk*; *kšth* 'seed'; *kšt'yč-kr'k*, Sogd. Chr. *qšt'rt, qšd'rm*; Balōči *kišag, kišta* 'to sow, plough'; Oss. D. *kalun, I. kalyn, kald* 'pour, scatter', intransitive D. *kālun, I. kālun, kald*; Pašto *karəl, Orm. kar-* 'to sow, till', Šuynī *čēr-* 'to cultivate', pret. *čērt*, infinitive *čērtōw*, Sarikoli *čār-, čārd-*, Waxī *kūram, kōštam* 'cultivate, plough', *kūrn* 'cultivation', Yazg. *k'ar-:k'ard* 'plant, cultivate'. IE Pok. 933-4 (*s*)*ker-*, O.Ind. *kirāti, kīrṇā-* 'strew'.

**kar-** 'to fight', see *candarno*.

**kar-** 'to sport', see *tcarke*.

**kara-** 'monster fish', II 104:79 *klaišinyām karyau bharsyām ttamattamagalā prrānā jsa ājaraista... māhāsamūdrā myāña* 'in the midst of the great sea haunted by the *kara*-beasts, the *bharsa*-beasts and the *timitimingila*-beasts'. From *kara-*, Av. *kara-* 'monster fish', Zor.P. *kar māhūk*, called the *ratu-* 'chief' of the fish, Sogd. *krw kpy* 'the *kara*-fish'. IE Pok. 958 (*s*)*k<sup>u</sup>alos* 'whale'. Note also Finnish *kala* 'fish', Hungarian *hal*. See AM, n.s., II, 1965, 113.

**kara-** 'surrounding', partitive adjective, Sid. 142r2 *karā kaṃmā hainai hame, u ysīḍa u āṣem* 'the part around the wound becomes red, and yellow, and blue', BS *pīta-nīla-*, Tib. *rma dan, ñen-skor-gyi mdog ser-žin dmar-žin sno-ba dan*; Sid. 144r3 *karā kaṃmā u kamaña pisalyāñā* 'around the wound and at its head it must be besmeared'; Sid. 147v4 *karā tcimañām* 'around the eyes', Tib. *miḡ-gi phyirol*; K 18:217 *drrai tcīra kara kathe parajūštāuda* 'they three times wound it round the city', BS Divyāvādāna 448:1 *sarvaṃ taṃ nagaram antrair veṣṭitaṃ*; II 126:20-1 *kara kīthi hīna bāste u vari ṣṭi karā kaṃthe* 'he led the troop to the vicinity of the city and there it is around the city'; noun v 343, 87v2 *bodhisatva karā vātā āre* 'the bodhisattvas sit around', BS G 37, 82a6 *bodhi(satvā mahāsatvā-saha)sra-parivṛtaḥ* 'surrounded by a thousand bodhisattvas, great beings'; Z 5:33 *karā vātī*, Z 2:79 *karā vīrā*; Z 3:115 *karvīra*; N 176:1 *karu ve*. Adjective II

126:8 *karaji baysgā hvaṇḍā* 'the many men around'. See *karā, karvīraa-, karvīnaa-*. From base *kar-* 'to draw lines', Av. *kāraya-*, *karš-* 'draw'. IE Pok. 639 *k<sup>u</sup>el-*.

**kara-** 'enclosure, fort, town', II 125:1 *khyeṣvā kara hīna pastāmdū bāste* 'we deigned to lead a troop to the Khyeṣa-town (= Kāšyar)'. See AM, n.s., II, 1964, 20. Possibly to *kar-* 'draw lines, enclose with lines'.

**kara** 'field(?)', v 2:2:4 *kara kāstā idi* 'he can cultivate the field (so)'. See *kar-* 'to sow, plant', *kālsta-*, *kaista-*, *kāsta-*. See SDTV 52.

**kara** 'truly, indeed', see *kari*.

**karā** 'circle', III 68:73-4 *cu hā tvā byāśḍa karā, mara mūña myāña kare* 'he who treads over that circle, he remains there inside the circle'; III 68:72-3 *karavīnā karā yuḍāmdā* 'they made a circle roundabout'; Sid. 145v3 *teṃ vai hemnai hame u ttaudā, haijai kare, āṣyאי ttarūna hamāre* 'for him the eye becomes red and hot, red parts around, his tears become red', Tib. (different) *miḡ dmar-žin ča-ba hur-hur-por hdug-la, dmar-po sar-sar-por hbyun-žin, mēhi-ma rca dmar-ba rnams yin-no*. Sid. 149r2-3 *štyi kanā u ārkhi jsai āstaṃna u hānām rrāhā kare bišā jīmdā* 'white film and with excrescence and the like and pain of the eyelashes(?) roundabout, it dispels all', Tib. *liṃ-tog dan, miḡ mdzer-la sogs-pa med-par byed-do*. From *kar-* 'to draw lines, enclose', see *kara-*.

**karā** 'title', II 73:9 *tāgutta kṛā ṣau ṣarmādattā u hvamna kṛā ṣau ṣamdū* 'the Tibet *kṛā*-official the *ṣau*-official Ṣarmādatta and Khotana *kṛā*-official *ṣau*-official Ṣamdū', II 74:44 *hvamna kṛā ṣau ṣamdū*; IV 16:5 *kṛā gaudā nāte* 'the *kṛā*-official Gauda received'. The form *kṛa* in II 22, 16a3 *u kṛa sikha ysanaḡi vā hirā ha(rasṭā?)* 'and the *kṛa*-official Sikha of Ysana presented (thing = ) money'. Then *kṛā* has the epithet *salya-bāyai* 'president of the year' in IV 72a2 *salya-bāyai kṛā va haṃbām* and occurs with other title in II 33, 3b8 *salya-bāyai pharṣa sāmbara*, 'president of the year, judge Sundara'. In a different phrase there is also v 10:2:1 *ṣṣau ṣacū salya* 'in the year of *ṣau*-official Ṣacū' (also v 4:2:1). More common is the documentary use in connexion with 'gifts', IV 33a1-2 *še hvamḡye kamalajā haṃbā 400 mūri u kṛā va rāysai va 9 mūrā hvamḡde 5 mūre* 'for one man the individual share 400 *mūrā*-coins, and for the *kṛā*-official for a gift 9 *mūrā*-coins, for a man 5 *mūrā*-coins'; IV 33b1 *še hvamḡye 260 mūri paśā avasāna u kṛā va rāysai va 5 mūri hvamḡde 6 mūre* 'for one man 260 *mūrā*-coins, for those commissioned and those not, and for the *kṛā*-official for a gift 5 *mūrā*-coins, for a man 6 *mūrā*-coins'; to this *kṛā va rāysai* the phrase IV 72a2 *kṛā va haṃbām* is parallel assuring the division of *va* from *rāysai*. After a proper name v 3:1:6 *spāta sīdaki va rāysai* shows that *va* is separate from *kṛā*. The word *rāysai* also precedes *hīvī* in IV 45a3 *haṃtsa kṛi va rāysai hīvī vāra* 'together the portion of the gift for the *kṛi*-official'; IV 55a1-2 *karā va rāysai hī(vī) herā hamye aharaṣṭā* 'the thing (= money) of the gift for the *kṛā*-official has not been presented'; IV 53b1-2 *kṛā va rāysai hīye biye hvadā 2* 'the two textile(?) men of the gift for the *kṛā*-official'. Once the inst. sing. occurs IV 43b1 *haṃtsa kṛā va rāysaina 4* 'together four with the gift for the *kṛā*-official'. The verb associated with this phrase is *harays-* 'to stretch, offer, give', IV 72a2

*karä va hambām haraštādä* 'they presented the share for the *karä*-official', and IV 552 *aharaštā* 'not given'. With this context can be compared the loan-word *prahānaja*- 'gift', BS *prahēnaka*-, Pali *pahēnaka*- 'gift', II 14, 2b2 *uspurrā prahānaji hođi* 'gave the full gift'; II 14, 2b7 *prahānaji sā mūra 5 hedā* 'the gift one *mūra*-coin, he gives 5'. See SDTV 4. The two earlier attempts to interpret these phrases in IV 146, and SDTV 4 are here superseded. The title *karä* is from older \**kāša-kara*- 'watcher, protector, keeper', to the base *kāš-*:*kāšta*-, with *kara*- 'maker', beside *kāka*- 'protector from \**kāšaka*-'; note the bases *kāt*- and *k-* in *kātāna*-, *kāna*- 'to be cared for'. For the absence of *-iš-*, see *ḅatai* 'opened', Zor.P. *višātaka*-. The word *rāysai* 'gift' is from *raz-*, as Greek ὀρέω 'to stretch out, give'. The earlier rendering of *karä* by 'region' AM, n.s. 2, 1951, 9 is unsatisfactory.

**karä** 'surely, indeed', v 389, 19v4-5 *ku ye ttumäša byehäte balysāna ku karä tīma ne jīye* 'where one gets Buddhaic great fields where the seed does not fail', BS G 37, 14b1 *kṣetre tu sukṣetre uptād bijān mahāphalaṃ*; K 32-29 *rre ṣi jśām dāyī kari asaida na idā* 'the righteous king surely does no evil (BS *asiddha*-) at all'; = K 23-75 *dana rre jsai pā kīda bvara adā (na idā)* 'the king Dana does no unrighteousness at all' (here *kari* = *kīda*, see *kāde*). Also *kari*, *kara*, *kar-ju* (K 11, v6), *karjvau* (N 123-31), Z 2-111 *karne*; frequent in Z *karä*, *kari*. From *kar-*, to *kāde* \**kṛtai*.

**karavātā** 'in the morning, betimes', Z 22-121 *panā ṣṣīve ttāndiku beđä karavātā vātco vasuṣti* 'every night it rains only so much, in the morning then it is clear'; Z 24-508 *karavātā nalsute* 'in the morning he went out'; II 115-28 *śva ṣava karavā* 'at midnight, in the morning'; I 181, 99r4-5 *karavā khāśāna* 'it is to be drunk in the morning'. From *kara*- 'point of time' Sogd. *kry*' 'succession in time'. Man. *qry*' ; *n'kry*' *čyq* 'untimely'; Oss. D. *karä*, I. *kar* 'age of a person', D. *kargun*, *kardzud*, *kargin* 'aged', DL *āmgar* 'companion'. For 'time' for 'early time', note also N.Pers. *pa-gāh* 'early'. The second component is rather *-dāta*- as in Zor.P. *bām-dāt* 'dawn', than \**bāta*- 'shining', see s.v. *baimya*. Outside Iranian, note also O.Ind. *kārā*-, 'point of time', later *kālā*- 'time', BS *vikāla*- 'evening', *kālyam* 'early', *kālyam eva* 'in the morning'.

**karasta**- 'fur garment', II 60-19-20 *kabalijā bimrga-kagyā karastā še u kabalinaī rūš-kagā thūda-pa śau* 'for a *kambala*-blanket one wolf-skin fur-coat and for a blanket fur ibex-skin coat (Tib. *thul-pa*)'; III 144, 50a2 *karastā hīya mṛ(e)ś(d)a haraysde* 'he presents a gift of *karasta*-garments'; = III 145, 50b1-4 *karastā hīya mṛiśda haraysde*; = III 145, 50b2-4 *karasta hīye*|||. From *karasta*-, with suffix *-asta*- as Zor.P. *tapast* 'carpet' from base *tap*- 'to twist, spin' (IE Pok. 1064-5 *temp*-). With Waxī *karast* 'fur cloak', *kurust* 'bark of tree', Sanglēcī *korost* 'skin', Yidya *karast* 'skin, hide', Pašto *krāsta* 'felt, woollen cloth'. Transliterated with Tib. *ka-'a-sta* (with laryngal 'a for *-ra-*, see AION 1-126). Base IE Pok. 938-945 (s) *ker*- 'to cut', Lat. *corium* 'thick skin', *cortex* 'bark', *scortum* 'hide'.

**karāna**- 'enclosure, ward, quarter of a town', II 57-32 *śau karām drai-sse kṣaṣtyām bisā jsa* 'one ward with 360 houses'; II 57-32 *kṣaṣta ysāre ṣa śau āṃ drai-sse ysā*

*karānām* '60,000 (villages), the one village 300[000] wards'; II 56-23 *varava karāna drai-sse* 'there 300 wards'; v 62-8 *śau-karānūm jsa hvamđā drūnā himāre* 'men of the whole ward thereby become healthy'; II 104-90-1 *viṣṇa-vakrrārma-sakhāra kūtha kārānū vara māñadi pastai ūśrīvōye* 'he deigned to erect in the city the Viṣṇu-vikrama-ārāma *sanghārāma* (monastery) like a court (*vara*) with enclosures'. See SDTV 70-72. From *karana*- to *kara*- 'bounded space, enclosure, surroundings', and 'limit', Av. *karana*- 'limit, end', *akarana*- 'unlimited', in the phrase Yašt 10-99 *dašinam upa karanam aiśhā zəmō* 'at the right end of this earth'; Oss. D. *kāronā*, I. *kāron* 'end, side, fence', *kārāj kāronmā* 'from end to end', *āgār* 'exceedingly'; Sogd. *kyr'n* 'side, direction'; Zor.P. *kanārak*, N.Pers. *karān*, *kanār* 'side'. See also *icalcā*-.

**karāśśa**- 'creeper, twig', parallel to BS *latā*, Z 20-3 *karāśśā haṣpṛiye* 'the creeper burgeoned', JS 37r4 *kerāse tṛye jśām hvaste* 'he beat them with the creeper', JS 5r2 *mīvāhija karāśśā* 'string of pearls', JS 20v1 *karāśi jsa bastadā hīya dasta* 'with creeper you bound your own hands'. For the binding creeper, Lalita-vistara 213-19 *bandhana-latā*. Tokhara B. *karās*, A *kārās* 'forest' (cf. O.Ind. *van*- 'tree', *vana*- 'forest'). From *kar*- base of words for branches, with suffix *-āśśa*-, to *kīdā*, = BS *latā* with *kīdā* from \**karitākā*-, as *ysiđai* from \**zaritaka*-; and *kīrā* 'bush' (Sid. 10v4). See Mémorial Jean de Menasce, 1974, 371 for Av. *gao-karāna*-, Zor.P. *gwkrn* (whence by graphic change *gwkr*) epithet of the *haoma*-plant from *gava*- 'yellow' and *kar*- of branches \**gau-kṛna*- 'have yellow or reddish sprout'. Add Oss. D. *k'ūala*, *k'ala*, *k'ālua*, *k'aleu*, I. *k'aliu* 'branch' (with *k' < sk*-). See *sakala*- 'plant name'. IE Pok. 546 *kel*-, *klō*-, Greek κλώσ 'shoot', κλάδος 'twig'.

**karittātā** 'vigour', v 340, 79v3 *karittātā hvī(nde)* 'is called vigour', BS G 37, 75a2 *vīrya-sthānam nāma*; v 340, 79v5 *karittētā thānā*, BS G 37, 75a1 *vīrya-sthānam*; v 134, 69b1 *karittetu*; JS 15v2 *karittete jsa*. Adjective, v 261, 10a3 *karittetiṃja pārāmata*. Abstract from *karīha*- 'energetic'.

**karīha**- 'energetic, vigorous', v 77, 145r2 *u balysūñavūysā karīha ne khijāmato kajīndi styūda-vrata* 'the bodhisattvas, vigorous, do not admit fatigue, strong in vows', Tib. *byan-čhub sems-dpah skyo-ba* (weary) *med*, *brcon-hgrus ldan-zin*; Z 16-45 *balysa panamāre marata śūra karīha* 'Buddhas arise here strong, vigorous'. See also *karya*, *karyausta*-, *kāde*. From *kar*- 'to exert force', Greek κόρτα. See abstract *karittātā* 'vigour, BS *vīrya*'. But in Av. *xratu*- 'force of mind, wisdom', Khotan Saka *gratā* 'instruction', O.Ind. *krātu*-, rather base *kar*- 'think'.

**karga**- 'striking', see *naškarga*-.

**kargaka** 'percussion instrument of music', III 38-35 *kargaka kejidū u thvrrūcalaste hūlūka* 'they beat the *kargaka*-drum and the *huluka*-drum with the fringes (?)'; = III 47, 53-4 *karāgaka kajīda u thvrrūcalasta hūđūka*; = III 35-36 *karaka kajī(da) u thculasta hūđūka*. See *kalj*- 'to strike' from base *kark*-.

**karju**, **karjvau**, see *karä*.

**karya** 'exertion, effort, fortitude', dyadic Z 2-15 *karya u stāma* 'fortitude and stamina', II 69-6-5 *hā karya sahyā* 'endured the effort'; K 37-125 *khū jśām hiṣti kaidari-*

*dvīpa dākhyām karyām jsā* 'when he comes to Kinnara-dvīpa with pains and efforts', = K 38·132 *dakhyā karyām jsī*; JS 19v2 *karya jsa*; III 65·3 *karya sahye*: 'he exercised fortitude'; K 47·53 *dūkhyām karyau jsa*. Adjective with suffix *-austa-*, Sid. 11v4 *duṣṣm drrayām karyaustā jināka* 'remover of the three difficult *doṣa*-humours', BS *kṛcchra-doṣa-trayāpaham*, Tib. *nad-gzi gsum-las gyur-pahi gcin-nad sel-to*; v 265, 29a4 *karyausta*; III 2, 7r3 *karyaustaña, dukhajaña, kāṣca-jseraña, saṃtsāriña alava-kaṃttera* 'in the forest wilderness, difficult, painful, grievous, of *saṃsāra*-migration'. Later suffix *-āsta-*, K 21·7 *pada karyāsta* 'the way is difficult', = K 28·182 *pada karyāsta*, = K 37·129 *padī karyāsti*. Note also in poor orthography II 40·36 *dakhu kāra avyāca baye haysgama* 'pains, efforts, intolerable fears, grief', with *kāra* from *karya*, see SDTV 121. From base *kar-* 'to exert force', see cognates s.v. *karīha-*.

**karvīnaa-** 'surrounding', adjective to *karvīra*, *karā vīrā* 'in the surroundings', with loss of *-r-* before suffix *-naa-*, Sid. 144v1 *āphaidā kaṃmā vñakā karvīnā huñā paśāñā* 'around, near the confused wound the blood must be let out' (dyadic), Tib. *rmahi ñen-skor gtar-ñin khrag dbyun-ba daṃ*; Sid. 142r1 *kaṃmā karvīnā loṣṣā henai u rrāṣa cha hame* 'around the wound the skin becomes rough, red and livid', Tib. *rmahi ñen-skor-gyi mdog ser-ñin dmar-la sno-ba daṃ*; III 46·30 *ttarū lākṣa-gū khīysara karvīnā* 'around the filaments red lac-coloured', = III 35·19-20 *ttarū lākṣa-gū khīysara karvīnā*, = III 37·13-4 *ttarūnā lākṣūna nauka khīysarrā karvī* 'around the soft red lac-coloured filaments'; Bcd 49v4 *karvīnā baysā pūryau parṣī jsa haṃtsa* 'surrounded by Buddha-sons with the assembly (BS *pariśad*)', BS *buddha-sutebhi parivṛtu*; K 15·136 *sīma karvīnā baste* 'he bound (put a limit to) the boundary around' (BS *sīman-*), = K 23·81-2 *sīma kara vī baste*, = 32·35 *sīma karī baste*; III 68·72-3 *karavīnā karā yudā-mḍā* 'they made a circle roundabout'. See *kara-*, *karā*.

**karvīra** 'around', v 107, 29r5 *paiya nu karvīra ṇā biśśā hālā ānatā yanda* 'protect them, roundabout on all sides make them secure', BS *paripālanam kariyatha*; ibid. 29r6 *karvīrā paḷsaṃgye jsa ahumārāṇu ro yakṣānu* 'with gathering around of numberless goblins (BS *yakṣa-*)', BS *parivārair anekaiś ca yakṣa-*. Two words in Z 2·79 *karā vīrā*; see *kara-*.

**karṣe** 'descends, migrates', JS 38v3 *paceḍena karṣe bhadrre-kalpya baysa* 'duly the Buddha descends into the Bhadrakalpika-world'. Intrusive *-r-* to *kaś-* 'come into, fall to', parallel to BS *cyavate*, *cyuti-* 'to migrate'.

**kala-** 'excellent' in derivatives, see *kalai*, *kalye*, *kalyākyim*, *kalā-icyarai*, *kalyāscya*, *akalāśca*, *kalsta-*. From IE Pok. 524 *kal-* 'excellent', O.Ind. *kalyā-* 'excellent (beauty, health, vigour, strength, skill, readiness, auspiciousness)', *kalyāṇa-* 'excellent, beautiful, noble, beneficial, auspicious, fortunate'; Greek Boeot. *καλφός*, Hom. *καλός*, *κόλλιστος*, *κόλλι-* 'excellent, beautiful', *κόλλισιον* 'cock's comb'; Germanic O.Norse *halr* (\**hali-*) 'man, lord', O.Engl. *hæleþ* 'man', OHG *helid* 'man, hero, fighter'.

**kala** '16th part', lw from BS *kalā*, K 147·16 *ṣṣasa kala* 'sixteen parts, all, the whole'.

**kalama-** 'reed pen', lw from BS *kalama-*, JS 18r2 *uysāñe bida kala* (from \**kalam*) *śyṣtai* 'for yourself you prepared

a pen'. IE Pok. 612 *kolāmo-* 'reed', Greek *κόλαμος*, Lat. *culmus*, OHG *halm*, O.Engl. *healm*; O.Pruss. *salme* 'straw', O.Slav. *slama* 'straw'; BS (Li-yen and I-tsing dictionaries) *karama*, *kalāma* (P. Bagchi, *Deux lexiques sanskrit-chinois I-II*, 1929-37), with IE *k-*.

**kalama** 'a kind of rice', lw from BS, Sid. 15v4 *kalama śālā*, BS *kalamah*, Tib. *salu kalama ni*.

**kalamakyā** 'small *kalama-*', III 92·243 *khū va hera vī kalamakyā na hatsimḍā* '(it is to be filtered) so that the small *kalama-* do not at once disappear'.

**kalātcyarai** 'title of an official', II 88·20 *birūkā tsvē cu ṇāse bisā hīvī kalātcyarai ye* 'the *bujruq*-official went who was your humble servant's official'; II 88·31 *ttī vā kajī māstā beraji vī kalātcyarai birūkā dīṣṭi parau pastāṃdā* 'then on the first day of the month Kaji (second spring month) they gave an order into the hand of the *kalātcyarai*-official, the *bujruq*-official' (dyadic); II 109·12 *kyerā kalātcyarām hīya muṣḍā* (read *my*) *haraysde* 'what kind of donation he presents to the *kalātcyarai*-officials'. Possibly from \**kalaka-(s)āda-kara-ka-* 'domestic administrator', to *kala-* 'excellent' and (*s*)*kad-* 'to prepare', beside *ksad-* in Khotan Saka *ṣg-:ṣgsta-* 'to prepare', O.Ind. *kṣad-*. For *-kara-*, see also *kgri*.

**kalarbā** 'a plant name', unidentified, III 88·145 *kalarbā bāta* 'root of *kalarba-*'. O.Ind. *kalabhi* 'a sort of vegetable'.

**kalai** 'excellent (?)', III 108·7 *ṭṭyāṃ si pajjalakvā gūṣṭa kalai ṣṭe* 'of them (the lovers) the flesh on the breasts is beautiful', assuming *kalai* from \**kalya* fem. to *kalya-*. See *kala-*, *kalye*.

**kalai** 'early', dyadic with *svamma* II 88·18, possibly dialectal *-l-* to *kara-* of *karavātā* 'in the morning' or lw to Prakrit *kalla-* O.Ind. *kalya-*, *kālya-* 'morning'.

**kalj-** 'to strike', v 78, 149r4 *īmu dātīnau kūsu kaljīndā* 'to-day they beat the drum of the *dharmā*-doctrine', Tib. *de ḥos-kyi rna ḥen-po rdun-bar hgyur-te*; II 35·7·2 *kūsi kajīṃdā* 'they beat the drum'; Z 14·83 *kaljīndā*; noun SuvP. 61r1 *kejāma...kūṣā*, BS *parāhananta dundubhiṃ*. Participle *krīya-*, III 67·45 *paraśṇai bāysve krrīye* 'with axe his arms were struck'; with negative v 145, 33v5 *akrrīya*; Z 13·114 *cu vara bīnāñā akṣusta adaunda ṣṭāna akriya* 'what music there not plucked, not blown, not struck', = BS *aghaṭṭitā dundubhayaḥ*. Inchoative *kris-*, SuvP. 61r1 *krrīṣāme beda* 'at time of beating', BS *ākoṭya-māna-*. See *kargaka-* = *karaka-*, *uskalj-*, *naṣkarga-*, *naṣkalj-*. From *kark-* 'to strike', as in the name of the rapacious birds of prey eagle and vulture, Av. *kahrkāsa-*, Zor.P. *karkās*, Pāzand *kargas*, *krgaz*, N.Pers. *kargas*, Yidya *karyez*, *karṣas*, Sanglečī *koryōš*; with *č-*, Sogd. *črks*, Oss. *cārgās*. The suffix *-āsa-* is used for bird and beast, as O.Ind. *lopāśa-*, Greek *ἄλώπηξ*, Oss. D. *robās*, N.Pers. *rōbāh* 'fox', Khotan Saka *rrūvāsa-* 'jackal'; and *murāsa-* 'peacock'. Other verbs ending in *-lj-* are *tcabalj-*, *āhalj-*, *nihalj-*, *haṣpalj-*.

**kalya-** 'excellent', III 124·87, gloss to BS *mūmjsana* before *mūmḍdha*, *ñūśka* 'simple, foolish (BS *mugdha-*)', hence for \**mūjana-* (with *-js-* for *-j-*, as ibid. III 121·15; 21 *rajsa* for BS *rājā*). This \**mūjana-* is BS *mocana-* (Mahāvastu) from Prakrit \**moyana-*, replacing north-west Prakrit *moyaka-* laudatory epithet, originally probably *modaka-*

- 'delightful'. See also v 162, 3b2 *///moya-darśano* (BS), and II 75·56 *mūvai* 'sweetmeat', = BS *modaka-*. The word Av. *maoḍana-* 'delightful' corresponds. See *kala-*.
- kalyākṣiṃ** 'auspicious', K 156·62 *vañi tte kalyākṣiṃ bādā* 'now this auspicious time', either Iranian from *kalya-* or BS *kalyāna-kya-* (-iṃ = -ai, -e). See *kala-*; and s.v. *sākṣi*.
- kalyāsta** 'excellent', K 29·192 *vara prra(ma)na sabaja kalyāsta* 'there the brahman prospers (BS *sampady-*), excellent (in morals or skill?)'; = K 38·131 *prraṃmanā sami-sunā kalyāscya* 'the brahman of noble origin, excellent'. From *kalya-* with suffix *-āsta-*. See *kala-*, and *akalāśca*; *sami-sunā* from Prakrit *\*same-yona-*, BS *samyag-yoni-*.
- kalsta-** 'a particular ornament', Z 13·137 *cu hā āysārūna harastāndā svarna-sūttāra kalsta kyite pañjuṣṭa parremā kādai pharu nvāsa yidāndi* 'what adornments they displayed brocade (BS *svārṇa-sūtra-*), *kalsta*-ornaments, *cita*-ornaments, finger-rings, *parrema*-ornaments, they made for him very great noise'; K 63, 78v3 *hāra kaiyūra kaista maula paraima* 'necklace (BS *hāra-*), bracelet (BS *keyūra-*), *kalsta*-ornament, headdress (BS *makūṭa-*), *paraima*-ornament'; JS 33v3-4 *keste keyure hāre graune galaṃna (graunā- 'garland'; galaṃna- 'ornament')*. From base *kalt-* with *-ta-* suffix, connected with O.Ind. *kaṭaka-* 'necklace' from *kalt-a-*, see T. Burrow, BSOAS 35, 1972, 538-9. See *kala-*.
- kava** 'fish', K 144, 1v3 *mahāsamāṃdrā kavā māñamḍā tsīya* 'would go like a fish in the great sea'; Z 24·504 *kho ju ṣa kava balite ce duru ūce jsa kašte* 'as a fish quivers which falls far from the water'; Sid. 9v1 *kava hīvi pī jsa haṃṣa* 'together with fat of fish', BS *matsya-tailena*, Tib. *ñahi ṣag daw*; plural Z 4·49 *kave*, JS 30r2 *kave* (JS 28v2 *keve* for *\*kava*). Adjective, Sid. 151r5 *kavāñe* '(bone) of fish', Tib. *ña-rus*; Sid. 17v2 *kaviñe gūṣṭa*, ibid. 9v2 *kaviñe gūṣṭa* 'flesh of fish', Tib. *ña-śa*; Sid. 141r5 *kaviñam āhā kheṇḍa* 'like fish eggs', Tib. *ñahi sgo-na hdra-ba*. From *kapā-*, Sogd. *kpy*, Yidya *kap*, Waxī *kūp*, Pašto *kab*, plur. *kabān*, *kabūnah*, *kabō*; Oss. Dī. *kāf*, plur. *kāftā*; I. *jāu-gāf* = *kāfy ājčytā* 'fish eggs, caviar'. Connexion with Lakk *xīaba* gen. *xīablul* (with *xī* = voiceless pharyngal *h*) 'fish' uncertain. Possibly Oss. D. *kāsalgā*, I. *kāsaḡ* 'fish' from older *\*kaśa-*, with Wanetsi *kažə*, plur. *kəže* 'fish'. Caucasian Darga dialects *xavš*, *kavš*, *γavš* (R. von Erckert, p. 64, 'from Ossetic'). Possibly from *kap-* 'grey' in O.Ind. *kapila-*, see *kavūta-*.
- kara-baira** uncertain word, see s.v. *baira-*, II 51·97; ibid. *ttugarā-baira*.
- kavārma** 'safe place(?)', II 18, 8b2 *tī vā kavārma tsvāṃdi* 'they went to the keep', after a list of names, as elsewhere *spasañā tsve* 'he went on guard duty', following names. Possibly from base *kap-* 'to hold, imprison', and *var-* 'to surround, enclose', hence *\*kapa-varma-* *\*kavōārma-*, dyadic compound. For *kap-* see *khapa*, *kava*; Armen. lw *kaparan* 'bond, detention, prison' from Iranian *\*kapadāna-*.
- kavūta-** 'blue, gray', Z 22·154 *ne atā haryāsa ne atā śśāttana ne atā stauru kavūta* '(of the emperor's wife) not very black, not very white, not severely grey'. From *kapautā-* 'blue, grey', O.Pers. *kapautaka-*, Greek-Pers. *καπαυτα*, Zor.P. *kapōt*, *kapōtar*, 'pigeon', N.Pers. *kabōd*, *kabōtar*, Armen. lw *kapoyt*, *kapoutak*, Armen.-Lat. *capotes*, Sogd. *kp'wtk* 'blue', *kp'wt'yčh*, Man. *qurpwtyč* 'pigeon', Yaγn. *kapūča* 'dove', Balōči *kapōt*, Munjāni *kōwūya*, Yidya *kōvio*, Waxī *kibit*, Sanglēči *kōvīd*, Sarikolī *čabaud*, Kurd *kāvūk*, Khovar lw *kovōr*. O.Ind. *kapōta-* 'dove', *kapotaka-* 'grey'. Base *kap-* 'grey' also in O.Ind. *kapila-*, *kaśiśa-* 'reddish', *kapi-* 'monkey', Zor.P. *kapīk* 'monkey'. See also *kava* 'fish'.
- kaśś-**, *kaś-*, *kaś-*, *karś-* 'fall, come into, fail', Z 23·99 *ttāña ttādetā kaśśīru* 'may you fall into this darkness'; Z 10·11 *varata kaśśāre bodhi-sambāra hamālā* 'there the *bodhi-sambhāra-* 'means for bodhi-knowledge' come together'; Sid. 121v3 *dyaṃkyai kaśāre* 'his sight fails', Tib. *mig ldons-siṃ* 'eye becomes blind'; 3 sing. Sid. 141r5 *nāṣṭā ga kašte* 'faces go downwards', Tib. *lto sbo-bo daw*; K 65, 82v1 *akṣarvā haṣṭyā na kaśaune* 'may I not come into the eight calamities (BS *akṣaṇa-*)'; noun Sid. 2r2 *biysma kaśāme hīvi piṣkalā* 'chapter of the failing of urine', Tib. *gčin sri-bahi lehu*; Sid. 8v3 *biysma kaśāma*, Tib. *gčin hgag-pa (hgag-pa 'stop')*. With intrusive *-r-* only JS 38v3-4 *karśe bhadrre-kalpya* 'migrates into the *bhadra-kalpika-* world', parallel BS *cyavate*. Participle *kašta-*, K 64, 81v3 *kūladvā kašta* 'fallen into the *kūlada-* (?)'; JS 25v1 *ttādetā kaṣṭye ysama-śamḍai vaska* 'for the world (= BS *loka-*) fallen into darkness'; 1 sing. III 2, 7r4 *ttāña bārmaña kaṣṭūm* 'I have come into this prison'; III 5, 11v5 *hamtharkaña kašta* 'come into distress'; v 32, 9a5 *kaṣṭūm*; K 46·47 *ma tcaimeña kašte* 'I failed in my eye'. From base *kas-* with *-ya-*. Elsewhere Iranian *kap-* 'to fall', Zor.P. *kaf-*, M.Parth.T. *kf-*, *qf-*: *kft*, *qft* 'to fall', *kfun*, M.Pers.T. *qhwn* *\*kafvan*, *\*kafvan*, N.Pers. *kuhan*, *kuhnaḥ* 'old'; Zor.P. *kpt*, *kptn* 'to fall', Balōči *kapag*, *k'afay*, *kapta* 'fall, happen, bring forth'. Possibly *kaśś-*, from *kas-y-* with *-s-* < *-ts-* (as *basaka-* 'calf') to base *kas-*, *kah-* (see *khah-*), if *\*kas-s-* gave *kats-* > *kas-* (as O.Ind. *vivatsati* 'wishes to dwell', fut. *vatsyati* to base *vas-* 'dwell').
- kaścai** 'sorrow', II 7·117 *ysira kaścai heṭhīye* 'the heart has been troubled in sorrow' where *kaścai* loc. sing. is possibly from *kāśca* but with shortened *-a-* (*heṭhīye* < *hamthriye*).
- \*kaśa-** 'belt(?)', III 41·26-7 *khvā daittā hvāṣṭā kāša harūya ā panīṣṭā* 'when the lord sees you, he loosens or ties up his belt'. Uncertain: possibly *-āṣ-* from *-aṣ-* as in *kāṣ-* 'to look', and *kāśa* 'six' from *\*xšaš*. Then to Iranian *kaša-*, Av. *kaša-*, 'armpit', Zor.P. *kaš*, *dast-kaš* 'hands under arms', N.Pers. *kaš*, M.Pers.T. *dst-kš* 'respectfully', Sogd. *p-kšy* 'side', Šuyni *bi-juš* 'armpit' from *\*api-kaša-*, Waxī *kal-* (*-l* < *-š-*), N.Pers. *kalk* 'side under armpit'. IE Pok. 611 *koḱso-*, *-ā* 'part of body', O.Ind. *kaḱṣā*, *kaḱṣa-*, Lat. *coxa* 'hip'; O.Ind. *kaḱṣā-*, *kaḱṣyā-* 'girdle, girth'.
- kašta-** 'attached', see *kas-*, Manj. 170-1 *akašta asakheṣṭa sa khu ja veysa* 'unaffected, unsmearred like the lotus'.
- kaṣṭā** 'sunken', III 79·9 *aśā stā brraiḥā: kaṣṭā mūlā pattīye* 'the horse fatigued, the belly fallen in, the muscles stiffened', see also *pāta-* 'fallen in, sunken'.
- kas-** 'fall, come to, arise, migrate', v 125, 6b3 (second of the five dangers) *kvī abāḍā niroskasāte kasindā* 'when for him untimely water rises, they fall. . .'; *ātas-*, Z 24·168 *kye vā pā-stumgga ātasāre tta āre* 'who fall headlong, so they stay'. For *kašte* 3 sing., see *kaśś-*. Participle *kašta-*

to both *kas-* and *kaś-*, see *kaś-*. Conjunct *nīroskasāte* from *nīra uskasāte*. Possibly *kas-* from *kas-s-*, see *kah-*.

**kas-** 'look, be seen, appear', Z 2:118 *kho ggarā sumirā śśāsāvnā kašte* 'as in relation to Mount Sumeru the mustard appears', Pali (Jātaka 6:174) *sinerus' antike sāsāpo viya khāyati* 'as mustard appears before Mount Sineru'. See *naṣkaṣṭa-* 'looked out'. From base *kas-* 'to look, appear', Av. *kas-*, *akasa-*, Sogd. *kas-* in *nyr-ks'yt* \**anxara-kasaka-*, plur., 'astrologers', Man. *p̄ks-* 'expect', Zor.P. *kasit* 'was seen', *nikās* 'regard', *ākās* 'aware', N.Pers. *nigāh*, *āgāh*, Armen. lw *agah* 'aware', M.Parth.T. 'gs, 'gs 'apparent' (\**āgas-*), M.Pers.T. *p̄dgs-* 'to look', *p̄dgs* 'face', Sasan. insc. *p'tk'sy*; Oss. D. *kāsun*, *kast*, I. *kāsyn*, *kast* 'look at; shine'; *fālgāsun* 'look around'; Pašto *kas-*, *katal* 'look at', Wanetsī *kəs-*, Sangl. *kas-*:*kot*, *kast*, Šuynī *čes-*:*čūšt* 'see', Rōšāni *čas-*:*čōxt*, Yazg. *k'as-*:*k'ūxt*, participle *k'aṣtag*. From IE Pok. 638 *k<sup>e</sup>eḱ-* 'appear, show', O.Ind. *kāsate* 'appear', in O.Slav. (*k<sup>e</sup>eḱ-*) *kažō*, *kažati* 'show', *ukazū* 'showing', Greek τέκνωρ 'sign'. See also *tcās-* from IE *k<sup>e</sup>eḱ-s-*.

**kas-** 'adhere, attach', noun loc. sing. Z 2:120 *bātū ahāna kašta hāmāte vātā biśśā* 'can all the wind, being caught in a noose, be held?', parallel BS (Lalita-vistara 245:17) *śakyo vāyuh pāsair baddhum*. Participle with negative *akaṣṭa-* 'unattached', Bcd 48v2 *ā khu urmaydsi u pūra āṣa akaṣṭa* 'and as the sun and moon are untouched in the sky (BS *ākāśa-*)', BS *sūrya śaṣi gagane va asaktaḥ*; Bcd 52r3 *bvāme jsa rraṣṭā akaṣṭā tsūma tsīme* 'may I go the course right, untouched, with bodhi-knowledge', BS *jñāna-balena asanga-gatena*, K 67:165 *ttye paṃda hvālai kaṣṭa* 'the (*ārya-mārga*) path is connected with both (*parama-artha-* and *saṃskāra*)'. With *pati-*, *pacaṣṭa-* 'attached, suspended', Z 2:45 *huṣka vara banhya kū rrūva auṅgyo jsa āre pacaṣṭa* 'there the dry trees where guts remain attached to the branches'. From *kas-*, Oss. D. *nixāsun*, *nixastān*, causative *nixasun*, *nixaston*, I. *nyxāsyn*, *nyxasyn* 'adhere, stick together' (with *x-* < *k-*, as *xārsun* 'to carry'). Possibly also Oss. D. *igūās*, I. *ugās* 'sevensheaves together' from \**abi-kasa-*. IE not identified.

**kas-** (or *kās-*?) 'to sound', Z 12:81 *kāse yīndi uysnorā* 'he abuses the being', BS *pratyākroṣati* 'he returns abuse'. To Oss. D. *nixās*, I. *nyxas* 'talk, sound', NK 29:73 (at top) *fāndyry nyxasmā* 'to the sound of the *fāndyr* fiddle', with secondary *x-* from *k-*. Possibly Sogd. *k's*, Man. *q's*, *k'syy*, N.Pers. lw *kās* 'pig', if this is an epithet from the noise made by the animal. IE not identified.

**kas-** 'decrease, diminish', in the participle with negative *aṅaṣṭa-* 'not deficient' from \**a-nikaṣṭa-*; K 30:207 *aidrrau jsa aṅaṣṭa*, =K 38:141-2 *adrryām jsi ukhsasta* (for \**uskhasta*), Manj. III *edrra jsa aṅaṣṭa* 'not deficient in the faculties', parallel to BS *avikalendriya-*. See *nyas-* 'be deficient'. From *kas-*, Av. *kas-*, *kasu-* 'small', *kasiṣṭa-*, Zor.P. *kas*, *kasit*, *kēhist* 'smallest', *kast ut aḅzōn* 'less and more', *kāstan*, *kastār*, *kāstār*, *nikāstārīh*, *čaśm-kās* 'despised', *kāhišn*, Parsi-Skt *kṣīnatā*, Sogd. *kys-* 'to diminish', Oss. DI. *kāstār* 'younger', Balōči *kastar* 'smaller' N.Pers. *kīh* 'smaller', *kāstan*, *kāhūdan*, Armen. *kasem* 'cease', *pakas* 'less, failing, smaller', *pakasem* 'to cease', Pāzand *xāhīdan*, *xāhāt*, *kāh* 'small'; Oss. *āgas* 'whole', Hungar. lw *egész*. IE Pok. 521 *kaḱ-*, Av. *kasu-*

'small', NHG *hager* 'haggard, thin', Lit. *kaš-* in *nukašėti* 'be weak'. (E. Fraenkel, Lit. Et. Wb. *kašėti*, *katėti* has no reference to *kasu*, and rejects Greek κωκός.)

**kas-** 'to burn(?)', see *kasai* 'fever'.

\***kasa**, K 19:229, read *tvāka sa(ṃ)*.

**kasā-** 'inner part', Z 22:139 *hambīsa ysarrnā kase vīrā āljseinā māsta* 'great heaps golden, silver, in the inner rooms', Z 16:38 *tcūra-tasā dīvā uttarīvā* 'the four-cornered Uttarakuru continent (BS *dvīpa-*)', =BS *catur-asra-* 'quadrangular'; Z 20:7 *panā kaso* 'in every nook', Z 2:45 *banāsuto* = Z 20:33 *banālsuvō* 'in holes of trees'; III 101:39-40 *garma-māṣṭai kaṣā nūya pātca kaṣa jsāvā garma-māṣṭai nūtte* 'lie you down heat-oppressed in the inner chamber, then he goes into the inner chamber heat-oppressed, he lies down'; III 74:207-8 *stīnā haṣā hīye kasvā* 'pillars within the inner parts of the tower'. Adjective for the *antaḥpura-* 'inner chamber', K 36:102 *kaṣājvām śujye pyatsa skauda tta hvādi* 'in the inner chambers to one another they spoke so, secretly' =K 27:156 *kasaujvā ṣṭau skauda*; K 47:56 *kāsujsām jsa* 'from the corners'; III 80:22 *ttvadū ttu mista-kasājsā naurā-nasā nāmhā* 'I crossed that summit with great nooks, with deep pools(?)'. From *kasā-*, base *kas-*, Oss. D. *k'āsā*, I. *k'ās* 'nook, inner room, corner', D. *k'āsi-badā* 'sitting in the nook, witch', =D. *k'olī-badāg*, I. *k'uly-badāg* 'sitting in the part of the house between hearth and back wall' (with ejective *k'*- as in D. *k'os*, I. *k'us* 'bowl', see *kūsa-*). O.Ind. *kāsas-* (only Taittiriya-brāhmaṇa 1:4:8:3) *yēna devā apunata yēnāpo dīvyām kaṣah* 'whereby the *deva*-gods purified the waters, whereby they purified the celestial inner part'; Sāyaṇa glossed *kaṣas-* by *deva-loka-viṣayām gatim* 'place within the sphere of the *deva* world'. IE uncertain (*s)keḱ-* or (*s)kaḱ-*. Oss. D. *c'asā*, I. *c'ass*, plur. *c'āssytā* 'hole' may be connected, from \**ščāsa-*.

**kasai** 'fever', I 147, 57v4 *tī vai tta tta kasai hame* 'then for him so there is fever', BS *jvara-*; v 64, 25b6 *ū ci kasai naṣṭausai* 'and who has burning fever', parallel to v 63, 25 *ttavai naṣṭausai*. From *kas-* 'to burn', to IE Pok. 519 *kāi-*:*kī-* 'to burn', Lit. *kaitrā* 'glow of fire', Got. *heito* 'fever', forms like IE *dā-*:*də-*, beside *dāi-*:*dī-*, O.Ind. *dāti*, *dītā-*, and Greek δαίματα. Here also *cirau* 'lamp'. With IE *-k-* or *-sk-* > *-s-*.

**kasta-** 'fallen, come to', with preverbs, Z 24:513 *tcēimañi nu bāgya* (<*nā*)*tasta būkaja balysā* 'the devoted ones of the Buddha fallen under their eye'. With *niš-*, II 7:116 *naṣkasta-*, II 124:1 *naṣakhasta-* 'become open'. See *khasta-*, pres. *khaittā*.

**kasta** 'lesser', K 45:17 *tī vara ttye hārū kasta naḍa ye drau dakhāmīta miysdyūm* 'then there of that rich man (=BS *śreṣṭhīn-*) there was an inferior man, so wretched, pitiful'. See *kastara-*, to base *kas-* 'small'. Loss of final *-ru*, *-rā*, *-r*, as in *hasta* 'better'.

**kastara-** 'inferior, without authority', SuvP. 64r2 *hamdarye kastarā ṣṭāna* 'although being subject to another', BS *anaīśvarya-gatenāpi* 'though by one not possessing authority', contrast III 128:9-10 *hamdirye rraṣi* 'in subjection to another'; III 128:10 *ma kastarā, ma na ttā agyau prattyagyau jse vārūḍya himāmane* 'may we not become inferiors, may we not become deficient in limbs and members'; Z 23:173 *kastare*. Abstract v 28, 59r3

*kastaroña*; v 262, 1a1 *kastarūṅg*. From \**kasutara-* ‘lesser’, see *kas-* ‘to diminish’.

**kahai** ‘itch’, BS *kaṇḍu*, Sid. 124r2 *y(s)irā biṃḍai kahai hame* ‘itch arises on his heart’, Tib. *sñiṅ g-yah-ziṅ na*. Verbal, see *kahaitte*.

**kahaitte** ‘it itches’, Sid. 145v2 *kahaitte u hasu* ‘itch and swelling’, BS *kaṇḍu-ṣophaiḥ*, Tib. *g-yah-ziṅ skram-ba rnam yino*; Sid. 138v2 *styudai hame u kahaitte* ‘becomes hard and itches’; Sid. 136r4 *kihaitte*; Sid. 103r5 *kahaittai*. See *kahai* ‘itch’. From *kah-* ‘to scratch’, IE Pok. *kes-* ‘scratch, comb’, Lit. *kasù, kàsti* ‘dig’ *kasyti* ‘scratch’, O.Slav. *česq, česati* ‘to comb, pluck’. In *kahaitte*, the verbal base may be \**kahāy-*, as in \**grbāy-*, Av. *gərəwāy-*; JS 6r1 *ttarrāye* ‘thirsty’.

**kā** ‘heroes’, parallel to BS *ārya-*, plural to *kai*, see also *kabi*.  
**kā** ‘it sounds’, 3 sing. to base *kā-*, as *bā* in *usbā* ‘removes’ to base *bā-*, and *jūtā, jū* ‘lives’. N 158·6 *śo hālo cakravāla gari u śśo hālo irinā gari ttiṅa haṃdrā vya vara mista dumā sarbi u (mi)stā nvāsā kā gyasta balysa u bodhisatva trāmā dhāraṅā hvāṅāra* ‘on one side the Cakravāla mountain and on the other side the Vajraka mountain, between that there a great smoke arises and a great noise is sounded. The Buddhas and bodhisattvas preach such a *dhāraṅ-* formula’. Uncertain base, possibly *kā-* beside *kan-* ‘to make noise’, as IE *bhā-* ‘to speak’ beside *bhan-*, IE Pok. 525–6 and 105–6. Oss. D. *kadāngā*, I. *kadāg* ‘epic recital’, Georgian lw *k’adag* ‘herald’, *k’adageba* ‘proclaim, preach’ may contain a base *kā-* or base *kad-*. Since in N 120·26 *ysnānā* is printed for *haysnānā* (the *ha* is written below) the syllable *mi* may be on the manuscript which is not available.

**kā cu** ‘if anyone, whoever’, later for *ko, kau*, Manj. 118 *kā cu vare āsā yade* ‘whoever memorizes there’, Manj. 419 *kā cu ttu sājau daiysde vāṣiye piḍā pari (pi)de* ‘whoso learns this, retains it, recites it, writes it, orders to write it’; also *kau* in Manj. 197 *kau cu tv(ā) kṣejī utca* ‘if anyone should desire this water’; and Manj. 53 *kau cu*. See *ko*.

**kā** III 70·126, read *haṃtsakā* ‘together’, plural, like *hamīḍa-ka-*.

**kāka-** ‘watcher, protector’, K 136·874–5 *tta khu aysā gyastā baysā haṃ vira kḥkūṃ* ‘as I the *deva* Buddha am always protector (-*ūṃ* ‘I am’), Tib. *ji-ltar bḍag rtag-tu de-bzin-gseg-pahi*. . . *srub-ba dan*; K 139·963 *jsñi kākā vījya* ‘charm protecting life’ (BS *vidyā*), Tib. *che skyon-bahi rig-sṃags*. Derivative in *-āka-* of permanent act from *k-*, *kāt-:kāṣṭa-* ‘to think, care for, protect’. See also *kāla-*. Without hook, K 99·254 *kāka nīvaysva devatta paravālā* ‘protectors, local geniuses (BS *naivāsika-*), deities, guardians’.

**kām̐na** ‘in what’, loc. sing., K 68·184 *kām̐na kṣaṇa* ‘at what moment’; v 246, 12b4–13a1 *kāna diśñā* ‘in what region’; K 97·197 *kām̐na diśāṅa auna* ‘in what region’, BS *yasmin prthivī-pradeśe*. See *kāma-*, s.v. *ka-*.

**kāṅṅā** ‘to be thought’, see *kāṣ-*.

**kām̐juva-** ‘domestics’, Z 5·29–30 *vārī vā śśaṃḍya pastā kām̐juvai śśirku usthiyāṅḍā* ‘(the king) fell on the ground, the *kām̐juva*-servants duly raised him up’. From \**kām̐jukā*, like BS *kāncukīya-* ‘attendant in women’s chambers’, Tib. *ñuṅ-rum* ‘eunuch’. O.Ind. *kāncukin-* ‘chamberlain’. M. Parth.T. *qnjwg* ‘coat’ may be Iranian (see Indo-Iranica,

Mélanges Morgenstierne 9–11), from the base *kan-* ‘to cover’, Khotan Saka *kangā-* ‘skin’ above.

**kām̐jsam** ‘sesame seed’, III 17·14 *kām̐jsam, kām̐bā* ‘sesame, flax’, see *kum̐jsata-*, *kum̐bā*.

**kāṭham̐jsuva** ‘robbers(?)’, Z 22·136 *ne vara kāṭham̐jsuva ttāte muśśa jsīrāka bahoysṅā* ‘there in the market are not robbers(?)’, thieves, stealers, cheats’. From \**karṭra-* ‘equipment’, with N.Pers. *kālah, kālā*, Armen. lw *kah* ‘furnishings’. Hence *-m̐js-* as in *pa-m̐js-:pamāta-* ‘to put on clothes, wear’, base *mauk-:muk-* ‘put on, take off, remove’. See *pam̐js-*. For *-ḥ-*, see also *pajsiṭhiyī*.

**kāḍa-** ‘drawn’, participle to *kār-* ‘to draw’.

**kāḍara-** ‘cutting weapon, sword’, v 70, 8v3 *rrājseina kāḍarna* ‘with sharp sword’, BS G 37, 12b1 *tikṣṇena śastreṇa*, Tib. *mchon rnon-pos*; K 37·118 *kāḍarinai vara ṣṭām̐raysgi vī jsaṅāṅā* ‘with sword there she must swiftly be slain by him’, inst. sing. *kāḍarina* with pronoun *yi*; Z 4·60 *ttṛśśūla kāḍare hālṣṭā* ‘tridents, swords, spears’; Manj. 231 *ttreṣule kāḍare hūṣṭa*; Z 5·78 *hāvyo kāḍarā dāru karā ne yuḍu yīndā patālṣṭu* ‘the sword cannot cut its own edge’; Manj. 235 *kāḍara hīya dāra ne pasta* ‘the sword does not cut its own edge’; II 77·24 *ttasiḥkau kāḍara* ‘Arab sword’. From *kart-* ‘to cut’, \**kartara-* to Av. *karata-*, Sogd. *krt, krtk* ‘knife’, Zor.P. *kārt*, glossed by *šampšēr* ‘sword’, N.Pers. *kārd*, Oss. *kard* ‘knife, sword’, *āxsar-gard* ‘sword’; Yaṅ. *kort* ‘knife’, Pašto *čāra*, Orm. *čārṭkai, kāli(gak)*, Šuynī *čed* ‘knife’, Rōšāni *čeg*. See cognates s.v. *pātālṣṭ-*. IE Pok. 941 (s) *ker-t-*, O.Ind. *kṛtī-* ‘knife’, Lat. *cortex* ‘bark’, Lit. *kertū, kirsti* ‘to hew’, Hittite *kartai-* ‘cut off’.

**kāma-** ‘which’, see *ka-*.

**kām̐mata** ‘thought; care, protection’, nom. sing. Z 4·27 *kām̐mata*, acc. sing. SuvO. 24r4 *kām̐mato*, BS *vikalpa-*; later K 68·212–3 *kāma avārihā*, = BS *citta-, apratiṣṭhita-*; without the hook Manj. 97 *kūra kāma* ‘false thought’, Manj. 88 *kāme kure*; compound Khotan Saka and BS, Manj. 354 *kāma-māttra* ‘thought only’, = BS *citta-māttra-*; for ‘protection’, K 141·1009 *raḥsai yanumā u āysdai yani u kām̐ma-t-i yanumā* ‘I will make for him protection’; K 139·947 *raḥsa kāma hvāṅumā* ‘I will proclaim protection’. See *kāṣ-:kāṣṭa-* ‘to think, care for’.

**kām̐madā** ‘trousers’, II 59·3 *u kabaliḥa baysgyi hvāhyā kām̐madā se* ‘and of blanket cloth one pair of trousers thick, broad’; III 124·85 *kaumadai* gloss to BS *sūtham̐na* ‘trousers’; II 124·10 *thauna śaci jsa kaumade* ‘trousers from *śaci*-silk’; II 9·156 *kaumadai śai* ‘one pair of trousers’, to Kroraina *kamaṃte*. For BS *sūtham̐na*, see Journal of the Gypsy Lore Society, 35, 1956, 179–180. The early history of the Romani word *sosten*, Kroraina *somstam̐ni*; BS *sūtham̐na*, Panjābī *suthan*, Hindi *sūthan*, archaistic O.Ind. *svasthāna-, svasthagana-*. For *kaumadai*, see Acta Orient. 30, 1966, 50; SDTV 15. From *kam-* as in *kamaiskā*, beside *kap-*, see *khapa*.

**kām̐bandā** ‘a particular gift to a shrine’, II 75·46 *kām̐bandā haurā haude se u chām̐-syū sau* ‘he gave in gift one *kām̐bandā* and one *chām̐-syū*’. If *chām̐-syū* is the source of Turkish *čangsu (čängsü)* ‘a small *qurtaq* (shirt)’, the *kām̐bandā* may be from \**kam(a)ra-banda-* for the waist. Acta Orient. 30, 1966, 26 a loan-word from O.Ind. *kāya-bandhana-* was proposed; ibid. 41 a Chinese *ṣan-siu*

'long sleeve', and later Chinese *siu* 'embroidery' (K 822·2) seemed possible, both uncertain. See also *ūrabada* 'belt' from \**udara-banda*-.

**ḷāya** 'protector', v 66·8a *pūraka-m ḷāya suhā beḷau* 'I am (-u = -ūm) protector for my son in time of happiness'. From \**kāṣṭa*- 'protecting' to base *kāṣ*-: *kāṣṭa*- 'look, care for', with -*āta*- agent suffix as in *hvarāta*- 'eating', see *atāphara-hvarātā māsta rre* (v 164, 11314) 'great king eating gluttonously'.

**kāysū** 'hut, bower', III 40·14-5 *spyakīne kāysū nūvārā pajsā-gū* '(the fountain water) carries away the bower, five-coloured, flower-covered'; = III 34·11 *spyakīnai kāysvāka biḷa pajsā-gu*; = III 36·6-7 *spyakīnai kāysvāka biḷa baida pajsā-gū*, = III 46·19-20 *spyakīnai kāysvāka biḷa pajsā-gū*. Here *nūvar*- 'to remove', beside *bar*- 'to carry off'. From \**kāzu*- to N.Pers. *kāz* 'hut of wood, canes or straw'. Sogd. *k'n'kh* or *k'z'kh* 'hut', see Indo-Iranica, *Mélanges Morgenstierne* 10, and W. B. Henning, *TPS* 1945, 158, n. 3. Base *kaz*- 'to arrange, build(?)', with Armen. lw *kazm* 'construction, adj. prepared', *kazmem* 'to fashion, erect, build, furnish' (sees.v. *pyays*-).

**kār**- 'to draw', participle *kāḷa*-, Z 24·420 *svānā kārindā muḷā* 'the dogs drag off the corpses'; III 39·70-1 *rahā kāḷā gūhā khinḷā* 'he drew the cart like an ox', = III 43·24 *rahā kāḷā gūhā khainḷā*. See also *naṣkār*-, *haṃgār*-, *haṣkarā jsa*, *hagār*-. Form like *pār*:-*pāḷa*- 'to rear'. From *kar*- beside *kar*-š- 'to draw', Zor.P., N.Pers. *kaš*-, Oss. D. *xārsun*, *xāssun*, I. *xāssyn* 'to bring'. Without -š-, N.Pers. *parkār*, *pargār*, *pargāl*, *pargālah* 'compasses'. With -š-, Av. *karš*-, O.Ind. *kārṣati*. The meaning 'draw, drag' separates this base from IE *k<sup>h</sup>el*- (O.Pers. *pari-kar*- 'care for'), and *kar*- 'to scatter seed' (above *ker*:-*kālsta*-). Av. *kārāya*- 'draw lines' (Yašt 4·4 *karšāim kārāyeiti* combines *kar*- and *karš*-); BS *kārṣī*, Khotan Saka lw *kārṣā*- 'circle' from 'drawn lines'. Hence IE remains uncertain (*s*)*ker*-, (*s*)*kel*-, or with *k<sup>h</sup>*-. IE Pok. 639 *k<sup>h</sup>el*-, *k<sup>h</sup>el-s*-.

**kāra** 'effort', II 40·36 see *karya* (poor spelling).

**kārra**- 'deaf', Z 5·101 *kārra pyyāre* 'the deaf hear', = Manj. 415 *kārra* (lacuna); N 169·1 *hanā kārā mutā* 'blind, dumb, deaf', parallel Pali *andha*-, *mūga*-, *badhira*-; v 146, 714 *abiṣāta u kārā* 'tongueless and deaf'; SuvP. 714 *kāra pvāṃde* 'the deaf may hear', BS *badhirās ca śṛṇvanti*; abstract Sid. 1263 *kāraustā*, Tib. *hon-pa* 'deafness'; and I 143, 522 *kārāṃṇā* 'deafness', BS *bādhirya*-. From \**karna*- (adjective of deficiency to \**karna*- 'ear', as Greek ἰσχίον 'hip', ἰσχίος 'pain in hip'), Av. *karəna*; 'deaf', *karəna*- 'ear', O.Ind. *kārṇa*- 'ear', but *badhira*- 'deaf'. Sogd. *krm*, Yagn. *kan*, Zor.P. *kl* \**karr*, N.Pers. *karr*, *kar*, M.Pers.T. *qr* \**karr*, Pašto *koṇ*, Orm. *kōn*, Šuynī *cūn*, Yidya *kuṇ*-, *kun*-, Munjāni *kūn'gy*.

**kāmra**-, see *kaura*-.

**kālā** 'a title', II 126·11 *hiṇi hīvi kālā* 'official of the troops', context of *ārri* 'provisions or equipment', hence possibly 'provider', rather than Kroraina *kala*, *kaṃla*, *kāla* 'prince' or the like. From \**karṭra*- > *kāla*-, with Armen. lw *kah* 'equipment, tools', N.Pers. *kālā*, *kālah* 'equipment'. See *kāṭhamjsuwa*, but *kalā-tyarai* with *kal*- 'excellent'.

**kālā** 'a title', v 33, 1225 *pirām kāla himye* 'he became the *kāla*-official of the houses(?)', see s.v. *pāravārā*. With the title *ūci*, v 187, 621-2 *ūta-hāle kālā*; *ibid. ūta-hālai*

*kālā*; *ibid. ūta-hāle kālā* after proper names. Possibly from \**kāṭrya*-, see *kāṭha-mjsuwa*-.

**kālanāṣṭā** 'wherever, whitherever', Sid. 102VI *u kālanāṣṭā arji hamāte* 'and wherever piles (BS *arśas*-) occur', Tib. *hbrum-bu ga-la yod-pahi*; Sid. 104r1 *kālanāṣṭai kaṃmā hīvi pacadā hamāve* 'wherever practice as to wounds arises', Tib. *rmahi srol* ('practice, custom') *gaṇ gyur-par*; Sid. 103v5 *u kālanāṣṭai niramḷā ṣṭe* 'and wherever it has come out', Tib. *srol gaṇ logs-su byuṃ-ba*; II 84·23 *nai āṃ bvāṃ si kālanāṣṭa tsūṇi hamā(mane)* 'we do not know wherever we may have to go'; K 143, 1r3 *kālanāṣṭa ganaittrai* 'the rosary to any place(?)'; K 143r1-2 *āṣṭe vīrāṣṭi ganaittrai, kālanāṣṭā ganaittrai āṣṭe prracaiṇq* 'the rosary towards being, wherever the rosary, for the sake of being'. From *kālana*- with -*ālsto*-, -*āṣṭa* base *ka*- 'what' with *arda*- 'direction', see *hala*-, *hālaa*-. The same -*anāṣṭa* occurs in *śālanāṣṭa* 'to one side', *ttālanāṣṭa* 'to that side', *dījanāṣṭa* 'downwards', *hālaināṣṭā*, beside *hālaiyāṣṭā* 'in the direction'.

**kāṣcā**- 'thought, grief', see *kāṣṭa*-, pres. *kāṣ*-.

**kāṣṭa**- 'thought', participle to *kāṣ*- 'to think, care for, protect', v 75, 43r4 *kāṣṭe iyā* 'he may have thought', BS and Tib. omit; Z 22·234 *kāṣṭāndā*; SuvO. 27v7 *kāṣṭānu vadravānu* (BS *upadrava*-) *nāṣemākā* 'calmer of grievous troubles', BS *śokāyāsa-praśamana*-; with negative above *akāṣṭa*-, BS *acintiya*-; infinitive K 26·137 (= K 18·209) *paryavai ma kāṣṭe* 'deign to protect me', v 149, 344 *perrā keṣṭe* 'compelled to think'. See also above *ke*, *ka* from \**kāṣā*; noun. *kāṣcā*- 'thought, grief', Z 5·39 *kāṣca*, v 42, 425v3, SuvP. 71v1 *kāṣṭye*, BS *śoka*-, Sid. 125v2 *kāṣṭyi jsa*, Tib. *mya-nan-gyis* 'with sorrow', III 63·135 *gvāysā kāṣṭya hīye pyauca* 'the remedy for the sorrow of separation'; adjectives, SuvP. 66v1 *kāṣcinūm* 'I am sad', BS *śoka-citto* 'ham', v 101, 102b1 |||*kāṣcina uysnau(ra)*||| 'sad beings'; v 332, 24v1 *kāṣcinaina pa(tā)maṃthāna* 'with sorrow's arrow', BS *śoka-śalya*-; SuvP. 69v1 *kāṣṭiji iṣe* 'whirlpools of sorrow', BS *śokākule* (variant \**śokāvarte*?); compound III 2, 7r3 *kāṣca-jserāṇa*, loc. sing., 'causing grief'. See pres. *kāṣ*:-*kāṣṭa*- 'to think'.

**kāṃṣḍi** 'hole', K 46·36 *āhau kāṃṣḍi* (dyadic), see *kuṣḍa*- and *āho*.

**kāse** 'abuse', see above *kas*-.

**kāhai**, **kāṃha**-, see *kaṃha*- 'hemp'.

**kāhyānai** 'brown(?)', Z 22·147 *kāhyānai ggūnina rruṣṭā* '(the horse) shines with its brown(?) colour'. That assumes *kāhya*- with inst. sing. and pronoun *yi*. To be taken from *kadru*-, Av. *kadrva*-, N.Pers. *kahar*, rather than from *kaṃha*- 'hemp'. O.Ind. *kadru*-. IE Pok. 537 *ked*- 'to smoke, to soot, blacken', O.Slav. *kaditi* 'to make smoky', Serb. *čaditi* 'become sooty', Greek κέδρος 'juniper, later cedar'. See *kaṃha*-.

**kāhye** 'hemp', see *kaṃha*-, IV 471 and b1 *kāhyene*; 51b1 *kāhye*.

**kāṃha**- 'hemp', see *kaṃha*-.

**kāhva** 'unstable' (plural), Manj. 331 *kāma ttai cai kāhva tside* 'they who in *kāma*-passion become unstable' (in contrast with those of unmoved (*akhaṣṭa*-) mind). From \**kāhu*- to *kaf*- 'to fall', see s.v. *kuhaṃ* 'falling, old' and s.v. *kaśś*-, form like *bāysu*- 'arm'.

**kicau** 'greatly', K 136·83-4 *ttye hirā kiḷna thu vajrapāṇā*

- pū śirā kicau-t-ī aysmya yanā hvāñume aysa tvā sumukha nāma dāyya byāmja* 'therefore you, O Vajrapāṇi, listen, and keep it well, greatly in mind; I will expound this *dharma* text Sumukha called', Tib. *dehi phyir lag-na rdo-rje khyod legs-par rab-tu ñon-la yid-la zuṃ śig dan, sgo bzaw-po zes-bya-bahi čhos-kyi rnam-grans bśad-par byaho*; Z 4:119 *nī ju kicau hamatā biysendā* 'he does not himself wholly awake'; Z 9:5 *ku na ro kico vasustā* 'where it is not wholly pure'; III 84:39–40 *grāmakā kacau ysai ysai u paśā tceñā niśāna jatte* 'quite hot it is to be put, in the morning and evening, into the eye; it heals'. See above *kacau*. Possibly from *ka-* 'what' and indefinite 'any', \**katičāva-* adverbial 'to any extent' = 'wholly'.
- kijsanū** 'of the garden', adjective to *kāljsa-* 'garden', II 2:27–8 *pvāḥq kijsanū bvaiysa, mista sima mista ayai* 'long buildings with gardens, a great enclosed space (BS *śiman-* 'limit'), and a great ground'. See *kāljsa-* from \**karičā-*, base *kar-* 'to plant', see *kar-*, pres. *ker-:kālsta-*. Improving AM, n.s., 7, 1959, 19, see SDTV 30.
- kiḍakya** 'garment', II 85:20 *kiḍakya begaṃṃā šau* 'one garment, woven'. From *kart-* 'to cut, tailor', Av. *kərətī-* 'garment', with *-ida-* as in *hvīda-* 'food', *biḍa-* 'dress' from \**hvarti-*, *barti-*. Base IE Pok. 938–947 (*s*)*ker-* 'to cut', see s.v. *pātālt-*.
- kiḍā** 'creeper, bush', Manj. 20 *cakala gaysa kiḍā u auysama* 'wood, reed, creeper and clay', parallel Pali *kaṭṭham ca...vallim ca...tiṇam ca...mattikam ca*. From \**kari-tākā-* (as *ysiḍaa-* 'yellow' from \**zaritaka-*), to base IE Pok. 545–7 *kel-* 'of branches', see above *karāśśa-* 'creeper', *kirā*, and *cakala-*.
- kādāgāna-** 'deed', translating Buddhist *karman-* 'evil or good deed', v 117, 6614 *kādāgānā*, BS *karma*, K 6, 146r2 *kādāgāne gāda*, K 6, 146r5 *dirna kādāgānāna* 'by evil act', Z 9:21 *kādāyāne*, Z 23:370 *kādātāne*, v 148, 1a1 *kiḍitānānu*, v 117, 66r3 *kādātānānu*, K 10, 9v5 *karma kidyāni* (dyadic), K 75:14 *kiḍāna jāre* 'acts cease'. Adjective, SuvO. 24r5 *kādāgānīnei yaṃdrā*, BS *karmayantram*, v III, 33r5 *kādāgānīneina haṃjsāmāina*, BS *karmopacayena*. From \**kṛtakāna-*, base *kar-* 'to make, do', Sogd. VJ 448 '*kr't nyh-k'r'k* 'doer of deeds', Sasan. inscr. Šāhpuhr I, Parth. *krtkny* = Greek θρησκευία τῶν θεῶν 'service of the gods', =M.Pers. inscr. Kartīr 4 *kltk'n*, M.Parth.T. *kyrdg'n*, M.Pers.T. *kyrdg'n* 'action'.
- kādāna** 'for, for the sake of' (calqué on Prakrit, Kroraina *kridena*), inst. sing. to *kāda-* 'done', v 117, 66r5 *uysānye kādāna* 'for oneself', BS *ātmano rtham*; v 77, 145r2 *bodhisatvānu kādēna*, Tib. *-kyi phyir*; K 136:883 *ttye hirā kiḍna*; IV 17:30–1 *drūne kiṃṇa* 'for health'; IV 54b1 *kiṇa*; IV 56a2 *kiṇā*; IV 21:4 *kiṇau*; II 76:39 *ma kaṇa* 'for me'; K 143, 1r2 *kaiṇa, kaiṇa*; 59, 31r3 *ttye herā kaṃṇa cu* 'because'. Base *kar-* 'make'.
- kāde** 'greatly, very', Z 2:9 *kāde*; III 58:2 *kādi*; v 166 r5 *kiḍi*; III 58:7 *kiḍa*; Z 2:7 *kādā*; III 130:24 *kiḍa*. From \**kṛtai* to base *kar-*, IE Pok. 531 Greek κάρτα, Mid. Low German *harde* 'very'. A similar meaning in Sogd. *šx* 'hard', *šxwv* 'very'.
- kāna** 'if not', K 39:161 *kāna gaṃjsā byaudai* 'if I have not committed a fault'. See *ka* 'if' and *ne, na* 'not'.
- kītha** 'in the city', loc. sing. to *kanthā-*; v 247, 17b2 *kīthāštā vāštā* 'to the city'; Manj. 44 *nairvā(ā)na k(i)the* 'into Nirvāṇa city'; Manj. 321 *nairvāna kīthe*, and older v 32, 9a4 *nirvāni kīmtha*.
- kināṃ** 'drops', gen. plur., K 41:86 *ūci hīya kināṃ haṃkhīysā* 'the number of drops of water', =K 44:203 *ūci hīyāṃ kinā haṃkhīysi*. See *kanā-* 'drop'.
- kiṃṇa** 'wounds(?)', II 85:24–5 *iṇa iṇa kiṃṇa* 'various painful wounds(?)'. See *iṇa-* and *kaṃṇa-*.
- kāra** 'surrounding', II 117:8 *kāra kītha sāna tta jsāṃ hathri-yādā* 'around the city the enemies so pressed'. See *kara*.
- kīra-** 'work, deed', v 245, 10a1 *ttye paṃjsa anamttanarya kīra vasusidā* 'for him the five *anantariya-* evils are purified', BS *tasya pancānantariyāni karmāvaraṇāni pari-kṣayam gacchanti* (=K 98:213–4); SuvO. 56v2 *kīre* 'works', BS *kārya-*; v 333, 25v3 *balysūṇa kīre tindā* 'he does the Buddha deeds', BS G 37, 22b3 *buddha-kṛtyam*; v 115, 63v7 *ttu kīru yindā*, BS *kāryam kariṣyati*; loc. sing. v 59, 129v4 *ttiṇa kīro*; inst. sing. SuvP. 70r3 *kuśalna kīrna*, BS *kuśalena karmaṇā*; v 148, 1a5 *tta kīrna yī(ṇdā) |||*. K 7, 147r3 *handarānu ro uysnorānu kīro jsāne* 'going to the work for (=to serve) the other beings also' (*jsāna-* participle plural); III 22, 14b3 *khu ṣi hve cu ttāra teacā kīrā* 'like the man who has work on the far bank'. Adjective, *kīrīnaa-*, K 107, 279–80 *kīrīnai byanā* 'obscuration of the acts', parallel to K 106:265 *karmāvaraṇa-vīśudha-sūtra vīrā*. Also K 107:275; 278, 281; 282. Compounds, v 117, 66r3 *nṛhīśśāna kīraṃgarau*, BS *samanārtham sukṛtānām*; II 108:183 *kīragara hvaṇḍa*, 185–6 *pharāka kīragara hvaṇḍā*. Later form *kīraara-*, II 34:4:1 *kīrarā hvaṃ(ḍi)*; IV 66b2 *kīrarai vī*; IV 1:1 *kīrarā hvaṇḍi*. So *kīraara-* from \**karya-karaka-*; *kīra-vadāva* 'paths of deeds', K 65, 84r2 *kīravādāva dasau cū bva biḷatta* 'the ten paths which are broken, corrupt', parallel BS *akuśala-karma-patha-*. From \**karya-* 'to be done', as *hvaṇa-* 'to be spoken', by *-ya-* participle future, to base *kar-*, see *kar-:gāda-, yuḍa-*.
- kīrāṃja** 'work-place', II 108:188 *ttaṇa kīrāṃja tsvai* 'he went to the work-place'. From *kīra-* 'work' with suffix *-āṃja*, as in *narāṃja* 'ink-pot' (III 124:74).
- kīra** 'cultivation', II 39:5 *cā au ttya uca śadai kīra para*, repeated *ibid.* 8 *cu ā ttai uca śadi kīra para* 'who works in the cultivation of this water (and) land'. From \**karya-* to *kar-* 'cultivate', see *ker-, kālsta-*, Parācī *kīr-* 'to plough'. See SDTV 57 *kara*.
- kīrā** 'bush', Sid. 10v4 *arkakā kīrā*, BS *ārtagala-* 'barleria caerulea', Tib. *artagala*. Possibly also II 66:7:5 *kīra kṣatā idā* 'he can plant bushes'. To *kiḍā* 'creeper', parallel to Pali *valli-*; IE Pok. 545–7 *kel-*.
- kīrāstānā** 'proper name or title', II 118:145 *detatte, mistye ttikyē kīrāstānā nāma jsa hvāštā u hvū:ṣīna hīvi gyastūṇā ttiramdarā iyaīsthāṃ ārahā:ḷṣa simābamdha haurimde* 'may the *devatā-* deities give to the celestial body of this great chief by name Kīrāstānā and his consort blessing (BS *adhiṣṭhāna-*), protection (BS *ārakṣā*), magical limit'. KT IV p. 12 queried whether it was Mongol *kiristan*, highly doubtful. If it is a Tibetan title the second component could be *ston* from *ston-pa* 'teacher'. But *kīrā* has not been traced in Tibetan. As a title it could be Khotan Saka *kīra-* 'works', *stāna-* 'placed, appointed over', see also *stānada* 'appointee'.
- kirkiyaṃ** 'crystal', Sid. 137v1 BS *ambu-maṇi*, Tib. *nor-bu*

*rin-po che* 'great precious jewel' according to Jäschke's Dictionary BS *cintāmaṇi*. K 40·36 *kārkīyina ramna* = K 43·153 *karakīyina rana* 'the *karketana*-jewel'. Zor.P. (DkM 206·4) *klgyhn* \**kargēhan*, Pahl.Riv. 160·6 *klkyy-hnyh* \**karkēhanēn*, Armen. *karkehan* 'dark red stone, anthrax', Syr. *qrkdn-*, Arab. *karkuhan*, Greek χαλκηδών, Lat. *calchedoniūs*. See Asiatica, Festschrift Fr. Weller 15 for O.Ind. *karketana*- and Prakrit forms, and Tib. *kekeru*.

**kirrdä** 'cuts off, cures', see *naṣkirrdä*. Base *kart-* 'cut', Av. pres. *kəranta-*, O.Ind. *krntati*, hence *kirrda-* from \**krn-* as *purrdä-* 'conquered' from \**prn-* to *part-*. For *kart-* see *pātālt-*.

**kālsta-** 'planted, sown', SuvO. 5v3 *kālstā vāta*, BS *avaropita-*; I 255, 170v2 *kālstāmdā*, BS *avarupta-*; v 108, 30v6 2 plur. *kālstāndā sta* v 353, 2a4 ⟨*baṃ*⟩*hya kālste* 'he planted the tree'; v 341, 83r1 *ṣā naḍe kye ttu baṃhyā kālste* 'the man who planted this tree', = v 342, 84r1 *kye ttutu baṃhyu kālste*, BS G 37, 78r5 *yenāyaṃ vāpito drumah*. From *kar-*, pres. *ker-* 'to plant, sow', with *ni-*, *nyālsta-*.

**kīśsa** 'in a vessel', Z 2·16, see *kūsa-*.

**kīśśāna-** 'abundant, full of', SuvO. 56v3 *pharākyau uysnauryo kīśśānā* 'full of many beings', BS *bahujanākīrṇa-manuṣya-*; SuvO. 56r5 *biśśūnya raysāyana aruṣe kīśśāngye bāysānā* 'in the garden full of various elixir medicines', BS differt; Z 15·5 *samu kho mura kīśśānā bāśa* 'as birds in a thick grove'; Z 22·119 *baṃhya pharu kīśśāna-ṣiṃgya* 'many trees thick-branched'; v III, 33v4 *pharākyau uysnauryau hvgaṃdyau kīśśānā hāmāte*, BS *bahujanākīrṇa-manuṣya-*; v I12, 34r1 *biśśā gyastānu thāna kīśśāna hāmāre, gyastyau u gyastāyau* 'all the *deva*-gods' places (BS *sthāna-*) become full of *devas* and *devaputras*'; K 66·140 *kīśśānā bāśa*, K 70, 2v2-3 *kīśśānā bāśa* 'in a thick garden'; K 63, 78v1 *ranyau jsa kīśśāna* 'abounding with jewels', fem. JS 20r1 *kīśśēja*; K 60, 35r4 *kīśśēja*. From \**kaisyana-*, Sogd. *kysn'k* 'luxuriant vegetation', Yidya *kesina* 'forest', Lit. *kišti* 'grow thickly', *kīśša*, *kīśśānā* 'thickly overgrown place'.

**kīśśaukā** 'tree', Sid. 13r4 *sarrjarasā bu kīśśaukā* 'the tree of *sarrjarasa* perfume', BS *sarja-*, Tib. *sra-či pog-gi śin*, the *sāl*-tree shorea robusta. From base *kais-* in *kīśśāna-* 'abundant, thick', with suffix *-au-ka-*. But possibly BS *kiṃśūka-* 'butea frondosa'.

**kāṣ-** 'to think, care for, protect', *kāṣ-* in negative participle future SuvO. 36r6 *akāṣgāna*, BS *acintya* 'not conceivable', elsewhere *ke-*, *kei-*, *kāt-*, *k-*, v 76, 44v4 *aysmya tta ketā* 'so he thinks in mind', BS G 37, 34a2 *evaṃ cintayati*; v 73, 41r5 *arthū kātāiyā* 'would think of its meaning', BS G 37, 31b1 *paryavāpsyati*; Z 2·5 *mulśde jsa keitā* 'with pity he protects'; Z 13·31 *kei*; participle future Z 6·51 *kāñū*. Past participle *kāṣta-* and noun *kāṣcā-*, see above, with infinitives *keṣte*, *ke*; noun *kāmata*.

**kāṣa** 'arm-pit, girdle', see above *kaṣa-* (III 41·26).

**kāsaujsām jsa** 'from recesses', K 47·56, see *kasā-*.

**ku** 'when, where', v 332, 24r1-v1 ⟨*br*⟩*aundaimā aysu ku dātāimā bremandā gyasta* 'I wept when I saw the weeping *deva*-gods', BS G 37, 21b2-3 *āsrūṇi ca pramuncāmi, anyāṃśa ca rodamanān bahūn devān*; v 334, 32r2-3 *tta ku mamā gyastyau balysy(au ttede)rā māstā puññai hambīsā hāmāte* 'so if, *deva* Buddhas, so great a heap of merits is mine', BS G 37, 29a3-4 *yadi mama bhagavann etāvān*

*puṇya-skandhaḥ*; v 389, 19v4 *ku ye ttumāsa byehāte baly-sāna ku karā ttima ne jīye* 'when one attains these great fields of the Buddhas where the seed fails not at all', BS G 37, 14b1 *buddha-kṣetre tu sukṣetre uptād bijān mahā-phalaṃ*; v 341, 83r5-6 *tcamna ye hiśtā nārvā(nā) kīntha ku biśśā puṇṇa jyāre* 'whereby one comes to the city of Nirvāṇa, where all fears perish', BS G 37, 77b5 *nīrvāṇa-pura-gāminam*; III 139v1 *ku mā hīsānu* 'where I must come', BS *kuṭra vasiṣyāmi*; Z 5·85 *kvī* = Manj. 243 *cu bādī* 'when to him'; v 339, 79a1 *u kvī hīsca hāmāte* 'where his coming happens', BS G 37, 73b7-74a1 *ko 'syābhisam-prāyah*; 'where' = 'so that there', v 69, 8r5 *guhei ku hūnā narāmāte* 'strikes so that the blood issues', BS G 37, 11b5-6 *duṣṭa-rudhira-citta-*; v 106, 29r2 *kho uhu cerā ku umānu paḍāṃjyānu bādānu* 'as you such, when of you in former times', BS *yathāpi pūrvaṃ dirgha-rātram*. With added *u(uta)* in *kū*, SuvO. 54v3-4 *u tto bāso śśuru padamdu tīndā* 'he has made this house excellent', = I 255, 0012, r1 *kū tvā|||*, BS *tad grhaṃ samcauksaṃ krtvā*; v I16, 65r4 *cu ttā hāra kū jsa hatāro tcarke būsā khanei vātā u śśāra sasta* 'what are those things whence once arose sports, jests, laughs and good things appeared', BS *pūrva-ramyāni bhāvāni krīḍā-hāsya-ratāni ca*; *ku ku* 'wherever', K 6, 146v1 *ku ku ne padānā štā* 'wherever there is not a vessel', Tib. *snod-du ma gyur-pas*; *kū* 'where of him', *ku* with *yi*, K 6, 146r3 *kū biśe ysu(nāma)te jyāre* 'where all his *āsrava*-influences perish'; *ku-m jsa* 'when therewith', K 67·179-80 *ku-m jsi vā naravānā kūśe* 'when therewith he seeks nirvāṇa'; = K 71, 9r1 *kū jsa vā naravauna kūśe*; *ku mana* 'where indeed', K 74·64 *ku mana byihāma rāśa samāhānwā* 'where I shall attain control in trances (*samādhāna-*)'; K 74·67 *ku mana naṣamādi* 'where they may become quiet'; *ku halci* 'wherever', III 125·5 *ku halci kāmūna kṣira* 'wherever in what country'. From *ku*, Av. *kū*, Oss. D. *ku*, I. *kū* 'if, when', Zor.P. *ku*, N.Pers. *kū*, *kujā* 'where'; with suffixes Av. *kudā* 'where', Oss. D. *kud*, I. *kūd* 'how, that', O.Ind. *kūha*; Av. *kuṭa* 'how', *kuṭrā*, *kuṭra* 'where', O.Ind. *kūtra*. IE Pok. 644-8 *k<sup>u</sup>-*, Greek Cret. ὄπυι 'whence', Lat. *ali-cubi*, *ubi*, Celtic Welsh *cu* 'where', Lit. *kuř* 'where', *kū* 'what', O.Slav. *kūde* 'where'.

**kujsa** 'sesame', older *kumjsata-* IV 26, 4-5 *dasau kusa kujsa* 'ten *kūsa*-measures of sesame seed'; *ibid.* 5 *kujsi*.

**kujsa** 'bud(?)', Z 14·91 *u vāysā kujsa vāte tranda* 'and they entered into the lotus's bud'; III 41·36 *bvaijsā-kaujsā spyakai* 'flower with open(?) buds'. From \**kučā-* to base *kauk-* either 'to bend, form top, dome' or 'to enclose'. See IE Pok. 588-592 *keu-k-*, *keu-k-*, *keu-s-*. Note also O.Ind. *arka-kośi* 'bud of arka-', see IE Pok. 953 (s) *keu-*.

**kumjsata-** 'sesame', v 333, 27r3 *kumjsatu kerā* 'sows sesame seeds', BS G 31, 24a3-4 *tilaṃ vāpayet*; Sid. 9v1 *kumjsa*; Sid. 9r3 *kujsa jsa*; Sid. 100v4 *kāmjsa*. Adjective v 333·27v2 *kumjsatīnau hambīsu* 'heap of sesame', BS G 37, 24b1 *tila-phalakāni*; v 335, 33r1 *kumjsatīje dāne* 'sesame grains' BS G 37, 29b6 *tila-phalakāḥ*; v 69-70, 8v2-3 *gvihu rrūṇu o kujsatīnau*, BS G 37, 12a5 *ghrtena vā tailena vā*; Sid. 139r2 *kumjsavīnā arvīnā rrūna* 'sesame medicinal oils'; compound II 35, 8a8 *kāmjsata-kerā u ganama-kerā* 'sowers of sesame and sowers of wheat'. From *kuncīta-*, O.Ind. *kuncīta-*, Zor.P. *knčyt!*, N.Pers. *kunjid*, *-id*, *-ud*; Sogd.

- kwys't'yč* (\**kunš.t-*); Armen. lw *knčit'*, *knjīt'*, *knčit'n*, Balōči *kunčitθ*, Pašto *kunzala*.
- kumjsārgye** 'oil-cake', Sid. 9r4 *kumjsārgye*, BS *piṅyaka-*, Tib. *til-gyi chigs-ma* ('residue'); III 85·83 *kūmjārgyā*, *mauna pāche* 'oil-cake, to be boiled in liquor'. From \**kunčita-pārakā-*, to *par-* 'to nourish'. N.Pers. *kunfidah* 'oil-cake'; Tib. (Jäschke Dict.) *mar-gyi chigs-ma* 'oil-cake'.
- kūḍai** 'hole', and *kuḍi*, see *kuṣḍa-*.
- kūmi-guṅyau jsa** 'with desires', III 128·1 with *-m-* broken, but not *-r-*, from BS *kāma-guṅa-*.
- kumbā** 'flax', Sid. 142v1 *kumbā*, BS *ataṣi*, Tib. *zar-ma*; Sid. 100v4 *kāmbā*, III 90·186 *kāmbā*. From \**kanaba-* connected with *kaṃha-* 'hemp', as being 'fibrous'; Sogd. *kynp'* \**kembā*, Kančaki (of Kāšyar) *kānbā*. See *kaṃha-*, Oss. D. *gānā*, I. *gān* both 'hemp' and 'flax'.
- kūys-** 'to seek', pres. *kūś-* (= \**kūś-*) and once *kūśś-* (v 147·129, 1b2): *kūysda-*, Z 5·94 *kho ju basaku kūśāte māta* 'as the mother cow seeks her calf', III 98·31 *baṅyūstā kūśg'* 'he seeks bodhi-knowledge', Z 7·2 *kūśindā*, v 147·129, 1b2 *haurāro kūśāro* 'they may give, seek', Z 5·112 *vainaiyā kūysde kho ju māta kūśāte pūru* 'he sought those to be disciplined, as the mother seeks the son'; fem. III 70·115 *kūysdā*, 3 plur. III 70·113 *kūysdāmdā*; infinitive Z 23·144 *kūśde hūstāte* 'he sent to seek'; participle v 143, 110a4 *kūśānei vātā*; v 135, 1b5 *kūśānei*; v 29, 47v3 *kūśāneina aysmū(ṅa)*, BS Divyāvādāna 467·24 *prasanna-citta-* (quoted s.v. *uysdās-*): future K 8, b5 *śśira kalyāṇa-mittra kūśāna*; noun v 118, 67v2-3 *kūśemate kāḍāna* 'for seeking', BS *parimārgaṅā-arthaṃ*; K 6, 145f5 *kūśemate vātā*, Tib. *yons-su bcāl-ba* 'seek fully'; K 94·114 *kūśguma āyīmāve*, = v 244, 3a2 *āyīmāma kṣamī* 'wishing to request', BS *prārthayitu-kāma-*; abstract II 106·122 *kūysdattā byaiḥida* 'they undertake the search' (see AM, n.s., II, 1965, 106). From *kauz-*, pres. *kauz-ya-*, pret. \**kauzata-*. If *k-* varying with *x-* is assumed, as in Av. *karš-*, N.Pers. *kaš-* 'to draw', Oss. D. *xārsun* 'to carry', Yidya *xišk* 'he pulls', the Armen. *xoyz*, *xouzem* 'to seek' may be an Iranian loan-word here. IE *keu-ḡ(h)-* would vary with *keu-k-* if Yidya *wuškunj*:*wuškujəy-* 'to seek' is also added here, from *us-kunča-* (not *-tunj-*).
- kūysa-** 'bent, crooked', Sid. 128v4 *kuysye duṅe māṅamḍūṃ* 'like a bent bow', BS *dhanu-skandha-*, Tib. *gzu hkhums bzin-du*; v 30, 73v5 *ṣā rro hāmāte kāṅa atā kūysā biḥiyā* 'he on his part is one-eyed (BS *kāṅa-*), very exceedingly bent'; Z 24·250 *śśiyāni ggūne tcanā śśāmāna kūysā tcāraṃ-phā dīṣṭa tīya sārāhu pulstā* 'white hairs, wrinkles on the face, bent, with staff in hand, then he asks the charioteer' (BS *sārathi-*). From *kauza-* (or *kubza-* ?), Sogd. *kwz*, *kwzz* 'crook-backed', N.Pers. *kwz*, *kwzah* (*ū* or *ō* ?), Armen. lw \**kouz*, *kout'iun*. With *-š-*, N.Pers. *kwš*, Yidya *kušo*, from base *kauk-* or *kaug-* (or secondary *-š-* from *-z-* ?). Pašto *kōš*, Wanetsi *kōš*, hence secondary *-š-* from *-š-*. O.Ind. *kubjā-* from base *kaub-* with suffix *-ja-* from *-ḡ-* or *-ḡ-*. Hence various increments to base *keu-*, IE Pok. 588-92.
- kūysa-** 'pot, jar', III 80·30 *paha jsa nūdā utcāla kauysā* 'the water-pot drawn from the bag'; III 104·32-3 *tcām tcaiyāṣṭa kūysa bina ra tcaiyāṣṭa kūysai nauhya, bisāṣe chatta pā tcaiyāṣṭa kūysi gvaḍinām ttradū kṣūna maḍḍā* 'the fine ceremonial jar, admirable, delightful jar for a ceremony, as the son of the House I seek then the
- ceremonial jar; from the talkers(?) I entered, dying with hunger' (uncertain). From *kūza-*, N.Pers. *kūz*, *kūzah*, Arab.-Pers. *kūz*, plur. *kiwazah*, Syriac *kwz-*, Armen. lw *kouš* (secondary, Parthian(?), *-š-*), Uigur lw *kūzāč*, Orm. *kuzālī*, Parāči *kizarē* 'water-jar'. IE Pok. 588-92 *keu-*, *keub-*, Greek κύβος 'cup', with *kūza-* from base *keu-ḡ-*.
- kuysva** 'thrown down', v 66·8a *pūrakā-m kṣāya suhā bedau, khu maṅ ni himāri pajsā kuysva niysiya, muttā paribhūta u pajsā śamḍya hvasta nām̄ysirā-vāḍa pūra du(ṅra)* 'I am protective of my sons in time of happiness so that they do not become cast down greatly, depressed, beaten, defeated, violently beaten to the ground, lovingly nourished sons, daughters'. From *kauz-*:*kuz-* 'to throw down, lower', dyadic with *niysiya-*, to Orm. *nikizyēk* 'to throw down, sow, propel', Pašto *kūz* 'low', *kūzawul* 'make to descend', *kūzēdal* 'to descend', Waxī *kūz*. Hence IE *keu-ḡ-*. The form *kuysvana-* is like M.Parth.T. *kfwon* \**kafvan*, M.Pers.T. *khwn* \**kahvan*, Zor.P. *kahvan*, N.Pers. *kuhan*, *kuhnah* 'old' from *kaf-* 'to fall down'.
- kūra** 'grapes(?)', II 71·9-10 *drai śiṅga huška kūra* 'three śiṅga-measures of kūra (grapes?)'; SDTV 78 *kūra ājemūṃ* 'I bring kūra' (MT c iii 0081, 2, omitted from KT v). With Pašto *kwar* 'wild grapes', Vedic *kūvala-*, *kvāla-*, *kola-* 'jujube'. The two occurrences will exclude *kūra-* as a form of *gūra-* 'grapes'. The jujube is the 'thorny' plant, see s.v. *śiṅje*, BS *badara-*. Hence IE Pok. 958 *skheu-*:*skhu-* for needles and thorns of plants and *kūra-* from (s)*kuvara-*, IE *skhuuelo-*, beside Lit. *skujā* 'fir needles', Russ. *xvojā*.
- kūra** 'crooked, non-existent, false', Sid. 20v5 *cvai kurā gesārā hame* 'whose neck is crooked', Tib. *mjin-pa yo-bahi nad*, SuvO. 24r4 *kūro*, BS *abhūta-*, K 18·218 *kūra*, BS Divyāvādāna 448·8 *vitatha-*, v 117, 66r7 *kūra hāra*, BS *śāṭhya-* 'trickery', v 117, 66v1 *śāṭhānu kūrānu wysnaurāṅu*, BS *śāṭhyakara-*; Z 5·74 *kuire kāmāte* 'false thoughts', = Manj. 231 *kūra kāme*; I 137, 45 v4 *vittāla, būva u kūra hira* 'vaitāla-demon, bhūta-ghost and evil things', BS *vittāṅḍa, pūrtanā kraitta vidhaka* (= *vetāḍa-*, *puttana-*, *kṛta-*, *-?*). Compound, Manj. 160 *kūra-vadāya* 'on the false path'. From *kau-* 'to bend', *kūra-* from \**kaura-* 'bent', specialized of blindness in Zor.P. *kōr* 'blind', N.Pers. *kōr*, Oss. D. *kurmā*, *kurm*, I. *kūrm*, *kūrmytā*. For 'blind' Khotan Saka has *hana-*, Av. *anda-*. O.Ind. *kora-* 'joint' is direct from IE Pok. 588-592 *keu-* 'to bend'.
- kūra-** 'membrum virile', Sid. 19r3 *cu mīrimjsya ṣe kūri vanvāṅe*, Tib. *na-le-śam ni ro-ča-bar mi byed-do* 'the marica-pepper does not cause lust'; IV 17·12-3 *ttrawāṣṭā hadā kuri vī u hamdiru hurām jiye* 'the thirteenth day he fails in the kūra- and the inner thigh'; K 34·67 *tta ttai kaurka spalīyi* = K 25·116 *tta tte aga spalīra*, = K 17·180 *|||aga spalīra* 'the membrum trembled' and variant 'the limbs trembled', with *kaurka* from *kūra-*. From *kūra-*, *kura-*, Nāni *kur*, Biyābānaki *kūr*, Zor.P. *kyl* \**kēr*, N.Pers. *kēr*, *kūr* from \**kurya-* (as Zor.P. *tyl* \**tēr* 'butter', Av. *tūrya-*). IE Pok. 954 (s)*keu-* 'to thrust'.
- kūrāḍa-** 'falsity', v 149, 2a3 *vātco kyī uysānye kūrāḍa vajiṣḍi* *|||* 'then he who sees the falsity of the self (= BS *ātman-*)'. From *kūra-* with \**kāḍa-* < \**karta-* 'effecting'.
- kurkuma-** 'saffron, crocus', Sid. 10v2 *kurkuṃ*, Tib. *gur-kum*; I 185, 105v1 *kūrkuṃ*, BS *kunkuma-* (written *kūkūma-*), later with *-ām*, I 179, 97v3 *kurkāṃ*, I 187,

108r5 *kūrkhām*. Adjective III 3, 9r5 *kurkumīnā sura prahaunā* 'clean dress of saffron'. From *kurkuma-*, Tib. *gur-kum*, *gur-gum*, *kur-kum*, Sogd. *kwrkwnph*, O.Ind. lw *kunkuma-*, Lat. *curcuma*, Tokhara B *kurkamāṣṣi*, *kurkkamāṣṣi*, *kwārkamāṣṣi* 'of saffron'. Chinese (K 555·9; 387·1) *ü-kin* from *iuat-kiem* for foreign \**kurkum*. Assyrian *kurkānu* has been compared but without certainty.

**kurrčeta** 'place name(?)', v 223·3·3 *himāte nīvā kurrčeta*, SDTV 83-4. Uncertain, possibly a place-name \**kurrčeta-*, loc. sing. *-eta* (as *gayseta*).

**kulirai** 'a plant name', Sid. 13v3, BS *arjaka-*, Tib. *zin-thig-la* 'ocimum pilosum'; Sid. 134v1, Tib. *zim-thig-le*. For *arjaka-* see H. Lüders, *Türkische Turfan-Texte* 6·76. Possibly M.P.T. <*qwo*>lylg (W. B. Henning, *Sogdica* 57). Connexions unknown.

**kuvaa-** 'heap', Z 22·248 *kuvā mūrīnā daindi* 'they see heaps of jewels', Chinese parallel text 'heaps'; Z 24·411 *kuṣṭa bista śṣāre kuvā khasta pāhastā* 'where they lie, heaps, pierced, beaten, stricken'; v 308, 10b2 *///u kuve u aṣṭāre* 'and heaps and camps'; K \*100·274-5 *gara-kūvā khāhvā āṣaijvā ttājvā bīsā devatta* 'in mountain ranges (not to BS *kūpa-* 'well'), fountains, pools, rivers the *devatā*-deities'; III 80·32 *padvala kūve raṣṭā ttājā pharākye* 'many dark(?) hills, straight rivers'. From \**kaufaka-* or \**kufaka-*, to Av. *kaofa-*, O.Pers. *kaufa-*, Zor.P. *kwp* \**kōf*, *kōfič* 'mountain men', Arab.-Pers. *qufš*, O.Pers. *akaufačiya*; M.Pers.T. *qwp'n*, Sogd. *kwβ* 'hill(?)', Pašto *kwab*, *kōb* 'hump', *ngūbai* 'pommel', Waxī *kap* 'hump'. With *-aka-*, Zor.P. *kōfak*, N.Pers. *kōhak*, Armen. lw *kohak* 'peak', Balōči *kōpak* 'shoulder'; and Oss. I. *k'upp* 'hill' (dialectal). IE Pok. 588-592 *keu-* 'to bend', *keu-p-*, OHG *hubil* 'hill', O.Sax. *huvil*, Lit. *kaūpas* 'heap', *kaupiu*, *kaūpti* 'to heap'.

**kuvāysa-** 'side', Z 24·217 *merā kvāysāna dāsta* 'he appeared from the mother's side', = BS *pārśvena prādūr bhavati*; Sid. 134r2 *kvāysā vine* 'pains in the side', Tib. *rčibs-logs naba*. Inflected forms Manj. 236 *kvāysna*, Sid. 121v2 *kvēysa*, Sid. 102v5 *kvēysvā*, Tib. *glo-logs-su*, II 52·11a *kvēsa* (quoted at KT VI 49). From base *kau-*, *kau-š-* 'hollow; container', with suffix *-āza-*, to Sogd. Chr. *qwš* 'side of body', Zor.P. *kušt*, Armen. lw *košt* 'side, belly', *kšta-panak* 'armlet'; O.Ind. *kośa-* 'container', beside *kōśa-*, see below *kūsa-*. IE Pok. 953 (s) *keu-* 'to cover', O.Ind. also *koṣṭha-* 'container, womb'. To the suffix *-āza-*, note also Zor.P. *tarāzūk*, N.Pers. *tarāzū* 'balance' (base *tar-*); Oss. D. *k'ārazā*, *k'ārazgū* 'window', DI. *k'abaz* 'branch', possibly Av. *varāza-* 'boar', Zor.P. *varāz*, Armen. lw *varaz*, N.Pers. *gurāz*, O.Ind. *varāhā-*.

**kūš-** 'seek', present to *kūys-*, participle *kūysda-*.

**kūšā** 'kūsa-measures', plural to *kūsa-*, II 18, 7a5 *tcahau kūšā rrušā jsa ādā* 'four kūsa-measures flour from barley'; see *kūsa-*.

**kušām** 'awns, seed-vessels', gen. plur., III 80·19 *varava ye kaistajārāsiyā kušāmbanai* 'there had been sown corn, sheaf of a hundred awns'. From \**kaus-y-* or \**kus-y-*, base *kaus-* 'to contain', with O.Ind. *kośa-* 'seed-vessel'. See *kūsa-*.

**kuṣ-** 'to observe, look at', Z 22·249 *nyaskya nā hāmāte bihiyu ce ttāte āhvainā kuṣṭe* 'they feel great humiliation who look upon these fabulous things'; see *uskuṣṭā* 'look sidelong'. From *kaus-*:*kuš-*, Sogd. *tkwš-* 'to observe',

IE Pok. 587 (s) *keu-s-* 'observe', Greek ἀκούω 'hear', Got. *hausjan* 'to hear'. See also *nijsuṣṭe*, *nijšū* from \**ni-čauš-*.

**kūš-** 'strive', II 87·53 *ysira hathara rrvai dvī kūšūm byaihai pasai ysāra* 'I have transferred harsh trouble (or 'in the heart'), I shall fight the worries, I shall obtain the tasty(?) syrups(?)'. From *kauxš-* 'to try, strive, struggle, fight' to Zor.P. *kōxš-*, *kōhš-* 'to fight', N.Pers. *kōš-* 'to strive', Oss. D. *kosun*, *kust*, I. *kusyn*, *küst* 'to work, serve'. Base IE *keuk-s-*.

**kūš-** 'to flay', JS 28r2 *kuṣṭāde kamge* 'they flayed off the skin'; participle *kauxṣta-*, K 28·177 *nūvara-kauxṣ(t)a pāsta prrahaīṣṭā*, = K 20·1 *nūvara-kauxṣta pāsta prrahaunḍya*, K 37·117 *nūvarā kauxṣtā pāsti prrihauxṣde* 'she puts on a newly flayed coat'. Similar is Oss. NK 1946, 331 *nog-styrd birāy-dzarmttā* 'newly-flayed wolf-skins'. For *pāsta-* 'coat' (\**pāvasta-*). From *kauxš-* 'to kill, cut, flay', Av. *kaoš-* in pres. *kušaiti*, glossed by Zor.P. *kušet ku darrēt* 'he cuts, that is he tears, flays'; Zor.P. *kuštan*, N.Pers. *kuš-*:*kuštan* 'kill', Sarikolī *kayš-*:*kašt* 'to kill, cut, flay'. From *kauxš-*:*kušta-*. Zor.P. *kuštan* is also the gloss to Av. *vīnaoiti* 'to cut'. O.Ind. *kuṣṇāti* 'to tear', *kuṣita-* and *kuṣati*; Tokhara B *kau-*, *kaux-*, A *ko-* 'to kill'. IE Pok. omitted. For *kauxṣta pāsta* a doubt arises since it might be traced to *kauxš-* in *cauxka-* as *kauxṣta-* 'covered, enveloped'.

**kūš-** 'to stir, churn', JS 34r4 *samudrre kauxṣtāmdē* 'they churned the great sea'; JS 24v2 *aysmu kauxṣtā* 'the mind was agitated', the *-au-* may be either from *-āu-* as *khōṣta-* 'moved', or for older *-u-* \**kuṣṣta-*. Possibly to base IE Pok. 954 (s) *keu-* in O.Ind. *codayati*, N.Pers. *čust*.

**kuṣṭa** 'where', v 76, 112r1 *ttā dva hvamḍā kuṣṭa ysamthū nāmdā* 'where did these two men take birth?', BS G 37, 73b2-3 *kuṣṭa bhagavan teṣāṃ satvānām upapattiḥ*, Tib. *sems-čan de-dag gaṇ-du skye-ba zuho*; Sid. 102r4 *ttā tta spāśānā se kuṣṭi ṣṭe* 'so one must look where it is', Tib. *ga-la hdug-pa brtag-na*. Note *-štā* in Pašto *čarta* 'when' (\**kari-štā*); *byarta* 'back' (\**apari-štā*), and *učat* 'high' (\**usča-štā*). See *ku* 'where'.

**kūṣṭa-** 'mansion, palace', v 107, 30r2 *rruīyā kūṣṭā*, BS *rājadhānī*, v 109, 31v4 *rruīyānu kūṣṭānu*, BS *rājakulānām*, N 76·9 *rruīyvau kūṣṭuau*, BS *rājadhāniṣu*; acc. sing., SuvO. 55v3 *kūṣṭu vātā*, K 42·101 *kūṣṭvī*, III 149·x2 *kūṣṭvī*, K 41·69 *kuṣṭvirāṣṭā*, K 42·99 *kūṣṭvirā* (*ū-* for *kū-*); 1251, 115v1 *kūṣṭu*, v 49, 57r6 *rrundā kūṣṭu*; abl. sing. SuvO. 36v4 *ttāna kūṣṭāna hālsto narāmānu* 'one must go out from the palace', BS *tato rājakulād abhiniṣkramitavyam*; III 122·31 *kūṣṭe*, BS *rājakula-*; K 147·28 *rāja-dīvyā, kūṣṭi dīvye jaṣṭa* 'the deity of the kingdom (BS *rājya-devatā*), the deity of the palace'. See also *pakūṣṭa-*, BS *rājadhānī*. From *kauxš-*:*kuš-* with suffix *-da-*, Av. *kaoṣṭa-* in the compound *ašta-kaoṣṭa-* 'with eight tiers'; with *-aka-*, Zor.P. *kōšk* 'castle', N.Pers. *kōšk*, *kūšk*, *kušk*, Georg. lw *k'ošk-i* 'tower'; *kōšk* = Arab. *qaṣr* in the place-name *Kōšk i Qand*, Arab. *Qaṣr Qand* (V. Minorsky, *Hudūd al-'ālam* 373); Aram. lw *qwšq-*, Arab. *jausaq*. Possibly Sogd. *kwz'k* (Dhyāna 180) *šwnk kwz'k* 'head-dress'. IE Pok. 951-3 (s) *keu-* 'to cover', O.Ind. *kośa-*, *kośa-*, *koṣṭha-* 'container', Germanic Got. O.Norse, OHG, O.Engl. *hūs*. For *-ṣṭ-* beside *-šk-*, see also *jūṣṭa-*.

\***kūṣṭa-**, *kuṣṭa-* 'hole', also *kauxṣṭa*, *kūḍai*, *kuḍi*, Bcd 45r4 *sumirā garā mānāmdā kuṣṭyām jsa cunyau jsa* 'with

hollow hands, with powders, like Sumeru mountain', BS *cūrṇa-puṭebhi ca meru-samebhīh*, Tib. *phye-mahi phur-ma* 'medicinal powders', but Khotan Saka translates BS *puṭa* 'hollow, cavity'. For *kaṣṣi*, v 387-48 with K 46-49 *cū va tte āhām kaṣṣi bidā ba khauysa byāmdā* 'what was a small piece of cloth on the pit (and) hole, she found it' (dyadic with *āho* 'hole'); II 66-2-3 *śamḍā gārye avīmya gaṃṣa kūḍai vīra* 'bought land, stoneless(?), possessing pits, holes' (see SDTV 54; note p. 58); II 39-22 *haṇa kuḍi āvu* 'I came into the same pit' (see SDTV 120). From \**kūṣṣa-*, *kaṣṣ-* with suffix *-da-* (like *kūṣṣa-* 'palace'), base *kau-ṣ-* 'to make a hole, dig', see JRAS 1970, 61-2 on Zor.P. *kōmīṣ*; Oss. D. *k'oskā*, I. *k'usk* 'niche, hole in wall', = D. *k'os-donā*, I. *k'us-don* 'niche, hole in wall'. For *-ṣḍ-* beside *-šk-*, see s.v. *kūṣṣa-*, *jūṣṣa-*. IE Pok. 588-592 *keu-* 'hollow', Av. *kava-*, Greek *κύσθος*, Got. *huzd*, O.Engl. *hord* 'hoard' (IE Pok. 951 (*s*)*keu-* 'to cover').

**kuṣṣa-** 'clearing, glade, opening in a wood', III 69-95-6 *murdāmdā diṣṣa vī tcaḍā*, *bāysaṇa cāmbva kuṣṣa* 'they (Rāma and Raṣmaṇa) ranged in the region nearby, woods, thickets, glades'. From base *kaṣṣ-:kuṣ-* to IE Pok. 588 (*s*)*keu-* 'be clear', Zor.P. *škōh*, N.Pers. *škōh*, *šukōh* 'splendour', Got. *škauns* 'conspicuous', O.Norse *skygginn* 'clear', like Lit. *laukas* 'field', O.Lat. *loucos*, *lucus* 'opening in a wood', O.Engl. *lēah* 'field', if correctly traced to IE Pok. 687-9 *leuk-* 'be bright'; for the 'opening in a wood' Ossetic had D. *ārdozā*, I. *ārduz*. Hence *kuṣṣa-* \**kuṣṣa-* from *kuṣ-* with *-da-*, as *kūṣṣa-* 'mansion' Av. *kaoṣṣa-*, and *kuṣṣa-* 'hole'. O.Ind. *kuṣṣhā-* 'opening (of a basket)' can also be set here with suffix *-thā-*.

**kūsa-** 1. 'vessel', 2. 'drum', 3. 'a *kūsa*-measure', Z 2-16 loc. sing. *o ūtco maṇthāte kīśsa* 'or churns water in a vessel'; SuvP. 59VI *kūsā*, BS *bherī*; SuvP. 61VI *kūsā*, BS *dundubhi-*, like Sogd. Dhuta 216 *ḍm'yk kws pyzt* 'beats the drum of the *dharma*-doctrine'; plural K 34-74 *ysārā kūśā hvastāmdī* 'they beat a thousand drums', = K 17-188 *ysāra kūśa hvastāda*; III 114, 6r3 *khu jastūñā kūśā pāhi* 'as one strikes a celestial drum'; II 129-72 *kūsā śau* 'one measure', plural II 100-224 *dasau kūśai*, II 18, 7a5 *tcahau kūśā rruāśā jsa ādā* 'four measures of flour from barley'. From *kauśa-*, Oss. D. *k'os*, I. *k'us* 'cup, bowl'; N.Pers. *kōs* 'drum', Armen. lw *gos* 'drum', Munjānī *kyesa* 'cup' (or from *kāsa-*?), Sogd. *kws* 'side', M.Parth.T. *kws*, Armen. lw *koys* 'side'; with preverb Zor.P. *pātḥōs* 'province', M.Parth.T. *p'dgws*, M.Pers.T. *p'dgws*, *p'ygws*, Armen. *patgos*, *patgosa-pan*; Balōči *pātḥōs* 'a measure for the date fruit'. IE Pok. 588-592 *keu-* 'to bend' or Pok. 953 (*s*)*keu-k-* 'cover'.

**kūsi** 'hollow', II 85-16-7 *ṣpaṭa-garbā kūsi-jshāra* 'with hollow womb', with *kūsi* to N.Pers., Balōči *kus* 'vulva', Av. *kusra-* 'hollow', base *kauś-:kus-*, see also *kūsa-*. With *jshāra-* 'belly'. In *ṣpaṭa-* one can see either BS *peṭṭa-* 'belly' (Mahāvīyutpatti 8889, Tib. *gsus* 'belly') or Waxī *peṭ*, *put*, *put*, *Sarikoli pet*, *puṭ* 'round'.

**kūstai** 'you transferred liquids', JS 29v2 *tre kūstai uce* 'you carried over drops of water'. From base *kauθ-* (or *kaut-* or *kaud-*), 2 sing. preterite, IE (*s*)*keu-t(h)-*, in Oss. D. *fālgotum*, *fālgocun* (*t < θ*, *c < θy*), pret. *fālgutton* 'to scoop, filter, ladle out', *fālgotān*, *fālgocān* 'scoop'. IE (*s*)*keu-* in Sogd.B *nšk'w-* (Vim. 162 *nšk'wnt*, Frag. III 64 Reichelt) *nšk'w'y* 'to draw out', and P 5-32; 3-274). With increments, Sogd. Chr. *nyšqwyd'rṭ* (Luke 10-35),

Greek *ἐκβόλον* (Math. 21-39), *nyšqwyd'r(nṭ)* 'they thrust out', Greek *ἐξέβλον*. See *uskoś-*, and *naškoś-*; and *kauwāle*. IE Pok. 955 *skeu-g-*, *skeu-b-*, *skeu-bh-* 'to shove, scoop, shoot'. Got. *skiuban* 'to shove', O.Engl. *scofl* 'shovel', Mid.Engl. *scope* 'scoop', Lit. *skumbū*, *skūbti* 'begin to hurry', *skubūs* 'fast, eager'; Mid.Engl. *schokken* 'shock'.

**kūhana-** 'old', Sid. 141v3 *kuham thau jsa ā vā perām jsa* 'with old cloth or leaves', Tib. *ras-ma ham lo-mas*; Sid. 144 r2 *u tte bimḍā hā kuham: thau jsa nūṣṭāñā śirā ṛmdā* 'it must be bound round with an old cloth, it makes it well', BS *caila-paṭṭāḍibhīr baddhvā*, Tib. *dehi steṇ-du ras-la sogś-pas dkri-ba ni bzaw-ste*. From \**kafvāna-* 'fallen = old', M.Parth.T. *kfwān*, M.Pers.T. *khwān* \**kahwān*, Zor.P. *khwbn* \**kahwān*, Pāzand *khun*, *kuhan*, *kuhun*, N.Pers. *kuhan*, *kuhnah*, quoted above s.v. *kuysvāna-* for the suffix *-vāna-*.

**kṛṇga-** 'cock', v 341, 83v2 *kṛṇga*, BS G 37, 78a3 *pakṣinah kukkuṭāḥ*; v 263, 89r4 *kṛṇga*; Sid. 17r2 *kṛṛimḡā*; first component Sid. 121v5 *kṛremḡa-rūvya*, BS *guda-*, Tib. *gḡaw*, Sid. 142v4 *kṛṛimḡūha* 'excrement of fowl', Tib. *bya-gag...tug-pa*. Adjective v 141, 18v2 *kṛṇḡḡiṇu*; Sid. 148v4 *kṛṛimḡiṇe āha hīvī dalai* 'shell of fowl's egg'; Sid. 9r3 *kṛṛimḡiṇa gūṣṭi* 'flesh of fowl', Tib. *bya-gag-gi śa*. From \**kṛṇka-*, nasalized to *karka-*, Av. *kahrka-*, Zor.P. *kark* N.Pers. *kark* (Sogd. SCE 352 *kr'yneh* 'duck') for 'cock', Wanetsi *čirag*, Pašto *čirg*, Yazg. *k'arj* 'hen', Pašto *čirga* 'hen', Waxī *kerk* 'hen', Šuynī *čuš* 'cock', *čaš* 'hen'; O.Ind. (AV 5-31-2) *kṛka-vāku-* 'cock', Greek *κέραξ* 'hawk', Lit. *karkiū*, *karḱti* 'to croak, caw'. With *-n-*, O.Engl. *hringan* 'to sound', *hrang* 'noise'.

**ke** 'message', K 34-69 *pyari gyastā ke hūdi ysīrasthi* 'to his father the *deva*-king he gave a heart-felt message', = K 25-118 *rrespūra rrauda haṣṣa yūde ysīrasta*, = K 17-182 *rrispūra rrauda \*vī haṣṣa* (written *vhīṇḍa*) *heṣṭa ysi(ra)sta*. Here *ke* = *haṣṣa-* 'message, report'. From \**kaiśa-* to base *kaiś-:čiś-* 'to make known', Av. *kaēś-*, *ṭkaēśa-*. See *kṣī'a-* 'teacher' from \**kaiśīya-*. For the loss of *-ai-*, note also *jṣ-* 'to boil' in the causative *jṣāñ-*, with 3 sing. pres. *jṣḍi*, and *-au-* in *nāṣṣa-* > *ne* 'immortal food', BS *amṛta-*, from \**anauśa-*.

**ke** 'to think', infinitive to *kāś-:kāṣṭa-*. See also *ka*.

**kai** 'if to him', from *ka* 'if' and *yi*, K 4, 141r4 *kai va*, with plural *ibid.* v3 *ka nā va* 'if to them'.

**kai**, read *ṣgikai* \**saṃ* in K 39-147, 'this for him', = K 30-217 *ṣgika*.

**kai** 1. 'heroic', 2. '*ārya*-monk', plural *kā*, gen. plur. *kām*, *kau*, II 129-72-4 *cu jsām tta mājā rrispūra ṣṭāre u śimka śā āṃ tta kai u hītala-tsai...khva tta hamidā śimkyerā kā u hīvala-tsā*, *pātčā jsi ma gyastūñi aysmya saṃdauṣṭyerā paryāmina hamye* 'as to who are our princes (each one) is heroic and strong;...if indeed they are better, heroic and strong, next we shall here be the more content with you in our divine (=royal) mind'. For the second meaning, II 10-160-2 *śrībhadra pyāste sa tta (ā) kau au aścai kaiṇa hāysa bāya: u māñau jsām ma aścai kaṇa paśa u pakūṣṭa auna kau baida tcauttai paijsām ariśa avājsāmā yūḍai* 'Śrībhadra spoke saying, So conduct them away for the sake of the peace of the *kavi-āryas*; and for the sake of the peace send our own men; and from the official residence (= *pakūṣṣa-*) he was injurious to the *kavi-āryas*, he did them great unpleasant disrespect'. Here the *kau*

*baida* is parallel to *ibid.* b5 *āsqu baida* ‘to the āryas’, that is, the *bhikṣu*-monks. The *kai*, plural *kā* (beside the dialectal K 73.40 *kabi* above) has retained the two original meanings specialized of ‘royal hero’ and ‘wise man’. From *kavi-*, Av. *kavi-* of the king Vištāspa-, later *kai Vištāsp šāh*, and the *kavi-* ‘wise man’ with the *karapan-* ‘incantator’ (connected with Armen. lw *karap* the ‘singing’ bird, the ‘swan’ as O.Engl. *swin* ‘song’, *swan* ‘swan bird’), and with the professional suffix *-anyū-* O.Ind. *krpanyū-* ‘singer’ (debased in Chorasmian *krb-* ‘to mother’). Later Zor.P. *kai* ‘title of king’, *kayān*, N.Pers. *kai*, *kayān*, *kayāni*, and dialectal *kav* ‘hero’. The Manichean used *kavi-* of the Giants, M.Pers.T., M. Parth.T. *k’w*, *k’w’n*, for Greek γίγαντες and Arab. *al-ǧabābirah*, Sogd. *qwy*, *kw’y*, plur. *kwyšt*. In Sasanian inscription archaistic *kdy \*kai*. For the *kavi-* with *karapan-* the Zor.P. gloss is *kyk \*kaik* or *\*kayak*. IE Pok. 587–8 (s)*keu-* ‘to observe’, O.Ind. *kavi-*, *ākivate* ‘intend’, Greek κοίω ‘to notice, hear’, κόης, κοίης ‘priest’. In Anatolia, Hittite *kawi-*, Hieroglyphic Luwian *kawai-*, Lydian *kaveš*, Greek acc. κούειν ‘priest’ to Artemis and other deities. From *keu-* also O.Engl. *hāwian* ‘to look’. The word *kai* therefore suited well for the monk, the *bhikṣu-*, called honorifically *ārya-*. See SDTV 33.

**keca** ‘cleft, ravine’, JS 9r4 *gara keca māñamḍā* ‘like a mountain ravine’, JS 11r3 *gara keca khunāstā-ramḡa* ‘the mountain ravine with banks full of caves’; loc. sing. JS 5r4 *hīña tūrrē kecaña štam thīyē* ‘in (=from) your own jaw you pulled (the tusks) out in a cleft’; JS 13r2 *cuai vāštā thīyai gara keceña šāna* ‘for whom you pulled them out in a mountain cleft’. The syllables *-eca-*, *-eca-* occur in *tcalcā-*, later *tecca* ‘border, edge’, and *hambeca* ‘compact, summary’, older *hambirsta-*; hence *\*kart-ē-* or *\*kirsta-* to base *kart-* ‘to cut’, like *dara-* ‘ravine’, from *dar-* ‘to split, tear’, N.Pers. *darrāh* ‘defile’. Parallel to BS *giri-kandara-* ‘mountain cave, defile’. For base *kart-*, see *pātālt-*. Armen. *karč* ‘short’, and *kirč* ‘defile, pass’ may be Iranian loan-words.

**kej-** ‘to strike’, see *kalj-*.

**kaidyānai** ‘deeds’, Manj. 399 *kaidyānai harbaisa jāre* ‘all deeds (BS *karma*) perish’; Manj. 431–2 *dira kainḍ(ā)na jyāre* ‘all evil deeds perish’. To Manj. 399 corresponds Z 9.21 *kādāyāne*.

**kaiṇe** ‘for’, Manj. 339 *satva kaiṇe* ‘for the being’, see *kādāna*.

**kaitta** ‘thinks’, K 106.260; *kgitta* K 113.385; K 33.47 *vari kairā* ‘take care there’, = K 16.154 *vara kaira*, = K 24.96 *vara kīra*, v 308.17, 1a1 *kgidī* ‘they care for him’; Manj. 200 *jaḍa keda* ‘the foolish ones think’. See *kāš-*, *kei-*, *ke-:kāšta-*.

**kaimēja** ‘covering’, see s.v. *kaimaškā*.

**ker-** ‘to sow, plant’, see *kar-:kālsta-*.

**kaiva jsa** ‘with gruel’, Sid. 137r2 *kaiva jsa pajsāñā* ‘to be boiled with gruel’, BS *samsiddha-*, Tib. *thug-pa čhos-par byas-nas* (*thug-pa* ‘gruel’; *hčhos-pa*, pret. to *hčhod-pa* ‘cook’). From *\*kaš-va-*, with *-va-* (hardly *-va-* < *-ya-*, since *šy* > *ś*), to IE *kaś-s-*, beside IE *kāk-* ‘to strain’, in Lit. *kóšiu*, *košti*, Let. *kast*, *kašu*, *kasu*; Slav. Russ. *kāša* ‘gruel’, O.Bulg. *kašica*, from *\*kās-ǰā-*. Base *kaś-*, *kāk-* not in IE Pok.

**kaista-** ‘sown, planted’ II 91.117 *cu jsārā ttū jsām bakā kgistā yuḍāmdā* ‘who had sown that small amount of grain’. See *kar-*, pres. *ker-:kālsta-*.

**kesta-** ‘ornament’, see *kalsta-*.

**ko** ‘if indeed’, v 333, 27r5 *ko ju sarvaśūra šā hvē āya kye...* ‘if indeed there may be a man, Sarvaśūra, who...’, BS G 37, 24a5–6 *tataḥ sarvaśūra kaś cit satvo bhaved yaḥ...*; v 337, 36r5–6 (=v 75, 43r6–v1) *kau ju* (variant *ja*) *sarvaśūra šā hvē hāmāta kye balysāna cīya hatcaña* ‘if indeed, Sarvaśūra, there may be the man who may destroy Buddhist shrines (BS *caitya-*), BS G 37, 33a5 *tad-yathā kaś cit satvo bhaved yaḥ stūpa-bhedam kārayet*; Z 5.72 *kau ju* = Manj. 228 *cī ja*. From *ka* with *u* (< *uta*).

**kaḡu** a particular art taught to a young prince, mentioned after *cakṛṇa* ‘with discus weapon’; Z 24.241 *iṣvastu cakṛṇa kaḡu rraukyo hamkhītygyo* ‘archery, discus-throwing, slinging, calculation, counting’. From *\*kaupa-* to *kaup-* ‘to throw’ in Zor.P. *kwypyn!* *\*kōpēn*, gloss to Av. *fradaxšan-* ‘sling’, but N.Pers. *kōbēn* ‘hammer’. Possibly with *kau-* ‘send out, shoot’, see s.v. *kūstai*, *uskoś-*, *naškoś-*. For the hook note also *hū* ‘perfume’ from *\*bauda-*, Oss. D. *bodā*.

**kauce** ‘hindrance, obscuration’, dyadic with BS *āvaraṇa-*, III 129, 158.20–1 *ttrāmḡ ttā satvā bāji karmi āvarṇa kauce, baśḍe šadāvā dīṣe yināmane* ‘so for the beings we, being believers, can make confession of *karma*-deeds, hindrances (BS *āvaraṇa-*), obscurations, sins’. From base *kaud-* ‘to cover’, from IE (s)*k(h)eud-*, to Pok. 951–3 (s)*keu-*, O.Pers. *xauda-* ‘hat’, Waxī *skid* from *\*skauda-*. The *-c-* of *kauce* is due to secondary contact *-d.č-*. See *khoca*.

**kaucāhgra** ‘covering’, II 110, 17–18 *pajsa kīna jsām kaucāhgra va hūdaudū* ‘five *kin*-pound (value) we gave for coverings (dresses?)’, II 110, 19–20 *pātca vā āše kaucāhgra ā šau hatca ḍausvera jsa* ‘then Aše took one covering together with cover (?) (*ḍausvera*)’. The *ā* marked for deletion may stand for *nā* ‘took’. Possibly from *kauca-* ‘covering’, see *kauce*, and *\*āhgra-* from *ā-fara-* to base (s)*p(h)ar-* ‘to cover’, as in Zor.P. *spar*, Armen. lw *aspar*, *spar-*, N.Pers. *sipar* ‘shield’, Greek-Pers. σπαραβάραι, ‘shield-bearers’, note Armen. *aspara-pak* ‘covered by shield’. The same base in Oss. D. *p’aruā*, *p’arā* ‘skin, film’, I. *xārv*, Armen. *p’ar* ‘thin skin, film; shirt’ (see BSOAS 20, 1957, 52–3); IE Pok. *pel-* 803. Georgian *p’arva* ‘to cover’ may be from Iranian. Bud. Sanskrit has *phara-*, *pharaka-* ‘shield’ from Iranian. Vedic *pharva-* occurs in *prapharvī*. The compound *kaucāhgra* ‘covering’ is dyadic.

**kaujsā** ‘bud’, see *kujsā-*.

**kaumadai** ‘trousers’, see *kāmmadā*.

**kauysā** ‘pot’, III 80.30 *utcāla kauysā* ‘water pot’. See *kūysa-*.

**kaura** ‘sheep’, III 89.178 *kaura hvāši* ‘the herb *kaura-*’ or ‘of the *kaura*-animal’, II 59.4 *kāmra kaḡā* ‘skin of the *kaura*-animal’, and *ibid.* 60.22. From *\*kāura-*, *\*kāvara-*, with Kurd. *kaur*, Aurāmī *kawrā*, *kawir* ‘lamb, sheep, ram’. If with *-u-* from older *-p-* to IE Pok. 529 *kapro-* ‘goat’, Lat. *caper*, O.Norse *hafr*, O.Engl. *hæfer*, Greek καπρός ‘boar’, Celt. Welsh *gafr*, O.Ir. *gabor*.

**korakä**, *kaurakä* ‘pigeon’, Sid. 9r5 *korakä*, BS *kapotaka-*, Tib. *thi-ba*; Sid. 17r5 *kaurakä*, BS *kapotaka-*, Tib. *thi-ba*. Both Khotan Saka *aṣṣānakä* ‘pigeon’ and Sogd. *kp’wt’yčh \*kapōtīcā-* ‘pigeon’ are named from the colour ‘blue,

grey'; one may expect the same for *koraka-*. The base IE *keu-:ku-* or *keu-* is found in Greek κίρκος 'dark blue thing', Hittite *kuṣanna(n)-*, *kunna(n)-* 'copper, copper blue'. To this *kau-* belongs *kora-* with suffix *-ra-*. For *kua-:kū-* see above s.v. *kūra-* 'grape'. For IE *keu-*, see s.v. *svaṃdūm* 'sulphur', and *hiśśana-*.

**kaurka**, see *kūra-*, N.Pers. *kēr*.

**kauvajī** 'coat (?)', v 258, 1B1 *paṃṇe hvamḍye kauvajī mūri* 53 'for each man a coat 53 *mūrā*-coins'. From base *kau-p-* (or *kau-b-*) 'to cover' from *kau-* 'cover' with labial increment (as often to a base in IE *-eu-*) to IE Pok. 951-3 (*s*)*keu-* 'to cover', see s.v. *buṣkve*, and *khoca*. Connected with O.Ind. *kavaca-* 'cuirass', BS *kavacikā*, Pali *kavaca-*, *koca* 'mail', Prakrit Kroraina *kavajī*, and the *ko-* of BS *kocava-*, *kocca*, Pali *kojava-* 'coverlet', O.Ind. (Arthaśāstra) *kaucapaka-*.

**kauvāle** 'magician', parallel to BS K 32.45 *sādhaka*, K 24.93, K 16.150 *sādaka*, from *sādh-* 'to perform magic'; K 32.33-4 *cu ṣṭā pīrūyi maṃdri sāhye kalpa kauvāle ṣaṃdyu ī rāhā: nāve, raṣṭā* 'who prepared the ritual of an ancient *mantra*-charm a *kauvālaa-* possessing the faith (-force); at once truly he felt pain'; in place of *cu ṣṭā* the two other texts have *tta tta khu* 'so when'; K 32.42-3 *tta tta khū sādrā spāṣṭi kauvāle maṃdrra* 'so when the *kauvālaa-* looked at the potent *mantra*-charm'; here the two other texts differ, K 24.91 *tta tta khu s(ā)-hyām maṃdrra sa(ttra)*, K 16.147 *tta tta khu sāhyām maṃdrra satrra* 'so when he prepared them potent *mantra*-charm'. Earlier proposals for *kauvāle* were uncertain (see BSOAS 29, 1966, 520-1). Here a new interpretation is attempted. From *kau-* 'to practise rites, pray', attested in Oss. D. *kovun*, *kuvd* 'to pray, celebrate a communion offering', *kuftitā*, *kuvdtitā* 'offering', I. *kuvyn*, *kūvd*, *kūft* and derivatives, Vedic *kobh-* attested in RV 5.52.12 (Marútas) *kubhanyāva útsam ā kirīno nṛtuḥ* 'the ritualists danced, the *kīrin*-beings at the well (soma vat)'. See E. Benveniste, *Études sur la langue ossète* 12-3 for base *kau-*; and *kau-* s.v. *kūstai*, *uskoś-*, *naṣkoś-* for bases *kauθ-*, *kaus-*, Sogd. *kau-* 'to send out, give'. Paṣto *cvab* 'longing' is excluded by the meaning. IE Pok. 955 *skeu-g-*, *skeu-b-*, *skeu-bh-* 'send out'. Thus *kau-* of *kauvālaa-* is from *\*kauba-* 'practice of magic'. The second component is *vālaa-* from older *\*varda-ka-* 'practiser'; this *vard-* is either a dialectal form of *varz-* 'to work', Greek *ῥεργ-*, with *-d-* from *-g-*, as Khotan Saka *paḍā-* 'axe', acc. sing. *paḍu*, plur. *paḍe* from *\*par(a)-tu-*, Oss. DI. *fārāt* 'axe', beside O.Ind. *paraśu-*; or the increment is different, then *var-z-*, *var-g-*, *var-d-*. The form *varda-* is attested in Armen. Iw *vardapet* 'teacher', and the proper name in the Sasanian inscription of Šāhpuhr I. Parth. 27 *wrđpt prštktpt*, Pers. 33 *wrđpt ZY plstktpt*, Greek 64 *goulbad* τοῦ ἐπι τῆς ὑπηρεσίας 'over the service'; and Parth. 28 *bgdt wrđptykn*, Pers. 35 *bgdt ZY wldptkn*, Greek 67 *badou goulibēgan*. This same *-vālaa-* is below in *mātrvālaa-*, BS *deva-pālaka-*, Tib. *lha bon-po*. Elsewhere Prakrit *pālaka-* 'protector' occurs in JS 4r2 *hasta-vālaa-*, = BS *hastipālaka-* 'elephant-keeper'. Here *sādrā*, *satrra* 'potent' will be BS *\*sādhra-*. **koś-**, see *uskoś-* 'give', *naṣkoś-* 'scoop out', and s.v. *kūstai* 'you scooped up'.

**kauṣṭa-**, see *kuṣṭa-*, s.v. *kūṣ-*.

**kauṣṭi** 'hole', see *kūṣṭa-*.

**kyahāri** 'they itch', I 157, 69v4 *cū aṃga kyahāri* 'whose limbs itch'. See *kahaittā*.

**kyā** 'whose', *kyi*, see s.v. *ci*.

**kyindāku** 'how much', K 1, 135v2 *kyindāku halci pyūṣḍe harbiṣu ttu pyūṣṭu pyūṣḍe* 'however much he hears, all that matter heard he hears', Tib. *gan či thos kyan de thams-čad mron thos-pa ŋid thos-pa yin-gyi*. See *cāndāku*.

**kyera-**, see *cera-*, relative to *ttera-*.

**krraḍiñā** 'planning times', II 54.26 *sera hvūm-ṣi haḍām krraḍiñā ṣe* 'the second, the organiser of the envoys, Sera Hvūm-ṣi' (Chin. *fāng-ṣi* 'censor', K 30.7; 526.2). From *\*kara(t)-rata-* 'making the rota' with the suffix of position or status *-iñā* (see *bāṃdabiñā* 'relationship'); adjective *dahiñā-* 'male'. From the governing compound *\*kara-rata-*, with *rata-* 'row, turn', Zor.P. *ratak* 'rank' (Dātastān I dēnik 36.19), N.Pers. *radah*, 'Tokhara Iw B *retke*, A *ratāk* 'troop'; with *-ā-* Oss. D. *radā*, I. *rad* 'row, turn', *rad kāryn* 'to make the row, turn', Khotan Saka, below, *rrāyā* 'turns, times' (see VI 302). Hence *\*kara-rata-* > *\*krarta-* and *krraḍa-*; for the lost *-a-*, note also *prūva-* 'fort', Kroraina *pirova-*; and *pra-* < *parā-*.

**krrasanica** 'plant name, BS *karkoṭa(ka)-*'; Sid. 107r5 *kākoṭā krrasanica hīye bāta* 'root of the plant', BS *karkoṭa-mūlasya*, Tib. *karkotakahi rca-bahi phye-ma* 'powder of the *karkotaka* root'. From *kars-* (> *kras-*) with suffixes *-ana-* and *-ica-* (see also *salica*), to IE base Pok. 938-47 (*s*)*ker-* 'to cut, bite, sting' with increment (*s*)*ker-k-*, Iran. *kars-*, beside (*s*)*ker-k-* in Zor.P. *karčang* 'crab', O.Ind. *karkaṭa-* 'crab', *karkoṭa-* 'poisonous animal', and Greek κορκίος 'crab', Lat. *cancer* (*\*karkro-*), and beside *kēr-k-* in O.Ind. *śarkoṭa-* 'poisonous animal'. Association of 'scorpion' and 'crab' is shown also in Tib. *sdig-pa* 'scorpion', *sdig-srin* 'crab' (*srin-bu* 'insect, worm'). Hence *krrasanica* 'plant of the poisonous animal', mechanical rendering of *karkoṭa-*, as Khotan Saka *khuyasa-* 'the frog-plant' renders BS *maṇḍūkī* (I 179, 98v1). The *karkoṭa-* is the *momordica mixta* in *Susruta*. For *sker-* see W. B. Henning memorial volume 25-8. Variation of IE *k-* and *k̄-* can be seen also in *ker-*, *kēr-* 'dark colour' in Pok. 573.

**krriga-** 'cock', see *kṛṅga-*.

**kriya-** 'beaten', *kalj-*.

**kris-** 'to beat', see *kalj-*.

**kyāyasa-** 'side', see *kuṣāyasa-*.

**kṣajīda** 'they long for', see *kṣimj-*, *kṣej-*.

**kṣa** 'six', see *ksāṣg-*.

**kṣam-** 'to please', v 388, 19r2-3 *dukha mā nā māṣḍāna gyasta balysa nā kṣamāndā pyūṣṭā* 'bountiful *deva* Buddha, they do not please me to hear the woes', BS, G 37, 13b7 *duḥkham sugata notsahāmi srotum*; SuvO. 53v4 *huṣāñāte kṣamīyā* 'he would wish to increase', BS *vivardhayitukāmo bhavet*; with postposition *jsa*, v 65, 13a *kṣame muhu jsa* 'be pleased with me'; *ibid.* 3 *kṣama ma jsa*; v 66.4 *maṃ jsa kṣamyarā*; *ibid.* 5 *kṣamāta muhu jsa*. Pret. *kṣauda-*, *kṣāṃda-*, JS 18r1 *khue kṣaudi mūḍi vasve bāysā dā* 'since the Buddhas' pure *dharma*-doctrine pleased you, bountiful one'; III 65.9 *cvai kṣāṃda* 'as it pleased him'. Causative *kṣamev-:kṣamautta-*, v 339, 77r6 *gyastai*



**kšiyāre**, see *kšāv*-.

**kšār**- 'be ashamed', Z 20·17 *kšārāre śśūjātena* 'they are mutually ashamed', pret. Z 19·73 *gyamāñi kādāna nai jsa kšādā hāmāre* 'for the ointment; they are not shamed by it'; III 11, 21r3 *tū ahamāñe* (BS *adhimanya*-) *kšādai naṣphūstai* 'him he abused, shamed, expelled'. Causative *kšer*-, III 11, 20r1 *ma ma kšera* 'do not shame me'. See above *kšārmā* 'shame', BS *lajjā*. From *fšar*-, Av. *fšarəma*-, Yidya *fšarm*, *šfarm*, Oss. DI. *āfsārm*, Sogd. *šβ'r* 'shame', Man. *šf'r*, verbal, Bud. *šβ'rs*-, Ch. *šfrs*- 'be ashamed', Bud. *šβ'rm*'k, *šβ'rmyk*; M.Parth.T. *šfrs*- 'be confused', Zor.P. *šarm*, N.Pers. *šarm*, adj. *šarmindah* 'ashamed'. With preverb *pa*-, III 1, 6r1, and III 8, 16v1 *kšārmā pakšāre*, = BS *hrī-r-apatrāpya*-. With negative, Manj. 67 *akšarṃauñā apakšarāttai*; Zor.P. (DkM 790·3) *ppšyl*-\**paššir*-, transitive (DkM 654·14) *ppš'l*-\**paššār*-. For *kš*- < *fš*- see also *kšāna*- 'shoulder' above; and medial *sakša*- 'hair', Waxī *šāfš*.

**kšira**- 'country, kingdom', v 110, 32r7 *kširu*, BS *viṣaya*-, v 109, 31v1 *kšira* loc. sing., BS *janapada-rāṣṭra*-, v 109 31v4 *kširañānu*, BS *rāṣṭrāñam*, v 111, 33r3 *kširañuvō*, BS *nagara*-, III 67·60 *kširañvā*; v 116, 65v4 dyadic *kšire āmate*, BS *mañḍale*; v 115, 64r2 *kširañā vātā*, BS *bhavanaṣu*; v 115, 64r2 *kāmiña kšira*, BS *yatra*; v 116, 65r3 *cu vara kšira hāyāra vātā*, BS *phalāni viṣayeṣu*. Compound, v 117, 66v2 *gyasta-kšira*, BS *surālaya*-, v 114, 63v4 *dvāvaredārśvo kširuvō*, BS *trayastrīṃśad-bhavanaṣu*. From \**šaiθra*- 'dwelling-place', Av. *šoiθra*-, O.Ind. *kšetra*-, Tumšūq Saka *xšera*-, to IE Pok. *kšei*- 'dwell', Av. *šaiiti*, *šiti*-, O.Ind. *kšeti*, *kšiti*-, Greek κτίσις, Armen. lw *šen* = Av. *šayana*-, Georgian *šeneba* 'to build'. Tumšūq excludes *xšathrya*-.

**kširuva**- 'of the land', adjective to *kšira*-, plural v 108, 30v1 *kširuva uysnaura* 'beings of the country', BS *viṣaya-gatāni sattvāni*; gen. plur. v 108, 30r5 *kširuvānu uysnaurānu*, BS *viṣaya-gatānām ca sattvānām*; inst. sing. v 116, 65v3 *kširūṇa*, Z 24·391 *kširūna dātāna* 'law of the land'; acc. sing. v 114, 63v2 *kširū bvānu* 'harm to the country'; JS 3r4 *biśā kširva hvanḍā* 'all men of the land'; III 67·50 *kširva hvanḍā*. Compound v 192, 10a3 *sau hve ašti kširva-vīrai* 'there is one man concerned with affairs (*kīra*-) of the country', contrasting with II 21, 15b1 *kširvām kīrām*.

**kšāv**- 'to toss', Z 20·49 *khu ju dai mästā, kvī padamā kšāvātā puṣṣo* 'as a great fire when the wind tosses it about'; Z 2·43 *hamḍari ṣṭāna kšiyāre huška āhūde padamna*; Z 21·23 *padamāna kšyāre* 'they are tossed by the wind'; pret. Z 2·44 *brinthe jsa kšautte* 'tossed by the storm'; Z 20·40 *ggūne padamna kšautte* 'hairs tossed by the wind'. See also Z 21·12 *śśakšautte*; and N 158·34 *prakšauttāndū*. From *xšaub*- 'toss', *xšubya*- > *kšāv*-.: *kšautta*-, see above *ākšiv*-. But *kšāv*- could also derive from *xšip*-, *kšautta*- however is from either \**xšāufta*- or \**xšāfta*-, not from *xšip*-. For 'to beat' note Šuyni *xšēb*-.: *xšvd* 'thresh, pound'; Waxī *xšib*-, Sarikolī *xšēb*- 'to beat' (\**xšvaip*- or *xšaip*-).

**kšāv**- 'to make noise, sounds', Z 4·63 *ṣṣundā kšāvīru* 'the ravens caw'; III 81·39 *kšvirā striyi* 'women cry aloud'; III 108·36·6 *kšavū*, 3 sing. with *-u* 'and' or *u* 'indeed'. From *xšai*-, *xšai-y*-, Sogd. *'γš'yun* \**axšēvan* 'lament', Armen. lw *šivan-k*', Zor.P., N.Pers. *šēvan*, Av. Yasna

71·17 *xšayas-ča*, glossed by Zor.P. *šēvan*; verbal Yidya *xšūm* 'I weep' and pret. 'I wept', Iškāsmī *šin*- 'to weep'. From *xšai*-.: *xšī*-. The *-v*- of *kšāv*- may replace older *-y*-, or it could be a base *xšy-au*-. If this 'grief' is from 'cut, gnaw, rub away, destroy' the following words belong here: Balōči *šīay* 'to shear, devour, rub away', Waxī *šay*-, *šay*-, *šitt*-, *šit*- 'to kill', Sogd. *'γšy*'k 'to gnaw (infinitive)', Yaγn. *xšoy*-, *xšasta* 'to gnaw, chew', Šuyni *šitum* 'hare', as the 'docked tail', Orošori *xutum*, Sarikolī *xutum*, Oss. D. *āxsinun*, I. *āxsynyn*, *āxsyd* 'to gnaw', N.Pers. *xšāy*- (from *xšay*-, or *xšāv*-, or *xšyāv*-?). See also *kšina*, and *šimai* '(the dog) gnaws'; with preverb Zor.P. *apaxšīnēt* 'he destroys'. See also IE Pok. 400 *gi-eu*- 'to chew' for the increment *-eu*- to a base in *-ei*- (s.v. *hamjvāme*).

**kšāṣa** 'six', twice in I 234, 24r1; v 139, 1b4 *kšatq indriye*; N 75·42 *kšatq vve* 'six seasons', BS *ṣaḍ rṭūni*; with pronoun *yi*, Z 22·144 *kšitqi haska* 'his six tusks'; with pronoun *nā*, IV 3·4 *kšatūm* 'six of them', and v 303, 02a4; Z 5·87 *kšei*, II 25·29·3 *kšī*; III 85·63 *kšī*; K 56, 21v4 *kša*; Sid. 5r1 *kšq*; gen. plur. *kšeitānu*, v 56, 115b1 *kšeiṇu*, N 75·42 *kšēnu dātānu* 'of six dhātu-bases'; K 56, 21v4 *kšenā*; K 50·5·1 *kšimnā*; Sid. 109r3 *kšayau gattyām* 'of six kinds'; II 104·76 *kšyām pārāmvā jsa* 'with six perfections'; inst. plur. Z 10·10 *kšyau*; Z 10·23 *kšatyau*; loc. plur. N 176·24 *kšvo*; IV, 3v1 *kšvā au(vā)* 'in the six villages'; compounds, Sid. 138r4 *kše-padya haṣq* 'sixfold swelling', BS *śophah syāt ṣaḍ-vidho*; v 2·2·4 *kšā-vāṣra* 'a six-year period'; K 5, 144r2 *kšei-padya*, = BS *ṣaḍ-vikāra*-. Spelling in Tibetan script v 382·340 and 424 *thra* 'six'; 425 *thras* '16', 338 *threr-hdes* '16', 423 *threr-hbes* '26'. Here *thr*- is Tibetan for a retroflex *ṭh*, hence for Khotan Saka *kš*- (inverse to *hakša* = *haṭṭha* 'truth'). Ordinal *kšēima*- Z 10·22 *kšēima pārāmata*; II 33, 3b10 *kšemye haḍai* 'sixth day'; II 89·55 *kšimmye haḍai*; Sid. 122r5 *kšimnā bhāḡāna* 'with sixth part'; L 95·31 *pūhye u kšemye* 'fifth and sixth'.

For 'sixty' *kšaṣṭa*, IV 7v3 *kšaṣṭa*, IV 45a1 *kšaṣṭi*; Manj. 412 *kšaṣṭā*; v 340, 79r5 *kšaṣṭā kalpa vaṣṭa* 'through sixty kalpa-ages', BS G 37, 74a6-7 *ṣaṣṭh kalpān*; loc. plur. v 331, 24r3 *kšaṣṭuvo kūlvo*, BS G 37, 21a4 *ṣaṣṭi-kotiṣu*; v 381, 3a1 *kšaṣṭutuo*. For 'sixteen', *kšasu*, Z 22·159 *kšasu puke* 'sixteen cubits', Sid. 7r1 *kšasā salā vī buri* 'up to sixteen years', Tib. *lo bču-drug-gi bar-du*; also *kšasā*, *kšasaq*, *kšasa*, *kšasa*, *kšasi*; inst. plural L 89·13 *kšasyau māstyau* 'with 16 great ones'; with pronoun *nā*, III 58·14 *kšasūm* 'sixteen of them'; with suffix, v 180b5 *kšasina*; ordinal *kšasama*-, II 17, 5b1 *kšasamyē haḍai* 'on the 16th day'; also v 236·24. For '600', v 215·70·2 *kše-se*, II 91·94 *kšī-sse*, III 112, 1v4 *kši-se*. For 'six' with tens, *kšei-vare*- 'six beyond' (from *paras*-, \**paraz*-, \**parai*-), K 4, 140r3 *kšēivaredārsā* '36', Z 22·217 *kšēivarenotā* '96', later *kšera*-, II 27·34·8 *kšeradirā*, K 96·150 *kšairādersa*, K 154·44 *kšairadairsa*, II 54a30 *kšairāhaṣṭā* '86', Sid. 107r2 *kšīrināu* '96', K 60, 35r4 *kšeranā* '96(?)'. In v 185, 2b2 *dvāvaridirsā* '32' (not *kša*-).

Iranian *švaš* and *šaš*, in Tumšūq Saka *xši* '6', *xšimana* '6th', *xšīṣta* '60', *xši sade* '600', *xšīyo sālyo* 'in six years' (inst. plural); Av. *xšvaš*, *xšvaš.dasa*- '16th', *xšvašti*- '60'; *xšvažaya* 'six times'; Oss. DI. *āxsāz*, *āxsārdās*, D. *āxsāz*-

sādi '600'; Zor.P. *šaš*, *š'* *zdhwm* \**šāzdahom*; N.Pers. *šaš*, *šānzdah*, *šast*; Pers.T. *ššwm*, *šst*; M.Parth.T. *šwh*, *šhwm*, *šwhwm*, *šst*; Sogd. *wywošw*, Chr. *xwšw*, *xwšrts* '16', *xwššty* '60'; Yayn. *uxš*, Chorazm. *uxs-*; Pašto *špaž*, Wanetsi *špōž*, Yidya *uxšo*, Munjāni *āxša*; Orm. *šū*, *šūles*, *šwēštū*, Sanglēči *xuāl*, *xuālados*, Waxi *šād*, *šal*, Sarikoli *xel*, Parāči *xī*, *xudōs*, Šuyāni *xauš*, *xōy*, Rōšāni *xūw*, Yazg. *šū*. IE Pok. 1044 *šueks*, *seks*, *kšueks*, *kseks*, *ueks*, *uks*, O.Ind. *šaš-*, Greek *φεξ*, *ἔξ*, Lat. *sex*, Celtic Welsh *chwech*, Tokhara B *škas*, A *šāk*, Got. *saihs*, O.Engl. *siex*.

**kṣista-** 'thrown, tossed', III 42:2 *tha-kṣaisttai tcamjśā gaudā namūā haurā* 'hair wildly(?) tossed, the leader called Gauda'; JS 1111 *bikṣistā rrima jsā kaṣaṭā haṣprri tcamjśa* 'he (Kalmāṣa-pāda), bestrewn with filth, disgusting (BS *kaṣaṭta-*, *kaṣaṭa-*, Pali *kaṣaṭa-*) hair dishevelled'; K 16:164 *vakṣiṣta hā aḥā* 'he threw the noose', = K 24:104. See also III 38:47 *vakṣesaca*, III 48:69 *vakṣisacā* with *brāśakye* 'idle(?) questions'. IE Pok. 1042 *sueid-* 'to throw', Lit. *sviedžiu*, *sviesti* 'to throw', *svādyti* 'to throw often', base *suei-*; and with other increments. Hence *xśuaid-*, *xśaid-*.

**kṣū** 'hunger', SuvP. 64r3 *kṣu ttarna haṁthrrī* 'tormented by hunger (and) thirst', BS *kṣut-pipāsārditena*; SuvP. 71v2 *kṣuṇa ttarna*, BS *kṣut-tarṣa-pipāsa-*; Z 24:467 inst. sing. *kṣūna*; JS 6r1 *kṣuṇa*, 32r1 *kṣuṇe*, 17v1 *kṣu ttarna*; Sid. 3r3 *kṣu*, Tib. *skom-pa*. Adjective Z 11:10 *ksūta*, JS 22v1 *kṣuwa*. From \**kṣudh-*, Iran. Av. *šud-*, Zor.P. *šwd*, Oss. D. *sud*, I. *syd*; Balōči *šuda*, *šud* 'hunger', *šudig*, *šudig*, *šuzī* 'hungry', verbal *šuday*, *šusta* 'be hungry'. O.Ind. *kṣodh-*:*kṣudh-*, *kṣudh-* 'hunger', *kṣudhyati* 'be hungry'. IE *kseudh-*, isolated, see Pok. 625.

**kṣuṇa-** 'section, period of time', in datation 'period of rule in a year', also written: *kṣuṇna-*, *kṣāṇna-*, *kṣauṇa-*, *kṣāuṇa-* (or to be read *kṣuāṇna-*, or *kṣāuṇna-*), *kṣu*, *kṣā*; IV 20:8 *36mye kṣuṇā* 'in the 36th regnal year'; V 210:36:1 *15mye kṣuṇa*; II 33, 3b10 *33 kṣuṇi*; II 129:80 *tcūrmye kṣuṇnā*; IV 18:1 *33mye kṣāṇnā*; II 57:43 (= K 151:44) with *ā* and *u* on the one *aḥsara*, *pūhye kṣāuṇnā* 'in the fifth year'; IV 1:1 *sparadirsamye kṣu* (for *kṣu(nā?)*) 'in the 35th year'; II 22, 16b3 *sparadirsamye kṣā*; V 385:92 *naumye kṣauṇa* 'in the ninth year'; II 42:1 *hau kṣanyā* (in the initial incomplete words). The word occurs in five other sources: Tumšūq Saka *xśana-*, ed. S. Konow 1:1 *xśimane xśane* 'in the sixth year'; Surx Kotal Greek script *χρovo* from \**xśana* or possibly \**xśuna-*; Kroraina Prakrit 661:1 *ij'a kṣunami* 'in this period of time'; 121:1 *iśa kṣunammi*, with dental *-n-*, not *-ṇ-*. Kharoṣṭhī inscriptions, with both *-n-* and *-ṇ-*, ed. S. Know 87:1 *iśa kṣunami*; 75:1 *iśe kṣunami*, rendered by Konow 'at that term', and 'at this instant'; 85:3 *iś(e) divasa-kṣunami*, rendered 'on this day-term'. Parallel is 39:2 *itra khaṇasa* rendered 'at this instant'. Tokhara B *kṣuṇ*, *kṣuṇe*, *kṣunṭsa*, *kṣumṇṭsa* (see S. Lévi, JA 1913, 2, 8–10; J. Filliozat, JA 1958, to p. 88 facsimile), in datation.

I replace here my earlier proposals (references, see AM, n.s., 2, 1951, 5), by assuming a basic meaning 'section' of time, hence a 'period' and specialized in datation as a 'period of rule, regnal year', the 'rule' being secondary. Two derivatives give \**ks-en-o-* in Tumšūq Saka *xśana-*, and \**ks-un-o-* in Khotan Saka *kṣuṇa-*. This double derivation is found similarly in Greek τέρον,

τέρενος 'tender', from \**teren-*, Sogd. *trn* \**tarana-*, beside Av. *tauruna-*, O.Ind. *taruṇa-*. From \**ks-en-o-* came also O.Ind. *kṣaṇa-* 'time, moment' post-Vedic, North-West Prakrit *khaṇa-* 'time', with parallel, inscriptional *kṣuṇami*. This base *kes-:ks-* is then a development from the base *sek-:sk-* 'to cut off', found also in (s)*ken*, *skei-*, *skeu-*, and here in (s)*kes-*. A similar development gave the other base Pok. 585 *kes-:ks-* 'to scratch, comb, shave' with *ks-en-*, *ks-es-*, *ks-eu-*. With O.Ind. *kṣaṇa-* belong also Baltic O.Pruss. *kīzman* from \**kēs-*, acc. sing. 'time', and O.Slav. *časū* from \**kēs-*, used for 'time, hour, moment' in Slavonic languages, Alban. *kohē* 'time' from \**kēsā*.

**kṣundaa-** 'husband'; Z 22:123 *paṁjśatā-salwo anūdo māta pāte kṣundai heḍā* 'the mother, the father gives the 500-year old unadult one to a husband', parallel to the Maitreya-vyākaraṇa, Tib. verse 12 *lo-na lāa-brgyad-dag lon-nas khyo-la bag-mar hgro* '(the girl), having passed 500 years, goes as bride to the husband'; with *khyo* 'husband' = *kṣundai*; Pali Anāgata-vaṁsa 34 *panca-rassa-sat' itthīnaṁ vivāhā ca bhavissanti*; Z 19:74 *kṣundau jśidu yanindā* 'they can deceive the husband'; Z 24:448 *nārī handaru kṣumdo nāste* 'the wife takes another husband'; JS 19v3 *strīya brri kṣudai gvāysīnai dainā naṣgudai aysmya* 'you calmed the woman in mind, with fire of separation from her beloved husband'; K 46:25 *kṣumḍai ysūṣṭe* 'the husband approved'; K 30:215 *manauhara hīya vā kṣauḍe ā* 'Manoharā's husband has come', = K 39:147 *manuharā hīyai vā kṣumḍai ā*, = K 39:151 *manuha:rā hīyai vā kṣudai ā*; K 45:23 *kṣāṇdama pyāstā* 'she spoke with her husband'; N 164:8 in the colophon of the Jñānolkā, *haṁtsa kṣāṇdai vaśiradattina* 'with the husband Vajradatta'. Adjectives, II 57:3 and II 58:4 *kṣumdausta*, II 57:1 *kṣumḍāmsta*. With negative II 58a5 *cu ikṣumḍā ṣṭe* 'she who is husbandless'. Abstract, V 327, 8b5 *tī śi bujsamja, jīśka, kṣāṇdāmna* 'then the lady, the girl, (desires?) possession of a husband'. Compound, III 68:69 *khu hamya kṣumḍā-bāḍva* 'when she became nubile' with *bāḍa-* 'time'. From *fśau-:fśu-* 'to fatten cattle', Av. *fśaonaya-* 'to fatten', *fśaoni-* 'luxuriant', Zor.P. *fśō-nēnitān*, *fśōnišn*, glossed by Parsi-Sanskrit *sphītayitum*; Av. *fśuyant-* 'husbandman', \**fśuyaka-* in Yidya *šifē*, *šfūi*, 'husband', Zor.P. *šwy* \**šūy*, N.Pers. *šūi*, Parāči *xāi*, Lurī, Kurd. *šū*. From a base Iran. *pah-:fś-* with *-au-* increment *fśau-:fśu-* 'to rear, feed', possibly to *pā-:p-* 'to feed' (IE Pok. 787) with increment *-es-*, *p-es-*, Iran. *pah-*, whence *fś-au-* 'to feed', beside Pok. 807 *pen-* 'to feed' to *pā-*. For *-es-*, *-en-*, *-eu-*, see Pok. 585 *kes-*, *ks-es-*, *ks-en-*, *ks-eu-* 'to scratch'. Thus *kṣundaa-* from \**fśuvantaka-*, with *kṣ-* as in *kṣārma-*, Av. *fśarēma-*. Possibly O.Ind. RV 7:4:6 *āpsavaḥ* 'without *psu-*nutriment' belongs here: *mā tvā vayāṁ sahasāvann avīrā māpsavaḥ pāri sadāma māduvaḥ* 'may we not sit around thee, O mighty one, without men, may we not be without nourishment(?), may we not be without gifts'. (Translated by L. Renou 'dénoués de bétail', K. Geldner 'ohne Vieh', P. Thieme 'without vital force', Sāyana *rūparaḥita-* 'without form', Mād hava *aputra-* 'sonless').

**kṣusti-** 'serum', Z 8:32 *kyai dau ysū biyśma kṣuṣtu daiyā samu* 'he who precisely sees its fire (=alkali), pus, urine,

serum'; Z 8·33 *ne ju vara dai kṣustā bīysma byode karā* 'there fire (=alkali), serum, urine, is not found at all', Manj. 253-4 *ne ja vara kṣārrū dai ne vā yṣū kṣusta ne bīysma* 'not there alkali (BS *kṣāra-*) and fire is not, nor pus, serum, not urine'; Sid. 144r4 *ysu kṣg stā śglākya hā arve pisalyāñā* 'medicaments are to be smeared on, absorbent of pus, serum'; Tib. *rnag dan, chu-ser hñib-pahi sman-gyis bskus-te*; Sid. 142r5 *śgulāñā arvām jsa ysu kṣguštā vasujāñā piškalyāñā* 'to be absorbed, by medicaments the pus, serum is to be cleansed, to be removed', Tib. *hñib-pahi sman-gyis rnag dan chu-ser dag-par bsal-nas*; Sid. 142v5 *ysu u kṣguštā*, Tib. *rnag dan, chu-ser* 'pus and serum'. From IE *kseu-d-* 'flow' beside *kseu-k-* in *paṣoj-* 'to rinse', without increment in *ṣaukala* 'rheum'; Av. *xśaodah-* 'stream', *ṣraxśaotra-* 'flowing' (of waters, *apam*), *xśudra-* 'liquid', *xśaudri-* 'liquor', glossed by Zor.P. *mad* 'wine', *xśusta-* participle 'fluid, liquid', Yasna 51·9 *ayawhā xśustā* 'with molten metal'; Zor.P. *śusr* 'liquid', *ayō-xśust* 'molten metal', M.P.T. 'ywxśyst'n 'minerals' for Sogd. Man. *šxī'h ywšt* (W. B. Henning, Sogdica 17·21); Zor.P. *šōd-*: *śustan* 'wash', N.Pers. *šōy-*, *śustan*, M.Parth.T. *šwud-*, *šwstwd*, *šwstn*; M.Pers.T. *šwyy-*, *šwst*; Balōči *šuday* 'to wash oneself', *šōdag*, *šōday*, *šōzay* 'to wash, bathe'; Armen. lw *šouštak* 'cloth', N.Pers. *śustah* 'hand-cloth', Arab.-Pers. *śuštaqah*; *xśusta-* changed to *xusta-* in Yidya *xusto*, *xust* 'wet', Waxī *šaxšē*, *xaič*, Šuyni *xest*, Pašto *xušt*, Sarikoli *xast*. IE Pok. 625, O.Ind. *kśódas-* 'stream', RV 5·58·6 *kśódanta ápo* 'the waters flow', but not to O.Ind. *kśod-*: *kśud-* 'to trample, crush'. For *\*xśaud-* beside *\*xśauk-*, see IE Pok. 835-7 *pleu-*, *pleu-d-*, *pleu-k-*, O.Engl. *flēotan* 'float', *flēogan* 'to fly'.

**kṣej-** 'long for', Manj. 197 *kṣejī*; *kṣeje*, see *kṣimj-*.

**kṣaijsā** 'message (?)', III 117·17 *khu jsām vāsija va hā vasva kṣaijsā hīsa* 'when there (*va*) the clear message(?) touching the desired matter (*vāsa-*, adjective *vāsija*, like *bara* 'harvest', *barīja*) may come', in a context of the royal palace (*pakūṣḍa-*, *rrvīye*), a donation (*śkyesa*, Tib. *skyes*), and messenger (*haḍa*). Possibly *kṣaijsa-* 'message' with *kṣ-* in *kṣī'a-* 'teacher' from *kaiš-* 'to inform', like *kē* = *haṣḍa-* 'report'. For *vāsa-*, adjective *vāsija*, see *vāsa-* 'desire', base *vas-* 'to will, wish'.

**kṣautte** 'thrown', Z 2·44 *ggūne pharu śśāre tcaabriye diše vīri brinthe jsa kṣautte* 'hairs abundant lie scattered everywhere tossed by the storm'. See *kṣāv-*, *vekṣotta-*, *naṣṣgutta-*, *prakṣauttai*, *śśakṣautta-*. From *xśaub-*: *xśub-* 'to disturb', Av. *xśaub-*, *xśufsən*, M.Pers.T. *wšwb-*, *wyšwb-*, *šwb-*, *wšwb'g*; Zor.P. *višōpišn*, *višuft*, *višōpēt*, N.Pers. *āšuftan*, *āšoftan*, *āšōb*, *gušuftan*. IE Pok. 625 *kseubh-* 'swing', O.Ind. *kśōbhate*, *kśūbhyati*, *kśobha-*, *kśubdha-*; Slav. Polish *chybać* 'swing' (Polish *ch* = *x*).

**kha** 'a measure for grain, grapes' used with high numbers, after *kūsa-*, before *ṣamga* and *śimga-*, from fuller spelling *khara*, as *pharu*, *phara*, *pha* 'much'; v 211, 39·5 *āysam kha 8 gūra kha 7* 'arzana-millet 8 *kha*-measures, grapes 7 *kha*-measures'; v 181, 2a2 *ganam kūsa 13 kha 5* 'wheat 13 *kūsa*-measures, 5 *kha*-measures'; ibid. 3 *gāusi kūsa 13 kha 5* 'gavarsa-millet 13 *kūsa*-measures, 5 *kha*-measures'; v 174a2 (in a list of gifts) *aysdām kha 4* 'the *aysdām-*

grain(?) 4 *kha*-measures'; v 126, 2a1 *ganam kha 6 viśgkāmnta piha hauḍā* 'Viśgkāntā gave the price of wheat 6 *kha*-measures'; v 306·1·2 *barīja aṣṭi 104 kūsa kha 9* 'the crop, there is 104 *kūsa*-measures, 9 *kha*-measures'. The fuller form *khara* is in three passages, II 36·10·4 *anirūda khara śā* 'Aniruddha (gave) one *khara*-measure' (*śā* fem.); II 25·29·2 58 *khara u 6 ṣamga drrai śega* '58 *khara*-measures and 6 *ṣamga*, three *śimga*'; II 25·29·3 *u guñihaysāka hvaṃḍi tta hā jsārā jseñi hauḍa 64 khara kṣi ṣamga 2* (*ś'ai(ga)*) and the carriers of sacks, so fine grain was given, 64 *khara*-measures, six *ṣamga*, 2 *śimga*'. Possibly a word basically meaning 'receptacle', not a loan-word, but cognate with O.Ind. *khāra-*, *khāri-*, *khāri-* 'of 18 *drona*-measures' and of other values. Variant *-ara-* and *-āra-*, note also *hara-*, *hāra-* 'red' (Asiatica, Festschrift Fr. Weller 16-9); O.Ind. *khara-* 'hard', N.Pers. *xār*. Base uncertain, possibly IE Pok. 925 (*s*)*kel-* 'to split', O.Norse *skāla* 'drinking-vessel', O.Sax. *scāla* 'cup' (as Oss. D. *k'os* 'cup', beside Khotan Saka *kūsa-* 'a measure'), O.Engl. *sciell* 'shell'; (*s*)*k(h)-*, see also IE Pok. 930 *skheng-* O.Ind. *khanjati* 'limp', Greek σκάζω, Celtic Mid.Ir. *scingim* 'jump', O.Norse *skaker* 'limping', OHG *hinkan* 'to limp'.

**khaca** 'food', II 120·195 *śacū śaika āvūā ca ma śau dva khaca hāira yai ttuva-m padāya khaysa u ca va baiśa ja* 'I came well to Śacū, what were my one or two things for food, that I ate on the road, and what there was, was all used up' (*khaysa* taken as *\*khaysita-* in 1 sing. 'I ate'). From *xad-* 'to eat', with suffix *\*xad-čā-*, see *khays-*, *khāysa-*. See also *khacai*.

**khacai** 'food', II 50·51 (miscellany) *hauska gūrai khacai* 'food of dried grapes'; ibid. 52 *bāmrai khacai* 'comestible, food'. From *\*xačaka-* to *khaca*. Dyadic with *bāmrai* 'food' from older *\*baura-* or *\*būra-* to base *barv-* in Av. *baourva-*, *baoirya-*, Zor.P. *bōr*, *bōrak* 'food' in the dyadic phrase *pit bōr* glossing Av. *pitu-* 'food'. For *bōrak*, DkM 850·18 *nān kē-š bōrak* 'bread which is his food'.

**khace** 'title(?)', II 49·10-1 *hamṅñai thyai tvanā-kām khace vara* 'to the Khace Thyai Tvanā-kām of Hamṅñai'. Possibly 'concerned with food (*khaca*)', like the BS *khādyaka-cāraka-* 'distributor of food' (Mahāvīyutpatti 9059), an official in a *vihāra-*.

**khaj-** 'rise', from *khajs-* palatalized. See *uskhaj-*, *naṣkha-jāmatā-* 'escape'; also *khajsā*.

**khajsā** 'rise, abcess', Sid. 111·1 *h aṃdamna khajsā*, = v 320·91 *hamdamna khajsām* 'interior abscess', BS *antar-vidradhi-*, Tib. *khon-hbras*; I 183, 102v1 *khajsā*; I 157, 69v3-4 *vā-śarūm jaida khajsām ādmāda ysiḍim ttaviṃ kauṣṭa* 'it removes rheumatism, abscess, madness, jaundice, leprosy', BS *vāta-sonita-vidradhy-unmāda-pāṇḍurogaś ca kuṣṭha-*. From *khajs-* 'to rise, erupt'. See *khaj-*, *uskhaj-*, *naṣkhaj-*.

**khaḍara-** 'mule', five times in the Rāma text, III 73·184 *khaḍara jsām hauṣka hvadāṃdā* 'the mules ate the dry (grass)'; ibid. 185 *ada aśparā khaḍarām pyamtsa* 'the other, the lucerne before the mules'; ibid. 187 *khaḍarā ttiyām prrara viśūna* 'of the mule, their nature is bad'; ibid. 189 *khu hā haiṣṭa, khaḍarām pana, haṣkaistai brraiḥā: khaḍarā* 'when he placed it before the mules, he struck the back of the mule'. From *\*xara-tara-* 'on one side ass', Sogd. P 2·771 *yrtr'k* *\*xarataraka-* 'mule'; it

passed to Turkish *qatir*, whence it was brought back to Oss. D. *qadir*, I. *qadyr*, beside I. *xärg-äfs* 'ass-horse'. The form is like Zor.P. 'stl \**astar*, N.Pers. *astar* from \**assatara* 'on one side horse', O.Ind. *asvatara*-. See also *khara*- 'ass'.

**khaṇauṣa** 'a kind of reed plant', Sid. 14v4 *khaṇauṣa gaysä hīya bāva* 'root of the reed', with *gaysa*- 'reed', BS *naḍa*- 'reed', Tib. *hdam-bu*; I 143, 52r3 *khaṇauṣa gaysa hīyā bāvā*. From base (s)k(h)an-, *khaṇa*- with suffix -*auṣa*- (see also *durauṣa*), with Oss. D. *c'ānodā*, I. *c'ānud*, *c'ānut* 'reed', adjective I. *c'ānuddžyn*, *c'ānutdžyn fātān* 'reedy plain'. IE *k<sup>h</sup>an-* in Celt. Ir. *canach*, Welsh *pán* 'marsh grass, cotton-down plant', quoted without connexion Pok. 565.

**khattāvihā** 'laughing (?)', III 106·28–30 *tta tta baiśmās-varmai śūste ā kaumadeva hamaiya strīyānyau bvaijyā byauda khattāvihā brīryā khū dye* 'so Viśvakarman created her, or Kāmadeva himself, possessed of woman's virtues; in love when he saw her laughing (?)'. From \**xandāta-ka*- with suffix -*vihāa*-, to base *khan*- 'laugh'. For -*vīya*-, -*vīha*- also K 19·235 *adapuraviya strīye* 'women of the inner chambers', =K 27·156 *attapuraviye strīye*, =K 36·102 *amitta-pūri strīye*; and III 49·17 *piśāravihā*: 'disgusting', K 44·198 *piśāravī*, =K 41·81 *piśāravī*. See AION I, 1959, 116–8.

**khadirakya** 'receptacle', II 60·31 *jsainyām hīrām jsa habāḍa pyaṣṭa-līkya khadirakya śe* 'one receptacle, decorated, filled with small things'. From \**xandira*- beside Oss. D. *xāndug*, I. *xāndyg* 'receptacle to hold salt water for cheeses', with *k*-, Armen. lw *k'andouk* 'vessel to hold grain', M.Parth.T. *kndwg*, N.Pers. *kandū*, *kandūk*, Arab. *kandūj*, Syriac *kndwq*- 'large grain receptacle'. For variant -*ūr*- and -*ir*-, note Armen. lw *t'onir* 'oven', N.Pers. *tanūr*. The receptacle, if *hūnangyā* means 'plaited', will be a basket. The *śe* is oblique for fem. *śā*.

**khan**- 'to laugh', pres. 3 plur. Z 20·20 *khanīndi*, 3 sing. Sid. 125v3 *khittā*, BS *hāsyā*-, 3 sing. III 73·173 *khatta*; pres. participle Z 3·61 *khanandā*, III 134a4 *khanamce tcire jsa* 'with laughing face', II 82·62 *śauma khanaca* 'laughing face'; noun, *khanāa*-, plur. Z 23·24 *khanā*, III 50·46 *khanā būsā vaṭākye* 'laughs, jokes, side-looks'; acc. sing. Z 2·232 *khanō*, v 328, 7r5 *khanau cārā yādai*, 'he made visible a smile', BS G 36, 5r4 *smītasya prāduskarāṇāya*; N 6·40 *khanau ciru yāde* 'he showed a smile', BS G 36, 5a2 *smītaṃ prādus cakāra* (=v 328, 7r3 incomplete); v 342, 84v2 *khanau dyāñātā* 'he shows a smile', BS G 37, 79a3 *smītaṃ prādus cakāra*; v 78v3 *khanau dyāñātā*, Tib. *hdzum-pa mdzad-de* (BS lost); v 343, 85r2 *cu pracai khanau dyāñātai* 'why did you smile?', BS G 37, 79b3 *kaḥ pratyayaḥ smītasya prādus-kāraṇāya*; gen. plur. JS 32v2 *sānīnām khenām vamurāke jenāke* 'dispeller, remover of enemies' laughs'; inst. sing. Z 21·25 *khanaina*. With preverb *naṣkhamṭte*; with *bi*- *bīhamṭte*. See also *chadā* 'chattering (of monkeys)', and *bichān*- 'to neigh'. From *xand*-, Zor.P. *xandit*, N.Pers. *xand*-, *xandīdan*; Sogd. Bud. *γnt'nt*; adjective *γntmyn'k* 'derisory', with *us*-, Bud. *sy'ntčyk* 'ridicule', Man. 'sxnd- 'mock', *q't-sxndyy*, '(s)γ'nt; Chr. *sxntnt*, pr *sxnt* žyty 'spoken in mockery'; with *pa*-, *psxnt* 'mockery'; M.Parth.T. *xnd*-, *xndynd*; 'sxnd- 'to mock'; M.Pers.T. *xn*-; Balōči *handag*, *kandag*, *xandag*, Pašto *xandəl*, *xandā* 'laughter', Waxī

*kānd*-, *kandā* 'laughter', Orm. *xanōk*, *xanī* 'laughter', *xanak*, Parāči *khan*-, *khanōi* 'laughing', Sanglēči *xānd*, Yidya *xond*, Šuyñi *šānd*:-*šint*, Sarikoli *šānd*:-; *šind*, Oss. I. *xyndžyläg* 'mockery', but D. *xodun*, I. *xudyn* 'to laugh' from \**xau-d*-, possibly beside *xand*-, as IE *bhā*-, *bhen*- 'to speak' and *bhā*-, *bhau*- 'to shine'. For *xa*-, IE Pok. 634 *kha kha*, O.Ind. *kakhati*, Armen. *xaxank*, Greek *καχάω*, Lat. *cachinnāre*, O.Engl. *ceahhettan*. Turkish *osyančula*- 'to mock' may derive from Sogd. *us-xand*- (F. W. K. Müller, Uigurica I 9·15).

**khapa** 'dress', III 50·52 *haḍa khapa vāsta pamūha upakaraṇa-m ṣada jsa he* 'cloak, dress, clothing, equipment he gives to them with faith'; v 214·8·6 *th(au)na khapa* 'clothing, dress'. See also *kava*, *khai*. From base *kap*- 'to hold, contain, envelope', Zor.P. *kp'h*, *kw'p'h* \**kapāh* 'dress', Balōči *kawāh* 'overcoat', Arab.-Pers. *qabā*, plur. *aqbiyah*, Georgian *k'aba*, *qabač'a*, Oss. I. *k'aba*, *k'abatā* 'feminine dress', *k'abaxor dari* 'silk enough for a dress'. For IE Pok. 527–8 *kap*-, see TPS 1954, 155, Acta orientalia 30, 1966, 26, SDTV 96. Add Oss. I. *k'ābic*, -*tā* 'storeroom'. Variant *kam*-, see *kamaiškā*.

**khama** 'summary, collection(?)', III 111, br4 *hāmdamye haḍai khū tti baiśū kūśala dāse, pustya ttai beḍā baiśū khama yūdāmdū, pūstya ma haṃkhiysna tcahaisā ṣṭāre* 'on the seventh day when I finished all these excellent things, from the books we had made summaries; books of mine are forty (or fourteen) in number'; =III 112, bv3 *hāmdamye haḍai khū baiśū kū(śala dā)se, pūstyām ttai beḍā baiśū khama yūdāmdū*. Uncertain, possibly from base *kam*-, *kham*-, variant to *kap*- 'to enclose', see *kamaiškā*, *khapa*.

**-khamista**-, see K 152·17 *akhamista*- 'unchanged', to *hamista*-.

**khamūḍa**- 'container' as a measure, v 211·39·2 |||*tsue rūpaiysjā khamūḍa 9* 'ground (barley, *hāmai*), Rūpaiysjā, 9 *khamūḍa*-measures'. From \**kamṛta*- to base *kam*-, *kham*- (see *kamaiškā*, and *khama*), beside *kap*- 'to hold, contain, envelope', see s.v. *khapa*. The base *kam*- 'to carry' is known in Rōšāni *pujunc* (*c = ts*), Xūfī *pujunc* 'pad worn on back to carry a burden', from \**pati-kama-ča*-, and Tokhara AB *pār*- 'bear', supplated by *kām*-. Similar Yidya *kūmio* 'large basket' from \**kamitā*- (from \**kamṛtā*-?), beside, with *čam*-, Sanglēči *čumōl* 'large basket', Šuyñi *čimūd*, Orošori *camūg*, Sarikoli *camūg*, all from \**čamṛta*- 'container'. This -*uḍa*-, -*ula*- is Saka also in the ethnic name Khotan Saka *cimuḍa*-, *cumuḍa*-, Chin. K 1256·2; 617·2 *ṭṣ'u-mi* from *tṣ'wo-miet* (\**čumil*), Turk. *jumul* (\**čumul*), probably also Kroraina *cimola*, a tribe speaking their own language (not 'jargon') in the 11th century, but speaking also Turkish as being associated with Turks at that time. The name means 'warriors' from *kam*-, *čam*- 'to stride out as warriors', as in N.Pers. *čamīdan* 'to stride boldly', M.Parth.T. *čm*- 'to run', *čmg* 'course', *č'm*- 'stride' in *fr'č č'm'h* 'stride forth', Armen. lw *čem* 'walking', *čedaran*, Greek περίπατος 'academy', *četakan* 'peripatetic', Khotan Saka *tcāma*- 'locust', O.Ind. *camūru*-, *samūra*- 'antelope'. The concept is like Gaulish, O.Irish *cingeto*-, *cinged* 'hero', *cingim* 'to stride', and O.Ind. RV *kram*- with *vi kramasva* 'stride out' (RV 4·18·11). For the variation *cu*-, *ci*- (in *cumuḍa*-, *cimuḍa*-) note also *cakurika*-, *cukurikiji*, plant name oxalis

corniculata, wood sorrel' and *cakala-*, *cikala-* 'wood', *canda-*, *cindā* 'how much'. The same Saka *-ula-* is in the name *Mihira-kula-* from \**miθra-kṛta-* 'made (fortunate) by Miθra', a name like the Sasanian *Yazdakṛta-* in Armen. *lw yazkert*, Zor.P. *yazd-kirt*, Greek *ἰσθιγέρης* (see Iran 8, 1970, 70), and in *Zābul*, O.Ind. *jāguda-*. Khotan Saka has *-l-* beside *-d-* in II 101·12 *śalai* 'goodness' for *śāde*, and *habāla-* for *habāda-* 'full'. See also *tcāma-*.

**khays-** 'to drink', noun *khaysana-* 'eating and drinking, feast', K 26·129 *khaysana khaštauda* 'they feasted a feast', = K 35·80 *khāysani khaštāmdā*; II 85·14–5 *khaysam paṃmarā pharāka*, parallel to *ibid.* 17 *hviḍi tta paṃmarā pharāka* 'of food the report is abundant'; III 70·118 dyadic *hvaḍa khaysam*, II 87·54 *khaysna hvāra*; II 86·49–50 *khaysa hīyai pīḍakā* 'letter about food', II 85·26–7 *padaṃja biṃdā khaysam* 'food as usual'; III 66·20 *na ma distā khaysam ūryām* 'here is no food in the grove'; II 85·29–30 *myśdā inū khaysam vahajū* 'I will do favour, I will give food'; loc. sing. v 310v2 *khaysaṃa*. With *-ya*, noun, *khaśg-* 'drink', SuvO. 56r7 *khaśa*, BS *bhojana-*, I 147, 57v2–3 *khaśg u mau*, 'drink and intoxicant', BS *madya-*; I 139, 47r4 *khaśg*, BS *pāna-* 'drink'; Sid. 15r4 *khaśi-vīya*, BS *pāna-*, Tib. *btun-ba*; III 40·17–8 *jāstūñai khaśā jśā asphiratcaña* 'gushing with celestial beverage', = III 47·62 *jastuñe khaśāna asphīrāci(ña)* (with variation *-s-* and *-ś-*); *khāysa-* 'food', Z 2·26 *khāysu ne hvīḍā* 'does not eat food', Z 2·26 loc. sing. *khāsa*; plural, Sid. 132v4–5 *khāśe besā hā arva neśānā* 'the medicaments spices and the rest must be applied', Tib. *spod sna-chogs-kysis btab-la*; Sid. 5r5 *khāysq gvāchākā* 'digesting food', Tib. *zas bzu-ba dan*; Sid. 4r3 *śi khāysā hvaḍā idā* 'that can eat food', Tib. *zas zos ma-thag dan*; compound Z 13·98 *khāysa-tīra-* 'act of eating'; *khāysānā-* 'stomach', from \**xāza-dānā-* 'receptacle of food', Sid. 138v4 *khāysānai jsa*, Tib. *pho-bahi nan-na* (*-ai*, oblique *-e*); loc. sing. Sid. 4v4 *khāysānya*, BS *kāyasya-āmāsāya-sthāna-*, Tib. *pho-ba*; Sid. 121v1 *khāysāna śtukā* 'being in the stomach', BS *pakvāsāya-*, Tib. *lon-ka-na* 'in the intestines'. See also *phiysgāna-* from \**mizga-dānā-* 'bladder'. Adjective to *khāysa-*, Z 13·129 *khāysinei*.

Verbal, *khās-* 'to drink', participle *khašta-*, pres. 3 plur. Z 3·59 *hamvyau ratanīnyau khāśindā* 'they drink from jewelled bowls'; III 35·30 *khāśīdau ttū brrivīnai ysaujsā nīka-raysā* 'they indeed (*-u*) drink that savoury *amṛta*-food of love'; = III 37·28 *khāśīda*; infinitive, III 65·18 (*bāysa*. . .) *rrumda va kūšta ye khāśe* '(the grove). . . where it is possible for the king to drink'; Sid. 9r2 *mākṣi ttaudye uci jsa ni khāśāñā* 'honey must not be drunk with hot water', Tib. *sbrav-rēi čhu dron-pos hphul-ziṃ mi bzah*; Sid. 15r1 *khāśāma* 'drinking', Tib. *btun-ba*; participle *khašta-* (beside *khās-*, as *rrās-* beside *rrašta-*, like Oss. *arāst*, participle to intrans. *arāzun*, and trans. *arazun* 'be made, make'); Z 2·120 *khašta hāmāte* 'it can be drunk'; as noun III 64·19 *hvaḍa khašta* 'food and drink'; Sid. 125v1 loc. plur. *hvaḍvā khaštāvā*, Tib. *bzos-šin, hthuns-pa dan*; from \**xāsti-*, infinitive Z 5·64 *khīšte*; and noun SuvP. 64r3–4 *hviḍi kiṃau khīšte*, BS *pāna-*, *bhojana-*. The causative participle is *khāšta-*, Z 24·439 *pādā hāmāte o vā khāštā* 'was fed or given to drink'. With preverb *par-* in

Z 24·237 *parchāśa* 'he satisfies', pret. 2 sing. Z 5·89 *ne ma parchāštai* 'you gave me to drink *amṛta*-drink'; v 95r8 *ne parkhyaštu yindā*; SuvP. 70v1 *pachāiṣi* 'I would satisfy', BS *tarpeya*. From *xaz-* 'to consume' (either food or drink), \**xāsta-*, also M.Parth.T. participle *x's'd* \**xāzād*, pres. *x'zyndg* \**xāzenday* 'devouring'. Beside *xad-* in Balōči *khāday* 'to eat', N.Pers. *xāyidan* with O.Ind. *khād-*, *khādati*, *khādītā-*. See IE Pok. 634, a list of words with initial *kh-*, Armen. *xacanem* 'to bite'. See also *khaca*.

**khaysma-** 'abscess', Sid. 103r2 *khaysma ākrre herā hame* 'the abscess becomes painful', Tib. *ñam-thag-pa byed-pahi phol-mig hbyuṃ-ste*; Sid. 105v4 *ttavai khaysme, haśā* 'fever, abscess, swelling', BS *jvara-visphoṭa-śopha-*, Tib. *rims dan, hbrum-bu dan, skran-ba dan*. From *khajs-*, *naškaj-* 'rise, issue', see *uskhajs*. Also *khajsā* 'abscess'.

**khara-** 'measure of capacity', see *kha*. See also II 84·14 *śau khaysai kharā gināre* 'they buy one *khara*-measure of food' with *ibid.* 19 *khvaṃ śau khaysam ni yinām* 'if we do not provide one repast for them'.

**khara-** 'ass', III 73·185 *strīya khara kharā ttī hvā* 'then the female ass addressed the ass'; III 73·186 *kharairattatahve* 'the ass so spoke to her'; plural III 73·185 *kharā*; gen. plur. III 73·192 *kharām*. Adjective, IV 33b1 *kharajā hambā* 'the amount for an ass'. See also *khaḍara-* 'mule' from \**khara-tara-*. Compound, Z 13·25 *khara-bārai* 'ass-rider'. From *xara-*, Av. *xara-*, fem. *xarā-* 'ass', Zor.P., N.Pers. *xar*, Sogd. Bud. *γry* 'ass', *γr*, and *γrtr* 'k' 'mule', Pašto *xar*, Orm. *xar, xrā*, Parāči *khōr*, Yidya *xoro*, Waxī *xūr*, Sarikoli *šer*, Yazg. *xūr*, plur. *xuraθ*; Nūristāni Kati *kur*. IE Pok. 634, in a list of words with initial *kh-* as not proven to be Indo-European.

**khara-** in the adjective Sid. 151r4 *kharīña āste* 'bone of deer', BS *plava-*, Tib. *gla-ba* 'musk deer'. See also adjective *kyera*. Possibly a colour name. See below *khara-*. For a colour name for an animal, see O.Ind. *eṇī, hariṇī*.

**khara-** 'dark(?)', K 109·314 *tta tta paḍā ya kharaña* 'so it was first in darkness(?)'. From *xara-* base of *khīraa-* 'depressed', N.Pers. *xīrah* 'gloomy, dark, dim'; possibly in the deer name *khara-*. Kroraina *khara-ḅarna-* 'dark-coloured' or 'ass-coloured', see Asiatica, Festschrift Fr. Weller 18. Oss. D. *xārā* 'dark', *xārāmeyā* 'dark cloud' may have either older *x-* or *h-*.

**khara-** loan-word from BS *khadira-* 'acacia', Sid. 13r4 *kharā*, BS *khadira-*.

**kharambette** 'plant', Sid. 17v3, BS *kalambukā*, Tib. *kalama*, convolvulus repens. It may be a local adaption of the name.

**kharasamṇā** II 85·31, *khvā śg kharasamṇā* 'like this ass-dung', from *khara-* 'ass' and *satana-*, *samṇa-* 'dung', in an uncertain text.

**kharijā** 'thong(?)', v 355, TM b2 *gvahe u baṃña kharijā* (space) 'weave and bind the *khara*-thongs(?)'.

**khariūkā** 'loving(?)', v 66·14–5 *dūtakā nāmīysirā tsumam(ca)* x *khariūkā* 'daughters, intimate behaving, loving'. From base (s)k(h)ar- 'to love', Celtic O.Ir., Welsh *car-* 'to love', Tokhara B *krent*, A *krant* 'good' to IE Pok. 515 *kā-, kā-ro-* 'desire'.

**kharai** 'faeces(?)', K 100·295–6 *kharai pulāñi gūhai* 'faeces, efflatus, excrement'. From \**kaxra-* to IE Pok. 521 *kakka-*,

Lat. *cacāre*, Armen. *k'akor* 'dung'. See also *kajaka-*. Also II 116·292 *khara*.

**kharsalām** 'name', v 269, Dum I, 122.

**khal-** 'defile', only in *samkhal-* 'to defile'. From *xard-*. See also *khārga-* 'mud'.

**khalānā** 'pool', v 80, 8r2 *surūtca, āṣiṅgye khalānā, gyahe, nātā* 'clear water pools, ponds, pools, fountains, streams'. From *xard-* 'to flow(?)', see s.v. *khārga-* 'mud'. See also *halā* 'pit'. For *-āna-*, see *baysāna-*.

**khavā** 'foam', Sid. 101v3 *gūḷa hīvi khavā* 'foam of molasses', Tib. *bu-ram-gyi sbu-ba*; III 135, 112 *u eha khavā narāme* 'and foam comes from the mouth'; Manj. 113 *kāṇa ka pr(ā)ṇa utca khavā hagrīha kamala* 'if the one-eyed animal lifts its head to the foam of the water'; Z 6·53 *samu kho khavā o kho marica kadalā khuysmūlā ūca o cāya-nārmāte* 'like foam or mirage, *kadalā*-plantain, bubble in water or magic-made'; E s 9 (p. 351) *kadalā māñamde asāre samu kho khavā ūcai bātāva* 'like *kadalā*-plantain without inner matter, just like foam in water, lightning'. Parallel in comparison of insubstantiality, *phena-piñḍa-*, *marici-*, *budbuda-*, *māyākāra*. Adjective, III 49·25 *khavīnai peñḍai tye na astā eṣṭāma sārā drāmā rū* 'a mass of foam, of it, there exists no stability, inner matter (BS *sāra-*), such is form (BS *rūpa-*)', the comparison with BS *phena-piñḍa-* and *rūpa-*. From *xafa-*, Av. *kafa-*, Zor.P. *kp, kwp \*kaf*, N.Pers. *kaf*, Oss. D. *xāfā*, I. *xāf* 'pus', *xāf-dāndag* 'with bad teeth', Waxī *xūf, xep*, Munj. *xaf*, Šuynī *xīf*. IE Pok. omits; O.Ind. *kapha-* (post-Vedic) 'phlegm, foam', only Indo-Iranian.

**khavara-** 'plant name', Sid. 10r5 *khavari bā* 'root of *khavara-*', BS *bhārṅgī*, I 187, 106r3 *khavara bā*, I 149, 60v1 *khavare*; BS *bhārṅgī*, Tib. *ga-bra* (lw from Saka *khavara-*), clerodendrum siphonantus. Tibetan-Mongolian Dictionary VI 260 *ga-bra-ste kaṇḍakari smug* 'red *kaṇḍakāri* (solanum)'. Possibly Greek κόππρωρις, N.Pers. *kabar*, Armen. lw *kapar* 'caper'.

**khavā** 'from the foam', see *khava-*.

**khas-** 'drink', see *khays-*.

**khaṣṣa-** 'pleasant', Z 23·5 *ciṅgānu ciṅgau dātā kaspārau tterā khaṣṣa phaṣṣā* 'for the Chinese the *dharma*-doctrine in Chinese, in Kashmirī is so pleasant, delightful'. From *\*hvaṣṣa-*, Zor.P. *hvaṣṣ, xvaṣṣ*, N.Pers. *xvaṣ* 'pleasant', beside Prakrit *phaṣṣa-* from *sparsuka-*.

**khaṣṭa-**, *khāṣṭa-* 'drunk, made to drink', see *khays-*.

**khasta-** 'beaten, pained', participle to *xad-*, v 31, 86b5 *khastā kuhye jsa* 'injured by deceit' (BS *kuhā-* 'deceit'), Z 13·81 *khastā kuhe jsa*; Z 274·43 *khastu ne yindā* 'he cannot injure'; I 161, 76r2 *cū pyahasta khasta vīram* 'what is a wound corrupt, contused', BS *duṣṭa-tāḍa-vraṇeṣu ca*; pret. JS 7v1 *cu (sam) dai khaṣṭādā* 'who beat the ground'; pres. *khaittā* from *\*xadati*, v 153, 121 *gahai ttu ne khaittā* 'the shaft does not injure him'; conjunctive 3 sing. Z 13·81 *khvei nō khā pau vātā ggeiḥa* 'since the splinter would not wound his feet'; IV 17·3 et seq. *khaitti* 'it pains'. Noun, Sid. 156r3 *khaiyi trāmāre* 'the pains enter', Tib. *zug-čiv na-ba rnams*. Adjectives, Sid. 124r2 *khaiyuḍa-* 'painful', Tib. *zug-čiv*; Sid. 136r3 *khējājsa*, BS *toḍavān* 'suffering contusion'. With preverbs, *pā-* Z 7·22 *pāhāmata* 'striking', participle *pāhastā-*; pres. *piha-*, *pyiha-*, *pyāha-*; with *va-*, Z 24·416 *vahastā-*; with *gu-* v 69, 8r5 *guhei*, K 26·140 *aguhaustā-*.

From *xad-*: *xasta-* 'to beat', Av. *vīxada, vīxadaṭ*; M.Parth. T. *xst*, noun *xdm* 'wound', with *-s-* from *-ds-*, *wyxs-*, *wxs-* 'be wounded'; Sogd. Man. 'nxsṭ, Chr. 'wxsd'rt, 'wxsty 'broken'; Orm. *waxa-* 'to dig' from *\*apa-xad-*; Zor.P. *xastak* 'injured', N.Pers. *xastan* 'to hurt'. See also *kaṃma-* 'wound' from *\*xadma-*. IE (s)k(h)ed-, not traced.

**khasta-** 'arrived', to pres. *khaittā*, II 128·47 *tī hā drām herā khaste* 'then such a thing has happened' (translation AM, n.s., II, 1964, 19); III 67·61 *tī ra khu mī samavāyā khaste* 'when the conjuncture occurred'; K 27·155; 157 *tta tta khu hā khaste haḍā* 'so when the day arrived'; K 19·234 *dīda khu hā khasta haḍā*; K 19·237-8 *tta tta khvai hā khaste haḍā*; K 36·103 *tta khvai hā khaste bāḍā* 'so when the time arrived'; K 42·125 *ṣā jsām hā kālai khaste*, = K 40·4 *ṣā jsām hā kālai khaste* 'this time (BS *kāla-*) arrived'. Pres. *khaittā*, II 126·12 *ṣī pā hā viña ni ri khaittā* 'he has not yet arrived'. See *uskhastā-*, *naṣkasta-*, *naṣakhasta-*. From *xah-*: *xasta-* beside *\*kah-*: *kasta-* 'to move', *kah-* in Armen. lw *nškahem* 'to reject, rebel, rise against, despise' from *\*niš-kāhaya-* 'cause to go out'; O.Ind. *kas-* in causative *kāsaya-*, with preverbs *ud-*, *nis-* (*niškāsaya-* 'to drive out'), *pra-*, *vi-*, *anwī-*, *pravi-*, *sam-*. Kroraina *akas-*, *akasida*, *aḡas-*, *aḡajh-* 'take away' from *\*ā-kāsaya-*; Ardhamāgadhī *nikkas-*, Khowar *kas-* 'wander about'; Paṇini 7·4·84 *canikasīti*. IE (s)k(h)es-, not in Pok. See also *kas-*, possibly from *\*kas-s-*. Uncertain III 131·5-6 *ū samūvā garśā khaste*.

**khahāni** 'plant name(?)', II 25·29·2 *nūvarā khahāni haurāta ttīmā tte ysārā* 'may you give the new seed of *khahāna-*; of the corn. . .'. Not traced.

**khā-** 'to open', Sid. 150v4 *rrā-v-ī khāñā* 'his veins must be opened', Tib. *réa gtar-žin*, parallel to BS *sirām mocaya-*, *asrñ-mokṣaṇa-*, *asrñ-mukti-*; K 19·222 *tyau hyai rri khauña*, = K 27·146 *tyau hīye re khauña* 'their veins must be opened'; = K 35·90-1 *re khūmāñā*; participle II 4·60 *garśā khā* 'with open throat' from *\*khāta-*. See *khūm-*, *khūñā-*, *kūḍai* 'hole'. From base *khā-*, *kā-* 'to open, make a hole', Oss. DI. *kom* 'mouth', from *\*kāma-*, Oss. D. *igon*, I. *-jgom*, *gom* 'open', D. *sār-igon* 'with bare head', from *\*vi-kāma-*; D. *ārgon*, I. *ārgom*, Megrel. lw *argam* 'open, clear'. Base *kau-* in Oss. D. *k'olā*, I. *k'ul* 'nook', D. *k'um*, I. *k'um* 'nook'; Zor.P. *kwmyk \*kōmik* 'belly', Fars dialects *kum*, *kom*, *kōm* 'belly'; N.Pers. *kōmiš* 'digger (of wells)'; *kōlidan* 'to dig'. Waxī *parköl-* 'to dig'. With *-m-*, Khotan Saka *khūm-* 'to open'. Base *kauk-* see *bekhaṭe* 'by digging in'; Nuristanī Prasun *kučā* 'to dig', Parāčī *kus-ēw* 'to dig'. See JRAS 1970, 61-2.

**khājaña**, *khāje* 'in mud', see *khārga-*.

**khāmdalaja** adj. 'of a sharp thing', second component in I 141, 49r4 *hva-khāmdalaja āstai* 'bone of boar's tusk', BS *ārūka-* a medicament, literally rendered from *āru-* 'boar' (like *khuyśaa-* for the plant BS *maṇḍūkī*). See s.v. *hva-* 'boar'. K 32·44 *khaudalā kāḍīrani*, K 16·150 *khaudalā kāḍā(ra) jsa* 'with sharp(?) sword' varies with *-au-*. If *khāmda-* is primary, the base may be (s)k(h)an-d- 'to cut', see s.v. *hatcan-*. If *-auda-* is primary the base could be (s)k(h)ap-, *\*xafta-*, as *ttauda-* from *tafta-* 'heated', IE Pok. 930-3 *skep-*, *skap-* 'to cut with sharp tool', N.Pers. *kāftan* 'split'. For tusk, note Av. *tiži. asūra-* and Khotan Saka *haska-* from base *as-* 'sharp'.

**khāysa-** 'food', see *khays-*.

**khāysde** 'moves', Manj. 343, see *khoys-*; and Manj. 343 *akhāṣṭa*.

**khārāva-** 'shining(?)', II 103·57 *strīyastrīsāna katha khārāva-ttīṣa gyasta-bhāvanyāṃja* 'the city of the *trāya-* *strīmśa*-gods, bright-splendoured abode of the *deva*-gods'. From base *kā-*, *kai:či-*, *kau-:čū-* 'to burn', possibly \**kārāva-* with suffix *-āva-*. See also *cirau-*, *tcūlye*, *hamjsūl-*. AM, n.s., II, 1965, 104; III; AION I, 1959, 120-5. The word *hvāṣṭa*- beside Av. *hvōiṣta*- shows that *ā* may also derive from older *-āi-*.

**khārgga-** 'mud', acc. sing. Z 19·53 *kho ju ye khārggu hudūtā* 'as one beats mud (to shape things)'; Z 5·90 *kho ju ye viysu thamjāte khārja* 'as one pulls a lotus out of the mud'; without *-r-*, Sid. 136v2 *khāje māṇamdu* 'like mud', BS *kardamopama-*, Tib. *rdzab-hdra*; Manj. 278 *vas(v)a khu veysa khāje sūrai* 'pure like a clean lotus in the mud'; JS 23v1-2 *jala haraṣṭai thu khājaṇa* 'you threw your matted hair (BS *jaṭā*) in the mud'; JS 27v4 loc. sing. *khaja*. From *xar(d)*- 'to dirty', see cognates s.v. *saṃkhal-*.

**khāvāra-** 'a tool(?)', III 109·8 *drāmakyi khāvāra ma bīysamja styūdā* 'do not seize such a hard *khāvāra-*'. Possibly from IE Pok. 930-3 *skēp-* 'to cut, split', Zor.P. *kāft* 'cloven' (Gr.Bd. 95·1), *škāf-* 'open', *parr škāfēt* 'opens wings', gloss to Av. *pazdaya-*; N.Pers. *kāftan*, *škāftan* 'to split'; Zor.P. *gukāftan*, M.Pers.T. *gwg'ftn* (BSOS 9·83). See also *khaudala-*.

**khās-** 'to drink', see *khays-*.

**khāśāna-** 'abode, place', II 115·31 *sājū brraura kūṣṭa tta khāśānvā śavāpaśama va aṣajvamāna mīraudai hīsdai* 'I make (them) happy so that being unattached in the objects of sense with a view to calming woe they may die (and) come again (to birth)'. Here *khāśāna-* corresponds to BS *viśaya-* (which is normally retained) by literal rendering 'dwelling, place', as in Tib. *yul* 'land' with the rare BS *śava-* 'misery' for the usual BS *duḥkha-* in *śava-upaśama*, and with BS *aṣajyamāna* 'not attached' (note *-ṣ-* as in BS and Kharoṣṭhī Dharmapada in this word *-ṣang-*), here written *aṣajvāna* (with *ma* below), Kroraina

*aṣajamaṇa*, Pali *asajjamāna-*, with *-jv-* archaistic from *-jj-* < *-jy-*. For *khāśāna-* either *khāśā-* with suffix *-āna-* or *-akāna-*, or compound *khāśā-dāna-* (as *khāysāna-* 'belly' \**khāysa-dāna-*) to base *kaz-* or *khaz-* as in N.Pers. *kāz* 'hut', *kāzah* 'house', Armen. lw *kazm* 'arrangement' (see s.v. *pyays-*, *kāysū*).

**khāśīda** 'they fasten', III 41·30 *spyakya khāśīdā gaṇe* 'they tie up flower garlands', ibid. 34 *spyakya khāśīdā haṃtcā* 'they fasten flowers in bouquets', with *-ṣ-*, not *-ś-*. For 'garland-making' O.Ind. *mālyā-grathana-*, hence possibly *khāś-*, *khāṣ-* equates with BS *grath-*. Variation of *-ś-* and *-ṣ-* can be traced to older *-z-* and *-ś-*, yielding a base *kaz-* and *kaś-*, to IE *k(h)eḡ(h)-*; if the *-ḡ-* alternated here with *-k-* (as in Pok. 739-40 *merk-* and *merḡ-* 'to rub'), O.Ind. *khacayati*, *khacita-* = *grathita-* could be adduced.

**khāśkya**, II 78, b2, see *khauska*.

**khāśīdā** 'they fasten, tie up', see *khāśīda*.

**khāṃṣa**, see *khausā*.

**khāhā-** 'spring, fountain, well', Z 22·138 *myāño kinthai khāha* 'in the midst of his city is a well'; Z 3·42 *khāhe*

*ysarrije paste āṣṣiṃje gyahe* 'golden wells, pools, ponds, fountains'; SuvP. 72r2 *khāhi āṣaiji viysāṃji*, BS *utsāh sarāḥ puṣkarīṇi-tadāgāḥ*; III 86·87 *khāhām hiye ūci jsa* 'with water of fountains', K 100·274-5 *khāhvā āṣaijvā ttājvā*, loc. sing. K 12·13 *madāhaṇa khyiha*, K 64, 80r1 *madākaṇa khyeha* 'in Mandakīni lake'. From \**xāxā-* to base *xā-* 'to open', see *khā-*, recalling Zor.P. *čaśmak* 'fountain' from *čaśm* 'eye', Zor.P. *hh \*xāx*, Sogd. B *γ'γh*, adj. *γ'γ'yk*, Man. *x'x*, Yazg. *xēx*, Yīdya *xūyo*, *xūga*, Waxī *kōk*, *kik*, Sarikoli *kauk*, Orm. *xākə*. Without suffix Av. *xā-*, nom. sing. *xā*, O.Ind. RV *khā(s)*. With *-n-* Zor.P. *xān*, adj. *xānuk*, N.Pers. *xā* 'sewer, sink', Pašto *warxa \*fra-xā-* 'field channel'.

**khījsā** 'convex(?)', II 129·77 *vari...cvai daštām u gvā khījsā-tcīrika u nakhausai ejsīnā ṣṭāre* 'a bowl(?)... whose handle and ears and convex(?) surfaces and covering are of silver'. Possibly with *khajs-* 'to rise up'.

**khāṇḍa-** 'way, manner, guise, likeness', Z 1·51 *ttū khāṇḍu* 'so'; Sid. 156v3 *uskāta bisai khīṇḍā* 'as above', Tib. *śva-ma bśim-du*; Sid. 150r4 *khadyautta prānai khīṇḍā* 'like the insect firefly', BS *khadyota-*, Tib. *srin-bu me-khyer*... *lta-bur*; adjective *khīṇḍaa-*, Sid. 7r3 *huñi paśame khīṇḍai krra striha ni tcerā* 'such a severe treatment as letting blood is not to be used'. Tib. *gtar-ka lta-buhi dpyad*. Triadic use in IV 23·17 *khemḍā veṣṇa rūna* (BS *veśa-*, *rūpa-*). The medial vowel is written also *-a-*, *-ai-*, *-e-*, *-im-*, and *ṇḍ-* varies with *-mḍ-*. Compound, K 68·211 *tī khu hama-khīṇḍya bvāñi* 'then it is to be understood as homogeneous'. From *khah-*: *khasta-* 'appear, arrive', see *khasta-*, through \**xahant-a-*, see also *-ndaa-* in *jūndaa-* 'alive'.

**khittā** 'he laughs', see *khan-*.

**khinā**, plural 'low, depressed, sad', III 130·24 after invitation of the *āśgrya* 'teachers', *khinā nimiñāṃdi* 'they invited the low beings'. Parallel to III 130·38 (the same text) *āśgrī āstaṃna yāvi audi sarva-nivāṇa būre* 'beginning with the teacher down to all the low (BS *nivāta-*) ones'. See KT VI 137 *nāvāta-*. From *khī-na-ka-* with *khīrājsa-* 'sad', Z 12·76 *khīrājsa uysnaura bitanda yīndā* 'he makes the low ones confused'; and *khīraa-*, SuvP. 66v2 *khīrai ysḡṃñā* 'sad at heart', BS *dīna-mānasa-*; N.Pers. *xīrah* 'dark, moody, dim'. Base (s)k(h)ei-, (s)k(h)ai-, Celtic Mid. Ir. *scīth* 'weary', *escid* 'unworn', from \**skīto-*, Greek σκῆτος, Lat. *scaeuos*. See TPS 1955, 62. For variant suffix *-n-* and *-r-*, see IE Pok. 540-1 *kei-* 'dark colour', in Old Slav. *sērū* 'grey', *sinī* 'dark blue', with Lit. *šyvas* 'whittish', *šemas* 'blue-grey'.

**khimnyau jsa** 'from thorns', Sid. 14v3 *khimnyau jsa hamye paṃcimulā*, Tib. *cher-mahi rca-ba lna-pa* 'the five roots produced from thorns'; variant v 324·164 *khemnyām jsa*; with suffix *-uda-*, JS 37r3 *khainuḍe kerāse* 'thorny creepers'; JS 25r3 *khainuḍvā baṣkhvā* 'in thorny thickets'. From *khaina-* for older \**khān-*, possibly connected with the *kan-* in O.Ind. *kaṇṭa-* 'thorn', and, with non-palatalized *k-*, to Greek ἄκανθα 'thorn', to IE Pok. 18-22 *ak-:k-* 'to be sharp'. See T. Burrow, BSOAS 34, 1971, 538-59 on retroflex consonants.

**khīys-**, see *usakhīysde*, *uskhaysde* 'rises'. With *ch-*, see *pachīys-* 'to cause'.

**khīys-**, see *hamkhīys-* 'to count', and *chīyā*.

**khīraa-** 'depressed, sad', SuvP. 66v2 *khīrai ysḡṃñā* 'sad

- at heart', BS *dīna-mānasa-*; III 70·108 *ysira astā khīrai kāścya* 'the heart is gloomy with sorrow'. From *xī-ra-ka-*, with N.Pers. *xīrah* 'dark, dim, moody'. Sogd. Bud. *γyr'k* 'stupid' has *γ-* in Man *γyry*, hence either *γīraka-* or secondary *γ-*. From (s)k(h)ai-:(s)k(h)ī-, see *khīnā* 'low'.
- khīrājsa-** 'sad', Z 12·76 *khīrājsa uysnaura bitanda yindā* 'he makes the sad beings to be confused'; Z 5·23 *vadrta u khīrājsa* 'oppressed and sad'. From *khīra-* with suffix *-ājsa-*, see *kheyājsa-* 'painful', *khūnājsa-* 'with holes'.
- khāšta-**, *khi(šta-)* 'causative to *khays-* 'to drink'.
- khīšta-** 'beverage', see *khays-*.
- khīšte** 'to drink', infinitive to *khays-*.
- khu**, *khū*, see *kho*.
- khuāysda** (or *khāusda*) 'moves', Manj. 92 *samvadrra ne ne khuāysda* 'the great sea does not move'. See *khoys-*; and *khāysde*.
- khui** 'waves', Manj. 56–7 *kaumījai khui vara baysga* 'there abundant waves of *kāma-* desire'. See *khvī*.
- khuiśakyā jsa** 'with wavelets', III 34·17 *vaśīcha khuiśakyā jsa raga spyakya bīysasta* 'the stream with its waves seizes the flowers of the bank'; = III 37·11–2 *vaśīcha khvauśkyām jsa raga spyakya bīysaste*, = III 46·26–7 *vaśīcha khvīśakyām jsa raga spyakya bīysaste*. From *khvī* with suffix *-śkyā-*. See *khvī*.
- khūnā-** 'hole', Sid. 145r3 *pārihā va-m khūnā šte* 'for them the base is the hole', Tib. *gnas khun-bu yin-pas*; K 145, 3r2–3 *cu mūrakyām hīya khūnā šte* 'what is the birds' hole'; Sid. 102r5–v1 *mista khūne padīmāñā drriye tcauri bure* 'great holes must be made up to three (or) four', Tib. *bu chen-po gsum-čam byas-te*; III 67·48 *natca khūne vāštā naramda* 'they issued from the hole'; Sid. 102v1 *kālanāštā arji hamāte khūne hāštā pašāñā* 'wherever the pile is, it must be put into the holes', Tib. *hbrum-bu ga-la yod-pahi thad-kar gtad-de*; loc. sing. Sid. 109v2 *khūnya āna dūmā* 'smoke from the hole', Tib. *huhi nan-nas dud-pa*; Sid. 102v3 *tīñā khūnyāštā niśpaśdāñā* 'it is to be produced in the hole', Tib. *hbrum-bu gan-gi byun-ba-la*. With *-ka-*, III 73·169 *māmjana khunaka dye* 'he saw hole(s) of the ants'. Adjective, N 50·30 *butta hađe tte nye ganjso cu khūnājsa u rrātjasa* 'he would know the defect of the boat which is full of holes and rifts'. From *khū-* with *-nā-*, to *khūm-* 'to dig a hole' (see *khā-*, *kūśda-* 'hole'); Oss. D. *xunk'*, plur. *xunk'itā*, I. *xūnk'*, plur. *xūnc'ytā* 'hole, pit'; Pašto *xuca*, plur. *xuce* (*c = ts*); with *k-* Zor.P. *kūn*, N.Pers. *kūn*, Kurd. *kun* 'hole (of a snake)'; Armen. lw *nkoul* 'hollow, ditch, cavern' (\**nikūla-*), like BS *nikūla-* 'depression in the ground', see s.v. *āho* 'hole'.
- khūm-** 'to open', K 35·90–1 *re khūmāñā* 'veins are to be opened', = K 19·222 *rri khauñā*, = K 27·146 *re khauñā*. From *khū-* with *-m-*, see also *phūm-* 'to blow', and *tsumamdaa-* (with *-u-* and *-ū-*), see *khūnā* 'hole', and *khā-* 'to open'. Note also *-m-* in Sogd. Bud. *ptsrwm-* 'to speak a charm'.
- khuyśaa-** 'tortoise; frog', JS 30r1–2 *beśuñā prrāñā have khuyśā meysairka, mere myāñā simāndrre* 'all kinds of huge animals, fishes, tortoises, here in the great sea'; as name of a plant, I 179, 98v1 *khuyśim (-im- = older -ai)* BS *mañdūkī*, literally rendered by 'frog-plant', a name of various plants, Bower MS *mañdūka-parñi-* 'Hydrocotyle asiatica, pennywort'. From \**xavśaa-*, \**xafśaka-*, Oss. D. *xāfsā*, I. *xāfs* 'frog', *ūorjin xāfs* 'tortoise', similarly, Avar *qverq* 'frog' with epithets *c'ili*, *šurun* ('skull'), *t'ala* ('stone') means 'tortoise'. Metathetic from *kasyapa-* 'tortoise', Av. *kasyapa-*, Zor.P. *kšwōk* \**kaśavak*, N.Pers. *kašap*, *kašp*, *kašaf*, Sogd. *kyšph*, Pašto *kašap*, Parāčī *kasabaka* 'tortoise'. O.Ind. *kaśyāpa-*, *kacchapa-*. Base possibly *kaśā-* 'innermost part', O.Ind. *kaśās-*.
- khuysmūlaa-** 'bubble', plural Z 6·15 *khuysmūlā ūca* 'bubbles in water', v 217, 2a3 *ā khu khuyśmūlā ūca ā khu pruha* 'or like bubbles in water or like dew', in the Mādhyamika list of types of unsubstantiality; III 29, 42b2–3 *sañ khu khāysmūlā ūcā bāna paškauta asāra* 'like bubbles inflated by wind, without inner material', Manj. 104 *uca khuyśmūla*. Compound with *gūla-* 'ball'; *khuyśma-*, possibly *khaysma-*, 'outburst, BS *visphoṭa-*'. Sogd. *γwzpr'yčk* (Soghd. Texte II 8b4).
- khai** 'dress', K 25·110 *rana ttī jsā khai* 'the jewel and likewise the robe'; K 17·171–2 *rana ttī (jsā) khqi*; = K 36·104 *ttu raññā ttī jsāñ vāstā hāvai hūḍā* (= K 33·60); K 27·159 *ca šq ya bvaiyausta rana ttī jsā khai ttuwe hā hūḍā* 'she gave to her what was the jewel and likewise the robe (and) dress'; K 26·138–9 *rana ttī jsai khai ttuwe hā hūra*, K 18·210–1 *cai šq bveyausta rana ttī jsā khai ttuwai hā hūra*, K 19·239–40 *cai šq ye bveyausta rana ttī jsā khai ttuwai hā hūḍā*. Also *khai* beside *khai tta*, III 37·12 *pargeša skāmda sāmū brre māñḍām va khai*, = III 34·18 *parageša skādaka sāmū brra māñḍvā khai tta*, = III 46·27–8 *parigeša skāmdaka sāmū brre māñḍvā khai tta* '(the stream) twisting about secretly like the dress on the beloved breasts, so'. From base *kaṣ-*, *khap-* 'to enclose, envelope, hold', \**k(h)api-* to \**xavi-* to *khai*, as *kavi-* 'wise; prince' to *kai*, plur. *kā*. See *khapa*, and *khaiwām jsa*. In *khaiwa-*, secondary suffix to *khai*.
- kheja** 'in the mud', see *khārgga-*.
- khaiṭṭā** 'it beats, wounds' v 153, 1a1 *gahai ttu ne khaiṭṭā* 'the arrow-shaft does not wound him'. See *khasta-*.
- khaiṭṭā** 'it appears', see *khasta-*.
- khainuḍa-** 'thorny', see *khimnyau*.
- khaiya-** 'injury', see *khasta-*.
- khaiyuḍa-** 'painful', see *khasta-*.
- khaiwām jsa** 'with dresses(?)', III 40·24 *ttagyau khaiwām jsa* 'with tight dresses'. See *khai*, formed by suffix *-va-* to *khai*.
- kho**, *khu*, *khū* 'how, as, like; when, so that'; 'as', with noun, v 338, 36v6 *kho padīya stuna* 'like a burnt pillar', BS G 37, 33b4 *yathā dagdha-sthūnam*; 'as, how' with verb, v 108, 30v5 *kho... suru yādāndā sta* 'as you did good', BS *yathā... kṛtādhikārā(h)*; v 338, 61r1 *kho pā(śajsi hve ham)guṣṭo paškāliye* 'as a strong man might snap his finger', BS G 37, 57a3 *tad-yathāpi nāma balavān puruṣo cchaṭa-saṅghāṭaṃ kuryāt*; II 87·9–10 *brrašāmdūm si... khu šte* 'we asked, How is it?'; v 74, 42v2–3 *kho rraṣṭu ttai aysmūna paysānīndā* 'so by mind they know it as it is', BS G 37, 32b2 *yathā-bhūtaṃ prajānanti*; 'how not', K 45·20 *tte hve si khū nā nvāśūm* 'he said to her, How should I not cry out'; *khvam na* 'how for me not', III 73·172 *khvam na hame škūṭa ragai* 'how should there not be for me liquor in my throat?'; like Oss. D. *kud nā*; 'when', v 340, 79r6 *kho hađe ysaiye* 'when however he is born', BS G 37, 74b1 *jāta-mātra-*; 'when not yet', Manj. 241

- khu būre vā ne sarbe masta urmaysdī bvāmatīja* ‘when the sun of great knowledge has not yet risen’, =Z 5·82 *kāmā na ro sarbāte urmaysde bvāmatīno māstā*; ‘so that’, I 151, 61v2 *pāchai khu ra va śuma rūm haršta* ‘to be cooked so that only oil remains’. The latest form *kha* occurs in K 112 363 to read: \**gu* (*gū* ‘escaped’) *kha va ttī*; K 113:384 *kha vara*; K 113:386 *kha jai*; and the same text 351; 249. The three forms *kho*, *khu*, *kha* as *tso*, *tsu*, *tsa* ‘go’, 2 sing. imperative, like Oss. D. *co*, I. *cu*. From \**kaθā uta* (rather than \**kaθām* or \**kaθāu*), Av. *kaθā*, *kaθa*, O.Ind. *kathā*, *kathām* ‘how’, to base *ka-*.
- khaujeja** ‘quail’, Sid. 17r3, BS *lāva-* ‘quail’, Tib. *čō-ga* ‘quail, lark’, see *kakva*, possibly to Greek κακκάβη ‘partridge’, N.Pers. *kabg*. Čečen *qoqa* ‘pigeon’ could be an Iranian loan-word (Čečen *q'oq'a*, Inguš *q'oq'*).
- khauca**, *khoca* ‘face’, from ‘covering’, v 125, 10a5 *khauca dīrsa sai(rā)* ‘a covering (hat?) worth thirty *satera*’; II 60·29 *namavīña thavalakāñā khauca haudūsā sera* ‘in a felt bag, covering worth seventeen *satera*’. In the compound *heimā-khoca* ‘red-faced’ it is the epithet of the Tibetans *gdon-dmar* (see SDTV 15; Acta Or. 30, 1966, 27); adjective *khaucīja*, II 59·5 *khaucīja khauska śā* ‘one *khauska*-covering for making a *khauca*-covering’. From base (s)*k(h)eu-* ‘to cover’ with O.Pers. *xauda-* ‘hat’, Oss. D. *xodā*, I. *xud*; see *buškve*, *kauvaji*. To IE Pok. 951–3 (s)*keu-*.
- khoje** ‘plant name’, Sid. 18r4, BS *śrngāṭa-*, Tib. *śringāṭa* ‘trapa bispinosa’. The name has *śrngā-* ‘horn’, with suffix, with horny thorns of the fruit, hence translation by \**xaujā-* or \**xaučā-* to *khauk-* in *askhaukara-* ‘protuberance’, BS *utsedha-* (as *khuysaa-* ‘frog’ for the plant name BS *mañḍūkī*), by etymology to *śrngā-* ‘horn’.
- khaūña** ‘to be opened’, see *khā-*.
- khaute** ‘he dug’, JS 35v3 *pāyve jsai gvaṣṭai ttāre bekhauṭe* ‘with the claws you (the tiger) split the forehead by digging into it’. From \**abixauxyā* to base *k(h)auk-* ‘to dig’, see *khā-* ‘to dig’. For the form see also *rraute* ‘by desire’.
- khaunḍa** ‘lumps’, JS 10v4 *burbulye ysāta khaunḍa maunḍa pharāka* ‘(on the body) arose pustules, lumps, many lumps’, dyadic with *maunḍa-* = *munḍa-* ‘lump’ (\**marganta-*), from base *khau-* = *kau-* ‘bend, form a heap’, in *askhaukara-* ‘heaped part, protuberance’, BS *utsedha-*, from *kau-k-* to IE Pok. 588–9 *keu-*, *keu-k-*. Hence \**xauant-a*, \**xuanti-a* > \**khuṇḍa-*.
- khaudala-** ‘sharp’, K 16·150 *khaudala kāḍa(rā) jsa* ‘with sharp sword’, =K 32·44–5 *khaudalaḷ kāḍirani*. See *khāmḍala-* in *hva-khāmḍalaja* ‘made from a boar’s tusk’. Base (s)*k(h)an-* ‘to cut’, see s.v. *hatcan-*.
- khoys-**, *khausys-* ‘move’, Sid. 150r3 *khoysamḍā u mviramḍā vijīṣḍe* ‘he sees moving and disturbed things’, BS *cala-āvīla-*, Tib. *g-yo-ba dan*, *lon-lon-por snan-ba yin-no* (ed. Pekin), Tib. *lon-lon-po* has not been found; JS 33r2 *rakṣaysyo maryo khoysamḍai* ‘moving with *rākṣasa-*demons, with *makara*-sea monsters’; v 184, 40r1 *khausysamḍā-bāysva* ‘with moving arms’; 3 sing. Sid. 8r2 *tta tta khu ni khausysde*, Tib. *de-las mi hgyur-bar*; Manj. 31 *mvirau khausysda*; participle *-khausṭa-* ‘moved’, with negative K 104·227 *akhausṭa*, gloss to BS *acala* ‘motionless’; noun *khausysāma*, K 109·310 *nai khausysāma naiṣṭa* ‘there is no movement of it’; with negative K 111·354 *akhausys(ā)ma jsa naṣamna* ‘with non-motion,
- with cessation’; K 111 355 *akhausṭai jsa dharma-kāya ṣṭa* ‘the *dharma*-body is with non-motion’. Causative *khausṭ-*, Sid. 153r5 *tta ttai hala khausṭāṇā* ‘so it is to be thoroughly shaken’, Tib. *čhub-par bsgul-žin*. With *ā-* K 4·142r3 *ākhoṣā* ‘behaviour’, Tib. *spyod-lam*. III 100·12 read: *hūña a sa khausṭina ttāṣṭa hālai ku tsai* ‘I myself in a dream might move towards you whither you go’; infinitive v 340, 80r5 *ākṣutte khausṭā* ‘it began to be shaken’, BS G 37, 75a7 *vāta-kṣobhena* ‘by agitation of wind’. From \**xaus-* beside \**kauz-* in *khoys-:khausṭa-*, to IE Pok. 955–6 (s)*keu-* ‘to move swiftly’, with increments *-b-*, *-bh-*, *-g-*, *-d-*, as O.Engl. *scēotan* ‘to shoot’, *scēot* ‘swift’, O.Ind. *cod-*, *codaya-*, N.Pers. *čust* ‘swift’; here from (s)*keu-ḡ(h)-*. Armen. *xoyz*, *xouzem* ‘to seek’ may belong here if the basic meaning was ‘move towards’, see also *kūys-* ‘to seek’. With *naṣ-* see *naṣkhausysā* v 264 b18; with *us-*, see *askhausysa*.
- khausya** ‘piece of cloth, rag’, K 46·49 *ba khausya byāṇḍā* ‘she found (*byaudātā*) a small rag’. From *xaus-* ‘to cover’, beside *xaud-*, see *khauca-*.
- khourā** ‘spitting’, K 100·291 see *khaurga*.
- khaurga** ‘spittle’, Sid. 8r5 *u khorga nīrāmāda* ‘and spittles issue’, BS *kleda-*, Tib. *mčhil-ma man-du hbyun-ba dan*; I 147, 57v3 *u naṣṭausai hūjināvai khaurga hamāre u pahvettā u ttara* ‘and burning, spittles with blood occur and dryness and thirst’, BS *rahta* (= BS *rakta-* ‘blood’)-*naiṣṭivana-śauṣa* (= BS *niṣṭhivana-śoṣa-*); v 317·45 (Sid.) *khaurga*. From \**xāurka-*, \**xāvarka-*, \**xurka-* (see *-rgg-*, *-rg-* in *birgga-* ‘wolf’, *purga* ‘lees’, *orgā-* ‘reverence’), possibly to Oss. D. *xorx*, I. *xurx* ‘throat’. Base (s)*k(h)eu-* ‘to spit’, with *sk-* beside *sp-* in IE Pok. 999–1000 (s)*p(h)eu-* and (s)*t(h)eu-* O.Ind. *niṣṭhivati*, *ṣṭhivati*, Av. *spāma* ‘spittle’, Greek πτύω ‘to spit’, πτύωλον ‘spittle’, Lat. *spuo*, *spūtum*, Got. *speiwan*, O.Engl. *spīwan*, Lit. *spiūju*, *spiūti*, O.Slav. *pljuje*, *pljivati*; also O.Ind. *kṣivati*, Greek σιάλον ‘spittle’.
- khoṣ-**, see *khoys-*.
- khauska** ‘covering(?)’, II 59·5 *u khaucīja khauska śā* ‘one *khauska*-covering(?) to make a *khauca*-covering’; II 78b *yaragaḷkava dva u khāmṣkyava śām* ‘two rain-coats (Turkish *yargaq*) and one covering’. Formed by *-ka* to *khausṭa-*.
- khausā** ‘shoe’, II 59·4 and 60·22 *kāmra-kagā khausā* ‘shoe of *kaura*-skin’; see also *naṣkhausai*. From *kafš-*, by *-š-*, to *kap-* ‘enclose’, Zor.P. *kafš*, *kafšak*, N.Pers. *kafš*, Armen. 1w *kaušik*, BS *kavaši* (see TPS 1954, 148), Tib. *kab-ša*, Turkī *kābiš*. See *khapa*.
- khausṭa-** ‘moved’, see *khoys-*.
- khausā** ‘proper name’, v 200, 8b1 *spāta khausā hau (haudē* ‘he gave?’).
- khye** ‘fort(?)’, II 79·7 *śāvāqkhye kīthe* ‘in the city Copper Fort’, from first component *śāva-* ‘copper’ (\**syāva-*) and \**khata-* ‘covered place’ used for ‘house’ (see AION I, 1959, 118–20). Note also II 55·1 *hiṣanijim (-im = -ai) katha vī am* ‘from the Iron City’. See also the legendary N.Pers. (Šāhnāmah) *rōyēn dix* ‘copper fort’; and Buxārā was called in Arabic *madīnah al-ṣifriyyah* ‘copper city’.
- khyainā** ‘causing fatigue(?)’, Manj. 324 *nai ja khyainā stāma mañāre* ‘they do not think it a fatiguing effort’, as

if from \**khidaa-* with *-inaa-*. But possibly from *khay-* in *khaiya-* 'injury', to *khasta-*.

**khyera** 'of the musk deer', see *kharīna*, BS *plava-*, Tib. *gla-ba*, III 87·109–110 *khyera ṣvidi jsi pemḍai pāchai* 'with deer's milk a poultice must be boiled'; III 92·248 *khyera ṣvidāna*; III 91·223 *khyera samna* 'faeces of deer', III 91·221 *khyerā tcārā, ulīna tcārā* 'deer's fat, camel's fat'; III 88·147 *ulīne tcāra jsā u khyerye tcārā jsā*; III 87·120 *khyerye tcāri jsi*. From \**xārya-* adjective to \**xara-* in adjective *kharīnaa-*.

**khyeha** 'in the lake', see *khāhā-*.

**khva**, *khvam* from *khu* with the pronouns *-am*.

**khvi** 'wave', SuvP. 69v1 *khvī*, BS *taranga-*, inst. plur. JS 15r2 *ābesyau khviyau vyaulasta bajāsa* 'noise horrific from the whirlpools, from the waves', plural Z 5·41 *khviyā*; Z 24·238 *maranūgye khviyā ysyāmatīgya ttaragga* 'waves of death, waves of old age (from *ysr-*)'; Manj. 203 *khu khvī samvadra* 'like a wave in the sea'. From *khava-* 'foam'. See also *khuū*.

**khvih-** 'to be agitated', SuvO. 4r4 *akkhvīhānau, akṣubhyā* 'Akṣobhya unshakable'; Z 13·22 *pharuī kāde khvīhātā ūtca* 'much, greatly the water is agitated for him'. From (s)*k(h)eubh-* to \**khūh-* with *-ya-* \**khūhya-* to *khvīha-*, to IE Pok. 955 *skeubh-* 'move swiftly'. Not to Slav. *xvejat-sja* 'be moved'.

**ggā** 'foulness', v 123, 19v4 (Sukhāvati-vyūha) *ggā pyauca ggamjsā* (<*jsa pahistā*>) 'counteragent to foulness, free of fault', BS *khila-* (of the mind) 'hardness, badness', *khila-mala-*, *khila-doṣa-*, Tib. *tha-ba* 'bad, hard, compact'. From *gau-*:*gū-* 'be foul', \**gūwā-*; see s.v. *ga*, *gū* 'faeces', *-ūha-*. For counteragents, see s.v. *pyauca*.

**ga** 'faeces', Sid. 18v2 *ga hambīthe* 'the faeces is compacted (retained)', BS *grāhī*, Tib. *phyi-sa sri-bar byed-čiv*. With *nāṣṭā* 'downwards', Sid. 16r5–v1 *nāṣṭā ga styūda padīme* 'it makes faeces hard', BS *samgrāhī*, Tib. *phyi-sa hgag-par byed-čiv* (*hgag* 'stop'); Sid. 18v4 *nāṣṭā ga bañe*, BS *viṣṭambhi*; Sid. 19r4 *nāṣṭā ga baitte*, BS *vibandha-*. From *gau-*:*gū-* 'be foul', s.v. *ggā*, *gū*, *-ūha-*.

**gā** 'group', of things or people, Sid. 9v4 *arvām hīyām ga hīya piṣkalā* 'the chapter of the group of medicaments', BS *gaṇa-*, Tib. *sman-gyi sde-čan-gyi lehu*; Sid. 10r1 *ṣā arvāna ga* 'this group of medicaments', = v 319·73 *ṣā arvāna ge*; Sid. 10r3 *ṣā arvāna ga hīya hamālā*, = v 319·77 *ṣā arvāna ge hīya hamālā*, Tib. *sman-gyi sde-čan hdi ni*; dyadic with *saṃgha-* in K 53·9·6 *ga bisamgīja* 'the group of the *bhikṣusaṃgha*'; K 135·853 *miṣṭe bisamgīje gī jsa hamtsa* 'together with the great group the *bhikṣusaṃgha*'; v 30, 79r5 (<*bo*> *dhisatvīmjo ggā hamgrīyo dāte* 'he saw the group of the bodhisattvas assembled'. See *ggāsā-*.

**ga-** preverb from *ava-* 'down', dialectal to *va-*, see *gganī-hātā* 'it moistens'; *gatcyā-* 'to break'; *gatciña-* 'to break'; *gatcasta-*; *gachānaa-* 'woe', beside *vatcasta-*, *vaysgasta-*.

**ga** 'mountain' for older *garā*, K 100·272 *cū ra tti ga auna-ḍvā devatta paravālā* 'who also are then the *devatā*-deities, guardians dwelling on the mountain', parallel K 100·273–4 *ca gara-veysaṇa ysīmī pastai nāve* 'who has deigned to receive as a pledge the spaces(?) on the mountain'. See *ggari* 'mountain'. Loss of *-ra-* as in *pharu*, *pha* 'much'; *khara*, *kha* 'measure'.

**gachā** adjective 'of the well', Sid. 20r2 *gachā utca* 'well water', BS *kaupya-*, Tib. *khron-pahi čhu*. Adjective to *ggamtsa-* 'hole, pit'.

**gachākām** 'of the kernels', III 84·51 *vinau gachākām* 'without stones', see *gechauka-*.

**gachānai** 'misery', Sid. 125v1–2 *pvgnā jsa, harīysāme jsa u kāṣṭyi jsa, gachānām jsa, aysmu uvī, byātaji ttai paramjsa vaṣṭidā u āphvāre* 'from fear, from trembling, and from sorrow, from woes, mind, wits, memory are so for him turned back and disturbed', Tib. *hḡigs-siv sdams-pa, mya-nan-gyis gdums-nas yid dan, blo dan, dran-pa dan log-čiv hkhrug-pa yin-no*, whence Tib. *sdams-pa* 'tremble', *mya-nan-gyis* 'grief', *gachānaa-* = *gdums-* 'misery'; K 42·113 *rrispūrā hīvī gachānai byāta hīmye* 'resentment against the prince was remembered'; K 35·83 *ṣā mam gachānā idū asalāma padīme* 'he makes misery and creates unpleasantness', = K 26·135 *asalāma padīme*, = K 18·206 *u aslāma padīme* (BS *a-saṃ-loman-*). From *ga-čhāna-* with *ga-* dialectal = *va-*, older *ava-* 'down, reversive preverb'; *-chāna-* from *čyāna-* 'happiness', to *tsāta-* 'rich', *tsāṣṭa-* 'quiet', with *-ch-* as in *pachāre* 'are cooked', and reversive *ava-* (as O.Ind. *ava-mok-* 'to unharness', beside *prati-mok-* 'to put on', and *ava-grah-* 'to separate'); see also *nicho* 'reverence', *patāchu* 'reverent approach' to *tsva-*:*tsuta-*.

**gaja** 'exuberant(?)', III 101·31–3 *vauma vī paravysadā-jīya, naiṣṭa ra satsaira jva gaja ma vā thājai khva ṣa vā hīṣi ṣāka ca ma ysira aṣṭa* 'in the sea, in the *samsāra*-migration, there is no woman whose life is drowning, the young exuberant(?) woman draws me; when she comes hither, it is she who is in my heart'. From \**ganači* > \**ganjā-* > *gaja* 'exuberant', to base *gan-* 'to abound, be exuberant' of waters, in Av. *agānyā-* (Yasna 38·5); with O.Ind. RV 2·13·1 *āhand-* used of the *jānitri-* 'mother', as in the Yasna. IE Pok. 491 *g<sup>h</sup>hen-* 'to swell', Armen. *yogn* 'much', Greek εὐθενής 'abundant', Lit. *ganā* 'enough', O.Slav. *gonēti* 'to satisfy', see BSOAS 20, 1957, 44–9.

**ggañu** 'smell', Z 20·32 *ggañu puraude* 'he removed the scent', acc. sing. to *ggani-*.

**ggamjsā-** 'defect, fault', BS *doṣa-*, *chidra-*, v 116, 65v4 *anamkhāṣṭe ttāndrāme ggamjse hāmāre* 'countless such defects occur', BS *aneke hī-īḍṣā doṣā bhavanti*; Sid. 20r3 *cuai va gamjsa ni heme ṣe asthajānā* 'what (water) has no defect, that is to be drawn', BS *udakaṃ grāhyam ebhir doṣair vivarjitam*, Tib. *skyon de-dag med-pahi čhu ni blaṃ-bar byaho*; v 77, 145r3 *ṣkaugyānu gamjse byāta yanāre* 'they remember the defects of the *samskāra*-factors', Tib. *hkhor-bahi ṅes-pa rnam dran-nas* (*ṅes-pa* 'wrong, evil, fault, sin'); with negative, *aggamjsa-* Z 2·6 *cu biṣṣā padya aggamjsi* 'who is wholly complete'; Bcd 48r1 *ahatcastā naṣṣīrmā tīyāmdā agamjsā* 'always unbroken, not filthy, not defective', BS *nityam akhaṇḍam acchidra careyam*. The Iranian base for 'defect' is *gau-*:*gu-*, Oss. D. *γāun*, *γudtān*, I. *qāun*, *qūdātān*, *qūd* 'to fail, be needed', D. *γāuagā*, I. *qūag* 'lacking; lack'; Sogd. Bud. *γw-* 'be needed', 3 sing. *γwt*; *γw'n*, *γw'n* 'defect, fault'; M.Parth. T. *gwyndg* 'fault, offence'; West Central Iranian dialects *gū* 'is needed', pret. *gā*; Yazg. *γu*; *mūn γu vad* 'it was wished by me, I wished'; *dimi γu* 'her wish', *na-γu* 'it is not wished', *zmayaj-ay γu* 'it is necessary to wash'. Hence *ggamjsā-* is from \**gvančā*. See also *ggamtsa* 'hole'

from \**gančya* to base *gau-gu-* 'be hollow'. The O.Ind. *ganj-* 'to scorn', O.Engl. *canc* 'scorn' is excluded by the meaning.

**gaḍ-** 'to turn, lie around, be', 3 plur. Z 2·44 *cile varata baysgu muḍñi hamtsa hiṣyo jsa ggaḍāre* 'there garments thickly with excrements are lying'; K 40·38 *bvyausti ramma vi gaḍāra* 'shining jewels lie there (*vi = va, vara* 'there'), = K 43·155–6 *bvāyausta rāna vi gaḍārā*; 3 sing. Z 24·450 *ggaltte* 'he lies', with *ham-*, Z 5·84 *hamggaltte* 'evolves', participle *hamggālsta-*; with *naṣ-*, II 49·70·13 *naṣgaista*. See inchoative *ggeils-*. From base *gar-t-*, Zor.P. *gartitan* 'to turn', N.Pers. *gardīdan*, *yardah* 'wheel', Waxī *ḡirt-*: *ḡortt* 'to collect', M.Pers.T. *grd-*. See G. Morgenstierne, EVP 27 *yarəl*. For *gaḍ-* see also *ggaḍā-*. IE Pok. 385–90 *ger-* 'to turn'.

**gaḍaa-** 'throat, neck', loc. sing. Z 20·57 *bātā ggaḍya kalste* 'the wind beats in the throat', Z 22·117 *kho ju ggaḍāya pādā murāsā* 'like the (cover =) colour on a peacock's neck'. From \**gartaka-* to base *gart-* 'to turn, roll'; Zor.P. *gltn*, *gldn* \**gartan*, *gardan* 'neck', N.Pers. *gardan*, M.Pers.T. *grdn* 'neck', Sogd. *γrδ'kh* \**yardakā-* (hardly \**yarθakā-*), see G. Morgenstierne, EVP s.v. *yaṛai* 'throat', *yāra* 'neck' (EVP 27). For *gart-*, see *gaḍ-*, *gaḍā-* 'roller', *ggaltte*. For the loc. sing. *-iya*, *-āya*, *-ya*, note also *pūstiya*, *pūstāya*, K 139·963 *pūstya* to *pūstaa-* 'book'.

**gaḍā-** 'roller', first component, II 59·2; 6; *ibid.* 60·9; 10; 16 *gaḍā-hvasta-* 'beaten with a roller, beetle', 59·6 *u gaḍā-hvastā śtyi haysānā-likā thauracaiḥā dva* 'and two roller-beaten white coverings for bathing', always with *thauracaiha-*. From *gartaka-* 'roller' to base *gart-*, see *gaḍ-*, parallel to *kūlaa-* 'roller' with *āvul-* and *ākūf-* from Prakrit *ā-* with *kol-* and BS *ā-* with *koṭ-* 'to beat'. Note also Śuṇī *wardān* 'weaver's beam', *warḍ*, *wardan(a)* 'rolling-pin; axle-tree'; N.Pers. *gardanah* 'rolling-pin'; Armen. lw *grtanak*, *grtnak* 'rolling-pin'.

**gaḍā** 'stone(?)', IV 49a2 *thau va mūri pajistā 500 u ttī ra gaḍā hajsāmā haraṣtādā* 'he demanded for the (silk-)cloth 500 *mūrā*-coins and then also they presented parcels of (jade?) stone'. Possibly *gaḍā* < \**garta-*, with *g-* < *v-*, to \**varta-* 'stone', see s.v. *ūḍāra-* 'crystal'; and N.Pers. *vard* in *lāḡavard* 'lapis lazuli'. The stone of Khotan was *ira-* (= BS *silā-*) 'jade'. For *hajsāmā* 'collections, parcels', possibly older \**hamjsāmākā-* 'collection'.

**gaḍana-** 'watcher(?)', III 137·3 *khu ttyām gaḍanau pajsā kṣamī, jastyām beysām u bauda(satvām)*; and III 137·4–5 *khu ttyām gaḍanau pajsam kṣamī, jastyām beysām u baudhasatvām aurga tsvāñi* 'if he desires worship of these guardians(?), to the *deva* Buddhas and bodhisattvas he must go with reverence'; *ibid.* 8–9 *khu au vañā imjīsū ttyau gaḍanām jsa ttu pvaisai pvaisū* 'if now to-day from these guardians(?) I should ask this question'. From the context epithet of the protective Buddhas and bodhisattvas, hence like the *parvālaa-*, BS *paripālaka-*. Possibly from base *gar-* 'to watch' or *gar-* 'to observe' if a second base with agent suffix *-tana-*, as in Pašto *caṣtan* 'master, husband', *taṣtan*, Orm. *čēstan*, royal name *Caṣtana-*, Uigur Turk. *čšt'ny*, from *čaxs-* 'to command' (see BSOAS 13, 1949, 125), and the epic name Oss. *ūārxtānäg* (\**varxtanaka-*) 'commander' as the ancestor, 'master of the Great House'; beside the noun of action *-tana-* in infinitives O.Pers.

*nipiṣtanaiy*, Zor.P. *nipiṣtan*, N.Pers. *naviṣtan*. Hence \**gar-tana-* 'watcher' to *gar-* 'be awake' (or *ham-gar-* in Oss. D. *ānyālun*, I. *ānqālyn* 'think'), Av. *gar-* 'to watch', O.Ind. *gar-*, pres. *jāgarti*, IE Pok. 390 *ger-* 'to watch', Greek *ἐγείρω*; Sogd. Bud. *γ'r-* 'to watch', *γ'rt* 'they watch', *γ'r'k* 'watcher', plur. *γ'r'yt*; Pašto *zyōrəl*, *zyōrəl* 'to watch' (\**uz-gar-*). With *-ā-* in M.Parth.T. *wygr'* 'to become awake', *wygr'd* 'awake', M.Pers.T. *wygr's-*, causative *wygr'syn-*, participle *wygr'd*. See s.v. *brāta-*.

**gaṇḍye** 'edifice (?)', in a list of places taken under protection by the *paripālakas*, K 99·255–6 *bīsa prūva ysīmā tṭala gaṇḍye śalaba ysini nāmḍa iye* 'may he have taken into his charge the houses, fortresses, covered places (\**zarmyakā-*), halls (*tala-*), edifices, abodes (base *śar-* 'to cover')'. Possibly (like *muṇḍa-* 'lump', from \**marganta-*, Sogd. B *mrywntk*, Man. *mrywndyy*, N.Pers. *muyund*, *muyundah*) *gaṇḍa-* may derive from \**garganta-* to base IE *ghergh-* beside *gherdh-* of an enclosure, Pok. 444 *Av gərəḍa-*, O.Ind. *grhā-* 'house', Finno-Ugrian lw. Wotyak *gurt* 'village', Ziryen *gort* 'house', Got. *gards* 'house'. The *stūpa* name in Khotan *Go-ma-sa-la-gan-dahi mēhod-rten* (variant Derge edition *-gan-dhahi*), in Mongol translation *kwym-s'l' suburgan* (omitting *ganda*), may contain a Khotan Saka *ganda-* to go with this *gaṇḍā-*, in the Derge edition Sanskritized with *-dh-*. The context excludes *gaṇḍyā-* 'gong', BS *ghanṭā-* here. The Derge edition may have had in mind the BS *gandha-kuṭi-*, Prakrit in Tibetan *gandhola*, see *būspāmja*.

**gatcasta-** 'broken', participle to *gatciñ-*, *gatcy-* 'to break'; II 91·110 *tti tta gatcastā tta tta burṣṭā* 'so broken, so burst'; III (ed. 2) 145·002 *u āysāja gatcastā-likā* 'and favour infringed'; present, K 145, 3r4 *u samai gatcyāma u parau gatciñāmā mistā gatcasta samai ṣṭai* 'and the breaking of the vow and infringement of the command is a great vow broken (*samaya-*, Tib. *dam-čhig* 'oath', Vajrayāna term)'. From *ga-* < *ava* 'down', dialectal beside *va-*, with *tcasta-* to base *skand-*, *skad-* 'to break', see *hatcañ-* 'to break'. Here *tcy-* from *ścada-*, and *-iñ-* from *-añ-*. See also *vatcasta-*.

**gatcaustada** 'they were detained', II 119·176–7 *raispūra gatcaustada u haḍa ra vā na paste paṣāvai* 'the princes were detained and he also has not deigned to let the envoys go'. From *ava* with \**skafsta-* to base *skaf-* 'to hold' as *parosta-* to *parāh-*, base *rāf-*, *rap-*. Hence *-fšt-* replaced by *-fst-*. To IE Pok. 930–1 *skabh-* 'to hold firm', Av. *skamb-*, O.Ind. *skabhati*, *skabhnoti* 'supports', Lat. *scannum* 'bench'.

**gatsā** 'gypsum', III 89·174 *styūdi samḍai dīra juṣṭmainai gatsā padīmāñā* 'under compact earth a gypsum vessel with jute-cloth must be made'. III 80·27 *dī pai jṣā vaṣṭā ragā būña būña gatsā* 'under foot continuously in various holes of the bank (was) gypsum'. From \**gačya-*, with *gitsara-*; Zor.P., Pāzand, N.Pers. *gač*, Syriac *g's-* (\**ga's-ā*), *g's-* (\**gašš-ā*), Arab. lw *jašš*, *jišš*, *qašš*, *qišš*, Akkadian *gaššu*; Zor.P. adjective *gačēn*, gloss to Av. *vīčīcāšva*. Mesopotamian word from the Zagros oil regions. See *gitsāra-*.

**gatsauñā** 'swelling', second component with abstract suffix *-auñā*, to *ggaṇtsa* 'hollow, hole', I 195, 116r1 *rahta-pitta stūra-gatsauñā garśa bīsā āchā jida* 'of blood

(and) gall, thick swelling, diseases of the throat it removes', BS *rakta-pitteṣu sūlaṃ* (for *sūlaṃ*) *kaṅṭha-vikāraś ca ye*. See *stura-* 'thick, large'; and for 'hole' from 'swelling', note IE Pok. 593-4 *keu-* (s.v. *sūra-*, *sau*) with Armen. *sor* 'hole', Greek *κόρα* 'hole'.

**gan-** 'to smell', noun \**gani-*, acc. sing. Z 20:32 *ce ggañu puraude būta biśśā byūta puṣṣo* 'who dispelled stench, all the *bhūta*-demons, the owls, at once'; Manj. 27 *āhūsā ganā ṣa utca* 'that liquid is sweat stench'; adjective *gganāna-*, N 52:12 *ttarandarna atapīna gganāneina* 'with the unclean stinking body'; fem. Z 20:28-9 *ulatāna... gganāñjya stauru muḍā pharu śsāre kāde* 'a cemetery stinking badly, the dead lie very many'; v 102, 16v3 *brīyau paśśāta gganāñja* 'abandon (2 plur.) stinking lust', Tib. *hdod-pa dri-nan span-bar byos*. In a plant name, III 85:79 *ganānai bā ttīma* 'the seed of the stinking root', III 92:23 *ganānai bā*; see *ganām bā*. Either a Prakrit loan-word or Iranian, v 153, 174a4 *ganā hasta* (so) 'the scent elephant', BS *gandhi-hastin-*. From *gan-d-* (-n- from -nd-) 'to smell pleasant or unpleasant', Av. *gainti-* (from *gan-*); M. Parth.T. *gnd'g* 'stinking', *gndgyft* 'stench', Zor.P. *gandak*, N.Pers. *gandah*. O.Ind. *gandhā-* 'smell', *sugandhi-* 'scented'. IE Pok. 466 *g<sup>h</sup>edh-* 'to injure' is unsuitable for the meaning.

**gan-** 'to seize', in the name of the raptor bird *uysgana-* 'vulture'.

**gan-** 'to make, do', see *yan-*, *tan-* from \**kṛn-*.

**ganama-** 'wheat', Sid. 16r2 *ganam*, BS *godhūma-*, Tib. *gro*; IV 25, 7 *ganam*; compound II 28, 37b2 *ganama-kerai* 'sower of wheat', II 113:81 *ganama-driyām bādā* 'time of wheat harvest'. From \**gandama-*, Av. *gantuma-*, Zor.P., N.Pers. *gandum*, M.Pers.T. *gnwm*, in Greek script γανδόμεν; Sogd. *yntwm*, Yagn. *yantum*, Wanetsi *yandam*, Pašto *yanəm*, Orm. *ganum*, Yidya *yādəm*, Šuyñi *žindam*, Waxi *židīm*, *yudīm*, Sarikoli *žandam*. Indianized, O.Ind. *godhūma-*, details in M. Mayrhofer, Skt Et. Dict. s.v.

**ganamāvi** 'wheat-men(?)', v 259, 4a3 *rroṣya ganamāvi 10 7* '17 royal men for the wheat'. See *ganama-*.

**ganām bā** 'plant name', III 78:6 *hinām ganām bā* 'stinking root' of the *hinā*-plant.

**ganāyai** 'leader(?)', II 104:71-2 *ṣṣ ganāyai šauva-hamara aika-raysā gūstya ū ysānai mahākaraṇā-naišanā naravā-nāṣṣā bāyāmava ṇaista* 'the leader having the one feeling (*mar-* 'to notice'), having the one taste of release, and placed to lead to escape and *nirvāna*-, the admirable result (BS *niṣyanda-*) of great pity' (BS *karunā-*). From *ga-*, older *ava-* and base *nai-:nī-* 'to lead', rather than from a BS \**gati-nāyaka-* 'leader in the stages of life'. See *anāña-*.

**ganīma** 'moisture', III 18:19 *ganīma bisai kumbā pattevāña* 'the flax which is kept in the vessel of liquid(?) is to be heated'. From \**ganaidma-* to base *ga-naid-* > *gganīh-* 'to moisten'. A loc. sing. to *ganama-* 'wheat' seems not to fit here.

**gganīh-** 'to moisten', participle *ganīsta-*, Z 301:66 *o kho śsāru diru gganīhāte samu ū(tca)* 'or as water surely wets the good, the bad'; I 147, 56v1 *ganīhāña u hvaiñāña* 'to be moistened and to be dried', similar Sid. 149v3 *paherāña u hvaiñāñā* 'to be steeped and to be dried'; Sid.

153v3 *cu hā arve hīvī raysā traṃḍā ganaiste* 'what is the medicinal juice entered (and) moistened', BS *tad-rasaḥ*, Tib. *gser bag yod-pa* (*gser* 'wetness'); Sid. 6v3 *ganaistā hālai* 'wet region', BS *anūpa-*, Tib. *gser-bahi phyogs*; III 21, 9b1 *ganištā ysā(ta)* 'born of moisture', BS *samsvedaja-*. From *ava* and base *nai-* with increment -d-, IE Pok. 761 *neid-*, O.Ind. Vedic *ned-*, *ati-nedati* 'overflows', adjective *nindu-* 'having a miscarriage' (see T. Burrow, S. K. De Memorial Volume 1972, 50); other forms of *nai-* 'to flow' are quoted BSOAS 23, 1960, 22. See also *nira-* 'water'.

**ggamtsa-** 'hole, pit', Z 2:28 *ce tta hvate ggamtsu ye kamggīndi* 'one spoke so, someone will dig a pit'; loc. sing. Z 2:29 *cīyi hā jsāte ggamcha pittā* 'when he goes away, he will fall into the pit'; loc. sing. K 47:57 (corrected number) *ū gamtca vihārāmsta cala bastā* 'and in the hole she bound on him the clothes for walking out (BS *vihāra-*)'; JS 9r3 *pātāla gamtsā bihī pveṣtyu tvare* 'the *pātāla*-underworld pit is greatly, very horrific'; JS 25r3 *cu gamtsvā pasta garyau samgyau hvasta* 'who (were) fallen into pits, struck by stones from the mountains'; II 66:7:3 *gamtsa kūdai vira* 'with pit, hole', dyadic with *kūṣṣa-* 'hole'. With adjectival -ya-, *gachaa-*, Sid. 20r3 *gachā utca* 'well water', BS *kaupya-*, Tib. *khron-pahi chu*. From \**gvančya-* to base *gau-:gu-* 'be hollow, hole', IE Pok. 393-8 *gēu-:gū-* Greek γύαλον 'hollow'; with -p- or -b-, Iranian Zor.P. *gwp*, plur. *gwp'n* \**gupān*, Sangleči *γōv*, Orm. *šūv*, Sarikoli *šēv*, Waxi *γōv*, *γūv* 'corn-bin', Yazg. *γūv* 'store-room', and Yidya *γūvē* (\**gaupaka-*) 'trough', Greek γύπη 'hole in the earth', O.Engl. *cofa* 'cove, hole'. With suffix -r- also Zor.P. *gwbl* \**gaβr*, *gōr*, N.Pers. *gōr* 'hole, tomb', and place name *Gōr* in Fārs, Arab. *ḡwr*, modern Firūzābād. For *gū-* > *g-*, see also *ggamjsā-*. See s.v. *guryā*.

**gam-** 'to go', in *jsā-*, 3 sing. *jsāte*; *āta-* 'come' \**ā-gata-*; *naljsem-*, *hamjsam-*, *hajsam-*; *jsimā*. IE Pok. 464 *g<sup>h</sup>em-*, O.Ind. *gman*, *gacchati*, Av. *jam-*, *jas-*, Greek βαίνω, βατός, Lat. *uenio*, Got. *qiman*, *qam*.

**gam-** 'to seize', see *ggamuna-* 'robber'.

**ggamuna-** 'robber', v 125, 6b1 *pūhā kvī gamuna ysāni(ndā)* 'fifth (danger) where the robbers rob him', BS *cora-* 'thief, robber', in the list of dangers from *agni-* 'fire', *udaka-* 'water', *rājan-* 'king', *cora-* 'thief', *apriya-dāyāda-* 'hostile heir'; Z 19:75 *ysāru ggamanañu* 'a thousand robbers'; Z 22:137 *ggamuna hārṣṣṣāyā ni indā* 'there will not be robbers at all' in Ketumatī city; Z 24:467 *ggamuna jsanīndi* 'robbers kill'. From *gam-* 'to seize' with suffix -una-, Sogd. *γ'm* 'brigand, thief', *pr γ'mh* 'by violence', IE Pok. 368-9 *gem-* 'to seize', Greek γέντο 'he seized', Let. *gumstu*, *gumt* 'to seize', O.Slav. *žimo*, *žeti* 'press together'.

**ggampha-** 'extent, expanse', Z 22:116 *alava ggampha sāyate* 'forests, plains, sands' (*alava*, BS *aṭavī-*); K 15:120 *attīṣa gapha*, =K 23:70 *attīṣa bahya*, =K 31:25 *baiśā gapha attīṣā* 'unprosperous plains', 'unprosperous trees'. Thence as a measure of length, BS *yojana-*, v 34I, 83v3 *pusparebāstā ggampha* 'twenty-five ggampha-measures', BS *panca-vimsati-yojana-pramāṇam*, Tib. *dpag-čhad ni-śu-rca-lwa*. See also *jāphau jsa*. From *gamb(h)-*, elsewhere of extent in depth, Av. *jafra-*, *jafnu-*, *jaiwi-*, Zor.P. *zufr*,

M.Parth.T. *jfr*, M.Pers.T. *zwopr*, N.Pers. *žarf* 'deep', Pašto *žawar*, Orm. *γauč*, 'deep', N.Pers. *γauci* 'deep well'; with O.Ind. *gabhi-*, *gabhira-*, *gambhira-*, lw in Khotan Saka *gambhira-*, *gabira-*; M.Parth.T. *gmbry*.

**gaysa-** 'reed', Sid. 14v4 *khaṇausā gaysā* 'reed', BS *naḍa-*, Tib. *hdam-bu*; I 143, 52r3 *sauthaja gaysā hīyi bāva khaṇausā gaysā hīyā bāvā* 'root of sauthaja reed, root of *khaṇausā* reed', Manj. 20 *cakala gaysā kīdā u auysama* 'wattle, reed, creeper and clay'; Manj. 137 *cakala gaysā gūsarū gūla* 'wattle, reed, gypsum, and clay'; III 90·187 *mūlaṣkiṇā paḍiya gaysā virā ysambaste* 'garlic upon reeds burnt in a clay-pan'. With suffix *-kya-*, III 46·25 *gaysakye* 'flute'; adjective *ggaysīnaa-*, Z 22·276 *damānu ggaysīngyo* 'house of reeds', BS *nāḍāgāra-*, Tokhara A *kārwaṣi wastt oki* 'like a house of reeds'. From *gaza-*, Oss. D. *qāzā*, I. *qāz* 'reed', N.Pers. *gaz* 'tamarisk', Pašto *yōza* 'firewood', Suyni *žiz*, Sarikoli *žez*, Waxi *žūz*, Sanglēči *yōz*.

**gaysaṇām** II 51·58 *gaysaṇām ḍaivūā kharuṣa*, possibly a place-name.

**gaysāta-** 'place name', 'reedy place(?)', II 65·3·1 *gaysātaja*; II 27·33·6 *gaysāyī vidyadatti*; loc. sing. *gayseta*, II 76·2·1 *gayseta hālai*.

**gaysānvā** 'place name(?)', v 222, 17·3 loc. plur. to *gaysāna-* 'place name(?)'; SDTV 79.

**gara-**, **ggari-** 'mountain', and **ggara-**, gen. plur. Z 17·21 *ggariṇu*, Z 16·66 *ggaraṇu*; v II·11 *garānu*, JS 7v4 *garām*; I 252, IV2 *(ga)rānu rruṇḍā* 'king of mountains', BS *giri-indra-*; III 140v4 *garu virā sarbimā* 'I mount the hill', BS *parvate mūrḍhni gacchāmi*; III 69·91 *garā hīya ttraikha* 'peaks of the mountain', K 10, Ab5 *ggari burṣṭu yanimā* 'I can burst the mountain'; plural, v 380, 1r3 *dirṣḍa ggari* 'firm mountains', = Z 4·57 *dārṣḍa ggare*; Manj. 57 *maista gara ṣṭāra* 'there are great mountains'; loc. sing. III 79·3 *mahā jsa hamtca gīra parya tseve* 'with me together deign to go in the mountain', ibid. 4 *tsūm pā gīra* 'I will then go in the mountain'; Sid. 10v3 *gīri bisai busānai* 'perfume of the mountain', BS *jaṭā-maya-*, Tib. *stag-gi sder-mo dan spaṇ-spos*; Sid. 17r5 *gīri bisai aṣṇai* 'mountain pigeon', BS *pārāvata-*, Tib. *phug-ron*; loc. plur. III 139r3 *ggarwo x trāmā* 'I enter the mountains', BS *parvata-giri-kandareṣu praviṣāmi*, III 67·53 *garvā astā* 'he lives in the mountains'; inst. plur. Manj. 423 *sūmīry(ā) garyā hamaga* 'equal to Sumeru mountains'; allative, JS 7v3 *garañāṣṭā sata* 'they ascended into the mountain'; place name, v 224, 74·1·1 < > *mye haḍai gara vara jsārā* 'on the... day, corn to the Mountain (= *Mazār Tāgh*)', v 204·83 *gara vī besai tāgutte dyerā-ṣi haurāñā* 'to be given to Dyerā-ṣi the Tibetan living on the Mountain'; compound, K 26·136 *gara-vachīṣa sauma* 'enemies inhabiting the mountain', = K 18·207, = K 35·84 *garā vadade śi kīthi* 'in one city situated on the mountain', with *pachīys-* = *paḍim-*; K 100·27 3-4 *tta tta khu mahābala paravāle ca gara-veysāna ysini pastai nāve* 'just as the protector (BS *paripālaka-*) Mahābala has deigned to take in charge the mountain ranges'; K 100·274 *gara-kūvā khāhvā āṣaijvā ttājvā bisā devatta parvālā* 'the *devatā*-deities protectors (BS *paripālaka-*) in the mountain ranges (here not to BS *kūpa-* 'well'), in lakes, pools, rivers'. Manj. 175 *gar rru ppraṣvena pakharma* 'mountain, the form outstanding by nature'; v 209·8·1 to read: *garana byaude* (not *h(i)ra*).

By lost *-rā*, K 100·272 *ga auṇaḍvā devatta* 'the deities living on the mountain'. Adjective, *garaja-*, II 86·48 *garaja jasta hamīḍa* 'the *devas* of the mountains together', JS 2v2 *ttī garaja, gyaṣta daṣāpāla hamīḍa* 'then the mountain goddess (BS *devī*), together the region-protectors (BS *diś, pāla*)'. From *gari-*, Av. *gairi-*, Sogd. *gar*, Yaγn. *gar*, Pašto *gar*, Yidya *gar*, vma-*γaro* 'high hill', N.Pers. in eastern place names; *garčah*, *yalčah* 'mountain-dweller', *garčistān* 'mountain terrain', Orm. *giri*, *grī*, beside Wanetsi *gar*, Yidya *gar*, Sanglēči *gar*, Waxi *yār*, Suyni *žir* 'stone', Yazg. *garčug*, plur. *garčəgaθ* 'mountain', *γār* 'stone, rock' adjective *γarin* 'of stone'; compound Pašto *gar-canai*, Orm. *γir-canai* 'mountain goat', with *γar-* = *pā-* in Zor.P. *pā-čan*. IE Pok. 477-8 *g<sup>u</sup>er-*, O.Ind. *giri-*, Alban. *gur* 'rock, stone', Greek *δειρός* 'hill', Lit. *giriā, gire* 'forest', O.Slav. *gora* 'mountain' and dialectal 'forest'.

**gara-** 'limb', SuvP. 62v1 *sujsamdyām garyau ṇihīya* 'oppressed with burning limbs', BS *ādīpta-prajvalita-agni-gātrāḥ* ('limbs alight, blazing with fire'). From *gam-*: *ga-* 'go' with *-θra-* of agent (like Av. *zbaraθa-* 'foot'); beside BS *gātra-* from *gā-*, present *jigāti*.

**gara** 'ethnic name', originally 'mountain folk', Tib. *mgar*, *sgar*, *hgar*, and probably also *gar*, the early inhabitants of the region of Kan (Kan-ṣou), with its capital centre Θογάρα (recorded in Ptolemaios' Geography), that is, the 'great Gara (place)'. For *to-* 'great' see s.v. *tumāša-* 'great field', BS *sukṣetra-*. Within Tibet the Mgar later aspired to royalty. The Chinese reported the 'Great *γar*' in the Oxus region; this *γar* transmits the same Iranian *γara-* 'mountain folk'. The Chinese sign (K 136·1) *g'ā* > *ya* > *hia*, Japan. *ka*, is transliterated in Khotan Saka by *hara* and *ha* (BSOAS 30, 1967, 100), that is, pronounced either *xar* or *γar*, for which in Tibetan *kha'a*, that is, pronounced with laryngal *-'* beside Khotan Saka *-r-*. From these *γara* on the Oxus the *Gara* of Θο-γάρα were emigrants, later returning westwards under the name *To-gar*, O.Ind. *Tukhāra-*. The *γar-* is [retained in N. Persian in *yalčah*, *garčah* 'mountain folk', and place name *garčistān*. See above s.v. *ggari-*. The form *gara-* is adjectival from the base *gar-*, not by way of *gari-*. A statement on the *Gara* with references was given, but in now out-of-date analysis, in AM n.s., 11, 1964, 5-6, and this above reconstruction was set out in a lecture to the Philological Society (London) in 1968 (still unpublished), and was read at a seminar in the Australian National University, Canberra in 1970. A full study is in preparation. Note that the pronunciation with initial fricative *γ-* is important for Chinese spellings.

**ggarkha-** 'heavy; reverend', loc. sing. *ggarcha*; Sid. 8v2 *garkhā*, Tib. *yor-yor-bu* 'heavy', Sid. 104v3 *garkha-*, BS *guru*, K 4, 142r4 *garkhättetu*, Tib. *gus-pa* 'reverence'; compounds, Sid. 16r2 *garkha-gvāchā* 'hard to digest', III 119·33 *garkūṣṭānā* 'reverence' (see *uṣṭana-*); Z 23·38 *ggarcha padandāndā* 'they thought it hard'. From *gar-*, Av. *gouru-*, Zor.P., N.Pers. *garān*, Yidya *γary*, *γorg*, *γarx*, Waxi *γorūng*, Sarikoli *garun*, Yazg. *γaran*, with suffix *-kha-*, as Sogd. Ancient Letter *mš'yxk* 'great' and Oss. D. *urux*, I. *uārāx* 'wide'. IE Pok. 476-7 *g<sup>u</sup>er-* 'heavy', O.Ind. *gurū-*, *gāriyas-* *gāriṣṭha-*, Greek *βαρύς*, *βάρως*, Lat. *gravis*, Got. *kairu-*.

**garba-** ‘belly, womb’, Manj. 285 *phira-garbaña ysatha* ‘births in many wombs’; II 85·16 *ṣpaṭa-garbā kusi-ṣjahāra* (dyadic) ‘round-bellied (or bent-bellied), concave-bellied’, with *ṣpaṭa* = *kusa-* to Av. *kusra-*. In *garba-* may be archaic *-rb-*, as *banda-* ‘bond’ has older *-nd-*. From *garba-*, Av. *garəwa-*, *garəbuš-* ‘young animal’, Zor.P. *gbl*, *gwbl* \**gaβr*, as gloss to Av. *garəwa-*, also *gylp*, *gpl*, *gypl*, with abstract *-ih*, *gwiblyh* \**gaβrīh*; M.Parth.T. *gr’b*, M.Pers.T. *gbr*, O.Ind. *gārbha-*, IE Pok. 473 *g<sup>u</sup>elbh-*, Greek *δελφύς*, *ἀδελφεός*, *ὀδελφεός*, OHG *kilbur*, O.Engl. *cilfor* ‘young animal’.

**garma-** ‘hot’, as first component III 101·39–40 *pātca kaśa ṣjāvā garma-māṣṭai nūtte* ‘then he goes to the inner chamber, heat-oppressed he lies down’; III 101, 39 *khvai pā hūnū ga[rī]rma-māṣṭai kaśa nūyā* ‘when I speak to him, heat-oppressed lie down in the inner chamber’; parallel to JS 6v1 *ttaudāna haṁthrrī* ‘oppressed by heat’. As simplex see *grāma-*. From *garma-*, Av. *garəma-*, O.Pers. *garma-*, Zor.P., N.Pers. *garm*, M.Pers.T. *grm’g*, Sogd. *γarm*, Yaṣn. *γarm*, Oss. D. *γar*, I. *qārm*, Sanglēcī *γōrm*, Sarikoli *žūrm*, *žūrm*, IE Pok. 493–5 *g<sup>u</sup>her-* ‘be hot’, O.Ind. *gharmá-*, Greek *θερμός*, Lat. *formus*, Celt. verbal forms, O.Irish *fo-geir* ‘heats’.

**garśa** ‘in the throat’, loc. sing. to *garsa-*.

**garśva** ‘stones(?)’, III 87·114 *vastaña bisā garśva* ‘stones in the bladder (BS *vasti-*)’; Sid. 100r1 *phaññā garśva* ‘stones in the paunch(?)’ in a list of medicaments, see *phaññā* ‘paunch’. Possibly the bezoar stone. From *graś-* or dialectal from *garś-* ‘to be hard, rough’, to base IE Pok. 439 *gher-* ‘be rough’, O.Ind. *gharśati* ‘rub’, beside *gher-* in Av. *zarštva-*, glossed by Zor.P. *sang*, *sangēn*. See also *gruica-* ‘grains of sand’.

**garsa-** ‘throat’, K 24·106 *brrūmaudā-garsa* ‘with weeping throat’, =K 33·55–6 *brraimamā-dā-gārśye*, different K 16·166 *byemadā tsvauda ysairakha* ‘they went weeping bitterly’; loc. sing. Sid. 4v4 *garśa*, BS *kañṭha-*, Tib. *lkog-ma*; III 75, 232 *garśa ṣjai bastāmdā* ‘they bound him by the throat’; also v 281, 8a3 *garśi hama diṣṣi ṣṭā<vi>*; III 131·5–6 *ū samūvā garśā khaste*; compound *i-garśā*, v 330, 205 *ākṣuttāndā i-garśā bremā* ‘they began to weep with the (one =) whole throat’, BS G 37, 17a7 *asrukañṭhā paridevanti*, Tib. *vu-ṣin mchi-ma zag-pa* ‘weeping, pouring tears’. From *gart-* ‘to turn’, with *-s-*, \**gart-s-a-*. See *gaḍ-*.

**gala** ‘sparks(?)’, III 79·15–6 *hīsṣā gala ttaudā herā hvālai kauṣḍḍu* ‘iron sparks, hot ashes, both, from the holes’. From *gar-* ‘be hot’, IE Pok. 493 *g<sup>u</sup>her-* ‘heat’, O.Ind. *hāras*, *ghṛṇá-* ‘heat’, *ghṛṇóti* ‘glows’, Greek *θερός* ‘heat’, *θερομαι* ‘become hot’, Lit. *gāras* ‘steam’, O.Slav. *goriti*, *gorēti* ‘to burn’. See also *garma-*, *grāma-*.

**ggalā** *-?-*, v 309·17, 1b2 *ni gga lā u ni|||*; 2. *u ni vara va|||*. Possibly BS *gala-* ‘throat’, see also Sid. 121v3 *galā*, BS *gala-graha-*.

**galamna** (or *galana*) ‘necklace(?)’, JS 33v4 *keste keyure hāre graune galamna*, a list of ornaments. Adjective to \**gardana-* ‘neck’; see *gaḍ-*.

**ggalū** ‘family’, SuvO. 4v1 *o kāmiña biśsa o ggalū-gga<hwo>* *haysgamata iya* ‘or in what house or various families there may be grief’, BS *kuṭumbādiṣv apadrutāh*, Tib. *bram-ze-la gces-pa dan*. From \**garduv-*, adjective to *gard-*, Av.

*garəda-* ‘house’, Zor.P. \**gil-šāh TYNA MLKA* ‘master of the house(?)’ epithet of *Gayōkmar*; *gilstak* ‘abode’, M.Parth.T. *gryhčg* ‘cave’, possibly O.Ind. RV 10·119·13 *grhā-* ‘house-man’, ‘man of the house’, Zor.P. *gāl* (see H. S. Nyberg, B. Karlgren Volume 1959, 320, fn. 8) or *yāl*; Aramaic *grd-*, Akkadian *gardu*, *gardu-pati-*, Elam.-Pers. *kurtaš*, *kurta-pattiš*. See also above *ganḍye*, and *gūla* ‘clay’.

**ggalj-** ‘to roar’, Z 4·107 *ātāsi ggaljāte pyaura* ‘in the sky (BS *ākāsa-*) the cloud thunders’; Z 2·19 *ggaljindi kho pyaure* ‘they roar like the clouds’; Z 3·125 *naumiku ggaljindi kho gyastūna svāra* ‘softly they sound like the celestial voices’ (BS *svāra-*); Z 23·158 *orña ggaljindi pāvore* ‘in the sky the clouds thunder’; Z 24·502 *ggaljindi itā nāga* ‘the nāga-serpents hiss’. Parallel Pali *megho thanayam*; Itivuttaka 66 *yathāpi meggo thanayitvā gajjayitvā*. From base \**garg-* or \**garz-* with *-ya-* (for *-rz-y-* > *-lj-*, see *ṣpuljei* ‘spleen’), to IE *ger-* ‘make noise’, Iranian *gar-* for various sounds; Khotan Saka *grañ-* ‘roar’ of a tigress, JS 17v2 pres. participle *grañamca*; Sogd. Chr. *γryntq*, *γryn-* ‘to roar’, Yidya *yanil* ‘to roar, bleat’, Balōči *garand*, Seistāni *grand* ‘thunder’, Zor.P. *γarrānāk* ‘thunder’, *γarrānišn*, Pāzand *grīnā*, rendering Parsi-Sanskrit *ākrandā-*, Zor.P. *gryn’k* (GrBd TD2 138·5); Pāsto *γarā* ‘thundering’, *bayāra* ‘scream’, *žarəl* ‘to weep’, Parāči *jar-* ‘to say’, N.Pers. *γurrīdan* ‘to roar’. IE Pok. 383–5 *ger-* ‘to make noise’, with increment *gerg-*, O.Ind. *garjati*, Armen. *kark-*, *karkač-* ‘noise’, O.Engl. *cracian*, *cearcian* ‘to echo’. If Khotan Saka *garz-y-*, the IE base is *ger-ǵ-*; O.Ind. *garj-* is ambiguous.

**ggalte** ‘he turns’, 3 sing. to *gart-*, 3 plur. *gaḍāre*, participle *-ggālsta-*. See *gaḍ-*. With preverbs *naṣ-* and *haṁ-*; and *ggeils-*.

**-gav-** ‘desire’, see *hagav-*.

**gaśnā** ‘reedy(?)’, IV 52a2, uncertain, possibly to *gaysa-* ‘reed’, see SDTV 5.

**gaha-** ‘arrow-shaft’, III 81·173 (174) *gahe* subscript to Turk. *ūlinā* = *ulun* ‘arrow-shaft’, v 153, 1a1 *gahai ttu ne khaittā* ‘the arrow-shaft does not wound him’; II 60·13 *gahai šau* ‘one pointed shaft’; II 61·b4 *maistā gahai šau u valakā šau* ‘one large pointed shaft and one small’; II 60·18 *gahai va maistā šau u valaka gahai šau* ‘one large pointed shaft and one small pointed shaft’, associated with *aiysna* ‘awl’ and *nauštara-* ‘lancet’. Possibly connected with *geiha-*, *geha-*, and Oss. D. *γādā*, I. *qād* ‘wood’, Av. *gaḍā-* ‘club’.

**gaha-** ‘covering’, II 60·17–8 *dāmṛmīnai škāma dale šau u habastā gahā ś(ā)* ‘one *dalaa-*covering of the skin of *durma-* and one joined(?) *gaha-*covering’; II 61, b4 *aura-mūša pañjsa u gahā ś(ā)* ‘five *aura-mūša-*coverings and one *gaha-*covering’. Compound, II 110·23 *pātca gahāvāra bema nāva* ‘then she received a woven cloth of *gahāvāra-*covering’. From *gah-* ‘to cover’ < *guah-*, older *gu-ad-* beside *gaud-*: *gud-* ‘to cover’, see above *uygun-*, *uygusta-* ‘uncover’. Two forms *gaud-* and *guad-* (note also IE Pok. 596 *kuēp-*: *keup-* in O.Ind. *kopa-* ‘agitation’, Lit. *kvāpas* ‘breath, vapour’). For *gu-* > *g-*, see *ggañjsā*, and *ggaṁtsa-*.

**gahāvāra** ‘covering’, II 110·23 *gahāvāra bema* ‘woven stuff for covering’, from \**guadaa-vara-* or *-bara-*. See *gaha-*.

**gahvardama** 'pipe-blower, flautist', III 38·36 *pyatsa ñidā pau gahvardama grrūsīdā* 'they sing in front; then they call upon them, the pipers', = III 47·55 *pyatsa ñada, pau gahvardama grrausīda*, = III 35·37 *pyatsa ñada pā gahva-dama grrausīda*, with variant III 40·12-3 *pyamtsā ñidā [pam] pau gahveradrānā g(r)ūsīdā*. Compound *gahvara-* and *dama-* 'blower', from *ga-* < *ava-* and *hvar-* 'to sound'. To IE Pok. 1049-50 *suēr-:sur-* 'to sound', O.Ind. *svārati* 'to sound' (*sūrmī*, *sūrmī-* 'pipe' (also with *ś-*)); Lit. *surmā* 'flute, pipe', O.Slav. *svirati* 'to pipe', Russ. *svirelī* 'flute, pipe', *svirati* 'play flute', O.Norse *svarmr* 'noise', O.Engl. *swearm* 'swarm', Lat. *susurrus* 'whisper'. With *ava-*, note RV 8·68·9 *áva svarāti gārgaro godhā pári sanīṣvanat* 'let the gargara-instrument sound, let the gauntlets(?) ring'.

**gahvera-drānā** 'sounders of pipes or flutes', III 40·13 *gahvera-drānā g(r)ūsīdā* 'they call on the sounders of flutes'. From \**ava-hvārya-*, to base *hvar-* 'to sound', see *gahvar-dama*; and base *dran-* 'to sound', in IE Pok. 255-6 *dher-* 'to make sounds', O.Ind. *dhrānati* 'to sound', Greek *θρήνος* 'lament', O.Sax. *dreno*, *drān*, O.Engl. *drān*, *drēn* 'drone', Got. *drunjus* 'sound'. From *dran-* to *drān-*, as *yan-*, *yīn-*, *īn-* 'to do'.

**ggāka-** 'bell', III 131b3 *pajustā ratanānyau ggākyau* 'covered with the jewelled bells' (misprinted with *-ny-* for *-ky-*); Z 280·113 *ggavākṣā pale ggāka* 'windows, banners, bells'. Parallel to BS *ghanṭā-* and *kinkīṇī*. See *ggātāka-*. From \**gauśāka-*, base *gauś-* 'to sound; hear'.

**gāḍai** 'trouble', see *ggārīva-*.

**gāṇām** 'plant name', Sid. 100v4 *koṣṭa gāṇā pattoda mījsāka* 'costus, *gāṇāa-* plants, roasted kernels'; III 90·186 *gāṇā mījsākā*, III 90·198 *gāṇām*, III 90·195 *pattaudā gāṇā mījsākā*; older form, III 85·78 *gunām u gichanā mījsāka*. From *gūṇa-* or *gūṇāa-* not yet traced.

**gāmna** '(animals for) mounts(?)', v 310, viiv3 *u ttī vara gāmna bvestamḍū* 'and then there we mounted the mounts'. If *gāmna-* from \**gauna-*, or \**gāvana-* or \**gavāna-* the word could be a colour name from *gau-* 'yellow' (see *gvā-*).

**gāma-** 'place' (from 'movement', as O.Iran. *gātu-*) and 'swift'. 1. 'place': Z 24·181 *handara-gāma* 'of the other sect', parallel to BS *anya-tīrthika-*; III 70·113 *ham gām ā* 'he returned to the same place(?)'. 2. adjective 'swift': Sid. 4v5 *gāmaña tcerai* 'it must be done swiftly', BS *kārya-avilambitā* 'treatment not delayed', Tib. *bsmyur-te byaho*; III 121·22 *gāma tsū* 'I go swiftly', BS *śighraṃ gacchāmi*; dyadic Z 24·115 *ggāmañu rraysgu*; Z 16·1 *ggāmañi rraysgā* and Sid. 156v5 *gāmañā thyau*, Tib. *myur-te*; III 94·32 *raysgā vī gāmaña*. From *gāma-* to base *gā-* 'to go', see *jsāte*, *hamjsam-*. For 'swift' expressed by the verb of motion, note Oss. DI. *fardäg* 'swift' from *par-* 'go'; also *uaj-tayd*, *tayd-tayd*, Khotan Saka *thatau*, *thyau*, O.Ind. *tāku-*, *takvā-*; Lat. *celer*, *cito*.

**gāra** 'trouble', K 148·64-5 *gāra satva viśguna* 'trouble; bad beings...'

**ggārīva** 'trouble', SuvO. 4v2 *kāṣca u vadravā iyo gārīvā o puvaṇā o ahvariysā iṅā* 'sorrow and distress it may be or trouble or fear or belly-trembling', BS *artha-nāśair upadrutāḥ śokāyāse* 'py anarthe ca bhāya-vyāsana eva ca'; v 146, v5 *satvānā ggārīvā* 'trouble to beings'; II 103·45 *gārīya*

*gārīya-gāra* 'trouble trouble-causing'; III 63·142 *gārī na jsāte* 'trouble does not pass'; K 150·16 *hatharkyi gārīyū hūnā viṣunā amamgalīyī* 'oppression, troubles, bad dreams (BS *viyona-*) in un auspicious thing'; II 44·52 *gārī ni hamīya*; K 74·59 *ka nā gārīya padīmi* 'that it would not, cause trouble for you'; II 112·59 *vīna gārai* 'without trouble'; v 3·11 *kīrām gārī bīḍi u auya nimām yanāte mūrām gārī barīdi*. Participle *gāda-*, II 5·77 *vīna sāna vīna gāḍai mara āvūṃ drunai* 'without enemy without trouble I have come here in good health'. From base *gar-*, pres. *gār-:gāda-*, as *pār-:pāda-* 'to rear, nourish'. Base either IE Pok. 439 *gher-* 'to rub', or Pok. 493-4 *g<sup>h</sup>her-* 'be hot'.

**gāvu** 'at all', indefinite to the *ka-* interrogative, SuvO. 24v7 *cu hārā ahāmātānā gāvu nīstā, ahāmātāye hārā pracaina*, BS *yasmāc ca bhūtā hi asaṃbhavārthe* (MS G)'; SuvO. 2714 *ne ye gāvu hamkhāṣṭu yindā* 'one cannot at all count it', BS *na śakyaṃ gaṇayitum*; Z 3·146 *ne ne gāvu*; Z 12·47 *nai ne tātu*; Z 23·134 *ne ni tāvu*; K 4, 141v3 *ne gāvu vamaśiro* 'they would not realize', Tib. *mos-par mi hgyur-te*, Chinese 'not believe, not accept'. See also *duru tātu*, > *dūrvā*, *durā*.

**gāmṛste** 'is called', K 152·6 *gāmṛste vajra-satvā* 'is called Vajrasatva'; K 152·8 *ṣā mahāpārauma gārṣṭi vasva* 'that great perfection is called pure'; K 152·11 *cu pārāma gārṣṭe*; K 153·31 *ttye kenā gārṣṭe vajra-gaṇḍa uvāra* 'therefore it is called the exalted *Vajraganḍa*'. See *grūs-:gurṣṭa-*.

**gāsti** 'in coitus', loc. sing., II 39·17 *jauhya nā ysiraka pañā gāsti* 'in amorousness the heart pouring out in every coitus'. From *gā-* 'future' with *-s-* (as *grā-*, *grā-s-* 'awake', *stā-*, *stās-* 'be weary'), hence \**gāṣṭi-* loc. sing. *gāsti*, to base *gā-* Zor.P. *gātan*, N.Pers. *gāy-*, *gādan*, Oss. D. *qājyn*, I. *qājyn*, *qad* (hesitantly in IE Pok. 469-70 *g<sup>h</sup>iā-* 'be violent'). See the full text s.v. *ttādū*. Emending SDTV 119.

**ggāha-** 'verse', v 337, 36r3 *śsau ggāhu pyūvāṇde* 'they may hear the one verse', BS G 37, 33a1 *gāthām śroyanti*. From \**gātha-* with suffix *-tha-*, beside Av. *gāthā*, O.Ind. *gāthā-*, frequent also in BS, to base *gā-* 'to sing, sound', N.Pers. *afyān* 'cry'. IE Pok. 355 *gē-:gī-* 'sing, call, cry', O.Ind. *gāyati*, *gāti*, *gitā-*, Slav. O.Russ. *gaju*, *gajati* 'to crow', with *-d-*, Lit. *giedu*, *giestu*, *giedoti* 'to sing, crow', *gaidys* 'crow', *giesmė* 'hymn'.

**gāha-** 'ox, cow', as first component v 207·5·1 *gāha-kamgā* 'hide of an ox', see *gūha-*.

**gichanaa-** 'plantain, BS *moca-*', III 84·55-6 *gūrovām gichanām mījsākām jsa* 'with marrow of ground plantains', III 87·113 *gichanā mījsākā*, III 85·78 *u gunām u gichanā mījsāka*; Sid. 101v2 *gichanām hīvī raysā* 'juice of plantain', Tib. *chu-sin-gi hbras-bu* 'fruit'; Sid. 18v5 *gechane*, BS *moca-*, Tib. *chu-sin*. From \**ga-chana-ka-* adjective to \**ga-chana-* 'split, skin', hence the 'plant with the outer sheath, within which the stalk with fruit grows', to base (s)k(h)en- in IE Pok. 929 (s)ken- 'to split off', O.Norse *skinn*, O.Engl. *scinn* 'skin', MHG *schint* 'shell of fruit', O.Sax. *biscindian* 'to peel, shell'. Initial *ga-*, *gi-*, *gī-*, *ge-* from *ava-*, see *gichauka-* 'inner part'. Medial *-ch-* from *-kh-* palatalized *kh-*.

**gichauka-** 'inner part', Tib. *sūn-po* 'chief part', rendering BS *sāra-*, and Tib. *rus-pa* 'stone of a stone-fruit'; III

84·51 *halīrai, vihīle, aumalai, vinau gachāmkām* 'the three myrobalans without the inner parts'; Sid. 15211 *halīraña āna gichauka thamjāñā* 'the inner part of the myrobalan is to be drawn out', Tib. 'arurahi sñin-po phyuw-bahi'; III 88·133 *vīna gīchāmkām halīrā dvyī mācāmgye* 'without the inner part, the myrobalans, two mācāmgyā-measures'; K 145, 3VI *ganaittrai, u āstīnai u vargastā bahyā hīyām gīchaukām jsa na habūsa* 'rosary, and made of bone, and from the inner parts (nuts?) of the fruit-bearing trees is not suitable'; Sid. 140V4 *vehīlai hīye gechauka mase māṃṃdakā* 'lump as much as the inner part of the vihīlaa-myrobalan', Tib. *skyururahi rus-pa hdra-bar smin-bur gyur-pa*. From \**ga-chau-ka-* 'covered, hidden, inner part' to base (s)k(h)eu- 'to cover, hide', with -ch- from palatalized -kh'-, IE Pok. 951-3 (s)keu 'cover', see *khoca*. Initial *ga-, gi-, gī-, ge-* from *ava*, as in *gatcasta-*.

**gāḍa-** 'made', K 6, 146r2 *kye pañjsa anantanarya kāḍāgāne gāḍa ā|||* 'who has committed the five anantariya-immediate evil acts', to present *gīndī* 'he makes'. See *gan-, tan-, yan-* 'to make'. The *k-* is kept in *kāḍāgāna-* 'act', and *kīra-* 'work'.

**ggāṭāka-** 'bell', Z 14·83 *padama hīsindā kye jālanu ggāṭāka trāmu kaljāndā kho bināñi vācāttrā* 'winds come which so strike the bells of the nets as various music', parallel to the Maitreya-vyākaraṇa Tib. 17-8 *dril-buhi dra-ba* 'net of bells' and *rluṃ-skyod* 'struck by wind'; Z 280·113 *pale ggāka cī hataļsāre padamā(ṇa)* 'banners (and) bells when they are moved by wind', parallel to BS *vāterita-*; III 131, b3 *pajustā ratanūnyau gākyau* (with -ky-, not -ny-) 'with jewelled bells'; III 40·25 *mīwāryau gākyau ājsāvā pajākyai* 'the breasts adorned with delight-causing bells'; v 296V4 *kāmā ttātā dasau hāva ce balsa gāṭau bañātā* 'what are these ten advantages for him who fastens bells on a caitya-shrine'; later form, III 124·72 BS *ghanṭā, gai* 'bell'; v 304, b4 *gai bajāṣṣā pveṃe jsa* 'with the hearing of the sound of the bell'; K 72·19 *gai ṇiyi u bui padaṣṭā* 'he places a bell and burns incense', parallel K 49·3·8-9 *mīrahayau raṃnyau jāla, buṣāñā bvañā* 'nets with pearls (and) jewels, scented incenses'. Adjective, Z 22·138 *ggāṭākinai vara jālā paḡyūni* 'a covering there of net-work of bells', parallel to BS *kinkīni-jāla-*.

**gītti** 'he accompanies, assists', present 3 sing. to *ggīh-*.

**gītsara-** 'gypsum' building material, Manj. 137 *cakala gaysa gītsarū gūla* 'wood, reeds, gypsum and (-ū) mud'; III 89·175-6 *grīṇja lakāna vīstāñā, ā vā mistā gītserā* 'it must be placed in a clay lakāna-vessel or in a great gypsum-jar'; III 92·228 *gīsīrīña bājīmañā* 'in a gypsum vessel'. Derivative to *gatsā* 'gypsum', with suffixes -ara-, -ārya-, -īra-, as in *gesāra-, gīsāra-* 'neck'. See *gatsā*. Possibly two dialectal forms, 1. *gatsā*, Zor.P. *gač* from older \**vičči-*, passed from the Zagros oil regions to Old Babylonian; and 2. \**vičči-*, here *gīsa-, gīsa-*, and Av. *vīči-ča-*, glossed by Zor.P. *gačēn* 'made of gypsum'. Variation of *ga-, gi-, gī-, ge-* occurs from older *ava*. This \**vičči-* then belongs with IE Pok. 1134 *vei-s-* 'to flow' (especially of rotting plants, impure liquid and poison), see s.v. *biška-, patābātāñā-*. The bad odour of *naft* is familiar.

**ggān-** 'to buy', with *uys-, -gārṇ-*, later *gin-, gyin-, gemn-*, Z22·209 *uryānu ggāndā* 'he buys the garden', parallel

Pali *gahito ārāmo*; later K 41·68 *gimde*, = K 44·185 *gidi*, IV 8·3 *gyedā*, plur. II 84·14 *cvam jsa hamidā sau khaysai kharā gināre* 'from whom indeed they buy one khara-amount of food'; IV 8·3-4 *pātcā hamīda kṣyau auyau jse gyinīrau* 'then together you should buy it from the Six Towns (line 3 *asa* 'horse')'; IV 18·2 *ulā ginīrau* 'you should buy a camel'; v 204, 5b *thiyau gini u haura* 'at once buy and give'; II 36, 9b3 *vara āna jsām vā pasi gemmā* 'thence indeed buy for us a sheep'; II 63, a9 *vā asau gānāña himi* 'a horse must be bought for us (or 'you'?)'; preterite, Z 13·76 *strīyai ggārātātā* 'she bought a woman for him'; II 23·20·2 *vāra tcaṃna mau girye* 'the portion with which he bought liquor'; II 84·20-1 *mau u hāmai u rruṃ giryāṃdūm* 'we bought liquor and barley and oil'; II 37, 11b2 *gāryeṃ* 'I bought'; infinitive, v 339, 77v5 *paṣṭīndā hvāṃdu ggārāte* 'they go away to buy a man', BS G 37, 72 bis b5-6 *gaccheyuh paṣuṃ puruṣaṃ kretuṃ*; II 34·5·2 *pastādā gārye* 'they deigned to buy'; participle as noun, III 130, a5 *cu ysiri spatte girye parā thiyau hime* 'if his heart quivers, at once buying (and) selling is done' (*parāta-* 'sold'); II 29·11 *gīrai-varā vā ye* 'there was buying (and) selling'; v 204, 3b1 <g>*āryā pādāna*; II 116·42 *gīryai-vaḍā na īdaudū* 'we did not make purchase (or) sale'; III 103·23 *gīryai-vārāṃ āsta*; IV 17·26-7 *bātasā haḍā girye parā tcerā* 'on the twelfth day buy (and) sell'. See above *uysgārnu, uysgri, iysgārya-, uysgīnāte, iysgede*. From base *xrai-:xri-*, Sogd. Bud. *yr'yn-:yr'ytk*; Chr. *xryd't* 'he bought', Bud. *yr'yn'k* 'buyer'; with *pati-*, Bud. *ptyr'yt* *ḍ'r'y*, with *us-*, *syr'yn-* 'buy back'; M.Parth.T. *xryd*, M.Pers.T. *xryyn-, xyryd*; Zor.P. *xrīnēt, xrīt*, N.Pers. *xarīdan, xarad*; Oss. DI. *ālxān-:ālxād*, Sangl. *xərn-*, Yazg. *xarn-:xarnt*, Orm. *šrīn-:šrīyēk*. IE Pok. 648 *k<sup>u</sup>rei-:k<sup>u</sup>ri-*, O.Ind. *kriṇāti, kritā-*; Greek πρίαμα, Celtic O.Ir. *crenaim, crith* 'purchase', Welsh *prynu, prid*, Lit. (gen.) *krieno* 'bride-price', Slav. O.Russ. *kriṃuti, krenuti, kriti*, Tokhara B *karyor* 'purchase', A. *kuryar*.

**gīndī** 'he makes', 3 sing. to *gan-* 'to make', v 150, 5a4 *gīndī*, with *yīndī* beneath; K 6, 146r3 *pyūṣṭu gīndī* 'he can hear'; K 6, 146v1 *gīndā*. See *yan-*.

**gīmā** 'of a fountain', Sid. 20r2 *cu gīmā ūtca ṣe tavadye jenāka* 'what is fountain water, that removes bile', BS *audbhida-* 'fontanus', Tib. *ču-mūg hphar-bahi ču ni mkhris-pa sel-to*. From possibly \**ava-yahma-ka-* to base *yah-* 'to splash, seethe', in *gyahā, jahā-* 'fountain' and *jīṣḍī* 'it boils', *jīṣṭa-, jeṣṭa-* 'boiled'. For -hm- note *imā* 'I am' < *ahmi*, and for *ga-* see *gatcasta-*.

**gir-, gūr-** 'take, keep(?)', II 71·11 *tta rai va tta śira ja girau u nāyari* 'then so keep it well and (-u) put it away'; II 39·3 *hvā-cū masarika gīri* 'the hvā-cū official would take the mattocks'. See SDTV 73-4. If *gūr-* means 'to take', from \**grbya-*, Zor.P. *gūr-, grift*; N.Pers. *gūr-, girift*. IE Pok. 455 *ghrebh-* 'to seize', O.Ind. *grabh-, grabh-*, Av. *grab-*, Lit. *grabóti* 'to grip', O.Norse *grāpa* 'seize', O.Engl. *græppian*, O.Slav. *grabiti* 'to rob'. See also *bīr-* to base *barb-*. Below *hagrāṃdā*.

**gīra** 'in the mountain', loc. sing. to *ggari-*, IV 9·2 *tī sūmdasi gīra tsvādi* 'the eleven went to the Hill (= Mazār Tāgh)'; III 82·13 *sakāya-gīra* 'in the Sakāya mountain'. See *ggari-*.

**girāna ṣvidā** 'plant name', Sid. 14r2 BS *hema-kṣīri*, Tib.

*bya-nu*. If Tib. *bya* 'bird', is rendered by *gīra-*, gen. plur. *gīrāna*, it may be 'the mountain bird', see above s.v. *gari-*, *gīri bisai aṣṇai* 'mountain pigeon' (Sid. 1715).  
**ggirai** 'objector', Z 24.42 *ggirai ṣṣu braṣṭe* 'the objector on his part asked', parallel BS *codakaḥ pṛcchati* 'the objector asks'. From base *gar-* 'to speak', see *pajarūṇa-* 'abuse', from \**pati-jarauna-*, Parācī *jar-* 'to say', with *-ir-* < \**garya-ka-*.  
**gīrai** 'red ochre', Sid. 10715 *svaṃṇa gīrai*, BS *gairika-*, Tib. *bḥag*, beside O.Ind. *gerukā-*. Sid. 10911 *svaṃṇa-gīrai*, BS *kāncana-gairika-*, Tib. *bḥag*. If Iranian, *gīraa-* could be \**gauryaka-*, to *gau-*:*gu-* of the colour name, see s.v. *gvā-*. But the compound with *svaṃṇa-* suggests rather a loanword from Prakrit to BS *gairikā-*.  
**gārrtu** 'taken(?)', v 262.02a1 *vṛisuvṇ nāsā gārrtu* 'in the clothes(?) he received the share'. Possibly \**grāta-* or \**grta-* to present *gīr-* from IE Pok. 455 *ghrebh-* 'to take'; or possibly a form of *ggārāta-* 'bought'. See *gīr-*.  
**gārna-** 'to buy' in *uysgārnu*, see *ggān-* 'to buy'.  
**girma** 'excellent', II 84.17-8 *biśi girma ṣṭāre* 'all are good'; beside *gyerma* (not *gyemī*) II 117.7 *khāysā biśā gyerma ye* 'all the food was good'. See s.v. *jarma-*, *bijairma-*, *pakyerma-*.  
**gīrya-** 'bought', older *ggārāta-*, see *ggān-*.  
**gīs-** 'to turn round', K 151.39-40 *saṃtsārī baiśa bāvaña gīsñā tī* 'being in *saṃsāra*-migration may I revolve in all *bhāvanā*-meditation then'. From *gīs-* to *gīs-* 'to turn' in *gīsāra-* 'neck', beside *ges-*, *geś-* to base *gart-*, *garts-*, *grts-*. See cognates s.v. *gaḍ-*.  
**gāsā-** 'group', SuvO. 36r4 *biśo ro andivārāṇo gāṣo* 'the whole group of the inner chamber', BS *sarvāntahpuragaṇāḥ*; SuvO. 27v3 *gyastūñānu ggāṣṇu* 'of the groups of *deva*-gods', BS *deva-gaṇa-*; K 3, 139v1 *tīña gāto* 'in this group', Tib. *hkhōr de-nas*; Z 24.424 *ggāyyo jsa*. See *ga*.  
**gīs-** 'to turn', to base *grt-s-*, see *gīsāra-* 'neck', beside *ges-* to base *gart-s-*; see also *vīs-* to base *vṛi-s-* in *navīsa-*, *vīsārai*, and *gīs-*.  
**gīsana** 'braid of hair', III 81.174 (173 corrected) *ttulūnā* with *gīsana* below, Turk. *tulung* 'braid of hair, lock of hair on the temples'. From \**gaisanā-*, to *ggisai* 'hair'; N.Pers. *gēsanah* 'rope'.  
**gīsāra-** 'neck', K 46.50 *ttūtū pūra auda gīsāra pīrstā* 'she covered the son up to the neck'. From *grt-s-* 'to turn' to *gīs-*. See also *gesāra-* 'neck', and cognates s.v. *gaḍ-*.  
**ggisai** 'grass', Z 2.13 *kye ggīsā bāste* 'someone consumed grass', parallel to Pali *tiṇa-bhakkha-*; Sid. 109v1 *gīsai hīya bāta* 'root of *gīsaa-*', Tib. *rēva kuśa* 'root of *kuśa*-grass'; Sid. 14v4 *gīsā bāte* 'roots of *gīsaa-*', Tib. *rēva kuśa*; in the list of transients, Z 23.172 *kho pruha ggīsai nūhya* 'like the dew-drop on the tip of grass', v 217, 2a3 *khu pruha*|||; III 29, 42b1 *saṃ khu praha gīsai nauhya bakā burā āstā u pittā* 'just as the dew-drop on the grass tip rests a short time and falls': Manj. 269 *sa khu pṛraha gīsai nāmhya ba burai ja āsta khu pittā*. See *gīsana* 'lock of hair', and *gīska* 'rope'. From base *gai-s-* 'to twist' in Av. *gaēsa-*, 'hair', *gaēsu-* 'having hair', Zor.P. *gēs*, *gēs-var*, N.Pers. *gēs*, *gēsah*, M.Pers.T. *gyswv*, *gyswgvw*, Armen. lw *gēs*, *gisak* 'long hair', N.Pers. *gēsanah* 'rope'; Waxī *reyš* 'beard' from \**fra-gais-ya-*. See also base

*gai-p-* 'to twist' (IIFL. 2.211; 535; 537). Below *ggihe* 'he twists'.

**gīska** 'rope', K 69.219-20 *tī khu śaysdī saṃña jśā gīska pvaṇi hedi avaysāṃdī ṣṭāna* 'just as through imagination of a snake a rope gives fear to the ignorant'; K 69.220-1 *śaysdā tīña gīskañi gvāna ttrāmāma dyāma niṣṭi* 'the snake has no entrance, no being seen at all in the rope'. The snake imagined in the rope is a frequent comparison in Buddhist and Brahman texts, as in the Vedānta-sāra 6 *asarpa-bhūte rajjau* 'in the rope not being a snake'; Mūlamadhyama-kārikā 523.1 *rajju-sarpa-bhaya-ādivat*.

**gīsta** 'arrived(?)', II 39.16 *tīña ysītha khva gīsta* 'when arrived in this birth' see s.v. *ttādū*. From *vi-yat-*, *vi-it-ta-* > \**vīsta-*, with *yat-* s.v. *bīsta-*, *nīsta-*.

**ggih-** 'to accompany, assist', present *ggih-*, participle *gīsta-*, v 116, 65v3 *adātyānu pakṣā vaṣṭātā u gītte nā* 'he stands in the part (BS *pakṣa-*) of the irreligious and assists them', BS *adharmā-pakṣa-saṃsthitah*; noun *gīha-*, Tib. *hphrad-pa* 'meeting', = BS *saṃgama-*, SuvP. 68r4 *asidāṃ hayunāṃ gīhna* 'with contact of evil friends', Tib. *sdīg-pahi groṣ daṃ phrad-pa ṇam-na daṃ*, BS *pāpa-mitra-āgama-saṃkaṣṭe* (meaning rather *saṃgama-*); Z 12.51 *ne parimā hārṣṭei karā u kari nā ggihā* 'I do not order and I do not assist at all'; 3 sing. Z 12.114 *ni gītte śśārku* 'he does not well assist'; III 25, 27b1-2 *artha biśā pari hālai gītī* 'the meaning fully assists towards deliverance'; 2 sing. imperative Z 23.105 *vā ggīhu aysuryau jūstā* 'help to fight the asura-demons'; 2 plur. III 69.103 *aḍarā vā gīhya:rā jse* 'help to slay the other one'; pret. III 1, 515 *ggīste imā yude*, = III 8, 16r1 *gīstemā imā yude* 'I have assisted'. Agent noun *ggīhaa-* Z 24.256 *māru ggīho nāte* 'takes the *Māra*-demon as assistant'; IV 65b3 *mattīskāña gīhai* 'the assistant *Mattīskāña*', v 259, 4b1-2 *phamñāje gīhānu hālai* 'towards the assistants of the (village) *Phamñā*'. Infinitive IV 7.9 *serū vā pastāṃda gīste* 'they deigned to assist you well'. Noun in *-ta-*, II 130.4-5 *ttyai gīsta jsa maista baiysūstā bvīryau* 'by its assistance may you attain the great bodhi-knowledge', = III 100.15 *gīsta jsa bgīysū-śta bvīryau*. Noun *gīha-* frequent inst. sing. *gīhna* 'with help of', K 108.293 *bāvaña gīhna* 'by help of *bhāvanā*-meditation'; III 130.31 *dānivā gīhāni pārśa paṃjsaṃ pajāysīryau* 'by help of patrons (BS *dānapati-*) may they get honour, worship'; SuvO. 5r1 *hamṭsa hīne jsa gīhāna bāryau* 'with army, with help, with vehicles', BS *sasainya-bala-vāhanāḥ*. Adjective *ggīhāka-* 'assisting', K 144, 1v1 *gīhāka daivatta* 'deities assistant', Z 23.102 *uhu nu hā ggīhā vāta sta* 'you have been their helpers'. Different is K 152.15 *devatta gītta* 'the deity song (personified)', BS *gītā-*. From \**ava-yad-* to base *yad-* 'to accompany', through \**ga-yat-* > *ggih-*:*ggīsta-*, the *-st-* proving the dental *-d-*. Note *-d-* > *-θ-* > *-h-* in *gga-nih-* 'to moisten', base *naid-*. For *gī-*, see also *gīmā* \**ava-yahma-*. Base *yad-* in O.Indian RV *yādamāna-* 'accompanied', with present *yād-*; with adjective *yādura-*, RV 1.126.6 *dādāti māhyam yādurt yāsūnam bhojyā satā* 'the lusty one gives me a hundred enjoyments of lovers'. Here both *yad-* and *yaś-* are from IE Pok. 293-7 *ei-i-* in sexual sense, like Sogd. SCE 131 *šw'yt* 'he approaches', *rty-kd k'w ywtmt s'r šw'yt* 'if he goes in to his relatives' as an evil act. Note also from O.Ind. *jar-* the compound

*anujirṇa-* 'approach sexually' (BSOAS 21, 1958, 525; 23, 1960, 35). For base *yat-* see *bīsta-*, *nīsta-*, and *gīsta-*. **ggu-** with verbal and nominal forms, see *guḥṣapa-*, *gujsar-*, *gujsabalj-*, *guḍa-*, *gumaly-*, *ggumāta-*, *ggumai*, *ggumerāñ-*, *gumesta-*, *guryā*, *gūrva-*, *gguhamaṃgattātā*. From *vi-* preverb 'in various directions'.

**gū** 'faeces', Sid. 10v3 *kava hīvi gū* 'faeces of fish', BS *śukti-* 'mother of pearl', Tib. *ña phyi-sa*; compounds, Sid. 142v4 *krrimṅūha-* 'dung of fowls' Tib. *bya-... tug-pa*, Sid. 142v4 *aṣṇūha-* 'pigeon droppings', Tib. *thi-ba(hi) tug-pa*, Sid. 142v4 *biṃjūha-* 'sparrow droppings' together *aṣṇūha u krrimṅūha u biṃjūha āstamma*, BS *kapota-dakṣa-vid-yukta-*, Tib. *thi-ba dan*, *bya-gag dan*, *mḥhil-pahi tug-pa rnam*s. From *gūtha-*, Av. *gūtha-*, Zor.P., N.Pers. *gūh*, Sogd. Bud. adjective *γwδ'ynč* fem., Yaγn. *γūt*, *γūta*, Pašto *γul*, Yidya *γoh*, Suynī *γaθ*, Waxī *γaθ*, Yazg. *γ<sup>o</sup>oθ*. IE Pok. 483-5 *g<sup>v</sup>ōu-:g<sup>v</sup>ū-* 'excrement', O.Ind. *gūtha-m*, *gுவதி*, *gūna-*, Armen. *kou*, *koy*, Slav. Russ. *govno*. See also *agūm* 'not filthy', Celtic Welsh *budr* 'dirty', O.Engl. *cwēad* 'excrement', O.Frisian *quād* 'bad'. See *gga*, BS *khila-*, Tib. *tha-ba*; and *gūhai* (K 100·295).

**gū** 'ear', K 56, 19r3-4 *u nā gū bijāṣā prrara butte, nā vā bijāṣā gvauṇā* 'and the ear does not understand the nature of sound, nor the sound (the nature) of the ears'; K 56, 19r2 *gū haysgyi biṣā ttaramdarā* 'ear, nostrils, tongue, body'. See *gguṣa-*. From *gauṣa-*.

**gū** 'escaped', Manj. 302 *ne haḍai gū śau-masi satva* 'but not even one being escaped'; K 55, 17 bis v3 *aysā biṣvā sarvadharmvā gū ive* 'I have escaped (in the case of =) from all elements' (*ive* from \**āye* I sing. optative). From *gūta-* participle to *gūch-*, *gūs-*. See also *gūva-*. K 112·363 to read *satsārna \*gu* 'escaped from *saṃsāra*-migration'.

**guem** 'I have attained', K 151·42 *gyastuñi guem pūṣa dyau vajra-satva* 'I have attained the celestial vision of Vajrasatva'. From \**gutaimā* to base *gau-:gu-* 'to go', with transitive preterite as *tsutaimā* 'I went'. If this is not the base in *gūch-:gūta-* 'release', the connexion lies with the *gau-:gu-* of Oss. D. *ayuyun* 'to frequent', *evyuyun*, *evyud* 'to pass', *evyauun* 'to make pass', D. *ānyud*, I. *ānyūd* 'time', Zor.P. *plgwtk pargutak* 'omitted', see Zor.Prob., ed. 2, xxxiv. Possibly Av. Yasna 48·8 *ḡavarō* 'result(?)'. KT 6·73 rendered 'I escaped'. See also *pāttigvāna* 'opposition'.

**gūkyaina** 'time', III 116·43 *śau gūkyaina* 'once', but probably *gū* for the similar sign *śū* with II 100·232 *drai śvakyaina* 'three times' and II 12b12 *drayau śūma* 'three times'. See *śūma* 'alone'.

**guḥṣapā** 'large', JS 10v3 *ttina himye ttaunā guḥṣapā amṅna maysirkā* 'thereby he became fat, huge in limb, vast', the story of Kalmāṣapāda. Dialectal or archaic form \**viṣapa-* (like *harāyṣa*, *ttaira haraysā* for Av. *harā barax*, *taēra-*). Here *guḥṣapa* follows *ttaunā* 'fat, stout' and is dyadic with *maysirka-* 'huge'. In Khotan Saka *kṣ* and *ṣṣ*, later *ṣ*, replace older *xš* or *ś* and *kṣ* can replace *fš* also; in later texts variations occur, note *haḥṥṥha* 'truth', *hakṣa*, *haṣa*; *kṣusta-* 'serum', *ṣaukala* 'rheum'; *hiṣṣtai* 'he studied'; and *paraḥṣa* 'belt(?)', with *-xš-*; loan-word BS *viṣama-:viysama-*, JS 25r2 *viṣṣamera* 'more unfavourable', K 144, 1v4 *vāḥṣāma-*. The *-p-* intervocalic retained is like the *-p-* of *khapa* 'cloak'. Since my proposal (quoted by

M. J. Dresden, *Jātakastava*, p. 473) to trace here BS *kuḥṣimant-* 'pot-bellied' is now unacceptable, it is preferred to trace *guḥṣapa-* to older \**viṣapa-* (or \**viṣāpa-* with shortened second vowel) in the sense of 'extended hugely'. The suffix *-pa-* (*-apa-*, or *-āpa-*) is familiar in Av. *kasyapa* (and frequent in Old Indian). The base is then *vai-:vi-* 'to extend' (in the indeclinable Av. *vi* and all later Iranian) and with increment *-g-* in the base *vaig-* 'to extend, expand', M.Pers.T. *wyhm* 'broad, wide' in *wyhmḍr* 'broader', *wyhm̄yḥ* 'breadth', Av. *vaējah-* 'expansive', Zor.P. *wys* \**vēs* Gr. Bd. TD2 127·4; 128·14 'plain' in the phrase *kōf ut vēs* 'mountain and plain' like *kōf ut dašt* (*vēs* from \**vaiḥṣa-*). Av. *viṣāpa-* is an epithet of *aži-* 'snake, dragon', hence possibly 'huge', Armen. *viṣap* is used of anything monstrous (see C. Dowsett, BSOAS 19, 1957, 466; E. Benveniste, REA 7, 1927, 7-9), the *-i-* pretonic may represent Iranian *-i-* as in *hamširak* 'foster-brother', or *-ē-* (< *-ai-*). Georgian *vešap* 'i-dragon' may have retained Iranian *-ē-* (see also *sp'et'ak* 'white') or have replaced Armen. *-i-* of *viṣap* by *-e-*. Note also Av. *mazan-* (and later) 'huge' used of demons.

**ggüch-** 'to release', *gūs-* 'to escape', participle *gūta-*, *gūva-*, *gū*; SuvP. 66v3 *güchide mühü ttina bayāna* 'may they release me from this fear', BS *mocayantu ca māṃ bhayāt*; dyadic, III 5, 12r3 *vyaysanyau jsa ggüchūm u parrijūmā* 'I will release and save from troubles'; triadic, adjective, III. 4, 10v4 *trāyāki ggüchāki parrijāki* 'you are deliverer'; V 134, 69a5 *güchīñi jāññi* 'I would release, remove'; noun, Manj. 305 *venā güchāme gūva* 'escaped without escape'; III 128·3 *saṃtsārū baṃdani-śāl(e?) güchāme üdiṣayi* 'for escape from the *saṃsāra*-migration prison'. Intransitive, *gūs-*, V 131·56, 1b4 *ne ggüštā* 'is not released', Tib. *mi grol-ba*; Z 5·58 *hīvyāmata harbiṣṣa güštā* 'every appropriation is removed'; I 137, 46r5 *vīraṃ hiye gamṣa jsa güšta* 'is cured of the defect of an opening', BS *vraṇādiṣu pramocyate*; SuvP. 73v2 *gūsīde baysa himāmde* 'may they be released, may they become Buddhas', BS *mokṣita bhontu*, Tib. *bčins-pa khrol-bar sog*; III 43·34 2 plur. imperative *gūsyara*, =III 39·55 *nāraumyara* 'go out'. Participle *gūta-*, Z 3·142 *vikalpa ysotta hīvyauṣce ggüte* 'the imaginations flowed away, the appropriations ceased'; V 263, 89v2 *ttā dva hva(m)ḍā ggüvāndā* 'they released the two men', BS G 37, 77a2-3 *tau puruṣau tataś carakabandhanān mocayitvā*; JS 35v4 *sāṥhike güve* 'the merchants escaped' (BS *sārthavāha-*); III 49·27-8 *saṃtsārāna gū* 'escaped from *saṃsāra*-migration'; K 55, 17 bis v3 *gū ive* 'I have escaped'; K 59, 31r3 *ṣṅña jsa saṃ gū ṣṥe* 'he has escaped from duality'. Noun with suffix *-kyā-* see also *kāṣcā-* 'thought, care', *gūscyā-* 'escape, release', dyadic with *nirvāna-*, Manj. 343 *gūsa nairvāna*; Manj. 12 *gūstyā*; Bcd 48v2 *gūscya*, BS *vimuktu*; adjective III 47·59 *gūscyimai āsparā* 'the road to *nirvāna*-release'. From \**ava- auk-* 'to remove from the home', through \**ga-auč-* to *ggüch-*, \**ga-uxš-* to base *auk-*, Av. Vid. 22·7 *aočayata* 'he instructed'. IE Pok. 347 *euk-* 'be at home', O.Ind. *ok-:uk-*, *ōkas-* 'home', *ūcyati* 'is accustomed', *ucitā-* 'wont', Lit. *jūnkstu*, *jūnkti* 'be used to', *jaukinti* 'to tame', O. Slav. *učiti* 'to teach', *ukū* 'teaching, science'. For *-ch-* see *pachāre* 'they boil'.

**gujsabalj-** 'to defeat', K 153:27 *gujsabrriyē, idryā* '(the beings) defeated by the faculties'; K 60, 37v3 *cu na diṃna sūsti ne uci jsa parāmysye ni padaṃna gūjsabrrištā* 'which is not burned by fire, is not drowned in water, is not scattered by wind'. See *tcabalj-*; *diṃna* = *daina*.

**gūjsarimḍā** 'they injure', III 73:187 *kiṇa mahā gūjsarimḍā* 'therefore they will injure me'; translation BSOAS 10, 1940, 569. From \**vi-čar-* 'act against'. See cognates s.v. *yan-* 'make'.

**gūñā** 'sack', v 174, 3a1 et seq.; gen. plur. *ibid.* b6 *gūñām*. Perhaps rather loan-word from Kroraina *goni* 'sack', O.Ind. *gonī*, with *-ñā* as *dārañā* 'dharaṇī'; unless from Iran. *gauna-* 'hair', see *ggūna-*; Sarikolī *γewn* 'coarse sack', Pašto *yūnj* 'bag for straw', Kābuli *gūni* 'charcoal sack', Balōči *gōn-dōš* 'packing needle'.

**guḍa-** 'told, narrated', II 90:90 *guḍe*, see present *gvar-*.

**gūṇaṃba** 'assault(?)', III 123:69–70 *na ttaṇḍaya, na dvoja, samašana, gūṇaṃba, dweši, ysaišta*, 'do not beat (BS *daṇḍaya*); assault (BS *saṃmaršana-*?); hostile'. The context of glosses is of 'hostility', hence possibly *gūṇaṃba* 'causing violence', from \**vṛṣna-* 'male' and 2nd component *pa-* 'working', base *pā-* beside IE *pen-* in Greek πόνος, πονέω. See s.v. *pa-*.

**gūṇā** 'worm', I 139, 47r3 *gūṇā ysyāmsajā* (read *ysāysajā*) *jsva* (read *jsa*) *dūršta* 'bitten by worms residing in herbs (grass)', BS *tr(ṇa-)bhū-kīṭa* \**kair dašta* (*-d-* and *-ṭ-* hard to distinguish in this text). Hence *gūṇa-* for BS *kīṭa-*. The form *gūṇā* for \**gunyau* inst. plural. Possibly from IE Pok. 400 *geu-* 'chew, bite, gnaw', O.Engl. *cēowan* 'chew', OHG *kewa* 'jaw', Lit. *šidūnos* 'jaw'. See s.v. *hamjvāme* (from *gyeu-*). Pali *guṇa-*, Suśruta *ghuṇa-*, Vedic ŚB *ghūni-* 'worm-eaten', Panjābī *ghun*, Hindī *ghun* 'wood-worm, weevil, wood chewed by the worm'. O.Indian aspirate is then secondary. Sogd. Bud. *γwnt'kh* 'tarantula' may contain the same *gun-*.

**guṇāṃ** 'plant name', see *gāṇāṃ*.

**guthalaka** 'quivering part', III 102:54 *aysamū štau kauma paimaišja guthalaka* 'the mind in love (BS *kāma-*) touches (\**pati-marsde*) the quivering parts (?)'. Possibly from *gvantθ-gunθ-* 'to quiver', in *gvith-* 'to quiver'. See also III 104:48 *gvathamṇa guča* 'escapes from the quivering'. Forms like *nuvanth-*, *nwith-* 'to change'. For 'quiver', note GrBD 105:7 *kēr drafšet* (with Balōči *drafšant* = *larzant*).

**ggūna** 'ear', inst. sing., III 7, 14v2–3 *vasvena ggūna* 'with pure ear' see *gguṇa-* 'ear'.

**ggūna-** 'colour', SuvP. 69r3 *arimajsa vīrūlya vistārya-gūna, bišūnya-padya šāvā byūsā-gūna* 'undefiled berylline vast colours, of every kind, dark, with shining colours', BS *vaidūrya-nirmala-visāla-vicitra-varṇais tāmrārūnai rajata-sphātika-lohitāṅgam*, whence *ggūna-* = BS *varṇa-*; SuvP. 68v2 *ysara-gūna* 'of golden colour', BS *suvarṇa-varṇa-*; K 142:1042 *ysarra-gūnā*, Tib. *gser-gyi kha-dog-čan* 'having the colour of gold'. As second component also Z 20:36 *āṣṣeina-ggūna puva* 'of grey colour, rotted'; III 124:77 *ysarūna-*, BS *harita-*; v 342, 84v4 *ttarūne* 'of madder colour', BS G 37, 79a6 *maṃjiṣṭhā-...varṇa-*; Sid. 145v3 *ttarūna-*, BS *tāmra-*. Three forms in III 41:31 *lākṣā-gūna* (with *gaṇe* below), =III 46:30 *lākṣa-gū*, =III 37:14 *lākṣūna* 'of the colour of lac (BS *lākṣā-*)'.

From \**gauna-*, Av. *gaona-*, Sogd. B *γwnč* 'colour', Zor.P. *gōn*, N.Pers. *gōn*, Pašto *γūna* 'colour of skin'. See also III 40:11 *hvū* (\**hugauna-*).

**ggūna-** 'hair', Z 2:44 *ggūne pharu ššāre tcabrīye* 'hairs, many, lie scattered'; Z 24:250 *ššīyāñi ggūne* 'his white hairs'. From \**gauna-*, Av. *gaona-*, Pašto *γūna* 'hair on the body', Parāči *gīnō* 'single hair' (\**gaunaka-*), Sanglēči *γenōk*, Yidya *γunia*, plur. *γuni* 'hair', Waxī *γani*, *γēno* 'goat's hair', Oss. D. *γun*, I. *qūn* 'hair', D. *lāgun*, I. *lāgūn* 'hairless' (\**fra-gauna-*). Possibly \**gauna-* beside O.Ind. *guṇa-* 'bow-string', as Balōči *jōγ* 'yoke' beside O.Ind. *yuga-*, Av. \**yuga-* (written *yuya-*), with secondary retroflex *-n-*.

**ggūnaa-** 'mark, sign', Sid. 8r4 *ttye hīvī gūnai* 'its mark, symptom', Tib. *dehi mēchan-ma*; Sid. 122v5 *harbišām gūnām jsa hamphve hame* 'it is joined with all marks', Tib. *mēchan-ma thams-čad daw ldan-pa*; Sid. 125v4–5 *harbišām gūnā jsa haphve* 'possessing all marks', BS *sarva-linga-ānvīta-*, Tib. *mēchan-ma thams-čad daw ldan-te*; with negative, *aggūnaa-*, BS *animitta-* 'causeless'. From \**gaunaka-* to \**gauna-* 'colour'.

**gūnaḍa** 'with marks', K 109:308 *ša nairo(ā)ṇa hamaga gūnaḍa ttaṭva ya* 'that was the marked reality equal to nirvāna-'; K 108:305 *agunai ttuṣai anḡusa*, parallel to BS *animitta-*, *šūnya-*, *apraṇihita-*; Manj. 362 *gūnaḍa byāvaje rašta*. From \**gauna-kṛta-*.

**ggupha** 2 sing. imperative 'speak against, abuse', III 9, 18r2 triadic, *ma ma ttājsera ma ma ggupha ma ma ahamaiñā* 'do not pass me over, do not abuse me, do not depise me (BS *adhimanya-*)'. From \**gaub(h)-:gub(h)-* > \**gauf-:guf-*, with *-ph-* kept, with *-ph-* like *dapha* 'is possible' in K 35:95 *kuṣṭi byaude dapha* 'where it is possible to get it', =K 27:149 *kuṣṭa byahā* 'where you may get it' (conjunctive = potential), from *dab(h)-* to Av. *dab-*, Got. *ga-daban* 'happen, befit'. From base *gaubh-*, O.Pers. *gaubataiy* 'speaks of himself', Zor.P. *gōβ-*, *guftan*, N.Pers. *gōy-*, *guftan*, Sogd. Bud. *γwβ-* 'to praise', Man. participle, *γwβt-*, *γwβtyy xčy* 'is praised', *pčγwβt-* 'praise'. Armen. lw *gov* 'praise', *govem*, *govest*. For O.Ind. *gobhila-*, W. Wüst, BSOAS 8, 1935–7, 835–73. For the pejorative sense in *gguph-*, note both meanings in O.Ind. *kathhati* 'to praise, abuse', and *kroṣati* 'cry out', *ākroṣati* 'to abuse'; and below *paḡarūna-* 'abuse' to *gar-* 'to greet, praise'. IE Pok. omitted. See also Tumšūq Saka *guphi* (I 12, not *zuphi*), cited in Languages of the Saka 154.

**gubrris-** 'to scatter', III 38:38 *gūbrrisīda diṣṡa vī paskyāšta hāysa tsīda* 'they scatter in all directions, back they travel afar'. From *vi-* with *balj-*, see *tcabalj-*, 'to scatter'.

**gūma-ttirai** 'being of Gūmattīra-, Tib. *hgum-tir*', town in Khotan region, v 242:5 *gūmattīrai tsue* 'the man of Gūmattīra went'; adjective v 222:20:4 *gumattīrya bisanja* 'in the *bhikṣu-saṃgha* community of Gūmattīra'. See *Goma-sala-ganda*, s.v. *gaṇḍye*. Probably an Iranian name.

**ggumal-** 'smear, anoint', Sid. 122r1 *gūmalyāñā* 'to be besmeared', Tib. *bskus-te*; Z 21:11 *ggūne ggumālste naṣpuṣṭe škaunde kāde* 'the hairs besmeared, arranged, greatly piled up'; transferred meaning, II 44:41–2 *cvai cimūdva gūmaistāmdūm* 'what we preserved among the Cimūḍas'. Present *-l-*, *-ly-* from *-rd-*, beside participle

-*lst-* from either *-ršt-* or *-rst-*. From base *mar-* and *marz-*, see cognates s.v. *malys-*. Also *gumesta-*.

**ggumāta-** 'measured, exact', fem. *ggumācā-*, v 164, 211r3 *hajū ggumātā sāñūvā* 'wise, trained, full of plans'; JS 11v3 *kuśalai yai daštā gumā* 'you were good, skilled, trained', parallel to BS *upāya-*; JS 20r1 *vijā yai daštā gūmā* 'you were the skilled trained physician' (BS *vaidya-*); II 81·52-3 *pakyairma dašta u gumā* 'outstanding, skilled and trained'; Manj. 283 *khu cāyara dašta gūmā* 'like skilled trained magician'; K 51·6·10 *byātarrji daštā gūmā* 'skilled trained memory'; fem. v 87, 23r1 *ttū mirāhīnai hārā dye ggumācai yuḍe si* 'he saw that pearly necklace, he felt sure that. . .'; Z 2·65 *tvī hīvyo bvāmata balya ggumāce yande* 'he, Buddha, makes that his own knowledge sure'. From *vi-māta-* 'measured in details', beside *pamāta-* 'measured', Av. *bišiš. framāta-* 'skilled in medicine'. IE Pok. 703-4 *mē-*, O.Ind. *māti, mit-*; Av. *mā-, mātā-, mīta-, mīta-*, Greek μέτρον, Lat. *mētor, mēnsus*, O.Engl. *mēd* 'measure'. With negative, see *agumāta-*, N 148·31 (lost fragment to v 101, 102b2), *kye vara agumāta*.

**ggumai** 'at will', Z 3·61 *ggumai barīndā bušsānā grauṇe pharu* 'at will they carry away scented garlands'; Z 20·31 *ggumai barīndī bankhya vāte rrūva mura* 'at will the birds carry away the intestines to the trees'; K 23·68-9 *gumai hījsara dāva* 'at will the wild beasts in their haunt', parallel to III 96·6 *mūra hayarīda nva kṣama āšaijvā* 'the birds sport at will in the pools'. Parallel in Sogd. Bud. *ryzy'n* 'at will', *ryz'n*, and O.Ind. *svēcchayā, svācchandaḥ*. From *vi-māya-* 'to experience with pleasure', M.Parth.T. *wm'dn* 'to endure', M.Pers.T. *gwm'y-, gwm'yd* 'endure', Sogd. *wm't* 'he was', to Av. *mayā-, māyā-*, 'good state', *humaya-* 'prosperous', N.Pers. *humāyūn* 'auspicious'. The form in *-ai* is like *hārštai, hārštāya* 'in reality' from *\*hāra-štaya-*. Parallel also in Av. Vid. 2·11 (of cattle) *hvqm anu uštīm zaošm-ča* 'according to their own will and pleasure'.

**ggumerāñāte** 'presses', Z 5·11 *ttāna ggumerāñāte klaištino beī* 'thereby it (the Buddha's teaching) crushes the poison of *kleśā*-affliction'. From *\*vi-māraya-*, formed like *berāñā-* 'to make to rain', to base *mar-* 'crush, press'. See also *hamārgyā-* 'alleviation', *hamurdā* 'it crushes'. For pressure as 'touch', note Av. Yašt 14·29 *āpō urvāesəm mārāyēite* '(the *kara-* fish) feels the turning of the water', Zor.P. *mārtan*. Oss. D. *lāmarun*, I. *lāmaryn, lāmārst* 'to press out', DI. *don-marān* 'weir' ('holding back the water'); D. *yezāmarā, I. qizāmar* 'torture'. Iranian *mar-* may derive from IE either Pok. 716 *mel-* 'to crush', or Pok. 735-6 *mer-* 'to rub away'; a third *mar-* is in *šumar-* 'to count', below.

**gumesta-** 'rubbed', for *ggumālsta-*, present *gumal-* 'be-smear', v 34, 14b1 *khara gumesta pam(jsa?)* 'five groomed asses'; ibid. 4 *khara ši nāsti* 'he takes the asses'; 1 plur. *gūmaistāmdūm* 'we preserved', s.v. *ggumal-*.

**ggūysna-** 'stag, deer', v 142, 13r4 plur. *ggūys(n)a*, BS G 36, 5b6 *mṛgāḥ*, Tib. *ri-dvags*; JS 16r1 dyadic *zurā guysnā* 'the Ruru stag'; III 135, 3r1 *gūysna rūna* 'in stag form' (with picture of a stag); Z 13·77 *samu naḍe dastyau ggūysnā suprašsā rrundi nijsaṣte* 'the man just showed the stag in his hands to the king Suprašsā'. For Z 2·12 *ggūgno kaṅgo*

'deer skin' parallel to BS *ajina-*, read *ggūśno* with *-ś* (*\*ggūysnyā-*). From *\*gavazna-*, Av. *gavasna-*, Sogd. *γ'wzn*, plur. *γ'wzn'n*, Zor.P. *gw'zn*, N.Pers. *gavazn*, Oss. D. *γūāanz*, plur. *γūūānz*, I. *qūāzn, quaz, qūūāz*. Possibly named from the colour *gau-gu-* 'reddish yellow', see s.v. *gvā-*, as O.Ind. *harīṇī* 'antelope', and *eta-, enī* 'kind of antelope'; not to *gau-* 'bovine'.

**gūysma** 'alternative(?)', Sid. 100r3 *khu hvamḍye jsahera ttauda sāḍa gūysma bāta hame* 'when in a man's belly there arises hot (and) cold wind alternating'. Possibly from *\*ava-auz-* 'to change', to Oss. D. *uozun, ozun*, I. *ūzyn, ūzt* 'to swing, rock, stagger'; *uzgā-uzgā zyory* 'he swims swingingly'; from *auz-*, a variant to *vaz-* 'to move', see *bays-*.

**gūra-** 'grapes', Sid. 12r2 *gūra*, BS *mṛdvikā*, Tib. *rgun*; I 171, 87v5 and I 153, 63v5 *hauska gūra* 'dry grapes', BS *drākṣā*. Compound I 153, 63v5 *gūrūtca* 'water of grapes'. Adjective III 41·29 *ysarūm gūrānai mau* 'red (or yellow) grape wine'. From *\*angaura-*, Zor.P., N.Pers. *angūr*. Śuṇī *angūr* δ, Yidya *agidro*, Munjāni *aglero*; Yidya *γiro* 'cluster of grapes'.

**gūrakā** 'uvula, part of mouth', Sid. 156v1 *gūrakā*, Tib. *lēchu čum-ba* in *gūrakā hasvāme hīvī āchai* 'the disease of swelling of the uvula', BS *gala-śuṇḍikā* (*śuṇḍaka-* 'swelling of uvula'). See *gūra-* 'grape'.

**gūrāphusta-** 'abundant' from 'thickened, thick', as *baysga-* 'thick, many', and Armen. *bazoum* 'thick, much, numerous'; JS 2r1 *gūrāphusta vyanjāna ṣai vrttā anvašta* 'the figurative expressions abundant, the metre itself difficult' (BS *vyanjāna-, vrtti-*). From *\*vi-frusta-* 'thickened, inspissated', to base *frau-d-*; with traject *-r-*, as in *harthištā* < *\*fra-θraxsati*, and *nṛhīya-* < *\*ni-θraxta-*, *nṛhīśa-* *\*ni-θraxsaya-*. Hence *\*gūphrusta-*, *\*gūrphusta-*, to *gūrāphusta-*; contrast *θrau-d-* in *hara-husta-* 'thrust away' *\*fra-θrusta-* to IE Pok. 1095-6 *treud-*. See also *phrrūmā* 'inspissated milk', BS *kilāṭa-* from base *frau-* or *frau-d-*. To be set beside the base *frau-ś-* 'to thicken' in two uses, 1. culinary, N.Pers. *farōšah, āfrōšah*, Armen. Iw *hroušak, xroušak*, Talmud Aram. *'brwšk* 'a sweetmeat made of flour, butter and honey or sugar'; 2. of milk, N.Pers. *furšah, firšah, harāš, \*huršah* 'thick milk, biestings', Zēbaki *filla* < *\*frāla*, Sarikoli *rašč*; M.Pers.T. *prwšg* 'thickening stuff' (G. Morgenstierne NTS 5, 1932, 55; W. B. Henning, BSOS 9, 1937, 86; BSOAS 11, 1946, 719). Possibly to IE Pok. 802 *pel-* 'of flour, dust, chaff', Greek πῶλτος 'milk pap', Lat. *pult-*, nom. sing. *puls* 'thick pap of flour', *pulmentum* 'condiment, sauce', *pulus* 'dust', O.Ind. *palāva-* 'chaff'.

**ggūrāsa-** 'quarrel, dispute', v 115, 64v3 *ggūrāsa haṃdrūša yaule hāmāre* 'disputes, quarrels, tricks occur', BS *vivādāḥ kalahāḥ sāṭhyā bhavanti*; v 341, 80v1 *gūrāsū gūrāsāre* 'they dispute a dispute', BS *vivadataḥ*; v 124, 4a3 *gūrāsa pharā(ka)* 'many disputes'. From either (1) *\*vi-rās-*, *\*vi-rās(a)ya-*, if *ggū-, gū-* anticipates later *gū-* for older *ggu-*, with *rās-* 'make noise', beside *rāz-* (see *rrāys-*) with variant *k* and *ḡ*, as in IE Pok. 787 *pak-, paḡ-*; 795 *peik-, peiḡ-*; 857 *rek-, reḡ-*; 984 *spek-, speḡ-*; or (2) from *\*ava-vrās-*, *\*ava-vrās(a)ya-*, through *\*gaurās-* to *ggūrās-*, hence base *var-*: *vr-* 'to assert, make oath', with *-ā-* (type *tar-, tr-ā-*), rendering more closely BS *vad-* 'to

- speak', as Av. *urvāta-* 'command', Greek  $\rho\rho\acute{\alpha}\tau\rho\acute{\alpha}$  'dictum, treaty' (IE Pok. 1162). The *-s-* suffixed to a base in *-ā-* is found also in *stāta-* 'wearied', present *stās-*; *tsāta-* 'rich', present *\*tsās-* in *tsāšta-* 'quiet', to base *čyā-* (IE Pok. 638 *k<sup>u</sup>iē-*), and in M.Path.T. *wygr'd* *\*vi-grāta-* 'awakened', present *wygr's-* *\*vi-grās-*. Note also that *-s-* palatalized to *-ś-* is frequently found in older texts as a variant to *-ś-*, not indicating *-ž-*, as *aramdīśāmata*, *aramdīśāmata*, BS *upekṣā*; N 158·4–5 *śo*, *śśo* 'one'; and III 134b5 *hīśādostā* 'friendship', v 98, 1r4 *hīśīdaustīnai aysmū* 'kindly mind', BS *maitra-citta-*, and Z 5·2 *hīśādai*.
- gurmā** 'a kind of pea', Sid. 16v1, BS *kalāya-*, Tib. *če sran* (ed. Pekin). From base *gau-:gu-, gur-* 'round', IE Pok. 393–8 Greek  $\gamma\upsilon\rho\acute{\sigma}$  'round' of a round 'pea', form like Oss. D. *kurmā*, *kurm*, I. *kūrm* 'blind' beside Zor.P. *kōr*.
- gurmāna-** 'to be broken(?)', III 87·109 *īramde gurmānā, nauka arānā* 'the castor-oil plant is to be broken, it is to be ground fine'. From *\*vi-ram-*, so far isolated in Iranian, to base IE Pok. 674 *lem-* 'to break', O.Slav. *lomljō*, *lomiti* 'to break', Russ. *lom* 'break', Lit. *liūti* 'break under a load', O.Sax. *lam*, O.Norse *lami* 'lame', Celtic Mid.Ir. *lem* 'faded, foolish, impotent'. Note also III 87·120 *gūrve īramde* 'crushed castor plant'.
- guryā** 'of the reservoir', Sid. 20r1 *guryā utca* 'reservoir water', BS *caudya-* from *cūda-* 'small well', Tib. *čhu-miggi čhu* 'well water'. From either (1) *\*vi-riya-* to base *rai-:ri-* 'to flow' (IE Pok. 330–1), see s.v. *rrīma-*; or (2) *gaβra-* 'hole', with suffix *-ya-*, Zor.P. *gaβr*, *gōr*, N.Pers. *gōr* 'hole, tomb', see above s.v. *ggaṃtsa-* 'hole'.
- gūrva-** 'broken(?)', III 89·174 *gūrvyau hačānyau jsā* 'from broken fragments'; and III 87·120 *gūrve īramde* 'broken castor oil plant'. From *\*vi-ruxta-* to base *raug-*, in *narūj-*, *narva-* 'break', IE Pok. 686 *leug-* 'break', Av. *uruxti-* 'break', Oss. D. *lux*, I. *lyg* 'cut off; a piece'; O.Ind. *rujāti*, *ruḡnā-* 'break'. O.Engl. *to-lūcan* 'destroy'; and *leuḡ-*, Lit. *láužiū*, *láušti* 'to break'.
- gūrva** 'grains', Sid. 9v2 *kavīna gūsta u rīysva gūrva u rrum u bišt haṃtsa haṃbirstā štāna ni hverai* 'flesh of fish and rice grains and oil and curds is not to be eaten together', BS *na-aśnīyād ekato mīna-dhānān sarpiṣy udaśvitām*, Tib. *ña-ša dan*, *yos dan*, *mar dan*, *dar-ba rnam* *lhan-čig mi bzah* (*yos* 'slightly roasted rice'); Sid. 109r1 *rrīysva gūrva haṃtse haṃbrīhānā* 'to be mixed with rice grains', Tib. *hbras yos rnam* *lhan-čig-tu sbyar-ba dan*; Sid. 123v3 *rrīysva gūrōām hīya caṃya* 'powder of rice grains', Tib. *hbras brnos-pahi phye-ma* 'flour of parched rice'; III 90·186 *āda gūrva* 'grains of flour'. The Tibetan text clearly alludes to parching. But *gūrva*, BS *dhānā-* seem to refer only to 'grains'. See *ggurvīca* for cognates.
- ggurvīca** 'small grains', v 184, 1v5 *kho jseindama ggurvīca* 'like finest grains'; v 184, 1v6 *kho jseina gurvīca* 'like fine grains'; with *gru-*, v 68, 8r4 *kho ggaṃggā nātāyā gruicyau* <*syata*> 'like sand from the grains of Gangā river'; v 74, 42r4 *kho nuevo ggaṃgguvō nitāvūvo grīcyo syata*, BS G 37, 32a5 *navati-gaṃgā-nadī-bālikā-samāni* 'like sand from grains in ninety Gangā rivers'; v 245, 7b1 *gaga nāyā grīce sye jsa hamaga* 'equal to sand from grains in Gangā river', BS *gangā-nadī-vālukā-upamānam*; Bcd 44r3–4 *parimau-ṇava grīca* 'atoms grains', BS *rajas-* 'dust'; v 314, 3b2 *grūcyau syatā*; v 43, 2b1 *grūcau sye myāñanda*; K 103·96–7
- khu gaṃgi nāya gruicyau sya*; v 252·829–30 *khu gaṃgā nyāya gruicyau sya*. From either 1. *gurva-* 'broken' to *\*viruxta-*, or 2. base *grau-* 'rub to pieces', with *grauṣḡ* 'groats' (Sid. 134v2), BS *śaktu-*. IE Pok. 460–2 *ghreu-*, Greek  $\chi\rho\acute{\alpha}\omega$  'scratch', O.Sax. *griot* 'sand', O.Norse *grautr* 'groats' from base *ghreu-d-*; O.Engl. *grūt* 'coarse flour', Lit. *grāužas* 'gravel'. See *gruta-*.
- guršta-** 'called', see *grūs-*; 3 sing. present *guršte*.
- ggūla** 'clay', Manj. 137 *cakala gaysa gīsarū gūla* 'wood, reeds, gypsum and (-ū) clay-clods', parallel to Manj. 20 *cakala gaysa kīdā auysama* 'wood, reeds, withies, clay', Pali Majjhima-nikāya I 190·15–9 *kaṭṭham...vallim...tiṇaṃ...mattikaṃ ca paṭicca* 'with wood, withies, grass, clay'; Z 6·5 *kho ju ggūli o vā ggeiha* 'like clay or wood'; Z 19·56 *kho ju rrayasā ggūla katsāre* 'like empty clay, mud lumps'; Z 22·116 *nā nā katsirā saṃgga ggūla byori* 'there are not found lumps of mud, stones, clods of clay'. From *\*grdā-*, Zor.P., N.Pers. *gil*, *gir*, like *mūla* 'clay' from *\*mrdā-*.
- gūla-** 'ball', in *khuysmūlaa-* 'bubble', from two forms *\*gaula-* and *\*gauda-*, Oss. D. *γolā*, I. *qul*, Pašto *star-γalai* 'eyeball', N.Pers. *gōl*, *gōlah* 'ball', Yidya *γūlak* 'pellet-bow'; Zor.P. *gōδ*, plur. *γōdān ī čašm* 'eye-balls', N.Pers. *gōy* 'ball'. IE Pok. 393–8 *geu-* 'bend, be round', O.Ind. *golā-*, *golā*, Greek  $\gamma\upsilon\lambda\acute{\iota}\acute{\sigma}$  'long pocket',  $\gamma\upsilon\sigma\lambda\omicron\nu$  'hollow, valley', O.Engl. *cēol*, O.Norse *kjöll* 'round boat'. See also *gūlyā-* 'pill'.
- gūlyā-** 'pill', Sid. 101v5 *gūlye* 'pills', BS *guḍikā-*, Tib. *ri-lu*. If the *-ū-* is older Khotan Saka *-ū-*, it is from *\*gauliyā-*, but it may be *ū < u*, hence BS lw from *guḍikā-*. See *\*gūla-* 'ball'.
- gguvā-** 'ear', SuvO. 5v1 *tānu sei hvaneī gguvō pītā* 'in their ears falls this talk', BS *yešām iyam karna-ṇe dešanā ninādiṣyati*; K 1, 135v2 *gvō hīsti* 'comes to the ears'; v 246, 13a2 *gvaṇa hīsi*, BS *karna-ṇe nīpatsyati*; nom. sing. Z 8·35 *gguvā*, K 56, 19r4 *nā gū bijāśā prrara butte* 'the ear does not understand the nature of sound', inst. sing. III 7, 14v3 *ggūna*, Z 2·22 *ggūna*; plur. Z 5·1 *gguvō*, Z 24·209 *gvō*; v 334, 32r2 *gvō ātā* 'come to the ears', BS G 37, 29a3 *śrotra-avabhāsam āgataṃ*; gen. plur. K 56, 19r4 *nā vā bijāśā gvaunā* 'nor the sound understand (the nature) of ears'; inst. plur. Z 8·35 *gguvō*; III 141v2 *pyūvāmane guvoyau jsa* 'we hear with the ears'; loc. plur. L 99·7 *satvānu gvō hīstā* 'it comes into the ears of beings'. With suffix *-ka-*, JS 10r1–2 *tvānā gvaka* 'your ears'. Adjective, K 56, 20v4 *gvaṇa aysmū* 'the vijñāna-knowledge of the ear'. From *gauša-* 'ear', Av. *gaoša-*, O.Pers. *gauša-*, Zor.P., N.Pers. *gōš*, Sogd. *γwš*, Yagn. *γwš*, M.Parth.Pers. T. *gwš*, Oss. D. *γōš*, I. *qus*, Pašto *γwaš*, Yidya *γū*, Sanglēcī *γōl*, Waxī *γīš*, Šuynī *γūš*, Rōšāni *γōw*, Yazg. *γəvon*; *γəwəg* 'ears of kettle'. Verbal, see *pyūs-*, *haṃgūs-*, Av. *gaoš-*, *gūš-*, O.Ind. *ghoṣati* 'to sound', *ghoṣa-* 'sound'. IE Pok. 454 *ghous-*.
- gūva** 'escaped, released', see *ggūch-:gūta-*, Manj. 410 *basta...gūva* 'bound...freed'; Manj. 414 *sattsārna gūva* 'escaped from saṃsāra-migration'. See *gū*.
- gguvaṭhuta** 'burnt in various parts', Z 2·43 *gguvaṭhuta dāna* 'burnt in fire'. From *vi-* and *paṭhuta-* 'burnt'.
- guvašte** 'it cracks', Z 2·179 *vašāra ṣṣai aška guvašte* 'even the vajra-bolt may perhaps crack' (as an impossibility);

Sid. 132r4 *gvaysde* 'it cracks', Tib. *hgas-pa*. See *gvays-*. For *gvašte* 'it digests', see *gvach-* < \**vi-pak-*.

**gūvai** 'freed', Manj. 337-8 *anāsrava spāsāna mārga l(au)-kāttara śkaujyau gūvai na pachusa satvā vira kṣamau kū ttā kṣamī wāra baiśa satva asatva dyāña* 'the path (BS *mārga-*) is to be seen to be without *āsrava*-influences, transcendental, freed from *samśkāra*-factors; kindness to the beings fails not (*kṣamau* = BS *maitra-*); where it favours, being exalted, all beings are to be seen to be non-beings'. See *ggūch-*, *gūta-* 'to deliver'.

**ggūstā** 'escapes', v 14, 10v3 *harbāsśau avāyyau ggūstā* 'escapes from all evil existences (BS *apāya-*)'; Manj. 183 *hīvyauṣtau harbeśa gūsta* 'escapes from all concepts of self'; K 144, 2r2 *u satsāra jśa guṣṭi* 'escapes from *samśāra*-migration'. See *ggūch-*, *gūs-*, *gūta-*.

**ggūstā** 'flesh, meat', Sid. 16v4 *pāśa guṣṭa* 'boar's flesh', BS *māmsaṃ vārāhaṃ*, Tib. *phag-śa*; Sid. 105r4 *gūstai jīye* 'his flesh fails', Tib. *śa zad-pa dan*; Sid. 7r4-5 *ttye gūsti pārisāme hīya krra tcerai* 'the treatment to lessen the flesh must be given', BS *sthūla-dehasya karśanaṃ*, Tib. *śa dbri-bahi sman byaho*; Z 20·53 *ggūste jśa dārṣṭā* 'compacted of flesh', later E p. 359, 24 *gūsta jśa dārṣṭā*, Sid. 9r2 *pāśi gūsta* = v 318·58 *pveśā guṣṭa* 'boar's flesh', BS *vārāha-*, Tib. *phag-śa*; III 49·30 *pathisāñā gūstina* 'one must abstain from flesh'. With *-sc-* (*s*, not *ś*), Sid. 17r1 *murāsā hī(ya) gūscā* 'peacock's flesh', Tib. *rma-byahi śa*. Adjective Z 13·119 *ggūstinai ttarandari* 'body of flesh'; Sid. 139v5 *gūstināṃ raysā*, Tib. *śa khu* 'meat juice'; III 27, 34b1 *gūstīji tcaimañā*, 34b2 *gūstaijā tcaimañā* 'the eye of flesh', BS *māmsa-cakṣuḥ*. Compounds, K 57, 23v3-4 *gūsta-hvārāme jśa pathīstā* 'he abstains from eating meat'; III 49·33 *gūsta-hvārāñā* 'meat-eating'. From \**gau-šti-* 'produced from bovine', with *-ā-* stem from *-i-*, to Zor.P., N.Pers. *gōšt*, Balōči *gōšt*, *gōžd*, Pašto *γwaṣa*, but Orm. *gāk<sup>a</sup>*.

**gūṣṭā** 'she called', K 47·52 *tīti śi māva gūṣṭā* 'then the mother called him'. See *grūs-*, *gurṣṭa-*.

**guṣṭe** 'to call', infinitive, K 42·86 *rrīṇa kunālai rrispūra pastā guṣṭe* 'the queen deigned to call prince Kunāla'; ibid. 114 *yaśi āmāci pastā guṣṭe* 'she deigned to call the minister Yaśas'.

**gūṣprri-** 'to spread out', II 88·24 *aurmaysdi guṣprriśamcā* 'east', ibid. 26 *urmaysdi guṣprriśamcāṣṭā* 'to the east'; III 95·45 *aurmaysda gauṣprriśaca auna aurmaysda ttrāmācāṣṭā* 'from east to west'. From \**vi-sprag-* with *-s-* inchoative. See *sprag-*, s.v. *špargga-*, *vašprīstā*, *hašpalgy-*.

**gūs-** 'to escape', see s.v. *ggūch-* 'to deliver'.

**gūscā** 'deliverance, release', Manj. 343 *gūscā nairvāṇa hvīde* 'it is called loosing, nirvāṇa-'; K 144, 2r4 *guscya ni byaihe* 'does not get release'; K 56, 22v4 *gūscā āṃ ma na byihīdi* 'they do not get deliverance here'; K 55, 17 bis v2-3 *u tī vasve gūscā vī āste* 'and then he dwells in pure deliverance'; K 56, 17 bis v4 *tī vasve gūsci dyāme pari vī āste* 'then he dwells in deliverance, vision, salvation'; Manj. 145 *ne bada ne ja vā gūstya* 'not bondage, nor release', = Manj. 305-6 *nai bada nai ja vā gūstya*; Manj. 149-50 *avārātta nerv(ā)ṇa gūstya* 'unbased nirvāṇa, release'; K 110·327 *acāidyā gūstya naiṣgīma* 'release, inconceivable quiescence'; K 152·4 *gūstya raheṣṭā* 'in the mystery of release' (BS *rahasya-* > *rahāsa-*, *rahāśaa-*);

Manj. 318 *gūstya naiṣgīma*; Manj. 305 *cu nai byehi bada gūstya ttai prare jśa harbaiśa gūva* 'who does not get bondage, release, for him all is freed from nature', similar Manj. 305-6; K 144, 2r3 *rahāśai gūstya* 'mystic release'. See *ggūch-*, *gūs-*, *gūta-* 'to release; escape'.

\***gūha-**, see *gū* 'faeces', and second component *-ūha-*; and *ggg*, *ga*.

**gūha-** 'ox', *gūhā-* 'cow', II 36·10·5 *gūha śā* 'one cow'; Sid. 148v3 *gūhā: hīvī damdai* 'ox tooth', BS *go-danta-*, Tib. *ba-lan-gi so*; III 135, 3v2 *guharū(na)* 'in ox form'; III 105·1 *gūha salye*, III 14·20 *gūhi salya* 'in the Ox year'; inst. plur. II 28, 35b3 *hamṣa gūhyau jśa* 'with the oxen'. Compound, v 259, 3b1 *gūha-kamga* 'ox hide'. From *gau-* with suffix *-ha-* (from *-kha-*?), to Av. *gao-*, Zor.P., N.Pers. *gāv*, Oss. D. *γog*, I. *qug*; Pašto *γwā*, *γu-* as first component *γu-jal* 'cow-shed', Orm. *gōt*, Parāči *gū*, Yidya *γavō*, Waxī *γū*, Šuynī *žōw*, Sarikolī *žav*, Yazg. *γew*; \**gauka-* N.Pers. *gōg* 'calf', Šuynī *γūej* 'deer, horned wild animal', *γūej vāz* 'female ibex'. IE Pok. 482-3 *g<sup>h</sup>ou* 'cattle', O. Ind. *gaus*, gen. sing. *gos*; Greek βούς, βῶς, Lat. *bou-*, nom. sing. *bōs*; O.Engl. *cū*; Lit. in the place name *Giuvainiai*, Let. *guovs*, Slav. Russ. *govjado* from \**govēdo*, Tokhara B *kau*, plur. *kowi*, Celtic O.Ír. *bō*, gen. *bōu*.

**gūha-** 'foot soldier', Manj. 138 *aśya hastya gūha rahya tc(u)ra-ysanya hīna* 'an army of four members (=BS *catur-anga-*) having horses, elephants, footmen and chariots', parallel to BS *hasti-*, *aśva-*, *ratha-*, *patti-* (Mahāvvyutpatti 3638-41); pejorative, III 75·222 *sūpīyāṃ gūhām: kṣīra* 'in the land of the Supīya brigands', the Supīya, in north eastern Tibet, marauders in Khotan, Kroraina *supīya*, Tib. *sum-pa*, Chin. *su-p'i*, older *suo-b'ji* (K 823·1; 714·8), whence also Tib. *so-byi*; written also Tib. *gsum-pa*. The *Supīya* occur also in II 51·54-5 *sūpīyāña ālaškau jśa* 'from the Supīya settlement', and Z 15·6 *huna cimṅga supīya*. A footman of Māra in Manj. 332 *śā mārīña ahna gūha baiśā mārā hīna pūrāma* 'this is the footman from the noose of Māra; there is victory over the army of all Māra-demons'. A third meaning applies *gūhaa-* to the savage father of the girl in the love-story, III 105-6·18-9 *aumācā skarba ttuka ca mara māja kṣīra ttu gūhau grūsida* 'the harsh minister (BS *amātya-*), him whom they call here in our country *gūhaa-* "brigand-like"'. From base *gau-* with increment, but *-h-* may replace various older sounds: *-θ-*, *-x-*, *-f-*, *-š-*, and *-θ-* from *-δ-*. If here the base is \**gauda-*, it is to base IE *gheu-d-*, with the Runic Norse *gotna* (gen. plur.) 'warrior, hero', O.Norse *gotnar* 'men' from older \**gaut-*; in reduced grade \**gut-* in Got. *gutan-* 'Gothic man', *gut-þjudai* (dat. sing.) 'to the Goth people', Norw. *gut* 'young man'; Lit. *gūdas*, plur. *gudai* originally 'Goths', now 'Poles'. Within Indo-Iranian it is likely to belong with O.Ind. *ghorá-* 'causing fear, and feeling fear'; Got. *gaura-*, *gaurs* 'troubled'.

**gūhai** 'faeces(?)', K 100·295 *khara pulāñi gūhai* 'faeces, breaking wind, defecation'. From \**gūtha-ka-*, see *gū*, and second component \**gūha-*, *-ūha-*.

**gguhamamgatātā** 'difference', Z 3·66 *kai ju hāmāte gguhamamgatātā vara* 'if for him occurs a difference there'; K 2, 135v4 *ne uysānye nai uysnorāṇu nai pāṣkalānu vātā guhamān(ga)tete|||* 'not a difference about the self,

not about his beings, not about (doctrinal) sections', Tib. *bdag-gam, sems-čan-nam, čhos-la kun-tu rtogs-pa rnam-pa sna-čhogs-pahi hdu-šes-su haṃ ma byed-pa yin-te*, translation E. Lamotte, 138, qui ne fait aucune distinction entre sa propre personne, les êtres et la chose prêchée, ce bodhisattva, dis-je, est *bahuśruta*-.

**gūhamagañña** 'difference', Manj. 168-9 *gūhamagañña nḡhvaitta beša* 'he overcomes all difference', with abstract suffix *-oñā*.

**gūhīmaga** 'different', Manj. 299 *ṣṭā bayṣa gūhīmaga ne ida khu šau dharma buttai* 'he does not make the Buddhas different when he understands the one *dharma*-doctrine', for older *gguhamamga*-. See *hamanḡga*-.

**guhei** 'he strikes', participle *guhasta*-, v 69, 8r5 *ysurgyā ṣṭānā ttarandaru guhei ku hūnā narāmāte* 'being angry he strikes the body so that blood issues', BS G 37, 11b5 *duṣṭa-rudhira-cittam, utpādayet*, Tib. *gnod sems bskyed-pa-bas ni*; Z 2:199 *guhaimā aysu* 'I strike'; Sid. 136r5 *guhāme jsa* 'with striking', BS *kṣata*-; noun JS 13v2 *rriscye gūhainā hvastāmdā* 'they struck with a sharp tool', JS 16v1 *kharija raisvi* (read: *raisvi*) *gvahaiñā* 'a sharp knife of acacia wood'; action noun, Sid. 3r3 *gvahaiyi jsa panata* 'arisen from a blow', BS *vighātotta*-, Tib. *gnod-pa*; and with *gvi*-, *gve*-; participle with negative, K 26:140-1 *narada aguhasta tta tta kh(u) nārāya jasta*, =K 18, 214 *narada agvehasta khu nārāya jasta*, =K 35:86 *naramda agvihasti khū nārāyaṃ gyastā* 'he issued like the *deva*-god Nārāyaṇa', parallel to BS *nārāyaṇa iva durdharṣaḥ* 'like impregnable Nārāyaṇa'; K 39:152-3 *naramdā agūhastā khū kyesarā sarau* 'he went out like a maned lion'. From *\*vi-xad*-, see cognates s.v. *khasta*-.

**gai** 'bell', III 124:72 gloss to BS *ghanṭā*; v 304, 2b4 *gai bajāṣṣā pveṃe jsa* 'with the hearing of the sound of a bell'; v 296v4 *bālśa gātqu bañātā* 'he fastens bells on the *caitya*-monument'; K 72:19 *gai niyi u bui padaṣṭā* 'he places a bell and burns incense'. See *ggāṭaka*-, *ggāka*-.

**gechane** 'plantain, BS *moca*-', see *gichanaa*-.

**gechauka** 'kernel', see *gichauka*-.

**geṃdi** 'he buys', see *gān*-, *uysgārnu*, *geṃnā*.

**ggeiśś-** 'to turn, make to turn', causative to *ggeiś-*, present Z 6:4 *ggeiśśmā dātī cakkrū* 'they turn the Dharma wheel', preterite Z 2:1 *dātīnau ggeiśśāte cakkrū*; 2 sing., Z 22:261 *ggeiśśātai dātī cakru*; Z 22:190 *ggeiśśāte*; 3 plur. Z 11:65 *ggeiśśātāndā*; later *geś-*, present K 111:358 *geśe cakrra* 'he turns the wheel', SuvP. 61v4 *geśide*, BS *pravartayanti*; noun, Bcd 51r1 *dātīmai cakrrā najsadā geśāme jsa*, BS *cakra-nayaṃ parivartayamāna*; *gaś-*, Sid. 131v1 *gaśimā*; *giś-*, K 151:40 *bāvaṇa giśiñā* 'may I revolve in *bhāvanā*-meditation'; with preverb, SuvP. 70v1 *parigeṣi* 'may I turn round', BS *parivartayeyam*. See *ggeiś-*.

**ggeiś-** 'to turn (intrans.)', Z 1:50 *ggeiśāre*; Z 20:16 *ggeiśāre*; Z 20:56 *ggeiśāre*, 3 sing. Z 4:98 *ggeiśāre*; *gais-*, II 102:28 *gaisadai*, Sid. 100v4 *gaisanai*; *geś-*, JS 29r3 *geśane dūmī* 'its rolling smoke', III 4, 10v4 *paṃjvā ggavā ggeśamānu satvāni* 'of the beings revolving in the five *gati*-stages'; SuvP. 62v1 *geśamā*, BS *paribhramanti*; *gesaca* 'turning, whirling, dancing', III 38:36; III 47:54; III 35:37; and III 40:12 *geśamcā*; *ges-*, Manj. 314 *geśāre sattsāra myāñā* 'they revolve in the midst of *saṃsāra*-migration'; Manj.

121:177 *gesāra gavūā* 'they revolve in the *gati*-stages'; *gais-*, II 9:142 2 plur. *gaisara*; *gas-*, Sid. 103r5 *gasamḡai śamḡā* 'spiral conch', Tib. *duṃ hkhyil-ba*; nouns, *\*ggā-lsāra*-, loc. sing. with *yi*, Z 22:149 *ggālsarai* 'on his neck'; Sid. 20v5 *cvai kurā gesārā hame* 'who has a crooked neck', Tib. *mjin-pa yo-ba*; Sid. 103-4 *ūla-gīsārā* 'camel-necked', BS *uṣṭra-grīvaka*-, Tib. *rṃa-mo mgrin*; Sid. 8v1 *gasā* 'vertigo', BS *bhrama*-, Tib. *mgo hkhor-ba*, I 187, 105v4 *gisā jīmda* 'cures vertigo'. Participle in *-āta*-, II 90:83 *khu vā viri āṃ tta gasāta* 'when they returned there'; II 121:215 *gaisāva*; II 100:233 *geśāttā*, II 12:55 *gaisāttā*. From *\*grtsa*- to base *gart*- 'to turn', see cognates s.v. *gaḍ*-, *ggaltte*.

**gesava** 'round (?)', III 80:29-31 *pemā mase samḡā bovaiysā gesava thāmṣa* 'house-sized long, round (?), sharp (?) stone'.

**gesti** 'revolving' (*\*grt-ti*), III 52:91 *gayāṃ gesti* 'revolving of stages of life', BS *gati*-. See *gaḍ*- < *\*gart*-.

**ggeha** 'wood', K 11, 135v4 *saṃkalpa-mātrā āma, parikalpa-mātrā ggeha vikalpa-mātrā haṃjśāra* 'the *ātman*-self is *saṃkalpa*-concept only, the piece of wood is *parikalpa*-imagination only, the sphere is *vikalpa*-discrimination only'. Here *ggeha* of the splinter which struck the Buddha. See *ggeiha*.

**ggeiha** 'wood', SuvO. 24v4 *upalatāṇe ggeiha śśāte* 'in the cemetery the wood lies', BS *kṣiptaḥ śmaśāne yathā kāṣṭha-bhūtaḥ* 'thrown in the cemetery like a piece of wood'; Z 6:5 *kho ju ggūli o vā ggeiha* 'like clay or a piece of wood'; Z 13:81 *khvei ño khā pau vātā ggeiha* 'since surely a splinter would not hurt him on the foot'. See *ggeha* 'piece of wood', and *gahai* 'shaft of an arrow'. From *\*gādyā*- to base *gaḍ*- in Av. *gadā*- 'club', Zor.P. *gaḍ*; Oss. D. *γādā*, I. *qād* 'wood'; O.Ind. *gadā*- 'club'. For *-h*- from *-θ*- from *-δ*-, see *gganih*- 'to moisten', and *gūha*- 'foot soldier'.

**gaihe** 'he twists, spins', III 123-4:71-2 *bahai kathaiyattī, natca gvairrida, karattī, gaihe, ghanṭa gai* 'they speak outside; he spins; bell'. Here *gaihe*, BS *karattī* 'he spins' where BS *karattī* is from older *\*karatti*, Vedic *krñāti*, base *kart*- 'to twist, spin', Pali *kantati*, Prak. *kaṃṭai* 'to spin'. In *karattī* the syllable *krñ*- has been treated as in *krñōti*, *karoti* 'to make'. Hence *gaih*- from base *gai*- with increment *-δ*-, *-θ*-, *-f*-, or *-š*-, to *gai*- in *jūdā* below; *gai-p*-, Paṣto *yaiba* 'cotton thread' (G. Morgenstierne, NTS 11, 1942, 263); Yazg. *yib*-: *γipt* 'to spin', Waxī *žip*-, *žüp*-: *žōvd* 'to spin', *žit* 'thread', Sarikolī *žayb*-: *ževd* 'to spin', *wažayb*-: *wažapt* 'return (trans.)', *wažefs*-, *wažafs*-: *waževd* 'return (intrans.)', Šuynī *žēb*-: *živd* 'to spin'; *žib* 'spindle', Yidya *γium*: *γivdum*; *γiv*-: *γivd* 'to spin'; with *uz*-, Yidya *zIyeum*: *zIyivdum*; Munjānī *zIyivum*: *zIyivdam* 'twist'; *yivdōk*, *ivduk* 'thread'; *gai-s*-, see above *gṣai*, *giska*-; *gai-z*-, Oss. D. *yezāmarā*, I. *qizāmar* 'torture'. To IE Pok. 354-5 *gei*- (only with increments) 'turn', *geigh*-, *geibh*-, *geim*-, *geis*- (but Oss. D. *zelun*, I. *zilyn* possibly with O.Ind. *hel*-, see E. Benveniste, Études sur la langue ossète, 1959, 29-30). See also *jsir*- 'deceive'.

**gau**- 'to go', see *guem*, and *hamḡva*.

**gauṇe** 'garlands', III 41:30 *spyakā khāṣidā gauṇe* 'they bunch the flowers into garlands'; ibid. 32-3 *gauṇai*

<dās>audā haṣaprrīya hamārāne jsa dāsau(dā) 'they arranged the garlands; they arranged them with spread out hamārāna-plants'. From older grōṇā- 'garland'. Note the lost -r- also in gūṣṭa- 'called'.

**gauda-** 'emaciated, lean, dry', Sid. 131v4 *agai gauda hāmāre* 'his limbs become exhausted', Tib. *lus skam-pa dan*; Sid. 714 *godā*, BS *kṛṣa-*, Tib. *skem-pa*; SuvP. 71r2 *āchinaka duṣṣya gauda* 'diseased, weak, lean', BS *vyādhitā durbalā kṣīna-gātrā*; Sid. 7v3 *gaudā u ysīrā* 'dry and rough', Tib. *skem-zin rcub-pa dan*; Sid. 144v1 *gaudā*, Tib. *sa zad-čin* 'flesh exhausted'. From \**gafta-*, like *ttauda-* 'heated' from \**tafta-*, to base *gamb-:gab-* 'to be exhausted', with \**gafs-* in I 145, 54r5 *gausāma* dyadic with BS *kṣaya-* 'exhaustion'. Possibly here also *agaun-<d>a-*, Tib. *mi nāms-pa* 'unimpaired' from base *gāmb-*. Sogd. Man. *ymbn-* 'trouble', *pw ymb|||* 'without trouble', rendering M.P.T. 'by-rnz \*aβē-ranz; Sogd. Bud. *γnp'wn* 'weariness, trouble', Sogd. *γmp'n* 'with labour', beside verbal Sogd. Bud. *γβt'ynt* 'walk painfully', *γβs'nt* 'be wearied'. Further connexions uncertain, IE *g-*, *g<sup>h</sup>-*, *gh-*, *g<sup>h</sup>emb(h)-*.

**gaumaña** 'swift', K 64, 82r1 *gaumaña ttāja* 'swift rivers'. See *ggāma-*.

**ggoṣṭā** 'hand', v 155, 185a3 *śśū-ggoṣṭā phānā niśṣāte* 'he deposited one handful of dust', parallel to BS (Divyāvadāna 366-9) *pāmsv-anjali-* in the tale of Aśoka (J. Przyłuski, La légende de l'empereur Aśoka, 228): K 17-176-7 *tte hvauda jasta ṣa tta lām(d)rre gauṣta*, = K 34-64 *ttai hvā(ndā) si gyastā ṣi ttā laudrai diṣṭā* 'they said to him, King, she is thus in the hunter's hand'; K 38-133 *raṃṃji pharhye gauṣṭā baiśi hamamṅā* 'the jewelled water-jars in the hand, all alike', = K 29-195 *rañija phara būdeda* 'they bore jewelled water-jars'; II 116-42 *gauṣta śau gūkyaina* 'in the hand one hand-covering', with subscript *mvakalai gauṣta* 'a *mvakalaa*-cloth in the hand'. As a measure, Sid. 100v1 *dūma-hauṣṭa gūra śā gauṣṭa* 'one handful of smoke-dried grapes'. From \**gabasti-* 'hand', Waxī *gawust* 'fist', O.Ind. *gābhasti-* 'forearm, hand' (beside Av. *gava-*, if from \**gaba-*, Zor.P. *gwo*, *gwk*), to base IE Pok. 407-8 *ghabh-* 'to take', Celtic O.Ir. *gaibid*, Welsh *gafael*, Lat. *habeo*, Got. *gabei* 'riches', Lit. *gabanā* 'armful', O.Slav. *gobino* 'fullness', *gobīzī* 'abundant'.

**gauṣte** 'is called', K 152-10, see *gurṣte*, s.v. *grūs-*.

**gaus-** 'to be exhausted', I 145, 54r5 *ttavai rāja-yakṣ(m)a ca mamṅāra naṣṭausai kṣayāna gausāma*, *baumā phāhṅ* 'fever, consumption which is chronic dryness (= BS *śoṣa-*), exhaustion from *kṣaya-* 'phthisis', vomiting, ill breathing', BS *jvārija rāja-yekṣmā ca kṣata-kṣīṇe vapārava*, *cūdi kāsa* (BS *vīpārīta-?*; *chardi-*). From \**gab-s-* to base *gab-* in *gauda-* 'exhausted' \**gafta-*, Sogd. *γβs-* 'be fatigued'.

**gāusā** 'millet, panicum italicum', Sid. 16r1, BS *priyangu-*, Tib. *khre*. From \**g(h)euer-ko-*, N.Pers. *gāvvars*, Yidya *γavarso*, Pašto *γōṣ*, Parāčī *gāś*.

**-gausta-** 'covered', see *yysagausta-*, *hamgusta-*.

**gyedā** 'he buys', IV 8-3, see *ggān-* 'to buy'.

**gyerma** 'excellent', II 117-7, see *girma-*.

**gra** 'instruction, advice', III 72-163-4 *gra hvāmdā* 'they uttered advice', K 37-128-9 *gra hvādā*; K 37-129 *na ri nāve gra* 'he did not accept the advice'; see *gratā*.

**graṃṃā** 'enclosure(?)', III 69-96 *paṣa kālā naḍa dyāmdā*

*graṃṃā*, *cu ṣṭām ve kuṃjisa ttīma* 'in the autumn time they saw a man in an enclosure(?), where was sesame seed' (*cu...ve* 'where', with *ve* = older *vātā*). From *gar-* or *var-* 'to enclose', possibly to IE Pok. 442 *gher-* beside *gher-* or Pok. 444 *gherdh-*, as in Got. *garda* 'cattle yard', O.Sax. *gardo* 'garden'; or possibly with Oss. D. *goren*, I. *gārān* 'enclosure' from \**varana-*, to IE Pok. 1160-1 *uer-*. Hence either \**gira-* (from \**grya-*), and loc. sing. as *ysāra-* 'heart', loc. sing. *ysraṃṃā*; or \**grana-*, \**vrana-*.

**graṃṃaṃca** 'growling' fem., of the tigress JS 17v2 *graṃṃaṃca biṣamḍai śamṃḍāna* 'growling, seizing with the jaw'. From *gran-* to base *gar-* 'make noise', see s.v. *ggaljīndī* 'they make noise'.

**gratā** 'instruction, advice', Z 2-75 *ttā mamā grati īñi prayseīndī* (BS *prasad-*) 'they believe because of my instruction', parallel BS *anusāsānā-*; acc. sing. Z 24-516 *gratu hvāñāte*, Z 14-73 *gratu pyūṣḍe*, Z 12-52 *gratu nāndā*, K 20-249 *grra tsīye*; v 35, 2a4 *grata vīra*. With *vās-* (Prakrit to BS *vācaya-*) 'to recite', coalescent, v 117, 66v7 *gratośṣāte*, BS *śāsyaate*, v 118, 67v5 *gratauśṣāte*, BS *praśasti*, later II 106-133 *gra vāśī*, II 53-8 *grā vāśīdi*; dyadic III 49-33 *baysām hīvī gra parau* 'the instruction, command of the Buddhas'; with pronoun *yi*, K 36-109 *ttai hvā si ggravai ma hūñīye* 'speak to him my advice', K 28-164 *grave hūñā*, = K 20-248 *grrave ma huñā*, v 118, 67r3 *dātānai gratā hvāñei* 'by him the *dharmā*-doctrine is to be spoken', BS *dharmam samanūsāsayet*. Compounds v 142, 1r1 *grata-hvāñāi* 'teacher', BS *śāstar-*, v 77, 145r4 *grata-hvāñā* voc. sing., Tib. *ston-pa*, v 15, 1a1 *grata-hvāñā*. See also *gra*. From *xratu-* 'expression of mind, wisdom', whence 'instruction, advice', Av. *xratu-*, O.Pers. *xraθu-*, M.Parth. Pers.T. *xrd*, Armen. lw *xrat* (*u*-stem), Zor.P. *xrat*. N.Pers. *xirad*, O.Ind. *krātu-*, to base *kar-* in Zor.P. *uskārtan* 'to think', M.Parth.T. *wd-ysg'r* \**vaδ-īsgār* 'thinking evil', N.Pers. *sigāl* 'thought', Av. *čarakərəθra-* 'thought', rather than to Greek κράτος 'power'.

**grantha-** 'knot', III 12, 22r1 *śśūvaribistā graṃṃhā viṣṭāñā hvaramḍai bāysū vīra bañāñā* 'twenty-one knots must be placed, they must be bound on the right arm'; Z 20-56 *tečimañi ggūṣta*, *ūce graṃṃhā pāyā* 'eyes, flesh, water knots, fat'; v 139, 3a2 *graṃṃhā*; I 179, 98v2 *brrāmja hīya grrathi* 'knot of birch', BS *bhūrja-grantha-*; K 145, 3r4 *ñāna bhīse gratha* 'knot of the bush *ñāna*'; II 85-20 *gratha ttīlāvī burikyāūspuri* 'perfect down to the twisted strings'. With *ham-*, Z 4-110 *hamgranthu*. From base *granθ-* 'to fasten', Sogd. *γr'nš* (\**granθya-*), Yidya *γureṣ* (\**grathy-*), Sarikolī *žirex*, *žereṣ*, Waxī *žerāṣ*, Yazg. *γarawθ*, Balōčī *garanč* (\**granθaci-*), N.Pers. dialectal *γilč* (\**grθaci-*), Zor.P. *gryh*, N.Pers. *giriḥ*, Oss. D. *ālxij*, I. *ālxync*, *lxync*. IE Pok. 386 *gret(h)-* to base 385-90 *ger-* 'to turn', O.Ind. *granth-*, *grathnāti*, *grathita-*, *granthi-*, *grantha-*; O.Engl. *cradol* 'cradle', OHG *kratto* 'basket'.

**graysa-**, *graysya-* 'wild', K 15-114-5 *śau-kṣīra satva hatharaka dijsīya grraysya harahausta maiysdyaina* 'he held the beings of the whole land oppressed, he robbed the terrified, pitiful beings', = K 31-22-3 *cu ṣṭāna śau-kṣīra satva hatharake dijsīyi*, *graysye harahausti satta cu pha patsyāṃdi kṣīri* 'who held the beings of the whole

land oppressed, robbed the terrified beings who, many of them, left the land'; K 20:252-4 *kūṣṭa hvīvaṣau vara hajsara naiṣṭa vaṣanaurau yakṣau nāvau jsa grrayse dūāha gara kaicai rahgkṣajā jsa grrayse sthaḥg*, = K 28:166-8 *kūṣṭa (hvī)vaṣau vara hajsara naiṣṭa vaṣanaurau yakṣau nāvau jsa grayse dūāha gara kaicai rakṣajsā jsa grrayse strrahḡi* '(Kinnara-dvīpa) where there is no place for humans, with its dangerous yakṣa-goblins and nāga-serpents, terrifying, distressful; mountain clefts (parallel to BS *giri-kandara-*), terrific, fierce with *rākṣasa*-demons'. See also *graysāñ-* 'to go wild, miscarry'. From *graza-* to base *graz-*, IE Pok. 353 *garǵ-* 'wild', Greek γοργός 'wild, terrifying', Celtic O.Ir. *garg* 'rough, wild', Welsh *graen* 'horrific' and 'sorrow', Lit. *gražóju*, *gražóti* 'to threaten', O.Slav. *groza* 'horror, shudder', *groznyj* 'terrible'. Note also BS *bhūta-graha-āviṣṭa-* 'crazy'.

**graysāñ-** 'to cause to go wild, to cause miscarriage', I 173, 91v2-3 *cū jśahira āna śika graysāñāri khū ysā hami tti pharāka āchā biḍa grahaja* 'what young ones in the womb are made to miscarry, when one is born then he bears many diseases caused by (demonic) *graha*-seizure'; I 173-5, 91v3-4 *cū jśahira āna śika grraysāñāri, lambaudara, lamba-bhūja lamba-karṇa, pṛralambakā laba-sphīja, labanāsā lamba-kyiśa, haṃdara miṃchāñāri haṃdara vā haṃtsa āchāṃ jsa ysyāñāri* 'what young ones in the womb are made to miscarry (so as to be) possessed of hanging belly, arm, ear, hanging forward, with hanging rump, nose, hair, some are made to miscarry, others are brought forth with diseases'. See above *grays-* 'be wild'. Here *graysāñ-* 'to make miscarry' is modelled on BS *mūḍha-* 'bewildered, miscarried' in the compound *mūḍha-garbha-*. Hence *graysāñ-* is dyadic with *miṃchāñ-* 'to miscarry'. Note also I 138, 47r4-5 BS *strīnāṃ va mūcha-garbhānāṃ* (read *mūḍha-*), rendered by I 139, 47r4-5 *kāma tta strīye cū haṃjisyāre maichāṃ ā vā maichīde* 'or of women whose embryos have miscarried', translated by 'what are those women who are about to miscarry or are miscarrying'. For *mūḍha-garbha-*, see J. Jolly, *Medizin* 64.

**grā** 'hot', see *grāma-*.

**grrāttā** 'heat', see *grāma-*.

**grāna-** 'garland', see *grōṇā-*.

**grāma-** 'hot', N. 76:2 *lukṣā grāmā* 'rough, hot', BS 179:14 *rukṣa-uṣṇa*; Z 20:2 *ysamaśśaṃdya grāmu hāmātu* 'in the world it has become hot'; Sid. 17r2 *cu krrimgā hīya gūṣṭā ṣi tcārba u garkha u grāma ṣṭe* 'as to the flesh of fowl, it is fat and heavy and hot', BS *uṣṇo...snigdho guru...*, Tib. *bya-gag-gi śa ni, snum-śin lči-la drod che-ba yin-te*; Sid. 16r3 masc. *grām*, Tib. *drod che-ste*; II 79:5 *grau aysmū jsa* 'with warm mind'; III 109:1-2 *grā aysmū jsa*; I 153, 63v5 *grrāma uca*; see compound *grāmūcā* 'hot water'. With *-ka-*, Sid. 153r5 *grāmaka-* 'tepid', BS *koṣṇa-*, Tib. *dron-po*. Comparative II 112:57 *grāmyera*, abstract, Sid. 8r1 *grauttā* 'heat' (\**grāmatātā*), BS *anala-* 'fire', Tib. *mehi drod*; Manj. 28 *grrāttā*. Compound, III 18:22 *grāmūcā* 'hot water'. See also *garma-* in the compound *garma-māṣṭaa-*, and *gala* 'sparks(?)'. From *garma-*, Av. *garma-*, O.Pers. *garma-*, Sogd. *γrm*, Yaṣn. *γarm*, Zor.P., N.Pers. *garm*, Sangl. *yorm*, Sarikolī *žurm*, Oss. D. *γar*, I. *qārm*. IE Pok. 493 O.Ind. *gharmā-*, Greek θερμός, Lat. *formus*, Armen. *jerm*, O.Pruss. *gorme* 'heat', Let. *garne* 'heat',

Lit. *garmaliūoti* 'to undulate, heave'. For *-rām-* from *-arm-* note also *śśandrāmātā-*, and M.Parth.T. *gr'b \*grāβ* = Av. *garəwa-*, see *garba-*.

**grāhe:mā jsa**, II 85:21 *tcamḡidai grāhe:mā jsa śyṣṭa* 'harp(?) equipped with holder(?)'. Possibly base *grab-* 'to take, hold' with Av. Yašt 15:52 *grāfe* 'clothes(?)' or 'envelope(?)'. See *gir-* from \**grbya-*. For *-ema-* suffix, note also *parremā*, *paraima*, and *śaraima* 'covering(?)', from *-ām-ya-*.

**grrri** 'held, raised(?)', as first component, K 11v2 *grrri-vaktrā grrri-(pā)ysā u grrri-dasta*, with *-i-* from *-īta-* in composition as in *śśi-phīsa* 'white'. See *haṃggrih-* 'to lift'.

**grīca** 'grain', Bcd 44r3-4 *parimaunava grīca* 'atomic grains', BS *rajas-* 'dust' (BS *parama-anu-*). See *ggurvīca*.

**grīmja** adjective 'of clay', III 89:175-6 *u ṣi hā bagalā pāstungā viṣṭāña, dīnai hā grīmja lakāna viṣṭāña, ā vā mistā gūterā* 'and this vessel is to be reversed, under it a clay bowl must be placed or a large gypsum vessel'. From \**grai-* 'clay', see *grīha-*, *greña*, and *grrai*.

**grih-** 'to lift', v 64:41 *ṣā rakṣa ūskyāṣṭā haṃtca grrihāña* 'this protection (BS *rakṣā-*) is to be raised up together', = *ibid.* 44 *ūskāṣṭā haṃgrrihāña*. See *haṃggrih-*.

**grīta-** 'bought', in *uysgrīya-* 'redeemed', beside *ggārāta-*, see *ggān-* 'to buy'.

**grīha-**: 'clay', Sid. 152r5-v1 *u haryāṣā śaysdā, kamala pyahāñq tvā arva eha vēstāñq u grīhā jsa ttū kamala darā esalyāñā u phajīña viṣṭāñā, damdā khu ṣe grīhā suṣṭā u paskyāṣṭā aysdemāñā* 'and head of a black snake is to be cut off; that medicament is to be placed in the mouth and with clay that piece of head is to be covered and to be placed in the oven so that the clay burns (becomes red) and again it is to be cooled', Tib. *sbrul nag-po śi-bahi* ('dead') *mgo bčad-pahi khar bčug-la, hjim-pas g-yogs te bsregs-la, hjim-pa čhig-ste dmar-por gyur-nas phyun-ste bsgrans-la*. See also *grīmja*, *grrai*, adjective *grrainai*, *greña*. From Iranian *grai-*: *grī-* with suffix, Yidya *γərāi*, *γuroi* 'earth, dust', Yazg. *γəruy* 'clay for plastering the hearth', Oss. D. *āryā* 'mud', I. *ālyg*, Sogd. Bud. *γr'yk-*, Man. *γryk*, Yaṣn. *γirik* 'dust'. To IE Pok. 362-3 *glei-* from *gel-* 'to stick', Greek γλία 'clay', adjective γλοιός, Lat. *glū-t-*, nom. sing. *glūs*, *glūten* 'clay', Celtic O.Ir. *glenim* 'to stick', O.Engl. *clæg* 'clay', OHG *klenan* 'to stick', Lit. *glieju*, *gliēti* 'to besmear', Slav. Russ. *glej* 'clay', *glina* 'clay'.

**gruta-** 'broken, scratched', Z 23:15 *ttāna hatāro sarvañi balysā hāvye ttañi grute tcārma* 'therefore once the omniscient Buddha broke the skin of his own epidermis'; JS 18r1 *brrahā bedā kamga gurvai* 'he broke the skin upon his back', parallel in Chinese translation 'he scratched the skin' (E. Lamotte, *Mahāprajñā-pāramitā-śāstra* II 976:1). With *uys-*, Z 5:7 *hamatā balysi hivi uysgrute tcārma* 'the Buddha himself broke his own skin'. With *-s-*, Z 20:42 *samu kho ju brumjā uysgurṣṭi banhyu vāte* 'as he breaks out the bark on a tree'. Initial *gr-* derives from either *gr-* or *xr-*, hence either to IE Pok. 460 *ghreu-* 'to rub sharply', see above *ggurvīca-* 'grains', or IE Pok. 622 *kreu-* 'to thrust, break', Greek κρούω 'beat' (*kreu-s-*), Lit. *krušti*, *krūšti* 'to tread, beat apart'. O.Engl. *hrēowan* 'to make rue'. Possibly Av. *xrūta-*, Vid. 7:27 *xēmō...xrūtahe*

*ayavatō* 'winter... causing injury (Zor.P. gloss *rēš*), full of evil', rather than to *xrū-* 'raw flesh'.

**grūška-** 'covering, husk' of the fragile husk of rice, Sid. 10115 *ysālve hīya grūškyi* 'skin of turmeric (or barberry?)', Tib. *skyer-pahi śun-lpags*; Sid. 101VI *cigām ttirai hīya grūška* 'skin of azadirachta indica', BS *bhū-nimba-*, Tib. *nimpahi śun-lpags*; Sid. 143V3 *jambraḡ bakyā, hīya grūška* 'skin of eugenia jambolana', Tib. *dzambuhi śun-lpags*; III 86-106 *caittrai hīya grūškā* 'skin of the tree citraka-', plumbago zeylandica, parallel to BS *citraka-*, Tib. *kru-trug-tres*; III 86-106 *banijām grūškyām hīvi kṣārā* 'alkali of *banija-* skins'. Adjective Sid. 14V2-3 *ṣi grūṣkīnai hamye pamcamulā*, Tib. *hkhri-śin-gi rāa-ba lāa-pa hdi ni* 'this is five-root of a creeper' (*hkhri-śin* = *hkhriil śin* 'creeper'). Compound Sid. 15V2 *himnā-grūškai rryisu* 'red-husked rice', BS *rakta-sāli-*, Tib. *hbras salu śun-lpags dmar-po*. From *xrau-*:*xru-* 'to cover, hide', with *-š-* *xrauš-*, with Av. *xru-* in *paxruma-* 'roofed', Zor.P. *kwt-m'n* \**kat-mān* 'roofed stall', see *Studia classica et orientalia A. Pagliaro oblata*, 1969, 147-8, to IE Pok. 616-7 *krāu-:krū-* 'to cover', Celtic O.Ir. *cráu, cró* 'stall, hut', Lit. *krājuju, krāti* 'lay upon, heap', O.Slav. *krovŭ* 'roof', with *-b-*, Greek κρόπτω (naturally not to *xraužd-* 'hard').

**grūs-** 'to call', participle *ggruṣta-*, v 341, 80v2 *muho vara grūsa* 'call them to me', BS G 37, 75b4 *tau dvau puruṣāv ānaya* 'bring the two men'; v 341, 80v3 *u tta hvate se māde gyastā grūstā* 'and so he said, The gracious god (= king) summons (you two)', BS G 37, 75b5 *etad avocat, rājā yuvayor (āma)ntrayati*; v 27, 279v3 *grūsū grūsindā*; K 1, 134r4 *rrundu grūsindā* 'they call him king', Tib. *rgyal-po...* *brjod-kyi*; III 63-129 *tta tta grūsīdā* 'so they invoke'; K 152-12 *cvai grūsīdā lāsā* 'whom they call *Lāsā* ('play')' (Vajrayāna personified play). Participle, v 328-9, 715-6 *ttiyā gyastānu gyastā balysā sarvaśūru māstu balysū-ñāvūysau ggurṣte* 'then the *deva* of *devas* Buddha called Sarvaśūra the great bodhisattva', BS G 36, 544-5 *atha khalu bhagavān sarvaśūram bodhisattvam āmantrayām āsa*; v 243, 1b3 *gurṣte*, BS *āmantrayate*, = K 94-96 *gauṣte*; III 27, 36a3 *gūṣte* 'he called'; infinitive, K 42-96 *pastā guṣte* 'she deigned to call'. From *xraus-:xrus-* 'to make noise, cry out', Av. *xraos-*, *xrušta-*, Zor.P. *xrōsišn, xrōsenītan, xrōsišn-* 'ōmand; *xrōsitakih, xrōsitaktar, xrōsak*; N.Pers. *xurōšidan, xurōs* 'cock'; M.Parth.T. *xrws-* 'to call', *xrwstn, xrwšt, xrwš* 'a call', *xrwsg* 'caller', *xrwšt, xrwštḡ* 'called', *bxrwš* 'call, shout'; M.Pers.T. *xrwh-*, *xrwst'r* 'caller', *xrwh-xw'n* 'preacher', *nxrwsh-*, *-yd* 'to blame'; Sogd. Man. *frxrwš* 'anxious'. IE Pok. 567-71 *ker-* 'of harsh noise', *kreu-k-* 'call, cry', O.Ind. *krōsati, kruṣta-*; *kreu-k-*, Lit. *kraukiu, kraukti* 'to croak, caw'.

**grrai** 'clay(?)', IV 32b2 *drai hvamḡdām grrai pārrve*; IV 32b3 *grrai 12 kūsa kṣe ṣamḡā* 'clay(?) 12 kūsa-measures, six ṣamḡa-measures'. Adjective, *grraimaa-*, Manj. 25 *padā grraimai* 'clay vessel', *padā*, older *padāna-* 'vessel'. See also III 92-232 *greṇā bājīmañā* 'in a clay vessel', and *grīha-*.

**graunā-**, *gronā-* (and *-n-*) 'garland', Z 3-61 *buṣṣānā grauṇe* 'scented garlands'; v 244-2b2-3 *byna spyau buṣāṇau graunṡau samkhalunṡau jsa pajsam yanī* 'he may do honour with perfume, flowers, scented garlands, unguents', BS *puṣpa-dhūpa-gandha-mālya-vilepana-*, omitted in K 94-108 *u spyau jsai u bvī jsa buṣāṇām jsa u sakhalyamñā jsai pajsā*

*yanīye*; K 63, 78v3 *peṣārā grauna* 'crowns, garlands'; III 106-25 *spyakinai tceṣū grāna haraṣṡā tte baidāṣṡa* 'she placed upon him a flowery beautiful garland'; JS 24r1 *vīṣinai graunā* 'a lotus garland'; v 346b4 *graunṡau palsāryau* 'with garlands, crowns'. The *grāna* of III 106-25 is called also (BS) *cakrraka* 'circlet' which may point to IE Pok. 935-8 (*s)ker-* 'turn, be round', 938 (*s)kr-eu-* in Greek κορώνος 'bent', κορώνη 'bent thing' (whence Lat. *corōna*), Celtic O.Welsh *crunn* 'round'. Then *graunā-* 'garland' from \**krounā-*, and Greek *-ō-* from *-ōu-*. But other possible connexions are \**grabana-* 'thing held', or \**xrauma-* 'covering thing'. Sogd. Chr. *'grbn* 'fork' and Oss. D. *aryāvnā, I. aryāc'k* 'pincers' attest the base *grab-*. For *xrau-*, see *grūškā-*.

**grausā** 'flour paste', v 315 Duldur Aqur a1 *āhārīja grausā khāy(s)-* 'flour-cake baked in ashes(?)', food...', see *grausē*.

**grausē** 'flour paste', Sid. 134v2 *mau jsa āde jsa grausē* 'cake from flour with *mau*-liquor', BS *saktavaḡ* (*saktu-*, *śaktu-* 'coarsely ground barley', glossed by Tib. *phyē* 'flour'), Tib. *čhav hol-kon-gyi skyo-mar byas-pahi nan-du* (Pekin edition) in which *hol-kon* has not been traced; *skyo-ma* 'pap, paste'. From \**grauz-yā-* to base *grauz-* 'rub small', Lit. *graužas* 'gravel'. See also *grausā* in older spelling with *-ś-* = later *-ṣ-* (= *-ž-*). IE Pok. 460-2 *ghrēu-:ghrū-* 'to rub into small pieces', Greek χρᾶύω 'beat'; *ghreu-d-*, O.Norse *grautr*, O.Engl. *grytt* 'groats'. See above *ggurvica-*, *grīca-*.

**gvā** 'tell, speak', III 73, 174-5 2nd sing. to *gvar-*, by loss of *-ra*, see also *pha* from older *phara, pharu* 'much'.

**gvā,** *gva* 'ears' plural to *ggvāḡ-*, from \**gauša-*, O.Pers. *gauša-*.

**gvaka** 'ear', see *ggvāḡ* with *-ka-*.

**gvaka** 'speaker', III 109-6-7 *asūlaka baudhasatta gvaka hīyāda*: 'the bodhisattva Asūlaka, the *gvaka*-entitled master'. As epithet of a Bodhisattva *gvaka-* can be analysed as *gva-* with the professional suffix *-ka-* (as in *malysaka-* 'treasurer') to derivatives *gauba-* > *gva-* or *gauša-* > *gva-* from a base *gau-*. For *gaub-* see s.v. *gguph-*; for *gauš-*, note Armen. lw *goušak* 'informer, diviner', *goušakem* 'to predict'; Aramaic Pers. *gwošk-* an Achaemenian official 'informer', Georgian lw *gušag-i* 'sentinel'. Hence *gvaka-* 'the preacher' or 'predicter'.

**gvagye** 'hills(?)', III 80-23 *mista ttraikkhye gvagye baysgā hvālai phyāṣte* 'great peaks (Prakrit *trmkha-*), many hills, both illuminated'. From base *gau-:gu-* with suffix *-agā-*, plural *-ye* to IE Pok. 393-8 *geu-:gū-* 'bend', Lit. *gugā* 'hill, knob', *gaūgaras* 'peak' (for the form see *askhaukara-* 'elevation', Lit. *kaukarā* 'hill'). Possibly loan-word in Megrel *gvala, gola* 'mountain'. See also *ggūla-* 'ball'.

**gvach-** 'to digest (food)', present 3rd sing. Sid. 4r2 *hvadā khaṣṡa gvāṣte* 'food and drink are digested', Tib. *kha-zas ṣu-bahi*; N 75-40 *tta khāysā gvāṣte* 'so the food is digested', BS *annaḡ ca pānaḡ ca tathā jryate*; Sid. 130v1 *khvai ṣe arva gvāṣte* 'when for him the medicine is digested', Tib. *ṣu-bar gyur-pahi hog-tu*; Manj. 27 *cvai gvāṣte hvadū khaṣṡa*; III 114, 5v2-3 *hvadū khaṣṡā anāvāraṇā gvāṣti* 'the food and drink is digested without hindrance'; Sid. 15v4 *garkhā gvāṣde*, 'it digests heavy', Tib. *lci-ba yin-te* ('it is heavy'); *gvach-*, Sid. 8r3 *ttī vai khāysā ni gvachāve* 'then

for him the food may not digest', Tib. *kha-zas ma zu-nas*; Sid. 3r3 *cu āvaṃdva āchā tti* [*gvachā tti*] *gvahaiyi jsa panata* 'what are the āgantuka-diseases, they have arisen from blows', BS *āgantavo vighātottāh*, Tib. *glo-bur-gyi nad ni gnod-pa-las byun-bahi nad-do* (*gvachā tti*, scribal error); Sid. 4r2 *gvachāme vi biraysde* 'it spreads in digestion', Tib. *hju-bahi che ldan-no*; causative, Sid. 4v3 *ūsā gvachānāka* 'causing the strength (BS *ojas-*) to be digested', BS *\*pakty-ojo-...kāraṇaṃ*, Tib. *hjug-par byed-pa dan*; noun, *gvācha-* 'digesting', Sid. 15v5 *uskāta bise raysa jsa u gvāchā u havi jsa dilakā nāda* '(of rice) with the above juice and with digestion and power it is little, small', BS *kincid vināśitas tasmād aparō rasa-pākataḥ*, Tib. *sva-ma-las ro dan, zu-bahi mthu čuṃ-zad čam-gyis čhuṃ-no*; adjective, Sid. 5r5 *khāysā gvāchākā u pajśākā dai haṃsulyākā* 'causing digestion of food, and cooking, kindling a fire', BS *pācana-dīpana-*, Tib. *zas hju-ba dan, čos-par byed-čūṃ drod skyed-par byed-do*; compounds, Sid. 2or5 *garkha-gvāchā* 'of heavy digestion', Tib. *lči-ba yin-te*, Sid. 16r2 *raysga-gvāchā* 'of light digestion', Tib. *yan-la*. See also *gvaha-* 'digestion', *agvaha-* 'non-digestion'. From *\*vi-pak-*, see *pajs-*, *pachāre*.

**gvaja** 'of the ear, aural', -*ja* suffix to *gva-*, K 56, 20v4 *gvajā aysmū* 'the *vijñāna-* of the ear'. See *gguṃg-*.

**gvaña** 'in the ear', Sid. 153r3; *gvaña*, v 304, 2b5, v 246, 1322; K 97-199 *gvaña*, BS *karna-puṭe*.

**gvaḍa** 'changed', K 63, 79r4 *pajsa ge satva gvaḍa prrabautta ide* 'the beings of the five life-stages (BS *gati-*) are changed, transformed', dyadic *gvaḍa-* and *prrabautta-*, *prabyūta-* from *parā-byūh-*, not loan-word BS *prabhūta-* 'abundant'. From *\*vi-var-* 'change, to IE Pok. 1152-60 *uer-* 'turn'.

**gvaḍinām** 'talk(ers)', III 104, 33 *gvaḍinām ttradū kṣūna mauḍā* 'from the talkers, I entered, dying of hunger'. With *gvaḍa-* for *gūḍa-*, present *gvar-* 'to talk' with adjective suffix *-ina-* 'having...'. See s.v. *gvar-*.

**gvaḍauśā** 'changeful', III 38-40 *nai ī gvaḍauśā bhavanījī mūvarga* = III 47-59 *nai ī gvaḍauśā bhavanīja mūvarga* 'he has not the changeful(?) present life-stage of the cosmos (BS *bhavana-*)'. For *-auśā-*, see also *duraśā*, *paḍauśa-*. From *\*vi-var-*, see *gvaḍa-*, different *byaḍa-*, *vi-tar-* 'cross'.

**gvathamna** 'from shaking, quivering(?)', ablat. to *gvathā-* or *gvathana-*, III 104-48-9 *thā jsā ma kaumadau gvathamna guča* 'save me from the quivering of Kāmadeva'. If *kāmadau* is from *kāmadevā*, otherwise from *kāma-* 'lust' and *dau*, archaic for *dai* 'fire'. For the base see *gvīth-* 'move'.

**gvānastai** 'free(?)', K 112-371 *hāmvaḍa gvanastai śtāna* 'being free from forgetfulness'. Possibly *gvāna-* *\*gutana-* 'escape, freedom' to *gūta-* with *-ana-* suffix, with adjectival suffix *-astaa-*.

**gvamānidem** 'is convulsed', Tib. *hgul-ba yin-no*, Sid. 128v3-4 *cu beṭi jsa ākṣepakā nāma āchai cu yāḍā aga ne āhrri idā u gvamānidem* 'what is the wind disease by name *ākṣepaka-*, (it is his) who is always unable to control his limbs and he is convulsed', BS *ākṣepako muhuḥ kṣepād*, Tib. *de-la rluṃ-nad dam-po žes-bya-ba ni ran dbaṃ med-par lus hgul-ba yin-no*. From *ava-* and *man-*, to base *man-* in Av. *vaēmanāt* (Nīrangastān 155v1), glossed by Zor.P.

*RMVTN* = *aβkanēt* 'throws'. The *akṣara* here is *mā*, not *ha*. See also *manīndi* 'they injure'.

**gvays-** 'to part, separate', *gvašta-*, Sid. 132r4 *cve āstai gvaysde* 'whose bone cracks', Tib. *rus-pa hgas-pa gan yin-pa ni*; v 115, 64r7 *brye nere jsa gvaysde* 'he parts from the beloved wife', BS *prāpmoti priya-bhāryā-viyogaṃ*; Z 4-116 *cu ye gvaysdā ysāštāna haṃsa* 'who parts from the hated one'; III 108-6-5 *gvaysārā* 'they part'; II 115-26 *khvau jsa na gvaysū* 'so that I do not part from them'; v 243-34 *nāysaira dīryai khvā jsa na gvaśū* 'I have held you close so that I do not part from you (-ā)'; participle, *gvašta-*, JS 35v3 *pāyve jsai gvaštai ttāre bekhaute* 'he split it with claws, in digging into the forehead'; II 4-59 *gvaštamdūm* 'we parted'; II 116-37 *ahā jsa gvaštū* 'I parted from you'; v 243-35 *gvaštū, mā jsa* 'I parted from you' (-ā); II 115-29 (bis) *gvaštūmā jsa* 'I parted from you'; III 101-28 *gvaštī mā jsa* 'you parted from me'. Verbal noun, *gvašti-*, SuvP. 7114 *byehīde pveṇyau gvaštā* 'may they get separation from fears', BS *mucyantu tair bhaya-śataih*; *gvāś-*, III 89-177-8 *jsenā jsenā gvāśquñā bagīla pyanāñā* 'it must be separated in small pieces, it must be covered in a vessel' (*bagīla*, loc. sing. to *bagala-*). Noun, II 116-36 *gvāysū paiśkaica* 'separation', dyadic; II 116-36 *gvāysa jāre* 'separations cease'; Z 11-11 *brāyo nuštūrā gvāysā* 'cruel parting from the dear ones'; Z 11-14 *gvāysā brīna* 'parting from the beloved'; K 33-56 *juhāi gvāysanā* 'through parting from the beloved'. Adjective, II 81-43-4 *gvāysinai dai* 'fire of separation', and JS 19v3. See also *gvaška-*. From *\*vi-var-*, see cognates s.v. *bays-*. Older above Z 2-179 *guvašte* 'it splits'.

**gvar-** 'open', II 75-55 *drām-māṃsakyā hva hva gvīracākyā paštīndā* 'holes (pores) of the hairs rise opening separately'. From *\*vi-var-* 'open', reversive to *var-* 'to cover, close', O.Ind. *vīvara-* 'hole'. IE Pok. 1160-1 *uer-* 'close', Av. *var-*, O.Ind. *vrnōti*, *vrtā-* 'cover', Lat. *operio* 'cover', *aperio* 'open', Lit. *ūžveriu*, *užverti* 'shut', *atverti* 'open'. See cognates s.v. *baṭha-* 'cuirass'.

**gvar-** 'assert, tell, speak', (1) present *gvīr-*, Z 23-141 *āljsanda harbāśśā gvīranda* 'singing, all, talking'; III 34-10 *sāhṅna gvīradā tsīda hada spyalakau* 'amorously chattering they move among the buds'; participle, *gviḍa-* K 27-160 *dr̥ra t̥cira gviḍa āśāšta panava* 'reciting three times she rose into the sky' (BS *ākāśa-*); passive, Z 4-22 *ne samu samñe jsa gvīde* 'it is not named with (the word) *saṃjñā-*'; (2) present *gvar-*, participle *gūḍa-*, III 73-175 *khu gvārī varī śi mīde* 'if he tells, he dies at once'; III 70-123 *śai khvai gvārī rrumdā pyamtsai gvare* 'even if she tell it, she tells it before the king'; III 70-122 *nai śa hada gvare* 'she does not tell to the messenger'; III 70-126 *maṃ vā gvāra* 'tell it to me'; III 71-128 *vā raštakā gvāra* 'tell it truly'; III 73-174-5 *gvā vā mūña pyamtsā* 'tell it before me'. Participle *gūḍa-*, K 26-143 *br̥rū hadāe pūhyai pyatsa gūḍa* 'early in the morning he told it (the dream) before the *purohita*-chaplain', = K 35-88 *ttu hūnā br̥rū hiḍā prrūhī pyatsa gūḍe*, parallel Divyāvadāna 448-6 *nivedayām āsa*; III 70-128-9 *gūḍā hā* 'she told', III 71-134 *harbiṣṭi gūḍā hāštā* 'she told it all'; III 71-135 *gūḍā hā rašta phara* 'she told the true story'; noun, see *gvāra-* 'business'; (3) *gver-* 'tell', from *\*gvārāya-* denominative to *gvāra-* 'speech, business', K 4-140v4 *śā ttutvī gverā* 'he tells

that', Tib. *lan ldon-par hgyuro* 'answers'; K 31·24 *cu rre gvāra ni gveri* 'what matter the king does not tell'; K 30·206 *raṣṭa ma pyatsa gvera* 'tell it truly before me'; II 127·33 *hvaṇḍā pvaṣa u ttike tṭā gveridā* 'ask the men and they will explain it to you'; *gvairrida* 'they speak', III 123·71 *natca gvairrida*, gloss to BS *bahiḥ kathayanti* 'they speak out'. For *var-*, see also W. W. Malandhra JAOS 95, 1965, 266ff. From base *var-* 'to assert', Av. *urvata-* 'command', *varah-* 'ordeal', Zor.P. *var, varastān* 'court of ordeals', Orm. *γvar, Yidya wor* 'oath', Hittite *ueriia-* 'to call, appoint', Greek *φῶ-, ῥη-* 'to speak solemnly', see IE Pok. 1162–3 *uer-*, O.Ind. *vrata-* 'command'. Base either *var-* or *\*gu-var-* from *\*vi-var-*.

**gvar-** 'distribute', present *gvār-*, K 14·88 *beysūne dyaume kainā gvāḍai* 'for the bodhi-vision he distributed', = K 12·6 *gvāḍe*; = K 22·49 *baiysūne dyaume kainā gūjsabrrīya* 'for the bodhi-vision he strewed'. With noun *vāra-* 'share', IV 1·8 *yaudarā hīye vāra mūri dvī-ysā dvī-sa paṃjsāsi* 'the shares of Yaudara 2250 *mūrā*-coins'. From *var-* or *gu-var-* from *\*vi-var-* to Oss. D. *iuarun, jurst*, I. *ba-juaryn, ba-juārst* 'to distribute, divide', Oss. D. *lāuarun*, I. *luaryn, luorston* 'to sift', Yidya *wāram, watam* 'to separate'. To RV *vāra-* 'treasure', *bali-* 'offering', Kroraina *vara*.

**gvaśc-** 'distribute', IV 3·6 *aysī am ni bve si camḍi gvaścāmda u camḍā va vāri ṣṭār(ā)* 'but I do not understand it, (thinking) how much they distributed and how many are the shares'; IV 3·11 *hambā uspurri biša gvešce himye* 'the whole amount has all been distributed' (for the form with *-e-*, note *keṣṭe* 'to think'); II 68·9 *aysī hā gvaścī imi ra vā ttaṃḍi drai kūsa ganam hauryarā* 'I distribute it, you on your part give of it so much as three *kūsa*-measures of wheat'. From *vi-baxšaya-*, see s.v. *būš-*. See also *gvaśc-*.

**gvašte** 'it is digested', see above *gvach-*. III 101·29 *bai khaṣtai na ṣṭau gvaštai* 'you drank poison, it however is not digested'. But *guvašte* 'it splits' to *vi-vaz-*.

**gvaška-** 'separation', Manj. 101–2 *dūkhyaṃ jsa gvaška* 'separation from sorrows'; V 30, 79b2 *(ysā)ṣṭye gvaškāna* 'separation from the hated one'; V 30, 79b1 *bātamyē gvaškā*, 'freedom from doubt'. From *gvaš-* with *-ka-*, see *gvays-*.

**gvaśc-** 'to distribute', present stem, V 1·1·5 *tta tta nvī gvaścāñā* 'so the deposit is to be distributed', see *nvī* 'deposit, pledge(?)'; V 304, 5b2 *tṭi ṣanīraki hamaiyi vara gvaścī* 'these *Ṣanīraka* himself distributes'; preterite, II 35·8·3 *hamḍira prū tṣve thaunā gvašce cira ṣāra-barā 3* 'he went to the Inner Fort, he distributed pieces of cloth (plural to *thaunaa-*), three carriers of corn of *Cira*'; II 65·2·3–4 *kāmha thaunaka gvaścāmdā drai-se paṃ-saya pemīnai-y-ūm jsa thau gvašcemḍi dīrsā chā* 'hemp cloth in pieces they distributed, three hundred; I distributed cloth five-hundred (in value) woollen pieces, from them, thirty feet'; IV 19·18 *tṭi cu sūlya gvaścāṃ(ḍi)* those which the secretaries distributed (or *sūly(au)* from the secretaries?); noun, V 222·22·2 *hišce gvašcye dvī-ysāra mūri paṣi* '... income, distribution, 2000 *mūrā*-coins, sheep' (SDTV 82). See *hišce* from *hataiś-* 'to send, give'. From *vi-baxša-* with *-ka-*, verbal *-ča-*. See the similar *brūška-*, *brūšcāte* 'rough; be rough', 2 sing. imperative *brūṣṭya*, below.

**gvah-** 'to weave, spin', V 355, b2 (TM bilingual text) *(hvā)-*

*ñā haṣṭa ysāra jū, gvahe u baña kharijā* (space), '(the *dhāraṇī*) is to be recited 8000 times; twist and bind on the thong of deer's leather(?)'. With 2nd sing. imperative middle *-e* from *gvah-* 'to spin', from *vaf-* or *vi-vaf-*, note in the preceding clause *dasa jsa baiñāna* 'to be bound with the thread'. The *kharijā* is from the adjective *kharinaa-* 'of the musk deer', with *-ija-* fem. to qualify the omitted *dasa* 'thread'. See cognates s.v. *avvya-*, *baudāha-*, and *-vaunā*.

**gvaha-** 'digestion', Sid. 134r5 *khu mau khāṣe khvai gvahā, hame* 'when he drinks liquor so that for him there is digestion', BS *jūrne madyāya dātavyam*, Tib. *chan sna-ma hthwus-pa zu-bar gyur-pahi hog-tu*. With negative *agvaha-*, BS *āma-*, Tib. *ma zu-ba*. See also *pahā*, BS *pāka-*, Tib. *zu-bahi chad-pa* 'heat of digestion', and negative V 322·126 *apahā*, = Sid. 12v3 *ahahā*. From *\*vi-paxa-* or possibly *\*vi-paxθa-*. See *pajs-*, *pachāre*, IE Pok. 798 *pekʷ-*; and *gvach-* 'to digest'.

**gvaha-** 'dwelling', K 49·3·7–8 *śira gvahe aṇi aṇi thāna* 'good abodes, various other places' (BS *sthāna-*); III 68·66 *vira biṃḍā tṭāja gvahaña, raṣṣyā ye* 'there at the river there was a *ṣṣi*-sage, in a hut'; JS 32r1 *ysāysiña gvahaña ṣṭām bāse tṭuṣāna* 'in the grass hut in the empty grove'. From *vivaha-* to base *vah-* 'to dwell', Av. *vanhaiti*, O.Pers. *āvahana-*, IE Pok. 1170–1 *ves-* 'to dwell', O.Ind. *vāsati, uṣita-*; Greek *ἄεσα*, Got. *wisan*, O.Engl. *wesan*, Tokhara B *ost, A wašt* 'house'.

**gvahan-** 'to descend, send down', participle *gvahamda-*, III 74·207–8 *stūnā hṣā hīye kasvā, hamḍarai dīṣira, hamḍarai hāṣṭā gvahamda* 'pillars in the inner parts of the tower, some were overthrowing it, others threw it down'; III 74·210–11 *naṇḍā makalā hṣa gvahamda* 'Naṇḍa the monkey descended into the tower'. See *vahan-* 'sink'. Possibly to Av. *han-t-* 'to reach', in *hīsasat, niṣṣyā*, IE Pok. 908 *sent-* 'take a direction, go', Celtic O.Ir. *sēt*, Welsh *hynt* 'way', Got. *sinṣ* 'time', O.Engl. *sīd* 'going, way, time', Got. *sandjan* 'to send', O.Norse *sinna* 'to travel'. Note also SuvO. 3v1 *āchā vahāñātā* 'he drives away diseases'.

**gvahaiñā** 'tool', JS 16v1 *kharija raisvi* (for *raisvi*) *gvahaiñā* 'with a sharp tool of acacia wood (BS *khadira-*)'; JS 13v2 *pa-sete rrisceyē gūhaiñā hvastāmdā beda* 'they struck 500 sharp knives upon you'. From *\*ava-xadani-*, to base *xad-* 'to strike', see s.v. *guhei* 'he strikes', participle *khasta-*.

**gvahaiya** 'stroke, blow', Sid. 3r3 *gvahaiyi jsa panata* 'caused by a blow', BS *vighātotta-*, Tib. *gnod-pa-las byun-bahi nad-do*; Sid. 155r3 *gvahaiya, BS ghāta-*, Tib. *brdol-ba*; Sid. 103v2 *gvahaiyā jsa*, Sid. 141v5 *gvahaiye*; I 187, 105v4 *ysira vi gvahimyi (-im- = -ai-)* 'wound in the heart', BS not clear. From *\*ava-xad-* 'to strike', see also *guhei*.

**gvahaiškye** 'probe', Sid. 151v4–5 *tceña bise arve hīye gvahaiškye jsa esthamjāñā* 'to be drawn out with the probe used for the eye medicament', Tib. *mig-sman-gyi thur-ma-la mgo-ziṃ* (*bgo* 'divide, distribute'); Sid. 151v3 *u gvahaiškye jsa esthajāñā*, Tib. *mig-sman-gyi thur-ma bsgres-te* (*sre-ba* 'to mix'); Sid. 152v1 *gvahaiškye jsa asthajāñā*, Tib. *thur-ma-la bsgo-ziṃ*. Tib. *thur-ma* renders BS *śalākā-* 'pointed tool, medical probe'. Hence *gvaha-*

*iškyā-* 'small pointed tool' to *gvahaiñā* 'sharp tool'. From \**ava-xadanī-*. Suffix as in *tcaimēškya-* 'eye' in lyric verse, from *tcēiman-*.

**gvā-** 'yellow, green', as first component, Sid. 107v1 *gvā-ysirūṃ āchai* 'yellow disease', Tib. *nad ljan-gu-kha*; Sid. 107v2 *cha gvā-ysirūna hame u śi āṣaṇa, dilakā ysica* 'skin become green and white-blue, a little yellow', BS *harita-śyāva-pīta-*, Tib. *mdog ljan-gu-khar hdug-pa dan, snosans dan, ser-ba dan*; Sid. 107v4 *gvām-ysirūṃ āchai halimaka* 'the green disease halimaka-', BS *pāṇḍuḥ. . . halimakah*, Tib. *nad ljan-khu-kha*. Tib. *ljan-gu, ljan-khu*, and with added *kha*, 'green'; *halimaka-* 'greenish yellow disease' (BS *pāṇḍu-roga-*). Tib. *ljan* is also first component in several compounds. From \**gauvaka-* or \**gvavaka-* with conjunct *-ā-*, to base *gau-:gu-* 'yellow, green', in Av. *gao-kərna-*, Zor.P. *gōkarn, gōkart* epithet of the *hōm ī spēt* 'the white hōm plant' in apocalypse, called *urvar* (GrBd TD2 149:10) and *draxt* (DkM 784:9); *kərna-* to base IE Pok. 545-7 *kel-*, see s.v. *karāśsa-*; Zor.P. *gwkl* \**gōkirt*, N.Pers. *gōgurd, gaugird*, M.Pers.T. *gwgrd*, Sogd. *γwkt, γwqt* 'greenish yellow mineral, sulphur' with *krta-* 'stuff'; N.Pers. *γōk* 'frog' if called 'greenish'; with adjective suffix *-ra-* \**gaura-*, Balōči *gōray* 'grey, white', Balōči, Zor.P., N.Pers. *gōr* 'wild ass', Pašto *γyara* from \**gaurya-*, Balōči *gōr-dil* 'daphne mucronata', named from its red berries. O.Ind. *gaura-* 'whitish, yellowish, brilliant', *gaura-* 'ox, bos gaurus', with BS *gaura-khara-* 'a kind of ass', Ardhamāgadhī *gora-khara-* 'white ass', Pali, Prakrit *gora-* 'white, brown, grey, red'. This *gaura-* is rendered by Tib. *dkar-ba* 'white', Sid. 7v4 *śīya*. Two coincidences, unless loan-words from Iranian, are Tib. *gva-ba, gva-ma, gva-pa* 'red' and 'red horse with white spot on forehead', and Causasian Adəge *γua-, γo-* 'red', Qabardei *γua-* 'yellow; copper'.

**gvācha-** 'digestion', see *gvach-* from \**vi-pač-*.

**gvāḍa-** 'divided', see *gvar-*.

**gvāna-** 'growth', only in dyadic state with *gotra-*, 'family, state, origin', Manj. 367-8 *baysāna krrañ kāṇa gūttairū gvānaḥ nai haṣḍe baysūna gūttara ṣe cva baudha-caitta akhvaṣṭa* 'by the kindness of Buddhas he does not fail the *gotra*-basis of bodhi-knowledge; the *gotra-* of bodhi is what is the *bodhi-citta-* ('mind of *bodhi-*'), immovable'. The dyadic phrase with *-ū* 'and', as in II 116:36 *gvāysū paiṣkaica* 'separation'. From *gau-:gu-* 'to grow, increase', Av. *gūnaoiti*, Zor.P. *gōhr* 'growth, origin' (from \**gau-θra-* or \**gavaθra-*), also concretely 'precious stone, mineral or metal', N.Pers. *gōhar* 'gem, pearl', Zor.P. *gōhrak-dānākān* 'experts in physics', Sogd. *γwš* 'substance', Oss. D. *γom, γon, γom-bāl, āna-γom*, I. *qom, qomyl, āna-qom* 'grown, capable', and D. *γom*, I. *qom, qomtā* 'herd of cattle', *qom-vos* 'cattle' (see BSOAS 21, 1958, 537; TPS 1959, 100; E. Benveniste JA 1961, 106); Georgian lw *gvar-i* 'family', *gvarian-i* 'nobly born'; Armen. lw *gohar* 'precious stone'; Georgian lw *gvam-i* 'body, person'; with verb, O.Pers. *abi-jāvaya-*, Zor.P. *aβzūtan, aβzāyēt, vizūtan, vizāyēt, aβzōn*, N.Pers. *afzāy-, afzūdan, afzōn* 'to increase', M.Pers.T. 'bzw-, 'bzwyšn, 'bzwn; M.Parth.T. 'bg'w- 'to grow', 'bgwd, 'bg'w 'growth', 'ng'wg 'end', *wyg'w-* diminution', *frg'w* 'treasure'. Possibly also Zor.P. *gwb-* in *gwb'k-pit* to

render Av. *aradat-fδrī-*. O.Indian only *gotra-* 'family, origin, basis'. The form of *gvāna-* is like *pvāna-* 'ointment' to base *pau-:pu-* (Z 21:13).

This *gvāna-* also corresponds to BS *jātu-* 'birth' in the negative phrase *na jātu* 'not at all'; for noun *jātu-*, note O.Ind. RV 2:13:11 *jātū-ṣṭhira-* 'firm in nature'. Bcd 48r4 *baudha-cittā na hanāśimā hairṣṭi gvāna* 'may I not really at all destroy the *bodhi-citta-*' ('thought to bodhi-knowledge'), BS *bodhiyi-cittu ma jātu vimuhyet*; III 29, 41b3 (with *hu-*) *cī panami bvāma rraṣṭa ni jā nā āyāri hugvāna* 'when the true bodhi-knowledge arises, they (the senses) are not seen at all' (BS omits). This *gvāna* 'at all' is frequent, with variants Manj. 237 *guāna ne*, K 71, 12r1 *gvauma*, K 69, 2v1 *gūnā na*, =K 66:138 *gvāṇna ni*, Manj. 193 *hūgūna*, K 71, 1or2 *hūgvāna*. Manj. 237 *guāna ne bīde* 'it is not found at all', =Z 5:80 *hārṣṭāyā ni byaude*; Manj. 237 *gvāna ne byede*, =Z 5:71 *hārṣṭāyā ni byaude* 'actually it is not found at all'.

**gvāra-** 'statement, affair, business', K 31:24 *cu rre gvāra ni gveri*, =K 15:117 *ce rre gvāra na guḍe* 'when the king did not state the matter'; K 19:228 *ṣa pā heysda ṣṭe gvāra* 'then this business is at hand'; III 50:45-6 *kūṣṭi lauṃya gvāra hvānāre ā khanā būsā vaṭākye* 'where they talk of worldly (BS *laukika-*) affairs or laughs, jests, jokes'; v 222:9:5 |||*haḍai sūje jsa paphvādi gvāri haṣṭādi* 'on the. . . day they met each other and transacted the business'; K 18:204 *yāva ca ttu prrama gvāra hajsādai*, =K 26:134 *ca rāda hīvī brrama ttu gā bausta* 'when the king's *brāhmaṇa* understood the matter'; II 120:203 *rrvī nva parau tta tta gvāra basta* 'according to the Court order the business was finished'; inst. sing. III 139, r5-6 *nātca ka ne aysu gvārna lovā baña, ārre jsa yādaimā* 'if I do not (shine = *ysān-*) outside in action before the world, I have acted with evil', BS *na sobhāmi ca bahire, doṣa-hetoḥ kṛtam pāpaṃ*. With suffixes, II 71:8-9 *tūtī vā gvāraḍāna stūra baridā* 'then for him they bring the *stūra*-beasts (horses) as negotiated', if from \**gvāra-kādāna-*. With *-āṣkyā-*, K 1, 135r3 dyadic, *pāṣkalyāmate gvārāṣkyo* 'statement of distinctions', Tib. *spobs-pa* (=BS *prati-bhāna-*); K 7, 147v3 *hvanai gvārāṣkyo* 'speech, explanation', Tib. *bsad-pa*. Compound, v 64:44 *gvāra-gvīryau bahavysyau jsa* 'from business-transacting markets'. For the transfer from 'word' to 'business', note Syriac *ml* 'to speak', *mlt* 'word, business'. From *gvar-* 'to speak'.

**gvārai** 'busy', III 79:7 *ysarñvā bura gvārai yim* (= *vyem*) 'even in the rough places I was busy'. To *gvāra*-business'.

**gvās-** see *gvays-* 'to separate'.

**gvāsa ri** 'style of dress(?)', if Tib. *gos ris*, v 220:3:7 *tū gvāsa ri sūche* 'he calls it *gvāsa ri*'.

**gvīth-** 'expand(?)', III 47:65-6 *pi(ja)kyi gvīthārā*, =III 46:17 *paijakya gvīthārā*, III 34:9 *paijakya gvīthāre*, III 38:44 *piṃjakya gvīthāva* 'the breasts expand'. From \**gvanth-y-*, \**gvīnth-* to *vi-* (or *ava-*?)*panθ-*, with \**ni-panθ-* in *nuvaṃth-* 'to change'. Note *-ih-* from *-aiθ-* (*hambrīh-* 'join'), *-īth-* from *-nthy-* (*brīnthe* to *branthi-*) and *-īth-* from *-rθy-* (*bīth-* 'to turn'). Possibly to base *paθ-* in *phatana-* 'broad', and *phāha-*, see cognates s.v. *phatana-*, IE Pok. 824-5 *pet-*, Lat. *pateo*. Hardly to be

preferred, base *pan-* in *pan-t-* here, and *pan-k-* in O.Ind. *pra-panca-* 'expansion'.

**gvir**, see *gvar-* 'to open'.

**gvir-**, see *gvar-* 'to speak', v 64:44 *gvāra-gviryau bahauysyau jsa* 'from business-transacting bazaars'.

**gviha-** 'of bovines', adjective to *gūha-*, Sid. 9r1 *gviḥā rrum* 'cow's butter', BS *sarpis-*, Tib. *mar*; K 6, 146v2 *gviḥu rruṇu* 'cow's butter', Tib. *mar*; with K 6, 146v2-3 *kumjsatīnau rruṇu* 'sesame oil', Tib. *hbru-mar*; v 42, 87r4-5 *gviḥā satāna* 'cow dung'; v 40, 63a2 *gviḥa bīysma* 'cow's urine', v 276, 8b2 *gviḥā kaṃgi* 'cow's skin', see also *gūha-kaṃga*, *gāha-kaga*; later with : after *ha-*, III 75:215 *gviḥā: rruṇ*. From \**gauhya-*, cognates s.v. *gūha-*.

**gvihaiya** 'injury', see *gvahaiya-*.

**gvai** 'a medicament', III 90:192 *avaṣāya*, *gvai*, *rahṣ pīmṇā*, *śīya bahāyā* (uncertain medicaments). Possibly from \**guaya-*, beside \**vaya-* in N.Pers. *bih* 'quince', Zor.P. *SPRGLYA bēh*, Georgian lw *bia*.

**gve**, *gvai*, *gūta-*, *gūva-* 'escaped', see *gūch-*, *gūs-*.

**gvētām** 'observer (title)', II 114:116 *ttukā hā pā gvētām vistāmdūm* 'we appointed him (as) observer'; II 39:4-5 *japha gvevāna* 'observer of negotiation', II 39:4 *jīpha gvevona*; K II 39:7 *japha gvivāna*. Uncertain is II 28, 35b4 *hvaṃde gvavāma de jsārā thyaū vā ṣapāñāra haysa* 'the men here are observers(?) (reading *ide* 'they are'). Send the corn at once to the cooks'. From \**vi-ā-iṣa-* with suffix *-āna-* (as in *kādāgāna-*), replaced by \**gvaiṣ* to *gvēt-*. This *aiṣ-* 'to seek to know, learn' is from *ai-* 'to teach, learn' with desiderative *-ṣ-*, see BSOAS 20, 1957, 41-4; BSOAS 21, 1958, 536-8 for Tokhara AB *en-* 'to teach', B. *aik-* 'to know', Got. *aik-* (IE *ai-g-*) in *afaikan* 'to deny', Greek *αίφος* 'decree', Av. *aēbra-*. For *vi-ā-*, note also Sogd. Bud. *wy'βr-*, *wy'βr-* 'to speak', Man. *wy'βr-* and Bud. *wy'rm-* 'be peaceful'. Without *vi-*, note Georgian *aeṣag-i* 'observer', from N.Pers. 'yṣ \*ēṣ, 'yṣh \*āiṣah, 'yṣnh \*āiṣanah 'scout, spy'. For *ā-iṣ-* see also *hataiṣ-* 'send'. AM, n.s., 11, 1964, 5 and 17 *gvē-t-ām* 'in our ears' to be rescinded.

**gver-** 'to speak', see *gvar-* 'to speak', III 123:71 *bahai kathaiyattī* (BS *bahih kathayanti*), *natca gvairrīda* 'they speak outside'.

**gvaunā** 'of ears', gen. plural, K 56, 19r4; to *gū* nom. sing. *ibid*. See *gvuṣa-*.

**gvyaū** 'with ears', inst. plural to *gvuṣa-*, v 45, 99a7.

**ca** 'what', later for older *cu*, JS 38r4 *ca ṣi ci* 'who is that who', Bcd 55v4 *cu ṣi cu*; Manj. 398 *ca bāda* 'what time, when', = Z 9:21 *ciyā*; III 122, 30 *ca bāde* 'when', gloss to BS *kī kala (hiṃ kālam)*. For *-a*, note also *tco*, *tsu*, *tsa* 'go', 2nd sing. imperative to *tsu-:tsuta-*. See *cu*, *ci*, *calaka-*, *cilaka-*, *culaka-*; relative, JS 28r2 *prāñā ca* 'the breathing things (BS *prāñin-*) which'.

**ca** 'how many', from *caṃ*, *canda-*, Sid. 124v3 *caṃ tcerai*; II 95:54 *ca masam* 'to what amount'. See *canda-*, *canka-*, *cinda-*. From \**čivant-*, Av. *čvant*, N.Pers. *čand*; but O.Ind. *kiyant-*.

**caṃ-misū** 'how great', II 126:22 *caṃ-misū kari va ṇṣtā hame* 'how great the settlement is for the kara- ('camp')', translation AM, n.s., 11, 1964, 18 (to be emended); Sid.

103v5 *ṣai kaṃṃq cā-māsu bāñā ṣṭe* 'this wound how deep it is', Tib. *rma zabs čī-čam yod-na dan*. See *masu*.

**cakalā** 'wood', III 141v3 *samu kho cakalā* 'like a piece of wood', BS *kāṣṭhā iva* 'like pieces of wood'; Manj. 20 (of building materials) *cakala gaysa kīdā u auysama* 'wood, reed, creeper and clay', Manj. 137 *cakala gaysa gūtsarū gūla* 'wood, reed, gypsum, and clay', parallel Pali *kaṭṭham...vallim...tiṇam...mattikam*; v 19:2-3 *jsemṇi cakalā haurāñā* 'fine wood is to be given'; v 145, 117b2 *cakala*. Either from reduplicated \**ča-kala-* to base *kar-*, *kal-* 'part of trees', see *karāśsa-* 'creeper', *kīdā* and *kirā*; or from base *čak-* 'pointed', see *cakurika-*. See also *cikala-* with *ci-* from *ca-*.

**cakurika-** 'oxalis corniculata, wood sorrel', I 191, 111v1 *cakurika*, BS *cāgiri* (= BS *cāngeri*); I 193, 114v1 *cakurikā*; I 155, 67r1 *cakurika*; I 155, 67r4 *cāngirāda rūm* 'the oil from oxalis and the rest', BS *cāgiri-ghrattam* (BS *ghrtam*), and BS I 155, 66v3 *cāgiri*. Also with *čuku-* in Sid. 17v3 *cukurikiji* 'product of oxalis', BS *cāngeri*, Tib. *čamgeri*. From base *čak-* 'be pointed, horned', with suffixes, *čaku-* with *-ra-*, as \**ansu-* (Av. *aṣu-*), O.Ind. *aṃsu-* 'pointed stalk', rightly glossed by Zor.P. *tāk* 'stalk', with *-ra-* in Sogd. 'nš'ur, Oss. D. *ānsurā*, I. *ssyr* 'tusk'; 'pointed', Av. without *-n-* *asūra-* 'tusk', and also Av. *bāzu-* 'arm', *snāvarə.bāzura-*, Oss. D. *bazur* 'wing', with further suffix *-ika-*, as *rranika-* 'skin-diseases'; II 39:3; 5; 8 *masarika* 'mattock'; and then *-ija-* 'produced by', as *barija-* 'crop', Zor.P. *bar* 'fruit'; *kharijā* 'produced from the deer *khara-*'; the same *čak-* is in \**čakundar* 'beet-root', in Armen. lw *čakndel*, N.Pers. *čagundar*, *čuyundur*, Kurd. *čavandar*, *čunār*, Chinese with loss of the first syllable *ča-*, *kün-t'a*, older *kiuən-d'āt* K 508:1; 957:1 (with radical 140) for \**kundar* (B. Laufer, Sino-Iranica 399). Possibly also in *cakala-* 'piece of wood' (if not from reduplicated \**ča-kala-*). IE Pok. 537-8 *kek-*, *kenk-*, *keg-*, *keng-* 'be pointed; hook, peg'. From *keng-* comes O.Ind. *cāngeri* 'oxalis corniculata' from 'pointed' sorrel. For suffix *-era-*, see J. Wackernagel, *Suffixe* 512. The *-k-* is retained in *cakurika-*, as the *-k-* in N.Pers. *čakuš* 'hammer', Av. *čakuš-*. The second base *keng-* 'to bend' is found in Saka Khotan *tcaṃgala-* 'elbow', Av. *čakaḍa-* 'elbow', N.Pers. *čangal*, *čang*, Pašto *cangal*; with O.Ind. *cangeri*, *cangerikā-* 'basket'. For *-ara-*, see also *tcādare*, BS *cilli*.

**cakyām** 'sporting', K 42:104 *cakyām thāña* 'by way of sport', see *tcarkā-* 'amorousness'.

**cakṣa** 'for eye(?)', v 386 b3 *khvau tciññāṣca cakṣa pari hauda* 'if he deigns to give *cakṣa* for our eyes'. Possibly from BS *cakṣus-* as 'eye-medicament'.

**caḍa vi** 'in the vicinity of', K 29:184 *kaidara-dvīpa caḍa vi hiṣṭa* 'he comes near to Kinnara-dvīpa', but different K 21:10-1 and K 37:125. See *tcāḍa* 'beside'.

**caḍāve** 'he practised', K 148:61-2 *pārṣa paṣsam avaṣṭaga caḍāve* 'he did worship (and) honour unceasingly (to the three jewels)'; II 82:57-8 *śau badraikalpe ṣā jṣiṇq caḍāve* 'he lived a life for one bhadrakalpa'. With *tc-*, Bcd 53v1 *ttye nameṣā kūśala biṣū kira tcaḍāma* 'after him may all good deeds be done', BS *nāmayāmi kūśalam imu sarvaṃ*. From (s)*kar-*, participle *tcaḍa-*, *caḍa-*, older \**čarta-* or \**črta-* 'done', with verb *ah-*. See also JS 28r1 *ūdāṃde*, and Z 23:128 *ūdāṃdu*. Similar in Oss. D. *kind*, *kindā*,

I. *čynd, čyndä* 'made, done' with verb *čyndä űj* 'is made'; D. *arfä xädzari kindä űj* 'blessing is made in the house'. See also *ciða-, cüda-* 'having lived', to base *car-*.

**caṃṇim** 'fountain(?)', III 80:25 *ttaurä saṃ ragye caṃṇim virašṭā ttramdū* 'I entered towards the fountain(?) at the mouth by the bank'. Possibly (with *-iṃ = -ai*) \**čašmnaa-* from \**čašman-* 'eye', as Waxī *čašma* 'hot spring', Šuynī *čašma*, Parāči *čišma*, Orm. *cimī* 'spring', Zor.P. *čišmak*, N.Pers. *čašmah*; M.Parth.T. *čšmg*. See *tcēiman-* 'eye'.

**cada** 'how many', see *canda-*.

**cadana-** 'shining', K 17:181 *cadana raha vare mī naiste* 'he placed her there on the shining chariot', = K 25:117–8 *cadane raha vare mī nesta*, with variant K 33:62 *netsve. . . bveyāscye raha baidā* 'he went out on the shining chariot'; K 34:67 *bveyāstye rahā: bida varai mī neste* 'he placed her on the shining chariot'. From *čand-* 'to shine' with *ca-*, not *tca-*, to IE Pok. 526 (s)*kand-*, (s)*kend-* 'to shine', O.Ind. *candati, cānišcadat*, adjective *candrā-* and *-ścandra-*; Greek *κάνθαρος* 'coal', Lat. *candeo, accendere, candidus, cicendula* 'small lamp', Celtic Welsh *cann* 'white, bright', O.Breton *cant* 'grey-haired'. See BSOAS 29, 1966, 524.

**canka** 'how many', with dental *-n-*, not velar *-ñ-*, Bcd 46b3–4 *cu ji haṃjsimāṃde mamī mara pūña ttaṃda, canka masi namasī ārūva jsa bāysa sī yinī bāysaṃ nva cirya padaṃja* 'what so many merits for me are gathered, as many as I would worship Buddha because of a refuge, may I be able to learn the practice according to the *caryā*-course of Buddhas'; Bcd 54v1–2 *ci tvā pariṇāmana rruṃdā māñāṃdā hvāṣṭa pṛākā hve cankai ji hā vaudā ysyāte* 'who is a man hearing of the *pariṇāmana* (maturation), the best, like a king, as much his devotion as is created', BS *yaś ca imaṃ pariṇāmana-rājaṃ śrutvā sakṛj janayed adhimuktīm*; III 111, 3v1–3 *u tta ttaī hve si kāmā cankaijana bisivrrāṣā gambhūrye hajvattetije pārāme kūṣāma vā kṣamā ṣṭāna tte ma khūsājāñā* 'and so he spoke to him, saying, O son of the (Great) House, what kind (and) how great for him is the desire to seek the profound perfection of wisdom, how he must study it' (repeated with variants in 4v3 and 6r2). From \**čivanta-ka-*, through *cāndaka-*, see also *ttanka-*, *ttidanka-*.

**canda-** 'how many', III 27, 36b1–2 *caṃdā ṣi bisivrrāṣai o bisivrrāṣaiṇa puña kūśala-mulā ysyāñe* 'as many merits, roots of good, this son of the House or daughter of the House may produce'; III 24, 21a3–4 *caṃdī puña kūśalā-mulā hamāri* 'as many merits, roots of good, may arise for him'; K 5, 142r5 *candye ṣā hvṛ dāti padānā vātā ttaṃdvī dātā hvataimā* 'of how much this man has become a worthy recipient of the *dharma*-doctrine, of so much I have for him preached the doctrine'; see *cada*, and *cindā, cāndaka-*. From \**čivanta-*, to Av. *čvant-*, M.Parth.T. *čwnd*, O.Ind. *kiyant-*, Lat. *quantus*, IE Pok. 644–8 *k<sup>o</sup>-*.

**candarno** 'military captain', acc. sing. to *candarnaa-*, with *-o-* as Z 24:256 *māru ggiho nāte* 'he took the Māra-demon as assistant', to *ggihaa-*; III 127r1 *ttu balysūñāvūsyo āysda yanāre* 'they protect that bodhisattva'. Hence Z 24:378 *panā hvṛi hāde rro candarno grūṣṭā* 'every man however calls upon him, the captain'. Here *hvṛi* from *hvṛ* and *yi*, the pronoun anticipating the noun, as in III 75:227 *hamya-v-ī drūnā rrāmā* 'it became health for him, for Rāma'; and K 32:38 *samai āṣṭāṃdī brraima laudrai pana* 'but she

began to weep before him, the hunter'. KT 6:80–1 derivation from *kan-* 'to sound' is to be rejected. The case is more complex. This military title *candarnaa-* 'captain of a troop' is clearly from older \**čara-daranaka-* 'one who holds, controls a troop', wherein *-r-. . . -r-* has been replaced by *-n-. . . -r-* in *candarnaa-*, as in *ysaṃgara-* 'old' from \**zara-kara-* to *zar-* 'be old', and *maṃgāra-*, oblique *maṃgere* 'old' from \**mara-kāra-* to *mar-*, *marš-* 'to be exhausted'. The Lat. *cancro-*, nom. sing. *cancer* 'crab' is of the same type, compared with Zor.P. *karčang*, Greek *κόρκινος*, O.Ind. *karkaṣa-*. In \**čara-* 'troop' there lies the cognate of Av. *čarya-* 'warrior', glossed by Zor.P. *kārečarik* 'warrior', in Aogəmadaēča 84 *narō čiryō taxmō* 'hero, warrior bold'; and in the loan-word Uigur Turkish *čarik*, Qipčaq *čari* 'troop, army', whence Mongol *čarig* 'army', as loan-word also in N.Pers. *čarik* (see V. Minorsky, *Iranica* 280, verse 5). The variation *k-* and *č-* is normal in verbal forms (as Av. *kar-* and *čar-* 'to do'), but occurs also in nouns, as Av. *kahrkāsa-*, Zor.P. *karkās*, N.Pers. *kargas*, but Sogd. *črks*, Oss. DI *cārgās* 'vulture'; and Av. *kaēta-*, Sogd. *čytk*. The base *kar-* 'to fight', gave O.Pers. *kāra-* 'army, people', Zor.P. *kārik* 'warrior', *kārečār* 'battlefield', *kāravān* 'travelling troop, caravan', *patkār* 'fighting', Armen. lw *karavan*, *payk'ar*, *p'ayk'arim*, *payk'arim*, N.Pers. *kār* 'fighting', *kārzār* 'battlefield', *paigār* 'conflict', M.Pers.T. *k'rč'r*, *k'ryč'r*, *q'ryč'r*, M. Parth.T. *k'rw'n*; Greek has preserved *κόρδοκες* 'mercenary troops', with Zor.P. *kāradāk* 'traveller'; M.Pers.T. *q'rd'g*, for Greek *ξένος* 'stranger'. The loc. sing. O.Ind. RV 3:49:3 *kārē* is rendered 'in battles' (translation K. Geldner; Sāyana's gloss *yajña-* 'sacrifice') in a hymn to Indra.

The non-palatalized *kara-* occurs in the Surkh Kotal inscription *καρ-α-ρωγγα-*, corresponding to the contemporary Byzantine Greek of Prokopios, Persian Wars 1 5:4 *χαρ-α-ρωγγης* explained rightly by *στρατηγός* 'troop-leader'. The translation by V. Minorsky. The older preface of the *Shāh-nāma*, p. 163, by 'Lord of the (Eastern) March' is etymology by a N.Pers., not even a Saka, word *kanār* 'edge'. The Arabic writers used *kn'rk*, *kn'ry*, *kn'r*, and N.Persian has *kanārang* (as in the older preface to the *Šāh-nāmah* and in the poem *Vēs u Rāmēn*). There is the adjective in Zor.P. (GrBd 125:1–2) *kanārangakān dēh* 'the district of the Kanārang'.

This *kara-*, *kāra-* belongs with Indo-European (Pok. 615–6) *koro-*, Lit. *kāras* 'war', *kārias* 'army', Got. *harjis*, O.Engl. *here* 'army'. See earlier *Mélanges E. Benveniste*, 1974, 19–20.

The second component *-daranaka-*, Khotan Saka *-darnaa-*, Surkh Kotal *dranga-*, is from the base *dar-* 'to hold', as in Saka *bisa-dāraa-* 'house-holder, BS *grhastha-*, present stem *der-* < *dāraya-*, Gilgit Manuscript names with first component *lera-*, and with preverbs Saka *padār-*, *hamdār-*. The same use occurs in N.Pers. *siṣah-dār* 'captain of a troop'.

This *candarnaa-* is also of importance for the title of Kaniška and of the king of Fu-nan (Cambodia). As Khotan Saka *handarna* 'inside, within' gave later *hamdāna*, *hamdana*, *hadana*, one would expect later \**caṃdana(a)-* 'captain'. This title occurs before the name of Kaniška in Chinese spelling *čandan*, written K 965:3,

967·3 *tšan-t'an*, older *tšiän-d'än*, and K 1194·1, 967·3 *tšan-t'an*, older *tšiän-d'än* (see S. Lévi, JA 1936, 1·80).

The Greek form of the title occurs as a name on the coin CANΔANOY BAΓO 'Sandanes the god (=king)', see V. A. Livšic, Karatepe 2·71, to which the Brāhmī legend offers *candra-deva*. In the Periplus of the Red Sea there is the Saka king Cανδάνης of Ariakē, capital Soppara (Sūrpāraka). In the Sanskrit drama Mṛc-chakātika the three policemen are called Candana- or Canadanaka-, Śākāra, and Āryaka-.

The replacement of *candarnaa-* probably occurred also in Buddhist texts. In the Kaniska tale in KT II 107 the BS text begins with 156 *cadra kaṇaiskā* and is then rendered in Khotan Saka 160 *cadrra kṇaiska*. In Khotan Saka *-dr-* can represent either BS *-ndr-* or *-nd-* so that there is ambiguity here. But it was probably *candra-* since in the Tibetan translation of the Kanika-lekhā Kaniska is referred to by the word *zla-ba* 'moon', evidently translating BS *candra-*. All this has long been known, see JRAS 1942, 16 ff., 1949, 2 ff., BSOAS 13, 1951, 926 ff. Note that here the Khotan Saka word *cadana-* 'shining' is not concerned. For *čandra-*, note from Alalakh the name *Čandra-myazda-* (see E. Benveniste, Hittite et indo-européen 9).

It is curious that the other word BS *candana-* 'sandalwood' occurs in Uigur Turkish as *čantra*, see K. Röhrborn, Berliner Turfan-Texte 2·28, showing the same treatment of \**čandana-*.

The reinterpretation of the title *čandana* as BS *candra-* 'moon', so as to make sense by a familiar word in Buddhist Sanskrit is like that of Patanjali (Mahābhāṣya I 406, commentary to Pāṇini 2·1·69) *śāka-bhojī pārthivaḥ śāka-pārthivaḥ* 'the Saka king is so called as "one who enjoys vegetables" (*śāka-*)', which is replaced in the Siddhāntakaumudī by 'the king holding the Saka era dear'.

It is possible that the coin and the Buddhist Sanskrit author wished to associate Candra-deva and Kaniska with the mythic world of the Candra-vamśa or the Candra-garbha. But it has nothing to teach about the title *candarnaa-* or *čandan-*.

A later Kaniska name has been found on a bulla clay sealing MAYO KANHPKO, see V. A. Livšic, Karatepe 2·63; A. D. H. Bivar, Numismatic Chronicle 15, 1955, 205; J. Brough, Henning Memorial Volume 81-8. Here the title MAYO is evidently connected with the Saka royal name MAYOY 'of Maua', Kharoṣṭhī *moga-*, *mo'a-*, like Kroraina *moḡaya-*, West Iranian Mαυάκης, to which a meaning 'benefactor' or 'protector' could be ascribed, to an Iranian base *mau-*, as in Greek ἀμύνω 'help, protect', with thought of the Greek title εὐεργέτης 'benefactor'. Only faith in a Buddhist Sanskrit etymology and a limited knowledge of the largely lost Saka vocabulary could have suggested an explanation by MAO 'moon' of the Kuśān coins.

**cabe** 'campaka-flower, *Michelia champaka*', III 104·27 *hā bvī cabe jūhā spyakye* 'the scented champaka, the flowers of the amorous ones'. See *cambaa-*.

**cabaka** 'champaka flower', see *cambaa-*, in K 64, 80v3 *vāśaka ttila sūmana cabaka ttila* 'the *vārśika* plant, the jasmine, the champaka plant'.

**cambaa-** 'the champaka tree', Z 24·215 *cambai banhyā* 'champaka tree', Z 22·120 *cambā*; see also *cabe*, *cabaka*. BS *campaka-*, *campā*, Tib. *čampaka* (Mahāparinirvāna-sūtra, ed. E. Waldschmidt, pp. 31, 33), Telugu *canupaka-*, Tamil *ceṇpakam*, *caṇpakam*. From *kamp-*, *čamp-*, see *cambuwe* 'bushes'. The spelling with *-np-* may indicate earlier *čanap-* or *čan-pa-* from *čan-* 'desire', and *pa-* 'to produce'. The usual O.Indian is *campaka-*.

**cambula-** 'disturbed', Sid. 150r2 *pajśa cambulā vijjīṣḍe* 'he sees things greatly disturbed', BS *dṛṣṭer ākulatā bhṛśam*, Tib. *šin-tu zi-zi-por gyur-par yin-pa*; III 84·45 (of eye-disease) *drāmi hera ham-masā cambulā maṃ ṣṭāre* 'so for him the things here become wholly disturbed'; Z 2·10 *hamgrīya...kho ju myo bāggare pārre biśśūnye cambule kaṣṭe* 'lifted up...like leaves, petals by storms, all disturbances occurred'. From *kamp-*, *čamp-* 'to bend, be disturbed, shake', N.Pers. *čambah* 'large bar', *častah* 'curved', Wanetsī *čamba* 'back of hand' (\**čampyā-*), Sogd. Bud. *nk'np-* 'bend', *pk'np-* 'bend', Man. *kmb-* 'suppress', *pčkβty* 'bent', Yidya *čapē* 'door-frame', IE Pok. 525 *kamp-* 'bend' Greek κομπή 'bending', GE *hamfs* 'lamed', Lit. *kampas* 'corner' with O.Ind. *kampate* 'shake'. See *cambuva-*.

**cambuva-** 'thicket, bushes', Z 24·420 *śvānā kārindā muḍā cambuwe vīri* 'the dogs drag off the corpses to the bushes'; JS 15r3 *baṃhya cambva ysāyasa* 'trees, bushes, herbs'; III 69·95-6 *bāysaṇa cambva kuṣḍa*, 'woods, thickets, glades'; loc. sing. *cabvaṇa*, K 16·162-3 *ttu aḥḡ nāve cabvaṇa vīstā* 'he took the noose, he hid in the thicket', = K 24·103 *ttu aḥḡ nāve u cabvaṇa vīstā*; K 16·149 *lāmdrri cabvaṇa vaṣṭām* 'the hunter went into the thicket', BS parallel to Divyāvadāna 443·10 *puṣpa-phala-vīṭapa-gahanam āsṛitya*. From *kamp-* 'to bend', with meaning like O.Slav. *kopina* 'bramble', Russ. *kupina* 'bushes, thicket'. See *cambula-*. Possibly O.Ind. *campū-* 'alternate prose and verse' as the 'twisted composition', showing the suffix *-ū-*.

**car-** 1. 'go on a course', 2. 'be near', see *tcada-*, 3. 'live', with attested two initials *ca-* and *tca-*, see also *cadana-* 'shining' for *ca-*; SuvP. 7314 *caride*, BS *carantu*; Bcd 48v1-2 *ysama-śamdai tsūma vara gūscya carīme* 'may I go the course of the world there towards deliverance', BS *loka-gatiṣu vimuktu careyaṃ*; Bcd 47v2 *baḡsūṇa mista carya cu aysā carīme* 'the great course of bodhi-knowledge on which I am going', BS *bodhi-carīṃ ca ahaṃ caramāṇo*; v 155, 1b1 *dā carūṃ* 'I practise the *dharma*-doctrine'; middle, 3rd plur. K 110·337 *anābh(au)ga carya jsa baḡsūṇa kṣīra cairārai* 'they go on the effortless course to the Buddha world'; K 59, 32r3 *ysyāri cerāre u vavajīḍa vā* 'they are born, and go on the course, they succeed'; participle fut. Manj. 165 *abyehāme jsa cerāna* 'they must practise without attainment'; noun, K 112·367-8 *tīmāra āch(ai) beḍa hasa pasta carāma stāka* 'at the time of the *tīmira*-disease it is necessary to cause the swelling to decrease'. See *caḍāve*; *tcada-*, *ciḍa-*, *cūda-*, *hajaḍa*.

**carā** 'lamp', see *cirau*.

**carūta** 'plant name', I 161, 75v5 *dva sira hā carūta hambrrīhāna* 'two ounces (*satera-*) *carūta* to be added'; Sid. 143v4 *cirūtā*, BS *śikṣā*, 'bignonia indica', Tib. *pračhila* (for BS *pračivala*); III 91·214 and 217 *cirūtā*; III 91·216-7 *cirūtāna*. According to S. Konow BS *cirāta-*.

**cala** 'dress', K 47·57 *vihārasta cala* 'dress for walking (BS *vihāra-*)'; later form of *cilā-* 'dress'.

**calakā** 'how much, many', II 93·7 *calakā khāysa hvaḍai thā calakā nvaīya paraustai* 'how much food you have eaten, how much afterwards refrained'; *ibid.* 5 *salī calakya parye* 'how many years have passed'. With *cu-*, *ibid.* 6 *culakye māśca parye* 'how many months passed'. See *ca-* 'what' with *canda-* 'how much, many', suffix *-laka-*, as *dilaka-*, *vilaka-*.

**caṣṭem** 'master, as a proper name', v 386 b1 *hiyaudi amāci ṣṣau ṣṣau caṣṭem vara tta haṣḍā yanāmā* 'we make report so there to the lord ruler (BS *amātya-*), the *ṣṣau* (viceroy, governor?) the *ṣṣau Caṣṭem*', translated SDTV 78. In *Caṣṭem* may be seen older \**čaštāna-* from *Čaštana-*, royal name in Indian inscriptions *Caštana-*, *Cāštana-*, Kharoṣṭhī *Caṣhana*, Greek Τιστόννης, Uigur Turkish *čšt'ny*, Pašto *caštan*, Orm. *čēštan*, *taštan* 'master', *ceštēna* 'housewife', see BSOAS 13, 1949, 125; G. Morgenstierne, Irano-Dardica 94; NTS 5, 1932, 13. From *čaxš-* 'to instruct, command', to Oss. D. *fādžaxsun*, I. *fādžaxsyn* 'to entrust, enjoin', to base *kas-* 'to show', see *tcāš-*.

**ca-sa** '400', II 24·23·4 *ca-sa cḡhausā* '440', see *tcahora* 'four'.

**-casta-** see JS 36r4 *ācastai* 'you pleased', and Z 24·434 *pa-caste* 'confesses'.

**castāña** 'to be taken, drunk(?)', present *-t-*, II 39·15 *ṣi karavā castāña* 'this is to be taken in the morning'. From denominative *casta-*, from older \**čalsta-*, as *uysmalsta-*, *uysmesta-* 'rubbed', to base \**čal-š-* in Armen. lw *čašak* 'bowl', O.Ind. *caṣaka-* 'cup', see also *cāsa* 'cup'. IE Pok. 550–1 *kel-* with *-k-* and *-k-* 'cup'. For *-ls-* > *-š-*, see T. Burrow, BSOAS 35, 1972, 544. If the 'cup' is the 'drinking vessel', as O.Ind. *pātra-*, Lat. *pōculum*, then Sogd. *čš-* 'to drink' is the verbal base.

**cāḡausā** 'forty', II 34·4·5 *ṣau-cḡhausā* '41'. See *tcahora* 'four'.

**cā** 'whither', K 38·135–6 *ttai hvē si cā bīri tvā utci amai* 'he said to her, Where are you carrying the water, old woman?', = K 29·198 *brraṣte sa māmā kūṣta ṣtā bīra ṣḡ utca* 'he asked, Where is the water being carried, old woman?'; K 31·26 *hvaṇḍā cā tsvāmḍa kṣīrā* 'where have the men gone to a country?', = K 23·70 *hvaṇḍa tcā tsaida kṣ(i)ra*; = K 15·120 *hvaṇḍa cā <tsvā>da kṣīra*; with *-ālsto*, Z 22·263 *vaysña nirvānā prhīyā cālsto trāmāre uysnora* 'now *nirvāna* is opened where the beings enter'; Z 24·453 *cālsto rre gyastu hālsto harbiššā kṣīrā* 'whither the king *deva* (*gyastu* = *gyastā*), thither the whole land', later *cāṣta*, K 29·190–1 *brraṣta ysīrasta manahaura tta dyaude nai cāṣta tsvā* 'he asked, Have you seen my heart-beloved Manoharā where she has gone?'. Directional derivative from *ca-* 'what', as *ttā*, *ttāṣta*, *vā*, *vālsto*, *vāṣta*, *hā*, *hālsto*, *hāṣta*, with *-ā* from *-āk*.

**cāmkaliña** 'of goat', adjective to *caukala-*, I 181, 100v3 *cāmkaliña biysma* 'goat's urine', BS *basta-mūtra-*, see *caukala-*.

**cāmṇā** 'plant name', Sid. 13r2 *mauṣkakā bahyā ṣi cu cāmṇā*, BS *muṣkaka-*, Tib. *mus-ska*; *muṣkaka-* = *ghaṇṭā-pāṭali-* 'bignonia suaveolens'. From \**čāšna-*, \**čušna-*, uncertain. The bignonia is called also trumpet flower. With *-kya-* see *cāmṇakya*. For bignonia see also *cirutta-*.

**cāmṇakavi** 'cinnamon leaf', I 185, 105v1 *cāmṇakavi*, *tvacā*, BS *tvaca* 'cinnamon leaf'; I 193, 113v5 *cāmṇakavi*, BS *dala-* 'cinnamon leaf'. Uncertain connexion, possibly from \**čāšna-* with suffixes.

**cāmṇakya** 'plant name', III 38·37 *cāmṇakya*, = III 47·56 *caunakya*, = III 35·38 *caurakya*, III 38·37 *hagrīśidā cāmṇakya bauṇvakya spyakyakvāṣta* 'they gather among the *cāmṇakya* and *bauṇakya* flowers'. The *cauraka-* occurs in I 187, 107v1 *ṣala cauraka nilātpala*, BS *ṣaṭhī caurakam utpala*; and I 187, 106v5 *cāmṇraka*, from BS *cauraka-*, *coraka-* 'trigonella corniculata'. See for *cāmṇakya* also *cāmṇā*.

**cāpaṇe** 'garments(?)', III 37·16–7 *khauysadā nūvarra baudāha brrīyūnā, sa khu jīṣkyā maunḍvā phastārra cāpaṇe* 'moving the new delightful woven cloths, just as on the maiden's breasts the *cāpaṇa*-garments flutter', with variants III 44·46 *cāpaṇnai*, III 35·22 *capane*, III 46·34 *cāpine*. From *kap-* 'to enclose, cover with garments', see s.v. *khapa*, *khai*. With *k-*, note Zor.P. *kāpēn*, N.Pers. *kābēn* 'dowry', mainly of cloths, from \**kāpanya-*.

**čāya-** 'magic, sorcery', I 252, 1v3 *čāyā marīci māṇamḍ(ā)* 'like magic, mirage', BS *māyā-marīci-kalpa-samaṃ*; SuvO. 4v2–3 *čāyyau dārunā nuṣṭhurā* 'savage cruel with magic acts', BS *kākhordā-dāruna-grahe*; I 137, 45v5 *čāyūm jsa pātca biśa naṣgmāri* 'from them all the magic acts are quelled', BS *khākhordās ceva sāmyanti*; Manj. 395 *kīdeṣa sa ttrāmo khu čāyo čāyo bvāma khu karma* 'the *kleśa*-afflictions are like magic, the magic is knowledge like *karma*-acts', = Z 9·18 *klaīsa samu trāma kho māya māya samu trāma khu karma*; inst. plur. K 136·870 *au beṇa, o čeyyau jsa* 'either with poison or by magic acts', Tib. (differt) *dug-daṇ, byad-kyis gnod-par ma hgyur-ba daṇ* ('and poison, harm from enemy'); *čāyī (čāyā with yi)* v 153, 1a2 *tcamna čāyī bvānu ne <yīndā?>* 'whereby magic does not destroy him'. From *kai-:či-* 'to have magic power, foretell', Av. *kaēta-*, Yašt 8·5 *kaēta-ča parō družintō* 'and the *kaēta-* previously injurious', Sogd. *čytk* 'genius, supernatural being', Zor.P. *kyt \*kēt, pēš-kētkīh* 'foretelling', M.Parth.T. *qydyg* 'magician' (see TPS 1955, 66–7). In form *čāya-* may have the hook indicating recent loss of a consonant, hence \**čāyya-* from \**čāy-* by suffix *ya-*. Possibly also O.Ind. RV *cāyū-* in 3·24·4 *yajñēṣu yā u cāyāvah* 'and those who are *cāyū-* in the sacrifices'. The base may be a specialized used of *kai-* 'to observe', IE Pok. 636–7 *k<sup>h</sup>ei-*. But if Sogd. *čdy* 'magic' is connected the base could be *kaḍ-*.

**čāyaḍa-** 'bewitched', Manj. 94–5 *khu ja cāya-narmyā katha čāyaḍa hvaṇḍa stura umadā dyārau tsūka ttu māñada sattsāra bvāña* 'as the magic-built (BS *nirmīta-*) city, magic-made men, strong, sleeping and walking appear, like that is *samsāra*-migration to be conceived'. From *čāya-* and *krta-*, for *-aḍa-*, see also *pajsamaḍa-* 'honoured'.

**čāyara-** 'maker of magic', Manj. 137 *sa khu daṣta čāyara beṣṭa hageḡa bāva vecetra* 'as the skilled magician pupil gathers various roots'; Manj. 283 *khu čāyara daṣta gūmā čāyau jsa nermye daitta* 'as the magician skilled, trained seems to have created by magic acts'. From *čāya-* with *-kara-*, like *jāyara-* 'maker of *jāya-*'. See *čāya-* 'magic', BS *māyā-*.

**cāyūm** 'I consume', BS *khādi* (= *khādet* 3 sing.), I 181,

99v3 *khvīm* (-im = -ai) *kṣamī sa khu vrrī cāyūm svīdanīm* (-im = -ai) *gūlya khāṣṅā, ttūṅgara* 'when it pleases him, to think (sa), How shall I consume a *vireka*-purgative, ginger must be drunk by him with milk, with molasses', BS *kṣrānvita(m) viriktaś ca khāde(d) viśva-gudānvita(m)* 'and let him consume with milk, ginger with molasses'. From \**cād-* 'to consume', beside, with *x-*, N.Pers. *xāyīdan* 'eat', O.Ind. *khādati*, see above *khays-*, *khāysa-*, *khāṣ-*. For *č-* and *x-*, note above *cāpane* 'garments', and *khapa* 'dress', Zor.P. *kapāh*. Different is I 137, 45v5 *çāyūm jsa* 'magic from them', from *çāyā* 'magic with -m jsa' from them, thereby'.

**cāmraki**, see *cauraka-*.

**cāvām** 'top, peak' of a *stūpa*-monument, II 231 *cāvām tta tta daiṭṭa khu raṃṇā male ttraikha* 'the top so appears as rocks, peaks of jewels'. From \**čāvāna-* to base *kau-* 'be pointed', see s.v. *askhaukara* 'protuberance', and *kuvā* 'heaps', parallel to BS *kūṭa-*, Prakrit *kūla-* 'pointed top' of a *stūpa-*, as in *kūṭāgara-* 'gabled house', Khotan Saka *kulāra-*. IE Pok. 588-92 *keu-* 'to bend'. See BSOAS 21, 1958, 541; SDTV 20. The BS *kūṭa-* 'top' may have secondary -*t-* from -*t-*, and then be from the same base *keu-*. Note also Balōči *kitak* 'small insect', Sogd. *kyč'kh* 'worm', O.Ind. *kūṭa-* 'worm, insect'.

**cāsa** 'measure for fluids', Sid. 1511 *arvām jsa kaṣṅ padīmāñā jiṣṭā beḍa u kṣasq cāsa utca niśāñā* 'a *kaṣāya*-decoction of medicaments must be made at the time of boiling and sixteen measures of water must be poured on', Tib. *smangyi khu-ba dbyun-ñin bskol-ba ni, čhu-smang-gyi bču-drug hgyur-du byas-la*. From \**cāśya-* to base *čaś-* 'to drink', Sogd. *čš-* 'to drink', Armen. lw *čašaḳ* 'cup', O.Ind. *caśaka-* (for O.Ind. *caś-* as dialectal from *čalš-*, see T. Burrow, W. B. Henning Memorial volume 89-97). With IE Pok. 550-1 *kel-* with suffix 'cup', O.Ind. *kaldāsa-* 'jar', Lat. *calix*, *calicis* 'bowl', Umbrian *skarse-to* 'ex patera'. For 'drinking vessel' note O.Ind. *pātra-* 'bowl' from *pā-* 'to drink'. See also *castāña*, *tcaṣṭa*, and *-tcāṣṭa-*.

**cāṣṭa** 'whither', see *cā*.

**cāṣṭā** 'assessed(?)', II 58, b9 *cvām maśū cāṣṭā ya tti hāhā pyatsā buḍāmdū* 'what our amount (of them?) was assessed, those we carried before the *hāhā*-officials(?)'. From \**čāś-* 'to make known, teach', to Zor.P. *čāš-* 'to teach', *čāṣṭan*, *čāšt*, *čāšet*. Form like *tsāṣṭa-* 'calm', *māṣṭa-* 'pressed'.

**ci**, *cā*, *kyā*, *kyi*, 'what?', Z 2.13 *kye...kye...ci...ci* 'some...others'; v 329, 7v2 *kyi kāḍāna* 'for what', BS G 36, 5a7 *ko hetuḥ kaḥ pratyayo yat*; v 336, 35r6 *u cā ttā uysnora ce* 'who are the beings who...'; BS G 37, 32a6 *yena* (but translating *yaiḥ*); Z 8.13 *dāyākā nā-štā kyā va ju dai tçimāna karā* 'there is not a seeing one who with eye sees at all'; Z 13.66 *kyā jāta klaiśa* 'whose *kleśa*-afflictions have perished'; v 80, v4 *ci paḍā ysāta* 'who were born first', Tib. omits. See *ca*, *ce*. From older *čit*, *čiš* rather than later form of *ce*.

**cī** 'what', II 105.101-2 *prāvārṇa cī ṣq salā ṣṭe* 'what is (means) the word *prāvārāṇā*?'; II 105.103-4 *prāvārāṇa jsa cī ṣqi hāva hamai ū cūdai* 'from *prāvārāṇā* what is its advantage (BS *ānuśamsā*) and why?'; K 45.19-20 *cī ṣe hirā ye* 'what was the matter of it?'; Manj. 228-9 *cī ja vye ttatva dyāka vena praccāi baiśa bvara daira* 'who had been

the seer of it actually, without *pratyaya*-cause all would appear (*bvara* = older *bura*)', = Z 5.72 *kau ju varā dyākā vātāya vāna praccāi haṃ vātā daira* 'if there had been there a seer, they would have appeared always without *pratyaya*-cause' (SuvO. 24r5 *haṃ vātā*, BS *sadā* 'always'); Manj. 420-1 *cī ja āya hadara hve* 'who might be the other man'; Z 11.6 *kyai ne brī yande...cī brī yande* 'who does not make him beloved...who makes him beloved'. From *ci* < *či-š*, with pronoun *yi*, parallel to *kyai* from *kye* with *yi*. **ci** 'when', v 108, 30v2-3 *cī ṣa māḍāna gyasta balysa hvam-dānu rre ttā sūtrāṇu rrundānu dājsāka āśārya aśye ūvāysa ūvāysye śuru nu vātā yanīyā* 'when this king of men, bounteous *deva* Buddha, should do good to them, the keepers of the kings of *sūtras*, the *ācāryas*, *āryikās*, *upāsakas*, *upāsikās*', BS *yadā ca bhādanta bhagavan manuśya-rājā sūtrendradhārakān bhikṣu-bhikṣuny-upāsakopāsikāḥ satkuryāt*; K 90.752 *cī āna śākyamunā gyastā bḡsā ttu suttrā hve* 'when Śākyamuni the *deva* Buddha preached this text'. See *citā*, *ciyā*.

**cī**, *kyi* 'to lament(?)', Z 17.27 *ma thājsi cī hā ttu dišo heimā ayso* 'do not persist in lament; I will send you (plur.) to that district'; Z 17.1 *siddhaṃ ma thājsi kyī, drāha hā bikā ttu dāšu* 'success (auspicious beginning); do not persist in lament; hasten away as (my) beloved to that district', for the phrase note Statius, Thebais 1.688 *ne perge queri*. A second form II 116.38 *nai ṣāika sau khu ttā hīsū kyai vī* 'it is not profit in this that I come in grief'. With West Iranian, M.Pers.T. *čyyšn* 'complaint', inf. *čyydn*, pres. *čyyd*, agent plur. *čy'g'n*, base \**čey-* or \**čiy-* 'lament'; Zor.P. *čy'k* \**čeyāk*, *čy'k*; *bēš ut sarik ut čiyāk* 'hatred and grief and lament', with intruse -*l*- GrBd TD2 129.15 *čy'lk*. IE Pok. 519 *kai-* 'be hot, pained', Lit. *kaistū*, *kaisti* 'become hot', Let. *kaiste* 'pain', O.Engl. *hāt* 'hot'. See also *kasai*, 'fever', *cirau* 'lamp'.

**cikalā** 'bush, shrub', Sid. 10v4 *kaṇḍārya u vātāka cikalā* 'the bushes *kaṇṭakārī* (solanum xanthocarpus) and *vātāka* (solanum melongena)', BS *bṛhatī-yugma-*, Tib. *brihatī rnam gnīs dan*; Sid. 10r1 *vātāka, brihatta dva, kaṇḍārya, vrristya*, BS *bṛhatyau vṛścikālī ca* 'the two *bṛhatī* plants, and *vṛścikālī* (tragia involucrata)', Tib. (Pekin ed.) *brihati dan, briscikali dan*; v 211.42.3 *||va cikala rrāṣa parya yu(ḍe)* 'for... order to authorize the wood'. To *ca kala-* 'wood', but perhaps by reduplication \**či-kala-* to base *kal-* 'of parts of trees', independent in form of *ca kala-*.

**cākvakā** 'as much', v 1.1.6 *ttī cakvakā spātana paphūji* 'then gather as much from the *spāta*-official' (SDTV 57); with *cu-*, v 19.6.1 (fragment) *||cukvakā pahai||*; v 90, 11 (=N 114) *||ṣi cukvakā ttiyānā hīvyānā mārā-pyarānā||*. Derivative from *ca-* 'what', see *calaka-*, *cilaka-*, *culaka-*.

**ciggu**, see *cinga-* 'Chinese'.

**cingā-**, *ciṃgga-*, *ciṃga* 'Chinese', Z 15.9 *huna ciṃgga supīya* 'Huns, Chinese, Supīya (brigands, see s.v. *guhaa-*)'; Z 23.5 *ciṃgānu cingau dātā kaspārau tterā khaṣṣa phaṣṣā kaspārai hāḍe tta sājīndi* 'to the Chinese the *dharma*-doctrine is excellent, desirable, in Chinese, in Kaspāraa- the Kaspāra- however so learn it (so that they understand its meaning)', *ciṃgau*, *kaspārau* 'in the Chinese, Kaspāra language' with the suffix *-au* from *-āva-* of language; II 48.117 *ciṃgā rruṃḍā vaskā* 'for

the king of China'; III 95·66 *ciga kṣira* 'land of China'; K 144, IVI *ciga kṣira jsa*; II 100·208 *caiga kṣira*; II 12, a46 *caga kṣira* II 10, a7 *cega kṣiraṣṭa* 'to China'; K 151·45–6 *caiga rramdāna rradā hīye* 'of the king of kings of China'; loc. plur. II 47·97 *khu ciṅgvā hīsīndā* 'when they come to the Chinese'; allative, II 47·105 *ciṅgvāṣṭā mista haḍa* 'great messengers to China'; II 115·24 *caigvāṣṭā*; suffix, -au, II 101·248 *ṣa jsā auma aspaura caigau bauttai na jsā hvanau bauttai* 'he knows the Chinese speech fully, he does not know the Khotanese'. Adjective in -āna-, II 49·2 *ciṅgāna phara* 'Chinese speech'; II 118·141 *ciṅgānye jinave hīya* 'of the Chinese land'; II 59, b2 *caigānye janave vira* 'on the Chinese land'; K 52·7·6 *mista ciṅgāni ṣi rriṇa* 'the great Chinese queen'; II 39·13 *misti cigānyi gyasta* 'the great Chinese goddess (=BS *devī* 'queen')'; III 93·250 *ceṅgām būsānai* 'Chinese perfume'; III 84·58 *cigām būsānai*; Sid. 1112 *ciṅgām ttirai hīya perā* 'leaves of the Chinese bitter plant', BS *nimba*- 'azadirachta indica (with bitter fruit)', Tib. *nimpa*; Sid. 1015 *mistā ciṅgām ttirai hīvī hīyārā* 'fruit of the great Chinese bitter plant', BS *mahanimba*-, Tib. *mahanimpahi hbras-bu*; Sid. 10414 *cigām ttirai hīye perā*; Sid. 137v4 *cegām ttirai perā*, BS *ariṣṭa*- 'azadirachta indica', Tib. *nimpa*. Name, v 186, 50a2 *thau bistā chā ceṅgāñā jsa byaudā* 'received from Ceṅgāñā (Chinese lady) twenty feet of silk', parallel to ibid. 3 *krāntabhadrāna byaudā*. Adjective as noun, Z 19·87 *ciggu hvāñīndā, se āhūdāna sūtā* 'they name it Chinese incense, saying, it is burnt with the skeleton'. From Chinese (K 1082·1) *ts'in*, from *dz'ien*, Sogd. Ancient Letters *čynstn*, Armen. lw (from Persia) *čen-k'*, *čen-bakour* 'emperor of China', *čenastan*; Zor.P. *čēnik* (*čynnyh*), *čenastān*, O.Ind. *cīna*-, *mahācīna*-, N.Pers. *čn*, *māčn*, Arab. *šin*, *māšin*. See P. Pelliot, T'oung Pao 1912, 727 ff. for the dynastic title from 255–206 B.C.: BSOAS 15, 1953, 537.

**cijau** 'plant colocasia antiquorum', Sid. 18r3 BS *kebuka*-, Tib. *kebuka*. Many variants *kacu*, *kacvī*, *kecuka*-, *kevuka*-, *kevūka*-, *kevikā*, *kevera*-. Possibly from Prakrit \**cecuka*- to \**cijū* and hence *cijau* (variant Prakrit as the name *kirāta*-, *cirāta*-).

**cīṇaka** 'cover(?)', II 85·21 *ṣau pajūkā ttumna cīṇaka* 'one cover, a covering of porous stone'. From *kan*-, *čan*- 'to cover', see *pacan*-, *kaṃga*- and suffix -yā-, \**čanyā*- > *cīṇa*-, here dyadic with *pajūka*- from \**pa(ti)*-*jaudaka*-.

**ciḍa** 'lives', v 244, 2a2 *jsina diysde u ciḍa*, = K 94·100 *jsina daiysde cūḍa* 'he maintains life (and) lives', BS *tiṣṭhati dhriyate yāpayati*. From *car*- 'to go on a course; live'. The 3 sing. *ciḍa*, *cūḍa* from *carati*, with short -i- and -ū-, beside *biḍā* 'he bears' from *barati*. The meaning *car*- 'to live' is normal in Oss. DI. *cārun*, *cāryn*, *card* 'to live'. Possibly K 59, 32r3 *ysyāri cerāre u vavajīdā vā* means 'are born, live and prosper', rather than 'they keep a course', see s.v. *car*-.

\***ciṇakā** 'millet', BS *canaka*-, Tib. *mon-sran čaru*, possibly to be read for the isolated Sid. 16r5 *viṇakā*, but see s.v. *viṇakā*.

**cītā**, *cīyā*, *cī* 'when', v 70, 8v4–5 u *cīti ṣa vranā hambruuttā ttūtā butte se aysu dukhāna parrātā mā* 'and when for him the wound heals, then he knows, I have escaped from trouble', BS G 37, 12b3–4 *yadā parimukto bhavati tadā*

*duhkhāṃ smarati aham idāniñ jānāmi*; v 332, 24v5 *cīyā gyasta balysa vara ātumā* 'when, deva Buddha, I came there', BS G 37, 21b5–6 *yāvād aham...anuprāptaḥ*; Z 9·21 *cīyā*, = Manj. 398 *ca bāḍa* 'what time'. From *ci*- 'what' with suffix.

**cāte** 'an ornament for the body', Z 3·44 *maula hāra cāte prahone* 'head-dresses, necklaces, cāte ornaments, dresses'; Z 13·137 *svaṛṇa-sūttāra kalsta kyite paṃjuṣṭa parremā* 'gold-thread (brocades), kalsta-ornaments, kyite-ornaments, finger-rings, parrema-ornaments'; Z 280·112 *cite svaṛṇa-sūttāra* 'ornaments, brocades'. From *citā*- to base (s)*kait*- 'be conspicuous', IE Pok. 916–7 (s)*kāit*-, (s)*kaid*-, see s.v. *cira*-, Av. *čītra*-. Armen. lw *čitak*.

**cinda**- 'how much, how many', III 128v5 *kho jve hamdarye heḍā cindā hanu nasu yīndā* 'when one gives to another whatever share he provides'; with -aka-, v 172·309, 2v5 *cāndāku ju*|||; III 128, 29v3 *cāndāki ye vātā śśāru yīndā ṣi bvāñā* 'however much good he does, that of him must be known'; I 252, 2r5 *biśśānu rro dīvānu ciduku hanu mas(e)*||| 'of all the deva-gods however much in amount...'; BS *sarva-devānām ca kīyan-mātram kuśalaṃ pratyamaṣam dadyāt*; Z 2·179 *cāndāku ye tvī vāte balysa śśāru yīndā kari ne panašte* 'however much good one does to you, Buddha, is not lost at all'; K 1, 135v2 *kyīndāku halci pyūṣḍe* 'however much he hears', Tib. *gan čī thos kyan*. See *canda*-, and the correlative *ttāndāka*-.

**cipan**- 'to cut up, shred', III 86·95 *ṣi pau phaji pajsāñā, cipanāñā, biṃdai śikarā parkūnāñā* 'white onion must be baked in the oven, it must be cut up, on it sugar must be sprinkled'; parallel to III 93·251–2 *ṣi pau, phaji pajsāñā bitcañāñā u tteye peṇḍai bidā starāñā* 'white onion must be baked in the oven, it must be broken up, and must be spread upon the *paiṇḍaka*-poultice'; III 92·240 *rrustirānā cipanāñā kaṃāñā bañāñā* '(parts) of the plant *rrustira*- (BS *arka*-, *calotropis gigantea*) must be cut up, it must be bound on the head'. From *čipan*-, to base *čip*- with -p- retained, as in *khapa* 'dress', to Sarikolī *cev*:-*cevd* 'to tear, shred', participle *cevj*; Waxī *čūp*- 'to cut, mince', and with second meaning 'pick'; with Yidya *čūv*:-*čūvd* 'pick, choose'. Note also BS *cipp*- 'to crush, squeeze', Śikṣā-samuccaya 182·2 *naḍa-cippitika vā cīpyamānasya* 'of one crushed like the crushing of a reed'; Pali *cippiya*-, *cipiṭa*- 'crushed flat'. IE Pok. 919–22 *skei*-, *skei-p*- 'cut off, split off'.

**cimuḍa**, *cumuḍa* 'name of an ethnic group', see s.v. *khamuḍa*-.

**ciṃāṣkyi** 'eyes', K 40·26, = K 43·143 *ciṃeṣkyi*, see *tceiman*-.

**ciṃmeṇi** 'eyes', K 40·32, = K 43·150 *tcīmaṅña*, see *tceiman*-.

**cīysa** 'offspring(?)', II 87·55 *hauva-thauja pūra-cīysa jastvā* 'possessing power (and) force, being filial offspring among the deva-gods'. From base *kai*:-*či*- 'come into existence', to Av. *čītra*- 'origin', O.Pers. *čīca*-, Zor.P. *čīhr*, Armen. lw *čet* 'race, posterity', *ančēt* 'without offspring', *ančitem* 'deprive of posterity'. To IE Pok. 538–9 *kei*- 'move', with -eu- in Av. *šyau*-, Khotan Saka *tsau*-, Oss. D *cāuum*, *cud*, I. *cāuyn*, *cyd*, and D. *cāūāt*, I. *cot*, *coot*, *cūot*, *cūūāt* 'fruit, growth, posterity' (see BSOAS 23, 1960, 18). Here with suffix -za-, see also s.v. *ysāysa*- 'bile' (\**zālza*-).

**cira**- 'conspicuous, visible, manifest', v 343, 85v3 *śśau*

*baṃhyā cārā hāmātā* 'one tree appeared', BS G 37, 80a4 *eko vṛkṣaḥ prādūr bhūtaḥ*, Tib. *śiṃ. . . čig byun-nas*; v 263, 89r4 *kūla kṛṃgga kyāra hāmāta* 'millions of cocks became visible', BS G 37, 76b5-6 *pakṣiṇaḥ kukkuṭāḥ prādūr bhūtāni*; v 381, 2v3 *m(r)āhīnā hāra cira hāmāta u gyastū-ñānu rro mandāra* 'pearl necklaces became visible and (rain) of *mandāra* (flowers rained down)', BS *muktā-hāra-sahasrāni pravaraṣītāni divyāni ca māndarava-puṣpa-varṣāni nirgacchanti* (with interchanged verbs), Tib. *phab-čün*, and *bab-po*; K 137·910 *ḥāyānā hīvyā harrūnāma cira himya* 'the shining of rays became visible', Tib. *snaḥ-ba byuṃo*; III 25, 24a2 *āṣki cira yuḍe* 'he made tears to be seen', BS *āsrūṇi prāmuncat*; Z 12·73 *ggūnā cira yīndā* 'he reveals the marks'; III 74·200 *stemñe gūnā cairā hamya* 'the female marks appeared'; II 108·191 *apūrve gūnai cairā hamāvi* 'let an unparalleled sign become visible'. From *čitra-* 'conspicuous', with short *-i-*, like the short *-a-* in *mara* 'here', and *ttara* 'there', but *pūra-* 'son' from *puṭra-*. To Av. *čitra-*, Zor.P. *čīhr* 'form', *čīhrēntan* 'to form', M.Pers.T. *čyhr* 'form', M.Parth.T. *čyhr* 'form', N.Pers. *čīhr*, *čīhrāh* 'face', IE Pok. 916-7 (s)kai- 'be clear', O.Ind. *citrā-* 'conspicuous'. See also *cāte* 'ornaments'.

**cira-** 'what', see *cera-*.

**cirāma-** 'what kind of', K 37·127 *nai ṅyāpe khvai va hame cirām padinā* 'he does not know how it will be for him there, by what way' (K 29·186 differt); III 59·20 *cirām mānāmdā huṣṭyi samde vira* 'as upon the dry ground'; III 11, 20v5-21r1 *crāmā maṃ āssayā bvā cirāmūm ggauttrā* (čyā?) *crāmūm hettā iyā* 'as my *āsaya-* you understand, as my *gotra-* essence is, as my *hetu-* cause is', III 6, 13r5 *cirāmyau aysā. . . āvrye imā* 'by which I have been encompassed'; Manj. 297 *cerau sau-hauva baysa* 'what a Buddha having universal power'; Manj. 265 *cerā mānāda* 'just as'; Manj. 297 *cerāmau*. See *crāma-* from *či-* and *-rāma-*.

**cirāminai** 'of clay', Sid. 19v4 *cirāminai bhājaṃ* 'clay pot', BS *bhū-pātra-*, Tib. *sa-gzi dan snod*. From *čira-* with suffix *-āma-*, to Oss. D. *k'irā*, I. *č'yr* 'chalk, lime', adjective D. *k'irin*, I. *č'yryn*, Armen. *kir*, Georgian *k'ir-i*, adjective *k'irian-i*, *k'iris k'va* 'limestone', Aramaic *gir*, Arab. *ḡir*, Heb. *abnei gir*, of uncertain origin.

**ciruttā** see *carutta*.

**cārau** 'lamp', Bcd 51v3 *cārau dijsāka* 'holder of the lamp', BS *pradīpa*; III 124, 1a1 *cāro padajsānā* 'the lamp is to be lit', BS *dīpa-*; JS 25v2 *cirau mānāmdā* 'like a lamp'; JS 25v3-4 *dātinai carau* 'lamp of the *dharma*'; Manj. 157 *dāvīnai carau*; Z 6·15 *ciro*; Z 11·36 *spāte biḍā bhū padaśdā ciro balsā* 'brings flowers, burns incense, a lamp at the monument'; K 40·22 *cirām*, =K 43·139 *cārā*; K 154·39 *carā*; gen. sing. Z 14·10 *cāruai ārcā* 'beam (BS *arcis-*) of a lamp'; Manj. 266 *cerau pṛracaina* 'by means of a lamp'; inst. sing. Manj. 151 *caraua*; plural, K 49·3·9 *cirāṃva*; gen. plur. III 124, 1a1 *tānu cāroṇu*; inst. plur. Bcd 45r4 *carauyau*; Frag. 151·15v4 *ciraw(yau)* 'with lamps' (BSOAS 36, 1973, 226). From *\*čira-* with suffix *-āgu-*, Sogd. Bud. *čr'y*, *čr'y*, Zor.P. *čr'y* *\*čirāy*, N.Pers. *čirāy*, Jud.-Pers. *čr*, M.Parth.T. *čr'g*, M.Pers.T. *čr'h*. Oss. D. *ciray*, I. *cyray*, *cyräytä*; Aramaic lw *šrg-*. With other suffixes Oss. D. *cirēn*, I. *cyren*, *cren* 'flame'; Ormuṛi

*bacirāi* 'spark', Pašto *bacerrai*, Waxī *čarax*. Base *kai-:či-*, see also *kasai* 'fever', *tcūlye* 'splendid', *hamjśul-* 'to kindle'. IE Pok. 519 *kāi-:ki-* 'to be hot', Got. *haizam* dat. plur., rendering Greek *λαμπρός* 'lamp', from *\*kai-es-*; Lit. *kaistū*, *kaitaū*, *kaisti* 'become hot'. From IE *kā-i-*, beside *kā-u-* (see Pok. 595). The form *čira-* is like Greek *σκίπον* 'umbrella', from IE *skai-*, beside *σκιά* 'shade'. Earlier see AION I, 1959, 120-5.

**cīrvā** 'how', see s.v. *cera-*.

**cile** 'dress', plural, Z 2·44 *cile varata baysga muḍiṇi hamsta hīgyo jsa ggaḍāre* 'garments there thick, of the dead, lie with the excrements'; Z 22·329 *rrusto cilo vīri* 'against the red robe (of the *bhikṣu-* mendicant)'; parallel to K 41·50-1 *rrusti-errāhām satti*, =K 43·169 *rrusti-errihāve satti* 'a person dressed in red' (that is the *kaṣāya-* red robe); K 47·57 *cala bastā* 'she bound on the garment'; adjective II 71·10-1 *cilaja namata* 'felt for garments'. From base *kai-* 'to cover', Rōšāni *cil* 'large woman's head-dress', Yazg. *cil* 'head-dress', O.Ind. *civara-*, *cira-*, adjective *caila-*, BS *cela-*, *ceḍaka-*, *cellaka-*, *caila-*, Pali *cela-*, Prakrit *cela-*. Possibly Lat. *cilium* 'eyelid', Oscan *kaila* 'house' (rather than base Pok. 553 *kel-*). See also *thauracaiha-*.

**cilai** 'name', v 3·10 *u cilai spāta* 'and the *spāta*-official Cilai'.

**cilaka-** 'how much', see *calaka-*, *culaka-*.

**cālonyau** inst. plur. 'with weapons', Z 24·408 *cālonyau nuṣṭhuru kāḍe bīndi bihiyu* 'they pierce with the *cālon-* weapons very exceedingly savagely'. From *\*čilauma-*, Sogd. Man. *čyḍnyh-*, Zor.P. (Vid. 8·90) *čyl'n-kl* *\*čēlan-kar* 'maker of weapons', to base *kai-:či-*, O.Pers. *ἀκινάκης* 'sword', Sogd. *kyn'k*, with IE Pok. 917 (s)k(h)ai- 'to cut', Lat. *caedō*, *caelum* 'chisel', and the *ci-* of BS *cimara-* rendered by Chinese 'iron', Tib. 'copper', Waigali *čümār*, Pašai *čimār* (BS Saṃghāta-sūtra G 37, 85v3); R. L. Turner, Comparative Dictionary, p. 828), and Kharoṣṭhi of Kroraina *cina cimara* 'Chinese iron', but doubtful, since it is in a context of clothing, and may represent BS *civara-* 'dress' with *-m-* replacing *-v-*. Turkish *timür* 'iron' may derive from this originally Iranian word. See also TPS 1955, 67-9.

**cista-** 'youthful', SuvP. 63r4 *gūtīrna išvārī tsāttauñā jsa u cistīye jsa tte meva jsa* 'with *gotra-* family, ownership, riches and youth, with that intoxication', BS *aivaryama-mattena kula-bhoga-mada-mattena ca tāruṇya-mada-mattena*, whence *cistīye jsa* renders *tāruṇya-* 'tenderness'; I 163, 79r1 *ysāḍa paskyāṣṭi cista padīmi* 'it makes the old young again', BS *vṛddha-*: Z 3·62 *suhautta ḥāñā biśśā drūnā cista kāḍe* 'all must be thought to be happy, healthy, very youthful (vigorous?)'; III 35·29 *brriyūnakye cesta jiske kṣaudā-bākve* 'splendid young girls, nubile', =III 37·26 *caista*, =III 47·45 *cesta*; with *-aka-* II 130b2 *chaugalakai aga añū caistaka jīyaka* 'ardent in limbs, untaught(?), youthful life'; III 69·92-3 *uma ca vañā caistaka ṣṭīrau* 'you who are now youthful'; III 44·47 *caistā hvañḍā* 'of young men'; K 38·133 *caistā hā pa-sse tī kaidari āve* 'then five hundred *Kimari-* women came there'. From *kai-:či-* 'youth', with various suffixes Oss. D. *kizgā*, I. *čyrg* 'girl'; O.Ind. (AV) *kisorā-* 'young animal'. So far not traced outside Irano-Indian. The *-ist-* indicates older *čid-* or *čit-* or *čid-*.

**cihajsä** 'slimy', Sid. 4v3 *cu šilišā šti šī hvarā u šūrā u tcārba u garkhā u cihajsä* 'what is phlegm, that is sweet and saline and fatty and heavy and slimy', BS *madhuo lavanaḥ snigdho guru-śleṣmā* 'tipicchilah'; Tib. *bad-kan ni mṅar-ba dan, lan-čhvahi ro bro-ba dan, hjam-po dan, lēi-ba dan, šin-tu hbyil-baho*. From \**čifa-* with adjective suffix *-jsa-*, to Oss. D. *c'ifā*, I. *c'yf* 'mud, slush, puddle', I. *c'yf-don* 'muddy place or water', adjective D. *c'ifgun*, I. *c'yfāžyn*; D. *c'if-dzast*, I. *c'yf-dzast* 'puddle, swamp, marsh', and adjective 'swampy'. Note also D. *c'umur*, I. *č'izi* 'dirty', *č'illon* 'dirtied'. Connexion not traced.

**cu** 'what', interrogative, relative; 'that' of subordinate clause, v 77, 145v4 *cu daiya vaṃṃā* 'what do you see now?', Tib. *či žig mthoṅ*; v 332, 25r5 *cu nāma gyastyau balysyau šā balysāna tcārīmā* 'what indeed, *deva* Buddhas (voc. plur.), is this Buddha sphere?', BS G 37, 22a7 *kiṃ nāma-iyam bhagavan loka-dhātuh*; v 328, 7r5 *kye kādāna cu pracai* 'for what reason, what is the cause', BS G 36, 5a3 *ko bhagavan hetuh kaḥ pratyayah*; v 73, 41v1 *cu te saittā* 'what does it seem to you?', BS G 37, 31b3 *tat kiṃ manyase*; relative, v 69, 8r5 *cu tte kādāgānā ttattī kādātānā māstarā hāmāte* 'whose is the evil, to him the evil becomes greater'; BS G 37, 11b6 *yaś cemam samghāṭa-pratikṣipad ayam tato bahutaram pāpakam*; 'that', v 329, 7v3 *šširu šširu...cu thu gyastānu gyastu balysu ttāte ttāndrāme bātame pulśā* 'good, good that you ask the *deva* of *devas* Buddha these doubts'; *cu buro* 'whoever', v 335, 34r1 *cu buro vā tr-sahasrye mahāsahasrye balysāna tcārīma paryāvanna uysnova, u ttā bisśā pracīya-(sambuddha hā)māro* 'whatever beings have arrived in the three-thousand great-thousand Buddha world, they all become *pratyeka-buddhas*', BS G 37, 31a1 *ye tri-sāhasra-mahāsāhasryam lokadhātava satvās te pratyeka-buddhā bhavēyuh*. See also *ca, cā, cī, ce, kyā, kyī, kye*. Base *ka-* and *či-* 'what'. IE Pok. 644-8 *k'o-*, *k'i-*.

**cū** 'who indeed', from *cu* and *u* < *uta*, v 343, 85r4 *cū haṃdaryau bal(y)sānyau tcārīmyau uysno(ra ts)utāndā muhu varā* 'what beings from other worlds have come towards me', BS G 37, 79b5 *janakāyam āgacchantam mama-antike*.

**cukvakā** 'how much', see *cākvakā*.

**cūḍa** 'he lives', K 94:100 *jsina daiysde u cūḍa* 'he maintains life and lives', =v 244, 2a2 *jsina diysde u ciḍa*, BS *yāpayati*. From *čar-* 'to go on a course, live', Oss. D. *cārun*, I. *cāryn*, *card* 'to live'. See *car-* 'to go on a course'.

**cuḍa idāya**, III 83:20 'may it be possible to practise', to base *car-*, with *ida-* and optative *āya*; here with 19 *padaidāya* from *padanda-* and *āya*, like Z 5:72 *vātāya*; see the full text s.v. *sudū*.

**cūḍe** 'why?', K 9, 43r2 *cūḍe cu pracai* 'why, what cause', parallel to v 328, 7r5 *kye kādāna cu pracai*, BS *ko hetuh kaḥ pratyayah*, see s.v. *cu*; K 70, 6r2 *cūḍa*, =K 67:162 *cūḍi*; III 105:104 *cūḍai*; v 295, 435v3 *pulsimā cūḍi ju* 'I ask why'; K 106:266 *cūḍai*. From *cu* and *kūḍe*, like *kādāna* 'because of'.

**cūḍana** 'dispelling(?)', II 81:44-5 *ysira tta na vištarā paijsa kāṣṭana baḍaḥ; skāisau vā cūḍana au mauṃām vaskā* 'so do not set (make) your heart greatly captive with sorrow; your gifts (Tib. *skyes*) are remedy for mine'. From \**čr-tana-* with agent suffix *-tana-* to base (s)*čar-* in *skar-* 'force to

move away or towards', see *haškarā* 'pincers, forceps', Oss. D. *āsk'arun* 'drive, chase', Yidya *škor-*, *škār-* 'send', Sogd. Bud. *škr-*, 'škr-', *škr'* 'hunt', Zor.P. *viškar* 'hunting' N.Pers. *bišgar* 'hunting', *šikardan* 'to hunt', *šikār* 'hunting'; Sogd. Bud. *škr'k* 'hunter', adjective 'for hunting'; but also Sogd. Bud. *škr-* 'bring, lead, take to', 'βškr-' 'pursue', *nyškr-* 'explain' 'pškr-' 'reject', *pškyr-* 'be hunted', *wškr'yrtk* 'opened' 'nškr-' 'collect', Chr. 'yškr-' 'to pervert'.

**cūḍām** 'a measure of length', III 79:8-9 *rrai tsvai sau bvaiysā aspaurā sparābistā cūḍām* 'I went on the plain, one long, full twenty-five *cūḍām*-measures'; III 79:11-2 *drai cūḍām nāštā khu jsā āvū ttājā* 'three *cūḍām*-measures till I came down to the river'. From \**cuḍāna-*, with plural \**cuḍānā*, *cūḍām*, to base *čar-* 'to go round, about', with \**črta-* > *cuḍa-* with suffix *-āna-* or *-akāna-*, as *cūḍa* (\**črtai*) 'he lives', BS *yāpayati*. Hence to Av. *čaratu-* 'measure of length', glossed by Zor.P. *aspres* 'racecourse', = I *tačar* = 2 *hāθra*). See s.v. *car-*.

**culaka-**, see *calaka-*.

**-cūly-** 'walk', K 144, 1v2 *haṃdrrauysya tsūma u šaṃdya vecūlyāma u mahāsamāmdrra kavā mānāmdā tsiya* 'he would go a movement through the atmosphere and walking on the ground and in the great sea like a fish' (in form like *tcūlye* 'brilliant', *haṃjsūly-* 'to kindle') with *-l-* suffix possibly base (s)*keu-*, IE Pok. 954 *keu-* 'move fast', 955-6 *keu-d-* 'move fast'. The preverb *ve-* here for *va-* 'down', older *ava-*.

**cūvam**, *cūvam* 'turmeric (in ointment)' (the *-u-* older than *-ū-*), Sid. 12v1 *tcimāna bisā anjana, cūvam, priyaṃgā* 'ointment in the eye, turmeric, millet', BS *anjana-tākšaja-šyāma-*, Tib. *miḡ-sman skyer khaṇḍa dan rāa šyama dan*; I 177, 95r3 *prapūṇḍārī, cūvam viṃysā khīysara*, BS *prra-pāṃṇḍarika ca rasāyanaś ta kijalka-* 'root of nymphaea lotus, turmeric, lotus-filament' (*khīysara* < BS *kesara* = *kinjalka-*; *rasāyana* name of various plants). Tib. *skyer-pa* is also translated 'barberry'. Possibly named from a colour name: \**cutana-*, or \**cūtana-* (if the *-ū-* is older, \**cautana-*) 'reddish yellow' to base *kau-*: *ku-*, *kū-* 'to burn, be red'. This \**cūtana-* could be placed with O.Ind. *cūta-* 'mango' as the 'orange-coloured' fruit. Base *kau-* in IE Pok. 595 *kēu-*: *kū-* (*k-*, not *k̄-*), Greek *καίω*, *καυτός*, *καυστός* 'to burn', *καυτόν* 'torch', Lit. *kūlēti* 'to be blasted (grain)', Khotan Saka below *tcūlye*, *haṃjsūl-*, Pahl. Psalter (č)w'ly 'lamp', see AION 1, 1959, 122-3. O.Ind. *kūlayati*, *kūḍayati* 'to burn' belong here, if the *-l-* is primary with secondary retroflex. For 'burn' as the basis of a colour name see also *ešūj-* 'be red', Av. *suxra-*, Oss. D. *surx*, N.Pers. *surx* 'red'.

**cūvija** 'the month Cvatāja', II 40:1 *pasa salya cūvija māsti* 'Sheep year, month Cvatāja', see *cvātāja*.

**ce**, *kye* 'who', nominative and genitive, v 335, 33v1-2 *kye šye tte satvā hauru heḍā ce dādu phārru bustā* 'he who gives a gift to the one person who has realized the third stage (of fortune)', =v 72, 40r2-3 *kye šye tte satvā haurū heḍā ce didu phārru bustā*, BS G 37, 30a7 *ya ekasya sakṛd-āgāmino dānaṃ dadyāt*; v 328, 7r5 *kye kādāna* 'why', =v 329, 7v2 *kyi kādāna*, =N 6:43 *cā kāḍena*. See *ci* and *ca*.

**kyai vī** 'in grief(?)', see *cī*, *kyī*.

**ceyyau** 'by magic arts', see *čāya-*.

**cera-**, *kyera-* 'what kind, how great', v 330, 13v3 *tta cerā vā gyasta balysa tte uysnorā kādātānīnai hambisā hāmāte* 'so how great, *deva* Buddha, will the mass of evil be for this being?', = v 69, 8r3, BS G 37, 11a6 *kiyantam bhagavann apunya-skandham prasaviṣyati*; v 329, 7r6 *kyerā sarva-śūra uysnaura vā ttatī tsutāndā* 'what beings, Sarvaśūra, have come here', BS G 36, 5a5 *ye sarvasatvā ihāgatvā*; v 337, 36r2 *kyerā halci balysūñāvūysā indā* 'however many bodhisattvas there are', BS G 37, 32b7 *ye bodhisatvā mahāsavā*, Tib. *gan*; K 7, 147r4 *hamatā kyerī kṣamātā* 'of itself how much it pleases him'. With adjective 'how' N 165:43-4 *khu thu paranirvi cirvā dāri baysūñi śāsam hamraṣṭi ṣṭi* 'when you have ceased (entered *parinirvāna-*), how long is the Buddhist teaching (BS *śāsana-*) to continue?'. From *ce* with *-tara-*. See also correlative *terra-* 'such', with adjectives 'so'.

**cev-** 'to fetch', SuvO. 53r3 *ysāre uysnaura biśśūnyau <suḥā>vatānyau <jsa> hāmāre avārūdyatetu cevindā* 'the thousand beings will become happy with all sources of happiness and attain (non-deficiency =) full contentment', BS *sattvā-... sahasrāni sarva-sukhopadhānena sukhitāni bhaviṣyanti avākalatām ca pratilapsyante*; JS 27v4 *raysgena veyse murdai ne \*vahaṃdī kheja, paphvai rrunde kīthe cevai tvī ttā orga* 'swiftly you pressed the lotuses, you did not sink in the mud, you caught up the king, you fetched him into the city. Homage to you'. From *kap-* 'to hold, seize', causative *\*čāpaya-* > *cev-* (not *čy-*, which gave *ts-*). IE Pok. 527-8 *kap-* 'to grasp', Lat. *capiō*, see s.v. *khapa-*.

**-caiha-** 'piece of cloth', from *\*čāixa-*, base *kai-* 'to cover' (see *cilā-*), below *thaura-caiha-*.

**caukala-** 'he-goat', III 73:193 *śā būysa caukalā tta hvā* 'the she-goat spoke so to the he-goat'; III 74:194 *caukalī tta tta hvē hāṣṭā* 'the he-goat so spoke to her'; III 74:197 *caukalī tta tta hvē hāṣṭā*; adjective, I 181, 100v3 *cāmkaṭṭā bīysma* 'goat's urine', BS *basta-mūtra-* (*-ām-* from *-au-*). From *\*čava-* > *cau-*, as *nau* 'nine' from *nava*; with suffix *-kala-*, as *braukala-* 'brow' from *brau-*, see below. To Oss. DI. *cāū* 'goat', *cāūk'a* 'goat from 6 to 12 months'; dyadic phrase D. voc. sing *cāu bodzo* (see s.v. *būysa-*) in Pam. 2:15. For 'goat' note also Oss. D. *sāyā*, I. *sāy*, Jassian *saka* (J. Németh, Eine Wörterlist der Jassen 30); O.Ind. *chagalā-*, Pali *chakala-*; and Av. *\*ščani-* (K. Hoffmann, Münchner Studien 22:29-38), Yidya *čana* 'kid', *nar-čan* 'he-goat', Zor.P. *pā-čan* 'mountain goat', N.Pers. *pā-zan*, Balōči *pā-čīn*, Pašto *yar-canai* 'mountain-goat' (*pā-* 'mountain' to *ap-:p-* in Oss. *āfcäg* 'top', Lat. *apic-*, *apex*, and *yar* 'mountain'), and Oss. I. *sānygk* 'goat up to 6 months' (if *s-* from *šč-*); Nūristāni Aškun *čānā* 'kid'. The Caucasian goat name belongs here, as in Avar *c'c'ani* 'goats', sing. *c'c'e* and many other dialect forms. See below *tcānai* 'goat'.

**cauṇakya** see *cāmṇakya-*.

**caudana** 'plaint(?)', III 104:37 *khvai ṣṭāna kṣamū na vā caudana neye* 'if I please him, I will not raise complaints'. Assuming that *cauda-* is connected with Oss. D. *caud*, I. *caūd* 'bad, unfitting' from *\*čāuta-*, to *kau-*. In *ttauda-* 'heated' *-auda-* is from *-afta-*, so here *caudana-* is ambiguous.

**caurakya** 'plant name', III 35:38 *hagrrīsida caurakya bauṇyakya spyakakva* 'they gather flowers *cauraka-* and

*bauṇyaka-*, = III 47:56 *cauṇakya*; = III 38:37 *cāmṇakya*, see above. Possibly BS *cauraka-*, Sid. 10v2 *cauraka*, BS *cauraka-*, Tib. *bčah-ba*; I 187, 107v1 *cauraka*, I 187, 106v5 *cāmtrakā*, for BS *coraka-* 'trigonella corniculata'.

**cauṅṣī** 'goat's fat(?)', III 89:160 *tcārā, cau-ṅṣī, tharka mijsā* (three fatty things) 'fat, goat's fat, walnut kernel'. Possibly from *cau* 'goat' (see *caukala-*), and *\*ṣī* from *svī* with intruse *-r-*, from *\*suīya-* 'fatty stuff' to base *sau-:sū-* 'to swell', like IE Pok. 793-4 *pei-:pī-* 'swell, be fat', O.Ind. *pāyate* 'swells', *pīndā-*, *pīvan-* 'fat'. See also *co-śvī*. Base IE Pok. 592-4 *keu-:kū-* 'swell'.

**co-śvī** 'goat's fat(?)', Sid. 100v3 *papeṣā drrai prūya khāsāñq co-śvī cau-hna ttai uskātta bisā āchā jāre* 'in the evening three *prūya*-measures are to be drunk goat's fat, goat's blood(?); so for him the above diseases vanish'. From *co* for *cau* 'goat' attested in *caukala-* 'goat'. See *cauṅṣī* and *cau-hna*.

**cauṣi** 'envelope(?)', III 80:16 *baysga cauṣi ttauda-brrathā drvanaka-gūnā* 'thick covering (of clouds), with hot winds, dark(?) coloured'. Intervocalic *-ṣ-* may replace *-ṣṣ-* (as in *hvāṣṣa-*, *hvāṣa-*, *hvāta* 'herb') from *-xš-*, and *-au-* occurs in *āyoysa-*, *āyauṣṭa-* 'agitate' for *-āu-*, but *-š-* would normally give *-ž-* replaced by subscript hook (see *kuyāysa-*). In *cauṣi* one might rather see older *\*čafša-* to base *kap-* 'to hold, envelope' (see *khausa-* from *\*kafšz-* 'shoe'). See also *cauška-*.

**cauška-** 'covering', III 58:16-7 (summary of the Sad-dharma-puṇḍarika-sūtra) *tī tta khu myām cauškā bañm-dā ramnā avihā:*, *hūsaṃdai hvāṇḍye bimdā hayūñakya jsa* 'just as in a covering (dress) they fasten a priceless jewel, upon the sleeping man among his friends'; BS *tad-yathāpi nāma bhagavan kasya cid eva puruṣasya kam cid eva mītra-grham praviṣṭasya mattasya vā suptasya vā sa mitro nargha-māni-ratnam vastrānte badhnīyād asyedam māni-ratnam bhavatv iti*; III 60:35-6 *ṣi jastām baysām tti khu cauškañā ramnā* 'this (sūtra-) of the *deva* Buddhas (is) just like the jewel in the dress'. Here *cauška-* renders BS *vastra-* 'dress'. JS 22r2 *jambuñā cauškañā mura pura yudāmdā* 'the birds bare the young in the golden (BS *jāmbunada-*) covering'. Parallel in Chinese rendering of BS *śankha-śikha-* 'head-dress'. From *kau-š-* or *kafš-* with suffix *-ka-*. If the base is *kauš-* 'to enclose', see Sogd. *qwš* from *\*kōša-* 'side', O.Ind. *koṣa-* 'receptacle', s.v. *kuyāysa-*. IE Pok. 953. *keu-*. If the source is *kap-*, *čaf-š-*, see *cauṣi*, and *khausa-*. Sarikoli *caul* 'rag' has been traced to *\*čauša-* (G. Morgenstierne, NTS 1:41), but also as a loan-word to O.Ind. *cola-* 'woman's coat'.

**cau-hna** 'goat's blood(?)', Sid. 100v3 *co-śvī cau-hna* 'goat's fat(?), goat's blood(?)'. Assuming that *cau* is 'goat', and that *huna* is written *hna*, either by scribal error or a replacement of *\*cau-huna-* by phonetic change. See *hūnā* 'blood.'

**cya, ca** with numbers, v 6:2:2 *bisti yṣā cya haṣṭa-se* 'twenty thousand and eight hundred'; IV 19:14 *tcahṣi yṣā cya* 'forty thousand' (or 'fourteen'); IV 13:10 *14 yṣā ca drrai-se 10* '14 thousand three hundred, 10'. From Tib. *rca* used with numbers.

**crāma-**, *crrāma-*, *cirāma-* 'what kind' adverb 'as'; v 388, 19r5 *dukha vaṣṭvīmdā* (BS *upajīv-*) *naryo ṣṭāna crrāma karma yādāmdā* 'they endure pains being in *naraka-*,

what evil deeds they have done', BS G 37, 1423 *yaḥ karoty aśubhaṃ karma duḥkham eva bhaviṣyati*; v 336, 3512 *crrāmu sarvaśūra nīṣṭā uysnaurā ce va hautta mahāsamudrā ḥū* 'as, Sarvaśūra, here is no being who could dry up the great sea'; BS G 37, 32 1-2 *yathā sarvaśūra nāsti sa kaś cit satvo yaḥ śaknuṣyād eka-pāñitalena mahā-samudraṃ śoṣayitum*; III 11, 20V5-2111 *crrāmā...ttindrāmi* ...; Manj. 210 *crrāma prrabebai uce* 'as an image in water'. See also *cirāma*.

**cvātaja** 'first spring month', II 30.1.7, listed with the other month names in IV 11. See also *cūvija*.

**cvī**, *cve*, *cvai*, *cvau*, *cvam*, see *cu* with pronouns.

**cha**, older *chatā-*, *chavā-* 1. 'colour', 2. 'skin, complexion', SuvO. 56v4-5 *tā uysnaura ttīṣāna pāṣānyau chate jsa dātāna uspurra hamphuta* 'these beings are fully fitted with splendour (BS *tejas-*), powers, with colour, with fine appearance', BS *tejo-bala-varṇa-rūpa-samanvāgatāni bhaviṣyanti*, Tib. *sems-can de-dag gzi-brjid dan stobs dan kha-dog dan gzugs dan ldan-par hgyuro*; I 251, 112 *hastamīṇā che jsa haṃbadā jsa* 'filled with the best colour', BS *paramayā śubha-varṇa-puṣkalatayā samanvāgataḥ*; v 58, 128v4 *tcarsū kāde chate jsa briy(ū)ni* 'very beautiful in appearance, lovely'; SuvP. 73r2 *dyena cha bujsā suṣṭya* 'with fine appearance, colour, virtue, fame', BS *rūpeṇa varṇena yaṣena kīrtyā*; Sid. 12714 *haryāṣa cha*, 'black colour', Tib. *mdog gnag-pa*; III 105.11 *cha ttarū vaiysna hamaga* 'complexion like a red lotus'; Sid. 131v4 *haryāṣa chava tta tta bvañā* 'black colour must so be known', BS *kārṣṇya-*, Tib. *mdog gnag-pa*; Sid. 10314 *chavai heje hame* 'his complexion becomes red', Tib. *mdog dmar-la*; Sid. 10313 *chavīm* (for *chavai*) *hemji hame*, Tib. *mdog dmar-la*, Sid. 7v4 *chavī jsām śīya hame* 'his complexion becomes white', BS *gaura-*, Tib. *śa mdog dkar-ba*; JS 21v2-3 *ysīrrā māñamā che jse* 'with skin like gold'; JS 28r1 *ysare-gum che jsa* 'with gold-coloured skin'. Compound, *cha-rrasti* 'colour-inflamed', Sid. 10514 *svivai chavrrasti hamāre* 'his lungs become inflamed', BS *kṣaya-asita-*, Tib. *glo hgrams-pa dan* (*hgrams* 'be inflamed'). See cognates s.v. *vrasta-*. See also *chala*, *ttam-cchatā*. From palatalized *khau-* 'to cover' with suffix *chavā-*, to IE Pok. 951-3 (*s)keu-:sku-*, Greek σκῦτος 'skin', O.Ind. *chavi-* 'skin' (IE *skheu-*); rather than loan-word from O.Ind. *chavi-* with shift to the *-ā-* stem.

**cha-hvasta** 'colour-reddened (?)', III 38.35-6 *cha-hvasta pākū gesaca rūsanakye śūje pyatsa nīdā pau gahvardama grūsīdā* 'colour-reddened the feet and dancing, beautiful, they make sounds (sing?) in one another's presence, then they call them, the pipers'; *hvasta* from older *\*hveṣta-* from *\*hvalsta-* to base *hvar-* 'to colour', *\*hval-* from *\*hvar-d-*, to *hvāraka* 'colourer(?)'; N.Pers. *xvāl* 'lamp-black', Oss. D. *xūarun*, *xurst*, I. *axoryn*, *axurst* 'to colour', D. *xūarān* 'colour', I. *axōrān*, I. *axūrsyn*, *axūrst* 'to be coloured' to IE Pok. 1052 *suēr-d-*, *suēr-b(h)-*, *suēr-g-* 'to make dark in colour'. See the volume in honour of L. R. Palmer, 1976, pp. 1-3. Here *pākū* from *pākū* with *u* 'and'; *nīdā* 'they make sounds' to base *nad-*, *ny-*, 3 plural. With variants; III 47.54 *cha-rrvana pā u gesaca rūšana[dye]kyi śūje pyatsa nīda, pau gahvardama grrausīda* 'colour-reddened the feet and dancing, beauti-

ful, they (are) making sounds (singing?) before one another, then they call them, the pipers'. Here *rrvana* 'reddened' from *\*raudana-* to base *raud-* 'be red', with *rrūnaa-* the 'red thing' for 'madder', from *\*raudana-*; *nāda* present participle *\*nadant-a-, ny-, n-* 'to sound'. The same text in III 35.37 *cha-rrvana pā u gesaca rrvasanakye śūje pyatsa nīda pā gahvadama grrausīda*. With other variants in III 40.11-2 *śairchā hvū pā [pai] u gaisamcā rūsanādyai śūjai pyamtsa nīdā [pam] pau gahvera-drānā gūsīdā* 'red-coloured, fine-coloured the feet; they make sounds (sing?) in the presence of one another, then they call them, the pipers'. Here *śaira-* 'red', and *hvū* from *\*hu-gauna-*, like Av. *hugaona-*, see s.v. *śaira-*.

**chaka** 'bud', JS 24v4 *hīyāra chaka bāgara hvāra* 'fruits, buds, leaves as food (or infinitive 'to eat')'; v 66.12-3 *hai vasva nūvara naṣkhasta uvārā, kāmjane ysi(rā jsa) ramaña chaka* 'O pure newly arisen exalted with *kāncana*-gold, delightful buds'; adjective *chakīmaa-*, III 46.36 *chakīnyau daṃdākyau skauda byihānīdā* 'with bud-like teeth secretly they laugh' (or 'mock'). See *chai*, *chā*, *chei*, BS *ankura-*.

**chatta** III 104.33 'I seek (?)', *bīsāse chatta pā tcayāṣṭa kūysi* 'as the son of the House I seek the ceremonial jar'; 1 sing. *-a* from *-ā* < *-e*. See *chattāñ-* 'find out'.

**chattānarā** 'find out', 2 plur. imperative, II 113.102-3 *khu mājā gara ṣṭāre, khvām tta ysira iye chattānarā u haṣṭi vā yanūrau* 'how are our Gara-men, how (their) heart (=feeling, attitude) is for us, find out and make a report here'. See AM, n.s., 11, 1964, 5. From *\*chatata-* or *\*chanta-ta-* with secondary *-atta-* or *-antta-* (see *spattā*, *bhamṭte*, *bamṭve*). Initial *ch-* is from palatalized *kh'*. Here this *kh-* is from older *ph-* in the base *\*phant-* 'to find out', IE Pok. 808-9 *pent-* in Germanic Got. *finþan*, O.Sax. *fithan*, *findan*, O.Engl. *findan* 'to find', *fandian* 'to seek out'. Variation *f-* and *x-* occur also in *f-*, *fū-*, *x-*, *xū-*: Khotan *phvai* 'spade', Oss. D. *fijag*, *fijagā*, I. *fjyag*, *fjyag*, *fijag* 'spade', Waxī *pēi*, Parāci *phī*, Yidya *fīa*, Tališi *hiya* beside Pašto *xvai*, *xvāiyē*, N.Pers. *fih*, *xvwyh* *\*xvayah*, *xōyah*, to base IE Pok. 981 (*s)ph(h)ei-* 'to be pointed', O.Ind. *sphyā-* 'spear, rudder'. See also *pīysgyau*, *pīysa-*, *phī(ra-?)*. Note also *phan-*, Yazg. *fin-*, *fūd*, *fadag* 'to descend', Khotan Saka *phan-*, *phān-* with preverbs, and Šuyni *xwen-*.

**chadā** 'chattering', III 72.157 *makalānā hīvī chadā* 'chattering of monkeys'. Initial *ch-* from palatalized *kh'*, base *khand-*, *xand-* 'to make noise', see *khan-* 'to laugh', and *bichān-* 'to neigh'. The group *-nd-* is either preserved as *-nd-* or *-d-*, or replaced by *-n-*, see *banda-*, and *cadana-*.

**chadrasta** 'pieces', I 147, 56r2 *ttrūsna chadrasta padīmāñā khu ysarūna hamāṃde ysīra kūṭāñā* 'from the gourd pieces are to be made, so that they are reddish, they are to be ground roughly'. Prakrit *kūṭ-* from *koṭay-*. BS *tripūsā-(ja)rjari-krīvā*, with *jarjara-* 'broken piece'. From *chand-* 'to break', palatalized from *khand-* beside *skand-* in *hatcan-* 'to break', see *bitcañ-*, *hatcañ-*.

**chays-** with preverb infinitive, *pachaysāvai* II 118.158-119.159 *khū vaña ranījai janavai vīra alattuna hana mesta jasta rauṣṭa jsa pasta pachaysāvai* 'when now in the Land of Jade the Altun Khan the great god (=king) has designed to retire from sovereignty'. From *\*pati-khaz-*.

To a base *xaz-* 'to rise up', see *khays-*. Translation, BSOAS 30, 1967, 96.

**chala** 'skin', JS 36r3 *ūstairštai chala gušte agām beda* 'you tore out the skin of the flesh upon your limbs'; JS 24v2-3 *ustairštai amgām bedā jšinakye chale* 'you tore the fine skin upon your limbs'; v 60, 10a8 *|||-e hā khāšte chali yā|||*. Possibly a name in v 200, 68a *|||vari chala-vāysi šamdā haṃbujšai* 'to... , bowed down to the ground to Chala-vāysa-'. From *chava*, *cha* 'skin' with suffix *-la-*.

**chavanū** 'coloured(?)', II 60:24-5 *u thauna śaci nūvarā [-e] parekši śau u chavanū kāmhā parakša śau* 'and one *parekša-* (belt, scarf ?) of *śaci* silk and one coloured(?) *parakša-* of hemp'. Adjective to *chava* 'colour', with suffix as in *kīsanū* adjective to *kāljsa-* 'garden'. See *cha*.

**chaska** 'barley', II 20, 11a2 *u chaski hā drraširau* 'and you should convey the barley here', parallel to II 16, 3:5 *tū āysam drraširau* 'you should convey that millet'; II 15:3:1 *umānī (va) chaska-badara stūra ājimyārā* 'for yours bring the barley-loaded draught-animals', with *(va)* as in *ibid.* 4 *umānī va vārā*; II 15:3:2 *u śe hvamdye chaski 2 šamga paśā a(vasāna)*, *hauda* 'and to each man barley 2 *šamga*-measures, for the commissioned and uncommissioned men, he gave'. Two *šamga*-measures = one BS *prastha-*. From *\*khaska-* palatalized *kh'-* to *ch-* to N.Pers. *kašk*, Armen. lw *kask*, Yazg. *kāšk*, Šuymī *čušč*, Sarikoli *čušč* 'barley'. For *k-*, *kh-*, *ch-*, see *kas-* beside *pichašta-*. Base *ak-:k-*, *k-es-* 'be sharp' IE Pok. 18-22 *ak-* beside *ak-*; *ak-es-*, Greek *ἀκοστή* 'barley', Got. *ahs*, O.Engl. *ēar* 'awn, ear of corn', Lit. *akmuō*, *akmeiš* 'stone', *ašmuō*, *āšmens* 'sharp edge'. Hence *chaska-* 'the pointed grain, barley'. See also *kāvam jsa*, Tib. *thug-pa* (= BS *yavāgū-*).

**chaskām** 'forehead', III 81:174 (BSOAS 36, 1973, 227) gloss to Turkish *tādāi* 'forehead, top', loan-word from Iranian *tāla-*, *tāra-*, in the list here *chaskām... tādāra... haṃdrrāngā* all three words for 'top' or 'forehead'. Hence *chaska-* 'pointed thing', with suffix *-āna-*.

**chā** 'a measure of length', plural, Z 22:143 *cakr... hauda chā māstā* 'the wheel, seven *chā* measures in size', parallel to BS *sapta-tālam uccaiḥ* 'seven *tāla*-measures high' (Lalita-vistara 11:18). In documents *chā* is the equal of one Chinese *tš'ī*, foot of about 10 inches (KT IV 53). The fabulous snake has v 62:15 *byūrā chā ttiyī śaysdā stude* 'the size of the snake is 10,000 *chā*'. With numbers as second component *-chāya*, v 10:2:4; 5 *šūmdasa-chāya* 'of eleven *chā*'; II 74:42 *20-chāya-v-ī pyatsa haširma* 'before it a *haširma*-covering 20 *chā* in size'; IV 12:3 *bista-chāya* 'of twenty *chā*', *ibid.* 5 *20sta-chāya*; IV 46b *thauna dasi-chāya* 'silk ten *chā*'; v 220, 7b3 *thauna jidā draya tcahausi-chāya* 'they demand silk three pieces, 40 *chā*'. See *chei*.

**chānga-**, *chauga-* 'excited, passionate', Sid. 774 *āhisinūda, chāngā, ysurrjā imdrrām jsa* 'sweating, excited, sharp in senses', BS *prasvedī kopano budhah*, Tib. *rmul śñi-ba dan, spro thun-ba dan, sems rno-ba dan*; JS 6r1 (of an old man) *māstā dušpye chāngā* 'intoxicated, weak, passionate'; II 130b2 *chaugalakai aga añū caistaka jiyaka* 'excited, limbs untrained, youthful in life'. Either *-ām-* or *-au-* could be primary, from base *(s)k(h)enk-* or *(s)k(h)eu-p-* to IE Pok. 596 *keup-*, O.Ind. *kop-:kup-* 'be excited', Lat. *cupiō*.

**chām-sū** 'something given as a gift', v 221:5:3 *spāta utha ttā chām-sū haudem* 'the *spāta*-official Utha gave *chām-sū*'; II 75:46 *kāmbamdā haurā haude śe u chām-syū śau* 'he made a gift of one *kāmbamda-* and one *chām-syū*'. Possibly Chinese K 1174:1; 882:2 *šang* from *d'iang* 'long'; *siu* from *siau*, Jap. *siu* = *šū* 'embroidery'; but s.v. *kāmbamdā*, Turkish *čangšu* 'shirt' is adduced.

**chāte** 'buds, twigs', see *chei*.

**chīyā** 'account (?)', II 64:4 *ttyām brīyāsi u budaršam chīyā yanidā siḍakā va gvārā nāstā* 'of these Brīyāsi and Budaršam make the account; for Siḍakā there is not business'; IV 4:11 *ttye hā chīyā ttera hāmā* 'then the account is to be made'; II 64:10 *ci vañā ustam brīyāsi jampha himāde budaršani hā chīyā yidā* 'what now finally Brīyāsi may discuss, Budaršam will make the account'; v 145, 71r2 *ttyānā chīyā tta tta vō(ñā)|||* 'of those the account must be known so'. From *\*chitākā-*, to base *khai-:khī-* palatalized to *ch-* 'to count'; with increments *-k/g-* in Oss. D. *xincun, xinst*, I. *xyncyn, xyrd, xyxton* 'to count'; Zor.P. *nikēxtan, nikēž-* 'to account, detail'; with *-ḡ(h)-* in *haṃkhīys-* 'to count', participle *haṃkhišta-*; and *pachīys-*, *pachīš-*; Av. *aḥamxšta-* 'unaccounted, innumerable'. Parallel to BS *iti samkhyām gacchati* 'is accounted to be'.

**chiys-**, see *pachīys-*, and *haṃkhīys-*.

**chus-** see *pachus-*, *parchuta-*.

**chai** 'shoot, bud, twig', plural *chā*, Sid. 156v4 *chai khinḍā* 'like a sprout', BS *ankurātmikā*, Tib. *myu-gu ltar*; Sid. 143v2 *ñagraudā bahyā hīye ysihe u chā* 'of the fig-tree top and branches', Tib. *šip batahi yal-gahi thor-to*. With suffix *-ka-* see *chaka*, and adjective *chakīnaa-*. See also *chei* 'bud'. The measure *chā* plural may have meant 'the measure of a rod'.

**chei** 'sprout, bud, herb', Z 13:153 *ne ne chei hāmāte ne skandhā ne ššingya bāggare chāya spāte hīyāra nā yindā* 'there comes not bud, not trunk, not branch; leaves, twigs, flowers, fruit are not'; Z 7:20 *kuštā hāmāte banhyā chāte skandhā u ššingya spāte hīyāra kuštā* 'where comes tree, buds, trunk and branch, flowers, fruits, where'; Z 14:79 *tīma vicātrū chei yande* '(water) creates various seed and bud'; Z 180v12 *chātu trṇa* 'bud, herbs'. This *chei*, plural *chāte* and *chai*, plural *chāya*, *chā* 'sprout', if compared with *kšāša*, *kšātā*, *kšei* 'six' from *\*xšaš-*, may derive from older *\*chašā-*, with palatalized *kh-* variant as often with *k-*; hence *\*chašša-*, with Nūristānī Waigali *kāčik* 'thorn', Pašai *kāč* 'tinder', Khovar *koč* 'jungle', O.Ind. *kākša-* 'undergrowth', Pali *kaccha-* 'grass, rush'. See also *kāša-* 'armpit', Av. *kaša-* for *-xš-*. Uncertain in IE *\*kokso-*. Possibly a base *ak-:k-* 'pointed' with *-ā-* (as *kā-* in O.Ind. *śisāti* 'to sharpen', *śāna-* 'hone'), whence Oss. D. *k'ado* 'branch', *xalā*, I. *xal* 'grass stalk' (variants *k-k'-x*), beside *k-ak-* with *-s-* in IE *kokso-*, O.Ind. *kākša-*.

**choda-**, in *avachoda-* 'uninterrupted, from *kh'* palatalized with *\*kafta-*. See *avachoda-*.

**chva-** 'to cover' in *pechvāme jsa* II 104:75, and v 223:3:7 *vachvāne*. From *(s)k(h)eu-d-*, see s.v. *khoca*. O.Pers. *xauda-* 'hat', Waxī *skid* 'hat' from *\*skauda-*.

**ja** 'perished, gone, vanished', older *jāta-* to base *jān-*, *jīn-*; SuvP. 61v1 *hamānde satva avešta, ja-pveṇa sam klu ra*

*bgysa* 'may the beings become safe without fears like the Buddhas', BS *bhavantu sattvā abhayā gaitābhayā*; v 244, 2b3 *ttye mī ja śtāna jśina pasakyāštā ssa-salī uskhaysde* 'for him then, though life is gone, again it occurs of one hundred years', =K 94·109 *ttyau mī ja śtāna j(s)ina pasakyāštā ssa-(sa)lī usakhiysde*, BS *te parikṣināyusaḥ punar eva varṣa-satāyuso bhaviṣyanti*. Similar v 245, 8a1, =K 96·165, BS *gatāyuh*. See *jān-*.

**ja** particle, see *ji*, *ju*, Manj. 242 *kūṣṭī būrai ja*; v 337, 36r5 *kau ju*, =v 75, 43r6 *kau ja*; III 98·27 *khu ji*, =III 99·31 *khva ja*.

**gyagarrā** 'liver', Z 20·35 *kye ūri birṣṭā suvā gyagarrā rrūva nāta* 'whose belly burst, lungs, liver, intestines outside'; Z 20·55 *ṣpuljei rrūva sḡi jatārrā bilga ysārā* 'spleen, intestines, lungs, liver, kidneys, heart'; III 86·104 *jarra vī*; ibid. 104 *jara vī*; I 187, 105v4 *jarā* BS *yakrt*; I 147, 57v3 *u jarī āchanai hame* 'and his liver becomes diseased', from *jarā* with *yi*; III 86·99 *jarā bimḍā*, III 86·102 *jarā bimḍāṣṭā* 'upon the liver'; adjective, III 86·100 *cū buri va jaramāna āchā imde* 'whatever liver diseases there are'. From \**yakrt*, \**yaknaḥ* 'liver', Av. *yākarā*, possibly *hu-yāyna-* 'companion', see W. Krause, Zeitschrift für vergleichenden Sprachforschung 56, 1929, 304, but to be explained as *-yāyna-* from \**yāxna-*, with variation of *y* and *x*, as in the name *suḡda-* beside *suxda-* 'Sogdian' (where however *-y-* is older); Zor.P. *yakar*, N.Pers. *ḡigar*, Orm. *jāṣr* (*j=dz*); from *yaxn-*, Pašto *yīna*, *yina*, *yanna*, *yena*, *žna*; Yidya *yēyən*, to IE Pok. 504 *īēk<sup>h</sup>-r(t)*, O.Ind. *yakft*, *yaknās*; Lit. *jėknos*, *jāknos*, Lat. *iecur*, *iecoris*, *iecinoris*, Greek ἡπαρ, ἡπαρτος, Armen. *leard*, *lerdi*. Here *-arrā*, *-ārrā*, *-arra* from older *-rt*, but *ysārā* 'heart' from *zrd-*.

**jata-** 'gone, vanished', see *jāta-* to base *jān-*.

**jattai** 'it heals', v 40, 63a3; 4, *jatte*, *jatti*, see *jeh-* 'to heal, cleanse'.

**jad-** 'to ask for, demand', 2 plural, III 66·25 *svamna hā hārva haṣṭe, aḍa gūha: jaitta vāṣṭā* 'in the morning he sent the hārva-ministers, Demand the other thing, the cow for me'. Infinitive IV 3·5 *tta-m pastāṃdi jīsci* 'so they deigned to ask them'; II 62·A4·4 *pastāṃdi \*pajīṣti*; participle *jista-*, IV 3·17 *mūri vaveve dina jiste* 'the servant of Vaveve demanded *mūrā*-coins'; v 22, a3 *kapāysa-barai stūrā jisti* 'the cotton-carrier demanded the *stūra*-animal' (*kapāysa-* 'cotton', Prakrit, BS *karpāsa-*); v 186, 51a1 *jāstā*; v 180, b6 *ysamadattā ganam jistā 9 kū(sa)* 'Zamadatta asked for wheat, 9 *kūsa*-measures'; fem., v 181, b15 *puṇāṣilā ganam jistā 2 kūsa* 'Puṇyāṣilā asked for wheat, 2 *kūsa*-measures'. See also *pajya-*, *pajista-*. From *gad-* 'to ask for, beg for, desire, demand'. Av. *jaiḍya-*, O.Pers. *jadiya-*, Zor.P. *žastan*, *žādītan*, *vižāy-*, *vižāstan*, *gujastak* 'wished ill to'; M.Parth.T. *nyz'y-* 'to honour', M.Pers.T. *nyz'y-*, *zstg* 'bride', *hwž'y'g*, *hwžstg*; Sogd. Bud. *γ'δ-*, SCE *'py'dw* (no Chinese), *'γ'δ'k* Sogd. Man. *'γ'δyy*, verbal Bud. *'γ'δ'm*, Man. *'γγδ-*; Bud. *ny'δ'kh* 'wish', Man. *ny'δ'br*, *'ny'δ'cykw* 'praises', Chr. *ny'd'br-* 'pray'. IE Pok. 488 *g<sup>h</sup>hedh-* 'beg, desire', Greek θέσασθαι 'beg', ποθή 'desire', Celtic O.Ir. *guidiu*, Welsh *gweddi* 'pray', Lit. *gedū*, *gedēti* 'long for', O.Slav. *žęždo*, *žędati* 'desire'. See also *naijsatte*.

**jan-** 'to perish', see *jān-*, *jin-*.

**janakai** 'loss', II 115·27 *vīnau hīyai janakai* 'without one's own loss', to base *jan-*, see s.v. *jin-*.

**gyam-**, *jam-* 'to hold together, adhere, hold in (as vessels), envelope (as dress)', two derivatives *gyamāna-* 'decoration, unguent', and *jamā* 'continuum(?)', SuvO. 36v3 *āysārūnyau gyamānyau uysānā āysānāna* 'the self is to be ornamented with ornaments, with unguents', BS *vibhūṣa-ṇālaṃkārarī ātmā samalaṃkartavyaḥ*; K 63, 78v4 *alagrū śairka jamānyām jsa paḍāna* 'adorned and excellent with ornaments in due course'; SuvP. 72v2 *peṣārā busāñā jimāne* 'garlands, perfumes, unguents', BS *gandham ca mālyam ca vilepanam ca*. The second derivative *jamā* 'continuum', IV 7v6 *phemām kū-thaigā-ṣi ṇāṣṭa jamā paṣṭi yiḍi* 'the Phema regulator of morals (Chinese title) ordered to make a statement of the series of events(?)'. From \**yamāna-* 'adherent stuff' and \**yamākā-* 'continuous events', to base *yam-* 'to hold, be held together', in Av. (1) *yāma-* 'pottery clay', in *xumbat haḍa yāmō-pačikāt* 'from the jar of baked clay', glossed by Zor.P. *hač xumbak bē yāmik-pačān* (*pc'n*, *px'n*), explained by *dōsēn-karān* 'of the potters', like DkM 521·9 *yāmak ī dōsēn* 'clay pot'. Here belongs Zor.P. *yāmak* 'pot', N.Pers. *jāmah* 'cup', and Zor.P. *yāmak* 'garment'; M.Pers.T. *ž'mg* 'dress', N.Pers. *jāmah* 'dress'; for 'hold' and 'dress' see s.v. *khapa*, and *darz-* in Armen. lw *handerdz* 'dress'; Av. (2) *yama-*, *yima-* Vid. 8·85 *yamanam paitinam saitinam* 'of the separate pieces of the pottery vessels', Zor.P. 'm' for \**yamak*. For the *-ā* of *jamā*, note the final vowel in *chīyā*, *mījsā*, *uysānā*, *karā*. IE Pok. 505 *jem-* 'hold', O.Ind. *yāmati*, *yatā-*, Av. *yam-*, *yasaitē*, with derivatives O.Ind. *yamā-*, Av. *yāma-* 'twin', Zor.P. *ywm'k*, with negative 'ywm'k \**yomāk*, *ayomāk*, Celtic Mid.Ir. *emon* 'pair of twins'.

**gyays-**, *jays-* 'to sacrifice', v 122, 1r1 *gyaysāmatem o yināma padmāre* 'they make for him (*-em = -a* with *yi*?) worship or deed (of honour?)'; preterite, III 68·78 *jaṣṭāṃdi ttū vara ṣṭāna* 'they worshipped him there'; Z 23·108 *pharu salī cu gyaysna gyaste* 'many years who offered sacrifices'; noun in suffix *-na-*, v 339, 77r6 *gyastai kṣamevāna gyaysnū tcerā* 'the goddess must be appeased for him, you must make a sacrifice', BS G 37, 72 bis a4 *devasyopakārah kartavyaḥ yajanam kartavyam*; loc. sing. Sid. 127r1-2 *devattām pūjā tcerai u bala, jaysñya pajsama, havina, madrrām jsa* 'worship must be done to the *devatā*-deities and *bali*-offering, sacrifice, honour, with libation (BS *havya-*), with *mantra*-formulae (BS *mantra-*)', BS *pūjā-baly-upahāreṣṭi-homa-mantra-*; JS 11r4 *ttai ya si jaysñā yanum buvām bala* 'so he thought, In worship I will make offering (BS *bali-*) to the *bhūta*-goblins'. See also *gyasta-* 'worshipped one, BS *deva-*' from *yazata-*. From *yaz-* 'to sacrifice, worship', Av. *yaz-*, *yašta-*, *yasna-*, O.Pers. *yad-*, *āyadana-*, Zor.P. *yaz-*, *iz-*, *yazd*, *yazdān*, *yašn*, N.Pers. *izad*, *jašn*, Oss. *izād*; Sogd. *yz'y* infinitive; Aramaic Pers. *yzn* \**yazna-*, M.Parth.T. *yz-*, *yštn*, M.Pers.T. *yz-*, *yšt*, *yšt*g 'offering'. IE Pok. 501 *iag-* 'revere', O.Ind. *yājati*, *iṣṭā-* Greek ἄζομαι.

**jaysarūmā** 'prophecy', III 71·144 *jaysarūmā tvā-v-am haude* 'he gave me forecast'. From *jays-* 'to worship', *jaysara-* 'worshipper' (\**yazakara-*, with *ūma-* 'help', see s.v. *byūma* 'help' (\**abi-ama-*)).

**-jar-** 'go, pass', II 81.40 *hajaḍa-* in *ttye herā pṛracainā jṣīni hajaḍaḥ īyai kaumye tta brrāvarā a byāva hamaunai* 'for this reason that life is passed in which I would be mindful of those brothers'. From \**fra-čarta-* or \**fra-črta-*, see *car-*, *cūḍa*, *ciḍa* 'lives'.

**jara**, *jarra*, *jarā* 'liver', see *gyagarrā*.

**jarma** 'excellent, outstanding', IV 60a3-b1 *aṣpara-barā hauparidīrāse hvaḍā stūrū pārve 1 jarma himye* 'of the lucerne-carriers 37 men one *stūra*-animal is to be given in payment, being an excellent one'; II 34.5.3 *u tcahaurq ma jarma himya* 'and four (horses?) here (of mine?) being excellent'; II 117.7 *khāysā biṣā gyerma ye* 'the food was all excellent' (*gyerma*, not *gyemi*); II 84.18 *biṣi girma ṣṭāre* 'all are excellent'; II 101.243 *jairmā stūrau jṣā tsvaudā* 'they went with excellent *stūra*-animals'; II 101.243 *ttu jairmām stūrau vq pihq hūdānda* 'that for the excellent *stūra*-animals they gave as the price'. See also *bijairma*. From two forms of the base *gar-* 'to celebrate' (see s.v. *pajarūna-* and *ggirai*), hence \**jarma-* and \**jarmya-*. See also *pakyerma* 'outstanding' from *čār-*, \**čarmya-* in form like *perma-* 'to be reared' from *pār-*.

**jaṣti** 'to clean', infinitive, see *gyeh-*, *jeh-*.

**gyaṣtā** 'epithet of the queen', = BS *devī*, K 150.33 *ṣena tcūnā rruḍi. . . gyaṣtā riñā* 'the *devī* queen of the king *Ṣena-tcūna*' (Chinese K 1205.4 *ṣang < śiang* 'holy'; K 1112 *tsun < tsun* 'honoured'); II 45.65-6 *kamā-cū biṣā ha: ha: nā hīya jaṣtā* 'the *devī*-queen of the *hahana-* (*khakan*) of *Kan-ṣou*'; gen. plural II 128.62 *jaṣtām u rriṣdvarām u rriṣpūrām jṣi* 'from the *devī*-queens and princesses and princes'; voc. sing., K 30.220 *tte hve sa jaṣtā* 'he said, Queen'. See *gyaṣtā* nom. singular.

**jaṣta-** 'sacrificed', see *gyays-*.

**jjaṣtumā** 'I came', v 341, 83r6 *ṣā naḍe hve yāḍaimā paḍā kāḍūtāne cu bando jjaṣtumā rroṣya* 'the man said, I first did evil so that I came into the royal prison', BS *pratijñām akarot tataḥ pūrvaṃ mayā kṛtaṃ pāpaṃ rājño bandhanam āgataḥ*. From base *gaz-* 'to move', to *Yazg. yaz-*, *Ṣuynī žāž-* 'to run'; Oss. D. *yazun*, *yast*, 'to play', I. *qazyn*, *qast* 'show skill in riding'. The *jj-* only here, possibly for *js-*.

**gyasta-**, *jasta-* 'healed, cured', participle to *gyeh*, *jeh-*.

**gyasta-**, *jasta-* 'worshipful being', and 'royal person', like BS *deva-*. v 341, 80v3 *u tta hvate se maḍe gyaṣtā grūṣtā* 'and so he spoke, saying, The gracious king calls', BS G 37, 75b5 *etad avocat, rājā yuwayor āmantrayati*; Tib. *rgyal-po hḍod-do ṣes smras-pa dan*; II 20, 12a3 *miḍā jasti hīyā māṣa-vīrā āṣtamna* 'the house-men and the rest of the gracious king'; as honorific after names, III 127.8 *pṛraṇāvarda jaṣta* 'the *deva*-person *Prajñāvardhana*', ibid. II *vairṣa-jī nauma jaṣta* 'the *deva*-person by name *Vīryajīva*'; ibid. 14 *dyaumaisū jaṣta*. Voc. sing. K 42.112 *gyasta*; ablat., II 35.7.1 *miṣḍām gyastina*; dyadic *SuvO*. 68r7 nom. plur. *gyasta divate*, BS *devatāḥ*; K 138.928 *gyastyau ḍvryau*, Tib. *lha*; gen. plur. Z 5.73 *gyaṣtānu vāmāna*, = *Manj.* 229 *jast(ā)na vemāna* 'the *vīmāna*-abode of the *devas*'; K 141.1015 *mistā gyaṣtānu ṣpāta* 'the great captain of the *devas*', = BS *mahāsenāpati-*; K 146, 4r2 *jaṣtā baiṣyā* 'of the *deva* *Buddhas*'; loc. plural, *Manj.* 84 *jaṣtvā ysatha* 'birth among the *devas*'. For the title of the *Buddha*, v 133, 2a5 *gyaṣtānu gyaṣtā balysā* 'deva of *devas*

*Buddha*', ibid. 2a4 (in other order) *gyaṣtā gyaṣtānvī vā balysā tta hvate* 'the *deva* of *devas* the *Buddha* so spoke to him', K 146.2 *jastauni jastaḥ beysaḥ*, ibid. 5-6 *jistauna jasta beysaḥ*; inst. plural K 143.1056 *gyastyau gaṃḍḍharvyau hvamḍyau* 'with *devas*, *gandharvas*, men'. Feminine, K 139.965 *hārva mista gyaṣtā buwām māta* 'Hāriti great *devī*, mother of *bhūta*-goblins'; ibid. 141.1021 *mista gyaṣtā*; K 42.100-1 *jaṣta rriñā vīra* 'for the *devī* queen'; voc. sing. fem. K 30.220 *jaṣtā*. Adjective, *gyaṣtūna-*, v 109, 31r5 *ttā gyaṣtūna ttarandara* 'these divine bodies', BS *imān divyātmabhāvān*; compounds, *gyaṣtaṣṣaa-* 'son of a *deva*-god', *SuvO*. 3r4 *pharākānu gyaṣtaṣṣānu* 'many *deva*-sons'; v 114, 63r4 *gyaṣtaṣṣai*, BS *deva-putra-*. Spelled with -ṣṣ-, -ṣ- and with *j-*; III 127r2 *jastaṣṣai*. Also *gyaṣta-vūra-* 'deva-son', N 157.41 *mista gyaṣtavūra* 'great sons of *devas*'; K 2, 136r2 *ṣaṣi-vimala-garbhā gyaṣtavurā* 'the *deva*-son *Ṣaṣivimala-garbha*'; ibid. 137r2 voc. sing. *gyaṣta-vura*. The 'abode of the *devas*' is *SuvO*. 27v4 *biṣvo gyaṣta-kṣīruvo* 'in the *devas*' worlds', BS *sarva-deva-bhavana-*; K 50.5.5 *biṣā jasta-kṣīrvā auska* 'all dwellings in the *deva* worlds'; v 284.2, 5v2 *gyaṣta-kṣīra himāre* 'deva worlds arise'. Also Z 4.38 *hauda gyaṣtānu gyaṣta-varṇa* 'the seven groups of *devas* of the *devas*', see *-varṇa* below, *naysda-varṇa*. BS *parṣadaḥ*. From *yazata-* with *-ata-* suffix to base *yaz-* 'to worship'. Av. *yazata-*, *Tumšūq Saka jezda-*, *Zor.P. yazd, yazdān, izad*, N.Pers. *yazd, izad*, Oss. DI. *izād*, Greek ἰσδῖγέρδης; M.Parth.T. *yzd, yzdygyrd* 'divine', M.Pers.T. *yzd*, plur. *yzd'n, yzdygyrd, yzdyg* 'divine'; Jud.Pers. *yzyd*; O.Ind. *yajatā-*. See above *gyays-*, *jays-* 'to worship'.

**jaste** 'part of the eye', Sid. 148r4 *haryāsyje jaste* 'black part of the eye', Tib. *mig-gi hbras-bu naguhī sten-du*; Sid. 148r5 *tcīm hīye ṣīye jaste bimḍā* 'upon the white part of the eye', Tib. *mig-gi sprin-gyi sten-du*; III 81.175 *jaṣtā*, gloss to Turkish *yimtti-karakā* (following upon 'eyelash'), uncertain, according to G. Clauson Turkish *yiti karak* 'sharp eye'. From base *yat-* 'to place in its proper place', hence generally 'a place'. For *yat-* see *bīsta-*, *nīsta-*, *gīsta-*. Note O.Ind. *āyatana-* 'place'.

**gyahe**, *jahe* 'fountain, spring', Z 3.42 *khāhe ysarrije paste āṣṣimje gyahe ūcāka pvāta vasuta kāḍe ysauṣa ṣṣāra* 'fountains, golden pools, ponds, springs, cool waters, pure, very savoury, excellent'; Z 20.5 *ūtce pastāte ysarūne tcalce jahe* 'the waters are arisen, the fountains on the green verge'; III 36.5-6 *ūska asaphīrāca jahq sphālyagūnā* 'crystal-coloured (water) splashing up in the fountain'; III 46.18-9 *uska asphīrāca jahvā sphālyagūna* 'crystal-coloured (water) splashing up in the fountains'; III 34.10-11 *uska asphīrāca jahvā sphālyagūna*. From base *yah-* 'to seethe, gush', see s.v. *jīṣ-*.

**jāna-** 'place (?)', II 111.21-2 *cu hve:hvu:rām hīvī herā ttuv-am haṃṃā biṣa biṣā jānvā ttuḍāmdā* 'what was the *Uigurs* property, that all they carried over to the same house into the *jāna*-places'. From *yā-* 'to go, move', *jāna-* 'place of movement', to *Pašto yūn*, plural *yāna* 'movement'; or possibly *jam-*:*jā-* 'to hold', see *jam-*.

**jāṃdem** K 151.34 *jāṃdem karma* 'may the *karma*-acts perish for me', conjunctive 3 plur. to *jīy-*, *jy-*, *j-* 'perish', see *jān-*.

**jāphau jsa** 'from the depths', III 79.12 *ṣūrā utcā ttauda ṣi*

*jāphau jsa haṣūdā* 'salt water, hot, this is stirred (?) from the depths'. From \**jāb(h)a-* or \**jamb(h)a-* 'depth' with base *gamb(h)-*, see *ggampha-* 'a plain'.

**jāmana** 'time, hour (?)', K 151·41 *ma ja hūsa byadanā ma tsq haspīsa jāmana masq* 'sleep not, be not confused, strive fighting only a time (hour?)', with *jā-* = *jsā-*, as *ca-* beside *tca-* (as in *cadana-* 'shining'), *jāmana-* 'moment' from *gam-*, *jam-* 'move', with Aramaic (from Persian) *zmn*, *zmn-*, Nabatean *zmn*, Arab. *zmn*, plur. 'zmnh' \**zaman*, *azminah*, and *zamān*; Zor.P. *zmn*! \**zaman* 'hour', *zamān* 'time, hour' (GrBd TD2 59·14 *har rōč-ē 24 zamān* 'every day 24 hours'); N.Pers. *zamān*, *zamānah* M.Pers.T. *zm'n* 'hour, time', M.Parth.T. *jm'n* 'hour, time' and *čmn*; *pd* 'yw *jm'n* \**paδ ēv žamān* 'in a moment'; Sogd. Bud. *zmn-* (-w, -y, -wh, -yh) plur. *zmnth*; Man. *jmnw*, plur. *jmnd*, obliq. plur. *jmndy*; Bud. also 'zmnw with initial a-; Armen. lw *žamanak* 'time', *žam* (-u and -a stems) 'hour', Georgian *žam-i*; Armen. lw *žaman* 'approaching swiftly' (verbal derivative).

**jāmyša** 'warrior', III 107·43·1, see *gyoysa-*.

**jā**, *jī*, *ju* 'particle', v 66·12 *cvau jā amanā ī* 'what may be unpleasant to you' (BS *mana-āpa-*); JS 7r3 *khu jī pura paysāta* 'as one's own son'. See *ju*, *gyu*, *ja*.

**jika** 'girl', v 66·13 *tā-ṃ jika pura* 'there my girls, sons'. See *jīška* 'girl'.

**jika** 'life', K 24·6-7 *ma vaña ā jika bada baida* 'now he has come against continuance of my life', = K 32·39 *viña-ṃ haḍi jīyiki vari ā kūṣṭi heysdya* 'now however he has come against my life, where he is ready'. See *jīyaka-* 'life'.

**jīnga**, acc. sing. *jāngo* 'perishing, vanishing', v 70, 28v3 (<*ne*) *jīnga hvata hāmā<te>* 'the end cannot be told', BS G 37, 16b1-2 *anantā dharmā-deśanāḥ*; Z 3·14 *mulśde ṣṣāṇaumā cu tā nāstā jīnga kari* 'mercy, favour of yours of which there is no end'; K 53·9·2-3 *hamāme jīngya jsa pūdā ttāthattā-ṃrrarā* 'the nature of suchness (BS *tathatā*) deprived of origination (and) cessation' (= BS *utpādana-irodha-*); v 340, 79v5 *jīnje karittetā thānā* 'cessation, endurance', BS G 37, 75a1 *nīrodhas ca nāma vīrya-sthānaṃ*, Tib. *hgag-pa* ('stop'); SuvO. 4r6 *jānje* (-n-, not -ñ-) *kādāna* 'for cessation'. Adjective *jīngyīmaa-*, v 261, 10·a1 *jīngyīgya padamgya* 'state of cessation'. See s.v. *jān-*, *jīn-* 'to perish'. Later forms also *jīnga*, *jīga*, *jaigyā jsa*, *jegi*.

**jāta-** 'perished', *jata-*, *ja-*, see *jān-*, *jīn-* 'to destroy; perish'.

**jīte** 'perishes', v 122, 9v3 (<*cu*) *nā jīna jīte cu nā juvānu* 'whose life ceases; by whom it must be fought'; Manj. 366 *nai jīye* 'does not perish'; v 389, 19v4-5 *ku karā ttīma ne jīye* 'where seed does not fail at all', BS G 37, 14b1 *uptād bījān mahāphalaṃ* 'from sown seed great crop'.

**jīttai** 'fails', II 101·244-5 *na baida pamūḥa ca ma jīttai u brvāvā na* 'there is not clothes on me for whom there is trouble, and not food'. Here *jīttai* for older *jīte* keeping -t- as -tt- (as in *gaisātta-* 'returned' in the same text). See *jīn-*.

**jīdā** 'they demand', v 220, 7a3 *thauna jīdā draya* 'they demand three pieces of silk'. See *jad-*, and *pajy-*.

**jīdā** 'they put together (in a bouquet)', III 41·36 *bvaijsā-kaujsā spyakai jīdā* 'they bunch the open-calyxed

flowers'. From base *gai-:jī-* 'to twist together', see s.v. *gīśai*.

**jān-**, *jīn-* 'to destroy; perish', *jīy-* 'perish', 3 plur. Sid. 102r2 *jīnīmdā* 'they destroy', Tib. *sel-to*; 3 sing. Z 22·196 *jāndā*; optative 1 sing. SuvP. 70v2 *jīnī*, v 134, 69a5 *jānīni*, v 164, 214b5 *jīnīñā*; 2. plur. imperative, K 150·29 and K 154, 43 *jīnyara*; passive, 3 plur. Z 22·116 *jīyāre*, v 337, 36r5 *jīyāre* 'they perish', BS G 37, 33a4 *parikṣayaṃ gaccheyuḥ*; later *jāre*; 3 sing. v 122, 9v3 *jīna jīte* 'life ceases'; optative 3 plur. K 150·27 *khva na jīryā biśa* 'so that not all perish'; 3 plur. conjunctive v 341, 83v1 *jātānde*; participle present Z 24·456 *jīyāna-*; preterite *jāta-*, *jīta-*, *java-*, *jya-*, *ja-*, Manj. 122 *jyava-jīna vara jastvā* 'with life exhausted there among the *deva*-gods'; Sid. 138r3 *jata-guṣṭā* 'with emaciated flesh', BS *kṣīṇa-māmsa-*; preterite 3 sing. *jāte*, 2 plur. *jātāndā*, III 72·164 *janave jāmdā* 'they destroyed countries'; III 73·176 *samai byamḍā jāmdā rīne* 'but her doubtings destroyed the queen'; K 6, 146v1 *arahandā kyī jāte ysūnāmate* 'the worthy one (BS *arhant-*) who had destroyed *āsrava*-influences'; infinitive, K 67, 149 *hamjīśdī ttādā jīnīni* (-*im-* = -*ai-*) 'he intends to remove darkness'. Adjective, *jīnāka-*, SuvP. 66v3 *peṇḍā jīnāka* 'destroying fears', BS *bhaya-harā*; nouns, *jīngā-*, see above; K 137·892 *jīnā-ceṇṇā*; K 10, Ab4 *dukhām jīnāciñā* 'destruction of griefs'. From base *gai-:jī-* 'to destroy, remove (from treat violently), overcome', Av. *jyā-* 'force', *jīnāiti*, *a-jyamna-* 'unfailing', O.Pers. *jīyanna-*. IE Pok. 469-70 *g<sup>u</sup>eia-* 'overcome', O.Ind. *jīnāti*, *jīyate*, *jītā-*, future *jīyasyati*, noun *jyā*, Greek βία 'force'. Here distinct from *ysān-* 'to carry off', but O.Ind. coalescent with *j-*. Note *j-* before -*i-*, but *js-* in *jsan-*, *jsata-* 'struct' from *j-* before -*a-*.

**jīya**, *jīyaka* 'life' from older *jīvāta-* from BS *jīvita-* 'life'.

**jārma** 'excellent', see s.v. *jarma-*.

**jīškā-** 'girl', K 17·177 *jīška*, = K 25·114 *jīśaka*, = K 34·64 *strriyā* 'female'; K 46·41 *braṣṭā sa dahaka ysām ā jīškā* 'she asked, Have I borne a boy or a girl?'; v 327, b5 *ṣī bujsamja, jīška, kṣāmḍāmñā* 'this lady, the girl (desires ?) possession of a husband'. Possibly from *jāni-* 'female', through \**jāni-skā*, \**jī(n)skā-*. For this *jāni-*, Av. *jāimi-*, Zor.P. *zan* or *žan*, N.Pers. *zan*, Armen. lw *j-* in *jnikan* (H. Hübschmann, *Armenische Grammatik*, p. 69) the royal 'keeper of women', the *maypet*; M.Parth.T. *žnyn*, M.Pers.T. *zn*, plur. *zn'yn*; Gazī *žen*, Sanglēcī *jānj*, *janj* (from \**jāni-čī*), Yidya *žinko*, *jinko*, Šuynī *žēnik*, *žin*, *žinik* (with unusual *j-* to *ž*); Pašto *jīnai*, *jān*, *jāl* has *j-* for normal *dz-*. IE Pok. 473-4 *g<sup>u</sup>enā-*, O.Ind. *jāni-*, Armen. *kin*, Greek γυνή, Celt. O.Ir. *ben*, gen. *mnā*; *ban-*, *bé*; Welsh *benyw* 'female'; Got. *qino*, O.Engl. *cwene*, O.Pruss. *genna*, O.Slav. *žena*, Tokhara B *sana*, *šno*, A *sām*, *snu*.

**jīści** 'to demand', infinitive to *jad-*, *jīsta-*, IV 3·5 *pastāmdī jīści* 'they deigned to demand'.

**jīṣ-** 'boil', III 85·63 *khū sau dva jūm hamtsā jīṣḍī thamjāna* 'when it boils together one or two times, it is to be drawn out'; JS 29r2-3 *maram mānāṃde phusti gesane dūmi jṣe* 'like death the whirling smoke is blown out (and) boils'. Causative, *jṣāñ-*, *jṣāñ-*, Sid. 20r3 3 plur. *khu utca jṣāñdā* 'when they boil water', Tib. *čhu skol-ba*; Sid. 8v1 *jṣāññā*, Tib. *skol-te*; III 89·164 *jṣyāññā*; participle Sid. 15r1 *jīṣta-*, Sid. 20r4 *jeṣta-*, Sid. 8v1 *jaiṣta-*, inst. sing. Sid.

135r1 *jīṣāna*; noun Sid. 15r2 *jīṣānāme beda* 'at time of boiling'. From *yah-* reduplicated *ya-yš->yaiš-, yīš-*, Av. *yaēšya-*, Pašto *yašēdēl, yašawul, yašand, yašnā, aišnā*, Waziri *yēšēdēl*, Orm. *yasyēk, yasayēk*. IE Pok. 506 *ies-* 'to seethe', O.Ind. *yāsyati, yayastu, yasta-, iyasyate, yeṣati*; Greek ζέω, ζεστός, OHG *jesan* 'to ferment', O.Engl. *giest* 'yeast', Tokhara A *yās-* 'to seethe'. Note *yāiš->jīš-*, but *yaiš->jš-*. See also *gyahā-* 'fountain'.

**jīṣājiḥa** 'with clear voice (?)', Sid. 17r2 *u tciṇa rrijsai u cha śirka u bijāṣā jīṣājiḥa u śukrā pharākā padīme* 'peacock's flesh) makes the eye keen and skin fine, voice well-sounding and sperm abundant', Tib. *mig rno-ba dan, śa-mdog bzaw-ba dan, skad śān-pa dan, khu-ču hphel-bar byed-do*. Possibly from \**yaxša-ḥiḥa-* to Yaṇābī *yaxš-* 'to appear', hence 'conspicuous, excellent', and base *gāi-:ḥi-* 'to sing', in Av. *gāthā*, Zor.P. *niḡāyīšn* 'praise', M.Parth.T. *ng'y-* 'to sing', *ng'd* 'singing'. Form with suffix *-xa-*, as in O.Pers. *mayuxa-*, Zor.P. *mēx*, N.Pers. *mēx*, Oss. D. *mex*, I. *mix* 'nail'; N.Pers. *bēx* 'root', Parāči *γix*. IE Pok. 355 *gē(i)-:gī-*, O.Ind. *gā-:gī-*. See *pyaṣta-*.

**jāsta-, jista-** 'demanded', see *jad- pajy-*.

**jih-**, see *jeh-* 'to cleanse, heal'.

**ju** particle, Z 24·179 *kye ne gyu hamatā bvāre* 'who themselves do not awaken'; Z 2·16 *kari ju vara rrūnā ni byodā* 'oil is not found there at all'; v 388, 19v1 *suhī ju nyānartha ne tsindā* 'of joy no reports come', BS G 37, 1444–5 *sukha-hetor na vetti yah*, Tib. *gan-ḡig bde rgyu mi ḡes-pa*; v 329, 13r1 *nai ju ne; ne ju ne*, BS G. 37, 10b4 *na kimcīt*. Later *ji, jā*.

**jū-** 'to live', Z 11·47 *o paṇḍāvātāna jūtā* 'or lives by alms' (BS *pinḍapāta-*); III (ed. 2), 140·5 *cu ṇo jūmā aysu* 'as I certainly will not live', BS G 37, 34b3 *ātmānaṃ tyajāmy aham* 'I shall abandon life'; Manj. 123 *jsīna jū* 'he lives a life'; Sid. 7r1 *khāyṣa jsa jū* 'he lives by food', Tib. *kha-zas-kyi hcho-ba-nas*; K 138·926 *dār-buru ju* 'he lives long', Tib. *rin-du hcho-ḡin* (long, living); IV 17·10 *dvī salī ra jū mīdī* 'he lives two years more, he dies'; N 176·9 *kama jsa hvadā jvīndā* 'by which men live'; K 52·8·1 *sauhna jvīmā pharāka bādā* 'may I live with pleasure for a long time'; III 14·18 <cu> *jvīdī ba-jṣṣṣya himāre* 'who live, they become short-lived'; K 52·7·9 *jvīde*; II 40·40 *ca \*ṣṭā* (written *dā*) *ju* 'who lives'; 2 sing. conjunctive K 43·139 *tta tta jvā* 'may you so live', =K 40·22 *tta tta jvām*; optative, 1 sing. v 70, 8v5 *ku buro jvīni ne ne gāvu aysu asādu dīru hāru yanīmā* 'as long as I live, I shall not do an evil (dyadic) act' (BS *asiddha-*), BS *na kadā cit punaḥ pāpakam akūśalam karma-abhiṣkāram kariṣyati*; 2 sing. III 69·92 *brraṣṭāmdai khu ra ṣṭām jvī* 'they asked him, How can you live?'; 2 sing. imperative, II 114·14 *ysāra jva* 'live for a thousand (years)'; preterite, Z 13·124 *jutāndā* 'they lived', III 76·252 *byṣṣā jve pharākā bādā* 'he lived, long, a great time'; III 66·28 *ṣai tta hve khu ra maṃ jvai* 'he said to him, How have you lived here?'; III 66·29 *gūha: ysye tcamṇa jveṃ* 'he took away the cow by which I lived'; participle present, gen. absolute, JS 26r3 *brahmadattā juttai rrumdā* 'while king Brahmadattalived'; Sid. 140r5 *juttye vīre* 'alive', Tib. *hcho-ho*; participle past Sid. 15v1 *anau hvadā khaṣṭa satvām juva ni hime* 'without food it is not possible for beings to live' (potential); adjective, *jva-* 'living, alive', JS 5v4 *biṣe jva kṣīr-mayāna*

'all living within the land'; JS 12v2 *ṣai tsodi ham jve* 'he swallowed him still living'; *jūndaa-* 'alive', Z 19·44 *rīna śvānānu jūndau bīdātā* 'the queen threw living to the dogs'; III 102·49–50 *āṣkālakyau jsa jūdai auna ttraikṣa bīdai kāṣṭa* 'with tears, being alive, he found grievous sorrows'; II 91·116 *u paṃṣāsā jṣām jūmdā bāstāmdā* 'and they led fifty alive'; with reversive *bi-*, see *bijūndaa-*; adjective with suffix *-āka-*, III 22, 10b2–3 *ci satvā vīra saṃṇā hāmātā o jvākā vīra saṃṇā* 'whose concept of being or concept of living one occurs', BS *yasya sattva-saṃjñā pravarteta jīva-saṃjñā vā*; Manj. 314 *nai pūḍgala na ja vā jvāka* 'not the pūḍgala-individual nor the jīva-living one'; noun, III 65·9 *nārā nātā jvāme vaska* 'he took a wife for living'; K 47·54 *jvāme vaska* 'for livelihood'. See also *ājūva, ājika, jīya-, jsīna*. From *gai-:ḥi-* 'to live'; *jūtā* from \**jivati*, *jūndaa-* from \**jivantaka-*; *jsīnā-* 'life' from \**jainā-* or \**jayanā-*, Tumsuq Saka *tsena* (retaining *-e-*); to AV. *gaya-*, *jva-*, *ḡya-*, *jīvyā-*, *ḡyātu-*, *ḡyāti-*, *ḡiti-*, O.Pers. *jīva-*; Zor.P. (with *z-* or older *ḡ-*) *zīvēt* 'lives', *zīvišn*, *zīvandak*, *ḡōšt ī zīvand* (gloss to Av. *jīvyā-*); N.Pers. *zindah, zistan, zīstan, ziyad, hazār sogl bi-zī* 'live a thousand years'; Balōči *zindag* 'living'; Sogd. Bud. *zw-, zwo-, zw'ntk, zw'n* 'life'; M.Parth.T. *jyvw-, jywmdg, jyw'ng* 'animal', *jywhr* 'life', *jywhryn* 'alive', 'njywg, 'nčywg 'vivifier'; M.Pers.T. *zyw-, zywystn, zyndg* (Pahlavī Psalter *zyntkyhy*), *przyw-* 'to live beyond'; Pašto *ḡwāk, ḡwand* 'live', *ḡwandai* 'living', *ḡwandūm* 'life', Parāči *janō* 'alive'. IE Pok. 467–9 *g<sup>u</sup>ei-, g<sup>u</sup>eiā-*, O.Ind. *jīvātu-, jīva-, jīvita-, gaya-*. Armen. *keam* 'I live'; Lit. *gyjū, gyti* 'recover, become healthy', O.Slav. *ḡiti* 'to live', *ḡiti* 'life', *ḡivq* 'I live'. With suffix *-uo-*, O.Ind. *jīva-*, Lat. *uiuus*, Celtic Welsh *biw* 'horned cattle', *byw* 'alive', Lit. *gyvas*, O.Slav. *ḡivū*. See also *bijore; bujvaiye*.

**juv-** 'to fight', Z 2·46 *śvānā śṣūjātēna jvāre* 'dogs fight one another'; Z 1·33 *cī aysura gyastyo jvāre* 'when the asura-demons fight the deva-gods'; III 69·31 *tta-ḡhvāmdā sa jau ra na jvīryau* 'so they spoke to them, do not fight in fights'; infinitive, Z 23·105 *vā ḡḡīhu aysuryau jūstā* 'assist here to fight with asura-demons', and *-ānā*, v 340, 80r6 *ākṣutte lāstanā yanā u jvānā* 'began to dispute and to fight' (and *ibid.* 80r6–b1); participle, v 122, 9v3 <cu> *nā jṣṣṣna jite cu nā jvōāṇu* 'whose life ceases, who must fight' (*nā* with participle in *-ānā-*). See *gyoysa-* 'warrior'. From *yaud-* 'to fight', Av. *yaod-*, Zor.P. *āyōḡitan, āyōḡēt* gloss to Av. *yūiḡya-*; M.Parth.T. *yvdy-, yvdy'g* 'exert oneself, struggle', Balōči *jōḡ* 'fighter', IE Pok. 511 *yeu-dh-* 'be moved, fight', O.Ind. *yodhati* 'to seethe (of water)', *yodhati, yudhyati* 'fight', Av. *yūiḡyeinti, yūiḡdiṣṭa-*, Lat. *iubeo, iussum* 'command' from 'make move', Lit. *judū, judēti* 'move tremblingly', *jaudā* 'seduction'. Note also *āyoys-* 'be agitated' from IE *ḡeu-ḡ(h)-*.

**gyūna-, jūna-** 'movement, gait', and 'times', Z 24·221 *sarvai māṇite gyūnu* 'resembles the gait of a lion', parallel BS *siṃha-vikrānti-gāmin-*; JS 15r2 *gara ttājā stāga biḡisadā-jūna* 'mountain rivers descending with extensive movements'; K 4, 140v1 *kṣṣivaredārsā kūla sate ysāre gyūna* '36 ten-million hundred-thousand times', Tib. *lan bye-ba khrag-khriḡ brgya ston phrag sum-ču-rca*; II 7·120 *ysāra jūna*; SuvP. 65v2 *śau jūna* 'once', BS *eka-velām*; II 21, 15b2 *dvī jūna*, II 92·119 *dva drai jūna* 'two or three

times', v 42, 87v3 *drrai jūna*, v 59, 129v2 *hoda gyūna*, v 42, 87v5 *haṣṭa jūna*, v 40, 63b1 *nau jūna*, III 93:267 *hauda haṣṭā jūm*, Sid. 147v5 *ṣim jum* 'once', Tib. *čig rgya*; II 38:13:3 *śau jum*, ibid. *śau jū*; II 94:23 *drai tcām jū*, v 40, 63b3 *tcahaulsā jūna* '40 times'; second component Z 22:125 *daso-gyūnau* 'tenfold' (quoted s.v. *sala* 'year', gen. sing. *salye*). From \**yauna-* 'movement; place, time of movement', Av. *yaona-*, O.Pers. *yauviyā-* 'channel', Zor.P. *ywd*, Pahlavi Psalter *ywd*, N.Pers. *jōy* 'stream'. To O.Ind. *yoni-*. Possibly *i-eu-* from *ei-i-* 'to move' by increment *-eu-*; not to IE Pok. 507, 508, 511. See also *tcīra-*, *rrāyā*.

**jūnaka** 'youthful(?)', II 116:34-5 *u maista śūra-pacaḍa hvaira hama-jūnaka dāśida āṣṭā ttā yaña* 'and great, heroic in action, bold, altogether youthful, they have deemed worthy (*āṣṭāna-*)'.

**jūṣ-** 'to use, practise', K 154:41 *cu bura vā yāla arājsa jūṣū kūlā* 'what evil wild acts I have used against the *kula*-family (of the Vajrayāna 'Diamond Vehicle')'; preterite, III 80:29-31 *peṃā mase saṃgā bṛāyisā gesava thāmṛsa paha jsa nūḍā utcāla kavysi dīrā jūṣṭā* 'the house-sized long round sharp stone has done injury to the water-jar taken out of its bag'. From \**yauṣ-*, by *-ṣ-* to *yaug-* 'join, use'. See also *nūṣṭya-*, and *parajūṣṭa-*. To Av. *yaog-*, O.Ind. *yog-*:*yug-*, IE Pok. 508-10 *ieug-*.

**juṣṭinainai** 'of jute cloth (?)', III 89:174, adjective in *-īma-* to \**jūṣṭīna-* (see also *ījījainā-*), *juṣṭinainai gatsā padīmāñā* 'a gypsum vessel with a jute-cloth'. If correctly connected, to Kroraina *juṭhi*, *jhūṭhi*, *cuṭhiye* 'some kind of seed', 703 *bhij'a juṭhi* 'jute seed'; R. L. Turner, Comp. Dict., 14, 524 \**jūṣṭa-* 'corchorus capsularis, jute', Oriyā *jhoṭa* 'jute fibre', to *jūṭā* 'twisted hair', Prakrit *jūḍa-*; BS *jūṭā* is rendered I 192, 113v3 by *ttāmalakā*, = BS *tāmalakī* 'flacourtia cataphracta'.

**jūṣḍa-** 'ibex, mountain goat', II 78rb *jūṣḍi kaga* 'skin of ibex'; ibid. *dvām jūṣḍi-kagām* gen. plur. 'of two ibex skins'. From \**yauṣ-ḍa-*, as *kūṣḍa-* 'mansion' from \**kauṣ-ḍa-*, comparable to N.Pers. *vušk* 'ass', Armen. lw *youska-* 'ass' in the compound *youska-parik* 'onokentauros' like *kvošk* in Zor.P. *kōšk*, Georgian *k'ošk-i*, N.Pers. *kōšk* 'castle'. See KT 6:91, and Pratiḍānam (F. B. J. Kuiper Volume) 157-8. Possibly Yazg, *yok* 'large mountain goat' could be added here, to Waxī *yukš* 'wild goat'.

**jūṣḍānyau** 'with thongs (?)', Z 2:139 *kye mamā śśau bāysū malstā, śśau mā jūṣḍānyau ttāṣḍā* 'one crushes my arm, one cuts me with *jūṣḍāna*-thongs'. From *jūṣḍa-* 'goat' with adjectival *-āna-*.

**jūṣḍyāna-** 'terebinth, pistachio seed', III 80:23 *jūṣḍyānām khaiñḍā saga dī pai baysgā* 'stones under the feet thick as the nuts of the pistachio tree'. Here \**yauṣḍa-dāna-*, in N.Pers. *vušk-dānah* 'terebinth nut'.

**jūh-** 'to love, be passionate', parallel to *brī-* 'to love', II 123:8 (dyadic) *jūhānai brrīyausti aysmū jsa* 'with passionate love-filled mind'; II 80:24 *jūhai udiṣāyi* 'for love', parallel II 80:32 *brrīye udiṣāyi*; III (ed. 2) 148 (on the picture) 2 *jūhai uḍaṣāyā*; verbal 3 sing. Z 23:27 *atī kāde jūhāte balysā* 'the Buddha loves him greatly'; 1 sing. III 108:7 *jūhyī:me*; 2 sing. II 75:61 *jūhā*; participle III 34:1 *jūhaunau bāḍa* 'season of love'; II 114:14 *jūhūnai aysmū*

*jsa* 'with loving mind'; fem., III 45:10 *jūhāmjaka*, and II 115:28 *jūhūja*; noun, 'lover, love', III 35:38 *jūhe jsa* 'with love'; gen. plur., III 104:27 *padijsū hā bvi cabē jūhā spyakye* 'I will burn incense, campaka-blossoms, the flowers of lovers'; II 86:46 *jvāhai thauña* 'for love' (BS *sthāna-*); adjective with suffix *-īna-*, II 80:35 *jvīhūnai pyara brrāvīrau* 'beloved father, brothers'; fem. noun, JS 22v1 *āchaija gyauha mirānīya* 'the ill courtesan about to die'; JS 22v3 *gyauhya drrūne kiña* 'for the health of the courtesan'; II 39:17 *jauhya* 'in love'; *jūhāmjara* 'making love', III 48:72-3 *ca ma ṣṭām jūhāmjara vyātteva panūḍai* 'who every day here practises as maker of love', = III 39:51-2 *ca ma ṣṭām jūhaujiri* (so) *vyattive panūḍai*, = III 41:41 *ca baṣḍai jūhaujara vyattaive panūḍai* 'who practises love-making sins every day', from \**jūhāna-*, \**yauṣāna-ḥi-kara-*. Here BS *vyattiv-* < \**vivartāpay-*. From \**yauṣ-* 'be agitated, passionate; love', with *-h-* from older *-ṣ-* as in *uhu* 'you' from \**yūṣam*; to Zefre (Central dialect) *yōṣ-* 'soothe', present 1 sing. *yōṣōn* (*-ōn* = *-ān*), infinitive *boyōṣāḍ*, causative pres. 1 sing. *yōṣnōn*, infinitive *vōyōṣnāḍ*; N.Pers. (*y-* to *j-*) *jōṣ* 'ebullition, agitation (mind, body, lust)'; *jōṣiš* 'violent desire', *jōṣīdan* 'passionate', verbal *jōṣīdan*, causative *jōṣānīdan*; Balōči *jōṣ* 'boiling', *šarāb jōṣant* 'they boil wine', causative *jōṣēnag*, compound *zar-jōṣ* 'greedy for gold' (not from *zauṣ-*). The base without *-s-* in IE Pok. 507 *ieu-* 'stir up, mix (food)', O.Ind. *yāuti*, *yuvāti* 'stir up' (distinct from *yav-* 'to separate', *yav-* 'to join') in *caruṃ nekṣaṇena trir udāyauti* 'thrice stirs up the pot with a fork'; *vasā-homaṃ prayauti* 'stirs the fat-offering'; *āyavana-* 'stirring tool'.

**jega, jējai** 'cessation', Manj. 79 *harbaṣā jega pūña* 'merits are the destruction of all (obstructions)'; Manj. 85 *ysathā jega* 'checking of births'; Manj. 391 *jējai*, = Z 9:15 *jīnga*. See *jīnga*, *jān-*.

**jaitta** 'demand', 2 plural to *jad-*, see *jad-*.

**gyeh-, jeh-** 'to cleanse, heal', SuvO. 53v4-5 *tte ṣa bāsa hugyastu gyeḥāña ysānāḥānu* 'by him the house must be well-cleaned, must be washed', BS *tena sva-grhaṃ suśodhayitavyaṃ susnātavyaṃ*; Z 24:490 *cvī varata gyastu ttu biṣṣu ttīyā vajsiṣḍe cu ne gyastu tīyā ttu vā jehāte ttīyā* 'all what for him there has been cleaned, then he sees; what is not been cleaned that he then cleans'; Z 2:174 *ṣa ju aruṃg nāsti ne vīji kye va trāmu āchā gyeḥā* 'there is not that medicament nor physician who may heal diseases so'; medical use, later texts, *jeh-*, *jih-*, *jah-*, Sid. 6r4 *ttikyām jatte* 'it cures from those (diseases)', Tib. *gsor ruṃ-no*; Sid. 144r3 *khu kaṃmā jatte* 'when the wound heals', Tib. *rma sos-pa*; Sid. 101v4 *ṣe jatte*, Tib. *bde-bar hgyur-ro*; I 171, 86r5 *jatti*; v 40, 63a3 *tsāmāña jattai* 'it must be swallowed, it cures'; ibid. b3 *nimgysāña jattai* 'it must be rubbed on, it cures'; 1 sing. III 75:221 *aysai vā jehūm*: 'I will heal him'; 3 plur. Sid. 140r2 *jehāre*; III 91:223, v 40, 63a3; 4 *jattai*; 3 plural, Sid. 136v4 *jehāre*, III 91:223 *jihāre*; III 85:65 *jahāre*; participle, K 106:258 *nai ja vā āchai jasta vīmau krre paral(au)ka tsve* 'for him the illness was not cured, without treatment he went to the other world (BS *para-loka-*)'; Manj. 311 *pacha jasta* 'the attacks are cured'; infinitive, II 37, 12a7 *parya jasti* 'deign to clean'; participle fut. SuvO. 53r4 (above)

*gyehāna-*, Sid. 155v3 *jehuṇa-*; v 14, 10v1 *jehāñā*; noun, v 13, 9v1 *jehāme* 'cleaning', Sid. 139r1 *jehāme*, Sid. 153r2 *jehume*, Sid. 128v1 *jihuma*, Sid. 145v5 *jahāme*; adjective Sid. 6r4 *jeha-vīyī āchā* 'curable diseases', BS *sādhyā-*. Base either *yad-* (as *jad-*; *jista-* 'demand') or *yah-* (like *khaittā*, *khasta-* 'occur, come') or *yā-* with suffix *-h-* (like *ysah-* 'cease'?). For 'to heal' Greek has *iā-*, *iā-* (IE Pok. 300; H. Frisk, GrEtWb 704-5, uncertain origin). Possibly base *yā-* beside *y-ah-* 'to cleanse, heal', like IE Pok. 175-9 *dā-* 'distribute', beside *d-es-*, O.Ind. *dāsyati* 'lacks'.

**gyau**, *jau* 'fight', v 110, 32a2 *rrundyau haṃtsa gyau hāmāte* 'fighting occurs with kings', BS *rājabhiḥ sārdaḥ samgrāmo* (and 32a5); K 136·879 *kalahāryau*, *jau lāstanyau* 'quarrels, fights, disputes', Tib. *hthab-pa dan*, *hchao hdro-ba dan* ('fight, provoke, irritate'); plural II 127·34-5 *virī jsām ām va pharāka jauva hamāre* 'there indeed many fights will occur'; III 69·99 *tta-m hvāmdā sa jaurana jvīrau* 'they spoke so, saying, do not fight a fight'; K 73·40 *cū sākyī haḥcyāra jauna* 'whose enemies are broken in fight'; III 66, 22 *jauya usta tsūñai* 'at last one must go to fight'; III 107·4 *netsāmdā jāmyāṣṭi vaysñā* 'now they went out to the fighting'. Possibly adjective, Manj. 57-8 *maista gara ṣṭāra pḡjsa jyaujsa rakṣaysā hīya rāde drraya vara mvañūda* 'there stand great mountains, three combative kings of *rākṣasa*-demons dwell there'; III 23, 18a2 *jau niṣāmā* 'absence of strife', BS *araṇa-*; ibid. 18b4-19a1 *araṇā cu samāhāña ānadai* (= BS *vihārin-*) *cu haṃdarye samttāña klaiṣṇai jau ni aspāṣde* 'the (word) *araṇa-* means that he being engaged in *samādhāna*-trance does not strive with *kleśa*-afflictions in another *samttāna*-life-continuum'. From *\*yauḍa-* 'fighting', with *-aud-* from *yāud-*. See *juv-* 'to fight', and *joysa-* 'fighter'.

**gyoysa**, *joysa-* 'fighter', v 78, v1 *gyoysu māru* 'the fighter *Māra*-demon', Tib. *bdud ni mi bzad* (*mi bzad-pa* = BS *dāruṇa-*); III 69·99 *makala dyāmdā brrātara jauysa* 'they saw monkeys, brothers, fighters'; Z 24·416 *vahasta joysā u pharu bāsta pāhastā* 'fighters struck down and many pierced, beaten'; Z 2·138 *aysu hastā māñāmā jauysā* 'I resemble a fighting elephant (BS *hastin-*)'; Z 14·90 *śśakkra nārmāte gyoysa* 'he created (BS *nirmāta-*) Śakra fighters'; III 107·3·1 *pharā ysārā jāmya* 'many thousand fighters'. From base *yauḍ-* with suffix *-s-* (if *-ds->-s-*), or from base *yauz-*; hardly *-za-* suffix to *jau* 'fight'. See *juv-*, *jau*.

**gyauha** 'courtesan', see s.v. *jūh-* 'to love'.

**jauhya** 'in love', II 39·17 *tī vaṣṭi jauhya* 'then I stand in love (am enamoured)'. To *jūhā-* 'love'. See the full text s.v. *ttāḍu*.

**jbdrre** 'a medicament', III 86·85, to be read *\*jabdrre* or *\*jabadrre* (?), possibly to the base *gab-* 'excellent' attested in Oss. Dī. *dzābāx* 'excellent health' (with suffix *-āx* as in I. *uārāx* 'wide', to older *\*varu-* in Av. *vouru-*, Zor.P. *var-*), and Oss. D. *dzābo-dur*, I. *dzābi-dyr* 'mountain goat' from *\*jabaz-* with *tur* (see below s.v. *ttura-* 'goat'), the *-o-* and *-i-* from *-au-* and *-ai-* from older *-az-*. This use recalls that of German first component *edel-*. The same *gabra-* may be seen also in the name for the *Zarduṣṭi*: *gabr*, plur. *gabragān* as the 'excellent ones' like the epithet *vēh-dēn*.

**jya** 'exhausted, vanished', v 14, 10v2 *khvī ṣṣai biṣna jsina jya iyā jye* (<u (?)> *naramdā ī paskyāṣṭi vā jsina īsti* 'even when his life has wholly ceased, he ceases and has gone out, again his life returns'; compounds N 76·15 *anāchā himāta jya-āchā* 'became diseaseless and with vanished illnesses', BS *rogebhyaḥ parimocitāni, arogāni cababhūvuh*; v 244, 3a1 *jya-jsīnya īde* 'they are without life', = K 94·113 *ja-jsīña īde*, BS *parikṣiṇāyusaḥ sattvā*. Older *jāta-*, *jata-*, see *jān-*.

**jyando** 'disappearing', v 381, 3a5, BS G 37, 21b1 *sad-dharmam antar-dhāyantaṃ*. See *jān-*. From *\*jy-ant-aka-*. **jyava** 'exhausted', fem. to *jāta-*, Manj. 122 *jyava jsina vara jastvā* 'life exhausted there among the *deva*-gods'. See *jān-*.

**jye** 'bowstrings', v 41, 56v2 *durnāna ra kā(ka?) -ā vara ce jye yanī(ñdā (?))*, 'with bow...there, who use the bowstrings'. From *jyā-*, Av. *jyā-*, N.Pers. *ziḥ*, Gazī *že*, Wanetsī *ziā*, Pašto *zai*, Orm. *zāi*, Yidya *zāo*, Parāči *zē*, Sanglēči *zē*, Waxī *dzai*, Yazg. *zay*; Parāči *ḡir*, Šuynī *zīl*, Sarikolī *zil*. IE Pok. 481 *g<sup>u</sup>ūā-* 'string', O.Ind. *jyā-*, Greek βίος from *g<sup>u</sup>ūós*; Lit. *gijā* 'thread', O.Slav. *žica* 'bowstring' (either to IE Pok. 481 *g<sup>u</sup>ūā-* or to IE Pok. 489 *g<sup>u</sup>hejā-* 'vein, sinew').

**jye** 'ceased', IV 7v3 *hirā jye* 'money lost'; ibid. 4 *tī biṣā jye* 'all those perished'; v 292, 3·4a1 *karmā tcamāna hvē jye* 'the *karma*-act by which the man perished'; preterite to *jān-*, older *jāta-*.

**jyaujsa** 'combative, pugnacious', Manj. 58 *jyaujsa rakṣaysā hīya rāde* 'fighting kings of *rākṣasa*-demons'. Adjective to *jau* 'fight', with *jy-*=*j-* (also in *jyava*=*jata* 'perished', s.v. *jān-*).

**jva-** 'alive', see *jū-*.

**jva** 'young', v 64·3 *cu rrustai jva kṣīrā brī* 'who grew up, young, dear to the land'. If *jva* from older *\*yuvān* nom. sing. to *yuvan-*. See *juvā*.

**jva-** 'lived', older *juta-* participle to *jū-* 'to live'.

**jvā** 'young', plural to *jvaa-*, IV 45a1 *stūra jvā* 'young *stūra*-animals'. From *\*yuvaka-*, Oss. D. *iuonug*, I. *uānyg* 'steer' from *\*yuvanuka-*; Sanglēči *wānīc* 'calf' (*c* = *ts*) from *\*yuvāniči*; Av. *yvan-* *yavan-*, *yōišta-*, *yūnō*, Zor.P. *yuvān* (*ywb<sup>h</sup>n*), N.Pers. *javān*. IE Pok. 510 *ieu-* 'young', O.Ind. *yuvan-*, *yāvīṣṭha-*; Lat. *iuuenis*; Celtic Welsh *ieuanc*, *ieu*, *ieuaf*, Lit. *jāumas*, O.Slav. *junū*. See also *jūnaka-*.

**jvāhai** 'amorousness', II 86·46 *jvāhai thauña* 'because of love', see s.v. *jūh-* 'to love'.

**jvāri** 'they fight', v 295, 435r2 *śśūjetāna jvāri* 'they fight with one another'. See *juv-* 'to fight'.

**jvīhyi** 'love', oblique to *jūhā-*, v 307·9·1·3 *tvarau ām māṣṭā jsa jvīhyi* 'exceedingly for you (them ?) with oppressive love'. See *jūhe* 'love'. With *-vi-* from *-ū<sup>i</sup>-*.

**jve** 'alive', s.v. *jva-*, and *jū-*, *juta-*.

**jve** 'he lived', see s.v. *jū-* 'to live'.

**jve** particle 'indeed', SuvP. 71v4 *ma jve dukha-vedana bvāṃde* 'may they not at all feel pains of distress', BS *mā kasya cid bādhatu dukkha-vedanā*. See *ju*.

**jṣe** 'boiled', see s.v. *jīṣ-* 'to boil', JS 29r3.

**jsa** 'from, with'; often with *haṃtsa* 'together', also written *jsā*, *jsi*. With pronoun *-m*, III 92·237 *ñena-m jsā* 'with curds therewith'; *jsa ri* in v 217, 4a5 *ūmāñi jsa ri śau hamauka sāḍye ūci jsi pajittā* 'from yours he asks for a

- cup with cold water'. From *hačā*, 'with, from', base *hak-* 'to accompany', Av. *hačā*, *hača*, O.Pers. *hačā*, Zor.P. *hač*, N.Pers. *az*, *zi*; M.Parth.T. 'č', 'ž', M.Pers.T. 'č', 'z', Sogd. *čn*, Yağn. *če*, *či*, Yidya *že*, Šuyni as. . . *ti*, *as*, *az*; Xūfi *as*, *az*, Rōšāni *az*, Yazg. *az*, Balōči *ač*, *aš*, older Tumsuq Saka *tsi*; IE Pok 896 *sek<sup>u</sup>-*, O.Ind. *sacā*.
- jsañā** 'you strike', Z 24·50 *pharu rro jsañā satva* 'you slay many beings', see *jsan-* 'to strike'.
- jsañaulysa-** 'killer', Z 24·452 *dukha biḍā jsañaulysā* 'the killer suffers woes'; v 114, 63v1 *jsañ(au)lysā*, BS *caṇḍāla-*. See *valys-*, Av. *varz-* 'to work, effect'.
- jsamgye** 'killing', v 91, 61iv2 *jsamgye ihīvyā-nāsauñā pathamko* 'abstention from killing, stealing', the first *śikṣāpada*-commandment', BS *prānātipāta-virati-*; K 57, 23v3 *jsamjā jsa ātsāna* 'refraining from killing', v 158, 193r3 <*pa*>*thīyā jsamgye jsa* 'refrained from killing'. See *jsan-* 'strike'.
- jsaṇa** 'humble', III 127·12 *valaka auna khu tsūai jsaṇa padaja ṣaumaṇa* 'being young, when you went to asceticism in humble guise' (BS *śrāmaṇya-*). See *jsonāta-* 'bowed down'.
- jsaṇakya** 'humble', K 64, 81r1, see *jsonāta-*.
- jsata-** 'struck', participle to *jsan-* 'to strike'.
- jsatte** 'she disperses', K 153·19 (*dhūpā*. . .) *vīrasaṇi buṣq jsatte vvaṇṣiye wārre* (*Dhūpā*, personified perfume) the brilliant one disperses excellent noble perfumes'. With preverb *nai-*, Manj. 355 *nairv(ā)ṇa naiṣāma naijsatte satvā paraipāka prac(ai)na* (the bodhisattva) rejects rest in nirvāṇa with the aim of ripening the beings'. From *gad-* 'to throw out, reject', IE Pok. 466–7 *g<sup>u</sup>edh-* 'thrust', O.Ind. *gandh-* 'thrust', Lit. *gendū*, *gēsti* 'to be injured, perish', Zor.P. *zand* 'violent', Armen. lw *žand*. Preverb *nai-* from older *nal-*, *niš-*, *niš-*.
- jsan-** 'to strike, kill', v 339, 77v5–6 *šā hvę ttu ne butte se ttātā muho jsanīndā* 'the man does not know this, they will kill me', BS G 37, 72 bis b6–7 *sa ca puruṣo na jāniyād yan mām ete jvītād vyavaropayīṣyanti*; 3 sing. Z 7·24 *jsīndi*; III 140, v6 *kye uysāno jsande* 'who slays the self', BS *ātma-ghāta-*; 1 plur. III 70·106 *aḍārā jsanām* 'we will kill the other'; 2 plur. imperative III 75·234 *na ma jsanyarā* 'do not kill me'; passive, v 114, 63v5 *jsīndai*, BS *hanyate*; Z 19·10 *jsīnde*; infinitive, III 75, 234 *varai āṣṭamḍāmdā jsanā* 'there they were about to kill him'; Z 24·442 *cīye rre hvadu hamatā jsīye pariṇi* 'when the king himself deigned to strike a man'; preterite, 1 sing. III 140v4 *aysu mātaru pātaru jsatāmā* 'I slew mother and father', BS G 37, 34b2 *mātr-ghātaṃ pitr-ghātaṃ*; Z13·122 *jsate* 'he slew', Z 24·449 *jsate*, 3 plur. Z 5·2 *jsatāndā*; III 67·50 *cvām jse pyarā* 'who slew my father'; III 67·60 *saṃttanī brraṇmana jsāmdā* 'at once then they slew brahmans'; v 40, 56r4 *jsate* (misprint *jaste*); participle fut. K 37·118 *raysgi vī jsanāñā* 'to be killed quickly', = K 28·178 *jsanaūña*; noun, *jsamjā* 'killing', see separately; adjective, K 16·143 *jsanāka-*; SuvP. 71r3 *jsīñā* 'to be slain', BS *vadhya-*; ibid. 71v2 *jsīñā*; Z 274·43 *jsīñau hvamdu* 'a condemned man'; compounds, v 114, 63v1 *jsañ(au)lysā* 'criminal', BS *caṇḍāla-*, Z 24·452 *jsañaulysā*; III 75·235 *harye vara ṣṭāna ajsa* 'he remained there unharmed', like Zor.P. *pat anastak*, Lat. *incolumis*; v 41, 56r4 *hvgnḍa-jsanā* 'killers of men'. From base *gan-* 'to strike, kill', Av. *gan-*, *jan-*, *-gna-*, O.Pers. *jan-*, *jata-*; Zor.P. *zan-*, *zatan* (or *ž-*), N.Pers. *zan-*, *zadan*; M.Parth.T. *jn-*, *'wjn-*, *'wjd*; M.Pers.T. *zn-*, *zd*; Sogd. Bud. *'wz'n-*, *'wzy'n-*; Balōči *janag*, *jata*; Pašto *žanəm*, *žəl* (with preverbs), *paraželē* 'wounded', *war-žəl* 'to mince', *wēžnī*, *wažəl*, *wažləl*, *wajəl*; bža 'slaughter', *-γna* (*mačōγna* 'sling'); Orm. *uznawīm* 'I kill', Parāči *jan-*, Šuyni *zīm-*: *zīd*, Sanglēči *žan-*, Sarīkoli *zanam*, *zon-*: *zed*, 3 sing. *zīnd*; Orm. *zan-*, *dzan-*; Yazg. *žan-*: *žada(g)*; with *ava-*, Wanetsi *wezen-*, Orm. *wazn-*. IE Pok. 491–3 *g<sup>u</sup>hen-*, O.Ind. *hānti*, *ghnānti*, *hatā-*, Nūristāni Kati *jār'-*, *žir-*, Waigali *jā*, *žār'-*; North-west Prakrit *jan-*; Dameli *žan-*; Greek θείνω, φόβος, Lat. *dē-fendō*, *infensus* 'hostile', Germanic OHG *gund-*, O.Engl. *gūþ*, O.Norse *guðr*, *gumr* 'fight'; Lit. *genū*, *giñti* 'to drive', O.Slav. *ženq*, *gūnati* 'drive'.
- jsan-** 'to put, cover'; K 72·25 *naika ranyau jsa nijsava* 'a niška-ornament covered with jewels (BS *ratna-*)'; K 63, 78v2–3 *ranyau jsa kišana pera udā nijsave* 'abundant leaves covered (dyadic) with jewels'; II 129·78 *imjmai hūjsava-pakai paśajsa pastāmdū hajsāmdē sau* 'we deigned to send one *paśajsa*-tool, made of *imja-* with well-fitted cover (?)', see AM, n.s., 11, 1964, 26; III 43·20–1 *ālagāryau jsa saikā amga ājsānīdā* 'they bedeck the limbs well with ornaments'. See also *pajsan-*, *bijsan-*. From *čan-* 'to cover' rather than from *jan-* 'to strike'. See s.v. *kaṅga* 'skin'.
- jsanaspāra** 'plant name', III 86·85, possibly *jsana-* 'killing', as in BS *aśvamāra* 'horse-killer, oleander', and Italian *ammazza-cavallo*. See s.v. *irū* 'oleander'; and *spāra-*.
- jsam-** from base *gam-* see *naljsam-*, *hajsam-*, *hamjsam-*, and *jsā-*, *āta-*, causative *paljsem-*, *hajsaunda-*.
- jsar-**, from *čar-* with preverbs, *gū-*, *tta-*, *ha-*. See also *jarma-*.
- jsarā** 'receptacle (?)'; v 204, 5a2 *u mānū jsarā pārrva sā* 'and our (or *umānī* 'your') one *jsarā* given as payment'. From *\*jarākhā-* fem. with *sā* 'one', adjective 'connected with', possibly from *jsāra-* 'grain', hence 'receptacle for grain' (bin or sack). For *-ā*, see *karā-* 'circle' to *kara-* 'surrounding', *mājsā* 'marrow', *mijsāka-* 'kernel', *śśandā-* 'earth'.
- jsahāra-** 'belly', Sid. 8r4 *tte hīvī gūnai haṃdamna bāstā jsahārā hīme* 'its mark is the belly stuffed up within', BS *viṣṭambha-*, Tib. *dehi mchan-ma ni khov ltam-ltam-por gyur-pa*; Sid. 20v4 *cu nīyakā ṣe jsahera vīne*. . . *jedā* 'what is butter, that cures pains in the belly', BS *grahany*. . . *-ghnam navanūtam*, Tib. *mar ni pho-bahi nad*. . . *sel-to*; I 187, 106v1 *jsahira haśa u garśa rāha āchā jīmdā* 'cures the diseases swelling of the belly and pains of the throat', BS *śvayithū gala*; K 46·37 *strīyī jsahera ysatha byaude* 'he got birth in a woman's womb'; v 312·24 *jsahira jsa śikalaka* 'the young one from the womb'; K 46·31 *nera jsahira ysamtha nāvai* 'in the wife's womb he took birth'; II 85·17 *jsihāra* (dyadic with *garba-*). From *\*jabāra-*, from older *\*jarthāra-* by loss of first *-r-* (like *bāggare* 'leaves' from *\*varkara-*). If Sogdian *kδ'r*, *kδ'r'k*, *kδ'r'y* 'belly' is connected, the base would be *\*garthāra-*, replaced by *\*kabāra-*. O.Ind. *jaṭhāra-* 'belly' has been traced to *jartū-* 'womb', Got. *qilþei* 'womb' (see T. Burrow, BSOAS 35, 1972, 540–1 with *-lth-*). IE Pok. 358 *gel-t-*.
- jsā-** 'go', and *jsa-*, Sid. 3v4–5 *khu urmaysdi hauda rri-*

*chām pa jsāte u rrvaye pa jsāte* 'when the sun goes the path of the Nine Sages (BS *sapta ṛṣayah*, Ursa major) and the path of the south', BS *ravi-vartma-dvayāstrayāh*, Tib. *ñi-ma byan phyogs-su hgro-ba dan, lho phyogs-su hgro-žin*; v 80, 7111 *pamdau jsātā*; I 169, 85v4 *ca śāma halīja jsāve* 'whose face goes crooked'; II 101·7 *bgīysa ārva jsāmanai* 'we go to refuge of Buddha', beside *ibid.* 7 *dā ārva tsvāmanai*; *ibid.* 7-8 *bīsaga ārava tsāmanai*; with *jsa-*, v 67·142·1 *dā ārūva jsaman(e)*; Z 19·94 *jsamane myāñe dukhānu* 'we go among sorrows'; participle middle, *jsāna-*, SuvO. 56v2 *śśandau vātā jsānā* 'going on the ground', BS *prthivī-gata-*; hence the participle *jsāna*, *jsām*, *jsā*; absolute *-ye*, Z 4·74 *cu ye brātā jsānye keitā* 'what one, being awake, thinks'. With *jsa-*, present participle, see *hamṣamdaa-*, BS *saṃprasthita-*, and *pajsada-*. With preverb *bi-*, II 113·95 *u mistye bādā vī va bijsāmane* 'we depart there to the Great Land (=Khotan)'. From base *gā-*, see also *ggāman-*, Av. *gā-*, *gātu-*, *gāt*, *gāya-*, O.Pers. *gāthu-*, Zor.P. *gās*, *gāh*, N.Pers. *gāh*, to IE Pok. 463 *gʷā-*, O.Ind. *jgāti*, *dgām*, *gātū-*, Greek *ἔβαν*, Armen. *kam*, Lit. *gōti* 'go', Let. *gāju* 'I went'. See *nījsāndā* 'they came upon', s.v. *jsā-*.

**jsā-** 'to force' with *ni-* III 10, 19v1-2 *harbiśā vamaā ttā karma dukha āra(. . . .) te benda nījsāndā* 'now all these *karma*-acts, sorrows, evil deeds. . . have come with violence upon me', assuming *-jsāndā* from older *-jsātāndā*, as *nāndā* 'they took' from participle *nāta-*. The base may then be *gā-* and *ga-* in Oss. D. *qājūn*, I. *qājyn*, *qadton*, *qad*, N.Pers. *gāyad*, *gādan* 'future' to base IE Pok. 470 *gʷei-* 'to overcome'. See *ggā*.

**-jsāda-**, see *-jsar-* from *čar-*.

**jsāna** 'humble, bowed down', K 29·190 *jsāna au brraṣṭa* 'bowing down he asked'; with *kya-*, K 38, 130 *jsāmnākye ṣṭā pvaśā* (misprint *-ñ*) 'bowing down he asked (durative past)'; K 155·59 *jsāne ṣṭānā* (with two dots over *ā*); K 149·10 *jsāmnākyā ṣṭānā*; K 42·97 *jsāmnākyi nṣṭā* 'he sat humbly'. See *jsonāta-*.

**jsāna** 'going'; participle 'indeed', participle middle to *jsā-* 'to go'.

**jsāra-** 'grain, corn', SuvO. 53r3 *ttagatā jsārā dināra ysirrā* 'wealth, grain, *dināra*-gold, gold', BS *dhanena vā dhānyena vā hiranya-svarṇa-*; SuvO. 54v7 *jsāraṇau*, BS *dhānyam*; v 116, 65r2 *jsāraṇānu* (gen. plur.); SuvO. 56r6 *jsāraṇā*; v 116, 65r6 *jsāraṇā*, BS *sasyānām*; II 25·29·1 *nuvāri jsārā*; Sid. 16v2 *cu saṃbīraustā buṣuṇā-pacaḍa jsāra īde* 'what are husked grains of all sorts', BS *vividhāḥ śimbatayāh*, Tib. *spyir-na gaṃ-bu-čan sna-čhogs rnamṣi ni*; adjective, SuvO. 54r3 *jsārīṇau hambīsu* 'heap of grain', SuvO. 53v4 *jsārīṇai hambīśā*, BS *dhānya-rāśim*; compounds, II 35, 8a3 *jsāra-barā* 'carriers of grain', IV 44a2 *jsāra-haurai* 'giver of grain', plur., II 15·2·2 *jsāra-haurā*, v 274·4·3 *jsāra-haurā*. See also *jsarā*. From *\*jāra-*, from IE *\*goro-* with non-palatal *g-*, beside IE Pok. 390-1 *ḡer-* in Pašto *zaṇai*, *zaṛai* 'kernel, seed' from *\*zrmo-*, O.Slav. *zrīno* 'corn', Lat. *grānum*, Lit. *žirnis* 'pea', O.Engl. *cyrnul*; rather than IE Pok. 439 *gher-* 'rub', Lit. *grūdas* 'corn'.

**jsāṣṭa-**, see *nījsāṣṭa-*, *najsauṣṭa-* 'shown'.

**jsāna** 'life', oblique to *jsāna* 'life', K 151·46 *ūvārye dravargye jsāna* 'of the noble three-staged life'; K 138·936-7

*jsāni kaka vijya drreṃsa dijsāve* 'he keeps in mind the *vidyā*-charm protective of life', Tib. *che skyons-bahi rig-snags hdi hdzin-čin*; K 139·948 *jsāni haurāka vijya drraśā dijsāte* 'he keeps in memory the *vidyā*-charm giving life'; v 313·33 *jsāne*; v 154, 1b1 *jsānai*, v 297, a, a3 *ṣātā jsānā*|||. See *jsāna-*.

**jsāda-** 'deceived', participle to *jsir-* 'to deceive'.

**jsāna-** 'swift, short (time), small', see *jsēna-*.

**jsāda** 'he strikes', 3 sing. to *jsan-*, Manj. 353 *na jsāda na vā pvaḡitta* 'he does not strike nor does he beat'; Manj. 76 *jsāda jaḍinai rakṣaysa* 'he strikes the *rakṣasa*-demon 'of ignorance', see *jsāndā*.

**jsāna-** 'life', v 337, 36r1-2 *ysāre kalpa vaṣṭa jsāna hāmāte* 'there will be life for a thousand *kalpa*-ages', BS G 37, 32b7 *kalpa-sahasrāny āyus-pramāṇam bhaviṣyati*; Z 22·286 *bataku marā ḍṛte mā jsāno* 'here I have kept my life a short time'; N 75·25 *jsāne 'vajśāmatu* 'knowledge of life (=medicine)', BS *āyur-veda-*; ablative, Z 13·124 *jsānāna. . . pathīyā* 'withdrawn from life'; Sid. 12r3 *jsāni buysa padīmāka* 'maker of long life', Tib. *che rin-ba. . . byed-de*; Sid. 2v2 *jsāna bvāṣṭīna mahāsāmodrā* 'the ocean of experience of life (=medicine)', BS *āyur-vedodadhi-*, Tib. *chehi rig-byed-kyi rgya-mcho*; through *-nā*, *-ṃ* to *jsī*, II 107·150 *vasvava-aymū ṣṭāna jsī paśāva i* 'pure-minded he would have left life (=died)', Compounds, SuvO. 5v5 *bulyso dāra-jsīnyauṇu varata* 'to long continued life', BS *dirghāyuskatāyām*; Z 13·129 *dāra-jsīniya* plur. 'long-lived'; III 15·54 *muyysga-jsīniya*, *ibid.* 54 *muyysga-jsīni hime* 'becomes short-lived'; III 14·18 *ba-jsīniya* 'with little life'. From *gai-:jī-* 'to live', see cognates s.v. *jū-* 'to live'. Tumšūq Saka 16 *tšenya*, 35 *tšenya tsi* (BSOAS 13, 1950, 657).

**jsāndā** 'he strikes', v 298, d v3 *kye haṃdaru jsāndā* 'who strikes another', from *jsan-* 'to strike'; III 71·145 *gūha: ra jsāndā* 'he kills the cow', see also *jīda*.

**jsīmā** 'ghosts (?)', K 64, 81v3 *jsīmā āraḍa bayista* 'tormented ones (?)', afflicted (?), terrified', K 65, 83r4 *bayastām jsīmau āḍarau vaska* 'for the terrified ones, tormented, afflicted'; K 51·5·10-6·1 *bayastām jsīmām vaska, āṣpātā ime ttrāmā* 'of the terrified ones, tormented may I be such a refuge'. Here taken from base *gam-* 'to torment' with Sogd. Bud. *'wγ'm* 'torment', *wγ'm*; M.Parth.T. *'bg'm* 'torment', *'bž'm'dn* 'to torment' to IE Pok. 368 *gem-* 'to seize, press', Greek *-γεμοϛ* 'seizing', O.Slav. *žimo*, *žeti* 'to strangle', Lit. *gamulā* 'depressed thing', Let. *gūmstu*, *gūmt* 'to seize, attack', Celtic Mid.Ir. *gemel* 'fetter'. This is preferred to base *gam-* 'to go', as if rendering BS *preta-* 'gone'. From *\*jamya-*.

**jsir-** 'to deceive', participle *jsāda-*, present v 162, 6a4 *ttyau jsa jsīrāte satva* 'with them she deceives the beings'; K 4, 141r4-5 *hiṭhei rraṣṭa hvāñā ajsīrañā, ttu ne hotani ṣṭā harbiśā ysamaśāndeī kai va jsīḍu yane mamā ttattika bye ka aysu aña hvāñīni, jsīḍā mā gyastā balysā vya* 'in truth to him must be rightly spoken, without deception, it is not possible for the whole world that it can deceive him. To me here he is witness. If I should speak otherwise, the *deva* Buddha had by me been deceived'; Tib. *bden-par gsuṃ-ba, yan-dag-par gsuṃ-ba slu-bar mi mdzad-pa yinno, de ni lha dan bčas-pahi hijig-rtēn-gyis bsla-bar mi nus-te, de ni hdir kho-bohi dpaṃ yin-te, gal-te kho-bo gžan-du*

*smra-bar gyur-na, kho-bos de-bžin-gšegs-pa gslus-pas hgyur-ro*; Manj. 171 *sattsera jsīda uysnaura* 'beings deceived in *samsāra*-migration'; K 56, 20r4 *biśā jsīraña ṣṭāre* 'all are deceptive'; Z 19:5 *jsīraña-* 'deceitful', Z 22:136 *jsīrāka-* 'deceiving'; noun, v 147, 127a5 *jsīrgyā-*, Manj. 12 *jsīrjā-* 'deceit'; abstract, v 45, 91b1 *jsīrjatete jsa*; v 49, 467r5 *ajsīrat(tātā?)*; compound, Manj. 39 *jsīrja-hanāsa* 'grasp of deceit' (= BS *sāṭhya-grāha*-). Parallel to BS *śaṭha-* 'deceitful'. From \**jai-r-* with *-r-* increment to base *gai-* 'to twist', see s.v. *ggisaa-*, and *gaihe* 'he twists'. The Tumšūq form with *ts-* = Khotan Saka *js-* is preserved in Tokhara B *tser-* 'to deceive'; possibly Oss. *džera* 'raptor bird' attests a base *jēr-* 'to seize'. For 'twist' and 'deceive', note N.Pers. *šikanj* 'twist, deceit', s.v. *tcana* 'wrinkle'.

**jsis-** 'to win, desire', causative *jsisān-* 'to cause to be gained', K 7, 147v2 *ttattitā vā ttā dvī-satā ysīta-aysmva balysū-ñāvūyā kye pabanu nā jsisāñātāndū vāta, u iškya nā āvasta vāta* 'then these two hundred depressed bodhisattvas who have not sought rebirth and have not desired return', Tib. *de-nas byan-čhub sems-dpah sems žum-pa ran-gi ran-bžin-la slar hjug hdod gyur-pa űis-brgya-po de-dag-gis lhahi bu dag*. From \**jai-s-* to base *gai-*:*ji-* 'to win', IE Pok. 469–71 *g<sup>u</sup>eiā-* 'to overcome', see *jān-*.

**-jsüre** 'grape juice (?)', compound II 85:27 (miscellany) *khaysam, tte nva pasa tsimā draya, anūtca mau naujsüre* 'feasting, after that, there come in three, syrups (?), waterless wine, fresh grape juice (?)'. Possibly \**čagru-* (or *jaḡru-*), whence Turk. *čayır* 'grape juice (either unfermented or fermented)', to set with other Turkish names of intoxicants (*bor, maxsum, bāgni*, as loan-words, see also s.v. *boeysa-*). For *-aur-* < *-agru-* see also *yausa-* 'musk'.

**jse** 'to strike', infinitive to *jsan-*, III 69:103 *gihya:rā jse* 'help to kill'. From \**jsate*, see *jsan-*.

**jse** 'he slew', III 67:50 *cvām jse pyarā* 'who slew my father'. From *jsate*, to base *jsan-* 'to strike'.

**jsēi** 'little', III 141r5 *parstā piḍe . . . ṣva jsēi āchei ośā āchei na puvaṇa hāmāre* 'he ordered to write; may there not be (ill) report, slight illness, severe illness, not fears'. See *jsēina-* 'small'. For 'slight illness', II 103:53 *bakā misai ṣṭāna āchai*, translated AM, n.s., II, 1965, 103.

**jsēina-** 'small, short, fine', Sid. 132v4 *jsēñā kūṭāñā* 'to be ground fine', Tib. *žib-tu brduns-pa-ste*; v 184v6 *jsēina gurvica* 'small grains', ibid. 5 *jsēindama ggurvica* 'smallest grains'; III 124:80 *jsaiṇa*, BS *b(ā)la* 'child'; Sid. 4v1 *jsimṇa* 'fine', BS *sūkṣma-*, Tib. *ča phra-ba*; N 76:46 *(jse)ñ(u) jseñvi nitcaste* 'he broke into small pieces', BS *chittvā chittvā*; III 89:117 *jsēñā jseñā gvāśguñā* 'to be divided into small pieces'; v 52, 83b5 *jsēiṇu vātā* 'in short', III 66:22 *jsaiṇa vīra*, II 52:4 *jsaiṇa vīra haṣṭa yūdai* 'he (or I) at once made the report'; ibid. II–2 *jsaiṇa vī aurrāsa haṣṭa yūdādū* 'we at once made the information report'; III 60:35 *birāśgmī jsimṇā* 'we explain it in short'. v 196:8:2:1 *jsemṇi cakalā* 'small wood'; SuvO. 54v1 *jsēiṇu vāt(ā) hajuvānu dr(ai)śa tc(e)ra* 'in short they must be held in memory of the wise', BS (differt, uncertain text) *prāvakta-dhārayamāṇaḥ (prāvṛta-, prāvṛkta-, Tib. hdon-čīn* 'uttered'). With suffix *-aka-*, v 280, 54a *u jseṇṇakā va ttemdā hirā pajistā yamda* 'you can demand

the small and such a thing'; JS 24v2–3 *ustairṣṭai amgām bedā jsīnakye chale* 'you tore the fine skin on your limbs'. Five spellings in Z *jsēina-*, *jsēina-*, *jsēna-*, *jsāna-*, *jsēi-*; Tumšūq Saka *tsānakai* 'small' of insects (BSOAS 13, 1950, 657). From \**jašna-* (as *tcēiman-* 'eye' from *čašman-*) with palatalized *š-*, beside Zor.P. *gšnk* \**gašnak* 'small' (BSOAS 26, 1963, 69–72). Base *gaš-* from \**gaxš* to IE *gag-*, *gāk-s-* beside IE Pok. 349 *gag-* 'small (lumps)' with variants *-g-* and *-g-*. For the form *gašnak*, note also Zor.P. *dšnk* \**dašnak* 'dagger', Armen. lw *dašnak*, N.Pers. *dašnah* to Oss. D. *dasun*, I. *dasyu*, *dast* 'to cut', possibly Zor.P. *d'st* \**dāst* 'cut' (Zoroastrian Problems, ed. 2, xxxvii).

**jsau**, *jso* 'indeed', after negative 'at all', v 77, 145r4 *širu biysāndi grata-hvāñā ma jsau ju khiji gyasta balysa* (BS *khidyā-*) 'you have awakened well, O teacher of commandments; weary not at all, O deva Buddha', Tib. *ston-pa bde-bar rab sad-nas rgyal-ba čuṇ-zad mi skyo-ba*. From enclitic use of *ča-* interrogative, as indefinite, with *-au* from older *-āvam*, or *-ām*, or *u < uta*.

**jsonāta-**, *jsaunāta-* 'bowed down, humble', v 330, 20v3 *dvayau ysānyau jsaunāta vāstāta* 'with the two knees they bowed down', BS *jānu-dvayaṇ bhūmau nipātya*, Tib. *pus-mo gñis sa-la btugs-nas (btugs 'reach')*; v 158, 7r4 *jsonātā ṣṭāna*; III 125, 14 *patā balysu jsonauta vāstāta* 'before the Buddha they bowed'; Z 2:55 *jsauniti patāna vīstātā* 'he bowed before him (the Buddha)'; JS 2r2 *nimaṇḍrye jsaunikiyī ṣṭām* 'he invited him humbly'; Sid. I bis r3 *ṣi tu sāstrā jsāṇnakyi ṣṭām rrvī vī haiṣṭe* 'he presented humbly that book to the Court'; II 108:175 *bārāna vaiysgaista pyatsa stai jsāṇnakya vīstām* 'he dismounted from his horse, standing before them he bowed'; III 76:250 *baysā pyatsā jsāṇnakya ṇṣṭā* 'before the Buddha he sat humbly'. From \**jaufna-* either to base IE Pok. 450 *gheu-b(h)-* 'bend', Lit. *gaūbti-s* 'bend', Let. *gubt*, O.Slav. *gūb-*, *sūgūṇoti* 'to bend'; or to base \**jafna-* from *gab-*, *gaf-* 'to expand, be deep' to *ggampha-*, as *thama-* 'cloth' from \**tafna-*.

**jsaus-** 'reach, amount to', IV 26:6–7 *cvām jsāri bāja jsausīya heri pajistādā dastaurajā* 'as to what should amount to their share of grain, they asked money with a written document'; II 25:30:8 *|||(hamdara) prū jsausīya parau|||* '... should reach the Inner Fort. The command (went out on the date. . .)'. From \**jafš-*, as *ttaus-* 'heat' from \**tafš-* to *tap-* 'to heat', to a base *gab-* or *gaub-*, possibly beside base *gam-* 'go'.

**jsyāmde** 'they struck', III 68:79 *ahāvi jsyāmde* 'they killed the quarry' (so to group syllables), see *jsan-*.

**ñaḍa** 'small', Sid. 15v5 *hawvi jsa dilakā ṇaḍa* 'with little, small strength', BS *kincid-vināṣita-*, Tib. *mthu čuṇ-zad čam-gyis čuṇ-ṇo*; comparative Sid. 19v1 *dilakai hauta ṇaḍara* 'his strength little, smaller', gloss added to BS, Tib. *mthu čuṇ-ṇo*. From \**ni-arta-* 'ground down' and hence 'small' to Zor.P. *hwrtk* \**xvartak*, Armen. lw *xortak*, N.Pers. *xurd, xurdah*, Makrānī Balōči *hūrt*, Sibi Balōči *hīrt*, from \**hu-artaka-*, beside Pašto *wuṛ, wōṛ*, gem. *wuṛa*, plur. *wāṛə* 'small', Parāči *yurōk* 'small boy' from \**hu-ṛta-* with lost *h-*. IE Pok. 28–9 *al-* 'to grind', Greek *ἀλέω*, Armen. *alam*, above Khotan Saka

*ārr-* and cognates. O.Ind. *aṭṭa-* 'ground stuff'. For O.Ind. *ānu-*, *āṇiyas-* 'small', see *-ln->-ṇ-* (T. Burrow, BSOAS 35, 1972, 543) and *ālpa-* 'small' (against M. Mayrhofer, Dict.). For 'crush' and 'small', note also O.Ind. *kṣódati*, *kṣudrá-*. See *ārr-* 'to grind'.

**ñatcūkā** 'instructor, adviser', II 79:3 *huśgīnā ñatcūkā saṃgīnā dvīlai* 'the Lady's spiritual adviser Saṃgīnā, knower of two *piṭaka*-scriptures (BS *dvi-piṭaka-*)'. With *ñā-* from older *ni-*, as in *niharka-*, later *ñaharka-* 'restraint', and *nāhalamāna-*, later *ñahalmā* 'reverent', here *ñatcūkā*, \**niścan-* 'teach'. Parallel BS *kalyāna-mitra-*.

**ñada** 'making sounds, singing', participle present to base *nya-*, III 47:55 *śūje pyatsa ñada* 'they are making sounds before one another', = III 35:37 *śūje pyatsa ñada*, variant III 38:36 *śūje pyatsa ñādā* 'they make noise before one another', = III 40:12 *śūjai pyaṃtsā ñādā*. From base *nad-* 'to sound', see cognates s.v. *pañāy-* 'to sound'.

**ñanaa-** 'treasure', v 67, 25a6 *ñanai*; SuvP. 71v3 *dukhya ñanau byehīde* 'the poor get treasure', BS *daridra-sattvāni nidhīm labhantu*; III 67:52 *rraiṣmaṃ śi ñanau rraśg* 'this treasure was in charge of Raiṣmana-'; III 76:238 *ñanau va biśā maṃ rraśg* 'there (*va = vara*) all treasure is under my control (*maṃ*, not *mām*)'; plural, K 49:3:3-4 *ñanauw visva bījairma* 'pure outstanding treasures'. See *nyanei*, *nyanau*.

**ñamḍā** 'destroyed', III 75:227 *ṣai bura mḍ ñamḍā bī* 'it (the *rasāyana*-elixir) destroyed for him here its (the missile's) poison (*bī*, *yī*)'. From *ni-kan-*, see also *buvan-* 'destroy'. For *ni-kan-* 'place', see *ñāña*, *ñimḍi*. Here *ñamḍā*, middle \**nikanda-*.

**ñāsa** 'low, humble, despised', III 123:66 *asūrai ñāsa satta* 'unclean low person', BS *aśuca hīna satva*; with suffix *-aka-*, K 155:55 *būmavi ñāsaki ye idrre nvāskyē* 'having become poor in power, deficient in faculties'. See *nyas-*, *nyas-* 'to scorn'.

**ñaṣṭa** 'deficient', SuvP. 64r1-2 *vyaysanvā cu hīsci beḍa, cu pvaṣṭāñā cu ra vā ñaṣṭa haṃḍarye kastarā ṣṭāna, cu jī dīra yuḍi ime pātca* 'what (evil deed) in the time of falling into bad states, what in danger, what also in deficiency, being subject to another, what evil I have done then'; BS *vyasanāgama-kāle 'smin kāmānāṃ bhaya-hetunā, anaīśvarya-gatenāpi yat tu pāpaṃ kṛtaṃ mayā*. Participle to *nyas-*, *nyas-* 'be low, deficient, despised'; but with negative *añaṣṭa-* 'not deficient, fully equipped'. See *nyaśś-*.

**ñasya** 'stopped', I 177, 93v5 *u āsmarya-mūttra cū va utca ñasya hamī* 'and stone-urine disease, in which the water is checked', BS *āsmari-kṛcchra-*; one of the *prameha*-diseases. From \**niśad-*, \**niśas-* 'to end'. Printed *utcañā sya*.

**ñaha** 'cure (?)', K 155:59 *pīrmātta ñaha* 'best cure (?)'; possibly to \**ni-yah-*, see *jeh-*, *jatte* 'cure', text quoted s.v. *ñaharka*.

**ñahara** 'suppression, contempt', K 26:133 *rāda hīya brrama va ñahara āstada*, = K 35:81-2 *raudha hīyai brramaṃ animūnā inīyi*, = K 18:203 *rraudha hīye prrama avamauna ide* 'the Brāhmaṇa of the king made to injure him'; K 18:205 *ñahara ida tsaikṣū* (read: *ttraikṣa*) *u aslāma paḍīme* 'he causes injury, severe, and makes mischief (BS *a-saṃloma-*)', = K 35:82-3 *ñahira idi*. From

\**ni-harga-* to *nihalj-* 'to suppress, hold back'. See BSOAS 19, 1966, 525.

**ñaharka** 'restraint', K 155:58 *ñaharka daji vīnaustā haña ysīthi haurāki pīrmātta ñaha* 'in another birth painful from penalty, flame, giver of the best cure (?)'. Later form of *niharka-*, verbal *nihalj-* 'to hold, press down'. For *ñā-* from *ni-*, note also *ñatcūka-*, *ñahalmā*.

**ñahalmā** 'reverent', II 4:49; 50; II 4:56 *ñahmā*, see v 113, 35v2 *nīhalamānāna* inst. sing. BS *sabahumānena*; Z 278:92 *nāhalamāna*.

**ñā** 'river', v 167, 5a2 *khu gaṃgā ñā* 'like Gangā river', JS 7v2 *ñāṃ ttāji* 'on the stream of a river'; III 61:54-5 *biśūñā ñāvāṃ* 'of all kinds of rivers'; see also *ñāva* 'channels'. From \**ni-tāka-*, see *nātā*.

**ñā** 'pouring down', II 39:17 *ñā ysvāka* 'the heart flowing' (in passion), from \**nitāka-* adjective intransitive or passive sense (see s.v. *pāta-*); but \**nidāta-* would also be possible 'placed down in' or 'deposited'. See the full text s.v. *ttāḍū*.

**ñāṃ** 'we shall place', II 84:10-1 *dva kamala jśaṃ ḍaṃḍā ñāṃ kuṣṭi buri cimvāṣṭā paṃda hīya phara ri hamāve* 'we shall place two persons so that wherever there may be rumour of a way to China...'. Causative to *ni-śād-*; or possibly rather to base *nay-* 'to conduct', see *ānāña-*.

**ñāñā** 'is to be seated', Sid. 8v2 *u paḍaṃ hālaināṣṭā ñāñā* 'one must sit towards the wind', BS *vāta-niṣevanaṃ*, Tib. *bser-bu* ('breeze') *phyogs-su hdug-par byaho*. See *nāśad-*.

**ñāña** 'occasion(?)', II 44:53 *tta ñāña ñāña hirā raustāṃḍā* 'so they lost the property on various occasions'; II 44:58 *tta ñāña dasau paṃjsūsā haḍā parya* 'so on the occasion ten, fifteen days passed'. Loc. sing. from *ñāna-< \*ni-yāna-*.

**ñāña-** 'plan (?)', II 128:46 *viña hā biśā ñāña paryāṃ biṣṭe* 'now we deign to restrict the whole plan (?)'. Possibly from \**ni-kānya-* from *kan-* 'to put'.

**ñāña** 'plant name', oblique to *ñāna-*, Sid. 14r4 *ñāna spyakā* 'the flower *ñāna-*', BS *śankhīnī*, Tib. *saṃgīni*; Sid. 127v5 *ñāna spyakā*, BS *śankha-puṣpī*, Tib. *smān sānge-puṣīpa* (ed. Pekin, *śankha-puṣīpa*), the andropogon acidulatus, canscora decussata'. With *ñāña*, K 145, 3r4 *ñāña bhīse grathani pārsāña* 'the *ñāña* twigs must be passed in a knot'; III 46:29 and III 37:13 *ñāña spūlakimā*, III 34:19 *ñāña spūlakimā* 'the budded *ñāña*'.

**ñāña buṣāra** 'proper name', v 305:5, 2a2 *tī rrusa ñāña buṣāra jīsta* 'then Ñāña Buṣāra asked for barley'.

**ñātai** 'name (?)', v 305:5, 2b3 *haṃtsa ñātai|||*.

**ñāttara-** 'inferior', Manj. 357 *tva ñāttaira yāna baitsāga stāvā vaska prracai* '(knows) the two inferior vehicles, a means for the alleviation of the weary ones' (*tva = dva* 'two'); Manj. 383 *dva paśyai ñāttarai yāna* 'he abandons the two inferior vehicles'; Manj. 404 *buttai dva ñāttarai yāna baitsāga stāvā kaiṇa* 'he understands the two inferior vehicles, an alleviation for the weary ones', = Z 9:25 *ttāri dva yāna biysāṃgya kye mara stāsīndā saṃtsera* 'those two vehicles are the awakening of those who are here weary in *saṃsāra*-migration'. These are the two vehicles *śrāvaka-yāna* and *pratyekabuddha-yāna-*, inferior (BS *hīna-*) compared to the *mahā-yāna-*. See *nyāttara-*.

**ñā dai** 'he brought down', K 34:65 *tvi ñā dai śi jasta amaugā ahā: prrabhāvna* 'he has brought down (captured) this

- one *devī*-goddess by the power of his unfailing noose (BS *amogha-*). From \**ni-kan-* 'to put down', preterite \**ni-kān-ta-*. See also K 155:57 *nyāṃdī* 'he established, secured'.
- nāna** 'plant name', see oblique *nāña*.
- nāna** (-*n-* uncertain) 'put', 2 sing., II 85:31–86:32 *khvaṃ nā bidā tvā-ṃ ttrvāñā nāna* 'if for them he does not carry it, put it for me (them?) in the *ttrvāna-*' (possibly 'garden').
- nāma** 'sitting', Sid. 102v5 *styūdāṃ āysināṃ bimdā nāma* 'sitting on hard seats (BS *āsana-*)', BS *kaṭhina-*, Tib. *stan mkhraw-po-la hdug-pa*; see *nāsad-* 'to sit'; *nāma* from \**nīśadāmatā-*.
- nāma** 'support (?)', II 128:62 (translation AM, n.s., II, 1964, 19) *miri kūṣḍyī jaṣṭāṃ u rryisdvāraṃ u rrispūrāṃ jsi nāma ni paryāṃ byaude* 'here in the Palace we have not deigned to obtain the support of queens and princesses and princes'. Possibly from base *nai-:nī-* 'to conduct'.
- nāmadai** 'uncertainty', v 246, 11b2; *śī-nauhyā aṣadī na tcerā nāmadai tta tta*, = K 97, 184–5 *aṣadī ā śg-nauhye tcerā nāmadai tte* 'so doubt or unbelief (BS *aśrāddha-*) is not to be made, likewise uncertainty', BS *na. . .kāṅkṣā na vicitsā na vimātir utpādayitavyā*. From *ni-tam-*, see *bitam-* and *pātam-*.
- nāme** 'it is injected', Sid. 153r5 *khu hā haṃdāna* (= *haṃdamna*), *nāme* 'when it is injected within', BS *pūraṇāt*, Tib. *phyir pho-na* (*hbo-ba* 'pour out'), the medical term *pūraṇa-* 'injection of fluid'. From \**ni-am-* 'to force in' (*am-* 'to use force') or *ni-yam-* 'to hold in, insert'. To IE Pok. 778 *omə-*, O.Ind. *āmīti*, *ānta-*; *ama-Av. ama-* 'force'; or IE Pok. 505 *iem-* 'hold'.
- nāya** 'in the river', Manj. 232 *prīya vā karmyau nāya pasveda vajsyāre utca ma*; = Z 5:75 *prīya karmyau jsa nitāya utco vajsāre padīyo* 'the preta-ghosts, because of *karma*-acts, in the river see burning water' (with *vajṣ-* 'to see'). See *nā*, *nātāya-* 'river'.
- nāysai** 'you are defeated', K 24:89 *sera ādara yaña khu jsa na nāysai* 'give good heed that you are not overcome thereby'; = K 32:41 *|||ādari yaṃ khva jsi ni nīyāysi*. Plural present, Manj. 334 *nāysārai harbaiśa māra* 'all *Māra*-demons are defeated'. Noun v 215:6:4 *nai še nāmysā heḍe* 'he does not give him offence (?)'. See *nyauys-* 'be defeated'.
- nāysara-** 'devoted', see *nyauysira-*.
- nāva** 'channels', IV 11:2 *mulaki hīye muhu nāva parstai vistāti u vaña buri* (*pa*)*rya* 'Mulaki, you deigned to place your channels for me; and now deign to do so'. Ibid. 4. sing. *nā hāhina hambīdi* 'the channel is filled with a dam'. See *nātāya-* 'stream'.
- nāvāṃ** 'streams', gen. plural, III 61, 55 *biśunā nāvāṃ* 'of all kinds of streams', see *nātāya*.
- nāṣṭa** 'bound', Manj. 39–40 *pere bira* (*jsa*) *nāṣṭa* 'bound by the leash of thought (desire)'. See *nūāṣṭa-*, *nūṣṭa-*.
- nī** 'buttermilk', see *nīe*.
- nīdā** 'they make sounds, sing', from base *nad-* 'to sound', cognates s.v. *panāy-*. References quoted s.v. *nāda*, present participle 'sounding'.
- nīṃdī** 'they throw off', K 68:197–8 *khu vā ni tti karma nīṃdī bimda tti khu garkhā pāsā* 'if he does not throw off these *karma*-acts, they are upon him like a heavy load'. See s.v. *pāsa-*. From \**ni-kan-* 'place down'.
- nīvūtca**, *nāvutcana*, see *nīetutcā* 'water of buttermilk'.
- nūāṣṭa** 'bound', Manj. 39 *tcahau-padya jśirja-hanāsa tcana ma nūāṣṭa satva* 'fourfold is deceit's grasp, whereby beings here are bound'; beside Manj. 40 *nāṣṭa* 'bound', see s.v. *drau-* 'grasp'. See older *nūṣṭ-*.
- nūcā** 'thread, thong (?)', II 75:59 *ysarimje nūcā jsā pyaṣṭā* 'adorned with a golden thread'; II 91:95 *ijmji nūca u dva paśaṃjsana* 'a leathern thong(?) and two *paśaṃjsana*-tools' as presentation gifts. Possibly from \**ni-hūyaṣṭi-* to Oss. D. *xujun*, *xud*, I. *xūjyn*, *xūd* 'to sew', to IE Pok. 915–6 *siū*, O.Ind. *stvyati*, *syūtā-*, Got. *siujan*, Lit. *siuvù*, *siūti*, *siūtas*, O.Slav. *šijo*, *šiti*, Greek *ὑμην* 'thin skin, sinew'. See *hīya-*.
- nūj-** 'to teach', intransitive *nūs-* 'be taught, be accustomed, dwell', K 58, 2713–4 *prīyāṃga-mārgānai jsā kūśalāṃ dharmāṃ pāramyāṃ vīnīyāṃ nūjāna baysustāṣṭa* 'by the *priyoga-mārga-* ('road of practice') by him (*yi* of agent) it must be taught, to the disciples, of the good doctrines (*dharmā-*), the *pāramitās* (perfections) to bodhi knowledge'; IV 23:14–5 *puṇaudā ra paṃñe brī nāsi-salā puṇa-v-ī nūjāne satva* 'full of merit, dear to everyone, having soft speech, may I teach beings his merits'; K 33:51 *śairkāṃ jsa nūve yāṃdā hā pūṣim tsiri* 'he was well accustomed with them, they went to him at all times', = K 24:99–100 *śaka jsa nūave y(ā)da hā pūṣa tsira*; K 16:159 (*ca*) *va vara nūve raṣṣaya pharāka bāda* 'the sage (BS *ṛṣi-*) had dwelt there a long time', = K 33:50–1 *cū mī vara mūde raṣṣayi phirākā bādi*, = K 24:99–100 *ca va vara nūve raṣṣaya pharāka bāda*. Participle with negative, Sid. 104v4 *añuta hvāda khaṣṭa* 'unusual food and drink', BS *aśāmya-*, Tib. *snon ma goms-pahi kha-zas dan*. See *nyūj-*, *nyūta-*, *nūska-*.
- nūḍāji** 'covered (?)', II 85:17–8 *būna śā tcarga mase nūḍāji bāṣkala dvī-ssa* 'a *baudana*-censer(?) of the size of a *tcarga* (face, disc?); two hundred *bāṣkala* (cups?) with covers (?)'. Possibly from *ni-vṛta-*, see *nyūrr-*.
- nūna** 'from the north', Manj. 192 *ravye nūhūjsada nūna* 'from south, west, north', ablat. sing. from *nyūva-*, see *nyūvajsā-* 'north'.
- nūysja-** 'explanation, display', Manj. 148–9 *cu savrra hakṣa beraṣṭa nūysjā keṇa satvā vaska khu vajsyāre ttatva artha* 'who explained the *saṃvṛti-* (conventional) truth by way of expositions for the beings so that they may see the meaning of *tattva*-essence'. Possibly from \**ni-baza-dya-* or \**ni-vaza-dya-* 'spreading out, expounding' or 'pouring out', to Oss. D. *ivāzun*, *ivazun* 'to expand' or *vaz-* 'to move'. See also *nūysdyi*.
- nūysdyi**, with *nyūysdyi* below, 'display', III 61:50 *śubhivyūhā: nūysdyi myṣḍi ūdiśi bustuṃ biśā* 'Śubhavyūha expounded in mercy; I realized all'. Here *nūysdyi* is preterite to *nyūys-* from \**ni-baz-* or \**ni-vaz-*. See *nūysja-*; but possibly the base is *ni-baud-* with *-zd-* < *d-t-*.
- nūrā** 'equipment', II 111:20 *pharākā vā nūrā haṃgrī* 'much equipment was collected here', older *nyūrta-* from \**nivarna-* 'covering, harness'.
- nūska** 'simpleton (?)', III 124:87 rendering of BS *muddha-* for *mugdha-* 'simple, foolish'. From *nūska-* 'usual' by suffix *-ya-*.
- nūṣṭ-**, *nūṣṭy-* 'to wrap up, bind', Sid. 144r2 *kuhaṃ: thau jsa nūṣṭāñā śivā ṃdā* 'to be bound up in an old cloth, it makes it well', Tib. *ras-la sogs-pas dkri-ba ni bzau-ste*;

Sid. 128v3 *ñuṣṭimā* ‘they bind’; III 18:35 *kamgyā bimdā ñuṣṭyāñā* ‘to be bound upon the skin’; Sid. 153v1 *ysicvā pervā ñuṣṭyāñā* ‘to be wrapped in yellow leaves’, Tib. *lo-ma ser-pohi nan-du phur-la*; preterite, 3 sing. fem. K 46:49 *purakā ñuṣṭyā* ‘she wrapped up the son’; participle, K 67:153 *kāmyām jsa ñuṣṭye basti* (dyadic) ‘wrapped up, bound in thoughts’, = K 70, 4v3 *kaumyau jsa ñuṣṭe basta*; K 66:137–8 *tcaṇna mara ñuṣṭye basti*, = K 69, 2r2–3 *tcaṇa marā ñuṣṭe basta* ‘whereby here they are wrapped, bound’; K 105:242 *kāmyau jsa ñuṣṭai bastā* ‘wrapped up, bound with thoughts’. From *\*ni-yauxṣta-* to base *yaug-* ‘to join’. See *jūṣū*, and *parajūṣṭa-* ‘surrounded’. Above *ñūāṣṭa*, and *ñāṣṭa*.

**ñūs-** ‘be accustomed, be taught’, IV 23:17 *ñūsāṃde satva muhu jsa* ‘may the beings be taught by me’; II 39:25 *ñūsa ñūsa* ‘be accustomed (?)’, 2 sing.; adjective, *ñūska-* ‘accustomed, usual’, see also *añuta-* ‘unaccustomed’. Older V 171, 2v4 *kāmo diṣo aysmū nyūste* ‘in what region the mind is accustomed’. See *nyūj-*, *nyūta-*, *nyūs-*. From *\*ni-yauk-* or *\*ni-auk-*, *\*ni-yauxs-*.

**ñūska-** ‘accustomed, usual’, Sid. 9v3–4 *ñūska u ttaramdarū dai strihā hamāte u hawoa jsa hamphve hamāte* ‘normal and the bodily heat is severe and he becomes possessed of force’, BS *sāmyād dīptāgner balavān iva*, Tib. *goms-pa dan, mehi drod ča-ba dan, ñams-stobs čhe-ba-la ni*; II 115:28 *tī jsa magāra ñūska śaika aysmū hatca* ‘then also the old normal good mind together’; JS 3712–3 *sahyai purāna ñūska brīyā strehā* ‘you endured the usual great love of children’. See *ñūj-*, *ñūs-*, *nyūj-*, *nyūste* to base *\*ni-yauxs-*; cognates s.v. *nyūj-*.

**ñūhumjśadā** ‘west’, K 144, 1v1 *ṣi ciga kṣīra jsa ravye pa ñūhumjśadā samyasa ysāye* ‘he was born in the south-west from China in Samyas’; III 22, 12a2–3 *rravyi pata nihujśadā nyūwijsa* ‘south, west, north’, BS *daṣṣina-pascīma-uttara-*; v 62:21 *ñūhājsamdyi diṣṇa* ‘from the western region’. See also with initial *ni-*, *nyi-*. From *\*ni-faug-* to base *baug-* ‘to bend, move away’.

**ñē** ‘buttermilk’, Sid. 100v4 *tīraq ñē*; Sid. 9r3 *ñye jsa hamtca* ‘with thick milk’, BS *dadhmā*, Tib. *zo*; Sid. 142v1 *tīrā ñye jsa murāñā* ‘to be crushed with sour milk’, BS *dadhy-amla-mardita-*, Tib. *zo skyur-po dan sbyar-te*; III 90:188 *tīra ñyena*; III 93:258 *tīra ñena*; III 92:237 *tīra ñena-m jśā*; I 161, 76v3 *tīra ñi*; compound, Sid. 131r1 *ñetutcā*, BS *mastu*, Tib. *zo-kha-ču* ‘water of curds’; I 169, 85v4 *ñivūtca*; inst. sing. I 171, 87r4 *ñāvutcana*. From *nai-*: *ni-* ‘to churn’, *\*nitā-* or *\*niyā-* ‘buttermilk’, see also *nīyaka-* ‘butter’ from *\*nitaka-*. See cognates s.v. *nīyaka-*.

**ñehūṣṭa** ‘ceases’, see s.v. *nihujś-*.

**ñō** ‘surely not’, III (ed. 2) 140v5 *<tītā> mā cu ñō jūmā aysu* ‘then I am one who shall surely not live’, BS G 37, 34b3 *tata ātmānam tyajāmy aham* ‘then I will abandon life’; Z 13:81 *khvei ñō khā pau vātā ggeiha* ‘surely the piece of wood would not hurt his foot’; Z 23:7 *cu ñō štāka sarvañi balysā nirāthā hvāña salāva* ‘surely necessarily the omniscient Buddha would not speak senseless words’; Z 274:38 *||[sānā kho ñō vā balysā]||*. From *\*na-id uta*, to O.Pers. *naīy*, Av. *nōit*, O.Ind. *néd*.

**ñāuñau** ‘tender (?)’, II 114:14–5 *atvaḍarū ñāuñau-ysīraka yvamañutcana māvara* ‘of the exceedingly tender-hearted (?) mother Yūmañutcana’. Possibly with trajected umlaut

from *\*nauma-* with double suffix *-y-āva-* (or *-āvyā?*), to *nauna-* ‘soft’ from *\*namna-*, *\*nāmna-* to base *nam-*, Av. *namra-*.

**ñautcai** ‘pungent’ in a list, II 115:27 (subscript) *ysaujsa khaśā śaika brruna tī jś(ā) ñautcai* ‘tasty drink, excellent, fine, likewise pungent’. From *\*ni-aus-či-*, base *aus-* ‘to burn, be pungent’, inchoative *aus-* (as *aus-* ‘shine’, inchoative *byūs-*, Av. *us-*, O.Ind. *ucchati*) whence *-sč->-tc-*; similar *añuska-* ‘unaccustomed’ from inchoative *ñus-* to *nyūj-*, *nyūta-*. For *aus-* ‘burn’ see *byūyāre*. Note that *\*ni-tafs-či-* to base *tap-* ‘heat’ might also result in *ñautca-*.

**ñauys-** ‘overcome, defeat’, intransitive middle, participle *ñauṣṭa-*, K 16:145–6 *śera ādara yaña khva jsa na ñauysa* ‘take good care that you are not overcome by it’, = K 24:90 *ñāysai*, = K 32:41 *ñyāysi*; participle *ñauṣṭa-*, III 76:247 *ttye jsai śā ñauṣṭā* ‘by it (death) he was overcome’. See *nyauys-* ‘to be defeated’.

**ñauysira-** ‘devoted, intimate, loving’, II 75:59 *bastā hūbastā hvaramḍai ñauysirā grathā* ‘bound, well-bound the right hand, an intimate knot’; III 101:45 *auda mara vai sa ñauysaira hamañai* ‘up to here indeed may I be intimate for him’; v 384, 9a1–2 *ysājū āstyā ñauysera bīyse hvandīnai rana* ‘I hold firmly as an intimate adherent, the jewel of men’; v 66:14–5 *dutakā ñāmysirā tsumam<ca u> kharūkā kṣama* ‘it pleases the daughters, becoming intimate, and being loving (?)’; v 66:8a *ñāmysirā-vāda pūra du<ra>* ‘lovingly nourished sons, daughters’; II 82:58 *ñāysaira-vāda vūvayau drūpaḍā* ‘Drūpaḍa lovingly reared, the princess (so *vūvayau* from *\*baga-yauma-*)’; = II 79:12 *ñāmysaira-vāda vūvayau dryapaḍā (-ya- for -ū-)*; *Drūpaḍa* from BS *Draupadī* with secondary *-d-*; v 243:34 *ñāmysaira dīryai khvā jsa na gvaṣū* ‘I have held intimately so that I shall not part from you’ (*-ā = -ū*). If the older form is *ñauys-*, the base may be *\*ni-yauz-* ‘be excited in love or intimacy’; if the older is *ñāys-* the base could be *\*ni-āz-* ‘to tie tight’. For *yauz-* see *jūh-* ‘to be enamoured’ from *\*yauṣṣ-*.

**ñauvā jsa** ‘with plants (?)’, III 104:50 *śaika bādā pvāṣṭi ṣṭai śaika pasālī habaḍa ñauvām jsa* ‘the autumn, the spring time is good for him, filled with plants (?)’. Possibly *ni-ava-* to *avah-* ‘food’, Av. *avō.xvarəna-* ‘manger’, Nūristānī Aškun *au* ‘bread’, O.Ind. RV *avasā-*, *ōṣadhi-*. See s.v. *durausā*.

**ñauṣṭa-**, see *ñauys-*, *nyauys-* ‘be overcome’.

**ñye**, see *ñē* ‘buttermilk’, Sid 20v4 *amāṣṭā ñye* ‘unfermented buttermilk’.

**ḍausvera** ‘covering (?)’, II 110:19–20 *kaucāhara ā sau hatca ḍausvera jsa* ‘one covering (?) together with ḍausvera covering’. Uncertain, possibly *ḍausa-* from *\*draṣṣa-* to base *drap-* ‘put on, wear’, beside Av. *draṣṣa-* ‘banner’, *draṣṣaka-* ‘fringe, streamer of dress’ (used of a *pusā-* ‘crown’), Zor.P. *drap-* ‘to wear’, gloss to Av. *vah-* ‘to wear’, O.Ind. *drāpi-* ‘mantel, clothes’; and *\*vārya-* from *var-* ‘to cover’, Av. *varəna-* ‘cloak’, Zor.P. *vol* *\*varr*, Armen. lw *var* ‘mantle’; hence a dyadic ‘garment’ or part of a garment’. Neither Chinese nor Tibetan seems to have such a word. For *d-* from *\*rδ-* from *dr-*, note medial *-d-* from older *-rt-* as *kṛta-* in *kādāgāna-* ‘act’.

**ṅ-**, initial only in later Khotan Saka texts.

**ṅa** 'food of immortality, BS *amṛta-*', K 49·4·4 *ṅa riysāyamñā hamamgye* 'equal to the elixir *anauṣa-*'; K 25·115 *ṅa*, = K 17·177 *ṅe*; I 163, 78r2 *ṅi māṅamda* 'like *anauṣa-*', BS *amṛtopama-*; JS 37r2 *ṅene* 'with *anauṣa-*'. See older *nāṣa-*, *ṅāta-* from *\*anauṣa-* 'deathless'.

**ṅatsū** 'he went out', K 25·112, *byaha ṅatsū* 'he went out to hunt', = K 17·173-4 *byaha ṅetsūe*; = K 33·62 *byahi ṅetsve*; 3 plural, III 107·3·4 *ṅetsāmdā jāmyāṣṭi vaysṅa* 'they now went out to the fight'. Older *naltsuta-*, from *niṣ-* and *ṅyuta-*.

**ṅaṣta** 'it ends', Manj. 242 *kūṣṭī būrai ja kalpa na ṅaṣta* 'where the *kalpa*-age does not yet end', = Z 5·83 *kāmā na ru kalpā nāṣtā*. See *niṣas-* 'to end'.

**ṅasta** 'seated', K 110·340 *ṅasta ttyā āysanau vīra* 'seated on the seats' (BS *āsana-*).

**ṅaṣte** 'he placed', Manj. 121 *ṅaṣte gaṅḍa* 'he set up a gong', present K 72·19 *gai ṅiyi u bui paḍasta* 'he sets up a bell and burns incense'. See *ṅāste*.

**ṅaṣtyāṃñā** 'end', Sid. 156v5 *jsiṅi ṅaṣtyāṃñā padimāre* 'they put an end to life', BS *hanti jvitaṃ*, Tib. *srog-la yan hbab-par byed-pas-na*, see *niṣas-*.

**ṅaṣtyauñā** 'end', Manj. 243 *ṅaṣtyauñā ttadī* 'only the end', = Z 5·85 *u paryamṭti ttandā* 'and only its end' (BS *paryanta-*). Formed with abstract suffix *-auñā-* from the participle *ṅasta-* to *niṣas-* 'to end'.

**ṅahiṣe**, see *aṅahiṣe* 'unoppressed'.

**ṅāṣta** 'to sit', infinitive, III 71·131 *parya ṅāṣta sve biṃdā maṃ* 'please sit on my shoulder'. See *niṣad-*.

**ṅāṣta** 'to sit (?)', II 109·9·4 *ṅāṣta u bāma* 'sitting and riding (?)', if *bāma* is the *bvāma* 'mounting' of Sid. 102v5, Tib. *ṣon-pa*. But here perhaps read *bāma* 'dumb' as Sid. 11v5 *bāma-*.

**ṅāṣte** 'he placed', III 67·46 *rruṃḍa jse brraṃmana ṅāṣte* 'he slew kings, he set up the brāhmaṇas'; K 40·8-9 *aṣū nāma rre ṅāṣtā rruṣta*, = K 43·129 *aṣū nāma re ṅāṣta rruṣta* 'a king by name *Azū* (*Aśoka*) established the sovereignty'; III 75·217-8 *ṣve ṅāṣtā ṣamde biṃdā* 'he struck him to the ground'; III 75, 227-8 *daṣagraivā rakṣaysā ṅāṣtā* 'the rākṣasa-demon *Daṣagrīva* was seated'; III 75·228 *ṣve ṅāṣta pūnyau ttu, na vā pastā saṃ tta tta ṅāṣtā* 'he struck him with arrows, he did not fall, just so he was seated'; III 75·232 *tcaṃgalai ṅāṣtāmdā doa* 'they secured his two elbows'; III 67·61 *rakṣaysāṃ ṅāṣtyā jīṃga* 'she was destined to be the ruin of the rākṣasa-demons'. From *\*ni-ṣādaya-*, see *niṣad-*.

**ṅā** 'our', V 78, 4r4 *haṃbera ṅā āysagamu* 'fulfil our desires', Tib. *bdag-čag bsaṃ-pa rdzogs-par mdzod*. See *nā*, Av. *nō*.

**ṅitcaṃpha** 'ruin, calamity', III 83·24-5 *ttū kālā ṅitcaṃpha bādā khu kṣīra ākṣū jīye*, = ibid. 28 *ttū kālā ṅetcaṃpha kālā khu kṣīri ākṣū dū jīye* 'that time the time of ruin when the country begins to fail'. From *\*niṣ-scamb(h)a-* to *tcaṃph-* 'be disturbed', see *nacīph-*, and *palcīmph-*. Parallel BS *antaradhāna-*.

**ṅimiṣya** 'contact, following', I 179, 97r3 *biva va pūrmāttam nva ṅimiṣya vī štāka* 'for the wind best, suiting it, being necessary', BS *vātānulomana-*. See III 23, 172a *ṅmṅysāna*, from *nimalys-*.

**ṅiyi** 'he sets up, places', K 72·19 *gai ṅiyi* 'he sets up a bell'; K 73·51 *sau piṅḍai ṅiyi* 'he places one lump (of clay)', see

*ṅeye* 'he places' to participle *ṅāsta-*, from *niṣādaya*, see *niṣad-*.

**ṅiysūn-** 'to flow', I 179, 98r3 *ṅiysūnāma*; I 171, 87r5 *ṅiysūnāma*, BS *srāvana-*; I 183, 101v1 *stīsāna ttī ṅiysūnāma* 'making stiff, then flowing', BS *stambhana-*, *prasaravana-*; I 191, 111r3 *ṅiysūnāṃcā* 'flowing', BS *prasruta-*. See *ysūn-*, *ysūma*, *buysu-*, *ysotta*, *ṅysva-* to base *zau-*: *zu-* 'flow', Av. *zaotar-*, *zaotrā-*, *āzuti-*, M.Parth.T. *wzwo-*: *wzwo-* 'quench', Oss. D. *āvzujun*, I. *āvzījyn*, *āvzyd* 'fall out (of hair)'. IE Pok. 447-8 *ḡheu-* 'pour', O.Ind. *juhōti*, *hutā-*, *āhuti-*, Greek *χεῖν*, *χυτός*, *χεῦμα*; *ḡheu-d-*, Got. *giutan*, O.Eng. *gēotan*, Lat. *fundo*, *fūsum*.

**ṅihisā** 'one who arrests, punishes', plural to adjective *\*nrhīśśaa-*; *ṅahīś-*, older *nrhīśś-* 'to restrain'; II 106·122 *ṅihisā hamārai* 'they become those who check', translation AM, n.s., 11, 1965, 117. See *nihalj-* and *aṅahiṣe*.

**ṅihejāra** 'suppress', 2 plural, K 149·11 *ṅihejāra biṣa dīṣṅm byinadāra* 'suppress all the maintainers of obscurations (BS *āvarana-dhara-*) of the regions'. See *nihalj-*.

**ṅe** 'immortal food, BS *amṛta-*', K 148·48-9 *ttai jṣāṃ hā baudhasatvau wāra ttaradira beḍi ṅe vī rauṣta vijsāṃde* 'may they see the lordship of the *amṛta-* upon the noble body of the bodhisattvas', parallel to Sid. 1 bis v3 *aurga ī ṅe biṃdā rrāysanaudā vīrāṣṭā* 'may there be homage towards the lord over the *amṛta-*'. See *nāṣa-*, from *\*anauṣa-*.

**ṅetsāmdā** 'they went out', III 107·3·4 *ṅetsāṃde jāmyāṣṭi* 'they went out to the fight'; K 33·62 *ṅetsve*, = K 25·112 *ṅatsū*. See *naltsuta-* from *niṣ-* and *tsva-* (*\*ṅyuta-*).

**ṅemām** 'end', JS 34v3 *se veṅa tte kṣīre yanīde ṅemām beṣna* (MS *beṣta*) 'that they may make now an end altogether of the land'. From *\*niṣamāna-* to *niṣam-* 'to end, become quiet'.

**ṅaiyī** 'he may not have', see s.v. *hāmura-* (K 144, 1v4).

**ṅeye** 'he places', III 104·37, see *ṅiyi* 'he places', to participle *ṅāsta-*, from base *niṣādaya-*.

**ṅesta** 'seated', K 60, 36r3-4 *u cī maṃ bāṃdhasatvā bgyuñāvuyṣai dī bāṃdhamāṇḍā tsāṣṭā akhāmṣṭā samāhauñā ṅesta hemye hime* 'and when the bodhisattva (dyadic) has seated himself under the bodhi-tree in *samādhāna*-trance, quiet, immobile'. From *niṣasta-*, *niṣad-*.

**ṅehvasta-** 'crossed, triumphed over', K 64, 82r1 *ṅehvast(ā inī)me* 'may I be able to cross'; K 144, 1v2 *ṅaihvastai* 'he crossed'. See *ṅehvaste-* from *niṣ-* and *hvah-*: *hvasta-*.

**ṅvāya** 'grasp', K 105·244 *ttu artha vā vaiṅa ṅvāya* 'now grasp this meaning'; = K 110·331-2 *ttu artha vā vaiṅa ṅvāya*. See *ṅvāy-*, BS *abhinirhar-*.

**ṅvistyī** 'diarrhoea', I 191, 111v2-3 *avīysāra vasūjāka ṅvistyī bāma va pūrmāttam* 'diarrhoea clearing, best for diarrhoea (BS *atisāra-*), vomiting', BS *sarvātīsāra-vināṣana-*; I 191·112v2 *ṅvistyī vasūjāka u ṅiysūnāmi* 'clearing diarrhoea and flux'; I 191, 113r2 *ṣi ṅā biṣūñi avīysāra jīṃdā ṅvistyī bāñā uskyāṣṭā grrahaṇi padauṣa bañā* 'this *amṛta*-medicament checks all kinds of *atisāra-*; it binds diarrhoea; it binds up *grahaṇi*, *padauṣa-* (dyadic)', BS *grahaṇi* 'chronic diarrhoea'. From *\*ni-vṛsti-* to base *vart-* 'to roll', with *ṅ-* changed from *n-* by the former presence of *-r-*, rather than *\*ni-pasti* 'falling down'. Parallel to *padauṣa*, and I 151, 61v3 *padauṣṭa-* from *pa-* and *dau-ṣ-*, the form with suffix *-ṣ-* to base *dau-*: *du-* 'to run', see *padauṣa*.

**ñveysdyä** 'bow-case', III 81·167 *yasikā*, *ñveysdyā hame* 'the Turkish *yasīq* "bow-case" is the *ñveysdyā*-. Possibly from base *barz-* 'to cover', with *ñ-* due to former *-r-*, through *\*nibalzdya-* (*-alz->-ez-*). Base *barz-*, Av. *barəziš* 'cushion', *barəsmān-* 'strew of stalks, a bundle of stalks'; IE Pok. 125-6 *bhelgh-* 'to swell; bellows, cushion', O.Ind. *barhis-* 'strew', *upa-bārhaṇa-* 'covering, bolster', Celtic Ir. *bolgaim* 'to swell', *bolg* 'sack', Got. *balgs* 'bag', O.Eng. *bielg* 'belly', O.Pruss. *balsinis* 'cushion', Slav. Serb. *blāzina* 'pillow, bolster'.

**t-** preverb, *tsue* < *\*tsuta* 'rubbed, ground' (v 211·39·3; 4) with Av. *tkāēša-* 'teaching' (see s.v. *kšī'a*), and Sogd. Bud. *tkwš-* 'observe' (s.v. *kuš-* 'observe').

**ta**, usually *tta* 'so', v 40, 63b2 *tcera khu ta tya* 'it must be done so that it is so'; K 54, 14v2 *ta ta khu* 'so that'. See *tta*.

**tta** 'so', *tta tta* 'so', v 68, 8r4 *gyastā balysā tta hvate* 'the *deva* Buddha so spoke', BS G 37, 4a6 *bhagavān āha*, Tib. *bčom-lđan-hdas-kyis bkah-scal-pa*; Manj. 271 *sūha dūkhū tta vā upekṣa* 'pleasure or woe, indifference', = III 39, 42b3-4 *suha dūkha tta vā upekṣa* (BS *sukha-*, *duhkha-*, *upekṣā*); *tta-tta-nāmana-* 'of a man so-named, so and so', II 123·7 *mīstye tta-tta-nāmana hwaṇḍye* 'of a man so-named'; III 129·13 *tta-tti-nāmani dānive bgyisi himāmane* 'may we the patrons (BS *dānapati-*) so-named become Buddhas'; III 107·9·20 *tta-tta-nāmaṃ <d>aunavaq* 'a patron so-named'; III 129·14 *tta-tti-nāmani dānive*. See BSOAS 13, 1950, 655 BS *evam-nāmā*, *amuka-nāmā*; fem. *evan-nāmikā*; Kuci Sanskrit inst. sing. *itthun-nāmena*, *itthan-nāmo*; Pali *itthan-nāma*; Tumšūq Saka 12 *tomvo thara nāma*; 21 *mare tharā nāma*. From *\*tā* inst. sing. to pronoun *ta-* 'this'. See *tta-* 'this'.

**tta-** 'this', pronoun with nom. sing. masc. *ṣa*, *ṣā*; with *-ka-* suffix *ttaka-*, plural K 64, 80r4 *ttaka*; passim; v 353·19, 1r5 *ttakyi kāḍānai* 'for this', *ttikye* and frequently. The accusative *ttu*, *tu*, *tū* continued in use in later texts; v 339, 77v5-6 *ṣā hve ttu ne butte se* 'he does not know that, that. . .', BS G 37, 72 bis b6 *sa ca puruṣo na jānīyāt*; Sid. 1 bis 13 *ṣi tu śāstrā jśāṃṃakayi ṣṭāṃ rrvī vī haiṣṭe* 'he humbly presented this treatise to the Court'; Sid. 16r4 *drām ttavai cu hūṇq bame tū jaidā* 'such a fever which vomits blood, that it cures' (printed *bāmetū*), Tib. *khrag lud-pahi rims sel-žin* (but K 43·174 *rre-t-ū pasti si* 'the king ordered them, saying', = K 41·56 *rre-tt-um pasti si*); Z 22·308 *bilsamgya hūdā ttu hoṣṭāndi puraūdāndi ysātāndi* 'that given to the *bhikṣusamgha* they took away, removed, plundered'; inst. sing. *ttāna*, *ttena*, *ttina*, K 56, 19v4 *tana* (so); acc. sing. v 64·40 *tvuā rakṣa* 'this protection' = *tvā*. Pronoun from *ta-*, Av. *ta-*, O.Ind. *ta-*, IE Pok. 1086-7 *to-*, Greek τό, Lat. *istum*, *tam* 'so'; Got. *ḥata*, Lit. *tās*, O.Slav. *tū*. The *ṣā* is Av. *aēša-*, O.Ind. *eṣa-*.

**ttagata-** 'wealth', v 115, 63v6 *ttagatā*, BS *dhana-*, SuvO. 54v6 *ttagatāna*, BS *dhanena*, I 251, 119r5 *uysnaura biśunīna ttagatna tsāta himāri* 'beings become rich with all kinds of wealth', BS *sattvāni sarva-dhana-dhānya-samṛddhāni bhaviṣyanti*; v 335, 33r2 *biśunīna ttātana*; v 72, 39v2 *biśunī tagā*; III 128·12 *ttamta*; Z 15·1 *ttate*, Z 2·30 *ttata*, K 45·7 *ttaye*. Adjective SuvO. 36r5 *ttagatīnei*. Possibly from *\*takata-* 'mobile', to *tak-*

'to move, run, flow', in meaning like Greek πρόβασις 'property', πρόβρον 'sheep'. Later 'wealth' is expressed by *hira-*, for BS *dhana-*, *vastu*. For base *tak-* see *ttajs-*.

**ttamka** 'so much (?)', III 147, b8 *biše ttamka rrusi hamye 15 kūsi 8* 'all in total barley amounting to 15 *kūsa*-measures (and) 8 (*ṣamga?*)'.

**ttamga-** 'thin, small, sparse, scanty', JS 38v2 *kleṣa ttamge himāre* 'the *kleṣa*-afflictions become rare'; compound, Sid. 7v3 *ttamga-tcamjsai* 'with scanty hair', BS *alpa-keṣa-*, Tob. *skra srab-pa*; comparative, v 30, 42v4 *ṣī karmā kādyānā ttamgāttarā hāmāte* 'for him the *karma*-act becomes rarer'; with suffix *-laka-*, III 84·39 *ttamga-lakāna pēmakāna* 'in a thin piece of wool'. By loss of *-m-*, *ttaga-*, III 40·24 *ttagyau khaivām jsa pvistq ttunām amga* 'their thick limbs covered by thin dresses'; II 107·149 *ttagalaka hiraña* 'in thin condition'; abstract, JS 30v4 *ttamḍā keṇa* 'for thinness', from *\*tanakatāti-*. From *\*tanaka-* to base *tan-* 'to stretch'. See also *ttani-* 'skin'. Oss. DI. *tānäg* 'thin, small', Oss. D. *tānā*, I. *tān* 'string'; I. *t'ang* 'intestines'. Av. *tanū-* 'body', *tan-* 'to stretch', Zor.P., N.Pers. *tang* 'narrow', Balōči *tanak* 'thin', N.Pers. *tanuk*, Sarikoli *tanūk*. IE Pok. 1065-6 *ten-* 'to stretch', O.Ind. *tan-*, *tad-*; Greek τανυ-, τείνω, ταντός; Lat. *tenuis*, *teneo*, Celtic Welsh *teneu*, O.Ir. *tanae*, O.Sax. *thunni*, O.Slav. *tīnūkū* 'thin'. See also *thamj-*, Av. *ṭang-*. With *vi-*, see *byāñ-* 'extend'.

**ttajarasṭtra** or *tta jarasṭtra*, v 312·26 ||| *ttajarasṭtra n(ā)ma yūd(ā)mda* 'they made the name *Ttajarasṭtra*' (or *tta* 'so', and name *jarasṭtra*). The name is given at the (line 25) *jāttamaha* 'birthday feast', BS *jāti-maha-*.

**ttajs-** 'to flow', I 149, 59r3 *haysgye ttajsida* 'the nostrils drip', I 191, 113r4 *haysga-ttajsaa-* 'running nose', BS *pināsa-*; 3 sing. Sid. 131v5 *ttasṭqabyasde* 'drips and melts', Tib. *hdzag-čün hjig-pa*; present participle K 21·7-8 *ttāja ṣṭāre tcāmḷasa kṣārije ttajsace* 'rivers there are fourteen, alkaline, flowing', = K 28-9·182-3 *ttāja ṣṭāra tcaulasa kṣā(ri)ja ttajsaca*, = K 37, 123 *ttāji ṣṭāre sudāsā kṣārīmji ttiṣṭāidi* 'rivers, eleven, alkaline, flowing violently'. Noun SuvP. 69r4 *ttājā* 'river', BS *nadī-*. With preverbs, Z 292·16 *ātajsandā* 'overflowing'; *ava-*, Z 17·12 *ggaryau vataysde ūca hā pittā biṣṣa* 'from the mountains flows down the water, all falls there'; *ni-*, *nātā* 'river', see *nātā*; *vi-*, K 90, 743 *khu hamāñām māstām garvā baura byaištā* 'as in the summer months the snow melts on the mountains'; causative, Sid. 109v2 *byājāñā* 'making to melt', Tib. *bzu-ste* ('melt'), K 154·43 *byājara* 2 plur. imperative; *ham-*, see *hamdajsāre*. Base *tak-* 'to run, flow', Av. *tak-*, *tačaiti*, *taxš-*, noun *taka-*, Zor.P. *tač-*, *tāč-*, *tāxtan*, *tačak*, *vitāxtan* 'melt', M.Parth.T. *ič-*, *wdč-*, *wdxtn*; M.Pers.T. *tz-*, *wdč-*, *prdx*, 'bdxtn', *txtn*, 'd'xt', 'bdč-', *hnd'č-*, N.Pers. *andāxtan*, *gudāxtan*; Sogd. Bud. *wyt'yčt* 'melts', *tyyh* 'stream', *nt'č* 'troop'; Oss. D. *tādzun*, I. *tādzyn*, *taydtān* 'drip, well up', D. *tādzun*, I. *tādzyn*, *taydton*, *tayd* 'make drip'; *tayd* 'swift', DI. *tāx* 'stream', D. *tāxun*, I. *tāxyn*, *taxtān* 'fly', D. *tāxsun*, I. *tāxsyn* 'fly'; Pašto *tōe* 'stream' (*\*tāka-*), *cəm*, *dzəm* 'to go', *tə* from *\*taxta-*, *war-tag* 'going', *rā-tag* 'coming'; Sarikoli *tedz-*: *tüid*, Waxī *tayd* 'went', Šuynī *tiz-*: *tüid*. IE Pok. *tek<sup>h</sup>-*, O.Ind. *tākti*, *taktā-* 'tun', Celtic O.Ir. *techid* 'flees', Welsh *go-dep* 'flight'. Got. *þius* 'servant', Lit. *tekū*, *tekėti*

- 'run, flow', O.Slav. *tokū* 'flowing', Tokhara B *cake* 'river'.
- ttajsāḍai** 'you surpassed', JS 13v4-14r1 *ttajsāḍai tteye jsa ihu urmaysdām ttiṣṇa* 'you surpassed thereby the sun's brilliance'; with negative, *attajsāḍa*, JS 6v2 *uysānā dīṣṭai ttiṇa dāṃṇa pasvaṇa attajsāḍa eṣṭāme tvī ttā orga* 'you cast yourself into that burning fire, to your unsurpassable endurance homage'. From \**ati-čar-*, causative *čar-*, see also *pajsāḍa-*; cognates s.v. *čar-*. See *ttājsera* 2 sing. imperative.
- ttāñā** 'skin', III 18·30 *ṣi peḍai hīya ttāñā haṣā jemḍā* 'this *paiṇḍaka*-medicament cures skin swelling'; Sid. 105r2 *ttāñā*, Tib. *pags-pa*. See *ttanā*.
- ttam-cchatā** 'skin', dyadic, v 93, 17r6 'skin', from *ttani-* and *chavi-*.
- ttatara-** 'partridge', N 169·3 *bāysā paḍīyā varā ttatara-ṣṣikā vātī* 'there the forest blazed, you became a partridge young'; JS 29v2 *ttere ṣike āstīye* 'you endured as a young partridge'; Sid. 17r2 *ttarā*, BS *ttitiri-*, Tib. *sreg-pa*. From *tatarā-*, Median-Greek τέταρος 'partridge', τὰτύρος 'pheasant', N.Pers. *taḍarv*, *taḍarj*, Sogd. Bud. *tt'w*; Pašto *tārū*, plur. *tārūgān*, and lw *tanzarai*, Orm. *cindzarai*. IE Pok. 1079 *tet(e)r-* of various birds like the hen, O.Ind. *tittira-*, *tittiri-*, Greek τετράων 'heath-cock', Lit. *teterovā*, O.Slav.Russ. *tetrei* 'pheasant', *teterev* 'heath-cock', Armen. *tatruk* 'turtle-dove'.
- ttatti** 'here', v 329, 7a6 *ttatti*, BS G 36, 5a5 *iha*; K 6, 144v2 *ttatti* (printed *tta tti*); v 261, 10a, b2; 4 *tati*; with *-ka*, K 4, 141r5 *ttattika* 'here', Tib. *hdir*; v 160, r1 *ttattika*, BS *iha*. To pronoun *ta-*.
- ttattitā** 'then', v 341, 83r2, BS G 37, 77a7 *atha khalu* 'then'. See *ttitā*.
- ttatye** 'this', v 173, 1a5 *||ttatye se khu||*.
- ttadī** 'only', Manj. 279 *ttadī sā* 'only one'; Manj. 86 *sattsāra ttadī artha* 'of *samsāra*-migration the only meaning'. See *ttamḍi*.
- ttadiyu** 'only for them', v 244, 2a3 *satva bihī myysga-jṣinyā ttadiyu ssa-sali jṣina* 'the beings are very short-lived, only, for them, life is of one hundred years', =K 94·102 *satta bihī mvaṣyga-jṣinā ttadiyū ssa (sa)lī jṣina*, BS *manuṣyā alpāyuskā varṣasatāyusaḥ*; II 37, b2 *piḍaka haudem ttadiyū parya pajsauḍe* 'I have given letters, only deign to collect them'. From *ttamḍi*, *ttadī* 'only' with pronoun *-ū*.
- ttadrrāma** 'such', K 136·874 *ttadrrāma nijsaḍna māṇamḍa* 'in such a manner, like'. See *ttandrāma-*, *ttāndrāma-*.
- ttadrrvā** 'loom, warp (?)', II 76·3-4 *tta būra pvaicai cū ttadrrvā bāstadū paḍāmṣya paḍāya pvaica tsvā sā* 'these so many *pvaica*-coverings which we had drawn upon the looms (?), in the first way one *pvaica*-covering came'. Possibly \**tantra-* to N.Pers. *tār* 'thread'. From *tan-* 'to stretch', O.Ind. *tāntra-* 'weaving tool'. See *ttan-*.
- ttan-** 'to stretch', Manj. 41 *aṣmvinai drrauna ttanvāre* 'they are drawn by grasp of the mind; see *astān-* 'to stretch (the musical instrument)'. IE Pok. 1065-6 *ten-* 'to stretch', cognates s.v. *ttamga-*.
- tan-** 'to do', see *yan-*.
- ttanā** 'skin', Z 3·49; Z 20·37 *birṣṭa ttani* 'the skin has burst', =v 343·36 *ttana ṣṭau baiṣḍa*; oblique, Sid. 105r2 *ttāñā*; BS *chavi-*, Sid. 148r3 *ttāña bimḍā* 'upon the skin', Tib. *pags-pahi steḅ-du*; JS 7v3-4 *guṣṭa ttāñā*. See also *ttam-*
- cchatā*; *śśāttana-*. From \**tani-*, Oss. D. *tānā*, I. *tān* 'loins and 'string'. Cognates s.v. *ttamga-*. See *ttiṇa*.
- ttanā** 'therefore for you', JS 16r2, 22r1, 23r3, 26v3 from *ttina* inst. sing. with *-ā*=*-ū* 'you'. See pronoun *tta-*.
- ttani cu** 'therefore that, because', K 152·7 *ttani cu vīna ttīma na hama vīvā-varga* 'because without seed no ripening (and) fruit occur' (BS *vīpāka-*).
- ttani** 'therefore for him', K 74·52 *ttani vaṇa ṣaḍa jsa ṣirka pūṇa tcira* 'therefore by him now with faith good merits must be achieved'; JS 14r2 *ttinī* 'then'; JS 37r2 *ttenīyūm* 'then to them'; III 75·226 *hūḍāmḍā rāmā ttanī* 'they then gave to Rāma'; JS 27r2 *ttanīyā* 'then you'.
- ttane** 'therefore for you (*te* sing.)', JS 5r1 *ttane ttā orga buḍa* 'then to you reverence was offered'.
- ttanai** 'then by him', K 16·141 *ttanai āstana brraima lāmḍrrai pana*, =K 24·85-6 *ttanai āstada brraima lāmḍrrai pana* 'then she began to weep before him, the hunter', =K 32·38 *samai āṣṭamḍi brraima laidrrai* (or *lau-*?) *pana* 'but she began to weep before him, the hunter'.
- tanka** (with dental *-n-*) 'so much', v 246, 14a1 *tanka masi haurā haurī* 'he may give a gift only of so much value', =K 98·207 *dalaka mise haura hūrī* 'he may give only a small gift'; BS *ekam api kārṣāpaṇam dānam dāsyati*; III 22, 17a2 *tta hve ni miḍāna gyasta baṣya ttinka (ma?)sa hārna haṃphve ttina* 'so he spoke, gracious *deva* Buddha, he is not possessed of only so much wealth'; Bcd 57v2-3 *cu mara haṃṣamḍā puṇṇā ttinka namasūm* 'what here merits are accumulated, so many I revere', BS *yat kuṣalaṃ mayi saṃcita kiṃ cit*. See *ttidanka-*.
- ttanda-** 'so much', Lat. *tantus*, v 296, a2 *ttanda āspāta* 'so great a refuge'; Z 22·245 *ttamḍu ttamḍu*; *ttandī*, *ttamḍi*, *ttadī* 'only (so much)', like Lat. *tantum*, Z 5·4 *ttandī*, plural Z 23·16 *ttamḍīya*, fem. Z 15·6 *ttamḍya*; K 51·6-8 *ttika yinīmā ttamḍi ṣūka* 'these I do only, alone'; III 76·255 *hū ttamḍi puṇa tsimḍā kirā* 'thither only acts of merit go'. See above *ttadī*. With *yi*, K 5, 142r5 *candye...* *ttamḍvī dātā hvataimā* 'as much... , so much for him we preached the *dharma*-doctrine'. See also *ttidaṃda-*.
- ttamḍā** 'thinness, smallness', JS 30v4 *ttamḍā keṇa* 'for scarcity', see *ttamga-*, from \**tanakatāti-*.
- tande** 'he makes', v 52, 3a2 *āysda yande* 'he protects', *ibid.* b5 *āysda taṃde*, see *yan-*.
- ttandrāma-** 'such', v 338, 62r6 *ttamḍrrāme prātāhālye diyāre* 'such wonders appear', BS G 37, 58b1 *imāny evaṃ-rūpāṇi...prātihāryāṇi saṃdr̥syante*, Tib. *cho-hphrul hdi lta-bu*; v 142, 13v4 *ttandrāmā usāvīyu salāvu pyūṣṭe* 'he heard such urgent speech', BS G 37, 7b2 *tad utsāhaṃ śrutvā*; K 2, 136r4 *ttandrāmāna bahūrutūṇāna uspurī* 'you are perfect in such polymathy', Tib. *maṅ-du thos-pa-rnams-kyi mchog-go*; v 132, 58b3 *ttāndrāmye byaudye aṣmuī*. See also *añādrāma-*, *añārāma-*, *trāma-*, *crāma-*.
- ttanv-** 'to stretch', Sid. 1 bis v4 *tta tta khu tanvāme hīvī piṣkalā* 'just as the chapter of the *tantra*-theory', repeated in 2v4 *viṇa ttā tte paḍā ttanvāme hīvī piṣkalā paḍā uysdīṣam* 'now we will first expound the first chapter of the *tantra*-theory', Tib. *de-la rgyud-kyi lehu bśad-par byaste*. Here *ttanvāme* renders literally BS *tantra-*. Manj. 40-1 *aṣmvinai drrau na ttanvāre* 'they do not stretch the

grasp of the mind', a metaphore like Manj. 40 *uysānā hīvī drau* 'grasp of the self'. From base *tan-*, present *tanau-*: *tanv-*, Av. *tanav-*: *tanu-*, O.Ind. *tanōti*, *tanu-*, *tatd-*. See cognates s.v. *ttamga-*. Parallel K 100.298 *nera hvastai tcajsa thīyai* 'you beat the wife, pulled her hair'. See also *patta* 'stretched (?)'.

**ttanye** 'theory', II 6.94 *phara vīra ttanye vīrā u haiysdai daścai sañai vīra gūmāva* 'much skilled (plural) in speech, in theory and in ready skill, expediency' (translated SDTV 27). Here *vīrā* for *vīra + ā = u* 'and' repeated in the following *u* 'and'. From *\*ttanā-*, or *ttanyā-* or *ttanvā-* 'theory', like *ttanvāme* '(medical) theory' gloss to BS *tantra-*, Tib. *rgyud*. See *ttanv-* and cognates s.v. *ttamga-*.

**ttambirā** 'coriander', Sid. 12315 *ttambirā, halirā* 'coriander, myrobalans', BS *tumburūni*, Tib. *ldum-bu seyaba*; I 151, 61VI *ttambira*, BS *kustūburū*; O.Ind. *kustūmburu*, *kustūmbari* 'coriander'. See also *hīysamām*. The *ttambira-* may derive from a Prakrit form. Tibetan *se-yab*, *bse-yab*, *se-g-yab* is explained by 'fig' (Jäschke, Das, Tibetan-Tibetan-Chinese and Tibetan-Mongol dictionaries).

**ttaye** 'warp', II 109.9.3 *ysiḍā-ttaye vāṣṭa pā vā bauñāe hīṣṭa nau-ttaye* 'of yellow warp, they come here next as woven stuffs, of nine warp'. Possibly, *ttaya-* < *tata-* 'stretched, woven' (base *tan-*, see *ttanvāme*, BS *tantra-*) and *bauñe* (*bauñāe*) 'woven stuffs' (base *vaf-* 'weave') beside in lines 7 et seq. *bema* 'woven cloth' (base *vai-*).

**ttaye** 'wealth', K 45.7, see *ttagata-*.

**ttara**, pronominal words to 'this', I. 'that', K 61, 42r4 *ttara harbeśā parśā hatsā jastā hvaḍā ysamaśadi sīra hamye* 'with that all the assembly, the *deva*-gods, men, the people were contented'; 2. plural, Z 22.318 *kho ttara hamḍāri yanīndi* 'if they change these'; v 259 Dv 3b2 *ttara gayseta haura* 'give these in Gaysāta'; 3. 'there', v 188, 75b4 *ṣi ttara hūṣṭā* 'he sleeps there'; III 24, 22a1-2 *mañāñā sā śāstāra ttara āsti*, = III 28, 39a4-39b1 *mañāñā śāstāra ttara āsti* 'it must be thought that the teacher dwells (or was dwelling) there', BS *tasmimś ca. . . pṛthivī-pradeśe śāstā viharati*; K 27.150 *ttara sa kūṣḍa vī vasva kaidara āsta* 'there precisely (*sa = sam*) in the palace the pure *kinmarī*-fairly dwells', = K 35.96 *ttare kūṣḍi vīri vasva kaidara āste*; 4. 'so', K 46.30 *ttara khū ttī hadarye bādā parsāmai jsa* 'so when then with the passing of further time'; K 46.33 *ttara khu ṣi eysānai vāṣṭa hūṣā* 'so when the boy grew up'; v 355, 294v3 *anāccā hīṣṭā ggāmā ttaru ṣkaugye vāte* 'the impermanent thing, swift-moving, comes thus upon the *samskāra*-acts'. Similar K 46.34 *yāva ttira khū*. From *\*ta-tara-*, *\*taθra*, to pronoun *ta-* 'this, that'.

**ttarra-** 'herb, grass', III 81.38 *bīmvā ttarā bayṣgā* 'herbage thick among the rocks'; Z 20.64 *samu kho dai huṣkā ttarre* 'just as a fire (burns) dry herbs'; N 169.6 *padīyāndā kho dei huṣke ttarre* 'they burned as fire the dry herbs'. Note *-rn-* to *-arr-*, but *-arn-* to *-arra-* in *kārra-* 'deaf'. Not in O.Iranian texts, Zor.P. *tlk* *\*tarrak* 'garden herbs', N.Pers. *tarrak, tarah*. IE Pok, 1031 (*s*)*ter-n-*, O.Ind. *tṛṇa-* 'herb', Greek τέροϋξ 'artichoke; cactus stalk', Got. *ḡairmus*, O.Norse *þorn*, OHG *dorn*, O.Slav. *trūnū* 'thorn', *strūnī* 'stalk'.

**ttarra-** 'thirst', Z 22.127 *kṣū ttarrā* 'hunger, thirst'; *ttara-*, Sid. 2r2 *ttarā hīvī piṣkalā* 'chapter on thirst', Tib. *skems-*

*pahi lehu*; Sid. 12r1 *ttarā hīvī āchai* 'the disease of thirst', Tib. *skom-pahi nad*; inst. sing., Z 22.274 *ttarrna dukha kṣūna barīndi* 'they bear pain through thirst, through hunger', JS 17v1 *kṣu ttarrna duṣpya* 'weak through hunger, thirst'; SuvP. 71v2 *cu kṣuma ttarrna dukhauttā* 'who are pained by hunger, thirst', BS *kṣut-tarṣa-pīpāsā-pīḍita-*; JS 34r3 *kṣu ttarna khejautte* 'fatigued by hunger, thirst'; III 59.22 *ttarina* 'through thirst'. With *yi*, Sid. 136v2 *ttarai biysīstā* 'thirst seizes him', Tib. *skom-dad*; Sid. 134r2 *ttavaṃḍye jsa hamye mau jsa ācheṃ hīya gunā ttarī hame* 'for him thirst is symptoms of disease caused by liquor induced by bile', Tib. *mkhris-pa-las byun-bahi ḥaṇ-nad-kyi méhan-ma ni, skom-dad ḥe-ba dan*. Adjective, *ttarraa-*, Z 9.8 *ttarrā rrau vātā āska* 'thirsty deer on the plain', = Manj. 256 *ttarrā rrai vī āska*; v 328, 7r2 *muḥu. . . dātu vātā ttarrā mā* (or *ttarrāmā*?) 'we thirst for the *dharma*-doctrine', BS G 36, 4v6 *dharma-paritṛṣita-*; *dātu vātā ttarrai hāmāte* 'he becomes thirsty for the *dharma*-doctrine'; JS 24r4 *ttarrai dā vaska* 'thirsty for the *dharma*-doctrine'. Verbal, *ttarrāy-*, v 296, r4 *ttarrāyātā*; JS 6r1 *ttarrāye kṣūna pasūjsamḍai demna* 'thirsted with hunger, burning in the fire'; Manj. 260 *ttarrai vī*. Dyadic, Manj. 65 *ttrṣṇai tvī ttara jśā hvāle* 'this thirst for him, indeed thirst, both'. From *\*tarṣ-*: *tṛṣ-* 'to thirst', Av. *tarṣna-* 'thirst', *tarṣu-* 'dry', M.Pers.T. *tš* 'dry, firm'; Zor.P. *tyšn, tyšnk*, N.Pers. *tiš, tišnah, tišnagi*; Sogd. *čšn* 'thirst', *čš'ntk* 'thirsty' (Vim. 134; Dhyāna 105), Pašto *tažai* Wanetsi *tarža*, Yidya *trušnē*, Orm. *trunuk*, Waxī *taš*, Šuynī *tušna*, Sarikolī *tūr* 'thirsty', *turaydz* 'thirst', Balōči *tun* 'thirst', *tunnag* 'thirsty'. IE Pok. 1078-9 *ters-* 'to dry', O.Ind. *tarṣ-*: *tṛṣ-*, *tarṣa-* 'thirst', *tṛṣṇā* 'thirst', *tṛṣyati*, *tṛṣṭā-*; Greek τέρομαι 'become dry', τερσός 'drought', Lat. *torreo*, *tostum*, Got. *ḡairsan*, *ḡairśnan*, 'to dry', *ḡairśjan* 'to thirst', *ḡairśtei* 'thirst', O.Eng. *ḡurst* 'thirst', *ḡyrre* 'dryness'. Possibly however 'to thirst' is from *tar-* 'be moist', *tar-š-* 'wish to drink', to Oss. D. *lādarun* 'weep', I. *lādaryn* 'flow out', *lādaryn* 'make flow away', *lādārsyn* 'flow away', Inguš lw *ladar* 'flow'; Parači *ter-:thōr-* 'to drink', Ormuṛī *tr-* (*trim* 'I drink'): *tatak*.

**ttaradya** 'vegetables (?)', III 136.7 *ttaradya vā bara* 'bring me vegetables' (traveller at an inn), rendering Chinese *sū*, K 820.3 *su* from *suo* 'vegetables'. Base *tar-* in *tarra-* 'herb'; form like *ttavaṃḍye* 'bile', see also *tcārbaṃḍye*.

**ttarandara-** 'body', v 69, 8r5 *ttarandaru guhei* 'he strikes the body', BS G 37, 11b5-6 *duṣṭa-rudhira-cittaṃ*; SuvP. 64r4-v1 *cu ttaraṃdarāna biṣṅna aysmūna asidā ī* 'what may be evil (BS *asiddha-*) by body, tongue, mind', BS *kāya-vāṇ-mānasam pāpaṃ*; K 62, 76v1 *ttaraṃdharā*; Sid. 131v2 *ttaraṃdara-*; v 246, 13b2 *staiñā ttaradarā* 'woman's body', BS *strī-bhāva-*; K 98.204 *staina ysatha* 'birth as a woman' (printed *ttaina*), Manj. 7 *ttaradara nyāśka masūñā* 'the body only contempt'; K 112.381 *ttaradara* (with abuse). Adjectives, SuvO. 3v1 *ttarandarīyā āchā* 'bodily diseases'; Sid. 3r1 *ttaraṃdaraja āchā* 'bodily illnesses', Tib. *lus-kyi nad*; II 107.161 *ttaradarajeyye hawva* 'bodily force'; Sid. 6v2 *ttaraṃdarū dai*, Sid. 8r1 *ttaraṃdarū dai* 'fire in the body', BS *jaṭhara-*, *analaḥ*, Tib. *mehi drod*. From base *tar-* 'dry, firm', *\*tar-ant-ara-* (with *-ara-* as in *maysdara-* 'nipples'), see s.v. *ttarra-*, and

*pattarra*. Possible also would be base *tar-* 'be moist', Av. *θrima-* 'nourishment'.

**ttarūṇa-**, *ttarūna-* 'reddish, madder-coloured', v 342, 84v3-4 (hā)tānje, śiyñā, *ttarūne*, *spālyata-gūne āḷṣa-gūne* 'red, white, reddish, crystal-coloured, silvern', BS G 37, 79a6 *lohita-avadāta-maṃjiṣṭhā-sphaṭika-rajata-varṇāni*, Tib. *le-brgan* (for *ttarūṇa-*); Sid. 145v3 *ttarūna*, BS *tāmra-*, Tib. *dmār-śin*; III 105·11 *cha ttarū vaiysna hamaga* 'skin red like a lotus'. From \**tara-gauna-* with *tara-*, attested in Zor.P. *tērah*, N.Pers. *tērah*, Balōči *tēray* 'dark' (if not from \**tanθrya-*). For 'dark', note Khotan Saka *rrāṣa-* 'reddish', N.Pers. *raxš* 'red', Kurd. *raš* 'black'. See *ttāra-*.

**-ttarrva-**, *-ttarva-*, second component, K 68·190 *styūdi kiḍi attarve baysgā* 'firm, exceedingly, unbroken, compact', =K 71, 10v2-3 *styūda kiḍa attarve baysga*. Dyadic with *styūda-* 'firm, hard', hence possibly to base *raug-* 'to break' (see *narūj-:narrva-*), and so \**ati-ruxta-*, with negative *a-*, above.

**ttala** 'halls (?)', K 99·255-6 *bīsa prrūva ysīmā tala gaṇḍye śalaba ysīmā nāmda iye* 'may he have taken into his charge houses, fortresses, covered places, halls, edifices, abodes'. Base *tal-* in N.Pers. *tāl* 'chamber, hall on columns', M.Parth.T. *tl-*, *t'l-* in *tlw'r*, *t'lw'r* 'hall', Armen. *lw talauar*, *-ac* 'tent, cabin'; N.Pers. *tālār* 'wooden edifice on pillars', see KT VI 87-8.

**ttav-** 'be hot, ripen', 3 plural, Sid. 136r3 *agai ttavāre, ttavai-v-ī hame* 'his limbs are hot, fever is of him (=he has)', BS *dāha-jvara-*, Tib. *lus cha dan, rims-kyis hdebs-pa rñams yin-no*; Sid. 136v2 *aṃga ttevāre, BS dāha-*, Tib. *lus cha-ba dan*; participle, Sid. 5v5 *sādā ttauda svabhāvai vī*, 'with his cold, hot nature', BS *sitoṣṇa-lakṣaṇa-*, Tib. *grān-ba dan cha-bahi mchan nīd-do*; abstract, Sid. 142r2 *aṃgvā vī ttaudā hame, BS dāha-*, Tib. *lus cha-ba*; oblique, Sid. 12r5 *ttavai mistye ttaude hatcañāka* 'destroyer of great heat of fever', Tib. *rims drag-po hñoms-la*. Incohortive see *ttaus-*, *ttausai* 'heat'. Noun, *ttavai* 'fever', Sid. 5v2 *ṣi ttavai u ttarā āchai jinākā* 'this is dispeller of fever and the disease of thirst', Tib. *rims dan, skom-pahi nad sel-pa dan*; v 339, 77r1 *ttavai āchai* 'fever disease', BS G 37, 72b5 *jvara-*; adjective, Manj. 307 *cī jā hve āya ttavājsa* 'when a man may be feverish' (printed separate syllables). With preverbs, SuvO. 5vi *ustauda* 'heated', BS *uttapta-*; Z 22·294 *ustode*; Sid. 140r1 *naṣṭausai āchai* 'phthisis', Tib. *skem-pahi nad* (= BS *śoṣa-*); Z 5·28 *naṣṭo-sāte*; v 243·35 *naṣṭauška-*; Z 5·49 *naṣṭauda-*; K 149·9 *naṣṭev-* (so); with *nā-*, Z 5·49 *nātauda-*; with *pa-*, Z 13·152 *pattauda-*, see *pattav-*; with *ham-*, Sid. 142v1 *haṃdavāñāka*, BS *pācana-*, Tib. *rnags-par bya-bahi sman*; Sid. 142v2 *haṃdevāka-*, Tib. *smin-par byed-pahi*. From *tap-* 'to heat', Av. *tap-*, *tafmu-*, Zor.P. *tp*, *tpśn*, N.Pers. *taff*, *tāftan*, *tābidan*, *āftāb*, Sogd. Bud. *tp'kh*, *tph*, 'ntph', Oss. DI. *āntāf* 'hot; heat', Waxī *andav* 'fever', Yidya *idou*. IE Pok. 1069-70 O.Ind. *tap-*, *taptā-*, Lat. *tep-*, Germanic O.Norse *þefa* 'to smoke', O.Slav. *tep-*, Russ. *tēplyj* 'hot', O.Slav. *toplū* 'hot', Hittite *tapašša* 'fever'.

**ttav-** 'be sour', *ttavamdyā-* 'bile, gall', Sid. 4r1 *ttavamdyā*, BS *pitta-*, Tib. *mkhriś-pa*; Sid. 6v4 *ttavamdye jsa*, Sid. 107v5 *ttavadye hivi*; Sid. 4v2 *ttavadya*; adjective, Sid. 7v3 *ttavamdyūda*, Tib. *mkhriś-pahi*; Sid. 131r2 *ttavam-*

*dyudā*, Sid. 138v3 *ttavamdyude*, Sid. 12r5 *ttavamdyūdye ttavai* 'fever from bile', BS *pitta-jvara-*. Base *tau-:tu-*, Oss. D. *tauäg*, I. *tüag* 'sour'; D. *tauäg t'affä* 'sorrel' (=I. *xurxäg*), DI. *āntaun* 'make sour, brew', D. *āntud*, I. *āntyd*; D. *āntud*, I. *āntyd* 'lees, distiller's grains', D. *āntauän*, I. *āntūan*; Av. *tūiri-*, *tāyuri-*, Zor.P. *tyl \*tēr*; Pašto *tomna*, *toma* 'rennet, ferment, yeast', (Russian script) *twimna* 'ferment, leaven'. Outside Iranian, Nūristāni Waigali *tuā* 'sour milk, curds'; O.Ind. *tūvara-*, *twara-*, *tubara-* 'astringent'; Prakrit *twara-* 'astringent', Apabhraṃśa *tūra-* 'cheese', Marāṭhī *turaṭ* 'astringent', see R. L. Turner, Comp. Dict. Loanword in Greek βούτυρος 'butter', Turk. *tūrāq* 'cheese'. See *ttūra*, *ttaujai*.

**ttavamga** 'moth', Z19·90 *ttuṣṣe jsāte samu kho dāña ttavamgā* 'perishes as the moth in the fire'. From \**pāpanka-* (or *pāpanga-*) with *pap->tap-*, Lat. *pāpiliō* 'butterfly', O.Engl. *fifealde*, Lit. *peteliškė*, to IE Pok. 800-1 *pel-*; rather than from BS *patanga-*.

**ttavadya** 'ardour(?)', II 115·28 *jūhūja ttavadya* 'amorous ardour', to base *tap-* 'be hot', see s.v. *ttav-*.

**ttāsa-** 'thread (?)', K 63, 79r2 *ysara-ttaśām maṇḍūlyām* 'with gold-threaded cloaks'. Possibly with *-tt-* for *-d-* to *dasā-* 'thread' with *-ya-*, but rather from *tak-* 'to weave', through \**tax-ś-* (>*tas-*) to Lat. *texō*, *textus*. See s.v. *tī-raha*, and *ttāṣakana*.

**ttāsti** 'flows', see s.v. *ttajs-* 'to flow', from older *tačati*.

**ttāṣakana** 'dress', II 78r, b *śau jsā jūṣḍi-kaga ttāṣakana va hūde* 'he gave one ibex-skin *taškan*-covering', Armen. *lw t'aškinak*, *t'aršinak* 'handkerchief, towel', rendering Greek σουδάριον; Zor.P. *tšknk* or *tškwk*, glossed by *šapik* 'shirt'. From base *tak-* 'to weave', Oss. D. *taxun*, *taydton* 'to weave', DI. *āndax* 'thread'; possibly D. *tax bidta* 'he plaited firmly', if dyadic. See also *tī-raha*, and *ttāsa-*. IE Pok. 1058 *tek-* 'weave, plait', Armen. *t'ek'em* 'turn, weave, plait', Lat. *texō textum* 'plait, weave'; Germanic OHG *tād* 'wick, rope', O.Norse *þattr* 'rope in a sail'. Uncertainty between Zor.P. *tšknk* and *tškwk*, may compare with Oss. D. *āxsauk'ā*, I. *āxsänk* 'flea'.

**ttā** 'directional abverb, towards the person addressed', beside *vā* 'to the speaker' and *hā* 'to the absent', without equivalent in BS or Tibetan texts. Parallel to the three directions of Armen. *-s*, *-d*, *-n* and Pašto *rā*, *dar*, *war* from *aθra*, *taθra*, *avaθra*. So II 127·39 *u khu jsām ttā sam ttāṣṭā muṣḍā paryāmināte haṣṣāmdē* 'and if we should deign to send presents there'; III 7, 15r2 *biṣṣe ttā riṣaya sidha-vidyādhara byauja bāyūm* 'I care for all the sages (BS *rṣi-*), *siddha-vidyādhara* (sorcerers and charmers)'; with *ttiyā* once, III 7, 15r1 *biṣṣe ttiyā srautāvamna sakrdā-gāma...* *byauja bāyūm*; Bcd 44r2-3 *tti ttā aysā vanūm biṣā aharina* 'I revere all those without residue', BS *tān ahu vandami sarvi aṣeṣān*; Bcd 44r4 *ttā tsūm biṣā aurga* 'I go to all with homage', BS *karomi praṇāmaṃ*; Bcd 44v4 *aysū ttā hvāñū stava namasūm nāmda* 'I utter praises to them (BS *stava-*), I worship with homage', BS *tān sugatān stavamī ahu sarvān*; Sid. 16v2 *veña ttā guṣṭi hīya peṣkeci uysdīsa* 'now I expound the chapter of meat', Tib. *da ni śahi bye-brag bśad-do*; v 244, 2a2 *pu ttā vaña*, =K 94·101 *pū ttā vaña* 'now listen', BS *śṛṇu*, Tib. *ñon-čig*. From \**tāk* (or \**tākā?*), see *vā*, *hā*, *cā*, *bā*, *paḍā*. With suffixes, *ttāṣṭā*, *ttālaa-*, *ttālanāṣṭā*.

**ttāka** 'pool', K 21·6 *dja ttāka* (written *ttāmka*) 'down, pool', variant to *āṣaija* 'pool', K 28·181 *djanāṣṭa āṣaija* 'downwards, pool'. From \**tākaka-* with lost interior vowel, formed like *nvāka* 'song' from \**nivākaka-*, to base *tak-* 'flow', hence *ttākā-* 'place of flowing to', see s.v. *ttajs-*.

**ttākā** 'girth-strap' II 81·172(173), gloss to Turkish *kālūmmā* (*qolum*), hence from base *tang-* 'draw tight', beside *θang-* (see *thaṃj-*), by suffixes \**tāgaka-* with *-ā* from *-āka-* as in *mījsā* 'marrow'. See also from *θrang-* 'to draw tight', Waxī *trāng* 'girth-strap', Yidya *trok* 'girth', *trok* 'narrow', *troyo* 'tight', beside N.Pers. *tang* 'narrow', *taranj* 'narrow pass', *taranjūdan* 'to be drawn together', see s.v. *thraṃj-*.

**ttāgutta-** 'Tibetan', passim; although no direct bilingual text has been found, it was pointed out in BSOAS 10, 1940, 605 that a wrong translation of Tib. *cha* 'part' as *cha* 'salt' occurs in Sid. 145r2 *nimve māñamḍai ttā bakalaka* 'like salt, a little', Tib. *cha čam žig* 'only a part', for BS *tasya leśaḥ* 'a little of it'. This makes certain that Sid. 1 bis r3 *ttāgūtto* 'in the *ttāgūtta-* language' is 'Tibetan'; the Khotan Saka translation in fact follows the Tibetan closely. See also the translation in Sid. 140v3 quoted s.v. *stada-*. Then *ttāgutta-* is from \**tōḃut*, the *-g-* resembles the similar O.Ind. *jāguda-*, Zor.P. *zābul*.

**ttāja** 'stream, river', SuvP. 69r4 *saṃsārva ttājā* 'rivers of *saṃsāra*-migration', BS *saṃsāra-nadyaḥ*, Z 17·15 *ttājā paṣṭāndā* 'rivers start'; II 1·16–7 *ranijai ttāja baida* 'on the Jewelled River', that is, the Jade River, parallel to BS *sailodā*, the river of Khotan; JS 15r2 *gara-ttājā* 'mountain streams'. JS 7v2 *nāṃ ttāji* 'river stream', JS 15v2 *vahaiṣṭi ttāja* 'you went down into the river'; K 64, 82r1 *tvā raiscyā satsārva gaumaña ttāja* 'that sharp swift river of *saṃsāra*-migration'; Manj. 97 *khu hūña detta ttāja* 'if a river appears in a dream'; III 68·65 *miṣṭaṇña ttāja* 'in the great river'; III 68·66 *vira biṃdā ttāja gvahaña* 'there upon the river (the box) floats down'; III 70·127 *ttāja rraṃgā* 'the river bank'. From \**tāci-* from *tak-* 'to flow', formed like O.Pers. *bāji-* 'tribute' from *bag-* 'to share'. See cognates s.v. *ttajs-*.

**ttāñāka** 'strengthening', Sid. 12r3 BS *vrhaṇa-* (= *byhaṇa-*), beside the older Sid. 16v3 *tvāñāka-*. See *tvāñ-* 'to strengthen', base *tau-*: *tu-*.

**ttāni** 'of that place (?)', Z 17·20 *ku vātco ttāni sye varata sindā hava* 'where those geese go to the breeding grounds'. Adjective to *tta-*.

**ttāña** 'that' loc. sing., v 180, a9 *mū-ysamthā u ttāña ysīntha* 'this birth and in that birth'; to Z 5·80 *ttārña*. To *tta-* 'this, that'.

**ttāñai** 'then for him', K 42·106 *ttāñai pejsi virā bāystiyā* 'then for him she conceived strong enmity'.

**tāmjerā** v 202, 5a3 *(mā)sca tāmjerā* 'month *ttaṃjāra-*'; v 215·6·5 *ttāmjere 10mye haḍai* '*ttaṃjāra-*, 10th day'. See *ttaṃjāra-* 'first autumn month'.

**ttādā** 'darkness', JS 19r4 *ttādā*; *ttāde* 'darkness', K 67·151 *ṣi ttāde vī ṣṭāṃ saṃ puṣa ttrāme ṣamāri myāña* 'he though being in darkness, yet at once enters into the counting'; Manj. 156 *ṣavā js[v]a ttād(ā) jry(e)* 'with the night darkness vanishes'; Manj. 10 *ttādā śuma* 'only darkness'.

**ttādā** 'darkness', Z 5·79 *ku ttādātā nāhuṣdā* 'where

darkness descends'; loc. sing. Z 23·99 *ttāña ttādetā*; JS 25v1 *ttādetā kaṣṭye ysamaṣamḍai vaska* 'for the world (= BS *loka-*) involved in darkness'; Sid. 127r3 *ci avasmārā ṣṭe ttādāvai aysmu neheje u āphide* 'the *avasmāra*-diseased, darkness presses down his mind and distracts it', Tib. *brjed-byed ni mun-pa hdra-bas sems non-nas*. From *ttāra-* 'dark' with suffix *-tāti-*, to \**tanθra-tāti-*. Cognates s.v. *ttāra-*.

**ttādū** 'I woo', II 39·16–7 *ttiña ysītha khva gīsta khva ttādū kṣāda vī bāsti ka-ṇa dvūnā ttādū*. . . *tti vaṣṭi jauhya nā ysīraka paña gāsti* (interpreted in a context of *jūhā-* 'amorosity', this may be rendered tentatively as follows:) 'when arrived in this birth, when I woo, controlled in pleasure, if I do not woo with force; then I stand in love (= become enamoured), the heart pouring down at every coitus'. This takes *ttādū* as \**ati-art-* > *t-art-* whence *ttāda-* present base and *-ū* 1 sing. to older *-umā*. The base *art-* 'to woo' occurs in Tokhara A *art-* 'to love' (= BS *bhaj-*), *art* 'suitor', B *art-*, *art-*. For the other words, see sub vocibus. Earlier reference to *art-*, Annals, Bhandarkar Institute 48–9, 1968, 71–3. This is a complete replacement of the proposal in SDTV 119.

**ttāte** 'thieves', see *ttāṣe*.

**ttāde, dāde** 'proper name', II 110·8 *pveca hīya ttāde* (read *ttāde hīya*) *bema nāva* 'the covering-cloth Ttāde's (wife, with *nāra* as line 24) received'; ibid. 16 *pātca ttāde bema nā sā pveca* 'next Ttāde received one covering-cloth'; ibid. 27–8 *ttāde hīye sā* 'Ttāde's (wife took) one': ibid. 28–9 *pātca dāde sā* 'next Dāde (took) one'.

**ttāmā** 'fatigue', III 81·37–8 *parādīvyai ysairka khu ma jśā dyaiyi ttāmā* 'I wept bitterly when in me I felt fatigue'. From base *tam-* 'be weary', see *pātam-*, *pātaunda-*; M.Parth.T. *t'm'dg* 'faint, languid'. IE Pok. 1063 *tem-* 'be dark, confused', O.Ind. *tāmyati* 'is confused', *tāntā-*, causative *tamayati* 'strangle', *tāmāti* 'be strangled', *timitā-* 'still'; Armen. *t'm(b)rim* 'become confused', Lat. *tēmētum* 'intoxicant drink', *abstēmīus* 'abstemious'; Celtic Mid.Ir. *tām* 'swoon, death' (from \**tōmu-*), Mid.Welsh *taw* 'death', Slav. Russ. *tomiti* 'to torment, weary'.

**tāmu** 'there', v 332, 24v4 *tāmu*. . . *ku*. . . 'as far as', BS G 37, 21b5 *yāvād*; Z 5·83 *tāmu buro*, = Manj. 242 *ttā bura*.

**ttāma** 'then', III 76, 251–2 *tta-ṃ ttāma ttuṣye baysa cu ma rrāmā pūnyāṃ baista* 'so for me, O Tuṣita Buddha, then, Rāma who shot me with arrows'; III 59·30 *acimḍya ttāma khu aysā mari rre vyem* 'inconceivable then when I became king here'; JS 16v1 *lobhā pracaina ttauma ramnām vaska* 'by reason of greed (BS *lobha-*) then, for the jewels'. Adjective *ttāmaa-*, Z 22·201 *ttāna hvandā ttāmai ṣṭāni puṣṣo briye kṣīna paśśāña* 'therefore by the man being of that time must be made renunciation of love'. Form like *kāma-* 'where', from \**ta-tāma-*.

**tāmye** indefinite pronoun, III 125b3 *hvatā tāmye*; III 25, 27b3 *ni tāma ja hārā vajiṣṭi* 'he sees nothing', BS *na kiṃ cid api paṣyet*; III 25, 28a2 *cu ni tāmye hārā vira pāruttā ṣṭāna haurā hādā* 'who being not based on any thing gives a gift', BS *avastu-patito dānaṃ parityajati*; K 142·1045 *hva tāmye dārañānā hīvya pata hvāmdā* 'of themselves they recited some verses (BS *pada-*) of the *dhāraṇi-* formulas' (Tib. omit.).

**ttāra-** 1. 'forehead, top of head', JS 35v3 *gvaṣṭai ttāre bekhaṭe* 'you split the forehead by digging in'; III 39·66

*hauda piškala ttāra gvāṣṭā* ‘the head split into seven pieces’, parallel to the BS cliché *saptadhā sphalet*; from oblique *ttera-*, JS 4v1 *braha tterā* ‘top of the back’; K 136-886 *gyastā baysā tteri māñamā* *aviṣijya tti dārañinā mamārrām pata cu vaña gyastā baysāna hvata* ‘besprinkled like the top of the *deva* Buddha’s head, these *dhāraṇi*-formular charms (BS *mantra-pada-*) which have been spoken by the *deva* Buddha. . .’, Tib. *de-bz’in-gsēgs-pas spyi-bo-nas* (*spyi-bo* ‘crown of head’) *dban bskur-bahi gzuns-snags-gzi rnam* *bkah-scal-to*; SuvP. 68v2 *tterā jsa-ṃ namasūṃ bisā* ‘with my head I revere them all’, BS *mārdhnā ca tān sarva-jinān namāmi*; Bcd 44r4 *dīdamdyau tteryām ttā tsūṃ bisā aurga* ‘with such forehead(-prostrations) I approach all with reverence’; BS *sarva-jināna karomī prañāmaṃ*; SuvO. 54r7 *ttātā tteru vātā aviṣijāta* ‘these are besprinkled on the head’; Z 5:40 *tterā jsaī pvg namasīndā* ‘with the forehead they revere him at the feet’; v 159, 193v2 *gyastā balysā ttere jsa p9|||* ‘(revere) with the forehead the *deva* Buddha’s feet’; II 124:6 *tteṃrra baida* ‘upon the head’; K 53:9:1 *aurga tsūṃ ttera jsa* ‘I come with reverence with the forehead’; Manj. 5 *ttera jsa namasū aysa* ‘I revere with the forehead’; with *ttira*, III 85:66 *myām ttira vīna jīmdā* ‘it cures pain in the forehead’; K 64, 81v4 *ttira baidā nāsi tta dukha satvā bāja* ‘upon my forehead I take the pains as payment for the beings’. From *\*tāra-*, Sogd. Bud. *t’r* (Dhyāna 402; P 5:57), N.Pers. *tār*, *tārak*, Šuynī *tōr*, Yazg. *tūr* ‘top’, Orm. *tālāk* ‘top of the head’; lw in Turkish III 81:174 *ttādai* (*\*tālai*) glossed by Khotan Saka *chaskām* ‘top’. IE Pok. 1029-30 *ster-* ‘spread’, OHG *stirna* ‘forehead’ (*\*sternya*), Oss. DI. *tār-* in the compound D. *tār-nix*, I. *tār-nyx* ‘forehead’ (dyadic, from *tara-* and *nahva-* ‘front’).

**ttāra-** ‘dark’, III 25, 27b2-3 *khu hve ttārā vi tramdā hamā ni tāmu ja hārā vajiṣḍi* ‘when a man has entered darkness, he sees no thing at all’, BS *tad-yathāpi nāma subhūte puruṣo ’ndhakāra-praviṣṭo na kiṃ cid api paṣyet*; Manj. 76 *hana ca rruḍā ttāra na butte* ‘the blind man who does not understand light (and) darkness’; Manj. 59 *ttāra tta khu ṣīya* ‘dark as at night’, Z 4:10 *pātcu ṣṣavo nārmāte ttāru ṣuvḡ haḍā* ‘then he created night, dark, at mid-day’; Z 24:193 *ttāru haryāsu jaḍi harbiṣṣu jāndā* ‘it dispels black darkness, all the ignorance’; Z 2:122 *tterā ṣṣīve* ‘in dark night’; v 154, 184b2 *ttārāna ṣṣava-mārā* ‘night-time with the dark’; ibid. 184a2 *hastamo daju ttāro* ‘the best flame, darkness’. From base *tam-* ‘be dark’, see *ttāmā-*, *pātam-*, *bātam-*; *\*tanθra->\*tāra-*; Av. *təmah-*, *tāθra-*; Zor.P. *tār*, *tārik*, *tārtom*; N.Pers. *tār*, *tārik*; M.Parth.T. *t’r*, *t’ryg*, M.Pers.T. *t’r*, *t’ryg*, adjective *t’ryn*, Sogd. Bud. *t’r’k*, Man. *t’ryy*, *t’rč*, Yagn. *tōra*; Oss. DI. *tar* ‘dark, darkness’, D. *talingā*, I. *talyng*; Pašto *tōr*, *tyārə* ‘darkness’ (from *\*tanθrya-*), Yidya *tīro*, *tūro*; Sarikoli *turik*. Possibly Zor.P. *tērak*, N.Pers. *tērah*, Balōči *tēray* may come from *\*tanθrya-*, but see also s.v. *ttārūna-* ‘reddish’, with *tara-*. IE Pok. 1063-4 *tem-*, O.Ind. *tāmas-*, *tāmīra-*, *timīrā-*, Lat. *tenebrae*.

**ttāra-** ‘that’, v 72, 40r2 (=v 335, 33v2) *cu tti puña himāre, ttārā vā puña māstara hāmāre* ‘what is this heap of merit, he produces a larger heap of merit than that’, BS G 30b2 *yah puṇya-skandhaḥ ayam tato bahutarāṃ puṇya-skandham*

*prasavati*; v 72, 40v4-5 *cu tti puña himāre ttārye vā puññai hambisā buḍarā hāmāte* ‘what are these merits, his heap of merits becomes more’; K 9, 43r3 *ne ttuto tcalco, u ne ttāro, ne myāño* ‘not this boundary, and not that one, and not the middle one’; K 61, 39v3 *ttāra tcaḥa nehvastā yūḍq idi* ‘he could cross to that boundary’. Manj. 72 *ttī ttāre hūsada dva* ‘then those two sleeping ones’. To nom. sing. *ṣāra-*, masc. *ṣārā*, fem. *ṣāra*, gen. sing. *ttārā*, *ttārye*, nom. plur. *ttāra*, *ttāri*, fem. *ttāre*, *ttāri*, loc. sing. *ttārāna*, *ttāna*. From base *ta-* ‘this’, *\*ta-tāra-*.

**ttāmra** ‘mouth’, see *tturra-*; II 1:10 gloss to Chinese K 419 *k’ou* ‘mouth’.

**ttārrā** ‘dark’, E p. 353, 330 *ttārrā ttīyā purvati byūṣṭā ṣṣava* ‘then in the Pūrvavideha-continent the dark night is illuminated’. From *\*tarna-ka-* to base *tar-* ‘to dry up, scorch, burn’, Let. *torris*, *ttorrus*, *torres* ‘firebrand’ from base *ter-s-* (see s.v. *ttarra-* ‘thirst’). Similarly named ‘dark’ colours in *sauk-* ‘to burn’, Av. *suxra-* ‘red’; O.Engl. *blæc* ‘black’ from *bhleg-* ‘shine, burn’. Possibly also in *ttārūna-* ‘reddish, madder-coloured’ from *\*tara-gauna-* with *\*tara-* or *\*taru-*. Here *-ārra-* from *-arna-* as in *kārra-* ‘deaf’, N.Pers. *karr*, Av. *karna-*; *phārra-* ‘high position’, O.Pers. *farnah-*.

**ttālaa-** ‘directed hither’, II 93:6-7 *māra vā-ṃ ttāle kāmācu au thai-ṣī ā* ‘here to us in this direction from Kan-ṭṣou the great teacher came (Chinese)’; II 96:88-9 *māra vā ttāle kāmācu au māṣṭq dvāsamyai haḍai thai-ṣī ā* ‘here in this direction from Kan-ṭṣou on the twelfth day of the month the great teacher came’. From pronoun *ta-* and *-alaa-* from *\*arda-ka-* ‘place’. See also *śālai*, *hālai*, *vālai*.

**ttālanāṣṭā** ‘to this side’, Sid. 138r5 *ṣai hasvaca ttālanāṣṭā u aḍāraṣṭq tsūmamca hame* ‘the swelling part is moving to and fro’, BS *calan syāt pīdanān nimno*, Tib. *skran-ba-ñid phan-čhun-du hpho-ṣim* (*hpho-ba* ‘change, shift’). See also *kālanāṣṭa*, *śālanāṣṭa*; and *ttālai*.

**ttāva** ‘crown’, II 104:76 *jñānīnai ttāva jsa* ‘with crown of knowledge’, parallel to ibid. 75 *jñānīnai maula* (see AM, n.s., II, 1965, 113). From *\*tāga-*, Syriac lw *t’g-*, *tg-* *\*tāg-*, N.Pers. (Arabicized) *tāj* ‘crown’, *tāq* ‘arch, cupola’, Armen. lw *t’ag*. M.Pers.T. *t’g*. IE Pok. 1013-4 (*s)teg-* ‘to cover’, O.Ind. *sthaḡati* ‘conceal’, Greek στῆγος ‘cover’, στῆγος, τέγος ‘roof’, Lat. *tegō*, *tectum*, O.Engl. *þeccan*, O.Norse *þekjan* ‘cover’, Lit. *stiegiu*, *stiegti* ‘to roof’, Celtic O.Ir. *tech*, O.Welsh *tig* ‘house’.

**ttāva-** ‘burning’, II 104:73 *dūkhīnai ttāvāna naṣmāvā ūysdaimākā* ‘cooler of painful burnings, conflagrations’. Possibly read *naṣṭāvā* for *naṣmāvā*; II 41:12 *paṣāna ttāvi* ‘remove the pain’. From base *tap-* ‘to burn’, see *ttav-*.

**ttāvai** ‘then’, II 100:235-6 *khu vā kamācū rrvī ṣkyaisa hyī mvaīṣḍq na habūsana ttāvai khu vā ttyau pā jṣā hīya mvaīṣḍim haraysdai* ‘if in Kan-ṭṣou the royal favour of present (Tib. *skyes*) is not suitable, then when he offers to them his own present. . .’. From pronoun *ta-* ‘this’.

**ttāṣe** ‘thieves’, *ttāṣṣā, ttāṭe*, SuvO. 24r1 *kho ṣā āvū tcam(ā)ña kṣāṣa ttāṣe āre* ‘like the village wherein there dwell six thieves’, BS *sūnya-grāme ṣaḍ-grāma-caurebhi samāṣṛitāṣ ca*; parallel K 56, 20r2-3 *khu ṣṣāna vyahera kṣa dyūka*; Z 6:24 *kho ju hamāña āvuvḡ ttāṣe kṣāta ni ṣṣūjīye bvāre* ‘as in the same village six thieves do not know one another’; v 41, 56v3 *caṇḍāla hvgnḍa-jṣanā ttāṭe* ‘Caṇḍālas,

man-slayers, thieves'; Z 22·136 *ne vara kāṭhamjuva ttāte* 'there not burglars, thieves'. Sing., Z 24·174 *ttrāmu māñandā dātā, vaska kho ttāṣṭā* '(of Maskarin-) just so, like a thief for the dharma-doctrine'. From \**tāsi-* to base (s)*tā-* 'to take stealthily', Av. *tāyu-* 'thief', *tāya-* 'theft'; Tumšūq Saka *štenāna* 'from theft' (BSOAS 13, 1950, 667); M.Pers.T. *t'yy* 'theft', Sogd. Bud. *t'y* 'thief', *t'y'wny* 'theft', Man. *t'ywny* 'theft', Bud. adjective VJ 339 *t'y'yčk* 'furtive'. IE Pok. 1010(s)*tāi-*, O.Ind. *stāyú-*, *tāyú-*, *stāyāt*, *stena-*, Greek τῶσιος 'idle', τητάω 'to rob', Celtic O.Ir. *tāid* 'theft', O.Slav. *taŭ* 'thief', *taŭ* 'secret', Hittite *taiezzi* 'steals'. The -*ṣ-* may come from older -*śśa-*.

**ttāṣṭā** 'hither', III 123·51 *ttāṣṭa vāṣṭa na tsa* 'do not go here and there', BS *attas ta mūttaṣ ta na gatsa* (=BS *ataṣ ca amutaṣ ca na gaccha*), from pronoun *ta-* and -*ālsto* 'direction', found together with *ttā*.

**ttāśai** 'fever', Manj. 169–70 *brvīmai ttāśai jeda* 'it dispels the fever of love'. See *ttausai*, base *ttaus-* 'be hot'.

**ttāha-** 'excellent', K 18·196 *śau satta ttāha aunadai paṣamiyauḍa śeka* 'they honoured her sitting alone, admirable', =K 26·128 *śau saha* (read *satta*) *ttāha auna(dai) paṣameyauḍa śeka*, =K 35·79 *śau satta ṣṭānai paṣimevyādi śairkā*; possibly here *ttāha-* 'dress(?)', see next *ttāha-*; SuvO. 4r6 *ttāhā śśaratete jsa* 'with excellent goodness', BS *śrī* (printed *ttā hā*); Manj. 44–5 *tteña ttaradara hvī baiśā aysmyajai hajsara ttāha* 'in this body separately (= *hvatā?*) all the spheres of the mind (= *manas-*, or *vijñāna-*) are right'; Manj. 211 *ttaradara aysmīnai abaśika u baysa ttāha ttuśā* 'of the body, the mental *abhiśeka-* (water consecration) and of the Buddha right, empty (= BS *sūnya-*)'.

**ttāha-** 'apparel (?)', II 77, 17 *pada-bayai ttāha hūdāmdū* 'we gave apparel (?) for use on the road'. From \**tāxa-* or \**tāxθa-* to the base *tak-* 'to weave', see s.v. *tti-raha*, and *ttasakana*, to Oss. D. *taxun*.

**ttāharaa-** 'proper, excellent', Bcd 43v3–4 *hamamgte dyāma vara samamṭta-bhadra ttāharai aśtā avārauttā akhaṣṭā* 'the one good in general vision, Samantabhadra (BS 'universally good'), excellent, unbased, immobile is he' (parallel BS *apraṭiṣṭhita-*, *aneya-*); Sid. 2v1 *u ttāhirai hye padīmākā sidhasārā* 'the Siddhasāra, the creator of excellent good (BS *hita-*)' by etymology, BS *saṃhitā siddhasārā iyaṃ*; Tib. *yan-dag phan-pa gces-grub hdi*; Sid. 15v2 *piśkica ttāhirā birāśm* 'we will expound thoroughly the section', BS *vidhis tasya nigadyate*, Tib. *bye-brag des-par bsad-do*; III 21, 6a1–2 *ttāhirau-hvāñākāna* 'by the one rightly preaching', BS *tathāgatena*; III 21, 6a4 *ttāharā-tsūkāna* 'by the one rightly moving', BS *tathāgatena*; III 25, 27a4 *ttāharā-vyāraṇa ni aña* 'speaking rightly, not other things', BS *tathā-vādī ananyathā-vādī*; K152·9–10 *jñāna-pārama pīrmāttama hvāṣṭa, ttāhirji mesta vasva adū agim pā* 'perfection of knowledge, first, best, excellent, great, pure, without woe, without defilement, purified'; Manj. 145 *attāhire hvāñ(ā)me jsa* 'with bad preaching', ibid. 145–6 *ttāhire artha* 'excellent meanings', Manj. 371–2 *baiśā ttāhīrai rraṣṭa payseda* 'he knows all correct, right'; Manj. 320 *ttāhairai satva nai aśta* 'the proper being does not exist'; SuvP. 75r1 *baysunū ttāhire bujse* 'the Buddhas' excellent qualities'; K 56, 21r3–4 *tte biśā dharma pīracāḍa ṣṭāri attāhūrā*

*svabhāvāna ttuśā* 'these are all the dharma kinds, not excellent, empty of nature (BS *svabhāva-*)' with *pīracāḍa* = *pacāḍa*, hardly BS *pracaṇḍa-* 'violent'; K 111·360 *kāma bvāñe ttāhaira satva ne ida* 'where it must be known, there are no excellent beings'; Manj. 264 *ne ja ttāhare ttatva ida* 'there are no proper essences', III 29, 41b4 *ttai ja (ttā)harā ttatva na idā* 'so of it there are not proper essences'; III 130·37 *ttāhire simagri* (BS *samagra-*); III 128·7–8 *ttāhare baysūsti* 'right bodhi-knowledge (= BS *samyak-sambodha-*)'; Manj. 254–5 *ttāhīrai śā masī neṣṭa beśa cetta-mātrā ṣṭāre* 'there is not one right, all are thought only'. See also *ttāha-* 'good'. Hence *ttāharaa-* renders BS *samyak*, *sam* of *saṃhita*, *tathā* of *tathāgata-*, and *tathā-vādī*, *vidhi-*; Tib. *des-par*, *yan-dag*. The negative occurs *attāharaa-*. It occurs with *pīrmāttama-* 'best', and *hvāṣṭa-* 'chief', *rraṣṭa-* 'right'. Probably from the pronoun *ta-* 'so' and hence 'right'. If *ttāha-* 'good' (dyadic with *śśāra-* 'good') is brought in here, the words may be compounds with base *hā-*: *h-*, *hāy-* *hi-* 'have special character', as in Khotan Saka *hūta-*, *hūvala-* 'strong or the like (of princes, heroes)', Buxārā dialect Iran. *hāital* 'strong' (with *sai-* of Got. *saiwala-*, O.Engl. *sāwol* 'soul'), and *hai-* of Av. *haēm* to *haya-* 'character', Zor.P. *hēm*, N.Pers. *xēm*, Armen. lw *xem* 'character', and suffix *pančō.hya-* 'of five kinds'; Khotan Saka *banhya-* 'tree', and *pharhya-*, *phara* 'pot, jar', possibly Zor.P. *hwk* \**hōk*, N.Pers. *xōy* 'character' from \**h-ava-ka-*. The -*ara-* of *ttāharaa-* may be either secondary suffix -*ra-* (as in *maysdara-* 'nipple', Av. *bāzura-*), or from -*a-tara-*, or -*a-kara-*. BSOAS 13, 1950, 655 must be rescinded; it was written before *ttāha-* was recognised.

**ttā** 2 sing. pronoun, enclitic, see *te*. Z 2·58 *ka tā mulysdā ttatvatu tī* 'if your favour really exists' (BS *tattvatah*).

**tā** 'these', v 30, 73r1 *baśdā tā garkha* 'these heavy sins'; v 64·46 *ti biśā maṃ parauya ṣṭāri* 'all these are under my command'. See *tta-* 'this', and *ta*.

**ttī** 'then', K 142·1041 *ttī mī ttiña beḍa* 'then at the time', Tib. *de-nas*; K 138·941 *ttī vā ttiña haṃdrri vya* 'then within the time', Tib. *de-nas*; =ibid. 944 *ttīyā vā ttiña haṃdrri vya*; see *ttītā*, *ttīyā* 'then'. With *jsām*, *ttī jsām* 'also, likewise', K 68·203 *māva ttī jsām puri* 'mother and son', and often.

**ttī**, *ttīm* 'seed', see *ttīma*.

**ttī** 'abode, covered place, nest', III 70·115–6 *śe śāmda hvī ttī* 'the nest of one raven', from \**taxta-* to base (s)*tag-* 'to cover', N.Pers. *taxt* 'sitting or sleeping place above ground', *taxtah* 'bed'. IE Pok. 1013–4 (s)*teg-*, O.Ind. *sthagayati*, *sthagati*, Greek στεγῶ, στεγός, τέγος 'roof, house', Lat. *tegō*, *tectus*, Celtic O.Ir. *tech*, O.Welsh *tig* 'house', O.Norse *þekja* 'to cover', Lit. *stiegu stiegti* 'to roof', *stogas* 'roof', see *ttāva* 'crown'.

**ttājsera** 'overwhelm, surpass', III 9, 18r2 *ma ma ttājsera ma ma ggupha ma ma ahamāñā* 'do not overwhelm me, do not abuse me, do not contemn me'. From \**ati-čāraya-*; see also *ttājsāḍa-* 'surpassed'.

**ttiña** 'in this', K 6, 146r5 *ttiña śūraṅgamo aysm(u)ī raṣ(t)e-mā(te)* 'in this śūraṅgama-samādhi'; Z 5·55 *ttāteña*, loc. sing. to *tta-*.

**ttiña** 'on skin', Sid. 147v4 *karā tcīmañām ttiña biṃdā saṃkhalyāñām tcīmña hā ni paśānā* 'it must be smeared

on the skin round the eyes, but (-ām = -u) it must not be allowed into the eye', Tib. *pag-s-pahi steṅ-du* 'on the skin'. See *ttani-* 'skin'.

**ttidātā** 'bitterness', v 132, 58b1 *ttidātā o śūdātā* 'bitterness or salinity'; ibid. b4 *kleśānu dukkhījo ttīdetu* 'bitterness of the pain of kleśa-afflictions'. From \**ttīratāti-*, see *tīra-*, BS *tikta-*, Tib. *skyur-ba*.

**ttīdi** 'crossing place', II 56·18 *ttīdi va magala-cakrā naumā* 'at the crossing place there (*va=vara*) by name Mangala-cakra'; ibid. 20 *ttīdi ānā ravye pa* 'from the crossing place southwards'. From \**tartiya-* to *tar-* 'to cross'. For the form note also *hviḍa-* 'food' from *hvaḍa-* 'eaten'. IE Pok. 1074-5 *ter-* 'to pass over', O.Ind. *tar-*, *tīrṇā-*, Av. *tar-*, Greek *τέρας* 'aim, final point', Lat. *terminus* 'terminus', Armen. *t'arm* 'end piece', O.Ind. *tīrtha-* 'ford', Waxī *turt* 'ford'.

**tātā** 'these', v 262, 2a3 *cu rro ja nase nātu tni tātā ne paṣīdi* (so) 'what I can get as shares, these they do not despatch'. See *ta*, *tā*, *tī*, *ttātā*.

**ttātā** 'these', v 265 Dum. 7a2 *haṣṭa ttātā akṣara kṣāna* 'these eight syllables must be pondered'; v 266 Dum. 1a4 *ttātā vā gyastā ba(lyā)*; inst. sing. K 5, 143v2 *ttātāne jsa aysu māḍāna śāriputra paḍamgye jsa varā ttātā . . . para-nārvātemā* 'with this practice I then there, O gracious Śāriputra, was quenched', Tib. *b'cun-pa śārihi bu rnam-gras des . . . kho-bo . . . yons-su mya-nan-las hda-s-te*; K 5, 142v3 *ttātāna śāriputra paḍina* 'by this way, O Śāriputra', Tib. *b'cun-pa śārihi bu rnam-gras des*; genitive absolute, v 388, 19r1 *ttātāye hvatye hvanai* 'this speech having been spoken', BS G 37, 13b6 *atha khalu* (but v 330, 20v6 = BS *evam ukte*); v 346, v4 *ttātāye hvatāye (hvanai)*, Tib. *de skad-čes bkah-scaḷ-pa dan*; III 21, 7a2 *ttye hwaye hvanai*, BS *evam ukte*; III 24, 22a3-4 *ttye hwayai hvanai*, BS *evam ukte*; gen. plur. v 330, 20v5-6 *ttātānu nyanḍānu* 'to these nirgrantha-sectaries', BS G 37, 18a1 *nirgranthānām*; v 235, 6a2 *ku ye ttātānu*|||.

**ttitā** 'then', *ttiyā*, *ttī*, v 339, 77r5 *ttitā ttye āchānai mārā-pātara vāna tsindā* 'then the parents of the sick man go into the temple', BS G 37, 72 bis a2-3 *atha tasya tau mātā-pitarau deva-kulaṃ gatvā*. With pronoun *yi*, K 74·52 *ttitī śi māva gūṣṭā* 'then the mother called him'. See also *ttiyā*, *citā*, *ciyā*, *cī*. From pronoun *ta-*.

**ttidanka** 'so many' with dental *-n-* before *-k-*, *tanka*, K 90·748-9 *ttidanka mittrā* 'so many kind acts'; without *-k-*, ibid. 750-1 *caṇḍa mī . . . ttidaṇḍa mī*. See *ttanda-*, *daṇḍa-*, *canda*, *canka*, *didamḍa*.

**ttidamḍa** 'so many', v 315, Aqur a2 *vamṇā ra jsām arahamḍā ṣṭāna ttidamḍa ava(sirṣṭa ?)* 'now also the arhants (aspirant monks), so many remaining'; for *avasirṣṭa-*, see K 90·750 *avasirṣṭau* in context with *harya* 'remaining'. See *ttidanka*. To BS *avasirṣṭa-* 'left over'.

**ttādiyū** 'only', II 37, 12b2, see *ttādiyū*.

**ttādāra** 'so' with adjective v 132, 1b2 *ttādārā buljsyajsera* 'so much to be praised'; 'so many', v 158, 193r2 *ttāderā kalpa* 'so many ages'. Also *ttedārā*, *ttederi*, *ttāderi*, *ttidiri*, and with *d-*, III 24, 21a2 *didira lovadāta hamāri* 'so many worlds exist' (BS *loka-dhātu-*), BS *tāvato lokadhātūn*; III 25, 24a4-b1 *didira gambhīrā dā pyūṣṭā* 'having heard such profound dharma-doctrine', BS *evam-rūpo dharmaparyāyah śruta-pūrvah*; III 22, 10a2 *dādīrā avamāta satva*

'so many countless beings', BS *evam aparimānān api satvān*; III 20, 2b4 *dadārā pārṣa uvāra* 'so revered, noble'.

**ttina** 'with that', inst. sing. to *tta-*.

**ttinu** 'through', Z 4·56 *ttārānu aysmū ttrṣṇā cu mā parikalpāte rūvā o ttaura ttinu ni tsindā* 'the thirsty mind of them (men, *deva*-gods, *preta*-ghosts and *bhūta*-demons) wherein the form is imagined, or they do not pass through walls'. Taking *cu mā* 'which here' = 'where, wherein'. From \**tarina-*, \**tīrnu* by loss of *-r-* (familiar loss as in *tcūrnu*, *tcūnu* 'of four') to base *tar-* 'to cross, pass over'. Note Z 3·45 *dārna* 'beneath' to *dāna*, *dī* 'below', *dīra-* 'lower' (\**(a)darya-*). The allusion is to the magic power of penetrating walls, BS Mahāvvyutpatti 219 *tiraḥ-kudyaṃ tiraḥ-prākāraṃ*, as in Z 4·38 *avacchoda tsindī ttaura vaṣṭa* 'unimpeded they go through walls'. For *tar-*, Av. *tarō*, Zor.P. *tar* 'across, through', Pahlavi Psalter *tl- \*tar*; Pašto *tar* 'from; up to, until'; *tēr* 'passed' (\**tīrya-*), Orm. *tar* 'passed'; Yidya *patarē* 'roof-beam' (\**pati-taraka-*), Waxī *patari* 'rafter', N.Pers. *tir*; Armen. *vtaṛ* 'opening in the body'. See also s.v. *ttīdi* 'crossing'; and s.v. Manj. 108 *hūttarya*.

**ttāndāka-** 'only so much, little', Z 14·98 *ku aysu ttuto ttāndāko thīyaimā batakū* 'in the *sūtra*-texts where I have drawn out so little'; Z 22·121 *panā ṣṣīve ttāndiku beḍā* 'in every night so little it rains'. See *ttanka* (with dental- *n-*), *canka*, *ttidanka*. Isolated word v 289, 9, 3a1 *tāndāka*.

**ttāndrāma** 'such', v 381, 2v1 *ttātā ttāndrāma śsara gga*||| 'these, such good signs', BS *etāni nimittāni*; v 132, 58b3 *ttye ttāndrāmye byaudye aysmū balysūnāvūysei*||| 'of the so-arrived (= BS *tathāgata-*?) mind, the bodhisattva. . .'; v 133, 2b4 *ttātā ttāndrāma puvaṇa* 'such fears'. See *ttāndrāma-*.

**ttīma-** 'seed', and 'cause', v 389, 19v4 *bata ku jve ttīma pārendā* 'where one scatters (sows) little seed', BS G 37, 14a7 *bijam alpam yathā vāpya*; ibid. 19v4-5 *ku karā ttīma ne jīye* 'where the seed fails not at all', BS G 37, 14b1 *uptād bijān mahāphalaṃ*; Sid. 104v1 *vitsāvīṣiṣi ttīm* 'the seed of (BS) *vatsa-*', BS *vatsa-* 'holarrhena antidysenterica', Tib. *dug-mo-ñun*, with I 191, 112r5 *vatsaka-bijā*, BS *vatsa*; Sid. 132v3 *ttī*, Tib. *sa-bon* 'seed'; III 29, 43a4 *ttīmañam pracai diysdai hārvaidā pryaurā prabhāvāna* 'it holds the cause of seeds, they grow by power of the cloud'; ibid. 43b2 *biṣūṇā ttīmañā diysedā*; Manj. 242 *ttena cu vejñāni ttīma* 'because the *vijñāna*-thought is its seed', = Z 5·84 *ttāna cu viñāni nā bijā* 'because the thought is their seed'. For the meaning 'cause', SuvO. 5v4 *cu ttīma u cu pracai* 'what cause and what reason', BS *ko hetuḥ kaḥ pratyayo*; SuvO. 5v5 *dvī ttīmañā, u dva pracya* 'what two causes and what two reasons', BS *dvau hetū dvau ca pratyayau*; hence read SuvO. 36v4 *tta ce (ttīmā)na*, BS *tat kasya hetoḥ* 'for what reason?' (BS *hetu-*); dyadic Manj. 86 *ttīma hetta kāma ṣṭāve* 'what is the cause, reason?'. From *tauḥ-:tuk-* 'to produce seed', if *-au-* through *-ū-* to *-ī-*, to Av. *taoxman-*, O.Pers. *tau(h)man-*, Armen. lw *tohm*, Sogd. Bud. *tym'k* in *mrtym'k* 'mankind', Zor.P. *tōxm*, *tōm*, N.Pers. *tuxm*, Šuynī *tōym*, *tūym*, Yidya *tuyum*, Waxī *тγум*, *таγм*, *тēγм*, Sanglēčī *tiēγм* (*-ē-* from *-au-*), Pašto *toma*, *tomna* 'seed'. But *pattimā* 'result', with *pattaj-:pattīya-*.

**ttiyä** 'then', v 329, 13v1 *ttiyä*, BS *atha khalu*, Tib. *de-nas*. See *ttitā*, *tti*.

**ttiye** 'this', = *ttätäye*, K 6, 146v1 *ttiye sūraṅgame*, parallel to K 6, 146r4 *ttuto sūraṅgamo*, ibid. 5 *ttiña sūraṅgamo*; Z 12:33 *ttiye*; Z 24:251 *ttiyä*.

**-tiysde** 'shines', Z16:33 *cviysarrnai ttoräkye hal-ci hā hatiysde* (uncertain -d-) 'of which the top is golden which everywhere shines out'; from \**fra-taijati* to base *taig-*: *tig-* 'to shine; be pointed', to O.Ind. *tejas-* 'brightness', beside 'sharpness', IE Pok. 1016-7 (*s*)*teig-* 'be sharp', see s.v. *ttira-*.

**ttirā** 'so much', see *ttera-*.

**ttira-** 'bitter', v 116, 65r4 *ttira dajsāka bātāmjsa hāmāre* '(the fruits) become bitter, pungent, astringent'; BS *tiktaḥ kaṭuka eva ca* (omitting *kaṣāya-*); Sid. 104v4 *ttira u sūra* 'bitter and saline', BS *āmla-lavaṇa-*, Tib. *skyur-ba dan*, *lan-čhva dan* (*skyur-ba* 'sour'), Sid. 5r2 *dajsamḍai u ttirā u byamjsā* 'pungent and bitter and astringent', BS *kaṭu-tikta-kaṣāya*, Tib. *cha-ba dan*, *kha-ba dan*, *bska-ba*; Sid. 134v3 *ttiye ūce jsa* 'with bitter water', Tib. *skyur-čhuhi nan-du*; Sid. 142v1 *ttirā űye jsa* 'with bitter curds', Tib. *žo skyur-po dan*; Sid. 101r4 *ttirām rriysām jsa* 'with bitter tastes', Tib. *kha-bahi bag-las*; Sid. 10v5 *ttirā ahaudā* 'bitter gourd', BS *bimba-* 'momordica monadelphica' (with a red gourd), Tib. *bal-ba*, ed. Pek. *bi-lba*. Abstract v 132, 58b1 *ttidātā* 'bitterness', see separately. BS *tikta-* 'bitter', but Tibetan *kha-ba* 'bitter' and *skyur-ba* 'sour'; for 'sour' Khotan Saka *āhvaraa-*. From \**tigra-* 'sharp, bitter', to base *taig-*: *tig-* 'be pointed', Av. *taēya-*, *taēža-*, *tiyri-*. Zor.P. *tēy*, *tēž*, *tīr* 'arrow', *kan-tīr* 'quiver' (*kntyl*), Armen. lw *tēg* 'lance', M.Pers.T. *tyzyh* 'sharpness', M.Parth.T. *tyrg* 'swift', *tyrgystr*; Sogd. Bud. *tryh* 'pointed', Oss. D. *ciy*, I. *cyry* 'sharp, pointed', *cyry-ānqyst* 'strongly fermented'; Yidya *tiry*, Munjāni *tiryō*, *tərya* 'sharp', Waxī *teyd*, *tayd* 'sharp', Sarikolī *cey* 'bitter', *tayd* 'sharp', Oss. D. *ciyd*, I. *cyxt* 'cheese', Šuynī *ciš* 'sharp, bitter'; Pašto *tērə* 'sharp'. IE Pok. 1016-7 (*s*)*teig-*, O.Ind. *tejate* 'be sharp', *tiktā-* 'sharp, bitter', *tigmā-*, *tikṣnā-* 'sharp', *tejas-* 'sharpness, brilliance'; Greek στίζω 'prick', στίγμα 'pricking'; Lat. *stīg-*, *instīgāre* 'to spur', *distinguō* 'to mark', Got. *stiks* 'point', O.Engl. *stician*. See also *hatiysde* 'shines'.

**ttira ku** 'there where', K 137:912-3 *ttira ku mara ttiña sahelovadeta āta* 'there when they have come into the Saha-loka-dhātu (world)', Tib. *hjiḡ-rten-gyi khams mi-mjed hdir byin-nas* ('reach').

**ttirahā** 'cloth', iv 68b1 *thau haura u ttirahā karā va rāysai himārā* 'give cloth (silk) and they are pieces of cloth as gift for the *karā*-official'; iv 39a2-b1 *mūri himye 375 ttiraha 13 karā va rāysai va biye hvaḍe 3* 'the *mūrā*-coins amounting to 375, 13 pieces of cloth as gift for the *karā*-official, 3 men weavers'; iv 53a3-b1 *še hvaḍye hambā pārrve 61 mūri ttirahām 2 karā va rāysai hiye biye hvaḍā 2* 'for each man the amount paid over, 61 *mūrā*-coins, two pieces of cloth gift for the *karā*-official, men weavers 2'. For *rāysai*, possibly = Prakrit *prahānaji* 'earnest money' (II 14, 2b2), see s.v. *kgrā*. In *ttiraha* a compound has been conjectured from \**taxta-* and \**raxa-*, base *tak-* 'to weave', see *ttāha-*, *ttāṣakana*, to Oss. D. *taxun*, *taydton* 'to weave', Lat. *texo*, *tectum*. For *rak-* 'to dress', N.Pers. *raxt* 'clothes', see below *rraha-*.

**ttiranda-** 'entered', v 184, 1v5 *kho jseindama ggurvica ttiranda vyata*||| 'as the smallest grains have entered. . .', later *tranda-*, see s.v. *trām-* from \**ati-ram-*, see *ram-* 'to move'. The *vyata* from *vya* for older *vāta*, archaistic by addition of *-ta*.

**ttirādānā** 'medicinal plant', III 89:172; adjective, ibid. 171 *ttirādānīnai rūm* 'oil of the plant'. From *ttiraa-* and *dānā-* 'grain', see *dānā-*.

**ttirai** 'medicinal plant', Sid. 11r2 *ciṅgām ttirai hiya perā* 'leaves of the nimba-plant, azadirachta indica', hence 'the sharp-juiced plant of the Chinese', BS *nimba-*, Tib. *nimpa dan*; Sid. 10r5 *ciṅgām ttirai hivi hiyarā ā vā perā* 'the fruit or leaves of the nimba-plant', BS *mahānimba-phala-*, Tib. *mahanimbahi hbras-bu*; Sid. 137v4 *cegām ttirai perā*. From \**tigra-* 'bitter', see *ttira-*, with suffix *-aka-* for noun 'the bitter plant', as Oss. I. *xurxäg* 'sorrel' from D. *xurxā*, I. *xurx* 'sour whey'; D. *taūäg t'appā* 'sour leaf' for 'sorrel'. The *nimba-*, modern *nīm*, is 'bitter bark'.

**ttirai** 'medicinal plant, bitter plant', Sid. 144r4 *buwām ttirai u ambrāsā hiya cunya* 'powder of the bitter plant of the *buva-* and of *amrāstha-* kernel of the mango', BS *koša-amrāsthi-*, Tib. *šin-tog koša ham*, *šin lban-ko btags-pahi phye-ma* (*lban-ko*, ed. Pek. *lpan-ko*, not found in the dictionaries). BS *koša-amra-* 'wild mango, mangifera sylvatica'. The *buva-* may be BS *bhūta-* 'demons', or an ethnic *buva-* from Tib. *bod*. See *buwām*.

**ttila** 'tree, shrub', K 64, 8ov3 *vāṣaka ttila sūmana cabaka ttila* '*vāršikā*-jasmine bush, the *sumanas*-jasmine, the *campaka*-tree'. From either *tal-*, *tar-* of Oss. DI. *tala* 'sprout, young tree'; D. *toldzā*, I. *tuldz* 'oak tree', Hungarian lw *tölgy*, if from \**talu-*; O.Ind. *tarū-* 'tree'; or from \**tarθrya-*, see Henning Memorial Volume 31-2.

**ttila-** 'thread, wire', K 25:122-3 *ysārā kūsa hvastāda ha bāḍa mīysāraka haudasai ttila binau(na) samautta* 'they beat a thousand drums all the time, huge ones, accompanied (BS *samarpita-*) by seven hundred stringed instruments', = K 17:188 *ysāra kūsa hvastāda ha b(ā)ḍa mīysāraka haudasai ttilām binauma samautta*, = K 34:74-5 *ysārā kūsa hvastāḍi ham bāḍa maysairkā, haudase ttile binānā sa(ma)rthā*. The thousand drums occur also in Uigurica IV 20, 239 *ming artuq köwruklär*; II 85:20 *grathū ttilā vī burakyā ūspuri tcamḡidai grāhe:mā jsa* 'the knot, the strings and the rest complete, a harp with its holder'. For *ttila-* 'string', from older \**tēla-*, note Armen. lw *t'el* (5th century) 'thread, fibre, hair', *osket'el* 'with gold thread'; Oss. DI. *tel* 'wire', Ottoman Turk. lw *tel*, *tāl* 'wire' (from Iranian), with *-ēl* as in Oss. *bel* 'spade', N.Pers. *bēl*, beside Armen. lw *bah*, Georgian *bar-i* from \**barθra-*, hence *bēl* from \**barθrya-*, see Henning Memorial Volume 30-3, and for other forms, see I. Gershevitch, Volume dedicated to H. Taqizadeh 78-9.

**ttāvō** 'in these', loc. plural to *tta-*, v 348, 12a3 *ttāvō kšīruvō* 'in these lands'; Z 14:98 *ttāto sūtruvo* 'in these sūtras'; Z 5:57 *two škojuvo* 'in these *samskāra*-factors'.

**ttāśai** 'empty', Z 4:87, see *ttuśśaa-*.

**ttāš-** 'to cut', Z 2:139 *kye mamā śsau bāysū malstā, śsau mā jūšdyānyau ttāšdā* 'one who presses my arm, one cuts me with thongs'. From base *taš-* 'to cut', with *-āš-* as in *kāš-* 'to think', and *tcāš-* 'to see', Av. *taš-* 'to cut, fashion', *tašan-* 'carpenter', Zor.P. *tāštan* 'to create',

*taṣ*, *tēš* 'axe', Armen. *tašem* 'cut', *antaš* 'unhewn', *vima-taš* 'cutting stone', N.Pers. *taš*, *tēšah* 'axe', Zor.P., from participle, *tāštūk* 'decisive, certain'; Sogd. Bud. *tš-* 'axe', *t'š-* 'to cut', 3 sing. *t'št*, conjunctive *t'š't*, 3 plur. *t'š'nt*, Yaḡn. *toš-* 'to cut'; Pašto *tōšel* 'to shave', *tiyāšə* fem. 'axe' (\**tašyā-*); Waxī *tiš-*: *tāšt* 'to shave', *tūš-*: *tošt* 'to cut'; Munjānī *tišəm*: *toḡdəm* 'to cut'; Šuynī *tāxi*, Sarikolī *tuḡt*, Yazg. *taw-*: *teḡt* 'to cut, shave', from \**tāšaya-*. IE Pok. 1058–9 *teḡp-*, O.Ind. *takṣati*, *taṣti*, *taṣtā-*; *takṣan-*, Greek τέκτων, OHG *dehsala* 'axe', Lit. *tašaū*, *tašyti*, Slav. Russ. *tēs* 'sawn boards', Hittite *takš-* 'to join'. See also *bāṭāka-* 'wood-worker', BS *kāṣṭhakāra-*, from \**abi-taš-*; *niši* 'cuts down (?)' from *ni-taš-*; and *haṣtai* 'dress' \**fra-taštaka-*.

**ttiṣcya** 'medicinal plant, oldenlandia', Sid. 105v2, BS *parpaṭa-*, Tib. (ed. Pek.) *sbo-lo*, where *parpaṭa-* = *tikta-* 'bitter plant'; I 185, 103v5 *ttiṣcya*, BS *parpaṭa-*; I 167, 82r4 *ttiṣṭya* (with *-ca* below to replace *-ṣṭya*), BS *parpaṭa-*; I 157, 72r2 *ttiṣṭya*, BS *parpaṭim*; I 151, 63r2 *tairṣṭya*, BS *parpaṭa-*. The name will render 'the sour plant' from \**trfšcā-* to M.Part.T. *tryfš* 'sour', Yaḡn. *tišpa*, Balōči *trušp*, N.Pers. *turš*, *turuš*, Orm. *trūš*, Waxī *trešp*, *trešp*, Yidya *trišp*, Munjānī fem. *trišpaga*, Šuynī *tuḡt*, Yazg. *taḡt* 'sour' and 'cheese', Sarikolī *tuḡp*; Nisā texts *tršpk*, *wytršpk* (with *HLH* 'vinegar'). IE Pok. 1024 *trēp-*, O.Slav. > Russ. *terpkij* 'bitter, sour'. The BS *parpaṭa-* survives in New Indo-Aryan for many plant names, R. L. Turner, Comp. Dict. 7935 Panjābī *pāpṛā* and the rest. The Tibetan *sbo-lo* is not in the dictionaries, but *sbor-lo* is rendered by anemone polyantha.

**ttāṣḍaidā** 'writhing (?)', pouring over (?), K 37.121 *ājivaṣḍā bāysga vari ṣṭāna ttāṣḍaidā* 'snakes there abundant pouring over'; K 37.123 *ttāji ṣṭāre sudāsā kṣārīnī ttiṣḍaidi* 'rivers there are eleven alkaline, pouring over', = K 21.7–8 *ttāja ṣṭāre tcāmlasa kṣārīje ttājsace* 'rivers there are fourteen, alkaline, flowing', = K 28.182–29.183 *ttāja ṣṭāra tcaulasa kṣā(rī)ja ttājsaca*. Hence *ttiṣḍaidi* equates with *ttājsaca* 'flowing'. Possibly base *šan-* 'move, shake, pour over', pres. *šan-*: *ṣat-* whence present *ṣat-* with participle *-ant-*, to Zor.P. *aṣṣatan*, *aṣṣanēt*, Māzandarānī infinitive *da-šenian*, *da-šāndi* 'you poured out', = N.Pers. *mā-rixti*. See s.v. *šānīndi* 'they shake'.

**ttisā** 'an object in the context of incense', III 16v5 *ttiṣā ttrāmi bywā|||* 'such his incense (?), such the perfumes'. Possibly a 'stick' of incense wood. See *ttāsā* 'boat', meaning as in the connexion of O.Ind. *dāru*, *dru-* 'wood' and *drona-* 'boat'.

**ttāsā** 'boat', from the contexts, Z 20.65 *paraṣṭa tsiṇdi brūṅgya vema jaḍa ttāsā nā niṣṭā* 'drowned in the sea of love-passion, the ignorant depart; no boat exists for them'; Z 24.239 *klaiṣinā magara kye duru ttāsā panaṣṭa ṣā muho nve bāgyo tāru tcalco ttuwāya* 'the makaramonsters of the sea of the *kleṣa*-afflictions through whom far away the boat has perished; do you convey me over to the other shore in a boat'; Z 24.173 *handaruai kūro ttāsau nāndā jaḍina* 'they took through ignorance its other deceptive boat'. Parallel Tibetan *chu-bo sgrol-bahi gru* 'the boat which crossed the waters' (Samghāṭa-sūtra, Tibetan ed. Peking 294a1). From \**tisākā-* from \**tisa-* 'stem of a tree (?)'. Possibly a base *tai-* 'to grow', whence,

here, with increment *-s-* from either IE *-k-*, *-sk-* or IE dental *t*, *d*, with *-s-* (as Khotan Saka *āhus-* from *āhvid-s-* 'sweat'), hence bases *tei-k-* or *tei-d-*, beside *tai-l-*, Oss. D. *tilläg* 'crop', O.Ind. *tilā-* 'sesame seed', *tilvila-* 'fertile', see *ttisā*.

**ttihiysde** 'moves', Sid. 129r1, but rather *tti hiysde* with resumptive pronoun. See *hiys-* and *pahiys-* with cognates.

**ttāhvah-** 'tread over, cross', Z 13.21 *kho hastā nātā ttāhvaittā darroṇa trāyāte satva ttrāmu māñandu mahāyāna saṃtsāri ttāhvaindā* 'as the elephant crosses the river, with boldness saves the beings, so by the Mahāyāna (Great Vehicle) they cross *saṃsāra*-migration'; Z 13.20 *kho ju draya nitā ttāhvaindā* 'as the three cross the river'; Z 13.22 *samu kho aṣṣā nitā ttāhvaittā pharu kāde khvīhātā ūtca nai rraṣṭo yīndi ttāhvastā* 'as the horse crosses the river, for him the water is greatly agitated, he cannot completely cross it'. From *hvah-*: *hvasta-* 'strike, tread', see cognates s.v. *hvah-*.

**ttu** 'this, that', III 83.21 *ttū hvam kṣi(ri)* 'this Hvatana land', K 2, 137r2 *ttu paḍi* 'in this way', K 46.43 *ttūm hirā pyūṣṭā sa* 'she heard this thing that...', K 46.27 *ttūm āṣṭri anarūda dye* 'he saw the teacher Anuruddha', to gen. sing. ibid. 28 *ttye-t-ī āṣṭri haiṣṭādi* 'they gave it to the teacher'; K 46.25 *ttūm dākṣānyā haura haurām* 'we will give this *dākṣiṇeya*-gift'; K 45.20 *ttū-m nvaṣūm* 'I cry out for this of mine'; ibid. 21 *ttū-m brremū* 'I weep for this of mine'; II 111.21–2 *cu...ttu... 'what...that...'*; K 46.50 *ttūtū pūra auda gīsāra pirstā* 'she covered the son up to the neck'; K 4, 140v4 *ttutvī gverā* 'let him tell it to him'; v 265, 7a1 *ttuto dhārañu* 'this formula (BS *dhāraṇi*)'; ibid. 7b4 *ttvo dhārañu*; K 41.72–3 *ci ttu vī am va gañjsi bva* 'what do you know to be the defect in it?'. See the pronoun *tta-*. With *-ka-*, II 114.116 *ttukā*, II 88.12 *ttūkā*.

**ttugarā-baira** II 51.97, uncertain word, see s.v. *baira-*.

**ttuṅgara-** 'ginger', Sid. 101r5 *tuṅgara* (with *tu-*, not *ttu-*), BS *ṣuñṭhī*, Tib. *bčah-sga dan*; Sid. 101v5 *tūṅgare*; Sid. 19r3 *ttuṅgare*, BS *ṣuñṭhī*, Tib. *bčah-sga*; Sid. 19r3 *ttāṅgarā*; Sid. 12v2 *ttāṅgare*, BS *nāgara-*, Tib. *li don-gra*; Sid. 130v5 *yserūnām ttūṅgarām hīvī raysa* 'juice of green ginger', BS *ārdraka-*, Tib. *sgehu-gser-gyi khu-ba*; Sid. 153v5 *ttugara*, BS *ṣuñṭhī*, Tib. *bu-bran sñ* (not in the dictionaries); Sid. 100v1 *hīṃdvāṅga ttuṅgara* 'Indian ginger' (no Sanskrit text so far traced). For *gra-* of *don-gra* Khotan Saka *-gara-*, compare also *khavara-*, Tib. *ga-bra*. Tokhara B *tvāṅkarai*, oblique *tvāṅkaro*, adjective *tvāṅkaracce*. Tibetan *li* 'Khotan' occurs before plant names, see JRAS 1955, 17–8. From \**tuvam-kara-*, with \**tuva-* 'swollen, tuber, rhizome', hence the ginger root, to base *tau-*: *tu-* 'to swell', Lat. *tūber* 'swelling', IE Pok, 1080–5, see s.v. *tv-*.

**ttuñā** 'thy', 2 sing. pronoun, III 105.55–6 *ttuñe jūḥe: jsa mire ī tvī hīsū* 'from love of you I die; I will come to you at once', but possibly rather 'from strong love'; JS 27r3 *yṣira puñamḍai ttuñā tta khu rene viṣere* 'your heart is compacted like the diamond jewel', but possibly 'the heart compacted, strong, like the diamond jewel'; JS 18v2 *dukhyā bajattye ttuñe tsūm mā orga* 'to you unhappy, injured, I come here with reverence', but possibly 'to you unhappy, injured, strong, I come here with reverence'; III 109.11 *paskyāṣṭā ttuñe jūhai jsa svī bujve* 'again from

- great love of you (or strong love?) I revive in the morning'. See *tvānaa-*, *ttūnaa-* 'thy', and *ttumna-* 'strong'.
- ttumjāra-** 'first autumn month', II 91·114 *ttumjeri māsti*; IV 8·4 *ttumjerā 17mye haḍai* '17th day of Ttumjāra-'; Sid. 3r5 *ttāmjāra*, BS *iṣa-* 'the month *āsvina-*, September–October', Tib. *ston-zla-hbrin-po* 'autumnal month, middle'; Sid. 3v2 *ttāmjeri*; II 96·87 *ttāmjairā māsta*; II 116·39 *ttāmjairai māsta*; IV 18·1 *ttāmjirā māstā*; II 23·21·5 *ttājerā*; II 26·32·21 *ttājirā śeye haḍai* 'the second day of Ttumjāra-'; II 96·75 *ttaujairā*; II 125·1 *ttaujerā māsti*; II 57·43 *ttaujimrā māstā*; v 388·93 *ttamjera māste*. With adjectival suffix *-añā*, II 105·104 *ttāmjairañā māśca*; II 105·111 *ttāmjairañā māsta*, as in II 105·110–1 *saijsjāñā māsta* 'the Simjsimja month'.
- ttuḍa-** 'carried across', participle to *ttuvar-*, K 41·58–9 *svaṃna ysai ysai hā tti kimala biśi rrumḍā pyamtsā ttuḍāṃḍā* 'in the morning early they brought all these heads before the king', =K 44·176–7 *svaṃ ysai ysai hā tti kimalai biśi rrumḍā pyatsi ttuḍāḍim*; II 111·21–2 *cu hve:hvu:rām hīvi herā ttu-v-aṃ haṃña biśa biśā jānvā ttuḍāṃḍā u pyaṣṭāṃḍā* 'what was the wealth (*hera-*, BS *vastu-*, *dhana-*) of the Uigurs all that they conveyed into the rooms (?) of the same house (or within the house = *haṃḍaṃña*) and sealed it up (?)'. Present Z 22·156 *ttuvidā* from *\*ati-barati*, see *bar-*.
- ttūda-** 'carried off, plundered', participle to *tun-*, II 112·66 *u śuje hīya stūra biśā ttūdā yuḍāṃḍā* 'and they were able to carry off all one another's *stūra*-cattle'; IV 2·4 *mānai hirā ttude* 'he removed my goods'; IV 2·5 *nai bve sā ttudā ā ni vaña-m āspāta hiyaudāna* 'I do not know whether he has carried it off or not. Now my refuge is with the lord'. See s.v. *ttunda-*, base *tau-*: *tu-* *-n-*; IE Pok. 1032–4 (s) *teu-*.
- ttūda** 'reverence', K 72·27 *ṣi cū biśa ttūda jsāvi* 'he who goes with reverence to the *caitya*-shrine' (*biśa*, older loc. sing. *baśa*, to *balsa-* 'caitya, *stūpa-*'); *ibid.* 16–7 *cū yī biśa ttauda jsāvā* 'what one goes with reverence to the *caitya-*'; K 73·32 *ṣe cū biśi tvada jsāvai* 'he who goes with reverence to the *caitya-*', *ibid.* 38 *cu biśa tvada jsāvi*; *ibid.* 40 *ṣi cū biśa tvada jsāvi*. The three spellings *ttuda*, *ttāuda*, *tvada* are from older *tvamḍanu* 'to revere', *tvamḍanā*, *tvamḍam*, *tvanā*.
- ttuda** 'hot', III 73·179 *bīhī ttuda ṣṭa yūṣi* 'the soup will be very hot'. See *ttāuda-* 'heated, hot', to base *ttav-*. For *-au-*, *-u-* see also *byūda-*, *byauda-*.
- ttūnā** 'epithet of Chinese', II 127·36 *ttūnā cimga*, and II 127·28; II 127·41, either 'powerful, important Chinese' or 'the local Chinese'. For 'strong', see *ttumna-*; for 'local', adjective from the pronoun *tta-*.
- ttunām** 'fat', III 40·24 *ttunā amga* 'fat limbs', from *ttunaa-*, see III 41·25 *ttāunākā ṣūña* 'fat thighs', and Z 21·27 *ttone* of the *dasta* 'hands'. Base *tau-* 'to swell', See s.v. *tv-*.
- ttūnaa-**, *ttunaa-*, *tvānaa-* 'thy'; II 4·58–9 *ttunai ysaira mūnai ysaira* 'your heart, my heart'; II 49·11 *ttūnā mārāpyara* 'your parents'. See *tvānaa-*.
- ttumna-** 'strong, stout', Sid. 7r5 *cu hova ṣṭe haṃḍara ttumna u baka-hova pā idā*, II *hadara gauda u hauwa jsa haṃphva pā idā* 'what is strength, some are stout and with little power, and others are meager and possessed of power', =v 316·27 *cu haute ṣṭe haṃḍarā ttāmna ū bakā, hauvā pā imḍā, ū haṃḍarā gauda ū hauta jsa haṃphva pā*

- imḍā*, BS *sthūlo* 'tyalpa-balaḥ kaś cit kṛśās ca balavān naraḥ', Tib. *ñams-stobs ni la-la śa che-la, ñams-stobs chun-bayan yod la-la śa skem-la ñams-stobs dan ldan-pa yod-pas-na*; III 72·167–8 *aśa . . . hūvathāta tcarṣva ttumna* 'horses well-harnessed, handsome, strong'. See base *tv-*, *tvān-*.
- ttumna** 'porous stone (?)', II 85·21 *śau pajūkā ttumna cīñaka* 'one lid, a porous receptacle (?)'. From *tau-*: *tu-*, Lat. *tōfus, tūfus* 'porous stone, tufa' to Av. loc. plur. *tūtuxšvā* 'loam'. To IE Pok. 1080–2 *teu-* 'to swell'. For *cīñaka-* 'cover', base *kan-* 'to cover', see s.v. *kaṅgā-*; *cīñā-* from *\*čanya-*.
- ttunda-** 'removed, plundered', participle to *ttun-*, Z 22·235 *jsatāndi śśūjātu satva śśūjīye ggūsto hvaḍāṃḍā ttundāṃḍā drūjo hvatāṃḍā kūre drṣṣīyate nāṃḍā* 'the beings slew one another, they ate one another's flesh, they plundered, they told lies, they took up false opinions'. See above *ttuda-*. From *tu-n-* to base *tau-*: *tu-* 'to thrust, remove, plunder'. IE Pok. 1032–4 (s) *teu-* 'thrust, beat', only with increments. Oss. D. *tonun, tund*, I. *tonyn, tynd* 'tear away, up, pluck' (with *-on-* from *-āu-*, not the more usual *-ān-*). See *pattyañā* (Manj. 116), if *ya = u*.
- ttumalsta-** 'swallowed', Z 13·83 *tvī padī pattarra ttumalste ne ju handaru khāysu pajāṣṭā* 'he swallowed the food in that way, he did not accept other food'. With *ttrra-*, *ttra-* in place of *ttu-*, JS 4r2 *cu brrīyaustā hastā, pasve ayūlā ttrameste* 'who was the amorous elephant, he swallowed the red-hot ball of metal (BS *ayo-gola-*'); III 69·83–4 *muṃḍa, ttralīnā hūña jsa rausta, murā rauṭe jsa ttramaste* 'the bird swallowed greedily the lumps of tin reddened with blood'. The spelling *ttra-* for *ttu-* may be scribal variant form or possibly retain *-r-* from the base *marz-*. From *\*ati-marz-* 'to rub through', and hence 'to swallow' (?). See *malys-*.
- ttumāṣa** 'large fields', v 389, 19v4–5 *ku ye ttumāṣa byehāte balysāna ku karā ttīma ne jīye* 'where one gets large fields of Buddhas where seed fails not at all', BS G 37, 14a7–14b1 *buddha-kṣetre tu sukṣetre uptād bījā(n) mahā-phalaṃ*. Hence *ttumāṣa* may be rendering of *sukṣetre kṣetre* with *ttu-* for BS *su-*; note also Sid. 7v5 *phara-purai* 'having many sons' for BS *su-praja-*. After assuming *ttu* for plural pronoun *ttā*, and deciding against *\*ttuma-miṣṣa-* 'seed fields' (as if from *tuxma-*), it is proposed to see in *ttu-* the word for 'great', equivalent to O.Ind. *tuvi-* (frequent as first component), which can be seen also in the Greek Θο- of the place-name Θογορα, in Kan-ṭsou, the home of the Gara people; in the Iranian name *to-but* for Tibet, that is, the Great *Bod*, Tib. *Bod chen-po*, and in the Chinese rendering of the name of *Kābul* by *tu-mi*, older *two-miet* (K 1187·23; 617·2), where *mit* is the Iranian *\*miθa-* 'settlement'. Details elsewhere. See also *miṣa* 'field'. From *tau-*: *tu-* 'swell', Av. *tavah-* 'power', O.Pers. *atāvayam* 'I could', IE Pok. 1080–5 *tēu-*: *tū-* O.Ind. *tavīti, tavās-* 'power; powerful', *tuvi-* first component 'greatly, powerful'; Greek ταύς·μέγας, πολύς, Lat. *tōtus* 'whole', Slav. Russ. *týju, tytī* 'become fat'. For variation 'great' and 'good' in *ttumāṣa-* = BS *sukṣetra-*, note the reverse in *hudaha-* 'good man' = BS *mahā-puruṣa-*; and the use of BS *su-* in Sumeru, Hindu Sanskrit Meru, and Pali *sineru*. Sid. 7v5 *phara-purai* 'having many sons' renders BS *supraja-* (above).

**ttura** 'goat', K 100·297 *tcānai ttura būysai* 'three kinds of goat'. From \**taura-* or \**tura-*, to Oss. D. *dzābo-dur*, I. *dzābi-dyr* with first component *dzābo-*, *dzābi-* from older \**jabaz-* to Oss. DI. *dzābāx* 'excellent' (Inguš lw *zuoq* 'joy' = Ingušo-ččensko-russkij slovar' 80 *zokx*, Ččen *zovkx* (*kx=q*) 'felicity, amusement'), hence the 'noble' mountain goat (like the use of German *edel-*); the same base *gab-* 'excellent' perhaps also in the name N.Pers. *gabr*, plural *gabragān* for the Zardušti followers of Zoroaster, if the name was self-given. Possibly IE *gab-* beside *gab-* 'to appear', hence 'be conspicuous', with meaning as IE Pok. 587-8 (*s)keu-* 'to observe', Got. *skauans* 'beautiful', O.Sax. *skōni* 'shining, beautiful', and Av. *fraša-* 'conspicuous', the compound *frašagar* glossed by Parsi-Persian *ḡāhīr*. IE Pok. 1083 to base *tēu-* 'swell', Greek τᾰῦρος 'steer', Lat. *taurus*, O.Pruss. *tauris* 'bison', Lit. *taūras* 'bison', O.Slav. *turū* 'aurochs'. With *s-*, Got. *stiur*, Av. *staora-*, see s.v. *stūra-*.

**ttūra** 'cheese(?)', K 100·295 (obscure text) *khāysa ttaujai u ttūra phalau sau* 'food sour-stuff and cheese, one dish(?)'. From *tau-*: *tu-* 'to be sour', see cognates s.v. *ttavamdyā*; the same *tau-* in *ttaujai*.

**tturā** 'tightly (?)', III 70·125 *pūmye-v-ai tcjmaña tturā* 'her eyes were tightly closed (?)'. Possibly \**tura-* 'strong', base *teu-*, see *ttumna-*. From \**taura-* or \**tura-*.

**tturra-** 'mouth', v 342, 84v2-3 *ttu scātā gyastānu gyastā balysā turrāna haštātā ysāre ḡāyā narande* 'at that time from the mouth of the *deva* of *devas* Buddha eighty thousand rays issued', BS G 37, 79a4-5 *atha tavad eva tasmīn samaye bhagavato mukha-dvārāc catur-aṣṭi raśmī-sāta-sahasrāni nīscaranti sma*; Sid. 156r2 *ttora*, Tib. *kha*, Sid. 129r2 *tturaḡ*, Tib. *kha*; v 250-1, 801-2 *ysamthwā-t-ī turrna vasva ūpālā spyē hīya buśā narāme* 'in his births from the mouth issues the scent of a pure lotus blossom'; Manj. 69 *tturā*; III 73, 178 and 193 *sau tturā* 'one mouthful', Z 20·57 *turrna* (*turrna* with suprascript *-r-*); suffix *-ka-*, JS 101 *viysām māñamdā turrka* 'mouth like lotuses', II 75·60 *tturkā viysā* 'lotus mouth'; III 108·2 *tturka viysāñā* 'on the lotus mouth'; adjective II 104·71 *ttūrīnai vīysa* 'lotus being the face' (identifying suffix *-īnaa-*); suffix *-aka-*, III 48·66 *ttūrakā harāśgdai vaña śgulā auštakye* 'protruding the mouth, now sucks the lips'; compounds, JS 171 *sujśamdā-ttura nāta* 'nāga-snakes with burning mouths'; Sid. 103r2-3 *ssa-tturai viram* 'a hundred-mouthed wound', BS *sāta-pānaka-*, Tib. *rma-kha brgya-pa žes-bya-ste*. From base *tar-* 'rub, bore through', *tur-* from *tary-*, whence \**tur-na-* *tturra-* 'hole, mouth', IE Pok. 1071-7 *ter-* 'rub away, bore through', Greek τέρω 'rub', τέρω 'bore', τόρυος 'hole'; *teru-*, Greek τρύμα, τρύμη 'hole', τρώω 'to bore'. For 'hole' and 'mouth', as Armen. *berem* 'bore', *beran-*, *-oc* 'mouth', in IE Pok. 133-5 *bher-* 'to cut, split, bore'; Lit *burnā* 'mouth', Lat. *foro*, *forāre* 'to bore', *forāmen* 'hole'.

**tturakā** 'covering', III 81·168 *kapāḡhakā, hūlaihā: hīvī tturakā hame* 'the Turkish *qapyaq* "cover, quiver", is the cover of the *hūlaihā:*'. See BSOAS 23, 1960, 33 for base *tau-*: *tu-* 'to cover', O.Ind. *tūna-*, *tūñt* 'quiver', O.Slav. *tulū* 'quiver', Oss. D. *āftaun* 'to cover', *āftaūgā* 'horse-rug'. Not as in IE Pok. 1102 *tuō-* 'reed'. For the 'quiver'

as a 'cover', IE Pok. 554 *kel-* Mid. HG *hulft, holfte* to Greek καλύπτω 'conceal'.

**ttuvar-** 'bring over, into, carry across', 3 sing. Z 22·156 *rrundā pājiñuwo ttuvidā* 'he conveys them into the king's stores (treasury)'; IV 20·13 *neri pūra kīntha ḡāyidā u daha hvamḡā jsā tvaridā* 'let them take the wives, sons (=children) into the town and the men bring over also'; IV 20·8 <ci> *tty(e) stūra ni ide sūje hāyarā jsārū jsa tvaryari* 'who has not *stūra*-cattle, help one another (2 plural), convey the grain with them'; participle *ttuḡa-*, K 41·59 *ttuḡamdā*, II 111·22 *ttuḡamdā*, see above *ttuḡa-*. From *ati-bar-* 'to bear across, into'; for *ati* 'in', note Sogd. Bud. *tys-* 'to enter', present to *tyt-*, Yagn. *tis-*: *taxta, tisna, tisak* 'enter', Yazg. *dis-dayd*. Noun *tvārā-* 'section of a text', loc. sing. *tvera*, see below. Yagn. *divar-* 'to bring in', inf. *divārak*.

**ttuware** 'exceedingly, surpassing', III 131a4 *ttuware hastaru bārūñāre kho ysarrne nā(kā)* 'exceedingly better they shine than a golden *niška*-ornament'; v 188, 9a4 *ttuware māstā* 'exceedingly great'; Z 10·7 *atā ttuware māstā* 'beyond exceedingly great'; comparative, v 81, 17r2 *ttuḡadaru*; with *tva-* from *ttuva-*, I 250, 214r1 *vasutyau tvatare-hveyyau* 'pure superhuman', BS (Suv.) *viśuddhe-na-atikrānta-mānuṣyakena*; Bcd 47r3 *śirka parāśaudha vasva tvare wāra* '(may they be) pure (dyadic), exceedingly exalted', BS *te pariśuddha bhavantu udārāḡ*; III 20, 1b1 *ṣadī jsa tvarā* 'with faith exceedingly' (BS *śraddhā-*); Bcd 54b3 *tvada*, BS *viśiṣṭa-* 'distinguished'; with *ut-* from *ati-*, Sid. 8r1 *utvaḡare jsa* 'from excess', BS *ādhiḡyāt*, =v 317·39; Sid. 8r1 *ṣi utvaḡarvacā-orrhara bustā ṣṭe* 'this is known to be beyond nature', BS *adhika-prakṭikah smṛtaḡ*, =v 317·38 *utvaḡarvatā*; II 128·52 *utvaḡira*; II 103·47 *ūtvaḡaryai jsa*; III 129·21 *ūtvaḡire jsa*; Bcd 45v2 *atvaḡirūve*; with loss of *-ra-*, SuvP. 61r1 *utvaḡi*, BS *atīva*; with suffix v 146, 12a3 *ttuvarīskyu* 'excess (?)', III 1, 5v5 *tvarīscē*, III 8, 16r5 *tvatarīsc(ā)te* compound, *tvaradāna*, K 45·9 *tvaradāna ttrikṣṡ ye* 'was very sharp'; K 46·32 *tvaradāna dyena śakalaka pūra ysā* 'she bare a son very fine to look at'; K 46·43 *tvaraidāna sira saduṣṡā himya* 'she became very contented (dyadic; BS *saṃtuṣṡa-*). From *ati-bar-* 'to surpass', see *ttuvar-*.

**ttuvāy-** 'conduct across, save', Z 24·239 *ttāru tcalco ttuvāya* 'convey to the further shore'; Z 24·238 *ttu ma vāmu tvāya ku ysamthīnā beisa* 'convey me over this sea where are the whirlpools of birth'; preterite, Z 5·105 *rre gyastā balysā bil-samḡgu puṣṡo kūṣḡu vīri ttuvāste* 'the king at once led the *deva* Buddha's mendicant group (BS *bhikṡu-samḡha-*) to the place'; infinitive Z 23·53 *rre yā hā parste ttuvāsti* 'the king ordered to conduct him'; adjective, N 90·33 *tvāyākī* 'you are the conductor', BS ed. Nobel 250·4 *nāyaka-*. From *ati-vād-* 'to lead over, across'. See, with intrusive *-r-*, *ttuvāy-*; cognates s.v. *bāy-*: *bāsta-* 'lead'. See also K 14·89 *ysāra śāya tta jsām śāśāna ttuste* 'he so brought over a thousand Śākyas into the doctrine (BS *śāsana-*)', =K 22·50 *ys(ā)ra śāya tta jsā śāśāna ttv(ā)ste*.

**ttuvārā** 'vehicle', v 350·17, 1a5 *dātā biśṡā hālā ttuvārā* 'of the *dharma*-doctrine, on all sides the vehicle', BS *dharma-paryāya-*. See *tvārā-* 'section' of the *dharma*-doctrine, =v 68, 8v2 *dātu biśṡā hālā tvāro*.

**ttuśśaa-** 'empty', SuvO. 24r5 *ttuśēi āvū* 'empty village', BS

*śūnya-grāmah*; v 77, 145r1 *u ttuśau ye uysānau vajiṣṭe ku ye ttuśāttetu dye yīndi* 'and one sees the self (BS *ātman-*) to be empty (BS *śūnya-*); where one can see the emptiness. . .', Tib. *bdag kyan ston-par mthon-pas-na, mthon-nas. . .*: SuvO. 27r5 *ttuśāttete pāṣkalā nāṣatā pūhā* 'the chapter of emptiness finished, the fifth', BS *śūnyatā-parivartah pañcamah*; III 67. 54-5 *kuṣṭa ya mūṃja, ttūśā* 'where the empty dwelling was'; V 139, 1a4 *ttuśā dharma hāra* 'empty elements (dyadic)'; III 129-9 *sarva-dharmi ttuśā pāyānāmane* 'we recognise all the *dharma*-elements to be empty'; JS 32r1 *bāṣe ttuśāmna* 'in the empty wood'; Z 7-16 *kho ju ttuśai muṣṭā rrayā* 'like the empty (dyadic) fist', parallel to BS *rikta-muṣṭi-*; Manj. 279 *ttuśe abāve* 'empty non-existent'; compounds, II 46-94 *āśīrya pā ttuśā-dastā tsmḍā* 'then the teachers (BS *ācārya-*) go empty-handed'; III 59-22 *ttuśā-dastā tsmḍā* 'they go empty-handed', K 33, 56-7 *pastāva kaidara-dvīpa ttuśā-ysīrūye* 'they departed to *Kimara-dvīpa* (fairylane) empty-hearted'; abstract, v 132, 2b2 *ttuśāttātā*; Z 6-8 *ttuśāttetu*; K 54, 15r4-15v1 *haṣṭāsa-padya ttuśātte* 'eighteen emptinesses', parallel to BS *aṣṭāśā śūnyatāḥ*; K 143, 1r1 *ttuśāttā*; adjective to abstract N 50-20 *ttuśāttetiḡye*. From base *tau-ṣ-*, Av. *taośaya-*, *tusa-*, Zor.P. *tuhik, tōšenitan*, N.Pers. *tuhī, tih*; Balōči *tusag* 'be quenched', *tōsay* 'quenched', *tōsenag* 'avoid'; M.Parth. *Nisa twsyk*; Pašto *taš*, Orm. *tusk*, Waxī *tōš-*, *tāš*, Sarikolī *tis-*, Šuynī *tas, tis*. IE Pok. 1085 *teus-* O.Ind. *tucchā-*, *tucchyā-*, Lat. *tesqua* 'deserts', O.Slav *tuštī* 'empty', Russ. *toščij* 'meager'. See also *ttāśai, ttuśśīma-*.

**ttuśśīma-** 'empty', Z 24-440 *biśso karyo merā ṣā hve ttuśśīma yīndā* 'the whole effort of the mother the man makes empty'; K 67-172 *karya-v-ī ttuśīma jsāte* 'his effort is wasted', =K 70, 7v3 *karya-v-ī ttuśīma jsāve*; III 11, 20r1 *ma-m ttuśśīma padīmā* 'do not make empty for me'; III 74-212 *saidā ṣai ttuśīma tve* 'the magic (BS *siddhi-*) went to emptiness'; with *a-* negative, K 152-3 *ttathattā-orrhā attuśīmī, nāmai baysūna sarām* 'the lion of Buddhas having nature of suchness, with significant name', =II 53-2-3 *attūśīma-nāmī baysūnā sarau*. See *ttuśśāa-*; the suffix *-īma-* in *nitcarīmaa-*, *nitcīmaa-*, *natcarīmaa-*, *handarīmaa-*.

**ttuṣṣe** 'struck, destroyed, ruined', *ttūṣa, tvīṣṣe, tvīṣā*, with *yan-*, *hays-* 'make', *tsv-*, *jsā-* 'go to'; SuvO. 24v1 *uskālsto ttuṣṣe tsmḍā* 'they (the snakes) go upwards to destruction', BS *ūrdhva-gata-*; followed by 7 *biśśā vā jyāre* 'all perish', BS verse 12 *nasyanti*; III 21, 6b1 *klaiśjānānā sānānā tvīṣā yanākāna* 'by the destroyer of the enemies, the *kleśa*-afflictions'; v 68, 8r5 *ce biśśā parrūṣka tvīṣṣe yādāndi* 'who have destroyed all afflictions', BS G 37, 4a7 *arhatām*, by etymology *ari-han-*; III 23, 181a1-2 *mulhu jsa arahaṃdaunā byauda tcamna klaiśjānā sāna ttūṣā yanūmā* 'by me the state of arhant was obtained whereby I destroy all enemies, the *kleśa*-afflictions'; Z 22-331 *ṣṣaddo tvīṣṣe haysīndi* 'they destroy faith'. From *\*tauxśayai*, or *\*tuxśayai* to base *taug-* 'strike', Zor.P., N.Pers. *tōṣ-*, *tōxtan* 'to punish, make atone, repay', Armen. *lw touṣem, toyṣ, tougan*, Syriac *twgn-* 'vexation', Sogd. Bud. *twy* 'pain', *'nt'wyc* 'sorrow', Zor.P. *handōh*, N.Pers. *andōh* 'pain', Armen. *lw andōhakan* 'causing anguish', Sogd. Man. *'ntwyc*, adjective *'ndwxcn'k* 'anxious', Chr. *'ntwxc* 'grief', Greek *λύπη*,

adjective *'ntwxcn'q*; *(wy)twyd'rt* 'he overthrew' (according to the Syriac). Without *-g-*, Sogd. Man. *t'w'n* 'guilt, atonement'. IE Pok. 1032-4 *(s)teu, (s)teu-g-* 'strike', O.Ind. *tujāti tunjāti, tundkti* 'press', Celtic Mid.Ir. *tūag, stūag* 'axe', O.Engl. *stoc* 'stick', N.Engl. 'to stoke'.

**ttuṣṣai,** see *ttuṣṣe* with pronoun *yi*.

**ttuste** 'he carried over' K 14-89, =K 22-50 *trvaste*, see *ttuvāy-*.

**te** 'you', 2 sing. enclitic, v 333, 25v4 *aysu te. . . nāṣātē* 'I will show you', BS G 37, 22b6 *vayaṃ te. . . darsayīṣyāmah*, Tib. *nas khyod-la bstan-to*; v 75, 43r6 *pāto te. . . hvāñmā* 'I will state to you', BS G 37, 33a4 *āmantrayāmi*, Tib. *bśad-par byaho*; v 342, 84v2 *aysu te hvāñmā* 'I will state to you', BS G 37, 79a3 *vyākariṣyāmi*, Tib. *luṃ bstan-par byaho*; later *-e*, III 22, 11b4 *tta cue saittā* 'so what does it seem to you?'; BS *tat kiṃ manyase*, contrasting with the plural, K 39-158 *cvām saittā ṣamanyau* 'what does it seem to you, ascetics?' (*-ām* = older *-ū*); Manj. 154-5 *pū aysē hvāñā dā* 'listen I will teach you the *dharma*-doctrine'. From *\*tai*, oblique to *thu* 'you', Av. *tōi, tē*, O.Pers. *taiy*, O.Ind. *te*, Greek *toi*. See also *tā* (Z 2-58).

**tte** 'these', plural to *tta-*, Manj. 189 *trāma tte harbeṣa ṣkāje* 'so all these *saṃskāra*-factors'. See *tta-*.

**tte** 'so to you (sing.)', v 216r3-4 *tte haṃbusaṃ ye* 'so for you it was suitable', from *tta* and enclitic *te* 'to thee'.

**tte** 'so to her', K 47-55 *ū tte hve* 'and so to her he said', from *tta* and pronoun *yi*.

**ttai** 'it is', II 94-29; 97-113 *mihai baraucām parau ttai* 'it is for us an order of the *barauca*-officials'; III 121-10 *śaika ttai* 'it is good'. From *astā* or possibly a pronoun (like Turkish *ol*).

**ttai cai** 'those who', Manj. 331 *kāma ttai cai kāhva tside tta māriṇa ahna bosta* 'they who are unstable in *kāma*-love, are bound (rather *basta*) with the *Māra*-demonic noose'. See *tte*.

**ttederā bīsi** 'such a servant', v 28, 59r4 (fragment beginning of verse 8). See *ttādārā*.

**ttainī** 'at once', K 112-375-6 *ttainī paraiśudhvā kṣ(e)trā hīṣta* 'at once he reaches the pure fields', see *ttanī, ttenī*.

**ttēṃḍi masū** 'only so much', K 61, 40r2 *haṃbeca ttēṃḍi masū uysāṣe yūde* 'the summary only so much he could teach' (misprint *ttāṃḍi*). See *ttāṃḍi*.

**ttairā** 'sharp weapon (?)', III 43-26-7 *saṃ khu jā hvai hagriḥq ttairā da bīysarā-vī* 'just as a man lifts up a weapon, terrifying to see'. From *\*taira-*, to base *tai-* 'be pointed', beside *taig-* 'be pointed', Av. *taēra-* 'peak', beside *staēra-*, Zor.P. *tērak*. IE Pok. 1015 *(s)tei-*, Lat. *stilus* 'pointed stake'. Pašto *tērō* 'sharp' from *tai-* or *taig-*. Note also *tī-* in O.Ind. *tīvrā-* 'sharp'. This Khotan Saka *ttaira-* could also be a later form from *\*tigra-*.

**ttaira haraysā** 'peak *Harā brz*', II 103-57-8 *mala ttraikha ttraikha sūmra garānā rāṃda ttaira haraysā baidā* 'upon the rocky peak of Sumeru king of mountains, the *Taira Harā Brz*'; II 102-28-9 *ākāśa-maṇḍāla harāyasa vī* 'at the circle of the sky, the *Harā Brz*'. Dialectal *haraysa-* from *harā-brz-*, to Av. *harā bərəz, harā bərəzaitī, haraitī*, Zor.P. *har-burz*, N.Pers. *Alburz*, identified in this Buddhist text with the Buddhist world mountain *Sumeru*, Hindu Sanskrit *Meru*. For *harā* 'mountain (?)' see base *har-*, s.v. *haḍā, haḍai* 'day', For *-ai-* of *ttaira-*, see also s.v. *durauṣā*.

**ttera** 'on the forehead', oblique to *ttāra-*. SuvO. 54r7 *tteru vātā aviṣijāta* 'consecrated (with pouring of water) on the forehead', BS *mūrdha-abhiṣeka-*; SuvO. 56r1 *ttere jsa* 'with the forehead', BS *uttamāṅgena* 'with the best limb (=the head)'; K 154·36 *ttera bīdi ma beda* 'upon the forehead, upon me'; K 53·9·1 *aurga tsūm ttera jsa* 'I come with reverence with the forehead'; K 42·97 *tterā [tṭe] jsai aurye* 'he greeted her with the forehead'. See *ttārā-*.  
**ttere** 'partridge', JS 29v2 *ttere ṣike* 'the young partridge'. See *ttatara-*.

**ttera-** 'such, so many', v 334, 27v4-5 *u kyerā vā tte kuṃṣatīṅgye dāne u tterā ju gyasta balysa hāmāro* 'as many as these sesame grains, so many may the *deva* Buddhas be', BS *yāvantas te tila-phalakās tāvantas tathāgatā bhavēyuh;* v 335, 33r1 *cerā... u tterā... , BS yāvantas te... tāvanto;* v 336, 35r3 *ttārā;* gen. plur. v 330, 13v6 *tternu balysānu*, variant *tterānu*; with *-ku*, v 299, 3r2 *tterku*, and v 330, 4a1. With adjective, v 250·791 *ttirā brrūnāmdai hime khu raṃnānem daṣā* 'becomes as brilliant as a jewelled banner (BS *dhvaja-*)'; similarly *cera-* with adjective Z 13·23 *ne butte ceri baysga* 'he does not know how deep'. With *buro*, Z 12·17 *tterburu, tterburo*; Z 22·100 *ttārburo... kuburo*.

**-tairṣṭai** 'split', JS 24v2 *ustairṣṭai* 'you tore out', see s.v. *ustairṣṭai*.

**ttau** 'from these', ablat. plural of *tta-*, K 156·11 *ttau būra ṣṭām daṣau maiṣtau baṣjām jsa parī pathīya* 'from these ten great sins he deigns to abstain', parallel to III 64·13-4 *ttām būra ṣṭām daṣau maiṣtām baṣjām jsa pathīsām* 'we will abstain from these ten great sins'. See *tta-*.

**ttauca** 'top', Z 6·26 *ṣkaujānu ṣṣūmāha ttauca* 'the voidness is the acme of the *saṃskāra*-factors', parallel to Z 6·32 *ṣṣunnyaha noca hārānu* 'the voidness is the acme of the *dharma*-elements'. From base *tap-* 'top', *ttauca* from \**tāfčā*, as *nauca* from \**nāfčā-*. To Waxī *tāpik* 'forehead', see BSOAS 26, 1963, 83-9.

**ttauca** 'hot', fem. to *ttauda-* participle to *tap-* 'be hot, heat', s.v. *ttav-*. I 161, 76r1 *hiṃja ttauca haṣā bimda* 'upon the red, hot swelling'. But *astauca* 'dry land' is to base IE *as-* 'dry'.

**ttaujimra** 'the month *Ttumjāra-*', K 151·44 *ttaujimra māṣṭā*, II 57·43 *ttaujimra māṣṭā (-im = -ai-)*, see *ttumjāra-*.

**ttaujai** 'some sour food', K 100·295 (obscure text) *khāysa ttaujai u ttūra phalau sau* 'food *ttaujaa-* and cheese, one dish'. From \**tāvači-* to Av. *tāyuri-*, *tūiri-*, see cognates s.v. *ttavamḍya*; *ttūra*, Zor.P. *tēr*, Turk. *tūrāq* 'cheese', Greek βού-τυρος.

**ttauñāte** 'he may... ', v 382, 4b1 ||*ttauñāte kye tta-tta-nāmi ye* 'he may... who was so-named'. Uncertain fragment.

**ttauda-** 'heated, hot', participle to base *ttav-* 'to heat', from *tap-*, Sid. 103r4 *ttaudā*, Tib. *cha-ba* 'hot'. Abstract, Sid. 142r2 *aṃgōvā vī ttaudā* 'heat in the limbs', JS 6v1 *ttaudāna hamthri* 'oppressed by heat', Sid. 8r5 *ttodā*. From \**tafta-* and \**taftatāti-*. See *ttav-*. But Sid. 156r3 *ttaude jsa*, Tib. *kha-nas* 'from the mouth', hence read *ttauere*.

**ttauda** 'reverence' K 72·16-7 *cu yi biṣa ttauda jsāvā* 'what one goes with reverence to the *caitya*-shrine'. See also *ttūda*, older *tvamdanu*, *tvada*.

**ttauda** 'darkened', III 80·16 *ttauda brrathq* 'dark storms'. From base *tam-* 'be dark', see *pātām-*: *pātaunda-*, rather than *ttauda-* 'hot'.

**ttauna-**, *ttone* 'fat', Sid. 134v4 *ttauna*, BS *snigdha-*, Tib. *snum dav ldan-pa*; Z 21·27 (of the *dasta* 'hands' of the living being) *humo ttone* 'spongy and fat', JS 10v3 *ttina himye ttaunā guṣṣapā aṃgna maysirkā* 'by that he became fat, large (?) in limbs huge'; III 41·25 *ttaunākā suña* 'fat thighs'. Base *tau-*: *tū-* 'swell', see *ttumma-* 'strong', and cognates s.v. *tv-*, *tvāñ* 'to strengthen'. IE Pok. 1080, Russ. *tyti, tyju* 'become fat'.

**ttauma** 'then', JS 16v1 *lobhā pracaina ttauma raṃnām vaska* 'then through greed for the jewels'. See *ttāma*.

**ttaura** 'wall', Z 4·38 *avacchoda tsīndi ttaura vaṣṭa* 'unhindered they go through walls', Buddhist cliché, Mahāvvyutpatti 219 *tiraḥ-kuḍyaṃ tiraḥ-prākāraṃ*. From *tau:* *tu-* 'to cover', see above *tturakā* 'cover', with BSOAS 23, 1960, 33-4, O.Ind. *torāṇa-* 'gateway'. Parallel text s.v. *tṭinu*.

**ttaurā** 'wall (?)' K 67·169-71 *ṣṣi saṃ drām khu ji hve nāste uysmīnai piṃdai dūrā, tṭye jsa mī ttaurā nirūje, virai jsām saṃ khu ysaiye; cu vā haṃṣāri biysaṣṭe tṭi pyamṣi ttauri ni byehe* 'this is just exactly as when a man takes a hard lump of clay; therewith then he will burst through a wall, there for him it is just as he is born; he who grasps the change, then no wall is found before him', = K 70, 7v1-3 *ṣṣa sa drau khu ji hve nāste, uauys(m)īnai piṃdai dūra, tṭye jsa mī ttaura narrūje, varai jsām tṭi khu ysaiye; cū vā haṃṣāra biysaṣṭe, tṭi pyatca ttaura na byehe*.

**ttauraña** 'picture', Manj. 35 *khu ttauraña hamadā striya pīrūna ha(ma)gyā ṣyausta* 'as in a picture (loc. sing.) indeed a woman is created like a painting', ibid. 37 *tvīra pīrūna hamaga* 'in a picture like a painting'. Here *ttaura-* from *tvārā-*, loc. sing. *tvera*, *tvīra* 'scroll, text', Manj. 396 *samva khu pīrāka cu pvaitta tṭye yakṣa cu tvāra piḍe*, = Z 9·19 *samu kho pīrākā pvaittā tṭye yakṣā cu tvera piḍe* 'as the painter fears the *yakṣa*-goblin whom he has painted'. See *ttuvārā-*, *tvārā-*.

**ttorā** 'peak', Z 16·33 *cvī ysarrnai ttorā kye hal-ci hā hatīysde* '(Sumeru) whose golden peak which everywhere shines out'; plural Z 16·34 *ttaura*, variant *ttora*. From *tau:* *tu-* 'to cover' hence 'covering top'. See BSOAS 23, 1960, 33-4.

**ttora-**, *ttaura-* 'mouth', see *tturra-*.

**ttaurrjā** 'anther (?)', or 'pollen(?)', II 75·61 *viysā khīysarā ttaurrjā* 'the pollen of the lotus filament'. Possibly with Tokhara B *taur*, A *tor* 'dust, BS *rajas*', to base *tau-* 'to cover', note below *pavanaka-* 'pollen' from *pau-* 'to cover, smear'.

**ttaustā** 'is injured', 3 sing. to base *ttaus-*, Sid. 103r3 *khaiyai trāmāre u ttaustā* 'is contused for him and is injured', BS *toda-*, Tib. *na-ba yin-no*. See *ttaus-*.

**ttaus-** 'be hot', Sid. 122v4 *nehā ttausāma hame* 'there is heating of the navel', BS *nābhau vidāhitam*, Tib. *lte-bahi phyogs cha-ba yin-no*; Z 23·123 *kāṣcīnai ttausai māṣṭā paṃye ysāru virā uysdaundā* 'the great heat of grief in every heart is cooled'; Manj. 169-70 *brrīvīnai ttāsai* 'fever of love'. From \**tafs-* to base *tap-*, s.v. *ttav-*; Yazg. *tīfs-tūvd* 'be heated, glow', N.Pers. *tafsidan*, Oss. D. *caṣsun*, I. *caṣsyn* 'become hot', D. *tāṣsun*, I. *tāṣsyn*, 'become hot, have fever, freeze'.

**ttaus-** 'to injure', 3 sing. Sid. 103r3 *khaiyai trāmāre u ttausāṭṭā*, BS *toda-*, Tib. *na-ba yin-no*; Sid. 128v2 *ttausace vīnauste* 'breaking, painful', BS *bhanga-*, Tib. *yan-lag čhag-pa sñam-byed-pa dan, zug-pa dan* 'the limbs feel as if broken, and there is pain'; III (ed. 2) 140v6 *ttausau pātcu uysānye cūde yana* 'why then do you cause injury to yourself?', BS *ātma-ghātam*. Possibly IE Pok. 1056 *tap-* distinct from IE Pok. 1069–70 *tep-*, as Zor.P. *tapāh*, N.Pers. *tabāh* 'injury'. O.Indian *tapas-* seems also to have two origins.

**tca-** 'preverb in *tcabalj-* and *tca-ršva*; *tcabalj-* 'to break, scatter', Tumšūq Saka *tsawargy-*, base *barg-* < *brag-*; *tca-ršva-* 'brilliant' from base *raux-š-* 'shine'. From *patiš-* by *ptš-a-*, or from *patiša-* to *pča-* to *tca-*. See also Sogd. Bud. *pčkwyr-* 'to fear', Yavn. *čukayr-*, *čukēr-* 'to fear'; Šuynī *pəxtaj-:pəxtoyd* 'to sift, filter' (\**patiš-*, *tuč-*); Sogd. Man. *ptzβwš-* 'smell', elsewhere *pč-*; and Oss. D. *dzubandi* 'talk', from \**pač-bandiya-* to Sogd. Bud. *pčβnt βr-* 'to give an answer', beside *pčβnty* 'continuation', applied to talk (not with V. Abaev, Oss. Etym. Dict. from Arabic); possibly also Oss. D. *dzinazun*, *dzinast*, I. *dzynazyn*, *dzynäst* 'to lament, weep, rage (of a storm)', reverse preverb to *nāz-* 'to rejoice' or intensive preverb to *nāz-* 'be tender over' (not with V. Abaev loc. cit. from Arab. *janāsah* 'corpse'); possibly *nāz-* with *nad-* 'to make noise' (see cognates s.v. *panāy-*), as *khays-* 'eat' beside *khād-* 'eat'. See also s.v. *ššai*.

**tcamṅalai** 'his elbows', III 75:232 *garśa jsai bastāmdā thyau, tcamṅalai nāstāmdā dva* 'they swiftly bound him about the neck, they fastened down his two elbows', *tcamṅala* with *yi*. From *čangala-* 'elbow', the *-l-* from older *-d-*, Av. *čankaḍa-* 'elbow' (W. B. Henning, BSOAS 11, 1945, 471, n. 3), Pašto *cangal* 'elbow', Oss. DI. *cong*, plural *cāngtā* 'arm', D. *cāng-ārinā* 'cubit (elbow as a measure)' to base *kank-*, *kang-* 'be bent', N.Pers. *čang*, *čangal*, *-ah* 'finger, claw', Av. *čingha-* as second component *pašō-čingha-* 'with spread claws'. IE Pok. 537–8 *keng-*, *kenk-* 'to hook', O.Norse *kaka* 'chin', Slav. Russ. *kogotī* 'claw'.  
**tcamṅidai** 'musical instrument (?)', II 85:20–1 *grathā ttīlā vī burakyā ūspuri tcamṅidai grāhe:mā jsa šyūstā* 'the case of the *tcamṅidai*-instrument, fitted with twisted strings'. If correctly rendered, note Sogd. Man. *čyngry* (W. B. Henning, Sogdica 36:30), with Chinese *cheng* (K 1199:2 *ṭšng*, from *ṭšng*) 'harp', Zor.P. *čang*, *čag* (*čng*, *čg*), N.Pers. *čang*, M.Parth.T. *šngg*, Arab.-Pers. *šanj*, *šājj*, *čang* 'harp'. See s.v. *ttīla*.

**tcāca**, *tcēca*, see *tcalcā* 'edge, shore, bank', from \**čart-čā-*.  
**tcajsa-** 'hair', see *tcamjsa-*.

**-tcañ-** 'to break', see *gatcy-*, *gatcasta-*; *vatcasta-*; *nitcaste*; *bitcañ-*; *hatcañ-*, *hatecy-*, *hatcasta-*.

**tcamjsa-** 'hair', Sid. 7v4 *abāḍai tcamjsā šyvi nirāmīmdā* 'untimely his hairs become white', BS *akāla-paliṭi*, Tib. *dus-la ma bab-par skra dkar-ba dan*; Sid. 19r1 *tti tcamjsā hamtrāñāre* 'they decrease the hair', BS *keša-ghnaṃ*, Tib. *skra hbyi-bar byed-do*; II 112:67 *tcamjsi masi* 'as much as a hair', like K 105:247 BS *vāla-m(ā)ttra* 'hair only'; II 44:51 *še tcamjsā* 'one hair'; Z 22:146 *tcamjsi kādā mulysgā* 'the hair very short' (of the horse); K 100:298 *tcajsa thīyai* 'you pulled out the hair', III 124:75 *tcajsai na thamjū* 'I do not pull out the hair', BS *kešaṃ na utpiṇḍayāmi*; K 100:297 *tcajsa rrūmai* 'you pulled out the hair';

v 220:34 *|||gāḍa tcajsau*; compounds, Sid. 7v3 *ttaṃga-tcamjsai* 'with scanty hair', BS *alpa-keša-*, Tib. *skra srab-pa*; JS 11r1 *hašprri-tcamjsa* 'with dishevelled hair'; I 177, 95r4–5 *širka-ṃ jsa hīryāsa tcamjsa himi štya-ṃ jsa jārī* 'by this (oil) the hair well becomes black, by it the white hairs disappear', BS *kṛṣṇa-palita-nāšana-*, the oil *keša-rohana-*. From base *skank-* or *skang-*, \**ščanča-* or \**ščanga-* to IE Pok. 923 O.Engl. *sceagga* 'hair of head, shag', O.Norse *skegg* 'beard'.

**tcāḍa** 'vicinity, surroundings', K 29:194 *šūka vara ṇaista sūdāna tcaḍa vīysājai* 'alone there sat Sudhana beside the pool', K 38:132–3 *bāšī ṇestā ī kūšḍi vari tcaḍa vīysāṃje* 'in the grove he sat there beside the pool of the palace'; III 69:95 *murdāmdā dīšā vī tcaḍā* 'they ranged over the district around'; II 74:62 *hai tha mūrā kakva jastūña mūra ka tcaḍā māhāsamāmdrā* 'O you bird kakva (duck?), celestial bird if beside the great sea' (BS *māhāsamudra*). From base *kar-* 'to surround', *karā* 'circle', adjective *kara-* 'surrounding', to \**čartu-*, Av. *čaratu-*.

**tcāḍa-** 'practised, passed', Bcd 53v1 *ttye namesā kūśala bišā kīra tcaḍāṃde* 'following him (Samantabhadra) may all good deeds be practised', *tcaḍa* with *āṃde* 3 plural to base *ah-* 'be'; BS *nāmayāmi kuśalam imu sarvaṃ* (note also that Bcd *vyachīmi* 'I realize' renders BS *nāmayāmi*); for this periphrastic verbal form note also JS 28r1 *ūdāṃde ramñāu jsa* 'are covered with jewels'; and Z 23:128 *ka ne nā ūdāṃdu* 'if they have not grown up (adult, and so qualified)', ibid. *šyādu dātu* 'the dharma-doctrine has been learnt'. With *c-* beside *tc-*, II 82:57–8 *šau badraikalpe šā jsinā caḍāve* 'in one Bhadrakalpa (present age) may this life be passed', with *caḍa* fem. and conjunctive *āte* from base *ah-* 'be'. base *kar-*, *čar-* 'to move, perform'.

**-tcatta-**, K 32:44 *bitcatte*, K 24:93 *bitcattai* 'pierced', = K 16:150 *uhyāsta* 'he shot'. See *bitcatte*.

**tcadā** -? v 150, 4b7 *vātcu tcaḍā tī|||* in a text concerned with *ośa-uysnaura* 'evil beings'.

**tcana** inst. sing., see *tcamāna*, *tcamna*, *tcamna*, *tcane* 'by which', to *ca-*, *cu*.

**tcana** 'wrinkles', I 145, 54r3 *štyām u tcanām janāka* 'removing white hairs and wrinkles', I 171, 88v1 *tcanaṃ štyām janāka*, BS *vali-palita-nāšana-*; Z 24:250 *ššyāñi ggūne tcanā śśamāña kūysā* 'white his hairs, wrinkles, crooked in face'; adjective, Sid. 142v3 *tcinora*, BS *valīmat*, Tib. *gñer-ma hdus-šīn*. See also *kañjita-*. From base *skan-*, N.Pers. *šikan* 'twist, wrinkle, curl', and with increment *-k-* or *-g-*, base *sken-k-*, *sken-g-*, Zor.P. *škynečē* \**škenčak* 'twisting, torturing tool; *škanč aš man karēnd kē bandēnd zēnān* 'they make from me the straps which fasten saddles' in Draxt asōrik 41; N.Pers. *šikanj* 'twist, wrinkle, curl', *šikanjah* 'torture'. Possibly IE Pok. 930 (s)*keng-* 'to limp, be oblique', O.Ind. *khanjati* 'to limp', O.Norse *skakkr* 'oblique, limping', O.Eng. *scanca* 'shank'.

**tcabalj-**, *tcabej-*, *tcabgj-* 'to break up, scatter, separate', participle, *tcabrīta-*, SuvO. 68v2 *bušāñyau cunyau vāysyo tcabrīye hā rre āysanu vātā* 'the king scattered upon the seat (with) perfumes, powders, scents' (BS *cūrna-*, *vāsita-*), BS *vara-candanaiś ca abhyākari rāja tad-āsanam ca*; III 131b2 *vāysañyau tcabrītā* 'bestrewn with perfumes'; variant with *nṛhīta-*, III 39:61 *yserā bisā tcabrīryi*, = III 42:9 *yserā baišā nīhīyai* 'he oppressed the

whole heart'; N 50·23 *nānera tcabaljātā* 'he breaks up (Sumeru) on his palm', parallel BS *pāñibhya grhya*; K 54, 15v2 *tcabrriya ttūsātā* 'absolute void', BS parallel *anava-kāra-śūnyatā* (hence 'separate' = 'absolute'); III 85·78 *hasū tcabeje* 'breaks up the swelling'; III 90·184 *stana-vrddhi tcabeje* 'cures the *stana-vrddhi* disease' (BS *stana-vrddhi* 'swelling of the breast'); Z 24·643 *hīñi tcabaljāka purrāka* 'scatterer, conqueror of the army'; III 17·2 *hemje hasū tcabejākā* 'removing red swelling'. With *gu-*, K 22·49–50 *gujsabrriya beśa tta dāvinā rana* 'he scattered all the jewels of the *dharma*-doctrine', =K 14·88 *gvādai dā(vinā ra)na* 'he distributed the jewels of the *dharma*-doctrine'; Bcd 55v3–4 *gujsabgji mārā hīya tvā hīna* 'he scatters the army of the *Māra*-demon', BS *dharṣayi māru sa-sainyaka*. With *pa-* 'upon' in the sense of 'beat', v 78, 149r1 *kūsu pajsabgindi* 'they beat the drum', Tib. *sgra hbyin-par hgyur* 'sound is produced'; III 72·156 *pajsabrriyāmdā cakra u kūsa* 'they threw the disc and beat the drum' but III 130·24–5 *kīḍa būrām jsq ṣtām patsambrriyā pachisāre* 'they greatly create generosity, love with them', see *patsam* 'generosity'. Incohesive, Manj. 31 *cī hvai ja harṣḍa tcabrriṣṭa yadraḍa hva hva aga* 'when a man bursts, breaks severally the limbs of his bodily frame'; Manj. 33 *khu aysmva harṣḍa uys(ā)na tcabrriṣṭa* 'if he bursts the mind, they break the self'. From base *brag-* 'break', whence 'separate, scatter, destroy, beat upon'; to IE Pok. 165 *bhreg-* 'break', Got. *brikan*, O.Engl. *brecan*, with nasal Lat. *frango, fractus*, O.Ind. *giri-bhrāj-* 'thrown from the mountain' (-*g-* or -*ḡ-*). Tūmṣuq Saka (ed. S. Konow, 4·9) *tsawargyandi*. See also *gūbrriṣṭa* 'they scatter'. Note also Pamir \**braša-* 'to break' from IE *bhreg-s-* in Šuynī *viraṣ-*, Rōšāni *viraw-*, pret. *viruṣt* 'to break' intr., from \**braša-*; and \**brašaya-* in Sangl. *vrēl-:vrēt*, Yidya *vri-:vriṣ-*, Mūñjāni *vrīr-:vrīšky-*. See also II 81·36 *habrriṣṭa* 'breaks'.

**tcamañā** (or *tcamañi*?) 'eyes', Manj. 263 *tcamañā āstanai anaice* 'impermanent things, the eyes and the rest', = III 29, 41b2 *tcemā āstanma anici*; K 73, 37 *saḥāna dyina añaṣṭa vasvi śira tcamiña byihi* 'he gets stature (BS *saṃsthānā-*) excellent to see, pure fine eyes' (correcting Horner Volume, p. 17 *tcamiña* 'wherein'). See *tcēiman-*.

**tcamāna** 'by which', inst. sing. SuvO. 53r2 *tcamāna vaysña*, BS *yenā-ṣetarhi*; later *tcamna*, *tcamna*, *tcana*; Manj. 39 *tcana ma nūāṣṭa satva* 'by which here beings are bound'; JS 29r3 *tcane* 'from which (*dai* 'fire')'.

**tcamph-** 'be disturbed, be violent', Z 24·414 *pani śśando tcampha u dū* 'in every ground disturbance and trouble'; inst. sing., JS 34v1 *tcephine* from \**tcamphāna* 'with tumult'; infinitive, v 64·48–9 *aysa vara ne hīvī (<·> ṣkala nārā tcamphāti* 'I here utter not my own noise to destroy', if *nārā* 1 sing. to *nār-* 'to make noise', with allusion to the *siṃha-nāda* 'lion's roar' (see *nārīñā*); from \**tcāph-*, preterite II 10, 161–2 *u pakūṣṭa auna kau baida tcauttai* 'and from the palace (=BS *rājadhāni-*) he harmed the *kavi*-sages (=BS *ārya*-monks)'; ibid. b5 *sa hvai āṣgu baida khu tcauttai* 'how the man harmed the *ārya*-monks'. With preverbs, 1. *pal-*, *pa-*, *pa-*, *pī-* (from *pari-*, Oss. *fāl-*), SuvO. 27v5 *palcimphāka-*, BS *chedaka-* 'cutting, destroyer', ibid. 27v6 *patcīhāka-*, BS *pranāśaka-* 'destroyer'; present, Sid. 15v4 *pīciphe* 'it destroys', BS

-*ghna-*; Sid. 127r3 *patcautta*, Tib. *ñams-śin* 'injured'; JS 29v2 *patcauttem* 'you checked'. With *nal-*, *na-*, *ng-*, *ni-*, *ñi-*, *ñe-* (from *niś-*, Sarikoli *nal-*), Sid. 15v3 *ṇatcīphe* 'overcomes', Tib. *hjom-pa byed-čin*; Sid. 129v4 *natcīphāka-*, Tib. *sel-to* 'remove'; I 177, 94v2 *natcīphākā*, BS *dhvaṃsa-* 'destroying'; JS 9r3 *ṇatcapha kāla*; Sid. 16v3 *nitcīpha*; III 83·24–5 *ṇitcampha bādā* 'troubled time'; III 83·28 *ṇitcampha*. With *bi-*, Z 1·50 *bitcampha* 'troubled', Z 20·8 *māsta bitcampha brītye jsa strīye daha* 'women and men intoxicated, troubled with love'. With *va-*, III 6, 13r2 *ma ma vatcīmpa* 'do not cast me down'. With *śa-*, I 186–7, 105v3 *aysmyāja śatcaphā* 'mental disorders', BS *manasā saṃsrṣṭa-*; III 38·31 *brītye jsa śatcapha* 'distracted by love'; III 69·88 *natca-una hamya śatcampha* 'became senseless, distraught'; JS 28v2 *śatcampha*. For *śa-* see s.v. *śakṣautte*. Note Sogd. Man. *pw-skfty* 'without resistance' \**skaft*. From base \*(*s*)*čambh-*, or (*s*)*čamf-* 'to disturb, destroy, cut off', assuming a basic meaning 'break', the base may be IE *sken-*, *sken-d-*, *sken-bh-*, similar to IE Pok. 1064–9 *ten-* 'to stretch', *ten-d-*, *ten-p-*. Bud. Sanskrit *champ-*, *chambh-*, Pali *chambh-* 'be afraid' seems not connected, the meaning being too remote.

**tcara** 'face', fem. -*i-* stem, Z 4·100 *kho tcari āyāña dātte* 'as the face appears in a mirror', parallel III 52·96–7 *sa khu āyāña śāma* 'as the face in a mirror', Pali *ādāse*. . . *mukha-nimittam paccavekkhamāno* 'seeing the face in a mirror'; Z 15·123 *vasutāña ātīña* 'in a clear mirror'; oblique, Z 24·489 *āyāña hvē āyāte tcīru* 'the man sees the face in the mirror'; III 134a4 *khanamce tcīre jsa* 'with laughing face'; with suffix -*gya-*, Z 21·13 *ṣāṣā tcargya* 'this face'; SuvO. 68r6 *hambaḍa purra tsargya* (with *ts-*) 'the full moon's face', BS *pūrna-śāśānka-vaktra-*. With prefix, II 102·21 *pītcīra* 'in face'; compound II 129·77 *khijsā-tcīrika* 'with convex (?) face'. If the 'face' is named from 'a covering', Oss. D. *c'arā*, I. *c'ar* 'covering, bark of tree, thin skin' may connect here, from IE Pok. 938–47 *sker-* 'to cut', Av. *čarāman-*, s.v. *tcārma* 'skin', and *karasta-*.

**tcaraṇa**, read *tc(ā)raṇa-* 'able' Manj. 159 *ne tc(ā)raṇa ttāra vī ṣṭuka* 'is not able in the darkness'.

**tcarama-** 'last; even', K 1, 135v1 *śau patā tcaramu* 'even one verse (BS *pada-*)', Tib. *chig gčig kyan*; Z 13·47 *śśau tcaramu ṣṣāvai niṣṭā* 'there is not of even one *śrāvaka*-listener' (= 'in possession'); Z 12·55 *pajsamā tcerā ttr-kālā tterā tcaramā brokyā* 'honour is to be performed at the three times to the last limit' (see s.v. *rrāyā* 'times'). From \**čarama-* 'last', base IE Pok. 640 *k<sup>u</sup>el-* 'distant', O.Ind. *caramá-* 'last', *cirá-* 'long', Greek τῆλε, πῆλυι. Celtic Welsh *pell* 'far'. See the BS *antimaśaḥ* and *antimaḥ* 'last, even', Khotan Saka lw *aṃdumaśu*.

**tcarkā-** 'play, sport', v 116, 65r5 *tcarke būsā khanei* 'play, jest, laughter', BS *kriḍā-hāśya-ratāni*; SuvP. 63v3 *naharyūnām tcarkām kiṇa* 'for sport, play', BS *kriḍā-rati-vaśāt*; K 152·12 *lāsā cu ṣṭau tcarkāñi vasva vīvā ghñi* 'Play (personified as a *devatā*) which indeed is sportiveness helped by pure *vipāka*-ripening', glossing BS *lāsā*; Z 24·125 *sa vara avitsaryau tcarke yande* 'he there makes sport with the *apsaras*-nymphs'; III 105·8 *nera jsa hatca tcarkeye haryauna varaṣṭe* 'with his wife together he experienced sport, pleasure'; later forms K 33·52 *tcirkeye*, =K 16·161 *tcaskeye*, =K 26·129 *tcarakye*; K 24·102

*carśkyā*; K 42·104 *cakyām*, III 72·169 *tcarkyām*. K 34·68 *tcirkyām*; III 43·14 *tcarkyau*; K 152·13 *tcarka naharyā*; II 105·119 *samāhānyām jsa tcarkya inārai* 'they may take pleasure in *samādhāna*-trances'. From base *skar-* 'be sportive, play', see *āyidetu*, *hayār-*. To IE Pok. 934 Greek σκαίρω 'jump, dance'; O.Ind. *kriḍati* 'to play, sport, jest' (\**kr-is-d-*); probably also Tokhara B *kery-*, A *kāre-* 'to laugh' (not to Oss. D. *zarun* 'to sing', Lat. *garrere*). For 'play' note also Oss. D. *γazun*, I. *qazyn* 'to play, be sportive (with horse), dance', the act D. *yast*, I. *qast* 'play'.

**tcarga mase** II 85·17, *būna sā tcarga mase nūdāji bāškala dvi-ssa* 'an incense-burner as large as a disc (?), two hundred cups (?) with covers (?)'. See s.v. *nūdāji*.

**tcargya** 'face', see s.v. *tcari*.

**tcarrvā** 'four', loc. plur., II 120·199 *tcarrvā dvīpvā* 'in four continents', older *tcarrvō*, see s.v. *tcahora* 'four'.

**tcarsū** 'brilliant', SuvP. 60v2-3 *ysara-gūnā tcarsu kūśā, cu bisā hālā pattavīya* 'a golden-coloured brilliant drum which was illuminating all regions', BS *dundubhī rucirā drṣṭā samanta-kanaka-prabhā*; SuvP. 68v3-4 *niṣīrrīma tcarsva vīvaṃdā aṃga* 'pure, beautiful, shining limbs', BS *sunirmalaṃ suruciraṃ suvirājitaṅgaṃ*; SuvP. 69r1-2 *anūvyamjanyau tcarsva bisā jśiṇā vī ūda* 'all beautiful with subordinate marks, covered delicately', BS *anūvyamjanaiḥ suruciraiḥ suvirājitaṅgaṃ*; III 72·168 (*aśa...*) *hūvathāta tcarsva ttuṃna* '(horses...) well-harnessed, brilliant, sturdy'; Z 22·145 *aśī kiḍe tcarsū māstā* 'his horse very splendid, large'; Z 10·25 *aṃgga vyamjanyau tcarsuva vūda* 'limbs beautiful, covered with the marks'; K 49·3·4 *padmī-rāysaṃ jsa uskhasta, haṃbisa tcaśva śairka* 'heaps, beautiful, excellent, piled with rubies (BS *padma-rāja-*'); v 58, 128v4 *tcarsū kāḍe chate jsa* 'very beautiful in complexion'; abstract, Z 23·40 *cvī ttiśā tcarsvattātā tto ye ce yudu tindi padandu* 'what is the splendour (BS *tejas-*, dyadic) that of his (*ye=yi?*) who can have it made?'. From *tca-*, see s.v. *tcabalj-* 'break', preverb *patiṣ-*, *patiṣa-*, with *rauk-* 'to shine', s.v. *rrūndātā* 'light', here from *ruxśa-* with loss of *-u-* in a second syllable.

**tcalcā-** 'boundary, shore, side', SuvO. 56r4 *mahā-samuṃdrā tcalcānu* 'edges, shores of the great sea', BS *samudraparyanta-*, parallel to K 40·10 *mahā-simuṃdri raṃja* 'on the shore of the great sea'; Z 6·9 *kho rru rraṣṭa tcalca hārānu* 'like the straight shore of things'; Z 6·43 *cu rro paṃjīnu skandhānu tcalca* 'which is the boundary of the *skandha*-masses'; Z 20·5 *ūtce pastāte ysarrūṇe tcalce jahe* 'waters arisen, green borders, fountains'; Z 4·46 *cī tcalco ggaṃgye samudri o tcalco sāddhā baysāre* 'when they come to the bank of the Gangā, of the sea or the bank of the Sindhu'; K 9, 43r3 *ne ttuto tcalco* (so), *ne ttāro, u ne myāño* 'not this border and not that and not the middle one'; v 245, 9a1 *audā ustamāṃsye tcaḍi bure kuṣṭa hā-cā ysyāte*, = K 96·171-2 *\*auda ustamāṃsye* (*ha* for *mā*) *tceca bure kuṣṭa kuṣṭa ysyāve* 'up to the utmost boundary wherever he is born'; K 61, 39v3 *ttāra tcaḍa*. From *\*cart-čā-* (*-lc-* from *-rtč*), to base *kart-* 'to cut off', like O.Slav. *krajī* 'border', to Russ. *krojū*, *kroiti* 'to cut'. IE Pok. 946 *sker-*, *skri-* 'to cut', base 938-47 (*s*)*ker-*, Greek κείρω.

**tcavyā** 'from states of being', Manj. 165-6 *aśta neśta*

*tcavyā pūḍa* 'separated from states of being, non-being'; = Manj. 319 *aśta naiśta tcavyau pūḍa*; parallel to K 62, 76v3 *aśta naiśte jsa pahaiśta* 'without being, non-being'; as BS *asti-nāsti-bhavāḥ*. Possibly from *\*čap-*, *\*ščap-* or *skab-*: to IE Pok. 916 *skambh-*, *skabh-* 'to support', Sogd. *šk'np-* 'level, layer', rather than Pok. 930-3 *skep-*, *skebh-* 'to cut out with sharp tool', Got. *gaskapjan*, O.Engl. *sciēppan* 'create', or Pok. 527-8 *kap-* 'to hold, contain'.

**tcasta** 'bowls', K 106·256-7 *vījaya-śākhī daśta tte baida āchai ṅasta ṣai ttī sve usthīye habaḍa arveyau jsa barā tcaṣṭa tsinū-v-ī bida* 'Vijayaśākhī (was) skilled; illness settled upon him; he then was lifted on the shoulders; boxes, bowls were filled with medicaments; he is carried to his bed'. From base *čaš-* 'to drink', by *-ta-* *\*čašta-*, with Armen. lw *čašak* 'bowl', O.Ind. *caśaka-*. If *t...št-* has replaced *č...št-*, Av. *tašta-*, 'cup', Zor.P., N.Pers. *tašt* belong here, together with the Arab.-Pers. *ṭās*, plur. *ṭāssāt*; Arab. *ṭast*, plur. *ṭusūt* 'brass basin'; and the Romance Ital. *tassa*, Fr. *tasse*, Span. *taza*, Port. *taça*. For *č->t-*, note also M.Pers.T. *tswm*, Zor.P. *tasom* 'fourth', from *\*čaθruma-*, N.Pers. *tasū*, *tasūj* 'fourth part'; and Arab.-Pers. *tasmīzaj*, N.Pers. *čašmīzak* 'antimony'. See *čaśa*, *castāna*, *thāsaka-*.

**tcasta-** 'heaped up', see v 65, 24a10 *tcīsta*.

**tcasta-** 'broken' with preverbs, present *tcañ-*, see *gatcasta-*, *vatcasta-*, *nītcasta-*, *bitcañ-*, *hatcasta-*.

**tcahḡi** 'leek', II 1·7 gloss to Chinese *kī tsaiyā* = K 405·2 and 1025·5 *kiu-ts'ai* from *kiu-ts'ai* 'leek vegetable' (note ibid. II 1·12 *dasta* 'hand' gloss to Chinese *ṣī* = K 895 *ṣou* from *ṣiu* 'hand' with the same *i=iū*). The form *tcahḡi* may derive from several older forms. Here it is proposed to trace it to *\*čahga-* from *\*čahlāa-* through *\*čaflāa-* to *\*čab(h)alaka-*, with *č-* beside the *k-* in Sogd. Bud. *ḡβrδh* 'leek' *\*kaβarδā-*, N.Pers. *kavār*, Turkish (from Sogdian) *kwrδ* *\*kövārdā* 'leek' (W. B. Henning, BSOAS 11, 1946, 720-1). For this *č-* beside *k-* note Sogd. *črks*, Oss. *cārgās* 'vulture', beside Av. *kahrkāsa-*, N.Pers. *kargas*.

**tcahora** 'four', on the one folio v 355, 294r5 *tcahora*, *tcahori*, *tcohorā*, v6 *tchohora*; v 108, 30r5 *tcahaura māsta rrunde* 'the four great kings', BS *catvāro mahārājānaḥ*; II 118, 143 *tcihauri lokāpāla*; fem., neut., v 341, 83r1 *tcahaure*; v 27, 279v2 *tcohorei ggūla* 'four balls'; v 246, 12a1 *tcahaura*, BS *catvārah*; v 303, 2a1 *tcahaure mista rruṃdā*; K 39·157 *tcahaure dvīpa*; v 128, 457v6 *tcohaura*. With loss of *-rau-*, v 327b2 *tcahau salī tta tta āstā* 'four years so he dwelt'; II 24·23·2 *tcaḡu ysāri* 'four thousand'; II 100·234 *tca salī* 'four years'. Inflexion, gen. plural, v 108, 30v5 *tcuīrnu māstānu rruṃdānu* 'of the four great kings', *caturṇaṃ mahārājānaṃ*; v 109, 31r4 *tcuīnu māstānu rruṃdānu*; SuvP. 74v1 *ni dvyaṇā drrainā ni tcvīmā ni paṃjai vīra, ni vā ṣai daṣim vīra* 'not (before Buddhas) two, not three, not four, not five, not even ten', BS *na dvayor api caturṣu* (variant *trayeṣu*) *na pancasu na daśasu*; v 187, 62a1 *tcahauryeṃ āśīryāṃ* 'of four teachers'; v 207, 2·2 *tcahaurye hvamḍā*; IV 39a2 *tcahaurye hvaḍā* 'of four men'; II 117·121 *tcihauryāṃ lokapālāṃ jsa*; II 104·79 *tcāryāṃ tcaic* (ā) 'of the four borders'; K 152·11 *tcahauryā pārāmā hīyā māvū rīnā* 'mother and queen of the four *pāramitā*-perfections'; v 239·34 *tcihauryāṃ viśāradhyāṃ* 'of the four

intrepidities' (BS *vaiśāradya*). Loc. plural, v 343, 85r4 *tcūruvōg diśvōg* 'in the four directions', BS G 37, 79b5 *catur-diśam*; v 118, 67v4 *tcūrvōg divōg rrayse* 'lord in the four continents (BS *dvīpa*-), BS *catur-dvīpa-iśvaraḥ*; v 333, 27r2 *tcūrvōg divūo rrayse*, BS *catur-dvīpeśvaraḥ*; Manj. 126 *tcahaurvā phārrvā byauda* 'having attained the four *phārra*-stages'; v 32, 9a1 *tcahaurvā yauñvā* 'in the four places (BS *yoni*-)'; II 2:30 *tcaurrvā śāmvā* 'in the four entrances'; II 120:199 *tcarrvā dvīpvā* 'in the four continents'. Inst. plural, v 132, 1a2 *tcūryau*. Before the numbers 20–90, K 3, 139r4 *tcovoraretcoholsuvōg*, loc. plur. 'in forty-four'; v 337, 36r1 *tcahaurvarehaṣṭātā* '84', = v 75, 43r1 *tcahaurāhaṣṭātā*; K 54, 15r2 *tcahaurahaṣṭā ysāre* '84,000'; K 95:153 *tcaurāhaṣṭā*; K 64, 80r1 *tcaurahaṣṭā*; v 263, 89r4 *tcahaurebistā* '24'; II 62 Ačma 6 *tcahaurabisti*; II 89:57 *tcaurabistā*; I 183, 101r5 *tcaurabimṣta*; Sid. 141v4 *tcaur-rabestaṃ* '24th' (with *-r*- superscript to *ra*); II 34:4:1 *tcahauracghusi* '44'; IV 13:1 *tcahauracghusā*; Z 22:217 *tcovorānotā* '94'. For 'fourteen', v 40, 63a1 *tcahaulasā jūna* '14 times'; *ibid.* b3 *tcahaulsā jūna* '14 (or 40?) times'; v 215:9:1 *tcahaulasā ysā ca* '14,000'; Sid. 107v4 *tcaulasā*; N 166:16 *tcahaulasam* '14th'. For 'forty', Z 22:124 *tcaholsā puke* '40 cubits'; v 104, 78r4 *tcahaulsā satā ysāre* '40 hundred thousands'; II 34:4:7 *kṣe-se tcaghūsā* '640', *ibid.* 8 *kṣi-se cahausi* '640'; II 29:38:2 *dvatcghausa-chāya* 'measuring 42 feet'; v 245, 6b2 *sparatcahausā* 'forty-five'; K 96, 147 *sparātcehausā*, BS *panca-catvāriṃṣati*-; II 106:140 *sparatcahaisā*, II 120:194 *sparatcahgaisā*; II 24:23:5 *dvī-ysā hauda-se tcghausā* '2740'; I 165, 81v1 *tcahimṣṣā sāra* '40 satira-', BS *daśaguṇa-siddha*. . . *catuṣpala*- '10 × 4 (= 40) ounces'. Uncertain are III, III, 5b5 *pūstyama haṃkhīyṣna tcahaisā ṣṭāre* 'I possess 40 (14?) books in number'; II 95:70 *hatca tcahaisyau kamacū-pavā bisā sūlyāṃ jśā* 'together with 40 (14?) secretaries belonging to the citizens of Kan-tṣou'. For 'four hundred', K 148:49 *tcause tcaurai hā garkha āchā* '404 severe diseases'; I 175, 92r2 *tcahausi tcaura āchā* '404 diseases'; III 113, 3v4-4r1 *tcahause kūla* '400 ten-millions (BS *koṭi*-)'; IV 13:8 *cghause paṃjśāṣī chā* '450 feet'. Ordinal Sid. 15r3 *tcūram* '4th'; Sid. 15r1 *tcūrā* (*-ā* for *-am*); v 72, 40r5 *tcūramā phārrā* 'the fourth *phārra*-stage', BS *arhato*. Compounds, first component *tcūra*-, v 337, 35v5 *sau tcaramu tcūramu-pata* (*ggā*)*hā* 'even one *gāthā*-poem of four verses', v 334, 32v1 *tcūru-patā gā(hu)*; III 28, 40b4 *tcahaura-patī sau gāhā*; III 23, 16b1 *tcūrā-patā sau gāhā*; III 24, 23b4 *tcūra-patī gāha*; III 27, 36b4 *sau tcūra-patī gāhā*; III 24, 21b1 *tcūrā-patī sau gāhā*; Z 22:142 *tcūrysanyai hīna* 'his four-membered army' (*tcūrysanya* with *yi*); Z 23:136 *tcūrysanye hīñe jśa haṃtsa*; v 110, 32r5 *tcūrysanyo hīno*, BS *catur-anginīm senāṃ*; v 109, 31v7 *tcūrysanye hīñe jśa haṃtsa*, BS *catur-angena bala-kāyena sārđham*; K 18:213 *tcūraysanye hīna*, = K 26:140 *cūrayasanye hīna*; = K 35:85-6 *tcūraysānya hīyi hīnā*; Js 34v1 *tcureysaṇa hīne*; v 10:2:7 *pasi* 6 (so) *tcūri-saya* 'small cattle 6, worth four hundred'; III 43:24 *tcūrā-vāyā kīthāṣṭā rahā kāda gūhā khainḍa* 'a quadruped, he drew the cart to the city like an ox', = III 39:70-1 *tcūr-vāyi kīthāṣṭā rahā kādā gūhā khinḍā*; Sid. 151r4 *tcure-vā stura hīya damḍā* 'teeth of a four-footed beast', BS *catuṣ-pada-dvijā*, Tib. *skan bzi-pa phyugs*; Z 16:38 *tcūratasā dvā uttarvā* 'four-

angled continent Uttarakuru', BS Kośa III 55 *catur-asrah kuruh*; III 42b5 *tī mī tcūrasa samñija kārṣa tcerā* 'then here a four-angled circle must be made (BS *kārṣī*)'; III 125b1 *tcahaur-pandīya* 'of four kinds'; Sid. 8r2 *tcopadya*; Sid. 145r4 *tcāu-padya*; K 144, 2r2 *tcām-padya*. From \**čathuārā*, \**čatura*-, to Tumšūq Saka *tsahari* '4', *tsārmana*, *tshārmana*- '4th'; Av. *čathwārō*, *čatanrō*, *čathru*-, *čathrušva*-; O.Pers. *čačušwa*-; Sogd. Bud. *čtβ'r*, *čtβ'rm*-, *-yk*, *čβ't'rm*yk; first component Bud. *č'rδ*-*p'dw*, *čyrδ-p'dw* 'quadruped', Man., Chr. *čtf'r*; Yaṅn. *tifor*, *čor*; M.Pers.T. *čh'r*, *tswm*, first component *ts-b'y* 'quadruped', *ts-kyrb* 'with four forms'; M.Parth.T. *čf'r*, *čwhrm*, *čvohr-č'wyd* 'fourfold', *čf'r-ds*; Zor.P. *čahār*, *tswm* \**tasom* 'fourth', *čahārom*; N.Pers. *čahār*, *tasum*, *tasū*, *tasūj* 'fourth part'; Oss. D. *cuppar*, *cuppārājmag*, I. *cyppar*, *cyppārām*, D. *cuppor*, I. *cyppor* '40 (of shepherds)'; Balōči *čīār*; Pašto *calor*, *cwar-las*, Orm. *cār*, *carēs*, Parāči *čōr*, Yidya *čšir*, *čfir*, *čfūr*, *čoromī* 'fourth', *pčūrma* '4 days ago', *čūrmō* '3 days ago' (\**čathruma*-); Sangleči *čafūr*; Waxī *čabūr*, Šuynī *cafor*, *cavōr*; Wanetsī *cūn-sō* '400'; Yazg. *čer*, *čargen* 'four by four'; Sarikoli *cavur*. IE Pok. 642-4 *k<sup>2</sup>et<sup>2</sup>er*- O.Ind. *catvāras*, *cātasras*, *catur*-, Greek τέτταρες, πέτταρες, πίσυρας, Lat. *quattuor*, Celt. O.Ir. *cethair*, *cethēoir*, O.Welsh *petguar*, New Welsh *pedwar*, *pedeir*; Got. *fidwōr*, Lit. *keturī*, Tokhara B *štwar*, *štwer*, A *štwar*.

**tcā** 'pool, lake', see *tcāta*-.

**tcām** 'fine, admirable', III 104:32 *tcām tcāiyāṣṭa kūysa* 'a fine jar, for a ceremony', from \**sčāvana*- to base *skau*- 'be conspicuous', Zor.P. *škōh*, N.Pers. *šikōh*, *šukōh* 'splendour'. IE Pok. 587-8 (s) *keu-* 'be observed', Got. *skauns* 'fine, beautiful', O.Engl. *sciene* ('sheen').

**tcāmśvā** 'scratching fowls (?)', III 80:20 *picā paskinā tcāmśvā u krraigā* 'a corn-heap (?), scratching (fowls) and cock behind', see also III 87:118 *tcyāmśvīna*. Possibly from \**čaus-yu-* to base *kau-* 'to scratch', with increment *kau-s-* and agent suffix *-u-*. From \**kāyaya-*, Šuynī *čāw-*, *čāwt*, *čēw-*, *čēwd*, *čud*; Yazg. *k'aw-*, *k'awd*, imperative sing. *k'aw*, infinitive *k'awaj*, participle *k'awda(g)* 'to scratch'; Išk. *kow-* 'pick', Šuynī *kōwun*, *kōwunt* 'to pick' (loan-word with *k-*). Possibly with Let. *skuju*, *skvov*, *skūt*, Lit. *sku-ti* in *skutū*, *skūsti* 'to shave' to IE Pok. 585-6 *kes-* 'to scratch', *ks-eu-* 'to shear, shave'. Šuynī *šēw-*, *šēwd* 'to scratch oneself' could derive from IE *kseu-*. For *-ām* for older *-au-*, see also *caukala-*, *cāmkalīna* 'of the goat'. In *tcyāmśvīna*, adjective to *tcyāmśa-*, the base may be IE (s) *kieu-*, Iran. (s) *čyau-*.

**tcāta**- 'pool, lake', K 35:90-1 *re khūmāña u hūjīnai maistā tcā padīmāñā* 'the veins must be opened and a great pool of blood must be made'; = K 27:146-7 *ttyau hīye re khauña hūjīne tcā padīmauña*, = K 19:222-3 *ttyau hyai rri khauña hūjīne tcā padīmauña*, BS parallel *Divyāvādāna* 448:11-3 *puṣkarīṇī*. . . *rudhireṇa pūrayitvā*; Sid. 20r1 *tcātakvā bisā utca* 'water in pools', BS *tādāga*-, Tib. *lten-kahi čhu*; SuvP. 72r2-3 *khāhi āṣaiji vīysāmñi*, *surutcā tcāvaka śirka* 'excellent wells, ponds, lotus-pools, ponds, pools', BS *utsāh sarāh puṣkarīṇī-tādāgāh suvarṇapadma-utpala-padminīś ca*. From \**čā-t-*, Av. *čāt-* (loc. sing. *čāiti*), Zor.P. *čāh*, N.Pers. *čāh* 'pit, well', Sogd. Bud. *č't*, Turk. Uigur lw *čat* 'well', Balōči *čāt*, *čāθ*, Oss. D. *cadā*, I. *cad* 'lake', *xū-dzad* 'pigs' wallow', Kurd. *čāl* 'hole',

*čāl-āv* 'pool'; Waxī *čal*, Khovar lw *cat* 'pool, lake'. If the basic meaning is 'hole', it may connect with *kan-* 'to dig', but if water is basic, Lat. *scateō* 'to gush out' would suit better.

**tcādare** 'medicinal plant', Sid. 17v4 *bāstulai, sārme, tcādare, palaigā hiṃja mījidā*, BS *vāstuka-, potikā, cillī, pālankā, taṇḍulīyaka-*, Tib. *rgya-snehu, snehu čul-li, snehu-rgod, mon-snehu dmar-ru*. Hence *tcādare*, BS *cillī*. Possibly from \**čakuntarā-* through \**čaumdarā-* formed like N.Pers. *čagundar*, *čuyundur* 'beet', Armen. lw *čakndel*, Kurd. *čavandar*, *čmār* by suffixes to *čak-*, see s.v. *cakuriki* 'sorrel'.

**tcānai** 'goat', K 100·297 *tcānai ttura būysai* 'three names for the goat', see s.v. *ttura*. From \**sčānaka-*, to Av. \**sčāni-* (*sčāeni, sačini-, sačaini-*, see K. Hoffmann, Münchener Studien 22, 1967, 29–38), Pašto *canai* in the compound *γar-canai* 'mountain goat', Orm. *γir-canai*, Zor.P. *pā-čan*, N.Pers. *pā-zan*, Balōči *pā-čin*, Yidya *čan, čana, čānoyo, nar-čan* 'kid', Oss. I. *sānygk, sānykk*, gen. *sānyččy* 'kid to six months' (if *s-* from *sč-*). Nuristāni Aškun *čānā* 'kid', Pašai *čānarā*. More remotely Caucasian Avar *c'c'an-*, sing. *c'c'e*, plur. *c'c'ani* 'goat' (and other East Caucasian languages). To IE (*s*)*ken-*, Celtic Welsh *cenaw* 'young dog, wolf', Mid.Irish *cana, cano* 'wolf cub', Slav. Russ. *čado* 'child', *sčenok* 'young dog'. See also *kamišta, kaṇaiska-*.

**tcāma** 'leaping insect, either locust or grasshopper', II 103·45 *amaḡaliya-vadya hīra švq tcāma šalarba, pyatsāšta vaska baraijā bījaiṽakā* 'inauspicious things, dogs, locusts (dyadic), for the future, destroyers of crops'; K 155·53 *dārabaiḡša hīyi phera brrathu bāri šve šalarba tcāmā cu ra āchā hvq hvq na hamānde* 'the disaster of famine, storm and rain, dogs, locusts (dyadic) and what are diseases, severally may they not occur' (*tcāma* with *u* 'and' or *tcāmū-*?), for locusts note III 15·53 *šalarbi hīsīdi jsārā hvarīdi* 'the locusts (BS *šalabha-*) come, they devour the grain'; K 100·278–9 *tta tta khu šva tcāma šalarba harabaiša ttā našguma tsīde āchai ma na hamāve* 'such as dogs, locusts (dyadic); may all become quiescent, may here be no disease'. From base *čam-* 'to stride proudly, run', M.Parth.T. *čm-* 'run', *čmg* 'course', *č'm-* 'stride out', *fr'č č'm'h* 'stride out boldly (2 sing. imperative); Armen. lw *čem* 'walking', *čemaran* 'academy', *čemakan* 'peripatetic'; O.Ind. *camūra-*, *samūra-* 'antelope'. See *cimuḡa-*, *khamūḡa-*.

**tcāra-** 'fat', K 27·149 *kādaryaṅa tcāra šq hā ttī kūšta byahā* (*-ā < -ū*) 'this fat of *kinmarī*-fairy, where am I to find it?', =K 19·226–7 *kaidariṅa tcāra šq hā tvā kūšta byehau*; =K 35·94–5 *kaidariṅya tcāri šq kūšti byaude dapha* 'this fat of *kinmarī* where can it be got?'; K 27·147–8 *ttī kādaryeṅa tcāra jsa hava padajsāṅa* 'then an offering (BS *havya-*) of *kinmarī* fat must be burnt', K 19·224–5 *ttī kaidariṅa tcāra jsa hava padajsāṅa*; =K 35·93 *šai kaidariṅya tcāri...have padajsāṅā*, BS Divyāvadāna 448·18, *vasā, 20 meda-*; III 91·221 (in medicine) *pvāšā tcāra, khyerā tcārā, ulīṅa tcārā* 'fat of pig, fat of deer, fat of camel'. From *tcar-*, base to *tcārba-* 'fat' below, hence from \**čar-* beside *čar-p-*, see *tcārba-*.

**tcāraṅi** 'you are able', III 6, 12v3 *tcāraṅi thu (khu...parijā)* 'you are able (to save)'. See *tcāraṅa-*.

**tcāraṅa-** 'able, capable', Suv.P. 70r1 *ni tcāraṅa harbišā satva* 'all the beings are not able', BS *na śakya jñātum khalu sarva-sattvaiḡ*; I, 175, 91v5 *tcāraṅa hamāri* 'they become capable'; I 173, 91v1 *krra na tcāraṅa hamāvi* 'the treatment is not capable', BS \**cikitsitāni na śakyaṅti* 'cures are not possible'; K 47·1·4 *cu ni tcāraṅa khva-m ye hvāṅa* '(virtues) which it is not possible that one recite them'; III 28, 38a3–4 *dūšgbusta darmaha rašta nai ye kara tcāraṅa bušte* 'the true *dharma*-state is hard to understand; no one is able to understand it'; BS *dharmatā ca na vijñeyā na sā śakya vijānitum*; Z 23·35 *ni ju ye bišā tcāraṅi hvīyi* 'no one is capable of reciting all (the virtues)'; Z 24·163 *ne ne ju nārāyānā varā tcāraṅā vāte štā* 'Nārāyaṅa has not been capable in that'; Z 11·16 (with *ts-*) *nai ne ttuše tsāraṅa indā* 'they cannot destroy him'. Abstract, L 99·12 *au hā ggarkhuštānā tcāraṅa yuḡu yanāra* 'or they can make the means of reverence'. For the form see also *ššāraṅa-*. From \**čārana-*, beside Zor.P. *čarak* 'means', N.Pers. *čarah, čār, nā-čār* 'incapable', M.Parth.T. *č'r* 'it is necessary' with short infinitive. O.Ind. *čāra-*, to I.E. Pok. 641–2 *k\*er-* 'to make, cause', see cognates s.v. *yan-* 'to make', *kādāḡana-* 'act'.

**tcāramiskyajā** 'bordering', K 1, 134r3 *tcāramiskyajā nyāttara-kširei rre* 'the king of an inferior neighbouring country', Tib. *mthah-hkhob-kyi glin-na gnas-pa-la ni khams-kyi rgyal-po*. See *tcārīma-*.

**tcārampha-** 'staff, stick', N 75·26 *(tcāra)mphī rrysaṁdai patamḡai jsāte* '(in hand, *dīšta*?) his staff, trembling, falling, he walks', BS *daṅḡam avaštabhya pravēpamāno vrajan na śaknoti*; III 42·1–2 *dīšta gatcastā śakāle tcārampha* 'in hand a broken dry staff'; K 47·56 *nāsi pūra ce šq tcāramphī ttyena paḡā panā...ū dīšta hā śakale vištā* 'take, son, what is this staff; with it feel before you (so that you touch along the ground or with the corners...) and she placed the dry (stick) in his hand'; Z 24·250 *tcāramphā dīšta* 'staff in hand'. From \**ramf-*, see s.v. *pārīph-*. With preverbs \*(*p*)*č-ā-* from \**patiš-ā-* (see *tca-* above).

**tcārīma-** 'range, sphere, field, BS *ksetra-*', K 1, 134r3 *ku tcārīmu vātā āste rre* 'where the king dwells in a region'; Tib. *mthah-hkhob-kyi glin-na gnas-pa*; v 161, 15 *cīye balysāna tcārīmā dāte* 'when he saw the region of Buddhas' (adjective), BS G 36, 22b6 *yadā buddha-ksetraṁ paśyati*, Tib. *saṅs-rgyas-kyi žin mthom-nas*; v 333, 25v3 *balysāna tcārīma balysūṅa kīre tīndā* 'in the Buddhas' sphere he does Buddhas' deeds', BS G 37, 22b3–4 *buddha-ksetre buddha-kṛtyaṁ karoti*; v 332, 25r5–6 *šā balysāna tcārīmā*, BS G 37, 22a7 *loka-dhātu-*; v 332, 24r4 *balysānvo tcārīmvo*, BS G 37, 21a4–5 *buddha-ksetreṣu*; v 332, 24v2 *tte balysāne tcārīmā*, BS G 37, 21b4 *buddha-ksetraṁ*; K 1, 134r3–4 *ttiṅa tcārīma kšira* 'in this region' (dyadic). From base *kar-*, *čar-* 'to range over', with suffix *-īmā-* or *-amyā-*. IE Pok. 639–40 *kuel-*. See also *tcāramiskyajā*.

**tcāmrai** 'four', II 77·5–6 *pvaica tsvāṁda tcāmrai* 'the coverings amounted to four'; ibid. 7 *u maṅḡvai va tcāmrai* 'and for the woman four'. With ibid. 38–9 *pvaica tsvāṁda tcaurai*. See *tcahora*.

**tcāre** 'capable', v 85, 6r4 *(bāsi)vrāšā hāryau uspurā kye tcāre kho ye ttuvo aysmūi vaštā(mato)!!!* 'sons of the House complete with the *dharma*-elements who are capable to (believe) this mental meditation'; v 125, 7a2

<pra>tijña *tcāre cu ye biṣyenā hvamḍānu* 'capable of promise what of all men...'. From *čāraka-*, see *tcāraṇa-* 'capable'.

**tcārba-** 'fat', SuvO. 56r4 *tcārbu paḍīme u biṣṣo śśando tcārbāna raysāna haṃberīmā* 'I make fat and I fill the whole earth with fatty juice', BS *snigdgena pṛthivī-rasena snehayiṣyāmi*; Sid. 4v3 *hvarā u šūrā u tcārba u garkhā u cihajsā* 'sweet and saline and fat and heavy and sticky', BS *madhuro lavaṇaḥ snigdho guru-ślesmātipicchilaḥ*, Tib. *mṅar-ba dan, lan-čhvahi dan, ro bro-ba dan, hḡam-pa dan, lēi-ba dan, sin-tu hbyil-baho*; v 116, 65r6 *jsārañānu u hīyārānu tcārbattete raysā jsa jīye* 'the juice of fatness of grains and fruits fails', BS *sasyānām ca phalānām ca snigdha-bhāva-rasaṃ kṣayet*; Z 22.147 *tcārbina hārna nimalśdā* 'he rubs with fatty stuff'. From verbal *tcārb-*, Sid. 135v1 *tcārbaṃdye jsai aṃga maḡṣāñā u vameysāñā* 'his limbs are to be rubbed and massaged with fat', BS *abhyangotsādāna-*, Tib. *snun-gyis lus bsku-šin dril-ba dan*. Missing in Old Iranian, Zor.P. *čarp, čarpīh, čarpīšn*, 'fat', *člbšt \*čarbišt* 'cream', N.Pers. *čarb*, Balōči *čarp, čarpī*, M.Parth.T. *črb* 'mild', Sogd. *črp*, Pašto *carb, cvarb, corb*, plur. *cārbē*, fem. *carba, carbē*; Waxī *čarvī*, Šuynī *čārve*, Yazg. *čarv*, Sarikolī *čorv*; Oss. DI. *carv*, plur. *cārvtā* 'butter', adjective D. *carvgun*, I. *carvdžyn, cārvdžyn*. See also *tcāra-* 'fat'. If IE *selp-* 'fat' is connected, one could assume the series *selp-*, *kselp-* (*s)kelp-* to Iranian *čarp-*, beside *tcāra-* from (*s)kel-* without *-p-*, like IE *śuem-* in Got. *swams* 'sponge', beside I *ksuem-* in O.Ind. *kṣūmpa-* 'spongy plant, fungus', and IE Pok. 585-6 *ks-eu-*, *sk-eu-* 'to shave'. For IE Pok. 901 *selp-* 'fat', O.Ind. *sarptis-*, verbal adjective *sprpā-* 'oiled, smooth', Greek ἔλπος, ἔλφος 'oil', ὄλιπυ 'oil-flask', Alban. *gjalp* 'butter', Germanic OHG *salba*, O.Engl. *sealf* 'salve'; Tokhara B *šalype*, A *šalyp* 'butter'.

**tcārman-** 'skin', Z 5.7 *hivī uysgrute tcārma* 'he scratched his own skin', Z 23.15 *hāvyē ttañi grute tcārma* 'he scratched the skin of his body'; Z 21.31 *ggūšte jsa dārštā tcārmanna bōtā biṣṣā* 'with flesh held firm, altogether encased in skin', = Z 20.53 *ggūšte jsa dārštā tcārmanna bōtā samu*, = v 228, 2b4 (*tcārman*)*na bōtā*, parallel to BS *carmanā paryavanaddha-*. From *\*čarman-*, Av. *čaraman-*, Zor.P., N.Pers. *čarm*, Oss. DI. *carṃ*, plur. *cārmttā*, D. *car*, plur. *cārttā*, M.Pers.T. *črm*. IE Pok. 938-47 (*s)ker-* 'to cut off', O.Ind. *carman-*.

**tcāve** 'potherbs', Sid. 17v4 *bāstulai, sārme, tcādare, palaigā, hiṃja miḡidā tti bure tcāve bāte šelīšā jinīdā* '(listed plants) these so many potherbs remove wind, phlegm', Tib. *hdi rñams ni rlwō dan, bad-kan sel-šin*. From IE *kap-*, like IE Pok. 529 *kāp-*, Greek κᾶπος, κῆπος 'garden', Alban. *kopshtë* 'garden', Greek κόπια 'onion', Lat. *cēpa, cēpe*, Greek κηπαία 'plant like portulaca', beside IE *kap-* in Pašto *sābah* 'grass, vegetable', Šuynī *sāpc* 'cultivated field' (*\*sāpač-*); Zor.P. *spz \*saβz*, N.Pers. *sabz* 'green' (*\*sapač-*). See also s.v. *tcaḡi, sapala*.

**tcī**, a possible reading in III 92.241 *u tcī* 'and fluid', but *utci* or possibly *u (u)tcī* is preferred, as *\*ūtciya-*, adjective 'watery stuff' from *ūtca-* 'water'.

**tcījsa** 'breast', III 35.23 *khu tcījsa brriyakya* 'like the beloved breast'; III 67.58 *audā tcījsām* 'up to the breasts'; Sid. 12v3 *tcījvā bisā āchā* 'diseases of the breast', BS

*stanya-*, Tib. *nu-mahi nad*; Sid. 18r5 *tcījvā švidā* 'milk in the breasts', Tib. *nu-žo*; Sid. 14r3 *ttījvā* = v 323.154 *tcījvā*. Base *\*čiči-*, Sanglēči *čiči*, N.Pers. *čučū*, Indo-Aryan *cuccu, cucci* (R. L. Turner, Dict, 4855), IE Pok. 523 Celtic O.Ir. *cich* 'female breast', Welsh *cig*, Breton *kik* 'flesh'.

**tcīna** 'yeast', Sid. 142v1 *tti vā haṃdavāñāka arve, kuṃjsa tcimña sumam kuṃbā* 'medicaments to treat suppuration, sesame, yeast powder, flax', BS (*pācana-*)...*tila-kiṃva-ataṣī*, Tib. *de-la rñags-par bya-bahi sman ni til dan phabs dan, zar-ma*; Sid. 100v3-4 *dājsamḡai hīya ttīma āra tceñā sumam tte jsa piṃdai padimāñā* 'pungent seed, acorus calamus, yeast powder; with that a poultice must be made'; Sid. 100v4 *kāṃjsa kāmbā tcīna sumam āra* 'sesame, flax, yeast powder, rush (acorus calamus)'; II 85.21-2 *paysauja pūha:ra hva hva:ñye tcimña haṃga sūttā, śaṃdyauña šīyi nimva* 'plants for suppuration treatment separately, curds, yeast, sour stuff (sorrel?), vinegar, pepper, white salt' (but Sid. 13v3 *śaṃdyāna*, BS *bhūstrṇa-* 'andropogon schoenanthus', Tib. *ske-che* 'sinapis ramosa, black pepper'); III 90.184 *dājsamḡai ttīma, āra tcyāña sūmam, aṣṇūha* 'pungent seed, acorus calamus, yeast powder, dove-dung'; Sid. 132v2 *cve va beti hīya gunā hamāre, tcyauña, sumam, buysīñi švidā haṃbrrihauñā u pesalyāñā u jemda* 'who has the marks of wind, yeast powder, goat's milk must be mixed and smeared on and it removes it', BS *kaṇikyājā-payo sa-ghṛto vāta-rakta-jit*, Tib. *yan-na rlwō śas che-ba-las gbyur-pahi dreg-la ni bag-che mar dan, rahi ho-ma dan sbyur-bas bskus-na sel-bar hgyur-ro*. Five spellings occur: *tcimña, tcīna, tceñā, tcyāña, tcyauña* 'yeast', BS *kiṃva-*, Tib. *phabs*. The base is *či-* or *sci-* with suffixes *-n-ya-* and *-ān-ya-* (whence *-aun-ya-*). With Oss. D. *cirūā*, I. *cyrv* 'yeast, sediment of beer'; D. *k'insā*, I. *c'yssā, xyssā* 'flour with yeast', O.Ind. *kiṃva-*. If the base is (*s)kā-:(s)ki-*, to Zor.P. *kāmak, aβkāmak* (or *āpkāmak?*), N.Pers. *kāmah, ābkāmah* 'sour food, dough, vinegar', Aramaic, Syriac lw *kmk-*; Arab, *kāmax*. Further to Lat. *cāseus* 'cheese', Apabhraṃśa *chāsi*, and base *kuā-* IE Pok. 627-8 *kuat-* 'become sour', *kuātso-*, O.Slav. *kvasū* 'dough, sourish drink'. From *ki-*, *kī-* also Waigali *kilā* 'boiled cheese', Aškun *cila* (from *\*kilāta-*), O.Ind. *kilāta-*, RV 10.91.14 *kilāla-* of a drink.

**tcīmañām** 'of eyes', III 73.173 *dvyaṃ tcīmañām jsa hamāṃga* 'equal to the two eyes', see *tcēiman-*.

**-tcīmph-**, see *tcāmpa-*.

**tcīra, tcīre** 'face', see *tcāra-*.

**tcīra** '(so many) times', v 331, 24r2 *drai tcīra*, BS G 37, 21a4 *triguṃtam*, Tib. *lan gsum*; III 21, 5a3 *drāi tcīra*, BS *tris*. See also *gyūna-*, and *rrāyā*. Base *skar-*, *ścār-* 'to cut', with *tcīra-* from *\*ścārya-*, as *kīra-* 'work' from *\*kārya-*. IE Pok. 941 O.Pers. *ha-karam* 'once', Av. *ha-karət*, O.Ind. *sa-kṛt*, *-kṛtvah* (to numerals), O.Slav. *kratū*, Lit. *kařtas* 'time'.

**tcīratsa** 'sweet juice', Chinese *hai:ttāva* III 78.15 in list with *māḡṣī* 'honey', *gulā* 'molasses', *śikara* 'sugar'. From *\*čira-t(a)sya-* 'sweet liquid', dialectal *č-* < *š-* *xšira-* 'milk; sweet' Zor.P. *švrenih* gloss to Av. *xšvid-* 'milk', Parsi-Sanskrit gloss *gaulya-* 'molasses stuff'. See s.v. *švida-*, for *šifta-* 'milk' and 'sweet'. Chinese *hai:ttāva* = *\*yai-dau* is not yet identified.

**tcīrau** 'duck', Z 22·135 *sye varata tcīrau āce* 'geese there, ducks, (wild) ducks'; III 35·32 *aṣṇā tcīrauka ū ttara* 'doves, ducks and partridges'; III 34·8 *kakva tcīrāka u papūškya* 'the *kakva*-bird, duck and hoopoe'; = III 36·3 *tcīrrauka*, = III 46·16 *kakva tcīrauka u papūška*; Z 20·16 *ku haṃtsa āna, tcīrauka daindā duva* 'where seated together two ducks are seen'; = V 56, I 14VI *tcīrauka d(ai)ndā du(va)* 'two ducks are seen'; II 8·123 *khu paradaisai tcīrauka* 'like ducks in a foreign land' (BS *para-deśa-*); K 26·130 *hamya brīyausta basta šuje vīra tta tta khu tcarrāka* 'they became bound in love to one another like ducks', = K 18·199; once with *js-* for *tc-* III 43·14 *sa khu jā syai jstīravā ucā śūjai kṣajīdā* 'as geese, ducks, (wild) ducks (if *ucā*=*āce*) cry out on one another'. From \**čayravāka-* to Zor.P. *č'hw'k* \**čaxravāka-* (Vid. 2·42), O.Ind. *cakravāka-* 'anas casarka', proverbially faithful in connubium, as in Atharva-veda 14·2·64 *cakravākeva dāmpatī* 'master and mistress of the house like two ducks'. Suffix *-ka-* to final *-au*, as *hamau*, *hamauka* 'vessel', *dro*, *drauka-* 'hair'. For *-r-* from *-agr-*, see *sīra-* 'contented'.

**tcās-** 'see', Z 22·319 *jseṇu vātā nā chādrā tcāšgri* 'they see their faults in detail (rather than 'quickly')'. Base *čaš-*, from *kas-* 'see', with *-s-*, \**čax-š-*, Av. *čašte*, *čašana-*, O.Ind. *cašte*, *caṣ-*. IE Pok. 638-9 *k<sup>h</sup>ek-*, Av. *kas-*, M.Parth.T. *pdgs-* 'look' (\**pati-kas-*), and noun *pdgs* 'a look', "gs, 'gs 'apparent', Zor.P. *ā-kās* 'aware', O.Ind. *kāstate*. See also *nājsās-*, *pajsās-*, *vajsiš-*, *vijsiš-*, *hamjsās-*. With *k-*, *kāš-* 'to think, care for', and *pacas-* 'to confess'. With *-ā-*, Zor.P. *čāštan* 'teach', *čāšīšn* 'taste' beside *vičāšīšnīh*.

**-tcāšta-** 'sprinkled', V 113, 35V4 *hvatcāšta śśandā padī māna* 'the earth must be well sprinkled', BS *rājakulam*... *gandhodakena susiktaṃ krtvā* (variant texts); SuvO. 68VI *vasutāne buśśāgye āce jsa vatcāšte* 'he sprinkled with pure scented water', BS *ratnodake gandha-jalambu-sikte*. Present *-tcīšde*, Z 22·140 *hārū vātā ūto vatcīšde* 'he sprinkles water on the vegetation'. Base *čaš-* 'to drench', with *-ā-*, *-i-* after *č-*, to Armen. lw *čašak*, *-ac* 'cup', Sogd. Bud. *č's'nt* 'beverage', Man. *čšnd'k*, Pašto *čašel* 'to drink', O.Ind. *caṣaka-* 'cup', if not Iranian lw, from dialect *čakš-* (T. Burrow, Henning Memorial Volume 94) beside *caṣana-* 'drink promoting relish'. For the meanings 'drink, drench, irrigate', note also Zor.P. *xvārēn-* 'irrigate', and Greek *πτεῦω* 'irrigate'. See *cāsa*, *tcašta*.

**tcīsta-** 'heaped, gathered (?)', V 65·24a10 *cvamṇ tcīsta īde sam anijsa(ṣṭa tti) karmaṇa dasau cvamṇ bvañai ime, hauda- (rā?) deśana karmāna biśā(nā)* 'what ten evil courses (BS *karmapatha*) have accumulated for me, but are not expounded, those which I ought to understand, give the teaching of all the *karma*-actions'. From (s)*kand-* 'to heap', Oss. D. *cāndā*, I. *cānd* 'heap, mass', *āvrātyty cāndtā* 'masses of clouds', *cānd-amad* 'bank (of a river)' to IE *skand-*, O.Ind. *skandati* 'leap', Lat. *scandō* 'rise'. See also *tcesta-*, *tcaista-*, *paltcana-*; and *haškaistai* 'he leapt'.

**-tcīh-** 'disturb', see *tcampha-*.

**tcūtta-** 'simple (?)', II 101·1 *tū vā tcūtta, padī* '(agree to speak) this in simple (?) style' was offered in AM, n.s. 11, 1965, 108. Possibly to connect with *tcauci* 'happy' or 'bold', as from \*(s)*čāfta-*.

**tcūra-** 'four', see *tcahora*.

**tcūlye** 'splendid', K 73·35 *pajsamaḍa tcūlye śirka-dyāma* 'honoured, splendid, of fine appearance', parallel to Tib. *thams-čad-du ni mčhod-par hgyur* 'he is praised in all'. See the translation in Buddhist Studies in honour of I. B. Horner, 1974, 15-8. To *hamjsūl-* 'to kindle, set alight', base *kau-:ku-* 'to burn' (see AION 1, 1959, 120-5). IE Pok. 595 *keu-* 'kindle', Greek *καυ-*. For *-ūl-* see *vecūlye-* 'to walk', and for the colour name see *cvamṇ* 'turmeric'. Oss. D. *c'uluz*, I. *c'ylyz*, *c'ylyz* occurs as second component to D. *fid*, I. *fyd* 'bad' in the sense 'ugly'. For the suffix *-uz-*, *-yz*, note also D. *fid-biliz*, I. *fyd-bylyz* 'ill luck' and D. *fid-buluz* (D. *fud* 'bad'), to a base *bau-:bu-* 'to abound', with *bū-l-*. See s.v. *būmatā* 'strong', Sogd. Bud. *β'w-*, Armen. lw *bau*, *bauem* 'to suffice', E. Benveniste, TPS 1945, 71; O.Ind. *bhūti-* 'fortune'.

**tcē**, *tcai* 'eye', K 56, 19r2 *tcē ca pā na byaidi u ni gū haysgyi bišā ttaraṇdari aysmū āstaṇna* 'of whom accordingly there is found not eye and not ear, nose, tongue, body, mind' (followed by notes on *tcē*; *gū*; *haysgi*, *bišā*, *ttaraṇdara*, *aysmū*); K 145, 3r3 *jñānīmai tcai šte* 'is the eye of knowledge'. See *tcēiman-*.

**tcēci** 'bank', K 40·4-5 *tī pūši ūsihye tcēci nīraja nāya* 'then at once he approached the bank of the river Nairanjana'. See *tcalcā-*.

**tcēcai** 'bank', K 68·190-1 *nai nāpi tcēcai kāma* = K 71, 10v3 *nai bautta tcēcai kauma* 'he does not know the boundary of desire (BS *kāma-*)'. See *tcalcā-*.

**tcējisa** 'breast', K 46·50 *ū ehai hā tcējisa vīstā* 'and she placed the breast to his mouth'. See *tcējsā-*.

**tcēpha-** 'trouble', JS 34VI inst. sing. *tcephine*. See *tcampha-*.

**tcēiman-** 'eye', nom. sing. Z 6·5 *tcēimā*, III 27, 35b2 *hajvattetīnai tcemā* 'the eye of wisdom', BS *dharmacakṣuḥ*, nom. plur. V 85, 7r2 *tcēimañi*; with *yi*, Sid. 152v4 *tcēimañai* 'his eyes'; K 46·45 *tcemeña*; gen. plur. K 9, 43v1 *pañjīnu tcēimañinu* 'of five eyes'; I 187, 106r5 *tcīmmañām*. Short forms occur: K 56, 20v3 *tcem*; Sid. 145r2 *tcim hiya* 'of the eye'; K 145, 3r3 *jñānīmai tcai* 'the eye of knowledge'; K 56, 19r3 *ni tcē rū prara butte* 'the eye does not understand the nature of form'; K 150, 23-4 *muśd(i)nai tcemñā jsā* 'with eye of mercy'. Adjectives, V 85, 7r3 *tcēimaundyau uys(n)oryau haṃtsa* 'with beings possessing eyes'; III 25, 27b4 *tcaimauda hve* 'a man with eyes', BS *caṣuṣmān puruṣo*; Manj. 10 *tcaimausta hvoteṇḍa rūdā* 'light of a man with eyes'. See also *camṇim* 'fountain'. Base *čaš-* 'to see', with *-eim-* from *-ašm-*, as *peṃa* 'wool', *beṃa* 'fortune', in Av. *čašman-* 'eye', Zor.P., N.Pers. *čašm*, Sogd. *čšmy*, plur. *čšmth*, M.Parth.T. *čšm*, M.Pers.T. *čšm*, Oss. D. *cāstā*, I. *cāst*, plur. *cāstyā* (and D. *cans*, I. *casm* 'window-opening, net?'), Balōči *cām*, Orm. *cimī*, *cōm* (*c=ts*), Sanglēcī *cām* (*c=ts*), Šuynī *cīm* (*c=ts*), *cēm*, Yidya *čam*, Yazg. *čām*, *čam*, plur. *čamaθ*. IE Pok. 638-9 *k<sup>h</sup>ek-*, O.Ind. *caṣ-*, *cašte*, *cākṣate*, *cākṣus-*, *cākṣas-*. See *tcāš-*.

**tcāiyāšta** 'for a show, ceremony', III 104·32-3 *tcāiyāšta kūysa* 'a jar for show' ('for a ceremony'), from \**ščāvya-* > \**ščāvya-* > \**ščāiya-* to base *skau-* 'be conspicuous', see s.v. *tcām* (\**ščāvana-*).

**tcera-** 'to be made, done', V 339, 77r6 *gyaysnū tcerā* 'by you sacrifice must be made', BS G 37, 72 bis a4 *yajanaṃ*

- kartavyam*; v 70, 8v4 *aruṃ tceera* 'medication must be made', BS G 37, 12b2 *bhaiṣajya-yogaṃ kartavyam*; v 341, 83r3 *ṣā rrustā tceera* 'the rule must be done', BS G 37, 77b1 *tvayā rājyaṃ kārayitavyam*; III 20, 3a3 *sūtrā āsā tcaira* 'the *sūtra*-treatise must be memorized'; *tceeraa-*, Sid. 4v5 *krā tceirai* 'cure must be made', Tib. *cho-ga*. . . *byaho*; later K 26·144 *tceirai*, 145 *tceirai*. With suffix *-vīya-*, K 51·6·7-8 *cu buri tceirā-vīyi bījairma*, *bāysūñā ide kira*, *ttika yinimā ttamā śūka* 'whatever are acts to be practised, excellent, tending to bodhi-knowledge, those I do, only and alone'. With suffix *-tāti-*, adjectival *-tātinaa-*, v 183a3 *āsā-tceirayētinaī haura* 'the gift of memorizing'. As second component, Z 24·438 *ajsera-* 'not to be done', Z 2·87 *pajsama-jsera-* 'to be honoured'; v 261, 10, a4 (*ā*)*ysda-gargya-jseira* 'to be protected'. From *kar-* 'to make', *tceera-* \**čārya-*, see *kāḍa-*, *yan-*, *car-*.
- tcesta-** 'heaped up, accumulated', K 154·42 *cū vā ma ttakyi tcesta tta karma* 'what are these *karma*-acts so accumulated here'; II 115·17 *ṣau kharaṣau tcaista hayū byāva ma tta yaña* 'remember here thus the *ṣau* Kharaṣau as a tested (?) friend'; K 39·156 *khū hā ā hīnya kṣi(ra) pā tcaistā jastuña brrunā yuḍāṃdā pūjā-karmā* 'when he came to his own land then they made worship (BS *pūjā-karma*) abundant, royal, splendid'. See also *tcīsta-*. From \*(s)*časta-* to base *skand-* 'to raise', O.Ind. *skandati* 'to leap', Lat. *scandō* 'to rise', Oss. D. *cāndā*, I. *cānd* 'heap'.
- tcauci** 'happy, bold (?)', III 6, 13r3 *ma ma kṣera maṃni ysāra tcauci yana* 'do not shame me, make my heart happy (or bold (?))'; III 10, 18v4 *ttrāya ma maṃni ysāra tcauci yana* 'save me, make my heart happy'. From \*(s)*čāfča-* to base *kap-* in Zor.P. *čāpuk* 'excellent, fine (clothes), swift (bird), bold (warrior)', see Zoroastrian problems, ed. 2, xxxvi. Uncertain also is *tcūtta-* from \*(s)*čāfta-* through *-au-* to *-ū-*.
- tcauṇḍaka** 'proper name' or possibly 'servants', K 148·57-8 *mista rrispūra tēu-syau hīyā cā ttu-ttai tcauṇḍaka āstamna habāḍau parysāṃ vakṣamarau ttiyāṃ pā harbiṣvā bādūā śarā drunā bēimañā hamāve* 'of the great prince Tsū-syau, of the servants reared together as attendants, such as Cā Ttuttai Tcauṇḍaka (or servants) and the rest, of those then at all times may there be fortune (= BS *śrī*), health, prosperity'. If not part of a proper name *tcauṇḍaka* could derive from \**čarant-* 'attending', to Av. *čarāitikā-*, formed like north-west Prakrit *praṣaṃḍa-* 'questioner', rendered by Greek διατριβωντες, from *fraṣant-*.
- tcautta-** 'injured, beaten', II 10·162 *kau baida tcauttai* 'you injured the *kavi*-sages' (= 'the monks'); II 10b5 *āṣau baida khu tcauttai* 'when you injured the *ārya*-nobles' (= 'monks'). Base either \*(s)*kāf-* or \*(s)*kāuf-*, see *patcautta-*, *patcautta-* 'injured' (Tib. *ñams-sin*), *apai-tcāmīta-*, *petcautta-*. To Zor.P. *patkōftan* 'beat', or *patkāftan*; Oss. DI. *caud* 'bad' to base *kau-*.
- tcauma** 'a name', III 110·11-2 *ñām tcauma kāṣṭa paijsa pharāka byaudauda* (after four or five names) 'they found very many protected followers'.
- tcaura-** 'four', K 151·42 *tcauryā bvaiyā* 'with four rays'; K 151·39 *tcauryā dvīpyau* 'with four continents'; III 127·19-20 *tcaurya mahābuvau hīye* 'of the four great elements' (BS *mahābhūta*); compounds, v 239·34 *tcaura-* *kṣaṣṭyāṃ pājāṃ dharmāṃ* 'of the 64 special elements'; II 116·33 *tcaura-haṣṭā ysārai katha ida* 'there are 84 thousand cities'; K 64, 80r1 *tcaura-haṣṭā ys(āre)* '84,000'. See *tcahora*, *tēura-* 'four'.
- tcaulasa** 'fourteen', K 28·182-3 *ttāja ṣṭāra tcaulasa kṣā(ri)ja ttajsaca* 'there are fourteen flowing alkaline rivers', = K 21·7-8 *ttāja ṣṭāre tcaṃlāsa kṣārīje ttajsace*, but different, K 37·123 *ttāji ṣṭāre sūdāsā kṣārīṃji ttiṣṭaidi* 'there are eleven alkaline rivers overflowing'. See s.v. *tcahora*.
- tcause** '400', K 148·49 *tcause tcaurai hā garkha āchā* '404 severe diseases'. See s.v. *tcahora*.
- tcyarai**, see *kalātcyarai*.
- tcyāṃsvīna** 'fowl's plant (?)', III 87·118 *hajārnā spyē, tcyāṃsvīna rrāje namvena ṣi pimṇḍai pāchai* 'with the *hajārnā* flower, fowl's plant, with desert salt, this poultice (BS *paiṇḍaka-*) is to be cooked'. See *tcāṃsvām* 'scratching (fowl)?'. Possibly here the *-na* is inst. singular.
- tcyāña**, *tcyāña* 'yeast', see s.v. *tcīña*.
- tcvīnā** 'of four', gen. plural, s.v. *tcūrnu*, *tcūnu*, see s.v. *tcahora*.
- ttiyānā** 'of these', gen. plural, v 314, 1a4 *ttiyānā dāraññā* 'of these *dhārañi*-formulas'; v 145, 71r2 *ttiyānā chīyā* 'the account of these'. See *tta-*.
- ttiyena** 'with this', K 47·56 *nāsi pūra ce ṣe tcaṃraṃphi ttiyena paḍā panā* 'take, my son, what is this stick, with it feel before you'. For *ttina*, *ttena*.
- ttrateśñā** 'woman's name', v 121, 038a1 *haṃtsa hvarā ttrateśñā jsa* 'with the sister Ttrateśñā'.
- ttrada** 'entered', *ttrada*, see *tram-*, *ttrām-*.
- ttraba** 'fringe(?)', II 60·17 *u kagīja ṣkaumaka vilaka śā hatca ttraba jsa* 'and one small covering of skin, with fringe (?)'. Possibly from \**ati-rampa-* to IE Pok. 655-7 *leb-*, *lep-* 'to hang down', O.Ind. *lambana-* 'hanging, ornament'; Lat. *limbus* 'trimming', with *-b-* O.Saxon *lappo* 'lappet, patch', with *-p-* OHG *lappa* 'down-hanging piece of cloth'.
- tram-** 'to enter, cross', present *trām-*, participle *tranda-*, *ttiranda-*; SuvO. 54v5 *hā trāmāte* 'he enters', BS *praviṣitvā*; Sid. 153r3 *gvā vīna trāmāre* 'in the ears pains enter', Tib. *rna-ba gñisu zug-čīn na-la*; Sid. 155v5-156r1 *ttiyaṃ khaiyi trāmīdā u vīmaustā hame* 'pains enter them (the teeth) and they ache'; durative past (*-yā-*), III 68·75 *khū ṣau ttraima haṃtse kiṃṇa* 'when one was entering for intercourse'; optative Manj. 321 *bāysa sa parṣai jsa h(ā) ttrema nairvāna kūthe* 'the Buddha would enter with his company into the Nirvāna city'; K 109·308-9 *bāysa ṣṣvīyau jsa hamīda hā ttrema parṣai jsa hattsa* 'the Buddha with his disciples together would enter with his company'; participle v 184, 40v5 *jsēindama ggurvīca ttirandā vyata* 'the finest grains had entered'; SuvO. 24r3 *muri māñāṃdu drāca tsūmata indriyyau tramḍe* 'like a bird trembling motion having entered the faculties'; BS *śakunir iva cancelam indriya-saṃpraviṣṭam*; III 22, 14b4 *na vañā drrāysī puṣa paṣe khu tramḍā hamā* 'he does not leave the raft till he has crossed'; Sid. 2v2 *cu hā ni tramḍā himāre* 'who cannot enter', Tib. *brgal-bar mi nus-pa*; infinitive Z 24·172 *trinde*; noun Sid. 2v2 *trāmāmata*, Tib. *khov-du čhud-par* 'enter within'; later infinitive II 95·56 *kvacū na dāsaina ttraima* 'I did not succeed in entering Kua-ṣṣou'.

Contrast *naram-* 'to go out', Sid. 4v1-2 *ūsna trāme u nirāme* 'breathing in and out', BS *prāna-apāna-samāna-*, Tib. *dbugs rgyu-bar byed-pa*. See cognates s.v. *ram-*. For *ati-* 'into', note also Sogd. Bud. *tys-* 'to enter'.

**ttramēste** 'he swallowed', JS 4r2 *pasve ayulā ttramēste* 'he swallowed the burning iron ball'; III 69-84 *murā raute jsa ttramaste* 'the bird swallowed it eagerly'. See *ttumalsta-*, base *malys-*.

**ttralapha-** 'rapacious (?)', III 72-157-8 *birgām ttralaphām ttyām hīvī nāya maysairkū* 'of those ravenous wolves the noise was great'. Base *laf-* from *lab(h)-*, IE Pok. 652 *labh-* 'to take', O.Ind. *lābhate, rābhate, lāmbhate* 'to seize', Greek λάφυρον 'booty', -λαφης 'seizing', Lit. *lōbti, lobstū* 'become rich'. The *ttra-* as in *ttramēste* from *ttu-*, older *ati-*.

**tralo**, *ttralau* 'tin', Sid. 13v2 *tralo u sā, hīsam, daujsā, ysirra ājsa* 'tin and copper, iron, lead, gold, silver', BS *trapus tāmram ayah sisam hema-rūpyam*, Tib. *čhon-mo-ste dan, zans dan, lāgs dan, ra-ñe dan, gser dan, doul dan*; III 71-151 *ca burā hīra ide garkha, samgā hīsam ttralau sā* 'whatever things are heavy, stone, iron, tin, copper'; adjective, III 69-83-4 *muṇḍa, ttralīnā hūña jsa rausta* 'a lump of tin reddened with blood'. The form *tralo* assures the reading of *ttralau* from *\*tralāva-*, beside *\*tralaka-* in the adjective *ttralīnaa-* (as *rraysāva-*, beside *raysaa-* 'empty'). The *tralo* 'tin' is thought of as one of the heavy things (*garkha hīra*), so that the name would hardly seem to suggest 'light, not heavy metal'. The older Khotan Saka name is not known so that *\*trala-* may be either direct *tra-la-* or from *\*trava-la-*. O.Ind. *trāpu-*, *trāpus-* is from *trap-*. West Iranian Zor.P. 'lēyē, \*arēčē, Armen. lw *arēčē*, N.Pers. *arzīz* 'tin' (distinguished by the epithet 'white' from 'black' *arzīz* 'lead') is named from base *ark-* 'shine' as the bright metal 'tin'. Oss. DI. *āryāu* 'lead', I. *āryon* 'tin (?)', from base *arg-*. Hence the base of *tralo* is (*s*)*tar-* 'to shine', beside (*s*)*trap-*. in Oss. D. *äst'ālfä*, I. *st'ālf*, *st'ālfän* 'spark', beside D. *st'alu*, I. *st'aly* 'star', and mythic D. *sajnäg äst'alu* = I. *sau st'ālf* 'dark mark'; I. *st'ālf xalas* 'piebald (horse)' with *xalas*, D. *xalasä* 'grey (horse)'; in a general meaning, without reference to the flash of light, Oss. D. *äst'ālfun*, *st'ālfun*, I. *st'ālfyn*, *st'ālfän* 'to start, twitch, tremble, flinch, quiver'; Greek ἀστραπή, ἀστράπτω, ἀστεροπή, στεροπή, στερόψ of 'lightning' and 'flashing' from IE *strep-*. This is the base IE (*s*)*ter-* of the words for 'star', see s.v. *stāraa-*. For *tra-* see also *ttrahā-*. The proposal to trace N.Pers. *sabuk*, Zor.P. *spwk*, Pašto *spuk* 'light, not heavy' to a base *trap-* (H. S. Nyberg, Manual of Pahlavi II, 173) 'to be happy' and thence (in a letter from M. Mayrhofer from K. Hoffmann) to name the 'tin' as the 'light' (not heavy) metal is unacceptable. This Iranian *\*spuka-*, *\*sapuka-* is to be taken with Zor.P., N.Pers. *čāpuk* 'swift' (variant *s-* with *č-* as N.Pers. *čap-* 'left side' and Sogd. Chr. *s'pēt*) to IE *kep-* beside *kep-* (or *kap-*, *kap-*); for *čāpuk* see Zoroastrian Problems, ed. 2, xxxvi; and for 'swift' and 'light', IE Pok. 660-1 *leg<sup>h</sup>-*, O.Ind. *raghū-*, *laghū-*. See also s.v. *āļsata-* 'silver' for a name 'bright metal', base IE *arg-*. Note also Oss. D. *āvzestä*, I. *āvzist* 'silver' beside Votjak (Uralic) *azves* 'silver', *uzves* 'tin, lead', Hung. *ezüst* 'silver'.

**ttraha** 'draught (of liquid)', III 101-33-4 *šga ma vā thajai khū duraušg ttraha thaja* 'he draws me to him as one draws a *duraušg*-drink' (see *duraušg*). Base *tar-* 'be moist, drink', Orm. *tr-* 'to drink', Parāčī *ter-:thōr*, *terēm* 'to drink', with suffix *-aha-*, as Oss. DI. *ärtāx* 'dew', D. *ärtāx*, I. *ärtāx* 'drop of liquid'; Sogd. ''*p'ynč tryh* 'drop of water'. See below *ttre* 'drops of water', and *ttarraa-* 'thirsty'. Note *tr-* maintained, see *ttralo*, and *trāvi*.

**ttrahā-** 'radish', Sid. 9r2 *trihe jsa*, BS *mūlaka-*, Tib. *la-phug*; I 179, 98v3 *ttrahām hīvī raysa* 'juice of radishes'; I 179-98v1 *ttrahau hīvī kšārā* 'alkali of radishes'; III 85-71 *ttrahe*; Sid. 129r4 *trehā*; Sid. 153v4 *trehe*. From base *tra-* 'shine' whether of 'red' or 'white' colour; the Tib. *la-phug* is red, or white of the radish a loan-word from Chinese *lo-po* < *la-b'uək* (K 569-4; 52-9 with radical 140). Hence *\*trafa-* or *\*traxa-*, see s.v. *tralo*.

**ttrahi** 'continuum', K 151-39 *ttrahi salya pā* 'continuous years thereafter'. From *\*θraxa-* to *θrang-* 'stretch' with *tr-* maintained, see *ttraha* 'draught', and *thraj-*.

**ttrākha** 'steward (?)' or 'food-seller (?)', III 106-40 *šā ttrākha gaumaña tsvā* 'she went quickly to the food-provider'. To *tar-* in *pattarrā-* 'solid food'. With suffix *-axa-*. In a tale when the lovers are entertained.

**trām-**, *ttrām-* 'to enter, cross', present to base *tram-* above, v 115, 64v3 *trāmāte kšira āchei hāmāte nušthurā* 'enters the land, disease becomes severe', BS *pravišate rāštre vyādhir bhavati dāruṇah*; K 64, 81r2 *namadrūnā ttrāmānde avesta kīthe* 'by invitation may they enter the fear-free (= BS *abhaya-pura*) city'; K 3, 138r2 *trāmāmato hvataimā* 'I preached entrance'; K 67-176 *ttina-ṇ ttrāmāma ništi tte advayi paṇḍā vīra* 'therefore for them there is no entering upon the path of duality (BS *advaya-*)'; K 144-2r3 *maṇḍale pā ttrāmāšṭā na iye* 'he could not then enter the *maṇḍala*-circle'; optative K 149-15 *ttrāmīryau*; participle middle K 140-978-9 *u svastakarmā bemañe ttrāmānā daṇḍyau jsai parhārā yanumā* 'and entering into welfare, fortune, I protect him from the rods', Tib. *bde legsu hgyur-ba dan, čhad-pa spaṇ-ba dan*. Base *ram-* with cognates; participle *tranda-* s.v. *tram-*.

**ttrāma-** 'such', K 6, 146v2 *ttrāmu māñandu* 'as', Tib. *dper-na*. From *\*tarāma-*, see *tta-*.

**trāy-** 'to save', participle *trāsta-*, v 109-31v3 *trāyāmā* 'we save', BS *paripālanam*; SuvP. 65r2 *ttrāyime* 'I save', BS *uddharīsyāmi*; Manj. 213 *anābhagna ttrāye satva* 'he saves beings without effort (BS *anābhoga-*)'; v 330, 20v1 *ne ne ju muhu vaṇña ttattika māta pāte trāstu yanindā* 'they cannot save me here now, the mother, the father', BS G 37, 17b2 *nāsti kaś cid iha trānam na mātā na pitā tathā*; noun, v 108, 30r6 *trāyāmato*, BS *paritrāna-*; K 110-330 *ttrāyūma jsa*; adjective *trāyāka-* 'saviour', K 136-873 *trāyāka himi* 'becomes saviour', Tib. *skob-par hgyur-ba* 'defends'; SuvP. 66r1 *ttrāyākā baysā himāne* 'may I become a saving Buddha', BS *tareyam*; III 4, 10v4 *trāyāki ggūchāki parrījāki* 'you are saviour (triadic)'; Manj. 5 *ttrāyāka satvā* 'saviour of beings'; abstract, K 10, Ab4 *(ha)yagamatajsam trāyācīnā himāni dukhām jinācīnā* 'may I be salvation of the sad, destruction of woes'. From *\*ati-rād-* (rather than *tr-* maintained from *trā-d-*) with *rād-* 'to care', hence 'to carry over (?)', to Av. *rād-*, O.Pers. *rādiy* 'for', Zor.P. *rād*, N.Pers. *rā*, IE Pok. *rē-dh-*,

O.Ind. *rādhnōti, rādhyati*. See also *ttruāy-, ttrvāy-* 'to save'.

**ttrāyau** (with *tta* below *yau*, for *ttrātta*?) 'penetrates (?)', K 151·38 *sūmīra garā pūṣṣā ttrāyau śaśvām myāñā* 'Mount Sumeru might penetrate into the middle of the mustard seed'. To base *tar-* 'cross, enter' IE Pok. 1074-5 *ter-*.

**trāvi** 'thieves (?)', III 14·18 *ba-jśīnya himāre u trāvi pharāka himāre* 'they become short-lived and many are thieves'. See also *tṭāṣṣā, dyūka-, ggamuna-*. Base *tarp-:trp-* 'to steal', Av. *tarp-, trāfyāt* (Yasna 11·5), Zor.P. *trftēnitān; trft, truftak* 'stolen' of the intercalary days, Greek κλοπιμῶοι, Arab. *al-masrūqāt; trftakīh*, Sogd. Bud. *čβ-:čβt-*; Pamir Yidya *tārif-:tārfst*. Sangl. *tārf-*, Iškāsmī *tārūf-*, Yazg. *caf-:caft*, infinitive *cafaḥ*, Šuynī *cif-:cift*, Rōsāni, Xūfi *cif-:cift; cuḥ-:cuft* (the *tr-* treated as *dr-* in Šuynī *can* 'bow' from \**drunā*). IE Pok. 1077-8 *terp-* (doubtfully with *terp-* 'to satisfy'). O.Ind. RV 10·14·12 *asutīpā udumbalāu yamāsya dūtāu* 'Yama's two breath-stealing long-tailed messengers'; like Oss. D. *uod-jesāg*, I. *ud-isāg* 'life-taking, death'; RV 10·86·5 *paśu-tīpam nā tāyūm* 'like cattle-stealing thief'. Here *trāva-* from \**trāpa-* or \**trāpi-*, with *-rā-* as in *grāma-* 'hot' (from *garma-*).

**trāsta-** participle to *trāy-* 'to save'.

**ttrīmā**, see *trema*, s.v. *tram-* 'to enter'; K 42·101-2 *nī dirve ttrīmā (=ttrāimā)* 'did not dare to enter'.

**-ttrīma-**, *attrīma-* 'unsurpassable' above.

**ttrihe** 'radishes', see *ttraha* above.

**ttrūāye**, see *ttrvāy-*, and *trāy-* 'to save', *ttuvāy-*.

**ttrūysa** 'gourd', Sid. 18r3 *trūysa*, BS *trapuša-*, Tib. *gru-sa*; I 147, 561r *ttrūysi*, BS *trapusa-*; I 175, 93v3 *ttrūysām*; I 147, 56r2 *ttrūysna*; II 1·7 *ttrūysa*, Chinese *hau kva = xukua < yuo-kwa* (K 91·1; 432·1) 'foreign cucurbita' (SDTV 18). The syllable *tra-* may be that of *tralo* 'tin' ('bright metal'), and *trahā* 'radish' ('red or white fruit') with suffix, BS *trap-usa-* and *trap-uša-*, see cognates s.v. *tralo*. With first component *lā-* 'red (?)', see *lā-trūysa-*, BS *kalinga-* 'holarrhena antidiysenterica'.

**ttre** 'drops of water', JS 29v2 *ttre kūstai uce patcauttem pā bujsa* 'you carried over the drops of water, you then quenched the flames'. Base *tar-* 'be moist', see above *ttraha* 'draught', and Pašto *trai* 'small stream, mill-race' rather than from *tar-* 'to cross, pass'. See *ttraha, ttarraa-*.

**trema** 'enter', see s.v. *trām-*.

**ttremvaṣṭā** 'beyond trouble', K 116·61 *ttremvaṣṭā phara satva dhātu gesera gavyā ttsīda* 'the many beings beyond trouble revolving in the *dhātu*-cosmos migrate in the *gati*-stages'. From \**taraz-mustya-* with III 25 25b4 *muṣṭā jsa* 'badness', BS *vyāpāda-*. See s.v. *muṣṭā*. For *taraz->tarai->ttr-*, see Oss. D. *täre-γād*, I. *tāri-γād* 'transgression'. For lost first vowel *tarai->ttr-*, see also *parā->pra-* and *prūva-*, Kroraina *pirova*. Since *biṣvirāa-\** *visas-pubra-ka-* has developed *ai>ē>ī*, here in *ttr-* may be later *-e-<-ai-<-ī-*, if not archaic *-ē-* kept.

**ttrvāñā** 'in the garden (?)', II 85·31-86·32 *khvā ṣa khara-samñā, khvam nā biḍā tvā-ṃ ttrvāñā nāna* 'like this ass-dung; when it is brought to them, it must be placed by them in the garden (?)', uncertain miscellany. From *khara-* 'ass' and *satana-, samna-* 'dung' and *ttrara-* 'herb, plant' with *-dāna-* 'receptacle, place'.

**ttrvāy-** 'to save', contamination of *trāy-* and *ttuvāy-*, II 87·56-7 *cā-ṃ ra ttrvāya ṣacū auna* 'also what (*cā=cu*?) for me he brings over from Ṣa-ṣou'; or *c-ām* 'what for us'; Manj. 401 *ttrvāye kalpa* 'he traverses *kalpa*-ages', =Z 9·23 *kalpa ttvāstāndā*; Manj. 365 *nairvāṇa ttrūāye* 'he conveys to *nirvāṇa*'; III 73·174 *khvai ṣa na ra ttrvāyidā, būsarā būsā vaṭākye* 'how can this be? do the jesters not pass on the jokes, jests?'; K 52·8·2 *niravāni ttrvāyīmā* 'may I pass into *nirvāṇa*'; Sid. 20r4 *ttrī sā ṣava ttrvāyīye* 'so he would pass one night', BS *uṣitānte ca*, Tib. *de nīd ṣag lon-par byas-na*; preterite III 71·129 *na ttrvāstī* 'he did not take her across', K 54, 15r3 *ttrūāsta* (so) *yūḍi* 'could save' (printed *-st-*); II 111·31 *ttrvāstāmdā*; K 30·211 *ttrvāstāda* 'they brought over'; adjective, K 64, 81v4-82r1 *ttrvāyāka hamaune* (so) 'may I become saviour'. See also *trāy-* and *ttuvāy-*.

**ttrvāyā** 'thrusting in (?)', K 100·291 *ttrvāyā pākai* possibly 'futution'. From *ati-vād-* 'thrust in' with intruded *-r-*; *ati-* as in *trām-* 'to enter'; and base *vād-* 'thrust', Av. *vādāya-*, IE Pok. 1115 *uedh-*, O.Ind. *vadhati*, Greek *ὠθέω*.

**ttrrvāhā** 'he dares(?)', K 42·102 *tte ci mara kūṣḍgī tsmāq ttrrvāhā* 'those (each one) who dares to go into the palace'. Possibly with *darv-, dirv-* with *dr->ttr-*, and the increment *-āh-* as in *ysināh-* 'to wash'.

**tv-** 'to fatten', Sid. 144v1 *tvāme hīya krra tcerai* 'fattening treatment must be made', BS *brmhanīyo vidhih kāryah*, Tib. *śa rta-bahi* (Pek. *brta-bahi*) *smān-gyi cho-ga yan bya-ziṃ*. See causative *tvāñ-*, and adjectives *ttumna-*; *ttauna-, ttone*. Base *tau-:tu-* 'be strong, fat, swollen', Av. *tav-, tavān, tūtava, tavaḥ-, tāvīṣi*, O.Pers. *utava, tauviyah-, atāvayam, tumvat-*; Zor.P. *tuwān (twb'n), tuwānik; pattūk, pattān* 'persistent', *attūk, attān* 'capable', Armen. Iw *atak* 'capable', N.Pers. *tavān* 'able', *tavānā, tavānistān* 'be able', *tāv, tōš* 'strength', *tāvīdan* 'be strong'; Sogd. Bud. *twnt* 'powerful, violent', *t'w* 'power', *ḍṣtw'n* 'poor'; M.Parth.T. *t'wg* 'powerful', *st'w-* 'to weaken', *hwpt'w* 'patient', *ptwd* 'supported', M.Pers.T. *tw'n* 'powerful', *tw'ngr, pd tw'n* 'possible'; Oss. D. *totüg uontā* 'powerful' or 'broad shoulders', D. *tuxā*, I. *tyx* 'power, force'. IE Pok. 1080-5 *teu-:tu-, teus-:tū-* 'to increase in size', O.Ind. *taviti, tūtāva, tavās-* 'powerful', *taviṣā-, twi-, tūya-* 'strong, swift'; Greek *σῶς, σῶος* 'safe', *ταύς·μέγας, πολύς*; Lat. *tōtus* 'all', *tōmentum* 'stuffing for cushions'. See *ttu-* in *ttumāṣa*, BS *suksetra-*.

**tva-padya** 'twofold', Manj. 306 *tva-padya nairāttam(ā)ñā* 'twofold absence of the self (BS *ātman-*)'; Manj. 361 *tva-padya arva padīme* 'he makes the twofold medication'. With *tv-* for *dv-*, see *dva* 'two', Manj. 357 *tva nāttaira yāna*, Manj. 383 *dva paśyai nāttarai yāna* 'he sees the two inferior vehicles (BS *yāna-*)'. Variation *tv-* and *dv-* also s.v. *tvamdanu*.

**tvāḍa** 'more, excessive', Bcd 54v3 *pirmāttama tvāḍa tṭye tta puña himāre* 'the merits become for him very much of the first class', BS *agru viṣiṣṭa bhaved imu puṇyam*. See *ttuware*.

**tvatariscāte** 'excess', see *ttuware*.

**tvada** 'reverence', K 73·32 *ṣe cū biṣi tvada jsāvai* 'he who goes reverently to the *stūpa*-monument' (also 38; 40), see also K 72·16 *ttauda*, K 72·27 *ttuda*. From older *tvamdanu*.

**tvamdanu** 'reverently', v 331, 21VI-2 *hvaramcīñā tvamdanu tsute* 'he went to the right hand in reverence', BS G 37, 18b4 *pradakṣiṇīkrtya*, Tib. *bskor-ba byas-te*; v 331, 24r2 *drai tcīra nā hvaramciñā tvamdanu tsutaimā* 'I went three times to the right of them in reverence', BS G 37, 21a4 *triguptam pradakṣiṇīkrtya*, similarly v 342, 84v5, v 332, 25r6; v 123, 19r1 *hauda tcīrai tvamdanā tsuetā* 'he revered him seven times'; III 21, 5a3 *dr̥rai tcīra hvaramcīñā tva(mda)nā tsuāmdā*, BS *triṣ pradakṣiṇīkrtya*; III 26, 29b1 *ysamaśāmdaina vamnavīya hvaramcīñā tvamdanā tsūñai* 'the land must be revered by reverent turning to the right', BS *vandanīyah pradakṣiṇīyas ca sa pṛthivī-pradeśo bhaviṣyati*; SuvP. 6or4-v1 *dr̥rai tcīrai tvamdam tsue u śi hālai nēstā* 'three times he turned to the right of him and sat at one side', BS *triḥ pradakṣiṇīkrtya, ekānte nyaśīdat*; with *dv-*, v 386, 44a1 *pā dvamdam vīñatta yane* 'then reverently I make report (BS *vijñapti-*)', SDTV 77. See also *tvada*, *ttauda*, *ttuda*. From *ati-van-* with absolutive *-danu*, as in Tumšūq Saka *pyerdanu* 'deliberately', BS *saṃcintya*, to *pati-kar-*; Av. *vand-*, Zor.P. *vandenītan*, M.Parth., Pers.T. *wnd-*, *wynd-*, Parth. *prvnd-* 'to supplicate', IE Pok. 76-7 *au-*, *aued-*, O.Ind. *vādāti*, *vandate*, Greek *ἀείδω* 'sing', Lit. *vadīnū*, *vadīnti* 'call, name'. Khotan Saka *van-* is then from older *vand-*.

**tvāra** 'on the scroll', from *tvera*, Manj. 396 *ttye yakṣa cu tv(e)ra pīḍe* 'of the yakṣa-goblin which he painted'. See *tvārā-*.

**tvāra-** 'exceedingly', see *tvare*, *ttuware*.

**tvāradāna** 'exceedingly', see *ttuware*.

**tvārai** 'many', Manj. 425-6 *ranyā jāla aidrranilā kauja ysīrrna pharai kṣattra nāyai khu pyaurai dajai pala tvarai* 'nets with jewels, *indramīla*-stones (sapphires), with *kāncana*-gold, abundant; he may set up like clouds umbrellas, standards, banners, many' (BS *dhvaja*, *patākā-*). See *ttuware*.

**tvārau** v 307, 9·1·3 *tvarau ām māṣṭā jsa jvīhyi -ai* 'love with exceeding exhilaration'. Here *-au* may be pronoun, either *-ām* 'of us' or *-ū* 'of you'.

**tvāriskya**, *tvarīse*, *tvatarīscāte*, see *ttuware*.

**tvāśd-** 'transfer', and *ttvāśd-*, II 22, 18a2 *u dr̥rīma ttvāśdā vara ttāgutta hvāṣṭa tta parstāmdī si hvamḍi vā bi(śi) kūtha tvāśdyarā* 'and impel into the drama- (assembly?); there they ordered the Tāgutta chief men so, saying, bring all the men over into the town'; IV 20·6 *khu parau pva hvamḍā u stūra biśi phemāna tva(śdya)* 'when you (singular) hear the order bring all men and large cattle into Phema city'; IV 20·11-2 *khu parau pvr̥rau ttye nva parau biśi (hvam)ḍā kūtha tvāśdyarā* 'when you (plural) hear the order according to the order bring all the men into the town'; II 23, 18a3 *||ttvāśdyari khu parau pvr̥rau hvamḍi vā kūtha ttvāśdyari brakhaysji kṣemye(hadai)* '...bring; when you (plural) hear the order bring here into the town the men, (month) Brakhaysja, sixth (day the order went out)'. From *\*ati-pa-zdāya-*, see cognates s.v. *uspaśd-*.

**tvāka** 'able, powerful', Manj. 319-20 *avārautta nairvāna* (=BS *apratīṣṭhita-nirvāna-*), *gūstya tvāka sarvaṇa baysa* 'in unbased nirvāna escape are the powerful (=BS *balavant-*) omniscient Buddhas'. See base *tv-*, *tvāñ-*.

**tvāñ-** 'to make strong, fat, nourish'; Sid. 14v2 *tvāñe* 'fattens',

BS *br̥haṇa-*, Tib. *śa skye-bar byed-ñin*; Manj. 222-4 *mare miḍe ahūlaṇa hīsta vara pātca ysyāma saṇa jīva pauṣa pūdgala keda uysānā mañ(ā)re satva tvāñāre dr̥raṣṭa vecetre ne bvāre ttatve raṣṭa hīstya (hame?)* 'he dies here, he comes to another place, there then is birth, naming, living thing, individuality (BS *saṃjñā*, *jīva-*, *puruṣa-*, *pūdgala-*), they take thought for, they care for the self, they nourish the beings, they know not various false-views (BS *dr̥ṣṭi-*), there occurs the true attainment of reality (BS *tattva-*)' (where *hīstya* = *hīsa*). Adjectives, v 321·116 *tvāñāka*, = Sid. 12r3 *ttāñāka*, Tib. *śa skye-bar dan*; Sid. 16v3 *tvāñāka*, Tib. *śa skye-bar byed-do*.

**tvātūm jsa** 'that from them (or 'thereby')', v 155, 2a3 *pvāta ūtca tvātūm jsa byehi* 'get cool water from them'. From *tvā* and *-ūm* with *-t-* interposed.

**tvāna-** 'your', see *thu*.

**tvāme** 'strengthening, making flesh', see s.v. *tv-* 'to nourish'.

**tvārā-** 'vehicle, section of text, canvas of painter', v 68, 8v2 *biśśā hālā tvāro pyūvāṃde* 'they may hear the all round vehicle', BS *paryāyam śroṣyati* (G 36, 3a5) with literal rendering of *pari*=*biśśā hālā*, and *-āya*=*tvāro*; v 73, 41r6-v1 *ttvāro vasutena aysmūna namasīyā* 'would worship with pure mind the section of text', BS G 37, 31b2-3 *paryāyam citta-prasādena namaskariṣyati*; III 33·14-5 *kṣyām tvārām* 'of the six entrances', =BS *ṣaḍ-āyatana-*; loc. sing., Z 9·19 *samu kho pīrākā pvaḡittā ttye yakṣa cu tvera pīḍe* 'just as the painter fears the yakṣa-goblin which he has painted on canvas', =Manj. 396 *samva khu pīrāka cu pvaitta ttye yakṣa cu tv(e)ra pīḍe*; Manj. 36 *tvīra pīrūna hamaga* 'like a painting on a canvas'. From *\*ati-bar-* 'to carry over', see *ttuwar-*, and *tvārā*.

**tvārā** 'crossing (?)', III 117·12 *ttye kaṃṇa mamaññam tvārā aysmyā śairkā ṣṭe* 'for this the movement of my own (people, feelings?) is excellent in my mind', from *\*ati-bāra-*.

**tvārā** 'transference', K 147·40 *pūñam kūśala-mūlyā hajsauṃa jsa tvārā hamya iye* 'may have been transference from the mass of good roots of merits', =III 130·35 *ttām pūñam kūśila-mūlā hīya tvārā himya ī*; JS 2r4 *baysūṣṭi briya puñam tvāre kiṃṇa* 'in love of bodhi-knowledge for the transference of merits'. From *\*ati-bar-* 'to carry over'. See *ttuwar-* and *tvārā*.

**tvāva-m jsa** 'that by them', Sid. 155v5 *u tvāva-m jsa kr̥ra tcerai* 'and to it this treatment with them must be used', Tib. *rnams-kyi cho-ga byaho (tvā with biśā 'tongue')*. See *tta-*.

**tvī** 'this', II 68, 143a6 *tvī tvīti vāṣṭa hajsaudai* 'this I gathered'. See *tta-*.

**tvīra** 'on the canvas', see *tvārā-*, with late replacement of *-e-* by *-ī-*, or *\*tvārya* > *tvīra*.

**tvīse** see *ttuṣṣe* 'to destruction'.

**tvai**, *tvai tvai* 'together', parallel to *ham-*, II 58, b3 *u ttugavām jsi jśā tvai hamgvāṃdu* 'and we met together with the *ttuṃga* officials'; II 58, b4a (interlinear) *cika kaṃga ṣṭa tvai nī*, perhaps to read *t(s)vaiñi*. For *tvai tvai* v 310, r6 *hā thyāna-ṣi ttayi-ṣi u kvām thyimnā-ṣi tsvāṃdā tvai tvai* 'there T'ien-ṣi tai-ṣi and Kuang T'ien-ṣi went together'; v 310, v3 *u hatsā ysigam kṣīra bisai thim-ṣi jsa tvai tvai kinthāṣṭā ttramdamdū* 'and with Thim-ṣi inhabitant

of Ysigam land we entered the city together'. From \**tuva-* pronoun with *-u-* suffix, as in Av. *θwāit*, O.Ind. *tva-*, and Hittite *amu-*, *apu-*, *ku-* (E. Benveniste, Hittite et indo-européen, 1962, 69–73). For *-ai*, note also *ysai* 'early', *ysai ysai*, *ggumai* 'at will', *hārṣtai*, *hārṣtāya* 'really', gen. sing. *haḍāyā*, loc. sing. *haḍāya*, later *haḍai* 'day'.

**tvyā** 'of them', Manj. 181 *crāma tvyā jā āttama harṣtāya ttatva n(e)šta* 'as of them the self (BS *ātman-*) really is not reality' (BS *taitva-*). Read *ttyānā jsām*.

**tsa** 'go' imperative 2 sing. II 90·64 *māñām jsa haṃtsi hāyasa tsa* 'with our men go away'; II 125·22 *hā tsa* 'go there'. See *tsv-*, imperative *tso*, *tsu*, *tsa*.

**tsā-** 'go', II 102·15–6 *khū mara satsaira tsāmanai* 'when here we move in migration' (rather than AM. n.s., II, 1965, 102 *ma* 'not'); II 101·8 *ārava tsāmanai*, = II 101·7 *ārva tsvāmanai*, = II 101·7 *ārva jsāmanai*, parallel BS *śaraṇam gacchāmi* 'we go to the refuge'. Base *tsā-* beside *tsu-*, from \**čyā-*, *čyau-*.

**tsaba**, see *tsambe*.

**tsambe** 'dress (?)', *tsambai*, *tsabe*, *tsaba*, III 46·32–3 *ṇesta havrriśace khu halaḥ-beṣkvā tsambe* '(she) seated, throwing off clothes, like the dress on the loins at the side'; = III 44·44–5 *naistq havriśamcā khu hala-baiśkvā tsambai*, = III 37·16 *ṇesta havrriśaca khu hala-baiśakvā tsabe*, = III 35·21 *ṇasta havrriśace khu hale-beṣkvā tsaba*. Possibly from base *kai-:kī-*, *čī-* 'to cut, cut out' in O.Pers. *āktivāqēs*, Sogd. *kyn'k* 'sword', Bud. Sanskrit *cimara-* 'iron' (from Iranian). IE Pok. 917 (*s*)(*k*)(*h*)*ai-*, Lat. *caedō* 'hew, beat', MHG *heie* 'beater', see cognates s.v. *acā*. Then *tsambe* is from *čai-:čy-* with increment *čy-am-* (as IE bases *tr-em-*, *dr-em-*), and thence *-mb-* or *-mp-*, with *-ai*, *-e* from *-aka-*. For 'cut, to tailor', note *kart-*, Av. *kərati-*, *kəša-*, and *sker-* in Engl. *skirt*. See also *šaša*, *šiša*.

**tsargya** 'face', SuvO. 68r6, see s.v. *tcarā* 'face'.

**tsarrai** or *tsurrai* (?), v 353, 19·3·5, to BS G 37, 85b5 *śilpāni* 'arts'. If *tsurrai* is read, it could be traced to base *saur-:sur-* 'to ornament', quoted s.v. *pāsūrām pīrāñā* 'decoration is to be painted', with Av. *zaranyō.saura-*, O.Ind. *chor-:chur-* 'engrave, ornament by rubbing in'. The *t-* as *t-* in *trām-* 'enter' is from *ati-*.

**tsā** 'rich', see *tsāta-*.

**tsā-** 'to rest', base in *ātsāna-*, *bitsānaa-*, and *patātsa-*, from *čyā-*.

**tsāta-** 'rich', v 72, 39v1–2 *ši ju hvē hāmāya tsātā ce biśūnī ttagā anamkhištā*, = v 335, 33r1 *šā ju hvē (hāmāya tsā) tātā biśūnīna ttatana anamkhāštā* 'there might be a man rich countless with manifold wealth', BS G 37, 29b7 *atha kaś cid eva puruṣo bhaved ādhyo mahādhano mahābhogaḥ*; SuvP. 61v3 *baudhaugyau penyau tsāta* 'rich with *bodhyangas*, with powers', BS *bodhyanga-guṇair upetāḥ*; SuvP. 73r1–2 *spamasve pāññā tsāvi* 'rich in abundant treasury', BS *prabhūta-dhana-dhānya-samṛddhi-koṣāḥ*; Manj. 424 *baiśmī arthana tsvāva* 'rich with manifold goods'; SuvO. 53r4–5 *biśūnyau sambāryau tsāta samartha* 'rich possessed with manifold requisites', BS *sarvopakarāṇa-samṛddha-*; SuvO. 56v3 *tsātā hāmāte u samarthā hāmāte* 'becomes rich and gets possessions', BS *kṣemas ca bhaviṣyati*; III 114, 6v1 *barijām sijāma byehi tsā himi sūhye* 'he gets success in crops, becomes rich, happy'; IV 12·7 *hārvā u tsātā pemīnā thauna* 'of the magnates and rich

men woollen cloths'; K 138·926 *varaśpī hirā pharā himi tsā* 'valuable property, he becomes very rich'; II 115·31 *tsā pārśq* 'rich service' (if not *tsā* from *tsāṣṭa*); comparative III 132, 5a3 (*hā*)*māte tsāttara*; abstract, v 381, 2a4 *māsta suhāvātānu tsāttetu* '(they enjoy) great possessions and riches', BS *mahatīm śrī-saubhāgyatām anubhavanti*; SuvP. 63r4 *gūtīrrna iśvari tsāttāññā jsa u cistīye jsa* 'with family, authority, riches and with youth', BS *aiśvarya-mada-mattena kula-bhoga-madena tāruṇya-mada-mattena*; Manj. 84 *haura tsāttāna yanāka* 'maker of gifts, riches'. Base *čyā-* 'be at rest, happy, prosperous, rich', Av. *šyā-*, *šā-*, O.Pers. *šiyāti-*, Zor.P. *šāt* 'happy', N.Pers. *šād*, M.Parth.T. *š'd*, M.Pers.T. *š'd*, *š'dyy*, Sogd. Bud. *š't* 'rich', *š't'vwx* 'satisfied', Tokhara B *šāte*, A *šāt* 'rich', Armen. lw *šat* 'many'. See also *tsāṣṭa-*. IE Pok. 638 *k<sup>v</sup>ejā-:k<sup>v</sup>ī-*, *k<sup>v</sup>iē-*, O.Ind. *cirā-* 'delay; long'; Lat. *quīēt-*, *quīēs*, *tranquīlus*, Got. *hveila*, O.Engl. *hwīl*, O.Slav. *po-koji* 'rest', *po-čijō*, *po-čiti* 'to rest'.

**tsām-** 'to swallow', participle *tsoda-*, v 40, 63a3 ||| *tsāmāña jattai* 'it is to be swallowed, it cures'; III 4, 9v3 *švīdā tsā(mā)ññā* 'milk must be swallowed', I 169, 84v5 *hā švīda tsāmāña* 'milk is to be swallowed'; possibly v 201, 70a2 *umi khāśgri tsā(m)ā<ta>* 'you are to drink, you are to swallow'; participle, JS 12v2 *šai tsodi haṃ jve brahye-t-ī jseñā* '(the *yakṣa*-goblin) swallowed him all alive into his belly'; v 67, 25a1 *rāhā daga-rakṣaysā ttirā tsaudā avīpa* 'he swallowed the Rāhu (?), the water-demon (BS *udakārākṣasa-*) being such (*ttirā*?)', assuredly (BS *avikalpam*). Or *ttirā* for *itteru* 'forehead'?. Also *rāha-* could be Saka *rrāha-* 'pain'. Base \**čyam-* 'to swallow' (*ts-* as in *tsuta-rrāha-* from *čyuta-*), Av. *šam-* from *čyam-*, Oss. D. *cumun*, I. *cymyn*, *cymdton*, *cymd* (*c-* like *cāuun* 'to go'); Sogd. Bud. *š'm-*, *š'm-* 'swallow', M.Parth.T. *'bš'ng* 'swallowing', Zor.P. *āšambēnātan*, N.Pers. *āšāmīdan*. Without *-y-*, IE Pok. 640 *k<sup>v</sup>em-* 'swallow', O.Ind. *cāmati*, *camati*, *ācānta-*; *camasā-s* 'cup', N.Pers. *čam* 'eating', *čamīdan* 'to drink', Norse *hvōma* 'to swallow up'.

**tsāraṇa-** 'able', Z 11·16, see *tčāraṇa-*.

**tsāṣṭa-** 'calm, at ease, in good state', v 339, 77r4 *ka haḍe mamā tsāṣṭu hāmāte* 'if however it will be well for me', BS G 37, 7z bis a1 *tataḥ svastir bhaviṣyati*; Bcd 51v4 *tsāṣṭā*, BS *praśānti-*; III 123·50 *tsāṣṭa*, BS *śānti* (= *sānti*); III 38·43 *ci uvī tsāṣṭa dīrye ida* 'who can hold the mind calm', = III 40·19–20 *cā ī kṣāṣṭā dīryai ida* (with *ī* for *uvī*; *kṣ-* for *ts-*), = III 47·64 *ca uvī tsāṣṭa dīrye idā*; III 135a3 *tsāṣṭā aysā samduṣṭum* 'I am calm and contented'; ibid. b1–2 *khu mara kṣīra tsāṣṭā himi* 'that he becomes calm here in the land'; Manj. 301 *ttsāṣṭa naṣguda* 'quiet, tranquil'; with *-ka-*, II 111·19 *tsāṣṭakā* and 113·79; abstract, Z 6·31 *tsāṣṭatātā*; v 113, 35r5 *tsāṣṭatetu*, BS *sānti-*, v 188, 73b, 1a1 *tsāṣṭate(te)*; v 384, 9a2 *khvai tta ṣṭāvai tsāṣṭa ttī jśā drrūnai* 'that for him there may be calm and health'; compound, Z 20·10 *atsāṣṭa-* 'not calm'. From base \**čyā-š-*, to *čyā-*, see *tsāta-* 'rich', formed like *stā-s-* 'be weary', participle *stāta-*, Oss. *stad.* with *-š-* > *-s-* from IE *-k-* or *-sk-*. For the meaning note, Oss. D. *āncajun*, *āncad*, I. *āncajyn*, *āncad* 'rest, be at peace, cease', D. *āncojnā*, I. *āncoj* 'peace'; Sogd. Bud. *'nč'y-* 'to cease'.

**tsi-**, see *tsv-* 'to go'.

**tsinū** 'bed', K 106·257 *tcinū vi biḍā* 'he is carried to his bed',

see further s.v. *tcaṣṭa* 'bowls'. From \**ati-sayana-* or \**ati-saina-*, base *sai-* 'to lie down', Av. *sai-* 'to lie down', 3 sing. *saēte*, 3 plur. *sōire*, *sayana-*, see *sā-* below for cognates. For *sayana-*, Oss. D. *sintā* in *mārd-sintā* 'bier', *suntāg* 'bed' (IAS 1:316-3), I. *synt*, plur. *syntytä* 'bed'. The suffix *-ū* from *-uva-* or *-uka-*.

**tsai** 'you come', 2 sing. to *tsv-*, K 42:99. See *tsv-*.

**tso** 'go' 2 sing. imperative, *tsu*, *tsa*, Oss. D. *co*, I. *cu*. See *tsv-*.

**tsau** 'came', III 72:162 *śamḍā tsau* 'came to earth', older *tsute*. See *tsv-*.

**tsv-** 'to go, come', participle *tsuta-*, *ts-* before *i*, *ai*, *o*; v 54, 2r2 *tśmā trṣṭhamdyau gyastyau balyasyau hamggūjīmā* 'I go, I meet with the epiphanous *deva* Buddhas'; N 75:28 *pābu jaṭimḍharu vara tśmā* 'I go to my father Jaṭimḍhara', BS *pitaram jaṭimḍharam upasaṃkramitvā*; v 339, 77r5 *vāna tsindā* 'they go into the temple', BS G 37, 72 bis a3 *deva-kulaṃ gatvā*; v 76, 44r5 *tsiyā* 'he might go', BS G 37, 33b5 *gacchati*; v 246, 12a1-2 *kuṣṭa tś nimḡṣṭi tsumamḍā himāre* 'where he may go they follow him', BS *prṣṭhataḥ prṣṭhataḥ samanubaddhāḥ*; v 164, 214a6 *ku buro tśnā* 'whenever I may go'; 2 sing. K 42:99 *ni tsai* 'you do not come'; Z 19:22 *ne vā auṣku ne tsai muho jsa* 'you never come with me'; 2 sing. imperative v 330, 20v5 *tso thu* 'go you', BS G 37, 18a1 *gaccha*; v 341, 80v2 *tsu th(u) naḍe* 'go, sir', BS G 37, 75b4 *gaccha bhoḥ*; Z 2:144 *tsau ju*, = Z 24:121 *tso ju*; II 90:64 *māñām jsa hamṭsi hāysa tsa* 'go away with our men'; 2 plur. v 381, 2v4 *tsūta uhu* 'go you', BS Suv. 197:4 *bhavanto* (without verb of motion); v 182, 43r2 *tsūta u nātta* 'go and sit down'; v 62:20 *tsūta rā*; preterite *tsuta-*, *tsuva-*, *tsva-*, *tsvata-*, *tsvava-*, *tsv-* *tsu-*, *tsū-*, K 5, 143r5 *aysu vā sātye janavati tsutaimā* 'I came to a second country' (BS *janapada-*); Z 2:24 *tsutāndi*, K 60, 35v1 *tsvāmdī*, K 61:40v2 *tsūāmdī*; v 331, 21v2 *tvaṃdanu tsute* 'he went in reverence'; II 126:8 *tse*; Sid. 2v1 *aurga tsue*, Tib. *phyag bcal-te*; v 123, 19r1 *tvaṃdanā tsuetā*; III 20, 4b1 *tsuta hamyetā* 'he had gone', BS *pratīkrānta-*; II 89:44 *ni tsva hame* 'he cannot go'; I plur. II 87:4 *tsvāmdūm*; infinitives, v 110, 32v3 *hamṣśāṣṭe tsei* 'he may intend to go', BS *śaknoti upasaṃkramitum*; JS 13v1 *dāse tsai* 'he ended going'; II 90:65 *ni dirveṃ tsai* 'I did not dare to go'; Z 7:26 *saiyā tsute* 'seem to go'; adjective, Z 4:106 *tsūka-*, Sid. 103v1 *pyada tsukā* 'going back, reversing', Tib. *log-par son-ba*; III 63, Dumaqu F1 *erma-tsūkām* 'of travellers to Erma'; II 119:177 *tsvaka-*; Manj. 237 *tsvaka pā guāna ne bide* 'a migrator is not found at all', = Z 5:80 *tsūkā hārṣṭāyā ni byauḍe*; participles, present K 136:871 *tsvāmdā jsānā* 'going' (dyadic); from *tsum-*, Sid. 7v3 *āsī tśumamḍai* 'moving in the sky', Tib. *nam-mkhah-la ldan-ba yin-no*; III 63:131 *saṃtsera tśumamḍām satvām* 'of beings moving in the *samsāra*-migration'; fem. Sid. 138r5 *tsūmamca hame*, BS *calan*, Tib. *hpho-ḡin*; v 67, 25a4 *tsūmamcā brī*; future participle *tsūnā-*, v 100v2 *u nai hā tsūnū stā* 'and he need not go'; SuvO. 56v6 *hā ttā vara tsūnau* 'must go there', BS *antikam upasaṃkrameyuh*; II 100:234 *tsūnī hamai*; II 99:198 *tsvauñī hamāvai*; II 88:34 *tsūñai hame*; III 137:5 *aurga tsvāñai*; III 137:7 *āmrga tsvauñai*; verbal noun, v 161, 35r2 *balyāna tśumata* 'career of the tathāgata', BS *tathāgata-caryā*: K 3, 138r2 *tśumate vātā* 'in going'; Manj. 192-3 *nai byaida tśuma*

*hāsci* 'the going, coming is not found'; K 110:334 *harbaisi tśuma jīya* 'all motion ceases for him'; with negative K 68:198 *tsume vīri... atsuma* 'in transmigration, non-transmigration'; K 61, 39v2-3 *atsūmavija, tśumā* 'a course which is not a course'; Manj. 168 *harbaśā tsvamā vaṣṭa* 'through all courses'. For *tsvāmanai, tśāmanai* 'we go' see s.v. *tsā-*. With preverbs, see *nalisu-*, *patsu-*, *vatsv-*, *hatsu-*, *ttātsu-*. Tumšūq Saka 1 sing. *cchami*, BS *gacchāmi*, preterite *acchu* 'I came'; 3 sing. imperative *cchatu* 'let him go'; *vatsyu* 'I descended'. From base *kyau-*, *čyau-*: *čyav-*, Av. *šyav-*, *šav-*, *šu-*, O.Pers. *šyav-*, Sogd. *šw-*, Zor.P. *šav-*, *šutan*, N.Pers. *šav-*, *šudan*, Kamboja *šavati*, Balōči *šaday* 'go', *šūṭa*, and 'become'; Šuynī *sāv-*: *sut*, *sutt* 'go, become' (*s-* < *čy-*?), Yidya *šūi* 'he went', = *šy*: less developed Orm. *cav-* 'go' (*c=ts*), Parāči *čh-*, *č(h)im-*, Waxī *čāw-*, Kurd. *čūyin*, past *čū*. For *tsum-*, see also *phūm-* 'to blow', Sogd. *ptsr'um-* 'to pronounce a charm', and Khotan Saka *khūm-* 'to open' beside *khā-*. Note the compound *nāma-tsuta-* 'come to a name' = 'famous' and Oss. D. *nom-dzud*, *non-dzud*, I. *nom-dzyd* 'famous' from the same older form. The meaning 'become' can be traced in Z 2:96 *jsīda tsutānda* 'you have been cheated', like N.Pers. *šudan* with participle to form the passive. IE Pok. 538-9 *kei-* 'to move', *kī-eu-*, O.Ind. *cyāvate*, *cyutā-*, Greek *σεύω*, *σεύεται*, *ἔσσυτο*, Armen. *č'ou-*, *č'ouem* 'to start'.

**tsue** 'ground; flour', v 211:39:3 *hāmai tsue* 'barley flour', *ibid.* 4 *tsue hāmai*; *ibid.* 2. Preverb *t-* to \**suta-* 'rubbed, ground', see s.v. *soy-*, *sauy-* with cognates. For *t-*, note Av. *tkaēša-* 'teaching' see s.v. *kṣī'a*, and Sogd. Bud. *tkwš-* 'observe', see s.v. *kuṣ-* 'observe'. SDTV 93 is to be changed.

**tsvaṣṭa** 'calm', to read *tsāṣṭa-*, K 24:93 *sādaka tsvaṣṭa tsvai* 'the magician came quietly (became quiet)', = K 32:45 *sādhaka jsa tsāṣṭa tsvā* (*jsa* from *-m jsa* therefrom').

**tha** 'thou', 2 sing., also *thi*, *the*, *thā*, see s.v. *thu*.

**tha-** 'drawn out', first component, III 42:2 *tha-kṣaisttai tcamjśā* 'with dishevelled hair'. From \**ṭata-*, base *ṭan-*, see *thamj-*, and *thatau*. From *ṭan-* also *thana-* 'string', Oss. D. *tānā*, I. *tān*, *tāntā* 'string'. For *tan-* see s.v. *ttamga-*; with increment *thamg-*, s.v. *thamj-*. For tossing hair in excitement, see E. R. Dodds, *The Greeks and the irrational*, 1963, 273-4.

**tham-pasta-** 'calmed' from 'fallen, ceased from wildness', III 137:14 *šī tham-pastq devatta* 'this is the no longer wild *devatā* genius', see text s.v. *pinapaka*. With *tham-* from \**thana-* 'drawn taut, vehement, wild' as in *tha-kṣaisttai* 'wildly tossing'. To base *than-*, *ṭan-* beside *tan-* see *thamna-*.

**thagāja** 'possessing strength(?)', K 73:39 *ibijātta mūña thagāja kṣirañā kabi cū sākyi hacyāra jauna* 'uninjured, he dwells strong in the land, the hero whose enemies are broken in battle'. From \**ṭangā-* with *-ja-* suffix, to base *ṭang-*, see s.v. *thāka* 'power'.

**thamga-** 'requisition, exaction, tax', II 21, 15b1 *rrvī thamgi kiṇa* 'for the royal tax'; K 15:131 *satta vāgūsyerā biśa thaga paśarā* 'release the beings, remit the tax', = K 23:78 *baiśa thaga*, = K 32:32 *baiśā thamgi*; K 42:92 *thamgai pihi-yāmdā* 'they held back his taxes', = K 44:207 *thagai*

*pihīyānda*; a measure, IV 51B1 *kapāysā 1 thaṃgā* 'one *thaṃga*-measure of cotton'; a measure, I 185, 105V2 *śakara śau thaṃga* 'one *thaṃga*-measure of sugar'; I 181, 99R1 *hauskīyī ttrahi śau thaṃga* 'one *thaṃga*-measure of dry radish'. Uncertain, V 3:1·7 *thaṃgā vīra*. To N.Pers. *tang* 'ball of wares' and 'half ass's load', Turkish Uigur *tnk \*tang*, Coman Turkish *tang*. Base *θang-* 'to draw, stretch', see *thaṃj-*.

**thaṃgaura-** 'bringer of the tax', V 3:1, and 12 *thaṃgaurāṃ pīdaki* 'document of the tax-bearers'. From *\*θanga-bara-*.

**thaṃj-** 'to draw, stretch', participle *thīta-*, Sid. 141V1 *thaṃjāñā* 'to be pulled out', Tib. *phyun-la (hbyin-pa* 'produce'); Sid. 128V1 *thajāñā*, Tib. *bsgrims-te* ('twist together'); Z 5:90 *kho ju ye viysu thaṃjāte khārja* 'as one pulls lotuses from the mud'; III 70:112 *tçimañūṃ thaṃjūṃ* 'I will pull out your eyes'; ibid. 114 *thajīmdā*; ibid. 120 *thaṃjīmdā*; III 124:75 *tcajsai na thaṃjū* 'I do not pull out his hair', BS *keśam na utpiṇḍayāmi*; K 144, 2r4 *ysaira jarā svī dī vatsa thajīdā* 'they draw out the heart, liver, lungs from under the breast'; III 75:230 *pai hīvī āṣṭī thaṃjā* 'stretch out the toe of your foot'; V 66:6 *thaṃjarī ysira śā biśā* 'draw out the whole joy of his heart' (*thaṃjarā* 2 plural); V 65:13a *ysira śānai thaṃjā* 'extract the heart's joy' (with *śā* from *śāta-*, and *śānaa-*); Manj. 114 *khu vā tī thaje natcāṣṭa* 'if one pulls out (the lotus)'; 'to draw a draught, drink', III 101:33-4 *ṣa ma vā thajai khū durauṣa ttraha thaja* 'he draws me to him, as one draws a draught of *durauṣa*-drink'; preterite *thīta-*, *thīya-*, III 74:213-4 *myām samuṃdra ṣṭānai ṣi vā, ba-vūdā ājavaiṣa thīye* 'being in the great sea he drew out a poison-covered serpent'; V 189, 4R1 (fragment) *puvḡtta thītau*; II 44:56 *biśai cimūda thīyāñdi* 'all that the Cimūda-people extracted'; Z 20:37 *tçeimañā nu thīye* 'he pulled out their eyes', II 100:217 *thī*; III 127, 29R1 *thīyo*; infinitive Z 19:39 *parstātā huṣṭīya haskā kṣāta thīye* 'she ordered to pull out the very white, six, tusks'. See also inchoative *thīs-*. With preverbs *usthaṃj-*, *asthaṃj-*, *asthīs-*, *pathīs-*, *pyāthaṃj-*, *byihaṃj-*, *byehaṃj-*, *nuhaṃj-*(?), *haṃthaṃga-*. Base *θang-*: *θaxta-*, Av. *θang-*, *θaxta-*, *θanjaya-*, Zor.P. *āhaxtan*, *frahaxtan*, *frahang*, N.Pers. *āhixtan*, *farhaxtam*, *farhixtan*, *āhanjīdan*, *pālhang* 'pillory' (*\*pāri-θanga-*), *sar-hang* 'chieftain'; Sogd. Bud. *ḍynč'k*; *sr-ḍ'nkw* 'chief', *ḍnyk* 'tendon', *prḍ'ynč-* 'to pull', *prḍ'ynč-* 'to stretch', *prḍ'nk* 'tension', *prḍ'yt'k* 'stretched', *wyḍ'xty* 'then', Man. *srḍng*, plur. obliq. *srḍngty* 'leader', Bud. P 19:14 *ḍrym-ḍnk* = N.Pers. *diram-sang* 'a measure'; M.Parth.T. *whynj-*, *whxt*, *nhynj-*, *frhynj-*, *pdhynj-*, M.Pers.T. 'hynz-', 'hxt', *nhynz-*, *nhxt*, *pršynz-*; 'whng' 'sorrow', adjective, 'ohn(n)gyn'; Judaeo-Pers. *tanjīdan* 'to drink'; Pašto *yu-landsa* 'udder'. IE Pok. 1065-7 *ten-*, *ten-d-*, *ten-gh-*, *ten-k-*, *ten-s-* 'stretch', Av. *θang-*, *θaxta-*, *θanvava* 'bow', Oss. D. *itindzun*, *iting* 'stretched, strong, greatly', I. *týndzyn*, *tyyd*; Armen. *t'andzr* 'thick'; O.Slav. *tegnōti* 'to draw', Lit. *tingūs* 'weary', O.Norse *þungr* 'heavy'.

**thatau** 'at once, swiftly', V 77, 145V1 *thatau tsv māḍāna sthira* 'go swiftly, bounteous elder' (BS *sthavira*), Tib. *gnas-brtan myur-du bṣud-du gsol (bṣud-* 'depart'); V 338, 61R1 *trāmā māñandāna thato kho pā(śajsā hvē haṃ)guṣṭo paṣkāliye* 'so swiftly as a strong man cracks his finger', BS G 37, 57a3 *tadyathāpi nāma balavān puruṣo cchaṭā-*

*saṃghātaṃ kuryāt*; later *thiyau*, SuvP. 65V3-4 *tcaṃna thiyau haṃgaśa byaide biśam kūrām byaṃñāṃ jaiga* 'whereby swiftly the disappearance altogether of the hindrances to all *karma*-acts occurs', BS *yena ca prāptam kṣipram karmāvaraṇa-saṃkṣayam*; Sid. 138V1 *thiyau parvaṣte u berṣdā u haṃga hame* 'quickly it matures and bursts and becomes soft', BS *kṣipra-pākī mṛduh*, Tib. *myur-du smin-čīṃ rdol-ba dan*, *mdog hjam-pa dan*. See also *thiyautā* 'previously', *thiyautta*. From base *θan-* 'to stretch'; hence *\*θata-ka-*, neut. adverb *\*θatakam*, or with suffix *-āva-*, see s.v. *thanā* 'string'. The form *\*thatauta-*, *thiyautā* 'previous' would support the suffix *-āva-*.

**thana** 'up to', from Tib. *tha-na* 'up to, even', IV 7V3 <*gna*>-*sq-prraṭṭaṇā ya pharākā paṃjāsā kṣaṣṭa tha-na bisamgām hūrā jye haṃtsa biṣṭyau jsa* 'the elders (Tib. *gnas-brtan*) were many up to fifty, sixty; he removed property of the Bhikṣu-saṃghas together with the pupils'.

**thaṃna-** or *thana-* 'stretching part', III 81:169 (BSOAS 1973, 36, 224) *bahḡ:rai, duṃnā hīvī thaṃnā hame* '(Turkish) *bayrī* middle of the bow (handgrip?)', is (in Khotan) the stretch of the bow'. To Oss. D. *tānā*, 'stretched string', I. *tān*, plur. *tāntā* 'string'; *dyūadāstānon fāndyr* 'twelve-stringed harp'. See also *tha-* 'stretched' with cognates. To Turk. *ya bayrī* 'middle of the bow'.

**thargga-** 'oppression, harm', Z 1:40 *aretā tharggū hīsu* 'envy, oppression and greed'; Z 11:56 *hīsu tharggā ne tcerā* 'greed, oppression is not to be practised'; V 88, 11 *vīra tharga arete haysgame* 'hostility (BS *vaira-*), oppression, acts of envy, troubling'; Manj. 69 *aysmva vīra auysa tharga* 'in mind hostility, anger, oppression'. From base *θrang-*: *θraxta-* 'to press', and *θark-*, *θrak-*. See *patharka-* 'door-bolt'; SuvP. 68R4 *hamtharka-* 'constricted', BS *saṃkaṭa-*; V 115, 64V5 *niharkā*, BS *nigraha-*; *nihalj-*, *nḥīya-* 'hold down', *haharka-*, L 95:3 *hahjāte* 'direct to', BS *adhyāśaya-*; SuvP. 67V1 *hahrrīyai*, BS *careyam*; V 87, VI *hahrrajāmā*; Sid. 153V3 *haṃthrrajāñā*, Tib. *bcor-ba* 'press'; Sid. 9V3 *haṃthrrīstā*, Tib. *ñamthag-pa* 'suffering'; K 64, 81V2 *haṃthrrīstā*; K 19:245 = K 27:162 *harthīstā*; I 173, 91V1 *harthrrajāmī*; V 142, 1315 *haṃthrrīya*, BS *paripīḍita-*; SuvP. 64R3 *haṃthrrī*, BS *ardīta-*, SuvP. 68R1 *haṃthrrī*, BS *saṃkaṭa-*; preterite plur. II 91:101 *haṃthrrīyāñdā*; II 117:8 *hathrrīyādā*; with *naṣ-*, V 92, 61V5 *naṣthrrīte indā* 'expanded', BS *āyata-*, Tib. *yans-pa* 'wide'. See also *āhrrī*, *āhalj-*. Av. *θraxta-* with variant *θaxta-*, Sogd. Bud. *tr'nk* noun 'oppression', adjective 'oppressive', *tryt-* 'oppressed', Man. *trytryh* 'oppressed', *tryty'q* 'distress'; 'βtr'ynč-, βtrynč-' 'to press', participle 'βtryty, 'ptryh 'ill effect(?)'; *mnr'ys* 'he oppressed', 'ntryt'y 'coagulated(?)', Chr. *wytrxdy* 'constraint', from Sogdian in N.Pers. *fadrang* 'door bar', *taraydah*, *turunjīdan*; *tarang* 'girth', *taranjīdan* 'be compressed', Waxī *trāng*, Šuynī *terang*, Khovar lw *trang*, Yidya *trok* 'narrow', *trok* 'saddle-girth', *trog*, *troyo* 'tight', Yazg. *tarang*. See also *ttraha* 'draught', and *strāha-* 'tight'. IE Pok. 1032 *streng-* 'stretched', Greek στραγγός 'twisted', στραγγύεσθαι 'to press through'; Celtic Mid.Ir. *srengim* 'draw'; Let. *stringt* 'become stretched', O.Norse *strengr* 'rope', = O.Engl. *streng*, O.Norse *strangr* 'harsh', = O.Engl. *strang*.

**tharba** 'pleasant, good(?)', V 354, TM a1 *tharba hajsaba*

'good clothes(?)', to Av. *θraḡəda-* 'richly provided, satisfied' (of the *daēnā-* hypostasis and of *srauša-* discipliner); *θraḡ-s-* 'contentment', hence \*(s)t(h)ṛpa- to IE Pok. 1077-8 *terp-* 'be content', O.Ind. *tṛpyati*, *trpā-*, Greek τέρπω 'siate, delight', Lit. *tarpā* 'growth', *tarpstū*, *taṛpti* 'increase'. Note also for the -ṛb- *tcārba-* 'fat', *sarb-* 'to rise', and for a different IE *sterp-* see s.v. *ttalo*. A different \**stherb-* is in Sogd. Bud. *pδ'rβ-* 'to last', Man. Chr. *wyθrb-* 'be troubled', and Avestan has *θrab-* in the proper name *avarəθrabah-*.

**thahä:cauha:** 'cautery(?)', II 85·26, from \**taxa-* from \**dagaxa-*, and \**čauxa-* from \**čāvaxa-*, to base *dag-* 'to burn' (see *tcūlye*, *hamjśūl-*). See s.v. *syalahä:šä* 'cautery'.

**thā** 'thou', see *thu*, *tha*.

**thā** 'draw out', 2 sing. imperative, III 73·193-4 *ma vaska vā šau tturā thā* 'for me pull out one mouthful of hay', parallel to III 73·178 *asthamja vā šau tturā vāšā* 'pull out one mouthful'. From base *θāg-* beside *θang-*; and *thā* from \**θāga*. For the form note also *khā* 'it would wound', from \**khādāt*. See also *thājsi*.

**thāka** 'power', III 10, 18v2 *cve šī dašta samñā iyā khve thāka iyā* 'you to whom there may be this skilful means (BS *upāya-kausalya-*), as to you there may be power', parallel III 3, 8v2 *khūji hauwa i* 'as to him may be power'; III 10, 19v4 *cve thāka iyā cve upāya indi saña ttavaš-carana* (BS *tapas-*) *hauwa rraša* 'you to whom there may be power, you to whom there are means, plan, austerity, power, control'; JS 13v2 *viršā ādara thāka* 'vigour, respect (BS *ādara-*), power'; Manj. 338-9 *vairšajai thāka kšamī* 'the power of vigour (BS *vīrya-*) may please'; K 36·104 *bišai ustami thākye ālamgryādi šairkā* 'they adorned her well to the utmost of their power', = K 26·127 *manauhra tuā jsā ālagrauda harbaša (ša)ka*. From \**θāta-ka-* or \**θāxta-ka-* to base *θā-* or *θāk/g-*. Sogd. Chr. *θty'q θ'br* translates Syriac *lbbh* 'he strengthened him' (*labbab-*). Compared in Zor.Prob. ed. 2, xxxii to Av. *θātairyō*, plural, 'strengthening things (as fodder of cattle)'. Possibly to IE (s)t(h)en- in Greek σθένος 'strength', σθένής, σθένω. See also *thājsa*, and *thauja-*. See *thāna-* 'strength'.

**thājsi** 'stretch, persist(?)', Z 17·1 *ma thājsi kyī* 'do not continue to lament(?)'; Z 17·27 *ma thājsa cī hā ttu dišo heimā ayso* 'do not continue to lament; I will send you to the place'. Base *θāk/g-* beside *θang-* 'to stretch, continue'. See *thana-*, *thā*, and *thamj-*.

**thāna-** 'strength', Sid. 128r1 *aysmu thāna vište* 'puts the mind in strength', Tib. *yid gzuns-par byed-pa*, BS *medhya-*. See *thāka*. From IE (s)t(h)en-, Greek σθένω.

**thāsakāñā** 'in a vessel', III 91·204-5 *saunūškā, hamtsā hvī švidana thāsakāñā damdā jšāñāñā* 'the medicament *saunūška-* is to be boiled so much with human milk in a *thāsaka-*vessel'. From \**θāsa-ka-*, to M.Parth.T. *t'st* 'cup', Zor.P. *tašt*, N.Pers. *tašt*, *taštah*, Armen. lw *tašt*, *taštak*, and Av. *tašta-*; from Iranian, Arabic *tās*, *ṭass*, *ṭassah*, Balōči *tās*, Armen. lw *t'as*; and hence to Europe Ital. *tazza*, Fr. *tasse*. See *tašta*.

**thī**, III 41·39, read *brri* with incomplete *b-*, as in III 48·71 *brri*.

**thīta-** see s.v. *thamj-*, participle *thīta-*, *thīya-*.

**thu** 'thou', v 330, 20v5 *tso thu* 'go you', BS G 37, 18a1 2 sing. *gaccha*; K 138·918 *cu thu vaña hvai* 'what you now

said'; K 136·861 *cū tta tta tsūai* 'who so came', gloss to *tathāgata-*; K 47·53 *aysā ūhū. . . pādām ū thu vaña mistā himye* 'I reared you (plural *uhu*) and now you have become adult'; K 47·54 *thū vaña pūraka pyatsāšta māvara hadārā* 'you now, my son, in future are to support your mother'. Later, JS 34v3-4 *naramdī hāšte tha* 'you went out'; JS 9r1-2 *thi pāna yudai harga* 'you did not abandon'; JS 5v3 *the maṃ bišā bāda hamā pīsai hvāšta* 'may you always be my best teacher'; with *yi*, v 339, 77v4 *thū nāsu* 'you are to accept', BS G 37, 72 bis b4 *tac chobanam* 'that is good'. See also *te*, *tā*, *-e* enclitic. To Av. *tu*, *tvəm*, *tum*, *θwam*, *tōi*, *tē*, O.Pers. *tuwam*, *taiy*, Zor.P. *tō*, N.Pers. *tu*, *tū*. IE Pok. 1097-8 O.Ind. *tvam*, Greek τῦ, σῦ, O.Sax. *thū*, Armen. *dou*.

**thūda-pa** 'fur-coat', II 60·20 from Tib. *thul-pa*.

**thūra-ma** 'surgical instrument', II 61b5 (full text s.v. *auramūša*), from Tib. *thur-ma*, BS *śalākā-* 'tool', Jäschke Dictionary 'a class of surgical instruments'.

**thurs-** 'to harm', III 6, 13r2 *nā nā thursūm* 'that I do not harm them'; v 96, 13r7 *thursātāndā*, changed to later *thursyāndā*; II 104·87 *kaumye agājsā šā šāšā thūrsī* 'where this faultless doctrine (BS *śāsana-*) is attacked' (translation AM, n.s., II, 1965, 105); III 6, 13r4 *ma thursa ma nwaṃthī* 'do not harm, do not change'. Later *thāṃrs-*, *thaus-*, *thauras-*, II 2·22-3 *ttana kālenā ya janavaṃ thāṃrsāvaṃ bījāmtta* 'at that time the land was harmed, ruined'; K 23·71 *tta tta hvāda jasta tvarā thaurasā pajsa* 'they so said, king, they are exceedingly, greatly harmed', = K 15·121 *thausāva*. Base *thurs-* from *θuars-*: *θurs-* 'to cut', Av. *θwars-*, O.Ind. only in the agent name *tvaštār-* 'creator'; IE Pok. 1102 *tuerk-* 'cut', Greek σάρξ 'flesh', Lat. *truc-*, *trux*, *trucis* 'rough', *trucidāre* 'kill', *truculentus*.

**thūste** 'kindles', Z 4·45 *ce hā dau thūste* 'who lights the fire', see *paṭhuta-*, *hamthuta-* with cognates.

**thau** 'cloth', see *thauna-*.

**thau** 'swiftly', III 127·23 *thau raysga vīra* 'swiftly, quickly', II 23·21·3 *thau hamgaja* 'at once collect', see *thau*.

**thauja-** 'power', second component, II 87·55 *hauwa thauja pūra-cīysa jastvā* 'having force (and) power, a son as offspring among the *deva-*gods'. See *thā-* in *thāka-*.

**thauna-** 'cloth; silk', Z 3·82 *gyastūna thauna kāšāya-vastrā rrusana pruhaušta gre* 'they sit dressed in celestial garments, the *kašāya-* dress, brilliant'; Z 5·86 *thonā pajsinde* 'the cloth is beaten'; SuvO. 68v2 *thauṃyau*, BS *paṭṭa-*; v 6·1·1 *pamūhaja thona* 'cloth for dresses'; II 29·38·3-4 *thauṃam va*; v 208, 17·3·2 *thauṃau chā*; v 208·17·5 *thauṃam vaskai*; v 207, 17·1 *thauṃai*. With suffix *-ka-*, II 38·14·2 *šau thauṃakī*; II 24·28·1 *thauṃaka*; II 25·28·5 *nva thauṃakām*; v 199, 63b11 *thauṃaka vāra*. Shorter *thau*, Sid. 141v3 *thau jsa*, BS *cailapaṭṭa-*, Tib. *ras*; II 24·28·2 *peṃṃnai thau* 'woollen cloth'. Kroraina lw *thavamne*, *thavaṃnāga*, Kuci-Sanskrit \**thavana* (written *-ca-*); Oss. D. *tunā*, I. *tyn*, Uigur Turk. lw *ton*. From base *tap-* 'to twist', Zor.P. *tapast*, *tapastak* 'carpet', N.Pers. *tapast*, *tāftan*, Armen. lw *tapastak*, Greek (loanword?) τάρπη 'carpet'. IE Pok. 1064 *temp-* 'to stretch', from base *ten-p-*, Lit. *tempti* 'stretch', Armen. *t'amb* 'saddle'. See also *thaura-*.

**thauracaihä** 'woven covering cloth(?)', II 59·2 *gaḍā-hvasta*



Pamir dialects, see s.v. *padajs-*. IE Pok. 240-1 *dheg<sup>h</sup>-* 'burn', O.Ind. *dāhati*, *dagdhā-*, *dāha-s*, *nidāgha-s*, Greek τέφρα 'ashes', Lat. *foueo*, *fauilla* 'ash', *febris* 'fever'; Celtic Mid.Ir. *daig*, gen. *dega* 'fire', Got. *dags* 'day', Lit. *degū*, *dėgti* 'burn, warm'.

**dajs-** 'hold', and *dejs-*, older *drjs-*, Manj. 3:26-7 *aharīna bḡysā dā dejsāmanai baiśa khu hva* 'holding fast to the whole *dharma*-doctrine of the Buddhas, all as taught'; Manj. 330 *dajsāmanai sadharma baiśa* 'holding fast to all the good *dharma*-doctrine' (BS *sad-dharma*). Middle participle *-āmanaa-* (noted only here), beside the usual *-āna-*; compare 1 plural middle *-āmane*. Note also Av. *sayamanō* beside *sayana-* 'lying down'. Above *aśajyāmana*.

**dañña** 'in the house', III 69·87 *āta vara hau-dva dañña, na va ya sīśa biśa* 'they came there both of them into the house, Sītā was not there in the house'. Loc. sing. to *damāna-*.

**dañai** 'into his house(?)', II 37, 1222 *kīṃtha āṃ naraṃdā dañai dāthaḍai* 'he went out into the city; he took it over into his house'. From *dañña* and pronoun *yi*. See *damāna-*.

**damjanai** 'building', II 2:26 *āvāyśa māṃdaba damjanai śḡi ysīnī bāstai* 'he placed in charge of the dwellings (BS *āvāsa-*), the pavilions (BS *maṇḍapa-*), the buildings'. Triadic for 'buildings', with *damjanai* from *\*dama-čana-ka-* 'connected with the *dama-* ('building')'. Suffix *-čana-* 'connected with', as Sogd. Man. *-čn*, *p'ščn* 'showing reverence' to *pāš* 'respect', M.Parth.T. *zčn* *\*āz-čan* 'greedy' beside Sogd. Bud. *-č'n'k*, Man. *-č'nyy*; Armen. lw *erax-čan* 'muzzle, halter' from *erax* 'mouth', *vax-čan* 'end', and *xraxčan* 'joy; joyful'. See base *dam-* 'to make', s.v. *padim-*, *padanda-*.

**data-** 'wild animal', gen. plur., Sid. 144v5 *astauci ānaṃdām datām hīya gūsta ysuṣṭa* 'the flesh of wild animals living on the dry land is savoury', Tib. *ri-dags skam-sa-na gnas-pahi śa-rnams bzaho*; nom. plur. Z 2:24 *samu kho date bāte hvaḍāndi* 'like wild beasts they ate roots'; K 60, 37r4 *data bajeśāṃdi* 'the wild beasts roared'; K 38·130 *mūrā davi*, = K 21·18 *m(u)ra dava* 'birds, beasts'; K 97·199 *mūrau davau* 'of birds (and) wild beasts', = v 246, 13a1-2 *davau murām*, BS *mṛga-pakṣiṇām*; JS 29r4 *data*, ibid. 7v1 *davām*, ibid. 25r1 *sarrau datā rre* 'lion king of beasts'; K 35·90 *divi*, = K 29·190 *dava*; adjective II 106·129 *mrraga-dāpā davāña pūña* 'in the deer park', dyadic, BS *mṛga-dāpa*, and loc. sing. *pūña* from *\*pūna-* 'park' from Prakrit *\*pona-*, BS, Pali *pavana-*. From *data-* 'toothed', Av. *daitika-*, Sogd. Bud. *ḍttw*, Man. *ḍṭw*, plur. *ḍḍṭyṣtt*, M.Pers.T. *dd*, *dd mwrw* 'beasts, birds', Zor.P. *dat*, *datak*, N.Pers. *dad*, *dadah*, *dad-nāk* 'full of wild beasts'. IE Pok. 289 *edont-*, *dont-*, *ḍnt-* 'tooth'. See s.v. *dandaa-*.

**dada** 'so great', see *danda-*, *ttanda-*.

**dadāye** 'stone', see *diḍiyā*.

**daṃda-** 'so great', Sid. 15r3 *caṃdā rrū hamāve daṃdā hā svidā niśāna* 'as much oil there may be, so much milk must be poured on', BS *snehāt snehaḥ sama-kṣīrah*, Tib. *ho-ma mar daṃ phyed mar bya-ste*, *ho-ma du-bar byaho*; Sid. 104v1 *daṃdā khu ri va rrum harštā* 'so much that only oil remains'; Tib. *skol-la*, *til-mar ñe-che*; II 83·4 *daṃdā mūñarā kūṣṭi buri ciṃgvāṣṭā paṃda ni hamāve* 'you are to remain so long as there is not a road to China';

II 84·10-1 *daṃdā nām kūṣṭi buri ciṃgvāṣṭā paṃda hīya phara ni hamāve* 'we shall settle so long as there is no report of the road to China' (printed *ri* for *ni*); II 107·153 *dada masū āstañāmanai* 'so much we begin'; III 50·51-2 *dadaka pha* 'so many'; JS 8r3 *didī pha*, ibid. 11v3 *dida*, ibid. 18v1 *didī*, ibid. 29v4 *dede*. See *ttanda-*, *ttidanda-*, *daṃ-misū* from *\*tavant-*, beside *caṃda-* from *\*čuvant-*. Note also Sarikolī *dund*, Sanglēcī *dunda* 'so much'; O.Ind. *tāvant-*.

**danda-** 'tamed', see s.v. *dam-* 'to tame'.

**dandaa-** 'tooth', Sid. 148v3 *gūhā: hīvi daṃdai* 'ox tooth', BS *go-danta-*, Tib. *ba-lav-gi so*; I 252, 1r3 *daṃdā* 'teeth', BS *daśana-*, Sid. 151r4 *stura hīya daṃdā* 'teeth of cattle'; Z 22·150 *uspurrai dandā eha* 'complete teeth in its mouth'; Sid. 151v5 *daṃdām jsa vademda* 'made from teeth'; Sid. 155v5 loc. plur. *daṃdvā*; with *-ka-*, III 46, 36 *chakīnyau daṃdākyau* 'with bud-like teeth'; Z 21·25 *dandāka*; adjective, II 104·71 *dadnai kiśūka jsa ysānastā* 'beautiful with teeth like the *kiśūka*-flower'; JS 5v2 *daṃdīnā raṃna* 'teeth like jewels'. From *\*dantaka-*, Av. *dantan-*, plur. *dantānō*, *dātā-*, *daitika-*; Zor.P. *dandān*, Armen. lw *dandan*, *dandanauand* 'bridle', N.Pers. *dandān*; Sogd. Bud. *ḍnt'k*, *ḍntk*, Yavn. *dindak*; Balōčī *dantān*, *datān*, Oss. DI. *dāndag*, plur. D. *dāndūgūtā*, I. *dāndūgtā*; Yidya *lad*, Waxī *lānd*, *dendik*, Šuynī *dīndūn*, Yazg. *dān*, plur. *ḍandaθ*. See also *data-* 'wild beast', *ysimā* 'teeth', *haska-* 'tusk'. IE Pok. 289, O.Ind. *dant-*, nom. sing. *dān*, gen. sing. *datās*, Armen. *atamn*, Greek ὄδοντες, ἔδοντες, Lat. *dent-*, *dens*, Celtic O.Ir. *dēt*, Welsh *dant*; O.Engl. *tōθ*, Got. *tunθus*, Lit. *dantis*.

**daṃdā** 'a measure', plural, I 147, 57r4-5 *śīya pau baista daṃdā* 'white onion, twenty daṃdaa-measures', BS *palāṇḍu-*. Possibly 'layer', to *dam-* 'to form'.

**dapha** 'it is possible' with infinitive, K 35·94-5 *kaidārīnya tcāri śḡ kūṣṭi byaude dapha* 'this fat of *kinnarī*-fairy where can it be got?'; = K 27·149 *kādaryaña tcāra śḡ hā tī kūṣṭa byahā* 'this fat of *kinnarī*-fairy where can I get it?'; = K 19·226-7 *kaidārīña tcāra śḡ hā tvā kūṣṭa byehau* 'this fat of *kinnarī*-fairy where can I get it?'. Possibly *dapha* from base *daph-* from older *\*damph-* or *dab(h)-* to *\*daf-* to be traced in Av. *dab-* 'to practise'; IE Pok. 233-4 Got. *gadaban* 'to fit', Lat. *faber* 'artisan', O.Slav. *dobrū* 'good', Lit. *dabā* 'character', *dabinti* 'to adorn'.

**dam-** 'to tame', present *ḍim-*, participle *danda-*, K 9, 43v4 *aysm(u)ṭi ḍimāmata* 'control of mind', parallel BS *cittasya damanam*; adjective *ḍimāka-*, v 142, 13r1 *ḍimā(k)ā* 'tamer', BS *damyā-* in the cliché *puruṣa-damyā-sārathi-*; noun *daṃgyā-* 'taming', BS *damana-*, *dama-*, see above; participle *danda-*, *dada-*, K 144, 2r3 *daṃda hamārai* 'they become tamed'; preterite, Z 24·273 *dande* 'he tamed'; 2 sing. fem. III 101·38 *ma śḡ ysīraka derā dedāya-ṃ nāse* 'do you (*śḡ* fem. 'this one') hold my heart; you have tamed me, take (me)', from *\*dandātai*; participle, *danda-*, Z 6·20 *kṣātḡ mā indriya kāde danda* 'my six senses are greatly tamed'; compounds, JS 17r4 *daṃda-aysmva* 'with tamed mind', II 4·60 *dada-īdrāi* 'with tamed senses'; with *hu-*, Z 10·6 *hudanda*. . . *kṣāndā-pārāmata* 'well-tamed. . . the *kṣānti*-perfection' (BS *kṣānti-pāramitā*). From base *dam-* 'to tame', N.Pers. *dām* 'tame animal', Oss. D. *dāmun* 'to tame', *ānā-dand*

'untamed', *dāndton, dānt*, I. *domyn, domdton, dānt, ānādomd*; Chorasm. *dm̄s-* 'be tamed'. IE Pok. 199–200 *dem̄-*, O.Ind. *dam-*, *dāmyati, damitar-*, *dāntā-*; Greek *δαμῶω, δάμυναι, -δάμντος*; Lat. *domāre, domitus*; Celtic O.Ir. *damnaim* 'to bind'; Got. *gatamjan* 'to tame', O.Engl. *temian*; adjective, O.Norse *tamr*, O.Engl. *tam*, OHG *zam* 'tame'; Hittite *damašzi* 'he oppresses'.

**dam-** 'to blow, breathe', participle *daunda-*, Z 23·160 *śśaṅga damindā* 'they blow the conchs'; Z 19·88 *damāte* 'it is blown'; SuvP. 70v2 *damī dukha jinī kleśa* 'may I blow away woes, destroy *kleśa*-afflictions', BS *haneya kleśān vidhameya dukkhān*; III 106·32–3 *bīnauna skvīda damīda* 'they play, blow the musical instruments'; participle Z 20·35 *hāysā daundā* 'a bag blown up'; Z 13·114 *adaunda-* 'not blown', *bīnāna aškusta adaunda śtāna akriya* 'music untouched, unblown, unstruck'. With *uys-* Z 23·123 *kāścīnai ttausai mātā panye ysāru vīrā uysdaundā* 'the great fever of sorrow is blown out in every heart'; Sid. 20r4 *śuma jeṣṭa aysdauda* 'cooled as soon as boiled', BS *śrta-śīta-*, Tib. *chu skol-te bsgrans-pas ni*; preterite K 46·42 *dākṣyanya ūsydāmdai* 'he refused the *dākṣineya*-gifts'. Causative *-dem-* with *uys-*, Z 22·186 *ci biśśā uysdemāte klaiśa* 'who removes (blows away) all *kleśa*-afflictions'; SuvP. 69r1 *uysdaimīdā* 'they cool (fire)', BS *prahlādayan*; Sid. 105v5 *uysdaimāñā*, Tib. *bsgrans-pa*; Sid. 101r5 *uysdaimāñā*; Sid. 152v3 *aysdemāñā*, Tib. *bsgrans-la*; participle Sid. 20r4 *aysdauda*. With *pa-*, preterite III 72·156–7 *padāmdāmdī būysa sve śaṅga* 'they blew upon the goat horns, the conchs'; inchoative, I 147, 56v3 *hīyāra padausidā*, BS *vṛṣaṇā-vardhana-*; I 141, 49v3 *hamarvā vine prramihā phaiysgāñā padāmsāma* 'pains in the limbs, swelling of bladder', BS *kuṅḍala-*; noun *padama-* 'wind'; with *ham-*, v 170, 302r1 *hamamgu handaundu o vā byūṣṭu*. From base *dam-*, Av. *daḥḥdra-* 'breath', *dādmānya-*; Sogd. *dm-*, *dm's-* 'to swell', adjective *dm'yn'k* 'windy'. Sogd. Chr. *ptmd'rt* 'he blew'; Zor.P. *damītan, daftan* (DkM 814·7), Pāzand *bi-daft* 'he blew', Zor.P. *duṣḍaft* 'with ill breath', N.Pers. *damīdan* 'to breathe', *dam* 'breath'; M.Parth.T. *dmyyd* 'breathes', *'ndm-* 'to groan'; M.Pers.T. *dm-* 'to breathe'; Oss. D. *dumun, duntun, dunt*, I. *dymyn, dymdton, dymd* 'to blow', D. *dunsun, dunst*, I. *dynsyn, dynst* 'swell'; Yidya *lamoīya* 'swollen', Pašto *dūmai* 'catarrh' from \**handāma-ka-*: Waxī *peḍmeṣ-* 'to swell', *pōdmōš-* 'to ferment, foam, rise (dough)' from \**pati-dmansaya-*. IE Pok. 247–8 *dhem-*, O.Ind. *dhamati, dhmāta-*, BS *dhānta-*, Greek *θεμερός* 'solemn'; Celtic Mid.Ir. *dem* 'dark, black'; Lit. *dumiū, dùmti* 'to blow'; O.Slav. *dumo, dōti* 'blow'. See also *gahvardama*.

**dam-** 'to make', JS 25v4 *thaṃ vaska dātīnai cirau didai* 'you for them made the lamp of the *dharmā*-doctrine'; *dedū* 'we made', II 77·17–8 *pvaica masai dedū hūdai* 'we made only a covering to give' (beside I 7 *hūdāmdū* 'we gave'); from participle *danda-* to base *dam-*, see *padīm-*, *padanda-*.

**damāna-** 'house', Z 4·5 *damānu dīru* 'the dread house', the cleft of Mahā-Kāśyapa in the Kukkuṭapāda mountain; Z 22·276 *damānu ggaysīṅgyo* 'reed house', parallel to BS *naḍāgāra-* (see s.v. *gaysa-*); loc. sing. III 69·87 *āta vara hau-dva damāna* 'they came there into the house both of them'; II 37, 12b2 (a2) *dañai dāthadai* 'he transferred

it into the house (*damāna+yi*'); loc. sing. v 259, 4a2–3 *parau ā si pēmbaṣī hīyā dva-aśām dīmanāṣṭa stūra śtāka dasau* 'the order has come that ten *stūra*-animals are needed to the house for the two-horse (carriages) of *Pēmbaṣī*'; IV 60a2–4 *parau ā si ttai-ṣṣī hīyā ttā aśa bāyīmdā dīmaṃ* 'the order came that they conduct the tai-ṣi's horses to the stall'; K 28·166 *ttu pada paṣṭa avala-dīmana śūka* 'let him set out to Alakā dwelling alone', = K 20·251 *ttu pada paṣṭe avala-(dī)mana śūka*. See also *damjanai* 'building'. Base *dam-*, Av. *dam-*, *damāna-*, *nmāna-* 'house'; Sogd. Bud. *-dmnyh (yr-dmnyh)*, Man. *dm'n*, with *paṭnī-*, Sogd. Bud. *'δβ'npnwōh, δβ'npnwōh* 'lady of the house', Zor.P. *bān-biśn, bān-bošn*, Armen. lw *bam-biśn* 'queen', gen. sing. *bambšan*; possibly Pašto *kōrma* 'wife, family' from \**kāra-dama-*. IE Pok. 198–9 *dem-* 'build', O.Ind. *dam-*, *dāma-*, Greek *δέμω* 'build', *δεδμημένον, νεόδμητος*; Got. *gatiman* 'to fit', O.Engl. *teman*, O.Norse *timbr* 'timber'. Noun *dem-*, O.Ind. *pātir dān* 'master of the house', Av. *dōng patōiš*; Greek *δῶ, δῶμα*, Armen. *toun* 'house', Lat. *domus, domī, dominus*; O.Slav. *domū*, Lit. *namū-* (*n < d*) 'house'; Celtic O.Ir. *damnae* 'material'. See E. Benveniste, BSL 51, 1955, 14ff. separated from *dem-* 'to tame'.

**daysde** 'holds', Manj. 275 *tīmañā prracai daysde* 'it holds the cause (BS *pratyaya-*) of seeds', = III 29, 43a4 *tīmañāṃ pracai diysdai*; III 29, 43b2 *diysedā* to older *drysde* base *drjs-* 'hold'. See also *dajs-*.

**daysdi** 'burns', IV 17·3; 5; et seq., see *dajs-* 'to burn'.

**dar-** 'hold', see *darra-*, *dār-*, *-dāraa-*, *der-*, *pader-*, *hamdār-*, replaced by *drjs-*.

**dar-** 'to rub, scrape', Sid. 155v3 *cu lokṣā biśḡ hame beṣḡ va darāñā banaji jsa* (variant ibid. 3–4 *beṣḡ darāñā banaje jsa*) 'whose tongue becomes rough, their tongue must be scraped with a *banaji (banaje)* tool', Tib. *de-ltar lce bem-bem-por gyur-pa-la ni, lce bzar-zin (bzar-*, ed. Pek. *bzīr-*, 'to scrape with a knife'). See *dara-* 'valley' from 'torn, cleft'. Base *dar-*, Av. *dar-* 'split, burst', *dārēnā-*, *daradar-*, *dāraya-*, *darata-*; Zor.P. *darrītan*, N.Pers. *darīdan*. IE Pok. 206–9 *der-*, O.Ind. *dar-*, *dr̥nāti*, *dara-*, *darī* 'hole', *dṛta-*, *dīrna-*; Greek *δέρω* 'to flay', Got. *dis-tairan* 'tear apart', O.Engl. *teran*, Lit. *diriu, derū, dirti* 'to flay, cut (grass)', O.Slav. *dero, dirati* 'tear, flay'.

**dara-** 'valley', Z 22·116 *dara śkala hvetā alava ggampha sāyate brimje* 'valleys, deserts, clefts, forests, plains, sands, dry places', with Sogd. Bud. *dryh* 'ravine', M.Parth.T. *dr*, Waxī *dōr*, Munjānī *darō, dara* 'valley' from \**darā-*, Yazg. *dūr*, N.Pers. *dar* 'pass (mountain)', *darrāh* 'cleft, pass', Sasan. inscription Pers. *drky* \**darrāka-*, = Parth. *vēm* 'rock', Balōči *dar tankāi* 'narrow pass' (dyadic). To base *dar-* 'to split, tear'.

**dara-** 'bad', III 52·96 *daru śira vasūja* 'cleanses bad and good'; Sid. 15v2 *śirā u darā hīye piškica* 'chapter of good and bad', Tib. *dehi phan-gnod-kyi bye-brag*. Possibly from \**adara-* 'inferior', beside *dīra-* from \**adarya-* (but Tumšūq Saka *deruštañi* is from *-aira-* not *-arya-*).

**dara-** 'thick', Sid. 155v2 *beṣḡ-v-i darā ysirrā u śa lokṣa* 'his tongue is thick rough and that is *lokṣa-* "rough"', Tib. *lce ril-gyis stug-pa bem-bem-por hdug-pa yino*; Sid. 152r1 *darā hāmai*, Tib. *bag-zan* 'thick pap, dough'. From *dar-* 'to hold together'.

**darā** 'holding together', II 129·67 *khū ttū bādā darā paryām biysi yude* 'if we deign to be able to hold together this country(?)'.  
**dara** 'maintenance', II 107·147 *ārysajje dara dīsāme kaṇa* 'for the keeping up the upholding of memory'. Base *dar-* 'to hold'; trajected *-r-* to *āysdar-*.  
**dara** 'continuous', II 107·162 *dara jabvī dvīpa* 'the continent Jambudvīpa *dvīpa* (repeated *dvīpa*)'; II 108·178 *daryai jabvī dvīpa*. To base *dar-* 'hold together, be continuous'.  
**darā** 'intact(?)', III 89·173 *darā akūṭye bagala* 'unbroken(?), unpounded vessel'. See *darra-*.  
**darra-** 'unbroken', K 7, 147r2 *uysnora kye hamo darra* 'beings whose bowl is unbroken', Tib. *gan-dag snod dan ldan-pa ni*, in contrast to *hatcasta-hamo* 'with broken bowl' (translation E. Lamotte 254); dyadic with *ham-basta-*, Z 20·43 *samu kho ju śśamgā spavīna hambaste darre* 'like the temple-bones joined, held together by the spine'. From base *dar-* 'hold', participle *\*drna-*.  
**darra-** 'tax(?)', v 5·6·2·2 *thamgā samauttādā darra-haurāka hvamādā* 'they appointed the tax, the tax-giving men'; ibid. 4 *jsaysayudā vaśarapuṇa darre hvamādye kṣīrva-vīrai nva pravānai* '(the men) Jsaysayuda- (and) Vajrapuṇya, taxed(?) men according to the account by the State Worker (-vīraa- from *kīraa-*)'.  
**darrau** 'daring, valour', v 180, 1a14 *dasau pā darrau tcahaura* 'ten powers, four intrepidities', parallel BS *daśa-bala*, and *vaiśāradya-*; = Manj. 128 *dasau pāna darrau tcahaura*; with v 239·34 *tcihauriyām viśāradhyām* 'of four intrepidities'; v 336, 34v5 *hve prahujanā* (BS *prthag-jana-*) *kye va da(rr)au(jsa?) mahā-samudro vahīysānā* 'the layman, (those) who (are) bold to enter into the great sea', BS G 37, 31b5-6 *ye śaknuṣyur mahā-samudre gādham labdhum*, Tib. *gtiṅ rñed-par nus-pa* 'able to reach the bottom' (reading uncertain, ed. Konow *darrauwa*, but some further trace seems present, hence *(jsa)*). JS 37v3 *ttū darro thīyai* 'you drew out this boldness'; JS 12r2 *darrona* 'with boldness'; Z *darro, darrau, darroṇa, darraṇa, duśdarrau*; v 49, 467r2 *darrōṇa* (= E p. 355). Adjective, II 93·1-2 *hvāṣṭā śūra daraujśā* 'chiefest, valourous, bold' (dyadic); II 55·31 *śūra bumaya haurā biṇḍā darāṇjśa* 'valourous, strong, bold in ruling'; II 53·12 *śūrā darāṇjśa*; II 75·63 *seśākā daraujśa* 'bold lover'; II 50·5-6 *jinivīm vī (-im = -ai) brrūṇādā śūri dirrvājśa, jastā ysūṣṭā* 'brilliant in the land (BS *janapada-*), valourous, bold, approved of the *deva*-gods'. From base *darś-* 'to dare', Av. *darś-*, *darśita-*, compound, *darśi.draoś* 'with violent weapon', Zor.P. gloss *śkaft-zēn*; O.Pers. *darś-*, O.Ind. *dharṣ-*, IE Pok. 259 *dhers-* 'attack'. See *darv-* 'to dare'.  
**darauysām** adjective to a place-name *\*daraūysa-*, v 209, 001a1 *darauysām śau khrii darrjai* 'the *śau*-official Khri dorje of Darauysa', to Tib. *khri* 'seat', *rdo-rje* 'BS *vajra-*', hence for *vajrāsana-*.  
**darv-** 'to dare' (present and preterite stem), II 52·11a *hamadā vai am hā kveśa hvāṇḍi darvāre* 'indeed the men did not dare (to go) to the side'; II 99·203 *haṣḍā na darrovai yaṃ* (or *yā*) 'he did not dare to make a report', = II 11·41 *ttū haṣḍā na darrovai ya*; K 42·101-2 *hūrī na dirve ttriṃmā* 'the youth did not dare to enter'; III 70·127

*makala hā na darvā ūca* 'the she-monkey did not dare to enter the water'; II 90·89-90 *u piḍakā hā nā dirveṃ haurā* 'and I did not dare to give the letter'; II 89·51 *ttrūkā hā ni dirvāmdā* 'they did not dare to go among the Turks'; II 89·59-60 *śacū-pava-m ri hā biṇḍa ni dirvāmdā* 'the Śa-ṣṣou people did not dare against them'; III 131·6 *ni darrovai* 'did not dare'. From base *darś-* 'to dare', Av. *darś-*, *darśita-*, O.Pers. *adarśnauš*; IE Pok. 259, O.Ind. *dhṛṣṇōti*, *dhṛṣṭā-*, *dhṛṣṭi-*; Got. *gadars*, *gadairsan* 'dare', O.Engl. *dear*, *durran*, Greek θέρσος, θάρσος, θρασύς; Lit. *drēšu* 'I dare'. Here in *darv-* occurs *\*drśnu-*. See also *darrau* 'boldness, daring'.

**dalaa-** 'shell, bark', Sid. 148v4 *krrimḡiṇe āha hīvī dalai* 'shell of fowl's egg', Tib. *khyim-byahi sgo-nahi sun-lpags*; Sid. 148v5 *krrigīṇe āha hīya dalā* (plural); I 189, 111r1 *drāma dalai* 'pomegranate rind', BS *dāḍima-tvak*; II 60·17 *dale śau* 'one covering'. Either *dal-* with IE *-l-*, or *dar-d-* with increment *-d-* to *dar-* 'to split'. IE Pok. 194-6 *del-*, O.Ind. *dālati* 'split', Greek δαιδάλλω, Lat. *dolāre* 'to hew', Lit. *delū*, *dilti* 'to wear out'. For base *dar-* 'to tear, split', see above *dar-* 'to scrape'.

**dalaka-** 'so much', K 98·208 *dalaka mise haura hūrī* 'let him give gifts so many', = v 246, 14a1 *tanka masi haurā haurī*, BS *ekam api kārśāpaṇam dānam dāsyati*; II 109·1 (repeated 2) *dalaka bauṇā thauṇa haṣḍi yūḍaudū* 'we made report, so much, in the matter (= BS *sthāne*) of the woven stuffs (*\*vafnyākā-*)', with ibid. 3 *bauṇāe* for *bauṇe* plural. See *calaka-*, *cilaka-*, *vilaka-*, *dilaka-*.

**dalsā**, see *dālysa-*, *drays-*.

**davaṃ** (or *davaq*) 'mantle', III 44·47-9 *śvaq śavā panamī davaṃ śulakā aṣṭhamjai śva śavā sarbai brrai biśā paḍaurakā* 'at midnight she is wont to rise, alone she takes up a mantle, at midnight she mounts to her lover's house, veiled' (printed *panamīda vaq*), the practice of the O.Ind. *abhisārīṇī* 'courtesan'. From base *dau-*: *du-* 'to wear, put on, don', hence *\*davana-* or *\*dava-* 'dress', with II 84·14 *dvamādā u pamūhā*; Orm. *dīci* 'shoes' (*c = ts*) from *\*duta-ka-* (G. Morgenstierne, IIFL 1·392) plural to *\*dūk*. IE Pok. 217-8 *deu-* 'sink in, put on', O.Ind. *upā-dūtya-* 'to be put on', Greek δύω 'enter', ἐνδύω 'put on'. See below *dvamādā*.

**dava-** 'wild beast', see *data-*.

**daśa** -?- v 262, 1a5 ||| *daśa ṣṭāna pīra* 'being... write' (broken text).

**daśā** 'ten', K 43·136 *daśā māst(ā) parsāme jsa* 'with the passing of ten months', = K 40·18 *dasau māstam jsa*. See *dasau* 'ten'.

**daśaina** gen. plur. 'ten', II 105·107 *daśaina hāvām* 'of ten benefits' = ibid. 111-2. See *dasau* 'ten'.

**daṣṭa-** 'skilful', Bcd 52r3-4 *hajvattā u daṣṭa samṇā* 'wisdom and skilful plan'; BS *prajñā-upāya-*; K 57, 25r2 *daṣṭi saṇe jsa pārāma* 'the perfection of skilfulness'; = K 58, 29r4 *upāya pārāma*; III 68·66 *raṣṭyā ye śāstrī daṣṭā* 'the *ṛṣi*-sage was a skilled scholar' (BS *śāstrin-*); Manj. 283 *cāyara daṣṭa gūmā* 'skilled, accurate magician' (cf. v 164, 113r3 *hajū ggumātā saṇvā*); II 6·95 *haiysdai daṣṭai saṇai vīra gūmāva* 'present, accurate in skilled planning'; III 11, 20v2-3 *daṣṭāna saṇāna* 'with skilled planning', parallel BS *upāya-kausālya-*. Abstract, III 134b4 *daṣṭatete jsa*; Z 14·6 *pīsaina siye daṣṭate ṣṣahānā* 'from the teacher he

learnt the arts, the good qualities'. Connexions disputed, either from *dasta-* 'hand', Av. *zasta-*, or from *dasta-* from base *danh-*: *dah-* 'to teach'; Av. *dāstvā-*, *danra-*, O.Ind. *dasrā-*, *dasmā-*, IE Pok. 201-2 *dens-* 'teach, learn', Greek δέδοξε 'he taught', διδάσκω. Oss. D. *dāsni*, I. *dāsny* 'skilled, skilled person' may derive from \**dastyā-* if *-sny-* has replaced older *-sty-*, as in D. *udzesnā*, I. *ūdisn*, beside D. *udzestā*, *idzestā*, I. *disny* 'span' from older Av. *vitasti-* (note also D. *yāzdug*, *yāznug* 'rich' from \**gaz-nuka-*); derivation of *dāsni* from *dašina-* 'dexterous' seems not to explain the *-i*. M.Parth.T. *dst* 'able', *dst* 'yy' 'you are capable'; M.Pers.T. *dstn* \**dastan* dyadic with *tw'n* \**tuwān* 'powerful'.

**daštām** 'handle', II 129:77 *vari pastāmdū hajsāmdē sā cvai daštām u gvā u khijsā-tcīrika u nakhausai ejsinā štāre* 'a vessel we have deigned to send, one, of which the handle and ears and convex(?) face and covering are of silver'; adjectives with *-ya-*, II 129:71 *svinā-daštānya byašti-līka mārsalā sā* 'one hammer with horn handle, decorated'; II 103:49 *rana-daštānyai* (not *-tt-*) *dajvanyai sāhauja* 'umbrella with jewelled handle, flame-coloured (= white)'. From \**dastānya-* with trajected umlaut *i-*. See *dasta-* 'hand'.

**dašte**, *dašde*, see *dajs-* 'to burn, ripen'.

**dašyau**, *dašvā* 'ten', see *dasau*.

**dašika** 'proper name', III 141:4 *dānavatā dašikā parstā piḍe* 'the patron (BS *dānapati-*) Dašika ordered to write'.

**dasa** 'section' or 'arrangement', K 94:106 *tv(ā) dā hīya dasa pīri u parī piḍe* 'he would write or cause to write this section of the *dharmā*-doctrine', = v 244, 2b1 *tvā dā hīya dasa pīri parī piḍe*, BS *dharmā-paryāyaṃ likhīṣyanti likhāpāyīṣyanti*; K 54, 13v2 *aysmvajā dasa śau skamdhā dā* 'the section of the mind, one *dhātu*-element of *skandha*-groups'. From base *das-* 'to cut out', Oss. D. *dasun*, *dast* 'to cut'; or *das-* 'to arrange, classify', Oss. D. *dasun* 'to heap up', Armen. lw *das* 'class'. Note also Zor.P. *dašnak*, Armen. lw *dašnak*, N.Pers. *dašnah* 'dagger (cutting tool)'. See s.v. *dāšš-*.

**dasa** 'thread', III 12, 21v5 *kapāysimja dasa bañāna* 'the cotton thread is to be tied'; v 355, b1 *dasa jsa bañāna* 'it is to be tied with thread'; v 40, 63b2 *dasa tcera* 'a thread is to be made'; v 160, 203a1 *maṃdrā hvañā ša dasa gu* 'the *mantra*-formula is to be recited, this thread is to be (tied?)'; ibid. b4 *gya dasa bañāna* 'the (cotton?) thread is to be tied'. From base *das-* in the noun Balōči *dasag* 'thread', N.Pers. *dasah*, Munjāni *lāsa* 'rope of goat's wool', *sam-lasiko* 'neck-rope', Yidya *loso*, *lāsa*; with O.Ind. *daśā-* 'fringe', second component *-daśaka-*, *-daśa-*; Pali *dasā-*. IE Pok. 191 *dek-*; Got. *tagl* 'single hair', *tahjan* 'tear out', O.Norse *tāg* 'fibre'. But K 63, 79r2 *ysara-ttašām* rather *ttaša-*, not *dasa-*.

**dasa-** 'ten', as first component, SuvP. 67r4 *dasa-vadya* 'tenfold', BS *daśa-vidha-*, IV 46b *thauna dasi-chāya štāka* 'cloth of ten feet is necessary'; Manj. 129 *dasa-vadye*, Manj. 118 *dīsa-vadye*. See s.v. *dasau* 'ten'.

**dasau** 'ten', Sid. 133r1 *dasau*, Sid. 100v1 *daso*; inflexion, gen. plur. Z 8:18 *daššānu*, II 105:111 *daśaina*, II 101:12 *dasām*, Sid. 153r2 *dašau*; inst. plur. Z 6:22 *dašyau*, Z 13:144 *dašyau*, Manj. 61 *dašyā jsa*; loc. plur. v 338, 61r6 *dašvo*, SuvO. 5r5 *dašvo*; III 22, 12a3 *dašvā*, SuvP. 65r3

*dašvā bhūmvā* 'in the ten bhūmi-stages', BS *daśa-bhūmyām*, v 247, 16b4 *dašvā dišyā* 'in the ten regions', BS *daśasu dikṣu*. First component *dasa-*, see above; with *daso-*, II 67:9:4 *daso-chāya* 'of ten feet'; Z 22:125 *daso-gyūma-*; K 144:2r2 *dāsau-padya*. From II-19 see separately, *śūmdasu*, *duvāsu*, *drāisūvo*, *draisam*, *tcahulasa-*, *tcaulasa-*, *paṃjsūsu*, *kṣasu*, *haudūsā*, *haštūsu*, *nausu*. Ordinal, v 296v3 *dasamā*, v 255:1103 *dasamyē māsti* 'in the tenth month', v 385:93 *dasamyē haḍe* 'on the tenth day'; K 46:31 *dasamyē māsta* 'in the tenth month'. From *dasa-*, with either *-kam* (neuter), or suffix *-āva-* (like *nau* 'nine' from *nava-*), Tumšūq Saka *dase* '10', *dasmana-* 'tenth'; *-sana*, *hoparsana* '17', *śovarsana* '11', *drewarsana* '13'; Av. *dasa*, *dasāma-*, Sogd. *ds*, *ds'*, *ds'm'yk*, Yavn. *das*, M.Parth.T. *ds*, M.Pers.T. *dhwṃ* 'tenth', N.Pers. *dah*, *dahum*, Oss. DI. *dās*, D. *dāsājmag*, I. *dāsām*, Pašto *las*, Parāči *dōs*, *dōsumi*, Yidya *los*, Waxī *das*, Šuynī *ḍis*, Yazg. *ḍis*. IE Pok. 191-2 *dek-*, O.Ind. *daśan-*, Greek δέκα, Lat. *decem*, Oscan *deke-*, Celtic O.Ir. *deich*, Welsh *deg*, Got. *taihun*.

**dasta-** 'hand', Manj. 70 *dasta pā* 'hands, feet'; I 252, 1v1 *dastānu u pānu* 'of hands and feet', BS *kara-carāṇe*; inflexion, Sid. 131v3 *dastām vī*, Tib. *lag*; inst. sing. SuvP. 73v2 *dastāna*, BS *karaiḥ*; loc. sing. *dūsta*, Sid. 155r2 *dīste haṃphājāñq* 'to be wrapped in the hand', Tib. *phur-mar phur-te*; v 107, 29v7 *haṃju dasta nāndā* 'they held the hands bent', BS *anjalim praṇamya*; with *-ka-*, K 63, 78r3 *dastakvā hau-dvyā* 'in both hands'. In the sense 'by the power of', SuvO. 53v6-7 *śāndremate gyašte dastāna* 'in the hand of the *devī*-goddess *Śāndrāmātā-*', BS *śrīyā mahā-devyā hastena*, Tib. *mithus*; parallel to SuvO. 53r5 *mīsta gyašte prabhāvāna tye dastāna*, BS *śrīyā mahā-devyāḥ prabhāvena*; later K 146:1 *distani*; II 102:35 *dastana*; v 246, 11b1 *dastāna biysamjāre* 'they hold hand and hand', BS *hastena hastam tasyopānāmayanti*, = K 97:183 *dastana beysajāre*. With *yi*, K 41:67 *dastānai hā skauyīrau* 'they touch him with the hand', = K 44:184 *dastīnai hā skauyīrau*. See also *haṃdasta-* 'official title'. For 'hand' also *ggoštā*. From \**dasta-*, Av. *zasta-*, O.Pers. *dasta-*, Zor.P., N.Pers. *dast*; Sogd. *dst-*, M.Parth.T., M.Pers.T. *dst*; Šuynī *dust*, Rōšāni *dost*, Yazg. *ḍust*, plur. *ḍestaθ*. Oss. D. *xube-dzāstāj* 'with both hands', see s.v. *hau-dva*, *hvādaštā*; here rather *-dz-* from *-d-*, as in *udzestā* 'span' from older *vitasti*, than from *zasta-*. As second component, Yazg. *pardast* 'bracelet'. The proposal to connect *dastāna*, *distani*, *dastana* 'by the power of' with Av. *danh-*: *dah-* 'to teach', *dāstvā-* 'teaching', Zor.P. *dastaḥar* 'teacher' in AM, n.s., 7, 1959, 22 and ibid. 11, 1965, 110 is thus no longer acceptable. IE Pok. 447 *ghesto-*, O.Ind. *hāsta-*, Lit. *pa-žastė*, *pa-žastis* 'armpit'.

**dasta-** 'group(?)', K 154:34-5 *dasta ma jsa bāyidiṃ (-im = -ai) hīyvā kūlvā* 'may they from here lead the groups in their own families (BS *kula-*)' (Vajra-yāna statement); K 48:3:1 *sa kūla dastā ayište* 'a hundred koṭi-million groups he influenced' (BS *adhīṣhita-*). To Zor.P. *dastak* (Yasna 10:15 gloss to *gundān* 'groups', Parsi-Sanskrit *śreṇi-*, to Av. *una-*), N.Pers. *dastah* 'handful, assembly, brigade, handle'; Armen. lw *dastak* 'wrist'; Oss. DI. *dāstāg* 'handful of awns; handful'; Arab. *dastaj*, Syriac *dstq-* 'handle'.

**dasta** 'appeared', Manj. 142 *cāyuau dasta* 'appeared through acts of magic', III 29, 42b2 *ttaramdarā bata dasti*, = Manj. 270 *daista*. From older *dista*- 'see' s.v. *dai*- 'to see'.

**dastakvā** loc. plur. 'group', K 48·3·1 *sa kūla dastā ayiṣṭe*, *dastakvā hva hva krramna* 'a hundred *koṭi*-million groups he blessed (BS *adhiṣṭhita*-), in each group in turn'. See *dasta*- 'group'.

**dastem** 'handful(?)', III 128·11-2 *tā hīya dastem ranā caṃdāvaṇa mōri māṇamda himāṃde* '(in every birth) his own handful of jewels, like the *cintā-maṇi* (magic jewel), may they exist'. Possibly -*em* from older -*ai*, hence *dastaa*-, nom. sing. *dastai*. See *dasta*- 'group'.

**dastaurā** 'staff, stick', II 85·31 *dastaurā hauḍai* 'he gave a staff'; Z 291·8 *ne būku nāste u ne dastoru karā* 'he takes not the food and not the staff' parallel K 46·27 *laṣṭa pāttarā asthīye* 'he took up staff, bowl'; III 74·204 *pātte laṣṭāna vā* 'he held the bowl, staff'; III 69·85 *laṣṭa pāttara dīsta biysīye* 'he took the staff, bowl in his hand'. From \**dasta-bara*- 'carried in the hand, staff', N.Pers. *dast-vār*, -*ah* 'walking stick', Sogd. Chr. *dstb*'ry, *dstwb*'ry 'stick', Bud. *dstβ*'ry 'instrument'.

**dastauraja-** 'belonging to the record', IV 26·6-7 *heri pajistādā dastaurajā* 'they demanded the money according to the record (or document)'. From \**dasta-bara*- 'exemplar, record', N.Pers. *dastūr* 'licence, exemplar, basis, original of a book, record, tax', Zor.P. *dastaḅar* 'teacher'. Suffix -*ja*- from older -*ē*- for adjectives of connexion.

**daha-** 'man, male' in contrast to 'woman', SuvP. 74r2-3 *dahā strriya* 'man, woman', BS *puruṣāḥ striyo*, IV 20·13 *daha hvaṃdā* 'men' quoted s.v. *ttuvar*-; SuvP. 73r3 *strriyi bisā tti daha himāṃde* 'the women, they all shall become men', BS *sarvā striyo nitya narā bhavanti*; III 89·160-1 *dahā pūra padīme* 'creates a man child'; III 66·35 *naḍa ye dahā*: 'there was a man, a hero'; III 105·10-1 *ysā ṣa paḍāda dahā pūra* 'she bore in due course a male child'; K 65, 82r4 *daha ysyāne āysā krraṇa* 'may I be born a man, free (*āysāta*-), kindly', *ibid.* 82v2 *ma tsīme daha ṣṭāna hamaica vīra* 'may I not, being a man, come to a (worse) change'; K 51·6·9 *dahi ysyāne* 'may I be born a man'; Manj. 33-4 *dahū str(i)ya* 'man and woman' (-*ū* 'and'); v 189, 127, 2a1 *dahāna haṃtsa* 'with a man'; loc. plur., Manj. 191 *cī dahv(ā) savāsa* (BS *saṃvāsa*-) *yade* 'when she dwells among men'. With -*ka*-, K 46·41 *braṣṭā sa dahakā ysām āṃ jīśka* 'she asked, saying, have I borne a boy or a girl?'; III 73·171 *dahaka-m sattakā ṣṭe* (so to read) 'it is for me a male being'; abstract, *dahoṣṭa*, Sid. 2r5 *dahoṣṭa aspaṣḍākā piṣkalā* 'chapter on producing virility', Tib. *ro ča-bahi rgyud-kyi lehu*; I 175, 93r4 *dahaṣṭa padīmāka* 'producing virility'; I 169, 85r1 *cvim* (-*im* = -*ai*) *dahaṣṭa niṣṭa* 'who has not virility'. Adjectives, *dahīṇa*-, III 88·145-6 *dahīṇā, gūnai biṃdā bañāṇā* 'to be bound upon the male mark'; II 7·116 *dahīṇau bvaṃsām gūna ṣahaunau ja haphvai* 'possessed of the male virtues (triadic)', = II 7·111 *dihīṇau bvaṃsām gūna ṣahaunau ja* (deleted); *dahīṇa*-, II 86·38 *dahūm sūra* 'manly, bold (dyadic, BS *sūra*-)', III 105·16 *dahauna ālaṃgāra* 'man's ornaments'; III 127·14 *dahū*; II 115·16 *dahū*; compound with *hu*-, K 110·338 *hūdaha* 'excellent man', BS *mahā-puruṣa*-; K 137·909 *hudahunā gunaina* 'with the mark of the great man', BS *mahā-puruṣa-lakṣaṇa*-. Base

*dah*-, noun *daha*- 'male, man' (intervocalic -*h*- highly ambiguous), Waxī *dāi*, *dāi*, *ḍayak* from \**dahya*- (or \**dahyu*-), where Waxī has lost -*h*-, but does not lose intervocalic stops (see TPS 1959, 107-115). Avestan adjective fem. *dāhi* ethnic name, Greek Δάοι, Δάοι, Δόσοι, Lat. *Dahae*, O.Pers. *dahā* 'the Daha people'. O.Ind. RV 6·21·11 *yé mānuṣ cākūr ūparaṃ dāsāya* '(the sages) who placed Manu after Dasa', where *dāsa*- is the epithet of the primal man. With suffix -*yu*-, O.Pers. *dahyu*-, Av. *dahyu*- 'land', O.Ind. *dāsyu*- '(hostile) people', later 'demons'. Adjective O.Ind. *dāsa*-, *dāsā*-, like the Av. *dāha*-. The Avestan *dāha*- name is associated with the names *airya*-, *tūrya*-, *sairima*-, *sāimu*- (*sāini*-) and *dāhi*-, glossed by Zor.P. *ērān*, *tūr*, *salm*, *sēn* (= *čēn*) *dāh*, *sind* and *dāyikān*, *sindikān* (GrBd. 106·14ff; 107·9ff). The *sāimu*- may be adjective to *simu*- equivalent to *sindu*-, the Greek Σινδοί near the Sarmatai country. The name *daha*- survived into Arab.-Pers. *dihistān*, east of the Caspian Sea.

**dā** 'law, established', see *dāta*-.

**dā-** first component, *dā-gūna*- 'fire-coloured', K 18·193-4 *dā-gūna karavīnā bveya harrida* 'red, around, rays shine'; = K 26·126-7 *dā-gūne karavīnā bveya harreda*, = K 34·77 *ysara-guni karvīnā bveya harūṇīye* 'gold-coloured rays round about shine forth'; II 60·16 *dā-gū baysgye paima jsa* 'from fire-coloured thick wool'; Sid. 150r4 *āṣana cha vijīṣḍe, u ysīdā, u drrām dā-gūm khadyauttā prāṇai khīṇḍā* 'skin appears blue, and yellow, and red-coloured like the *khadyota*-firefly insect'. Tib. *kha-dog snon-po dan, ser-po snon-zin, me hbar-ba dan, srin-bu me-khyer dan, glog ltar-bu mthob-ba rnam s yino*. From the compound \**dāga-gauna*-, to *dai* 'fire'. See also *dājūna*- 'flame-coloured', to *dajā* and *gūna*-.

-**dā** 'placing', III 14·11 *mahara-dā* 'the period from 3-5 o'clock' before the period *palśārā* 'evening'. Hence possibly 'sunset time'. The second component is from *dāta*- (see *karavāta*- 'morning'), as in Av. *hū frāšmō. dāti*- 'sunset' (for *frāšma*- 'appearance', see Zoroastrian Problems, ed. 2, 1971, xv, DkM 610·12 *fratom frāšm vistarīhēt* 'the initial appearance is spread (before the body of the sun appears)'). The *dāti*- 'placing, being settled', is like the *dāt* of Zor.P. *bām-dāt*, N.Pers. *bām-dād*, and the -*vāta*- of *karavātā* 'morning'.

**dā-** 'to give', in the noun *dāṃgyā*- and in *parāth*- 'to sell', elsewhere for 'give' Khotan Saka has *hor*- from *fra-bar*-. See *dāṃgyā*-.

**dājsaṃdai** 'name of medicinal plant', III 17·14 *rājā namva, dājsaṃdai, aṣṇūha* 'plains' salt, *dājsaṃdaa*-, 'doves' dung'; Sid. 100v3 *dājsaṃdai hīya ttīma* 'seed of *dājsaṃdaa*-', III 87·115 *dājsaṃdai, mījsāka* 'kernel'; III 90·184 *dājsaṃdai ttīma*. From base *dāg*-, possibly present with -*ā*- to *dajs*- 'to burn, ripen', base *dag*-, then 'pungent'; see *dajsaṃdai*.

**dāña** 'in the fire', K 110·325 *khvai dāña niṣṭa* 'when they put it (the dress) in the fire'. See *dai* 'fire'.

**dāṃgyā-** 'gift', Z 23·37 *ttatatu pharu paṣṭute dāṃgye* 'he promised much wealth, gifts'; v 225·66·4 *(dī)yamīharām dāṃja he(d)ī* 'he gives a gift of lamps'; JS 35r2 *pha dāṃje byodai* 'he gained many gifts'; K 63, 79r4 *ttū pajāysaude brrūna saskāra dauja* 'may they accept the

brilliant gift of *saṃskāra*-acts', =K 64, 80v4-81r1 *ttū pajāysīryau brrūna saskāra dauja*. But K 24·88 *yanū ma dāauja* (for *drūja* 'injury'), =K 16·144 *yanū ma drrūja* 'do a violent act for me'. The acc. sing. *dāmja* assures theme *dāṃgyā-*, hence from \**dānačī-* passed to *-ā-* stem. Base *dā-* 'to give', elsewhere in *parāth-* 'to sell' from *parā-dadā-*. Replaced by *hor-* from *fra-bar-*, as O.Pers. *fra-bar-* 'give'. Av. *dā-*, Zor.P. *dātan*, N.Pers. *dādan*, M.Parth.T. *dh-*, *d'd*, M.Pers.T. *dy-*, *d'd*, Sogdian diverges *θβr-* \**ati-bar-*; Pašto *ləl*, Wanetsi *l-*, Yidya *dālIm*, pret. *līm*; Sanglēcī *dāy-*, Šuyni *dāk* 'gift', *δād*, *δēd*, 3 sing. *δīd*; Yazg. *daδ-*, *ded*. 3 sing. *daδd*. IE Pok. 223-6 *dō-*: *dā-*, O.Ind. *dādāti*, *dattā-*, *-tta-*; Greek *δίδομι*, *δοτός*; Lat. *da-*, *dō-*, *dātus*, Armen. *tam*, *etou*; Lit. *duomi*, *duotas*, *duoti*; O.Slav. *dati*, *-danū*.

**dāta-** 'placed, established; law', v 112, 34r5 *ttātāne dātā pyūyāmatigye pvātiñe ūce jsa* 'with the cool water of the hearing of this *dharma*-doctrine', BS *anena dharmasrāvāna-salilodakena*; v 108, 30v7 *dātāna*, BS *dharmeṇa*; v 118, 67r3 *dātānai kṣīrā ānatā tcerā* 'by the *dharma*-law his land must be guarded', BS *dharmeṇa pālayed rāṣṭram*; later Bcd 48r3 *wysdīṣṭimi baysām dā* 'I preach the Buddhas' *dharma*', inst. sing. Bcd 47v4 *dāna parāhma* 'by *dharma*, by *śīla*-code'; adjectives, v 123, 19v3 *dātānyau aysmya dīrysyde* 'with... of the *dharma* holds in mind'; K 58, 29r2 *dāvāñvā samāhānvā* 'in trances of the *dharma*' (BS *samādhāna-*); *dātya-*, Z 6·4 *dātī cakru* 'wheel of *dharma*'; SuvP. 61v4 *dāvī cakrūrā*; Bcd 51v4 *dāyī cakrīna*, ibid. 46r4 *dāyī cakrūrā*; fem., K 53·10·8-9 *dāya prara* '*dharma* nature'; K 136·864 *dāyā byāñja* 'section of the *dharma*'; 865 *dāye byāñji jsa*; plural, v 108, 30v7 *dātya*, inst. v 118, 67r2 *dātyau*; gen. v 115, 64v4 *dātyānu*; with negative, v 115, 64v5 *adātyānu*, BS *adhārmika-*; *dātīnaa-*, III 24, 23a4 *dātīnai ttaradarā* for BS *dharma-kāya-*; III 27, 35a2 *dātījā tcaimañā* 'in the *dharma* eye', BS *dharma-cakṣus-*; v 182, 43r2 *dātīnja nauya* 'in the *dharma* boat'; *dāvīnaa-*, III 114, 6v3 *dāvīnai ttaramdarā*; fem. v 55, 2v4 *dātīgyeñ tceṃañā*; K 61, 40v1 *dāvīji*; Manj. 316 *dāvīje*; plural, v 45, 99a4 *dātīnā balysā* '*dharma* Buddhas'; K 105·231-2 *dāv(i)ja py(au)ra*, BS *dharma-megha-* '*dharma* cloud'; II 105·100-1 *ttaiyā ām dāvasta carām jsa* 'by that *dharma* lamp' (translation AM, n.s., 11, 1965, 105). Compound, SuvO. 36r3 *dāta-hvāñāa-* '*dharma* preacher', BS *dharmabhāñaka-*. Participle to base *dā-* 'to put, place, establish'; Av., O.Pers. *dā-*, *dāta-*, Zor.P. *nihātan*, *nih-*, M.Parth.T. *d'm-d'd* 'creature' (no verb), M.Pers.T. *nh-*, *nyh'dg*, Pahlavi Psalter *nyd't*; Sogd. Bud. *δ'mδ'r'k* 'lord of creatures', *δ'mh* 'creature'; for *dāta-*, Av. *dāta-*, *dātya-*, Zor.P. *dāt*, *dātastān*, *dātuṣār*, *dātīk*, N.Pers. *dād*, *dāvar* 'judge'; Armen. lw *dat* 'judgement', *datastan*, *api-rat* 'unjust'; Sogd. *δ't'kh* 'law', adjective *δ't'yk*, *δ'tkr'k* 'judge', Chr. *d't'br-*; Bud. *'pδ'ty*, *pδ'ty*, Chr. *pd'ty* 'unjust', *pd't-gry*; M.Parth.T. *d'dbr*, M.Pers.T. *d'ywr*; Pahlavi Psalter *d'twobl'n*; Pašto *dōe* 'custom' from \**dād* from \**δād*. IE Pok. 235-9 *dhē-*: *dhō-*, O.Ind. *dādhati*, *dhitā-*, *hitā-*, Greek *τίθημι*, *θετός*, Lat. *-ditus* (*ad-*, *con-*), Lit. *dėti*, *demī*; O.Slav. *dėti*. See also *padā* 'she placed'; *padāna-* 'receptacle'; and *nyāttara-* 'inferior' from \**ni-dāta-* or \**niyāta-*.

**dānā-** 'grain, corn', v 333, 27r5-6 *ṣā ju hvē ttu kuṃjsatu*

*ṣau ṣau dāna ṣumārā* 'this man counts the sesame, one by one grain', BS G 24a7 *ekaikaṃ tila-phalakaṃ grhya*; v 334, 27v4-5 *kuṃjsatīṃgye dāne*, BS G 37, 24b4-5 *tila-phalakāḥ*; JS 34r2 *vekṣottai dāṃ* 'you scattered grains' (*dāṃ* from \**dānā* from *dāne*); III 87·128 *dūmi-hauṣṭā gūra*, *ttiyām ma dāna thamjāña* 'smoke-dried grapes, from them the seeds must be extracted (*ma* possible scribal beginning of *mījsā* 'kernels'). Second component III 89·172 *ttīrā-dānā* 'medicinal plant ('bitter grain')'; adjective III 89·171 *ttīrā-dānīnai rūm* 'oil of the plant'. Not identified. See also *jūṣḍyāna-* 'terebinth', *śaṣvām* 'mustard', possibly *aysdām*. Base *dānā-*, Av. *dānō*. *karṣa-* 'grain-carrying (ant)', N.Pers. *dān-kiš*, *dānah-kiš*, Zor.P. *dān-kaš*, *dānak-kaš*; N.Pers. *dānčah* 'millet', Balōči *dān*, *dānag*; *dānūč* 'millet', Sanglēcī *dang* 'seed', *dūnik*; Yazg. *danāg* 'grain'; Šuyni *dūnā*, Rōṣāni *dōnā*; Yidya *nānoyō*, Pašto *nīne* 'parched grain', *nānga* (from \**dānakā*) 'blackberry'. IE Pok. 242 \**dhōnā-*, O.Ind. *dhānāḥ* fem. plural, *dhānyā-*; Lit. *duona* 'bread', Tokhara B *tāno*.

**dānām** 'testicles', gen. plural, Sid. 121r1-2 *pī huṣāme jsa hamye dānām nīrāme hīvī āchai vī āhasāñāñā* 'it must be made to sweat in the disease of the extrusion of testicles due to increase of fat', Tib. *čhil rgyas-pa-las gyur-pahi rlig-rlugs-kyi nad-la ni*, *dugs bya-ba daṃ* (*rlug-pa* 'cast out'). See *dānā-* 'grain'; and *śelaka-*.

**dāma-** 'bond', v 77, 145v4-5 *haudyau ratanyau kye rata-nūnyau dāmyau pajusta* '... with the seven jewels, which are covered with jewelled fastenings', Tib. *rin-chen bdung-yis śin-tu spras rin-chen dra-bas legs-par brgyan* (*spra-ba* 'to adorn'; *dra-ba*, BS *jāla-*); v 147, 131a1 *mārīña bana dāma* 'the bonds, fastenings of *Māra*-demon'. Base *dai-*, *dā-* 'to bind', Av. *dyā-*, Zor.P., N.Pers. *dām* 'net', N.Pers. *dāman* 'border'; Sogd. Man. *δ'm* 'net', Chr. *d'my* 'fettors'; Man. *γryy pδ'mnyh* 'edge of mountain'; M.Parth.T. *d'mg* 'net', *d'mg'wd bndg* 'net and bond'; Pašto *lūma* 'snare', *laman* 'border, hem', Muñjāni *lōmago* 'snare' (\**dāmakā-*), Waxī *dūng*. IE Pok. 183 *dē-*: *dā-*, O.Ind. *dyāti*, *ditā-*, Greek *δέω*. See *dīma-* 'tie'.

**dāmmā** 'smoke', III 72·162, see *dumā*.

**dāyi** 'injures', III 104·37 *ka ma adāra bevai dāyi* 'if another (woman) injures, cheats me', *dāya-* < \**dāyatai*, with *beva-* < \**vidābaya-*, see cognates s.v. *dyūka-*.

**dār-** 'to hold', long *-ā-* to base *dar-*, as second component *-dāraa-*, III 105·14 *hadarye bādena bisadārai nera jsa pyāste* 'at another time the householder spoke with his wife'; with suffix *-āṣṣaa-*, III 106·23-4 *bisadārāṣai ttaña beḍa bihī būra śairka-vamyē ālagre* 'the householder's son at that time was exceedingly well-dressed, arrayed', v 327, b4 *bisadārai*. For *-darana-* *-darāna-*, see *candarno*. Base *dar-* 'hold', present *dār-*, *dārāya-* > *dera-*, 2 sing. imperative III 101·38 *derā*. With preverbs, *padār-*, *pader-*, *hamdār-*. Av. *dar-*, *dārāya-*, Zor.P. *dār-*, *dāstan*, second component *-dār*, Sogd. *δ'r-*, *čr'γ-δ'rwk* 'lamp-holder', Gilgit *lera-* (first component) in names; M.Parth.T. *d'r-*, participle *dyrd*, *šhr-d'r* 'governor', M.Pers.T. *d'r-*, *d'št*; N.Pers. *dār-*, *dāstan*, *-dār*; Pašto *larəl*, Parāči *der-*, Šuyni *dēr-*, Yazg. *pārḍar-*. *pārḍard* 'hold', Waxī *wīdār-*, Yidya *lār-*, Oss. D. *darun*, I. *daryn*, *dard* 'hold', compound D. *ciraγ-darān* 'lantern'; D. *lādārūn* 'understand'. IE Pok. 252-5 *dher-*, O.Ind. *dhārāyati*, *dhrtā-*,

O.Engl. *darian* 'to hide', *dierne* 'hidden', Lit. *deriū*, *derėti* 'press', causative *daraũ*, *darýti* 'make, do'. See also *darra-* 'continuous'.

**dāra-** 'long', V 115, 64r4 *ne dāru stā* 'it is not long', BS *na cireṇa hi*; V 131, 52, 1b4 dyadic, *atā dāru bulysu* 'very long'; Sid. 20r5 (*dā*)*ra-jśina* 'long-lived', Tib. *che rin-bar byed-do*; SuvO. 5v5 *dāra-jśinyauñu* 'long life', BS *dīrghāyuskatā-*; K 100·283 *sadarma śāṣṭa dāra-vastu hamāve* 'may the teaching of the good *dharma* be long-enduring' (BS *vastu-* 'thing'); fem. K 90·745 *u jśinai dāra-vastva hime* 'and may his life be long'. With *buru* 'in measure', I 255, 170v1 *dārburu* 'long', BS *ciraṃ*; K 138·926 *dār-buru*, Tib. *rin-bu*; Sid. 138r5 *dāra buri va neca hame* 'it is long kept low' (*neca* = *nesta* 'set low'), BS *nimno*, Tib. *dar hdug-pa* 'to remain a little'; K 148·66 *daura-baimana hamāvai* 'may he be of long fortune'. From *darga-* 'long', as *āra-* 'price' from *arga-*, but *mura-* 'bird' from *mrga-*; O.Pers. *darga-*, Av. *daraga-*, *darāya-*, *drājišta-*, *drājō*; Pahlavi Psalter *dgly*, Zor.P. *dgr dyr \*dayr*, *dēr*, *drahnād*, N.Pers. *dēr*, *dirāz*, Balōči *dēr* 'long, late; time, duration'. IE Pok. 196-7 *del-*, *dlēgh-*, O.Ind. *dīrghā-*, *drāghīṣṭha-*; Greek *δολιχός*, *ἐνδελειχής*, Got. *tilgus* 'steadfast', O.Slav. *dlugŭ*, Hitt. *daluga-*, Lit. *ilgas*.

**dārā-** 'edge', Z 5·78 *kho hāvyo kādarā dāru karā ne yuḍu yindā patūlstu* 'just as a sword cannot cut its own edge', parallel Manj. 235 *uysānā kara ne paysānū kādara hiya dāra ne paṣta ida hauvai naišta* 'the self is not to be known at all (-ā, older -ū 'by you' or particle ū), and the sword cannot cut its own edge; there is no power to it'; III 43·18 *ā vā rīstā raijsai kādarā dairā baidā māksī* 'or he licks honey upon the edge of a sharp knife', parallel BS *madhu-digdha iva kṣura-dhāra-samā*. Base Av. *dārā-* 'edge', glossed Zor.P. *taš* 'axe', *tiži-dārēm* epithet to *taša-* 'axe', Zor.P. gloss *tēž-tēy*, Pašto *lōr* 'side', *lērāi* 'ridge of mountain' (from *\*dāryaka-*), O.Ind. *dhārā-*, IE Pok. 272 *dhō-* 'to sharpen', Greek *ἔθωσα* 'I sharpened', O.Engl. *darop* 'spit', *daru* 'harm', *derian* 'to wound'.

**dārañā** 'tearing(?)', III 11·20v4-5 *ma anaṃdīsā ma ma dñā ma bahauji ma dārañā yana* 'do not neglect me, do not cast me down, do not seize me, do not rend me(?)'. Possibly *\*dārañāta-* to base *dar-* 'to tear', like O.Ind. *dāruṇa-* 'savagely, cruel' (variation in suffix *-ana-* and *-una-*).

**dāmrmīnai**, see *daurmīnai*, from *\*durma-*, II 60·17 *dāmrmīnai škāma dale šau*; II 77·23 *daurmīnai bagala*.

**dāmṛla** 'stick', see *daula-*, V 313, 1b5.

**dālysa-** 'raft', Z 13·28 *ysāysino dālysu* 'raft of reeds', see *drāyasa-* 'raft', cognates s.v. *drays-*.

**dāvā jsa** 'the *dharma*-doctrine therewith', Manj. 130 *kaga hūna āstai thīya dā-v-ā jsa paṣa yuḍe* 'he pulled out skin, blood, bone, he did honour to the *dharma* with them'. See *dāta-*.

**dās-** 'to receive, get (possessions), receive with honour', III 34·7 *hvaṇḍā vī mūs(d)a yūdāda ma ra pā dāsāda* 'for the men they showed favour, for me also they did honour then', = III 46·14 *hvaṇḍām vī mūsda yūdāda maṃ ra pā dāsāmdā*, = III 40·8-9 *hvaṇḍā vī mvaiśda yūdāmdā maṃ ra pā dāsaudā*. Variant to read in III 41·33 *g(r)auñi [dāsaudā] haṣaprrīya haṃmārāne jsa dāsau(dā)* 'with

blossoming *hamāranā*-plant they did honour'; III 45·2025·9 *seśiryau thyau puṣa spyakyāṃ dāsāmdā* 'by love-acts (*\*seśa-kīra-*) at once (dyadic) they honoured with flowers'; = III 36·50-1 *seśiryāṃ thyāṃ thyāṃ puṣa spyakyāṃ dāsūda*, = III 40·3 *śaiśiryau thyau thyau vaña spyakau dāsauda*, = III 34·2-3 *seśiryau thyau puṣa spyakyā dāsāda*. Base *das-*, present *dās-* < *\*dās-ya* 'to accept, receive with honour (greet), get (possessions)', Av. *dasa-* 'goods, possessions', *dasathavant-* 'rich'; IE Pok. 189-91 *dek-* 'receive, accept, greet, honour, get', O.Ind. *\*dāsas-* in *dasāsyaṭi* 'honours', Lat. *decus*, *decorus*, *decet*, *dignus*, Celtic O.Ir. *dech* 'best', Greek *δέκομαι*, *δέχομαι*. See also participle *dāṣṭa-*.

**dāśś-**, *dāś-* 'accomplish, finish, cease', Z 10·26 *kīre dāśśīte* 'he completes the deeds'; Z 23·36 *dāśśīni padīde* 'I would finish making'; Sid. 142r5 *khu ni dāsi byasde* 'when it has not ripened', Tib. *de-la thog-ma ma smin-pahi che*; Bcd 46r1 *sājara cu ra vā šai dāsāmdā kīri* 'the learners (and those) who also have completed the study', BS *śaiḥṣa-śaiḥṣa-*; noun, Bcd 52r2 *dāsāma vīysyāne* 'may I see completion', BS *samanta-mukhena*; III 130·26 infinitive, *parīdi*. . . *pārsā paṣam dāse* 'they design to complete the worship, honour'; preterite *\*dāśśita-* > *dāśya-* > *dāsa-* (the latest, *dāś-*, is thus the same as the present stem), I 139, 47v3 *dāśyā* 'finished', BS *samāpta-*, I 149, 58r1 *dāse* 'finished'; V 13, 9v1 *piṣkalā dāśye* 'the chapter is finished'; K 143·1061 *sarvakāri dāse* 'the whole work is finished'; K 143·1058-9 *uspurra dāśyā* 'completely finished'; V 367·151 *asapāra dhāse*; K 151·43-4 *ūspāmra dāsā*; Sid. 121r4 *u pharākai ni dāsā varṣte* 'and for him it has not ceased to increase' (for *\*vaṣte*, infinitive to *\*vaṣ-* from *\*vaxš-*), Tib. *chabs chen-por ma gyur-pa-la* 'not having become very large'; V 1·1·2; 3 *dāsem byehi* 'I have already got'; III 44·44 *nūrā vyahā seśākā dāsaidai brriya* 'the lover showing a new display (BS *vyūha-*) in love'; K 30·209-10 *dāsāda pvau* 'they have already heard', = K 38·143 *dāsāmda pṣā*. From base *das-* 'to put in order', to Armen. lw *dasel* 'to arrange', *das* 'order', N.Pers. *handasī* 'mathematics, geometry'; Oss. D. *dasun*, *dast* 'collect, heap up' (E. Benveniste, TPS 1945, 72, not with H. H. Schaefer, *Iranische Beiträge* 1, 1930, 257, to *han-dāč-* 'to measure'). See also *dasa-* 'section' or 'arrangement'.

**dāṣṭa-** 'rich, happy', as second component, K 30·220 (addressed to the queen) *sahyā aiṣṭū sradā-dāṣṭa ṣṭauma* 'persist, be firm, content'. Base *dās-* 'get possessions', hence *dāṣṭa* 'contented with riches', to Av. *dāṣṭa-*, Yašt 19·54 *ašīṣ pouru. xvāθra spāra. dāṣṭa sūra gōuš ča vāstrahe ča* 'Fortune (*ašī-*, Zor.Pahl. *art*) having abundant welfare, having got wealth, possessing riches in cattle and pasture'. See cognates s.v. *dās-* 'to receive'.

**dāsa-** 'collection, heap', K 49·3·10-4·5 *širi pāricitrā bahya, ramñjā dāsa u ttraikhye, bveyausta ramñā ūvāra*. . . *haišyūm* 'I present the good *pāricitra*-tree, jewelled heaps and piles, shining noble jewels'. Base *dās-* 'to heap' in Oss. D. *dasun*, *dast* 'to collect, heap up', IAS 1·169·6 *māšug dast* 'tower built'; P 2·21 *cirt isdastoncā* 'they built the monument'. See s.v. *dāśś-*.

**dāsai** 'covering' as second component, K 64, 80r2 *jastūñā-dāsai hauda-ranya hesa* 'having turrets of the seven

precious stones with (celestial =) royal covering'. From \**dāsiya-*, adjective from *dasā-* 'thread' and 'goats' wool', whence \**-dāsyē* > *-dāsai*. See s.v. *halsa-*.

**dāsyā** 'joy(?)', II 115·29 *sa tta prraṇahāna ya hatca āhā jsa na sa tta dāsyau sauha (jsa) hatca gvaṣṭū mā jsa* 'thus this was the desire (BS *pranidhāna-*) from you; this your parting from us was not with joy and pleasure'. Hence *dāsyē* oblique to *dāsyā-* with *-u* 'and' (*-e+u* > *-au*); from base *das-* 'to get (possessions)', participle *dāṣṭa-*, dyadic with *sira-* 'content'. See cognates s.v. *dās-* 'get'. In *gvaṣṭū* occurs \**vivaṣṭi-* 'parting' to base *vaz-*, with *-ū* 'you', enclitic; *mā jsa* 'from us' (but *-m jsa* 'from me').

**dī** 'appearance', JS 5r3 *dī śirka* 'fair in appearance', see *da, dāta-*.

**dī** 'under', *dīm, dīna, dīraṃ, dījanāṣṭa*, K 135·853 *dī baudhi bahyā* 'under the tree of bodhi-knowledge', Tib. *byan-čhub-kyi śin drun-na* (*drun* 'near, beside'); K 40·5-6 *yimaka-sālyām dī bahyām ṣṭāna* 'being under the *yamaka-sāla* trees', = K 42·126-7 *yimaka-sālyām dī bahyā ṣṭāna*; K 60, 36r4 *dī bāmdhamaṇḍa* 'under the bodhimaṇḍa'; Z 14·17 *dī bodhi banhyu*, = Z 24·258 *dī bodhi banhyā*; Z 22·156 *dī śśando* 'under the earth'; JS 28v4 *ysera ṣṭe dī dyai* 'is sad (enemy) at the sight'; Bcd 55v2 *bgysūnā rrumdā dī bahyāṣṭā* 'under the royal bodhi tree'; IV 23·1 *ttye dīm baṃhyi* 'under the tree'; SuvP. 73r4 *raṃṇinām baṃhyām dīna* 'under the jewelled trees', BS *ratna-drumendreṣu*; = SuvP. 59v3; *raṃṇinām baṃhyām dīna*, BS *ratna-vr̥kṣa-mūle*; JS 12r4 *pākām dīna*; JS 35v1 *pākām dīmna*; 'under, subordinate to', v 205·10·1 *tti burā budesa dīna* 'all these subordinate to Budesa', see SDTV 88; Manj. 108 *ttiyā jsa mu-ysatha vacaitra bāva hagaṣṭa dīna* 'from them (the parents) births here are various, origin (BS *bhāva-*) evolving downwards'; with *yi*, III 89·175 *dīnai* 'under it'; Bcd 47r4 *baudha-vrraikṣā dīmāṣṭā* 'under the bodhi tree', BS *bodhi-drumendra-gata-*; *dīraṃ*, III 89·174 *styūdi śamḍai dīraṃ* 'under compact soil'; *dīrna*, Z 3·45 *āysana gyastūna dīrna banhyā śśāra* 'excellent celestial seats (BS *āsana-*) under the tree'; E p. 353, y 320 *dīrna*. See also *dījanāṣṭa* 'below'. Base \**adas*, with *dī* from \**dax* > \**dai* > *dī* (with *-ī* kept in a monosyllable as *svī*) to Av. *adā* 'under, below', O.Ind. *adhās*; *dīmna, dīna* from older *dīrna* with suffix *-na*. See *dīra-*. K 57, 25v2 read *hambūḍi dī tti*, with *-ī dī* 'under it'.

**dījanāṣṭa** 'below', K 28·181-2 *gara ṣṭāre viśarīnā styūde dījanāṣṭa āṣaija khu ja āye spāsa* 'there stand mountains of crystal, strong, below lakes, as one sees in a mirror', = K 21·6-7 *gara ṣṭāra vijarīnā styūda dīja ttāmka khu ja āye spāsa*. See *dī*. Here *ttāmka* 'pool', see above.

**dījs-**, *dījs-* 'to hold', Sid. 4r4 *dījsākā*, Tib. *gnas*; K 152·2 *abiṣekā dījsākā* 'keeping the sprinkling-rite', K 95·122 *u pūstyeṇe viṣṭi dījsāvevai u vāṣīyevai* 'and puts it in a book, keeps it and reads it (*-e-v-ai*)'; III 60·33 1 plur. *dījsāmaḥ* 'we keep'; III 61·52 *dījsāṃde*. See *dījs-*.

**dījsaṃdaa-** 'hot', Sid. 136r1, see *dajsaṃdai* s.v. *dajs-* 'to burn'.

**dīñā** 'throw down(?)', 2 sing. imperative to \**dīn-*, III 11, 20v4-5 *ma hāmuri yana ma aña yana ma anamḍīśā ma ma dīñā ma bahauji ma dārañā yana* 'do not forget, do not treat me ill, do not abandon me, do not make me fall, do not seize me, do not rend me'. Causative in *-n-* to base

*dai-*: *dī-* 'fall' (similar to O.Ind. *dhayati* 'sucks', *dhinōti* 'suckle', IE Pok. 241). See s.v. *dīra-* and *bvaysdaiyai*.

**dīñi** 'may I see', to base *dai-* 'to see', Z 2·100 *ma ne dīñi* 'may I not see'.

**dīḍe** 'badness, languour', Sid. 5v1, BS *ālasya-*; Z 12·88 *dīḍete*, v 52, 83a4 *anīratete u dīḍetā hāmurgyatetā bātāndetā* 'non-virility and evil, forgetfulness, confusion'; and III 8, 16r4 *dīḍe jsa*; Manj. 80 *dīḍāe* 'treating as low, degrading'. Abstract to *dīra-* 'bad'.

**dāta-** 'seen', and 'appearance', for verbal forms see *dai-* 'to see'; SuvO. 56v5 *chate jsa dātāna uspurra* 'perfect in colour, in form', BS *varṇa-rūpa-samanvāgata-*; v 296, r3 *snidūm(ā) hāmāte dātēna* 'becomes smooth (BS *snigdha-*) in appearance'; v 297 c, a4 *snidūnā dyatēnā*; v 300, 4b2 *dātāna asādūnā hāmāte* 'he becomes ugly in appearance'; I 175, 91v5 *dyina śiṃka* 'good to see', BS *priya-darśana-*. See also *da, dī, de, dyena*. SuvP. 72r1 *dya-vīya* 'having a good appearance', BS *abhirūpa-*. Also III 105·10 *dya-vī śairka*.

**dāthaḍai** 'to transfer', II 17, 4b8 *jsārā dāthaḍai biṣā cā ra paphve hime* 'to transfer the corn, all which has been collected'; II 37, 12b2 (a2) *dañai dāthaḍai mara āskvīra bāḍa mau vā bara* 'to transfer it into the storeroom(?), here in Askūra district bring the *mau*-drink'; II 88·28 *ttūve ttā svī dāthīḍai paryām* 'this of yours (= *te*) we command to transfer to-morrow'. From base *θar-* = *tar-* 'to transfer, carry over', with *θāraya-* in Śuyñī *aθār-*, Rōśānī *aθēr-* 'extend, hand over' from \**ā-θāraya-*. For IE *ter-* Pok. 1074-5. Here *dā-* from *adi-*, like *ttā-* from *ati-*.

**dāda-**, *dādda-*, *dīda-*, *dīda-* 'third', see s.v. *drai* 'three'.

**dīda-** 'so much', older *danda-*, III 134, b6 *biṣūnya hāra dāde -e-andā hāmāte* 'various things, it becomes so greatly confused' uncertain, printed *n-* and *ya-*, possibly *bitandā* 'confused' with *abitandā* of the previous line; v 301, 27r2 *dādā ku*; JS *dīdī, dīdī, dīda, dede*. See *danda-*, *ttanda-*.

**dīdaṃda-** 'so great', Bcd 44r4 *dīdaṃdyaḥ tteryām* 'with so many (bowings of) forehead', BS *pranāmya*; JS 12r2 *dīdaṃde gaurava* 'so great a reverence'; JS 18r3 *dīdaṃde*. See *ttidanka*.

**dīdarā** 'such', K 91·9 *dīdarā varā paṣa* (BS *pariṣad*) *pharāka* 'there such a large assembly'; K 45·21 *dīdira dīkha ṣṭārai khu hajsyai* 'such woes they are that I am struck down' (\**fra-jata-*); K 103·96 *u dīdarū jsa parilauka baṃṇa satva parsīdi* 'and from such the beings captive in the other world (BS *pariloka-*) are freed'; = v 252·829 *dīdirū jsa pariloka banya satva parsīdā*, = III 115, 10r1. Adjective from pronoun *ta-*, see also *danda-*, *dīdāma-*.

**dīdiya** 'stone', Z 13·74 *ni sa byūhīya dīdiya ttīyā devadattā kamālīna* 'this stone would not then return upon the head of Devadatta'; Z 13·72 *balysā vā bendo dādāyo haraṇa devadattā ayuktā* 'Devadatta, uncontrolled, would throw a stone upon the Buddha'; Z 13·78 *kye balysā bendā dādāyu bīde* 'who threw a stone upon the Buddha'. Later *dādāye* for \**dādīye*, II 39·14 *mīrāhya dādāye śaga* 'pearls, stones, conchs' (see SDTV 119). Possibly II 41·10 *dādā* 'stone for mounting(?)'. From either *dag-* 'to throw', in *dīs-*: *dīṣṭa-* 'to throw' (\**dag-ṣ-*), Av. *daxṣ-* 'to throw', or *dai-* 'to be thrown', Śuyñī *di-*: *ḍōd* 'to be thrown, fall', Yazg. *ḍay-*: *ḍed* 'to fall'. If O.Ind. RV *dīdyi-* 'missile' is

from *di-dī-u-*, to base *di-* 'to fall', it can be connected here. See also IE Pok. 187 *deis-* 'to swing', O.Ind. *dīyati* 'flies', Greek δίομαι 'I chase away'.

**didrāma-** 'such', SuvP. 74r4 *didrām*, BS *etādṛśa-*; Sid. 9v2 *didrāma-vadya*, Tib. *hdi lta-bu*. See *ttandrāma-*.

**diṃna** for *daina* 'by fire', SuvP. 62r2, BS *agni-*; K 60, 37v3 *diṃna*. See *dai*.

**dīna** 'under', see *dī*, *dīra-*.

**dīnū** 'cow', K 27-145-6 *ysīra hūrauṇa rana dīnū gūḥa* 'gold is to be given, jewels, milch cow', =K 19:221-2 *ysīra hūrauṇa rana dōmai guḥa*; III 65:8 *dīnva gūha*:. From \**daimu-*, \**daimvā-*, \**duain(u)aka-* to Av. *daēnu-* 'female' (of animals), Vid. 7:42 *gava daēnu*, Āfrinakān 3:7-10 *gavaṃ daēnunaṃ*; Zor.P. *dēnōtak*, Pāzand *dīnōt*, glossed by N.Pers. *šīr-dār*, Parsi-Skt *dugdhavatī*. IE Pok. 241-2 *dhē(i)-* (rather *dhē-ei-*) 'to extract', O.Ind. *dhāyati*, *ādhāt*, *dhītā-*, *dhenū-*, *dhārū-*; Armen. *diem* 'I milk', Greek θήσσοτο 'he sucked', θήλυς 'female'; Lat. *fēmīna*, Celtic O.Ir. *dīnu* 'lamb', *dīth* 'he sucked', *denaid* 'he sucks', Welsh *dynu* 'to suck', Got. *daddjan*, O.Swed. *dægga* 'to suck', Lit. *diēni* 'pregnant', Let. *dēju*, *dēt* 'to suck'; O.Slav. *dojō* 'to suckle', *dētī* 'child', *dēva* 'girl'.

**dīm-** 'to tame', present to base *dam-*.

**dīmana** 'in the house', loc. sing. to *damāna-*.

**dīma-** 'tie, knot', Z 5:38 *tterī śsāru dīmu vaysāntīro ku phastāri padamāna kho ju saruai kesarā brīra* 'you might know the excellent knot of forehead where they shake in the wind like the *kesarin*-maned lion's mane'. This is the BS *ūrṇā-* 'hair' of the Buddha (and of the *mahā-puruṣa-*) used in compounds *ūrṇā-kośa-*, *ūrṇā-keśa-*, and *ūrṇā-pāśa-*, that is, *kośa-* 'container', *keśa-* 'hair', *pāśa-* 'tie, knot'. From base *dai-*:*di-* 'to tie', \**daima-* or \**dāmya-* > *dīma-*, see cognates s.v. *dāma-*. Not from *dai-* 'to see', Av. *daēman-*, Zor.P. *dēm* 'face'.

///**dīyśā** -?-, v 283:078:2A1, uncertain.

**dāra-** 'bad', v 301, 27r2 *dārā bāsāna yande* 'he acts with evil tongue'; ibid. 27r2-3 *dā(rū aysmū)na* 'with evil mind'; ibid. 27v3 *dasama śā kyera dāra u(ysāne jsa?)* 'this is tenth, as much as with evil self'. Possibly *dīre* in III 131, 9-10 *dīre vā anāspeti paśāñā yem* 'I have sent the bad, the refugeless ones'. See *dara-* 'bad'. Possibly from *adara-* 'inferior'.

**dīra-** 'low', SuvP. 72v4 *dīra ge ma ni hā tsīde, phīśīde akṣaṇa haṣṭa* 'may they not come into the low stage of life (BS *gati-*), may they avoid the eight ill moments', BS *nīcā gatih sarva vivarjayantu bhavantu aṣṭākṣaṇa-vyativrttāh*. With adjective suffix *-ūya-*, *dīrūya-* 'lower', III 130a1 *ci dīrūye auṣṭā spatte* 'whose lower lip twitches'; parallel to *pīrūya-* 'upper'. From \**adarya-* to *adara-* 'inferior', Av. *adara-*, *adairi*, Zor.P. *aḍar*, (> *ēr*) 'below', N.Pers. *z-ēr* 'under', O.Ind. *ādharma-*, Lat. *inferus*. See *dī* 'under'.

**dīra-** 'bad', SuvP. 68v1 *dīra hīra* 'evil things', BS *pāpa-*; v 70, 8v5 *aysu asādu dīru hāru yanīmā* 'I do an evil bad thing', BS G 37, 12b5 *akuśalaṃ karma-abhiṣaṃskāram kariṣyāmi* (dyadic; *asāda-*, BS *asiddha-*); K 10, 9v5 *dīra karma kiḍyāni diṣyām* 'we confess evil karma-deeds'; K 6, 146r5 *dīrna kāḍgānāna* 'with bad karma-act'; v 48, 133a1 *dīrāṇu kiḍitānānu*; v 348, 12a1 *dīruvo gavuṣo ysaṃthu ne (nāste)* 'in bad lives (BS *gati-*) he does not take birth'; v 79, 149r5 *dīroḡ gavo*. Abstract, see *diḍete*, *diḍe*

'badness'. Compounds, III 134, b7 *dīraṃgāryau hayūna* 'friends with evildoers'; II 50:6 *girkhye dī-mveṣḍi bāḍi* 'grievous time of ill favour' (*dī-* = *dīra-*; loss of the syllable *-ra-*); Manj. 75 *śara dī karma* 'good and bad karma-act', parallel to Manj. 75 *śara vīvā auṣṭā* 'good and bad *vipāka-*ripening'. Read Manj. 62 *ttrakṣa dūkha dīragā:ra* 'sharp pains, evil-doing'. v 312:21 read *śari dīrā ysamaśadya* 'good and bad people'. If Tumšūq *deruṣtana-* 'trouble' is connected, the base is \**daira-*, not \**adarya-*, since Tumšūq Saka has no *-y-* umlaut, thus *bārya-* is Khotan Saka *bera-* 'to be borne'. Hence the base is *dai-*:*dī-*, possibly *dai-*:*dī-* 'to fall', as N.Pers. *past* 'low, vile' from *pat-* 'to fall'. Not from base *duai-*:*dui-* 'to hate', since *dui-* is retained in Khotan Saka v 99, v7 *duiṣṭā* 'is hated', IE Pok. 227-8 *duei-* 'to frighten', O.Ind. *dvēṣṭi*, *dviṣṭā-*, Av. *dvaēṣ-*, *tbiṣṭa-*, Zor.P. *bēṣ*. Lat. *dīrus* is traced to *duei-*. See s.v. *bvaysdaiyai*.

**dīrā** 'excess', Sid. 2r3 *māṃñā dīrā hīvī piṣkalā* 'chapter of alcoholic excess', Tib. *chan-nad-kyi lehu*, parallel to Sid. 135v5 *mau jsa, āchai hīvī peṣkala*, BS *mada-atyaya-adhyāya-*. From *dīra-* 'bad'.

**dārāta-** 'held, comprehended', K 4, 142r3 *praṭīya-sambudu dārātāndā* 'they understood (me to be) the *praṭīyeka-sambuddha*', Tib. *ran saṃs-rgyas-su hdu-śes-so*, Chinese (K 1218:1) *īṣi* 'know, understand', translation E. Lamotte 243 'on me croyait Pratyekabuddha'. Participle *dārāta-* to *dṛjs-* 'to hold', beside *dṛta-*, *dreita-*, *draita-*, *drita-*, *dīrya-*.

**dīrūya-** 'lower', III 130a1 *ci dīrūye auṣṭā spatte* 'whose lower lip twitches'. See *dīra-* 'low', BS *nīca-*. Form like *pīrūya-* 'upper; former' from \**parvya-*.

**dīrna** 'under', see s.v. *dī*.

**dīrv-** 'to dare', see *darva-*.

**dīrvājsa** 'bold', see *daraujsa-*, s.v. *darrau*.

**dīrṣṭa-**, *dārṣṭa-*, *dāṣṭa-* 'held', see s.v. *drays-*.

**dīrṣṭa-** 'firm, stable', older participle from base *drays-* 'to hold firm', v 380, 1r3 *dīrṣṭa ggari* 'firm mountains', =Z 4:57 *dārṣṭa ggare*. See later participle *dīrṣṭa-*, s.v. *drays-*.

**dīrsa** 'thirty', see s.v. *drai* 'three'.

**dīrsūjsinā** 'wishing to see', Z 22:163 *dīrsūjsinā tsidā uysnaura* 'the beings come wishing to see', parallels, O.Ind. *dīrṣṭsu-*, Greek Iliad 14:301 ἐρχομαι ὀφιομένῃ 'I (fem.) come to see'. Compound, *dīrsu-* 'to see', and *čanah-* 'desire', base *dars-*:*dṛs-* 'to see', Av., O.Pers. *dars-*, Av. *dārṣṭa-*, O.Ind. *dars-*, *dṛṣṭā-*; Yidya *lišč-*, Munjāni *lišč*, *lašky-*, Parāči *dhōr* 'seen'. For *-jsinā*, Oss. D. *-dzän-*, *-dzin-*, I. *-dzän-*, *-dzyn-* suffix to form the future, D. *färs-dzän-än* 'I shall ask' to Av. *čanah-*, *čanah-*, O.Ind. *cdnas-* 'desire', O.Pers. *-θīna-* in Greek Ἀσπρόθινος. The *-ū-*, as in *panūdai* 'every day' from \**patinu haḍai*.

**dīlaka-** 'so much', Sid. 15r5 *dīlakā nvātta* 'so much weakened'; Sid. 20r5 *dīlakā garkha-nvārerā* 'so much more heavy-bearing (buffalo than cow's milk)', Tib. *lī-žin*; see *dalaka-*, *calaka-*, *cilaka-*, *vilaka-*.

**divi** 'wild beasts', K 35:90, =K 27:146 *satta*. See *data-* 'beast'.

**dīś-** 'throw', participle *dīṣṭa-*, Sid. 153v2 *cu netcamna bese bāgara tti hāyse dīśāñā u seda-lūm pā hāyse dīśāñā* 'what are the outside leaves, they are to be thrown away and the

rock salt is then to be thrown away', BS *lavaṇam uddhūya*, Tib. *lo-ma phyi-rim rnams kyaṅ bor, naṅ-gi rgyam-cha yan bor-la*; I 159, 73v1 *jsahira bisā hira tta bisā hāysā dīśāna* 'all the things in the belly must be thrown out'; III 74:208 *haṃdarai dīśira* 'some were throwing it out'; participle, *dīśta-*, K 29:202-3 *sk(au)daka jsā ttu pajūṣṭa pharaṇā dīśte* 'he secretly threw that ring into the water-jar', = K 38:138 *ttañai hā phariṇā pañjūṣṭi niśāve (niśśā-* 'to deposit'); parallel Divyāvadāna 458:1-2 *imām angulimudrām ekasmīn ghaṭe prakṣīpyāmīti. . . anālakṣitam prakṣiptā*; JS 6v2 *uysānā dīśtai ttiṇa dāṃṇa pasvaṇa* 'you cast yourself into the blazing fire'; JS 9v1 *uysānā dīśtai gara ttraikhaṇa* 'you threw yourself down from the mountain top'. Noun, II 108:191 *ttyai dīśaumai jsa apūrve* (BS *apūrva-*) *gūmai caira hamāvi* 'by this cast may an unparalleled sign become visible'. With preverb *uys-*, v 29, 47v3 *ce balsā sau spātau uysdīśātā* 'who throws upon the *caitya*-shrine one flower', parallel Divyāvadāna 467:24 *yo buddha-caityeṣu prasanna-citta āropayen mukta-ka-puṣpa-rāśim*. Base *dag-*, with *dag-ś-y-* to *dīś-*, with Av. *daxš-* from *dag-š-* 'to throw', *fradaxšanā* 'sling', adjective *fradaxšanya-*; *fradaxštanā-* 'sling-stone'. Possibly beside base *dak-* in Zor.P. *handāxtan*, *handāč-* 'to throw', N.Pers. *andāxtan*, *andāzad*; uncertain, since this *handāxtan* may contain rather *tak-*. See also *dīśda*.

**dīśś-** 'to teach' with *uys-*, III 58:14 *uysdīśūmūṃ ttā saṇā baysūñā paṃde* 'I will teach them the plan, the Buddha's path'; SuvO. 55v6 *sūtrāṇu rruṇḍānu rruṇḍu vāstarna bārāṣṭyā uysdīśṣṭyā* 'he would expound, teach in detail (BS *vistara-*) the king of kings of *sūtra*-texts', BS *sūtrendra-rājanam vistareṇa saṃprakāśayīṣyati*. Base *dais-* 'to show', see s.v. *uysdīś-*.

**dāštā** 'to heap up', II 17, 4b7 *cve ra tta jsārā ī thyaū thyaūti parya dāštā* 'what corn you may have (-e = te), at once order to collect it'. From base *daiṣ-*: *dīṣ-* 'to heap up', Av. *daēz-*, *dīšta-*, O.Pers. *didā-*, Sogd. Man. *prdyz-* 'garden', Chr. *prdyz*, Zor.P. *diz* 'fort', N.Pers. *diz*, *pālēz*, Yidya *lizo* 'fort', \**han-daiṣ-* in Yidya *dīz-əm*, *dīz-dəm* 'to bury'. Elsewhere base *dais-*, Sogd. *pr'd'ys* 'court', *dyštik* 'built', Man. *ḍys-* 'to build', Chr. *dyšt'it* 'he built', Zor.P. *dēsak* 'form', *dēstak* 'built', M.Parth.T. *dyšt*, *dyšt'n*, *dysm'n* 'building'; M.Pers.T. *dys-* 'to build', *dysyd*, *dys'd*; Surkh Kotal Kušān *MAAIZO* 'enclosure', from \**ham-ā-dizā-* (as Parāčī *māwəṛ* from \**ham-ā-varta-*).

**dīšta** 'in the hand', loc. sing. to *dasta-*; so K 47:57 *ū dīštā hā ṣakale vīstā* 'and in his hand she placed the staff' (not *vīštā*).

**dīšta-** 'ripened', see s.v. *dajś-*.

**dīšta-** 'thrown', see s.v. *dīś-*.

**dīśda** 'is put in', Sid. 15r3 *jsqññā damda khu ṣi \*kaṣq* (MS *cuṣq*) *dīśda* 'to be boiled; so much this *kaṣaya*-decoction is to be poured in', Tib. *sman-gyi khu-ba du-nas (hdu* 'combine'; l. 3 *du-bar byaho = niśāna-*). To base *dīś-*: *dīśta-* 'to throw out', from *dagš-* > *dīś-* \**dag-ša-tai* \**dīśde*.

**dīsa-** 'yak-tail ornament(?)', BS *cāmarī* 'chowry', in a list of martial things, III 44:41-2 *aysmūnā pūna parāhṅnai bagau, dāvīnai dīsa hajūttā jsā āysira, aysmūnai bisana ka nai daryq yūḍādū* 'arrows of the mind, breastplate of the moral code (= BS *śīla-*), the *dīsa-* of the *dharmā-*

doctrine, of wisdom the cuirass, if we could not hold it with the servant of the mind'; on the horses of a chariot, III 74:205 *vālāhām: aśām jsa hauṣṭā, biṃda śi paṣcī dīśā* 'drawn by the *vālāha*-thoroughbred horses, thereupon stands a white *cāmarī*(?)'; ibid. 206 *dīśai vā dāse dyām* 'his *dīsa-* ceased to beat'; ibid. 213 *dīśai pyū* 'his *dīsa-* was removed' (see *pyūta-*). O.Ind. Vikramorvaśī act 1, verse 4 *haya-śirasi. . . cāmaram* 'the yak-tail ornament on the horse's head', Nanda 41a5 *javinaś cāmariṇaś ca vājī-mukhyāḥ* 'the fine horses, swift, with yak-tail ornaments'. Possibly from \**daisa-* 'show' for 'ornament', see s.v. *uysdīśś-*.

**dīsa-vadye**, 'tenfold', Manj. 118 *dīsa-vadye dharmā-carye jsa*, = Manj. 129 *dasa-vadya dharmā-carya jsa* 'by the tenfold *dharmā* practice'. See *dasau*.

**dīsta-** 'appeared', III 131, b4 *dāsta*; III 60 46a *dīstā* (misread *dikhā*). See *dai-*: *di-* 'to see'.

**dīstani** 'by the hand of', see s.v. *dasta-*.

**dīsthyām** 'of demons', III 79:15 *dīsthyām ttaurā hūṣa dai* 'from demons' mouth fire flashes'. From \**dīra-staya-* 'evil-being', to Av. *sti-* 'being'.

**dū** 'harm, illness, trouble', Z 24:414 *tcampha u dū māstā bajāṣṣā* 'confusion and injury, great noise'; III 76:247 *marāṇa-m dū sānā na purrdāmdā* 'death, harm, enemies did not conquer them'; III 15:36 *sāni pha himāri u ba dū haysīdi* 'enemies multiply and they cause little trouble'; III 83:25 *khu ḥṣira ākṣū jīye* 'if the land begins to be troubled'; with III 83:28 *khu ḥṣiri ākṣū dū jīye* 'if the land begins to be troubled (dyadic)'; see s.v. *dūte*; with suffix *-ā-*, Sid. 13v3 *ysira dūva* 'heart disease', BS *hyd-rogā-*, Tib. *śūn na-ba*; JS 31v2-3 *mareṇa dve vīna tte na saste hugvāna* 'death, illnesses, pain (BS *vedanā-*), these did not at all appear to you (-e)', base *dau-*: *du-* 'to press' (with ambiguous *d-* < IE *d-* or *dh-*). O.Slav. *davljō*, *daviti* 'press', Russ. *daviti* 'press, choke' to IE *deu-*, if connected with *durausq* 'exhilarant' (against IE Pok. 235 *dhau-* in Got. *af-dauīḥs* 'plagued') and O.Ind. Vedic *durasyāti* 'he oppresses, injures'.

**dūištā** 'hated' participle *dūištā-* or 3 sing. to base *dūiṣ-*, v 99, v7 *ttirhānu dūištā* 'to the sectaries hated', Av. *dvaēš-*, *tbaēš-*, *tbišta-*, Zor.P. *bēš*. IE Pok. 227-8 *duei-* 'to frighten', O.Ind. *dve-ṣ-*, *dvi-ṣ-*, Lat. *dīrus* 'dire'. See also s.v. *dīra-*.

**dutar-** 'daughter', Z 24:125 *dūta*; v 115, 64r7 *dūva*, BS *duhitar-*; acc. sing. IV 2:9 *pūra ysyai u sā dūrā ysyai* 'he took sons and he took one daughter', ibid. 2:3 *dva pūra ysyāmdā u sā dvarā* 'they took away two sons and one daughter'; gen. sing. Z 7:36 *dvirā*; N 164:9 *dvirā Vidyauttamā jsa*; plural, Z 24:260 *dutarā*; II 89:50 *dvi dvarā* 'two daughters'; gen. plur. III 63:141 *dvarām*; inst. Z 19:95 *biṣyo pūryau dvataryau haṃtsa* 'with all sons and daughters'. With *-aka*, acc. sing. K 36:106 *dūvākā*, = K 27:161 *dūva*. See also *rriysdutar-*. From *dustar-*, Av. *dugdar-*, *duydar-*, nom. sing. *dugadā*, *duyda*; Zor.P., N.Pers. *duxt*, *dustar*; Sas. insc. Šāhpuhr 1 Parth. 20 *dwxtkyh* Pers. 27 *dwxtk*, Greek 48 δουκτακ; Sogd. Bud. *ḍwyth*, *ḍywth*, Yaṅnābī *dustar*, M.Pers.T. *dwxt*, Pašto *lūr*, plur. *lūna*, Wanetsī *lūr*, *lūnī*, Yidya *luydo*, Orm. *dūa*, *duka*, Parāčī *dut*, Sanglečī *wuḍəyḍ*, Waxī *ḍəyḍ*, Yazg. *ḍəyḍ*, plur. *ḍadar*. IE Pok. 277 *dhug(h)əter-*, O.Ind.

- duhitār-*, Greek θυγάτηρ, Oscan *futir*, Got. *daūhtar-*, Lit. *duktė*, O.Slav. *dūšti*, Tokhara B *tkācer*, A *ckācar*.
- dūte** 'he beats', Z 24:379 *kuī šsu kaljiru samu rro dūte ne kalste* 'when they strike it, though they beat, it does not sound (the broken drum)', III 83:28 *khu kširi ākšū dū jīye* 'when the land begins to suffer, to perish', = III 83:25 *khu kšira ākšū jīye* (without *dū*, hence dyadic with *jīye*), infinitive to *dū-*. See *dū* 'trouble' for cognates. Below with *-ya-* suffix, *dvyā-* 'to beat'. With *fra-* Z 19:53 *hudūtā* 'beats'.
- dūna-** 'bow (weapon)', see *durna-*.
- dunaka-** 'distortion', III 47:65–6 *brraukālakija dumaka* 'movements of the brow', parallel to III 38:44 *brraukalakije vaṭākye* (like O.Ind. *vikāra-*, of the face). Base *dau-* 'to turn' from 'press'. See s.v. *dū*.
- dumā** 'smoke', N 158:5–6 *tīña haṃdrā vya vara mista dumā sarbi u (mi)stā nvāsā kā* 'between that there a great smoke arises and a great noise sounds'; Sid. 109v2 *dūma*, Tib. *dud-pa*; Sid. 147r2 *hīha, dāmmā* 'house smoke' (= 'soot'), Tib. *dud-pa*; Sid. 122r1 *hīhā daumā*, Tib. *khyim-gyi du-ba*; III 93:259 *dumi*; compound, III 84:42 *duma-haušta gūra* 'smoke-dried grapes'. See *padva-*, *padūte*, *dūya*. Base *dau-*: *dū-* 'to fumigate', Av. *dvan-*, *dunman-* 'cloud', Zor.P. *dūt*, N.Pers. *dūd*, Balōči *dūt, dūt*, Pašto *dund, lū*, Parāči *dhī*, Yidya *lūi*, Sangl. *dīd*, Waxī *dīt*, Šuynī *duđ*, Yazg. *dođ* (but Sogd. Bud. *pzt-*, Oss. D. *fāzdāg*, Yaγn. *pazd*). IE Pok. 261–7 *dheu-* 'of smoke, dust', O.Ind. *dhūma-*, Lat. *fūmus*, Lit. plur. *dūmai*, O.Slav. *dymā*.
- dumaa-** 'tail', Z 22:146 *strāhā dumei* 'the tail stiff' (of the Cakravartin's horse); Z 21:12 *kho ju dumai* 'like the tail (of a dog?)'. Base *duma-ka-*, Av. *duma-*, Zor.P. *dum*, *dumb*, *dumbak*, N.Pers. *dum*, *dunb*, *dunbāl*; Sogd. Bud. *brz-δwnp'k* 'long-tailed', Man. *δwm*, Bud. *p'rδwnph* 'crupper', N.Pers. *pārdum*; Yazg. *pođam*; Armen. lw *dmak*, Balōči *dumb*, *dumbag*, Oss. D. *dumāg*, I. *dymāg*, as second component D. *-dun*, I. *-dym*, Pašto *lām*; *spa-lām* 'fox'. Possibly O.Ind. RV 10:14:11–2 *śvānau... udumbalaū* 'two long-tailed dogs'. IE Pok. 227 *dumb-*, Av. *duma-*, OHG *zumpfo*.
- dumbarri** 'tail-feathers', v 263, 89r4–5 *tcahaurebistā kūla kṛṃgga kyāra hāmāta ysarnainā šuṃchā(ṅa) u dumbarri* 'twenty-four ten-million cocks which are with golden beak and tail feathers...'. BS G 37, 76b5–6 *caturviṃśati pakṣiṇaḥ kukkuṭāḥ prādur bhūtāni, suvarṇa-cūdāni suvarṇa-tuṇḍāni sapta-ratnamaya-pakṣmāni* (variant *pakṣāni*); Tib. *bya gser-gyi ze-ba-čan gser-gyi mchu-čan rin-po che sna-bdun-gyi hdab-ma-čan ŋi-šu-rca bzi byun-ro*; v 342, 83v4–5 *|||<dum>berrā* (BS, Tib. differ). Compound with *pārra-* 'wing', Tib. *hdab-ma* 'wing'. For *-m-* replacing nasal and vowel in a compound, see also *ttaṃ-cchatā*, *hambādā*. See *dumaa-*.
- dūya** 'dusty(?)', Z 23:100 *dūya indā pāmsu-piśāca* 'they are dusty dust-demons *piśāca*-type', dyadic with *pāmsu-* 'dust', to base *dau-*, Lit. *dujā* 'dust', Tokhara B *tweye*, A *twe* 'dust'. IE Pok. 261–7 *dheu-*, see s.v. *duma-*.
- dūra-** 'far', Z 14:24 *dūrā balysi panatā* 'remotely the Buddha arisen'; Z 14:37 *duru duru nā balysā* 'very remote for them the Buddha'; Z 5:37 *mamū rre śśāyyo hamtsa kāde duraṇa śānā vaysgastā* 'here the king with the Śākyas

- alighted very remote'; v 100, r6 *śīla-pārametā jsa durā|||* 'remote from the perfection of morality'. With *tātu*, *gāvu*, later *-vā*, *-ā* 'ever', Z 14:15 *duru gāvu tta saittā balysištu bustā* 'he remotely indeed, so it seems, awakened to bodhi-knowledge'; parallel, III 65:2 *bgysā bgysūstā busta dūrā* 'the Buddha awakened to bodhi-knowledge remotely'; III 98:29 *biśā bgysūstā bausta durā* 'they all awakened to bodhi-knowledge remotely'; Z 5:83 *samukho duru tātu pachīysu pabasto khvīyā samudru* 'just as one thinks far away indeed the waves of the sea are continuous', = Manj. 241 *dūrā past(ā)va behi bastau tta khvī samvadra* 'far indeed, moved exceedingly, so the continuous wave of the sea'. For 'long enduring, continuing', III 48:78 *dūrā narya vavadi*, 'attained to long continuing *naraka*-existence', III 39:58 *dūrā narya vavada*, III 43:37–8 *dūrā narya vavaṃda*; JS 30v4 *sahyai saṃ eṣṭyai āysire udeṣe, cai dūrā kāle paṃyem* 'you tolerated, surely you were firm in the matter of the covering which you wore for a long period'; JS 22r4 *khu māta pura kiṭṭā virśja pajsadi dūrā śira styūda dijsākye hālai tvī orga* 'as the mother cares for the son, having courage, guarding, long enduring, good, firm, to you maintaining (firmness) homage'. The older *-u-* of *duru* excludes connexion with *dāra-* 'long' from *darga-*, and is against *drwva-*, see Indo-Celtica dedicated to A. Sommerfelt 1972, 25–6. Base *dau-* 'move away', Av. *dūye* 'I drive away', *avi-frāḍavaite* 'it removes', Zor.P. gloss *apar frāč barēt*; Av. *dūra-* 'far', *dbōištəm* 'longest', Zor.P., N.Pers. *dūr*, Sogd. *δwr*, M.Parth., Pers.T. *dwr*. IE Pok. 219–20 *deu-*, Greek *δέω* 'I lack', *δῶρόν*, *δηρόν* 'long lasting', O.Engl. *teorian* 'to tire'. Here *-u-* from *-ū-* as in *stura-* 'great', Oss. D. *ustur*, I. *styr* 'great'.
- dūra-** 'hard', noun 'hard clod or stone', III 79:10 *dūrā tī jśam sagūdā* 'hard and stony'; K 67:170 *uysmīnai pīnṇḍai dūri* 'hard clay lump', K 70, 7v1 *auusy(m)im pīnṇḍai dūra*; III 88:150 *dūra padīmānā* 'to be made hard'. From *\*daura-* to Oss. D. *dor*, I. *dur* 'stone' and Lat. *dūrus* 'hard' (IE Pok. 215). See Indo-Celtica dedicated to A. Sommerfelt, 1972, 24–6. This *dūra-* from *\*daura-* contrasts with O.Ind. *durya-* as Balōči *jōy*, N.Pers. *yōy*, Yidya *yūy* (from *\*yauga-*) 'yoke' with O.Ind. *yugā-*.
- dūrāhe** 'safe(?)', Z 24:424 *āphāde ni rraysma haṃdajsāre gāyyo jsa durāhe śśande āhālā nīndā* 'their ranks are disordered, they gallop with the groups to the safe grounds, they are not to be stopped'. From *dur-* replacing *dru-* of *drwva-* 'firm, secure' with suffix as Balōči *durāh* 'healthy, whole', from *\*drwāha-* rather than *\*drāvaxa-* (IIFL 2:224). See Indo-Celtica dedicated to A. Sommerfelt, 1972, 24–6. Av. *drva-*, O.Ind. *dhrwā-*, IE Pok. 214–7. Zor.P. *drwvist*, N.Pers. *durust* 'healthy'. See *drūnā-* 'health'.
- duru tātu**, see *dura-* 'far'.
- duraušg** 'elation, exaltation, exhilarant', in an amorous context, epithet of a beverage III 101:33–4 *šā ma vā-m thajai khū duraušg ttraha thaja* 'he here draws me to him as one draws an exhilarant draught'. Since *-u-* represents older *-u-* and *-ū-* the first syllable is doubtful, long or short. The *-aušg* is found also in Sid. 14v4 and I 143, 52r3 *khaṇaušg gaysā* 'the *khaṇaušg* reed', adjective *-ya-* to *\*kanauša-*, beside *-auta-* in Oss. D. *c'ānodā*, I. *c'ānud*, *c'ānut* 'reed', from IE *k<sup>w</sup>an-*, Celtic O.Ir. *canach*, W. *pân* 'marsh grass';

see also I 167, 83r5 *śīrausī* 'contentment' to *śīra-* 'content', adjective JS 11VI *śīrośāḍā* 'content'. If *durauśā* is adjective \**durauśya-*, it connects with Av. *dūraoša-*, Zor.P. *dwol'voš* \**dūr-ōš*, O.Ind. *duroša-*, epithet of the sacred drink Av. *haoma-*, Zor.P. *hōm*, O.Ind. *sōma-*. Veda usage is wider for *durōša-*, *durōśas-*: RV 4.21.6 of the libationer domestic Agni fire (not Indra-), the *hōtar-*, and 8.1.13 of beings who feel oppressed, brought low, being also *an-āśū-* 'slow' and *an-ugrā-* 'weak'. The three contexts must be suited. No agreed meaning has yet emerged. BSOAS 20, 1957, 53–8 listed earlier proposals, all based on compounds, but offered an interpretation by suffix *-auša-* like the Khotan Saka *-ūš-* < *-auša-* in *parrūška-* 'affliction, BS *kleśa-*', Z 6.44 *avarrūška-* (old *-ū-* < *-au-*) and later *ranūška-* 'scraped stuff' to base *ran-* (< *rand-*). The basic syllable *dur-* was thought to mean 'pierce, be pungent (of drink), be pained (of persons)' with Balōči *dōr* 'pain', *dōrōx* 'ill' (*-ōx*, *-ōk* of permanent quality), so that *duroša-* of *sōma-* was the pungent drink called *tigmā-*, *tīvrā-* 'sharp'. After hesitating again over a compound of *dur-* 'be pungent' with *auš-* 'burn, be pungent' (for Iran. *auš-* 'to burn' see s.v. *byūwāre* 'they catch alight') I prefer now a word *dur-* with suffix *-auša-*, but from the base *dau-* 'to press' either 'up', 'to elate, exhilarate' or 'down', 'to depress, afflict' according to context (for *dau-* see s.v. *dū*). This *dur-* is then *du-* with *-r-* either verbal increment or nominal suffix beside \**daura-* in Balōči *dōr*, as *kur-* 'neck' in Av. *kurit-* 'neck-helmet' (see Donum H. S. Nyberg oblatum 1954, 7–12), Oss. D. *kurm*, *kurmä*, I. *kūrm* 'blind', beside \**kaura-* in Khotan Saka *kūra-* 'bent', Zor.P., N.Pers. *kōr* 'blind' and O.Ind. *kora-* 'joint'. Then Iran. \**durauša-*, O.Ind. *durōša-* of the drink is 'exhilarant', but in RV 8.1.13 *durōśāso amanmahī* 'we thought ourselves to be afflicted'. For a similar use of a base meaning to 'press' to show 'exhilaration', note *fšar-* in Zor.P. *fšār-*, *pašār-*, *pašār-* 'press back', N.Pers. *afšurdan*, *afšārdan* 'press', *afšarah* 'expressed juice', Armen. lw *ōšarak*, Arab.-Pers. *afšaraḡ*, beside Khotan Saka *ššarr-* 'to exhilarate', *āššuda-* dyadic with *māsta-* 'exhilarated, intoxicated' (base *mad-*), *hašūda-* 'forced forth' (\**fra-fšrta-*). With this O.Ind. *psar-*, parallel to *mad-*, can be placed (BSOAS 21, 1958, 543). In Yasna 32.14 *dūraošem saočayaḡ avō* I see the meaning 'he made pungent the plant (*avah-*) so that it was exhilarant'. For this sense of IE *keuk-*, *keuk-*, note Vedic *śukta-* 'vinegar', Khotan Saka *sutta-*, Pers. central dialect *suta*, Parāči *sit* 'sour' and O.Ind. *cukrā-* 'sour', Nūristāni Waigali *cukurā* 'wine'.

The contexts exclude two other interpretations recently known to me, R. E. Emmerick in 1969 informed me that he saw *uš-* 'intelligence' in the second part, as if meaning 'depriving of intelligence'. The Avestan *haoma-* bestowed wisdom; and *uš-* 'intelligence' awaits discovery in O.Ind. In the Mémorial J. de Menasce 1974, 49, I. Gershevitch proposed 'pain-killer', impossible in an amorous context and in RV 8.1.13 *durōśāso amanmahī* 'we thought ourselves *durōša-*'.

In RV 10.94.3 reference to the stalk of *sōma-* cites the *vrkšāsya śākhām aruṅsya* 'the branch of the red *vrkša-* plant'. Av. *varāša-*, O.Ind. *vrkšā-* seem to have survived

in Yazgulāmi *warš* 'a herb which blinds cattle', and Šuynī 'a hill grass', if these are traced to \**vārša-*; it could then give a meaning 'plant with branch, shoot or stalk', whence later 'tree'. The derivation may be *-š-* suffix to IE *uelk-* in O.Ind. *vālśa-* 'shoot, twig', Av. *varāša-* 'hair' beside IE *uelk-* in O.Ind. *valka-* 'bark', Av. *varāka-* 'leaf'. The N.Pers. *bēšah*, *yēšah*, Zor.P. *vēšak* 'forest' which has sometimes been traced to \**vāršya-*. I prefer to place to the base IE *uei-* (KT 6.437).

If the mushroom *amanita muscaria* is adduced in reference to the *haoma-*, it is important that its effects after drying are stimulant (so G. Wasson informed me from knowledge gained after publication of his book Soma 1968).

The phrase *vrkšā-...aruṅā-* with 'branch' hardly suits a mushroom.

**durna** 'bow (weapon)', Z 24.279 *durna...pūrnānu* 'bows...arrows'; Z 24.410 *durnānu šparggā* 'twang of bows'; V 41, 56v2 *durnāna*; III 67.41 *dūmna ra jsām rrimjśā pūmna* 'bow, also sharp arrows', III 81.169 *dunā*, K 28.171 *dūna pūna* 'bow, arrows'; Sid. 128v4 *kuysye duñe māñam-dūm* 'like a bent bow', BS *dhanu-skandha*; III 81.167 *dūmna*. But III 47.66 *danaka* is rather 'distortion', parallel to BS *vikāra-*. Base \**druna-* by *-na-* suffix to *dru-*, *dāru-* 'wood'; base \**drauna-*, Zor.P. *drōn*, N.Pers. *durōnah*, Oss. D. *ārdunā*, *āndurā*, I. *ārdyn*, Yidya *drūn*, *drūn*, Balōči *drīn* 'rainbow'; Av. *druča* 'and bow' either unenlarged *dru-* or for \**druwan-*; O.Ind. *druṇa-* 'bow', *drona-* 'wooden vessel'; Nūristāni Aškun *drō*, see BSOAS 24, 1961, 470. To IE Pok. 214–7 *deru-* 'tree; hard', Greek δόρυ 'wood, spear', O.Slav. *drūva* 'wood'. For Av. *dru-*, see also *sru* 'horn', N. Pers. *surū*, *sarūn*, Khotan Saka *šū*.

**durma-** see *daurmīnai*.

**duršti**, see *dušti*.

**dūva** 'daughter', see *dūte*, s.v. *dutar-*.

**duva**, *duta*, *dva* 'two', V 341, 83r1 *śsau dva o vā tcahaure* 'one, two or four', = V 263, 89v3 *śsau dva o vā tcahaura*; Z 7.38 *duta yāna* 'two vehicles'; = Z 9.25 *dva yāna*; V 265, 29a7 *duta*; V 341, 80v4 *dva hvamḡdā*, BS G 37, 75 bis a2 *tau dvau puruṣau* 'these two men'; ibid. 80v5–6 *tītā tṭā dva hvamḡdā rrundā tta hvāñindā* 'then these two men so speak to the king', BS G 37, 75 bis a2 *atha khalu tau dvau puruṣāv utthāya taṃ rājānam etad avocatām*; gen. plur. V 341, 80v6 *māju dvīnu hvamḡdānu* 'of us two men', BS G 37, 75 bis a2 *asmākam*; IV 18.5 *dvīyām amācām* 'of the two amāca-ministers (BS *amātya-*)'; SuvP. 74v1 *ni dvīyānā drrainā ni tcvīnā ni pañjai vīra, ni vā šai dašim (-im = -ai) vīra* 'not in two, three, not in four, not in five, not even in ten', BS *na dvayor api caturṣu na pancasu na daśasu* (v.l. *trayeṣu*, Tib. *bži-la*); Sid. 7v5 *dvīyām*; gen. plur. II 75.48 *dvā rrumḡdām va* 'for the two kings'; II 78rb *dvām jūṣḡdikagām* 'of two ibex-skins'; Sid. 136r5 *dvīyām jsa*; loc. plur. Sid. 100r3 *dvīyā kvēysvā* 'in two sides'; inst. plur. V 330, 20v3 *dvīyau ysānvīyau* 'on two knees', BS G 37, 17b5 *jānu-dvīyam*; *dvī fem.*, neut., Sid. 129v2 *dvī dvī*, Tib. *gñis gñis*, II 125.12 *dvī salī* 'two years'; 'two hundred', K 7, 147v2 *dvī satā...balysūñnavīyāsā* '200 bodhisatvas'; gen. K 3, 139v1 *dvī satānu uysnorānu* 'of 200 beings', Tib.

*srog-čhags nis-brgya*, II 24·23·1 *dvī-sa*, II 89·49 *dvī-ssa*; II 34·4·7 *dvī ysārā dvī-sa paṃjsāsā* '2250', v 207·17·3 *dvī ysāri dvārahauḍā* '2072', II 24·23·5 *dvī ysā hauda-se tcahausā* '2740'; II 17·5·5 *dvī mastāñā* (see SDTV 74·4); III 88·133 *dvī mēcāṃgye* 'two *mēcāṃga*-measures'. Ordinal, *sāta-* 'second', v 341, 80v4 *sātā naḍe* 'the second man', BS G 37, 75b6 *dvītyās ca puruṣaḥ*; as second component, *śśū-jāta-* 'one another' see s.v. *śśū-* 'one'; later *śe*, Sid. 15v1 *piṣkalā śe* 'second chapter', BS *adhyāyo nāma dvītyaḥ*, Tib. *lehu-ste gñis-paho*; III 23, 16a4 *śī vātca āya cu...* 'a second then there might be who...', BS *yaś ca* 'and he who'; v 26, 49v2 *tta paḍāna hauna u tta sātēna u tta didina* 'so in a first statement and so in a second and so in a third'; K 156·3 *śe jūnaḍa daida jūna* 'second time, third time'; K 156·15 *paḍāna...tta śērana tta daidana*, Tumšūq Saka *vitana dritana hvānā-mai* 'a second, a third time I speak'. First component before *pare* with 20–90, *dvā-vare-*, *dvāre-*, *dvāra-*, v 77, 145v2 *dvāvaredārśyātau* inst. plur. 'with thirty-two'; loc. plur. N 68·46 (BS 143·11) *dvāvaredārśvau* 'thirty-two' (BS diff. *trayas-triṃśat* '33'); Z 2·238 *dvāvarenautamā* '92nd'; v 120, 10v5 *d(v)āvaredārśvo* 'in 32'; III 7, 15r3 *dvāradārśvā gyasta-kṣīrvā* 'in the 32 *deva-loka* (worlds of gods)'; K 73·45 *dvāradārśa* '32', Sid. 105v3 *dvāradārśā*, Tib. *sum-čū-rča gñis*; v 207·17·3 *dvī ysāri dvārahauḍā* '2072'. 'Twelve', K 11r4 and 6 *dvāsu*, II 71·7 *dvāsā kūsa* 'twelve *kūsa*-measures'; ordinal II 94·7 *dvāsamyai haḍai* 'on the twelfth day', K 29·200 *dvāsamai salī* '12th year', K 38·137 *dvāsamai vaysñī salī* 'now the 12th year', III 69·96 *dvāsamyē salyē* 'in the 12th year'; I 161, 75v4 *dvāsā sira* 'twelve *satera*-measures', = I 181, 99v2 *dvāsā sira*; '1200', v 243, 1b2 *dvā-sse paṃjsāsāu āśīryau jsa* 'with 1250 teachers (BS *ācārya-*)' = K 94·94 *dvā-se paṃjsāsāu*, BS *ardha-trayodaśabhir bhikṣu-sataiḥ* (13–½) × 100 = 1250, Tib. *dge-slon brgya phrag phyed dan bču-gsum dan*; III 20, 4a1 *dvā-si paṃjsāsāu*; K 135·854–5 *dvā-se paṃjsāsāu śamanīyau* '1250 pupils'. Compounds, Z 4·3 *dvā-pandīya* 'two-fold', Sid. 6r1 *dva-padya*, Manj. 361 *tva-padya*; with *pāda-* 'foot', SuvP. 63r1 *śivāvāṃ pīrma* 'best of bipeds', BS *dvīpadottama-*; Z 22·257 *balysa śivānu hastama* 'Buddha, best of bipeds'; K 45·20 *dva-paciḍa dūkha* 'twofold woes' (BS *duḥkha-*); v 259, 4a2 *dva-aśa* 'having two horses' epithet of a carriage (SDTV 42), to Armen. lw *despak* 'carriage', Zor.P. by *spk* \**byaspak*, \**bēspak* 'carriage', *stōr ī bēspānik* 'courier's horse' from \**dvi-aspaka-* and \**bi-aspaka-*, see Zoroastrian Problems 46, n. 4. Doubled, Sid. 101v5 *dva dva saira* 'two *satera*-measures each', Sid. 122r4 *dva dva bhāga* 'two portions of each'; 'two or three', II 68, 143a3 *dva drai jūna* 'two or three times'; with *hū-* 'both', Z 13·77 *hūduvai dasta* 'both his hands', Z 13·79 *dasta hū-duva*, later K 18·212 *hau-dvī*, Sid. 101r1 *hva-dvyām*, see *hūduva*; I 161, 76r3 *dvāsā-salāmīsu* 'of twelve years'. From \**dvā* dual number 'two', Tumšūq Saka *dva*, *zīda* 'second', older *vitana* 'twice', *bista* '20', inst. plur. *dvo*; Av. *dva*, *dvā-čina*, *dvaēibya*, *dvaē-ča*, *dvāē-ča saite*, *dūye hazanre*, *dvaē-ča hazanre*, first component *dvaē-*, *baē-*, adverb *biś* 'twice'; Sogd. Bud. 'δw, δw', 'δw'; δβty 'second', first component δyβ-; M.Parth., Pers.T. *dw*; Zor.P. *dō*, N.Pers. *du*, Oss. D. *duūā*, I. *dyūā*, D. *dugḡak*,

I. *dykkag* 'second', first component D. *du-*, I. *dy-*; Pašto *dwa*, Yidya *loh*, Sangl. *dōu*, Waxī *būi*, Wanetsī *dwē sū* '200', Šuyñi *du*, *duw-at nīm* 'two and a half', *diyōm* 'two', Yazg. *du*. IE Pok. 228–32 *duō*, *duōu*, Greek δύω, δύο, Lat. *duo*, *duae*, *bi-*, Got. *twai*, *twōs*, *twa*, Lit. *dū*, fem. *dvī*.

**dūvaka** 'daughter', III 137 Dandan öilik 4 *dūvaka*; v 120, 2b1 *dūvake*, see *dūta*, s.v. *dutar-*.

**duṣ-**, *duṣa-* (= \**duṣ-*) 'bad', first component, v 183, 43v5 *duṣkara-* 'difficult, wonderful', Tib. *dkah*; v 314, 1·5 *duṣkaḍara* 'more wonderful'; abstract III 25, 25a2 *duṣkare jsa*, BS *āscārya-*; v 183, 43v5 *atā-duṣkarā*, later *duṣka*; K 5, 144r4 *duṣkarūṇa amāñandūna salāva* 'wonderful unparalleled speeches', Tib. *no-mchar rmad-du byun-bahi čhos-kyi sgra*; v 123, 3r2 *(du)ṣkareñāna* 'by astonishment', BS *vismāya-*; Z 5·41 *duṣḍarāu* 'lack of boldness'; Z 24·270 *duṣpāta*, 24·391 *duṣpāta*, Z 13·33 *duṣpā*, SuvP. 71r2 *duṣpya* 'weak', BS *durbala*, I 171, 88r4 *daṣpyattā* 'weakness'; v 99r8 *cu natu suṣumu duṣvajjū dātu balysā(nu) ne butte* 'who does not understand the profound excellent (BS *suṣama-*), hard to understand *dharma*-doctrine of the Buddhas' (*vajjū*, see *valj-*); II 55·33 *duṣṣkāmdā* 'hard to fashion'; K 3, 139v2 *duṣhāmāṃkya balysūñā bvāmata* 'difficult bodhi-knowledge of the Buddhas', Tib. *mkhyen-pa-nūd-du haṃ hgyur-ba dkaḥ-ba yin-te*, Chin. 'hard to attain', to *hāmā-* 'to arise, become'; SuvP. 64v1 *duṣṭsīmā*, BS *duṣcaritam*; III 28, 38a3 *duṣbusta*, BS *na vijñeya-*, K 155·59–60 *duṣgabaustā biysā dā* 'the Buddhas' *dharma*-doctrine hard to understand', v 126b4 *duṣṣīyau(da-)* 'hard to attain'; SuvP. 63v1 *duṣgyudāna*, BS *duḥkṛtena*, SuvP. 67r3 *duṣīyudā*, BS *duḥkṛtam*, SuvP. 67r2 *duṣīyudāu hīryau jsa*, BS *duḥkṛta-karmaṇam*; SuvP. 63v1 *duṣḡhva* 'hard to speak', BS *duruktam*. Base *duṣ-*, *duṣ-*, Av. *duṣ-*, *duṣ-*, O.Pers. *duṣ-*, M.Parth.T. *duṣmyn* 'enemy', *duṣfr* 'unfortunate', *duṣjx* (\**dauṣahva-*) 'evil existence', *dyjw'r* 'hard, unfortunate; ill-luck', *dwrčyhr* 'ugly', M.Pers.T. *duṣmyn* 'enemy', *duṣčyhr* 'ugly', *duṣwax* 'evil existence', *duṣḍynny* 'evil religion'; Sogd. Bud. *δšt'w'n* 'poor', Man. *δyšt'wč*, *δšt'wč* 'poverty', *δyšt'w'n* 'poor', Armen. lw *dṣ-*, *t'ṣ-*. IE Pok. 227 O.Ind. *duṣ-*, *dur-*, *duḥ-*, Greek δυσ-, Celtic O.Ir. *do-*, *du-*, Got. *tuz-*, OE. *tor-*.

**duṣṭa-** 'stung', participle to base *das-*, III 90·191–2 *ṣī durṣṭi āsyau bidāṣṭā peṇḍai* 'poultice upon the stinging itch'; III 90·194 *duṣṭi āsī bimḍi bañāñā* 'is to be bound upon the stinging itch'; I 139, 47r3 *gūñā ysyāsajā* (for *ysāsajā*) *jsa dūrṣṭa*, *cu viśūnyām dūṣṭa u mūlām drrvāñḍyau jsa* 'what is stung by worms in grass, bitten also by spiders, by rats, stung by scorpions', BS *tr(ṇa)-bhū-kīṭa\*kair daṣṭā lūtā-mūṣaka-vrścikāiḥ*. Hence *duṣṭa-*, *dūṣṭa-*, *dūrṣṭa-*, *dūrṣṭa-* 'stung, bitten', BS *daṣṭa-*, from base *das-* 'bite, sting', Waxī *duṣ* 'wasp', Pašto *laša* 'sting, spike' (\**daxša-*) with *dans-* > *duns-* (as Oss. D. *dunsun* 'to swell' from *dams-*) to IE Pok. 201 *denk-* 'bite', O.Ind. *dāsati*, *dāmsati*, *daṣṭa-*, Av. *tiṣi-daṣtra-* 'sharp-toothed' (*str* < *štr*), Greek δάκνω, δακετόν, Mid. Low Germ. *tanger* 'biting, sharp', OE *tang*, *tange*, *tōh* 'tough'.

**duṣḍe** 'thinking ill' v 98, 20r2 *duṣḍe c(in)d(ā)ñā* 'to be thought evil-thinking'; ibid. 20r3 *duṣḍe cinditā* (BS *cintaya-*). To Av. *duṣḍāh-*, Zor.P. *duz*, *duzd*, N.Pers. *duzd* 'thief'.

**\*dūha-**, *dāūha* (or *dūāha*) 'terrific, distressful', K 20·253

*grraysye dāuha* = K 28·167 *grayse dāuha* 'terrific, distressful' dyadic, see *graysa-*. Possibly base *dau-* 'to press', see s.v. *dū* 'pain', and s.v. *durausa*.

**drjs-** 'to hold', once *trjs-*, *däryside*, *däjs-*, *dajs-*, *dijis-*, *däjs-*, *dejs-*; 3 plur. Z 22·265 *drjsäre*, Z 3·124 *trjsäre*, Z 2·45 *däjsäre*, I 234, 5r6 *prahaune däjsāna* 'clothes must be worn', BS *vastra-dhāriṇā*; 2 sing. imperative, III 24, 22b1 *tta ttai nāma dījsi* 'so hold its name', BS *evaṃ cainam dhāraya*; 3 sing. present, K 1, 135v1 *hvanau dāryside* 'holds the statement', Tib. *bsad-pa kun hdzin*; ibid. 135v2 *pyūṣde dārysdai ro* 'he hears, he also holds it', Tib. *thos-pa kun hdzin-pa dan*, Z 12·8 *drysde*, v 163, 4a1 *drysdā*, v 244, 2a2 *jsāna dīysde* 'he lives', BS *dhriyate*. Participles, preterite *dārāta-*, K 4, 142r3 *dārātāndā*, Z 22·229 *drreitāndā*, Z 22·301 *drte*, Z 24·46 *drraite*, Z 24·512 *dritai*, III 131·8 *diryem*, III 66·34 *dirye*; middle participle *-āmanaa-*, Manj. 330 *dajsāmanai*, Manj. 326 *dejsāmanai* 'holding to' (noted only here for the usual *-āna-*). See also *hamḍrranj-*, *hamḍrrīya-* 'hold together'. Base *dar-* with increment *-g-*, see *dar-* above, Av. *drag-*, *draṣāite*, *drājanhe*, *drāñjaiti*, *draxta-*, *upadarṣṇvainti*, BS Iw *dranga-* 'settled place', *udranga-*; *avaḍranga-* 'earnest money' (see JRAS 1955, 14–5), Sogd. *dryt-*, *zyt-* 'held', *rḍnk* 'fortified(?)', M.Parth.T. *-drynj-* 'hold', *'ndrynj-*, *'ndrxt-*, *nydrynj-*, *nydrxtn*, *'bdrynj-*; *drxs-* 'endure', M.Pers.T. *'wdrnz-* 'condemn', Waxī *vardezn-* 'press down', IE Pok. 254 *dheregh-*, O.Slav. *drūžati* 'to hold', Russ. *drogá*. See also IE *dheregh-*, s.v. *dārṣṇa-*.

**drvarroṇi** fem. adj. 'having three forms or parts', Z 23·142 *būṣṣāta* . . . *drvarroṇi hvāha* . . . *māsta* 'a stairway in three sections broad . . . large', parallel to Pali *passa-* 'side', Tib. *phyogs* 'side', Chin. *tau* 'way'. From *\*θri-par(a)na-*, see *drai* 'three', to K 3, 139r4–5 *kalpu(vg) parrāvog* 'in kalpas, periods', dyadic to base *par-* 'appear, have form', Greek περσπεῖν.

**drhaṣkala-** 'three-form (world)', SuvP. 61r4 *drhaṣkalā*, BS *triloke* 'in the three-fold world', from *\*θri-*, see s.v. *drai-*, and *haṣkala-*, base *ṣkal-* 'to fashion'.

**dai** 1. 'fire', 2. 'caustic stuff', Sid. 7r3 *dai*, BS *agni-*, Tib. *me*, acc. sing. *dau*, later *dai*, inst. sing. *daina*, later *dīmna*, loc. sing. *dāna*; Sid. 128r5 *dai jsa*, Sid. 121r4 *dām jsa*; 2. Manj. 253–4 *ne ja vara kṣārū dai ne vā ysū kṣuṣṭa ne bīysma* 'not there alkali (BS *kṣāra-*) and caustic stuff nor pus, serum, not urine'; compound *dā-gūna* 'flame-coloured'. To base *dag-* 'to burn', see s.v. *dajs-*, here *dai* < *\*dāgah*, *dau* < *\*dāgam*, N.Pers. *dāy* 'brand mark', to IE Pok. 240–1 *dheg<sup>h</sup>-*, O.Ind. *dāgha-*, Got. *dags*.

**dai-** *di-* 'to see', participle *dāta-*, *dya-*, 1 sing. v 343, 85r5 *ne daimā* 'I do not see', BS G 37, 79b6 *na paśyāmi*; 1 plur. *dāyāmā*, *dyāmā*, 3 plur. *dāindā*, Manj. 148 *deda*, 3 sing. *daiyā*, *deiyā*, Sid. 150r5 *daiye*, Tib. *mthoṅ*, 2 sing. imperative SuvO. 24v4 *dya ne thu* 'do you see', BS *paśyāhi tvam*, v 343, 85r6 *dyata ne*, BS G 37, 79b7 *paśya*, 3 plur. SuvP. 71v3 *daide*, BS *paśyantū*, 1 sing. Bcd 50r4 *daimi*; optative Z 2·100 *dīni*, 3 plur. *diru*; middle reduplicated, 3 plur. *dīyāre*, *dyāre*, 3 sing. *ditte*, *dätte*, *daitte*, *daittā*, Manj. 218–9 *khu ja cāya nairmya daive* 'as it appears created by magic', 3 plur. Z 5·72 *daira* 'they appear', = Manj. 229 *daira*, Manj. 230 *d(ai)ra*; participle, *dāta-*, *dya-* 'seen', v 171, 309a2 *ni dye āya* 'may not be

seen', Manj. 391 *dyai ida* 'he can see', = Z 9·15 *dātu yindā*, K 54, 14v4 *dyi yudā idā*; preterite, 3 sing. v 161, 35r5 *dāte*, Tib. *mthoṅ-ro* 'he saw', v 332, 24r5 *dātaimā aysu* 'I saw', = v 381, 3a4 *dyaimā*, = v 381, 3b5 *dyemā*, v 314, 5–6b3 *dātemā aysu*; 3 plur. K 5, 143r3 *dātāndā* 'they saw'; K 29·204 *khva dyā ṣa pajūṣṭa* 'when she saw (= *\*dātātā*) the ring', ibid. 38·140 *paṃjūṣṭi dyāṃ* 'she saw the ring', Manj. 193–4 *hūsace strīya cu dyā pūra ysā* 'the dreaming woman who saw a son born'; 1 sing. fem. K 30·207 *tte dyā drrau* 'so I saw him (to be) such' (parallel ibid. 38·141 *nāḍā tta ṣṭe didrām* 'so the man is such'); III 109·12 2 sing. fem. *haure dyāve* (*\*dātātai*) *khve jūhai jsa a mire* 'you (fem. sing.) have seen the desires how I die for love of you'; infinitive *dīyāna-*, Z 9·27 *ttīyā akṣūti dīyāna* 'then he begins to see', = Manj. 405 *ṣqu mī ttī ākṣya* (*ya = ū*) *daitte*; K 151·42 *gyastuṇi guem pūṣa dyau vajrasatva* 'I have come at once to see the celestial Vajra-satva'. Middle preterite, *dīsta-*, *dāsta-*, Manj. 270 *daista*, = III 29, 42b2 *dasti*. Causative, *dīyān-*, *dyān-* 'to show', K 6, 145v2 *nihuṣsāmato dyāñāte* 'he shows nirvāṇa-sinking', Tib. *yons-su mya-nan-las hdah-bar yan ston-la*; K 4, 142r3 *dyāñātaimā* 'I showed', K 4, 142r4 *dyāñātemā*, ibid. 142r4 3 plur. *dyāñātāndā*, K 5, 143v1 *aysu paranāvānu dyāñātaimā* 'I showed *parinirvāna-*'; III 61·49 *dhyāne*. Participle future, *dyāna-* 'to be seen', Manj. 219 *tta tta skadha dyāñau* (*-u* 'and') *satva* 'so the masses (BS *skandha-*) and the beings are to be seen', with *-āna-* suffix. Noun *dāta-* 'sight, appearance', SuvO. 56v5 *dātāna*, BS *rūpeṇa*, v 296r3 *dātena*, SuvP. 73r2, *dyena*, BS *rūpeṇa*, SuvP. 71v4–72r1 *śira dyena*, BS *sudarśana-*, I 175, 91v5 *dyina śimka*, BS *priya-darśana-*, K 51·7·1 *dye khaiṇḍani tvari āṇaṣṭā* 'exceedingly equipped (possessed) with (fine) appearance (and) manner (*khīṇḍa-*)', see also *da*, *dī*, *dya*, *dyaka*. Verbal noun Z 24·483 *dyāmata*, III 31, 2a1 *dyāma* (in gloss to BS *vispaśyanā*). With suffix *-vīya-*, SuvP. 72r1 dyadic *dya-vīya ppraysāvūna* 'handsome', BS *abhirūpa-* (BS *prasāda-*). With preverbs *ā-*, *uys-*, *va-* (*vūy-*), *pa-* (*pūy-*). From base *dai-*: *di-* 'see', Av. *dai-*, *diḍā-*, *daidy-*, *dīta-*, *dōiḍre*; *daēman-*, *dōiḍra-*, Zor.P. *dītan*, *dēm*, *handēmān*, N.Pers. *dīdan*, *dēm*, *dēmah*, Balōči *dēm*, M.Parth.T. *dyd*, *dydyšn*, *'dyng* 'mirror'; M.Pers.T. *dyd*, *dym* 'face', Pahlavī Psalter *dyty*, Armen. Iw *dēm-kē*, *y-andiman* 'opposite', *dēt* 'spy', gen. plur. *dītac*, *parēt* 'inspector'. IE Pok. 243 *dheis-* 'see', O.Ind. *dīdhet*, *dīdhye*, *dhyāti*, *dhyātā-*, *dhītā-*, Greek σῆμα, σῆμα. See also *āy-*, *āyāna-* 'mirror', *āyānaa-* 'example'; *dyāna-* 'conspicuous'.

**deka** 'so much', K 155·55a *byehidai tvaka būaima rauṣga deka ra jsā pāraume baiṣa satva baiysa hamādim* (*im = -ai*) 'may they get this control (= *rāṣga*) over bodhi-knowledge (= *bvāme*) so much also of the *pāramitā*-perfections', taking *deka* as later form of *daṃḍaka*; for *ra jsām*, see v 315 *Aqur az vaṃṃa ra jsām* 'now also'. Note also *tanka*, and *canka* from *\*taṃḍaka-* and *\*caṃḍaka-*.

**dedr(ā)ṇa** Manj. 202, = Z 5·68 *trāma diyāṇa*; possibly *de(da) \*dyāṇa*.

**daina** 'for the third time', II 102·13–4 *tta paḍāna hvāṃḍū tta ṣeṇa tta daina ūvai* 'so we spoke firstly, so secondly, so thirdly to state'. See s.v. *drai* 'three'.

**derä** 'hold', 2 sing. imperative, III 101·37–8 *ma ṣa ysīraka*

*derä dedäya näse* 'hold this heart of mine, you have tamed it, accept it', to present *dāray-* see also *pader-*, *handeḍe* infinitive to *handār-*.

**dairša-** 'of goat's hair(?)', II 60·14 *dairšvā khaucvā draukhye bitcā dairsa* 'and thirty. . . (*bitcā*) made of hair in goat's hair coverings (hats?)'. Possibly to Waxī *δirs*, *δürs*, Yidya *lirs*, *lurs*, Šuynī *došc* 'goat's hair', N.Pers. *dirs* 'camel's hair; threadbare garment', Pašto *dāš*, Parāčī *dōš*, Brahui lw *drassam*. Possibly to O.Ind. Atharva-veda 8·6·11 *dūrša-* 'a kind of garment' (see T. Burrow, BSOAS 33, 1970, 48–51).

**dairsa** 'thirty', II 60·14, see s.v. *drai*.

**desä** -?-(written obliquely) MT × 3 III 149, SDTV 96, plate 68 *šau süresa hiyai desä* 'the *desä* of the *šau*-official Šüresa'.

**daišta** 'appeared', see *dai-*.

**daukye** 'banners(?)', K 34·74 *pale ttī jsām daukye* 'standards (BS *patākā-*) and likewise banners' (BSOAS 29, 1966, 524). Possibly \**dāugačā-* to base *dau-*, *duag-* 'to flutter, flap', Av. *δwōš-*, O.Ind. RV *dhwajd-* 'banner', O.Norse *dúkr* 'cloth'. Note also *duaxš-*, Šuynī *devušk* 'snake' \**duaχša-*, Yazg. *δəyūfc* 'snake', Rōšāni *divāsk*, Sarikolī *tafūsk* (G. Morgenstierne, Etym. voc. Shughni group, 30). Parallel to *pale* with *daja*.

**dauja** 'gift', see *dāmgjā-*, base *dā-* 'give'.

**daujsä** 'lead (metal)', Sid. 13v2, BS *sisä-*, Tib. *ra-ñe*. Possibly '(burnt) white', as the 'whitish metal', to base *dau-* 'burn' from \**dāvāčā-*. IE Pok. 179–81 *dāu-*, O.Ind. *dunóti*, *dūná-* 'burn', *davathu-* 'burning'. Similarly Zor.P. *arčič* 'lead', base *ark-* 'shine'; Germanic \**blīwa-*, OHG *blīo*, O.Norse *blj* 'lead' from 'violet-coloured'; Zor.P. *sruβ* 'lead', from \**subra-* 'bright', O.Ind. *subhrá-* 'shining'; see also *ttralo* 'tin'.

**daunda-** 'blown', see *dam-*.

**daurminai**, 'made of \**durma-*', II 77·23 *daurminai bagala haišta šau* 'he sent one vessel made of \**durma-*'; II 60·17 *dāmrmīnai škāma dale šau* 'one covering shell made of \**durma-*'. Possibly to \**daura-*, *dūra-* 'hard clod or stone', Oss. D. *dor*, I. *dur* 'stone', as Oss. D. *kurm*, *kurmä*, I. *kürm* 'blind' to Khotan Saka *kūra-* 'bent', Zor.P., N.Pers. *kör* 'blind', O.Ind. *kora-* 'bend, joint'. Possibly with *hamdurna*. Since *dušta-* 'bitten' replaced *dašta-*, possibly *durma-* is older \**darma-* 'flayed skin' (to Greek *δέρμα*, base IE *der-*).

**daula** 'stick', III 123·69, BS *lakuṭa-*; 'stroke', III 138, Dandan-öilik 8 *dirsä daula näste* 'will receive 30 strokes'; 'penalty', IV 20·14–5 *pajsa daula* (*hau*)*ryari* 'you are to give severe penalty'; v 313, 1b5 *sāja vaṭhāyā khu ma dāmīla na byehq* 'learn, servant (BS *upasthāyaka-*), so that you do not get my stick'; JRAS 1911, 454, 40 (Ch xc 002) *daula nā paja* 'do not ask for the stick', see s.v. *vijilaka*; v 64·43 *au vā daulyau baṃ* × ||| 'or with sticks, binding(?)'. . .'. Parallel to JS 32r3 *beysā-dende* 'raising the stick', BS *daṇḍa-* 'stick, penalty'. Base *dau-* 'to beat', \**dāvāla-* > *daula-*. Note also Zor.P. *d'wl* \**dāval* 'drum' (DkM 76·2). See *dūte*, *dvyā-*.

**dauspyattā** 'weakness', I 171, 88r4, see *dušpātq-* s.v. *duš-*.

**-daus-** 'to swell', I 147, 56v3 *padausidā*; I 151, 61v3 *padaušta*, see s.v. *dam-*. With *-aus-* from *-āfs-* (*daf-* ~ *dam-*), see also *ttaus-* 'be hot', base *tap-*.

**dya** 'sight, appearance', III 105·10 *dya vī šairka* 'good to look at'; Manj. 206 *khu tterthyā dya vī* 'as in sight of the sectaries', see *dāta-* 'appearance'; later *da*.

**dya** 'seen', Sid. 127r5 *dya hamāre* 'are seen', see *dāta-*, s.v. *dai-* 'to see'.

**dya-vīya** 'to be gazed at, handsome', SuvP. 72r1, parallel BS *daršanīya-*. See s.v. *dai-* 'to see'.

**dyaka** 'sight', Sid. 148r2 *ttye jsa dyaka hamgūnāñā* 'with that the eye must be covered', Tib. *mig g-yog-par byaho*; Sid. 121v3 *dyamkyai kašāre* 'his powers of vision fail', Tib. *mig ldons-šin*; III 69·88 *dyakya hvastāmdā u ysairā* 'they beat the eyes and heart'. From *dāta-* > *dya-* with *-ka-*, *-kya-*, see *dai-* 'to see'.

**dyā** 'she saw', and 'I saw' (fem.), see s.v. *dai-* 'to see'.

**dyāka-** 'spectator', Manj. 228 *cī ja vye ttatva dyāka vena prracai baiša bvara* (= *bura*) *daira*, = Z 5·72 *kau ju varā dyākā vātāya vāna prracai ham vātā daira* 'those who had been spectators of that *tattva*-reality would see all (to be) without cause', by adjective suffix *-āka-* from *dai-*: *di-* 'to see'.

**dyām** 'to beat', infinitive *-āna-* to *dvyā-*, III 74·206 *disai vā dāse dyām* 'his *cāmarī*-sign ceased to beat'.

**dyām** 'we distribute', III 71·149 *habā dyām pīsa kimṇa* 'we divide up the portions for the teacher', to base *dai-*: *di-* 'to share out', IE Pok. 175–6 *dā-*, *dāi-*, *dai-*, O.Ind. *dāti*, *dyāti*, *dindā-*, *dītā-* 'cut off', *dāna-m* 'portion', *dāyate* 'distributes', Greek *δαίωμα*, O.Engl. *dǣl* 'deal', with Zor.P. *dānak* 'part', Armen. lw *dank*, *dang* '6th part of a *δραχμή*', Syriac *dnq-*, N.Pers. *dāng*. See also *dyāma*, and *byāñā*.

**dyāna-** 'admirable, conspicuous, bright', and *dhyāna-*, SuvO. 56r7 *tcārbātara hā(māre) dyānatara u māstara hāmāre* 'they become more smooth, they become more admirable and greater', BS *snigdhatarāni āsvādāntīyāni bhaviṣyanti daršanīyatarāni mahattarāni bhaviṣyanti*; SuvO. 36v2 *šīya śśī-phīsa nūvara dhyāna thauna pro-hauyāñā* 'white, bright, new, splendid clothes are to be worn', BS *sarva-śvetāni pāṇḍarāni nava-rucira-vastrāni pravaritavyāni*; Z 2·186 *ko ttā puña dyānā āro* 'where these merits (BS *puṇya-*) are conspicuous'; v 52, 83b1 *brīyostā pāskalā u dyānai pāskalā, u adyānei pāskalā pašemate kā(dāna) |||* 'amorous section and admirable section and unadmirable section for the purpose of leaving . . .' To base *dai-* 'to see'.

**dyānaṃce** 'conspicuous', JS 32v2–3 *dyānaṃce meste šerā ttye kšire vaska* 'admirable great fortune for this land'; JS 33v4 *dyāneve* (read *-ce*) *brīyā ya šamde bede* 'admirable beloved one being on earth'; III 106·28 (*eyšāja*. . . *narada* . . .) *drauma sa khū ye pīchaṣṭa dyaunaca brīyā spāsa* '(the maiden came out) just precisely as appears manifest an admirable beloved person'. Denominative participle *-ant-* to *dyāna-*, fem. *-aṃca*, *-eve* for *-aṃce*, *-aca* for *-aṃca*. This is preferred to *ce* 'who'.

**dyāma** 'distribution, gift', II 89·38 *cu jsām va gyāsti hiya dyāma* ya 'what was there the gift of the *devī*-queen'. Base *dai-* 'divide', see s.v. *dyām* and *byāñā*.

**dyāmata** 'sight', acc. sing., Z 11·73 *dyāmato*, Z 6·59 plur. *dyāmata*, Z 6·7 *dyemāte jsa*, v 304, 2b3 *ttye sthūvā sam dyeme* 'at very sight of the *stūpa* monument', see s.v. *dai-* 'to see'.

**dyāvai** 'intent upon', III 102:52 *haurau dyāvai*. . . *aysamū* 'the mind intent upon desires', see s.v. *paimaiśja* 'touches', and *guthalarka* 'quivering'. From *dyā-* 'think of', by *-ā-* increment to *dai-:di-* 'see', like O.Ind. *dhyā-:dhī-* 'to meditate', hence \**dyātaka-* > *dyāvaa-*.

**dyāte** 'seen things', v 179, 1a1 *bate dyāte u bate pyū(ṣṭe)* 'small seeing and small hearing', to base *dai-* 'see', *dāte*, *dye*.

**dyū** 'demon', Z 20:6 *kho ju dyū hīstā* 'if a demon comes'; gen. plur. SuvO. 4v7 *dyūvānu ūśahārānu mātā* 'mother of strength-robbing demons'. From *daiva-* (with *-yūv-* from *-aiv-*), O.Pers. *daiva-*, Av. *daēva-*, acc. sing. *-dōyūm*, Sogd. Bud. *dyw*, M.Parth.T., M.Pers.T. *dyw*, Zor.P., N.Pers. *dēv*, Armen. lw *deu*, Oss. D. *āv-deu*, I. *āv-diu* 'evil spirit'. IE Pok. 184-6 *dei-* 'to shine', *deiuo-*, O.Ind. *devā-*, *daivya-*, Lat. *deus*, *dūnus*, Greek *δῖος*.

**dyū** 'he beats', Sid. 125v2-3 *ādamādā āchai (hīya) gūnā satta dyū*, *nvāše*, *khittā* 'marks of the disease of madness (BS *unmāda-*)', he beats people, cries out, laughs', BS *vidyād āsphoṭanākranda-hasya-*, Tib. *smyo-byed-kyi mchan-ma ni, nāv-nīd-la cham-rdam bye(d)-čiv rdig-pa dan, du-ba dan, rgod-pa dan (rdig-pa* 'beat'); III 74:195 *ṣī mahā sau phvai dyū* 'he will beat me with a broad thing (spade?)'; ibid. 196 *ttai hvā sa śvera dyū* 'so she said to him, tell me; let him beat'; III 66:36 *śamdā dyū* 'he beats the ground' parallel to ibid. 34 *śamdā hvaste* 'he beat the ground'. See *dūte*, *dvya-*, *āysdyūvi*. For 3 sing. *-ū* see also *jūtā*, later *jū* 'he lives' to base \**jū-*.

**dyūka** 'robber', K 56, 20r2-3 *idrre tti trāmā māñamāḍā ṣṭāri khu śīna vyahera kṣa*, *dyūka himārai* 'the senses, they are just as six robbers in one dwelling-place (BS *vihāra-*)', parallel Z 6:24 *āvuvu ttāṣe kṣāta* 'in a village six thieves', BS Suv. ed. Nobel 56:4 *ṣaḍ-grāma-cauroṣama indriyāṇi*; Uigur Turk. Säkiz yükmäk 156 *altī türlüg yayılar* 'six sorts of foes'. Base *dab-* 'to rob', Oss. D. *davun davton*, I. *davyn*, *davd* 'to steal', Waxī *ḍaviy-:ḍavoid* 'steal', elsewhere less specialized 'to injure', Av. *dab-* 'deceive', M.Parth.T. *dbygr* 'treacherous', *wdybgr* 'deceiving', *wdyfs-* 'to deceive', *wdybyšn* 'deception', Sogd. Bud. *prδ''β''k* 'injurious', Man. *prδβn*, Chr. *prδbn* 'injury', Man. *wyδ''β''k*, Chr. *wyδ''p-* 'danger'. IE Pok. 240 *dhebh-*, O.Ind. *dabhmōti*, *dābhāti*, *dabdhā-*. See s.v. *yola-*, *vāyau*, *dyūla-*. Form *dyūka-*, like *tsūka-* 'going' from *tsva-*. See also III 104:35 *dāyi* 'he injures, cheats' beside *beva-* 'to cheat' (\**vidabaya-*).

**dyūma** 'robbing, ravening', JS 34v4 *tte khu dyūma-baste sero spāše* 'just as a lion bound upon ravening appears'. Base *dab-*, see s.v. *dyūka* 'robber'.

**dyūla-** 'deception', Z 4:5 *uysāno trāma kho dyūla śa samu parikalpa ni karma* '(he created) a self (*uysānā-* = BS *ātman-*) just like a deception; it is just *parikalpa-* imagination, not *karma-* activity'; K 11v3 *lovī jñānā* (BS *laukika-*, *jñāna-*) *dyūlā saṃkalpa vikalpa* 'worldly knowledge is deception, associative (and) discursive thought'. Base *dab-* 'deceive, injure; rob', see s.v. *dyūka-*.

**-dyūva** 'robs, tears away', see *aysdyūva*, *āysdyūvi*. Base *dab-* 'steal', s.v. *dyūka-*.

**dyena**, see *dāta-* 'appearance'.

**dyaurai** 'exhausted, ill', Z 12:113 *dyaurai vātā* 'become

ill', parallel BS *anāpattir glānaḥ syāt*; IV 17:7 *cu vara khaitti hūñā paśi dyaurai himi u mīdi* 'who there is ill, ejects blood, becomes exhausted and dies'. Possibly a compound with *-bara-* as *uysnaura-* \**uz-ana-bara-* 'breathing animal', with base *dai-:di-* 'to be exhausted' with IE Pok. 239 *dhē-:dhā-* 'vanish', Celtic O.Ir. (reduplicated) *de-d-* 'vanish', O.Engl. *demm* 'injury', *dasen* 'to daze', O.Norse *dāsi* 'weary', *dāsa-sk* 'perish', possibly also Lat. *fa-* in *fatiscō* 'perish, tired'. Possibly however from *dai-:di-* 'to fall', Yazg. *ḍai-:ḍed* 'fall', Sarikoli *ḍai-* 3 sing. *ḍayd*, preterite *ḍawg* 'fall', O.Ind. RV *dīna-* 'scanty, weak, little', later 'wretched'. The \**dyaurā* (misread in III 56:21) is *dyaunvā* = K 91:11 *dyaunvā* (rather than *-ttvā*) loc. plur., to BS *dhyāna-* 'thought'.

**dra-** 'three', first component, K 108:288 *dra-bāḍū* 'tritemporal'; K 151:46 *dra-vargye jṣṭhā* 'in the threefold life'; Manj. 125 *dra-ḥaṣkala vīra* 'in the triple world'; K 145, 311 *drā-ḥaṣkalya ysama-śadya* 'in the three-fold world' (= BS *loka-*). See *drai*.

**drajā** 'cliff region(?)', III 80:18-9 *drajā bise ttraikhye* 'peaks of the cliffs', to *dara-* 'valley', base *dar-* 'to split', parallel M.Parth. insc. *vym* 'rock', = M.Pers. insc. *drk*, see *dara-*.

**dran-** 'to sound', III 40:13 *gahvera-drānā*, parallel to *gahvar-dama-*, 'blower of flute' to IE Pok. 255-6 O.Ind. *dhrānati*, O.Sax. *dreno*, O.Engl. *drān* 'drone', Got. *drunjus* 'sound'.

**draṇḍa** 'has gone', II 84:22 *cām ri maṃ dīsta dilakā dilaka mu-varga ya ṣā-ṃ jṣām pā hā draṇḍa ni ra maṃ mu-varga māñām u ni rrispūrām* 'what here in our hand (though) very little there was of such kind (BS *varga-*), that of ours was gone; neither here is there of such kind for our men nor for the princes' (with *mu-varga* in line 13 referring to garments). Base *dram-* 'go away' to *dremāte* 'drives away', participle *dranda-*, as *tram-* 'enter', *tranda-*, generalized meaning 'remove' from special *dram-* 'go, range' (*haṃdrama-* 'ranging-place') and IE Pok. 204 *drem-*, O.Ind. *drāmati* 'run', *dandramyate* 'run about', Greek (aorist infinitive) *δραμεῖν*, *δρόμος*, Khovar *dromik* 'flee from the country'. See *dram-*.

**draph-**, see *aysdrraphai* 'squatting'.

**dram-** 'go, range, remove', participle *draṇḍa* above. Causative *dremāte*, Z 12:95 *nīvara(ṇa) puṣṣo dremāte paṃjsa* 'removes the five *nīvaraṇa-*coverings'. With *va-*, III 100:11 *vadrramai* 'deserted(?)'. See *haṃdramā*.

**draṇḍamaa-** Greek lw *δραχμή*, II 17, 4b7 *bīśai draṇḍmā naṣkāra* 'remove all his *drakhmas*'; II 70, 117a2 *draṇḍmai-y-ūm bāysi(yā?)*; v 196, 31a5 *bīśa drammai*; v 306, 06b3 *drammai*; v 267, 46a1 *draṇḍmā-t-ūṃ jsa*. See BSOAS 13, 1949, 128-9.

**draṇḍmāja** 'financial' (form like *pravanāja*), II 13, 1b5 *vamñā draṇḍmāja viṣṭum didā bāgā-v-i 2500 mūri* 'now I place a sum of money, his third portion 2500 *mūrā-*coins'; IV 29:2 *draṇḍmāje vāḍā pīḍa(kā)* 'financial document-letter'; v 260, viii, 3a2 *draṇḍmāja ysā(re)* (uncertain in broken contexts).

**drays-** 'hold firm, fasten, bind on a load, roll up', (= *drax-* beside *darz-*), II 44:48 *draysā* 'load', v 201, 71a1 *draysa*; II 127:34 *draysi-barā stūra* 'load-bearing animals'; infinitive, IV 7v7 *haṃjṣiṣḍi bryārīñā kīra jṣām*

*draysa* 'intends to hold firm to friendly acts'; *draś-*, II 16·35 *ttū āysaṃ drraśirau* 'load up this millet'; II 20, 1122 *chaski hā drraśirau drrai stū(ra)* 'load up barley on the three beasts'; noun, III 23, 14b4 *drāysā* 'raft', BS *kaula-*; participle, Z 4·57 *daiyā dārṣḍa ggare* 'he sees the firm hills', =v 380, 1r3 *(dai)yā dirṣḍa ggari* from \**dr̥ṣḍa-*; later reformed Z 20·53 = Z 21·31 *ggūšte ja dārṣṭā* 'held together by flesh'; =E p. 359, a4 *gūstā ja dāṣṭa*; Z 17·22 *kāljsa nā dirṣṭa* 'their gardens enclosed'. From *darz-*, N 76·42 *dalsā* 2 sing. conj. 'you will load up', BS *āroṣya* and *upanāmya* 'load up'; Z 13·28 *ysāysino dālysu* 'raft of reeds'. From *darz-*, Av. *darz-*, *darəzaya-* 'make firm', 'fasten', adjective *dərəzra-*, *darəzišta-* 'firm'; Sogd. Bud. *čnn y'tk ZY čnn γwrn* ZY *čnn črpy dyšt* 'held together' (\**dr̥ṣṭa-ka-*) with flesh and with blood and with fat' (rather than \**dēštak* from *daiz-* 'to heap up'), as *kšt'k* 'seed' from \**kṣṭaka-*; M.Parth.T. *drz-* 'fasten, load up', 'bdrz-' 'unload, untie', 'ndrz' 'prescription, command', Zor.P. *handarz* 'binding order' = N, Pers. *andarz*; *padarzah*, *payarzah* 'wrapper, bundle', Armen. lw *handerdz* 'clothes', *anderdz* 'order', N.Pers. *darzē* 'tailor', Armen. lw *derdzak* 'tailor, shoemaker', *derdzan* 'thread', Zor.P. *darzēk* 'tailor', Syriac *drzyq-*, N.Pers. *darzan* 'needle', *darz*, *darzak* 'sewing', *darzmān* 'thread', Yazdī *hē-darze* 'I sew', *dašt̄mūn* 'to sew', Armen. lw *handerdzem* 'I equip', *handerdz* 'equipment', Krorain Prakrit *darṣa-* 'load', Pašto *leṣḷ* 'fasten, load', *blēṣḍal* 'to swaddle', Orm. *daṣyēk* 'to load', Parāčī *derz-*, Waxī *durz-*: *deṣḍ* 'seize'. Sarikolī *derz-*, Yidya *palarzem: pālīščem* 'wrap up', *larzē* 'sheaf', Tāliši *darz* 'sheaf', Sanglēči *pēžl-*, Šuynī *nīduydz* 'woollen yarn', *pidūydz*, Xūfi *pidūwdz* 'cords, threads of goat's wool' (\**ni-dr̥za-*, \**pati-dr̥za-*); Khovar lw *drazēik* 'to load up'; Kalāšā *drāz-*. Possibly also Sogd. Bud. *βḍ'yšt* 'covered', Yayn. *bidež-*, *bidižta* 'cover up'. IE Pok. 252-4 *dher-* 'hold', 254 *dher-gh-*, *dhregh-*. O.Ind. *dṛṇhati*, *dṛḍhā-* 'make firm', Lit. *diržti*, *dūržti* 'become hard', *dūržmas* 'strong', O.Slav. *drūzū* 'bold'. K 99·264-5 *daṣa būma dṛvye* = K 147·28 *drainḍa būma dṛvya* = SuvO. 55v3 *styūda śsa-mḍye dṛvata* 'the deity of the firm earth', BS *dṛḍhā pṛthivī-devatā*, contains (NW Prakrit?) \**daṣḍa-*, BS *dṛḍha-* glossed by Khotan Saka *styūda-* 'firm'.

**dravāsaṃ** 'dark, red', of fire, II 75·55-6 *ysirakā dravāsaṃ dai viṇa yaṃdā ḥājsakyā* 'the heart's red fire now creates flames (of love)'. Base *drau-*: *dru-* 'be dark', with suffix *-āsa-* palatalized to *-āśa-* with *-ina-* (if the *anusvāra -ṃ* replaces *-nā*), as in *haryāsa-* 'black' to Oss. D. *xārā* 'dark'. See also *drvanaka-gūna-* 'of dark colour'. To IE Pok. 251 *dher-* 'be dark', with increment *-eu-*, *dhreu-*. Note also *dher-g-* Celtic Mid.Ir. *derg* 'red', O.Engl. *deorc* 'dark'. AM, n.s., 2, 1951, 34 is superseded. See also s.v. *bāljsakyau*.

**drrarrā** -? - v 214·68·3; 5 (SDTV 95).

**draṣṭa** -? - II 1·8 for Chinese *ana khaṃ le yaṃ = draṣṭa yai* 'it was...'. Unidentified.

**drahvā** 'in clefts', Z 2·66 *drahvā śsāre* '(the śsalarba-beasts) lie in the clefts', parallel BS *giri-kandara-*. From base *dar-* 'to cleave', by suffix *-ha-* as *ttraha* 'draught (of liquid)' from *tar-* 'drink', Oss. *ärtāx*, hence *-aha-* from *-axa-* rather than *-aθa-*. See cognates s.v. *dara-*

'cleft'. For *-vā* as dialectal (or replacement?) to *-go* loc. plur., see also Z 20·69 *patārahvā*; note v 332, 24r4 *balysānvo tcārimvo* 'in Buddhas' spheres' = v 381, 3a3 *balysānvo tcārimvā*.

**drā-** first component 'hair', see s.v. *dro* 'hair'; also *drāṃva-*, *drum-*.

**drāṃgulya** 'name of a thorny plant', BS *go-kṣura-*, Tib. *gze-ma* 'tribulus terrestris', Sid. 13r1 *drāṃgūlye* BS *go-kṣura-*, Sid. 100r4 *drrāṃgūlyā bāva* (its root), v 180·16 *drāṃgūlyā*; I 181, 99v2 *drrāṃgūlyai*, BS *śva-damṣṭrā* 'dog-tooth', = *gokṣura-*. From base *dar-* 'to tear', \**drānga-* with suffix *-ul-*, to Gaul. *dravoca* 'darnel', Germ. Dutch *tarwe*, Engl. *tare* (< \**doreuā*); Zor.P. *dart*, N.Pers. *dard* 'pain'.

**drāca** 'tremulous', fem. to *drātaa-*, SuvO. 24r3 *drāca tsūmata* 'tremulous movement', BS *cancala-*; Z 20·15 *tcēmañi nu drāce kāde* 'their eyes very tremulous'. See *drātai*.

**drātai** 'tremulous', SuvP. 68r3 *drrātai aysmū kiṇa* 'for the tremulous mind', BS *cāpalya-citta-*, Sid. 7v3 *drrāvā-aysmu* 'having flighty mind', BS *cala-citta-*, Tib. *rgod-pa-wild*, SuvP. 64r2 *drrāvai aysmu rāṣa* 'under the power of an uncertain mind', BS *cala-citta-vaśena*, JS 6r4 *hamye drrātai tvare* 'you became very distracted'. From base *drā-* 'to run' Zor.P. *drāt* (DkM 601·6-11), to IE Pok. 204 *drā-*. O.Ind. *drāti*, Greek διδρασκω 'run', ἔδρα.

**drāṃda** 'they saw' II 94·32 *na drāṃda na jśā vijaiṣṭaudā* 'they did not see, they also did not observe'. With II 97·115 *dryāṃda* 'they saw' from *dar-*, and \**dr̥ta-* > *drya-* > *dra-*. See also 3 sing. K 45·18 *hūna drrauda* 'he saw a dream' from base *drām-* or *drap-*. For *dar-*, Ar. *dārata-* 'observed', O.Ind. *ādar-*.

**drāṃva-** 'hair', first component, see *dro*.

**drāma-** 'such', JS 13v4 *drrāmā śahauja cu tvī beda buḍādā* 'such the umbrella which they bore over you'. See also *trāma-*.

**drāma** 'runners(?)', II 71·4-5 *ci tta aśnesalāna paṣiṇa drāma ṣṭāri* 'those who are so the runners of the messengers of Aśnesala-'. From *dram-* 'to run, range', Causative *drem-* 'to remove', *haṃdramā* 'ranging ground', BS *kāntāra-*. See *dram-*, *dramḍa*.

**drāṃma** 'pomegranate', Sid. 13v5 *drrāma ttīma ve gūra* 'pomegranate seed and grapes', BS *dādīmaṃ drākṣā*; I 181, 99r1-2 *drrāmāṃ h̄vī āhvariṃ (-iṃ = -ai) raysa* 'sour juice of pomegranates'. Base *drāma-*, Chin. (K 1133·2; K 555·1) *t'u-lin* < *d'uo-l̄im* = \**drōm*; O.Ind. *dādīma-*, *dālīma-*. Possibly *drāma-* < \**darma-* as *grāma-* 'hot' from *garma-*; O.Ind. *dādīma-*, *dālīma-* from \**dālma-*, to base *dar-* 'to split', naming the fruit from its splitting rind.

**drrāmā** 'wanderers(?)', Manj. 41 *satsai(ra) drrāmā byaire dūkhīnai badana-śela* 'in *samsāra*-migration they are found as wanderers (migrators) in the imprisoning hall (= BS *bandhana-sālā*) of woe (BS *duḥkha-*). From base *dram-* 'to run, wander', see s.v. *dram-*.

**drāme** 'flood(?)', K 49·4·2 *āṣa baysgi buśāṃji pyaure ysarrn̄ja drāme śairkye ramn̄nai bārū* 'sky's thick perfumed clouds, excellent golden streams, jewelled rain'. Base *dar-*, *dram-* 'to run' see s.v. *dram-*. IE Pok. 204-6, of European river names (ibid. 205), as *Dramme* < \**dromiā*.

**drāmph-**, *drauph-* 'exert', Sid. 104v3 *drāmphāme jsa* BS *vyāyāma-*, Tib. *bréal*, Sid. 7v1 *drāuphāme*, BS *vyāyāma-*, Tib. *ról phod-pa* 'able to exert oneself'. Base *dar-* 'hold together', see also *aysdrāphai* 'squatting', hence *dramf-*: *draf-* IE *\*dhr-embh-*, IE Pok. 252-4 *dher-* 'hold', with *\*drauf-* < *\*drāmf-*.

**drāva-** 'tremulous', see *drātai*.

**drānva-** 'hair', see *dro*.

**drāvā** 'attackers(?)', plur. II 95·57 *kamacū bisā drāvā āvā hairā ysyāmdā* 'the attackers based on Kan-ṣou came; they carried off the property', parallel to II 98·145 *kamacū bisā sāna ā haira ysyāda (sāna 'foes')*. Base *dar-*, *drav-*, Av. *drāvaya-* 'run', *draoman-* 'attack', O.Ind. *drāvati* 'run, flow away', *drutá-* 'hastening', *upadrava-* 'attack'. IE Pok. 204-6 *der-* (see s.v. *dram-*), *dreu-*.

**drāve** 'swift', Manj. 274 *khu byava kāde rraysga drāve paršta* 'like lightning, it passes very quick, swiftly'. Adjective to *drau-* 'to run', IE Pok. 205 *dreu-* 'to run', see s.v. *drāvā* 'attackers', here dyadic *drāva-* with *rraysga* 'swift', K 110·332-3 *ttā pū: pada sa aysm(u) bōvāna parvacha drāvai rays(g)a* 'listen to the way, that the mind ripens quick and swiftly in *bhāvanā*-contemplation'.

**drāṃsā** 'millet', Sid. 16r1 *gusā u \*eysam u drāṃsā*, BS *priyangu-nivāra-koradūṣaḥ* Tib. *khre dan čī-če dan koradūsa rnam (čī-če, Jäschke Dict. čī-če)*. From *\*drūs-* or *\*drās-*, connexion unknown, possibly with BS *-dūṣa-* of *koradūṣa-* (Ind. *dū* < *drū?*), hence *\*drūs-* < *\*drūsya-*.

**drāh-** 'dart about, range, fly', participle *drautta-*, III 40·21 *bajjake drāhidā* 'the sparrows flit about', III 108·6 *mūraka, bīṣaurakā ci didā kṣavū drāhe* 'the raptor bird(s) which cry so loudly and swoop'; Z 17·1 *drāha hā bika ttu dāsu* 'fly, my beloved, to that region'; K 17·172 (potential) *ca <ttye> prracaina drrautta hamīya* 'by which means she could fly'; = K 25·111 *cu ttye prracai(na) drrautta hamī* parallel to K 33·60-1 *ca ttye prracaina āṣg hamdrāysī tsvā* 'with that she went passing through the air (BS *ākāsa-*). See also II 75·64 *dreha jsā*. Base *drāh-* < *\*drāf-*, *drrautta-* < *\*drāfta-*, IE *dr-ep(h)-*, *dr-ebh-* to base IE Pok. 204-6 *der-* 'run', see *dram-*, *drātaa-*; O.Ind. *drāpayati*, *vidrāp-*. Above *aysdrautta-*.

**drāta-** 'held', participle to *drjs-* from *\*dr̥xta-*, v 56, II 4v3 *balyānā drāte parau* 'he kept the Buddhaic command', = Z 20·18 *drte*, see *dārāta-*, *dreita-*, *dīrya-*, base *drjs-*.

**drīma-** 'transferable things (animate and inanimate)', II 22, 18a1-3 *hamda(stā) u drīma-ttvaśdā vara ttagutta hvāṣta tta parstāṃdi si hvamdi vā bi(ś)i <kītha?> ttvaśdyari* 'to the *hamdasta*-officials and conveyers of *drīma-*, the chief Tibetans so ordered, saying, convey all the men here into (the city)'. Assuming *drīma-* from *\*dramya-* base *dram-*, causative *drem-* 'to remove', hence 'all movable things, men and cattle'. See s.v. *ttagata-* 'wealth'.

**drīya-** 'reaping', II 113·81-2 *cu hā ṣacū ganama-drīyāṃ bādā dva-pacaḍa hina hamjyāra bāyā* 'what is the time of the wheat-harvest in Ṣa-ṣou, they (the Turkish Khans) intend to bring a troop', translation AM, n.s., II, 1964, 4; 16. Base *drau-*: *dru-* 'to reap', *drīya-* < *\*droīya-*, Zor.P. *drūtan*, *drūnēt* 'reap' (*drītan*, *drīnēt* 'to tear'), N.Pers. *durūdan*, *dirau-* 'to reap' (*darīdan* 'to tear'),

Chorasm. *dryd'h* 'he reaped it' (Togan, Armağan 432), Yidya *lrovo* 'reaping', Munjāni *lrawā* 'reaper', Waxī *drāw-*: *dratk*, Yidya *lari-m:lareim*, Sanglēči *derāy-*, Orm. *dir-*: *dilak*, Šuynī *cāw-* (*c = ts < dr*), Rōšāni *cay-*: *cid* (*c = ts*), Sarikoli *cay-*: *cud*. IE Pok. 206-11 *der-* 'to tear', 208-9 *dreu-* 'to reap', (to O.Ind. *dūrvā* < *\*drā-uā-* 'panic grass' *panicum dactylon?*). See *drvārā*.

**drāṣṭāti** -?--, v 262, 01a2 *hvaḍavog rre drāṣṭāti syānāti ganāṃgā* (dialectal, not clear).

**drū** 'stability', v 117, 66v2-3 *biśṣā hāra āphārāre hār gyu ne varata bāda-drū ne hāmāte* 'all things are disturbed, there exists not any stability of the country', BS *viṣamāḥ sarva-bhāvā bhavanti viṣayasya hi*. Base *druva-* 'firm, stable', see cognates, s.v. *drūṇaa-*.

**drūkā** 'beard', III 81·171, gloss to Turkish *saqal*. See *druṃ-*, *dro*.

**drūja-** 'falsehood', III 27, 33a4 *na ra vara haṭha na drūjā* 'there not truth, not falsehood', BS *tatra na satyam na mṣā*; v 329, 13r6 *drūje jsa pathamko vātā vaṣṭindā* 'they become restrained from lie', BS G 37, 11a2 *mṣā-vādāt praviviratā bhaviṣyanti*, Z *drūja*, *drūjo*, *drūjya*, *drūje*, *drūjyau*, *drūgyau*. Base *draug-*: *drug-*, *\*draujā-* > *drūjā-*, O.Pers. *drauga-*, *draujana-*, *draujiya-*, *duruxta-*, Av. *draoga-*, *draojina-*, *draojista-*, *drug-*, *drujas-čā*, Zor.P. *drōy*, *drōv* (*dlvob*), *druxtan*, *druž*, *družišn*, Av. *drəgvant-*, Zor.P. *druvand*, Armen. lw *držem*, M.Parth.T. *drwxt*, M.Pers.T. *drwz-*, N.Pers. *darōy*, *duruxtan*, Sogd. Bud. *δρῡmh* 'lie', *δρῡm*, *δρῡm's'k* 'liar', *zym's'k*, *zymh zym*, Chr. *zym'syt* 'liars'; Orm. *driṣi*, *drēši* 'lies'. IE Pok. 276 *dhreugh-* 'cheat, injure', O.Ind. *drōgha-*, *drūhyati*, *drughdā-*, O.Sax. *bidriogan* 'cheat', *drōm* (Engl. *dream*), O.Norse *draumr*.

**drūjana** 'false', K 70, 5v1 *tta drūjana aphāra hūñidā*, = K 67·158 *tta drūjina haphārā hvāñiṃdi* 'they speak false nonsense'. To *drūjā-* 'lie', adjective *-ana-*, O.Pers. *draujana-*, Av. *draojina-*.

**drūjsa** 'false(?)', (dialectal) v 262, 01a5 *drūjsa nyānartha gāde* 'made false information' (Prakrit from *jñāna-*, *artha-* 'matter of knowledge').

**drūṇaa-** 'healthy', and *drūnaa-*, III 75·220 *khu hama rrāma drūnai thyau* 'so that Rāma should quickly become well', III 75·227 *hamya-v-i drūnā rrāmā* 'health became his, Rāma's', K 138·927 *drūnai* 'healthy', Tib. *nad med-pa*; v 384, 29·2 *tsāṣta tti jśam drrūnai* 'peaceful, likewise healthy'; plural, K 52·7·7 *rrispūrā rryśdvarā pātca biśā bādā drūnā ide* 'princes, princesses, then the whole time may they be healthy'; Z 3·62 *drūnā*; abstract 'health' *drūnā* < *\*drūnatāti-*, III 129·16 *drūnā parīdā brrīṣṭi* 'they deign to ask after the health'; II 115·19 *drūnā pvaisū* = *ibid.* 21 *drūnā pvaisūau* 'I ask after the health'; Sid. 5r1 *drrūne va hettā* 'causes of health' (BS *hetu-*), BS *ārogya-hetavaḥ*; SupP. 71r3 *drrūnā peñā* 'health, forces', BS *ārogya-bala-indriyāni*; K 42·109 *drrūnā brraṣṭāṃdā* 'they asked after health'; II 118·131 *drūnā puśamā* 'enquiry after health'; IV 7·6 *drūnai*; IV 17·30-1 *biśam satvām drūne kiṃṇa* 'for the health of all beings'; v 225·68·2 *ttira-v-i pachīśāma drūnai* 'so we deem him healthy'; parallel Kroraina Prakrit *kofalya pri-chamti* 'they ask after welfare'. With *-ka-*, III 94·29 *drūnaka mūdai* 'remained healthy', III 117·16 *drrūnaka*

*pari mūde* 'deigns to remain healthy'. From \**drauna-ka-* to *drūva-* 'firm, stable', Av. *drva-*, *drvatāt-*, Zor.P. *drōt*, N.Pers. *durōd*, *padrōd*, superlative Zor.P. *druvist*, N.Pers. *durust* (*st* < *št*); Sogd. Bud. *drw'k*, *drw'th*, *dr'wst'th*, *zwk*, Chr. *dwr't*, *dwr'ty* 'peace', M.Parth.T. *drwd*, *pd drwd*, *drwdg'*|||, M.Pers.T. *drwd*, *pd drwd*, *drwdg*, *drwdyh*, *drwdyy*, Balōči *durāh*, *druh*, *drūāhēn*, *drōhā*, *drust*. IE Pok. 214 *deru-*, O.Ind. *dhrūvā-*, O.Slav. *sū-dravū* 'healthy'.

**drutāta** 'epithet of snakes', Z 4·117 *ājviṣa daiyā drutāta* 'he sees...snakes'. If parallel to BS *āśviṣā dārūna...* *mahāvīsoḡrāh*, possibly 'fierce', from *drau-* 'to attack', see *drāvā* 'attackers'. But possibly *drau-* 'to twist, writhe', see *drvīdā*. For *-āta-* adjective of agent, note *atāphāra-hvarāta-* 'gluttonous'. Possibly also *drau-* 'to cut' in Zor.P. *drōš*.

**drūba** 'plant name', I 147, 56r5 *drūba hīyā bāva* 'root of this plant', BS *darbha-mūla-* 'root of the pointed grass *darbha-*', Sid. 1311 *drraubhā* BS, *darbha-*, Tib. *rāa dhārba*; Sid. 14v4 *drraubha*, BS *darbha-*, Tib. (*dar*)*bha*; Sid. 10v5 *drraubhā* (*-bhā* like *-cā*), BS *darbha-*, Tib. *rāa dar-ba*, (but v 320·89 *drauca*). Yazg. *darb* 'berberis oblonga' may be traced to \**dūrba-* (as *dar* 'far' from *dūra-*). See also *brumja-* 'birch' from \**barza-*, Šuynī *bruj*, Pašto *barj*, Dardic *Damelī brūš*, Oss. D. *bārzā*. In TPS 1955, 76–80 comparison was proposed with O.Ind. *drumbhālī*, *dārbhūṣa-*, RV *darbhā-* and later O.Ind. and Prakrit *dambholi-* (uncertain). The form *drūba-* may be from older Iranian \**darba-* = Yazg. *darb*, but the *-bh-* of *draubha-* has been due to Indian. There may have been a N.W. Prakrit \**drūbha-* < *darbha-*.

**drum-mūjse-t-i** 'his pores of the hair', v 155·185, 1a5 *harīysā dru-mūjse-t-i stīrūvi vistāte* 'trembling, his pores became stiff'. See *dro* 'hair'.

**drūysi** 'breast', III 81·172 gloss to Turkish *kāmmülā* to place with *kōngül* 'breast', as first component *kōmōldürük* 'breast-band'. From \**drauzā-* (or \**drūzā-*) 'expanse', as O.Ind. *vistāra-* 'breast' to base IE Pok. 1029–31 *ster-*, Greek στέρνον, Oss. D. *itarā*, I. *tar*. See *pārja* 'breast', parallel to BS *vistāra-*. This \**drūzā-* < \**drauzā-* resembles Oss. D. *ārdozā*, I. *ārduz* 'clearing in wood', if from \**drauzā-* (to *ārdozun* 'to cut'?).

**drai** 'three', SuvO. 53r6 *drai jūna* 'three times', BS *triṣ-krtvā*, SuvP. 72v2 *drrai-bāḡa* 'of three times', BS *triṣ-kāla-*, K 29·201 *drrai jūne*; K 38·137 *haḡai ṣṭām drai jūnāka* 'three times a day'. Inflexion, nom. Manj. 368–9 *drroya rana* 'three jewels', II 55·4 *driya sakhārma* 'three monasteries' (BS *saṃghārāma-*), Sid. 102r5–6 *drriye tcauri* 'three (or) four', Tib. *gsum-čam*, III 126·4 *draiye pīla sīye* 'learned in the three *piṭaka*-collections'; gen. Z 22·231 *draiṇu*, Z 22·267 *drraiṇu*, later *drainā*, *drrainā*, *drriṇnā*, *drrena*, *drina*, *drraiṇna*, IV 32b2 *drai hvaḡām* 'of three men', Sid. 4r3 *drroyām*, Sid. 19r5 *drroyā*, Sid. 13v2 *drroyā jsa*, Sid. 134r4 *drayā*, with loc. plur. III 127·13 *draina pīlvā* = *ibid.* 16 *draina pīlā*; loc. Sid. 124v5 *drroyvā āna*, II 22, 16a4 *draiyvā haḡā*, Sid. 125r3 *drroyvām dūṣṃṃ jsa* 'from the three *doṣa*-conditions', instr. Z 16·44 *dryau*. First component, SuvP. 61r4 *drhaṣkala-* 'triple world, BS *tri-loke*', III 128·5 *drahiṣkalī*, III 4, 10v3 *drrihaṣkalī*; SuvP. 67r3 *drra-vadya* 'threefold', BS *tri-*

*vidha-*, *ibid.* 4 BS *tri-prakāra-*, Manj. 365 *drrai-padya*; III 104·45 *jīyi drai-gīha*: 'life of three sections', parallel to BS *tri-varga-*; Bcd 44r2 *dri-bāḡva-* 'of the three times', BS *triy-adhva*. 'Three' with 20–90, Z 14·93 *drraiware-dārsā* '33', Sid. 138r3 *drreabestam* '23rd', II 93·8 *drrai-rābaista*, II 93·10 *drairbista*, II 116·35 *drrai-rābaistamyai haḡai* 'on the 23rd day'. Ordinal, 'third', Z 12·43 *dāddā*, Z 3·95 *dādā*, II 27·34·6 *didī*, Sid. 128v4–5 *ṣe...didā...tcūram* 'second, third, fourth', II 23, 22·1 *didye haḡai* 'on the third day'; v 26, 49v2 *tta paḡāna hauna u tta śātena u tta didina* 'so with the first statement and so with second and so with third', K 156·15 *daidana*, K 156·3 *daida*, II 102·14 *daima*, Tumšūq Saka *dritana*; III 105·1 *dīde kṣuna* 'in the third period', II 116·39 *dīdyai haḡai* 'on the third day'; from \**trta-*. 'Thirteen', loc. v 334, 32v2 *drraiṣvōḡ*, BS G 37, 29a5 *trayodaśa-*, = v 71, 39r1 *draiṣvo*; ordinal, Sid. 104v3 *drraisam*, Tib. *bču-gsum-pa* adjective *-ī*, v 272, 73a1 *mūri nāti drraiṣi hāmbā-v-i*||| 'he received *mūrā*-coins to the amount of thirteen'; IV 45a2 *draisamyē haḡai* 'on the thirteenth day'. '300', II 90·80 *drai-sse*, II 38·14·1 *drrai-si*. '30', v 341, 83r2 *dārsā*, BS G 37, 77a7 *triṃṣat*; Z 24·386 *bāstā dārsā* 'twenty, thirty', II 60·14 *dārsā* 'thirty', II 88·13 *dārsā dārsā* '30 each'; gen. Z 10·14 *dārsānu*, with lower numbers, *drraiware-dārsā*, *pusparedārsā*, *dvāvaredārsā*, *dvaredārsā*; gen. IV 60b1 *hauparidiraṣe hvaḡā* 'of 37 men'; loc. v 120, 10v5 *d(v)āvaradārsvo*, III 7, 15r3 *dvāradārsvā*, N 68·46 (BS 143·11) *dvāvaredārsvōḡu*, inst. v 77, 145v2 *dvāvaredārsyātāu* Base *drai* < \**thrāya(h)*, *dārsā*, Tib. script v 382·423 *hders*, < \**θrisat*, \**draisu* < \**θrayadasam*; to Tumšūq Saka *dre*, *dīda* 'third', older *dritana* 'thrice', *drewarsana* '13'; older *drainu* 'three', inst. plur. *dreyo*; *drisu* 'thirty'. Av. *θri-*, *θrāyō*, *θriṣva*, *tiṣrō*, *θriṣ*, *θriṣya-*, *θriṣas*, *θriṣata-*, O.Pers. *çitīya-*, Zor.P. *sih*, *sī*, N.Pers. *sih*, *sī*, Sogd. Bud. *dry*, 'dry', Chr. *šy*, Yagn. *tirai*, M.Parth.T. *hry*, M.Pers.T. *sh*, *sdyg* ('300' M.P.T. *tyryst*, *tylyst*); Pašto *dre*, Orm. *šri*, Parāči *ši*, Yidya *šuri*, Sanglēči *rōi*, Waxī *trūi*, Sarikoli *aroy*, Šuynī *arāi*, Balōči *sai*, Oss. *ärtā*.

**draijsai** 'garment', II 60·13 *kabalīnai draijsai sau* 'one garment associated with blanket-cloth' (BS *kambala-*); II 1·9 *draijsai* gloss to Chinese *pī pī* 'leather covering' (K 721·1 *pī* < *b'jie*, K 721·5 *pei* < *b'jie* 'skin-covering'); II 77·18–9 *u sai pvaica jsa jsām drraijsai ṣvādū* 'and with one covering we put on a *draijsai*-garment'. Base \**drāi-jaka-*, \**drāičaka-* (or *-i-* > *-ai-*), either *dar-* 'flay, skin', IE Pok. 206 *der-* 'to tear'; Greek δέρις 'leather garment'; or *dar-* 'to hold, wear', Oss. DI. *darās* 'dress', IE Pok. 252–6 *dher-*.

**dremāte** 'drives away', see *dram-*.

**draivi** 'his container(?)', III 75·229 *jīyq draivī kūṣṭa āsta mū* 'his holder of life (vital point) where it is here'. Possibly to base *dar-* 'to hold', \**draiva-* < \**draiga-*?

**draiśśa-** 'holding, retaining', v 329, 13r5 *drraiṣu vājāre* 'they will retain (in memory), BS G 37, 10b7 *śrutadharā bhaviṣyanti*, Tib. *thos-pa hdzin-par hgyur*, = v 69·8r1 *draiśśu vājāre*; K 138·921; 922 *drraiśā dijsāte* 'he may retain', Tib. *hdzin-čün*, = K 138·936 *drremśa dijsāve* = K 142·1030 *drremśā dijsāte*; K 3, 138v1 *draiṣu vātu yanindā* 'they can retain', *ibid.* 138v2–3 *draiṣu vāte*, *ibid.* 138v3 *draiṣu vāte štā*; K 2, 137r3 *draiṣvī vāje*, *ibid.* 137r5 *thu*

*draisu vāja* (Tib. *hdzin*; *čhub-par byed-do*, *čhub-par byas-su*; translation E. Lamotte, 239–40 *retenir*); instr. *draisāna*, L 93·14 *draisāna pajsama hvāñā* ‘you are to express reverence from memory’. Base *dar-* ‘to hold’, with increment *drais-y-*; to Av. *drang-* ‘learn by heart’, *drāñjaya-*, *draxta*, Zor.P. *drāñitan*, *draxt* ‘learn’. IE Pok. 252–6 *dher-*, *dhr-ei-k-*, see *dar-*, *der-*, *draisai*. In meaning *draisāna* is parallel to BS *dhāraya-* ‘retain in memory’, Sdp II 197 *udgrhñiyād dhārayed vā*; Suv. (ed. Nobel 89) *udgrahñiyanti dhārayiṣyanti*. (v 142b7, read *klaiśa*).

**dreha jsä** ‘swift movement’, II 75·64 *nvicā idā agalakvā hīye hājse drreha jsā brñiyikya vīrāṣṭā* ‘the cry makes flames in the limbs with a rushing towards the beloved’. To base *drāh-* ‘fly, range’, participle *drautta-* (not \**drāh-* ‘to make sounds’, as AM, n.s., 2, 1951, 39 based upon the variant verse III 36·3 *bijeṣārrā* ‘they make sound’).

**dro** ‘hair’ (of a single hair), Z 2·136 *dro mase* ‘as much as a hair’, = Pali *kesagga-matto* ‘as much as the point of a hair’, Z 2·115 *druai nūhāna* ‘on the tip of a hair’, SuvP. 702 *drrau nauhnā*, BS *vālāgram*, Bcd 50v1 *drau nauhya* ‘on the tip of a hair’, BS *vāla-patheṣu*; plural, III 76, 242 *baka kai drauta biṣyīya* ‘when he had taken a few of her hairs’; hair as cord. With suffix *-ka-*, Z 7·17 *drukā*, III 81·171 *drūkā* ‘beard’, gloss to Turkish *saqal*. With *mase* ‘in size, only as much as’ (= BS-*mātra-*) also v 60, 10a6 *dro mase*, Manj. 381–2 *kūṣṭha drrā-mase ṣkaujai nai ida* ‘where *saṃskāra*-factors are not even as much as a hair’; Manj. 8–9 *ne vā drāva-masa darma* ‘not elements (BS *dharma-*) as much as a hair’; K 58, 29v2–3 *bvāma raṣṭa drāmva-mase niṣṭā* ‘right knowledge (= BS *samyak-saṃbodhi-*) exists not as much as a hair’; adjectival K 106·252 *draumāsāja*; K 110·336 *drā-masa*. Compounds, v 155·185, 1a5 *drum-mujse-t-i*, K 105·235 *drau-mvajsvā*, K 151·40 *drā-mūjsi*, K 48·3·1 *pañi drrām-mūjsya biṣā* ‘every, all pores’, K 53·10·2 *drrām-mūjsvā*, K 17·179 *drraumūjsakyai... haṣprriya* ‘pores... opened’, = K 34·66 *drām-mūjse... haṣprriye*, parallel to BS *roma-kūpa-* ‘holes of the hairs’. From \**dravu-* (as *mau* < \**madu-*) Yayn. *dirau*, Sogd. Bud. *ṣwy*, Oss. D. *ārdo*, I. *ārdu*, Khovar lw *drōh*, Orm. *drī*, Nūristānī Aṣkun *dro*. As the ‘stretching stuff’ to IE *dhreu-* beside IE Pok. 276 *dhr-ei-gh-*, *dhr-ei-k(h)-*, Greek θριξ, τριχός, Lit. *driēkti* ‘stretch’, *dr̥ykti* ‘hang down long’.

**drau-** ‘grasping’, Manj. 39–41 *tcahau-padya jṣrja-hanāsa tcana ma nūāṣṭa satva sa khva pere bira (jsa?) nūāṣṭa uysānā hīvī drau: na ttu māñada harb(i)śa satva aysmōmai drauna ttanvāre* ‘the grasp of deceit (= BS *sāṭhya-grāha-*) is fourfold, whereby the beings here are bound; just as they are bound by the leash of thought (see *pere*, *pyairā*) through the grasping of the self (= BS *ātman-*, for *ātma-bhāva-* ‘body’), so all beings are drawn by the grasping of mind (*aysmū* = BS *manas-*, *citta-* and *vijñāna-*)’. Hence *drau-* (= BS *grahaṇa-*) from \**drāpa-* or \**drāva-* from base *dar-*: *dr-* ‘hold, seize’ with increment *-ap-* or *-av-*, IE *dher-*, *dhr-ep-* or *dhr-eu-* (see a similar *-ep-* and *-eu-* to IE *der-* in Pok. 211 *dr-ep-* and *dreu-*).

**drro** ‘rushing, speeding’, JS 34v1 *tcephine drro mestye ṣkalana* ‘(the troops, plur. *hine*) in tumult rushing with great noise’. From \**drāva-*, fem. plur. \**drāve* > \**drāvā*

> *drro*, base *drav-* ‘run’, IE Pok. 204–5 *der-*, *drā-* (see *drāta-*), *drem-* (see *dram-*) and *dreu-*, Av. *drāvaya-*, *draoman-*, *drūta-*. This is preferred to the earlier proposal to trace *drau-* ‘speak’.

**drraucā**, see *draubhā*, s.v. *drūba*.

**drroṇve** ‘scorpions’, JS 27v3 *veysvā ṣṭā drroṇve ṣeṣve tvī bede* ‘among the lotuses the scorpions seized (= *ṣiṣṭa-*) upon you’; JS 28r2 *pha drrvaṃṇe prrāñā* ‘many scorpions, breathing things’ (BS *prāñin-*); I 139, 47r3 *drrvāṃṇdyau jsa* ‘(stung) *dūṣṭa-*’ ‘by scorpions’ (BS *vṣcika-*); *-āṇdyau* from *-ānyau* also in I 161, 76r1–2 *prrāṇdyau jsa* ‘with breathing beings’ (BS *prāñin-*). With O.Ind. *druṇa-* as lw, or as Iranian cognate, to base *drau-* ‘to cut’ in Iran. *drau-š-* ‘to cut’, beside Oss. D. *ārdozun* ‘to cut’ from *drau-z-*, to Zor.P. *drōṣ*. See also *drutāta-*, and *drūdā*.

**drautta-**, see s.v. *drāh-* ‘to fly’, *aysdrautta-* ‘flying up’.

**drrauda** ‘he saw’, K 45·18 u *ṣyq ṣavai hūna drrauda* ‘and at midnight he saw a dream’. Base *drap-*, see Zoroastrian Problems, ed. 2. 1971, xiv, to O.Ind. *drap-*, *drapaṇa-* ‘mirror’, Greek δρῶπτειν ‘to see’, to IE *der-*, *dr-ek-*. If an *anusvāra* was earlier present the base could be *drām-* with IE Pok. 226 *drem-* ‘to sleep’, Lat. *dormiō*, Slav. *drēmati*, *dremlju* ‘slumber’. (The *drr-*, left uncertain, is confirmed.) See above *drāmda*.

**droma** ‘*dharma*-doctrine’, III 83·19–20 *cadyi* (for *cindye*) *droma hera* ‘the *dharma*-elements of thought’, assuming \**drāma-* from BS *dharma-* (as *grāma-* ‘hot’ from *garma-*) through a N.W. Prakrit *dhrama-* (Aśoka inscription). See the full text s.v. *sudū* ‘favourable’.

**-drauvi** ‘sewn(?)’, II 60·27, see *pahadrauvi* ‘embroidered(?)’, with *pa-* ‘associated with’.

**drauṣṣa** ‘name of mountain beasts’, Z 17·7 *drauṣṣa u purṣṣa ggare vīri tsāndā pharu* ‘the many *drauṣṣa*-beasts and *purṣṣa*-beasts roam on the mountains’. From \**drāuṣṣa-*, Waxī *drukṣ*, *durukṣ*, *drukṣ*, *daruṣṣ* ‘bull’ and *vrokṣ* (< \**brauṣṣa-* or \**prauṣṣa-*). Possibly ‘male’ beast (mountain goat; bull), to base *drau-* ‘run, flow’, with increments IE *dr-eu-gh-s* > *drauṣṣ-*, meaning like O.Ind. *drṣati* ‘flows’, *rṣabhā-* ‘male’, *ajā-rṣabha-* ‘he-goat’, Av. *aršan-* ‘male’ (*aspa-*, *uṣtra-*, *gau-*), DkM 282·12 Avestan *aršnō.tačm* glossed *bun tōhmak* ‘primal seed’; O.Ind. *varṣati* ‘rains’, *vṣān-* ‘male’, *vṣa-*, *vṣabhā-* ‘bull’, *vṣni-* ‘male; wether’, *vṣaṇa-* ‘testicle’, Av. *varəṣna-* ‘male’, *varəṣni-* ‘wether’ (see s.v. *buñū*); and O.Ind. *ukṣāti* ‘pour upon’, *ukṣān-* ‘ox’, Av. *uxṣya-* ‘splash’. Base *drau-*, IE Pok. 205 *dreu-* ‘run, flow’ O.Ind. *drāvati*, *drāvā-* ‘flowing’, see s.v. *drāvā* ‘attackers’, as river name Illyrian *Dravos*.

**drauhye** ‘made of hair’ II 60·14 u *dairsvā khaucvā drauhye bitcā dairsa* ‘and thirty dress-parts (*bitcā*) made of hair in goat’s hair coverings (hats?)’. Not *drau hye* (= *hiye*) ‘of hair’, but *-hya-* suffix as in *banhya-* ‘tree’, to *dro*, *drau* ‘hair’, hence adjective ‘made of hair’.

**dryāmdä** ‘they saw’, II 97·115 na *dryāmda na jsā [na jsā] pyūṣṭaudä* ‘they did not see, also they did not hear’, = II 94·30–I na *dryāmdä na jsā pyūṣṭaudä* = II 97·117 na *dyauda na jsā pyūṣṭaudä*. Possibly intrusive *-r-* to *dītāndä* ‘they saw’, but base *drai-* ‘to see’ may belong with IE *der-* O.Ind. *ā-dar-* ‘to regard’, *drapaṇa-* ‘mirror’, *dars-*:

*drś-*, Av. *dar-*, *dars-*, Khotan Saka K 45·18 *drrauda* 'he saw' to *drap-*, Greek δρῶπτω 'see', Note also II 94·32 *na drāmda na jsā vijaiṣṭaudā* 'they did not see, also did not notice'.

**drvvaṃṇe** 'scorpion', see *drronve*.

**drvanaka-gūnā** 'dark-coloured', III 80·16 *baysga cauṣi ttauda brrathā drvanaka-gūnā* 'thick covering (of clouds), dark storms, dark-coloured'. Base *drau-*: *dru-* 'be dark' to IE Pok. 251-2 *dher-* 'be dark' with increment *-eu-* *dhreu-* see also *dravāsaṃ* 'dark, red (of fire)', *drava-* with suffix *-āsa-*. For 'thick clouds' see K 49, 4·2 *baysgi buṣaṃji pyaure* 'thick scented clouds'.

**drvrārā** 'they reap', II 26·32·21 *(ga)naṃ drrvrārā* 'they reap the wheat', see *ganama-drīyāṃ*. Base *drau-* 'to reap', s.v. *drīya-*,

**drvidā** 'cut, bite', I 161, 761-2 *prāṇḍyau jsa paṣā bi jimḍa tta khu ṣaysdā banāṣiḍa drvidā* 'it removes poison ejected by breathing animals (BS *prāṇin-*), as the snakes dwelling in tree-holes bite'. Base *drau-* 'cut, bite', to Zor.P. *drōṣ* 'cutting' (glossed by Parsi-Sanskrit *cheda-* 'cutting'), Oss. D. *ārdozun* 'to cut', see above s.v. *drronve* 'scorpion'.

**dva** 'two', see *duva*.

**dva** 'foe', II 82·8 *u ttye di vajjalaka dva ysiṣṭyera hve naiṣṭa* 'and the foe of this prince of *Di* (=Tib. *li* = Khotan), a more hated man there is not'. From base *dau-* 'oppress', see s.v. *dū*.

**dva-** 'smear', participle *dva-* (< *\*duta-*), Sid. 13715 *u ssa jūna dvāñā khu ṣi hame* 'and 100 times it must be besmeared so that it becomes white', BS *lepāna-ṣata-dhautā-*, Tib. *lan brgyahi bar-du byas-te, rul-bar gyur-pahi naṃ-du* (*rul-ba* 'to rot'); see *uysdva-* 'polished'. Base *dau-* 'smear, polish', Av. Vid. 9·29 *frāḍavata* 'rub clean'; Sogd. Bud. *ḍ'w-* 'smear', *'nḍ'w-*, Yāyn. *dōw-*, M.Pers.T. *'nwdg'n* 'anointed ones' (*\*handūtaka-*), Pahlavi Psalter *'nwtky* 'anointed', Zor.P. *handūtak*, (*rōyn-handūtak* 'butter-smear'), N.Pers. *azdūdan, zidūdan, zidāyīdan, andūdan*, Yidya *dāum:davdum* 'smear'. IE Pok. 261 *dheu-* 'shine; white', O.Ind. *dhavalā-* 'shining white', *dhāvati* 'cleans', Greek θοός λαμπρός, θοῶτα λαμπρῶναι, θέοντες. See also *dvīda* (II 130·2).

**dvada** (BS *dvandva-*?), K 109·315 *cu nai by(e)ha dvada nai dharma* 'who does not get duality, not dharma-doctrine'; K 109·312-3 *ttye ṣai durṣila dvade nai advaya vasve parāha* 'of him even evil-moraled duality, not pure non-duality'.

**dvanakye** 'eddy', variant to *īsakye* 'whirlpool', III 46·20-1 *aysdyūvi ragāṃ jsa gestā yīda dvanakye* 'turning round from the plundered banks it makes eddies', =III 40·15 *aysadruvā raṃgyau jsā gestā īsakyaī yamḍai*, =III 36·7 *aysdyūva ragyau jsa gesta yāda īsakye* (see *aysdyūva-*, base *dab-* 'remove, steal'). Base *dvan-* 'to toss', Av. *dvan-*: *bata-* 'to winnow', *dvāsa-*, *dvāṇaya-*, Paṣto *lwan-*: *kwast*, Yazg. *ḍvān-*: *ḍvūḍ*, Yidya *lōbānām lōbāḍm, lōvān-*: *lōvēḍ*, Šuynī *divēn-*: *divēnt*. IE Pok. 261-7 *dhen-*, 266 *dhuen-* 'to eddy', O.Ind. *dhvan-* 'quench, vanish', *dhvānayati* 'darken', *dhvānta-* 'dark', Greek θαν- 'to die', Let. *dvans*, *dvanums* 'vapour'.

**dvaṃḍā** 'clothes(?)', dyadic with *pamūha-*, II 84·14 *cva-ṃ jsa dvaṃḍā u pamūhā: barīṃḍā* 'with which they get

garments and clothes', acc. plural to *\*dvaṃḍaa-*. Base *dau-*: *du-* 'to wear', see s.v. *davaṃ* 'mantle(?)', Sogd. Bud. *pḍ'wm-* 'to be attached', with increment *-b-*, Sogd. Bud. *pḍ'wβ-*, *'ḍwβ-*, and *-s-*, *pḍwβs-*, Man. *pḍwβs-* 'attach', Oss. D. *rāḍovun*, I. *rāḍuvyn*, *rāḍyvḍton* 'tear off' (*\*fra-daub-*), intr. D. *rāḍovsun*, I. *rāḍyvsyn*, *rāḍyvst*, Šuynī *biḍafc-:biḍūvd* 'close', *niḍafc-:niḍūvd* 'adhere', Waxī *nāḍefs-*, *naḍafst*, *nāḍavn-*: *nāḍevd* 'embrace'. Hence *dvaṃḍā* < *\*dvaṃḍā* or *\*dubantaka-*; for *-ant-*, note also Av. N 171v8 *sādayantiṣ* 'name of a garment or its stuff'. To IE Pok. 217-8 *deu-*, O.Ind. *upādūtya-* 'to be put on', *kākṣaḥ sā upādheyah* = *kākṣa upādūtyah* 'the belt is to be donned' (Maitrāyaṇīya = Kāthaka 6·2). Note also Orm. *dīci* 'shoes', plural to *\*dutaka-*, Greek ἐνδύεσθαι. See above *dava*.

**dvara** 'daughters', K 24·99 *pa-se dvara* '500 daughters', =K 33·50 *pa-se dvari*; K 29·199 *dvara ye pa-sai*, K 38·136 *pa-sse dvarā*. See s.v. *dūte*.

**dvī** 'two', see s.v. *duva*.

**dvī** 'pain', II 87·53 *ysīra hathara pārrvai dvī kūṣūṃ* 'I have transferred the harsh trouble (or 'of the heart'); I shall fight the worry'. From *\*dviṣya-* to *dū* 'pain'.

**dvīda** 'they rub on(?)', II 130·2 *khvai ṣapā ma kaiṇa dvīda vīnai na hamai* 'when they rub on the *ṣapā* (brew?) for me, no pain occurs'. See *dva-* 'to besmear'.

**dvūnā** 'in force, violence' loc. sing.; or inst. sing. *\*dvūna* 'with violence', hence from base *dab-* 'to force, rob' *dv-ūna-* (*-ūna-* as *phisūna-*) or *dvū-*, see s.v. *dyūma-*, *dyūka-*. The full text is s.v. *tāḍū*, II 39·16.

**dve** 'suffering', JS 31v2, see s.v. *dū*.

**dvya-** 'to beat', Sid. 126v5 *bañāñā u dvyāñā* 'it is to be bound and beaten', BS *bandha-tāḍana-*, Tib. *bēin-ba dan, rdegpa dan*; Sid. 121v2 *uskyāṣṭā dvyimḍā udāvarttām āchai hame* 'they beat upwards, it is the disease *udāvarti-*', Tib. *gyen-du hkhyil-bar gyur-pa ni rtug-skan-gyi nad bskyed-par bśad-do*; I 173, 91v1 *dvyāmi*, BS *tāḍana-*; III 123·69-70 *na ttaṇḍaya*, (BS *tāḍaya*), *na dvya* 'do not beat'. See *dūte*, *hudūtā* 'he beats'. With *uys-* K 137·893 *uysdvyāṃciñā* 'repulsion', BS *pratiṣedhana-*; III 6, 131 *ma ma uysdvya* 'do not repulse me'; K 140·979 *be-t-i najseme sānai uysdyūmai* 'I remove poison for him, I repulse his foes'; K 8b1 *ḍira kire uysdūidā* 'they repel evil karma-deeds', K 8b2 *(u)ysdyū*. Base *dau-*: *du-* 'press', Av. *dav-* 'oppress', O.Slav. *daviti*, see s.v. *durausa* (not IE Pok. 235 *dhau-*). Not to *dyūma* 'ravaging', *dyūka* 'robber', *aysdyūva* 'carried off' (base *dab-*).

**dvyati** 'beat' with *yi*, v 268, 47a6 *naḍā, dvyati beṃḍa* 'the man beats(?) upon him', *dvya* conjunctive 3 sing.(?), or 2 sing. with vocative *naḍā*. Uncertain.

**-ṃ** (= *-n*), older *nā* 'them', and singular masc. and neut. *\*nu*, frequently *-ṃ jsa* 'therewith'; III 92·237 *tīra ṇena-ṃ jsā patrūṣa pāchai* 'with sour buttermilk therewith the patrūṣa-medicament is to be cooked'; III 65·8 *pajaista-ṃ jsa* 'he asked from him'. See under initial *m-*.

**-ṃ**, older *nā* 'us', N 175·22 *biṣūṃ tta saittā* 'so it seems to all of us'; frequently *-āṃ*, II 88·16 *didye haḍai-v-āṃ ha:nā pyaṃtsā bāstāṃḍā* 'and on the third they conducted us before the Khan-ruler (Turkish *xan*)'.

**na** 'not', K 65, 82v1-2 *na...na vā*, III 74·194 *aḍā āṃ naḍa*

*na vijsya ā* 'another man, he does not see come', IV 7·8 *kṣaṇa masa pārśa na dāṣeṃ* 'I ceased not a moment from service'. See *ne, nā, ni*; with *yi nai, nei*; with *-u* (< *uta*) *nyau, nyo, ño*. Also *na* with imperative III 75·234 *na ma jsanyarā* 'do not (2 plur.) kill me'; K 112·370 *ma na pūsa* 'do not ask'. With *stā* 'is', *nistā, nāstā*; v 330, 2011 *ku suhū ju nistā* 'where pleasure (BS *sukha-*) is not yours', BS G 37, 17a2 *vīparitā sthitā yūyaṃ*. With *ro*, v 77, 145v2 *na ro*, Z 22·166 *na ru*, later *na ra*, Sid. 104r4 *ni ra*; Sid. 141r1 *nestā* 'non-existent', Tib. *med-par* (see below). Av. *na*, O.Pers. *naiy* = Av. *nōit*, Zor.P. *nē*, N.Pers. *na, niy-, nay-*; Sogd. Bud. *LA, n', nō, nyst*, Chr. *n', ny, nyst*, compound Bud. *n' 'z'yt* 'non-birth', Chr. *n' šyrwγwzyty* 'enemies'; M.Parth., Pers.T. *ny*, M.Parth. *'n'*; Oss. D. *nā, ānā-*, Yazg. *na*, Waxī *ne*, Pašto *na*. See also *nestā*, and *naññā*; *na-ānaha* 'not moistened'. IE Pok. 756–8 *ne*, O.Ind. *nā, néd, ná vā*, Greek *νε-, νη-*, Lat. *ne-, ne-sciō, noenom* > *nōn, ne-que*, Celtic O.Ir. *nech* 'someone'; Got. *ni*, O.Engl. *ne*, Lit. *ne* 'not'. See *ne* below.

**na** particle, *ne*, with imperative, SuvO. 24v4 *dya ne thu* 'do you see', BS *paśyāhi tvam*, Tib. *ltos*; Z 21·21 *spāśsu ne* 'look'. With *hā*, Z *hā ne, hā ni, hā na*; later *hām*, III 122·39 *thā-m tsa aurāsa hām* gloss to BS *vijñapti kṛta* 'report made', III 123·52 *dai hā-m višta*, gloss to BS *agaṇi prajśvalaya* [= *agnim prajśvalaya*] 'light the fire', III 123·54 *tsāštā drrūnā hā-m pvaśa* 'ask after peace, health', gloss to BS *kuśala vṛtta pṛchaya*; III 123·60 *mām hā-m dyauda pvaistai tsvauda* 'they saw me, were afraid, they went', gloss to BS *mama drṣṭa bhaya kārayanti gatāh*. After *vā*, Z 21·21 *vā ne hamggāru vvi* 'gather (your) wits'; Z 23·161 *vā ni*. Possibly to IE Pok. 319–21 *eno-, no-, ne*, Av. *yathanā*, Lat. *egone*, Got. *aftana* 'from behind'. See *ne*.

**na-** from *ni-*, see *naś-*.

**nakṣautta-** 'established, inaugurated', II 105·111 *drrai māśca vaśṣvāyśa pastāmda nakṣāmttai* '(the Buddhas) deigned to inaugurate the three months' retreat in the rains' (\**nakṣautte* infinitive); K 45·11 *mārā-pyara nakṣauuttāṃdi ū vištāmda* 'the parents started and established (it)'; K 45·14 *ttyām biśām biśām nakṣauuttā naśā māśta-hāyśa ye* 'of all those servants the appointed portion was a month's food (-*hāyśa* from *khāyśa-*)'; K 70, 712–3 *cū beśa hīra aśta nakṣvīda, ttye karma baiśa būra haiyśda* 'all the elements (= BS *dharma*) which establish being (*aśtā* 'existence'), of that all, the *karma*-acts are present', = K 67·167–8 *cu biśi hīra aśtā niṣvī(da) ttye karma biśi buri haiyśda*. See *niṣvūtā*, cognates s.v. *ākṣuvīndā*.

**nakhausai** 'covering', II 129·77 *vari...cvai daštām u gog u khūjśā-tcīrika nakhausai ejsinā śīre* 'a bowl of which the handle and ears and convex-faced cover are of silver'. Base (s)k(h)eu- 'to cover', see s.v. *khauca*, from \**ni-xauśaa-*.

**najs-** 'to make sounds', I 175, 91v5 *najsāmā tcāraṇa hamāri* 'they are capable of making sounds', BS *śakyi sattū bhūyau* (not clear); Z 2·46 *byūva kāde māsta najśindi* 'the owls hoot very loud'. Base *nak-* or *nag-*, to Tokhara AB *nāk-*, B *nak-* 'to blame', possibly Engl. 'to nag'. See also *nāstā*.

**najśada-** 'manner', see *nijśada-*.

**najsata** 'set, inlaid', JS 21v3 *kaṃga ya tvī bedā raṃnyo jsa najśata* 'upon you the skin was set with jewels'; K 72·25 *naika ranyau jsa nijsava* 'a necklace (BS *niśka-*) set with jewels'; II 129·78 *hūjsava*, to base *čan-, kan-* 'cover' rather than *jsan-*.

**najsāmā**, see *najs-* 'make noise'.

**najsūštā** 'showed', III 29, 43b3, see *nijśūś-*; III 66·24 *najśauštē*.

**najśeme** 'I stop', see *nalśām-*, K 140·979 *be-t-ī najśeme* 'I check poison for him'.

**najśauštē** 'he showed', III 66·24 *gūha: hā pyamtsā najśauštē* 'he pointed out the ox in front', see *nijśūś-*.

**naññā** 'nothingness(?)', III 52·99 *sumirā śaśvām naññā ttrāyi hatcā tcauryau dvīpyau* 'Sumeru (mountain) (and) the mustard seed he carries away to nothingness together with the four continents' (BS *dvīpa-*). From *na-* 'not', with *-ññā-* see also *śṃñā* 'duality', to *śāta-* 'second'.

**naḍe** 'man, person, hero', stem *naḍaun-*, nom. sing. also *naḍā, naḍi, naḍa, niḍi*; voc. sing. v 48, 57r6 *thu naḍe*; v 335, 33r2 *naḍe*, BS G 37, 30a1 *purūśo*, Tib. *skyes-bu*; III 66·35 *naḍa ye dahā*: 'there was a man, a male'; gen. sing. v 340, 80r5 *ttrāye naḍaunā* 'of that man', v 49, 57v1 *ttye naḍauni* 'of the man', K 46·30 *ttye naḍām bida* 'on the man'; inst. sing. v 340, 80r5–6 *hamdarna naḍaunāna*, 'by another man', BS G 37, 75b1 *anyatarāś ca purūśah*; nom. plur. Z 5·2 *paṃjśa naḍaune* 'the five heroes (the Pāṇḍavas)'; III 66·34 *naḍa naḍām vaska* JS 13r2 *naḍau*; voc. plur. v 341, 80v5 *cūḍe uhu naḍaunyau śśūjātāna ne samāta u kalahārē va* 'why, sirs, do you not agree with one another and are disputing?'. Base \**nṛtāvan-*: \**nṛtāun-* with professional suffix *-āvan-* (as Av. *aśavan-, aśaum*, O.Ind. RV *ṛtāvan-*), nom. sing. \**nṛtā(vā)h* > *naḍe* (*-āh* > *e*), nom. plur. \**nṛtāvanah* > *naḍaune*. See cognates base *nar-* s.v. *nara-* 'man'. Oss. D. *nartā, nart*, I. *nart* is from an archaic epic-dialectal \**nartāh* from the same \**nṛtāvan-* 'hero' (so to improve on JRAS 1953, 103ff.).

**nata-** 'down, deep', and *nātu*, SuvO. 4v4 *sūtru natu balysānu rahāśu* 'profound *sūtra*-treatise Buddhista mystery' (BS *rahasya-*), BS *sūtraṃ gambhīraṃ buddhagocaraṃ*; SuvO. 68r4–5 *dāryśde natu gyastānu balysānu rahāśu* 'he maintains the deep mystery of deva Buddhas', BS *dhāreti gambhīra jinasya gocaraṃ*; SuvO. 5f5 *balysyo daśog vidiśog nato tśumato vātā* 'in profound career in the regions, subregions with Buddhas', BS *saṃbuddhebhīr diśo daśa gambhīra-caritebhīś ca*; v 55, 113v5 *ggambhīrā natā* 'profound, deep'; ablat. *natāna* 'from below', v 80v1 *hvāṃdā yśyārā, u natāna* 'men are born, and from below...'; Tib. *hog-gi phyogs-nas*. With *-ālsto, -āštā* 'towards' SuvO. 24r6 *dva uskālsto tśīmdā, dva natālsto tśīndā* 'two go up, two go down', BS *dve ūrdhva-gāmī dvaya heṣṭagāmī*; Z 20·38 *natālsto uskālsto*; Sid. 136v2 *nāštā tśume* 'down going', Tib. *hkhrū-ba* 'diarrhoea'; Sid. 20r1 *garā bēmdā āna nāštā vahaiśyana utca* 'water descending downwards from the mountain', Tib. *brag mthon-pahi kha-nas bab-pahi čhu ni*; Manj. 192 *sarbadana ā vā nahāštā ā ravye nūhūśada nūna ā diśyā vidiśyā āna* 'from east or nadir or south or west, north, regions, subregions', = III 22, 12a2–3 *ravyi pata ni-hjśādā nyūvijsa nāštā uskyāštā daśvā diśvā*, BS *daṣṣiṇa-*

*paścimottarāsv adha ūrdhvaṃ dig-vidikṣu samantād daśasu dikṣu*. Adjective *navīmaa-*, III 75·221 *navīmye diśā hālai* 'to the lower region'. From *ni-* 'down', \**nīta-* > *nata-* (as *spava* '(pointed) spine' < \**spīta-*). See *nāna-*, *nīna-* 'down within, hidden'.

**-nata-** participle to *nam-* 'bend', see *uysnata-* *uysnāta-* *panata-*, *hanata-*, *binam-*, s.v. *nam-*.

**natā**, *nati*, *nitā* 'to take', older *nāte*, *nete* infinitive to *nās-*: *nāta-*; III 22, 11b4 *na huyudā pamāka nati* 'it is not easy to take measure', BS *na sukaraṃ pramāṇam udgrahītum*; III 22, 11b4–12a1 *huyudā...pamāka natā* 'is it easy to measure', BS *sukaraṃ...pramāṇam udgrahītum*; III 22, 12a3–4 *huyudī...pamāka nitā*, BS *sukaraṃ...pramāṇam udgrahītum*; III 22, 12b2 *na huyudī pamāka (nitā)*, BS *na sukaraṃ pramāṇam udgrahītum*.

**nattalūnām** 'grandchildren(?)', II 109·9 *u pūrām nattalūnām va śau śau parau* 'and for (*va* = *vaska*) sons, grandsons, one command each'. With *-att-* < *-apt-*, from \**naptal-*, Av. *naptar-* (*naptārem*, *nafədrō*) with *-ar-* suffix to *napat-* nom. sing. *naptā-* (*naptā*, *naptāsə*) 'grandson', fem. *naptī-* granddaughter. For *-al-* note also Oss. DI. *ārvad*, *ārvadāl*, plur. *ārvadālī* (\**brātar-*). Other suffixes Sas. insc. *npy*; N.Pers. *navah*, *navādah*, Balōči *nawāsag*, Waxī *nəpūs* grandchild, Pašto *nwasai*, Parāči *nawā*. For adjective suffix *-ūna-*, see also *bisalūna-* 'addition', *māñāndūna-* = *māñanda-* 'like'.

**natca** 'outside', K 46·35 *natca kātha* 'outside the city' = II 90·71 *nitcā kīthi*; JS 7v4 \**āstai natca nēstā* 'he forced out the bone'. See *nitca*.

**natcapha** 'destruction', JS 9r3 *natcapha kāla* 'at the time of disaster', see *nitcapha bādā*.

**natciphāka** 'destroying', II 102·33 *adāḱāra natciphāka* 'destroyer of darkness'; Sid. 15v3 *natciphē* 'overcomes', Tib. *hjom-s pa byed-čiv*; K 153·21–2 *natciphāka janāka* (dyadic) 'destructive'. See *tcampha-*, *bitcampha-*, *paltcīmphāka-*, from \**sčamb(h)-*.

**nadamva** 'Nanda', K 151·45 *nadamva kūṣḍvī ānā* 'being in the Nanda palace', BS proper name.

**nadām** 'leaders(?)', III 72·162, see base *nai-* 'to lead'. See s.v. *skalā* 'noise'.

**naphanīdā** 'they rejoice', II 2·29 *khvai vījyārā satta naphanīdā tsāṣṭa jsa* 'when the beings see it, they rejoice in calmness'. See cognates s.v. *paphan-*.

**nam-** 'be soft', see *nauna-*.

**nam-** 'bend', with preverbs, *uys-*, *pa-*, *bi-*, *ha-*; noun. *naunda*, *nauda*, *nāmda* 'obedience' parallel to BS *namas-*; participle *nata-*, *-nāta-*; causative *nem-*. To Av. *nāmaiti*, *nāmaiti*, participle *nata-*, causative *nāmaya-*, 'bend, go' with preverbs *apa-*, *fra-*, *frā-*, *vī-*, Zor.P. *namāč* 'prayer', *ānāmītan*, Yasna 46·1 *ōnāmom* gloss to Av. *nāmōi* 'I go', *franāftan*, *franāmēm*, *franāmišn*, *franāmāt*, Vid. 2·10 (Pāzand) *hunqm*, = Zor.P. *ōnām* 2 sing., to Av. *nāmavha*; M.Parth.T. *frn'm-* 'conduct', *frnft*; 'bnft' 'approach', (*abi-nam-*), 'bnft' 'depart' (*apa-nam-*), 'bn'm' 'excrement', *qr'm nmstyg* 'we reverence'; M.Pers.T. 'n'm-' 'turn off', *prnm-* 'go', *nm* 'reverence' with *bar-* 'bring', *nm'č* 'prayer'; N.Pers. *namāz* 'prayer', Čečen lw *lāmaz*; Orm. *nīmīyēk* 'descend' (base *nam-*), Sogd. Man. *nm-* 'to submit', Bud. *nm'čw* 'reverence', Man. *nm'čk'n br'nd* 'bring offering', Chr. *nm'čq'n* 'offering', *nm'č br'm*; Oss. D.

*āznāmun* 'leap up', *āznāmagā* 'shy', *āznāt* 'raging', *feznāmun* 'rush upon'. IE Pok. 764 *nem-* 'bend', O.Ind. *nāmati*, *natā-*, Greek (uncertain connexion), Celtic Welsh *nant* 'valley' (if the 'winding thing'). See also *pranamā* 'reverent(?)'.

**namañ-** 'invite', III 71·142 *pīsā namañū vā vāṣṭā* 'I invite the teachers hither'. Base *ni-man-ya-* 'advise to (enter)', to *man-* 'think, care for', like Lat. *moneō*, *admoneō*. Parallel meaning in O.Ind. *nimantrayati* 'he invites' from *mantra-* 'thought'.

**namañe** 'with repentance', IV 23·8 (verse 19) *draina ramnām vī namañe ṣṭāṃ āra paysāne* 'repentant towards the three jewels I acknowledge faults'. From *ni-man-* 'regret, repent', see *nimāna-*.

**namata** 'felt cloth', II 71·10–1 *cilaja namata* 'felt for cloth', II 60·9 *u nāmāya śau baraka* 'and one dress of felt', II 60·29 adjective *namavīñā thavalakañā* 'in a felt bag' (*thava-* Prakrit to *sthavi-*); II 61b5 *namavīja thavalakā*; II 60·24 *painajā śi nama śau* 'a covering of white felt'; Tumšūq Saka (ed. Konow) II 6 *ša nimata cila*; I 15 *namade*. To Av. *nīmata-*, *nēmata-*, Sogd. (ancient letter 8·10) *nmt*, Bud. P. 3·229 *nmt*; Zor.P. *nmt*, Nir. 168·13 *nmytk'*, N.Pers. *namaḍ*, Oss. D. *nimād*, *nimāt*, I. *nymāt*, Yidya *nāmyo* (\**namatā-*), Sanglečī *numōḍ*, Wazīrī Pašto *namla* 'pad for horse', *lamcai* 'felt', Sangisari *lamä*, Georgian *nabad-i*, Aramaic *nmt'*, Syriac *nmt'*, *lmt'*, Arab *namaṭ*. Loan-word in Indian, BS *namata-*, *nāmātika-*, O.Ind. *navata-*, *namata-*, Kroraina *namata-*, *namatha-*, *namatae*, Pali *namataka-*, *nantaka-*, Hindi *namdā*. See BSOAS 19, 1957, 53–4 ('beaten stuff' to base *nam-* 'to beat?'), Acta Orientalia 30, 1966, 42–3. See *namve*.

**naṃṃṣāna**, see s.v. *nimalys-*.

**namaṣṣā** 'after', Sid. 8v1, Tib. *-las* 'from', see *nimaṣṣa-*, s.v. *nimalys-*.

**namā** 'regret', K 74·53, see *nimāna-*.

**namūsthām** 'nape of neck(?)', III 81·178, gloss to Turkish *ärttā āyāi* = *artoyi* 'hollow in nape of neck', to base *nam-* 'bend' and \**stāna-* 'place', from 'bent part', like Oss. D. *nāmug*, *nāmgutā*, I. *nāmyg*, *nāmğütā* 'round thing, ball, grain, kernel'. See *nam-* 'to bend'. Medial *-ū-* from *-uka-* suffix.

**namesṣā** 'following', v 310, vii 5; 6, see *nimalys-*.

**namva** 'salt', Sid. 19v1 *namva*, Tib. *lan-čhva*, Sid. 19v1 *nīmva*, Sid. 130v2 *paṃjsa nemve* 'the five salts', listed Sid. 19r5 *namvā hiya ni(ṣke)ci uysdīṣām* 'we expound the list of salts', Tib. *lan-rčvahi bye-brag bśad-de*; gen. sing. K 8a1 *namve hīvī raysā* 'taste of salt' (BS *rasa-*), inst. sing. III 92·227 *namvena*; adjective, III 88·155 *namvīmje uci jsā* 'with salt water', Sid. 8r5 *namvīje uci jsa*, BS *lavāna-*, Tib. *lan-čhva čhuhi nam-du*. The five salts are named Sid. 19r5 *sida-lūm*, BS *saindhava-*, *spaju*, BS *sauvarcala-*, *bida-lūm* BS *viḱā-*, *rrājā-namra*, BS *lomaka-*, *ūcā nimva*, BS *sāmudra-*. This *namva* can be traced to \**namadā* (*-vas* as in *pāvai* 'his nerves' beside Sogd. *pδδw*). Hence to Sogd. Bud. *nm'δkh*, Man. adjective *nm'δk'yneč*, M.Pers.T. *nmyhq*, Zor.P. *nmk*, N.Pers. *namak*, Yidya *nāmālyo* (*-o* < *-ā*), Sanglečī *nāmēyδ*, Sarikoli *namoḍj*, *nimaḍj*, Pašto *mālga*, *ba-lmanga* 'saltless', Parāči *namā*. Note M.Parth.T. *wl* 'salt', (Av. *uru-*?), with O.Ind. *lavāna-*.

**namve** 'felt', K 109:322 *kagu namve* 'skin (leather) and felt'.

See *namata*.

**nay-** 'to lead', see cognates s.v. *ānāna-* 'to be brought'.

**nay-** 'to sound', see *ñada*, *ñidā*, *panāyai*, base *nad-*.

**naysda-** 'near', Z 22:115 *naysdā naysdā* 'very near', parallel Pali Anāgata-vaṃsa 38 *acc-āsanna-* (=BS *aty-āsanna-*); Sid. 126r1 *bvāṣṭyi vīrāṣṭā naysdā hame* 'he is near to understanding', Tib. *śes-ñen* (*ñen* 'near'), III 72:154-5 *naysdā lagā-pūrā kamthe* 'near to Lankāpura city', K 8, 5v1 *hāysa...naysdā* 'far...near'; II 81:48 *naysdī grām aysmū jśa* 'with near warm mind', II 114:14 *naysda grrau brriyausta jūhūnai aysmū jśa* 'with near warm loving joyful mind'; K 109:316 *bgysūsti naysdaka bvāña* 'it must be known to be near bodhi-knowledge', Z 13:62 *naysdā ātā balysūste* 'he has come near to bodhi-knowledge'; Z 23:166 *ku balysā naysdakā ātā* 'where the Buddha came near', Z 17:21 *naysdā ggarinū* 'near to the mountains'. Compound *naysda-varṇa*, v 115, 64v3-4 *āmāca rrundi naysda-varṇa tte rrundi kṣīra adātya* 'the ministers (BS *amātya-* 'intimate'), the courtiers of the king in the king's country (become) irreligious', BS *amātyāh paṣadaś caiva bhavanty asyāpy adharmikāh*. Here *naysda-varṇa-* renders BS *paṣadas* 'those who sit around', hence *naysda-* 'near' and *var-* 'to surround', \**varana-* > *varṇa-*. Base *nazda-*, Av. *nazdyō* 'nearer', *nazdišta-* 'nearest' (to *āsna-* 'near'), Zor.P. *nazdik*, *nazdiktar*, *nazdist*, N.Pers. *nazd*, *nazdik*, M.Pers.T. *nzd*, Balōči *nazik*, *nazī*, Pašto *naždē*, *niždē*, *nəzdē* (\**nazdyah-*), Sarikoli *nizd*, Kurd *nəzik*. IE Pok. 886 *sed-*, O.Ind. *nēdiyas-*, *nēdiṣṭha-* to *āsanna-*; from \**ne-sd-*.

**ṇaysvāre** 'they issue, flow out', Manj. 69-70 *tturā tcanai vāṣṭa nairāumīde ysira salāva ṇaysvārai tturra* 'the mouth wherefrom come out harsh words, they issue from the mouth'; Manj. 205 *gūnā khēṇḍa ṇaysvāre* 'they fall out like hairs'. From \**niṣ-zau-zu-* 'to flow out', see s.v. *naṣ-*, and *ysotta-*, *niysūn-*, IE Pok. 447-8 *ḡheu-* 'pour', Av. *zaotar-*, *zaothrā-*, *āzūti-*, O.Ind. *juhōti*, *hutā-*.

**nar-** 'be able, skilled', verbal in Parāči *nar-*: *narī* 'be able', *ṣin e na narēm* 'I cannot come', compound Av. *hu-nar-*, *hu-nara-*, *hunarētāt-* 'skilful, skill', O.Pers. (*h*)*unara*, (*h*)*uwnara-* (Av. Yasna 43:5 *hunarā* 'by skill' of Ahura-Mazdāh-), Zor.P. *hunar* 'skill', N.Pers. *hunar* 'skill, art', Armen. lw *hnar*, *hnar-k'* 'means, effort, trickery', *hnarem* 'think of means, plots', *hmarē* 'it is possible'; 'be virile, male, strong' *nara-*, K 143:1056-7 *ysama-šamdai gyastā bgysā nara hamadā hvanau ātaudāmdā u ysustāmdā* 'the people, the men indeed, approved the *deva* Buddha's statement and praised it', Tib. *hḡig-rten yi-rans-te bcomldan-hdas-kyis gsuns-pa-la mpon-par bstod-do*, parallel BS *āttamanas te bhikṣavo bhagavato bhāṣitam abhyanandan* (Avadāna-śataka 7:12 cited KT 6:12); JS 18r3 *narā udiṣāya* (BS *uddiṣya*) *narrvai hīvyē re* 'for the man you broke open your own veins'. See also *nārā-* 'wife' (but *striyā-* 'woman'). Av. *nar-*, adjective *nairya-*, Vid. 2:41 *stri-ča nairyas-ča*, *nāire.manah-*, fem. *nārī-*, *nāirikā-*, Zor.P. *nar* 'male', *nērōk* 'strong', N.Pers. *nar*, *nērō*, *ka-nūr* 'lazy fellow, glutton' (\**ka-narya-*), Sogd. Man. *nyrq///*, =M.P.T. *wyrwr* 'virile', Man. *nyrk* 'male', Bud. *nyrk* (*n/z* ambiguous), Śuynī *nūr* 'male sheep', M. Pers.T. *nrwyr* \**nar-vīr* 'man', *nr* 'male', *nyrwg'wond*

'powerful', *zwr 'wd nyrwg* 'force and power', M.Parth.T. *nr* 'manly, heroic', Balōči *nar* 'male', *naryān* 'stallion', *nar-ōmb* 'tamarisk', Oss. DI. *nāl* 'male', *nāl qug* 'barren cow', adjective *nālāg*, *nālgojmag* 'masculine', D. *nālfus*, I. *nālfys* 'wether', Pašto *nar*, plural *nər* 'male, man', Parāči *nērōk* 'male' (\**naryaka*), Orm. *nerinā* 'male', Yidya *nar-čan* 'he-goat'. IE Pok. 765 *ner-*, O.Ind. *nār-*, *nāra-*, fem. *nārī*, *nrtū-* 'hero', *sūnftā*, Greek *ἀνῆρ*, Alban. *njer*, Lat. *neriosus* 'strong', Celtic Welsh *ner* 'hero, lord', O.Ir. *ner* 'boar', see above *naḍe* 'man, hero', and *ādraka-* 'prince', variant with *raudaka-*, and *āmḡi*.

**nar-** 'seize, hold', with preverb *pa-*, IV 7v5-6 *ttiyū va ttāguttyau jśa paṇiḍi hamdara āṣīrya paṣti bani u paṣti hwaṣti* 'then he took hold for us with the Ttāgutta (Tibetans); the other *ācārya*-teachers he ordered to confine and he ordered to beat'. From *pari-nar-*. Possibly connected with Oss. D. *āvnalun*, I. *āvnalyn*, *āvnald* 'seize, touch' (\**abi-nārya-*); with *vi-* Zor.P. *wyn'l-\** *vinār-*, Pāzand *vinār-* 'organise', *wlntk* \**vinartak*, M.Parth.T. *wyn'r-*, M.Pers.T. *wyn'r-*, intr. *wynr-* (see IV 88-90).

**nar-** 'to dye', III 124:74 *narāṃja* 'ink-pot', gloss to BS *maṣi-bhājana*; the *melanduka-*, *meraṇḍu-*, *melāndhu-*, (from Greek μέλαν- 'black') was one of a *bhikṣu*-mendicant's possessions. Note a similar name N.Pers. *xvāl* 'lamp-black', *xvālistan* 'ink-pot', see s.v. *hwāraka*; and Oss. D. *xuarān-donā* 'colour-pot, ink-pot' to *xuarun* 'to colour'. Hence \**nara-* 'ink', with suffix *-āṃja*, as *kīrāṃja* 'work-place' (II 108:188), possibly from *-dāna-* as in *phiysgāna-* 'bladder', *pūrāna-* 'womb', *khāysāna-* 'stomach', suffix *-ja-*. Base *nar-*, Yidya *nərou*, *nərowey* 'black'. Armen. lw *nerk* 'tint, dye, colour', *nerkem*, *nerkanem* 'to dye', *narōt* 'dye', *narōtanerk* 'dyer'. See *nāraṃji*.

**nar-** 'to roar', *nārīñā* 'thunderous', v 62:12 *gyastaṣai mistā ttu nārīñā bajāṣā* (<*yuḍe*) 'the great *devaputra* (god's son) made that thunderous noise'; v 64:49 *škala nārā tcamphāti* 'noise, roar tumultuous'. Base *nar-*, Oss. D. *nārūn*, *nārdtān*, I. *nārūn*, *nārydtān*, *nārd* 'to thunder', *nārd* 'thunder', *āv-nārāgāū* 'like sky thundering', D. *arvī-nārūn* 'thunder', I. *arv-nārūn*, D. *unār*, I. *ūnār*, *unār* 'noise', with increment *-g-*, D. *inārūn*, *ānārūn*, I. *ūnārūn*, *unārūn* 'to groan, make noise'; with increment *-d-*, Sogd. Bud. *nrδ-* 'to groan', 3 sing. *nrδtt*, N.Pers. *nālīdan* 'lament' (*-l- < -rd-*), *nālah* 'voice, sound, lament; Bal. *nāraγ* 'sigh, groan'. IE *ner-* or *nel-*.

**nar-** 'to swell', possibly in *nalada-* in Khotan Saka; Oss. DI. *nard* 'fat', D. *nārsun*, I. *nārsyn*, *nārstān*, *nārsydtān*, *nārst* 'to swell, increase, be swollen (dough)', I. *rāyāūāj nārdtā* 'the fat ones of the herd' (IAS v 194r:104). Here belongs Indo-Aryan Kalāṣa *ōṇḍrak*, Lahnda *āṇḍrā* 'egg, testicle', Vedic RV *āṇḍā-*, later *aṇḍa-* < \**ā-nra-* through \**ā-ndra-* (see Mithraic Studies 1974, I 10 n. 21; not from *ond-*, with T. Burrow, BSOAS 38, 1975, 71). For the two meanings note also Zor.P. *xāyah*, N.Pers. *xāyah* (\**āvya-ka-*). For *-nr-* > *-ndr-* see also *ādraka-* 'prince' above. The name of the 'pumpkin' as the swollen globular fruit is also named from *nar-*, Inguš (from Alan) *nars*, plur. *narsaš*, Čečen *nās*, plur. *nāsaš*, Oss. D. *nasā*,

plur. *nāstā*, I. *nas*, *nastā*, adjective *nasdžyn*, Georgian *nesv-i* 'melon', Lakk *nisvarti* 'cucumber', Qabard *naš* 'cucumber', Adige *naš* 'melon'. Abaza *naša*, Abxaz *a-naša* 'cucumber' (species of cucurbitae). See below *byāra* 'cucumber'.

**nar-** 'descend', Av. *narp-* with *-p-* increment to IE Pok. 766 *ner-* Lit. *neriù*, *neriti* 'sink, flee', O.Slav. *nřrę*, *nřřeti* 'penetrate'.

**nare** 'wife', K 30·222 *tī jšā n(e)re*, = K 39·150 *tī jšām nere*. See *nārā-*.

**narāmja** 'ink-pot', see s.v. *nar-* 'to dye'.

**narām-** 'issue', participle *naranda-*; *nirām-*, *nerām-*, v 263, 89v1 *amrtīja ūca narāmā* 'amrta-water issues', BS *amrtodakaṃ pravahati*; v 69, 8r5 *guhei ku hūnā narāmāte* 'strikes so that blood comes out' (BS, Tib. om.); v 346, a3 *rrīysū narāmātā* 'the rice comes up'; III 124·81 I sing. *narāmāu*; II 5·72 2 plur. *narāmāda*; K 145, 2v2 *nirāmīdā*; preterite v 342, 84v3 *turrāna haštāte ysāre bāyā narānde* 'from the mouth 80,000 rays emerged', BS G 37, 79a4 *catur-aṣṭi raśmi-śata-sahasrāni niścānti* (84 hundred thousands); infinitive Z 22·276 *narānde*, Manj. 41 *kṣamī narīda*, Manj. 83 *kṣamī narīde* 'be pleased to issue'; participles, present SuvO. 68v4 acc. sing. *narāmāndau*, BS *abhiniṣkramantam*; fem. II 33·3b5 *narāmācā*; future IV 17·18 *narāmāñā*, preterite JS *narāmāda-*, 3 sing. *narānde* (above), verbal nouns, v 125, 7b4 *narāmāmatu butte* 'he knows the going out', K 145, 2v1 *naraumauma*; *-āṣca*, K 9, 43r4 *narāmāṣca*, K 61, 41v2 *narāmāṣce*, K 148·60 *naraumāṣṭa*. Base *ram-* 'to move', *naram-* < *naṣ-* *ram-* with *niṣ-*. See *tīrandā*, *trām-*, *tranda-*, *parrām-*, *parām-*. IE *er-:r-* with *-em-* increment.

**narūj-** 'to burst', participle *narrva-*, *narva-*, *nirva-*, variant presents *nirūj-*, *nairūj-*, *nerūj-*, Sid. 121r3 *narūjāñā* 'to be burst', Tib. *brtol-te (rdol-ba 'burst')*, 3 plur. K 55, 16v3 *narūjīdi*, 3 sing. Manj. 398 *nairūje*, K 55, 17v4 *narūjīdi*, K 55, 17r1 *narrūjīdā*, 3 sing. III 110·19 *narauṣṭa*; preterite JS 18r3 *narā udiṣāya* (BS *uddiṣya*) *narrvai hīvyē re* 'for the man you split your own veins'; 3 plur. JS 31r2 *narrvānde*; II 121·220 *pada narrvai* 'opened the road', II 47·107-8 *paṃdā na nirve hame* 'the road cannot be opened'; III 80 26 *narrvāmdā*; I 137, 46r3-4 *narva haṭcasta u hvasta* 'burst, broken and beaten'; inchoative Sid. 103r1 *nirasamḍai* 'bursting', Tib. *rdol-ba*. Verbal noun III 33·14 *narūjāme*, III 31·1 *narrujāme*. Compound, III 90·181 *nuvara-narve āsi* 'newly-burst itch'. With negative III 92·237 *anarva*. Noun, Sid. 136v1 *nerau* 'bursting', Tib. *brnags-nas rdol-ba* 'bursting from fester', from *\*niṣ-rauga-*. Base *raug-* 'to break' with *niṣ-* 'out', to Av. *uruṣti-* (*fra-*, *an-ava-*), Oss. D. *lux*, I. *lyg* 'cut off; a piece'. IE Pok. 686 *leug-*, *leuḡ-*, O.Ind. *rujāti*, *ruḡnā-*, *rōga-*, *ārogya-* 'health', Lit. *láužiū*, *láuṣti* 'break', intr. *liṣti*. See *rauṣtā*, *gūrva-*, *attarve*, *attarve*. Different is the base IE Pok. 871 *reug-* 'to eructate', Pašto *arṣai* 'eructation' < *\*ā-ruṣśaka-*, *arṣamai* 'eructation', Sari-koli *rēy* 'belch', N.Pers. *ārōy*, Mūnjāni *yōruya*, see *rūjai* 'belching'.

**naraiya** 'hernia', III 88·135; 139; 142 *naraiya*, III 88·141 *naraiye*, I 163, 77r2 *nariyi*, BS *vardhman-*, I 183, 102v1 *nariṃyi* (*-iṃ-* = *-ai-*). From *niṣ-raik-* or *niṣ-raig-*, to Oss. D. *berindzun*, *beriyt*, *beriyd* 'to stretch, yawn, press,

force open (*\*apai-raik/g-*). For *-aiy-* note also *daiyā* 'he sees', *spaiyā* 'prosper', *naltsaiye* 'issues'. IE Pok. 858 *reik-* 'break in pieces', Greek *ἐρείκω* 'break, tear', possibly Armen. lw *parex*, *-ic* 'precipice, cliff'. So, rather than base *nar-* 'to swell'.

**nal-** 'out' preverb from *niṣ-*, see s.v. *naṣ-*.

**nalaki** 'vessel', v 125, 10a2 *śau paṃjilīnai nalaki* 'one tubular vessel of bell-metal'. From *nala-* 'reed, tube(?)', dialectal Saka from *nada-* 'reed', Av. *nada-* 'reed', M.Parth.T. *n'd* 'flute', Zor.P. *n'δ*, *n'y nāδ*, *nāy* 'reed', M.Pers.T. *n'y* 'flute', N.Pers. *nay*, *nāy*, *nāl*, Hungarian *nād* 'reed' from Alan, O.Ind. RV *nādā-*, AV *nādā-*, later *nala-*, BS *naṣa-*, 'reed', O.Ind. *nāda-*, *nāla-* 'hollow stalk', *nādi* 'tubular stalk, pipe, tube'; Hittite *nata-*, *nati-* 'reed', Luwian *nata-tt-* 'reed' (acc. plur. *natatta*), Armen. *net*, *-ic* 'arrow', Lit. *néndrė* 'reed'. (See TPS 1952, 61-3 *nādā-*; and AION I, 1959, 130-2 *-l-* < *-d-*.) **naladā** 'nard (oil)', II 70·1·2 *naladā bhāgā 4* 'four parts of nard'; I 137, 44r5 *gamdha-naladha*, BS *nalada-*. Akkad. *lardu*, *larda*, Heb. *nrd* (*\*nērd*), Aram. *nird-ā*; Greek *νάρδος*, Lat. *nardus*, O.Ind. *nalada-*. Originally Iranian from *nar-* 'be fat'? It was recorded in Gedrosia (Arrianos, Anabasis 6·22).

**naljsem-** 'drive out, end', participle *naljsonda-*, K 140·979 *be-t-i najsemme* 'I drive out poison for him', Tib. *duḡ gžil-bar bgyi-ho (gžil-ba 'expel')*; Z 1·188 *ttū hvano samantabhadṛ biṣṣu huhvatu rraṣṭo naljsondā* 'all this sermon true well-pronounced Samantabhadra ended'; Z 3·150 *maitro padaṃju balysā naljsonde* 'the Buddha ended the display of maitri-kindness'; Z 22·334 *balysā ttū hvanau naljsonde* 'the Buddha ended this statement', parallel *idam avocad bhagavān* (in cliché, Avadāna-sataka 7·12, see KT VI 12 s.v. *ātamā* 'desire'). From *\*niṣ-jāmaya-* 'to make to go out', either 'expel' or 'end'. See *naṣ-* 'out', base *gam-* 'to move' s.v. *āta-* 'come'.

**naljsauku** 'crescent(?)', v 132, 58a4 *balysūnu aysmū naljsauku yanāndā* (printed wrongly) 'they make the Buddha's mind to be crescent'. Possibly from *\*niṣ-jāu-* base *gau-* either 'go' or 'grow' (see s.v. *gvāna-*). See also *netcūka-* 'servant' from *\*ni-čyau-ka-* 'follower, attendant, pupil'. Since the word *naljsauka-* is ameliorative, the base *gab-* 'to excel' could be traced in it, with Oss. DI. *dzābāx* 'excellent' and D. *dzābo-* I. *dzābi-* in *dzābo-dur*, *dzābidyr* '(noble) goat' see s.v. *ttura-* 'goat'. Here N.Pers. *gab*, *gabragān* the epithet of the Zarduštis in Iran. Suffix *-ka-* as in *tsūka-* 'migrant, traveller', *dyūka-* 'robber', *malysaka-* 'majordomo'.

**naltsva-** 'go out', v 110, 32r6 *naltsutā āya* 'he might go out', BS *niṣkrānto bhavet*; 2 sing. preterite, N 171·15 *puṣṣu naṣvai śva ṣṣava bāśa* 'you went out at once at midnight into the garden'; Z 22·202 *rre hamatā rruṃdyau haṃsa thatau naltseiyē pravajo* 'the king himself with the kings swiftly goes out to the migrant life' (BS *pravrajyā-*); Z 24·252 *ttīye puṣṣo iṣṭe pātcu vātcu naltsaiye* 'then at once he returns; then he goes out'; Z 24·405 *ttīni haṃsa hīñi jsa patā rrunde naltseiyā* 'with this troop he goes before the king'; 2 sing. imperative, Z 5·30 *bārgyā hā naltso kūṣḍu* 'riding go out of the palace'; also Z 13·61 *naltsutā*; 5·32 *naltsute*. From *\*niṣ-čyau-* 'go out', see cognates s.v. *tsva-:tsuta-* < *čyav-:čyu-*; and s.v. *naṣ-*.

**navaka-** 'novice', Z 20·9 *cestā navaka ce na ro ṣṣai klaiśa jita* 'youthful novices of whom even the *kleśa*-afflictions are not yet destroyed'. Possibly indigenous Saka with Av. *navā-* 'new', Pašto *navai* 'new, fresh'. Zor.P. *navak*, *nōk*, N.Pers. *nau*, Kroraina lw *nok-sari* 'new year', Armen. lw *nauasard* '1st month', Öss. DI. *nüüäg*, *nüog*, *nog* 'new'; Šuynī *naw*, Yazg. *nuğ*, Sarikolī *nūj*; but BS *navaka-* has the technical meaning '(Buddhist) novice'. See also *nūvara-*, 'new', and *nauha-salye* 'of the new year' (II 64·5), and also *pranava*.

**navimaa-** 'lower', III 75·221-2 *navimye diśa hālai* 'towards the lower part', see s.v. *nata-* 'deep; below'.

**navisa** 'revolving', II 104·79-80 *drrai-padya aisinaī padāna navisa tcāmryām tcaic(ā) vīsārai* 'revolving in the triple path of a whirlpool, turning from the four boundaries'. From \**niš-vrta-*, inchoative to *vart-* 'turn', see *visa-*, *vīsārai*, and from *gart-* see *ges-*, *gīs-*.

**naštā** 'he cries out(?)', v 30, 73v3 *kvī pulstā handarā samu šārā nu naštā* 'when another asks him, he only cries out at them'. See *najs-* above.

**naštā** 'end', v 90, 1b2 *khu ni hvīya jśni naštā maraṇu ve pyūštā yanīndā* 'if they can hear of death the end of their human life'. See *nātškya*, *nešta-*.

**naṣ-**, *naṣa-*, *naṣa-*, *na-*, *na-*, *niš-*, *nal-* 'out', preverb from *niš-*, *niš-*, found in *naljsem-*, *naljsauka-*, *naltsuta-*, *naṣva-*, *navisa*, *naṣgaista-*, *naṣgaista-*, *naṣbēvai*, *naṣiḥaštu*, *naṣirrimā*, *niširrimā*, *naṣkando*, *naṣkargā*, *naṣkaljāte*, *naṣkaṣṭa*, *naṣkastyai*, *naṣakhastye*, *naṣkār-*, *naṣkirrdā*, *naṣkoṣātā*, *naṣkrrīya-*, *naṣkhajāmata*, *naṣkhamttā*, *naṣtāva*, *naṣtaudo*, *naṣtauske*, *naṣtosāte*, *naṣtva-*, *naṣtāma*, *naṣthrrīte*, *naṣdamāka*, *naṣdraunja-jsera*, *naṣpaṣde*, *naṣpulaṃdā*, *naṣpuṣte*, *naṣpūste*, *naṣphajānde*, *naṣphanā*, *naṣphaṣta*, *naṣphīṣātā*, *naṣphūsta-*, *naṣmāvā*). To Av. *niš-*, *niš-*, O.Pers. *nišāyam*, Sogd. Bud. *nztyw* 'exiled', = Armen. *nšdeh*, Sogd. Bud. *nyškyr* 'n' 'apart', Chr. *nyšqr* 'n' 'out', Bud. *nyz'y-* 'issue', Man. *nyjy-*, M.Pers.T. *nyjd'd* 'unjust'; Šuynī *niš-*, *naš-*, *naš-*, Sarikolī *nal-*, Rōšāni *naw-*, Bajui *nar-*, Waxī *neš-*, *neš-*, Yidya *nax-*, Yazg. *naš-*; O.Ind. *niš-*, *nir-*, *nīṣṭya-* 'foreign', O.Slav. *ništi* 'poor'.

**naṣgaista** 'developed', II 3·39-40 *svārtha-parārtha vira hajū nāmhausa naṣgaista* 'in his own and others' service wise, eminent, developed', = III 127·5 *svārtha-parārtha vira hajū nāmhausa naṣgaista*, III 100·7-8 *aidrā jsa naṣgaista* 'evolved with faculties'; I 139, 47v1 *naṣbēvai* 'without poison', BS *nirviśa-*; II 40·3 *naṣiḥaštu* 'inactive(?)'; Bcd 48r1 *naṣirrimā* 'undefiled', BS *vimala-*, SuvP. 68v3 *niširrimā*, BS *sunirmala-*.

**naṣata** 'ceased(?)', Manj. 18 *skadā naṣata prrara tta prracā jsa hamya padeda* 'nature freed from(?) *skandha*-groups, so arisen from *pratyaya*-causes, created'. To *niṣam-* 'become quiet', *naṣata-*; here fem. *-tā* preserved as *-ta*.

**naṣam-**, see *niṣam-*.

**naṣama-** 'cessation', K III·354 *akhausama jsa naṣama* 'with non-motion, with quiescence'. See *niṣam-*.

**naṣas(t)ā** 'seated', SuvO. 68v7, BS *saṃniṣaṇṇa-*, see *nāṣasta-*.

**naṣāña** 'ruinous(?)', III 45·13-4 *naṣāña hiraña vi tsīyai* 'that it go into a calamitous state'. Possibly *naṣ-* <

\**našš*, base *nas-* 'perish', see *hanāsa-*. IE Pok. 762 *nek-*, O.Ind. *naśyati*, *naštā-*, Av. *nasyeiti*, *našta-*.

**naṣama** 'cessation', JS 3v3; JS 11v2 *vyaysanām jigya naṣamā hālai* 'for the destruction, quiescence of troubles' (BS *vyasana-*), = JS 13v3 *vyaysanām jegi niṣamā hālai-yāṣta*. See *niṣam-*.

**naṣi** 'a kind of coction', III 92·236 *biśā hamamgā štākā, u ārāñā paḥerāñā, u naṣiyūṃ jśā pāchai, u ttī ṣi naṣi*, *paskyāṣtā ārāñā, ysūnāñā* 'all must be equal, and must be ground, steeped, and a *naṣi*-coction must be cooked with them, and then this *naṣi* must again be ground, filtered'. Possibly from \**niš-srita-* > \**naṣ-ṣita-* > *naṣi* to base *sar-*, *srai-* 'to cook' whence *ṣa-* in *ṣapā* from \**sṛta-pāka-*, like O.Ind. RV 1·162·10 *ṣṛta-pāka-*, Kroraina *ṣiṅgu-potṣa-*, see TPS 1954, 130-2.

**naṣiḍi** 'attachment', see *naṣaima*.

**naṣaima** 'attachment', III 43·33 *saṃtsārū sauha baida paṣja naṣaima* 'to the pleasures (BS *sukha-*) of *saṃsāra*-migration intense attachment', = III 39·53 *ṣkaujinaī sauḥā bida paṣjā naṣiḍi* 'to pleasures of the *saṃskāra*-acts intense attachment'. From base *sraiṣ-* 'adhere', *ṣmām-gye* 'sticky', *nāṣāṣta-* 'attached', *ṣaṣje* 'service'. Hence *naṣaima* < \**nisraiṣma-*, *naṣiḍi* < \**nisriṣata-* (or with *niš-* instead of *ni-*).

**naṣavarīva-** 'not youngest, smallest' = 'highest', Manj. 121-2 *śakra jasta kāśaka jyava jśina vara jastvā ttī dā pyūṣṭa bgyasa naṣavarīvā jastvā ā* 'Śakra Kauśika the *deva*-god's life was there exhausted among the *devas*; then he heard the Buddha's *dharma*-doctrine, he came among the *Akaniṣṭha*-gods'. The Śakra-praśna-sūtra (Pali *Sakka-pāñha-sutta*, *Dīgha-nikāya* no. 21) relates Śakra's descent to the *Akaniṣṭha* world where his life ended. *Akaniṣṭha* the highest of the *Śuddhāvāsa-kāyika devas* world is 'the not-smallest' hence 'the highest'. In *naṣavarīva-* (loc. plur. *-vā* < *-vvā*) *naṣ-* 'out, not' is prefix to *varīta-* 'gone down, low' from \**ava-raita-* to base *rai-* in Zor.P. *rētak* 'youth, small', Armen. lw *erita-* in *erita-sard* 'of young, small years', N.Pers. *rēdak* 'youth'. IE Pok. 330 *er-:r-*, *rei-* with Lat. *orior* 'rise'. See also *hūri* 'youth' < \**hu-raita-*.

**naṣkando** 'dug', Z 11·36 *naṣkando bañāte* 'he closes the excavation'; see s.v. *kan-* 'to dig'.

**naṣkargā** 'a tool(?)', v 280·6·2 *śau naṣkargā cu 230 mūri pa|||* 'one tool(?) which costs(?) 230 *mūrā*-coins'. See *naṣkalj-*.

**naṣkalida** 'they distinguish', III 137·17-8 *nva kṣame ttā naṣkalida* 'according to wish, they distinguish'. See *niṣkici* 'distinction', Tib. *bye-brag*, and *niṣkalyāme*, *naṣkaista*.

**naṣkaljāte** 'drive away, beat away', Z 12·67 *ysurre jsa naṣkaljāte o mānāna nyaste* 'by anger is beaten down or by pride (BS *māna-*) is defeated'; III 6, 13r2 *ma ma naṣkalja, ma ma naṣphaṣta* 'do not repel me, do not shake me off'; participle III 9, 18r3-4 '(do not despise me, saying. . .) *tāde naṣkrrīyā gyastāni balysāni paṣsīma* 'so cast away in the matter of worship (loc. sing. to *paṣsama-*) of the *deva* Buddhas'. See *kalj-* 'to beat', *kargaka* 'percussion musical instrument', *naṣkargā*.

**naṣkaṣṭa** 'looked out to see', III 106·25-6 *khu ṣa cakrraka spāṣṭa naṣkaṣṭa ca ṣa vā niśāva* 'when he saw the circlet (BS *cakraka-*) he looked out to see who had thrown it'.

To base *kaş-* 'to see', see s.v. *tcäş-* 'see', to Oss. D. *käsun* 'look, watch'.

**naškasta-** 'issued', II 7·116 *nvavara-naškastyai vīyasa spūlaka maññada* 'like the bud of a newly emergent lotus'; III 95·45 *nūvara-naškascye aurmaysda māññadā* 'like the newly arisen sun'; = II 124·1 *nūvara-naşakhastye āmraysdām māññadā*. Base *kah-/s-*, *-kasta-*, *-khasta-* 'go out', see above *ūskhasta-* 'arisen', cognates s.v. *khah-:khasta-*.

**naškār-** 'draw out, present', v 67·2 *ttye pāmñā naškāra|||* 'draw out of this merit' (BS *puṇya-*); preterite IV 2·6 *cū-m pūra naškādāmdā ttyām kena-m tta hvādā* 'as to my sons whom they dragged away, for them they said to me'. See cognates s.v. *kār-:kāda-* 'to draw', *hamggār-*.

**naşkirrdā** 'draws out(?)', III 90·199 *şī pimñdai (-im- = -ai-) ysvaurgā āsim naşkirrdā* 'this poultice draws out the suppurating itch'. Base *kr-na-* > *kirr-* to *kar-* 'draw', to present with *-ā-kār-*.

**naşkūmāya** 'fittings, decoration(?)', II 60·28-9 *u hadā-naşkūmāya namavīña thavalakaña khauca haudūsā sera pyaştalika* 'in an excellently-equipped(?) felt bag (O.Ind. *shavi-*), a covering of 17 *satera* (weight or value, 'ounce'), ornamented'. In compound *hadā-naşkūmāya* 'having excellent (*hadā* < \**fradāta-* 'set in front') fittings'. To base *skau-*, IE Pok. 950-1 (*s)keu-* 'to prepare, equip, decorate', Greek σκευός 'vessels', σκευή 'equipment', O.Slav. *prě-kutiti* 'to decorate'. See also *bātcūs-* 'decorate' with O.Ind. BS *caukṣa-* 'excellent' to base (*s)k(h)au-k-*.

**naşkos-** 'bale out, scoop out', N 50·32 *cerā cerā nvyā ūtca ttrāmāte ttārī vā naşkoşātā* 'whatever water enters the boat, all that (*ttārā+yi*) he bales out'; N 50·38 infinitive, *dāsātā ūtco naşkoşā* 'he completes the baling out of the water'. See *uškoşāñā-*, BS *nikṣeptavya*, Tib. *dbul-ba* ('give') for cognates. Sogd. Chr. *nyşqwym* 'we take out', *nyşq'w-* 'draw out', Bud. *nşk'w-* 'extract', Man. *nyşk'wnd*, *nyşkwōt*, Chr. *nyşqwxd'r* 'has extracted', Greek ἐκβάλλω.

**naşkyadī** -?-, v 196, 31a5 *biśa drammai byaṃ(d?)i naşkyadī* *hājāñi neśta* (unidentified).

**naşkrriya-** 'beaten out', see *naşkalj-*.

**naşkaista** 'arisen', II 7·120-1 *nvavara-naşkaista vīyasa spūlaka māññada* 'like a newly emergent lotus bud'. See *naškasta-* 'emerged'.

**naşkhaj-** 'to free', v 112, 34v4 *ārrāña naşkhajāmata* 'deliverance from ill act', BS *dañḍa-parihāram*. See *khaj-* 'rise'.

**naşkhamttā** 'laughs out, mocks', v 189·115, 3b1 *naşkhamttā*; Z 12·75 *ka bodhisatvā āyīdetu nājsaşḍe, naşkhamttā jamphāte uskūşḍā apracā* 'if the bodhisatva shows amusement, mocks, chatters, is frivolous, without cause'. See s.v. *uskūşḍā*. Base *khan-* (< *xand-* 'to laugh'), *bihamtte*.

**naşkhasta-** 'issued', v 66·12 *nūvara-naşkhasta wāra, kāmjañe ysi(rrā jsa) ramaña chaka* 'a newly emerged noble, delightful (= BS *ramañya-*) rod of *kāncana-gold*'. See *naškasta-*.

**naşkhauysa** 'motionless', v 264·25, 1b18 *||pa naşkhauysa*. See s.v. *khaus-* 'to move'.

**naşta** 'lost, deficient', SuvO. 54v6 *naşta hāmāte* 'becomes deficient', BS *vaikalyaṃ karişyati*. See *nas-* 'perish', s.v. *hanas-*.

**naşta-** 'pour out', see *naşṭva-*.

**naşṭāma** 'pouring out', Sid. 156v3 *hamjvāme u paskyā(ṣṭa) naşṭāma tcerai* 'chewing to be done and again pouring out', Tib. *mur-şim, khu-ba phyir dbo-bar byaho (dbo-bar 'pour')*. See *naşṭva-*.

**naşṭāva-** 'burning', SuvP. 64r4 *naşṭāvya u jsa*, BS *saṃtāpa-*. See also II 104·73 *naşmāvā*, and *naşṭev-*; cognates s.v. *ttav-*.

**naşṭev-** 'cause to burn out', adjective K 149·9 *asaḍaranām naşṭevākā* (so) 'burner up of evildoers' (\**asiddha-karaṇa-*). Base *tap-*, *tāpaya-*, see *ttav-*, *hamḍev-*.

**naşṭauda-** 'burnt', Z 5·49 *pyaura... uysdēmate śśandau naşṭauda ce pāşāre jsa nātauda* 'the cloud... cools the burnt earth which is heated by the sunshine', from \**niş-tafta-*, see *ttav-*, *ttauda-*.

**naşṭauşke** 'grief', v 243·35 *ysaira naşṭauşke* 'grief of heart'; ibid. 38 *naş(t)auşke*. See *ttav-* 'burn'.

**naşṭosāte** 'is burnt', Z 5·28 *naşṭosāte saṃttāpina* 'he burns out with heat' (BS *saṃtāpa-*); noun, Sid. 140r1 *naşṭausai āchai* 'disease of dryness', = BS *soşa-*, Tib. *skem-pahi nad*. See *ttausai* 'fever', *ttav-* 'to burn'.

**naşṭva-** 'to pour out', Sid. 155v5 *u paskyāşṭa naşṭvāña* 'and again to be poured out', Tib. *phyir dbo-ba (dbo-ba 'pour')*; Sid. 156r5 *ttora-m jsa paşaujāñā u paskyāşṭā naşṭvāñā* 'the mouth is to be filled with it and it is again to be poured out', Tib. *kha bkañ-la riñ-du bżag-la phyir dboho*; Sid. 156v2 *gha biysamjāñā u şaha paskyāşṭā naşṭvāñā* 'it is to be held in the mouth and again spittle poured out', Tib. *mkhur-la bkañ-şim phyir pho-na*; without *-v-*, verbal noun Sid. 156v3 *u paskyā(ṣṭa) naşṭāma tcerai* 'and again a pouring out must be made'. Base *tau-*: *tu-*, \**niş-tau-* 'pour out', probably *tau-* 'to empty', in Av. *taos-*, *tusən*. Zor.P. *tuhik*, N.Pers. *tuhī*, Pašto *taş*, see *ttuśsa-* 'empty', O.Ind. *tucchā-* 'empty', O.Slav. *tūştī* 'empty', rather than *tu-* 'to spit', Oss. DI. *tū* 'spittle'.

**naşṭhrrite** 'drawn', v 92, 611v5 (see s.v. *pārra-* 'heel'), *ne naşṭhrrite*, BS *āyata-* 'extended', to base *θrang-*, see s.v. *θramj-* 'to stretch'.

**naşḍam-** 'blow away, disperse', SuvP. 62r1 *naşḍamīde dukha staura* 'they disperse severe pains'; III 5, 11r3-4 *bişşe jaḍije ttāde naşḍamāka* (voc. sing.) 'dispenser of all darknesses of ignorance' (BS *jaḍa-*). See base *dam-* 'to blow'.

**naşḍodai** 'you blew', JS 34v4; see s.v. *dam-*; parallel Pali *sankham dhāmi* 'blew the conch-shell'. See *dam-*.

**naşdraunjsa-jsera** 'to be weeded', Z 22·125 from \**nişḍrā-mačā-*, base *dram-* 'move', *drem-* 'to remove'. Note *d*, not *ḍ*.

**naşpaşḍ-** 'produce, bring out', Sid. 4v2 *phara naşpaşḍe* 'produces speech', Tib. *naḡ hbyum-bar byed-pa*; III 85·70 *u ahaña āma naşpaşḍe* 'and draws the undigested out from within the belly'; Sid. 102v3 *ttiña khunyaşṭā nişpaşḍāñā* 'into the hole to be produced', Tib. *hbrum-bu gan-gi nañ-du byun-ba-la*; noun, Sid. 4v2 *rrimañā naşpaşḍāme āstaṃna pişkici jsa hamphve* 'with the section beginning with the production of the filth', Tib. *dri-ma hbyin-pa rnam-skyi bye-brag dan ldan-paho*. Base *paşḍ-*, causative *paşḍaya-* > *paşḍa-*, see s.v. *uśpaşḍ-*.

**naşpul-** 'make explosive noise, hiss (snakes)', JS 23r1 *ājavaişṣa ysurrja naşpulamḍā vāşṭa* 'the *āşviśa*-snakes

- enraged, hissing hither'. Base *pard-*, Av. *pard-*, 3 plur. *pərədəm, pərəθən*, Zor.P. *pəwlyt, pəwlyt \*pulīt*. IE Pok. 819 *perd-*, O.Ind. *pārdate*, Greek *πέρδομαι*, O.Engl. *feorting*, Lit. *pērsti, pėrdžiū*, Russ. *perdeti*. See *pulāni*.
- naṣpuṣṭe** 'dressed, arranged', Z 21.11 *ggūne ggumālste naṣpuṣṭe* 'hairs besmeared, arranged'; compound *hu-*, III 105.14 *hūnaṣpauṣṭa hūysinātta* 'well-dressed, well-bathed', parallel to Suv. BS 150.16 *susnāta-gātraḥ śuci-vastra-prāvṛtaḥ*. Base *pau-*:*pu-* see *pvāna-* 'covering ointment', and with increment *paus-*:*pus-* or *paus-*:*puṣ-* (no present stem so far noted) 'cover, wear', either to Zor.P. *pōṣṭan* 'wear', *yāmak pōṣṭ*, N.Pers. *pōṣṭan*, Pāzand *pōṣaṣni*, Waxī *būt* 'dress' (*\*hampuṣṭi-*); or to Av. *pusā-* 'headdress', Sogd. Bud. *'ps'kh*, M.Parth.T. *pwsḡ*, Armen. lw *psak, -i, -a* 'garland, crown', Greek *ἐπτύξ*.
- naṣpūste** 'drove out, threw out', SuvO. 24v4 *cīyā naṣpūstā hāmāte upalatāne* (with *-ph-*) 'when it is thrown into the cemetery', see s.v. *upalatāna-*; Z 2.94 *hālsto ulatāne naṣpūste*; III 73.181 *rre mā naṣphūsta natcāṣṭā* 'the king drove the fly out'; Sid. 13.114 *khve huñā naṣphūsta idā* 'when for him he can draw out blood', BS *ṣonita-mokṣaṇam*, Tib. *khrag phyun-la*. Base *paud-*:*puḍ-* 'move', with *us-*, *uspūstā* above, *usphūstā*; with *va-*, below Z 24.267 *vaphūste* 'he drove away'; without preverb Manj. 121 *pūsta-* with cognates.
- naṣphaj-** 'accumulate', JS 38r2 *ca-m naṣphajānde mamim puñā avamāta* 'what immeasurable merits (BS *puṇya-*) have been accumulated by me', parallel (with *pāpa-* 'evil'), Suv. BS 3.28 *pāpaṃ tridhā duṣcaritaṃ citaṃ* 'evil, threefold bad, accumulated'; Pali *puñña-kammāni ācīni* 'he accumulated meritorious acts'. Base *bag-*, *-phag-* < *bhag-* 'give and take portions', see also *hambāta-* 'portion, share', Av. *bag-*, *baya-*, *baxta-*, O.Pers. *baga-*, Zor.P., N.Pers. *baxš-*, *baxt*, Zor.P. *bay*, *hambāy*, Sogd. Bud. *βγ-*, *βγtw ḍ'r'm*, Man. *βγty*; with preverbs *'βγš*, *prβ'γtk*, *prβyn*, Chr. *prbxšny*, *prbxšty* 'traitor'; Man. *βxšy* 'divide', Oss. D. *bāydaūn*, I. *bāydyūn* 'entrusted', Orm. *baṣ-* 'give'. See below *būṣṣ-*, *būta-*. IE Pok. 107 *bhag-* 'attribute', O.Ind. *bhājati*, *bhaktā-*, Greek *φάγειν* 'to eat', O.Slav. *u-bogū*, *ne-bogū* 'poor', *bogatū* 'rich', *bogū* 'God'. Note variant *b/ph* also in *hamphuta-* 'bowed down', *hambujs-* 'to bow down'.
- naṣphan-** 'issue', Z 5.28 *ttavai naṣphanā* 'fever arises'; Manj. 87 *narvakaḷpa neṣphana prrara* 'nature beyond concept issues'. Causative *naṣphāñ-* 'produce', III 24, 19b4–20a1 *aysā buddha-kṣitrā padamja piṣkalā naṣphāñū* 'I produce the display (dyadic) of the Buddha-field' (BS *buddha-kṣetra-*), BS *ahaṃ kṣetra-vyūhān niṣpādayiṣyāmi*; III 27, 34a3 *buddha-kṣitrā vyūha naṣphāñe*; noun, K 10, 8v4 *naṣphāñāme kiḍna*. See cognates s.v. *phan-*.
- naṣphaṣṭa** 'expel, shake off', III 6, 13r2 *ma ma naṣkaḷja, ma ma naṣphaṣṭa miṣṭye mulśdi jsa* 'do not expel me, do not cast me out from the great mercy' (=BS *mahā-karunā*); II 40.3 *naṣiṣphaṣṭu* 'despondent(?)'; Sid. 12.1VI *naṣphaṣṭaka* 'producing', Tib. *hbyin-pa*; Sid. 19.1 *saṃnā nvaṣṭā naṣphaṣṭākā* (*d*, not *t*) 'bringing out faeces easily', Tib. *phyi-sa bde-bar hbyun-bar byed-do*; Sid. 100v5 *naṣphaṣṭāñq* 'to be taken out'. See *phaṣṭ-*.
- naṣphāñ-** 'bring out', see s.v. *naṣphan-*.
- naṣphīṣ-** 'avoid', v 86, 24r3 *naṣphīṣātā*, see *phīṣ-*.
- naṣphūsta-** 'drove out', III 11, 21r3 *ttū ahamañe kṣāḍai naṣphūstai* 'you condemned him (BS *adhimanya-*), shamed, expelled him'; v 30, 73v2 *śve hāmāte vātco ṣe naṣphūstai oṣku* 'he becomes a dog then, he is driven out always'. See *naṣpūsta-*.
- naṣmāvā** 'pains(?)', II 104.73 *dūkhīnai ttāvānu naṣmāvā ūysdaimākā* 'calmer (making cool) of woeful burnings, of pains'. Possibly base *mau-*:*mu-*, but it may be miswriting for *\*naṣtāvā* 'burnings', from *\*niṣ-tāpa-*, see *naṣtāva-*.
- nas-** 'perish, be deficient', SuvO. 54v6 *naṣta hāmāte* 'becomes defective', BS *vaikalyaṃ kariṣyati* (*vikala-* 'incomplete'). See s.v. *hanas-*, IE Pok. 762 *nek-*; but *binās-* 'to hunger', rather *abi-nā-* present *-nās-* with *nās-*:*nāta-* 'get, take'.
- nasa-** 'part, portion, amount, period (of time)', SuvO. 54v7 *nasā haurāñā* 'portion is to be given', BS *pratyaṣaṃ dātavyaṃ*; Sid. 138r1 *habistā naṣq* 'in contracted amount', Tib. *mdor-na* 'in short'; III 60.40–1 *paṃjāsā nasi* 'fifty parts' parallel to ibid. 36 *paṃjāsā kalpa* 'fifty kalpa-periods'; compound, K 154.37 *hama-nasq hamaḡi* 'equal' (dyadic); with negative v 29, 47v4 *anasu ne kaṣṭe* 'does not fall portionless', v 28, 59r3 *nasā*. Base *nas-* 'get', beside *ans-*, *as-*, Av. *qsa-* 'portion', verbal Av. *nasaiti*, *aṣnaoiti*, *nāsa-*, *nāṣmna*, *naṣat*, *aiwināsante*; glossed by Zor.P. *aržānik būtan* 'to get' (like Armen. lw *erjanik* 'happy'). IE Pok. 316 *enek-*, *nek-*, *enk-*, *ṃk-*, O.Ind. *asnōti*, *nāsati*, *nāksati*, *āṃsa-*, Greek *ἐνεγκεῖν*, *ὄγκος*, Lat. *nactus*, *nanciscor*, Got. *ganah* 'reaches, suffices', O.Engl. *geneah*, *genōh*, Lit. *nešū*, *nešti*, O.Slav. *nesq*, *nesti*, *nositi*.
- nasa** 'getting, grasp(?)', K 144, 2r3 *rahāṣai gūstyā nasa* 'grasping (attaining) the secret deliverance' (=BS *rahasya-*, *mokṣa-*). See *nasa-* 'part'.
- nasā** 'portion', K 45.14 *nakṣauuttā nasā māṣta-hāysā ye* 'the appointed portion was a month's food'; K 45.15 *nasā khāysā ye* 'the portion was food'; K 46.24–5 *svīyāmjī nasā khāysā hamāte* 'to-morrow's portion is food'; K 46.28 *ttū nāsā tte haḍāmjī khāysa isthīyāmdā ū tte-t-ti āṣgri haiṣṭādi* 'that portion of that day's food they took up and gave it to the teacher' (BS *ācārya-*). Base *nas-* 'to get, have a share', *nasa-* 'portion', *nasā* 'portion' < *\*nasāta-* *\*nasāka-* or *\*nasāna-* (hence 46.24 read *nasām?*). See *nasa-*.
- nasā** 'pool(?)', III 80.22 *ttradū ttu mista-kasājsa naurā-nasā nāmhā* 'I entered upon that peak with its great caverns, with deep(?) pools(?)'. Possibly to base (s)nā-, Oss. I. *najān* 'bathing-place, pool', D. *najān* 'ford', verbal D. *najun*, I. *najyn*, *nadton* 'to bathe'. IE Pok. 971–3 *snā*, *snāt-*, *snet-* 'flow'. Hence *nasa-* < *\*nat-s-a-*, as O.Ind. *ūtsa-* < *\*ud-s-a-*, Celtic river-name *Ouse*.
- naṣcya** 'end', JS 12r1 *saṃdā tvā samudra-naṣcya* 'this earth ending at the sea', see *neṣta*, *nāṣasta-*.
- nastā** 'checked(?)', Sid. 133v5 *cedāma nastā chavī śīyaurga*, 'thought checked, his complexion very white', Tib. *sems-pa dan*, *bśin-mdog dpal skya-ba dan*. From *nāṣasta-* 'ended', or perhaps *\*nasata-* base *nas-* 'perish'.
- nasta bāgyā** 'root' from 'end-part', K 5, 142v3 *puñīnei nasta bāgyā* 'root of merits', Tib. *dye-bahi rā-ba*; Z 24.513 *bāgya nātasta* 'placed under'.
- naṣta** 'seated', K 112.371 *naṣta palaga* 'seated in paryanka-attitude'. See *nāṣad-*.

**nasyaiya** 'are perished', II 99:202-3 *ñasau bisau hā hawā nasyaiya* 'the humble servants' forces are exhausted'; = II 99:196 *pējsa hatcastā yai hawā hānasyaṣṣā* 'was greatly broken, the forces exhausted' (see *hanas-*). Base *nas-* 'perish', passive *nasya-* with periphrastic *āya*(?). See *nas-* 'perish', participle *naṣṭa-*.

**nahariysā** 'no tremblings', v 63:22 *tteña biḍa ci nahariysā taṃda* 'at that time when it causes no tremblings'. From *na-* < *niṣ-* with *hariysaa-* 'trembling', see s.v. *rrīysa-*.

**naharyūnām** 'play, sport', SuvP. 63v3 *naharyūnām tcarḱām kiṇa* 'for play, sport', BS *krīḍā-rati-vaśac ca*; K 152:13 *rahiṣe tcarḱa naharyā cu paḱadani* 'secret (BS *rahasya-*) sport, play which is normal'; without *na-*, III 72:169 *haryūnām tcarḱyām kiṇṇa*. Here *na-* < *niṣ-* to express 'full, complete', see also below *haryūna-*.

**nahāṣṭa** 'lowest, the nadir', Manj. 191-2 *sarbadana ā vā nahāṣṭa ā ravye* 'from east, to the nadir, or the south', = K 147:11 *nāṣṭa dīṣā jsa*; III 22, 12a3 *nāṣṭa uskyāṣṭā*, BS *adha-ūrdhvaṃ*, see s.v. *nata-* 'down' from *\*nita-*.

**nahamkyai** 'touching', Z 5:38 *kho ju saruāi kesarā brīva nahamkyai śśandā seittā* 'as the *kesarīn-* ('maned') lion's mane appears as touching the ground'; JS 4v1 *gyastakṣīryau jsa nahamāḍā braha tterā* 'such a back in contact with the god-worlds' (= BS *deva-loka-*). Participle in *-ant-a-ka-* masc. *-amḱaa-*, fem. *-amḱyā-* to base *nahya-*, possibly *\*niṣ-hai-* 'to bind fully', see *hiyaa-* 'bound', base *hai-:hi-*, O.Ind. *syāti*, *sitā-*, rather than base *had-* (VI 130), or BS loan word.

**nā** 'taken', participle to *nās-:nāta-*, Manj. 391-2 *nai yai dyai ida nai nā*, = Z 9:15 *nai ye dātu yindā ne vātu* 'no one can see it, nor grasp'. See *nās-*.

**nā** 'to take', infinitive to *nās-:nāta-*, see also *nete* s.v. *nās-*, v 66:9 *kṣama, ma jsa nā* 'it pleases to take from me'.

**nā'a** 'taken', K 46:29 *tī prraṇahāna* (BS *praṇidhāna-*) *bisa avasā* (BS *avaśyam*) *nā'a* 'then *praṇidhāna* vows must be taken'. Possibly with medial *-a-* for *-ta-* or *-va-*, see similar medial *-a-*, II 68, 143a2 *kṣī'a*, K 101:39 'i'ṣedai = III 113, 4r3 *avāsadai* 'not returning'. Hardly *nā \*sa* 'were taken, saying...'

**nā** 'taking up, promoting' as first component III 83:19 *nā-cadyi nā-japa*, BS *cintā* 'meditation', *japa* 'prayer' (with possibly *japya-* > *japa*). The type of compound is attested in SuvO. 5v5 *yāḍa-śśaḍānu* (gen. plur.) rendering BS *krta-puṇya-* 'having made merits'; and SuvO. 5v3 *yāḍa-vajsamā* 'having done honour', BS *krta-adhikāra-*, Tib. *bsñen-bkur byas-pa* (a type familiar in Zor.P. *kart-spās-* 'having done service', *kart-kār* 'having done work', glossed by Parsi-Sanskrit *krta-kārya-*).

**nā** 'nine', III 105:9 see *nau*; K 61, 41r1 *nām* (or *nā*) *gāṇḍa karma* 'nine grievous actions' (BS *gaṇḍa-*, *karma*).

**-nā-** 'to touch' see *parṇaindā*.

**nāeāuni** 'mother', v 66:10 *nāeāuni dyai ustaṃ vī dyāma brūna* 'I saw the mother at the last, a splendid sight'; ibid. 15 *nāni dyai pāba ttū ṣṭām sūṃjsūṃ* 'I saw the mother, the father, him I name'. Hypocoristic for *māte*, *pāte*.

**nāj-** 'to hold', Z 4:18 *u ne ju hāmāte ne nāju* 'and no grasping is there at all', in a definition of *parikalpa-* 'imagination'. With *ham-*, III 91:205 *khū hamṣā hamḱirtte khū drām hami khū hamṇājā* 'so that it combines together,

so that it is such that it holds together'. With *bi-*, *bināj-*: *bināta-* 'to saturate ('hold throughout')' rendering BS *bhāvaya-*, Tib. *shan-ba*; dyadic II 103:56 *bastā bināva*. Base *nak-* or *nag-*, Sogd. Man. *n'j-* 'shrink together', 2 sing. present *n'jy* (*j = ḱ < -č-, -ḱ-*), Pašto *prānadzəm, prānatal* 'to open' (*\*parā-nak|g-*), Wanetsī *neci* 'to take', *wu-nca* (*c = ts*), *wu-na* 'taken'. IE *nek-* in Lat. *nectō*, *nexus* 'join' (not with Pok. 758 s.v. *ned-*).

**nāmji** 'bread' (originally 'bread baked in cinders'), III 18:20 *paysāya bisā nāmji tcerā* 'bread (which is) from the griddle is to be prepared'. From *\*nayna-* < *\*nak(a)na-*, older *\*nikana-* (in Armen. lw *nkan* 'bread under ashes or on griddle'), from *ni-* and *kan-* 'to put down (into the ashes)'. The form *\*nayna-* is in Balōči *nagan*, *nayan*, Sogd. Chr. *nyny*, Pašto *nayan*, Parāči *nayōn*, Yidya *nayəm*, Orm. *txan* beside Chorasmian *pknd*. For the form *nayna-*, note also Av. *huyāyina-* 'companion' beside *yākar-* 'liver'. From *\*nayna-* came Zor.P. *nān*, N.Pers. *nān*, as here *nāmji* < *\*nānači-*, and as a loanword in Central Asia (see J. Harmatta, Acta orientalia hungarica 3, 1953, 245-83, and E. Benveniste, REA, n.s., I, 1964, 13-20).

**nāta-** 'taken', see *nās-* 'to take'.

**nātte** 'sounds', 3 sing. to *nād-*, II 75:66 *khvai hā hiśā vīrā hūā akakū akakū nātte* 'when in his desire in a dream he makes the noise *akakū*', see s.v. *nāyai* 'noise', *panāy-* 'to sound'. IE Pok. 759 *ned-* 'to sound', O.Ind. *nādati*, Av. *nad-* 'to abuse'.

**nāni** 'mother', v 66, 23a15 *nāni dyai* 'I saw the mother', ibid. 10 *nāeāuni dyai*. Yazg. *nān* 'mother', Yidya *nāno*, *nēno*, Sanglēči, Waxī, Orm. *nān*; Waxī *nānef* 'stepmother', N.Pers. *nana*, O.Ind. *nanā* 'mother', Greek *νάνη* 'aunt'.

**nāndā** 'they took' from *\*nātāndā*, see *nās-*.

**nā pai**, v.l. *pai nā* 'he took the cup(?)', III 101:24 *śā ṣavai aysamū va tvī baida basta valakā nā pai* (v.l. *pai nā*, II 130:7-8 *śā ṣavai aysmū va tvī baida basta valakā pai nā*) 'one night, the mind being bound upon you, he took the cup(?) of the drinkers(?)'. For the 'bound mind', parallel Pali *paṭibaddha-citta-* 'mind bound in love'.

**nāma** 'name', at times possibly BS lw in compounds as K 152:14 *nāma-māḷa*; Manj. 142 *n(ā)ma-māṭtra-*, Z 6:50 *nāma-mātrai*, Z 8:30 *nāma-mātr*, Manj. 252 *nāma-mātrā* and 255 *cetta-mātrā*; v 118, 67r7 *nāma*, BS *nāma*; v 312:26 *n(ā)ma yūd(ā)ṃda* 'they gave a name'; III 11, 20r2 *u nāme hva yanūṃ* 'and I can speak your name' (*nāma-te*); inst. sing. Manj. 59 *nāmana* 'by name'; gen. sing. v 334, 27v5 *dātā nāmāni buljse hvāñāro* (*-s-*, and *-o* rubbed but certain) 'they may utter praises of the name of the *dharmā-* (text)', BS G 37, 24b5-6 (differt) *dharmā...parikīrtayeyuḥ* (= Tib. *chos...yons-su brjod kyan*), gen. plur., K 90:751 *nāmañām padamja* 'display of names'. Base *nāman-*, Av., O.Pers. *nāman-*, Sogd. *n'm* 'name', verbal *n'mt* 'he calls himself'; M.Parth., Pers.T. *n'm*, Zor.P., N.Pers. *nām*, Oss. D. *non*, *nāndtā*, I. *nom*, *nāndtā*, Wanetsī *nōm*, Pašto *nūm*, Orm., Yidya, Parāči *nām*, Sanglēči *nīm*, Yazg. *nəm*, Waxī *noṃg*. Compound, *nāma-tsuta-* 'famous', II 83:30:3 *phirākvā bāḍvā nāma-tsvatalika* 'in many times famous', II 54:26 *nāma-tsvā sūra* 'famous, heroic' (BS *sūra-*); II 120:199 *n(ā)ma-t(v)a-*

- l(i)ka* 'famous (in the four *dvīpa*-continents)', Oss. D. *nom-dzud, non-dzud*, I. *nom-dzyd*; both from \**nāma-čyuta-* 'come to a name'; v 118, 6715 *nāma-varīda* 'famous', BS *yaśasvin-*. IE Pok. 321 *en(o)m̄-*, *nōm̄* 'name', O.Ind. *nāman-*, Armen. *anoun*, Greek *ὄνομα*, Lat. *nōmen*, Celtic O.Ir. *ainmm*, plur. *anmann*, O.Welsh *anw* > *enw*, Got. *namo*, O.Engl. *nama*, O.Slav. *ime*, Tokhara B *ñom*, A *ñem*, Hittite *laman-*.
- nāya** 'noise, howling', III 72·158 *tyām hīvī nāya maysairka* 'the great howling of those (wolves)', see *nāyai*.
- nāyai** 'sound', Sid. 153r3 *ne pyūṣḍe u nāyai vā nerāme u ysautte* 'does not hear, and noise issues and flows away', BS *bādhirya-nāda-srāvāh*, Tib. *hon-zin sgra hbyun-ba dan*, *hdzag-pa rnam yino* (*hon* 'deaf', *hdzag* 'flow out'). See also *panāy-* 'to sound' and *nātte* 'it sounds'. Base *nad-*, Av. *nad-* 'to abuse'. See also above *ñada* 'singing', *ñidā* 'they sing'. IE Pok. 759 *ned-* 'to sound', O.Ind. *nādāti*. Possibly also Oss. D. *inātun, nātun*, I. *nātyñ* 'to groan' (-*t* < -*ḍ* < -*d*-, as I. *mātyx* 'locust'; D. *āsmotun, āsmuston*, I. *smūdyn, smýston* 'to smell').
- nāyai** 'leading(?)', see II 10·471 *ganāyai*.
- nāyidā** 'they place', IV 20·13 *neri pūra kīnthā nāyidā* 'let them set wives, children in the town'; Manj. 426 *ṣattra nāyai* 'he sets up umbrellas'. From \**nī-śādaya-*, see s.v. *nāśad-*.
- nāys-** 'be proud, delicate', with *ha-* (< *fra-*), K 60, 3714–VI *utca vaṣperī u bahya va hanāysāmde pamyām jsa vā bināñq narāme* 'water splashes down and trees there are ornamented with garments; music issues'. See also *nāsa-salāva* 'with caressing words'. Base *nāz-*, Armen. lw *nazim* 1. 'act proudly', 2. 'caress', *nazabanem* 'praise solemnly', *nazeli* 'lordly, worthy', N.Pers. *nāz* 1. 'glory, pride', 2. 'soothing words', 3. 'elegance', 4. 'fresh, young'; *nāzān* 'sporting', *nāziš* 'glory'; adjective *nāzuk* 'gracious, slender'; verbal *nāzidan* 'feign, indulge, be happy'; Georgian lw *naz-i* 'delicate beauty', *nazoba*, 'delicate' = *nazuk-i nazuk'oba*; *sinaze*. Sogd. Bud. *n'zwk* (*n/z*) 'tender, dear', M.Parth.T. *n'z* 'pleasure', *n'zww* 'tender', M.Pers.T. *n'z'g* 1. 'proud', 2. 'delicate', *n'zww* 'delicate', Zor.P. (DkM 550·17) *n'zynkyh* \**nāzē-nakīh* (or \**vāzēnakīh*?) 'flattery'; *n'zwwkyh* \**nāzukīh* (K 20, 17010), verbal *n'zytn*; M.Parth.T. *n'zynd* 'be in glory', M.Pers.T. *nāzēnd* (*n'zyynd*) *qabūtār frašēmurv* 'the doves, peacocks rejoice'. Possibly Oss. D. *dzinazun*, I. *dzynazyn* 'to groan' from \**pačnāz-* (*pač-* 'reversive', as D. *dzubandi* 'talk' to Sogd. Bud. *pčβnty* 'answer' from \**pačbandiya-*; Yaγn. *čukayr-*, Sogd. Bud. *pčkwyr-* 'fear'). A different base *nāz-*, *nāž-* 'to roll, turn', occurs in Zor.P. (Dd 36·22) *nāzēnd ut gartēnd*; Sogd. Bud. *n'z-*, *prn'z-*, Man. *n'j-*, Bud. Dhyāna 37·55 *n'z'ntk*. Below *nāsa-* < \**nāz-ya-* 'caressing, tender'. For the action of the trees *hanāys-*, note K 64, 80v3 *ābha-vrreṣa kalpa-vrreṣa brrīyūna* 'garment trees, cosmic trees, lovely', with Divyāvadāna 221·21–2 *ābharāna-vrṣa-* (*ābha-* from \**ābharna-*). IE *nağ(h)-*, or *neğ(h)-*. If *nāz-* < *nāz-* (IE *naig-*), with IE *naig-* in Slav. Russ. *nežnyj* 'delicate', (= Georgian *naz-i*); Let. *naigāt* 'long for'.
- nāysā** v 166, 107v5; *nāysu* v 134, 69a2, uncertain.
- nārā** 'roar, thunder', v 64·48–9 *aysa...nārā* quoted s.v. *nar-*; *nārīñā* 'thunderous'.
- nārā** 'wife', Z 24·448 *nārā handaru kṣumdo nāste* 'the wife takes another husband', later nom. sing. -*a* (as -*ā-* stem), K 45·19 *khvai nārā busta* 'when his wife understood'; K 46·32 *nārā ysā daha* 'the wife bore a male child'; III 123·66 *nārā* gloss to BS *bhāryā*; v 199, 64a4 *nārā u dūte* 'wife and daughter'; III 65·9 *nārā nāta* 'he took a wife'; III (ed. 2) 149·81·1 *hārū sividattā nārā gysāmji pūṣūm* 'I merchant Sividatta greet my lady wife'; oblique *nera, neri, naira, nerā*; III 94·35a *pvaisū ttā nira mūvara iysāmgyau śva-prrū* 'I greet the wife and mother Lady Śva-prrū'; plural *nere* (II 125·4); III 73·171 *nārā-m* 'my wife'; II 9·155 *nārāi* 'his wife'. From *nārī-* (nom. sing. *nārā*), replaced by -*ā-* stem (*nārā*), to Av. *nārī-* 'woman', O.Ind. *nārī*, feminine to *nara-*, see above s.v. *nar-*.
- nāramji** '(circle drawn in) dark colour', K 32·34–5 *khu ā nāramji maṇḍila-sthām škaude* 'he made a dark mark in form of a maṇḍala-circle', = K 15·135 *kāṣa*, = K 23·81 *kāṣa*, = BS *kārṣī* 'drawn line', *gomaṣya-kārṣī* 'line drawn in cowdung'; SuvO. 54v4 *kārṣa*, BS *maṇḍalakam*; I 255, 12r2 *kārṣa*, BS *gomaya-maṇḍalam*; III 3, 9r3 *gvihā samna kārṣa padīmāna* 'a line drawn in cowdung must be made'. From base *nar-* 'to dye, make dark'. From \**nāranāci-*, see s.v. *narāmja*.
- nārām** 'leaders(?)', II 102·38–9 *baiysairām baudhasatvām nārām paḍauysāmña jsa* 'with the bodhi-making bodhisatvas, leaders(?) at the head'. Possibly \**nāya-kara-* to *nai-* 'to conduct', see s.v. *ānāna-*. Translation in AM, n.s., II, 1965, 103.
- nārrvā** 'unbroken(?)', K 26·139 *nārrvā tva hīna usthīya paurada baiśa* 'he led out that unbroken, army, conquering all', as if from \**an-ā-ruxtaka-* (*raug-* 'to break'). See cognates of *raug-* 'break', s.v. *narūj-*.
- nāmva-** 'boat', as first component, II 56·29 *nāmva-vadām padā* 'way in boats', see *nau, no* 'boat'.
- nāvai** 'he took', II 100·209–10 *mārā-pyarau nāvai* 'he took the parents'; II 100·211 *nāvā*; II 100·217 *u vvaiysya nāvai* 'and took the beverages'. See *nās-* 'to take'.
- nāśa-** 'tender, caressing', v 297, 21a4 *ve salāvā nās(ā ye)* 'whose speech was soothing'; K 90·744–5 *u dyena śirā u pejsā u nāsa-salāvā* 'and (he is) handsome and strong and tender-speaking'; K 52·7·3 *virśmḍā nāsa-salā* 'steadfast, tender-speaking'; IV 23·15 *pamñe brī nāsi-salā(vā) puña vī nūjāne satva* 'dear to every one, soft in speech, may I teach the beings in merit'. From \**nāz-ya-* to *nāys-* 'be tender'. Compound with *salāva-* Prakrit to BS *saṃlāpa-* 'talk'.
- nās-** 'lose', causative to *nas-* 'perish', see *hanās-*, II 71·4 *stūra kaṭṭa khva-m tta na panāsari* 'take care of the large cattle so that you do not lose them'. See *nas-:našta-*.
- nāštā** 'downwards', Sid. 8r4 *nāštā ni nirāme* 'does not issue downwards', Tib. *thur-du ma hbyun-ba dan*; III 75·233 *ṣai nāštā śamḍya hvaste* 'he beat him down on the ground'; III 76·242 *vahaṃda varī śadya nāštā* 'he descended thereupon down on the ground'. See *natālsto*, s.v. *nata-*.
- nāštā** 'nadir', III 22, 12a3 BS *adhas-*, see s.v. *nata-*.
- nāštā** 'towards' suffix -*ālsto* to -*na-*, see *kālanāštā, śālanāšta, ttālanāštā, hālāināštā, dījanāšta*.
- nās-** 'to take', participle *nāta-*, SuvP. 67r2 *pyamtsāštā pathamka nāse* 'I undertake restraint for the future', BS *āyatyaṃ saṃvaram āpadye*; 3 sing. v 339, 77r1–2 *jīvātā*

*nāste* 'takes life' (BS, Tib. diff.); II 101·9, I plur. *nāsā-manai*; 3 plur. v 329, 13r4 *śandā-yaṣmthu ne nāsāre* 'they do not receive earth-birth', BS G 37, 10b7 *vinipātaṃ na gamiṣyanti*; III 23, 16b1 *nāsāti* 'he may take', BS *udgrhya*; SuvP. 66r4 *nāsāmdē* 'they may take', BS *pratigrhñantu*; 2 sing. imperative K 47·56 *nāsi* 'take'; noun, K 9, 43r4 *nāsāmata*, III 23, 18b1 *nāsāma*, BS *grāha-*; K 154·41-2 *ahīye hera nāsāmi* 'taking not one's own things', the commandment (*śikṣāpada-*) *adattādāna-*; adjective v 183a1 *satvāṃ nāsāmatīnai haurna* 'with the gift concerned with reception of beings' (in list of *dāna-* 'gifts'); adjective *-āka-*, Manj. 204 *nāsāka-* 'recipient'; participle *nāta-*, v 56, 116r3 *nātu yanāta* 'can take'; III 20·4a3 *pāttarā cīvara pana nāti* 'took up bowl and robe', BS *pātra-cīvaram ādāya*; III 23, 19a3 *nā āya*, BS *udgrhita-*; I sing. Z 1·190 *nātaimā*, II 87·3 *nāteṃ*; *nātu īni* 'I may have received', v 262 DR 02a3 *cu rro ja nase nātu īni tātā ne paṣīdi* 'whatever shares I may have received, those they do not send (give?)'; to correct from *jata senānu*. Potential II 89·41 *nā yudem* 'I could take', II 91·112 *nā yinām* 'we can take'; 3 sing. v 329, 13v2 *hamju dasta nāte* 'he took the hands in bent manner', BS G 37, 11a5 *aṃjalim pranāmya*. Infinitive v 113, 35r7 *nete*, BS *grahitum*; II 127·39 *paryāmi nāte* 'we deign to take'; III 66·20-1 *ama ra ṣṭām ciṃdyarā niṃ* 'you on your part think to take'. See also above *natā*, *nati*, *nitā*, BS *udgrahitum*. Base *nā-s-*, *nā-ta-*, possibly from *nyās-* (if *ānāna-* from *ā-nyāna-* 'to be brought'), then with Tumšūq Saka *ñes-*, *ñe-* 'take', ablative noun *nātanāyā tsi* 'from taking', BS *ādāna-* (see BSOAS 13, 1950, 666); hence with Sogd. *ny's-*, *ny'tk*. This is Av. *yās-*, *nī-yās-* 'hold down, control'. But *nas-* 'get' seems to have the meaning 'take' in Orm. *nas:-nōk* 'seize', Iškāšmī *nas:-nad*, Pašto *nas:-nīvul*, Sanglēčī *nas:-nōd* 'hold'. Yaynābi *nās:-nāt* should however go with Sogdian *nyās:-nyāta-*.

For III 101·24 *nā pai*, II 130·8 *pai nā* 'he took the cup', see s.v. *nā pai*, *pai*, and *valakā* 'drinkers'.

\***nāha-** 'navel', gen. sing. Sid. 122v4 *nehā* BS *nābhau*, Tib. *lte-ba*; III 87·124 *neha*, ibid. 126 *neha*; III 89·165 *niḥā*; III 87·122 *niḥāṣṭā*; III 88·134 *niha*. Base \**nabh-* Av. *nabā-* (*nabā-nazdišta-* 'nearest kin'); *nāfa-* 'navel', Zor.P. *nāfak* 'navel', *nāf* 'relatives'; N.Pers. *nāf* 'navel', Sogd. Bud. *n'β*, Man. *n'f* 'people', Armen. lw *nahapet* 'chief of family'; M.Parth.T. *n'p* 'family', M.Pers.T. *n'f*; Oss. D. *naffā* 'navel' ablat. (Pam. 2·10) *nafāj*; Wanetsī *nōv*, Pašto *nū(m)*, Orm. *nefak*, Sanglēčī, Paračī, Šuyñī *nāf*, Yidya *nif*, Waxī *nōf*, Yazg. *naf*. IE Pok. 314 *enebh-* (*enbh-*, *onbh-*), O.Ind. *nābhya-* 'nave' *nābhi-* 'navel, nave' and 'kindred', Greek *ὀμφαλός*, Lat. *umbilicus*, Celtic O.Ir. *imblīu*, O.Engl. *nafu* 'nave', *nafela* 'navel', Baltic Pruss. *nabis* 'nave, navel', Let. *naba* 'navel'.

\***nāha-** 'nose', see *pneha*, *nešte*.

**nāmha-** 'top', adjective *nāmhausa-*, see *nūha-*, *nauha-*.

**nāhim**, *nānhai* 'its beginning'; K 67·149 *tāḍā...nai* *butte nāhī kām* 'darkness...he does not understand it, what is its beginning', = K 70, 4r2 *tāḍā...nai* *bautta nānhai kau*, from *nūha-* 'beginning' and 'highest point', BS *agra-*. Note displaced *anusvāra* in *nāhim* < *nūhi*; and *nānhai* from *nūha* with *yi*. See s.v. *nūha-*.

**nāhune** 'nails', Z 20·54 *nāhune ggūne tcāra pī hūnā mājsā*

*māstai āṣke* 'nails, hairs, *tcāra* fat, *pī* fat, blood, marrow, brain, tears'. To Zor.P. *n'hwn* \**nāxun*, *srwo* *čegōn nāxun* 'hoof like nail', N.Pers. *nāxun*, *naxun*, Sogd. Bud. *n'γn* \**nāxan*, *βrz-n'γ'n* BS *dīrgha-nakha-*, Oss. D. *nix*, I. *nyx*, Orm. *naxk*, *naxčī*, Pašto *nūk*, *nuk*, Paračī *nōrk*, Yidya *anaxno*, Sarikolī *nišawr*, *našawr*, Waxī *diger*, *dγōr*. IE Pok. 780 *onogh-* 'nail, claw', Greek *ὄνυξ*, *ὄνυχος*, Lat. *unguis*, Celtic O.Ir. *ingen*, O.Engl. *nægel*, Got. *ganaglan*, Lit. *nāgas* '(finger and toe) nail', O.Slav. *noga* 'foot', *nogūtī* 'nail, claw'.

**ni** 'not', see *na*, *ne*, *nā*, II 113·78 *ni...u ni* 'not...nor': *nī mānām paṣīmdā u ni hve:hvara* 'they do not let us go nor the Uigurs'; v 309·17, 1b1-2 *u ni...u ni...u ni...*

**nā**, *nu*, *ne*, *ni* 'them, their', enclitic, Z 4·109 *biṣṣā nā*, 4·109 *biṣṣā nu*, 4·110 *biṣṣu nu*, 4·50 *biṣṣā ni*, 5·44...*nā biṣṣā*, v 249·755 *biṣūṃ*, ibid. 756 *biṣūṃ*, ibid. 758 *biṣū*, II 102·21 *biṣū* 'all of them'; III 58·14 *kṣgsūṃ* 'sixteen of them'; v 155, 1b1 *ne-ṃ vīrā ni ysurrā* 'not their hatred nor anger'. From \**na-* pronoun 'that', plur. \**nai*. IE Pok. 319 *e-no-*, *no-*, Av. *ana-* (*anayā*, *ana*, *anāš*), O.Pers. *anā* 'that', O.Ind. *anā-*, Greek *ἐννῆ* 'day after to-morrow', Lit. *añs*, *anās* 'that', O.Slav. *onū*; O.Ind. *nā-nā* 'variously', Greek *νῶς* 'surely', Lat. *enim*, *nam* 'for'.

**nā**, *nī*, *-ām* 'us, of us', enclitic, v 339, 77r1 *marañd nā ātā* 'our death has come', BS G 37, 72b5 *paṣyāmi marañam*; v 339, 77r2 *ce nā rro trāyākā u āspāta hāmāte* 'who for us will be now saviour and refuge?'; BS G 37, 72b6-7 *gacchāmi kasya śaraṇam ko me trātā bhaviṣyati*; v 341, 83r3 *ne nā ṣātā paḍāmjṣī rre ysānde* 'this one does not shine as our first king', BS G 37, 77b2 *nāyaṃ pūrvimako rājā śobhate*. Enclitic *-ṃ*, *-ām*, II 47·112 *parauvām tta tta ye* 'the order to us was'; II 48·117 *pātcām* 'then to us'; ibid. 118 *khvām*. IE Pok. 758 *au. nā* 'us two', *nā*, *nō* 'us (plural)', Oss. *nā*, O.Ind. *nau*, *nas*, Greek *νῶς*, O.Saxon *unc* (\**n-ge*), Got. *uns*, Lat. *nōs*, O.Slav. *nasū*.

**niḥṣūtā** 'urges', Z 24·43 *kye pharu dātu niḥṣūtā* 'who much presses on the dharma-doctrine'; K 70, 7r2 *cū beṣa hīra āsta nakṣvīda* 'who urge every thing exists' (parallel BS *sarvāstivāda-*), = K 67·167-8 *cu biṣī hīra āsta niḥṣvī(da)*. See cognates s.v. *ākṣūtā* 'begins', *nakṣautta-* 'appointed'.

**nica** 'again(?)', Sid. 144r4 *ṣī nica haṃbaḍa hame* 'it again(?) becomes full', Tib. *slar gap-bar hgyuro*. Possibly *nica* 'always', lw Prakrit *niccām*, BS *nityam*.

**nācho**, *nicho* 'reverent approach', Z 22·110 *mamā nācho vātā āta* 'have come to honour me'; v 108, 30v7 *nicho vātā vāstāta sta* 'you have come to do honour', BS *paryupāsita-*, Tib. *bsñen-skur byas-pa* 'doing honour by approaching'; parallel O.Ind. *pratipatti-*, Zor.P. *patirak*, N.Pers. *paḍīrah*. Note with *patā-*, Z 2·192 *cvī ne patāchu hāmāte* 'to whom there may be reverence'. From \**nī-čyava-* 'moving near', with *-ch-* < *-tš-* to *tṣva:-tsuta-* 'to move', the preceding *-i-* palatalizes; so also *patāchu*. Note the contrast Khotan Saka *vatseiya* and Tumšūq Saka *vatsyu*; *cchami* 'I come', *acchu* 'I came'. The 2 sing. imperative \**čyava* is kept as *tso*, *tsu*, *tsa*, Oss. D. *co* (*c = ts*), I. *cu*. Elsewhere *ch-* is palatalized from *kh-*.

**nājs-** 'to fight', Z 22·118 *mura date...avuvgsta tsindī nā nājsindā ne śśūjātāye puvaindā* 'birds (and) wild beasts roam unafraid, they do not fight, they do not fear one another'. Base *naik:-nik-*, Av. name *darši-nika-* 'boldly

attacking', to IE Pok. 761 *neik-*, Greek *νεῖκος* 'conflict', Lit. *nik-*, *ap-ninkū*, *apnkti* 'attack', Let. *naiks*, *nikns* 'angry'.

**nijsaḍa-** 'manner, way', *nājsaḍa-*, *nejsaḍa-*, *najsāḍa-*, v 70, 8v5 *ttrāmī ttu nijsaḍu* 'so', BS *evam eva*, Tib. *de bžim-du*; Sid. 140 VI *nejsaḍā*, Tib. *čho-ga* 'method'; v 14, 10VI *ttina nijsaḍāna* 'in that way', K 152·10 *darma-vajrrā cu ṣṭā gauṣte najsāḍanā* 'the *dharmā-vajra* which is named in the explanation'; K 14·90 *najsāḍa usthīye pūrava-yāṃga guḍe* 'he brought out an illustration; he told of his *pūrava-yoga-* (earlier exploits)'; Manj. 382 *ttu najsāḍa*; Bcd 5111 *dātmāi cakrā najsāḍā geṣāme jsa* 'with the turning of the method of the *dharmā-wheel*', BS *cakranayam parivartayamāno*. Adjective *-ya-* suffix v 118, 6715 *cīyā rre mānāṃdo nājsaḍyo dātāna daṃgyo tindā* 'when the king by *dharmā-* makes appropriate taming', BS *nṛpaḥ, yadā anurūpaṃ kurute damanaṃ*; adjective *-ūna-*, II 105·116 *najsāḍanūna*. From *\*ni-čarta-* to base *kar-*, *čar-* 'make, do, perform', see also *tcaḍa-*, *pacaḍa-*, *bijsaḍa-*, Zor.P. *čarak*, N.Pers. *čarah* 'way, means', M.Parth.T. *č'r* 'necessary'. Note *-aḍa-* < *-arta-*, as *baḍa-* 'captive', *hwaḍa-* 'eaten', to IE Pok. 639-40 *k<sup>er</sup>-* and Pok. 641 *k<sup>er</sup>-*.

\***nijsata-** 'covered, inlaid' with *ūḍa-* 'covered', JS 21V3 *raṃnyo jsa najsata* 'covered with jewels', K 72·25 *ranyau jsa nijsava*, K 63, 78v2 *ranyau jsa kišana pera uḍā nijsave* 'thick leaves covered with jewels'. See also *ājsava-*. Base *kan-*, *čan-* 'cover', see s.v. *kan-* 'cover'. The meaning seems to exclude the base *jsan-*, *gan-*.

**nājsaṣṭa-**, *nījsaṣṭa-* 'shown', see *nājsaṣ-*.

**nījsāñ-** see *nījsvāñ-* causative to *nījsuṣ-*.

**nījsāṇḍā** 'appeared', III 10, 19v2 *harbiṣṣā vaṃṇā ttā karma dukha āra<...> te benda nījsāṇḍā, śama-dūvāni rraśa hāmyemā* 'now all these *karma*-actions, woes, faults, <evil deeds?> have appeared against <me>, I have become in the power of Yama's messengers' (BS *yama-dūta-*). Hence 3 plur. preterite to *nījsāta-*, base *jsā-* 'go', 3 sing. *jsāte*, from base *gā-*, see IE. Pok. 463 *g<sup>a</sup>-*, *g<sup>em</sup>-*, O.Ind. *jigāti*, Greek *βιβός*, *ἔβην*, *ἔβον*, O.Ind. *āgām*, *gātū-*, Av. *gātu-* 'place', see s.v. *jsāte*.

**nījsaṣ-**: *nājsaṣṭa-* 'show', v 333, 25v4-5 *aysu te bā(sī)-vrrāṣṣā nājsaṣṭe* 'I will show you, son of the (Great) House', BS G 37, 22b6 *vayam te kulaputra... darsayiṣ-yamāḥ*, Tib. *rigs-kyi bu... nas khyod-la bstan-to*; 3 sing. *nījsaṣṭe*, *nājsaṣṭe*; preterite SuvO. 68r3 *nājsaṣṭāṇḍī* 'they showed it', BS *deśenti*, *darśenti*; Z 6·8 *ne yuḍu yindā nājsaṣṭu* 'he cannot make seen'; 2 sing. N 171·13 *ṣṣahānā nījsaṣṭai* 'you showed virtues'; infinitive, v 60, 10a3 *hautāre nījsiṣṭe* 'they can show', Z 23·171 *parste... nījsiṣṭe* 'he ordered to show'. From *ni-čāṣ-*, Yidya *nišāṣ-*, *nižāž-*, Munjāni *nījāṣum:nījāṣtum* 'show'. See *čāṣ-* s.v. *tcāṣ-* (*-āṣ-* < *-aṣ-*).

**nājsis-** see s.v. *jsīs-*.

**nījsuṣ-**: *nījsuṣṭa-* 'show', K 68·202 *vargā nījsuṣṭe* 'it shows the fruit' (*varga-* of the *karma*-acts); 2 sing. imperative, N 90·36 *nījsū thu mamā* 'show you to me', Chinese 'make me see' (Suv. ed. Nobel 273-5); III 29, 43b3 *khu mara najsuṣṭā* 'as here shown'; = Manj. 276-7 *khu ma nījsuṣṭe*; III 66·24 *gūha: hā pyamṣṭā najsauṣṭe* 'he showed a cow before him'; K 145, 3VI *nījsaṣṭa*, II 105·101

*padāva nījsaṣṭa* 'he showed the way'; II 9·146 *parau vā nījsāṃṣṭai* 'he showed the command (*vā* = 'to me')'; II 9·142 *parau vā na nījsāṃṣṭau* 'they did not show the command'; II 9·145-6 *parau nījsāṇā* 'the command is to be shown' (*nījs-* < *nījsv-* with future participle *-āṇā*; or *nījsāñ-* = *nījsvāñ-* causative 2 sing. imperative); K 145, 3v3 *guttara nījsaṣṭa ṣṭai* 'the family (BS *gotra-*) is shown'. Base ambiguous, *ni-čūṣ-* and *ni-čāṣ-* partly coalescent, *ni-čāṣ-* > *nīčāṣ-* > *nīčūṣ-*, but 2 sing. imperative *nījsū* < *\*ni-čauṣa-*, as *pyū* 'hear' < *\*patigauṣa*. Hence base *kauṣ-* 'observe, see', beside *kaṣ-* 'see'; *kauṣ-* Z 22·249 *kuṣḍe*, Sogd. *tkwṣ-*; IE Pok. 587-8 (*s*)*keu-* 'observe', see s.v. *kuṣḍe*. Causative *nījsvāñ-*.

**nījsvāka** 'shower', III 20, 2a2 *biśānā paramārthā yaugū nījsvāka* 'shower of the method (BS *yoga-*) of the supreme meaning (BS *paramārtha-*) of all' from *nījsuṣ-*; but N 94·23 *nājsāṣṭkā*, Z 12·91 *nājsāka-* from *nījsaṣ-*.

**nījsvāñ-** 'show', causative to *nījsuṣ-* beside *nījsāñ-* from *nījsaṣ-*, Sid. 140r4 *gunā nījsvāñāre* 'they show the marks', Tib. *mčhan-mas bstan-to*; Bcd 49r4-v1 *ttyām nījsvāñūām ṣṭā paṃḍi bhadrā-carye jsa* 'it is the *bhadrā-caryā* path of these teachers', BS *bhadrā-cariya nidarśayitārah*; III 10, 19v5 *vaṇa-ṃ biśṣā ma bēṃḍa nījsvāñā* 'now against me do not show all'; Manj. 150 *sa khu pūra nījsvāñā* 'just as the moon reveals'; Manj. 151-2 *tta tta savra hakṣa nījsvāñe* 'so he shows the *saṃvṛti-* (conventional) truth'; II 102·33-4 *bāṃḍha-kṣaitra-vadāvau nījsāñāka* 'showers of the way to the Buddha-*kṣetras*'; noun, K 144, 2r2 *mūrakyām guttāre nījsāñāme hīvi artha* 'the meaning of the showing of the family (BS *gotra-*) of the seal-signs (BS *mudrā-*)'; with *dyāma* 'vision', v 246, 11a4 *dyāma nījsāñāre*, = K 97·182 *dyauma nījsāñāre* 'they show the teaching', BS *darśanaṃ dāsyanti*. See s.v. *nījsuṣ-*, *tcāṣ-*.

**nījsvāne** 'creates', Bcd 49r1-2 *u diśāṇe bhadrā-carye havva nījsvāne* 'and he produces the power of the *Bhadrā-caryā* (career) in the teaching' (BS *deśanā*), BS *bhadrā-carim ca prabhāvayamānaḥ* ('creating *prabhāva-*power'). Possibly equivalent to *nījsvāñe* 'shows'.

**nīḍi** 'man', JS 16r1, see *nāḍe*; K 38·141 *nāḍā*.

**nāḍa-** 'BS *amṛta-*', see *nāṣḍ*.

**nātāḍ-** 'sit', see *nāṣḍ*.

**nātāna** 'with the end', inst. sing. to *nātāta-* 'ended', see *nāṣḍ*.

**nātāṣkya** 'end', K 1, 135r5, Tib. *bri-bar yan mi hgyur-basna* (*hbri-ba* 'lessen'), Chinese 'end, be exhausted'. See *nāṣḍskya* 'end'.

**nātāṣṭa-** 'ended', see *nāṣḍ*.

**nīta-** 'inner, of the Court', II 91·92 *drayi mista haḍa u nīta stānaḍā* 'three great envoys (= royal) and Court teachers' (= BS *ācārya-*, as diplomats). From *nāta-* 'deep within' used like Chinese *nei* 'inner' (K 654). Here *-t-* preserved by doubling *-tt-* (see *gaisāta-* 'returned' with participle *-āta-*, and *phattanai*, *phaṃnai* 'palate'). See *nata-*, *nāta-*.

**nātā** 'river', *nītā*, *nyā*, *nā* (v 167, 5a2), gen. sing. *nātāyā*, *nāyā*, *nātāyī*, *nyāya* (III 24, 21a1), loc. sing. *nātāya*; nom. plur. *nātā* (Z 2·109 *nītā*; 22·117 *nātā*), gen. plur. III 61·55 *nāvām tsumaci ṣi ūta* 'this flowing water of rivers'; JS 7v2 *nām ttāji* 'stream of rivers', loc. plur. v 69, 8r5 *nātātūṣo* = v 330, 13v6 (ed. Konow) *nātāvō*, N 3·42·7 *nātāvau*, *nyāvā*, *nyāvūā*; renders BS *nādī*, Tib. *klun*.

From *ni-tāka-* to base *tak-* see s.v. *ttajs-*. See below gen. plur. *nyātān(u)*, *nyāvā*.

**nātāyātā** 'commands', v 29, 47r3 *o yi jsa ysīru pātāyātā o ye vā vātā amatau nātāyātā* 'either he speaks harshly to someone or he commands distress upon someone'. From \**niš-ād-* to Av. *ad-* 'speak', O.Ind. perfect *āttha* 'you spoke', *āha* 'he spoke', see s.v. *pātāy-*.

**nātta** '(you) sit', 2 plural imperative, v 182, 43r2 *tsūta u nātta* 'go and sit'; *nāttā* 'he sits', SuvO. 55v6, BS *niṣad-ya*; Sid. 131v2 *nittā* 'he sits', Tib. *hdug-čin*. See *nāṣṣād-*.

**nitā** 'to take', see *nati*, *nata*, *nete*, infinitive to *nās-*.

**nite** 'complete, nett', v 273, 073, II 1·5 *piškala kaṃdvaja kūsa 108 kha 4 nite (puḍa)* 'he presented in full 108 kūsa, 4 kha measures of the Kaṃdva district' (*piškala* = BS *pradeśa-*); v 273, II 2·7-8 *piškala kaṃdvaja uspurā nite puḍa* 'he presented full, complete (the wheat) of the Kaṃdva district'. This assumes dyadic use of *uspurā-* 'full' and *nita-* 'nett, without reductions', from base *nai:-ni-* IE Pok. 760 *nei-*, with *-bh-*, *-t-*, 'be lively, shine', O.Pers. *naiba-*, Zor.P. *nēvak*, N.Pers. *nēv*, *nēk* 'fine, good', M.Parth.T. *nys'g* \**nēsāy* 'shining', Celtic O.Ir. *noib* 'holy', Mid. Ir. *niam* (\**neimā-*) 'brightness, beauty', O.Ind. *nīla-* 'blue, black'; Lat. *niteo*, *nitidus* (> O.French *neit*, *net*, Engl. *neat*, *net*, *nett*). See *nīro*, and *nyūvajsa-*.

**nātūkyo** 'instruction', Z 24·385 *tā ttuto balysānu usturāndā nātūkyo* 'they rub out this teaching of the Buddhas'. From *niyauk-* (base *yauk-* or *auk-*), see s.v. *nyūta-*, and *pātūcau* 'speech'. v 230, 12b1 and b2 *nyūca* (without context). See also s.v. *baraucām*.

**nitca** 'outside', *nātca*, *natca*, *netca*, *nica-* (K 42·105 *nicāṣṭa*), v 176, 2r1 *nitca bise* 'outside the house', Tib. *khyim-gyi gnas-nas*; II 90·71 *nitcā kīthi* = K 46·35 *natca kātha* 'outside the city'; II 127·29 *nitci jinave* 'outside the land'; II 91·108 *nāci bāstāmdā* 'they led out'; JS 7v3-4 *guṣṭa ttañā harṣṭa u āstai (MS āsvai) natca neṣṭā* 'he broke the flesh, the skin and forced the bone out'; III 67·48 *natca khuṇe vāṣṭā naraṃda* 'issued hither out of the hole'; III (ed. 2) 139r5 *nātca* 'outside', BS *bāhire*. From \**niścā* 'out', from *niš-* (as *pāto* from \**pasčām*).

**nitcana** (with *-nā* suffix), Z 5·66 *handarna vicittre, vicitrai nātcana pharāka ttāmāra* = Manj. 199 *vecettra netcana pha ttemere* 'various (BS *vicitra-*) external many eye-troubles' (BS *timira-*); K 54, 14r4 *haṃdamna nitcāna* 'within, outside'; Sid. 153v2 *netcaṃna bese bāgara* 'outside leaves', Tib. *lo-ma phyi-rim*; Sid. 136v5 *haṃdamna u netcaṃna* 'inside and outside', Tib. *phyi-nan*. See *nitca*.

**nitcarimai** 'external', III 25, 24b4 *tyānā nitcarimai nāsākā arthā vīra hanāsā aṣṭā* 'of those the external taker is grasping in meaning' (BS differt); K 144, 1v2 *haṃdarimai nātcarimai dā* 'internal, external dharma-doctrine'; Manj. 268 *natcarime ṣkauja vecettre* 'various external factors'; Manj. 198 *netcarima vaṣaya* 'external objects' (BS *viṣaya-* 'object of senses'); Manj. 203 *naitcarimā*. Adjective to *nitca*, see also *nitcīmaa-*.

**nitcāṣṭā** 'to the outside', Sid. 105r2 *nitcāṣṭā nirāmāre* 'they issue out', Tib. *hbyun-ṣin*; II 117·125 *nātcāṣṭā*; JS 30v3 *natcāṣṭe wāṣṭai* 'you brought out, saved'; K 42·105 *nicāṣṭa-m jsa niraṃdā* 'he issues out from that'. See *nitca*, with *-ālstō*, *-āṣṭa*.

**nitcīmaa-** 'outer', Z 5·68 *nitcīmā trāma diyāña āyattana samu kho ju chāya haṃdarimānu pracaina nitcīmā saindā jaḍma* 'the external senses (BS *āyatana-*) are to be seen just as shadow; because of internal ones the external ones seem through folly (= BS *jaḍatva-*)'. See *nitca* 'out'.

**nātca-ūṇa-** 'senseless', Z 12·56 *ttiyā anārrā nātca-ūṇā hāmāte* 'then he may be innocent, unconscious'; v 88, 50r4 *mārāre (mu)lśu nātca-vūṇa hāmāre* 'they die, at times they become unconscious'; III 69·88 *natca-umṇa hamya śatcaṃpha* 'they became senseless, distracted'. From *nitca* and *ū* 'wits'.

**nātca-kṣirga-** 'exterior to the country', v 113, 35r1 *īnātyau nātca-kṣirgyau hīnyau* 'with foreign external armies', BS *para-cakra-*.

**nitcaste** 'he broke', Suv. N 76·46 <*jse*>*n(u)* *jsenvī nitcaste* 'he broke it into small pieces', BS *chittvā chittvā*. Base *sčand:-sčasta-*, see also *vatcasta-*, *hatcañ-*, *hatcasta-*, *gatcasta-*; Yazg. *nəḥk'an-*, *nəḥk'ont* 'separate, tear off'.

**nitciph-** 'disturb', see *natcaph-*, *nitcaṃpha-* from \**niš-sčamf-*.

\***nidāsā**, Sid. 121v4 read *ni dāsā*.

\***nithiyamda** v 279·76, 2a5 read *ni thiyamda*.

**nādo** 'burning', Z 24·500 *nādo hāmāte* 'a fire occurs'. From \**nidāvu-* or \**nidāgu-* bases *dau:-du-* IE Pok. 179-80, O.Ind. *dunōti*, *dāvā-*, *doman-*, Greek δαίω, δαύσαι, Celtic Welsh *deifio* 'burn', or *dag-* see s.v. *dai* 'fire'. For *-o* note *ho*, *hau* 'speech', *mau* 'wine', *hamau* 'bowl'.

**nāna-**, *nina-* 'within, hidden', BS *antar-*, v 132, 2b1 *u nānātamo śando baittā* 'and he is bound in the lowest (parts of the) earth' (like v 329, 13a3-4 *dirau śandā-ysamthu*, BS *vinipātam*) translation Lamotte 306 differt; SuvO. 27r4 *ne ye gāvu haṃkhāṣṭu yindā nānātamu hālau gyastānu balysānu bvāmato* 'one cannot at all calculate the *deva* Buddhas' knowledge to the innermost region', BS *jñānaṃ ca mahāmuneḥ, aneka-kalpa-koṭṭṣu na śakyam gaṇayitum kvacit*. Compound, *nānauta-*, *nīnauta-* 'hidden, vanished', BS *antar-dhita-* 'vanished', v 330, 20r6 *nānauto dyāñāte* 'he shows (to be) hidden', BS G 27, 17a7 *ātmānam antardhitam darśayati sma*; v 331, 21v2 *varī nānautā hāmāte* 'at once vanishes', BS G 37, 18b4 *tatrai-vāntardhitaḥ*; v 342, 84v6 *nānaute hāmāte*, BS G 37, 79a7 *mūrdhany antardhīyanta*. From *nāna-* and *būta-*, a compound like M.Pers.T. *wry-bwt* 'annihilated' (\**vanya-būta-*); see also compound *nānāri* 'palm of hand'. Base *ni-* with suffix *-na-* (as Av. *paitina-* see s.v. *pana-* 'each'), Yidya *nīna-* in *nīna-māšcē* 'spleen', Pašto *nana* 'inside', Ghilzai Pašto *inana*; Oss. D. *nilläg*, I. *nylläg* 'lower', I. *nymäg*, *mynäg* 'quenched', D. *nidān*; Sogd. Bud. *nym'k* 'lowered', *rṭy čnn nym'k ZKwh* "try swē'y KZNH ZY šy kβny kβny γw p̄ty sn'y 'he makes the fire burn low so that gradually the smoke rises'. IE Pok. 312-3 *nei:-ni-*, O.Ind. RV *nīnyā-* 'low', *nīmna-* 'low', preverb Av. *ni-*, O.Ind. *ni-* 'down'. v 284·01, 52r2 read *nīnau(t)ī*. For *nīnyā-* see T. Burrow, BSOAS 34, 1971, 538-59 on cerebrals.

**nīnām** 'inner, vanished', K 60, 35v1 *u biṣā nīnām tsvāṃdi* 'and all vanished', later for \**nīnau* < *nānauta*.

**nānārra-** 'palm of hand', v 91, 611v1 *paśānyau u nīnārryau* 'with soles of feet and palms of hand', BS *pāni-pādatalatā* 'surface of hands and feet', loc. sing. N 50·22-3

*ku sumīru garu nānera tcabaljātā* 'when he scatters Sumeru mount on his palm', parallel to BS *pāñibhya grhya*; Z 22:114 *hamamgā kho ju hvāndi rraṣṭā nānārri* 'level like the straight palm of a man's hand', parallel to BS *pāñi-tala-sama-*, Tib. *lag-mthil ltar mñam-par* 'level like the palm'. From *nāna-*, *nina-* 'within', and *arma-* 'arm, hand', above *arra-* in loc. sing. *erra* 'in the arm'.

**nimays-**, see *nimalys-*, and *nimṣṣā*.

**nimalys-** 'rub into, be in contact, follow', Z 22:147 *kho ye tcārbina hārna nimalśdā* 'as one rubs with a fatty substance'; Z 22:202 *cai nāmālsa barāre* 'who ride behind him'; participle Z 21:32 *chate jsa nāmālstā* 'smeared with colour'; v 40, 5644 *ttye nātā baśdainai js(ā?)te numālsa* 'follows(?) that river of sins'; III 23, 1722 *tā(na) āryā-ṣṭāga-mārgīnai nāmaysāna hāmphve* 'associated with the course (\**nimalysa-*) of the eightfold path', (BS differt); Sid. 12513 *ttye nimṣṣā* 'after that', Tib. *dehi hog-tu*; v 246, 1222 *nimṣṣ tsumamādā hināre* 'they are moving behind him (yi)', BS *prṣṭhataḥ prṣṭhataḥ samanubaddhāḥ*, Tib. *dehi phyi bzio hbran-zio* (*hbran* 'follow'); fut. participle, v 40, 63b3 *hvatū jsa nimṣṣāna jattai* 'as stated it must be rubbed therewith (-ū *jsa*), it heals'. From *ni-* and *marz-* 'rub', see *malys-*.

**nimānā** 'regret', with *ni-*, *nā-*, *nu-*, *na-*, Z 2:124 *kādai aysmūna nimānā ttai hāmāte ne śśāru yidaimā* 'greatly for him regret in mind; so he thinks, I have not done good'; Z 11:20 *nai ustamu hāmāte nāmānu* 'at the last no regret occurs to him'; Z 12:64 *numāni hāmāte ustamu* 'regret arises for him at the end'; III 132, 0522 *ku hūḍu yindā numāni ne hāmāte* 'when he can give, regret does not arise for him'; K 74:53 *khū na hami usta namā krañina* 'so that regret does not at last arise for him because of kindness' (BS *kṛtājñatā*). Infinitive, v 120, 01223 *ākṣumā numāni āra* 'I begin to regret ill deeds'. With negative K 35:82 *animūnā inīyi* 'he may make non-regret', = K 18:203 *avamauna ide* 'he makes contempt' (BS *avamāna-*) = K 26:133 *ñahara āstada* 'he began trouble'. Base *ni-man-* to *man-* 'think', infinitive *numāni* from \**nimanyai*, noun *nimāna-*; Sogd. Chr. *nm'ny* 'regret', adjective *nm'nyqyn*, Man. *nm'ny* 'regret', Bud. *nm'n'k* 'contempt', *nym'n nym'ntyh* 'regret' (from base *man-*; not *mau-*). See cognates s.v. *man-*; IV 23:8 *namañe* 'with repentance, repentant'.

**nāmāya** 'felt (cloth)', II 60:9, see *namata*.

**nimiñ-** 'invite', III 130:24 *khīnā nimiñāmdī* 'they invited the low beings' parallel to III 130:38 *sarva-nivāñā* 'all the low ones' (BS *nivāta-*). See *namañū* 'I invite'. For 'invite', note BS *nimantrayati*, and Av. *aiwi-vaēdaya-*, glossed Zor.P. *nivist*, *nivēḍ-*, *nivēḍen-*, noun Dd 15:6 *mizd ut drōt ut nivēḍ*, M.Parth. inscription Śāhpuhr I, 22, 24, 26 *nywd pty* 'master of the invitations', Greek *δειπνοκλήτορες*, Pers. 'dryk'.

**nāmāśdi** 'he winks, blinks', Z 23:122 *samu kho hvē rraysgu nāmāśdi* 'as a man swiftly closes the eye'; v 81v3 *anāmā-isyau tcemañyau* 'with unwinking eyes', parallel to BS *animesa-*; v 164v4 *ūmisdā* 'opens the eyes'. Base *mai-*: *mi-* (and with increments) *maig-*, *maiš-*, *maik-*, Sogd. Bud. 3 sing. *myt* 'he closes', participle *mytk*, *myt'y* 'closed'; Man. *mz'* 'eyelash', Bud. *nymz'y* 'winking'; with *-k-*, Balōči *mičāč* 'eyelid', Zor.P. *myč-* \**mēč-*, *čašm-mēčišn*,

*mič* 'eyelid'; with *-k-* or *-g-*, Yidya *namiš-*; with *-š-*, Iškāsmī *numul-*. IE Pok. 712-4 *meik-*, *meigh-*, *meis-*. O.Ind. *meṣ-*: *miṣ-*, *nimesa-*; Lit. *mingū mgti* 'fall asleep', *miēgas* 'sleep'; Lat. *micāre*, O.Slav. *mik-*, see BSOAS 23, 1960, 23. See below *hāmna-* 'eyelash', and *hāmye* 'he awoke'.

**niyaka-** 'fresh butter', Sid. 20v4 *cu niyakā ṣe jsahera vñe* . . . *jedā* 'what is butter, that removes pain in the belly', BS *nava-nūta-*, Tib. *mar ni pho-bahi nad* . . . *sel-to*; Sid. 101v4 *māṣṭi jsa u niyakā jsa hāmbrihāñā* 'to be mixed with honey and butter', Tib. *sbran-rēi dan mar-sar* ('fresh butter') [v.l. *gsar*] *sbyar-ba*; III 86:98 *niyakā*; III 89:162 *niyakānā*; III 18:33. Base *nai-*: *ni-* 'to churn, roll', verbal, Rōšānī, Xūfi *nay-:nid*, Sarikolī *ney-:nīd*, *nīd*, Yazg. *nay-:ned*, *nadag* 'churned', infinitive *nayaj*, Šuyñi *nāy-:no(t)*; nominal Balōči *nēmag*, *nēmay*, *nēway* 'butter', Yidya *nīya* 'butter-milk', Sanglēči *nīduk*, *nīduk*, *nīduk* 'butter-milk', Kurd *nivīšk* 'butter'; Šuyñi *nīm-dōrg* 'churning-stick, rolling-pin'; Xūfi *bunay-dōrg* 'churning-stick' (\**upa-naya-dārūka-*), *pañnūz* 'churn, large clay jar', Waxī *pārnac* 'churn' (\**pari-ni-čī?*); Zor.P., N.Pers. *panir* 'cheese', Balōči *panēr*, Sarikolī *paner*, Armen. lw *panir*, *panranam* 'thicken' (of cheese). Nūristāni Kati *nivā* 'butter-milk', Waigali *nār* 'butter'; Dardic Kalāšā *nū*, Dameli *nūt* 'buttermilk', Gawarbatī *nāu-nīl* 'butter'; O.Ind. *nava-nūta-* 'fresh butter', *netra-* 'churning-cord', IE Let. *niju*, *nīt*, *panīnas*, *panijas*, *nuonijas* 'butter-milk'. See also *puñamḍai* 'compact' (JS 27r3), and *ñe*.

**niyaśsa-**, see *nyas-*.

**niyaskya** 'abuse', VI 50, 4b4 *niyaskya haurāka vātā* 'become giver of abuse'. See *nyas-*.

**niyāde** 'they poured', JS 31r3 *pīlirvoa-m stardāmdē rrum niyāde hāṣṭa* 'they placed their pipes variously (*star-* 'to spread'), they poured oil therein'. Base *nai-*: *ni-* 'to make wet, pour (liquid)', participle *nīya-*, to *ganīh-*: *ganista-* 'to moisten', *nīra-* 'water'. To O.Ind. Vedic *sadā-nīrā* (river name) 'ever-flowing'. Possibly base IE Pok. 971-2 (*s)nā-*, (*s)nei-*, Oss. D. *najun*, I. *najyn*, *nadton*, *nad* 'to bathe', D. *nakā kānun*, I. *lenk kānyn* 'to swim', see *ysināh-*, *ysināj-*.

**niysānā** 'leave', 2 sing. imperative III 6, 131r *vañā muhu śśūka ma niysānā* 'now do not leave me alone'. From \**niš-zā-*. See *ysāya-* 'rust' ('left behind') and *vašāre*. Base *zā-*, Oss. D. *izajun*, I. *zajyn* 'remain'.

**niysiya** 'held down, depressed', v 66:8a *khu mañ ni himāri pajsā kuysva niysiya, muttā paribhūta u pajsā śamdyā hvasta* 'so that here they may not be greatly depressed, held down, beaten, defeated, and strongly struck to the ground'. From \**niysita-* to *ysamj-* 'hold', see *niysīṣṭa*, and cognates s.v. *biysamj-*.

**niysīṣṭa** 'is seized', III 42:5-6 *niysīṣṭa mūkūvāsa u parādī-vañ haysgamāṣṭa sttrīyāñ noq tsūkā ysārā jūna bayastyairā* 'he is seized with (=suffers) weeping and lamenting (BS *paridvāna-*), sorrowful, going after women, 1000 times, more dangerously'. See *zang-*, *zanj-* in *biysamj-*, *biysiya-*, *biysīs-* 'to take', Yazg. *zaz-:zaṣtag*, *zazaj* 'take, seize'; and *ysāj-*, *iyštye*.

\***niysūn-**, see *niysūn-* 'flow', *ysūn-*, *baysvi*.

**-niysdyau** 'covering', K 64, 80r2-3 *ysarijā pinīysdyau usthīya ura* 'the (elephant's) belly drawn up with golden

girths'. See *panīśdā*. Base *nai-z-* beside *naig-*, *naiš-* (see BSOAS 23, 1960, 23) to O.Ind. Vedic *niṣṭyā-* glossed by *grīvā-bandha-* 'neck-band', Nūristānī Kati *nište* 'belt', Aškun *nēstē* 'turban', O.Ind. RV *niškā-grīva-* 'wearing a neck-ornament'.

**niysno** -?-, fragment v 232 Balawaste 0173·33, 2a1 |||*mā niysno*.

**niysva** 'lentil', Sid. 16r5, 16v1 BS *masūra-*, Tib. *sran-čhun*; III 88·141 *pātcā niysva jṣṅāñā* 'then lentils are to be boiled'. From \**naiṣva-* or \**nazvya-*. Various Iranian forms, initial *n-* and *m-*, and variant medial consonant, Zor.P. *nhwt* \**nahyata-*, N.Pers. *nuxūd* from \**nahu-* with suffix *-ata-* (see also s.v. *šimje*); N.Pers. Parāčī *nask*. With *m-*, Zor.P. *myčwck*, *myswck*, Pāzand *maēzk*, *māzū*, *mižō*, N.Pers. *myšw*, *myjw* \**mēžū*, \**mējū* (*ē > ī*), Persian Abyānah dialect (*Studia iranica* 3, 1974, 53) *nezg* 'lentil'. To O.Ind. *masūrah*, *masarā*, Ved. *masūsyā-* 'lentil'. The three forms *nahyata-*, *nask*, *nezg* and *mēšuk* show *nasu-*, *nas-ka-*, \**maišu-ka-* (or *mašyu-*) with O.Ind. *masu-*, hence IE *n/masu-* or *n/mesu-*, and with *k-*, *g-* in place of *-s-*.

**nira** 'cassia sophora', III 84·58 *nira lavamgā* 'cassia, clove'. See *nīro*.

**nirā** 'water', v 330, 20v2 *nira* 'water', BS G 37, 17b3 *udakam*, Tib. *čhu*; v 125, 6b3 *šā kvī abādā nīroskasāte* 'when for him untimely water may flood' from *nirā uskasāte* (in the cliché of dangers). Base *nai:-ni-* see s.v. *nīyāde* 'they poured', *panīysau*, BS *mūtra-*. To O.Ind. *nīra-* 'water', Nūristānī Aškun *nīl* (fem.) 'lake', Kati *nyilē*, Bhadravāhī *nīrū* 'river'.

**niranda-** 'issued', see s.v. *narām-*, IV 66a2 *niraṃda*, SuvP. 75r1 *naraṃda*.

**nirasamḍai** 'bursting', Sid. 103r1, Tib. *rdol-ba*, with *-ras-* < *-rus-*, as Sid. 16v5 *āhas-* < *āhus-* 'sweat'; and K 153·18 *virasañi* 'shining' from *-rus-*. See *narūj-*.

**nirūj-** 'burst', see *narūj-*.

**nīro** 'plant name', Sid. 13v3, BS *kāsamardika-*, Tib. *kasamarda*, 'cassia sophora', O.Ind. *kāsamarda*, *-ka*; II 85·24 *nīrau*, see s.v. *hīysam*. From colour name \**nīra-* of the blackish-green decoction of cassia; base *nai:-ni-* see s.v. *nīte*, to O.Ind. *nīla-* 'black, blue', N.Pers. *lailak*, *līlak* 'lilac'. For *-au* see also Sid. 18r4 *murau BS mālukā-*.

**nīlai** 'indigo plant', I 183, 102r5, BS *nīlana-*, I 165, 80v4 *nīle*, BS *nīlikā*, either Iranian or loanword. See *nīro*, *nīte*.

**nīvā** -?-, v 223, 23·3 *himāte nīvā kurrčeta*, see SDTV 84.

**nīvā** 'good things(?)', v 137v4 *kāma striya cū beṃda barī ā nīvā sājīdī* 'where (is) the woman on whom one bears or they learn (enjoy) the good things(?)'. Uncertain; possibly like N.Pers. *zan-bāragī* (Vēs u Rāmēn, ed. M. Minovi, 47·53), and *zan-bārah* (ibid. 54); and *nīvaa-* from \**naiba-ka-*, O.Pers. *naiba-*, Zor.P. *nēv*, *nēvak*, *nēvakōk*, N.Pers. *nēv-*, *nēk* 'good', to base *nai:-ni-* (see s.v. *nīte*), and add Oss. D. *nīfs*, I. *nyfs* 'energy'; D. *nīvā*, I. *nyv* 'form, fortune', *nyvtā fyssynāj* 'in painting pictures', *nyvdžyn* 'lucky', D. *nīvgun*. See *nīte*.

**nīśś-**, *nīś-*, participle *nīśśāta-*, later *nīś-*, *nīś-*, *nāś-*, *neś-* 'discharge (put, affix, send, pour, utter)'. The doubled *-śś-* only in v 155, 1a3 *śśā-ggostā phānā nīśśāte* 'he placed one handful of dust'. Present, Sid. 15r1 *utca nīśāñā* 'water is to be poured', Tib. *čhu*. . . *hgyur-du byas-la*; Sid. 109v3

*hā nīśāñā*, Tib. *btāb-pa* ('throw, put, affix'); Sid. 103v4 *hā*. . . *nīśāñā*, Tib. *steṅ-du blugs-na* ('pour upon'); Sid. 147v5 *nīśāme jsa* 'with pouring', Tib. *blugs-pa* ('pour'); K 50·5·7 *bārā hamamgā satva-lāṃka vīrā nīśmā* 'I discharge equal rain on the world of beings' (BS *satvaloka-*), Sid. 15r2-3 *hā švidā nīśāñā*. Preterite, II 58a8 *hau nī nīśāve* 'he did not utter a word' (see SDTV 106); II 68·7 *nīśātai* 'you sent'; III 75·216-7 *praharaṃ nīśāta prrāsā* 'he threw a missile weapon' (BS *praharaṇa-*, *prāsa-*); K 30·223 *daṇḍa-karama nīśāve*, = K 39·151 *daṇḍa-karma vīstāve* 'he inflicted punishment'. Infinitive, II 128·45 *aysmya tta tta pastāṃdū nīśāte* 'so we deigned to think in mind'; K 38·139 *nīśā tvā utci* 'she poured that water', = K 29·204 *hīyā utca* (base *haik-:hixta-*); Sid. 147v4 *u nuvari-nīśā gvīha: samnā* 'newly-dropped cow-dung', Tib. *ba-lan-gi lči-ba*. For *nāś-*, II 37, 12b4 (a4) *nāsarā* 2 plur. imperative; II 33, 3b5 *parya nāśāta*; for *neś-*, JS 30r4 *neśācai*; Sid. 134r5 *neśāñā*, Tib. *glugs-te*; 132v5 Tib. *btābla*. See also *paśś-*, *paś-*, *paśāta-* 'let go, send'. Three bases with meaning 'discharge', 1. *šūā-*, Khotan Saka *śā-*, O.Pers. *frāśah(ya)*, *frāśaha* 'place, lay, erect'; 2. *spā-*, *spattā* 'missive' to base *sp-ad-*, *spātā-* nom. sing. *spāta*, *spā* 'official of a mission or troop' < \**spāda-pati-* (*-ā-* stem from *-i-* stem), O.Ind. *ā-spād-a-* 'refuge'; from *spā-* or *sp-at-*, *āspātā-* 'refuge'; O.Pers. *spāda-* 'troop', Av. *spāda-*, *spāda-*, Zor.P. *spāh*, N.Pers. *sipāh*, Sogd. Bud. 'sp'δ, Armen. lw *spah-*, *spay-*, M.Parth.T. 'sp'd'; 3. *šūā-* or *spā-*, Av. *spay-*, *spāta-* 'throw', Sogd. Bud. *pspy-* 'reject'; -*spāt*, Av. *fraspāt-* (loc. sing. *fraspāiti*) 'cushion', N.Pers. *farasp* 'carpet' (lw if from *šūā-*); Armen. lw *parisp* 'wall', *parspem* 'to wall in', M.Parth.T. *prysp*, M.Pers.T. *prysp* (lw if from *šūā-*), M.Parth.T. *nyspy-*, *nysp'd* 'bend, throw down'; 4. *šūā-* 'to rest', N.Pers. *āsān* 'easy'; M.Pers.T. *sā-* 'to rest'; but *spā-*, Zor.P. *āspēn*, M.Pers.T. *hsp-*; 5. *spā-*, Waxī *rešpwk* 'bodkin, shuttle', *wōšp* 'plough-pole'; = Sanglečči *āwišp* < *višpā-*; 6. Sogd. Bud., Man. *pš'y-* 'throw', Man. 'pδr'ydy, pš'q 'abortion'.

**nīśaidauda** 'they have lain', III 44·62 *khu brrana byaihe rawye au nīśaidauda* 'when he meets with the beloved, they have lain in sport' (BS *rati-*). From base *šai:-ši-* 'to lie down', Oss. D. *sajun*, *nissajun*, I. *sajyn*, *nissajyn*, Av. *nīśāya-* 'settlement' as a place name, Waxī *nasi-am*, *nasi-:nast-*; *nāsi-:nast-*, participle *nēstak* 'lie down'. See s.v. *śśāte*. Assuming *nīśaida-* from \**ni-šai-n-ta-* (see Waxī *wīn-:wīnd-* 'to see').

**nīšti**, *nāštā* 'is not' from *nā aštā*; nominal Sid. 17v5 *nīšti herāñā vīra bāyīdā* 'they conduct to state of non-existence, they annihilate', Tib. *med-par byed-do*; Sid. 147v5 *nīšte padīme*, Tib. *med-par byaho*; Manj. 165 *āsta nēsta* 'existence, non-existence'; K 54, 15v1 *naiścā jsa ttuśāttā* 'void from non-entity'. See also *neštā*.

**nīštūjā** 'denyer', III 28, 39a2, BS *nāstika-*, from *nīšti*.

**nāṣa-** 'immortal thing', rendering BS *amṛta-* 'immortal food'; v 112, 34r6 *dātīnai nāṣā raysīgye ūce jsa* 'with savoury water of the elixir of the dharma-doctrine', BS *dharma-amṛta-rasena*; Z 3·114 *ṇātu*, Z 3·59 *nātu*, Z 2·59 *ṇei*, Z 24·237 *ttu ṇei*, Z 3·50 *ṇeina*, Z 3·85 *ṇeina*; adjective, SuvO. 56r1 *dātīn(ai) ṇēṭīnei rays(ā)na*, BS *dharma-amṛta-rasena*. Compound, Z 5·11 *ṇeita-yīru* from *nāṣa-*

and *kīra*- 'work'. Later forms are Sid. I bis v3 *ṇe bimda*; I 163, 78r2 *ṇi māñāṃda*, BS *amṛta*-; JS 10r2 *ṇena raysāyana*; Manj. 414 *nai*, = Z 5·89 *ṇei*; K 49·4·4 *ṇa riysāyannā*. From \**anausa-*, Av. *anaoša-* 'without death, immortal', Sogd. Bud. Dhyāna 227 *nwš*, BS *amṛta*-, *nwš*, *nwš'k* 'eternal, immortal', *nwšmynč* 'eternal', Man. *nwšyy*, *nwšč* 'eternal', Uigur lw *noš rasayan*, Sogd. Man. *nwš'ky* 'immortality', Zor.P., AVn 10·5 *anōš xvar* 'drink the deathless thing', AVn 1·16 *anōšak ruwān* 'immortal-souled'; GrBd TD2 226 *hōm ī spēt anōš vīrādēnd ō harviṣp martōm dahēnd ut harviṣp martōm a-ōš bavēnd* 'they prepare the immortal white (bright?) hōm-drink, they give to all mankind and all mankind become deathless'; Draxt asōrik (Pahl. Texts) 13·4 *anōšak hurmān kē xvarēt* 'our immortal hur-drink which he drinks'; M.Parth.T. 'nwšg 'eternal', 'nwšyyyn 'sweet', N.Pers. *nōš*, *anōš-ruwān*, *nōšēn* 'sweet'; *ai anōšēn dāyah* 'O sweet nurse' (Vēs u Rāmēn, ed. Minovi, 120·207), Oss. D. *ānos*, *ānoson*, I. *ānus*, *ānuson* 'eternal', Armen. lw *anōšak* 'immortal', *anoyš* 'sweet-smelling'. From negative *a-*, *an-* with *auš* '-to kill', Zor.P. *ōš* 'death, killing', not in O.Indian which has *oṣati*, *uṣta-* 'to burn' see s.v. *byūyāre*. For \**aušavant-* 'mortal', see s.v. *hwgnd-* 'mortal (man)', lost initial negative *a-*, note also N.Pers. *nāb* 'waterless', *nōš* 'immortal', Sogd. *nwš*, Orm. *axwarianak* 'hungry', *xuranak*, *xrunuk*, N.Pers. *burnā*, Zor.P. *apurnāyāk* 'youth'.

**nāṣṭa-** 'ended', later *ṇe*, see s.v. *nāṣṣa*-.

**nāṣṭad-** 'sit', participle *nāṣṭasta-*, causative *nāṣṭād-*; present 3 sing., SuvO. 55v6 *nāttā*, BS *niṣadya*, Bcd 55v3 *naittā*, BS *niṣīdati*, Sid. 131v2 *nittā*, Tib. *hdug-čiv*; 2 sing., imperative Z 5, 52 *nya*, 2 plur., v 182, 43r2 *tsūta u nātta* 'go and sit', 3 plur., Z 3·60 *nīndā*; fut. participle, Z 3·30 *niyāñā*-; preterite, SuvO. 36r1 *nāṣṭā hāmāte*, BS *niṣīditvā*, Z 5·44 *nātāsta*, Z 2·93 *ttye bendā balysā nigalstā* 'on that (seat) the Buddha sat', Z 2·98 *nāsta*, 2 sing. N 171·16 *nāstī*, III 20, 4b3 *āysam vīra nāstā* 'sat on the seat' (BS *āsana-*), III 21, 54a *nāsta*, K 60, 36r4 *samāhauña nēsta hemye hīme* 'had sat in trance' (BS *samādhāna-*); II 94·9 *naista-* = II 96·93.

Causative *nāṣṭād-* < *ni-ṣādaya-* 'place', participle *nāṣṭasta-*; present, *nāy-*, *ṇey-*, *ṇay-*, *ṇiy-*, 2 sing. imperative, III 72·152 *hī nāya* 'place the causeway', III 72·153 *hī nāstā yude*; 3 sing. K 37·115 *ṇeye*, K 28·174 *ṇaya*; K 72·19 *gai niyi* 'he places a bell'; 1 plur. II 110·4 *niyām* 'we place, settle'; preterite, v 114, 63v2 *ayīṣṭhātāndā nāṣṭāstāndā* 'they placed', BS *adhiṣṭhita-*; III 75·232 *nāṣṭāṃdā*, II 88·12 *nūvarā ha:nā nēstāṃdā* 'they set up the new *khan*-ruler'; II 105·107 *nāstiyai* 'he ordained', II 104·72-3 *bāyāma va nāista* 'placed to lead' (translation AM n.s., II, 1965, 104); II 111·21 *nīstāṃdā* (translation AM n.s., II, 1964, 2). Base *had-*, *ni-ṣād-* 'sit', Av. *had-*, *-hastā-*, *niṣasta-*, *niṣasti-*, *hadiš-*, O.Pers. *hadiš-*, *niṣādaya-*; Sogd. B. *nyd-*, *nyst-*, causat. *nš'yd-*, Yaγn. *nīd-*; M.Parth.T. *nšyd-*, *nšst*; M.Pers.T. *nšyy-*, *nšst*, *nš'y-*, *nš'st*, Pahlavī Psalter *nšyd-*; Zor.P. *nišmēt*, *nišastan*, *nišāstan*, N.Pers. *nišīnad*, *nišastan*; Oss. D. *badun*, I. *badyn* (\**upahad-*), Balōčī *nīndag*, *ništa*, Pašto *-nī*, *nāstəl*, Orm. *n-nustuk*; causat. *nawyēk*; Parāčī *nhīn-*: *nhašt*, causat. *nhēn-*: *nhānt*; Sanglēčī *nīd-*: *nīlōst*, *nūlust*, *nalāst*, *nəlost*; Šuyñī *niθ-*

*nūst*, Yazg. *niθ-*, *nyūst*, *nistag*, causat. *niṣan-*, *niṣant-*, *niṣantag*, Sarikoli *niθ-*: *nalūst*, causat. *nalaḍon-*: *nalaḍond*, Waxī *nezd-* (*nazd-*, *nōzd-*): *ne-in-*, infinitive *nūdn*; Yidya *niš-*: *niāst-*, *niyōst*, causat. *nāilā-*, *nēilā-*: *nēilavd-*; *niyalōv-* < \**ni-ṣād-*. IE Pok. 884-7 O.Ind. *sātsi*, *āsadat*, *sīdati*, *sādāyati*, *sattā-*, *-sannā-*, Greek *ἐζομαι*, *ἴζω*, Lat. *sedēo*, *sessus*; *sēdāre*, Celtic O.Ir. *saidid*, Welsh *seddu*; Got. *sitan*, *sat*; *satjan*, Lit. *sēdžiu*, *sēdėti*, O.Slav. *sēždq*, *sēdėti*, *saditi*.

**niṣam-** 'become quiet', SuvO. 4v5 *nāṣamīndā* '(troubles) are calmed', BS *sāmyante*; SuvP. 71r1 3 plur. conjunctive, *niṣamāṃdī*, BS *praśamantu*; noun, Bcd 48v3 *niṣam yinīme* 'I calm', BS *praśamanto*; inst. sing., K 111·354 *akhauiys(ā)ma jsa nāṣamna* 'without movement, with quiescence'; JS 11v2 *nāṣāmā*, III 23, 18b2 *niṣāmā ānādā*, BS *araṇa-vihārin-*; III 31b, a1 *sāmītha ṣi cu naṣoma* 'the quiescence (BS *sāmātha-*), that which is calm'; K 100·278 *nāṣguma*. Causative *nāṣem-*, participle *niṣaunda-*, Sid. 142r5 (adjective) *niṣemākyau*, 'calming', Tib. *zi-bar hgyur-ba*; Z 5·79 *niṣemāñā*; SuvO. 27v7 *nāṣemākā* 'calming', BS *praśamayitar-*; noun, K 146, 3v4 *niṣāmāte*; v 111, 33r2 *nāṣemāmate vātā* 'in cessation', BS *a-* negative; infinitive v 340, 79r6 <*ne hautāre*> *biṣsi dukha naṣemā*, BS G 37, 74b1-2 *sarva-duḥkhāni nirvāpayaṣyati*; preterite, and participle, Z 3·103 *nāṣaunde*, *nāṣonda*, K 55, 16r3 *niṣāmādi*, Manj. 2 *nāṣguda*, Sid. 150r5-v1 *u niṣāmāda vā dyāre* 'and appear firm', Tib. *brtan-par snaṃ*. Base *niṣam-*, connexions still uncertain, from *ni-ṣam-* or *niṣ-am-*. A good connexion can be established with \**ni-γṣam-* 'to be quiet' from *γṣam-* beside Pašto *γyaməl*, present *γyamī*, preterite *γyāmah* 'be patient', adjective *γyamūnkai* 'patient, quiet'. Hence *γṣam-* beside *γyam-*, or *zgam-*, as Av. *zgar-*, *γzar-* 'move fast', Pašto *γyard* 'swift', Oss. D. *γyorun*, *γyord* 'to run', to O.Ind. *kṣar-*, IE Pok. 487 *g<sup>h</sup>hder-* 'run', Greek *φθίρω*, *φθέρρω*, *φθάρω* 'perish', *συμφθίρω* 'mix'. Avestan has also *γzrād-* 'flow' with *γz-*. A connexion with *niṣ-am-*, base *am-* 'to press' has been set aside. For *-ām-*: *-aunda* see *pātaunda-*, *hamṣaunda-*.

**niṣṣa-** 'to end', Z 5·83 *kalpā nātāstā* 'the *kalpa*-period ends'; v 55, 2v5 *ṣa jśina nāstā* 'the life ends'; noun, K 1, 135r5 *nātāskya* 'end', Tib. *yons-su bri-bar*; Z 24·252 *nāṣṣakya*; Z 6·2 loc. sing. *niṣṣa* 'at the end'; K 3, 138v2-3 *āstanu nāṣṣakye jsa draiṣu vāte* 'he memorised the beginning with end', ibid. 138r5-v1 *ne thatau harbi(śu) ttu dātu āstanu nāṣṣakye jsa draiṣu vātu yanīndā*, Tib. *thams-čad čhub-par sla-ba ma yin-no*; JS 12r1 *samudrra-nṣacya* 'ending with sea' (parallel to BS *samudra-paryanta-*); Sid. 156v5 *jsīñi nāstyāñā padīmāre* 'they put an end to life', Tib. *srog-la yan hbab-par byed-pas-na* (*hbab* 'sink, fall'); Sid. 3v4 *ṣi nācyi pasālāṃjśya rva* 'end of spring season'; II 89·48 *hamārrūñji nēsti māsti* 'end of month *Hamārrūñja*' (3rd spring month). With negative *a-*, Bcd 57v1 *aṇṣacya*, BS *ananta-* 'endless', JS 39v3 *aṇṣacyā rāṣū* 'endless sovereignty', JS 39r4 *aṇṣacyānā*, K 51·6·4 *aṇṣtye*. See above v 90, 1b2 *nāstā* 'end', adjective, I 177, 93v5 *āsmārya-mūtra*, *cū va utca ṇāsyā hami* 'the disease of *āsmāri-mūtra* ('stone urine') which has water checked', BS *āsmāri-kṛcchra-*, from \**niṣa-ya-*. For the participle 'ended', the form is *nāṣṭa-*, SuvO. 5v2

*āstanī pāṣkalā nāṣṭā* 'first chapter ended'; *ibid.* 27r5 *pāṣkalā nāṣṭā pūhā* 'chapter ended, fifth'; *ibid.* 55r2 *parivarttā nāma nomā nāṣṭā* 'the chapter (BS *parivarta-*) named... the ninth, ended'; v 118, 67r7 *pāṣkalā dvāsamā nāṣṭā* 'chapter, twelfth, ended'; *inst. sing.* v 79, 152r3 *nātana dāsyāte* 'is completed to the end'; later *ṅ.* SuvP. 75v2 *piṣkalā tcuram ṅ.* 'chapter, fourth, ended'. Connexion with *nāṣas-* uncertain: if *nāṣas-* from \**niśad-s-* (-*ds-* > -*s-*); *nāṣata-* is not connected. Since *-am-*: *-ata-* is known in *āgata-* > *āta-* 'come', to base *gam-* 'go'; here *nāṣata-* could be traced to \**niśam-*, attested in *nāṣgm-* but with different meaning 'to be calm'. Possibly *nāṣgm-*: *nāṣata-* occurred with a second meaning 'complete, end' from the base *am-* 'to use force', not *γzam-*; with Av. *ama-* 'force', IE Pok. 778 *omə-* 'proceed firmly', O.Ind. *āmīti* 'oppress', *sam-am-*, *sam-ānta-* 'to ally', *āmātra* 'firm', Av. *ama-* 'strong'; Greek *ᾠμυμι* 'swear'; in a sense 'oppression', O.Ind. *āma-* 'attack', *āmdyati* 'oppresses', *āmivā*, Greek *ἀνίη* 'trouble', O.Norse *ama* 'to plague', OHG *emiz* 'enduring'. Then *nīṣ-* intensive with *am-* 'to make firm'.

**nīṣi** 'cuts down(?)', III 80·24 *ūtā pyāthamjai sagā vīrā nīṣi jśā prruya* 'the water drags along upon the stone; it indeed cuts it to pieces'. Possibly from *ni-taṣ-* 'cut down'; see *ttāṣḍā*, base *taṣ-* 'to cut'.

**nīṣi-**, see s.v. *naṣa-* 'without'.

**nāṣāṣṭa-** 'attached, adherent', Z 2·225 *kāma-guṇa vīrā nāṣāṣṭa kho ju ṇāte māksī vīrā* 'attached to lusts (BS *kāma-guṇa-*) as flies upon honey', parallel to Tib. *sbran-ma rci-la hbyar* 'the bee attached to honey' (IIJ 9·162). Base *sraiṣ-* 'adhere', participle *sriṣta-*, see s.v. *ṣṣāṣje*; with *na-*, *naṣiḍi*, *naṣaima*.

**nīṣkal-** 'to distinguish', III 137·17-8 *cū būra caidā nva kṣame ttā naiṣkalāda* 'whatever pleases, according to the thoughts, they distinguish'; II 59, 322 *dharmā-mūkhā mūkhā niṣkalyāme hīya padaja* 'the custom of distinguishing the mouth, the beginnings of *dharmā*-doctrines'; participle, III 137·11-2 *khva masa hamāve naiṣkaistā jśa vā paraya* (= *parya*) *uysdīṣai* 'however in amount it may be deign to expound it with distinctions'; K 57-8, 26v2 *u tte masa yāna satvām vāysanām kiṇa nva g[r]auttrā niṣkici jśa ṣṭe* 'and these so many vehicles for the influences upon the beings, it is with definition according to the family' (BS *gotra-*); Sid. 19r2-3 *khāṣi bisā arvā hīya niṣkeca uysdīṣam* 'we shall expound the distinctions of the medicines in spices', Tib. *spod-kyi bye-brag bsad-de* (*bye-brag* = BS *viśeṣa-* 'distinction, particularity'); II 83·31-2 *kūṣṭi buri naiṣkaica ni hamāve ni tsva hamāre* 'wherever there may be no detail, they cannot go'; II 46·93-4 *kūṣṭā burā bādā hīya naiṣkaica ni hamāve hervi sam se hwanḍye pamda nīṣṭā* 'wherever there may be no description of the land, there is no road at all even for one man'; infinitive, II 12, b10 *pastauda naiṣkeṣce*; II 100·230 *pastauda naiṣkaistai* 'they deigned to distinguish'. Base *ṣkal-* 'cut out', see also *pāṣkala-* = BS *parivarta-* chapter' and BS *pradeśa-* 'region'.

**nīṣṭauda-** 'heated', SuvP. 68v4, BS *tapta-*, see *naṣṭauda-*.

**nāṣṭvāṇā** 'to be poured', Sid. 156v1, see above *naṣṭva-*.

**nīṣpaṣḍāṇā** Sid. 102v3, see *naṣpaṣḍ-*.

**nīṣaije** 'having left', K 68, 204-5 *anāgatti aysu pāṭci paḍā*

*ṣṭām karmā nisaije ṣṭi drayvā bādā vā rrayysi spāsāni bvāme pamna* 'in the future (BS *anāgate*) later, after first I have got rid of *karma*-acts, at once in the 3 times to look towards bodhi-knowledge'. From Prakrit *nissajja*, Pali *nissajja*, *nisajja*, BS *niṣṣjya* 'having abandoned', absolutive like K 136, 873 *udīṣyā*, Tib. *-gi don-du*, Insc. Prakrit *udīṣāya*, Kroraina *udīṣa*, Pali *uddissa*, BS *uddīṣya* 'relating to'; K 155·59 *saṃkaca*, v 113, 35v2-3 ⟨*sa*⟩*kacā*, Bcd 44v1 *sakicā*, K 72·20 *sakāca*, N.W. Prakrit *ṣakhaca*, Pali *sakkaccam*, BS *sakṛtya* 'honouring'.

**ṇāṣta** 'seated', v 189·91, 5b3 ⟨*āysanu*⟩ *benda ṇāṣta* 'seated on a seat'. See *nāṣad-* 'sit', as III 20, 4b3 *āysam vīra ṇṣṭā*.

**nīṣta-** 'paid back' from 'adjusted, put in its proper place', v 339, 77v4 *ka* ⟨*muhu da*⟩*samyai haḍai nīṣtu yanāmane thuī nāsu u ne tā nīṣtu yanā(m)ne* 'if we can repay it on the tenth day you are to receive it and (if) we cannot repay it...'. BS G 37, 72 bis b4 *yadi śaknumo daśame divase punar aṭi dātum tac chobanam atha na śaknumo dātum*, Tib. *ṣag-bcu-nas slar hbul nus-na ni legs ci-ste hbul ma-nus-nahan*... Base *yat-* 'put in its proper place', *ni-yat-* 'put back', *nīṣta-* from \**ni-y(a)t-ta-*, see also *bīṣta-*; Av. *yat-*, *yātaya-*, *yayata*, *yōiṭamā*, *yaētūṣiṣ*, Sogd. Bud. *ytw* 'happy result', *y'kh* 'advantage'; Man. *kw tmw y'ty* 'he will reach as his proper place darkness' (= BS *naraka-*); Chr. *ptyt't* 'will arrive', *yty* 'chance'; M.Parth.T. (but *-d-* ambiguous from *-t-* or *-d-*) *w rwṣ y'dynd* 'they arrive at the day', *w nr(h) y'dynd* 'they end in *naraka-*', *w bwy y'd* 'he may reach safety', *w tw dst y'dyd* 'he comes into your hand (= power)'; Śuynī, Xūfī, Rōṣānī *yad-*, 3 sing. Śuynī *yōdd*, Yazg. *yīdd*, preterite *yat*, *yatt*, perfect *yithc*, Yazg. *yat-*, *itag* 'to come'; Yagn. *yat-*. O.Ind. Vedic *yātati*, *yātate*, *yātāyati* 'appoint to one's proper place, marshal'; RV 3·59·1 *jānān yātayati*, RV 7·36·2 *yātati*; compound *yātayāj-jana-* (used of Mitra). IE Pok. 506-7 *jet-*, Celtic Welsh *iad-*, *add-iad* 'longing', Gaul. *ad-ietu-marus*, O.Ir. *ēt*, Gaul. *ianta-*, Welsh *add-iant*; Tokhar *yat-* 'reach; tame'. For the correct meaning see E. Benveniste, *Mélanges Morgenstierne* 21-7. See also above *jaste* 'part of the eye'. Possibly Zor.P. *ytk* with Sogd. Bud. *y'kh* rather than from *yam-*: *yata-* 'hold', see Zoroastrian Problems, 1943 and 1971, 82, n. 5; Mithraic Studies 1975, 15.

**nīha** 'of the navel', see *nāha-*.

**nīharkā** 'repression', v 115, 64v5; 6 BS *nīgraha-*, later K 155·58 *nīharka*. See *nīhalj-*.

**nāhalamāna-** 'reverent', Z 278·92 *kāḍe nāhalamāna hāmāre* 'they become humble-minded, reverent'; v 113, 35v2 *u abātandā u sa-gauravā u nīhalamānāna hvāṣṭōñāna hvāñāñā* 'and it must be preached unperturbed and reverently and with humble-minded supremacy', BS *akṣipta-cittena ca sagauraveṇa ca sabahumānena ca*; in a later form, II 124·5 *nāhalamān aysmūṇa*, II 4·49 *nāhalmā khandai* 'humble-minded, smiling', II 4·50 *nāhalmā khandai*, II 4·56 *nāhmām* (for \**nāhalmām*), III 127·15 *nāhaluū khandai*. See SDTV 30. A related form *nīhala-* occurs in the proper name from the Gilgit *stūpa* (S. Lévi, JA 1932, 1, 45; N. Dutt, *Gilgit Manuscripts* 1, colophon to Bhaiṣajya-guru-prabha-rāja-sūtra and Ajitasena-sūtra) facsimile G. Honda and J. Deguchi, *Sanskrit Manu-*

scripts of the Saddharma-Puṇḍarīka, 1949, Kyōto) *lera-nihelamati* 'maintaining humble thought', where *lera-* is from *dāraya-* (Khotan Saka *der-*, Parācī- *dēr-*) with *mati-* = *māna-* 'thinking'. The word *nāhala-*, *nihela-* 'humble, reverent' is then from *ni-* 'down, low', adjective *nīha-* 'low' with secondary suffix *-la-*, comparable with *naha-* in Manj. 192 *nahāṣṭa* 'nadir' = *nāṣṭa*, older *natālsto*; for the *-la-*, note also *brauka-la-* 'brow', *bakalaka-* 'small'. The adjective *nīha-* < \**nīṭha-* is then to be set with *Suynī* \**nēṭ* 'low' (queried in IIFL 2:35\* and absent from Et. Voc. Shughnī group), but *-h-* is very ambiguous in Khotan Saka; the Gilgit Iranian dialect is too little known. KT 6:139 offered a Prakrit to BS *nikhila-* 'full', but it was unsuitable for the meaning. See also *jsonāta-* 'bowed, humble, reverent', and Armen. lw *xonarh* 'low, humble, respectful' < \**hu-ānabra-* (*xo-* as in *xostovan* 'confessing' < \**hu-ā-stavāna-*).

**nihalj-** 'suppress', v 148, 131, 1b2 *parṣṭore nihaljīndi* (dyadic) 'they stop', Z 22:142 *hiñe nihaljāka* plur. 'checking the army'; Z 2:178 *date trāmu nihaljā* 'he would so subdue wild beasts'; v 263, D xiob2, b2 *nihaljēmate* 'restraint'; Sid. 8r3 *nīhajāma*, BS *nīgraha-*, Tib. *bsal-ba*; SuvP. 62r1 *nīhejūde*, BS *hanantu*; Sid. 14r1 *nāhejāka*, Tib. *sel-čin*; Sid. 102v4 *nīhejākye arve* 'repressive medicines', Tib. *hphred-pahi sman*; I 189, 108v2 *rahta-pitta* (BS *rakta-pitta-*) *nīhijī* 'restrains red bile'; I 191, 111r3 *nāhijākā*; preterite, Z 2:81 *dukhyau biśśā satva nṛhīya* 'all beings oppressed by sorrows'; SuvP. 62v1 *sujsamdyāṃ garyau nīhīya* 'oppressed by blazing limbs', BS *ādīpta-samprajvalita-agni-gātrāḥ* (see s.v. *gara-* 'limb'); III 42:9 *nīhīyai*, = III 39:61 *tcabrrīyi*; inchoative *-s-*, causative Z 12:128 *nṛhīśīyā*, Z 12:128 *nṛhīśāñā*; v 117, 66r3 *yehāñā nṛhīśāñā*, BS *sāmanārtham*; II 106, 122 *nīhīsa hamārai* 'become restrainers'; with negative K 52:7-2 *anahīse* 'unrestrained'; III 107, 2933, 3 *nāhīsanā khva ye garā spāsa* 'repressive as a mountain appears'; base \**nīṭrag-*, see s.v. *thargga-*.

**nihujs-** 'sink', participle *nihuta-*, 3 sing., Z 5:54 *nihuśdā*, Z 5:79 *hamtsa klaiśyau jsa niṣemāñā ku ttādātā nahuśdā* 'together with the *kleśa*-afflictions it must be made to cease when the darkness sinks away' (as in the parable of the raft, *kola-upamā*) = Manj. 236 *neṣīmārai kīdeśy hatsa khu ttādā neṣīme ñehūsta* 'they (the *paysānāka-* 'knower' and the *ātman-* 'self') cease with the *kleśa*-afflictions, when the darkness ceases, it sinks away'; K 4, 140r4 *kyi nihutā tte ništā pabanā* 'who is quenched, he has no rebirth-connexion'; noun, K 3, 139v3 *nihujsāmato yanāmane* 'we perform quenching (= BS *nirvāṇa-*), Tib. *yons-su mya-nan-las hdah-bar bya*; K 4, 140r4 *nihujsāmato yādaimā*, K 6, 145v2 *nihujsāmato dyāñātā* 'he shows *nirvāṇa*'; present participle as noun, v 343, 85v5 *nyihujsandā hālai* 'in the western region', BS G 37, 80a6 *paścimāyāṃ diśi*; III 22, 12a2 *nihujsādā* (read: *-amdā*), BS *paścima-*; K 144, 1v1 *nūhūmjsadā*; II 57:30 *nūhūmjsadā*; K 146:7 *nūhūmjsadye diśa jsa*; Manj. 192 *nāhūjsada*. Base \**ni-baug-* 'bow down', see cognates s.v. *hambuj-*, *hamphuta-*, 3 sing. *hambuśdā*. With *ñ-*, Manj. 236 *ñehūsta*, = Z 5:79 *nahuśdā*.

**nāhvarr-** 'desire, grasp at', participle *nāhvarrda-*, present stem, Manj. 147 *nūhvarāre dharma vīra* 'they grasp at

the *dharma*-doctrine'; v 124, 4v4 *pajsamā anāhvarremate jsa* 'without desire of worship', Manj. 170 *ṣe jsā nūhvarāma dharma vīra*; 3 sing., Z 12:93 *hā nāhvarrde*, BS *na virodhayati* 'does not oppose' = 'greatly desires'; v 102r4 *nāhvarrde*, Tib. *lhag-par ḥags-pa* 'greatly desires'; v 93, 17r4 *maitti vara parruṣṭe vara baitti vara nihvarrde vara bāysi(stā)* 'desires' (list of near synonyms); participle III 49, 19-20 *brīye jsa nihvarda* 'grasped by love' (= BS *rāga-*); K 113, 384 *brīya jsa nūhvarrvai* (read: *-dai*); negative, K 53:10-10 *anīhvarrdye*, Manj. 317 *anūhvarrda*, parallel to BS *agrāhya-* 'ungraspable'. Base *ni-hvar-n-* with *-rrda-* from *-rn-ta-* (as *ārr-* 'to grind', *ārrda-*). Connexion uncertain, *nāhvarr-* and *buhurs-* attest a base *kṣar-* rather than *hṣar-* (see Zoroastrian Problems, ed. 2, 1971, xxvii-viii), since *-h-* is found after *-i-*. Hence *kṣar-*: *kur-* in Greek κῦρ- (κῦρῶ, κῦρσαι) 'push against, obtain', as Pindaros, Pythian 1 99 ἐκῦρση καὶ ἔλη 'finds and takes', with Oss. D. *k'ūärün*, *k'ūärt*, I. *k'ūryyn*, *k'ūrd* 'push against, strike', D. *änxuärsun*, I. *äxxürsyn* 'idem' (*k'ūär-* < *skuar-*, *xuär-* < *khṣar-*).

**nū**, 'after, according to', III 54:83 *badācarye nū* 'according to the good career' (BS *bhadra-carya*); K 25:111 *lāmdrra nū*, = K 17:173 *lāmdrra nva* 'behind the hunter'; K 147:37-8 *harbaisa ttā hīye hīye nū byeḥq paryara pārautte* 'all, according to each one's position, deign to establish'; Manj. 143 *nū kira vīvā hettava* 'according to *karma*-act, ripening (BS *vīpāka-*), causes (BS *hetu-*)'. See *nuva*, *nva*.

**nūiya** 'after', K 30:211; K 24:96 *nūya*, K 16:155 *nveya*, K 33:48 *nvaiya*; Manj. 68; 72 *nūaiya*. See *nuva*.

**nūjsūṣṭe** 'showed', Manj. 276-7 *khu ma nūjsūṣṭe* (or *-va-*), = III 29, 43b3 *khu mara najsuṣṭā* 'as he showed here'; Manj. 402 *baysa nūjsūṣṭa*, = Z 9:24 *balysā nājsaṣṭe* 'the Buddha shows'. See *nījsuṣṭe*.

**nūjsvaṣṭe** 'showed', Manj. 277, see s.v. *nūjsūṣṭe*.

**nuḍa-**, *nūḍa-* 'brought', see \**nuvar-*.

**nūtte** 'he lies down', see s.v. *nuvad-*.

**numañi** 'to regret, repent' infinitive, v 120, 012a3 *ākṣūmā numañi āra* 'I begin to regret the faults'. From *ni-man-*, see *nimāna-* 'regret'.

**numalśa**, loc. sing. 'following'. See *malys*, *nimalys-*.

**numāna-** 'regret', III 132, 05a2 *numāni ne hāmāte* 'regret does not occur to him'. See *nimāna-*, *numañi*.

**nūy-** 'lie down', see *nuvad-*.

**nūra** 'new', II 98:151 *hana mauḍa u nūra jsā hauva na dāsai byaiha* 'the khan-ruler has died and of the new one I have not received information', probably graphic error for *nūvara*. The *hauva* is plural to *hau* 'word'.

**nuva**, *nva*, *nū* 'after, according to', Z 12:124 *nāste nuva* 'takes after him'; Z 22:247 *pharvī nuva* 'many after him'; with *yi*, Z 5:33 *nuvai*, Z 22:157 *nvai*; Sid. 19v1 *bāta nva nīmaysā veste* 'it follows the wind', Tib. *rluḥ dan hphrod-do*; Sid. 144r5 *nva vargq* 'according to the rank' (BS *varga-*), Tib. *rim bzin-du*; Sid. 8r2 *nva pacadā* 'according to the way', Tib. *go-rim bzin-du*; K 17:173 *lāmdrra nva* 'after the hunter', = K 25:111 *lāmdrra nū*; SuvP. 63v2 *nvaiya*, BS *pracāreṇa*, Sid. 127r1 *ttiña nvaiyai*, Tib. *dehi hog-tu* 'thereafter'; Sid. 7v5 *nvaiya tsūka*, BS *anvaya-*; JS 29v4 *nve kṣama* 'according to your wish' (*-e = te* 'your'); K 33:48 *nvaiya*, = K 16:155 *nveya*, = K 24:96 *nūya*; K 30:211 *nūiya*. From \**ni-padā*,

\**ni-padayā* 'following', O.Pers. *nīpadiy* 'behind', loc. sing. to *ni-pad-*, like Oss. D. *fādbāl*, I. *fādyl* 'immediately after', to IE Pok. 790–2 *ped-* 'foot'.

**nuvajš-** 'move down' (with certain *j*), v 380, 1r2 *b(i)śś(ā) nuvajšā(re)*, =Z 4:56 *biśše nuwajšāre vikalpe* (with certain *y*) 'all concepts descend'. See *nuvalys-*.

**nuvad-** 'lie down', participle *nvasta-*, Z 4:72 *nuvatte*, Z 22:129 *nūtte*, III 101:39–40 *pātca kaśa jsāvā garma-māṣṭai nūtte* 'then he goes into the inner chamber, heat-oppressed he lies down'; 2 sing. imperative, III 101:39 *nūyaq*; 1 sing., III 101:43 *nūyā*; II 39:24 *nūye*; present participle fem. Sid. 147v5 (=152v4) *nūyacā* 'lying', Tib. *ñal-garlas* (*ñal* 'lie down'); v 63:28 *ttiti nūyāñā* 'then he must lie down' (with *yi* 'by him', of agent); preterite, JS 18v3 *pharā salī nvastā avyāyamaḍai* 'for many years he lay not speaking'; K 45:17 *ṣi naḍa hatsa nera jsa peśḡ nvasta* 'this man in the evening lay with his wife'; K 23:68 *nvasta*, =K 31:24 *vīstāve*, =K 15:118 *vīstauda*. From *ni-pad-*, Av. *nīpaiḍya-*, Zor.P. *npdyt* \**nīpadēt*, *npstn* \**nīpāstan*; Sogd. Bud. *nypδ'nt*, *nypδty*, *np'st-*, *np'stk*; preterite *nypδ*; causat. *np'yδ't*; Man. *npδty*, *np'sty*; Yaγn. *nēpid-*, *nīpid-*, *nēpista-*, *nīpista*, causat. *nīpayd-*, *nīpayta*; Orm. *nvastak*, Munjānī *nīlv-*:*nuwāst*; Pašto *camlām*, *camlāstəl* (*ca-* < *pča-*), IE Pok. 791 *ped-*, O.Ind. *pādyate* 'reach', *pannā-*, Greek πηδᾶω 'leap'; O.Engl. *gefetan* 'fall', O.Slav. *paḍo*, *pasti* 'fall'. See also *pat-* 'fall'.

**nuvaṃth-** 'change, remove', *nvanth-*, *nvath-*, *nvūth-*, participle *nuvaṃthāta-*, Z 20:14 *nvamtte*, Z 12:6 *nvānthāre*, Z 24:423 *nvamthārā*; III 6, 13r4 *ma thursa ma nvaṃthi* 'do not harm, do not change (=make worse)'; preterite v 55, 114r4 *puṣṣo nuvaṃthāndā vratu* 'they at once changed the vow' (BS *vratā-*), =Z 20:14 *puṣṣo nuvaṃthāndā vratu*; JS 22r3–4 *vratavaścarṇā ni nvaṃthātai gvāna* 'you did not at all change the practice of vowed austerity' (BS *vratā-tapaś-caraṇa-*) (masc. 2 sing. *-tai*, not fem. *-tātai*); causative Sid. 141r4 *nvathāñāñā* 'to be removed, changed', Tib. *sbyans-la* 'cleanse'; with negative, Sid. 7v1 *anvathā* 'not changed', BS *aviṣādī*, Tib. *sro śi-ba dan*. With *-ya-*, K 57, 23v2 *prīryāṃga na nvūthe* 'the use is not changed' (BS *prayoga-*); III 63:141 *cu kāṣṭya dukhā ttu tta nvūtha* 'what is sorrow, woe, that is thus changed'; infinitive II 128:57 and 129:65 *paryāṃ nvūthye* 'we deign to change'. See also *gvathamna* 'quivering', *gvūth-* 'to quiver', *guthalaka* 'quivering parts'. Base *ni-panθ-* > *nuvanth-* to *panθ-* 'throw, eject', Sogd. Bud. *δr'wn-p'δ'y* 'shooting with bow', *p'δδ* \**pāθa-* 'arrow', Yaγn. *pāt*, Oss. Dī. *fat*, Av. *para-paθwant-* '(arrow) in flight', Śuynī *pōθ*, Xūfī *pūθ*, Sarīkolī *puθ*, Yazg. *peθ* 'arrow; bullet', Yidya *pīṣ*; to O.Ind. *pānthati* (E. Benveniste, BSL 52, 1956, 46; H. W. Bailey, TPS 1945, 11; further analysis to *pā-* 'move, pass' by T. Burrow, IJ 15, 1973, 97). See below *phāh-* 'eject'.

**nuvar-** 'bring, offer, take away', participle *nūda-*, *nūda-*, III 40:14 *spyakīne kāysū nūvārā* 'it bears away the flowery hut', =III 46:19 *spyakīnai kāysvāka bīdā* (< \**baratī*), =III 36:6 *spyakīnai kāysvāka bīdā*; III 71:146 *ttī rahāsa nvūḍā nātāṣṭā* 'then he brings out the secret' (BS *rahasya-*); preterite, III 69:86 *nūḍā hā pimṇdvā strīya*

'the woman offered alms' (BS *piṇḍa-pāta-*); III 80:30 *paha jsa nūḍā utcāla kavysā* 'he brought out from the bag a water-jar'; JS 16r3 and 30r3 *nuḍai* 'you brought', JS 33r3 *nūḍai*. From *ni-bar-* (*nīṣ-bar-*?), Av. *ni-bar-*, *nībarəθa-* 'store-room', Sogd. Bud. *nβ'yr'kh* 'rassemblement(?)', *prw nβ'yr* (*zβ'yr?*) 'en foule(?)', *nyy nβ'yr* 'attentive(?)'; Yidya *nəvor-*:*nəvər* (*nowur*, *nevar*) 'take, draw out', *nəvarum* 'I take', *nuvərūm* 'I took', Orm. *nawar-*, Sanglēcī *newar-*; Parāčī *neṛ-*:*nōṭ* 'pull out'. See s.v. *bar-*.

**nūvara-** 'new', SuvO. 36v2 *nūvara dhyāna thauma pro-hauyāñā* 'new bright dresses are to be put on', BS *nawarucira-vastrāñi prāvaritavyāñi*; Sid. 132r2 *nūvarā*, Tib. *gsar-ba*; v 80, 71v2 (*-aa-*) *cī tti nūvarā satva ā(ta)* 'when those new beings came', Tib. *de-nas sems-čan gžon-nu de-dag* ('then those new beings'); Z 23:94 *nūvarau puñña* 'new merits of you (-ū)' (BS *puñya-*); II 74:42 *baśā paste padaide nūvari śirkā* 'he ordered to make a new, excellent stūpa-monument (or *caitya*-monument)'; v 92, 19r3 *salīye nūvara* 'years new' (changed to *salye*); II 7:116 *nvavara*, II 98:151 *nūra*; v 203, 79a5 *nūvarā hīñai*, and ibid. a2 *nūvari hīñai*; gen. plur. v 129, 1r1 *nūvarāṇu*. Compounds, III 90:181 *nuvara-narve āsi* 'newly burst itch'; v 324:162 *nūvara-naṣkasti āramaysda* 'newly arisen sun'; v 66:12 *nūvara-naṣkhasta chaka* 'newly opened bud'; III 89:166 *nūvara-ysā basaka hīvī samnā* 'dung of a newly born calf'. Base *nau-*:*nu-* (see s.v. *nava-ka-*), *nūvara-*, *nūvaraa-* < \**navatara-ka-*, Av. *naotara-*, comparative to *nava-*, IE Pok. 769 *neuo-*, O.Ind. *nāva-*, Av. *nava-*, Greek νέος, Lat. *novus*, O.Lit. *navas*, O.Slav. *novŭ*; IE Pok. 770 *nū*, *nu* 'now', Av. *nū*, *nūrəm*, O.Pers. *nūram*, Sogd. Man. *nwkr* 'now', M.Pers.T. *nwn*, N.Pers. *nūn*, Oss. D. *nur*, I. *nyr*. See also *nauha-*.

**nuvalys-** 'issue', SuvP. 61r1–2 *tti vā krrisāme beda silām nuwaysīra wvāra* 'at the time of the (drum-) beating these noble verses issued' (BS *śloka-*, *udāra-*), BS *tena āko ṭyamānāyā ime ślokāś ca nīscarāḥ*; Z 17:18 *ggaryau nuvalysde kho ju bārmañi samu* 'from mountains it issues just as from a reservoir'; Z 20:57 *tturrna* (*r* superscript to *-r*) *nuvalysde* 'issues from the mouth'; Z 3:125 *bātevo nuwajšāre* 'lightnings issue'; Z 3:121 *pyaure nuwajšāre pharu* 'many clouds issue'; Z 4:56 *biśše nuwajšāre vikalpe* 'all the concepts issue'; variant, v 380, 1r2 *b(i)śś(ā) nuvajšāre* (*js* certain). From *ni-parz-*, *nībarz-* or *nī-varz-*; to Armen. lw *parzem* 'to filter, purify, expand, put forth'. Hence IE Pok. 801–2 *pel-* 'drive', see s.v. *pasa* 'emissary' < *pel-k-*, Armen. lw *parsem* 'send out'; Lat. *pello*, *pulsus*, *pultāre*; OHG *-falz* in *anafalz*, O.Engl. *anfilte* 'anvil', O.Engl. *felt* (cloth). Here *nuvalys-* < \**ni-pelg(h)-* and *nuvajš-* < \**ni-pel-g(h)-*, beside *pasa-* < \**pelk-*. For *-gh-*:*-gh-* see s.v. *drays-*, *darys-*, and *drys-* from IE *dhergh-*, *dhergh-*.

**nuvašt-** 'examine, test, survey', SuvO. 4r4 *nvāstemūte jsa* 'with examination', BS *parikṣana-*; *vyupaparikṣana-*; v 130, 1a3 *nvāštāmate*; SuvO. 53r2 *u kāmo dišo nvāštāt(i)* (not *nvāttā*) 'and in what direction he looks down', BS *yām yām diśam avalokayati*; v 295, 435v5 *<sam>tsārīya hira ni nvāštā nai ru <nar>īya ysītha* 'he examines not the things of migration nor in the *naraka*-underworld birth', Z 7:32 *nuvaštu*, Z 1:51 *nuvaštāre*, Z 20:20 *nvāštāre*,

K 104:228-9 *tta baida dasta nvaštāre* 'so on the hands they examine'; Z 4:83 *ttū nijsadu hajvī nuvaštāñu* 'so it must be examined by the wise man'; III 128, 29v5 *biš hāra ahāmāta nvaštāña* (not *nvā-*) 'by him all non-produced things are to be tested'; Z 12:11 *nvaštāñā šā satvā* 'this being is to be examined'; adjective, v 130, 1a2 *atā nvaštānai* 'very critical'; with suffix *-āka-*, v 131, 52b3 *nvaštākā* 'testing'; *-īmaa-*, II 117:10 *nvaštavīnā hvaihvā-(ra) baridā kira* 'let the Ugurs carry out the work of investigation'. Uncertain; see the fuller text s.v. *vīnā*. From *anu-ā-stai-* to base *stai-* 'stand'. See also *anvaštā* 'hostile', and *nvašta-* 'easy', *anvašta-* 'difficult'. Cognates s.v. *šta-*. Note that *nva-* could also be traced to *\*ni-pa-*.

**nuvāta-** 'sunken, slow, weak', for BS *manda-*, Z 14:75 *aysmūna u indriyo nuvāta* 'weak in mind and senses'; Z 2:74 *idryau jsa nvāta* 'weak in senses'; Sid. 107v2 *nvāvai aṅga hāmāre* 'his limbs become weak', BS *māndya-kṛt*, Tib. *sgyid lug-pa* ('the knee-joints give way'); of a slow fire, I 185, 105v3 *nvāva dim (= dai) vāñā jimdā* 'stops slow fire in the belly', BS *mandāgni-*. From *ni-pāta-*, see *pāta-* 'fallen in', base *pat-* 'to fall'. See *nvāta*.

**nuvaindā** 'they make noise', Z 2:46 *birgga rrūvāsa nuvaindā* 'wolves, jackals howl'; Z 20:30 *rrūvāsa nvaindā pharu*; Z 24:420 *birgga rrūvāsa hāysa štāna nuveindā* 'wolves, jackals howl though far off'. Base *nau-*:*nu-* 'to sound', enlarged *nuvā-* (or *nvad-*?), N.Pers. *navīdan* 'complain', *navīstan* 'groan', *nāvīdan* 'weep, complain', *nōyah* 'plaint', *nōyīdan* 'cry aloud', *navānīdan* 'cause to cry', *navastah*, *nōstah* 'noise of crying in throat'; Yidya *yavo anuvē*, *yawā anuvo* 'cow bellows'; Sogd. Bud. (with *-b-* increment) *nvβ* 'noise'. To IE Pok. 767 *neu-* 'call', O.Ind. *navate*, *nauti* 'sound, praise', Celtic O. Ir. *nūall* 'cry', possibly Lat. *nuntium* 'message' (*\*novention*); Tokhara AB *nu-* 'to roar'. With suffix *-icā*, see *nvīcā* 'cry'.

**nūs-** see *nvāś-*, *bāsa-* 'noise'.

**nūšta** 'easy', III 109:2942, 8 *nūšta ttī jsām bēmaiña* 'easy, also fortunate'. See *nvašta-* 'easy'.

**nūha-** 'top, point', for BS *agra-*, Z 4:18 *aysmya śau-nūhā* 'concentrated in mind'; Z 23, 172 *samu kho pruha ggīśai nūhya* 'like dew on tip of grass'; III 29, 42b1 *saṃkhu praha gīśai nauhya*, BS comparison of *avaśyāya-* 'dew'; v 314, 4b3 *sumjsiñā nūhāna* 'on point of needle', Tib. *khab-kyi rce-mos*; Sid. 18r3 *ysba hīvī nauhā* 'point of reed', BS *vetrāgra-*, Tib. *spahi to-rto*; Sid. 142v3 *nauhā* 'point', Tib. *rce*; Bcd 50v1 *drau nauhya* 'on tip of hair', BS *vāla-patheṣu*; Z 2:115 *druai nūhāna*; III 99:36 *śau-nauha* 'concentrated on one point', parallel to BS *ekāgra-*; Bcd 44v1 *śe paramānavā nauhya* 'on the point of one atom', BS *eka-rajāgri* (BS *paramāṇu-* 'atom'); v 68:16 *(ś)au-nauhāna aysmūna* 'with intent mind'; SuvP. 70r2 *drrau nauhnā mahāsamudrrā*, BS *jalam ca vālāgram*; L 95:2 *śsau nauhā*; L 93:15 *śsau nauhi*; K 145, 3r2 *nāmha*, *nāmhai*; K 70, 4r2 *nāmhai*, = K 67:149 *nāhīm* (for *\*nāmhi*) 'beginning'. Adjective, Bcd 45v1 *hastamyām nauhausyām baysām* 'of the best highest Buddhas', BS *sarva-jinānām*; III 127:5 *hajū nāmhausya naṣṣgaista* 'wise, highest, evolved'. From *nau-* with suffix *-ha-* < *\*nauxa-* (like *-ha-* in *khāha* 'fountain', Yazg. *xēx*), see

also *naukya*, *nauca* 'acme'. With Yidya *nəvyo* 'beak', N.Pers. *nauk*, *nōl*, Waxī *nūčk* 'beak', Sarikolī *nūsk*. Since *-ahva-* is kept in older *ahva-*, later *aha-* 'noose', BS *pāsa-*; *paha-* 'cooked, ripe' < *\*paxva-*, Pašto *pōx* plur. *pāxə*, a connexion with West Iranian *naxva-* 'before, in front, first', Zor.P. *naxvist*, N.Pers. *nuxust* 'first', Armen. lw *naxa-*, *naha-* 'first', *naxa-bžišk* 'chief physician', *nahatak* 'running in front, first in combat, champion'; M.Parth.T. *nwx*, *nwxšt*, *nwxstyn*, *nwxwyr* 'primal man', adjective *nwxryg*, from *\*naxva-*, *\*noχ-*, seems excluded for Khotan Saka *nūha-*. Yidya *nəvyo* may indicate a base *\*naba-*.

**nuhamjindā** 'they open', v 125, 6b4 *kvī ttā vājāre nuhamjindā* 'when they hold it, they open it'; Z 22:169 *tceimañī vasute nuhiye samu kho nīlūpalā parrā* 'his eyes pure, open like the blue-lotus petal' (parallel Rāmāyaṇa II 4:2 *rājīva-patra-akṣa-* 'having eyes like *rājīva-* lotus petal', see A. Roṣu, JA 1969, 37-9); v 124, 6a1 *cvī nuhiyāndā tandrāmā sei|||* 'what of his they opened, such, even...'. From *ni-pank-* > *ni-fank-* to a base (s)p(h)en-k- in O.Ind. *pra-panca-*, *-na-* 'expanding, expanse', Armen. lw *nahang* 'province, region', N.Pers. *nīhang* ('monster'=) 'crocodile', Armen. lw *nhang* 'water beast' (shape of horse, woman, dog), Syriac *nhng-* 'crocodile' or 'hippopotamus' (if from *\*nifanka-*). Here belongs Lat. *pandō*, *passus*, *-pānsus* 'to expand', (*\*pen-d-*) not from *pant-*, base *pet-* (IE Pok. 824). Connexion of Av. *fānku-* 'peak', Oss. D. *xuānx*, I. *xox* 'mountain' is possible, if both are from *\*phanku-*. For O.Ind. *pra-pancaya-*, *pra-pancana-*, *pra-panca-*, J. Wackernagel, Altind. Gram. III 354, connexion with *panca* 'five' dubious.

**nūhvarrde**, *nūhvarāre*, *nūhvarāme*, see *nāhvarr-*.

**nṛhiya-** 'restrained', *nṛhiś-* 'to check', see *nīhalj-*.

**ne** 'not', v 329, 13r1-2 *nai ju ne... ne ju ne... ne ne...*, BS G 37, 10b4-5 *na kimcit... na ca... na jātu...*; Z 22:211 *nenne*, Z 19:19 *nerne*; with *yi*, *nai*, *nei*, with *u*, *nau*, *no*, *nyau*, *nyo*, *ñō*; *ne ra* (Sid. 129r1); *o ne* 'or not' K 2, 136r5. See *na* with *ni*.

**ne** 'immortal thing', JS 4r3, 17r2, 26r4; ibid. 8v3, 10r2 *neṇa*; ibid. 37r2 *neṇe*; Manj. 414 *dāvī(nai) nai* 'amṛta of the dharma-doctrine', = Z 5:89 *neṇi*; adjective, SuvO. 56r1 *neṭinei rays(ā)na* 'with amṛta liquid' (BS *rasa-*), BS *amṛta-rasena*. See *nāṣg-*.

**ne** 'surely', participle with imperative, v 343, 85r6 *āysda ne yanu bhaiṣajyasena dyata ne ttātā uysnora* 'protect, O Bhaiṣajyasena, look at these beings', BS G 37, 79b6-7 *bhaiṣajyasena vyavalokaya paśya jana-kāyam*; SuvO. 24v4 *dya ne thu* 'see', BS *paśyāhi tvam*. See *na* above. Note also Z 20:52 *hā ne*; Z 2:84 *hā ni*; Z 7:32 *hā na*.

**nai** 'or not', K 40:28 *spāśirau nai* 'do you see or not?', = K 43:144-5 *spāśirau nai*; III 23, 15a3 *tta cue saittā subhūta aštā nai* 'so what does seem to you (-e), Subhūti, or is it not?'; *aštā nai* also III 23, 19a2, 24, 22b2; 26, 32a3; 27, 33b3; 28, 40a1; and *nai* alone III 24, 23a2; 28, 37b1. Also K 2, 136r5 *o ne* 'or not'; IV 2:5 *ā ni*; with *-eṃ* = *-ai*, II 113:90 *bijsāmana neṃ* 'we go or not'.

**nai** particle to *vā*, K 40:39 *bāyarā vā nai* 'bring here', = K 43:156 *bāyari vā nai*. See s.v. *ne* particle.

**ne, ni, na** after *ma* 'not' prohibitive, v 58, 128v2 *ma ne vātcu pulsu* 'a fortiori'; v 394, r2 *ma ma ne pulsa* 'do not ask me', BS G 37, 73b3 *alam... kim tava anena arthena pariprṣṭena*; SuvP. 72v4 *ma ni hā tsīde* 'let them not go away', BS *vivarjayantu*; K 100·279 *āchai ma na hamāve* 'may there not arise disease'.

**neca** 'low', Sid. 138r5 *neca hame*, BS *nimno*, Tib. *hdug-pa* 'seated', hence for older *neṣta-*, *nātasta-*, *nāṣgasta-*, see s.v. *dāra-* 'long'.

**nejsaḍa-** 'manner', see *nājsaḍa-*.

**naijsatte** 'he rejects', Manj. 355 *nairv(ā)ṇā naiṣāma naijsatte* 'he refuses quiescence in nirvāṇa'. See K 153·19 *buśājsatte* 'she disperses perfumes'. Base *gad-* 'throwout' to IE Pok *g<sup>u</sup>edh-* 'thrust', O.Ind. *gandh-* 'thrust', Lit. *gendū*, *gēsti* 'be injured, perish', Zor.P. *zand* 'violent', Armen. lw *žand*.

**naittā** 'he sits' Bcd 55v3, K 104·228 *naitta*, see *nāṣad-*.

**neṭīnei** 'of *amṛta-* immortal stuff', adjective to *nāṣg-*.

**nete** 'take' infinitive to *nās-*: *nā-* 'take'.

**netca** 'outside', see *nātca*; *naitcana*, *netcarīmaa-*.

**netcūkā** 'attendant' from 'following', II 82·7 *netcūkā haḥsa ṣā ttā pīrā* 'pupil, this is truth, write it down'; v 255·108 *sāja thyau netcūka khu dāmla na byeha* 'learn quickly, pupil, that you do not get the stick', parallel to v 313, 1b5 *sāja vaḥāya khu ma dāmla na byeha* (BS *upasthāyaka-*). From *\*ni-čyau-ka-* 'following; attendant, pupil', with *ni-* 'after' as in *ni-malys-* 'to follow'. See *tsūka-* < *\*čyau-ka-*. For *-tc-* in place of *-ts-* < *-čy-*, note the (though late) replacement of *hamtsa* 'together' with *haṭca*. This rather than *\*niš-čau-ka-* to base *kau-* 'to observe, respect'. See also *naljsauku*.

**nera, neri** 'wife' oblique case, see s.v. *nārā*.

**neramda** 'issued', Sid. 141v4 *neramda lika*, Tib. *hbyun-ba*. See *narām-*: *naranda-*.

**nairamāna** 'going out', III 104·33-4 *ttradū kṣūna maudā naradū avāḡidanya nairamāna ma vā-ṇi sāsṭā (= spāṣṭā)* 'I entered, I was dying of hunger, I went out unheroic(?)'; in going out I (fem.) looked at you (*-ām = ū*) here'. Assuming *narām-* with *-āna-* participle and shortened *-rām-*. But possibly *\*narya-māna-* 'with skilful mind' or 'manly, womanly mind'; like Oss. *nārāmon* epithet of the vehement Soslan; Av. *naire.manah-*. Quoted above s.v. *avāḡidanya*.

**nerāma**, see *narām-* 'issue', Manj. 143.

**nairāmā** 'issuing(?)', Manj. 249-50 *nairāmā ṣā ttī vamaṣṭa aysāye mera nai ṭā* 'issuance, is that, then he realizes: of a sterile mother they are not'. See *narām-*.

**nerūj-, nairūj-** 'burst', see *narūj-*.

**nerau** 'bursting', Sid. 136v1, BS *pāka-*, Tib. *brnags-nas brtol-te* 'bursting from pus'. From *\*ni-rauga-* (or *\*niž-rauga-*), see *narūj-*: *narva-*, *narva-*.

**neš-**, see *nišš-*, *niš-* 'pour out'.

**neṣṭa** 'end', see *nāṣaskyā-* 'end'.

**nešte** 'nose(?)' or 'end(?)', JS 30r1 *śaysde pasujsadā-nešte* 'snakes with burning noses' (as containing the fangs). From *\*nāsti-* as *māstā* 'month'. See also *\*nāha-* in *pneha* 'beak'. To Parāčī *nēšt* 'nose'; but Sanglēčī *nīc*, Šuynī *nādz*, Rōšāni *nēdz*, to Sogd. *nyč* 'nostrils' < *\*nāhya-čī-*.

**naiṣgam-** see *niṣgam-* 'cease', and *naiṣIm-*; Manj. 399 *naiṣg-mārai harbaiṣa kīdeṣg* 'all *kleṣa-* afflictions cease', = Z 9·21

*nāhuta puṣṣo kleṣa abhāvu* 'the *kleṣa-* afflictions at once sink down to be non-existent'.

**naiṣgrīma** 'pure', Manj. 344 *naiṣgrīma bvāma hv(i)de* 'is called stainless bodhi-knowledge'. See s.v. *nāṣ-*, *niṣṣ-*.

**naiṣāma** 'quiescence', Manj. 355; dyadic Manj. 318 *parainairvā(na) gūstya naiṣāma* 'cessation (BS *parinirvāṇa-*), escape, quiescence'. See *niṣām-*.

**neṣemāciṇā** 'act of calming', K 137·893 *āchānā neṣemāciṇā*, 'calming of diseases', = BS *vyādhi-praśamani*.

**neṣphana** 'issue', Manj. 87 *narvakalpa neṣphana prara* 'nature beyond concept arises'. See *phan-*, *niṣphan-*.

**neskauda-** 'broken', Sid. 128v3 *cu hā neskaudaḡ ṭndū* 'which are broken', BS *bhanga-*, Tib. *yan-lag čhaḡ-pa* 'broken limb'. If from *\*niskaunda* < *\*ni-skām(f)ta-*; if from *\*ni-skauda-* < *\*ni-skafta-*; hence bases *skam-* and *skap-*. Av. *scāḡwa-* 'to be destroyed' (Zor.P. gloss *visimiṣn* 'splitting') in Vid. 13·40 *jaḡwa vahrka scāḡwa vahrka* 'wolves to be slain, wolves to be destroyed' from base *skam-* or *skan-*. Base *skam-* in O.Ind. RV 1·104·2 *ścamnan* 'they shall destroy', Sāyaṇa commentary *bhakṣayantu*, *himsantu*, Mādhava commentary *śoṣayantu*. For *skap-* 'split', Zor.P. *kāft* 'split', *dō-kāft-pāḡ* 'cloven-hoofed', N.Pers. *kāftan*, *kāfad*, *kāvad* 'split', *śikāftan*; noun *kāf*, *šikāf*, Sogd. Bud. *kβ-*, *kβt-*, *k'βnt* 'split', noun *k'p*. To IE Pok. 930-3 *skep-* 'split', Greek σκέπρονov 'axe', κόπρονov, 'axe' σκόπρονov 'hack', Lat. *capō* 'capon', Lit. *kapōti* 'hew', O.Slav. *ščepā* 'splinter of wood'.

**nestā** 'non-existent', Sid. 141r1 *nestā padīmāñā* 'it is to be annihilated', Tib. *med-par byaho*. Contrasting with *nāštā* 'is not'. Sogd. Bud. *nyst βw-* 'reduce to nothing', *nyst 'krt' wnty* 'he has destroyed'; Zor.P. (Gr.Bd. TD2 147·9) *nēst-mōḡ* (LOYT) 'hairless'; Dd 36·13 *nēst-pitiyārak* 'without adversary'; Balōčī *nēst-kār* 'destitute'; Šuynī *nēst čidōw* 'to make non-existent'. From *nē-* (*\*na-id*) with *asti-* 'existent'. See s.v. *ah-* 'be'.

**nehā** 'navel', see s.v. *\*nāha-*.

**nehvettä** 'crosses over, passes, triumphs over', gloss to BS *atikram-*, K 58, 28r1 *si kṣāṇāna vamaṣṭā nehvettä* 'in one moment he realizes, he wins'; Manj. 168-9 *gūhamagaūña nehvaitta beṣa* 'he surpasses all partiality'; Manj. 169 *nairātau nehvaitta butte* 'he passes over non-selfness' (BS *nairātmya-*), he knows it'; preterite Z 11·3 *cu hā nehvastu yādāndā* 'which they had gained'; Z 24·469 *nehvastu yanīndā* 'they can conquer'; K 64, 82r1 *nehvasta (mī)me* 'may I be able to cross'; K 60, 35v1 *ṣena kṣānana vajñāysaṇa (-jñ- for -jr-) āna pūrdā u nehvaste* 'in one moment, seated on the *vajrāsana* ('diamond throne', BS *vajrāsana-*), he conquered and triumphed'; K 61, 39v3 *tāra tcaḡa nehvastā yūḡā ṭdi* 'he has been able to cross to the further shore'; K 144, 1v2 *rahāṣe hamdarīmai nātcarīmai dā harbiṣṣā nehvastai* 'he has gained the whole internal, external *dharma-* doctrine'; K 26·139-40 *sāna hamya tturya rāṣg nehvaste* 'the enemies came into his power, he triumphed', = K 18·213 *sauna hamye tturye rāja nehvaste*. From *niž-hvoh-*: *niž-hvasta*, see cognates s.v. *hvaittā*. Parallel Sogd. Bud. *ḡ'my nyst'k* 'world-conquering'. For *ne-*, *neṣ-*, *ne-*, *nai-* see above *naṣ-* < *niš-*. Parallel to BS. Divyāvadāna 446·26 *jana-padān atikramya* 'having crossed the countries', Pali *samuddaṇ atikkamma* 'having crossed the sea'.

**no** 'boat', Z 13·27 *kho ye ggamgo nitā ttātsaiyi mästā no pharu kāḍe hvāndi* 'as one crosses the Gangā river, the boat is great, the men are very many'; Z 24·239 *ṣā muho nve bāgyo ttāru tcalco ttuvāya* 'convey me on the boat to the further shore'; N 50·29-31 *ce maṅgere hatcašte nvyē jsa mahāsamudro vatseiya butta haḍe tte nvyē gamjso cu khūnājsa o rrātqjsa* 'who with an old broken boat descends to the sea, he might know however the defect of the boat which is full of holes or rifts'; ibid. 32 *nvyā ūtca ttrāmāte* 'water enters the boat'; ibid. 33 *ttiñe nve jsa*; ibid. 34 *nau tcabrīstā* 'the boat breaks up'; ibid. 35 *tte hvāndye noya hāmānu* 'the man must be in the boat'; v 182, 432 *ttāña mišta dātīmja nauya* 'in this great dharma-boat'; JS 16r3, 21r3, *nauvi jsa*; ibid. 30v2-3 *ce nauvi byūtte pamda* 'whose boat changed its way'. Compound, II 56·29 *nāmvā-vadām padā* 'a way by boat-journey' from \**nauva-* and \**padāna-*. From *nāu-* 'boat', O.Pers. *nāviyā-* 'fleet'; Av. *navāza-* 'shipman'; Sogd. Bud. *n'wh*, Chr. *nw*, *čn n'vy*, *nw-bry*, Man. *nw'z*, *n'wzyy* 'shipman', Armen. lw *nauaz*; N.Pers. *nāv* 'small boat'; Aramaic Pers. *nw-pt* 'boat captain', Armen lw *nauapet*; Oss. D. *naūā*, I. *naū* 'boat', *naū-dārāg* 'steersman' (*tārun* 'driver'). IE Pok. 755 *nāu-s* (from hollowed tree trunk), O.Ind. *nau-*, *nāvājā-*, Greek *ναῦς*, *νεώς*, *νηῦς*, Lat. *nāuis*, *nāuigō*; Celt. O.Ir. *nāu*, gen. sing. *nōe*. Armen. *nau*, *nauak*, *nauapet* (original Armenian or lw), *nauaz* lw. Av. *nāvaya-* 'deep(?)', see s.v. *naurā*.

**-nau** 'sound(?)', K 49·4·3 *hvāri-nau bināñā thāña* 'with sweet-sounding music', from \**nādu-* (as *mau* < \**madu-*), see s.v. *nätte*, *nāyai*, *panāy-*.

**nau** 'not indeed' from *na* with *ū* (\**na-id+uta*), II 80·23 *krraudi-rāja devattā nau avari kaide* 'the *krrodha-rāja* (anger-king) deities (BS *devatā-*) they do not care for ruin'; II 80·19-20 *artha-bauga* (BS *artha-bhoga-*) *nau pā hajsādi vīstāvi* 'wealth they did not accumulate'; Z *nau*, *no*. See also *ño*.

**nau** 'nine', Z 13·50 *nau*, Z 15·2 *no*; v 40, 63b1 *nau jūna* 'nine times'; III 149, x, I *kūsa nau* 'nine *kūsa*-measures'; II 115·27 *nau ṣṭau masai* 'nine in size'; loc. plur. Sid. 16r3 *nauyvā virānvā* 'in the nine orifices', Manj. 27 *nauya varanyau* (BS *vraṇa-* 'hole, wound'); compound v 10·2·2 *nau-chāya thauna* 'cloth (silk) of nine feet'; II 60·21 *hainā thauna nām* 'nine pieces of red cloth'; ordinal, *nauma-*, *noma-*, v 136·82, 4b3 *naumu bhūmu* 'ninth stage' (BS *bhūmi-*); SuvO. 55r2 *parivarttā nāma nomā nāṣṭā* 'the ninth chapter (BS *parivarta-*) called. . . is finished' (= BS *parivarto navamaḥ*); K 143·1061 *naumye māsti* 'in the ninth month'; II 96·76 *naumai haḍai* 'on the ninth day', II 93·6 *naumyai haḍai*; II 129·81 *nāmmye haḍai*, II 82·89 *nāmye kṣuṇā* 'ninth regnal year'; '19', v 40, 56r3 *nausu-padya* 'of 19 kinds'; II 25·28·6 *nausā chā* '19 feet'; II 62, Ačma 7 *nausi chā*; II 82·89 *nausamyē hadi* '19th day', Sid. 125r5 *nausā* (for \**nausam*) '19th', Tib. *bču-dgu-pa*. '90', Z 22·218 *dvā-varā-nautā* '92'; Z 22·217 *tcōhorā-notā* '94'; v 79, 149v1 *nau-vare-nautā ysāre* '99,000', Tib. *ston phrag dgu-bču*; Sid. 107r2 *kṣiri nau* '96'; III 124, a1 *nau-vare-tcaholsā* '49'; III 41, a2 *nau-varā-nau pačada* '99 kinds'; III 42, b10 *nau-vare-nau jūna* '99 times'; v 246, 11a4 *nau-vara-nau*; K 97·182 *nau-varā-nau*, BS *nava-navatayah*; v 303, 01a3 and 02a5

*nau-vari-nau*; ordinal, Z 13·102 *śso-vari-nautamā*, variant *śśū-vari-nautamā* '91st'; loc. plur. v 74, 42r4 *nveovg*, BS G 37, 32a5 *navati-*, Tib. *dgu-bču*; v 332, 24r6 *pus-pare-nvetuo* '95', BS G 37, 21b1 *paṃca-navati-*. '900', IV 64b4 *nau-se* '900', v 218·25, 2·1 *nau ysāre mūri* '9000 *mūrā*-coins'. From *nāva-*, Tumšūq Saka *na sade* '900'; Av. *nava*, *nava.dasa*, *navati-*, *nava.sata-*, *naoma-*, *nāuma-*; O.Pers. *navama-*; Sogd. *nw*, *nw'*, *n'wm'yk*, *nwm'y*; Zor.P. *nōh*, *navašdahom*, *nahom* (*nhw*); N.Pers. *nuh*, *nuhum*, *nūzdah*, *nuvazdah*, *navad*; M.Parth.T. *nwh*, *nwum*, *nhw*, *nwm*; Oss. DI. *farast* '9' ('beyond eight'), D. *nāudās*, I. *nudās*, *naūādzā*, Waxi *nau*, *nāu*, *nāu*, *nāb*, *nāo*, Yidya *nau*. IE Pok. 318 *e-neuēn-*, O.Ind. *nāva*, *navati-*, Greek *εἰνα-*, *ἐννέ(φ)α*; Lat. *nouem*, Celt. O.Ir. *nōi n-*, Welsh *naw*, Got. *niun*, O.Sax. *nigun*, O.Engl. *niyon*, Tokhara AB *ñu*.

**nauka** 'soft', see s.v. *nauna-*.

**naukya**, *nauca*, *noca* 'acme, top, essence of', Z 6·31 *naukya hārānu* 'the acme of things', parallel to Z 6·33 *vārsā hārānu* 'the strength (BS *vīrya-*) of things'; Z 6·32 *noca hārānu*; Z 6·32 *nauca hārānu*. Note similar use of BS *agra-*, Pali *agga-*; of Zor.P. *rat* 'chief of'; Tib. *g-yan* 'blessing of', as the *cakravartin*-emperor is the *g-yan* of men. See also *ttauca*. Connected with *nūha-* 'top' where cognates are quoted. See Hōbōgirin s.v. *chōja* p. 349a for BS *agra-*.

**naumkvā** loc. plur. 'place name', v 222·17·3.

**nauda** 'bowing to, obeisance, worship', K 66, 84v4 *naudā*, to base *nam-*, see *nonda* < \**nāmta-*.

**node** 'they took', JS 35r4 *saṃvere node* 'they took up the inhibitions' (BS *saṃvara-*), from 3 plur. *nāndā* to *nās-*: *nāta-* 'to take'.

**nauna-**, *nona-* 'soft', v 78, 4v3 (*karavīrai*) *māñandā briyūnā naumā bajāṣā khanau dyāñāte* 'lovely soft voice like a *kalavinka*-bird's, he shows a smile', Tib. *kalapinka-hi sgra skad yid-du hon-ba hdzum-pa mdzad-do*; Z 3·35 *nauna-*; v 92, 611v8 (*nau*)*nāka*, BS *mṛdu*; Z 3·49 *naunika-*; Sid. 147v3 *naukā*, Tib. *zib-tu* 'fine'; Sid. 100r1 *noka-*; K 56, 21r2-3 *haugā nāmkā skvauma* 'soft smooth touch' (dyadic, see *hulga-*); Z 16·13 *nonā hulgi aysmū* 'soft smooth mind'; Sid. 102r5 *nokalakā*, Tib. *hjam-po*; Sid. 143r3 *naukalakā*, Tib. *hjam-zin*; Sid. 103v5 *nāmkalakeye*, Tib. *hjam-po*; v 170·302, 2r2 *naunā brahma-svarā*, parallel to BS *manju-* (one of the 8 qualities of this voice); Z 3·35 *kho ysirrā rruštā tterā rrusana naua kāḍe* 'as gold shines, so bright, soft exceedingly'. From base *nam-*, with suffix *-na-*, *nauna-* < \**nāmna-*, beside suffix *-ra-* in Av. *namra-*, Sogd. Bud. *nmry*, P 2·76 *nmry m'nh* 'tender mind'; M.Parth.T. *nmr*, with metathetic *nrm*, M.Pers.T. *nrm*, Zor.P., N.Pers. *narm*, Balōči *narmay*. Possibly rather *nam-:nāta-* 'to beat', hence 'beaten soft', than *nam-:nata-* 'to bend', to Oss. D. *nāmun*, *nad*, I. *nāmy* 'to beat', *nad* 'road', *calx-nad* 'road for wheels'. See also *nveṃcā*.

**nonda** 'with reverence', v 340, 79r4 (*n*)*o(nda)* *yāḍe*, BS G 37, 74a5-6 *namas-...kṛtaṃ*, Tib. *phyag hchal-lo*; v 76, 112v3 *nonda yā|||*; later *nauda*, III 112, IV 1 *namasūṃ nauda*; N 163·27 *nauda baysyau* (in colophon). From \**nām(f)tā* inst. sing. (or ablat. sing. \**nām(f)tād*) to base *nam-* 'bend down'.

**naurā** 'deep(?)', III 80·22 *ttradū ttū mista-kasājsā naurā-nasā nāmhā* 'I crossed over that summit with its great caverns, with its deep(?) pools(?)'. Possibly base *nāu-* to Sogd. Bud. *n'ywōk-*, Man. *n'ywōq* 'deep', *n'ywōkt* 'depressions' if from *\*nāvya-ka-*, with Av. *nāvaya-* 'deep(?)', if not from *nāu-* 'boat' (see W. B. Henning, BSOAS 12, 1948, 309).

**nauštara-** 'cutting tool', Sid. 102v2 *ttai māṃṇḍaka nauštara jsa pyihāñā* 'so for him the lump (= *muṇḍaka-*) must be cut with the lancet', BS *śastreṇa* 'knife', Tib. *hbrum-bu mchon-gyis bčad-la*; II 60·19 *aīysna šā u nauštara šau* 'one awl and one lancet'; with suffix *-tara-* of instruments to base *nauš-*, possibly from older *nuš-* < *niš-*. Then to N.Pers. *nēštar*, *ništar*, *nēš*, *nēšū*, *nēšū* 'lancet', *nēš* 'sting', Pašto *naštar*, *naštar* (*nštr*), Armen. lw *nštir*, Syriac *nštrk-*; beside M.Pers.T. *nyyš* 'point', Yazg. *neš* 'sting'. Base *nai-š-* beside *nai-z-*, *niz-* Av. *naēza-* 'spear', Zor.P. *nēzak*, Armen. lw *nizak*, N.Pers. *nēzah*, Balōči *nēzay* 'spear, spit', Syriac *nyzk-* 'spear'; verbal, O.Slav. *nžz-*, *vūniziti*, Polish *nizac* 'bore, pierce'. Possibly IE Pok. 971-2 *sn-eu-*, *sn-et-* with *-s-* and *-ĝ(h)-* (forms like *sn-ā-:sn-ə-*, *sn-eu-*, *sn-et-* 'flow', see s.v. *ysināh-*). For *-š-* and *-z-* note also Armen. lw *patnēš* 'rampart', Georgian lw *p'at'nez-i*, see also *puštara-* possibly to base *paiš-:piš-* 'pierce'. Iranian *-š-* can also derive from *-šš-*. K 48·2·9 *nauštara* is BS lw *nuštūra-* 'cruel'.

**nauha-** 'new', compound gen. sing. *nauha-salye* 'of the new year', II 64·5 *khu vā nauha-salye bisai jšārā ttū sīḍakā heḍā* 'how is the corn of the new year, that Sīḍakā gives'. From *\*navaha-* 'new', with *nava-* 'new' (see s.v. *navaka-*), in a compound beside *nūvara-* (*\*navatara-*) in other texts, *\*nava-sard*, beside Kroraina *nokšari* 'new year', Armen. lw *nausard* 'first month', Syriac *nausard-ā* 'early grape', *nausardēl* 'first Sunday of the new year', Aramaic *nwsrdy*, Sogd. *nwsrd* (Al-Bairūnī), Sogd. Man. *n'wšrdyč*, Sogd. Mug document *n'wšrdyč*, Uigur *nwsrdyč* (see W. B. Henning, *Orientalia* VIII, 1939, 94). The *-ha-* of *nauha-* may have replaced *-xa-* arising from *-ka-*. The text is too early for *nūha-* to be found as *nauha-*.

**nyanei** 'treasure, treasury', Z 22·162 *ttāte tcahuri nyanā hvāšta panā dasau nyanei ggaṃpha* 'these four treasuries are chiefest, every treasury is ten *ggaṃpha-* in size'; Z 22·160 *tcahorai nyanā* 'to him are four treasuries'; Z 4·19 *kho ju dukhāte nyanau keitā* 'as a poor man thinks of treasure'; v 58, 129a3 *šārā nyanei māstā* 'excellent great treasure'; v 161, 35r5-6 plur. < *dā* > *tīnā nyanau dāta hāmāre* 'the *dharma*-treasures are seen', BS G 37, 26b2 *sarva-dharma-nidhānāni paśyati*; Z 22·160 *nyanai*; *nyanā*; SuvP. 71v3 *ñanau*, BS *nidhi-*, v 67a6 *ñanai mistā*; III 67·52 *ñanau*; plur., K 49·3·3 *ñanauvā*. Base either *\*ni-kana-ka-* or *\*ni-dana-ka-*, base *kan-* 'place, cover' or *dā-* 'to deposit', M.Parth.T. *ng'n 'wd gzn* (dyadic); *ny'n 'wd gnz*. For *ni-kan-*, note Oss. D. *nigānun*, I. *nigānyyn*, D. *nigād* 'bury', I. *nyggānd* 'cellar', *ingān* 'tomb' (Av. *hankana-*). For *\*ni-dana-*, Waxī *naḍun* 'quiver', *naḍān* 'scabbard' (*\*ni-dāna-*), O.Ind. RV *nidhāna-m*, AV *nidhāna-* 'receptacle, treasure'; Elamite Pers. *\*nidani-* (see I. Gershevitch, AM, n.s., 2. 1951, 143); the basis set as *\*nidānya-* in W. Hinz, *Altiranisches Sprachgut der*

Nebenüberlieferungen 1975, 175. See base *kan-* and *-dāna-* (*khāysāna-*, *phiysgāna-*).

**nyāśsa-** 'deficient, bad', v 102v3 *ggaṃmja nyāśsa atā* 'stinking, very defective'; II 87·1 *ñasā bisā* 'humble servant' parallel Tib. *bdag nan-pa* ('bad, humble, miserable'); Sid. 134 r1 *hawvi jsa ṅāšikā hame* 'in power he is weak', Tib. *žan-pa* ('weak'); JS 1v3 *ędrre vaña nyasākyi štāre* 'the faculties (BS *indriya-*) are poor'. From *\*ni-kas-ya-* to *kas-* 'lessen', be small', Av. *kasu-*, *kasišta-*, Zor.P. *kas* 'smaller', *kāstan* 'to lessen', *kāstār*, Armen. lw *pakas* 'deficient', N.Pers. *kih* 'smaller', Oss. DI. *kāstār* 'junior person'. See participle in negative *añašta-* 'not deficient'. To be kept distinct from *nyas-* 'to abuse, be disgusted at'.

**nyas-** 'abuse, feel disgust', v 338, 36v4 and v 76, 44r1 *biššā uysnora pašndā u parehārai jsa u nyasārai u ita hvāñindā se sūtā bajāte* 'all beings abandon, they withdraw from him and feel disgust at him, and so they speak, saying, he is burnt, is ruined', BS G 37, 33b2-3 *sarva-satvāḥ parivarjayanti jugupsanti, dagdho našta eša*; noun, K 3, 138r3 *saṃtsāri nyasāmato hvataimā* 'I spoke of contempt (disgust) of the *saṃsāra*-migration', Tib. *khōr-ba smad-pa bsad-pa daṅ* (*smad* 'abuse, despise'); Z 2·7 *saṃtsāru harbiššu nyaste* 'he contemns all the *saṃsāra*-migration'; N 77·5 *hamdāri nyasāre* 'others afflict him', BS *ke cit kleśayanti*; suffix *-kyā-*, v 150, 4b4 *nyaskya haurāka* 'givers of abuse', Z 22·249 *nyaskya nā hāmāte* 'abuse occurs for them'; Z 23·116 *nyasca*; participle *ñašta*, SuvP. 64r1 *cu ra vā ṅāšta* 'what also is disgusting' (or 'reprobated'). BS *kāmānām*. Base *\*ni-kas-* 'to speak against', to Oss. D. *nixās*, I. *nyxas* 'talk', above *kāse* 'abuse'. Distinct from *\*ni-kas-* 'be deficient', see s.v. *nyāśsa-*.

**nyāña-** 'to be seated', SuvO. 36r1 *vara ttu āysanu vātā nyāñu ku nāšgštā hāmāte* 'there on the seat he must sit; when he is seated', BS *āsanam prajñāpayitavyam, tatrāsane nišiditvā*. Base *nišad-* > *ny-*.

**nyāttara-** 'inferior', K 1, 134r3 *nyāttara-kširei rre* 'king of inferior country', Tib. *khams-kyi rgyal-po* (E. Lamotte, translation 235 roitelet des frontières = BS *pratyantajanapadānām koṭṭa-rāja-*); ibid. 4 *nyāttara-kširau rrundu*, Tib. idem; ibid. 5 *nyāttara-kširei rre*, Tib. idem; Chinese *siaou uang* 'small king' (K 789·1; 1298·1); Mahāvuyutpatti 3677 *koṭṭa-rāja-*, Tib. *khams-kyi rgyal-po*. Z 12·53 *nyāttara ārre* 'inferior faults'; II 57·33 *ñāttara sakhārma* 'smaller *saṃghārāma*-monasteries'; II 92·123 *ñāttarām hīya hīya hawva* 'power of various inferiors', contrasted with 122 *mistām hvamāḍā ttayām hīya hawva* 'power of the great men', translation AM n.s., 1, 1949, 36; Manj. 357 *ñāttāra yāna* 'inferior vehicles' (BS *yāna-*); Manj. 383, 404 *ñāttarai yāna*, parallel to BS *hina-yāna-*. Ambiguous form: either *\*ni-dāta-tara-* or *\*ni-yāta-tara-* both in sense 'place down, depress, put lower'. Sogd. Bud. Dhyāna 226 *w't ny''t'k* (initial *n-* or *z-*) = BS *vāyu-doša-* 'the defect of wind' (of the three medical *doša-* 'defects') would assure *\*ni-yāta-* to *yat-* 'place' (see s.v. *nista-*), with form like *pāta-* 'fallen in, sunken' to base *pat-*.

**nyātān(u)** 'of rivers', v 26, 49v6 *ggarīṇu nyātān(u)* 'of mountains, rivers'; III 6, 12v2 *ggaṃgā nyāvā gruicyau sye*

- mānāmda* 'like sand from grains of Gangā rivers'. See *nātā* 'river'.
- nyāmdā** 'he rejected', K 155·57–8 *nyāmdā hastamā bumā mimysdyānau vaskā* 'he rejected the best stage (BS *bhūmi*-) on behalf of the pitiful ones'. From \**ni-yān*- to base *kan*- 'put', *ni-kan*- 'put down'.
- nyāmda** 'they settled', II 8·132 *ca na nyāmda u na [ṣṭau jai] ṣṭ(ā)da* 'who may not settle and not stay (= *ṣṭāmda*)'. To *niṣād*- 'sit, settle', middle conjunctive 3 plural.
- \***nyāda**- 'thrown down(?)', K 34·65 *tvī nādai śi jasta amaugā* (BS *amogha*-) *ahā: pṛrabhāvena* 'her I brought down alone, O prince, by power of my infallible noose'. From *ni-kan*- 'put down', see *nyāmdā* 'he rejected'.
- nyāska**- 'disgust', Manj. 6–7 *tcana thyaū byehīda (va)ra avārau(tta) nervāna gūstre [=gūstye] ttaradara nyāskamasūna ysama-(śa)de hettana hattsa* '(the text) whereby at once they attain there the non-established nirvāna deliverance (=BS *apṛatiṣṭhita-nirvāna-vimokṣa*), the body is only disgust, the world (=BS *loka*) is with cause' (BS *hetu*- 'contingency'). Base *nyas*- 'be disgusted', BS *jugups*-, with \**nyāsa*- and *-ka* suffix, like *brāska*- 'question'. See cognates s.v. *nyas*-. For *masūna* 'only' = BS *-mātra*, see s.v. *mase*.
- nyālsta**- 'planted', V 340, 80r4 *bamhyu nyālste* 'he planted the tree', BS G 37, 75a4 *vṛkṣam vāpayeta*, Tib. *śin bskyed-pa dan*; V 340, 80r5 *bamhya nyālsta* (wrongly *kālsta*) 'trees planted', BS G 37, 75a6 *vṛkṣam vāpayeta*. From \**ni-kālsta*-, present *ker*-: *kālsta*-, base *kar*-. See *ker*-.
- nyūca** -?- (without context), V 230·0173, 12b1 and 2. See *nūca*- 'thread', or *nātūkyo* 'teaching'.
- nyūj**- 'teach', participle *nyūta*-, V 142, 13r3 *nyūtemā ttā uysnora kye mara* . . . 'I taught the beings who here (have become wild beasts)', BS G 37, 7a3–4 *ye satvā sampratam mayā buddha-jñāne pṛatiṣṭhāpitās te sarve tena kālena tena samayena mṛgā (ab)huvan*, Tib. *nas* . . . *sans-rgyas-kyi ye-śes-la so-sor bkod-pa*; Z 24·194 *nyūjāte*; fut. participle, V 183, a5 *hamdaru hā nyūjāna* 'the other it is necessary to teach'; noun, Z 12·86 *nyūjāmate*; K 6, 145v1 *nyūj(e)-mat(e) kādana* 'for teaching', Chin. *kiau* 'teach' (K 143·5), Tib. differt; adjective III 5, 11r5 *nyūjāka*; ibid. III 4, 10v4 *nyūjākī* 'you are teacher' (-ī 'you are'); preterite, V 171·302, 2v4 *aysmū nyūtā kāmo dišo aysmū nyūste* 'his mind is accustomed; in what place (BS *diś*-) the mind becomes accustomed (learns)'; Z 24·176 *nyūte* Z 3·24 *nyūvā*, Z 24·117 *nyūvu*. For the later forms see *nūj*-, intransitive *nyūs*-, *nūs*-. From \**ni-auk*- or \**ni-yauk*-. For *auk*-, note Av. *aocāyate* 'he instructed' (if not *auk*- = *vak*- 'speak'), O.Ind. *ok*-: *uc*-, *ōkas*- 'dwellings', *okyā*- 'at home', *ūcyati*, *ucitā*- 'be accustomed', *sam-ok*-, to IE Pok. 347 *euk*-, Armen. *usanim* 'learn' (*uk*-, *uk*-), Got. *ūht*-, *biūhts* 'accustomed', O.Slav. *ukū* 'learning', *učiti* 'teach', *vyknōti* 'become accustomed'; for *yauk*-, Sogd. Bud. *ywk ywčt* 'learns lore', *ywytk*, *ywytčh* 'accustomed', with *-s*-, *ywysd* 'you learn' (plural); adjective *ywčn'k mwčk* 'teaching teacher'; Sogd. Man. *ywč*-, *ywxsw*, *ywxtyy*; Sogd. Chr. *ywč*-, *ywq*, *ywxt* by, *ywxstnt*, Yagn. *yuxs*-, *yuxta* 'be accustomed', Munjānī *yuxs*-, *yuxt* 'learn, be accustomed' with IE Pok. 347, Lit. *jūnkstu*, *jūnkti* 'be accustomed', *jaukūs* 'tame', *jūnkta*s 'accustomed', *ūkis* 'peasant's house'; O.Pruss. *jaukinti* 'to practise'. See *nūj*-, *nūs*-, *aūnska*-, and *nyūs*-, *nātūkyo*.
- nyūdāre** 'roll down', Z 17·14 *kho baṣṣā nyūdāre samu* 'as streams roll down'; Z 17·14 *ku vātco nyūltte* 'when then it rolls down', Z 24·419 *kū mulsu mulsu nyūltte harbiṣṣā hīna* 'when indeed (-ū < *uta*) little by little the whole troop rolls down'. From *ni-vart*-, see cognates s.v. *baḍāri* 'they roll' (-*iva*- > -*yū*), secondary contact *-rtat*- > *-ltt*-, as *baltte* 'rolls'.
- nyūta**- 'taught', see s.v. *nyūj*-.
- nyūrr**- 'cover, harness', Z 24·405 *aśsa nā uysmalsta u aśā-nyūrrāna nyūrda* 'their horses groomed and covered with horse-harness'; II 111·20 *pharākā vā nūrā hamgrī* 'much equipment has been collected here', translation AM n.s., 11, 1964, 2. From \**ni-var-n*- (-*iva*- > -*yū*-). Base *var*- 'cover', see cognates s.v. *baḥa*- 'armour', and *bārmana*- 'reservoir'.
- nyūvaja** 'north', SuvO. 4r4–5 *diṣvo tcūruvo . . . sarbandā hāle, rṛavye hālai . . . nihujsandā hālai . . . nyūvaja . . .* 'in the four regions (BS *diś*-) east, south, west, north', BS *dikṣu catarṣu . . . pūrvasmin dakṣiṇe . . . paścimāyām . . . uttare*; III 22, 12a3 *nūvijsa*, BS *uttara*-; SuvO. 55r7 *nyūvaja*, BS *uttareṇa*; Manj. 192, abl. sing., *nūna* 'from the north' (*nū*- < \**nūjs(ā)*) by loss of consonant become final, like *pā* from *pātco*). Possibly from *naiba*- 'good' or \**anaiba*- 'bad' according as the north was considered as the home of *daiva* 'gods' or 'demons', see cognates s.v. *nite*, *nīro* (-*aiba*- > -*yūva*- as *dyūva*- < *daiva*-).
- nyūste** 'learns', see *nyūj*-, *nūj*-, *nūs*-.  
**nyauys**- 'be defeated', Z 12·40 *tcamna nyauysāre bodhisatva* 'whereby the bodhisatvas are overcome'; Z 12·45 *tcamna hāmāte paramjsa biṣṣāne śśāratete jsa balyśūste jsa nyauṣṭā* 'whereby he becomes adverse, defeated out of all goodness, of bodhi-knowledge'; Z 14·91 *biṣṣā aysura nyauṣṭa* 'all asura-demons vanquished'; noun, V 107, 29v2 *purroṣca hāmāte, u aysurāṇu nyauṣca, patājāmata* 'conquest arises, and defeat, victory over the asura-demons', BS *jayo bhaviṣyati asurāṇam ca parājayo bhaviṣyati*; III 76·247 *marañā dū sānā na purrdāmdā tte jsai ṣā nauṣṭā* 'death, trouble, enemies they did not conquer; by that he was defeated'; III 74·213 *khvā busta ṣā nyauṣṭūm biṣnā* 'when he knew, I am utterly defeated'; K 16·146 *tta tta hāda šera ādara* (BS) *yaña khva jsa na nauysa* 'but so give good heed that by them you may not be overcome', = K 24·90 *khv jsa na nāysai*, = K 32·41 *khva jsi ni nīyāysi* (*khva jsa* from *khva-m jsa*); Manj. 334 *kīdeśa-māra purrda ylnīda nāysārai harbaīsa māra* 'they can vanquish māra-demons of the *kīdeśa*-afflictions; all the māra-demons are defeated'. From *ni-yauz*-, with *ā-yauz*-, see *āyoysa*-, *āyoṣṭa*- 'disturb'.
- nyausta** -?-, V 50, 6r5 *nyausta hāmāre* (at end of a verse). From \**ni-yaud*- or \**ni-yafs*- with *-au*- as in *nyauys*- or *-afs*- as in *ttaus*- 'be hot', base *tap*-.
- nva** 'after', see *nva*, *nū*, K 68·208 *cu vā nva dā tta tta hvīmde* 'what is called so according to the *dharma*-doctrine'; K 146, 3v4 *nva nva kūlā haphīśānā* 'according to various families (BS *kula*- of the *vajrayāna*-) is to be joined'.
- nvaḍūdva** 'teacher', II 115·23 *yūmautca hīya nvaḍūdva* 'teacher of Yūmautcana' (so from a legible photograph,

not *dvadva* nor *ttaka*). From \**nivartavantuka*- equivalent of *ācārya*- 'teacher of deportment'.

**nvatte** 'he changes for the worse', K 150·18-9 *hūra ma mūāśdā jsā ttū semda ūvārā, khvi ra jsā vemrśy tvā sadim (-im = -ai) na nvatte ttī mahābūvā hye devatta pātācā* 'give me out of favour that exalted success (BS *siddhi*-power) so that (*khvi = khv-am*) he may not change my vigour (BS *vīrya*-) and that success (BS *siddhi*-), he the deity of the great elements, afterwards'. See *nuvamth*-.

**nvath**- 'change', see *nuvamth*-.

**nvadāvaunā** 'binding-cloth', II 61b4 *nvadāvaunā auramūṣa* 'binding-cloth, covering-bandage'. From \**nibandaka-vafna*, to Av. *nivanda*- 'binding' (< *nibanda*-), Sogd. Man. *nβndyḥ*, Oss. D. *ivāndun* 'put on clothes, wind', *niwāndun* 'wrap, wind', *nivānst*, *nivanst*, I. *nyvāndyn*, *nyvāst*; with base *vaf*- 'to weave' (see s.v. *baudāha*), and *vauna*- like *thauna*-.

**nvamth**- see *nuvamth*-.

**nvays**- see *nuvalys*-.

**nvāst**- 'to examine', see *nuvāst*-.

**nvāsta**- 'easy', Sid. 19r1 *nvāstā*, Tib. *bde-ba* ('well'); Sid. 136v4 *nvāstā*, Tib. *sla-ba* ('easy'); II 105·118 *nvāstā sūhajā āmai jsa* 'with easy happy (BS *sukha*-) abode', with negative, Sid. 127v1 *anvāsta*, Tib. *dkah-ba*; comparative, II 92·127 *nvāstira maṃ paṃda* 'easier road here'; II 71·9 *khvau tta saṃ nvāstyeri hamāte* 'and if for you it may be easier' (translation SDTV 73); v 67, 25a5 *ttq ttqyai nvāsta khu caṃdātāñā mū(ra)* 'so it was easier than the *cintāmani* jewel'; v 63·24 *nvāstau pṛracyau jsa haṃphva himīryau* 'may you become with easy conditions' (BS *pratya*-ya-). From \**ni-past*-ya-, \**ni-bast*-ya-, \**ni-vast*-ya- or with -*št*-ya-, but possibly rather \**amu-ā-st(a)ya*- 'standing in accord'. See also III 109·8 *nūsta* 'comfortable state'.

**nvasta** 'he lay down', K 45·17 *peśā nvasta* 'in the evening he lay down'. From \**ni-pasta*-, see s.v. *nuvad*-.

**nvāka** 'song', *nvākaka*, *nvāga*-, *nvāya*-, Sid. 125v3 *nvāka hūne* 'he sings', BS *nṛtya*-, Tib. *glu len-pa* ('sing'), III 48·68 *nvākaka nvārī(da)* 'they sing (utter) songs'; Z 3·57 *nvāya bināña śsāru bajeśārā biśśā* 'all the songs, music, sound well'; Z 21·29 *haṃggargya nvāya* 'songs in the assembly'; Z 24·215 *ttāye nvāgā* 'at the singing' (or possibly gen. absolute to participle *ttata*- 'stretched?'). From *ni-vāka*-, Zor.P. *niwāk*, *hu-niwāk*, M.Pers.T. *nw'g*, Sogd. Man. *lw nw'g*, *nw'kyy*, N.Pers. *navā*, *navāxtan*, *navāzam* 'song; to sing', *xunyā*, *xūnyā* 'music', Armen. *lw nouag*, *nouagem*, Georgian *lw novag-i* 'melody, tune'. See also *āljs*- 'sing', BS *gīta*- 'song'. Base *vak*- 'speak', Av. *vak*-, *vaš*-, *uxda*-, *uxti*-; Sogd. Bud. *wysty* 'he says', *wyt*-, *wytw* *δ'r'y*, Man. *wyḥ* 'spoken', Chr. *wy'drt* (but present *w'β*-); P 8·109 *pčw'ytk* -?, *pδw'xtq* (< Parth.), *pδw'xtg*; Bud. *prw'k* 'calumny', *prw'č*- 'to calumify'; Bud. *wnyr* 'voice', *śrγw-wnyr'k* = BS *siṃha-nāda*-; Bud. *w'γś*, Man. *w'χś* 'word', Zor.P. *vaxś* 'word', *vaxśavar* 'prophet', *vaxśīk* 'spiritual' *vāč*, *vāčak*, *ēvāč*, N.Pers. *āvāz*, *āvā*, *vāxś*, *vaxś*; Armen. *lw ouxt*, -i 'covenant, vow'; Central Persian Keše I sing. *avājun*, *be-š-vāt*, Gazī *avājun*, *be-š-vā*; Orm. *γuś*-, *γwos*- 'speak' (< *vaxś*-); Balōči *gwaśag*, *guśag* 'speak, say', *gvašta*, *gušta*. IE Pok. 1135-6 *uek*<sup>h</sup>-, O.Ind. *vāk*, *vācas*-, *ucyāte*, *vaksyāte*, *vākti*, *uktā*-; Greek ἔπος, φείτην, εἶπον, ὄπτα 'voice'

(acc. sing.), Lat. *uōx*, *uōc-is*, *uocāre*; OHG *gi-wahanen* 'to mention' < \**gawahnjan*, *giwaht* 'mention, fame', O.Engl. *wōm*, *wōma* 'noise' (< \**wōhm*-), Tokhara B *wek*, A *wak*. See also *ūvā* 'to be spoken'.

**nvāta**-, *nvāva*- 'made dim, slow', see *nuvāta*-.

**nvātāmña** 'slackness', Sid. 5v1 *nvātāmña padimākā* 'making slack', BS *sīthila-kṛt*, Tib. *ša slo-bar byed-do*. Suffix -*āmña*-, -*āña*- from older -*auña*-, -*oña*-. [Tib. *slo* 'slack' (if correct, ed. Pekin illegible) with *lod-pa*, *glod-pa*, *lhod-pa* = BS *sīthila*-.] See *nuvāta*-, BS *manda*-. **nvātta** 'more reduced, slower' (from \**nuvāta-tara*-), Sid. 15r5 *ṣi ttakye jsa dilakā nvātta pāchai* 'this than that is to be cooked a little slower', Tib. *chos-pa nūd-du mi byaste*. Suffix -*tara*- with loss of final -*r(a)*, as *hastara*-, *hasta* 'better'. See *nuvāta*-, *nvāta*- 'slow (of fire)', BS *manda*-. For -*tt*-, note *nyāttara*- 'inferior'.

**nyāy**-, *nyāy*- 'grasp', Bcd 51v2 *tti aysā nyāyime so grvīcika nauhya* 'those I grasp on the point of one grain', BS *tān abhinīrhari eka-rajāgre*; III 4, 10v3 *biśśe pṛratimñe nyāyāki* 'you are the grasper of every promise'; III 5, 11v3-4 *nyāya vā tvā padāmjīsyā pratiñā byātai yami* 'grasp (perform) that first promise (BS *pratiñā*-); make it remembered (= remember it)'; III 5, 12r3-4 *pṛratimñā nyāya* 'grasp (= perform) the promise'; JS 7r2 *nyāsta*-; JS 7r2 2 sing. *nyāstai*, JS 30v3 *tha-m natcāṣṭe nvāstai* 'you brought them out (saved)'; noun, JS 3v2-3 *jīga heme hari nyāyāścyā naśgmā* 'there is cessation, quiescence of remaining attachment'. From \**ni-ž-vād*- (-*ž*- attested by subscript hook) to base *vād*:-*vāsta*- in *bāy*:-*bāsta*- 'lead', *uysbāy*-, to Av. *vādāya*- 'thrust'; IE Pok. 1115 *vedh*-, see s.v. *bāy*-.

**nvār**- 'bring out, utter', III 48·68 *nvākaka nvārī(da)*, = K 38·47 (*nvākaka*) *nvārīda* 'they sing songs'; Sid. 8r1-2 *utvaḍare jsa . . . haṃamgāññi jsa, ttaramdarū dai nvārri jsa viysā* (for *viysaṃ*) *tco-padya hame* 'bodily heat is fourfold, with excess, with equality, with deficiency, uneven'; BS *manda-tikṣṇo* 'tha viśamaḥ samaś caiva catur-vidhaḥ', Tib. (*mehi drod*) *śas che-bar gyur-pa daṃ, śas mñam-par gyur-pahi bzi-las mehi drod kyaṃ śas čun-ba daṃ, śas che-ba daṃ, drod ma sñoms-pa daṃ, drod sñoms-pa daṃ, rnam-par bžir hgyur-te*; variant v 317·39-40 *ttaramdarū dai nvārri jsai viysā, tcau-padya hame*; Sid. 20r5 *cu mahairśñā švidā ṣe gvīhā švidā jsa dilakā garkha-nvārērū u tcārba* 'what is buffalo's milk, that is somewhat of heavier production and fatty', BS *gavyād gurutaram snigdham māhiṣam*, Tib. *mahehi ho-ma ni bahi ho-ma-bas lēi-ziṃ*. Base ambiguous, *ni*- (or *niš*-) with *par*-, *bar*-, *var*-; from *ni-bar*- 'bring down', *ni-bār*- 'bring out' (jests, jokes, songs); *nvārī*, variant *nvārri* 'deficiency' from 'bringing down' (hardly from \**nuvāta-tara*- 'slower'); Sid. 20r5 *garkha-nvāra*-, comparative \**garkha-nvārātara*- > *nvārērū* with *nvāra*- 'reduction'.

**nvāva** 'reduced', see *nuvāta*-, II 109(2789)·4 *ēdrre-v-ām nvāva ye hame* 'your faculties have become (ye = *vātā* 'been') weakened'. With *ama* 'you' in the next clause.

**nvāśś**- 'make noise', Z 24·503 *gyasta nvāśśindā yakṣa* 'the *deva*-gods, the *yakṣa*-goblins cry out'; Sid. 125v3 *satta dyū, nvāše, khūtā, nvāka hūne, u kṣimida, hve, ttyām āstaṃna bvāñā* '(the marks of madness), he strikes people, cries out, laughs, sings songs, they desire to

beat(?), by those and the rest, it is to be known', BS *vidyād āsphaṇākranda-hasya-nṛtyaiḥ*, Tib. *nan-ñid-la čham-rdam byed-čün, rdig-pa dan, du-ba dan, rgod-pa dan, glu len-pa mams yin-par šes-par byaho* (*nan* 'nature'; *čham-dam* 'blustering', *rdigs-pa* 'beat', *du-ba* 'ākranda-', *rgod-pa* 'laugh', *glu* 'song'). Here *nvāśe* 'he cries out' is for BS *ākranda-*. I sing. K 45·20 *khu nā nvāśūṃ* 'how should I not cry out'; preterite, *\*nvāśīta-* > *nvāś-*, K 45 18-9 *āṣkyai hā āte nvāśe* 'tears came to him, he cried out'; K 46·46 *ū tti nvāśā tta kvā* 'and then she cried out, so she spoke' (fem. *-tātā*); 3 plur. JS 3714 *nvāśāṃde śanau yudāṃde* 'they cried out, they supplicated'. From *\*ni-vās-ya-*, see *nvāsa-* 'cry', and *bāsa-* for cognates. Also above *nūś-*. For II 115·31 *khāśā nvāśa* see *khāśānvā*.

**nvāśka-** 'reduced', K 155·55 *būmavi nāśaki ye idrre* (BS *indriya-*) *nvāśkye* 'strength was poor, faculties weak', parallel BS *vikalendriya-* 'with defective faculties'; K 53·10·4-5 *pūña haḍi bakṣyau u bvāmatū nvāśka* 'but merits few and knowledge deficient', = K 62, 77v1-2 *pūña haḍa bakū bvāmatū nvāśka*. Base *vā-* 'be deficient', see *vāra-*, *vārūdyā-*, hence *\*ni-vā-s-* with adjective suffix *-ka-*, possibly with Armen. lw *nouast* 'low, contemptible'.

**nvāsā** 'noise', III 72·162 *paṇā rathā nvāsā u dāṃmā* 'there arose tumult, noise and smoke'; Z 13·137 *nvāsa yidāndi* 'they made noise'. From *\*ni-vāsa-*, see cognates s.v. *bāsa-*, verbal *nvāś-* above.

**nvāśka-** 'flame(?)', v 184, 40r2 *nvāśka masi ḥāyayau birūñā* 'shines with rays of the size of a *nvāśka*'. Possibly base *ni-bā-* 'shine down'. See *bā-*, s.v. *viva-*.

**nvāsta** 'brought out', see *nvāy-*.

**nvī** 'pledge', v 1·1·2 *a tta nvī vī pūri paśātem* 'I sent my son as a pledge'; ibid. 5 *tta tta nvī gvaścāñā himāri* 'so (the *murā*-coins) must be distributed as a pledge', see *gvaśc-*. Possibly *\*nīpa-*, *\*nīpiya-* *\*nuvīya-* > *nvī*, to base *ni-pā-* 'to deposit, pledge', Zor.P. DkM 717·3; 4 *np'k* *\*nīpāk* 'pledge', Sogd. Man. *np'q*, Chorasmian *nībāk*; with BS *nīpaka-* (JRAS 1955, 19; SDTV 56-7), and O.Ind. *nīvi-*, *nīvī-* 'pledge'. See *pā-* 'protect'.

**nvicā** 'cry(?)', II 75·63-4 *nvicā idā agalakvā hīye ḥājse drreha jsā brīyikyā vīrāštā* 'a cry makes flames (*buljsa-*) in the limbs with swift movement towards the beloved one'. From base *nau-* 'to sound' with suffix *-īca-*, as in *salīca-*, *gruvīca-*. IE Pok. 767 *neu-* 'to sound', see s.v. *nuvāindā*.

**nvīḍa** 'he brings out', participle *nūḍa-*, see *nuvar-*.

**nvīth-** 'change', see *nuvaṃth-*.

**nve** 'boat', see *no*.

**nvemcā** 'soft', v 123, 19v1 *ttū nijsadā balysa-bajāṣṣā nveṃcā avamā<ta>* 'in this way the *brahma-svara*-voice, soft, with unmeasured...'. From *\*naumkya-* to *nauna-* 'soft', parallel to BS *manju-* one of the qualities of the *brahma*-voice. See s.v. *nauna-*.

**nvaiya** 'after', K 95·128 *ttaña nvaiya* = v 244, 3b4 *ttiña beḍa* 'at the time'; K 53·9·3 *ttaña nvaiyi*; SuvP. 63v2 *vītkauña bvāme nvaiya* 'by way of childish understanding', BS *bāla-buddhi-pracāreṇa*; K 149·14 *nveṇya*. See s.v. *nuva* 'after'.

**pa** 'region', older III 22, 12a2 *pata*, II 120·184 *pa hīya mvaiśda* 'favour (=donation) of the land'; II 120·187

*baśa pa jai* 'the whole region perished (suffered ruin)', parallel to II 119·160 *śa bāda jai* 'the country perished' (translation BSOAS 30, 1967, 102). With directional words, Sid. 3v5 *hauda rrichāṃ pa jsāte* '(the sun) goes north', calque of BS *sapta rṣayaḥ* 'the seven sages', *saptarṣi-* 'constellation Ursa major'; the full passage reads Sid. 3v4-5 *khu urmaysdi hauda rrichāṃ pa jsāte u rraye pa jsāte, dvyāṃ paṃdāvāṃ paṣtāme jsa* 'when the sun goes north and goes south, moving on two paths', BS *ravi-vartma-dvy-āśrayāḥ*, Tib. *byan phyogs-su hgro-ba dan, lho phyogs-su hgro-žim lam gñis-su*; K 146·6 *raye pa dīśā jsa*; ibid. 8-9 *haudha raichau pa dīśā jsa*; II 56·14; 17; 20; 23 *rraye pa*, ibid. 12 *rraya pa*; III 22, 12a2 *rrayi pata*, BS *dakṣiṇa-*. From *\*patā-*, base *pat-* 'be extended', beside *paθ-*, Av. *paθana-*, see below s.v. *phattana-*. IEPok. 824-5 *pet-*, Lat. *pateō*, Greek πετάουμι, πετόσαι. Further analysis could connect with O.Ind. *pā-* 'to traverse' (see T. Burrow, IJ 15, 1973, 97-8, see above s.v. *nuvaṃth-*).

**pa** 'beside', III 106·32 *sa vara neṣta tte pa* 'he mounted (to the chamber), there he sat beside her'. See *patā* 'before', BS *purataḥ*.

**pa** 'power', I 254, v1 *ttīśu pa virśu* 'force, power, vigour', BS *tejo-balaṃ vīrya-balaṃ*. See *pāṣa-*.

**pa** 'flesh', Sid. 17v1 *sya pa* 'flesh of goose', BS *haṃsa-*, Tib. *nan-pahi śa*. Possibly in the official documents a commodity measured in *kiṇā* 'pounds' written *pa* and *pya*: IV 65b3 *mattiskāna gīhai pa 1* 'of the assessor Mattiskāna (or of Mattiska) one (measure of) *pa* flesh (?)'; 66a3 *pya 1 kiṇā* 'one pound of *pya*'; 71b1 *śe hvadye pya 5* 'to each man 5 of *pya*'; 71b2 *pya haura 10 saira u hālai* 'give *pya* 10 *satera-* quantity and a half'. If *pya*, *pa*, *pa* is from *\*pitā-*, this is older *pītu-* 'food', Av. *pītu-*, Oss. D. *fid*, I. *fyd* 'flesh food', Zor.P. *pyt* *\*pīt*, M.Parth.T. *pyd*. See also II 33, 3b2 *pe*; II 37, 12b5 *pe*. Uncertain in II 33, 3b6 *st(ū)ra-pānā* 'different kinds of meat' of *stūra-* 'large cattle' as gen. plural; but rather (see below) *st(ū)ra-pāna-* 'herdsman of cattle', base *pā-* 'watch'. See SDTV 5, where the different interpretation by *pāyā* 'fat' was produced.

**pa-** 'beside, near', prefix to nouns, see *pakūṣḍa-* 'palace'; *papeśā* 'evening', *pasāla-* 'spring-time'. Different from *upa-* in *bendā* (*\*upāntai*) 'upon', *vīrā* (*\*upari*) 'over, on'. To Av. *pa-*, *paṣruma* 'roofed', glossed by Zor.P. *kwat* *\*kata-* 'roofed', see s.v. *grūška-*; and preverb Av. *pā-* in *pāyaoza-*, beside *āyaoza-*, *vīvaoza-*. Pašto *psarlai* 'spring-time', *\*pa-sarada-ka-* (not *upa-*), Chorasmian *pa-čvērē* 'month before *čvērē*', Lit. *pa-žastis*, *pa-žastē* 'armpit', to Av. *zasta-* 'hand', Lit. *pa-vāsarīs* 'spring-time', to *vāsara* 'summer', Slav. Czech *po-dzim* 'autumn', to *zima* 'winter'. This *pa-* is also in *pāti-*, Greek ποτί; no form equivalent to O.Ind. *prati*, Greek πορτί is in Iranian. See also for O.Pers. the place-name *\*pa-sāya-* (in Elamite spelling *ba-a-ši-ya-*), modern *Fasā*, beside Av. O.Pers. *ni-sāya-* 'settled place, camp, court', rendered by N.Pers. *dar* 'court', modern *Nisā*, *Nasā* (see Acta Iranica, 1975, Monumentum H. S. Nyberg III 309-12). Note also *pāti-* in Av. *pāiti.varah-* 'against the breast, neck', glossed by Zor.P. *var* 'breast'.

**paṃ** 'five', v 307·09·1-2 *paṃ salye* 'five years'; and before

- '100' and '1000': *paṃjsa-sate*, *paṃ-sse*, *paṃ-se*, *pa-sai*, *pa-se*, *paṃ-saya*; *paṃ-ysāri* see s.v. *paṃjsa*.
- paṃsti, -e** 'leaves', 3 sing., III 26, 28b2-3 *ttaramḍarā paṃste sva-haḍā paṃsārā didira ttaramḍara paṃsti* 'he abandons bodies at midday, evening; such bodies he abandons', BS *ātmabhāvān parityajet sāyāhna-kāla-samaye*. . . *ātmabhāvān parityajet*. See below *patāste*.
- paka** 'cooked food', III 94.22 *ñāsi bīsi astu ārā idai ca māvara tū-khām būka paka ttai hūdai* 'the humble servant made some fault who there gave to him the mother Tū-khām's food, cooked stuff'. Base *pak-* 'cook', see s.v. *pajs-*; here *paka* (dyadic with *būka* 'food') from *\*paxta-ka-* or *\*paka-ka-*, beside Zor.P. *pāk* 'cooked food', N.Pers. 2nd component *-bā*, Arab.-Pers. *-bāj*, like *tak* 'running' beside *tāk* 'running', see s.v. *ttajs-*.
- pakūṣḍa-** 'palace-region, capital, royal abode', BS *rājadhāni*, III 117.13-4 *janave vī pakūṣḍa* 'capital dwelling in the land'; II 124.8-9 *rrājadānā pakuṣḍi*; II 7.111 *rājsadauda pakūṣḍā*; II 7.114 *rājadau pakūṣḍā*; II 10.161-2 *pakūṣṭa auna* (translation SDTV 27-9). See *kūṣḍa-*.
- pakai** 'covering (?)', II 129.78 *ttīve vaski jsām ttā imjimai hūjsava-pakai paṃsaja pastāmdū hajsāṃde* 'then for you also we deigned to send a *paṃsajana-* thing of *imja-* material with well-fitted cover' (translation AM n.s., 11, 1964, 26). From *pat-* 'to cover, surround', Armen. lw *pat*, *patak*, *patem* 'to surround, envelope, pack up', *oskiapat* 'covered in gold'; *patean*, *patenič* 'sheath, cover, envelope, cuirass'; with N.Pers. *palk*, Waxī *palak* 'eyelid', Šuynī *pūθč* 'eyelash' (< *\*paḍk-*), Khovar lw *phatuk*, Waxī *patk*, *patuk*, Iškāšmī *pātik*, Yidya *puluk*, (see G. Morgenstierne, Šughnī Group 63b-64a). For *-θk-*, *-ḍk-* note also Av. *nəmadka-*, Oss. D. *nimātk'u*; Balōči *paḍk* 'poplar', Kirmāni Pers. *paṭk*, Māzand. *palak* with Oss. D. *fātk'u*, I. *fātk'ū* 'apple'; Av. *vərəḍka-* 'kidney', below *bilga-*, Yidya *wulya*, Waxī *walk*.
- pakyerma** 'outstanding, excellent', K 111.362 *ṣqi cai rū bajāsa paṃve jsa pakyerma* 'he who is outstanding in form (BS *rūpa-*), voice and nature'; II 81.52 *lāhūra* (read *rāhūla*) *āṣi jsa pakyaiṛma daṣta u gūmā* 'equal to *ārya-* monk Rāhula, skilled and trained'; II 7.109 *ttīṣa jsa pakaiṛma* 'outstanding in splendour (or activity)' (BS *tejas-*); II 2.21 *sakhārma śairka jaitṭava jsa pakyaiṛma* 'good *saṃghārāma-* monasteries as outstanding as Jetavana'; Manj. 175 *ga rrū ppraśvena pakyarma* 'outstanding mountain in form (BS *rūpa-*), in nature'. See also *jārma*, *jarma*, *bijairma*. From *\*pati-čārm-ya-* 'acting before, surpassing', base *čār-* 'move, act'; form *\*čārma-*, as Zor.P. *vārm*, *vārom* (*w'lwom*) 'mind' (base *var-* 'memorize') and *dārmak* 'fine, delicate' (base *dar-* 'pierce'). Below *bijairma*, BS *pradhāna-*.
- pakṣār-**, *pakṣar-* 'be ashamed, modest', III 1, 6r1 *kṣārmā pakṣāre* = III 8, 16v1-2 'shame, modesty', parallel to BS *hrī-r-apatrāpya-*; with negative Manj. 67 *apakṣarāttai*. See s.v. *kṣār-*.
- pakṣau** 'bathed (?)' III 105.11-2 *cha ttarū vaiysna hamaga bure habāna pakṣau śairka raudaṣai mānada dyena* '(the galant) complexion red like a lotus, shining (?), bathed, fine, like a king's son in appearance'. If parallel to Pali *nhāna-anusitta-*; *sunahāta-*, BS *susnāta-gātreṇa*, from *\*pati-xšauta-* base *xšau-*, beside *xšaud-* 'to wash, bathe', Av. *xšaoḍah-* 'stream', *xšudra-* 'fluid', *xšusta-* 'fluid, molten (Zor.P. *xšust*)', *fəraxšaostra-* 'flowing forth'; Zor.P. *šustan*, *šōḍ-*, N.Pers. *šustan*, *šōy-* 'wash, cleanse', *šustah* 'towel, handkerchief', Armen. lw *šouštak* 'a cloth', Arab.-Pers. *šustaḡah* 'a cloth' (agent and tool, suffix *-tar-* nom. sing. *-ā*, as *dōst* 'friend', O.Pers. *dauštār-*, Armen. lw *dēt* 'observer' from *\*daitar-*, *parēt* 'overseer' from *pa(ti)-daitar-*); Zor.P. *ašust dast* 'unwashed hand' (DKM 794.19). O.Ind. *kṣodas-* 'stream', IE *kseud-*, WP 1 502 (omitted Pok. 625).
- pacāḍa-** 'way of acting, manner, method', III 26, 28b3 *pacāḍana*, BS *pariyāya-*; Sid. 101r2 *pacāḍā*, Tib. *skabs* ('method'); Sid. 144r5-v1 *nva pacāḍā*, BS *yathā-vidhi*; Sid. 8r2 *nva pacāḍā* 'in order', Tib. *go-rim bzin-du* (see *hamphūs-*); Sid. 104r1 *pacāḍā*, Tib. *srol* ('practice, custom'); *-ky-*, v 78, 4v1 *pakyāḍāna*; v 164 b2 *pakyāḍāna*; loc. sing. Sid. 9v4 *ttiṇa paciḍa*, Tib. *de-nas*; Sid. 141v5 *ttiṇa paciḍa bisai prihar-ra gvihaiye āstaṃna ha(me)*, Tib. *phyi-ma ni mēhon-la sogs-pas rmas-pa yino* (*phyi-ma* 'later', *rmas-pa* 'wounded'); compounds, K 45.20 *dva-paciḍa dūkha* 'twofold woes'; III 82.7 *haṣṭa-paciḍa śira baudhasatva* 'eightfold good bodhisatvas' (possessive compound with *-ya-* suffix). With *-ka-* Sid. 103v5 *pacāḍakā jsa*; K 145, 3r2 *pacāḍāka jsa*. See *tcaḍa*, *nijaḍa-*, *bijaḍa-*. From *\*pati-čarta-*, base *kar-*, *čar-* 'make, act'. Similar form Sogd. Man. *p'čkrṭ* 'instead', Chr. *pčrw* 'instead', Mt 5.38 *dnṭ dnṭ pčrw* 'tooth for tooth', ḍḍóvṛα ḍvṛi ḍḍóvṛα, with *pati-*, *patiš-* 'back, in return'.
- pacan-** 'cover' and 'bestow', SuvP. 67r2 *pacanūṃ* 'I cover', BS *chādayāmi*; III 71.133 *ca ttū ṣṭāṃ rahāsā pacimṇā* 'you who conceal this secret'; preterite *\*pacata-*, III 98.27 *khu ji carau pyistā pace hamgustā na vā harūñe* 'as a lamp veiled, covered, hidden does not shine out' (triadic 'covered'), = III 99.31 *khva ja carau pvista pacai hagausta na vā harūñai*; fem. III 67.47 *cv-am pacā pādā rīna* 'the queen nourished them whom she had hidden'; III 67.47 *dī ṣamde pacena pyūva* 'they issued (were drawn out) from concealment'; fem. with *yi*, K 29.204-5 *khva dyā ṣa pajūṣṭa u tta tte pvaina jsa striya pacāvai skāda* 'when she saw the ring, then (apodotic *u* *uta*) the woman in fear hid it unnoticed'. For 'bestow', III 123.68 *haira pacana* 'bestow things (money)', gloss to BS *dana pratsadaya* (= *dhanam pracchādaya*). Base *kan-*, Av. *akana-* 'quiver for arrows', Zor.P. *\*kanatiyri*, *kntgl*, *kntyl*, *\*kan-tir*, Pahlavi Texts 4.28 *kntgl \*kantiyṛ i purr-tiyṛ* 'quiver full of arrows'; see also *kaṅgā-* 'skin'.
- pacāṣṭa** 'attached, suspended', Z 2.45 *auṅgyo jsa ḡre pacāṣṭa* 'they stay hanging to branches'. Base *kas-*, participle *kaṣṭa-*, Oss. D. *nixāsun*, *nixasun* 'adhere'.
- pacas-** 'look back, confess', K 66, 84r4 *bagysā pyatsa diṣṭū pacase* 'before the Buddhas, I avow, I confess' (dyadic); Z 24.434 *karma pacaste* 'he confesses evil deeds'. See also *vajsas-* 'look down upon', III 10, 19r1 *ysama-śśamḍai benda vajsase* 'you look upon the world, parallel to BS *avalokaya-*. Base *kas-*, *čas-*, see *kas-*.
- pacā** 'she concealed', see s.v. *pacan-*.
- pacūimā** (rather than *\*pacchīmā*) 'I make, put', II 61, b3 *a maṃ pajsam tterā vī pacūimā* 'I here put worship upon

- (my) forehead (I worship with my forehead)', parallel to II 124·6 *pajsa ttemrra baida pachšēm* 'I put worship on my forehead'. Base *pa-cv-* < \**pati-čau-*, earlier \**pati-čyau-*, see also s.v. *netcūka-* 'attendant', and *pacha*.
- pacai** 'he ordered', II 100·215 *parau na pacai* 'he ordered no order', older *parste*, *paste*, see *pari* 'he orders'.
- pacena** 'from concealment', ablat. sing. to \**pacati-* see s.v. *pacan-* 'cover'.
- pacha** 'attack (of fever)', Manj. 311 *tī khvai pacha jasta* 'then when his attacks are cured'; Z 291·7 *marañā pachā cā mulysdīju nistā kari* 'the attack of death which is not merciful at all'. See *patāchu* 'approach' from *pati-č(y)au-*.
- pachays-** 'retire, depart', Manj. 212-3 *ne haḍa pachaysdī ne jsāve* 'he however does not withdraw, he does not go'; infinitive II 119·159 *raušta jsa pasta pachaysāvai* 'he deigned to retire from sovereignty'. From *pati-xaz-*; N.Pers. *xaz* 'creeping, crawling', *xazīdan*; *xazīdah* 'reptile', *xazān xazān* 'loitering', base (s)k(h)az-, -kh-palatalized to -ch-.
- pachas-** 'strike down', K 109·315 *nai yī pachasīdī* 'his senses are not knocked back', from older *pachus-*, with -as- < -us-, see s.v. *āhus-*, *āhas-* 'sweat', *niras-* 'burst', *vīras-* 'shine'.
- pachāre** 'are cooked', Sid. 10114 *u dūṣgi jsām pachāre* 'and for him the doṣa- defects are heated', BS *kvāthah syāt*, Tib. *nad-gzi chos-par byed-do (hchod-pa, hcho-ba* 'cook'). See also *pāchai* 'to be cooked'. From *pač-* > \**pats-* \**pats-y-* > *pach-* before *pač* > *pajs-*. Cognates s.v. *pajs-*.
- pachāš-** 'sate, give to drink', SuvP. 70VI, I sing. optative, *pachāšī* 'I would satisfy', BS *tarpeya*; Manj. 413 *pachāšē dāvī(nai) nai* 'he gives to drink the amṛta-stuff of the dharma-doctrine'; older preterite, Z 5·89 *nei ma parchāštai* 'you gave me to drink amṛta-stuff'. See *parchās-*. From \**pari-xāz-y-*, see *khaysa-* 'food'.
- pachīys-** 'be made to, deemed to be', honorific to *yan-* 'make', I 255, 12b3 *ni pachīysde* = SuvO. 55r1 *n(e) pa(chī)ysd(e)*, BS *na vilambīsyati*, variant *vibhaviṣyanti*, Tib. *hphons-par mi hgyur (hphons-pa* 'be poor; lose; be dejected'); 'is caused to do', v 245, 9b1 *pīḍa pachīysde* = K 96·189 'is to be written', BS *likhāpitāni bhaviṣyanti*; Manj. 329-30 *harbaṣu pyūṣṭa pachīysde* 'he makes all heard'; I sing. Z 22·324 *aysu hamatā hvastā pachīyse* 'I myself am made to be beaten'; III 20, 3a1 *pīḍa pari biṣī dātā sīyā pachīysdā* 'he commands to write, by him the whole dharma- doctrine is caused to be learned'; Z 11·22 *ṣai kṣamottātā pachīysde* 'that is considered to be favour'. From base *khāiz-* (*xāiz-*), \**pati-xāiz-* 'to account', cognates s.v. *chīyā*. See causative *pachīš-*.
- pachīš-** 'make, cause', honorific to *yan-* 'make', 3 sing. K 98·209 *pīḍa pachīšte* 'he causes to write', = v 245, 9b1 *pīḍa pachīysde* 'is caused to be written', BS *likhāpitāni bhaviṣyanti*. With *pajsama-* 'worship, honour', K 66, 84v3 *pajsa pachīšde* 'he honours', III 122·46 *pajsa tīā pachīšgu* 'I honour you', BS *mahāntam prasādam*, v 192, 38e2 *pajsa pachīšī* 'I would honour', II 124·6 *pajsa ttemrra baida pachīšēm*. 'I honour upon my forehead', v 216, 11-2 *a maṃ pajsa pachīšē* 'I do honour here' (see SDTV 82); with other abstracts III 129·17 *suḥī sīravā samḍurṣī pīravārnaji bādī pachīšēre* 'they cause pleasure, content, happiness at the time of the pravāraṇa-ceremony'; of evil, v 95v5 < *pa* > *chīśāte u ne ju byehīyā tī kiḍyāne pachīsete ku karā haysguṣṭaṇu ne yande* 'he causes . . . and does not attain; the evil deeds he commits where he makes no trouble at all'; Z 22·107 *māstu danḍu* (BS *danḍa-*) *pachīšāmane* 'we make (deem) it a great punishment'; Z 23·115 *muḥu pachīšāmane hāvu* 'we make (deem) it an advantage to us' (*hāva-*, BS *ānuśamsā-*); noun, v 225·68·2 < *pa* > *jsam tīra vī pachīšāma drūnai* . . . ||| 'we do honour on the forehead, health. . .'; preterite, K 33·47 *pajsama-m jsa pachaište* 'therewith he did honour' (BSOAS 29, 1966, 508). See also *vachīṣā* 'is situated', to variant *vadade* 'made'. Transitive (causative) to *pachīys-*.
- pachuta-**, older *parchuta*, inchoative *pachus-*, *pachas-*, 'strike upon, injure, knock back', BS *upahata-*, SuvO. 4r7 *parchuta-indriyyau jsa uysnora* 'beings with impaired senses', BS *upahata-indriyā ye hi sattvā*, Tib. *dbaw-po ṅams (ṅams-pa* 'injured, impaired, imperfect'); v 150b5 *pachutātena* (with -e- added to -chu-) *aysmūna* 'with impaired mind' (for *pachutāna*). If *avachauda-*, *avachoda-* 'unimpeded, not knocked back' is associated here, the base is *khaup-* (rather than *khap-*): \**pari-kh'ufta-* > *pachuta-* would suit *kaup-* 'to strike against, beat', cognates s.v. *avachauda-*. See inchoative *pachus-*.
- pachus-** 'be struck upon, be knocked back, impaired', Z 14·54 *tta vara pachusindā hīvāñ|||* 'their own (deeds?) are impeded'; Z 5·41 *duṣḍarrau hamatā pachuštā kho ju malayu ggaru vāte khvīyā* 'cowardice of itself is knocked back, like a wave on the Malaya mountain'; Manj. 336-8 *kūṣi āpatta naiṣṭa anāsrava spāśāṇa mārga lakāttara ṣkaujyau gūvai na pachusa satvā vīra kṣamau kū tīā* 'where no fault (BS *āpatti-*) exists, the way must appear as without āsrava-influences, beyond the world (BS *lokottara-*), free from saṃskāra-factors, where favour to the beings is not struck back'. Participle present with negative, see *avachusada-* 'not being struck back, unimpeded'.
- paj-**, *pajy-* 'to beg', see *pajad-*: *pajista-*.
- pajad-** 'beg, ask for, demand', 3 sing. Z 12·42 *pajāttā*, 2 sing imperative v 121, 10v2 *pajya, ma kāḍāna* 'beg for me', 3 sing. optative Z 11·19 *pajiyi*, IV 46a2 *pajīdā* 'they demand', II 22, 16a4 2 sing. imperative *paja*, II 27·34·15 2 plur. *pajīta*; preterite, II 62 *Dumaqu 2 pajistāṃdi*; 3 sing. JS 20r4 *pajiste*; K 16·153 *pajeste*, = K 33·46 *pajaiste*, = K 24·95 *pajaista*; III 68·71 *pajaistāṃdā*; III 65·8 *pajaista-m jsa* 'he asked therefrom'; I plur. v 7·7·3 *pajistāṃdū*; participle present Z 11·19 *pajyandau vīri* 'against a beggar', JS 20r3 *pajamḍai*; fem. K 46·36 *dūkhya ysera anāha miṣdyūna hana pajaca strriya* 'sad unhappy helpless pitiful blind woman'; fut. participle, IV 17·28 *pajāñā*; infinitive, v 220·6 *pajistā tṣve* 'he went to beg', II 51·62 *parīda pajaištai* 'they deign to beg'; noun, III 66·27 *pajī tṣve* 'he went begging', K 47·53 *pajina pādām* 'I nourished by begging'. See *jad-*, *jista-* with cognates.
- pajarūna** 'abuse', v 76, 44v1 *pajarūnai hvāñm(dā)* 'they utter abuse of him', BS G 37, 33b7 *paribhāṣā-hetunā*; K 30·223 *habvakya pajarūna salāva* 'abusive (dyadic) words'. Base *gar-* (see s.v. *ggīrai* 'objector'), Av. *gar-*,

*aibjāratar-*, *gar-* 'word, song'; N.Pers. *paiyārah* 'abuse', Orošori *žār-*, *žārt* 'to sound', Šuyni *yal-*, *yal-*, Oss. D. *dzorun*, *dzurd*, I. *dzuryu*, *dzurd* 'to speak' (\**jaru-*), *udzāl* 'talk' (= *dzubandi*), Parāči *jar-* 'say', Pašto *yarēdal* 'chatter', *bayāra* 'scream', *žarəl* 'cry, weep'. IE Pok. 478 *g<sup>u</sup>er-* 'raise voice', O.Ind. *grṇāti*, *girate*, *gurate*, *gūrtā-*, *gariṣyati*, *gir-* 'speech', Lat. *grātēs*, Oscan *brateis*; pejorative, Greek *δειριδν* 'abuse', OHG *queran* 'to sigh'.

**pajarüştida** 'they surround', see *parajüşta-*.

**pajāda** 'seize, ravish'; III 38·48 *stiñe vaťakye tcañna pajedā uwiškye*, = III 48·69 *staiña vaťakye tcañna pajāda (uwi)kyim* 'the womanly contortions wherewith she ravishes the wits'; III 38·46 *nai būša vaťakye tcañna pajida uwiškye* 'not her jokes, contortions wherewith she ravishes wits'. Parallel to JS 34r1 *ce uwi hoša* 'who ravishes the wits' (see *haus-*, which renders BS *harati* 'seizes'), BS name *Manohari*; *mano-hara-* 'fascinating'; Homer, Iliad 14·216 *ἐκλεψε νόον*. Possibly base *gar-* 'to seize' in base *grab-* 'seize', IE Pok. 455 *ghr-ebh-*, 457 *ghr-ei-b-* beside 442 *gher-* (with frequent variation *gh-* and *gh-*). Hence here *gar-*, *jar-*, \**pati-jār-* > *pajār-* and *pajāda* < \**pati-jāratāi*, *pajedā* and later *pajida* < \**pati-jāratāi*. Present with long vowel *-ā-*. Possibly Armen. lw *patgarak* '(“carrying receptacle”) barrow, litter, sedan' from *pati-gāra-* 'take up'. For Aramaic Pers. 'bygrn. \**abigarana-* see E. Benveniste, JA 1934·2·178-9.

**pajāys-**, *pagyāys-* 'take, accept, enjoy', v 112, 34v7 *vicitre hayirūne pagyāysāre* 'they enjoy various (BS *vicitra-*) pleasures', BS *nānā-ratim anubhaviṣyanti*; v 116, 65r7 *pharāku rro khāysu pattarro pagyāysāre* 'they enjoy foods, abundant', BS *bahu-upabhojanam bhuktvā*; III 44·53 *u ttī khāysa pajāysdai* 'and then he accepts the food'; acceptance of alms, Z 2·58 *pāñdāvātu pajāysa* 'you accept alms' (BS *piṇḍapāta-*); Z 24·271 *pāñdāvātu pajāštī*; food, Z 11·44 *cvī khāysā ūšā pajāysāro* 'what is his food, vital force (BS *ojas-*), they may accept'; Z 13·94 *ne ju vā khāysu pajāšte* 'he did not accept food'; Z 13·90 *rruso ššu drai māstā pajāšte* 'for three months he accepted just the barley'; Z 3·114 *kye mā pajāysāre nātu* 'who accept my *amṛta*-stuff'; K 63, 79r4 *ttū pajāysaude brūna saskāra dauja* 'may they accept the splendid *samskāra*-ceremonial gift'; III 60, 37-8 *khuai parya kalpa ūstam stye pajāšte* 'when over him the ages had passed in the last time he accepted'. Base *gāz-*, *jāz-* 'take', N.Pers. *āyāz* 'beginning', Oss. D. *ayaz*, I. *aqaz* 'help' (taking hold of), Sogd. with preverbs *ā-*, *pač-*, *fra-*, Bud. ''*γ*'z- 'begin', *pč*'z- 'receive', *pr*'*γ*'z-, *pr*'*γ*'z-, *βr*'*γ*'z- 'begin, grasp', participle *pčyšt-*. Present with long vowel *-ā-*. IE *g(h)/g<sup>u</sup>(h)*, *a/e*, *ǵ(h)-* (16 possible forms), connexion uncertain.

**pajida** 'she ravishes', see *pajāda-*.

**pajittā** 'he asks for', see *pajad-*.

**pajiste** 'he asked', see *pajad-*.

**pajud-** 'to cover', 3 sing. Z 2·28 *ggamtsu ye kamggindi u ysāysānai pajuttā* 'let one dig a pit and cover it with herbs'; preterite K 3, 138v4-5 *ttiyau (pa)lyau pajusta* 'covered with these banners', Tib *gdugs de-dag-gis yog-par sman-ste* ('having appeared covered with these umbrellas'); *yog-pa* = *g-yog-pa* 'cover'; v 77, 145v4-5 *haudyau ratanyau kye ratanīnyau dāmyau pajusta* 'with

seven jewels which are covered with jewelled strings', Tib. *rin-chen-gyis śin-tu spras rin-chen dra-bas legs-par brgyan* (*brgyan* 'ornament'); III 131, b3 *pajustā ratanīnyau gākyau pa|||* 'covered, with jewelled bells covered' (*pa(justa)*); Z 21·34 *spātyau pajustā* 'covered with flowers'. Derivatives, II 85·21 *šau pajūkā* 'one cover'; adjectives, Sid. 109v1 *pajūkmāi bājam* (BS *bhājana-*) 'lidded pot', Tib. *snod kha-sbyar*; Sid. 147r3 *pajukaustā bājam* 'lidded pot', Tib. *snod kha-sbyar*; noun v 216, 27·2 *pajūmai*; v 258, a4 *pajūmai*, ibid. b1 *pajūma* associated with *thauna* 'cloth'; Z 22·138 *banhya karā virā ggātā-kinai vara jālā pagyūni* 'trees in the surrounding, in the court a covering of network (BS *jāla-*) with bells'. Base *gaid-*: *gud-* 'to cover', see cognates s.v. *uysgun-*, below *hamgun-*.

**pajüşta** 'finger-ring', see *pañjušta-*.

**pajena**, *pajyau*, *pajvā*, see s.v. *pañjsa* 'five'.

**pajy-**, *paj-*, *pajista-*, see *pajad-* 'ask for'.

**pajs-** 'to cook, ripen, digest', present 2 sing. imperative

III 136 a1 *khāysa vā pajsā* 'cook me food', ibid. 2 *sūraka vā pajsā* (see s.v. *sūraka*); 3 sing. Sid. 147v5 *khu širā pašte* 'so that it cooks well', Tib. *chos rab-tu gyur-pa*; Sid. 152v2 *damda khu pašte* 'so that it cooks', Tib. *chos-par gyur-nas*; III 85·81-2 *khāysāña hāma bāva pašta* 'in the belly the raw root cooks'; 3 sing. conjunctive, Sid. 151r4 *pajsāte*; passive 3 plur. *pachāre* (see above); Sid. 155v5-156r1 *cu damdvā besā āchā ttyām khaiyi trāmīdā u vinaustā hame u pajyāre u byavāre* 'what are diseases in teeth, pains enter, and it becomes painful and (morbidly) they are heated and burn', BS *dantānām toda-harṣau ca jāyate*, Tib. *so-nad zug-čin na-ba dan brce-ba rnamš gñis ni* (BS *harṣa-* medical term 'sensitiveness of teeth'; Tib. *brce* 'be amused' mechanical rendering of BS *harṣa-*), with *byav-* < *abi-tap-* or *vitap-*. No preterite so far noted; participle *paha-* < \**paxva-*, Sid. 11v1 *pahā*, BS *pakva-*, Tib. *žu-bahi čhad-pa*, Sid. 151r4 *pahā*, BS *paka-*; Sid. 17v5 *pahe* (reverse to *hāma* 'raw, undigested'), BS *svinna-* 'cooked, sodden', Tib. *bčos-pa*; gen. plur. Sid. 137r1 *pahām rrūnām āstamna* 'boiled oils and the rest', Tib. *sman mar*; I 161, 76v2 *khu paḥa hamā* 'that it may be cooked'. With negative v 322·126 *apahā*, = Sid. 12v3 *ahahā*, BS *āma-* 'raw, undigested', Tib. *ma žu-ba*. Fut. participle, Sid. 122r1 *pajsāña-* (and often). Noun, Sid. 14v5 *pajsāma*, Tib. *brco-ba*; III 94·22 *būka paka* (dyadic) 'food' (\**paxvaka-* or *paxtaka-*); *-pā*, see *šapā* 'broth'; adjectives Sid. 11v4 *pajsāka-* 'cooking', BS *pācanīya-*, Tib. *chos-par byed-pa-ste*. With *vi-* see *gvach-*, *gvāch-*, *gvachāñ-* 'to digest'. See also *pāchai* 'to be cooked'. Base, *pak-* 'cook, bake, ripen, boil'. Av. *pak-* *pačaiti*, *pačaya-*, *puxda-*, *pāka-*, Zor.P. *pač-*, *puxt*, *pāk*; N.Pers. *paz-*, *puxt*, *-bā*, Arab.-Pers. *-bāj*, *mai fuxtaf*, *mai buxtaf* 'boiled wine', Armen. lws *pak* 'cooked stuff' (*dasta-pak* 'cakes'), *pax* 'sodden, boiled'; M.Pers.T. *pxš-*, *pxxtin* 'ripen, fade'; Sogd. Bud. *pč-*, *pwyt*, Yagn. *pač-*, *pašta*, *pačna*, *pačak* 'boil, cook', Oss. D. *ficun*, *funxtun*, *funx*, I. *fycyn*, *fyxtān*, *fyx*; *uāli-bāx*, *-byx*, *-fyx*, plur. *-vyxtā* 'cheese pastry', possibly IAS 1·r199 *uāli-vicgi*; Šuyni *pis-*: *pāxt* intr. 'be cooked, ripen', trans. *pīdz-*: *pāxt*; Sarikoli *pas-*: *pext*, trans. *pedz-*: *pext*, Rōšāni *pēdz-*: *poxt*, Yazg. intr. *paš-*: *pūx*<sup>o</sup>, trans. *pāj-*, *paž-*: *pūx*<sup>o</sup> participle

*pax*<sup>o</sup>ag, infinitive *paṣaj* (from *pačya-*, *pāčaya-*, *paxva-*; -i secondary), Pašto *pōx* 'ripe', plur. *pāxə* 'cooked', Yidya *pšai* 'ripe', Sangl. *pux* 'boiled', Waxi *pac-*, *pōc-*: *pac-*, *pōšt*, *pāčētk*, Balōči *pačag*, *p'asay*, *patka*, *pahta*, causative *p'ašē-nay*, Kurd. *piš-*, *pātin*. Kroraina *potga*, *poğa* 'boiled', adjective *potgeci* epithet following *me* 'wine' (W.B. Henning, BSOAS 12, 1948, 603; H. W. Bailey, TPS 1954, 129-132), N.Pers. *mai puxtah*. IE Pok. 798 *pek*<sup>u</sup>-, O.Ind. *pacati*, *pakva-*, Greek πέσσω, πέπτω, πέπτω, Lat. *coquo*, *coctus*, Alban. *pjek* 'I bake', O.Engl. *ā-figen*, Celt. Welsh *pobi*, Lit. *kepū*, *kēpti*, Slav. Russ. *pečī* 'bake, boil', Tokhara AB *pāk-*.

**pajsā** 'five', see *paṃjsa*.

**pajsa** 'honoring', see *pajsama-*.

**pajsa-** 'reveal', 2 sing. imperative to *\*pari-ḥan-*, III 71·133 *māta mam brra-v-i pajsa* 'dear mother, reveal it to me'. From *\*pari-ḥanu* *\*pari-ḥam* by lost *anusvāra*.

**pajsa-** 'put on' 2 sing. imperative to *paṃjs-* 'wear clothes', III 123·70 *paṃūha pajsa* 'put on the clothes', BS *pravarṇa pravarā* (= *pravarāṇam pravarā*).

**pajsa-** 'strong', see *pāṣa-* 'strength'.

**pajsa-** 'surrounded', see *paljsāta-*, *pajse*. K 76·202 *rrumdyau pajsa* 'surrounded by kings'.

**\*pajsañ-** 'production (?)', with negative, noun, III 32·3 (and repeated): 1-3 *narrujāme hālai...* (2) *apanamāme hālai...* (3) *jaiga hālai...* *avaṣaṇāme hālai*, each applied in turn to BS *ākāśa-*, *viñāna-*, non-buddha-, *skandha-*, *nāma-rūpa*, the six *yāna-*, *sparsā-*, *anubhavana-*, *kāma-*, *śodhana-* (approximately). Hence in a tetradic phrase 'breaking out, non-arising, elimination, non-production (?)'. From *\*pari-ḥan-y-* (*paljs-* > *pajs-* > *paj-*, but *patijs-* > *paj-*) base *gan-*, *jan-* 'strike, put, make', see above *jan-*: *jsata-*, and *pajsan-*, *pajsañe*.

**pajsamja** 'protection', K 142·1036-7 *ttye bisvraṣai o vā bisvrrāṣaiñi jsa rakṣi jsem pajsamja yanumā* 'I make guard (BS *rakṣā-*) with the *kulaputra-* ('son of the Great House') and the daughter of the family, I make protection for them', Tib. *sha-bar bgyiho* (*sha* 'conceal, protect'). From *\*pari-jama-č-*, to base *gam-*, *jam-* 'go', see the older form *paljsamgyā-*.

**pajsatā** 'surrounded', v 188·48, 2a1, see *paljsata-*'.

**pajjadi** 'reverent', JS 22r4-v1 *virṣija pajjadi dūrā śira styūda dijsākye hālai* 'to (you) the possessor of the vigour-attended, reverent, from remote time steadfast fortune (= BS *śrī*)', for *dūrā* see s.v. *dura-*; III 42·1-2 *sa khu jā hīsdā virā vara pajsadā dīstā gatcastā śakāle tcāraṃpha guḃā* 'just as they come into the court reverent, having in hand broken dry staffs, the men of the troupe (BS *gulmaka-*)' to entertain the lovers. From *\*pari-janta-*, *\*pari-jantaka-* 'going around, serving, honouring', from verbal base *gā-*, *jā-*, *ja-* in *jsamane* 'we go', participle *hamjsadaa-* 'set out, BS *samprasthita-*' from *\*ham-jantaka-*, beside *hamjsedai*, *hamjsamḍai* (see below). For *pari-*, note *pajsama-* 'honouring', later *pajsama-* to base *gam-*, *jam-* 'go'. Similar use of O.Ind. *pari-car-* 'attend on, serve' and without *pari-*, Av. *čarātī-*, *čarātikā-* 'young woman'.

**pajsan-** 'put on, apply, beat upon', Z 5·86 *čiyā rre ttū dātu pyūṣte trāmu hā pajsatā kho śṣīyā rahamūna thonā pajsinde* 'when the king heard this *dharmā*-doctrine, he was so

struck (upon) as the cloth is beaten white by the washerman'; Manj. 411 *cī pyūṣtai ttu dā hahīsi pajsāne tvare* 'when he heard this *dharmā*-doctrine, he was excited (rejoiced, *\*hahalsā* durative past), he was greatly struck'; Z 19·58 *kūleina pajsinde* 'it is beaten upon with the beetle' (Prakrit *\*koḍaga-*, BS *koṭanaka-*); Z 17·25 *puṇyau biṣṣā pajsatā* 'altogether put upon (supplied) with merits'; Sid. 1 bis 11 *pijanīra aprrasama arve, muḍa phari* 'they were applying (supplying) improper medicaments, many died' (BS *apratīsama-*). From *pa-* (not *pati-*, because of *-js-*, not *-j-*) with *gan-*, *jan-* 'strike, put'.

**pajsabaj-**, older *\*pajsabalj-*, 'to beat', v 78, 149r1 *kūsu pajsabajīndi* 'they beat the drum' (BS lost), Tib. *rna chen-pohi sgra hbyin-par hgyur* ('the great drum's sound is produced'); III 72·156 *pajsabrrīyāṃdi cakrra u kūsa* 'they beat the discuses and drums'. See also *tcabalj-*.

**pajsama-** 'worship, honour' (once L 89·5 *pajsama*), L 89·5 *ātī vā draiṣāna pajsama hvāñā* 'or he recites honours to him from memory'; SuvO. 68v3 *pajsamu yāde* 'he honoured', BS *abhyācīkīrṣu*; K 5, 143r4 *pajsama-ṣuvarāna yādāṇḍā* 'they made honour, celebrations (of fame)', Tib. *mchod-riṅ byed-čīn de-dag mchod-riṅ de-la mchod-pahi las byed-de* (translation Lamotte, p. 244 omits); Z 5·87 *balysā pharu pajsamu yādāṇḍi*, = Manj. 412-3 *haiṣṭāda bāysa pajsa* 'they gave the Buddha honour'; K 5, 143v2 *pajsamu yādāṇḍā* 'they honoured', Tib. *chod-pa byed-do*; K 5, 144r3 *pajsamī yanemate kādana* 'for doing honour'; v 233, 95a1 (*hasta*) *mu rro pajsamū* 'also best honour'; loc. sing. III 9, 18r4 *gyastāni balysāni pajsīma baudhisatvāni hamkhīsa* 'in the honour of the *deva* Buddhas, in the number of the bodhisatvas'; inst. sing. with *yi* III 83·25 *ttū pūṣa bāyi pajsamaina hīna bhavaña* 'him at once he leads, with honour into his own house' (misplaced *-ai-* over *m* instead of *nai*: to read *\*pajsamānai*); inst. plur. K 107·286 *jastūṇau pajsamīyau uera* 'suited to the celestial honours'; SuvP. 72v3 *biṣūna pajsama*, BS *pūjām*; SuvO. 53r6 *pajsamī tcerā*, BS *tasya...* *pūjā kartavyā*; SuvO. 5r6 *pajsamī tcerā*, BS *pūjayitavyam*; v 334, 32v2 *pajsamu yanā* 'he honours'; BS *pūjayati*; Sid. 127r2 *pajsama*, Tib. *mchod sbyin*; gen. plur. III 21, 6a1 *pajsamānā āṣaṇna* 'by the worthy one', BS *arhatā*; compounds, as second component with *-ya-*, JS 3r1 *brūna-pajsamīya* 'splendidly honoured'; K 136·862 *āṣaṇa-vajsamī* 'you are (-ī) worthy of honour', = BS *arhant-*. With final and lost *anusvāra*, K 45·12 *pajsam pāriye* 'he lessened the honour'; K 62, 77v1 (dyadic) *pūja pajsa*; II 124·6 *pajsa ttemrra baida pachīsem* 'I do honour on my forehead'; Manj. 422-3 *pajsa ida* 'he does honour to'. With *kar-* 'make', v 112, 34r2 *pajsama-tarei* 'doer of honour', from *-kara-ka-*; BS *pūjayitar-*; K 64, 81r1 *pajsama-jsera* 'to be honoured' (*tcerā-*); SuvP. 74r4 *hvaṃdānū rre pajsamaḍā didrrām hami kuṣṭi hācā ysyāvi* 'he is honoured king of men so wherever he is born', BS *narendra-rājais ca sa pūjitaḥ sadā, etādṛšo bheṣyati tatra tatra*; Bcd 55v2 *pajsamaḍā*, BS *pūjita-*; K 73·38 *jastyau jsa pajsamaḍā āṣka ṣṭi* 'he is ever honoured by *deva*-gods' (*oṣku*); verbal Manj. 131 *pajsameḍai* (so) *harbaṣa bāysa* 'he honoured all Buddhas'. Second component, SuvO. 5v3 *yāda-vajsamā* 'having done honour', BS *kṛta-adhikāra-*; above K 136·862 *āṣaṇa-vajsamī* 'worthily-

honoured' rendering of BS *arhant-*, Tib. *dgra bčom-pa* 'conquering foes' gloss to BS *arihan-*. With denominative suffix *-ev-*, present stem, K 144, 2r3 *pajsamevāma*; K 143, 1r3 *pajsamevāme...praccaina*; preterite, v 247, 14b2 *baysām dā pajsamevye hime* 'the Buddhas' dharma-doctrine has been honoured'; BS *sad-dharmaḥ pūjito bhavati*; 3 plur. K 35·79 *pajsamevyādi*, =K 26·128 *pajsameyauḍa*, =K 18·196 *pajsamiyauḍa* 'they honoured'. Compounds, first component, III 26, 29a4 *pajsama-vīya* 'to be honoured', BS *pūjanīya-*; v 94, 17v7 *pajsama-ṣvattetā jsa* 'with honour and celebration', see above K 5, 143r4 *pajsama-ṣva-karaṇa yādāndā* 'they made honour, celebrations'. With negative, K 61, 41r4 *draya ramna avajsamya yanāṃdi* 'they do dishonour to the three jewels'. Since *pati-j-* results in *paj-* (see *pajittā* 'asks for') but *pari-y-* results in *paljs*, *pajs-*, *pajs-*, here the one case of *pajsama-* may indicate *\*pari-jam-* 'go around attend, serve, honour, worship' (see also *\*pari-ja-* in *pajsada-* 'reverent', as in Av. *pairi-jas-* (Yašt 10·6 *mīθrəm yazāi...təm pairi.jasāi*), O.Ind. *paricarati* 'serve'. See s.v. *-jsam-*, *naljsam-*, *hajsam-*, *hamjsam-*; see participle *āta-* (with cognates). With *bi-*, see *bipajsama-*.

**pajsāne** (*ñ* uncertain) 'teaches, orders', I 251·115, 1v2 BS *anuśākṣyati*, variant *anuśāsiyate*, to *pajs-* 'ripen'.

**pajsādā** 'overwhelmed', III 43·25 *brriyājai brrittā jsā pajsādā qbaustā ṣṭā* 'with passionate love he is overwhelmed, senseless'. From *\*pa-čarta-* (not *pati-č-*, > *pac-*), see JS 6v3 *attajsāda*, JS 13v4 *ttajsādai* 'you surpassed' (*\*ati-čarta-*).

**pajsāmde** JS 34v3 'they invested'; 3 plural II 74·41 *pajsāmdāmdā*, I plur. ibid. II 75·49 *pajsāmdāmdū*. See *paljsata-* 'surrounded'.

**pajsārga** 'distressed', see *paljsārgga-*, from *\*pari-čar-* 'think upon', base *kar-* 'think', Zor.P. *uskārtan* 'to think'.

**pajsina** 'strong (?)' III 7, 14v3 *pajsina āsayāna* 'with strong inclination' (BS *āsaya-*), if *pajsa* is not too late here for older *pātajsa-*, see *pāsg-*.

**pajsīthyi** 'having put away', III 20, 4b2 *pāttara cīvarā pajsīthyi* 'having put away bowl (and) dress', BS *pratisāmya*. The syllable *-īth-* is from *-arθy-* as in *bīth-* 'turn, twist' from *\*varθ-y-*. Hence *pa-(pari-?)* with *čarθy-* to *karθ-*, see *kāthamjuva-* 'house-robber', from *\*karθra-* 'equipment'. For *-th-* see s.v. *baṭha-* 'cuirass'; *-īth-* occurs *bīth-*, *hambīth-*, *hasamīth-*.

**pajsemina** 'with service', III 42, b9 *(brū)na pajsemina u manāti hvadā khaṣṭāna u sau ravi jsa pajsam tcerai* 'with splendid honour and with desirable food (and) drink and with one ritual period (=Av. *ratu-*) worship must be performed' (Kalparāja text). Possibly from *\*pajsāma-*, *\*pajsāmya-* > *pajsema-*, inst. sing. *-ina* (older *-āna*), as in Sid. 127r2 *havina* 'with *havya-* offering' (BS *havya-*). For *-jsāma*, note also II 10·162 *avajsāmā* 'dishonour', and *hamjsāma-* 'gathering, collection'. Hence *\*pari-jāma-*, *\*pari-jāmya-* 'going around, service' beside the normal *pajsama-* 'honour, worship', noun with both *-a-* and *-ā-* in the base.

**pajsūme** 'honour (?)', II 61 b8 *|||tsve pajsūme anvaṣṭi ṣṭi* 'to go to honour is difficult for him', if from *pajsāma* with *yi*. With *-ūme* as Sid. 2r4 *jehume* 'healing', = *jehāme*.

**pajsaude** 'to carry out', infinitive II 37, 1202 (b2) *ttāvīyū parya pajsaude*. See *paljsem-*, from *\*pari-jāmaya-*.

**paña** 'each', see *pana-*.

**paña** 'powers', Manj. 128 *dasau paña*, see *pāsg-*.

**pamjalau** 'alloy of five ingredients, bell-metal' (gold, silver, copper, tin, lead), v 132·58, 1a3 *ysirru pamjalau padaṃdu yana* 'make gold, bell-metal'; III 93·254 *pamjalau, kuṣṭi, āra* 'bell-metal, costus, rush-plant'; adjective, v 125, 10a2 *pamjalīnai*, *bujsvārā jsa* 'with a mortar of bell-metal', BS *kāmsa-pātre*, Tib. *khar-bahi btun-bus* (*mkhar-ba, hkhar-ba* 'bell-metal'). O.Ind. *panca-loha-* 'bell-metal'. Here *pamja-lau* may be either loan-word Ind. *panca-loha-*, or from Iranian *\*panča-rāuda-*.

**pamji** gen. plur. 'five', see s.v. *pamjsa*.

**pamjuṣta-** 'finger-ring', Z 13·137 *kyite pamjuṣta parremā kādai pharu nvāsa yiḍāndi* 'the *cita*-ornaments, rings, *parrema*-ornaments made greatly many noises for him'; K 29·202-3 *sk(au)daka jsā ttu pajūṣta pharaña dīṣṭe* 'unnoticed he threw that ring into the water-jar', = K 38·138 *ttañai hā phariñā pamjuṣti nīṣāve* 'into her pot he threw the ring', parallel Divyāvadāna 458·1 *angulimudrā*; K 29·204 *khva dyā ṣa pajūṣta* 'when she saw the ring', = K 38·139-40 *manauhari pamjuṣti dyā* 'Manoharā saw the ring'; III 35·27 *pajūṣta* and III 106·38 *pajūṣṭa*. From *pari-anguṣta-* 'being around the finger', Waxī *plōngōṣṭ*, Yidya *parguṣčē*, Munjāni *parguṣkyiy*, Yazg. *parγ°axt*, *pərg°axt* (like Yazg. *pərdast* 'bracelet'), Khowar lw *pulunguṣtu*. See *hamguṣta-* 'finger', and *amṣṭi* 'thumb'.

**pamjs-** 'to put on, wear clothes', participle *pamāta-*, Z 5·31 *pamjs*, Z 3·55 *prahone...pamjsāre* 'they put on garments'; v 113, 35v6-7 *prah(ona) pamjsāna* 'the garments are to be worn', BS *vasana-dhārin-*; III 123·70 *pajsa* 2 sing. imperative 'put on', BS *prāvāra*; beside 71 *hajsa* 'take off', BS *uttāraya*; preterite, Z 24·277 *baṭhi māñāte styūda kyai pamātu yīndā* 'it resembles a strong breastplate which (*yi* 'it') he can put on'; Z 24·406 *āysīru pamjsau pamātāndā* 'they put on a covering, garment'; III 105·15 *ttare pamye śara vāsta prahauna* 'then he put on excellent garments' (dyadic); JS 30v4 *āysīre...pamyem* 'the covering...you put on'; compound, III 106·23 *śairkavamyē ālagre* 'well-dressed, arrayed'. Noun, *pamūha-* (unpublished older Khotanese and later frequently) 'garment', III 123·70 *pamūha*, BS *prāvarāna-*, K 45·16 *pamūhi keṇa* 'for a dress'; III 124·85 *rriṃajsa pamūha ttai* 'dirty garb it is', BS *malina-karapaṭa-*; II 100·240 *pamūhā na hūriyai* 'he would not give clothes'; adjective, II 51·62 *pamūhaja kabala* 'blanket (BS *kambala-*) for dress'; v 6, 1·1 *pamūhaja thona* 'silk for dress'. Base *mauk-* 'put on' and 'take off, loosen', without preverb, K 42·117 *baucī vichuste* 'he threw down his hat', with *b-*, like Greek lw βαυκις 'shoe'; Zor.P. *mōk*, *mōč* (Gr.Bd. 131·11), *mōčak*, Armen. lw *moyk*, *moučak* 'shoe', Sanglēcī *mus* 'clothes', O.Ind. lw *moca-* 'shoe', *mocika-*, *maucika-* 'shoemaker'; verbal, Orm. *mōž-:mōk*, *myūz-:myōk* 'loosen'; Munjāni *muž-:muyd* 'move'. With preverb, *pati-* 'on', Av. *paitišmuxta-* 'put on', *frāmuxti-* 'taking off', Sogd. Bud. *ptm'wok*, *ptm'woyk*, *ptm'ynč-*, Man. *ptmwok*, *ptmwoyk*, *ptmwoxtyy*, Chr. *ptmewoq*; with *frā-*, Sogd. Bud. *br'mč-*, *pr'mč-*, Man. *fr'mynč-*; M.Parth.T. *pdmwč-*,

*pdmwčn, pdmwxt, fr'mwč, fr'mwxt*; M.Pers.T. *pymwg, pymwč-, pymwxt, prmwčn, pr'mwč-, pr'mwxt*; Zor.P. *patmōk, patmōčan, patmōxt*, N.Pers. *paimōxtan*, Pāzand *padmōž-*, Armen. lw *patmoučan*, Waxī *pūmec-*, Išk. *pomuc-*, Sanglēči *pumec-*, Sarikolī *pamez-*, Oss. D. *rāmodzun* 'take away', I. *rāmudzyn, rāmyyd* D. *nimodzun, nīmuyd*, I *nymudzyn, nymyyd* 'deliver up'. See also *-mjsuwa* in *kātha-mjsuwa*, and *drau-mūsaa-* 'the hole of a pore of the skin', IE Pok. 744-5 *meuk-, meukh-, meug-, meugh-* 'to loose', O.Ind. *muncāti, mucāti, muktā-*; Lit. *munkū, mukti* 'wipe away'; O.Slav. *mūknōti, s-myčō s-mykati se* 'creep'. See also *mwakalai* 'glove', *mūš-* 'take off', *mūšaka* 'clothes', *bauč* 'his hat'.

**paṃjsa** 'five', Sid. 133r5 *paṃjsa paṃjsa* 'five and five, five each', Tib. *lwa lwas*; later *pajsa*, K 152.12 *pajsa ge vira* 'in the five life-stages (BS *gati-*)'; inflexion, gen. plur. Z 6.43 *paṃjīnu*; K 9v1 *paṃjīnu indriyānu* 'of five senses'; K 76.204 *paṃjem*; Manj. 216 *pajena skadhā vira* 'in the five *skandha*-masses'; IV 13.10 *paṃji*; IV 13.9 *paṃji hwaṃḍā* 'of five men'; SuvP. 74v1 *paṃjai vira* 'in five', BS *pancasu*; II 58b12 *ttikyām paṃjyām*; K 76.210 *paṃjām gyastām* 'of five *deva*-gods'; K 59, 31v4 *paṃjām nīvarānyām jsa* 'with five obscurants'; II 105.106 *pajām dāyau śaumañām* 'five *śrāmaṇya*-asceticisms of the *dharmā*-doctrine'; Sid. 133r5 *pajā papalā vī* 'in the five peppers', Tib. *pipilīn lwa-la*; Sid. 145r3 *paṃjāsām mahā-buwām jsa* 'with the five great elements' (BS *mahābhūta-*); K 154.35 *pajśai bveyā jsa* 'with five rays' (with list of colours); inst. plur. Z 10.2 *paṃjyau jsa*; K 6, 146r3-4 *paṃjyau anantanaryau uspurā*; v 381, 2r3 *paṃjyau suhāvātā(nyau)* 'with five pleasures', BS *pancabhiḥ kāma-guṇaiḥ*; Manj. 56 *pajyau jsa kauma-gūnyau*; Manj. 284 *pajyau jsa kāma-gūny(au) byauda* 'possessing the five amours'; loc. plur. SuvO. 24r2-3 *pa(m)juvō indriyōvō* 'in the five senses', BS *ṣaḍ-indriyeṣu* 'in six senses'; v 4 (6394).2.5 *paṃjvā haḍvā* 'in five days', K 56, 22v3 *paṃjvā gavuā* 'in the five life-stages' (BS *gati-*); K 59, 32r1 *pajvā gavuā*. Compounds, K 60, 35v3 *paṃjsa-padya* 'fivefold'; K 145, 3v1 *pajsa-padya*; Sid. 103r2 *paṃjsa-padya biraṣṭā ṣṭe* 'is explained to be fivefold', Tib. *lwa yod-par bśado*; v 183a3 *paṃjsa-padyata*. With *u* 'and', K 66, 84r3 *pajśu* 'five and...'; with *o* 'or', v 88, 22v2 *śau haḍā o duva dra(ya tca)horā paṃjso kṣāta hau(da)* 'one day or two, three, four, five or six, seven'. Ordinal *pūha-* 'fifth', Z 10.13 *pūhā*, Z 10.16 fem. *pūha vā durjaya būmā* 'the fifth *bhūmi*-stage *Durjayā*'; SuvO. 27r5 *pāṣkalā nāṣṭā pūhā* 'chapter ended, fifth', BS *parivartāḥ pancamaḥ*; K 143.1061 *pūhye: haḍai* 'on the fifth day'; v 307.09.2, 3 *pūhye haḍai*; v 252.847 *pūhye māṣṭi* 'of the fifth month'. The number five with the tens: *pus-*, and *s-* with *-pare* 'beyond', v 341, 83v3 *pusparebistā* 'twenty-five', BS G 37, 78a2 *paṃcaviṃśati*, v 88, 50v2-3 *pusparedārsā haḍā* 'thirty-five days', v 337, 35v5 *pusparenotā* 'ninety-five', BS G 37, 32b5 *paṃcānavati*; with *-s-*, Sid. 145r1 *sparibistā*, ordinal, II 19, 10a1 *sparābistāmye haḍai* 'on the twenty-fifth day', v 249.765 *sparabistā*, II 22, 16b3 *sparādīrsāmye kṣā* 'thirty-fifth regnal period', IV 1.1 *sparādīrsāmye kṣu*; v 245, 6b2 *sparatcahausā*, BS *pancatvāriṃśatīnām*, II 106.140 *sparatcahaisa*, II 120.194 *sparatcahaisa*, K 96.147 *sparātcehausā* 'forty-five', v 245,

6a2 *sparapaṃjsāsā*, BS *panca-pancāśatīnām*, K 95.142 *sparāpajśāsa*, 'fifty-five', v 245, 5b3 *sparakṣaṣṭā*, BS *panca-ṣaṣṭīnām*, K 95.137 *sparākṣaṣ(ṭ)a* 'sixty-five', II 2.23 *sparahauḍā* 'seventy-five', III 112, 2r2 and v 249.759 *sparanau* 'ninety-five'. Loc. plur. v 332, 24a6 *pusparevvetuo* 'ninety-five', BS G 37, 21b1 *paṃca-navati-*. 'Fifteen', L 121.23 *paṃjsūsu*, gen. plur. v 259, D v, 444 *paṃjsūsem hālai hwaṃḍye* 'for fifteen men'; II 22, 17a2 *paṃjsūsem hwaṃḍā* 'of fifteen men'; ordinal, L 98.31 *paṃjsūsāmye*, II 88.16 *paṃjsūsa haḍai* 'fifteenth day'; N 166.16 *tcahauḷasam... paṃjsūsam* 'fourteenth... fifteenth'; II 89.44 *paṃjsūsāmye*. 'Fifty', II 34.4.7 *paṃjsāsā*; IV 1.8 *paṃjsāsi*, IV 13.8 *paṃjsāsi*, II 68, d3 and II 76.6 *paṃjsāsi chātī*, v 7.2.4 *sa-paṃjsāsya* '150', v 8.2.3 *sa-paṃjsāsī*; IV 26.3 *paṃjsāsīna*; II 91.113 *drai-sse haupari-paṃjsāsā va hwaṃḍā muḍā* 'there (*vara*) 357 men were dead'; III 60.41-2 *paṃjsāsāna pacaḍana* 'with a method of fifty'; gen. plural, Sid. 124r4 *paṃjsāsām halirām hīyai keḷā* 'a decoction (BS *kalka-*) of 50 myrobalan *haritakī*', BS *pancāśad abhaya-kalkāḥ*, Tib. 'arurahi hbrum-bu lwa-bču'; III 20, 4a1 *dvāsi paṃjsāsāu āṣīryau jsa* 'with 1250 teachers' (BS *ācārya*), BS *sārdham ardhatrayo-daśabhir bhikṣu-śataiḥ*; v 243, 1b2 *dvāsse paṃjsāsāu āṣīryau jsa*, =K 94.94 *dvāse pajśāsāu mahāśāvayau* (BS *mahā-śrāvaka-*). Uncertain, K 37.120 *paṃjsāmsse bāysāñā* 'fifty forests' [but possibly \**paṃjsāsā se* '5000' or *paṃjsāsā se* '1500?']. 'Five hundred', Z 22.123 *paṃjsa-satā-saluvo* (fem. acc. sing.) 'of 500 years of age'; Z 13.39 *paṃjsa sate*; Z 4.50 *paṃjsa se*; III 58.12 *paṃ-sse*, v 249.769 *paṃ-se*, K 24.99 *pa-se dvāra* '500 daughters', JS 13v2 *pa-se-te-e* '500 to you' (*-e < te*), K 29.185 *pa-sai* (and *ibid.* 195; 199); II 93.45.3-4 *pa-se kṣaṣṭi ṣmādā jśā* 'with counting 560'. With *-ya-* suffix, II 65 (6394).1.4 *paṃ-saya* (see also *paṃjsāsya* above). 'Five thousand', III 113, 3r3 and 3v1, and v 249.769 *paṃ-ysāri*. From *pañca*, \**puxṭa-*, Tumšūq Saka older *paṃtsi*, *patsi* '5' *patsasu* '50', *paṃsade* '500' *pe-sa* '500', *pe-sada* '500', *pañcadame sede*, Av. *pañca*, *puxṭa-*, *pañcadasa-*, *pañcāśatam*, Zor.P. *pañc*, *pañčom*, N.Pers. *pañj*, *pañjum*, *pānzdah*, *pañjāh*; M.Parth. T. *pnj*, *pnz*, M.Pers.T. *pnz*, *pnzwm*, Sogd. Bud. *pnč*, *pnčm*, *pnčm'yk*, *pnčds*, Chr. *pnč's*; Oss. DI. *fondz*, D. *fāndzājmag*, I. *fāndzām*, D. *findtās*, I. *fyndtās*, *fāndzaj*; Balōči *pañč*, Yaṅn. *pañč*, Pašto *pindzə*, *pinzəlas*, *pañdzōs*, Orm. *pēnts*, *pēndz*, *pañdzēs*, *pañdzāstu*, Parāči *pōñč*, *paes*, Yidya *pāñš*, Sanglēči *pōnz*, *pōnzados*, Waxī *pānz*, Šuynī *pīndz*, *pīndz-ḍis* '50', Sarikolī *pīndz*, Yazg. *penj*, *pən(j)-sū(u)ḍ* 'of five years'.

**paṃjsau** 'dress', see s.v. *paṃjs-*.

**paṭh-**: *paṭhuta-* 'burn', I 252, 2v2 <vi>*citrā buṣṣāñi paṭhāñā* 'various perfumes must be burnt', BS *nānā-gandhā dhūpayitavyāḥ*; SuvO. 53r6 *bū vara paṭhāñā* 'incense is there to be burnt', BS *dhūpās ca dātavyāḥ*; SuvO. 54v4 *buṣṣāñā vara tcere u paṭhāñe*, BS *dhūpaṃ ca dātavyam*; 3 sing. (*-avati > -aiyā*) Z 2.175 *dai trāmu paṭhaiyā* 'the fire so burns'; Z 9.16 *dai maṃkyo jśāni paṭhaiyā* 'the fire continually burns in the grate', =Manj. 393 *dā macai ṣi vara sūsta* (BS *manca-*); preterite, v 26, 51v3 *dai maṃkyau varī jśānā paṭhute*; K 5, 143r3 *ttara-ndaru mā paṭhutāndā, kuī paṭhutu yād(ā)ndā* 'they burned my body; when they had burned it...'; Tib. *lus*

*bsregs-so; bsregs-nas*. See *thūste; hamthuta-*. Base *ṭau-*: *ṭu-* ‘burn’, Sogd. Man. *pr’δ’w* ‘flame’, *pr’δwt*, Chr. *pr’θwty*, Chorasm. *ṭau-*; Waxī *ṭāw-*: *ṭit-*, trans. *ṭiiv-*: *ṭāwōwd*, Parāčī *ṭh-*, trans. *ṭhēw-*, participle *ṭhōi*, Šuynī *ṭāw-*: *ṭud*, Sarikolī *ṭaw-*: *ṭūd*, trans. *ṭēw-*, *ṭud*, *ṭēwt*. Isolated, if base *ṭheu-*, *sṭheu-*, possibly replacing \**ṭau-*, IE *dau-*, Pok. 179–80 *dāu-*: *dū-* ‘burn’, O.Ind. *dunóti*, *dūnd-*, *dāvá-* ‘burning’, *dū* ‘pain’, Greek *δαῖω*; with secondary unvoiced *ṭ-* < *ḍ-* as in medial position, see *parāth-* \**parā-* *dada-*, and *śsau*, *śsa-*; rather than *ṭap-*, *ṭaf-* to *tap-*. But N.Pers. *fay*, *fayfūr* from Sogd. *βγ-* older *baga-* may be due to writing *f-* for *β* (*f* with three dots). Exceptional is also Oss. D. *tātun*, *dādtun* ‘to give’, I. *dādtyn*.

**paḍa** ‘pieces of cloth’, v 34, 14a5 *dva paḍa*, *še baysgi thām paṃjsūsa* <*chā?*>||| ‘two pieces of cloth, of one thick cloth (silk?), fifteen (feet?) . . .’ From \**parta-* ‘covering thing’, beside *pādaka-*, base *par-*, *part-* with *-aḍa-* as *hvaḍa-* ‘eaten’, *baḍa-* ‘captive’. Cognate to (not lw from) O.Ind. *paṭṭa-*, *paṭa-*, Kroraina *paṭa* (see H. Lüders, *Textilien im alten Turkistan* 24–30) See also *paḍaura* ‘veiled’.

**paḍā** ‘first’, SuvP. 63r2 *paḍā*, BS *pūrvam*, II 96·96–7 *ca vā mara mauñāṃ jsa paḍā dāsaudā hīsq* ‘who have first come here with our men’, = II 94·13–14 *ca vā marā mauñāṃ jsa thyautta dāsauda hīsq*; v 310r5 *paḍā paḍāvai dasau hvaṇḍā tsvāmdā* ‘one after the other (each first) ten men went’, parallel BS *pūrva-pūrva-*; acc. sing. fem. Z 16·60 *paḍo būmu* ‘first *bhūmi-*stage’; inst. *paḍāna* ‘for the first time’, II 102·13–14 *tta paḍāna hvāmdū tta śena tta daina ūvai* ‘so we spoke firstly, so secondly, so thirdly to be uttered’; III 64·17–18 *khu paḍāna pastāmda paste tta śena tta daidana we* ‘as they deigned to command firstly, so secondly, so thirdly to be spoken’. Read *paḍā* K 112·366; K 111·357. Adjective, Sid. 3r4 *paḍāta hīrāña ustama hīrāñai* ‘first state, last state’, BS *ādi-nidhana-*, Tib. *thog-ma dan tha-ma*. With *āñña*, Bcd 43v1 *aurga tsūṃ āñña paḍā* ‘I come with reverence formerly, firstly’. Comparative adjective, \**paḍānatara-*, II 38, 17a5 *mara ājūmyarā paḍāmdara tṭā parau tsve* ‘fetch here; formerly the command went out (to you)’; IV 20·2 *pastāmdā si paḍāmda tṭā* . . . *pādaki haudi*; II 37, 11a2 *śau kūsi paḍāmdare tṭā parau haude*; III 129·22 *paḍāmda bisamgani āsgrya nimadrādi* ‘formerly they invited (BS *nimantraya-*) the teachers (BS *ācārya-*) of the mendicant community’ (BS *bhikṣu-samgha-*); III 65·4 *paḍāmda hīmdva kṣīra* ‘formerly in Indian country’; III 72·165 *paḍāmda jabvī myāña, rre śtā ye* ‘formerly in Jambu-dvīpa there was a king’; K 42·114–15 *ttuvī hā paḍāmda bisai vīra amanā pastā gūde* ‘to him she deigned to mention that earlier unpleasantness’; II 20, 13a4 *śi paḍāda samautti ye* ‘he was formerly appointed’ (BS *samarpita-* through Prakrit \**samappita-*); II 62–3, 6–7 *cu va hambā buḍi paḍāmda tṭā parau haudeṃ kṣauvā kiṇa* ‘as to what amount be brought, I formerly (earlier) gave order about the vouchers’ (Chin. *kṣau*). Parallel to Kroraina 177R5 *purvatara* . . . *prahidemi* ‘I sent earlier’. Adjective suffix, of time *-āṃjsiya-*, K 4, 140r5 *paḍāṃjsiyānu bād(ānu)* [not *byāta*] ‘of former times’ (Tib. om.), K 137·906 *paḍāṃjsya gyasta baysa*, ‘former *deva* Buddhas’, Tib. *snon-gyi*; v 79, 149v2 *paḍāṃjsya hvandā* ‘men of old’, Tib. *sems-čan rgan-po* ‘old beings’; K 137·905 *paḍāṃjsyau avamāyīyau gyastyau*

*bagsyau jsa hvata* ‘spoken by former numberless *deva* Buddhas’; K 68·201–2 *paḍāṃjsyau skamḍhyau*; K 59, 33r1 *paḍāṃjsī aysmū*, ibid. 33r2 *ustamāṃjsī*, ibid. 33r2 *heysdā-ṃjsūṃ* ‘first *vijñāna-*, last, present’; Z 4·3 *paḍāṃjsī*, Z 3·117 *paḍāṃjsīye*; adjective suffix *-auysa-*, Sid. 103v2 *paḍauysā*, Tib. *dan-po* ‘first’, Z 20·70 *paḍoysā*; inst. sing. Manj. 205 *paḍauysna*, inst. plur. K 135·855 *ttyānā paḍauysyau mistyau mahāśāvīyau* ‘with those foremost great *mahā-śrāvaka*s (‘listeners’)’; III 126b4 *ttyau paḍauysyau kṣaṣṭā yse(ryau)* ‘with those first sixty thousands’; abstract *-auña-*, K 156·9 *paḍauysauña jsq* ‘beginning with’; K 147·20 *paḍauysāmña jsa*, parallel to BS *-ādi-*; with suffix *-ya-kya-*, K 145, 3v1 *paḍausīkyi mūrakyā hīvī guttairā* ‘the first *gotra-* family of seals’ (BS *mudraka-*), K 144, 2r4 *śi paḍausīkyi pīchaṣṭū simādhāna devattā jāyāma śte* ‘the first (finger) is the meditation (= BS *dhyāna*) of the epiphanous trance-deity’. With *au* < *ām*, Manj. 215 *paḍaujsī hera usta* ‘first thing (and) last’, = Z 5·69 *cu vāte cu na ro hāmāre*; also *-(ām)-*, Manj. 221 *paḍ(ām)jsyī*; Manj. 229 *paḍājsī*. Compound, Z 6·1 *biś-paḍā*, Z 11·2 *biś-paḍāka* ‘first of all’, SuvO. 54v7 *biś-paḍā* . . . *nasā* ‘first part’, BS *agra-bhāga-*, beside Sid. 142r4 *biśā paḍā*, Tib. *thog-ma*. Uncertain, K 110·333 *pajsa ge vīra paḍājuā* ‘in the five *gati-*stages first (?)’. From base *fra-* ~ *par-*, *paḍā* < \**partāk*, adjective *paḍāta* < \**partāka-*, Zor.P. *plīk* \**fratāk*, N.Pers. *fardā* ‘tomorrow’, *fardā*δ as *bāmdā*δ ‘dawn’; see below *hatāma-* ‘foremost’, Av. *fratāma-*; O.Iran. *πρῶταμα-*. Adjective *paḍauysa-* from \**partā(k)-auza-* ‘moving in front’, base *vaz-* or with suffix *-auza-* (as Oss. D. *k’abozā* ‘twig’). See cognates s.v. *ha-*, *hā*, *hatāra-*.

\***paḍā** ‘axe’ (*-ā-* < *-u-*), acc. sing. v 263, 89r5 *paḍu nāte*, BS G 37, 76b7 *kuṭhāram grhya*, Tib. *sta-re blaos-te*; ibid. 89r1 acc. plur. *rrājsa pihāka paḍe ājumāta* ‘bring (2 plur.) the sharp cutting axes’, BS G 37, 76b1 *ānyantu dāru-pāṭahāni kuṭhārāni* Tib. *śiṃ gśegs-pahi sta-re rnamṣ lonṣ-śig*. From \**partu-*, older \**parabu-*, Oss. DI. *fārāt*, Tokhara B *peret*, A *porat*; with *ṭ* < *ś*, O.Ind. *paraśū-*, Greek *πῆλεκος*. For *-ā* < *-u-*, see also *pasā* ‘small cattle’.

**paḍaura** ‘veiled’, III 47·43 *sarbā paḍaura brriyakyā māśāṣṭā śva śive* ‘she, veiled, mounts to the lover’s abode at midnight’, = III 37·25 *sarba paḍaure śva śave brriyake māśāṣṭa*, = III 35·28 *sarbā paḍaura brriyakyā māśāṣṭa*, = III 44·48–9 *śva śavā sarbai brrai biśā paḍaurakā* (*-ā-* different from *-r-*), with *biśā(ṣṭa)* variant to *māśāṣṭa* ‘to the house’. Note also K 33·53 *āśā* = *āśāṣṭa* ‘to the sky’. From *paḍa(ka)-bara-* ‘wearing a covering cloth’, see *paḍa-*, *pādaka-*; for *-aura-*, note *uysnaura-* ‘breathing being’ \**uz-ana-bara-*.

**paṇiḍi** ‘he was active (for)’, IV 7v5 *tṭīy-ū va tṭāguttyau jsa paṇiḍi haṇḍara āśīrya pasti bani u pasti hvasti* ‘then he was active for us with the Tibetans; the other teachers (BS *ācārya-*) he ordered to bind and to beat’. From *pari-nar-* with participle *-niḍa-* (as *āphar-*: *āphiḍa-* ‘to disturb’). Of the various bases *nar-* (see above) either *nar-* ‘be skilled’ or *nar-* ‘hold’ (in *vi-nar-*) would give a suitable meaning here.

**pat-** ‘fall’, v 355, 294r6 *ku na ro patīndā* ‘when they no more fall’, v 125, 7a3 *patīndā*, Z 4·59 *patīndā*; Z 12·40 *payīndā*, v 173, 1a3 *pīndā*, v 147, 129a4 *pīndi*; 1 sing.

Z 2:129 *patāmā*, 3 sing. Z 2:29 *pittā*; optative 1 sing. III 73:179 *khu hā pi mira* 'if I fall, I shall die'; Z 13:72 *piya*; Z 13:79 *patīro*, Z 13:72 *piro*; middle plur. III 71:131 *khu na pyāmana haudva ūca* 'that we do not both fall into the water'; conjunctive 1 sing. K 156:61 *khvaṃ pinā biysā pyatsa* 'that I arrive before them, the Buddhas'; participle present N 75:26 *rrīysamḍai patamḍai jsāte* 'trembling, falling he goes' (Suv., ed. Nobel 175 differt); preterite *pasta-* 'fallen', Z 5:29 *śsamḍya pastā* 'he fell to the ground'; III 73:190 *pastā samḍya*. Base *pat-*, Av. *pat-*, *pasti-*, O.Pers. *pat-*, Zor.P. *patūtan*, *patēnūtan*, *ōpastan*, N.Pers. *uft-*, *uftādan*; Sogd. Bud. *p't* 'times, case'; *wpt-*, *'npt-*, *'wp'st*, *'np'stk*, Man. *'npst* 'he fell', *pčp't* 'to meet', Chr. *'wpt-* *'wpst*, *'mpt-*, *'mst*; M.Parth.T. *frbd-* 'to start forth', causative *frb'd-*; participle *'mbst* 'fall together'; M.Pers.T. *'wbyst* 'fell', *'hmb'h-*, *'hmb'stn* 'throw down'; Waxī *būt-*: *bott-*, *bött-* 'throw down' (but *zūbūt-*: *zūbott* 'burst' (trans.) *zūbeδ-*: *zūbōn-* (intrans.) to base *baid-*); Oss. D. *āftujun*, *āftud*, causative *āftauyn* 'fall on', Pašto *pal* 'fringe fallen over forehead' (*\*pata-*); Sarikoli *imbat-* 'throw down' (Shaw 124). IE Pok. 825-6 *pet-*, O.Ind. *pātati*, *patti-*, *patitā-*, Greek πέτομαι 'fly', πέταμαι; πίπτω 'fall', Lat. *petō* 'seek'.

**pata** 'region', see *pa*.

**patanakā** 'dust', SuvP. 69v3 *pannakayau jsa*, BS *rajas-*; III 37:23 *patanakā*, = III 47:41 *pavanakā*, = III 35:28 *pavakā*; III 34:16 *pavanaka*, = III 37:11 *pavānakā*, = III 46:26 *pavinaka*. Base *pat-* 'to fall', or 'fly', or with secondary *-t-* base *pau-* 'to cover' (see *pvāna-*). With verb *sāñda* 'they cause to rise', parallel Pali *Dīpavaṃsa* 1:65 *rajam vāta-khittam* 'dust tossed by wind'.

**patamṭsemete** 'renunciation; presentation', with *-am-* for *-ā-*, to *patāts-*, see *patātsaa-* 'renouncing; bestowing'.

**patājāmata** 'defeat, overthrow', v 107, 29v2 *aysurāṇu nyaušca*, *patājāmata tcamāna ttāte hīne biše avurde isāre* 'overthrow of the *asura*-demons (BS *asura-*) whereby all those armies withdraw without conquest', BS (differt) *asurāṇam ca parājayo bhaviṣyati*; *evam tasya sarva-paracakra-pramathakasya*... Possibly *pati-tak-* 'to invade', with *tāka-* in Zor.P. *aspatāk* 'cavalry invasion', Armen. lw *aspatak* 'incursion', see base *tak-*, s.v. *tajš-*.

**patārgya** 'special', Z 3:26 *patārgya haṣṭusu buddha-dharma biṣṣe* 'all eighteen special Buddha elements', = BS *āvenika-*, Manj. 128 *āvenya haṣṭuṣa dharma*; BS *aṣṭādaśa*... *āvenika-buddha-dharmāḥ*; later form *pāja-*, v 180a15 *haṣṭūsā dharma pāja*; Manj. 204 *nāsākū aysmva pāja* 'the receiver in fact (*-ū < uta*) is the individual mind'; isolated v 189, 451, 2v4 *patārgya māsta*; v 239:34 *pājām dharmām*; isolated words v 189:91 2a4 *patārgya māsta*. Tokhara A *yruñci märkampal*. From *pati-* 'separate, each' and *ar-* or *kar-* 'to work'.

**patta** 'fatigued (?)', II 101:246 *tta tta patta ttārai* 'so they are weary' (*ttārai* = *ṣṭāre*, as II 100:236 *ttāvai* = 207 *ṣṭāvai*). Possibly *\*pati-tata-* 'stretched'. See base *tan-* s.v. *ttanv-*.

**patta** 'cuts', Manj. 369-60 *bāva patta* 'cuts the root'. See *patālt-*.

**pattamj-** 'to cause', participle *pattīya-*, v 40, 63a4 *vara pattamjāñā jattai* 'there it is be effected; it heals'; Sid. 102r2 *dai pattajidā* 'they kindle fire', BS *agni-kṛt*

('making fire'), Tib. *mehi drod bskyed-čiv*; inchoative, Sid. 101r4 *dai vai pattistā* 'kindles fire for him', BS *vahni-dīpana-*, Tib. *mehi drod bskyed-čiv*; III 112, 6v1 *vairśā pattajām* 'we rouse fortitude' (BS *vīrya-*); participle, II 128:49 *hīna-bāyāma pattīya* 'troop-leading was carried out'; II 91:100 *durḃikṣā u āphāji pattīye* 'famine and confusion were caused'; infinitive, II 33, 3b9 *pasti pharṣa vida kūsi pattīyi* 'ordered the *pharṣa*-official Vida to beat the drum'; II 129:67 *paryāmina hā pattīye* 'we deign to effect it'. Noun *pattimā* 'result', Z 24:517 *anamkhiṣṭā pattimā* 'result beyond counting' (parallel to BS *vipāka-*); v 114, 63v1-2 *vivōg(ā) pattimā rro nājsāṭākā* 'showing ripening result' (BS *vipāka-*), BS *vipāka-phala-darśana-*; v 117, 66r3 *vivātu pattimu dyāñāte rre* 'the king shows ripening result', BS *vipāka-janako nṛpaḥ*. Base *\*pati-tā-* from *\*pati-tuj-* to *tauk-*: *tuk-* 'to produce', see s.v. *tīman-* 'seed' < *\*tauxman-*; note Sanglēcī *tēym* 'seed' as *rēy'ōn* 'melted butter' < *\*raugna-*.

**pattarrā-** 'food', v 116, 65r7 *pharāku rro khāysu pattarro pagyāysāre* 'they accept much food (dyadic)'; BS *bahu-upabhojanam bhuktvā*; SuvO. 53r3 *hverā āstanna khaśā pattarre* 'food to be eaten and drunken', BS *annena vā pānena vā*, Tib. *yo-byad* ('victuals'); Z 13:83 *tvi padī pattarra ttumalste* 'so he swallowed the food'; III 45:23:9 *pattarre ṣṭaudai* 'there are foods'; v 97, 18v6 *khāysā pattarre vīrā*; N 75:43 (*khāysā*) *pattarra u tta arva*, BS Suv. 179:6 *bhojana-pānam ṣaḍham ca* 'food and medicine'; N 176:10 *khāysā āstanna pattarra* 'victuals of food and the rest'; v 229, 9b3 *pattarri jsa*. From *\*pati-trnā-*, base *tar-* 'to nourish', Av. *θrāma-*, *θrima-*, glossed by Zor.P. *patēxvīh*, Parsi-Skt *rdhatvam*, *śakti-* 'prosperity, power'; with *-eu-* increment, IE Pok. 1095 *treu-* 'to nourish', Av. *θrau-*, *tubrūyē* 'he reared', with *-š-* *θraoṣ-* (3 sing., 2 plur. *θraoṣtā*), *θraoṣti-* 'ripening'; Germanic O.N. *þrōa-sk* 'increase', *þrūdr*, O.Engl. *þryd* 'power'. See s.v. *ttarraa-* for *tar-* 'drink, be moist', distinct from *tar-* 'to nourish'. See also *ttārkha*.

**pattav-** 'to shine', *pattauda-*, SuvP. 60v3 *dyai... tcarṣu kūśā*, *cu biśā hālā pattaviya*, *brūñāṃdai khū ji urmaysdī*, *vivīya harbiśā vīra* 'he saw the brilliant drum which was shining in all directions, bright like the sun, it was shining out over all', BS *dundubhī rucirā dṛṣṭā samantaka-prabhā*, *jvalamānā yathā sūryaḥ samantena virocate*; K 137:909 *pattavaṃci bhāyā paśāve* 'he sent out shining rays', Tib. *hod-zer phyuo-ste*. From *\*pati-tap-*, as *vīv-* from *\*vi-tap-*, see s.v. *ttav-*, *ttauda-*, and *nātauda-*, *naṣtauda-*, *pattauda-*.

**pattāmdā** 'heated', III 90:182 *pattāmdā hāmai* 'roasted barley', see *pattauda-*, base *pattav-* < *\*pati-tap-*.

**patā** 'before, in front of', *pata*, *patāna*, *paṃna*, *pana*, v 338, 61r2 *patā gyastu <balysu> ātā* 'he came before the *deva* Buddha', BS G 37, 57a4 *āgatya bhagavataḥ purata sthitah*; v 295:15:1 *patā balysu*; III 125a4 *patā balysu jsonauta vāstāta* 'they remained bowed before the Buddha'; Z 5:47 *pata balysu vīstāta* 'stood before the Buddha'; *patāna*, v 328, 71r *balysi patāna vāstāta* 'before the Buddha standing', BS G 36, 4v7 *bhagavataḥ purataḥ*; v 334, 87v6 *dātaimā patāna* 'we saw before', BS G 37, 82b6 *dṛṣṭāni*; *paṃna* Bcd 51v3 *baysam paṃna* 'before the

Buddhas', BS *jinānām*, like SuvP. 67v2 *bgysām pyamtsa*, BS *buddhānām purataḥ*; K 53·10·4 *bgysām paṃnaka*, K 64, 80v4 *bgysām pana*, II 107·149 *drayām ranau panaka* 'before the three jewels', JS 34v4 *ttye panake* 'before him', III 106·32 *ttye pa* 'before her' (see s.v. *pa*); K 6·145r5-v1 *patā(na) hāde uysnorānu dātu hvāñātā* 'he preaches the *dharmā*-doctrine before the beings', Tib. *sems-čan thams-čad-la čhos hčhad-pa haṃ yin*. Variants *patā* and *patāna*, SuvO. 36v4 *u dāta-hvāñei hā patātsuñau* 'and one must approach the *dharmā*-preacher', BS *tasya dharmā-bhāṇakasya bhikṣoḥ pratyudgamanāya gantavyam*; SuvO. 36v1 *patāna panamāñu u patāna tsūñau* 'one must rise to meet and must go to meet', BS *pratyutthātavyaḥ*. See also *baña* (v 328, 7r1 cursive below *patāna*). From \**pati*, and \**patina*- Av. *paiti*, O.Pers. *patiy*, Zor.P. *pat*, N.Pers. *bad-* (*bad-ān*), *bah*, M.Parth.T. *pd*, *pt*, M.Pers.T. *pd*, preverb *pdy-* (*pdys'y*), *phy-* (*phykr* 'image'); Sogd. Bud. *γwt'w pt'yčh* 'before the king'; IE Pok. 842 *po-ti*, Greek ποτί.

**patāchu** 'approach', Z 2·192 *cvī ne patāchu hāmāte* 'to whom there is no approach'. See *pacha* 'attack', *pācho* 'reverent approach'. Parallel Zor.P. *patīrak*, N.Pers. *paḍīrah* (\**pati-ar-*), Av. Yasna 50·9 *paiti stavaḥ ayenī*; above *pajsama-*. From \**pati-čyava-* (-čy- > -ch-) with -ava- > -o > -u (as \**čyava* 2 sing. 'go' > *tso*, *tsu*, *tsa* base *tsva-*:*tsuta-*). See also -*tc-* in *netcūka-* 'attendant'.

**patāniyā** 'wrench', 3 sing. optative, Z 2·200 *ysīraho kama yā manīyā aṅga patāniyā jsanīyi* 'savagery whereby he injures him, dislocates his limbs, kills him'. Base *patā-na-* < \**pati-ž(a)n-a-* to *fšan-* 'to wrench', Av. Yašt 12·56 *vī maiḍyaṇem fšānayeinti* 'they wrench the (victim's) middle body to pieces'. See also *beṇa-*, *biṅa-* 'to split', BS *pātanā-*, Tib. *dral-ba*. IE *psen-*, *spen-*, Pok. 982 *sp(h)ē-*, Greek σπῆω 'draw, wrench', Germanic O.Engl. *spanan*, *spannan*.

**patāts-** 'renounce, avoid; give freely' later *pats-*, *paṃts-*; adjective, Z 11·27 *patātsai ni ju yane hūsu* 'giving freely, he does not practise avarice'; v 102r5 *patātsānai hāmāte* 'becomes liberal giver'; present, 2 sing. v 123, 3a3 *nā patātsa hvāṃdānu hvāṃṣta*, BS ed. Nobel 214·6 *yathā vai tad dehaṃ tyajasi nara-vīra* 'as you renounce this body, hero among men'; N 68·42 *jīvāte patātsā(t-)* 'renounce life', BS ed. Nobel 143 *jīvitāṃ ca parityajya*; preterite, v 118, 67v3 *patātsātaimā hūdaimā* 'I bestowed, I gave', BS *tyaktam*; v 160, 2b3 *patātsāitān(d)ā*, ibid. 2b5 <*pa*>*tātsā-tāndā*; noun, K 7, 148r5 *uysnora vā(tā) patātsāmato* 'generosity to beings', Tib. *sems-čan rñams-la sñin-rje hen-po*; v 124, 4b5 *aysmūna patāṃtsemete* 'in mind free-giving'; later, participle future, Sid. 103v2 *paṃtsāña* 'to be avoided', Tib. *span-ba byaho*; Sid. 8v5 *patsāñā*, III 29, 43b3 *paṃtsāñā*; preterite, JS 7v2 *paṃtsyai*, 12r2 *paṃtsai*, 13v1 *patsyai*; noun, K 65, 83r1 *vairśa patsāma mvaiśdā* 'courage, liberality, favour', II 81·51-2 *virśa patsauma mvaiśdā*. From *čyā-* > -*tsā*, after preverb -*ts-a-*, participle -*tsāta-* to IE Pok. 538-9 *kei* 'move' whence *kī-ā-*, with *pati* 'back', beside *kī-ey-* in Khotan Saka *tsau-*:*tsu-* 'go'. See also *hatsāre*, *hitalatsai*.

**patātsuñau** 'to be approached', SuvO. 36v4, BS *pratyudgamanāya gantavyam*; SuvO. 36v1 *patāna panamāñu u patāna tsūñau*, BS *pratyutthātavyaḥ* (see s.v. *patā*), = I

251, 115a5 (ed. Nobel 81·1) *patā panamāñā patsuñau*, BS *pratyutthātavya-*. From \**pati-čyav-*, see *ts-*:*tsu-*.

**patāna** 'before', see s.v. *patā*.

**patābātāñā** 'to be rotted', N 52·21 *ys(v)orgāna ttarandarna ce patābātāñā hāmāte* 'with the suppurating body which becomes rotted'. Parallel Buddhist concept of Pali *pūti-kāya-* 'body of corruption'. Base *vaiš-*:*viš-*, see *ḥāta-*, *biṣka*, Av. *vaēśah-*, IE Pok. 1134 *ueis-*, O.Ind. *veṣati*, Greek ἰός 'poison', Lat. *uirus*, Celtic Welsh *gwyar* 'blood', O.N. *veisa* 'swamp'. For the body, N 52·11-3 *ttarandarna ataḥina ganāneina biśūnyau rīmañyau hāmbadāna* 'with the body unclean, stinking, filled with manifold filth'.

**patāmamthanā** 'arrow', Z 13·73 *biśā pūrna byūtta u patāmamthanā rrundu vara vistāta* 'all arrows turned and darts stayed by the king'; v 332, 24v1-2 *māstāna kāścānaina pa(tā)mamthāna bāsta* 'pierced by the great arrow of grief', BS G 37, 31b3 *mahatā śoka-sālyasamarpita*, Tib. *mya-nan-gyi zug-rñu čhen-pos zug-pa*; Sid. 144r5 *pamamthā*, BS *sālya-*, Tib. *rñu-ba*; K 28·175 *pamatha pūna jsa* 'with dart, arrow', =K 20·266; v 159, 2b4 <*kāśc*>*inā patāmamthā*. From *pati-manθ-* 'to twist back', base *mamth-* below.

**patāmar-** 'to report, inform', Z 23·133 *ṣsamana ākṣvīndi patāmarāre sañi jsa tcerā ttattika* 'the ascetics (BS *śramaṇa-*) begin, they report, it must be worked with a plan here'; III 130a3 *āchai paṃmarāñā* 'a disease must be reported'; ibid. a2 *ḥinai maram paṃmarāñi* 'a death by poison must be reported' (parallel a4 *bvāñā* 'is to be known'); IV 20·13 *kamtha paṃmarārau neri pūra kimtha ṇyīdā* 'you should report to the town, they will place wives (and) sons in the town'; preterite II 47·100 *ni paṃmudā yudāmdūm* 'we could not report'; II 112·44 *paṃmūdāmdūm* 'we reported'. Noun, Z 1·36 *ne ju tta patāmara stā* 'so there is not a report'; K 33·53 *ttyāṃ pamari būsti* 'he understood their report'; II 75·54 *paṃmarā bvāne* 'I shall understand the report'. Base *mar-*, *hmar-*, -*šmar-* 'notice, remember, count', *patā-mar-*, *paṃmar-* 'inform', *šumār-* 'to count'; Av. *paiti-šmar-*, Sogd. Bud. (Man. Chr.) *šm'r-* 'to think', *ptšmyrty*, *ptšm'r* 'number', Chr. *čm'r* 'number', *čm'r-* 'to count', M.Parth.T. *šm'r* 'number', M.Pers.T. *mr* 'number', *šm'r-* 'reckon', *prmwrd* 'thought', *pryšm'r* 'reckoning', Zor.P. *mar*, *marak* 'number', *āmār* 'account', *ōšmurtan* 'hear', *pātēmār* 'judgement', N.Pers. *šumār*, *šumurdan*, *hamār*, *na-hmār* 'numberless', Armen. lw *hamar* 'number', *hamarakar* 'accountant', O.Pers.-Aramaic *hmrkr-* 'accountant', Zor.P. *ahmārkar*; Orm. *amarōk* 'hear', Yidya *ināl* 'number', *imar-* 'to count', Pašto *šmērāl*, *do-mar* 'so much', Oss. D. *fāsmārūn*, *fāsmard* 'recognise, remember', D. *axe nimār* 'for himself'. IE Pok. 969-70 (s)*mer-*, Lat. *memor*, OE *geminor* 'known', Lit. *merėti* 'to care for'. From Iranian, Buddhist Sanskrit took *khambāra-patiḥ* (Mahāvīyutpatti 3702-3), Tib. *rnan bdag* 'official for salaries', named after the *ganja-patiḥ* (ibid. 3701). See also *hamara-*.

**patārajs-**, *pārajs-* 'rest upon', Z 2·125 *śśamḍā yā vātco pārajsāña* 'the earth is to be made a support by him', BS *ḥsitim asāv avalambya* (Divyāvādāna 358·27); 3 sing. III 23, 16a2 *cu bgysūstā na ra pārajsdā* 'because he does not

- yet rest on bodhi-knowledge'; noun, SuvO. 24v1 *aysmuī* <pa>tārajsye *jsa u viñāni* 'with basis of mind and knowledge' (BS *viñāna*), BS *cittam ca vijñāna samāsrītam ca*, Tib. *sems dan rnams-śes kun-tu gnas-nas*; Sid. 5v3 *pārajsye jsa* 'with support', BS *āśraya-*, Tib. *rtēn*; adjective, III 7, 14r4 *thū-m pārajsākī* 'you are my support' (-ī 'you are'). Base \**pati-raj* 'rest upon', to IE Pok. 658 *legh-* 'place, rest', Greek λέγεται 'rests', λέχος 'bed', Got. *ligan* 'to lie'.
- patārah-**, *pārah-*, *patārotta-*, *pārautta-* 'be established'; present, 3 plur. conjunctive K 63, 79r2-3 *vara pārahaude baiśa* 'may they all establish themselves there'; III 130:31 *āysnā vūā pārihryau* 'may they establish themselves upon seats'; preterite, SuvO. 24r3 *patārotta-*, BS *saṃśrīta-*, (and *ibid.* 4); Sid. 4v4 *pārautta*, BS *sthita-* 'placed', Tib. *gnas*; Sid. 138v4 *pārautta hame*, Tib. *gnas-na*; noun, v 112, 34v7 *patārahe* 'regions', BS *rāṣṭrāni* 'places of rule', in full *tte kanthe u tte patārahe ttā kṣire* 'these cities and these bases, these lands'; K 3, 139v3 *ko tvo patāraho hambādu yanāma* 'that we complete this thing', Tib. *gnas de rdzogs-par byed*, translation Lamotte 240 'réaliser ces choses'; Sid. 3r1 *āchām va pārahā ṣṭe* 'it is base of diseases', Tib. *nad-gzi yin-te*; Sid. 145r3 *pārihā va khunā ṣṭe* 'the base is a hole', Tib. *gnas khun-bu yin-pas*; Sid. 138v3-4 *cvam duṣṭa jsa hera hame, haṃdamna pārahe, haśau khāysānai jsa uskyāṣṭā pārautta hame* 'by which doṣa-state the thing (swelling) occurs, with a base in the inner part, with the swollen belly it is based in the upper part', BS *upary-āma-āśaya-sthair* (*doṣais*) *tu*, Tib. *de-la nad-gzi pho-bahi nan-na gnas-na ni, ro-stod* ('upper body') *skran-bar hgyuro*; Z 20:69 loc. plur. *kāṣce patārahvā dukhā* 'sorrows, grief in things (or places)'; K 5, 143r1-2 <ni>hujsāmato *vātā aysmuī patāraho yādaimā*, translation Lamotte 244 j'entrais dans le recueillement d'arrêt (*nīrodha-samāpatti*), Tib. *hgoḡ-pahi sñoms-par hjug-pa-la*. Base *rah-* (also *ārahau*, *bārāh-*), from *raf-* beside nasalised *ramph-* (*tcārampha-* 'supporting staff') 'to be placed, be basic, establish', Av. *rap-* 'support', Sogd. Bud. *ptr* 'β'k 'stick', Pašto *riyawdāl* 'to raise', Śuynī *wirāfc-*: *wirūvd* 'stand, rise', Waxī *warefs-*: *warefst-*, *wərəpāt* 'stand', Sarikoli *warāfs-*: *warūvd*, Yazg. *wərəfs-*: *wərəvd*. Coalescent two bases 1. *rap-* 'be based', 2. *rap-* 'to go, fly' (see *bārāh-*); Munjāni *wurafs-*: *wurafsāy-* 'to fly'. See also *pārīph-* 'to establish'.
- patālt-** 'to cut', v 69, 8v2 *kho ye hvandīye kamalu paṭāttā* 'as one cuts a man's head off', BS G 37, 12a3-4 *tadyathāpi nāma kaś cid eva puruṣaḥ kasya cit satvasya śiṣṣam chindyāt*, Tib. *bčad-la*; Z 12:49 *samu kho ju ye hvandāye puṣṣo kamalu patālttā*; preterite, Z 24:491 *kye hvandī hū-dva gva haysge patāltste* 'the man's whose both ears, nose are cut off', cliché Śikṣā-samuccaya 47:5 *saṃchinna-karṇa-nāsa-*, Tib. *sna dan rna-ba bčad-pa* (see KT 6:14 s.v. *āyāna-*); Z 5:78 *kho hāvyo kādarā dāru karā ne yūdu yindā patāltstu* 'as a sword cannot cut its own edge'; later, III 25, 25b2 *mamā kalā rri, aga-prattyamga paste* 'the king Kalā cut off my limbs', BS *kalinga-rājā-ṅanga-pratyanga-māmsāny acchaitit*. Base *kart-* 'to cut', Av. *kart-*, *kərasta-*, *kərantaiti*, Sogd. Bud. *ptkrnt-* 'cut off', participle *ptkrnt*'k; Zor.P. *kirrenītan*, *frakart*, *kārt*, N.Pers. *kārd* 'knife'. See also s.v. *hatcan-*, Pašto *skānam*, *skāṣṭa* [EVP 67 *s-kart-*]. For the noun \**kārta-*, see above
- kādara-*. IE Pok. 938-48 (s)*ker-*, (s)*kert-*, O.Ind. *kṛntāti*, *kṛttā-*, Lit. *kertū*, *kiṛsti* 'hew'. See also *patte*.
- patāvani** 'surface (?)', Z 22:121 *virāva patāvani nāṣṭā snāda kāde śśandā nauna* 'there is no rough surface (?); the ground is very smooth, (BS *snigdha-*), soft'. Possibly \**pati-tani-* 'extended part' from *tan-* 'to stretch', *ttani-* 'skin'. Uncertain, since *virāva* 'rough' (as reverse of *nauna-*) is not supported elsewhere.
- patāvutta-** 'shaven', Z 2:12 *kye kamala patāvutta tsīn(d)ī* (*kye*) *vā jala bulysa kye mulysga* 'they go about, of some shaven heads, of some long hair (BS *jaṭā*), of some short (hair)', parallel to BS *muṇḍa-* 'shaven'. Possibly \**vufta-* (from \**vafta-*, \**ufta-*) passed to *vutta-*, base *vap-*, Av. Yasna 32:10 *vāstrā vīvāpat* 'he cuts the grass-pastures' (etymological gloss Zor.P. *vyāpānēnītan*, but interpreted by *tapāh bē kartan* 'to damage'). In *suti-* 'shoulder' -*ufti-* has given -*uti*, but beside *sūta-* (\**suxta-*) 'burnt' occurs *sutta-* 'vinegar' (\**suxta-*). For *vu-* note also \**vuxta-* 'woven' in Armen. lw *zārna-uoux* 'gold-woven' from \**zārna-vufta-*, Sogd. Chr. *zyrn-wfč* 'brocade' (E. Benveniste, JA 1936:1:224). Base *vap-*, O.Ind. *vāpati*, *ufta-* 'shear, shave'. [IE Pok. 1149 only *uep-* 'throw'.] For -*utta-*, see also *parbutta-*.
- patiśu** 'covering (?)', Z 2:176 *samu kho ātāsi vasūti vāno pyaurānu patiśu* 'as the sky (BS *ākāśa-*) clears without the covering of clouds'. The uncertainty lies in the possibility that *patiś-* could mean 'to come' (O.Ind. Epic *jalada-āgama-* 'coming of clouds') rather than be the older form of *pvīś-* 'to cover', see KT 6, 158 and 440; below *pvīś-*.
- patiśā** 'withdraw', Z 4:117 *ce ttārā jaḍā cīvā biysendī ttiñe biśse jsa ttiyā patiśā* 'who is so foolish (BS *jaḍa-*), when he wakes, then he withdraws from the house'; Z 2:98 *ṣā ṣṭakula muho vāte nāsta samu ne haṃsaṣṭe patiśā* 'this abuse is placed upon me; it is just not likely to depart' (infinitive). To *is-* 'return', 3 sing. *istā*, *iste* with *pati-* 'back'.
- patāste** 'renounces, leaves', present, Z 2:190 *mulśde jsa ye harbiśśā patāste cu uysnora pajindā* 'one (bodhisatva) in mercy renounces all which the beings demand'; III 24, 23b3 *ttaraṃdara pati* '(if) he should renounce (give up, sacrifice) bodies', =III 26, 28b3 *ttaraṃdarā paṃste*, =28 b3 *ttaraṃdara paṃsti*, BS *ātma-bhāvān parityajet* 'abandon, give up, bestow bodies'. From *pa-kas-* (or *tas-* as in *ātāṣāre*), present secondary contact -*aste* <-*asatai* (not-*ahatai*), to base *kas-* 'throw' to intransitive *kas-* 'fall'; possibly to Armen. lw *pakasem* 'fail' (but see *nyas-*).
- patāhvāno** 'command', Z 22:92 *tteru vāte harbiśśo patāhvāno mahākālśavi nāte* 'upon his forehead Mahā-Kāśyapa took the whole command'; K 156:64-5 *vajrra-satva hīye tvā pāṣa vīvāra parau pahaumna* 'that revered exalted order, command of the Vajra-satva' (supreme being of the Vajra-yāna); K 36, 108-9 *paśā pahyānā sūdhani vīrāṣṭā ysairkya* 'she, unhappy one, sent the command to Sudhana', K 28, 164 *paśā pahauna sūdana vīrā(ṣṭa) ysakya*. From \**pati-hvan-* with *hvan-* 'speak'.
- pattimā** 'result', see s.v. *pattamj-* 'effect'.
- pattiya**, participle to *pattamj-* 'effect, produce'.
- pattiye** 'stiffened', III 79:9 *aśā stā brrihā: kaṣṭā mūlq pattiye* 'the horse tired, the belly sunk in, the muscles stiffened'. Participle to *pattis-* Sid. 132r1, Tib. *renspa*,

from base \**pati-taxta-* to *tang-* 'draw tight', beside *θang-*, see *thamj-*. IE Pok. 1067 *tengh-* (or *teng-*) from *ten-*.

**pattis-** 'be stiffened', Sid. 132r1 *aṃgai pattisidā* 'his limbs stiffen', BS *staimitya-*, Tib. *rens-pa*. From \**pati-tayś-*, base *tang-* beside *θang-*, see s.v. *pattīye* 'stiffened'.

**patte** 'cuts', see *patālt-*; III 66·22 *ustam vā bvāma patte* 'at last he decides what is known'.

**pattauda-** 'heated, roasted', participle to *pattav-*, Z 13·152 *tīma pattaudā* 'roasted seed', cliché Śikṣā-samuccaya 5·11 *na rohati vījānām agni-dagdhanām ankuro harito yathā* 'does not grow, like the green shoot of fire-roasted seed'; III 90·182 *pattāmdā hāmai* 'roasted barley', III 91·211 *pattaudā hāmai*, *pattaudā āḍā* 'roasted barley, roasted flour'; III 87·111 *pattaudā gāṇā mījsākā* 'roasted kernels of *gāṇaa-* plant', Sid. 100v4 *pattoda mījsāka*; parallel to III 90·198 *padīya gāṇām mījsākā* (*padīya* 'burnt'). From \**pati-tafta-* to *pattav-*, base \**pati-tap-*.

**pattyaña** 'thrust away (?)', Manj. 116 *na habauṣṭa khvai y(e) pattyaña* 'it is not fitting that one should throw it away (human birth)'. Possibly *-ya-* for older *-u-*, then \**pati-tun-*, see s.v. *tunda-* above.

**patrinā** 'may I attain (over)', K 149·1 *mveṣḍi jsa varaḥakṣim* (=older *haḥhai*) *patrinā* 'may I there attain through favour to truth'. Possibly \**pati-tar-* 'to cross over', IE Pok. 1074·5 *ter-* 'cross', Av. *tar-*, O.Ind. *tāratī*, *tīrdī*, *tīrnā-*, Greek τέμα 'end'.

**patrūṣa** 'edible medicament', III 92·237 *tīra ṇena-m jā patrūṣa pāchai* 'with sour buttermilk therewith the *patrūṣa* must be cooked', III 92·238–9 *ṣi patrūṣa hverā avīyārā baṇe* 'this *patrūṣa* must be eaten; it checks diarrhoea'. Possibly from \**pati-θrauś-* 'nourishing thing as counter-irritant (?)', to Av. *θraoś-* 'to nourish', s.v. *pattarra*.

**patcīhāka-** 'destroyer', SuvO. 27v6, see \**paltcīh-*.

**patcautta-** 'injured', Sid. 127r3 *patcautta byāvarji hame* 'becomes injured in memory', BS *hata-smṛti-*, Tib. *dran-pa ṇams-śiṅ*; JS 29v2 *patcauttem (-em = ai) pā bujsa* 'you destroyed the flames'; I 141, 49v4 *strīyau jsa petcautta ttaramdara* 'bodies injured by women', BS *strī-vaja-* (cf. I 170, 87·3 *strī-vadya-*); v 384, 9a5 *bve jsa patcauttai bijāṣa* 'voice injured by shouting'; with negative, II 103·59 *kalpāmdāmtta dai jsa, apāitcāmttā* 'uninjured by the fire at the *kalpa-*age's end'. See *tcauttai* 'injured', *bijāṭta-* (III 80·33), and base *tcaṃph-*, *ṇatcapha*, *paltcāṃph-*, *patcīh-*, from \**pari-skamb-*, \**pariskap-*.

**pats-**, *patsy-*, *paṃts-*, see s.v. *patāts-* 'renounce'.

**patsam** 'generosity (?)', III 130·24–5 *patsam brrīyā pachīśāre* 'they create generosity, love'. See *patāts-*.

**patsuñau** 'approach', I 251, 115a5 *patā panamāñā patsuñau* 'must rise up, must approach', SuvO. 36v4 *patātsuñau*, BS *pratyudgamanāya gantavyam*, see *patātsu-*.

**pathakā** 'refraining', II 105·102 *asadye jā pathakā* 'restrained from evil' (BS *asiddha-*). See *pathamka-*.

**pathamka** 'restraint', see *pathamj-*.

**pathamj-** 'to restrain', participle *pathīya-*, v 118, 67r4 *dīryau hāryau pathamjāña* 'to be restrained from evil things', BS *duṣkṛte nivārayet*; noun, SuvO. 5v6 *pathamka*, BS *vairamaṇa-*, v 114, 63r6 *adātānu pathamjemate*

*kādāna* 'for restraining of the irreligious (lawless) ones', BS *adharmā-samanārhāya*; SuvP. 67r2 *pathamka*, BS *saṃvara-*; preterite, SuvO. 5v6–7 *jsamgye jsa pathīyā* 'restrained from killing, BS *prāṇātipāta-prativirata-*; v 118, 67r3 *pathīya-*, BS *vīvarjita-*; III 69·80 *hamdrauysī āṣa pathī* 'sky-traversing in the sky (BS *ākāśa-*) he checked'; K 8, 306b, a3 *kūri drṣṭi jsa pathīya* 'refraining from crooked view'; 3 plur. K 8, 306b, a3 *kūri drṣṭi jsa pathīyām(dī)*; K 37·129 *pathīyāmdai*; inchoative, v 176, 16v3 *pathīsindā*, 3 sing. Sid. 12v5 *pathīstā*, Tib. *hgags-pa* ('stop'); I plur. II 101·12 *daṣām maiṣṭā baṣḍām jsa pathīsām* 'we refrain from the ten great sins'. Infinitive, K 156·11 *parī pathīya* 'deign to refrain', =III 64·14 *pathīsām* 'we refrain'. From \**pati-θang-*, see cognates s.v. *thamj-*.

**patharka-** 'bolt', Z 24·496, Tib. *sgo-gtan* (*gtan-pa* = BS *argaḍa-*), *hvā-daṣṭā nāte ysurre jsa ttīyā patharku* 'in both hands he took in anger the door-bar'; K 67·175 *styūdi patharki*, = K 71, 8r2 *styūda patharkana* 'with the firm bar'. Noun to \**pathramj-* v 355, a4 2 sing. *pathrraja* 'draw back'. See cognates s.v. *thargga-*.

**pathāñā** 'to be harnessed, caparisoned', II 41·10 *paḍauysā aṣā parauwā va pathāñā* 'the first horse is to be harnessed for the commissioners' (translation SDTV 117). Participle \**pathāta* as second component, K 64, 80r3–4 *aṣa kṣaṣṭa ysārā tta huvathāta uysmestā* 'sixty thousand horses so well-harnessed, trained'; III 72·167–8 *aṣa...huvathāta tcarṣva ttumna* 'horses...well-harnessed, handsome, stout'. Noun, Z 23·137 *pathūnā-āysāta hastā* 'elephants equipped with caparisons'. From *pa-θau-* 'to cover' (*θau-* beside *tau-*), with \**paθuā-* > *pathā-* (in *pathāta-*) and \**paθua-* in *pathāñā-*; the *-u-* is preserved in *pathūnaa-* from \**paθauana-ka-*. Similar loss of *-u-* in *paḥāñā-* 'to be burnt', *paḥuta-* 'burnt', from \**pati-θau-*. For *tau:-tu-* 'cover', see BSOAS 23, 1960, 33–4.

**pathaiyara** 'saddler (?)', II 51·57 *pathaiyara kharacū* 'the saddler Kharacū', in an uncertain miscellany. See *pathāñā* 'to be harnessed', and the full text s.v. *ṣiga*; from \**pathavya-kara-*.

**pathramj-** 'restrain, see s.v. *patharka-* 'restraint'.

**pada** 'road', see *pande*; compound, II 77·16–7 *pada-bayai ttāḥa hūdāmdū* 'we gave apparel for use on the road', see *ttāha-*, to Oss. D. *taxum* 'to weave, prepare, equip'. Base *bay-* 'turn, weave, lead', IE Pok. 1120–2 *uei-*.

**padajs-** 'burn', Sid. 141r4 *kaṃmaḥ padajsāñā* 'the wound is to be cauterized', BS *vahni-karma prayojayet*, Tib. *rma-kha sregs-so*; Manj. 88 *daina padajsy(ā)ra* 'are burnt by fire'; Sid. 121r4 *dām jsa padījsāñā* 'to be burnt by fire', Tib. *bsregs-pa dan*; III 104·26–7 *padījsū hā bvī* 'I will burn incense'; 3 sing. Z 11·36 *hū padaṣḍā* 'he burns incense'; III 68·63 *tvā kaṃtha jimdā padaṣḍa* 'destroys the city, burns it'; K 72·19 *bui padaṣṭā*; K 104·224 *padaṣṭa* 'ripens'; Manj. 78 *padaṣḍa*; *padaṣḍa*; Manj. 423–4 *buṣānai rruna padaṣḍa* 'burns with scented oil'; 3 plur. v 149, 3a2 *cīrau padajsīndā* 'they light a lamp'; inchoative, Z 4·59 *sama-dūta pandīsīndā mārāre* 'the messengers of Yama (BS *yama-dūta-*) burn them, they die'; Z 4·45 infinitive *ko khāysu byehā padīṣṭā* 'if I get food to heat'; participle, III 44·59 *padīṣṭa ttīṣṭa*

'blazing, brilliant' (BS *tejas-*); participle to *padajs-*, v 69, 8v1 *padīta ttā sarvaśūra uysnora huwadita dyāñā* 'burnt are those beings, Sarvaśūra, they are to be seen well-burnt', BS G 37, 12a2 *dagdhās te sarvaśūra satvā dagdhā eva*; v 338, 36v6 *kho padīta stuna* 'like a burnt pillar', BS G 37, 33b4 *yathā dagdha-sthūnam*; Z 4.46 *kṣāru vajśāre padīyu* 'they see burning alkali'; v 332, 24v2 *pa(d)ī(tā)*, =v 381, 3b1 *sūtā* 'burnt', BS G 37, 21b4 *dagdha-*; III 90.198 *padīya*, =III 87.111 *pattauda-* 'burnt'; III 93.257 *padīyām*. With negative, Z 7.21 *avādīya*. Noun. Sid. 12114-5 *padī hīya krra* 'treatment by cautery', Tib. *bsreg*; ibid. 5 *padī idā* 'he has cauterized', Tib. *bsregs-pahi hog-tu*. Noun with suffix *-ka*, Z 23.98 *kho ye buysutu daiyi padaṣku* 'as one sees a burning thing quenched'. With *pa-*, Śuynī (intr.) *piḍis-:piḍid*, trans. *piḍin-:piḍid* (the participle for both intransitive and transitive); Bartangi *paḍis-:paḍēd*, (trans.) *paḍin-:paḍid*; Yazg. (intr.) *paḍays-:paḍad*, (trans.) *paḍay-:paḍayd*; Waxī (intr.) *piḍis-:piḍm-*, *piḍmng*; Sarikolī (trans.) *paḍin-:paḍid*, 3 sing. *paḍand*. Origin uncertain, if from *dag-* > *dai-*, trans. *-dagna-*. M.Parth.T. *pdyn-* 'to kindle' was traced to the base *aid-*, present *-idn-* > *-in-* by A. Ghilain, Essai 84; suggested from base *dag-* by G. Morgenstierne, IIFL 2.533; but still uncertain in Shughni Group 55. See also s.v. *hīha-*, *piha*, *pina-paka-*, *pyiñ-*. See cognates s.v. *dajs-*; and *pyiñ-* and *pina-paka*.

**padamgya** 'state, power, custom, practice', SuvO. 36v3 *mistāñe rruīye padamgye jsa* 'with great royal power', BS *mahatā rāja-anubhāvena*; v 334, 32r5 *puññinai haṃbisā padamgyo hvāñāmāte pyūṣḍe* 'he hears the practice of the heap of merit in preaching', BS G 37, 29a5 *punyam varṇayami* ('I describe merit'), Tib. *bsod-rnams brjod-kysis ñon-čig*; SuvO. 3r3 *jsñe padamgya* 'way of life'; II 117.124 *jsiñye padaji jsā* (sic, *ñ* for *ñ*); III 24, 20a1 *padamja piṣkalā*, BS *vyūha-* 'display'; III 125b4 *balysi padamgyo* 'custom of the Buddha'; v 171.302, 2v2 *yogi padamgyo*; II 105.109-10 *jastām beysām hīyai padaji nvaiyi* 'according to the practice of the *deva* Buddhas'; K 90.751 *gyastāñā bāysāñā nāmañām padamjā hāva* 'the advantage of the practice of the names of the *deva* Buddhas'; III 65.13-4 *braṃmanām padamja* 'practice of the Brahmans'; v 261a, a1 *jñgyīgya padamgya*, BS *kṣānti-*; K 38.143 *prirā padamji*, =K 30.209 *prara padaja* 'course of the affair' (BSOAS 29, 1966, 513); K3, 138r3 *padamgyo hvataimā* 'I spoke of the practice', Tib. *theg-pa* (=BS *yāna-* 'vehicle') *bsad-pa daw*; K 32.37 *kṣīrā padamji* 'state of the country'; II 84.16-7 *śkyesā u padamja* 'donation and custom'. With negative, N 68.40 *avadamja tcerā*, BS (ed. Nobel 143, verse 61) *kuryād damam* (as if *damja* in the text; see the variant v 117, 66v3 *dagya tcerā*); but also II 112.46 *tta cimdyāmḍum si avadamji hame*, translation AM, n.s., II, 1964, 3 'we thought it impolitic'. With suffix, adjective, II 54, a23 *padajūdi* 'having display' (SDTV 69 'splendid'). Compound, v, 183, 1a2 *hama-vadamjauñā jsa* 'with the same meaning', BS *somāna-arthatā*. From *\*pati-damači-* with transfer to the *-ā-* stem, see *padam-* 'to make'.

**padam-** 'to make', Tumšūq Saka *pandam-*, present *-ya-*, *padīm-*, v 110, 32v7 *u anārā nā padīmiru* 'and you shall

make them innocent', BS *dañḍa-parihāram kariṣyatha*; v 117, 66v6 *sīra padīmāte* 'he contents', BS *harṣayisṣyanti*; Sid. 17v5 *padīmāre*, Tib. *hbyuñ-ba*; Sid. 5r4 *padīme*, Tib. *byed-do*; participle future Sid. 123r5 *padīmāña*, Tib. *byas-pa*; adjective *-āka-*, Sid. 4v3 *padīmāka*, Tib. *byed-pa*; preterite *padanda-*, *padānda-*, *padeda-*, *padaida-*, v 342, 83v6 *padamḍai*, BS G 37, 78a5 *sthita-*; SuvO. 53r4 *padandā kīrna* 'with assistance', BS *upakarāṇa-*; 2 sing. fem. v 90, 17v4 *pādāmḍatāi*; passive optative *padaidāya* 'may it be made', hence from *padanda-* with *āya*, III 83.19 *kṣaudi-sumanāva padaidāya* 'may it (the Khotan land) be made happy in receptivity (of the *dharma*)' (BS *kṣānti-sumanāpa-*); ibid. 20 *cuḍa idāya* passive optative potential 'may it be possible to practise' with *yida-* and optative *āya*; see also Z 5.72 *vātāya*; 3 plur. Sid. 1 bis v4 *padidāmḍā*; Z 22.143 *padāndi*; Manj. 233 *īda padeda*, =Z 5.76 *yindā padamḍu*; Manj. 497 *padeda*, =Z 9.19 *ṣkaunda*, Manj. 232 *padeda* 'he made', =Z 5.75 *padande*; v 383.028 *padādā* 'he made'; with negative, K 11, 135v1 *ṣa kaṃtha padanda na hīrṣṭai niṣṭā trāmu hira biṣṣā avadanda samu* 'that built city exists not at all, just like all uncreated things'. From *\*pati-dam-* to base *dam-* 'to build', no verbal in Avestan or Old Indian; but IE Pok. 198-9 *dem-*, Greek δέμω 'build', -δμῶτος; δέμως 'body', Got. *gatiman*, O.Sax. *teman* 'to fit'. For IE *dem-*, see E. Benveniste, BSL 51, 1955, 14-41. See also *vademda-*, *vadade*.

**padama-** 'wind', v 115, 64v6 *āphārāre nakṣatra utca padama* 'constellations, water, winds are disturbed', BS *prakupyante nakṣatra-jala-vāyavaḥ*; N 69.10 *bādāna padama paṣṭindā* 'in time winds rise', Suv. ed. Nobel 144 *kālena vāyavo vānti*, Sid. 145r3 *ṣamḍa, u dai, utca, padam āstamma* 'earth, and fire, water, air and the rest', Tib. *sa daw, čhu daw, me daw, rluñ rnam*; inst. sing. Z 5.38 *padamāna*, Z 2.43 *padamna*, K 60, 37v3 *padamna* inst. plur. Manj. 91-2 *padamyau jsa*. From *\*pati-dama-*, see cognates s.v. *dam-* 'blow'.

**padaṣja** 'burns', see *padajs-*.

**padaṣka-** 'burning', see *padajs-*.

**padā** 'she placed' (from *\*padātātā*), K 46.49-50 *ū ttañe āhya gatsa padā* 'and she placed him in that hole, pit'; 3 plur. K 36.101 *hala padāmḍi maysairkā* 'they placed a great pit' (*hala* =BS *khadā*), translation BSOAS 29, 1966, 511, note 57. From *\*pati-dā-* (*-d-* preserved from *-i-d-*) 'place', see also *padāna-* 'receptacle'; Waxī *paṭun* 'repair' (*\*pati-dāna-*). See cognates, s.v. *dāta-*.

**padāna-** 'receptacle, vessel', K 5, 142r5 *padānā*, Tib. *snod*; K 5, 142v3 *padāne hāmāmane* 'may we become vessels'; K 6, 146v1 *ṣa cu gīndā ku ku ne padānā štā* 'he who acts so that there is no vessel', Tib. *snod-du ma gyur-pa*, Lamotte, translation 253 'est pareil à un récipient brisé'; loc. sing. v 303, 1a2 *padāñā*; I 159, 72v3 *āysmāstāñā padānaña pyanāña* 'to be covered in an earthen vessel'; Sid. 155r1 *\*padānaña \*pyanāña* (*ṣ* for *p*), Tib. *snod kha*. With loss of final syllable, Manj. 25 *khu ja padā grraimai piḍa* 'as one paints a clay pot'. Cliché of the unbaked clay pot, Z 20.68 *hāmā padānā*, BS Śikṣā-samuccaya 231.3 *āma-kumbhavaṭ*. From *\*pati-dāna-*, like *-dāna-* in *khāysāna-*, *phiṣyāna-*, *purāna-*, *byāna-*. See base *dā-* s.v. *dāta-*.

**padāmḍa-** 'blown', for older *padaumda-*, III 72.156-7

*padāmdāmdā būysa-ṣve śaṅga* 'they blew upon goat-horns, conchs'. See *dam-* 'to blow'.

**padāms-** 'swell', see *padaus-*.

**padāḍa-** 'favoured', see *padār-*.

**padāra-** 'honouring', K 3, 138r3 *mahāyāni padāro hva-* (*taimā*) 'I preached the favour of the Mahāyāna', Tib. *theg-pa bsad-pa dan*, Lamotte, translation 239 'contenant la loi du mahāyāna'; v 134, 221v2 *padārau*; v 107, 29v3 *padārye kūḍāna* 'on behalf of', BS *arthāya*. Verbal, *pader-* 'honour, assist', III 11, 20r5-vi *padera tvā...* *haṭhṭha* 'honour that truth'; 3 plur. Z 22-90 *paderindā*; participle future, v 149, 3a1 *sad-dharmā paderānā* 'the good *dharma*-doctrine is to be honoured'; adjective, SuvO. 3v2 *sūtrāṇu dārśakānu paderākā* 'supporter of the *sūtra-dhara-*' ('bearers of the treatises'); noun, K 10, 9v2 *sad-dharmā padereme kiḍna* 'for the support of the good doctrine'; preterite, JS 2v4 *jsina āysadā kāṣṭa ī u padāḍa* 'life, protected, cared for and supported may it be'; v 115, 64v7 *ku adātya uysnaura padāḍa* 'when lawless beings are supported', BS *adhārmika-jana-udgrahe*; 2 plur. Z 22-239 *uhu draya ratana padāḍānda...* *sta* 'you have honoured the three jewels'. From *pati-dar-*, \**pati-dāraya-* 'to hold up', see cognates s.v. *dār-* 'hold'.

**padī** 'road', see s.v. *pande*.

**padī** 'way', see *padya-*.

**padū** 'obscured', K 74-63 *jaḍi prracaina aysa padū vaṅṅa ṣṭā* 'by ignorance I am now indeed confused', parallel to Tib. *rmoss*, BS *mūḍha-*, possibly from \**padūta*, attested in Z 6-39 *kho ātāsi dume jsa karā nā padūte* 'as the sky (BS *ākāśa-*) is not at all obscured by smoke'. See also *padva* 'perfumed' from \**padūta-*.

**padūte** 'is dimmed', Z 6-39 *kho ātāsi dume jsa karā nā padūte* 'as the sky (BS *ākāśa-*) is not at all dimmed by smoke'. 'To fill with smoke (of incense)', I 145, 54r1 *padvāna* 'to be fumigated', BS *dhūpayet*; I 145, 54r1 *khu padve hame* 'when it has been fumigated'; III 76-245 *biṃḍa padva ajam śasvām* 'thereon collyrium (BS *anjana-*), mustard was fumigated'; I 173, 91v1 *padvāmi jsa* 'with incensing', BS *dhūpa-*; adjective *padvala-*, III 80-32 *padvala kūve* 'dark hills'; possibly with Parācī *padū*, *paddō* (-ō- <-aka-), *paddu* 'black'. See cognates s.v. *dumā* 'smoke'.

**padai-harajsa** 'keeping wisdom', II 115-16 *hvaṅḍinai rana dahū padai-harajsa* 'jewel of mankind, virile, maintaining wisdom (rather than 'the path')', to base *har-* 'watch', Av. *har-*, Zor.P. *hār* in *zēn-hār* 'protection (dyadic compound), possibly Tumsuq *harema* 'we protect (?)'.

**padauṣṭā** 'intestinal illness', Sid. 107r4 *grihaṇi padauṣṭā āstamma* 'the *grihaṇi* disease and the rest'; BS *grihaṇi* 'intestinal organ', Tib. *pho gzi-nad* ('male-base disease'), I 167, 82v4 *grihaṇi padausa pāṇḍa-rauga* 'grihaṇi disease, jaundice', BS *grihaṇi-pāṇḍutā*, I 195, 116v3 *grihaṇi padausa arja* 'intestinal disease, piles', BS *grihaṇy-ārsau*; with *padauṣṭa*, I 151, 61v3 *grihaṇi padauṣṭa va pīrmāitam* 'best for intestinal disease', BS *grihaṇi doṣaja śreṣṭha*. Here *padauṣṭa-*, *padauṣṭa-* render BS *grihaṇi-pradoṣa-*, *grihaṇi-doṣa-*, by Iranian *padauṣ-* (rather than by Prakrit \**padoṣa-*); v 38, 33a5 *padoṣṭā tsī(n)dā* 'they go, become swollen', participle to *padaus-*.

**padaus-** 'to swell', I 147, 56v3 *ṣe cu hīyāra padausidā* 'he

whose fruits (=testicles) swell', BS *vṛṣaṇa-varḍha-*; I 141, 49v3 *prramihā phaiyṣgāṇa padāmsāma* (*ām < au*) 'urinary disease, bladder swelling', BS *prameḥā vasta-kāṃḍalai* (*prameha-*, *vasti-*, *kunḍala-*). Base \**pati-dafś-* to *dam-*, *daf-* 'to blow, swell'. See s.v. *dam-*. Beside *padauṣa-* from \**pati-dafś-*, participle v 38, 33a5 *padoṣṭa-*.

**padya-** 'way, manner, kind', *padiya*, *pandiya*, *-vadya*; acc. sing. v 388, 19v2 *tvī padī*, BS G 37, 14ab *evam eva* 'just so'; v 332, 24v2 *ttu padī* 'so', BS G 37, 21b4 *evam aparam*; III 20, 1b3 *ttū padī*; inst. sing. III 10, 18v3 *biṣṇa padīna* 'in every way'; v 130, 49b4 *nuṣṭhurna padīna* 'in a savage way' (BS *niṣṭhura-*); plur. v 58, 128v4 *biṣṣā padya* 'in all ways'; as second component v 183a1 *pharāka-padya* 'of many kinds', and with numerals, Z 4-3 *duva-pandiya*, III 125b1 *tcahaur-pandiya*, v 183a3 *paṃjsa-padyata haurna* 'with fivefold gift', with *dva-*, *dr̥rai-*, *tcau-*, *tco-*, *paṃjsa-*, *kṣei-*, *hauda-*, *nau-*, *dasa-* (*vadya-*), *haṣṭūsa-*. Adjective *-ya-* to *pande*, *pada-*.

**padva** 'dimmed (with smoke); perfumed', see s.v. *padūte*.

**padvala**, see s.v. *padūte*.

**pana-** 'each, every, plur. all', *panā*, *panu*, *panāna*, *panāna*, *paniṅna*, *panye*, *paṃṅe*, *paṅai*, *paṅa*, v 265, 27a3 *panā hala-māstā* 'every half-month'; K 5, 143v4 *paniṅna paniṅna janavatg* 'in every country' (BS *janapada-*), Z 9-23 *panye kṣaṅā...* *paniṅna paramāṅavo* 'in every moment, every atom' = Manj. 402 *paṅai kṣaṅai*; *ibid.* *paṅa paramāṅavo*; v 338, 62r3 *u panye vā* 'and everywhere', BS G 37, 58a5 *sarvatra ca*; III 15-48 *paṃṅe hirina* 'with everything'; v 64-43 *paṃṅe brrikai* 'dear to everyone'; II 115-18 *paṅai brrivarja* 'love to everyone', = II 49-14 *paṅai brrī*; Sid. 127v4 *paṃṅe vira* 'to everyone', Tib. *kun-la*; II 105-105-6 *panā hala-māśca drrayi ūsava haḍā* 'in every half-month three *uposatha*-fasting days'; Z 22-121 *panā ṣṣṭive* 'during every night'; III 104-39-40 *pana satta* 'every being'; loc. plur. II 86-41 *paṅvā kṣā ḥāḍvā* 'in all six times'; K 70, 6v2-3 gen. plur. *panāna sūnyatta kūṣe* 'seeks the voidness of all separately' = K 67 165-6 *panāna sūje* [*śūnyatta*] *kūṣe*; uncertain II 109-8 *hwaḍā khaṣṭā panū-(dai?) kūyṣdā* 'he sought food (and) drink every day'; compound, Sid. 133r4 *panūdai vaṣṭā* 'through every day', Tib. *ñin-gcig*; L 98-37 *haḍai haḍai panūḍāyā brū haḍā panamāte* 'he may rise up day after day every day early in the day'; adjective *-āṃjsya-*, I 175, 92r1 *śa-haḍāṃjsū panūḍāṃjsi* of the second day, of every day'; v 42, 87v4-5 *pātcu vā haṃdara hau(da) haḍā panūḍāṃjsya* (*ū*) *haṣṭa jūna maṃḍrri hvāṅā* 'then other seven days for every day and eight times a charm (BS *mantra-*) must be recited'. From \**patana-*, \**patina* 'separate', Av. *paitina-*, Sogd. Bud. *pt'yn*, *ptpt'yn*, Man. *ptyyn*, Oss. DI. *fājnā* 'every', D. plur. *fājnetā*, by *-na-* suffix to *pati* distributive 'each'. See also for *-na-* above *nāna*.

**pana** 'from the region', ablat. sing. to *pata*, *pa* 'region', v 222, 19-2 *rravye pana audi pīśai vinadattā* '...from the southern region; as far as the teacher Vinadatta'.

**pana**, *panā* 'before', v 171-302, 1v1 *panā balysā patāna nāṣṣt(ā)* 'before the Buddha, he sat in front (or possibly read *panatā* 'he rose up')'; Z 9-24 *pani gyastā balysā* 'before the *deva* Buddha', = Manj. 402 *pana jasta baṅsa*. See *patā*, *patāna*.

**pamna-** 'a food', in a list of foods III 117r01 *paiḥq pamna:*

*hausā hūlām pvaishka hvaṣṭ pāra* (see separately). Here possibly from \**payana-* 'cheese, butter' with Waxī *panū* 'butter', N.Pers. *pīnū* 'cream-cheese', to base *pai-* 'swell', Av. *payah-* 'milk', IE Pok. 793-4 O.Ind. *pāyate* 'makes swell', *pīnā-* 'fat', *payas-* 'milk', Lit. *paṭijusi kārve* 'cow giving milk'. This is chosen in preference to \**pakana-* 'cooking'.

**panata-**, *panava-*, *pana-* 'arisen' participle to *panam-*.

**paṃnaka** 'dust', see *patanaka-*.

**panam-** 'rise', v 331, 21v3-4 *āchaina pvaṭaṇa panamāre* 'fears of disease occur', BS G 37, 18b6 *vyādhi-bhayam utpadyate*; SuvP. 70r4 1 sing., *panamāni* 'may I arise', BS *bhaveya*; Sid. 133v3 *panamāre*, Tib. *skye-bar hgyur-ro*; 3 sing. K 69:224 *panami* 'arises'; preterite, v 328, 7r1 *āyamaṇa panata* 'they rose from the seat', BS G 36, 4v6-7 *utthāya-āsanād*; III 126, b5 *samāhānāna panatā* 'arisen from trance' (BS *samādhāna-*); Manj. 178 *panava dharma* 'the elements have arisen' = Z 5:54 *hāra panamāre*; Sid. 136v4 *duṣṭa jsa pana* 'arisen from doṣa-condition', Tib. *nad-gzi...las gyur-pa*; Sid. 126r2 *śilīṣṃ jsa pana likye* 'arisen from phlegm' (BS *śleṣmā*), Tib. *bad-kan-las gyur-pa*; causative *panem-*, SuvO. 36r3 *śāstāra-saṃnā panemāna* 'the concept of the teacher (BS *śāstar-*) must be created'; K 6, 146r4 *aysmū panemāte* 'thought is induced', with preterite K 7, 147v4 *aysmū panatān(d)ā* (participle K 7, 147v4 *panate ay(s)m(u)ī*); v 69, 8v1 *oṣu aysmū panemāte* 'produces evil thought', BS G 37, 12a1 *āghāta-cittam utpādayiṣyanti*. Noun, Z 16:19 *panama hāmāre* 'acclivities occur'. From \**patinam-*, see cognates s.v. *nam-*, IE Pok. 764 *nem-* 'bend'; with other preverbs *uys-*, *bi-*, *ha-*.

**panas-** 'perish, be lost', v 115, 64v7 *dātā ūsā panaṣte* 'the force (BS *oja-*) of the *dharma*-doctrine perishes', BS *ojaś ca* with *vināsyati*; Z 24:52 *ysama-śśandīya harbiśse panaśṣāre śśahāne* 'in the world all the virtues perish'; participle *panaṣta-*, v 75, 43v3 *panaṣṭā mā aysu* 'I perished', BS G 37, 33b1 *ahaṃ naṣṭah*; causative, *panāś-*, II 102:17 *ma tū beysūne aysmū panāśāmanai* 'may we not lose the thought of bodhi-knowledge' (= BS *bodhi-citta-*); = III 128:14 *panāśāmani*; II 71:4 *stūra kṛitta khvaṃ tta na panāśari* 'take care of the large cattle so that you do not lose them'. From base *nas-* 'perish', *pa-* in meaning rather (*a*)*pa-* than *pa(ti)-*, Av. *nas-*, present *nasya-*, Zor.P. *naśtan*, *nasēntan*, *vinās*, *nastak*, *anastak*, *franastak*, *avinast*; N.Pers. *gunāh*; M.Parth.T. 'bn's' 'destroy', 'bn's' 'ruin', *frnštḡ* 'destroyed', M.Pers.T. *wn'h-*, *wn'st* 'harm', *wynst*, *wnštḡ*; Sogd. Bud. *n's* 'ruin', *nšt* 'ruined'; *nyš-* 'to destroy', *n'štk βwt* 'are destroyed', *pn'yšt-* 'lose', Man. *nšt-* 'to ruin', *nštyy βwt*, 3 sing. present *nyštyy*; *n'syy* 'ruin'; Chr. *nyš-* 'disappear', *nyšt*, *frnyšty* 'seduced', present participle *nyšnyt* 'perishing'; Bud. *pn'yšt k'm*; *pn'syn βnt*, *βn's*, *βn's* 'corruption', *n'yš-* to corrupt, Chr. *fn's* 'corruption', *frnyštyt* 'losing', *frnyšy* 'deceived', *frnyšty ḍ'rysq* 'mislead'; Yaṇnābi *penayš-* 'destroy'; Šuynī *renes-*: *renūšt* 'forget'; *benes-*: *benest* 'lose', Rōšāni *rinēs-*: *rinōxt* 'forget', *binisbinid* 'be lost', *binēs-*: *binēst* 'lose'; Iškāšmī *fərnis-*: *fərnit* 'lose'; *apanis-*: *apanit* 'forget'; Yazg. *anēs-*: *anūxt* 'forget'; Waxī *nūs-*: *nōst*, *našak* 'lose', Sarikoli *bināsam*: *bināstam* 'I lose, I lost' (Shaw), *bunos-*: *bunost* (Paxalina).

**panā** 2 sing. imperative 'touch', see *parnāindā*.

**panāy-** 'to sound', III 36:7-8 *panāyidā spyakya khu ja bina astāna* 'the flowers sound as one strains a harp', = III 34:12; = III 40:16 *panāyadī* [read -*ida*] *pyauṣā khu bīnā škīdā astāmdā* 'the herbs sound as one touches a tuned harp'; = III 46:21 *panāyida spyakya khū ja bina astāna*; III 104:51-2 *khvaiškya sāna panāye panāyidī* [read -*idī*] *pyāṣka khū ja bina astāna* 'mounts the small waves; the flowers sound sounds as one tunes a harp'; noun, I 171, 87r4 *gvaṇa škala u panāyāma* 'in the ear noise and sound', BS *dh(v)ani-* 'sound'; present participle, II 104:78 *daga-rakṣaysyām jsa panādai* '(sea) noisy with water-demons' (BS *udaka-rākṣasa-*). Base *nad-*, cognates s.v. *nāyai*, *nātte*.

\***panāha-** 'beak', only loc. sing. JS 24v1 *pura pemēṣṭi aysgaṃ rraijsai pneha* 'the vulture seized the young ones in his sharp beak'. From *nāh-* 'nose' with *pa-* 'associated with' (see *pa-* above). Av. *nānhaya*, *nānha*, O.Pers. *nāham*; Sogd. Bud. *nns*, Man. *ns*; Parācī *nēst*. See also *neṣte* (JS 30r1). IE Pok. 755 *nas-*, O.Ind. *nas-*, inst. sing. *nasā*, dual *nāsā*; fem. sing. *nāsā-*; Lat. *nāris* 'nostril', *nāsum* 'nose', O.Engl. *nōse* 'promontory', *nasu* 'nose', Lit. *nosis* 'nose', O.Slav. *nosū*. With other suffixes Šuynī *nedz*, Yaṇn. *nes*, Sanglēcī *nic* (*c = ts*).

**panīyai** 'to sound (?)', infinitive, II 1:4 *parya nāṣṭai... parya panīyai* 'be pleased to sit, be pleased to...', gloss to illegible Chinese signs. Possibly to base *panad-* 'to sound', see s.v. *nāyai*.

**panīysau** 'urine', Sid. 12v5 *sairkhā jsa haṃṭsa panīysau u samgā* 'urine with clot and stone', BS *śarkarā-āsmari-*, Tib. *gčīn hsdus-pa dan rdehu*; Sid. 14v5 *u panīysau vasū-jākā* 'and cleansing the urinary organ', Tib. *chu-so sbyon-no* (*sbyan-*, *sbyon-* 'to clean'); SuvO. 24v3 *panīys(au)* 'urine', BS *mūtra-*. From base *naiz-* 'flow', with *pa-* (< *apa-* rather than *pa(ti)-*), see *panas-*. From *nai-*: *ni-* of liquid, see *ggañih-*; O.Ind. *ned-* 'flow'. See BSOAS 23, 1960, 22-4.

**panīysde**, isolated word, 3 sing. present v 158, 7a1, to base *naiz-* or *naij-*, *naič-*. See *panīysau*, and *panīśḍā*.

**panīśḍā** 'draws tight', III 41:27 *kāṣa harūyā ā panīśḍā* 'loosens or tightens the belt (?)'. With K 64, 80r2 *pinīysdyau* 'girth, belt'. Base *naiz-* 'to tie' (\**pa(ti)-naizata-*); from *nai-* of dress, see BSOAS 23, 1960, 22-3. O.Ind. Vedic *niṣṭyā* 'neck-band', Nūristāni Kati *nište* 'belt', Aškun *nēstē* 'turban', O.Ind. RV 5:19:3 *niškā-grīva-* 'having a *niška*-ornament on the neck'. Here also O.Ind. RV *nirñij-* dyadic with *ātka-* 'garment' to base *nai-g-*.

**panūḍai** 'every day', *panūḍāyā*, see s.v. *pana-* 'every'.

**paṃtsānai** 'giving', see *patāts-*.

**paṃda**, *paṃdā*, *pada*, *padi*, see *pande* 'way'.

**pandara-** 'foolish', v 60, 16a2 < *cu* > *stā rakṣayso paṃdarā hvinde* 'who is necessarily called *rākṣasa*-demon or fool'; JS 27r1 *ṣe aramāna īyarai paṃda satva* 'that ungrateful (BS *akṛtajña-*) debased foolish person'; comparative Z 2:134 *hanāna vajsātandai ṣṭāna paṃdaḍaru karanu yādaimā ce aysu ggaru bendā sumirā uskujāte mā haḍāya ṣṭāni* 'I though a man with sight, did an act more foolish than a blind man, I who attacked Mount Sumeru though it was day' (see BSOAS 24, 1961, 480). A Leningrad

fragment (received 27 Sept. 1965) folio 1322 has *paṃḍā* for BS *bāla-* 'foolish', as from *pandaa-*. Armen. lw (from North Iranian) *pandoyr*, *pandorr* 'foolish' attests \**panda-bara-*. See also *paṃḍākā*. Base *pand-* or *pant-* 'folly'. Possibly O.Ind. *paṃḍita-* 'intelligent' is connected by enantiosema. T. Burrow, BSOAS 34, 1971, 540-2 offers O.Ind. *paṃḍā* 'wisdom' and Iran. *pand* 'advice' for O.Ind. *paṃḍitā-*, but Khotan Saka is left isolated. IE Pok. 809 *pent-* 'find' seems too remote. A lost *a-* 'not' is possible in Khotan Saka (see *nāṣa-* 'amṛta-food'), but might have left initial *b-* (as in *benda* < \**upānti-*).

**paṃḍākā** 'foolish (?)', v 62, 24b14 *śau ysādā naḍe paṃḍākā* 'one aged man, foolish (?)'. See s.v. *pandara-*.

**pandāka-** 'way', second component, see *pande*.

**pande** 'way, path, road' (masc.), *pando*, *pandau*, *pandā*, gen. sing. *pandāyā*, loc. sing. *pandāya*, inst. sing. *pandāna*; plur. *pandāta*, *paṃḍāvi*, *pandā*, gen. plur. *paṃḍāvām*, loc. plur. *paṃḍāvāvā*; *paṃḍa*, *pada*, *padā*, *padi*, *pade*, *padai*, *padāya*. Z 6·25 *ṣei pande hastamā rraṣṭā* 'this is the best straight road'; v 343, 85r3 *hutsutu pando tsutāndā* 'they moved on the well-traversed way', BS G 37, 79b4 omit, parallel to BS *sugata-*; v 330, 20r2 *aysu pandāyā nājsā-tāmā<te>* 'I show the way', BS G 37, 17a4 *darṣayisyāmy aham mārgam*; K 42·109 *paṃḍāya stāma* 'fatigues of the road'; III 55·17 *tī paṃḍāta hvañāre* 'these are called paths'; III 2, 714 *kūri paṃḍā pastātūm* 'I have set out on the false road'; v 52, 83a5 *kūra pandā pastāta* 'false roads entered upon'; II 76·4 *padāya* 'for the road'; II 77·20 *padāya kūysāṣṭa* 'for the road to Kūysa (Quz)'; Sid. 121v2 *paṃḍa pehiṣṭā* 'closes the road', Tib. *lam hgags-te* (*hgag-* 'stop'); Sid. 3v5 *ḍvyām paṃḍāvām paṣṭāme* 'passing on the two ways'; v 268, 47a9 *paṃḍāvye*; II 74·35 *harbiṣvā paṃḍāvāvā kamthvā bvākā* 'knowing all roads, cities'; v 289, 3b2 *pandāna hamḍrauy<syā>* 'on the way moving through the air'; III 113, 4r1 *paṃḍi basti* 'road closed'; II 33, 3a6 *paṃḍi byāṣṭi himye* 'the road opened'; II 44·50 *pandāyām* 'on our (-ām) road'; III 58·1 *ekayām bārrai śau baysūñā paṃḍe* 'the *ekayāna*-vehicle, the one path of the Buddha'; III 55·17 *paṃḍāta*, = III 61·56 *paṃḍāvi* 'roads'; II 99·205 *pada prrahiṣṭa* 'the road is open'. Compound, first component, III 9, 17v5 *paṃḍā-rāysa-* 'guide to the road'; Manj. 79 *avāyavāṣṭa padā-rāysa* 'guides (demons) to the evil existences' (BS *apāya-*); III 109·7 *padā-rāysa cvau bāyida pada śairka* 'guides on the way who guide on the good path'; II 86·48 *padā-rāysā garajaḥ jasta hamīda* 'road-guides, mountain deities together', from clause, Manj. 161 *tta tti khu rāṣe pade jsā* 'so then when he directs along the road'; second component, Z 24·211 *kūra tsutāndā ttāra-pandāka* 'they went on false darkness-paths'; K 65, 84r2 *kira-vadāva dasau* 'the ten *karma-patha-s* ('ways of action)'; II 56·29 *nāmva-vadām padā* 'way by boat'. From \**pantāh* masc., Av. *pantā*, *pantam*, *paḥō*, *apanti-*, O.Pers. *paḥim*, Zor.P. *pand*, *apandih* [*pand-nāmak* 'book of counsel'], Pāzand *rāh u pand* [but see also s.v. *pandara-*], N.Pers. *pand* 'road', M.Parth.T. *pnd* 'path' (and 'counsel'), M.Pers.T. *pnd* 'path', Sogd. Bud. *r'ḍ-pnt*'k dyadic [rather than 'pentad of ways']; Oss. DI. *fāndag* 'road', *fātāg* 'leader' (\**paḥaka-*) [D. *fāndā*, I. *fānd* 'will, purpose']; Yidya *pādo*, *pōndo* (fem.) 'road'. Šuynī *pūnd*. Rōṣāni *pānd* (masc.), Parāčī *panān*

(\**pantān-*), Yazg. *pān*, *pānd*, plur. *pandaθ* 'road'. IE Pok. 808-9 *pent-*, O.Ind. *pānthās*, *pānthām*, *pathās*, Greek πόντος 'sea', Lat. *pont-*, *pons* 'bridge', O.Slav. *poṭi*, O.Pruss. *pintis*; O.Engl. *pæð* 'path' (Iranian lw?, see TPS 1961, 107-42).

**papatai** 'infectious (disease)', v 116, 65r2 *draya vara ttiña kṣīra ośa amanāva* (BS *amanaāpa-*) *hāra hāmāre, durbhikṣā hāmāte, aśunā beḍā papatai āchei hāmāte* 'there three in that country evil unpleasant things will occur, famine will come, the thunderbolt will fall down, infectious epidemic disease will occur'. From reduplicated *pa-pat-* 'fall intensely' or \**pati-pat-* 'attack', parallel to BS *āgantuka-*, Khotan Saka lw *āvamḍva-*, Tib. *glo-bur-du* 'suddenly', rendered by *peraa-* dyadic Sid. 105r1 *perā āvamḍvām āchām jsa*, Tib. *bla-gñan rnamṣ dan ldan-pa*. See s.v. *pat-* 'fall'.

**papāgye** 'feastings', Z 11·15 *vicitre nā māṣṭā papāgye hamḡgargga āysāta ḡre* 'their various great banquets, assemblies are adorned'; Z 2·144 *nārmīto ṣpāṣṭe papāju* 'to see the feast created magically'. Reduplicated *pa-pā-* to base *pā-* 'provide food' or 'drink'. To Av. *pāpīθwā-*, glossed by Zor.P. *pit ī puxt* 'cooked food'. IE Pok. 787 *pā-* 'to feed', Lat. *pāscor*, *pāui*, Got. *fōdjau*, O.Engl. *fēdan*, or possibly IE Pok. 839-40 *pō-* 'to drink'. See also *pāpe*; *pīp-*. For IE bases, E. Benveniste, BSL 51, 1955, 29-36. Note *pā-* 'to drink' in Waxī *pōv-*, *pōb-*: *pūt* and Sanglēčī *pōvḍ*, *pīḍ*, Iškāṣmī *pōvd*.

**papūškyā** 'hoopoe', in list of bird names, III 35·31 *papūškyā*, = III 47·48 *papūškyi*; Sogd. Bud. *pwḥpyh*, Chorasm. *pwḥpyk*, N.Pers. *pūpak*, *pūpū*, Šuynī *bubūbāk*, *abūbāk*; outside Iranian, Greek ἔτροψ, ἔτροπος, Lat. *upupa*, Armen. *popop*, Lit. *pupūtis*, Let. *pupukis*, *pupucis*. With suffix *-škyā-*, as II 75·58 *tcimḡiškyā-* 'eye', K 43·146 *tcimḡškyi*.

**papeṣā** 'evening', Sid. 100v3 *papeṣā drrai prūya khāṣāñā* 'in the evening three *prūya*-measures are to be drunk'; I 179, 98v3 *ṣa rūm pāchīm (-im = -ai) papīmṣā (-im = -e) hauda kami hauda kani gvaña paṣāña* 'this oil (*rrūña-*) is to be boiled, in the evening seven drops of each are to be poured into the ear'; II 88·13 *dirṣā dirṣā hvamḍā papeṣā kīṃḍā* 'each thirty men are in charge in the evening'. Interpreted as with *pa-* 'approaching' and *paṣā* 'evening'.

**paphan-** 'be satisfied', causative *paphān-*, III 134v6 *u nai paphindā pyū<ṣṭe>* 'and is not pleased to hear it', III 41·27-8 *jiṣkyām pā ysrākā paṃphidā brrau hvaṃḍām va* 'then the heart of girls is content for beloved men' (for \**paphīṃḍā*); v 348, 12b3 *dātānu ne paphāñā pyūvḡmā<te>* 'does not rejoice at hearing of the *dharma*-doctrines'; Z 21·22 *paphanīndī*; participle *paphanda-*, Z 21·22 *paphande vaysāna* 'now are satisfied'; with negative, Z 19·18 *avaphanda-*; III 42·9 *kaumā-gūṃvā avaphadā* 'unsated with lusts'; causative, SuvO. 56r2 *paphāne* 'I satisfy', BS *saṃtarpayisyāmi*; Z 5·95 *paphānu ni* 'satiates us' (2 sing. imperative middle); SuvO. 35r6 *uysānā paphāñāna* 'the self is to be satisfied', BS *ātmānam saṃtarpayitavyam*; v 382, 2a2 *paphāñā*; participle Z 5·47 *paphānde*; SuvO. 56r2 *paphāndu yanimā* 'I can satiate', BS *saṃtarpayitvā*; K 49·3·6 *paphāṃḍā yinīme*; JS 23v4, 2 sing. *paphādai satva* 'you sated the beings'; noun, SuvP. 63v3 *apaphanāme kiṇa* 'for not satisfying', BS *atṛpta-*; v 182v1 *avaphanāmata*; adjective, I 145, 54r2

*paphāñāka*. Base *fan-* with other preverbs *us-*, *na-*, *naṣ-*. Without preverb, Yazg. *fin-*, preterite *fūd*, participle *fadag* (vocalization as *sin-*, *sūd*, *sadag* 'to ascend') 'descend; stay, stop'; O.Ind. RV reduplicated *panīphañ-*, *phāñaya-* (with secondary retroflex, see for these T. Burrow, BSOAS 34, 1971, Spontaneous cerebrals in Sanskrit, 538-59). See above *usphan-*, *naphan-*, *naṣphan-*. Base *fan-* with preverbs, *us-*, Rōṣāñi *sifan-:sifod* 'rise' (fem. *sifād*, plur. *sifāj*); causative *sifēn-:sifēt-* 'raise'; Śuṃnī *sifān-:sifīd* 'rise', *sifēn-:sifēt-* 'raise'; niṣ-, Rōṣāñi *nawfin-:nawfod* 'be drawn out', *nawfēn-:nawfēt-* 'pull out', Śuṃnī *naṣfīθ-:naṣfīd* 'be pulled out', *naṣfēn-:naṣfēt-* 'take out' (also *niṣ- = naṣ-*), Sarikoli (present not cited) *nalfūd*, infinitive *nalfīd* 'be pulled out'; *nalfōn-* 'pull out'. IE (s)p(h)en-, if identified elsewhere, possibly (s)p(h)en-d-; see below *sphan-* 'move'.

**paphūka** 'amount, sum, collected (money)', IV 1·7 *spāta ṣemaki paphūka nāti* 'the official Ṣemaki took the sum'. With variant suffix *-nva*, II 38·16·2 *sūlyau jsa paphūnva nāne* (read: *nāte*) 'from the secretaries he took the sum'. From \**pa(ti)-p(h)auga-ka-* (as *pajūka-* 'lid' from \**pati-jauda-ka-*) and \**pati-p(h)ugna-* (see also *vastūvā* 'in the depositories, archives'), to verbal *paphūj-:paphva-* 'to collect'.

**paphūj-: paphva-** 'to collect, accumulate, meet', II 111·33 *u hera-ṃ jsām hā paphūjirau* 'and let them collect their property', translation AM, n.s., II, 1964, 2-5; II 83·5 *u hīryāsakā jsa paphūjirau* 'and meet Hīryāsaka' (*hīryāsa-* 'black'); IV 3v6 infinitive (*-ānā*), *dāsādūṃ paphūjā* 'we finished collecting'; IV 3v7 *na <pa>phūjām* 'we are not bringing in'; participle \**paphuta-*, *paphva-*, II 29·38·1 *āmāci sūlīna paphve thauna vā nāte dva* 'the *āmāca*-official (BS *āmātya-*) met the secretary; he took two pieces of cloth (silk)'; II 62·4·5 *vā hajsemyari khu ttiña māsta paphve himi* 'send here so that this month it is collected'; II 17·4·8 *jsārā dāthaḍai biṣā cāra paphve himi* 'to transfer the grain, as much as has been collected'; IV 3·13 *hīsti khu ttiña māsta paphve himi* '...comes so that this month it is collected'; V 153, 176a3 (*ha*)ḍai *paphve himi haṃdyaji māsti* '<the ...th day?> is collected, month *haṃdyaji*' (first summer month); JS 27v4 (*āse...*) *paphvai rruṃde kiṭhe cevvai* '(as the horse...) you gathered up the king, you brought him to the city'; I plur. II 58b5 *ttū hā biṣā nva paravōṃ u nva eyām paphvādū* 'all that according to your (*-ām*) orders and commands we collected'; 3 plur. V 222·19·5 *haḍai sūje jsa paphvādi gvāri haṣṭādi* 'the ...th day they met one another, they transacted business'. From base \**pati-*(s)p(h)eug- to (s)peu- 'move, drive' (see s.v. *pūsta-*) rather than *pati-bhaug-* to 'bend' (see *haṃphuta-* 'bowed down'). Note also *haṃphuta-* 'joined, possessed'.

**paphūnva** 'amount', II 38·16·2, see *paphūka*.

**paba**, see *pabana-*.

**pabañ-** 'continue', Manj. 281 *drreṣṭīyau kīdaṣyau karma pabañda ga cu ysatha* 'through afflictions (BS *kleṣa-*) due to heresies (BS *drṣṭīgata-*) the evil acts (BS *karma*) persist to the life-stage (BS *gati-*) which are births'. Participle *pabasta-*, see separately.

**pabana-** 'continuum, connexion, nexus', III 124·1 *u cāro*

*padajsāñā nauvaretcaholsā pabanā jīvātā* 'and lamps 49 must be kindled, in continuance of life', BS Bhaiṣajya-guru-vaidūrya-prabha-rāja-sūtra 25 *jīvita-hetau*; III 64·20 *jsīna paba askhajsāme bāja* 'for furthering the continuance of life', = II 103·52 *jsīna paba ūskhajsāmai ūdaṣāyā* (translation AM, n.s., II, 1965, 103); K 4, 140r4-5 *kho kyī ṣei kyī nihutā tte niṣṭā pabanā* 'as he who is one who has sunk (into *nirvāna-*), has no continuum', Tib. *hdi ji-lta-bu zig, hdi čī gaṃ-gi čhe gons-su mya-nan-las hdaṣ-pa, nīd mčhamṣ sbyor-ba med-na*; K 7, 147v2 *pabanu*, Tib. *raṃ-gi raṃ-bzin*; Z 5·81 *pabanā ne haṣḍā* 'the contact is not burst'; Bcd 49r3 *ttarandarā biṣṅna aysmuna paba* 'contact with body, tongue, mind', BS *kāyatu vācatu cetanatu vā*; II 54·22 *ysarnai rrvī gūttairā* (BS *gotra-*) *pabhā udeṣū* (BS *uddiṣya*) 'with a view to the continuance of the golden (=imperial) royal family' (translation SDTV 69). See *pabañda*, *pabasta*. From \**pati-band-* 'bind to', see cognates s.v. *bañ-*, *bana-*, *basta-*.

**pabasta-** 'joined, connected, continuous', Bcd 49v2 *dījsāne bgyśām sadharmā pabastā* 'may I continuously maintain the Buddhas' good doctrine', BS *dhārayamānu jināna saddharmam*; K 1, 135r5 *u ne pabastago salāvānu* (BS *saṃlāpa-*) 'and not continuously words', Tib. *spobs-pa yons-su bri-bar yan mi hgyur-bas-na*; K 3, 139r2 (*tta*)-*ndrāma dāti pabastatau hvāñāmata hāmāte* 'such preaching of the doctrine continuously takes place', Tib. *ji-ltar de-bzin-gṣegs-pahi čhos bśad-pa daṃ* (correct KT 6·165); III 65·6 *salī parye dvāsā pabastā* 'twelve years passed altogether'; Z 5·83 *samu kho dura tātu pachīysu pabasto khvīyā samudru* 'just as, far indeed, you are to consider the waves in the sea continuous', parallel to Vijñapti-mātratā-siddhi I 175 (translation L. de la Vallée Poussin) the ocean waves 'se continuent sans qu'il y ait interruption'; Lankāvatāra-sūtra 2·99 *tarangā(h)*. . . *pravartante vyucchedaṣ ca na vidyate* 'the waves continue and there is no interruption'. From \**pati-basta-*, see s.v. *bañ-*, *basta-*.

**pabauna** 'statement, stated charge (?)', II 101·243 *ca vā pabauna yai ttu jairmāṃ sturāṃ vā pīhā hūdāmda* 'what for them (*ca-ṃ va?*) was the charge, they gave that as price of the excellent large cattle'. From \**pati-bau-* 'to state about', see s.v. *būñā-* 'speech, talk', *haṃbvekye*, *habvake* 'critique'. With *-auna*, like *thauna-*.

**paṃmamthā**, see *patāmamthā* 'arrow, dart'; K 28·175 *pamatha pūna jsa*, = K 20·266 'with arrow' dyadic.

**paṃmar-** see *patāmar-*; noun, III 70·125 *paṃmare bve* 'I know the report of her'; III 70·109 *paṃmarai bvirau aṣka* 'you perhaps know the report of her'; III 70·111 *paṃmara bvāta* 'you may know the report'.

**paṃmāṣṭā** 'seized, held', II 45·74 *tta vā hir-vī nārā pūra na paṃmāṣṭā yuḍā(ṃdā) būnā vā āva* 'they could not at all hold wives, sons; they came here naked' (translation SDTV III); JS 24vi *pura pemēsti aysgaṃ rrajsai pneha* 'the vulture seized the young ones with its sharp beak'; II 98·153 *khu vaña ttu auskā pada pemaistai na jsā utca parauṣṭā* 'how now he has followed the way to that abode (death?); but water has not drowned him'. From *parimarz-* (see s.v. *malys-*) with *-malsta-*, *-masta-*, *-mesta-* < \**mṛṣṭa-*.

**pamākā-** 'measure', v 247, 15a3 *pamāka hime*, 15a4 *pamāka ni yuḍi hime* 'it cannot be measured', BS na. . . *pramāṇam śakyam gaṇayitum* (and 15b4; 16a1); v 247, 16a4 *hakhīysā pamāka hame* 'it can be counted, measured', BS *śakyam gaṇayitum*, III 22, IIV4-12a1 *havyuḍā. . . āṣi pamāka natā* 'is it possible to take measure of the sky (BS *ākāśa-*)?', BS *sukaram. . . ākāśasya pramāṇam udgrahitum*; Bcd 51r3 *cū ttr-adhva kalpa dri-bāḍva ṣi pamāka* 'as to what is this measuring of the three-time age (dyadic)', BS *ye 'pi ca kalpa triy-adhva-pramāṇās*; oblique, I 141, 49v4 *śau sera pamākye jsa* 'one ounce by measure', BS *pala-mātram* 'only one *pala*-amount'; Manj. 420 *bgysa bvāre pamāka* 'the Buddhas know the measure'. From \**pati-mā-* with suffix *-kā-* (retaining *-k-*). See s.v. *pamāta-*.

**pamāṇḍa-**, *pamauda-*, see *pamūḍa-*.

**pamāta-** 'measured', no present so far noted; infinitive *pamete*; v 78, 4a3 (ed. Konow 119) *pamāta hāmāte* 'can be measured', Tib. *dpag-tu run*; ibid. (119)a3 *u ne balysāna bvāmata pamāta hā(māte)* 'but the Buddha's bodhi-knowledge cannot be measured', Tib. *śes ma yin*; with negative, *avamāta-*, III 22, 10a2 *dādirā avamāta satva* 'such numberless beings', BS *evam aparimāṇān api sattvān*; SuvP. 69v3 *avamā kanyau samudrā* 'the sea with drops countless', SuvP. 69v4 *avamātā*, BS *ananta-*, SuvP. 70r1 *avamāva*, BS *aneka-*; abstract, Bcd 54r1 *tta tvā avamāvāṇṇā hambādā yinīme* 'I can so fill that measurelessness', BS *apramāna cariyāya sthīhitvā*. Compound, I 137, 44v4 *nasāna hūvamāva tta arvi vijani* 'by portion well-measured are these medicines by the physician' (BS *vaidya-*), BS *bhāgā suttalinā (sutulita-?) bhīṣaka*. Infinitive, Z 2-83 *kye thu haṃjsāṭṭa balysi pamete* 'you who intend to measure the Buddha's (measure)'; ibid. *ātāsi haṃjsaṣḍe. . . pamete* 'he is about to measure the sky (BS *ākāśa-*)'. From \**pati-mā-*, base *mā-* 'to measure', see below *māre*, *ṣṣava-māra-*. To Av. *mā-*, *māta-*, *mita-*, O.Pers. *mā-*, *āmāta-*, *framātar-*, Zor.P. *patmān*, *-ak*, *uzmāyīšn*, *uzmūt*, *-ak*, N.Pers. *paimāyad*, *paimūdan*, Sogd. *pr'm'y-*, *pr'm't* 'command', *pčm'k* 'noble', *ptm'k* 'measure', M.Parth.T. *nm'y-*, *nm'd*, *pr'm'y-*, *pr'm'd* 'think', *pr'm'ng* 'thought', *pdm'dg* 'proportioned', *frm'y-*, *frm'd* 'order', *wm'dn* 'experience', M.Pers.T. *nm'y-*, *nmwd*, *pr'm'y-*, *pr'm'd*, *gwm'y-* 'suffer', *m'dg* 'potent'; Armen. lw *parmayem* 'test', *hramayem* 'order'; Oss. D. *amajun*, I. *amajyn*, *amad* 'collect, build', D. *nimajun*, *nimad*, I. *nymajyn* 'to count; honour', D. *nimādzā*, I. *nymāc* 'number; sort', Yidya *mā-* 'to measure, weigh', Pašto *pyaməl* 'to measure', Waxī *pūtmūi-*:*pūtmoid* 'to imitate'; *rami-*:*ramatt-* 'to order', Rōšānī *rimay-*:*rimūd*, Sarīkolī *rāmi-*:*rāmōd*, Šuynī *rimi-*:*rimod*. IE Pok. 703 *mē-*, O.Ind. *māti*, *mīmāti*, *mīd-*, *mātrā*, *māna-*, Greek μέτρον, Lat. *mētiōr*, *mēnsus*, O.Engl. *mēd* 'measure', Lit. *mētas* 'measure', O.Slav. *měra* 'measure', Tokhara B *mai-*, A *me-* 'to measure'.

**pamāta-** 'dressed', *pamya-*, *-vamyā-*, see *paṃjs-*, *pamūha-*.

**pamūḍa** 'reported', III 83-20; III 110-12 *pamauda*, II 87-52 *pamāṇḍa*, see *patāmar-*.

**pamūha-** 'dress', see *paṃjs-*.

**paṃmetūm** 'to honour', Bcd 45r4 *paṃmetūm diṣi vī biṣā sāmūha*: *bgysa* 'I honour in every region (BS *diṣā*) the epiphanous Buddhas' (BS *sāmūkha-*). Either *paṃmet-*

or *pamet-* can be read from \**pati-māta-*, denominative \**pati-mātaya-* > *paṃmet-*. For the meaning 'honour', note the development in O.Pers. *āmāta-* 'honoured', Oss. *nimajun*, *nimad* 'to honour' and Sogd. Bud. *pčm'k* 'noble', *pčm'k zt* 'noble son' to render BS *kula-putra-* 'son of the Great House', in Khotan Saka *bisivāra-*. The ending *-ūm* may be 1 sing. 'I am', or enclitic pronoun 'by me'.

**paṃphidā** 'is pleased, satisfied', for \**paphīmdā*, see s.v. *paphan-*.

**pamyām jsa** 'with dresses', K 60, 37r4 *bahya va hanāysāmde pamyām jsa* 'the trees there (*ra=vara*) are adorned with garments', parallel to BS *ābharaṇa-vrkṣa-* 'trees which produce garments', mentioned K 64, 80v3 *ābha(raṇa)-vrrekṣa*. See *paṃjs-*, *pamāta-* 'to dress'.

**paya** 'official title (?)', II 28, 35b2-3 *puṣa vā ttrāmīrau haṣḍe yanāmaṃ ttye jsārā kīna nī ā vā ttrāmīrau paya ā himi thyau vā puṣi ttrāmīrau haṃtsa gūhyau jsa* 'Come over here at once. We will make a report to you (-e?)'; in the matter of the corn, it has not come. Come over here. The *paya*-official has come. Quickly at once come over here together with the *gūha-* (*gūha-* 'oxen' or *gūha-* 'foot soldiers' or *gūhaa-* 'ruffian'). Possibly from \**patidayā-* to Av. *paiti.dayā-* 'superintendent', beside above *āya* 'official title', from \**ā-dayā-* with *-ā-* masculine of the agent noun, base *dai-* 'to see'; note also Armen. lw *dēt*, *ditac* < \**daitar-* 'guard, inspector, spy, informer, emissary'; *parēt* gen. sing. *pareti*, *pariti*, gen. plur. *-ic*, *-ac* 'inspector, president' from \**pa(ti)-daitar-*.

**paya** 'pain (?)', v 63-37 *paya haysgami* 'pain, sorrow', parallel to III 5, 12r1 *bayasta haysgamasta*, III 10, 19r2 *baya haysgama*. The *p-* is certain and in fair Khotan Saka can hardly have replaced *b-*, hence to base *pai-*:*pi* 'to be hostile', Zor.P. *pīm* 'pain'. IE Pok. 792-3 *pēi-* 'pain, injure', O.Ind. *pīyati*, 'abuses', *pīyū-*, *pīyāru-* 'abusive', Greek πῆμα 'ruin, pain', Got. *faijan* 'to blame', *fijan* 'hate', *fijands* 'enemy', O.Engl. *fēon* 'hate', *fēond*, *fiond* 'enemy'; see also Av. *pāman-* 'a skin disease', Pašto *pam* 'itch', N.Pers. *pam*, O.Ind. *pāmān-* 'itch'.

**payindā** 'they fall', = *patīndā*, see *pat-*.

**paysaṇu** 'cheek', Sid. 146r5 *paysaṇu*, Tib. *hgram-logs* ('side of cheek'); I 149, 59r3 *cū paysaṇve strīṣidā kamala rāḥi* 'whose cheeks become stiff, headache', BS *āstambha-śiraḥ-śūlam*; III 130b3 *syamca paysaṇva* 'left cheek'; with suffix *-kya-*, III 48-68 *paysaṇvakyē*, = III 38-46 *paysaṇvakyā*. From *zanu-* 'jaw', and *pa-* < *pa(ti)-*, as Av. *paiti.varah-* 'beside the breast' for 'nape of neck'. See cognates s.v. *ysanuva* 'jaw-bone'.

**paysada** 'knows', Manj. 178, for *paysendā*, see *paysān-*.

**paysas-** 'crush' (written *paysams-*), 3 plur. III 43-30 *paysaṣḍidai dadā rāysa-m gvaunā naḥ byaidai* 'his (the dog's) teeth crush it; for them there is found no taste (juice)'. From *zamb-*:*zab-*, *zaf-* > *zas-*. See cognates s.v. *ysimā* 'teeth'; *zaf-* in Av. *zafan-*.

**paysāta-** 'germane', *paysāya-*, *paysā*, JS 713 *khu ji pura paysāta* 'like one's own children', JS 39v2 *paysāye brrāvāra* 'own brother', JS 16r4 *brrāte paysā*, JS 39v4 *paysāve hvārakyā* 'one's own sister'; II 43-20-1 *paysāva hvārakā* 'germane sister'; v 3-1-2 *paysā brātari*; K 15-128 *paysā pura māṇada* 'like one's own son', = K 23-76 *paysā pura*, = K 32-29 *paysā pūri*; v 67, 25a2 *paysā hivi*

*pye* (dyadic) 'one's own father'. From \**pati-zāta-* 'born into the (Great) House', Armen. lw. *payazat* 'heir' from \**pati-āzāta-*; note also Av. *hadō.zāta-* 'germane' (Yašt 14.46 *brāθre vā hadō.zātāi*). See *ysan-* 'bear', *āysāta-* 'noble'; Armen. lw. *harazat*.

**paysān-** 'know, recognize', v 117, 66r1 *pūru paysānāre* 'they recognize as son', BS *bhavati putratvaṃ*; v 108, 30v3 *hvāṣta nā paysānāte* 'recognizes as best', BS *guru-kuryāt*; v 112, 34r3 *hvāṣta nā paysānda* 'he recognize as best', BS *kuryād guru-kāram*; i sing., III 131.4 *paysānūm*; i plur., II 113.88 *paysānām*, i plur., middle III 129.9 *paysānāmane*; i sing. middle, SuvP. 64v4 *dīsūṃ ārā paysāne* 'I confess, I recognize fault', BS *deśayāmy ahaṃ*; 3 sing., v 353, 19, 3b3 *haṃjātu paysendā* 'he knows the mass', BS *skandhaṃ prajānāti*; Manj. 225; 299 *payseda*, Manj. 354 *paysaida*, Manj. 178 *paysada*; optative, 3 sing. Z 5.78 *uysānau (-u < uta 'surely') karā ne paysāña* = Manj. 235 *uysānā kara ne paysāñū (-ū < uta)* 'he would surely not at all know the self (= BS *ātman-*)'; preterite, participle, *paysānda-*, K 60, 35v4 *paysāmdā yūḍa ida* 'he has known'; 3 sing., v 142, 104b5 *paysānde*; 3 plur., III 67.54 *paysāmdāmdā*; i sing., K 4, 142r2 *uysāno paysāndaimā* 'I knew the self'; participle future, Sid. 156v4-5 *narikṣāñā* (BS *nirikṣ-*) *u paysānāñā* 'to be examined', Tib. *rtogs-par byaho*; *-ya-* adjective, JS 36v3 *avaysāña paysāña* 'ignorant, knowing'; III 70.106 *paysāña hama* 'be recognisable'; noun, v 131, 1a3 *paysānāmata*, v 261a, a5 *paysānāmata*, Manj. 389 *paysānāuma*, K 69.218 *paysānaume jsai*; adjective, Z 5.78 (= Manj. 235) *paysānākā* parallel to BS *vijñātar-*; abstract, Z 22.244 *paysānoṣṭi*; noun, *paysāna-*, Manj. 307 gen. plur. *paysānā*. Participle *paysānda-* with negative, Sid. i bis r1 *apaysāmda-*, K 56, 20v2 *avaysāmda-*. From \**pati-zan-*, present *zān-*. To Av. *zan-*, present *zān-*, O.Pers. *dan-*, *dān-*, Zor.P. *dān-*, *dānāk*, *dānastan*, N.Pers. *dānistan*, *dānāgān*, *dānā*, M.Parth.T. *z'n-*, *z'n'd*, M.Pers.T. *d'n-*, *d'nyst*, Balōči *zānag*, *zānta*, *zātag*, Sogd. Bud. *z'n-*, *ptz'n-*, *p'zn*; O.S. *zounun*, *zond*, *zudton*, *zund*, I. *zonym*, *zond*, *zydton*, *zynd*; Pašto *pēžanəm* 'recognize', Yazg. *vzan-*, *vzantag* 'know', Rōšāni *wizon-*, *wizēnt* 'know', Šuyni *bizon-* 'recognize', Iškāsmi *pəzin-*, Waxi *pazdan-* (< \**pazn-*), Sarikolī *padzān-*. IE Pok. 376 *gnō-*, O.Ind. *jānāti*, *jñāta*, Greek *γινώσκω*, *γνώστος*, Got. *kunnan*, *kann* 'know', O.Engl. *cnāwan* 'know', Got. *anakunnan* 'recognize', Lit. *žinaũ*, *žinóti*, O.Slav. *znati*, *znajo*.

**paysāya** 'dish, griddle (?)', loc. sing., III 18.20 *paysāya bisā nāmji tcerā* 'bread (baked) on a griddle must be made', from base *paz-* 'be flat, plain', O.S. *fāzā*, I. *fāz* (see s.v. *pāysa-*) with suffix *-ā* as *mājsā*, *mījsā* 'marrow, kernel', loc. sing. *mījsāya*. See also s.v. *sāta-*.

**pa-ysāra** '5000', see s.v. *pañjsa* 'five'.

**paysau** 'sour (?)', III 92.241 *kaññā baññā paysau pettā, jiye utci narāme* '... to be bound on the head; the suppurating (?) bile (BS *pitta-*) is stopped, watery matter issues'. From \**pati-zau-* to *ysū* 'pus'. See *paysauja*.

**paysauja** 'pungent (?)', II 85.21-2 *paysauja pūha:ra ūspurā* 'savoury (?) vegetables complete'. From \**pati-zau(š)-* 'taste', rather than to *paysau* 'rotting' from \**pati-zau-* with *ysū* 'pus'. See *ysūš-* 'to taste'.

**paysdyi** 'to send away (?)', II 84.7 *māñq maṃ baysgā haḍi*

*ṣtāre u paysdyi aṃ ttā ni dāsāṃ* 'of ours (?) here remain many messengers and we do not yet succeed in despatching them to you (?ttā)'. Possibly base *pazd-* infinitive (\**pazditai*), see *paśd-*, s.v. *aspaśd-*, *twāśd-*, *naśpaśd-*.

**paysnā** 'at the head (?)', K 149.4 *amrratta-kū(ṇḍa)la* (so *krrāda-rāji* (BS *amṛta-kunḍala krodha-rāja*) [*pa*] *paysnā* (*pa* duplicated at end of line?), equivalent to *paḍauysna* (parallel BS *-ādi-*, *-pramukha-*). Possibly \**pa-zna-* to *pa-* 'in front', with *-za-* in *hāysa-* 'far' (\**frāzā-*), see *patā* 'before'; or read *pa(dau)ysna*.

**paysyāmn-** 'germane (?)', v 168, 7b2 *saṃ paysyāmn-///*, fragment of colophon. From *paysāta-* 'germane (of brother or sister)' with intrusive *-y-* as in Sid. 3r3 *hatsa-ysyāta āchā* 'congenital diseases', BS *sahaja*, Tib. *lhan-čig skye-bahi nad-rnams* = Sid. 3r1 *hamtsa-ysātām āchām*.

**par-** 'to fill', 3 sing. middle, Z4.43 *pīde* 'is filled'. Base *par-*, participle *purra-* (in *purā-* 'moon', *uspurra-* 'complete'). See *hambīr-*, *hambēr-*, *hambāda-*, *hambāda-*. To Av. *par-*, *parəna-* 'full', Zor.P. *pwl* \**pur*, *uspurrīk*, *spurr*; Aram.-Pers. \**sprn*, M.Parth.T. \**mb'r-* 'to fill', \**mb'rg* 'mass', *pwr* 'full', M.Pers.T. *hmb'r-* 'to fill, gather', *phyp'r-* 'to fulfil', \**wb'r-* 'swallow' (different base?), N.Pers. *pur(r)* 'full', *siparī*, *isparī* 'perfection, end', *ambār-* 'to fill', *ōbār-* 'swallow', Pahlavi Psalter \**wp'lty*; Armen. lw. *spār* 'end', *spāra-zēn* 'fully armed', *spār-spour* 'complete'; Sogd. Bud. \**np'r* 'abundance', *pwrn-* 'full', \**spwrn-* 'complete'; Man. \**mprty* 'filled', \**mb'r* 'filling', \**spwrnw* 'complete', Chr. \**mprt* 'fullness', Greek *πλησιονή*, *pwrny spwny* 'q' 'fullness'; later *pwn*, Yavn. *punn*, *pun* 'full'. IE Pok. 798-800 *pel-*, O.Ind. *pīparti*, *prñāti*, *pūrñā-*, *āprāt*, Greek *πίμπλημι*, *πλήτο*, Lat. *pleo*, *-plētus*, *plēnus*, Celtic O.Ir. *linaim*, *lān*, Got. *fulls*, Lit. *pilnas*, O.Slav. *plūni*.

**par-** 'to nourish', see *pār-*: *pāḍa-*.

**par-** 'to cause, effect', see *perra-*. Possibly II 39.5 *cā au ttya uca śadai kīra para* (and 8 *para*) 'who works in cultivating that water (and) land', assuming *para* 3 sing. (for optative \**parā*), and *kīra-* \**karya-* from *kar-* 'to cultivate', see s.v. *ker-*, *kālsta-*. See SDTV 117-20.

**para-** 'around, beyond', *pari-*, *pal-*, *pā* from *pari-* and *parā-*, Av. *pairi*, *para*, O.Ind. *pari*, *parā-*, Greek *περί*, *πέρον*. See *parkūn-*, *paltcīmph-*, *pañidi*, *pārān-*, *parajūṣta-*, *para-byūttā*, *paribyūttā*.

**para-** 'food', see *pār-*.

**para-** 'going, journey', II 120.193 *dī-para* 'having a bad journey', from *dīra-* 'bad', translation BSOAS 30, 1967, 103. From *par-* 'to go', Sogd. Chr. *pr-* 'to go'; O.S. *DI. fardäg* 'swift', Armen. lw. *parh* in *čana-parh* 'journey, going', and *taraparhak* 'going along'; Parāči *par-* 'go', *param* 'I go', *paraman* 'let us go', Pašto *parēdal* (IV 58), a less specialized use of IE Pok. 816 *per-* 'go across'. See s.v. *parāñjsi*.

**parakṣa**, *parekṣi* 'belt, thong (?)', II 60.24-5 *thauna śaci nūvarā parekṣi śau u chavanū kāmhā parakṣa śau* 'a band of silk cloth, new, one; and one band of coloured (?) hemp'. From \**pa(ti)-raṣṣa-* to base *ras-* 'to fasten', Zor.P. *rasan*, N.Pers. *rasan* 'rope', Armen. lw. *arasan*, *erasan* 'rope, bridle', *aparasan* 'unbridled', Arab. lw. *rasan* 'bridle', Heb. *rsn* \**resen*. IE Pok. 863 *rek-*, *reḡ-* 'to bind', O.Ind. *raśanā-* 'thong, belt', *raśmi-* 'rope, bridle', O.Norse *rakki* 'thong', O.Engl. *racca* 'thong',

O.Norse *rekendi*, O.Engl. *racente*, *racete*, OHG. *rahhinza* 'chain'. Here *-kṣ-* medial, variant *=-ṣ(s)-*, as initial *ṣṣavā-* 'night', *kṣīra-* 'land'. See also *gukṣapa*.

**parajūṣṭa-** 'enveloped', K 18·217 *kara kathe parajūṣṭa* 'they surrounded the city environs', = K 26·142 *kara kathe pajarrūṣṭāda* (metathesis); = variant K 35·88 *kathā nūṣṭyāmdī* 'they wrapped the city about', parallel Divyāvādāna 448·1 *veṣṭita-*; III 46·39 *pajarūṣṭāda śūje tta khu sīttanvā pāyavā* 'they entwine one another so as with their white-skinned legs'. Base *yauṣṣ-* > *jūṣ-* (with retained *j-* after *para-*); present *-t-*, as in *nūṣṭ-* (*\*ni-yauṣṣ-*) 'to enwrap'. See cognates s.v. *jūṣ-* 'use'. Not with *cauṣka-* 'holder'.

**parajusta-** 'fought', III 69·82 *paraajausta mura jsa haṃtsa* 'he (Daśagrīva) fought with the bird'. From *pari-* (or *parā-*) with base *yaud-*: *yud-* 'fight'. See s.v. *juvāre*. The *j-* < *y-* is preserved after *para-*.

**paramjśa** 'turned away, back, adverse', SuvO. 4v1 *o yā jsa vā dīvate paramjśe indā* 'or therewith they are hostile to the deities' (BS *devatā-*), BS *devatāsu parān-mukhāḥ*; v 79, 149v1 *dukha purrindā paramjśa ni hamānindā* 'they overcome sorrows, to adverse things they do not change', Tib. *khhor-ba bsñil-te rgyal-bar hgyur-ro* ('destroying *samsāra*-migration they are victorious'); Sid. 125v2 *aysmu wvī, byātarji ttai paramjśa vaṣṭidā u āphīrāre* 'mind, wits, memory, so become adverse to him and they are disturbed', BS *tīvra-kopa-*, Tib. *yid dan, blo dan, dran-pa log-čün* (*log* 'return, turn back'); Sid. 131r5 *beti hiya prara u paramjśai, gaṣimā* 'the nature of wind they turn back for him', BS *jītvā vātam*, Tib. *rlun non-te* (*non* 'press'); Z 12·45 *tcamna hāmāte paramjśā* 'by which he becomes hostile'; K 68·18-4 *diṣṭi biṣi simdi (im- = -ai-) paramjśe* = K 71, 9v2 *diṣṭi baiśa saida parrājśe* 'in every direction success is adverse' (BS *siddhi-*), III 71·149 *khva-m iśā śā paramjśa* 'so that for me the adverse curse (BS *śāpa-*) may turn back' (*iśā* 3 sing. optative); Manj. 355 *para(m)jśa ve* 'I was turned back (from *nirvāṇa-*)'; with negative SuvP. 64v1 *cu dā prrakṣauttai ime, avaramjśā rraṣṭā aboṛya* 'as to that I have attacked the *dharma*-doctrine, not hostile, correct, unwitting', BS *sad-dharmāḥ pratikṣiptaḥ syād ajānantena me sadā*; v 123, 2r2 *avaramjśa dā<ta>*; II 102·16 *raṣṭa-haspyīsākyau avarajśa-bvāmyau* 'rightly aspirant, with favourable knowledge', translation AM, n.s., 11, 1965, 102. Compound, K 153·29 *paraśa-śaumā* 'with faces turned away', parallel to BS *parān-mukha-* above. From *parā-* 'away' with adjective suffix *-nk-* *\*parānča-* > *paramjśa-*, to Av. *parā*, *para*, *āča parača*, Zor.P. *parōn* 'beyond', Sogd. Bud. *pr'čk* 'beyond', to IE Pok. 811 *per-* 'cross over', O.Ind. *pārā*, *pārānk-*, Greek πέρων.

**paramthaña** 'tumult', loc. sing. JS 27v2-3 *paramthaña verttai vere bānve baysge* 'in the tumult you turned there to thick plants'. From *\*pati-ranθ-* with *ranθ-* in Z 17·17 *rrinthal* (*rrantha-*), JS 34r4 *ramtha-*.

**parapyauutta**, K 17·175, see *paribyūttā* (Sid. 5r3) 'turned'.

**paraphā** 'equipment (?)', v 310, viir4 *nai bārai paraphā jsa biṣiyaudā* 'they did not seize his vehicle with the equipment'. Possibly *\*pati-rampha-* with *tcārampha-* 'stick, staff' (*\*patṣ-ā-rampha-*), hence 'with supporting equipment'; note Sarikolī *paromb-*: *paromd* 'prevent'.

**parabyūtta** 'changed', K 25·113 *yse(rai) parabyūtta brraṣṭa* 'his heart was changed; he asked', = K 17·175 *ysīra parapyauutta brraṣṭa*; = variant K 34·63 *ysīrai pana tta ye* 'his heart rose up; so he thought'; Sid. 5r3 *tī tti raysa paribyūttā herna sīvāme jsa* 'then these tastes with reversed state; with eating', BS *eta eva viparyastāḥ*, Tib. *de-dag-las ldog-ste, zos-na*. See s.v. *byūh-* 'change' (*sīv-*, BS *sev-*).

**paramai** 'village', see *parmiha-*, K 15·118.

**parramai** 'official title', plur. *parramā*, II 14, 1c7 *parramai ṣanirā*; 2a9 *parramai auśaki*; 2b1 *parramai samgabudā*; v 2, 6-7 *parramai battanakā*; plur. II 14, 2b8 *parramā pyaysidā* 'the officials sign' (see SDTV 6). Dialectal *-rr-* < *-rṣ-* or *-rθ-* or *-rt-* indicates *\*partama-ka-* or *\*parθama-ka-*, to older Iranian προρθμα-, see s.v. *paḍā* and *hatāma-*. As title O.Pers. *fratama-*, Heb. lw plur. *prtmym* 'nobles' (Esther 1·3; 6·9, Daniel 1·3). A similar Prakrit change resulted in Khotan Saka *parramā-* 'image' (v 89, 22v4 *hauda parrama parramā śye śye* 'seven images, of each one image') rendering BS *pratimā-*, from NW Prakrit *\*pardimā-*, beside Khotan Saka lw *pemā-* 'image' (III 51·67, 70, 77). See Paranavitana volume 1965, 35, The image in Gostana.

**parahā jsa aśā** 'horse with cart', II 111·16, if from *\*pa(ti)-raṭha-* 'associated with cart', see *raha-* 'wagon, chariot'. Translation AM, n.s., 11, 1964, 2 with note 12.

**parā** 'sold', v 222·22·3, see SDTV 83 (plate 61), from older *parāta-*, in a fragment *|||va parā, mūri 300*.

**parā** 'you are to deign to', II 10·163 *parā spāṣṭai* 'deign to look', 2 sing. *-ā* to base *par-*, *pary-* to 'order'; see SDTV 33.

**parā** late for *parau* 'order', II 40·31 *khu ttu rrvvī parā hagrātta yainu* 'if I can uphold that royal command'. See *parau*.

**parājsañā** 'injure', III 6, 13r4 *ma thursa ma nvaṃthi ma vanāsa, ma parājsañā* 'do not harm, do not change, do not shake, do not injure', see *parājsan-*.

**parājsan-** 'injure, destroy', III 6, 13r4 *ma parājsañā* 'do not injure'; = III 10, 19v5 *ma par(ā)jsañā*. From *\*parājan-*, see *jsan-*: *jsata-* 'strike'.

**\*parāmjsī** 'interrupted', I 153, 63r5 *avarāmjsī ttavi (-i = -ai)* 'continuous fever', BS *saṃtata-satata*, of two types *viśama-jvara-* 'interchanging fever'; I 147, 57v2-3 *cū avarāmjsī khaśg u mau sive* 'who continuously consumes food and intoxicants' (BS *sev-*). See *-āmjśi*, adjective suffix of time *hadāmjsī*, *panūdāmjsī*, *hatādarāmjsī*. From base *par-* 'pass over', *\*a-para-* 'continuous', to Sogd. Chr. *pyr* 'he went', base *par-*, Parāči *par-* 'go', Pašto *parēdāl* 'flee' (E. Benveniste, JA 1955, 325), see *para* above. See also M.Pers.T. *p'r-*, *-v'r-* *xwr-pr'n*, *xwr-w'r'n* 'west', Zor.P. *hwrbr'n* 'west'; M.Pers.T. *xwrw'r* 'evening', Zor.P. *drp'r'k* 'evening', Oss. DI. *fardäg* 'swift', I. *afardäg un* 'disappear', *afardäg känyn* 'remove'; Armen. lw *parh* (*čāna-parh* 'journey'). IE Pok. 816 *per-* 'pass', O.Ind. *pīparti* 'pass over', Greek πείρω 'pierce', Lat. *portāre*, Got. *faran*, *for*; Slav. Russ. *na-perjo* 'pierce'.

**parāta-** 'sold', participle to *parāth-* 'sell'.

**parāth-** 'to sell', present, K 17·170 *vara ma parātha* 'there sell me' (Manoharā), = K 25·109 *vara ma parātha*, = K 33·58 *vira ma parāthā*; K 41·60 *nva pihi: pīrāthyarā*

'sell (2 plur.) for a price', =K 44·178 *nva pīhi* (<pa>rā-thyari, BS Divyāvadāna 382·13 *mūlyena vikrīṇidhvam*; 2 sing. present, v 222·8 *cu paretha ttāna beḍa ganam* 'what wheat you sell at this time'; preterite, participle *parāta-*, *parā*, v 222·7 *tvā śamḍā parāti* 'sold that land'; K 44·187 *nva pīha parā yuḍādū* 'we could sell at a price', =K 41·70 *par(ā) yuḍādūm*; K 41·72 *nī parā ūṇḍā* 'he cannot sell', =K 44·188 *nī parā ūḍi*; 3 plur. v 215·70·5 *ūtca parāṁḍā* 'they sold the water'; K 44·179 *nva pīha pīrāṁḍi* 'they sold at a price', =K 41·62-3 *nva pīha: pīrāṁḍā*, BS Divyāvadāna 382·14 *vikritāni*; infinitive, v 339·77v3 *ttā paretā barīṇḍā* 'they bring to sell', BS *tat sarvaṁ vikriya paśu-krayārthe gacchataḥ*, Tib. *hchon-du don-no*. Noun, *parā*, *varā*, III 130a5 *gīrye parā thyau hime* 'buying (and) selling occur at once'; II 95·51 *gīryai-varā tsvāṁḍā* 'they went to buy (and) sell'. Compounds, III 50·42 *mauta-varāthāṁṇā* 'selling intoxicants'; v 41, 56v4 *skara-varāthā(ṁṇā?)* 'selling coals'; III 50·43 *gīrye-varāṁṇā* 'buying (and) selling'. From \**parā-dāda-*, \**parā-dāta-* 'to give over', Av. *mišdam...para.daiḥāt* 'would give reward', *parādāta-* 'betrothed' (*kainin-*); Sogd. Bud. Man. *pr'dn* 'sale', *pr'dt-* 'sold', present *pr'yδ-*, Chr. *pr'yθt*; Pašto *prōlāl*, *plōral*, *prōwul*, Sanglečī *paraday-*:*parādūd*, *pārde-*:*pārdūd*, Yidya *plār-*:*prist*, *prüst*, Šuynī *pardād-*:*pardōd*, Sarikolī *parado-*:*paradud*, *paraduḥ*, (Shaw) *paradāḥ*. See *parāvai*.

**parāṁdem** 'I went forward to', III 71·130 *ttai hve sa ūtca parāṁdem khu na pyāmana hau-doa ūca, parya nāšta sve bēṁḍā maṁ* 'he said to her, saying, I have come forward to the water; so that we do not both fall into the water, please mount upon my shoulder'. See *parrām-*, *parām-*.

**parrām-**, *parām-* 'go round, comprise, approach', v 261b1 *||te parrāṁemate vātā bvāmava||*; v 95r2 *parrāme* gloss to *prracavāte* 'proceeds' (BS *pra-cyav-*); III 26, 29b3 *parā-mūdi* 'attain' (KT 6·300 erratum *pār-*), BS *paryavāpsyanti*. From *pari-ram-*, see s.v. *ram-* 'move', with *pari-r* > *parr-*, as in *parrij-* 'save' < \**pari-raičāya-*.

**parāysau** 'guide to the road', K 147·29, for *padā-rāysau*, see s.v. *pande*.

**parāmysye** 'sink', see *parauys-* 'sink'.

**parāvai** 'he sold', II 12a48 *mārā-pyarau nāvai baiša parāvai* 'he took from parents, he sold all'; II 12a56 *ṣa ūra parāvai* 'be sold jade'; II 100·209-10 *mārā-pyarau nāvai baiša parāvai haṣḍā yūdai* 'from parents he took, he sold all, he made report'; II 100·218-9 *ṣa ūra parāvai* 'he sold jade'. See *parāth-*, *parāta-*.

**parāh-**, *parāha-*, *pareh-*, *parausta-* 'to practise ethical conduct' (BS *śīla-*), v 161r3 *parāhu huvaraustu parehāte* 'he practises well-practised practice (of ethics)', BS G 36, 22b4-5 *brahma-caryam carīsyati*, Tib. *chans-par spyad-pa spyod-pa*; K 55, 17 bis r3 *parāha parehe*; Sid. 104v2 *parehāna*, BS *tyajet*, Tib. *span-ba byaho*; v 389, 19v5 *cu ro parehāre hāryau dīryau* 'who avoid evil things', BS G 37, 14b1-2 *vivarjayanti pāpāni*; v 75, 43v6 =v 338, 36v4 *u parehārai jsa* 'and they abstain therefrom', BS G 37, 33b3 *parivarjayanti*. Preterite, III 127·9 *parāha paraustai*, Z 24·494 *parauste*; Z 22·237 *parostānda*; II 3·46 *parāṁste*. Noun, *parāha-*, Bcd 47v4 *dāna parāhna* 'with dharma-doctrine, with ethics', BS *śīla-carim*. Adjective suffix,

-*inaa-*, Z 15·2 *parāhīnā*; v 247, 17b4 *parāhīje hawi jsa* 'by power of ethics', BS *śīla-balasya*; K 58, 28v3 *parāhīja pārāma* 'perfection of ethics', see also v 161r3 *huvarausta-*. Participle present, K 55, 17 bis r4 *aysa parehamdai ṣte* 'I am abstinent', K 109·312 *parehadā ṣtāre* 'are holding to ethics', v 282, 2b4 *parehandā*. From \**pa(ti)-raf-*, -*rafš-* (with -*rausta-*, -*rusta-* < -*rafšta-*). Base *raf-* 'fight', see s.v. *rapphai jsa*; rather than *rap-* 'support'.

**pari** 'escape', II 107·169 *pari vaska* 'for deliverance'; K 56, 19r1 *aysa pari baustūm* 'I have awakened to salvation', =K 57, 26r2-3 *aysā pari bustu*; K 108·293 *nairv(ā)ṇa parri* 'nirvāṇa deliverance' (parallel to BS *vimokṣa-*), K 61, 39r1 *parri*, K 108·297-8 *ṣgi vara dāsāma pari* 'this is fulfilment of deliverance'. See *parriya-*, *parrāta-*, *avarī*.

**parrāvō** 'periods of time', loc. plur. K 3, 139r4-5 *kalpu(vō) parrāvō*. From \**parna-* 'form, part', see *dvarroñi*.

**parigeṣ-** 'cause to turn round', SuvP. 70v1 1 sing. optative, *parigeṣi dāvī cakrā* 'I would turn the dharma-wheel', BS *pravartayeyam śubha-dharma-cakram*; III 34·17-8 *parageṣa skādaka samū brra māṇḍvā khai tta* '(the stream) whirls secretly as dress on the beloved one's breasts, so' =III 37·12 *pargeṣa skāṁḍa samū brre māṇḍām va khai*, =III 46·27-8 *parigeṣa skāṁḍaka samū brre māṇḍvā khai tta*. From *grts-* > *ggeils-* with -*g-* kept after *pari-*.

**parrij-**, *parrij-*, *parij-* 'deliver', participle *parrāta-*, *parya-*. SuvP. 70r4 1 sing. optative, *pariji* 'I would save', BS *moceya*; dyadic, III 76·252 *vaṇa ma ttā pariḥa ttvōya* 'now save me, deliver me'; 2 plur. imperative, II 5·70-1 *vainīyāvā parijāva satva* 'discipline, deliver the beings'; v 94, 17v6 1 sing., *parrijimā*. Preterite, participle *parrāta-* 'saved' and (to *pars-*) 'passed', v 329, 7v5 *padāṁjisyānu bādānu parrāt(ā)nu* 'of first past times', BS G 36, 5v2-3 *atīte dhvani*; v 70, 8v4-5 1 sing., *aysu dukhāna parrātā mā* 'I have escaped from sorrow', BS G 37, 12b3 *braṇāt parimucyate*; v 295, 435v4 *aysu śśūkā parrāte mā ysyāmate jsa o maraṇāna* 'I alone have escaped from birth or death'; Z 22·227 *parrete mā*, Z 22·293 *parritai mā*; v 337, 35v6, 3 sing., *parrāte hāmāte* 'is saved'. With meaning 'past', III 20, 4b1-2 *hvaḍā khāysā kū scetā paryeta hamye* 'when the time of eating had passed', BS *paścād-bhaktā-piṇḍapāta-parikrāntaḥ*; III 50·40 *parya samtsārāna* 'escaped from migration'; II 87·11 *parye* 'dead'; Manj. 121 *parya mvaḍa* 'passed away, died'; K 145, 3v2 *tcau-padya paryai likā ṣte* 'is four ways superior'; III 14·10 *paryai śva haḍā* '(the time) past midday', =Chinese 1-3 p.m.; III 84·43 *parye śva haḍā* 'past midday'; v 267, 43a7 *10 salī parrīye khu...* '10 years passed after...'. Participle with negative *avarya-*, K 64, 81r3 'not delivered', noun, *parriya-*, *parrī*, *pari* 'deliverance', with negative *avarī*. So *parriya-* 'deliverance', K 2, 136v3 *parrīyu busta* 'they have realized escape', Tib. *mos-pas rnam-par grol-ba-la gtod-pa* (*gtod* 'turn'), Lamotte, translation 'il obtiennent la délivrance (*vimukti*)'; allative, K 58, 2714 *hambiridaḥ parrīyāṣṭā* 'they are fulfilled towards deliverance'; see *pari* separately. Adjectives, -*asta-*, K 35·88 *pariyisti* 'to the emancipated one', parallel to K 26·143 *pūhī ve*, =K 18·218 *prruhyai vai* 'to the purohita-chaplain'; II 59, 3b2-3 *mārgaupadeśā parṣe parrīyasta cu biṣe caigānye*

*janave vira kalyānamittra ya* 'the way-guides (BS *mārgopadesaka-*), reverend (= *pārṣa-*), emancipated, who were all spiritual advisers in the Chinese land'; suffix *-astanajsa-*, II 105-119 *pariyastanajsyā samāhānyāṃ jsa tcarṅya inārai* 'may they take pleasure in trances (BS *samādhāna-*) tending to escape'; suffix *-astāna-*, Manj. 126 *pariyastāna śerā* 'fortune of emancipated ones' (= *ārya-monks*; *śerā* = BS *śrī*); JS 191 *parrīyastāni śirkye āme thāna* 'the good abode (dyadic) of the *ārya-monks*' (BS *sthāna-*); SuvP. 61V1 *parrīyastānau jsa* 'with delivered ones (= monks)', BS *ārya-*; L 98-35 *parrīyastām hīvi prajñā-pā(ram)itā-nayā* 'the exposition of the wisdom perfection of the *ārya-monks*'; adjective *-inaa-*, Z 22-294 *hīyāra parrīyīnā dīṣṭa* 'fruits of deliverance ripened'; v 168, 1a8 *parrīyīgye*. For *-astāna-*, also K 63, 79v3 *śau-gūnasthānyau spyau jsa* 'with flowers of one colour' (*gūna-* 'colour'). Inchoative *pars-*, 3 plur. conjunctive, SuvP. 71r2 *parsāṃdi* 'may they escape', BS *mucyantu*; v 76, 44v5 (= 37v3) *jīvyena parsimā* 'I shall leave life', BS *kāla-kriyā bhaviṣyati*; K 145, 3r4 *khu ttī parsīye* (so); v 79, 149v3 *dukhyau parsinde* 'they escape from woes' (Tib. omit.); III 130-27 (and 29) *ttāṣṭi pūsi parsyari* 'be delivered at once' (2 plur.); Sid. 140r5 *śā salī parsīye* 'one year pass', Tib. *lo gčig lhag-pa dan*; 3 sing., Sid. 106r5 *parstā u harstā* 'passes and remains', BS *nivāraṇī*, Tib. *yal-bar bor-ba-las* (*yal* 'pass away', *bor* 'leave'); Sid. 106v1 *harstā u parstā*, Tib. *bor-ba* ('leave'); Sid. 107v5 *parstā* 'passes', BS *atikramya*, Tib. *hdas-te* ('pass'); v 299, 3r4 *u ttīye parstā* 'and then escapes' (with participle v 300, 3v2 *parryā*); v 302, 3a4 *u ttīyā parstā*; Manj. 370 *ṣā byanyā harbāya parstā* 'he escapes wholly from the hindrances (= *bātanyau*); K 28-180 *parstā apvaine* 'he escapes without danger'; v 243-36-7 *pajsa haḍā parsidū śūjena vijyā(re)* 'five days pass and (-ū) they look upon one another (= visit)'; participle present, Manj. 114 *ssa sala parsaca beḍa* 'in time passing, for 100 years'; future, K 145, 3r4 *gratha ni parsāna (-rs- not -ts-) gāsāna* 'the knot must not be loosed, must be turned'; noun, K 9, 43v2 *parsāmata iyā*; II 107-166 *kālā bādām parsāmai jsa* 'with passing of the times' (dyadic, BS *kāla-*); K 46-30 *hadarye bādā parsāmai jsa* 'with the passing of further time'; ibid. 25 *parsaume*. See also *harita-*, *rrijāre*. From *\*pari-raičaya-* 'leave', *\*pari-rixta->parrāta-*, Av. *raēk-*, *raēčaya-*, *rixta-*, *raēxnah-*, Zor.P. *rēxtan* 'pour out', *rēxt*, *rēxn*, *virēk* 'flight', N.Pers. *rēxtan*, *rēxad*, *gurēy* 'flight', *rēk*, *rēg*, *rē* 'things left behind', *murdarē* 'effects of the dead'; Sogd. Bud. *pr'yē-* 'leave', *p'rytyk* 'perishable', *wr'yē-* 'pour', *zrync-* 'to free', *rym'k* 'remainder', *pr'yk* 'remains of food, scraps'; Man. *pryč-* 'leave', Chr. *pryč-* 'leave', *wryč-* 'pour', *wryd'rnt*; M.Parth.T. *ryxt* 'flowed', *wryxt* 'fled', M.Pers.T. *ryz-*, Xalxālī *viridzēm* 'I run', *be-vrite* 'he fled'. IE Pok. 669-70 *leik<sup>u</sup>*, O.Ind. *riṇākti*, *riktā-*; Greek *λείπω*, Got. *leihwan*, Lit. *liekü*, *likti* 'leave', Lat. *linquo*, *lictus*.

**parijuṣṭi** 'enveloped', see *parajūṣṭa-*.

**parāpāch-** 'ripen', N 175-39 *satva parāpāchūm khu haṃdāda himāre* 'I ripen the beings so that they become favoured'. From *\*paripač-* palatalized *>-ch-*; see *pāchaa-* 'to be cooked', *gōācha-* 'digestion' (*vi-pāč-*), *pāchāre* s.v. *pajs-*. Also *parvach-*, *parvac-*.

**paribyūta-** 'changed', see *parabyūta-*.

**parriya-** 'deliverance', see s.v. *parrij-*.

**pariysmā** 'urine', Sid. 14v3 *pariysmā kaśāma*, BS *kr̥cchra-*, Tib. *gēin sri-ba*; I 157, 69r2 *cū pyatsī pariysma pihīṣṭa mūttra-kr̥cchra-* 'for whom before him the urine stops (is) urine-difficulty' (BS *mūtra-kr̥cchra-*); I 183, 102v2 *cū pariysmā kaṣṭi*, I 195, 116v3 *ca pariysmā kaṣṭi*. From *\*pa(ti)-raiz-ma-*, base *raič->raiṣ-ma->raiz-ma-*. See s.v. *parrij-*; or possibly base *rai-* 'flow' with increment *z-* (IE *ǵ(h)*), see *nai-* beside *naiz-*, above s.v. *panīys-*.

**parrūška** 'affliction, BS *kleśa-*', a list of six, BS *rāga-*, *pratigha-*, *māna-*, *avidyā*, *kudrṣṭi-*, *vicikitsā*. In the etymological translation of *arhant-* 'worthy' as *ari-han-* 'slaying foes', as Tib. *dgra-bčom-pa* 'overcoming foes', v 68, 8r5 *ce biśśā parrūška twiṣṣe yādāndi* 'who have destroyed all afflictions', BS *arhatām*, Tib. *dgra-bčom-pa*, =v 333, 25v5 *biśśā parrūška twiṣe yiḍe*, =v 333, 25v2 *kye biśśā klaiśa twiṣṣe y(āḍe)*, v 333, 25v4 *kye biśśā klaiśa <pu>rrde*. Elsewhere III 20, 2a3 *kūṣṭa na karā kāma niśṭā hīyauśa tta vā parrūška* 'where there is no thought at all, there is no appropriation or afflictions'; II 105-115 *parūška byaḥi-vīyi dharma* 'the dharma-doctrine expelling the afflictions'; v 125, 7b3 *saṃtsera parrūška* 'afflictions in migration', Z 6-44 *bil-saṃggā avarrūška aysmya kṣāna* 'the *bhikṣu-saṃgha* must be thought of free of afflictions, in the mind'; v 185 13a, 2b6 <a>*varrūška*, *u daśta* 'afflictionless and skilled'. See also above *avar-rūška-*. From *\*pari-rauśa-ka-*, to *parruṣṭe*.

**parruṣṭe** 'desires', v 132, 2v1 *u ne parruṣṭe* 'and does not desire', v 93, 17r4 (in a list of verbs of desiring) *vāra parruṣṭe vāra baittā vāra nihvārrde* (triadic) 'there he desires', see, with negative, K 66-132-3 *avarruṣṭe bāysām dā* 'the unafflicted Buddhas' dharma-doctrine', =K 69, 1v1 *avarūṣyi bāysau dā*; K 60, 34v2 *sarvadharmvā avarruṣye* 'unafflicted in all elements' (BS *sarva-dharma-*). From base *rauxš->rauš-* to *rauk-* see s.v. *rrautā-* 'desire' with both favourable and unfavourable meanings. Note for *kleśa-*, also Sogd. Bud. *nyzβ'n'k*, =Uigur *lw nīzβanī-lar*, Tib. *ñon-moṃs-pa*. A similar double use can be seen in O.Ind. *kop-:kup-* 'to disturb', Lat. *cupiō*. Preverb *pari-ruxš-*.

**parrusindā** 'shine', Z 24-417 *tta tta nā parrusindā diśta ṣṭānye hālštā* 'so in our hand the spears flash'. From *\*pari-rus-*, see s.v. *rrus-* 'shine'.

**pare** 'beyond' with numerals, *pus-pare-bistā* '25', *hau-pare-haudā* '77', *haṣ-pare-kṣaṣṭā* '68', whence, after vowel, *-vare*, later *-rā-*, *-ri-*, *-r-:drai-vare-dārsā* '33', *tcahaur-vare-haṣṭātā* '84', *kṣei-vare-dārsā* '36', *nau-vare-nautā* '99'. Once *-pa-* II 51-64 (miscellany) *haṣpa-beṣṭamyi haḍai* 'on the twenty-eighth day'. See s.v. the numerals. From *\*paras-*, *\*paraš->parai-*, Tumšūq Saka *-par-*, *-war-* *hoparsana* '17', *šowarsana* '11', *drewarsana* '13'; Av. *parō*, *parō* 'beyond', O.Ind. *parḍs*, to IE Pok. 811 *per-* 'cross'. See also *para* above.

**parekṣi** 'thong (?)', see *paraḥṣa*.

**parremā** 'an ornament', Z 13-137 *svaṛṇa-sūttāra kalsta kyite paṃjuṣṭa parremā kāḍai pharu nvāsa yidāndi* 'they made very much noise for him, gold-threaded stuffs, kalsta-ornaments, citā-ornaments, finger-rings, parrema-ornaments'; K 63, 78v3 *hāra kaiyūra kaista maula paraima*

'necklaces, anklets, *kalsta*-ornaments, turbans, *parrema*-ornaments'. Possibly from \**pari-rāmya*-, hardly suffix *-āma*-, see *baṅgāma*-; and similar form in *śaraima* (II 77:5) 'covering (?)' base *śar*-.

**paraiṣṭā** 'twisted (?)', II 117:6 *cū bimḍā pamūha: ū paraiṣṭā paśamjsa āstaṃna hera* 'in addition to which such things as clothes and a twisted *paśamjsana*-'. Possibly *paraiṣṭāa*- from base *rais*- 'to spin, twist', Av. *urvaēs*- 'turn' (glossed by Zor.P. *varītān*), Oss. D. *ālvēsun*, *ālvist*, I. *ālvīsūn*, *ālvyst* 'spin', Zor.P. *rištak* 'spun' (DkM 290:4 *gartišn ut vaḥišn ī pašm rištak*), N.Pers. *rištān*, *rēsīdān*, *rēsām* 'spin, twist', *rēsman* 'rope', *rēsman-bāf* 'rope-maker' (dyadic), Balōči *rēsag*, Pašto *wrēšəl*; Zor.P. *asparēs*, *asparēs* 'race-course'. IE Pok. 1158-9 *ureik*- 'turn, twist, bind', Av. *urvaēs*-, *urvis*-, Greek *ῥοικός* 'bent', Lat. *rīca* 'headdress', O.Engl. *wrigian* 'stretch', Lit. *rišū*, *rišti* 'bind', *raištis* 'band, headdress'. This is now preferred to a connexion with IE Pok 857-9 *reik*- 'cut', Lit *reikū*, *riēkti* 'cut' through \**raix-s*-, or *rais*-, O.Ind. *riśāti*.

**parau** 'command, order', BS *śāsana*-, Chinese K 909:8 *ṭṣ'ī* 'rescript' (II 129:80), frequent in official documents, II 88:21 *parau pastāṃdā* 'they ordered an order'; II 23, 18r4 *parau tse* 'the order has gone out'; II 18, 7a3 *khu parau pva* 'when you (sing.) hear the order'; II 26:32:20 *khu parau pōvrau* 'when you (plur.) hear the order', loc. sing. v 389:5 *balysi parauya* 'in the Buddha's command', BS G 37, 14b1 *jina-śāsane*; III 141r3 *paroya*, K 42:94 *parauyi*, inst. sing. Z 2:102 *parauna*; acc. sing. (?), v 310, viir3 *parautu*; acc. sing. Z 24:512 *paro*; gen. sing. II 117:126 *parau paryākā* 'commander of a command', plural, II 88:18 *parauta haudem* 'I gave orders', gen. II 120:185 *parauwām jsa*. Derivative, see *parauwā va* 'for the commissioners'. Compound II 41:10 *parauva-bara* 'carrying despatches'. Verbal see *paray*:-*parsta*-.

**parauvā** 'commissioners (?)', II 41:10 *aśā parauvā va pathāna* 'horse to be equipped for the messengers', translation SDTV 115. From *parauvaa*- adjective to *parau*.

**parauys-** 'sink, drown', 3 sing. v 125:6b2 *paroyśde* 'drowns' (the 6th danger, parallel to BS *udaka*-); Z 24:467 *parauysārā*; participle present Bcd 57v1 *viṇma* (-*im*-=-*ai*-) *parauysamḍā satva* 'beings drowning in the sea', BS *ogha-nimagna*-; JS 1514 *parauysamḍai*; preterite Z 20:65 *parauṣṭa*, Z 2:225 *parōṣṭa*-, III 68:70 *parauṣṭūm aysmū pajsā* 'I am greatly sunken in mind', III 71:143 *parauṣṭūm aysmū wōi* 'I am sunken mind (and) wits'. But II 98:153 *parauṣṭā* 'under control' as *parau* 'command' with *-ṣṭāa*-. Causative, *parauś*-, III 68:64 2 plur. *parauśgrā miṣṭāna ttāja* 'drown her in the great river'. With *-ām*-<*-au*-, K 60, 37v3-4 *cu na dimna* (-*im*-=-*ai*-) *sūsti*, *ne uci jsa parāmysye ni padaṃna gūjsabrrīṣṭā* 'which is not burnt in fire, is not drowned in water, is not scattered by wind'. From \**parā-vaz*- 'to be borne away', see cognates s.v. *bays*-. With reference to liquid, note also Šuynī *wāz*:-*wāṣṭ* 'swim, bathe', Yazg. *wāz*:-*wēṣṭ* 'bathe, wash', causative *wāzān*:-*wāzant* 'wash'; Oss. D. *aūazun*, I. *aūazyn*, *aūāst* 'check the flow of a river'; D. *niūazun*, *niūast*, *niūāst*, I. *nūazyn*, *nyūazyn*, *nost* 'to drink', *karz nost* 'intoxicant drink'.

**parauṣṭā** 'controlled', II 98:153 *na jsā utca parauṣṭā* 'the water was not controlled'. From *parau* and base *ṣṭa*-.

**parausta**-, **parosta**- 'restrained', see *parāh*-.

**parkāṃda**- 'bestrewn', K 63, 79v3 *parkāṃda ḥā yausa* 'spread the incense (= *ḥū*), musk'; with *varkāṃda*-, III 38:42-3 *yausa jsa varkāṃdā būṣāna spyakyau ḥīya* 'with musk-perfumed scented flowers'. For *v*- beside *p*- note also *padanda*-, *vadanda*- 'made'. See *parkūn*-.

**parkūn**- 'spread, bestrew', Sid. 100r2 *ttī-v-ī beṃda sada-lūm* (= BS *sindhu-lavaṇa*) *parkūnāñā* 'then upon it salt must be sprinkled'; III 86:96 *biṃdai śikarā parkūnāñā* 'upon it sugar must be sprinkled'. Parallel, Uigur 2:24:50 *škār öz-ä sačip* 'having sprinkled sugar upon it' (G. R. Rachmati, Zur Heilkunde der Uiguren, 1930-2). The *-k*- is kept after *pari*-. From \**pari-kau*- 'to cover around, strew over', with present *kūn*- (as *ysūn*- 'to flow' base *zau*:-*zu*-); ambiguous participle *parkāṃda*, *varkāṃda* either from *kau-n*- or *kān*-. To base *kau*- 'cover', IE Pok. 951-3 (*s*)*keu*- 'to cover', O.Ind. *skauti*, *skunāti*, *skunoti* 'cover', Greek *σκύλος* 'skin, hide', *κύτος* 'covering', OHG *hūt*, O.Engl. *hýd* 'hide'. This base *kau*- is preferred to tracing *parkūn*- to *parikān*- with *-ūn*- as in *mūn*- 'to remain', *mūn*- 'to resemble' with *mān*-. See *prākuyā* 'strewn stuff'.

**parkhyaṣṭu** 'made to drink, given to drink', v 95r8 *ne parkhyaṣṭu yindā* 'he cannot give to drink' (the *pa* written small below). See *parchās*-, *pachās*-, to *khays*-, *khāys*-.

**parchās**- 'give to drink', Z 24:237 *ṣā muho parchāsa ttu ṇei kye mā dukha jāndā* 'he gives me to drink that *amṛta*-immortal stuff which removes my woes'; preterite, Z 5:89 *ṇei ma parchāṣṭai balysa* 'you made me drink immortal stuff, O Buddha'. See cognates s.v. *pachās*-; participle also *parkhyaṣṭa*-.

**parchuta**- 'struck', SuvO. 4r7 *parchuta-indriyyau jsa* 'with faculties destroyed', BS *upahata-indriya*-. See *pachus*:-*pachuta*-.

⟨**pa**⟩**rdūla** 'dark (?)', v 264b4 ⟨*pa*⟩*rdūla baṃhyi* 'dark (?) trees'. See *padvala*-.

**parnaindā** 'they touch', 3 plural, Z 2:122 *kho tterā ṣṣīve hastu parnaindā hana* 'as in a dark night the blind men feel the elephant'; Z 2:228 *ttrāmu gyaḍa kho ju hanā ṣṣīve samvōi parnaindā ne daindā* 'so the ignorant as blind men at night touch, but do not see', cliché Pali *diṭṭho vo jacc-andhā hatthūti* 'blind from birth, have you seen (= touched) the elephant?'; O.Ind. maxim *jāty-andha-gaja-dṛṣṭyā*; here *parnaindā* is parallel to BS *spṛṣati* 'touches'. Present 2 sing. imperative K 47:56 *nāsi pūra ce ṣe tcāramphi tṭyena paḍā panā* 'take, my son, what is this staff, with it feel in front'. Base *nam*:-*nā*- 'to strike', Oss. D. *nāmun*, *nad*, I. *nāmyn* 'strike', D. *nad* 'road', I. *cālx-nad* 'wheel-road'. Similar to Zor.P. *pūl-xvast* 'elephant-beaten'. Hence \**pari-nā*(y)- 'to touch'.

**parbava** 'overcome', III 6, 13r1 *vaña muhu śśūka ma ṇiysānā, ma ma parbava, ma ma wysdōya* 'do not leave me alone, do not overwhelm me, do not drive me away'. From *pari-bau*- 'to be around, overcome', see also *parbutti*, *parbautta*-, Av. *pairi-bav*- 'overcome', Vid. 14:7 (the insects) *yōi gadwam pairi.bavaiti* 'which infest the bitch'. With *-b*- kept after *pari*-. See cognate s.v. *vāta*-<\**būta*- 'become'.

**parbira** 'round, circumference', II 103:68 *ttīṣa* (BS *tejas*-)

*śauma tcīra parbīra ysaunastyai* 'splendour, beautiful in mouth, face, countenance'. From \**pari-bar-* 'to surround' (with *-b-* kept after *pari-*), \**pari-barya-* > *parbīra*. M.Parth. inscription Sāhpuhr I, I. *prybr* 'surrounding', Armen. lw *parberakan* 'circular'.

**parbutta-** 'grown', K 43·160-1 *tī śī kūnālai rrispūri thy(au) huṣā parbutti* 'then the prince Kunāla swiftly grew, increased in size', =K 41·41-2 *tī śī kū(nā)lai rrimspūrā (-im=-ai-) thyau huṣā parbutti*; III 105·13-4 *tta hūṣā parbautta vāṣṭa sa khū vaiysa pvāvaṇa uca* 'so he grew, matured, just like a lotus in cool water'. Here *huṣā parbutti* is dyadic. With *-b-* kept after *pari* and *-ūta-* maintained as *-utta-*. See cognates s.v. *vāta-* < *būta-* 'become'. Present base *parbav-*, see *parbava*. For *-utta-*, see also *patāvutta-* 'shaven'.

**parmica** 'change, ('exchange') message', IV 23·10-11 *ttrāma-m parmica himāte* 'such for me be the change'; IV 36r1-2 *spāta ṣilāna parmāca āta* 'from spāta-official Ṣilā a message has come'; v 259, 4b2-3 *14mye haḍai tīā parmāca tsvā* 'on the 14th day a message went out (to you)'. From \**pari-mistyā-*, base *maī-* 'to send', (with *-s-*) *mais-*. Av. *maēθ-:miθ-*, *maē-:mit-* 'send; change', *hamista-* 'thrown down' (*maid-* or *maī-*). See also *parmiha* 'village' (*maiθ-* 'settle') and *hamih-:hamista-* 'change'. IE Pok. 715 *meit(h)-* 'exchange', O.Ind. *methati*, *mīthāti*, Got. *maidjan* 'change'; IE Pok. 968 (*s*)*meit-* 'throw'.

**parmāstā** 'communicates (?)', v 228, 3a1 *vāṣāte parmāstā* 'he recites (BS *vācaya-*), relates'. From \**pari-mis-*, base *maī-*:*mit-*, see s.v. *parmica*.

**parmihā-** 'village', SuvO. 55v2 *parmiho*, BS *nigame*; v 109, 31v1 *tīā āguwo parmihvo kīntha kṣira o ttuvo kanthuvo ku rrundā kūṣḍa* 'in this hamlet, village(s), city, land or in these cities where are king's palaces', BS *grāma-nagara-nigama-janapada-rāṣṭra-rājadhāni-*; K 31·24 *parmahe*, =K 15·118 *paramai*, =K 23·68 *parama*; II 107·167 *gaudāra parmahai vīra* 'in Gāndhāra town', v 107, 30r1 loc. plur. *parmihotovo*, BS *nigama-*. From \**pari-miθā-*, base *maiθ-*:*miθ-* 'be placed, settle', Av. *maēθana-* 'dwelling', Zor.P., N.Pers. *mēhan*; verbal Av. *miθnatu*, *miθnāt*, *miθnāiti*, *mitayatu* (glossed by Zor.P. *māndan* 'remain'); Sogdian in place-names *mēθan*, *miθ*. *mit*; BS *tarmīta* 'Tirmid, Termez' from \**tara-mita-* 'crossing-place', the city on the Oxus (BSOAS 13, 1950, 400-3). IE Pok. 715 *meit(h)-* 'dwell', Lit. *mintū*, *mīsti* 'be nourished', Let. *mitu*, *mīst* 'dwell; have food', O.Slav. *město* 'place'. See also s.v. *parmica*.

Here probably also the city name Chinese (Karlgrén 1187·20; 617·2) *tu-mi* < *tuo-miet* the name in the Former Han history (*xan-ṣu*) for Kābul, hence Iranian Saka \**tau-mita-* 'great settlement' for 'capital city'. See *ttu-miṣa*.

**pary-**: *parsta-* 'to command, deign', 2 sing. imperative II 22, 17a3 *parya buḍā* 'deign to bring'; II 36·9·4 *paryati pīrstā* 'deign to store it away'; 2 plur. imperative K 147·39 *paryara yuḍai* 'deign to do', 1 plur. present II 128·57 *paryām yuḍe*, II 127·26-7 *paryāmīna yuḍe*, II 129·67 *paryāmi biysi yuḍe* 'we deign to have seized'; K 148·45 *paryāvīm (-im=-ai) bīde* 'deign to find'; noun, Sid. 15r5 *kirā paryāme jsa u sūhyāme jsa* 'with commanding the work and preparing', Tib. *spyad-par*. II 127·39 (to read)

*paryāmināte sāṣṭe* (= *spāṣṭe*, coalescent *sā-* and *spā-*); participle future, SuvO. 36r6 *pajsama paryāña yāde* 'honours are to be commanded to be paid', BS *pūjā ājñāpayitavyāḥ*. Before *-i-*, \**paryi-* > *pari-*, 3 sing. Z 24·450 *paritā*, Z 24·442 *pariyi*, v 63·25 *pariyi-t-i pīda* 'he orders to write it', III 115, 9v4 *pari pīdi* 'orders to write', 2 sing. Z 22·112 *pari*, 1 sing. Z 12·51 *parimā*, 2 plur. Z 12·28 *pariya*. Preterite, Z 2·101 *parste*, Z 5·43 *paste*, Manj. 43 *khu paste śāstāra* 'as the teacher ordered' (BS *śāstar-*), K 52·8·5 *pastā pīde* 'he ordered to write'; K 100·274 *ysinī pastai nāve* 'deigned to take in charge'; II 105·104 *pasta añāyai* 'deigned to establish' (BS *ājñā-paya-*) 3 plur. II 88·21 *parau pastāmdū*; II 22, 18a2 *parstāmdū*; *-st-* > *-c-*, II 100·215 *parau na pacai* 'he did not order the order'. Infinitive, II 113·83 *parau pastāmdī paste*. In colophons, SuvO. 55r2 *puñabuddhā parste pīde*, I 255, 12v5 *vaṃdakai parstā pīdā*, so also Sogd. Bud. P 8·167 *m'ḍ APZY pr'm'y prw'yust mw'n'kw pwstk* 'he ordered so to translate this book'. For 'to order' in the sense of 'deign to', note Sogd. Man. *frm'yḍ* 'be pleased to'; *n' frm'yḍḍ* 'be pleased not to'; Uigur *buyur-*, N.Pers. *bi-farmāyīd*. From base *rau-:ru-* 'to make sounds', with increment *-d-*, *raud-:rud-*. The preterite has at times an increment absent in the present (see *ker-:kālsta-* 'to plant'), hence *parau* 'command' could derive from either \**pa(ti)-rāvu-* or \**pa(ti)-raudu-* (see also *mau*, *hau*); present *parya-* may be from \**ravya-*, \**ruya-* rather than \**raudya-*, \**rudya-*; preterite *parsta-* is from \**pa(ti)-rud-ta-*. For *rau-:ru-*, Av. *ravō.nāmanā* (and *rayō.nāmanā*, O. Friš, Archiv orientální 18, 1950, 2), Oss. I. *araun*, *arydta* 'to echo'. For *raud-:rud-*, Av. *raod-*, *raostā* 'he lamented', but Yasna 44·20 *urūdōyatā* of non-Zoroastrian ritual chanting; Ormuḥi *ṣraw-*, *ṣū-*, *ṣustak* 'to weep' (\**fra-raud-*), Parāči *ruh-* 'to weep' (\**ruda-*). IE Pok. 867 O.Ind. *rāuti*, *ruvāti*, *ravati*, *rutā-* 'of noise', *rod-:rud-* 'roar, weep, cry out', Greek ὠρῶμαι 'cry out', O.Engl. *rēon* 'lament', Lat. *rūmor*, O.Slav. *revō*, *rovō*, *rutī* 'bellow', O.Engl. *rēotan* 'lament'; Lit. *rāudmī* 'lament'. Hardly better from \**pa(ti)-mrau-*.

**parrya** 'passed over (to attack)', IV 20·5 *pīdakā ā si huna tīā khyeṣvā ttuṃga ṣem parrya śī haḍi va ni ye camda (ha)ḍ(ā) u kāmya haḍai vā parrya* the letter came reporting, the Huna have passed to Kāṣyār, to Ttuṃga Ṣem (*ttuṃga* = Turk. Uigur *tonga* 'hero?'). This message was not clear (*va = vara*) there as to how many days and which day they passed'; II 38·17·4 *kīthi vā ysamgauñā huna parrya* 'to the city (towards us) the plundering Huna have passed'; without context, v 16·4·5 *parryāmdā* 'they passed'. From older *parrāta-*, participle to *parrīy-*, and *pars-* 'pass'. Infinitive II 1, 3-4 *parya vā paryai* 'please to enter', gloss to Chinese *ṣu* 'to enter', from 'pass this way (*vā*)'. Hardly from *parš-* to Av. *paršta-* glossed by Zor.P. *patkārēt* 'he fights'.

**parysa-**, *pārysa-* 'servant', verbal *parš-* 'to serve'. With short *pa-*, Z 2·50 *parysa nirmāndā ce pīpāre hurau bātā* 'he conjures up servants who prepare hura-drinks, bātāa-drinks'; K 148·58 gen. plur. *parysām vakṣaunarau* 'servants, attendants' (BS *upasthāna-karaka-*). Elsewhere *pā-*, SuvO. 5r4 *pārysyau* 'servants', BS *guhyakāih* 'attendants'; SuvO. 4v5-6 *hamtsa hvāṣṭyau pārysyau*

'with excellent servants', BS *sa-ganeśvaraiḥ*; II 7·112 *sa-sārya pāraysau* '100,000 servants' (= 115). Verbal *parś-* III 22, 13b3 *na haḍi tti śau gyasta baysā parśāmdā* 'they will not however serve your one *deva* Buddha', BS *na khalu punas te...eka-buddha-paryupāsītā bhaviṣyanti*; III 66·26 *īnāva parśgrā yāmdā* 'always serve (2 plur.) strangers'; K 52·7-8 *tti mūnā pārysā ysūška, cu ma śtāni parśjā brrīya* 'these my dear servants (*pāryśaa-*) who serve me lovingly'; K 33·49 *ttu raṣīyi parśe* 'he serves the *ṛṣi*-sage' (= K 24·98 *paśa*, = K 16·157 *paśe*); II 21, 15b3 *haṁṣa neri jsa u pūryau jsa pyamtsāṣṭa hiyaudi parśum* 'with wife and with sons I will henceforth serve the lord'; JS 5r1 *parśai* 'you served'. Noun, Z 2·185 *ṣāte pārsā māstamā* 'this is the greatest service'; III 130·26 *pārsā paṣam dāse* 'he carries out service, worship'; V 111, 33v2 *śūjīye pārsu yanāro* 'may they serve one another' (BS omits); V 107, 29r4 *paṣamā śśāraṇā pārsā kādāna* 'for the purpose of worship, service' (dyadic), BS *pūjā-satkāra-*; loc. sing. III 79·1 *prīśa* 'in service'. Agent noun feminine, II 125·21 *pārysya biśaka ysyāne* 'may I be born a woman attendant, a woman house-servant'. Possibly *\*parivarz-* 'to attend on', with Sogd. Bud. (P 8·199) *prw'rz* 'care', M.Parth.T. *prwrz*, *prwrz'g* 'attendant, attendance', *prwrz'd* 'attended', rather than (KT 6·168) *\*pari-za-* to *zā-* 'move'. IE Pok. 1168-9 *uerǵ-* 'to work', Av. *varz-*, Greek *fépyov*, 'work', *ōpyovov* 'tool'. See also *jsañaulysa-*.

**parysi** 'attendance', III 129·22 *ūtvaḍire jsa biśamgiji ge parysi viri* 'in addition, in service to the *bhikṣu-saṁgha* assembly there' (*ge* = *gāṣā-* 'group', rendering *saṁgha-*; with *paryśa-* 'service, attendance'); *paryśya* (not *paysjīye*), K 156·9-10 *biśagijai gai paryśya udaśāyā* 'for service to the *bhikṣu-saṁgha* assembly', = III 64·11-12 *biśagije ge paryśya udiśāyā*. See *paryśa-* 'servant'.

**paryśya** 'in service', loc. sing., see s.v. *parysi*.

**parva** 'fighters (?)', Manj. 58-9 *jiyau jsa rakṣaysā hiya rāde drraya vara mvañḍe maista parva śa śe phara-ṁ beśa asada vīrā auśā* 'in the fightings three kings of Rākṣasas dwell there, great fighters each one, their speech all evil (BS *asiddha-*), hostile (BS *vaira-*), bad'. To base *par-* 'to fight', present *\*parśnu-*, beside *purr-*.

**parvac-**, *parvach-*, *parāpāch-* 'to ripen', K 56, 20r3-4 *makalai māñamḍā aymū cu dida parvacim (-im = -ai) vīra biśvā idrrvā baysvi* 'the monkey-like mind which upon so much ripening in all the faculties is extinguished'; Z 2·75 *ṛṣṇa-indryau jsa utāra parvacha ni bvāmata rrāśca* 'with those of the desire-faculty their noble (BS *udāra-*) ripening is the sharp awareness', parallel to BS *āśaya-anuśaya-parijñānāt pariṣācyā-anuśāsanī-prātihāryena* ('by the miracle of instruction ripened out of full understanding of the (mental states) *āśaya-* and *anuśaya-*'); K 110·333 *parvacha drāvai raysa* 'ripening, unsteady taste'; III 75·224 *ṣi mīm tti parvachā tśve* 'his power) then became matured'. Verbal, Sid. 138 v1 *thyau parvašte u berśdā* 'it swiftly matures and bursts', BS *kṣipra-pāki*, Tib. *myur-du smin-čiv rdol-ba dan*; Sid. 142r2-3 *parvašte u śīyi cha hame* 'ripens and white skin appears', Tib. *dbal śkyā-ba dan*. Note BS *paripakva-*, *aparipakva-* used of disciples (Daśabhūmika-sūtra-, ed. R. Kondō, 157·14). Base *pak-*, present *pajs-*, 3 plur. *pachāre*, see s.v. *parāpāch-*.

**parvāra-** 'accessory', Manj. 62 *jsahārīnā raga-sthāna kṣasa parvāra pacādana* 'the belly's state (BS *uraga-sthāna* 'abode of snakes', from R. E. Emmerick, elsewhere of an underworld, here with *jsahāra-* 'belly') by way of sixteen accessories'; Manj. 64 *pharīnye parvāra* 'accessories of speech'; Manj. 71 *doi-byūra parvāra* 'two myriad accessories'; 'attendance', v 338, 61r5 *māra pāpīmu haṁṣa parvāra vara haṁgrīya* 'the evil *māra*-demons assembled there with retinue', BS G 37, 57b1 *mārānām pāpīyasām sa-parivārāḥ saṁnipatitāḥ*; K 150·20 *hatsa parvāra jsa mihākemṭta* 'with retinue Mahāketu'. From *parivāra-*, either as Iranian Saka word or as BS loanword.

**parś-** 'to serve', see s.v. *paryśa-* 'servant'.

**parśtā** 'passes', see *pars-*, s.v. *parrīj-*.

**parṣṭore** 'they stop', dyadic with *nihalj-*, v 148, 1b2 *|||parṣṭore nihaljīndi* 'they stop, they suppress'. From *\*pari-ṣtuāre*, with *-ore* as in *byore* 'they attain', *bijore* 'they are lifeless', *dastoru*, *icahora*. Base *stā-* 'to stand, stay, stop' (see s.v. *ṣte*, *ṣtāre*) with increment. IE Pok. 1008 *st(h)au-*, Lit. *stóviu stovēti* 'stand', *stovā* 'place', O.Engl. *stōw* 'place', *stōwian* 'to stow', with noun Av. *stūnā-*, Khotan Saka *stunā-*, O.Ind. *sthūnā-* 'pillar', Greek *στῶν, στῶν, στῶν* 'hall'.

**pars-** 'to pass', see s.v. *parrīj-*.

**palaigā** 'plant name', Sid. 17v4 *palaigā*, BS *pālankā* (Tib. *snehu rgod dan?*); botanic names *Boswellia thurifera* and *beta bengalensis*. Possibly Prakrit lw *\*palingā-* < *\*pālangā-*.

**palaijā** 'plant name', possibly 'speckled', II 85·18-9 *śīyi ttrihe, tīye nvaīyi ūspurā palaijā* 'white radish, after that complete speckled plant'. Possibly *\*palañji-* to *pala-* 'variegated' to N.Pers. *palang* 'leopard', *palang-mušk* 'speckled basil', Kroraina *palāga-varna* (660 A 4;6) 'of speckled colour', see BSOAS 11, 1946, 781-3, Syriac *prng*, Arab.-Pers. *falanj*, *faranj*, Pašto *prang* 'leprosy', *prāng* 'panther', *prangai* 'leopard', Sogd. Bud. *pwrđnk-*, from base *pard-*, Greek *πάρδος*, O.Ind. *pfđaku-* 'adder', Parāči *parōnd*, *parōṇ* 'panther', Khowar *pardūm*.

**paljsamgyā-** 'surrounding, protection, retinue', v 107, 29v4 *ānatā nu yaṁda u āysda nu yanīru paljsamgyo nā yanda* 'protect them', triadic translation, BS *āraḥṣām kariṣyatha*; v 108, 30r4 *biśyau sānyau jsa nā parehāte u paljsagyō nā yanīyā* 'let him save them from all enemies and protect', BS *sarva-pratyarthikebhya āraḥṣām kuryāt paritrāṇam kuryāt*; v 107, 29r6-7 *tcūnu rrundānu haṁṣa hiñe jsa haṁṣa karvīrā paljsamgye jsa...dātīnei tceimā rakṣatā hāmāte* 'with the army of the four kings the eye of the *dharma*-doctrine has surrounding protection', BS *yuśmābhiś catur-mahārājaiḥ sa-bala-parivārair...dharma-netrī āraḥṣitā bhaviṣyati*, parallel to v 109, 31r4-5 *tcūnu māstānu rrundānu haṁṣa hiñe jsa u haṁṣa parśe jsa* 'with army and assembly of the four great kings', BS *sa-bala-parivārānām*. See K 142·1037 *pajsañja* 'protection', Tib. *sba-ba*; III 43·23 *pajsaigau*. From *\*pari-ḥam-* 'to surround' see s.v. *jsam-*.

**paljsata-**, *paljsāta-* 'surrounded', SuvO. 56r6 *biśse paljsāte bāysañā banhya* 'all enclosed places, gardens, trees', BS *sarva-ārāma-vanavantāḥ*; dyadic Z 17·23 *paljsāte ārāma* 'gardens, places of rest (=gardens)', Z 3·58 loc. plur. *paljsovog uryānuvog* 'in gardens, in parks' (BS *udyāna-*);

Z 22:120 *uryāna paljsāte*; Z 17:26 *paljsatā uryānyau banhyo jsa māšsyau* 'surrounded by gardens (BS *udyāna-*) with trees, fields'. Later *pajsata-*, *pejsata-*, *pejsya-*, *pejsa-* v 188:48a, 2a1 (isolated word) *pajsatā*, SuvP. 59v4 *paršī jsa* (BS *parišad-*) *pejsata āre* 'they sit surrounded with the assembly', BS *parišadāyām parivrtāyām*; K 76:202 *rrumdyau pajsā* 'surrounded by kings', K 64, 80v2 *uryauna pejsye āsaijā vīysauja* 'gardens (BS *udyāna*), enclosures, pools, ponds'; K 37:126 *pejsye*; II 107:167 *hīna jsa paijsa* 'attended by the army'. Verbal, preterite, JS 34v3 *karvinā pajsāmdē kamīha* 'they surrounded the outer city' (*\*paljsātāndā*). From base *\*pari-jan-* *\*pari-jata-* 'to place around', Yazg. *pəržan:pəržant* 'to surround with thorn fence', *pəržanag* 'wattle, thorn fence'. See cognates s.v. *jsan-*. For Khotan Saka, *\*pari-čan-* would give *\*palcun-* *\*paltcan-*, since after *pari-* consonants remain.

**paljsārgga-** 'distressed', Z 23:25 *paljsārgga harbišā hvgnā* 'all men are distressed'; III 69:89 *pajsārga kāšcyā jsa tsvāmdā* 'they went about distressed in thought'. From *\*pari-jār-* with *-ka-* suffix (or base *\*pari-jark-*), possibly to IE Pok. 478 *g<sup>u</sup>er-* 'to raise voice', see s.v. *pajarūna-*. After *pari-* the consonants remain.

**paljsemāte** 'accomplish, carry out', v 95r5 *cai jsa ttu sājindā kar-jvau vara ne paljsemāte rrašta ni nijsašde* 'whence they learn that, he does not at all carry it out there, he does not show the right things'; infinitive, II 37, 12a2 *cu...* *pidāka hauḍem ttādīyū parya pajsauḍe* 'as to what letters I sent, please carry that out for us'. See also *paljsamgyā-* 'surrounding'. From *\*pari-jāmayā-*, causative to *jsam-* 'go'. With *fra-*, see *hajsauḍa-*. Cognates s.v. *āta-* 'came' (*\*ā-gata-*).

**palcana** 'heaps' (less likely 'fragments'), Z 24:422 *purnānu hālštānu pharu paltcana śśando...* *ggāḍāre* 'many heaps of arrows, of spears lie on the ground'. From base *skand-*, see *tcaista-* 'heaped', Oss. D. *cāndā*, I. *cānd* 'heap', *cānd-amad* 'bank of river', *āvraity cāndtā* 'masses of clouds'. If 'fragment', see base *skand-*, s.v. *hatcan-*.

**palcimph-** 'destroy', SuvO. 27v5 *pvaṇānu paltcimpkā* 'destroyer of fears', BS *bhaya-prabandha-chedaka-*; Sid. 15v4 *ḍrrayi dūšī pičiphe* 'destroys the three doṣa-defects', BS *tri-doṣa-ghna-*, Tib. *nad-gzi hjom-s-par byeddo*. From *\*pari-sčamfya-* to base *skamb(h)-*, see s.v. *tcamph-*.

**\*palcih-** or *patcīh-* 'destroy', SuvO. 27v6 *bišānu grahānu nakšatrānu ošānu patcīhākā* 'destroyer of all *graha*-planets and evil *nakṣatra*-constellations (lunar mansions)', BS *sarva-graha-pranāśaka-*. From *\*pari-sčafya-* to base *skamb(h)-*, see s.v. *tcampha-*.

**palyadām** 'attendant, reverent', III 44:54 *dastā dastā baistā tcūra-śauda palyadā* 'hand to hand joined, with four staffs, attendant ones'. Variant to *pajsadā* in III 42:1 *sa khu jā hīsidā vīrā vara pajsadā* 'just as they come into the court-yard, reverent ones (attendant ones)'. From *\*pari-iyant-a-ka-* 'going around, attending upon' base *ai-:i-* 'to go', as *pajsadā* from *\*pari-jamanta-ka-*, base *gam-* 'to go' (see *pajsadām* above). IE Pok. 293-7 *ei-* 'go'.

**palyā** 'accessories (?)', II 87:51-2 *šara hvāra šara khāšā: šara da palyā bāiṣa* 'good food, good drink, all accessories good to see'. From *\*pari-āyaka-* base *ai-:i-* 'go', see also *palyadām*.

**palsārā** 'evening', *pašāra*, *pašā*, *pašā*, III 126, 3b5 *āsiri śśāriputrā palsārā samāhānāna panatā* 'the teacher Śāriputra rose from the trance (BS *samādhāna-*) in the evening'; v 54, 83r4 *palsārā*; III 26, 28b2-3 *brū haḍā...* *šva haḍā pašārā* 'morning...midday, evening', BS *pūrvāhna-kāla-samaye...* *madhyāhna...* *sāyāhna-*; Sid. 149v2 *pašā hālai ni vijsuišdim (-im=-ai)* 'does not see at night', BS *naktāndha-*, Tib. *mchan-mo mi mthon-ba*; Sid. 153r1 *pašā hālai va*, Tib. *nub-mo zin* ('evening'); I 165, 81r1 *pāšā*; II 107:150 *pašā*; II 103:67 *pašām*; III 93:267 *pešā*; adjective, Sid. 4r2 *pašaramjī kālā* 'evening time', BS *sāyāhna-kāleṣu*, Tib. *phyi-hbyed-kyi dus*; K 39:156 *pešaramjī*. As second component, III 14:12 (<..>) *na-vašāri krrega* 'the time 5-7 p.m., the cock (period)'. From *\*pari-uzayāra-* to Av. *uzayara-* 'afternoon', Oss. DI. *izār* 'evening', Sanglečī *vušer* 'early evening', Yidya *uzūro* 'yesterday', Waxī *pīrz*, *pūrz* 'evening', *pūrzar* 'this evening' (*\*pari-uzayara-*?); N.Pers. *bāzerah* 'a watch of the night' (*\*upā-uzayara-*), Pašto *brezar*, *barezar* 'early morning' (*\*upara-uzayara-*), *zerani oḅā* 'water left from the day before' (Av. *uzayeirina-*). See also s.v. *beraji*, *byerajā* '1st day of the month'.

**palšti** 'back (of body)', Z 21:30 *bišāte palšti* 'broken backs'; Sid. 156v1 *paštā phammai* 'back of the palate', BS *tālu-mūla-* 'root of the palate', Tib. *rkan-gyi phug* 'innermost part of the palate'; II 125:16 *pašta vī rraha* 'pain in the back'. From *\*pr-šti* with *-ršti->-lšti*, as *hālšti* 'spear' <*ršti-* (see also s.v. *ggūšti* 'flesh'). To Av. *paršti-* 'back', Armen. Iw *pašt-*, *paštpan* 'protector', but Armen. Iw *p'oušt-*, *p'ouštīpan* with Zor.P. *pušt* 'back', *puštak* 'load on the back', N.Pers. *pušt*, M.Pers.T. *pwšt* 'support', Pahlavī Psalter *pwšty* 'back'; Sogd. Bud. *pr prch* 'on the back', Man. *prch*, Chr. *prcy* 'behind', Chorasm. *pšk* 'back', Yayn. *parča* 'edge', Waxī *pert* 'animal's back', Yidya *piščo*, *piškyo*, Ormuḍī *pat* 'upper part of back'. IE Pok. 1005, O.Ind. *pr-ṣṭhā-m* 'back'.

**palsārā** 'crowns, garlands', v 42v2 *bušānā spyetānu palsārā* 'scented chaplets of flowers'; v 166, 2a1 (<bu>) *šānyau palsāry(au)* 'with perfumes, with chaplets', Tib. *spos dan*, *phrev-ba dan*; Bcd 45r2 *pašārā*, BS *mālyā-*; SuvP. 72v2 *pešārā bušānā jimāne* 'garlands, perfumes, ointments', BS *gandham ca mālyam ca vilepanam ca*; K 152:14 *piṃsāre (-im=-ai) ranyā ūdā* 'garlands covered with jewels' (BS *ratna-*); K 63, 78v3 *pešārā grauna* 'chaplets, garlands'; v 346b4 *graunyuau palsāryau spātyau* 'with garlands, chaplets, flowers'. From *\*pari-sāra-ka* 'around the head', Sogd. Bud. *pr's'r'k* (Reichelt, Frag. III 81; 88), beside *\*api-sara-*, Zor.P. *'pysl \*apisar*, N.Pers. *afsar*; Yidya *pusur* 'head' (*\*pāti-sarah-*). For *sāra-*, Av. *sāra-*, Zor.P. *nikōn-sār* 'head down', N.Pers. *nigōn-sār*, M.Parth.T. *ngw's'r*, Parāčī *pišār* 'front', beside Av. *sarah-*, Zor.P., N.Pers. *sar*, Sogd. Bud. *srw*, *sry*, *sr'*, *s'r*; *srč'yk* 'first'; Oss. DI. *sār* 'head', N.Pers. *sar*. IE Pok. 574-7 *ker-*, O.Ind. *śīras-*, Greek *κόρ* '(on the) head', *képaç* 'horn'.

**pavam** 'dust', III 66:18 *pavam bimda* 'on the dust', see *patanaka-*.

**pavanaka-** 'dust', see *patanaka-*.

**pavašvyim** 'impure', K 150:15-7 *cvi...* *hatharkyi gāriyū (-ū 'and') hūnā višunā amamgalyi pavašvyim (-im=-ai)*

*hīra ide bīsi byājārā tta tta khva pāsara baurā* 'what troubles, hardships and bad dreams, unfavourable, impure things there are, do you (2 plur.) melt away, just as sunshine (melts) snow'. Possibly *pa-* < *apa-* 'away, without' (as Armen. lw *apahark* 'untaxed', *apašnorh* 'ungrateful', Av. *apaxšabra-* 'away from the rulership'); and *vasuta-* 'pure, purified'.

**paśś-**: *paśśāta-* 'send, let go, release into', v 75, 43v6 *paśśindā u parehārai jsa* 'they leave and avoid it' (variant v 338, 36v4 *paśśindā*), BS G 37, 33b3 *parivarjayanti*; v 334, 32r4 *paśa paśa* 'leave, leave it', BS G 37, 29a4 *alam* 'enough'; III 22, 14b2 *paśāñā* 'to be abandoned', BS *prahātavya-*; 2 plur. imperative, K 30·218 *paśarai vā pyatsa* 'let him come here before me', =K 39·148 *bāyirai vā vāṣṭā* 'bring him here'; II 114·112 *haḍa paśarā* 'send the messengers' (2 plur.); K 149·10–11 *paśarū (ū 'and') hūryarau seddha* 'send out and give to them (-u) the *siddhi*-success'. Preterite, *paśśāta-*, *paśā*, Z 3·78 *ku puṣṣo paśśātu viru yuḍu yīndi ysurre* 'when at once he has been able to abandon hatred (BS *vaira-*), anger'; I 175, 92r1 *āchā paśā yanidā* 'they can dismiss the diseases'; II 36, 9b7 *tā hvamḍā paśātem dva* 'I sent two men to you'; II 90·76 *paśāvem* 'I sent'; infinitive, Z 22·106 *maha hamṣāta mara syūta... paśsete* 'you intend to leave us here orphans'. For *-śś-*: *-śā-*, see above *niśś-*: *niśśāta-*.

**paśa** 'husband (?)', v 237·36–7 *kā nāra kā natta paśa hīyauḍa kā bisakai mūñū [ñū]* 'where the wife where the husband-lord sits, where I dwell in the house?' Possibly *paśa* < *paś-ya-* < *paśša-* < *paṭhya-* (as *haṭhthā-*, *hakṣā-* 'truth' < \**haṭhya-*) to Av. *paīti-*, O.Ind. *pati-* 'husband, lord', *patyate* 'dominate', IE Pok. 842 *pot-*, Lat. *potior*, *potitur*, Greek πότης 'husband', δεσπότης 'house-master', Alban. *pata* 'husband', *pashē* 'had', Got. *-faṭs* 'master of', Lit. *pāts* 'husband', Tokhara A *pats* 'husband'.

**paśā** 'autumn', JS 14r3 *khu pura hambāda paśā* 'like the full moon in autumn'; III 69·96 *paśā kālā* 'in autumn time', parallel Pali *sarada-samaya-*; JS 19v1 *urmayśdī paśā-bādū āśā* 'the sun in the sky at autumn time'; JS 3r1 *ssa-bistā paśā avasā drrūnai iye* 'may he surely be healthy for 120 autumns'. With intrusive *-v-*, N 75·38 *draya pvaśe* 'three autumns', BS *trayaś ca śāradam* (possibly read *pāśe*). Adjective, Sid. 3r5 *ttāñjāra u brakhaysdya, śā paśāṃjsya rva ṣte* 'what are the (months) *ttāñjāra* and *bramkhaysdya*, that is the autumn season'; Sid. 3v2 *śī paśāṃjsya rva* 'this is the autumn season'. From \**pati-zya-* 'near to winter', Oss. DI. *fāzzāg*, Zor.P. *p'tyč* \**pātēz*, N.Pers. *pātz*, Sogd. Man. *ptyz* (see TPS 1945, 13). For 'winter' see *yumāna-*.

**paśāṃjsana-** 'an object made of leather' (if *īñjīnai* is 'leathern'), II 91·95 *dva paśāṃjsana* 'two *paśāṃjsana*-leathern things'; II 117·6 *pamūha: ū paraiṣṭā paśāṃjsa āstamna hera* 'such things as clothes and twisted (?) leathern thing'; II 129·78 *īñjīnai hūjsava-pakai paśājsa pastāṃdū hajsāṃde* 'we have deigned to send a *paśājsana-*, leathern, with well-fitted cover (?)'. Uncertain; for a long time *īñjīnai* had seemed to mean 'metallic' (iron or steel). See also s.v. *paraiṣṭā* which can be traced to *rais-* 'to spin, twist', rather than to *raixš-* 'to cut'. A possible connexion could be found in Sogd. Bud.

*'pš' nkt* 'bands, bonds'. See an earlier interpretation in AM, n.s., II, 1964, 26.

**paśāramṃjsi** adjective 'of the evening', Sid. 4r2 BS *sāyāhna*, see s.v. *paśārā*.

**paśā** 'commissioned', II 20, 12a3 *māsa-vīrā āstamna paśā* 'servants who work in the house'. See *paśāta-*.

**paśāṃjsya** adjective 'of the autumn', see *paśā*.

**paśāta-**, *paśā*, *paśāna-* 'commissioned, serving', with negative *avasāna-* 'non-commissioned', IV 18·4–5 *yauvarāyā gyastā hīya paśāta himya* 'they were the servants of the royal Yauvarāyā' (BS *yauvarāja-*); IV 33b1–2 *paśā avasāna u kārā rāysai va 5 mūri hvamḍe 6 mūre 1590 thyau haura* 'for the *kāra*-official, commissioned (and) non-commissioned, 5 *mūrā*-coins, 6 men, as earnest money give at once, 1590 *mūrā*-coins'; II 23·19·2 *paśā avasāna hvamḍi himya 52* 'both servants, amounting to 52 men'. From *paśś-* 'to send out', parallel Zor.P. *frēštak*, N.Pers. *firištah*, M.Parth.T. *fryštḡ*, 'fryštḡ', M.Pers.T. *pryštḡ* 'sent one, messenger', Armen. lw *hreštak* 'messenger', see s.v. *avasāna-*.

**paśśāna-** 'sole of foot', *paśāna*, v 91, 611v1 *paśānyau u ninārryau ysāra-vāsvyau cakrryau* 'with soles and with palms (marked) with 1000-spoked wheels', parallel BS *cakra-ankita-pāñi-pāda-talatā*; Z 20·52 *odi paśśāñi odi vā ttere* 'down to the sole or up to the forehead', parallel Tib. *spyi-gcug-nas rkan mthil yan-la* 'from top of head to sole'; K 99·252 *tā sa-ysāra sa-byūra jūna dī pākām dī paśaunakyām āmrḡa* 'thither to you 100-thousand, 100-myriad times homage under the feet, under the soles (of your feet)'; IV 17·6 *daśḡm haḍā paśāñā jīye u pā-v-ī hamḡuṣṭvā* 'on the tenth day he fails in his sole and the toes of his foot'. Connexion uncertain; possible *pa-* 'near' (as in *paysanva* 'cheek') and *śśāna-* from \**śānya-* \**śyāna-* to *kṣāna-* 'shoulder' as the 'broad part', see Yidya *rašan* 'instep; sole', *šfina* 'instep', N.Pers. *šanah i pāy* 'instep', Balōči *šanay* 'backbone, nape', N.Pers. *šanah* 'shoulder'. For 'sole of the foot' note SuvO. 56r1 *pānu ḡye*, BS *pāda-tala-*; Lat. *planta* 'flat part of foot' (to Lit. *plantū*, *plāsti* 'become broader'), Oss. DI. *dāl-fad* 'under the foot'; *ūafs*; also *pāda-mūla-*. IE Pok. 1046 *suol-*, Lat. *solea* 'sole', *solum* 'soil'.

**paśī**, *paśī* 'a commodity', v 181, 611v1 *paśī heḍā haudūsina* 'he gives *paśī* to the amount of seventeen (*kūsa*-measures?)'; ibid. b7 *khaysmamṃji jsa paśī heḍā ysa(m)thāna* 'with Khaysmamṃji he gives *paśī* with the interest'; ibid. b8–9 *paśī heḍā haudusī kusā* 'he gives *paśī* to the amount of seventeen *kūsa*-measures'. See also *paśī*.

**paśī** 'a commodity', v 9·4·4 *|||mūrā nāmḍi paṃ-se paśī kāmjsa hauridā|||* 'they took the *mūrā*-coins 500; they give *paśī* (and) sesame-oil (*kumjsata-*)'; v 9·4·2 *|||dā yidā paśī heḍā* 'he can...; he gives *paśī*'. See also *paśī*. Possibly from *paśā* 'small cattle, sheep, goats', with adjective suffix *paśī* 'sheep's fat (?)'. Cf. s.v. *tcāra-* 'fat' of pig, deer, camel.

**paśejam** 'proper name (?)', v 276, 8b2 *śe jūna paśejam va gvihā kamgi* 'one time, for Paśejam, an ox hide'.

**paśāuda** 'mouth, side of mouth', III 37·14–5 *hanava tta sa šūje paujsida paśāudana* 'bent down so indeed they kiss one another with the mouth', =III 46·30–1 *hanavā tta sa*

*šuje paujsīda pašguda jsa.* From \**pa(ti)-zafta-* to base *zamf-:zaf-* Av. *zafan-*, *zafar-* ‘mouth’, Zor.P., N.Pers. *dahān* ‘mouth’, Orm. *zānbō* ‘jaw’, Orm.K. *zāma*; Pašto *zāma*; Waxī *wazem-* ‘press out’; *vizam-* ‘rub to powder’, Sarikolī *vizāmb-*, Yidya *vēzb-*; Oss. *zāmbun* ‘yawn’. See s.v. *ysimā* ‘teeth’, with suffix *-ta-* or *-ti-*, as in Av. *supti-* ‘shoulder’, Khotan Saka *suti-*, Oss. DI. *sāftāg* ‘hoof’ (Av. *safa-*), *cāstā* ‘eye’ (Av. *časman-*). For *-afta-* see *ttauda-* < *tafta-*; below *šauda-* ‘staff’, Waxī *šōpk*.

**paštā** ‘it boils, he cooks’, see s.v. *pajs-*.

**paštā** ‘back of body’, see *palsti*.

**paštā**, loc. sing. to *pastā-* ‘pool’.

**paštā** ‘end, lowest part’, *pašte*, JS 38r1 *šj twānai hājsīnai mahāsamudrre ano vara nauḥa ce bāṃne pašte na byaide* ‘this your great sea (BS *mahā-samudra-*) of merits (*buljāsā*) there without top, in which no bottom is found (dyadic with *buna-*)’; L 97:32–3 *ttye hīvyā paštā*; *ibid.* 34 ||| *paštā byehe* ‘he attains the end’, Tib. *mthar phyin-te* ‘coming to the end’; *ibid.* 34 *harbāsānu āvaraṇānu* (BS *āvaraṇa-*) *paštā byehe* ‘he reaches the end of all hindrances’, Tib. *sgrib-pa thams-čad zad-nas* (*hdzad* ‘cease’). From \**pa(ti)-sti-* (or \**pa(ti)-stā-*?), to Zor.P. *pastāk* ‘end’. Not with *palsti-* ‘back of body’ nor *pastā-* ‘pool’. For *-sti-* see *ggūstā-* ‘flesh’.

**pašte** ‘to command’, infinitive to *pary-:parsta-*.

**pašd-**, see *uspašd-*, *našpašd-*, *tvāšd-*.

**pašyai** ‘rejects’, Manj. 383 *dva pašyai nāttarai yāna* ‘he abandons the two inferior vehicles’. See *pašs-:paššāta-* ‘to abandon’.

**pašve** ‘nature’, K III:362 *rū bajāša pašve jsa pakyerma* ‘outstanding in form (BS *rūpa-*) in sound, in nature’, parallel to K III:359 *rū bijāša prrarai*. See *prrašvava*.

**pašatta-** ‘placed, settled’, III 45:5 *harābīša štam vā hi(vy)ā h(i)vy(ā) sthānvā pašatta* ‘all (the devatā-deities) moved into their own several places’ (BS *sthāna-*). Possibly from base *šam-:šata-*, ‘to cause to move, send’, Sogd. Bud. *’βš’-m-* ‘dismiss’, Man. *ps’-m-*, Chr. *šsm-* ‘send’ (W. B. Henning, Sogdica 23–4, E. Benveniste, Viśvantara-jātaka 356; JA 1959, 132–3), rather than *šan-:šata-* in Zor.P. *aššatan* ‘to shake’, see s.v. *šān-*. For *-tt-* beside *-t-*, note also *sutta-* ‘vinegar’, *patāvutta-* ‘shaven’, *parbutta-* ‘grown up’. The *anusvāra* may intend *pašatta-* as in *paṃts-*, older *patāts-* ‘to renounce’.

**paši** ‘fodder (?)’, v 210:6 *auyām ci bišgī ci paši* ||| ‘of foods (?), what is *bišgī-* plant, what is fodder (‘millet?’)’. In a commercial context of *āysam* ‘millet’, possibly connected with Oss. D. *fagā* ‘millet’, adjective *faggun*. To base *pā-* ‘to feed’, IE Pok. 787 *pā-* ‘to feed’ (see s.v. *papāgye*, *pīp-*). Then *paši* from base \**pak-š-* \**paxš-* > *pašs-*. But possibly to base *pau-* ‘to clean, sift’, then \**pvaša-* > *paša-*, with OHG *foven* ‘to sift, clean (wheat)’, IE Pok. 827, see s.v. *pā* ‘pure’. Note Oss. I. *lūarāg* ‘millet’, *lūaryn* ‘to sift’, D. *lūarun*, and IE Pok. 796 *peis-* ‘to trample, pound’, O.Slav. *pišeno*, Russ. *pišeno* ‘millet’, N.Pers. *pist* ‘flour’. See also *bišgī*.

**pašoj-** ‘wash, rinse’, *pašauj-*, Sid. 156r2 *ttorā pašojāñā* ‘the mouth must be rinsed out’, BS *kavaḍa-grāha-*, Tib. *kha bśal-zin*; Sid. 156r4–5 *ttora-m jsa pašaujāñā* ‘with that the mouth must be rinsed’, Tib. *kha bkan-la rin-du bśag-la*. From (*a*)*pa-* or *pa(ti)-xšauk-* to base *xšau-* in Av.

*xšaudah-* ‘flowing’, Yasna 42:6 *apamča foraxšaostrēm* ‘the flowing forward of waters’, *xšusta-* ‘fluid’, *xšudra-*, see s.v. *kšusti-* ‘serum’, *šaukala* ‘rheum’. Here *xšauk-* (or *xšaug-*) beside *xšaud-* as *sauk-* ‘to burn, cleanse’, O.Ind. *śok-* beside O.Ind. *śodh-*, and *śo-* in *śōna-* ‘red’. Note also IE Pok. 835–7 *pleu-* ‘flow’, *pleu-k-*, *pleu-d-*.

\***paškam-** ‘to form’, see Manj. 214 *peškājā* ‘factors’, to base *škam-*.

**paškāl-** ‘clap, make noise’, v 338, 61r2 *paškāliye* ‘make clapping noise’, BS G 37, 57a3 *acchaṭā-samghātamkuryāt*, Tib. *se-gol stog-pa*. Base *skal-* ‘make noise’, see *škālā* ‘noise’, BS *dhwani-*, IE Pok. 550 *skel-*.

**paškūj-**: *paškauta-* ‘stir up, blow up’, K 47:56 *khu ayana paškūjā ā kāsaujsām jsa ū dištā hā šakale vištā* ‘so that you touch on the ground and from the corners; and she put into his hand (= *dišta*) the staff’; v 88, 50a2 *ārrā o garkhā o vā rraysgā tti-t-i paškūjindā pulsindī* ‘fault either heavy or light, then they examine him, they ask him’, BS Bhaiṣajya-guru-vaīdūrya-prabha-rāja-sūtra 24 *taṃ prcchati gaṇayati*; participle III 29:42b2–3 *saṃ khu khāysmūlā ūca bāna paškauta asāra* (BS *asāra-*), = Manj. 270 *khu je rai khuyismvalā uca bāva-paškauva asāra* ‘just as the bubbles in water blown up by wind, unsubstantial’, BS *budbuda-*. From \**pa(ti)škauk-* (or *škaug-*) to IE Pok. 954–5 *skeu-*, *skeu-d-* ‘move fast’, with increment *-k-* (see s.v. *pašoj-*).

**paškos-** ‘swell’, noun *paškosā*, Sid. 122r4–5 *paškosā, vīnai u khaiye, ysīri rāhā, gomā* ‘swelling, pain and contusion, heart-disease, swelling’, BS *ānāha-šūla-hyd-roga-gulma-*, Tib. *lto sbo-ba dan, zug-čiv na-ba dan, sñiv na-ba dan, skran*; Sid. 121v3 *hasu paškausā-v-i hame, bijāšai pasaušde* ‘swelling, swelling of belly, occurs, voice becomes soundless’, BS *šōpha-ādhmāna-gala-*, Tib. *skran-ba dan, lto sbo-ba dan, skad hgag-čiv*; III 85:71 *paškāmsā*, III 17:11 *paškāsā*; I 195, 116v3 *paškausā prrahājā* ‘opens up the swollen belly’, BS *ā(nā)hanāsana-*. From \**pa(ti)škauk-* with *-s-* < *-xš-*, see *paškūj-*: *paškauta-* ‘blown up’.

**pašci** ‘stand’, III 74, 205 *biṃda śi pašci diśā* ‘thereon the white yak-tail was standing’. See *pašt-*.

**pašt-** ‘go away, stand up, rise’, *pastāta-*, v 339, 77v5 *paštīndā hvamdu gārāte* ‘they go away to buy a man’, BS G 37, 72 bis b5–6 *gaccheyuh pašum puruṣam kretum*; 3 sing. N 50:21 *balysūstāṣto paštātā* ‘he goes to bodhi-knowledge’, Sid. 18r5 *aviysa pašte* ‘becomes not unfavourable’ (BS *avišama-*), BS *avirodhin-*, Tib. *mi phrod-pa ma yin-no*; II 75, 55 *ne pašta raysāya* ‘the immortal elixir (BS *rasāyana-*) arises’; Sid. 129r1 *hīysde u pašte* ‘rises and issues’ (Tib. omit.); preterite, v 71, 107r5 *varī ṣṭāna pastātā mā* ‘thence I went’, BS G 37, 21a7–12b1 *tataśca-ahaṃ prakrāntah*; v 332, 24r5 *(va)rī vā pastātu mā*, BS G 37, 21b5 *prakrānto smi*; K 33:49 *pastā* ‘he went out’; K 33:56 *pastāva* ‘she went out’, I sing. K 53:10-7 *pastāvū*, 3 plur. K 137:912 *vāṣṭa pastāta*, Tib. *čas-te* (‘set out’); K 6, 145r3 *nātāyi hāde pastāgānu uysnorānu* ‘of beings however entered into the stream’, Tib. *rgyun phyogs-su ded-pa rnam*s, parallel BS *srota-āpanna-*; participle present, with negative, Z 11:37 *avaṣṭandaa-*; future, K 153:23 *paštāna dāvīnai rraṣṭa parau* ‘she is to be started towards the proper command

of the *dharma*-doctrine'; noun, Z 4:99 *paštāmata hīskya* 'going, coming'; Manj. 380-1 *paštāme hīscye*; Manj. 252 *paštāma hīstya*; Sid. 4v2 *paštāma*, Tib. *hjoḡ-pa* ('put'). Causative *paštāñ-*, K 7, 147r2 *tā uysāno paštāñāre* 'they please themselves', Tib. *yog-tu hchal-ba*, Lamotte, translation 254 se régala (cf. *yog-tu hchal-te* = Khotan Saka *kṣamātā*, ibid. 147r4); II 6:93 *baysūñai parau paštāñāka* 'raising the Buddha's command', like ibid. 96 *parau hagrāñāka* 'raising the command'. From \**pati-štā-* see s.v. *šte*.

**paštarda** 'spread, bestrewn', K 147:36 *ysarijai sye jsa paštarda śadā* 'ground strewn with golden sand'; K 63, 79v3 *baiśa āysna paštarda vaštide* 'all the seats are spread' (*spyau jsa* 'with flowers'). From \**pati-štar-*, see *baštarrda-*; cognates s.v. *star-*.

**paštute** 'he promised', Z 23:37 *ttatatu pharu paštute dāmgye* 'he promised to give much treasure'. From \**pati-štaw-*, M.Parth.T. *pdystwān* 'to promise', *pdyst* 'a promise', M.Pers.T. *pdyst'w*, *pdyst'wgn* 'promise', Sogd. Man. *wyst'w* 'promise', *wyst'wty* 'has been sworn', Chr. *wyst'w* 'gospel'. Base *stau-*:*stu-*, see s.v. *stav-*.

**pašvīnaca** 'painful (?)', III 100:11-2 *vadrramai pašvīnaca jīyai vī* 'deserted (?) in a wretched life'. But III 43:28 *pešnaicā* is different. From \**patišvany-* or \**patišvany-* to Sogd. Bud. *nyzβ'n'k* 'affliction', rendering BS *kleśa-*, and occurring in P 2:34-9 (a long list of diseases), 'the disease *nyzβ'n'k*'; Uigur lw *nyzβ'ny* (-y Sogd. <-k), Mongol *nisvanis* (=BS *kleśa-*, *āsrava-*). Khotan Saka -*sv-* = Sogd. -*zβ-* from -*γž-*, hence base *γžuan-* from *γžau-*:*γžu-* beside *γžan-* Av. *ayžō.nvamma-*, *ayžaonvamma-* 'not diminishing' (Zor.P. gloss *anizār* 'not lessened'): *γžamu-*, *γžanva-*, Greek φθόνοσ (not *gudh-en* Pok. 466).

**paśa** 'messenger', *paśa*, *paśa*, *paśa*, II 117:12 *khu paśa ka(j)e <mā>šti ma kamacū āvūm* 'when as messenger in the month *Kaja* (second spring month) I came here (*ma*=*mara*) to Kam-cū (Kan-šou)'; II 87:2 *khu vā nāśā bisā paśa... parau nāteñ* 'when I, the humble servant, as messenger... received the command'; v 198, 60a1 *āmāci paśa paśtai* 'the *amātya*-minister commanded the messenger'; ibid. a4 *<āmā>c(i) paśa*; II 95:63-4 *khu vā ištā paśa kāšta khu tīyai hyā vā pā phara na ra hīštā* 'when he returned, the messenger considered how no longer does a report of his come'; II 98:147 *šac(ū) bisā hađa tsvāmda paśa hamdyaja māštai* 'the envoys in Ša-cū (Ša-šou) went as messengers in the month *Hamdyaja*', = II 95:61 *šacū bisā hađa tsvāmda paśa hadyaja māštai* (first summer month). Parallel context in II 119:172 *āśarya gākšā hađa āva* 'the teachers (BS *ācārya-*), householders (BS *grhastha-*) came as messengers'. From \**palsa-* (as *halsa-*, *balsa-*) (with usual changes -*as-*, -*ais-*) to base *pars-* 'to send out', derivative like Lat. *mittere*, *emissarius*, Engl. *envoy*. Possibly IE Pok. *pel-* 'drive' with increment *pel-k-* to Lat. *pello*, *pepulī*, *pultāre*, Greek πέλᾳζω 'approach'. To Armen. lw *parsem* 'issue, send out' (of swarm of bees or slingstones), Tokhara B *parso*, *parsant*, A *pārs* 'missive', Tib. *par-ša*, see Indo-Iranica, Mélanges Morgenstierne 11-12; SDTV 67. Below II 71:5 *paśiña*, adjective 'of the *paśa*-messengers (?)'.

**paśā** 'sheep', v 220, 67b1 *paśi salya* 'sheep year' (Sogd. *psyy*, Kroraina *paśu*, Tokhara B *šaiyye*), II 40:1 *paśa salya* (see BSOS 8, 1937, 929; SDTV 114), III 14:10 *paśi* 'period 1-3 p.m.'; III 15:38 *<pa>sā salya*; v 339, 77r6 *varū paśa jsa(nāñā)* 'there by you a sheep must be slain'; BS G 7, 72 bis a5 *tatra paśur ghātayitavyah*, Tib. *de-la phyugs sod-čig* (*gsod* 'kill'); Z 13:148 *šye ju paśā bārai āya šye hastā bārai āya* 'of one the sheep is the vehicle, of one the elephant is the vehicle'; v 222:22:2 *paśi* 'sheep' (SDTV 83); v 10:6-7 *paśi šau 250 mūri u memñā paśi 6* 'one sheep 250 *mūrā*-coins and 6 sheep of *memñāa*-sort'; II 36, 9b3 *paśi gemñā* 'buy a sheep', loc. plur. Z 13:76 *paswo*. Adjective *paśi-maa-*, I 147, 57r5 and I 157, 68v4 *paśiña hvasā* 'juice of sheep flesh', BS *māmsa-rasa-*, to be set beside I 163, 78v1, I 169, 84v1 *būysiña hvasā*, BS *chāga-māmsa-rasa-*. From *pasu-* 'small cattle', Av. *pasu-*, *fšu-*, Zor.P. *pah* (*p'h*), N.Pers. *šu-* (*šu-bān* 'shepherd'), Balōči *pas*, Waxī *pus*; Sogd. Bud. *psw*, Man. *psyy*; Oss. D. *fus*, I. *fys* 'sheep'. IE Pok. 797 *pek-*, Lat. *pecor-*, *pecus*, O.Engl. *feoh*, O.Ind. *pāsu-*, *paśu-*, Lit. *pēkus*. See also *pašt*, *pašt* 'sheep's fat (?)'.

**paśa** 'syrup (?)', II 85:27 *khaysam, tteye nwa paśa tsīmdā draya, añūta mau nau-šjūre* 'beverage, after that (treatment of wounds) they (beverages) come to three, syrups, waterless intoxicant, fresh grape juice (?)'; see also *paśai*; II 84:20 *anvaštā sahyām:dūm paśa u mau u hāmai u rrum giryāmdūm* 'we endured difficulties; we bought syrups (?) and wine and barley and oil'. For -*ss-*, see also *būssa* 'joke'. Possibly \**paxša-* to *pak-* 'boil' (-*s-*, as *sus*-<*suxs-*, see *vasus-*) with Kroraina *masu potga, me poğa*, N.Pers. *mai puxtah*, Arab.-Pers. *mai-fuxtaj, mai-buxtaj* 'boiled wine'.

**paśakāšta** 'again, back', II 95:64 *ištā paśakāšta* 'he returned back' to older *paśkyāšta*.

\***paśad-**: *paśasta-* 'appear, arise', III 40:1-2 *paśaittā* (or *pamšaittā*): *cu štau paśaittā brr(ā)m hwañdām aysmya jūhai* 'what love arises in the mind of amorous men'; III 36:49-50 *cū štām paśaitta brrām hwaštāu aysmya juhai*, = III 45:7-8 *cū štā pīmsaittā brrām hwaštām aysmya jūhai*, with variants *hwañdām* 'of men', *hwaštām* 'of the chief men'; preterite, v 172, 2v6 *paśasta* (isolated word); Z 19:87 *paśastā loviya arthūwā* 'he approved the worldly (BS *laukika-*) possessions' (BS *artha-bhoga-*). Base \**pati-sad-*, \**pati-sand-* (see *sad-* s.v. *saittä*), Zor.P. *psnd* \**passand*, *passandūtan* (DkM 578:12 *passand hač-šan xvāst* 'he asked approval from them'), N.Pers. *pasand*, *pasandūdan* 'approve', Sogd. Bud. *pts'ni'rmyk* 'getting approval'; *ptsynt-*, *pts'ynt-* 'approve', Man. *ptysynt'nt*; Man. *ptš'd* 'shape, appearance' (W. B. Henning, BSOAS 11, 1943, 69:3); Šuynī *pisan-*, *pīsand* 'approach, be equal' (-*sand-* replaced by -*san-*); Oss. (without *pati-*) D. *sādtun*, *sastān*, I. *sādtyn* 'agree, admit, assume'.

**paśamañd-** 'rub', Sid. 103v4 *cu tīyai āchai jsa prisā(mām) arvām jsa hambairstā pisalyāñā u paśamañdāñā* 'what then is combined with medicines suited to the disease is to be smeared on and to be rubbed', Tib. *nad dan hphrod-pahi sman sbyar-bar bsku-žim mñe-ba dan*. Base *mand-* 'to rub', Waxī *mānd-*, *māñd-* (IIFL 2:529; BSOAS 26, 1963, 76-7); *sam-* could be Iranian from *tsam-* (-*t-*, like N.Pers. *čānah* <*tš-* <*fš-* beside *šānah* 'shoulder', see above *kšāna-*, Yidya

*fšīna*). Then *saṃkhal-* 'to smear' and *hasamīth-* 'destroy' (BS *vilopaya-*) could be wholly Iranian.

**pasāña** 'remove', II 41·12 *hirtha vīra varī panavu kamalārāḥa pasāña ttāvi* 'suddenly there head-ache came upon me (-u < -am); do you remove the pain' (*ttāva-* < \**tāpa-*). Base *san-* 'rise', causative *sāñ-*, hence *pasāñ-* 'make rise' (*pa-* < *apa-* 'away'), see *san-*.

**paśārā** 'garlands', see *palsārā*.

**pasālā** 'springtime', Sid. 4r1 *paśā u pasālā* 'autumn and spring', BS *śarad-vasanta-*, Tib. *ston dan dpyid dan*; N 76·1 *śśālīṣsumāna pasālā* 'from phlegm in spring', BS *kapha-adhikā roga bhavanti*; adjective -ī, III 36·49 *bāḍa pasālī* 'time of spring', = III 34·1 *bāḍa pasālī*, = III 40·1 *bāḍā pasālī*, = III 45·7; Sid. 3v4 *pasālya rva* 'spring season'; Sid. 3v4 *naścya pasālāmīsyā rva* 'spring season at its end'; V 56, 115r1 *pasālye* (isolated word). From \**pa-sarda-* 'near the summer' (see *pa-* above); cognates s.v. *sala-* 'year'. N.Pers. *absālān* 'early spring'; Pašto *psarlai* 'spring', *pasarlai*, Munjāni *psīdroh* 'spring-time', to Oss. D. *sārdā* 'summer'; Wanetsī *swarla*.

**paśīña** 'of messengers', adjective to *paśa* 'messenger', II 71·4-5 *ci tta aśnesalāña paśīña drāma śtāri* 'who are the messenger-runners in Aśnesala'. See *paśa-*.

**pasūjs-** 'burn': \**pasuta-*, *pasva-* 'burning', Z 4·95 *samu kho dai cīyā pasūste* 'just like the fire when it burns' (\**pa(ti)-saučatai*), III 50·58 *khu dai āca pasūste* 'as fire burns in water' (\**pa(ti)-saučati*), Sid. 100r5 *khu pesauṣṭā* 'when it burns'; 3 plur. Z 24·501 *pasūjsāre*; Manj. 157-8 *carau pasūje* 'he lights the lamp'; preterite, III 58·5 *pasve biśa māñamḍū* 'as in a burning house', BS *praḍīpta-*; SuvP. 62r2 *pasva sūjsamḍai diṃna (-iṃ = -ai-)* 'burning, blazing with fire', BS *āḍīpta-prajvalita-agni-*; K 109·322 *pasva dai h(i)ya āca* 'flame of blazing fire' (BS *arcis-*); Manj. 232 *pasveda* 'blazing', = Z 5·75 *paḍīyo* 'kindled'; participle present, Sid. 103r4 *pasūjsamḍai dai* 'burning fire', Tib. *me hbar-ba*; future I 175, 93r1 *pisūjāña* 'to be burnt'; adjective, III 33·24 *pasūjsana-*. From \**pati-sauk-* see s.v. *sūjs-*.

**pasuṣ-** 'become hoarse, speechless', Sid. 121v3 *bijāśai pasauṣḍe* 'his voice ceased', Tib. *skad hgag-čīn*; I 159, 73v4 *cu bijāśa pasuṣḍi* 'whose voice becomes silent', BS *visvarya-* (= *vaisvarya-*); I 151, 61r1 *ca garśa pasauṣḍe* 'in whose throat it becomes hoarse', BS *visvarya-*. From \**pati-sauṣ-*, to base IE (s)*keu-s*, to Oss. D. *sosāj*, I. *susāj* 'silently', D. *sosāj*, I. *susāj* 'secret'; D. *fāsos*, I. *fāsus* 'hoarse', D. *sos kānun*, I. *sus kānyn* 'to make still' (possibly to Turk. Kazan, Azarbaijān *sus* 'stillness'). Hence *kāu-*, *kau-* beside *kai-* IE Pok. 519 *kai-* 'be hot', OHG *heis(i)*, O.Engl. *hās*, Mid.Engl. *hōrs* 'hoarse'; *kai-d-* O.Engl. *hāt* 'hot', Got. *haito* 'fever', see s.v. *hamjśul-* 'to kindle' and *tcūlye* 'splendid', *cwam* 'turmeric', with IE Pok. 595 *keu-* 'burn', Greek *καυ-* (καίω, ἕκαστα), Lit. *kūlēti* 'become heated (wheat)'.

**pasai** 'syrops (?)', II 87·53 *byaihai pasai ysāra* 'I shall get pleasant syrups'. See *paśa*.

**pa-sai** '500', K 29·185 *pa-sai yakṣa* '500 goblins' (BS *yakṣa-*), = K 21·11 *pa-sai yakṣa*, = K 37·125 *pa-sse*. See s.v. *paṃjsa* 'five'. JS 13v2 *pa-se-te* '500 to you', with pronoun.

**paska** 'back', II 121·214 *u paska tta śva vām gaisāva* 'and

they returned back to us swiftly' (*śva* to base *ṣau-:ṣu-*, IE *kseu-*); II 121·226 *paskām vā gaisāva* 'they returned back to us (-ām)', translation BSOAS 30, 1967, 98; 103. To Av. *paskāt*, beside *pātcu* to Av. *pasča*, O.Pers. *pasā*, Oss. D. *fāsa-*, *fāca-*, D. *fāsa-bārcā*, *fāca-bārcā*, I. *fās-arc*, *fāc-arc* 'behind the saddle', and DI. *fās-* 'behind', Yazg. *paski* 'behind'. IE Pok. 841 *pos-ko-*, O.Ind. *paścāt*, *paścā*, Lit. *paskuī*, *pāskui* 'behind'. See also Yidya *č-pāč*, Munjāni *ač-pōč* 'after, back' (\**hačā-pasčā*), M.Parth.T. *pš*, 'č *pš*; M.Pers.T. *ps*, *ps'č*, 'č *ps*, Zor.P., N.Pers. *pas*, Suyni *pas*, Balōči *paš*, *pašt*, *paštara*, Oss. *fāstag*, Parāči *pēš* 'behind', *pešte* 'afterwards, behind'. Below *paskinā*, *paskināṣta*, *paskāyāṣtu*.

**paskinaa-** 'behind', K 90·731-3 *ṣi satvā saṃ kalpa saṃtsārā paskinā bire u biśā pīrmāttamaña baysuña baysustāṣṭa haiysde* 'this being passes *kalpa*-periods behind him in migration and attains the all-supreme Buddhas' bodhi-knowledge'; adjective -*inaa-* to *paska*.

**paskina** 'behind' (adverb with -*na*), SuvO. 24v3 *paskina atapyattetyau hambaḍā* 'filled behind with filths', BS *śakṛn-mūtra-purīṣa-pūrṇa-*; SuvO. 36v6 *paskinā bāyātā* 'is led backwards', BS *parān-mukhāni bhaviṣyanti* 'they become backward-facing'.

**paskināṣta** 'back', III 123·61-2 *paskināṣta na s(p)āśīda* 'they do not look back', BS *paštatta na paštati* (= *paścān na paśyanti*).

**paskāyālsto** 'again, back', Z 24·425 *padama nā pale* (BS *patākā-*) *paskāyālsto barindā* 'the winds bear their banners backwards', V 92, 611v5 *cvi pārye paskāyāṣtu ne naṣṭhrīte indā* 'whose heels are not drawn back' (of the *mahā-puruṣa-*), BS *āyata-pāda-pārṣṇitvam*; V 244, 2b3; 3b4 *paskyāṣṭā*, ibid. V 245, 8a1 *paskyāṣṭa* 'again', BS *punar eva*; Sid. 156r2 *paskyāṣṭā*, Tib. *phyir* 'again'; II 36, 8b2 *paskāṣṭi*; III 71·130 *paskyāṣṭā iṣṭā* 'he returned back'. See s.v. *paska*.

**pasta-** 'ordered', see *pary-:parsta-*.

**pasti** 'renounces', see *patāste*.

**pasta-** 'fallen, become', III 75·228 *pastā* 'he fell'; K 23·67 *dārabakṣa pasta* 'famine occurred' (BS *durbhikṣā*).

**pasta-** 'fallen from, ceased to be', III 137·22 *byada-pasta* 'ceased to be confused; rational'; III 137·14 *tham-pastā devatta* 'the *devatā*-genius ceased to be strained, become calm'.

**paṣta** 'cut', participle to *patālt-*, Manj. 235 *kāḍara hiya dāra ne pasta ida* 'the sword cannot cut its own edge'.

**paṣte** 'he cut', see *patālt-*.

**paste** 'he commanded', Manj. 43 *paste śāstāra* 'the teacher commanded', see *pary-:parsta-*.

**pastā** *īyā* 'may have fallen', N 158·9 *hettu hā puṣṣa pastā īyā* 'and the cause (BS *hetu-*) may have at once arisen', base *pat-* 'fall'.

**pastarga-** 'rigidity', I 171, 88v1 *ṣi gūnim (-iṃ = -ai) biśa būra strihā hami pastargā* 'this symptom is, it becomes altogether stiff, rigidity', BS *stabdha-*; K 155·58 *kaḍa ūvāra mūāśḡāṣe pastargām vaskā* 'very exalted merciful to those in straits'. See \**pastraṃj-:pastrīya-*; cognates s.v. *strang-*.

**pastā** 'set out', see *pastāta-*, s.v. *paṣṭ-*.

**pastā** 'she commanded', K 30·218 *tta pastā rīna* 'so the

queen spoke' (=K 39.148); K 42.96 *pastā guṣṭe* 'she ordered to call' (=K 42.114), K 42.116 *pastā gūde* 'she deigned to mention', participle feminine to *pari-:parsta-*.

**pastā-** 'pool', acc. sing. Z 14.177 (E 3.77) *caṃdu padānu pasto vāte biḍā ttando byehāte ūtco* 'what size of vessel he takes to the pool, so much water he gets'; plural, Z 3.42 *khāhe ysarrije paste āṣṣimje gyahe* 'golden fountains, pools, ponds, springs'; Z 22.120 *uryāna paljsāte paste* 'gardens (BS *udyāna-*), enclosures, pools'; loc. sing. v 380, 212 *varata ttiṇa miṣṭa paṣṭa* 'there in the large pool', BS *tatra mahā-puṣkarīnyām* (*puṣkarīni-* 'pool'); and N 76.46, N 77.6; JS 24r3 *ttramḍi nāṣṭa vīysiṇa paṣṭa sa khu hastā vahaiysde* 'you entered down into the lotus pool, just as an elephant descends'. Base *pasta-* 'firm, embanked', IE Pok. 789 *pasto-*, O.Engl. *fæst hūs* 'fortress'. The walls as the important part of a reservoir or pool give words for the pool itself: N.Pers *band* 'embankment', Paṣto *wasta* 'pool, enclosure', N.Pers *istaxr, sitaxr* name of a fortress (Av. *staxra-* 'firm'), but also 'pool, cistern, lake'; Balōči *band* 'embankment', more fully *āf-bandī* 'embankment'; O.Ind. *taṭa-* 'bank', *taṭāka-* 'reservoir' (T. Burrow, BSOAS 35, 1972, 539 from *\*talta-*: 'the most important feature of a tank consists in the banks which hold the water'). On O.Ind. RV. *pastyā-* 'house' and 'embanked' place (river), see Mithraic Studies, 1975, 5. Note also Khotan Saka *bārmana-* 'reservoir', Oss. D. *ūarmā*, I. *orm* 'pit', Georgian lw *ormo* 'hole, pit', Armen. lw *orm* 'wall', from *var-* 'surround'.

**pastāga-** 'set out, departed', *pastāta-*, *pastāva-*, *pastā*, participle to *paṣṭ-*. Manj. 241 *past(ā)va*, =Z 5.83 *pachīysu*; 1 sing. III 2, 714 *kūri pamḍā pastātūm* 'I set out on the false path'; v 332, 24v4 *pastātumā*, BS G 37, 21b5 *prakrānto 'smi*; v 381, 344 *pastātumā*, BS G 37, 21b1 *prakrāntaḥ... me*; K 53.10.7 *pastāvū* 'I set out'. See s.v. *paṣṭ-*.

**\*pastramj-** 'restrain, withdraw, revolt, stiffen', noun *pastarga-* 'rigidity'; *pastrīya-*, *pastrīs-*, K 42.90-1 *ttahiḱ-ṣiṣṭai bisā satta iṣṭ rrumḍā va pastrīya* 'the people in Takṣaṣilā revolted from king Aśoka', =K 44.206 *ttahiḱ-ṣaṣṭai bisā satta iṣṭ rrumḍi va past(r)īya*; III 74.202 (*āmāca*). . . *jambvīyām vīrāṣṭā tti, pastrīya hāṣṭā pahaiya* 'the intimates (BS *amātya-*) then revolted and fled away to the people of Jambudvīpa'; K 30.213-4 *dada khva hā hvārakya baiṣa pastrī tsāṣṭa* 'so much that all the sisters were restrained, quiet (-ī < -īyī < -īye fem. plur.)', translation BSOAS 29, 1966, 513; Sid. 1v5 *daiṣṭa-karma pastrīyāṃdā hanaṣa tsvāṃdā* 'they restricted the practice here (BS *dṛṣṭa-karma*), they (the medical teachings) went out of use' (translation Taqizadeh Volume 34); Sid. 102r3 *dirṣṭa-karma*. Incohesive, Sid. 131v1 *hurā pastrīsāme hīvī strehā āchai* 'severe disease of stiffening of the thigh', BS *ūru-stambha-*, Tib. *brla rens-pahi nad drag-po*. From *\*pa(ti)-strang-* to base *strang-* 'stiffen'.

**paspuḍa-** 'trodden', JS 7v2-3 *paspuḍāṃdā tvānai brrīha garañāṣṭā sata* 'they trod upon your back, they ascended to the mountain'. From *\*pa(ti)-spar-*, see cognates s.v. *āspāra-*.

**paspursamḍai** 'advocate' (the syllable *spu* with abnormal *u*), II 63.4.8 *lyibā āma pajīdā paspursamḍai hajsemyarī* 'they demand the total; the advocate, send him' (Tib.

*lib* 'all'); II 37, 11a3 *khu ma svī hīstā paspursamḍai ma ṣṭāka ṣṭi* (with blurred syllable *spu*, but of shape like *spu* in II 63.4.8) 'when he comes here to-morrow, the advocate will be necessary here'. The *-rs-* and *-ls-* in *orsā-olsa-* 'desire' dialectal or apophonic, so with *-rs-* in *buhurs-*, *thurs-* against *puls-*; hence here from *\*pati-spurs-* 'speak to a subject', base *spars-* < *\*spyg-ś-* 'to break forth', of speech, IE Pok. 996-8, Alban. *shpreh* (*\*spreg-sk-*) 'express, teach'; O.Engl. *sprecan* 'to speak', *spræc*, OHG *sprāhha* 'speech', Celtic Welsh *ffraeth* 'ready', *ffreg* 'chatter', Bret. *fraez* 'clear', O.Norse *spraka* 'make noise', *spraki* 'rumour'. For 'advocate', see Zor.P. *yātak-gōḅ*, Armen. lw *jatagov*. (Correct SDTV 122.)

**pasva-** 'kindled, blazing, burnt', participle to *pasūjs-*, *sūjs-*, *sūta-*. Manj. 232 *pasveda... utca* 'burning water', =Z 5.75 *ūtco... padīyo* (see s.v. *nāya* 'in the river').

**paha-** 1. 'boiled, cooked', 2. 'ripe', 3. 'rotted', 4. 'glowing', as second component *vaha-*, 1. Sid. 17v5 *pahe ṣṭāna* 'cooked', BS *svinna-*, Tib. *bcos-pa*; Sid. 137r1 *pahām rrūnām āstamma* 'boiled oils and the rest'; Sid. 11v1 *pahā*, BS *pakva*; Sid. 105r5-v1 *paha rrumna khāṣṭānū* 'to be drunk with boiled oil', BS *snehita-sarpiṣā*, Tib. *sman mar btun-bas*; 2. Sid. 18r1 *vilakyi paha-līkyi* 'little matured', BS *bāla-*, Tib. *gṣon-nu* ('young'); 3. Z 20.36 *cā bile tcabrīye pāsāre jsa stauru paha* 'some intestines scattered, badly rotted by the sunshine', parallel BS *pakva-*, Pali *pakka-* 'decayed', Divyāvadāna 82.11 *pakva-gātrā*, Pali *pakka-gatta-*; 4. Z 3.37 *trāmu rrusindā kho ju vasutā ysirrā pahā* 'so they shine just as pure glowing gold', parallel Pali *pakka-* 'glowing', Dīpavaṃsa 1.62 *pakkaṃ va ayomaya-pabbatūpamaṃ* 'like a glowing iron mountain'. For 'heated gold', note Rāmāyaṇa, Ayodhyā II 9.36 (ed. Baroda) *svarnena suniṣṭaptena* 'with well-refined gold', III 89.158 *phaji-vaha pau* 'oven-cooked onion'. From *\*paxva-*, base *pak-*, see s.v. *pajs-*.

**paha** 'bag', the BS *sthavikā-*, *pātra-sthavikā-*, Pali *thavikā-*, *patta-thavikā-*, to carry bowl and water-strainer, with O.Ind. RV. *sthivī-* 'bag'. Phrases Pali Jātaka 1 55.23 *pattam thavikāya pakkhipitvā* 'placing the bowl in the bag'; Jātaka VI 67.6 *pattam thavikāya osāretvā* 'taking the bowl out of the bag', III 80.30 *paha jsa nūḍā utcāla kavysā* 'he took the water-jar from the bag'; III 16.1 *saka-pāra tta pahā jsa pyūva* 'girdle-cakes taken out of the bags' (see s.v. *saka-*). From *\*paha-*, base *paθ-* 'to extend', Śuynī *pēθ* 'net', Yidya *peḱiko* (*\*pāθya-*). Not with O.Ind. RV. *apadhā-*.

**pahā** 'boiled(?)', v 274, 74a3 *|||pahā rrūmnā yuḍāṃdā* 'they made boiled oils', with *pahā* acc. plur. to *pahaa-*. See *paha-*.

**pahadrauvi** 'embroidered(?)', II 60.11 *u pahadrauvi haysnā-līkā ṣaci ṣau* 'one piece of *ṣaci* silk embroidered, for the bath'; II 60.27 *u pahadrauvi syadai hvaradai thauracaiḥā ṣau* 'one covering, left (and) right, embroidered'. If from *pa-* (see above) with *hadrau-vīya-*, base *ham-darb-* 'sew together'. Base *darb-*, *drab-*, Av. *darb-*, *darwda-* 'muscles', Kurd *dur-*, Xurī *dur-*: *duruft*, Parāčī *andarf-*: *andurfī*, Ormuṛī *undərəw-*, Waxī *drōv-*: *drāvōd* (< *ham-darb-*) 'to sew', IE Pok. 211 *derbh-* 'wind', O.Ind. *drbhāti* 'join', *drbdhā-*, O.Engl. *tearflian* 'roll (intr.)', *turf* 'turf, lawn', Slav. Russ. *dórob* 'basket', Lit. *dárbas* 'work' *dirbti* 'to

work'. See TPS 1955, 79. But *handru* is rather 'vessel', not from *ham-darb-* as conjectured KT vi 386.

**pahāj-** 'flee', participle *pahīya-*, *pahaiya-*, II 16, 4b3 *maṃ kamthi vara pahājīdā u ni ma hiside* 'here they flee towards (*vara*) the city, but they do not arrive here'; participle, Z 20:33 *birgga pahīya* 'the wolves fled', Z 24:421 *hamdārā pahīya* 'others fled'; III 124:73 *pahai* 'fleeing, fugitive', BS *prapalāna-*; III 74:202 *pahaiya* 'they fled'; III 76:246 *diśa vīdaśa vīra pahaiya* 'they (*nāga*-snakes) fled to the directions, to the sub-directions' (BS *diś*, *vidiś*), = 'in all directions'; II 43:28-9 *biśā pahaiya* 'all fled'; inchoative *pahais-*, K 44:181, K 41:64 *pihaisīrā* 'they were fleeing' (3 plur. optative, = durative past), III 58:6 *pahaisīmdā śāvā* 'the hearers (BS *śrāvaka-*) flee'; Manj. 309 *pahaisīda satva* 'the beings flee'; Manj. 385-6 *nai vā krrīdeśya* (= *-yau*) *jsa pahaišta* 'nor does it (the mind) flee from afflictions' (BS *kleśa-*); III 72:154 *khu na pahaištā hīna namāṣā* 'so that the army does not flee back'; infinitive, III 75:232 *śi vā tī āṣṭa pahaisā* 'he then began to flee'; noun, Manj. 386 *pahaisāme jsa nai ysūṣṭa* 'it did not approve of fleeing'; V 215:68-11 *pahaisai* 'fugitive', II 35, 8a7 *hvaṃdi 5 pahaisā* 'men, 5 fugitives'. Possibly base *b(h)ag-* > *fag-*, present *\*pati-fāj-*, IE Pok. 116 *bheg<sup>u</sup>-* 'run away', Greek φόβος, φόβουσι 'flee, fear', Lit. *bėgu*, *bėgti* 'run, flee', O.Slav. *-bėgno*, *bėžo*, *bėžati* 'flee'.

**pahāj-** 'open', see *prahāj-*.

**pahāsā** 'learners(?)', V 312:11 *śi khu pahāsā idi...* 'he, when they are learners(?)'. Possibly connected with *hās-* in *hāsakye* 'teachings' hence *pahāsaa-* 'being taught, pupils'.

**pahiys-** 'vanish', *pahaiys-*, participle *pahišta-*, *pahaišta-*, causative *pahīs-*; Z 24:457 *dīra kāḍāyāne pahiysāre* 'the evil *karma*-acts vanish'; K 138:925 *baśde pahaiysāre u jāre* 'sins vanish and perish', Tib. *med-par hgyur-ba dan*; Manj. 317 *khu āttama-saṅa pahaiysde* 'when the concept of self (BS *ātma-saṃjñā-*) ceases'; K 69:221-2 *śā saṃñi pahaiysde* 'that concept (BS *saṃjñā-*) vanishes'; participle, Z 6:10 *biśyau śkaugyau jsa pahāštā* 'without all the *saṃskāra*-factors'; SuvO. 36r2 *bārrāṣṭattete jsa pahāštāna aysmūna* 'with mind freed from pride', BS *darpa-vivarjītena citta*; III 23, 18b3 *pahaišta brrīyai jsa* 'free of passion', BS *vīta-rāga-*; V 14, 10v5 *biśyau baśdyau pahīštā pahīštā himi* 'becomes severally freed from all sins', causative *pahīs-*, *pahais-*, III 1, 5r2, 2 sing. *vasūja binema u pahaiśa* 'cleanse, remove, and annihilate', Z 6:26 *ne ju pahīśāte ne ju vātco aśkaugye yīndā pahāṣtu* 'does not destroy, does not then make perished the non-factors' (negative to *śkaugyā-*, BS *saṃskāra-*); Sid. 147v5 *pahaiśānā* 'to be destroyed', Tib. *med-par byas-te*. From *\*pa(ti)-haiz-* or *\*apa-haiz-* to base *hīys-* 'move' (see cognates s.v. *hīys-*), *vahīys-*, *haiysde*, *bahāṣta-*.

**pahej-** 'to stop, check', *pahīya-*, Sid. 122v3 *u saṃnā pahejāne* 'and faeces are likely to be stopped'; Tib. *phyi-sa hgags-par hgyur-ba* ('faeces are stopped'); Sid. 101r1 *bīysmai pihīštā* 'his urine stops', Tib. *gcin hgag-pa*; Sid. 121v2 *paṃda pēhīštā* 'blocks the way', Tib. *lam hgags-te*; V 40, 63a3 *cu bīysma pghīštā* 'whose urine is checked'; 2 plur. imperative K 150:26 *na pahaijārā* 'do not block'; inchoative, Sid. 122v4 *pihīsāme* 'stoppage', Tib. *hgags hgyur-ba* ('stops'); Sid. 123r1 *pēhīsāme* 'stopping',

Tib. *hgag-pa*; I 173, 91v2 *hauva pahīsi* 'strength ceases'; participle, K 23:67 *ca jsa va dārābakṣa pasta u bara pahī* 'whereby (= *ca-m jsa*) famine there befell and harvest failed'; with negative, K 50:54 *raidapāda tta maṃ hamāṃde avahīyi tvāri bijairma* 'may the *rddhipāda*-powers here be unchecked, exceedingly outstanding'; K 154:48 *īpihī rraygsi* 'unimpeded, swift'. If the subscript hook is significant, from *\*pari-hag-* (consonant kept after *pari-*) 'adhere around, check'. To Av. *hag-*: *zg-* (in *vohunazga-* 'blood-clinging (dog)'), O.Pers. *haj-*, O.Ind. *sājati*, *saktā-*. IE Pok. 887-8 *seg-* 'cling to', Lit. *sėgti* 'cling', O.Slav. *segnōti* 'seize'. See *ajs-* with lost initial *h-* (as in *āma-* 'whole').

**pahe-** 'steep, soak', Sid. 149v3 *paheānā* 'to be soaked', BS *bhāvita-*, Tib. *shan-ba* ('steep, soak'); III 89:162 *nīyakānā śi peṃḍai pahairānā* 'with fresh butter this *paṃḍaka*-poultice is to be soaked'. If *g(h)* > Iranian *g-*, *γ-* passed to *-x-* (as *d*, *ḍ* > *θ*; *b* > *f*) then *\*pati-gārāya-* could result in *pahe-*, base Iran. *gar-*, N.Pers. *āyārdan*, *āyārdan* 'to moisten, steep', *andar sīrkah āyārand* 'they steep in vinegar'; Sogd. Bud. *'ny'rtk* 'fertile, juicy', Man. *'yrystr* 'more fertile', Oss. D. *yarun*, I. *qaryn* 'to penetrate'. IE Pok. 446 *gherto-* 'milk', O.Ind. *ghṛta-*, Celtic Mid. Ir. *gert* 'milk', with *jigharti* 'besprinkle'.

**pahauna** 'command', see *pahvānā*.

**pahv-**, *pahvān-* 'to dry', SuvP. 69v2 *vāma... pahvānari* 'the sea... (the woes) dry it up', BS *dukkhāṇavam...* *saṃśusyate* 'the sea of woes is dried up', so written for *-āre*; I 147, 57v3 *pahvettā u ttara* 'dryness and thirst', BS *sośa-*; II 104:73 *pāttāla pahvānākā* 'drier up of the *pātāla-* underworld'. From *pa(ti)-hau-*, base *hau-*: *hu-* 'to dry', see cognates s.v. *hū*, *huśka-*.

**pahvānā** 'command', K 36:108; = K 28:164 and K 20:247 *pahauna*. See *patāhvānā-* 'command', to base *hvan-* 'speak'; K 156:65 (dyadic) *parau pahaunna*. See also *hvāna* 'talk(?)'.

**pā** 'afterwards', from *pātco* with lost syllable; note also *va* from *vaska* 'for'.

**pā** 'feet', sing. *pai*, Sid. 131r4 *sau pai rūye* 'one foot is in pain', Tib. *rkaṃ zug ya-gčig hjas-pa* (*hjas* 'severe pain'); acc. sing. III 75:231 *śi hā pai hāštā haraṣte* 'he thrust out his foot'; gen. sing. III 75:230 *pai hīvi āṣṭi* 'big toe of foot'; plural, acc. plur. III 20, 4b2 *pā haysnātā* 'he washed feet', BS *pādaḥ prakṣalya*; Sid. 131v3 *āṣṭīya pā dastām vī* 'previously, in feet (and) hands'; SuvO. 56r1 *pānu āye* 'soles of feet', BS *pāda-tala-*; I 253:160, 3v1 *pānu jālā* 'network of feet', BS *carāṇa-jālam*; loc. plur. I 181, 100r1 *dastvā u pām vīra* 'on hands and feet'; III 18:21 *pām bīmdā* 'on feet'; Manj. 70 *dasta pā tī jsā ura* 'hands, feet, likewise bellies'; inst. sing. Z 2:89 *peina*, inst. plur. Z 22:148 *pāyau jsa*, loc. plur. SuvO. 68r5 *namasātai pātō* 'he reveres him at his feet', BS *vanditvā pādaḥ*; Z *pātō*, *pō*, *pō*, *pau*; later *pṣā*, K 77:218 *gyastā bgysā pṣā tterā jsa vaṃñe* 'he reveres the *deva* Buddha's feet with the forehead', SuvP. 60r4 *gyastā bgysā pṣā śamdā hamphve* 'bowed to earth at the *deva* Buddha's feet', BS *bhagavataḥ pādaḥ śirasā vanditvā*. As second component, *-vā-*, *-vāya-*, III 39:70 *tcūrāvāyi* 'quadruped'; III 43:24 *tcūrāvāya*; SuvP. 63r1 *śvāvām* 'biped', BS *dvīpada-*. See also *pāka-*, *puke*, *pve*; *pāyai*. From *pad-*, *pāda-*, Av. *pad-*, *pād-*,

- pada-*, *paḍa-*, *-bd-*, O.Pers. *pāda-*, Zor.P. *pād* (*p'd*), N.Pers. *pāy*, *pā*, Sogd. Bud. *p'δ*, Man. *p'δy*, Yaṅn. *pōda*, Oss. DI. *fad*, Pašto *pal* 'footstep', Yidya *palo* 'foot', *pol* 'footstep', Šuynī *pād* 'foot', Waxī *pūid* 'foot', *pād* 'footstep', Sarikoli *ped* 'foot', Yazg. *ped*. IE Pok. 790-2 *ped-*, *pod-*, O.Ind. *pad*, *pāda-*, Greek πῶς, πούς, ποδός, Lat. *ped-*, *pēs*, *pedis*, Got. *fōtus*, O.Engl. *fōt*, plur. *fēt*, Tokhara B *pai*, A *pe*.
- pā-** 'to protect', v 108, 30r6 *pāmā* 'we protect', BS *pari-pālanam*. . . *kariṣyāmah*; v 107, 29a5 2 plur. *paiya*, BS *paripālanam*. . . *kariṣyatha*; 3 plur. Z 16.5 *paīndā*, preterite 2 plur. Z 22.237 *uhu*. . . *pānda*. Base *pā-*, Av. O.Pers. *pā-*, *pāta-*, *pātar-*, *-pāvan*, Zor.P. *pāyitan*, *pātan*, *pās-pān*, *āpāt*, N.Pers. *pāyad*, *ābād*, N.Pers.T. *p'y-*, *p'd*, *p'd'r*, M.Parth.T. *p'y-*, *'b'd*, *phr-br*, *p'ng*; Sogd. Bud. *p'y-*, *p't*, *p't'k*, *p'tk*, *'p'y-*, *'p't*, *'wp'y-*, *p's*, *p'rδ*, *p's'k*, *γwp't*, *-p'k*, *pyδ-p'k*, *-p'n*, Yaṅn. *po-y-*, *po-yak* 'watch', Waxī *pūy-:pūn-*, Yazg. *pay-:payd*. IE Pok. 839 *pō-* 'graze cattle, watch over', O.Ind. *pāti*, *pāyū-*, *pāld-*, Greek πῶς 'herd', ποιμήν 'shepherd', Got. *fōdr* 'sheath', O.Engl. *fōdor* 'sheath', Lit. *piemuō* 'shepherd'. See also *nvī* 'deposit', and *pātave*, *-pānā*.
- pā-** 'hill(?)', as first component, III 79.4 *a ja tta cīndyai na jve tsūm pā-gīra* 'I so thought, I will not at all go into the mountain' (*gīra* loc. sing. to *ggari-*), after the verse *ibid*. 3. *gīra parya tve* 'deign to go into the mountain'. With *pā-* in Zor.P. *pā-čan*, Balōči *pāčin*, N.Pers. *pāzan* beside Pašto *gar-canai* 'mountain-goat', and *pā-mir* 'plateau on mountain'. See *tcānai* 'goat'.
- pā** 'pure', tetradic, K 152.9-10 *jāna-pārāma pūmāttama hvāṣṭa, tīāhirji mesta vasva adū agūm pē* 'the wisdom-perfection, foremost, excellent, right, great, purified, undimmed, undefiled, pure'. From *\*pavāka-*, M.Parth.T. *pw'g*, M.Pers.T. *p'k*, Zor.P., N.Pers. *pāk*, Av. *pūitika-* 'purificatory', base *pau-:pu-*, IE Pok. 827 *peu-* 'purify', O.Ind. *punāti*, *pāvate*, *pūtā-*, *pótar-*, *pavākā-*, *pāvakā-*, Lat. *pūrus*, *pūrgō*, *pūtus*, OHG *fowen* 'sift, clean (wheat)'.  
**pāka-** 'foot', JS 9r2 *pākām orga* 'reverence at the feet', JS 8r2 *pākvā orga*; JS 33v2 *pākām dīna* 'under the feet', II 108.175 *pākau va aurga*; II 42.11 *dī pākā*; K 99.252 *dī pākām dī paśaunakyām āmrga* 'reverence under feet, under soles'. From *pāda-* > *pā* with suffix *-ka-*. See *pā* 'feet'.
- pākai** 'futation(?)', K 100.291 possibly to IE Pok. 824 *pes-*, O.Ind. *pāsas-*, Greek πέος, Lat. *pēnis*, O.Engl. *fæsl*, as from *\*pāha-* or *\*pahā-* with *-ka-*.
- pāchā** 'to be cooked', v 40, 63b1 (*kumjsa*)*tīnya rrūmna pāchā nau jūna ṣāñā* 'to be boiled in sesame oil, to be prepared nine times'. See *pāchai*.
- pāchai** 'to be cooked', see s.v. *pājs-*.
- pāja** 'special, BS *āveṇika-*', see *patārgya-*.
- pājaña** 'in a treasury', Manj. 150-1 *ā khu artha sp(ā)śa carauna tīārava pājaña śīya haḡuṣṭāva pūra neṣṭa* 'or as wealth is visible by lamp in a dark storeroom at night, the moon with its (16) digits is absent'. To O.Ind. *candra-kalā-* 'digit,  $\frac{1}{16}$  of the moon's disc'. See *pājiñā*, *pārgyiñu*.
- pājiñā** 'treasury', BS *koṣa-*, see s.v. *pārgyiñu*.
- pāmjsem**, read *\*pā(ra)jsai* 'on the basis of', K 155.57 *cū paurde ysamā-śade biśa satva-dāttā dva-padya lāki vī avathīyi parau virśa pā(ra)jse jsā* '(the Vajrasattva) who overcame the world, the whole world of beings, in the twofold world on the basis of unchecked command (and) force' (BS *sattva-dhātu*, *loka-*, *vīrya*). See *pārajs-*.
- \*pāḍa-** 'built part(?)', loc. sing., v 33, 12a3 *pūrām pēda jsāti* 'he goes into the built up part of the houses(?)', base *par-* 'to build', see s.v. *piravārā*.
- pāḍa-** 'reared', see *pār-*.
- pādā** 'covering' > 'colour', Z 22.117 *buṣṣānei hvāṣṣakā rrvittā kho ju ggaḍāya pādā murāsā* 'the scented herb grows like the colour on the peacock's neck'. See also *paḍaura-* 'veiled'.
- pāḍa** 'document', II 69.4 *tā pāḍa bu(dāmdā)* 'they carried the document'; II 13, 1a1 *tā pāḍa pharṣṣa bara pyaṣṭi u bramgalā* 'the document the official Bara signed and Bramgalā'; *ibid*. 1a2 *ṣā pāḍa tte pracai ca* 'this document is for the purpose that. . .'. See SDTV 102; v 204, 3b1 *(g)āryā pādāna* 'with document of sale'. See *pādaka-* 'document'.
- pādaka-** 'covering (garment)', Manj. 112-3 *tta khu yudāi āvama bayśa kānaka prr(ā)na utca khavā haḡriha kamala khu puṇausta pādaka vāsta* 'so as the Buddha made the comparison (BS *upamā-*), the one-eyed animal (BS *prāñin-*) would raise his head in the waves of the water, as one would insert (one's head) into a covering garment', parallel Sad-dharma-puṇḍarika-sūtra, ed. N. Dutt, p. 302, *mahārṇava-yuga-cchidra-kūrma-grīvā-praveśavat*; Majjhima-nikāya, ed. Chalmers, III 169 *kāṇo kacchapo amukasmim eka-cchiggaḷe yuge gīvam paveseyya*. Z 5.14 *kho rro kāṇa-kachavo hvate balysā hvīye ūtamo ysamthā* 'as the Buddha taught the one-eyed tortoise parable (BS *upamā-*) of human birth'. See *pādaka-* 'covering, envelope'.
- pādaka-** 'covering, envelope, missive document', II 19, 9a6 *cira pādaka-barā 2 āskvīra pādaka-barā* 'the document-bearers of Cira two, of Āskvīra document-bearers. . .'; II 35, 8a2 *pādaka-barā*; IV 20.3 *pādaki hauḍi* 'he gave the document'. See also *pāḍa-*. From *\*partaka-*, base *part-* 'to cover', Zor.P. DkM 64.21; N 171.13 *ptk* *\*partak* 'covering', N.Pers. *pardah* 'covering, veil', Armen. *lw partak* 'veil', Georgian *p'ardag-i* 'curtain', *mop'ardageba* 'to curtain', Syriac *prdq-* 'tent'; Pašto *parūnai* 'woman's veil'. See Acta orientalia, 30, 1966, 30-1. To base *\*palta-*, O.Ind. *paṭa-*, *paṭṭa-* see T. Burrow, BSOAS 34, 1971, 538-59; BSOAS 35, 1972, 531-45. IE Pok. 803 *pel-* 'to cover', Greek πέλος 'skin', O.Engl. *filmen* 'thin skin'. See also Zor.P. *spar* 'shield', σπαραβάραι 'shieldmen', N.Pers. *sipar*. Above *paḍa* 'piece of cloth(?)'; *paḍaura* 'veiled woman'.
- pāta-** 'fallen, sunken in', Z 2.24 *jala bulysa ūri nā pātū* 'long matted hair (BS *jaṭā-*), their belly fallen in' of the ascetic, parallel Mahāvastu 2.232.14 *gātrā ca patitā sarve* 'and all the limbs fallen in' (pictured in Gandhāra sculpture, A. Foucher, Art gréco-bouddhique du Gandhāra II 269). Similar Z 21.30 *biṣṣāte palṣṭi pharu pāta vāni kāde* 'broken backs, many, bellies greatly sunken in'; of water, Z 7.46 *ūtca puṣṣo pāta biṣṣā* 'the water has wholly fallen back'. See also *nuvāta-*. From *pat-* 'to fall', with passive sense in adjective *pāta-*, as Av. *ustāna-*, O.Ind. *uttāna-* 'raised', *udāra-* 'exalted'. From *pat-* also Zor.P. *kuniṣṇ pataktom (ptktwm)* 'most abject act' (DkM 29.11).

**pāti** 'he hears', III 24, 23b4 *gāha pāti sājyā* 'hears the verse, learns it', BS *gāthām udgrhya*. See *pyūy-:pyūṣṭa-*.  
**pātave** 'protection', Z 22.163 *pātave nā brumbāte nāstā* 'there is no protection before them (the treasures)'. See *pā-*, with suffix *tau-:tu-*, *-tava-*, final *-e* for *-ā*, nom. singular.

**pāttagvāna** 'opposition', K 72.21-2 *vīna pāttagrāna śakrāna brrahgmānāna muṣṭā byahi jastā bāda cakravattāna woāra haṃkhiysna* 'without opposition he gets favour (= *muṣṭā*) of Śakra and Brahmāna- (plural for dual compound) besides (= *benda*) the *devas* in company of the emperors' (BS *cakravartin-*). From base *\*pati-gau-* 'go against', adjectival *\*pāttagvāna-*. For *pati-* 'against', see Av. *paiti.ərma-*, Zor.P. *patiyārak* 'calamity'. Base *gau-:gu-*, see s.v. *haṃgva* 'he reached', and *guem* 'I attained'.

**pāti** 'pedestrian', Z 2.77 *biṣ-padya rriṣite imu kho ju bargyi pāti hvgndu* 'in all ways he surpasses (overtakes) to-day as the rider (surpasses) the pedestrian'. From *\*padātiya-*, to N.Pers. *piyādah* 'walking', O.Ind. *padāti-*, see also Zor.P. *padak*, *payik*, *payikān*, Armen. lw *payik*, Alexander Romance Syriac *paigān-sālār* 'captain of infantry', Arab.-Pers. *fajj* 'envoy', Prakrit lw *pāikka-*. See also *pāyai* 'on foot', to *pai*, *pā* 'foot'.

**pātīve** 'parts of body, either human or animal, hand, paw, leg', Z 20.45 *pālsuve ṣṣūni pātīve rrimā hurā kṣāna kasīre* (BS *kaṣeru-*) 'ribs, loins, legs, faeces, thighs, shoulders, spines'; JS 35v3 *pāyve jsai gvaṣṭai ttāre bekhaṭe* 'with his paw he tore apart the (elephant's) forehead, he dug into it' (the tiger on the elephant). Loc. plur. *pāyvā* (for *\*pāyvā*) III 37.22 = 35.28 *ṣattānvā pāyvā*, = 46.40 *ṣittānvā pāyvā* 'within white-skinned(?) legs, (*ṣitta-* for *\*ṣita-* = *ṣita-* as first component, see *ṣṣi-phīsa-*). From *\*padātīva-* 'connected with *pā-* ('feet')', rather than a compound *\*pāda-taiga-* 'point of foot'. See *pai*, *pā* 'foot', *pāti* 'foot-man'.

**pātco**, *pātcu*, *pātcā*, *pā* 'afterwards, again', v 337, 35r6 *pātco*, BS G 7.33a4 *punar aparāṃ*; v 70, 8v3 *pātcu*, BS G 37, 12a7 *punar aparāṃ*; Z 2.125 *pātco*, parallel Divyāvadāna 358.28 *bhūyah*; v 342, 84v5 *pātco vā iṣṭe* 'he returned', BS G 37, 79a7 *punar eva pratyudāvṛtya*, Tib. *slar log-nas*; v 330, 20v3 *ttu scātu vā pātcā*, BS G 37, 17b4 *ttena khalu punaḥ kālena*; Sid. 5v4 *haṃdara pātcā* 'others later', Tib. *gṣan-rnams kyan*; Z 3.108 *pātcā* (with *tcā* below); v 220.13.6 *pātcūṃ*; Manj. 392 *pātca* (=Z 9.16 *tṛama*); v 338, 61a2 *vātco*, BS G 37, 57a4 *atrāntare* 'in the meantime'; III 21, 5a4 *ttye sce ra vātcā*, BS *tena khalu punaḥ samayena*; III 22, 10b3 *ṣgi haḍā vātca*, BS *api tu khalu punaḥ*. With lost syllable *pā*, Sid. 7v1 *baka-hova pā idā* 'they are weak', Tib. *ṅams-stobs ḥun-ba yan yod*; Sid. 145r3 *āvaṣā jsa va pā haṃphve ṣṭe* 'with the sky (BS *ākāsa-*) there possessed', Tib. *nam-mkhah dan yan ldan-no*; Sid. 16r1 *ṣi pā tta tta hvava ṣṭe* 'this is so stated', Tib. . . . *rnams kyan de dan hdra-bar bśad-do*. For cognates see s.v. *paska*.

**pātsa** 'departure, ruin', K 73.40 *vara pātsa ysatha ni byiḥi* 'he does not there get birth in perdition', parallel to BS *apāya-*, loc. sing. *\*pātsya* to *pātsa-* 'going away' from base *tsv-:tsuta-* 'go'. Translation in Buddhist studies in honour of I. B. Horner, 1974, 17.

**-pānā** 'herdsman', II 33, 3b6 *hvāṣṭāna st(u)ra-pānā* 'the keepers of *stūra*-cattle of the chief men'. Formed like Zor.P. *ṣp'n \*ṣupān*, N.Pers. *ṣubān*, with *-pān* from *-pāvan-*, beside *-pati-* in Armen. lw *ṣpet* 'shepherd'. See cognates s.v. *pā-* 'to protect'.

**pāmdū** 'we paid(?)', v 211.39.3 *|||pāmdū hāmai tsue kū(sā)* 'we paid; the barley flour to a *kūsa*-measure', if *\*pitāndāmā* has through *\*pyāmdūṃ* resulted in *pāmdū*, from the base *pai-:pi-* of *pīha-* 'price' (with cognates). But it might be part of a proper name of such a form as IV 17.30 *ṣemdū*; IV 18.2 *cvimdū*.

**pāpe** 'with banqueting', III 101.36 *na pāpe jsa bināvū* 'I am not bound by (=keen for) a banquet'. See s.v. *papāgye*, *pīpe*.

**pāba** 'father', Z 5.109 *imu mamā hvīyā ysamṭhi hāmātū ku uho pāba dātāmā* 'this will be to-day my human birth when I have seen you, father'; N 75.28 *⟨u aysu ttū⟩ pābu jaṭindhara vara tsimā* 'and I go to the father Jaṭindhara', BS *yan nūnam aham imam eva pitaraṃ jaṭindharam upasaṃkramitvā*; v 90r5 *vīpaṣyā balysā aysī ttye biṣṭū pāba* 'of Vīpaṣyīn Buddha, I am his pupil, father' (*-ū* = *-ūṃ* from *-āmā*). Hypocoristic, see for 'mother' s.v. *nāni*, *māma*.

**pāyai** 'pedestrian, infantry', III 43.40 *ṣacū būrā biṣā pāyai tsve* 'to Ṣaṣsou everyone came on foot'; III 81.41 *mvaiṣā aṣā bvaina mvaiṣā pāyai tsnā* 'sometimes I was going riding a horse, sometimes walking'; II 50.50 *tta būra pāyā hūnāṃ prrahauna* 'those so many clothes of infantry troops'; II 50.43 *tta ra tcasyau peṣkala vira biṣā bāja pāyā hūnāṃ idai* 'those too are infantry troops subject to those in the Tcasyau division (=46 *tcaisyau*)'; II 50.45 *tta būra gūra avva biṣā bāja pāyā hūnāṃ haubarauṇa dām* (? = *ṣṭām*) 'those so many acting as *haubara*-officials of the infantry troops subject to those in Gūra village'. From *\*pādaka-* or *\*padātaka*, see *pai*, *pā*, *pāti*.

**pāyvā**, see *pātīve*.

**pāysa-** 'surface', Z 2.132 *balysā pō pāysu vīri haraysde* 'he prostrated himself on the breast at the Buddha's feet'; JS 20v4 *brrūna pāysama cue ttā haiṣṭe kṣamauttā pāysvīrā ṣāṃ brrīya ysirastā himyai* 'you to whom were given bright honour (and) favour, lying on the breast you became heartfelt with love'; III 104.48 *cūba* (BS *cumba*) *ka nūyi pāysvīra* 'kiss, when he lies on the breast'; K 27.159-60 *manauhara pāysvīra ṣṭau nvāṣā yserka* 'Manoharā, being on the breast, cried out pitifully'; v 65.10 *pīmi deṣana vaṇa pāysā vī ṣāna* 'I bring profession now lying on the breast'; loc. sing. IV 17.8-9 *ikātaṣā vī jīye pāysaṇa u pā vī cu vara khaitti hūṇā paṣi kārrā himi dvī salī ra jū miḍi* 'on the eleventh day he fails in breast and in feet, he who aches there, he emits blood, becomes deaf, lives still two years, he dies'.

Base *paz-*, derivative *pāza(h)-*, Av. *pāzah-vant-* Frahang I oīm 26 *pāzanuhntəm mēzd-arṣānikihā pasuḥ-haurvān bavēt* 'the (dog) *pāzahvant* becomes a sheep dog, getting the offering'. From Avestan, Zor.P. Nirangastān 126v6 *p'zwpt \*pāzavat*, the name of the second sacrificial flesh between *ganavat* 'with flesh (Av. *gaona-*)' and *astavat* ('*stwpt*') 'flesh with bones'. This Avestan *pāzahvant-*, a laudatory epithet of the dog, means 'having breasts' hence 'broad-breasted', as Oss. D. *reū-gun*, I. *riū-džyn* 'breasted' means 'broad-breasted'.

Sogd. Bud. P 21B14 *ryty βrp'z w'pt'nt* 'they fell with breast forward on the face'; VJ 360 *'wyn γwt'w pt'yēh βrp'z w'pt'nt rty-šw KZNH pt'yškwynt* 'before the auto-crat they fell breast forward and so replied to him'; Sogd. Chr. *prp'z'mpst* 'fell on breast'; M.Parth.T. *p'z'h* 'prone', *'w hwyn bšn'n p'z'h* 'their bodies prone'.

Prostration may be either 'on the face' or 'on the breast' (or both) or 'on the belly'. Thus Buddhist Tokhara A 24b4 *kātsā kāklo* 'he fell on his belly', like Hindu (Brahman) *uraseva pranamase* 'you bow as with the belly'; Zor.P. *pat rōd opast* 'he fell on the face'; M.Parth.T. *kft'br dym* 'they fell on the face' (Balōči *dēm* 'face'); O.Slav. *pasti za lici* 'fall on face'; Oss. D. *ā cāsgombāl ārxaudtāj* 'he fell on his face'; Georgian *p'irsa zedan daep'ina* 'he fell on the face'. Modern survival Waxī *p'ūz (ū < ā) fīz, pūz*, Sarikoli *puz, poz* 'breast', Yidya *fīz (ī < ā)*, Munjāni *fūz, fīz* 'breast, forepart of animal'. To that Ossetic has D. *fazā*, I. *faz* 'side, side of rump', D. *je ba ā fazābāl ārbalāsād* 'let him crawl on his back part'; I. *jā fazyl babyryd* 'he crept on his back part', D. *surx-fazā kisgā ā rostā surx* 'red-faced girl, her cheeks red', *surx-fazā fāt'ku* 'red-sided apple', plur. *surx-fāstā*. With short *-ā*- Ossetic has D. *fāzā*, I. *fāz* 'plain', plur. *fāstā; fātān fāz* 'wide plain', *dāl-vāz* 'lower valley', *ūāl-vāz, ūāl-fāz* 'high plateau', *āgāron fāzy* 'on endless plain', *ūāl-vāz fātānty* 'on plateau expanses'; *fāstā* contrasts with *xāxtā* 'hills' (like Šāhnāmah v 618, 1720 *pahn bē-āb dašt* 'wide waterless plain'). As 'part attached', Oss. I. *faz* 'split, piece', *sil-vaz* 'uxorious', *dāl-vaz sary* 'a slipping saddle', adjective second component, D. *-vazug*, I. *-vazyg* 'part'; *fazzon* 'twin'; with Sogd. (ancient letter 10.4) *p'zy* 'piece', Man. *'yw p'zyy* 'one piece', *čw p'zy* 'shortly'; Armen. lw *hanapaz* 'always' (\**hama-pāza-*). Oss. DI. *lābāz* 'hip, thigh' from \**fra-paza-* (with *-b-* kept, as *-g-* is in *lāgun* 'hairless' < \**fra-gauna-*). Oss. *faxs* 'side', if the *-xs-* is the unusual *-χs- < -šs-* as in the (doubtful) *tāxsāg* 'carpenter', could be traced here from \**paḡ-s-*, but may go rather with O.Ind. *pakša-* 'side'.

From \**pāza-* 'wide surface' with Lat. *pāgus* 'country', and Oss. \**pāza-*, \**paza-*, to Av. *pāzah-* in *pāzahvant-* ('broad-breasted', with O.Ind. RV. *pājas-*, *pājasvant-* 'broad-breasted (of heroes)', *prithu-pājas-* 'broad-surfaced', *pājasyā-* 'wide part of body, belly' (-yā- as in *ās-: āsyā-* 'mouth'; AV. 11.8.14 *barjahyā-m*, RV. 1.92.4 *barjaha-m*, see *Studia classica et orientalia* Antonino Pagliaro oblata 1 146). To IE Pok. 787-8 *paḡ-* 'make fast, join', O.Ind. *paḡrā-* 'firm', Greek πῆγγυμι, πῆσσω 'make firm'. ἄ-πρξ 'simple', Lat. *pangō* 'fix, join', *pāgus* 'expansion', Germanic Got. *fāhan* 'seize, hold', O.Saxon *fōgian* 'to join, combine', O.Saxon *fac* 'enclosure'. For 'continuum' expressed by 'combination', see s.v. *pabasta-*. Uncertain III 117-14 *ssā-byūryau pāysām* (= \**pāysyau*) 'with hundred-myriad facets(?)'.

**pār-** 'rear, feed', in adjective, *pārāka-* 'nourisher, parent', v 66.11 *pārāka pūraka bišā hīrna añašta* 'parents, sons, possessed of every thing'; present 3 sing. K 46.44 *šī ma ttā pyamtsāšta pāde* 'he in future will nourish me' (\**pāratai*); preterite, III 68-68 *šī va šā jīsaka ya, rašayī mušdī jsa pāde* 'it was one girl there; the *ṛṣi*-sage reared her in

mercy', parallel Tokhara A 451a2 *šoṣāt-ām* 'he reared her' (BSOAS 10, 1940, 598); Z 5.51 *co brītya pāde mā* 'because I have nourished you with love'; Z 24.439 *kyerā paiya pādā hāmāte o vā khāštā* 'however long he has been reared and given to drink'; v 96, 46r4 *māra-pyatara ma pādāndā khi(štāndā)* 'my parents reared me and gave me to drink'; II 68a2-3 *pūri pādai velakā āna* 'you nourished my son when a child'; III 67.47 *cvam pacā pādā rīna* 'whom the queen hid, reared'; v 296a3 *kho muho pādāndā* 'when they reared me'; K 47.52 *ttū pūrā ttaña āhya tta pādā* 'she reared her son so in that hole'; K 47.53 *pūra aysā ūhū dūkhyām karyau jsa pajīna pādām* 'son, I have reared you with pains, with struggles, by begging'. Noun, *perma-* 'to be reared' (\**pārmya-*, see for the form *pakyerma-* 'outstanding'), II 14, 2a4 *pūri permā haurū* 'I give my son to be reared'; ibid. b8 *perma-vādi* 'a document about rearing (= adoption)', see SDTV 7. Infinitive, II 14, 2a6 *pādā nātā* 'taken to rear'. With *ham-* 'together', K 148.58 *habāḍau parysām* 'of servants reared together'. As second component, II 82.58 *nāysaira-vāda* 'intimately reared'; v 66.8a *nāmysirā-vāda*. From *par-* 'to nourish, rear, feed', Sogd. Bud. (Dhuta 266) 3 sing. present *p'rt* (SCE 106) *p'rt*, VJ 1 sing. *p'r'w*. With short vowel, *para-* 'food', is in *aś-para-* 'horse-fodder, lucerne'; Av. (Vid 8.86) *parō. bərəjya-* '(oven) for roasting food' (BSOAS 26, 1963, 90). N.Pers. *ašdahā-pārah* 'of dragon nurture, race' suits well here. See also *pāra-* 'cake'. The personified female nurturer is Av. *pārēndi-*, *parēndi-*, Zor.P. *pārānd*, the chief of women (*rātu-*) named from her chief function to produce and rear children. The corresponding O.Ind. RV. *pūramdhi-* is similarly 'nurturer' as the quintessence of woman. The Vedic concept of *pūruṣa-*, *pūruṣa-* is the *adhibhāvayitar-* 'the after-nurturer' (see the Aitareya-āraṇyaka text II 5.1-3 quoted in full TPS 1960, 84), formed by *-uṣa-* suffix, like RV 1.174.3 (and 6 other times) *aśuṣa-* 'voracious(?)'. As the nourisher with *pārāka-*, see Zor.P. *pit parvarēt* 'the father rears', and the Zor.P. gloss *parvart ku vēh kart* to Av. *θraošta*. IE Pok. 818 *per-* 'to rear', Lat. *pariō*, *peperī*, *partus*, *parens*, Lit. *per-* 'to brood over young', *periū*, *perėti*; and the Latin compound *puer-pera* 'midwife'. The legal phrase was in Donatus '*legitimos faciunt partus et sublatio: matris est parere patris tollere*'; for the ancient gesture see the Hittite rite in E. Laroche, *Les noms des Hittites* 370. For 'food', see s.v. *pāra-*. This base *pār-* 'to nourish' is traced by T. Burrow, BSOAS 40, 1977, 176 in O.Ind. *pālayati* 'nourish' and *pāraṇā-* 'breaking fast'. It is possible also in Tumšūq *pār-*.

**pāra-** 'cake', III 16.1 *saka-pāra tta pahā jsa pyūva* 'girdle-cake drawn from the bags', with III 102.46 *saka-paunḍai* 'girdle (lump=) cake'; Zor.P. *pēš-pārah*, N.Pers. *pēš-pārah* 'cake'; Armen. lw *nparak* 'food', *nparakem* 'to give food', *nparakaur* 'laden with food'. See also above *aś-para-* 'horse-fodder', and N.Pers. *jōš-parah* 'vermicelli food'.

**pāra-** 'boundary', Z 22.205 *tterī rro braṇmana pātco ce vetānu pāri tsutāndā* 'such indeed are then brāhmaṇas who have come to the further shore of the *veda*-scriptures'; possibly K 153.33 *bišūne vāysanā drrīṣṭiyem (-em = -ai) pāra* 'the boundary of manifold *vāsanā*-impression,

(false) belief'. Av. *pāra-* from *par-* 'to cross', Pašto *pore* 'beyond'; Zor.P. *parr* (*pl*) < \**parna-* 'boundary'. IE Pok. 816 *per-* 'cross', O.Ind. *pāra-*. See s.v. *dr-varroñi*.

**pāra** 'a measure', II 130·8 *ttaurai jsā dū khū nau pāra gaula hvira* 'his mouth pains so that he should consume 9 *pāra*-measures of molasses' (BS *gūda-*); II 71·10 *pāraka gulā* 'a measure of molasses' (SDTV 74); V 1744 *māmattī aysdām kha 6 pārna* 'Māmattī, millet 6 *khara*-measures by *pāra*-amount'; *ibid.* b13 *budadattā kha pārna*. Sogd. Chr. Lk. 16·7 *štw p'r ynṭm* 'hundred bushels (Greek κόποι) of wheat'; *ibid.* 16·13 *š't p'r* '80 bushels', Syriac *kwryn*. Possibly to IE Pok. 804 *pel-* 'receptacle', O.Ind. *pāla-* 'measure of capacity'; *pāri* 'milk-pail', = Greek πῆλλα; O.Ind. *palya-* 'sack for grain'.

**pāra-** 'debt, to be paid', participle *pāda-* 'paid as debt', IV 4·2-3 (*šau*) *ššacū salya šī pāra-vastū pīdakā tte pracaina* ||| *b(au)dasamgā pārām mājine nāti 14 dra(ṃmā?)* 'in the year of the governor (vice-ruler?) *ššacū*, this letter concerning debts is for the reason that ... *Budasamga* took payment of the debt, 14 *drammas*'; V 5·97·2·1 *bistamyē salyē kaji māstā dasamyē haḍai šī pāra-va(stū pīdakā?) tte pracaina* 'in the 20th year, month *Kaji* (2nd spring month) 10th day, this letter concerning debts is for the reason that. . .'; II 64F11 *hiri pajitta u pāra-vaysdānī hauda thyau* '(2 plur.) demand the money and give security for the debt at once'; II 34·5·6 *khu vā spāta budarmā pāra-vaysnā ājame* 'if hither the official *Budarma* brings the security for the debt'; V 221·15·2 *pārā ādarā tta yana* 'so give consideration (BS *ādara-* or Iranian?) to the debts' (SDTV 75); V 6·98·2·1-2 *spāta malārrjuṃ pārā hambā mūrā haude* 'the official *Malārrjuṃ* gave coins to the amount of the debt'; *ibid.* 3 *šā pārā hašta se ham(bāy)-y(au) jse* 'this debt is with amounts of 800'. From \**pārya-* > *pera-* 'to be paid as debt', IV 3·15 *ci tte tta hārū-ṃ peri štāte pušai vā hajsema thyau* 'what is so to be paid by me to the merchant, send to him fully at once'. From \**pārya-* > *pāra-*, V 153, 176b3 ||| *pāra pādā idā* 'he can pay the debt(?)'. Base *par-* 'pay' (from 'equalize?'). Av. *pāra-* 'debt', Tumšūq Saka *pāra-*, Av. *api-par-* 'to pay', Sogd. *p'r* 'debt', *pwrč* 'debt', Uigur lw *pwrč*, Turk. *borj*, Pašto *pōr*, Tokhara B *peri*, A *pare* 'debt', Pašto *pīrawdāl* 'to buy'. IE Pok. 817 *per-* 'to hand over, give', O.Ind. *prñāti*, *pūrti-* 'gift', Greek ἔπορον 'I gave', πεπρωμένος. For 'debt', note also Zor.P. *āpām* from *pā-*: *pi-* 'to pay', see also *pīha-* 'price'.

**pāra-** 'heel, end', see *pārrā*.

**pāra-** 'wing', see *pārā-*, I 159, 73v1 *kṛiṃga šau pāra u škūta pā jahira bisā hira* 'of the fowl one wing and gullet, then things of the belly'.

**pārā-** 'feather, wing; leaf, petal', Z 4·59 *ššundānu pārā byūṣāre* 'the ravens' feathers catch fire', = V 380v1 ||| (*ššundā*) *nā pārā* |||; Z 2·10 *trāmu hamgrīya hamālā kḥo ju myo bāggare pārre* 'so crowded together like leaves, petals, by storms'; Z 22·169 *tečemañi vasute nuhiye samu kḥo nilūtpalā pārā* 'his eyes, clear, opened, just like blue lotus petals', parallel to *Maitreya-vyākaraṇa* (ed. S. Lévi 48) *padma-pattra-nibha-ikṣanaḥ* 'with eyes like a lotus petal'; *Jātaka-mālā*, p. 12·20 *nīlotpala-dala-sadr̥sam ekam*

*caḥṣuḥ* 'one eye like a lotus leaf'. Compound, *ysāra-vāra-*, V 66·10 *viysa ysāra-vera* 'thousand-petalled lotus' (\**pārya-*); Z 3·80 *vāysānu bendā ysāra-vārgyānu* 'upon thousand-petalled lotuses'; K 63, 78v1 *vīysā ysāra-vārrjā*, K 147·16 *ysāra-vārja šī vaiysa* 'thousand-petalled white lotus', parallel BS *sahasra-pattra-*, Tib. *hdab stov*; Sogd. Bud. *Dhyāna* 202 *ILPW prn'k rtyn'y wḥdy 'sprym'y* 'a thousand-petalled jewelled lotus flower'. Also with *duma-* 'tail', V 263, 89r5 *dum-berri* 'tail-feathers', V 342, 83v4-5 (*dum-*) *berrā*, BS G 37, 76b6 *paḥsmāni*, Tib. *hdabma* 'wing' from \**dum(b)a-pārya-*. From \**pārā-*, plural II 75·63 *pārā* 'wings'. Base IE *per-*, Indo-Iranian *par-* 'fly, flutter' (E. Benveniste, BSL 51, 1955, 36ff.) to Av. *parəna-* 'wing, feather', Zor.P., N.Pers. *parr* 'wing', *paridan* 'to fly', Sogd. Bud. *prn'k* 'leaf, petal'; M.Parth.T. *png* 'foliage'; Balōči *pan*, Parāči *pōn*, Pašto *pāna*, Yidya *pañek*, Šuyñi *pūn* 'leaf', Rōšāni *pārk*, Yazg. *pun*.

**pāri** 'heel', see *pārrā*.

**pārrā-** 'heel', Z 22·146 *vanda gguvḡ pārrai vande* 'small ears, small its (heels=) fetlocks' of the *aśva-ratna-* 'horse-jewel' of the *cakravartin-*, parallel to BS *pāršni-*, glossed by *khurasya pārśva-* 'side of the hoof'; note also Pašto *pūnda* 'heel' and 'fetlock of horse'; V 92, 61v5 *cvi pārre paskāyāštu ne naštḥrrūte indā* 'whose heels are not drawn back', the *mahā-puruṣa* mark no. 3 *āyata-pāda-pāršni-*; *pāra-*, Sid. 141r5 *pāri vī āna dvāsq haušā uskyāštā* 'from the heel upwards twelve fingers' measure', BS *pāršny-ūrdhvaṃ dvādaśa-angulaṃ*, Tib. *rtiṃ-pa-nas sor bču-gñis-kyi gon-du*; loc. plur. Sid. 129r1 *u pāvā u hamguštām hamdrrovyē vya* 'and between the heels and toes', BS *pāršny-angula-śrita-*, Tib. *rtiṃ-pa-las sor-mohi bor-du*. From \**pāršni-* (-*ršn-* > -*rr-*), Av. *pāšna-* (\**pāršna-*), Sogd. *pšn*, Zor.P. *pāšnak*, N.Pers. *pāšnak*, Sanglečī *pāšne*, Waxī *pōšna*, *pošt*, *pōšna*, Yazg. *pošna* (from N.Persian), Šuyñi *pērnak* (-*ršn-* > -*rn-*), Yidya *pānio*, Pašto *pša* 'foot' (\**paršnā-*). IE Pok. 823 *persnā-*, -*t-*, -*o-*, O.Ind. *pāršni-*, Greek πτέρων, Lat. *perna* 'shank, leg', Got. *fairzna*, O.Engl. *fersin* 'heel', Hittite *paršina* 'loins'.

**pāraka** 'a measure', see *pāra-* 'a measure'.

**pāraka** 'a food; cake', in a list of foods, III 117r01, see *pār-* 'to nourish', Zor.P. *pēš-pārak*, N.Pers. *pēš-pārah* 'cake'.

**pāraṃga-** 'decrease', Sid. 16v2 *hauva pāraṃgā padīmāka* 'causing strength decrease', BS *bala-ghna-*, Tib. *ñamstobs hbri-bar byed-do* (*hbri* 'reduce'); Z 23·109 *arātī ttrāmu ham-raštu pāraṃga jsāte punyau jsa* 'so his envy always decreases with the merits' (BS *puṇya-*); K 109·320 *šqi kāma ysautta nai vara pārāga nai byau bvāeme jsa* 'even thought flows away; neither is there decrease of it, nor increase of it through bodhi-knowledge'; K 67·149-50 *kūštai vā pāraṃgi jṃga* 'or where is its decrease (and) cessation', = K 70, 4r2-3 *kūštai vā pā(ram)gā jaiga*; K 67·155 *šī āvašī pāraṃgi kuše*, = K 70, 5r1 *šq āvašq pārāga kuše* 'the sky (BS *ākāśa-*) seeks decrease'; V 191 viii, 5b3 *pāraṃga tsindā* 'they go to decrease'; V 348, 8b4 *uysnorānu pāraṃgā dyā(ñāte)* 'he shows the decrease of beings', BS G 37, 61b1 *ūnatvam...prajñāyate*. See *pāraṃj-*, *pārājs-*.

**pārājs-** 'rest upon', Z 2·125 *kḥo hvē šsando kye pītū šsāndā yā vātco pārājsāna šsei rro panamāte pātco* 'like

a man who falls to the ground, then the ground must be rested upon by him, then he rises again', parallel to Divyāvadāna 358·26–8 *bhraṣṭo hi yaḥ kṣiti-tale bhavatiha jantur uttiṣṭhati kṣitim asāv avalambya bhūyah*; 3 sing. present III 23, 16a2 *cu baysūstā na ra pāraysdā* 'who no more rests upon bodhi-knowledge' (BS omits). Noun *pārajsā-* 'basis, support', BS *āśraya-*, SuvO. 24v1 <pa>-*tārajsye jsa* 'with support', BS *samāsrita-* 'resting on'; v 182v3 *tatvatā paramāṛthā pāraysā, u hajvattete kūśamata iyāndu 'tathatā-suchness paramāṛtha-truth, the basis, and perpetually the search for wisdom*'; Sid. 5v3 *pārajsye jsa, BS āśrayāt, Tib. rten* ('support'). Adjective, III 7, 14r4 *thū-ṃ pārajsāki* 'you are my support' (-ī 'you are'). See *patārajs-*, beside *pārajs-*, for cognates.

**pārajs-**, *pāraṃj-* 'to decrease', v 92, 611v3 *brri nu ttatu ni pāraṃjite* 'does not decrease their beloved wealth', causative (-*raṃjaya-*); Sid. 144v2 *ttaudā pāraṃjāñā* 'heat is to be reduced', BS *śitā kriyā* 'cold treatment', Tib. *drod cha-ba dbri-ḥin* (*dbri* 'decrease'); Sid. 133r5 *paṃjsa paṃjsa pāraṃjsāñā* 'to be decreased by fives', Tib. *lwa-lwas phri-ste*; K 67·155–6 *tyi prracai škāñji aškāñje ni jināñi ni pārijsāñi* 'therefore the *samskāra*-factor is a non-factor, it is not to be destroyed, it is not to be decreased', =K 70, 5r2 *ttye prracai škauja aškauje na janāñā na pārajsāñā*. Preterite *pāriya-*, K 45·12 *pajsaṃ pāriye* 'he decreased the honour'; K 45·14 *ttu khāysā pāriye* 'he diminished the food'; K 45·16 *hivō khāysā pasta pāriye* (infinitive) 'he ordered to diminish his own food'. Incohortive, *pāris-*, II 109·88·5–6 *tta khu maṃ dilaka hvanda pārisindā hvarāka āvq vā muṣḍā hīstā ṣacū vāṣṭā* 'so that here the few men decrease; robbers have come; the donation comes to Śa-ṭṣou'; K 55, 17v1 *na bitti u ni pāristā* 'is not exhausted and does not diminish', K 55, 18r3 *na bitta u nā pāristā*, parallel to *jan-*, *jin-* and *pārajs-* K 67·156 and Tib. *zad-pa med-ḥin hbri-ba med*. Noun, Sid. 7r4 *gūsti pārisāma hīya krra tcerai* 'reduction treatment of flesh must be carried out'. From *rang-* 'be small', Pašto *rangai* 'thin, scanty, shallow', Sogd. Bud. *rynč'kk* 'small', *rynč'wk* 'light' (-*inj-* <-*anj-*). Man. *rynč'wkstr* 'lighter', *rynč'k* 'small, short', *rystr* 'smaller, shorter', Chr. *rynč'q* 'child', *rynč'q* 'small', M.Parth.T. *rngs* 'short, little'. IE Pok. 660–1 *leg'h-* 'light, small', Av. *rayu-*, O.Ind. *raghū-*, *laghū-* 'swift', Greek ἔλαχος 'small', Celtic O.Ir. *laigiu* 'smaller, worse', Welsh *llaw* 'small'.

**pāraysau** 'servants', II 7·112; II 5 see *parysa-*.

**pāraysdā** 'rests on', see *pārajs-*.

**pāraśā** 'service', II 12·46 = II 100·208 *parśā*, see *parysa-*.

**pāraṣṭe** 'is raised; exults', v 384·5 *ttu pāraṣṭe ma ysira* 'my heart exults over that', see s.v. *kakūṣa, bve jsa*. From \**pāri-rāz-*, see s.v. *rrāys-*, Oss. D. *arazun* 'to raise'.

**pārahā** 'support', see *patāraha-*.

**pārāka** 'parents', see *pār-*: *pāda-*.

**pārāmatā-** 'perfection' adapted from BS *pāramitā-*, with connexion to *par-* 'cross'.

**pārijsāñā-** 'to be diminished', see *pārajs-*.

**pārīph-** 'support, place', SuvP. 65r3 *pārīphī aysā* 'I will establish', BS *sthāpayiṣye*; II 104·80–1 *naravaunḍā āspara vira pārīphāda* 'they establish it upon the way to nirvāna-' (translation AM, n.s., II, 1965, 104); K 145,

3r1 *baysūsti vira au pārīphāda* 'they rest upon bodhi-knowledge'. From \**patā-*, *pā-*, *ramf-*, *raf-* (note also *paltcīmph-*, *ngtcīph-*); to *ramph-*, in *tcārampha-* 'staff', 'to support'.

**pārīpha-** 'support, basis', Manj. 82–3 *pārīphū* (-ū 'and') *bāja bvāña vara hajsamāre pacāḍanaḥ* '(to escape from *samsāra*-migration) as the support and basis they must be understood, there in turn they come forth', reference back to *vairśg* (BS *vīrya-*) and *abyadī* (BS *apramāda-*).

**pāriya-** 'decreased', see *pārajs-*; K 45·14 *pāriye u ysyē* 'diminished and removed'.

**pāris-** 'be diminished', see *pārajs-*.

**pārīh-** 'establish', III 130·31 *tīri vā jsāni pā tta hva hva sthānave āysnā vira pārīhūryau* 'may these priors (BS *sthāna-pati-*) then severally settle on the seats'. See *patārah-*, *pārah-*.

**pārusta** 'lost, ceased', III 50·56–7 *ṣg bvauma cu paysaida ṣg rā jsāna bvāma pārusta varā drāma na bīde sa khu dai āca pasūste* 'this is bodhi-knowledge which he knows (= *paysendā*); that knowledge is lost; there such is not found just as fire blazes in water'. Base *raud-*, present *rrūy-* 'lose', *rusta-*.

**pārūhāna** 'movements(?)', v 148, 1b6 *perre duva pārūhāna paysendā* 'to be caused; he knows the two movements'; v 148, 1b7 *|||sātā ttātā dva mārūhāni pay(s)ān(de)* 'he...; these two movements he knew', v 94, 16v7 *<balysūña>v(ū)ysai perrā śsau hārā buṣte ka mārūhāna paysedā* 'by the bodhisattva one thing must be caused to be understood, if he knows the movements'. From *patā-*, *pā-* and base *rūh-*, and *mā-* from *ham-ā-* (by loss of *ha-*), formed like Parācī *māwax* 'enclosure' <\**ham-ā-varta-*, and Kuśān Surx Kotal μκλιζο <\**ham-ā-dizā-*. Bases *rūh-* are in *ārūh-* 'move', Manj. 375 *ārūhānai, rūrūhārā, harautta-, ārotta-*. Here 'movement' in the sense of 'duty'? Note also *ysāra-* <\**hazāra-* '1000'.

**pāremate** see *pārāmatā-* 'perfection', v 349, 14a2.

**pārautta-** 'supported', K 135·8 *hvaramḍai ysānu śamḍya pārautte* 'he placed the right knee upon the ground'; III 72·169 *pārautta śe* 'he lay supported'; K 109·322 *nai hā pārautta hamāre* 'are not based upon it'; participle *pārautta-*, K 68·210–1 *dharmā-dhātā u satva-dātti ākāśi-dhātī ri jsāna satva pārauttā biśi ttī* 'beings all established in the *dharmā-dhātu*, the *satva-dhātu*, also the *ākāśa-dhātu* (regions) then'; infinitive K 147·38 *byeḥa paryara pārautte* 'deign to settle on the throne'. See s.v. *patārah-*. With negative, III 24, 20a3 *avārauttā, BS apratiṣṭhita-*.

**pārka** 'knee-pan', Sid. 129r2 *ysāñū hīya pārka hasu* 'knee-pan swelling'. Tib. *pus-mohi lha-na skran-ba*. From *par-* 'turn round, be round', Armen. lw *par* 'round'. IE Pok. 816 *per-* 'to pass over'.

**pārgyiña-** 'treasury, storeroom, enclosure', Z 22·135 loc. plur. *pārgyiñuvo spēte vicitra* 'various flowers in gardens'; Z 22·156 *rrundā pājiñuvog* 'in the king's treasuries'; acc. sing. Z 24·512 *hastamo pājiñu dātīmja aggañiso* 'best unpolluted garden of the *dharmā*-doctrine' (parallel BS *ārāma-*); SuvP. 73r1 *spa-masve pājiñā tsāvi* 'abundant, rich treasury', BS *prabhūta-dhana-dhānya-samḍdhi-koṣāḥ*; Bcd 50r2–3 *ajāñja pājeñā* 'inexhaustible treasury', BS *akṣaya-koṣāḥ*; Manj. 139 *kūṣḍa baśūña pajeña* 'all

kinds of palace enclosures'; Manj. 151 *ā khu artha sp(ā)śa carauna ttāra va pājaña śīya* 'or as with a lamp wealth appears (BS *artha-*) in a dark treasury at night'. Tokhara lw A 333b3 *pāsim*, BS *kośa-*, *pāsinna oki* 'like a treasury', nom. plur. *pāsināñ*, 57a7 oblique plur. *pāsinās*. From \**paričinyā-* to base *kai-:či-* 'heap up', M.Pers.T. *prčyn-* 'hedge', Kandulaī *pārcin* 'thorn-hedge', N.Pers. *parzidan* 'to repair a wall', Baxtiāri *parzīn* 'bramble', Yidya *paršīn* 'enclosure for sheep', Waxī *palč*, *parč* 'garden, forest', to BS *paryāna-* \**pari-cayana-* 'courtyard'. IE Pok. 637-8 *k<sup>h</sup>ei-*, O.Ind. *cinōti*, *cāyati*, *citā-*, *kāya-*, Av. *čayēiti*, *činvaiti*, O.Slav. *činū* 'rank, order'; with *-š-*, Av. *kaēš-* 'prepare'.

**pārjsai** 'support', see *pārajsā*.

**pārdi** see *purr-* 'conquer', v 312.7 |||*jsa pārdi* (space).

**pārna**, inst. sing. v 174 3a4; b13, see s.v. *pāra* 'a measure'.

For *-na*, note also iv 4.4 *ṣṣamṅna* 'by *ṣṣamṅa*-measure'; and iv 26.4 *ṣamṅana dasau kūsa*.

**pāryavamda-** 'reverent', iv 7.5 *pṣvā ttira jsa pāryavamdā viñārta yani* (-*rrt-* for -*ptt-*) at the feet with forehead (*ttāra-*) reverent, I make report' (BS *viñāpti-*). For *-vamda-*, note also, with BS lws, iii 98.33 *ādaravada* 'respectful', ii 49.13 *prrabaudavada-* (BS *prabodha-*). Saka iii 128.29v4 *ācyavamdā* 'eager'. Possibly *pārya-* should also be sought in BS or Prakrit to iii 42.3 *pācarya-* 'service' (<BS *pāricaryā-*, Pali *pāricariyā*) by further loss of *-c-*, *-j-*, *-y-* in Prakrit. This, rather than a dialectal form of *pārysa-*.

**pārysa-** 'servant', *parysa-*; v 296vi *pārysā*; K 52.7.8. *pārysya* 'female servant', see *parysa-*.

**pārvā** loc. plur. 'heels', see *pārva-*.

**pārva-** 'transferred, paid as something owed (wages), or given'; v 259, 3vi *gūha kaṅga ttā pārva dva* 'ox-skin transferred, two'; iv 60b1 *stūrā pārve* 'a large beast transferred' (=iv 65b2), v 259, 3v2 *u pārvi aṃ phemāṣṭa* 'and transferred to Phema'; v 204, 5a2 *mānū jsarā* (read *jsarā?*) *pārva sā* 'our *jsarā* transferred, one'; ii 2.22 *khvai hā pārva rāṃṣṭa janavai vira* 'when by him it is transferred to the country of (his) rulership'; iv 11.7 *ṣapāñā pārva khu parau pṣvā* 'transferred to the kitchens. When you hear the order'. iv 49b2 *śe hvadye mūrā pārve 15* 'to each man paid *mūrā*-coins 15'; iv 53a3 *gūhā pārve 1 śe hvadye hambā pārve 61 mūri* 'one ox transferred; to each man, amount paid 61 *mūrā*-coins'; iv 55b2 *śe hvadye mūri pārve 12*; iv 59a2 *śe hvadye vānā pārva 2* 'to each man woven stuffs paid, two'; iv 69v3 *thau pārve 1* 'cloth (silk?) transferred, one'; v 224.74.2 *ttravira pārve št(āka?)* 'to Traivira transferred as necessary(?)'; ii 87.53 *ysira hathara pārvoi* 'I have transferred (removed) severe troubles'. From *par-*, *parnu-* 'transfer', \**pārnuta-* > *pārva-*. IE Pok. 816 *per-* 'convey over'. See also *pāra-* 'debt=to be paid'. For *-rv-*, see also *darv-* < *dr̥ṣnu-* 'dare'.

**pārśa** 'service', iii 6, 13v5 *pārśā pajsamā* 'reverence, worship', K 148.61 *draina ranau pārśa pajsam* 'reverence, honour to the three jewels'; iii 130.26 *pārśa pamjsam dāse* 'he completed the worship' (dyadic), as iii 130.29 *pamjsami pūjā-karma*; ii 99.191 *pārśam au kṣamā yūḍai caigā kṣira tsau* 'it pleased our service to go to the Chinese land'; with *ibid.* ii 207 *ma pārysā* 'my servants', and ii

100.208 *parśa yanau* 'to do service'; ii 115.32 *pārśa ttā dāsū* 'I complete the service'. See above *parśa* and *parysa-*.

**pārṣṣa-**, *pārṣa-* 'reverend', iii 24, 22a1 *cittye māñandā ṣṭā diśa pārṣa hamā* 'like a *caitya*-shrine this region becomes worshipful', BS *caitya-bhūto vandaniyaś ca*; K 97, 198-9 *caitye māñadahami aurgavīya*, =v 246, 13a1 *caityā māñadā hime aurgavīya* 'like a *caitya*, becomes reverend'; K 8.5v5 *ṣṭā byātarja ttirā buri uvāra pārṣṣa puñauda maṅgaliya* 'that memory is so exalted (BS *udāra-*) admirable, meritorious (BS *puṅyavant-*), auspicious' (BS *maṅgaliya-*). The atmosphere of reverence and awe would suit a connexion with \**parṣa-* beside O.Pers., Av. *fraša-* (as *hatāma-* 'first' < \**fratama-*, beside παρθαμο-, *paḍā*, *parramaa-* above) and with the metathesis as in the title *pharṣavatā-* 'judge(?)' from \**fraša-pati-*. Then *fraša-*, and \**parṣa* > *pārṣṣa-* (keeping secondary *-rṣ-*). For Av. *fraša-*, the traditional Parsi-Persian rendering of *frašagar* is Arabic-Pers. *zāhir-* 'conspicuous, manifest', which the analysis by base *par-š-* 'appear, be conspicuous, admirable', IE *par-* 'appear' *par-k-* whence *prk-s-*, Iran. *fraš-*, O.Ind. RV *prkṣ-*, fully confirms (see Zoroastrian Problems, ed. 2, vii-xv), to IE Pok. 789 *par-*, Greek πεπαρεῖν 'show forth' εὑφραστον·σαφές 'clear', Lat. *pāreo*, *appāreō*, *compāreō* 'appear'. The Parsi-Persian gloss *zāhir* 'conspicuous', is for the compound *fršgr*, see J. J. Modi, The Persian Farziāt-Nāmeḥ and Kholāseh-i dīn of Dastur Dārāb Pāhlan 1924, p. 92 of the Kholāseh-i dīn in Parsi-Persian *nām i fršgr ma'nū* 'st *zāhir*. The same text without the gloss is in E. K. Antia, Pāzend Texts, 1909, p. 337.

For the developed meaning 'appear, be conspicuous, admirable, wonderful', note also Pindaros, Pythian Ode 6.2 θεῖον μέγαρον 'splendid hall'; Yaṅnābī *yaxš-* 'to appear', O.Ind. RV *yakṣā-* 'wonderful apparition' (Indo-Iranian Journal ii, 1958, 152-6); Bcd 48r3 Khotan Saka *bāysdyamḍai* gloss to BS *peśala-* (Tib. *des-pa* 'fine, noble'); SuvO. 567 *dyāna-*, BS *āsvādanīya-*, SuvO. 36v2 *dhyāna-*, BS *rucira-*, Zor.P. *sahik* with *aβd* 'conspicuous, admirable', N.Pers. *sahī* 'lofty (of a tree); admirable (of a queen)'; Celtic O.Ir. *airdirc*, *erdairc* 'illustrious, celebrated' (J. Vendryès, Lexique étymologique de l'irlandais ancien, 1959, A 41). For 'wonder' *duškara-* occurs in Buddhist contexts, iii 25, 25a2 *duškare jsa* 'with wonder', BS *āścarya-*. See also above N 175.36 *aurrta* 'admirable' from \**ā-frašata-* through \**ā-orrata-* (with *orr-* < \**āfrš-*). The long *-ā-* before two consonants can be seen in *pārysa-* beside *parysa-* 'servant' and *kārva-* 'deaf' < \**karna-*, but *ttrarra-* 'herb' < \**tṛna-*. For *fraš-*, see also s.v. *mura-*.

**pārṣṣa-** 'antidote', v 87r6 *u haṃdāra pārṣṣa aggadā sūstāndā* 'and others prepared the antidote, the medicine' (BS *agada-*), here dyadic; Z 24.213 *ttrāmū pārṣṣa dātīnau yindā gguvṃ* 'so he puts the antidote of the *dharma*-doctrine into your ears'. From \**pāti-raxš-a-* \**pā-raxš-a-* > \**pārṣṣ-a-*, base *raxš-* 'to protect, be ready against', Oss. D. *arāxsun*, I. *arāxst* 'be able, ready', *gāz-arāxst* 'skilled with tools' (but not D. *arāxssun*, I. *arāxsyn* 'repair'); Armen. lw *erašxi-* 'guarantee' (E. Benveniste, TPS 1945, 71); possibly Pāzend *raxšaṣnī* (E. K. Antia, Pāzend Texts 83.16). IE Pok. 32 *alek-* 'keep off', O.Ind. *rākṣati*, *rakṣitā-*, Greek ἐλέξω, O.Engl. *ealgian* 'protect',

- Got. *alhs*, O.Engl. *ealh* 'temple'. For 'antidote', Sogd. Bud. *pttṣ'rk* (P 3·82) 'against poison', connected with Zor.P. *pātṣahr* 'bezoar'.
- pārṣṭa** 'burst', K 35·87 *rūva-ṃ jsa pārṣṭa* 'burst therewith the intestines', = K 26·142 *ura vā pāṣṭauda* 'they burst the belly', = K 18·216 *ura vā pāṣṭauda* (so with *pā*), BS Divyāvādāna 447·30 *sphoṭayitvā*; III 75·225 *gara ttrairkha pārṣṭa* 'burst the mountain peaks'. From *pati-*, *pā-* with base *rau-ṣ-*: *ruṣ-*, \**pā-r(u)ṣṭa-*. See *burṣṭa-* 'burst', 3 sing. present *buṣṭā*, BS *chedaka-*, from \**vi-ruṣṭa-*, Balōči *pruṣag*, *bruṣṭa* 'break, burst', causative *proṣag* (if not base *frauṣ-*). IE Pok. 870-1 *reu-s-*, Lit. *rausiū*, *raūsti* 'stir up', O.Slav. *rušiti* 'overthrow'. See also III 72·159 *vaṣṭe*.
- pālīka-putra-** 'sons of a *pālīkā*', Z 13·58, of lesser birth, BS *pālīkā-* from Iranian (as BS *lws*, *kākhorda-*, *sthora-*) Av. *pairikā-*, Zor.P. *parik* (glossed by Parsi-Skt *rākṣasī* 'demoness'), Sogd. Bud. *pr'yk-* 'demon' in the list P 6·197 *ḍyṣw cýtḱ ZY kwntḱ ZY pr'ykth* '(sacrifice) to *daiva*, *čētak*-spirits, and *kundak* and *pariks*', M.Pers.T. *pryg*, *pryg'n* 'witch'. N.Pers. *parī*, Pašto *pērai* (\**pāryaka-*). Non-Iranian *pal-*, Greek *παλλακίς*, *παλλακή* 'concubine', *πάλλας* 'youth', Sogd. Bud. *pryš* 'servant woman', Heb. *plgš*, *pylgš*, Targum *plqt*, *pylqt*'. From 'woman of a lower class, servant, concubine', passing to 'witch'. If *pālīka-*, *pairikā*, *παλλακίς* belong together, the derivation from *pari-ik-* 'look around' is unsuitable, M. Witzel, Münchener Studien 30, 1972, 188. Celtic O.Ir. has *airech*, *airige* 'concubine'.
- pālsuve** 'ribs, sides; spoke of wheel', Z 20·45 *pālsuve*, Z 2·24 *pālsve*, I 143, 52v2 *pesvā vīne* 'pains in the side', BS *pārśva-sūla-* ('swelling of the side'). Compound *ysāra-vālsū* 'thousand-spoked', Z 22·143 *caḱṛ gyastūñi ysāra-vālsū* 'celestial thousand-spoked wheel'; I 252, IV 1 (ysā) *ra-vāsū* 'thousand-spoked', BS *cakra-citram sahasra-nemis tathā sahasra-araṃ*. From \**palsu-* < *parsu-*, Av. *pərəsu.masah-*, *pərəsāum*, *pərəsvi*; Sogd. Bud. *pr'skh* 'side', Zor.P. *pahlūk*, N.Pers. *pahlū*, Oss. DI. *fars* 'side', Pašto *puṣṭai* (*št < rs*), Ormuḱi *puṣṭiē*, Yidya *pərəsyē*, Waxī *purs*. IE Pok. 820 *perk-*, O.Ind. *pārśu-*, *prthu-pārśavo* (RV 7·83·1), O.Slav. plur. *prūsi* 'breast', Lit. *piršys* plur. 'breast (of horse)'.
- pāsa** 'swine's', genitive to *pāsa-*, Sid. 16v4 *pāsa guṣṭa* 'flesh of pig', BS *māmsam vārāham*, Tib. *phag-śa*; Sid. 9r2 *pāsi guṣṭa*, BS *vārāha-*, Tib. *phag-śa* = v 318·58 *pvēśā guṣṭa*. See *pāsa-*.
- pāsārā-** 'sun's heat, sunshine', K 150·17 *bīsi byājārā tta tta khva pāṣira baurā* 'melt (2 plur.) all just as the sun's heat the snow'; Z 2·172 *ysānde samu kho ggarā ysarnai vūḍā ratanyo pāsāru vīri* 'is beautiful just like the golden mountain covered with jewels in the sunshine'; Z 20·36 *cā bile tcabrīye pāsāre jsa stauru paha* 'whose intestines are scattered, greatly rotted by the sunshine', Z 22·254 *ggari rruṣṭā pāsāru vīrā* 'the mountain shines in the sunshine'; Z 5·49 *wysdemāte śśandau naṣṭaudo ce pāsāre jsa nātauda* 'cools the heated ground which was burnt up by the sun's heat'; Z 5·80 *tānā cu tterā pracai nāstā kho ju pāsārā ṣṭānye chāya* 'because such a cause (BS *pratya-ya-*) does not exist, just as shadow in sunshine', = Manj. 237 *ttane cu va prracai naiṣṭa khu pāsāra ṣṭānye ch(ā)ya*; Manj. 239 *khu pāsāra bunai na aṣṭa ne vā tte chāyi bide* 'as in sunshine darkness is not, nor so for him (*tte = tta yi*) is shade found'; JS 28r3 *tī ṣṭādi huṣṭi sam pāsāre ṣṭāna* 'then you lay down, you dried up indeed in the sun's heat'. From *pati-*, *pā-* with base *zar-* 'shine' (*-iz- > -ṣ-*). IE Pok. 441-2 *gher-*, O.Slav. *zīrjo*, *zīrēti* 'see', *zorja* 'shining', *zarja* 'ray', Lit. *žerū*, *žerēti* 'shine', *žarijā* 'glowing coals', *pāžāras* 'brightness', *žarā* 'redness in sky, twilight'. IE *ghrē-uo-*, O.Norse *grár* 'grey'; IE *ghrē-ujō-*, O.Engl. *græg* 'gray', OHG *grāo*.
- pāśāda** 'disputers', K 60, 35r4 *kṣemra-nā pāśāda aṇa-ttirthyāna* 'ninety-six disputants of the other sects'. From BS *pāśānda-*, NW Prakrit *praśamḍa-* (Kharoṣṭhī script), Central Aśoka Prakrit *pāśaṇḍa-*, Pali *pāśaṇḍika-*, BS *pāśaṇḍin-*, *pāśaṇḍika-* (BSOAS 14, 1952, 427). Translated by Greek *διστριβοντες*, assuring the derivation from Iranian \**parśanta-* variant to \**fraśanta-*; see s.v. *pārṣṣa-* 'reverend', and *pharṣavatā-*. For the Prakrit see K. R. Norman, JRAS 1972, 113.
- pāṣṭauda** 'they burst', see *pārṣṭa*.
- pāṣṭāmdū** (II 78·49 *pāṣṭādū*) 'we pledged(?)', in a trading context, II 77·37; 38; 78·58 *pvaica pāṣṭāmdū* 'we pledged the covering (garment)'; note II 78·44-5 *yargakava pvaica* 'the covering *yaryaḡ* (Turkish, 'pelt')'. This *pvaica* is object of *hūḍāmdū* 'we gave', *jaistādū* 'we demanded', *ṣvaudū* 'we wore', and 3 sing. *haiṣṭe* 'he gave', *nāva* 'he took'. Possibly *pati-*, *pā-* with base *raxṣ-* 'keep, guarantee', see above s.v. *pārṣṣa-* \**pati-raxṣa-* 'antidote'; for loss of *-r-* from *-rṣṭ-* see s.v. *pārṣṭa-* 'burst'.
- pāśai** 'binding thing' in a list K 100·290 *amayai maukṣaidra badamjā tcarmā cīvara haṣṭai biḍa pāste haiya haya pāśai* 'of the *amayai* official Mokṣendra bands, hide, garments, cut garment, dresses, coats, fastenings, ties, binding'. From \**paśṣ-* to base *pas-* 'to fasten' see s.v. *pāsa-* 'fastening, load'.
- pāsa-** 'load', Z 13·33 *kharā karā pāsu ne buḍu yīndā* 'the ass certainly cannot carry the load' parallel Sūtrālamkāra (tr. Huber 160) 'the ass cannot carry the load'; Z 22·239 *ttāna vaysṇā harbiṣṣā vūlṣṭāndi sta ysamthīnau pāsu* 'therefore now you all have cast off the load of births', parallel to BS *bhāra-nikṣipta-*, *apahrta-bhāra-*, Pali *nikkhitta-bhāra*. JS 19v4 *utcīnai garkhā pāsā* 'heavy load of water'; K 68·197-8 *garkhā pāsā* 'heavy load'. From base *pas-* 'to tie up, load up', *pāsa-* 'load', Av. *ava.pāṣat*, *fšābiš*, *paxṣta-* (*xṣṭ* for *št*); Zor.P. *pašt* 'agreement', DkM 778·14 *drōxtan ī pašt* 'breaking of agreement', DkM 679·22 *pašn dāšt* 'he kept the covenant'; Pahlavī Rivāyat, Dāstān i dēnik 136, § 32 *kaḍ-šān ē pašn framūt*, Epistle Manuṣcīhr 2·9·8 *pašn-garīh*; DkM 24·14 *ham-pašnān*; Vid. 4·51 *pašēnēnd* (*-ṣṣ > ṣ*), Vid. 18·10 *nīpaṣṭak*; M. Parth.T. *pṣṭg*; Sogd. Bud. *np'yṣty*, Zor.P. 'wṣṣty', Pāzand *havast*, M.Pers.T. 'wyṣṭ' 'to seal'. IE Pok. 787 *paḱ-* 'made fast', O.Ind. *pāśa-* 'noose', *o-pāśā-* 'headdress'. Note also Kroraina *paḱ'e* (\**paske*), Tokhara B *paske* (BS *bhāra-*). Lat. *paciscō* 'make an agreement'. See *pāsa-* 'leash', and *pāśai*.
- pāsa-** 'leash, fastening', III 42·12 *ttraiṣṇījsai bīrā jśā pāsa ttū mauñadā aysmū ṇūṣṭārā* 'with the leash (dyadic) of desire (BS *trṣṇā*) they bind the mind', parallel BS *gardūla*, Pali *gaddūla*; III 42·10 (written and deleted)

- ttraiṣṅjai birā jśā pāṣq ttā ttu mauṇada*. From base *pas-* 'tie up', see *pāsa-* 'load'.
- pāsa-** 'company, band', II 103.64 *raispūrām rraisydyūrām tityau pāsa harbiśvā bāḍvā śarā* '(may there be) for the princes (and) princesses, for their company, at all times good fortune'. From *pas-* 'to bind together', see s.v. *pāsa-* 'load'.
- pāsa-** 'pig, hog', v 62.12 *pāsā salya* 'in the hog year'; III 15.54 *pāsi salya* (without subscript hook) 'hog year' (in animal cycle no. 12 after *śve* 'dog'); III 14.14 *pāsi* '9-11 p.m.' (BSOS 8, 1937, 928 animal cycle *pāsa-*, Sogd. *k's*, NW Prakrit Kroraina *sug'ara*, BS *sūkara*, Tokhara B *suwo*); gen. sing. Sid. 9r2 *pāsi gūsta* 'pig's flesh', BS *vārāha-*, Tib. *phag-śa*, =v 318.58 *pveśā gušta*; III 91.221 *pvāśā tcāra*. From *\*pālsa-* to *\*parsa-* or *\*prsa-*, with intrusive *-v-* *pvāśā*, *pveśā*. Av. *pərəsō* in Nirangastān 114v9-10 *yatha huś pərəsō*, see K. Hoffmann, Münchener Studien 22, 1967, 29ff. IE Pok. 841 *porko-*s, Finn. lw *porsas*, Mordwin *purts*, Lat. *porcus*, O.Engl. *fearh*, Lit. *pařsas*, O.Slav. *prašę*. See for IE, E. Benveniste, BSL 45, 1949, 74.
- pāsāya** 'following, followers', Z 5.32 *tīyā hā naltsute kūṣḍu hāruvai pāsāya hālysa* 'then he went from the palace; his ministers (*hārū*=BS *śreṣṭhin-*) present following him (*yi*)', parallel K 41.48-9 *nimeṣī va yaśa nāma amāci ye* 'following him was an intimate (BS *amātya-*) there named Yaśas'. From *pati-*, *pā-* with base *sai-*:*si-* 'be placed, lie', to *śśāte* 'he lies', participle *śāna-*, *śānaṃda-*, *śśāta-*, 3 plur. *śśāre*, see also *hasai* 'region', BS *dhātu-*; with M.Pers.T. *pdys'y*, Zor.P. *pty's'y* 'following, according to', Pahlavi Psalter *pts'y* for Syriac *mīl* 'because of', Pāzand *padasāe* translated Parsi-Skt *anurūpaṃ*. Base *sai-*, Av. *saēte*, *sayanəm*, *āsita-*, *saēre*, *sayamanō*, Zor.P. *sāyēt*, *sāk*, *sāyān*, *āsāyēt*, *nīsāyān*, *nīsān*, *ham-sāyak* (gloss to Av. *varəzənā-*) 'neighbour', *ham-sāyānikān* (gloss to Av. *varəzāna-*), place-name *Nisāya-*, Νησαῖος, Νισαῖος, Armen. lw *nsai mianak* 'central Nisā', N.Pers. *Nasā*; Oss. D. *sājun*, I. *sājyn* 'lie ill', *ārsad*; D. *nissājun*, I. *nissājyn* 'lie down, lie ill', *nissādoncā* 'they lay', Waxī *nesiam*, *nasi*, *nast-*, *nasiyak* 'lie down', Yidya *-san*, *yūvər-sən* 'upper part of door-frame' (*\*uparasayana-*), *alar-sinē* 'threshold' (*\*adara-sayana-ka-*). IE Pok. 539-40 *kei-*, O.Ind. *śete*, *śāy-*, *śay-*, *śayyā* 'bed', *nīśtha-* 'night'. M.Pers.T. *ps'nyg'n* 'follower', Syriac *psnyq-*, Georgian *pasanik'-i* may be rather from *pascā*-N.Pers. *pas* 'after'.
- pāsūra** 'hunting-place(?)', III 104.35 *a ra na ttrāmū araṇṭina pāsūra* 'I on my part do not enter the hunting-ground in the wild land' (BS *araṇya-*). See cognates s.v. *hasūra-* 'quarry', hence *\*patā-sūra-*, Oss. D. *sorun* 'to hunt'.
- pāsūrām** 'ornament (by inlay?)', v 63.35 *bisvā vira pāsūrām pīrāñā pīli vyachūryau* 'on the houses a decoration is to be painted; calamities (BS *pīḍā*) would vanish'. From *\*pāti-s(a)urāna-* 'decoration', to Av. *saora-* in Yašt 14.27 *zaranyō.saora-* epithet of a *karōta-* 'cutting tool, knife, dagger'. Possibly a special decoration by inlay. O.Ind. *chor-*, *chur-* 'inlay', *churāti*, *churayati*, *chorayati* 'engrave, etch, ornament with rubbing in', glossed by *khacita*, and with *ā-*, *vi-*; Pali *vicchurita-* glossed *ullitta-* (*ullipta-*), Prakrit *churiya-* glossed *khacita-*, *vyāpta-*, *lipta-*. Iran. *saur-*, O.Ind. *chor-* from IE (s)k(h)eu-r-. See *tsarra*.
- pāsta** 'committed, done', v 168, 7b4 *kiḍyāni pāsta ide* 'the deeds (=BS *karma*) are committed'. See *pette*.
- pāsta** 'garment', K 20.1 *ttyai va(s)ka nūvara-kaṣṭa pāsta prrahaṇḍya* [read -ṣḍā], =K 28.178 *ttyai vaska nūvara-kaṣṭa pāsta prrahaṣḍā*, =K 37, 117-8 *ttye vaska nūvarā-kaṣṭā pāsti prrihauṣḍe* 'for him she (the *rākṣasi-*demoness) put on a newly-flayed coat'; K 100.290 *tcarmā cīvara haṣṭai bīḍa pāste* 'skins, garbs (BS *cīvara-*), garments, dresses (*bar-* 'wear'), coats'. All four MSS have *-ā-* which makes older *-au-* unlikely, hence hardly to Zor.P., N.Pers. *pōst* 'skin' (to O.Pers. *pavasta* 'envelope'), or to Av. *pašta-* 'skin' (glossed by Zor.P. *pōst*). Possibly *\*pāvasta-* from *pau-* 'to cover' with *-ā-* < *-āva-* (see *māṣḍāna-*; preterite *-tānda-* < *\*-tāvant-a-*, but *naḍaun-* < *\*nytāun-*). See *pau-* s.v. *pvāna-*. For *-asta-* see Zor.P. *tapast* 'carpet', above *karasta-* 'skin'.
- pāste** 'done', SuvP. 64r4 *cu...biśūñi baṣḍe pāste* 'what sins of all kinds I have committed' (*-te=tem*, *-temā* 1 sing.), BS *yat tu pāpaṃ kṛtaṃ mayā*. See also *pāsta* 'done', *pette*.
- pāstunga-** 'inverted, with foot uppermost', Z 13.71 *pāstungā pastā aviśā* 'he fell headlong into Avīci', parallel BS Abhidharma-kośa 3.15 *ūrdhva-pādas tu nārakah* 'the *nāraka*-inhabitant with foot up', Pali J 5.266 *patanti niraye uddha-pādā*; Z 24.168 *pāstumgga ātasāre* 'they fall headlong'; III 89.175 *u śi hā bagalā pāstumgga viśtāñā* 'and this vessel must be set inverted'; III 85.64 *kamalā pāstamgā biysamjāñā* 'the head is to be held inverted'; III 79.11 *ragyā jśā ākṣum pāstāgā* 'I am thrown headlong from the bank'. Without *pā-*, JS 15r2 *gara ttājā stāga bihisadā-jūna* 'the mountain stream down-pouring on its wide course' (see *stānga-*). Parallel also BS *avamūrdhaka-* 'with head down'; M.Parth.T. *kfynd ngws'r* 'w ṣfr 'they fall head-down to the abyss'; N.Pers. *niḡōn-sār* 'head-down'. From *pā-* 'foot', with adjective *stunga-* 'raised, standing erect', base IE *steu-*, see s.v. *stunā-* 'pillar', Pašto *stān* 'post, pillar' above base *stau-*, s.v. *paštore*. With *-nga-*, *-mḡga-* from *-naka-*, see also Yidya *ārūnyo* 'light' (*\*ā-rauxśnakā*) and *stūnyo* 'supine' (*\*ustānaka-*).
- pāha-**, *pvāha-* 'blow, stroke, noise', verbal *pāh-*, *pvāh-*, *pveh-*, SuvP. 61v4 *pāhna* 'with noise', BS *ghoṣa-nādinā*; verb, III 114, 6r3 *kūsā pāhi* 'he beats the drum', v 250.795 *khu gyastuñā kusā pāhe* 'as the celestial drum sounds'; Manj. 414 *pāhyāda ramanī hvāra* 'they played delightful, sweet (music)', =Z 5.100 *hamatu binānu yādāndā* 'of themselves they made music'; SuvP. 61r4 *pāhāme jsa* 'with sound', BS *śabda-nādinā*; K 60, 37v1 *ttye pāhana* 'with sound of it (of music)'. From *\*pati-vah-* < *\*pativad-* (*d > ḍ > θ > h*). IE Pok. 76 *aued-* 'speech', O.Ind. *vādati*, *udit-* 'speak', *vāda-* 'sound, noise', *vandate* 'praise', Lit. *vadinū*, *vadinti* 'name, call', Greek *αὐδή* 'noise'.
- pī** 'fat', see *pāyā*.
- pī** 'falls', K 38.135 *pī śamde* 'he falls to the ground'. See *pat-*.
- pī** 'I fall', see *pat-*, III 73.179 *khu hā pī mīra* 'if I fall, I shall die'.

**pīm** 'I fall', III 11, 21r2 *ku ne biśṣye janava-kāyā eha pīm* 'where I do not fall into the jaw of the people'. See *pat-*.

**pāga** 'power', K 7, 148r2 *balysūnavūysānu hīvyā pāga* 'power of the bodhisattvas'; plur., K 6, 145v2 *pāgañyau jsa* 'with powers', Tib. *stobs-kyis*. Adjective K 4, 141v3 *pāgajsa*. See *pāṣa-*.

**picā**, III 3·80·19–20 [read [pī]picā, cf. ibid. 23–4 [bī]bimi], 'haystack(?)', *picā paskinā tcāmśvām u krrraigā* 'corn-heap, hens and cocks behind'. To Lat. *spīca* 'ear of corn', see s.v. *phī(ra-)* 'ear of corn'.

**pāchaṣṭa-** 'visible', Z 14·70 *gyastu balysu patāna deiyā pāchaṣṭā* 'sees the deva Buddha visible before him'; Z 14·71 *balysā pāchaṣṭā* 'the Buddha is visible'; v 246, 11a4 *gyasta balysa pīchaṣṭā dyāma nijsāñāre* 'the deva Buddhas show a vision visibly', BS *saṃmukhaṃ darśanaṃ dāsyanti*; Sid. 1v2 *pīchaṣṭu*, BS *abhīmukhaṃ*; Bcd 56v1 *pīchaṣṭu daime* 'I see visibly'; dyadic, Bcd 56v2–3 *pīchaṣṭu sāmmukhā*: 'manifest', BS *saṃmukha-*; triadic, II 102·20 *pitvra pīchaṣṭu pyaṣṭa* 'visible'. From \*(a)pi-*čaṣṭa-* (with *ič-* > *ičy-* > *-ich-*), base *kaṣ-*, see s.v. *tcāṣ-*.

**pīja-** 'breast', see *pīmja-*.

**pījsa** 'greatly', III 89·170–1 *pījsa kyihāre* 'they itch severely', see *pājsa*, *pāṣa-*.

**pījsata-** 'struck', III 6, 13v2 *u kāṣcīnya vyihera kaṣṭā imā u pījsati u piṣkistūm aysā biśṣye śśārate jsa* 'and I have fallen into a grievous mental state (BS *vihāra-*) and am struck down and separated from all good things'. To *pājsan-* from *pati-jan-* (or *(a)pi-jan-*?) ; also *pājsātemate jsa* 'with striking', v 154, 1b3, see *pājsan-*.

**pījsan-** 'apply', see *pājsan-*.

**pījsām** 'five', gen. plur., III 38·40 *kauma-gūnām hīya pījsām* 'of the five qualities of passion', to BS *panca kāma-gūnāḥ* 'objects of the five senses', = III 47·60 *kāma-gūnām hīya (pī)jsām*. See *paṃjsa*.

**pājsās-** 'look', SuvO. 36r4 *briyūnyau tceimañyau uysdiyāñe u byūnyau (= bryūnyau) pājsāṣṭāñe u briyūnyau uysdyāñe* 'to be looked at with loving eyes', BS *priya-hitābhyāṃ prekṣitavyāḥ*. See *tcāṣ-*.

**pīña** 'fatness, well-being', K 148·63 *satvām haura hadāra pīña pyālyai hūṣa tśide* 'may the beings' pleasure, favour, well-being, fortune increase', = K 100·282 *satvāma hāmra hadāra pīsa pyālye huṣa tśide (satvāma gen. plur. for satvāna older for satvām)*; = III 45·15–6 *satvāna haurā haṃdārā upajīva-bārai pīsaña hūṣa tśidai (upajīva-bārai 'support of one's livelihood', BS *upajīva-*)*. Three variants *pīña*, *pīsa*, *pīsaña* from base *pai-*: *pī-* 'swell, be fat, prosper' (meanings like Av. *vazdah-*, Pašto *wāzda* 'fat', see TPS 1960, 62–9) with *-s-* inchoative, to Av. *pīvah-* 'fat', see s.v. *pāyā*.

**pīmja-**, *paija-*, *pīja-* 'breast, side; peak', I 157, 69r1 *pīmjavā gvahaiyi* 'wound in the breasts', BS *kṣata-* (with phthitic diseases), perhaps pneumonia; I 145, 54r3 *śajsām pajīvām gvahaiye* 'wound in single breasts', BS <pa>*kṣīhatānām* 'hemiplegia' (= *paḥṣahata-*); IV 7·2 *pajīvā vāda urmaysdām māñamda* 'like the sun descended on the peaks'; I 169, 84v5 *pījvā*. For 'breast' used of 'hills', note Pindaros Pythian 4·8 *ἐν ὄρυεννόνεῖτι μαστῶ* 'on gleaming hill', Welsh *bron* 'breast, hill', see TPS 1955, 75; BSOAS 22·59. This north Iranian word *pīmja-* corresponds to Oss. D. *findz*, *fij*, I. *fyndz* 'point

(of a shoe), nose', Armen. lw *pinč*, *pinj* 'nostril', Georgian *p'nc*'*v-i* 'nostril', Abxaz *a-p'anc*<sup>o</sup>, *a-p'anc*<sup>a</sup> 'nose'. Base (s)*pai-*: *pi-* 'be pointed', see s.v. *phī(ra-)*, *spavi*, *picā*. IE Pok. 981 (s)*pei-*: (s)*pi-*, O.Ind. *sphyā-* 'splinter', O.Engl. *spitu* 'spit', Lat. *spīca*, *spīna*, Lit. *spitulė* 'needle'.

**pīmjakya** 'breasts', III 38·43–4 *khu pīmjakya gvūthāva kveṣṭa brrīyakya vaska* 'as the breasts expand in the side for the beloved one'; III 34·9 *paijakya*. See *pīmja-*.

**pīmjsa** 'first(?)', K 149·6–7 *rhāśai hairūkā pīrmāttaṃ pīmjsa* 'mysterious Herukā, foremost, first', parallel to ibid. K 152·7 *pīrmāttaṃ hvāṣṭa (=9)*. Hence possibly from \**patinca* to *patā* 'in front'; for the form note *paramjsa* 'turned back' from \**paranča-*.

**pīḍa-** 'written, painted', see *pīr-*.

**pīḍe** 'is filled', Z 4·43 *aysmū ni pīḍe gyaḍina* 'their mind is filled with ignorance'. Base *par-*, see s.v. *hambīr-*, *hambaḍa-*.

**pīḍaka-** 'written message', II 90·89–90 *u pīḍakā hā nā dirveṃ haurā* 'and I did not dare give the letter', II 91·96 *ciṃgām hīvī pīḍakā tta tta ā* 'so the letter of the Chinese came'; II 91·99 *biśā ysyāmdā pīḍakā āstamna* 'they plundered all, the letter and the rest'; loc. sing. II 97·127–8 *pīḍakaña va tta ttā yai* 'in the letter it was so'; gen. plur. II 128·59 *jsimnā vī vā pīḍakām jsi haṣḍā yaṃ* 'quickly make here a report by letters' (translation AM, n.s., II, 1964, 19). From *pīḍa-* participle to *pīr-* 'to write'.

**pīmñā** 'a medicament', III 90·192 *gvai, rahi pīmñā, śīya baḥḡuyā*, not identified. Possibly compare Sid. 148v4 *samāmdrri pīñnā*, BS *samudra-phena-*, Tib. *rgya-mchōhi sbu-ba* ('foam').

**pāṭa-**, see *pāṣa-* 'power'.

**pātajsa-** 'strong', see *pāṣa-*.

**pātām-** 'to obscure', noun *pātāma-*, v 86, 24r4 *brītai hāḍe harbiśyau pātāmyau* 'passion however with all obscurations'; Sid. 151v2 *tceña besā āchā pyāma* 'of diseases in the eye, covering', Tib. *g-yogs-pa*; SuvP. 63v2 *jaḍinai pyāmāna* 'with covering of ignorance', BS *ajñāna-tamacetasā*, Tib. *mi śes mun-pahi sems* (variant *āvṛta-*); K 150·29 *vāysni pyāmā* 'obscurations due to *vāsanā*-impressions', K 154·43 *vāysina pyāmā*. Causative v 154, 184a3 *pātemīy(ā)*. Preterite, Z 22·168 *biśṣā handare bāyā pātaundā* 'all other rays dimmed'; SuvP. 68r4 *pyaudā*, BS *tama-samkaṣa-* 'constricted by darkness'; K 53·10·5–6 *jīḍinai ṣa bārānā tcimneñā pyaude* = K 62, 77v2 *jaḍinai ṣa mārna tcāimeña pyaude* 'by rain (or *māra*-demon) of ignorance the eyes obscured'. From *(a)pi-tam-* (note *pi-t-* > *pāt-*, but *pati-t-* > *patt-*) base *tam-* 'dark', Av. *tamah-*, *taḥra-* (see *ttāra-*), O.Ind. *tamas-*, *tamisra-*. IE Pok. 1063–4 *tem-*, distinct from IE Pok. 1063 *tem-* 'confused', O.Ind. *tāmyati*, *tāntā-* 'choke, faint', M.Parth.T. *t'm'dg* 'choking'. See also *ttauda-* 'dark'.

**pātāy-** 'speak', participle *pātāsta-*, v 343, 85v2 *pātāyindā* 'they speak', BS G 37, 80a2 *jalpanti*; SuvO. 36r5 *pātāyāñu-m jsa hau jsa hambrihāñā* 'to be spoken by them, to be joined with speech', BS *ālāpayitavya-*; SuvO. 36r5 *bryūnāna salātāna* (BS *samlāpa-*) *biśṣāna amdīvārna pātāyāñu* 'with loving word it must be spoken by the whole inner chamber' (BS *antaḥ-pura-*), BS *priya-*

*vacanaṁ ca sarva-antahpura-gaṇā ālapayitavyāḥ*; Z 2·13 *ci ne pātāyindā ci rrai|||* 'some do not speak, some cry out'; II 113·84 *śirka-m jsa hā pyāyārā* 'speak well with them'; V 29, 47r3 *o yi jsa ysiru pātāyātā o ye vā vātā amatau nātāyātā* 'either with him he speaks roughly or against him he speaks distressfully'; 2 sing. imperative, III 4, 10v5 *spāśśā vā muhu myysdyūni pyāya* 'look upon me, speak mercifully'; III 3, 8v3 *ne phari pyāyāñā* 'must not speak much'; V 64·45 *śerki jsa pyāyidā* 'they speak well with him'. With negative, Manj. 416 *avyāya satva* 'speechless beings'; JS 18v3 *avyāyāmdai* 'not speaking'; noun, III 60·36 *avyāyāme jsa*, V 343, 85v2 *avātāyemate*. Preterite, Z 5·101 *u muta pātāstu yādāndā* 'and dumb could speak'; Z 2·160 *biśśā balysa pātāstāndi* 'all the Buddhas spoke'; Z 12·13 *śśārkuī jsa perre sañina nānu pātāste* 'well by him he is to be caused to speak softly with the plan' (=BS *upāya-*); later, K 35·95 *pyāsti hā brrammā* 'the *brāhmaṇa-* spoke', =K 27·150 *pyesta hā pūhī* (BS *purohita-*), =K 19·227 *prāsta hā prruhi*; II 108·176 *hā pyāstāmda ttai hvāmda* 'they spoke, so to him they said'; Manj. 313 *nairarthā pyāstai salāva* 'speak nonsensical words' (BS *nirartha-*), =Manj. 308 *haphāra hvāne* '(the fevered) speaks confusedly'; K 38·140 *pyāstāyi* 'she spoke', III 76·239 *pyāstā* 'she spoke', K 45·23 *kṣāmdaina pyāstā* 'she spoke with her husband' (*kṣundaa-*); noun, Z 6·43 *vāna pātāyemate* 'without speaking'. From \**pati-ād-* 'speak to', base *ad-* 'speak', see s.v. *nātāyātā* (IE Pok. 291 base *adh-*); *uzāstā*.

**pātāly-** 'to accumulate, gain', Z 23·94 *nūvarau puña ni pātālyāre bitandete pracaina* 'for you are not accumulated new merits (BS *puṇya-*) because of confusedness (=BS *pramāda-*)'; V 93, 45r6 *śśira hira pātālyāre pātāsta-m jsa śśira hi(ra)* 'good things are accumulated; accumulated by them good things'; V 95v1 *ne mi ju kidāyāne pātāsta* 'not for me are accumulated deeds' (=BS *karma*); SuvO. 54r7 *iyāndu pātālye ttātā pata* 'perpetually these verses (BS *pada-*) of prosperity', BS *ekā saṁsiddhi-padā*, Tib. *gčig-tu de kho-na yan-dag-par sgrub-pa sbyin-pa*; later *pyāly-*, SuvP. 72v1 *cu buri mara pyālyā hvīya ṣa-m siji cidañi vira* 'whatever here is human prosperity, that for them, may it succeed in thought', BS *yā kāci sampatti manuṣya-loke sā teṣa bhotu manasā-upapattiḥ*; L 95·38-9 *ṣā harbiṣye śire sijāma byehe u biśśā pyālyā byehe u biśśā-padya bvāma byehe u biśśi dāyā kire hvaramciñā sijindā* 'may he get the success in all good, and get all welfare (*pyālyā*), and get knowledge of all kinds and for him may all works of the *dharma*-doctrine succeed rightly', BS in a series *tatva-*, *vāk-*, *dharma*; III 22, 12b4 *lakṣaṇijā pyālye jsa*, BS *lakṣaṇa-sampadā*, Tib. *mčhan phun-sum čhogs-pa* 'completeness, excellence of the marks'; K 148·63 *satvām haura hadāra pīna pyālyai hūṣa tsīde* 'may the beings' pleasure, favour, well-being, fortune increase' (see s.v. *pīna*). From \**pati-ard-*, base *ard-* 'grow, increase', Av. *ard-*, IE Pok. 27 *al-dh-*, O.Ind. *rdhnōti*, *ṛnāddhi*, *rdhāti*, *rdhyati* 'increase', Greek *ἄλθαι*ω, *ἔλθω* 'heal', *ἔλθου* 'grow', O.Swed. *alda* 'fruit-bearing oak', O.Norse *aldin* 'fruit of trees'. This *pātāly-* was separated from *pātāy-* by R. E. Emmerick, W. B. Henning Memorial Volume 143-51.

**pātūkyo** 'speech', V 343, 85v2 *ne ju hvāñindā u ne pātāyindā*

*u ne pātūkyo yanindā* 'they do not talk and do not speak and not make speech', BS G 37, 80a2-3 *na-ālapanti na saṁlapanti*, Tib. *mi brjod*; Z 24·649 *ysira ho ośa ni hā <ya>nindī patūcau* 'they do not make rough evil words (*ho, hau*) (and) speech'. From \**pati-aug-*, Av. *aog-* 'speak', *aoxta-*, see also *nātūkyo*, *nyūj-* and *uwe*. IE Pok. 348 *eueg<sup>h</sup>-* 'speak solemnly', O.Ind. Ved. *vāghāt* 'one who prays', Av. *vayanti* (in proper name), Lat. *uoueo*, *uōtum*; *eug<sup>h</sup>-* Av. *aog-*, *aojaitē*, *aogadā*, *aoxta-*, O.Ind. *ohate* 'praises, boasts', Greek *εὐχομαι* 'pray, wish, boast'.

**pātūsa-** 'drum', Z 24·410 *skalā pātūsānu* 'noise of drums', III 35·35 *khu pauskya kejūda* 'when they beat drums', =III 47·52 *khu pauskya kajūda*, =III 38·33 *khu pauskya kejūda*; II 75·47 *puška-kajai spāta* 'drum-beating official' (as a name?). From \**pati-aus-y-* to base *aus-* = *vas-* 'make noise', see *bāsa-*; hardly *pa-* with *kūsa-* 'drum'.

**pāte** 'father', V 330, 20v1 *ne ne ju muhu vañña ttattika māta pāte trāstu yanindā* 'here not now mother, father can save me', BS G 37, 17b2 *nāsti kaś cid iha trāṇaṁ na māta na pitā tathā*; V 76, 78r4 *pye-t-i* 'his father', BS G 37, 73b5 *pitā*; SuvP. 63r3 *cu ji meri vira u pyarā abustañā bhysām vira* 'what against mother and father unwittingly against Buddhas', BS *mātā-pitṛn ajanantā buddhānam aprajānatā*; Z 2·137 acc. sing. *pātaru*; V 231, 16a1 *pātaru*; Z 5·19 gen. sing. *pīrā*; V 337, 36v1 *u merā pīrā jivātā nāsta* 'he would take away life of mother (and) father', BS G 37, 33a6 *mātā-pitaram jivitād vyaparopayet*; N 164·5 *pyarina haṁbrrihā* 'I share with father'; II 119·162 *pyai pasta yai* 'his father deigned to be'; acc. sing. III 67·50 *cvām jse pyarā* 'who slew their father'; K 29·186 *pye tti jsā māva* 'father and mother', =K 21·12 *pya skaraba māva* 'father, harsh mother', =K 37·126 *pye skaraba māta*. From \**pitāh* with *-āh > -e*, Av. *pitar*, O.Pers. *pitar-*, Zor.P. *pit*, *pitar*, N.Pers. *pidar*, Oss. D. *fidā*, I. *fyd*, plur. *fidāltā*, *fydāltā*; Sogd. Bud. *'ptr-*, Man. *ptr-*, *'ptr-*, Chr. *ptr*, adjective *ptrq'n*, M.Pers. T. *pyd*, *pydr*, M.Parth. T. *pydr*, Balōči *pūt*, *piθ*, *pis*, Wanetsi *piyār*, Pašto *plār*, Šuyni *ped*. IE Pok. 829 *pētē(r)*, O.Ind. *pitār-*, Greek *πατήρ*, Lat. *pater*.

**pittā** 'he falls', *pīndā* 'they fall', *pīmā* 'I fall', *pīnā* 'I may fall', *pī*, see s.v. *pat-* 'fall'.

**pītcīyi** 'spoon', Sid. 146v4, Tib. *thur-ma*, and Sid. 147v2; 149r1; 150r1. From \**pati-scaida-* 'split' (piece of wood), O.Norse *skeid* 'spoon' from *skaid-*, Got. *skaidan* to IE Pok. 920-1.

**pītcīphe**, see *paltcīmph-*.

**pītcīra** 'before the face, in presence', II 102·20 *maṇḍalvā ṣtāna pītcīra pīchaṣṭū pyaṣṭa* (triadic) 'in the *maṇḍala-* circles in presence', translation AM, n.s., II, 1965, 102. See s.v. *tcari* 'face'.

**pīde** 'he brought', see *pīm-*.

**pīnā** 'I may fall', see *pat-*.

**pinapaka** 'causing to burn, fire', III 137·14 *uca hīvī vā pinapaka hīyim (-im=-ai) vā ṣi tham-pastā devatta, śāde jsa vā viśyudā na naraume* 'of water (the genius), of fire (the genius), this the genius now calmed, from earth, hither issues no evil'. Here the three elements, water, fire, earth and the genius of each (*devatā-*) gives not evil, but final good (l. 22 *asta saika*). Hence *pīna-* from older \**pyina-* to \**pa-dina-* 'to burn' (see *pyiñ-* 'cause to burn')

with Waxī *pīdān-* intr. 'burn', *pīdāng* 'flame', Šuynī *pīdīm-:pīdid* 'cause to burn' (-d- < -d- not -t-). Possibly from older \**padagn-* either present \**padagnāti* or denominative \**padagna-* (participle), base *dag-* (see s.v. *dajs-*). The second component is *-pa-* 'making, causing' with suffix of agent *-ka-*, to base *pā-* 'to work' to *apah-* 'work' (as *sā-* 'to sharpen' to *as-* 'be sharp'). See also Armen. *tagnap* 'anxiety' (of similar form to this \**padagna-pa-*) from Iranian base *tang-* 'stretch', participle \**tagna-* 'stretched, anxious', with *-pa-*. See for *pa-* Studi linguistici in onore di V. Pisani, 1969, 96.

**piniysdyau** 'girth', inst. plur. K 64, 80r2-3 *ysariya piniysdyau usthiya ura* 'bellies drawn up with golden (\**ysarijyau*) girths', parallel to BS *hasti-kakšya-* 'elephant-girth'. From \**pai-naiš-* (with *-d-* increment) 'to fasten', *naiš-* with *naiš-*. See *panišdā*, *paniys-*.

**pindā** 'they fall', see *pat-*.

**pīp-** 'to prepare food', Z 2:52 *khāysoi ju vaska ne pīpe* 'I do not prepare food for him'; Z 2:50 *parysa nirmāndā ce pīpāre hurau bātā* 'he magically created (BS *nirmā-*) servants who prepare *hurā*-drinks and *bātāa*-drinks'. From \**pai-pā-* (reduplicated type intensive, O.Ind. *vevid-*, Greek ποίπνω), to *pā-*, see *papāgye*. Not from Prakrit *payapp-*, BS *prakalp-*, as offered earlier.

**pīm-** 'bring', participle *pīda-*, Sid. 141r5 *ā vā pāri vī āna dvāśā hāusā uskyāštā, pīmāñā u ttekye uskātā beñāñā* 'or from the knee twelve fingers upwards it is to be brought up and it is to be split above that', BS *hrtvā*, Tib. *yan-na rin-pa-nas sor bcu-gñis-kyi gon-du byin-pa dral-te*; v 65, 24a10 *pīmi deśana vañā* 'I would now bring the profession'; III 124:87 *pīma*, BS *mūnaya* (not identified; 'bring?'); v 300:3 *ttye āsirina pīma pu(stakā?)* 'bring with the teacher (BS *ācārya-*) his book(?)'; preterite, v 222:20:2 *ci vā hambāta pīde* 'because he has brought the amounts'. For *-m-:nda-*, note also *dam-:danda-* 'to tame'. Base \**pi-yum->\*piyām->pīm-*, with *ājum-*, *ājām-*, *ājim-:ājimda-* 'to bring'. To Zor.P. *yunb-*, *yunbēn-*, N.Pers. *jumb-*, *jumbān-* (*m~mb*). Possibly to IE Pok. 505 *jem-* 'hold', Av. *yam-:yata-*, see above *jamā*, with secondary meaning 'hold towards'. Otherwise a base *yau-:yu-* 'to move' with increment *-m-* (see *tsum-*, *khūm-*), in Av. *yaona-*, above *gyūna-*, *jūna-* 'gait', O.Ind. *yōni-*.

**pīminai** 'woollen', see *pema*, *peminai*.

**pīmya** 'long', BS *cireṇa*, see *paiya*.

**pāyā**, *pī* 'fat', Z 20:56 *pāyā* 'fat', Z 20:53 *pīye*, Z 20:54 *pī*, Sid. 111r5 *pī*, Tib. *čhil* ('fat'), Sid. 9v1 *pī jsa*, Tib. *žag* ('fat'); adjective, Sid. 141r5 *pīvinā kavīñām āhā* 'fat fish eggs' (gen. plur.); with negative, Sid. 135r4 *datām hīye apīye gušte jsa* 'with fatless flesh of wild beasts', BS *jāngala-*, Tib. *ša smum bag čhun-ba dan*. From base *pyā-:pī-* 'to swell', see also *pīna*, *pīsa*, *pīsaña*; Av. *pīvah-* 'fat'; proper name *gao-pīvanhu-* 'with fat of ox-meat', Zor.P. *pīh*, *pī*, *frapīh*, *plpyhīl frapīhtar*, N.Pers. *pī*, *farbīh*, *farbīh*, M.Parth.T. *frbyw*; Sogd. document *brpyy* 'fat(?)', Sogd. Chr. *šbyw* 'fat', Balōčī *pīg*, Oss. DI. *fiū*. IE Pok. 793 *pei-:pi-* 'be fat, exuberant', O.Ind. *pīvan-*, *pīvarī-*, *pīvas-*, Greek πίων, πίειρα, Lit. *papijusi kārvo* 'cow giving milk freely'.

**pāyau jsa** 'with feet', see *pā*, *pai*.

**pāyaura-** 'cloud', see *pryaurā*.

**pīysa-** 'pointed', K 100:293 *dīva tte pīysā tte pīysai u kajakā kajakai*. Context of rough life 297-8 *tcajsa rūmai nera hvastai tcajsa thīyai* 'he (or you) pulled out hair, beat the wife, tugged the hair'; 295 *pulāñi* from *pard-* (see *pul-*), 296 *gūhai* 'ruffian'. Hence *pīys-* 'be pointed' (see s.v. *pīysgyau*), and *kaj-* to IE Pok. 521 Lat. *cacāre*, Greek κακκώ, Celtic Mid.Ir. *caccaim*, Welsh *cach*, Russ. *kákati*, NH Germ. *kacken*. For 'pointed', see also REW III, 277 *xuj* 'membrum uirile', Alban. *hu* 'stake, membrum uirile'; base *pei-* in *pei-s-*, Lit. *pisti* 'coire', Mid.HG *fisel* 'membrum uirile' (IE Pok. 796 with *peis-* 'to pound').

**pīysgyau** '(pointed) grass', inst. plur. to either *pīysga-* or *pīysgya-*, SuvO. 53v1 *gyasta dīvate hīyāra pīysgyau hāro* 'devas, devatās, fruits, grasses, vegetation', BS *phalāsasya-vīṭapa-druma-ṛkṣa-devatā rohenti sasyāni*, Tib. *hbras-bu lo-thog ldun sdon ljon lha-rnams*. Here *pīysga-*, BS *sasya-* 'crop', Tib. *lo-thog* may be spiked grains, to a base *paiz-*. IE Pok. 981 (s)p(h)ei- 'be pointed', O.Engl. *spitu* 'spit', Lit. *spitulė* 'needle', Lat. *spīca* 'ear of corn', see below *pīh(ra-)* 'ear of corn', *spavi* 'spine' (Lat. *spīna*), *pīcā* above. To *pīys-* corresponds Oss. D. *fez-*, in *fezonāg*, I. *fizonāg* 'meat on spit', like Turk. *šīšlik* 'meat on the šīš ('spit')', Russ. *šāšlik*. Rescind the proposed connexion of Oss. *fezonāg* with O.Engl. *afgen* in Leeds Studies in English and kindred languages 3, 1934, 7-9. Note also *spai-* in Oss. D. *āfserā*, I. *āfsir* 'ear of corn' from \**spāira-*.

**pīr-** 'write, paint', v 74, 42v5 *ggāhu pūstya pūrāte* 'he may write the verse in a book', BS G 37, 32b4 *gāthām likhayīsyanti*; v 336, 35r4 *hotāre ttū saṃghātu sūtru pūstya* (<*pī*)*rāna* 'they can write this Saṃghāṭa text in a book', BS G 37, 32a4-5 *śakyam ayam saṃghāṭam dharmaparyāyam likhitum*; v 73, 41r5 *ce ttū saṃghātu dātu pūstya pūrāte dījsāte vāśīyā arthū ketāiyā* 'who writes this Saṃghāṭa dharma-doctrine in a book, keeps, recites, ponders its meaning', BS G 37, 31a7-31b1 *ya imam dharmaparyāyam śrośyati, śrutvā ca dhārayīsyati vācayīsyati paryavāpsyati*; v 246, 10a4 *sūtrā pīre*, =v 245, 10a1 *pūrī* 'writes the text'; v 163, 4a1 *pūr(ā)t(ā) drysdā sājātā* 'writes, keeps, learns'; 3 plur. III, 26, 29a2 *pīrīdai*; noun, v 62:7 *pīrāmi jsa*; participle future, v 164, 215a4 *śaysdā pīrāñā* 'the snake must be painted'; v 63:35 *pāsūrām pīrāñā* 'the *pāsūrāna*-decoration must be painted'; adjective, *pūrāka-*, Z 9:19 *samu kho pūrākā pvañtā tte yakṣā cu tvera pīde* 'just as the painter fears the yakṣa-demon which he has painted on his board', =Manj. 396 *samva khu pūrāka cu pvañtā tte yakṣa cu tv(era) pīde*; infinitive, III 42b8 *pūrākā paryāñā pīdā* 'the writer must be commanded to write'; v 244, 3a4 *pīri parī pīde* 'writes, orders to write', *likhīsyati likhāpāyīsyati*. Preterite, *pīda-* 'written, painted', Z 24:240 *tta pyūṣṭu pō yi namasātāndā pīda ṣṭānye gyasta* 'so it has been heard: the deva-gods, though painted, worshipped (BS *namasya-*) at his feet', parallel Mahāvastu and Lalita-vistara, thus LV 84:11 *acetanyo deva-pratimāh* 'senseless god-images'; II 69, 10a3 *pīda hamauka* 'painted bowls', Z 9:19 *cu tvera pīde* 'what he painted on the board'; Manj. 25 *khu ja padā grrainai pīdā* 'like a painted clay vessel (*padāna-*)'; K 99:225 *aysai ra pīdai* 'I wrote it also'; K 98:222 *ayse ra pīde*; K 98:223 *aysi ra pīdim* (*-im=-ai*), K 151:47

*syste u padaidai u piḍai* 'I prepared and composed and wrote', noun, II 50·44 *tta beṣa magārau nva piḍau biṣa bāya* 'so all according to ancient writings conduct all'.

**pīr-** 'believe', v 95v4 *ka puñānu o kiḍayānānu pīrāte* 'if he believes in merits (BS *puṇya*) and deeds (= BS *karma*)'; Z 24·245 *ma ṣṭāni pīre drūje hvāñīndi biṣṣe* 'do not believe at all, they speak wholly lies'; Z 13·67 *ma pīra* 'do not believe'; K 72·26 *cū biṣya vīra pīrādi* 'who may believe on the Buddhas', K 157·21 *pīrīye*; III 101·42 *hakṣa pīra* 'believe the truth'; v 312·20 *biṣya ttu biṣa pīḍa* (or *pīra*) 'he believed all that of the Buddha' (context with preterite *bosta* 'understood'); abstract, v 337, 35v4 *ttū saṃghātu dātu vātā rraṣṭo pīrātetu yande* 'he believes in the Saṃghāta *dharma*-doctrine as true', BS G 37, 32b2 *imam saṃghātaṃ dharmā-paryāyaṃ yathā-bhūtaṃ śraddadhanti* ('they believe this Saṃghāta doctrinal treatise as true'), Tib. *dad-čiv*; v 84, 45v3 *pīrātetu hā yande* 'believes'; III 25, 24b2 *cu ttū dā ṣadāhidā pīrāttā hā yanāti* 'who may believe this *dharma*-doctrine, put belief in it'; K 61, 40v4 *pīrāttāvu ja barīdi* 'they bring belief with it (believe it)'. From \**parya-* 'be convinced, believe', base *par-* 'convince', Av. *par-*, Sogd. Bud. *pyr-* 'to believe', *pyr'y skwn* 'I believe', *pyrt* 'believes'; adjective *pyrn'k* 'believing' > P 16·45 *pyr'k*; noun *pyr*, *p'yr* 'belief', P 5·70 *prw nyy pyr p'zn* 'in deeply believing heart (Chinese text: 'deep heart-belief')'. Tokhara Iw AB *perāk*, BS *śraddhā*; B *perākāñne*, *perākñe*, adjective *perākāñnetse*. IE Pok. 817 *per-*.

**pīra** 'built up(?)', v 221·15·2 *pīra kūtha* 'in the built up city', SDTV 75. See s.v. *pīravārā*.

**pīra** 'house(?)', v 225·66·6 *pīra ve rākṣi* 'protection for the house(?)'. See s.v. *pīra-cāra*.

**pīrā** 'father's', gen. sing. to *pāte*, v 149, 3a4 *u pīrā ttai perrā keṣṭe* 'and by the father it must be caused to take care of him (3a5 *pūrā* 'the son')'; v 130, 48r1 *hatsa pīrā* 'with the father'.

**pāra-** 'worm', SuvO. 24v4 *pāra u hajse* 'worms and small creatures', BS *kṛmi-kṣudra-*; Sid. 144r2 *pīra* 'worm', Tib. *hbu*; I 179, 98r3 *pīra biṣa jimdi* 'destroys all worms', BS *kṛmi-*; I 181, 98v4 *khu va gvañā pīra hamāri* 'when there are worms in the ear', BS *kṛmayah*; III 89·163 *u pīrānā jemdā* 'and destroys worms'; Sid. 13v5 *pīrānām hīvī āchai* 'disease from worms', Tib. *srin-buhi nad*; I 177, 96r4 *pīryau ja* 'with worms', BS *kṛmi-*; K 113·384 *pīryau ja ḥāsta* 'stuffed with worms' (not *pāda*). Adjective, Sid. 20r2 *pīrūda* 'wormy', BS *kṛmi-dūṣita-*, Tib. *srin-bu dan*. From base *par-* 'to pierce', Waxī *pōrīč*, Sanglēcī *pāčuk* 'worm', Vogul Iw *pārīk*, Hungarian *péreg* (for another Finno-Ugrian Iw see s.v. *pāsa-* 'hog', Finn. *porsas*). IE Pok. 816-7 *per-* 'pierce, bore', Greek πείρω 'bore', Slav. Russ. *na-perjo*, *periti* 'bore', O.Slav. *porjo*, *prati* 'cut to pieces'. For 'worm' as 'piercing', see also IE Pok. 1073 *ter-*, Greek τερηδών 'boring worm'.

**pīrā** 'leaf', see *pāra-*.

**pīra** 'debt', see s.v. *pāra-* 'debt'.

**pīracārā** 'official title', gen. plur., II 25·29·1 *pīracārā va nūvari jsārā štāka* 'for the officials new corn is necessary'. See *pīravārā*. Possibly -*c-* for -*v-*; unless the two second components -*cāra-* (keeping -*c-*) and -*kāra* coincided, both from base *kar-*.

**pīravāraa-** 'domestic officials', II 18, 7a6 *|||cārāṃna biṣa pīravārāṃ hauḍāṃ(dā)|||* '...all, the officials gave us'; II 16, 4b2 *|||stūra pajīdā pīravārāṃ va āṣṭāmdādem (-em = -ai)* 'they demand large cattle; the officials began for them...'; II 16, 4b5 *kaṃthā hīsīmdā pīravārā vā piḍakā hauḍāṃdā* 'they come to the city, the officials presented ('to us' *vā*) a letter'; II 25·29·1 *bulāni rmami sārāna parau* (space) *pīracārā va nūvari jsārā štāka|||* 'command from Blon Rmam Śār: for the officials new corn is required'; v 225·66·6 *bañe khvai pīravērā kṣi* '...it combines so that for him are six *pīravāra*-officials'.

The following is the proposed basis. The second component is -*kāra-* or -*vāra-* (cf. *bisvāra-*, *busvāra-* 'members of the house, kinsmen') and *pīracārā* may preserve the palatalised *cāra-* (with *c-* kept as initial of the second component). This *kāra-*, *cāra-* may mean a 'group'. But *pīra-* has yet to be traced. If *bisvāra-* is similar, the *pīra-* would equate with *bisā-* 'house'. In form *pīra-* resembles *pāra-*, *pīra-* 'worm', *cīra-* 'visible' (< *čīθra-*) and *hāra-*, *hīra-* 'thing; wealth' (M.Parth.T. 'yr, Armen. Iw *ir*, see TPS 1959, 71-4). There is also the archaic *ysirā* 'heart' from \**zyd-*. If *pīra-vāra-*, *pīracārā-* is 'the group of domestic servants', like *bisvāra* 'the group of inmates of the house=family', the word *pīra-* may mean 'abode' (beside the many words in Khotan Saka *bisā-*, *māsa-*, *kūṣṣa-*, *āmuha-*, *āmūna-*, *gvaha-*) from an IE *per-* by derivative \**pyd-* or \**pyr-* or \**prī-*. It is then the cognate of the isolated Anatolian word Hittite *pir* gen. sing. *parnaš* 'house' (IE \**pēr*: \**prnós*), Luwian *parna*, gen. and adjective *parnašši*, Lycian *prīna-* (*prīnawa* 'to build'). To this one may assume a base IE *per-* 'to build', possibly attested in Oss. D. *avar* 'building' (if from \**ā-pāra-*). For *kāra-* and *čāra-*, see *Mélanges linguistiques offerts à E. Benveniste*, 1975, 33-5. For 'house-servant' see also *māsa-vīraa-* (-*kīra-*).

**pīrām** 'houses', gen. plur. v 33, 12a5 *tsīye pīrām kālā himye* '...he would go; he became the *kāla*-official of the houses(?)'. See *pīra-* in *pīravārā*. Possibly loc. plur. v 283, 2a1 *vara pīrvā*; v 33, 12a3 *|||pīrām peḍa jsāti* 'he goes into the building of the houses(?)', with *peḍa* loc. sing. (like *bāḍa-* 'time', loc. sing. *beḍa*) from *pāḍa-* 'built, building, erection' to base *par-* 'to build', see s.v. *pīravārā*.

**pārān-**, *pīrān-* 'sow, plant', v 389, 19v4 *bata ku jve ttīma pārendā pharu ye vīvāgu pajāysde* 'where he scatters little seed, one gets much ripening' (BS *vīpāka-*), BS G 37, 14a7 *bījam alpaṃ yathā vāpya prābhūtaṃ labhate phalaṃ*, Tib. *sa-bon ttab-na hbras-bu che*; III 22, 13b4 *puña kūsalā-mūlā pīrādāṃdi* 'they sowed good roots of merit', BS *avaropita-kūsala-mūlā bhaviṣyanti*; L 99·8 *ce puña kūsala-mūla na ra pārānīndā* 'who no more sow good roots of merit'; L 99·15 *puña kūsala-mūla pārānda vōñā* 'to be known as sown good roots of merit'; N 50·23 *sumīru garu nāste nānera tcabaljātā pārānātā uysvānātā* 'he takes Mount Sumeru into his palm, scatters (dyadic), tosses it'; see IV 112, parallel BS *sama-rajāṃ kareya* 'make it like dust' (Mahāvastu 2·329); SuvP. 74v1 *puña pīrāṃdāṃdā* 'they sowed merits', BS *kūsalaṃ kṛtaṃ*, =SuvP. 74v2 *puña pīrāṃdāṃdā*; II 104·90 *pūñje ttīma pīrānāme ūdaišā* 'for sowing of seed of merits'. Base

- parā-kan-* 'scatter', *kan-* 'to throw', but *parkūn-* 'besprinkle' from \**pari-kau-*, rather than *pari-kān-*.
- pīri** 'may you order', K 148·43 *pīri paraṇaṇmye*, ibid. 44 *pīri paraṇāmye* 'deign to transform', beside 2 plur. ibid. 45 *paryāvīm* (-*im* = -*ai*) *bide*; ibid. 49 *paryāvi ra samāvaji* (BS *samāpadya-* 'reach'). Hence *pīri* from \**paryi* optative to *pary-*: *parsti-* 'order; deign to'.
- pīrū** 'former, ancient', K 39·160 *pīrū śāstrri* 'in an early text' (BS *śāstra-*). See *pīrya-*.
- pīrūna** 'with picture', Manj. 35-6 *strīya pīrūna ha(ma)gyā śquusta...tvira pīrūna hamaga* 'prepared equal to a woman's picture... on the board like a picture'. From *pīr-* 'to write, paint', with suffix *-uva-*, *-ū*. See *pīr-*: *pīḍa-*.
- pīrya** '1. former; 2. upper', v 345, 9r2 *pīryai ysamthā bisā byāta himāre* 'they remember all previous births', BS *jāti-smaro bhaviṣyati*; K 96·172 *pīrruyai ysatha baiśa byāva hamāre*; Bcd 47r1 *pīrya tti baysa* 'the former Buddhas', BS *ātīta buddhā*; dyadic, II 107·152 *pīrya pūrva-yāṅga* 'former exploits' (BS *pūrva-yoga-*); II 105·109 *pīryau jastām beysām hīyai padaji nvaiyi* 'according to the practice of former *deva* Buddhas'; III (ed. 2) 146·25 *pīryvā ysamthvā* 'in former births'; K 76·212 *biśā pīrya karma* 'all former deeds' (BS *karma*). For 'upper', III 130a1 *pīrye* (<*auṣṭā*>) 'upper lip'. From *parvyā-* > \**pīra-* with suffix *-auya-*, O.Pers. *parwoiya-*, Av. *paouruya-*, *paourya-*, Zor.P., N.Pers. *pūr* 'old'. See also *dirūya-* 'lower' from \**adarya-*, *-auya-*, IE Pok. 815 *prə-uo-*, O.Ind. *pūrva-*, Av. *paurva-*, *paourva*, O.Pers. *paruva-*, O.Ind. *pūrvyā-*, Alb. *parē* 'first', O.Slav. *prūvū* 'first', O.Engl. *forwost* 'first'. See also *pūrma-*, *pūrmāttama-*, *hatāma-*.
- pīro** 'before', Z 5·35 *śśāyānu pīro tsutāndā* 'they went before the Śākya people'. From \**parvyā-* (with *-o* <*-āvū* or *-ām*), O.Pers. *parwoiya-*, Av. *paouruya-*, possibly (because of the meaning) Yidya *pīro*, *apīr*, *apīr* 'before', Šuynī *pīrō*, *pro*, adjective *pīrōnēj*; Rōšāni *pīrō*, *prō*, *purō* adjective *pīrōniñ*, Yazg. *pred*, *pored* 'before; foremost', plur. *preddō*.
- pīrauda-**, *pīrorāka-*, see *puror-* 'remove'.
- pārja** 'chest, breast', Z 22·167 *pārja kiḍe hvāha briyūna* 'the chest very broad, handsome' (of Maitreya-), parallel BS *vistāra-* 'expanse'; Saṃghāta fragment Tib. *brav*. Tokhara B *pratsāko*, *pratsākai* 'breast', A *pratsak*. To Yazg. *parak* 'flank', Šuynī *pārdz*, Rōšāni *pērdz* (see G. Morgenstierne, Etymological vocabulary of the Shughni group 58). Possibly base IE *per-*, through \**par(a)ǵ-*, see also *ārri* for *-rj-*.
- pīrma-** 'first', SuvP. 66r5-v1 *cī ji asidā yuḍi ime dikhu śīyvā kalpvā pīrma* 'what evil (BS *asiddha-*) I have done, misery (BS *duḥkha-*), formerly in hundreds of *kalpa*-periods', BS *yat tu pāpaṃ kṛtaṃ pūrvaṃ mayā kalpaśateṣu ca*; v 68, 8v3 *pīrmo rraṣṭye* (<*ba*> *lysūste jsa* 'with foremost correct bodhi-knowledge', BS *anuttarāṃ samyak-sambodhiṃ*; v 338, 36v5 *cu lovyā s(u)ha, u pīrmo-lovyānu suhānu* 'what are pleasures of the world and of pleasures beyond the world', BS G 37, 33b3 *laukika-lokottarād*, Tib. *h̄jig-rtēn-pa dan̄ h̄jig-rtēn-las h̄das-pahi* (<*chos kyan*>). Comparative, v 81, 171r2 *ce ro hastarā āya vasuttarā pūrmāttarā* 'who may be better, purer, more to the fore'; superlative, v 113, 35r5 *hastamo vijīḍātaro pūrmāttamo tsāṣṭatetu* 'best, most distinguished, foremost quietude', BS *parama-viśiṣṭām anuttarāṃ śāntiṃ*; v 110, 32v5 *pūrmāttamyē balysūste kādāna* 'for the sake of supreme bodhi-knowledge', BS *anuttarāyāḥ samyak-sambodher arthāya*; III 23, 18b3 *biśā pūrmāttama hvata aysā* 'I am named best of all', BS *agryo nirdiṣṭaḥ*; Sid. 5v3 *pūrmāttama*, Tib. *gco-bo*; Sid. 6r5 Tib. *mchog-tu gyur-pa*; III 26, 30r3 *biśā pūrmāttama baysūsta bvāri* 'they awaken to best bodhi-knowledge of all', BS *buddha-bodhiṃ ca-anuprāpsyati*; III 25, 25a2 *pūrmāttama duṣkare jsa* 'with best wonder', BS *parama-āścarya-*; with negative K 97·200 *avūrmāttama, BS anuttara-*. From \**parmya-*, *-ma-* suffix, beside *pīrya-* from \**parvyā-*, note also *harma-* 'every', with Lit. *pīrmas* 'first'. See cognates s.v. *pīrya-*.
- pīrma-** 'a large number', III 113, 3v4 *tcahause kūla pīrma haṣṭusa lakṣa byūrā hauda ysāri haṣṭase* '14 *koṭi*-millions, 18 *lakṣa*-myriads 7 thousands 800', = K 101·35 *tcihquisi kūla pīrma haṣṭusi kūla kṣg byūrā haudi ysāri haṣṭisse*, = v 250-1, 775-6 *tcahause kūla pīrma haṣṭūsā lakṣa byūrri hauda ysāri haṣṭase*; JS 4v4 *dvārabista byūrri haṣṭa ysāri pīrma*. So *pīrma* dyadic with *koṭi-* 'ten millions' but here rather 'one million', as *lakṣa* = *byūrā* '10,000'.
- pīrvā** 'in houses(?)', see s.v. *pīravārā*.
- pīrstā** 'to hide, store away', infinitive, II 36, 9b4 *tta mau ṣṭā paryatī pīrstā khu na bajaittā* 'you must deign so to store the wine that it does not spoil'; = II 37, 12a3(b3). Base *pīrh-*: *pīrsta-* 'conceal', see s.v. *pīrh-*, and SDTV 39.
- pīrsta-** 'hidden', see *pīrh-*.
- pārsta-** 'shaken', Z 21·12 *ggūne...śśakṣautte pārsti kho ju dumai* 'hairs tossed, shaken like the tail (of a dog?)'. From \**pati-rista-*, see s.v. *rrista-* 'distracted'.
- pīrstā** 'she covered', K 46·50 *ttūtū pūra auda gīsāra pīrstā* 'she covered her son up to the neck', to present *pīrh-* 'conceal'.
- pīla** 'a measure', II 15·2·9 *hvaṃḍā 46 tti jsārā drrai pīla hauridā* 'men 46, they give three *pīla*-measures of corn' (see SDTV 37). Possibly 'sack', *pīla-* beside \**paila-*, to Balōči *pēlag*, *pēlay* 'sack, purse', N.Pers. *pēl*, *pēlah* 'purse, small bag'. If Indo-Aryan is connected, O.Ind. *pēla-*, *pelaka-*, Hindi *pelā* (R. L. Turner, Comparative Dictionary no. 8381); and *piṭaka-* 'basket, box', *peṭa-*, Pali *peṭā*, Kroraina *peḍ'a*, Prakrit *peḍā* and the rest, the oldest form would be \**paida-*, \**pida-* (like \**gauda-*, \**gaula-* 'ball', see s.v. *gūla-*). For *-il-*, see also s.v. *cile*.
- pīlirūvi** 'clyster-pipe', Sid. 121r3 *vari vī tvā khunā ne hambrāñānā u pīlirū-v-i hā viṣṭānā* 'there the hole must not be closed and the clyster-pipe must be inserted', Tib. *rna-rči mi sbyar-bar gēhus bsu-zin*; JS 31r3 *pīlirvāṃ stardāṃde rruṃ nīyāde hāṣṭā* 'they spread tubes in it, they poured in oil'. Compound of *pīli* and *rū*, see *rūvai* 'mouth', in *krimga-rūvai* 'mouth of anus', Sogd. Bud. *rwb* 'mouth'. Possibly \**pīla-* from \**parθrya-* 'tube', base *par-* 'to pierce', formed like Zor.P., N.Pers. *bēl* 'spade' from \**barθrya-* beside \**barθra-* in Georgian lw *bar-i*, Armen. lw *bah* 'spade' (see Henning Memorial Volume 30-3) and like *ttīla-* 'string, wire' from \**tarθrya-*. Then *pīliya-*, first component *pīli-* (as *śīti-* from *śīya-* in *śīti-phīsa-* 'white').
- pāvāru** -? - v 135, 2a3 (<*ba*> *lysā na pāvāru* '|||

**pivinaa-** 'fatty', see s.v. *päyā*.

**päsā** 'evening', see *palsāra-*.

**pisāra-** 'disgust', JS 4r2 *klaiṣṣu jsa byaudai samttāna* *piśārā* 'affected by *kleśa*-afflictions in the continuum (of life) disgust'; compound *piśāra-vīya-*, K 41·75·6 *piśārā-vī* *ṣṭe ginānai imamṅilīyi sima, rre-v-ī pasti ttaṃdī ṣaikā piśāra-vī ṣṭi ā biśi piśāri-vīyi ṣṭāre* 'it is disgusting, stinking, inauspicious, horrific; the king said to him, is this alone disgusting or are all disgusting?' (= K 44·191-2). Parallel Divyāvadāna 382·24 *jugupsita-* (the story of the human head for sale). III 49·17 *ttaramdarā piśāra-vihā: asacāṃgyau hambaḍā bveṣṭā* 'the body disgusting, filled, stuffed with unclean members' (BS *asuci-anga-*). For *jugupsanti*, in v 76, 44r1 *nyasārai* 'they condemn it' is used (BS G 37, 33b3). From base *śar-* 'conceal', with *pati-* or (*a*)*pi-*, see s.v. *hasirma, śārṣṭaa-*. IE Pok. 553-4 *kel-* 'conceal', O.Ind. *sārma-*, *sālā-*, *śaraṇa-* 'protection', Greek *κελία* 'hut', Lat. *cel-*, *occulo*, *celāre*, *cella*, Celtic O.Ir. *celim*, Got. *halja*, O.Engl. *helan* 'hide'. In *piśāra-*, *śar-*, corresponds to the O.Ind. *gop-*: *gup-* 'hide' in the desiderative *jugupsati* 'wish to hide, feel disgust'.

**pāṣā-** 'force, power', v 116, 65v1 *pāṣā būmattātā u karī-ttātā* 'power, force, and energy', BS *balaṃ ca vīrya-sthāmaṃ ca*; K 7, 148r2 *balysūñāvūysānu hīvyā pāga* 'the power of bodhisattvas'; I 252·160, 1v5 *dasau patā* 'ten powers', BS *daśabalānām*; I 251·115, 111 *mistai pātā*, BS *mahābala-*; v 316·14 *pe hauva* 'force, power', = Sid. 6v2 *bi hauva*; plural, Z 13·35 *pāṣāni*, Z 7·5 *pātā*; v 188·8, 2b3 *jśino pātānā* 'powers in life'; v 52, 83a4 *pañja pātānā* 'five powers'; SuvP. 71r3 *peñā*, BS *bala-*; Manj. 128 *dasau paña*; inst. plur., K 6, 145v2 *pāgañyau jsa*, Tib. *stobs-kyis*; SuvO. 56v4 *pāṣāñyau*, BS *bala-*; v 129r3 *hauyyau pāñyau* 'forces, powers'. Adjective, Z 10·2 *pātajsa-* 'strong', K 4, 141v3 *pāgajsa*, Tib. *stobs-čan*, Sid. 142r1 *pājsā*, Tib. *cher* 'greatly', K 138·926 *pājsā*, Tib. *stobs dan ldan-pa* 'having strength', Sid. 12r5 *pājsā ttaudā* 'great heat', Tib. *šin-tu cha-ba*. Z 22·145 *pātāñā* 'strong'. Compound, SuvO. 56v2 *pātāgārya kīre*, BS *bala-karañīyāni karmāni*; with *duś-*, Z 24·270 *duṣpāta*, Z 13·33 *duṣpā*; Z 7·26 *duṣpātāñā*; SuvP. 71r2 *duṣpya*, BS *durbala-*. From \**pauśā-* or \**puśā-* to *pauś-* 'increase, prosper', with *-āṣā-* from *-auśa-* as *naṣā-* 'immortal food' from \**anauśa-*, *gāṣā-* 'group' from *gauśā* or \**guśā*. IE Pok. 848 *pu-* 'blow up', *pu-s-*, O.Ind. *púṣyati*, *puṣṇāti*, *póṣati* 'prosper', *puṣṭa-* 'strong'.

**pāṣkala-** 'separation, region, attribute', III 139v2 *balysūñā pāṣkala* 'Buddhas' distinctions', Tib. *sans-rgyas-kyi chos-dag*, Sid. 1 bis v3 *piṣkalā*, Tib. *lehu* 'chapter'; SuvO. 55v7 *pāṣkala-*, BS *pradeśa-* 'region, division'; K 6, 145r5 *balysūñānu pāṣkalānu kūṣemate vātā* 'in search of Buddhas' distinctions', translation Lamotte, 252 'à la recherche des attributs de Buddha', Tib. *sans-rgyas-kyi chos yons-su bcal-bahi phyir*; II 35·7·4 *cu burau hva hva piṣkalaña auya hvamḍi ide* 'whoever of them (-u) severally in the region are village men'; K 5, 143v2 *śau pāṣkalu kalpi*, Tib. *rnam-par snaḥ-bahi bskal-pa* 'Vairocana's kalpa-period'; K 5, 144v1 *agāṣṭyau pāṣkalyau uspur(ā)*, Tib. *mi khyab-pahi chos dan ldan-pa*, translation Lamotte, 245 'possède des qualités vraiment extraordinaires'. Verbal *paṣkal-*, *piṣkaly-* 'to divide, separate, distinguish',

Z 14·36 *paṣkalindā* 'they separate', Sid. 142v1 *piṣkalyāñā*, Tib. *dag-par* (*hdag-pa* 'to clean'), Sid. 134v2 *piṣkalyāme va*, Tib. *bsal-bahi phyir* 'to remove'; preterite *pāṣkālsta-*, K 3, 138r4 *ṣa...dāti hvāñāmata vāstāri pāṣkālstāna* 'this is the preaching of the *dharmā*-doctrine in details, with distinction (dyadic with BS *vistārya-*)', Tib. *chos bśad-pa de-las rgya-cher rnam-par dbye-ba ni* (*dbye* 'distinguish'), translation Lamotte, 239 (differt); JS 14v2 *piṣkistai* 'you divided', v 145, 71r4 *piṣkilce*, Z 2·108 *pāṣkālsta-*. With negative, K 57, 26r1 *aviṣkeṣṭa lakṣaṇā*, K 153·26 *piṣkeca jsa*. Compound, v 332, 24v1 *hīyausca-pāṣkāla*, = v 381, 3a6 *brītyausta-piṣkāla* 'having forms at will', BS G 37, 21b3 *kāma-rūpiṇah*, Tib. *gdod-pahi gzugs-čan* 'having form at will'. From \**pati-ṣkal-*, see s.v. *ṣkal-*, base \**skard-* 'cut'.

**pāsā** 'sunbeam', Z 24·189 *kho ju pāsā byūca trāmu traṃdā kuvāśa* 'as a sunbeam into a room, so he entered the side'; Z 20·47 *trāmu baysāre kho ju pāsya phāni jseñi* 'so they moved as fine dust in a sunbeam'. Base *pais-* 'be white', N.Pers. *pēs* 'white', SuvO. 36v2 *ṣīya ṣṣi-phīsa* (dyadic) 'white', BS *pāñdurāni*. Hence *pāsā* from \**piśākā-*, for *-ā* note *mijsā* 'marrow', *śśandā* 'earth, ground'. IE Pok. 794-5 *peik-*.

**pīsa** 'well-being', see *pīña*, *pīsaña*, base *pai-* 'be fat'.

**pīsaña**, see *pīña*.

**piṣāre** 'crowns', see *palsārā*.

**piśā** 'artistic work, painting', Z 23·49 *ttye piśā hastaru kīro* 'the better workman of this painting'; Z 23·41 *nāma rrūyāmā o piśu ku ne ju hā māñāte uairi* 'we lose our name and painting, if it does not resemble fittingly'; Z 23·50 *hārṣṭāyi piśāna kīru* 'really the work with painting'; K 11v5 *samu kho hajsārā u piśā vijñānā rūvā* 'just as drawing and painting (are) *vijñāna*-knowledge (and) form (BS *rūpa-*)'. See cognates s.v. *piśai*.

**piśai** 'painter(?)', v 149, 3b5 *hvāraka o piśai o piśā(nu)///* 'colourers or painter or (pupils?) of painters'. From \**paisaka-*, base *pais-*: *pis-* 'to mark, write, paint', Av. *paēs-*, O.Pers. *pais-*, Sogd. *pys-*, Zor.P. *nīpēs-*, *nīpiṣtan* 'to write', N.Pers. *navēs-*, *naviṣtan*; Oss. D. *finsun*, *finst*, I. *fyssyn*, *fyst*, I. *nyvtā fyssynāj* 'painting'. IE Pok. 794-5 *peik-*, O.Ind. *piśāti*, *pēśas-*, *peśalā-*; Greek ποικίλος 'variegated', Got. *filu-faihs* 'manifold', O.Saxon *fēh*, O.Engl. *fāh*, *fāg* 'variegated', Lit. *piēšti* 'paint, write', *piešā* 'rust', O.Slav. *pišō*, *pišati* 'write', *pištrū* 'variegated'. See also *ṣṣi-phīsa-*, and *piśaundā*.

**piśai** 'teacher', Z 11·42 *kuṣṭai piśai parstā* 'where the teacher ordered it'; III 124·72 *piśe aśī*, BS *upādhyāya-*, II 115·19 *piśai aśī* beside K 143, 1r4 *piśai aśīrī*; Z 12·22 *ttu rro piśo vīri* 'also to the teacher'. Tumšūq Saka *pese aśri* (BS *ārya-* beside *ācārya-*). For *aśī* see KT VI 9, from Prakrit; BS *ārya-*. Plural *piśā*, v 63·29 *piśā kalyāna-mittra*; acc. plur., III 128·16 *piśā kalyāni-maittri byehāmine* 'may we get teachers, good friends'; K 65, 83v4 *piśā byehīme hvāṣṭā* 'may I get best teachers'; inst. plur., K 148·55 *piśau kalyāna-maittrau jsa*. The title *piśai* occurs after proper names II 115·19 *śilavarma piśai aśī*; v 220, 67a3 *vinai piśai*; and before, v 216r1 *aysā piśai semḍū piśai vasādattā puṣū* ('I greet'), gen. plur., K 48·2·6 *mera-pyarā piśam vīra* 'towards parents, teachers', abstract, v 84, 25r5 *piśaittetu vātā* 'in position of teacher'.

Found in Tibetan *phye-se*, *phyi-se* (F. W. Thomas, Tibetan literary texts and documents, I, 25). M.Pers.T. *pyys* 'instruction', *pyysgr* 'instructor', M.Parth.T. *pdys*, Sasan. insc. *p'dysy* (W. B. Henning, Mitteliranisch 64) give *\*pa(ti)dais-* 'to teach', and Khotan Saka *pīs-*, Tumšūq Saka *pes-* could derive from older *\*padēs-*, which gives a better origin for *pīsai* 'teacher' than a connexion with *pais-* 'to mark, write, paint', to IE Pok. 188-9 *deik-* 'show', Av. *daēs-*, *dišta-*, O.Ind. *diśāti*, *deśáyati*, *diṣṭá-*, Greek *δεικνυμι*, *δίκη*, Lat. *dicere*, *dicāre*, *dictus*, Got. *gateihan* 'show', O.Engl. *tēon*.

**pisaly-**, *pesaly-* 'besmear' (no participle preterite), Sid. 124v3 *pisalyāñā*, BS *lepa-*, Tib. *bsku-ba*; Sid. 121r1 *pesalyāñā*, Tib. *bsku-śin*; Sid. 126v5 *pisilyāñā*, Tib. *bsku-bar*; noun, Sid. 151r1 *pisalyāme*, BS *pralepa-*, Tib. *bsku-ba*. From base *sard-* with *pati-* or (a)*pi-*, Oss. D. *isārdun*, *isarston*, I. *sārdyn*, *sārston*, *sārst*, *a-jsārsta* 'smear'. For *-ly-*, note above *pāskal-*, *piškaly-*, *pāskālsta-* base *skard-*. Not yet traced outside Saka and Ossetic.

**pisāundā** 'painter', gen. sing., Z 22:143; plur., Z 23:38. See *pīsā* 'painting'; from *\*paisāvant-*.

**pisinau**, N 176:16 from *pīsa-* inst. sing. *pīsāna* and pronoun *-ū*. See *pīsā*.

**piha-** 'price', II 101:244 *pīha hūdāmda* 'they gave the price' (KT VI 196 erratum in reference); K 41:60 *nva pīhi: pīrāthyarā* 'sell for a price'; K 41:61-2 *nva pīha: pīrāmdā* 'they sold at a price', parallel Divyāvadāna 382:13 *mūlyena* 'by price'; Manj. 130 *jīvīje pīhye jsa* 'at price of life'; JS 211r1 *jīvīji pīhā*, parallel Tokhara B *śaulanmaṣṣe pītosa* 'at price of life', O.Ind. *prāñānām atyaye*; *prāñā-vyayāt*; Z 15:127 *vasuta dātīnā ratana ne ni pīha busta hāmāre* 'pure jewels of the dharma-doctrine; their price cannot be known'; v 126, 2a1 *viśākānta pīha hauḍā* 'Viśākāntā- gave the price'; K 41:69 *tturi pīha: vī cu śi giṃde* 'at that price who buys?'; K 41:70 *nva pīha: par(ā) yudāmdūm* 'we could sell at a price'. With negative III 58:16 *ramnā avihā:* 'priceless jewel'; JS 141r1 *avīhyau ramnyo*, JS 33r4 *ramne avīhā*. Base *pī-* with *-ha-* (< *-tha-* or *-cha-*) to *pai-:pi-* 'give over, pay', Tokhara B *pīto*, *pīto* 'price'; with increment Oss. D. *fedun*, *fist*, I. *fidyn*, *fyst* 'pay'; possibly *pāmdū* < *\*pitāndāmā* 'we paid(?)', see above. Hence a base (like *hā-*, *hai-*, *hi-* 'to bind') *pā-*, *pai-*, *pi-* 'give' with Zor.P. *āpām* 'debt', *āpāmenītan*, N.Pers. *āvām*, *avām*, *vām*, *fām*, *ābām* 'to be paid'. See base *ai-*, Hittite *pai-* 'to give', BSOAS 21, 1958, 532.

**pīha** 'hearth(?)', Sid. 147r4 *pīha dāmmā* 'soot', Tib. *dud-pa* 'smoke' (beside *dud-khu* 'liquid soot'); and Sid. 147r2 *hīha dāmmā* Sid. 122r1 *hīhā dauma*, Tib. *khyim-gyi du-ba* 'house-smoke' for 'soot'. Two words *pīha-* and *hīha-* which can be traced to *\*paiṭha-* < *\*paida-* and *\*aiṭha-* < *\*aida-* from base *aid-* 'to burn', IE Pok. 11 *aidh-* 'burn', Lat. *aedes* 'house', Celtic O.Ir. *āed* 'fire', Greek *αἶθερος* 'soot', O.Ind. *édhas-*, *inddhé*, *iddhā-*, *indhana-*; *aid-s-* > *aiz-*, Av. *aēsma-*, Zor.P. *ēsm*, N.Pers. *hēzum*, *hēmah* 'fuel', M.Pers.T. *\*ymg ēmay*; conjectured *aid-* also in M.Parth.T. *pdyn-* 'to kindle', see s.v. *pvīñ-*. Here *p-* from *pa-* as in *pīha-* 'price' from *pa-ai-* 'to give, pay' to base *ai-* (Av. *išud-*, see BSOAS 21, 1958, 532).

**pāhad-**, *pāhy-*, *pīhy-*, *pāh-*, *pīh-*, *pyah-*, *pyih-* 'to strike', participle, *pāhastā-*; 2 plur., Z 24:144 *pāhastā*; 3 sing., v

70, 8v3 *pīhei*, BS G 37, 12b2 *prahāraṃ dadyāt*; preterite, Z 24:411; 416 *pāhastā-*; I 161, 76r2 *pyahastā khastā vīraṃ* 'beaten, contused wound', Sid. 102 v2 *vī ā (vīnā?) pyihasti āna padajsāñā* 'without cutting to be burnt', Tib. *mi bčad-par bsreg-go*; infinitive, v 263, 89r2 *parste ttā dvāsu bamhya pahašte* 'he ordered to cut these twelve trees', BS G 37, 76b3-4 *dvādaśa vrkṣās chinmāḥ*; participle present, Sid. 102v2 *pyihaca hiśinaka jsa padajsāñā* 'with cutting iron to be burnt', BS *śastreṇa*, Tib. *hphro lčags-kyis bsreg-go*; participle future, Sid. 152r5 *pyahāñā*, Sid. 102v2 *pyihāñā*, BS *chittvā*; noun, Z 7:22 *pāhāmata ništā*; with *-ūna-*, *pīhyūna-* 'stroke', v 70, 8v3 *pīhyūnāna*, BS G 37, 12b2 *prahāreṇa* (see also *pīhūna-* 'seal'). From (a)*pi-xad-*, see cognates s.v. *khasta-*.

**pīhais-** 'flee', K 41:64 *pīhaisīrā* 'they were fleeing', = K 44:181 *pīhaisīri*, see *pāhais-*, s.v. *pahej-*.

**pū** 'hear', 2 sing., I 137, 45r5 *pū*, BS *śṛṇu*; III 72:164 *pū ttā jasta* 'listen, O king'; Manj. 154-5 *pū ayse hvañai dā* 'listen, I will preach the dharma-doctrine to you (-e)', = 153 *pvīrya* 2 plur. optative; K 136:883 *pū* 'listen'. Older *pyū* (*\*patigauśa-*), see *pyūṣ-*: *pyūṣta-* 'hear'.

**pū** 'steps', K 112:374 *cada pū jsāva u byašte* 'how many steps he walks and treads', = III 48:8 *caṃdā pve jsāve u byaśde*. See *pve*, *puve*.

**pūista** 'covered', Manj. 24 *ttyau jsa ra pūista* '(parts of the body) with them covered'. See *pvīys-*: *pvīista-*.

**pūeḍa** 'they fear', Manj. 323 *a-uysānai nai ja vā puḍa* 'the non-self they do not fear'. See *puvāindā*, s.v. *puvād-*.

**pūairya** 'they fear', Manj. 396 *ttrāma pūairya satva avāya* 'so the beings fear ruin' (BS *apāya-*). See *puvād-*.

**puka** 'cubit', Z 22:124 *mājo puku vīri tcaholsā puke* 'at the (measure of) our cubit, forty cubits', parallel BS *hasta-* 'cubit' (Maitreya-vyākaraṇa, ed. S. Lévi 386). The basic meaning ('arm to elbow') suggests connexion with Tokhara B *pokai* (oblique case), A *poke* rendering BS *bāhu-* 'arm'. Possibly *\*pukā-*, base *pauk-* 'to pierce, point', to IE Pok. 828 *peuk-*, *peug-*, variant *peuk-*, with meaning like Greek *πυγών* 'cubit'. Tokhara *pok-* could derive from the same base, but with extended meaning to the whole arm.

**pūjsvāna** 'to be renounced', Manj. 276 *ttu māñada śkauje pūjsvāna nau-padya* 'like this the *samskāra*-factors must be renounced, nine-fold', = III 39, 43b3 *ttū padī śkaujā paṃtsāña nau-padya*. From *\*pati-ḥau-* 'move off to', base *gau-* 'go, move', equivalent to *patā-ts-* 'renounce, give'. Cognates of *gau-*, see s.v. *guem*. For *pū-* see *pūheṭā* 'fastens on'.

**puña** 'kindness, service', II 16, 3b4 *khu śau mūrā ni himāte ttī dva kūsa puña ma yaṃ bāysdai khu* . . . 'if it should not amount to one *mūrā*-coin then two *kūsa*-measures (do me a service), look how. . .' (context of tasty wine (*ysaujsā mau*)). Courteous phrase containing 'service', BS *puñya-*, unless an unknown Saka word. Hence possibly *paud-* 'to move fast' (see *pūsta-*) with *\*pudna-*, *\*pudnya-* a 'swift act' as a 'service'.

**puño** 'plant name', Sid. 13v4 BS *phāñjī*, Tib. *pa-dzi*. Possibly NW Prakrit *ñ* < *-ñj-* and *-ūn-* from *-ān-* with adapted *-o* (or *-au*) for Prakrit *-ā*. BS *phāñjī* unidentified plant.

**puḍa-** 'presented', IV 1:5 *pharṣa sāmadi puḍi 20 chā* 'the

official Sāmadi presented 20 feet (of cloth)'. See iv 56 note, parallel to Chinese *nai tsin fng* 'to present at Court'. Base *par-* 'give' (present not yet found), Zor.P. *pārah* 'gift', N.Pers. *pārah*, M.Pers.T. *p'rg*. IE Pok. 816-7 *per-* 'convey across', O.Ind. *pūrtā-*, *pūrti-* 'gift', Lat. *part-*, *pars* 'part'; Greek *ἔποπον* 'gave'. See also above *pāra-* 'debt' from 'to be paid, given over'.

**puḍa-**, *pūḍa-* 'removed, freed from', Manj. 89 *sa khu ysīra ysāya jsa pūḍa* 'like gold free of rust'; K 53.9.2-3 *hamāme jingya jsa pūḍā tāthattā-ṅrrarā* 'the nature of suchness (=reality) free of origination (and) cessation', parallel BS *utpāda-nirodha-*. From base *par-* (as *bar-*: *buḍa-* 'bear'), or if the older form is *pūḍa-* (like *hūḍa-* 'given') from (*a*)*pa-bar-* or (*a*)*pa-par-*, to Zor.P. *appurtan* 'to remove', *āpār* 'robbery', IE Pok. 816 *per-* 'convey over'. See also Oss. D. *eppard* 'separated', I. *ippāryn*, *ippārd*, *ippārst* 'be separated'.

**puḍa-** 'committed', III 60.32 *tī vira utsāhi: puḍāmdā vasve ūvārā* 'they made a pure exalted effort' (BS *utsāha-*); III 61.46b *cu mi ahamāñāmdā* (BS *adhimanya-*) *satva śhikūla puḍāmdā* 'me whom the beings contemned, injured'; II 84.21 *rruṃ giryañdūm u śika khaysam puḍāmdūm* 'we bought oil and made a good repast'; II 90.68 *prraññi puḍāmdā* 'they made a promise to him'; II 130.7 *puṇa kusilā-mūlā puḍāmdā* 'they produced good roots of merits', parallel BS *avarupta-*, *avaropita-*. Base *par-* 'to produce, make' from 'carry over'.

**puṇaus-** 'obstruct', Sid. 155v1 *u baysgai biṣḍ hame u punaustā aśaukaḥ bahyā hīye peri māñadu hina* 'and his tongue becomes thick and is obstructed, red like the petal of the aśoka-tree', Tib. *lce...slo-slo-bor gyur-pa dan, hgags-pa dan, śin aśokahi lo-ma bzin-du dmar-ba rnamṣ yino* (*hgag* 'stop'); Manj. 112-3 *kānaka pr(ā)ṇa utca khavā hagrīha kamala khu pūṇausta pādaka vāsta* 'the one-eyed animal (=Z 5.14 *kāna-kachava-* 'tortoise') raises its head from the waves of water, as one inserts oneself into the covering garment' (see Acta Orientalia 30, 1966, 30). Base *\*pa-naus-* or *\*pari-naus-* (if the retroflex *-ṇ-* is due to *-r-*) with *-u-* due to the labial *p-*. See s.v. *pūṇvāña-* 'to be inserted'.

**pūṇvāña-** 'to be inserted', Sid. 102v1 *u riyai hā pūṇvāñā* 'and to be inserted into the anus', Tib. *rkub-la brdzans-la* (*rdzon-ba* 'send'); III 89.173-4 *bagala hīvī tturā gūrvyau hacānyau jsā styūdā pūṇvāña* 'the mouth of the vessel is to be firmly inserted with pounded pieces'. From *\*pati-nau-* or *\*pari-nau-*, base *nau-:nu-* 'to move' with *pu-*, *pū-* as in *pūhētā* 'fastens on'. IE Pok. 767 *neu-*, cognates s.v. *vanv-:vanuta-*.

**putā** 'blown up', Z 20.35 *kye ttrāma śśāre samu kho hāysā daundā putā* 'some lie just like a skin blown up (dyadic)', parallel Śikṣā-samuccaya 81.6 *ḍṭtir vā vāta-pūritā* 'a skin filled with wind'. (Not the same as *puva-* 'rotten'.) Base *pu-* 'to blow, puff'; III 45.9 *phūmūdā...padāmaka* 'winds blow'; Oss. I. *futt* 'puff of wind', *fufujā* 'blowing', Udi *fu-p'esun* 'to blow'; Sanglēcī *pəb-:pəvə* 'to blow', Waxī, Sanglēcī, Sarikoli *puf* 'blowing', Yidya *pufum*, *pufaim* 'blow', *phūah*; Parāčī *phī kanem* 'I blow', Yazg. *fūš-:fūšt* 'pant, blow', *fux-:fuxt* 'snore', N.Pers. *pūk* 'blowing up (the fire); bellows', Khovar *phūik*. IE Pok. 847-8 *pū-*, Armen. *p'uk'* 'breath, wind', Greek *φύσ*

'blowing', Lit. *pūšu, pūst* 'to blow'. See also *pve* (II 47.102).

**pūna**, *puna* 'arrow', see *pūrna*.

**pūnā** 'covered place, hole', II 67.48 *tta śika, pūnā hīye rrūmdakyā nvaīya, natca khūṇe vāṣṭā naramda* 'so the children, following the light of the covered place, issued thence out of the hole'. Base *pau-:pu-* 'to cover', see s.v. *pūāna-*.

**pūna** 'coat(?)', II 77.25 *u pūna drraya* 'and coats three' (see s.v. *baicakama*) from *\*paušna-* or *\*pauna-*, see *pūāna-* and *našpušta*.

**punūka** 'pointed, erect', Z 5.1 *ggvva nyūta ttā puṣṣo thaṃjiro punūka* 'ears trained are at once drawn erect'. From *pa->pu-* before *nūka-* 'point' (see *hasura-*, *husura-* 'quarry', *hudūtā* 'he beats'). This *nūka-* is with N.Pers. *nauk* 'point' (see s.v. *nūha-*). For 'erect ears', note Armen. lw *zgoys'* 'wary' (*\*uz-gauša-*); the reverse, Oss. D. *nirygos uo* 'be quiet', *fāygos*, I. *baqus un* 'become quiet'. Tokhara B 3b4 *klautsne naiśai pepiltso(ṣ) śau(l)mpa mā spānter* 'with ears intent, do not trust life'; *klauśa pilśi* 'listening silently', BS *tūṣṇim upaśrutika*. Herodotos 4.129 (οἱ ἴπποι) ὀρθὰ ἰστέοντες τὰ ὄτρα; Oss. D. *qel*, I. *qil* 'erect'. But *mūnūka* 'neck' is of different origin.

**pūmā** 'cleft', Sid. 121r3 *u na* (read *ta=tta* 'so') *śilakā besai vī pūmā vī narujāñā* 'it must be burst in the cleft at the testicle', Tib. *rliḡ-pahi hog-gi srubs-nas brtol-te* (*hog* 'under'; *srubs* 'cleft, wound, interval'). See *pūmye*.

**pūmūḍa** 'withered', *pumāḍa-*, II 75.54 *maṣ ṣḍ vala dīṣṭa śtāna pūmūḍa hamāte* 'though this *vala*-flower in my hand has faded'; v 88, 50r2-3 *dātai ysama-śamdyā hvandā āchānā ysīḍā pumāḍa kāde vīysanosta vvaṭhāta pharrā ysera dukhautta* 'he saw in the world men diseased, yellow, exhausted, greatly suffering, deformed, wretched, pitiful, sad'. From *\*pati(ṣ)-mar-*, N.Pers. *pišmurdan*, *pašmurdan*, *pišmurīdan*, *pišmurānīdan* 'wither', Waxī *permar-* (*\*pari-mrya-*), Pašto *mṛām*, *mṛāw* 'dead, withered'. For *patiṣ-*, note also Sogd. Man. *ptzβwš'nd* 'smell', = *pčβwš-*; Oss. D. *dzubandī* 'talk' < *\*padṣ-bandīya-*, Sogd. Bud. *pčβ'nt* 'answer'.

**pūmye** 'closed', III 70.125 *pūmye vai tciṃmaña tturā* 'her eyes were closed'. Possibly *\*pati-mita-*, *mai-:mi-* 'close eyes', Sogd. Bud. *myt'k*.

**pūy-** 'observe, watch over', III 10, 18v4 *spāśsa ma uysdya ma pūya vā vyava(lo)va vā* 'look on me, survey me, observe hither, gaze hither' (BS *vyavaloka-*); II 83.60-1 *ysīnīvau nāsīdai haṣṭa pūyi jaṣṭa* 'the eight watching *devī*-goddesses take them (-*au*) into their care'; Z 22.249 *tītyā hā pūyāte balysā vaṭhāyo grūṣṭā ttu kālu* 'then the Buddha observes the attendant, he calls him at that time' (BS *upasthāyaka-*); Z 21.14 *ko pūyātātā o ko uysdātātā jaḍu varī padītyā brītye jsa hvandā ysārā* 'when indeed (-*ū* < *uta*) she has observed or when she has surveyed the ignorant one, at once the man's heart is on fire with love'; Z 20.20 *khanīndā pūyaṃce nvaštāre dahu* 'they laugh, watching, they test the male'. From *\*pa(ti)-day-* *\*puḍay->pūy-*, see *ūy-* (BS *avalokaya-*), *āya*, *paya*, Av. *paiti.daya-* 'supervisor'. See s.v. *dai-* 'to see'.

**pūra-** 'son', Bcd 53r3-4 *himāne hvāṣṭā pūrā baysam-biśā* 'may I become the best son of Buddhas wholly', BS *jyeṣṭhaku yaḥ sutu sarva-jinānām*; v 339, 77r6 *umāvu pūru gyasta*

ošte 'the deity is angry with your son', BS G 37, 72 bis a4 *devas te kruddhaḥ*, Tib. *khyod-la lha bkyon-gyis* (*bkyon* 'scold'); Manj. 191 *pūra ysīda brī u ysūṣka* 'she bears a son beloved and delightful', K 46:46 *ttye pūrā kena* 'for her son', K 47:53 voc. sing. *pūra*, K 46:43 *pūrai dahi ysā* 'her child is born a male', II 68:10 *sudana āsiri pūrāna khara girye* 'the teacher Sudana (BS *ācārya*-) bought an ass (fem.) from the son'; v 30, 73r4 o *pūrā pūrā ṣe hā jsāte avāyā* 'or the son goes to the father's ruin' (BS *apāya*-); v 170, 2r1 *śāra pūra ysyāre* 'good sons are born'; I 175, 93r4 *pūrāṃ hūrākā* 'giving sons'; voc. plur. III 141r4; 5 *pūryau* and VI, BS *putraka* (sing.); III 74:197 *a na a nahauṣa pūrre ṣṭe* 'I am not, I, Nahuṣa's son' (*ṣṭe* I sing.); Manj. 18:8 *ṣā hūna detta pūrū ysā* 'she sees in a dream a son and she bare', *ibid.* 114 *cu dyā pūra ysā* 'who saw (fem.), bare a son'; with *dvara* 'daughter', v 312:26 *pūrā dvarā*, v 66:8-9 *pūra du{ta?}*, II 115, 21 *pūrau dvarau ṣṭau tīā pā drunā pvaisauū* 'I ask after the health of sons (and) daughters', K 45:15 *pūrai dvarām*; v 66:9 *pūrakyau* (*dvaryau*; with *-ka*-, voc. sing. K 47:54 *pūraka*; K 46:44 *dahakā pūrakā hamye* 'it became a male child'; v 15:2:3 *pūrakyau u biṣyau hvarakyau* 'with sons and all sisters'; JS 17v2; 17v4 *puraka* acc. plur. 'young animals'; acc. sing. JS 26v4 *purakā*; acc. plur. JS 37r1 *pureke* 'your sons (-e 'your')'; *-ta*-, Z 5:107 *purata*; JS 8r4-v1 *puralakā pracaina* 'for the son'. Compounds, *pūrāna*- (*\*puṭra-dāna*-), Sid. 11r5 *pūrāna āchā* 'diseases of the womb', BS *yoni-doṣa*-, Tib. *mṅal-gyi nad*, I 175, 93r3 *pūrāṃ vasūjā* 'cleanses the womb', I 151, 62v3 *pūrāna āchā jaida* 'removes diseases of the womb', BS *yoni*-; II 87:55 *pūrācīsa* 'offspring of sons(?)' see *cīsa*; *gyasta-vura*- 'son of deva-god', acc. sing. K 2, 137r5 *gyastavurā gurṣṭe* 'he called the *devaputra*'; nom. sing. K 2, 136r3 *gyastavurā*, Tib. *lhahi bu* (=BS *devaputra*-); nom. plur. N 157:41 *gyastavūra*; gen. plur. N 157:40 *gyastavūrānā* (*\*yazata-puṭra*-). BS Manj. 193 *pūtra-ttrreṣṇā*=Manj. 191 *pūra hīya ttr(e)ṣṇa* 'desire for a son' (BS *putra-tṛṣṇā*); second component *-vir*-, *-vīr*-, *-bīr*-, JS 8v2 *barbīrye* 'pregnant', Z 5:101 *baravirīnā*; JS 19r2 *bgysa-vīrīnā* 'sonship of Buddha'; see also *bistoirai*, *bistvāṣṣai*. From *puṭra*-, Av. *puṭra*-, *apuṭra*-, O.Pers. *puṣa*, Zor.P. *pus*, *pusdān*, N.Pers. *pus*, *pisar*, *pusar*, *pūr*, M.Parth.T. *puhr*, M.Pers.T. *pus*, *pusr*, *pusy'n* 'womb', Sogd. Bud. *wyṣpš'k*, *wyṣpydr'k*, Man. *wyṣpšyyh*, Chr. *wyṣpšy*, Man. *βγpšyy*, lw *βγpwr*, *βγpwyrc*, *βγpwyryšt*, Chr. *pwryc* 'girl' (but Sogd. Bud. *z'tk* 'son', *z'tkbrč* 'womb'), Chr. *βrṣwony* 'womb'; Armen. lw *čen-bakur* 'Chinese emperor', N.Pers. *fayfūr*; Waxī *pōtr*, Parācī *puš*, Yidya *pūr*, Šuyñi *puc* (*c=ts*), Oss. D. *furt*, I. *fyrt*. For Av. *apuṭra*-, N.P. Zor.P. *āpus*, N.Pers. *ābis-tan*, Bal. *āpus*, *āps*, *āfs*, *āfsin*. IE Pok. 842-3 *pōu*- 'small, few', Got. *fawai* 'few', Lat. *paucus*, *paullus*, *putus*, *pullus*, *pusillus*; Greek παῦρος, παῦς, παῖς, Alban. *pelë* 'mare', Lit. *putytis* 'young animal, bird', *paükštis* 'bird'.

**pūra** 'that', read *ṣūra*, Manj. 234 *pūra*=Z 5:77 *ṣārā* 'that'.  
**pūrā**, see *pūrāta*- 'solitary'.

**purra**- 'overcome', SuvP. 70r4 *purri* 'may I win', BS *jineya*; v 79, 149v1 *biṣā saṃtsāriya dukha purrindā* 'they defeat all woes of migration', Tib. *hkhor-ba bsül-te* (*sül* 'destroy'); I sing. III 74:206 *pūrrūm hīna* 'I will conquer

the troop'; III 130b5; 6 *pūrūm*; preterite, v 77, 145r5 *u purdai māru hamtsa hīne jsa* 'you overcame *Māra*-demon with the army', Tib. *khyod-kyis bdud ni gšom-pa dan*; K 154:44-5 *a purrda yinīme* 'may I be able to overcome'; dyadic, K 60, 35v1 *pūrrdā u nehvaste* 'overcome and triumphed'; infinitive, Manj. 294 *thyau cu kṣamāde satva parrde* (= *purrde*) *sañai hade pajsā ṣa ja satva ne* (*pu*)*rrde ida* 'at once who wish to overcome the beings; his concept (BS *samjñā*) is however strong; he cannot overcome the beings'; noun, Manj. 332-3 *baīṣā mārā hīna purāma kṣama hīmāve* 'may the defeating the army of all *māra*-demons be the wish'; adjective, Z 13:85 *purrāka*-. With negative K 153:22 *avurrda*-, K 52:7:3 *avaurrda*-. From *par*-, present *prnu*-> *purr*-, retained in participle *purrda*- (as *ārrda*- 'ground', *baṣṭarrda*- 'spread'). Av. *part*-, *parēnā*-, Zor.P. *nīpart*, N.Pers. *navard*, M.Parth.T. *nbrd*-, participle *nbrd'd*. IE Pok. 818-9 *per*-, *per-t*- 'beat', O.Ind. *pft*, *pftanā* 'fight', Lat. *premo*, *pressus*, Lit. *periu*, *peiti* 'strike', O.Slav. *perō*, *pīrati* 'beat'; Armen. *hari* 'I struck' (present *harkanem*); without *-t*-, Armen. lw *goupar* (*\*vipāra*-) 'fight'. Uncertain fragment v 312:7 *pārdi*, possibly *\*purrdi*.

**purra**- 'full', second component, *uspurra*- 'complete', from *\*prna*-, cognate s.v. *hambīr*-: *hambāda*-.

**purrā**- 'moon', epithet of *māh*- absent from Khotan Saka, see *māstā* 'month', v 111, 33v5 *purra urmaysde* 'moon (and) sun', BS *candra-sūrya*-; II 103:67 *pūrau aurmaysdām hīvi* 'of moon and sun' (plural for older dual), K 99:266-7 *pūra ānrmaysdāna*; Manj. 220 *sa khu pūrā dette uca* 'as moon is seen in water', Manj. 283 *uce pūra*, Manj. 385-6 *sa khu pūra āye uca*. From *\*prnā*- 'full (moon)', see s.v. *hambīr*-: *hambāda*- 'to fill'.

**pūrāta**- 'solitary', BS *raho-gata*- 'gone into secrecy', III 3, 8r4 *aranyi tsūnau pūrātā vara āna sāhāna* 'it is necessary to go to the *aranya*-wilderness to remain solitary there'; III 4, 9v2 *aranyi pūrā śśūka* (dyadic) 'solitary alone in the *aranya*-wilderness'; v 81, 171r1 *śśūkye pūrātā āṇā* 'being alone, solitary', Tib. *gčig-pu dben-par soṃ-nas*; Z 13:54 *rre ṣṣu śśādūtani hamtsa, pūrātā māye jsa śśātā* 'the king on his part Śuddhodana, alone lay with *Māyā*', parallel BS *ekākinō*, *raho-gataḥ*, Tib. *gčig-pur dben-pa ham lkog-tu soṃ-ste*. Possibly preverb *pū* (as *pūheitā* 'fastens') and *-rāta*- 'separated', to base *ar*-: *r*- 'be apart', Av. *airime*, Sogd. Bud. *rmyh* 'solitary', Oss. DI. *ārmāst* 'only'. IE Pok. 332-3 *er*- 'separate', O.Ind. RV *armakā*- 'ruined place', Greek ἐρημος, ἐρημος, Lit. *yrū*, *irti* 'separate oneself', *eītas* 'wide'.

**pūrām̐sa** 'leader', II 54:18, see *pūraṃsa*-.

**purittā** 'the illness hemiplegia', Sid. 130v4 *beti jsai hālai aṃgq purittā, gāṃmqa āstamma āchā jemdā* 'it removes the diseases from wind half-limb *puritta*-, (and) *gulma*- (glandular enlargement) and the like', BS *gulma-pakṣa-āghāta*-, Tib. *rluṃ-nad gžogs-phyed na-ba dan, skran-la sogs-pa sel-to*. From base *par*- 'strike', with *-u*- *parū*-> *pur*- (as in *hasura*- 'quarry') with *-ita*- preserved in an isolated word as *-tta*-, hence *puritta*- 'disease of a stroke' for BS *pakṣa-āghāta*- 'stroke at the side'. IE Pok. 818-9 *per*- 'strike'.

**purre** 'son', see s.v. *pūra*-.

**purre** 'moons', v 355v2 *kho būma ātāsiya rriṣāre pharu*,

*purre*||*paḍā* *baysāre purre javana-sāra pharu* 'as celestial things (BS *ākāśa-*) surpass by much earthly things (BS *bhūmya-*), the moons. . . rush in front, the moons whose core is great speed' (BS *javana-* 'swift speed', *sāra-* 'kernel'). This meaning, now rather than 'arrows' (KT VI 198) as a second derivative of *par-* 'fly', *pūrnā-*. See *purā-*.

**pūrauyisa-** 'in front, leader', v 64.45 *gvārā vī pūrauyisi himi* 'becomes leader in affairs'; III 76.246-7 *āta vā jāmbvī vīra biśā pūrauyisa rmā* (read: *rāma*) *thyau rāhā: maraṇā dū sānā na purrdāṇdā* 'they came hither to Jambu-dvīpa; all, pain, death, troubles, enemies did not subdue the leader Rāma', II 54.17-8 *ayikṣyaude rāsci raudānā naumā viśāra-rraśā pūrāmyisa śrī viśā dharma* 'they blessed (BS *adhiṣṭhita-*) the royal name of the kingdom (= *rruṣṭā*), controlling the *vajra*-thunder bolt (and 'diamond'), the leader Śrī Viśā Dharma' (so correcting SDTV 68); v 123, 19v2 *hajvatte jsa hamamggā purrauyisyē tti(śā?)* 'equal in wisdom, with the foremost splendour(?)' (Sukhāvati-vyūha, ed. Max Müller, p. 7). Note also *paḍoysa-*, *paḍaulya* 'in front, first, leader' to *paḍā* 'before'. From *pūra-* < \**parva-* 'in front, first', with *auz-*, *vaz-* 'move, lead' to Av. *paurya-*, O.Pers. \**paruva-* (in *paruviya-*), beside *pūrma-* 'first' < \**parmya-* and *pūrūya-* 'former, upper', < \**parvya-*, Av. *paouruya-*, O.Pers. *paruviya-*, Zor.P., N.Pers. *pūr* 'old', see above. See also below *purma-*.

**puror-** 'remove', 3 sing., I 143, 52r5 *baina ttavai pīreḍa* 'it removes fever from wind', BS *vāta-jvara-apaha-*; I 153, 65r1 *kṣayi pīreḍa* 'it removes phthisis', BS *kṣaya-apaha-*, 3 plur. Z 22.321 *purorindī*, optative 3 plur. Z 4.63 *puroriru*; preterite, Z 20.32 *purauḍe*, Z 20.47 *puroḍe*, 3 plur. Z 22.238 *purauḍāndā*, Z 22.308 *purauḍāndī*; 2 sing. JS 27v1 *perodai*; adjective, Sid. 12r1 *ttavai harbiśā pīraurākā* 'remover of all fever', BS *jvara-hara-*, Tib. *rims thams-čad sel-to*, Sid. 14r3 *purāna bisām āchām pīrorāka* 'remover of diseases in the womb', BS *yonidoṣa-hara-*, Tib. *mṅal-gyi nad sel-to*; JS 7r4 *pīrorākye*. From \**parā-bar-* or \**parā-par-* 'carry away', *pur-* before -o-, -au-, *pīr-* before -e- (\**parā-parati*) like *heḍā* 'he gives' (\**fra-barati*). Base *bar-* 'carry' or *par-* 'remove', see s.v. *pūda-*.

**purga** 'lees', III 17.17 *huṣkyi ttrahe iramḍe, mijsāka, mau hīya purga, hamagā vištāñā* 'dried radishes, castor oil, kernels, lees of wine are to be added in equal measure'; III 18.20-I *u maṅgāra mau hīye purgyāna śi pimṅḍai (-im-=-ai) pāchai* 'and with lees of old wine, this *paiṅḍaka*-poultice is to be boiled'; III 18.27 *huṣkyā ttrahe, mau hīya purga, iramḍe, hamagā vištāñā*; III 85.76 *mau hīya purgā, rūśāḍā, hamagā vištāñā* 'lees of wine, barley-flour are to be put in equally'. From \**paruka-*, to Oss. D. *p'ara*, I. *p'āra*, plur. *p'aratā* 'lees'. Possibly IE Pok. 80z *pel-* of 'mush, soup'.

**pūrnā-** 'arrow', Z 13.78 *pūrna*; v 355r5 *pūrna tcohorā* 'four arrows', IV 21.3 *duna pūna* 'bows, arrows', JS 27v2 *ssa puna* '100 arrows'; Manj. 413 *styūda kīḍeṣiṇā pvana* 'firm arrow of *klesa*-afflictions'; III 75.231 *uhyastai pūmna jsa rrāmā* 'Rāma shot him with an arrow'; inst. plur., Z 2.138 *pūrnyau*, Z 21.15 *pūnyau*, III 75, 228 *ṣve nāsta pūnyau ttū* 'he brought him down with arrows';

III 76.252-3 *cu ma rrāmā pūnyām baista* 'he whom here (*ma*=*mara*) Rāma pierced with arrows'; adjective, III 67.43 *baysgā pūmnīnai bārā* 'thick rain of arrows'. From \**paurnā-*, to *parvan-*:*parun-* 'knot', Av. *pauryaṇ-ča* 'and arrows' (BSOAS 24, 1961, 470), base *par-* 'to fly' (E. Benveniste, BSL 51, 1955, 36ff). See s.v. *pārra-* 'leaf'. Tokhara B *prere* 'arrow', BS *śalya-*, B *paru*, plur. *parva* 'feather', A *pārra-krase* 'arrow-shooting', nom. sing. *pār*, plur. *pārrās*. See below *pvana*.

**purma-** 'eastern', Z 3.51 *purmo dišo* 'eastern region' (BS *disā-*), Z 24.221 *purmo dāšo*. Iranian from \**paruma-* (as *purauyisa-* < \**parva-auza-* 'leader') with *-ma-* as *pirma-* 'first', *harma* 'every'. Not lw from BS *purima-*, *purima-diśā* 'eastern region'. See cognates s.v. *pūrūya-*.

**purṣṣa** 'wild mountain beast', Z 17.7 *drauṣṣa u purṣṣa ggare vīri tsāndā pharu* 'many *drauṣṣa*-beasts and *purṣṣa*-beasts range the mountains'. Waxī *vrokš* 'ovis poli, male wild sheep', *drokš* 'bull'. For *pr-*, note also II 55.8 *prūśavā hīyai bādī* 'country of the Prūśavas', Tib. *bru-ža*, modern Burušo, and Waxī *v-* from *b-*. Possibly base IE Pok. 121 *bhel-* 'swell', O.Engl. *bulluc* 'bullock'.

**pul-** 'efflate', K 100.295 (rough life text) *kharai pulāni gūhai* 'his *kharai-* is to be efflated, the rough fellow'; with *naṣ-* 'out', JS 22v4-23r1 *ṣava-tsuka būva u kalaputtana baysgā ājavaiṣa ysurrja naṣpulaṇḍā vāṣṭa* 'night-roaming *bhūta*-demons and *kaṭapūtana*-demons thickly, *āṣviṣa-* makes angry, efflating hither'. Base *pard-*, Av. *pard-* (Vid 3.32 *daēva p̄rād̄an*), Yidya *pil-*:*pišcim*, Munjāni *piškyem*, Yidya *pilyo* 'efflatus'. IE Pok. 819 *perd-*, O.Ind. *pardate*, Greek *περδομαι*, O.Engl. *feortan*, Lit. *pėrdžu*, *pėrsti*, noun *pīrdis*, Slav. Russ. *perdētī*. See also *pēysai*.

**puls-** 'ask', see *puls-*.

**puls-** 'ask', participle *braṣṭa-*, v 88, 50r2 *pulsindī* 'they ask him' (*yi* pronoun); infinitive, SuVO. 68r1 *ākṣutte hā pulsānu* 'he begins to ask', BS *prchati*; v 295, 435v3 *pulsīmā cūḍi ju|||* 'I ask why. . .'; v 58, 128v2 *ma ne vātcu pulsu* 'do not ask more' (= 'a fortiori'); v 394, 1r1; 1r3 *pulsūmā* 'I ask you (-ā=-ū)', BS G 37, 73b2 *prchāmi* (and 4), Tib. *žuho* (*žu* 'request'), S. Konow read *mā* 'so' separately; K 4, 140v4 *tta thu śāriputra manyuśrī alyśānau pulsa* 'so do you, Śāriputra, ask the young Manjuśrī', Tib. *śārihi bu khyod-khis hjam-dpal gžon-nu gyur-pa hdi nūd-la dris-śig dān* (*dri* 'question'); 2 sing. v 329, 7v4 *cu thu gyastānu gyastu balysu ttāte tiāndrāme bātame pulśā* '(good) that you ask the *deva* of *devas* Buddha these such doubts', BS G 36, 5b1-2 *yas tvam tathāgatam etam artham paripraṣṭavyam manyase* (with variant *pulśi* v 350, 17.1.3); 3 sing. III 6, 12v5-13r1 *cu ra ye vā muhu pulśtā* 'who questions (judges?) me'; later *pūs-*, *pūs-*, *pvais-*, *pves-*, *pūais-*, *pvās-*: II 71.1 *pūsūm* 'I ask', v 216r1 *pūsū* 'I greet' (SDTV 82); K 66.142 *ma na pūsa* 'much less', JS 28v4 *ma ne rā vā pvāse* 'how much more'; III 66.22 *mahe pūsāmana* 'we ask'; K 112.370 *ma na pūsa* 'do not ask'; II 52.7 *pvesīda*, II 43.22 *pvesāma*, II 124.2 *pūgisāma*, II 125.20 *pvaisāma*. Infinitive, III 129.16 *drūnā paridā brrīṣṭi* 'they deign to ask after health'. Preterite, v 69, 8r3 *braṣṭe* 'he asked', BS G 37, 11a5 *avocat*; noun, v 77, 145r4 *brāśka hvāñā* 'a question must be spoken', Tib. *sad-nas* (*sad* 'examine'); derivative, N 75.29 *braṣṭāne jsa aysu* 'I asked', BS *pariprṣṭena-aham*. See also *aurrās-*

- 'inform', *oraṣṭa-*; *pharṣavatā-*. Base *pr̥s-:frašta-*, Av. *p̥rasaiti*, *paršta-*, O.Pers. *aprsam*, *-frasta-*, *-frašta-*; Zor.P. *purs-*, N.Pers. *purs-*, *pursid*, M.Parth.T. *pwr̥s-*, *pwr̥s'd*, *p̥dbwrs-*, M.Pers.T. *pwr̥s-*, *pwr̥syd*, *phypwrs-*, Sogd. Bud. *pr̥s-*, *βr''s*, *βr's*, Yavn. *purs-*, Oss. DI. *fārs-*, *farsta-*, Pašto *puštēdāl*, Yidya *p̥rsəm*, Sangleči *fārōs-*, Waxī *purs-*, Šuyni *p̥ēxc-* (*c=ts*), participle *p̥ēxc̄*, Rōšāni *paws-*:*pawst*, Xūfi *pāws-*:*pāwst*, participle *pawsc̄*, *pāwsc̄*; Yazg. *pis-*:*pist*. IE Pok. 821-2 *per̥k-*, *prek̄-*, O.Ind. *pr̥cchati*, *pr̥ṣṭa-*, *praś-*, OHG *forścōn*, Lat. *poscere*, Lit. *persū*, *pirsti* 'woo'. For *\*patipr̥s-* 'read', see *pūs-*:*pūšta-*. See also *braṣṭa-* 'asked'.
- pulske** 'excrements', Z 2·14 *kye pulske khāysū kye hvāṣṣa kye vā hīyāra* 'of some, food is excrements, of some, herbs, or of some, fruits'; Sid. 2r3 *p̥vaisyām haṃbaḍāme hīvī piṣkalā* 'chapter of compacting of excrements', Tib. *rtug-skam-gyi lehu*. From *\*pr̥škā-* (*-ršk->lsk-*, see also *mulysdi*), Wanetsī *pukē* (*\*puškā*), Pašto *pača* 'dung (of sheep)'; N.Pers. *pušk*, Yidya *p̥ške-drī* (dyadic), *pūška*, Yavn. *pursk*, Šuyni *paṣc̄*, *pāṣc̄*, Waxī *pōšk*, Parāči *pōrk* (*\*pr̥ṣaka-*). Base IE *per̥s-:pr̥s->* Indo-Iran. *pur-*, O.Ind. *purīṣa-* (*\*pr̥s-so-*) (with *-u-* due to labial *p-*), possibly Lit. *puřvas* 'dirt'.
- pūlsta-** 'hidden', Z 24·387 *pūlstā kho ye ratanu nāsta u dī śśandau prihā* 'hidden as one should take a jewel and hide it under the earth' (simile of the *tathāgata-garbhā* 'Buddha embryo'); Z 3·12 *klaiṣyau pūlstā* 'hidden by *kleśa*-afflictions'; Z 21·22 *pr̥rahoṇāna pūlstā* 'hidden with clothes'. From *\*pa(ti)-vart-* or *\*(a)pi-vart-*, base *var-*, *vart-* 'to cover', beside *\*ni-vart-* 'cover', Armen. lw *nouartan* (*\*nivartana-*) 'covering'; Oss. D. *niūārdun* 'cover'. For *var-* 'cover' see s.v. *baṭha-*, *nyūlte*. IE Pok. 1160 *uer-* 'cover'. With *-lst < -rt-t-*.
- puva** 'rotted', Z 20·40 *ce vātcu śśīya śśo ysauva śśāte puva* 'of some, next, one white jaw-bone lies rotted'. Here *puva* parallel to *phuva* 'rotten, hollow (of tree)', to base *pau-*:*pū-* 'to rot', see s.v. *hambūta-* 'rotted', IE Pok. 848 *peus-*:*pū-*. To Ormuṣī *pūwā* 'hollow piece of ground'; N.Pers. *puk* 'hollow', Yazg. *pək* 'maggoty', Bajui *pug*, fem. *pag* 'hollow'.
- puvaṇā** 'fear', see *puvaḍ-*.
- puvaḍ-** 'to fear', *puvaḍ-*, participle *puvasta-*, *puvalsta-*, *pvesta-*, v 341, 80v4 3 sing. *puvaḍittā*, BS G 37, 75b6 *bhūta-*; v 282, 77, 2a4 *puveittā harīysā(tā)* 'fears, trembles', Manj. 396 *pvaitta* 'he fears'; v 294·13, 2a2 *puvaḍindi*, v 295, 435r1 *nā puvaḍindā* 'they do not fear', Manj. 323 *pūḍa*; Manj. 396 *pūairya* 'they fear'; preterite, v 330, 20r5 plur. *puvasta*, BS G 37, 17a6 *bhūta-*; Z 14·75 *saṃtsārā puvalsta* 'terrified in migration'; SuvP. 68r4 *pveṣtai*, BS *bhaya-*; noun, v 133b2 *pvatana*, ibid. b3 *puvaṇa*, BS G 37, 18b6ff. *bhaya-*, SuvO. 4v2 *puvaṇā*, BS *bhaya-*; v 331, 21v4 *puvaṇa panamāre* 'fears occur', BS G 37, 18b7 *bhayam utpadyate*; v 341, 83r6 *puvaṇa jyāre* 'fears cease', BS G 37, 77b5 (omitted), SuvP. 71r3 *pveṇvā*, BS *bhaya-sataih*; SuvO. 27v5 gen. plur. *puvaṇānu*, BS *bhaya-prabandha-*. Adjective, SuvP. 64r1 *puvaṣṭānā*, BS *bhaya-hetu*, JS 33r2 *puvaṣcyana*. From *(a)pi-śad-* 'press upon', to *had-* 'oppress', Av. Yašt 14·56 2 sing. imperative *hadā* 'treat (the sacrificial victim) violently' (see BSOAS 21, 1958, 526); O.Ind. *sad-* in *utsadana-*, *utsādana-* 'violent treatment'. See also O.Ind. *pīd-* 'oppress', Greek πιέζω 'press' (IE *sed-* distinct from *sed-* 'to settle to a place').
- puvāta-** 'cooked, cool', Z 3·42 *utcāka puvāta* 'cool water' (in a list with pools); Sid. 16v2 *pvāta-*, Tib. *bsil-ṣin* (*bsil* 'cool'); K 41·42·3 *pvātaṇa ūci* 'in cool water', =K 42·161-2 *pvāvaṇa ūci*; Z 4·19 *ūtco puvāvo* 'cool water'; Sid. 15v4 *hvarā u pvā u garkha* 'sweet and cool and heavy', BS *ṣito gurus...* *madhura-*, Tib. *m̄ar-la bsil-ṣin lči-la yin-te*; fem. *pvāca* (E y 320, p. 353); v 109, 31r4 *pvātiṇe ūce jsa* 'with cool water'; I 137, 46r3 *pvāyi ucana* 'with cool water'; see also *pvāška-* 'cool', *pvāškai* 'coolness'. From *\*pati-vā-* 'blow upon' so as to cool, like *uysdem-* 'to blow out, cool', see s.v. *dam-*. Base *vā-* s.v. *bāta-* 'wind', IE Pok. 81-4 *auē-* 'blow'.
- puve** 'footsteps, steps', Z 24·220 *hauda pve* 'seven steps', parallel Mahāvastu 2·24·6 *padāni sapta*, =N 171·12 *hauda pve byāṣṭai* 'you strode seven steps'; Z 2·130 *ūca puve ne byaure* 'footsteps are not in water'; SuvO. 36v5 *pve byāṣṭate* 'he strides steps', BS *padāny atikramiṣyati*; II 11·15 *tta pvai tsuṇai* 'so one must go to the feet' (greet humbly); II 99·198 *khu tta pvai tsvauṇi hamāvai* 'if so it is necessary to go to the feet' (possibly here *pvā* loc. plur. with pronoun *yi* 'by him'). A cliché occurs III 48·8-9 *caṃdā pve jsāve u byāṣṭe ṣi baiṣā baysūstāṣṭā jsāve* 'as many steps as he goes and strides, every (step) leads towards bodhi-knowledge'; =K 72·25 *cada pvi jsā mara jsāvi paṇi pvi vaska khu byihī jabuva ysṣrana vadida naika* 'as many feet he goes here, for every foot if he gets a *niṣka*-ornament made of gold'; K 112·374 *cada pū jsāva u byaṣṭe* 'as many steps as he goes and strides'; Manj. 286-7 *mvarā pve āvaṣṭ vīra* 'birds' (= *\*murānā*) footsteps on the sky, a cliché, simile Pali Dhammapada 92 *ākāse va sakuntānaṃ padam*, BS *yathā-antarikṣe śakuneḥ padam* (see E. Lamotte, translation *Vimalakīrti-niḍeśa* 263). From *\*paduṇā-* or *\*padukā-* to *pai*, *pā* 'foot'.
- pūs-** 'recite, read', participle *pūšta-*, III 122·29 *pūṣū* 'I read', BS *śikṣapayāmi*; II 2·18 3 plur. *hajva sājīdā pūṣida* 'the wise learn, they read'; Manj. 162 *auṣka hadarya pūṣāṇa* 'always to be read by others'; Sid. 1v4 *pūṣākā* 'reader'; infinitive, III 122·29 *parya va pūṣṭai* 'deign to read', BS *śikṣapaya*; preterite, Z 22·224 *vinau siyāndā hvatāndā pūṣṭāndā* 'they learnt the *vinaya*-discipline text, preached it, recited it'. From *\*pati-fras-y-*, *\*patifrašta-*, O.Pers. *patipr̥satiy* 'reads', Sogd. Bud. *pt̥s-*, Man. *pt̥ṣy*, Sasanian insc. Paikulī *pt̥p̥wrs't*, M.Parth.T. *p̥dbwrs-*, *p̥dfwrs'h* beside Av. *paiti.fras-* 'ask questions', *paiti-fraxṣtar-* 'questioner'. Judicial use, Zor.P. *p'twpl's*, *p'tpl's* *\*pātafrās* 'recompense', Pāzand *pādafrāh*, Sogd. Bud. lw *p'tbr's* 'punishment', Armen. lw *patouhas* (northern Iranian without *-r-*). See also *pharṣavatā-* 'official title'. Tumšūq Saka *papūṣṭa* 'read(?)'; *pursickari* 'investigation'. Cognates s.v. *puls-*.
- puška-** 'drum', see *pātūsa-*, *pauṣkya-*.
- puṣṣo** 'at once, swiftly' dyadic with *thyau* 'at once' and *raysga vī* 'swiftly'; Z 12·93 *puṣṣu*, Z 15·11 *puṣṣvai*; *puṣṣa*, *puṣa*, *pūṣa*; III 45·9 *śeṣīryau thyau puṣa*=III 40·3 *śaiṣīryau thyau vaṇa*, =III 34·2-3 *śeṣīryau thyau puṣa*, =III 36·50-1 *śeṣīryām thyām thyām pūṣa* 'may they make love at once'; II 28, 35b3 *thyau vā puṣi ttrāmīrau*

'enter at once'; III 75·225 *pūšai būda raysga vī hā* 'at once he bore him away swiftly thither'; III 14b4 *na vañā drrāysā puša paše* 'does not now at once cast away the raft' (-ā=ū<uta); N 76·42 *dalsā thatau ye vā pušsa* 'at once load up (2 sing. conjunctive) swiftly', BS (ed. Nobel 190·5) *āropya... śighraṃ*; Z 1·188 *kye puššo parrāta dukhyo jsa* 'who were at once delivered from woes'; K 61, 41v1 *khu ttū hvī ysamtha rūyide raṣṭa pūša tsidi drrayvā avāyavā* 'when they lose this human birth, straightway at once they go into the three ruins' (BS *apāya*-). Connexion uncertain; possibly *pa(ti)*>*pu*- with base -*śso* to *śau*-: *śu*- 'go fast', Av. *vātō. śuta* 'driven fast by wind'. See s.v. *śv*-. Note also *tušše*, base *\*tauxš-*, which would suggest a base *\*pauuxš-* for *puššo* (a variant to *paud*- 'to speed').

**puškija** 'one of the two vitriols', Sid. 12v4 *ysamyē dvī sā puškija u sā haušta* 'two vitriols, one *puškinaa*- and one dried'. O.Indian two kinds: 1. *dhātu-kāśīsa*- of *harit*- 'yellow' and red (*lohita*-) colours, 2. *pušpa-kāśīsa*- of white and black colours (*śukla*-, *kṛṣṇa*-); it is an *upadhātu*- 'secondary mineral'. Vitriol now is copper sulphate (blue), ferrous sulphate (green), zinc sulphate (white), vitriol of Mars non-sulphate; oil of sulphate is concentrated sulphuric acid. Here BS *kaśīsa-dvaya*-, Tib. *nag-čhur rnam gñis dan*. Adjective, *puškinaa*-, fem. *puškija* from *\*puška*-, possibly *puš*-, as BS *puš*-; and Iranian *puška*- equated with BS *pušpa*-. For base *pauš*-: *puš*- see above *pāšga*- 'strength'; *puška*- 'flower' is a possible derivative. The second sort *haušta*- seems the usual participle to *hauš*- 'to dry', but might conceal another word equivalent to O.Ind. *dhātu*- 'mineral'. Possibly as the 'dried, hard' substance, like Sogd. Man. *šxṭ'h ywošt* (W. B. Henning, Sogdica 17·21), glossing M.Pers. *'ywxšyst'n \*āyō-xšistān*, Zor.P. *gōhr* 'mineral'. See s.v. *ysamyē*, for the colour.

**pūšta**- 'recited, read' participle to *pūs*-.

**pušta**- 'arrayed', see *našpušta*-.

**pušta**- 'interrupted', see *apūštje* (*\*apati-brašta*-).

**puštaka**- 'strengthening stuff, fermented drink', III 73·171-2 *šai tta hve sā nāra-m ysā puštaka va tsūm, dahaka-m sattakā šte, khva-m na hama škūta ragai* 'he (the ant) said to him so, My wife has born a child, I am going for drink; it is a male child; how should I not have liquor in my throat?'. Base *pauš*-: *puš*- 'to nourish, strengthen', see s.v. *pāšga*- 'strength', and s.v. *puškija*. IE Pok. 848 *pu-s* 'blow up', O.Ind. *pūsyati*, *pōsati* 'nourish', *puštā*- 'strong', *pūšpa*- 'flower', *puškala*- 'rich'; Scand. Norw. *foysa* 'swell up, ferment' (<*\*fausian*). See also s.v. *ragai* (*\*rangaka*-), beside Oss. *rong* 'fabulous drink', Swanetian *rang*, Megrel *rang-i*, Georgian *rang-i* 'honey drink, mead'.  
**pušta** 'a medicament', III 89·172 *pušta-ttākavi dva šimga* 'two *šimga*-measures', within a list of plant names, unidentified.

**puštara**- 'juniper', Sid. 12r2 *puštara*, BS *padmaka*-, Tib. *śug-pa* 'juniper (juniperus excelsa)', gen. plur. III 17·8 *puštaraṇa*, Sid. 100r1 *puštaraṇa*. The juniper has awl-shaped prickly leaves; hence possibly to base IE Pok. 981-2 *spei*-: *spi*- 'be pointed' (see s.v. *phī(ra)*-), with *pu*-<*pi*- (after labial): *\*pištara*- 'spiky', with Oss. D. *pixsä*, Pam. 2·30·6-7 *xalā pixsau* 'like a thicket of bushes'

(Russ. translation *podobno čašče lesa*); I. *pyxs*, *pyxsytā*. Note also *nauštara*- 'lancet' to N.Pers. *ništar*, base *niš*-.

**pys**-, **pus**- 'ask', see *puls*-, *pves*-.

**pūsta**- 'driven', Manj. 120-1 *ša ma ya dūšaršila hara maraṇa-kāla pūsta avāya* 'this was here element of evil (BS *duhšila*-), at time of death driven to the ruins' (BS *apāya*-). See *uspūsta*- 'raised up'; *našpūste* 'drove out', *phusta*- 'brought out', *našphusta*-. From *paud*-, Zor.P. *pwd*- *\*pōdēnd* 'move', M.Parth.T. *pwd*- 'to move', *pwvd* 'boat' (<-*t*- or -*d*-), N.Pers. *pōy*- 'go fast'; Vēs u Rāmēn (ed. M. Minovi 45·19), *va yā gurg-ē sūy-i naxčir pōyān* 'or a wolf dashing towards the quarry'; Sogd. Man. *pwty'kh* 'small boat' (-*t*-, or lw from M.Parth.T.); Armen. lw *hrapoyr*, *hrapourem* 'allure' (-*r*-<-*d*-); O.Ind. *potā*- 'boat', BS *potāra*- (-*t*- or secondary from -*d*-). IE Pok. 998 *speu-d*-, Greek σπεύδω, Lit. *spūdinti* 'hasten', *spaudā* 'pressure', *spūdžiu*, *spāusti* 'press, drive on'.

**pūstye** 'he uncovered, opened', v 62·13-4 *ttāna va darya pa(ha ya) ttu pūstye šau-drre-salā šikā esthīya* 'in that holder there was a bag (*paha*), that he opened, he drew out a child of from one to three years'. From *pati-gaud*- (reversible *pati*-)>*pūy*- (as *pati-gauš*->*pyūw*-, *pū*- 'hear') to *gaud*- 'cover', see *uysgun*-.

**pūstya**- 'book', III 122·25 *pūstya*, BS *pūstaka*-, loc. sing. Z 22·226 *pūstāya*, Z 11·60 *pūstiya*, III 122·27 *pūstye*, K 95·122 *pūstyeñe*, III 111·br5 *pūstya*; K 139·963 *šai pūstya dijsāte* 'he keeps it in a book'; v 244, 2b2 *pūstya-t-i višci* 'put it in a book'. From BS *postika*-, *pustaka*, Kroraina *caṃa-pothi*, Pali *potthaka*, of Iranian origin, O.Pers. *pavasta*- 'envelope', Sogd. *pwst*, *pwstyc*, M.Parth.T. *pwstg* 'book', O.Ind. RV 10·27·7 *pavāste* 'two coverings', Zor.P., N.Pers. *pōst* 'skin, hide', Zor.P. *apōstak* 'without skin', E. Benveniste, BSL 47, 1951, 47. For Iranian > O.Ind. > Iranian, note also Khotan Saka *khaḍara*- 'mule' <*\*xaratara*-, Sogd. *xrtr'k*, Turk. *qatir*, whence Oss. D. *qadir*, I. *qadyr*.

**pūha**- 'fifth', see *pañjsa* 'five'.

**pūhamj**- 'to scarify', Sid. 5v2 *cu byamjsā raysā šī ttaram-darā hamthrrajākā u pūhamjākā u strrajāñākā u sammā hambīthākā* 'when the taste is astringent, it draws together the body, scarifies it, stretches it, and compacts the faeces', BS *piḍana-lekhana-stambhī*, Tib. *bska-ba ni ša na-bar byed-pa dan, ša hbri-ba dan rtug-skam-su byed*. From *thamj*- 'draw', see also *nuhamj*- 'to open'.

**puhara**-, **pūhara**- 'vegetable', Sid. 17v3 *hvāšām puharām hīya piškeca* 'chapter of herbs and vegetables', Tib. *ldum dan snod-kyi* (Pek. ed. *snad*) *bye-brag*; II 1·6 *pūhara vā bara* bring me some vegetables', Chin. *tsaiya*, K 1025·1 *ts'ai*<*ts'ái*, Jap. *sai*, SDTV 18; II 85·23 *ysirū pūha:rā ūspurā* 'green vegetable, complete'; II 85·21-2 *paysauja pūha:ra hwa hwa : ŋye tcimñā hamga sūttā* 'pungent vegetable, severally, sour milk, yeast, sour stuff, vinegar'. Possibly *pati*->*pa*- with *auša*- 'herb' > *pūh*-, *puh*- with suffix -*ara*-, Zor.P. (*h*)*ōšak*, N.Pers. *xōšah* 'ear of corn', Pašto *wažai* (*\*aušaka*-), Balōči *hōšag*, *mazan-hōš*, Yidya *yūya*. From O.Indian come *oša*- in *oša-dhi*- 'herb'; *avasā*- 'fodder', Nūristāni Aškun *au* (*\*avas*-) 'bread'. For -*h*-, see *jūh*-. A similar *\*pa-auša*- 'mortal' has given Balōči *pōšinday* 'human being', see s.v. *hvand*-.

**pūhīmyau** ‘muscles(?)’, III 41·25–6 *ttaunākā šūña pūhīmyau śatta-śakyai pejai* ‘thick thighs, very strong (BS *śata-śakya-*) rounded(?)’. From *pūhai-* ‘to fasten, bind’, *pūhīma-* ‘ligament, muscle’, see *pūheṭitā* ‘he binds’, base *\*pa-hai-*, Av. *hā-*, *hay-*, *hi-* ‘bind’, Zor.P. *viśātak* ‘unbound, open’, N.Pers. *gušādah*. IE Pok. 891–2 *sē-*, *sei-*, *sī-*, *si-* ‘to bind’, O.Ind. *syāti*, *sināti*, *sinoti*, *sīman-*, *sīmā* ‘limit’, Greek ἰμῶντ-, ἰμῶς ‘strap’, O.Engl. *sīma* ‘bond’. For ‘muscle’, O.Ind. *bandha-* ‘ligature’, *bandhana-* ‘sinew, muscle’. For *-ū-* note also *būṣṣāta*, *vūmūva-*, ⟨*vūmū*⟩*ta-*, *vūṣṣotte*, *pūmye*.

**pūheṭitā** ‘is tied, ties’, Z 22·168 *hurā stura pūheṭitā myāni* ‘a thick scarf binds (is tied at) the waist’. From *pa(ti)-* > *pa-* > *pū-* with *hai-*:*hi-* ‘bind’ see s.v. *pūhīma-* ‘ligature’. The hook may indicate base *hai-š-*. Manjuśrī is marked out by a scarf or belt, see s.v. *hurā*.

**prhīta-**, *prhīya-* ‘opened’, Z 5·87 *teḡimañi ttiyā prhīyā* ‘eyes then opened’. See *prahāl-*, *pahāj-*, Manj. 412 *prraihī*.

**pe** ‘power’, SuvP. 62v4 *cu ni pe haṃdara niṣṭā* ‘who has no other power’, BS *asaraṇa-*; v 316, 14 *pe hauva eṣṭāma*, = Sid. 6v2 *bi hauva eṣṭāma* ‘power, strength, stay’, Tib. *stobs dan*, *ñams-stobs dan*. See also *duṣṭya* ‘weak’; and *pāṣā-*.

**pe** ‘colour name, green(?)’, II 60·8 *u pe u śryi maistā kabala sā* ‘and green(?) and white large *kambala*-blanket cloth, one’. Possibly *\*pāyi-* to base *pai-*:*pī-* in O.Ind. *pītā-* ‘yellow’ and *pitta-* ‘bile’. Hardly from *\*pīsa-* (see *śī-phīsa-*), N.Pers. *pēs* ‘white’ (IE Pok. 794–5 *pei-k-*). More remotely Iran. *sap-*, Pašto *sābak* ‘grass, vegetable’, *sābū* ‘hill grass’, Šuynī *sāpc* (*c=ts*) ‘cultivated field’, Zor.P. *spč* *\*saβz*, N.Pers. *sabz* ‘green’, IE *kāp-*:*k̑p-* with increment *k̑p-ei-* ‘be green’ with loss of first consonant (as in Av. *sata-*, Khotan Saka *sata-* ‘100’ from *dk̑m-*). Possibly to IE Pok. 529 *kāp-*, Greek κῆπος, κήπος ‘garden’, and κόπος. See SDTV 14–7.

**pai** ‘cup(?)’, III 101·23–4 *aysamū va tvī baida basta valakā nā pai* ‘the mind there (*vara*) bound upon you (2 sing.), he took the cup of the drinkers(?)’; II 130·6–7 *aysmū va tvī baida basta valakā pai nā*. Assuming *pai* from *\*pāda-*, Sogd. Chr. *pty’d* *\*patigāda-* ‘cup’ (I Cor. 11·25 Syriac *ks’* *\*kāsā*, Greek ποτήριον), N.Pers. *paiyālah*, *piyālah* ‘cup’ (E. Benveniste, JA 1936, 1, 234) from *gad-* variant with *gal-* (for *d/l* see also s.v. *ggūla-* ‘ball’), cognate with Av. *zga-*, Oss. D. *āyzālun*, *āzyālun*, *āyzaldāj* ‘flow’, *āyzalun*, *āyzalun* ‘throw down, strew’, I. *zyālyn*, *zyāld-tān*, *zyālyn*, *zyāldton* (with *-y-* after *ār-*). See s.v. *vaysgasta-*. O.Ind. *galati* ‘drip, fall off’ (IE Pok. 471–2 *g<sup>h</sup>el-*) has an ambiguous *-l-* (cf. RV *nada-*, AV *nala-* later *naḍa-*, BS *naṭa-* ‘reed’, Iran. Av. *naḍa-*).

**pai** ‘foot’, see *pā*.

**peṃsāma** 1 plur. to *puls-*, v 387·21·5 (SDTV plate 61) *|||paḍauysye ttā peṃsāma* ‘on the first day we greet you’.

**pechvāme** ‘covering’, II 104·75 (SDTV 84) *jñānīnai* (BS *jñāna-*) *maula* (BS *makuṭa-*) *pechvāme jsa ysānasta* ‘beautiful with covering of the head-dress of knowledge’. From *\*pati-ḥud-* with *xaud-* ‘to cover’, O.Pers. *xauda-* ‘hat’, Waxī *skīd*. See s.v. *khoca*.

**pejai** ‘rounded(?)’, III 41·26 *pūhīmyau śatta-śakyai pejai* ‘with muscles very strong (BS *śata-śakya-*), rounded’

(of the *śūña* ‘thighs’). Adjective from *\*pāryači-* to *pāra* ‘round’, Armen. lw *par* ‘round’. For BS *śakya-*, note also *mahaśakya-*, *alpaśakya-* (KT VI 277).

**paija** ‘breast’, see *piṃja*.

**pejsa** ‘strong; very’, see *pāṣajsa-*.

**pejsata-**, *pejsye*, see *paljsata-* ‘surrounded’.

**pejsa** ‘surrounded’, K 99·240 *baudasatvā jsa pejsa* ‘surrounded with bodhisattvas’. See *paljsata-*.

**paijsa** ‘retinue(?)’, II 110·11–2 *kāṣṭa paijsa pharāka byaudauda* ‘where (= *kuṣṭa*) were found many followers (?), *paijsa*’, from *paljsata-* ‘accompanied’; K 147·17 *raudau jsa paijsa* ‘surrounded by kings’, see *pejsa*.

**paijsabha** ‘captives’, Manj. 415 *baṃdanyā gūva paijsabha* ‘captives freed from prisons’, = Z 5·100 *banā puṣṣo harbiṣṣu ggūta* ‘prisoners at once wholly released’. From *pa(ti)-* or *pari-ḥamp-* (or *ḥamb-*) ‘blocked in, captive’, to base *skamb-* ‘to block’, IE Pok. 916 *skambh-*, O.Ind. *skabhñōti*, *skabdhā-*, Av. *frasčimbana-*, rather than an error *-bha-* for *-ta-*.

**paijsām** ‘greatly to them’, II 10·162·162 *kau baida tcauttai paijsām ariṣṭa avajśāmā yuḍai* ‘he was injurious to the *kavi*-sages, he did them great unpleasantness, dishonour’. See *pāṣajsa-*.

**pejsidā**, see *pajsan-* ‘apply’.

**paijsaigau** ‘with protection, retinue’, III 43·23 *paijsaigau māstq ttrāmīdā* ‘with company, drunken, they enter’. See *paljsamgyā-*.

**paijsaimīdā** ‘they accomplish’, II 105·114 *kīra paijsaimīdā* ‘they carry out the works’. See *paljsem-*, *paijsauda*, *paij-sādai*.

**paijsauda** ‘they surrounded’, K 26·141, see *paljsem-*.

**peḍa** loc. sing. ‘building’, v 33, 12a3 *pirām peḍa jsāti* ‘he goes into the built part of the houses’. See s.v. *pira*, base *par-* ‘to build’. For the form, note also *bāda-* ‘time’, loc. sing. *beḍa*.

**paittaru** ‘later’, Z 19·50 *|||hāru bvāte ne oysde tte vīrā paittaru atā|||* ‘(if) he knows the matter, he is not angered; about it later exceedingly (he. . .)’. Comparative to *paiya* ‘long, late’.

**pette** 3 sing. ‘does, commits’, III 50·43–4 *khu* ⟨*bu*⟩*ri ārā na pette* ‘so that he commits no fault’; preterite, v 168, 7b4 *kidyāni pāsta ide* ‘he has committed evil acts’; SuvP. 64r4 *biṣūñi baṣḍe pāste* ‘I committed all kinds of sins’, BS *yat tu pāpaṃ kṛtaṃ mayā*. For *-ette*, note *hambette* ‘stops’ (Tib. *hgags-pa*), beside *bḡsta-*, *bvḡsta-*, *bveṣta-* ‘stuffed’, III (ed. 2) 139v2 *bremātā bette kāḍḡgāne* ‘he weeps, he commits evil acts’, BS *aśru-kaṇṭhaṃ prarodati*. Possibly *\*pa(ti)-vād-*, see *bāy-*:*bāsta-*.

**petcautta** ‘injured’, I 141, 49v4 *striyau jsa petcautta ttaramdara* ‘the body injured by women’, BS *stri-vajam*. See JS 29v2 *patcautta-*.

**painā** ‘liquid’, KBT 100·292 (in context with defecation) *painā pyau* ‘overflow of liquid’, to base *pai-*:*pi-* ‘swell, overflow’, see s.v. *pyau* and *pāyā*.

**painakyaīma** ‘piece of dress’, II 77·12 *painakyaīma baida pvaica tsvāda drraya* ‘the coverings on the garment amounted to three’; II 78·42 *tcau pvaica jsām painakyaīma gūryāmdū* ‘four coverings also we bought, garments’. From *painakya-* with *-āmya-* suffix, see s.v. *painajā*.

**painajā** ‘covering’, II 60·24 *painajā śī-nama śau* ‘one

covering of white felt'. Possibly base *kan-* 'to cover', through *\*pa-kānya-*, *\*pena-*. See cognates s.v. *pacan-*; with adjective suffix *-ja-* < *-či-*. See also *pinapaka-* for *-ina-*.

**pai nā**, II 130b7, variant *nā pai*, see *nā pai* III 101-24, and *pai* 'cup(?)'.

**pemā** 'building(?)', III 80-29 (of the road) *pemā mase samgā* 'stones of the size of houses(?)'. Note Av. *asānō...* *katō.masanhō* 'stones as large as a house'. Possibly from *\*pašma-* 'fixture, building' to *pas-* 'to join', IE Pok. 787-8 *pač-*, *pač-*, Greek πάσσολος 'nail'. Hence *pema-* from *\*peṃa-* < *\*pašma-*, as *peṃa-* 'wool' from *pas-* (IE *pek-*), N.Pers. *pašm*. Hence not *peṃa*, BS *pratimā* 'image'.

**peṃa-** 'wool', III 88-147-8 *peṃa jśā nūštyāñā* 'to be wrapped in wool', III 84-39 *peṃakañā* 'in wool'; II 60-16 *baysgye paima jsa* 'with thick wool'; adjective, II 62-7 *peṃimāi thau nauši chā* 'woollen cloth, 19 feet'; II 76-5 *peṃimāi (-iṃ-=-ai-) thau pasti I chā* 'be ordered woollen cloth, 1 foot'; II 60-21-2 *u paiminā thauna tcaura* 'and woollen cloths, four'. From *\*pašma-* (*-ašm->-em-*, as *-ašn->-en-*), Zor.P. *pašm*, N.Pers. *pašm*, *pašmēn*, *pašmēnah*, Oss. D. *fans*, I. *fāsm* 'wool', to base *pas-*, Oss. D. *fasun*, I. *fasyn*, *fast* 'to comb', *sār-vasān* '(hair)-comb'; *fest* 'wool' (*\*pašti-*), N.Pers. *paštak* 'curled hair' (G. Morgenstierne, NTS 12, 265). IE Pok. 797 *pek-*, Greek πέκτω 'to comb', Lat. *pectō*, *pectere*, OHG *fehlan*, Lit. *pešū* 'pull out'. For *-ema-*, see also *teḡiman-* 'eye'.

**paimaišja** 'touches', III 102-54 *aysamū štau kauma paimaišja guthalaka* 'the mind in love (BS *kāma-*) touches the quivering parts'. From *\*pari-marz-*. See *peṃešta-*.

**peṃešti** 'seized', JS 2474-VI *pura peṃešti aysgam* 'the vulture seized the young ones'; II 98-153 *peṃeštai*, see *peṃmāstā* II 45-74. From *pari-marz-*, with cognates, s.v. *malys-*.

**peṃbara** 'covering', Sid. 153VI *hauda peṃbara* 'seven-covering', BS *saptaka-āvṛta-*, Tib. *rim bdun-gyis g-yogs-te* 'sevenfold covered'. From *\*pam-par-* reduplicated (as *kaṃggan-* 'dig'), to base *par-* 'cover', Oss. D. *p'arūā*, *p'arā* 'skin, film', I. *xārv*, Armen. lw *p'ar* 'thin skin, film', Georgian lw *p'arva* 'to cover'. IE Pok. 803 *pel-*, Greek πέλος 'skin', O.Engl. *filmen* 'skin', *fell* (*-ln-*), *fellen* 'leathern'. See BSOAS 20, 1957, 49-50 for O.Ind. *pra-pharvī-*. In this later Khotan Saka possibly one should think also of *\*pari-para-* with *peṃ-* = *pai-* from *pari-*, through *pal-*.

**peṃbaši** 'proper name', v 259, 4a2 *parau ā si peṃbaši hīyā dva-ašāṃ dīmanāšta stūra stāka dasau* 'the order has come that ten *stūra*-beasts are needed to the house for the two-horsed carriages of Peṃbaši'. The *dva* is not gen. plural but first component *dva-aša-* 'having two horses' an epithet of a carriage, which can be compared with Armen. lw *despak*, beside Zor.P. *by'spk* *\*bēspak* (see Zoroastrian Problems 46, n. 4) from *\*dvi-aspaka-* and *\*bi-aspaka-* 'carriage' and 'team'. The name Peṃbaši, of place or person, could be the Turkish title *bin-baši* 'officer of 1000', with *p-* for foreign *b-* as in II 55-8 *prūšavā hīyāi bādi* 'land of the Burušo', Tib. *bru-ša*, see SDTV 42, and above s.v. *puršša*.

**paiya** 'you protect', 2 plur., see s.v. *pā-*.

**paiya** 'after long time, late', SuvP. 70r4 *ttina ra aysā kušalnā kīrrna, baysā panamāni ma piṃya (-iṃ-=-ai-)* 'therefore may I also by good action rise as a Buddha not after long time (=soon)', BS *anena ca-ahaṃ kušalena karmaṇā bhavēya buddho na cireṇa loke*; Z 24-439 *kyerā paiya pādā hāmāte o vā khāštā* 'how long he was fed or given to drink'; II 63-9 *khu vā kšauva u tti mūri paiya ni hūsi(di)* 'when the vouchers (Chin. *ṭš'au*, K 861-5; 2) and the *mūrā*-coins do not after long time arrive'; Sid. 156v5 *khu tti ttiyāṃ krra paiyi hamāte* 'when then their treatment (BS *kriyā*) is delayed', Tib. *dehi cho-ga mēhis-te*; v 63-24 *ū na paiya nvaštāu pracyau jsa hamphva himiryau* 'and may they soon be joined with easy conditions' (BS *pratyaya-*). For BS *na cirena*, note also Bcd 55r3 *raysgā vī thyau* 'swiftly, at once'. The form *paiya*, comparative *paittaru*, is like *haiyā*, *haittara* 'early, earlier'. From *apa-*, O.Pers. *apataram* 'further off', Av. *apana*, *apara*, *apama*, Pašto *byal* 'separated' (*\*apa-θya-*), *byarta* 'again, back' (*\*apari-štā-*), *byā* 'again', Av. *apaya*; Pašto *ba* verbal prefix to Av. *apaya*, *apaṃ*, *ape*, to O.Ind. *apara*, *apama*. The *-aiya* is from *-āyah*, as Av. *frāyō* 'more', *fraēšta-* 'most', O.Ind. *prāyas-*. IE Pok. 53-5, Got. *aftarō* 'after'.

**peysūn-** 'filter, strain', III 84-48 *tī peysūnāñā* 'then they must be strained'. See *ysūn-*, *niysūn-*, *baysvi*. With *pe-* from *pal-* < *\*pari-*, base *zau-*:*zu-* 'to flow'.

**perā** 'leaf', Sid. 105 *hīyārā ā vā perā* 'fruit or leaf', Tib. *hbras-bu* 'fruit'; loc. plur. Sid. 153VI *ysīcvā pervā* 'yellow leaves', Tib. *lo-ma ser-pohi nan-du*. See *pārra-*, *pīra-*; plur. Manj. 39 *per*; K 63, 78v2 *pera*.

**perai** 'external, accidental', Sid. 138v5 *perai āvaṃdū āchāi* (dyadic, BS *āgantuka-*) 'external disease', Sid. 135r5 *perā āvaṃdva*, Tib. *nad bla-gñan* (Das Dict. *gñan* 'epidemic'); Sid. 105r1, gen. plur. *beta jsa perā āvaṃdvām āchām jsa hame* 'arises from wind, from epidemic diseases', BS *tad-upadrava-saṅgataḥ*, Tib. *rlun-nad-kyi bla-gñan rnamṣ dan yāo ldan-pa yin-no*. From *\*pārya-ka-* 'penetrative', to base *par-* (see *pāra-*), IE Pok. 816-7 *per-* 'cross, penetrate'. Or possibly connexion with *papatāi* 'epidemic', BS *āgantuka-* points to *pat-*, *pay-* 'to fall', *\*pāyira-ka->peraa-*, see *hevira-*.

**pere**, see *pyairā*.

**perodaīyī** 'you rescued him', JS 27VI, see *puror-* (*-y-i* pronoun *yi*).

**perra-** 'be caused to (act), be made to', with infinitive, to form a causative, v 89, 22v4 *|||perre* '(seven images) are to be made', BS *sapta pratimāḥ kartavyāḥ* (*perra-* = participle *-tavya-*); Z 12-17 *khvai hauta tter-buru varā āysāte perrā, khvai hota tter-buro vari pūša* (BS *pūjā*) *yanāñā* 'as he has power, to that extent there he must equip, as he has power, so he must worship' (*perra-* = participle *-āñā-*); Z 12-13 *perre...pātāste* 'he must speak'; v 28, 59r1 *perrā handeḡe*; v 149, 2b5 *perre buštā*; v 149, 3a4 *perrā kešte*; v 148, 133b6 *perre dva pāruhāna pāysendā* 'he must know the two movements'; v 149, 2a2 *perre duva hāra bušte* 'he must be made to understand the two things'. Note also II 39-5 *kīra para* 'works at cultivating' if for *\*kīrā parrā*. From *\*parvya-* base *par-nu-* 'to cause', IE Pok. 816-7 *per-* 'pass over, penetrate, cause'.

**perma** 'nurture, adoption, fosterage', II 14, 2a3-4 *astā mam pūri haryāsakā nāma ttū pūri permā haurū* 'I have a son by name Haryāsaka (*haryāsa-* 'black'), that son I give to be fostered'; compound, II 14, 2b8 *perma-vāḍi* 'document of fosterage'. From \**pārmya-* to *pār-*:*pāḍa-* 'to rear, nourish'. For *-erma-*, note also *pakyerma-* 'outstanding', from \**pati-čārmya-*.

**peṣaramjisi** adjective 'evening', K 39·156, see *palsāra-*.

**peṣā** 'in the evening' K 45·17 *ṣi naḍa hatsa neri jsa peṣā nvasta* 'this man in the evening lay with his wife'. See *palsāra-*.

**paiṣkyā** 'spikes (of a bush)' (variant with *spyakyai* 'flowers'), III 34·7-8 *ustā karāṣa paiṣkyā u spūleka khūysara spyakye* 'branches, creepers, spiky bushes, and buds (BS *sphoṭaka-*), filaments (BS *kesara-*), flowers'; = III 46·15 *ustā karāṣa paiṣkyā u spūlaka khūysira spyakye*; = III 40·9-10 *ustām kārāṣā spyakyai spūlakā khū(y)srā spyakyai* (*spyakyai* first, by error). From base (s)*pai-*:*pi-* 'to prick, pierce', to Oss. D. *pixsä*, I. *pyxs*, *pyxstyä* 'bush', see s.v. *puṣṭara-*; hence *pais-*:*pis-* 'to pierce', with *-s-pixš-* (for *piš-*). IE Pok. 981-2 *spei-* 'be pointed', O.Engl. *spitu* 'spit', O.Norse *spīkr* 'nail', Engl. *spike*; Lit. *spitėlė* 'needle'. See *phī(ra-)*, Oss. D. *āfserä*, I. *āfsir* 'ear of corn', Lat. *spīca*. See also *pūysgyau*.

**peṣkatta** 'separates', Manj. 16-7 *usta vi jīya tcabrriṣṭa peṣkatta hvī hvī beṣa* 'at last it perishes, scatters, separates severally, everyone'. See *pāṣkal-*.

**peṣkala** 'chapter, separation', see *pāṣkal-*.

**peṣkājä** 'factors', Manj. 214 *u peṣkājä aṣkājuai beṣa satva kina ṣkājä daittai* 'and he sees all \**pāṣkaunjās* to be not *ṣkaunjās*; for the being he sees *ṣkaunjās*'. From \**pati-ṣkamb-* beside *skamb-* 'to form'; *ṣkaungyā-*, BS *saṃskāra-* 'factor'. See *ṣkam-*.

**peṣnaicā** 'prepared things', III 43·27-8 *khva jsa viṣṭā kūṣi peṣnaicā ṣavā haḍā* 'when therewith (*-m jsa*) he stands, he seeks prepared things night (and) day'. From \**pari-ṣnai-* > \**palṣnai-* > *peṣnai-*, to Oss. D. *āfsnajun*, *āfsnaid*, I. *āfsnajyn*, *āfsnaidton*, *āfsnaid* 'arrange, cleanse, prepare, keep, provide' (from *fṣnai-*, or preverb *abi-*, *api-* with *snai-*). Possibly O.Ind. *psnya-* in *viśvā-psnya-* 'all-nourishing' epithet of *bhojana* 'food'. Not with *paṣvī-naca*.

**paisa-** 'messenger', see *paṣa*.

**peṣārā** 'garlands', see *palsāraa-*.

**peṣauṣṭā** 'heats again', Sid. 100r5 *khū peṣauṣṭā paskyāṣṭā hā tcerai* 'when it heats again, it must be treated again'. See *peṣva*, *paṣūjs-*. Possibly \**pari-sauk-* 'burn around', with *pe-* < *pal-*.

**peṣtāmdā** 'they set up around', K 34·74 *dīsa peṣtāmdā pale ttī jsām daukye* 'they set up around *cāmaris*, banners and standards' (*cāmarī* 'yak-tail'). From \**pari-stāta-*. See *ṣṭe* 'stands', *viṣtāta-*.

**peṣva** 'heated', III 91·203 *ṣi peṣva utcā hāñā tcerai paskyā-ṣṭā* 'this reheated(?) water must be put back into the vessel'. See *peṣauṣṭā*, *paṣūjs-*, \**pasuta-*.

**peṣvā** 'sides', loc. plur. I 143, 52v2 *peṣvā vīne* 'pains in the sides', BS *pārśva-śūlam*; I 141, 49v2 *peṣvā vīne*, BS *pārśva-śūla-*, I 147, 56v4 *peṣvā vīne*, BS *pārśva-rujā*. See *pālsū*.

**paiḥā** 'food', in a list of foods, III 117r01 *paiḥā paṃna:*

*hausā hūlām pvaishka pāraka-* (see separately). Here *paiḥā* from \**piḥua-* (with *-i-* > later *-ai-*) with Av. *piḥwa-* (-*θβ-*), *frapiḥwa-* 'copious', Zor.P. *frapiḥ*, N.Pers. *farbiḥ* 'fat'; Zor.P. *pyhw* or *pyhn* \**pihw* or *pihn*, Pāzand *pehan*; Armen. *pih* 'victuals, ἐφόδια', Sanglečī *pəḍf*, *pəḍf* 'meat, flesh'; possibly Akkad.-O.Pers. *pīpi*, *pīpa-*, Aram. *ptp*. To base *pai-* 'swell', with Av. *pītu-* 'food', Zor.P. *pyt*, Oss. D. *fid*, I. *fyd*. Here also M.Parth.T. *pxw* 'food', as *pxw* < *pxa-* 'knot', Sogd. Man. *pxwtj* (plural).

**pehāte** 'reaches', Z 12·80 *ne tto ggamjso pehāte satvānu pracāina ārragātā hāmāte* 'he (the bodhisattva) does not commit that fault for the beings; he is guilty', parallel to Z 12·79 *ka bodhisattvā ggamjso byehāte*. Base *peh-* < \**pa-āfya-*, as *byeh-* < \*(*abi-āfya-*, see s.v. *eh-*, *byeh-*.

**pau** 'onion', III 87·131-2 *pau hīye ucā jsā pahaerāñā* 'it must be steeped in onion water'; elsewhere with *ṣīya-* 'white', I 147, 57r5 *ṣīya pau*, BS *palāṇḍu*; III 87·124 *ṣī pau*. From \**piyāva-*, Sogd. Bud. *py'kh*, N.Pers. *piyāz*, Yazg. *piyeg*, Waxī *piūk*. Base *pai-*:*pi-*, beside *pei-k-* in Greek πικρός 'bitter', as Parāčī *tekku*, *takku* 'bitter', *tekaī* 'onion', Khovar *treṣṭū* 'bitter; onion'. IE Pok. 794-5 *peik-* 'to pierce'. See also *pyaukala* 'bitter(?)'.

**po**, *poḡ* loc. plur. 'at the feet', see *pā*, *pai*.

**paujsida** 'they kiss', III 37·14-5 *paujsida paṣaudana* 'they kiss with the mouth', = III 46·31 *paujsida paṣauda jsa*. Base *pauk-* or *paug-* (with *-āu-* from older *-ū*, *u-*, or like *āyoysa-* with *-āu-*). Possibly to Ormuṣī *pōč* 'kiss', N.Pers. *pōz* 'mouth, lip', with *m-* N.Pers. *māč* 'kiss', with *b-* Sanglečī *boh*, Waxī *bā*, with *p'* - Oss. *p'a*.

**paunḍai** 'cake', III 102·45-6 *saiṣākau myauña gulīnai saka-paunḍai* 'among lovers a girdle-cake made with molasses'. From \**puvant-a-ka-*, base *pau-*:*pū-*, O.Ind. RV *apūpā-*, later *pūpa-* 'cake', Pali *pūpa-*, *pūva-*, *pūvika-* 'cake', BS *pūpalikā*, Pāṇini *apūpyā-* 'wheat meal' (for *-pa-*, note also *yūpa-* 'post' to *yu-* 'to bind to'). See also *pvaishka*.

**pauttai** 'evacuation(?)', K 100·292 *urā pauttai* 'of the belly'. Possibly to base *pau-* 'to putrify', see *hambūta-*.

**paurdy** 'he overcame', K 155·56 *cū paurdy ysaṃasade biṣa satva-dāttā* 'who conquered the world (= BS *loka-*), the whole abode of beings' (BS *sattva-dhātu-*). See *purra-*, *purra-* 'conquer'.

**pauskya** 'drum', see *puska-*, *pātūsa-*.

**pauṣṭarim**, III 87·116, see *puṣṭara-*.

**pneha** 'beak', see \**nāha-*, \**panāha-*.

**pya** 'flesh(?)', IV 66a3; 71b1; 2, see *pa*.

**-pya** 'strength', SuvP. 71r2 *duṣpya* 'weak', BS *durbala-*. See *pāṣṭ-*.

**pyañ-** 'scatter', K 35·79, infinitive, *rrinā ttu kālā āṣṭādā ysīra pyañā* 'the queen then began to scatter gold'; K 29·205 *ysīrai āṣṭādā pyañā* 'she began to offer gold to her'. From \**pati-kan-* base *kan-* 'put, throw', translation BSOAS 29, 1966, 525; 531. See *pyan-*.

**pyāḍa-** 'reversed', Sid. 103v1 *pyāḍa tsukā* 'going wrong', BS *unmārgī*, Tib. *log-par soṃ-ba* ('going backwards'); K 136·866-7 *harbiṣau pyāḍamgāryau sānyau* 'by hostile-acting enemies', Tib. *dgra thams-čad-kyis gnod-pa bgyi-ba*; Z 17·19 *ku vā hamurdā kho ju māstā hastā pyāḍa* 'where (the stream) ravages like an excited elephant wildly'; Sid. 103v1 *pyāḍai jsāte*, Tib. *log-par soṃ-ba*; II 13, 1a10

*cu pyāḍa ūtca uysgināte* 'who may redeem the reversed water'; compound, *pyāḍa-vādī* 'hostile-acting', epithet of the evil king Mahendrasena, K 15·114 *adāyāi ttraikṣa pyāḍa-vādī ysauja*, =K 23·65 *a(dā)yā ttrakṣa pyāḍa-v(ā)dī*, =K 31·22 *adāyāi ttraikṣā pyāḍa-vādī ysaurrjā* 'irreligious, savage, hostile, angry', parallel Divyāvadāna 435·15-6 *adharmā-bhūyīṣṭhaś caṇḍo rabhasaḥ karkaśaḥ*. From \**pati-kṛta-*, \**pati-karta-* 'acting against', rather than *apa-tar-* (KT VI 208). For *-āḍa-* note *hvaḍa-* 'eaten', *baḍa-* 'captive'.

**pyatsausāṅa** 'standing before' (fem.), as official title, II 77·26 *dvī bīrūkau u sā pyatsausāṅa u tvanakau hīyai tīarkana vaska pvaica haiṣṭe* 'he sent coverings (clothing) for the two *bīrūka*-officials (Turkish *buiruq*) and one female attendant and of the *Tvanakas* for the (Turkish) *tarkan*'; II 76·4-5 *u pyatsvāmśāṅa pvaica tsvā sā* 'and it amounted to one covering of the (female) attendant'. From *pyamtsa* 'before' and second component (or suffix) *-auysa-*, *-auśg-* (as *paḍauysa-* 'first; leader' and K 144, 2r4 *paḍauśkyi*, and *purauysa-* 'in front'), base *vaz-*, see *bays-*. Note also Oss. D. *fās-dzāūinā* 'follower, servant (man or woman)'.  
**pyan-** 'put into', Sid. 153r5 *u grāmakaḥ hā gvaṅṅa pyanāṅa* 'and hot to be put into the ear', BS *pūraṅa-*, Tib. *dron-pos rna-ba gan-bar blugs-la*; I 145, 53v5 *suraṅa padānaṅa pyanāṅa* 'to be put into a clean vessel'; I 145, 54r2 *khu padve hame tī hā rūm pyanāṅa* 'when it is fumigated then oil must be put in'; I 159, 72v3 *āysmāstāna padānaṅa pyanāṅa* 'it must be put into a clay vessel', I 163, 78v5 *suṅṅa bagalaṅa pyanāṅa* 'it must be put in a clean vessel'. Present, 3 plur. I 145, 54r1 *kūṣṭa ttū rūm pyanāḍa* 'where they put in the oil'; imperative, 2 plur. III 68·64 *savayai pyanarā sīna* 'put her into a box'; preterite, III 68·65 *pyamḍāṅḍī ra miṣṭa savaya* 'they placed her in a large box'. Infinitive, see *pyanā*. From *pa(ti)-kan-*, see base *kan-* 'put'.

**pyamtsa** 'in front, towards; future', Bcd 56v2 *pyamtsā vaṣṭide* 'they stand in front', BS *āmukhi* (plural) *bhavyeyu*; SuvP. 67r2 *pyamtsāṣṭā* 'in the future', BS *āyatayām*; III 20, 4b4 *pyamtsa tīūsāttetā byātaḍā vāthavyetā* 'establish the memory of *śūnyatā*-void in front', BS *prati-mukhīm smṛtīm upasthāpya*; v 246, 13b1-2 *ṣi pyatsāṣṭā staiṅṅa tīaradarā ni byeḥe* 'he does not in the future suffer a female body', BS *tasya strī-bhāvo na kadācid api bhaviṣyati*, =K 98·204 *ṣa na pātca pyetsāṣṭa staina ysatha na byeḥe*; IV 23·6 *pyamtsa drraina raṅnāṣṭā* 'before the *triratna*'; K 16·148-9 *pyatsa vara lāṅdrri cabvaṅa vaṣṭā*, =K 24·92 *pyaujsa jsā lāḍrra cabvaṅa vaṣṭā*, =K 32·43 *(va)stā* 'in front there the hunter descended into the thicket'; III 73·170 *pyamtsī* 'before him'; III 2, 6v3 *pyamtsāṣṭa pathamka vīra viṣṭūm* 'for the future I stand upon abstention'. From \**patiyānēyā* 'being in front' from *pati*, see *patā*, *patana*. To Av. *paiti.yaś*, N 125r11 *paiṭiḥa.gaoḍana*, Zor.P. gloss *yudt takōk* 'from various cups'; *paitina-* 'separate', see *pana-* 'each'; Sogd. Bud. *γwt'w pt'yēh* 'before the king'; M.Parth.T. *pyč* 'in front'. For *-mṭsa*, see also *hamtsa* 'together'. Suffix *-ank-* of direction.

**pyanye** 'covering', v 191, VI 13, 3a1 *pyanye gr(aune?)* |||; v 155, 1a4 *murkhuṭā pyanṅnye kamalī buṣkve* 'head-dress

(BS *mukuṭa-*) covering, head covering'; IV 28·2 *pyanyau* |||. From \*(a)*pi-kan-* 'to cover', see *kan-* 'to cover' and *pyan-* 'put'.

**pyays-** 'to sign, put *akṣara*-signature', II 14, 2b8-9 *ṣi perma-vādī pramā khuī parramā pyaysīdā* 'this document of fosterage is authoritative when the *parramaa*-officials sign it'; II 14, 1c9 *ṣā pāḍa pramāna himi khuī pharṣa bara pyasḍā* 'this document is authoritative when the *pharṣa*-official *Bara* signs it'; v 273, II 2·9 *ṣā sanja pramāna himā khvī pharṣa maharā pyasḍā* 'this document is authoritative when the *pharṣa*-official *Mahara* signs it' (BS *pramāna-*). Parallel to v 1·1·6 *tī ra pramām himā khu hā (<·> hamguṣṭi viṣṭā* 'it is then authoritative when he affixes his finger-mark'; v 2·6 *tī ṣā pīḍakā pramām khu hā darmapuṅṅā hamguṣṭā viṣṭā* 'then this letter is authoritative when *Dharmapuṅya* puts his finger-mark'. Preterite, II 111·23 *ttuḍāṅḍā u pyaṣṭāṅḍā* 'carried it over and sealed it', translation AM, n.s., II, 1965, 2; II 113·76 *u ttukā herā cvam pyaṣṭāṅḍā u na-m hā paṣṭmde* 'and that property which they sealed, but they do not permit them to go', translation AM, n.s., II, 1965, 4. Possibly from \*(a)*pi-kaz-* 'to arrange upon it', to Armen. lw *kazm* 'construction; prepared', *kazmem* 'to fashion, arrange'. See also *pyaṣṭa-* 'equipped', *pyaṣṭa-* 'visible'. See *khāśāna-* 'place', N.Pers. *kāzah* 'house', above *kāysū*.

**pyarija**, fem. 'father's sister(?)', v 66·16 *pyarija pyamtsāṣṭā dukhām jināka* 'the father's sister(?)', hereafter remover of sorrows'. See *mātargā-* 'mother's sister(?)'. IE Pok. 829 *pater-* with adjective suffixes Av. *tūrya-*, O.Ind. *pītrvya-*, Lat. *patruus* 'father's brother', and others.

**pyaṣṭa-** 'equipped with', II 104·70 *bvaiyau jsa pyaṣṭi vajrāyasa* 'the *vajrāsana* (diamond throne) adorned with rays'; II 60·29 *khauca haudūsā sera pyaṣṭa lika* 'hat worth 17 *satīra*-coins (or weighing 17 ounces), decorated'; II 60·31 *jsainyām hīrām jsa habaḍa pyaṣṭa-likya khadī-rakya śe* 'filled with small things, decorated *khadīra*-receptacle, one'. Possibly base *kaz-*, see *pyays-*, or base *kas-* 'be seen', or base *yas-*, see *pyaṣṭa-* 'visible'. No present stems so far assured. See also *aṅṅaṣṭa-*.

**pyaṣṭa-** 'visible', II 102·20 (triadic) *pīcīra pīchaṣṭū pyaṣṭa yāḍa yināmanai* 'may we be able to make visible, manifest, evident', translation AM, n.s., II, 1965, 102; *pyaṣṭalika*, v 354 T.M. *a2 hajsaba pyaṣṭa-likya* 'fair with clothes(?)'. From \*(a)*pi-ka-* 'look upon' (see s.v. *tcāṣ-*) or \**pati-yaś-*, with *Yaynābī yaxš-* 'be visible' see Indo-Iranian Journal II, 1958, 152-6 (associated with O.Ind. *yakṣā-* 'wonderful thing', *yakṣinī* 'beautiful'). But *phyāṣṭa* K 73·46 'it shines' rather *fyas-* with *pais-*. See also *byaṣṭa-*.

**pyaṣṭa** 'was heard', K 105·248, read *py(ū)ṣṭa*.

**pyah-**, **pyih-**, **pāh-**, **pih-** 'to strike', see *pāhad-*. Sid. 152r5 *pyahāṅṅa* 'to be cut off', Tib. *bḥad-pa* 'cut off'.

**pyākara**, see *pyaukala*.

**pyāthamjai** 'draws on', III 80·24 *ūtca pyāthamjai sagā vīrā nīṣi jsā prruya* 'the water drags along upon the stone; it also cuts it to pieces'. See *thamj-* 'to draw'.

**pyāma** 'covering', see *pātām-*.

**pyāy-** 'to speak', see *pātāy-*.

**pyāly-**, see *pātāly-*.

**pyāśaka**, III 105·52, see *pyauśaka-*.

**pyāṣṭa-** 'bleared', Sid. 150r1 *pyāṣṭām āstaṃna āchā* 'diseases of bleared eyes and the rest', BS *pilla-roga-*, Tib. *miḡ-byug* (*byug-pa* 'ointment'); I 149, 59r2 *tcaīṇa paṭarā pyāṣṭi* 'eye-veil bleared', BS *paṭala-*; I 163, 77v5 *pyāṣṭyi*, BS *pilya-*. From \**api-ṣā-s-* 'to cover' to base *hā-*, *hāi*, *hi-* 'to bind', see *abyāṣṭa-*, *biyāṣ-*, 'closed; to open', beside *ḥātai* 'opened', Zor.P. *viṣātak*. Note also *tsāta-* 'rich', *tsāṣṭa-* 'quiet' from \**čyā-*:\**čyās-*; *stāta-*, *stās-* 'be tired', M.Parth.T. *wygr'd*, *wygr's-* 'awake'.

**pyāste** 'he spoke', see *pātāy-*.

**pyū** 'hear', 2 sing. imperative, later *pū*, see *pyūy-*:*pyūṣṭa-*.

**pyūauṣṭa** 'he heard', K 30·222, see *pyūṣṭe*, s.v. *pyūy-*.

**pyūj-** 'remove, draw out', v 166v2 *pyūjā* (context lost); III 16·1 *saka-pāra tta pahā jsa pyūva* 'girdle-cakes(?) so taken out of the bags', parallel Pali *thavikāya osāretvā* 'having taken out of the bag'; III 67·47 *dī śamde pacena pyūva* 'brought out from concealment under the ground'; Z 5·162 *biṣṣa śṣandā rraṣṭa hamamgga hārūṣka harbiṣṣā pyūtā* 'the whole ground straight, level, every hump removed'; III 74·212-3 *raha: vahaṃdā dīsai pyū* 'the chariot descended, its *cāmarī* (yak-tail) was torn away'. From *pati-vaḡ-* (*-iva* = > *-yū-*), base *vag-*, *vaḡ-* 'pull out', O.Pers. *avaḡam* 'I pulled out', Balōči *gwaḡag* 'pull out', Natanzī *vōjon*, *-m bevet* 'I drag off', Zaza *vāṣ-*, *vāḡ-* 'take out', Xalxālī *ēvaḡ-:ēvatan*. O.Ind. RV *vāja-s* 'something torn out, booty', RV 5·39·3 *ā vājam darṣi* (and RV 9·68·7; RV 2·12·15), where *dar-* 'tear out', equates with Iranian *vag-*. The RV *vāja-s* 'vigour', in RV 5·85·2 *vājam ārvatsu* 'the vigour in racehorses' is Iranian *vaz-*, O.Pers. *vazarka-*, Sogd. *wz'rk-*, Zor.P. *vazurg* 'great', Lat. *uegeō*. For 'booty', note also Avar *-aq'ine* 'to take away', *b-aq'i* 'spoils'. For the form, see also *nyūj-:nyūta-*. If IE Pok. 1179 *ueg<sup>h</sup>-* is connected (Oss. D. *aūādźā*, I. *aūādź* 'furrow', Greek *ὄπις* 'plough', O.Pruss. *wagnis* 'plough-share', Lat. *uōmis*, *-eris*, OHG *weggi* 'wedge', Lit. *vāgis* 'wedge'), it is a variant to the base *ueg-* (*ueg<sup>h</sup>-*) in Iran. *vaḡ-* 'pull out'.

**pyūmj-** 'deny, disparage', Z 12·127 *ṣṣahāne pyūmjāte* 'disparages the virtues', BS *gunān na-udbhāvayati* 'does not exalt virtues'; dyadic, III 2, 6v2 *dīsūm pacace nā pyūmjūm* 'I confess, I avow, I do not deny'. See also *byūmj-* and *vaṃj-*. From \**pati-vaṃg-* 'speak against', Balōči *gwanḡag* 'to call', *gwānk* 'sound', Zor.P. *vāng*, N.Pers. *bāng*. IE *uenk-* or *ueng-* would suit *pyūmj-*, *byūmj-*; possibly nasalised base *vank-* beside *vak-* 'to speak'.

**pyūy** 'to hear', v 107, 30r3 *pyūyāte* 'he may hear', BS *śrṇuyāt*; v 334, 27v6 *pyūṣde* 'he hears', BS G 37, 24b5 *śravaṇa-*; 2 sing. imperative, v 333, 27r1 *pyū*, BS G 37, 24a2 *śrṇu*; v 349, 13a4 *pyū*; I 137, 45r5 *pū*; I plur. III 141v3 *bajāsa ne pyūyāmāne guyau jsa* 'we do not hear the sounds with our ears', BS *karnau me na śrṇonti ca*; Bcd 50v4 *dā pḡāne aharṣṭa* 'may I hear the *dharma*-doctrine uninterrupted'; 2 sing. II 18, 7a3 *khu parau pḡa* 'when you hear the command'; 2 plur. II 26·32·20 *khu parau pōirau* 'when you hear the command'; preterite, v 118, 67v5 *pyūṣṭe* 'he heard', BS *śrṇitvā*; I sing. fem. K 45·23 *aysa tta pyūṣṭām* 'so I heard'; 3 sing. fem. III 70·124 *ca ttū pyūṣṭāyā da śirkā* 'what you have heard, beautiful one' (ibid. 70·132 *hwāyā* 'she spoke'); K 46·43

*pyūṣṭā* 'she heard'; I sing. masc. v 216r3 *pyūṣṭemā* 'I heard'; III 59·31 *aysa pyūṣṭema*; 3 plur. K 66, 84v3 *pyūṣṭāmda*; I plur. K 5, 144v1 *pyūṣṭāndāmā*; participle, I 254v4 *pyūṣṭu u apyūṣṭu* 'heard and not heard' (Suv. ed Nobel 101·19 differt); I 251, 1v3 *tina pyūṣṭāna dā(tāna)*, BS *anena dharma-śravaṇena*; infinitive, Z 14·97 *pyūṣṭe*, Manj. 123 *dā pyūṣṭa hā ne ne tsve* 'he did not come to hear the *dharma*-doctrine'; adjective, v 108, 31r2 *pyūyāka-*, BS *śrotar-*; noun, v 69, 8r2 *pyūṣṭāmata*; v 113, 35r3 *pyūyāmata kṣamīyā* 'he would wish to hear', BS *śrotu-kāmo bhavet*; v 349, 14a2 *pyūyemate*; v 304, 2b4 *pveme jsa*; adjective of the abstract, v 109, 31r4 *dāti pyūyāmatingye pvātīne ūce jsa* 'with cool water of the hearing of the *dharma*-doctrine', BS *dharma-śravaṇa-salila-udaka-*, =v 112, 34r5-6. *pyūyāmatingye*. From \**pati-gauṣ-*, Sogd. Bud. *ptywōṣ-*, *ptywōṣtk*, Yaṃn. *duyūṣ-*: *duyūṣṭa*; M.Parth.T. *ngwōṣ-*, 'zgwōl-', 'bgwōṣ', M.Pers. T. *nywōṣ-*, Pahlavī Psalter *nydwōṣyt*, Zor.P. *nigōṣitan*, N.Pers. *nigōṣāk*, *nigōṣidan*, to Av. *gaoṣ-:guṣta-*. IE Pok. 454 *ghous-*, O.Ind. *ghoṣati* 'echo'. See also *hamḡū:hamḡuṣṭa-*.

**pye** 'father', see *pāte*.

**pyairā** 'thinking, desire', III 42·11 *sa khu jā nūṣṭyai pyairā birā jsā hatsā* 'just as he is bound by the leash of thought', followed by 13 *aysmū nūṣṭārā* 'they are bound as to mind'. With *pere* = *pyairā*, Manj. 39-41 *sa khva pere bira (jsa?) nāṣṭa uysānā hīwī drauna* 'just as by the leash of the self (= BS *ātman-*, for *ātma-bhāva-* 'body'), see *drau-* 'grasping' (= BS *grahāna-*). Here *pyairā*, *pere* correspond as renderings of III 42·10 (and 12) *ttraiṣṇūjai birā jsā* with the leash of *tṛṣṇā* 'thirst, desire', the BS *gardūla-* Pali *gaddūla-*. See also verbal *pyer-*, K 50·5·9 *ttramdarā aga pyerime* 'I think of the limbs of the body'. Hence *pyair-*, *pyer-*, *per-* from *pati-kār-* 'think of', beside Tumṣuq *pyer-danu* 'deliberately' glossing BS *saṃcintya* (BSOAS 13, 1950, 663) to Av. *kar-*, *čarəkərəθra-*, Zor.P. *uskārtan* 'to think out', M.Parth.T. *wd-sg'r* 'with evil intent', N.Pers. *sigāl* 'thought'; IE Pok. 530-1 *kar-* 'praise', O.Ind. *carkarti* 'mention with praise', *kūrti-* 'praise, information', Got. *hrōḡeigs* 'famous'. 'Binding of the mind' is in Pali *paṭibaddha-citta-*.

**pyerime** 'I think of', K 50·5·9 *ttramdarā aga pyerime, nā hamānde ma ttanā pauñana* 'I think of limbs of the body, may they (the *kīra* = *karma* acts) not arise for me by this merit (ibid. K 50·4·6-7 *ttanī pauñāna...kalyāni-mittri hamānde* 'by this merit (BS *punya-*) may spiritual friends arise'). See cognates, s.v. *pyairā* 'thought'.

**pyau** 'swelling, overflowing', KBT 100·292 to base *pai-*: *pī-* 'to swell, overflow', and *pyā-*, with suffix *-va-*, Av. *pay-:pi-*, *payah-*, *paēnaēna-*, *paēman-*, Zor.P. *pēm*, *paēmavant-*, Zor.P. *pēmōvand*, N.Pers. *pīnu* 'sour milk, cheese'; O.Ind. *páyate*, *pīnā-*, and *pyāyate*, *pyāta-*, Pok. 793 *pei-*, Lit. *papījusi kárvė* 'cow yielding milk'. See s.v. *pāyā* 'fat'.

**pyaukala** 'bitter(?)' (disordered text, probably exercise in writing), III 119·40 *hvaṇḡa vara pyaukala hamyi*; ibid. 41 *bisadārā pyaukala hamī*; ibid. 45 *hwāḡa vara pyaukara hamya*; ibid. III 120·62 *bisadārā pyākara* 'men became bitter', 'householder became bitter'. Variant *-kala-* and *-kara*, note suffix *braukala-* 'brow', *caukala-* 'goat'.

Possibly *pyau-* the older form of *pau* 'onion' as the 'bitter' vegetable. The *-kara* could replace older *-kala-*. See cognates s.v. *pau*.

**pyauca** 'counteragent, check', three listed in III 63·134-5 *cu maistye dai pyauca šā ra mista utca cu mistye uca pyauca šā cu bāysyā sara hauvi cu gvāysā kāštya hīye pyauca šā cu beysām dā* 'what checks a great fire, that is great water, what checks great water, that is good strength in the arms, what is check for the sorrow of parting, that is the Buddhas' *dharmā*-doctrine'. Parallel BS *pratisāraṇa-* (a list Śikṣā-samuccaya 207, translation 200); *pratīkriyā*; *pratīpakṣa-*, Tib. *gñen-po* 'counteragent', v 123, 19v4 *gga pyauca ggamjśā* {*jsa pahīṣṭā?*} 'counteragent to foulness, (freed from) fault', BS *khila-* 'hardness of mind', parallel to Saddharma-puṇḍarīka-sūtra 94·2 *khilāni krtvā* 'having shown harsh attitude'. A list of *pratīpakṣa-* quoted D. S. Ruegg, JAOS 87, 1967, 158 *maitrīvihāra* against *krodha-* and *vyāpāda-*; *karuṇā* against *vihiṃsā* and *paraduhkha-prīti-*; *muditā* against *ṛsyā* and *para-sukha-prīti*; *upekṣā* against *kāma-*. Note also III 63·133 *saṃsārū gesā vaska pyauca* 'cure for *saṃsāra*-migration'; v 66, 23a13 *dukhām pyaucaṃgāra kṣamattā ṣṭa* 'counteragent to sorrows is favour'; Manj. 310 *arvyau jsa gvīha rrū āsta hiṣṭā pyaucai vahaiṣi arvai* 'from medicaments, cow-butter and the rest (= *āstanna*) 80 remedial sedative medicines'; v 65·5 *dukha* {*va?*} *pyauca* 'cure for sorrow'; K 112·364 *tty(e) va pyauca* 'counteragent for that' (or *tty(ā)* 'those'); Huntington folio r8 *tcahaurā rraṣṭi pyauce* 'four proper counteragents'. See also *pārṣṣa-* 'antidote', dyadic with *agada-* 'non-poison'; M.Parth.T. *pdy'b* 'acting against', Av. *paiti.āpām*; Sogd. Bud. *pttṣ'r'k* 'contre-poison', Zor.P. *pātzahr*, N.Pers. *pāzahr*, Pāzand *pādzahar*, Arab.-Pers. *fādzahr*, *bādzahr*, *bāzahr*, Lat. *bezar*, Georgian *p'azar-i* 'bezoar'. Hence *pyaucā-* (nom. sing. *pyauca*, plur. *pyauce*) from *\*pati-āfčā-* 'working against', beside *vyauca* *\*abi-āfčā-*, *avyauca-* 'irremediable', Tib. *mi bzad-pa* 'intolerable', with variants *avyauca*, *avatca*. To base *ap-* 'to work', Av. *hv-āpah-*, *hvāpah-* 'working good; good work', *xvāpara-*, *havāpanha-*, Zor.P. *hwṣ*, N.Pers. *χūb* 'good', Sogd. Bud. *γwṣ*; Man. *xwṣ*, Zor.P. *xvāpar*, Parsi-Pers. *xvāṣar* 'creator', to O.Ind. *āpas-*, *apās-*; IE Pok. 780 *op-*, Lat. *opus*, *operāre*, O.Engl. *efnan*, OHF *uoben*. M.Parth.T. *pdy'b* could fit here rather than to *ap-* 'water'. See also *pinapaka-*.

**pyaujsa** 'before', K 24·92 *pyaujsa jsā lādrra* 'in front of the hunter' (BS *ludraka-*), but possibly read *pyamtsa*, = K 16·148-9 *pyatsa vara lāmdrri*.

**-pyauutta**, K 17·175 *parapyauutta* 'turned' = *paribyūta-*, BS *viparyasta-*.

**pyaude**, see *pātām-* 'to obscure', *pātaunda-*.

**pyaura** 'cloud', see *pryaurā-*.

**pyaura-ttraumai** 'crossing into calamity', III 44·61 *haiysdai mūkūvāsai hada pyaura-ttraumai* 'woe has reached him within the entrance to calamity'. From *\*pati-āra-* to Av. *paityāra-* 'misfortune', *paityārō.tēma-* 'most unlucky', Zor.P. *patiyāarak*, Sogd. Bud. *pty'r* 'adversity', Armen. lw *p'at'erak* 'bewitched (by evil eye)', Georgian lw *p'at'erak-i* 'misfortune'. Second component *trām-* 'to enter, cross'.

**pyausṣka** 'bud(?)', III 34·13 *spyakinai pyausaka aiheja aysbanakvā* 'the flower's bud is checked in the channels', III 46·22 (*s*)*pyakinai pyausṣka iheja aysbanakvā*, = III 37·8 *spyakinai byausṣka iheja aysbanavāi*. The rendering 'bud' is conjectural but it is clearly part of a flower; elsewhere for 'bud' the lw BS *sphoṭaka-* occurs as *spūlaka-*. Connexion will then be *\*pati-āuṣya->pyausa-* with *-āka-* or *-aka-* suffix with *-k-* retained. For *-auṣa-*, see s.v. *pūhara-* 'vegetable', and for *-auṣya->-auṣa-* see *durausṣa-*. For *py->by-*, note also *byaurinai* 'of clouds' to *pryaurā-* and the reverse *parapyauutta* = *paribyūta-* 'turned'.

**pyausā** 'flower(?)', III 40·16 *panāyidi* (read *-idi*) *pyausā khu bīnā ṣkīdā astāmdī* 'the flowers sound as they touch the harp in tuning it', = III 36·7-8 *panāyīdā spyakyā khu ja bīna astāna* 'the flowers sound as one tunes a harp'. Hence *pyausā* variant to *spyakyā* 'flower'. Possibly *\*pati-auṣa-* (with retained *-ṣ-*) beside *pyausṣka-* 'bud', see *\*auṣa-* s.v. *pūhara-* 'vegetable'. Note also *-ṣ-* and *-ś-* in III 40·17 *khaṣa-* 'beverage', = III 47·62 *khaṣa-*. An alternative would see here *vaxṣ:-uxṣ-* 'to grow' > *-auṣṣ-* (see s.v. *hvāṣṣa-*).

**prrakūya** 'to be strewn over, sprinkled over', III 78·15 *prrakūya hamdryi va* 'among the medicinal things to be strewn over' followed by musk, honey, molasses, sugar, hence to set with III 86·96 *bīmdai ṣikarā parkūnāna* 'upon it sugar is to be sprinkled (strewn)'. Hence *\*parā-kau-* 'to cover over', to base IE Pok. 951-3 (*s*)*keu-* 'to cover', see cognates s.v. *parkūn-*. In form *prakūya-* is from *\*parā-kuya-* 'to be covered over, strewn over' rather than *\*parā-kuta-*. See also *khauca* 'covering', and KT vi 428-9 *heinā-khoca*. The words *prrakūya hamdryi va* render unidentified Chinese *tcū civa ha: da dī*.

**prrakṣivīdi** 'they reject', K 61, 41r4 *ci ttu sūtrā prrakṣivīdi u draya raṃna avajsamya yanāmdī* 'who may reject this sūtra-text and treat the *triratna* three jewels with disrespect'. From *\*parā-xṣaub-* (or *pari-*) see s.v. *prakṣautta-* 'rejected'.

**prakṣautta-** 'rejected', SuvP. 64v1-2 *cu dā prrakṣauttai ime, avaramjśā rraṣṭā abvīya*, 'I who have rejected the *dharmā*-doctrine, the favourable, the right, being ignorant', BS *sad-dharmah prakṣiptah syād ajānantena me sadā*; v 105·4 (right half now lost) = N 158·34 *paṃjsa anaṃttanarya yuḍāmdā idi u dāru prakṣauttāndā* 'they have committed the five *anantarya*-sins and long time rejected (the *dharmā*-doctrine)'. From *\*parā-xṣaub-* (or *pari-*), see cognates s.v. *kṣāv-* 'to toss'.

**pratarā-**, *prrarā-* 'nature' rendering BS *prakṛti-* and *svabhāva-*, N 90·27 *pratarē jsa ttuṣṣā|||*, Suv. ed. Nobel 248 *prakṛtiṣ ca śūnyā*; v 155, 185b2 *hamaggā pratarā*; ibid. 5 *tvā pratarā āraugyādā* 'they have honoured this nature' (BS *ārāgaya-*); K 8, 306v3 *hivī aysmvi prratari vasvatte jsa* 'his own mind, with purity of nature'; frequently in later form *prrara*, *prara* (inflected *-i*, *-e*, *-ai*), Sid. 7v2 *prara*, BS *prakṛti-*, Tib. *ran-bzin*; second component *-vrrara-*, Sid. 7v2 *bimna-vrrarā* (*-im* = *-ai*), BS *vāta-prakṛtika-*, Tib. *rlun-gi ran-bzin-čan* 'having nature of wind'. Adjective, Z 10·8 *pratārastu bādāna rraṣa vasuta kāde tsāṣṭa utāra paṣkālsta ārsta saṃyau jsa dhyāna-pāramāta bvāna* 'the *dhyāna*-meditation *pāramitā*-perfection is to be known to be naturally in time in control,

pure, exceedingly calm, exalted (BS *udāra-*), distinctive, full-grown with plans'; K 54, 15v2 *prrarasta ttūśāttā* 'voidness by nature', BS *prakṛti-sūnyatā*; Manj. 158 *prrarasta sūnyatta*; Manj. 288 *prrarastye raṣṭe*; Manj. 301 *prrarasta sūnyatta*, Manj. 391 *prrarasta sūnyatta raṣṭa* 'natural *sūnyatā*-voidness, right', =Z 9.15 *svabhāvāna sūnyā abhāvi*. From \**parā-karā-* or \**pari-karā-* 'active around or for', if Iranian, but possibly NW Prakrit \**prakar(d)ā-* < \**prakṛti*, see *-rr-* in *parramā-* 'image' from Prakrit \**pardimā*, BS *pratimā-*. Written K 38.143 *prvirā* 'state of affairs', =K 30.209 *prvara*.

**prranama** 'reverent', v 33, 13b1 *prranama hvaḍa* 'reverent man' (gen. sing.). From \**pari-nama-* 'respectful'; for *pari-* 'possessing', note A *pairi. aḷastara-* 'possessing more force', *pairi. dahyu-* 'being around the land'. With *nama-* 'bowing down', see base *nam-*. For *pra-* see also *prrakuya-* and *prranava*.

**prranava** 'of fresh grass', v 222a3 *āsṛya-t-ī prranava mastāñā pajimḍā* 'the teachers (BS *ācārya-*) demand from him the fresh fodder' (SDTV 79). From \**pari-nava-* 'possessing or consisting of new grass' (*pari-* as Av. *pairi. aḷas-* 'having strength', see s.v. *prranama*) with *nava-* 'new stuff, new growth', to Oss. D. *nāūā*, I. *nāū* 'green turf, new ploughing', plur. *nāūyety mātū fesgūxti* 'the wheat in the new ploughing thrive'. See *nava-*, s.v. *navaka-*, *nauha-*.

**prrabautta** 'transformed', K 63, 79r4 *pajsa ge satva gvaḍa prrabautta ide* 'the beings in the *panca-gati* five stages are changed, transformed' (emending studies in honour of W. Norman Brown, 1962, p. 19). From \**paribyūtta-* 'changed', not lw BS *prabhūta-*, nor with *parbutta-*.

**pramāṇḍa** 'authorized', IV 26.7 adjective to BS *pramāṇa-* 'authority', \**pramānavant-a-*.

**prraysarye** 'to send(?)', II 125.14 *ma jsā ma ṣikā ārū naištā, hīna ysira birrai ttā buḡama-vīnai vā-m parya prraysarye* 'here indeed this fault is not mine; in my own heart I fear(?); deign to send me guidance(?) for discussion(?)'. Uncertain. Possibly infinitive from \**parā-zar-*, to base *zar-* 'move, cause to move towards'. See BSOAS 23, 1960, 35 (with earlier references) for *zar-*, O.Ind. *jārate*, variant to *cāratī* 'move'. So here, rather than BS lw *prasasar-* 'be stretched out', medial *-ys-* for *-s-*, as in *āysana-* 'seat', Prakrit *-z-*.

**prraysinīme** 'I watch', III 106.34-5 *skāda yāna mūṣe mara hūsa mahā jsa prraysinīme ṣṭau maista* 'I will loosen secretly my girdle; sleep here with me; I will however make great watch'. From \**pari-zain-* to *zai-:zi-* 'be watchful', Av. *zānahvant-* 'watchful', *zāni-* 'lively', *zāman-* 'liveliness', *zānanhan-* 'watchful', Zor.P. *zēnāvand*; Av. *zāni. buḍra-* 'watchfully awake', Zor.P. *zēnāvand gufrāk* 'watchful, awake' (*-fr-* < *vr-*) glossed by *zēnik xwapēt* 'he sleeps watchfully'; Parsi-Sanskrit *jāgarāna-* for *zāman-*; Av. *azinavant-* 'watchful' (epithet of Taxmō urupa). To Zor.P. *zēnahār*, N.Pers. *zēnhār*, Georgian lw *zēnaar-i*, dyadic compound with *har-* 'to watch'. Base O.Ind. *je-*, not *he-*, see s.v. *ysinīta-* 'taken under care'. With *-me* (correcting printed *-re*). Note that Zor.P. has also *zēn* 'armour' (\**zayana-*), Georgian lw *zēin-k'al-i* 'smith' (\**zēnakāra-*); *zēn* 'saddle' (\**izaina-*).

**pravā** 'talk', II 68.7-8 *ttāguttayau jsa jampha pravā panata* 'with the Tibetans the discussions (and) talk arose'. Possibly \**paribāta-*, base *bā-* 'to speak' (see also *būñā-* 'talk') with IE Pok. 105-6 *bhā-*, O.Ind. *bhā* of *sabhā* 'assembly', *bhānati* 'speak'; Greek φαμί, φημί, φάμα, φήμη, Lat. *for*, *fārī* 'speak', O.Engl. *bēn* 'prayer' (\**bhā-ni-*), *bōtan* 'to boast'; Slav. Russ. *baju*, *bajati* 'narrate', *basni* 'tale', Armen. *ban* 'word', *bay* 'word', *bam* 'I speak', Tokhara A *pā-* 'beg'. For \**bhau-*, see s.v. *būñā-*, Armen. lw *hambau* 'report, news'. This is preferred to BS lw *pravāda-*. See *bāma-* 'dumb'.

**prravāsta-** 'escorted', II 90.75 *hāuda vā prrvāsti rrispūra* 'seven escorted princes', v 212, 46a1 *u prrvāstā ṣanirā naramḍā* 'and the escorted *Ṣanira* went out'; 'converted', II 106.132-3 *jaḷala-brramana khva prravāsta idai* 'when he had been able to convert the hair-matted brāhmaṇas', translation AM, n.s., II, 1965, 106. Infinitive, v 387, 66 *biṣṭ rā pastā prravāste* 'he ordered to escort them all'. From *parā-* (or *pari-*) with *vād-* 'lead', see s.v. *bāy-: bāsta-*.

**prrasvava** 'nature(?)', Manj. 408 *prrasvava māttra salāva* 'talk is only nature(?)', following upon *nairmāṇa mātṭā kīre* 'karma-acts are only *nirmāṇa*-transformation'; K 111.362 *rū bajāsa paṣve jsa pakyerma* 'form (BS *rūpa-*), sound outstanding by nature (=BS *svabhāva-*)'; Manj. 175 *ga rru prrasvena pakyarma* 'mountain, the form outstanding by nature'; Manj. 327 *prvara bvāra prrasve jsa hamaga* 'they know the nature; equal to nature'. From *parā-*, *pari-* or *par-* (< *fra-*) with base *ṣau-:ṣu-* 'move fast, make to move fast', hence 'driving force' as epithet of 'nature'. Since *-ṣva-* is palatalized by a preceding *-i-* from *-ṣva-* the word will derive from \**pari-ṣuta-* 'driven around', see s.v. *ṣun-:ṣva-*, IE Pok. 954-6 *kseu-*, beside *skeu-*. This word may be a calque upon BS *prakṛti-* as 'making forward advance'. Hence *pratara* could be Prakrit, just as BS *ghastha-* is replaced by Prakrit \**gahaṣṭha-*, whence Khotan-Saka *gāḥḥaa-*, beside the translation *bisadāraa-* 'householder'.

**prraṣagāra** 'confidence', as equivalent of BS *pratibhāna-* 'readiness, confidence, quick-wittedness', K 19.227 *prrāsta hā prruhī tye vira prraṣagāra* 'the *puḥita*-chaplain spoke about him with confidence', =K 27.150 *pyesta hā pūhī tya vira paṣagagāra*, =K 35.95 *pyāsti hā brramḡā tye vira prrabhānā* 'the brāhmaṇa spoke about him with confidence' (BS *pratibhāna-*). From \**fraṣa-kāra-* to Av. *fraṣa-*, O.Pers. *fraṣa-* 'conspicuous', see Zoroastrian Problems ed. 2, vii-xvi, Parsi-Persian *fršgr*, glossed *zāhir*. See also *aurrta*. For *prraṣg-*, note also *phaṣavatā-*. Translation BSOAS 29, 1966, 511.

**prrastharmadā** 'spread (cloth)', III 51.68 (*-ām* III 51.71; 74; 78) followed by *hālai aurga* 'with reverence towards'. From \**pari-star-* to 'spread around' (or dialectal *prra-* < *fra-*), elsewhere various preverbs, Sogd. Bud. *pr wšt'rn pršt'rn w'd* 'on rug, blanket, bed'; *pršt'rn* 'carpet', *pr'yšt'rn* 'mat', Sogd. Chr. *fstry* 'table-cloth', Oss. D. *listān*, I. *lystān* 'felt-bed', Balōči *pastark* 'saddle' (\**pati-staraka-*), Parāči *virānō* 'bedding' (\**abištara-naka-*), Armen. lw *pastar* 'carpet', N.Pers. *bistar* 'bed', Pašto *brastən* 'coverlet' (\**upa-starani-*), Wanetsi *brēštən* 'bedding', Av. *upastārana-*, Kroraina Prakrit

vastarna, vastarana-, Pali upatthara- 'carpet'. See āṣṭāre, biṣṭara-, baṣṭarra-, base star- 'to spread'.

**praha** 'dew', III 29, 42b1 *saṃ khu praha gīśai nauhya bakā burā āstā u pītā* 'just as a dewdrop stays a short time on the tip of grass and falls', =Manj. 269 *sa khu prraha gīśai nāmhya ba burai ja āsta khu pītā*. See *pruha*.

**prahālj-** 'open', *prahāj-*, *prhīta-*, Z 22.192 *nirvānā kantho prahālja* 'open (2 sing.) the city of nirvāṇa'; Sid. 14r1 *rīśā prahāje* 'excites appetite', Tib. *yi-ga hbye-bar byed-la* (*hbye* 'open'); II 98.163 *padā prrahājā* 'opens the road'; Sid. 19r4 *cu nāṣṭā ga baitte ttu prahāje* 'which binds the faeces, opens it', Tib. *phyi-sa hgags-pa dan sel-čin*; I 179, 98v4 *kāryi gva prrahāji* 'opens deaf ears', BS *bādharya-*; preterite, Z 22.263 *avāyi paṃda prhīte vaysāna nirvānā prhīyā* 'he opened the way to ruin (BS *apāya-*), now he has opened nirvāṇa'; II 74.36 *śacū vāṣṭā paṃdā prrīhye* 'the road to Śaṣṣou opened'; II 91.101 *prrihīyāmdā* 'they opened'; II 124.9 *prrihīye*. Incohesive, II 99.205 *ṣg-m pada prrahīsta*, = II 11.43 *ṣg pada prrahīstā* 'the road is open'; I 149, 59r2 *tcimmañi (-im=-ai-) prra-hīsida vijaiśdi* 'his eyes open, he sees'; Sid. 152v4 *tcemañai vasasīdā u prrehisīdā* 'his eyes are cleansed and open', Tib. *mig blta-bar hgyuro*. From *parā-θarg-*. See *thramj-*. See also *prraihī*.

**prahonā** 'dress', Z 11.36 *cu vara jīye prahonā* 'what there perishes, clothes', Z 3.44 plural *prahone*, Z 5.31 *pamā pruhone* 'he put on clothes', Z 2.63 *prrahaunā śśārku prahauṣṭe* 'he put on fine clothes'; SuvP. 72r3 *prrahauna*, BS *vastra-*, SuvO. 68v5-6 *surau prahaunu prahauṣṭā* 'dressed in clean clothes', BS *śuci-vastra-prāvṛtaḥ*; III 105.15 *pamye śara vāsta prrahauna* 'he wore fine dress, clothes'; SuvO. 53v5 *prrahaunāna pamātāna*, BS *vastra-prāvṛtena*; III 3, 915-6 *kurkumīnā surā prahaunā paṃjśāna* 'clean saffron clothes are to be donned'; K 63, 78v3 *śara-śyūsta prrahauna* 'well-made (*śyūsta-*) clothes'; Manj. 284 *ārva prrIhauna mvaḍai* 'he puts on (burned=) clean clothes', see *ārva-* 'burnt, clean', and *mvaḍai* from \**mūṣḍe*; Manj. 71 *prrahāna*, Manj. 424 *vāsta prraihāna*. As second component, *-vrahoṇa-*, Z 14.34 *āṣeṇa-vrahoṇe* 'blue-garbed', Z 22.309 *rrusta-vrahauna* 'red-garbed', v 42v5 *śīya-rrahaunā* 'white-garbed', K 41.51 *rrusti-rrāhām satti* 'red-garbed being', =K 43.168 *rrusti-rrihāve satti*, K 47.42 *śīya-rrāhā satta* 'white-robed being' (like II 118.151 *śi-vāsta* 'white-clad'); II 76.2 *ysumāṇa-rrahau kāmhi thau* 'hemp cloth for winter dress'; II 76.2.4 *hamāṇa-rrahaunī kāmhi thau* 'hemp cloth for summer clothing'. Kuci Sanskrit *parhūṇa*, *parhyāṇa* (P. Bagchi, Deux lexiques sanskrit-chinois I 325; II 1267). See *prahauy-*.

**prahauy-** 'to wear', *prahoṣṭa-*, v 113, 35v7 *thauna prahauyāṇa* 'the garments must be put on', BS *vastra-prāvṛta-*; SuvO. 516 *prahaune prahauyāṇa*, BS *prāvṛtya*, SuvO. 36v2 *thauna prahauyāṇa*, BS *vastrāni prāvāritavyāni*; v 329, 13v2 *prahonā prrahauṣṭe*, 'he wore the clothes', BS G 37, 11a4 *uttarāsangaṃ kṛtvā*; K 135.859 *śau sve cīvarā prahoṣṭe* 'he put the robe on one shoulder', Z 23.169 *pruhoṣṭa-*, Z 3.82 *pruhaṣṭa*; irregular, K 28.177 *prrahaṣṭā* 'she put on', =K 37.118 *prrihaṣṭe*, =K 20.1 *prrahaṇḍya*. Base *prahau-* and *prahau-ś-*, beside O.Pers. *xauda-* 'hat', Waxī *skūd* 'hat' (\**skauda-*) and

*khoca* 'covering', to IE (s)k(h)eu-, (s)k(h)eu-d-, see Pok. 951 (s)keu- 'to cover'. For *-auy-* see also *saury-* 'rub'.

**prāma-** 'canopy, awning', Z 23.164 *balysi prāmi budāndā* 'they carried the Buddha's canopy'; Z 5.96 *prāma śkīmāndu evāte vīri* 'they were to raise awnings over the streets', parallel BS *vitata-vitāna-* 'having stretched awnings'; adjective, Z 5.97 *prāmaja* 'persons carrying canopies'. Note also Sogd. Bud. VJ 19b *sy'kh prδ'ytch* 'canopy stretched out'. From \**pa(ti)-rāma-*, base *ram-* 'support', Av. *ram:-ra-*, *xva-niratha-*. See *ram-*, *ramph-* 'to support', IE Pok. 864 *rem-*. An alternative would be a suffix *-āma-*, as in *hamgāma-* 'cuirass' (*var-* 'to cover'), Zor.P. \**varšamak* in Armen. lw *varšamak*, Chorasmian *w's'myk*, N.Pers. *vāšamah*, *bāšamah* 'woman's headdress'. Georgian *varšamag-i*, *varšamang-i* 'linen kidaris'. Then *par:-pr-* 'to cover', \**parāma-* 'awning'. See *par-* s.v. *pāḍaka-*, *peṃbara-*; for *pr-*, see *prūva-*.

**prārū** 'grasping', K 50.5.8 *cu prārū āhārā ṇāśā, nā tsmā haiṣṭai kira* 'what is the contemptible seizing, grasping, may I not really go to the karma-acts'; K 51.6.2-4 *cu prārva satvām bimda, dūkha ṣṭārā kāṣṭi mara... niṣṭāmdā yinime* 'what are graspings upon the beings, woes, sorrows here... , may I quieten them'. From \**parā-ā-raupa-*, base *raup-* 'rob, seize'; here *prārū*, plur. *prārva* dyadic with BS *āhāra-* 'grasping'. See base *raup-*, s.v. *rrūv-*, *burūv-* 'remove'.

**prāsta** 'he spoke', K 19.227, parallel to K 27.150 *pyesta*, =K 35.95 *pyāsti*. Either graphic fault for *pyāste* 'he spoke' (base *pātāy-*) or a different preverb \**parā-ād-* (or dialectal *pra-ād-*).

**prri**, K 73.35, *prriya* K 74.70 incomplete *akṣara* syllable for *brri*, *brriya* (but 73.33 *prra* in *prrara*, and 74.63 *pra* in *pracaina* rather similar). Translation in Volume in honour of I. B. Horner.

**prriśa** 'in service', III 79.1-2 *a ṣṭām maṃ prriśa ṣṭānā pajsā pachīṣe* 'I on my part here in service do honour'. Possibly loc. sing. to *parśa* 'service'.

**prih-** 'conceal', *pārsta-*, Z 24.387 *kho ye ratanu nāsta u dī śśandau prihā* 'as one should take a jewel (BS *ratna-*) and hide it under the ground', simile of the *tathāgata-garba*. See *pārsta-* 'hidden' above. Form like *hambrīh-*, *hambirsta-* 'to share' from \**ham-raiθ-*; and *ārīh-*.

**prū**, see *prūva-*.

**prruī** 'loving', III 94.35a *pvaisū ttā nira mūvara iysāṃgyau śva prruī* 'I greet you my wife (and) mother the *alysāṅgyā*-lady with whole love(?)'. Line 36 *prruī* repeated three times. Possibly dialectal for *friya-* 'beloved'; *śva* to *śśau* 'one, whole', as in *śau-kṣīra-* 'the whole land'. See *brri*.

**prūya** 'a measure; piece', the measure for *rūṃ* 'oil' giving quantity to be drunk; I 183, 103r4 *rūṃ... dvī dvī drrim drrim (-im=-ai) prūya* 'oil... of each two (and) three *prūya*-measures (to be drunk)'; Sid. 100v3 *rrūṃ... drrai prūya khāśāṇā* 'oil... three *prūya*-measures to be drunk'. For 'piece', III 80.24 *nīṣi jsā prūya* 'cuts it to pieces', K 36.111 *rriysāyaṃ paṣṭū śā prūyai hvīdi* 'he cooks the elixir and eats one piece (or measure)', =K 28.169 *raīsāya paṣṭa u śā prūeye hvīda*. Other passages refer to *rūṃ* 'oil'. Possibly \**pāti-raugā-* 'breaking up', to IE Pok. 686 *leug-*, *leuḡ-* 'break', Av. *uruxti-*, Oss. D. *lux*, I. *lyg* 'cut off' (or Pok. 869-70 *reuk-*, *reug-*, *reugh-* 'tear away').

**prūva-** 'fort, post', nom. sing. *prū*, plur. *prūva*, IV 3v5 *mara haṃdīra prū haurāñi* 'to be delivered here at the Inner Post', II 17, 5a10 *haṃdīra prū tsue* 'he went to the Inner Post'; IV 51a2 *hadīra prūvāṣṭa* 'to the Inner Post', V 19b4 *netca prūvāṣṭa* 'to the Outer Post'; plural, V 26, 49v5 *o balsānu, o cīyānu, ci vā kṣirā prūva* 'or stūpa-monuments or caitya-shrines or what are forts of the city'; K 99.255 *bīsa prūva ysīmā* 'houses, forts, covered posts (\*zarmya-)'. With *-aka-*, K 37.125 *prūvaki ji pa-sse vari yikṣā samautta* '500 guardsmen yakṣa-goblins there appointed'; *prūvaa-*, K 21.10-11 *prūvā hīsta varāe pa-sai yakṣa samautta* 'he comes to the guardsmen there, 500 appointed yakṣa-goblins', parallel to Divyāvadāna 451.11 *gulmakam*, 457.1 *gulmaka-sthānam* 'guards' post', Tib. *gčān-pahi gnas* 'place of men of the narrow pass'; BS Mahāvīyutpatti 3803 *gaulmika-ḥ*, Tib. *la-gčān-pa*. Krōrainā lw *pirova*, *pirova*, *piro* from older form of Saka *prūva*. From *\*pati-raupa-* 'raised place', Sogd. Man. *ptrwṗ*, *ptr'wṗw* 'fort' (W. B. Henning, BBB p. 93), to base *raup-:rup-* 'to raise'. For O.Ind. RV *rūp* 'raised place', see Liebhenthal Festschrift, Sino-Indian Studies 5, 1957, 9-10. The same base is in *ārūva-* 'refuge', BS *śarāna-*. Khotan Saka *-ūva-* is ambivalent, here either *raupa-* or *rauda-* would give *-rūva-*, older *-rōva-*, the Sogdian may decide. For *rauda-*, note Balōči *rōd* 'steep bank', N.Pers. *ka-rūd* 'well with steep bank', O.Ind. *rōdhas-* 'bank'. Possibly Oss. D. *buru*, I. *bru*, *byru*, gen. sing. *byrujy* 'enclosure', whence Inguš *bru* for 'Vladikavkaz', belongs here with either *\*abi-raupa-* or *b-<p-*. See BSOAS 13, 1951, 924-5 for *prūva-*. For 'Inner Fort' note the *Ičān Kala* of Khiva.

**prūśavā** 'ethnic name, Burusho', gen. plur., II 55.8 *tcūrmyai haḍai prūśavā hīyai bāḍi bimḍā hīsīdā* 'on the fourth day they reach the land of the Prūśava-', Tib. *bru-ža*, *hbru-ža*, *gru-ša*, *bru-śal*, *hbru-śal* 'Gilgit', SDTV 72. For *p-* see also s.v. *purṣa*.

**pruha** 'hoar-frost, dew', Z 6.15 *khu stārā ttāmārā kho çāyā pruha ciro hūni kho bāteva* 'like stars, timīra- eye disease, like māyā-illusion, dew, lamp, dream, like lightning', parallel BS Vajracchedikā 32 *tārakā timīraṃ dīpo māyā-avaśyāya-budbudam svapnam ca vidyud abhram ca*, as types of transiency; V 217, 2a3 *ā khu khuysmūla ūca ā khu pruha* 'or like bubble in water or like dew'; III 29, 42b1 *saṃ khu praha gīsai nauhya bakā burā āstā u pittā* 'just as dew rests on a grass tip for a short time and falls', = Manj. 269 *sa khu praha gīsai nāmhya ba burai ja āsta khu pitta*. Similar Tokhara B Udānālāmkāra 3b3 (translation p. 3) *wriyeṣṣe pāltakwā atyamts akentasa* 'like a drop of water on the tips of plants'; parallel BS Lalita-vistara 214.8 *osa-vindūpamā-* 'simile of the dew-drop'; Prakrit Kālidāsa, Vikramorvaśi *taṇagga-laggam iva avassā-salīlam* 'like dew-drop clinging to the tip of a *tṛṇa-* grass'. From *\*pruṣā-*, base *parś-*, Av. *parśuya-* (glossed Zor.P. *katasiḥ* 'of a water-channel'), Oss. D. *purx*, *purxā*, I. *pyrx* 'spray; besprayed', Parāci *phīs-* 'strew' (*\*prśaya-*), N.Pers. *pāšīdan*, Pašto *pūš* 'sprinkling'. See for the base *par-*, above s.v. *usphūr-*, IE Pok. 993-5 (s)p(h)er-.

**praiysge** 'covering', II 59.3 *u śaca-praiysge bira śā* 'and silken-covering garment, one'. From *pa-* (*pati-*, (*a*)*pi-*)

with base *razg-: \*pirazg > \*pirizg- > \*praiyzg-*, see *razg-*, s.v. *lāysgūrya-*, N.Pers. *rayzah* 'kind of woollen cloth', Yidya *rozy* 'woman's cloak'. Quoted also s.v. *bira-* 'to be worn'.

**prev-** 'attain', *proda-*, V 190, 3a3 *prevāte* (no context); K 7, 148r2, 2 sing. conjunctive, *balysūñāvūysānu hīvyā pāga prvevā* 'you may get the bodhisattva's power', Tib. *byan-čhub sems-dpah stobs bču thob-par gyur-čig*; K 3, 139v5 *b(u)ddha prrevāte*, Tib. *byan-čhub thob-bo*, translation Lamotte 241, *deviennent...pratyeka-buddha*; preterite, V 340, 80r2 *proda-phārrā* 'having reached the fortune ('good stage')', BS G 37, 75a3 *srotaāpanna*; V 335, 33r3 *śye proda-phārrā* 'of one who has attained the stage', BS G 37, 30a4 *ekasya srotaāpannasya*; III 9, 17v1 *prroda-phārra gyasta* 'deva-gods attained the position'. This compound is equivalent to BS *prāpta-* with *pada-* 'position', but BS has the different metaphor *phala-* 'fruit', see s.v. *phārra-*.

From *\*parā-ap-*, base *āp-*, *ap-* 'reach', see s.v. *āh-*, *peh-*, *byeh-*, *byev-*, with *-ev-<-āpaya-*, beside *-eh-<-āfya-*. For *proda-*, see also *auda-* and *aunda-*, *byaunda-*. With *fra-*, M.Parth.T. *pry'b-:pry'ftn*, *pryft* 'reach', Yazg. *fārip-:fāript* 'reach', Rōšāni *fīrap-:fīrēpt* 'reach', *fīrēp-:fīrēpt* 'make to reach', Šuyni *fīrāp-:fīrēpt* (*\*fra-āpaya-*); with *pari-*, Yidya *prāvam: pārviem* 'find', Waxī *parvē(y)-:parvet* 'attain'.

**prairihī** 'opened', Manj. 412 *prairihī dāvīnai tce* 'the opened eye of the dharma-doctrine', = Z 5.87 *tcēimañi ttīyā prhīyā*. See s.v. *prahāj-*.

**pryaura** 'cloud', III 29, 43a4 *hārvaidā pryaurā prabhāvāna* 'they grow by power of the cloud' (BS *prabhāva-*), = Manj. 275 *hārveda prraure prabhāvāna*; K 109.323 *sa khu vinā pyaurā āśā* 'like sky without clouds', parallel BS *vyabhre yathā vigata-valahake nabhe* 'as in cloudless sky without valāhaka-clouds' (Kāsyapa-parivarta 43); Manj. 425-6 *khu pyaurai dajai pala tvarai* 'many standards, banners (=BS *dhvaja-*, *patākā-*) like clouds', see s.v. *tvarai*; Z 24.475 *pāyaura*, Z 4.107 *pyaura*, Z 23.158 *pāyore*, Z 23.148 *pyore*, Z 2.176 gen. plur. *pyaurānu*. From *\*pari-abra-*, Sogd. Bud. *pr'yβ'k*, Man. *pryβyy*, M.Parth.T. *bybr'n* 'clouds'. For *abra-*, see s.v. *ora-* 'sky'.

**pvā** 'hear', 2 sing. conjunctive to *pyūy-*, IV 24.3, II 18, 7a3 *parau pvā*, beside plural II 35.7.4 *khu parau pyūrau* 'when you hear the order'. But possibly *\*patigauṣata > pvā* 2 plur. present.

**pvana** 'fear', see *puvana-*, *puvād-*.

**pvānavīya**, V 388, 19r4 *pvānavīya salāva* 'terrifying words', BS G 37, 14a2 *vākyam mahābhayam*. See *puvaṇa-*.

**pvana** 'arrow', Manj. 413 *thīyā ttīyā ysaira vī ṣṭāna styūda kīdeṣṇā pvana* 'you pulled out the firm arrow of kleśa-afflictions in their heart', = Z 5.89 *thīyai mā ysāru vātā ṣṭānā styūdu klaiṣṇau pūrmu* 'you pulled out the firm arrow of kleśa-afflictions in my heart'. See *pūrna* 'arrow'.

**pvas-** 'ask', V 324r3 *pvasū* 'I greet', see *puls-*.

**pvastū** 'terrible', Manj. 60 *maista pvastū tvare* 'great exceedingly terrifying'. See s.v. *puvād-*.

**pvah-** 'strike', 3 sing., Manj. 353 *na jśīda na vā pvāgitta* 'he does not strike nor does he beat'. To *pvāha-* 'stroke', *pvēha-* 'stroke'; with *-ah-*, 3 sing. *-aitta-*, participle *-asta-*, see *hvaittā*, *hvasta-* 'beat', *khaittā*, *khasta-*

'occur'. From \**pa(ti)-vah-* 'strike upon', to Pašto *wah-* 'to strike', *wahəl*, past *wu-wāhah*, noun *wahanah*; to IE Pok. 1172 *ues-* 'to pierce' O.Ind. *nivāsita-* 'killed', *nirvāsana-* 'killing', *parivāsayati* 'cut around', Celtic O.Ir. *fennaid* 'flays', OHG *ort* 'point, corner', O.Engl. *ord* 'point, beginning', Lit. *usnis* 'thistle'.

**pyā** 'at the feet', loc. plur. to *pā, pai*.

**pyāka-** 'listener', K 60, 38VI, see *pyūy-*.

**pvāca** 'cool', fem. to *pvāta-*.

**pvāñā** 'to be smeared upon', Sid. 124v2-3 *kaṣṣm̐ jsa aṃga bijsāñā, pvāñā, pvātām hvarām lihā, arvām jsa, aṃga pisalyāñā* 'with decoctions (BS *kaṣāya-*) the limbs must be poured over, must be besmeared, with cool sweet electuary medicaments the limbs must be smeared', BS *sekālepā-himā(..)madhurais ca virecanaṃ*, Tib. *khuba-la sog-s pas lus-pas blugs-pa dan, sman bsil-bahi lde-gus bsku-ba dan, sman mvar-dag-gi bkru-sman btan-no*. Hence *pvāñā-* renders BS *ālepa-* 'smearing'. Base *pau-:pu-* 'to smear', see s.v. *pvāna-*. For *liha-*, BS *leha-* 'electuary, syrup'.

**pvāta-**, *pvāyi*, I 137, 46r3 *pvāyi ucana* 'with cool water', see *pvāta-*.

**pvātyām** 'skin-diseases', gen. plur. I 171, 86v3-4 *kaustā u ranikām bimda pisalyāñā, pvātyām va pīrmātam* 'to be smeared upon the *kuṣṭha-* disease and the *ranika-* diseases; it is best for the *pvātya-* diseases'. BS *kuṣṭha-* (rendered *ranika-*) is used for skin-diseases. The phrase *va pīrmātam* follows names of diseases (see I 145, 54VI; I 151, 61r2; I 157, 67v5; I 155, 65v3; I 165, 80v1). Here then *pvātyām* equates with BS *kuṣṭha-*, Khotan Saka *ranika-* 'skin-diseases'. Hence base *pau-:pu-* 'to cover, form a skin', in O.Pers. *pavasta-* 'envelope', Zor.P., N.Pers. *pōst* 'skin' with suffix *-āta-* agent-adjective (with *-t-* preserved as *-tt-*, see *gaisāta-*, *parbutta-*, *paṣatta-* above) giving \**pvāta-* 'skin' whence adjective *-iya-* for the disease \**pvātiya* > \**pvātya-* of the affected part, the skin. See s.v. *pūstya-*, and *pvāna-* 'cosmetic'.

**pvāna-** 'smearing stuff, cosmetic', Z 21·13 *pvānāna skamphaina bātēcūśātāndā* 'they beautify with ointment, with lac'. Base *pau-:pu-* 'to smear' from 'to cover'. See s.v. *pūstya-*, *pvātyām*, *pvāñā*.

**pyāne** 'I hear', I sing. conjunctive, see *pyūy-*; Bcd 50v3; 51r1; 50v4, BS *otari*.

**pvāyi**, see *pvāta-*, *pvāta-* 'cool'.

**pyāysā-** 'fear, danger', v 23, 2r5 (=Z 19·17) *stāmo karyo pvāyso yande* 'causes strain, exertion, fear'; II 128·55 *pvāyse phirākyi ṣṭāre* 'there are many dangers' (translation AM, n.s., II, 1964, 19); K 65, 82r2 *avāyavā* (BS *apāya-*) *drayvā kūṣṭa pyāysā bvāyisā* 'in the three ruins where fears are long'. From \*(*a*)*pi-śād-* 'press upon', see s.v. *pvāna-* 'fear'; suffix *-zā-*, see also *kuvāysa-* 'side'.

**pvārye** 'drawn out', K 108·291 *tta-vu pvārye rraṣṭa ttu vasva baysā dā byehida* 'so to them he prophesied right; they attain that pure Buddhas' *dharma-* doctrine'. From *pvār-* (beside *pver-* 'draw out, take away') to \*(*a*)*pa-par-*, base *par-* 'rob, take' (see s.v. *pūda-*). Probably a calque on BS *vyākārayati* 'prophesy'. Here *tta-vu(m)* 'so to them'.

**pyāśā** 'of a pig', gen. sing., III 91·221 *pyāśā tcāra* 'fat of a

pig', Sid. 9r2 *pāśi gūsta* 'pig's flesh', =v 318, 58 *pveṣṣi gūsta*. With intrusive *-v-* after labial *p-*. See *pāsa-* from \**palsa-*, Lat. *porcus*.

**pvāśā** 'autumnal', K 25·125 *pvāśā bāda* 'autumn time'; K 34·76 *pvāśi bādā*; N 75·38 *draya pvāse*, BS *trayaś ca śaradam* (ed. Nobel 178), variant to v 56·115 (without *pvāse*); II 85·6 *pvāśai kālai bādā* 'autumn time' (BS *kāla-*). See *paśa-* 'autumn'. Here adjective with *-ā-*, with intrusive *-v-* (see also *pāsa-*, *pvāśā* 'pig').

**pvāška-** 'cool', SuvP. 66v4-67r1 *ysinājide muhu baysa, muṣṭḍje ūci jsa pvāškye* 'may the Buddhas bathe me with cool water of mercy', BS *snāpayantu ca māṃ buddhāh kāruṇya-salila-udakaih*; SuvP. 69r1 *wysdaimidā pvāškāna ḥāyīnai jālāna* 'they cool with cool net of rays', BS *prahlādayan muni-niśākara-raśmi-jālaih*; noun, Sid. 125v3 *pvāškai kṣiṃe* 'desires coolness', BS *śita-icchā*, Tib. *bsil-ba hdod-pa dan*. See *pvāta-*.

**pyāse** 'you feared', JS 32r2 *beṣe bāde pvāse \*ka* (MS *ḍa*) *na dukhya hamāre* 'all the time you feared lest they become unhappy'. Possibly to read \**pvāyse* < \**pvāysita-* to *pvāysā-* 'fear'.

**pvāha-** 'stroke', III 75·231-2 *pastā vā pvāhā:na śamdyā* 'he fell at the stroke to the ground'; III 74·207 *pvāhna: varaira* 'they tore with a stroke (noise?)'; K 102·60 *kūsi pvāhna* 'with stroke of drum'; see III 114, 6r3 *kūsā pāhi* = v 250·795 *kūsā pāhe* 'he strikes the drum'. Verbal noun, SuvP. 62r4 *ttye kūśā pvāhāme jsa* 'with striking of the drum', BS *anena ca dundubhi-ghoṣa-nādinā*. See *pāha-*, *pveh-*. Pres. 3 sing. Manj. 353 *na jsīda na vā pvāgitta* 'he does not strike nor does he beat' (bases *jsan-* and *pvah-*). See cognates s.v. *pvah-*.

**pvāḥa** 'abode', II 2·27 *tcaurrvā śāmvā pvāḥa kījanū bvāyisā* 'with four mouths (entrances) a long enclosed dwelling' (SDTV 25). See *gvaha-* 'abode'; base *vah-/vas-* 'dwell'; IE 1170-1 *ues-*.

**pvi** 'steps', K 72·25 *cada pvi jsā mara jsāvi* 'how many steps he walks here'; K 72·25 *pañi pvi vaska khu byihi jāvva ysira* 'if for every step he should get *jāmbunada-gold*'; see *pū*; *pvā-* 'step'.

**pvīñāñā** 'it must be burnt', Sid. 126v5 *biṣūña pacadai pvīñāñā* 'in every way it must be burnt by him (yi)', Tib. *thabs rnam-pa sna-thogs-kyis bsregs-la*. From \**pati-dagnaya-* denominative to *-na-* participle, through \**puyyaiñ-* > \**pvīñ-* > *pvīñ-* 'cause to burn', but *pañdis-* from *pata-dag-ś-* (*pam-* as in *paṃtsa-*). To Xūfi *paḍays-paḍid* 'burn' intr.; *paḍin-*, *paḍid* 'make burn', Šuynī *piḍis-*, *piḍid*; *piḍin-*, *piḍid*, Yazg. *paḍays-:paḍad*; *paḍāy-*, *paḍayd*; Yazg. *paḍus* 'firebrand'; M.Parth.T. *paḍyn-* 'make burn'; Waxī *piḍis-*, *piḍin-* 'burn' intr., *piḍiṅg* 'flame', see *paḍajs-* and *pinapaka*. Uncertain connexions (see G. Morgenstierne, Shughni Group 55). M.Parth.T. *paḍyn-* 'to kindle' has been traced to base *aid-* (A. Ghilain, Essai 84).

**pviys-** 'cover', participle *pvīsta-*, causative *pvīṣ-*, noun, Sid. 149v1 *pvīysakā bañāñā* 'the covering must be bound on', Tib. *phur-te* (*phur* 'wrap'); II 85·30 *pvīysakā strīyai hvāṣṭa viṣāmūlai jsa hūṣṭā* 'the woman's covering well-prepared, excellent, from the *viṣāmūlaka-* plant'. For this unidentified plant, note II 86·45 *vaṣāmūle spū(la)ka* ('bud'). Participle *pvīsta-*, Sid. 136v3 *rrīma jsa pvīsta*

'covered with filth', BS *malina-*, Tib. *dri-mas g-yogs-pa*; III 71·134 *pvīstā rahāsā*; III 98·27 *carau pvīstā* 'covered lamp', III 58·1-2 *rrihāsā kāḍi mistā tvārī pvīstai arthi* 'very great mystery (BS *rahasya-*); its meaning exceedingly secret'; Sid. 1 bis 14 *arve pvīstyedā* 'medicines were hidden'; Manj. 24 *ttiyau jsa ra pūstā* 'with them (the skeleton) is covered'; K 63, 79r2 *kamacām pvīstā* 'covered with *kamaca*-cloths'. Causative, Sid. 146r5 *surakā vāsti haṣkalakā jsa tciṃ pvīśāññā* 'the eye must be covered with a clean cloth', Tib. *ras dkar-po gcan-mas g-yogs-pahi sten-du*. Since *-ršt-* is replaced by *-lšt-* in *hālsti* 'spear', but by *-lst-* in *malsta-* (see s.v. *malys-*), and *-ršd-* by *-lysd-* in *mulysdī* 'favour', in *pvīys-*: *pvīsta-* the *-īst-* may have replaced *-īšt-* either as variant after long vowel (beside *-īšt-* preserved) or dialectal *-št->-st-* (familiar in West Iranian, southern *-st-* against northern *-št-* preserved, as in *frēst-:frēšt-* 'to send'). The base is then *pvaiiz-* (from *puv-*) *\*pati-vaiiz-* (or *paiz-* or *baiz-*, but the *-v-* would suit labial rather than *k-* or *t-*). IE Pok. 1120-2 *vei-* 'to wrap, wind round', with increment *vei-ḡ(h)* would give Iran. *vaiiz-*. The Armen. lw *vēž* 'covering' can come from *\*vaij-*, or (if the *-ž-* is N. Iranian from *-z-*) from *vaiiz-*. The *vaiḡ-* would mean IE *vei-ḡ(h)-* beside *vei-ḡ(h)* (a common variant form). See also *patiśu* 'coming' or 'covering'?

**pvīrau** 'you may hear', II 26·32·20 *khu parau pvīrau* 'when you hear the order', II 35·7·4 *khu parau pvīrau*; III 120·59 *cū ama pvīrau* 'what you hear', III 120·64 *cu ama pvīrau*. See *pyūv-*.

**pvīryau** 'you may hear', SuvP. 75r3 *amai vaña pvīryau* 'may you now hear it'; I 173, 91r4 *tta ttā pvīryau* 'so you may hear'; Manj. 153 *pvīry(au) ttāṣṭa* 'listen', = Manj. 154 *pū* (2 sing.). See *pyūv-*.

**pve** 'footsteps', see *puve*, *pvi*, *pū*.

**pve** 'blown up(?)', II 47·102-3 *khu viña tta pve kamācū bādā hamāte biśā hā hamdara bāda-dījsā nūvara uha:va u bīrūka nūndā* 'when now the Kan-ṭsou state is so distracted, all the other state-holders, *ūgās* and *buiruks*, are settling'. From the context of disturbances in Kan-ṭsou, *pve* is a pejorative adjective or participle. See earlier SDTV 112-3. Hence possibly 'inflated', see above *puta-*, Z 20·35 *hāysā daundā putā* 'skin blown up, inflated', like BS *vāta-pūrīta-* 'filled with wind'.

**pvai** 'I hear', II 115·29 (and 30); II 99·198 *pvai*, and II 11·35 *khu ra tta pvai* 'when I hear so'. To *pyūv-*.

**pve** 'learned(?)', Manj. 309 (of a man maddened by *graha*-demons) *ā bu hvāñai salāva pahaisīda satva pve daittā gūmā paitta-krā idā* (and a cure follows) 'or the *bhūta*-demon utters the words; the beings flee, the skilled scholar sees, he applies the treatment for bile' (BS *pitta-kriyā*). A meaning 'physician' would fit. Elsewhere *vīja-* (BS *vaidya-*) is used, named as the 'possessor of *vidyā*', that is, 'medical knowledge'. Here participle *puta-* 'trained, learned' (dyadic with *gumāta-*). Hence possibly IE Pok. 827 *peu-* 'to investigate, be intelligent', Lat. *putāre* 'reckon', Greek *πινυτός*, *πινύμενος* 'intelligent', O.Slav. *is-pytū*, *pytaḡo*, *pytati* 'investigate'.

**pveca**, *pvaica* 'covering', II 78·44 *yaragaka va pvaica* 'a covering for a (Turkish) *yaryaq* ('pelt')'; II 76·3 *padāya pvaica* 'a covering for the road(?)'; II 78·41 *śiyām*

*pvaicām jsa jsā yaḡama* 'a (Turkish) *yalma* ('raincoat') with white coverings'; II 110·8 *pajsa pveca* 'five coverings', taken as *bema* 'woven stuff' by the *āṣī* (*āryikā*) nun; II 9·156-8 in a list *ttu vai ysyai pvaica sā haiysdai kaumadai śai u haḡa baista chā u cīvarau phaurthaka śau būṣṇai sā pvaica āra* 'that of his he carried off, one covering, to hand, one trousers and twenty feet of a cloak and robes (BS *cīvara*, *-u* 'and') and one *phaurthaka* (BS *phuṭṭaka-*), one *pvaica* of byssus cloth in value (*āra* 'price' *\*arga-*); II 51·95 (confused miscellany) *baista pvaica* 'twenty coverings'; II 77·24-27 (list sent to officials) *ttaiṣṅkau kāḡara śau drrai śaca āra u pvaica dvī u baicakama dva u pūna drraya u dvī bvirūkau u śā pyatsauśṅa u tvanakau hīyai ttarkana vaska pvaica haiṣṭe* 'he despatched coverings (*pvaica*) both for two *buiruk*-officials and one woman attendant and the *tarkan*-official of the Tvanakas(?) (consisting of) one Taṣik sword, valued at three *śaci*-silk pieces, and two coverings and two *biḡkam*-knives and three coats' (not *pūna*, *pūrna* 'arrow'). The syllables *-aica*, *-eca* are like *hambeca* 'summary' from older *hambirsta-*, hence possibly *\*pati-vrsta-* to *vart-* 'to cover' (see s.v. *pūlsta-*). But possibly rather to base *pau-* 'to cover' (see s.v. *pūstya-*) to Zor.P. *pōst* (*\*pavasta-*) 'covering, skin', hence *\*pavastya->pveca* (for *-c-*, note II 100·215 *pacai* 'he ordered', older *paste*, *parste*). With *ni-* see also *nyūd-*, *nyūltte* (*\*ni-vartatai*).

**pveṇa** 'fear', see s.v. *puvḡd-*, K 150·16 *pīlā mara āchai pveṇi* 'calamity (BS *pīḡā*), death (*marāṇa-*), disease, danger', III 55·5 *pveṇaḡ hāṛīysa* 'fear, trembling', K 155·50 *pvaiṇa naṣḡādi* 'fear quietened'; K 58, 29v4 *cu burai pveṇa hāṛīysaḡ īdi ttai biśa naṣḡmāre* 'whatever fears (and) tremblings there are, all are quietened for him'; K 29·205 *pvaina jsa* 'with fear', with negative K 28·180 *apvaine*. See *puvaṇa-*.

**pvaiṭta** 'he beats', Manj. 353 *na jsīda na vā pvaiṭta* 'he does not strike nor does he beat', to bases *jsan-* 'strike' and *pvah-*, *pvāh-*, *pveh-* 'to beat'.

**pvaidā** 'they fear', III 25, 25a3 *nī pvaidā nī hariysāri nī trāysā byehīdā* 'they do not fear, they do not tremble, they do not suffer alarm' (BS *trāsa-*), BS *na-uttrasiṣyanti na samtrasiṣyanti na samtrāsam āpatsyante*. To *puvḡd-*.

**pvaimā** 'I fear', SuvP. 66v2, BS *bhayāmi*. See *puvḡd-*.

**pveme** 'hearing', v 304, 2b4 *ḡai pveme jsa* 'with hearing of the bell'. See s.v. *pyūv-*. For the form, see *ibid.* 2b3 *dyeme* 'seeing'.

**pvaiya** 'a kind of disease', II 120·191 *cvai va pvaiya āchai yai* 'who had the *pvaiya* disease', translation BSOAS 30, 1967, 97. For *-aiya*, note *khaiya-*, *kheye* 'contusion', BS *toda-*, *naraiya* 'hernia', *paiya* 'long after', *haiya* 'former', *daiyā* 'he sees'.

**pver-** 'remove', Sid. 2v5 *sparśā pverāma* 'removal of touch' (BS *sparśa-*), BS *bhūta-* 'demon', Tib. *gdon bsal-ba* (*gdon* 'evil spirit'); Sid. 142v5 *ysu u kṣṡuṣṡā pverāme vaḡ* 'for removal of pus and serum', Tib. *rnag dan*, *chu-ser bsal-bahī thabs ni*; Sid. 127r2 *krā nva dyāme pverāññā yināññā* 'treatment must be made according to seeing, to be removed', Tib. *cho-ga ji-lta-ba bśin-du bsal-bar byaho*. Verbal noun, K 148·60 *pverāṣṡa naraumāṣṡa hamāve* 'removal, issuing may occur'; K 100·281 *āchanakau āchai jsa pverāṣṡa hamāve* 'the freeing of invalids from

disease may occur'. Base *\*(a)pa-pāraya-* 'carrying away', Zor.P. *appuratan*, see s.v. *pūda-* (*par-* rather than *bar-*). See also above *pvārye*.

**pvais-** 'ask, greet', K 38·130 *jsāmnākye štā pvaisā ysīrastā* 'humbly he asks from the heart' (Sudhana questioning the birds and beasts); note the phrase K 29·190-1 *brraṣṭa ysīrasta*. See *puls-*; *pvaisā* optative (= durative) to present *pulstā*.

**pvešā** 'pig's', gen. sing., Sid. v 318·58 *pvešā guṣṭa* 'pig's flesh', = Sid. 9r2 *pāśi guṣṭa*. See *pāsa-*.

**pvaisai** 'asking', K 29·186-7 *hāṣṭa pvaisai thauṇa* 'in case of his asking', = K 21·13; K 37·127 *hā pvaisai thauṇya* (BS *sthāna-*, Prakrit *thāna*), K 27·161 *pvaisyara mahā sūdāna jsa* 'take leave (2 plur.) of Sudhana for me', = K 36·105-6 *pvaisyari hā mahā sūdhanā jsi*. See *puls-*.

**pvaiskyām** 'of faeces', gen. plur., see s.v. *pulske*.

**pvaiskha** 'a food' in a list of foods, III 117101 *hūlām pvaiskha hvaṣī*; possibly from *pūva-* and suffix *-iskha-*, to O.Ind. *apūpā-*, *pūpa-* 'cake'. Possibly base *pau-* beside *pā-* 'to feed', as Av. *bā-*, O.Ind. *bhā-* beside Greek *φαει-* 'to shine'. See *paṇḍai* 'cake'.

**pvesta-**, *pvesta-*, *pvaistai*, see *puvā-* 'to fear', JS 18v3 *pvestī* 'you feared' (2 sing.); III 123·60 *pvaistai*, BS *baya karayattī* (= *bhayam kārayanti*).

**pveh-** 'strike', see *pvāh-*, III 70·107 *pveha:jsa* 'by the stroke'; 3 sing. Manj. 353 *na jsīda na vā pvāitta* 'he does not strike (*jsan-*) nor does he beat (*pvah-*)'. See *pvah-*.

**pha** 'much, many', by loss of final syllable from *pharu*, first component *phara-* (as *mara* > *ma* 'here', *pācā* > *pā* 'later') K 48·2·7-8 *cva byāva īde pha, avamāta tta cvaṃ nā byāta* 'what (acts) by me (*cu-a(m)*) are remembered many, uncounted what are not remembered'; K 52·7·4-5 *cu yuḍi pha ṣaḍe* 'who did much good'. See *pharu*, *pharā*, *phara*. (JS has *pha* 7 times, *phara-* 6 times.)

**-phaj-** 'collect', JS 38r2 *ca-m naṣphajāṃde mamī puṇa avamāta* 'what merits (BS *puṇya-*) uncounted are accumulated for me'. See also *hamphāj-* 'wrap up'. Possibly base *bag-* 'get a share', with *-ph-* as *hamphuta-* 'bowed down' beside *hambujs-*. For *bag-*, cognates s.v. *būṣṣ-*. Incohesive *hamphīś-*, Sid. 130r3 'join, mix', Tib. *sbyarna*.

**phaja** 'oven', Sid. 153v1 *u phaja veštānā* 'and to be placed in the oven', Tib. *me mar-mur-gyi naṃ-du bčug-la*; Sid. 152v1 loc. sing. *u phajiṇa vištānā*; III 86·95 *śī pau phaji pajsānā* 'the white onion to be cooked in the oven'; III 89·158 *phaji-vaha pau* 'oven-cooked onion'; III 93·251 *śī pau, phaji pajsānā* 'white onion to be cooked in the oven'. Base *phaji-*, like *ttāji-* 'river', *bāji-* 'tribute, tax'. Possibly *phaj-* beside *pajs-* 'to cook', hence *phaji-* 'cooking-place'.

**phajsai** 'his rump', of the *aśva-ratna* 'horse-jewel' of the Cakravartin-emperor, Z 22·145 *kāde uysnāta balysga* 'his rump greatly raised, high', parallel BS *kaṭī*. From *\*phajā-* to O.Ind. RV acc. sing. *sphigyām* with suffix *-yā-* (as *āsyā-* 'mouth', and *pājasyā-*, parts of the body). Hence *-a-* secondary from *-i-* (see also *spavi* 'spine', and *nata-* 'deep') to IE Pok. 983 *sp(h)ei-* 'be pointed', O.Ind. dual *sphijau*, *sphicau*, *sphigī* 'hip, buttock'.

**phamṇā** 'connected with the paunch', adjective plural, Sid. 100r1 *cu ṣpaijai āchanai ṣā-v-ī arva, phamṇā garṣva*,

*ū bāṇā ṣavara* 'who is ill in the spleen (*ṣpuljei*), this is his medicament, (bezoar-)stones of the paunch, and plant *bāṇā ṣavara*'. From *\*pakana-* > *phaṇna-*, to IE Pok. 789 *pank-*, *paṅg-* 'to swell', Lat. *pānus* (*\*pank-no-*) 'swelling; ear of millet', *pantex* (*\*panc-to-*) 'belly, intestines', O.Slav. *počiti se* 'be inflated'. From *pantex*, O.French *pance*, *panche*, Mod. French *panse* 'paunch'. Here adjective suffix *-ya-ka-*. For *-akana-* > *-aṇna-* see also *satana-*, *saṇna-* 'dung', like *hvātana-*, *hwamna-* 'Khotan'.

**phattanai** 'palate of mouth', with *-tta-*, not *-ta-* (see facsimile BSOAS 36, 1973, plate 1, opp. p. 226), III 81·178 (corrected number) *phattanai*, gloss to Turkish *en* 'broad part'; Sid. 156v1 *paštā phaṇnai* 'palate at the back' (see *palsti*), BS *tālu-mūla-*, Tib. *rkan-gyi phug* (*phug* 'end, innermost part'), III 130, 1a3 *ci phaṇnai spalāte* 'whose palate twitches'; I 177, 95v3 *cvim phaṇni hūṣḍi* 'whose palate becomes dry', BS *tālu-ṣoṣa-* (with *-i* for *-im* = *-ai*). From *paṭana-* 'broad', base *paṭ-* 'expand', Av. *paṭana-*, Zor.P. *pahan*, *pahanād*, N.Pers. *pahan*, *pahn*, *pahnā*, Balōči *patan*, Oss. DI. *fātān*, Sogd. Bud. *ṣḍkw*, *ṣḍkwy*, Man. *ṣḍkwy*, *ṣḍn'y*, *ṣḍnyh*, Yidya *paṣṣy* (*\*paṭaka-*), *parvaṣin* 'knee-cap' (*\*pari-paṭana-*), Pašto *plan*, Orm. *pan*. IE Pok. 824 *pet-*, Greek *πετάωννυμι*, Lat. *pateō*, O.Norse *faðmr* 'embrace, fathom', Lit. *petys* 'shoulder'.

**phan-** 'move', with preverbs, see s.v. *paphan-*; without preverb Yazg. *fin-fud* 'descend' *fadag*, like *sin-sud*, participle *sadag* 'ascend' (without preverb also Yazg. *ṣaw-:ṣod*, *ṣadag* 'revive' from *ṣva-*, see s.v. *būjve* 'he revives'). For the meaning note also base *nam-* 'bend up or down', Orm. *nimyk* 'to descend'. To RV 4·40·4 *ānv āpānīphaṇat* 'moving along', and RV 8·69·13 *āphāṇayāt* (quoted KT VI 214), T. Burrow added *phaṇa-*, *phaṇā* 'serpent's hood' (BSOAS 35, 1972, 538).

**phaysdve** (*phaṃysdve?*) 'vessel', III 38·41-2 *spyakyau ājsava beysa habāda phaysdve jastūne khaṣā va isphīraciṇa hāysaiṇa*, = III 47·62-3 *spyakyau ājsavā bveysi habāda phaysdvā jastūne khaṣāna asphīraci(ṇa) hāysaiṇa*, = III 40·17-8 *spyakyau ājsavā bvaiysā habāla phaysdyai jastūnai khaṣā jsā asphīraciṇa hāysaiṇā* 'decorated with flowers, filled with *bveysa*-drink, the bowls, celestial beverage splashing up in the fountain(?)'. From *\*fazduka-* (formed like *\*xanduka-* Oss. D. *xāndug*, I. *xāndyg*, N.Pers. *kandūk*, *kandū* 'large jar for grain', Armen. lw *k'andouk*) to Armen. lw *p'as* 'pitcher, jug' (5-8th century), variant *-s(t)-* with *-zd-* (note Oss. D. *mārzdug*, I. *māstāg* 'compact', Armen. lw *mazd* 'thick, compact', Av. *myazda-* 'solid sacrificial food', Zor.P. *mēzd* 'table', s.v. *mastāna-* 'fodder(?)').

**phar-** 'disturb', present *phir-*, *phīr-*, participle *phīda-*, II 112·45 *ṣi tteye bādā phīrāme hīvi parau ṣte* 'there is order about the disturbance in that country'; II 111·8 *khu kamācū u ṣacū ṣūjaṇa bādā phaiḍi* 'since the state of Kan-ṣou and Ṣa-ṣou is mutually distracted'; ibid. 10-11 *tteyi-hyām: hīvi aurāsā ā si kamācū u ṣacū ṣūjaṇa bādā phaiḍi* 'information of the Tai-uang has come (reporting) that the state of Kan-ṣou and Ṣa-ṣou is mutually disturbed' (translation AM, n.s., 11, 1964, 2; 12). Causative *pher-*, see below. With preverbs *ā-phar-*, *haphar-*, *ṣapher-*. Base *far-* 'distract', Av. Yasna 49·1 *pafrē* 'has

opposed(?)', O.Ind. RV *par-phar-*, IE Pok. 992-3 *sp(h)er-*, O.Ind. *parpharāyate* 'moves violently to and fro', Greek σπείρω 'jump', Lat. *spernō* 'thrust away' (see s.v. *āspara-*, *usphir-*).

**phara-** 'pot', also *pharhya*, K 29.195 *ranīja phara bīdeda* 'they carried jewelled jars', = K 38.133 *raṁnīji pharhye gauṣṭā baiṣi haṁaṁgā* 'jewelled jars in the hand of each equally'; K 29.196 *phara kūṣḍā vīrāṣṭa byauttai* 'to convey jars to the palace'; K 29.197 *na haḡrrautta yūdā sve baida phara* 'she could not lift the jar to her shoulder', = K 38.134-5 *na ṣṭāṁ haṁgrāṁṭti yūdā sve baida pharhya*; K 29.202 *sūdana hā maista phara sva baidi ṇaiste* 'Sudhana placed the large jar on her shoulder', K 29, 203 *ttu pajūṣṭa pharaṇa dīṣṭe* 'he threw that finger-ring into the jar', = K 38.138 *ttaṇai hā phariṇā paṁjūṣṭi nīśāve* 'he threw the ring into that jar of hers'; parallel to BS *ghaṭa-* 'pot' in the tale in the Divyāvadāna 457-8 (found also as lw in v 383, 028 *pāṇa-galā* 'water-jar' from *pāṇīya-* 'water' and *ghaṭa-* 'pot'); v 125, 104 *śau hiṣanai pharhyau* 'one iron pot'. Hence *phara* with *-hya-* second component (become suffix) as *banhya-* 'tree', Av. *panō.hya-*, *saire.hya-* to base *hai-:hi-*, Av. *haēm*, Zor.P. *hēm*, Armen. lw *xem*, N.Pers. *xēm* 'character'. See above *pāra-*. IE Pok. 804 *pel-* (of vessels), O.Ind. *pālavi-* 'vessel', *pālī* 'milk-pail', *pāla-* 'alms-bowl', Greek πῆλλα 'milk-pail', Lat. *pēluis* 'plate', O.Norse, O.Sax., O.Engl. *full* 'beaker' (\**pl-na-*).

**phara-** 'much, many', Z 5.76 *phara varata pracyā tsindā* 'there the causes (BS *pratyaya-*) are many', = Manj. 233 *pharai vara pṛacā tsida*. As first component, Sid. 7v5 *phara-purai* 'having many sons', BS *supraja-*, Tib. *bu man-du*; SuvP. 69v1 *dukhīnā phara beṣa* 'many whirlpools of woes', BS *duḡkhārṇavaṁ* 'ocean of woes'. Compound, v 164, 113r4; v1 *atāphara-hvarātā māsta rre* 'great king eating too much ('glutton')'. Elsewhere *pharu* uninflected; inflected forms are from *pharāka-*. Later *phara*, and *pha*. Z 9.24 *parijāte śśo śśau balysi pharu anābhoggāna satva* 'do you each Buddha save the many beings without effort' (BS *anābhoga-*), = Manj. 403 *parījarai śā śā baysā phara anābhauḡa satva*; III 27, 36b2 *biḡi pharā* 'very many', BS *bahu*; with plural verb III 125b5 *ne mara pharu tsindā* 'not many come here'; Manj. 129 *phare bāḡa* 'many times'; compound v 40, 63b4 *pharā-sīya <tt>e himāri* 'they become polymaths', III 126.1 *phara-sī bōāmaya hajū* 'polymath, intelligent, wise'. From *paru-* O.Pers. *paru-*, Av. *pouru-*, *pauru-*, fem. *paovīri-*, Zor.P., N.Pers. *pur*, Oss. D. *fur*, I. *fyr*. See also *bryau*. To IE Pok. 800 *pēlu-*, *plū-*, O.Ind. *pulu-*, *purū-*, Greek πολύς, Got. *filu*, O.Engl. *fela*, *feala*, *feola*. Comparative Av. *frāyah-*, O.Ind. *prāyas-*, superlative Av. *fraṣṭa-*, Greek πλείστος, πλεῖστος, O.Norse *fleistr*.

**pharā-** 'speech, language', Bcd 48r2 *jastūne phari u nāvānye tti* 'with language of gods and *nāgas*', BS *deva-rutebhi ca nāga-rutebhir*; Bcd 48r2 *phara*, BS *rutāni*; Bcd 48r3 *pharyau jsa*, BS *sarva-ruteṣu*; Sid. 4v2 *u tti jsāṁ āṁ vā phara naṣpaṣḡe* 'and likewise produces speech', Tib. *ṇag hbyun-ba byed-pa dan* (*ṇag* 'speech'); K 59, 34r3 *hīvāmye phara jsa* 'in (his) own language', parallel Pali *sakāya niruttiyā* (see s.v. *hīvāma-*); III 72.166-7 *phara bustā ttrīyaṣṭnāna* 'he knew the speech of

animals' (BS *tiryag-yoni-*); III 70.110 *phara vā yamde* 'make speech to us, tell us'; III 70.113 *pharai na busta* 'did not understand his speech'; III 122.33 *phara* 'language', BS *vacana-*; v 300.07.2.5 *khvai tta phara bōvrau* 'if so you know his speech'; Z 14.81 *hāvyo pharo pyūyāre hīvyā gāmu salāva* 'they hear their own language, their very own words'; Z 23.10 *gyastūne phare jsa* 'with language of *deva-gods*'; with named languages, Sid. 1 bis r2 *ttāḡūttau phari jsa* 'in Tibetan language', III 4, 10r2 *hvaṁnye phari jsa* 'in Khotan language', II 49.2 *ṣṭi burā cimḡāna phara* 'this is Chinese language' (see also s.v. *hau* 'word'); Sid. 1 bis r2 *iḡīye phara jsa* 'in foreign language'; Manj. 58 *phara-m* 'their speech', of the Rākṣasas. Adjective, Manj. 64 *baiṣa pharīnye parvāra* 'all speech accessories' (BS *parivāra-*) of delusions. Verbal *pher-* 'to speak', see below. Derived Z 19.93 *aysū tceima-ṇīnu pharātau ju yādaimā* 'I have made for you (-ū) speech of eyes', for *-ātau*, note also above *amatau* 'distress' from base *am-* 'to use violence'. Possibly to Oss. D. *āppālun*, I. *āppālyn*, *āppāld* 'praise, boast', to IE Pok. 985 (s)p(h)el-, Greek ἀπειλή 'threat, promise, boast', Armen. *aṛaspel* 'proverb', Got. *spill*, O.Engl. *spell* 'speech', Let. *pelt* 'abuse', Tokhara AB *pāl-*, *pāl-* 'praise'.

**pharāka-** 'much, many', v 69, 8r6, *pharākā*, BS G 37, 11b6 *bahutaram*, Tib. *man-du*; v 333, 27r4 *pharākā*, BS G 37, 24a4 *bahūni*; v 330, 13v4 *pharāka*, BS G 37, 11a7 *bahu*; SuvO. 56v2 *pharāka-padya* 'of many sorts', BS *anekāni nānāvīdhāni*; K 46.24 *pharākī vīvā yadai* 'makes for him much ripening' (BS *vipāka-*). From *pharu* with *-āka-* suffix. See cognates s.v. *phara-*.

**pharrā** 'oppressed', v 87, 50r3 *pharrā ysera dukhautta* (triadic), BS *paripīḡita-*. Possibly from base *phar-* 'disturb', \**phar-na-ka-* > *pharraa-*, or \**phṛna-ka-* (since *karna-* > *kārra-* 'deaf', but *tṛna-* > *ttarra-* 'herb').

**pharīnye** 'of speech', see s.v. *pharā-*.

**pharṣavatā-** 'an official title', probably 'judge' as the 'official in questions', *pharṣata*, *pharṣava*, *pharṣṣa*, *pharṣa*, Tib. script *phar-śa*, *par-śa*, *pa-śa*; Z 19.95 *pharṣavata parste pīḡe ysambastā* 'the official Zambasta ordered to write', Z 11.78 *pharṣata ysambastā parste pīḡe*, Z 14.106 *pharṣava parste pīḡe ysambastā*; II 13, 1a1 *pharṣṣa bara*, II 13, 1a4 *pharṣa barana*, II 69.1 *tya pharṣavata vaṁṇa muho jsa amanā ma yanā* 'may the official now not act unfriendly (BS *amanaāpa-*) with me'. For Tibetan II 28, 36b5 *phar-śa*. Hedin Tib. document IV 5; 6 *pa-śa*, *par-śa* (facsimile BSOAS 36, 1973, plates VI-VIII); Chinese transcript *p'o-śa* < *p'uā-śa* (K 72.1.15; 846.1).

No bilingual evidence has been found, but the judge is known in Tibetan texts *khrim-bon*, *khirms-dpon* (v 196, 29a1 *khrrambānā* has either *khram* 'farm', or possibly *khrim* 'judge'). The judge is questioner; so in Tokhara B *prekṣenta*, A *prakṣānt*, O.Ind. *prād-vivāka*. Hence *pharṣavatā-* contains \**fraṣa-pati-* with metathetic *pharṣa-* (-ṣ- < -ṣṣ- < -ṣṣ-) and final masculine *-ā-* stem derived from older *-i-* stem (as also *spāta*, later *spā*, Tib. script *spa*, from \**spādatā-*, older *spāda-pati-*, parallel to BS *senā-pati-*, rendered by Tibetan *sde-dpon*). The Iranian *fraṣa-* is present also in NW Prakrit *praṣaṁḡa* (see *pāśāḡa* above) corresponding to Greek οἱ περὶ εὐσέ-

βειαν διατριβοντες, and κατὰ πάσας τὰς διατριβὰς (see BSOAS 14, 1952, 427–8; K. R. Norman, JRAS 1972, 113) for Prakrit *sava-pāsamānam*. Avoiding the illusion of a ‘pure’ dialect at the Middle Iranian stage, *pharṣa-*, *pharṣa* is an inner Saka replacement of \**phraṣsa-* (note the variation *-ra-* and *-ar-* in the base *drax-* ‘to load’, see *draysa-*, *dāls-*). As an extra-Saka loan-word it would require either a loan-word ending in *-i-* (replaced in Khotan Saka by *-ā-*) or a foreign word with masculine *-ā-* stem. For *fraš-* see s.v. *puls-*: *braṣṭa-*, and for *phr-* see *phrrūma-*.

**pharhya** ‘jar’, see *phara*.

**phalau** ‘dish(?)’, K 100·295 (obscure text), *khāyasa ttauṃjai u ttūra phalau sau* ‘food sour-stuff and cheese, one dish (?)’. See s.v. *ttūra* and *ttauṃjai*, base *tau-* ‘be sour’, cognates s.v. *ttavamḍya*. Possibly *phala-* lw from Greek φιάλη, φιάλη, Mykenaeen *piara* ‘flat dish or bowl’, through \**fyala-*, loss of *-y-* as in *ḥātaa-* ‘opened’ (\**viṣātaka-*). The *-au* may be either *-akam*, or *-āva-*. See, for another Greek word for ‘dish’, *lakāna* lw from Greek λεκάνη, λακάνη (III 89·175). But N.Pers. *paiyālah*, *piyālah* from \**patigāla-ka-*, see *pai*.

**phast-** ‘move’, Z 5·38 *ku phastāri padamāna* ‘where they move with the wind’; III 35·25–6 *padamyau phastāra brre garṣa mirāḥe* ‘the pearls on the beloved’s neck move with the winds’, = III 37·21 *padāmyā phastāra*, = III 46·38 *padamyau phastārā*; participle present \**phastanda-*, III 80·26–7 *bimila phastadā sagā* ‘rocky rolling stones’. Causative *phašt-*, Z 13·113 *biṣā phastīya gyastā balysi* ‘would the *deva* Buddha move his tongue?’. With preverbs, Z 20·3 *haphastāre kāde padamāna* ‘(the creepers) are greatly shaken by the wind’; causative, III 6, 13r2 2 sing. imperative *ma ma naṣphaṣta* ‘do not drive me away’; Z 291·6 *vaphastāte* ‘it makes to tremble’. From (s)p(h)and-, (s)p(h)ast-, with the present with *-t-*, *phast-*, causative *phašt-* (\**fastaya-*), to Z 4·72 *sphan(d)-*, BS *spand-*. IE Pok. 989 *sp(h)e(n)d-*. Present *-t-*, see *ñyūṣṭ-* ‘wrap’ (\**niyauxšt-*), Zor.P. *gōḥtet* (see Chr. Bartholomae, Indogermanische Forschungen 38, Arica 17; for N.Persian, P. Horn, GIP II 318). IE Pok. 989 O.Ind. *spandate* ‘twitch’, Greek σφενδόνη ‘sling’, σφραδίζω ‘twitch, move violently’.

**phastā** ‘part of a name(?)’, v 306·2·3 |||*phastā budadattī hamṣa tṭye āśīrina pīmā pu(dā(?)?)* ‘...*phastā*, to him Budadatta with the teacher (BS *ācārya-*) Pimā offered. ...’.

**-phāj-**, see *hamphāj-* ‘wrap’.

**phāta** ‘pleasures’, Z 273·27 *pārḥāna-dharma ṣṣu hvānde, kau ṣṣvātā phāta pharā(ka)* ‘the *parihāṇi-dharman* man is so called (in that) he diminishes many pleasures’, parallel to Abhidharma-kośa (ed. L. de la Vallée Poussin, VI 261 n. 4) *yaḥ parihīyate dṛṣṭa-dharma-sukha-vihāre-bhyaḥ sa parihāṇa-dharmā* ‘if he withdraws from enjoyment of present *dharma*, he is *parihāṇa-dharman-*’; Vyākhyā 584·5–6 *parihāṇa-dharmā yaḥ parihātum bhavya iti* ‘the *parihāṇa-dharman* man is he who is happy to withdraw’. Base *phā-* or *phāk-*, *phāg-*, participle \**phāta-* or \**phāxta-*, possibly to base *spak-* in M.Pers.T. ‘*spaxr* ‘feast’, Mir. Man. 2·14 *ispaxr virāst* ‘he prepared a feast’; Zor.P. (DkM 554·18) *sp’hl \*spaxr nē kunišn* ‘he must not make a feast’, N.Pers. *āēn ī siparxi* ‘ceremony of a feast’.

A different *fāk-* is in N.Pers. *fāxtah* ‘dove’. See also ⟨*ham*⟩*phāta-* (v 41, 56v1). The word may have survived also in Oss. D. *fagā*, I. *fag* ‘satiety’ (rather than *pāka-* ‘ripening’, see G. Morgenstierne, NTS 12, 1942, 267).

**phāna** ‘dust, mud’, v 155, 1a3 *ṣṣā ggoṣṭā phānā nīṣṣāte* ‘he put one handful of dust’, parallel Divyāvādāna 366·6–10 *eko ‘gra-kulika-putro dvitīyaḥ kulika-putrāś ca pāṃśv-āgāraih kṛīdatah... pāṃśv-anjalir bhagavataḥ pātre prakṣiptah*; Z 14·48 *saṃgga uysma phāni* ‘stones, soil, dust’; loc. sing. Z 24·422 *phāña ggaḍāre* ‘they roll in the dust’. Adjective, II 107·171 *sau phānīnai sthūpa* ‘a *stūpa*-monument of mud’, parallel Chinese *t’u* ‘soil’ (K 1129·1). Playing in mud, Jaina Mahārāṣṭri *saha-pāmsu-kīlyāo*. From (s)*pan-*, Oss. D. *funuk*, I. *fānyk* ‘ashes’, Av. *paṣnu-* ‘dust’, Parāci *phunē* in *γā-phunē* ‘(dust) wind’. With *s-*, Sogd. Bud. (Vimalakīrti-nirdeśa 31) *ḍrt’yē spn’k z’yh* ‘manured ground’, Man. *ḍrt’yē spnyy*, Chr. *ḍrt’yē spnyty* (W. B. Henning, BBB p. 102; E. Benveniste, JA 1955, 323). IE Pok. 807 *pen-*, O.Ind. *pāṃśu-*, *pāmsu-*, ‘dust’, *panka-* ‘mud’, Got. *fani* ‘mud’, O.Norse *fen* ‘swamp’, O.Engl. *fenn* ‘swamp, moor’, *fyne* ‘moisture’, Lit. *pania-*, Let. *pane* ‘puddle, slough’, place-name *Pannonia*.

**phāra** ‘disturbance(?)’, v 210, 38a3 (SDTV 93), no context. See *āphāra-*, base *phar-*.

**phāṃra**, see s.v. *phora*.

**phārra-** ‘fortune, (high) position’, Z 13·16 *tcohora phārrē* ‘the four stages (of the Buddhist career)’, Manj. 126 *tcahaurrvā phārrvā byauda* ‘attained to the four stages’. v 149v2 *paḍā phārrā* ‘first stage’, BS *srotaāpanna*; v 335, 33r5 *sātu phārru*, ‘second stage’, BS *sakṛd-āgāmin-*, v 335, 33v2 *dādu phārru* ‘third stage’, BS *anāgāmin-*, v 335, 33v4 *tūrāmā phārrā*, BS *arhant*; III 23, 17a1 *srrautāvamṇā phārrā* ‘having attained the position of *srotaāpanna*’, III 23, 17b2 *sakṛttāgāmā phārrā byaudā*, III 23, 18a2 *arahaṃdauñī byauda* ‘having attained *arhant*-status’. These stages are termed in Sogdian *prn* \**farna-*, Turk. *qut* ‘fortune’, Tokhara B *perne*, A *parām* rendering BS *lakṣmī* ‘fortune’ (B 2, 531a1) and adjective A 24b1 *parnont ṣotreyāntu* ‘auspicious marks’, BS *mangalīya-*. For *-ārra-*, note *kārra-* ‘deaf’, Av. *kārma*; *pārra-* ‘feather’, Sogd. *prn’k*, Av. *parma-*; *arra-* ‘guilt’, Av. *arəna-*, hence *phārra-* normally from \**farna(h)-*. For *farnah-*, see Zoroastrian Problems, ed. 2, 1972, xvi–xix.

**phāhā-** ‘cough’, Sid. 10r1 *phāhā*, BS *kāsa-*, Tib. *lud-pa*, III 85·82 *phāhā*, III 86·94 *phāhī*, III 92·240 *phāhā*; to base *fab-*, *paḥ-*, *pat-* ‘to eject, shoot’; verbal *pheh-*, Sid. 1 bis v5 *huña phehāme hīvī piṣkalā* ‘chapter of ejecting blood’, Tib. *khrag lud-pahi lehu*. Noun, Sogd. Bud. *p’ḥḥ*, Yagn. *pot*, *pos*, M.Parth.T. *p’h* ‘arrow’, Yazg. *peḥ*, Śuynī *pōḥ*, Yidya *piḥ*, Munjāni *pūḥ*, Rōšāni *pūḥ*, *pūḥ-dēd* ‘shooting’, Oss. DI. *fat* ‘arrow’ as the ‘ejected missile’, to IE (s)p(h)et(h)-. Possibly Armen lw *npatak* ‘aim, target’ as the ‘thing ejected towards’. See also *pheha*. For *panḥ-* see s.v. *nuvanth-*.

**phīḍa**, *phīḍa-* ‘disturbed’, see base *phar-*, K 23·71–2 *ājūā va satva phara phīḍa* ‘for their livelihood the many beings are distraught’, = K 15·121–2 *jvauma* ⟨*va?*⟩ *phīḍa* ‘for living disturbed’.

**phī<.>**, possibly *phīra-*, Z 24·520 *kho ye brīnṭhi vīri hvātu*

*vāñite phī(ra?)* 'as one tosses upon the wind well-tossed the ears of corn', that is, 'winnows'. See above *uysvāñātā* 'he tosses up'. The cognate participle with *hu-* is archaic, as O.Pers. *hufrastam prs-*, O.Ind. *subhṛtaṃ bhar-* (J. Wackernagel, BSOS 8, 1935-7, 823-6) to base (s)p(h)ei- 'be pointed' from \**sphaira-*, Oss. D. *āfserä*, I. *āfsir* 'ear of corn', Zor.P. *spēk* 'sprout', Orm. *ispēk* 'barley'. IE Pok. 981, Lat. *spica* 'ear of corn', O.Engl. *spūr* 'stalk, sprout'. See s.v. *p̄tysgyau*.

**phij-** 'escape', III 63·138 *saṃtsārā jsa phijāma* 'escape from migration'. See also *phīs-* 'avoid', with cognates.

**phiysgāna-** 'urinary bladder', Sid. 121V2 *phiysgām*, BS *vasti-*, Tib. *ḥu-so*; loc. sing. Sid. 122V4 *phiysgāna*; I 143, 52r5 *phaiysgāna*; III 88·148 *pheysgāñä*. Adjective, I 157, 69r2 *phäysagāña āchā* (or loc. sing.?). From \**mizga-dāna-*, Sogd. Bud. *βzm-δ'ny*. For the initial, note also *mīysai*, *bīysma*. Cognates s.v. *mīysai*.

**phīr-** 'splash', see *usphūr-* 'spurt, splash', IE (s)p(h)er-.

**phirai** 'speech', see *pharā-*, II 126·21.

**phīs-** 'avoid, turn aside from', *phīs-*, SuvP. 72V4 *phīsīde akṣaṇa haṣṭa* 'may they escape the eight misfortunes', BS *bhavantu aṣṭā-akṣaṇa-vyativṛttāḥ*; SuvP. 70V4 *phīsīme asaidāna hīrna* 'may I escape the evil thing', BS *vivarjaya-yaṇaṃ khalu pāpa-karma*; III 25, 22b1 *biṣāu saññāu jsa phīsāñā* 'he must avoid all *saññā*-concepts', BS *sarva-saññā vivarjayitvā*; K 72·28 *akṣaṇau phiyīsi ysiyai* 'he will in being born escape the misfortunes' (translation Buddhist studies in honour of I. B. Horner 16); Manj. 110 *akṣaṇyau phīse ysatha* 'he will escape the misfortunes in birth'. With preverb *naṣ-*, see above. With *phij-*, the base has final *-k-* or *-g-*, but the *-i-* is ambiguous from *-ai-*, or *-a-* with *i-*umlaut, hence either (s)p(h)ai(k)- or (s)p(h)ak- (or *-g-*). A base *spaik-* 'to burst out from' is found in Zor.P. *spēc-* of sprouts; and possibly is connected here as 'issue from' and so 'evade' in *phij-*, *phīs-* with ablative. This gives (s)phaij- > *phij-* and \**sphixs-* > *phīs-*.

**phīs-** 'strike(?)' or 'mark(?)', *phīsūna-* 'seal', L 95·1 and 95·36 *phīsūnāna* 'with seal', parallel BS *mudrā*; K 61, 39V4 *u ṣā-v-ī prrattejjā phīsūm* 'and this is the seal of the promise'. Sogd. Bud. *pyz-* 'to strike', Av. *paiš-* (in *pūstra-* 'wound'), O.Ind. *peṣ-* 'to crush, grind' with variant *-k-* > *phīs-* here. The alternative is *śī-phīsa-* 'white', BS *pāṇdura-*, *paiš-* 'to mark'. The Sogd. Man. *i'p-* 'seal' may be from base IE *tep-* 'to strike', rather than IE (s)tep- 'to be expanded', see BSOAS 26, 1963, 84.

**phīs-** see II 104·69 *ūsphīsaryām*.

**phīsa-**, see SuvO. 36v2 *śī-phīsa-* 'white', BS *pāṇdura-*, base *paiš-* 'to mark', N.Pers. *pēs* 'white'. See *pīσαι* 'painter'.

**phūkā** 'red berry of pepper', Sid. 107r1 *baṃdara phūkā*, BS *granthika-*, Tib. *pīpilin chen-po* 'great pepper'. The 'red berry' of the pepper indicates a colour name \**fūka-*. Such a name is in Greek (from Homer) *φῦκος* 'seaweed; rouge, rouge-pot; orchil' ('red on purple from lichen'), Hebrew *pūk* 'eye-ointment, antimony' is also quoted. Foreign origin is proposed for both Greek *φῦκος* and Heb. *pūk*. Khotan Saka *phūka-* also could be a loan-word. But IE origin can be posited: Greek *φῦκος* (from Homer) is 'seaweed' and 'orchil' the dye, red and purple, from the lichen *roccella tinctoria*; N.Norse *fūki* 'rotten

sea-weed', and Armen. *hou* 'purulent blood' (with many IE words for 'pus', as Lat. *pūr-* (*pūs*, *pūris*), O.Ind. *pūya-*, *pūti-*, Greek *πύος*, Lit. *pūliau*). This rottenness of red colour could thus give a colour name, red or purple. IE (s)p(h)eu- would provide *φῦκος* 'orchil', and Khotan Saka *phūka-* 'red berry of pepper'. From this same (s)p(h)eu- then derives also Greek reduplicated (to a base *phu-r-*) *πορφύρα* 'purple-colour'; Homeric adjective *πορφύρεος* as a colour-name (for a base in *-eu-* giving *-eu-r-:-ur-*, note O.Ind. *kora-* 'bend, joint', Av. *kurit-* 'neck-guard'). The isolated Hebrew *pwk* \**pūk* 'eye-paint' rendered 'antimony (black)', but perhaps rather 'rouge', may be a loan-word, as hinted in Driver, Hebrew Dictionary, and hence from Media.

Oss. D. *fugä*, plur. *fugätä* the name of a shrub rhododendron caucasicum derives from \**fūkā-* or \**pūkā-*; its flower has clusters of white petals with red tinge.

**phūj-**, *phūs-*, see *paphūj-*, *hamphūta-*, *hamphūsīde* 'join'.

**phūḍa** 'hollow', JS 6r2 *tta khu bāsya ysamgarā phūḍā bahyā pasūte* 'as in a wood an old hollow tree burns'; v 287, 8r1 *phūḍye baṃhyā* 'of a hollow tree'. Similar Tokhara A 94a6 *āsu trunkāts štā(m)* 'dry hollow tree', Tokhara B *tronktse stām*. Base *phur-* 'be hollow', with \**phurta-* > *phūḍa-* (see *phūde* 'food' base *phur-*), with *phora* 'hollow part (belly?)' to Armen. lw *p'or* 'hollow, valley, belly'. Hence a base *fōr-:fur-* possibly dialectal to *kau-* 'be hollow' through *xuar-:xur-*.

**phūde** 'food', II 86·35-6 *phanā-kvgnā hīye phūde* 'the *phūḍa*-s of the Pan-kuan official', a Chinese title *p'an-kuan* (K 689·4; 447·1) 'accountant', see IV 108. From base *fur-* 'eat, drink', \**furti-* > *phūḍa-* 'food' in a context of *khaysam* 'feasting' (\**xazana-*), to Sarikolī *fūr-:fūr-t*; Sūynī *fur-:furt* 'eat with a spoon', Iškāsmī *fār-* (G. Morgenstierne, Etym. Voc. of the Shughni group p. 32: possibly dialectal to *hvar-*), translated by Russ. *xlebatī*.

**phūm-** 'blow', III 45·9-10 *phūmādā (ṣt)ā diṣe vī brravīya padāmaka*, = III 40·4 *phūmādā ṣtām diṣq vīrā jāstūñq padāmaka*, = III 36·51-2 *phūmāda ṣtām diṣq vī brravīya padāmaka*, = III 34·3 *phūmādā ṣtā diṣq vī brravīya padāmaka* 'the pleasant (variant celestial) breezes blow around' (BS *diṣā-*). Base *pu-*, *fu-* 'to blow' with increment *-m-*, as *khūm-* 'open'; *rū-*, *rūm-* 'pull out'; *tsūm-* 'go'; Sogd. Bud. *ptś'wm-* 'to charm'. For base *pu-* 'blow' see s.v. *puta-* 'blown up'.

**phuva** 'rotted', Z 20·12 *khu h(u)ṣ(k)ā banhyā handarna sūstā phwoa* 'as a dry tree burns rotten within' as a cliché, see BS parallel Sūtrālamkāra-sūtra 345 (transl. Huber) 'tree rotten and devoured by fire'; O.Ind. *antaḥ-prasṛpta-dahano jarann iva vanaspatih* 'like an old tree entered by fire'; *dahaty antar-gataṣ caiva ṣuṣka-vṛkṣam iva analah* 'burns like the fire entered into a dry tree'; note also BS *antaḥ-pūti-*, Pali *anto-pūti-* 'rotten within'. See also *phūde-* 'hollow'. To base *pau-* 'rot' see s.v. *puva*, *hambūta-*.

**phusta** 'driven out', JS 29r3 *maram māñamde phusti ḡesane dūmī* 'its whirling smoke poured out like death'; II 40·26 (defective text) *phustā*. See *vaphūste*, *naṣphusta-*, *naṣpūste*, base *paud-* 'move swiftly'. For *gūraphusta* JS 2r1, see above, from base *fraud-*. To II 40·26, see SDTV 120.

**phaiḍa**, *phīḍa-*, *phīḍa-* 'distraught', see base *phar-*.

**phaidāla** 'pained (by *kāma-* 'love')', III 43:20–2 *sūjaba āstaṇṇā avāmāvā avātsīrai* . . . *pajāsāṣa kṣaṣṭā ysārā caistaṣṭa phaidāla pajīsaigau māsta ttrāmīdā hada baṃhyau phairīdā* 'Śacipati (husband of Śacī = Sūja, epithet of Indra) and the rest, countless *apsaras*-nymphs . . . fifty, sixty thousands, youthful, love-sick, enter in groups, intoxicated; they converse among the trees'. Base (s)p(h)ei-, if with Zor.P. *pēm* 'pain', O.Ind. *pīyati* 'grieve; reproach', *pīyaru-*, *pīyū-* 'scornful'. IE Pok. 792–3 *pē(i)-:pī-*, Greek πῖμα 'ruin, trouble', Got. *faian* 'blame', *fijan* 'hate', *fijands* 'enemy', O.Engl. *fēon*. Hence *phaid-* from \**fīyant-* > \**find-* (like *khiṇḍa-*), with suffix *-ala-*, or *-ila-*.

**phema** 'name of a city', frequent in documents; v 262, DRoI, a1 *phemā kṣīrā* 'in Phema city'; adjective, v 304:05, 1a3 *phemai ttāguttina* 'from the Tibetan of Phema'; II 97:128 *phaima maṃ pīrākā* 'the writer here in Phema'. Associated with legend of a flying image as if suggested by a connexion of *Phema* with *peṃa* 'image' (from Prakrit to *pratimā*). Adjective *-āna-*, IV 24:3 *phemāna kimtha* 'in Phema city'. Marco Polo *Pein*. (See J. Hamilton, T'oung Pao 46, 1958, 118.)

**pher-** 'to speak', III 68:74 *ttye jsa va būṇakya pherde* 'he talked there in conversation with her'; III 43:22 *hada baṃhyau phairīdā* 'they talk among the trees' (see s.v. *phaidāla*). Verbal to *pharā-* 'speech', IE *spel-*.

**-pher-** 'make disturbed', causative to base *phar-*, see *śiphera-*.

**phera** 'distress', K 155:53 *dārabaikṣa hīyi phera* 'distress of famine' (BS *durbhikṣa-*). See base *phar-* 'disturb', from \**fārya-*.

**pheh-** 'eject', see s.v. *phāha-*, *phah-*.

**pheha** 'bad state(?)', K 45:22–3 *ṣi pheha tta tta hīstū khvau vaṇa ṣte* 'this fate will so occur, as it now is for us'. To *pheh-* 'eject', as 'state of rejection', like BS *apāya-* 'going away to ruin, perdition'. See s.v. *phah-*.

**-phauṇḍa**, *-phāmṇḍa*, second component in the plant-name Sid. 137v2 *āsa-phauṇḍā*, Tib. *sapta-parṇa*; Sid. 111r3 *aśphāmṇḍa*, BS *sapta-parṇaka-*, Tib. *ba-hgal* (*mgal* 'jawbone', *ba* 'cow'). Hence *phauṇḍa-* < \**funda-*, \**punda-* 'part of a horse's body'. The similar Pašto *pūnda* 'heel' is derived from \**pāṣnatā* (NTS 12, 1942, 264), see above s.v. *pārra-* 'heel', and 'fetlock of a horse'. Note for the form *mumḍa-* 'lump' from \**mygant-*. BS *sapta-parṇa*, *-ka-* is rendered by *Alstonia scholaris* and *Mimosa pudica*. Possibly \**puṣn-* variant to *vṣn-* in *bunū* (as variants *m-*, *b-*, *ph-* see s.v. *mīysai*).

**phora-** 'external part of the human body', Sid. 100v5 *penḍai padīmāṇā phoraḥ biṃḍā bañāṇā ṇaheje* 'a poultice (BS *paṇḍaka-*) must be made; it must be tied on the *phora*-part; it removes (the disease)'; Sid. 100v5 *vīnaustaḥ phoraḥ bidā bañāṇā vīna jidā* 'it must be tied upon the painful *phora*-part; it stops the pain' (BS *vedanā-*). Here *phora-* derives from \**phaura-* from older \**fāura-* (or (s)p(h)aura-) to base *phur-* in *phūḍa-* 'hollow', and Armen. lw *p'or* 'hollow, valley, belly', *p'orak* 'valley' (\**faura-*); for this *-o-* note also below *solāte* 'creeps', if this is connected with Armen. *sol-* 'to creep'.

**phaura** 'part of a medicament', III 85:73 *hamārnai phaura dva bāga* 'two parts (BS *bhāga-*) of this medicine'; III

88:155 *saunai phāmṛā, namvīmje uci jsa pāchai* 'this medicament to be boiled in salt water'. Not identified. Possibly connected with *phora-*. See *saunai* 'powder(?)'.

**phaurthaka** 'cloth', II 9:157 *cīvarau phaurthaka sau būṣṇai śā pvaica* 'garments (BS *cīvara-*) and (-u) *phaurthaka*-cloth one, of byssus one covering'. Possible lw in Divyāvadāna 29:7 *phuṭṭaka-* 'an inferior cloth'. A connexion could be envisaged with \**farva-* 'thin skin' (Oss. D. *p'arūā*, *p'arā*, I. *xārv*), see BSOAS 20, 1957, 49–50, through \**faur-* and suffixes \**farvaḥa-*.

**phyada** 'friendly, loving(?)', II 114:15 *māvāra eysauja phyada samana bvaiṣyā haphyau śūra pūñūda rauma kheṇḍa* 'loving the mother the lady (*alysāṃgyā-*), seemly, with virtues, valiant, meritorious like Rāma'. Laudatory epithet, possibly dialectal Saka (or archaic) \**friyant-a-* participle to *frai-:fri-* 'love, be friendly', see cognates s.v. *brya-*. See also *phrrīna-* 'love, friendliness'.

**phyasṭa** 'shines', K 72:46 *gara ysarni (-i = -im = -ai) phyasṭa* 'the golden mountain shines'. From *fyas-* to *pais-* 'be marked', *śī-phīsa-* 'white'. For the form note *mais-* 'to mix', beside *myas-* (see Av. *myas-*). Not with *pyasṭa* 'visible'.

**phyasṭi** '(pointed) peak', K 36:113 *gi(ri) byāsṭi phyasṭi bīma u ttrairkhye* 'he will tread the mountain, peak, rocks and sharp tops' (BS *tikṣna-*). Here *phyas-* from *fyas-* beside *pais-* 'be sharp' (Greek πικρός) to IE Pok. 794–5 *peik-*. See also *phyasṭa* 'shines' from *fyas-* beside *pais-*. For the meanings 'shine' and 'pointed', note also *taig-:tig-*.

**phyasṭe** 'brilliant', III 80:23 *gvagye baysgyā hvālai phyasṭe* 'hills compact both brilliant'. See s.v. *phyasṭa* 'shines'.

**phyīs-** 'evade' (with ablat.), see *phīs-*.

**phrramaina** 'colour name', II 60:22 (SDTV 15) *phrramaina kabala śā* 'one *kambala*-blanket of silver-gilt (colour)'. Tib. *phra-men*, *phra-myen*, *hphra-men* 'silver-gilt' (see Acta Orientalia 30, 40). R. A. Stein BEFEO 41, 1941, 444 *phra-men yi-ge-pa* 'lettres de pierres précieuses'; M. Lalou, JA 1955, 195 (not translated). Possibly Iranian \**framēn* 'lucky', like O.Ind. *peroja-* 'victorious', from Iran. N.Pers. *pairōzah* for 'turquoise' and *rājavarta-* from Iran. *lāšavard* 'lapis lazuli', to M.Pers.T. *prmyñ* 'luckily, happy' (and *framēn-* verbal 'be lucky'). G. Tucci, The Tombs of the Tibetan Kings, 79, has the meaning 'silver-gilt' with the Chinese equivalent.

**phrrinā** 'love, friendliness', III 41:28 *śujāñāṣṭā phrrinā paṣṭidā saṣai vaskā* 'they give out mutual love for amorousness'; like III 41:32–3 *śujāñāṣṭā nāsa paṣṭidā jūhai udāśāyā*. Here *phrrinā* parallels *nāsa* 'tenderness'. From *frīna-* (or *frīvana-*) with dialectal or archaic *fr-* kept, see cognates s.v. *brya-*. For *fy-* < *fry-*, see also *phyada-*, and *bryau*, *byau*.

**phrrümä** 'thickened milk', Sid. 20v5 *cu ṣvīdā hamdarye paryāyā jsa, phrrümä churba vī bure, tte garkha-gvācha* 'what are from another sort (BS *paryāya-*) from milk, such as the thick milk (Tibetan) *phyur-ba*, they are heavy to digest', BS *vikārās ca kilātādyā guravaḥ*, Tib. *ho-malas sna gžan-du bskyr-ba*, *phyur-ba-la sogs-pa ni lči-ba yin-te*. BS *kilāṭa-* 'inspissated milk', Dardic Ṣiṇā *kirārī* 'milk product', Khovar *kiḷāl*, *kiḷārī* 'cheese', Paṣai *kirār* (> Yidya *kirār* 'cheese'), Romani *keral*, *ciral* 'cheese', Nūristānī Kati *kilēr*, Aškun *cela*, Waigali *kiḷā*, Buruṣaski

*kilāy* (see TPS 1955, 69–70), Tib. *phyur-ba* (*čhurba*), *čhur-la* ‘a decoction from boiled butter-milk’ (Jäschke Dictionary), ‘a kind of cheese or curd from boiled milk’ (Das Dictionary); Mahāvvyutpatti 569r *\*kilātaḥ* (MSS *kilālam*, *kilāḍaḥ*), Tib. *čhur-ba*, Chinese *tši* ‘liquid, gravy, juice’ (K 876·3). Hence *phrrūmā* ‘thick milk’, is from base *frau-* beside *frau-š-:fruš-*, Zor.P. (Gr.Bd TD 2, 110·11) *plwšk* in the phrase *šir plwšk homānāk* ‘like milk, thickened (beestings)’, Pahl. Texts 113·6 *šir ut panīr afrušk ut māst* ‘milk and cheese, thick milk and curdled milk’, M.Pers.T. *prwšg* (see W. B. Henning, BSOS 9, 1938, 86; BSOAS 11, 1946, 719 *frwšk*: not to Armen. *hroušak* ‘sweetmeat’, N.Pers. *farūšah*); G. Morgenstierne, NTS 5, 1932, 55 Pašto *wuržə*, N.Pers. *haraš*, Sarikolī *\*rašč* (*\*frušaka-*). The Armenian *hroušak*, *xroušak* is a ‘sweetmeat of flour, butter, honey or sugar’, N.Pers. *farōšah*, *afrošah* ‘a sweetmeat of flour, butter and honey’. From a base *frau-*, *frau-š-* a word for both ‘thick milk’ and ‘thickened flour concoction’ could be made. Hence a base for *frau-* would be IE *pel-*, *per-* with *-eu-* (whence *-eu-s-*). This could be IE Pok. 802 *pel-* words for ‘flour’, O.Ind. *pālala-* ‘mush’, Greek πάλτος ‘mush of flour’, Lat. *pult-*, *puls* ‘thick mush of spelt flour’. Absence of a subscript hook excludes *frauš-* in *phrrūma-*. The *phrr-* for *fr-* is dialectal or archaic.

**-phve**, see *hamphuta-*, *paphve*.

**phvai** ‘spade, shovel’, III 74·194–5 *aḍā ām naḍa na vijsya ā, nva kharām šau phvai dištā* ‘do you not see another, a man, come, after the asses, a spade in his hand’; ibid. 195 *šī mahā šau phvai dyū* ‘he will strike me with a spade’. From *\*fvāya-*, *\*fvaya-* (or with intrusive *-v-*), to Waxī *pēi*, Yidya *fīa*, Munjānī *fīyo* (*\*fayaka-*), N.Pers. *fiḥ*, Šuynī *fe*, Rōšānī *fay*, Sanglēčī *fī*, Parāčī *phī*, Tališī *hiya*, Yidya *fīyiko* ‘small wooden spade’, Oss. D. *fijag*, *fijagā*, I. *fijag*, *fijag*, *fijagtä*, *fijag* ‘spade, shovel’; with *xw-* Pašto Waziri *xwai*, *xwaiyē* (*\*fūai-*) ‘wooden shovel’ (NTS 12·264), Pašto *xwai*, N.Pers. *xwyh* *\*xōyah* ‘shovel, oar’. IE Pok. 981 (*s*)*p*(*h*)*ei-* ‘pointed’, O.Ind. *sphyá-* ‘splinter, spear, rudder’. See also *pīysgyau*, *pīysa-*, *phī(ra?)*, *spava-*. This connexion indicates that the *-v* of *phvai* is secondary.

**ba-** preverb <*upa-*, see *baštarrda-* ‘spread’, *bahauji*. For *b-* note also *benda* *\*upāntai* ‘upon’ but *vīra* *\*upari*; *pa-* to nouns as *pakūšda-*, *pasāla-* rather O.Iran. *pa-*, Lit. *pa-*, O.Slav. *po-*.

**ba** ‘small’, *baka-*, *bata-*, *bataka-*, Manj. 269 *ba burai ja āstai khu pitta* ‘(the dewdrop) remains a short space when it falls’, =III 39, 42b1 *bakā burā āstā u pitta*. See *bata-*.

**baḡ** ‘poison’, first component, Manj. 74 *ba-vāeda rakšaysa* ‘poison-covered *rakšasa-* demons’; ibid. 76 *be-vāda*, see *be-*, *bei*.

**baḡm** ‘bundle’, plur. *bana*, v 174a1 *aysdām 10šem hvamḍā gūñā 1 baḡm 1* ‘*aysdām*-grain, ten men 1 sack, 1 bundle’; ibid. a3 *īresa gūñā 1 baḡm 1* ‘*īresa* (gave) 1 sack, 1 bundle’; plural ibid. a 2 *vikausa gūñā hauḍi 3 bana 3* ‘*Vikausa* gave 3 sacks, 3 bundles’; ibid. b1 *māmattī gūñā 3 bana 3* ‘*Māmattī* (gave) 3 sacks, 3 bundles’. From *\*banda-* ‘binding, bundle’. See cognates s.v. *bañ-* ‘to fasten’.

**baḡm** —?—, v 59, 129v3 *vaste harbiš baḡm cu halci ī|||* (Sūtra text) ‘places every... whatever it may be...’.

**baḡmhya-** ‘tree’, see *banhya-*, *bahya-*, v 26, 49v6 *bātānu o baḡmhyānu ggarīnu nyātān(u)* ‘of winds or trees, mountains, rivers’.

**baka** ‘small’, from *bataka-*, *bata*, *ba*, III 76, 242 *baka kai drauta biysiyā* ‘when he seized her small hairs’ (not *bakakai*); II 103·53 *baka misai štāna āchai* ‘though only a small illness’; K 39·160 *bakyā pūñā īyi* ‘may be small merit’ (BS *punya-*); K 156·62 *bakyi va edre* ‘defective faculties’ (BS *indriya-*), parallel BS *vikalendriya-*; K 53·10·4–5 *pūñā hadi bakyau u vāmātū nvāška* ‘but merits few (*-au* = *-a u* followed by *u*) and deficient knowledge’ (*-ū* ‘also’).

**bakala** ‘small’, III 122·35 *bakala bvārai* ‘they understand little’, gloss to BS *kijatta alpa jsanattī* (= *kimcid alpam jānātī*); ibid. 36 *bakalaka bvārai*.

**bagala** ‘vessel’, I 145, 54r1 *bagala padvāñā* ‘the vessel must be fumigated’; I 163, 78v58 *suñq bagalaña pyanāñā* ‘to be covered in a clean (*suraa-*) vessel’, BS *bhāñda-*; III 89·173 *bagala pyanāñā* ‘the vessel must be covered’; ibid. 173–4 *bagala hivi tturā* ‘mouth of vessel’; ibid. 175 *bagalā pāstumgā vištāñā* ‘the vessel must be turned up’; ibid. 176 *ttye bagala bidā* ‘upon that vessel’; 176 *bagala bise herā* ‘the things in the vessel’; I 161, 76v2 = I 181, 99r2 *āysmāstāñā bagalaña* ‘in a clay vessel’; a second loc. sing. III 89·178 *bagāla pyanāñā* ‘to be covered in the vessel’. From base *bag-* ‘to receive and give shares, receive, contain’, see *baxš-* s.v. *būšš-*. Av. *baḡina-*, second component *raēθwiš.baḡina-* ‘mixing vessel’, glossed by Zor.P. *gumēčak bāš* (Nirangastān 135r9) and Vid. 14·8 *HLQWN* (*\*baš*), to receive the *hōm* from the *hāvan*-mortar, Armen. lw *bažak*, Aram. *bzk*, plur. *bzykyn*, *bzyk* ‘scutella’ (S. Telegdi, JA 1935, 1, 234). See also below *bāškala-*. Similar O.Ind. *bhājana-*, whence BS in Khotan Saka *bājana-*, *bājina-*. For *-g-* ~ *-j-* see s.v. *bajsi*.

**bagala** ‘tree-trunk’, III 96·7–8 *aśvagarbinaī bagala* ‘the tree-trunk smaragdine’, with *aśva-garbha-* variant to *aśma-garbha* ‘emerald’, see Hōbōgirin I 40 *ashumakaha*. Hence from *\*vana-ka-* (with *-la-* suffix) or *\*van-ga* (as Av. *asṃga-* ‘stone’ and O.Ind. *śṛṅga-* ‘horn’, Khotan Saka above *krṅga-* ‘cock’) to *ban-* in *banhya-* ‘tree’. For ‘tree-trunk’, see also *šaiça* and BS lw *skandha-* (Z 2·114, Z 7·20; Z 13·153).

**bagalagvā** ‘gallants (?)’, II 85·16 (miscellany) *bagalagvā šīspaka-jsimma (-im- = -ai-)* ‘the gallants (?) with amorous (?) eyes’. Uncertain, but possibly *baka-* ‘sure, heroic’, M.Pers.T. *bg*, with negative M.Parth.T. *’bg*, with *baga-* in Oss. inscription Zelenčuk πικαθαρ, Georgian Chronicle *os-baqat’ar* ‘hero of the Assi’, Oss. D. *bāgu*, I. *bāgū* ‘surely’, plur. *bāgūdārtā* ‘heroic’ epithet of the *Nartā* heroes; Qamberdiaty, Cin p. 24 *bāgūlāg*. Here *lagva-* would fit with Oss. DI. *lāg* ‘man’ and with I. *lāquān*, D. *lāppu* ‘boy’ (*qu > pp*). Hence *baga-* ‘heroic’ with *lagva-* ‘youth, esquire’. For πικαθαρ, see Acta Iranica, Monumentum H. S. Nyberg I, 1975, 35. This connexion of *lag-* would be dialectal *l- < d-*, if the Ossetic and Ibero-Caucasian *lag* is from Iranian *dahaka-* (Khotan Saka, K 46·41 ‘male’) as proposed in TPS 1946, 204; TPS 1959, 108 in citing *bagala-*.

Hence *bagalagvā* is not the loc. plur. of a derivative of *bagala-*.

**bagila**, loc. sing. to *bagala-* 'vessel'.

**baṃkṣya** 'crooked (?)', K 64, 81v2 *añānā baṃkṣya ttrīṣṇā satva* 'ignorant (BS *añāna-*), crooked animal beings' (BS *tiryag-yoni-*). Dyadic with *tiryag-* 'crosswise', to base *vank-* 'bend'. See also *baji* 'horse (?)'. IE Pok 1134-5 *uek-*, *uenk-*, O.Ind. *vāncati* 'go crookedly', *vakrā-* 'crooked', with *-s-*, in O.Ind. *vankṣana-*, *-ā* 'loins', *vakṣānā* 'belly'. Hence *baṃkṣya* < \**vanxṣita-* or *bakṣya* < \**vaxṣita* (the subscript hook being secondary?); IE *uek-* in Av. *niva-štako.srva-* 'with crooked horns'.

**baṃggāma-** 'cuirass', Z 24.278 *haṣṭa śśākṣāvataḥ baṃggāmu padande* 'he made the eight *śikṣāpada*-commandments to be a cuirass'; Z 24.425 *samu nā baṃggāmyau āspāta* 'their refuge is just with their cuirasses'; III 44.41 *parāh(i)nai bagau* 'the cuirass of *śila*-morality', parallel to Pali Theragāthā 614 *silam kavacaṃ*. In military orders, II 129.70 *kaṃḡinai baṃgām* 'a cuirass of hide'; IV 24v2 *baṃgām*; IV 21.5 *baṃgāmām*. Base *var-* 'protect, cover', hence \**varka-* with *-āma-* suffix with differentiated *-r-* to *-ṃ-*. For *-āma-* note N.Pers. *vāšāmah*, *bāšāmah* 'covering, veil', Armen. lw *varšamak*, Georgian lw *varšamang-i*, *varšamag-i*, from *var-š-* 'to cover'. See *var-* in *baṭha* 'cuirass', *var-t-* in *beṣa-* 'shield', *pūlsta-* 'hidden', possibly *pvaica* 'covering', Armen. lw *nouartan* (\**nivartana-*) 'covering', quoted Acta orientalia 30, 1966, 37. To IE Pok. 1160 *uer-*.

**bachadā** 'embracing (?)', III 37.26 *bachadā bahyaḥ karāśa śūjañāṣṭa* 'the tree's creepers are embracing (?) one another', = III 47.44 *bachadā bahya, karāśa śūjañ(ā)ṣṭa*. See also *bich-*. From \**ava-čya-* to base *čyā-* 'to rest' (see *tsāṣṭa-*).

**baj-** 'be injured, destroyed', causative *bajev-*, *bajautta-*, present, 3 sing. Z 24.47 *bajāte*; optative, 3 sing. Z 13.78 *ko balysi baji puṣṣo mīda* 'if the Buddha were injured, he would at once die'; v 76, 44r1 *bajātā*, BS G 37, 33b3 *naṣṭo*; oblique present participle absolutive, JS 18v2 *dukhyā bajaitte ttuñe tsum mī orga* 'to you sad, injured, I come, with reverence'; 3 plur. Z 24.395 *bajevindā*; adjective, SuvO. 27v6 *bajevāka*, BS *pranāśaka-*; 3 sing. present II 36.9.4 *tta mau ṣṭā paryati pīrṣṭā khu ni bajaittā* 'so the mau-wine is, deign to keep it covered, so that it is not spoiled'; = II 37, 12a3 (corrected numbering SDTV 36; 39) *u ttī jsām tta mau ṣṭā paryati pīrṣṭā khu na bajaittā*; III 24, 20b4-21a1 *bagysānā sābhauḡi ttaramdarā anauṣkājsī kā(yā) na bajaitti* 'the Buddha's *sāmbhogika*- non-eternal body may not be injured' (BS *kāya-*); III 28, 41a3-4 *khu hā uysnaurāna buhumānā ni bajaitti ādarā hā yanāri o garkhuṣṭānā* 'so that the beings' esteem may not be harmed; do respect (BS *ādara-*) or reverence'. Preterite to *bajev-*, Z 15.9 *bajottāndā*; Sid. 20r2 *hvāṣā jsa bijautta* '(water) spoiled by vegetation', BS *sevāla-dūṣita-*, Tib. *ñā-čig yod-de*; v 336, 34v6-35r1 *kye ha(nā hve) ce śina dastāna mahā-samudr bajauttu yanā* 'whoever is the man who can with one hand destroy the great sea', BS G 37, 31b6-7 *asti punaḥ sarvaśūra kaś cit satvo ya eka-pāñi-tālena samudraṃ kṣapayet*, = v 74, 41v4-5 *astā sarvaśūra ce hanā hve ce śśāna dastāna mahā-samumdrū bajauttu yanā*; JS 14v1 *cu ra kṣira bārā ni pastā ttīma bajautta*

'when also in the land rain did not fall, the seeds perished'. Sid. 135v4 *cve mau jsa cha bejette* 'whose skin is impaired by intoxicant' (see *bajaitti*), BS *madya-pāna-hata-ojas-*, Tib. *čhav hthuns-pas mdans med-par byas-pa*. With *bī-*, present participle III 22, 13b2 *bijevamdaī bāda* 'in time of destruction', BS *vīpralope*; present, 1 plur. K 36.98 *khvai bijevām khū rā eṣṭe* 'if we destroy her, how will he continue (life)?', = K 19.231 *khu mī rūye jīyakai ra khu eṣṭe* 'if he lose her how will life continue for him?', = K 27.153 *khu mī tv(ā) rūya jīyakai ra khu giṣṭa*; adjective II 103, 46 *baraijā bijāvāka* 'destructive of crops'; preterite participle II 99.178 *bijāmtta yai*, = II 11a14 *bijauda*; noun, v 110, 32r2 *buvāna hāmāre, bajāmate* 'destructions occur (dyadic)', BS *vilopa-*. Causative v 117, 66r7 *bajevāmata*, BS *nāśo*. Base *baj-* from \**vi-ji-* 'perish' or \**apa-ji-* (to *jin-* 'destroy') with \**vi-jāvaya-* or \**apa-jāvaya-* > *bajev-* rather than base *bak-*, *bag-* 'to break' or lw to Prakrit *bhajj-*. For *-ev-* see also Parāčī *-ēv-*, Pašto, Orm. *-aw-*, Munjānī *-ōv-*, Yidya *-iw-*, Waxī *-iūv-*, *-ēv-*, *-ēv-*, *-ēv-* as causative from *-āvaya-*, beside N.Pers. *-ān-*, Sarikolī *-ān-*, Yaḡn. *-ān-*, Zor.P. *-ēn-*, M.Pers.T. *-yn-*, *-n-*, M.Parth.T. *-yn-* (rare), *-n-* to base in *-ā-*, Pahlavi Psalter *-n-*. If Waxī *w*, *v* is secondary, the ending could be *-āpaya-* (like O.Ind. *kṣiñāti*, *kṣayayati*, *kṣapayati* 'perish, destroy'). For *ba-* > *bī-*, see also III 114, 6r3 *bijāṣā* 'noise', *bajāṣṣa-*.

**bajāṣṣa-** 'sound', v 342, 83v5 *hvīyāna bajāṣṣāna* 'with human voice', BS G 37, 78a4 *manuṣyakām vācam*; Tib. *mīhi skad-du*; SuvP. 62r2 *bijāṣṣā*, BS *saṃpravādita-*; dyadic Bcd 44v3 *bijāṣa svarā*, BS *svara. . . ruta-*; III 114, 6r3 *bijāṣā*. Verbal *bajeṣṣ-*, Z 20.4 *bagyeṣṣāre*, Z 3.57 *bajeṣārā*; Sid. 125v4 *bijeṣe*, Tib. *smra-ba*; Sid. 133v5 *ne bejeṣe*; preterite *bajeṣy-*, *bijeṣy-* *bajeṣ-*, II 113.99 1 plur. *bijeṣyāmdūm*, 3 plur. K 60, 37r4 *bajeṣāmdī* (with *-y-* < *-ita-*). From *-jaxṣ-* beside Av. *zaxṣ-* (*zaxṣa* 'abuse'), Oss. D. *dzāyun*, *zāyun*, *zaxta* 'speak', I. *zāyyn* (both *j-* and *z-*), N.Pers. *zāy giriftan* 'to abuse', *zāy* 'crow, raven, rook' and 'abuse'. From IE *g(h)eg-* and *ġ(h)eg-* > Iran. *gag-* and *zag-* with *-s-* \**gaxṣ-*, \**zaxṣ-* (not *-ġhs-*, hence not reduplicated \**ja-ġṣ* > *jaṣ-*, unlike O.Ind. *hāsati*, *jakṣati* 'laugh'). The *-j-* of *bajāṣṣa-* would imply an earlier *-i-* before *-j-*. For variant IE *gh-*, *ġh-*, see s.v. IE Pok. 429 *ghel-*, *ġhel-* 'yellow'.

**baji** 'swift animal (?)', horse, II 41.8 (SDTV 116-7) *kuṣṭi saṃ vqysgede khu va bahyā nā hamāve viri baji bañānā* 'just when they dismount, if there should be no tree, just there the horse (?) is to bound'. The riding animal of a courier is rightly given the epithet 'swift', hence to base *vak-*, *vač-* 'go swiftly', as O.Ind. RV *vacyāte*, *vankū-* of the horse. From this *vak-* 'be swift' is Oss. Dī. *bāx* 'horse' (formed like *tāx* 'stream' from *tak-* 'flow'). The horse is not a mountain animal and hence this Iranian \**baxa-* was taken into Čečen *beq'a* plur. *boq'ij* 'foal', Inguš *baq'*, *beq'ij*, Batsbi *baq'*, equally with the cart Iran. *vartana-*, Sogd. *wrtn*, Oss. D. *uārdun*, I. *uārdon*, Čečen *vorda*, plur. *vordanaš*, Inguš *vorda*, *vordaš*, Abxaz *a-vardən*.

**bajsa-** 'part of a horse's body', Z 22.149 *bajsu viṭi isā niṣṭā* 'there is no hair-whorl on his groin' (*isā* = BS *āvarta-*), palatalised \**bajsa-* beside non-palatalised O.Ind. *bhāga-* 'groin' (see G. Morgenstierne, Acta Orientalia 21, 1950,

- 26–32). For the *j*- beside *-g-*, see also *bagala-* ‘vessel’, Armen. lw *bažak*.
- bajsiha-** ‘mortar’, Sid. 146v3 *hišanije ā vā šāvīnje bajsiha hamdrri vya* ‘in an iron or copper mortar’, BS *āyase tānra-pātre vā*, Tib. *zans-sam lčags-kyi gtun-gyi nan-du*; Z 2·16 *kho ye siyato hvaittā bajsiha* ‘as one brays sand in a mortar’; loc. sing. Sid. 146v3 *tīña bajsihaña*, Tib. *snod de-ñid-kyi nan-du*; Z 4·65 nom. sing. *bajsihā*. Base *bag-* ‘break in pieces, bray’ with suffix *-iha-* beside *bajsvārra-* ‘pestle’ (*\*baja-kārana-*), to IE Pok. 114–5 *bhag-* ‘break’, O.Ind. *bhanākti*; *bhanga-* ‘breaking’, Armen. *bekanem* ‘to break’, *bek* ‘broken’, Celtic O.Ir. *bongid*, *bocht*, Lit. *bangà* ‘wave, mass’, *bengūi*, *beŋgti* ‘to finish’, *pabangà* ‘end’.
- bajsvārra-** ‘pestle’, Sid. 146v3 *pañjilīnai bujsvārā jsa...* *kūṭāñā* ‘to be crushed with a bell-metal pestle’, BS *kāmsa-ghrṣṭe*, Tib. *btun-bus...* *brduns-la*, Z 4·65 *bajsvārra mātā bajsiha* ‘pestles, great mortars’. Also *bajsvārrā* in the sense of ‘club’ or the like, III 66·34 *tta bajśāṃna śamdā hvaste* ‘he struck the ground with the club’ (*-āṃna < -ārna*). Possibly from *\*baja-kārana-* ‘tool for braying’. See s.v. *bajsiha-* ‘mortar’, for *bag-* ‘break’.
- bañ-** ‘to bind’, participle *basta-*, Sid. 102v3 *baññā* ‘to be bound’, Tib. *bčīn-ba* (‘bind’); Sid. 147v4 *baññā*, Tib. *phur-la* (‘wrap’); II 116·41 *pranahānau ttāṣṭa bañū* ‘I make a *prañidhāna*-vow’; III 104·28 *pranahānai vaska bañū* (with preterite, Sid. 1 bis 15 *prañahāna basta*); present 3 sing. Z 5·55 *baittā* (*\*badati*), 3 plur., Z 3·107 *baindā*; preterite, v 388, 19v1 *tcamana basta uysnaura* ‘whereby the beings are bound’, BS G 37, 14a4 *bandhanam*; Sid. 195 *cu basta ga hamāte* ‘whose faeces are bound’, Tib. *phyi-sa hgags-pa dan*; III 68·70 *brriye jsa basta vistāta* ‘they became bound by love’; infinitive, IV 7v5–6 *pasti bani u pasti hvasti* ‘he ordered to bind and ordered to beat’, with which note, Z 22·158 *ahvasta ṣṭāna abasta uysnora* ‘beings though not beaten, not bound’; noun, K 144, 2r3 *hiśanvā gijsvā banāmai* ‘binding in iron bonds (base *āljs-*)’. Infinitive, II 104·84–5 *pranāhāna pastai baṣṭi* ‘he deigned to make a *prañidhāna*-vow’; II 41·7–8 *hinā-pamūhai haḍā baṣṭā sve bidā baridā* ‘a red-clothed robe to be fastened they wear on the shoulder’ (emending Acta orientalia 30, 1966, 35). From *band->ban-* with *-ya-*, beside *bad-*, Av. *band-*, *basta-*, *nivanda-*, Zor.P. *band-*, *bast*, N.Pers. *band-*, *bastan*, M.Parth.T. *bnd-*, *bst*, *bstg*, noun *bnd*, *bndg*, M.Pers.T. *bn-*, *byn-*, *bst*, with preverb *nwn-*, *pywst*, noun *pywn*; Sogd. Bud. *βynt-*, *βstk*, noun *βnt*, *βntk*, Yagn. *vant-*, *van-*, *vasta*; Pašto *wandanai* ‘sheaf-band, rope’, *wand* ‘dam, dyke’, *wāsta* ‘pond’; Oss. D. *bādtun*, *bast*, I. *bādtyn*, D. *dzubandi* ‘talk’ (*\*pačabandiya-*, to Sogd. Bud. *pčβnt-*), Šuynī *vīnd-*, *vūst*, Waxī *vānd-*, *vāst*, Yazg. *van-*, *vand-*, *vūst*, participle *vəstag*, Sarīkolī *vīnd-*, *vūst*, causative *vandon-*, *vandond*; 3 sing. present *vist*; *vandon* ‘bound’, IE Pok. 127 *bhendh-*, O.Ind. *bandh-*, *baddhā-*, Greek *πενθερός* ‘father-in-law’, *πείσμα* ‘rope’, Got., O.Engl. *bindan*, Lit. *beñdras* ‘sharing’. See also *bana-*, *bandana-*.
- baña** ‘near, in front’, v 341, 80v5 *u ku nā vara ājumīndā baña rrundā* ‘and when they bring them there before the king’, BS G 37, 75v7 *upanīya rājñah purataḥ*, Tib. *rgyal-pohi mdun-du* (*mdun* ‘forepart, face’); v 331, 2111 *baña sumirā* ‘before Sumeru (mountain)’; v 328, 711 *balysi patāna* with cursive *baña* below. From *\*upana-* adjective *-na-* to *upa-* (like Av. *apana-* from *apa*), see also *nāna-*. Parāčī *wanō* ‘towards’ (*\*wanaka-*) (if from *upa-*); and Zor.P. *apāk* ‘with’, N.Pers. *abā*, *bā* may derive from *upa-*. For *b-*, note s.v. *bendā*.
- baña-** ‘imprisoned’, K 103·96 *baña satva parsīdi* ‘imprisoned beings are delivered’, = v 252, 829 *banya satva parsīdā*, = III 115, 1011 *banya satva parsīdā*. Adjective to *ban-* ‘to bind’, see *bañ-*, *banya-*.
- baña** bind (?), v 355, TMb2 *gvahe u baña kharījā* (space) ‘twist and bind on the thong’, see s.v. *gvaḥ-* and *kharīja-*.
- bañātā** ‘makes sound (?)’, v 295v4 *ce balsa gātqu bañātā* ‘who makes bells ring at the shrine (*balsa-*, BS *caitya-*, *stūpa-*)’. See below *ban-* ‘to lament’.
- bañcai** ‘with lament’ (*bañca* with pronoun *yi*), Z 24·511 *erra nā nāte śśāña erra suratū (-u ‘and’) śśāña śśārśaku bam(k)ya* ‘he took them in his arm; in one arm Sūrata and in one (arm) Śīrśaka with lament’; Z 5·109 *u bañcai pā nāte* ‘and with lament he took his (*yi*) feet’. With suffix *-u-* III 7, 14v3 *myysdyūne bañtve pyū* ‘listen to the pitiful laments’; v 387·48 *strriya pharāka bañtve yāmḍa yūdā* ‘the woman had made many laments’; JS 1514 *bañtve yuḍi* ‘he made laments’; JS 3714–v1 *ysirūne bañtve maysdyūne anāha* ‘grievous laments, pitiful, protectorless’ (BS *anātha-*). From *ban-* ‘lament’ below (see also *bañātā*). The unvoiced *-c-* and *-t-* are due to secondary contact (since *-nt-*  $\rightarrow$  *-nd-* and *-nč-*  $\rightarrow$  *-nĵ-*), hence base *band-* ‘to strike, injure, make ill, sad’, with suffix *-atu-* (O.Ind. *edhatū-*, *tanyatū-*, Av. *fšratu-*) and *-ačā-*. See *samaṃdva-* ‘suitable’ (*-ntuwa*). To Av. *bandaya-* ‘make ill’, Zor.P. *vīmārēnitān*, *bazda-* ‘ill’, Zor.P. *vīmār*, Zor.P. *bazak* ‘evil’, N.Pers. *bazah* (see s.v. *baśdā-*) beside Av. *ban-*, *banta-* ‘ill’, *baṇayān* ‘destroy, corrupt’. IE Pok. 126 *bhen-* ‘to strike’, Got. *banjō* ‘stroke, would’, O.Engl. *benn*, O.Norse *ben*, O.Sax. *beni-wunda* ‘wound’, O.Norse *bani* ‘killing’, O.Engl. *bana* ‘killer’.
- baṭha-** ‘cuirass’, Z 24·397 *ttye pūrā ysaiye baṭhāna hañtsa balondā* ‘to him a son will be born with a cuirass, strong’, parallel Chinese Aśoka-avadāna *k’ai-kia* ‘mailed armour’ (K 339·4; 344·1); Z 24·277 *prāmūkṣa-saṃvarā baṭhi māñāte* ‘the *prātimokṣa-saṃvara-* (restraint of monastic rules) resembles a cuirass’. Base *var-* ‘to cover, protect’, *baṭha-* from *\*varθra-*, Oss. DI. *ūart* ‘shield’, Zor.P. *vartik*, *gurtik*, *gurtakih* (DkM. 427·12) ‘defensive armour’, Armen. lw *vert* ‘mail’, Alanian in Hungarian lw *vért* ‘mail’. Base *var-t-*, Armen. lw *nouartan* ‘covering’ (*\*nivartana-*), Oss. D. *niūārdun*, I. *nūordyn*, *nordyn*, *nūorst*, *norst* ‘to cover’; Av. *vārθman-*. See also *beṣa-* ‘shield’ (*\*vrtsa-*). Other details, JRAS 1953, 110. For a portion of dress, Armen. lw *varti-k’* ‘trousers’, *andra-varti-k’* ‘trousers’, N.Pers. *gardah* ‘wrestler’s leather breeches’, Pašto *nivārai* ‘belt of breeches’, Yidya *wōro*, Munjāni *wēra* ‘trousers’, Sanglēči *wāl* ‘trousers’. To IE Pok. 1160–1 *uer-* ‘close, cover’, O.Ind. *api-vṛṇoti* ‘shut’, *apa-vṛṇoti* ‘open’, Lat. *aperiō*, *operiō*, Lit. *ušveriu*, *vėrti* ‘close’, *atvėrti* ‘open’, *verūi*, *vėrti* ‘to open’, O.Slav. *za-vīro*, *vṛēti* ‘close’, *otvoriti* ‘open’.

**baḍ-** 'turn', Z 24:503, 3 plur. *trāmu vara śśando dukhāna yseru baḍāri* 'so there on the ground they roll with woe, wretchedly'; Z 20:57 *biśā baltte* 'the tongue rolls'. Base *var-* 'turn, roll', derivatives *bāda-* 'time', *bāda-* 'country'. Preverbs *ni-*, *nyūd-*, *ham-*, *hambaḍ-*, *hambālsta-*, BS *saṃgraha-*. See also *bais-*, *bīḥ-*, *hambīḥ-*, *ābeisa-*, *beisa-*. To Av., O.Pers. *gard-*, Zor.P. *var-*, *vaṣtan*, causative *variēn-*, N.Pers. *gard-*, *gaṣtan* (or base *gart-*), Sogd. Bud. *wrtn* 'cart' (\**varṭana-*), M.Parth.T. *wrt-*, *wrd-*, *wšt*, 'mwrđ', 'mwrt', 'mwšt', 'mwštḡ', 'zwrt-', 'zwšt-', 'whr-', 'whr-', M.Pers.T. *wrd-*, *wšt*, 'zwrd', 'zwšt', 'mwrd', 'whr-', 'whr-', Pahlavi Psalter *wld-*, Oss. D. *äüüärdun*, I. *äüüärdyn*, *äüüärst* 'make turn, roll', *nymāt-uärdäg* 'rolling felt', D. *üärdun*, I. *üärdon* 'cart', Pašto *āwaraṃ*, *āwuṣtal* 'turn, change', *ārawal* 'overturn', Waxī *wert-* 'knead (clothes in washing)', *γwrt* 'pounding-stone' (\**warta-*), *γwrt-* 'roll up'. IE Pok. 1156-8 *uer-t-*, Lat. *uertō*, O.Ind. *vārtate*, *vrttā-*, Got. *wairḥan*, *frawardjan* 'destroy', Lit. *gerčiū*, *versti*, O.Slav. *vritěti*, *vratiti*. For *gaḍ-*, see *ggad-*, *ggalite*.

**baḍa-** 'captive', II 117:7 *coa-ṃ jsām va stūra ya ttā-ṃ jsām baḍa tsvāmdā* 'what were their large cattle, they went, captured'; II 90:81 *drai-sse ula baḍā yudām(dā)* 'they captured 300 camels'; II 91:107 *asa-ṃ jsām biśā baḍā tsvāmdā* 'all my horses were carried off'; II 91:117 *coa-ṃ va pā kithi dūmvām stūrā ya tta-ṃ pā biśā baḍā yudāmdā* 'what were the Dūmvas' cattle, in the city, those of theirs then were all made captive'. Base *var-* 'carry off, capture', Av. *varata-*, *varata-* 'captive', Zor.P. *vartak*, N.Pers. *bardah*, M.Parth.T. *wrd*, *wrdg* 'captive'. IE Pok. 1144 *uel-* 'seize', Greek *φαλισσικετα*, *φαλοντοισ*, *δλίσκομαι*, *έελω*; *δλωτος* 'captive'; Lat. *uello*, *uolsus* 'bear away', Got. *wilwan* 'rob', Hittite *uallimi* 'fight'.

**baḍa** 'you bear', II 94:27 *japha amā baḍa* 'you bring talks', = II 97:111 *japha amā baḍa*; II 71:7-8 *ttiti vā hiyau stūrām bida baḍa* 'then you bear it upon your own large beasts'. See *bar-* 'carry'.

**baḍa** 'in the time of, during', II 85:6 *tte sirkye pvāśqi kālai bādā baḍa* 'in the time of the fine autumnal time (BS *kāla-*), period', with *baḍa* for older *beḍa* loc. sing. to *bāda-* 'time'.

**baḍe**, *baḍde* 'rides', Z 13:149 *kho rraha-bārai baḍde* 'as a chariot-rider is borne (rides)'; Z 2:95 *rre bimbasārā rro hā baḍe* 'the king Bimbasāra rides'. Middle to *bar-* 'be borne, ride'.

**baḍye** 'quail', Sid. 1713 BS *vartaka-*, Tib. *bartaka-*, N.Pers. *vartij*, *vardij*, *vatak*, *valč*, Balōči *gwardāg*, Oss. D. *üärdcā*, *üärcčā*, *üärdzā*, I. *üärcč*, *üärcčytā*; Pašto *nwaraz*, Yidya *woḡyo*, Sangleči *worc*, Waxī *wolč*, *wōlč*, IE Pok. 1180 O.Ind. *vartikā-*, *vartaka-*, *vartira-*, Greek *δρτυξ*, *γόρτυξ*.

**banāsīda** 'in hole of a tree' (adjective, plural), I 161, 761-2 *prāṇdyau jsa pašā bi jimdā tta khu śaysdā banāsīda drvidā* 'it destroys poison emitted by breathing things (BS *prāṇin-*), just as snakes which live in holes of trees bite (sting)', BS *kṛmi-kīṣeṣu*. From \**bana-kasā-* 'innermost part, hole of a tree', to *banāsa-*, with *-īda-*, like *-ūda-* (*pīrūda-* 'full of worms') and *-ada-* (*pajsamāda-* 'honoured') from *kṛta-* (*yāda-*, *yīda-*, *yūda-*, *yūda-*, *īda-*). For variants *-ṇ-* and *-n-*, note *ysānū*, *ysānū* 'knee'.

**bata-** 'small; reverse to good', SuvO. 54 *tterā batu jsīṇe pamāka* 'such a small measure of life', BS *evam*

*parittam āyuh-pramāṇam*; with compound, III 14:18 *ba-jśīnya himāre* 'they become short-lived' (like *ibid.* 16 *muysga-jśīni*, *ibid.* 15:54-5 *muysga-jśīnya*); Sid. 6v4 *kuṣṭa utci baka u bata bahya* 'where little water and few trees', BS *alpa-ambu-sākhī*, Tib. *ču ṅuṃ-zin śin ṅuṃ-bahi yul-na*; K 2, 13715-16 *bataku śa gyastavura dātā cu ānandā samanā site* 'little, prince, is the dharma-doctrine which Ānanda the śramaṇa (ascetic) learned', Tib. *lhahi bu dge-slon kun-dgah-bos čhos kun čhub-par byas-pa-na ṅuṃ-gi*; V 179, 121 *bate dyāte u bate pyū(ṣṭe)* 'saw little and heard little'. Later *ba-*, *baka-*, *bakala-*, *bakalaka-*, I 169, 8511 *ba-hauwa* 'weak', Sid. 2v2 *baka bvāka* 'understanding little', BS *alpa-medhas-*; I 141, 49v4 *baka-śaukrra*, BS *alpa-śukra-*; Sid. 715 *baka hova*, Tib. *ṅams-stobs čhuṃ-ba*; Sid. 14512 *bakalaka*; II 9:144 *haira bakala hamyai* 'things became few'. Comparative, Z 1:45 *battara-*, superlative, Z 24:228 *battama-*. Contrast *bata-* and *śśāra-* 'good', I 169, 8511-2 *java-ttaramdara cvim (-im- = -ai) dahauṣta niṣṭa tti śara hauwa paḍimi* 'having an exhausted body who has no virility, it makes for him good strength', contrasting with I 169, 8511 *ba-hauwa śara-hauwa paḍimi* 'makes the weak to have good strength'; Sid. 14211 *beṭi-ysunamdaita* 'with little flow', BS *alpa-sruti-*, Tib. *hdzag-pa ṅuṃ-zin*. Note for 'small' and 'bad', O.Slav. *xudū* 'small', Russ. *xudū* 'small, weak', *xudōj* 'bad', Aškun *apalā* 'bad', O.Ind. *alpa-* 'small', O.Slav. *malū* 'small, few', *malyj* 'small', Lat. *malus* 'bad', Got. *smals* 'small'; Armen. lw. *nouaz* 'little, few; base, low', Greek *όλιγος* 'small, few', Alban *lig* 'evil, meagre'. Khotan Saka *bata-* 'small' can thus be connected with \**vata-*, Zor.P. *wt* \**vat* 'bad', *vatak*, *vattar* 'worse', Armen. lw *vat*, *vata-baxt* 'unfortunate', *vatt'ar* 'worse', *vatt'arem* 'to make inferior', M.Pers.T. *wd*; *wtr qyrdn* 'to overcome', N.Pers. *bad*, Xurī *god*, Balōči *gwat* 'bad'. Here also O.Ind. RV 10:10:13 *batō batāsi yama* '(Yamī speaks) Bad you are, bad Yama', beside the exclamation of dissatisfaction Pali *vata*, BS *bata*. From a base in *-ā-*, a derivative *-ata-* may occur (as O.Ind. *vrata-*, Av. *urvata-* to base *vrā-*) hence *vata-* may be traced to *vā-:ū-* 'be defective', see s.v. *vāra-*. See also *vanda-* 'small'.

**baḡta** 'periods of time, revolutions' K 50:5:2 *khu buri tsīmā satsārā myāṇa*, *budhasatva-cirye udaisā*, *drayi baḡta-ṃ niṣḡmāṃde khva-ṃ prrari tta tta vijsyaune* 'while I am moving in migration, for the bodhisattva's career, may three revolutions be calmed for me, so that I may see nature' (*prrari* = BS *svabhāva-*, and *prakṛti-*). From \**vartata-* base *vart-* 'to turn' (see *baḍ-*), with suffix *-ata-*. Note *dri-bāḍva-* 'of the three times', to render BS *try-adhvan-*. For *-ata-*, O.Ind. *darśata-*, *yajatā-*, *pacatā-*, Av. *γamata-*, O.Pers. *θakata*, Khotan Saka *siyatā-* 'sand'.

**batsāga** 'relief', Manj. 134 *batsāga by(e)ha dūkhayau jsa* 'gets relief from pains', = Z 17 *dukhyau bitsāṃgya*. Base *tsā-* in *tsāṣṭa-* 'quiet'.

**bada** 'binding', Manj. 145 *ne bada ne ja vā gūstya* 'not bonds nor escape'; Manj. 343 *śa sattsāra bada ttīma* 'this is the seed of the prison of migration'. Manj. 305 *cu nai byehi bada gūstya* 'who does not get freedom of bond'; Manj. 305-6 *nai bada nai ja gūstya* 'not binding nor loosing'; Manj. 287 *bada huṇa venā* 'bonds without blood'. Archaic \**banda-* or dialectal, from \**bandha-*, see *bañ-*.

**bada** 'continuance' (like *pabana-*), K 24·86–7 *ma vaña ājika bada baida* 'now he has come against course of my life'. See s.v. *jika*.

**badamjā** 'binding thing' in a list K 100·290, from \**bandanači-*, to Pašto *wandanai* 'binding for sheaf', see s.v. *bañ-*.

**badana-** 'binding, prison', Manj. 41 *badana-sela* 'in prison', *bandana-* with O.Ind. *śālā-*, loc. sing. *sela*, or loan-word *bandhana-śālā*. See *baṃdana-*.

**badara** 'loaded with', second component II 15·3·1–2 *chaska-badara stūra ājimyārā* 'bring the barley-loaded beasts (horses)'. See *band-* 'bind on', s.v. *bañ-*.

**ban-** 'lament', dyadic III 4, 10r3 *yserkā banāñā paradivāñā* 'it must be grievously lamented' (BS *paridev-*); Z 24·516 *ṣṣamana banāre* 'the *śramaṇa*-ascetics lament'; K 24·107 (the sisters of Manoharā) *hvaurā banīra*, =K 33·55 *hvarāka banīri*, =K 16·116 *hvaurāka banīra* 'the sisters were lamenting'. K 17·173 *yserkha banīya* 'she lamented bitterly', =K 25·111 *ysairāka bunīya*. See *bette*. Base *ban-*, see *baṃcai*, *baṃtve*, *banānu*, with cognates s.v. *baṃcai*.

**ban-** 'make, cause', K 35·84 *jaigā banīyi* 'he was causing ruin', =K 18·206 *jega baysiya* =K 26·135 *jaga biysiya* from base *bays-*. Hence base *ban-* < \**van-*, as Sogd. Bud. *wn-* 'to make, do', Yaγn. *von-*, *voñ-*, *vun-*, *vonta* 'finish, complete', Chorasm. *wn-*.

**bana-** 1. 'bundle', sing. *baṃ*, plur. *bana*, see *baṃ*; 2. 'bond', v 147, 131a1 *mārīña bana dāma* (dyadic) 'bonds of *Māra*-demon', parallel Pali *māra-bandhana-*; Z 20·14 *kho baśā vwaṃtte kvī brūškā thīsti bani* 'as the load shifts where the rough fastening drags him'. From *banda-* 'binding', Av. *banda-*, *nivanda-*, Zor.P. *band-*, *patvand*. See s.v. *bañ-*.

**bana** (no context), v 12·2·4 |||*na bana* 20, see *baṃ*.

**bana** 'parts of a melon', III 92·242 *byārā bana* 'the *bana*-parts of cucumber, melon'. If *bana* 'rinds', it may derive from *kan-* 'cover', by \**abi-kana-* \**bikana-*, \**batana-* > *bana-*. For *-akana-*, see *satana-*, Av. *akana-* 'quiver for arrows', Zor.P. *kn-tyl* \**kana-tigri-*, *kan-tīr*.

**banāa-** 'prisoner', Z 5·100 *banā puṣṣo harbiśsu ggūta* 'all prisoners are at once delivered'. Adjective, *banya-*, *baña-*, III 115, 10r1 *pariloka banya sattva parsida* 'in the other world (BS *paraloka-*) the imprisoned beings escape', =v 252·829 *pariloka banya satva parsidā*. See also *baña*. Base *band-*, s.v. *bañ-*. Without context also v 158, 6a3 *cei nā banye*|||.

**banāa-** 'sheaf', III 80·19 *varava ye kaista jsārā sīyā kuśām banai* 'there was planted corn, a sheaf of one hundred awns'. From *band-* 'to bind', Pašto *wandanai* 'band of a sheaf'. See s.v. *bañ-*. An alternative would be *bana* 'bands' with *yi* 'corn, its bindings of a hundred *kuśa-s*'.

**banaji** 'scraping tool', Sid. 155v3 *cu lokṣā biṣṣ hame beṣṣ va darāñā banaji jsa* 'whose tongue becomes rough, his tongue (read *beṣṣ-v-(ī)*) is to be scraped with a *banaja-*'; =Sid. 155v3–4 *cu lokṣa beṣṣ hame beṣṣ darāñā banaje jsa*, Tib. *de-ltar lče bem-bem-por gyur-pa-la ni, lče bzar-śiṃ*. Different Sid. 155v2 *beṣṣ-v-ī darā ysirrā* 'his tongue, thick, rough', Tib. *lče ril-gyis stug-pa bem-bem-por hdug-la yino* (*ril* 'round, whole'). From *nag-* 'gnaw, scratch, scrape', older *gnag-* or *gnāg-:gnig-*, Av. *aiwiγ-nixta* 'gnawed at', Vid. 7·30 *yezi nasuṣ aiwiγnixta* 'if the

corpse is gnawed', Zor.P. gloss *QDM MHYTWNT* \**apar žat* 'struck upon' (possibly *žat* replacing *žūt* 'gnawed', and then *žat* replaced by Aramaic *MHY* 'strike'), hence \**apa-naj-* > *banajā-* oblique *banaje jsa*, *banaji jsa* 'with scraper'. The *-a-* of *-naj-* may be from IE *ghnegh-* or a secondary *-a-* from *-i-*, IE *ghnagh-*, Av. *γnig-* (*γnixta-*), to O.Engl. *gnagan*, *ginagan*, *nagan* 'gnaw' (IE *ghnēgh-*); IE Pok. 436 *ghen-:ghn-*, 'gnaw, scrape'.

**banāte** 'plum' (or 'pear'), Sid. 19r1–2 *kausāmttaka u abrra u banāte u daṃda-śaṭha* '*kośa-āmrataka* and plums and *danta-śaṭha* (fruits)', BS *kośa-āmratakam dantam śaṭham*, Tib. *kośamamra dan, ṅoti dan, dantaśaṭha dan*; Sid. 18v5 *u gechane, u banāte u nālakerā hīyāra*, 'and bananas and plums and coconuts, fruits', BS *mocam panasam nālakerakam*, Tib. *ču śiṃ-gi hbras-bu dan, panasa dan, nalikera rñams-kyi śiṃ-tog ni*; II 56, 17–8 *ttye nva ttāje tharkye hamāre banāve tti tta devadārā* 'along the river are walnut-trees, plums, likewise *deva-dāru-* pines'. Here *banāte*, *banāve* render Tib. *ṅoti* 'pear' (Jäschke Dictionary), BS *panasa-* 'a northern tree' and 'bread-fruit tree' (of the tropics), *āmrataka-* 'hog-plum, spondias mangifera' (with variants); Aškun *āmar* 'pomegranate', cognate (if remotely) with Iranian Zor.P. *wlmwt* \**urmōt*, N.Pers. *amrūd* 'pear', Kati *arñōw* 'pomegranate'. Assuming that *banāte* is identified with a 'plum', it is well-known that the 'plum' is named as the 'blue fruit'; so Oss. D. *āxsinc'ā*, I. *āxsync'y* 'plum' from *axšaina-* 'blue'; Slav. Russ *slīva* 'plum', OHG *slēwa* 'sloe', O.Engl. *slāh* (with Lat. *lūidus*). Hence *banāte* is formed from the colour-name *van-* 'blue', older \**vanāpā-* (> *banāvā-* > *banātā-*) cognate with Zor.P. *wn'pšk* \**vanafšak* 'blue flower, violet', N.Pers. *banafšah*, Vēs u Rāmēn 34·15 *gōnah ī banafšah* 'violet colour'; Armen. lw *manoušak*, Syriac *mnyšk-* \**manišk-ā* (whence Armen. lw *manušak*), Arab.-Pers. *banafšaj*, *manafšaj*. The base *van-* is attested in O.Engl. *wann* (Mod. Engl. *wan*) glossing Lat. *caeruleus* 'blue'. For the suffix *-āp-*, *-ap-* note also Lat. *cannabis* 'hemp', Zor.P. *k'nb*, and Lat. *gosapium* 'cotton'. See SDTV 72.

**banānu** 'abusive cries', v III, 33r2 *kalahāryānu banānu hamdrūṣṣānu lāstanānu* 'quarrels, mockery, attacks, disputes', BS *kalaha-ābhaṇḍana-vigraha-vivāda-*; similar Saṃghāṭa-sūtra G 37, 75b3 *kalaha-bhaṇḍana-vigraha-vivāda-*. Base *ban-* 'cry out, lament'. Parallel BS *kroś-*, *ākroś*, 'cry out against'; Av. *ṣau-* 'call; curse', Armen. lw *nzov* 'curse'.

**banāsa-** 'hole in a tree-trunk' Z 2·45 loc. plur. *banāsuto śsāysde pharāka* 'in the holes many snakes' (see above *bañāsīda*); Z 20·33 *byūta banāsuvo ttranda puṣṣo* 'the owls at once entered the holes of the trees'. Parallel in Sūtrālamkāra 178 'snakes in their holes', ibid. 15 'owl in his hole by day'. From *ban-*, *bana-* 'tree' (in *banhya-* 'tree') and *kaśā-* 'innermost part'. Cognates s.v. *banhya-*.

**bani** 'to bind', infinitive, IV 7v5 *pasti bani* 'he ordered to bind', see s.v. *bañ-*.

**banijā-** 'willow, or oak', III 93·257 *ttrahām paḍiyām banijām grūṣkyām hīvī kṣārā nauka arāñā* 'alkali of radishes, burnt willow (oak) barks to be ground up finely'; III 86·106 *caittrai hīya grūṣkā, banijām grūṣkyām hīvī kṣārā hamāṅgā viṣṭāñā* 'bark of *citraka-* (semicarpos

anacardium), alkali of willow barks are to be placed equally'. From *van*, *vana-*, *vanā-* 'tree', Waxī *wunuk*, Šuynī *wān* (\**vanā-*), Bartangī *wanōč*, Sarikoli *wanūj*, Yazg. *waneg* 'willow'; Balōči *gwan* 'wild pistachio', Parāči *γān*, *γan* (\**vanā*) 'oak', Khowar *bānč*, Pašai *wanji*. Sid. 102 *bī* renders BS *vanjala-*, Tib. *lčan-ma* 'willow'. Varieties of *salix* are used medicinally, but so also acorn of *quercus* 'oak' (Hindī *banji* 'oak' RL/T, Comp. Dict. 11209). See also s.v. *banhya-*. For *-ijā-*, fem. adjective, note also *barija* 'crop', from *bara-*.

**bam̐tve** 'laments', see *bam̐cai*, *ban-*, with *-mt-* from *-mtt-* secondary contact, see Z 23:30 *nvam̐tte*, Z 5:46 *biham̐tte*, *-nd.t-*, *-nd.t-*; the conjunct *-mt-* arises only from *n+* dental in secondary contact with *-t-*. For the suffix note also *samam̐dva-* 'suitable'.

**bam̐da-** 'vomited', JS 18r2, see *bam-*.

**bam̐da-** 'binding', v 341, 83r6 *bando* loc. sing. 'in prison', BS G 37, 77b6 *bam̐dhanam̐*, Tib. *bčon-ra*; III 81-169 (Turkish) *kyešä yūki*, *paraiškhārā bam̐da hame* 'the quiver strap is the fastening of the equipment' (BS *pariškāra-*); v 126, 2b2 *bam̐dāna basta uysānā* 'the self bound with bonds'; parallel BS Lalita-vistara 294-6 *bandhana-latā* 'creeper of bondage'. See also *bada-* from *bam̐da-*.

**bam̐dana-** 'binding', Sid. 155r3 *u biṅga bam̐danvā vīnām̐ āstaṅma jedā* 'and destroys pains in the bands of the kidney', BS *kuksi-*, Tib. *mkhal-rked na-ba*; Manj. 415 *brriayuna bam̐danyā gūva* 'escaped from love's bonds'. Here *-nd-* preserved (archaic or dialectal) as in *cam̐dana-*. Compound, III 113, 4v4 *bam̐dana-sālvā* 'in prisons', Manj. 41 *dukhīnai badana-sela* 'in prison of woe', with BS *sālā-* and either indigenous *bam̐dana-* or BS *lw bandhana-*. See *bañ-*.

**bam̐darā** 'pepper', Sid. 130v2 *bam̐darā*, BS *cavya-*, Tib. *dbyi-mo*, Sid. 10r5 *bam̐darā*, BS *cavya-*, Tib. *dbyi-moñ*, Sid. 101v4 *badarā hīye perā* 'leaves of pepper', Tib. *dbyi-mohi lo-ma*, BS *cavya-* 'piper chaba'; Mahāvvyutpatti 4226 *dbyi-moñ*, BS *campah* (Prakrit \**camba-*, Hindi *cāb*).

**bam̐dara-phūkā** 'red berry of pepper', Sid. 107r1, BS *granthika-*, Tib. *pipilin čhen-po*, see s.v. *phūkā*.

**banya-**, see *banaa-* 'prisoner'.

**banhya-** 'tree', *bam̐hya-*, *bahya-*, *bhahya-*, v 330, 20v2 nom. plur. *banhya* 'trees', BS G 37, 17v2 *vrkšāh*, Tib. *šin*; v 263, 89r2 *bam̐hya*, BS G 37, 76b2 *vrkšah*; v 340, 80r6 *bam̐hyā*, BS G 37, 75a7; v 340, 80r4 *bam̐hyu nyālste* 'planted a tree', BS G 37, 75a6 *vrkšam̐ vāpayeta*; Sid. 155v1 *bahyā*; II 103:59 *bahi*, K 146, 4r2 *bihya*; K 146, 4r1 *šau bhahye*, ibid. 4r1 *tīyāi bhahyi šīna hīyāraña* 'in one fruit of that tree'; Sid. 144r1 *bam̐hyām̐*; Sid. 143v5 *bahyā* gen. plur.; III 47:49 *bahvyūā* loc. plur. (not *-ha-*). See also *bagala-* 'trunk of a tree' from \**vana-ka-* or \**vanga-*. From *van-* 'tree', Av. *van-*, *vanā-*, gen. plur. *vanam̐*, Zor.P. *wn'* \**van*, \**vun* and *bvn*, N.Pers. *bun*, Oss. D. *bun*, I. *byn* (second component), D. *āxsār-bun* 'wood of nut-trees', *fārbun*, *fadqādbun* 'alder wood', *pazbun* 'wood, bushy place', *rāzibun* 'fruit garden', *c'āxbun* 'green herb', I. *fadqādbyn* 'hornbeam wood', *bāzbyn* 'birch-wood'; Sogd. Bud. *wnh*, *wnyh*, *wn'kh*, plur. *wnth*, Pašto *wana* 'tree', Orm. *wunə*, Balōči *gwan* 'wild pistachio', Parāči *γan*, *γān* 'oak'; Yazg. *waneg* 'willow', Sarikoli *wanūj*, Waxī *wunuk*, Šuynī *wān*. IE Pok. (omitted); Mayrhofer,

Etym. Dict. 19:138, O.Ind. *vān-*, *vāna-* 'wood', Indian and Iranian (no IE source certain). Probably Indo-Iran. *au:-u-* 'to expand, extend, grow', O.Ind. *vy-unoti*, *vy-ōman-*, *u-* (glossed by *vistīrna-*), with *-as-*, Av. *avah-* 'fodder', Yasna 32:14 *saočayaṭ avō* 'he made the plant pungent' (see above s.v. *durausq*); *avō.xvarena-* 'manger' ('eating place of fodder'); RV *avasā-m* 'food', Aškun *au* 'bread'. With *-š-* O.Ind. *ōša-dhi-* 'plant, herb', Iranian Pašto *wašai*, Yidya *yūya* (\**aušaka-*), Zor.P. *hwšk*, N.Pers. *xōšah*, Balōči *hōšag*, *mazan-hōš*, Chorasmian *wvfyk* (*-f* < *-š-*) 'ear of corn'. To this the IE form could be either *au-* or *eu-* 'to grow'. From *au:-u-* was derived *u-en-* 'growing thing' like IE Pok. 78 *au-* 'moisten', *au-*, *auen-t-* of river names, see Khotan Saka below *vañi*, Z 17:10 *vabēdā bārā vañi varūvāndā ggaryau* 'the rain pours down; the streams flow down [*ava-raud-*] from the mountains', O.Ind. RV *avāni-* 'stream'. Hence IE *au:-u-* to *u-en-*, Iran. *van-* 'tree' (or IE *eu:-u-*). For the ending *-hya-*, either suffix (IE *-syo-*) or second component is possible. See s.v. *pharhya* 'jar'. Without *-hya-*, see *banāsa-* < \**bana-kasā-* 'hole in a tree-trunk'.

**bam-** 'to vomit', Sid. 17v5 *cu huñā bame* 'who vomits blood', BS *asra-*, Tib. *khrag lud-pahi nad*; Sid. 105v4 *cu huñā bame*, Tib. idem.; Sid. 16r4 *drām̐ ttavai cu huñā bame tū jaidā* 'such fever that he vomits blood, that it cures', Tib. *khrag lud-pahi rims sel-žin*; causative *bamāñ-*, Sid. 8r5-v1 *nam̐vije uci jsa jaišta haurāñā u bamāñāñā* 'it must be given boiled in salt water and he must be made to vomit', BS *lavāna-toyena chardīnam̐ tatra kārayet*, Tib. *lan-čhva čhuhi nan-du skol-ba blud-de skyug-tu gžug-go*. Preterite, JS 18r2 *tīye jsa bam̐da* 'from it was vomited'; Sid. 2r2 *bāma-* 'vomiting', Tib. *skyug-pa*; Sid. 10r3 *bamāme*. For *bam̐da-*, note also *dam̐da-* 'tamed', base *dam-*. To Av. *vam-*, *aiwi.vantim*, Zor.P. *apar vamit estēt*, Av. *avi dim vanta*, Zor.P. *apar vamēt*; *vamitan*, participle, *w't'y* \**vātāy* (s.v. *spāma-*); Oss. D. *uomun*, *uomd*, I. *ūāmyñ*, *ūāndton*, *uomd*, *ūāmd*, *omd*. IE Pok. 1146 *uem-*, O.Ind. *vāmiti*, *vamati*, *vānta-*, *vamathu-s*, Greek ἐμέω, ἐμετος, Lat. *uomō*, *uomitus*, O.Norse *vāma* 'evil', Lit. *vemū*, *vemti* 'vomit'.

**bay-** 'guide', II 77:16-7 *pada-bayai tīahq hūdāmdū* 'we gave a woven garment for travelling'. Compound, *paṅdā-* 'road', *bay-* 'to conduct, lead on straight lines', O.Ind. *vai:-vī-*, *pada-vī-* 'leader', *padavīya-* 'footstep', *vayūna-* 'line, frame'. So rather than *bāy-* 'lead' (base *vad-*) with shortened vowel, IE Pok. 1123-4 *uei-*. See s.v. *pada-*.

**baya-** 'fear', SuvP. 66v4 *gūchūde mūhū ttina bayāna* 'may they deliver me from this fear', BS *mocayantu ca mām̐ bhayāt*; II 40:36-7 *avyāca baye haysgama* 'intolerable fear, grief'; adjective, *bayasta-*, III 5, 12r1 *bayasta haysgama* *paṅstā satva* 'fearful, anxious, terrified beings'; K 65, 83r4 *bayastām̐ jsmāu āḍarau vaska* 'for the sake of fearful tormented ones (parallel BS *preta-*) evil-doers'; =K 51:5-10-6:1 *bayastām̐ jsmām̐ vaska*; K 64, 81v3 *cū vā šai jsmā ārāda bayista* 'or who are even tormented ones, evil-doers, fearful'. Compound, v 164b4 *baya-bīya uysnora* 'beings involved in fear' (with *bīya-* variant to *-vīya-*). From base *bai:-bī-* 'fear'. To Av. *bay-*, *biwi-*, *nīvyeiti*, *nīvayaka*, Zor.P. *bīm* 'fear', N.Pers. *bīm*, Balōči *bēm*, Armen. *lw aha-vir-k'* 'terror' (TPS 1956,

88–90 *aha* < *aθa*-, dyadic). IE Pok. 161–2 *bhōi*:-*bhī*-, O.Ind. *bháyate*, *bibhēti*, *bhīyas*-, *bhīṣ*-, *bhī*-, *bhītá*-, OHG *bibēn*, O.Sax. *bibōn*, O.Engl. *beofian*, Lit. *bijaũ*-s, *bijóti*-s, *baijūs* ‘causing fear’, *báimė* ‘fear’; O.Slav. *bojo*, *bojati se*, Lat. *foedus* ‘ugly’. Here *baya*- Iranian, not BS lw from *bhaya*-. See also *birrai*, *hambalkā*-. For ‘to fear’, see *puwqad*-.

**bays-** ‘move’ in various ways (no longer specialized to a vehicle), Sid. 13113 *neṣāmq vaska baysāñq* ‘it is to be practised for tranquillizing’, Tib. *zi-bar bya-bahi čho-ga je byaho* (‘increasingly practises method of tranquillizing’); JS 2922 *dai*. . . *baysamḍai* ‘rushing fire’; Z 4:46 *cī tcalco ggamgye o tcalco sādhdā baysāre* ‘when they move to the bank of the Ganges or to the bank of the Sindhu’; III 43:14–5 *syai jsirawā*. . . *hāṣṭā vāṣṭā baysārai* ‘the geese, the ducks fly to and fro’, = III 47:58 *baysāra*; K 38:142 *āṣkye baysīrā* ‘tears were flowing’ (K 30:208 *āṣkyā jsa habadai* ‘filled with tears’); v 355v2 *paḍā baysāre* ‘they move first’; 2 plur. optative II 115:21 *tta tta ra baysīryau khvau na hamāra āchanā* ‘so on your part (*ra*) act so that they are not ill’; Z 21:29 *daṣtu baysīro hamggargya nṵyā kāḍā* ‘very skilfully they practised songs in the assembly’; noun, v 312:22 (uncertain text) *baysāma*. Preterite, III 70:116 *ṣāḍdā tsvā khāysā va baṣṭa* ‘the raven went, she hastened for food’ (see *baṣṭa* below). Compounds, *hamdarauysya*- ‘moving in the atmosphere’, *bahoyšana*- ‘market’ from *bahā*- ‘price’ and *vazana*- ‘place of operation’. With preverbs, *gvays*- ‘separate’, *paraus*- ‘to sink’, *hoṣ*-, *haus*- ‘to ravish’. To Av. *vaz*-, *vašta*- ‘move’, *vazō.raθa*- ‘driving a chariot’, Zor.P. *vazitan*, *vazēnitan*, M.Pers.T. *prwz*- ‘fly’, M.Parth.T. *wz*- ‘blow’, *frwšt* ‘fly away’, *wzn* ‘way’, *r’št-wzn* ‘way’, *ndrwz* ‘atmosphere’, *prwz*- ‘make fly’, *pdwz*- ‘following’; Sogd. *wz*-, *wštk* with preverbs *ā*-, *ham*-, *nī*-, *apa*-, *pa*-, *pač*-, *apč*-, *fra*-, *parā*-. Armen. lw *p’arouaz* ‘seam, patch’, N.Pers. *parvāz* ‘patch’, *parvāz*, *parvāzah* ‘flight’; Pašto *wazəm*, *watəl* ‘go out’, *ālwatal* ‘fly’ *prēwatəl* ‘fall’, Balōči *gwazag* ‘pass’, Orm. *yūz*-, *yūštuk*, *ywaz*-, *ywaštak* ‘fall’, Waxī *wāz*:-*wāšt* ‘fall’, Šuynī *wāṣ*-, *wēšt* (= *wōṣ*-, *wēšt*) ‘fall’, *riwāz*-, *riwūšt* ‘fly’, *riwēz*-, *riwēzd* ‘make fly’, Yazg. *ṣawez*-, *ṣawūšt* ‘fly’, Waxī *rawez*- ‘jump’, Oss. D. *uozun*, I. *ūzyn*, *ūzton*, *ūzt* ‘swing’ *aūyztoj* ‘they rocked’. IE Pok. 1118–20 *uegh*-, O.Ind. *vāhati*, *ūdhā*-, Greek *φεγέτω*, *έφεε*, *όχος*, Lat. *uehō*, *uctum*, Got. *ga-wigan* ‘move’, Lit. *vežū*, *vėžti*, O.Slav. *vezq*, *vesti*.

**baysa**-, *beysa*-, *beysa*-, see *balysa*-.

**baysamj**- ‘seize’, see *biysamj*-.

**baysana**- ‘of the frontier’, see *balysana*-.

**bays(ā)n**- ‘awake’, Manj. 293 *cu tte butte baysanāme thyau cu ṣamāde satva parrde* ‘who understands the awakening, swiftly who desire to save the beings’; Manj. 222 *na ra baysanāda jaḍina* ‘they no more awaken from ignorance’ (late, or inaccurate spelling for *biysān*-.)

**baysānya**, loc. sing. ‘window (?)’, III 106, 20–1 *hairtha vīra baysānya sava* ‘suddenly she (the girl) mounted to the *baysāna*- (‘window’)’. From base *vaz*- ‘to blow (of wind)’, \**vazāna*- ‘wind blowing-place’, like BS *vāta-ayana*- (as in Divyāvādāna 315:9 *gavākṣa-vātāyana*-, dyadic).

**baysūstā**, see *balysūstā*.

**baysga**- ‘thick, deep; many, large’, Sid. 155v1 *u baysgai*

*biṣḡ hame* ‘and his tongue becomes thick’, Tib. *slo-slo-bor gyur-pa dan*; II 66:11 (and 13) *baysgyi kabala* ‘thick blanket’ (BS *kambala*-); JS 2311 *ṣava-tsuka būva u kalaputtana baysgā* ‘many night-wandering *bhūta*-demons and *kalaputtana*-demons’; III 71:136 *hīna hā bāyām baysga* ‘we conduct a large troop’; K 49:42 *baysgi buṣāmji pyaure* ‘thick clouds, perfumed’; III 59:27–8 *spye bādāmdā baysgā* ‘they rained down abundant flowers’; II 125:8 *baysgā hvanḍā* ‘many men’; Z 13:23 *uce ne butte ceri baysga nai bunu skote* ‘of the water he does not know how deep nor does he touch the bottom’; Manj. 57 *khuī vara baysga* ‘the wave there large’; III 67:43 *baysgā pūmnāi bārā* ‘a thick rain of arrows’. From *dbaz*-, *baz*-, Av. *dabaz*-, *baṣ*-, *baṣah*-, *baṣnu*-, *bəzvant*-, Sogd. Man. *δβ’nz* ‘thick’, *δβ’nzq’wyy* ‘thickness’, Yazg. *dəvūz* ‘thick’, Sārikolī *divēz*, Yidya *livzīn* ‘felt cloth’, N.Pers. *dabz*, Sanglēči *vəzōk* ‘thick’, Oss. D. *bāznag* ‘thick, fat, fruitful’, D. *bāzdā*, I. *bāzn* ‘thickness’, D. *bāzgin*. I. *bāzdžyn* ‘thick, strong’, Waxī *bāj* ‘thick’ (*ā < ā*), Balōči *baz* ‘thick’, *bāz* ‘much’. IE Pok. 127 *bhengh*-, O.Ind. *bāmhate* ‘increase’, *bāmhayate* ‘strengthen’, *bahū*-, *bāmhīṣṭha*-, Greek *παχύς*, *παχος*, O.Norse *bingr* ‘heap’, Let. *biezs* ‘thick’, *bieži* ‘frequent’ (Lat. *pinguis*?). Note also Armen. *bazoum*, *bazma*- ‘much’. Iranian *d*- preverb, as *t*- in *tkaēša*-.

**baysvi** ‘quenched’, K 56, 20r4 *biṣvā idrrvā baysvi* ‘(the monkey) is extinguished in all his faculties’. See *buysve*, from \**vi-zau*- ‘to quench’.

**bar-** ‘to bear’, participle *buda*-; middle ‘ride’, v 388, 19r4–5 *kye haḍā ṣṣāru yindā ṣṣāruṣ bīḍā* ‘but he who does good, it brings good to him’, BS G 37, 142 *yat karoti śubham karma sukham tasya bhaviṣyati*, Tib. *gan zig dge-bahi las byed-pa, de ni dge-bar hgyur-ba yin*; v 388, 19v3 *māstā vīvāgā* (BS *vīpāka*-) *barindā* ‘then win great ripening’, BS G 37, 142 *anantaṃ bhujyate phalaṃ*, Tib. *hbras-bu mthah-yas spyod-par hgyur*; 2 sing. K 29:198 *kūṣṭa ṣṭā bīra ṣa utca* ‘where do you bear the water?’ (*ṣa* with 2 person pronoun or possible *bīra* ‘is carried’, passive), = K 38:135–6 *cā bīri tvā utci amai* ‘whither do you carry the water, old woman?’ (*bīri*, not *bīḍi*); v 388, 19r1 *dukha bera* ‘pains are to be borne’; BS G 37, 136 *duhkhān anubhavitavyaṃ*; Tib. *sdug-bśnal myon-bar hgyur-ro*; 1 sing., III 5, 12r5 *aysā uhu jsa āṣpāta barūṃ* ‘I get from you a refuge’; 2 plur. K 41:60 *bihauysīya-ṃ baḍa* ‘carry them to the market’, = K 44:178 *bihauysīya baḍa* (\**barata*); 3 sing., III 23, 14b4 *nai na hamadā bīḍā* ‘he does not indeed carry it (the raft)’; K 41:56 *kimalai bīḍa* ‘carries his head’; 1 sing. optative v 64:40 *cū ṣi himāti strriya cū tvuā rakṣa bīḍa bari na* (not *barina*) *ṣi tvā rādā arādā* ‘who the woman may be to whom I bring this protection (BS *rakṣā*), she is not evil-doer to the king’ (*arāda* = *ārragāda*-. Z 2:95 *rre bimbāsārā rro hā baḍe* ‘the king Bimbāsāra rides out’; Z 13:149 *kho rraha-bārai baḍḍe* ‘as the chariot-rider rides’, infinitive, v 110, 32r6 *u hā ju hamjṣaṣḍa barānā* ‘and thither he intends to ride’ (not in BS). Preterite, Z 5:35 *tīamu hā śākya buḍāndā* ‘then the Śākya-folk rode out’; Z 13:33 *ttu kharā karā pāsu ne budu yindā* ‘the ass cannot carry that load at all’; 1 plur., II 44:45 *buḍāmdūṃ*; infinitive, II 22, 17a3 *parya buḍā* ‘deign to bring’. See also *ttuwar*-, *nuvar*-, *haur*-,

*bāraa-*, *bara-virñā*, *barbīrye*, *barbajīyām*, *rraha-bārai*, *uysnora-*, *-bara-*, *-baraa-*, *bara-*, *bila-*, *biḍa-*. To Av. *bar-*, *barāta-*, O.Pers. *bar-*, Zor.P. *bar-*, *burtan*, *ābarēt*, *parvarēt*, N.Pers. *barad*, *burdan*, *āvurdan*, Sogd. *βr-*, *wy* 'βr' 'explain', Yagn. *var-*, *vurta*; M.Parth.T. *br-*, *burd*, *wr-*, *wy'wr-* 'reply', *wy'wrd*, M.Pers.T. *br-*, *bwrd*, *wr-*, *wy'wr-* 'answer', *prwr-* 'nourish', Balōči *barag*, *burta*, Oss. D. *baräg* 'rider'; *barun*, I. *baryn*, *barst* 'weigh; grasp', D. *bārcā*, I. *bārc* 'measure of quantity'; Pašto *wram*, *wṛal*, dialect Afrīdī *rā-wram* (*r*, not *r̄*), Parāči *bar-*, Waxī *vīr-*, *vūr-* 'burden' (\**bāra-*), Yīdya *vīra* (\**bāra-*), Yazg. *varag*, plur. *vərgaθ* 'horse', *verj* 'mare'; *va(r)*, *vəg* 'to bear', 3 sing. *vard*, *vūr* 'fruit', Yīdya *vory* 'fruit', Rōšānī *vār-*, *vūg* 'bring', *vūrjak* 'horse', Šuynī *vīr* 'crop', *vār*, *vud* 'bring'. To IE Pok. 128–32 *bher-*, O.Ind. *bhāratī*, *bhṛtā-*, Greek φέρω, Lat *ferō*, Armen. *ber-*, O.Norse *bera*, Got. *bairan*, O.Engl. *beran*, Lit. *bėrnas* 'young person', O.Slav. *berō*, *bīrati*.

**bara-** 'crop', K 23·67 *dārabakša* (BS *durbhikṣā*) *pasta u bara pahī* 'famine occurred and the crop failed'; v 62·4 *bari hamdādi yidā* 'be can reap the harvest'. See also *barīja*. From *bara-*, base *bar-* 'to bear', Zor.P. *bar* 'fruit', *barvar* 'bearing fruit', *apē-bar* 'without fruit', N.Pers. *bar* 'fruit, profit', Yazg. *vūr* 'fruit, seed' (*ū < ā*), Yīdya *vory* 'fruit', Šuynī *vīr* (*bāra-*) 'crop'. See s.v. *bar-*, and *vargasta-*.

**bara-** 'behaviour, guise, way', JS 13r3 *makaliñā barna* 'in monkey guise'. To base *bar-*, Armen. lw *bar-k*, gen. plur. *barouc* 'conduct, way of life'; as second component *-a-bar* 'in the way of'.

**-bara-** second component, *uysnora-*, *uysnaura-* from \**uzana-bara-* 'bearing breath' (like N.Pers. *janvar* 'animal'), see also *thamgaura-*, *paḍaura-*, *dastora-*.

**bara-** 'kind of clothes (?)', II 60·15 *šau bari khaucā pajsāsā sera* (sc. *āra* 'in price?') 'one hat to wear, (worth?) 50 *satīra-*'; see also *baraka-*.

**-baraa-** 'bearing', second component, II 35, 8a2 and IV 60a3 *pādaka-barā* 'bearers of documents', II 35, 8a3 *jsāra-barā* 'bearers of corn', II 127·34 *draysi-barā stūra* 'large beasts bringing goods'; v 22a3 *kapāysa-barai stūrā* 'large beast bearing cotton' (BS *karpāsa-*); II 26·31·7 *b(i)rra-barai*, with II 16, 4a1 *cu birrā barīdi*, II 36·10·8 *cu birri budāmdī* (possibly \**bar(a)nya-* 'cut crop', base *bar-* 'to cut'); III 45·16 *upajīva-barai*.

**barā** 'carrying thing', K 106·257 *habaḍa arvyau jsa barā tcaṣta tsinū vī biḍa* 'boxes (?), bowls (?) were filled with medicines; he is carried upon the bed (?)'. See s.v. *tcaṣta* 'bowl (?)'.

**baraka** 'carrying thing', II 60·9 *nāmaya šau baraka* 'one bag (?) of felt'; ibid. b3–4 *būsaunām barakā šau habaḍa u ūla-kagā baraka šau* 'one bag (?) for perfumes, full, and one bag (?) of camel-hide'. See s.v. *namata* 'felt'.

**bara-virñā** 'bearing a son', Z 5·101 *bara-virñā bādāna biṣṣi ysāndā* 'all the pregnant in due time bare young'; JS 8r2 *barbīrye gūysna ja va* 'for the pregnant deer'. From *bara-* (or *barat-*) governing compound with *pūra-* 'son' > *-vir-*, *-bīr-*, see s.v. *pūra-*. Similar M.Parth.T. *br-bwḥr* 'pregnant', and Sogd. Bud. *βrpšh* 'pregnant', Chr. *βr-pšwny* 'womb'; Pašto *warla* 'pregnant' < \**baratī*; *brālba*, *blārba* < \**bārb(a)rā-*; Waxī *varenj*, Sarikolī *varinz*

< \**baranačī-*; Sogd. Man. *z'tyβrcy* 'in the womb'. See *bar-* 'to bear'.

**barīja** 'harvest, crop', fem. adjective to *bara-* 'fruit, crop', v 306·07, 1·2 *biṣna ru ḥīysda barīja aṣti 104 kūsa kha 9* 'altogether the crop is to hand, 104 *kūsa*-measures, 9 *kha*-measures'; II 103·66 *harbišām dāyau barījām sījāmai saba-jāmai ūdašāya* 'for the success (and) prosperity of all harvests of the *dharma*-doctrine' (BS *sidhya-* > *sija-*; *sambhajya-* > *sabaja-*, and *uddiṣya*); II 71·3 *bareṃja vaska tta ādari yanīrau* 'for the crop so give care'; K 15·122 *baraijaja khāysa naišta* 'there is no food from the crops', =K 23·72 *baḍajata pamvaha naišta khūysa tti jsā buga* 'there is not clothing from the crops, food, and also possessions' (BS *bhoga-*); II 103·46 *pyatsāṣta vaska baraijā bijaivāka ūpagāmttaka prracā haṣṣaiṣta prrattaiṣta vastya ṣtāmdai* '(with the view to removing) for the future the devastators of crops, epidemic conditions (which) may be established, permanent, persistent' (translation AM, n.s., II, 1965, 103), with BS *upagantuka-*, *pratyaya-*, *pratiṣṭhita-*, *vastuka-*; III 14·17 *barīji ni śiri himāre* 'crops are not good'; ibid. 23 *u barījai ni śiri hi(me)* 'and his crop is not good'; III 114, 6v1 *barījām sījāma* (BS *sidhya-*) *byehi tsā himi suhye* 'he gets success in crops, becomes rich (and) happy' (BS *sukhita-*); v 250·797–8 *harbišām barījām sījāma byehi tsā himi suhye*. Compound, III 14·21 *barīja-kerai* 'sower of crops', ibid. 27 *barīja-keri śirai ni himi* 'sowing of crops is not good for him'. With short *-imja-*, v 61·3 *barimji hira vī* 'in wealth of a crop'. For *-ijā-*, note also *banīja*, *rūkīja*. Here *-imjā-*, *-ijā-*, *-aijā-*, *-emjā-*.

**baraijaja** 'crop', adjective, K 15·122, quoted s.v. *barīja*, and *āysāja*.

**baraucām** 'official title', gen. plur. II 94·28–9 *ca-m sam āra hagrrihāna hamāvai mihai baraucām parau ttai* 'what price precisely may have to be sustained, that is a command to us of the *barauca*-officials', repeated line 113. Context of signatures to a document. From *ba-rauca-* to \**raud-čī-* 'commandant', see s.v. *rūkyām* gen. plur. 'rulers, commandants', base *rau-* and *raud-* 'to command', in *parau*. The *ba-* may derive from *upa-* 'subordinate'. This is adopted in preference to *bara-* 'bearing' and base *vak-* 'to speak', see *nātūkyā-*, *pātūkyā-*.

**barnei** 'split', Z 24·378 *terā khu samu barnei biṣṣā kūṣā vāstāta* 'so much that every drum became split'. Base *bar-* 'to split', adjective \**barana-ka-*, with Sid. 131v4 *āstā-v-ī hatcyadā hamāre u beraṃdā* 'his bones become fragile and tend to split', BS *rug-bheda-*, Tib. *rus-pa grum-žin hgas-pa dan* (*grum* 'lame', *hgas* 'be split'); I 169, 85v5 *ci-m auṣṭa bīrīmda* 'whose lips split', BS *bhagna-*. See also *bīrāte*. IE Pok. 133–4 *bher-* 'cut, split'.

**barbajīyām** gen. plur. 'tax-men', II 87·9 *kamā-cū āna stanā-cū ā u barbajīyām hīya sūlya* 'from Kan-ṭsou came Stanācū and the secretaries of the tax-men' (translation AM, n.s., I, 1949, 33). From \**bara(t)-bajī-*, with *-iya-* suffix, with *bāja-* 'tribute, tax, payment (as ransom)', to base *bag-* 'share', see s.v. *būṣ-*.

**barbīrye** 'pregnant', see *bara-virñā*; from \**bara(t)-puθra-*. **bale** 'crane (bird)' Sid. 9r2 *bale hīya gūṣta hamtsa mauna ni hverai* 'flesh of crane is not to be eaten with *mau*-wine', BS *valyakam cāpi madyena* (with variant *valakam*), Tib.

*chu-skyar-gyi ša čhan dan lhan-čig-tu mi ʔzah*, O.Ind. *balāka-* 'crane', Udānavarga 17:3 *chu-skyar*, BS *kalahansa-*, Pali *konca*. Beside *balāka-*, also *baḍa-*, *bala-*; possibly Lat. *fulica* 'water-bird'.

**baloha-** 'a cloth', Sid. 147v4 *surakā balohā haṃdrri vya* 'in a clean cloth'; Tib. *ras gcaṃ-mahi naṃ-du*; Sid. 148r2 *sura balohā: hā vištāñā* 'a clean cloth must be placed', Tib. *ras gcaṃ-ma-la žen-par btāb-ste* (*žen* 'desire', *hdebs* 'throw'); loc. sing. Sid. 149v1 *surakaṇa baloha:ña pviysakā bañāñā* 'in the clean cloth the cover must be fastened', Tib. *ras gcaṃ-mahi naṃ-du phur-te* (*phur-* 'wrap'); Sid. 153v4 *balohaṇa ṅuštāñā* 'it must be wrapped in a *baloha*-cloth'. Note also II 130, 2469, 3 *pasti pīde pharāka ma balāmhā haura pasti haude* 'he deigned to write; many pieces of cloth to me (? or *mara* 'here') he deigned to give'. Possibly from \**apa-lau-θua-* to IE Pok. 692 *lou-* 'to wash', Greek *λούω*, *λόω*, Lat. *lauō*, *lauere*, *lauāre*, *lautus*, Armen. *loganam* 'bathe oneself', if the 'bathing' or 'washing' cloth.

**baltte** 'rolls', see *bad-*.

**balysa-** 'knower of ritual utterances', used to translate BS *brahman-*, *bhagavant-*, *tathāgata-*, *sarvajña-*; the abstract *balysūstā* renders *bodhi-*, *sarvajña-tattva-*; alone, or preceded by *gyasta-* 'worshipful', *balysa-* translates BS *buddha-*. The one who seeks *bodhi-* (*bāysūstā kūṣe*) is called *balysūna-vūysai* (*kūys-* 'to seek'), rendering BS *bodhi-sattva-*. Full references are given in KT VI 225–30. Note also III 128–6–7 *biṣi pīrmāttama bāysāni bāysūsti kūṣṃ* 'we seek the all-supreme Buddhaic bodhi-knowledge' and K 106:259 *salāvyyau bāysūsta kūṣe* 'with his words seeks *bodhi*-knowledge'; v 123, 19v1 *balysa-bajāṣṣā* 'Buddha-voice' to render *brahma-svara-*; III 134 b1 *balysūñineina aysmūna* to render *bodhi-citta-* 'the mind towards *bodhi*-knowledge'. Later forms *bāysa-*, *beysa-*, *beysa-*; adjectives, *balysūña-*, *balysāna-*, SuvO. 68r1 *balysānānu ṣṣāvānu* 'of Buddha's listeners', BS *jina-śrāvakanāṃ*, v 381, 3b2 *balysāni tcārimi*, = v 332, 24v2, BS G 37, 21b4 *buddha-kṣetra-* 'Buddha's field'. Variant K 7, 147v1 *balysūñe-vūysā* (plur.), and K 6, 145v3 *balysū-ñevūysi*.

Tumšūq Saka (old orthography) *bārsa-*, later *bārzyenu* (gen. plur.), with *balysa-* from base *barz-* or *brāz-* (as with base *dalz-*, *draz-*, see *drays-*), to O.Pers. *brazmaniya-* (*br-* assured by Elamite transcription). The IE original of this Iran. *brāz-* is highly ambiguous, but, by association with (possibly) Av. *bərəzavant-* (proper name), Βαρζαέντης and O.Ind. *brah-*:*brh-* in *brāhman-*, *brahmān-*, *bṛh-*, may be traced to IE *bhlagh-*, see KT VI 230, a later proposal by W. Wüst, PHMA 8–11, 1966, 22i. \**blégħmen-* to *bel-* 'strong' is rather a retrogression.

**balysana-** 'limited district', *bāysana-*, *bāysna*, III 83:14 *bāysna kṣira ysinī nāmdā* 'they took under their care the adjacent land', K 22:64 *dada rre bāysāna rr(e) mōada mahedrasena* 'Dhana the king; in an adjacent land lived king Mahendrasena', = K 14:112 *dada rre bīysanue mai(he)drasaina*. Adjective, III 16, 1v3 *balysāñānu rrudinu rakṣa* 'protection for the adjacent kings'; v 109, 31v6 *balysanī sānā rre* 'the adjacent enemy king', BS *sāmantakasya pratisātrū-rājñāḥ*; v 110, 32r2 *ttye balysanī rrundi*, BS *tasya sāmantakasya rājñāḥ*, v 110, 32r4 *ttye balysanī*

*sānā rrundi*, BS *tasya sāmantakasya pratisātrū-rājñāḥ*; v 82:70v5 (*ba*)*lysanī sānā rrundā*. See also (uncertain) v 350:17, 2b5 *balysāñānu suhājānāka* 'destroyer of pleasure (BS *sukha-*) of the adjacent people (?)'; and v 220:13:3 *saṃ bāysanā ṣṭāre*; ibid. 5 *hamadā bāysanaustā ṣpāṣṭe* correcting IV 116:17–22. Note also BS *prātisīmā rājāno* (Mañicūḍa-avadāna) and Tokhara B *lānte kālymiññi*. From base *varz-* 'to enclose', *varzana-* 'enclosure', Av. *varz-* 'to close off', *vərəzāna-*, *varzāna-*, O.Pers. *vardana-*, Zor.P. *vālan* (*w'ln'*), N.Pers. *barzan* 'district of a city', Zor.P. *vālanān hamsāyakān* 'neighbours', Parsi-Sanskrit gloss *sva-pankṭīya*; Oss. *ārūz* 'herd'. IE Pok. 1168 *uerǵ-*, *ureǵ-*, O.Ind. *vrajā-* 'herd', *vrijana-* 'enclosure', Greek *ἔργω*, *ἔργω*, Celtic O.Ir. *fraig* 'wall'.

**balysga-** 'high', Z 22:145 *phajjai kāde uysnāta balysga* 'his rump greatly raised, high'; Saṃghāta, 8v1 *bulysdetā u tta bulysgāttetā* 'length and also height', BS G 37, 7b6 *āyāma-vistāra* (unpublished fragment). For 'high', see *uska*. Base *barz-*:*brz-* 'to increase in size (height, length, force)', Av. *barazaya-*, *bərəz-*, *bərəzant-*, *bərəzi-*, *barazah-*, Oss. DI. *bārzond*, Zor.P. *buland*, *burz*, *bālād*, N.Pers. *buland*, *bālā*, M.Parth.T. *bwrz*, *bwrzyst*, Yidya *vān* 'long' (\**barzñ-*), *vənarayo* 'high hill', Waxī *vərz* 'long', Sanglēcī *vəzduk*, Šuyñi *vušj*, Pašto *ūzd*, Yazg. *vəz*. See also below *bulysa-*. IE Pok. 140–1 *bherǵh-*, O.Ind. *barh-*, *brhānt-*, Armen. *berdz* 'hill', *bardzr* 'high', O.Engl. *beorg* 'mound', Lat *fortus* 'strong'. For *-ga-* note *mulysga-* 'short'.

**balša** 'in the monument', loc. sing. to *balsa-*.

**balsa-** 'monument', rendering BS *stūpa-* and *caitya-*, K 5, 143r3 acc. plur. *balsa*, Tib. *mčhod-rten* (= BS *stūpa-*, *caitya-*), K 5, 143r4 *balsānu* gen. plur.; v 29v3 loc. sing. *ce balša šau spātau wysdīsātā* 'who throws up one blossom on a shrine', parallel Divyāvadāna 467:22–5 *yo buddha-caityeṣu prasanna-citta āropayen muktaka-ṣuṣpa-rāsiṃ*; Z 11:55 *balšo*, Z 11:36 *balša*; v 14, 9v5 *tīñā balša āna* 'being in the shrine'; III 4, 9v3 *balša nyāñā* 'he must sit in the shrine', v 296v4 *ce balša gatqu bañātā* 'he who makes bells in the shrine (rather 'makes to sound')'; v 298, dr2 *kye balsuṃṃ bañātā* 'who in shrines makes (bells?)'; v 298, dr1 *ce balsu jsāte* 'who goes to the shrine', later form, II 74:42 *bāsā*, II 105:96–7 *beša būsājā* 'stūpa-monument and *gandha-kuṭi*-room'; gen. plur. III 51:67; 77 *bešā hālāi* 'towards the shrines'; K 72:16–7 *cū yi bišā ttauda jsāvā* 'who goes reverently to the *caitya*-shrine'; ibid. 19 *bāša*; ibid. 24 *bišāṣṭi* 'towards the shrine'; ibid. 27 *ṣi cū biša ttuda jsāvi* 'he who goes reverently to the shrine'. Adjective *-ūna-*, possibly II 2:30 *bāisūṃ bauspau-jañānā raninai stūpa* 'the jewelled *stūpa*-monument of the *gandha-kuṭi*-room'. The syllables *-alsa-* occur in *balsa-*, *halsa-* and \**palsa-*, *psa-*, from \**barsa-*, \**harsa-* and \**parsa-*. Here to IE Pok. 122–3 *belk-*, O.Engl. *balca* 'baulk', Greek *φόλκης* 'plank, baulk'.

**bašā** 'load', Z 20:14 *kho bašā vvaṃtte* 'as the load shifts'; II 37, 12a4 *bašq bašq hā gaysā nāsara* 'load by load put down the reeds', with parallel II 33, 3b5 *bāra bāra gaysā parya nāsāta* 'deign to place down the reeds load by load' (SDTV 39). Base *vaz-* 'carry', Av. *vazyā-* 'load', Zor.P. gloss *puštak* 'back-load', Parsi-Sanskrit *bhārakaṃ*; Oss. D. *ūzā*, I. *ūz* 'load, weight', DI. *ūzəzau* 'heavy', Šuyñi *wīz* 'burden' (\**vazyā-*), *wīzdōr* 'porter', Rōšāni *vazm*,

- wazn*, *wēz* 'load', adjective *wazmīn* 'heavy', Bartangī *wēz*, Yazg. *wāz* 'load'. IE Pok. 1118-20 *uegh-*. See *bays-* above.
- bašjdi** 'last (?)', IV 62a *šude salāna 5 kūsi-v-ī hadā bašjdi 7* 'from Šude Salā; 5 *kūsa*-measures, they last (?) for 7 days'. Possibly *\*ava-zai-* 'remain', base *zai-* to *zā-*, Av. *zā(y)-* 'send, let go', *ivizayaθā* 'you abandon', Oss. D. *izajun* 'remain', *bajzajun*, I. *zajyn*, *bazzajyn*. IE Pok. 418-9 *ghē-* 'fail; forsake', O.Ind. *jāhāti* 'leaves', *hinā-*, Greek *κίχωνω* 'reach', O.Engl. *gān* 'go'. See s.v. *vašāre* 'they avoid' (Z 13:56).
- bašūnaūna** 'variety', Manj. 144 *paremārthai hamīra bašūnaūna gūnai nīsta* 'they would become possessed of *paramārtha-* ('supreme reality'), there is no mark (= BS *lakṣaṇa-*, *nimitta-*) of variety'. Abstract to *biššūna-* 'of all kinds' (*bišša-* with *gūna-*), rendering BS *vicitra-*.
- bašjām** 'sins', gen. plur., K 156:11 *dašau maištāu bašjām jsa pari pathīya* 'from the ten great sins he deigns to abstain', = III 64:13-4 *dašau maištām bašdām jsa pathīsām* 'we, abstain from the ten great sins'. See *bašdā-*.
- bašti** 'to bind', infinitive to *bañ-*, II 104:84-5 *pranīhāna pastai bašti* 'he deigned to make a *pranīdhāna*-vow'; II 41:7-8 *baštā* 'to be bound'.
- baštaka** 'evilily (?)', Manj. 123 (*śakra. . .*) *jśina jū baštaka pātca* 'then he lives an evil life', to later form of *bašdā-*, like K 111:345; 351 *mvaštai kaiṇa* 'for favour' (older *mušde*). See also *bešte* (K 98:217).
- baštika** 'evil (?)', K 153:19 *cu baštika patsyā satsārrve bāsā* '(she, *Dhūpā*, personified incense) who renounced evil in the forest of migration' (BS *samsāra-*, with adjective suffix *-uva-*). To *bašdā-* 'evil'.
- bašdā** 'evil, sin', SuvP. 64v2 *bašdā*, BS *agaurava-*; SuvP. 63v4 *bašde*, BS *pāpa-*, Z 12:70 *bašdā*, Z 13:87 *bašdo*, Z 23:34 *bašdau*, Z 13:81 *bašdiye*, Z 13:70 *bašdye*, Z 11:68 *bašde*, Z 6:22 *bašdyau jsa*, II 101:12 *bašdām jsa*; K 39:160 *ganjsā byaudai ā bašdā maistā* 'I have committed a fault or a great evil'; v 246, 10a4 *bašde ide garkhye* 'sins are heavy', = K 98:217-8 *bešte ide gakhye*, see also *baštaka*; III 64:13-4 *dašau maištām bašdām jsa pathīsām* 'we abstain from the ten great sins', = K 156:11 *dašau maištāu bašjām jsa pari pathīya* 'he deigns to abstain from the ten great sins'. With *bh-*, II 55:34 *bhašje āyāmysa našgmdā* 'evils, troubles quieted'. Adjective, v 69, 8r5; 6 *bašdainei hambisā* 'heap of sin', BS G 37, 11b3 *akušala-skandham*, Tib. *mi dge-bahi phuo-po*; v 40, 56a4 *ttye nātā bašdainai js(ā)te numalsā* 'he follows that river of sin', with *-ainaa-* to *-ā* nom. sing. as *śśandā* 'earth', *śśandeinei* (from *-au-*, note also *āhvainaa-* 'fabulous' and *sarvainai* 'leonine'). Compound, *bašdamggāra-* 'sinner', Z 13:70 *kye bašdamggāre ttā rrundā* 'what sinners these kings', see *dīramggāra-*, *byanamggāra-*, *hāvamggāra-*. From base *band-*: *bad-* 'to strike, injure', Av. *bazda-* 'ill', Zor.P. *bazak*, N.Pers. *bazah* 'evil' (*-z-* < *-zd-*). In *bašdā* *-š-* palatalised by *-y-* *\*bašdyākā-*. To IE Pok. 126 *bhen-* 'to strike', AV *baṇayān*, with *-d(h)-* *bhendh-*: *bhñdh-*. See also s.v. *ban-*.
- baššā** 'streams', Z 17:14 *ku vātco nyūltte kho baššā nyūḍāre samu* 'where later it rolls down just as streams roll down'. Possibly connected with O.Ind. *vakṣu-* 'Oxus river'. The *-šš-* may represent older *-xš-*, *xš-*, *-fš-* or *-š-* (variant with

- ks*). From base *vaxš-*: *uxš-* 'to pour out (water, or fire or dust), to moisten', Av. *vaxšyente vaxša* 'moisten with a flow', Yašt 19:50 *paiti uzuxšāne* 'I will gush out (with flames)', *ātra-vaxš-* 'under-firepriest' (either *vaxš-* 'make fire burn' or 'make fire increase'), O.Ind. *ukṣāti* 'moisten'. IE Pok. 1118 *ueg<sup>u</sup>-* 'moist, moisten', O.Norse *vokva*, *vekkyja* 'pour out (blood)'; for 'dust' note also Yidya *parvaxšē* (*\*pari-vaxšaka-*) 'broom'. The name *Waxān*, *Waxī* is *Waxī wux* 'Wakhān' < *\*vaxšu-*. For 'moisten' and 'flow', note O.Ind. *unad-* (3 sing. *unātti*) beside Armen. *get* (gen. plur. *getoc*, *getic*) 'river', to IE Pok. 78-80 *aqed-*. The base Av. *vaz-* is in meaning unsuitable for *bašša-*. For the forms of the name *Vakṣu*, see BSOAS 13, 1950, 402.
- baškhvā** loc. plur. 'bushes', JS 25r3 *cu gamtsvā pasta garyau samgyau hvasta, khainuḍvā baškhvā* 'who fell in pits, beaten by stones from mountains, in thorny bushes'. Base *baš-* with suffix *-kha-* to *vaxš-* 'grow', Av. *urvaranām. . . vaxšā* (Vid. 18:63), Zor.P. *vaxšitan*, *vaxšēnitān*, *vaxšak*, *vaxšīšn* (of plants), Yidya *waxš-* 'to grow' (of plants), *woxšē* (*\*vaxšaka-*) 'growing'. For suffix *-kha-* (adjective and noun), see *ggarkha-* 'heavy', *yserkha-* 'miserable', *ārkhā-* 'growth', *birkha-* 'seat', Oss. I. *uārāx*, D. *urux* 'wide'. Possibly Ubix (Paxü) *bašx<sup>o</sup>š* 'bay tree, wild vine' may derive from Alanian.
- bašta-** 'practise', participle to *bays-*, II 80:26 *na ja baštū aysa-m kūšala sājakyā vaskā* 'I did not practise good deeds for them for the sake of learning' (= 'as learning required').
- bašta-** 'move, hasten', to *bays-*, III 70:116 *šāmdā tsvā khāysā va bašta* 'the (female) raven went, hastening, for food'; v 263, 89v2 *ttā hvataṃdā bašta* 'these men ran', BS G 37, 77a2 *iti tat-kṣaṇam pradhāvitvā*, Tib. *brugs-te* ('having run').
- bašta-** 'urge (?)', II 8:134 *u dāda hā baštādū khu draiyau kaṇa parau pasta* 'and we urged so much that he gave an order for the three'. Base *bays-*. See SDTV 28.
- baštarr-** 'spread', v 113, 35v4 *spātyau baštarrāna* 'it (the earth) must be bestrewn with flowers', BS *pušpa-reṇubhīr abhikaritavyaḥ*; v 113, 35v5 *spātyau baštarrdyau* 'with bestrewn flowers' (not in BS); SuvO. 55v5 *dharmāysanā* (BS *dharmā-āsana-*) *baštarrdā iyā* 'the seat of dharmadocctrine is spread', BS *dharmāsanam praññaptam bhaviṣyati* ('will be provided'), SuvO. 54:4-5 *āysanā* (BS *āsana-*) *vištānā baštarrānā* 'the seat must be placed, spread'; SuvO. 68v1 *spātyau jsa śśando baštarrde* 'he spread the earth with flowers', BS *pušpa-avakīrṇam dhāranīm*; v 381, 3a5 and v 332, 24v5 *āysana baštarrda*, BS *āsanānām praññaptam*. Nouns N 176:10 ⟨u⟩ *pakāri kama jsa hvadā jvīndā khāysā āstaṃna pattarra baštarrā byūmnā* 'service by which men live, the nourishment, food and the rest, spread things, delightful' (if *bryūna-* is understood); Z 3:41 *āysana baštarrgya kho gyastūna samu* 'seats just as divine spreading' (= 'seating'); Z 2:49 *baštargyo nirmite hulgo ttatatu pharu spēte vācātra* 'he created by magic a soft spread (seating), much wealth, various flowers' (BS *vicitra-*). See also *āštāre*, *paštarda-*, *bištara-*, *prrastharmāda-*; cognates s.v. *star-*.
- baštyāmda** *ide* 'they blessed', K 137:907 *u khvī baštyāmda ide* 'and when they blessed it', Tib. *byin-gyis brlabs-pa*.

The Tibetan phrase translates BS *adhiṣṭhita-* 'controlled (by super-natural means), blessed'. Hence a calque upon BS *adhi-sthā-*, by *\*abi-ṣṭay-* (see s.v. *ṣṭe*); the lw *ayīṣṭh-* is more usual.

**basaka-** 'calf', Z 5·94 *kho ju basaku kūśāte māta* 'as the mother seeks the calf'; III 89·166 *nūvara-ysā basakā* 'new-born calf'; II 40·38 *hīrāsakā iysīye basaka jsi mauña(da)* *vīsa juhi jsa* 'as by a black frisky calf, behave through love' (emend SDTV 121). From *\*vasa-* 'calf', Zor.P. *vahīk*, Parsi-Persian *vahī*, N.Pers. *bahī* 'kid', Oss. D. *ūās* 'calf', *ūās*, plur. *ūāsitū*; *ūāsidonā*, *ūāsdonā* 'stall for calves' (I. *rūūd*, *rod* 'calf'), Parāčī *γasō* (*\*vasaka-*), Orm. *γusī*, *γuskak*, *γws*, Waxī *wəšk* (*\*vasyaka-*), Sarikolī *wišk*, Sanglēčī *wosōk*, Yazg. *wūs* (*ū < ā*), plur. *wasath*. To IE Pok. 1175 *uet-* 'year', O.Ind. *vatsā-*, *vatsarā-* 'year', *vatsā-* 'calf', *savatdrau* 'having same calf', Alban. *vjetē* 'calf'; Lat. *uetus*, *ueteris* 'old', *uitulus* 'calf'; Got. *wiþrus* 'lamb of one year'.

**basta-** 'bound', participle to *bañ-*, III 20, 4b3 *bastā palamgā* 'fixed in *paryanka*-posture', BS *paryankam ābhujya*; JS 34v4 *dyūma-basta* 'intent upon ravening (lion)'; v 150, 4a5 *|||vātā bastā* 'bound upon'; K 67·174 *ham vī basti* 'always bound', =K 71, 8r2 *ha vī basta*; 3 sing. fem. K 47·57 *cala bastā* 'she bound clothes (on him)'; III 68·70 *brīye jsa basta vistāta* 'they became bound by love'; Manj. 187 *hīrvā aymva basta* 'mind bound in things'; Manj. 410 *basta* . . . *gūva* 'bound' . . . loosed'; 3 plur. Manj. 124 *bastāda pade avāya* 'they closed the road to ruins' (BS *apāya-*); K 42·118 *hamtsai va sambaji bastādā* 'they formed a plot against him'; K 10, 9r5 *prañihāna bastāndā indī* 'they made *prañidhāna*-vows'; participle *\*bastaka-*, Manj. 241 *bēhī bastau tta khvī samvadrra* 'exceedingly continuous so as the wave in the sea' (BS *samudra-*); =Z 5·83 *pabasto khvīyā samudru*.

**bastauda** 'hastened (?)', 3 sing., II 100·218 *ṣa ira parāvai, u kūṣḍa vīrai bastauda u japhai āṣṭamāq* 'he sold the (jade-) stone and hurried to the palace and began his discussion'. Possibly *\*ava-stap-* to Zor.P. *ōštāp* 'haste', DkM 581·18 *ōštāpēt*, Armen. lw *štap* 'haste, trample', *štapem* 'to oppress', N.Pers. *šitāb*, *šitāftan*, M.Parth.T. *'wysšt' byšn* *'avištāβišn* 'pressure', M.Pers.T. *'wysšt' b*. Possibly to IE Pok. 1013 *step-*, O.Slav. *stopa* 'footstep', *stepenī* 'stairs', with nasal IE *stemp-*. O.Slav. *stopiti*, *stopati* 'to tread', O.Lit. *stapyti-s* 'to stay', Lit. *stēpas* 'apoplexy'.

**baṣta** 'stuffed', Manj. 18 *habaḍa baṣta* 'filled, stuffed', see *ḥāsta-*.

**bahāysa** 'hunter', see *bihāysa-*.

**baḥi** 'tree', II 103·59, see s.v. *banhya-*.

**bahāṣṭa** 'separated', K 9, 43r3 *tātāne drṣṭe jsa bahāṣṭa* 'separated from that heresy' (BS *drṣṭi-*). See *pahāṣṭa-*.

**bahau** 'contempt (?)', Manj. 80 *cu ra bahau dīdāe hvōna* 'what also are contempt (?)', degrading (*dīra-* 'low'), (evil) talk'. See s.v. inst. sing. *bahauna*.

**bahauji** 'seize (?)' (in a list of hostile acts), III 11, 20v4-5 *ma ma dīnā ma bahauji ma dārañā yana* 'do not overthrow (?) me, do not seize (?) me, do not treat me violently (?)'. Possibly to be taken with *hūjāte*, see *bāhūjāte* 'holds', parallel to BS *dhāraya-*. From *\*upa-hauk-*.

**ba-hojsa** 'of little force', v 116, 65v1 *ba-hojsa dīra atica* (BS

*akṛtya-*) *gyāta-usā uysnaura* 'weak, low, inactive, powerless beings', BS *hīna-vīryāni satvāni*. From *bata-* and *\*hotajsa-*.

**bahauna** (inst. sing.) 'contempt (?)', in a list of ethically bad acts, III 1, 5v5 *<d>ūde jsa, ā bahauna, ā tvarīscē jsa* 'with degrading, or contempt (?), or exaggeration', =III 8, 16r5 *dīde jsa, ā bahauna, ā tvatarīscāte jsa*. Hence *bahau* from *bata-* 'small, little' and *hau* 'word, speech'. See Manj. 80 *bahau*.

**bāhauya** 'plant name', III 86·86; III 90·192-3 *ṣīya bāhauya* 'white (plant)'; III 85·68 *ḥīhāṃya*.

**bahoysana-** 'market', Z 22·136 *bahoysani hvāhā u mātā* 'market wide and large'; II 56·24 *bahauysna* (plur.); II 25·26 *bihāmysa*; K 44·178 loc. sing. *bihauysñya*, =K 41·60 *bihauysñya*, not in Divyāvadāna 382, but Chinese text 'in the market' (J. Przulski, *Aśoka*, 419·4); Z 22·136 loc. sing. *bahoysñā*. From *vaha-* 'price, value, selling' with *vazana-* 'place of operation', Zor.P. *vahāk*, N.Pers. *bahā*, Oss. D. *ūājā*, I. *ūāj*, *ūoj* 'sale' (*\*vahya-*), Yīdya *hūy* (*\*vahākā-*), Khowar lw *wāy*, Šuyñī *wāj* 'debt' (*\*vahākā-*); Sogd. Bud. *γw'kk* (*\*xxwāk-kar-*) *mrtym'yty* 'merchants', Sogd. Man. *xxw'qr*; Chorasm. *w'h*. From *\*vahā-čāra(na)-*, Zor.P. *vāčār*, N.Pers. *bāzār*, Armen. lw *vačār* 'market'; Sogd. Man. *w'črn*, Sogd. Chr. *w'čn* 'street'. To IE Pok. 1173 *ues-* 'to trade', Hittite *uaš-*, *uašija-* 'buy', *uššanija* 'sell' *ueššia* 'price'; IE *ues-no-* 'price', O.Ind. *vasnā-*, Greek *ῥνος*, *ῥνῶ*, *ῥνή* 'purchase', Lat. *uenum* 'sale', *uendō* 'to sell', O.Russ. *vēno* 'dowry'. For *vazana-*, see *bays-*. See also *bahauysyau jsa*, and *vāhā*.

**bahauysyau** 'merchants (?)', inst. plur. v 64·44 *gvāra-gvīryau bahauysyau jsa* 'with business-busy merchants'. See *bahoysana-* 'market' and *gvāra-* 'business'.

**bahya-** 'tree', see *banhya-*.

**bā** 'wind', see *bāta-*.

**bā** 'root', see *bāgā-*.

**bā** 'towards oneself' (preverb or adverb), JS 5v2 *khu hvē viysa bā thanje* (or *bāthanje*, but without change of initial of second component) 'as a man pulls a lotus'; Z 23·154 *bā hūjāte* 'he carries' (or *bāhūjāte*) parallel to Tib. *thogs-te*, Pali *dhāresi* (see *hūjāte*). For *bā* with *uysdai-*, see below *bāysdai-* 'look'. From *\*upāk-*, Zor.P. *'p'k* *\*apāk* 'with', N.Pers. *abā*, *bā*. For *-ā*, see *tā*, *hā*, *vā*, *cā*. Pašto *bōe* 'near' (*\*upākai*), Orm. (lw from Pašto) *bōi* 'near'. To Av. *upa*, O.Pers. *upā*, IE Pok. 1106 *upo*, O.Ind. *ūpa*, *upākā-* 'near'.

**bā** 'perfume', K 63, 79v3, see *bū*.

**bā** 'president over', v 283, 78·2b1 *puśi nakṣatrrā bā gyastī dīva* 'the *devī devatā* (goddess, deity) president over the *puśya-nakṣatra-* (lunar mansion)'. From base *bāy-:bāsta-* 'conduct'. See *bāyaa-* III 13·52·1 verso; recto 1 *salya-bāyā* 'year-presidents' of the animal cycle; ibid. r2 *śau hadā bastā yanīdi* 'they (the animals) can preside over one day'.

**bā-** 'to shine', see *ḥāyā*, *baimya-*, and *vīv-* 'to shine', Av. *bā-*, *bānu-*, *bāmivan-*; IE Pok. 104-5 *bhā-*.

**bāga** 'root', *bātā-*, *bāvā-*, *bā*, SuvO. 4r2 *bāgo*, BS *mūla-*; SuvO. 5v3 *śśārye hārā bāta* 'root of good thing', BS *kuśala-mūla-*, v 78, 149r3-4 *biśānu sīrānu hārānu bāgo hamberindā* 'they fulfil the root of all good things', Tib.

*dge-bahi ḥos thams-čad yons-su rdzogs-par hgyur-ro*; I 255, 170v2 *puñmju bātu kilstāmdā* 'they planted root of merit', BS (ed. Nobel 103·7) *avarupta-kuśala-mūla-*; Sid. 137r1 *bātām jsa*; Sid. 17v4 *bāte*, Sid. 14v4 *bātyau jsa*, BS *mūla-*, Sid. 12v5 *bāva*, Z 15·125 *bhāta*; -gy-, -j-, K 5, 142v3 *nasta bāgyā*, Tib. *rā-ba* 'root'; loc. sing. *bāgyo*, *bājo*, *bāju*, later *bāja*, parallel to BS *mūle* 'at the base, under, by, near, subject to', Z 24·239 *nve bāgyo* 'in a boat', Z 24·279 *pūrnānu bājo* 'under arrows'; Z 24·513 *tejimañi nu bāgya* 'under their eye'; III 58·14 *rāhulā bāja* 'with Rāhula'; administrative IV 80 *bāja* (and *dīna*) 'under', Chinese (K 134) *hia* 'below'. From \**upākā-* 'near, under', O.Ind. RV *upākā-* 'nearness'. IE Pok. 1106 *upo*. See s.v. *bā* 'towards'. Possibly two words, 1. *bāgā-* 'root' from \**u-ākā-* to base IE Pok. 1120-2 *uei-* 'to twist', to Oss. D. *ūedagā*, I. *ūidag* 'root', and 2. *bāja* 'near' < \**upāka-* (even though BS *mūle* 'at the root' is used for 'by').

**bāga-** 'part, portion', Sid. 15r2 *bāga*, Tib. *cha*, Sid. 15r1 *tcūrā bhāgā* 'fourth part', from *bag-* 'share', see s.v. *būṣṣ-*; with -g- preserved (archaic or dialectal), but rather lw from BS *bhāga-*. Frequent in documents.

**bāggara-** 'leaf', SuvO. 56r6 *bāggare spēte hīyāra* 'leaves, flowers, fruits', BS *puṣpa-phala-*; Z 22·119 *bāggare hīyāra spēte*, = v 41, 84a5 *bāggare hīy(āra) |||*; Sid. 153v2 *bāgara*, Tib. *lo-ma*; JS 24v4 *bāgara*; v 263, 89r3 *hamtsa bātyau hamtsa bāgaryau hamtsa spyau*, BS G 37, 76b4-5 *sa-mūlāh sa-patrāh sa-phalāh sānkurāh*, Tib. *šin rā-ba dan bčas*, *lo-ma dan bčas*, *myu-gu dan bčas-pa*; K 66·142 *bāgarām hamkhīysi* 'number of the leaves'. From \**varakara-*, M.Parth.T. *wrkr* (BSOS 9, 1937, 89), Sogd. Bud. *wrkr* to base *vark-*, Av. *varaka*, Zor.P. *vark*, *valg*, N.Pers. *barg*. To IE Pok. 1139 *uel-* (of hair, wool, grass), with -k-, O.Ind. *valkā-*, 'bark'; -k- O.Ind. *vālsā-* 'twig, sprout', Av. *varāsa-* 'hair', O.Slav. *vlasū* 'hair'. Possibly here belongs, with -ks-, Av. *varāsa-* 'plant', Yazg. *warx* 'herb', Šuyni *warx* 'grass', O.Ind. *vrkṣā-* used of the 'soma-plant' and in general of a 'tree'.

**bāja** 'payment, tax', III 75·234-5 *na ma jsanyarā bāja nāsyarā* 'do not slay me, take a ransom'; II 52·9 *auwā bāja vīthasai* 'to exact taxes in the villages'. From *bāji-*, O.Pers. *bāji-*, Zor.P. *bāṣ*, N.Pers. *bāj*, *bāṣ*, *bāx* 'tax', toponymic Βαζι-γράβιον ὁ ἔσται τελεσιων; Armen. lw *baš*, *bašapan* 'exactor uectigalium', Syriac *bzbn* \**bāzbān*, N.Pers. *bājban*, *bāšban*, *bāšvān*, *bājdar*, *bāšdar*, to base *bag-* 'to share', see s.v. *būṣṣ-*. Compound, *barbajtyām*.

**bāja** 'basis', Manj. 82 *pārīphū bāja bvāna* '(the two *sabāra-* 'equipments') are to be known to be support and (-ū) basis'. Derivative of *bāgā-* 'root'.

**bāja** 'for the sake of' parallel to *udiśāya* (BS *uddiśya*), K 64, 81v4 *nāsi tta dūkha satvā bāja* 'I take so the pains on behalf of the beings'; III 129, 158, 20-1 *ttāmā ttā satvā bāji karmi āvarṇa*. . . *dīśe yināmane* 'so for the beings we may confess karma-acts, obscurations' (BS *karma*, *āvaraṇa-*); III 129·22 *ttāmā ttā satvā bāji dukha karye buḍi yināmine* 'so for the beings may we be able to bear pains, exertions'; III 64·20 *jsīna paba askhajsāme bāja*, = III 103·52 *jsīna paba ūskhajsāmai ūdaśāyi* 'for the exaltation of life's continuance', K 156·17-157·20 *jsīna paba askhajsāme bāja parya haīṣṭe* 'deign to give for the exaltation of life's continuance'.

**bāje** 'together with', Sid. 152v3 *ā vā pātca vatsāvīṣe ttī bāje astauci muñamdām murām hīye āhe tta ta pajsānā khu ttā thyautta hva* 'or next with *vatsa*-seed, eggs of birds living on dry land must be so boiled as previously stated', BS *jangala-aṇḍajāh*, Tib. *yan-na dug-mo-ñun-gi sa-bongyi skyin-par bya skam-sa-na gnas-pahi sgo-na sna-ma bzin-du bcos-pa* (*skyin-pa* 'loan'). BS *vatsa-* 'holarrhena antidiysenterica'.

**bājapāyā** 'tax-protectors (?)' (miscellany, uncertain text), II 50·42-3 *tta tta ra tcasyau peṣkala vira bisā bāja-pāyā hiñām idai* 'so also are the groups of revenue-protectors inhabiting the district Tcasyau'; II 50·44-5 *tta bura gūra auva bisā bāja-pāyā hiñām* 'so many the groups of revenue-protectors inhabiting the village Gūra'. Uncertain context. For *bāja-* 'revenue, tax' with *pā-* 'protect', note also Armen. lw *bažapan*, N.Pers. *bāš-bān* (see s.v. *bāja-*).

**bājana-** 'vessel', Sid. 19v4 *bhājam*, K 112·367 *khu bājaña utca* 'as water in a vessel', III 88·150 *bājinañā* 'in a vessel', III 58·9-10 *bhājina hamberimḍā* 'they fill the vessel', Sid. 146r2 *bājinaña* 'in a vessel', Tib. *snod-du*, Z 4·75 *bājana-loki*, Z 4·1 *bhājana-lokā*, BS *bhājana-loka-*. Rather BS lw than Iranian with Av. *bājina-*. See *bagala-*.

**bājsā-** 'virtue', see *buljsā*.

**bājsakyā** 'flame', see *bājsakyau*.

**bāñ-** 'destroy (?)', causative to *ban-* 'injure', K 109·323-4 *āsa pārahā rruyada baiśa saña alabana šk(au)jai bāñada* 'causing to fail the sky's (BS *ākāśa-*) basis, destroying all *sañjñā* ('plan'), *ālambana-* ('grasp'), factors (=BS *samskāra-*)'. Base *raud-* 'to lose'; *band-* > *ban-*, thence \**bānaya-* > *bāñ-*.

**bāñā** 'depth', Sid. 103v5 *cā masū bāñā ṣṭe* 'how much depth is there?', Tib. *zabs čī-čam yod-pa dan*; see *buna-* 'bottom' < \**budna-*.

**bāñā** 'some commodity', v 207, 16·2·3 ||| *bāñā śā* 'one object'.

**bāmñām** 'talks', III 71·74-5 *bāmñām jsa hāṣṭā u vāṣṭā* 'with talks to and fro'. See *būña-*.

**bāḍa-** 'time', SuvP. 68v1 *bāḍā hamtharki jsa pātca* 'with constriction of time then', BS *kāla-samkate*; SuvP. 66v2 *biśā bāḍā* 'always', BS *satatam*; v 328, 7r3 *ttu bāḍu* 'at the time', BS G 36, 4b6 *tasyām velāyām*; III 83·24-5 *nitcampha bāḍā*, = ibid. 28 *netcampha kāla* 'time of trouble'; *cu bāḍi* 'when for him', Manj. 243 *ttada cu bāḍi kāme jāde* 'when for him thoughts cease', = Z 5·85 *kvi ṣṭānu kāmāte jyāre*; Manj. 208 *cu bāḍi aysmva byūtte* 'when his mind changes'; K 46·38-9 *bāḍāna pūña yamdi*, *bāḍāna ttyau arthām-bāṅgyau jsa sūhi varāṣe* 'at one time he practises merit, at one time he experiences pleasure from the *artha-bhoga* (wealth and possessions)'; plur., K 52·7·2 *harbaisā bāḍa* 'all times', K 52·7·7 *biśā bāḍā drunā ide* 'they may be healthy all times'; K 52·8·1 *pharāka bāḍa* 'many times'; v 329, 7v5 *paḍāmjsyānu bāḍānu* 'of former times', BS G 36, 5v2 *atīte dhvāni* 'in past time', Tib. *snon byun-ba hdas-pahi dus*; v 327b4 (<*paḍām*> *jsyām bāḍām*; II 107·166 *kālā bāḍām parsāmai jsa* 'with the passing of times'; K 53·10·6 *pharāka bāḍa parya* 'many times passed'. With negative *abāḍa-* 'untimely', Sid. 7v4 *abāḍai tcamjsā ṣīyi nīrāmimḍā* 'untimely for him the hairs become white', Tib. *dus-la ma bab-par skra*

- dkar-ba dan*. From *vart-* 'turn', *bāḍa-* < \**varta-*, to IE Pok. 1156 *uer-t-*, see above s.v. *bad-*, *baltte*. See also *kṣumḍā-bāḍva-* 'nubile'.
- bāḍa-** 'country, land' parallel to BS *janapada-*, v 117, 66v3 *bāḍa-*, BS *viṣaya-* 'country'; II 55.8 *pruṣavā hīyai bāḍi biṇḍa hīsīdā* 'they come to the land of the Prūṣava (Tib. *Bru-ḥa*)'; II 87.9-10 *kamā-cū va bāḍā* 'land of Kan-ṣou'; II 47.98 *ṣa-m mārā-pyarām bāḍā ṣṭe* 'that is their parents' country'; K 46.35 *bāḍi rāṣa tṣve* 'came to authority in the land'. Compounds, II 90.76-7 *bāḍa-dījsām* 'holders of the land', II 47.102-3 *bāḍa-dījsā*; II 90.70 *bāḍa-ṣīpherā hvamḍā* 'land-distracting men'. Dyadic *bāḍa-* and *janapada-*, II 99.199 *noq bāḍa janavai hyai naumai kamacū* 'according to the name of the land Kan-ṣou'. From \**varta-* 'turning-point, dwelling', rather than IE Pok. 1138 *uel-* 'assemble'. See *bāḍa-* 'time'. Possibly IE *uer-* 'to enclose', Paṣto Wazīri *wāṣrā* 'hedge' (\**varta-*), Parāčī *māwor* (\**ham-ā-varta-*). See also O.Ind. *ārya-āvarta-* 'land of Āryas'.
- bāḍāña-** 'of the land', II 54.25-6 *śūrā bāḍāñvā phara-dyī hūdahūnā* 'valiant, much seen among the people of the country, having fine virility' (translation SDTV 69), adjective suffix *-āña-*.
- bāḍva-** 'ruler (?)', II 54.30 *ttye darye jabvī vī janavām bāḍvāna ida* 'on the continent Jambu-dvīpa they are rulers of the lands' (BS *janapada-*) (translation SDTV 69).
- bāḍva-** as second component, III 68.69 *kṣumḍā-bāḍva-* 'of age for a husband', from \**vartuka-*.
- bāḍa-** 'rained', participle to *bār-*, III 59.27-8 *spye bāḍamḍā baysgā* 'flowers rained down thickly'; also *vabāḍa-*, see s.v. *bār-*.
- bāṇā** 'plant name', Sid. 100r1 *bāṇā ṣavarāq*, III 85.73; III 86.85 *bāṇva ṣavarā*; JS 27v3 *bāṇve baysge* 'thick bushes (?)'. See also *banṇvakya*. Possibly adjective to *banā-* (< *vana-* 'trees'), see s.v. *banhya-*.
- bāta** 'root', see *bāga*.
- bāta-** 'wind', Sid. 4r2 *bāta*, Tib. *rlun*; Sid. 4r5 *bāva*, Tib. *rlun*, Sid. 129v5; 133v2 *bā*; inst. sing. Z 20.56 *bātāna ggeisāre* 'they roll with the wind'; Sid. 126r1 *beta jsa*; Sid. 134r1 *beta jsa*; Sid. 131v2 *betā*, Sid. 125v2 *beti jsa*; Sid. 128v3 *beti jsa*; Sid. 143r3 *beva jsa*; Sid. 130v4 *biti jsa*; Sid. 7r2 *beta hīye*; Z 4.73 *bete jsa* 'from wind'. Adjective, I 185, 105r1 *haṣṭā biṇṇa āchā* 'eighty diseases from wind'; Sid. 13r2 *binām āchām*, Tib. *rlun-nad-kyi*, Sid. 130r4 *beṇṇām āchām*, Tib. *rlun*; compound Sid. 7v2 *biṇṇa-orrarā* 'of wind nature', BS *vāta-prakṛtika-*. From *vā-* 'to blow', Av. *vāta-*, Zor.P. *vāt*, N.Pers. *bād*, M.Parth.T. *w'd* 'wind, spirit', M.Pers.T. *w'd*, Balōčī *gwāt*, Sogd. Bud. *w't* 'wind', *w'tδ'r* 'living being', Yaṣn. *wot*, Oss. DI. *ūd* 'storm', Yidya *wūi*, *wīy*, *wīy*, Paṣto *wo*, Parāčī *γā*. To IE Pok. 81-4 *au-* 'to blow', *u-*, O.Ind. *vāti* 'blows', Av. *vāiti*, Greek *ἄνεμος*; O.Ind. *vāta-* 'wind', Lat. *ventus*, Got. *winds*, Celtic Welsh *gwynt*, Tokhara B *yente*, A *want*.
- bāta-tti** 'seed of *bāta* medicinal plant', Sid. 132v3 *bāṭq-tti jsa cuṇya* 'power of this seed', BS *śatāhvā-*, Tib. *śu-tahi phye-ma*; Sid. 130r3 *bāti-tti*, Tib. *śu-ti*; Sid. 101r2 *bāva-tti*, BS *śatāhvā-*, Bower MS *śatāhvā-* 'dill, anethum graveoleus', Tib. *śu-ti*=*hu-su* (Jäschke Dict. 'coriander seed'). Possibly 'wind seed' (if Greek is connected with *ἄνεμος*; apud H. Frisk, GEW, no etymology).
- bātaa-** 'new wine, must', Z 2.50 plur. *parysa nirmāṇḍā ce pīpāre hurau bātā phaṣṣe* 'he creates magically servants who prepare pleasant (BS \**sparsuka-*) *hurā*-drink and (-u) *bātaa*-drinks'. Zor.P. Husrau ut *rētak-ē* 57 *b'tk* \**bātak*, ibid. 58 *w'tk* \**vātak*, N.Pers. *bādah*, Arab. *bādaj*, O.Pers. *bātu-gara-*; Sasanian silver *b'twd'n*; Sasan. inscription plate, *mtwrwn* 'wine-vessel' with *mātu-*=*bātu-*, Av. *urunya-* 'vessel', Armen. lw *matrouak* 'cup-bearer' (see W. B. Henning, *Mitteliranisch*, p. 50; *Iranica antiqua* 7, 1967, 150-2). For *mātu-* see also s.v. *mālaiga-*.
- bātta** 'knows', Manj. 349 *harbaisā dharmā bātta pārāhā* 'he understands the basis of all *dharmā* elements'; K 153, 23-4 *uysānā bātta vasva dharmā anātmī* 'she understands the self (= BS *ātman-*), the pure *dharmā*-elements to be without *ātman*-self'. Here *bātta* = older *butte*.
- bātai** 'opened, open', JS 9v1 *khu dyai bātai ttūrrā* 'when you saw the mouth opened'. From \**višātaka-*, Zor.P. *višāt*, *višātak*, N.Pers. *gušādah* (*vi-* with *hai-*: *hi-* 'bind'). Zātspram 4.19 (K 35, 245v4) *parikān kē-sān zafar višāt dāst* 'the *parik*-demons who held the jaw open'; ibid. 30.16 *dahān višāt dārēt*, like N.Pers. Šāhnāmāh 195.1189 (ed. Vullers) *zafar bāz-kardah*. See *abyāva-* 'closed', *abyā*, *biyāśś-*, *hīyaa-*. To Av. *hā-*, *hai-*, *hi-*, *haya-*, perf. *hišāy-*, *hiṭa-*, *paitišāθrāi*, Zor.P. *višātan*, N.Pers. *gušādan*, Waxī *wušūy-*: *wašan-* 'untie' (\**višāy-*, \**višāna-*) *wūš-*: *wūšin-* 'to loose', M.Parth.T. *wš'd*, *wyš'd*, M.Pers. *nh'y-* 'suppress', *wyh'd*. To IE Pok. 891-2 *sē-*, *sēi-*, *sai-*, *sī-* 'bind', O.Ind. *syāti*, *sitā-*, Lit. *siėti* 'bind', Hittite *išhūa-*, Luwian *hišhūa-* 'bind'.
- bāthamje** 'pulls out', see *bā* and *thamj-*.
- bādāri** 'a weapon', Z 4.60 *ttṛśśūla kāḍare hālštā bādāra ātana u cakra* 'tridents, swords, spears, axes, missiles and discus', Z 24.417 *hālštā bādāra kāḍare* 'spears, axes, swords'; Z 24.280 *rrājsei bādāri māṇamḍa* 'like a sharp axe'. Probably parallel to BS *paraśu-* in lists of weapons (quoted KT VI 233). Uigur Turk. lw *badruq* (if weapon) from Iranian \**badaruka-*. Note *-d-* retained (archaic or dialectal), to Av. *vadar-*, O.Ind. *vādhar-*; to IE Pok. 1115 Lit. *vedegā* 'axe', base IE *uedh-* 'to strike'.
- bāna** 'I know', II 108.190 *sa khu ttā a ttyai bhadraikalpa baiyūsca bāna avāsa* 'so that I may know the bodhi-knowledge in this present age (BS *bhadra-kalpa-*), assuredly'. Late form of *bvāne*.
- bāmṇā** 'base (?)', III 81.166 *hūlaihā: hīvī bāmṇā hame* 'it is the base of the bow-case', gloss to Turkish *ttūpī* (top 'ball'). See s.v. *hūlaiha-*. To *buna-*.
- bāmne** 'bottom', JS 38r1 *ano vara nauhq ce bāmne pašte na byaide* 'there without top, of which the bottom, the back is not found'. See *buna-*, *bāmṇā*, < \**budna-*.
- bāmḍabiñā** 'kinship', III 49.34-5 *cu buri ysama-śamdyā satta biśā bāmḍabiñā barimḍā* 'whatever beings, all, in the world (= BS *loka-*) bear kinship'. With abstract suffix *-iñā* (as *bulysiñi* 'length', *hvāhiñi* 'breadth', *bagysa-viñā* 'sonship to the Buddha') to \**bāndava-* from *bandu-*, adjective to *band-* to 'bind', as either Iranian with lengthened *-ā-* adjective or lw BS *bandhu-*, \**bāndhava-*. See base *band-*, s.v. *bañ-*.
- bāma-** 'vomit', Sid. 11r3, Tib. *skyugs-pa*, see s.v. *bam-*.
- bāma** 'dumb', Sid. 126v3-4 *kārauštā, elai, bāmā* 'deafness, stammering, dumbness', BS *jaḍa-gadgada-mūkatvam*,

Tib. *hon-pa dan*, *dig-pa dan*, *lkug-pa dan* (*hon-pa* 'deaf'; *dig-pa* 'stammerer', *lkug-pa* 'dumb'). From \**a-bāma*- 'not speaking' to *bā-* 'to speak' (see *pravā* 'talk') beside *bau* in *būna* 'talk'; but it is also possibly base *vā-* 'be deficient', see *vāra-*. See also *avyāya-*. For 'dumb' note also Z 5·101 *muta*, JS 18v4 *muka-panka*- BS proper name.

**bāy-** 'conduct', participle *bāsta-*, v 341, 80v4 *ttā dva hvamḍā hā bāyindā* 'they bring the two men', BS G 37, 75b7 *upanīya* 'having brought', Tib. *khrid-nas*; SuvO. 36v6 *paskinā bāyātā*, BS *parānmukhāni bhaviṣyanti* 'will be reversed'; v 246, 11b1 *bāyidā*, BS *saṃkrāmanti*, Tib. *hgro-ba*; infinitive II 113·82 *hīna haṃjisyāra bāyā* 'they intend to lead an army'; similar in compounds IV 63a2 *hīna-bāyai*, III 107·33·1 plur. *hīna-bāyā* 'army-captains'. Preterite, II 126·20 *hīna bāste* 'he led an army'; infinitive, II 126·24 *paryāmīna bāste* 'we deign to lead'; participle future v 182r1 *bāyāñā-* 'to be led'; noun II 127-31 *hīna-bāyāmai* 'command of an army'; adjective, JS 34r3 *bāyāke pañe satvā* 'leader of every being'; II 83·31·3 *dva rrispūrām bāyākā* 'two guides of the princes'; K 138·924 *harbiṣi avyāyā bāyāka* 'for him all leaders to ruin' (BS *apāya-*), Tib. *nan-son-du hgyur-bahi las*. Compounds, above *hīna-bāyaa-* 'army-leader'; III 13·52 verso; r1 *salya-bāyā* 'year-presidents', II 53, 3b8 *salya-bāyai*. See also *ttuwāy*, *ṇvāy-*, *pravāsta-*, *uysbāy-*, *hausta-*. Base *vad-*, *vād-*, Av. *vad-*, *vādāya-* (with preverbs *upa*, *upa vī-*, *us-*, *vī-*), Zor.P. *vādēnītan*; Sogd. *w'd'kk* 'leader', *prw'st* *ḍ'rt* 'has translated'; M.Parth.T. *w'd'g*, *w'y-*, *w'st*, *w'y-*, *w'st*, *ydw'y-*, *ydw'st* 'lead off', *zw'y-*, *zw'st*, Šuyñi *zewēd-*, *zewāst* 'take out', Sarikolī *duwadam*, *dəwōd*, *duwāst*, *dəwust* 'bring in', Pašto *rā-waləm*, *rā-wastəl* 'lead (persons)', Yazg. *wad-*, *west* 'to marry'. IE Pok. 1115 *uedh-*, *ued-*, O.Ind. *vadhī-* 'bride', Av. *vadū-*, Celtic O. Ir. *fedid* 'leads', Welsh *arweddu* 'bring', Lit. *vedù*, *vesti* 'lead, take wife', *vedys* 'suitor', O.Slav. *vedo*, *vesti* 'lead, marry' (rarely), with *ued-*, Greek *ἔδνα* 'bride-price', O.Engl. *weotuma*, OHG *widomo*. See also *bā* 'president over' (v 283·78·2). Replacement of *vaz-* 'drive', III 5, 11r5 *rrahā bāyāka* (voc. sing.) 'driver of the chariot'. See *bāstā* 'in presidency of'.

**bāyā** 'ray of light' (nom. sing., nom. plur. *bāyā*, acc. sing. *bāyu*, gen. plur. *bāyānu*, later *bāyānā*), I 252, 1r2 (<u>rmaysdānānu bāyānu 'of sun's rays', BS *sūrya-*... *kiraṇa-*; K 137·910 *bāyānā hīvya harrūñāma cira himya* 'the shining of the rays became visible (*cira* = *čītra-*)', Tib. *hod-xer snaḥ-ba*; v 293, 37r1 *bāyā brūñā(te)*, Manj. 157 *brūñāve haya vasva* 'he shines out pure rays'; Sid. 30r3 *cu hā pā urmaysdām bāyā ni hīsīndā* '(water) to which the sun's rays do not come', Tib. *ñi-ma mi mthon-bahi čhu* ('water not seen by the sun'); Sid. 149v5 *khu hā urmaysdām hīye bāyā ni hīsā* 'when the sun's ray does not come'; K 7, 5r1 *aṣṣiñi bāyā naramdi* 'a blue ray issued'; inst., plur. Z 13·115 *bāyyau*, v 184, 40r2 *bāyyau birūñā* 'shines with rays'; K 105·235-6 *bāyau jsa nairmya bāysa* 'Buddhas created magically from rays'; K 137·910 *bāyyau jsa*, Tib. *hod-xer*; adjectives, SuvP. 69r1 *bāyīnai jālāna* 'with network of rays', BS *raṣmi-*; v 66·14 *raṃna bāyausta vasva* 'jewels brilliant, pure'; K 104·228 *ranīnai vaiysa bāyausta* 'jewelled brilliant lotus'. See also *baimya-*, *vīv-*. From *bāyi-* (-i as O.Pers. *bāji-*, above *ttāji-*;

the subscript hook separative from *bāy-* 'to lead', not evidence of lost consonant, see also *bū* 'perfume'), to base *bā-* 'to shine', Av. *bā-*, *frāvāiti*, *vi-bā-*, *bāma-*, *bāmya-*, *bānu*, *avāntəm*, Oss. DI. *bon* 'day', plur. *bontā*, Zor.P. *bām*, *bāmīk*, *bām-dāt*, Waxī *vōin* 'light, radiance', = Sarikolī *vōin* (\**bāhani-*), M.Pers.T. *b'm*, *b'myw*, *b'md'd*, M.Parth.T. *b'm*, *b'myn*, Sogd. Bud. *β'tk*, *β't*, *β't'y*, *β'mk* (see s.v. *vīv-*); Oss. D. *ivajun*, I. *ivajyn*, *ivad* 'to dawn, become pale'. IE Pok. 104-5 *bhā-*, O.Ind. *bhāti*, *bhāta-*, *bhāma-*, *bhānu-*, *bhā-*, *bhās-*, Greek *φάος*, *φάινω*, Celtic O. Ir. *bān* 'white', O.Engl. *bōnian* 'to polish'.

**bāysa-** 'grove, wood', Z 3·40 *uryāna* (BS *udyāna-*) *bāysa pharu* 'many gardens, groves'; Z 16·22 *bāysaṇi*; loc. sing. Z 24·208 *lumbinā bāsa* 'in the Lumbini grove', Tib. *lumbahi čhal* (*čhal* 'grove, wood, garden'); K 33·49 *bāsḡ byahāysi* 'the hunter in the wood'; = K 16·156 *bāsḡ byahāy(s)a*; loc. plur. Z 2·24 *bāysaṇwo*; Z 24·166 *bāysaṇwo*; III 68·79 *bāysaṇvā byaha yanīra* 'in the woods they were hunting'; III 69·95-6 *bāysaṇa cambva kuṣḍa* 'in the wood, bushes, caverns'; v 314, 3a4 *bāysaṇe*; SuvO. 56r5 *arweḡ kiśṣāngye bāysaṇi ysāyse biśṣīnya hāro* 'herbs, luxuriant, groves, grasses, every kind of growth', BS *nānā-trṇa-gulma-oṣadhi-vanaspatayah*; ibid 6. *biśṣe paljsāte bāysaṇā banhya* 'all enclosures, groves, trees', BS *sarva-ārāma-vana-vṛkṣāḥ*. See also *paljsāta-*, *kāljsa-*. Possibly from *bāga-* with suffix *-za-*, \**bāyza-* > *bāysa-*, with Zor.P., N.Pers. *bāy* 'garden', Sogd. Chr. *b'yy* \**bāyē*. But rather base *baz-* 'to extend', \**bāza-* 'extent, expanse', with Oss. D. *ivāzun*, *ivazun*, *ivast*, I. *ivāzyn*, *ivazyn*, *ivāst* 'to extend, stretch', see s.v. *bāysū*.

**bāysaṇa rr(e)** 'bordering king', see *balysana-*.

**bāysū** 'arm', K 142·1042 *ysarra-gūnā bāysu* 'golden-coloured arm', Tib. *phyag...* *gser-gyi kha-dog-čan*; Z 13·76 *bāysū*, III 12, 22r1 *hvaramḍai bāysū vīra bañāñā* 'to be bound on the right arm'; plural, Z 21·27 *bāyswe*, JS 13r1 *bāysve*, JS 29r3 *bvāysve*, loc. plur. K 64, 82r1 *bvāṣṭyañāu bāysvā* 'in experienced arms'. Adjective, JS 30r2 *bāysvaje hauve jsa* 'with strength of arm'; uncertain context, v 184, 40ar *dasta, khauysamḍā bāysva* 'hands, moving arms'. From \**bāzuwa-* \**bāzuka-*, Av. *bāzu-*, Oss. D. *bazug*, I. *bazyg*, *bazgūtā*, Zor.P. *bāzūk*, *bāzāy*, N.Pers. *bāzū*, *bāhū*, Sogd. Bud. *β'z'kh*, *β'z'*; Balōči *bāzk*, Pašto *wāzə*, *bahouband*, Balōči *gwāz* 'fathom', Armen. Iw *bahouand*, *bahouband*, Balōči *gwāz* 'fathom', N.Pers. *bāz*, *bāzah*. From base *baz-* in Oss. D. *ivāzun*, *ivazun*, *ivast*, I. *ivāzyn*, *ivazyn*, *ivāst* 'to stretch' (see E. Benveniste, *Études sur la langue ossète* 64 and C. Watkins, BSL 70, 1975, 11); IE Pok. 108 O.Ind. *bāhū-*, Greek *πῆχυς*, *πῆχυς*, O.Engl. *bōg* 'shoulder, arm, branch'.

**bāysdai-** 'observe, look', II 97·109 (and II 8·136) 2 plur. *bāysdaittā*; 3 sing. Z 3·149 *bāysdaiyā*; 3 plur. Z 3·17 *bāysdāindā*, K 28·164 *khve na bāysdeya tsīye vā* 'if he does not regard it, (but) follows me', = K 20·249 *khve na bāysdyeye grra tsīye vā* 'if he does not regard the injunction, (but) follows me'; v 126, 2b4 *u bāysām nva parau kṣārī bāysdye* 'and according to the Buddhas' command he looked at his power (*kṣārā* <*xṣāθra-*)'; II 8·133, 1 plur. *bāysdaudū*, II 110·2 *ṣṣi ni bāysdye*; 3 plur. v 278·76, 2a2 *bāysdyāmdū*; participle present, Bcd 48r3-4 *bāysdya-*

*ṃdai pāramṃvā haskauttā ṣṭāna* 'conspicuous, absorbed in the perfections' (BS *pāramitā*), BS *peṣalu pāramitāsv abhiyukto*, where *peṣalu* is rendered by Tib. *des-sin* (*des-pa* 'fine, brave, noble, chaste'); K 65, 83r2-3 *ṣi aysmū bāysyadai haiga hamāve* 'the mind may be notable, urgent'; noun, v 92r6 *bāysdyāmāte jsa*, v 95v6 *bāysdyemāte jsa*; adjective Z 24·642 *bāysdyāka-*. From *bā* as preverb 'towards', with *uysdai-* 'look up, survey'; coalescent *bā-u->bā*. See cognates s.v. *dai-* 'to see'.

**bār-** 'to rain', v III, 33v6 *bāra bārindā* 'rains pour down', BS *varṣa-dhārāh...* *nīpatiṣyanti*; SuvP. 72v3 *bārīde* 'they rain', BS *pravarṣayantu*; 3 sing., Sid. 150r2 *āṣkā bedā* 'the tear drops', Tib. *hdzag-pa*; K 63, 79v2 *bārī bāra* 'he rains rain'; participle present, Z 22·110 *samu kho bārāndī padāni* 'just like an overflowing jar'; preterite *bāḍa-*, III 59·27-8 *u spye bāḍāmdā baysgā* 'they rained down many flowers', Z 2·108 *ūco nāta bādāndā samu* 'the *nāga*-monsters poured the water'. Causative, *berāñ-*, *ber-*, v 143, 109b3 *bāru berāñā* 'pours rain' Z 22·256 *berāre*, III 29, 43a3 *khu pyaura bāra berāñā* 'as the cloud pours rain', v II·3·2 *bārī berāñāri* 'they rain down rain', Manj. 274-5 *khu pyaure bāra berāre* 'as clouds rain down rain'; preterite, v 380, 2r1 *bāru berāñātāndā* 'they poured rain', BS *varṣam pravarṣanto*, SuvO. 68v7 *spāte berāñātāndā* 'they rained flowers', BS *puṣpā pravarṣayanti*; K 5, 144r3 *spāt(ai)nau bāru berāñātāndā* 'they poured rain of flowers', Tib. *me-tog-gi čhar yan hbebs-so*; SuvO. 68v5 *berāñātāndā hastama spāte* 'they rained excellent flowers', BS *abhyākariṣyanti ca sāla-puṣpaiḥ*; adjective, v 26, 49v4 *berāka gyasta* 'raining *deva*-gods'. With preverb *va-* 'down', v 338, 61r6 *candanā cuñinei bārā vabāde* 'rain of sandal-powder poured down', BS *candana-cūrṇam pravarṣitaṃ*, 3 sing. present, Z 17·10 *vabedā*, preterite, Z 23·155 *vabāde*. Noun *bāra-* 'rain', v 380, 2r1 *bāru*, BS *varṣa-*, nom. sing. *bārā*, inst. sing. SuvO. 68v3 *bārāna*, BS *varṣa-*, K 53·10·5 *jiḍṇai...* *bārāna* 'with rain of ignorance'; compound, Sid. 9r2 *bārūtā* 'rain-water', BS *nabho'm-bhasaḥ*, Tib. *čhar-pahi čhu*; I 171, 87r4 *bārūtāna ā vā nāvūtāna* 'with rain-water or water of buttermilk'. Base *var-*, Balōči *gwaray*, *gwart'a*, *gwāray*, 3 sing. *gwārī*; *gwārīṣ*, Av. *vāra-*, *vāraya-*, *aiwi.varšta-* 'rained upon', Zor.P. *vārēt*, *vārēn-*, *vārān*, N.Pers. *bāridan*, *bārān*, Sogd. Bud. *w'r-*, 3 sing. *w'rt*, infinitive *w'r't*, *w'r* 'rain', Yayn. *bor-*, *boron*, *boriṣ*; M.Pers.T. *w'r-*, *w'ryst* 'to rain', Oss. D. *ūarun*, I. *ūaryn*, *ūarydī* 'to rain', *ūarun*, *ūaryn* 'rain', D. *ūarindzäg* 'light rain', Pašto *wor*, *worēdal*, Parāči *γōr-*, *γār-* 'to rain', *γār*, *au-γār* 'rain' (*au-* 'water'), Yidya *wāriyo*, Sanglēcī *bōr*, Waxī *wūr*. Note Avestan *vār-* 'rain', and *varš-*, but O.Ind. only *varṣ-*. IE Pok. 80-1 *aṃer-*, O.Ind. *vār*, *vāri-*, *vārī* 'water', O.Norse *vari* 'water', Tokhara B *war*, A *wār* 'water'.

**bāra-** 'load', II 33, 3b4-5 *bāra bāra hā gaysā...* *bāra bāra gaysā parya nāsāta* 'load by load reeds...deign to put down reeds load by load', see SDTV 39; also above *baṣg baṣg* 'load by load'; possibly also v 314, 3a3 *biṣi bārū*. Base *bar-* 'carry, bear', Yidya *vīra*, Sanglēcī *vūr*, Waxī *vūr* 'load'; O.Ind. *bhāra-*.

**bāraa-** 'vehicle; riding animal', inst. plur. SuvO. 5r1 *bāryau*, BS *vāhana-*, II 5·82 *aika-yām bārāi sau*, = III 58·1 *eka-yām bārāi sau* 'the one vehicle (BS *eka-yāna-*), one

*bāraa-* vehicle'; Sid. 102v5 *aśā āstamna bārām bvāma* 'riding on *bāraa*-vehicles, horses and the like', Tib. *rta-la sogs-pa ſon-pa*; v 310 viir4 *ṣi bārāi bidā bvestā* 'mounted on a white riding-animal' (and ibid. r1 *bārāi*); ablat. sing. II 108·175 *bārāina vaiysgaista* 'he dismounted from his horse'; plural, K 25·124 *bārā aśa* 'riding-animals, horses', K 64, 80r4 *bārā naukā* 'smooth riding-animals', inst. plur. Z 13·147 *dryau bāryau* 'with the three vehicles'. Base *bar-* 'to carry, bear; be carried=ride', *bāraa-* < \**bāraka-* 'carrier', Oss. DI. *baräg* 'rider' (Čečen lw *beri*, plur. *berēṣ*; Inguṣ *bāri*, *bārj*, plur. *bāreṣ* 'rider, youthful džigit'), DI. *bajrag*, plur. D. *bajrāgūtā*, I. *bajrāgūtā* 'foal'; Šuynī *vārj* 'horse' (\**bāraka-*), Zēbaki *verāk*, Šuynī *vērdz* 'mare', Sanglēcī *vurj* 'horse', Yazg. *varág*, plur. *vərgáθ* 'horse'; *verj* plur. *verjeṣg* 'mare'. See also second component *bāraa-* 'riding', and adjective *bārgyi*, *bārgyā* (\**bārāci-*).

**bāraa-** 'riding' second component, Z 13·25 *aśā-bārāi* 'horse-rider', Z 13·149 *rraha-bārāi* 'riding in a chariot', Z 13·25 *khara-bārāi*, 'riding an ass', *hastā-bārāi* 'riding an elephant'. See *bāraa-* 'vehicle', base *bar-*.

**bāmrāi**, from \**baurai*, \**būrai* 'food', II 50·52 *bāmrāi khaca* 'food (and) drink', from \**baurā-ka-*, to Av. *baourya-*, *baourva-* gloss to *pitu-* 'food', Zor.P. *bōr*, *pīt ut bōr*, DkM 850·17-8 *nān kē-š bōrak* 'bread which is his food', to base *bar-u-* 'eat'. IE Pok. 133 O.Ind. *bhārvati* 'to chew'. Note three words Zor.P. 1. *bōr* 'food' (\**barva-*), 2. *bōr* 'yellow' (\**balūa-*), 3. *bōr* 'riches' (\**bau-ra-*), with Oss. *borā*, *bor*, *buron*, *Borātā* from \**bau-ra-* 'rich'. See also *brrāvā*.

**bārrai** 'sculptor', sing. Z 2·91; 22·51, plur *bārrā* Z 22·37; 43; Z 2·91 the *bārrai* builds the house for the magician (*māyā-kāra-*) Bhadrā. In Z 22 the *bārrāa-* make the image of Buddha for Udayana. Chinese parallel texts *kung-k'iau-tṣi-gan* 'skilled workmen' (K 469; 358·4; 1210·1; 930·1). Base IE Pok. 133-4 *bher-*, *bar-* 'to cut', Av. *bāra-* (*tiṣi.bāra-* 'sharp-cutting'), *brai-*, *brīna-*, *brōiθra-*, Zor.P. *brītan*, *brīn*, *burrāk*, *burrītan*, *burriṣn*, DkM 208·12 *kandiṣn ut dār-burriṣn* 'carving and wood-cutting', N.Pers. *burrīdan*, Sogd. Man. *sfrytyy* (*usf-<us-b-*). Hence \**barna-ka->bārrāa-*. See also *barnei* 'split'. IE Pok. 166-7 *bhrēi-*, O.Ind. *bhrīnāti*, *bhrēṣ-* 'to injure', Lat. *friō*, *friare* 'to rub to pieces'.

**bārgyi**, adjective 'riding', Z 2·77 *kho ju bārgyi pātī hvāndu* 'as the rider ('surpasses, overtakes', *rrjīte*) the footman', Z 5·30 *bārgyā hā naltso kūṣḍu* 'riding, go (2 sing.) out from the palace'. See *bāraa-* 'riding', base *bar-* 'carry'.

**bārman-** 'enclosure' whence 1. 'prison', 2. 'reservoir', III 2, 7r4 and III 9, 17v4 *ttāna bārmaña kaṣṭum* 'I came into this prison'; v 126b1 *saṃtsārūṃ bārmina* (not *bārmaṇna*, unless by error) 'from prison of migration', parallel Saṃghāṭa-sūtra G 37, 78b2 *samsāra-bhava-bandhanāt* 'from bondage of life in migration'; III 6, 12v4 (and 7, 14v4) *saṃtsārīnaina bārmaṇna* 'from prison of migration'; 'reservoir', Z 17·18 *ggaryau nuvalysde kho ju bārmañi jsa samu* 'pours down from the mountains as from a reservoir'. From base *var-* 'to enclose, shut', Zor.P. *varm*, N.Pers. *barm* 'reservoir'; Oss. D. *üärmā*, I. *üorm*, *orm* 'hole, pit'. IE Pok. 1160 *uer-*. See above s.v. *baṭha-*; and below *vara* 'court'.

**bāljsakyau** 'with flames', N 169:4 *buysvai ttīyā bāljsakyau bāysu biśsu* 'you quenched all the forest then in the flames'; II 75:55–6 *dr̄m-mām̄jsakyā hva hva goīracākyā paṣṭim̄dā ysīrakā dravāśam dai viṇa yaṃdā bājsakyā* 'the pores rise opening severally; the heart's dark-red fire now creates flames'. From *baljs-* 'to blaze', to IE Pok. 118–20 *bhel-*, 124 *bhel-g-* 'shine', Greek φλέγω, Let. *balgans* 'white', *bhel-ġ-*, Let. *blazt* 'shine' or IE Pok. 139 *bher-*, *bher-ġ-*, *bher-g-*; O.Ind. *bhr̄jate*, Av. *br̄z-* 'shine', M.Parth.T. *br̄z'g*, *br̄z'yn*, *wybr̄z'd*, M.Pers.T. *br̄z-*, Zor.P. *br̄z-* has *-ġ-*, Got. *br̄ihts* 'bright', Celtic Welsh *berth* 'shining', Lit. *bežti* 'become white, ripe'. Here *baljs-* has *-g-* from *bhelg-* or *bherg-*.

**bāva** 'root', see *bāga*, K 113:384 *br̄riya hīya bāva kāme jsa ṣṭ(e)* 'the root (if not BS *bhāva-* 'being') of love is from thought' (older *hāmata*, if not BS *kāma-* 'desire').

**bāvāvā**, see s.v. *sv̄rai*.

**bāsa** 'in a garden, grove', loc. sing. to *bāysa-*.

**bāstā** 'under the presidency of', v 62:9 *ṣi hvi mūlā bāstā mīdi* 'this man dies under the presidency of the Rat (animal cycle, no. 1)', loc. sing. to \**bāsti-*, base *bāy-* 'conduct', a similar form in *kaṣta*.

**bāšte** infinitive to *bāy-*: *bāsta-* 'conduct'.

**bāśde** 'length', v 62:15 from \**buśde*, see *bveśdū*.

**bāškala** 'cups', II 85:18 *ñūḍāji bāškala dvī-ssa* 'two hundred cups, with lids'. See also s.v. *būna*. Possibly to Zor.P. *b'š* \**bāš* (for *bāz*?) gloss to Av. *bašina-* 'vessel'; see cognates s.v. *bagala-*.

**bāsā** 'noise', III 72:158 *hastāna hīvī bāsā* 'trumpeting of elephants'. Elsewhere with *ni-*, Sid. 125v3 *nvāše* 'he shouts', BS *ākrandā*, Tib. *cham-rdam*; Z 24:503 *gyasta nvāśśindā yakṣa* 'the deva-gods, the yakṣa-goblins make noise'; K 45:20 *nvāśūm* 'I cry out'; preterite, K 45:19 *nvāše* (from \**nvāśśāta-*), JS 37r4 *nvāśāṃde* 'they made noise', K 24:106 *nūśāda* (*ū < vā*). Noun III 72:162 *panā ratha nvāśā u dāṃmā* 'there arose tumult (*rrantha-*), noise and smoke'; Z 13:137 *nvāsa yidāndi* 'they made noise'. From base *vas-*, *vās-*, *us-*, Av. *vās-*, Nirangastān 38r14 \**gavam vā* \**vāsayatam* 'or of cattle bellowing' (see A. Waag, p. 51, 2–3), with Zor.P. gloss *pat* \**vāśīnīh* \**vāśēnd*; Sogd. Bud. (H. Reichelt, fragment III. 16) *w's*, *w's'y*, P 3:226 *w's'y* 'to shout', Sogd. Chr. *γωβty* *ptwysd'rt* 'he recited praises', Chorasm. *wāśid*, Yagn. *waast* 'noise of cattle' (E. Benveniste, JA 1955, 148); Oss. D. *ūasun*, *ūasta*, I. *ūasyn*, with *ni-*, D. *nūūasun*. Noun, D. *ūasāngā*, I. *ūasāg* 'cock', Parāci *wāśina* 'cock'. See also *hośśa* 'singing birds'. IE *uāk-*, O.Ind. *vāśati*, *vāśrā-*, *vāśitā*, *vāśitā*, *nivāśa-*, BS *vāsyate*, *vasyati*, Pali *vassati*, Nepali *bāsun*, Khowar *bašeik* 'to sing', Nūristāni Waigali, Kati *wats-*, Aškun *wāś-*, *was-*, of animal, human and other sounds. Probably also Av. *usig-* 'incantator', O.Ind. RV *uśig-*, rather than Hittite *hūek-* 'to charm, cure' (proposed by T. Burrow, Henning Memorial Volume 97).

**bāsta-** 'conducted', participle to *bāy-*. See also III 83:19 *būsta-*.

**bāsta-** 'stuffed', *hāsta-*, Z 2:13 *kye ggīsā bāste kye grūške* 'some ate grasses, some husks'; Z 24:169 *ce ggīsā bāste* 'some ate grasses'; parallel to Pali *tiṇa-bhakkha-* (Dighanikāya 1:166); Manj. 19 *habaḍa bāsta* (dyadic); Sid. 8r4

*ttie hīvī gūnai hamdamna hāstā jshārā hime* 'its mark is within the full belly', Tib. *dehi mchan-ma ni khon ltam-ltam-por gyur-pa dan*, = v 317:43 *bveštā*. See also *bvāsta-*, K 113:382 *habaḍa bvāsta* 'filled, stuffed', and *bvešta-*. Noun, Sid. 8r5 *pvāma*, = v 317:45 *pvāma*, Tib. *ltam-ltam-por hdug-pa*. Base *vād-* with preverbs *ba-* and *pa-* 'to thrust in', see *bāy-*.

**bāste** 'he put on, wore', Z 24:278 *kho ye ysārātaru bāste* 'as one has put on a piece of armour'. If not error for *bāste* 'he bound on', from *bāy-*: *bāsta-* 'to conduct'.

**bāstadū** (with broken top, read *bāst(ā)dū*) 'we drew on', II 76:3 *pvaicai cū ttadrrvā bāst(ā)dū* 'coverings which we had drawn on the looms (?)'. See *bāy-*: *bāsta-*.

**bāhūjāte** (or *bā hūjāte*) 'he holds'. Since *bā* leaves the initial of the base untouched (see *bāthamje*), here the base is *hūj-* from IE *seuk-* or *seug-*. See also *boṭā*, BS *pary-ava-naddha-*. Parallel to *bāhūjāte* Pali *dharesi* 'he held'. See s.v. *hūjāte*.

**bī** 'willow', Sid. 10r2, BS *vanjala-*, Tib. *lcan-ma*. See also *banijām* 'bark of oak or willow'. To Av. *vaēti-* 'willow': Vid. 22:20 *nava vaētayō barat* 'he carried nine withies', gloss Zor.P. *tāk ī vēt* 'branch of willow', N.Pers. *bēd*, Pašto *wala*, Orm. *wul*, Parāci *yi*, Šuynī, Sanglēči *wēd*, Yidya *wīya*, Yazg. *widg* 'vine', Yagn. *wet* 'willow; vine'. IE Pok. 1120–2 *uei-*, O.Engl. *wifig* 'withy', Lat. *uītis* 'vine' (see also KT VI 436).

**bī** 'its poison', *bi* with *yi*, III 75:227 *ṣai bura mū nāṃdā bī* 'it (the *rasāyana*-elixir) destroyed its (the missile's) poison'. See s.v. *hāta-* (\**viśa-*).

**bī** 'poison', JS 46r4, see *hāta-*, *bēi*; with *yi*, *bī*.

**bī** 'pierces, shoots', Z 21:15 *cu ne bī hvandī kāścīnyo pūnyau ysāru* 'why does she pierce a man's heart with arrows of grief?', see s.v. *bid-* 'to pierce; shoot'. From \**biditā* optative.

**bī-** 'without, not', Z 24:411 *khasta pāhasta bijūndā śśānye haṃdārā ggaḍāre* 'struck, wounded, lifeless, lying, others are rolling'. See verbal *bijore*, from \**vi-juw-* 'lose life', with *jūtā* 'he lives'; and *bipajsama-* 'not hostile'.

**bīka** 'beloved', IV 22:2 *bīka gyasta* 'beloved deva-god'; Z 12:9 *bīka māḍāna*; Z 5:88 *brika māḍāṃgya* (masc. voc. sing.) 'beloved bountiful one'; v 155, 1b2 *hvaḍāṃ bīka* 'beloved of men'; N 176:21 *bīka pīsā* 'beloved teacher (voc. sing.)'; v 291, a4 *|||nau bīka* (fragment). Parallel to *brī*, IV 23:15 *pam̄ne brī* 'dear to everyone', II 3:38 *pañai jsām brī*, JS 12v1 *nārā pam̄nyai brī* (fem.) 'wife dear to everyone', like BS Saṃghāta-sūtra G 37, 9a3 *sarveśam priyo*. The variants *brika*, *bīka* assure the older *brī-*, with *brya-* 'dear'. BSOAS 36, 1973, 226, r5; 6 read *maṃnyūsrī* 'Manjuśrī' (fragment 151:15).

**bīkṣista** 'disarranged (?)', JS 11r1 *bīkṣista rīmajsa kaṣaṭā haṣprī tcam̄jsa* 'dishevelled, dirty, bad, scattered hair' (BS *kaṣta-*, *kaṣaṭta-* 'bad'). With III 42:2 *kaṣisttai tcam̄jsā* 'dishevelled hair', K 16:164 *vakṣgista* 'he threw'. See cognates s.v. *kṣista-*.

**bigaji** 'of the kidney', adjective, III 89:157 *bigaji pī* 'fat of kidneys'. See *bim̄ga*, *bilga-*.

**bim̄ga** 'kidney', Sid. 155r3 *bim̄ga baṃdanvā vināṃ astaṃna* 'pains and the like in the bands of the kidneys', BS *kakṣi-*, Tib. *mkhal-rked* (*mkhal-ma* 'kidney', *rked-pa* 'loins'). See *bilga-*.

**bice** 'part of the female body', Z 2:48 *stārñe bice* (plural) associated with *rrūva* 'intestines'. Possibly connected with III 46:32 *beska*, = III 37:18 *baisaka*. From \**bidačī* > \**bidča* > *bicā*- base *baid*-: *bid*- 'to split'. Note O.Ind. *kālatra-m*, *kāḍatra-m* 'split, hole', whence 'vessel, vulva', base *kar*- 'cut'. To Oss. D. *bugkā*, I. *bugk* 'vulva', D. *bek'ä* 'protuberance', I. *bik* 'navel' (D. *naffä*). See *bid*-, Sid. 130r5 *bitte* 'cuts off', Tib. *čhod-pa*.

**bichānīndī** 'noise of horse, squeal (?)', Z 24:413 *māstu bichānīndī* '(the wounded horses) cry out loudly'. For 'neighing' note III 72:158 *aśām hīvī rachanai*. After *i-kh*- is replaced by *-ch-*, hence *-chān-* could derive from *khan*- < *xand*- 'to laugh'. But *-ch-* from *-čy-* (as in *pachāre* 'are cooked', base *pak*-) would allow a connexion with *cī*, *kyī* 'to lament', M.Pers.T. *čyydn*, *čyyšn*, *čyyd*, *čy'g'n* to Let. *kāite* 'pain', see s.v. *kyī*. In *rachanai* a dialectal \**fračhand*- could be traced (like Tumušūq *ra*- < *fra*-). Yidya *uśun*-, *uśinai* 'to neigh'.

**biche** 'rest upon, lie down', III 28, 38b1 *šta au vā hīstā au vā biche au vā naitā au jsāve* 'he stands or he comes or he lies down or he sits or he goes', BS *gacchati vā āgacchati vā tiṣṭhathi vā niśidati vā śayyām vā kalpayati* ('or goes or comes or stands or sits or makes a bed'). From \**abi-čya*- base *čyā*- 'to rest', see s.v. *tsāšta*-, *tsāta*-. See also *bachadaa*- of creeper clinging to trees.

**bija**- 'fighter', II 54:23 *šura bija hvāštānā pūrā* 'bold fighters, sons of chiefs'; II 55:31 *khu māje ysarne bāḍi virā bīje* 'fighters for our golden land'. Base *vaič*-: *vik*- to Armen. lw *vēč*, 'quarrel', *vičasēr* 'loving disputes', *vičem* 'to dispute'; beside *vaič*- in Armen. lw *vēg* 'dispute', gen. plur. *vīgac*-. IE Pok. 1128 *ueik*- 'be violent', Lat. *uincō*, *uictum*, *uictum*, *peruicāx* 'obstinate', Celtic O.Ir. *fichid* 'fights', *fecht*, *Got. weihan* 'to fight', O.Engl. *wigan* 'fight', Lit. *veikiū*, *veikti* 'to work', O.Slav. *věkū* 'force'. Hence from \**vaiča*-.

**bijā** 'seed', Z 22:294 *bijā nu biḍe* 'he threw their seed'. Parāčī *biz* 'corn, grain', *biz deheman* 'I sow corn', Balōčī *bij*, N.Pers. *bij*, see s.v. *mišša*-. Cognate, not lw from BS *bija*-. Then *bija*- < \**biz-ya*- (-zy- > -j-). See also *biṃmīysā* 'millet'.

**bija**- 'sparrow', Sid. 100v5 *biji*, see *biṃji*.

**bijāša**- 'sound', see *bajāšša*-, *bajēšš*-, *bijēšš*-.

**bijāsāna** 'a medicament', III 89:159 *bijāsāna tcāra* 'fat of the thing called *bijāsa*-. Possibly -*āsa*- suffix to *bija*- < \**bilgaja*- 'of the kidney'; but rather to *var*- 'lamb', Oss. D. *ūr*, *ūrīgkā*, as if \**bilja* < \**variča*-. For *var*- note also Pašto *wrai*, Orm. *lrai*, *lyērāi*, Parāčī *yarō*, Waxī *wari*, *würk*, Šuynī *wārg*, Yidya *wərya*, Sanglēcī *wērak*, Yidya *wōryō* 'one year old', Sanglēcī *worok* 'male', Yidya *nar-worya* 'one year old', IE Pok. 1170 *ueren*-, O.Ind. *urā*, *urāna*-, *urabhra*-, Zor.P. *varrak*, N.Pers. *barrak*, Armen. *garñ*, Greek φαρήν, ἀρνός (gen. sing.), Lat. *ueruēx* 'wether'.

**bijirma**- 'excellent', *bijirma*-, SuvP. 69v3 *bvaime jsa vasva bijirma*, *lakšanyau āsyā amga* 'pure, outstanding in knowledge, limbs decorated with the marks' (BS *lakšana*-), BS *jñāna-ākaraṃ sarva-triloka-sāraṃ*... *surucira-lakšana-aṅgaṃ* (*bijirma* = *sāra*-); II 87:54 *hvāra bijirma hvāštā* 'bold (?)', outstanding, supreme'; Sid. 5v4 *hva hva tīyām bijirma hirānā* 'severally of them the outstanding condition', BS *itaresām pradhānatā*, Tib.

*phyi-ma phyi-ma-la gčo-bo yin-no*. See also K 51:6:8; K 49:4:5; K 50:5:4; K 49:4:1; K 49:3:4. Above *jairma*-, *jārma*-, *pakayārma*. From \**vi-čārmya*-, base *kar*-, *čar*- 'move'.

**bijīšta** 'equipped', II 74:34 *imdrā jsā bijīštā* 'possessing (all) faculties'. From \**abi-čāšta*-, to *kašta*- 'attached', see also *añašta*- 'not deficient'. Parallel BS in reverse *vikalen-driya*-, see s.v. *vārūḍya*-.

**bijūndaa**- 'lifeless', Z 24:411 *khasta pāhasta bijūndā śsānye haṃdārā ggaḍāre* 'struck, wounded, lifeless, lying, others are rolling'. From \**vijwanta-ka*, see *bijore*, and *jūtā*.

**bijev**-, *bijāv*-, see *baj*-, *bajev*-.

**bijore** 'become lifeless' (3 plural), v 88, 50r4 (Bhaiṣajyaguru text) < *mu* > *lśu nātca-vūna hāmāre, mulśa buro vātco bijore kho*... 'at times become unconscious, at time again they are lifeless' (BS Gilgit MSS 1 24, Chinese translation, W. Liebenthal, p. 19). Present 3. plur. -*ore* < -*u-āre*, see *paršto*-, *byore*, to \**vi-juv*- 'be lifeless', with *bijūndaa*- 'lifeless', distinct from *bujv*- 'be resuscitated'. Note also, without preverb, Yazg. *šaw*-: *šod* 'to revive', participle *šadag*.

**bijautta**- 'ruined', Sid. 20r2; K 65, 84r2 *bva bijātta* 'broken, ruined', see *baj*-, *bajev*-.

**bijs**- 'pour, pour on, pour over', *bejs*-, *baijs*-, Sid. 124v2 *kašām jsa amga bijsānā* 'the limbs must be poured upon with *kašāya*-decoction', Tib. *khu-ba-la sogs-pas lus-pa blugs-pa dan*; Sid. 139r3 *āchai biṃdā bijsānā* 'it must be poured upon the (swelling) disease', Tib. *nad-kyi sten-du bhugs-pa dan*; Sid. 137r2-3 *ā vā pātca gvīhā švīdā jsa bejsānā* 'or next it must be poured upon with cow's milk', Tib. *yan-na ho-mas na-bahi sten-du blugs-par byaho*; Sid. 137r1 *āchai biṃdā hā baijsānā* 'it must be poured upon the disease', Tib. *nad-kyi sten-du blugs-pa dan*; Sid. 137r3 *gvīhā rrū hīvī raysāna bejānā* (-j- for -js-) 'it must be poured upon with liquid of cow's oil (butter)', Tib. *mar-gyi sūn-pos sten-du blugs-par byaho* (*blugs-pa* 'pour'). Present, 3 sing. Z 22:110 *samu kho bārandī padāni kvī ye haṃberāte hatārta ni ni ju hā bištā cu bendā* 'as the overflowing vessel, when one has once filled it, one does not pour what is over it'; parallel E. Lamotte, Mpp3 1 317 'a good vessel of good water which does not overflow'. Preterite participle, *bīya*- < \**vixta*-, Z 20:31 *hūnā jsa bīya* 'flooded with blood', Z 24:416 *biššā bīya hūne jsa* 'all covered with blood'; parallel BS *rudhīra-abhyakta*- 'covered with blood'; note Uigur Turk. *ürgānīp* 'overflowed' (A. von le Coq, Manichaica aus Chotscho 1:5:14). In v 164b4 *baya-bīya* 'full of fear' the connexion may be rather with the suffix (or second component) -*vīya*-. From base *vaič*-: *vīg*- 'overflow, flow out, throw out', Av. *vaēg*-, *vaēja*-, *vixta*-, *vaēya*-, Zor.P. *vēxtan*, *vēš*-, Armen. lw *vižem* 'flow out'; Oss. D. *ūeyun*, *ūiyd*, I. *ūiyyn*, *ūyyd* 'shake, move'. IE Pok. 1130-1 *ueig*- (and *ueik*-), O.Ind. *vēga*-, *vējate*, *vījāte*, *viktā*-, *vignā*- (of swift motion); Greek εἴκο 'yield'; Balōčī *gējag* (possibly old *g*-, not *u*-); Lit. *vigrūs* 'swift', *vīglas* 'lively' beside *vīkrūs*.

**bijs**- 'assemble', participle *bijsya*-, *baijsya*-, K 110:330 *hera bijsīdu vā aharīna* 'they gather up all things (= *dharma*-elements) without remainder'; K 110:343-4 *baiśa dharmā-kāya-svabhāva bijsīda śgi śe drau nauhya*

*dra-bāḍa harbaiśa bgya* 'all those having *dharmā-kāya* nature assemble even on one hair's tip, all the Buddhas of the three times' (= BS *try-adhva-*); K 111·361 *cī satva ttatva vīra sarva-l(o)ka vī ne bijsira rū ttuśe ha vī bāḍa ttuśāttā sa* 'when the beings do not in reality assemble in the whole world (BS *sarva-loka-*) the form (BS *rūpa-*) is void (= BS *śūnya*), at all times precisely voidness (= BS *śūnyatā*)'. Preterite *bijsya-*, K 106·249-50 *akhaṣṭa drau-nauhma khu hā bijsyādā, daṃdā śe drau-nauha thāñā* 'unmoved, with a hair's point when they have assembled, so many in the place of one hair's point'; K 106·249-50 *brāñā kh(u) baijsyāda śe dr(au)-nauhya hvīdai* 'it is to be known how they have assembled, it is said, on one hair's point'; K 110·341-2 *śai parṣa khu bijsyā hā hvīdai* 'even the assembly how it assembled, it is said'. These passages offer present stem *bijs-*, preterite *bijsya-* in the sense 'be assembled, brought together', similar to 'to be contained in one place', which is expressed by Iranian *vyank-:vink-* in Zor.P. *wnčyhyt \*vinčihet* or *\*vančihēt* (DkM 608·1) 'is contained'; DkM 772·3 *wnčnd*, N.Pers. *gunjīdan* 'be contained', Waxī *wic-* (*\*wiča-*), Šuynī *wīz-*, *wīzd*, Sarikoli *wex-*, *wexd*, Yazg. *waš-:wayd* 'be contained in, have room in; O.Ind. *vyak-*, *vik-*, *vivyacat*, *avivyak*, perf. *vivyāca*, *viveca* (?), noun *vyācas-* 'be contained' (see W. B. Henning, BSOAS 11, 1945, 469, fn. 3). Here *bijs-* (present) is either from *\*vaič-* or *\*vič-* (with *i > ī*), preterite *bijsya-* from *\*vaičita-* or *\*vičita-*. See E. Lamotte, Vimalakīrti-nirdēsa 249, for the mounting on seats (s.v. *bhiṣṭa-*).

**bijaṣa-** 'method', Z 19·11 *hamu bijaṣadu vīrā nā pha(ru)* 'on the whole method, many of them...' See *nijaṣa-*, *pacāḍa-*; from *\*abi-čarta-*, to *kar-* 'do'.

**bijšana** 'mark', SuvP. 70r3 *lakṣanyau bijšanyau śyūsta* 'provided with marks' (BS *lakṣaṇa-*, dyadic), BS *lakṣaṇa-*; IV 23·2 *haṣṭāyau bijaṣānu ysānastā* 'beautiful with the eighty marks', BS 'the eighty *anuvyanjana*-marks'. From *\*abi-čana-* or *\*abi-jana-*. See *bijšindā*. Possibly to Armen. lw *pčīn-k'* 'decoration', *pčēm* 'to decorate' from *\*pi-čanya-* (or *\*pačanya-*) to a base *kan-*, not *gan-*.

**bijšatta-** 'injured', III 80·32-3 *āstā pha stūrām hīyi cū varā bijšattā* 'many bones of horses (*stura-* 'large beasts') which there (were) injured', because of the rough road. The word has *-jsā-* (not *-jā* with *bajautta-*, *bajev-*), hence with *-atta-* from *-autta-* with v 384·5 *patcauttai*, Sid. 127r3 *patcautta*, BS *hata-*, Tib. *ñams-śin* (*ñams* 'injure').

**bijšāmane** 'we go', II 113·95 *khu va śaṃdā byehā: mane u mistye bāḍā vī va bijšāmane ttī paḍā haḍa paśām* 'how we may obtain the ground and go away to the Great Country there; then we shall first send messengers' (translated AM, n.s., 11, 1964, 4); II 113·89-90 *parau āstā si khu tsāmane mistye bāḍā vī va bijšāmana neṃ* 'the command is, how we go, depart to the Great Country or not'. Possibly *neṃ* 'or not', see *na*, or omit [*na*] as printed. From *\*vi-gā-* 'depart' or *\*abi-gā-* 'approach' present *jsā-*, see above, *jsā-* 'to go'.

**bijšindā** 'marks (?)', Z 2·186 *ko ttā puña dyānā āro ātāśi ṣṣai nā bijšindā* 'where these merits may be conspicuous, even the sky (BS *ākāśa-*) does not mark (them)'. To *bijšana-*, BS *lakṣaṇa-* 'mark'. From *\*vi-čan-*, *\*abi-čan-* with *āisān-*, *nijaśva-*, base *kan-*.

**bijšaurra** —?—, v 386b2 *hamiḍa haḍi bijšaurra grā śālya* 'together messengers...'

**biṃji** 'sparrow', Sid. 17r4, BS *caṭaka-*, Tib. *mčhil-pa*; Sid. 100v5 *biji kūṭāñā škūṭa* 'the gullet of a sparrow must be ground up'. With *-kya-*, II 35·31 *bejakya*, = III 37·29 *baijakye*, in a list of birds. Compound, Sid. 142v4 *biṃjūha* 'sparrow dung', Tib. *mčhil-pahi tug-pa*, III 90·187 *bijūha*, Sid. 100v4 *bejūha*. From *\*vinji-*, Pahlavi Psalter *wncšky*, N.Pers. *gunjīšk*, *binjīšk*, *wanj*, Balōči *gwanjīšk*, Orm. *gunjīšk*, Sanglēči *ginjīšk*. For *-ūha-*, see *gū* 'faeces'.

**bīṭh-** 'twist', Sid. 121v4 *cvai udāvartta āchai hame, āśñai amga tcārbe makṣāñā u bīṭhāñā* 'who has the udāvarta (disease of the bowels), first for him the limbs must be rubbed with fat and must be massaged', BS *udāvartinam abhyakta-svinna-gātram*, Tib. *rtug-skam-gyi nad yod-pa-la ni dan-por lus snum-gyis bsku-ziṃ dril-ba dan*; K 41·53 *tti khvai sa(ṭta) śaṃdya bīṭhā*, = K 43·171 *tti khvai satta tta śaṃdya bīṭhā* 'just as a being so writhes on the ground'. With preverb *ham-*, Sid. 18r5 *ṣi śaṃnā hambīṭhe* 'the faeces are retained', Tib. *phyi-sa sri-bar byed-čīn*; Sid. 18v2 *ṣi (śaṃ)ni garkhā, ga hambīṭhe* 'the faeces are hard, they are retained', Tib. *lči-ba yin-te, phyi-sa sri-bar byed-čīn*. Base *vart-* 'turn', *\*varṭhya-* > *bīṭh-*. See also *baḍ-* < *vart-*, *nyūd-* < *nivart-*, and *bāḍa-*.

**biḍa**, *beḍa*, loc. sing. to *bāḍa-* 'time', Bcd 56r4 *kāla-krre ustamauysye tsūme biḍa* 'in the time of last going, the *kāla-kriyā* (death)', BS *kāla-kriyām ca ahaṃ karamāṇo*.

**biḍa** 'deceit', K 11v3 *dyūlā biḍa ttaṃda* 'deception, deceit only', to O.Ind. *vṛthā* 'falsely', IE Pok. 1140 *uel-* 'to cheat', Lit. *vilti* 'to deceive', *výlius* 'deceit'.

**biḍā** 'he bears', see *bar-*, from *\*barati*; Manj. *satsara p(ā)tca vā biḍa* 'then suffers migration', = Z 5·17 *pātca dukha bera saṃtsera* 'then woes must be suffered in migration'.

**biḍe** 'throws', 3 sing. Z 13·78, see *bir-* 'throw'.

**biḍa** 'clothes', from *\*bāḍa-*, as *hvīḍa* 'food' from *hvāḍa-* 'eaten', K 100·290 *badamjā tcamā cīvara haṣṭai biḍa pāste haiya haya pāśai* (a list, see s.v. *pāśai*); v 3·1·9 *u khaṣa u biḍi tā (mū)padatā hamaiyi yaṃḍi* 'and shoes and clothes, these Mūpadatta himself makes'; II 77·40 *maṇḍvai biḍa padaidaudū* 'we made clothes for the woman' (or proper name *Maṇḍva*?); parallel (with *bila*) II 77·15-6 *śai pvaica jsa jsām mūśaka bila padaide* 'with one covering he made a garment, clothes', here *bila* has *-l-* < *-ḍ-* (as in III 40·17 *habāla-* 'full' = *habāḍa-*, and II 101·12 *śalai* 'goodness' = *śāḍye*); see also *mūśaka* from *\*mauxša-* 'wearing, dress', base *mauk-* 'to put on'. See also *bira*, *bairai*. From *bar-* 'to wear clothes' like Greek φορέω. See also SDTV 57.

**biṅ-**, *biṅ-*, *beṅ-* 'split', Sid. 104r1 *kālanāṣṭai kaṃmā hīvi pacāḍā hamāve biṅāñā* 'whatever the practice of the wound, it must be split', BS *pātanā*, Tib. *rmahi srol* ('custom, practice') *gaṃ gyur-pa dral-ba dan* (*dral* 'split'); Sid. 141r3 *cu adīṣṭa gaṇḍamāla vīra biṅāñā* 'what must be split upon the unmaturing *gaṇḍamāla*', BS *gaṇḍamāla*... *jayet*, Tib. *hbras-kyi phren-ba ma smin-pahi ni, dral-te*; Sid. 141v3 *beṅñāñā u padajsāñā* 'it is to be split and burnt', BS *śastra-agni-*, Tib. *dral-ba dan, bsreg-pa dan*. From *\*vi-šan-*, see s.v. *patāñiyā*, to Av. *fšan-*.

**ḅāta-** 'poison', Z 7·47 *ḅātu*, Z 11·16 *ḅei*, Sid. 2r4 *ḅe*, Sid. 2v5 *ḅa isāma* 'extruding of poison', BS *gada-*, Tib. *dug-las bsruw-ba*; Sid. 14r5 *ḅe*, =v 323·158 *ḅe*; K 140·979 *ḅe-t-i naḅseme* 'I remove his poison', Tib. *dug gñil-bar bgyiho* (*gñil* 'expel'); inst. sing. Z 13·104 *ḅeina*, K 136·870 *ḅena*. Adjective, Z 2·26 *ḅeiṅṅo khāysu ne hvīdā* 'he does not eat the poisoned food'; v 133, 2v5 *ḅeiṅṅei pu(vanā)* 'fear of poison', BS G 37, 19a2 *viṣa-bhayam*, Tib. *dug-gi ḅjigs-pa*; III 130a2 *ḅinai maram* 'death by poison'; with *niṣ-*, I 139, 47v1 *naṣḅḅevai padīme thyau* 'at once makes free of poison', BS *nirviṣam kurute kṣipram*; compounds, Z 2·59 *ḅita-samñā* 'concept of poison' (BS *samñā*); K 32·44 *ḅe-vūḅi* 'poison-covered', JS 21v4 *ḅe-tuḅa*, JS 30r1 *ḅa-bhūde* (*bh* for *t*), Manj. 74 *ḅa-vāeḅa*. From *\*viṣa-*, Av. *viṣ-*, *vaēṣah-*, Zor.P. *viṣ*, N.Pers. *guṣ* (*guṣ i zard* 'bile'), Pašto *wəṣ* (from Dardic?), Nūristāni Kati *viṣ*. See also *biṣka-*, *patāḅātāñā*. IE Pok 1134 *ueis-*, O.Ind. *viṣā-*, *visra-*, *veṣati*, Greek *ίός* 'poison', Lat. *uirus*; Celtic Mid.Ir. *fī* 'poison', Welsh *gwyar* 'blood' (*\*ueisaro-*), O.Norse *veisa* 'swamp', O.Engl. *wāse* 'ooze'.

**bita, beta**, oblique to *bāta-* 'wind'.

**bātamjśa-** 'astringent', v 116, 65r4 *tṭira dajsāka bātamjśa* 'bitter, pungent, astringent', BS (=Tib.) *tiktah kaṭuka eva ca* (but translating BS *kaṭu-kaṣāya ca* (Konow)); Sid. 5v2 *byamjśā*, BS *kaṣāya-*, Tib. *bska-ba*. From *\*vi-tanča-* to base *tank-* 'to contract, coagulate', *\*taxra-* 'bitter', Zor.P. *taxr*, *taxl*, N.Pers. *talx*, Pašto fem. *tarxa*, *traxa* (masc. *trix*), see EVP 83-4. The same base *tank-*: *tak-* in Zor.P. *takarg*, *tatarg* 'hail', adjective M.Parth.T. *tgrgyn*; N.Pers. *tagarg*, *taḅarg*. IE Pok. 1068 *tenk-*, O.Ind. *tandkti* 'draw together', *takrā-m* 'butter milk', *ātangana-* 'rennet', with increment *-k-* to IE *ten-* 'stretch'. See also Pašto *tat* (*\*taxta-*) 'close, thick', N.Pers. *tang* 'narrow', *taxtah* 'plank'.

**bātanda-**, *byamnda-* 'confused', see *bātam-*.

**bātam-** 'be confused, doubt', v 329, 7v4 *thu...tṭāte tṭāndrāme bātame pulśā* 'you ask about these doubts', BS G 36, 5b2 *tvam...etam artham paripraṣṭavyam manyase*; Tib. *don ḅdi ḅdri-bar sems-pa ni*; v 350·17·1·3 *tta(m)ḅdrāme bātame pulśi* 'you ask such doubts'; Z 2·131 *ma bitamu* 'do not doubt'; v 123, 3b3 *vara bātamaḅ štā* 'there is doubt', BS *vyākulaḅ vā mano me* 'my mind is confused'; v 263, 89r1 *tṭi tṭu rruḅḅu māsta bātamaḅ hāmāta* 'then to that king great doubt arose', BS G 37, 77a1 *saḅvigna-manas-*, Tib. *yid mi bde-nas*, v 293, 37r2 *bātamaḅ jāndā* 'stops doubts'; v 30, 79b1 *tṭrāmo bātamyē gvaṣka* 'such separation from doubt'; v 30, 79b2 *bāśśā bātame vasusāro* 'all doubts may be cleaned away'; III 48·4 *ma ni pvāisa byame pha* 'do not ask about many doubts'; with negative, v 158r4 *abātamaḅ*, Sid. 130v4 *abyamai* (omit. BS and Tib.); adjective, K 4, 140r4 *tṭitā ṣa harbīṣa paṣa bātamaḅjśa hāmāta* 'then that whole assembly became doubtful', Tib. *de-nas thams-čad daw ldan-pahi hkhor-ro the-čhom-du gyur-nas*, Chin. *i* 'doubt' (K 205); Mahāvvyutpatti 362 *saḅśaya-*, Tib. *the-čhom*. Preterite *bitanda-*, *bātanda-*, Z 4·84 *bitanda-*, v 141·103, 1r3 *bātanda-*, with negative *abitanda*, Sid. 6v1 *abyamḅdā*, Tib. *bag yod-pa* 'attentive' (=BS *apramāda-*), K 136·872 *byamḅdā*; abstract, v 52, 83a4 *bātandētā*, Z 23·93 *bitandete*. Hence verbal *bātam-*, *bātanda-*, noun *bātamaḅ*, plur. *bitame*.

From *\*vi-tam-*, see s.v. *pātam-* 'to obscure'. See also *nāmadaḅ* 'uncertainty', from *ni-tam-*.

**bitar-** 'cross, develop', Z 24·457 *puñā hvamḅdye bitarāre* 'the man's merits triumph'; II 56·16 *byadā jsa tṭrāmīda* 'they cross with (skin for) crossing; ibid. 11 *byadām biḅḅi tṭrāmīdi* 'they cross upon (skins for) crossing', referring to inflated skins. Base *tar-*, *vitār-* 'to cross', Zor.P. *vitarak*, *vitarg* 'bridge', N.Pers. *gudar-* 'to cross', IE Pok. 1074-5 *ter-* 'to pass over', Av. *tar-*, *taurv-*, Balōči *tarag* 'return', Oss. D. *tārun*, I. *tāryn*, *tard* 'drive', see also *tṭiḅi*, *tṭinu*.

**bātava** 'lightning', Z 22·271; v 115, 64a7 *o bātāve o bijuva vapatīndā* 'either lightning or fire balls fall', BS *ulkā-pātā bhaviṣyanti*; Z 20·61 *bātāva*, Z 6·15 *bāteva*, Z 3·125 *bātevo*; Sid. 150r4 *byavi*, BS *vidyut*, Tib. *glog*; JS 7r3-4 *khu ji byata harrūñe* 'as lightning flashes'; JS 17r1 *eha byava niraḅde* 'from the mouth issued lightning'. The *bijuva* is from Prakrit *vijjuā*, BS *vidyut*. From *\*vidaipā-* (rather than *\*vitapā-*), Yidya *velivo* 'lightning', to base *daip-* 'shine', to Sogd. Bud. *wyḅ'ynp'h*, Chr. *wydymp'*, Bartangi *wedeḅj*, Rōšāni *widīps*, Sarikoli *wadovdz* 'lightning', Khowar lw *bilphak* < *\*vidīpak-*, from *\*vidaiḅa-ka-*. For *daip-*, note also Oss. D. *ārdteḅun*, I. *ārdtīwyn*, *ārdtyvd* 'shine', from *\*āḅra-* 'fire' and *daip-*. IE Pok. 183 *dei-*, O.Ind. *dīpāyati*.

**bātaṣṭa-** 'attached', v 40, 54r6 *varya bātaṣṭa* (at end of verse), possibly older to *byaṣṭa-* 'fitted with', with *kaṣṭa-* 'attached'.

**bātākā** 'wood-worker', v 352, 18·6b4, BS *kāṣṭha-kāra-*, from *\*abi-taṣāka-*, to base *taṣ-* 'to work as carpenter', see cognate s.v. *tṭāṣḅā*.

**bitte** 'cuts off', Sid. 130r5 *ṣvidā khāṣḅñā khvai bitte, nemāḅḅi, ttumgara, gula jsa hamṭsi hverai* 'milk is to be drunk, so that it cuts it off, after it, must be eaten by him ginger, with molasses', BS *kṣirānu tad-viriktam ca khāded viṣva-gudāḅvitaḅ*, Tib. *ho-ma hṭhuos-la thur-du hkhrus-pa čhod-pahi rjes-la, bčah-sga daw bu-ram sbyar-ba zos-nas* (*thur-du* 'down', *hkhru-ba* 'wash', and 'diarrhoea'). See base *bid-* (s.v. *bice*), O.Ind. *bhed-*, *bhid-*, IE Pok. 116-7 *bheid-* 'split', Lat. *findō*, *fissus*, Got. *beitan*. See *bitti*.

**bitti** 'be exhausted', K 55, 17v1-2 *cu hiye prrara jsa yāmḅdi (jī)yi na bitti u ni pārištā* 'what fails always with its own nature (*prrara* = BS *svabhāva-*, and *prakṛti-*), is not exhausted and is not diminished'; K 55, 18r3 *maḅ na bitti nā pārištā* 'here it is not exhausted and is not diminished'. Translation in Studies in honour of Ed. Conzé 1978. Parallel in Tibetan *zad-pa med-čḅo ḅbri-ba med* (*hḅzad*, *zad* 'be exhausted, cease'). From *\*baidati*, base *baid-*: *bid-* 'cut off', see *bitte* (*\*bidatai*). IE Pok. 117-8 *bheid-* 'split'.

**bitcā** 'part of *khauca* apparel', II 60·14 (SDTV 17) *u dairśvā khaucvā drauhye bitcā dairsa* 'and *bitcā* of hair in goat's hair *khaucas* ('hats?'), thirty'. From *\*biṣcā-* or *\*viṣcā-* not yet connected. Could Waxī *bičkā*, *bičkām* 'horsetail' belong here? From base *bai-*: *bi-* < *vai-*: *vi-* 'to weave, plait', see *biye*, with suffix *-ṣca-* or base *bai-k-*, *bai-d-*, with *\*bid-ča-* > *bitca-*. IE *baitā-* 'coat' (Pok. 92-3) would seem too remote in Greek βαιτη, Got. *paida*, O.Sax. *pēda*, O.Engl. *pād* 'cloak'.

**bitcañ-** 'break in pieces', III 93·252 *ṣi pau, phaji pajsāññā*

*bitcañāñā u tte peṇḍai bidā starāñā* 'white onion must be cooked in the oven, it must be broken up and must be strewn upon the *paiṇḍaka*-poultice'. From \**vi-scand-*, see *hatcañ-*, *hatcasta-* to base *skand-* 'break'.

**bitcatte** 'he beat upon, shot upon', K 32:44 *be-vūḍi pūni jsai ysaira baidā bitcatte* 'he shot with a poisoned arrow upon his heart', =K 24:93 *be-vyāḍa (ya =ū) pūna jsa ysara vaṣṭā bitcattai* 'be shot with a poisoned arrow through the heart', =K 16:150 *be-vūḍa pūna jsa sau pu(na) uhyāsta* 'he shot with a poisoned arrow one arrow'. Here *uhyāsta-* 'shot', is variant to *bitcatta-*. The *-atta-* may be either for *-ata-* maintaining the *-t-* (as *gaisāta-* 'returned') or secondary contact *-t-t-* or *-d-t-*, or by loss of nasal *-m-* from *-nd-t-*. Hence a base *skand-* 'to throw' might be connected with *tcasta-* 'raised', and O.Ind. RV *skandati*, *skand-* 'jump, fall, spurt', *skandayati* 'shakes out, pours out'; Lat. *scandō* 'rise, mount', Celtic Mid.Ir. *sescaind* 'he sprang'. Possibly to Balōči *čandag*. M.Pers.T. *čn-*, Zor.P. *čand-*, Pahlavi Psalter *čnd*, *wčnd-* 'shake, move', Zor.P. *būm-čandak* 'earthquake'. See M. Mayrhofer, Sanskrit Etym. Dict. s.v. *skāndati*.

**bitcāmph-** 'distress', adjective *bitcāmpa-* 'distressed', Z 1:50 *hanāsā dukhyo bitcāmpa* 'lost, distressed by woes', Z 20:8 *māsta bitcāmpa* 'intoxicated, distressed' with K 136:872 *māstā, au vā byamḍā* 'intoxicated or confused', Tib. *smyos-sam rab-tu smyos* (*smyos* 'mad, intoxicated'), Manj. 14 *hūnana bitcāmpa* 'troubled by a dream', Manj. 194 *uḡṣa bitcāmpa aysmva* 'awake, distressed in mind', Manj. 195 *uḡṣa betcāmpa aysmva sūma* 'awake, distressed in mind, alone'; K 51:6:3 *bitcāmphe añā añā draiṣṭā* 'distressed in various other heresies' (BS *ḍṣṭi-*), K 69:227 *bitcāmphe sūhyāki* 'causer of trouble'. See cognates s.v. *tcāmph-*.

**bitcūśś-** 'ornament, decorate, beautify', Z 21:13 *tcargya kvī. . . skamphaina bitcūśśātāndā pharu* 'the face whereon they decorated greatly with lac'; v 82:13v2 *bitcūśśā thu hudahe balysūña āysamu* 'you, fine man, will adorn the Buddha's seat', BS *samalaṃkarīṣyasi tvam sat-puruṣa, bodhi-maṇḍam*. From \**abi-scaus-* from (s)*kauk-* with *-sk-* or (s)*kauk-* through *scauśś-* > *tcūs-* with *-ya-*, or direct *scauś-* > *tcūs-*; with (s)*kauk-*, Armen. lw *pačoyč* (< \**pa-čōč-*) 'ornament, dress', *pačoučem* 'to adorn', *pačoučan* 'ornament'. Here can belong also BS *caukṣa-*, *coḡṣa-* 'fine', SuvO. 515 *śśāre prahone* 'fine clothes', BS *caukṣa-civara-*. To (s)*kauk-* belongs O.Ind. *kuśala-* 'fine, good, healthy'. For IE possibly IE Pok. 950-1 *skeu-* 'to equip, adorn' could be adduced. Sogd. Bud. *p'γwčh w'γš'y* 'with ornate words' (SCE 451, ed. D. Mackenzie, 63) could contain \**pāxōč-* from (s)*k(h)auk-*. See also *rautcū*, and *naškūmāya*.

**bitsāṃgya** 'alleviation', Z 5:17 *dukhyau bitsāṃgya* 'relief from woes'; Manj. 134 *batsāga by(e)ha dūkhyau* 'get relief from woes'; III 58:15 *bitsāṃgyi ūdisāyi mari dva hve yāna* 'in order to give alleviation he spoke of the two vehicles' (BS *yāna-*) here'; Manj. 356-7 *butte tva nāttaira yāna baitsāga stāvā vaska prracai* 'he knows the two inferior vehicles (BS *hīna-*; *yāna-*), alleviation for the weary ones' (*vaska prracai(na)*, dyadic), =Manj. 404 *buttai dva nāttarai yāna baitsāga stāvā kainā* 'he knows the two inferior vehicles, alleviation for the weary ones',

=Z 9:25 *ttāri dva yāna biysāṃgya kye mara stāsindā samtsera* 'those two vehicles awakening (for those) who are weary here in migration'. See also *ātsāna-* 'refraining'. To base *tsā-* 'be quiet', see s.v. *tsāta-*, *tsāṣta-*, from *čyā-* IE Pok. 638 *k'iē-*, Lat. *quietus*. See also *biche* 'he makes a bed'.

**bid-** 'split, cut of', see above Sid. 130r5 *bitte*, and K 55, 17v2 *bitti*. Base *baid-*, IE *bheid-*. See *bīsa*.

**bid-** 'throw, shoot, pierce', Z 2:138 *pūrnyau bitte* 'is pierced with arrows', Z 24:408 *cālonyau. . . bīndi* 'they pierce with *cālonā*-weapons'; preterite, v 71, 48r2 *pamamthāna bista* 'pierced by dart', BS G 37, 21b3 *śalya-samarpitā-*, Tib. *zud-rro chen-pos zug-pa* 'pierced with great pain'; Z 24:416 *vahasta joysā u pharu bāsta* 'wounded fighter, and many pierced'; JS 27v2 *bastāṃde aḡa* 'they pierced the limbs', JS 7v3 *bistāṃde aḡa* 'they pierced the limbs', JS 21v3 *bistāde kaṃga* 'they pierced the skin'; with preverb *ham-*, Z 24:414 *hambitta pāhatta* (2 plur.) 'pierce, strike'. From base *void:-vid-*, Av. *vāēda-*, Zor.P. *vistan*, *vēstār*, *vist*, Gr.Bd. 104:1 (TD2) *pārako-ē ō asmān vist* 'he threw a piece into the sky'; Pašto *wištāl*, *wuləm* 'shoot', Parāči *yuh-*, *yušt* 'throw', Iškāśmi *wēd:-wētī*, Yidya *wul-*, *wust* 'put', Šuyni *wēd*, *wēḍd* 'throw, shoot, spread, put', Sarikolī *weyḍ:-wēḍd* also 'put down, take off clothes', Yazg. *wiḍ-*, *wiḍd*, *wiḍdag*. O.Ind. *vyadh-*, *vidhyati*, *viddhā-* 'strike', *vyādhā-* 'hunter'. IE uncertain connexion, possibly \**uī-edh-*, to *uei-* 'cut', Av. *vinaiti*, see s.v. *bīma-*.

**bīda-** 'found, got, felt', participle and infinitive, active and passive; perfect 'has been found' = 'exists', preterite 'he got', variant to *byauda-*, thus III 50:57 *drāma na bīde* 'such is not found, does not exist', =Z 9:16 *tīyā ni byode* 'then does not exist'; II 100:229 *tsāṣṭā bīdaudū* 'we got quietness', =II 12:9 *||byūdaudū* (from *byoda-*). Infinitive, K 148:45 *uśa pīm ttiṣṡ huṣauna paryāviṃ* (*-im = -ai*) *bīde* 'may he deign to get increase of force (BS *ojas-*), power (*pāṣṡ-*), splendour' (BS *tejas-*). Preterite 2 sing., III 101:27-8 *kāṣṡa tvā tta bīdi* 'so you found that sorrow'; III 129:4 *aviṣi byehāmane, khu namau ārya-maittrai baudhisatva bīde* 'may we get consecration (BS *abhiṣeka-*) as the holy Ārya-maitreya got'; III 66:32 *bīda tvā saida śarā* 'he got that *siddhi* fortune (=BS *śri*)'; III 69:93 *ḡṣārma bīdāṃdū* 'they felt shame'; III 75:218 *haysgama bīdāṃdū* 'they felt distress'; III 127:29-30 *ni bīdāṃdū iye* 'were not received' (translation AM, n.s., 11, 1964, 18); II 100:229 *tsāṣṡā bīdaudū* 'we got quietness'. Passive, Z 5:80 *hārṣṡāyā ni byaude* 'is not found really' = 'does not exist really'; =Manj. 237 *guāna ne bīde* 'is not found at all'; Z 9:16 *ni byode*, =Manj. 392 *nai bīde*; K 63, 77v4-78r1 *hīna aysmya bīde* 'is found in one's own mind'; K 60, 38v1 *uysdiśāq va ni bīdi u pṡāq* 'the teacher does not there exist and the listener'; III 25, 27a2 *ṣā samñā skaddhvā na bīdi* 'this *samñā*-concept does not exist in the masses' (BS *skandha-*); II 104:81 *ūpāvana bīdai* 'rejection occurs' (translation AM, n.s., 11, 1965, 104); Manj. 273 *nai ja na tti vara hira bīde* 'the *dharmā*-element is not found there'. From \**abi-ifta-* > \**bīvoda-* > *bīda-*, to base *āp:-ip-* (O.Ind. *āp:-ip-*) 'to get, reach', see *byev-*, *byeh-*, *byauda-*, *prev-*, *proda-*. For *-ift-* > *-id-*, note *ṣvīda-* 'milk', Av. *xšvīpta-*.

**bideṃ** 'upon them', K 142·1050 *bide-ṃ uhānā paśimā* 'they send control (= blessing) upon them' (*uhāna-* = BS *adhīṣṭhāna-*). See *benda*.

**bidyē** 'bird name', III 37·29–30 *stārye papūskyā bidyē baijakye ysūmā* 'starlings, hoopoes, pies, sparrows, rook', replaced by *kakva* 'partridge' in III 33·31 and III 47·48. Possibly base *bai-* beside *pai-* (of the woodpecker's sound), \**piyantikā-* > *pūdiyā-* > *bidyā-*. IE Pok. 999 Lat. *pica* 'magpie', *picus* 'woodpecker', OHC *speht*, O.Ind. *pika-* 'Indian cuckoo'.

**bina** 'to be gazed at, longed for', III 104·32 *kūysa bina* 'admirable jar' from \**vina-* to base *vain-*: *vin-* 'see' (see s.v. *āvīda*).

**biṃna** 'of the wind', adjective to *bāta-* 'wind'; compound, *biṃna-vrrarā* 'having wind nature'. See s.v. *bāta-*.

**bīna-** 'grove', III 105·16 *narada bīnāna* 'he went out into the grove', from \**vanya-* to *vana-* 'tree, wood', see s.v. *banhya-* 'tree'.

**bīna** 'musical instrument; harp, lute', Z 13·111 *kho bātāna ṣerāte bīna* 'as the instrument is moved by the wind'. Parallel to Maitreya-vyākaraṇa (ed. S. Lévi, Études d'orientalisme à la mémoire de R. Linossier, II, 1932, 383, 18–9) *rluv bskyod ta-la de-dag-las snān-pahi sgra ni* 'le vent dégage de ces tālas des sons harmonieux'. Also III 47·57 *ranija bīna* 'a jewelled instrument'; K 37·120 *ttye vaski binā škū khū vari parstā avestā* 'for her let him touch the instrument so that he may escape without danger', = K 28·180 *ttye va bīna škū u št(ā) paṣta apvaine* 'for her let him touch (=play) the instrument and assuredly he will escape without fear', = K 21·5 *ttye va bīna škū u štā parstā*. With *-āna-*, *bīnāna-* 'instrument of music', Z 23·138 *bīnāna hastama nānda* 'they took the best instruments'; III 106·32–3 *bīnauna ṣkovīda damīda* 'they play the instruments; they blow them'; abstract suffix *-āna-*, *bīnāna-* 'music', SuvO. 68v7 *satā ysāre bīnāna āksuttāndā yanā* 'they began to make 100,000 (kinds of) music', BS *tūrya-śata-sahasra-*; dyadic K 64, 80v4 *paja-ttaryauga bināna* 'music' (BS *pancaturyānga-*); SuvP. 72r2 *bīnāna paṃcaturyānga*, BS *viṇā-mṛdangāḥ paṇavāḥ sughoṣakāḥ*. Z 5·87 *spātyau bīnānina bhūna* 'with flowers, with music, with incense', = Manj. 412 *bīnāna bunā spyau jsa*, = Manj. 429 *bīnāna bunau spyau jsa*; Z 5·100 *bīnāna vicitra* 'various music', = Manj. 414 *bīn(ā)na āskūstai ṣṭāna* 'music although untouched'. On the Iranian side to the base *bīnā-*, Sogd. Man. *wyn*, *wyn'kh*, Sodg. Chr. *wyn*, Zor.P., Gr.Bd 130·7 (TD2) *wm* \**vin*, and Husrau ut *rētak-e* 13; 62; Armen. lw *vin*, O.Ind. *viṇā*. Note also Japanese *biwa* 'lute', from Chinese *p'i-p'a* < *b'ji-b'a* (K 714·9; 683·10). Origin uncertain. Arab.-Pers. *wanf* is perhaps from \**vin-ča-*. Translated 'harp' s.v. *panāy-*.

**binam-** 'open', causative *binem-* (from 'bend apart'), Z 22·128 *cī hivi kīri hāmāte hvgaṃdu śśaṃdā binamāte ttītā* 'when a man is to do his private act (defecate), then the earth opens up'; III 104·44 *śada ka binamiye brri sattā vahanī* 'if the earth should open up, the beloved being descend', = III 108·4 *śaṃda ka bināmāve brri satta vahanī*. Causative, III 1, 5r2 = III 8, 15v3 *balysāste byaṃna vasūja binema u pahaiśa* 'cleanse, open, and drive away the obscuration (obstacle) to bodhi-knowledge';

Manj. 34 *bainema pṛracā biśa* 'it removes all contingencies' (BS *pratyaya-*); here *biśa*, not *bāśa* for *biśśa-* 'all'. Base *nam-*, *nāmaya-*, see cognates s.v. *nam-*, *uysnāta-*, *panam-*, *panem-*, *hanam-*, *hanem-*, to IE Pok. 764 *nem-*.

**bināj-** 'steep, saturate', participle *bināya-*, Sid. 148r2 *sida-lūm* (BS *sindhu-lavaṇa-*) *āstaṃna hamtsi binājānā* 'it is to be soaked in rock salt and the rest', BS *saindhava-anvitair jala-piṣṭaiḥ*, Tib. *rgyam-cha rnam lhan-ṅig-tu ḥhu dags-mar byas-la*; Sid. 149v4 *buysīṇe bīysma jsa paherānā u hvaiñānā u pharāka jūna binājānā u hvaiñānā* 'it is to be steeped in goat's urine and dried and many times soaked and dried', BS *chāga-mūtreṇa bhāvitam*, Tib. *ra-gṅin-gyis sbaw-ziw bskam-pa de-lta-bur lan-grans mav-du byas-la*, parallel Suśruta *bhāvayec choṣayec ca* 'let him saturate and dry it'; Sid. 106r1 *govīhe: bīysma jsa binājānā* 'to be soaked in cow's urine'; BS *go-mūtreṇa subhāvitam*, Tib. *ba-gṅin-gyi nav-du yun rin-du sbaw-ba bzah-ziw*; Sid. 151r3 *buysīṇq ṣvīdā jsa binājānā* 'to be soaked in goat's milk', BS *aja-kṣīra-uṣita-*, Tib. *rahi ho-ma daw sbaws-pa*; III 18·22 *iraṃdām hīye pirā grāmūcā binājānā* 'leaves of castor-plant are to be soaked in hot water'; preterite, III 88·153 *ṣi hvī ṣvīdanā bināyi vištāna* 'this must be placed, soaked in human milk'; I 153, 63v5 *tta grrāma uca binauyā vištāna* 'it is to be placed so soaked in hot water'. Base \**vi-nāj-* with *nā-* beside *snā-* in *ysināj-* (\**(s)nāj-y-*) 'wash', BS *snāpaya-* 'wash', causative to *(s)nā-*, see *ysināh-*, *ysināj-*. To Oss. D. *nakā* 'swimming', I. *lenk* (\**nāin-k-*), D. *āxsmun*, *āxsnad*, I. *āxsyn*, *āxsd* 'to wash', IE Pok. 971–3 *snā*. Cognates s.v. *ysināj-*.

**bināva-** 'bound', II 103·56 *nadyāṃ upanaṃdyāṃ nāvānyāṃ raudyāṃ bastā bināva pūra aurmayśāna* 'moon (and) sun bound (dyadic) by the *nāga*-kings Nanda (and) Upa-nanda' (plurals to render the BS dual number), Mahāvvyutpatti 3288 *nandopanandau nāga-rājānau* (to emend AM, n.s., II, 1965, III 'freed'); III 101·36 *ma na ttara ye na pāpe jsq bināvū* 'to me was no thirst, I was not bound (keen for) a banquet', beside *ibid.* 23 *basta aysmū* 'mind bound (keen for)'. From *abi-nāxta-* 'held' if to present *nāj-* (see cognates s.v. *nāju*) or \**abi-nāta-* 'seized', if with *nās-*: *nāta-* 'to take'. For *-āvū*, note also III 104·29 *ysāvū* 'I was born'. See *binās-*.

**binās-** 'be hungry', v 76, 44r6 *ku bināstā o vā ttarvai hāmāte nai jve heḍā* 'when he is hungry or becomes thirsty, no one gives to him', BS G 37, 33 b7 *ḥṣut-pipāsā-hetunā*, Tib. *bkres-pa daw skom-pas ṅen-ḥiḥ ḥuw-zad kyaw mi rñed-pa hgyur-ro*; Z 4·45 *bināsīndi*, Z 13·100 *bināsī* optative 'he would hunger'; III 123·56–7 *bināsai ttara tta aśta* 'he is hungry, thirsty', BS *ḥṣut-pipāsā*; Z 4·19 adjective *bināsai hvq* 'hungry man'; JS 12v2 *bināsai yakṣā bihī pvestyaṃ tvare* 'the hungry *yakṣa*-goblin, exceedingly, greatly terrifying'; III 70·116 *bināsā ṣāṃdala ṣika* 'the hungry young ravens'. Verbal *binās-*, adjective *bināsaa-*. From \**abi-nā-s-* 'grasp, be hungry for', see *bināta-* 'keen for' (s.v. *bināva*), to *nās-*: *nāta-* 'get'; hardly to *nas-* 'to perish', even though Engl. *starve* is O.Engl. *steorfan* 'to die'.

**binem-**, causative to *binam-*, 'open, remove'.

**binauyā** 'steeped', I 153, 63v5 *tta grrāma uca binauyā vištāna* 'is to be placed steeped in hot water'; III 88, 153

*ṣi hvī svīdanā, bināmyi vīstānā* 'this is to be placed steeped in human milk'. See *bināj-* 'to soak, steep'.

**biṁnda** 'upon', v 291, 1b4 ||| *āchai biṁda* 'upon the disease (diseased part)', Sid. 139r3 *āchai biṁda* (see s.v. *bijs-* 'pour'). Here *-iṁ-* = *-e-* in *benda*.

**bipajsama** 'non-hostile', Z 2:141 *bipajsama buljso vīrā* 'without attack upon virtue' (*buljsā* = BS *guṇa-*). See *bi-*, *bijūnda-* 'lifeless'.

**bīma-** 'rock', III 80:24 *vaṣṭi [bī] bīmi haiysgā padā anvaṣṭā* 'continuously rock is obstructive, the road difficult'; II 81:38 *bīmvā ttarā baysgā ca tta tta straiḥā:* 'among rocks vegetation is thick, which is so stiff'; III 80:26-7 *bīmila phastadā sagā* 'rocky moving stones'. From *\*vaima-*, Av. *vaēma-* 'rock, cleft'; M.Parth. (Hajjiabad insc. 6:12) *wym \*vēm*, M.Pers.T. *wym 'y wzrg \*vēm i vazarg* 'great rock', Armen. lw *vēm, vīmac* 'stone, rock', Zor.P. *vēm*; guardian *yakṣa*-goblin *vemacitraś ca pahlave* 'Vemacitra in the Pahlava-land' ('rock-born?') see S. Lévi, JA 1915, 1, 56. Note also Z 2:105 *bīmacātri aysuri* 'the demon Vemacitra', BS *vaimacitra asura-rājānaṁ* (A. F. R. Hoernle, Manuscript Remains of Buddhist Literature found in E. Turkestan, 1059), Pali *vepacitta-*. Base of *\*vaima-* may be *vai-* 'to cut', Av. *vīnaoiti, vīnuyaṭ* glossed by *kuṣtan* 'flay, kill', Armen. lw *vēt* 'incision', see Henning Memorial Volume 25. For *bī* *bīma* with *bī* at end of line repeated next line, note also ibid. III 80:19-20 *pī pīcā*. Suffix *-ila-* as in III 80:30 *utcāla kauysā* 'water pot'.

**bimān-** 'make to vomit', v 318:47 *bimānānā*, see s.v. *bam-*.

**bīmmīysā** 'millet', Sid. 15v5 BS *śyāmaka-*, Tib. *khre-rgod*, panicum frumentaceum. The *-iṁ-* may indicate *-e-*, *-ai-*. Possibly dyadic *bai-* (of *bīja-* 'seed', see above) with *maiz-* (see s.v. *miṣṣa-*), then *\*bāi-maizākā-* 'plant with edible seeds'.

**biya-** 'flooded over', see s.v. *bijs-* 'pour'.

**biye** 'weaver (?)', IV 36b1 *biye haṁṣa suramaṛṣā hvī biyiha thauna* 'together, the weaver Suramarṣa's woven cloth (silk?)'; IV 39b1 *biye hvade 3* 'three weaver men'; IV 53b1 *biye hvadā 2* 'two weaver men'; uncertain; but rather to *vai-* 'to twist, plait, weave' than to *vaik-* 'to separate, sift, collect'. Hence to Oss. D. *bijun, bid*, I. *bijyn, byd* 'plait, weave', D. *zārin-bid*, I. *zārin-byd* 'gold braid', see s.v. *auvya, byiha-, bema, begaṁnā*. To IE Pok. 1120-1 *wei-* 'to twist', O.Ind. *vāyati, ūtā-, vyāyati, vītā-*. See also *baya-bīya* 'filled with fear', and second component *-vīya-*. The form plural *bīye* may derive from *\*vaitar-* through nom. sing. *\*vaitā* > *\*baitā* noun of agent (see O.Pers. *daustar-*, N.Pers. *dōst*; Armen. lw *dēt* 'observer', *parēt* 'overseer' < *\*daitā, \*padaitā*. For the base *vai-*, see also *pada-bayai* 'way-guide'.

**biyana-, byana-, byatana-, byaṁna-** 'hindrance, obstacle', SuvP. 65v4 *byanāṁ jaiga* 'destruction of obstacles', BS *āvaraṇa-saṁkṣaya-*; Bcd 46r3 *vinau byanā* 'without hindrance', BS *asaṁgata-*; v 110, 32v2 *byana yanāmā* 'we obstruct', BS *vighnāṁś ca kariṣyāmaḥ*; v 75, 43v2 *byanu yanā* 'hinders' (3 sing.), BS *antarāyaṁ kuryāt*; Z 22:309 *biyanu yidāndi* 'they checked'; Manj. 79 *neru(ā)ṇa byana*; v 337, 36r6-36v1 *byatanu yanā* (so to read), Tib. *čhad byed-pa*, v 30, 73r1 *pravajje byaṁnu ceri baśdā tā garkha* 'hindrance to wandering (BS *pravrajyā*), such as

may be your great sin'; v 30, 73r5 *cai byaṁnu yindā* 'who causes hindrance to him', v 30, 73v4 *ṣṣei byatānu yanīyā* 'he would cause hindrance'. Here the four forms *byatana-, byatānu, byaṁnu, byana-* are like the name *hvatana-, hvatāna-, hvaṁna, hvana-*, 'Khotan', but the *-ta-* here is rather a secondary intrusion like v 263, 89v2 *hvataṁdā* 'men' (nom. plur.), BS G 37, 77a2 *purūṣau* 'two men', for *hvaṁdā*, later form of *hvandā*; v 92 r4 *dātākṣiṇyānu* 'of bounties' from *dākṣiṇya-*; v 77, 145v5 *viysāte buśānātai* 'a scented lotus'. Compound, Bcd 48r4 *byanaṁgāra* 'obstructor', BS *āvaraṇīya-* 'causing to be covered, obstructed'. From *\*abi-kan-* 'to cover' (like BS *āvaraṇa*), see *kan-* 'to cover'; since *-y-* may also replace *-d-* the source could also be *\*abi-dana-* to *dā-* 'put'.

**biyāśś-**, *byāś-* 'to open', participle *byāṣṭa-*, Z 13:113 *u āvuṣṭe biyāśśa* 'and he may open lips'; Sid. 146r5 *u tciṁ (= tēma) byāśānā* 'and the eye must be opened', Tib. *miḡ gdans-te (gdans* 'opened wide'); II 33, 3a6 *paṁdi byāśdi himye* 'the road could be opened'; II 31:27; 33 *sau paṁdi byāṣṭi* 'one road is opened'; *byāśā* 'she opened', III 106:21 *ttant ca byāśā brrūka ayāṣṭi* 'then when she opened the window to the street' (*\*biyāśśātātā*). With negative K 37:124 *abyāṣṭi* (of a hole, *vraṇa-*, in the body) 'not opened, closed', with variant K 29:183 *abyāva*, K 21:9 *abyā*. Present 3 sing. Z 291:10 *cīyi bāyāṣṭā hā hvandā vaska maraṇā* 'when death opens for a man' but perhaps rather to *byāly-* 'to step' (see below). Note also *ḥātai* 'opened', from *\*viśātaka-*, Zor.P. *viśātak*. From *\*vi-śā-ś-* 'to untie, open' with *-ś-* as in *tsāta-, tsāṣṭa-, stāta-* 'tired', *stās-* 'be tired', with *pyāṣṭa-* 'veiled, bleary-eyed' from *\*api-śās-*. See also *beṭtā, bettā; byaśdg* 'expands'. See cognates s.v. *ḥātai*.

**biyemeḡ vi|||** —?— v 18:10:5 from a present base *bīya-*, *\*biyāmatā*, no context.

**biys-** 'embrace, hold', v 384, 9a1-2 *ysā jū āstyā (= āstyau) ṅauysera biyse hvandāmai rana* 'a thousand times (= *ysāre jūna*) closer than my bones I embrace the jewel of a man'. Parallel to v 243:34 *ṅāṁysaira dtryai* 'I held closer'. If *beysā-* of the compound JS 32r3 *beysā-deṇḍe* 'with raised staff' from *\*biysāta-* is compared the word will be present *biys-* (> *bīys-*, *beys-*) and participle *\*biysāta-* to set beside *biysamj-* 'to seize, hold'.

**ḥiysa** 'Buddha', v 312:20 *ḥiysa ttu biśa pīra śamatta ḥiysūṣṭa bosta* 'he believed all that of the Buddha; he awakened to *śamatha-* ('calmness') (and) bodhi-knowledge'. With *pīra* rather than *pīḍa*.

**biysamj-, baysamj-, beysaj-** 'take, seize', participle *biysīya-*, v 246, 11b1 *dastāna biysamjāre* 'they hold him by the hand', = K 97:183 *dastana beysajāre*, BS *hastena hastam tasya upanāmayanti*, Tib. *de-la phyag brygan-bar hgyuro (brygan* 'extend'); 3 sing., Sid. 134r2 *haika biysaṣṭe* 'hiccough attacks', BS *hikkā*, Tib. *skyigs-bus hdebs-pa daw*; K 37:122 *tvā ḥiysāṣṭi ehā* 'he takes it in the mouth'; K 74:59 *khva va āsā ni bīyaśdi* 'so that it (the mind) does not grasp the memorized (teaching)'; participle future, III 21, 7a1 *khvai aysmū baysamjānā* 'how the mind is to be grasped', BS *katham cittam pragrahītavyam*; preterite, 3 sing., K 136:860 *hāṣṭā aṁjalakā dasta biysīye* 'he grasped the hands in *aṁjali-*gesture', parallel v 69, 8r3 *hamju dasta nāte*, BS G 37, 11a5 *tena aṁjalim praṇāmya*,

Tib. *thal-mo sbyar-ba* ('join palms'); III 69:86 *biysiyai dastāna tvā* 'he took her by the hand'; III 132:11 *mūrā tta biysiyai haṣṭa-se* 'so he took *mūrā*-coins 800', III 68:67 *biysiyai natcai vistāte* 'he took hold, he placed her outside'; 3 sing. fem. K 42:106 *pejsi vira bāysiyā* 'she conceived great hatred' (Prakrit *vera-*); K 142:1035 *aṃjalā dasta biysiyā* 'she grasped hands in *aṃjali*-gesture'; 3 plur., II 126:14-5 *satta pada biysiyāmdā* 'the beings took the road'; K 29:200 *satta biysiyāude* 'the beings seized', v 310 vii, 14 *biysiyāudā*; participle adjective, Sid. 126v5 *biysī-likā*, Tib. *thebs-pa* ('seize'). Incohesive, JS 17v2 *biysāmdai śaṃṃḍāna* 'seizing in his mouth' (BS *śuṇḍa-*); Sid 136v2 *ttarai biysistā* 'thirst seizes him', Tib. *skom-dad che-ba* ('thirst is great'). With *-ta-*, Manj. 309 *nā yakṣa graihyau baiysittai* 'seized by *nāga*-monsters, *yakṣa*-goblins, *graha*-planets', = Manj. 312 *bu yakṣa grahna baiysi* 'seized by *bhūtā*-demon, *yakṣa*-goblin, planet'. From base *zang-* 'seize', to Sanglēcī *zanz-*, *zendz-*, *zōnz-*, *zānz-*, preterite *zuyd*, *zōyd* 'seize'; without *-n-*, Šuynī *zēz-:zāšt*, Orm. *zōz-*, Oss. D. *izazun*, *izast* 'to raise with lever', *izaznā* plur. *izaznitā* 'lever', with Av. *zaza-*. See also *zā-* in *beyzā-dende* 'raising the staff', parallel Pali *atta-danḍa-*, present *biys-*. For *zāg-*, see *ysājū*, II 14, 2a6 *khu a ysājū mirā* 'if I keep him, he will die'. Hence both *zang-* and *zanz-*, IE *-g-* and *-ǵ-*.

**biysanne** 'of the frontier', see *balysana-*.

**biysar-** 'be horrified', III 43:28-9 *tta tta pā biysarāra pariastau vaṣaya* 'so the *ārya*-s are horrified at the world' (BS *viṣaya-* 'territory'); III 43:26-7 *saṃ khu jā hvai hagrriḥā ttairā da biysarā-vī* 'just as a man lifts up a sword, terrifying to see', parallel to Divyāvadāna 382:24 *jugupsitatvād* 'from disgust'. Causative *biyser-* 'to horrify', K 41:62 *dištā hvī: kimalai biḍā, biyserāma va himiya* 'he carries in his hand a human head; it was there horrifying'. Adjective, Z 24:261 *kāḍai pharu hūna biysārjūna bihīyu* 'his exceedingly large army, greatly terrifying'; Z 20:31 *hūnā jsa biya atā bāysārgyūna kāde* 'overflowed with blood, very exceedingly horrifying'. Base *zar-*, *zar-š-*, Av. *zarš-* 'become stiff (feathers), be hard (stones)', *zarštva-* 'a stone'. IE Pok. 445 *gher-* 'be rough', O.Ind. *hārṣate*, *hṛṣyati*, *hrṣtā-*, Greek *χέρος*, *χέρος* 'mainland', Lat. *horreō*; O.Engl. *gorst* 'gorse (plant)', Celtic O.Ir. *garb* 'rough'. See also JS 30r1 *beysidā saysde* 'horrific snakes', from participle *\*vi-zarita-ka-* (like *ysīdaa-* 'yellow' from *zarita-ka-*), rather than *be-* 'poison' with *ysīdaa-* 'yellow'.

**biysān-** 'awake', Z 4:71 *na ro biysānīndi ne bvāre* 'they no more awake; they do not know'; 3 sing., v 164, 113v4 *bāysendā*; Manj. 97-8 *biyseda ma hūna jsa vāṣṭa* 'he awakes here from sleep'; III 39, 42b4 *hūnā daittā khu vā beysedyā* 'he sees a dream; when he awakes. . .', = Manj. 271-2 *hūna daitte khu vā biyseda*; K 69:226 *ṣi jī nī biysimīdi* 'he does not wake'; Bcd 51v4 *ttyām biysānīme aysi dāyī cakrīna* 'among them I awaken with the wheel of the *dharma*-doctrine', BS *teṣu vibudhyana cakrapravṛttim*; preterite *biysānda-*, Bcd 46r3 *biysānāme jsa vināu byanā biysāmdā* 'awakened with awakening without hindrance', BS *bodhi vibudhya asaṃgata prāptāḥ*; III 21, 6a2 *rraṣṭā biṣā hālā biysādā* 'right all ways awakened', BS *samyak-sambuddha-*; K 59, 33r4 *biṣvā sarvadharmā biysāmdā* 'awake in all *dharma*-elements'; 2 sing., v 77,

145r4 *śīru biysāndī grata-hvañā* 'you have well awakened, preacher of instruction', Tib. *ston-pa bde-bar rab sad-nas* (*sad* 'examine'); K 11r2 *bāysāndye saṃñā ni huṣṭā* 'of one awakened the *saṃñjūā*-concept does not sleep'; v 119, 67v7 *hūnāna bāysāndā* 'awakened from sleep', BS *svapnād vibuddhāḥ*; causative, Z 4:102 *balysā biysānāte satva jaḍīna* 'the Buddha awakens the beings from ignorance'; adjective, Z 4:93 *ni vā saṃtsera biysānākā ce hūsīndi gyaḍīna* 'in migration there is no awakener of those who sleep in ignorance'. Noun, Sid. 2v3 *biysānāme udiṣāyā* 'for awakening', BS *prabodhāya*, Tib. *bya-bahi phyir*; K 153:22 *biysānāmi jsa biysānāme baḍa* 'with awakening at time (= *beḍa*) of awakening'; participle future, III 36:50 *biysānā ṣṭām caista hvāṇḍa sūje vaska* 'the young folk are to be awakened for one another', = III 34:2 *biysānā ṣṭā casta hvāṇḍā sūja vaska* (also III 45:8, and III 40:2-3). From *zān-* 'know', see cognates s.v. *paysān-*.

**biysānaa-** 'intolerable, savage', fem. *biysānija*, Sid. 127r4 *biysānai*, BS *ghora-*, Tib. *ma runs-pa* ('pernicious'); Sid. 138r4 *beysāja kṣe-padya haṣā āchai hame* 'horrific disease of swelling is sixfold', BS *śophaḥ syāt ṣaḍ-vidho ghorah*, Tib. *skran-bahi nad mi-bzad-par nam-pa drug hbyun-bar hgyur-te*; Sid. 145v4 *tcimñā āchai abhaisāmnā hame biysānai*, BS *abhīsyanda-pravṛddhāḥ syāt*, Tib. *mig-nad mchī-ma hḍzag-pa ṣes-bya-ba ḥhabs ḥhen-po gyur-pa-la* (*ḥhabs ḥhen-po* 'very great'); Sid. 146r4 *biysānai tcimñā rrahā āchai jmdā* 'it cures severe disease of pain in the eye', Tib. *mig-nad mi-zad-par na-ba sel-to*; Sid. 107v1 *kāmmalā biysānai āchai va* 'for the severe *kāmala*-disease', BS *kāmālārtasya*, Tib. *mig-ser-gyis ṅam-thag-pa-la*; Sid. 109v3 *haika āchai beysānai jedā* 'it cures severe hiccoughs', BS *hikkāte*, Tib. *skyigs-buhi nad-kyis ṅam-thag-pa sel-to*; I 137, 45v2 *biysānā rākṣasāḥ* 'fierce *rākṣasa*-demons', BS *dāruṇā rākṣasāḥ*; III 72:155-6 *halahaja biysānija* 'terrifying tumult'; III 71:138 *hūna biysānija* 'terrifying army'. Possibly from *\*vizārana-*, *\*vizārna-* to *biysar-* 'be terrified', *biyser-* 'to horrify', with loss of *-r-* in contact (see s.v. *khārga-*, *baṣvārā-*, *biṣavānū*, *pāja*, *hamāja*, *āphāja*).

**biysirka-** 'great (?)', JS 11v3-4 *gūha. . . hambaḍa śays(d)ya* *jsa biysirka* 'a cave. . . filled with snakes, huge'. In form like *miysirka-*, *maysirka-* 'great', to base *max-*, hence possibly to O.Pers. *vazarka-*, Sogd. Bud. *wz'rk-*, plur. *wz'rkt*, *wz'rktt*, M.Parth.T. *wzrg*, *wzrgyft* (*wzyšt* 'greatest', or 'lively?'); M.Pers.T. *wzrg*, *wzrgyh* (*wzyšt* 'greatest (?)'), Zor.P. *wčlg*, *wčwlg*, *wčwlgtwm*, N.Pers. *vuzurg*, *buzurg*, Pāzand *guzurg*, *guzarg*, Armen. lw *vzourk*, *vzrouk*, Sasan. insc. *wzrk*. To base *vaz-* 'to increase in size' (see KT VI 441). The *-ark-* of Zor.P. *takarg*, N.Pers. *tagarg* is preserved in the absence of *v-* (quoted s.v. *bātānjsa-*). The meaning 'great' is preferred to a connexion with *biysar-* 'be horrified', as qualifying the cave, not the snakes.

**biysaurjā** 'angered', III 72:159-60 *cī rākṣaysa ttū hirā busta, jambvīyā āva biysaurjā* 'when the *rākṣasa*-demons knew, the Jambudvīpa men had come infuriated'. From *vi-* intensive, and *ysurra-* 'anger', *ysurrja-*, base *zar-*.

**biysma** 'urine', Sid. 102v5 *biysma*, Tib. *gčīn*; Sid. 128r4 *buysiñe biysme jsa*, BS *basta-mūtre*, Tib. *ra-gčīn dan*; adject-

tive, 24v3 O.Suv *bīysmanna panīys(au)* (dyadic), BS *mūtra-*. See cognates s.v. *mīysai*, and note three initials *mīysai*, *bīysma*, *phīysgāna-* 'bladder'. For *b-*, note also Sogd. Bud. *βxm-δ'ny* 'bladder', BS *vasti-*. IE Pok. 713 *meiǵh-*.

**bir-** 'throw', N 50·24 *handarña lovadāto bīrāta* 'would transfer to another cosmos' (BS *loka-dhātu-*); K 90·732 *ši satvā. . . paskīnā bīre* 'that person throws back'; I 179, 98r3 *pīra bīsa jīndi gūva jsa bīrāñi* 'it destroys all worms; it must be thrown (got) from the ear', BS *prapūrañā-*; Z 5·106 *banhyu bīrāte śśando* 'throws the tree to the ground' (not to Sogd. Bud. *wyr-* 'to saw'). Preterite Z 22·294 *bījā nu bīde* 'he threw out their seed', Z 19·44 *rrīna svānānu jūndau bīdātā* 'the queen threw him living to the dogs', Z 13·78 *dādāyū bīde* 'he threw a stone'; Z 11·36 *spāte bīda. . . bālśa* 'should throw flowers on a monument' (see s.v. *uysdīs-*). Base *bīr-*: *bīda-* (like *pīr-*: *pīda-* 'write'; and *pīr-* 'believe', *pīrāte* 'he believes'). Note also *pīde* 'is filled' to base *par-*. Possibly *bai-*, noun *bai-ra-* denominative verb *\*bair-* > *bīr-*, or base *bar-*, *bary-* > *bīr-*. See Lit. *berīti*, *beṛti* 'to strew (grain, flour, ashes)' with *byrū*, *birti* 'to strew', to IE Pok. 132 *bher-* 'carry' in specialised meaning.

**bir-** 'crack, break', I 169, 85v5 *cīm (= cai, or cvai) aušta bīrimda hwañdām* 'whose lips crack, of men', BS *bhagna-*; Sid. 131v4 *āstā-v-ī hatcyadā hamāre u beramdā* 'his bones become fragile and crack', BS *rug-bheda-*, Tib. *rus-pa grum-ziñ hgas-pa dan*; *bīraca*, Manj. 113 *padamyau jsa vīysa bīraca* 'the lotuses breaking by the winds'. IE Pok. 133-4 *bher-* 'cut, split'. With increments *bhrei-s-*, Śuṇi *voraḥ-*: *vērūšt*, Sanglečī *vrel-*, *vret*, Yidya *vṛīm*, *vriṛum*, Munjāni *vriṛam*, *vriṣky-*, Sarikoli *vareig-*, *varaxt*, Yazg. *vəraw-*, *vəroxt*; trans. *vrand-*, *vroxt*.

**bira** 'dress', II 59·3 *u śaca prraiysge bira śā* 'and one śaci-silk covering, dress'. From *\*brya-* (as *mār-*, *mir-*, *mīr-* 'to die' from *mrya-*) to base *bar-* 'bear, wear' (or *\*vrya-* to base *var-* 'cover', as Zor.P. *varr (wl)*, Armen. lw *var* 'mantle'). See also *bairai*, *bīda-*, *bīla-*, *baraka*.

**bīrā** 'leash, bond', III 42·12-3 *ttraiṣṇījsai bīrā jsa pāsa ttū mauñadā aysmū nūštārā* 'a load with leash of desire (so BS *tṛṣṇā*), so they bind the mind'; duplicated and deleted III 42·10-11 *ttraiṣṇījai bīrā jśā pāsa ttā ttū mauñada*; III 42·11 *sa khu jā nūṣṭyai pyairā bīrā jśā hatsū* 'just as one may bind desire with a leash', parallel to BS *tṛṣṇā-pāsa-baddha-* quoted s.v. *ahva-* and *baittā*; Manj. 39·41 *sa khva pere bīra nāṣṭa uysānā hīvī drauna ttu māñada harbaśa satva aysmvinai drrauna ttanvāre* 'just as a leash of desire may bind the self with its own grasping, so all beings are drawn by the grasping of the mind'; Manj. 41-2 *cu mī tyai kṣamī narīda sattsārva bīrai jsa vāṣṭa tty[ā] hīvī aysmva sa vasūjāna* 'whom it pleases (= he who wishes) to escape the leash of migration hither, he must cleanse his own mind'. The BS *tṛṣṇā-gardūla-* 'leash of desire' gives the meaning of *bīra-*, which can then be traced to a base *barb-*, *\*barbya-* (see above *gir-* < *grbya-* 'take') and so connected up with Sogd. Bud. *β'rb* *\*ābarba-* rendering BS *ankuśa-* 'the elephant hook' to conduct the elephant. This *barb-* 'to lead, drive', can be traced also in O.Ind. RV 8·32·10 *br̥bād-uktha-*, epithet of Indra, 'leader of the song', and

probably also in the RV name *br̥bū-*, in Greek βροβεύς 'judge, umpire'. See Donum. . . Nyberg 1954, 11; Indo-Iranica, Mélanges G. Morgenstierne, 8; BSOAS 23, 1960, 24-6.

**bīrra-** 'something carried as a load', II 16, 4a1 *cu bīrrā barīdi* 'what load they carry'; II 36·10·8 *cu bīrri buḍāndi* 'what load they carried'; II 26·31·7 *b(i)rra-barai* 'carrier of the load'. From *\*baranya-* (as *ysīrra-* 'gold' from *\*zaranya-*, Av. *zaranya*, O.Pers. *daranya-*), to base *bar-* 'bear, carry', then *bīrra-* 'any load', but the base *bar-* 'cut (crop, plants)' would give 'load of cut hay (or corn)'. For *bar-* 'cut', see s.v. *barnei* 'split'.

**bīrrai** 'I fear' (doubtful *-rr-*), II 125·14 *ma jśā ma śikā arā naišta, hīña ysīra bīrrai ttā-ṃ boḡuma-vīnai vā-ṃ parya prraysarye* 'here in fact I have not this fault; in my own heart I fear; deign to send me here guidance in the discussion'. Conjectural. In *bīr-* 'to fear' denominative from *bai-*: *bī-* with *-ra-* (cf. Armen. lw *aha-vir-k'* quoted s.v. *baya-*), hence *bīr-* (< *\*baira-*). For *boḡuma* (distinguished from *boḡama-* 'bodhi-knowledge' by the hook?) connexion is assumed with *būñā-* 'talk'. For *vināa-* < *\*vayana-ka-*, see *vai-* s.v. *bay-* 'to guide'.

**bīrre** 'with cut', K 20·2-3 *kādara-bīrre raysaga vīra jsanauña* 'with cut of sword, she must swiftly be slain', parallel K 28·178 *kādara jse vara ṣṭau raysga vīra jsanauña*, = K 37·118 *kādarīnai vara ṣṭām raysgi vī jsanāñā*. Hence *kādara-bīrre* = *kādarīna* 'with sword' as second component *bīrre* may be traced to *\*br̥nya-* 'cutting' to base *bar-* (see s.v. *barnei*). Note *-rya-* > *-ira-* in *mār-*, *mir-*, later *mīr-* 'to die' from *mrya-* (see also *bīra-* 'dress') and *-rr-* < *-rn-* primary contact or secondary in *ysīrra-* 'gold' from *zaranya-*. Short *-i-* in *bīrre* requires *-r-*, not *-ar-*, hence *\*br̥nya-* > *\*birna* > *bīrra-*. The *-e* may be older oblique case *-yā*.

**bīrai jsa** 'with the leash', Manj. 42. See s.v. *bīrā* 'leash'.

**bīraca** 'breaking', see *bīr-* 'crack'.

**bārays-** 'spread, expound, state', *bīrays-*, *berays-*, participle *bīraṣṭa-*, K 59, 34r1-3 *mūśdā prracimna (-im- = -ai-) kūla se-ysīrvā buddha-kṣettrvā lovadāvūā nirmāna bīraysdī tcamna satvām nva gāṃttrā* (BS *gotra-*) *hīvāmye phara jsa dā uysdīse* 'in mercy in koṭi-millions, 100,000s of Buddha fields, cosmoses (BS *kṣetra-*, *loka-dhātu*) he displays *nirmāna*-form whereby he teaches according to the family of beings the *dharmā*-doctrine in (each) his own language'; Sid. 136r2 *ṣi agvā harbeśā-v-ī bīraysde u trāme* 'it spreads in all his limbs and penetrates', BS *sarvataḥ pravīsarpanāt*, Tib. *lus thams-čad-du mēhed-čin hjug-pa yin-no (mēhed* 'spread'); of preaching, expounding, stating, Sid. 3r4 *ttye hīya piṣkistā jsa ttā bīraysāre, rve kṣṣ bīraṣṭe* 'they are displayed with its division, the six seasons are expounded', BS *vībhāgāḥ ṣaṭ samākhyātā rtavas tasya santataṃ*, Tib. *dehi rgyun-gyi rnam-pa dbye-ba ni, dus-čhigs rnam drug-tu bsad-de (hbyed-pa* 'divide'); I sing. v 139, 1b3 (no context) *kāma vāte bīrayse*; Sid. 145r5 *ttyām āstamna bīraysdem (-em = -e)* 'those and the rest he teaches', BS *smṛta-*, Tib. *rnams yin-par bsado*; Sid. 133v1-2 *mau jsa āchām jehume vaṣkalā beraysde* 'he explains the chapter of curing diseases due to intoxication', Tib. *chan-nad gso-bahi lehu bsad-par byaho*; preterite, Sid. 145r3 *bīraṣṭa*, Tib. *bsado*; Sid. 107r4

- biraṣṭa*, Tib. *bstan-pa* ('teach'), SuvO. 55v5 *brūñāte bāraṣṭā västarna* (BS *vistara-*) 'iyā 'would illuminate and be taught in detail', BS *vistareṇa samprakāśayiṣyate*; K 2, 137v2-3 *cu bāraṣṭaimā, u uysdīsātāimā* 'what I expounded and taught', Tib. *na ma bsad-do* (negative in Khotan Saka, *ne*); K 2.137v3 *u cu buro bāraṣṭemā* 'and all that I taught', Tib. *nas gam bsad-pa*, translation E. Lamotte 239 'je n'en ai pas prêché'. Causative *birāṣ-*, see below. Base *\*vi-raz-* 'extend variously', see cognates s.v. *rrays-*, IE Pok. 854-7 *reḡ-*, Av. *raz-*, *rašta-*.
- bärraviya-** 'happy', v 118, 6715 *ṣā rre nāma-varidā buljsā-jserā hāmāte bārraviyā suhauttā hāmātā* 'the king becomes famous, virtuous, happy (dyadic)', BS *yaśasvī bhavate rājā*; JS 10r2 *tturrka tvānā gvaka bravīya śirkyi ysāra-būjse haysgye* 'your mouth, ears, nostrils, excellent, good, with a thousand good qualities' (= BS *guṇa-*). Both *bār-* and *bārr-* occur with initial *r-* (see *bārāhātā* 'he soars' and *bārrāṣṭattete jsa*). Here *bārr-* is later *br-*. Base may be either *brav-* or *\*bi-rrav-*, *\*abi-rrav-*. Possibly from *frav-*, with Av. *frāvōit*, Yašt 19.80 *vaēnēmnam mayā frāvōit* 'amours (of daēvas) enjoyed publicly' (AIW *frā-bav-*). If from *\*abi-raf-* one could connect with Av. *rafanah-*, *rap-* glossed by Zor.P. *rāmišn* 'joy'.
- birāṣā** 'floor, storey (?)', III 74.203-4 *haṣa sa uska-biraṣā, vira maṇḍalā škāmda maysairkā* 'in the tower he mounted to the upper floor (roof); there he created a huge maṇḍala-magic circle'. Possibly *\*abi-raz* 'to erect, raise', or *\*viraz-* 'spread (in building)', thence *\*vi-razya-* or *\*virazi-* 'space in a building, floor'. For *uska-* 'upper', see *uskāṣkama-*, and *Waxi ṣka-kut* 'roof' (*\*uskā-kata-*). *Yidya iščy* 'roof' (*\*usča-kataka-*). Hence not *bīra ṣā*.
- bārāysda** 'explain', v 143, 110a4 *kūsānei vātā se ko mā nāma bārāysda se śātā* '... was searching, thinking, if indeed (-ū < *uta*) he should mention my name, saying, this...'. Injunctive 3 sing. to *bārāys-* (with *bārāys-*), form like III 44.53 *pajāysdai* 'he accepts', from *pajāys-*.
- bārās-**, *birās-*, *birās-* 'explain, expound, teach', causative to *birays-*, *birāys-*, v 118, 67v6 *bārāsātā hvāñātā* 'he proclaims', BS *prakāśayantam*; SuvO. 55v6 *vāstarna bārāṣṭiyā uysdīsītyā* 'he would explain in detail', BS *vistareṇa samprakāśayiṣyate*; SuvP. 65v3 *ṣau jūna khvai ye bīrāṣe* 'one time when he expounds it', BS *eka-velām prakāśena*; III 60.35 *rrakṣāmā ttu sūtri birāṣgmī jsiṃṇā* 'we will protect this sūtra-treatise, we will expound it shortly'. See cognates s.v. *rrays-*. The participle *biraṣṭa-* serves both *birays-* and *birās-*.
- bārāśma** 'explanation', v 84, 25r4 *ku ṣa śūraṅgama aysmū vaṣṭāmata bārāśma itā* 'where this Śūraṅgama-samādhi may be an explanation', translation E. Lamotte 227 'où l'on prêche'. Tib. *rab-tu spyod-pahi sa*. See *bārāys-*.
- bārrāṣṭattete** 'pride, BS *darpa-*', SuvO. 36r2 *ṣkālśattete jsa bārrāṣṭattete jsa pakāṣṭāna aysmūna* 'with mind freed from arrogance, pride', BS *māna-mada-darpa-vivarjitenā cittenā*. From *\*abi-raz-* 'raise up', to Av. *raz-* 'direct', *ham-raz-* 'rise', Zor.P. *aḥrāst* (-st- < -št-), *aḥrāstīṣṇih*, N.Pers. *afrāz* 'exalted', *afrāstan* (and *afrāxtān*) 'to raise'. See cognates s.v. *rrays-*. See also *berāṣva*, to be read *\*berāṣṭa* JS 28r4 'exalted'.
- bārāhātā** 'soars up', K 5, 142v1 *trāmu kho siyānu rre bārāhātā* 'as the king of hamsa-birds flies up', Tib. *nan-*
- pahi rgyal-po bzin-du bar-snan-la hpags-te* (*bar-snan* 'atmosphere'); *brāh-*, Z 21.115 *samu hatarra brāhā krṅgi ka śātāna āvuto histā* 'only once the cock flies when he comes to a village', parallel Divyāvadāna 316.11 *kukkuṭa-sampāta-mātra* 'one flight of a cock only'. From base *raf-*, Av. *rapta-* (Vid. 13.45), Zor.P. *lptn, lwbytraftan, raḥḥet* 'go', N.Pers. *ravad, raftan*, Munjāni *wurafs-:wurafsōy-* 'to fly', see cognates s.v. *ārahau, patārah-*, and below *harautta-* (Z 7.46).
- birāt-** 'split, open', participle *birṣṭa-*, Z 13.79 *nā śśandā birātā* 'would not the earth split?'; Z 22.330 *ūru mā birātāndi* 'they split my belly', Sid. 138v1 *thyau parvaṣte u berṣṭā* 'it quickly matures and bursts', BS *ḥṣipra-pākī*, Tib. *myur-du smin-čim rdol-ba daw*; v 243.36 *saginai ysaira naṣṭauṣke ttana ṣṭau baiṣḍā* (repeated 38) 'the heart of stone burnt, the skin bursts'. Preterite Z 20.35 *kye ūri birṣṭā* 'whose belly burst'; III (ed. 2) 142, 1v2 (*vūmū*) *ta bārṣṭa tta(mi)*, = Z 20.37 *vūmūva bārṣṭa ttani* 'moved, the skin is burst'; Z 13.71 *vari puṣṣo śśandā birṣṭa* 'at once swiftly the earth burst'. From *\*vi-raiṣ-* 'injure, break', Av. *raēṣ-*, *irišta-*, Sogd. Bud. *ptr'yš-*, Man. *ptryšt-* 'to tear', Sogd. Bud. *zr'yš-* 'destroy', Man. *zryšt-* 'harm', Oss. D. *resun, rist*, I. *risyn, rissyn* 'to pain', *ris* 'pain'; Šuynī *wirēṣ-*, *wirēṣt* 'tear, rip open', Rōṣānī *wirēṣ-*, *wirēṣt*, Yazg. *wriṣ-*, *wriṣt*, intr. *woroxs-*, *woroyd*, *woroxt*. See *harātā, harṣṭa-*, *rrātu*. IE Pok. 859 *rei-s-*, O.Ind. *rēṣati, riṣyati, riṣṭā-* 'injure', O.Norse *rīsta, rista* 'tear', O.Slav. *rēšiti* 'loosen', Let. *risums* 'split'.
- bārriysātā** 'it shakes', K 5, 144r2 *lvadātī kṣei-padya bārriysātā* 'the cosmos (= BS *loka-dhātu-*) shakes in six ways', Tib. *hjiḡ-rten-gyi khamś hdi rnam-pa drug-tu g-yos-so* (*g-yos* 'move'); like v 338, 62r4 *kṣei-padya ārotta*, BS G 37, 58a6 *ṣaḍ-vikāram prakampitah*, Tib. *drug-tu rab-tu g-yos-so*, so also Sogd. Bud. VJ 999 *z'yh wγwoṣw-znk'y šn*; III 72, 158 *bārriysya śamḍā mista* 'the great earth shook'; v 84, 25v3 *ne bārriysde*, Tib. *mi skrag* ('fear'), translation E. Lamotte, 227 'ne seront pas effrayés'; see *riysde*, *rriysai, harriys-*. From *raiz-*, cognates s.v. *rriys-*.
- bārūñ-** 'shine', *birūñ-*, *brūñ-*, SuvO. 27v4 *bārūñāte*, BS *abhāsita-*; SuvO. 5v1 *bārūñamce*, BS *uttapta-*, SuvO. 55v6 *brūñāte*, BS *samprakāśiṣyati*; v 184, 40r2 *bāyyau birūñā u* 'with rays shines and...'; preterite v 156, 1a2 *bārūñātāndā indā*; noun, Z 23.98 *brūñāmata trāma saṃ kho sarbandā urmaysde* 'brightness just like the rising sun'. From *\*vi-rauxśnaya-*. See *rrūdātā* 'light', *harūñ-* 'to illuminate'. Or possibly *\*rauxna-* < *\*leuk-no-*, without -š-.
- biraijām** 'crops', gen. plural, K 102.63-4 *cvai nāma hvāñe harbiṣām biraijām saijām byehe tsā hime suhye* 'who recites the name, gets success of all crops, becomes rich (and) happy' (BS *sukhita-*); = III 114, 61r-6v1 *cvai nāma hvāñi barijām sijāma* (BS *sidhya-*) *byehi tsā himi suhye*; = v 250.797-8 *cvai nāma hvāñe harbiṣām barijām sijāma byehe tsā hime suhye*. See *bara-*, *barija-*.
- bīmrkha** 'seat', K 49.3.7 (dyadic) *sihāysina sarauva bīmrkha* 'the lion throne' (BS *siṃhāsana-*); K 147.37 *sarawoq bairkha pila āysana* 'lion-seat, pīṭha-seat, āsana-seat' (*pīla*, Tokhara B *pir*, BS *pīṭha-*). Possibly base *bar-* 'carry, be borne', as Lat. *ferculum* 'bier', O.Engl. *bær* 'bier'.

**birgga-** 'wolf', Z 2.46 *birgga rrūwāsa nuwaindā* 'wolves, jackals cry'; Z 4.58 *birgga śvānā rrūwāsa śṣundā* 'wolves, dogs, jackals, ravens', Z 24.420 *birgga rrūwāsa hāyasa śtāna nuweindī* 'wolves, jackals at a distance cry'; III 71.136 *sarautām āstām birga* 'of lions and the rest, wolves', Samghāta 155b2 *bārga* 'wolves'; III 72.157-8 *hvīyaśām hvī rathā, birgām ttralaphām ttyām hvī nāya maysairkā* 'the tumult of human beings; of the ravening wolves, of them their huge noise'. For the BS list of animals, see the list of beasts in the cemetery, cited KT VI 262. To Av. *vahrka-*, Zor.P., N.Pers. *gurg*, Sogd. Bud. *wyrky*; Parāčī *yury*, Yidya *wury*, Sanglēcī *wurk*, Šuynī *wūrj*, fem. *wirdzin*, Yazg. *warg*, plur. *wərgaθ*, *wərgēžg*. IE Pok. 1178 *ul̥kʷos*, O.Ind. *vřka-*, *vřkī-*, Tokhara B *walke*, Greek Λύκος.

**biryau** 'you may be bound', 2 plur. optative, K 17.168 *tsūva khu na biryau pātca* 'go that you may not be bound next', = K 25.107 *tsvava khu na biryau pātca*, = K 33.56 *khū nā biryau pātci*. From base *bad-*, present *bya-* > *ba-*. See *bañ-*.

**biršta** 'split', see s.v. *birāta*; III 89.166 *nūvara-jśā basakā hvī samnā biršta āysam, u rrājā-namra* 'dung of newborn calf, burst millet (seed?) and rock-salt'.

**bila** 'dress', II 77.16, = II 77.40 *biḍa* from \**baḍa-* as *hvīḍa-* 'food' from *hvaḍa-*. See s.v. *biḍa-*.

**bile** 'intestines', Z 20.54 *māstai āške hvī aśsucā* (BS *aśuci-*) *biysma bile* 'brains, tears, sweat, faeces, urine, intestines'; Z 20.36 *cā bile tcarbrye* 'whose intestines are scattered'. From \**vřdā-* to *vard-* 'soft', Waxī *word* 'tripe', Av. *varədu-* 'soft'. See also *hulga-* 'soft'. IE Pok. 1163 *uer-d-* 'rub (soft)', O.Ind. *vrad-* 'become soft'.

**bilga-** 'kidney', Z 20.55 *şpuljei rrūva syī jatārra bilga ysārā* 'spleen, intestines, lungs, liver, kidneys, heart'; Sid. 155r3 *biṃga-baṃdanvā vinā* 'pains in the bands of the kidneys', BS *kukši-*, Tib. *mkhal-rked na-ba*. Adjective, III 89.157 *bigaji pi* 'fat of kidney'. Base \**vřdka-*, Av. *vərdka-*, *vərdka-*, Yidya *wulya*, Waxī *wultk*, Zor.P. *gwltk* \**gurtak*, N.Pers. *gurdah*, Orm. *ylkak*, Sanglēcī *wolk*, *gul*, Šuynī *wūšč*, *ūwj*, Pašto *warga* (*pušta-warga*), Kurd. *bulk*, Oss. D. *urg*, *urg-fiutāj* 'with fat of kidneys', I. *ürg* (= *ürg*), caritive *ūrgoj* 'without kidneys'. The oldest Indian *vřkkau* (dual) is less archaic with *-kk-* < *tk-*. IE Pok. 1157 *uer-t-* 'to turn, twist'.

**bilsahai** 'his hairs (above the hoof)', Z 22.146 *strāhā dumei bilsahai mulysga* 'his tail stiff, his hoof-hairs short', called 'feathers', of which the shortness is a sign of speed. From \**vřsa-θā-* (collective), like Pašto *wēštā* 'hair' (\**vřsa-tā*), Wanetsī *ūšt*, with Parāčī *γōš* (\**vřsa-*), N.Pers. *gurs*, Armen. lw *vars-k'*, Zor.P. *wls* \**vars*, Av. *varasa-*. IE Pok. 1139-40 *uel-* (of hair, wool, grass, forest), *uel-k-*, O.Ind. *vālsa-* 'shoot, twig', O.Slav. *vlasū* 'hair'. See KT VI 242-3 for other proposals.

**biva** 'root', Sid. 52r3, Sid. 100r1, see *bāga*.

**biśa** 'in the monument', loc. sing., older *balsa*, K 72.17 *biśa ttauda jsāvā* 'he goes with reverence in the *caitya*-monument'; ibid. 19 *spyā biḍa bāśa* 'he carries flowers to the *caitya*'; ibid. 27 *biśa ttūda jsāvi* 'he goes with reverence in the *caitya*'; = K 73.40 *biśa tvada jsāvi*, K 73.50 *biśa tsūmi kiṇa hāva* 'advantages of going to the *caitya*'; K 73.51 *spyi biḍi hārūva biśa* 'he brings flowers,

plants to the *caitya*'; K 73.32 *biśi tvada jsāvai*; K 72.25 *śā pve biśāṣti byeṣti* 'he steps one step towards the *caitya*'. Translation, Volume of Studies to I. B. Horner 15-18. See *balsa-* 'monument, *stūpa* and *caitya*'.

**biśsa-**, *biśa-* 'all, whole, every', singular, v 333, 27r3 *māşvo biśšu kumjsatu kerā* 'he would sow every sesame (-seed) in the fields', BS G 37, 24a3-4 *tilam vāpayet*; v 334, 32v6 *biśso... balysāno tcārīmu* 'every Buddha sphere', BS G 37, 29b5-6 *sarvasyām lokadhātau*; v 64.1 *biśem ā* 'everyone of them came'; plural *biśśā*, v 329, 7v1 *biśśi ttā uysnora* 'all these beings', BS G 36, 5r6 *te sarve*, Tib. *de-dag thams-čad*; v 68, 8v5 *biśśā ttā* 'all these', BS G 37, 4b3-4 *te sarve*; III 26, 31b2 *biśā satva* 'all beings', BS *sarve satvāḥ*; v 125, 7a2 gen. plur. *biśyenā hvogmdānu* 'of all men' (like numeral plural); K 53.10-9 *baṃsānā biśānā* 'of all Buddhas'; K 136.865-6 *biśānā sarvasatvānā uysnaurānā* 'of all beings'; v 308, 10b1 *biśśā pracaina* 'for all'; K 138.943 *biśā hālā-t-i kāmā* 'in all directions protection for him'; K 139.951 *biśā hālā kāmē kiṇa* 'in all directions for his protection'; K 139.954 *biśā hālā-v-ā yanāme kiṇa* 'in all directions in working for him'; III 21, 6a2 *rraštā biśā hālā biśyādā* 'rightly in all directions awakened', BS *samyak-sambuddha-*; inst. sing. v 207.17.3 *biśina* 'in all', *dvī ysāri dvārahauḍā biśina* 'total 2072'; v 306.7.1.2 *biśna ru ḥiysda barija aśti 104 kūsa kha 9* 'in all also to hand is the crop, 104 *kūsa*-measures, 9 *kha*-measures'; inst. plur. v 134, 221v2 *biśśyau*; loc. sing. v 53, 93b1 *biśśiñe*; with pronoun *yi*, K 151.39 *biśi*; with pronoun *nā*, *-ūm*, Z 23.26 *biśśā nā ysāru brūścāte kāşca* 'sorrow torments the heart of everyone of them'; Z 4.109 *biśśe nā* 'all of them', ibid. *biśśā nu*, Z 4.110 *biśšu nu*, later III 9, 1715 *biśśūm*; v 249.755 *biśūm*, ibid. 756 *biśūm*, ibid. 758 *biśū*, K 48.2.5-6 *biśūm ştam diśūm vanāna* 'I now acknowledge all of them'; K 49.4.5 *biśū am haiśūm ttāštā* 'all of them I offer there'; K 41.60 *biśūm* = 61 *biśūau*; K 44.178 *biśū*, 179 *baśū*; Manj. 107 *biśū* 'all to them'; v 64.1 *biśem* 'all of them'; Z 5.44 *biśāna nā biśśā rrāşte* 'with the tongue he licked them both'. Compound, *har-biśsa-* see below. First component *biś-padā* 'first of all', SuvO. 54v7 *biś-padā*, BS *agra-bhāga-*; see below; III 7, 14v4-5 *biśśā-bāḍva gyasta baṃsa* 'the *deva* Buddhas of all times'. From \**viśva-*, *harbiśsa-* from \**harva-viśva-*, to Av. *viśpa-*, O.Pers. *viśa-*, *viśpa-*, Zor.P. *viśp-*, *har-viśp*; Sogd. *wyssp-*, M.Parth.T. *wyssp*, M.Pers.T. *wyssp*, *wyssp-zng*. IE Pok. 1176 *ui-k-*, O.Ind. *viśva-*; and IE *uišo-*, Lit. *viśas*, O.Slav. *višī*. See *biśtiji*, *biśśinda-*.

**biśāṃ** 'of women-servants', K 45.14 *ttyām biśāṃ biśāṃ naḥşautta naśā māšta-hāysā ye* 'for the men (and) women servants there was the allotted portion of monthly food'. See *bisa-*, *biśsa-*.

**biśśā** 'in the house', loc. sing. to *bisā-*, K 16.154 *biśā*, = II 106.138 *biśā āna*, II 71.6 *biśā*; Z 2.70 *biśśālsto* 'to the house', II 89.40 *biśāṣtā*, III 44.48 *biśā*.

**biśśā** 'female servant', v 87, 23v6 *şa mi biśśā tta tta pastā* 'the servant here so commanded'; K 45.14 *biśāṃ biśāṃ* 'of men-servants, of women servants'. Feminine to *bisa-* 'servant'. See also *biśaka-*.

**biśaka** 'female servant', II 125, 21 *pārysya biśaka ysyāne* 'may I be born a female servant (dyadic)'. See *biśsa-*.

**biśāṃni-padā** 'in all ways', K 56, 22v3 *haştvā akşaṃvā*

*biśāmnī-padi kāma-guṇyām viśayām dṛiṣṭiyām jsa nīrāmda ṣṭāre* 'in the eight misfortunes (BS *aḥṣaṇa-*) they are blocked (BS *niruddha*), by the amorous qualities (BS *kāma-guṇa-*), the objects of senses (BS *viśaya-*), heresies (BS *dṛiṣṭigata-*) in all ways'. See *biśśūnya-*.

**biśā** 'tongue' (nom. acc. sing.), *biśā*, Sid. 155v1 *biśā*, Tib. *lče*; Sid. 155r5-v1 *cu beśā hīya āchā tti drrai-padya hamāre* 'what are diseases of the tongue, they are three-fold', Tib. *de-la lče-nad ni rnam-pa gsum-ste*; Sid. 143r3 *biśā māṇāmdā henai* 'red like the tongue', Tib. *lčehi mdog hdra-bar dmar-ba dan*; Sid. 155v2 *biśā-v-i ysīrrā hame* 'his tongue becomes rough', Tib. *lče rčub-čīn*; inst. sing. Z 5.44 *biśāna nā biśśā rrāṣṭe* 'with tongue licked them both'; III 14.27 *biśāna vaśū hīme* 'by tongue he becomes bad', = III 15.5-6 *biśāna satta vaśūna hīmāri* 'by tongue beings are bad'; K 156.13-4 *ttaraṇdarana... biśāna... aysmūna* '(the three *saṃskāras*) with body... with tongue... with mind', parallel Pali *kāyena vācāya uda cetasā*; = III 64.16-7. SuvP. 67r3 *ttaraṇdarana drra-vadya karma, cu ra tcāhau-padya biśāna, aysmūna drra-vadya pātā* 'with body three-fold *karma*-deeds, what also with tongue four-fold, with mind threefold, next'; BS *trividham kāyikaṃ karma vacasā ca catur-vidham manasā tri-prakāraṃ ca*. Adjectives, v 91, 611r1 *harbiśye biśātinai kirā* (-t-, not -n-) '*karma*-deed by the tongue'; *biśāyina* 'with (defective) tongue', III 15.52 *biśāyina u haphāra-sa<lāta>* 'with defective tongue and confused speech'; with negative v 146, 71v4 *abiśātā* (-t- certain); -ja, K 65, 84r1 *biśāja* in the triad *aysmōvāja āra ttaraṇdaraja biśāja* 'faults of mind, body, tongue'. Compound, JS 18v4 *ṣiṣṭa-biśā* 'tongue-tied, dumb' (see *ṣiṣ-*, *ṣiṣṭa-* 'adhere'). Sid. 126v3 *sibištā padimākā nāma* 'by name making eloquent', BS *sārasvataṃ nāma*, Tib. *lče bde-bar byed-pa zes-bya-ba*. Possibly -*biś-* 'tongue' with *si-* 'sharpened' to base *sā-:si-*, N.Pers. *sānah* 'hone', O.Ind. *sā-:sītā-*, Oss. D. *insun*, *insad*, I. *ssyn*, *ssad* 'grind; sharpen', with suffix -*ta-*. Various forms of one older word, Av. *hiṣvā-*, *hiṣū-*, Zor.P. *uzvān*, N.Pers. *zabān*, Sogd. Bud. *zβ'k*, 'zβ'k, *zβ'k*, Yagn. *zivok*; M.Parth.T. 'zβ'n, Pašto *žaba*, Parāči *bān*, Yidya *zibēy*, *zēvīy*, Sanglēči *zēvūk*, Yazg. *zēvēg*, Šuynī *ziv*, Waxī *zēvī*, *zēvāk*, *zīk*, *zīk*, Oss. DI. *žvzag*. IE Pok. 223 *dnghū-*, *dnghuā-* 'tongue', O.Ind. *jihvā-*, *juhū-*, O.Lat. *lingua*, Lat. *lingua*, Got. *tuggō*, O.Engl. *tunge*.

**biśāyā** 'house-mistress (?)', v 267, 46a2 <*spā*>*ta bara hīya biśāyā pastī*... 'the lady of officer Bara ordered...'. Adjective to *biśa-* 'in the house', possibly with suffix -*āti-* as in O.Ind. *padāti-* 'footman', with meaning as Greek οἰκέρτης and below *māsa-vīraa-* 'house-worker' (*kīra-*).

**biśī**, *beśī* 'buttermilk', Sid. 131r1 *biśī*, BS *mastu*, Tib. *dar-ba*; Sid. 20v5 *beśī*, BS *mastu*, Tib. *dar-ba*; Sid. 9r2 *biśī*, BS *udaśvit* 'water and buttermilk', Tib. *dar-ba*; III 92.230 *kāmjīna, ā vā biśīnā vara saṃkhalayānā* 'to be smeared there with sour gruel or buttermilk', to Oss. D. *mesin*, I. *misyn*, Yagn. *mešin*, *mayšin* 'buttermilk', O.Ind. AV *āmikṣā* 'curds of milk', Celtic-Lat. *mesgus* 'whey', Mid.Ir. *medg*, Welsh *maidd* 'curds', O.Norse *mýsa* 'curds' (see BSOAS 18, 1956, 40-1). The -*ś-* (of *biśī*) from palatalised -*ṣ-* <-*ṣṣ-* to IE *mei-ks-*, variant with *mei-sk-*. For -*ī* note also *śidī* 'food (?)', from -*īya-*.

**biśīji** 'altogether', K 35.87-8 *kathā nūṣṭyāṃdi biśīji* 'they surrounded the city altogether' = K 26.142 *kara kathe pajarrūṣṭāda* = K 18.217 *kara kathe parajūṣṭāda*, BS Divyāvadāna 448.1. *sarvaṃ taṃ nagaraṃ... veṣṭitaṃ*. Fem. to a derivative \**biśśīnaa-*, or possibly *biśśīnda*.

**biśśīnda** 'completely', SuvO. 5v7 *yāva dasau kuśala-karma-paha haṃgaṃ biśśīnda parauste* 'while he practised completely, fully the ten good paths of *karma*-acts', BS *yāvadaśa-kuśala-karma-pathaṃ samādāpayet* (Tib. *yan-dag-par blaṅs-par gyur* with *len* 'accept'); v 249.774-5 *biśīda gyasta baṃsa hīmāre haṃbaṃca jsa tcāhause kūla pīrma haṣṭusā lakṣa byūrri hauda ysāri haṣṭase* 'altogether there exist *deva* Buddhas in summary forty *koṭi*-millions (*pīrma*, BS *koṭi*), eighteen lakṣa-myriads, seven thousands, eight hundreds'; III 125b4 <*kama*>*la hanatāndā biśīnda* 'they bowed heads altogether'; K 101.34-6 *biśīda gyasta baṃsa hīmāre haṃbaṃca jsa tcīhāsi kūla pīrma haṣṭūsi kūla kṣa byūrri haudi ysāri haṣṭisse* (here *koṭi-*, six myriads); III 113, 3v4 *biśīda jasta baṃsa hīmāri haṃbaṃca jsa*; K 50.4.7 *biśīdā*; Z 2.70 *vā haṃgrīsādu biśśīnda* 'may they all assemble here'. From *biśśa-* with -*anta-* 'region', see s.v. *īyānda-*, *bēnda*, *anada*.

**biśśūnya-** 'of all kinds' from *biśśa-* and *gūna-* 'colour', *biśśūnya-*, *biśāṃnya-*, v III, 33v6 *biśśūnina ttagatāna* 'with all kinds of wealth', BS *sarva-dhana-dhānya-*; v III, 35v3 *biśśūnyau spātyau* 'with all flowers', BS *nānā-puṣpa-*; v III, 65r5 *biśśūnyau vyāvulasta* 'troubled by various things', BS *sata-vyākulāh*; SuvP. 69r3 *biśśūnya*, BS *vicitra-*; v 72, 39v2 *biśśūnī ttagū* 'all kinds of wealth'; inst. plur. v 183b4 *biśśūnyau śśāmanyau parāha* 'morality with all kinds of mouths (*śśāman-* = BS *mukha-*)'. BS *sarvato-mukha-śīla-*; *ibid.* b5 *bāśśūnyau śśāmanyau jsa parāhe*; v 37v3 *biśśūnina padīna* 'in every way', = K 56, 22v3 *biśāṃnī padī*; v 346a4 *bāśśūnī brūnā pārsū* 'all kinds of splendid service'; III 92.234 *biśśūna, biśśūnā, pīmdā hvañāre* 'they are named all kinds of ways' (= *paṇḍā*); III 55.10 *būśūna puja-karma* 'all kinds of worship'. Compound, Sid. 126v5 *biśśūna-pacaḍai* 'of every kind', Tib. *thabs rnam-pa sna-čhogs-kyis*. See *biśśa-* 'all' and *ggūna-* 'colour'.

**biśautta-** 'hackled', N 52.17 *ne padaṃja kvī ye biśauttu yīndā* 'there is no method whereby one can hackle it' (the plant, *hāro*, *ataśi* 'flax', for the unskilled (*agumātā-*) man). From \**abi-saufta-* to *saub-*, IE *skeu-b(h)-* beside IE *skeub(h)-* in *skotta-*, s.v. *anāskotta-* (as IE *skeu-*, *skeu-* 'to speed', both exist). See also *asottāna* for *saub(h)-* 'to speed'. IE Pok. 954 *skeu-*, *skeu-*.

**biśauraka-** 'predatory, raptor', III 108.6 *mūraka biśaurakā ci dīdā kṣavū drāhe* 'the rapacious bird (raptor bird) which so greatly screams and darts about'. From *abi-* or *vi-* with *saur-* 'to chase' in *hasūra-*, *husūra-* 'hunted beast', to Oss. D. *surun*, *surd*, I. *suryn*, *syrd* 'to chase', with D. *sird* (<\**surd*), I. *syrd* 'wild beast'. The *s-* > *ś-* after -*i-* of the preverb. Base *sarū-* > *saur-*, see s.v. *hasūra-*, O.Ind. *śarva-* epithet of the *vyādha-* 'hunter', Rudra, Tokhara B *serwe* 'hunter' (*k' > ś*).

**bištai** 'woven (?)', v 258, 1b3 *bištai thauna hīmya 19* 'woven pieces of cloth (silk?) amounting to 19'; *ibid.* 1a1 *bišti thauna hīmya* <number>; *ibid.* 1b1 *bišti hvamḍi 7 pamṭe hvamḍye kawvaji mūri 53* 'woven pieces, men 7, for each

man a coat (?) value 53 *mūrā*-coins'. To base *vai-*, see s.v. *biye*.

**bište**, II 128·46, infinitive to *bīsta-*.

**bišde** 'sins', K 154·42 *byūmgū* (-u 'and') *bišde* 'abuse and evil'. See *bašdā-*.

**biš-paḍā** 'first of all', SuvO. 54v7 *biš-paḍā śsandremāte nasā haurāñā* 'the best portion of Śandrāmātā must be given', BS *śriyā mahādevyā agra-bhāga-pratyamśam dātavyam*; Sid. 142r4 *bišā paḍā* 'first of all', Tib. *thog-ma*; Z 6·1 *biš-paḍā namasāmā dātu* 'first of all I revere the *dharma*-doctrine', with adjective suffix *-ka-*, Z 11·2 *biš-paḍāka mulysdā* 'best favour of all'. Old type of compound from *\*višva-partāka-*. See s.v. *paḍā*.

**bišyenā** gen. plur. to *bīśsa-* 'all', with *-yenā* of numerals, v 125, 7a2.

**biššāta** 'broken', Z 21·30 *biššāte palsti pharu* 'many broken backs'. Possibly *\*vi-šān-: \*viššāta-* to Av. Yašt 14·56 *vī maīdyanəm fšānayeinti* 'they wrench apart the middle (of the victim's body)'. See *patāñiyā*, and *biñ-*, < *šan-*. Type like *zan-: zāta-* 'be born', see *ysan-*, *ysāta-*.

**biššonda** 'dispersed', Z 21·28 *biššonda śšāre śvānānu khāysu samu* 'dispersed they lie, only food of dogs'; Z 20·37 *ce vā biššonda vūmūva biršta ttani* 'some again dispersed, tossed about, the skin split'. Without *bi-*, Z 20·38 *ššāunda* 'tossed up'; Z 20·39 *ššonda*. The participle *-onda-*, *-aunda-* attests an *-m-* in the present base. Possibly to Oss. D. *somun* 'to throw, winnow' (= I. *āppāryn*), where the base may be either *\*šām-* or *\*šaum-*, but note Oss. D. *dāmun* to I. *domyn* 'to tame', base *dam-*. To *somun* the participle is *sumd*, *sund*. The Ossetic *-om-*, *-on-* has two sources, 1. *-ām-*, *-ān-*; 2. *-aum-*, *-aun-* (see BSOAS 23, 1960, 35-7).

**biška** 'decayed, rotted', Z 291·5 *dandā biška* 'decayed teeth'. Base *vaiš-*, see *patābātāñā*, *ḥāta-* 'poison', to Av. *vaēšah-* 'rottenness', *viš-* 'poison', Zor.P. *patvēšak* 'pollution'; O.Ind. *vēšati*, *višd-*, *visra-* 'mouldy', *viš-*, *višthā* 'excrement'. Note Zor.P. *dandāñih pūtak* to gloss Av. *vīmitō.dantāñō*.

**bišgī** 'plant, herb', v 210·6 *auyām ci bišgī ci paši* (in a commercial context of *āysam* 'millet') 'of fodders (?) what is the *bišgī*-plant, what is the *paši*-plant', possibly two kinds of millet. Here *bišgī* from *\*bišakīya-* or *\*višakīya-* to either Av. *biš-* 'medicine' or rather to base *vai-* 'of growing plants', with Zor.P. *vēšak*, N.Pers. *bēšah*, *γēšah* 'plantation forest' (see s.v. *bī* 'willow'), Sogd. Bud. *wyšh*, Yaḡnābī *weš*, *wayš* 'herb, verdure, vegetables'. In *paši* a cognate of Oss. D. *fagā* 'millet' is possible. The group *-šg-* occurs also in III 84·55 *avišgīnai rūm* 'oil of curcuma', compared to I 171, 88r3 *avišgka mījsāka* 'kernel of curcuma' (to the medicinal O.Ind. *avišā* 'curcuma zedoaria'). The context of *bišgī* is agricultural with reference to *āysam* 'millet' in line 4 and commercial with measures and prices.

**bišta-** 'disciple, pupil', for BS *śiśya-* 'to be instructed', Tib. *slob-ma* 'to be taught', Sid. 2v4 *bištām ḥālai birāšte* 'he expounded to his disciples', BS *śiśyebhyaḥ kathayām āsa*, Tib. *mi rnam-s-la bśad-do* (*mi* 'man'); SuvP. 64v3 *bištām vīra* 'among listeners', BS *śrāvakeṣu*. BS *śiśya-*, *śrāvaka-*, Pali *siśsa-sāvaka-*; Tokhara B *akālsāle*, A. *ākālsāl* 'to be taught' also stresses the 'teaching', as in BS *śiśya-* and

Tib. *slob-ma* 'pupil', *slob-pa* 'teacher'. The participles in *-šta-* derive from two sources *-š-* and *-s-*, hence here *vaiš-* or *vais-* (or *b-*). For *vaiš-* 'work for', see II 80·33 *bāštq hamye* 'was working for (?)', Tumšūq Saka *bištama*; possible *višta-* in Av. *hāvišta-* 'cooperating; pupil' (*hā-* as in *hākurāna-*, base *kur-*, see Zoroastrian Problems, ed. 2, xxviii). The base *vaiš-* is used of pupils' service in O.Ind. RV 10·109·5 *brahmacāri carati vēvišad višāḥ* 'as a brahmān-pupil, he attends, actively carrying out his tasks'; O.Ind. *višti-* 'labour'. The Indian *antevāsin-* 'pupil' living in the household is not a suitable concept for the ranging Buddha and his disciples.

**bāšta-** 'working for (?)', II 80·33 *herā ttuka bāštq hamye stūrū civarā* 'he was occupied with (working at) that business, the large beasts and the clothing'. Uncertain. See *bišta-* 'disciple', and *bāštūm*.

**bāštūm** 'I worked (?)', v 217a4 *bišu vaska bāštūm si khu ni bināsyā* 'for all of them I was occupied, thinking, how will they not be hungry?'. Uncertain. See *vaiš-* s.v. *bišta-*, with Armen. lw *višt* 'trouble', and above *avišta-*.

**bāšte** 'he practised', III 124a5 *cu buro tvī bāšte tcahaur-pandīya ce sājitā drjśāte ttutu sūtru* 'whoever practised this fourfold (code of commandments, the *śikṣāpada-*), he who might learn, (and) maintain (it)'; parallel to III 71·146 *tta varttāna tcaura saḥṣāte* 'so it is necessary to practise (BS *vartaya-*) the four *śikṣāpada*-commandments'. Base *vaiš-*, see s.v. *bišta-*.

**bištara** 'expanse', Z 20·42 *huška ḥamdāri bištaryau tcārma panatā* 'of another the dry skin has risen from the expanses (of the body-skin)'; Sid. 153v2 *pašāñā khu ri va asuva šau beštaraḥ bāgara harstā* 'it is to be left till one unburnt layer, leaves, remains'. From *\*vištara-* 'spreading out', N.Pers. *bistar* 'bed', Yidya *yiston* 'felt cloth' (*\*vistarana-*). See cognates s.v. *star-*, and *baštarr-*, *prastharmada-*. IE Pok. 1029-31 *ster-*.

**biš-** 'be poisoned (?)', III 73·214-5 *ba-vūḍā ajavaiši thīye, cvai skauya sattām bimda, tta tta bišira khu bura* 'he drew out (from the sea) a poison-covered *āšviša*-snake, whom of the beings it might touch upon, in some way so they would be poisoned'. From *vais-* connected with *viš-* 'poison' (see *ḥāta-*) by *vaiš-s-* > *vais-* (IE *ueis-sk-*), like Av. *usa-* 'to shine' (from IE *ues-sk-*).

**bisā-** 'house', SuvO. 53v4 *ttye ša bāsa hugyastu gyehāna ysānāhāñu* 'that house of his must be well cleaned, washed', BS *tena sva-grhaṃ suśodhayitavyam susnātavyam*; SuvO. 54r2 *tto bāso byāta yande* 'she remembers the house', BS *taṃ grhaṃ samanvāharīsyati*; II 69·3 *ttū bāsa rrāspūrā kheysarā ḥamjārā haurā* 'this house they intend to give to prince Kheysara'; loc. sing. v 339, 77v6 *biśsa ne tsindā* 'they do not go into the house', BS G 37, 72 bis b6 *na bhūyaḥ sva-grhaṃ pravištāu*, Tib. *khyim-du ma don*; v 113, 35v3 *rrvīya biśa*, BS *rāja-kulam upasamkrāmitavyam*; loc. plur. II 35, 8a4 *bisvā*; II 75·45 *bāsvā*; nom. acc. plur. v 114, 63v6 *bāse*. With *-z-*, *bisā*, K 110·341 *bisā*; K 45·9 *ttiñā biśa* 'in the house'. With partitive adjective III (ed. 2) 139·15 *ḥamdaro biše* 'within the house', BS G 37, 34a5 *antar-grhe*; compound, v 327b4 *bisadārai* 'householder', III 105·14 *bisadārai* (*dā* not *dā*); plural III 119·42 *bisadārā*, ibid. 39 *bisadhārā*; K 46·38 *hvāštā hamye bisadārai* 'became chief householder'; III 106·23

*bisadārāṣai* 'son of a householder', parallel to BS *grhastha-*, whence through Prakrit *ggāṭhaa-*, *gākṣaa-*, Sogd. Bud. *k'rtk*, *k'rt'k* (with *-rt-* for Prakrit *-ṭh-*); Tokhara B *kattāke*, A *kātāk*; fem. Z 22:310 *ggāṭhiya strīya*; Z 23:130 *ggāṭhiye strīye*; adjective v 62:20 *gāṭhānvā bisvā* 'in houses of householders'. NW Prakrit Kroraina *grihasta*, Dharmapada *gahaṭ'ha-*, whence *-aha-* > *-ā-*. Derivatives of *bisā-*, adjective *bisaa-* *bisaa-*, *besaa-* 'being in', in the later language constant after a locative, II 73:11 *kamḍakā bisā kamtha* 'the city at Kadak'; II 102:41 *ranijai janavai vī bisām* 'of those living in the Jewelled Land (Khotan)'; II 73:23 *ermvā bisā kamtha* 'the city among the Erma people'; II 71:6 *ganam vā bisā bisai* 'the wheat in the house'; Sid. 152r4 *thyauta bese khemḍa* 'as before', Tib. *sna-ma bžim-du*; Sid. 149r1 *tcimña bise arve* 'medicines for the eye'; with *-ī-*, Sid. 100v3 *uskātta bisā āchā* 'the above diseases'. From *vis-*, with *-ā-* \**visā-*, Av. *vis-*, *vīs-*, O.Pers. *viθ-* 'house', Sogd. Bud. *wys-* in *wys-ḍywth* 'daughter of the house', Zor.P. *vis*, M.Parth.T. *wys-* in *wys-pvhr* 'son of the house', M.Pers.T. *wys* in the list *mān ud vis ud xand ud dēh*, Parācī *γus* 'house', Balōcī *gis* 'household', Šiṇā lw in *guš-pūr* 'son of the house', Oss. D. *guppur* (< \**guθpur*). IE Pok. 1131 *ueik-*, *uik-*, verbal O.Ind. *visati* 'enters', Greek οἶκος, Lat. *uicus* (*i* < *oi*), Got. *weihs* (gen. sing. *weihsis*) 'village', Lit. *viš-pats* 'lord', O.Slav. *viš* 'village'.

**bisa-** 'servant', II 100:222 *mūnai bisā* 'my servant', v 90, 1b1 *hamdarye bisā himāri kiḍā kastarauña dikhautta* 'they are servants of another, greatly grieved at low status'; plural, Z 3:64 *harbišā āysātā ne ju ye bisā karā* 'all are well-born (= free), none are servants at all'; with feminine *bisā*, II 80:16 *bisā bisā* 'man-servant, woman-servant', gen. plur. K 45:14 *bisām bisām*; K 45:9 < *ava* > *māta masa bisī* 'countless servants'. From \**vaisa-* 'of a dwelling', whence *bisā-* 'house', Av. *vāesa-* 'servant', Vid. 13:46 *xvandakarō yaθa vāēsō* 'seeking to please like a servant (of the dog)'; note also Greek οἰκέρης, Zor.P. *rasik*, *rahik*, Pašto *kōranai*, fem. *kōranāi*; below *māsa-vīraa-*; parallel BS *dāsa-*, *dāsi*.

**bisa** 'belonging to the house', II 90:83 *haudā bisā hvamḍā hāysi bāstāmdā* 'they led away seventy men of the house'; II 20, 11b2 *bisi hvamḍām* 'of *bisa*-men'.

**bisa** 'vow, oath (?)', K 46:29 *tī prānahāna bisā avasā nā* 'then assuredly he took vows, oaths'; v 62, 24b7 *pīrāmi jsa śā-bisā hvamḍā āchai jsa narimda* 'through belief the men of one vow (?) escaped from disease'. To base IE Pok. 117 *bheid-* 'compel, trust', Greek πείθομαι 'am persuaded', πείθω 'convince', πίστις 'faith', Alban. *bē* 'oath', Lat. *fidō*, *fisus* 'trust', *fidēs* 'faith', Got. *baidjan* 'compel', O.Slav. *běždo*, *bēditi* 'compel'. Hence *bisa-* from \**bhidh-so-*.

**bisa** 'broken', Manj. 353 *baisa kiḍeṣa bisā padīme* 'he makes all *kṣeṣa*-afflictions destroyed'. From \**baisa-* to base *baid-* 'split, break', with *-s-* \**baisa-* > \**baisa-* > *bisa*. IE Pok. 116-7 *bheid*, O.Ind. *bhed-*: *bhid-*, Greek πείδομαι 'spare', Lat. *findō*, *fissum* 'split', Got. *beitan* 'bite', from *bhei-* 'strike'. See above *bid-* 'to split, cut off'.

**bisaka-** 'family name', II 100:216-7 *c-am būniyamja kharaśau yai śa bisakvā bisai kadvaja yai u kadvajā au thī u bvaiysya nāvai hāysa ttā tsvai ca-m būniyamja vaijalakā yai śa ira*

*parāvai* 'he who was Kharaśau of Būniya, he was of Kadva living with the Bisakas, and the Kadva man carried off the food (*au?*) and he took the *bvaiysya*-liquor (?), he went away. He was the young (noble) of Būniya; he sold the jade'. The *au* here as 'food' is traced to Av. *avah-* 'fodder', Nūristāni Aškun *au* 'bread', O.Ind. RV *avas-ā-m* 'food', see s.v. *pyausḡka*, and the *bvaiysya* is traced, with suffix *-ya-* to *bveysa-* below. For beer and wine in official documents note Turkish JRAS 1912, 219:10 *iki küp b(ā)gni* 'two butts of beer', and see s.v. *mau*. Places *būniya-* and *kadvaja* (in adjective form *-ja-* suffix) and one loc. plur. *bisakvā* of a people with also one personal name Kharaśau, are here concerned. A family name Av. *Vaēsaka-*, N.Pers. *vēsah* is known.

**bisalū** 'addition (payment)', either 'deposit' or 'earnest money' (see s.v. *rāysai*), II 13, 1a9 *yagurā nauhyā salye mūri 2500 nāsti sam bisalū ni nāsti* 'Yagura at the new year will receive (back) 2500 *mūrā*-coins, but will not receive (back) the "addition"'; II 14, 1c4-5 *yagurā vā hūye mūri 2500 nāsti samū haḍi bisalū ni nāsti* 'Yagura will receive (back) his own *mūrā*-coins 2500, but however he will not receive (back) the "addition"'. Less clear are the two passages, II 64:6-7 *ttūtī sīḍakā yida u bisalū nā naradā himi 30 haḍā-v-ī narāmi* 'that for him Sīḍaka will make, and the "addition" cannot issue (?), (but) in 30 days it does issue (?)'; v 3:1:10-11 *khu śi mūpadatā bisalyū narāmi* 'if this "addition" of Mūpadata issues (?)' (*-ly-* < *-l-*). From \**abi-sarduka-* to base *sar-* with increment *sar-d-* 'to join'. To IE Pok. 582 *kerā-* 'mix, join' (see KT IV 95-6 for bases *sar-*). SDTV 8 is to be updated.

**bisavānū** 'of kinsmen(?)', III 68:77 *bisavānū khu śa usthīye, śūje na-m kṣārmā padīme* 'when of them as kinsmen this was realized, to one another it caused them no shame'; gen. plural (with archaic *-ānu* retained) to *bisvāra-*, *busvāra-* 'kinsman'.

**bisāṣe** 'belonging to the house', III 104:33 *bisāṣe chatta pā tcaiyāṣta kūysi* 'the son of the House then seeks the ceremonial jar'. From *bisā-* 'house' with adjective suffix *-āṣṣaa-*.

**bäsivārai**, *bisivrai* 'connected with the son of the great House', hence 'noble, high-born', v 229b2 *karmā tcamāna hvē bäsivārai hāmāte* 'karma-act whereby a man becomes noble', SuvP. 73r1 plural *bisivirā*, BS *uccaiḥ-kulināh* 'of high family', Ind. Office fragment z *bisivrai* (facsimile BSOAS 36, 1973, plate v). From \**visas-puθra-* > \**visai-puθra-* > \**bisī-vira-ka-*, to Av. *visō.puθra-* (*vis-* 'house'), Elam.-Pers. *misa-puišša* (\**visa-puça-*), translated Akkadian *mar biti*, Aramaic *br byt* \**bar baitā*, Zor.P. *blbyt* (for *vispuhr*). Widely preserved in Iranian, Sogd. (Ancient letter 4:5) *wyspōr*, Bud. *wyšpš'k*, Man. *wyšpšyyh*; 'daughter of the house', Sogd. Bud. *wys-ḍywth*; Sogd. Bud. (lw) *wyspyd'r'k*, Chr. *wyšpšy*, M.Parth. insc. (Šāhpuhr 1) 24 *wysprkn*, Mid.Pers. *wsplykn*, Greek *gouasperigan*, *ouisperigan*, M.Parth.T. *wyspvhr*, M.Pers.T. *vispuhrān vis-duxtān*, Zor.P. *vispūr*, *vispuhr*, *vāspuhrakān*, Armen. lw *vaspourakan*, N.Pers. *vīs-duxt*, Arab.-Pers. *wsbwr*, Pāzand *vāspūr*, NW Prakrit Kroraina *gauśura* (see BSOAS 13, 1950, 391-3), Tibetan in a feminine name, *gauśurya*, Kuci BS *gauśura*. Babylonian document

*ūmasupitruū* (see W. Eilers, Studies in honour of S. H. Taqizadeh 1962, 55–63). From North Iranian Saka, Alan-Armen. *sepouh*, *sep-hakan*, Georgian *sa-zepur-o*; but Oss. D. *guppur*, *guppurgintū*, I. *gūppyr*, *gūppysartū* (in the Nartā epic). From Iranian, also *Ṣiṇa lw guš-pūr*. Note that Khotan Saka *bāsi-vāraa-* has *-ī- < -ē-* from older *-ai-* out of *-as-*, attested also in Armen. *se- < \*visai*, not from *-ya-* (Ossetic has D. *-e-*, I. *-ī-* in other words from *-as/az*, as D. *āxsāvē-ūat*, I. *āxsāvi-ūat* ‘night-camp’ from *\*xšapaz-*). With suffix *-āṣṣaa-* (beside *-aṣṣaa-*) see *bāstivṛāṣṣei* ‘son of the (great) House’.

**bāsivṛāṣṣei** ‘son of the (great) House’, BS *kulaputra-*, fem. *bāstivṛāṣṣeiñe*, BS *kula-duhitar-*, in v 183v6, the usual address of the Buddha to his audience. Masculine, SuvP. 74v4 voc. sing. *bistivṛāṣṣā*, III 111, 4r2 *bistivṛāṣṣai*, K 136·877 *bistivṛāṣṣā*, K 76·209 *bistivṛāṣṣai*, v 244, 3a2 *bistivṛāṣṣai*, K 94·115 *bisaiivarāṣṣai*; N 158·25 voc. plur. *bistivṛāṣṣayau*, v 283, 4a3 *(bā)stivṛāṣṣayau*; III 23, 15b3 *bistivṛāṣṣai*, III 26, 28a3 *bistivṛāṣṣai*, feminine v 183v6 *bāstivṛāṣṣeiñe*, III 111, 4v3 *bistivṛāṣṣaiñi jsa*, K 75·11 *bistivarāṣṣeiñā*, K 90·730 *bistivṛāṣṣaiñā*, gen. plur. K 136·877 *bistivṛāṣṣaiñā*, K 94·115 *bistivṛāṣṣaiñā*, nom. plur. v 89, 11r2 *bāstivṛāṣṣaiñā (n, not ñ)*, III 23, 15b3 *bistivṛāṣṣaiñā* (also 26, 29b2; and 27, 37a1), III 26, 28a3 *bistivṛāṣṣaiñā*, III 27, 36b1 *bistivṛāṣṣaiñā*. masc. inst. sing. III 42b8 *ttina bistivṛāṣṣaina*. With *-ñ-*, also v 348, 12b5 *(bā)stivṛāṣṣeiñā tya kye*. gen. sing., K 138·935 *bistivṛāṣṣai o vā bistivṛāṣṣaiñā hāvā kimna*; K 138·920 *bistivṛāṣṣai o vā bistivṛāṣṣaiñā*, ibid. 946 *ttye bistivṛāṣṣai o vā bistivṛāṣṣaiñe hāvā kina* ‘for the benefit of the son and the daughter of the (great) House’, Tib. *rigs-kyi bu ham rigs-kyi bu-mo de srub-ba dan*. Note also M.Parth.T. *wyspwhr šhrd’r z’dg* ‘son of the house, born of the ruler’.

For the suffix *-āṣṣa-*, see also *bisadārāṣṣai* ‘son of the house-holder’ (parallel BS *grhastha-*), *hāruvaṣṣau*, BS *śreṣṭhī-dāraka-* ‘son of a *śreṣṭhin*-minister’, *gyastāṣṣai* ‘devaputra-’, *(kan)thāṣṣai* ‘citizen’, *hvīyaṣṣai* ‘human being’; note also *-aṣṣaun-*, plur. III 5, 11r3 *mulśdaṣṣauna*, Z 6·55 *mulysjaṣṣonā*, to sing. Z 6·23 *mulysgyaṣṣe*, K 155, 58 *muśāṣṣe* ‘pitying’, BS *kārunika-*.

**bisu** ‘fuel’, see *bisū*.

**bise** ‘being in’, see *bisaa-*, s.v. *bisā-*.

**bisaij-**, *besaij-* ‘to make sounds’, JS 15r4 *hvīyaṣṣai satva parauysamḍai ysirka bisaije bamṭve yuḍi* ‘a human being drowning, cried out grievously, he made lamentation’; JS 29v1 *besaijamḍa-de* ‘(the flame) with roaring fire’; III 80·31–2 *ttye hvi škala sa khu prrīyi bisaijidā* ‘its noise was just as the *preta*-ghosts howl’; III 72·163 *bisaijamḍā rakṣaysa bisā* ‘all the *rākṣasa*-demons howled’. Base *saig-:sig-*, nasalized *sing-*, to O.Ind. RV 1·164·29 *śing-*, *śinkte* of the bellowing of a bull, and RV 6·75·3 of the twang of a bow, participle *śinjita-*; O.Ind. *śinjā-*, *śinjini-* ‘bow-string’. IE *keig-* or *keig<sup>u</sup>-*.

**bisauñā** ‘service’, abstract to *bīsa-* ‘servant’, v 97r2 *bisauñā tcera* ‘service must be done’.

**bistā** ‘twenty’, *besta*, *baista*, Z 14·30 *satā bistā salī* ‘120 years’, Z 24·386 *bāstā dārsā salāva* ‘twenty, thirty words’ (BS *samlāpa-*), K 96·155 *sparābaistā* ‘twenty-five’, =v 245, 7a1 *sparābaista*, BS *panca-vimśati*; II 59b1 *bistā salī garrvā mūḍe* ‘he remained twenty years among the

Gara people’; v 160, 203a3 *śūvarebāstā* ‘twenty-one’; II 20, 12a6 *śūvarebistamyē haḍai* ‘twenty-first day’; K 138·923 *kāma tti bistā hāva bujse* ‘what are these twenty advantages, virtues?’, Tib. *ñi-su gan ze-na*; K 138·921–2 *ttye hamgaṣa bistā bujse hāva kḥāna* ‘of this in total the twenty virtues, advantages are to be conceived’, Tib. *deyi yon-tan-gyi phan-yon ñi-śur śes-par bya-ste*; v 346a4 *bāstā ysāre* ‘20,000’; Manj. 71 *basta ysāra*, =Manj. 71 *dvī byūra* ‘two myriads’. Ordinal, Sid. 128v1 *peṣkalā bestā* ‘twentieth chapter’ with *-ā* for *-am*, Tib. *lehu-ste*, *ñi-su-pa rdzog-so*. To Tumšug Saka *bista* ‘20’, *bista pamtsi* ‘25’; Av. *vīsaiti*, Sogd. Chr. *wystmyq*, Zor.P., *vist*, N.Pers. *bist*, Balōči *gīst*, Oss. D. *insāj*, I. *ssādz*, Wanetsi *šwī*, Pašto *wšəl*, *šil*, Orm. *ḡistu*, Parāči *ḡušt* Yidya *wisto*, Sanglēči *wišt*, Waxī *wist*, Šuynī *ḍāḍīs* (=‘2 × 10’). IE Pok. 1177 *uī-km-t-ī*, O.Ind. *vimśati*, Greek *ἑξικοσι*, Lat. *uiginti*, O.Welsh *uceint*.

**bīsta-** ‘shot’, JS 7v2; Z 24·421 *bāstāna* ‘of the wounded’, see *bid-*, *bista-* ‘shoot’.

**bīsta-** ‘restricted(?)’, II 128·51–2 *hīna-bāyāma āstaṇna kīra bīsa bīsti-likyerā ṣṭāre utvaḍira* ‘all the tasks of leading the army and the rest are more and more restricted(?)’; II 128·46 *viṇa hā bīsa ṇāna paryām bīste* ‘now we deign to restrict the whole plan(?)’. Translation AM, n.s., 11, 1964, 19 ‘restrict’, from *abi-yat-* ‘to place about’, with base *yat-* ‘to put in proper place’, see E. Benveniste, Indo-Iranica, Mélanges G. Morgenstierne, 21–7. Tokhara *yat-* ‘to control’ renders BS *dam-* ‘to tame’. See also above *nīstu*, BS *punar api dātum* ‘to give back’, Tib. *slar hbul*, from *nī-yat-*. Possibly *yat-* in *\*yastā->jastā-* ‘part of the eye’. Av. *yat-*, *yātaya-*, M.Parth.T. *y’d-* ‘arrive’, Sogd. Man. *y’ty* ‘will go’; Chr. *ptyt-* (*\*pati-yat-*) ‘arrive’, *yty* ‘action of arriving’, Bud. *ytw*, *y’tkh* ‘(happy) result’, Yaṇ. *yat-* ‘be placed’, Šuynī *yad-*, *yatt-*, Sarikoli *yād-*, *yatt-* ‘arrive’. IE Pok. 506–7 *iet-*, O.Ind. *yātati*, *yātate*, *yātdyati*, *āyatana-* ‘place’, but with meanings mostly secondary for Indo-Iranian.

**bisvāra-**, *busvāra-* ‘kinsman’, N 163·25 *puṇa biṣyau hvarakyau brātaryau jsa u biṣyau bisvāryau jsa... hambrīhi* ‘I share merits (BS *puṇya-*) with all sisters, brothers, with all kinsmen’; N 164·11 *puṇa... hamtsa harbiṣyau brātaryau jsa u hvārakyau jsa hamtsa harbiṣyau ysanyau u busvāryau hamtsa... hambrihi*, the same with *ysanyau* dyadic with *busvāryau*; III 16v1–2 *biśānu ysaniñu busvārāñā rakṣa* ‘protection of kinsmen’ (dyadic); II 71·2 *busvāra mama* ‘my kinsmen’. Possibly III 68·77 *bisavānū khu ṣā usthīye, śūje na-ṇ kṣārmā paḍimḍe* ‘when this (conduct) of kinsmen occurred, it did not cause them shame one of the other’. From *bīsa-* ‘house’ and *-vāra-* or *kāra-* to *var-* ‘surround’ or to O.Pers. *kāra-*, Pašto *kōr* ‘family, house’. For *kāra-*, see IE Pok. 615 *koro-*. If Sogd. Chr. *ztk’r* ‘soldier’ is compared it would support *-kāra-*. See also *piravāra* with *pīra-* ‘house’.

**bihā-** ‘hunting’, Samghāta 155r1 *ku vā biho buḍemā jsatemā pūrnyau gūysna* ‘when I rode hunting, I slew deer with arrows’, Tib. *ri-dags rnamṣi nī mñes-par*. See *bihāysa-* ‘hunter’; *byaha* ‘hunting’.

**bīhan-** ‘smile’, v 333, 27r1 *u kye kādāna gyastā balysi bihamṭtai* ‘and why the *deva* Buddha smiles’ (with *-tai* for *-te* 3 sing.), BS G 37, 24a1–2 *ko bhagavan hetuḥ kim*

*kāraṇam yat tathāgataḥ smitaṃ prāduḥ-karoti*; v 330, 20v5 *tīyā gyastānu gyastā balysā bihaṃtte* 'then the *deva* of *devas* Buddha smiles', BS G 37, 18a1 *atha bhagavān smitaṃ prāduḥ-kṛtvā*; Z 5·26 *rrundā yī vibramindā bihante (biha(m)tte)* 'the King's wits wander he smiles'; Z 5·46 *bihāṃtte* (not *bihāṃnte*) 'he smiles'. See *byahan-* below, cognates s.v. *khan-* 'laugh'.

**bihāmya** 'plant name', see *bghauya*.

**bihāysa-** 'hunter', III 14·1·23 *bihāysā hime u jauysā* 'he will become a hunter and a fighter'; K 24·97 *bahāysa*, =K 33·49 *byahāysi*, =K 16·156 *byahāy(s)a*; JS 31v1 *byehāysa*, JS 27r1 *byehāysām* gen. plural. Parallel to the Sudhana passages *Divyāvadāna* 437·12 BS *lubdhaka-* remade from older *\*ludra-ka-*, in Khotan Saka *ludraa-* (see BSOAS 29, 1966, 521). From *bihā-* 'quarry' and *āza-* 'driver' (see also *hīmāysa-*). Base *vai-:vī-* 'to drive, chase' with *-aba-* suffix (=Pašto *-al* infinitive), Av. *vay-*, Oss. D. *ūajun*, I. *ūajyn*, *ūad* 'run', DI. *ūad* 'running'; Sogd. *w'ywk* 'hunter', M.Parth.T., M.Pers.T. *w'ywg*, Yidya *wāina* 'hunting'. For *bi-*, *bya-* see also *bihan-*, *byahan-* 'to smile' (if not old ablaut).

**bihī**, **bihī**, **bihīta-**, **bihīya-** 'exceeding', see **bihīta-**.

**bihīta-** 'mounted, exceeded', 2 sing. preterite JS 18v2 *udvīyastā ysātī rāysāysā uska bihīvī* 'you were born, with revulsion (BS *udvega-*), you mounted up on the king's seat' (BS *rājāsana-*); 'exceed', Z 23·27 *bihīya atā ysīru nuṣṭhura kāṣca* 'exceeding, very harsh, savage grief'; Z 23·100 *arātū hāde bihīya* 'but exceeding envy of you'; Z 24·500 *nādo hāmāte bihītu* 'exceeding burning occurs'; v 115, 64v1 *durbhīkṣī hāmāte bihīyā* 'famine to it (the land) happens, exceedingly', BS *durbhīkṣam vardhate bhṛṣam*; v 156, 1b3 *bihītāne kāṣce jsa* 'with exceeding sorrow'. Later *bihī*, *bihī* 'exceedingly', Sid. 15v3 *bihī vrrīṣaṇī* 'greatly excitant' (BS *vṛṣaṇīya-*), Tib. *mchog-tu ro ča-bar byed-do*; Sid. 17r3 *u ni bihī grāma* 'and not very hot', Tib. *ha-čav drod čhe-ba yav ma-yin*; III 106·23; 27 *bihī būra* 'extremely'; JS 33r1-2 *bihī pvgasyana* 'very horrific'. Comparative, v 263, 89r5 *bihīttara ysurrā* 'greater anger', BS G 37, 76b7 *roṣa-abhibhūta-*. From base *hai-*, with increment, *haig-* 'to go up, go beyond'. If *pahīya-* 'fled' is compared, the present *pahāj-* makes also a base *hāg-* or *hāk-* possible. If *bihīys-* 'to mount' is related (as indicated by *bihīvī* 'you mounted'), the base contains *-ai-*. Hence base *hai-* with two increments *haig-* and *haiṣ-* 'to mount', to the *hai-:hi-* of *hīnā-* '(sent out-) army' (*\*hainā-*), to IE Pok. 889-91 *sei-:si-* 'send out'. O.Pers. *hainā-*, Av. *haēnā-*, Zor.P. *hēn*, M.Parth.T. *hyyn* (W. B. Henning, Sogdica 31·17 'škn-hyyn), O.Ind. *sēnā*, beside *sāyaka-* 'missile', *prāsita-* 'darting forward'. Here *-hīta-* < *\*hixta-* (but *hīyaa-* 'bound' < *\*hīta-*): JS 29r2 *dai...vahī pvehna* 'the fire driven down by blast (of wind)', from *\*avahixta-* (or *avahīta-*?), but no present is yet identified. Note *-h-* preserved after (a)bi-.

**bihīys-** 'mount; expand', participle *bihīṣta-*, Z 22·113 *ṣāte jambutivā bihīysde drai ysārā ggāmpa kho vaysā* 'this Jambudvīpa will expand three thousand *ggāmpa*-measures (=BS *yojana-*) more than now', parallel Pali *dasa yojana-sahassāni jambudīpo bhavissati*; K 109·318 *nai āriṣṭa gara sumī(ra) nai bihīysda śasvā ttīma* 'the mountain Sumeru does not decrease, the mustard seed

does not expand', parallel Chinese rendering (translation E. Lamotte, *Vimalakīrti-nirdeśa-sūtra*, 251) 'without the mountain Sumeru decreasing, without the mustard seed increasing'. Participle (in later spelling with *ī*) K 110·340-1 *tīyā āysanau vīra daśa-bvāmā-(prāpa)ttai baudhasatva na bihīṣta* 'on these thrones the bodhisattvas not having reached the ten stages did not mount' (translation E. Lamotte, 249). From two preverbs *bihīys-* 'expand' < *\*vi-haiṣ-*, *bihīys-* 'mount' < *\*abi-haiṣ-*, both retaining *-h-* (but possibly *haiṣ-* > *xaiṣ-* before preverbs gave again *-haiṣ-*). See cognates s.v. *hīys-*; with preverb *pa-*, *pahīys-*, with *bu-*, *buhīṣtā* 'mounts'. Incohesive *bihīṣ-* 'increase', causative *bihīṣ-* below.

**bihīṣ-** 'expand', III 11, 20v3-4 *ttā mista prrānīhāna byāñā-m huṣṣāñu bihīṣu-m* 'these great vows (BS *prānīdhāna-*), open them for me, increase them, expand them', causative to *bihīṣ-*, incohesive to *bihīys-*.

**bihīṣ-** 'increase', JS 15r2 *gara ttājā stāga bihīṣadā-jūna* 'the mountain stream down-rushing with increasing movement'. Incohesive to *bihīys-*.

**bihauysñya** 'in the market', K 41·60 *bihauysñya-m baḍa* 'take (2 plur.) them to the market'. See *bahoysana-*. With *bi-* also K 44·178; 44·179, and *bā-* K 41·61.

**bihya** 'tree' K 146, 4r2, see *bankhya-*.

**bū** 'feeling, awareness', III 106·31 *bū raustai* 'he lost consciousness'; possibly also Manj. 342 *vasva bū prrara jsa daitta* 'pure feeling he sees by nature' (=BS *svabhāvena*). To Av. *baodah-* 'awareness', Zor.P. *bōd āšnāk*, Pāzand *bōi*, Parsi-Pers. *bōy*, see Zoroastrian Problems 97. To base *baud-:bud-* 'be awake', see below *buv-*, *bv-:busta-*.

**bū** 'give', 2 sing. to *būṣṣ-*, *būta-*, K 33·59 *mvaṣṣdā bū sira satvā* 'give a favour, good fellow', =K 25·110 *mvaṣṣṭā bu sara satta*, =K 17·171 *mvaṣṣṭā bu sara satta*. From *\*būṣa* 2 sing. imperative, as *pyū*, *pū*, *pū* 'listen' from *\*pyūṣa*. See *būṣṣ-*.

**bū** 'incense, perfume', SuvO. 53r6 *bū vara paṭhāñā* 'incense must be burnt there', BS *dhūpās ca dātavyāḥ*, Z 3·49 *bū*, gen. sing. Z 3·123 *būvi*, inst. sing. Z 3·140 *būna*; III 26, 30b4 *būna spyau jsaī pajsama yanīdī* 'they worship him with incense, with flowers', v 165, 1b2 *būna buṣṣanyau* 'with incense, perfumes', Sid. 10v2 *bū* 'incense', Tib. *pog*; plural, K 49·3·9 *bvañā*, gen. plur. Bcd 45r4 *bvañāṃ śīrkām jsa* 'with good incenses', BS *gandha-varebhūh*; v 298v1 *balsā bū birā* 'bring incense to the *stūpa*-monument'; K 72·19 *bū padaṣṭā* 'burns incense'. Compound, III 3, 9r2 *bū-spāmja* 'perfumed chamber', parallel BS *gandha-kuṭi*, Prakrit in Tib. *gandhola* (*\*gandha-udī-*). From *bauda-*. The subscript hook (with various uses) here will indicate recent loss of *-d-* through *-v-*; the variation inst. sing. *-n-*, *-n-* can be compared with *ysāñū* 'knee' beside *ysāñū*. From base *baud-:bud-*, Av. *baoidi-*, Sogd. Bud. *βwδ*, *βwδdh*, *βwδh*, verbal *βwδ-*, and *βwstn* 'garden'; M.Parth.T. *bwy*, *bwdyst'n*, M.Pers.T. *bwy*, *bwyst'n*, Armen. lw *bourastan* 'garden', Zor.P. *bōd*, *bōdastān*, N.Pers. *bōy*, *bō*, *bōstān*, *bustan*, Oss. D. *bodā*, I. *bud* 'incense'; D. *bodān* 'garlic'. Waxī *vūl* 'smell' (*l* < *δ*), but lw *būi* in Orm., Parāčī, Yidya, Šuyñī; Yaṣn. *vud*, *wud*, *wod* 'scent', Balōčī *bōd*, *bōd*, *bōz* 'balsam bush'. IE Pok. 150-2 *bheudh-*, O.Ind.

*bodh-*: *budh-*, Greek πρῶθουσι 'be aware', Got. *anabiudan* 'command', Lit. *bundū, būsti* 'awake', O.Slav. *buždo, buditi* 'wake'. See also *ḡā* K 63, 79v3.

**būaima** 'knowledge', K 155, 55a, see *bvāmata*.

**bueysa** 'long', K 155:51, see *bulysa-*.

**būka-** 'food', Z 291:8 *ne būku nāste ne vā dastoru karā* 'he does not receive food nor staff at all' (parallel BS *pātra-* 'bowl' and *khakkhara-* 'staff?'). See *būkaja-* 'connected with food, steward'. See also Manj. 102 *buje ysuṣ(k)a bya* (= \**bū*) 'enjoys tasty food'.

**būka-** official title, of the *haḍa-* 'messenger', II 94:12-3 *tī mā marā śacū būkā āstaṃna dva paḍaḍa haḍa ya* (with *cā ttāttāha* under *būkā*), = II 96, 95-6 *tī maṃ marā śacū būka ca ttāttāha āstaṃna haḍa ye* (with *baḍa* under *ttāttāha*), in this second passage *būka ca ttāttāha* is marked for deletion, 'then for me (*maṃ*) here in Śa-tṣou were two kinds of messenger the *būka* official Cā todog and the others'. The name is Chinese *čang to-dog*. The title occurs before other names: v 387, 66a2 *būkā saṃgalakā nāma* 'the *būkā* official named Saṃgalaka'; II 25, 31:1 *paḍauysi būki kaṃthi vī kiri yanīdi* 'the first *būka*-officials are working at the city'; II 32:2:1 *paḍauysi būki kaṃtha āsalyā hvamḍi ya* 'the first *būka* officials were men provisioning(?) the city'; II 29:39:4 *śe būki šanīraki*, II 29:39:5 *didi būki*|||; 'the second *būka* official Šanīraka'; 'the third *būka* official (name lost)'; II 32:2:18 *śe būki tī buri...* 'the second *būka* officials, those all...'. The ending *-ūka-* is like *tsūka-* 'going, traveller', and *dyūka-* 'robber' (from *-uva-ka-*), hence possibly *būka-* 'speaker, messenger' to *bau-*: *bu-* 'speak', see s.v. *būñā-* 'talk'. Hardly Chinese *pu < b'uok* (K 760:2) 'servant', Japanese *boku*. See also II 120:207; 121:222 *hvaina* 'messenger', if connected with *hau, ho* 'word' (translation BSOAS 30, 1967, 103). The Armen. lw *hambau* 'repute, report, tidings', *hambauem* 'to celebrate' would suit a messenger; Georgian lw *ambav-i* 'tale'.

**būkaja** 'provider of food, steward', JS 8r2 *būkajā pūša tsuai* 'you went at once to the steward', parallel Pali Jātaka 1:151 *bhatta-kārako* 'maker of food (*bhakta-*)'; from \**bugaka-* to *baug-* 'provide food', see *būjsana-* 'feast'.

**būkaja-** 'devotee', Z 24:513 *tceimañi nu bāgya <nā> tasta būkaja balysā* 'under our eye, downcast, the devotees of the Buddha'. From *bag-* 'to share' \**bagaka-* (like O.Ind. *bhakti-* 'devotion'), see s.v. *būṣṣ-*, *būta-* 'bestow'.

**buga** 'nourishment', K 23:72 *khuyasa tī jsām buga* 'food and also nourishment', Iranian if the *-g-* has been preserved between vowels; but it could represent BS *bhoga-*. Note *-u-* for *-ā-* in *khuyasa-*.

**būj-** 'provide food(?)', II 20:12:4-5 *khu umi parau pōirau ttiñi vā tti šapāñara samevya <rā> <...> vī būjāri tāgutta hvāṣṭa tti šapāñi va paṣi ysurri yu <dāṃdā>* 'when you (plural) hear the order, at once appoint the *šapāñara*-men; they get food...; the chief Tibetans, they have shown anger greatly because of the *šapāñi*-work'. Uncertain connexions, from *baug-* 'prepare food(?)', to *būjsana-* 'banquet'. The *šapāñara* (\**šapāñā-kara-*) may be 'cooks'. See *buje* 'enjoys'.

**bujāñ-** 'use as food(?)', Sid. 135v2 *arvinā rruna u švīda varāṣṅā u bujāñāna* 'the medicine oils and milk are to

be used and to be given as food', BS *sarpiḥ-ksīra-niṣevanaṃ* (*niṣevana-* 'employment'), Tib. *sman-mar dan, ho-ma blun-ba rnam-skyis brta-bar byaho* (*brta* 'extend, become wide, stout, strong, great'). Causative to *būj-*, base *baug-* 'use as food(?)', see *būjāri, buje, būjsana-*.

**buje** 'enjoys', Manj. 102 *byauda jastuñe ysatha cu hamadā buje ysūṣ(k)a bya* 'he has got birth among the *deva*-gods, who will indeed enjoy savoury food' (*bya*=*bū*, with *būka-* 'food'). See *būka-*, *būjsana-*, *hambuṣdā*. Base *baug-*: *bug-* 'enjoy, have food, provide food', IE Pok. 153 *bheug-*, O.Ind. *bhunakti, bhunkté, bubhukṣā* 'hunger', *bhōga-* 'enjoyment', *bhōjana-* 'food'; Lat. *fungor* 'prepare', *functum, dēfungor* 'finish'.

**būjv-** 'revive', participle *bujva-*, I 139, 47r2 *śg bina maudā hve paskyāṣṭa būjvaiye* 'the man dead by poison is revived again', BS *tataḥ saṃjvati suptam*; III 109:11 *ttuñye jūhai jsa mīre, paskyāṣṭam ttuñe jūhai jsa svī būjve* 'through love of you I die, again through love of you I revive to-morrow'; III 76:241 *ssa sala mudai būjve* 'at one hundred years he died; he revived'. The form *būjvaiye < \*abi-juwayatai, base juv-* 'to live', 3 sing. present *jūtā, jū* (with cognates); Yazgulāmi *žau-:žod*, participle *žadag* (without preverb) 'to revive after serious illness'.

**bujsa** 'flames', JS 29v2 *tte kūstai uce patcauttem (-em = -ai) pā bujsa* 'you carried over drops of water, you crushed the flames'. See *bāļsaka-* 'flame' (rather than *burjsa-* 'flash (of spears)').

**bujsa** 'good quality', see *buljsā-*.

**būjsamja** 'possessor, enjoying; ruler, lady', fem., II 57a2 *mistye jaṣṭa rriña ṣi būjsamja hastara ṣṭi* 'of the great *devī*-goddess queen, this lady is the more excellent'; v 327b5 *tī ṣi būjsamja, jūka, kṣāṃdāna* 'then this lady, girl, husband's...'; II 54:16 *grahavadatta būjsaju sthānāva cu ra jasta dīvye parvālā* 'Gṛhāvātaptā, Lady Sthānāvati, those also who are *deva*-gods, *devatā*-deities, protectors' (BS *paripālaka-*), see BSOAS 10, 1942, 914 for lists; II 58b7 *haṣṭi vānā hajsādāṃdu si bujsaji biṣeṣāma* 'we sent a message that we are addressing the lady' (*vānā* from *vā* with particle *nā, ne* see s.v. *na*); K 147:26 *sūmapauña, hūlūra, būjsaja šanīraka*, = K 100:270 *būjsajya šanīraka*. A list of supernatural beings, see BSOAS 10, 1942, 915-6. Elsewhere *šanīra-*, *šanīraka-* is a man's name. Here Tib. *sum-dpon*, BS *hulluro mahārāja*, Tib. *hu-lor, hulura*. From base *baug-* 'to enjoy, possess, rule' (see Iran and Islam, 1972, 65-8). To IE Pok. 153 *bheug-* 'enjoy'. See *būka, buje, būjsana-*, *hambuṣdā*. The *būjsamja* is from \**baujana-* with fem. suffix *-čī*.

**būjsana-** 'feast, banquet', K 25:119 *būjsana baiḍa* 'at time of the feast', = K 34:70 *būjsanā bedā*, = K 17:84 *būjsana rāṣṭa* 'in arrangement of the feast'; IV 17:24 *navam vī būjsana tceara* 'on the ninth day feasts should be arranged'. Base *baug-* 'enjoy, feed', \**baujana-* > *būjsana-*, see *būka-* 'food'. *buje* 'enjoys', *bujāñ-*, *hambuṣdā*; IE Pok. 153 *bheug-* 'enjoy', O.Ind. *bhunakte, bhunakti, bhunjati*, 'enjoy', *bhoga-*, *bhoja-*, Lat. *fungor* 'prepare'. See Iran and Islam 1971, 67.

**bujjai** 'fiery (?)', III 93:264 *ttai vā bujsai haijā haṣṭi jidā* 'so for him it cures the fiery red swelling'. Assumed to be adjective to *bujsa* 'flames', with *bāļsaka-*, base *bag-*, *brag-* 'blaze'.

- bujśvārā** 'pounding-vessel, mortar', Sid. 146v3, see *bajśvārā*-.  
**būña** 'at the bottom', loc. sing., III 80·27 *dī pai jśā vaśtā ragā būña būña gatsā* '(rocky shifting stones) under foot in the bank in various bottoms, holes', loc. sing. to *buna*- 'bottom, base'; see also JS 38r1 *bāmñe*.  
**būña** 'in the stage', K 104·226 *duragama haudama būña* 'in the seventh stage (= BS *bhūmi*) Dūramgamā', ibid. 226 *acala śā haštama būña* 'Acalā, this is the eighth *bhūmi*-stage'. In the same context 225 *kṣema būma* 'sixth *bhūmi*-stage'. Hence Iranian *būma*-, loc. sing. *būña* from \**būmña* (as *-m-ñ->ññ-* in *damña* 'in the house' to *damāna*-). See *būma*- 'ground'. Here the context with *būma* excludes *būna*- 'dwelling', of N.Pers. *bunah* 'dwelling', Zor.P. *bunak* 'camp', Armen. lw *bnak* 'dwelling', Georgian lw *banak*-i 'camp' (with *ban*- replacing *bu*- < *bun*-).  
**būña** 'stage (?)', v 125, 7a4 <*had*> *āmjsy abuña prañāhāna bhaiśajyaggurā* 'in the present stage, vows, Bhaiśajyaguru'. In place of <*had*> one could have <*pad*> *āmjsya* 'first'.  
**būñā**- 'intestines', Sid. 4v4 *būñe*. BS *yakna*- 'liver'. Tib. *lop-ga* 'intestines'. For 'liver' see *gyagarrā*. Base *van*-, Waxī *wānj* 'belly' (*ā < ā*). IE Pok. 1105 *uen*- (s.v. 1104-5 *udero*-), Lat. *uenter* 'belly', OHG *wanast*, *wanst*, *wenist* 'belly'.  
**būñā**- 'speech, talk', III 74·211 *varai yuḍa nera jśa būñe* 'there he made speech with the wife'; ibid. 211-2 *nera jśa būñe yamde* 'he talks with the wife'. With *-kya*- III 68·74 *ttye jśa va būñakya pherde* 'he spoke words with him there'. With preverb *pa*-, see *pabauna* 'account (?)', and with preverb *ham*-, see *hambvekye*, *habakye* 'report'. Possibly Pašto *īnai* 'babblers' < \**baumaka*-. Base *bau*:- *bu*- 'speak', 3 sing. preterite *būtā*, BS *āha* below. Hence IE *bhau*- beside *bhā*-, *bhan*- 'to speak' (Pok. 105-6), as IE *bhau*- in Greek *φωυ*-, beside Av. *bā*-, O.Ind. *bhā*- 'to shine', see above s.v. *bāyā* to IE Pok. 104-5. See also *bāma*- 'dumb' above. Possibly Sogd. Bud. *β' m-kyr' n-t* 'councillors' may contain \**bāma*- 'speech, advice'. The forms with preverbs *pa*- and *ham*- would seem to exclude a preverb *b*- in *bū*- 'speak'. See also s.v. *būsā*.  
**buḍa** 'more', see *buḍara*-.  
**buḍa**-, *būḍa*-, participle to *bar*- 'carry; ride'.  
**buḍatta** 'more', double *-tara-tara*-, see *buḍara*-.  
**buḍana** 'more', Sid. 124v4 *gvīhā, rruṃ tcau bāga buḍana ūci jśa, u ṣvīdā* '(cow's oil =) butter four parts more than water and milk', BS *sarpiḥ kṣireṇa*, Tib. *ču mar-gyi bzi hgyur dan*. See *buḍara*; from \**buḍarna*.  
**buḍara** 'more', without *-ra*, *buḍa*, with *-arna buḍana*, v 69, 8r6 *ttye sarvaśūra buḍaru kādāgānā hāmāte* 'for him accrues, O Sarvaśūra, more the evil-acts', BS G 37, 12a1 *te sarvaśūra sad-dharma-pratikṣepakāḥ satvāḥ bahutaram akūśala-skandham prasaviśyanti*; Tib. *ches man-du skyed-par hgyur-te*; v 334, 32r6-v1 *puñinau hambisu buḍaru pajāysde*, BS G 37, 29a7 *bahutaram punya-skandham prasavati* 'he produces more heap of merit', Tib. *ches man-du bskyed-do*. By loss of *-ra*-, Sid. 140r4 *buḍa va śeliśā* (BS *śleśma*-) *purrda ṣṭāna hame* 'there phlegm becomes more dominant', Tib. *bad-kan śas che-ba-las gyur-pa*; Sid. 14r3 *buḍa padimāka* 'making more', Tib. *hphel-bar byed-čin* (*hphel* 'increase'). Compound with

*masa*- 'size', II 103·43 *būḍara-masūña* 'in greater measure' translation AM, n.s., 11, 1965, 103; Sid. 7r2 *buḍara-masvāñi jśa tta tta khu hamkhīysā hva ṣṭe*, in larger measure just as the number is stated', BS *prāyas*-, Tib. *śas che-bar hgyur-te*. With *būḍām*, III 123·50 *būḍām pharāka* 'much', BS *prabhūta*- (but III 122·42, and III 123·63 *prabhūta*- is rendered by *pharāka*- alone). Double comparative, Sid. 137r5 *buḍatta neśāñā* 'more is to be poured', Tib. *śas-cher blug-ste*; Sid. 156v5 *u buḍatta huṣvide* 'they grow more', Tib. *cher skyes-na*, from \**buratara-tara*-, see also K 8, 306b3 *mistaḍarā karmā niśtā* 'no greater *karma*-act exists'; superlative Z 4·74 *ttu ye hūña buḍdamu daiyā* 'one sees that most in sleep', from \**buratama*- for *-dā*- see *bar*- 'ride', *baḍde*=*baḍe* 'he rides'. For *bura*- 'more, abundant', see s.v. *buru*, Av. *būri*-, 'much', *baoyō* 'longer', O.Ind. *bhūri*-, *bhavīyas-bhūyīṣṭha*-, *bhūyas*-.

**būḥa** 'with incense', see *bū*.

**buḥū** 'membrum virile', Z 22·149 *isā niśtā buḥūv ātā ysānū vīri* 'there is no hair-whorl at the limb, upon the knee'. From \**vrśna*- 'male organ' (*-śn->-n*-), Av. *varśna*-, *varśni*-, Zor.P. *gušn*, N.Pers. *gušan*, Šuynī *wīrn*, *wīrm* 'ram', Sarikoli *wern*, Wanji *wurom*, to Av. *varśni*- (with unclear *-m*), see Donum...Nyberg, 4. IE Pok. 81 *vr̥sen*-, O.Ind. *vṛśan*- 'male; man, stallion', *vṛśana*- = *muška*-; with *-ū* as *ysānū*, *bāysū*.

**buḥḍa**- 'acting evilly', Z 24·513 *auysāra buḥḍa kyau tta śśānye daimā* 'angry ones, malefactors whom indeed (*-u < uta*) I see lying so'. The abstract *buḥḍi*- in a context listing unethical conduct, III 1, 5v5, *ā tvarīśce jśa, ā buḥḍina*, = III 8, 16r5-v1 *bahauna, ā tatarīścāte jśa, ā buḥḍina* (all three faults uncertain). Possibly to Av. *baosu*- glossed by Zor.P. *bwndk* \**bundak*, explained as *dēv-yazakāh* 'worship of false gods', which in turn may mean 'practising false ritual' to *bau*- 'to speak' (see s.v. *būsā*, and *būñā*-). Hence 'talking excessively, boasting'.

**būtā** 'he spoke', v 68, 8r3 *sarvaśūrā būtā* 'Sarvaśūra spoke', BS G 37, 4a5 *sarvaśūro bodhisatva āha*, Tib. *kun-tu dpah-bas gsol-ba* (*gsol* 'ask'). Base *bau*:-*bu*- 'speak', see s.v. *būñā*- 'talk', and *būsā*.

**būta**- 'given', participle to *būṣṣ*-, from *baxta*-.

**būtaja**- 'preparer of food', Z 13·104 *būtajina karmyo beṇa agvāhāna āchā hamiya* 'illnesses arise from the steward, from *karma*-acts, from poison, from indigestion'. With *-t*- replacing *-k*-, see *būkaja*-.

**būtāña** 'devotion (?)', III 125b5 *biśā tta ttātu būtāña amga* 'all limbs so in devotion to that', to *būta*- from *bag*- 'participate'.

**butindā** 'they destroy', see *buwan*-.

**butte** 'he knows', see *buv*:-*busta*-.

**būtte** 'give scent, smell', Z 3·57 *naunā padamā ātā suhaji būtte śśāru* 'the soft breeze has come, pleasant (BS *sukha*-); it scents excellently'; 3 plur. Z 3·35 *ttrāmu bwāre samu kho gyastūña busā* 'they smell just like celestial perfumes'; Z 3·118 *vari brro bwāre buśśa* 'as far as there the scents are smelled'. Base *baud*- 'be awake, aware' specialized to 'smell', see *bū* 'perfume' (\**bauda*-). Here *būtte* < \**baudatai*; Av. *baōdi*- Sogd. Bud. *βwōd*, Zor.P. *bōd*, Oss. D. *bodā* see s.v. *bū*, N.Pers. *bustaj* 'incense'. But *bud*- in \**budatai* > *butte* 'he knows'.

**būttau vi** -?- , v 307·9·1·3 |||būttau vi āṃ hā paṃ-sālye ‘-?- five years’.

**bun-** ‘to lament’, K 25·111 *ysairaka bunīya* ‘she was lamenting grievously’, =K 17·173 *yserkha banīya*. Hence *bun-* < *ban-*, see s.v. *ban-*.

**buna-** ‘bottom’, Z 13·23 *ceri baysga nai bunu skote* ‘how deep it is, nor does he touch its bottom’; Kha 1·58, 3b2 (unpublished) |||*bunu bye(h-)*|||; v 184, 40r5 <*ahu*>*māruo se-yseruo buna ne*||| ‘in uncouned 100,000...’. See above *bāmña-* ‘depth’, and JS 38r1 *bāmne*. To Av. *buna-* (< \**budna-*), Sogd. Bud. *βwn* ‘hole’, M.Pers.T. *bwñ* ‘basis (= Arab. *aṣl*), Zor.P. *bun*, N.Pers. *bun*, Oss. D. *bun*, I. *byn* ‘ground, heritage’, *bundar*, I. *byndar* ‘heir’; Yidya *vən*, *vän* ‘bottom, main root, foot of anything’. To IE Pok. 174 *bhudh-men-* ‘ground’, O.Ind. *budhná-*, Greek *πυθῆν*, Lat. *fundus*, OHG *botam*.

**būna** ‘table (?)’, II 85·17 (miscellany) *būna sã tcarga mase ñūdãji bãškala dvī-ssa* ‘one table (?) as large as a disc, covered cups two hundred’. Some ‘receptacle’ or ‘tray’? Possibly from \**bugna-*, \**bugana-* ‘eating place’.

**būna**, III 92·244 *mauva suttana hugã būna padĩmãñã* ‘with vinegar of mau-intoxicant a soft būna must be made’. Like *paĩñdaa-* ‘poultice’. From base *baug-*, see *būj-*, *būjsana-*.

**būnaa-** ‘naked’, SuvP. 71v3 (plur.) *byehĩde būnã vãsta* ‘the naked get clothes’, BS *nagnãs ca vastrãni labhante*, Z 2·13 *būnai jsãte* ‘he goes about naked’, II 44·56 *būnai ma Ńti* ‘he is here naked’; II 45·75 *būnã vã ãva* ‘they came here naked’; II 98·161 *būnã hvamãq* ‘naked men’. From \**bagna-*, Oss. DI. *bãynãg*, D. *bãyn-vad* I. *bãym-vad* ‘bare-footed’, D. *bãyn-sar*, I. *bãym-sar* ‘bare-headed’, D. *ron-bãyd* ‘without girdle (-d < -n or possibly participle to base *bag-*)’, Sogd. Bud. *βyn*’k, Chr. *βyny*, Chorasm. *βynyk*; Av. *mayna-*, Zor.P. *brahñak*, N.Pers. *barahnah*; Wanetsi *ũn*. IE Pok. 769 *nog<sup>h-</sup>*, O.Ind. *nagnã-*, Got. *naqaþs*, Lit. *nũogas*, O.Slav. *nagũ*.

**bunai** ‘darkness’, Manj. 239 *khu pãšgra bunai na ašta ne vã tte chãyi bĩde* ‘as in sunshine, there is no darkness, nor is a shadow found’. From *bau-:bu-* ‘to shine’ beside *bã-* (as Greek *φεν-* beside *φαινω*, O.Ind. *bhav-*, *vibhãva-* ‘shining’ (adjective) beside *bhã-*; see IE Pok. 104-5), hence ‘shining dimly’ > ‘shadow’ as O.Ind. *chãyã* ‘shining’ and ‘shadow’, Av. *sayã-*, see cognates s.v. *sãhauja* ‘umbrella’. Note the parallel passage Manj. 237 *khu pãšgra Ńtãnye chãya* ‘as shadow being in sunshine’. Instead of base *bu-* \**bunaka-*, less acceptable would be \**bãnaka* > \**būnaa-* with *-ũn-* < *-ãñ-*.

**būma** ‘ground’, II 37, 12v5 (SDTV 39) |||*būma jastã himi* ‘the ground is cleared’; II 33, 3b3 *paṃdã ã buma*||| ‘road or ground’. To Av. *būmi-*, O.Pers. *būmi-*, Sogd. Bud. *βwmh*, Zor.P., N.Pers. *būm*, Orm. *bumma*. To render BS *bhūmi-* ‘stage in the bodhisattva’s career’, v 78, 149r1 *dasamo būmu vãte* ‘on the tenth bhūmi-stage’, Tib. *sa bẽu-la*; K 104·224 *būma*, *ibid.* 225, 227; K 105·230; loc. sing. 104·226 *būñã* < \**būmñã* (-*mñ-* as *damñã* ‘in the house’). The tenth (*dasama*) is cited also K 105·231. See also K 155·60 *būmã mistã* ‘great stage’; list of *bhūmi-*, K 57, 24r4-25v2 *bhūmã*; the eleventh 25v2-3 *ttathãga* <*tta*> *nãma bhūmã*; Manj. 352 *buma*; K 112·375 *būma padauysa* ‘first bhūmi’; K 157·18-9 *dãsau būma*; loc. plur. K 148·60 *būmvã*.

**būmatã** ‘strong’, Z 11·57 *kho hvẽ būmatã śsũrã* ‘like a man strong, valiant’ (BS *śũra-*); K 155·55 *būmavi ñãsaki ye idrre* (BS *indriya-*) *nvãškye* ‘he was strong, humble, with deficient faculties’; II 55·31 *śũra bumaya* ‘valiant, strong’. Abstract v 109, 31r6 *būmattãtã* ‘strength’, BS *bala-*; Z 23·101 *būmantetu*; K 2, 137r2 *būmattoña* ‘strength’, Tib. *mthu*, Chinese *li* (K 522·1) ‘strength’. From \**bauma-* to base *bau-:bu-* ‘increase, grow, become’, IE Pok. 146-50 *bheu-*, see s.v. *vãta-* ‘become’. With negative II 109·6 *abaumaya*.

**buysa-** ‘long’, *buysa-*, *bvaiysa-*, *bveysa-*, *buĩmysa-* (-*im-* = *-ai-*), see *bulysa-*.

**buysa-** ‘goat’, v 10·2·6 *pasi sau 250 mũri u strĩyi buyisi 4* ‘one sheep, 250 mũrã-coins and 4 female goats’; III 73·192 *bũysa Ńtã ye tvãra pharãkye* ‘goats there were very many’ (ye fem. plur.); III 73·193 *sã buysa caukalã tta hvã* ‘the one female goat said to the he-goat’; K 100·297 *tcãnai ttura bũysai* ‘(triadic) goats’, *tcãnai* in Zor.P. *pã-čan* ‘mountain goat’, *ttura* ‘mountain goat’, Oss. D. *dzãbo-dur* ‘noble mountain goat’, Russ. *turũ*. Compound, III 72·156 *padãmdãmdã bũysa-Ńve* ‘they blew goats’ horns’ (\**padaunda-*, base *dam-*). Adjective, Sid. 16v3 *buysĩna gũsta* ‘goat’s flesh’, BS *chãga-kravyã-*, Tib. *ra-ša*; Sid. 20v1 *buysĩñã Ńvĩdã* ‘goats’ milk’, BS *chãga-*, Tib. *rahi ho-ma*; I 163, 78v1 *bũysĩna hvãšã hãhvãñã* ‘hash of goats to be pressed out’, BS *chãga-mãmsa-* ‘goat’s flesh’, III 18·33 and 34 *bũysĩna mãstãi* ‘goat’s brains’; III 19·38-9 *bũysĩna pĩm* ‘goat’s fat’. To Av. *bũza-*, *buzya-*, Sogd. Chr. *bzyŃt* ‘goats’, Zor.P. *bwč* \**buz*, N.Pers. *buz*, Pašto *wuz*, fem. *wuza*, Šuynĩ *bučak*, fem. *vaz*, Yidya *nar-bãz*, *vuzã*, fem. *vuzo*, Pãrači *nar-buŃ*, fem. *buŃ*, Sanglẽči *nar-vãz*, fem. *vãz*, *bẽãk*, Waxĩ *buč*, *bučak*, Balõči *buz*, Oss. D. *bodzo*, *cãu-bodzo*, I. *bodz*; ‘goat’s hair’ Pašto *õš-γũne*, Orm. *wuŃ-γenã*, Yidya *võz-γũny*; ‘goat-skin’, Pašto *wŃzn*. For Caucasian, see Monumentum H. S. Nyberg I, 1975, 31, Čečen (Veinax) *boŃ* ‘goat’, plur. *beŃaloj*, InguŃ *bodŃ*, *boŃ*, plur. *boŃeløj*; Qabard *bŃen* ‘goat’, *bŃenã-Ńe* ‘goat’s milk’, Adige *pçenã*. Not in IE Pok. index, but O. Schrader-A. Nehring, Reallexikon II, 692, OHG *boc*, O.Engl. *bucca*, Celtic Ir. *boc*, Welsh *bwch* are quoted.

**buysde** ‘length’, II 28, 37a4 2 *tsuna buysde* ‘two inches in length’; v 1·2·4 *buyse*. See *bulysa-*.

**bũysaja** ‘place name(?)’, v 222, 20r2-3 *cai bũysaja haŃte* ‘who sent it to Buysaja’, SDTV 79.

**buysv-** ‘quench’, participle *buysuta-*, *buysva-*, Sid. P. 62v2 *bũysvãve* ‘will be quenched’, BS *nirvãpanãm bheŃyati*; Z 6·50 *buyso mama harbiŃŃã klãisa* ‘quench all my *kleŃa*-afflictions’ (\**vi-zava* 2 sing. imperative); Manj. 365-6 *baĩsa nai buysvãre* ‘all are not quenched’; Manj. 367 *nai buysvãrai nai(r)vãna vĩra* ‘and they are not quenched in nirvãna’, Z 4·95 *buysaitã* ‘he quenches’, Z 13·132 *klãisa buysaiyã* ‘he extinguishes *kleŃa*-afflictions’, Z 20·24 *bãrã dau buysai* ‘the rain might quench the fire’; JS 19v4 *utcinãi garkhã pãšã* \**tcãmnã buysvaiye* (*tcãnã*, *-ã-* for *-ãñ-*; intrusive *-v-*) ‘by which the heavy load of water quenches’, K 59, 32a4 *buysvĩmye* (-*im-* = *-ai-*); preterite JS 29v3 *buysva* ‘quenched’; Z 7·21 *cai buysutu yĩndã* ‘who can quench it?’; K 60, 37v4 *ne aysmyã buysve* ‘it is not extinguished in *vijñãna*-knowledge’. Infinitive, v 340, 79v1, BS G 37, 74v3 *buysai*, BS *nirvãpayitũm*. Noun,

Manj. 55 *būysoāma*. From base *zau-:zu-* 'pour', see *ysotta-*, *niysūn-*. Present *buysaitā* < \**visavati*; participle *buysuta* < \**vi-zuta-*. To Sogd. Man. *pw wyz'w* 'unquenchable', M.Parth.T. *wzw-:wzwd* 'perish (plants), be quenched (flames)'; Šuynī intr. *wizāw-:wizud*; trans. *wizēw-:wizud*, Rōšānī *wiziw-:wizud*, trans. *wizēw-:wizewd*, Yazg. intr. *wəziw-:wəzod*, trans. *wəzaw-:wəzod*; Causative *wəzawān*; *wəzawant*; Yidya *wuzyo* 'extinguished', trans. *wuziāum*, *wuziēvdum*; Oss. D. *āvzujun*, *āvzudtān*, I. *āvzijyn*, *āvzydtān* 'fall out (hair)', IE Pok. 447-8 *gheu-* 'pour, flow', O.Ind. *juhōti*, *huta-*, Greek *χευ-:χυτός*; see s.v. *niysūn-*.

**buro**, *buru*, *burā*, *burī*, *bure*, *bro* 'to the limit, completion' to express the indefinite with pronouns (*ci*, *cu*, *ce*, *kye*, *ka*, *ku*, *kuštā*, *kho*, *ttererā*, *ttū*, *tter-*, *ttātā*) and after *mulša*, *varī*, *bulysa*, *dār-*, *bakā*; Manj. 228 *baīsa bvara* 'all altogether', = Z 5·72 *ham vātā*. In the phrase *audā*. . . *bure* 'up to. . . (ending with)', Sid. 3v2 *audā ttāmjeri myām māsti bure* 'up to the mid-month of *ttumjāra*'; v 245, 9a1 *audā ustamānjysye tcaqi bure* 'up to the last limit (completing it)'; K 76·205-6 *audā rūjā gyasta bgysā vī buri* 'down to the (1005th) *deva* Buddha Roca'. Without *audā*, but with *vī*, Sid. 20v5 *phrrūmā churba vī bure* 'the thick milk and the rest', BS *kilāta-ādya-*, Tib. *bskyur-ba phyur-ba-la sogs-pa* (*sog-pa*, *sogs* to gather). Similar is the use of *vī hā* 'and the rest'. This *vī buri* also 'up to', Sid. 7r1 *vara āna kṣasā salā vī buri aysdo gūrste* 'thence up to sixteen years is called youth', BS *āṣoḍāśād bhaved bālo*, Tib. *lo bču-drug-gi bar-du ni byis-pa žes-byaho*. After locative, Manj. 125 *cakravararttaūna bure śka* 'even up to the state of emperor (BS *cakravartin-*)'. With *-kya-* K 49·4·6 *ttyanā burikya cōām tsvai aurga* 'including all those to whom I came with reverence'. Compound, K 138·926 *buysa-jṣinī heme dār-buru ju* 'he becomes long-lived; he lives long to the limit', Tib. *che-rin-par hgyur-ba dan, rin-du hcho-žin*; III 49·33-4 *samtsera dārbura ggše* 'in migration he revolves long'; Sid. 138r5 *u dārqa-buri va neca hame* 'and long time is sunk low', BS *nimna-*, Tib. *mal-sod dar hdug-pa dan* (*mal-sod* 'low place', *dar* 'little'). From *burā-* 'complete, satisfying' to base *bau-* 'to suffice', Zor.P. *bavandak* 'complete', Armen. Iw *bovandak* (variant *bauandak*) 'complete, entire, total', Av. *huri-* 'much', *baoyō* 'more, longer', Kurd. *bur* 'group', O.Ind. *bhūri-*, *bhavīyas-*, *bhūyas-* *bhūyīṣṭha-*, 'much, more, most', *prabhūta-* 'much'; the base Armen. Iw *bau* 'end, limit, sufficiency', *bauem* 'to suffice, be able', *bauakan* 'sufficient, capable', Sogd. Bud. *β'w* 'sufficiency', *β'wčyk* 'sufficient', *β'w-t* 'it reaches, amounts to', Chr. *b'w* 'enough', *b'wony* 'completion' (W. B. Henning, BBB, p. 68, 546; for Armenian, E. Benveniste, TPS 1945, 71). Connexion with IE Pok. 146-50 *bheu-* is possible, if it is interpreted as a perfective 'grow up to the end, suffice, be capable of'. See also *parbutta-* 'grown up', and *buḍara-* 'more', *buḍdama-* 'most'; *abvātta*.

**burūv-**, *būrv-*, 'remove', participle *burrva-*, Z 2·110 *kye va ju sumiru ggaru burūvāni bišū* 'if one should destroy the mountain Sumeou wholly'; III 71·137-8 *katha bišā j(s)inā būrvām* 'we will in short time destroy the whole city'; Manj. 411 *khu śī vāsta burrvai tte kṣātta-anul(ā)mya*

*busta* 'as a garment is beaten white, so he realized the *kṣānti-anulomika* state' (BS *kṣānti-anulomika-* 'conformable to receptivity'). From base *raup-* 'to sweep, carry off', \**vi-raup-* > *burūv-*, Sogd. Bud. *rwṣp-* 'pluck', *pr'wṣp-*, *pr'rwṣp* 'sweep', Chr. *rwṣp-*, M.Parth.T. *pdrwab-*, *pdrwft* 'to rout', M.Pers.T. 'wyšwroftn' 'throw in', *hrwb-*, *hrwpt-* 'open', *wrwbyhyd* 'is torn away'; Zor.P. *rōpēt*, *givāk-rōp* 'broom', *uz-*, *zrōpēt*, *zruftak* 'removed'; Balōči *rōp-*, *rupta* 'turn', N.Pers. *rōb-*, *ruftan* 'sweep', Yaγn. *rup-*, *rub-*, *rupta*, *rubda* 'to reap', Pašto *rawoḍal*, Wanetsī *rēb-*; Waxī *reph*, *rapk* 'sweeping', Parāči *rūy* 'sweep'; Pāzand (Mx. 2·182) *zrōvəḍ*, Parsi-Sanskrit *antarniveśayati*. For 'broom', N.Pers. *jā-rōb*, Orm. *parawak*, Pašto *rēboz* (\**raupači-*), Yidya *rufo*, *faru*, Sanglēči *rīf*, Waxī *drapič*, *darepč*, Yaγn. *rōpč*. Parallel to Manj. 411, see *kho śṣīyā rrahamūna thonā pajsinde* 'as the garment is beaten white by the washerman'. See below *rrūw-*, *rv-*, *prārū*, *prārva*.

**burjsā** 'flash', Z 24·410 *burjsā hālštīnu* 'flash of sparks'. From \**vi-ruča-*, base *rauk-:ruk-* 'to shine', M.Parth.T. *wrwč* 'lightning', *wrwšn-* 'to illuminate', Sogd. Bud. *wyrwš't*, Chr. *wyrwšd'rt*; see *rrūdātā* 'light'.

**burbulye** 'bubbles', from a Prakrit of BS *budbuda-* or possibly Iranian, see also *khuysmūlaa-* 'bubble'. Ossetic has D. *qoppäg*, I. *qoppäg*.

**būrvām** 'we shall destroy', see *burūv-*.

**burš-** 'to burst', participle *buršta-*, *bušta-*, III 20, 2b2 *vašgrā māñamḍāna bušdā ttina vajrachedāka nāma* 'like the *vajra*-bolt he bursts, therefore the name *Vajrachedikā*' (BS *ched-* 'cut off'), an etymology of *Vajrachedikā*; K 10b5 *ggari burštu yanīmā* 'I can burst the mountain'; III 72·159 *gara. . . buršte nāšī śadya paste* 'the mountain burst, it sank down to the ground'; JS 19v1 *garā buršdā vašprīštā* '(the bolt. . .) bursts the mountain, scatters it'; I 147, 55r2 *vīšgīra raṃna māñamḍa gara baušdī* 'as the *vajra* ('bolt') bursts the jewel-like mountain'; III 72·153 *hī ustam buštāmdā bišā* 'at the last they broke up the bridge wholly'; II 91·109-10 *tī tta gatcasta tta tta buršta* 'so broken, so burst'; of relics, Z 13·136 *burštā śśarīra* 'the relics were broken up' (BS *śarīra-* 'body'); Z 13·138 *āhāro biššā buršta hatcasta* 'the ashes were all broken up (dyadic)'; Z 20·46 *buškuta buršta āhārna ārsta* 'burst (dyadic), mixed with ashes'. Base *rauš-:ruš-*, \**vi-ruš-* > *buruš-* (contrasting with \**vi-riš-* > *birš-*). See cognates s.v. *pāršta-* 'burst'. Balōči *prušag*, *prošag* 'burst' is ambiguous, since it may contain base *frauš-* or *rauš-* (with *pa-*). See also *brūška-*.

**bulke** 'network', BS *uṇḍuka-*, Z 7·17 *yāva ne draukā ne vā jā bulke ttāmāra* 'as long as there is not a hair nor any network in the *timira*-disease' (see S. Konow, NTS 11, 1938, 50) parallel *Vasubandhu*, Trīmśikā, *tad yathā taimirikasya keša-uṇḍuka-ādy-upacāra iti* ('as the fancy of hair, net and the rest, on the part of a *timira*-patient'); similar *Lankāvatāra-sūtra* 168·5. The *jā* is a later form of *ju*. From \**vrt-kā-* 'twisted thing, net', see also *bilga-* < \**vrdka-*, with *-dg-* > *-lg-*, Av. *vərədka-*. See also s.v. *hajsa*.

**bulj-** 'honour, praise', K 2, 137r3-4 *ttūtā gyastā balysā āširi ānandi buljāte se, śāru śāru* 'then the *deva* Buddha praised the teacher (BS *ācārya-*) *Ānanda*, saying, Good, good', Tib. *de-nas bčom-ldan-hdas-kysis gnas-brtan* (=BS *stha-*

*vira-*) *kun-dgah-bo-la legs-so zes-bya-ba byin-te* (*byin* 'bless'), Chinese *tsan* 'praise' (K 1027:3); Z 12:41 *uysānye buljāte śā paḍā pathaṃka* 'he praises himself, that is the first restraint'; Z 12:52 *karā ne buljīmā u ne rro hā hāme sirā* 'I will not honour at all and I do not become contented'; SuvO. 27v3-4 *stavātāndā buljātāndā ysū-ṣtāndā* 'praised, honoured, approved', BS *stavito varṇitaḥ prasamsitaḥ*. Once with *-js-*, v 179, 1b5 (*hva*)*taimā tṭye balysā buljsāte* 'I spoke; he praised the Buddha'. See also *buljs-* in *buljsā-* 'virtue, BS *guṇa-*'. From \**brjaya-*, to base *barg-* 'to honour', Av. *bərəxḍa-* 'honoured', present *bərəjaya-*, noun, inst. sing., *bərəjā* 'with honour' (wrongly AIW to O.Ind. *brh-*), Zor.P. gloss *ārzūk* 'desire'; Sogd. Bud. *βrys-* 'to felicitate', *βr'ys* 'praise'; Man. *βrys'nt* 'congratulate'; Zor.P. *burzitan* (𐭪𐭥 > 𐭪), Pāzand *burzišn*, Parsi-Persian *burzišn*. See above *aurga*, *orga* 'reverence'. Base IE *bherg-*, as in O.Ind. RV *bhrgu-* an official cultic title (and family name) from \**bhrǵú-* 'praiser, laudator' (not to IE Pok. 124 *bhelg-*).

**buljsā** 'good quality, virtue, BS *guṇa-*', v 334, 27v5 *buljse hvāñāro* (not *hvāñāre*, though the *-o* is rubbed) 'they may speak of merit', BS G 37 24v6 *punyaṃ parikīrtayeyuh;* v 337, 36r5 *buljse hvāñmā* 'I mention virtues', BS G 37, 33a4 *guṇam āmantrayāmi*; with *-iyā*, v 381, 4a3 *buljsiye kāḍāna tṭisā kāḍāna, dātā kāḍāna* 'for the sake of virtue, splendour (BS *tejas-*), appearance'; *bujsā-*, v 244, 2b1 *bujsā birāśmatinai sutrā* 'sūtra-treatise praising virtues', BS *varṇa-parikīrtana-*. Compounds, v 132, 1b2 *buljsya-jsera* 'to be honoured', v 118, 67r5 *buljsā-jsera*, BS *yaśasvin-* 'famous'. From \**brjākā-* (nom. sing. *-ā*) to base *barg-* to 'praise, honour', see s.v. *bulj-*.

**bulysa-** 'long', SuvO. 5v5 *bulysa dāra-jsinyañu varata* 'in long longevity', BS *dīrghāyuskatāyām;* compounds, v 303 2b2 *bulysa-jsinī* 'long-lived', Sid. 12r3 *buysa-jsinī*, Tib. *che riṃ-ba*; K 138:925 *buysa-jsinī*, Tib. *che riṃ-bar*; III 14:24 *buysa-jsinī*, III 15:31; 34 *buysa-jsinī*; III 138:1 *buysye jsinā* 'in long life', III 76:253 *buysā jve pharāka bāḍa* 'may I live long, much time'; v 40, 63b2 *bulysa dasa* 'long thread'. From *barz-*: *brz-* 'of size, length, height', see also *balysga-* 'high'. To Av. *bərəzant*, *bərəzi-*, *bərəz-* 'high', verbal *bərəzaya-* 'increase', O.Ind. *barh-*, *brh-* 'to increase' *brhant-* 'high', but Sogd. Bud. *βrz'k*, *βrz* 'long', *βrzkwiy* 'length', *βrz-dwṃp'k* 'long-tailed'; *βrz n'y'n*, BS *dīrgha-nakha-* 'long-nailed', Waxī *vorz*, *vorz* 'long', Pašto *ūšd*, Wanetsi *wižd*, fem. *wužda*, Sanglečī *vəžduk*, Šuynī *vūždz*, *voždz*, *vūždz*, Rōšānī *vūz*, Yazg. *vəz*, Yidya *vān*, Munjānī *vāngy*, Yaγn. *vann*. IE Pok. 140 *bherǵh-* Armen. *berdz* 'height', *bardzr* 'high'; Tokhara B *parkre*, *pārkre*, A *pārkār* 'long'. Later forms, *buysā*, *bvaiysa-*, *bveysa-*. See abstract *buysde* above, and Sid. 102r5 *bušde*, Sid. 121r3 *bveṃšdā*, II 108:192 *bvaišdai*, v 62:15 *bāšde*. Samghāta 8v1 *bulysdetā* 'length'.

**buv-**, *bv-* 'be aware, know, awake, smell', participle *busta-*, 3 plur. Z 2:12 *bwāre*, III 26, 30a3 *bwāri*, v 329, 7v1 *balysūstu bwāre* 'they awaken to bodhi-knowledge', BS *saṃbodhim abhisambudhyante*; 3 sing. v 70, 8v4 *butte*, BS G 37, 12b4 *smarati*; v 78, 4r4 *balysā māvu butte* 'the Buddha regards us', Tib. *hjiḡ-rten mgon-po bdag-čag gzigs* ('the world rector sees us'); III 23, 15a1 *butti*; conjunctive 1 sing. SuvP. 74r1 *bgysūsti hastama bwāne* 'may

I awaken to the best bodhi-knowledge', BS *spṛṣeya bodhiṃ virajām anuttarām;* optative 1 sing. IV 3:10 *khvai a bwāna* 'when I may know him'; 3 plur. Sid. 1 bis 11 *bwāra*; 2 plur. II 130b5 *baiysūsta bwāryau* 'may you know bodhi'; causative *bwāñ-*, K 39:159 *bwāñm*, = K 39:158 *bwāñū* 'I make known, I identify as', in the epilogue to the Sudhana tale; preterite K 34:63 *saṃ khū dyāṃdā hārva bwāñāṃdai hāṣṭā* 'when they saw him the *śreṣṭhin-* ministers made it known', = K 25:113 *khve dyāda hārrovā bwāñāṃdai hāṣṭa*, = K 17:176 *khvai <dyau>da hārrovā bwāñāṃdai hāṣṭa*. Preterite *busta-*, 2 sing. v 247, 17b1 *bgysūstā bustī* 'you got bodhi', BS *samudgata-buddha-*; 1 sing. v 142v4 *bustāmā* 'I knew'; Sid. 3r2 *busta ṣṭāre* 'are known', BS *mata-*, Tib. *yin-par hdod-do* (*hdod* 'demand'); v 354:19, 4b5 (*ba*)*lysūstu busta*; K 10, Ab5 *bustā himāni* 'may I be awakened'; 1 sing. K 41:89 *nā bustum* 'I did not know' = K 44:205 *ni bustu*; 2 sing. *bustī*, v 247, 17b1; 18a1; 248, 18a4 = *bustā* v 248, 18b3; 19a2, = *busta* v 248, 19b2 'you knew', and 'known'; the same text K 98 omits. Noun, SuvO. 27r1 *bwāmata*, 27r2 *buvmate jsa*, 27r4 *buvmātū*, 27r3 *bwāmato*, BS *jñāna-*; adjective, SuvO. 27r2 *bwāmatīyātaryau* 'more possessed of knowledge', BS *jñānavatatarair naraiḥ*; later III 63:128 *bwāma*, Manj. 344; 382 *bwāme jsa*, SuvP. 69r3 *bvaiṃe jsa*, BS *jñāna-*. Adjective *-āka-*, Z 6:50; Sid. 144v3 *bwāka*; participle future, Sid. 131v4 *bwāñā-*, Tib. *bśad-do* (and frequent). Compound, see *bwākaḍā*. From base *baud-*: *bud-*, Av. *baod-* (see s.v. *bū* perfume). IE Pok. 150-2 *bheudh-*, O.Ind. *bódhati*; *buddhá-*, Gr. *πεύθομαι*, *πυθόνομαι*, Got. *anabiudan* 'command', Lit. *bundū*, *būsti* 'awake', *budrūs* 'vigilant', O.Slav. *bljudō*, *bljusti* 'guard', causative *buždo*, *buditi* 'to wake'.

**buvata-** 'destroyed', v 171, 2v4 *buwati aysmū nyūtā* 'taught (familiar?) to his injured mind'. See *buvan-*.

**būva-** 'given' participle to *būṣṣ-*, *būta-*, JS 27r2 *buwāṃde* 'they shared out'. Base *bag-* 'give or receive a share, give'. IE Pok. 107 *bhag-*, see s.v. *būṣṣ-*.

**buvāḍ-** 'mount', Z 14:92 *irāvañā hastā...kvī śśakkrā bvāgittā* 'the elephant Airāvaṇa when Śakra mounts'; II 41:10 *khu parauva-bara bvāttā* 'when the order-bearer mounts'; participle, Z 23:139 *hastu bvogstā* 'he mounted the elephant', v 107, 29v2 *rrāśma bvogstānu* 'the array of the mounted ones', BS *saṃgrāmam abhirūḍhānām;* II 92:119 *bwāstāṃdā* 'they mounted'; III 66:25 *rre bvostā* 'the king rode'; noun, Sid. 102v5 *bwāma* 'riding', BS *prṣṭha-yāna*, Tib. *zon-pa*; participle present, II 84:12 *bwānai aśā* 'riding horse'; adjective, III 81:41 *aśā bvaina* 'riding a horse'. From *abi-śad-* 'sitting upon', see *vaysgasta-*, *haysgasta-* 'dismount', base *zgaḍ-*. Cognates s.v. *niśad-*. See SDTV 117.

**buvan-**, *butan-*, *bvan-* 'be destroyed', v 117, 66v2 *buvanīndā* 'are destroyed', BS *vilupyate*; v 117, 66r2 infinitive, *ākṣū bvanā* 'begins to perish', BS *naśyate*; 3 sing. III 83:27 *khu na bwāṃdā* 'if it does not perish'; III 83:24 (*khu*) *na bwāṃdā*; participle, v 171, 2v4 *buwati aysmū* 'his injured mind'; noun, v 110, 32r2 *buwāna*, BS *vilopa-*; v 114, 63v3 *adātyānu bwānānu* 'irreligious destructions', BS *duṣkṛtā-nām* v 153, 1a2; *čāyī bwānu ne <yīndā ?>* 'magic does not destroy him'. Later participle, K 65, 84r2 *bvā bijāta* 'perished, injured'. From \**vi-kan-* 'throw down', Av.

*vikānaya-*, M.Parth.T. *wyg'n-* 'destroy', *wyg'n* 'destruction', *wyg'ng* 'destroyer', *wygnđ* 'destroy'; M.Pers.T. *gwg'n-*, *gwgnđg*; Zor.P. *gwk'n-* 'destroy', *škanom ut gukānom* 'I break and I destroy', Parsi-Sanskrit *bhanjayāmi ṭalayāmi*, to Armen. lw *vkandem* 'throw down, conquer', *apakanem* 'destroy', see s.v. *kan-* 'throw'. Below, *bva*.

**buvām ttirai** 'plant name', Sid. 144r4 BS *koša-* 'nutmeg', Tib. *šin-tog koša* (*šin-tog* 'fruit'). Possibly an ethnic name like *ciṅgām ttirai*, BS *nimba-*, with bitter bark; and Tib. *li don-gra* 'ginger', Khotan Saka *ttuṅgare*. Hence 'the bitter bark (peel) of the *buva*-people', possibly from Tib. *bod* 'Tibet' beside *ttāgutta-* \**tōβut*; and III 123:59 *ttāmhatta*, 67 *ttāhatta* rendering BS *baṭa* (= *bhoṭa-*), III 84:58 *ciṅgām būsānai*, III 95:250 *cegām būsānai* 'perfume of the Chinese'; I 149, 60v1-2 *svaṛṇa-gūttaryām būsānai* 'perfume of the Svāṛṇagotrans', BS *māmsi* 'nardostachys' (see s.v. *būsānaa-*).

**buvāmatī** 'intelligence', Z 12:6 *buvāmatī huṣṭā* 'intelligence increases'; K 3, 139r5 *āṣāṇā rraṣṭā bvāmatitā* 'the worthy right-knowing one' (= BS *arhan samyak-sambuddha-*), Tib. *dgra-bcōm-pa yan-dag-par rdzogs-pahi sans-rgyas*; BS G 37, 10a5 *buddhi-* is rendered by this word (unpublished). Later adjective, II 117:127 *puñumđā bvāmāyi sūrā* 'meritorious, intelligent, bold', see *bvāmāya-* below. From *baud-*: *bud-*, see *buv-*.

**buvāyasta-** 'afflicted by *bhūta*-demons', v 304, 2b4 *buvāyasta satva*, from BS *bhūta-*, with Iranian suffix.

**buṅi** 'incense', see *bū*.

**buṣṣ-**, *buṣ-* 'give scent', Z 3:37 *buṣṣāre gyastūñi* 'they smell in celestial sort'; causative Sid. 155r2 *buṣṣāñāṅq*, BS *ghreyam*, Tib. *snam-par byaho*; noun, Sid. 155r1 *śirka buṣe* 'good smell', Tib. *dri śimo-ḥog*; Sid. 140v2 *bausa*, Tib. *dri*; I 189, 109v1 *viṣṣṇa bausa narāmi* 'a bad smell issues', BS *durgandha-*; v 251:801-2 *ūpalā spyē hīya buṣā narāme* 'a scent of a lotus flower issues'; III 114, 6v4 *upalā spyē hīya buṣā narāme* 'a scent of an *utpala*-lotus flower issues' (oblique to *bussā*, *busā* 'scent'). With plural *-āñi*, I 252, 2v2 *buṣṣāñi paṭhāñā* 'the perfumes are to be burned', BS *gandhā dhūpayitavyāḥ*; v 165:217, 1b2 *būṇa buṣṣanyau* 'with incense, perfumes'; SuvP. 72v2 *buṣāñā*, BS *gandha-*, gen. plur. III 61:47 *buṣāñām jsa*; K 63, 79v1 *śī cada hainai jastūñā buṣāñā* 'sandal, white and red, celestial scent'. Adjective, I 252, 2v3 *buṣṣāñjā du* (|)I// BS *gandha-dhūpa-*. See also *buṣṣānaa-*. Base *baud-*, *baus-* see s.v. *bū*. For *baus-*, see *būssā* perfume'.

**būssā** 'jokes', plural to *būsā* 'joke'.

**buṣā** 'scents', K 153:18-9 *vīrasāñi buṣā jsatte bvaiṣṭje uwārre* 'she the brilliant one, disperses good qualities (*buljā*), exalted perfumes'.

**būsārā** 'jesters', see *būsā*.

**buṣāñ-** 'to make to smell', Sid. 155r2 *haysgvā buṣāñāṅq* 'it must be made to be smelled in the nostrils', BS *ghreyam*, Tib. *snar snam-par byaho* (*snom-pa* 'smell'), see *buṣṣ-*.

**buṣṣānaa-** 'perfumed', v 113, 35v6 *buṣṣānā*, BS *sugandha-*; Manj. 423-4 *buṣānai rruna padaśja* 'burns with scented oil'; fem. v 113, 35v4 *buṣāgye ūce jsa* 'with scented water', BS *gandha-udakena*; SuvO. 68v1 *buṣāgye ūce jsa vatcāṣṭe* 'sprinkled with scented water', BS *gandha-jala-ambu-sikte*; v 303, 1a1 *buṣṣāñjā ūtca* 'scented water'. Compound, second component, v 42, 87v1-2 *tcohora-*

*buṣānā u haṣṭa-buṣṣānā u nau-buṣṣānā spyētānu palsārā* 'garlands having four-perfumed and eight-perfumed and nine (?)-perfumed flowers'. I 149, 58v4 *svaṛṇagūttaryām būsānai* (and I 149, 60v1-2), BS *nalada-* 'nard'; I 189, 110v5 *būsānim* (*-im* = *-ai*), BS *nalada-*; I 173, 91r1 *būsānim* (*-im* = *-ai*), BS *nalada-*; I 185, 105v1 *svaṛṇagūttaryām būsānim*, BS *nalada-*; I 149, 60v1-2 *svaṛṇagūttaryām būsānai*, BS *māsi* (= *jaṭā-māmsi*); I 187, 106r4 *svaṛṇagūttaryām būsānim* (*-im* = *-ai*). BS *māsi*; I 189, 110v5 *svaṛṇagūttariṃ būsānim*; I 177, 94r4 *ttāgūttām būsāni* (for *-ānai*), BS *māsi* 'nard'. Adjective from middle participle *-āna-* to *buṣṣ-*.

**būṣṣṇai** 'of byssus (?)', II 9:157 *cīvara phaurthaka sau būṣṣṇai sā pvaica āra* 'clothes *phaurthaka*- garment one, value one covering'. Possibly adjective *-inaa-* to *būṣṣ-* with Greek βύσσοσ, Syriac *būṣ-ā*, Uigur Turk. *bōz* 'cotton cloth', Chinese *po-tie* (K 685:1; 992:601) 'white wool' = 'cotton' (P. Pelliot, Notes on Marco Polo I 434). See Acta orientalia 30, 1966, 43. Note Aiskhulos, Persai 125 βύσσίνους δ' ἐν πέπλοισι 'in garments of byssus'.

**būṣṣūñā** 'various' III 55:10, see *biṣṣūnya-*.

**buṣṣuā** 'evil' (*auā* or *āau*, *ā* and *au* on the one *akṣara*-letter), K 24:88 *nāsa buṣṣu s(ā)* 'accept one sin', = K 16:144 *baṣṣā sā*, = K 32:40 *nāsi baṣṣā ttaiḍi* 'accept only a sin'. See *baṣṣā*.

**buṣṭe** 'to know', infinitive to *buv-*; v 149, 2a2 *duva hāra buṣṭe* 'to know two things'; v 149, 2a4 *duva haura buṣṭe*, *ibid.* 2b5 *perre buṣṭāye*; v 43, 103a1 *balysūṣṭu buṣṭe* 'to know bodhi-knowledge'.

**būṣṣ-**, *būṣ-* 'to give', participle *būta-*, *būva-*, K 6, 146v3 *kumjṣatīnau rruṇu būṣā* 'give sesame oil', Tib. *hbru-mar sbyin-pa chen-po bgyid*; Z 2:129 *ku ne mā khāysā cu būṣṣu* 'where have I no food which I could give?'; K 33:59 *mvāṣṣā bū* 'give favour' (from *būṣā*, see *bū*); preterite, Z 14:11 *śarivai būta* 'his relics were distributed'; JS 27r2 *būwāmde gūṣṭa* 'they gave flesh'; II 84:17 *skyesā* (Tib. *skyes*) *u padamja būwāmduṃ* 'we gave the present and customary gift'. From base *bag-* 'give or receive shares', present *baxṣ-*, participle *baxta-*, here *ba->bu->bū-* (see also *būṣṣāta* for *bū-<abi-*), Av. *bag-*, *baxṣ-*, *baxta-*, Sogd. Bud. *βγṣ-*, *βγt-*, *βγm-*, *prβ'γtk* 'offered as present', Man. *βxṣ-*, *βxt-* 'to divide', *prβ'γm* 'gift', Zor.P., N.Pers. *baxṣ-*, *baxt*, Orm. *baṣ-* 'give'; Oss. D. *bāydaūān*, I. *bāydaūān* 'entrusted'. See also *bag-* in *hambajṣya-* 'general', *hambāta-* 'share', *naṣphaj-*, *vūwayuṃ* and *bv-*.

**būṣṣāta** 'stairway', Z 23:142, = Tib. *skas*, Pali *sopāna-*; broken elsewhere, Z 23:164 *<bū>ṣ(ā)ta*, Z 23:153 *b(ūṣ)-ṣāto vūrā* 'on the stairs', Z 23:143 loc. sing. *<bū>ṣṣāteññā*. From \**abi-śriṣā-*, to base *srai-*: *sri-*; with *-ṣ-* *sraiṣ-*: *sriṣ-* 'to rest on, lean'; to Paṣto *ṣl* 'stairs' (\**sritā-*); Yazg. *ṣad* (\**sritā-*); Oss. D. *asinā* (\**ā-sri(ṣ)-na-*); Yidya *afsinyo* (\**abisriṣnaka-*); Indo-Aryan Hindi *sīhī* < *śriḍhi* 'resting-place'. To IE Pok. 600-2 *klei-* 'lean', Greek κλίμαξ 'ladder', Lit. *šlītē* plur. 'ladder', O.Ind. *niśrayāni* 'steps, ladder'.

**buṣkuta-** 'burst', Z 20:46 *buṣkuta burṣṭa* 'burst (dyadic)'. From \**abi-skuta-*, to base *skau-*: *sku-* Oss. D. intr. *āsk'ujun*; *āsk'udtā* 'pieces'; I. *sk'ūin*, *sk'ūijyn*, *sk'ūd* 'burst', trans. D. *isk'unun*, *sk'ununcā*, I. *sk'ūnyyn*, *sk'ūnyyn*, *sk'ūd*, *ask'uynd*. To IE *skeu-*, not in Pok.

**buṣkve** 'covered', v 155a4 *kamali buṣkve* 'his head covered', see *khoca* above. Base *skau-*:*sku-* 'cover' IE Pok. 951-3 (*s)keu-*; O.Ind. *skunāti*, *skunóti*, *skauti* 'cover', Greek σκύνια 'brows', σκύλος skin, shell', Lat. *obscurus*, O.Norse *skjā* (\**skeuā*) 'shed' O.Engl. *scuwa* 'shadow, darkness', Got. *skōhs* 'shoe', Lit. *kēvalas* egg-shell. O.Pers. *xauda-* 'hat', Waxī *skid* (ī < *au*) indicate IE (*s)k(h)eu-d-*.

**buṣṭa-**, *burṣṭa-* 'burst', see *burṣ-*.

**buṣvāṇa** 'to be placed on', III 86-98 *nīyakā*, *ahauḍi-vārrjā* *biṃdā buṣvāṇa u bidai hā hamaysā śikarā parkūnāṇā* 'the butter is to be placed upon a gourd leaf and on it is to be strewn powdered (?) sugar'. From *ṣau-*:*ṣu-* 'place on', with *bū-* < *abi-* (see s.v. *būṣṣāta* 'stairs') to present *ṣun-* in *ṣunāṇa-* 'to be placed down', Tib. *smugs-la* (= BS *nikṣipta-*) 'put into' (= *bḥug-pa*). Participle *ṣva-* (1 plur. *ṣvaudū*) see s.v. *ṣun-*. The *ṣ-* is ambiguous, from *xš-*, *fš-*, *š-*, *śr-*, *śl-* (= IE *ks-*, *ks-*, *kr*, *kl*). Possibly *kseu-* (beside *kseu-*) 'throw, put, see Pok. 955-6. See also s.v. *biṣautta-* 'hackled', for *skēu-*.

**bussi-**, *busi-* 'scent, smell', Z 3:35 *buṣā*, Z 3:91 *bussā*; *-i-* palatalizes, inst. sing. Z 3:93 *buṣṣe jsa*, plur. Z 3:118 *buṣṣā*; thence *buṣa-* as nominative, III 114, 6VI-7I *tturrna vasva ūpalāḡ spyē hīya būsā narāme* 'from the mouth the pure lotus flower's scent issues'; Sid. 126r4 *ṣīyi buṣa* 'name of a medicinal plant', BS *kaṭabha-*, Tib. *sveta* (BS *kaṭabhī* 'achyranthus aspera', white variety of *apamārga-*). See *buṣa-* above. The base *buss-*, *bus-* arises from *bud-s-*, whence palatalised *bus-y-* to *buṣṣ-*, *buṣ-*. Without *-s-* *bütte* 'it scents' (\**baudatai*), see above *būd-*. For *-ss-*, see also *passa*, *paṣa* 'syrup', and *ssa*, see '100'.

**būsā** 'joke, jest', v 116, 65a5 *tcarke būsā khanei* 'sport, joke, laugh', BS *kriḍā-hāṣya-ratāni* (elsewhere *tcarkā-*, BS *rati-*); plural *būṣṣā*, Z 23-24 *hayirūne khanā būṣṣā* 'amusements, laughs, jokes'; III 50-46 *khanā būsā vaṭākye* 'laughs, jests, grimaces'; K 34-68 *tcirkyām hīyirāme būsā*, = K 26-129 *buṣa haḍaraujsai tcarake*; Z 2:91 *būṣyau jsa badru tta braṣṭe* 'with jests he asked Bhadra so'; III 38-47 *būsā*, III 48-68 *būsā*. Compound, III 73-174 *būsāra* 'jesters', from \**busa-kara-ka-*. From *baud-s-* > *baus-būs-* (*-ts-* > *-s-* is not affected by preceding *u-*), to *bau-*: *bu-* 'speak' (see s.v. *būṇā-*, *būtā*) with increment, but two alternatives exist, either *bau-s-* (IE *-k-*) or *bau-d-*, *baut-s-*. For the concept 'joke' as specialized from 'speech', note IE Pok. 503 *iek-* 'speak', O.Ind. *yācati* 'begs', Lat. *iocus* 'joke', Umbrian *iuka* 'prayers', Oskan *iūklei* 'in consecration', OHG *jehan* 'to say'; Caucasian Adige *guš<sup>100</sup>e* 'word, speech', Qabard *guš<sup>100</sup>e* 'joke'. For Avestan *baosavas-ča* (variants *baosayā-ča*, *baoiṣya-ča*) as a cultic act (reprobated by Zoroastrians) either origin is possible, but *bauxs-* is best excluded (so improving on Indo-Iranian Journal 11, 1969, 290). Armen. *zbōs-* in *zbōsaser* 'liking amusement', *zbōsnoum* 'to make merry', *zbōsanam*, *zbōsan-k'* is from the same North Iranian source as Khotan Saka *būsa-*, with *uz-* preverb.

**busū** 'fuel', Z 19-18 *kho dai busū ne spaiyā* 'as the fire is not sated with fuel', parallel Hindu Sanskrit *na-agnis tṛpyati kāṣṭhānām* 'the fire is not sated with pieces of wood'; v 41v4 *busū* (no context), *busū* with *yi* 'his'; Sid.

9r1 *īramḍinai bisu jsa vaha* 'cooked with *eraṇda*-castor fuel', Tib. 'eraṇḍahi *śin-gi mes bcos-pa*'; Sid. 152r1 *bara-ṣṭjā hīvī besu jsa* 'with fuel of the *badara*-zizyphus tree', BS *badara-anala-*, Tib. *rgya-ṣug-gi mehi nan-du* 'in the fire of jujube-tree'; K 71-11v1 *karmīnai pejsa būsūna* 'with strong fuel of *karma*-acts', = K 68-194 *karmīnai pejsi bisūna*, parallel Jātaka-mālā 19-16 *kleṣa-indhana-* 'fuel of *karma*-acts'. From \**abi-sauka-* 'burning stuff', to Av. *ātrā.saoka-* 'fuel', Sogd. Chr. 'tr-*swq* \**atar-sōk* 'fuel', Oss. D. *sog*, I. *sug* 'fuel, wood' (for the form see also Oss. D. *rāsog*, I. *rāsug* 'clear' < \**fra-sauka-*) to base *sauk-* 'burn', see s.v. *sūjs-*, *sūta-*. The meaning *busū* 'perfumed' is incorrect (see TPS 1945, 29; BSOAS, 23, 1960, 30).

**busta-** 'knowing', see s.v. *bwo-*, base *baud-*: *bud-*.

**būstu** 'presided over' for older *bāsta-* 'conducted', III 83-19 *mune-būstu* 'presided over by sages' (BS *munī-*).

**bū-spāmja** 'perfumed chamber' of the Buddha, at a *vihāra*-monastery, III 3, 9r2 *bū-spāmja kūṣāṇa kuṣṭa balysāna śsarīra* 'a perfumed chamber must be sought out where are Buddha relics' (BS *śarīra-* 'body'); hence a translation of BS *gandha-kuṭi-*, Prakrit *gandhola-* (in Tibetan) from \**gandha-udī-*; II 105-97 *beṣa bū-spāja padīmīdā* they make the *balsa-stūpa* (and) a perfumed chamber'; III 51-70 *besā bau-spājā hālai* '(reverence) towards the *stūpas*, the perfumed chambers'; = *ibid.* 73 *besau bau-spājā hālai*, = 79 *sthūpā caittām u bau-spājām hālai* 'towards the *stūpas*, *caitya*-shrines and perfumed chambers'; II 2-30 *bgisūm bau-spaujañāṅq ranīnai stūpa* 'the *balsa*-monument (and) the jewelled *stūpa* of the perfumed chamber', adjective with suffix *-añāṇa-*. From *spanč-*, *spanj-* (> *spāmjā-*, *spaujā-*) to Zor.P. 'spnč \**aspanč* or \**aspanj*, Pāzand *aspanž*, *spanž* 'resting-place', Parsi-Sanskrit *āśrama-sthāna-*, N.Pers. *sipanj*, *sibanj* 'inn', Zor.P. *aspanč* ī *kārdākān* 'resting-place for travellers, caravan-serai'; Armen. lw *aspanjakan*, *aspanjakan* 'host receiving guests', Syriac 'špz-' 'house', 'špzk-', 'špyzkn-' *aspazza-kān-ā* 'maior-domus', Georgian lw *maspindzel-i* 'host to receive guests', Mandaic 'špynz-', Sogd. Chr. *spnčyr-spn* 'οἰκονόμος'; *spčyr-*, *spynčyr-spnj*; abstract, *spčyr-sprny* 'οἰκονομία', Syriac *rab-baitā*, *rab-baitūtā* (both Sogd. Bud. and Sogd. Chr. write *-nč-* for older *nč* (*panč* 'fire')). Possibly connected with Zor.P. *spaxr*, N.Pers. *sipaxr* 'entertainment' (see s.v. *phāta-* above), to IE *sphek-*, *sphenk-*, not yet traced elsewhere. If Khotan Saka *sp-* is old, the initial *śu-* would be excluded.

**bus-vāra-** 'kindred', see *bisvāra-* 'people of the house'.

**būhana** 'plant name', Sid. 151v3 and III 87-129 *buhana*; III 90-195; 198 *buhane*; I 149, 60v2 *būhane*; Sid. 147r5 *ṣīyi buhane*, BS *mustaka-*, Tib. *gla-sgan chen-po*; Sid. 156r2, BS *abda-*, Tib. *gla-sgan*, I 185, 105v2 *būhāni*, BS *abda-*; I 189, 110v5 *buhni*, BS *musta*. BS *musta-*, *abda-* 'scented grass, cyperus rotundus'. From *būhanā-* 'scented thing' < \**baud-* 'perfume' with suffix *-anā-*, \**baudanā-* > \**bauḍanā-* > \**bauhanā-* > *būhanā-*, with Oss. D. *bodān* 'garlic'.

**buhīstā** 'rises up', v 327, 8a1 *tta khu hvamḍye buhīstā biṃdā|||* 'as it rises up over a man', from \**abi-haix-* (or \**abi-xaix-*?), see *hīysde*, *bihīys-*.

**buhu** 'we, us', v 108, 30r5 *buhu māḍāna gyasta balysa*

*tcahaura māsta rrunde*. . . *rakṣo yanāmā* 'we the four great kings, bounteous *deva*- Buddha, shall make protection', BS *te vayaṃ bhadanta bhagavaṃś catvāro mahārajānah*. . . (variant); v 108, 30v1 *buhu ro māḍāna gyasta balysa tcahaura māsta rrunde*. . . *suhāta yanāmā* (BS *sukhita*-); v 108, 30v4 *buhu rro* (and the rest); v 110, 32r7 *muhu*; also I 250, E I 33r1; v4 *buhu*; Z (4 times) 2.72 *buhu hatcañāmā* 'we break'. Variation of *m*- and *b*-, as often elsewhere (see *Madu*).

**buhurstā** 'desires', v 93v5 ⟨*vara*⟩ *biysistā vara buhurstā vara hi(viye)* 'there he takes, there he grasps, there he appropriates', 3 sing. to \**buhurs*-. Possibly \**abi-xvar-ś*-, to Oss. D. *k'ūārun*, *k'ūārt*, I *k'ūryn*, *k'ūrd* 'push against, strike' (\**skūar*- with *-k*- kept, as in Sogd. Bud. *ṣckwyr*- 'fear', Yaγn *čukēr*-), Greek κύρω, κύρωσι 'push against, obtain', with Oss. D. *ānxuārsun*, *ānxuārst* 'push against, strike', rather than Oss. D. *ixuārsun*, *ixuārst*, I. *āxxursyn*, *āxxurst* 'engage (a servant)', to *hvar*- 'to take', see Zoroastrian Problems, ed. 2, xxvii-xxviii. To IE *skuer*-, not in Pok. Index. For *-ur*- see also s.v. *phūde* 'foods'; and base *kurt*- (or *-kirt*-) in Armen. lw *nkrtem* 'push on, promote', intr. *nkrtim* 'reach out towards', for Greek ἐπекτεινόμενος *nkrtealem*, by increment *-t*- to *kur*-.

**brhaña** 'in the back', Z 22.145 *brhaña kāde hvāhā pātāuñā* 'in the back very broad, powerful'; I 181, 100r1 *brrahaña* 'in the back', BS *prṣṭha*-, Sid. 121v2 *jsimñā* (*-im*==*-e*-) *brihā* 'belly', BS *kukṣi*-, Tib. *mkhal-sked*; JS 18r1 *brrahā bedā* 'on the back', JS 12v2 *brahye-t-ī jseñā* 'into his belly'. From *fraθ*-: *prθ*- 'broad', to Av. *fraθah*- 'breadth', *prāθu*- 'broad', IE Pok. 833 *plat*-, O.Ind. *prthū*-, *prāthas*-, Greek πλατύς, Lit. *plōtis* 'breadth', *plātūs* 'broad', O.Slav. *plešte* 'shoulder'.

**be** 'poison', *be*, *bei*, *be-tūda*-, *be-t-ī*, *beinei*, see *ḡāta*-.

**bekhaute** 'in digging in', JS 35v3 *hasta bede satī stai nauha kamala, pāyve jsai gvaṣṭai ttāre bekhaute* 'you mounted upon the elephant, standing on the top of the head with a paw you split his forehead by digging in', parallel *rākṣasim*. . . *yadā paśyet tadā kilaṃ lalāte tasyā nikhānayet* (Divyāvadāna 456.14) 'when he sees the demoness, then he should dig in the wedge into her forehead'. From \**abi-kauk*-, base (s)*k(h)auk*- 'to dig', with increment *-k*- to *kau*:-*ku*- 'to make a hole', see s.v. *khā*-, *khūm*- above. For *kauk*-, note Parācī *kusēw*- 'to dig', Nūristānī Kati *kuč*- 'to dig', Prasun *kuč* 'to dig', *kučīnik* 'spade', Indo-Aryan Nepālī *kocnu* (*c*=*č*); a similar verb is in Baškirdī (according to information from I. Gershevitch). To IE Pok. 588-92 *keu*;- *keu-k*-. The form *-khaute* oblique case to *khautā*- with *-t*- from *-xti*-, as Z 22.163 *rrauta* 'desire', oblique III 69.84 *raute jsa* 'with desire' from *rauk*- 'to desire' from *-xti*- (*-t*- kept, not replaced by *-θ*-).

**begaṃnā**, or *begañā*, II 85.20 *kīḍakya beganā sau* 'one woven garment' (the text, a miscellany, gives little context), in rendering by 'woven' a connexion with *vai*:-*vi*- 'to plait, weave' is conjectured (see s.v. *byiha*, *bema*). Then possibly \**vaikana*- (or \**vaikāna*- with shortened second syllable). To IE Pok. 1120-2 *vei*-.

**baicakama** ('yak-)tail' or ('horse-)tail', to Waxī *bičkam* 'tail' of horse and mountain animals, yak and others, Turk. lw (al-Kāšyari) *bāčkām* 'silk or antelope tail banner',

see E. Benveniste, JA 1948, 183, of Iranian origin; Waxī *bičkā*, *būčkām* 'tail', *bečkam* 'horse-tail' (G. Morgenstierne, IIFL, 2, 516). Compound *baica*- 'plait (?)', *kama*- < \**kahamā*- 'hair', to *kah*- 'to comb, card', IE Pok. 585 *kes*- 'to comb, to card', Greek κέσκεον 'tow', O.Engl. *heord* (\**kezdā*) 'hair', Lit. *kasà* 'hair plait', O.Slav. *česò*, *česati* 'to comb', Russ. *česka* 'tow', *kosà* 'plait'; and IE *ksen*- Greek ξάσμα 'carded wool'. Possibly *baica*- < *vai*- 'to plait', then *baica-kama*- 'plaited hair' and '(plaitable) tail-hair'. For *vai*- 'plait, weave', see s.v. *byiha*-, *bema*, *begañā*, *biye*. Loss of *-h*- note *tcahora* > *tcaura* 'four'.

**bajakye** 'sparrow', see *biñji*, BS *caṭaka*-, Tib. *mčhil-pa*, and *bejūha*==*biñjūha*- 'sparrow dung'.

**bajjām** 'fearsome', JS 7r1 *rakṣaśām bajjām šava-tsukām myāna* 'among the *rākṣasī*-demonesses fearsome, night-ranging'. From *baya*- 'fear', rather than from *ḡāta*- 'poison', *beinei* 'poisonous'. Hence \**bāyači*- > *bajja*-. Note JS 12v2 *yakṣā bihī pvestyaṃ tvare* 'the *yakṣa*-goblin very exceedingly fearsome'.

**bejūha** 'sparrow dung', see *biñjūha*- from *biñja*- and *gūha*-.

**bejs-**, *bej*- 'pour', see *bijs*-.

**bejsyau jsa** 'with virtues', see *buljsā*.

**beḡa** 'in time', see *bāda*-.

**beḡā** 'it rains', see *bār*-.

**beḡena** 'reward (?)', III 117.12 *phara beḡena hamāve* 'may he be with (=have) much reward (?)'. Possibly *mižda*- 'reward, wages', *b*- beside *māšḡāna* 'bounteous', note *b*- < *m*- also in *bīysma* 'urine', = *mīysai*, and *buhu*. Then *mižda*- > \**bižda*- > *biḡda*- > *beḡa*-, see s.v. *māšḡāna*, *mišḡāna*, nom. sing. *māḡe*.

**beḡau** 'reward (?)', v 66.8a *pūraka-ṃ ḡāya suhā beḡau* 'protect my sons in pleasure (BS *sukha*-), in recompense (?)'. To \**miždāva*-, see *beḡena* 'with reward (?)', with *b*- < *m*- to *mižda*- 'reward, wages', see s.v. *māšḡāna*, *māḡe*. Noun or adjective 'may he be rewarded in pleasure'.

**beḡ-** 'split', see *biñ*- (\**viḡṣan*-).

**beinei** 'poisonous', see *ḡāta*- 'poison'.

**beta** oblique to *bāta*- 'wind'.

**be-t-ī** 'his poison', see *ḡāta*-.

**be-tūḡa** 'covered with poison', see *ḡāta*-.

**bete jsa** 'wind', see s.v. *bāta*-.

**beṭi** 'small', first component Sid. 142r1 *beṭi-ysunaṃdaita* 'having small flow', BS *alpa-sruti*-, Tib. *hdzag-pa ṇuṇ-šin*, from *bata*- 'small' either *-e*- < *-ā*- < *-a*- or possibly \**bāti*- > *beta*-.

**bettā** 'opens', Z 4.38 *avacchoda tsindi ttaura vaṣṭa vrani nāstā cu bettā* 'unimpeded they go through wall; he has no aperture (wound, BS *vrana*-) which opens'. See *abyā*, *biyāśś*-, and *beittā*.

**beittā** 'opens', Z 5.18 *samu kho hambūvu beittā harbiśśā āchai jīye* 'just as one opens the fester, all his disease vanishes', = Manj. 134-5 *sa khu hve habu betta harbeśā ācha jīya*. From \**vi-śai*- 'open', participle *ḡātai*, with negative *abyā*, with *-s*- \**byas*-, *biyāśś*- 'to open'. Not to Av. *biš*, *biśaz*-, nor *band*-, *ban*- 'to bind'.

**bette** 'laments', III (ed. 2) 139, 159v2 *bremātā bette kāḡa-gāne* 'weeps, laments evil acts', BS G 37, 34r6 *aśru-kañṭham prarodati* 'with tearful throat weeps'. Dyadic phrase, from base *band*-, *bad*-, *ban*- (see above *ban*-,

*bañcai*, with cognates) 'to lament'; hence \**badatai* > \**bayte* > *bette*. For *-ette* see also *pette*, *pāsta-* 'commit', *dette* to base *dai-* 'see', *bejette* to base *baj-* 'injure', and similar *band-* 'to bind', 3 sing. *baittä*, *baitte* 'is bound', with *hambette*.

**baittä** 'longs', v 93, 1714 *vara parrušte vara baitti vara nihvarre* 'there he desires (triadic)'; v 132, 2b1 *u nānātamo śando baittä u ne parrušte* 'and he longs in the innermost part of the earth and he does not desire'. Possibly *bad-* beside *mad-* 'be intoxicated', see *maitti*, *hamatte*, and note *bag-* and *mag-* variants (AION 1, 1959, 133-44, partly outdated).

**baittä** 'binds', v 131, 56b4 <ne> *baittä u ne ggüstā* 'is not bound and does not escape', translation E. Lamotte, 305 'il n'y a ni esclavage (*bandhana*) ni libération (*mokṣa*)'; v 161, 35v2 <ne>... *ahwāna baittä* 'is not bound by a noose', BS G 36, 23r1 *na ca sa trṣṇā-pāsa-baddho bhaviṣyati*, Tib. *sred-pahi ṣags-pas bčins-par mi hgyur-ro*; Sid. 19r4 *cu nāṣṭa ga baitte ttu prahāje* 'when the faeces are bound, it opens them'; Tib. *phyi-sa hgags-pa sel-čün* (*hgag* 'stop'); with *ham-* preverb, Sid. 13r3 *u covai va saṃgā hambette tvā naṣme* 'and for whom the stone is bound together, it eases that', Tib. *rdehus hgags-pa sel-to*; Sid. 142v3 *hambette BS piñḍita-* 'made to a lump', Tib. *čog-čog-por hbyun-ba* (*čog-čog-po* 'protuberance'). From *band-*, present *bañ-*, *bad-*, participle *basta-*, 3 plur. *baindā*.

**betcapha** 'disturbed', Manj. 195-6 *betcapha aysmva śūma* 'distressed mind, alone; ibid. 194 (deleted) *bitcaphi aysmva śū*. See *bitcapha-*; cognates s.v. *tcapha-*.

**baitśāga** 'alleviation', Manj. 404 *buttai dva nāttarai yāna baitśāga stāvā kainā* 'he understands the two inferior vehicles (as being) alleviation for the weary ones', = Z 9:25 *ttāri dva yāna biysāmgya kye mara stāsindā samtsera* 'those two vehicles are an awakening for those who are weary here in migration'; Manj. 357 *butte tva* (= *dva*) *nāttaira yāna baitśāga stāvā vaska* 'he understands the two inferior vehicles (to be) alleviation for the weary ones'. From *tsā-* 'be at rest', see *bitsāmgya*.

**bainema** 'removes', Manj. 33-4 *ca mene vara dahū str(i)ya utca ya dai bā, bainema prracā bāsa* (read *biśa*) 'whatever were male (and) female, water, fire, wind there, it removes all the causes' (BS *pratyaya-*). From *binem-*, causative to *binam-* 'open; remove'.

**baindā** 'they bind', see *bañ-*, *basta-*, Z 22:324.

**benda** 'upon', *bendo*, *bendā*, *beṃda*, *biṃda*, *biṃnda*, *bida*, SuvO. 68v5 *āsari bendā berāñātāndā hastama spēte* 'on the teacher (BS *ācārya-*) they rained down the best flowers (*hastama*=BS *sāra-*)', BS *abhyākariṣyanti ca sāla-puṣpaiḥ* (variant *sāra-*). Tib. *sālali me-tog*. Sid. 20r1 *cu garq beṃdā āna nāṣṭa vahaiysana utca* 'what water descending from upon the mountain', BS *nairjharāṃ*, Tib. *brag-mthon-pahi kha-nas bab-pahi chu*; III 131:7 *tvī beṃdem ni nāya* 'upon that do not place it (-eṃ=-ai)'. From \**upāntai*, Pašto *bānde* 'upon' < \**upāntai*, possibly joining with Sogd. *pnt* 'near'. With *-ālsto* 'towards', III 90:192 *biṃdāṣṭā*, 191 *bidāṣṭi*, v 246, 111a1 *bidāṣṭā*, = K 97:177 *baidāṣṭa*. See *anta-*, s.v. *iyānda-*, *biśṣinda-*.

**bema** 'fortune', II 115:28 *vau nāsa bema* 'goods, desires, fortune', see *bemaña*.

**bema** 'woven cloth', II 109, 9:7 *ttq būra maṇḍvī cū bema nauda* 'these so many are those women who received cloth'; II 110:22-4 *pātca sīḍika bema nā śā pveca pātca gahāvāra bema nāva śā pveca, u ṣau hīrāsa hīya nāra bema nā śā pveca pātca camartha va bema huḍaudū sau keṇa* 'then Sīḍika (Turk. *silik*) received *bema*-cloth, one covering, then Gahāvāra received cloth, one covering and the wife of governor Hīrāsa (= *haryāsa-* 'black') received cloth, one covering, then we gave for Camartha cloth, one *keṇa*-measure'. From \**vāima-* to *vai-* 'plait, weave', IE Pok. 1120-3 *uei-*, O.Ind. *vāyati* 'weaves', Oss. D. *bijun*, *bid*, I. *bijyn*, *byd* 'plait', D. *zārin-bid* 'gold-braid'. See *bīye*, *byiha*, *beganā*.

**beṃmana** 'fortune', adjective *beṃmaña-*, with negative *abemaña*, K 140:978 (dyadic) *u svastakarmā beṃmañe ttrāmānā* 'and entering upon welfare (BS *svasti-karma*), fortune', Tib. *bde legsu hgyur-ba dan*; III 135b2-3 *beṃmañe jsa* 'with fortune'; K 148:66 *daura baimana* 'long fortune', K 148:59 *harbiśvā bāḍuā śarā drūnā baimañā hamāve* 'may there be at all times welfare, health, fortune'; K 148:56 *rraispūrau rīysdōvre sauś śarā drunā beṃmañā hamāve* 'of the princes and princess may there be joy, welfare, health, fortune'; II 103:64-5 *harbiśvā bāḍvā śarā tsāṣṭā drrūnā beṃmañā hamāvai* (the same with 'peacefulness' added); III 94:28 *ttye kāla vī ṣṭāve aysmyq tsāṣṭā baimañq drūnai* 'at this time may he in mind be quiet, fortunate, healthy'; III 109:8 *drūnai ṣṭāve nūsta ttī jsā beṃmaña* 'may he be healthy, easy, then also fortunate'; N 50:33 *u beṃmaña tsāṣṭu mahāsamudro ttiñe nve jsa baḍe* 'and fortunate, quietly he rides on the great sea in this boat'; with negative, L 89:1-3 *ttā baḍe u karma vina dukhā vina abemañānu vina aysmya āphā-ranānā harbiśsu jyāre* 'these sins and *karma*-acts without woes, without misfortunes, without disturbances of mind, altogether perish'. From \**baxśmana-* to *baxś-* (present to *bag-* 'give, take a share') with *-man-a-*, adjective *-man-ya-*, see also *būṣṣ-*, *būta-* < *baxś-*, *baxt-* 'give'. From *-axśm-* (as *-aśm-*, *peṃma-* 'wool') *-g-*, *-gim-* resulted. IE Pok. 107 *bhag-*, O.Ind. *bhājati*, *bhaktā-*, Av. *bag-*, *baxta-*.

**baimya** 'of bright colour' II 60:9 *baimya kamaiśka śā* 'one *baimya*-coloured *kamaiśka*-cloth'. See SDTV 17. Rather *baimya-* from *bāma-* 'shining', thence a colour 'white' or 'red' like Av. *suxra-* 'red', O.Ind. *śukrā-*, *śuklā-* 'white', with O.Engl. *basu* 'purple', Celtic O. Ir. *bān* 'white'. The form could also be connected with *bema* 'woven cloth', which suits less *kamaiśka* which in II 60:23-4 is preceded by colour names *ysicā-spīyi drai-gūna kamaiśka śā* 'one *kamaiśka* cloth with yellow flowers, of three colours'.

**beṃyausta** 'radiant', K 64, 80v2 *beṃyausta bahya pāracaittrā spyauysa* 'shining *pāricitra*-trees, blossoming' (translation, Studies in honour of Norman Brown, 1962, 20). From *bāyā* 'ray of light' with adjective suffix *-asta-*.

**beysa** 'liquor', III 38:42 *spyakyau ājsava beysa habāḍa phaysdve* 'bowls decked with flowers, filled with liquor', variants III 47:62 *bveysi*, III 40:17b *bvaiysq*. See *bveysa-*.

**beysa-** 'Buddha', see *balysa-*; III 123:72 *būdhaq, beysa*.

**beysaj-**, *beysamj-*, see *biysamj-* 'seize'.

**beysā-** 'held', JS 32r3 *beysā-denḍe* 'holding the staff', parallel to Pali *atta-daṇḍa-* 'taking up the stick'. See *ysāj-*, 1 sing. *ysājū* 'I hold', and *bīyse* 'I hold'.

**beysān-** 'awake', see *biysān-*.

**beysāna-** 'of the Buddha, of bodhi-', K 97·199 *beysāna beysūsta bvāre* 'they awaken to Buddha bodhi', = v 246, 1322 *baṃsūstā bustā himāre*. See *balysāna-*.

**baiysi**, *baiysittai* 'taken', see *biysīya-*, *biysan̄j-*.

**beysidā** 'horrific', JS 3011, see *biysar-* 'be horrified', from \**biysidāa-*.

**baiysūna-**, see *balysūna-*.

**baiysūsta**, see *balysūstā*.

**baiyseña** 'to be awakened', K 112·372 *brrā ṣṭāna baiyseña* 'being awake, he is to be awakened', see *biysān-*.

**baiyseda** 'he awakes', Manj. 404 = Z 9·25 *bāysendā*, see *biysān-*; Manj. 73 *biyseda*; *beysaidā*.

**baiysairām** 'Buddha-sons', gen. plur. II 102·38 *baiysairām baudhasatvām* 'Buddha-sons, bodhisattvas', if from \**baṃsa-vira-*, see JS 192 *baṃsa-vīriṇā* 'sonship of the Buddha', with second component *pūra-* 'son'. AM, n.s., 11, 1965, 103 'bodhi-seekers', as dyadic, from base *ar-* would be possible.

**ber-** 'to rain', see *bār-*, causative *berāñ-*.

**bera-** 'to be borne', to *bar-*.

**baira** second component in uncertain miscellany, II 51·97 *ttugarā-baira* and *kava-baira* (if the syllables are correctly grouped) where *ttugarā-* might mean 'tubers' and *kava-* 'fish'. For *bair-*, it would be possible to see *ber-* (as *ker-* 'to sow') to base *bar-* 'to seethe' (*bar-ṃ-* in Śuṇī *warv-* intr. 'boil', Parācī *ṃarw-*; trans. *ṃarwēw-*; from older *baru-* > *uarb-*), but possibly also *bar-* 'to cut' or *bar-* 'to bring, collect'. Uncertain text.

**berayera** 'more profitable, excellent', II 51·61 (uncertain miscellany), *berayera śarā na yauda ida* 'he cannot make fortune (= BS *śrī-*) more prosperous'. From \**bāraya-tara-*, to *bara-* 'fruit', Greek φέριστος.

**bairai** 'dress', II 9·143 *ḍaiku-v-au ysūmaiñai bairai pasta hūḍai* 'the Ḍaiku deigned to give us winter clothes'; ibid. 144 *u tta hā baira hūḍadu* 'and so we gave clothes'; ibid. 147 *ttau ra vā ḡirai na hūḍai* 'to them also he did not give clothes'. See also *bira*, *bīda*, *bīla*, from *bar-* 'to carry, wear' (or *var-* 'to cover'), to \**bārya-*, see *bera* 'to be borne'. Note Tib. *ber* 'coat'.

**beraji** 'first day of month', II 88·31 *kaji māstā beraji vī* 'on the first day of month Kaji'; III 79·8 *savūṃ vā ysarrñvā tcaḍā berajā vīrā* 'I mounted among the stones (?) beside (me) on the first day'; IV 17·18 *byerajā vī paṃḍi ni narāmāñā* 'he must not go out on the road on the first day', parallel to BS *pratipad-*, see IV 110. From \**abi-ayara-* > *byera-*, *bera-* with adjective suffix *-ja-*. See *ayar-* s.v. *paśāra-* 'evening'.

**beramḍā** 'cracking', Sid. 131V4 *āstā-v-ī hatcyadā hamāre u beramḍā* 'his bones break and crack', BS *rug-bheda-*, Tib. *rus-pa grum-ṣim hgas-pa dan*; see I 169, 85V5 *birimḍā* 'they crack', BS *bhagna-*. Base *bar-* 'cut' above, IE Pok. 133-4 *bher-*.

**beraṣṭa-** 'explained', Manj. 148-9 *savrra hakṣa beraṣṭa* 'samvṛti truth expounded'. See *birays-*.

**berāka** 'making rain', v 26, 49V4 *śrī-mahādīvātā, u berāka gyasta u bū|||* 'the great deity Śrī (fortune) and the raining *deva*-gods and...'. From *ber-* 'to rain', with adjective suffix *-āka-*.

**berāñ-** 'make to rain', see *bār-*.

**berās-** 'explain', see *birās-*.

**berāṣva** 'exalted', JS 28r4 graphic error of *-ṣv-* for *ṣṭ*, see *bārrāṣṭa-*.

**bairkha-** 'stool, chair', see *biṃrkha-* (*-im-* = *-ai-*).

**berṣḍā** 'bursts, splits' (\**birṣḍā*); Sid. 138V1; v 243·36 *baiṣḍā*; see *birāt-*, *birṣṭa-*.

**beḷsa** 'surges', v 40, 54V5 *klaishnā beḷsa* 'surges of *klesa*-afflictions'. See *beisa*. From base *vart-* 'turn', \**vrt-s-* > *beḷs-*, *beis-*, *bes-*, *bais-*.

**bev-** 'to deceive, injure', III 104·37 *ka ma āḍāra bevai dāyi* (or *dāmyi*) 'if another (man) injures, cheats me', from \**vidābaya-* > \**byev-* > *bev-*, see cognates s.v. *dyūka*; the second verb *dāmyi* has been taken from \**dāba-* to *dab-* 'injure'.

**baiś-** 'cause to turn', II 106·130 *dharmā-cakrā āra baiśā khvai naravāṃvai śarai vīra pārāmṭtai idai* he turned (durative 3 sing. *-ā*) the honoured wheel of the *dharmā*-doctrine so that he could establish him in the *nirvāṇa* happiness'; translation AM, n.s., 11, 1965, 106; II 5·70 2 plur. conjunctive, *baiśāvq dāyi cakrā* 'turn the *dharmā*-wheel'. Causative to *bes-* from *vrt-s-*, see also *beḷsa-*, *beisa-*; *vart-* s.v. *baḍ-*. See *baiṣṭa* 3 sing. III 104·31.

**beḷśā** 'circling', Z 24·412 *suthṭha beḷśā* 'the circling raptor birds'. From \**vrt-s-y-* base *vart-* 'turn', see also s.v. *baiś-*.

**beḷśa-**, *beśa-*, 'all' see *biśsa-*, II 102·22 *beśa sarvasatta ūysnaura* 'all beings'; K 156, 16-7 *beśq-paḍā* 'first of all', = III 64·19 *baiśa-paḍā*; K 157·25 *baiśa avirmāttama baiysūna baiysūta* 'the all-supreme buddha-bodhi (= BS *saṃyaksambodhi-*); inst. sing. II 81·50 *beśna*, Manj. 306 *baiśna*; with pronouns, K 98·218 *baiśai*, = v 246, 104 *biśi* 'all for him'; Manj. 176 *beśu* 'all of them'; adjective, Manj. 424 *baiśūni* for *biśūni*, Manj. 425 *baiśūna ālagāra* 'all sorts of ornaments' (BS *alamkāra-*).

**beśi** 'buttermilk', see *biśi*.

**beṣkvā**, see *hala-beṣkvā*, and *bice*.

**baiṣṭa** 'turns', III 104·30-1 *ttu inū ca ma mūña ysira baiṣṭa* 'that I will do which turns my heart'. From *baiś-* 'make to turn'.

**beṣṭe** 'sins' from *baśḍe*, K 98·217-8 *khvai ṣai sūmrā garā mase beṣṭe ide ga(r)khye baiśai vasasīda* = v 246, 104 *ṣai khvai tte sumrā garā mase baśḍe ide garkhye biśi vasusidā* 'even if of him the sins are of the size of Mount Sumeru they are all cleansed for him', Tib. *dehi sdig-gi phun-po ri-rab cam yan yons-su byan-bar hgyur-ro*.

**beṃṣḍe** 'sins', K 150·30 *beṃṣḍe garkhye* 'heavy sins', see *baśḍe*; Manj. 61 *beś(d)yā*.

**baiṣṭa-** 'pupil', III 105·4 *baiṣṭyau hatca* 'with pupils'; dyadic, III 123·52 *baiṣṭa vakṣāyāi*, BS *upasthāyaka-* 'attendant'; III 124·73 *baiṣṭa*, BS *śiśya-*. See *biṣṭa-*, and *baiṣṭe*.

**beṣṭarā** 'spread, layer', Sid. 153V1 *ṣau beṣṭarā bāgara* 'one layer of leaf', see *biṣṭara-*.

**beṣṭā** 'distressed', JS 34r3 *ce ā pajse beṣṭā kṣu ttarna khejautte* 'who came greatly troubled, fatigued with hunger (and) thirst'. See *āviṣṭa-*, possibly with Armen. lw *višt*, *všti* 'trouble', *vštac*, with base *vaiś-*, see s.v. *biṣṭa-* (JRAS 1953, 95-7). The *-ā* would indicate older \**biṣṭāta-*.

**baiṣṭe** 'pupil', III (ed. 2) 144, 502 *pīśai vā baiṣṭe...* *mṃ(e)ś(d)ā haraysde* 'the teacher Vā bestows presents on

the pupil (= III 145, 5a7-8); III 145, 5ob1.4 *pīśai hyām baiṣṭe* . . . *mvāṣīda haraysde*; III 145, 5ob2.3 *pīśai hyā baiṣṭa*; 2.4 *pīśai hyām baiṣṭa*. The name *vā*, *hyā*, *hyām* will be Chinese *uang* (K 1298.1) 'prince'.

**baiṣḍa** 'bursts', see s.v. *birāt-*, *birṣṭa-*; V 243.36 *ttana ṣṭau baiṣḍa* 'the skin bursts', = ibid. 38 *ttana ṣṭau baiṣḍa*.

**beisa** 'surges', Z 24.238 *ysamthīnā beisa maranīgye khwīyā ysyāmāṭīgya ttaragga* 'surges of birth, waves of death, waves of old age' (with *ysy-* from *ysr-*); SuvP. 69v1 *beisa* 'sea', BS *arṇava-*. See older *beilsa-*; with *ā-*, Z 17.13 *ābeisa-*, JS 15r2 *ābeisyau* 'whirlpools'. From \**vrt-s-a-*, base *vart-* 'turn', see *baḍ-*; see present participle *beśaci*.

**beśa** 'shield', IV 21.3 *duna pūmna huṣṭā beśa* 'bows, arrows, spears, shields'. From *var-* 'to cover', *var-t-* see s.v. *baṭha-*, *pūlsta-*, \**vrt-s-a-* > \**beils-*, *beś-*.

**beśa** 'stūpa or caitya monument' see *balsa-*; *beśa* gen. sing., K 148.51-2 *kaumye j(s)ām gīsa* (so) *abeṣṛrāyī pārjisa jsa ttu beśa ṛrīyāṃga pasta ī haṣkaude, ṣe jśā gīsa ā vā thyaū sījaume vī tsiye* 'on the basis of what desire, intention (BS *abhiṣṛāya-*) he deigned to undertake this practice (BS *prayoga-*) of the stūpa-monument, he came to the desire or quickly to success (BS *śidhy-*)'. The *prayoga-* is the service of a monument, see also *prayoga-* II 74.41; II 75.43; 49.

**beśaci** 'whirling', JS 10v4 *beśaci mursala* (BS *musala-*) *śēṇa dīṣṭa maysirkā* 'great whirling hammer in one hand'. From *beś-* 'to turn', to base *vart-*, *vrt-s-* 'turn', see *baḍ-*, *beilsa-*, *beś-*.

**besaij-** 'make noises', see *bisaij-*.

**besta-**, *baista-* 'pierced', JS 27v2 *bestāṃde* 'they pierced'; III 76.252 *pūnyām baista* 'he pierced with arrows', see s.v. *bid-* 'pierce'.

**baista** 'twenty', K 147.20 *baista ysāra* '20,000', see *bista-*.

**baista** older *busta-* 'known', K 111.345 *baysūṇa baista* 'he understood bodhi'; K 107.282 *na hajvattā byeha ṣai baista* 'he does not get wisdom; he understood it'; Manj. 318 *pajsa mvaśja tṭyā vī baista baṣyūṣṭai vaska ākhaṣṭa* 'great mercy, for them he realised bodhi, immobile'.

**baista**, older *basta-* 'bound', Manj. 60 *maysirkayai tcemaṇa baista* 'in the great eye bound'. See *bañ-*, *basta-*.

**behī** 'exceedingly', Manj. 115 *beha bure dūṣkara pātca* 'exceeding to the limit difficult (admirable) thereafter' (BS *dūṣkara-*); Manj. 110 *behī bvara* (= *bura*) *dūṣka(ra) tvare*; K 113.383 *ṣā maista baiḥī* 'this exceedingly great'. See *bihīta-*, *bihī*.

**bauci** 'his hat', K 42.117 *bauci vichuste ū ragyi bimda kṣipalai hvaste* 'he threw down his hat and struck a blow upon his skull'. From *bauk-*, variant to *mauk-* 'put on', to Greek lw βούκις 'shoe'. For *mauk-* see s.v. *pañjs-*: *pamāta-* 'to wear', *aura-muṣa-*, *mūṣaka-*, *mvakalai*. The *-c-* is from secondary contact \**bauka-ḥi-*.

**bauṇā** 'woven stuffs', II 109.1 (and 2, deleted) *ttā vaṇa ttāṣṭa dalaka bauṇa thauṇa haṣḍi yūdaudū* 'now we have made report about (BS *sthāne*) so much woven stuff'; ibid. 3 *pā vā bauṇāe hīśida* 'afterwards woven stuffs (\**bauṇe*) come here'. From \**vafnya-kā-*, base *vaf-* 'weave', see cognates s.v. *baudāha-*.

**bauda-** 'borne, endured', K 64, 81v2-3 *tṭyā vaskaḥ harbāṣḍa dūkha bauda inīme* 'for them may I be able to endure all pains', from older *buḍa-* participle to *bar-*.

**bauda-dījsāka-** 'land-holding', II 39.10 *bauda-dījsākā [ṇā] ṇāsā bīsa* 'from the land-holders, the humble servant'. From *bāda-* 'land' and *drjs-* 'to hold', II 47.102 *bāda-dījsā*; II 90.76 *bādi-dījsām*.

**baunyakya** 'plant name', III 35.38 *hagrīśida caurakya baunyakya spyakakv(ā)* 'they gathered among the flowers of *coraka-* and *baunyaka-*', = III 38.37 *hagrīśida camnakya baunvakya spyakyakvāṣṭa*, = III 47.56 *hagrīśida cauṇākya baunyakya spyakakvā*. See above *cauraka-*, BS *coraka-* 'trigonella corniculata'. Possibly *baunyaka-* is the local name for *coraka-*. Note also *baunva*.

**baunva** 'plant name, with *ṣavara-*', III 17.6 *baunva ṣavarā*, ibid. 13-4; see also III 85.73 *bāṇva ṣavarā*, ibid. 86.85; Sid. 100r1 *bāṇā ṣavarā*; with *ṣavara-* 'green bush'.

**boṭā** 'bound together', Z 20.53 *ggūṣṭe jsa dārṣṭā tcārmanna boṭā samu* 'held together by flesh, enveloped by skin precisely'; Z 21.31 *ggūṣṭe jsa dārṣṭā tcārmanna boṭā biśṣā*, E p. 359.4 *hūṇā jsa gūṣṭā jsa dāṣṭā* 'with blood, with flesh enveloped'; a fragment V 228, 2b4 (*tcārman*) *na boṭā*, parallel to Śikṣā-samuccaya 77.11 *carmanā parya-vanaddhaḥ*. From \**abi-ṣauxta-*, base IE *seuk-*: *suk-*, Lit. *sukū*, *sukti* 'turn, wind round', O.Russ. *sūkati* > *skati* 'envelope'. See also *hūjātā* 'hold'. For the form, see also *vota-* 'faint'.

**bautta** 'he realizes', K 66, 84v3 *baṣyūṣṭā bautta* 'he realizes *bodhi*', for older *butte*, see *buw-*.

**baudāha** 'woven stuff', III 37.16-7 *khausadā nūvarra baudāha brīyūnā, sa khu jīṣkyā maunḍvā phastārra cāpaṇe* 'tossing new woven clothes, delightful, just as the garments move on the maiden's breasts'; = III 35.21-2 *khaūyusa(dā) nūvara bādāha brīyūna sa kha jīṣka māṇḍvā phastāre cāpane*, = III 46.33-4 *khausadā nūvara bāmḍvā brīyūna, sa khu jīṣkyā māṇḍvā phastārā cāpine*, = III 44.45-6 *khausamḍā nūvara baudāha brīyūnā sa khu jīṣkyā maunḍā phastārā cāpanai*. From base *vaf-*: *vafta-* 'weave' with suffix *-āha-*, Av. *ubdāena-* (glossed Zor.P. *tatak*), Zor.P. *vafīṣn ī paṣm* 'weaving of wool' (DKM 290.4); *vāf*, *pād-vāf* 'stocking' (for Av. *āθravana*), N.Pers. *bāf-*, *bāftan*, Sogd. Bud. *wβt'k* 'woven', Man. *wf-*, *wftyy*, Chr. *zyrn-wfē qurty* 'brocade shirt'; M.Parth.T. *wf-* (BSOAS 13, 1951, 914), Oss. D. *ūafun*, I. *ūafyn*, *ūāfton*, D. *uftinā*, I. *ūāfti* 'spool'; Pašto *ūdāl*, Orm. *yaf-*, Yidya *wāf-*, Sanglēcī *if-*, Waxī *ūf-*, *parwuf-*: *parwāft* 'to net, plait', Parāčī *yaf-*, Šuynī *wāf-*, *wāf-*, *wīft*, Rōšāni *wāf-*, *wēft*, Yazg. *waf-*: *waft*, Yagn. *wof-* *wofṭa*. To IE Pok. 1114-5 *uebh-* 'weave, plait', O.Ind. *ubhnāti*, *umbhāti*, *unābdhi*, *vabh-* in *ūrṇa-vābhi-*, *-vābha-* 'spider', Greek ὑφή, ὑφαίνω, OHG *weban*, O.Engl. *wefan*, *weft*, *webb*; Tokhara B *wāp-* 'to weave', *wapātsa* 'weaver', *wpelme* 'weaving'; to Pok. 75 *au-* 'to weave', O.Ind. *ótum*, *ótave*, *ūtā-*, *vy-uta-*, *vātave*. For suffix *-āha-* from *-āfa-*, note Sasan. Kartir insc. 4 *kwl'py*, Zor.P., N.Pers. *kulāh* 'hat'; Zor.P. *kapāh* 'cloak', N.Pers. *qabāh*; Oss. I. *xālaf*, *xālāftā* 'trousers' (from *šal-*, in N.Pers. *šalvār* 'trousers'), where Sasan. Pers. *kwl'py* and Oss. *xālaf* probably exclude a suffix *-āsa-* > *-āsa-*, see TPS 1954, 146-7. For *vaf-*, see also *avuya*, *gvahe*, *-vaunā* (in *nvadāvāunā*).

**baura** 'snow', *bora*, Z 17.4 *ysāmānā bora byāṇāte ttrmkhe g(gare)* 'in winter snow covers peaks (BS *tikṣṇa-*) (and) mountains'; Z 24.458 *jiyāre samu kho ggare vīrā baura*

- jīye hamānu* 'they vanish just as on the mountains snow vanishes in summer'; K 11v3 *baurä hamdurna* 'snow drift'; K 90·743 *garvā baura byaištā* 'snow melts on the mountains'; K 150·17 *byājāra tta tta khva pāsara baurä* 'make them melt (2 plur.) as snow in sunshine'; JS 5r2 *haskye kṣa śīya khu \*śamgā* (written *śägā*) *ā vā vīdā, ā mīrāhīja karāśā ā vā bora* 'the six tusks white as conch-shell (BS *śankha*-) or milk or pearl-string or snow'. Adjective, JS 13v4 *śīya viysa bāta khu baurīnai garā* 'white lotus root like snowy mountain'. From *\*vafrā-*, to base *vap-* 'throw up, heap up', Av. *vafra-*, Zor.P. *vafra*, N.Pers. *barf*, *barfēn*, Sogd. Bud. *wβrh*, M.Pers.T. *wpr wdzyd \*vafr vidazēd* 'snow melts'; Pašto *wāwra*, Orm. *γōšr*, *γōš*, Parāčī *γarp*, Yidya *warfo*, Waxī *warf* (but Oss. D. *met*, I. *mit*). To IE Pok. 1149 *uēp-* O.Ind. *vāpati* 'scatters (seed)', *vāpra-* 'earth mound', O.Slav. *vepri* 'boar', Let. *vepris*. Av. *vīvapat* 'destroy'; see *vap-*, above *patāvutta-*.
- baurkhä** 'yellow leaf (?)', Sid. 104v1 *rrustirā hīvī baurkhä*, BS *arka-*, Tib. *arka*; note also Sid. 156r5 *rrustirām hīye ysīce perā* 'yellow leaves of *arka*-plant'. The *arka-*, calotropis gigantea, is used in medicine for its root, bark, leaves, latex and powdered flowers. From *\*bāura-* to Zor.P. *bōr* 'yellow', Yidya *vūr* 'light red', Oss. D. *bor*, I. *bur* 'yellow, grey, blond', from *\*barva-*, to IE Pok. 160 *bhlēyo-* of light colours, 'blue, yellow', Lat. *flāuus*, *fuluus*, *florus*, Celtic Welsh *blawr* 'grey', OHG *blāo*, Mid Engl. *blew* 'blue', [Lit. *blāvas* 'blueish, yellow', lw German]. For *-kha-* see *bairkha-* 'stool', *garkha-* 'heavy', *ārkha-* 'excrecence'.
- boršai** 'protruding', Sid. 144v5 *hatcastā u boršai-vī hvīda* 'food for fracture and protrusion', BS *bhinna-asthī-cyuta-sandheś ca pāko*, Tib. *čhag-grugs daw bur-bahi kha-zas* (*čhag-grugs* 'break'; *bur-ba* 'protrude'). Possibly *\*abi-braš->ba-vrš->borš-*, base IE Pok. 108 *bhar-* 'pointed'; O.Ind. *bhrṣṭi-* 'bristle' (or IE Pok. 1151-2 *uer-s-* 'be high', O.Ind. *vārṣiṣṭha-* 'highest', Lit. *virsiūs* 'superior'). The *-vī* may be *-vīya-*, *boršai-vī* 'having protruding parts'.
- bauša-** 'evil-smelling', K 110·329 *pada bauša gīha bīysaje* 'the wind seizes the evil-smelling mouth', explained 332 *pada sa aysma bvāna* 'the wind is to be understood as the mind (= *aysmva*)'. See *buša-*.
- baušte** 'to know' infinitive, older *bušte*, see *buv-*, K 157·25-6 *baysūsta parya baušte* 'deign to realize bodhi-knowledge'.
- baušdi** 'bursts', see *buršta-*, I 147, 55v3.
- bosta** 'known', older *busta-*, see *buv-*, v 312·20.
- baustī** 'may be known', II 97·105-6 *pada hīyai habā na baustī* 'the state of the road may not be known'. See *buv-:busta-*; hence for *bustā iyā*.
- baustiya** 'acknowledged (?)', III 100·11 *baustiya pūra* 'acknowledged son', *busta-* with *-īya-* suffix, see s.v. *ysinīta-*.
- baustūm** 'I realized', K 56, 19r1 *aysq parī baustūm* 'I have realized deliverance', see *buv-:busta-*.
- bya-**, *bi-*, *byi-*, see *byaha*, *biha*; *byahanj-*, *byihanj-*; *byahan-*, *bihan-*.
- bya** 'food', Manj. 102 *buje ysūṣ(k)a bya* 'he enjoys savoury food', either *\*buyā->bya* (base *baug-*) or to read *-ū* for *-ya*, *bya* = *\*bū*, to *baug-*, see *būka-* 'food'.
- bya-** present theme, see *byāña-*.
- byāña** loc. sing. 'restriction', K 144, 2r3-4 *u śāma kām byāña pitta* 'and when he falls into the restriction of Yama' (BS *yāma-*, adjective), see *biyana-* 'obstruction'.
- byamjsa-** 'astringent', see *bātamjsa-*.
- byaḍa** 'means of crossing (river)', possibly inflated skin, in the mountains, II 56·11 *byaḍam bimdi ttrāmūdi* 'they cross upon *byaḍa-s*', II 56·16 *byaḍa jsa ttrāmūda*. The plural excludes 'bridge'. Possibly *vi-tar-* 'to cross', *\*vitrti->byaḍa-*, to Zor.P. *vitarak*, *vitarg* 'bridge', N.Pers. *guḍar-* 'to cross', to IE Pok. 1074-5 *ter-*, see s.v. *ttīdi*. But *\*vidrti->byaḍa-*, would better suit the river crossing on skins, with Khovar lw *dril* in Yidya from *drti-*. See BS *drtir vā vāta-pūritā* 'flayed skin blown up by wind' (quoted s.v. *puta-*). For *-aḍa-* see *baḍa-* 'captive', *hvaḍa-* 'eaten'.
- byaḍausā** 'to be crossed', III 101·31 *byaḍausā vauma vī parausadā jīya* 'in the ocean hard to cross the drowning man perishes'. From *\*vitara-vaz-ya-* 'moving across', from *vi-tar-* 'to cross' (see s.v. *byaḍa-*) and *-ausā-* as III 38·41 *gvaḍausā*, K 144, 2r4 *paḍausīkyi* by *-ya-* palatalization of second component *-ausya-* (as in *paḍausya-*, *hamdrausya-*).
- byata** 'lightning', see *bātava*, *byava*.
- byatana-**, *biyana-* with intrusive *-ta-*, v 337, 36r6-v1 *byatanu yanā*, Tib. *čhad byed-pa*; v 30, 73v4 *byatānu*; v 30, 73r5 *byammu*. See *biyana-*, *byana-*.
- byatsvā** 'entrance', K 73·36 *ttai na bidāṣṭa gvāna ni byihīda byatsvā wōśq* 'they (the demons) get no entrance, opportunity over him at all', translation Studies. . . I. B. Horner 17; *wōśq*, BS *avakāśa-*. Parallel s.v. *vauñha-*, BS *avatāra-*. From *\*abi-čyavāka-* to *tsoa-:tsuta-* 'go'.
- byada-**, *byadha-* (K 66, 84v2) see *bitanda-* 'confused'.
- byadanā** 'careless (?)', K 151·41 *ma ja hūsq byadanā ma tsq haspīsa jauyi* 'do not sleep, do not become confused (*bitandāna?*), strive in fighting'.
- byadi**, see *byamdi*, *byedi*.
- byana-** 'hindrance', v 265, 27b3 *byanā thatau vasustā* 'the hindrance at once is cleared away'; compounds, III 6, 13v1 *byanamggāryau hiryau* 'obstructive things'; Manj. 79 *byana-geña* (from *-gārña*); K 149·11 *byimnadāra* 'obstructors'. See above *biyana-*, *byatana-*.
- byamda-**, see *bitanda-* 'confused'; abstract, *byamdi*, K 69·225 *byamdi rrāsa* 'under control of confusion' (= BS *pramāda-*); Manj. 80 *byadi*; 81 *byadina*; with negative, Manj. 82; 83 *abyadi*; Manj. 180 *byedina*.
- byamḍā** 'servants (?)', III 73·176 *samāi byamḍā jāmḍā rrīne* 'but his servants struck the queen', assuming *\*jsamḍā* to *jsan-* 'strike'. Then possibly base *vaid-:vid-* 'to serve', present participle *\*vidant->\*byand-a-a-*, Av. *vaēd-:vid-*, O.Ind. *vidhāti*.
- byamā** 'doubt', see *bātamā*; compound, III 106·22 *byamā-jsera strriya sattā* 'the puzzled female being', to v 252·830 *ni vara byamā tcerā*; Bcd 56r1-2 *tī byamā na ni tcerai* 'so doubt must not be caused to them', BS *ma kākṣa janetha*.
- byarivā** (possibly *byārivā*) 'past (?)', K 73·40-1 *cū byarivā ysathvā jsāna ttaradara biṣṣ ppracina (a)ysmūna yūḍi* 'what (*karma*-acts) in past births migrating he did with body, tongue, mind'. From *\*vi-tarita-*, *tar-* 'to pass', see s.v. *byaḍa-*. These are the threefold *saṃskāra*-actions.

**byalsta-** 'crossed', v 107, 29b5 *ñāte hīne ne byalste hāmā(r)e* 'foreign armies cannot cross' (BS, Tib. omit); v 82, 13v1 <pi>rmāttamu byalsu 'best crossing'; BS *atīkrānta-*, Tib. *rab-tu hdas-pahi* (*hdas* 'cross'). From *byals-*, to *byals-* <\*vi-tar-s-. See also *byālsāte* 'steps'.

**byava** 'lightning', Manj. 273-4 *ttrāma māñada khu byava kāde rraysga drrāve parsta* 'so as lightning swiftly (dyadic) escapes'; Manj. 176 *khu byave* 'like lightning'; Manj. 190 *byave raudaina hamagye* 'equal to the light of lightning'. See *bātava*, *byata*.

**byavāre** '(the teeth) are morbidly sensitive', Sid. 156r1 *cu damdvā besā āchā, ttyām khaiyi trāmīda u vinaustā hame u pajyāre u byavāre, tti bitī jsa hamāre* 'what diseases in teeth, to those enter confusions and it becomes painful, and they are heated and morbid', BS *dantānām toda-harsau ca jāyate vātatas tayoh*, Tib. *so nad zug-čin na-ba dan, brce-bar rnamg gñis ni, rlun-las gyur-pa yin-te*. From \*vi-tap- 'be badly affected', from 'be struck, to Zor.P. *tapāh* 'injured', *tapāh kartan* 'to destroy' (gloss to Av. *nas-* 'perish') *tapāhēntan* 'to destroy' (gloss to Av. *mark-* 'kill'), N.Pers. *tabāh* 'bad, spoiled, rotten, ruined', connected with O.Slav. *tep-* 'to strike' (BSOAS 26, 1963, 83; rather than with IE Pok. 1056 *tap-* 'suppress').

**byašte** 'steps, treads', K 112·374 *pū jsāva u byašte* 'he goes steps' (*pū*=*pwā-*) and treads'. See *byāls-*, and *byešti*.

**byašde** 'matures', Sid. 131v5 *u ysice ūtce ttaštq u byašde* 'and the yellow water (serum) flows and matures', Tib. *ču ser hdzag-čin hñig-pa dan* (*hdzag* 'flow', *hñig* 'destroy'); infinitive, Sid. 142r4-5 *bišā paḍā khu ni dāsi byašde niṣemākyau arovām jsa samkhaluna samkhalyāñā khu ākṣu byašde tti hamḍevāka krra tcerai* 'first of all when it has not ceased to mature, it must be smeared with ointment from sedative medicines; when it begins to mature (BS *vidagdha-*) the caustic method must be used', Tib. *de-la thog-ma ma smin-pahi che ni, ži-bar hgyur-bahi sman-rēis bsku-ho rñags-su čha-ba-la ni smin-par bya-bahi čho-ga byaho*. Here *byašde* Tib. *smin-pa* 'ripen, mature', indicates \*vi-dag- to dag- 'burn, ripen, mature', see *dišta-*, not \*vi-tak- 'to melt', see s.v. *ttajs-*, *byaištā* 'it melts'.

**byašta-** 'fitted; decorated (?)', II 129·71 *u byašti-likā parašā šau* 'and one fitted (?) axe'. Translated AM, n.s., 2, 1951, 30 and II, 1964, 25 'fitted', and traced to base *kaz-*. See also *pyašta-likā-*.

**byaha** 'hunting', III 65·12 *rre byaha buḍe* 'the king rode out hunting'; III 66·23 *rre baḍa byaha vaña* 'the king now rides out hunting'; III 68·79 *bāysañvā byaha yanīra* 'they were hunting in the woods'; K 17·173 *sūdana rrespura byaha netsūe* 'the prince Sudhana went out hunting (= *naltsute*)', = K 25·112 *byaha ṇatsū*, = K 33·62 *byahi netsve*. See *bihā-*, *biho buḍemā* 'I rode out hunting'. Cognates s.v. *bihāysa-* 'hunter'. Compound, *byahāysa-* 'hunter', see *bihāysa-*.

**byahan-** 'laugh', III 37·20 *skauda byahanīda* 'they laugh secretly', = III 35·24; = III 46·36 *skauda byihānīdā*. See *bihan-*, cognates s.v. *khan-*.

**byahāysa-** 'hunter', see *bihāysa-*.

**byaḥi-vīyi** 'expulsive (?)', II 105·115 *parūška byaḥi-vīyi dharma* 'the dharma-doctrine which expels the *kleśa*-afflictions', translation AM, n.s., II, 1965, 106. Possibly from *byaha-* 'hunting' with *-vīya-* adjective suffix.

**byahauṣe** 'crush (?)', III 74·195 *ṣi maha šau phvai dyū, māstai-v-am biša byahauṣe* 'he will strike the flat board upon me, he will crush (or remove?) all my brains'. Ambiguous from \*vi-fra-kausa-ya- to *hquv-* \*fra-kaup- 'strike off, pound, crush', to Zor.P. *paikōftan*, N.Pers. *kōbīdan*, *kuftan* 'break; beat'; or possibly *bya-* prefixed to *haus-* 'remove' should be preferred, if the meanings can be accorded.

**byā** 'got, possessing', III 105·14 *bvaijsyā byā* 'possessing good qualities', = III 106·29-30 *bvaijsyā byauda*; *byā* to be read *byā(da)* or possibly with *-d* lost on becoming final (like *pā*, *pātcā*, *va*, *vaska*). See *byauda-*, *byeh-*.

**byāchāta-** 'exhausted, ill', v 116, 65r3 *ttu baḍu byāchāta uys-naura hāmāre* 'that time the beings become ill', BS *tad-antare glānena bahulāḥ sattvā bhavanti*; v 299, 2r2 *karmā tcamāna hvē byāchātā hāmāte* 'the karma-act whereby a man becomes ill'. See *āchai* 'illness'.

**byāja** 'melt', 2 sing., K 19·229 *tvāka sa byāja* 'only melt that', = K 28·151 *tv(ā) sa byājā*, = K 36·96 *tvāki sam byāji*; IV 23·10 *byāja-m tte kilaiśg karma* 'melt away for me these *kleśa*-afflictions, karma-acts'; 2 plur. K 154·43 *ama dāya baysūña sarawva byājara karma* 'do you, Buddha-lions of the dharma-doctrine, melt away the karma-acts'; K 150·17 *pavasvyim hira īde biši byājārā* '(what) are the impure things, melt all away'; K 150·28 *byājira* (so to read) *kirma* 'melt away karma-acts'; participle, Sid. 109v2 *gvīhā rru dva sera byājāñā* 'of cow-oil (= butter) two ounces (Greek *σπιτήρ*, *satīra-*) are to be melted', Tib. *mar bzam-po sran gñis bzu-ste* (*bzu* 'melt'). Causative to \*byajs- in 3 sing. present *byaištā* 'it melts', see s.v. *ttajs-* 'flow'; from \*vi-tāčaya-.

**byāñā** 'to be produced, made, divided', Sid. 123r2 *hā dva dva bhāga byāñā* 'to be divided into two parts each', Tib. *ča gñis-kyis skyed-de*; Sid. 123r2 *hā damḍā byāñā* 'to be so much divided', Tib. *ñis hgyur-du bskyed-de* ('to make into two'); Sid. 127r3-4 *avasmārā āchai tta tta byāñā* 'the apasmāra-disease is to be divided up', Tib. *brjed-byed-kyi nad čes byaho*; Sid. 133r4 *panḍai vaštā hā papalā byāñā pañjsa pañjsa* 'every day the pepper is to be divided five by five', Tib. *ñin-gčig bzin pipilin lwa lwas skyed-de*; Sid. 149r2 *tta tta khinḍi hā byāñā* 'so it must be divided by him', Tib. *ča-res bskyede*. From *vi-dā-* 'to divide', base *dai-*, *dā-* 'to make shares', O.Ind. RV *vi dā-* 'to divide, distribute shares', *vidātha-* 'distribution'. To IE Pok. 175-8 *dā-*, *dai-* 'to distribute', Greek *δαίωμα*, O.Ind. *dāti*, *dyāti*, *dinā-* *ditā-*, *dāyate*. See *dyām*.

**byāña** 'extend', 2 sing. imperative, III 11, 20v3-4 *tvā haḥṭha u ttā mista prrañhāna byāña-m huṣṣānu bihāṣum ma hāmuri yana* 'this truth and these great vows (BS *prañihāna-*) extend, increase, expand them, do not forget'. From \*vitānaya- 'to extend', base *tan-* see s.v. *ttamga-*, *ttanvāre*, IE Pok. 1065-6 *ten-*. See also *byāna-* 'boundary', BS *pāra-*.

**byāñāte** 'covers', Z 17·4 *ysāmānā bora byāñāte ttrmkhe g(gare)* 'in winter the snow covers the peaks (and) mountains'. From \*vi-kan-, \*abi-kan- in causative *kānaya-*. See *kan-* above 'to cover'.

**byāmja-** 'division, section, treatise', K 136·863-4 *uysdīsa . . . tvā sumukha-nāma dārañā dāyya byāmja* 'teach this

doctrine-chapter of the Sumukha-dhāraṇī ('good-faced formula'); gen. sing., K 136·865 *ttye dāye byāṃji jsa*, Tib. *chos-kyi rnam-grans* ('treatise of the dharma-doctrine'; this Tibetan phrase renders BS *dharma-paryāya*); L 99·16 *byāṃje*, L 98·37 *byāṃjja*; K 3, 138v1 *byāṃgye jsa*; v 43, 2a5 *byāṃje*; irregular change in II 101·3 *dā-yvāje sājāmai keṇā* 'for learning the dharma-chapter'. From *vi-dā* 'divide', see s.v. *byāña* 'to be divided', hence *byāṃjā* < \**vidānači*-.

**byāta** 'memory, remembered', III 139r1 *auṣku byāta yindā* 'he always remembers', BS *samanusmarati*; SuvO. 54r2 *byāta yande*, BS *samanvākarīṣyati*; SuvP. 70v3 *byāva yināṃde*, BS *anusmareyam*; K 144, 2r1 *byāvā tsidū*; III 129·7 *byāti himāde*; K 144, 2r1 *byāva jsāve*; *byāvi jsāvai*. Compounds, II 7·120 *byāva-tṣōva-lakā* 'famous'; with *-kar-*; Z 24·192 *byāta-gargye*, I 250, 33v3 *byāta-tādāturu* 'more remembered', BS *satkṛtatarāṃ karīṣyāmah*; K 51·6·10 *byātarrjai*; Sid. 125v2 *byātaji*, Tib. *dran-pa* ('memory'), III 105·2 *byāvāja pīdaka* 'memorandum'; K 138·929 *byātarijinā hūme* 'he remembers', Tib. *dran-pa dan ldan-par hgyur-ba dan*; Sid. 126v3 *byāvāri brāvi padīme* 'makes the mind clear', Tib. *dran-pa gsal-ba* (*gsal* 'cleanse'). From \**abi-yā-ta*-, O.Pers. (with  $\Lambda$  for A)  $\alpha\beta\iota\sigma\tau\alpha\kappa\alpha$ , Greek  $\mu\epsilon\mu\nu\omega\nu$ ; Zor.P. *aβīyāt*, *aβīyātēnēt*, N.Pers. *yād*; M.Parth.T. 'by'd, 'by'dgr, with 'n'by'd, M.Pers.T. 'y'd, Uigur Turk. 'βy'i, Tokhara B *epyac*, *epiyac*, A. *opyac* 'memory'. But Sogd. Bud. 'š- (< uš-) is like Armen. lw *yišem*, *yišatak*.

**byāna** 'bridle', Z 24·647 < *vi* > *natīnyau byānyau indriṇā rraysgu aśsa hamggārīndi* 'with the bridles of the horses of the senses'. To Av. *aiwidāna*-, Sogd. Bud. *βyδ'n*, Zor.P. (Dkm 701·21) *advān*, (DkM 705·3) *advām*, Oss. D. *ūidonā*, I. *ūidon* (also with *-či*-, D. *ūidadzā*, I. *ūidadz*), Pašto *mūna*, Wanetsi *awlun*, Yidya *awlān*, Sarikoli *vidān*. Base *abi-dā* 'put on', IE Pok. 235-9 *dhē*-. Note also O.Ind. RV 10·94·8 *ādāna*-.

**byāna** 'boundary', SuvP. 69v4 *avamātā byāna* 'limitless bound' of the sky, BS *ananta-pāra*-. See *byāñ*- 2 sing. *byāña* 'extend', from \**vi-tāna*-, base *tan*- 'stretch'.

**byāṃna** 'witnesses', see s.v. *bye*.

**byāṃda**-, older *byāuda*-, 'attained', K 56, 22v1 *byāṃdi* 'he got'; 3 sing. preterite fem. K 151·20 *byādā* 'she got'; K 46·49 *khauysa byāmdā* 'she found rags'; 3 plur. K 59, 32v4 *byāṃdāṃdi*; Manj. 417 *anāha satva byādauda āchā gvaṣka* 'the helpless (BS *anātha*-) beings got separation from diseases'. With negative, K 54, 15v3 *abyāṃda*. See *byāuda*-, *byeh*- 'to get'.

**byāra** 'gourd', Sid. 18r3 *byāra*, BS *ervārūka*-, Tib. *ga-gon* 'melon'; I 147, 56r3 *byāra*, BS *ervāru* 'cucumber'; II 1·7 *byāra* gloss to Chinese *kua* 'gourd, cucumber, melon' (K 432·1). Iranian in BS of Kuci *guyara*, Zor.P. *xiyār*, N.Pers. *xiyār*, Armen. lw *xiar*, *xiarouk*, Chorasm. *vyāruc* (*c = ts*), Zor.P. GrBd 118·15 TD2 *gy'l \*giyār*, Uigur Turk. *xyar*. Some original connexion with O.Ind. *ervāru*-, *irvāru*-, *irvaru*-, *urvāru*-, RV *urvārūkā*- 'a cucurbita', *irvālu*, Pali *elāhuka*, West Pahāri *elū* 'gourd', Nepali *airelu* 'small bitter gourd'. Possibly the original was \**viyālu*-. To IE Pok. 26 *al*- 'grow'.

**byālysa** 'step, stride', Z 2·83 *ce va ju ātāsi hamjšaṣde*

*byālysyō jsa badra pamete* 'who indeed, Bhadra, proposes to measure the sky (BS *ākāsa*-) with strides?'. See *byāls*- 'to stride'.

**byāls**- 'to stride, step', SuvO. 36v7 *pve byālsāte* 'he strides steps', BS *padāny atikramīṣyati*; SuvO. 36v5 *pve byālsāte*. BS *padāni bhāvayati*; III 48·8 *caṃdā pve jsāve u byāśde* 'how many steps he goes and strides'; K 112·374 *pū jsāva u byāste*; III 68·73 *cu hā tvā byāśdā karā* 'who strides over the circle'; K 64, 80v1 *hadrrauysya tṣūma āsa, tcana byāśāra lāṃvadāva anatta* 'moving through the atmosphere in the sky (BS *ākāsa*-) whereby they stride to endless (BS *ananta*-) cosmoses' (BS *lokadhātu*-); K 154·46 *tcana byāse lāṃvadā anatti*; K 72·24-5 *cu sū pva biśāste byeṣti* 'who steps one step towards the *caitya*-monument (*biśa* = *balsā*)'. Preterite, III 69·82 *karā hā na byāštā yude* 'he could not step over the circle'; N 171·12 *hauda pve byāštai śśando* 'you stepped on the ground seven steps'; Z 24·226 *purmo dišo byāšte śśando* 'eastwards he stepped on the ground', parallel BS *jāta-mātro ca vikrame sapta vikramate bhuvī* 'and as soon as born he strides seven steps on the ground'. From \**vi-kārz*- to be traced to IE (s) *ker-ǵ*- 'stride', beside IE Pok. 933-5 *sker*-, with increments (s) *ker-d*- in Celtic Ir. *cerd*- 'stride; throw'; Welsh *cerdd*- 'walk', O.Engl. *hratian*, O.Nurse *hrata* 'hasten' to which belongs (s) *krem*- in Iranian N.Pers. *xirāmīdan* 'stride', Sogd. Bud. *yr'm*- (\**xrām*-) 'stride' (of a lion), which render O.Ind. *kram*-. Then \**vi-kārz*- translates neatly BS *vikrām*-. The Ossetic base *kārzyn* 'to tremble', *kārzdyton*, *nykkārzdyta* belongs with this *karz*-.

**byāva** 'remembered', see *byāta*.

**byāva** 'honours', 3 sing., K 72·20 *tī ārga jsāvā sakāca yada biysa bui jsā byāva* 'then he goes with reverence, he makes worship (BS *satkṛtya*), he honours the Buddha with incense'. From \**byāte* (as *jsāva* from *jsāte* 'goes') base \**abi-yā*- 'go toward', as *pari-jam*-, *paṣsama*- 'honour', translated Studies... I. B. Horner, p. 16 'presents'.

**byāvaja** 'memory', see s.v. *byāta*.

**byāvani** 'witnesses', s.v. *bye*.

**byāś**- 'to open', see *biyāśś*-.

**byāš**- 'to stride', see *byāls*-.

**byāśāma** 'opening', K 145, 3r4 *dāvīnai ttaradara u vajrā-cārī-v-ai au byāśāma hamai* 'the dharmakāya (body of the doctrine) and the vajrācārya (the teacher of the vajra-diamond) becomes the opening of it (the knot)', emending the translation, Studies of Esoteric Buddhism and Tantrism, Kōyasan 1965, 32 ('opening'). Here *byāś*-, older *biyāśś*- 'to open'. Not to *axś*- 'observe', see *byāšsa*.

**byā(ś)sa** 'neglect (?)', v 275·74, 6a1 *ārrā byehā u byā(ś)sa rruū ganam pracai* 'he commits fault and neglect (?) in the matter of the king's wheat'. Possibly from \**vi-axśa*- 'disregard', to *axś*- 'notice', Av. *aiwyāxštar*- 'observer', *aiwyāxšaya*- 'observe'. To IE Pok. 775-7 *ok*<sup>2</sup> (O.Ind. *akṣi*, Av. *aši*- 'eye') with O.Ind. *adhyakṣa*- 'superintendent', *ikṣate* 'looks'. The *vi*- is reversive, as in O.Ind. *var*- 'close', *vivar*- 'open'.

**byāṃdi** 'is found', K 55, 18v1; = III 59·23 *byide* = *byaide*, *bīde*, s.v. *byeh*-, *byāuda*-.

**byiviri** 'enclosing the quarry (?)', II 39·17-18 *tā īmīsi*

- khyāṣe nāmi vījilaka byīwīri mīstai kaništa ā* [ . ] *śūṣṭe* 'the young man (prince?) Īniysi Khyāṣe by name urged on (drove, chased) the game-beaters at the larger (and) smaller beasts (?)'. Possibly *byiha-var-ya*-SDTV 117 ff. The *ā* is followed by two dots at level of the top of the *akṣara*-syllable; the *ā* for *āṇi*, older *āna* 'being'.
- byiha** 'covering', III 81·166 *byihā dūnai hame* 'it is the covering of the bow'. See s.v. *biye* to base *vai-* 'weave, plait'. It renders Turk. *kūrñālūkā* 'bow-case'.
- byiha** 'woven (?)', IV 36b1 *byiha thauna* 'woven cloth'. See *biye*, *beganā*, *bema*.
- byihamj-** 'produces, draws out', Sid. 20v2 *cu miñā ṣvīdā ṣe ttavamdyā u śīlīṣā byihamje* 'what is sheep's milk, that draws out bile and phlegm', BS *piṭta-ṣleśmalam āvikam*, Tib. *lug-gi ho-ma ni mkhris-pa daw bad-kan bskyed-do*; III 135a3 *vañā āṇ ttā ṣiñau yani haspisca hasta padī byihamjarā u kṣīra byāta yanūrau* 'now towards you I make supplication, you should be zealous in the best way and remember the country'; Sid. 20r2 *u bāta byehamje* 'producing wind', BS *vātala-*, Tib. *rluṅ bskyed-do*. From *\*vi-ṭang-* 'to draw out, produce'. See *thamj-*.
- byūka-** 'chamber', Z 3·39 *stune nā ysarrīgye āljsānā byūka vara ttauraṇa vūḍa gḡavākṣā halsa śśāra* 'their pillars golden, silver chambers there, arches covered (with jewels), windows, towers excellent'; loc. sing. Z 24·189 *kho ju pāsā byūca trāmu tramdā kuvāśa* 'as a sunbeam into a chamber he entered (the mother's) side'; III 106·32 *sa vara ṇesta tte pa byūka va rame baida* 'he mounted, there he sat, before her in the chamber he sports'; III 106·26-7 *eysāja cu byūca ṣṭīya* 'the maiden who was dwelling in the chamber'. Possibly *\*abi-auk-* to base *auk-*: *uk-* 'be at home', O.Ind. *ok-*, *ucita-*, *ōkas-* 'dwelling', from *auk-* 'be accustomed', see *nyūj-*.
- byūmgga-** 'abuse', Z 24·449 *ṣi byūmggā khwei jsate pāṣkālṣṭā biṣyau jsa ysanyau* 'this is abuse, when he has struck him, parted from all kinsmen'; with lost nasal, Z 24·268 *cvī śśaṭhe byūgga drūje tṛye yole* 'who has tricks, abuse, lies, caprices, evils' in a list of evil acts; with defects in v 145, 71r1 *byūmggā ggamjse hwañāre* 'disparagement, defects are stated', Z 11·54 *ce mahāyānā ggamjse hvāñite kye rru byūjāte satva* 'he who speaks of defects of the great vehicle (*mahāyāna-*), who also disparages persons'; v 329, 13a6 *byūmjāmāte jsa* 'with abuse', BS G 37, 11a2 *piṣuna-vacanāt*, Tib. *phra-mahi ṭhig* ('slander'), K 154·42 *byūmggū biṣde* 'disparagement and (-ū) sins'; isolated phrase, v 146r5 *khu byūmggā vīrā*. From *\*abi-vank-* with *-iua->-yū*. See also *vamjāmātā-* 'dispute' and cognates s.v. *pyūmj-* 'to deny'.
- byūmgā-** 'bond', v 250·783-4 *amauvuā byūmgvā bamdana-śālvā* 'in distressful bonds, in prisons'; K 102·47 *imauvuā byūmgvā*; III 113, 4v4 *amauvuā byaugvā*. See s.v. *amatau*. From *\*abi-yaug-* 'to join', Zor.P. *aḡyōž-*, *aḡyōxt* (gloss to Av. *sraēš-* 'adhere, join'), to base *yaug-*: *yug-* 'to join', Av. *yaog-*, Zor.P. *āyōxtan*, *yōy* 'yoke', N.Pers. *juy*, Balōči *ḡoy*; IE Pok. 508-10 *ḡeu-*, *ḡeu-g-* 'join', O.Ind. *yāuti*, *yuvāti*, *yutā*; *yunakti*, *yuktā-*, Greek *ζεῦγυμμ*, *ζεῦκτός*, Lat. *iungo*, *iunctus*, Lit. *jūngiu*, *jūngti*, O.Engl. *geohht*, *iuhht* 'yoke'. The nasal in *byūmgā-* is from the present theme.
- byūmj-**, *byūj-* 'to abuse', see s.v. *byūmgga-*.
- byūta-**, 'owl', Z 20·33, with Z 20·46 *byūwa*, Z 20·32 *byūta*, parallel BS *ulūka-* 'owl', to N.Pers. *buh*, *būh*, *būm*, *gūf*, Balōči *guy*, Oss. D. *ug*, *ugtā*, I. *ūg*, *ūgtā*, Greek *βύαξ*, *βύζα*, Lat. *būbō*, Armen. *bou*, *bouēč*, *boučak*, Georgian *bu*, *bwi*.
- byūte** 'to translate', Sid. 1 bis r3 *pasti byūte* 'he ordered to translate', see *byūh-*, infinitive.
- byūta-** 'changed', see *byūh-*, *paribyūtte*, BS *vīparyasta-* 'reversed'.
- byūda** 'obtained', see *byeh-*: *byauda-*.
- byūmna-** 'delightful', N 176·10 *khāysā āstaṇna pattarra baṣṭarrā byūnā* 'food and the rest, solid food delightful spread (of food)'. From older *briyūna-*.
- byūma** 'favour, support', v 225·66-6 ||| *byūma bañe khvai pīra ve rākṣi* ||| 'he binds the favour so that (he gets) protection (BS *rakṣā-*) for his house' (so he binds the favour as a magical act or secures it by non-magical means; the *rakṣā* is prayed for). See SDTV 81. From *\*abi-au-ma-* to base *av-:ū-* 'to favour', to Av. *avaiiti*, *uzūthyōi* 'to care for, help', *avah-*, *aoman-* 'helping'. To IE Pok. 77-8 *au-*, O.Ind. *dvati*, *ūtā-*, *āvas-*, *ōman-*, *ōma-* 'favour', *ūti-* 'help', Lat. *aveō*, *avidus*, Celtic Welsh *avell* 'longing', Got. *awi-liup* 'favour'. See also *hāva-*.
- byūrru** '10,000, myriad', Z 5·87 *kṣgi byūrru śśāya* 'six myriad (60,000) Śākya persons', =Manj. 412 *kṣaṣṭā ysāra śāya* 'sixty thousand (60,000) Śākyas'; Z 293·28 *dvī byūrru hvamḍā* 'two myriad (20,000) men'; JS 4v4 *dvārabistā byūrrā haṣṭa ysāra* 'twenty-two myriad eight thousand (228,000)'; K 61, 40r1 *ssa-byūryi* '(the Prajñā-pāramitā text) consisting of one hundred myriad (units) (1,000,000)'; v 62·15 *byūrā chā tṭyi śāysdā stuḍe* 'the size of the snake a myriad (10,000) feet'; III 83·17-8 *drai byūra hauvana pa-ysāra paḍiḍa pa-se ra hauda tta parvālā* 'three myriad powerful, five thousand, in due course five hundred also, seven are the protectors' (BS *paripālaka-*) (=35,507); K 61, 41v2 *byūrrā kalpa* 'a myriad *kalpa*-periods'; K 40·12-3 *jambū vīra byūra haṣṭā ysārri citṛra paḍimḍi* 'he built in Jambudvīpa a myriad eighty thousand caitya-monuments (*citṛra* for *citya*)', =K 43·132 *byūrā citṛri paḍāde*. Note Z 22·114 *dasau ysāre* 'ten thousand'. From *\*baivar* (with *-u* from *-am*), Av. *baēvar-*, *baēvan-*, Sogd. Man. *br̥ywr* '10,000', Zor.P., N.Pers. *bēvar*, M.Parth.T., M.Pers.T. *bywr*, plur. *bywr'n*, Alan *βαιωρ* (in the name *βαιωρασπος*), Oss. D. *beurā*, *berā*, plur. *beretā*, I. *birā*, Armen. lw *biur*, Georgian lw *bevr-i*. From *būai->bai-* with *-var-*, *-van-*; *-aiva->-yū*, to base IE Pok. 146-50 *bheu-:bhū-* see s.v. *buro*, *būdara-*.
- byūyāre** 'they catch alight', Z 4·59 *ṣṣundānu pārrā byūyāre* 'the ravens' wings catch fire'. From *auš-* 'to burn', rare in Iranian, see *Zaza vāš-*, Brāhūi lw *huṣṭ* 'to burn'; Armen. lw *atroušan* 'fire-temple', from *ātra* and *aušana-* 'burning-place', IE Pok. 347-8 *eus-*, O.Ind. *ōṣati*, *uṣṭā-*, *uṣṇa-* 'hot', Greek *εῦω*, *εῦστροῦ* 'pit to singe slaughtered swine', Lat. *ūrō*, *ustus*, O.Norse *usli* 'glowing ashes', O.Engl. *ysle*; O.Norse *ysja* 'fire', *eim-yrja*, O.Engl. *æm-yrrie* 'embers', Lit. *usnis* 'thistle'. See *ñautcai* 'pungent (?)', and *haṣṭa-*.
- byūštā** 'becomes light', Z 4·111 *kho ṣṣava byūštā* 'as the night becomes bright'. See *byūs-*.

**byūṣṭa-** 'lightened, dawned', see *byūs-*.

**byūs-** 'to become light, shine out', participle present, Sid. 4r3 *byūsacā ysai ysai* 'in the twilight, early morning'. BS *pradoṣe ca pūrvāhne*; III 29, 41b1 *cī byūṣṭā sarbā urmaysā* 'when it dawns, the sun rises'; Manj. 262 *urmaysā sarbe khu byūṣṭā* 'the sun rises, when it dawns'; Z 4:111 *kho ṣṣava byūṣṭā* 'when the night lightens', participle *byūṣṭa-*. Adjective *byūsaa-*, SuvP. 69r3 *sāvā byūsā-gūna* 'copper-coloured, of bright colour', BS *tāmra-arūna-*. Preterite, *byūṣṭa-*, Z 2:62 *khu byūṣṭā* 'when it dawned'; Z 6:263, and Z 23:51 *cīyī ṣṣava byūṣṭa* 'when night lightened'; III 25, 27b4-28r1 *byūṣṭeṣe ṣavi* (gen. absolute) 'when night had lightened', BS *prabhātāyām rātrau*; SuvP. 6or2 *ttye ṣīvi byūṣṭā*, BS *tasyā rātryā atyayena* 'at the passing of this night'; III 70:124 *biṃdām byūṣṭā* 'it has dawned upon us'; III 14:5 *byūṣṭi* 'fifth double-hour, 3-5 a.m. (Chinese system)'. With negative II 16, 4b5 *abyūṣṭā vīra* 'before dawn'; III 45:25:7 *byūṣṭā vasve jūhaunai bādā pasālī* 'the pure amorous spring time dawned'; v 381, 2r5 (*ṣṣava*) *byūṣṭa vāta* 'night became bright', BS (*rātrī*) *prabhātā-abhūt*; v 170, 30zr2 *handauṇdu o vā byūṣṭu* 'blown up or lightened'. From *\*abi-aus->byūs-*, with *-ū-* (<*-au-*) retained in the preterite, to base *vah-*, *uṣ-* incohesive *us-*, beside *-aus-*, Av. *vah-* only incohesive *usa-*, *usaiti-*, *vīusaiti*, and noun *uśah-* 'dawn', *uśastara-* 'eastern', Sogd. Bud. *wy'ws*, Man. *wyws*, Chr. *wyws*, Zor.P. *ōš*, *ōš-bām* 'dawn', *ōšastar* 'eastern', Pāzand *hōš-bām*, *hōšastar* 'eastern'; Sogd. Bud. Dhyāna 113 *k'w'wš'y kyr'n* 'in the eastern direction'; Sanglēcī *āluzd*, *aluzd* 'to-morrow (*\*ā-uśa-azmi-*)'. To IE Pok. 86-7 *ayes-*, *yes*, *aus-:us-*, O.Ind. *vas-*, *uṣ-*, *ucchāti*, perfect *uvāsa*, aorist *avasran*; *uśas-* 'dawn', Greek *ἄως*, *ἦως*, *αὔριον* 'to-morrow', Lat. *aurōra*, *auster* 'south wind', O.Engl. *ēastre* 'goddess of spring', *ēastron* 'easter', OHG *ōstara*; *ostar* 'eastern', O.Engl. *ēasterra*; *ēaste* 'east', Lit. *aušrà* 'dawn'; O.Slav. *za ustra* 'early', *utro* 'morning' (lost *-s-*).

**byūh-** 'change, turn, return, translate', v 56, 115r4 *hamdā-rvāto byūhāre* 'they vary within', BS *antare parivartayanti*, variant N 75:42 *handroṇu*; v 28, 59r1 *ka va ne ṣei byūhāta*; 'if it should not even change'; III 138 Dandān uilik 7 *gvā(rā) byūhū rruī(ya-)* 'changes the business, the royal. . .'; infinitives, Sid. 1 bis r3 *ṣe pasti byūte* 'he ordered to translate'; Z 23:2 *hvatanau yi hamjśate byūhā* 'one intends to translate into Khotanese'; 3 sing. Manj. 208 *cu bādī aysmva byūtte* 'what time (=when) for him the mind changes'; K 38:134 *utci kūṣṭi vīrāṣṭā byūtte* '(they lifted) to carry the water to the palace'; K 29:196 *phara kūṣṭa vīrāṣṭa byauttai* 'to carry the water-jars to the palace'; preterite, Z 1:189 *cu aysu ttū hvānau byūttaimā* 'I who translated into Khotanese'; Sid. 1v2 *byuttā yinūm nva arthā* 'I can translate according to meaning'; 'to return', Z 5:22 *hālsto vā byūttā ku ysātā* 'there he returns to where he was born'; with *pari-*, Sid. 5r3 *pari-byūtte* 'reversed', BS *vīparyasta-*. Absolute, Manj. 209 *pārahā byūttie ṣi(ā)na hame khu cadā-vaña mvara* (so read) 'the basis though changed is like the *cintāmaṇi* jewel (*mūra*=BS *ratna*)'. From *byūh-*: *byūtta-*, base *\*vi-yauf-*, *\*viyaufsta-* 'changed'. Sogd. Chr. *ṣčywfstyq* 'will become changed', Mat. 17:2 *ṣčywf* 'he was transformed',

Greek *μετεμορφώθη*, Syriac *'sthlp*, *ḥlap* 'to change'. If Oss. D. *ājjevun*, I. *ivyn*, *ivd* 'change, translate', D. *ājživdžag* 'exchange', I *ivccag*, D. *jevccag*, *ājjevccag*, *jevdzi*, I. *ivddžag* is from *\*abi-yaufya-* with umlaut *-āui->-ē-*, it can also contain *yaup-*. O.Ind. RV *yop-* in perfect *yuyópa*, causative *yopáya-*, AV participle *yupitá-* has been translated variously by 'press down, remove'; and 'make fast', but Sāyaṇa rendered by 'be secret', and *vimohaya-* 'confuse'. Possibly 'change' was the earliest meaning. Since *-p-* is a frequent increment to bases in *-eu-*, this IE *jeup-* may be traced to *jeu-* 'move away', see s.v. *gyūna-* 'gait; times'. See also *byautta-*.

**bye** 'witness', K 4, 141r5 *mamā ttattika bye ka aysu aña hvāññī*, *jsīdāmā gyastā balysā vya* 'my witness here; if I should speak otherwise, I should have deceived the *deva*-Buddha' (*vya* with preterite indicating the irrealis, from *vāta-* 'been, become'), Tib. *de ni hdir kho-bohi dpaṅ yin-te gal-te kho-bo gzan-du smra-bar gyur-na*, *kho-bos de-bzin-gsegs-pa gslus-par hgyur-ro*; translation E. Lamotte, 243: or ce Buddha en personne rend témoignage à mes paroles et, si je parlais autrement je tromperais le Buddha'; v 305, 2a4 *bye*; and ibid. 2a3 plural *byāṃna*. Plural, III 2, 6v5 *gyasta balysa byāṃni hāmāṃde* 'may the *deva* Buddhas be my witnesses'; III 2, 7r2 *tī mā biśśā byāvani hāmāṃde* 'these all were my witnesses'; II 66:7-8 *tā burā vara byāṃna ya* (with list *bye. . .bye. . .bye. . .* with names) 'these so many were witnesses there, the witness. . .'; II 64:1:9 *tā burā vara byāṃna ya* 'these so many were witnesses there'; II 13, 1a11 *tī buri va byāṃ vya*, =II 14, 1c7; v 3:13-4 *tī buri va byāṃna ya bye. . .bye. . .*; II 61, 1b7 *byaunā*, ibid. 8 *byauna*. Inflexion, nom. sing. *bye*, plur. *byāvani*, *byāṃna*, *byauna*, *byaunā*, *byām*, from stem *byāvan-*. Similar is *naḍe*, plur. *naḍaunā*, from *\*nrtāvan-* 'hero, man'; and *miṣṭi* 'bountiful one', *māde*, voc. sing. *māṣṭāna* from *\*miṣṭāvan-* (to Av. *miṣṭāvant-*). The *-e* is from older *-āh* (<*-ās*)<*-āns*, of the suffix of professional work *-van-*, hence *byāvan-*, *byaunā*, *byām*, nom. sing. *bye*. Tumšūq Saka *bije*, plur. *bijāne* 'witness'. The base is then *vikaya-*, as in Av. *vikaya-*, *vikaya-* 'witness', Sogd. Bud. *wyč'w'k* 'testimony'; Pahlavī Psalter *gw'k' dyhy*, M.Parth.T. *wg'h*, *wg'hyft*, M.Pers.T. *gw'gyy*, Zor.P. *gw'k'y*, *gw'k's*, N.Pers. *gwāh*, Pāzand *gwāh*, *guḥāi*, Armen. lw *vkay*, *-ic*. From *\*vi-kay-* and *\*vi-kāy-* is possible; or *vik-* with suffixes to *vaik-:vik-* 'separate'. To the base *kay-* 'observe', is supported by O.Ind. *sākṣa-* 'under the eyes', *sākṣin-* 'witness'; and by the presence of 'knowledge' in Got. *weitwōds* 'having known, witness'; Greek *μαρτυς* is of uncertain origin (perhaps to Iran. *mār-* 'to notice, feel'), and Lat. *testis* <'third', implies a third person present. 'To separate' seems therefore less likely. Sogd. *wyč-* with suffix *-w'k* abstract indicates *\*vič-* with palatalized *k->č-*.

**bye bye** 'more and more', II 7:105 *jsīnau hūṣa tsi svahau bye bye tsīdā* 'may your (*-ū*) life prosper, may your pleasures (BS *sukha-*) advance more and more'. See *byehā byehā*; *byau*, and *bryau*.

**byaide** 'is found', see *byeh-*, *byauda-*, *byimdi*.

**byerajā** 'the first day of the lunar fortnight', see above *berajā*, to IV 17:18.

**byaire** 'they are found, exist', see *byore* to *byeh-*.

**byev-** 'get', Z 2·183 *ttyau puñyo awasi ma dāru balysūstu hastamu byevo* 'by these merits surely soon I might get the best bodhi-knowledge'; III 125a2 *tānai byevindā parrīyu harbiśyau haysgamatyau jsa* 'by this for him they win freedom from all troubles'; III 125b5 *thatau byevindā parrīyu* 'swiftly they gain deliverance'; III 125b1 *byevā*; v 103r5 *byevātā*, v 132, 2a1 *hamaṅgatetu byevāt(ā)* 'he gains indifference (impartiality)'. From base *ap-*, *āp-* 'to get', see above *ghate*, *ehāte*. Hence \**abi-āpay-* > *byev-*, Av. *avi-ap-*, Orm. *waw-* 'to obtain' (\**abi-ap-*), Yaṅn. *biyop-*, *biyopta*. 'to reach'; Oss. D. *ājafun*, *ājaf*, I. *ājāfyn*, *ājāf* (and with one *-j-*) 'to reach' (\**abi-āf-*); Zor.P. *ayāftan*, *ayāpēt*, N.Pers. *yāftan*, *yābad*, M.Pers.T. 'y'b-. To IE Pok. 50-1 *ap-* (*ap-:ēp-*) 'to take, reach', O.Ind. *āpnōti*, *āptā-*, Greek *ἄπτω* 'seize, bind', *ἄπτεσθαι* 'touch', *ἄφῆ* 'touch', Armen. *ap* 'palm of hand, handful', Lat. *apīscor*, *aptus*, *coēpī* 'I began', Hittite *e-ip-* (*ēp-*), *appaanzi* (*apanzi*) 'take'. See *byeh-*, *byauda-*, *bīde*.

**byeṣṭi** 'he strides', K 72·24 *biśāṣṭe byeṣṭi* 'he steps to the *caitya*-monument (*biśa*=*balśa*)'.

**byaiṣṭā** 'it melts', K 90·743, see s.v. *ttajs-*.

**byeh-** 'get', participle *byauda-*, v 329, 13r2 *mārā pāpīmā rrāśu byehāte* 'the sinful *Māra*-demon gets control' (BS *pāpimant-*), BS G 37, 10b4-5 *mārah pāpimān avatāraṃ lapsyate* 'will get entrance'; III 25, 25a3 *trāysā byehidā* 'they feel fear', BS *saṃtrāsam āpatsyante* (*trāysa*- < BS *trāsa-*); v 132, 2a2 *byehātā*=v 136, 1b2; 1 sing. v 64·49 *balysūste vyārenini byihimī* 'I get it the bodhi-knowledge by way of prophecy' (BS *vyākaraṇa-*); 2 plur. III 70·110 *khvai byehya:rā* 'if you find it'; III 70·111 *byehā:va*; 1 plur., III 70·113 *byehā:mana*; 3 plur. conjunctive, K 10, 9v4 *byehāndu*; v 43, 103a2 *thyau byehārau*, *ibid.* b4 *byehār(au)* *thatau* 'at once obtain'; 1 sing. optative, K 154·48 *byehīnai pīrmāttama seda* 'may I get foremost *siddhi*-power'; K 151·36 *byehīne...semdā* 'may I get *siddhi*-success'; K 144, 2r3 *hīsanvā gījśvā bañāmai byaihai* 'he undergoes binding in iron bonds'; v 275·74, 6a1 *ārā byehā* 'he is found at fault'; K 144, 2r4 *guscyi ni byaihe* 'he does not find release'; participle present, SuvO. 36v7 *byehandei hāmāte* 'he becomes possessed of', BS *lābhī bhaviśyati*; K 138·932 *byehānai hīme*, Tib. *gnas*; noun, v III, 33r5 *ruṣṭe byehemate kādāna* 'for the acquisition of sovereignty', BS *rājatvaṃ pratilabheyuh*; K 57, 24r4 *ce va byehauma niṣṭā* 'who has no acquisition'; abstract, K 9, 43v1 *u ku pañj(i)nu balānu byehāśkyā* 'and where (there is) acquirement of the five powers' (BS *bala-*); III 127r1 *ttye dāraṇe byehāśce kādāna* 'for the obtaining of this formula' (BS *dhāraṇi*); Manj. 376 *byehāścyā*. Preterite *byauda-* 'got', BS *prāpta-*, v 342, 84r6 *byaude*, BS G 37, 78b7 *anuprāpta-*; Manj. 126 *tcahaurrvā phārrvā byaudā* 'having attained the four stages' (see s.v. *phārra-*); K 106·254 *samāhā hawā jsa byode* 'he was possessed of the power of trances' (BS *samādhāna-*); v 271, 7·1 *ulā byaudātā* 'she got a camel'; v 342, 84v1 *abhīmñā byaudāndā* 'they got supernatural powers', BS G 37, 79a2 *abhijñā-pratilabdha-*; v 78, 4r5 *byaudāndāmā vīvāgu* 'we got ripening' (BS *vipāka-*), Tib. *hbras-bu thob*; Manj. 417 *byādauda āchā gvaśka* 'they got freedom from diseases'; Manj. 417 *śīrvāv*

*byaudāda* 'they got joy'; III 129·221·19 *mahācaitti paṃma byaudāndi dye* 'they succeeded in seeing the great *caitya*-monument before (them)'; K 39·160 *gaṃjśā byaudai ā baśḡā maistā* 'he committed a fault or a great sin'; participle, v 132, 1b3 *ttye tāndrāmye byaudye aysmū* 'of that such-acquired thought' (*aysmū*=BS *vijñāna-*).

Passive use 'it is found, it exists', 3 sing. Manj. 242 *atta ne byaidai* 'there is found no end', =Z 5·83 *amta nā niṣṭā* (BS *anta-*); Manj. 227 *gvāna ne byede* (so) 'does not exist at all', =Z 5·71 *hārṣṭāyā ni byaude*; Manj. 179 *ttena cu kara āttama nai byaide* 'because an *ātman*-self does not exist at all' (MS *rakara*); Manj. 303 *na nairvāṇa byaide* 'nirvāṇa does not exist'; see also K 150·32 *byeṃdā*; K 144, 1v4 *byeda*; Manj. 318 (plural) *āttama satva pūḡala byide* 'the *ātman*-self, beings, individuals are found'; K 55, 18v1 *byimdi*. Plural, Manj. 41 *satsai(ra) drrāmā byaire dūkhīnai badana-śela* 'such they exist in migration in the grievous prison' (BS *bandhana-śālā*). Present 3 plural, Z 5·54 *pracyau jsa vātca ni byaure* 'then they do not exist through *pratyaya*-causes', =Manj. 178 *pracyau jsa vātca na byaura*; K 11, r6 *tārā ne byaure* 'those do not exist'; v 285·8v5 *ni jā byauri dvā(sā dharma)* 'the twelve (elements) do not exist', =v 286, 5r4 *dvāsā dharma ni byauri*; Manj. 198-9 *ne byaure*; Manj. 265 *vīna aysmva gvāna ne byaure* 'without thought (*aysmū*=BS *vijñāna-*) are not found at all', =III 29, 42a2 *vīna aysmū gvāna na idā* (*byaure*=*idā* 'they are'); Z 24·383 *hārṣṭāyā ne byore* 'really are not'; Z 22·116 *nā nā...byori* 'are not'. From base *ap-*, *āp-*, *ip-*, 'get, reach', present \**abi-āfya-* > *byeh-*, \**abi-āfta-* > *byauda-*, \**abi-ifta-* > *bīda-*; 3 plur. *byaure* < \**abi-āpārai* (*āpā* > *au*), \**abi-āpaya-* > *byev-*, *pari-āpaya-* > *prev-*, \**pari-āfta-* > *proda-*. For *byaide* 'it is found', *byaire* 'they are found' \**abi-āfyatai* (with *-āfya-* > *-āy-*), \**abi-āfyāre* (*-āfyā-* > *-āy-*); for *-ai-* note also *-adati* in *daiyā* 'he sees', *-avati* in *buysaiyā* 'is quenched'. See also s.v. *prev-*, *byev-*, *bīde*. Cognates s.v. *byev-* and *prev-*.

**byehā** 'position, stage, seat', II 104·88-9 *ttū ūvāra raudām byehi pastai aḡāvāysye* 'he deigned to occupy that exalted kings' position' (BS *adhivāsita-* 'accepted, endured'); similarly, JS 18v3 *pveṣṭi ttya rruṃdā byehā* 'you feared that kings' seat'; K 153·25-6 *vajrāmai byehā dharmakāyā vasva harbiśe baysūne bvāmi gīhni...hagyeda satva* 'the (*vajra-devatā*)...on the diamond seat (parallel BS *vajrāsana-*) by means of all pure Buddha knowledge of the *dharma-kāya* ('doctrinal body')...saves the beings'; II 103·53 *gyasta-gyastūñai byaiha vira* 'upon the seat of the *deva* of *devas*', translation AM, n.s., II, 1965, 103; Manj. 356 *avaivartta byeha vī āva* 'having come to the *avaivartika-* ('non-returning') position'; II 119·164 *jastūña byaiha pastāṃda pārauttai* 'they deigned to establish themselves upon the celestial (or royal) seat', translation BSOAS 30, 1967, 96; K 147·37 *hīye hīye nū byehā paryara pārautte* 'each according to his position, deign to establish yourselves'. III 108 (2936), 7 *byeāhe ve ra hamā|||* 'upon the seat on his part may he be (*hamā*-<*te*>'. The meaning from context (parallel BS *āsana-*) excludes *byeh-* 'to attain' and the subscript hook acts to separate the two words. Possibly \**abi-āha-* to base *āh-*

'sit', in *āste* 'he sits, dwells', hence \**abi-āhya-* > *byeha-*. IE Pok. 342-3 *ēs-*, *es-* 'sit' O.Ind. *āste*, Av. *āste*, Greek ἵσται; plur. O.Ind. *āsate*, Av. *āhantē*; Hittite *esa* 'sits', *esari* 'they sit', infinitive, *asanna*; hieroglyphic *es-*; O.Ind. *āsana-* 'seat'.

**byehä byehä** 'more and more', v 244, 3a1 *ttyām mī śa jśina byehä byehä uskhaysde* 'their life increases', BS *tešām āyur vardhayisyati*; ibid. 3a2 *ttyām pātca byehä byehä jśina uskhaysde*, BS *tešām āyur vardhayisyati*, =K 94:112 *ttyau mī śa jśina byeha byeha usakhysde*; ibid. 113 *pātca byeha jśina usakhysde*; K 96:165-6 *tye ja štāna jśina sa salī hami ustamī hamadā byehi usakhysde* 'his life gone at 100 years, at the last for him indeed it will increase', = v 245, 8a1 *ttye ja štāna jśina sa salī paskyāštā u(s)khaysde*. See *bye* 'more', II 7:104-5 *jśinau hūša tśi svahau bye bye tsidā* 'may your life increase, may your pleasures (BS *sukha-*) advance more and more'. See *byo byau*, *bryau bryau*. Here *byehä* from \**frāyah*, to Av. *frāyō*, Zor.P. *frēh*, N.Pers. *frih*, to IE Pok. 800 *plei-*, O.Ind. *prāyas-* 'more', superlative, Av. *fraēšta-*, Greek πλείστος.

**byehamj-** 'draw out', see *byihamj-*.

**byehāysa-** 'hunter', see *bihāysa-*.

**byau** 'increase', K 109:320 *śai kāma ysautta nai vara pārāga nai byau bvāeme jsa* 'this his thought flows off, there is no decrease, no increase of it with bodhi-knowledge', translation of context E. Lamotte, 251. Duplicated *byo byau* 'more and more', JS 3r1 *biśi sūha brūna-pajsamya byo byau tsīde* 'all his pleasures (BS *sukha-*) possessing splendid reverence may they advance more and more'; III 17:45:11 *(su)hau byau byau tsīdai* 'may your pleasures increase'; K 35:80 *tī ma jśana hvāmda svahe byau byau tsīnde* 'they said being here (?), may the pleasures increase'. See also IV 22:1:2 *cu panaštī ī byehai bryau bryau* 'what is lost, he gets, more and more...'. From \**frayāva-* with *-āva-* suffix (see s.v. *rraysau-* 'empty'), to base *fray-* in *bye*, *byehä* \**frāyah-* 'more', IE Pok. 800 *plei-*. Possibly with Pašto *wrō wrō* 'little by little'.

**byaugvā** loc. plural, see *byūmga-* 'bond'.

**byoj-** 'to care for', noun, dyadic with *haspīj-*, III 8, 15v1 *byauja bāyūm haspījūm* 'I treat with care, exert myself'; v 182r1 *byoje haspījyse jsa bāyāna* 'they are to be treated with care, with effort'; III 7, 14v5 *gyasta baysa byauji bāyūm* 'I treat with care the *deva* Buddhas', III 7, 15r1 *baudhisatva byauja bāyūm* 'I treat with devotion the bodhisattvas'; III 7, 15r3 *gyasta byauji bāyūm* 'I treat with care the *deva*-gods'; participle, *byauta-* Z 12:10 *tta yana balysa tā byautā* 'so Buddha, do to your devoted one'; v 189, 107b3 (isolated) *byautā*; v 283, 2b2 *cu ttye va tśi byautī byehē* 'who goes on his behalf receives his care'. From \**abi-auk-*, to base *auk-* 'be accustomed to' or \**abi-yaug-* 'to join with', see *nyūj-*; *nyūta-*. Here *o*, *au* is kept (as in *āyošta-*).

**byautta-** 'transfer, convey over, change', K 29:196 *phara kūšdā virāšta byauttai* (infinitive) 'to carry the pots towards the palace', =K 38:134 *asthīyāmdī utci kūšdī virāštā byūtte* 'they raised the water to carry to the palace'; II 97:107 *drai tcā jū yāmda byauttaudū* 'three or four times always we returned', = II 94:23 *u tti hā drai tcām jū yāmdā byauttaudū*. See *byūh-*.

**byauda** 'obtained', see *byeh-*.

**byauna** 'witnesses', see *bye*.

**byora** 'apt (?)', v 324 (2957), 162 *nūvarā naškasti āramaysda mānada dā-byora samāhām-vyacaka āsirī vanittamjī* 'the teacher (BS *ācārya-*) Vanittamjī, like the newly risen sun, apt to the *dharma*-doctrine, embracing trances' (BS *vyak-* 'comprehend, contain'; *samādhāna-*). Assuming adjective *byora* < \**abi-āf-ra-*, to base *āp-* see s.v. *prev-*, *byev-*, Lat. *apīscor*, *aptus*; form with *-ra-*, like Av. *ādra-* 'small', O.Ind. *ādhrā-* 'needy'.

**byore**, *byaure* 'they are found', see *byeh-*.

**byaurinai** 'cloud's', K 17:193, adjective to *pyaura-*, see s.v. *pryaura-* 'cloud'.

**byausūka**, see s.v. *pyausūka-* 'bud (?)'.

**bra**, *brra* 'dear', JS 17v4 *brra puraka* 'beloved sons'; v 66:7 *bra ysarrnā nika* (BS *niška-*) 'dear are the golden neck-ornaments'. See *brī*, *brya-*.

**bramkhaysji** 'name of the second autumn month' (listed in KT IV 11), II 21, 13b1 *bramkhaysji* (and II 24, 27:2; II 33, 3b10); II 23, 18a3 *brakhaysji*; II 8, 14o *brakhaysda māštai*; II 94:38 *bramkhaysdyā māštā* (and II 97:124-5); Sid. 3r5 *brakhaysdyā*; with the change of *-dy-* > *-j-*. Possibly the older form is IV 26:1 *bryamkhaysjā* with *bry-*.

**bramgarā** 'wretched (?)', III 128:10-1 *ma na ttā hamdirye rrāšī himāmane, ma bramgarā, ma dīra-gūttirya* (BS *gotra-*), *ma kastara, ma na ttā agyau prratyagyau jsi vārūdyā himāmane* 'may we not become subject to another, not wretched, not of low family, not inferior, may we not become defective in limbs, in subordinate limbs' (BS *anga-pratyanga-*). A pejorative adjective, possibly \**frama-karaka-*, to N.Pers. *faram* 'sorrow', note also Zor.P., Gr.Bd., TD2, 128:2 *plmkl \*fram-kar* of the fire needing no fuel. But it could equally be connected with *bram-* 'to weep', see s.v. *brem-*.

**branthā** 'storm', v 115, 64a1 *abādā bāta paštīndū abādā brīnthā* 'untimely winds arise, untimely storms', BS *višamā vāyavo vānti*; Z 24:415 *branthā hīštā hātīngya* 'a red storm comes'; Z 24:501 *branthā hīštā hātīgya*; Z 24:520 *kho ye brīnthu vīri hvātu vāūte phū(ra)* 'as one tosses well-tossed (=winnows well) the awns into the wind'; K 155:53 *brathu bāri* 'storm and rain', v 153, 174a1 *(br)īnthya hamkhauštā* 'tossed by storms'; III 14:29 *bāri pha hime u bramthi tsīdī* 'much rain falls and storms come'; v 62:21 *nūhājsamdyi dīšīna vā bramthā hīštā* 'from the western region a storm comes'.

The initial *br-* is ambiguous for IE *bhl-*, *bhr-*, *pl-*, *pr-*, or from the preverb *abi-* > *bā-*, *b-* (as *bārāh-*, *brāh-* 'soars up'). The winnowing excludes a whirlwind. From *branthā* it is possible to derive *bran-* or *bram-* (*bram-* 'to weep' hardly suits) or the base may be fuller *branθ-*. IE Pok. 120-1 *bhel-*, *bhl-* 'to blow' could give Iranian *bran-* 'to blow', to put with IE *bhlē-* in OHG *blājan* 'to blow', O.Engl. *blāwan*, *blæd* 'blowing, buffet of wind', *blæst* 'blast of wind'. This IE *bhlen-* would stand beside *bhlē-*, as O.Ind. *bhan-* 'to speak' beside Greek φᾶ-, Lat. *fa-*, see IE Pok. 105-6 *bhā-*. Connexion with *rrantha-* 'noise' hardly suits (as \**abi-ranθ-*). The stem is \**branθi-* with plural *brīnthā* from \**branθy-*.

**braviya** 'happy', JS 37r1, see v 118, 67r5-6 dyadic *bārā-vīyā suhautā* 'happy' (BS *sukha-*).

**braśśāte** 'falls', Z 23·103 *urā aysurā śtānye vratāna puṣṣo braśśāte urvaśi kāḍṇa* 'Ura being an asura-demon fell from his vow (BS *vratā-*) at once because of Urvaśi'; Z 24·455 *baśḍye jsa braśśā kar ni pātcu ne byode* 'through evil deed it falls, then it is not at all found'. Base *bras-* 'move from its place', Oss. D. *ālvāsun* 'draw out', *ālvāsun* 'come out', *ālvāst*, I. *ālvāsyn*, *ālvāsyn*, *ālvāst* (see E. Benveniste, *Études sur la langue ossète*, 35–7). to O.Ind. *bhraṃś-*, *bhraś-*, *bhrāśaya-*, *bhraśta-* 'precipitate, eject' (but Av. *brāsa-* to *bram-* 'to weep'). IE Pok. 168 *bhrenk-*, possibly O.Slav. *bros-* 'to throw'.

**braṣṭa-** 'asked', participle to *puls-*; I sing. v 235, 16b2 *braṣṭaimā*; III 133, 5b1 *braṣṭemā*; I plur. II 87·9 *brā-ṣṭāmdūm*, II 119·174 *brāṣṭaudū*; 3 sing. fem. K 45·19 *tī-t-ī hā brāṣṭā sa* 'then she asked him'; K 46·41 *braṣṭā*; K 38·140 *brāṣṭā*; infinitive, III 129·16 *drūnā paridā brāṣṭi* 'they deign to ask the health'. See *puls-*, *pus-*. From \**prs-*, *pršta-*, IE Pok. 821–2 *perk-*, *prk-sk-*, O.Ind. *pras-*, *prcchati*, *pršta-*.

**brāha** 'back' of body; see *brhaṇā*; III 93·253 *brāha-*.

**brāṃgā** 'part of the body', III 89·163 *cu brāṃgā narāme* 'whose body-part comes out'. See the compound Sid. 4v3 *hala-brāṃgōvā pārōtta* 'established on the half of the *brāṃga-*, BS *śrony-āsrita-*, Tib. *hdon-mohi bar-gyi nan-na gnas-so*, BS *śroni-* (Khotan Saka *šūñi*) 'hip and loins'; Tibetan *hdon-mo* has been traced in the Tibet Mongol Dictionary of Sumatiratna with four Mongol equivalents.

**brāṃjā** 'birch-tree', Sid. 13r4 BS *bhūrja-*, Tib. *stag-pa*; JS 31r4 *khu hauške brāṃje pasuste* 'as the dry birch-tree burns'; I 179, 98v2 *brāṃja hīya grrathi*, BS *bhūrja-grratha-*. See *brumja-* 'birch-bark' Z 20·42. The bark was used in medicine.

**brāta-** 'awake, clear', K 136·872 *o husamḍai o vā brātā, māstā, au vā byamḍā* 'either sleeping or awake, intoxicated or bemused', Tib. *ñal-lam gñūd-kyis log-gam, smyos-sam, rab-tu smyos (gñūd-kyis log* 'returned from sleep'); I 143, 50v3 *brāvausta jaida hūna padīme* 'it abolishes wakefulness, it induces sleep'; Z 7·38 *cū hūna uaiṣṣa brāta* 'who are those awake in a dream' (dyadic); K 69·226 *brā śtāna* 'being awake'; Sid. 128r5 *brā*, Tib. *gsal-ba* 'clear (of mind)'; v 188, 75b4 *ṣi ttara hūsta u brātā* 'he there sleeps and is awake'; Manj. 72 *kauma śa mvaṇa brā tī ttāre hūsada dōa* 'where one remains awake, then those two sleep'; v 187, 75a1 *nī brā āye gyasta ā hūśśā(te)* 'he may not be awake, Buddha, or send to sleep' (*hūśś-* causative to *hūs-*); K 52·8·2 *jā-smarāṃñā byehimā brāta* 'I get birth-memory clear' (BS *jāti-smara-* with abstract suffix *-oñā*); Manj. 410 *hūsadaī mātrā* (BS *mātra-*) *basta baiśa brāva mātr(ā) guva* 'the bound is sleeping only, the freed one is the wholly awake one'; K 37·122–3 *cu ī brāve tī pūnām jsa uhyāñā* 'who may be awake, they are to be shot with arrows'; K 112·372 *bāvaṇa gīhna hama brā śtāna baiyšeṇa usta vā* 'by help of *bhāvanā*-meditation he becomes awake, he is to be awakened at last (*baiyšeṇa* from *bīyśāna-*)'. In Iranian elsewhere 'awake' is expressed by \**vi-grāta-* to base *gar-*, *grā-*, hence possibly here \**bī-rāta-* has ended in *brāta-*, to Av. *jayāraya-*, *γrisa-*, *γrāyryāya-*, M.Parth.T. *wygr'd* 'awake', causative *wygr'n-*, inchoative *wygr's-*, *wygr'syn-*, M.Pers.T. *wygr'd*, *wygr'n-*, *wygr's-*, Zor.P. *vigrāy*, *gufrāy-*, Oss. D. *iyal*, I. *qal* 'awake',

N.Pers. *bīdār* (Pašto lw *bēdār*) metathetic to \**bīwād*. IE Pok. 390 *ger-*, O.Ind. *jārate*, *jāgarti*, Greek *ἐγείρω*. See also s.v. *gadanaa-* 'watcher (?)'. For *bīdār* see W. B. Henning, *Sogdica* 54·4.

**brātar-** 'brother', nom. sing. Z 13·69 *brāte*, v 210, 36·2 *brāta*; oblique Z 13·69 *brātari*; gen. plur. SuvO. 3v5 *brātarānu*; acc. sing. II 128·58 *brātarā*; gen. plur. II 100·209 *brāvarāṃ jśā*; nom. plur. v 66, 24a5 *brātari*, v 64·4 and 65·1 *brātarā*, III 69·99 *brātarā jauysa* 'brothers fighters', II 69·100 *mahe dva brātara* 'we are two brothers'. To Av. *brātar-*, *brātaram*, *brāthre*, O.Pers. *brātar-*, Zor.P. *brāt*, *brātar*, N.Pers. *bīrādar*, Oss. DI. *āravad*, *āravadlā* 'kinsmen' (D. *ānsvār*, I. *āfsymār* 'brother'), Sogd. Bud. *br't*, *br'trt*, Man. *br't*, *br'trt-*, M.Parth.T. *br'd*, *br'dr*, M.Pers.T. *br'd*, *br'dr*, Balōči *brāt*, Pašto *wror*, Yidya *vrai*, Waxī *vərit*, Šuynī *vərad*, Yazg. *vred*, plur. *vradar*, Yayn. *virot*, Sarikolī *vrud*, *vriūt*, Rošāni *virōd*, plur. *virōdar*. IE Pok. 163–4 O.Ind. *bhrātār-*, Armen. *elbayr*, Lat. *frater*, Got. *brōþar*, Let. *brātarītis* 'dear brother', Greek *φράτηρ* 'kinsman'.

**brāṃna-** (= *brāna-*?) 'carrier (?)', III 81·169 Turke. *saḍī, brāṃnā hame* 'the (Turkish) *sal* is the handle (?)'; *sal* 'hand-grip of the bow'. Older \**brāna-* or *brūna-*, possibly to base *bar-* 'carry' whence *br-āna-* or *br-ūna-* 'means of carrying' (but *br-* can also derive from *fr-*).

**brābe**, *brāṃbe* 'before', see *brumbate*.

**brāṃra** 'happy' see *brora-*.

**brāwā** 'food (?)', II 101·244–5 *na ra maṃ stūrā aṣṭā na bgīda pamuhā ca ma jittai u brāwā na tta caiga kṣīrāṣṭā ka kīrā na tsīda* 'there is no more a beast (horse) here nor garment to wear (for one) who is in trouble here, and not food; so (even) if it is necessary they cannot go to the Chinese land'. For *jittai* 'fails, is in trouble (of the body) is ill' to base *jān-*, *jin-*, see above. The word *brāwā* (only here) seems from the context to refer to the third requisite for travel: beast, clothes, food. Hence possibly *brāwa-* from \**barwa-* (as *grāma-* 'hot' from *garma-*) to base *bar-ū-* 'to eat', see s.v. *bāṃrai* \**bauraka-* from \**barvaka-* by *u*-metathesis.

**brāska** 'question', v 77, 145v4 *mājeina salāvānai brāska hvāñā* 'with our speech by him questions must be uttered', Tib. *bde-bar rab sad-nas* (*sad* 'examine'); Z 20·21 *brāske hamu byāta yanāre* 'they remember at all times the questions'. From \**fras-*, *puls-*, *braṣṭa-* 'to ask', see cognates s.v. *puls-*.

**brāhā** 'he may soar up', optative 3 sing., see *bārāhātā*.

**brī**, *brī* 'dear, beloved', *briya-*, *brāa-*, v 64·3 *kṣīrā brī* 'dear to the land'; v 67, 25a4 (*gya*)*stya tsūmamcā brī* 'beloved of the coming *devī*-goddesses'; K 138·927 *bgysānā brī hīme* 'he will be dear to the Buddhas'; Manj. 191 *pūra ysīda brī u ysūška* 'she bears (base *ysan-*) a son beloved and treasured'; IV 23·15 (verse 26) *paññe brī*; II 3·38 *paññai jśām brī* 'dear to everyone', parallel *Samghāṭa-sūtra* G 37, 9a3 *sarveṣām priyo bhaviṣyati*; Mahāvīyutpatti 2940 *bahu-jana-priya-*; Tumšūq Saka *jezdānu bre* 'dear to the *deva*-gods'; plural, v 66·7 *bra ysarrnā nika* (BS *niška-*) 'precious golden ornaments' (*bra* from *briya*); v 58, 128v4 *u brya šū-karaṇānu* 'and beloved of the acts (or actors) of fame'; inst. plur. v 231, 17a2 *bryau ha-  
(yūnyau)* 'with dear friends'; v 66·16 *brau pūryau* 'with

dear sons; voc. plur. v 66·10 *brau* 'dear ones' (deleted), with voc. plur. ending *-yau*; with *-ān-* suffix Z 2·5 *keṭitā...kho ju māta bryandamu pūru* 'cherishes... as a mother the most beloved son'; comparative, III 101·41 *śau śau hada hvai brrauda ysūškyaira* 'one by one each other man to him more beloved, more treasured'; v 64·3 *braudama pū(ra)* 'most beloved son', here *brrauda* from \**briyāndarā*, and *braudama* from \**briyāndama*-. With *-aka-* suffix, v 154, 184b3 *bryakā hamatā* 'becomes dear'. See *brika-*, *briyūna-*, *brītā*-. Cognates s.v. *briya*-.

**brika-** 'beloved', v 64·43 *paṁñe brrikai* 'dear to everyone one', see s.v. *bika*-.

**brījs-** 'roast', Sid. 132v2 *pātca kuṁjsa brrījsāñā* 'then the sesame-seed must be roasted', BS *prabhṛṣtam...* *tilair*; Tib. *tila brnos-pa*; with preverb *uz-*, see above *aysbrījs-*, *iysbrījs-*, *eysbrījs-*, Tib. *brnos-pa*. From *braig-*: *brig-*, beside *brais-*: *briz-*, and *brag-*, to Av. *bərəj-* in *parō.bərəjya-* 'food-roasting' epithet of an *aonya-* 'oven' (see TPS 1960, 82 ff.; BSOAS 26, 1963, 90), M.Parth.T. *bry'n* 'roasting', M.Pers.T. *bryz-*, *bryzn* (\**brēzan*) 'oven'; Zor.P. *blītn* \**briṣtan*, N.Pers. *birīstan*, *biryān* 'roasted' (\**brīdāna-*), as *giryān* 'weeping' from base *garz-*, *barēzan*, *barējan* 'oven', *birzan* 'frying-pan', Balōči *brējag*, *briṣag*, *brētkā*, *brihta*, Khovar lw *vrenjētk*, Yidya *vrocūm*, *vrexūm* (\**brinj-*), Pašto *writ* 'roasted' (\**brixta-* or \**brišta-*), Sarikolī *vīrz-*, Waxī *vareš-*, *varešt* (\**brišta-*), with O.Ind. *bhrjati*, *bhrṣta-*, *bharjjana-*, *bhrjjana-*, *bhraṣtra-*, *bhrāṣtra-* 'frying-pan'. IE Pok. 137 *bher-* 'to roast', 1. *bherg-*, O.Lat. *ferctum* > *fertum* 'sacrificial cake', Lit. *birgelas* 'beer'; 2. *bhreig-*, *bhreig-* Lat. *frīgō* 'roast'; 3. *bhrug-*, Greek φρύγω 'roast', φρύγανον 'dry wood'.

**brimjā-** 'dry place', III 59·21 *tī khu ṣakala brrimjāvā karā ūtci ni byide* 'just as in dry deserts no water at all is found', parallel to BS *ujjangale pṛthivī-pradeśe* 'in a dry part of the earth' (Saddharma-puṇḍarīka-sūtra, ed. U. Wogihara, 202·9); in the simile of the antilopes and the *marīci-* 'mirage' in the same text III 59·21 *vira ṣakala brrimjī khu nū ūtci udiśā, ni va byehimḍā ūtci stāsīmḍā saṁ* 'there arid dry places if it is a matter of water they do not find water, only they stay (are weary)'; III 79·12 *ṣakala brraijā hausā rawā* 'dry places, arid plains'; Z 22·116 *alava* (BS *aṭavī*) *ggampha sāyate brimje jiyāre* 'forests, plains, sands, deserts will vanish'. Base *brimjā-* 'dry, parched, desert' from *braig-*: *brig-* with nasal *bring-*, see above *brījs-* 'to roast'. Sogd. Bud. *βr'yzkh* is associated with desert VJ 902 *ptw'ch z'yh ZY βr'yzkh ZY šykth* 'desert land and \**frēzā-*, and sands', but it has been traced to connexion with N.Pers. *farēz* 'a kind of grass'. The Pali-Vessantara-jātaka (Jātaka 6·508, translation 263) reports Maddī pushing through hill and forest grass, clumps of bulrush reeds. The BS *jāngala-* is rendered Sid. 6v4 *astaucā* 'dry land', Tib. *skam-sa* 'dry land'. Note *-inj-* also in *bisaij-* 'make noise' < \**vi-sinj-*.

**-brīta-**, *-brīya-*, see *tcabrīta-* 'scattered'.

**brītā**, *brīyā* 'love, passion' for BS *rāga-*, SuvP. 70v2 *brrīyā*, BS *rāga-*; K 58, 28v2 *ysūrā jaḍi brrīyā*, parallel BS *rāga-moha-dveṣa*; SuvO. 68v4 *hā tsutāndā dātā brīya* 'they went in love of the dharma-doctrine', BS *āgatā...* *dharma-kāmāh*. Inflexion, nom. sing. *-ā*, acc. *-o*, *-au*; gen.

*-tāye*, *-tye*, loc. *-ya* (*brīya*), inst. *-ai*, *-e*, inst. plur. *-yau*. With negative Z 6·32 *abriye*; Z 6·44 *abriyaa-*. Adjectives *-maa-*, *-osta-*, *-ūna-*, *-aiṁja-* fem.; v 100, 43r5 *brītmā suha vaśivātā* 'he experiences desirable pleasures' (BS *sukha-*, *upajīva-*), K 152·17 *brrīyīne*; II 104·77 *brrīvinai ysathīnai jaḍīnai vāma jsa* 'from the sea of love, birth, ignorance'; SuvP. 68r2-3 *brrīvijau haṁtharkyau jsa* 'with love distresses', BS *rāga-saṁkate*; v 381, 3a6 *ci brītyausta-piṣkala* 'who have the form at will', =v 332, 24v1 *hīyausca-pāṣkala*, BS G 37, 21b3 *kāma-rūpīnaś ca*; v 52, 83b1 *briyostā pāṣkalā*; v 125, 7b4 *brīyauṣtā*; Z 20·6 *trāma hāmāro brrīyosta ttīyā bāśśā* 'then all become so passionate'; SuvO. 36r4 *u brīyūnyau tceimanyau uysydāñe* 'must be surveyed with loving eyes', BS *priya-hitābhyāṁ prekṣitavyāh*, SuvO. 36r5 *briyūnāna salātāna* 'with loving speech' (BS *samlāpa-*), BS *priya-vacanāḥ*; without *-r-*, SuvO. 36r4 *byūnyau*, see above *byūna-*. For *-aiṁja*, Z 20·23 *aysu nā buysaimā brītaimju māstu daju* 'I quench for them the great passion-flame'.

**brītañā** 'beloved', v 118, 67v2 *ṣā hārā arthā manāvā brītañā* 'this matter (dyadic) is pleasant, desired' (BS *mana-āpa-*), BS *tad vastu priyaṁ manāpaṁ*.

**brīti** 'friends (?)' (dialect text), v 262 DR 01a3 *haṣṭi brīti tto mari hvātāimi* 'eight friends (?)', so here I spoke (?)'.

**brītiya** 'in passion' (context unclear) v 28, 59v3 *yuḍe brītiya perre*.

**briya-** 'beloved, dear, treasured', Z 20·22 acc. sing. *pūru briyu* 'dear son'; voc. sing. Z 19·3 *briya balysa*; Z 20·21 *briya ṣṣuva* 'dear report'; nom. acc., gen. sing. *brī*, inst. sing. *brīna*, inst. plur. Z 11·11 *brāyō*; plural, SuvO. 4v1 *manāva brya hvāndā* 'pleasant, dear men', BS *kānta-priye jane* 'beloved, dear people' (BS *mana-āpa-* 'pleasant'). By loss of *-iy-*, *-y-* also *bra-*, *brra-*, v 66·7 *bra ysarrnā nika* 'dear golden ornaments' (BS *niṣka-*); JS 12v1 *nārā panyai brra* 'wife dear to everyone'. With suffix *-aka-*, v 154, 184b3 *bryakā hamatā* 'becomes beloved'; comparative, III 101·41 *brranda ysūškyaira*; superlative, v 115, 64v1 *bryāndamai āmāca mārāre* 'his most beloved ministers (BS *amātya-*) die' (*bryāndama* with *yi*), BS *priyo* 'mātyo 'sya mriyate'; Z 2·5 *bryāndamu pūru* 'most beloved son'; K 20·251 *ṣvāra ma brrauda ye* 'he was most dear to me', =K 28·166 *ṣvāra ma brrauda ye*, =K 36·110 *ṣūṛā jsām maṁ brrauda ye* (translation, BSOAS 29, 1966, 511; 528). See *āvun-* 'to bless', participle *orāta-*; *brīyā-*, *brrauda-*, *phrrīnā*. From *frai-*: *fri-* 'to be friendly, love', Av. *frīnā-*, *frīnā-*, *frita-*, *friḍa-*, *frīna-*, *frya* (*friia-*), with *ā-*, *āfrīvan-* 'blessing'; Sogd. Bud. *pry*, *pryt'tt* 'love', *pry'w'k* 'love', *prytm-* 'dearest'; Man. *fryy*, *pry'n prytm* 'dearest of the dear', *pryyt't*, *fryt't*, *fry'n*, *fry'tr*; Chr. *fry*, *fryčqt*, plur. *fryt*; *fryt't* 'love', with preverbs, *ā-*, *ni-*, *pati-*; Bud. 'prywn, "brywn, Ancient Letter "pryw; Man. "brywnčykw, participle 'frytyy, plur. 'frytyt, 'fryn, 'frywn; Chr. 'frywn; with *ni-*, Chr. *nfrytyty* ('accursed' voc. plur.); Bud. *ptβr'yn-* 'return blessing', Man. *ptfryy* 'honour'; Zor.P. *āfrīn*, *āfrītan* 'bless', *nifrit* 'cursed', *nifrīn*, Pāzand *nifridaa*; N.Pers. *āfarīn* 'blessing', *nafrī* 'curse', *nafrīn*, *nafrīd*; Oss. DI. *arfā* 'thanks', *arfājag* 'blessed'. To IE Pok. 844-5 *prāi-*: *prī-*, O.Ind. *prīṇāti*, *prītā-*, *priyā-*, Greek πρᾶύς 'soft', Got. *frija-*, nom. sing. *freis*,

*frijōn, frijonds* 'friend', O.Engl. *frēo, frī, friond, frēod* 'love', = Got. *friyadwa-*; O.Slav. *préjo* 'care for', *prijajo priyateli* 'friend'.

**briyanda** 'beloved', Z 2.180 *ša ju māta nāstā kye pūru śsau-ysātu tterā briyanda* 'this mother is not who holds the only-born son so dear' adjective to *brīyā* 'love' with suffix *-vant-*, with *-a < -u*.

**briyausti** II 123.8 *jūhānai brriyausti aysmū jsa* 'with amorous passionate mind'. See *briya-*.

**brīra** 'mane', Z 5.38 *kho ju saruai kesarā brīra* 'as the mane of a *kesarin*-maned lion'; Z 22.146 *tcamjsi kādā mulysgā brīra bulysa* 'hair very short, mane long'. Initial *br-* from either *br-* or *fr-* or preverb *bi-* before *r-* (see *brāh-* 'to soar up', *bārāhātā*). In form Av. *brīra-*, attested in Yašt 13.55 has *urvaranəm xvawrīranəm* 'of plants reaping well' to *brai-*: *brī-* 'to cut'. There is also Vištāspyašt 38 *xvafriṛā... bāvāni* 'may I become with good *frīra-*', to *frai-*: *frī-* 'friendship'. But Iranian words for 'mane, neck' are from base *\*barz-*, *\*barš-*, beside which *\*barg-* is a possible variant, hence IE *bhel-*, *bhelg-*, *bhleg-s-*, *bhelg-*, see IE Pok. 122-3 'to project', so Pašto *wraš* 'mane' (*\*brz-*), Kurd *bižū* mane (*\*brzuka-*), Oss. DI. *bārzāj, bārzej* 'neck' (*\*brzaya-*), D. *barcā*, I. *barc* 'mane' from *\*bršti-* as *arc* 'lance' from *ršti-* (rather than from *brti-*, or *br(t)s-*); Av. *baraša-* 'back of horse', (*\*brg-s-*), Armen. lw (North Iranian) *barš, baš* 'mane' (*\*brgs->\*brš-*) with Zor.P. *buš*, N.Pers. *buš* 'neck, mane'. Hence base *barg-*, *brg-*, and *brag->\*bragrā->brīrā-* (as *sira-* 'content' < *\*sagra-*), for *-agr-* of West Iranian, see s.v. *sarau* 'lion', and Av. *ayra-*, Zor.P. *ēr-*, Zor.P. *dēr* 'long', O.Pers. *darga-* (through *\*dagra-*). For Oss. D. *barcā*, I. *barc* 'mane' from *\*bršti-* note also D. *fāsa-bārcā, fāca-bārcā*, I. *fāsar, fācarc* 'behind the saddle' from *\*bršti-* to IE Pok. 125-6 *bhelgh-*, whence also *baz* (< *\*barz*) 'cushion'.

**brrivarja** 'act of love', II 115.18 *pañai brrivarja yanī bāya samādān ahašta* 'to everyone he was making (durative past, or 'may he make') love-acts to lead to trance (BS *samādhāna-*) uninterrupted'. From *briya-* with *kar-*, *\*briyakarači* (as Sid. 126v3 *byāvarji* 'making remembered', to *byāta-* and *-karači*).

**-bris-**, see *tcabrīs-*, s.v. *tcabalj-* 'scatter'.

**brišti** 'to ask', infinitive to *puls-*, *brašta-*.

**briha** 'back', see s.v. *brhaña*.

**brū** 'early', III 20, 4a2 *brrū haḍā* 'early in the day'. BS *pūrvāhna-kāla-samaye*; K 18.217 *brru haḍe*, =K 26.143 *brrū haḍae*, =K 35.88 *brrū hiḍā*, parallel Divyāvadāna 448.5, *prabhātāyām rajanyām* 'when the night lightened' (see also III 25, 27b4-28a1 *byūṣṭeṭe ṣavi*, BS *prabhātāyām rātrau*); Sid. 122v1 *ysai brū* (omitted in Tibetan); v 54, 83v3 *siddham brū ha(ḍā)*; inflected in *-ī*, Z 22.150 *hamye brūi kōi rre bvaittā kari jambutvōi baḍe* 'the same morning when the king mounts him, he carries him around Jambudvīpa', parallel to Lalita-vistara 12.23 *sūryasya-abhyudgama-velāyām* 'at the time of sunrise' (note *kara-* as partitive adjective, type Lat. *urbs media*). From *\*frau-* with *br-* retained as in *brumbāte* 'before', unlike *hā, hāysa-, ha-, hatara-, hatāma* containing *fra-*. Note IE Pok. 814 *pru-* in Greek πρῦνός 'being at the furthest end (?)'. For the meaning note O.Ind. *prātār* 'early', Greek πρῶι. See also s.v. *hvašta-*.

**brrūka** 'window', III 106.21 *ttanī ca byāśā brrūka ayāṣṭi* 'at once when she opened the window towards the street'. From *\*abi-rauka-* with *-ka-* suffix retaining *-k-*, to base *rauk-* 'to shine', with Zor.P. *rōčen* 'window', see cognates s.v. *bārūñ-, rrūdātā*.

**brūñ-** 'shine', III 29, 41a4-b1 *khu jā oña stārā dyāri śivi brrūñāri* 'as the stars appear in the sky, at night they shine', = Manj. 261 *khu ja āsa* (BS *ākāsa-*) *stārā dyāra śivi brrūñāra*; Manj. 157 *brrūñave bāya vasva* 'the pure ray shines' (= *\*brūñātā*); v 123, 1915 *brūñāre*. Participle present, SuvO. 68r4 *brūñandei ysānde* 'appears shining', BS *jvalantaṃ*; III 114, 5v4 *brrūñamḍai himi khu raññinai* (BS *ratna-*) *daṣq* (BS *dhwaja-*) 'becomes brilliant like a jewelled banner', =v 250.791. See *bārūñ-, brūna, rrūdātā* 'light', from base *rauk-*, IE *leuk-*.

**brumja-** 'birch-tree, birch-bark', Z 20.42 *samu kho ju brumje uysgursti banhyu vāte* 'as one tears off the bark on a tree'; Sid. 13r4 *brāmjā* 'birch-tree', Tib. *stag-pa*; JS 31r4 *brrāmje*; I 179, 98v2 *brrāmja*, BS *bhūrja-*. The name of the birch has taken many divergent forms. Here note Oss. D. *bārzā*, I. *bārz*, plur. *bārzytā*, Waxī *furz*, Pašto *barj* 'birch-bark', Sanglēcī *barež*, Tājiki *burz*, Šuynī *vēyzn, vēydz*, Parāči *bhīn* 'tree', Yidya *vīz-vīrya, vāz-vāryo, zāvīryo* (*\*brza-vāraka-*), Šuynī *brūj* 'birch-bark'. Dardic Dameli *brūš*, Phalura *brhuj*, Gawarbatī *bluz*. IE Pok. 139 *bherg-* 'shine', O.Ind. *bhūrjā-*, Lat. *farnus* 'ash-tree', *frāxinus* adjective (*\*fargsno-*), OHG *birihha*, O.Engl. *beorc, birce*, O.Norse *bjork*, Lit. *bēržas*, Slav. Russ. *berēza*, named as the 'white tree'. Note the variation *-ar-:ru-* in O.Ind. *darbha-* grass and I 147, 56r5 *drūba* for BS *darbha* (see TPS 1955, 76-80).

**brūna** 'splendid' as a laudatory adjective, v 65, 24a14 *vrkṣa* (BS) *vasva ramaña brūna* 'trees pure, delightful, splendid'; III 65.16 *yanūmī brrūna pajsaṃ* 'I do him splendid honour'; compound JS 3r1 *biṣṭ sūha* (BS *sukha-*) *brūna-pajsamya byo byau tsīde* 'may all his pleasures full of splendid honour increase more and more'; III 127.23-4 *avaphada brruna magaliya* (BS *mangala-*) *dy(ā)ma byaiḥūdai* (= *-āmde*) 'may they attain the vision unsated, splendid, auspicious'; K 39.156 *jastūñā brrunā yuḍāṃdā pūjā-karmā* 'they performed the divine splendid worship (BS *pūjā-karma*)'; K 64, 81r1 *ttū pajāysīryau brrūna saskāra dauja* 'may they receive this splendid gift of *samskāra*-ceremony', =ibid. 79r4 *ttū pajāyau brrūna saskāra dauja*. The 'gift' is *dāmjā-* to base *dā-* 'give', which is replaced by the verb *hor-* (*\*fra-bar-*). Compound, SuvP. 72r4-v1 *himāṃde satva aveṣṭa brrūnarā śuje vīra* 'may the beings become free of danger illuminant to one another', BS *prabhañ-karā bhontu paras-pareña*; derivative with *-ja-*, *brrūñājai* 'splendid', II 55.34 *cū dyāṃdū biysāṃ hya dyāma brrūñājai* (*uvārā bhaṣje āyāmya naṣāṃdā* 'for us who have seen the vision, splendid, exalted of the Buddhas, sins, distresses have quietened', translation SDTV 67-9. From *\*abi-rauxna-* (hardly *-xśna-* which might leave *-ṅ-*), to Av. *raoxśna-*, Zor.P. *rōšan*, see s.v. *bārūñ-, rrūdātā*.

**brruna** 'fine (of food)', II 115.27 *ysauja khaṣq śaika brruna ttī js(ā) nautcai* 'savory drink, excellent, fine and also pungent'. See *brūna-* 'splendid'.

**brrūmadā** 'weeping', K 24.106, =K 33.55 *brraimaṃdā*

in compound with *gärsa-* 'throat', see *brem-*. For *brrü-*, see also *brrüyasta-* 'brilliant'.

**brumbäte** 'in front, previous', Z 23·148 *indradañä brumbäte ysände* 'shines before the rainbow' (BS *indrādhanus-* 'Indra's bow'); Z 22·163 *pātave nä brumbäte nästä* 'there is no guard before them'; III 26, 31A1-2 *puññai hambisai brrübi* 'his earlier heap of merit', BS *paurvakah punya-skandhah*; v 89·1111 *bütäsatva balysä brumbetä gre* 'the bodhisattvas sit before the Buddha'; III 3, 814 *šye jä ne vara brumbe hve ne paššāñä* 'no second man must be allowed there before'; II 76·72 *mahe brrāmbhe* 'before me'; K 40·21 *ssa salī masq brrāmbhe*, =K 43, 138-9 *ssa sala masq brrāmbha* 'one hundred years previously', *Divyāvādāna* 405·27 omits; III 131·6 *sau haḍā-t-ūm ma brāmba ni darvai* 'one day none of them dared before me'. From *bru-* (\**frau-*, \**fru-*) keeping *fr->br-*: \**frumba-* from \**fruma-*, unlike *hatāma-* 'first' (\**fratama-*), as also *brü* 'early'. Possibly formed like Pašto *wrumbai* 'first', assuming a secondary *-r-* (where G. Morgenstierne, BSOAS 33, 1970, 127 has derived from *fratama-*).

**brrüyasta** 'brilliant', K 26·138 *brrüyasta rana* 'shining jewels', =K 18·211 *bveyausta rana*, see s.v. *ḥāyā* 'ray of light'. For *brrü-* see also *brrūmadā*.

**brruva** 'attained', Manj. 437 *bays(ū)sta brruva* 'having reached bodhi-knowledge', if not from *byūda-* = *byauda-*, BS *prāpta-*, possibly \**abi-raup-* 'rise up to' with participle \**rufta->\*ruta-*.

**brūška-** 'rough', III 79·6 *pada daṃdā brrūški šte* 'the road is so rough'; III 80·33 *cū pada pejsā brrūški yi* 'whose road was very rough'; of pain, III 88·148 *brrūškya vīñā jīmdā* 'it removes harsh pains'; Z 20·14 *brūški...bani* 'rough bond'. Verbal, of mind, II 111·19 *tā tta hve si nā ra hā brūštya* 'so he spoke, do not grieve any more'; Z 23·26 *biššā nā ysāru brūščāte kāšca* 'sorrow distresses the mind of everyone of them'; compound, III 104·40 *brrūška-aysmva* 'rough-minded'. From *brauš-* 'break up', IE Pok. 171 *bhreus-*, O.Engl. *briesan*, *brýsan* 'break to pieces', Lat. *frūstrum* 'fragment', OHG *brōsma* 'crum'. See *brrūšta-*.

**brrūštā** 'break', 2 sing. K 36·100 *thi ttu gvāra ni brrūštā* 'do not you break this project', =K 27·154-5 *thā ttu gvāra na byūšta*, =K 19·233-4 *tha ttu gvāra na byūšta*. See *brūška-*, *brūštya-*, *brūška-*. Translation BSOAS 29, 1966, 511.

**bre**, *brrai* 'dear', JS 16VI, II 130·1, see *briya-*.

**brraijā** 'dry place', III 79·12; II 80·28 *brraijīm*, see *brinjā-*.

**brem-** 'to weep', Z 24·235 *bremāmā* 'I weep' in the story of Asita, parallel Lalita-vistara 73·28 *prārodid asrūni ca pravartayan*; K 45·21 *ū še ām ttū brrēmū khū... 'and secondly I weep for this that...'*; K 45·19 *brraimai* 'he weeps', III 139v2 *bremātā* 'he weeps', BS G 37, 34a6 *asru-kañḥam prarodati*; participle present, v 330, 20r6 *bremandā* (plural), BS G 37, 17b1 *rudanti*, Tib. *nu-žin* ('we weep'); v 332, 24v1 *bremañdā gyasta* 'weeping deva-gods', BS G 37, 21b2 *rodamāñāñ bahūñ devāñ*, Tib. *lha man-po dag nu-žin*; infinitive, v 330, 20r5 *ākṣuttāñdā i-garśā bremā* 'they began to weep with the whole throat', BS G 37, 17a7 *paridevanti*, Tib. *nu-žin*; Z 5·26 *ākṣutte bremā* 'he began to weep'; K 32·38 *samai ašṭamdi brraima laidrai pana* 'but he began to weep before the

hunter', =K 24·85-6 *ttanai āstada brraima lāmdrrai pana*, =K 16·141 *ttanai āstana brraima lāmdrrai pana* (translation BSOAS 29, 1966, 508 but *pana* taken as *panatā* 'he arose'); preterite, v 332, 24r6 *(br)auñdaimā* 'I wept', BS G 37, 21b2 *asrūni ca pramuncāmi*, Tib. *mchi-ma šor-to (hchor 'flow')*; v 159·193, 1v2 *braunde gyastā balysā ttere jsa pḡ* 'he wept, with forehead he (touched) the feet of the Buddha'. From *bram-*, Av. *bram-* in *brāsaṭ* 'he wept', Yašt 19·34 *brāsaṭ yimō* 'Yama wept' (W. B. Henning, BSOAS 10, 1938, 509), M.Parth.T. *brm'd*, noun and adjective *brmg*; Zor.P. (AVn 42·2) *blmnd \*bramand*, Mx 1·165 *bl'myt \*brāmēt*, Pāzand *varāmēd*, Aβyātkār i Zarērān 107 *brāmēñd*, Jāmāsp-nāmak *bramēt*; Yazdī *bremūdwun*, Nāinī *bremb-*: *breft*, Māzandarānī *barm-* 'to weep', Sangisari *be-biürmüten*, *börma* 'weeping', Zefre *berme*, Zāzā *bermāñ*, with O.Engl. *bärmen*, *barmen*. IE Pok. 132 *bher-*, *bhrem-* 'well up, seethe' may have been applied to tears; in the sense 'wander about', O.Ind. *bhrāmati*, Khotan Saka Z 5·26 *vibram-* 'wander', *yi vibramūñdā* 'wits are wandering' (possibly a loan-word).

**brraiha** 'back (part of body)', see *bṛhañā*; III 93·252 *brrēḥā*; III 79·9 *brraihä*: 'belly'.

**bro** 'limit', alternative to *buro* (see above *buro*) Z 3·118 *ku buro ātāsi vari bro bōäre buššā var buro brūñāre vasuta nauna kāde* 'wherever the sky (BS *ākāša-*) is, as far as that they know the perfumes, as far as there they shine pure, soft, exceedingly'. With suffix *brokya-* (see also above *burikyā*) 'limit', Z 12·55 *terā tcaramā brokyā* 'to the utmost last'; Z 23·142 *odā gyastuwḡ brokyā* 'right up to the deva-gods', =Z 23·151 *odā hā gyastuwḡ braukyā* (similar to the phrase *audi...bure*). Without *odā*, N 175·29 *gyastuo brorcu* (with intrusive *-r-*); Z 24·454 *gyastuwḡ brokyā* (without *odā*). After the pronouns, *šā brokyā* 'all this', Z 10·20 *šā brokyā yānyau dryau jsa hañbajsyā bōāmata hvīñde* 'all that is called bodhi-knowledge common to the two vehicles (BS *yāna-*)'; with *terā*, Z 12·20 *terā broci mulysdi* 'all so much favour from him'; with *vara*, Z 6·60 *ku buro satvāñu vākalpa varā brocā harbiššu vīrā* 'all there in everything wherever beings' imagination exists' (BS *vikalpa-* 'false conception'). From *bura-*, see s.v. *buro*, *budaru*, to Av. *būri-*.

**brrau** 'dear', inst. plural II 130·1, see *briya-*.

**braukalä** 'brow', III 81·175 *brraukalä* gloss to Turk. *qaš* 'eyebrow'; III 69·93 *hañgrīhya:rā brraukala mam* 'raise up (2 plur.) my brows'; Z 24·515 *(br)aukale muštyau jsa vahaste* 'brows struck with fists'; III 130, 1b5 *braukalä spalāte* 'the brow may quiver'; adjective, III 38·44 *skaudā brraukalakije vaṭākye* 'secret sporting with the eyebrows', parallel to BS *vikāra-* 'contortion'; III 47·65 *skaudaka brraukalakija dunaka* 'secret movements of the brows'. From *brau-*: *brü-* with various suffixes, here *-kala-* (as in *caukala-* 'he-goat'), Av. dual *brvaṭbyaḡ*, Zor.P. *brūk*, N.Pers. *abrū*, *barū*, Sogd. Bud. *br'wkh* (\**brūkā*), Oss. D. *ārfug*, *ārfūtā*, I. *ārfyg*, *ārfūtā*, adjective D. *ārfuggin*, I. *ārfygdžyn* 'with eyebrows', Pašto *wrūdza*, Waxī *wəraw*, Yidya *wriyo*, *wrēga* (\**brūkā-*), Sanglēči *vric* (c=ts), Šuynī *wərūč*, West Iranian Tāliši *baw*, Baxtiāri *burg*. IE Pok. 172 O.Ind. *bhrū-*, Greek *ὀφρύς*, O.Ind. *brūad*, Lit. *bruvis*, Tokhara B (dual) *pārwanē*, A *pārwan-*.

**brrauda** 'dearest', K 20·251 *ṣvāra ma brrauda ye* 'he was very dear to me', from *briyāndama-*, see s.v. *briya-*.

**brorā** 'happy', Sid. 6v1 *cu vaṭṭhānarā hīvī amga, ṣṣi surakā u alobā* (BS *alobha-*), *u brorā, u byysa-aysmu u abyamḍā, hauta jsa hamphve* 'what is the attendant's (BS *upasthānaka-*) own character, he is clean and non-greedy, and happy (smooth) and patient and undistracted and possessed of force', BS *bhaktah snigdho 'pramattaś ca balavān paricārakah,* Tib. *gcan-zin, re-ba med-pa dan (re-ba 'hope, wish'), yi-ran-ba dan, bag yod-pa dan stobs dan ldan-paho*. The lists differ, but *brorā u byysa-aysmu* correspond to BS *snigdha-* and Tib. *yi-ran-ba* 'be glad, rejoice'; v 66, 23a7 *maṃ vīra braura thu bra ysarrnā nika* 'you, pleased with me, (desire) the precious golden ornaments' (BS *niṣka-*); II 4·50 *brrāmra ṅahalmā khandai* 'happy, reverent, laughing'; III 127·15 *śakalaka-śaumai brraura ṅahaluā khandai* 'fine-faced, happy, reverent, laughing'; II 114-5, 15-6 *rauma kheṇḍa aidrrā sūrrai jsāka patsaumai brraura* 'like Rāma, bold in senses, devoting his life, happy'; II 115·31 *krraṅa sājū brraura* 'I make grateful, happy'; v 65·13a *maṃ vīra braura āṣṛya thu kariha* 'for me you, teacher, are happy, active'; v 312·26 *pūrā dvarā tta brrori satta* 'sons, daughters, these happy beings'. Cognates uncertain: if 'with ardent mind' and thence 'happy' the source may be \**abi-rau-ra-*, giving a base *rau-* in Oss. D. *araun* 'burn' to AV *rūrā-* 'fevered'.

**brorcu** 'limit', see s.v. *bro* 'to the limit'.

**brausāra-** 'the part around the eyes', I 179, 97v5 *brrausira vīna* 'pain in the part round the eyes', BS *paricakṣuṣā-bhyaḥ*; Z 21·15 *cūḍo vaysṅa brausāra śśārka ne yana* 'why indeed (-ū < *uta*) now should she not make her eyelids handsome?'. The compound *brau-sāra-* is 'head of the brows', or 'juncture of the brows' (*sāra-* in Oss. D. *ānsarā*, I. *ssar* 'confusion', base *sar-* 'to join'; see also I. *gūppysartā* groups of *gūppyr* 'sons of the house'). See *brau-* in *braukala-* 'eyebrow'.

**brya-** 'dear', see *briya-*.

**bryamkhaysjā** 'month name', see *braṃkhaysji*.

**bryārīṅā** 'kindly act', IV 7v7, as from *briya-* and *kāra-* with abstract suffix *-rīṅā, ṣṣi samkhāraṃ hamjsiṣḍi bryārīṅā* 'the monastery (BS *saṃghārāma-*) intends friendly relations'.

**bryau** *bryau* 'more and more', IV 22·1·2 *cu panaṣṭi ī byehai bryau bryau* 'who may have lost, he gets more and more'. Older form of *byo byau* from *fray-*, IE Pok. 800 *plei-*, Av. *frāyō, frāēšta-*, O.Ind. *prāyas-*. The *-au* may indicate \**frayāva-* with *-āva-*, as in *rraysauya* loc. sing. 'empty' to base *raz-*.

**bv-** 'accept, adopt', participle *bva-*, see s.v. *bvā, bvem imā*.

**bvā** 'know', 3 sing. injunctive, to *buv-:busta-*, II 127·32 *ttye kiṅai mū tteyi hvām bvā* 'therefore in this let the Tei-Uang know'; ibid. 40 *hamaiyai tteyi hvām bvā* 'on his part the Tei-Uang may know', translation AM, n.s., II, 1964, 19. Either \**budāt* 'he should know', or 2 sing. imperative \**buda*. The subscript hook is as in *bū* 'perfume' < \**bauda-*, as *pvā* 'hear', 2 plural < \**patigauṣata*. Here *bvā* as from \**budata* 2 plural could be the polite plural.

**bva** 'vanishing, cessation', K 68·208-9 *cu vā nva dā tta tta hvimḍe khu śau bva harbāsi bvāṅā śau ji hamā bvavī niṣṭi svabhāvastā cu ṣṭām varaśde* 'what according to the *dharma*-doctrine is so named, when one vanishing is to be wholly known, one arises, there is no vanishing to it, what is experienced as natural' (BS *svabhāva-* with adjective suffix *-asta-*); K 67·177-8 *ni vā va byehī pātci bvākā bvavī aharīna cai hvautti si hera ttuṣā, khu bvāki aharīna bajimḍi* 'then the knower does not attain to its vanishing without remainder (=BS *aśeṣa-*), he who knows it, namely that the *dharma*-elements are empty (=BS *śūnya-*), when to the knower they perish without remainder' = K 71·8v1-2 *na vā va byehī pātca, bvāka bvavī aharīna, cvai būtta sā hīra ttuṣā, khu bvāka aharīna bijatte*; K 57, 24r3-4 *u na va bīdi bvākā na bvavī ttye hera ppracimma (im-=-ai) ce va byehauma niṣṭā* 'and there is not found (does not exist) a knower nor its vanishing (ceasing to exist), for the reason that there is no being found (existence)'; K 65, 84r2 *kīra-vadōva dasau cū bva bijatta* '(I confess to) the ten paths of *karma*-acts (BS *daśa; karma-patha-*) which have perished, vanished'. From *bvuan-*, participle *bvata-*, *bvata-*, *abuta-*, *bva*, and noun \**bvati-* 'ceasing to be' > *bva*. See *bvuan-*, dyadic with *baj-*, *bijautta-*.

**bvaṅā** 'perfumes', K 49·3·9; gen. plur. *bvaṅṅām*, Bcd 45r4 *bvaṅṅām śirkām jsa* 'with good perfumes', BS *gandha-varebhīh*. See *bū*.

**bvanamḍi** 'learned (?)', v 312·27 *dīda khu ṣṣa rrispūra hūṣā bvanamḍi hamya* 'so that the prince grew up, became learned (?)'. Possibly \**baudanant-a-* to *baud-:bud-* 'understand', see s.v. *buv-*; hence denominative *baudana-* (or *budana-*) with participle present. The adjective describes the prince after training.

**bvaysa-** 'long', see *bulysa-*.

**bvaysa** 'intoxicated (?)', II 40·40-1 *cu nāma naḍāna bvaysa haysga vanāsa* 'whatever men (heroes?) are intoxicated, violent, destructive'. See s.v. *bvaysnam*.

**bvaysdaiyai** 'decays', III 110·18-9 *cū hvī yserā ṣṣe ṣṣa viṣṣarā ranā mauṅāda ṣṣai ttye ppracaina cū na naraṣṭa u na bvaysdaiyai* 'what is the human heart, that is, like *vajra*-diamond jewel because it does not burst and does not decay'. From \**buz-dai-* to \**abi-uz-* or \**vi-uz-* with *dai-:di-* 'to fall, decay', to Yazg. *day-*, *ded* 'fall', *dayd* 'he falls', *ded* 'he fell' (note in Yazgulamī without preverbs also *vad-* 'to marry' and *fin-, fadag* 'to descend', like *sin-, sadag* 'to rise'). This same *dai-* is in *dīn-*, 2 sing. *dīṅā* 'you let fall, throw down' with *-n-* causative; and see also *dīra-* 'bad'. IE Pok. 187 *deis-:dī-* 'move, move fast', O.Ind. *dīyati* 'flies', *dīyate* 'perish', *dīma-* 'small, wretched'; *adīna-* 'not fallen, broken' gloss to RV *āditi*. Dardic Ṣiṅā *diṣoiki* 'to fall'; Greek δίω 'flee', διερός 'fleet (of foot)', Celtic O. Ir. *dīan* 'swift'.

**bvaysna** 'sesame sugar (?)', II 1·9 gloss to Chinese *cī-ma ttām* (SDTV 18; 29), possibly (proposed by W. Simon, letter of 1.9.72) *ṣṣi-ma* 'sesame' (K 1210·2; 593 *ma* (with radical 140)); *tang* 'sugar' (K 973·5). See derivative *bvāysana*; and *bveysi, beysa*; also above *bvaysa*.

**bvaṣca** 'for perfume (?)', III 42b6 (12) *u bvaṣca vara viṣṭāna u surā vara bājana viṣṭāna* (in the Kalparāja-) 'and incense jars (*vara-* 'vessel'), are to be placed and clean

jar-vessels (*vara-* 'vessel', dyadic with BS *bhājana*) are to be placed'. Possibly *bvāscā* adjective *-asta-*, *-astyā* > *-asca* to *bv-*, *bū* (\**bauda-*).

**bvāstā** 'stuffed full', K 41·65-6 *dāda piśāri-vi herā pīrām jsa bvāstā klu ši kimalai šte* 'such a disgusting thing, stuffed with worms as the head is'; = K 44·182-3 *dāda piśāri-viha heri pīrām jsa bvāsti klu ši kimalai šte*. See *bāsta-*, *bvestā*.

**bvāsti** 'he mounted', K 44·209 *tī isū rre pāṭaliputtri śtāna bvāsti ū ttahikṣāsilai h(īna) bāste*, = K 42·92-3 *tī isū rre pāṭaliputtri śtāna bvāsti ū ttahā:kṣāsilai hīna bāste* 'then king Aśoka being in Pāṭaliputra mounted and led the army to Takṣāśila'; with *-ā-* also, III 73·191 *rre spāṣṭa kithāṣṭā bvāstā* 'the king looked, he rode towards the city'; III 66·25 *rre bvestā kūṣḍi virāṣṭa* 'the king rode towards the palace', K 25·121 *bvesta rre h(ā) tṣue* 'mounted the king went out', = K 17·186 *bvesta rri hā tṣve*; K 39·155 *tṣe bādā bvesta pēṣaramjī ā* 'then he mounted, he came in the evening'. See *bvāḍ-*.

**bvasti** 'examined (?)', IV 3·3 *vaṇa malunaskhī biṣi bvasti* 'now Malunaskhā has examined all'. From \**abi-pad-* 'enter upon', see *nvasta-* 'lying down' from *ni-pad-*.

**bvaste** 'known', K 152·4 *bvaste pārāma* 'they realized the *pāramitā*-perfection', older *bustā*.

**bvā** 'you accept', 2 sing. to base *bv-*, \**buta-*, *bva-*, III 11, 20V5-21R2 *crāmā maṃ āśayā* (BS *āśaya-*) *bvā cīrāmūṃ ggautrā* (BS *gotra-*) (*iyā?*) *crāmūṃ hettā iyā ttindrāmi rūvina veṣina ūyāvahina hai hai mahāsatva muhu ttr(ā)ya* 'what kind of intent of mine you may accept, what kind my family (embryo of Buddha?) may be, what kind of circumstance mine may be (BS *hetu-* 'condition, cause'), from such a form (BS *rūpa-*), from such a guise (BS *veṣa-*), from such behaviour (BS *ūyāpatha-*) deliver me, O Great Being'; K 112·372-3 *tī vara rraṣṭa prrattyaṣai harb(ai)śa bvā tṣe anābhāuga carya jsa cu tvā haspīsta yanāvai* 'then there all the right witness (BS *pratyakṣa-*) may you accept of him who with that effortless (BS *anābhoga-*) career may show zeal'; 2 sing. middle, III 11, 20R2-3 *vamāna śṣinaumā bve klu ma ttina ysamthāna ttrāyā* 'now accept supplication (\**xśnauma-*), so that you may deliver me from this birth'; preterite *bva-* < \**buta-*, \**būta-*, III 1, 5V2-3 *dasau karma-paha bve imā* 'I have accepted the ten ways of *karma*-acts (BS *karma-patha-*'); III 8, 16R3-4 *dasau kuśala karmapaha bveṃ imā* 'I have accepted the ten good ways of *karma*-acts (BS *kuśala-karmapatha-*); V 293·3·6, 2b2 (isolated word) *bvemā*. Parallel to BS *daśa kuśala-karmapatha-samādāna-* 'adopting the ten good *karma*-ways', with *sam-ā-dā-* 'adopt, take to, adhere to'; also II 101·12 *dasau ra maista śalai samādāyī varittām* 'we practise adoption of the ten great good things (*śalai*=*śāḍye* 'goodness' for BS *kuśala-*). Present 2 plur. conjunctive *bvāta* 'you get', III 70·111 *nai ra jsām paṃmāra bvāta* '(if. . .) you do not receive report of her', with optative III 70·109 *paṃmarai bvīrau aśka* 'perhaps you may get news of her'. In letter symbolism, K 108·298-9 *ba-akṣara vīra vasve hamagte dya bvāya* 'on the *ba*-letter there is got pure impartiality by sight' (like *ibid.* 300 *vasve hamagte dyāma*), where *bvāya* is conjunctive \**bvāta* 3 singular. Base *bag-* in *bv-*: *bva-* from *bag-*: *baxta-* 'give, take (a share)', here for 'take,

accept, adopt', beside *baxš-* in *būṣṣ-:būta-* 'give, distribute', see *būṣṣ-*.

**bvāeme jsa**, K 109·320 see *bvāmatā-* 'knowledge'.

**bvāka-** 'knower', adjective to *buv-:busta-*, V 130, 52B1 *rrāspūrā bvākā hajū* 'prince knower, wise'; III 31·1 *bvāka hīrāmā vīra* 'on the state of a knower'; K 67, 24R4 *bvāka-*, K 71, 8V2; 8V3; Z 6·50 *ne ju butte bustā ne bvākā* 'he knows there being no realized and no realizer'; SuvP. 73R3 *bvāka*, BS *vidu paṇḍitas ca* (*vidus-*=*vidvāms-*).

**bvākaḍā** 'memorial (tablet?)', III 51·68; 71; 73; *bvākaḍām 78*, in a repeated phrase *u piḍā bvākaḍā prrastharmāḍā beysūna prrabaibai-kāyā beysā hālai aurga* 'and with reverence towards the pictures, memorials, carpets, the Buddhas in the Buddha-images embodied' (BS *prati-bimba-kāya-*). Hence *bvāka-* 'knowing' with second component *kaḍa-* (\**kṛta-*), as in *pajsamaḍa-* 'honoured'. See *bvāka-*, adjective to *buv-:busta-*.

**bvājsi** 'virtue', see *buljsā-*, V 63·29 *nva bvājsi*.

**bvāñ-** causative to *buv-* 'know', K 39·158-9 *sūdhanā raispūrā ši aysa bvāñū vaysūi* 'this prince Sudhana I announce to be myself now', *ibid.* 159 *sūryaprabhā rrinā dhanā raudām rre mahāmāyī bvāñūṃ saudūvaṃ rre* 'I announce Sūryaprabhā the queen to be Mahāmāyā, (and) king of kings Dhana to be Śuddhodana the king'; preterite *bvāñ-* (from *bvāñāta-*), K 34·63 *hārva bvāñāmdai hāṣṭā* 'the *śreṣṭhin*-ministers explained to him (*yi*)', = K 25·113-4 *hārrvā bvāñāudai hāṣṭa*, = K 17·176 *hārrvā bvāñāude hāṣṭa*.

**bvāñā-** 'to be known', participle future to *buv-*, K 105·240 *ṣai vā klu bvāñā klu vā vara dyāma bāysa wysḍīsa vā* 'as this is to be known how the Buddha expounds the vision'.

**-bvātta-**, see *abvātta-* 'abundant'.

**bvāna-** 'harm', see *buvan-*.

**bvānai** 'for riding', II 84·12 *vina śe śe bvānai aśā hervī hamḍa stūri niṣṭā* 'except one riding horse each there is no other beast at all'. See also *bvaina* III 81·41; cognates s.v. *bvāḍ-*.

**bvāma** 'bodhi-knowledge', older *bvāmata-*, Manj. 341-2 *hajuttā bvāma* 'wisdom, knowledge', Manj. 344 *rraṣṭa bvāme jsa pāysāda* 'known by right knowledge (parallel BS *samyak-saṃbodha-*), = Manj. 382 *bvāme jsa rraṣṭa pāyseda*, see also *bvāeme*, *bvāime*. From *buv-* 'to know'.

**bvāmaja** 'having knowledge', Manj. 301-2 *rraṣṭa brāmaja baysa na byaide vene akṣara* 'the Buddha with right knowledge is not found without the *akṣara*-syllable'. Adjective *-ja-* to *bvāma*.

**bvāmatitā** 'having knowledge', K 3, 139R5, see *buvāmātī*.

**bvāmatīnaa-** 'of knowledge', Z 5·82 *urmaysde māstā bvāmatīno* 'great sun of knowledge', see s.v. *buv-*.

**bvāmatiyātara-** 'more intelligent', SuvO. 27R2 BS *jñānavatara-*, see *buvāmātī*.

**bvāmaya** 'intelligent', Manj. 140 *bvāmaya hve* contrasting with 139 *jada satva* 'foolish being' (BS *jaḍa-*), II 107·159 *pūñūda bvāmāyī*; Manj. 146 *hajū bvāmāyā hve* 'wise intelligent man', Manj. 148-9 *ārya bvāmāyā hajatta*. See *buvāmātī*.

**byāyausta-** 'brilliant', K 43·155 *byāyausta rāna vi* 'brilliant jewels there (*vi*=*vara*)', = K 40·38 *bveyausti ramma*; K 25·110 *bvaiyausta-*, older *bāyasta-*, with adjective suffix *-asta-* and *-osta-*. See *bāyā* 'ray'.

**bvāysve** 'arms', JS 29r3, see *bāysū*.  
**bvāre** 'they know', 3 plur. to *buv-*; v 355, 294v4 *ni haḍe ttū bvārā jaḍa* 'they, fools, however do not know this'.  
**bvāvi** 'is known', SuvP. 72r4 *dukhā na jve nāma ni bvāvi* 'let the name of pain not be known', BS *mā duhkha-śabdāḥ kvaci loki bhontu*; II 99:174-5 *habā bvāvai* 'condition is known'. To *buv-*, *bvāte*.  
**bvāścya** 'knowledge, experience', Bcd 53v3 *mañjūsī śūrī bvāścya* 'Mañjuśrī's experience of boldness' (BS *śaurya-*); Sid. 15r1 *krra nva bvāścye tcerai* 'to be treated according to knowledge', BS *yathā-vidhiḥ*, Tib. *cho-ga ji-lta-ba bzin-du*.  
**bvāṣṭa** 'experience', K 149:3 *hūryara bvāṣṭa jsa ttu māṣpa rraṣṭā* 'bestow through experience this straight road'.  
**bvāṣṭya** 'experience', Bcd 53v1; 53v2, 53v3 BS *vidusya* gen. sing. to *vidus-*, older *vidvāms-* 'knowing'; Sid. 126r1 *bvāṣṭyai*, Tib. *ses-pa* (*ses* 'know'); adjective, Sid. 2v2 *jsñā bvāṣṭñā mahāsamudrā* 'in the great sea of life experience', BS *āyur-veda-udadhi-*, Tib. *chehi rig-byed-kyi rgya-mcho*; *bvāṣṭyañau* 'experienced', K 64, 82r1 *bvāṣṭyañau bāysvā nehvastā* 'I crossed (the great sea) on experienced arms'. From *\*budāṣṭa->bvāṣṭa-*, to *buv-* 'know'.  
**byāsta-**, *byasta-* 'stuffed full', K 41:66 *herā pīrām jsa byāstā khu ṣi kimalai ṣte* 'a thing full of worms as this head is', = K 44:183 *heri pīrām jsa byāsti khu ṣi kimalai ṣte*; K 113:382 *aśucāgyau habāda bvāsta hadana prrānyau ḥāsta* '(the body) stuffed with impurities, full inside with breathing things' (BS *aśuci-*, *anga-*; *prānin-*). See *ḥāsta-*, *bveṣta-*.  
**byāsta-** 'mounted', see s.v. *bvāṣṭi*, and *bvāgd-*.  
**byāttā** 'he mounts', K 41:10, see *bvāgd-*; Z 14:92 *bvāttā*.  
**bvi** 'incense', K 94:108 *bvi jsa*, = v 244, 2b2 *byna* 'with incense', see *hū*.  
**bvina** 'may I know', IV 3:10 I sing. optative to *buv-* 'know'.  
**bvinū** 'with incense and (-ū)', K 154:39 *bvinū spyā jsa* 'with incense and flowers', see *hū* 'incense', *bvūi*.  
**bviṃdā** 'destroy, perishes', III 83:27, see *buvan-*.  
**bviṃmasti** (-ṃ- = -ai-) 'exercised (?)', II 44:50 *ñāsa bīśai ṅāmsā phara bviṃmasti* 'the humble servant exercised much his mind' (Tib. *ñams* 'mind'). From *\*baimasta-*, *\*bimasta-* or *\*bimasta-* from *marz-* 'rub' or *mars-* 'touch' < *\*abi-mṛṣṭa-* (through *-lsta-*), see s.v. *malys-*. See SDTV 113.  
**bviyi** 'boiled (grain)', Sid. 122v2 *rrusa... hverai, bviyi pā yuḍā idā* 'barley... is to be eaten; then boiled grain can be made', BS *vāṭya-* 'fried barley', Tib. *chan ho-ma ham śa-khu dan ldan-pa ham* ('boiled grain with milk or with meat-broth'). Possibly *\*abi-paxta->buvat->bv-* with *-iya-* suffix, to base *pak-*, see s.v. *pajs-*. See *-i* in *śidi*.  
**bviṃya** 'rays', K 154:35 (with list of colours) *bviṃya paśida* 'they send out rays' (-ṃ- = -ai-); = K 154:36 *bveya*, see s.v. *ḥāyā* 'ray'.  
**bviṃysa** (-ṃ- = -ai-), see *bulysa-* 'long'.  
**bviysana** 'sherbet (?)' in a list with *irā* 'ale (?)', and *hūra* 'mare's milk fermented', II 11:23 (*ciṃga kṣi*) *rāṣṭa irā hīya u haura u bviysana u*||, = II 99:187 *caiga kṣirāṣṭā irā hīya u haurā u bviysna u ḥamatcī hīya, mvaiśḍana haraṣṭā ya* 'for the Chinese land presents were offered of ale (?) and fermented mare's milk (Av. *hurā*, Turk.

*gumis*), and this *bviysana* beverage and of *ḥamatcī-liquor*'. Similarly, II 10:10 *irā u hūra u bviysana* (*ḥamitcī*) *nauhya hīṣīye*, = II 99:175 *irā u haurā bviysnaḥ ḥamitcī nauhya hīṣīyai* 'ale (?) and fermented mare's milk and this beverage *bviysna*, *ḥamitcī-liquor* came as the chief (gift)'. If connected with *bvaysnaḥ* gloss to Chinese *cī-ma ttām* 'sesame sugar', that is *\*bvazana-*, by *i*-umlaut *\*bvazanya-*, this would give *bviysana-* (as *hīśśana-*, *hīśam* 'iron', Waxī *iṣy*, *yīśn* from *\*aśuanyā-*), hence a 'sherbet', not necessarily from sesame seeds. For 'sherbet' presented to the Mongol Emperor Qubilai Khan, see P. Pelliot, Notes on Marco Polo II, 774, quoted s.v. *ḥamatcī*. See s.v. *bveysa*.

**bvira**, *bvirau*, see *bv-:bva-* 'to accept', base *bag-*.

**bviryau** 'know', see *buv-:busta-*.

**bviṣṭā** 'to be associated (?)', v 170, 2r4 ||| *balysānu ṣṭānye bviṣṭā* 'to be associated (in the care?) of the Buddhas', possibly infinitive to *\*bvāṣṭa-* from *\*abi-pas-* 'to bind, join', see s.v. *pāsa-* 'load' and 'group'. Form like *brriṣṭi* 'to ask', infinitive to *braṣṭa-* 'asked', in III 129:16 *tiiramḍaraḥ drūnā paridā brriṣṭi* 'they deign to ask after health of body'.

**bve** 'I know', Z 2:66 *aysu bve* 'I know' to *buv-* 'know'.

**bve** 'accept', 2 sing. middle imperative, see *bv-*.

**bve** 'accepted', participle to *bv-:bva-* 'accept' I sing. *bve imā, bveṃ imā, bvemā*, see s.v. *bv-*.

**bve jsa** 'with a shout', v 384:5 *bve jsa patcauttā bījāṣa* 'the (vulture's) cry is overcome by shouting'. From base IE Pok. 97-8 *beu-*, *bheu-* 'make noise'. N.Pers. *būm* 'owl', see above *byūva* 'owl' with intrusive *-y-*; verbal with increments, Russ. *buxati* 'sound muffled and long', Lit. *baūbti* 'roar muffledly', Lat. *būtiō* 'bird bitter', Greek βοή 'call' βοάω 'cry out'; O.Ind. *buk-* 'sound of lion's roar', Av. *bučahin-* 'howling' (adjective), *buxti* 'howling', epithets of Vayu- 'wind', Russ. *bučati* 'roar, boom', Greek βούκτις 'howling' (adjective). Hence *bve* oblique to *\*bvā-* 'call, cry, shout' from *\*buvā-*.

**bveci** 'seated (stiff)', Sid. 145r5, BS *stambha-*, Tib. *ḥa-re hdug-pa* 'statue sitting', to *bvāgd-*, *bveṣta-* 'sit upon, mount'. For *-eca-*, see also *ḥambeca-* 'summary' to *ḥambirsta-*.

**bvej-** 'to honour', III 54:76 *pūña kūśala-mūla ysvām bvejām anūmaudau* 'the merits, roots of good, we approve, honour, appreciate' (BS *anumodate*). See *bulj-* 'to honour'.

**bvaijai** 'honoured, desired', III 96:4 *hūvasve bvaijai ṣa sūhāva* 'well-purified honoured is this Sukhāvati' (world of the Buddha Amitāyus, Japanese Amida). From *buljāta-*, like Av. *beraxda-*, glossed by Zor.P. *aržuk* 'desire'. See *bulj-*.

**bvejs-**, *bvaijs-*, *bvaijs-*, see *buljsā-* 'virtue', III 85:64 *bvejsa* 'virtues', adjective, III 126:4 *bvaijsinai rana* 'jewel of virtue'.

**bvaijsa** 'open (?)', III 41:36 *bvaijsā-kaujsā spyakai* 'flower with open bud', parallel to lw *spūlaka-* 'bud' from BS *sphoṭaka-* 'bursting open'; possibly also III 38:32 *bvijsam jsa spyakya* 'flowers with buds', = III 35:34 *bvejsyau spyakya*, = III 47:50-1 (*bvi*) *jsyau jsa spyakya*. From *baug-:bug-* 'to open, release', Oss. D. *bvydäg*, I. *byydäg* 'open', Sogd. Bud. *βwy* 'deliverance', *βwytk*, Av. *baog-*, Zor.P. *bōž-*, *bōxtan*; see E. Benveniste, Titres et noms

en iranien ancien, 1966, 108 ff. Hence change at KT VI 48 (to *buljsā-*).

**bvaina** 'riding', see s.v. *buvqd-*.

**bvaimē** 'knowledge', see *bvāma*, K 110:334 *bvaimē*, SuvP. 69v3 *bvaimē jsa*, BS *jñāna-*.

**bveya-** 'ray', II 53:7 *mṛiśḍjā bveya* 'ray of mercy'; II 102:28-9 *habadai māsta vīra habadai pūra hīyām bvaiyām jsa* 'with the rays of the full moon in the full month'; K 148:53 *beysūñā bveyām* 'of the rays of Buddhas'; adjective, K 40:38 *bveyausti ramna* = K 43:155 *byāyausta ramna* (*ā* for *aṃ*) 'brilliant jewels'; K 49:4:1 *bveyausta ramnā*; K 33:62 *bveyāscye raha baida* 'on the splendid chariot'. See *ḥyā* 'ray'.

**bvaiysa-** 'long', III 123:74 gloss to BS *dirgha-*; K 52:7-9 *jvīde bvaiysi* 'may they live long'; K 155:51 *bveysa-jṣiñā hamāve* 'may he be long-lived', = K 150:33 *bveysa-jṣiñā hamāve*; K 151:46 *bveysyem...jṣiñā* 'in long life'; *bviṃysa* I 175, 91v5 *drūnā byihīda u bviṃysa jṣiñā* 'they get health and long life (-iṃ = -ai-); II 103:52 *jastūñai bvaiysyai ttravargyai jṣiñā paba* 'continuance of royal long threefold life'. From *barz-*: *brz-* 'increase', see *bulysa-* < \**brza-*.

**bveysa** 'a beverage', without *-v-* *beysa-*, III 47:62-3 *spyakyau ājsavā bveysi ḥabaḍā phaysdvā jastuñe khaṣṇa asphīraci(ñā) hāysaiñā*, = III 40:17-8 *spyakyau ājsavā bvaiysā ḥabāla phaysdyai jastūñai khaṣṇ jṣā asphīratcaña hāysaiñā*, = III 38:42 *spyakyau ājsava beysa ḥabāḍa phaysdve jastuñe khaṣṇ va isphīraciña hāysaiñā* 'the bowls decked with flowers, filled with *bveysa*-liquor, from a fountain splashing over with royal (celestial) drink'. Two other names of liquor are associated here. Above *bvaysnā* glossing Chinese *cī-ma ttām* seems to refer to some sherbet (sugary drink) possibly associated with sesame or a similar plant (this *cī* is used also of an 'immortal food'), whence by suffix *-ya-* \**bvazanya* > *bvīysana-*, *bvīysna-* (as *hīśana-* 'iron' from \**aśunya-*, and *ysīrra-* 'gold' from *zaranya-*), occurring in the passages cited above in a list *vā-*, *hura-*, *ḥmatcī* (see above s.v. *bvīysana-*). The base *bag-* 'receive', resulted in a present theme *bva-*, and a participle \**buta-* > *bva-* (see above s.v. *bv-*), hence in *bveysa-* (latter *beysa-*), *bvaysna-*, *bvīysana-* the same form of base *bv-* < *bag-* is probably present. But this is the *bag-* 'to intoxicate' which alternates with *mag-* (earlier noted in AION I, 1959, 133-44). The older forms will therefore be *bvaysna-* < \**bagazana-*, *bvīysana-* < \**bagazanya-*; *bveysa-*, *beysa-* < \**bagauzya-* or \**bagāzya-* (-au- by *i-*umlant to *-ve-*, *-e-*, as *hautā-* 'force', oblique *hvete*, and *haur-*, *hor-* 'give', 3 sing. present *hedā* 'he gives', or *-ā-* > *-e-*, like *bāḍa-* 'time' loc. sing. *beḍa*). All three beverages were thus named for some toxic effect either weak or strong. Note here also Oss. D. *bāgāni*, I. *bāgāny* 'beer', Orkon Turk. *bigni* < \**bagani-*, Chorasm. *bkny*, from the same base *bag-*. Here too belongs \**baxśma-* in Ubix *baxśma* 'wine', Kazan Turk. *maksīm*, *maksīma* 'beer', Oss. D. *maxsumā*, I. *maxsymā* 'thin beer', Čerkes *maxsəme*, *baxsəme*, Al-Kāšyarī, Turk. *buxsum* 'beer from barley', formed by *-śma-* from *bag-*. There is also N.Pers. *bōzah*, *bōzā* 'beverage from rice, millet, or barley', Karačai Turk. *boza* 'beverage from millet', Russ. lw *buza* 'millet drink, thin beer'; Hungarian *boza* (which

renders the Jass word *oras* in the Jass-Latin vocabulary in the MS of 1422, Oss. D. *ūāras*). This *bōzah* could derive from \**bvausa-* (without *-ya-* suffix) from oldest \**bagauza-*. For the suffix *-auza-*, note Oss. D. *k'abozā*, I. *k'abuz* 'branch' beside DI. *k'abaz* (occurring also in Oss. D. *āngozā*, I. *ānguz* 'walnut'). Here too may belong II 100:217 *bvaiysya nāvai* 'he received (took) the liquor', from *bveysa-* with suffix *-ya-*. Note as support for this origin of *bōzah* that Turkish has *bor* 'wine' from Iran. \**mōd* (Sogd. *mōdy*, *mōdvo*), as well as *bāgāni* and *buxsum* from Iranian (see for the development of Iranian \**madu-* 'intoxicant', the Silver Jubilee volume of the Zinbun-Kagaku-kenkyusyo 1954, Kyoto University, Madu, a contribution to the history of wine, pp. 1-11). For the adjective suffix *-azana-* assumed in \**bagazana-* > *bvaysna-*, note the similar *-azna-* in \**gavazna-* 'antelope', Khotan Saka *ggūysna-*, N.Pers. *gavazn*, Av. *gavasna-*.

**bvešḍā** 'length', Sid. 121r3, Tib. *riṃ-du*; II 108:192 *dadaḍ stūḍai bvešḍai baiysūñā prrabaibgi cairā hamyai* 'of such greatness (and) length the Buddha image became visible' (BS *pratibimba-*, *-ka-*); v 62:15 *byūrā chā ttiyi śaysdā stuḍe bāśde ttramaḍarā* '10,000 feet the greatness (and) length of the snake's body' (with *bāśde* < \**buśde*), see *buśḍe*, Tib. *srid-du*, and *bulysa-* 'long', to *barz-* 'increase', from \**bulysatāti-*.

**bvesta-** 'mounted', v 310r4 *u śī bārai bidā bvestā* 'and he rode on a white steed'; v 310v3 *u tti vara gāmma bvestamḍū* 'and then there we rode *gāmma*-beasts'; K 17:186 *bvesta* 'he rode', K 25:121 *bvesta*; K 39:155 *bvesta*; III 66:25 *bvestā*, see *buvqd-*, *byāsta-*, *bvāma*, *bvaina*.

**bvestā** 'filled, stuffed', III 49:17 *aśacāṃgyau ḥambāḍā bvestā* 'filled, stuffed (dyadic) with filthy things'; ibid. 19 *pirām jsa byāstā* 'stuffed with worms'. See *bāsta-*, *byāsta-*.

**bvestā** 'ridden', gen. plur., II 58b3 *bvestā bārām* 'of ridden beasts'. See *bvesta-*, *buvqd-*.

**bvaunvākya**, see s.v. *baunvākya* 'plant name'.

**bvaunāudai** 'they informed', see *bvāñ-* causative to *buv-*: *busta-* 'know'.

**bvāume** 'knowledge', K 62, 77v3 *bvāume gihna* 'by help of bodhi', = K 53:10:8 *bvāme gihna*. See *buv-*, *bvāmatā-*.

**bvāuma** 'talk (?)', II 125:14 *ma jsā ma śikā ārā naištā, hīñā ysīra ḥīrrai ttā-ṃ bvāuma-vīnai vā-ṃ parya prraysarye harakā parya pīḍe* 'here this is not a fault of mine; in my own heart I am fearful; deign to send me instruction for discussion; deign to write a summons to me'. Assuming *bvāuma* connected with *būñā-* 'talk', *vīnā-* BS *vedanā-*.

**bvyaunā** 'to be known', K 41:79 *ṣi tti khu bvyaunā rraštā vā hūñā* 'how then is this to be known; state it rightly to me', = K 44:195-5 *ṣi tti khu byy(ā)ñi rraṣṭi vā hūñā*. For *bvāñā-*, to *buv-* 'know'.

**bharšyām** 'with sea monsters', II 104:78-80 *karyau bharšyām ttamattamaḡalā prrāñā jsa ājaraista...mahā-samūḍrā* 'the great sea infested by the breathing things *timitimīngalas*, *kara*-fish, *bharšya*-fish'. Possibly to base *bhal-* in Greek φάλλαινα 'whale', from \**bar-*, \**braš-* with secondary contact of *-rš-* (or archaic primary contact). To IE Pok. 120.

**bhašje** 'sins', II 55:34, see *bāśḍe*.

**bhahya-** 'tree', K 146, 4r1 *bhahyi*; *bhahye*, see *bahya-*.  
**bhāga-** 'portion', and *bāga-* rather BS loanwords.  
**bhājina-** 'vessel', from BS *bhājana-*, see *bagala-*.  
**bhāva** 'root', I 145, 53v1 *sacha bhāva*, see *bāga-*.  
**bhise** 'plant name', for \**bisā* (in same text with *bhahya-* 'tree') K 145, 3r4 *ñāña bhise grathani ni parsāña* 'not to be to loosed from the knot of the *ñāña-* withy', possibly to Oss. D. *ūes*, I. *ūis* 'brushwood' < \**vaisa-*, D. *ūestag*, I. *ūistag* 'without branch, bush', to IE Pok. 1120-2 *uei-* 'to twist', see also s.v. *hwāssa-*, and above *bi* 'willow'.  
**bhuāja** 'sets free (?)', Manj. 43 *śaira asada harba(śa) kara bhuāja ttū aysmva* 'all good (and) bad, surely he frees the mind'. Possibly to base *buj-* 'to set free, open', see s.v. *bvājsa-*.  
**-m** enclitic replacing older *mā* and *nā*, but also masculine and neuter sing. \**nu* < \**nam*. The preceding vowel may be *-a-* or *-u*, *ū-*, and the *-m* may be absent in the later language. Here only a few passages are quoted. Thus I sing. III 74·195 *māstai-v-am* 'my brains'; Z 2·58 *ku-m bisa* 'where my house is'; in the formula N 165·35 *tta-m pyūštā*, = K 72·14 *tta pyūštā* 'so by me heard', = older SuvO. 4r2 *tta mā pyūštu*: = K 94·92 *tta tta mahā jsa pyūštā*; = v 243, 1b1 *tta tta mahum jsa pyūštā*, = III 20, 3b3 *tta tta mamā pyūštā*, = K 40·1 *tta tta ma jsa vā pyūštā himye*; = K 76·199 *tta-m mā pyūštā*, K 75·1 *tta pyūštā*; Z 12·43 *ysiro ysurre yande ku-m jsa hamdaru mīndā* 'he makes rough anger (is roughly angry) whereby he injures another'. For the 3 plural note III 9, 17r5 *biśsum* 'all of them', v 249·758 *biśū* (see s.v. *biśsa-* above), for older Z 4·109 *biśā nā*, Z 4·109 *biśā nu*, Z 4·110 *biśū nu*, Z 4·50 *biśā ni*, Z 4·44 *nā biśā*; III 58·14 *uysdī-sūmūm* 'I will teach them' (1 sing. *-umā*, with *nā*); III 58·14 *kṣasūm* 'sixteen of them'. See M. J. Dresden, *Jātaka-stava*, pp. 411-12 for the enclitic pronouns. For the unnoticed 3 sing. *-m*, note K 61, 40v4 *bhāvāna-m jsa yanāndi* 'they may make *bhāvāna-* meditation with it'; K 61, 40v4 *pirāttāvu jsa baridi* (for *-um jsa*) 'they bring faith in it'; K 61, 41r2 *hvaṅḍā-t-ū jsa suha varāśāre* 'among men (loc. plur. *-ā* < *-vā*) they experience joys (BS *sukha-* from it)'; K 61, 41r3 *ustamu jsa* (for *-um jsa*) 'at last therewith'; III 65·8 *pajaista-m jsa* 'he asked from him'.  
**ma** 'me', Z 5·51 *parrīja ma* 'save me'; K 46·44 *ṣi ma ttā pyamtsāṣṭa pāde* 'he will nourish me in future'; K 4, 142r4 *ttā ma vātā uysnora garkhāttetu dyāñātāndā* 'these beings showed reverence to me', Tib. *kho-bo-la sems-čan de-dag gus-pa dap bčas-śin rim-gro bskyed-nas*; K 5, 143r4-5 *vara ma paranārvātu mañātāndā* 'there they conceived me to be *parinirvṛta-* quenched', Tib. *kho-bola der yons-su mya-nan-las hdas-par hdu śes-so*; K 5, 142v2 *u namasātāndā ma* 'and they revered me'; K 16·144 *ma kaiṇa* 'for me', = K 32·40 *maṃ kaiṇi*; SuvP. 66r4 *nāsānde ma jsa biśā āra* 'may they take from me all faults', BS *atyayaṃ pratighṇantu*; SuvP. 63r2 *cu buri maṃ ide karma* 'whatever are my *karma-*acts', BS *yac ca me pāpakam karma*; K 154·34 *ma jsa bāyidiṃ (-im = -e)* 'they conduct with me'; K 154·36 *ma beda* 'upon me'. Possessive *mā*, *ma*, K 42·110 *ma ysira* 'my heart', v 384·5-6 *ma ysira* 'my heart' (see *mā*).

**ma** 'not' prohibitive, SuvP. 71v4 *ma jve dukha-vedana vāṃde* 'may they not know feeling of pains', BS *mā kasya cid bādhatu duḥkha-vedanā*; JS 18v3 *tta tta muṃḍai ma jve vaña āche beda* 'so you remained lest now disease should be on you (-e 2 sing. 'you'); with *ne*, v 330, 13v5 with v 69, 8r4 *ma ne...pulsā* 'do not ask', BS G 37, 11b2 *mā...paripṛccha*; *na* with imperative III 75·234 *na ma jsanyarā* 'do not kill (2 plur.) me'; K 112·370 *ma na pūsa* 'do not ask'; v 394r2 *ma ma ne pulsā* 'do not ask me', BS G 37, 73b3-4 *alam...paripṛṣṭena*, Tib. *ma hdri-ṣig*; v 58v2 *ma ne vātū pulsu*; later K 100·278 *āchai ma na hamāve* 'may the disease not arise'; SuvP. 72v4 *ma ni hā tsīde* 'may they not come', BS *vivarjyantu*. IE Pok. 703 Av., O.Pers. *mā*, O.Ind. *mā*, Greek μή, Armen. *mi*.  
**ma** 'here', older *mara*, III 39, 43b3 *khu mara najsūṣṭa* 'when shown here', = Manj. 276-7 *khu ma nūjsūṣṭe*; Sid. 5r2 *tti maṃ bāta āphirāñāre* 'they here disturb the winds', BS *kopayanti samīraṇam*, Tib. *rluṃ hkhruṅ-par hgyur-ro*.  
**ma-** 'this', pronoun, Sid. 128v3 *hwā mase muse hamthra-jimḍā ma ā ā nūṣṭimḍā* 'they press and wrap up severely', BS *śosād veṣṭana-lakṣanaḥ*, Tib. *drag-tu bčir-ba hdra-bar* ('like severe pressure'), possibly to read *māñamḍā* = Tib. *hdra-bar*; *mai*, SuvO. 27v1 *namasātāndā mai* 'they worshipped' (BS omits); I 255, 136r4 *avaśśa mai*, 'surely this one', BS *avaśyam ayaṃ*; N 76·46 *u hā yā mai ttāna paś<t>* 'and thither (someone) this one in this pool', BS *tatra puṣkarīṇyāṃ prakṣipya*. See also *mara* 'here'. To pronoun *ima-*, N.Pers. *im-rōz* 'to-day', Av. *imāt*, IE Pok. 281-5, O.Ind. *ayām*, *idām*, *iyām*, *imām*, O.Pers. *i yam*, acc. sing. masc. *imam*.  
**ma** 'I am', older *mā* (normal in preterites), III 71·150 *āhaurrda ma* 'I rejoiced'.  
**ma** 'make' 2 sing. < \**maysa* (?) quoted s.v. *āhaurrda*.  
**maṅgāra-** 'old, long continued', Sid. 127v5 *maṅgārā pharāka salā* 'old of many years', BS *purāna-*, Tib. *rūṃ-pa lo du-ma*; II 94·9 *maṅgārā hanā* 'old Khan-ruler', = II 96·92 *maṅgāra hana*; II 28, 37a2 *maṅgārā kīrarā* 'of old workmen'; v 193, 9a1 *hvaḍā maṅgārye dva* 'two old men'; III 18·20-1 *maṅgārā mau* 'old intoxicant drink', III 18·21 *maṅgāra gviḥa rūmna* 'with old cow's oil (butter)', III 18·27 *maṅgārā rrū* 'old oil'; I 179, 97r3-4 *maṅgāra ttaviṃ (-im = -ai)* 'old fever', BS *jīrnam jvaram*; N 50·29 *ce maṅgere hatcaṣṭe nweye jsa mahāsamudro vatseiya* 'who should go down to the great sea with an old broken boat'. Comparative, II 66·6 *maṅgādara nā iysgārya* 'the older is not bought back'. From base *mar-* or *marš-* 'to be worn out', hence \**mara-kāra-* or \**maram-kāra-*, see base *mar-* s.v. *pumūḍa-*; Av. *marša-*, Yašt 14·28 *maršō.kara-*, Armen. lw *maš* 'worn out', *mašem* 'to wear out', to IE Pok. 735-7 *mer-* 'rub, rub away', 737 *mer-s* O.Ind. *maṣa-* 'pulverized', Germanic *mors-* 'crush'. For *-m...r-*, note also *ysaṅgara-* 'old' to base *zar-* 'grow old'.  
**maṅgiṅḍā** 'pumpkin', Sid. 18r2, BS *kuṣmāṅḍa-* 'pumpkin', Tib. *kuśmamaḍa* (= *kuśmamḍa*). From base *marg-* 'to swell', \**marganta-* 'swollen fruit', see also *muṅḍa-* 'lump', base *marg-*, to IE Pok. 723 *melgh-*, variant *melgh-*, beside Av. *marəzāna-* 'belly', Lit. *milšinas* 'giant', O.Ind. *malhā-* 'dew-lapped'. For *-iṅḍa-* see also *mījīdā* 'amar-

- anthus'. The variation *-gh-* and *-gh-* as in IE Pok. 254 *dhregh-*, *dhregh-* 'hold'. See also *maṅgāra-* for replacement of *-r-*, and *mumja-* 'ant' to base *\*marvi-*.
- maṅgūraṃ** 'proper name', v 212, 12a1 |||*maṅgūraṃ spaśa* 'observer Maṅgūraṃ'.
- majṣī** 'women', K 46:40 *pharākya majṣī haṃgrrīye* 'many women assembled'; ibid. 41 *ttā majṣī braṣṭā* 'she asked the women'; ibid. 41 *ttai hā [hvā] majṣī tta hvāda* 'so the women said to her', = ibid. 44 *ttai hā majṣī tta hvāda*; gen. plur. K 46:42-3 *khū śī avīsyaca strrīya ttyām majṣām jsa ttū hirā pyūṣṭā* 'when the blind woman heard this thing from the women'; nom. sing. III 105:8-9 *khū urauda hamya śā majṣye* 'when the woman became pregnant', II 57a1 *ma majṣyā ysādā* 'they took away my women'. See *mīṣe*. Inflection *-e*, *-ye*, *-yā* nom. acc. sing., plural *-ī*.
- ma jsā** 'with me', III 81:37-8 *parādīvyai ysairka khu ma jsā dyaīyi ttāmā* 'I grieved heavily when I felt in me weariness'. See *ma*. Preterite fem. *\*dātātā* > *dyaīyi*.
- majṣā** 'boy (?)', <be(?)> *da majṣā ysā* 'in time (?) of... a boy (?) was born', v 312:25, possibly from base *mag-* in Av. *mayava-* 'unmarried', Zor.P. gloss *žan nēst* 'he has no wife'; Got. *magu-s* 'boy', then *\*majāka-* > *majṣā*.
- mañ-** 'to think, care for, honour', III 28, 38a2 *cu ma salāyau jsa mañāre* 'who think of me (honour me) with words' (BS *saṃlāpa-*), BS *ye māṃ ghoṣeṇa ca anvaguh* ('who followed me with acclamation'), v 150, 5a3 <u>*ysānā puñāundo mañāte* 'thinks of the self as meritorious'; III 134a3 *uysnora hayūna mañāte* 'thinks of the beings as friends'; Manj. 177 *uysānā mañāre dharma* 'they think of the self as dharma'; Manj. 194 *brā mañe pūra* 'thinks the son dear' (or plural 'sons'); SuvO. 36r7 *māstā ttagatīnei hāvā mañāñā* 'it must be thought a great advantage of wealth', BS *mahābalena bhavitavyaṃ*, Tib. *don chen-po thob-par bsam-par byaho* (*bsam* 'think'); III 24, 22a1-2 *tta tta hā mañāñā sā śāstāra ttara āsti* 'so it must be thought, the teacher dwells there', BS *śāstā viharati* (= III 28, 39a4); L 99:11-2 *au hā ggarkhuṣṭanā tcāraṇa yuḍa yanāra ā-t-ī mañāre ā-t-ī vā pajsama yuḍu yanāra* 'either they may be able to put in the range of reverence, or they honour him or they can do him worship'; v III, 33r4 *ratu yanāro u...suhu mañāro* 'may they make sport (BS *rati-*) and think of joy', BS *abhira-meyuh*; v 67, 25a2 *tta tta khu parśa mañā paysā hīvi pye* 'as in service his own son (*paysāta-*) honours his own father' (*pye* = *pātaru* acc. sing.). Preterite, K 5, 143r5 *vara ma paranārvātu mañātāndā* 'they thought of me there as quenched' (BS *parinirvṛta-*), Tib. *kho-bo-la der yons-su mya-nan-las hdas-par hdu śes-so*; Manj. 291 *nai mañe* 'he did not think of it' (*mañāta-*). Noun v 131, 56a1 *amañā-mata aḱāmate jsa āste* 'he remains without thinking (and) thought', Tib. *rlom-sems thams-čad*, *legs-par hjom-pa dan* translation E. Lamotte, 303 'la destruction de toute notion' (*\*sarva-manyānā-pramardana-*); III 1, 6r3 *mañāme jsa*.
- maṅjsa**, for *maṅ jsa*, III 131:2 |||*ṣī maṅ jsa ma śīrkā pyāsti* 'he spoke well with me here'.
- maṅḍī** 'women', plural to *maṅḍe*.
- maṅḍūla-** 'cloak', K 63, 79r2 *ysara-ttaśāṃ maṅḍūlyāṃ kamacāṃ pyāstā* 'covered with brocaded cloaks, with coverings'. Base *mandu-* and suffix *-la-*, with O.Pers.

μα υδύας 'cloak'. BS lw Mahāvīyutpatti 9183 *manduraka* Tib. *ras bal-gyi stan* 'coverlet of cotton (and) wool', Divyāvādāna 19:23 *manduraka-*, but Pali Vinaya I 196:6 *majjhāru*. See BSOAS 26, 1963, 72 ff. This *mand-* may be connected with Celtic in Lat. *mantu-s*, *mantellum* 'mantel', whence O.Engl. *mentle*, OHG *mantal*; from late Greek μάντιον, Slav. O.Russ. *manūtija*, O.Slav. *manūtijica* 'pallium'. Possibly a base *man-* 'to hang down (?)'.

**maṅḍe** 'woman', III 123:52 *maṅḍe* (nom. sing.) gloss to BS *nāri*; II 110:21 *maṅḍve bema nā* 'the woman received woven cloth'; III 136a2 *maṅḍai vā kuṣa śā* 'seek out one woman' gloss to Chinese *bika nau tca la* (K 675:1 *nū*, older *nūwo* 'woman'); Manj. 166 *ttyā jsa maṅḍe hvogida raṣṭa* 'from these it (*śūnyatā*) is rightly called female'; III 137:21 *khu ttī maṅḍai kainā pvaīsā* 'when I then ask for the woman'; gen. sing. I 183, 101v1 *cū maṅḍyi pūra ni hami* 'what woman has no child', BS *lamba-garbha-*; I 179, 97v5 *maṅḍī svidana* 'with woman's milk', BS *kṣīra-*; II 77:7 *maṅḍvai va* 'for the woman'; II 77:38 *maṅḍvai baida*; II 77:40 *maṅḍvai biḍa padaidauḍū* 'we made clothes for the woman'; plural, III 123:63 *pharāka maṅḍī brāi* 'many beloved women', gloss to BS *prabhūta nāri priya*; II 109:7 *maṅḍvī cu bema nauda* 'the women who received woven cloth'; K 36:100-1 *saṃ varī maṅḍī śkādādi maysairkā* 'on the spot the women made great (noise)'; gen. plur., I 183, 102v2 *maṅḍyāṃ pūrāñā āchā* 'illnesses in women's womb'; I 159, 73v5 *mimsta-ujām* (*-im-* = *-ai-*) *maṅḍyāṃ* 'of pregnant women' (see *ūra-* 'belly, womb'); I 151, 62v3 *maṅḍyāṃ varāśāñā pūrāñā āchā* 'illnesses of the womb, to be experienced by women'. Inflection, sing. nom. *-e*, gen. *-ī*, *-yi*, plural *-ī*, *-i* (see also s.v. *mīṣe* 'woman'). Connexion with child birth may indicate a derivation from *ma(i)k-* 'to suckle' hence *\*mantiyā-* < *\*ma(i)kantiyā-* to Av. *maēk-*, N.Pers. *makīdan*, *mazīdan* 'to suck, taste', Balōči *mičag* 'to suck', *mixta*, causative *mīšenay*, Zor.P. *mičak* 'taste', N.Pers. *mazah*. From a base IE *\*maik-*, *mak-*, see IE Pok. 698 *mak-*, *māk-* 'moist', O.Slav. *mokrū* 'moist', *močq*, *močiti* 'to moisten', Czech *mākati* 'to moisten'.

**maṅḍūna-** 'bad, rotted', with *mu-*, *muttūm*, I 163, 77v4 *maṅḍūna bauśa* 'rotten smell', BS *pūta-*; II 33, 3b2 *paṅḍā paskyāṣṭa muttūm himye* 'the road has again become bad'. From *\*mudata-* > *mutta-*, *matta-* with *-auna-* or *gauna-* ('colour') to base *maud-*: *mud-*, IE Pok. 741-3 *meu-*, O.Ind. *mudirā-* 'cloud', Greek μύδος 'moisture', μύδαω 'be moist, foul', with *smeu-*, MHG *smuz*, Engl. *smut*, *smotten* 'to foul', Engl. *smut*, *mud*.

**math-** 'churn', see *maṅth-*.

**mada-** 'intoxication', dialectal or archaic or possibly BS lw, K 63, 79r3 *mada-māyā khaṣā sūdā-bhaujana hvīda* 'intoxicant beverages, *sudhā-bhōjana*-food' (BS *sudhā* 'fine food'). To base *mad-*, see s.v. *māya-*, *meva*, *maitti*. For *-d-*, see *bādāri*.

**madāna**, to read *ma* 'here (?)', *dāna* 'seeds', III 87, 128.

**ma-dāru** 'not long, soon', v 180a12 *ma-dāru avaśau aysā nvāstā yanīmā* 'soon surely (BS *avaśyam*) I can bring in'; Z 5:113 *ttyau puñyau avaśśā ma-dāru balysūstu hastamu bōāne* 'by these merits surely soon I may awaken to the best bodhi-knowledge'; = Z 11:77 *avaśśū aysu hamatā*

*ma-dāru balysūstu hastamo bvāne* 'surely I myself soon may know the best knowledge'; SuvP. 62v1 *biṣūm sijide* (BS *sidhy-*) *ma-dārā* 'all of them may succeed soon'; SuvP. 65r3-4 *baṃsa panamāṃde ma-dārā* 'may they soon arise as Buddhas' (in these two passages and SuvP. 68r1 and 70v3 there is no BS equivalent; but dyadic in SuvP. 68r1 *thyau jsa ma-dārā* 'at once soon'). See *dāra-* 'long', and *paiya*, *piṃya*, BS *cireṇa*.

**man-** 'to injure', Z 22:324 *manīndi mā udiṣṣā* (BS *uddiṣya*) *pravaita aysu hamatā hvastā pachyise* 'for my sake they injure the men gone forth (BS *pravrajita-*); I myself think to be struck'; Z 2:200 *ysira ho kama yā manīyā aṅga patāṇīyā jsanīyī* 'rough speech by which one injures; wrenches limbs, beats' (-īyā durative past); Z 13:43 *ysiro ysurre yande ku-m jsa hamdaru mindā* 'he makes rough anger when therewith he injures another'. From *man-ya-* also, present *mañ-*, II 101:11 *sāna jvai na mañā na vihīlā* 'we will not injure even him the enemy, we will not harm him' (dyadic *mañ-* and BS *viheṭh-* 'to injure'); a broken text, v 67, 142:6 *na mañā(m)ā (u n)e (vi)hīlāmi* 'we do not injure, and do not harm'. From *man-* rather direct to IE Pok. 726 *men-* 'press together', Greek *μ῀ρέω*, Lit. *minū*, *minti* 'tread', O.Slav. *min-*, Russ. *mnu*, *mjati* 'break, knead, tread, crumple'; less likely *\*manθn-*, see *maṃth-*. Chr. Bartholomae, AIW traced Av. *vīmanāṭ*, *amaṣta* to *manθn-*; similarly G. Morgenstierne, IIFL, 2:223, Yidya *lāmōnəm*: *lamīm* 'rub' (*\*niman(θ)na-*, *\*nimatika-*); Yazg. *ḍemān-:ḍemūd* 'to knead'.

**mana** 'really, indeed?', with *cu*, *ku*, *ca*, hence *cu manai* 'is it truly', K 2, 136r2 *cu māna sthavirā ānandā ttandrāmāna bahusrutūñāna* (BS *bahusruta-*) *uspurrā astā* 'Is Ānanda the elder (BS *sthavira-*) really complete with such polymathy?', Tib. *gnas-brtan kun-dgah-bo ni maḥ-du thos-pa rnam-skyi mchog-go zes bc om-lān-hdas-kyis bkah-scal-na*; translation E. Lamotte, 238 'est-il vraiment. . .'; III 23, 18a1 *tta cue saittā subhūva cu mani arahamā hama nā* 'How does it seem to you Subhūti? Does it really occur to an arhant (worthy one) or not?', BS *tat kiṃ manyase subhūte api tv arhata evaṃ bhavati*; III 23, 16b4-17a1 *cu mani śi srrauttāvanā tta hāme nā*; without *nā*, III 23, 17b1 *cu mani śai sakṛttāgāma tta hamā*; Manj. 318 *cu manai*; K 105:248 *ṣai manai*; Manj. 33 *ca mene*, Manj. 98 *cu mana*, K 74:64 *ku mana*; K 74:67 *ku mana naṣamādi*; Z 22:100 *cu mānau aysu tta hvataimā* 'if I have really taught'; v 70, 8v4 *tta cu mānau sarvaśūra tte hvṃndi vāraṇā hāmāte* 'if really so, Sarvaśūra, a wound happens to this man', BS G 37 12b2 *kiṃ cāpi sarvaśūra vranam utpadyeta*, Tib. *kun-tu dpah-ba rma hbyuḥ-bar hgyur-te*; v 388, 19r3 *cu mānau ne usahyāta pyūṣṭā* 'do you not really strive to hear?', BS G 37, 14a1-2 *yas tvam notsahase śrotum*, Tib. *khyod ni ṅan-par spro ma yin*; K 6, 146r5 *cu mānau paḍāṃjsīna dīrna kāḍāgānāna naryo jsāte* '(whether) he goes really to naraka-hell through a former bad karma-act', Tib. *des snon sdg-pāhi las bgyis-pa ni sems-čan dnyal-bar yas mchi med-kyi*. Possibly from *ma* (*\*imā*) as a particle and *na*, IE Pok. 320 *ne*, Lat. *-ne* interrogative.

**maṃth-** 'to churn, stir', Z 2:16 *ūto maṃthāte kiṣṣā* 'churns water in a vessel (*kūsa-*)'; Z 2:112 *maṃthā biṣṣu āhārā ttū*

'he might churn up all this ash'. With *vi-*, Sid. 100v2 *tta arve vimathāñq* 'so the medicines must be pounded'; III 84:38 *hā haumai vimathāñā* 'the barley is to be beaten'. With *pati-*, see *patāmaṃthanā* 'arrow'. From *manθ-*, Av. *manθ-* possibly *amaṣta* and *vīmanāṭ* (see *man-*), Sogd. Bud. Dhuta 25 *kḍ'wty šy kḍ' LA mnd'* 'if one does not churn it', ibid. 27 *APZY šy kḍ mnd'* 'and if one churns it' (*mnd-* = *manθ-*); Oss. D. *āzmāntun*, *āzmānst*, I. *āzmāntyn*, *zmāntyn*, *āzmāst* 'mix; rebel' (-*nt-* < -*nθ-*); Parāci *menth-* 'rub', Waxī *mānd*, *māṇḍ-* 'to rub' (possibly Yidya *lāmōn-*, Šuyñi *demān-* 'rub', see *man-*). From *maθ-*, Sarikolī *māθ* 'stick', Šuyñi *māθ*, Yidya *mōxē* (*\*māθaka-*); possibly, Armen. lw *mahak* 'large stick'. IE Pok. 732 *menth-*, *meth-* 'turn', O.Ind. *mānthati*, *mathnāti*, Greek *μ῀θος* 'battle tumult', O.Norse *monḍull* 'turning handle of the quern', Lit. *menčiū*, *mēsti* 'turn (flour)', O.Slav. *męto*, *męsti* 'to disturb'.

**mama** 'my', genitive to *aysu*, a 'I', v 341, 83r2 *mamā puṇā* 'my merits', BS G 37, 77a6 *mama puṇyāni*, II 71:2 *mamā śirkā ṣṭe drūnai* 'my health is good'; II 28, 36a3 *salā hauḍā si mama awva* 'gave the report (BS *samlāpa-*) that my village. . .'; SuvO. 54v3 *mamā ttātā ātama sambajāṃdu thatau mā sambajāṃdu* 'may these my desires be fulfilled (BS *saṃpady-*), may they be swiftly fulfilled for me', BS *tena sarve ca abhiprāyāḥ samrḍhyantu kṣipram samrḍhyantu*. Derivatives, *mamā*, Bcd 54r3-4 *vasva prrañihāna mamā pātcā ma jāṃde* 'may my pure vows (BS *prañidhāna-*) then not perish', BS *tāvata-niṣṭha mama prañidhānam*; K 52:7:4 *mimī pye ysūṣka* 'my dear father'; adjectival, *mamānaa-*, K 7, 5r1 *vāṇa mamānai uṣṇilāna āṣṣiṇi ḥāyā naramdi* 'now from my uṣṇīsa-excrement issued a blue ray'; Manj. 222 *bitcaphi cv(e) tta tta saitta mamāne jvōye satva* 'troubled in my life, how does it so seem to you, (you) man?'; Z 24:482 *mamānai pūrā imu śśāṣṣanā jūtā* 'to-day my son's commandment perishes'; Z 22:316 *mamāno stāmo ne keṇdi* 'they do not think of my weariness'; III 7, 14v3 *mamāne ttā mūysdyūne baṃtve* 'these my pitiful laments'; v 284, 5r3 *mamānye loṃya*|||; secondary adjective, III 117:12 *mamaūñāṃ tvāra aysmyā śairkā ṣṭe* 'the movement of mine is excellent to my mind'; with *-ālsto*, Z 22:293 *cu rro parrījīmā mamāsto śśākya-munā balysā ṣṣānaumi* 'whom also I save to myself, a favour of Śākya-muni the Buddha'; adjective, *māmaka-*, N 114:12 *jsārā mūri mirāhe hoḍa mamā māmakā* 'give (2 plur.) me for mine corn, coins, pearls'.

**mama** 'mother' in address, K 26:139, = K 18:212 *māma*, see also *māmā* (K 29:198).

**mamū** 'there', Z 5:37 *mamū rre śśāyyo haṃtsa kāde duraṇa ṣṭānā vaysgastā* 'there the king with the Śākya men, being very far off, dismounted'; v 31:79:4 *nai ne mamūka hāmuru* 'not there forgetfulness. . .'; Z 5:81 *nā ju ye hā jsāte mamūka ni vā vara handari hīsti* 'no one goes there, nor another comes there', = Manj. 239-40 *nai ja hā jsāya mamvaka na vā vara hadara hīsta*. For *-ka-*, note also *ttattī* 'here', *ttattika*; for *-ū*, *hū*, *vū*, *mū*.

**maṃma-** 'cotton (?)', II 85:19 (miscellany) *maṃmā thau śau* 'one piece of cotton (?) cloth'. Hence *\*mamma-* < *\*bamba-*, to Zor.P. Gr.Bd. 118:1 (TD2) *pambak*, N.Pers. *panbah*, Armen. lw *bambak*, Oss. DI. *bāmbāg*

*bämpäg*; Turk. *bamuk*, *mamuk*, *pamuk* (see G. Clauson, Etymological Dictionary of pre-thirteenth century Turkish, p. 345–6); with Greek βόμβυξ ‘silk-worm’, βουβύκιον ‘cocoon’, oriental loanword; also πάμβοξ, παμβοκίς, βαμβόκιον, Lat. *bambax*.

**maya**, Manj. 120–1 but read *šama ya dūšarsīla hara maraṇa-kāla pūsta avāya* ‘Šama was of unethical character, at time of death he sped to ruin’ (BS *apāya*). Unidentified mythical name (š- may stand for ś, possibly *śama* ‘Yama’).

**maysirka-** ‘large, great’, variants *maysairka-*, *maysērka-*, *mīysirka*, *mīysirka-*, *mīysāraka* (or to read *mīysiraka*), JS 10v4 *beṣaci mursala* (BS *musala-*) *šeña dīsta maysirkā* ‘a whirling huge hammer in one hand’; III 75·225 *gara ttrairkha pāršta maysairka* ‘he split the huge mountain peak’; III 75·222 *āṣeñjā aṣtā maysairkā* ‘there exists a great pool’; III 72·158 *birgām. . . tīyām hīvī nāya maysairkā* ‘of wolves. . . of them huge noise’; Manj. 60 *maysirkyaī tceṅṅā baista* ‘bound in the great eye’; JS 30r1–2 *beṣūna prāṇā kave khūysā meysairka* ‘breathing things of all kinds, fishes, tortoises, huge ones’; K 17·189 *kūsa. . . mīysiraka* ‘huge drums’, =K 25·123 *kūsa. . . mīysiraka* (rather than *-ysā-*), =K 34·74 *kūsa. . . maysairkā*. From *maz-* ‘great’ with *mazar-* and *-ka-* (with *-k-* retained), like *bīysirka* ‘huge’ (*\*vasar-ka-*), Av. *maz-*, *mazah-*, *mazant-*, *mazišta-*, *mazyah-*, *mazā-*, Sogd. Bud. *mz’yx*, Chr. *mzyx* ‘great’ (with suffix *-ēx-*), Zor.P. *mazan-*, *māzan*, *māzanik*, *mazantom*, *māzantom*, Sogd. *mzny’n dyw* ‘Mazanya demons’, Av. *māzainya*, M.Pers.T. *mzndr* ‘greater’, *mzn* adjective and noun. The form is like O.Pers. *v z r k* *\*vazarka*, Sogd. Bud. *wz’rkk*, see s.v. *bīysirka-*. See also *mijš* ‘woman’ from *\*mazišt-*. IE Pok. 708 *meǵ(h)-*, O.Ind. *mahā-*, *māhi*, *mahānt-*, Greek μέγας, Armen. *mec*, Lat. *magis*, *magnum*.

**maysjyāna** ‘urinary’, adjective, I 165, 81r2 *bista pacaḍa prramihā aharina maysjyāna āchā biśā jīndā* ‘the twenty kinds of *prameha*- without remainder urinary diseases it removes’, BS *prameha viṃśatis ca*. From *maiz-*, see *mīysai*, *phīysgāna-*, *bīysman-*; here *miz-* > *maz-*. IE Pok. 713 *meiǵh-*, see s.v. *mīysai*.

**maysdara-** ‘nipple’, loc. plur. JS 10v3 *maysdarvā paijvā urā* ‘in nipples, breasts, belly’; III 92·245 *cu paijvā vīna u maysdārvā, vīna ṣgi va painḍai* ‘what is pain in the breasts and nipples, this poultice is for it’. From *mazda-* with suffix *-ra-*, as *tīarandara-* ‘body’, Av. *snāvarā* ‘sinew’, *bāzura-* (in compound *snāvarā.bāzura-*), Oss. D. *bazur*, I. *bazyr* ‘wing’, to Greek μαστός ‘nipple’, μαστός, μαστός ‘breast’, see IE Pok. 694 *mad-* ‘be moist’. Possibly Oss. D. *māsk’ā*, I. *māsk’* ‘nave of a wheel’ if from *\*mazda-ka-*, as D. *k’oskā*, I. *k’usk* ‘niche, hollow in the wall’ from *\*kaušda-ka-*, with Khotan Saka *kūšda-* ‘hole’, above.

**maysdyūna** ‘to be pitied, favoured’, see *milydyūna-*.

**mar-** ‘to die’, present *mār-* (*\*mrya-*), participle *muḍa-*; 3 plur. V III, 33v7 *tā hvḡḡdā ce mārāre* ‘these men who die’ (BS *differt*); Manj. 15 *mīrāre*; 3 sing. V II5, 64r7 *o brye nere jsa gvaysde, o yā brya dūva mīde* ‘either he is parted from his dear wife or his beloved daughter dies’, BS *priya-bhāryā-viyogaṃ vā mriyate duhitāpi vā*; I sing. III 109·12 *a mīre* ‘I die’, III 73·188 *mīre a*. Preterite,

v 70, 8v6 *kho muḍye hvḡḡndi mārā-pātara* ‘as a dead man’s parents’, BS G 37, 13a1 *mṛtasya puruṣasya mātā-pītarau*; Sid. 1 bis r1 *muḍa phari satva* ‘many people have died’. Infinitive, II 16, 4b6 *haṃjyārau hvḡḡḡdā mārām kṣūna* ‘the men are like to die of hunger’; JS 26v4 *āṣṭi mīrām tī jsām kṣūna* ‘he was about then to die of hunger’; present participle fem. JS 22v1 *āchajja gyauha mīrāniya* ‘the ill courtesan about to die’; present active, II 117·11–2 *mīreca bāda* ‘time of dying’; noun K 144, 2r4 *merāme hīya saṃñā* ‘concept of dying’; adjective, Z 2·44 *cile varata baysgu, muḍīni* ‘the clothes there of the dead, thickly’; Z 2·48 *rrūva muḍaiña* ‘intestines of the dead’. From *mar-* ‘die’, Av. *mar-*, *mārta-*, *maša-*, *mīryeiti*, Sogd. Bud. *myr-*, *mwrty*, adjective *mwr’t’n’k*, *mwr’tk*; *mwr’tky* ‘death’, M.Parth.T. *myr-*, *mwr’d*, M.Pers.T. *myr-*, *mwr’d*, Zor.P. *mīr-*, *murtan*, N.Pers. *mīr-*, *murdan*, Oss. D. *mālun*, *mard*, I. *mālyn*, *mard*; D. *marun*, I. *maryn*, *mard* ‘kill’; Pašto *mṛəl*, *mər*, Parāčī *mer-*, *merō* ‘death’, *muṛō* ‘dead’ (*-ō* < *-aka-*), Waxī *mārī-*, Šuyūnī *mar-*, *mūd*, *mūžj* ‘dead’, Yazg. *mar-*, *mag-*, *mīgag*, *məraj*; Yayn. *mīr-*, *murta*. IE Pok. 735 *mer-*, O.Ind. *mārati*, *mārāte*, *mṛta-*, Greek ἐμorteν ‘he died’, O.Ind. *mriyāte*, Lat. *morior*, *mortuus*, Lit. *mūrstu*, *mūrīti*, O.Slav. *mīro*, *mṛēti*, O.Engl. *morð* ‘killing’, Got. *maurþr*, O.Engl. *morðor* ‘killing’. For ‘mortal’, O.Ind. *mārta-*, Av. *maša-*, *mārata*, *mašya* O.Pers. *martiya*, Zor.P. *mart*, N.Pers. *mard*, Greek μортός ‘man, mortal’. See also *huvḡ* ‘mortal (man)’.

**mar-** ‘to wither’, see *pūmūḍa-*, IE Pok. 735–6.

**marā** ‘death, plague (?)’, K 150·16 *pīla marā āchai pveṃṃī* ‘trouble (BS *pīdā-*), plague, illness, fear’. From *marā-* ‘dying’, to O.Ind. *marā-*, O.Slav. *morū*, Lit. *māras* ‘plague’ (IE Pok. 735).

**marā, mari** ‘here’, *marata*, v 114, 63r3 *kho hāmāre marata hvḡḡḡduḡ* ‘as they arise here among men’, BS *jātānām manuḷa-ālaye*; K 99·253 *marā kṣīra* ‘in this land’; K 151·34 *marā jsām* (for *marrjsām*); K 147·35 *marau vaska* ‘here for them’ (*-u* pronoun); see also *ma* ‘here’ from *marā*. From *ima-* ‘this’, *\*imaθrā* (note *mar-*, not *mār-* (but *pūra-* ‘son’ < *puθra-*), like *cīra-* ‘visible’ < *ciθra-*).

**marāṇa-** ‘death’, v 339, 77r1 *marāṇā nā ātā* ‘death has not come’, BS G 37, 72b5 *paśyāmi marāṇam*; v 340, 79a4 *marāṇu vātā* ‘at death’, BS G 37, 74a4 *marāṇa-kāla-samāye*; K 154·34 *marāṇa-kāle* ‘at time of death’, v 246, 11a4 *marāṇa-kālī* ‘at his time of death’ (loc. sing. with *yi*), BS *tasya marāṇa-kāla-samāye*, =K 97·182 *marāna-kālī*; Z 24·165 *āchajna marāṇāna*; Z 6·30 *parštā marāṇa* ‘he escapes from death’; v 159, 2a3 *marāṇu vī*; adjective, Z 13·130 *marāṇinau māro purrāndā* ‘they defeat death’s demon *Māra*’; Z 22·276 *marāṇīṃju hatcañita hīno* ‘break up (2 plur.) the army of death’, =Divyāvadāna 300·22 *dhunita mṛtyunaḥ saīnyam*; Z 24·238 *marāṇīgye khvōyā* ‘waves of death’. Iranian *marāna-* in M.Parth.T. *mryn*, adjective *mrynyn*, hence not BS lw, but the compound *marāṇa-kāla-* ‘in time of death’ may be either partly Iranian or wholly BS loanword.

**maršyārā** ‘forgive, forget’, JS 3v2 2 plur. imperative, *vāna-ṃ tī maršyārā ārrā* ‘now forget my fault’. For ‘forget’, see *hāmura-* (*\*framrš-*), hence archaic or dialectal *marš-*: *mṛš* retaining *-rš-*. From *marš-*, Orm. *šramōt*, Parāčī *nhāmur* (not *muš-*); ambiguous *marš-* or

*muš-*, M.Pers.T. *pr'muš-* 'forget', *pr'mušt*, Pahlavī Psalter participle *plmwšyt*, Yīdya *fərmō-:farmiy-* (*nas-*: Sanglečī *fərnīs-*, Šuynī *renēs-*), Waxī *ramūš-*, *rīmošt*. Av. *marša-* (see *maršō.kara-* 'rubbing out', *maršavan-* 'name of a demon', Zor. Pahl. gloss *sēš ī nihān-raβišn*); Armen. lw *maš*, *mašem* 'use up'; N.Pers. *farāmōš* 'forgetting'; O.Ind. *mṣyate*, *marṣati*, *marṣayati*.

**mala** 'rock', SuvP. 69v4 *khu ra malnā garā ttraikha* 'as with rock the mountain peak' (BS *tikṣṇa-*), BS *yathā-upa-lair merur ananta-tulyo*, Tib. *rdō*; II 103, 57-8 *mala ttraikha sūmīra gārāna rāmda* 'rocks, peaks, of Sumeru king of mountains'; II 231 *dāittā khu raṃnā male ttraikha* 'it appears like rocks, peaks of jewels'. The source could be either *-l-* or *-rd-*, hence *mala-* 'rock', BS *upala-*, IE Pok. 721 *mel-* 'elevation', Greek *μολεῖν* 'go', Alban. *mal* 'mountain' (<\**molno-*), Let. *mala* 'bank, region', Lit. *malā* 'land', *pamalis* 'edge'; or \**marda-* > *mala* to *kamala-* 'head', Av. *kamərəda-*, O.Ind. *mūrdhan-* 'head', Greek *βλωθρός* 'rising high'.

**malys-** 'rub, crush, groom', Z 2.139 *bāysū malstā* 'he crushes the arm'. With preverb. *ati-* 'to swallow', Z 13.83 *ttumalste*, = JS 41r2 *ttrameste*, III 69.84 *ttramaste* 'he swallowed'; with *uz-*, Z 5.31 *uysmalsta-* 'rubbed'; K 64, 80r4 *aśa...uysmestā* 'groomed horses', K 35.78 *uysamesti bārā aśi* 'groomed riding horses'; with *ni-*, Z 22.147 *nimalśdā* 'he rubs', noun, loc. sing. Z 2.85 *nimalśa* 'following'; with *pari-*, JS 24v1 *peṃesti* 'he seized', II 45.74 *paṃmaštā*, II 98.153 *peṃaistai*; with *vi-*, Z 21.11 *ggumālste*, present, II 84.17 *gūmalām*, Sid. 122r1 *ggūmalāyānā* 'to be smeared', Tib. *bskus-te*; II 44.42 I plur. *gūmaistāṃdūm*. From *marz-*, participle *malsta-* < *mṛšta-* (*-l-* absorbs the palatalization of *ṣ*), Av. *marz-*, Sogd. Bud. *mṛznykh* (\**marzanikhā-*) 'purge in medicine', *nm'rz-* 'touch', *wm'rz-* 'destroy', Man. *wmrz-*; M.Parth.T. *nmrz-* 'to clean', *nmwšt*, M.Pers.T. *mṛz-*; Zor.P. *marz-* 'rub', *mālīt* 'rubbed' = *mušt* (variant *sūt*), N.Pers. *māl*, *mālah* 'harrow', Balōčī *marz*, *mālag* 'clod-crushing log', Waxī *lamərz* 'slope in field', *namurzg* 'brush-harrow', Gazī *nimerzūn* 'to rake', Sarikolī *namūšg* 'harrow', Oss. D. *mārzun*, I. *mārzyn*, *marst* 'sweep', D. *nimmārzun*, I. *nymmārzyn* 'sweep', *kāl-mārzān* 'cloth for head or hand'. IE Pok. 738 *merǵ-*, O.Ind. *marj-*, *mṛšta-*, Greek *ἀμέρπω* 'rub off', Armen. *meržem* 'drive away' (to IE *merǵ-* rather than IE *mlǵ-*).

**malysaka-** 'royal treasurer', Z 22.156, BS *grha-pati-* 'majordomo'. Agent noun to *marz-* 'to care for', attested in Av. *fšaoni-marzā-* 'caring for the fattening (of cattle)' epithet of Druvāspa (*-uv-* written *-uu-*). The *grhapati* is one of the Emperor *Cakravartin's* seven jewels, see II 54.17 *grahitā* (\**graha-pati-*) *parṇāyakā* 'majordomo, army-captain' (BS *pariṇāyaka-*). The title of the first Kaniška, Kušan *marjhaka* is connected (see TPS 1956, 110 ft.). With increment *-d-*, *mṛš-d-* gave Khotan Saka *mulysdi* 'favour, mercy' (rendering BS *karuṇā*), Av. *mərəžd-*, O.Ind. RV (*mṛd-*) *mṛl-*, *mṛdati* (with metrically long syllable *mṛd-*), to IE Pok. 722-3 *melǵ-*, *mlǵ-d-*.

**maśapa**, later form of *maśpa* 'road'.

**maśā** 'small (?)', III 15.35 *u khu hiri maśā yīdi <kīrī> ni parsti īdi u hvamṣām sāni pha himāri* 'and when he makes

his business small, he cannot command his work and enemies of men become numerous'. Uncertain, possibly base *maz-* 'to rub, crush', whence 'crushed' > 'small' (see O.Ind. *kṣod-* 'crush', *kṣudrā-* 'small', IE Pok. 625 *kseud-*); connected with *hamaysaa-* 'pounded small', III 86.99 *hamaysā śikarā* (BS *śarkarā*) *parkūnānā* 'powdered sugar is to be sprinkled' (see s.v. *hamaysā*), with Lit. *māžas* 'small', *mōžis* 'smallness', *mažāsīs* 'little finger', as from IE *meǵ(h)-*. See base *maz-* in Sid. 135v1 *vameys-* 'to rub' (BSOAS 21, 1958, 522-6), and *māštaa-* 'pressed'.

**maśāña** 'measure (?)', v 182, 43r4 *<balysū>ñavūy(sai manā)ṃjavō maśāña, anamkhiṣṭa kalpa*. Uncertain, possibly BS *manojavā* 'magic', and *maśāña* for later *masūña* 'to the measure of, quantity of': 'the bodhi-sattva's supernatural power in measure, for countless ages'.

**maśūm** 'quantity, extent', II 62 Dumaqu 3 *cu maśūm draya hvamṣdi vistāndi tti mūri ysamṭhaḍi pastādi* 'what amount of them the three men deposited, those *mūrā-* coins they ordered as connected with payment', see *ysamṭha-* 'payment, interest', to base *zam-* 'to pay' for services; II 58b9 *ttaka parauta cimṅām hvanaṃ cvām maśū caṣṭā ya tti hāhā pyatsā budāṃdū* 'the orders to the Chinese Hvana-men what our amount of them was assessed (?), those we brought before the *hāha-* officials'. Possibly two Chinese titles *hvana-* and *hāha-*. For *caṣṭa-*, 'assessed' is conjectural to *čāš-* 'inform, make known', Zor.P. *čāštan*.

**maštā** 'greater', IV 23.3 (verse 15) *armyāya baṅsa cvai yana maštā* 'Amitāyus Buddha whom you magnify'. See *mištara-*, *mista-*.

**maśpa** 'road, way', later K 23.68 *maśapa*, once JS 25r4 *maśma* (variant?), K 149.3 *maśpa*; K 74.57 *aṣṭāga maśpa* 'the eightfold path', parallel BS *aṣṭānga-mārga-*; JS 25r4 *byaudāmdā maśma hvāhṅ* 'they found the broad road'; III 73.192 *biṃda maśpa va tti būysa ṣṭā ye tvāra pharākye* 'on the road there then were very many goats'; II 92.119-20 *sūha:cū āna dyau-tcvimnā (-im- = -ai-) buri maśpa* 'the road from Su-ṣou to Liau-tsuān' (AM, n.s., I, 1949, 36); K 149.3 *hūryara boāṣṭa jsa ttu māśpa rraṣṭā* 'grant (2 plur.) from experience the straight road'; loc. sing. III 73.191 *pātca naḍa maśpya tsve* 'then the man came on the road'; v 220, 3a1 *magpa* for *maśpa*; K 23.68 *hārasta maśapa va gumai hījsara dava* 'the roads were overgrown; at their pleasure the beasts were there in their haunt', translation BSOAS 29, 1960, 507. From \**maśa-pā* (masc.); *-ś-* may derive from *-šy-* and *pā* from *pāda-* 'place'. Hence possibly \**amaxśya-pāda-* 'cart-path'. See BSOAS 21, 1958, 46 for Kuci *amākśa-*. If Greek is from Anatolia, see Homer *ἀμαρξα*, later *ἀμαρξα* 'chariot', with *ἀμαρξιτός* 'high road'. Note also O.Ind. *ratha-* 'chariot', *rathyā-* 'road'; Orm. *rāi*, *rāi* 'road' (\**raṭhya-*), Av. *raiṭhya-* 'way'. Note for Homeric Greek also *τάπης* 'carpet' like Zor.P. *tapast* 'carpet'.

**mase** 'in size, greatness, amount', accusative of reference, and restrictive 'only so much' = 'only', rendering BS *mātra-*. SuvP. 72r3 *samu aysmva masi* 'just thought only', BS *saha citta-mātreṇa*; v 340, 80r4 *ggampha mase* 'only a *gampha-* distance', BS G 37, 75a7 *yojanam adhaṣṭād gacchet*, Tib. *dpag-čhad čam-gyi hog-tu soṅ-po*; Sid. 140r4

*vehilai hīye gechauka mase* 'the size of the stone of a *vibhūta*-plant', Tib. *skyu-ru-rahi rus-pa hdra-bar*; K 27·147 *pīla svā masa vyache* 'trouble to a half vanishes' (BS *piḍā*), = K 19·224 *pīla svā masai vyache*, = K 35·91-2 *pīla svā masa vyache*; K 45·9 (ava)māta masa *bīsi* 'servants to countless number'; K 40·20-1 *ssa salī masā*, = K 43·138-9 *ssa sala masā* 'for a hundred years'; K 57, 26v2 *u tte masā yāna* 'and those many vehicles' (BS *yāna-*); IV 7·8 *kṣāna masa pārśā na dāṣem yaṃ* 'even for a moment I did not cease to do service'; V 246, 10a4 *sumirā garā mase baṣḍe* 'sin as large as Mount Sumeru', = K 98·217 *sumirā garā mase beṣṭe*, Tib. *sdig-gi phuw-po ri-rab čam yaṃ*; II 108·179 *spyaka haiśmava masai* 'only giving a flower'; II 108·191-2 *dīsaumaiva masāmai* 'at once at the throwing'; K 106·252 *drau masāja naišta* 'there is not as much as a hair', parallel, K 105·247 (dyadic) *vāla-mātra se drau nauhya* 'on only a hair (BS *vāla-mātra-*) on one hair's tip'; K 58, 29v2 *drāmva-mase ništa* 'there is not even a hair'; Sid. 7r2 *ttavaṃḍya u beta hīye buḍara masovāṃṇi jsa* 'with greater part of bile and wind', Tib. *mkhris-pa daw rluṃ śas čhe-bar hgyur-te*; I 137, 46r5 *sakhalyāna masvāṇa* 'to be smeared only', BS *ālepa-mātreṇa*; Manj. 7 *ttaradara nyāska-masūṇa* 'the body is only disgust'; III 83·45 *drāmī hera haṃ-masā cambūla maṃ ṣṭāre* '(of an eye disease) so for him things are here so much agitated'; parallel Sid. 150r2 *pajśā cambula vijṣṭe* 'he sees very agitatedly', BS *drṣṭer ākulatā bhṣam*. With pronouns, II 107·153 *dada masū āstaṇāmanai hvāṇāmāṃ vaska* 'so much we begin preaching for them'; II 47·99 *paṃḍa hīvī maṃ paḍāḍā daṃ-māsū ṣṭe* 'the matter of the road here is just such'; II 126·24 *hīna aṣṭā, daṃ-misva* 'there is the army, of such size'; II 126·22 *caṃ-māsū kari va ṇṣṭā hame* 'how great it has occupied the environs'; Sid. 103v5 *cā-māsū bāṇā ṣṭe* 'how deep the bottom is', Tib. *zabs čī-čam yod-pa daw*; K 61, 40r2 *ttemḍi masū uysḍiṣe yūde* 'he could teach so much only'; Bcd 57v2-3 *punṇā ttinka masūṃ* (so) 'so many merits', BS *kuśalaṃ... kimcit*; Sid. 128v3 *mase muse* 'severely', Tib. *drag-tu* (quoted s.v. *hvā*). From *mas-* 'great', *mase* < \**masāh*, *masūṃ* < \**masavna-*, see *māsta-* < \**masita-* 'great', to Av. *masō* 'in size', *mas-*, fem. *masī* 'great', *masan-* 'greatness', *masah-* 'length, greatness', *masit-*, *masita-* 'great', *masiṣṭa-*, O.Pers. *mabīṣṭa-*, Av. *masyah-* 'greater', Zor.P. *mas*, *mahist*, *mas-dāt* 'old', N.Pers. *mih*, *mihtar*; Sogd. Bud. *ms* 'more, also', *msy'tr* 'greater', *m's'k*, *m's'y*, *m's'w* 'old'; M.Parth.T. *ms* 'further', *ms ny* 'no more', *ms'dr* 'greater', *msyṣṭ* 'greatest', M.Pers.T. *mhy* 'greater', *mhyṣṭg* 'greatest', Yidya *miṣtor* 'prince' (\**masyatara-*). IE Pok. 699 *mak-* 'long and thin', Greek μακρός, Lat. *macer*, O.Engl. *mæger*, Hittite *maklanteš* 'meagre'. See *masvauṇa*.

**masarika** 'mattock (?)', II 39·7-8 *ṣṭ stula masarika bīḍā* 'he carries hoe (and) mattock' (agricultural context); *ibid.* 3 *masarika gīrī* 'he takes a mattock'; *ibid.* 5 *masarika bīḍā* 'he carries a mattock'. For *-ika*, see also *ranika-* 'a *kuṣṭha-* skin disease'; *cakurika* 'sorrel, oxalis'. From *masa-* < \**mat-s-*, to Av. *mati-* (Vid. 3. 20, see M. Mayrhofer, Dict. s.v. *matyā-*); Armen. lw *mač* 'plough-handle', N.Pers. *āmāj* 'plough' (\**mātač-*); Yazdī *mātk*. IE Pok. 700 O.Ind. *matyā-* 'harrow, roller', *matī-kṛta-*

'harrowed', Lat. *mateola* 'mallet', OHG *medela* 'plough', O.Slav. *motyko* ὀρύγιον, Russ. *motyga* 'hoe, mattock', O.Engl. *mattuc* (from Latin). Suffix *-ara-*, see *kāḍara-* 'sword', *bādāra-*, SDTV 117-20.

**mastāṇa-** 'fodder (?)', II 80·15-6 (list of gifts) *bīsa bīsa mūṣa mastāṇa ranū mūrā* 'men-servants, women-servants, clothes, fodder (?), jewels and (-ū) coins', as bestowed in birth after birth; here *mūṣa* possibly = older *miṣṣa* 'fields'; V 222·20a2-3 (SDTV 74) *ttye herā prracainai hā paṣāta aṣīrī tvā mastāṇā* 'for this reason to him (yi) the teacher despatched the fodder'; *ibid.* 2 *khu ṣṭi (ā)ṣrī tvā mastāṇā (hauḍ)em (-em = -e)* 'when the teacher (BS *ācārya-*) gave the fodder'; *ibid.* 3 *aṣīrya-t-ī prranava mastāṇā pajimḍā* 'the teachers asked him for fresh (see *prranava-*) fodder'; II 17·5·5 *u pyarī dvī mastāṇā imḍā* 'and of his father there are two fodder (amounts)'; II 71·4 *u mastāṇā kāṣṭi yaṃḍa* 'and you (2 plur.) can look after the fodder', after a context of *jsāra-* 'corn' and watering of crops. Conjecture from contexts, either 'fodder' or 'food' would suit. For *-st-* possibly from *-zd-*, note Khotan Saka *jasta-*, Tumšūq Saka *jesda-* < *yazata-*. Hence \**mazdāna-*, to Av. *myazda-*, Zor.P. *mēzd*, N.Pers. *mēz*, Zor.P. *mēzd-pān* (Pahlavi Texts 155·2 *myzd-p'n*), N.Pers. *mēz-bān* 'host'; for Avestan *myazda-*, Zor.P. has *myzd*, *my'zd*. For 'solid food', add Oss. D. *māzduq* (intrusive *-r-*), I. *māstāg* 'compact', Armen. lw *māzd* 'firm, solid, compact, dense'; O.Ind. *miyédha-*, *médha-* has intrusive *-y-*. To Germanic OHG *mast*, O.Engl. *mæst* 'fodder', Got. *mats*, O.Engl. *mete* 'food'. IE Pok. 694-5 associates this word further with *mad-*.

**masvauṇa** 'only', Manj. 391 *nāma-masvauṇa* 'name only', = Z 9·14 *nāma-mātrā* (plural to *-aa-* stem). See *masūṇa*.

**maha** 'we, us', Z 2·54 *drūjyau jsa ṣeitā maha jṣḍe* 'he has deceived us with lies'; Z 22·106 *ttāramu maha haṃjṣāta mara syūta gyasta balysa paṣṣete* 'so, *deva* Buddha, you propose to leave us here orphans'; II 90·86 *mahe*, II 90·68 *mihe*, Bcd 45v3 *mahā jsa yuḍa imḍe* 'are done by me', BS *kṛtam mayi*; II 114·112 *mihā jsa*; II 94·29 *mihai*; SuvP. 66v4 *muhu*, BS *mām*; I 252, 214 *mihyau*, BS *asmābhiḥ*; III 21, 10a1 *muhu jsa*; III 74·195 *ṣṭ mahā sau phvai dyū* 'he beats a spade upon me'; K 139·960-2 *mahi... hvāṇimā* 'I speak'.

**mahara-dā bāḍi** '3-4 hours afternoon' (Chinese 'hour system'), III 14·11 *mahara-dā bāḍi makalā* (BS *markaṭa-*) 'the hours 3 to 4, Monkey period'. Possibly *-dā* < *-dāti* as in *karavāta-* 'morning', Zor.P. *bām-dāt* 'dawn', N.Pers. *bām-dād*. In the first component *ham-ā-fara-* > *mahara-* 'passing of time', see *par-* in Zor.P. 'dp'lk \**ad-pārak*, N.Pers. *evār* 'evening'; Zor.P. *hvolpl'n* \**xvar-parān* 'west' (see Chr. Bartholomae, Zum altiran. Wörterbuch, 32-3). Hardly *mahara-* from *mihira-*, the name *Mithra-*. See *ham-ā-* in Pārāči *māwəṣ* 'wall', below *mācāṃga*, and *mārūhāna-*.

**mā** 'of us', III (ed. 2) 141, VI *mā vīyau* 'O our little one', BS G 37, 72a7 *he putra*, beside 141, r5 *pūryau* (and VI, v4) 'our son' (voc. plur. for sing.), BS G 37, 72a4 *putraka*; III 141, v3 *ttaramḍarā mā* 'our body', BS G 37, 72b2 *angam*; Manj. 375 *mā bāḍa daiṣgi baiṣa kara nai ārruhānai jṣāve* 'our land (and) region (BS *deṣa-*) suffers no earthquake at all'; V 339, 77r1 *ne ju ttavai āchai yindā mā*

*dukha marañā nā atā* 'fever disease does not cause our pains, death has not come', BS G 37, 72b5 *na paśyāmi jvaraṃ kāye na ca vyādhir na dukkhatai*; Z 4.41 *mā kīro* 'our work'; Z 4.56 *mā...rūvā* 'our form' (BS *rūpa-*); Z 15.10 *mā vaska* 'for us'; Z 15.12 *mā hastaru vaska* 'better for us'; Z 20.67 *mā hūya ysītha suhā* 'in our human birth pleasure' (BS *sukha-*); Z 22.319 *aska ttāte mā biśśa jsāna anīsaḍya karāna yanāri* 'perhaps they do all our unparalleled acts indeed'; Z 24.121 *mā gūttārā ysaiya* 'may be born in our family' (BS *gotra-*). To gen. plur. Av. *ahmāka-*, *ahmākəm*, O.Pers. *amāxam*, Zor.P. *amāk*, N.Pers. *mā*, Sogd. Bud. *m'γ*, *m'γw*, *m'γh*, Man., Chr. *m'x*, Oss. DI. nom. and gen. *max*, dat. DI. *maxān*, O.Pers. *māx*, Yidya *max*, Sanglēcī *amax*, Šuynī *māš*, Yazg. *mox*, Yaγn. *mox*. See also *maha*, *muhu*.

**mā-** 'to measure', see *paṃāka-*, *paṃāta-*, *paṃete*, *mārā-*, *uśmāna-*.

**mā** 'intoxicant drink', II 1.5 *mā vā-ṃ bara* 'bring me liquor', gloss to Chinese *tcyau tta ma le* (K 258.2 *tsiu* 'liquor'); also *māmñā* 'alcoholic' (Sid. 2r3). See *mau*.

**mācāṃga** 'a measure of  $\frac{1}{10}$  ounce', Sid. 101v5, BS *kārṣa-*, Tib. *zo* '1/10 ounce'; I 169, 84r5 *dvī dvī mācāṃgyi* 'two measures each', BS *kārṣika-*. From \**ham-ā-čānaka-*, to base *kan-* 'to cover, hold', N.Pers. *āgandan* 'to fill', see preverbs *ham-ā-* in Parācī *māwər* 'garden wall' \**ham-ā-vrta-*, possibly also s.v. *mahara-dā*, *mārūhāna-*.

**māja** 'delightful', II 116.34 *khu va pā haiysda vī māja pañai haira jsa sabajana* '(there is no greater *kanthā*-city under the sky) since it is prosperous (BS *sampady-*) at present with every delightful thing'. From \**mānāci-*, see K 73.35 *śirka dyāma māna paña brrī* (imperfect *b-*) 'of handsome appearance, delightful, dear to everyone'. To Oss. DI. *mond* 'desire', *mondäg* 'passionate; a longing, passion'; Svanetic *manda* 'desire' (from Ossetic, G. A. Klimov, *Ėtimologija*, 1963, 183); D. *je'mond* (IAS 1 35), = I. *āvsong* 'young, unripe' (NK 46.33); DI. *amond* 'good fortune'; I. *monc* (\**mānθi-*) 'desire' (Oss.-Russ. Dict. s.v.; gloss to Georgian *žina* and *išt'a* Georg.-Oss.-Dict.); translation of Geste of Igor, note 22 to p. 18.7. Possibly to Av. *upamanah-*. Hence to \**māna-*, to Greek μέμωρα 'I am furiously eager', see IE Pok. 726-8, specialized *men-* 'think, care for', s.v. *mañ-*. See also *myāṃja*, and *mūñ-* 'be pleased with'.

**mājime** 'payment (for service)', IV 4.3 *b(u)dasamgā pārām mājime nāti 14 dra(ṃnā?)* 'Budasaṃga received payment of debts, 14 drakmas', see KT IV 77. From base *mag-* 'give what is due, pay', with Av. Yasna 45.10 *tām nē yasnāiš ārmatōis mimayžō* 'him (Ahura) you may seek to pay with *yasna*-services for us with a view to *ārmati*-fortune'. To be set with O.Ind. RV. *maghā-* 'payment for service', the *maghā-* is given (*maghā-tti-*, *maghā-dēya-*), the possessor and bestower is the *maghāvān-*. To *maghāvān-* corresponds Av. *magu-* with professional suffix *-u*. Achaemenian and Greek usage of *magu-* has moved from the older religious meaning. See provisionally W. B. Henning, *Memorial Volume*, 33-4. A parallel to 'payment for service' to 'worship' can be seen in Greek λότρον 'rewards, wages', λατρεύω 'serve for wages', and the use of -λατρία. For *-me*, note also *pechwāme* from *-māte*.

**mājai** 'our', adjective to the gen. plural *māju*, V 109, 31r4 *māju tciūnu māstānu rrundānu* 'of our four great kings', BS *asmākaṃ caturñāṃ mahārājñāṃ*; V 341, 80v6 *māju dvīnu hvgaṃdānu hūva śandā ne vātā štā* 'there has not been for us two men any piece of ground', BS G 37, 75 bis a2 *asmākaṃ na kiṃcit pṛthivī-pradeśaḥ saṃvidyate*. Adjective, *mājaa-*, V 77, 117r4 *mājeina salāvānai braska hvaña* 'with our word, by him a question must be spoken', Tib. *sad-nas* (*sad* 'examine'); Z 22.12 *mājo puku vīri* 'according to our cubit', Z 2.167 *māje puke vīri* 'by our cubits'; Z 22.248 *śśātīmje māje mūre* 'our copper *mūrā*-coins'; loc. sing., Z 5.24 *mājya kšira* 'in our land'; II 112.58 *mājai bādā* 'our land'; K 155.53-4 *mara māje bādā vī* 'here in our land'; II 126.10 *māje bādā vī*; III 74.202 *ṣi dāya mājai rre* 'this our religious king'; plural II 88.35 *mājā hvamḍā* 'our men'; II 113.102 *mājā gara* 'our Gara (allies)'; II 113.75 *mājā hve:hvu:ra* 'our Uigur (allies)' see AM, n.s., 11, 1964, 5-6; inst. plur. II 95.58-9 *hamca mājā ašgu jsa* 'with our *ārya*-monks'; but III 106.19 *māja kšira* in our land (*māja* = older *mājya*). From *ahmā-* with suffixes; see also *umājai* 'your'.

**māmñā** 'alcoholic', Sid. 2r3 *māmñā dvīra* 'excess in liquor', BS *mada-atyaya-*, Tib. *čan-nad* 'alcoholic disease'. Read earlier with *ha-* for *mā* (very similar in some scribal hands). See *mau* below, once above *mā*.

**māñātā** 'he stays', SuvO. 54v5 *hā trāmāte u vara māñātā* 'she enters and there remains', BS *tatra-upasthāsyati na vilambiṣyati*; variant, I 255, 12r4 *māñe*; V 104, 14v2-3 *ārañānā māñāñā* 'must remain in the *āraṇyāyatana*-wilderness'; III 3, 8v3 *abyamdi māñāñā* 'must remain undistraught'; III 4, 9v4 *anahārā* (BS *anāhāra-*) *māñāñā* 'must remain fasting'; preterite, *mānda-*, Z 5.94 *māndu yanimā* 'I can stay'. See later *mūñ-*, *mūn-*, *mūṃda-*, and *āmūna-* 'dwelling' (*-ān-* > *-ūn-*, as in *mūñ-* = *māñ-* 'resemble'). From base *man-*, Av. *manya-*, *mānaya-*, *-mati*, O.Pers. *amānaya-*, Zor.P. *mānēt*, *māndan*, *māñēnītan*, *vīmand* 'boundary', N.Pers. *mān-*, *māndan*, Balōcī *mānay* 'become tired' (note Khotan Saka *stās:-stāta* 'be weary'), Sogd. Bud. *myn-*, Yaγn. *mon-* *moñ-*, *mun-*, *monta*, *munta* 'place, send, remain', Yazg. *dast mon-*, *dast mond-* 'put signature'. O.Ind. RV *man-* 'wait for; remain' (uncertain, see L. Renou, *Études védiques et pāṇinéennes*, 14.126). IE Pok. 729, Armen. *mnam* 'remain', Greek μέμω, Lat. *maneō*.

**māñātā** 'he resembles', K 11r3 *nika* *ratanīnai māñātā vūḍa* 'resembles a jewelled necklace (BS *niška-*) covered (with jewels)' (II 75.61 read *spaladā-jsaimāñā* 'with quivering eyes'); preterite JS 20v3 *śūrīna śakra muṃḍai* 'he resembled Śakra (the god Indra) in bravery'. Usually present participle as adjective, *māñānda-*, *māñāndaa-*, *māñāndūna-*, Sid. 143r3 *māñāṃḍā*, Tib. *hdra-bar* ('like'), Sid. 145r2 *māñāṃḍai*; Sid. 145v5 *māñāṃḍū*; V 334, 32r6 *syate māñāndānu gyastānu balysānu* 'deva Buddha resembling sands (in number)', K 2, 136v4 *mahāsamumḍri māñāndānu* 'resembling the great sea'; K 46.26 *māñādā*. With *my-*, L 99.20 *syē myāñāṃḍa* 'like sands'. With negative, K 5, 144r4 *amāñānda-*; K 5.144r4 *amāñāndūna salāva* 'peerless words' (BS *samlāpa-*), Tib. *rmad-du byun-ba*. See below *mūñ-* 'to resemble'. To Zor.P. *mān-* 'resemble', *mānēt*, *homānāk* 'like', *mānāk* 'like', N.Pers.

- mānistan*, *mān-*, *mānind* 'like', *mānindah*, *mānindagī*, Sogd.B. *m'n'ntk*, Chr. *m'n'wok* 'like', *m'n'woqy*, Man. *m'n'woq*, Bud. *m'n'kh*, Man. *mynt* 'he resembles'; M.Parth.T., M.Pers.T. *m'n-*, Yagn. *maynta*, *manīa*, *menta* 'like'; Armen. lw *nman*, -ic 'like, equal'. Denominative from *māna-* 'measuring'. Tokhara lw AB *menāk* 'comparison', gloss to BS *upamā* 'likeness, comparison'.
- māñā** 'our', plural to *mānī*, II 84·7 *māñā mañ baysgā hađi štare* 'our messengers here are many'. See *mānī*.
- māñām** 'of ours', gen. plural to *mānī*, II 110·3 *māñām pađanji ništā* 'it is not our custom'; II 90·64 *māñām jsa hañtsi*; *mūñām*, II 95·66 *khu hā mihai hađa pašāmdū yq mūñām vākā* (*vākā* = *vaska* 'for') *vā pā hađa hīsira* 'when we sent out messengers, messengers for our men were then coming here'; II 94·13 *ca vā marā mauñām jsa thyautta dāsauda hišq* 'who formerly from our men ceased to come here' [or 'had come here'], II 94·17 *mauñām mañ parau* 'the command for our men here'. See *mānī*, and *mauñe*.
- māmja** 'ant', see *muñjakā*.
- māmñā** 'lump', Sid. 8v3 *māmñā*, *u saññā u bīysma kašāme* 'lump, and faeces and urine stoppage', BS *anugranthi-viñ-mūtra*, Tib. *behu-snabs-su hbyur-ba dan*, *phyi-sa dan gčīn hgag-par hgyur-te* (*behu* 'calf', *snabs* 'mucus', *hgag* 'stop'), = v 318·51-2 *u jsahera māmñā u saññā u bīysma kašāma* ('lump in the belly'); II 129·70 *drai māmñā irā* 'three lumps of (jade-) stone'. See *muñā*.
- māmñā** 'dead', K 46·31, see *mar-*: *muñā*.
- māñdvā** 'on breasts (?)', III 35·22 *sa kha jīška māñdvā phastāre capane* 'as on the girl's breasts the garments flutter', = III 46·34 *sa khu jīškyi māñdvā phastārā cāpine*, = III 37·17 *sa khu jīškyq mauñdvā phastārā cāpane*, = III 44·46 *sa khu jīškyq mauñdvā phastārā cāpanai*; III 46·27-8 *parigeša skāmdaka samū brre māñdvā khai tta* 'it secretly turns round, just the garment on the beloved's breasts so', III 37·12 *pargeša skāmda sāmū brre māñdvā khai*, = III 34·17-8 *parageša skādaka samū brre māñdvā khai tta*. See *muñā*, *māmñā*.
- māmñdaka** 'lump, abscess', Sid. 141r3-4 *māmñdaka thajāñq* 'the abscess is to be drawn', BS *granthīn uddhrīya*, Tib. *smīn-bu phyur-la*. See *muñā*, *māmñā*, *māmñdvā*, *mauñdvā*.
- māta** 'mother', v 330, 20v1 *māta pāte* 'mother (and) father', BS G 37, 17b2 *mātā...pitā*, Tib. *pha...ma*; III (ed. 2) 140v4 *aysu mātaru pātaru jsatāmā* 'I killed mother, father', BS G 37, 34b3 *mātr-ghātañ pitr-ghātañ* (III 140); K 149·13 *māttara* 'mothers' (*Vajrayāna*, hence possibly BS lw); gen. sing. v 114, 63r4 *merā uīra* (so) 'in the mother's womb', BS *mātuñ kuksau*; SuvP. 64v2 *meri pyarā*, BS *mātā-pitr̥su*; JS 28r3 *mere pyare* SuvP. 63r3 *meri vīra u pyarā*, BS *mātā-pitr̥n*; II 106·135 *māira*; K 47·55 *mīra jsa pyāste* 'he spoke with his mother'; II 114·15 *māvāra eysauja* 'mother lady'; III 94·35a *mūvāra*; K 139·965 *buwām māta* 'mother of *bhūta*-demons'; with pronoun *yi*, K 47·55-6 *mātī hā pyāstā* 'his mother spoke to him'. Compound (originally dual), v 70, 8v6 *mārā-pātara*, BS G 37, 13a2 *mātā-pitarau*; III 141r3 *mātā-pātara*; v 169, 2a3 *mārā-pyatara*, II 49·13 *mārā-pyarāna*, II 100·209 *mārā-pyarau*, II 47·98 *mārā-pyarām*. From *mātar-* Av., O.Pers. *mātar-*, Zor.P. *māt*, *mātar*, N.Pers. *mādar*, Balōči *māt*, *māθ*, *māθ-piθ* 'parents', Oss. D. *madā*, I. *mad*, plural *madāltā*, adjective *madālon*; Sogd. Bud. *m'th*, M.Parth. Pers.T. *m'd*, *m'dr*, Orm. *māvā*, Pašto *mōr*, plural *maindē*, Šuynī *mōd*, *mād*, Rōšānī *mōd*, *pid at mōd* 'parents'. IE Pok. 700-1 *māter-*, O.Ind. *mātār-*, Armen. *mayr*, gen. sing. *maur*, Greek μᾶτηρ, μήτηρ, Alban. *motrē* 'sister', Lat. *māter*, Celtic O.Ir. *māthir*, O.Engl. *mōdor*, Lit. *mōte* 'wife', *mōtyna* 'mother', Let. *māte* 'mother', Tokhara A *mācar*, B *mācer*.
- māta-** 'bee' or 'fly', Sid. 109r4 *māta*, BS *mākšika-* 'bee', Tib. *sbran-ma* 'fly, bee'; Sid. 109r4 *māta-vattala* 'excrement of bees', BS *mākšikā-viṭka-*, Tib. *sbran-mahi rtugpa*; Z 2·225 *kho ju māte māksī vīrā* 'like bees on honey'; III 73·171; 181 *māva*; III 73·180 *mā*, gen. plur. III 73·182 *māvām*; with pronoun *yi*, III 73·178 *māvī*. From \**maxšī-* > \**māššā-* > *māta* (see also *hwāšša-*, *hyāta-*), to Av. *maxšī-* 'fly', Zor.P. *maxš*, Yidya *maxšē*, *mōxš*, 'mosquito', Orm. *mašī*, *mišī* 'fly'; Sogd. Bud. *mwyšk-*, O.Ind. *mākšika-*. Variants are \**makasa-*, Zor.P. *makas*, *magas*, N.Pers. *magas*, Yidya *moyuso*, *magusa*, Pašto *māšai* (\**masyaka-*). IE Pok. 699 *maiko-* 'midge', O.Ind. *maśāka-*, Lit. *māšalas*; with -s- as above.
- mātarga** 'aunt (?)', v 66·16 <*m*>*ātarga brau pūryau cvau ya nvašta*, *pyarīja pyamtsāšā dukhām jināka* 'the maternal aunt with the dear sons who was at ease with them; the paternal aunt in future remover of woes'. Uncertain; assuming fem. derivative -*ga-* from *mātar-* 'mother' and -*ija* adjective fem. from *pātar-* 'father'. Note in support O.Ind. *mātrka-* 'mother's brother' (see IE Pok. 700-1 with other derivatives). A proper name II 27·34·12 *mātargā jsa āskūrya*; v 207·17·2 *mātargai* occurs in official documents.
- mātrvālai** 'priest', v 394, 1r5 (with 77r4-5) *mātrvālai avīšā mās(t)ā mahānari ātā* 'the priest came into the great *naraka*-underworld Avīci', BS G 37, 73b6-7 *deva-pālako mahāvīcau mahānarake upaṇamāh*, Tib. *lha bon-po ni sems-čan dmyal-ba chen-po mmar med-par skyes-so*; v 339, 77r4-5 <*mātr*>*vālau pulsta* 'ask (2 plur.) the priest', BS G 37, 72 bis a2 *prcchathā deva-pālakañ*, Tib. *lha bon-po-la dri-bar gsol*. Possibly from \**manθra-vardaka-* 'practiser of *manθra*-formulae', with archaic \**mātra-* for \**māθra-*, \**māhra-* from *manθra-* (Av. *maθra-*), Zor.P. *mahr*, *mār*, Sogd. Bud. *m'r-* in *m'r'kr'k* 'soothsayer, sorcerer', Armen. lw *margarē* 'prophet', M.Parth.T. *m'rygr*. See also below another form of *manθra-* in *mālai*. For *tr-* see also *ttralo* 'tin', *ttrahā* 'radish' and *ttrīscya* 'sour'. Above s.v. *kauvāle* for *vard-* 'to practise'. Tib. *bon-po* from *bon* 'to ask (of the gods), to recite formulas' agrees with this interpretation of Khotan Saka *mātr-vālaa-* (against a literal interpretation of BS *deva-* and *pālaka-* 'protector'); a similar coincidence of Khotan Saka *hāruva-* with Tib. *chon-dpon* 'merchant' occurs against BS *śreṣṭhin-*, in both cases to be attributed to the Indian Buddhist teachers. G. Uray, The old Tibetan verb *bon*, sums up earlier discussions (Acta orientalia hungarica 17, 1964, 323-34).
- māna-** 'delightful', K 73·35 *śirka dyāma māna paña brri* (incomplete *b-*) 'handsome to see, delightful, dear to everyone', parallel Tib. *mdog bzaw mthom-na dgah-ba dan*

'face good to see, and happy'. Translation Volume... I. B. Horner, 17. See cognates s.v. *māja*. Possibly Bcd 43v2 *myāñja śirā* 'delightful fortune', the Khotan Saka interpretation of *Manju-śrī* may be this same word but with intrusive -y-.

**māni** 'our', see also *mājai* 'our'; plural *māña*, K 46·24-5 *cu māni vaña svīyāñjsi nasām khāysā hamāte* 'what is to be our to-morrow's food of portions (rations)?'; III 66·28-9 *adā yudā māni* 'he did injustice to us'; N 158·4 *māni ṣṣava haḍā karā jambvīyā tsūmata* 'for us night (and) day is the going around Jambudvīpa (*kara-* 'around')'; III 68·75-6 *khu māni sūje vīra kṣārma gañjsa na hama* 'so that for us, with one another, there may not be shame (or) fault'; III 70·107-8 *ttai hvām·dā sā māni pā, ysīra aṣṭa khīrai kāṣcyā* 'they said to him, then, for us, the heart is dark with grief'. Plural, II 84·7 *māñq maṃ baysgā haḍi ṣṭāre* 'our messengers here are many'; gen. plural, see *māñāṃ, mūñāṃ*, loc. sing. *mauña*. For the form see *umāni* 'your'; adjective suffix -*nya-* to *mā-* < \**ahmā-*.

**mānau**, see s.v. *mana*.

**mānda-** 'remained', later *mūnda-*, see s.v. *māñātā*.

**mānya** 'delighted', attitude of listeners to the Buddha's preaching, Z 5·5 *cvī lovi mānya pyūṣḍe* 'which the people (BS *loka-*) hear delighted', with *pyūṣ-* also Z 5·8; Z 5·12; Z 22·326; Z 23·13. As abstract, Z 5·93 *kho ūrmaysde harbiṣṣu vīrā hamamṅgu rrūndetu yīndā tta balysūstā pañye mānya hvandī* 'as the sun makes light equally upon every man, so bodhi-knowledge makes delight of every man'. Compound with BS *bodhi-*, Z 19·42 ||*bodhi-mānya ṣṭāna* 'being delighted with *bodhi*-knowledge', mixed compound with BS *bodhi-* and Khotan Saka *mānya*, as in K 135·853 *dī baudha-bahyā* 'under the *bodhi*-knowledge tree'; and Z 24·188 *śāya-ysane* 'Śākya kinsmen'. The attitude of listeners is expressed by BS *āttamanas-*, *āpta-manas-*, -*ka-* 'with delighted mind', Tib. *yid-ran-ba* (with synonyms *tuṣṭa-*, *harṣa-jāta-*, *pramūdita-*), attested similarly in K 143·1056-7 *ysamaṣamḍai gyastā bayśā nara hamadā hvānau ātaudāṃdā u ysuṣṭāṃdī* 'the people, of the *deva* Buddha, men indeed, desired the teaching and delighted in it', Tib. *hñig-rten yi-rans-te* 'the world was delighted'. Hence not from BS *māna-* 'pride' (translated E. Leumann, 'Hochschätzung'; S. Konow, 'pride, veneration', R. E. Emerick 'respect'); it is Iranian with *mān-* 'to delight in, desire', see *māna-*, *mūñarā*, *myāñja-*, *māja-*, Oss. *mon-* 'to desire'. From specialized meaning of base *man-* 'to have in mind', IE Pok. 726-8 *men-*, Greek *μεινομαι*, *μεινία*.

**māma** 'mother', in address, K 18·211 *māma*, = K 26·139 *m(ā)ma*, = K 29·198 *māmā*, parallel BS Divyāvadāna 446·19 *amba*; K 47·55 *māmmā*; address to old woman; but *amai*, K 38·135-5 *ttai hvē si cā bīri* (not -*d-*) *tvā utci amai* 'so to her he said, where are you carrying this water, mother?' (BS Divyāvadāna 457·25 differt), with Greek *μῆμα*, Lat. *mamma*, see IE Pok. 36. Hypocoristic for *māta*.

**māmaka-** 'my', see s.v. *mama*.

**māy-** 'ferment', I 181, 99r3 *khu māyi ṣiṃ (-iṃ = -ai)* *kāñjā* 'when it ferments, it is *kāñjika*', BS *kāñcaka* (*kāñjika-* 'sour gruel', spontaneously fermenting); I 161, 76v2 *khu māyi, piṣṭijāñā* 'when it ferments, it must be

heated'. From base *mad-*, present *mād-*, participle *māsta-* 'drunken'; *māsta-* 'thick milk'; to Av. *mad-*, *maḍaya-*, *masta-*, *maḍi-masta(t)ma-*; Zor.P. *maḍēnitan*, *mai* 'wine' (if not \**mad(h)u-* see s.v. *mau*), *mast*, N.Pers. *mai*, *mast* 'drunk; in heat', Sogd. Bud. *mst-* (*mst-kr'k*, *mst-k'r'k*), *mst'wny*, *myst'k* 'intoxicated', Man. *mst-k'r'ryy* 'intoxicating'; M.Parth.T. *mstyft* 'drunkenness'. IE Pok. 694-5 *mad-* 'moist; drip; drip with fat; fodder', O.Ind. *mādātī -te*, *mādyati*, *mamātti*, *māndati*; *māda-* 'intoxicant drink', *mattā-*, Greek *μαδᾶω* 'dissolve', *μαδαρός* 'moist', Lat. *mādeō* 'be moist', *mattus* 'drunk', Celtic O.Ir. *maid* in intr. 'go to pieces', O.Engl. *mōs* 'mash' < \**mādsō-*. The base *mad-* 'coagulate' may be homonymous or the same base *mad-* 'be moist' (so assumed IE Pok. 694), Khotan Saka *māsta-* 'coagulated', *amāsta-* 'not coagulated', Zor.P., N.Pers. *māst* 'thick milk', O.Ind. *māstu-* 'thick cream' (-*d-t-*, or -*dst-*), N.Pers. *māsīdan* 'to coagulate' (-*ds-* or -*dś-*), Balōči *mastay* 'curds', Marv Balōči *bastag* 'sour milk', *badag*, *maḍay* 'to coagulate', Waxī *mōḍ-*, *mōḥt* 'curdled', Kurd. *māin* 'to coagulate', Yaṣn. *mayd-*, *mayḍta*, *mayt* 'hard' (of milk), Sarikoli *mād*, *moḍ* butter-milk'. See *māya-*, *meva*, *māda-*, *māsta-*, *maitti*, *hamatte*.

**māya-** 'intoxication', K 63, 79r3 *māda-māyā khaṣā* 'intoxicant drink'; SuvP. 63r4 *meva jsa, BS māda-*, SuvO. 36r1 *ne...* *māye jsa māstā hāmāñu ṣṭā* 'must not be intoxicated with *māya-* drink', BS *māda-mattena na bhavitavyaṃ*. See cognates s.v. *māy-*, *maitti*, from \**māda-*, O.Ind. *mad-*.

**mārā-** 'measure', II 125·21 *māre girye* 'he bought measures'; see also -*mera* s.v. *ṣṣava-mera* loc. sing. 'in the night', parallel Pali *bhāga-*. From base *mā-* 'measure' (see s.v. *pamāka-*), Armen. lw *mar* 'liquid measure', Greek-Pers. *μάρης*, Pontic Greek *μάρης*, to IE Pok. 703-4 *mē-*; see cognates s.v. *pamāta-* 'measured'.

**mārā-pyatara**, see s.v. *māta*.

**mārūhāna-**, see s.v. *pārūhāna-* 'movement', possibly \**ham-ā-raufāna-*.

**mālakya-** 'kind of text to be recited', K 24·101 *ṣa vaka jśā hāsārya mālakya gūḍa* 'he for them (-*(ṃ)* va(s)ka) uttered *hāsārya-* texts, and *mālakya-* texts'; K 33·52 *ṣa-ṃ vaska j(s)āṃ vā phari hāsākya gverā* 'he was reciting many *hāsākya-* texts'; = K 16·160 *ṣa vaka jśā hāsārya mā(la)kye gūḍe*. See s.v. *mālai*. See below *hāsakye* 'teachings'.

**mālai** 'a kind of text', III 100·9-10 *ṣvrrai u mālai ṣṭika ttī jśā jāvā ttyau ysyai hūrāka khū ācāri pṛrabhā* (in a list of the skills of an *ācārya-* teacher) 'the texts *ṣvrrai* and *mālai*, commentary (BS *tīkā*), then also *jāpaka-* prayers'. With the magical *mālakya-*, the base *māl-* may be traced to dialectal *manṭra-*, \**māhra-* (for -*l-* note s.v. *tīla-* 'wire' \**tarṭhya-*) or \**marta-* with -*l-* replacing -*d-* (see *habala-*), or possibly -*l-* through -*ḍ-* < -*ḥ-*. This variety of possible older forms connects it with Av. *maṭra-*, Zor.P. *mahr*, M.Parth.T., Sogd. Bud. *m'r-* (see above *māṭṛvālai*) 'a magical formula'; rather than *mar-* 'to memorize', or *māḥ-* with Zor.P. *māṭiyān* (*m't'n*), Armen. lw *matean*, Georgian *mat'iane* 'book, register'. Hardly a lw from BS *mālā* 'garland' occurring in titles of books, as Sid. 1v5 *yauga-mālyo jsa*.

**mālaiga** 'catarrh disease', Sid. 155r1 *mālaiga-vī*, BS *pratiṣyāyī* 'catarrhal', Tib. *ḥam-pa* ('head-cold, catarrh');

Sid. 13v5 *mālaigā u uysna āphārā* 'catarrh and disturbance of breath', BS *pratiśyāya-*, Tib. *cham-pa dan, dbugs mi bde-ba*; I 171, 87r5 *mālaiga*, BS *prattisū* (for *pratiśyā-*). From \**mātu-lunga-* 'flow of liquid' variant to *vātu-* (see above s.v. *bātaa-* 'must wine', with *hrau-:hru-* 'flow', *hrau-k-*, *hru-n-k-*). To O.Pers. *rautah-* 'river', Av. *θraotah-*, Zor.P., N.Pers. *rōt*, to IE Pok. 909-10; 1003 *sreu-* 'flow', O.Ind. *srāvati, srutā-*, Greek *ῥέω, ῥυτός*, Celtic O.Ir. *sruaimm* 'river', OHG *stroum*, O.Engl. *strēam*, Lit. *sraviù, sravėti* 'flow', O.Slav. *struja* 'streaming'. For *-laiga-*, see also *vālaiga* 'citron', O.Ind. *mātulunga-*, Zor.P. *vātarang*; *palaiḡā*, BS lw *palankā-* 'cross-legged'.

**māva** 'basic matter (?)', Manj. 80 *ttyā māva byadī bvāñā* 'the basis of these (*kleśa*-afflictions) is to be known to be incuria' (=BS *pramāda-*), to Zor.P. *mātak* 'base', *mātak-var* 'particular', *mātakdār* (*m'tyy'l*) 'steward', Armen. lw *matakarar*, N.Pers. *māyah*; rather than *māta* 'mother', note III 20, 1b3-4 *prajñā-pārāma baysānā māta* 'the wisdom-perfection mother of Buddhas'.

**māva** 'mother', see *māta*, Manj. 243 *m(ā)va*, K 152-11 *māvū rīnā* 'mother and queen'; acc. sing. K 47-54 *māvāra*.

**māva** 'bee, fly', see *māta, mā*.

**māvu** 'our', K 5, 144r5 *māvu hāvā* 'our advantage' (u rubbed). See *mā*.

**māsa-** 'dwelling', *māsāṣṭa* 'to the house', variant to *bisā(ṣṭa)*; II 118-135 *hīñā māsa, suhaje āme* 'happy dwelling in one's own house'; =II 85-7-8 *hīñā māsa suhaje āme*; II 118-139 *myśdā u māsa iskhījsāme vī jsāta* 'he goes to (= obtains) promotion of favour and dwelling', =II 85-11 *myśdā u māsa askhījsāme vī jsāte*; III 94-34 *bramanāñā māsa* 'in Brahmanical house'; III 105-17-8 *māsa ye hada maista* 'there was another large mansion'; V 274-2-1 *māsa hasāya* 'house-companion (?)'; allative *-āṣṭa*, III 37-25 *brriyakye māsāṣṭa* 'to the beloved man's house' (=III 35-29; III 47-43), =III 44-48 *brrai bisā(ṣṭa)* 'to the dear man's house'. Compound, sing. *māsa-vīrai* (after proper name) IV 6-14; II 27-35-2; II 27-35-3; 35-4; 35-5; plural, II 23-19-3 *māsa-vīrā birgamdara hvaṃḍi* 'house-workers, men of Birgandara'; II 20, 12a3 *miḍā jasti hīyā māsa-vīrā āstañna paśā a(vaśāna)* 'commissioned, non-commissioned officials of the gracious god's (=king's) own house-workers'; from *māsa-kīraa-*, see *-vīraa-*, s.v. *kṣīra-*. To *mās-* with *-ya-* suffix \**mās-ya-* > *māsa-*, from *mas-* in Oss. D, *māsug*, I. *māsyg* 'tower', Pontic Greek *μóσσυν, μóσσυνοϋς, μóσσυνοιϋς* 'wooden tower-like building', Slav. *sunū* 'tower', Greek *μoσσυνοικοί* 'large wooden boards', *Moσσύνοικοι* inhabitants, south of Pontos eueinos. Possibly Av. *mišta-*, if beside \**mašta-*, Vid. 18-28 *nmānam. . .baēvara.mištam* 'a dwelling with 10,000 towers (?)', Zor.P. *bēvar mas* '10,000 greater' as reward to righteous man (*aśavan-*). The base may be *mā-:mi-*, *m-*, *m-a-* 'to measure', extended to 'build', as Oss. D. *amajun*, I. *amajyn, amad* 'to build', DI. *lāg-amad* 'stately, heroic', I. *cānd-amad* 'bank, ridge' (D. *cāndā*, I. *cānd* heap). IE Pok. 703-4 *mē-* 'measure', see *pamāta-* for cognates.

**māśakā** 'plant name', see *māśakyi*, III 92-237 *u na-ānahā anarva māśakā tcerā* 'and (a poultice) must be made with the *māśaka-* plant unmoistened (dyadic)'.

**māśakyi** 'plant name', I 161, 75v3 *māśakyi rūnim (-im =-ai)* 'mācikā-, madder' BS *mātraka-maṃjiṣṭā*. With *-śi-* and *-śa-*, *māśikye* 'a potherb (?)', Sid. 111r1 *māśakye* =V 320-93 *māśakye*, BS *sāṅgaṣṭā*, Tib. *sārmgasta*, Sid. 14r3 *māśikye*, =V 323-153 *māśikye*, BS *sāṅgaṣṭhā*, Tib. *sārmgastha*. The name *māśikyā-* is likely to be the Prakrit of BS *mācikā-*, glossed by the Dictionaries by hibiscus cannabinus (so S. Konow to I 161, 75v3); absent from the Bower MS; but *kāka-mācikā-* is *solanum nigrum* (or indicum). BS *sārnḡaṣṭā-* is 'a kind of potherb' (also a tree). BS *mātraka-* has not been traced.

**māsta** 'month', see *māstā*.

**māśḍi** 'favour', III 128-14, =*myśḍi*, adjective, III 129-7 *māśḍiji bāyi* 'ray of mercy'. See *mulysdi*.

**māṣṭa-** 'oppression, oppressed', V 307-1-3 *tvarau āṃ māṣṭā jsa jvīhyi* 'for you (-ū) exceedingly under oppression of love (*jūha-*)'; participle as second component III 101-39-40 *garma-māṣṭai kaśa nūyq pātca kaśa jsāvā garma-māṣṭai nūtte* 'heat-oppressed do you lie down in the chamber; then he goes into the chamber heat-oppressed he lies down'. Parallel to BS *Suvarṇabhāsa* 101-4 *gharmānta-*; and O.Ind. *uṣṇānta-*. Since *-rṣt-* is retained in *dārṣṭa-* 'held', base *darz-* (see s.v. *drays-*), and replaced by *-lst-* in *uysmalsta-* 'rubbed', base *malys-*, here *māṣṭa-* is rather from base *maz-* 'press', see *vameys-* 'to massage by pressing'. IE Pok. 696-7 *maḡ-* 'to knead, press, smear', Iranian Orm. *maz-:maṣṭak, mēz-:muštuk* 'it breaks' (intr.); Pašto *māt* 'broken', Yidya *maz-:mōšk-*, *mōz-:mašč-* 'kill'; Orm. *maz'ek* 'twist', Pašto *mazai*, 'twist thread', *məzzai* 'thread, cord', adj. 'twisted'. Armen. *maz* 'hair', *maz-k'* 'whip, lash', *mazmzouk-k'* 'root fibres ('twisted things')' could be either basic Armenian or Iranian lw. See further Greek *μργ-, μόσσω* 'press', *μργειπος* 'cook'; Celtic Bret. *meza* 'to knead', Welsh *maeddu* 'to fight', OHG *mahhōn*, O.Engl. *macian* 'to make'. See also *maṣḡ* and *hamaysā*.

**māṣṭai** 'tanning (?)', II 51-57 *u sāiga-māṣṭai penaka* 'and the tanner (?) Penaka'. See the full text s.v. *ṣiga*; in an uncertain miscellany.

**māsta-** 'intoxicated', K 136-872 *māstā au vā byamḍā* 'intoxicated or confused', Tib. *smyos-sam rab-tu smyos*; SuvP. 63r4-v1 *ttye meva jsa ci māstā ṣṭāna asaidā yuḍi ime aysu* 'what, being intoxicated by this intoxication, I have done of evil' (BS *asiddha-*), BS *māda-mattena yat tu pāpam kṛtam mayā*; V 40v3 *māstā hastā vāysāmjo* '(like) a furious elephant (BS *hastin-*) in a lotus pool'; Z 17-19 *kho ju māstā hastā* 'like the furious elephant', parallel BS *nadāgāra-* (see J. Brough, *The Gāndhāri Dharmapada* xxiii); Manj. 313 *tcahau-padya saña jsa māsta āttama satva pudgala vīra* 'by the fourfold concept confused in the matter of self, being, individual' (BS *ātman-*, *sattva-*, *pudgala-*). From *mad-*, *mād-* 'to be intoxicated' see s.v. *māy-*.

**māsta-** 'coagulated', Sid. 20v5 *beṣi māstā* 'curdled sour milk', Tib. *dar-bahi ho-ma*; Sid. 20v4 *amāstā ṇīye* 'unfermented sour milk', BS *manda-jātam mastu* (= *maṇḍa-*), Tib. *ḡo ma laṃs-pa* (*laṃ* 'rise'). From base *mad-*, *bad-* 'to coagulate', Zor.P., N.Pers. *māst* 'thickened milk', Balōči *mastay* 'curds', *bastag* 'sour milk', *badag, māday* 'to coagulate'. See s.v. *māy-*.

**māsta hvāṣe** ‘a vegetable’, Sid. gr4, BS *sāka-*, Tib. *ldum dan*, *rdad dan*, with *māsta-* ‘fermented’.

**māstā** ‘moon; month’, fem. *-i-* stem, Z 23·22 *hambaḍa māstā* ‘full moon’; v III, 33v4 *rutā u māstā u hala-māsta u salī-haḍā* ‘season and month and half-month and year’s day’, BS *rtu-māsa-ardhamāsa-samvatsarāṇi*, Tib. *dus dan zla-ba dan zla-ba phyed dan lo-khyud-kor*; variant I 250, 119r3 *hala-māstā*; plural, v 122, 9r5 *salye drai māstā varṣṣvāyasa* ‘of a year three months’ rainy season’; Sid. 106r1 *dvī māstā* ‘two months’; acc. sing. v 165, 2b3 *hālo māstu*; frequent loc. sing., II 105·101–111 *saijsījañā māsta āna ānda tāmjairāñā māsta būrai* ‘from the month *Simjīnija* to the month *Ttuñjāra*’; Sid. 3r5 *mutcaḍi māscā* ‘month Mutcaḍi’; gen. plur. N 75·39 *māstānu*, K 90·743 *khu hamāñām māstām garvā baura byaiṣtā* ‘as of the summer months in the hills the snow melts’; K 42·98–9 *māste ā parstā* ‘a month passes’. Adjective *-ūna-*, v 4·2·2 *cvātajā māstū thaṃgā* ‘tax for the month *Cvātaja*’ (‘first spring month’); adjective *-āmjsya-*, II 89·53 *ci vā māñām śā-māstāmjsye śaṃḍe vi āni bāstāṃda* ‘who conducted our men a one month’s journey by land’; II 117·7 *haṣṭa-māstāmjsām khāysā* ‘food for eight months’; compound, K 45·14 *nasā māsta-hāysā* ‘a month’s food of the rations’. From *\*mās-ti-* fem., nom. sing. *māstā*, acc. sing. *māstu*, oblique *māstā*, plur. *māstā* (as *gyastā* ‘*devī*-goddess’), as Pašto *miyāst*, *myāst*, *myāst*, plur. *myēstē*; Šuynī, Rōšānī *mēst*, Yazg., Sarikolī *māst*; adjective Šuynī *mēstūnj*; derivative *-ti-* to *mās-* ‘moon’, Av. *māh-*, O.Pers. *māh-*, Zor.P., N.Pers. *māh*, Sogd. Bud. *m’γ*, Man. *m’x*, M.Parth., M.Pers.T. *m’h* ‘moon, month’, Oss. D. *mājā*, I. *māj* as first component DI. *māj-*; Waxī *mūi*, Yidya *mux* (*\*māhaka-*). IE Pok. 731–2 *mēns-*, O.Ind. *mās-*, *māsa-*, Armen. *amis*, Greek μήν, μείς, Lat. *mēnsis*, O.Sax. *māno*, Lit. *mėnuo*, O.Slav. *měsečī*.

**māstai** ‘brains’, and ‘head’, Z 20·54 *mājsā māstai āṣke* ‘marrow, brains, tears’; III 74·195 *ṣi mahā śau phvai dyū*, *māstai-v-aṃ biṣa byahauṣe* ‘he will beat a spade on me, he will knock out all my brains’; III 18·33 *būysīñā māstai, nīyakā, haṃtsa mūrāñā* ‘goat’s brains, butter to be rubbed together’; III 18·34 *būysīñā māstai, u śilājattā haṃtsā haṃbrrihāñā* ‘goat’s brains and bitumen (BS *śilā-jatu-*) to be mixed together’. From *\*masta-ka-*, Av. *mastrāyan-* (loc. sing. *mastrāyṇya*; plur. *mastrāyṇam*) ‘skull’, Yašt 10·72 acc. plur. *mastrāyṇas-ča* ‘and brains’; Zor.P. *mastarg*, *masturg*, Orm. *mastery*, Wanetsī *mastrāyze* ‘brains’ (Wazirī Pašto *maxrāze*). IE Pok. 750 *moz-*, *mos-*, O.Ind. *māstaka-* ‘head, skull’, *māstīka-* ‘brains’, *mastrhan-* (Kauśika-sūtra, see T. Burrow, BSOAS 33, 1970, 50). See also s.v. *mājsā* ‘marrow’.

**mā, mi** ‘of me, my, for me’, enclitic and proclitic, see s.v. *aysu*, to Av. *mē, mōi*.

**mā** ‘I am’, K 2, 136v1 *uspurrā mā* ‘I am complete’, from *ahmi*, see s.v. *ah-*.

**mī** ‘now, then’, III 25, 24a2 *tī mī*, BS *atha khalu*; III 25, 24a2–3 *āṣki cira yude āṣka mī ustaḍi* ‘he showed tears, then he wiped away the tear’; BS *asrūni prāmuncat, so ’srūni pramjya*; III 21, 5a4 *u śau hālai mī naṣta* ‘and on one side then they sat’; BS *ekānte nyasīdan*; v 244, 3a1 *ttyām mī ṣa jsina*; BS *tesām āyuh* ‘their life’; v 244, 3a2 *tta tta mī*, BS *tasmāt tarhi*; v 246, 11b1–2 *na mī ttye vira*, BS

*na-atra*; v 247, 14b5 *ṣi mī tta tta khu*, BS *yathā*; N 157·43–158·2 *cī mī dye yuḍāndā, tte... tti mī* ‘when they had seen, they...then...’; III 76, 253–4 *vañām mī udvya štāka* ‘now for them the sense of revulsion (BS *udvega-*) is necessary’, with *vaña* and *mī*; K 54, 13v3 *ṣe mī hvīda* ‘so this is called’; K 54, 14r1 *ṣe mī ma rāysināṃḍi heme*; K 55, 18r3 *ṣi mī hvīdi*; K 60, 34v2 *tta tta mī busta hame*; K 60, 38r2 *tta tta mī ttā gūda himya*; K 54, 14v1–2 *ttina bāḍnā mī spāṣte* ‘this time he spoke then’; K 54, 14v4 *ttana mī pamjsa skamḍha*; K 54, 15r1 *ttrāsti mī harbiṣā satva* ‘then he saved all beings’; K 136·863–4 *uysdīsa mī vā vaña* ‘teach me now’; III 75·224 *ṣi mīm tti parvachā tsvē* ‘he then went readily’; III 75·224 *ṣi mīm tti arve udaiṣā gara ttrairkha pārṣta* ‘he then to get the medicines burst off the mountain peak’ (BS *tikṣṇa-*); Manj. 405 *ṣgu mī tti ākṣya (ya = ū) daitte*, = Z 9·27 *ttyā ākṣūti diyānā* ‘he begins to see’. Like *cī*, *tī* adverbs of time, but no form like *citā*, *tītā* has been found, from pronoun *ima-* ‘this’, see *ma-* ‘this’, and *mū* ‘this’.

**mī** ‘also (?)’, K 154·48 *lāyī mī lākāmtara* ‘of this world and beyond this world’, parallel BS *laukika-*, *lokottava-*. Possibly *mī* for *mī* used like *tī jsā* ‘then also’.

**mimch-**, see *maich-*, (*-im-* = *-ai-*) ‘to go astray, miscarry’, I 175, 19v4 *mimchāñāri* ‘they cause to miscarry’.

**miji** ‘red-coloured’, II 59·7 *u miji-jūna baysgye kabala dvī* ‘and two red thick blankets’ (BS *kambala-*); III 90·181 *mijem-jūna (-em = -ai, -e) sachi perā* ‘red leaves of the *sacha-* plant’ (BS *jhaṣā* ‘*uraria lagopodioides*’), parallel Sid. 100r4 *dajūna sacha bāva*; ibid. 4 *haryāsa sacha bāva* ‘red, black root of *sacha*’. This *uraria* is *prṣṇiparnī* in modern use ‘the speckled-leaved plant’. For the form, see also *riji-jūna*. From *\*mičya-* or *\*maičya-* to *maik-* ‘of dark colour’, hence ‘red’ or ‘black’, for ‘red’ here, see s.v. *mijida-* ‘amaranthus’. Base *mai-*: *mi-* with various increments: Oss. D. *melā*, *mel*, I. *mil* ‘rust, dark colour’, *izār-miltā* ‘evening dusk’, D. *meltā*, I. *miltā* ‘moustaches’, D. *nāūg meltā* ‘first beard (*rexā*) of a youth’, I. *famil vājyinc xāxtā* ‘the mountains become black’; I. *izāry miltā*, *izār-miltā*; *mil-rixi läppū*; *mil* ‘black mark on target’; *amil kānyn* ‘cover with soot’, *mil-dzyx* ‘with beginning moustache’; Balōči *melo* ‘gray’ (of a mare) called also *nīli*; Hiittite *miti* ‘red’, Greek μίλος ‘red’ (from Homer on), Mycenaean *mito-* = *\*mīlto-*; O.Ind. *mécaka-* ‘dark-blue, black’; BS *mecaki* is translated Sid. 136v3 *haryāsa-* ‘black’. See also *mijida-*.

**mijidā** ‘amaranthus plant’, Sid. 17v4 *himja mijidā*, BS *taṇḍuliyaka-*, Tib. *mon-snehu dmar-ru* ‘red amaranthus’, amaranthus polygonides. From the colour-name *miji-* with second component (or suffix) *\*maiči-anda-* possibly *\*anda-* ‘flower, plant’, to Greek άνθος, O.Ind. *āndhas-*. See *miji* ‘red’.

**mijṣe** ‘woman’, probably honorific, and *majṣye*, Sid. 125v4 *mijṣe vī kṣīme* ‘he desires a woman’, BS ... *rocaka-*, Tib. *bud-med-la dgah-ziñ*; Sid. 144v5 *mijṣe vī tsūma* ‘going to a woman’, BS *maithuna-*, Tib. *ñal-po*; III 71·147 *khvam mijṣye hauḍā ysairā* ‘when to me the woman gave her heart’; gen. sing. N 164·3 *majṣei tama-ksana parstā pīḍā* ‘the lady Tamaksana ordered to write’ in a colophon; II 68·6 <a>śīrī hiya mijṣe ‘the wife of the teacher’; gen. sing. ibid. 7 *ttye mijṣe va* ‘for the wife’;

- plural, III 15·41 *mijši mirāre* 'the wives die'; dyadic, v 153, 176b2 *tī idi mahedā mijṣa* 'these are women', with Prakrit *mahedā* (see BSOAS 14, 1952, 431-4); gen. plur. I 145, 54r4 *majṣyām*; III 89·159 *mijṣām*. From \**maziṣi* > \**maizžā* > \**maizžā* > \**midžžā* > *mājṣyā*-, nom. sing. *mijṣe*, plur. *mijši*. See also above *majši*, *majṣyā*. To O.Ind. *mahiṣi*- 'great one (fem.), lady, queen', rendered by Khotan Saka *rrīṇā*-, feminine adjective to *mah*-, *mahiṣ*- 'great', see cognates s.v. *maysirka*-.
- māsā** 'marrow', Sid. 4r5 *mijṣā*, BS *majjan*-, Tib. *rkaṅ*; loc. sing. I 183, 102v2 *mijṣāya*; Z 20·54 *mājṣā*. With suffix *-ka*-, Sid. 150v4 *mijṣāka* 'kernel', BS *asthi* ('bone'), Tib. *che-gu* ('kernel'), Sid. 100v4 *mijṣāka*; Sid. 109r1 *mejsāka*; adjective *mijṣākīnaa*-, III 88·140 *mijṣākīnai rūṇna* 'with oil from kernels'. From \**mazgy*- > \**mazjy*-, *mājṣ*-, \**mājṣākā*-. To Av. *mazga*-, Zor.P. *mazg*, *mazg'oṃand*, N.Pers. *mayz*, Balōči *mažg*, Šuyṇī *mužg*, *māyz*, Yagn. *mayz*; Sogd. *myz*-, Chorasm. *mzy*, Oss. *mayz*, Yazg. *mayz*. IE Pok. 750 *moz-go*-, O.Ind. *majjān*-, *majjā*, *majjas*- (-jj- < -zgy-), O.Engl. *mearg* 'marrow', O.Slav. *mozgū* 'brain', Lit. *smāgenės* (plur.) 'brains', Tokhara A *māššunt*.
- mijña**, adjective 'of sheep', Sid. 16v3 *mijña guṣṭa* 'sheep's flesh', BS *āvika*-, Tib. *lug-sa*; Sid. 20v2 *miṇṇa ṣvīḍa* 'sheep's milk', BS *āvika*-, Tib. *lug-gi ho-ma*; v 10·2·7 *meṇṇā paṣi* 6 'six sheep' (*paṣi* 'sheep' or 'goat'). From \**maiṣinya*-, \**maiṣinyaka*-, to \**maiṣa*-, Av. *maēša*-, *maēši*-, Zor.P., N.Pers. *mēš*, M.Parth.T. *myš*, Yagn. *meš*, Pašto *maž*, fem. *mēž*, Yidya *mīyo*, *māya*, *mūo*, Šuyṇī *maž* (fem.); *mežj* 'male sheep', Rōšāni *mauāj* (\**maiṣaka*-), Balōči *mēš*, Yazg. *maw*, Rōšāni *mēw* (fem.). IE Pok. 747 *moiso*-, *maiso*- 'sheep', O.Ind. *meṣā*-, *meṣi*- 'sheepskin', O.Slav. *měchū* 'skin, sack', O.Pruss. *moasis* 'bellows', Let. *māiss*, *māikss* 'sack', O.Norse *meiss* 'basket'.
- miḍā** 'bounteous', see *māṣḍāna*.
- miḍe** 'he dies', see *mar*-, present *mār*-, *mīr*-, *mīr*-.
- mim**, see *mī* 'now'.
- mimi** 'my', see s.v. *mama*, *mamī*.
- miysirka**- 'great', see *maysirka*-.
- mīysai** 'urine', v 97, 18a3 *mīysai khārggā rrumā* 'urine, mud, dust'. Base *maiz*:-*miz*-, with three initials *m*- (*mīysai*, *maysjyāna*), *b*- (*bīysma*), *ph*- (*phiysgāna*-), Av. *māēz*-, *māēsman*-, *gao-māēza*-, Zor.P. *mēz*-, *mēzit*, *mīst*, *mīstan*, *gō-mēz*, N.Pers. *mēz*:-*mēzīdan*, *mēxtan*, Parsi-Pers. *mēzišn*; Sogd. Bud. *myz*-(*myz'y* P 2·299, not *my'n'y*), Balōči *mēzay*, *mīžay*, *mīšt'a*; Oss. D. *mezun*, *mīst*, I. *miz*-, *myst*, D. *mezgā*, I. *mizg* 'urethra'; Pašto *mītal*, *mītiyāzi* 'urine', Yidya *mīzyo*, *mīz*-, *mēz*:-*mīzd*, Waxī *mīzg*. Šuyṇī *mēz*-, *mīxt*, *mīčč*, Rōšāni *mīz*-, *mīxt*, Yazg. *miz*-, *maxt*, *māxtag*. IE Pok. 713 *meiḡh*-, O.Ind. *mēhati*, *mīdhā*-, *meha*-; Armen. *mizem*, *mēz*, Greek *μειγχο*, *μειγχο*, *μειγχο*, Lat. *meiō*, *mictus*, *mingo*, *minctus*, O.Norse *mīga*, O.Engl. *mīgan*, *mīcga*, Got. *māihstus*, Lit. *mēžū*, *mīštī*; Serb. *mēzga*, *mīžām*, *mīžati*, Tokhara B *mīšo*. For Av. *mīzān*, *mīšti*-, see s.v. *mīṣša*-.
- mīysdyūna**- 'to be pitied', see *mulysdyūna*-.
- mir**- 'to die', see *mar*-, present *mār*-, *mīr*-, *mīr*-.
- mira** 'mother', K 47·55 *mira jsa pyāste* 'he talked with his mother'. See s.v. *māta*.
- mirāha**- 'pearl', see *mrāhe*.
- mīrai** 'kindness (?)', II 115·28 *sau mīrai vau* 'profit, kindness, welfare', to *mīθra*- 'kindness', \**mīθraka*- > *mīrai* (long vowel as *pūra*- 'son' < *puθra*-), to base *mai*- 'to bind', Av. *mīθra*-, Zor.P. *mīhr-pān* 'kind', *mīhr-druš* 'treacherous', N.Pers. *mīhr*; O.Ind. *mītra*- 'friend'. IE Pok. 710-1 *mei*- 'to bind' and 711-2 *mei*- 'be kind'. Note the use of *basta*- of the mind and *hīyaa*- 'bound, keen, devoted'. See also Bcd 49r4 *hayuṃdausti jsa* 'with friendship', for BS *mitra*-.
- mālsta**-, see *ggumālsta*- 'smeared'.
- mīsta** 'great', fem. loc. sing. III 68·65 *mīsta savaya* 'in a large box', ibid. 65 *mīstaṇa ttāja* 'in the great river'; v 380, 2r2 *varata ttīṇa mīsta paṣta* 'there in the great pool', BS *tatra mahā-puṣkarīṇyām*; K 5, 144r2 *u mīstīṇe rrūndete jsa* 'and with great light', Tib. *snan-ba chen-pos*. See *māsta*-.
- mīstu** 'great', acc. sing. fem., K 9, 8r2 *hīvyo mīstu hauvu byehīṇā* 'may I get the great power'; SuvO. 53v2 *mīstu nā rro śśāratetu heḍā* 'and he will give them great welfare', BS *teṣām ca mahatīm śriyaṃ kariṣyati*; v 348, 11a1 *māstu bātame* 'great doubt'. See *māsta*- 'great', and loc. plur. *māistvō*.
- mīstai** 'greater', II 39·18 *mīstai kaṇiṣta* 'greater (and) smaller'.
- mīstama** 'greatest', II 112·54 *mīstami vā ttātāhā: haṣṭe* 'the greatest to-dog-official reported'; Z 13·128 *ttāte paṇjṣa mīstamā jṣinā* . . . *ttāte jṣine biṣṣe paṇjṣa uspurā āro* 'these five greatest lives . . . these five lives all may be complete'. See *māsta*-.
- mīstara**- 'greater', II 127·33 *ysāda u mīstari hvaṇḍi* 'the old and more important men'; Z 2·83 *māstara*; Z 19·53 *māstara* (see s.v. *huḍūtā*). See also *mīstaurayau*.
- mīstaurayau** 'greater', inst. plur. II 99·200 *auhavām vq u būrukā vā u mīstaurayau hvaṇḍā vī būrai* 'as far as the ūgā-officials and the būruq-officials and the more important men', from *mīstara*-.
- māṣṣa**- 'field', v 333, 27r3 *rre tcurvo dīvuo māṣvo biṣṣu vātā kuṇjṣatu kerā* 'the king in four continents (BS *dvīpa*-) would sow sesame everywhere in the fields', BS G 37, 24a3-4 *catur-dvīpeśvaraḥ sa caturṣu dvīpa-kṣetreṣu tīlaṃ vāpayet*, Tib. *des glin bzhihi zin rnams-la til btāb-na*; v 389, 19v4 *ku ye ttumāṣa byehāte balysāna ku karā ttīma ne jīye* 'when one gets large fields (see *ttumāṣa*) of the Buddha where the seed fails not at all', BS G 37, 14a7 *buddha-kṣetre tu sukṣetre uptād bījā(n) mahā-phalaṃ*, Tib. *sans-rgyas zin-gi zin mchog-tu sa-bon btāb-na hbras-bu che*; Z 17·26 *uryānyau banhyo jsa māṣṣyau* 'with parks (BS *udyāna*-), trees, fields'; II 13, 1c1 *hamya miṣa hamṣa kirā yanādā* 'they may work together in the same field' (facsimile SDTV 6-8, plate V); IV 17·19 *ttrai vī miṣṣa āstāṇā u vyihāra padīmāṇa u baṃhye kerāṇa* 'on the third day (Prakrit *triti*, see IV 110) fields are to be prepared, and colleges made and trees planted'. Buddhist association of field and garden in Saṃghāta-sūtra, G 37, 66a5 *kṣetra-ārāma*-. With *mi*- replaced by *mu*-, II 80·17 *mūṣjā ttīmā* 'seed for the fields'. In II 80·16 *bīsa bīsa mūṣa mastāṇa* 'men servants, women servants, fields (or possibly clothes, see *mūṣaka*-), granaries (?)'. Kroraina NW Prakrit lw *miṣa*, *miṣiya*, *miṣi* 'field' (BSOAS 18, 1956, 35). With Armen. lw (OT, NT) *mšak* 'farmer, vine-

dresser, labourer', *ark'ouni mšak* 'royal servant' (NT I Tim. 5:18 *aržani ē mšakn vardzou iuroj* 'the labourer is worthy of his hire'); Georgian (from Armenian) *lw mušak'-i, muša* 'labourer'. From \**mīxša-* or \**mīxša-* > *mišša-* from base *maik-* (*maig-*) or *maik-* (*maig-*) to an IE *meiǵ-*, *miǵ-so-* cognate with Lit. *meiš-*, *miežys* 'barley grain', adjective *miežainis*, Let. *māize* 'bread'. For Av. *māzēn*, *mišti-* connected with 'sowing', see BSOAS 18, 1956, 32-42. See also Sid. 15v5 *biṇmīysā* 'millet'.

**māṣḍāna** 'bounteous, bestowing rewards, wages', v 388, 192 *māṣḍāna* (so correct), BS G 37, 13b7 *bhagavan* (voc. sing.); Z 2:64 *mādāna*; masc. -ā- stem, Z 5:88 *madāṃgya*; nom. sing. v 80v3 *māde gyastā* 'bounteous *deva*-god' = 'king', BS G 37, 78b5 *rājā*; Sid. I bis v1 *miṣḍi gyastum*; ablat.-inst. II 35:7-1 *miṣḍāṃ gyastina*; SuvO. 27r3 *māṣḍāna gyasta balysa*, = v 160, 35r1; v 161, 35r2; v 276, 1:1 *miṣḍānā gyastā*; v 278, 9a1 *miṣḍānā gyastā*; v 227, 65a2 *miṣḍāṃ gyastā hīya vitka* 'the king's young person'; JS 2v3 *miṣḍā gyastā hīya* 'of the king'; III 134:15-1 *māḍāṃ jasta*; III 134, 26a2 *miḍi gyastā*; K 77:218-9 *miḍānā gyasta baysa*; v 173, 6v1 *māḍāna gyasta balysa* (and elsewhere). Fem. K 153:31-2 *baysūna pīrmāta yāna miḍāji*. From *miṣḍa-* with suffix -*āvan-* > -*ān* (and voc. sing. -*āna*), Av. *miṣḍa-*, *miṣḍa-*, Zor.P. *myzd*, *mzd* \**mizd* 'reward, recompense, wages', Pahlavi Psalter *mzdy*, N.Pers. *muzd*, Oss. D. *mizd*, I. *myzd*, Sogd. (Ancient Letter 2:48) *myzd*, M.Parth.T. *mujdg*, M.Pers.T. *myzdg*. IE Pok. 746, O.Ind. *mīdhā-* 'reward in battle'; Greek *μισθός* 'hire', Got. *miṣdo*, O.Engl. *meord*, *mēd* 'meed, reward'; with suffix -*vams-*, O.Ind. *mīdhvāms-*. See also *beḍena*.

**māsu**, *misai* 'measure', see s.v. *mase*.

**māsta-** 'great', K 139:959 *mistā rre* 'great king', Tib. *rgyal-po chen-po*; v 108, 30v5 gen. plur. *tcuirnu māstānu rruṇḍānu* 'of the four great kings', BS *caturṇaṃ mahā-rājāṇaṃ*; voc. plur. v 108, 30v5 *umyau māstyau rruṇḍyau* 'you great kings'; v 131, 52b3 *māsta rre*; acc. sing. v 380r2 *māstu spātānau bāru* 'great flowery rain', BS *mahā-māndārava-puṣpa-varṣaṃ*; Manj. 417 *śravā byau-dāda mesta* 'they got great joy'; III 88:136 *mistye hvanḍe* 'adult men'; K 47:53 *mistā himye* 'he became adult'; oblique fem., SuvO. 24v5 *tātā māstāne hāmēmate jsa hāmāta* 'these arose from great becoming', BS *ete mahābhūta*; SuvO. 36r7 *māstāne śratete jsai* 'with great joy', BS *mahatā praharṣeṇa*; SuvO. 36v3 *mīstāne rruīye paḍaṃgye jsa* 'with great royal display', BS *mahatā rājanubhāvena*; with -*ka-*, K 38:134 *ysāḍi yi maistāka* '(the woman) was old, adult', = K 29:197 *strriya harya mestaka uḍa* 'a woman remained adult (dyadic)'. Compounds, III 1, 6r2 *māsta-gvāroṇā jsa* 'with great talk', = III 8, 16v2 *mīsta-gvārauṇe jsa*, possibly BS *prapanca-* 'idle talk'; I 159, 73v5 *mīsta-ujāṃ* (gen. plur.) 'pregnant', II 45:66 *maista-ujai* III 15:41 <mi>*sta-ūri mijsi* 'pregnant women' (see s.v. *ūra-* 'belly'); K 140:997 *mīstā-muṣḍi gyastānā gyastā baysā* 'the most merciful *deva-* of *devas* Buddha', Tib. omits, parallel to BS *mahākārunika-*. Abstract, Z 22:299 *māstatete*; v 343, 85v1 *hauda ysāre ggaṃpha māstate* 'of 7000 *yojana* measures large', = 85v3 *māsetā*, BS G 37, 80a1 *sapta-yojana-sahasra-pramāṇaḥ* 'having the measure of 7000 *yojanas*'. Comparative *māstara-*, *mīstara-*, superlative *māstama-*, *mīstama-*, see s.v. *mīstara-*,

*mīstama-*. Double comparative K 8b3 *mīstadarā karmā mīstā* 'there is no greater *karma*-act'. Inflection listed v1 281. From \**masita-*, with *i*-umlaut keeping short -*ä-*, -*i-* before -*st-* (unlike *ysiḍāa-* 'yellow' from \**zarita-* with -*i-*), to Av. *masita-*, see cognates s.v. *mase* 'size'.

**mihe** 'we, us', I 252, 2r4 *mihyau*, BS *asmābhiḥ* 'by us'. See *maha*.

**mū**, *mu*, *mūṃ*, *muṃ*, *mvaṃ* 'this; here, now', II 127:32 *tteye kiṇai mū tteyi-hvāṃ bva* 'therefore you, the Tai-urang, should know it here', translation AM, n.s., II, 1964, 18; III 75:229 *jīya drraiṃ kuṣṭa āsti mūṃ* 'the vital spot, where is it now?'; III 66:35-6 *mū grahastā āsta ṣi sattā* 'here this person planet-struck stays'; III 66:36-7 *ṣi mu sattā hera imḍā sau* 'this person here, alone, is doing things ('causing trouble')'; III 67:61 *śura tta kuṣṭa imḍā mūṃ* 'the bold man, so where is he doing it now?'; III 106:26 *mū ttu grauna dye* 'now he saw the garland'; JS 15r3 *si* (= *saṃ*) *vaṇa mu paḍaṇi jidā bāysaṇa baṃhya* '(the torrent) just now (dyadic) in turn destroys trees in the grove' (but JS 5v3-4 *maṃ. . . muṃ. . . ma* 'me' with *muṃ* for *maṃ*); JS 29v1 *si* (= *saṃ*) *muṃ vātālā pane* 'just then a whirlwind arose'; JS 31v4-32r1 *tta vaṇa muṃ khu yanḍe muṃ kṣunem mīrāre* 'so now here how will they act; here will they die of hunger?'. Compounds, Z 11:68 *yāḍaimā mū-ysaṃthu nuṣṭhura karma* 'I did in this birth cruel *karma*-acts'; Z 19:31 *ne ma ne stā sti mu-ysaṃthu* 'it is not necessary for me in this birth'; Z 19:32 *u ne mā hāmāte mū-ysaṃthu* 'and it does not arise for me in this birth'; v 130, 49a1 *mū-ysaṃthā khijāmā* 'we are weary (BS *khidy-*) in this birth'; adjective, *mū-ysaṃthiya*, v 117, 66r3 *mū-ysaṃthyānu kāḍātānānu vivātu pattimu dyāṇāte rre* 'the king shows the *vipāka*-result of *karma*-deeds in this birth', BS *drṣṭa-dhārmika-sattvānāṃ vipāka-janako nṛpaḥ*; v 113, 35r5 *mū-ysaṃth(iye) jsīṇe* 'of life in this birth', BS *ātmanaś ca drṣṭa-dhārmikam*, L 98:39 *mū-ysaṃthī ṣṭāna* 'being in this birth', v 98, 150r2 *marī mū-ysaṃthiya śśiratātā himāte* (variant *śśirāvā*) 'here may arise joy in this life'; v 381, 2v1 *mu-ṣve* 'this night', BS *adya rātrau*; IV 20:4 *ca jsāṃ vā mu-ṣve khyeṣvā āna lunā tcabi ysamgā hī(vī) pīḍakā ā* 'what letter this night has come of Lun-*ḥab-zaṃ* from the *Khyeṣas* (probably *Kāṣyar*)'; Z 24:197 *mu-ṣṣuve hūṇa dātāmā* 'I (fem.) saw this night in a dream'; Z 23:43 *mu-ṣvai rro hāde kātāmā* 'this night however we shall think'; *mū-varga-* 'of this class', II 84:13 *haṃdara ḍiṣṭa mū-varga āstā* 'another in the hand there is of this sort'; II 84:22 *cā-ṃ ri maṃ ḍiṣṭa dilakā dilaka mu-varga ya* 'what of them too in my hand were various small things of this sort'; II 84:22-3 *ṣḡ-ṃ jsāṃ pā hā draṇḍa ni ra maṃ mu-varga māṇāṃ u ni riṣpūrāṃ* 'that of them then was removed; no such things for mine (my people) and not for the princes'; see also s.v. *gvaḍauṣa*; BS *varga-* 'group'; *tri-varga-* 'life of three types'. From \**mau* or \**maṃ* from pronoun *ima-* 'this', see *ma-* 'this', with *hū*, *vū* of direction, beside *hā*, *vā*, *tā*, *cā*.

**mū** 'he praised' from \**mūtā* (as *jū* 'he lives' from *jūtā*), or *vamū* 'he praised thoroughly', JS 26v1 *śīrkā va mū* (or *vamū*) *valmīkā āste ysūrri* 'well (the poet) *Vālmiki* praised there (*va*) his golden body', parallel to Pali *Jātaka* v 534, text 358 *suvaṇṇa-vaṇṇa-* 'of golden colour', 372 *hema-*

*suttaca-* 'having a golden fine skin (*tvac-*)', Jātakamālā, text 128, verse 4 *uttapta-cāmikara-saṃnikāsaṃ śrīmad vapuḥ* 'beautiful body like refined gold'. See *ysūrā-* 'golden' < \**zarw-a-*. Base *meu-:mu-*, see *mura-* 'speech, word' for cognates.

**mukā** 'dumb (?)', v 282·77, 1a3 |||*mukā ttaramda<ra->*|||. Possibly with *muta-* 'dumb'; note BS proper name, JS 18v4 *mukā-paṅka* with BS *mūka-* 'dumb'; or <*ma*>*mukā* 'there'.

**mūkūvāsa-** 'lamentation', III 42·5-6 *nīysistā mūkūvāsa u parādīvam haysgamāstā strīyām vṛq tsūkā* 'he suffers woe and grief, full of sorrow, passionately going after women'; III 44·61 *haiysdai mūkūvāsai hada pyaura-ttraumai* 'woe for him is at hand within the entrance of calamity'. From base *maud-* 'be excited' either with pleasure (Av. *maodana-*) or sorrow (like Lat. *cupiō* and O.Ind. *kopa-* (if not two different IE bases)), Zor.P. *mōḍak* 'grief', with \**mauda-ka-* > \**maudka-* > *mūka-*, and base \**va-vās-* to *vās-* 'make noise' see s.v. *bāsa-*. Thus \**maudaka-vavāsa-* > *mūkūvāsa-*, not BS lw containing *avakāsa-* 'opportunity'. Note dyadic use with BS *parīdvana-* 'lament'. See *muṣṭā jsa*.

**mūcāci** 'month name', first winter month, see *mutcāci*.

**mūja** 'abode', *mūnja*, II 1·17 *mūja śava ya parīyastā haudyām* 'it was the abode, property of the seven possessors of deliverance (= *ārya*-monks)'; see SDTV 29; III 67·54-5 *paraśva-rāmā kūṣṭa ya mūnja ttūsā* 'Paraśa-Rāma (came) where was the empty dwelling'. From \**mānāci-* to base *mān-*, *mūn-* 'remain, dwell', with JS 13v3 *āmunā*, JS 15v4 *āmūha*, v 286, 7r1 *āmuhā*; III 82·13 *āmūha nāve* 'he took up residence'. See *māñātā*.

**mujaka-** 'ant', see *mumjaka-*.

**-mujśaa-** 'hole', see *drau-mujśaa-* 'pore'.

**mūñ-** 'dwell, remain', later form of *māñ-*, v 268, 56a2 *mūñūṃ* 'I remain'; K 64, 81r4 *myām avīśg mūñū* 'may I remain in Avici'; K 21·4-5 *vara aysgana-rūvyi śā yahakṣaja mūñe* 'there dwells a vulture-shaped *rākṣasi*-demoness', = K 37·117 *vari aysgimi-rūvyi śā rakṣāsi mūñye*, = K 28·179-80 *vara aysgana-rūvyi śā yahakṣaja mvañe*; K 39·153 *pūrā vaña ra saṃ mara mūñya* 'my son, now remain here'; III 67·53 *garvā astā vara śtām mūñye* 'he is in the mountains, there he dwells'; Manj. 317 *sattsera anūhvarra mvañe* 'in the migration he dwells unaffected'; Sid. 140v5 *buysq muñūdā* 'they remain long', Tib. *yun rin-du* ('long'); K 150·20 *ttaradarā dāttavi khva mūñūda raṣṭi* 'as the body's parts (BS *dhātu-*) remain rightly'; Manj. 58 *ḍrraya vara mvañūda* 'the three remain there'; participle present, Sid. 152v3 *astauci muñāmdām murām hīye ahe* 'eggs of the birds dwelling on the dry land', BS *jāngala-*, Tib. *bya skam-sa-na gnas-pahi sgo-na*; Sid. 134v3-4 *astaucā ysātām u muñāmdām datām hīya guṣṭa* 'flesh of wild animals born and living on dry land', BS *jāngalaja-*, Tib. *ri-dags skam-sa-na gnas-pahi śa*. Preterite, E p. 357 B *tta tta jsām aysu mūnde tta vegasti samu khu vāmi* 'so I remained as excited (BS *vega-*) as the sea'; III 65·10 *phara bāda vara śtām mūnde* 'he dwelt there a long time'; III 65·13 *kūṣṭa mūnda* 'where he dwelt'; K 46·36 *strīya mūdā* 'the woman dwelt'; JS 9r2 *eṣṭava mumḍai* 'you remained firm'; JS 17r1 *thu mī vara mudai* 'you then remained there'; K 39·154 *va mūndū aurāṣṭai*

*hāṣṭā* 'he remained there and (-ū) gave information' (translation BSOAS 29, 1966, 514); II 95·52 *audā cvāvāja māṣṭa mara mūdāuda* 'till the month Cvātaja (first spring month) they remained here'; K 144, 1v1 *ttattī-śanā mūdā u khamasa ttattī-śana ysāye* 'he lived in Ttattī-śana and had been born in Ttattī-śana of Khams' (*śana* Chinese *šan* 'mountain'). Infinitive, II 126·7 *pastāmdū mudē* 'we deigned to stay' (translation, AM, n.s., II, 1964, 18). Cognates s.v. *māñātā* 'he remains'.

**mūñ-** 'resemble', later form of *māñ-* 'to resemble', K 40·34 *cvai ri hā mūñe* 'what indeed he resembles', = K 43·151; K 40·33 *khvai hā ṣṭiki ni mūñye* 'that he might resemble it', = K 43·150 *mūñ(i)ye*; JS 20v3 *ttisṅg śūrīna śakrra mumḍai saṃ raudrra* 'in splendour (BS *tejas-*), in boldness you resembled Śakra, precisely Rudra'; III 69·102 *hamaśāmā śūje mūmdāmdā* 'having the same faces they resembled each other'; III 70·105 *tti makala* (BS *markaṭa-*) *śūje mūmdāmdā* 'the monkeys resembled each other'; Manj. 282 *khu vāma mvade ttau karūna* (BS *karuṇā-*) 'their pity resembled the sea'. See cognates s.v. *māñātā* 'resembles'.

**mūñ-** 'feel pleasure in', v 63·24 *ḥsamauva mittrāśaya mūñarā* 'delight (2 plural imperative) in merciful loving intentions' (BS *maitrā, āśaya-*). See *māja-*, *myāmja-*, *māna-*, Oss. DI. *mond* 'desire'.

**muñamja** 'month name', second winter month, v 206·15·1 *mūñyamji*; v 259, 2a3 *mūñamji*; IV 62a *mūñajana*; Sid. 3r5 *cu mutcāci māścā u mūñamja ṣṭ ysumāña rve ṣṭe* 'what is month Mutcāci and Mūñamja, that is the winter season', BS *mārga-pauṣau ca hemantaḥ*, Tib. *ḍgun zla-ra-ba dan zla hbrin-po gñis ni ḍgun-gyi dus-so*.

**mūñja** 'abode', see s.v. *mūja*, III 82·8 *kūṣṭa āma mūñja* 'where is the dwelling' (dyadic); III 82·9 *banācvā-v-ī mūñja* 'his dwelling in Banācas', see BSOAS 10, 1942, 911. From \**mānāci-*, base *mān-*, *mūn-* 'dwell'.

**mumjaka-** 'ant', III 73·170 *pyamṭsi hā mumjakā ā* 'before him an ant came'; III 73·170 *māmjā naradā* 'the ant came out'; III 73·169 *māmjāna khunaka* 'ants' hole'; N 165·40 (cover of E) *audi mujakam vī buri* 'down to (or as far as) the ants', the cliché of the *śikṣāpada*-commandment, the first *vairamaṇa*-rule, the reference to the BS *pīpīlikā* 'ant' (see BSOAS 13, 1950, 664). From base \**marvi-*, Av. *maurvi-*, *maoiri-*, Tumšūq Saka *moṣjāki* (BS *pīpīlikā* in the *śikṣāpada*-commandment no. 1), Zor.P. *mōr*, N.Pers. *mōr*, *mōrčah*, Wanetsi *mērža*, Pašto *mēžai*, Yidya *murjo*, Sanglēči *mārcik* (*c = ts*), Šuyni *mūrdzak*, Rōšāni *murčak*, Yazg. *marčək*, *mərčək*, *mərč*, *mərj*; Oss. D. *muldzug*, I. *māldzyg*, *māldzgūtā*; Alan in Svanetian (\**murčuk* >) *məršk*, *məšk* 'ant'. With many variants IE Pok. 749 \**morui-*, Celtic O.Ir. *moirb*, Lat. *formica*, Greek *μύρμος*, *μύρμαξ*, *μύρμηξ*, O.Ind. *valmika-* 'ant-hill', *vamrā-*, *vamri-*, *vamraka-*, O.Norse *maurr*, O.Engl. *mýre* 'mire'. Khotan Saka *mumja-* < \**marviča-* replacing -*r-* before consonant.

**muḍa-** 'dead', participle to *mar-* (present, *mār-*, *mīr-*, *mūr-*); III 73·181 *mā. . . pastā muḍā tti khu ysagarā kurā* 'the bee . . . fell, died like an old crooked thing' (*tti = tta* 'so'); III 75, 235-6 *śījsa va haṣṭa prracaina, ssa salā mūḍai vistāmdā* 'for Sītā's truth (as to chastity) 100 years they remained dead to her (*muḍa, yi*)'; III 76·241 *ssa sala*

- mūḍai būjve* 'being dead (*muḍaa-*) 100 years, he revived'; K 68·202-3 *tti khu muḍye kiḍi vīvā niṣti* 'as of a dead man there is no *vipāka*-ripening at all'; K 64, 81v4 *mūḍvā bastā* 'bound in dead bodies'; v 188, 75a4 *muḍāna hamamggā* 'like one dead', BS *suptau mṛta-samau* 'asleep, like a dead one'. Adjectives, *muḍiña-*, *muḍaiña-*, Z 2·44 *cile*. . . *muḍiñi* 'garments of the dead'; Z 2·48 *rrūva muḍaiña* 'intestines of the dead'. See cognates, s.v. *mar-*.
- muḍā-saṃga-** 'blue vitriol', Sid. 12v4 *muḍā-saṃgā*, BS *tutthaka-*, Tib. *spaṅ-ma*, to N.Pers. *murda-sang*, *murdahsang*, Arab.-Pers. *murda-sanj*, *marda-sanj*, Armen. *lw murtasang*, *mardasank* 'litharge of lead'. The *-ā-* at juncture from *-aa-* < *-aka-*. See s.v. *mar-*, and *saṃga-* 'stone'.
- mūṇūkā** 'neck (?)', III 81·168-9 *hūlaihā mūṇūkā hame* 'it is the neck (?) of the quiver', gloss to Turkish *yihā: rāhā: kā*, not explained, but possibly connected with *yīyiril-* 'draw together'. Possibly from *\*manuka-* with *man-* 'neck', as in Zor.P., N.Pers. *dāl-man* 'golden-necked (eagle)', Av. *zarənu-mani-*, *minu* 'neck-ornament', *manaθvri-* 'neck'. IE Pok. 747-8 *mono-*, O.Ind. *mānyā-* 'neck', *mani-* 'neck-ornament', Lat. *monile* 'neck-ornament', Celtic O.Ir. *muin* 'neck', Welsh *mwyn*; O.Engl. *manu* 'mane'. See *punuka-* for *-ūñū-*.
- muṇḍa** 'lump', III 69·83 *ṣai vaska haṃphve muṇḍa, ttralīnā hūña jsa rausta* 'he prepared for him (the vulture) lumps of tin reddened with blood'. See also *māṃṇḍa-* 'lump, abscess', *māṃṇḍaka-*; *māṃṇḍa-* 'lump (of jade)', *māṃḍa-*, *māṃṇḍa-*, *mauṇḍa-* 'female breast'. From *\*margant-a-* > *\*murgunda-*, Sogd. Man. *mr̥wondyy*, Bud. *mr̥wontk*, N.Pers. *muṣund*, *muṣundah* 'lump', possibly base *mer-g-* 'to press together', see also Greek *μάργαρον* 'mother-of-pearl', *μργαρίτης* 'pearl', *μργαρίτης* λίθος, s.v. *mrāhe* 'pearl'. See also s.v. *gaṇḍye*.
- mutā** 'dumb, mute', N 169·1 *hanā kārrā mutā* 'blind, deaf, mute'. From *mau-*: *mu-*, IE Pok. 751-2 *mū-*, *mu-* 'of murmured speech', O.Ind. *mūka-* 'dumb', Greek *μῦκός*, *μῦτις*, *μυδός* 'dumb', Lat. *mūtus*. See also s.v. *mura-* 'word', and *muka-*.
- mutta-** 'defeated, beaten', v 66·8a *khu mam ni himāri pajsā kuysva niysīya, muttā paribhūta u pajsā śaṃḍya hvasta* 'so that here they may not be greatly depressed, held down, beaten, defeated and strongly struck to the ground'. Dyadic *muttaa-* with BS *paribhūta-* for older *\*muta-ka-* with *-tt-* preserving *-t-* (or from *\*mufta-ka-*) to base *mau-*: *mu-* 'to beat', see *-tt-* in *ākṣutta-*, *patāvutta-*, *byūttā-*, *sutta-*, beside *nāta-*, *suti* 'shoulder'. Note *mu-* 'beat' in O.Ind. *mudgara-*, *musala* 'hammer'.
- mūttiña** 'clouds', plural to *\*mūttīnya-*, III 80·26 *āvaśā mūttiña narvāmdā* 'in the sky (BS *ākāśa-*) the dark clouds burst open', in the poem of the Journey. From *\*mutta-* with suffix *-īna-* and *-ya-* to base *mau-*: *mu-* 'be moist, be dark' (see also *muttūṃ*, BS *pūta-* 'rotten'), with *mūtta-* < *\*mūta-*, beside *maud-* in O.Ind. *mudirā-* 'cloud'; IE Pok. 741-3 Armen. *mouī* 'dark; a mist', *mt'ar* 'dark' from *meu-t-*.
- muttūṃ** 'bad, rotten', II 33, 3b2 *tta pamdā paskyāṣṭa muttūṃ himye* 'so the road has again become bad'. See I 163, 77v4 *mattūna bauśa* 'evil smell', BS *pūta-*. IE Pok. 741-3 *meu-*, Greek *μῦδάω* 'be foul'.
- mutçaci** 'month name, first month of winter', Sid. 315 *cu mutçaci māścā u muñamja ṣi ysumāña rve ṣte* 'what is month Mutçaci and Muñamja, that is the winter season', BS *mārga-pauṣau ca hemantah*, Tib. *dgum zla ra-ba dan zla hbrin-po gñis ni dgum-gyi dus-so*; Sid. 3v3 *mutçaci myām māsti āna odā skarhveri myām māsti bure ṣi ysumāña rva* 'from mid-month Mutçaci to mid-month Skarhvāra is the winter season', where *skarhvāra* is month BS *māgha-*, third month of winter; II 18, 8a4 *mūçaci pada-uysye haḍai* 'on the first day of Mūçaci'; III 149, 1-2 *mūçacimāstā*; v 205·1·1 *mūçacya*; II 95·62 *mūçacimāstai*; II 14, 2a1 *māsti mūçacaja*; IV 45a2 *mūçacaji māś(t)ā*, IV 61a2 *mūçacajā māś(t)ā*.
- mūda** 'remained', see s.v. *mūñ-*, *mūṇḍa-*, *māñ-*, *mānda-*.
- mūdracaja**, see *mutçaci*.
- mūna** 'abode', v 126, 2b1 *aysi mūna padedā* 'I made a dwelling'; III 83·19 *mūne būstu* 'I knew the dwellings' (for *būstuñ*), see also JS 13v3 *āmunā*.
- mūna** 'my', v 217r4-5 *ttī jsām t(t)ā mūna hvamḍā ne byauḍe* 'then I did not get my men'. See *mānaa-*. See SDTV 82.
- mūnaa-** 'my', III 67·39 *mūnai pye* 'my father'; K 36·97 *mūnai pūri* 'my son'; II 100·222 *tta tta sa mūnai bisa tta-ṇ haṣḍā ttā yuḍa* 'so precisely my servant so made report'; III 63·140 *mūnā āysāṃja* 'my lady'; K 52·7·8 *ttī mūnā pārysā ysūṣka* 'these my approved servants'. See *mānaa-*.
- muyi** 'tiger', v 210·36·1 *muyi salya* 'in the tiger year', III 14·5 *|||byūṣti muyi* '3-5 a.m. are the dawn, the tiger's period' (Chinese horary period); II 116·37 *mauya hīya vīysama salī* 'the year of the tiger unfavourable'; II 116·39 *mauya salya* 'in the tiger year'. From *\*mauya-* > *\*mūya-*, *muyi*, *mauya-*, Sogd. Bud. *myw* 'tiger', Tokhara B *meviyo* (H. Lüders, SBAW 1933, 1021), the third year in the animal cycle (BSOAS, 10, 1937, 928). Possibly to base *meu-*: *mu-* 'to make noise, roar'. IE Pok. 751-2 *mū* 'of murmured, roared sound'. See s.v. *mū* (or *vamū* JS 29v1), *mura-* 'word', rather than Chinese *miau* (K 620·3) 'cat'.
- mū-ysaṃthu** 'in this birth', see s.v. *mū-*, K 150·24 *byehūm mū-ysaṃthi mara madrvā* (BS *mantra-*) *seṃḍā* (BS *siddhi-*, *-eṃ* = *-ai-*) 'may I attain in this birth success in the *mantra-* formulas'; K 154·40 *cu vā mu-ysītha cu vā hada ys(i)tha āvarṇa haṣḍāde* 'what either in this birth or what in another birth obscurations, I have accumulated' (BS *āvaraṇa-*); adjective, v 164, 113v2 *mū-ysaṃthyānu u handara-ysaṃthyānu* (lost context). Parallel BS *ihajān-mika-* 'in this birth'.
- mūysaṃḍai** 'foolish', dyadic with BS *jaḍa-*, III 2, 6v3 *jaḍā muysaṃḍai*, = III 9, 17a4; K66·141 *ṣi kiḍi muysaṃḍai bvāñi* 'he must be known as exceedingly foolish', = K 70, 2v3 *ṣa kiḍā mūysaṃḍai bvauña*. Base *mauz-*: *muz-* 'be foolish' IE *meugh-*, O.Ind. *moh-*: *mūḍha-* beside IE *meugh-*. Av. *aś-maoya-*, Zor.P. 'hlmwkw \*ahramōy, M.Pers.T. 'hlmwq'n, Pāzand *āsmōg*, with O.Ind. *mogha-*, *mugdha-*.
- mūysga-** 'short', see *mulysga-*.
- mūysdyūna-** 'wretched', see *mulydyūna-*.
- mur-**, **mūr-** 'rub, crush', present adjective, I 167, 82v5 *śaliṣāmajsa gāṇmā mūrāka* 'remover of phlegmatic (BS *sleşman-*) swelling' (BS *gulma-* 'glandular swelling'), BS

*nāšana-*; participle future; *murāña-*, *mūrāña-* ‘to be rubbed’, Sid. 106r4 *mākṣī jsa ha(m)brīhāñā murāña* ‘to be mixed with honey, to be rubbed’, Tib. *sbran-réi dan-sbyar-te brdzis-pa-las (brdzis ‘press’)*; Sid. 134v3 *tīrye ūce jsa murāñā u khāṣṅñā* ‘to be rubbed in sour water and to be drunk’, Tib. *skyur-čhuhi naw-đu mñes-te btun-bar byaho (mñes ‘rub’)*; III 87-129 *gvīhārūmna mūrāñyā* ‘to be rubbed with butter (‘cow’s oil’), = III 18-26 *gvīhā rūmnā mūrāñā*. Preterite, JS 27v3-4 *raysgena veyse murdai* ‘swiftly you crushed the lotuses’; III 69-95 *murrāmdā dīṣa vī tcaḍā* ‘they ranged (‘rubbed’) the surrounding region’; K 30-217-8 *gara kaica maurda* ‘he traversed the mountain clefts’; III 67-44 *hastā* (BS *hastin-*) *sāṃṇdā* (BS *śunḍā-*) *murrde* ‘he pressed (crushed) the elephant’s trunk’. See below with preverbs, *vamurrda-*, *hamurrda-*. From base *mar-* ‘rub, press’, Yazg. *marn-*: *mart-*, participle *mārtag*, Oss. D. *lāmarun*, I. *lāmāryn*, *lāmārst* ‘to press out’ (\**fra-mār-*), DI. *don-marān* ‘dam’; D. *yezā-marā*, I. *qizā-mar* ‘torture’ (dyadic compound). IE Pok. 735-6 *mer-* ‘to rub’, 715 *mel-* ‘to crush’.

**mūr-** ‘to swarm, teem’, Z 20-41 *kye pāra jsahera mūrīndi* ‘in whose belly worms swarm’; III 76-244 *hvīyaṣā agapya ṅāsa bidā samuṃdrā khu mūrīṃdā saṃ* ‘as unclean contemptible human-like beasts swarm just upon the great sea’ (BS *mahā-samudra-*). See *mvīr-* ‘to move’, K 109-314 *mvara* ‘movement’, possibly base *mau-* *mu-* thence \**mvar-*: *mūr-*, beside *mvīr-* < \**mvar-y-*.

**mura-** ‘speech, word’, II 114-119 *pātca-ṃ va dūmvām jsa hau: rā murā ṣṭe* ‘then for them from the Dūm people there is report, word’; II 90-68 *u haurām murām jsa ṣṭje va pṛramñi puḍāmdā* ‘and with reports, words, they offered promises to one another’; II 75-50 *haurā maurā maṃ ni ṅīryau* ‘they were not making to me report, word’, III 123-62 *haura māṃra padīmai* ‘he makes speeches, words’, BS *ālāpam kārayati*; v 314, 3-4a4 *hārau mūrau jsa*. The word *haura-* is in II 113-94 *hauri āṃ salā ni bijeṣe* ‘he did not utter word, or speech’ with *salā* ‘word’ (BS *saṃlāpa-*) in place of *mura-*. From base *mau-*: *mu-* ‘to make sounds’, thence *mu-ar-*: *mur-* (form like *phur-*, *phūde* ‘foods’, and Oss. D. *k’uārun k’uārt*, I. *k’ūryn*, *k’ūrd* ‘to push’). Without *-r-*, see JS 26v1 *mū* (or *vamū*) ‘he praised’, to IE Pok. *mū-* ‘to utter murmured sounds’, Hittite *mugami* ‘to utter prayers of lamentation’, OHG *māwen* ‘to cry out’ (note similarly *vās-*, s.v. *bāsa-*); Oss. D. *murā* ‘bell’; *mok’o* ‘jaw’, I. *muk’u*. If a form *men-* existed beside *meu-* (as O.Ind. *bhanati* beside Greek φᾶ-, above *būtā* ‘he spoke’, BS *āha*), then Greek μοῦσα, Doric μῶσα, Aiolic μοῖσα ‘goddess of song and poetry’ belongs here. For ‘speak’ and ‘praise’, note O.Pers. *gaub-*, N.Pers. *gōy-* ‘to speak’ beside Sogd. Bud. *γωβ-* ‘to praise’, Armen. lw *govem*. For *ysūrra-* ‘golden’ < \**zarnva-* see below, Av. *zarənu-* ‘golden’, Zor.P., N.Pers. *dāl-* in *dāl-man* ‘eagle’, Av. *zarənu-mainiš*. See below *mūvāra-*, and *aysmūrā-* ‘sound’.

**mura-** ‘bird’, SuvO. 24r3 *muri māñamdu* ‘like a bird’, BS *śakunīr iva*; Z 5-100 *mura bajeṣāre vicittra* ‘the various birds are singing’, = Manj. 415 *mvara bijaiṣyāda bṛrai-yūna* ‘the birds sang delightfully’; III 135, 1v1 *mura rūna* ‘in bird form’ (BS *rūpa-*); gen. plur. Sid. 152v3 *murām hīye ahe* ‘birds eggs’, Tib. *bya skam-sa-na gñas-pahi sgo-*

*va* ‘eggs of birds living on dry land’; v 246, 13a1 *davau murām*, = K 97-199 *mūrau davau* ‘of birds (and) wild beasts’, BS *mṛga-pakṣiṇām*; JS 29r4 *mura data* ‘birds, wild beasts’, K 60, 37r4 *mura data* (not *bura*); II 75-62 *hai tha mūrā kakva jastūña mūra* (read *mūra ka*), see s.v. *ārrā* ‘flaps’; K 40-31-2 *murā astā kūnāla nāma* ‘there is a bird called *kūnāla-*’ (= K 43-149); Manj. 286-7 *mvarā pve āvaṣḡ vīra* ‘the birds’ footstep in the sky’ (BS *ākāśa-*), the cliché, *upamā* simile, Pali Dhammapada 92 *ākāśe va sakuntānam padaṃ*; BS Udānavarga 29-26 *ākāśava śakuntānam padaṃ* (28 *gatis*), Tib. *nam-mkhah-la ni bya rjes bzin*. With *-ka-*, Z 20-8 *murka date* ‘birds, beasts’, III 108-6 *mūraka*. From \**mṛga-* ‘wild creature’, Av. *mārəya-*, Zor.P. *mwlw* \**murv*, N.Pers. *murγ*, M.Parth.T. *mwr̥g*, M.Pers.T. *mwrw* ‘bird’, *mwrw’h*, *mwrw* ‘omen’; Sogd. Bud., Man. *mry*, plur. Bud., *mry’št*, Chorasmian \**mγ<sup>a</sup>* \**amya* ‘bird’, Oss. DI. *mary*, *mārytā* ‘bird’, D. *mālyā*; D. *mālq*, *mālqitā*, I. *mālq*, *mālqytā* ‘peacock’, D. *borāmālyā*, I. *burāmāly*, *bulāmāry* ‘nightingale’; Pašto *marγə*, plur. *mārya*, fem. *marγa*, Armen. lw *marg* in *sira-marg* ‘peacock’, Georg. *p’arsā-mang-i* ‘peacock’, Zor.P. *plšmwlw* \**fraš-murw*, M.Pers.T. *pršymurw* \**frašē-murw* ‘peacock’, see Zoroastrian Problems, ed. 2, VII-XVI for *fraša-* ‘conspicuous, wonderful’; for the compound *frašagar* Parsi-Persian *zāhir* ‘conspicuous’, and s.v. *aurrta* ‘admired’ above; Armen. lw *mul* in *štr-mul* ‘ostrich’, N.Pers. *šutur-murγ*. IE Pok. 734 *merg<sup>h</sup>-* ‘dark’, perhaps O.Ind. *mrgā-* ‘bird, wild beast’ (RV ‘bird’; of elephant). See s.v. *aurrta* and *pārṣṣa-*.

**mūrā-** 1. ‘name of a coin’, and 2. ‘jewel’, plural *mūre*, later *mura*, *muri*, *murāi*, corresponding to the Chinese small copper coin *ts’ien* (K 1072-5), frequent in the documents (see KT IV 60). II 9-155 *sāvi mūra āra* ‘copper coin in value’, Z 22-248 *śātīṃgye mūre* ‘coins of copper’ (see s.v. *śāva-*); acc. sing. Z 22-251 *kye śsau mūro hatāro kuru yādāndā* ‘who made formerly one false coin’; oblique Z 22-250 *śsyē mvīre*; v 276, 8b6 *mūrau tta himya 8000*; adjective *mūrīnaa-*, Z 22-248 *kuwā mūrīna* ‘heaps of coins’ (in the context) or ‘heaps of jewels’. For *mūrā-* ‘jewel or precious thing’, SuvO. 53r4 *mūryau* ‘with jewels’, BS *mañi-*; II 80-16 *ranū mūrā* ‘precious stones (BS *ratna-*) and (-*ñ*) jewels’; III 128-11-2 *baiṣi ysamthi vaṣṭām tṭā hīya dastem ranā caṃdāvañā mvīri māñamḍa himāṃde* ‘in every birth throughout for them (-*ām*) may their (-*em*) hands be like precious stones, the *cintā-maṇi* jewels’, with dyadic use of *mūrā-* to translate the *mañi-* of the *cintā-maṇi-* ‘wishing jewel’; IV 23-17 (verse 28) *saṃ khu jī caṃdāvañā mūrā* ‘like the *cintā-maṇi* jewel’; III 128, 8-9 *ysīri ājsq ramna mura mīrāhe* ‘gold, silver, precious stones, jewels, pearls’; Manj. 209-10 *khu cadāvañā mvara* ‘like the *cintāmaṇi* jewel’ (*dā*, not *ryā*); v 303, 2a4 *caṃdātāñā mūri*. Adjective, Z 22-139 *mūrīṃgye...stune* ‘jewelled pillars’, parallel BS *sapta-ratnamayam yūpaṃ* ‘pillar of seven jewels (precious stones)’. Compound, II 63 F2 *mūra-haurā hvamḍi* ‘men who pay in *mūrā*-coins’. This *mūrā-* is from *mudrā-* ‘seal’, Zor.P. *mwdl*, *mwhlk* \**mudr*, \**muhrak*, N.Pers. *muhr*, *muhrah*, M.Pers.T. *mwhr* ‘seal’. For O.Ind. *mudrā*, see H. Junker, Indogermanische Forschungen 35, 1915, 273-88; H. Lüders, SBAW 1919, 734-766. With *-ka-*, *mūraka-* ‘seal’ is used to render

BS *mudrā-* 'seal' in the *Vajra-yāna* texts, K 145, 3v3 *mūrakyā hīvī dasau-padya guttara* 'the tenfold family (gotra-) of seals (gestures)', Sogd. Man. *mwr* 'seal' (W. B. Henning, *Sogdian Tales*, BSOAS 11, 1945, 468). See also s.v. *mrāhe* 'pearls'.

**murāsa-** 'peacock', Sid. 8v5 *murāsā*, BS *barhiṇa-*, Tib. *rma-bya* ('peacock'); Sid. 17r1 *murāsā hū(ya) gūśca* 'flesh of peacock', BS *śikhī*, Tib. *rma-byahi śa*; Z 22.117 *buśśānei hvāśśakā rrvittā kho ju ggaḍāya pādā murāsā* 'the scented herb grows, like the colour on the neck of the peacock'. From *mura-* < \**mūra-* (as *dura-* 'far' from *dūra-*), with suffix of fauna, *-āsa-*, as *rrwāsa-* 'jackal', Oss. D. *robās*, I. *rubās*, *rwās* 'fox', O.Ind. *lopāśa-*; Greek ἐλώπις; Av. *kahrkāsa-* 'eagle', Zor.P. *karkās*, Sogd. Bud. *ērks*, Oss. Dī. *cārgās* (from *kark-* 'to strike', see *kalj-*). To Pašto *mōr*, *myawr*, but other Iranian M.Pers.T. *pršymawru*, Zor.P. *frašmurv*, Georgian lw *p'arša-mang-i* 'wonderful bird', see s.v. *mura-* 'bird'. This name *murāsa-* may contain as first component a colour name of 'brown, purple, red', Oss. D. *mora*, I. *morā* 'brown', Georgian lw *mura* 'dark brown colour', *mura c'xenī* 'brown horse', *muri* ' (brown) rust'; Inguš (from Alanian) *mora* 'brown' (and *muorā*); Hittite *marruḫa-* 'red', *muri* '(red?) grapes', to IE Pok. 701, Greek μαυρός, ἄμαυρός 'dark', O.Norse *meyrr* 'decayed', Slav. Russ. *smuryj*, *muryj* 'dark gray'. Then comparison with O.Ind. *mayūra-* in RV 3.45.1 *hāribhīr yāhī mayūra-romabhīh* 'come (Indra) with the red, brown-haired (horses)'; and RV 8.1.25 *hārī mayūra-sepyā śiti-prṣṭhā* 'the two red brown-tailed white-backed horses' (of Indra); and as an epithet of birds, RV 1.191.14 *mayūryah* 'peahens', later *mayūra-* 'peacock', suggest a secondary *mayūr-* < \**myūr-* from the colour-name \**mūra-*, Khotan Saka *mura-* (in *murāsa-*). For intruse *-y-*, see BSOAS 20, 1957, 58-9. See also *murau*.

**murau** 'plant name', Sid. 18r4, BS *māluka-*, Tib. *maluka*; III 90.187 *huška murau* 'dry *murau*', BS *māluka-*, for *māluka-* 'ocimum sanctum' (see Memorial. . . Menasce, 372 'ocimum basilicum', which is white with purple tinge). The name *murau* is then from the colour name *mura-* 'dark, purple, red, brown' with suffix *-au* < *-āva-*, as *nīro*, *nūrau* 'cassia' from *nīra-* 'blue'. See cognates s.v. *murāsa-*. The ocimum sanctum is the BS *tulāśi*.

**murka** 'birds', Z 20.8 *murka date* 'birds, beasts', see s.v. *mura-*.

**mūla-** 'rat', III 14.16 *paḍauysa mula mulā salya* 'first the Rat, in the Rat year' (the first year of the animal cycle) (see BSOAS 8, 1937, 928-30); III 13.1r3 *|||paśā mula* 'the evening, the rat period' of the day in the Chinese system 10 p.m.; v 62.9 *mūlā bāstā mīdī* 'in the presidency of the Rat (year) he dies' (with ibid. 12 *pāsā salya* 'in the Hog year', for *bāy-:bāsta-* 'lead', see III 13.1 verso *salya-bāyā* 'year-presidents'). From *mūš-* with suffix *-la-*, hence \**mūš-la-* > *mūla-* or *mūla-*. To Av. *mūš* (only *mūš pairika* 'the female demoness Mūš', glossed by Zor.P. *mūšparik* (see Gr. Bund. (TD2) 188.4 *mūš parik*), glossed by Parsi-Sanskrit *mūš-nāmnī rākṣasī*; Zor.P., N.Pers. *mūš* 'mouse, rat', Sogd. Bud. *muvš*, Yaγn. *mūš*, Pašto *mažak* 'mouse', *maža* 'rat', Balōči *mušk*, Oss. D. *mistā (-i- < -ū-)*, I. *myst*, Kurd. *mušk*. To IE Pok. 752-3 *mūs-*,

O.Ind. *mūs-*, Greek μῦς, Lat. *mūs*, *mūrinus* 'gray', Alban. *mī*, O.Engl. *mūs*, O.Slav. *mysš*, Armen. *moukn*.

**mūla-** 'testicle', I 139, 47r3 *mūlām* (gen. plur.), BS *mūśaka-*. Secondary meaning to *mūla-* 'mouse, rat'; to O.Ind. *muškā-* 'idem'.

**mūla** 'clay', III 89.169 *pātca mūla sūttauñā nīśāñā hahvāñā* 'then the clay must be placed in acid stuff, it must be pressed out'; preceded by III 89.168 *mūla hghvāñā* 'the clay must be pressed'. From base *mrd-* 'clay', to Yidya *milyo*, Munjāni *milya*, *milyiga* 'white clay', *milyuz* 'red clay' (\**mrdakā-*), Prasun *mīrē*, O.Ind. *mrd-*, Bower MS, §598 *pakva-loṣṭa-* 'baked clod of clay', PW *mrl-loṣṭa-* 'lump of clay', *mrd-bheda-* 'lump of clay', Caraka *paktvā* with *āma-loṣṭam* 'baking raw clay', used in medicine. For *mūla-* < \**mrdā-*, note also *gūla-* < \**grda-* 'mud'. See *mūla-škīmñā*.

**mūla-škīmñā** 'lump of clay', III 90.187-8 *aṣṇūha, bijūha, mūla-škīmñā paḍiya gaysā virā ysambaste, hamamgā, vištāñā, naukā ārrāñā ttīri ṇyena ā vā āhvarai raysāna* 'dung of doves, dung of sparrows, clods of clay, burnt reed's root, garlic must be in equal amounts, must be finely ground, with sour curds or with sour juice'; Sid. 100v4-5 *ysambaste bejūha aṣṇūha mula-škīmñā ttīra ṇe sama-bhāga hamamgā vištāñā u naukā kūtāñq* 'garlic, sparrow-dung, dove-dung, clay clods, sour curds must be put in the parts equally and must be pounded fine'. From *mūla* 'clay', and \**škanya-* 'broken stuff', see s.v. *hatcañ-:hatcasta-* 'break'. For *virā* 'root', see parallel I 143, 52r3 *sauthaja gaysā hīyā bāva, khaṇauśq gaysa hīyā bāvā* 'the roots of two kinds of reeds', and Sid. 14v4 *khaṇauśq gaysā hīyā bāva*, Tib. *hdam-bu dan rēvahi rēaba*. If *virā* = *bāva* 'root', the connexion is with the base *vai-:vi-* 'to bend, twist', Oss. D. *ūedagā*, I. *ūidag* 'root' from \**vaitāka-*.

**mulām** 'calf of leg', Sid. 141r15-vi *u mulām hadrre vya maunḍaka pīvinā kavīnām āhā khenḍa hamāre* 'within the calves of the leg the fat lumps become like fish-eggs', BS *mīna-aṇḍa-sadrśa-medo*, Tib. *byin-pahi naṇ-na čhil-gyi rmin-bu ṇahi sgo-na hdra-ba hduḡ-pa rnam phyun-la*. If the calf is the 'thickened, swollen part', *mulāna-* can be traced to base *marz-*, variant *mard-* 'swell', Av. *mərəzāna-* 'belly', glossed by Zor.P. *aškambak, maršū-* 'belly', glossed by Zor.P. *mwl'n* \**mulān*, to IE Pok. 723 *melǵh-* 'to swell', O.Ind. *malhā-* 'teats on dewlap', Lit. *mūlšti* 'to swell', *mūlšinas* 'giant'. Since *paḍu* 'axe' shows *-rt-* to O.Ind. *paraśu-*, Greek πέλκευς (*rt* > *d*), it would be possible to take *mul-* < *mard-* dialectal to *marz-*; see also *gumal-*, *ggumālsta-* 'smear', *mard-* beside *marz-* 'rub'.

**mūlā** 'muscles', III 79.9 *aśā stā brāihā: kaṣṭā mūlā pattīye* 'the horse fatigued, the belly sunk in, the muscles stiffened'. From *mūš-* (see *mūla-* 'mouse, rat') with *-la-*, hence \**mūš-la-* > *mūla-*, IE Pok. 752-3 *mūs-*, Lat. *mūs* 'mouse', adjective *mūrinus* 'gray like a mouse', *mūsculus* 'small mouse; muscle'.

**mūlā** 'price', BS lw *mūlya-* (rendered by *pīha-*), II 78.43-4 *barsa-ttāhḡ pvaica nāva dvī mūlā vī* 'Bars-tog received the covering cloth for two (units) in price'; II 78rb *haṣṭi jsā u dvī-sa mūle dvām aśau va hūḍai* 'he gave eight and two hundred (units) in price for two horses'. Possibly the *mūlā-* had come to mean a particular unit.

Loanword also in Sogd. Bud. *pr mwōd*, *pr mwōdy*. For the use *mūlā* 'in price', see also s.v. *āra-* 'value, price'.

**mūli** 'valuable', BS lw II 125.4 *hastā* (BS *hastin-*) *u vālāhā*: *mūli aśā āstamma* 'elephant and *vālāhya*-valuable horse and the rest' (BS *vālāhya-*); from BS *mūlya-*.

**mulysga-** 'short', v 53, 98a3 *mulysgā*, Z 2.12 *k(ye) vā iala* (BS *jaṭā*) *bulysa kye mulysga* 'or of some the hair-mat was long, of some short'; later *muyysga-*, *mvaysga-*, *mveysga-*, *mvaiysga-*, v 244, 2a3-4 *satva bihī muyysga-jśnyā ttadīyu ssa-sali jśina* 'the beings are greatly short-lived, for them (-u) only life of one hundred years', = K 94.102 *satta bihī mvaysga-jśinā ttadīyu ssa-(sa)li jśina*, BS *manuṣyā alpāyuskā varṣa-sata-āyusaḥ*; II 14.16 *muyysga-jśinā hime* 'he becomes short-lived'; II 109.54 *aysamū jśam mveysga* 'the mind short'; III 124.7 *mvaiysgā*, gloss to BS *hrasva-*; Z 22.154 *ni vā atā bulysa ni atā mulysga* 'neither too tall nor too short'. From base *marz-*: *mṛz-* 'be short', Av. *mərəzu-*, *mərəzu.jiti-* 'short lived', = *mərəzu.jva-*, Sogd. Bud. *mwrzk-* 'short', *mwrzk'-p'd'y* 'short-legged', *mwrzk-zw'n'k* 'short-lived'. IE Pok. 750-1 *mreghu-*, O.Ind. *mūhur*, *muhur muhuḥ* (RV *muhur-gir-* 'swallowing at once'; but 4.20.9 *mūhu* is replaced by *muhukā* by K. Geldner 'battle-cry (?)', and 4.16.17 *muhuké* is glossed by *yuddhe* and *saṃgrāme* by Sāyaṇa and Mādhava), *muhūrtā* 'moment' (for frequent discussions, references in M. Mayrhofer, Sanskrit etymological dictionary); Greek βραχύς, Lat. *brevis*, Got. *maurg-*, *gamaurgjan* 'to shorten', OHG *murgi* 'short', O.Engl. *myrge* 'merry'. See also *mulśu*.

**mulysgyaṣṣon-** 'merciful', nom. voc. sing. Z 6.23 *mulysgyaṣṣe*, N 176.21 *mulysgyaṣṣe*, plur. Z 6.55 *mulysgyaṣṣonā*, v 49, 66v5 *biśśā mulysgyaṣṣonā gya(s)ta* 'all the merciful *deva*-gods'; III 8, 15v1 *mulysgyaṣṣauna*, III 5, 11r3 *muśda-ṣṣauna*; SuvP. 63r1 *muśdaṣṣauna śirna aysmūna* 'with good merciful mind', BS *kṛpā-kāruṇya-cetasah*; SuvP. 66r4 *muśdaṣṣaunā*, BS *kāruṇya-arpita*; v 247, 17b2 *muśdiṣṣonā*, BS *kāruṇaka-*; K 155.58 *wāra muśdaṣṣe*; K 65, 82r4 *mvgiśdaṣṣai parārtha-cārī dāyī śadā* 'merciful, benefactor, ethical, faithful'; II 82.56 *mvejdaṣṣaūna*, SuvP. 66v2 *muśdiṣṣauna*, BS *kāruṇika-*; v 248, 19b2 *muśdiṣṣamṇā*; dyadic, III 9, 18r2 *mahākāru(ni)ka*, *māsta mulysgyaṣṣauna ma ma anāṣpeta paśa* 'great merciful, do not leave me refugeless'. From *mulyśdi* 'favour, mercy' with double adjectival suffix *-aṣṣ-* and *-oṇa-*.

**mulyśdi** 'favour, mercy', inflexion, nom. sing. *mulyśdā*, *mulyśdi*, later *mulśdā*, *muśdā*, acc. sing. *mulśdu*, oblique gen. sing. *mulśde*, *mulyśde*, gen.-inst. *mulśde*, *mulśdi*, *mulśde jsa*; in compound *mulyśda-jsera-* 'to be pitied', K 10, Ab3 *mista mulyśdā* 'great mercy', K 46.26 *muśda brīya* 'in love of favour'; in official documents for 'present, gift' II 99.206 *śkyaisa* (Tib. *skyes*) *hiya mvaiśda* 'the favour of a gift'. Latest forms Manj. 289 *mvaśja*, Manj. 213 *satva vī mvaśje* 'mercy on beings', v 384, 2a3 *mviśja haraṣṭa* 'present offered', Manj. 153 *mvaśgi jsa*, III 145, 1.4 *mvgiśda haraysde* 'he offers a present'; K III.345; 351 *mvaśgi kainā* 'for mercy'; III 128.14 *māśdi*, II 11.44 *mvaśca haraysde*. Adjective, Z 5.50 *mulyśdigyo pyauru* 'cloud of pity'; III 8, 15v2 *mīstye mulśdimji ūci jsa* 'with the great water of mercy'; III 129.7

*māśdji ḥāyi birāśi* 'he would send out a ray of mercy', SuvP. 68v3 *muśdījau ḥāyau* 'with rays of mercy', BS *karuṇā-amśubhiḥ*; adjective *-ūna-*, *mulyśdyūna-* 'pitiful', K 9, 8r4 *biśśam yseram mulyśdyūnām* 'of all the wretched pitiful ones', with later forms, III 7, 14v3 *muyśdyūne baṃtve pyū* 'hear the pitiful laments'; comparative, III 11, 21r3 *anāspāyeri muyśdyūneri* 'more refugeless, more pitiful'; v 63.31 *muyśdyūnām anāspitām sattām āspāta tcivā* 'a refuge for the pitiful refugeless beings must be made', JS 37v1 *maysdyūāne*; K 23.66 *maiśdyaina*, K 155.57 *mimysdyāmmāu*, III 58.7 *muśdūm*; III 66.27 *maiśdyūm kṣuna* 'pitiful for hunger'. Compounds, Z 4.84 *atā mulyśda-jsera* 'greatly to be pitied'; III 144, 50a2 *mveśdalalaka sī iraudrū pisai* 'the almoner (?), the learned knower of laws and customs, the teacher'; v 130, 49a3 *amūysdauñā* 'without mercy'; II 50.5 *girkhye dī-mveśdi bādī ārāki* 'crusher of the grievous, ill-favoured time' (*dī-* = *dīra-* 'low, bad'). Abstract, III 10, 19r2-3 *muyśdyūnauñā* 'pitifulness'. From *-i-* stem *mulyśdā* fem. < \**mṛśdi-* with *-lyśd-* < *-rśd-* (< *-l-* absorbing the palatalization of the *-ś-*), with acc. sing. *mulśdu* < \**mṛśdi-am*. The oblique *mulśde* became nom. *mulśdā*, *muśdā* and the many later forms. To Av. *mərəz-dā-* 'to pardon', *mərəzdika-*, *marzdika-* 'pitying', and noun 'pity', glossed by Zor.P. *āmurzišn*; M.Parth.T. 'mōjd \**āmuśd* 'pity', M.Pers.T. 'n'mwrzysnygyh 'pitilessness'. IE Pok. 722 *melg-* (see *malys-*) (or *merg-*) gives *marz-* with increment *-d-* > *mṛśd-*, O.Ind. *mṛdāti*, RV *mṛlāti* with long first syllable from \**mṛzd-*; to Greek ἀμέλω, O.Engl. *melcan*, Lat. *mulgeō*, *multus*.

**mulśu** 'shortly, soon, quickly; sometimes', Z 24.419 *kū mulśu mulśu nyūltte harbiśśa hina* 'where indeed (-u < *uta*) the whole troop gradually rolls down'; v 263, 76v1 *tta citā paḍe āta muśa buro tta parste...* 'so when the two axes came, at once he deigned (to cut)', BS G 37, 76b2 *śighram*, Tib. *myur-du*; v 88r4 *mulśa buro vātco bijore* 'sometimes they become lifeless'; III 81.41 *mvaiśā aśā bvaina mvaiśā pāyāi tsinā* 'sometimes I was riding a horse, sometimes I went on foot'; III 29, 42b2 *muśa buri pītā* '(the dewdrop) soon falls', = Manj. 270 *mvaśy bure pītā* '(the dewdrop) soon falls'; v 284, 52v5 *pharāka muśa bur(e)*. From \**mṛzyam*, to *mulysga-* 'short', see also s.v. *jśeina-*.

**mūvara** 'mother', III 94.35a (see *māta*) *pvaśiū ttā nira mūvara iysāṃgyau* (greeting) 'I ask after the wife, mother, lady', older *mātaru*.

**mūvāra-** 'clanging, chiming', III 40.25 *mūvāryau gākyau* (not *nyau*) *āśāvā pajjakyā* 'the breasts adorned with tinkling bells'. From *mau-*: *mu-* 'to sound; speak', \**mava-kāra-* > *mūvāra-*, see s.v. *mura-*; to Oss. D. *murā* 'bell', I. *myrmyrag*. This connexion is preferred to \**maudakāra-* 'causing delight' (see s.v. *mūkūvāśa-*, and *muśtā jsa*).

**mūvai** 'sweetmeat', II 75.56 *khu śakarīnai mūvai* 'like sugary sweetmeat' from \**maudaka-*, to *maud-* 'delight', rather than BS lw *modaka-*. For *maud-* see s.v. *muśtā jsa*.

**muśsa** 'robbers', Z 22.136 *tṭāte muśsa jśvāka* 'thieves, robbers, tricksters'. From \**muśya-* (with the suffix *-ya-* of the agent) to base *mauś-*: *muś-* 'to conceal, steal', Waxī *mūś-*, *mōšt* 'to conceal', IE Pok. 753 *meu-s-* (to 743 *meu-* 'remove'), O.Ind. *muśnāti*, *mōśati* 'rob', *mōśa-* 'robbery', Germanic Frankish *chrēo-mōsido* 'corpse-



name the leader of them, the all-supreme greatest king, the exceeding savage darkness just as one goes counting in the night', with the II 102:33 *jaḍmai adākāra* (BS *andha-kāra-*) 'darkness of ignorance'. From *mistama-*, see *māsta-*.

**maistām**, gen. plur. to *māsta-* 'great', III 64:14 fem. *maistām baṣḍām jsa* 'from great sins'; loc. plur. III 64:7 *rrayvā maistvā avāyivā* 'in the three great ruins' (BS *apāya-*). See *mišta*, *māsta-*.

**maisalā** 'proud', III 123:57 *maisalā hve* 'proud man', gloss to BS *garbī*. Since *m-* alternates, though rarely, with *v-* (see *mālaiga-*, *vālaiga-*), this may be base *mais-*:*mis-* with *vais-*:*vis-* in Armen. Iw *vēs* 'proud', the family name Av. *vāēsaka-*, N.Pers. *vēsah*, *vēs* in the poem *Vēs u Rāmēn*. See also the name loc. plur. *bisakvā* (s.v. *bvaiysya*). But *mais-* could replace *mis-*, *mās-*, hence the base may be *mas-* 'great'.

**mehe** 'we (?)', V 313, 34 *ca mehe ā ysāra* (uncertain text).

**mau** 'intoxicant drink', Sid. 135v5 *mau jsa āchai* 'illness from intoxicant drink', BS *mada-atyaya-*, Tib. *chan-nad*; Sid. 133vi *mau jsa āchām jehūme* 'curing of diseases from intoxicant', Tib. *chan-nad gso-ba*; Sid. 9vi *mo*, BS *surā*, Tib. *chan*; II 1:5 *mā vā-m bara* 'bring me liquor', gloss to Chinese *tsiu* 'wine, liquor' (K 258:2), inst. sing. Z 2:167 *mauna*, Sid. 9r3 *mauna ni hverai* 'is not to be drunk with liquor', BS *madyena*, Tib. *chan dan lhan-čig-tu mi bzah* (ed. Pekin); Sid. 123r1 *ysaujsā mauna hambrihāñā* 'to be mixed with savoury liquor', BS *surā-maṇḍena pātavyāh*, Tib. *chan zim-po dan sbyar-te*; III 41:29 *ysarūm gūrāñai man* 'yellow grape wine'. Adjectives, Sid. 2r3 *māmñā dīrā hīvi piṣkalā*, Tib. *chan-nad-kyi lehu* 'chapter of diseases from intoxicant'; *mauya-*, Sid. 134vi *mauya suttā* 'vinegar', BS *sukta-*, Tib. *chan-gi nan-du čhva* ('salt in liquor'); *mauva-*, III 90:194 *mauva sauttāna* 'with vinegar', I 179, 98r2 *mau sautta*, note also Uigur *bor sārkāsi* 'vinegar' (*bor* 'wine'), see G. R. Rachmati, *Zur Heilkunde der Uiguren* I 9:70. Compound, III 50:41 *mauta-varāthāñā* 'sale of intoxicants'. From *\*madu-* (through *\*mavu-*, note also *nau* 'nine' < *\*nava*), Av. *madu-*, O.Ind. *mādhu*, Sogd. nom. sing. *mwdy*, acc. sing. *mḍw*, *myw*, compound *mḍ-γw'r'k* 'drinker of *madu*', Pašto *mēlawā* 'grapes' (*\*mādavyā-*), Balōči *mavīč* 'raisins' (*\*madvīč-*), from Iranian Tokhara B *moḥ*, BS *madya-*, adjective *motāšše*; Turkish and Hungarian *bor* 'wine' (*\*madu-*). Both *madu-* and *mada-* could result in Zor.P. *mad*, N.Pers. *mai* 'wine', Kroraina *me*; N.Pers. *mul* (from Sogdian), Armen. *moł*, Romani *mol*. Ossetic has the older meaning D. *mud*, I. *myd* 'honey'. Chinese *p'uo-t'ao*, Jap. *budō* from older *b'uo-d'āu* (K 762:2; 979:1; 4; and 1182:10), whose *p'uo* renders BS *pu*. IE Pok. 707 *médhu*, Greek μέθυ, Celtic O. Ir. *mid*, gen. sing. *medo*. O.Engl. *meodo*, OHG *metu*, Lit. *medūs* 'honey', O.Slav. *medū* 'honey', Tokhara B *mit* 'honey'. See Zimbun-Kagaku-Kenkyū, Kyōto, 1954, I-11 *Madu*, not with J. Chmielewski, *Rocznik orientalistyczny* 22, 1958, 7-11, with *bu* < *bā-*.

**mauñā**, see *mānaa-* 'our'.

**mauñe** 'our', K 45:13 *mauñe biša jsa* 'from our house'; ibid. 12 *mauñā*, see *mauñām* gen. plur. and *mūñām*, to *mānaa-* 'our'.

**mauñḍa-** 'lump', *muñḍa-*, *māmñḍa-*, JS 10v4 *burbulye ysāta khaunḍa mauñḍa pharāka* '(on the body) had arisen pustules, many, lumps' (dyadic), from *\*marganta-*. See *muñḍa-*.

**muñḍaka** 'lump', Sid. 141r5 *mulām hadrra vya mauñḍaka* 'lumps within the calf of the leg', Tib. *byin-pahi nan-na...* *rmün-bu*. See also *māmñḍaka-*, *muñḍa-*.

**mauya** 'tiger', II 116:39 *mauya hīya vīysama salī* 'unfavourable year of the Tiger' (BS *višama-*); ibid. 39 *mauya salya* 'in the Tiger year'. See *muyi*.

**maurda** 'he ranged', K 30:217-8 *ca jsā vā rdvāsa salī gara kaica maurda* 'who for twelve years has wandered over the mountain clefts', = K 39:147 *cu vā marā tsvē hāysi* 'who has come here afar'. See *mur-*, *murda-*.

**mya** 'in the middle', Manj. 97 *vāma mya ttāya* 'stream in the sea', possibly *\*madayā* (*mada-* 'centre'), but rather read *my(ām)*. So also Manj. 355 *mya* 'in the midst', see s.v. *myām*.

**-mya-** 'centre', III 49:16 *cu baišā hīra amya butte* 'who knows all elements to be without central core'; from *\*a-mada-*, *\*a-madya-* 'without centre', see cognates s.v. *myāna-* 'centre', parallel to BS *asāraka-* 'without sārā-material', used of the *dharma*-elements.

**myām** 'middle', Sid. 3v2 *myām māsti* 'middle of the month' (partitive adjective), see *myāna-*. Possibly Manj. 355 *my(ām) ja h(v)a* 'in the midst (of migration) he spoke...', see s.v. *mya*.

**myāñāvi** 'middle-aged', Sid. 6v5; 7r1; V 316:19, see s.v. *myāna-*.

**myāmja** 'delightful', Bcd 42vi-2 *mañjūsri, kuṣṭa ysautta kāme ṣā myāmja śirā* 'Manjuśri, where thoughts vanish, that is delightful fortune', etymology of *manju-* and *śri*. See *māja*, *māna-*. Secondary *-y-* as in *myāñamda-* 'like', = *māñamda-*.

**myāna-** 'middle', *myām*, *myau*, loc. sing. *myāña*, Z 5:31 *myānu vāte kāḍaru lāysgūrya* 'girded with sword at waist'; Z 22:168 *myāni* 'on the waist' (see s.v. *pūheitā* 'binds'); K 146, 3v4 *ṣi myau ṣte* 'that is the middle', Sid. 3v2 *myām māsti* 'mid-month'; loc. sing. Z *myāño*, BS *madhye*, Sid. 153v5 *myāña besai* 'being in the middle'; Sid. 138v4 *myāña pārautta* 'established in the middle', Tib. *bar-na gnas-na*; with *yi*, Sid. 103v5 *ttiña myāñai nva hambusaṃ kīra tcerai* 'meanwhile, its suitable treatment must be undertaken', Tib. *bar-du čho-ga rim bzin-du byaho*; V 77, 145v5 *myāño nā* 'among them', Tib. *dbus-na*; V 118, 67v6 *myāño urmaysdānā* 'in the sun', BS *sūrya-madhye*; allative, III 88:151 *cū na myānāṣṭā hasvā imde* 'which are not swollen in the centre'. Later *myām*, loc. sing. 'in', K 64, 81r4 *myām avīṣa mūñūm* 'in Avīci may I remain'; Manj. 314 *gesāre sattsāra myāña* 'they revolve in migration'; Manj. 345 *my(ā)ña*. Adjective *myānaa-*, *myānya-*, K 50:5-8 *śiri dīra myānā kramma* 'good, bad, middle, in class' (BS *krama-* 'course, rank'); JS 36v3 *šere dīre myānā*; Sid. 7r2 *hodātā salā vī bure myānai gūršte* 'up to seventy years is called middle-aged', BS *madhyama-*, Tib. *lo bdun-čūhi bar-du ni bar-ma žes-byaho*; *myāni*, II 103:65 *śaryai dīryai myāni ysamaśadai* 'the good, bad, middle people' (= BS *loka-*); JS 3r3-4 *śira dīra myānya bišā*; II 129:68 *paḍauysa myāni irā* 'first the middle (value)

jade'; v 162, 2b6 o *myānyo viśtātā strīyo* 'or places a woman of middle age', parallel BS *madhya-strī-*; Pali *majjha-* 'middle-aged'; Manj. 71-2 *habajasya myenya beśa* 'general, middle, all'. Compound, Z 2:75 *myānā-indriyīya hvandā* 'men of moderate faculties', Sid. 6v5 *myāñāvī* (repeated 711) = v 316:19 'of middle age', BS *madhyama-*, Tib. *bar-ma* (see also *auṣku*). From \**madya-*, Av. *maidya-*, *madama-*, *madmya-*, *maidya-*, *maidyoī. śam-*, *maidyoī. śad-*; Sogd. Bud. *mḍ'ny*, *myḍ'ny* 'in the middle', adjective *myḍ'kk*, *myḍ'k* (> Uigur *mydyk*), and *myḍ'nč*, *myḍ'nčyk*, but Yaγn. *bedon*, *bidon* 'middle', adjective *bidonča*, *bidončik*; M.Parth.T. *mdy'n*, M.Pers.T. *my'n*, Zor.P. *myy'n* \**miyān*, *miyānak*, N.Pers. *miyān*, *miyānah*; Oss. D. *med-*, *medäg*, I. *mid-*, *midäg* (\**mādyā-*), Balōči *nyāñwāñ*, *niyām*, *niyāmīg*, *niyāmaγ* (*n-m < m-n*), Pašto *mlā* 'waist', *myandz* 'middle', Yidya *malanē* 'middle finger', *mālān* 'waist; belt', Munjāni *malen* 'middle', Waxī *malong*, Orm. *mānz*, Šuγni *mīd* 'waist' (\**madya-*), *miyūnā* 'middle', *mīd-miyūnā* 'belt', *mīdēn* 'inside', *mīdēnā* 'middle', *mīdēn* adjective 'middle'; Rōšāni *madēn*, Xūfi *mīdēn* 'within', Rōšāni *madēnā* 'the middle', *mēd* 'belt, waist', *mēd-ard* 'to the belt', Sarikoli *mēd* 'man's waist', Waxī *mād*; Yazg. *mādanenj* adjective 'middle', *madən* 'belt, waist', *māden* 'middle', adjective, *mādeni* γ°*ašt* 'middle finger', Orm. *biyān* 'waist', Parāči *mēn*. Manj. 97 *mya*, possibly *my(ām)*: *ttrāme vāma my(ām) ttāja* 'so stream in sea'.

**myo**, *myau* 'storm', Z 2:10 *ttrāmu hamgrīye hamālā kho ju myo bāggare pārre biśṣūnye cambule kašte* (followed by list of various mendicants) 'so they were brought together in a group, like leaves, petals, various, tremulous, fallen down, by storms (in a storm?)'; Z 24:415 *pale... rrinthindā bāhīyu*, *myau sarbindā* 'the flags flutter furiously, they rise with the storms (in the storm?)'; Z 24:501 *dajā pasūjsāre harbiśṣā hālā māštā myau sarbindā* 'the great flames burn in all directions, they rise, with the storms (in the storm?)'. Three analyses of this one form, alone attested, which leaves the base uncertain: 1. \**miga-* > *mya-* with inst. plur. *myau* (for \**myyau*), or 2. \**mīgā-* > *myā-* with loc. sing. *myo* > *myau*, or 3. \**mīgāva-* (with agent adjective *-āva-*) > *myo*, *myau* singular or plural (as *hamau* 'vessel') adopted in KT v1 285. From base *maig-*: *mig-* 'to be cloudy', Av. *maēya-* 'cloud', M.Parth.T. *myg'n* \**mēyān*, Oss. D. *meγā*, I. *miy* 'cloud, mist', Zor.P. *mēy*, N.Pers. *mēy* 'cloud', *mih* 'mist', Yidya *mižāyiko* 'mist, fog', *Zaza miž*. IE Pok. 712-3 *meigh-* 'shimmer, flicker, wink, be dark', O.Ind. *meghā-* 'cloud', *mih-* 'mist', Greek ὀμίχλη, ἀμιχλόεσσα 'cloudy', Lit. *miglā* 'mist', O.Slav. *mīgla* 'mist', O.Ind. *megh-* occurs in *niméghamāna-* 'pouring down', with *megh-* equivalent to *mēhati* (Av. *maēz-*, see s.v. *miysai*), only RV 8:4:10 and RV 2:34:13, possibly indicating IE *meigh-* and *meigh-* 'to pour out'.

**mrāhe** 'pearls', Z 22:253 *ysirru āljsatu mrāhe* 'gold, silver, pearls'; SuvO. 53r4 *mārāhy(au)*, BS *muktā-*, Sid. 137v1 *mīrāhe*, BS *muktā-*, Tib. *mu-tig*, SuvP. 72r4 *mīrāhi*, BS *mukti-*; K 63, 79v2 *mīrāhye jsainē* 'fine pearls'. Adjective, v 381, 2v3 *m(r)āhīnā hāra* (BS *hāra-*) 'pearl necklaces', BS *muktā-hāra-*; Z 23:157 *mīrāhūn* (); v 87r4 *mīrāhīnai hārna* 'with a pearl necklace'; K 35:78 *mīrāhīnā graunā* 'pearl garland'. Possibly the 'round' jewel, then base

*marg-* as in *muṇḍa-* (\**marganta-*) 'lump', with *mrāhā-*, by *marga* > *mura* and suffix *-āhā-*, connected with Greek μάργαρον 'mother of pearl', μαργαρίτης 'pearl', whence M.Parth.T. *mwrgr'yd*, Pašto *maryalara*, Zor.P. *mwlw'lyt* \**murvārit*, N.Pers. *marvārid*, *murvārid*, Syriac *margānūt-ā*, Armen. lw *margarit(-o-)*, Sogd. Bud. *mwrβnt*, *mwz'kk* \**mužak* (\**mudra-ka-*), Man. *mwhrg'n*, Uigur lw *mwrβ'nt* \**murvant mončug* (dyadic) belong rather with Zor.P. *muhrak*, N.Pers. *muhrah* 'stone', Armen. lw *mourhak*; Yaγn. *mirda* 'beads'; Abxaz *a-markald* 'mother-of-pearl' from *margarit-*; but 'pearl' is *a-feldās'*, which may go with Oss. D. *fārdug*, I. *fārdyγ* 'bead'.

**mvam** 'here' II 44:46, = *muṃ*, *mū*, see s.v. *hatcañ-* 'give'. **mvadaī** 'he puts on', Manj. 284 *ārva prrihauna mvadaī hayarāma pātca pajyau jsa kāma-gūny(au) byauda phira* 'he puts on clean (\**ā-ruta-*) clothes, then he has much sport with the five amorous states' (BS *kāma-guṇa-*, *panca* 'five' in number). From \**mūšde* > \**mūde* > *mvadaī*, to *mūša*, *mušaka* 'dress', to base *mauk-*, *mauxš-* 'to put on', see cognates s.v. *pañjs-* (\**pa(ti)-mauk-*). For *šd* see *māšdāna*, *mādāna*, *miđām* 'bounteous' and *kušda-*, *kuđi*, *kūđai* 'hole'.

**mvar-** 'to move', K 109:314 *khu ja āśg mvara nai u nai uī pachaisīdi* 'as the sky (BS *ākāsa-*) has no movement and the wits do not work'. See *mūr-* 'to move', and *mvīr-*.

**mvarye** 'way of acting' Manj. 291 *śā mvarye tta hasta bvāñā* 'this course of action is so to be known as the best'. Here *mvarye* 'movement, behaviour, course' glosses BS *caryā* 'movement, course of action', hence from base *mvar-*, older *mūr-* 'to move', see also *mvara* 'movement'. In form *mvarye* is from older \**mūriyā-* or \**mūrikā-* with nom. sing. *-ye*. See *mūr-*, *vamūda-*.

**mvīr-** 'to move', Sid. 150r3 *khoyśamḍā u mvīramḍā vijīṣḍe* 'he sees moving and shifting things', BS *calāvīla-*, Tib. *g-yo-ba dan lo-lon-por sraṇ-ba yin-no*; Manj. 92 *samvadrra ne ne khāuysda na ja vā mvīra* 'the sea does not move nor make motion'; Manj. 31 *cu yadrraḍā mvīrau khauysda* 'what framed thing moves and (-au < -e u) shifts' (the body as a *yantra-* 'frame'); Sid. 144v4 *simakyi bañāñā khu vā ni mvīre* 'the *simakya*-ligature (BS *simā-*) is to be bound so that it does not move', Tib. *mi mgul-bar dban-du byas-te* (*mgul* 'move', *dban* 'power'). From *mvar-*: *mūr-mūry-* > *mvīr-*, see *mūr-*, *vamūda-*.

**mvaiśā** 'sometimes, now...now...', III 81:41, see *mulśa*. **mveśdalalaka** 'almoner or the like', III 145, 50b1, 3; see s.v. *traudrū* 'pragmaticus'. Possibly dialectal *-l-* > *-ḍ-*, *-dalaka-* 'giver (?)'.

**mvaiśḍā** 'favour', see *mulysdā*.

**ya-** 'been', from *vya-*, older *vāta-*, *vyata* (v 184, 1v5), to Av. *bav-*: *būta-*, Zor.P. *bwt*, N.Pers. *būd*, Sogd. Bud. *βw-*: *βwt*; 3 sing. *ye*, *yai*; II 43:34 1 plur. *yaṃdūm*. See *vā*.

**ya** 'to make', infinitive to *yan-* 'make', II 11:41 *ttā haṣḍa na darrvai ya* 'I did not dare to make report', = II 99:203 *ttā haṣḍā na darrvai yaṃ*.

**yaṃ** 'to make' infinitive to *yan-* 'make', see s.v. *ya*, and *yana-*, SuvO. 68v7 *bīnāñā ākṣuttāndā yanā* 'they began to make music', BS *tūrya-śata-sahasrā pravādayantaḥ*. See *yan-*.

**yaña** 'you do', 2 sing. present, K 24·89 *ādara yaña* 'show respect'; Z 5·42 *yañi*. See *yan-*.

**\*yat-** 'to place properly' (see E. Benveniste, Indo-Iranica, Mélanges Morgenstierne, 1964, 21-7 La racine *yat-* en indo-iranien) assumed in *nistu*, *bistu*, *nyāttara-*, and *gīsta-*.

**yan-** 'to make, do', with the *-ta-* participle expressing the potential 'can', beside *gan-*, *tan-*, *yān-*, *yin-*, *yen-*, *in-* from *kṛnau-*; the *k-* survives in *kāra-* as second component, and in *kāḍāgāna-* 'act', *kīra-* work. Here only are selected passages, v 388, 19r5 3 plur. *yanīndā*, BS G 37, 14a3 *karoti*, Z 2·66 *yanīndā*, Z 13·140 *yanāndā*, Z 23·95 *tanīndi*, K 30·221 *yanīde*; present 3 sing. *yīndā*, *tīndā*, *gīndā*, *īndā*, *idā*, middle 3 sing. *yānde*, *tānde*; 3 sing. v 99v8 *gīndi*, Z 2·17 *tīndā*, Z 2·6 *yīndā*, Z 5·16 *īndā*, K 44·188 *idā*, Z 2·65 *yānde*, v 52, 83a2 *tānde*; *in-*, III 122·45 *ysāra* (= *ysurra*) *na ina* 'do not make anger (be angry)', BS *roṣaṃ na kāraya*; K 39·150 3 sing. *inīye*, = K 30·221 *yanīde*; 1 sing., K 64, 81v3 *inīme*; 3 plur. Sid. 122r3 *inīdā*; III 40·15 *yāmdai*, = III 34·12 *yāda*, = III 36·7 *yāda*, = III 46·20 *yāda*; III 37·9-10 *bijāsa yāda* 'makes noise', 3 sing. optative Manj. 116 *naro(ā)ña ausa yaña* 'should make desire for *nirvāna-*'; 2 sing. v 217r4 *khve ttā arva hajsaudā yaña* 'if you can get medicine for you' (SDTV 82); v 155, 1a1 *thu...yanā*; v 155, 1b6 *ma hā ysurrā yanā* 'do not be angry'; *ibid.* 1a1 *ma thu...āvajsama yanā* 'do not dishonour'; v 158, 193r4 *thu abātamaī hamu maṃ jsa yanu* 'do you be undistracted (parallel BS *apramāda-*), with me do...'; 1 sing. K 154·38 *yanīmim* (*-im* = *-ai-*); II 120·189 *parau na hagrrautta yanva* 'I cannot uphold the commandment' (= *yanū* < *yanumā*); middle, K 140·994 *āysdai yane* 'I make him secure', *ibid.* 998-9 *āysdai yane*; K 3, 140r2 *byāta yane aysu* 'I remember'; 1 plur. K 3, 139v3 *yanāmane*; SuvO. 56v2 *yanīndā*, BS *kariṣyanti*; v 381, 2r4 *yanāndā*, BS *paricārayanti*; v 292, 2b2 *yanāro*; preterite participle, *kāḍa-* in *kāḍāgāna-* (gloss to BS *karma*), v 262·01·5 *nyānartha gāde* 'informed', v 99v8 *gudū gīndi* (with *yī-* added to *gi-*); v 113, 35r7 *yāde*; v 337, 36r3-4 *yāde īyā* = v 75, 43r4 *yāde*, v 117, 66r2 *yūdu gīndā*, v 333, 25v5 *yīde*, v 112, 34v4 *tāda*, K 46·48 *yāmda yūdā* 'she had made'; II 102·21 *yāda yināmanai* 'we can make' (*-ām-*, *-ā-* < *-u-*); K 18·203 *īde*, III 83·20 3 plur. optative *iḍāya* (marked with *lā* above *dā*: *ilāya*) from *iḍa* and *āya*, thus *cuḍa iḍāya* 'may they be made expelled'; K 6, 146r3 *pyūṣṭu gīndi* 'he can hear', Tib. *thos-nas*; v 280, 5a4 *pajistā yāmda* 'you (2 plur.) can demand'. Infinitive, SuvO. 36r6 *pajsama paryāña yāde* 'honours must be ordered to be made', BS *pūjā ājñāpayitavyāh*; III 121·7 *ādara parya iḍe* 'deign to pay respect'; noun, K 5, 144r3 *pajsami yanemate kāḍana* 'for doing honour', v 99v5 *yanāma*, v 262·01·1 and 2 *ganāmaṃ*, I 252, 2r3 *yaneme kiḍna*, II 106·127 *yināmai vaska*. Adjective, v 159, 1v4 *yanākā*, K 49·3·5 *yināka*. See also *car-* in *gujsar-* 'to injure' (*\*vi-car-*). From base *kar-* 'make', Av. *kar-*, *čōrəṭ*, *kərnaoiti*, O.Pers. *kar-*, *kunautiy*, participle Av. *kərəta-*, *kəša-*, O.Pers. *krt* *\*kṛta-* or *\*karta-*, Zor.P. *kunēt*, *kart* (*kirt*), N.Pers. *kunād*, *kard*, Oss. D. *kānun*, *kodta*, *kond*, *kindā*, I. *kānyin*, *kodton*, *kond*, *čynd*, Sogd. Bud. *kun-*: *\*krt-*, M.Parth.T. *kr-*, *qr-*, *qryšn*, *kyrd*, *qyrd*, *kyrdg'n*, *kyrdn*, *yzdygyrd*, M.Pers.T. *kwn-*, *kyrd*, passive

*kyryh-*, Balōči *kunag*, *kurta*, Pašto *kṛəm*, *kṛəl*, Waxī *car-* (*c=ts*), *kerk*, *kərt*, Sanglēči *ken-*: *kul*, Iškāšmī *kən-*: *kūl*, Yīdyā *kenem:kərem*, Yazg. *k'an-*, *kun-*, *kīyag*, *keg*, Šuynī *kin-:čūa*, Rōšānī *kin-:čūg*. Noun, Av. *čāra-* 'means', Zor.P. *čār*, *čarak*, N.Pers. *čār*, *čarah* 'means'. IE Pok. 641 *k<sup>er-</sup>*, O.Ind. *kar-*, *kṛnoti*, *karoti*, *kṛta-*; Celtic Welsh *paraf* 'carry out, execute', *prydu* 'compose'; Lit. *kuriū*, *kūrti* 'make, build'. Khotan Saka *-rt->-d->-l-*, rarely as III 40·17 *habāla* = *habāda-* 'filled'; III 83·20 *iḍāya* (*kṛta-* with optative *āya*) marked for *ilāya* by *lā* written above *dā*. Pamir Sanglēči *kul-*, Iškāšmī *kūl-* are from *kṛta-*. This same *kula-* is to be seen in the Iranian name of the Hūna king *Mihirakula-*, Γολλας from *\*miθra-kṛta* (like *Yazdagird*, Armen. *Yaz-kert*) and in the name *Ysarkula-* below.

**yanva** 'I make', II 120·189, with *-va* as *aysmva* = *aysmū* 'mind', for *yanū*.

**yamathai** 'dwelling-place (?)', II 103·57 *haṣṭi-yamathai striyastriśāna katha* 'possessing vast streets, the city of the Gods Thirty-three'. Translation AM, n.s., 11, 1965, 104 'wide-spaced'. If an archaic maintenance of initial *y-* is accepted (see below *yūṣṭ-* 'broth'), *\*yamanθa-* 'continuum' from *yam-* 'hold together' (see s.v. *jamā*) could give the meaning 'row' or 'street', and hence gloss the *vīthi-* 'rows, streets' emphasized in the description of the city of the Trayastriṃśa *deva*-gods in the *Lokaprajñapti* and the *Divyāvadāna* 221·3 (with description). The *āyāma-* 'length' and *vīstara-* 'breadth' of these *vīthyah* are given in many *yojana-* measures of distance. The suffix *-an-θa-* can be seen also in Waxī *ramōt* 'chewing the cud', O.Ind. *romantha-*, beside Lat. *rūmināre* 'to chew the cud' (IE Pok. 873). See *haṣṭa-* (*\*aṣṭa-*) 'vast' below. But *haṣṭa* 'eight' is also possible here.

**yāda** 'always', K 155·52 *yāda hūṣi* 'was always growing'; K 150·20 *yauḍi*. See *iyāndu*, *yāmdā*.

**yāna-** 'girdle, belt', III 106·34-5 *skāda yāna mūse mara hūsa mahā jsa* 'secretly (*skauda*) I loosen the girdle; here lie with me'. From *\*abi-yāhana-*, to base *yāh-*, *yāsta-* 'to gird', to Av. *yāh-*, *yāsta-*, *yāhana-* in *aiwiyānhana*, Parsi modern *ēvanghan*, glossed by *kustik*, Zor.P. *aḅyāhan*, *aḅyāhanišnih*, N.Pers. *pērāhan* 'shirt' (*\*pari-yāhana-*), *hamyān* 'girdle' (*\*ham-yāhana-*), Aramaic *hmyyn*, Greek-Aramaic *ἐμῖδν*, Syriac *hmyyn-*, *hymyn-*, *hemyān-ā*, *hīmyān-ā* 'girdle'. The *y-* has probably replaced *yy-* (attested initial in *yyawvaka* = *yamvaka-* below). To IE Pok. 508 *īeu-* 'to join' with *-s-* 513 *īōs-*, *īōus-:iūs-* 'to gird', Av. *yānhaya-*, *yāsta-*, *yāh-* 'cord of girdle', Greek *ζώννυμι*, *ζωνστός*, *ζώνμα*, *ζώνη*, Alban. *n-gjehs* 'I gird', Lit. *júosiu júosti*, *júostas*, O.Slav. *pojaso*, *pojasati* 'to gird', *pojasi* 'girdle', Russ. *pojasni*. Further Prasun *yas-* (see NTS 15, 280).

**yāmdā** 'always', JS 8v3, Sid. 128v4 *yāda* (Tib. *differt*), K 16·160 *yauḍa*, K 154·37 *yāda*, K 155·52 *yāda*, v 243·34 *yāmdā* 'always for you (*-ā*)', K 150·20 *yauḍi*; *ibid.* 34. See *iyāndu*.

**yābakaja thau** 'cloth...', II 37, 11b3, material of the cloth, see *yāmabakā*.

**yāmabakā** 'kind of cloth', II 60·30 *hūḍaiga yāmabakā sau* 'one cloth...', possibly containing Chinese *po* < *b'ak*

'silk' (K 685·2), with perhaps *ien* < *iam* (K 238·2) 'to cover'. The Japanese *enbaku* 'covering the shoulder, armour' does not suit the context.

**yāṃvaka**, see *yyauwaka*.

**yāla-** 'evil', *yālaṅsa*, see *yola-*.

**yi** 'his, for him', see s.v. *ī*, enclitic *-i*.

**yā**, *yī*, *ye* 'someone', v 69, 8r5 *tānu ye ysurgyā ṣṭānā ttarandaru guhei* 'of them some one harms the body, being angry', BS G 37, 11b5-6 *duṣṭa-rudhira-cittam utpādayet*, Tib. *gnod-sems bskyed-pa-bas ni*; v 69, 8v2 *tī ye* (rather than *tīye* = *tītā*) *aruwe saṃkhalī* 'then someone smears medicaments on', BS G 37, 12a4-5 *atha sa puruṣaḥ kena cid bhaisajyena pralimpet*, Tib. *de-la des sman...bskus-na*. From pronoun *ya-* indefinite (not from *ce*).

**yūṣi** 'soup, broth', archaic *y-* maintained, II 73·178; 179; 181; 182; from *\*yūṣa-*, for *-ṣ-* preserved as *-ṣ-* note also *pāṣa-* 'force'. IE Pok. 507 *īeu-* 'to mix' with *-s-*, *īōs-*, *īōs-*, *īōus-*, *īōus-*, *īūs-* 'brew', O.Ind. *yūṣ-*, *yūṣā-*, *yūṣa-*, Lat. *iūs*, *iūris*, Lit. *jiūsė* (*\*iūsijā*), O.Slav. *jucha* (*\*iūsā*). With *-to-* suffix O.Norse *ostr* 'cheese', Finn. lw *juusto*; further with Greek *zūthos* 'beer', *zūmē* 'yeast'.

**yem** 'I was', *vyem*, see *ya-*, *vāta-*, older v 142, 13r2 *aysu brammanaṣṣai vātāmā* 'I was a brahman's son', BS G 37, 7a3 *ahaṃ mānavo bhwaṇ* (= *-m*); III 131·8 *paṣānā yem* (and *ibid.* 10); III 131·6 *a jūmdai yem*.

**yeṣauna**, *yaṣaina* 'from migration', K 148·52-3 *parye yeṣauna jṣām śrī vijāṭti saṃgrauma raudi* 'the honoured (BS *śrī*) king Vijita Saṃgrāma escaped from migration'; Manj. 439 *parye yeṣauna piṣā aṣṣ* 'escaped from migration the teacher, the *arya*-monk'; Manj. 437 *parya yaṣaina rradāna rrada viṣy sabava jṣa* 'with the king of kings Viṣy Saṃbhava escaped from migration'. The meaning is got from the parallel II 50·40 *parya saṃtsārāna* 'escaped from migration' (BS *saṃsāra-*). Hence *yeṣ-*, *yaṣ-* 'to revolve' from *\*adivṛts-y-* or dialectal *y-* < *v-vṛts-* see above *baiṣ-* 'make turn', *bṣ-* 'to turn'. *\*(adi)vṛtsa-* with suffix *-ai-*, *-au-* or *-aina-*, *-auna-* (and *-na* < *ṇna*). An alternative is possible, *\*vi-vṛts-* > *ivṛts-* > *yes-*.

**yaujsi** 'operation (?)', II 127·37 *paryam paṣṭe si invaṣṭā maṃ ttikye yaujsi ṣṭe* 'we deign to state that it is a difficulty here in this operation'. Translation AM, n.s., II, 1964, 18. Possibly base *yaug-* 'to join' (with *-āu-* as in *āyoysa-* 'agitation'), hence 'affair, operation'. The initial *y-* may be archaic or derive from *yy-* (< *adi-y-* or *abi-y-*), see *yyauwaka-*.

**yondāmā** 'we spent, passed', Z 19·21 *jvātu yondāmā* 'we spent our life', parallel to BS *yāpaya-*, *jāpaya-*, *dhriya-* 'maintain life'. Base *yam-* 'to hold', *yonda-* < *\*yām-ta-*, see *tsām-:tsoda-* 'swallow', *nam-:nonda-* 'bow down'. The initial *y-* is either archaic or from *yy-* < *adi-* or *abi-*. For *yam-* see *jam-*, *gyam-* 'adhere'.

**yola-** 'falsehood', in list of evil acts, Z 19·80 *atārānī yole drūje ṣkālsī māstā* 'ingratitude, falsehood, lies, great pride'; Z 24·268 *cvī śṣaṭhe byūgga drūje ṛye yole* 'who has tricks, abuses, lies, cunning, falsehoods', v 115, 64v3 *ggūrāsa haṃdrūsa yaule hāmāre* 'disputes, quarrels, falsehoods occur', BS *vivādāḥ kalahāḥ śaṭhyāḥ*; v 115, 63v6 *śṣaṭhyau jṣrgyau yaulyau hauṣṇdā* 'they carry off with cunning, trickeries, falsehoods', BS *śaṭhya-kārye-*

*bhir haranti*; N 168·36 *bustī śṣaṭhe yole* 'you knew the cunning, falsehoods'; III 123·54 *yāla ne hūṇa* 'he does not speak falsehood', BS *mṛṣā na kathayati*; v 62·21 *haṭha ṣṭāti ā yaula* 'truth may exist or falsehood'; adjective, III 14·17 *u hve yaulajsi hime u sahautti* (< *ni hime*) 'and he becomes a false-speaking man and is not fortunate' (BS *sukhita-*); III 123·59 *yālaṅsa*, BS *mṛṣa-vādī*; abstract, III 121·4 *na yāmlāṣṭa huṇa* 'he does not (or 'do not you') speak falsehood' (*\*yaulaustā*). Outside Khotan Saka, Uigur *yawlaq*, *yablaq* 'evil' and Tokhara B *yolo*, BS *pāpa-* (A *omāskem*) may be adduced. If the Uigur *-b-* is the older form *yab-* it, as loan-word from Saka, supports derivation from the base *dab-* 'to deceive', to Av. *dab-* (cognates s.v. *dyūka-*) with a preverb. Since *vi-dab-* is attested in M.Parth.T. *wdyfs-* 'be deceived', *wdyftg*, *wdybyšn*, M.Pers.T. *wyyb-*, *wyptg*, *wdyb* 'deception', Zor.P. *wyd'p'nyk* (*\*vidāβānīk*) 'deluded', Pahlavi Psalter *wydyptk'n*, *yola-* may derive from a dialectal form *\*idab-* < *vidab-* (like Oss. D. *ūi-*, beside *i-* < *abi-* see s.v. *byāna-*) rather than *\*adi-dab-*. Hence *\*vidab(a)la-* > *\*iyaβla-* > *yaula-*. Note also *yy-* in *yyauwaka-* below.

**yausa** 'musk', I 179, 97v4 *yausa*, BS *kastūra-*, III 78·15 *yausa*, Chinese *śa hvyām* (K 865·2; 142 *ṣṣ-hiang*, *dśia xiang*) 'musk'; III 38·42 *yausa jṣa varkāmdā*, = III 40·18-19 *yāmsa jṣa varkāmdā* 'strewn with musk', K 63, 79v3 *parkāmdā hā yausa* 'strewn perfume musk', K 63, 79v1 *vaśaiṣṭai yausā* 'distinguished musk' (BS *viṣiṣṭa-*). From *\*yafsa-*, beside Sogd. *yṣh*, for Chinese 'musk', W. B. Henning, BSOAS, II, 1946, 727 from *\*yaxsā-*.

**yyauwaka** 'butterfly (?)', III 47·41 *yyauwaka sānīda ttu spyakūdā pavanakā* 'the butterflies (?) rouse the flowery pollen', = III 37·23 *yāṃvaka sānīdā ttu spyakūda patanakā*, = III 35·27-8 *yyauwaka sānāda ttu spyakūdi pavaḥā*, conjectured from the context; 'birds' could also suit. The *yy-* only in this word may indicate a preverb before a base *yau-*, or a reduplication *\*yi-yau-* of repeated movement. Note the reduplication in Lat. *pāpiliō*, O.Engl. *fifealde*, OHG *fifaltra* to base IE Poj. 798 *pel-* 'fly' and IE *ye-ye-* in names of the squirrel (Pok. 1166).

**-yv-** 'to heat (?)', III 88·154 *u śau hā tvī tvī āyvānā uskā vaṣe prrahāje* 'and one must be heated (?), each one, it opens the bladder upwards'. Either *tap-* 'to heat', or *dau-* 'to smear' could result in *ā-yv-*.

**yvāje** 'section', II 101·3 *dā-yvāje*, see K 136, 865 *dāye byāmji*, Tib. *chos-kyi nram-grans* 'section of the dharmadocctrine'.

**ysagūnya** 'gold-coloured', II 103·68 *ysagūnya chai jṣa vivādāva* 'shining with gold-coloured skin', see *ysaragūna-*.

**-ysamga** 'bearing young' with negative *aysamgga-*, *aysaga-*, 'sterile', base *ysan-* 'bear young'.

**ysamgara-** 'old', Sid. 7r3 *ysamgarā*, BS *pravayas-* ('of advanced age'), Tib. *rgan-po*; III 124·74 *ysagara*, BS *vṛddha-*; III 73·181 *muḍā tti khu ysagarā kurā* '(the bee or fly) died like an old crooked being'. From *zara-kara-* (or possibly *zaram-kara-*) 'making old age' with anticipatory dissimilation of *r...r* to *n...r*, see also s.v. *maṃgāra-*, and *candarno*. Cognates s.v. *ysare* 'old age'.

**ysaṃgauṇa** 'plundering', II 38·17·4 *kīthi vā ysaṃgauṇā huna parrya* 'into the city, the plundering (?) Huna (men) entered', translation IV 122. Possibly from *zang-* 'to seize', see *biysaṃj-*, *niysīya-*, *niysīs-*, then from \**zangāun-ya-* to suffix *-āvan-* (see *nade* \**ṅtāvan-*).

**ysaṃṇā** 'in the heart', SuvP. 66v2 *khīrai ysaṃṇā* 'grieved (dark) in heart', BS *dīna-mānasāh*, loc. sing. to *ysāra-* 'heart'; older Z 24·255; 494 *ysraṃṇā*.

**ysaṇīnu** 'kinsman', gen. plur. III 16, IOVI-2 *biśānu ysaṇīnu busvārāṇā rakṣa* '(may there be) protection for all kinsmen, men of the House'; III 130b4 *ysaṇāu hayūṇāu* 'from kinsmen, friends'. See *ysani-*

**-ysaṃj-** 'to sieze', with preverbs *biysaṃj-*, *biysīya-*, and *niysīya-*, *niysīs-*. But *iysīye* see *ysīta-*.

**ysan-** 'to bear young', middle 'to be born', Z 4·50 I sing. *paṃṣa-se pūra ysanimā* 'I bear 500 sons'; III 15·41 *cu pūra ysanide* 'when they bear sons'; Manj. 191 *pūra ysida* 'she bears a son'; III 73·171 *hve sā nāra-ṃ ysā* 'he said that, my wife has borne a son' (correcting BSOAS 10, 1940, 568); preterite, K 46·40-1 *tī va hā ttā majṣī braṣṭā sa dahakā ysām āṃ jīskā* 'then the woman asked, have I borne a man-child or a girl?'; pluperfect, K 46·40 *ysā yūdā* 'she had borne'; 3 plur. fem. Z 5·101 *ysāndā* 'they bare children'; infinitive, K 46·39-40 *āṣṭadā ysānā* 'she was about to bear a child'. Middle, 'to be born', 3 sing. K 96·172 *jā-samarā ysaiye*, =v 245, 9r1 *jā-smarā hame* 'he remembers births', BS *jāti-smaro bhaviṣyati*; Sid. 144r5 *ysaiye*, Tib. *skye-zin*; v 133b5 *yseiye*, II 130b7 *ysaiya*; K 113·385 *yseya*; K 59, 32r4 *na ysaiye u na buysvinnye (-im=-ai-)* 'it is not produced, it is not extinguished' (not *ca ysvinnye*); v 133, 2a5 *yseiye*, v 133, 5a2 *ysaiya*; Z 24·121 *ysaiya*, 3 plur. optative Z 8·25 *ysairo*; conjunctive, 3 sing. Bcd 54v2 *ysāte*, BS *janayet*; 1 sing. SuvP. 70v3 *ysyāne*, BS *bhaveya*; K 65, 82r3 *vara ysyānai* 'may I be born there', K 65, 82r3 *daha ysyāne* 'may I be born a male', K 65, 82v1-2 *na ysyāne strriyā* 'may I not be born female', 3 plur. Z 13·59 *ysiyāre*, Z 22·130 *ysāyāri*, v 80v1 *ysyārā*, Tib. *byun-ba* 'are produced', Z 3·62 *ysyāre*, Manj. 14-5 *ysyāra ysirāre mūrāre* 'they are born, they grow old, they die'; preterite, *ysāta-*, *ysāya-*, *ysāva-*, *ysā*, 1 sing. III 104·29 *caigau bādā vī ysāvū* 'I was born in China'; 2 sing. III 100·19-20 *vara jsā va thā (=thu)* *ysāvī* 'there you were born', 3 plur. v 312·10 *ysāva hāmdā (=hauda)* *rrispūra yq* 'seven princes were born'; K 46·42 *hanā ysā* 'he was born blind'; K 42·120 *hīya ysāta śamdā* 'his native land'; fem. III 68·62 *ysāta dīva sā* 'one daughter was born'; Manj. III 1 *ys(ā)ye* 'may be born'; K 17·183 *kaidarvā ysāya* 'born (fem. sing.) among the kinnari-fairies'; gen. sing. v 133, 2b1 *ysāte ṣṭānā* 'being born', BS G 37, 18b5 *jātasya sato* 'of one born'. Future participle, K 113·385 *brriyā ysāna* 'love must be produced' (parallel BS *rāga-*); noun, I 163, 77v5-78r1 *ysāna hana* 'blind from birth', BS *jāty-andha-*, Manj. 286 *ys(ā)na hana*; v 295, 435v4 *ysyāmate jsa o maraṇāna* 'from birth or by death'; v 133, 2b1 *ysyāmata* 'birth', BS G 37, 18b5 *jāti-*; K 108·303 *ysyāma u ysara maraṇa* 'birth, and old age, death'; K 145, 2v1 *nairaumauma ṣṭāve u ysyāma* 'is origin and birth'; Z 24·165 *ysyemate*, v 233, 496r5 *ysyemā*. Causative, Sid. 18v2 *ysyāne* 'produces', Tib.

*skye-bar byed-do*; v 136, 88b1 *ysyānāta hā(mata)* 'are produced', noun, K 143, 1r3 *baiysām ysyānāme ppraccaina* 'for the production of Buddhas'. Adjective to *ysyāmata-*, Z 24·238 *ysyāmatigya ttaragga* 'waves of birth' (possibly for *ysr-*, see *ysar-* 'old age'). Compounds, with negative Z 6·7 *aysāta-* 'unborn', Manj. 250 *aysāye mera* 'of a mother who has not borne'; see also *aysaṃgga-*, *aysaga-* 'sterile'; II 7·110a *śau-ysā pūra māṇada* 'like an only-born son'; III 89·166 *nūvara-ysā basakā* 'a new-born calf'; Sid. 3r1 *haṃṣa-ysātām āchām*, Sid. 3r3 *hatsa-ysyāta āchā* 'diseases from birth', BS *sahaja-*, Tib. *lhan-čg skye-bahi nad-rnams*. See also *ysantha-* 'birth' (\**zantha-*), and *āysāta-*; with preverb *pa-*, *paysāta-* 'germane'. From *zan-*, *zāta-*, *zay-:zy-*, Av. *zan-*, *zāta-*, *zaya-*, *zizan-*, O.Pers. *zana-*, Elam.-Pers. *dana-*, Sogd. Bud. *zn-*, *znty* 'bears', *zn't*, infinitive *z't*; *z'tk* 'son', *z'tk*, *z't* 'birth', *zn'y* 'bearing'; *z'y-* 'be born', *z'y* 'birth', *z'ytk* 'born'; Yagn. *zan-*, *zānta* 'bear, be born', M.Parth.T. *z'y-*, *z'd*; *z'd* 'birth', *z'd*, *z'd*, *frzynd* 'child', *z'd-mwrd* 'life and death'; M.Pers.T. *z'y-*, *z'y-*, *z'd*, *z'dg*; *z'dg* 'free'; Zor.P. *zāy-*, *zāyīšn*, *zātan*, N.Pers. *zāy-*, *zādan*, *zāq* 'young animal', *zahdān* 'womb', Balōči *zāyag*, *zātk*, *zāxt* 'son', Oss. D. *zajun*, I. *zajyn*, *zad* 'bear, be born', D. *zajagā*, I. *zajag* 'fruitful', *zānāg* 'children', *zānāg-don* 'womb', *zāna* 'fruitful field, abundance', Dī. *zad* 'born, who has born; harvest'; Pašto *zōwul* 'be born', *zōe*, plur. *zāman* 'son', *hum-zōlai* 'of the same age' (\**zātaka-*), Waziri Pašto *zyai* 'son' = *zōe* (\**zāka-*); Yidya *zīy-*, *zūy-* (\**zaya-*) 'bear', *ažaw-* 'bear', *zāčko* 'bearing', *pezāčē* 'male sheep (1-2 years)', *vəzāčō* 'womb; pregnant animal' (\**upa-*, *api-* *zantha-*); Šuyni *zi-zod* 'bear (animals)'. IE Pok. 373-5 *žen-* 'produce', O.Ind. *jānati*, *jāyate*, *janđyati*; Greek γίγνομαι, γενέσθαι, -γεντος; Lat. *geno*, *gigno*, *nāscor*, *nātus*, *genitus*, *cognātus*, Celtic Welsh, Breton, O.Ir. *gen-*; Armen. *cin* 'birth', *cnanim*, *cnay* 'bear, be born'; OHG *kind* 'child'.

**ysan-** 'carry away, surpass', JS 5r3 *ysanāka-*, see *ysān-*.

**ysana-** 'sort, kind', as second component, Z 24·281 adjective *haṣṭa-ysanī* 'of eight kinds', parallel to BS *aṣṭānga-*; Z 22·142 *tūr-ysanyai hīna* 'his (-i) fourfold army', parallel to BS *catur-anga-*; K 18·213 *tūra-ysanye hīna*, =K 35·85 *tūra-ysānya hīni hīnā*; JS 34v1 *tcūre-ysāna hīne*, with the four members listed in Manj. 138 *āya hastya gūha rahya tc(ura)-ysanya hīna*. From base *zan-* 'to produce', noun *zana-*, O.Pers. *vispa-zana-* 'of all kinds'; *paru-zana* 'of many kinds', Elam.-Pers. *dana-*; Sogd. Bud. *znkw*, *znk'n*, *znk-znk'n* (\**zanak-*); *'yw znk'*, *'ywnznk* 'of one kind' (\**ev-zanak-*); *ny'znk* 'of another kind' (\**(a)nya-zanak-*), *'ny'znk*; Man. *ny'zng*, *ḍw'-zngn'n* 'of two kinds', Chr. *zng*, *zng'ny*, *ny'zng*, Armen. lw *zanazan*. See *ysan-*.

**ysani-** 'kinsman' (-i- attested in gen. pl. *ysaṇīnu*), III 49·35 *ysana brātāra* 'kinsmen, brothers', v 66·5 *brātari ysani cu buri himāta* 'brothers, kinsmen, whoever you may be'; III 130b4 inst. plur. *ysaṇāu hayūṇāu* 'kinsmen, friends'; III 16, IOVI-2 *biśānu ysaṇīnu busvārāṇā rakṣa* 'protection for all kinsmen, members of the House'; v 117, 66v4 *ysaṇānu kāḍāna* 'for kindred', BS *bandhu-jane*; III 1, 6r5 *ysanām busvārām hayūṇām vīri* 'on kinsmen, members of the House, friends', =III 8, 16v5 *ysanām busvārām*

hay(ū)nāṃ (<v>i(ra)); N 164.9-10 *haṃṣa harbiśyau ysanyau busvāryau jsa* 'with all kinsmen, men of the House'; v 62.7 *ysani bisvāra* 'kinsmen, men of the House'; Z 24.449 *ysanyau hiśśādyau hayinyau jsa* 'with kinsmen, relatives, friends', abstract III 105.6 *bisaḍārai śrāvasta kūthe ysanausca yūde u nāra nāve* 'the householder (= BS *grhashta*-) found kinship in Śrāvastī city and took a wife' (parallel Divyāvadāna 1.5 *kalatram ānitam*); IV 17.22 *sattam vī ysanaustā hvoñai u pīai vī biṣṭā paśāñā* 'on the seventh (day) kinsmen must be spoken to and to the teacher a pupil must be sent'. Compound, Z 24.188 *śśāya-ysane* 'Śākya kinsmen'. See *ysan*-, O.Ind. *jāna*- 'people, person'.

**ysamñijai** 'golden', III 104.29 *ysamñijai je(na)vai vī caigau bādā ysāvu* 'I was born in the golden land, China'. For 'Golden Land' for Khotan, see AM, n.s., 11, 1964, 10. See *ysarnnai*, *ysarnnaa*-, *ysarnñija*.

**ysanuva** 'jawbone', Z 20.40 (nom. sing. fem.) *śśīya śśo ysanuva śśāte* 'there lies one white jawbone', variant III ed. 2., 142v5 (*ysa*)*nuva śś(ā)k(te)*. From \**zanuvā*-. See also *paysanu* '(side of the) cheek', *paysanvakyē*. Base *zanu*-, Av. *zānu*. *drājā* 'having length of the jaw', beside *hizu*. *drājā* 'to the length of the tongue' Vid. 18.11 glossed by Zor.P. *z'nk-drhn* \**zanak-drahnā* (referring to *āfrin* explained as *nifrin* 'curse'). Zor.P. *z'nk*, read *zānuk* would be *z'nvk* \**zānūk* 'knee'. Elsewhere *zanu*- 'jaw' has the short -ā-, Zor.P. DkM 617.10 *avē gurg zat zanak* 'he struck the wolf's jaw (*znk*)'; Sogd. Man. *znwq*, glossed by M.Pers.T. *dnwq*, Balōči *zanūk*, Parāči *zanuk*, Pašto *zənai*, *zana*, Wanetsī *zəni*, *znī*, Zor.P. *zanak*, N.Pers. *zanax*, Orm. *zināk*. IE Pok. 381 *genu*- O.Ind. *hānu*-, Greek γένυς, Lat. *gena* 'cheek', Celtic Welsh *gen* 'cheek, chin', Got. *kinnus* 'cheek', Tokhara A *śanwe-m* (dual fem.).

**ysantha**- 'birth', v 28, 59r3 *handaru ysanthu* 'another birth', v 147, 129a6 *ysanthu*, v 58, 128v3 *biśśi ysantha vaṣṭa* 'through all births'; III 76.252 *khu ja ra bve ysanthām jimga* 'that I may know the cessation of births'; Manj. 85 *ysathā jega*; II 115.30 *mīrau nai ysatha ysathā gaisū* 'may I die and (-u) not revolve birth after birth'; Bcd 47v3 *ysanthvā* 'in births', BS *janmasu*; v 75, 43v4 *handarāya ysīntha* 'in another birth', BS G 37, 33b1 *paralokam*, Tib. *hjiḡ-rten pha-rol*; K 53.9.5 *ysatha*, K 50.4.9 *ysathvā*, II 115.30 *ysathvau jsai pūda* 'freed from his births'; v 129a4 *hḡya ysīntha* 'in human birth' (see also v 295, 435v5); allative, III 104.28 *adāña ysīthāṣṭa* 'to another birth'. Adjective *ysamthinaa*-, SuvP. 65v4 *ysamthīnai mahāsamudrrā* 'the great sea of birth', BS *bhava-sāgarāt*; SuvP. 73v2 *ysamthīnyau ahyau jsa* 'with the nooses of birth', BS *samsāra-pāsaiḥ*; SuvP. 68r1 *ysamthījau tsūmayau jsa* 'with goings of birth', BS *bhava-gati*-. Adjective, -*āvan*:-*āun-a*, Z 20.5 *ysamthauna ttauda kāde* 'parturient beings very hot', with -*a*- to the -*āvan*- suffix as in *naḍaun*- 'man', nom. sing. *naḍe*, nom. plur. *naḍaunā*; note also Av. *maršavan*- (gen. sing. *maršaonō*) and adjective *maršaona*- 'of the demon *maršavan*'. From \**zantha*- base *zan*-, Av. *zātha*-, glossed by Zor.P. *zahak*, *zāyīšn*, Yidya *zāḥ*- (\**zantha*-) *zāḥko* 'child-bearing, *vəzāḥo* 'womb; pregnant (animal)' < \**api-zantha*-, see s.v. *ysan*- 'bear'. Note also Av. *zābra*-,

Pašto *zaryāla* 'puerperal; lying-in woman' < \**zābra-gatā*-.

**ysamtha**- 'payment for service, usury, interest', frequent in documents (IV 66), IV 3.5 *ysamtha tta-m pastāṃdi jiści* 'they deigned to demand so of me as interest'; IV 3.12 *haṃṣa ysamthina* 'with the interest'; adjective, IV 3.8 *ysamthaḍa*- (suffix -*ḍa*- < -*krta*-). Rather than base *ysan*- 'produce' (like Greek τόκος 'child birth; interest on money', and Tib. *skyed*), the base is *zam*- 'to pay for service' in Av. *zəmanā*- 'payment, wages' glossed by Zor.P. *mizd*, with Pašto masc. *zəman*, fem. *zəmme* 'stipend'; Sogd. Mug document *z'mn'k* 'with payment' (see V. Livšic, Bračnyj kontrakt, p. 88). The earliest Indo-European marriage was 'payment for the bride', hence the *zam*- 'to pay' of the noun of relationship Av. *zāmātar*- 'son-in-law', *zāmaoya*- 'brother of daughter's husband', Sogd. Man. plur. *z'm't'yty* 'sons-in-law'; Zor.P. *dāmāt*, N.Pers. *dānād*, Pašto *zūm*, Wanetsī *zōm*, Parāči *zām*, Yidya *zamai*, Sanglēcī *zəmūd*, Balōči *zāmaḥ*, to O.Ind. *jāmātar*- 'son-in-law', *jāmi*- 'related', *ājāmi*- 'not akin', *vijāmi*- 'related by marriage', *jāmā* 'daughter-in-law', Greek has the verb γαμέω 'marry', ἔγνησα and γαμβρός 'son-in-law', Lat. *gener* (*gen*- < *gem*-). Possibly Lit. *žentas*, O.Slav. *zeti*, Russ. *zjati* 'son-in-law' would suit better here, if Lit. -*nt*- replaces -*mt*- (unlike *šimtas* 'hundred'). The verb can be seen also in Sogd. Chr. *w'zms* 'he repaid'; *wz'm*- 'requite, repay'. See also for Sogdian M. Schwarz, Acta Iranica 11, 5, Monumentum H. S. Nyberg 1969, 195 ff.

\***ysama**- 'tooth', see *ysimā*, base *zamb*-.

\***ysama**- (or \**ysarma*-?), see *ysimā*.

**ysama** 'broth', I 185, 105r1 = *ysumā*.

**ysama**- 'earth' as first component, with *śśamdaa*- (see *śamda* 'earth').

**ysama-śśandaa**- 'world', dyadic with BS *loka*-, III ed. 2, 139r4-5 *ysama-śamdyā lovā baña* 'in the world', BS G 37, 34a5 *loke*; Bcd 46v1 *ysama-śśamdai hye suhi: kiña* 'for the good, happiness of the world', BS *sarva-jagasya hitāya*; SuvP. 69r3 *ysama-śamdye*, BS *triloke*; K 143.1056 *ysama-śamdai gyastā bḡysā narā hamadā hvanau ātaudāṃdā* 'the world, *deva*-gods, men indeed approved the sermon', Tib. *hjiḡ-rten yi-rans-te* ('the world rejoiced'); v 329, 7v6 *ysama-śśamdyā... panatā* 'arose in the world', BS G 36, 5v3 *loka udapādi*; III 24, 21b4 *haṃṣa gyasta u hvamḍā ysama-śamdaina* 'with world consisting of *deva*-gods (and) men', BS *sa-deva-manuśya-asurasya lokasya*; Z 16.9 plural *ysama-śśandā* 'worlds' situated above the cosmic Circle of Gold (*kāṃjana-cakkrā*); v 116, 65v3 *drhaṣkalī ysama-śśandau* (acc. sing.), BS *traidhātukā*; v 117, 66v5-6 *drhaṣkalu ysama-śśando hamberāte* 'he fills the threefold world', BS *trailokyam āpūrayate*; Manj. 196 *ysama-śadā harb(i)śa draya* 'all three worlds'; K 4, 141r4 *harbiśū ysama-śandei*, Tib. *hjiḡ-rten-kyis*; v 55, 114r1 *ysama-śśandau ramyau biśśu* 'the whole delightful world'; K 145, 2v2 *drāra-ḥaṣkalyā ysima-śadya* 'in the threefold world'. Adjective suffix -*aka*- to archaic phrase \**zam śyantā* (like Av. *zām pərəθwīm*) > \**zama-śandaa*-, see Festschrift für W. Eilers, 136-43. For -*śśandaa*-, see *śśandā* 'earth'. From *zam*-, with suffix -*a*-, to Av. *zam*-, loc. sing. *zamarā*, gen. sing. *zəmō*, acc. sing. *zām*; Sogd. Bud. *z'yh*,

z'y-γy'k 'creeping on the ground', Yagn. zoy, M.Parth. T. zmyg, Zor.P. zamik, N.Pers. zamī, zamīn, Balōči zamik 'fields', Oss. D. zānxā, I. zāxx, Pašto zmake, Yidya zaxmo 'piece of ground', Šuynī zemād 'earth', zimc (c=ts) 'ground', Sarikolī zems 'piece of ground', Yazg. zomād 'earth; tomb', zamč, plur. zāmčezg 'field'. IE Pok. 414-6 *ghdem-* 'earth, ground', O.Ind. *kšdm-*, loc. sing. *kšāmi*, gen. sing. *jmāh*, *gmāh*, *kšmāh*, Greek χθών, χαμᾶζε 'on earth', Alban. *dhe*, Lat. *humus*, Celtic O.Ir. *dū*, gen. sing. *don* 'place'; Lit. *žēmė*, O.Slav. *zemlja*; *zmija* 'snake', *zmiĵi* 'dragon' (further speculations introduce Tokhara A *tkañ*, B *keñ* and Hittite *tekan*, *tagnaš*).

**ysambasta-** 'garlic', Sid. 130v1 *ysambasta*, BS *lašuna-*, Tib. *sgog-skya*, III 90·188 *ysambaste*, I 181, 100v2 *ysambastā*, BS *lašuna-*, with medial *-ā-*, Sid. 126v4 *ysambāste*, BS *lašuna-*. The split tubers have given a name to the garlic in O.Engl. *cluf-lōc* (*lōc* 'leak'), OHG *klobe-louh* (from 'cleave', Germ. *klieben*); Russ. *česnok* 'leek, garlic', *česati* 'to split'; Greek σκόροδον 'garlic', *sker-* 'to cut', Alban. *hurdhë*. Hence possibly *ysamba-* 'cleft (tuber)' retaining *-mb-*, with adjective *-asta-* 'possessing'. The base is then Oss. D. *zāmbun*, I. *zāmbyn* 'to yawn' ('split', as also D. *berindzun*, see s.v. *naraiya*), with the noun 'cut off, cleft' > 'bank' \**zamba-* in Sogd. Bud. "p-znp'k 'bank of the water', pr γ'yh znp'kw 'on the edge of a spring', Chr. *zmb-*, M.Pers.T. *dmb*, Yazg. *zamb*, *zām* 'edge', *zamba* 'bank of a canal'; Šuynī *zimb*, *zim*, *zimbā*, Bartangi *zēmb*, *zēmba*, Rōšāni *zimb*, *zimbā*, *zumbā*; with the sense 'jaw', Pašto *zāma* 'jaw', Wanetsi *zāmbai*, Av. *zamb-* 'to crush', *zafar-*, *zafan-* 'mouth', Zor.P., N.Pers. *dahān*, verb Av. *vīzafāna-* 'gaping', Yidya *zōmbo*, *zōbo* 'gums', *zomum*, *zōmāim* 'yawn', Khovar *zomēik* (Iranian lw). For 'bank, edge' note also O.Slav. *krajī* 'edge' to *kroiĭ* 'to cut', and see s.v. *kęca* 'cleft'. IE Pok. 369 *gembh-* 'bite', O.Ind. *jāmbhate*, *jābhate*; Lit. *žembiū* 'cut to pieces', Greek γόμφος 'tooth', Alban. *dhēmb*, O.Engl. *comb*, OHG *kamb*, Tokhara B *keme*, A *kam*. For 'yawn', O.Indian has *jmbhate*, where the *-r-* may be secondary. Compound, II 85·24 (miscellany) *ysambasta-kamgai šī pau* 'white onion having split skin' (or 'skin like garlic tuber'?).

**ysambasta-** 'man's name'. Since 'garlic' or 'split' hardly offers a name, a different source seems likely. Possibly 'with (prominent) jaw'; note also Armen. *zambik* 'mare'; and the Celtic name \**cam-bél* 'crooked-mouthed' (Campbell).

**ysamyē** 'vitriols' ('black pigment'), Sid. 12v4 *ysamyē dvī sā puškija u sā haušta*, BS *kāsisa-dvaya-*, Tib. *nag-čhur*; I 177, 96r2 *ysamyā haušta*, BS *kāsisa-*. Indian medicine knows two *kāsīsas*, one *hari*-coloured and one *lohita*-coloured; *pušpa-kāsisa-* 'of white and black colour'. The *kāsisa-* is classified as an *upadhātu-* 'secondary mineral'. In modern chemistry there are sulphuric acid and oil of vitriol. For 'vitriol', note N.Pers. *zamč*, *zamĵ*, *ziñĵ* (black and white), *zāy*, Arab.-Pers. *zāg* 'vitriol', *zāy-čašm* 'blue-eyed', Oss. D. *āsmāg*, *ismāg*, DI. *smāg* 'vitriol of copper'; D. *c'āx-xūasā*, I. *c'āx-xos* 'vitriol of copper' ('blue powder'). Since Oss. DI. *sāmān* 'axle' seems to contain *aša-* (Av. *aša-* 'axle') by loss of *a-* after addition of a suffix *-am*, it seems that Khotan Saka *ysamyā-*, N.Pers. *zamč* may derive from \**az-:z-am-* with further

suffix; this *az-* may be the *ays-* of *aysūra-gūna-* 'of *aysūra*-colour' above. The N.Pers. *zāy-čašm* 'blue-eyed', Oss. *c'āx-xuasā* 'blue powder' make it likely this colour was 'blue'. The Khovar *očōnu* 'blue-grey used of eyes, dark grey, of horses', from *oč*, *očh* 'vitriol', O.Ind. *akṣa-* supports this. With further suffix the \**aḡ(h)* of (*a*)*z-* gave \**aḡšaina-*, see above *āṣṣeina-* 'blue' with other cognates. For *puškija-*, see above, an interpretation of BS *pušpa-*; *haušta-*, colour-name, base *auš-*.

**ysar-** 'be old', present \**ysār-*, *ysīr-* (\**zrya-*), participle *ysāda-*, Manj. 14 *ysyāra ysirāre mirāre* 'they are born, grow old, die'; participle, *ysāda-*, Sid. 7r2 *ysāda-*, BS *vṛddha-*, Tib. *rgan-po*; v 133, 2b2 *ysādye uysnorā* 'of the old person', BS *jīrṇasya*; JS 5v4-6r1 *khu dyai ysādakā riṣṣayā* 'when you saw the old sage' (BS *rṣi-*); JS 31v3-4 *aviṣyampdā ysāḍaka dva mārā-pyara* 'two blind aged parents'. Nouns, v 211, 10r4 *ysare maraṇā* 'old age, death', Z 11·11 *ysare maraṇā āchai* 'old age, death, disease'; K 108·303 *ysyāma u ysara maraṇa* 'birth and old age, death'; abstract suffix, Z 24·222 *ysaroñi*, v 133, 2b2 *ysaroñāna*, BS G 37, 18b6 *jarā-*; v 233, 496r5 *ysarauñānā ysyemā*; I 177, 95r5 *ysarūña*, BS *jarā-*; Sid. 3r3 *ysirāmñi*, Tib. *rga-ba*, K 56, 22r2 *ysarāmñā*. Adjective, SuvP. 69v1 *khvī ysarūñji* 'surge of old age', BS *jarā-tarange*. From *zar-*, \**zarta-*, Av. *zar-*, *zaurura-* 'weak with age', *zarata-* 'old', *zairina-* 'making old', *azarama-* 'not diminishing', *azarāšant-* 'not ageing', *zaurvan-*, *zaourvan-* 'old age', Sogd. Bud. *zrwyh* 'in old age', *zrwḥ*, Man. *zrw* 'old age', M.Pers.T. *zrm'nyyh*, Zor.P. *zarmān*, *zarmānūh*, *zār-kar* 'making old', *azarmān*, *duš-zarmān*; N.Pers. *zar* 'old man', *zāl* 'old (man, woman)', *Zāl i zar* (epic hero); Oss. DI. *zārond* 'old', D. *zārūā*, *zārūaj* 'old age', *zārūāmā*, *zārūajmā*, *zārūā 'rdāmā* 'up to old age', *xūār-z-zārūā bawo* 'be aged', I. *zārād*, *zārondad* 'old age'; Pašto *zor*, fem. *zara* 'old' (\**zarta-*), Yidya *zōr*, fem. *zōro* 'old', *zoriko* 'old woman', *zōl* (< Pers. *zāl*?), Orm. *zāl*, Parači *zāl*. IE Pok. 390-1 *ġer-* 'be ripe, old', O.Ind. *járant-*, *járati*, *járás-* fem., *jarā*, *jiryati*, *jūryati* 'age', *jīrnā-*, *jūrnā-*, Armen. *cer* 'old'; Greek γέρον 'old', γέρας 'age', γρασ 'old woman', O.Norse *karl* 'man', O.Slav. *zřeti* 'to ripen'; noun, Lat. *grānum* 'grain', Lit. *žirnas* 'bean', O.Slav. *zrūno* 'corn', Got. *kaurn*, O.Engl. *corn*, Pašto *zañai*, *zañai* 'kernel, seed'.

**ysar-** 'be reddish, yellow', see *Mémorial Jean de Menasce*, 1974, 369-74. The range of the colour *zar-* in Khotan Saka texts; in *ysara*, *ysaramjisa*, *ysarrinaa-*, *ysamñijai*, *ysarrnaa-*, *ysarrnija*, *ysarūna-*, *ysāyasa-*, *ysālva-*, *ysīdaa-*, *ysīce*, *ysīrra-*, *ysīrā*, *ysīrai*, *ysūrri*; compounds, *ysara-gamṭtyai*, *ysara-gūna-*, *ysarra-gūna-*, *ysarrātare*, *ysarrara-*, *gṽā-ysarūna*. To Av. *zar-*, *zari-*, *zāri-*, *zaranya-*, *zaranaēna-*, *zaramaēna-*, *zarəmu-*, *zarəmya-*, *zairina-*, *zairita-*, *zarōna-*, *zairiči-*. IE Pok. 429-31 *ghel-*, O.Ind. *hāri-*, *harit-*, *hārīta-* (used with *rohīt-*, *rōhita-*, *sōṇa-* 'red'), *hiraṇya-* 'gold', Lit. *želiū*, *žėlti* 'to become green', *žālias* 'green', *žolė* 'grass', *žilas* 'grey', *žėlvas* 'greenish', *žālvas*, *žėlvas* 'green', O.Slav. *zelenū* 'green', *zlakū* 'herb', *zlato* 'gold', Lat. *heluus*, *holus*, *folus*, *helus*, Greek χόλος 'bile', χλωρός 'green'. For Iranian see under the various Khotan Saka words.

**ysara** 'partridge', Sid. 9r1 *ysara*, BS *tittiri-*, Tib. *sreg-pa*; Sid. 17r4 *ysara hiya gūsta* 'flesh of partridge', BS *tittiri-*, Tib. *gov-ma sreg-gi śa*; to Pašto *zarka*, Šuynī *zarij*, Orm. *zradz*, *zraǰ*, N.Pers. *zariš*, Yidya *zaršo*, Parāči *žirež* (\**zariči-*); Av. (woman's name) *zairiči-*. Base *zar-* 'be red, yellow', see s.v. *ysar-*, see s.v. *ysar-*.

**ysara-gamṭtyai**, read *ysara-gūnyai* (as ibid. 49 *daštāṃṭtyai* for *daštānya-* 'handle'), II 103:48 *ysara-gūnyai*... *rāysāyam baida* 'upon the gold-coloured throne' (= BS *rājāsana-*), see s.v. *ysara-gūna-*.

**ysara-spūlyai** 'with golden buds', BS *sphoṭaka-*, II 103:49 *ysara-spūlyai rana-daštā\*nyai daǰvanyai sāhauja dina* 'under the golden-knobbed, jewel-handled fire-coloured (= white) umbrella'. See s.v. *ysar-*.

**ysara-gūna-** 'gold-coloured', SuvP. 60v2 *ysaragūnā tcaršu kūśā* 'beautiful gold-coloured drum', BS *dundubhī rucirā*, SuvP. 68v2 *ysaragūna sam khu sumirā* 'gold-coloured like Sumeru', BS *svaṛṇa-varnā-giri-bhāsita-meru-tulya-*; SuvP. 69r4 *ysaragūna sphālye māṇāmdau* 'like gold-coloured crystal', BS *rajata-sphāṭika-* 'silver-crystalled'; SuvP. 69v2 *uysdva-chata ysaragūna...amga* 'limbs of polished skin gold-coloured', BS *vyavabhāsita-angasvāṛṇa-varna-*; K 34:77 *ysaragūnā*, = K 26:126 *dā-gune*, = K 18:193 *dā-gūnā* 'fire-coloured'; JS 28r1 *ysaregum che jsa* '(the *godha*-lizard) with gold-coloured skin'; with *ysa*, II 103:68-9 *ysa-gūnya chai jsa* 'with gold-coloured skin'. See s.v. *ysar-*; Av. *zairi.gaona-*, Sogd. Bud. *zrywnč'h z'yh* 'ground for vegetables'; *zrywnč-mwōd* (in Uigur lw) glossed by Pers. *palang-mušḱ* 'basil' (with purple tinge), Zor.P. *zargōn*, N.Pers. *zargōn*, *zaryōn*, *zarjōn* 'fiery-red; anemone', M.Pers.T. *hwzrgwn*, M.Parth.T. *zrgwng*, Aram. *zrgwn* 'vine'.

**ysara-ttašām** 'gold-threaded' or 'gold-woven', K 63, 79r2 *ysara-ttašām maṇḍūlyām* 'with gold-woven cloaks', alternative source; possibly to *dasā-* 'thread' with *-tt-* for *-t- < -d-* intervocalic, but rather to *tak-* 'to weave' in Oss. *taxun*, Lat. *texo*, *textus*, see s.v. *tī-raha-*. See *ysar-* for cognates; and s.v. *kamiškā*.

**ysaraka** 'heart', K 26:130, = K 18:198 *ysiraka*, = K 34:68 *ysiraki*, see *ysira-*.

**ysaramjsa** 'safflower', III 85:75 and 90 *ysaramjsā*, I 175, 93v3 *ysaramjsa*, BS *kusumbha-* 'safflower'; from \**zaran-čī-*, N.Pers. *zarang*, *zirik*, *zirik*, carthamus tinctorius, from which a red dye is extracted. See *ysar-*.

**ysarra-gūnā** 'gold-coloured', K 142:1042 *ysarra-gūnā bāysu* 'gold-coloured arm', Tib *phyag...gser-gyi kha-dog-čan*. From \**zarna-*, see s.v. *ysar-*.

**ysarrarā** 'goldsmith', II 74:40 as a title *ysarrarā kharuṣai u drau-vathamjai khri-rttanānā* 'with the goldsmith *Kharuṣai* and the barber (?) *Khri-brtan*'. See *ysarrātara-*.

**ysarāmñā** 'old age', K 56, 22r2 *ysyāma ysarāmñā āchem* (*-em = -ai*) *maram* 'birth, old age, illness, death'. See *ysar-* 'be old'.

**ysarim** 'yellow arsenic', I 177, 96r2 *ysarim ysirā* 'yellow and red arsenic', BS *āla-manaḥsilā*, for *ysirai*.

**ysarrinaa-** 'golden', Z 22:136 *syata baštarrda ysarrimgya* 'strewn golden sand', Z 3:39 *stune nā ysarrigye* 'their golden pillars', = Z 3:40; Z 3:42 *khāhe ysarrije paste āššimje gyahe* 'golden wells, pools, ponds, founts'; K 147:36 *ysarījai sye jsa* 'with golden sand', K 64, 80r2

*ysarijā pinīsydyau* 'with golden girths'; II 75:59 *ysarimje ṅūcā jsā* 'with golden thread'. Adjective to *ysarra-* (\**zarna-*). See *ysar-*; Sogd. Bud. *zyrn* 'gold', *zyrnyn* 'golden', Zor.P. *zarrēn* (written the same as *zar-gōn*), N.Pers. *zarrēn*, M.Parth.T. *zrynyn*.

**ysarrātare** 'goldsmiths', Z 23:37 *tī parste bārrā gguršte pīrāka ysarrātare dašta* 'then he ordered to call sculptors, painters, goldsmiths, skilled'. From \**zarna-kara-*, see *ysar-*; N.Pers. *zar-gar* and *zar-gār* 'goldsmith'.

**ysarūna-** 'yellow, red', III 124:77 *ysarū* gloss to BS *harita-*, III 41:29 *ysarūm gūrānai mau* 'red or yellow grape wine', parallel Tib. *rgun-čan*, Sid. 139v4-5 *ysarūna ttugara* 'green ginger', BS *ādraka-*, Tib. *sgehu gser čhod*; III 86:88 *ysarūm māngā* 'green beans' (BS *mudga-*); Z 20:5 *ysarūne tcalce* 'green edges (of the fountain)'; K 154:36 *himje ysarūnim (-im = -ai)* 'red, green'. See also dyadic compound *gvā-ysirūna-* 'green', BS *pāṇḍu-* 'yellow', and *haritā*. From \**zari-gauna-*, older compound, Av. *zairi.gaona-*, Zor.P. *zar-gōn*, N.Pers. *zargōn*, see later compound *ysara-gūna-*.

**ysarraī** 'golden', Z 14:40 *kho ysarraī ggarā rruštā* 'like the golden mountain he shines', see *ysarra-* in *ysarra-gūna-*, Armen. lw *zarna-*; beside *ysarrnaa-* below.

**ysarkula-** 'man's name', see VI 289, Z 11:78 *hamtsa purakā ysarkulna* 'with his son Zarkula'. Similar collocations in v 36, 20v7 *hamtsā purā sparadattā*; and v 36, 20v9 ⟨*pū*⟩*rakā māmdakā jsa*. Saka *-kula-* from *krta-* as second component in the Hūna royal name *Mihira-kula-*, and West Iranian Zor.P. *yazda-kart*, Armen. lw *yaz-kert*, N.Pers. *yazdigird*. In *ysar-* possibly lies *zara-* 'moving things (= giving good destiny)' as agent noun beside the *-van-* agent suffix in Av. *zrovan-* (\**zr-van-*) 'time' as 'mover', note later Armen. *zrouan...* or *t'argmani baxt kam p'ar-k'* 'zrovan which is interpreted by fortune (*baxt*) or fortune (*p'ar-*)', where *zrovan-* is 'promoter of good things' (see Zoroastrian problems 38); the base is *zar-* 'to move, drive', O.Ind. *jarate* variant with *carati*. Then *ysarkula-* is like Western Iranian *zurvān-dāt* as man's name. The name *Zarmīhr* may contain the same *zara-* 'giving fortune', like *bay-mīhr* 'distributor' epithets of Mīhr.

**ysarñā-** 'rough place', III 79:6-7 *saṃgvā tsvā nvaštakā ttramdūm, ysarñvā bura gvārai yim (=ye, vye) daukhā na bidai* 'moving (*tsvāna-*) among the stones, I crossed easily, even in the rough places I was busy, I did not feel distress'; ibid. 8 *savūm vā ysarñvā* 'I mounted (rode up) in the rough places'. Conjectural, to Av. *zarš-* 'be rough', *zarštva-* 'stone', glossed by Zor.P. *sang*, adjective *zarštvaēna-*, Zor.P. *sangēn*; Yašt 10:39 *zarštva* 'stone (from a sling)'; Pašto *ziš* 'rough'. IE Pok. 445-6 *gher-s-*, O.Ind. *hārṣate*, *hīṣyati* 'be stiff, excited, happy', Greek χέρος 'mainland', χοίρος 'young pig' ('bristly'), Lat. *horreō*, *horridus*, Celtic O.Ir. *garb*, Welsh *garw* 'rough' (\**ghr-uo-*), O.Engl. *gorst* 'gorse'. See s.v. *ysira-* 'rough'.

**ysarrnaa-** 'golden', Z 3:84 *hamau...ysarrnā brūñāre kho urmaysde purra* 'the vessels, golden, shine like sun (and) moon'; III 103:50 *ysarrnai bādā* 'the Golden Land'; JS 20v2 *keyuda ysarrnā* 'gold ornaments'; v 31, 90r4 *stihva ysarrnā yanda* 'make golden *stūpa*-monuments'; v 263, 89r4 *ysarrnaina šumchā(na)* 'with golden beak', BS G 37,

- 76b6 *suvarṇa-tuṇḍāni*, Tib. *gser-gyi mchu-čan*; v 342, 83v4 *ysarrnaina ṣuṃcā(na)*, BS G 37, 78a3 *suvarṇa-tuṇḍāni*; K 72:24 *sa-ysāra ysārnā nika* '100,000 golden ornaments' (BS *niška-*); here *-rn-* is written with the full *ra*-sign above *na*, not the suprascript *-r-*. From *\*zarnaka-* < *\*zaranaka-*, see *ysar-*.
- ysarrninaa-**, 'golden', II 87:2 *mistye ysarrnīmje jānave vī āna* 'from the Great Golden Land'; K 49:4:2 *pyaure ysarrnīja* 'golden clouds'; without *-rr-*, III 104:29 *ysarrnījai je(na)ṅgi vī* 'in the Golden Land'. Adjective to *zarana-*, see also *ysarrnaa-*, to *ysar-*.
- ysaṣ-** 'crush', III 43:30 *paysṣāidai dadā rāysq gvauna nq byaidai* '(as the dog gnaws the bone) his teeth crush it, there is found no taste (or juice?) at all' (BS *rasa-*). Base *zamb-* > *zam-* with inchoative *-s-*. See *ysīmā* 'teeth'.
- ysah-** 'cease', Z 24:423 *ysahāte māstā bajāṣṣā* 'the great noise (the *siṃha-nāda-* 'lion's roar') ceases'; Manj. 93 *khvai ysahāda kāme kure* 'when for him false thoughts cease'. Causative, v 117, 66r3 *ysehāna nḥiṣṣāna kiramṅaraṁ sañāna bvemate jsa* 'to be stopped, to be suppressed the evildoers with plan (and) knowledge', BS *duṣṣṭā-nām śamanārtham sukṛtānām pravartakaḥ* (differt). Base *zah-*, Av. Yasna 60:7 *mā yave imat nmānəm xvarəno frazahit* 'may fortune never forsake this house'; Yasna 53:8 *zahyā*. O.Ind. *jasate* 'it fails' would give O.Ind. *jas-*, Iran. *zah-*. But possibly the base *zā-*:*z-*, developed *za-*, *za-h-*, to the O.Ind. base *hā-*, *jahāti*, *hina-* 'abandon'. See *vašāre*, *yšāya-*.
- ysā-** from *ysāta-* 'birth', I 149, 59r2 *ysāna hana* 'blind from birth', BS *jāty-andha-*. Probably *\*zāti-*, Sogd. Bud. *z't*, M.Parth.Pers.T. *z'd* 'birth', O.Ind. *jāti-*. See *ysan-*.
- ysā** 'born', older *ysāta-*, see s.v. *ysan-* 'bear; be born', fem. *ysāya*, K 51:6:3 *ysāva*, and III 95:43.
- ysā**, *yšā*, *ysām* '1000', see *ysāra-*.
- ysāj-** 'keep', I sing. II 14, 2a6 *khū a ysājū mirā* 'if I keep him, he will die'; v 384, 9a1 *ysājū āstyā* 'I hold firmly', see s.v. *ṇauysira-*. Participle, *ysā-* first component, JS 32r3 *beysā-dēde* 'seizing the stick' (BS *daṇḍa-*) parallel to Pali *atta-daṇḍa-* (*ātta-* 'taken'), beside the verb with nasal *bi-ysamj-*, *biysīya-* 'to seize' and *niysīya-*.
- ysāḍa-**, *ysāḍaka-* 'old', participle to *ysar-* 'become old'.
- ysānū** 'knee', see *ysānū*.
- ysātā** 'born', see *ysan-*, fem. *ysāya*, later *ysāva*, *ysā*.
- ysān-** 'to appear, be conspicuous, honour, be bright', I sing. present, III (ed. 2) 139:4-5 *ne ne mara ysāne ysama-śamḍya lovā baña* 'here in the world I do not shine', BS G 37, 34a4-5 *na-īmaṃ loke śobhayiṣye (īmaṃ = imamhū)*; 3 sing. SuvO. 68r4 *śśārttete jsa brūṇandei ysānde* 'appears shining with fortune', BS *śrīyā jvalantam*; JS 3v1 *pha hva ni ysāṃde* 'the spoken (word) does not much appear (conspicuous)' in a troubled period; 3 plur. II 113:101 *mistye ysarrnai bādā vī ysānāre* 'they are an honour to (are conspicuous in) the Great Golden Land'; preterite *-āta-*, III 108, 2933:4-5 (*hina*)... *ysānāve ṣṭā tta tta au pātā ṣṭā hina ysānāva vāṣṭi* '(the army... they went out to the fight), it shone; so next this army shone forth ('was conspicuous hither')', both *ysānāve* and *ysānāva* fem. sing. with *hina*; Z 2:172 *lakṣanyau āysāte ysānde* 'he is beautiful adorned with the *lakṣaṇa*-marks'; Z 22:99 *tcamāna ysānde bilsamgyi* 'whereby the mendicant community is honoured (distinguished)' (BS *bhikṣu-saṃgha-*); JS 23v1 *tta tta baysā ysāṃdī dīpamkarā brrūnā* 'so you honoured (active preterite) the Buddha, the brilliant Dipamkara'; noun, III (ed. 2) 139:5 *ne ne ysānā paralova aṣṭā karā, haṃdaro biṣe ju mamā ysānā nīṣṭā karā nātca* 'there is not distinction in the other world at all, within the house there is for me not distinction, outside at all'; BS G 37, 34a5 *na śobhayiṣyāmi paratra ca, antar-grhe na śobhāmi na śobhāmi ca bāhīre*; K 34:75 *ysāna tṣve khū ji pyāṣṭi bādā* 'he came to beauty (was admirable) like the autumn time'. Adjective, SuvP. 74r4 *uspurā idrriyau ysānastā* 'complete in faculties (BS *indriya-*), handsome', BS *sarva-anga-sarva-indriya-śobhita-angah*; Bcd 57r1 *baysūnā maṇḍalā ysānastā uvārā* 'the Buddhist *maṇḍala*-circle beautiful, exalted' (BS *udāra-*); II 86:39 *śūra tcaṣū ysānastā* 'valiant (BS *śūra-*) brilliant, admirable', II 103:68 *tīra parbīra ysānastyai ysā-gūnya chai jsa* 'face, surround, distinguished with golden-coloured skin'. From *ysān-* 'appear', whence 'be conspicuous, admirable, distinguished, beautiful, to Oss. D. *zinnun*, *zindtān* 'appear', I. *zynyn*, *zyndtān*, *zynd* (like D. *xunnun*, I. *xūnyn*, *xudtān*, *xūndtān* 'be called', base *hvan-*), hence passive or middle to *ysān-* 'to know', Oss. D. *zonun*, *zund*, I. *zonyn*, *zynd*, DI. *zond* 'knowledge'. For 'seem' > 'be conspicuous' see s.v. *aurrtā*, and *mura-* 'bird'; Zor.P. *sahastan* 'seem', *sahik* 'conspicuous' (Zoroastrian Problems, ed. 2, xiii-xv). For 'to know', see *haysān-*, *vaysān-*, *paysān-*; and *biysān-* 'become awake'. To Av. *zan-*, IE Pok. 376 *gen-*. See cognates s.v. *paysān-*.
- ysānū** 'knee', and *ysānū*, v 69, 8r3 *ysānū śando vāstāte* 'he placed knee upon the ground', BS G 37, 11a5 *jānu-maṇḍalam prthivyām pratiṣṭhāpya*; v 330, 20v3 *dvyau ysānvayau* 'with two knees', BS G 37, 17b5 *jānu-dvayam*; N 90:29 *śśamḍya ysānuvyau* 'with knees on the ground', BS *dharaniṣu jānukam*; III 133, 4b5 (*hva*) *ramdā ysānve śśando vi(śtāndā)* 'they placed the right knees on the ground', BS *dakṣiṇa-jānu-maṇḍalam prthivyām pratiṣṭhāpya*; N 77:6 *odā ysānvānu vahīyṣe* 'up to the knees entered (the pool)', BS *jānu-mātram tatra puṣkarīnyām praveṣya*. With *-n-*, Sid. 129r2 *ysānū*, Tib. *pus-mo*; Sid. 129r2 *ysānve*, Tib. *pus-mo*. To Av. *zānu-* (if not 'chin'), *šnūm*, *šnubyas-ēt*, *āxšnu-*, *fra-šnu-*, Zor.P. *zānūk*, *šnūk*, M.Parth.T. *z'nwg*, M.Pers.T. *šnwg*, Sogd. Bud. *z'n'wk*, *z'nwk*, N.Pers. *zānū*, Wanetsi *zūng*, Pašto *zangūn*, Sanglēcī *zung*, Šuynī *zūnə*, Waxī *zōnū*, Yaṅ. *zonk*, Sarikolī *zun*. To IE Pok. 380-1 *genu-* 'knee', O.Ind. *jānu-*, *jña-*, Greek γόνυ, γούξ 'on the knees', Lat. *genū*, Got. *knīu*, Tokhara B *kenīne* 'two knees', A *kanvem*, Hittite *genu*.
- ysāya** 'born', participle fem. to *ysan-*:*ysāta-*.
- yšāyā** 'rust', Sid. 13v2 *tyām hīya yšāyā*, = v 323:142-3 *tyām hīya yseya* 'the rust arising from them', BS *tanmalā*, Tib. *de-rnams-kyi g-yah*; Manj. 89 *khū ysira ysāya jsa pūḍa* 'like gold free from rust'. Parallel Udānavarga 9:19 *ayaso hi malaḥ samutthitah*, Tib. 9:19 *lēags-las g-yah ni laṃs gyur-pa*, Pali Dhammapada 240 *ayasā va malaṃ samutthītam*. The 'rust' as residue, from *\*zāyā-* > *yšāya-* (note also *čāya-* 'magic', *ceyyau* for *-āy-* replaced by *-ey-*), to N.Pers. *zang*, *žang* 'rust', *zangār* 'verdigris', Armen.

lw *žang*, *žank* (-o-), Georgian lw *jang-i* (ž->dž-=j-), Oss. D. *izgā*, I. *zgā*. From *zā-* 'to leave, remain', see *vašāre* and *ysah-*; the subscript *yṣāya-* excludes derivative from *ysāta-* 'produced'.

**yṣāya-** 'delict, fault', Z 22:236 *paṃjyau jsa yṣāyjo ttāma ysama-ssandai āphādā ṣtātā* 'then the world will be disturbed by the five derelictions'. From *zā-* 'leave', parallel to Av. *raēθ-* 'leave', *irista-* 'delictum'. See *zā-* s.v. *vašāre*, *ysah-*.

**yṣāyā** without clear context v 57, 116v3 *sarbāte yṣāyā* 'rises; the rust...'

**ys(ā)ye** 'born', from *ysāta-*, s.v. *ysan-*, Manj. 111 *khu jsā tti i ys(ā)ye usparra* 'if he is born complete (in limbs)'. See s.v. *ysan-*.

**ysāysa-** 'herb, grass', BS *trṇa-*, SuvO. 56r5 *biṣṣūnya raysāyana aruue kiṣṣāngye bāysaṇā ysāyse biṣṣūnya hāro* 'all kinds of elixirs (BS *rasāyana-*), medicaments, luxuriant grasses of the grove, all kinds of vegetation', BS *nānā-trṇa-gulma-oṣadhi-vanaspatayah*; Sid. 14v4 *ysāysyau hūyām bātyau jsa* 'with roots of grasses', BS *trṇa-*, Tib. *rāvahi rā-ba* ('roots of grass'), Z 24:258 *svastākāna nāte ysāyse* 'he accepted grasses from Svastika' (the reaper), parallel BS *trṇāny upādāya śucini lāvakāt* ('from the reaper accepting pure herbs'); Z 2:28 *ggaṃtsu ye kaṃggīndi u ysāysinaī pajuttā* 'let someone dig a pit and cover it with grass'; Z 2:112 *kye va ju padajsu ysāysu* 'let someone burn grass'. Adjective, *ysāysinaa-*, Z 13:38 *ysāysino dālysu* 'a raft of grass'; Sid. 137r1 *ysāysinām bātām jsa* 'with roots of grasses', BS *trṇa-*, Tib. *rāhi rā-ba*; JS 32r1 *ysāysīna gvahaṇa* 'in a grass hut', parallel BS *trṇa-sālā-*, see III 82:11-2 *ttrīna-sēla* (loc. sing.); I 143, 52r2 *ysāysinaī hā paṃca-mūlana kaṣā stāka* 'a decoction (BS *kaṣāya-*) from grassy *pancamūla* is necessary', BS *kaṣāka-pancamūlasya kuryāt* (BS *panca-mūla-* 'a group of tuberous plants', *trṇa-pancamūla-* 'five kinds of grasses'); suffix *-ja-*, I 139, 47r3 *\*ysāysajā* (written *ysyāmsaja*), BS *tr(ṇa)-bhu-* 'arising from grasses'. To M.Pers.T. *z'z* 'weed', N.Pers. *žāž* 'thistle', *žāžah* 'thistle, palm', Oss. I. *zaz* 'palm, yew' (not 'ivy'), Abaza *zazə* 'cornelian cherry, cornus mas', Tabarsarāni *zaz*, *dzadz* 'thorn', Darga *ccacci*, Lakk *ccac*. IE *gēg(h)-*, *geg(h)-* 'prick, sting', Pašto *āyzai*, *ayzai* 'thorn', *āzyan*, *ayzan* 'thorny', *āyzakai* 'a species of thorny plant', N.Pers. *γāž* 'thorn', Zor.P. *gaz-* 'to bite' (*gčyt*, *gazēt*), N.Pers. *gazīdan* 'bite, sting', *gāz* 'biting; teeth, scissors, pincers'. See also IE Pok. 354 *gēgh-* 'bush'.

**yṣāysa-** 'bile', III 90:194 *gviḥa yṣāysā* 'cow's bile'; Sid. 149v3 (oblique) *ysaiysā*, BS *pitta-*, Tib. *mkhris-pa*; Sid. 106r5 *ysaiysai āphide* 'his bile is disturbed', Tib. *mkhris-pa hkhugs-nas*; III 84:44 *ysaiysai āphede*. From *\*zal-zato zar-* 'be yellow' (see *ysar-*), hence *\*zālza->yṣāysa-*, oblique *ā* (before *i*) > *-e-*, *-ai-* *ysaiysā*. For *-za-* note also Zor.P. *spurz*, Av. *spərəza-*, O.Ind. *plīhan-*, s.v. *ṣpuljei*. For 'bile, gall' Av. *zāra-*, Zor.P. *z'hlk*, *zhlk*, *z'lk* *\*zahrak*, *\*zārah*, N.Pers. *zahrah*, *zardah*, Balōči *zahrak*. Note also Abaza *a-zāz* 'bile' (from Alanian), Abxaz *ā-z*. IE Pok. 429 *ghel-*, Greek *χόλος*, *χολή*, Lat. *fel*, *fellis*, *bilis*, O.Norse *gall*, O.Engl. *gealla*, Let. *žults*, O.Slav. *zličč*, Russ. *žělč*, Old Russ. *zūlč*.

**ysār-** 'to make noise, caw', III 40:10 *ṣaudākyā ysārārā*

*hamdā hauṣkyau bāhyau* 'the ravens (*ṣṣund-*) caw in the dry trees', =III 47:53 *ṣāmdakyi rrāysārā hadā hauṣtyā bahyā* 'the ravens caw in the dried trees', =III 35:35 *ṣādakye rrāysada hadā hauṣkyā bahyā*. To Oss. D. *zarun*, I. *zaryn*, *zarydtān*, *zard* 'to sing', *zard* 'song', *zarāg* 'song; singer, adjective singing', =D. *zarāgā*, *zarag*; *zāllang*, I. *zylang* 'sound, echo', *azāhūn*, I. *azālyn* 'to echo', *bajazāhūn*, *nyjazāld*, *nyjazālyn*, *azālydi*, *azāldysty*. IE Pok. 352 *gār-* 'call, cry', Armen. *cicārn* 'swallow (bird)', Greek *γᾶρυξ* 'voice', Lat. *garrīo* 'chatter', Celtic O.Ir. *gar-* 'to call', O.Engl. *cearu* 'sorrow, care', and 'cry'. See also *ysirūm*; and *ṣanā*.

**ysāmryai** 'gold-coloured (?)', II 102:30 *vamāna ysāmryai brrūnyai*, to either *\*ysāra-* (like Av. *zāri-*) or to *ysurr-* < *\*zarnu-* (Av. *zarnu-*) see s.v. *ysūrri* below. See base *ysar-*, hence 'mansion (BS *vimāna-*) golden-coloured, brilliant'.

**ysāra-** 'thousand', *ysāru*, *ysārā*, *ysāre*, *ysāra*, oblique *ysēr-*, with *-i ysārī*; gen. plur. *ysērnu*, *ysērānu*, *yseryem*, *yseryām*, *ysāmryām*; loc. plur. *yservō*, *yservā*, inst. plur. *yseryau*; ordinal v 280, 5b2 *ysāramu nasu satāmu (nasu)* '1000th part, 1000th part'; III 26, 31r2 *sataṃ nasu ysāram nasā*; K 4, 141v3 *ka nū va ysāru gyasta balysa (dātu) hvatāndā vīro* 'if a thousand *deva* Buddhas had preached the *dharma*-doctrine to them'; Tib. *gal-te de-dag-la sans-rgyas brgya ston-gis čhos bsad-du zin kyan* (*zin* 'pass, end'); K 76:206 *ysārā tcahaura* '1004'; K 90:735 *ysārā kula* '1000 *koṭi-s*' (BS *koṭi-* '10 millions'); Manj. 418 *pharai ysāre hadarai śāya* 'many thousand other Śākya people'; II 114:14 *ysāra jva* 'may you live 1000 (years)'; II 93:9 *dvī ysārā* '2000'; v 329, 13r5 *satā ysāre kalpa* '100,000 *kalpa*-periods', BS G 37, 11a1 *kalpa-sata-sahasraṃ*; K 76:210 *yseryām paṃjām gyastām baysām nāma* 'names of 1005 *deva* Buddhas', =K 76:204 *yseryem paṃjem gyastām baysām nāma*; v 338, 62r2 *tcahore-haṣtātā yservō kulāruo* 'in 84,000 gabled halls' (BS *kūṭāgāra-*), BS G 37, 58a2-3 *catur-aṣṭīḥ kūṭāgāra-sahasraṇi*; I 252, 1r5 *(a)humāryau sīyau yseryau* 'with countless 100,000s', BS *sata-sahasra-*; adjective, v 246, 11b1 *ysārī jsām gyasta baysa*, =K 97:183 *ysārāi jsā jasta beysa* '1000 *deva* Buddhas', BS *buddha-sahasraṃ*; II 62 *Ačma 4 ysārī haṃbā* 'the amount of 1000'; II 38:18:1 *ysērī haṃbā*; compounds, III 83:19 *ysāra-salū* 'of 1000 years'; Z 3:80 *vāysānu bendā ysāra-vārgyānu* 'on lotuses of 1000 petals', v 66:10 *vīysa ysāra-vera*, K 63, 78v1 *vīysā ysāra-vārrjā*; K 147:16 *ysāra-vārja śi vaiysa baida* 'upon a 1000-petalled white lotus', see *pārra-*; Z 22:143 *caḥ gyastūni ysāra-vālsū* 'royal 1000-spoked wheel'; I 252, 1v1 *(ysā)ra-ṣāsū*, BS *sahasra-ara-*; v 91, 611v1 *ysāra-ṣāsavyau cakrīyau*, BS *cakra-* (see *pālsū*). Later loss of *-rā*, II 38, 14:2 *dasau ysā ca* '10,000'; II 24, 23:5 *dvī ysā hauda-se tcahausā* '2740'; II 24, 23:4 *dasau ysā ca-sa cghausā* '10,440'; II 25:30:2 *mūri 44 ysā cya*; II 93:10 *deārbista ysā haṣta-se* '23,800'; v 222, 9:6 *mūri 10 ysā ca heḍi* 'he gives *mūrā*-coins 10,000'; v 199b7 *ysā cya 900* '1900'. With *-u* 'and', SuvP. 62r3 *sa ysamtha ysārū kulā* '100 births, 1000 and 10 millions' (BS *koṭi-*), BS *jāti-satā jāti-sahasra-koṭyāḥ*. From *\*hazahra-* (with loss of *ha-*), Av. *hazāra-*, *hazahra-*, Tumšūq *zare*, Sogd. Bud. ILPW (Aramaic *alp*), Man. *z'r*, Oss. *ärzā*, M.Parth.T.,

M.Pers.T. *hz'r*, Zor.P., N.Pers. *hazār*, Armen. lw *hazar*, Pašto *zər*, plur. *zarā*, Orm. *āzār*, *zār*. Loan-words from N.Pers. *hazār*, Yaγn. *hazor*, Šuγnī *hazōr*, Yazg. *azor*, and further (from Alanian) Hungarian *ezer*, Čečen, Inguš *ezar*. IE Pok. 446 *ghes-lo-*, O.Ind. *sahāsrām*, Greek χείλιοι, χέλλιοι, χίλιοι; Iranian *ha-*, O.Ind. *sa-* 'one', IE *sm-*, IE Pok. 902-5.

**ysāra** 'anger', III 122:45 *ysāra na ina* 'do not make anger (= 'be angry')', BS *roṣaṃ na kāraya*; III 124:75 *mama ysāmra naista* 'I am not angry', BS *mama roṣa na asti*; ibid. 76 *na ysāmra hamai* 'I am angry', BS *mama roṣa āgacchati*; II 97:105 *aysmya ysāmra hamai āra vā hīstq* (= II 94:21-2 *aysmya ysāmra hamai āra vā hīstq*) 'in the mind anger arises, fault comes in'. See *ysurrā* 'anger' from base *zar-*.

**ysāra** 'tasty, pleasant', II 87:53 *byaihai pasai ysāra* 'I get the pleasant syrups'. From \**ysūra-* adjective to *ysuy-* 'taste', possibly \**zaušara-*.

**ysālva** 'barberry', Sid. 12111 *ysālva*, BS *nīṣā* ('turmeric'), Tib. *skyer-pa* 'shrub with yellow flowers'; III 93:264 *ysōālva*. To N.Pers. *zarīj* 'barberry'. From *zar-* 'reddish, yellow', \**zāruwā-* > *ysālōwā-*. See *ysar-*, *ysīdaa-* 'yellow'.

**ysāmstā** 'is lost', III 48:70 *narvānū sauhi cada ysāmstā tteye jsa pūñūdi arahada ca satsāra niraṃda na ysīra brri āsta* 'what great joy in *nirvāṇa* (BS *sukha-*) has been lost, by him the meritorious worthy one (BS *arhant-*) who has gone into migration, it is not dear to the heart'. Preterite to *ysiy-*: *ysotta-* 'flow away, cease', see *ysausta-*, base *zau-d-*, increment to *zau-*: *zu-* 'flow, flow away'.

**ysigam** 'place name' (Khotan?), v 310:viiv3, *u hatsū ysigam kšira bisai thim-šī jsa* 'with the Court envoy inhabitant of the land Zigam'. Chinese *t'ing-šī < d'ieng-šī* (K 1003:1; 526:2) 'court envoy'; plural II 88:25 *raṃmīnje mistye jānave vī bisā thim-šīya* 'the Court Envoys of the Great Jewelled Land' (= Khotan), see SDTV 67.

**ysīca** 'yellow', fem. to *ysīdaa-* (\**zarita-*), Sid. 136v4 *ysīca utce khāje kheṇḍā hame* 'the serum (yellow water) becomes like mud', BS *-kleḍī kardamaḥ kardamopamaḥ*, Tib. *ču-ser-gyi hdam zin-du hdug-pa rnamṣ yin-no*; Sid. 136r3 *cha ysīca hame* 'skin becomes yellow', BS *pīta-*, Tib. *mdog ser-zin*, Sid. 133v4 *chavai hīja u ysīca* 'his skin red and yellow', Tib. *mdog dmar-zin ser-ba dan*; Sid. 131v5 *ysīce utce*, Tib. *ser*; Sid. 149v5 *cu tcimīna ysīci utci nīrāme* 'when yellow water issues in the eye', BS *klimma-*, Tib. *mig-čhag rñin* (*hchag-pa* 'cause to drip'); K 154:35-6 *bvīmīya (-im=-ai-) pašīda ysīce šīye āsanīm (-im=-ai-) cu ra hīmje ysarūnīm (-im=-ai-)* 'they send out rays (s.v. *bāyā*), yellow, white, blue, which also are red, green'. See *ysīdai* 'yellow'.

**ysīcaurga** 'very yellow', fem. to *ysīdaurga-*, Sid. 138v2 *chavī tcarba hame u šīya u ysīcaurga* 'his skin becomes fat and white and very yellow', BS *śukla-pāṇḍu*, Tib. *mdog snum-zin dkar-ba dan, dbal skye-ba dan*. For *-aurga* see *ysīdaurga*, *šīyaurga*, *haryāsaurga*. See Tib. *dbal skya-ba*, s.v. *šīyaurga* (*dbal* 'top').

**ysīdai** 'yellow', Sid. 127r4-5 *haryāṣq cha ysīdai šī āstaṃna bōāñā* '(the symptom) must be known to be black skin, yellow, white and the rest', BS *kṣṇa-pīta-sitābhāvā(h)*, Tib. *mdog gnag-pa dan, ser-ba dan, dkar-pa rnamṣ yin-te*; Sid. 131r5 *ysīdai āchai*, BS *pāṇḍu-roga-*, Tib. *skya-rbab*;

II 41:7 *ysīdā parauva* '(yellow=) imperial orders'; Sid. 105r2 *saṃnā biysma āstaṃna ttai ysīdā hamāre* 'faeces, urine and the rest so for him become yellow', BS *pīta-mūtra...viṭ*, Tib. *phyi-sa dan, gcin rnamṣ ser-ba yin-no*; I 177, 96r3 *ysīdīm (-im=-ai) sāṣvā* 'yellow mustard', BS *sārṣapa-*; compound, III 84:46; III 88:146; Sid. 100r3 *ysīdā-spye* 'flower' (a flower name). With *-aurga-*, Sid. 140r4 *ysīdaurga hame* 'becomes very yellow', Tib. *ser che-la*. See *ysīcaurga-*, *šīyaurga-*, *haryāsaurga-*. From \**zarita-*, Av. *zairita-*, Sogd. Bud. *zyrtk*, Zor.P. *zart*, *zartak* 'yolk', *zart-gōn* 'of yellow colour', N.Pers. *zard* 'yellow', *zardah* 'gall; yolk; dun-coloured horse', *zardak* 'carrot', Armen. lw *zartagoyn* 'a yellow flower used to colour; crocus', Oss. D. *zāldā* 'lawn, low herb', (= I. *nāū*), *zāld-gārdān* 'funeral in spring, covering tomb with green' (*kārdān* 'cutting'); Pašto *ziyar*, *zēr* 'yellow', Orm. *zyēr*, Parāči *zītō*, Yidya *zīt*, Sanglēči *zāl*, Waxī *zart*, Šuγnī *zīrd*, Rōšāni *zīrd* 'yellow', *zīrday* 'yolk', Yazg. *zard* 'yellow', *zardak* 'carrot'. See *ysar-*, IE Pok. 429 *ghel-*.

**ysāta-** 'carried off', participle to *ysän-*.

**-ysāta-** 'adorned', see *āysän-*: *āysāta-*.

**ysīta-** 'depressed', K 7, 147v2 *ysīta-aysmuva* 'of depressed mind', Tib. *zum-pa* ('depressed'), Chinese *hie-tai-sin* 'despondent' (K 366:3; 184:10; 801:1). From base *zī-*, Oss. D. *zinadā* 'laziness', I. *zīvōg*, with negative, I. *ānāzīvōg* 'diligent'; as a folklore name D. *zēvōg*, I. *zīvōg* 'the lazy one'. IE *ǵ(h)ei-*, possibly IE Pok. 418 *ghēi-*, O.Ind. *hinā-*, *jihute* beside *hāni-* 'lack'; Av. *zā-*, see s.v. *vašāre*, rather than IE *ghēi-* as variant to IE *g<sup>u</sup>dhei-*, O.Ind. *kṣai-*, *kṣi-*, Greek *φθi-* (see VI 294). See also *ysīttara-*. Possibly II 40:38 *ysītye basakā* 'frisky calf', from \**a-ysīta-*. For *zī-* see also M.Parth.T. *zys-* 'to renounce'.

**ysīta-** 'seized', participle to *biysamj-*, *biysīya-*, *baiysī*, *baiysīttai*, 'to seize'.

**ysīttara-** 'reduced, short', comparative to *ysīta-*, v 130, 49a4 *satva ysīttarā balyā hā(māre)* 'the beings in shorter time become Buddhas'; Z 2:27 *ku puṣṣo ysīttaru mīdā* 'where at once, more shortly, he dies'. Double comparative *ysīttadāra-* (as *hastadāra-*, *mistadāra-*) Z 2:70 *ysīttadaru hā usahyāmā* 'we will come very soon'. See *ysīta-* to IE *ghēi-* 'fail', see Av. *zā-*, M.Parth.T. *zys-* 'to renounce'.

**ysīda** 'she bears', from \**zanati*, base *ysan-*, Manj. 191.

**ysän-** 'to carry off', participle *ysāta-*, *ysya-*, v 63v6 (dyadic) *hausīndā ysānīndā* 'they remove', BS *haranti*; Z 22:321 *ttu nī purorīndī ysānīndī* 'that of ours they remove, they carry off'; III 1:45 *bišī ysmīdī* 'they carry off all of it'; participle *ysāta-*, Z 292:14 *ysātāndā*, Z 22:308 (triadic) *hoštāndī puraūdāndī ysātāndī*; II 91:99-100 *bišā ysyāmā pīdakā āstaṃna* 'they took away all, the letter and the rest'; K 45:14 *ysye* 'he carried off'. Noun, II 127:25 *ysīnāme*. From *zai-*: *zī-*, Av. *zinā-*, *zinaṭ*, *zyāni-*, O.Pers. *adinā(t)*, *dītam*, Sogd. Man. *zytyy β't* 'he is ruined', *zym-*: *zyt* 'take away', Bud. *zykh* 'harm'; Zor.P. *zīm-*, *zinišn*, *ziniṭan*, *ziniṭār*, *zīnan*, *zīnēnīṭār ut margēnīṭār* 'removing and killing', *zīn ī drōxtārīh* 'harm of deceit', *kōxšēnd ut zīnēnd ut drīnēnd* (Pd. 36:94) 'they fight and carry off and cut off'; *zyān*, *zyānak* 'injury', Armen. lw *zean*, *vzean*,

N.Pers. *ziyān*, Balōči *zin-:zita* 'snatch', *zinay*, *zība*, *zinag*, *zita*, *zinta*, Waxī *zōiya* 'ruin'. IE Pok. 469-70 *g<sup>u</sup>ei-*, *ḡei-*, O.Ind. *jināti* (with ambiguous *j-*) 'destroy', *jjāni-* 'loss'.

**ysän-** 'adorn', see *āysän-:āysāta-*.

**ysänāj-** 'wash', SuvP. 66v4-67r1 *ysinājide muhu baysa mušdže ūci jsa pvāskye* 'may the Buddhas bathe me with the cool water of mercy', BS *snāpayantu māṃ buddhāḥ kāruṇya-salila-udakaiḥ*; Z 3.102 *kho ju ye ysänājā neṇa uysnauru samu* 'as one bathes with *anausa-*drink a being'; infinitive, Z 24.220 *ākṣuttāndā paṣsamā kādāna ysänājā* 'they began to bathe him to honour him'. See also *bināj-*, *bināya-* 'steep', *ysänāh-* 'wash', *haysnā-* 'wash'. From *snā-*, with increment *-j-*, *-h-*, to Av. *snā-*, *snāya-*, *snya-*, *snayētē*, *snāda-*, participle *snāta-*, infinitive *snātē*; Sogd. Bud. *sn'y-*, infinitive *sn'y*. Chorasm. *snādak* 'washed', M.Pers.T. 'sn'y- 'to cleanse'; N.Pers. *šinā*, *šināh* 'swim', *šunān*, *ušnān* 'washing stuff' (*\*abi-šnā-*), *āšnā*, Armen. lw *ōšnan* 'soap-plant'; Oss. I. *najyn*, *nad* 'bathe (intr.)', *najäg* 'bathing', D. *nakā kānun* 'to swim', I. *lenk kāny* (*\*nāy(a)na-ka-*), D. *āxsnun*, *āxsnad*, I. *āxsyn*, *āxsad*, Yaṅn. *sinoy*, *sinoyta*, Šuṅni *zenē-*, *zini-:zinōd*, *zinōc* (*c=ts*) 'water-skin for swimming', Yazg. *znay-:zned* 'wash', Parāči *sunī-*, Sangleči *zōnē-*, Pašto *prē-wīndzal*, Wanetsī *winzen-:wā-*; *zn > zd*, Waxī *wuzdi-*, *wizdik*, *wīzdey-*, *wōzdōid*, Yidya *wuzn-*, *wuzd-*, *zōnay-* 'bathe, swim' (*\*ava-snā-*). IE Pok. 971-2 *snā-*, *nā-*, O.Ind. *snāti*, *snāyate*, *snātā-*, Greek *νήχω*, *νέχω*, Lat. *nā-*, *no*, *nare* 'swim', Umbrian *snata*, Celtic O.Ir. *snām*, Welsh *nawf* 'swim'.

**ysänāh-** 'wash', SuvO. 53v5 *ysänāhānu* 'to be washed', BS *snātavyaṃ*, Sid. 135v1 *ysināhāña*, BS *snāna-*, Tib. *khru* *bya-ba*, JS 6v1 *ysināhe*; K 27.147 *ysanāhāña*; participle, *ysänautta-*, v 113, 35v6 *huyśänautta* 'well-washed', BS *usnāta-*; I 137, 45r3 *surai-v-i hüysinautta hamāña vasvi* 'he must be clean, well-washed, pure', BS *śuci-*. Hence *-āh-: -autta-* from *snāp-*, Zor.P. *šnāpēt*, *šnāp* 'swimming', N.Pers. *āšnāb*, *āšnā*, *išnāb*, *ašnā*, *ašnāv*, *ašnāh*, *ašnāh* 'swimming', O.Ind. *snāpayati*, *snāpita-*. IE Pok. 971-2 *snā-* with cognates.

**ysinīta-** 'entrusted', Z 22.96 *biśśā gāthā ysinīta* 'all the householders are entrusted'; III 21, 6b2-3 *ysinīya hauḍi biśa-pīrmāttamye ysinīya haurāme jsa* 'he gave in trust with the all-supreme entrustment', BS *parinditah paramayā parindanayā* (BS *parindati* dyadic with *nikṣipati* 'entrust'), =III 21, 8a4-b1 *ysinī hauḍā. . .biśa-pīrmāttamā ysinī haurāme jsa*; Z 24.502 *ce ttū śśāsānu nāndā ysinīyā balysāna* 'who took in charge this doctrine from the Buddha', K 99.261-2 *ca vā ttu hvāna kṣīra ysinī nāmda iye* 'who would take in charge this Hvatana land'; K 18.208-9 *tvā nāra hvāṣṭe mira gyaṣta ysinī bāste* 'he took his wife to his mother the chief queen to her charge', =K 26.136-7 *tva nāra hvāṣṭe mare jaṣta ysimī bāste*. From *\*zaina-* 'guarding' with suffix *-īya-* (secondary *-īta-*), Av. *zāēna-*, Zor.P. *zēn*, *zēnahār* (*\*zaina-hāra-*) dyadic 'guarding', N.Pers. *zēn-hār*, Georgian *zēnaar-i*; Zor.P. *zēn-dān* 'guardroom, prison', N.Pers. *zēn-dān*, M.P.T. *zynd'n* 'prison', Aram. *zndnqn-* 'jailer' (JA 1935, 1, 243); Sogd. Bud. *zynyh*, M.Parth.T. *zyn'y*, *hwzyny*, Kroraina Prakrit *jheniḡa*, *jheniya* (*jh- = z-*),

Tokhara AB lw *senik*. From O.Ind. RV *jénya-* (JRAS 1946, 4) belongs here (though it is still derived from *jan-* 'to produce' by L. Renou, *Études védiques et pāṇinéennes* 16, 138, rendered 'ses biens propres'). Kroraina *jheniḡa* attests an older form *\*zainika-*. If O.Ind. *jénya-* is accepted here the base is IE *ḡei-* (not *ḡhei-*). See also III 106.35 *prraysinīme* 'I watch'.

**ysintha** 'in birth', loc. sing. to *ysantha-*.

**ysimā** 'teeth', to *ysami-*, Z 24.515 *kañāre nā tturra haṃtsa hūñe jsa ysimā* 'the teeth are dug out from the mouth with the blood'; III 81.186 *ysimā* gloss to Turkish *tış-tay* (= *tay-tış*) (JRAS 1973, opp. 226, facsimile). From base *zamb-* 'to crush', Av. *zambaya-*, Waxī *vizam-: vizamd* 'rub to powder', *wazem-* 'press out', Sarikolī *vizāmb-: vizamd-* 'rub to powder', Yidya *vēzb-* 'to tighten', Orm. *zāmbə*, *zām* 'jaw', Pašto *zāma*, Wazīrī Pašto *zōma*. IE Pok. 369 *ḡembh-*, O.Ind. *jāmbhate*, Lit. *žembiū*, *žembti* 'cut to pieces', *žam̃bis* 'wooden plough', *žam̃bas* 'any sharp object', Let. *zūobs* 'tooth', O.Slav. *zēbo*, *zēbsti* 'tear up', *zobū* 'tooth', O.Ind. *jāmbha-s* 'tooth', Greek γόμφος 'tooth, nail', Alb. *dhēmb* 'tooth', O.Engl. *comb*, Tokhara B *keme*, A *kam* 'tooth'. See also *paysasidai* 'he crushes'. Without nasal Av. *zafan-*, Zor.P., N.Pers. *dahān* 'mouth' (IE Pok. 382 *ḡebh-*). See *ysama-*.

**ysima-** 'birth', second component Sid. 135r4 *hvāysimā* 'born together', Tib. *lhan-čig-tu* 'together'. From *\*zanma-*, *\*zanmya-*, base *ysan-*, like O.Ind. *janman-* 'birth'; possibly with Pašto *zalmāi* 'young man' if from *\*zanma-ka-*.

**ysimā** 'covered place', K 99.255 *tta tta khu biśa prrūva ysimā ttala ganḍye śalaba ysinī nāmda iye* '(the deities) may have taken charge of the house, storerooms, covered places, halls, chambers, rooms'. The 'covered places' could be 'pavilions' or 'roofed buildings'. From base *zar-* 'to cover', *\*zarma-*, *zarmya-* > *\*ysirma-* > *ysima-a-*. O.Ind. *harmyā-* 'covered building, palace'. See base *zars-v.* *āysārūna-*, *ysārātara-*, Av. *zairmya-* 'cover', *zrāda-* 'protective armour' (see Donum natalicium H. S. Nyberg oblatum 1954, 12-4).

**\*ysāma-** 'winter', adjective *ysāmāna-*, see s.v. *ysumi*, *ysāmāna-*.

**ysimārye** 'emerald (?)', K49.3.3 *caṃdāvoña ysimārye brrūne* 'brilliant *cintā-maṇi* jewel', compared with dyadic v 303, 2a4 *caṃdātāñā mūri* '*cintā-maṇi* jewel' where *mūri* renders *maṇi-* (as elsewhere it renders *ratna-*). Possibly *\*zimāryā-* < *\*zmaragdā* to Zor.P. *'wzmburt \*uzumburat*, N.Pers. *zumurrud*, Armen. lw *zmrouxt* (*xt < γd*), to Greek σμάρραδος, μάρραδος, O.Ind lw *marakata-*, Tib. *mar-gad*; Uigur *mrgt ārdni* from BS *marakata-* and *ratna-*. Variation of *ui-* and *zi-* occurs in Khotan Saka *śāta-* 'second' (*\*śāda-*) from (*d*)*vīta-*, beside Tumšūq *vitana* 'for a second time'. BS *vi-*, *vai-* was represented by Chinese *zui-* (see P. Pelliot, TP 30, 85-99), whence also Uigur Turkish has *swš'k \*sušāk* for the Viśākhā asterism (Türkische Turfan-Texte 7.1.18). With variation *vi-*, *zi-*, *zui-* comparison can be added with Tokhara A 1b5 *cindāmani wimār*, B *wamer*, *wmer*, A *wimār* 'jewel'. See BSOAS 23, 1960, 29. **ysāmāna-** 'of winter' adjective to *zima-* 'winter', see

*ysumi*; Z 17·4 *ysāmānā bora byāñāte ttrmkhe g(gare)* 'the winter snow covers the mountain peaks'; Z 22·155 *ysāmānu sparsāna grāma* 'warm to the touch in winter' (BS *sparsā-*); with *-u-*, Sid. 3v5 *ysumām u hamām* 'winter and summer', BS *sitoṣṇa-...himoṣṇa-*, Tib. *gran-bahi dus dan, cha-bahi dus-su* ('in cold season and in warm season'), Sid. 3v3 *ṇastya ysumām bisā rva* 'the season at the end of winter'. Adjective, *ysumāña-*, Sid. 3r5 *ysumāña rva* 'the winter period', Sid. 3v5 *ysumāñā u hamām* 'of winter and summer'; II 9·143 *ysūmañai bairai* 'winter clothes'. Compound, II 76·2·2 *ysumāña-rrahau* 'for winter dress' to *prahona-*, v 2·2·2 *ysumāña-rrahaunajām thaunām* 'of winter-clothes, types of cloth'. See *ysumi*.

**-ysiya-** 'seized' see s.v. *biysamj-*, *niysiya-*.

**-ysiya-** with negative *iyṣiya-* 'frisky (?)', to *ysita-* 'depressed'.

**ysiāre** 'they are produced', see *ysan-:ysāta-*.

**ysir-** 'to be old', see *ysar-:ysāda-*.

**ysāra-** 'heart', Z 20·55 *jatārrā bilga ysārā* 'liver, kidneys, heart', Z 20·21 acc. sing. *ysāru*, loc. sing. Z 24·255 *ysraṃṇā*, SuvP. 66v2 *khirai ysamṇā* 'sad at heart', BS *ḍna-mānasa-*; Sid. 134r1 *ysirā*, Tib. *snin* ('heart'); III 74·198 *ysirai niṣāte* 'he put it in his heart', I 145, 54r4 *ysira-rīysai* 'heart trembling', BS *hṛd-roga-* ('heart disease'), II 55·32 (dyadic) *ysara garbha* (BS *garbha-* 'embryo') inst. sing. II 59b1 *ysirrnai bisā* 'with his whole heart', III 108·2 loc. sing. *ysiraña*; with *-ka-* K 26·130 *ysaraka* = K 18·198 *ysiraka*; II 39·17 *jauhya nā ysiraka* 'in love the heart overflowing'. See the full text s.v. *ttādū*. Adjective, *ysirasta-* 'heartfelt', Bcd 44r4 *harbisām baysam ṣadyāyi ysirastā* 'faithful, cordial to all Buddhas', BS *sarva-jīna-abhīmukhena manena*; JS 211r1 *briya ysirasta* 'heartfelt with love'; K 25·118 *rrespūra rrauda va haṣḍa yūde ysirasta* 'the prince made for the king a report from the heart', = K 17·182 *rrispura rrauda vñḍa (=vī haṣḍa) heṣṭa ysī(ra)sta* 'the prince sent a cordial message to the king', = K 34·69 *pyari gyastā virāṣṭā ke hūḍi ysirasthi* 'he gave to the *deva* king heartfelt information' (for *ke* (\**kaiṣa-*) above). Adjective *-ja-*, K 144, 2r4 *ysirājā hūñā khāṣḍā* 'they drink the heart's blood'; *-yāya-*, v 66·8 *ysiryāyā briya* 'heartly love', see *-yāya-* in *ṣadyāya-* 'faithful'; compound K 33·56-7 *pastāva kaidara-dvīpa tuṣā-ysirūye* 'she started for *kinnara-dvīpa* ('fairyland') empty-hearted'. See also *ysirūva*. Uncertain III 95·67 *nāma ysiratha jsa nai jsau au byihū*, see s.v. *au* 'life (?)'. From \**zira-* by loss of *-d* of \**zird-*, to \**zrd-*, Av. *zərəd-*, *zərədaya-*, Sogd. Bud. *ḍrz-*, M.Parth.T. *zyrd*, M.Pers.T. *dyl*, Zor.P., N.Pers. *dil*, Balōči *zirdē*, *zird*, Oss. Dī. *zārdā*, I. gen. sing. *zārdāy*, but D. *zārdi*, Pašto *zra*, *zera* (\**zrya-*), Orm. *zli* (\**zrydaya-*), Parāči *zur*, Yidya *zil*, *zēl*, *zēla*, Munjāni *zilgy* (\**zrydaya-*), Šuṇi *zārd*, *zōrd*, Rōṣāni *zōrd*, Yazg. *zawd*, Sarikoli *zārd*, *zōrd*, *zord*. IE Pok. 579-80 *kerd-*, O.Ind. *hfd-*, *hfdaya-*, Greek *καρδία*, Armen. *sirt*, Lat. *cord-*, *cor*, *cordis*, Celtic O.Ir. *crīde* 'heart', Welsh *craidd* 'middle point', Got. *hairtō*, O.Slav. *srūdīce* (*c=ts*) 'heart', *srēda* 'middle', Hittite *karts*, *kardias*.

**ysira-** 'rough', Sid. 4v1 *jsimṇa*, *u ysira u lokṣā* 'small and hard and rough' (BS *rukṣa-*), Tib. *cha phra-ba dan mkhram-ba dan rcub-pa dan*; Sid. 7v3 *gaudā u ysirā*

'meagre and rough', BS *kṛṣo rukṣo*, Tib. *skem-ziñ rcub-pa dan*; Sid. 155v2 *bisā-v-i ysirā hame* 'his tongue becomes rough', Tib. *lce rcub-čin*; Sid. 155v2 *beṣā-v-i darā ysirā u ṣa lokṣā hame* 'his tongue becomes scraped rough and it becomes rough' (*ysira-* dyadic with *lokṣa-*), Tib. *lce bzar-ziñ* (ed. Pekin *bzir*) *nad nan-pa phyun-la*, SuvP. 69v1 *ysira*, BS *karkaṣa-*; Z 24·168 *āṣṭāruvo ysirūvo nūyāre* 'they lie on hard beds'; v 146, 71v6 *u ysira hāruva pharāka himāre* 'and rough plants abound'; v 155, 1b2 *ysirā bajeṣṣi* 'rough sound'; Z 24·649 *ysira ho* 'harsh words', and Z 2·200 *ysira ho*. See also *ysarñvā* 'on rough places'. From base *zarṣ-*, Av. *zarṣ-*, Yašt 14·20 *zarṣayama-* 'raising the feathers, bristling', *zarṣtva-* 'stone', glossed by Zor.P. *sak*, *sangēn*, Pašto *ziṣ*, *ziṣ*, Wanetsi *zəraṣ*, *žəraṣ*, fem. *zərṣa*, *žərṣa* (\**zṛṣa-*, NTS 12, 1942, 264). Hence *ysira-* \**zarṣya-*. IE Pok. 445-6 *gher-*, *gher-s-*, O.Ind. *harṣate*, Greek *χέρσος* 'mainland', Lat. *horreō*, Celtic O.Ir. *garb*, Welsh *garw* 'rough' (\**ghr-uo-*), O.Engl. *gorst* 'gorse bush'.

**ysirakā** 'yellow liquid, serum', III 90·199-200 *cvai vā haṃḍāna (=amṇa) bisai ysīḍai ysirakā narāme ṣi hvī ṣvidānā paherānā* 'for whom the internal yellow liquid issues, it must be steeped in human milk'. See *ysire utce*. From base *ysar-*, \**zrya-ka-*.

**ysirāmṇi** 'old age', see *ysar-*.

**ysirāna-** 'green', see *ysarūna-*.

**ysārātaru** 'breastplate', Z 24·278 *kho ye ysārātaru bāste* 'as one has drawn on a breastplate' in a list of pieces of armour. Here \**zrya-* > *ysāra-* with suffix of instrument *-ra-* to base *zar-* 'to cover', rather than from base *zrai-:zri-* beside *zrad-* 'to cover', to Av. *zar-*, *zairmya-* 'covering', *zrāda-* 'armour', Khotan Saka *āysira-* above; Oss. I. *zaldzäg* 'armour, harness', Zor.P. *zryh*, N.Pers. *zirih*, Armen. lw *zrah* (\**zrāda-*), Arab. lw *zarad-*, O.Ind. *harmyā-* 'house', BS *harmikā* 'covering of a *stūpa*-monument', O.Ind. *harmuṭa* ('(having a roof'=) tortoise', Av. *zairmyanura-* 'tortoise' as having covered *anura* 'limbs' glossed by N.Pers. *lāk-pušt* (see also O.Ind. *kūrma-* 'tortoise', Av. *pa-xruma-* 'covered, roofed'). IE *gher-*. Note also *dārāta-* (\**dṛxta-*) 'held', and *gārāta-* (\**xrūta-*) 'bought', so that *zark-* \**zṛxta-* is not excluded.

**ysirra-** 'gold', Sid. 13v2 *ysirā*, BS *hema-*, Tib. *gser*, SuvP. 72r3 *ysirā*, BS *hiranya-*, JS 4r4 *ysirra āljsa* 'gold, silver', v 132, 1a3 *ysirru pañjalau* 'gold, bell-metal', ibid. 1a2 *ṣā ysirā kalyānatarā hāmāte* 'this gold becomes more admirable' (BS *kalyāna-*); Manj. 89 *ysira ysāya jsa pūḍa* 'gold free of rust'; Z 3·89 *kāmjanī ysirā* (dyadic), BS *kāncana-*, Manj. 421 *kāja ysirra* (426 *kauja*); v 399·18, 7b2 *ysirra*. Compounds, Z 5·14 *huyisirra-* 'made of good gold'; II 60·21 *ysira-gū* 'golden-coloured' (*gūna-* 'colour'). From base *zar-* 'reddish yellow' (for the range of the colour, see *Mémorial de J. de Menasce*, 1974, 369-74) in *ysara-*, *ysarra-*, *ysarṇaa-*, *ysāysa-*, *ysāva*, *ysīḍaa-*, IE Pok. 429-433 *ghel-*. Here trajected *i*-umlaut *zaranya-* > \**zarnya-* > \**zirna-* > *ysirra-*, as *hāssana-* 'iron' < \**asūanya* (see also Pašto *melawva* 'grapes' \**mādavya-*, above s.v. *mau*). Hence to Av. *zaranya-*, O.Pers. *daranya-*, Sogd. Bud. *zyrn* (\**zerna-*), Zor.P., N.Pers., *zarr*, *zarrēn*, M.Parth.T. *zrynyn*, Armen. lw *zarna-*; Oss. D. *zārinā*,

- zārijnā*, I. *zārin* 'gold' (D. *-ina-*, I. *-in* < *-anya-*, but D. *-in*, I. *-yn* from *-aina-*). See *ysar-*.
- ysirā** 'red arsenic, ochre', BS *silā-*, *manahsilā-*, Tib. *ldonros*, Sid. 147v3 *ysirā*, BS *manacchilā*, Sid. 148r1, BS *silā*, I 177, 96r2 *ysirā*, BS *manahsilā*. From base *zar-*, hence *\*zaryāka-* (*-ary-* > *-ir-*).
- ysirai** 'yellow arsenic, auripigment', Sid. 149v4 BS *ala-*, Tib. *ba-bla*, I 177, 96r2 *ysariṃ* (for *ysirai*), BS *ala-*. From *\*zryaka-* to base *zar-* (*-rya-* > *-ir-*, *-ār-*). For both arsenics red and yellow N.Pers. *zarnī*, *zarnīk*, *zirnīx* with adjectives *qirmiz* and *zard*; Armen. lw *zarīk*.
- ysirūm** 'loud', JS 7v1 *ysirūm āṣṭamdi ṣkalām davām pvaṇma* 'loudly they began to shout to frighten the wild animals'; JS 37r4 *ce nvāśāṃde ṣanau yudāṃde dukha vī tvare, ysirūne bamṭve maysdyūne anāha* 'who cried out, made supplication in great sorrow, loud lamentations, pitiful, helpless' (BS *anātha-*). Possibly base *zar-* 'to make noise' from *\*zrya-* > *\*ysira-* and adjective suffix *-ūna-*. To *ysār-* 'to caw', IE Pok. 352 *gār-* 'make noise', cognates s.v. *ysār-*.
- ysirūva** 'reaching the heart', JS 32v2 (*hastā...*) *śebiyā satvām āspāve ysirūva* '(the elephant...) the beloved refuge of the Sibi people'. Adjective to *ysārā* 'heart'. For the suffix, see also *stirūva-* v 155, 1a5, JS 9r4 *stirū* 'hard'.
- ysiṣṭā** 'holds', see *biysamj-*, *niysiṣṭā*.
- ysāṣṭa-** 'hateful, hostile', v 352a5 *ysāṣṭāna*, BS G 37, 85a4-5 *na priya-viprayogo na-apriya-samprayogah na priyād vinābhāvaḥ* hence *ysāṣṭa-*, BS *apriya-*; Z 11·14 *ne nā gvāysā brīna ne vā haṃphau ci nā ysāṣṭā suhotta* 'not to us is pleasant separation from the dear one nor association with him who is hateful to us'; parallel BS *priya-viprayoga-duḥkham;* *apriya-samyoga-duḥkham;* III 123·70 *ysaiṣṭa* gloss to BS *dveṣṭa*; comparative, II 82·8 *ysiṣṭyerā hve naiṣṭa* 'there is no more hated man'. See also *ysai-ṣga-* 'full of hate'. From *zaiṣ-* 'cause hatred', Av. *zaiṣ-*, *zaiṣa-*, *zaiṣnu-*, *zaiṣdiṣṭa-*, glossed by Zor.P. *bazakēn*, *bazaktom*, *rēman*, Sogd. Bud. *zyṣtk*, Man. *zyṣt'wč*, M.Parth.T. *zyṣtyft*, Zor.P. *ziṣt*, *ziṣt-tar*, *ziṣtih*, DkM 315·19 *hač nēwakōkih ō ziṣtih* 'from beauty to ugliness', N.Pers. *ziṣt*. IE Pok. 427 *gheis-*, O.Ind. *heḍ-*, *hīd-*, BS *heṭh-*, *hīh-*, NW Prakrit *\*vihel-* in Khotan Saka *vihāl-*, Pali *viheṭheti*, Jaina Prakrit *viheḍ-*, Jaina Sanskrit *vihel-*; Got. *usgaisjan* 'terrify', *usgeisnan* 'be terrified', O.Engl. *gāst*, *gāst* 'spirit, ghost'.
- ysihe** 'sprout, branch', Sid. 143v2 *ṅagraudā bahyā: hīye ysihe u chā* 'sprout and branch of fig-tree', BS *vaṭa-śunga-agra-*, Tib. *śiv batahi yal-gahi thor-to dan* (*yal-ga* 'branch', *thor-to* renders BS *agra-* 'top'); see Sid. 146r5 *ysbahi nauhā* 'point of reed', Tib. *spahi to-rto*, BS *vetrāgra-*). From *\*zixā-* (see *ysyaikyā*) to Oss. D. *xexā*, I. *xix* 'twig, shoot' with Oss. *x-* < *ṣ-* (intervocalic *-x-*, *-xx-* in D. *rexe* 'beard', I. *rixī*, N.Pers. *rēṣ*; and *āxxā-lāgāt* 'arm-pit' from *aṣa-*, Av. *aṣa-*, Lat. *axilla*). Hence base *zai-* 'to twist' beside *gai-*, see above s.v. *gisaa-*.
- ysū** 'pus', Sid. 155r5 *ysu*, BS *pūti-*, Tib. *rnag*, I 161, 75r2 *gvaṇa vimi u ysū* 'in the ear pain (BS *vedanā*) and pus', BS *karṇa-gūthaka-*; Sid. 153r4 *ysū*; inst. sing. Z 5·16 *hambūtā hambadā ysūna* 'fester full of pus', = Manj. 133 *habadā habu ysūna*, Z 14·51 *ysū biysma* 'pus, urine'; Sid. 144r4 *ysu kṣoṣṭā* 'pus, serum', Tib. *rnag dan chu-ser*; I 181, 98v4 *ysū ū ysica utca* 'pus and yellow water (= serum)'. From *\*zava-*, base *zau-*: *zu-* 'to flow', Yidya *nar-zū* 'pus' (*nar-* 'strong'), Paṣto *zawa*, adjective *zawlan*, Orm. *zū*, see cognates s.v. *ysūn-*.
- ysūn-**, *ysun-* 'flow, strain', participle *\*ysuta-*, *ysva-*, K 35·90 *ysūnām* 'we pour (an offering)'; participle present, Sid. 103r5 *ysunamḍai* 'flowing', BS *parisrāvī*, Tib. *kun-tu hdzag-pa*; participle future, Sid. 135rv *ysunāñā*, Tib. *lus-pa bcir-ba-las* (*bcir* 'press'); Sid. 126r5 *ysunāñā*, Tib. *lus-pa bcags-par* (*bcag* 'strain, filter'); III 85·63 *thamjāna, ysūnāñā* 'to be pulled out, to be made to flow' (*-n-*, not *-m-*); noun, K 6, 146v1 *ysunamate* 'flow', BS *āsrava-*, Tib. *zag-pa* (= BS *āsrava-*), Sid. 155r5 *ysu nerāme, ysunāme hīya āchā beṣq jidā* 'diseases from issuing, flowing of pus, it cures all', BS *pūti-nāsā-agadaṃ haret* ('removes illness of putrid nose'), Tib. *rnag hdzag-pahi lud sel-to*; participle past, I 171, 88r3 *ysva-lika* 'flowed, strained'; Sid. 142r1 *beṭi-ysunamḍaita* 'with little flowing', BS *alpa-sruti-*, Tib. *hdzag-pa ṅun-zin* (with adjectival *ta-*; and *beṭi* from *bata-* 'small'). See also *ysautta-* 'flow'. From *zau-*: *zu-* 'to flow', with *-n-* present, to Av. *zau-* in derivatives *zaotar-* 'libation-pourer', *zaoθra-*, *āzūti-* 'fat', see below *ysūma-* 'broth', *ysotta-*; above *niysūn-* 'flow'; in the sense 'to quench' *vi-zau-*, see *buysu-*. IE Pok. 447-8, O.Ind. *juhōti*, *hutd-*, *āhuti-*, Greek *χέω*, *χυτός*, Got. *giutan*, O.Engl. *gēotan*, Lat. *fundo*, *fusus*; for *nūṣ-zu-* see *naḡyvoāre* 'issue'.
- ysunā jsa** 'with filter' Sid. 147r3 *ysunā jsa paṣāñā u eharṣṭā bijsāñā* 'to send through filter and continuously pour over', Tib. *ṭhags-las bian-zin rgyun-tu blugs-na*. To *ysun-* 'flow, make flow, strain'. See *ysuhaka-*, *ysuhalaka-*, *ysve jsa*.
- ysūna-** 'yellow, green, white', I 157, 69v4 *ysūna kauṣṭa* 'yellow *kuṣṭha*-disease', from *ysarūna-*, BS *pāṇḍu-*.
- ysūma** 'broth', Sid. 135r1 *ysūma jsa haṃtsa* 'with broth', BS *paṣita-rasa-*, Tib. *śa bcos-te*; Sid. 122v2 *ysumi jsa*, BS *rasa-*, Tib. *śa-khu*; I 169, 84v5 *grrāma ysūma* 'hot broth', BS *māṃsa-rasa-*. BS lw *yomā*, *jomā*, *jyomā* 'broth' (see JRAS 1955, 18). To base *zau-* 'flow', Paṣto *zvamna*, Wazīri *zēma* 'soup, broth', see *ysun-*.
- ysūmā** 'bird's name', III 37·29-30 *baijakye ysūmā aṣṇā* 'sparrow, *ysuma*-birds, pigeons', = III 35·31-2 *bejakya ysyama* (*ya = ū*) *aṣṇā*, = III 47·48 *bejakyi ysyama* (*ya = ū*) *aṣṇā*. To Oss. D. *zum*, *zumary*, *dzumary*, I. *zym*, plur. *zymtā*, *sau zym*, *sauzym* 'rook' (V. Miller Dict., *grač*, Saatkrähe, Kornkrähe), but megaloperdix caucasica (V. Abaev Dict., indejka gornaja, see J. Baddeley, Rugged Flanks of Caucasus, 1940, I, 4; 67). If initial *u-* has been dropped, it is possible to compare O.Ind. RV 4·35·4 *hamśāso...* *hṛanya-parṇā uhūva(h)* 'geese (voc. plur.)... golden-feathered *uhū*-birds' (Sāyaṇa and Mādhava *vodhārah* 'conveyers' by etymology to *vahati*; untranslated by K. Geldner; no note from L. Renou, Études védiques et pāṇinéennes 16·36). To base *zau-*, if not *uz-au-*. The Ossetic attests *\*zūma-*. Note also Arabic *zummaḡ* 'bird of prey'; N.Pers. *zimč* 'hawk, falcon'. Arabic *zummaḡ* glosses Turkish *kākük* in Al-Kāṣyari's Dictionary (see s.v. *kakūṣa*).
- ysumi** 'winter', Sid. 3v1 *ṣi ysumi naṣtyi bisā rva ṣṭe* 'this

the season at the end of winter'; JS 26v3 inst. sing. *ysumana* 'in winter' for older \**ysimāna*. See *ysumāna-*, *ysāmāna-*.

**ysūy-** 'to strain out', but also *uysūy-* \**uz-zaud-*, participle *ysotta-* \**zaudata-* with loss of *u-* or direct to *zaud-*; III 91-223 *khyera samna, namva mau, rūm, hamtsā ūsūyāña* 'deer's dung, salt, liquor, oil are to be strained out together'; Sid. 100r2 *tta arve noka ārāñña hamagye, gvīhā rrūna uysauyāña mauna paherāña* 'these medicaments are to be ground fine, equal with cow's oil (butter) they are to be strained out, are to be steeped in liquor'. See cognates s.v. *ysun-* 'flow', and *ysotta-*. Here *zau-* with increment *-d-*, see also *sauy-* 'to rub'.

**ysuye** 'taste', SuvO. 56r1 *rays(ā)na ysuye jsa* 'with taste (dyadic)', BS *rasena* (not *-ū-*); Sid. 155v1 *ysuye ne bautte* 'does not know the taste', Tib. *ro mi chor-zin*; Sid. 15v4 *ttye ysuye* 'of the taste', Tib. *ro*; K 56, 21r1 *u ysaujsa ysuañā raysa* (loc. sing.); Z 3:59 *ysuyañi* 'tasty things', *hvarindā gyastūñi ysaujse ysaujse ysuyañi* 'they eat various royal (celestial) tasty dishes'; loc. plur. SuvO. 24r2 *ysuyañuwog*, BS *rasa-*; nom. sing. v 116, 65r3 *ysau ūsā panašte* 'taste's force disappears', BS *rasa-ojās-ca na bhavanti*; adjective, *ysojsa-* 'savoury, pleasant', Z 21:24 *ysojse ysuyañā*, Z 3:59 *ysaujse ysaujse*, Sid. 123r1 *ysaujsā mauna* 'with tasty liquor', BS *surā-mañdena*, Tib. *chan zim-po*; JS 15r1 *ysaujsā hvaḍa khaṣṭa* 'savoury food, drink'. From \**zuśā-* to *ysūš-* 'to like, approve' with cognates.

**ysurrā** 'anger, hate', *-i-* stem, v 263, 89r5 *bhāttara ysurrā hāmāta* 'greater anger arose', BS G 37, 76b5 *rośa-abhūbhūta-*; SuvP. 64r2 *ysurri brrīye rāsāna* 'under the influence of anger (and) passion', BS *kāma-krodhavaśena*; SuvP. 63v3 *ysūrri*, BS *rośa-*; SuvP. 70v2 *ysurri brrīyā mauhā* (BS *moha-*) 'anger, passion, confusion', BS *rāga-dveṣa-moha*; K 56, 22r4 *ysūra brrīyi jaḍi* 'anger, passion, ignorance' (BS *jaḍa-*), v 134, 221v1 *ysurre jsa brrīye jsa jaḍi jsa* 'with anger, passion, ignorance'; adjective JS 8v2 *ysurrinai beṇa* 'with poison of anger'; *-ja-*, v 146, 127a2 *vyāghrā ysurrīyā* 'angry tigress'; Sid. 7v4 *ysurrjā*, BS *kopana-*, Tib. *rno-ba*; Sid. 127r3 *ysaurjā*, Tib. *khro-ba* ('angry'); Sid. 125v3 *ysaurjā*, Tib. *khro-ba*; v 69, 8r5 *u ttānu ye ysurgyā ṣṭānā ttarandarū guhei* 'and of these someone being angry strikes the body', BS G 37, 11b5 *duṣṭa-rudhira-cittam utpādayet*; Sid. 134r3 *chavī ysīcā hame, vḡusai hiysda ysorrijā āstamma hvave ṣṭāre* 'his complexion becomes yellow, fainting is present, these are called states of excitement and the like', BS *pītatva-mūrccābhīh pāittikah smṛtaḥ*, Tib. *mdog ser-por hgyur-ba dan, mi dran-zin myos-pa rnam yin-no*. With negative, Z 3:77 *aysurra avira* 'without anger, without hostility' (Prakrit *vera-*, BS *vaira-*). See also *ysāra*. From base *zar-*, \**zrnu-* > *ysurrā*, Av. *zarānu-*, *zārāya-*, *zarāta-*, Sogd. Bud. "z'yrt, "z'r- 'to afflict', "z'rm 'harm', Man. *pīzrn* 'anger', *p'z'rmy* 'innocent', *pw* 'z'rmy'h 'non-injury', "zr 'destruction', "zrm-*kryyī* 'injurers', Zor.P. *āzār-* 'to injure', N.Pers. *āzārdan*, *āzurdan*, *āzarm*, M.Pers.T. "z'r- 'oppress', "zyrdn, "z'r'g, Pahlavi Psalter *z'ln-* \**zāren-*, Pašto *zōrāl*; O.Ind. *har-*, *hr-*, *hrñite*, *hrñāy-* 'be angry'.

**ysūrri** 'golden', adjective suffix *-ī* to \**ysurrā* (like *pvāṣī*

'autumnal'), JS 29v1 (the story of the golden goose) *śirkā vamū* (or *va mū*) *valmīkā āste ysurrī* 'well (the poet) Vālmiki praised the golden body ('bone' for the whole body, *āstaa-*)'. From \**zarnū-a-* to Av. *zarānu-*, *zarānu-* 'gold' with suffix *zarānumant-*, and compound *zarānumani-* 'golden-necked eagle', Zor.P., N.Pers. *dāl-man*. See *ysar-*, *ysīrra-* 'gold'.

**ysūrga-** 'fester, suppuration', Sid. 142v3 *nauhā ysurgā naittā tcinora hame* 'on the top fester settles, it becomes wrinkled', BS *mandair etair vipakvaṃ ca valimat*, Tib. *rce gzil-bar hgyur-la gñer-ma hāus-śno* (*gzil* 'expel'); III 18:32 *ysūrgā viranām haśā jinākā* 'curative of the swelling of festering wounds'. See *ysū*, *ysvōrga*.

**ysūš-** 'to like, approve', 3 sing. Z 12:44 *nyaste ne ysūšde* 'he disparages, does not approve'; Manj. 364 *dhāraña ysūšde* 'he approves the *dhārañi*-formulas'; 3 plur. Z 23:4 *ne ysūvāre* 'they disapprove'; 1 plur. III 54:76 *ysvām bvejām anumaudām* 'we like, honour, approve' (BS *anumodaya-*), with *bvej-* from *bulj-*; preterite, SuvO. 27v3-4 *stavātāndā buljātāndā u ysūṣtāmā* 'they praised, honoured and approved', BS *stavito varṃitaḥ praśamsitaḥ*; K 143:1057 *hvanau ātaudāmdā u ysūṣtāmā* 'they delighted in the preaching and approved it (*yi*)', Tib. *mwon-par bstod-pa*; Sid. 109r1 *ysuṣṭa ṣṭe* 'is liked', BS *iṣyate*, Tib. *bzan-no*; Sid. 20r3 *ysuṣṭa*, Tib. *run-ba*; Manj. 386 *pahaisāme jsa nai ysūṣṭa* 'did not approve of flight'; noun, Bcd 46v2 *puṇau ysveyāme jsa ājīṣāme dāna, namamdrāme jsa* 'with approval of merits, in desire of *dharma*-doctrine, with invitation' (BS *adhyeṣa-*, *nimantraya-*), BS *modana-adhyeṣaṇa-āyācana-*. Adjective *ysūṣka-* 'desired', SuvP. 73v1 *aysūṣkye*, BS *aniṣṭa-*, Z 10:4 *ysūṣkā*. . . *horā* 'acceptable gift'; K 52:7:4 *mimī pye ysūṣka* 'my dear father'; K 52:7:5 *māvā maṃ ysūṣka* 'my dear mother', K 52:7:8 *tī minā pārysā ysūṣka* 'these may dear servants'; K 107:286 *parṣā ysūṣka* 'acceptable service'; v 64:4 *hīya ysūṣka tta vā brātarā* 'his own dear (sons), also the brothers then'; Manj. 191 *pūra ysida brrī u ysūṣka* 'she bears a son dear and desired'. Comparative, III 101:41 *hvai brrauda ysūṣkyaira* 'man dearer, more desired'. From *zauš-*: *zuš-* 'to approve, desire', Av. *zaoš-*, *zaoša-*, *zušta-*, O.Pers. *dauštar-* 'friend', nom. sing. *dauštā* 'friend', Zor.P., N.Pers. *dōst*; Zor.P. *dōṣitan*, *dōṣarm*, M.Parth.T. *zovš* 'zeal', Pašto (loss of negative) *zvaṣ* 'grief; noise' (\**a-zauša-*). IE Pok. 399 *ḡeu-s-*, Greek *γεύω* 'let taste', *γεύομαι* 'taste, enjoy', Lat. *gustus*, *dēgūrō* 'taste', Alban. *desha* 'I loved', Celtic O.Ir. *do-goa* 'he chooses' (\**gus-ā-t*), Got. *kiusan* 'test', *kausjan* 'test, taste', O.Engl. *cēosan* 'choose'.

**ysūhaka-**, *ysuhalaka-* 'filter', Sid. 146v2 *ysūhakā jsa* 'with filter', Tib. *chags-la*; Sid. 147r1 *ysuhalakā jsa*, Tib. *chags-la*. See *ysunā*, *ysve*; cognates s.v. *ysun-*. From *zu-* (or *zau-* > *zū-*) with suffix *-ha-* (ambiguous as from *-xa-*, *-θa-*). For *-laka-*, note also *bakalaka-*, *agalaka-*, *paijalaka-*.

**ysai** 'early', Sid 106v3 *u ysai yāmdā khāśāñā* 'and early to be drunk continuously', BS *prātar*, Tib. *nan-par bzin rtag-tu hthuns-na yan*; Sid. 122v1 (dyadic) *ysai brū*; Sid. 124r5 *ysai ysai khāśāñā* 'to be drunk early', Tib. *ran-par hthuns-na*; Sid. 4r3 *cu śīlīṣām ṣi khāysā hvaḍā idā u byūsacā ysai ysai biraysde* 'as to śleṣman-phlegm, this food can be eaten and evening (and) morning is

prescribed', BS *bhukta-mātreṇa pradoṣe ca pūrvāhne śleṣmaṇo bhavet*, Tib. *bad-kan ni zas-zos ma-thag dan srod dan, sna-dro ldan-no*; K 41·58 *svaṃna ysai ysai* 'very early in the morning'; K 138·921 *ysaina panamāte* 'he may arise early', Tib. *nan-par lans-nas*; III 123·50 *ysai ysai*, BS *pratyūṣe*. If Iranian *azan-* 'day' was restricted to the early part of the day, *ysai* could be traced to *az-:z-* with suffix *\*z-āyā* > *ysai* (note *hārṣṭai*, *hārṣṭāyā*, *ggumai*). See cognates of *azan-*, s.v. *vaysāna* 'now'.

**ysaina** 'early', see s.v. *ysai*.

**yaaisai** 'his gall', oblique to *ysāysa-* 'gall', with *yi*.

**ysaiye** 'is born', see s.v. *ysan-*.

**ysera-** 'wretched', SuvP. 62v1 *ysera*, BS *śoka-ārta-*; II 104·77 *ysaira anāha ysama-śadai* 'the wretched, helpless world'; III 11, 20v3 *ysera mulysdyūna dukhauṭta satva* 'beings wretched pitiful, sorrowing' (BS *duḥkha-*); III 10, 18v3 *yseri mulysdyūni dukhauṭtā*; III 4, 10r4 *yserkā banāñā parādīvāñā* (dyadic) 'wretched to be lamented' (BS *parīdīva-*); JS 37v1 *yserka salāva* 'sad words' (BS *samlāpa-*); K 24·106 *ysairaka*, =K 16·166 *ysairakha*, =K 25·108; 113 *yseraka*. From base *zar-* 'to be pitied, pity', Sogd. Bud. *z'r'k m'n*, *z'ry m'n* 'pitying mind', *z'ry p'z'n* 'sympathetic', *z'ry* 'pity', *z'r* 'full of pity'; Man. *z'rēwky* 'compassion', Chr. *z'r*, *z'rēwqy*; M. Pers.T. *zryg* 'trouble, distress', Zor.P. *zlyk* *\*zarik* in lists, *sēž dart zührān bēš zarik* 'ruin, pain, falsehoods, injury, trouble'; *zarik ut bēš ut handōh* 'trouble and injury and grief'; *handōh ut bēš ut zarik*; adjective *zarik'ōmand*; N.Pers. *zār* 'plaint', *zarah*, *zārī*, *zār-zār*, *zār-nizār* 'great plaint', *zārīdan* 'to groan; vex', *zāriyānah* 'cause of complaint'; Georgian lw *zar-i* 'horror', Alxaz *a-zar* 'songs at memorial feast', Georgian *zar-i* 'lamentation'. Possibly specialized from *zar-* 'to make noise', see s.v. *ysār-* 'make noise, caw', and *ysirūm*. Then *ysera-* < *\*zārya-*, to IE *ǵar-* 'make noise'.

**yserūna-** 'green', see *ysarūna-*.

**yseryām** gen. plur. to *ysāra-* 'thousand'.

**ysaiṣaga-** 'full of hate', III 67·56-7 *draya hvāmdai vara ṣṭāna salāta, ysira ysaiṣaga cvaṃ ya haṃtsa* 'the three men (Paraśu-rāma, Rāma, Lakṣmaṇa) spoke, being there, harsh words of hate as they were together'. From *zaiṣa-*, see s.v. *ysāṣta-*. The *-ga-* may be suffix *-ka-* or from *-kara-* 'causing'.

**ysaiṣta-** 'hated', see *ysāṣta-*.

**ysaiste** 'bristled (?)', III 14·7 . . . *mase nā ysaiste* 'the horary period 7-9 a.m., the dragon (BS *nāga-*) bristled (?)'. Conjectural to *zai-*, *zai-d-*, with *zaiṣ-*, see s.v. *ysāṣta-*. Possibly parallel to Av. Yašt 14·20 *mərəyahe . . . yō vazaitē zarṣayamnō ayrqam usaitīm ušāñhəm* 'of the bird which flies with bristling (feathers) at early shining dawn'.

**ysau** 'taste', see s.v. *ysūye*.

**ysaujsa-** 'savoury, having taste', see s.v. *ysūye*, dyadic III 65·17 *hvaḍa khaṣṭa ysaujsa ppranīṭta* 'savoury excellent food (and) drink' (BS *praṇīta-*).

**ysaunvāñā** 'to be placed on', III 93·258 *ṣi piñḍai ysauñvāñā, hasvai jimḍā* 'this paste is to be placed over, it removes swellings', reading participle future *-āñā* from base *\*zunva-*, possibly from *ysūn-* 'to pour; strain'.

**ysauttā** 'flows', Sid. 142r3 *huñai vā ysauttā* 'his blood flows out', Tib. *khrag hdzag-pa* (*hdzag* 'pour'); Sid.

153r3 *nāyai vā nerāme u ysauttā* 'sound issues and ceases', BS *nāda-sravāh*, Tib. *sgra hbyun-ba dan, hdzag-pa rnamṣ yino*; Sid. 132r3 *cu drrayām duṣḍ jsa hamye likā, rauṣṭā u ysauttā cve āstai gvaysde* 'what arises from the three *doṣa*-states bursts open and oozes, whose bone cracks', BS *tridoṣaṃ bhinnam sphaṭitam*, Tib. *rma rdol-čin hdzag-ste rus-pa hgag-pa gaṃ yin-pa ni* (in the disease of *vāta-śonīta-*); Sid. 121r4 *khu vā buḍa ysauttā* 'when more ceases', Tib. *hdzag-tu gžug-go* (*gžug* 'end'); Manj. 27 *cu navy(au) varanyau ysautta āhusā ganā ṣa utca* 'what from the nine orifices (BS *vraṇa-*) flows is the stinking liquid of sweat'; Bcd 43v1-2 *kuṣṭa ysautta kāme* 'where thought ceases'; K 105·241 *kūṣṭa ysauttai kāme sañe* 'where ceases thought, concepts'; K 109·309 *kūṣṭa ysauttai kāme baiṣna saña* 'where ceases thought, concept altogether'; participle *ysotta-*, Z 3·142 *vikalpa ysotta* 'false imaginations ceased'; Z 24·206 *bajāṣṣa harbiṣṣā ysama-śśandya ysautta* 'all sounds ceased in the world'. From base *zau-:zu-* with increment *-d-*, *zaud-*, present 3 sing. *ysauttā*, *ysauttai* < *\*zaudatai*, with participle *\*zaudata-* (see *kūysda-* 'sought' *\*kāuzata-* to present *kūṣ-*). See also *ysūy-*, *ysausta-*. Cognates of *zau-*, s.v. *ysun-*.

**ysauy-** 'pour', see *ysūy-*.

**ysausta-** 'renounced, made to cease', III 38·49 *nervāñū sauhā caṃḍā ysausta tṭye jsa pūñūda arāhaṃḍa cū saṃtsārā nāramḍā* 'how great the joy (BS *sukha-*) of nirvāṇa lost by him the meritorious worthy one (BS *puṇyavant*, *arhant*) who has gone out into migration' (BS *saṃsāra-*); later *yāmsta-*, =III 48·70-1 *narvāñū sauhi cada ysāmstā tṭye jsa pūñūdi arahada ca satsāra niraṃḍa*. From *zau-d-* 'pour out, pour away, make cease, lose', to IE Pok. 448 *ǵheu-d-*, Lat. *fundo*, *fusus*, Got. *giutan* 'pour'. See *ysūy-*, *ysotta-*, *ysun-*.

**ysgad-** 'to mount' with preverbs *va-*, *ha-*, II 41·8 3 plur. *vgysgede* 'they dismount' (*\*avazgadanti*); II 108·175 *vaiysgaista* 'he dismounted', Z 5·37 *vaysgasta-*; *haysgasta-* Z 5·101 *u āchānā haysgasta* 'and invalides have walked'. For *-ede* see also *iysgede* 'he repays' (*\*uz-χrinati*). From base *zga-* 'move', Av. *uzgastō* 'on going out' (*\*uz-zga-*); Sogd. Man. *βjγδδ(nd)* 'they mount' (*fra-zga-*), present *βjγδδ-*, participle *βjγst-* (*j=ž*) 'mount', *βjynd*, *βjysty-ywm't*, *'wjyst-* 'dismounted', Pašto *zγal-*, *zγast* 'run', Yidya *zγal-əm*, *zγastam* 'run away' (of wild animal); Sanglēcī *zīd-*, *zūst*, *zust* 'flow, run', Parāčī *uzg-*, *uzgī-* 'to descend'. IE *zged(h)-* (not so far traced).

**-ysñāte** 'washes', see *haysñāte* (Z 4·96), participle Z 21·13 *haysnāta-*, and *ysāñāh-*, *ysāñāj-*.

**-ysnāna-** 'washing', v 92v7 (*tca*) *mna abyamga-usbruteṃāte haysnāñā prahaunā haurna* 'whereby with gift of oiling, massage, bathing, clothes'. See *haysnā-*, cognates s.v. *ysāñāj-*.

**ysba** 'cane, reed', Sid. 146r5, BS *vetra-*, Tib. *spa*. Iranian word to Tib. loan-word, to join with *sap-* 'of vegetation', Zor.P. *spē* *\*saβz*, N.Pers. *sabz* 'green', Pašto *sābah* 'grass', *sābuh*, *sābah* 'vegetables', *sābū* 'hill grass', Wazīrī *sōbā* 'a vegetable eaten with bread', Šuynī *sāpc* (*c=ts*), Rōšānī *sēpc* 'cultivated field' (*\*sāpačī-*), possibly Greek κῆπος, κήπος 'garden'. Then (as *sn->ysān-*) *\*spā-> \*zβā-*, nom. sing. *ysba*.

- ysya-** 'robbed', see *ysāta-*, base *ysān-* 'carry off'.  
**ysya-** present passive to *ysan-* 'be born'.  
**ysyāñ-** causative to *ysan-* 'be born'.  
**ysyāmatā-**, *ysyemā*, see s.v. *ysan-* 'be born'.  
**ysyāta-** 'born' for *ysāta-*, s.v. *ysan-*.  
**ysyāre** 'they are born', s.v. *ysan-*.  
**ysyāmsaja** 'arising from grass', see \**ysāysaja-* s.v. *ysāysa-*.  
**ysyai** 'savours, tastes', later form of *ysyē* by loss of *-v-*, III 100·10.  
**ysyaikya** 'twigs, sprouts (?)', III 96·8 *bāgara aijsijai ysyai* *ysaijai sakijai* 'leaves of silver, twigs of coral'. Suffix *-kya-* in lyric or diminutive (see *tciemeškya-* 'eye'; *apakya-* 'unclean') to *ysihā-* plural *ysihe* 'sprouts, twigs' with loss of *-h-* (as *grīha-* 'clay', adjective *greña-*).  
**ysva-** 'strained, poured', participle to *ysun-*, I 171, 88r3 *ysva-līka*.  
**ysvamñā** 'tastes', K 56, 2111 *ysaujsa ysvamñā raysa* (dyadic) 'savoury tastes', see *ysyue*.  
**ysyāka** 'tasters, favourers', v 68, 8v4 *balysānu ysyāka* 'tasters (=viewers) of the Buddhas', BS G 37, 4b2 *tathāgata-darśavinah*, Tib. *mthon-ba dan mi hbral-bar hgyur-ro* ('are not separated from seeing').  
**ysyāre** 'they approve', see *ysūs-*.  
**ysvālva** 'barberry', III 93·264, see *ysālva*, intrusive *-v-* (see also s.v. *bāysū*, and *pāśq-* 'autumn').  
**ysve** 'filter', Sid. 146r5 *ysve jsa*, Tib. *čhags-las*. From *ysuha-* with extruded *-h-* in the inflexion, see *ysunā*, *ysuhaka-*, *ysūhalaka-*, to base *ysun-* 'pour'. For extruded *-h-*, see also *gū* 'faeces', as second component *-ūha* (*aṣṇūha-*, *biṃjūha-*); *grīha-* 'clay', adjective *greña-*; *ysihe* 'sprouts', *ysyaikya*.  
**ysve** 'taste', Sid. 16v1 *cu kuṃjsa ṣṭe tte ysvē delāka suce hīvi u hvarā u grām*, *hauva u ttavadya huṣa bāye* 'what sesame is, its taste is somewhat alkaline (\**suxtači-*) and sweet and hot, it increases strength and bile'; BS *sa-kṣāra-madhura-sniḡdho balyoṣṇah pitta-kṛt tilah*, Tib. *til ni thal-bahi ro bro-ba dan, mṅar-ziṅ kha-la drod čhe-ste, ṅam-stobs dan, mkhriṣ-pa bskyed-do*. See *ysyue*.  
**ysvaurgā** 'suppurating, putrid', III 90·199 *ṣi pīmṅḍai (-im- = -ai-) ysvaurgā āṣim naṣkirrdā* 'this paste cuts out suppurating itch'; contrast III 90·183 *stāmgā āṣi hamdāve*; III 90·196 *styūdā āṣi hamdeve* 'the severe itch it burns out'. See above *ysūrga-*, to *ysū* 'pus', from \**zava-varka-* (*-varga-*). Here belongs also N 52·21 *ttāttāna ysāysāna . . . na ys(v)orgāna ttarandarna ce patābātāna hāmāte* 'with this grass . . . with the suppurating body which must be rendered putrid', parallel to Pali *pūti-kāya-* 'body of putridity'.  
**ysvyānuvo** 'tastes', loc. plural, SuvO. 24r2, BS *rasa-*. See s.v. *ysyue* 'taste', base *ysūs-*.  
**ysvyāme** 'pleasure', Bcd 46v2 *puṅau ysvyāme jsa* 'with pleasure in merits', BS *modana-*. See *ysūs-*.  
**ysyue** 'taste', Sid. 15v4 *tte ysyue*, see *ysyue*, and III 100·10 *ysyai* 'savours' < \**ysyue*.  
**ra** 'even, also; for (his) part', see *rro*; with negative Sid. 104r4 *u ni ra*. At II 99·181 read *ra vā pā* (absent in the same text II 11·16); K 60, 38r4 *re*.  
**ra** 'delightful (?)', III 104·32 *ra tcaiyāṣṭa kūysai nauhya* 'on the top of the delightful jar for a ceremony', from \**rata-* to base *ram-*, see s.v. *ramani*.

**rakṣ-** 'to guard, protect', 3 sing. Z 12·69 *aysmū rakṣātā* 'he guards the mind'; participle Z 11·60 *rakṣāñi bodhicittā* 'the bodhi-thought must be guarded'; noun *rakṣā-*, K 140·994 *rakṣa yanumā u āysdai yane* 'I guard him and protect him', Tib. *srun-ba dan, yons-su bskyan-bar bgyiho*; K 141·1023 *rakṣa kiḍna* 'for protection', Tib. *bskyab-pa dan*; III 132, 4a3 *rakṣe kāḍāna*, BS *rakṣā-arthāya*; K 140·984 *rakṣāme kiṇa* 'for protecting', and frequently. Iranian had *raxš-* 'to make sure', preserved in Armen. lw *erašx-k'* 'guarantee' (E. Benveniste, TPS 1945, 71) but Av. *raš-* to injure; BS *rakṣā-*, *rakṣati* is frequent and the source of Khotan Saka *rakṣ-*; or possibly coalescent Iranian and BS.

**ragai** 'fermented liquor (?)', III 73·171–2 *ṣai tta hve sā nāra-m ysā puṣṭaka va āṃ tsūm, dahaka-m sattakā ṣṭe, khva-m na hama skūṣṭa ragai* 'he (the ant of the folk-tale) spoke to him (the king), saying, My wife has borne a young one; I am going to get a strengthener; for me it is a male child; how should I not have liquor in my throat?'. This conjectural meaning can be supported as follows. From the two ends of the Saka sphere of dominance are attested two words which may come from the same base as *ragai*. This *ragai* is from older \**raka-* or *ranka-* (*ranga-* (with *-aka-* suffix). The one fermented drink of the nomads (such as the Saka were) was fermented mare's milk. This is known in the Avestan ritual text Nīrangastān 50a3–5 *hurā* glossed by *madō aspya.payanhō* 'intoxicant of mare's milk', in Zor. Pahlavi *hur* explained as *asp-pēm* 'mare's milk'; in the non-ritual text Draxt Asōrik (Pahlavi Texts 113·4) *anōšakhur* is 'immortal drink' (not here mare's milk), see below s.v. *hurā-*. From the east the Chinese (2nd century B.C.) reported that the western nomads had a drink called in archaic Chinese *glāk*, later *lāk* (and in modern pronunciation of an antiquated word *lau, lo*, K 411·13; the Japanese has *raku* for words in this series) made of fermented mare's milk. For this word *lo* see E. Pulleyblank, AM, n.s., 9, 1962, 249–50 who pointed out that it had been mistakenly connected with Arabic *araq*. From the west in the Ossetic Nartā epic tales the heroes drink *rong* (< *ranga-*), now known as name for a fermented honey drink in the K'art'vel languages Svanetian, Megrel, and the Račinskij dialect of Georgian *rang-*. V. Abaev, Osetinskij jazyk i fol'klor 1, 1949, 299, reported the K'art'vel words and ibid. 348–53 told the story of his discovery of *rang* in Svanetia. Since the nomads did not carry about bees with them, this Saka word *ranga-* has shifted its old meaning from fermented mare's milk to fermented honey, mead. These three words *glāk*, Khotan Saka *ragai* and Oss. *rong*, K'art'vel *rang-* illuminate one another.

If the derivation of *hurā-* from IE Pok. 912–3 *seu-*, O.Ind. *sūrā* 'intoxicant', Lit. *sulā* 'tree-sap', = Let. *sula*; O.Prus. *sulo* 'thickened milk' is noted, it makes reasonable a Khotan Saka derivation of *ragai* from \**rahaka-* (with *-aka-* suffix) to IE Pok. 536 *res-* 'flow', in O.Ind. *rāsa-* 'sap', *rasā* 'moisture'; Av. *raṣhā-* the river, later *arang*; Lit. *rasā* 'dew', O.Slav. *rosa* 'dew'. Note how the word for 'vein', M.Parth.T. *rhq* \**rahaka-*, is Khotan Saka *rrā-*, Sogd. Man. *r'k* with similar treatment of *-aha-*. Note also BS *rasāyana-* 'elixir'.

The archaic Chinese *glāk* poses a problem with its *g-*. B. Karlgren had noted that archaic Chinese had no syllable *lak* for a foreign word and hence had to use *glāk* (DLZ 1926, Zu den frühesten Verbindungen zwischen China und dem Westen 1959–1962, on column 1961). But if the *g-* were intended for a foreign *g-* or *γ-* two cases arise. Firstly the *g-* may have no longer been pronounced when *glāk* was used for the foreign *\*raka-*; at some date the *g-* ceased to be sounded within Chinese, leading to *lāk*. Then the above origin of *ragai* will stand. But secondly if the *g-* represented a foreign Iranian *g-* (=fricative *γ-*) this sound may have been lost in middle Iranian Khotan Saka as *g-* was lost in *nag-* (see *banaj-* 'to gnaw') beside Av. *γnixta-*, IE Pok. 436–7 *ghen-*, *ghn-egh-*. A joint connexion of *ragai* from *\*glaka-* extends to Greek γάλα, γάλακτ-, γάλαγος 'milk'. If these Greek words are associated with O.Ind. Vedic *jālāṣa-* and Hittite *galaktar-* (as proposed by T. Burrow, Henning Memorial Volume 89–97) assuming IE *ǵal-*, it would not suit Iranian *\*glaka-* since IE *ǵ-* is Iranian *z-*, but the connexions can be retained from IE *gal-*, when O.Ind. *jālāṣa-* has *j-* from palatalized *ǵ'*. Add to this O.Ind. *jala-* 'water' (secondary BS *jaḍa-*) retaining the unspecialized meaning (as Lit. *sulà* 'sap', against Av. *hurā-*, and O.Ind. *rāsa-* beside *rasāyana-*).

**rramga-** 'bank, ridge, shore', III 76·243 *mahā-samuṃdrā ramgā vī āta* 'they came to the shore of the great sea'; II 117·125 *mihā-simuṃdrā ramgā vī*; III 71·139 *mahā-samuṃdri ramgā vī āva*; K 40·9–10 *auda mihā-simuṃdri ramji burā* 'up to the shore of the great sea'; = K 43·130 *audā simudrā ramja buri*; III 70·127 *biṃda ttāja ramgā vistāva* 'he stopped at the river bank'; JS 15r3 *varadā rraga bamhya cambva ysāya* 'tearing away the trees, bushes, herbs of the bank'; loc. sing. Z 17·16 *ku vātco rramja baysgā hamgrivi*... 'where then on the bank are gathered (plants?) thickly'; JS 15v3 (*rrāja* for *\*rramja*) *ājimḍai huškā vī rrāja* 'you brought (the drowning man) to the dry bank'; JS 21r4 *rramjāṣṭa naramḍa* 'they escaped to the shore'; III 108 (2933), 5 *gaga nā raga baidā āva* 'they came upon the bank of the river Gangā'; ablat. plur. III 34·12 *aysdyāva ragā jsa* 'torn from the banks', = III 36·7 *aysdyūva ragyau jsa*, = III 40·15 *aysdruvā ramgyau jsā*, = III 46·20 *aysdyūāvi ragām jsa*. From *ranga-*, Oss. D. *rānyā*, I. *rāy*, *rānq* 'row', DI. *ray* 'ridge' (but Pašto *rāya* 'plain', see s.v. *rrai*), Balōči *ray* 'ridge'.

**ramga-** 'head', II 1·11 *ramgya baida tcamjsa* 'hair on the head' gloss to Chinese *ttām hvqra=t'ou-fa*, from *d'au-piwat* (K 1015·5; 750·6) 'hair of the head'; K 42·117 *ragyi biṃda kṣipalai hvaste* 'upon the head he struck a blow', from *\*ramgyi*; loc. sing. to *ramga-* 'ridge' hence to *ramga-* 'bank'.

**rracye**, Z 19·7, read *rravye*, see *rrai*.

**rachanai** 'neighing', III 72·158 *aśāṃ hīvī rachanai* 'neighing of horses'. See *bichān-* of horses and *bachadā* of trees. Possibly dialectal *ra-<fra-* (as Oss. *rā-* and Tumšūq Saka *ra-*=Khotan Saka *ha-*), with base *khand->kh'an-* 'make noise; laugh'.

**rajs-** 'rest on', see *pārajsā* 'support', BS *āsraya-*.

**rajsāna** 'reddening', I 189, I 10r4 *pitta rajsāna* 'redness from

bile', BS *<pi>ttena ca*, in the context of *loha-linga-* 'abscess with blood', which is glossed by I 161, 76r1 *hija haśa* 'red swelling'. From base *rag-*, *rang-* 'to colour', see cognates s.v. *rrāṣa-* 'red'.

**rramja** loc. sing. on the bank see *ramga-*.

**raṇa** 'part, portion', IV 3v9 *ū jsārīna śā raṇa* 'and from corn one part'; IV 56b1 *s<e> hvady(e) śā raṇa štāka* 'for one (each) man one part is necessary'. From *ar-:r-* 'to get or give a share' (see TPS 1959, 71–4), hence *\*r-anā-*, to Av. *rānya-* 'portion'; IE Pok. 61 *ar-*, Greek ἀρνυμαι, Av. *aśi-* 'portion; fortune'. See also *hāra-*.

**ratha** 'tumult', see *rrantha-*.

**rad-** 'to tear, wrench', see *varrasta-*, and *ran-* 'to scrape'.

**ran-** 'to scrape', III 93·258 *gvīhā: śū ranāñq* 'cow's horn is to be scraped'. See *haran-:harasta-*, *varrittā:varrasta-*. From base *rad-*, *rand-* with *-nd->-n-* (see *band-*, *bañ-*, *basta-*; *hatcañ-*, *hatcasta-*), 3 sing. Z 2·137 *varrittā \*radati*. With suffix *rranūška-* 'scraping'. To Oss. D. *rāndun*, *rānston* 'to smooth', DI. *rās* 'file (tool)' (> Dargwa *ras* 'saw') from *\*rad-sa-* (as Oss. D. *ros* 'cheek' < *\*raud-sa-*); Waxī *zærend-* 'to scrape', *zīrānd-:zīrest* 'to turn in a lathe' (*\*uz-rand-*), Balōči *randay* 'to comb', *raḍay*, *rasta* 'to tear up the ground', Zor.P. *randit* (AVn 79·4) 'scrape', N.Pers. *randīdan*, IE Pok. 330 *red-* 'to raise', O.Ind. *rādati*, *raditā-* 'scrape, dig'; but Latin IE Pok. 854 *rēd-*, Lat. *rōdō* 'gnaw', *rādō* 'scrape', Celtic Welsh *rhathu* 'rasp', OHG *rāzi* 'sharp; wild' O.Engl. *rætt*, O.Saxon *ratta* 'rat'.

**rana** 'boundary, side', II 103·55–6 *tčūra-rane kvaiysq* 'in the four-boundaried side', like *tčūrata-* 'quadrangular'; possibly II 103·55 *ranye* (rather than BS lw (*aranyā-* 'wilderness', as translated AM, n.s. II, 1965, 111); from *ar-:r-* 'to move about', *rana-* 'place of movement', in form with O.Ind. *rāna-* 'fighting'.

**ranika** 'skin-diseases', dyadic with BS *kuṣṭha-* '(all) skin-diseases'; I 171, 86v3–4 *khu ra va śūma rūm harštā thamjāna ysūnāna kuṣṭā u ranikām biṃda pīsalāyāna* 'so that only oil remains, to be drawn out, strained, to be smeared upon the skin-diseases', BS *kuṣṭha-hṛta-*, in the prescription *vajraka nāma rūm* for skin-diseases; III 91·203–4 *khu ra va rūm harštā, thamjāna rranika-m jsa gūmalyāna* 'so that oil remains, to be drawn out, to be smeared are the skin-diseases with it'; III 89·170–1 *tī vā āsyām va yaugā u penḍā ranikā ttā cu jsinā āsyē sarbiṃdā, pijsa kyihāre* 'these are the treatment for itches; and the pastes; these are skin-diseases which arise from a slight itch; they itch severely'; III 89·177 *śe ranikām va yaugā* 'the second treatment of skin-diseases'; III 90·210 *rranikām bidā samkhalyāna* 'to be smeared upon skin-diseases'; III 89·179 *kuṣṭā ranikām bidā samkhalyāna*; III 91·206 *kuṣṭā āstaṃna rranikām bidā samkhalyāna jatte* 'it must be smeared upon skin-diseases the *kuṣṭha-* disease and the others; it heals'. From 'roughened skin', to base *ran-* 'to scrape', see *ran-*, and *ranūška-*. For *-ika-*, see *masarika-* 'mattock'.

**rranūška-** 'scrapings', III 85·76 *būysiṃā padī śū hīya ranūškā* 'scrapings of burnt goat's horn'; III 87·113 *aśā sahā hīya ranūškā* 'scrapings of horse's hoof'; III 91·210 *hīsq hīyā rranūškā* 'scrapings of iron'; III 93·259 *gvīhā: śū ranāñā cu pejsā haikā, tteye ranūškyāna padvāñā* 'the

cow's horn is to be scraped; what is severe hiccough (BS *hikkā*), with that scraping it is to be fumigated'. For *ran-* 'to scrape', see *ran-* (<*rand-*), participle *rrasta-*. For suffix *-ūška-* see *hīsūška-*. For 'burnt' stuff, note also III 90·187 *paḍīya gaysā* 'burnt reeds'.

**rrantha-** 'noise, tumult', III 72·157 *hvīyaśāṃ hvī rathā* 'tumult of men' (in context of noises, wolves, elephants, horses); III 66·34 *rathā dirye mista* 'he continued a great uproar'; III 72·162 *rathā nvāsā u dāṃmā* 'uproar, noise and smoke'; JS 34r4 *mista raṃthā pana* 'a great tumult arose'. Verbal *rrinth-*, Z 24·415 *pale* (BS *patākā-*) *magarāmala* (BS *makara-*...) *rrinthindā bhāhiyu* 'the banners the *makara*-flags (?) flutter greatly'; Z 5·34 *rrinthindā pale padamna* 'the banners (BS *patākā-*) move in the wind'. Noun, Z 17·17 *rrinthai māstu uska sarbindā* 'its swirlings rise vast, upwards'. With *pa-*, JS 27v2 *paraṃthaṇa verttai* 'in the uproar you turned away' (BS *vart-*). From base *ranθ-* to IE Pok. 866 *ret-*, *reth-* 'of swift movement', but not with *branth-* (proposed in KT VI 305). See also *raθ-* in *rraha-* 'chariot, wagon'.

**ranye** 'part', see s.v. *rana*.

**rraph-** 'attack', Sid. 104v2 *rraphai jsa* 'in fight', BS *yuddhe*, Tib. *stobs hgyed-pa* (*stobs* 'strength', *hgyed* 'fight'). Base *raf-*, *ramf-* 'to attack, fight', M.Parth.T. *rf-* 'to attack', *rf* 'attack', *rft*, *rfg* 'assailant', M.Pers.T. *rp'g* 'a kind of demon', *rfydgyh* 'attack'; Yazg. *raf-*: *raft* 'to fight', *rafagan* 'pugnacious'. Possibly the name in the poem *Vēs u Rāmēn*, *Rafēdā*, Georgian *Rap'ed*, may be an heroic name 'Fighter' from *\*rafētāka-*. So with nasal *ramf-* in Sogd. Bud. *rnβ-* 'to attack', P 3·184-5 *AYKZY ZK 'γwōstry OM 'γwōstr' pr'w rnβ'y ZY ZK 'spy ḍnn 'sp'* 'as the camel fights with camel, so horse with horse'. See also s.v. *rrāha-* 'pain'.

**ram-** 'rejoice' (distinguished by single *r-* from *rram-* 'to move'), v III 1, 33r3 (dyadic) *ramāro hayirāro* 'they might rejoice', BS *abhirameyuh*; Z 3·58 *ramīndi hayirīndā*; Z 22·172 *nai ne mara ramātā satsera* 'it does not rejoice him here in migration'; Z 12·94 *ramāte* 'he rejoices'; K 138·918 *vaña rami herā hauḍāṃdā* 'now they gave a pleasant thing' (Tib. omits); participle present, K 8r3 (dyadic) *haḥisaṃdai ramāṃdai* 'rejoicing', K 14·111 *ramadai*; fem. III 95·42 *ramaṃca*; noun, K 26·129 *ramāme buśa haḍaraujsai tcarakye*, =K 34·68 *rimāme tcirkyaṃ hiyirāme būsā* 'pleasure, amorous sports (=BS *rati-*), delight, jests'; adjective, v III 1, 33v3 *ramaṃiyā*, BS *ramaṃiya-*; SuvO. 56v3 *ramanī*, BS *ramaṃiya-*; JS 37r1 *cejelake* (for *vejelake*) *ramaña bravīya agamjsa* 'young, pleasant, happy, faultless (sons)'; v 65·14 *vrkṣa vasva ramaña brūna* 'trees clean, delightful, splendid'; v 66·12-3 *kāmjāṇe ysī(rrā jsa) ramaña chaka* 'stalks delightful with *kāncana*-gold'; Manj. 414 *bināña* ... *ramanī hvāra* 'music delightful, sweet' (to Z 5·100 which differs); with *-ya-*, Z 20·11 *ku ttū dātāndā ysamaśśandau ramyu biśśu* 'when they saw this world delightful, wholly'. From Iranian *ram-*, Av. *rām-*, Zor.P. *rāmišn* 'joy', N.Pers. *āram*, *xuram* 'happy', M.Pers.T. *r'm-* 'rejoice', Yidya *rīm-*: *rīmd* 'to please'. Note also Bcd 49v2 *ma vi[rā]rame* 'may I not displease', BS *na virāgayi* (the *-rā-* may be due to first intending to write *virāh-* 'displease', as in III 26, 30b2 *ārāhya u ni virāhya*,

BS *ārāgitā ārāgya na virāgitā*). IE Pok. 864 *rem-*, O.Ind. *rāmate* 'rest, be pleased', *ratā-*, OHG *rama* 'support', Got. *rimis* 'rest', Lit. *remiū*, *reṃti* 'support', *rimti* 'be at rest', Tokhara B *ram-*, *rām-*, A *rām-* 'incline'. See K 151·41 *hūrrāgye* from *\*hu-rāmaka-*.

**rram-** 'to move' with preverb *ati-*, v 184v5 *ttirandā vyata* 'entered', present *trām-*; with *pari-*, v 261b1 *parrāmate vātā*; v 95r2 *parrāme* (3 sing.), replacing lw *prracavāte* 'go forward' (BS *pra-cyav-*); III 26, 29v3 *parāmūdi* BS *paryavāpsyanti*. From *ram-* 'to move', Zor.P. causative *rāmēnēt*, with *aθi-* (<*ati*), DkM 343·8 *ahrāmāt*, *ahraftan*, Pāzand *aharām-*, M.Parth.T. *'hr'm-* 'raise', *nyr'm*, *nr'm-* 'lower', *'r'm* (?) 'place of rest', M.Pers.T. *'hr'm*, *'hr'pt* 'raise', *nyr'm* 'lead down' *nyr'pt*, Pahlavi Psalter *'hl'm*, *'hl'pty*. See above *narām-*, *naranda-* <*\*niž-ram-* 'go out'. Base *ram-* variant with *rap-* 'move', Av. *rapta-*, Zor.P. *lebyt \*raβēt*, *raftan*, N.Pers. *ravad*, *raftan*. IE Pok. 326-32 *er-*: *r-* with *r-em-*, *r-ep-* (not in IE Pok.).

**rambina** 'talk (?)', III 1, 6v2 *ā vā māsta-gvāroñā jsa*, *ā vā rambina*, *ā byamḍina* 'or through great business, or through talk (?)', or through confusion, in a list of faults; = III 8, 16v2 *ā vā mista-gvārauñe jsa*, *ā vā rambina*, *ā byamḍina*. This is *\*ramba-*, inst. sing. *rambina*; no bilingual text nor similar list has been found. Possibly nasal form to the base *lap-*, *rap-* 'to talk', M.Parth.T. *l'b* 'call, prayer' and *'l'b*, M.Pers.T. *r'b*, N.Pers. *lābah*; Pašto *lavdāl* 'to speak', Šuynī *lūv-*, *lūvd*, Yazg. *laf-*, *lafd* 'speak', *lafek* 'teller of tales'; Yidya *rov-* 'to bark', *rīvd*, Khovar lw *reik-* 'to speak' (*\*rāpaya-*), Zor.P. *rap-* 'cry out'. IE Pok. 677 *lep-*, O.Ind. *lāpati*, *rāpati*, Slav. Russ. *lepetati* 'to chatter', BS *ālāpayati* 'talk', *samlāpa-* 'conversation'. Hence possibly *ramba-* 'ill-natured gossip'. For variant meaning note also O.Ind. *jalpati* 'chatter', Prakrit in Khotan Saka *jamph-* 'make a statement'.

**rrays-** 'to direct', II 48·113 *kamā-cu va viña būrikyā na ra raysde* 'for Kan-ṭsou till now he is not giving directions' (SDTV 112); K 109·321 *khu kāma rraydsda ttīnī hamye kṣaṇa* (BS) *dā vaiṣṭā* 'when thought directs, then indeed in the same instant the *dharma*-doctrine is established', K 111·348 *kāma kṣaṇa vī ttraida kāña kṣaṇa kāma raysde hamye kṣaṇa dā vaiṣṭā* 'thought in a moment has entered, it is to be thought a moment, thought directs, in the same moment the *dharma*-doctrine is established'; Manj. 46 *khu aysmva raysda vasūsta satva pā huvasva bvāña* 'when mind directs, it purifies, the being is then to be known to be well-purified'; II 96·92-3 *magāra hana hīyai pūrā naistā, bāḍa vā na ra raysdāi*, = II 94·10 *maṃgārā hanā hīyai pūra naistā bāḍa vā na rā rāysdygi* 'at the time of the seating of the son of the old *khan*-ruler the country is no more directed'. Participle *rraṣṭa-* 'directed; straight, right (rendering BS *samyak*)', Sid. 132v5 *rraṣṭa pamḍa* 'right road', Tib. *legs-par*, Sid. 109r2 *raṣṭa*, Tib. *drav-ziṃ* (*drav-po* 'straight'); K 138·931 *rraṣṭa-hvāñāka* 'rightly teaching', Tib. *de-bzin-gsēgs-pa* (=BS *tathā-gata-*); v 123, 2r2 *rraṣṭā-tśukā* 'going rightly' ('faring, behaving rightly'); Manj. 160 *raṣṭāñai padāya* 'on the right path'; Manj. 391 *raṣṭa*, =Z 9·15 *abhāvi* 'non-existent'; K 109·311 *raṣṭa ga* 'right stage of life' (BS *gati-*); III 123·62 *raṣṭa na bijaiṣe* 'he does not speak truly',

BS *satyaṃ na kathayati*; v 123, 19r2 *rraṣṭa-tsūkā pajsamānā āṣaṇā* (=BS *tathāgata-, arhant-*); Manj. III *rraṣṭa-drraiṣṭi* 'having right views' (=BS *samyag-dṛṣṭi-*) with adjectival *-īya-*; K 151:35-6 *raṣṭyīm vasvā dāya prrarāḥ vījyānai* 'may I see the right pure dharma-nature', v 68, 8v3 *pīrmo rraṣṭye* <ba>lysūste *jsa*, =BS G 37 4a2-3 *anuttarāyāṃ samyak-sambodhau* (to 8r1); v 329, 7v6 *rraṣṭo tśumatā*, BS G 36, 5v4 *sugata-*; abstract, Z 6:46 acc. sing. *rraṣṭetetu, rraṣṭatetu*. Causative *rrās-*, participle *rraṣṭa-*, Z 14:67 *āch(ai) hā rrāsāte bendā* 'he controls illness'; II 6:90 *pada rāsīda hamaga* 'they make the road straight, level'; Sid. 144v3 *bvākā vījā* (BS *vaidya-*) *rrāsāṇā* 'the trained physician must be directed', Tib. *cho-ga śes-pa sran-ṣim* (*sron-ba* 'to straighten'); III 58:8 *paṇḍa rraṣṭmā hamamgā*; Manj. 161 *khu rāṣe pade* 'when one guides along the path', See *āraṣṭa-*, v 384:5 *pāraṣṭe* 'is raised over, exults over', *birays-*, *birāṣṭa-*, *birāṣ-*, *varāṣ-*, *varaysa-*, *harays-*, *harāṣ-*. Derivatives, *rrāysan-* 'director, owner', see below; *rrāsa* 'control', Z14:87 *viṣayā rraṣā* (dyadic) 'territory'; SuvP. 63v3 *rāṣṇa*, BS *-vaśena* ('under control of'); second component *-rāysa-* 'directing', III 9, 17v5 *paṇḍā-rāysa-* 'director of the road, guide'; II 92:129 *kathū-rāysa-* 'governor of a city'; Z 2:201 *ham-rraṣṭu* 'always', see below. Adjective L 95:1 *rrāysanaunda-*, BS *īsvara-* 'owner, lord', see below. From *raz-*, Av. *raz-*, *rāzaya-*, *rāṣṭa-*, *raṣṭa-*, *-rāza-*, *arazu-*, O.Pers. *rāsta-*, Sogd. Bud., Man., Chr. *ršt-*, Bud. *rṣty'kh* 'truth', *ptr'z* 'erection', *ptrz't*, *fr'yz't*, *fr'st'y*, *fryzt* 'directs'; M.Parth.T. *rzw* 'just; judge', M.Pers.T. *r'z* 'edifice', *r'zmyrd* 'builder', *r'z qrwg* 'skilled builder', Zor.P. *rāz* 'builder', *rāst* 'straight', N.Pers. *rāst*; Oss. D. *arazun*, I. *arazyn*, 'to erect', *arāzyn*, *arāst*; Balōči *rāzēn-* 'to build'; compound Sogd. *rzkr'y'kh* 'rectitude' (*\*raza-kara-*). IE Pok. 854-7 O.Ind. *rāj-*, *rājan-*, *rāṣṭi*, *rjū-*, *rājīṣṭha-*, Greek ὀρέγεται 'reach', Lat. *regō*, *rectus*, *rēx*, Celtic O.Ir. *reraig* 'direxit' (*\*re-rog-e*), Got. *rahtōn* 'reach', *ufrakjan* 'reach up'.

**rraysaa-** 'empty', *rraysāva-*, SuvO. 24r1 loc. sing. *āvuto rraysauya* 'in the empty village', BS *śūnya-grāme*; K 15:117-8 *dīṣa* (BS *dīṣā*) *auva paramai baiṣa raysāva vīstauda* 'regions, villages, hamlets all are empty', = K 31:24 *phiri auva parmahe cva rriysām vīstāve*, = K 23:68 *phara auva parama ca raysāva nvaṣṭa* 'many villages, hamlets, which lie empty', parallel Divyāvadāna 435:23 *grāma-nagarāmi śūnyāni*; Z 2:23 *rrayso*, Z 6:24 *rraysvai*, Z 2:155 *rraysā*; dyadic, III 68:63 *raysau ttūsā*; III 125, 1a5 *rrayso*; K 109:307 *naṣguda rraysā baiṣa dharma asāra* 'quiescent, empty (=BS *śūnya-*) all *dharma*-elements without substance' (BS *asāra-*). Abstract, K 59, 32v1 *ṣa rraysānāñā vyache yuḍa idā* 'he has been able to realise the void', with abstract suffix *-auñā*. From base *raz-* 'withdraw, leave, leave empty' (as O.Ind. *riṇakti* 'leave', *riktā-* 'empty'), Av. *razah-* 'solitude' glossed *viṣkar* 'hunting ground', O.Pers. *rad-* 'abandon', Sogd. Bud. *r'zh* 'secret', Man. *r'zy'nt w'xšt* 'strange words', Chr. *r'z*, Zor.P., N.Pers. *rāz* 'secret', Zor.P. *rāzān* 'secret things' (Gr. Bd. (TD2) 1:13); adjective, DkM 599:4 *rāzīk giyāk* 'secret place', M.Parth.T. *rwštg* 'secretly', Balōči *rādag* 'let go', M.Pers.T. *rh-* 'set free', Pahlavi Psalter *lsty* participle 'set free'. N.Pers. *rahā* 'liberated; liberation',

*rastan* 'liberate, let go'; O.Ind. *rāhas-* 'place apart', RV *raha-sū-* 'bearing a child secretly'. For the suffix *-āva-*, note *hvatanau* 'in Khotan language', Oss. *-au* in the same use; Sogd. Bud. *-w, kr'n'w* 'having (fine) form, beautiful', abstract *-w'k*, Chorasm. *-āwak*, Pašto *-āwī*. To IE *regh-* or *legh-* (absent from IE Pok.).

**raysai** 'official title', IV 66a3 *phemaja raysai rrvī* <vāra> 'the royal portion of the *raysaa*-official' of (the city) Phema'. See also *rāysai*, from base *raz-* 'direct'.

**rraysga-** 'swift, light (not heavy)', Sid. 12r5 *rraysgā vīra* 'swiftly', Tib. *myur-du*, Z 24:241 *huṣṣāta rraysgai* 'he grew swiftly', parallel Divyāvadāna 441:26 *āsu vardhate*; Sid. 3r4 *vaskalyāmata mase raysga āstanuta gūnai* '(time) having the mark swift as only a moment and the rest', BS *nimeṣa-ādika-lakṣaṇa-*, Tib. *mig hdzum-pahi yud-cam-la sogs-pahi mēhan-ma*; 'light' v 87, 50r1-2 *sāmī vā rre pulṣti biṣu anujātā crāmī ārrā o garkhā o vā rraysgā* 'the king Yama asks him, he questions all what kind of fault of his, whether heavy or light' (BS *anuyuj-* 'to enquire'); Bcd 55a4 *rraysgā*, BS *ksipra-* 'swift', Bcd 55r3 *raysgā vī thyaū* 'swiftly at once', BS *na cireṇa* 'not after long'; K 151:37 *raysga-t-i*; K 152:16 *tcana byehide rraysgana baysuṣṭi* 'whereby they get bodhi-knowledge swiftly', K 154:46 *rraysgī thyaū* (= *thyaū*) 'quickly, at once'. Compound, Sid. 17r5 *rraysga-gvācha-* 'digesting lightly or swiftly', BS *laghutara-*, Tib. *yan-no* ('light'). From *\*raju-ka-* (*-dž-g->-ysg-*), to Av. *rayu-*, fem. *rāvī-*, comparative *rañjyah-*; *rañjīṣṭa-*, with component *rava-*, *-rava-*; M.Parth.T. *rg, rgydr* 'swift, swifter', Armen. lw *erag, arag* 'swift', Simnānī *raik*. IE Pok. 660 *leg<sup>h</sup>-*, *leng<sup>h</sup>-*, O.Ind. *raghū-*, *laghū-*, Greek ἔλαχος, ἔλαφρός, Lat. *leuis*, Got. *leihts*, O.Engl. *leoht*, Lit. *leñgvas, lengvūs*, O.Slav. *ligūkü*.

**raysdvārā** 'princesses', K 155:51 *raysdvārā rrespū(rā) hatsi* 'with the princesses (and) princes', = K 150:33 *raiydvarām rrespūrām hatsa*, see *rriysdutar-*.

**rraysma** 'array, rank', Z 24:424 *āphāde nī rrayisma* 'their ranks are confounded'; Z 24:407 *rraysmo thamjāre u ākṣvīndā juvāre* 'they draw out the array and they begin, they fight'; II 86:41 *gūjsabaija saunau raysme* 'he scatters the ranks of the enemies'; loc. sing. v 107, 29v2 *gyastānu u aysurānu rraṣma bvalstānu* 'of those mounted to the war of *deva*-gods and *asura*-demons', BS *deva-asura-saṃgrāmam abhirūḍhānām*. From *raz-* 'to direct', see above *rrays-*, to Av. *rasman-*, Zor.P. *razm, pātrazm* 'fight', N.Pers. *razm, razm-gāh, razm-yōz* 'seeking a fight', Armen. lw *razm, arazm, arazmik, paterazm*, M.Parth.T. *rzmg'h, rzmg', rzmg'hyg, rzm'hyg, rzmywz*.

**rarūya** 'month name, second summer month', III 105:1 *rarūya māṣṭa*; Sid. 1 bis 15 *rarūyi māṣṭi*; Sid. 3r4 *rarūya*; II 27:34:15 *rarūye*, corresponding to BS *bhādrapada* 'month'.

**ravi** 'appointed time', III 42b3 *u sau ravi jsa pajsam tcerai* 'and at one time the worship is to be made' (Kālpārāja text), to Av. *ratu-* 'fixed time', see also *rutā, rve*.

**ravināa-** 'of the plain' adjective to *rrai*, K 14:108 *jīvajīvā ravīnā cāṣa* 'jīvanjīva-birds, birds of the plains, jays', = K 22:61 *jīvajīvā ra cāṣa*, BS *jīvanjīva-* 'pheasant'.

**rravyi pata** 'southern region', III 22, 12a2 BS *dakṣiṇa-*; Sid. 3v4-5 *khu urmaysdi hauda rrichām pa jsāte u rrayve*

*pa jsāte dvayāṃ paṃdāvāṃ paṣṭāme jsa* 'when the sun goes northwards (to the seven sages) and goes to the southern region in moving on the two paths', BS *ravi-varṭma-dvaya-āśrayaḥ*, Tib. *ñi-ma byaṃ phyogs-su hgro-ba dan, lho phyogs-su hgro-zin lam-gñis-su hjug-pahi phyir*; II 56·12 *ravya pa*; II 56·14 *ravye pa hīdva kṣīrāṣṭā padī* 'south the road to the Indian land'; II 56, 17 *ravye pa vāṣṭa*; II 56·20 *ravye pa*; *ibid. ravye pa vāṣṭā*; II 56·23 *ravye pa dva haḍāṣye śadi biṃdā* 'southwards two days' journey on land'; V 222·19·2 *ravye pana* 'from the south'; K 144, IV1 *ciga kṣīra jsa ravye pa nūhumṣadā* 'south-west of China'; K 146, 3V4 *jabvī-dvīpa ravye pa iḍārai hīdva kṣīra samattai nāmā kṣīra ṣṭe* 'to the south in Jambudvīpa there is another land by name Samantaka in the Indian land'. See *pa, pata* 'region' above. In *ravya* \**rapitā*- is preserved part of the older name for 'midday' used for the south (as *nēm-rōc* in the Sasanian period). To Av. *arēm.piθwā, rapitwā-* 'midday', *rapitwina-* 'at midday', *rapitwītara* 'southern', formed from *ara-* 'prepared' and *pitu-* 'food'; Oss. Dī. *rāftad* 'midday meal', D. *rāftā* 'noon', I. *rivātdon, rivāddon* 'place of noon rest', I. *rivāt, rivāt afon* 'time for daily rest'; D. *fāsa-rāftā*, I. *fāsa-rāfti* 'afternoon'; Sogd. Bud. *rypδβh* 'midday', M.Pers.T. *rbyh*. For *ara-*, IE Pok. 55 *ar-* 'to fit', O.Ind. *aram, alam* 'enough', Greek ἀραρισκω, Lat. *art-* (*ars, artis*). See above *aramdiśś-* 'to overlook'; for *pitu-*, see s.v. *pā, pya*.

**ravye** adjective 'of the plains', see *rrai*.

**rraśj** 'ruling', II 54a17-8 *ayikṣyaude rāsci raudānā naumā viśāra rraśj pīrāmya* 'they exercised power (BS *adhiṣṭhita-*) on the sovereignty, the names of the kings, controlling the *vajra*-diamond, leaders', from \**raśya-* (agent suffix *-ya-*) 'ruler, director', to base *rrays-* 'to direct'. Translated SDTV 68-9; see also s.v. *pūrauyasa-*.

**rraśma** 'array; fight', see *rraysma*.

**rraṣṭa-** 'directed, right, straight', participle to base *rrays-*.

**-ras-** 'burst', base in Sid. 103r1 *nīrasaṃdai* 'bursting out', see *rus-* (\**ruxś-*) s.v. *narūj-*.

**-ras-** 'shine', K 153·18 *virasañi* 'shining' from *rus-* (\**ruxś-*), see s.v. *rrus-* 'to shine'.

**rraha-** 'chariot, cart, wagon', V 15, 1a1 <di>*ma-rraha-bāyā grata-hvāñā(ka)* 'tamer, chariot-driver, preacher of commandments', parallel to BS *dāmya-sārathi-*, as V 142, 13r1 *dimā(k)ā grata-hvāñai*; = BS G 37, 7a2 *dāmya-sārathih śāstā*, G 36, 5v4 *purusa-dāmya-sārathih śāstā*, Tib. *skyes-ba hḍul-bahi kha-lo bsgyur-ba (kha-lo* 'driver'); Z 13·149 *rraha-bārai* 'riding in a chariot'; III 74·212 *rahā:vahaṃdā* 'the chariot descended'; III 74·204-5 *rahā sarba* 'the chariot rises'; III 43·24 *raha kāḍa* 'he drew the cart', = III 39·70 *rahā kāḍā* (story of Vyāsa-); K 25·117 *cadane raha* 'brilliant chariot', = K 17·181 *cadana raha*, = K 34·67 *bveyāṃstye rahā:*, 'the shining chariot'; adjective, *rahya* 'charioteer', Manj. 138 *beśa aśya hastya* (BS *hastin-*) *gūha rahya te(u)ra-sanya hīna* 'the whole four-divisioned army of horse, elephant, infantry, chariot'; K 33·62 *bveyāscye raha baidā* 'upon a brilliant chariot'; III 5, 11r5 *satvāni nārvāñāṣṭa rahā bāyāka* (voc. sing.) 'chariot-driver of the beings towards *nirvāṇa-*'. From *raṭa-*, Av. *raṭa-* 'chariot', *raṭi-* 'road', O.Pers. *raṭa-*, Sogd. Bud. *r'ḍ* 'way'; M.Parth.T. *ryh*,

plur. *ryh'n* 'chariot', *r'h* 'way'; M.Pers.T. *rhy* 'chariot', *r'h* 'way', Zor.P. *lyh* \**rah* 'chariot', *rās* 'way' (-s- = -θ-), N.Pers. *ruḥ* 'chariot', *rāh* 'way', Engl. 'rook (in chess)', Pašto *lyār, lār* 'road' (\**raṭi-*), Orm. *rāi* (\**raṭi-*), O.Ind. *rātha-* 'chariot', adjective *rathī-* 'charioteer', *rathyā-* 'road', Nūristāni Aškun *weriču, biriči* 'road' (\**upa-rathyā-* or \**vi-rathyā-*). IE Pok. 866 *ret-*, *reth-* 'run', Lat. *rota*, Celtic O.Ir. *rethim* 'I run'.

**rraha:** 'red (?)', II 85·18 *śau rraha: śīyi ttrihe:* 'one red, white radish'. From \**raxa-* to \**raxva-*, *rrāṣa-* \**raxša-*, like *ttraha* 'draught (of liquid)', and *paha-* 'cooked', \**paxva-*, hence base *rak-* (beside *rag-*) 'to colour', O.Ind. *rakta-* 'red'. See also *rajsāna-*.

**raha-** 'dress', second component in *tī-raha* 'garment', IV 53a3 *tīrahāṃ*, IV 68a1 *tīrahā*, IV 39b1 *tīraha*; IV 59a2 *pamūha u tīrahā* (dyadic). From \**taxta-raxṭa-* (or *-raxa-*, *-raxva-*) 'woven cloth' to *tak-* 'weave', Oss. D. *taxun, taydton* 'weave, prepare, cleanse', *āndax* 'thread', Lat. *texo, textus* (IE Pok. 716); and base *rak-* 'to prepare clothes', Zor.P. *raxtak*, N.Pers. *raxt* 'clothes', Chinese lw *lo-t'i* < *lāk-tiei* \**raxti-* (K 411·12; Gram. serica 866h), O.Ind. *racayati* 'arrange', perf. RV *ānṛce*, IE Pok. 863 *rek-*, O.Ind. *racana-* 'arrangement'; Got. *rahnjan* 'to reckon', *ragin* 'counsel', O.Norse *regin* plur. *rogn* 'decisive powers, gods', O.Slav. *rokū* 'definite time', *reko, rešti* 'to say', *raknoṭi, račiti* 'to wish', Tokhara B *reki*, A *rake* 'word'. See also *rīma* 'cloth, dress' (\**raxma-*?) and *rahada*. For *-i* < *-īta* < *-axt-*, note also *sāj-:sīta-* and as first component *śī-phaśa-* 'white'. See also *rrīye* 'called'.

**rahada** 'clothes', Manj. 77-8 *tīrāma sa khu hvi ayula* (BS *ayo-gola-*) *ujadīsa js(ā) hadara satva sūśca jsa hīvī dasta padaśaja rahada pātca* 'just as a man throws an iron ball on other beings, he burns his own hand with it (-*m* *jsa*), then he burns his clothes'. From \**raxanti-* to base *rak-* 'arrange, dress' (see *rraha-*), with *-anti* like Av. *sādayantī* 'dress'.

**rahā** 'notch', III 81·174 gloss to Turkish *keysä* = *kāz* 'notch on an arrow'. From base *srak-*, Av. *sraxti, θraxti-* 'edge, corner', Pašto *rōx* 'side part', N.Pers. *ruḥ* 'cheek', Yidya *rōxə* 'cheek', Waxī *rūk* 'forehead', Armen. lw *erax* 'mouth, muzzle', *eraxčan* 'muzzle', Balōči *pateyi rahā* 'with the sword's edge' *rāh* 'edge' *rahnay* 'bank of river', *du-rāhen* 'two-edged'. IE Pok. 1001 *srak<sup>h</sup>-to-* *-ti-* 'sharp-edged, sharp edge', O.Ind. *srakti-*, Av. *sraxti-*, *θraxti-*, Greek ῥακτοί·φάργγες.

**rahi pīṃṇā** 'a medicament', III 90·192 *avaṣāyā, gvai, raḥi pīṃṇā, śīya bḡhāyā* (four uncertain plant names).

**rrahamūna** inst. sing. 'by the washerman', with *rraha-* 'clothes' and base *mū-* possibly base *mau-:mu-* 'to beat', attested in *muṣṭu* 'fist' (IE Pok. 745 *meuk-*), O.Ind. *muṣṭi-* 'fist', BS *musala-* 'hammer', *mudgara-* 'hammer', Lit. *mūšti* 'beat', since the washerman beats the clothes on stones in the river (BS *upahata-* 'cleaned' of clothes). Then connexion with base *mau-:mu-* 'to remove' or *maud-*; or *mau-:mu-* 'to wash' would (see VI 301) fail. The word is in two passages Z 5·86 *tīrāmu hā pajsatā kho śīyā rrahamūna thonā pajsinde* 'the king was so stricken as by the washerman the cloth is beaten white' and Z 19·58 <*kho thon*> *e kūleina pajsinde rrahamūne handaru* 'as cloth with the beetle is beaten to another (colour, = white)

by the washerman' (where *-e* stands for *-a* inst. sing., or possibly with particle *ī* 'surely'). Note also Oss. D. *miüä*, I. *mi* 'thing, deed, work', Hungarian lw *mü* 'work', assuming that D. *miüä* is from *\*muva-* as D. *siüä* 'horn' is from *\*sruva-*, I. *siü*, *sy*, *syk'a*.

**rrā** 'veins', Sid. 150v4 *rrā-v-ī khāñä* 'his veins are to be opened', Tib. *rca gtar-zin*, Sid. 103v3 *ñakä rrām vira huñq nirāme* 'from the adjacent veins blood issues', Tib. *rca-nas khrag hbyun-ba*; Sid. 128v5 *sāmalā hīye re* 'veins of the shoulder', BS *sirā*, Tib. *phrag-pahi rca*; JS 18r3 *ttye jsa bamda jvaina hamagā huñä ttarūna, narā udišāya narrvai hīvye re* 'from it vomited red blood equal to life; for the man you opened your own veins'; K 19:222 *ttiau hyai rri khauña* 'their veins must be opened', =K 27:146 *ttiau hīye re khauña*, =K 35:90-1 *re khūmāña* (translation BSOAS 29, 1966, 527); IV 17:14 *rāve jīye* 'he fails (becomes ill) in the veins'. From *\*rahā-*, Sogd. Man. *r'k*, M.Parth.T. *rḥq*, M.Pers.T. *rg*, Zor.P. (Gr. Bd. TD2 66:11) *l'k'n* or *lhk'n* *\*rahakān*, *\*ra(h)kān*, Ind. Bd. *lg*, K 20 *lḡ* *\*rag*, Gr. Bd. (TD2) 110:8 *lk'n*, *lhk'n*, Ind. Bd. *lg'n*, Armen. lw *erak*, N.Pers. *rag*; (with *-ā*) Munjānī *rūgo*, Yidya *rīyo* (*\*rākā-*), Simnānī *ria*, Sivandī *rāge* (G. Morgenstierne, Volume dedicated to H. Taqizadeh, 207). To IE Pok. 336 *er-es-*, *r-es-* 'flow', O.Ind. *rāsa-*, *rasā* 'sap, juice', Lat *rōs*, *rōris* 'dew', Greek κρτ-επέω 'flow down'. The Avestan river name *ranhā-* might represent *\*rasā-* 'flowing stream'.

**rrā** 'plain', see *rrai*.

**rrā** 'pain', K 23:80 *rrā vahana* 'pain descended', =K 15:134 *rā vahana*, =K 32:34 *rrāhā: nāve rraštā* 'pain took straightway' (translation BSOAS 29, 1966, 508), see *rrāha-*.

**rrājā** 'of the plains', adjective to *rrai*, Sid. 19v1 *rrājā namva* 'salt from the plain', BS *lomaka* (for *loṇaka-*, *lavaṇa-*), Tib. *cha kha-ra* (ed. Pekin *khad*); III 85:74 *rājā namva*, III 87:118 *rrāje namvena*; III 17:14 *rājā namva*.

**rānām** gen. plur. to *rāna-* 'fighter (?)', III 52:97 *ttena rānām haspūnaka* 'therefore the strivers among the fighters (?)' (see s.v. *haspūnaka*). To Av. *rāna-* 'fighter' glossed by Zor.P. *patkartār*, *rāna-* 'fighting', glossed by Zor.P. *patkār*. For the fighting ascetic, note Divyāvādāna 138:26 *yujyadhvaṃ buddha-sāsane*, =Z 22:276 *haspāsta śśāśiña balysā*.

**rrānā** 'belt (?)', N 52:9 *pharāka-padya ratana nāste ysirru āljsatu u bišūnya ratana u rrānā yande* 'takes jewels of many kinds, gold, silver and various precious stones and makes a belt (?)', with Sogd. Bud. *r'n'kh*, Oss. D. *ronā*, I. *ron* 'belt' adjective use of *rāna-* 'the thing at the thigh' from *rāna-* 'thigh', Av. *rāna-*, Zor.P. *rān-pān* 'protector of the thighs' (glossed *sparčak* 'small shield'); note similar use of *hurā* 'belt, scarf (?)' below, and Šuynī *mīdj*, Rōšānī *mīdj*, Sarikolī *mīdj* (*\*madyaka-*) 'sword' as 'the thing at the waist'.

**rāmdām** 'ravens, crows', I 173, 91r4 gen. plur. *rāmdām hīvī harīysna* 'from the (disease of) tremblings caused by crows', BS *kākanī-trāsaneṣu* ('*kākanī*'s causing to tremble'), the goddess name *kākanī*, *kākinī* translated as *kāka-* 'crow, raven'. Base *rāmd-* or *rāmda-* < *\*rund-*, from *\*rapant-* 'rapax', like *ṣṣund-* 'raven' < *\*xšuvant-*. The

passage lists diseases caused by BS *bhūta-*, *yakṣa-*, *kākanī-*, *kumbhāñda-*, *piśāca-* demons.

**rāme** 'be removed', Manj. 310 *hiṣṭā pyaucai vahaisai arvai ttyā arvā vai prrabāvna ttie ttavai paitta rāme* 'eighty antidotic reducing medicaments, by the power of those medicaments his fever is reduced (*paitta* < *\*patati*), is removed'. See *rram-* 'move', *narām-*.

**rrāyā** 'times', Z 11:61 *drai rrāyā ṣṣīve haḍāya* 'three times, by night, by day', parallel BS Divyāvādāna 124:19 *trī rātres trir divasasya*, Sogd. Bud. *myd 'yṣpw wγwšwš zmnw* 'day, night, six times'; v 88, 50r3 *ttie rrāyā* 'at that time'. From *\*rāti-* 'order, succession', Oss. D. *radā*, I. *rad* 'series' (*-d-* is from either *-d-* or *-t-*); with short vowel Zor.P. *lḡk* *\*ratak*, N.Pers. *radah* 'order, rank', Tokhara B *retke*, A *ratak* 'troop' for BS *sainya-*. Note *jūna-* 'times', N 158:31-2 *ṣṣavi haḍā raṣṭa drai jūna ṣṣīvi u drai jūna haḍāya*; Z 12:55 *tr-kālā*; II 7:118 *hauda kāla* 'seven times'; and *tcira* 'times', Sogd. Bud. P 7:173-4 *y'ur*.

**rrāys-** 'to make noise', Z 2:46 *suhṭha rrāysindā u ṣṣundā* 'the vultures and the ravens make noise'; Z 20:30 *suhṭha rrāysindā*; III 47:53 *ṣāmdakyi rrāysārā*, =III 38:34 *ṣaudakye rāysāra* 'the (young) ravens make noise' Possibly *rās-* with long vowel present to *\*raz-* or base *rā-*: *r-*, *ra-* with increment *-z-*, to IE Pok. 859 *rē-* 'make noise', O.Ind. *rāyati* 'barks', with increment *rē-k-*, *rē-g-*, *rē-t-* and here *rrāys-* IE *rēḡ-* with the frequent variation IE *g* and *ḡ*. Av. *ray-* 'recite' derives from *rā-y-* or *ray-*, but Oss. D. *rājun*, *rāid*, I. *rājyn* 'bark' is from IE *rei-*, O.Ind. *rāsati*, *rasat* 'roar' (placed under IE Pok. 852 *rās-*, *ras-*) could also derive from IE *rē-s-*. Note also *ggūrās-* 'to dispute' if 'noise' is basic, IE *rē-k-*.

**rrāysan-** 'director', nom. sing. v 333, 27r2 *rrāyse*, BS G 37, 24a3 *īṣvara-*, Tib. *dban-ba*; gen. plur. II 54:13 *rāysanām hwaṣṭi* 'best of rulers', with adjective suffix *rrāysanonda-* 'dominating'. From base *raz-*, s.v. *rrays-* with professional suffix *-an-* (as Av. *maθran-*, O.Ind. *rājan-*).

**rrāysanonda-** 'directing', adjective *-onda-* suffix < *-āvanta-*, L 93:19 *dātā ve rrāysanondā*; L 94:39-95:1 *ūyāme vī rrāysanaundā* 'dominating the survey', BS *avalokita-īṣvara-*; Sid. 1 bis v3 *ṇe bimḍā rrāysanaudā* 'controlling the *anauṣa*-food' (=BS *amṛta-*); II 120:199 *jabvī dviṣpa baida rrāuysanauda* 'ruling over Jambu-dvīpa'; K 54, 13v3 *samāhauña rāysināmdā* 'master of trance' (BS *samādhāna-*), II 103:47-8 *ranijai janavai vira rāysanauda* 'ruling over the Land of Jade'; K 60, 35r1 *dāvimeṃ (-eṃ=-ai) ttaramdara vira rāysanamdām hame* 'becomes dominant over the *dharma*-body' (=BS *dharma-kāya-*); II 4:54 *dā baida rāysnādq* 'master of the *dharma*-doctrine', =II 4:57 *rāysdādq*. To base *raz-*, s.v. *rrays-*.

**rrāysāyana-** 'royal throne', with three anomalies initial *rr-*: *-ys-* for Prakrit *j'* (=Khotan Saka *ḡ*), and *-y-* for *-ys-* (after *-ys-*) from Prakrit *\*rājāsana-*, BS *rājāsana-*; once in JS 18v2 *rāysāysñā*, both *-ys-* are shown. Less likely in a technical term, Iranian *\*rāza-hadana-* > *rāysāyana-* could also be considered; II 85:2 *rrāysāyam bimḍā* 'on the throne'; K 12:12 *rāysāya baida*; II 104:86 *rāysāyiña* 'on the throne' (loc. sing.).

**rāysai** 'gift', possibly 'earnest money', variant with *ham-bā* 'share', *vāra* 'portion' and *herā* 'thing, possessions';

IV 72a2 *kqrā va hambā* 'the share of the *kqrā* official', IV 33a2 *kqrā va rāysai va* 'for the *kqrā*-official for a gift'; V 31-6 *spāta sīdaki va rāysai* 'gift for *spāta*-official *Sīdaka*', IV 45a3 *rāysai hīvī vāra* 'the portion of the gift', IV 43b1 *rāysaina* 'with the gift'; IV 55a1-2 *kqrā va rāysai hī(vī) herā*. See *kqrā*. With *harays-*: *haraṣṭa-* 'to present', see IV 72a2, with *aharaṣṭa-* (IV 55a2). To base *raz-*, s.v. *rrays-*, with meaning 'give' as in Greek ὀπέγω. Note also for 'earnest money', BS *udranga-*, *avadranga-*, cited s.v. *drjs-* 'hold'.

**rrās-** 'direct', causative to *rrays-*.

**rrāsa** 'control', K 6, 143v4 *rrāsu vātā*, Tib. *sa-la*, Chinese *ti* 'earth' (K 223.10); SuvP. 64r2 *cu drrāvai aysmū rāṣq, cu vā ysūrri brrīye rāṣṅna* 'what under influence of fickle mind, or what under influence of anger (and) passion', BS *cala-citta-vaṣena kāma-krodha-vaṣena vā*; SuvP. 63v3 *kāsci ysūrri rāṣṅna* 'under influence of sorrow, anger', BS *śoka-roṣa-vaṣena*; V 31, 86b3 *rrāso*; K 69.225 *byamdi rrāṣq* 'under influence of confusion' (=BS *pramāda-*); K 148.64 *rāsa vauniha*; K 148.50 *rāṣq vauniha ni byehide* 'they get no control, opportunity'; K 52.7.3-4 *jsūni bide byehimā rāṣq* 'may I get control over life'; K 57, 24r3 *ttaramdarā vī rrāṣq byehe* 'get control over the body'; K 153.20 *ca byādā pāraumvā hastimiṅ rāṣq* 'who (fem. \**byaudātā*) got best control in the *pāramitā* perfections'; Manj. 277 *tī vasve byehē rāṣq ṣkauje*, = III 29, 43b3-4 *tī vasve byehā, rāṣq samtsārā* 'then he gets pure control of the *samskāra*-acts' and 'of the migration'; with 'to go, come', III 128.5 *rāṣq tsūti* 'come under the control of'; K 46.35 *ṣṅ nadā hārū bādī rāṣq tse khū muḍā* 'the merchant Nanda came under the control of time so that he died'; K 109.315-6 *ttyle*) *aysmva pūṣa rrāṣq jsāve* 'at once his mind comes to control'; with *yan-*, *padīm-* 'make', II 129.81 *rrāṣṅ pastāmdū yuḍe* 'we deigned to bring into force' (translation AM, n.s., II, 1964, 20); K 39.154 *yuḍāmdai rrāṣṅ* 'they made him in control (set him free)' (translation BSOAS 29, 1966, 514); V 212, 46a3 *rrāṣṅ parī yuḍā*, V 211, 42.3 *rrāṣq parya yuḍe* 'condescend to give control'; V 280, 5a3 *rāṣu padīmāta kho sumārā* (context lost); III 137.12.3 *nāri kṣgmī ne nā rrāṣṅi* 'may it please the wife; it is not in their control (?)'; ibid. 4 |||*pāṭci rrāṣṅ*; Manj. 144 *rāsa reda vejsyāra* 'they see *rādhi*-power in control (?)'.

**rrāsa** 'dark-coloured', Sid. 136r5 *cha haryāsa u rrāsa u hīji* 'skin black and dark and red', BS *śyāva-lohita-*, Tib. *mdog gnag-pa dan, sṅo-skyar hdug-pa dan, dmar-ba dan*; Sid. 142r1 *henai u rrāsa cha* 'red and dark skin', BS *śyāva-*, Tib. *mdog dmar-la sṅo-skyar hdug-pa*, Tib. *sṅo-skyā* from *sṅo* 'blue, green' (plants), *sṅo-skyā* 'pale blue' (of emaciated skin), according to Jäschke Dictionary; *skyā-bo* (=BS *pāṇḍu-*) 'whitish, grey, yellowish white'; similar in the Das Dictionary; Mahāvuyutpatti 2088 *śyāma-*, Tib. *sṅo-bsams*; 8814 *nīla-*, Tib. *sṅo*. Hence *rrāsa-*, BS *śyāva-* 'dark', to \**raxša-* N.Pers. *raxš* 'mixed red and white, between black and fusc', the colour of the horse *Raxš* of Rustam; Waxī *rakš* 'grey, brown', Kurd. *raš* 'black', Armen. lw *erašx* 'reddish', = *ašxēt* 'reddish, of a fiery colour', *ašxēt dzi* 'chestnut horse', Sogd. *ryš* 'bay horse', Rustam's horse *ryšw* 'spy' (Reichelt frag. III 22), to base *rag-*, *rang-* 'to colour', O.Pers. *āranjanam*

'decoration', Elamite spelling *ha-ra-an-za-na-um* (see W. Hinz, Acta orientalia hungarica 19, 1971, 23; M. Mayrhofer, Die Sprache 18, 1972, 53; H. W. Bailey, JRAS 1972, 106). From base *rang-*, *rag-* 'to colour', Sogd. Bud. *rnk-*, *pnč rnk'n pr'kh* 'five-coloured banner' (BS *patākā-*), Yavn. *rank*, Zor.P. *rag, rang*, N.Pers. *rang* 'colour', *razīdan* 'to colour', *rang-ā-rang* 'of various colours', M.Parth.Pers.T. *rng*, Armen. lw *erang* 'colour', *aparanjan* 'arm-band', N.Pers. *abranjan*; O.Pers. *āranjana-* 'decoration', Elam.Pers. *ha-ra-an-za-na-um*, N.Pers. *ārang*; Yidya *rok* 'colour'; Yazg., Orm., Sanglēči, Waxī *rang*, Parāči *rōng*, Balōči *rang*; *havān rangin* 'in this way'. To IE Pok. 854 *reg-*, O.Ind. *rājyati* 'becomes coloured or red', *rāga-* 'redness', *ranga-* 'colour', Greek *ρέζω* 'to colour'. See *rajsāna*. For 'colouring' see also *nar-*, and *hwāraka-*.

**rāstai** 'prepared', Manj. 200 *kha jaḍa keda vāysanyau rāstai cetta ālabana āyida* 'when the ignorant (BS *jaḍa-*) think, being influenced by *vāsanā*-impressions, they see the bases of thought' (BS *citta-ālambana*). Possibly base *rād-*, Av. *rād-*, *rāsta-* 'prepare, arrange', O.Ind. *rādhati, rādhdhā-*; O.Pers. *rād-*, loc. sing. *rādīy* 'for the sake of', Zor.P. *rād*, N.Pers. *rā*; with *pati-*, Zor.P. *patrād-*, *patrāst*, N.Pers. *pairāy-*, *pairāstan*, Armen. lw *patrast* 'ready'; Zor.P. *ārāstan, vīrāstan*, N.Pers. *ārāy-*, *ārāstan*, Armen. lw *viray-*, M.Parth.T. *pdr'y-*, *pdr'y'd*, *pdr'st* 'prepare', *wyr'y-* 'arrange', M.Pers.T. *rd-* (from *rad-* and *raz-*).

**rrāha-** 'pain, ache, disease', Sid. 111r1 *kamala rrāhā* 'headache', BS *śiro-'rti-*, Tib. *klad-pa na-ba*; Sid. 124r1 *ysira rrāhā* 'heart disease', BS *hṛd-roga-*, Tib. *śūn na-ba*; I 187, 106v1 *garša rāhā āchā jīmḍi* 'cures illnesses, throat disease', BS *gala-*. Compounds, N 76.21 *arrāha jāta-āchā himāta* 'become without disease, with illnesses destroyed', BS *aroga-*; N 76.27 *batā-rrāha* 'with little disease', BS *alpa-vyādhi-*. See also K 23.80 *rrā*, = K 15.134 *rā*, = K 32.34 *rrāhā*:. From base *raf-* 'to attack', see s.v. *rāphai* 'fight'; Sogd. Bud. *r'β* 'illness', *r'βkw*, *r'βkyn* 'ill', *r'βny* 'wounded', Man. *r'f*, *r'fkw*, *r'fqyn*, Yazg. *rūvn* 'pain', *rəvnagig* 'ill'; Oss. D. *run*, I. *ryn* 'illness'. Possibly RV 10.117.2 *ādhrāya...raphitāya* 'weak... depressed (?)'. IE *rep(h)-* Pok. 865 *rep-* 'seize', O.Ind. *rāpas-* 'bodily harm', *raphitā-* 'injured', Greek *ἐρέπτομαι* 'tear off', Lat. *rapio, raptus*, Lit. *ap-rėpti* 'seize', Germanic \**rabh-*, O.Norse *refsa* 'to punish', O.Engl. *refsan* 'blame'. But Iranian *rf-* 'to attack, fight'. See also *rrautte*.

**rrāha māsta** 'month *Rrāha*', second month of winter's end (=fourth winter month, corresponding to BS *phalguna-*), elsewhere *rrāhaja*.

**rrāhaja** 'month name' see s.v. *rrāha*, Sid. 315 *rrāhaji māsta*, II 72.18.1 *māsta rrāhaja*; V 227.65a1 *rrāhaji 22mye haḍai* '(month) *Rrāhaja* 22nd day'.

**ri** 'even, also, on the part of', latest form of *ra*=*rro*, *rru*.

**rri** 'veins', see *rrā*.

**rrij-** 'surpass' from 'leave behind', V 355, 294v1 *kho būma ātāsiya rrijāre pharu* 'as things of the sky (BS *ākāsa-*) surpass by much things of earth (BS *bhūmi-*, *bhauma-*)'; Z 22.165 *brahmānu rrijite dātena lakṣaṇai drāvaredīrsa* 'he surpasses *Brahmāna-* in appearance; his marks are thirty-two' (BS *lakṣaṇa-*); II 61b9 *tī cu burq ām maṅ*

rriĵāmi (no context). See cognates s.v. *parrij-* 'to deliver', base *raik-*.

**rriĵā** 'queenly (?)', JS 12v2 *tta khu purra spāsa purna pamješā vira italottama ramba sūja rriĵā ttisng* 'as the moon shines full (BS *pūrna-*) on the fifteenth day with the queenly splendour (BS *tejas-*) of Tilottamā, Rambā, Śūjā' (=BS *Śacī*, wife of Indra). It can be traced to *\*rinja-* adjective to *rrinā-* 'queen', rather than connected with *riĵi* 'of *riĵi*-colour'.

**rriĵi-juṃ** 'of *riĵi*-colour', II 72·4 *riĵi-juṃ hulyega* 'a hand-cloth of *riĵi* colour'; in form like *miji-jūna-* 'of red colour'. Basic form ambiguous, *\*raiĉi-* > *\*riĵ-* > *riĵ-*, or *\*riĉi-* > *riĵ-*, or nasalised *\*rinĉi-* > *\*rimĵ-* > *riĵ-*. Since *miji* can be connected with O.Ind. *mecaka-* with base *mai-:mi-* (see above s.v. *miji*), here a base *rai-:ri-* can be accepted, a colour name, like IE Pok. 859 *rei-* 'speckled, variegated', Lit. *rainas, raimas, raibas* 'grey' and 'variegated', Slav. Russ. *ribyj* 'variegated'; *\*roi-ko-* in O.Engl. *rā, rāha* 'roe-deer', OHG *rēh* (as OHG *mēh* 'mew' has been connected with *mai-*). This seems preferable to tracing *riĵ-* to *\*raĵi-* and connecting with *rajsāna-*, *rrāsa-* above, base *rag-* 'to colour'. For 'variegated', see also Iranian *pard-* (Kroraina lw *palāga-*), see *palaiġa-*.

**rrājsaa-** 'sharp', fem. *rriscya*, v 70, 8v3 *rrājsaina kādarna* 'with sharp sword', BS G 37, 12b1 *tikṣṇena śastreṇa*, Tib. *mchon rnon-pos*; v 263, 89r1 *rrājsā pihāka paḍe* 'sharp splitting axes', BS G 37, 76b1 *dāru-pāṭakāni kuṭharāṇi*, Tib. *sin gsegs-pahi sta-re rnams*; JS 13v2 *rriscye guhaiñā* 'sharp knife'; Sid. 17r2 *u tciñā rrimjsai (-im--ai-)* 'and (makes) the eye sharp', BS *drg...śukra-prada-*, Tib. *mig rno-ba...byed-do*; Sid. 19v1 *bida-luṃ* (BS *viḍa-, lavaṇa-* 'fossil salt') *ṣi grāma u rriscya* 'fossil salt is hot and sharp', BS *uṣṇa-haraṃ tikṣṇaṃ viḍaṃ*, Tib. *čabs-ru čha ni drod čhe-zin rno-ba yin-te*; Sid. 104v4 *ṣi rrimjsam (-im--ai-) hvaḍā khaṣṭā āstaṃna* 'this (pāṇḍu-roga-disease arises) from sharp foods (and) drinks and the like', BS *tikṣṇa...niṣevanā*, Tib. *kha-zas-la sog-s-pa rno-ba dan*; Z 2·75 *parvacha ni bvāmata rrāsca* 'their ripening, their bodhi-knowledge is sharp'; K 64, 82r1 *tvā raiscya satsārva gaumaña ttāja* 'that sharp swift river of *samsāra*-migration'. From *\*riĉaka-*, fem. *\*riĉāĉi-*, to base *raik-:rik-*, IE Pok. 858 *reik(h)-* (from *rei-* 'cut'), Greek *ῥεῖκω* 'break up', Lit. *riekiū, riėkti* 'cut'; O.Ind. *rikkhāti, likhāti* 'scratch'; from *reik-*, O.Ind. *risāti, liśāti* 'tear off'. See JS 16v1 *rraisvi gvahaiñā* 'sharp knife'; III 42·4 *haṣḍā rāisvai* 'sharp message', to base IE *reik-*.

**rriṇa** 'of the queen', see s.v. *rrīṇa, rina*.

**rrīna** 'queen', K 52·76 *mista cingāni ṣi rriṇa* 'this great queen of the Chinese' (or adjective 'Chinese queen'); plur. SuvO. 36r3 *rrīṇe u rrāspūra varā u rrā(yśudūrā)* 'queens and princes there and princesses', ibid. 4-5 *rrī(ṇe u rrāspū)ra u rrāysdūrā*, BS *agra-mahiṣi rājaputrās ca rājaduhitarās ca*; gen. sing. v 112, 34v4 *rrīṇe*, BS *agra-mahiṣyās ca*, III 73·176 *rrīṇe*, JS 3r2 *rrīna*, K 155·51 *jaṣṭe rriṇa*; with *yi* 'him', K 40·19 *rrīnai ṣā hāḍikaña biṣyiyā* 'the queen took him in the clothes', =K 43·137 *rīnai hāḍikaña biṣyiyā*; K 42·97 *rrīnai tta tta hvā* 'the queen spoke so to him'; K 40·14 *dvī rriṇa ye* 'there were two queens', =K 43·133; K 40·15 *paḍauysā rriṇa* 'the first queen', =K 43·134 *paḍauysi ri(na)*; later oblique

K 42·105-6 *rriṇa pejsā amanā hīmyem (-em--ai)* 'to the queen strong displeasure arose'; K 155·51 *jaṣṭe rriṇa raysdvyārā rrespū(rā) hatsi*, =K 150·33 *gyaṣṭā rriṇā rāyīsdvārāṃ rrespūrāṃ hatsq* 'with *devi*-goddess queen, princesses, princes'; K 40·20 *rriṇa āhāṇrriĵi hvē* 'delighted he said to the queen', =K 43·138 *rriṇa āhauja hvē*; III 117 (line 2)·8 *mastye janava-kadyānye rriṇa jastūña aymū* 'the royal mind of the queen great beauty of the land' (BS *janapada-kalyānā*); III 68·62 *rriṇa jsa hvāṣṭye* 'from the chief queen'; K 42·100 *mera rriṇa vira brrīyā* 'love for my mother the queen'; K 42·100-1 *jaṣṭa rriṇa vira* 'for the *devi*-goddess queen'. With *-ka-*, III 73·173 *rruṃda kyāśā, rrinaka ya* 'beside the king was the queen'. From the base *raz-* 'to direct', hence *\*razin-* 'wife of the director' > *\*raiṣnā-* > *\*rainā-* > *rrīnā-*, beside *razi-* > *rrāys-*, *rrās-* see *rrāysdutar-*, *rrāspūra-*; see *rrāysan-*, and base *rrays-*. Suffix feminine *-in-*, see Śuṇī, Rōṣānī *wirdzin* 'she-wolf' (*\*vṛĉin-*), Chorasmian *'wrk'n* 'she-wolf' (*\*vṛkān-*), and Av. *-ān-*, *ahurān-*.

**rrātu** 'cleft', Z 22·281 *hamata śśandā rratu yande* 'of itself the earth makes a fissure' (into which Mahākāśyapa entered); adjective, N 50·30-1 *butta haḍe tte nve gamjso cu khūñājsa o rratājsa* 'he would know however the defect of the boat which was full of holes or of rifts'. Note also Tokhara B 12a3 *ṣlyīye lenke* 'mountain cleft'. From base *raiṣ-* 'to tear, split', see s.v. *bārātq*, participle *birṣṭa-*.

**rriṇa** 'queen', see *rrīṇa* with *-ṇ-*.

**rrīnth-** see s.v. *rrantha-*.

**-riph-**, see *pārīph-*, BS *sthāpaya-* 'establish'.

**rim-** 'rejoice', see s.v. *ram-*; K 41·45 *kūnāla rrima upagaup-ttā sthū(ri) vira*, =K 43·163-4 *kūnāla rrima upagaup-tti sthūri vira* '(the boy) *Kunāla* was delightful to the elder (BS *sthāvira-*) Upagupta'.

**rīma** 'cloth', II 77·36 *mūsaka va rīma giryāṃdu* 'we bought cloth for clothes'. From *\*raxma-* to base *rak-*, Zor.P. *raxtak*, N.Pers. *raxt* 'clothes'. An alternative would be *\*raiṣma-* base *raiṣ-* beside *rais-* 'to spin', N.Pers. *riṣtan, rēs-*, Balōĉi *rēsag, rēsag* 'spin, plait' but the lost *-ṣ* would normally be indicated by a subscript hook. IE Pok. 858 *reik(h)-*, O.Ind. *rikkhāti, likhāti, rekhā* 'line', and *reik-*, N.Pers. *riṣtan*. For *\*raiṣma-* note Zor.P. *aḅrēṣm* 'silk', N.Pers. *abrēṣum*, Tib. *par-śa ris-ma* (MT a III 001) and Tib. *par-śa re-śi-ma* (MT a VI 0056, quoted F. W. Thomas, Tibetan literary texts II, 201) may belong here, with *par-śa* for *parśa-* 'variegated (?)'. See s.v. *raha-*, for base *rak-*.

**rrīma** 'faeces, filth, dirt', Sid. 121v1 *rrīma*, BS *viṭ*, Tib. *dri-ma*; SuvP. 66v4 *rrīme*, BS *malaṃ*; III 134·85-6 *rīma maṃ naiṣṭa* 'here is no dirt', BS *malina na asti*; v 134a5 *rīmañi*, gen. plur. Sid. 4r4 *rīmañām*, N 52·12 *rrīmañyau*. Adjectives, III 124·85 *rrīmajsa*, BS *malina*, Z 4·96 *rrīmajsa-*, with negative, K 62, 76v1 *arīmā*, Z 22·244 *arrīmajsa-*; with *naṣ-*, Bcd 48r1 *naṣīrrīma*, BS *vimala-*, SuvP. 68v3 *niṣīrrīma*, BS *sunūrmala-*. From base *rai-:ri-* 'to flow, defecate', Av. *irita-*, Zor.P. *riyēt, rīt, rēman, rēmantom*, N.Pers. *riyad, rīdan, rēm, raiman*, Sogd. Bud. *rym, rymh, rym-γw'r'k*; adjective *rym'k*, Man. *rymyy*, Yaṇ. *rēm*, Oss. D. *lijun, lid*, I. *lijun, lyd*, D. *lāxā*, I. *lāx* 'excrement', Kurd. *lāxā* 'slag', Pašto

*rama, rima* 'mucus, dysentery', plur. *ramē* 'mucus, bile'. See also *rīyai*.

**rriye** 'he called, summoned', Z 5·96 *hā paḍā hāruva rriye* 'thither first he called the merchants (= BS *śreṣṭhin-*)', parallel to BS G 37, 75 bis b2 *sa rājā trīmśat koṭyo amātyānām āhūya* 'the king summoning 30 koṭi- millions of his intimates'. Possibly to base *raḥ-* (see above s.v. *raha-* 'dress'), O.Slav. *rekq, rešti* 'speak', Tokhara B *reki, A rake* 'word'.

**rriyai** 'anus', Sid. 102v1 *u rriyai puṇvāñā* 'and is to be inserted into the anus' (BS *guda-*), Tib. *rkub-tu brāzans-la* (*rdzong-ba* 'send, put'). From *\*raitaka-* to *rai-* 'defecate' (see s.v. *rriima* 'dirt') or *\*raikaka-* to *raik-* 'pour out, leave', see s.v. *parrīj-*.

**\*rriys-** 'to lick' (or possibly *\*rriis-*), present 3 sing., III 43·18 *ā vā rīstā raijsai kādarā dairā māksī* 'or he licks honey upon the edge of a sharp sword', cliché BS Śikṣā-samuccaya 204·12 *madhu-digdhā iva kṣura-dhāra-samā*; Sanskrit Nīti-śāstra (5748) *asi-dhārā-avalehanam*; preterite, 3 sing. Z 5·44 *biśāna nā biśśā rriāṣṭe* 'he licked them both with his tongue'. Base *raiz-* or *rais-* 'to lick', Av. *raēzaēte*, Zor.P. *lēṣēnd, lištak*, Sogd. Bud. infinitive *rrys'ty*, Yaṣn. *les-, lis-, lesta*, N.Pers. *lēs-, lištan*, Sanglēcī *lēs-, let*, Iškāsmī *lēs-, lišt*, Waxī *liṣ-, lišetk, liṣt*, Yidya *nēriz-, nērizd*, Pašto *lit* 'smooth' (*\*lišta-*). IE Pok. 668 *leiḡh-*, O.Ind. *leh-, liḍha-*, Greek *λείχω*, Lat. *lingō, linctus*; *ligula* 'spoon', Celtic O.Ir. *ligim*, Welsh *llyfu, llyw*, Got. *bi-laigan*, O.Engl. *liccian*, O.Saxon *likkon*, Lit. *liežiu, liežti*, O.Slav. *ližq, lizati*.

**rriys-** 'tremble', III 76·237–8 *ysira-m ṣṭām biśā tta tta rriysde, khu ja kattalā bahyā bāgara rriysde* 'my heart so trembles altogether as the leaf of the *kadalī*-plantain tree trembles'; participle present, N 75·26 *rriysamḍai pataṃḍai* 'trembling, stumbling', BS *pravēpa-māno*, see s.v. *tcārampha-*. With preverb *bi-*, K 5, 144r2 *lovadāti* (BS *lokadhātu-*) *kṣei-padya bārrīysātā* 'the cosmos shakes in six ways', Tib. *hḡig-rten-gyi khams hdi rnam-pa drug-tu g-yos-so*; parallel to v 338, 62r4 *kṣei-padya ārotta* 'it shook in six ways', BS G 37, 58a6 *ṣaḍ-vikāraṃ prakampitaḥ*; Sogd. Bud. *z'yh wγwšw znk'n šn*; preterite, III 72·158–9 *būriysya saṃḍā mista* 'the great earth shook'. See also *harīys-*. Noun, *rriysai* 'trembling', Z 2·57 *āhusāte rriysai nāte duṣdarrau* 'he sweats, trembling seizes the coward'; I 145, 54r4 *ysira-rriysai* 'trembling of the heart', BS *hrd-roga-*; SuvO. 4v2 *puvanā o ahva-rriysā* 'fear or trembling of the belly', BS *bhaya-vyasana-*; v 113, 35v1 (contaminated words) *aharīysātā* 'not trembling', BS *anupāyāsa-*, with variant *ahva-rriysātā* (with *-tā* from preceding word *ahaysgamatā* 'not anxiety'). From base *raiz-*, Oss. D. *rezun*, I. *rizyn, ryst*, D. *nirristaj* 'shake'; Sogd. Man. *'wryzt* '(the fruit) drops'. IE Pok. 667–8 *leiḡ-*, O.Ind. *rējate* 'jump, shake', *rējati* 'make shake' (*-j-* = IE *-g-* or *-ḡ-*), N.Pers. *ālēxtan* 'jump, kick out', Kurd. *belezium* 'dance', *lizim* 'play', Greek *ἐλαίζω* 'make tremble', Got. *laikan* 'jump', *laiks* 'dance', O.Engl. *lācan* 'move quickly', Lit. *lāigyti* 'will run around'.

**rriysām** 'empty', see *rriysaa-*.

**rriysū** 'rice', Sid. 9v1 *rriysu* 'rice', Tib. *hbras-bu*; Z 22·126 *rriysū rrvittā* 'the rice grows'; III 73·183–4 *hvaḍāṃḍā rriysū tte* 'they were eating rice'; I 159, 72v3 *rriysū*; I 161,

76r5–v1 *rriysū*. Adjectives, I 191, 111r2 *rriysva gūrvā* 'rice grains ground', BS *taṇḍula-*; I 147, 57 *rriysvā gūrvā*, BS *mahaṣadha*; Sid. 9v1 *rriysvanai ṣapā*, BS *kṣarapāyasa-*, Tib. *hbras-kyi ho-thug* (*ho-thug* 'rice, boiled'); Sid. 101v1 *rriysutcā* 'rice-water', Tib. *hbras-bu*, Sid. 101v3 *rriysutca*, BS *taṇḍula-ambhas-*, Tib. *hbras bskus-pa*. From *uriz-*, Pašto *wriže* (plur.), Orm. *rīdzan, rēzan*, Yaṣn. *rijan*, Zāzā *res*, possibly Sogd. *ryz'kh* 'stny' 'rice-field'; with nasalized *-nj-*, Zor.P. *brinj*, N.Pers. *birinj, gurinj*, Simnāni *varinj*, Uigur Turkish lw *kürüç, krünç, krüç*, Sivandi *birji*. To O.Ind. *vrihi-*, Nūristāni Kati *r'ic* (*c=ts*) 'barley', see M. Mayrhofer, Sanskrit Etymological Dictionary, s.v. *vrihi*; Greek *ῥυζα*.

**rriysga** 'quick', Sid. 17r1 *gvañā rriysga paḍime* 'makes ears quick', BS *śrotra-prada-*, Tib. *rna-ba gsaṃ-ba*. See *rriysga-*.

**rriys-dutar-** 'daughter of the director, princess', v 112, 34v4 *rriñe rriṣpūrāṇu rriysdūrāṇu* 'of queen, princes, princesses', BS *agra-mahīsyās ca rāja-putrānām*; v 113, 35r4 *hvāṣṭye rriñe u rriṣpūrāṇu rriysdūrāṇu* 'of queen, and princes and princesses', BS *agra-mahīsyās ca rāja-putrānām ca rāja-duhitrānām ca*; SuvO. 36r5 *rriysdūrā* 'princesses', BS *rāja-duhitaraḥ*; K 52·7·7 plur. *rriysdvarā*, K 148·56 *rriysdvire*, K 155·51 *raysdvārā*, II 128·62 *rriysdvarāṃ*, K 150·33 *raiysdvarāṃ*, II 103·64 *raiysdyūrāṃ*. From *\*razi-dugdar-*, as *rriṣpūra-* from *\*razi-puṭra-*. See base *rriys-* 'to direct'.

**rriysdyai** 'he directs', II 94·10 = II 96·93, *raysdai*, see s.v. *rriys-*.

**rriyve** 'south', K 146, 3v4 *rriyve jsa*, see *rriyve*.

**rriśā** 'appetite', Sid. 14r1 *rriśā prahāje* 'opens the appetite' (= produces), BS *ruci-*, Tib. *yi-ga hbye-bar byed-la*; Sid. 5v2 *rriśī prahājāka* 'inducing appetite', BS *rocana-*, Tib. *yi-ga hbyed-par byed-do*; III 87·130 *khāysā vī rriśā paḍime* 'produces appetite for food'; with negative, Sid. 140v2 *ariśqi va bauśā* 'stinking smell', Tib. *kha-dri mi žim-pa*. See adjective *ariśq-*. From base *raiz-*, *\*raizya->rriśq-* 'desire', Sogd. Bud. *ryz* 'desire', *ryzy'n* 'at will', *ryz't* 'he may desire', *kβny r'z'k* 'desiring little', *ryz-kr'k* 'sovereign', *ryz-kry'kh* 'sovereignty', Man. *ryž* *\*rēž*, N.Pers. *rēž* 'desire'. The Sogd. *z, ž*, N.Pers. *ž* may derive from *-z-* or *-j-*. To an IE base *reiḡh-* or *leiḡh-*, not with Indo-Aryan Prakrit *rījhai* < *\*rdhyati*.

**rrištā** 'he licks', see *\*rriys-*.

**rriścya** 'sharp', fem. to *rrijsaa-*.

**rriṣṭa-** 'licked', see *\*rriys-*.

**rrišta-** 'distracted', SuvP. 63v2 *kleśām jsa rrištāna aysmūna* 'with mind distracted by *kleśa*-afflictions', BS *kleśa-vyākula-cetasā*; BS *vyākulam manaḥ* is rendered v 123, 3b3 *bātamā* 'confused', Tib. *hkhrugs-pa*; verbal, III 69·89 *raištāṃḍā kūysdāṃḍā biśā* 'they ranged, searched everywhere'; K 58, 29r2 *cu biśvā dāvañvā samāhānvā rrištya dyāma ī, varai hajvattivija pārāma hambīdq* 'what is discursive vision in all *dharma*-religious trances (BS *samādhāna-*), there by him is fulfilled the perfection of wisdom' (= BS *prajñā-*). See also *pārsta-* 'shaking', and JS 20v1 *hāriścya* 'abandonment'. From base *rait-*, Av. *raēθ-*, *irista-* 'depart', IE Pok. 672 *leit(h)-* 'go, die', Got. *ga-leiþan* 'go', O.Sax. *liþan* 'go, wander', O.Engl. *liþan* 'go, travel', *lād* 'waterway'; *lēdan* 'to lead', Tukhara A *lit-* 'go away, fall off'.

**rrāspūra-** 'son of the director, prince', *rruspūra-*, *rrispūra-*, v 113, 3514 *rruspūrānu rrāysdūrānu* 'of princes, of princesses', BS *rāja-putrāṇam ca rāja-duhitṛṇām ca*; v 112, 34v4 *rrāspūrānu*; SuvO. 30r3 *rrāspūra*, BS *rāja-putra*; Z 22·214 *tcōhorehaṣṭātā ysārā haṃdara rrāspūra* '84,000 other princes', v 131, 52b1 *rrāspūrā bvakā hajū* 'intelligent, wise prince'; II 90·77 *rrispūra āta* 'princes came'; II 128·62 *rrīysdvarāṃurrīmspūrām (-im- = -ai-)* 'of princesses and of princes', II 129·72 *mājā rrispūra* 'our princes'; II 103·64 *jaṣṭā riṇāṃ rraispūrāṃ rraiysdvyūrāṃ* 'of devī-goddess queens, princes, princesses'; K 150·33 *rrāspūrām*; JS 35r2 *rrēspare*; v 197, 43a2 *jīta rruspūrā* 'Prince Jeta'. With *-ka-*, JS 3r2 *rrīmspuraka-*. With *-rr-*, K 62, 77r3 *rrāispurrā*. Named K 148·57-8 *mista rriṃspūra tcūsyau*; K 48·2·1-2 *rrispūrā tcūṃ ttehi*; III 144, 46c2 *mista rraispūra pūyaṃ śikvaina* (Turkish *buyan* < BS *puṇya-*). Tumuṣuq Saka *respūr(r-)* in the fragment of the tale of Prince Uttare (unpublished). From *\*razi-pubras* as *rrāys-dutar-* *\*razi-dugdar-* to base *rrays-* 'to direct'.

**rruiya-** 'royal', see *rre*, v 107, 30r2 *rruiyā kūṣḍā* 'royal palace'.

**rrū** 'oil', Manj. 310 *gvīha rrū* 'butter', see *rrūṇa-*, *rruṃ*.

**rūkija** 'food', K 15·123 *rūkija ttāra paj(ā)mi phara thaga* 'foods exist, begging, much exaction (= tax)', = K 31·26 *rrūkiji ṣṭāre pajāme phari thāgā (thā- for thām-)* 'foods exist, begging, great taxes', = K 23·72 *naiṣṭa khūysa ttī jsām buga* 'there is not food (*khāysa-*), then also provisions' (BS *bhoga-*). Hence *rrūkiji* 'food', equated with *khāysa-*, *bhoga-*, can be traced to base *rauk-* 'to desire, please, satisfy' (see s.v. *rrautā* 'desire'). Connexion with 'food' in Zor.P. *rōčik*, Armen. lw *roč'ik* 'food, victuals', *patroučak* 'sacrificial animal', Georgian lw *roč'ik'-i*, N.Pers. *rōzī* 'food, provision, goods' (reinterpreted as connected with *rōč-* 'day'). In *rrūk-* the intervocalic *-k-* indicates secondary contact of *k-k* (or *-t-k-* or *-p-k-*). Tokhara B *rok-* 'to please' (if not from BS *rocate* 'it pleases') would give IE *reuk-* distinct from IE *leuk-*, in Iran. O.Pers. *rauča-* 'day'. But it would also be possible to trace *rrūk-* to IE *lau-* 'enjoy', Greek ἄπο-λαύω (IE Pok. 655), O.Ind. *lota-* 'booty', and hence distinct from *rauk-* 'to please' and *rauk-* 'to shine'. For *rrūkiji*, *rūkija* the origin would be *rauka-* with *-ka-* and adjective suffix *-inaa-*, fem. *-imjā-*. See also *ārri* 'provisions (?)' from *\*ā-ruča-*. For the double suffix *-akaina-* one can point to Oss. D. *nomgin \*nāmakaina-* 'having a name'. Translation BSOAS 29, 1966, 507; 519.

**rūkyām** 'official title', gen. plur., II 77·6 *birūkām sā u rūkyām va sā* 'for the *birūka*-officials one and for the *rūkyā*-officials one'. The title *birūka-* is Turkish *buiruq*. The association of the two titles *rūkyā-* (from older *\*raukya-*) and Turkish *buiruq* may indicate identical bases. Turkish *buyur-* 'to command' can be set beside Khotan Saka *rau-:ru-* 'to command' (see s.v. *parau*, *parsta-* and *rre*, *rrund-*) from the base *vrau-* > *rau-*. Note also *rautcū* variant to *rrund-* 'ruler'. In form *rūkyā-* is from *\*(v)rauka-* with adjective suffix *-ya-*, of agent, rather than gen. plural *-yām*. Since the Saka title *kara-lraṅga*, *kanāraṅ* and *barmak* (Saka from BS *pramukha-* 'prior of a monastery') are found in the Persian Islamic sources, this title *rūkyā-* may be traced in the title *rwḥ'*

in Arabic script for *rwj'* or *rwč'* or *rwḥ'* (*rōjā*, *rōčā*, *rōḥā*) assumed by Virō in the poem of Vēs u Rāmēn of Gurgāni (ed. M. Minovi, 54·42 and ed. M. J. Mahjūb, 41·42), commented upon by V. Minorsky (BSOAS 11, 1946, 24-5). From a Saka *\*raukya-* a later form would yield *\*rōča-* (as *-gy-* became *-j-*). The long *-ā* of such a *rōjā* or *rōčā* would assimilate it to adjectives in *-ā* (from older *-āka-*). For the variation of *-k-* and *-c-*, note also the two words *mvakalai* 'glove' (base *mauk-*) and *baucq-* 'hat' (base *bauk-* varying with *mauk-*). The older base *rauka-* of *rūkyām* is attested in the ethnic name Σακαρραυκοι (variants Σακαυρακοι, *Sacaraucae*, *Saraucae*), see recently K. W. Dobbins, *Antichthon* 8, 1974, 77, corresponding to the Chinese *sai-uang* 'Saka-ruler(s)' (K 773·2 *sə* < *sək*).

**rūjai** 'bursting, ejecting', Sid. 8v1 *rūjai*, BS *udgāra-*, Tib. *sgregs-pa* ('belch'). To N.Pers. *ārōy*, Pašto *aržai* (*\*āruxš-*), Munjāni *yōruya* 'eructatio', Yidya *ararōy*, Sanglēči *arak*, Sarikolī *rēy*, IE Pok. 871 *reu-g-*, Greek ἐρεύομαι, Lat. *ērūgō*, *-ere*, *ructō*, *ructāre*, O.Engl. *rocettan*, Lit. *rjāugmi*, *raugiū*, *rūgiū*, *rūgstu*, *rūgti*, O.Slav. *rygajō sę*. But *raustā* 'bursts', *narūj-* 'burst' from IE *leug-*.

**rruḍarū** 'shining', v 118, 67v6 (*rru* not quite clear) *u ratnaucayū rro dāta-hvāṇau dharmabh(ānaku) dāte hūṇa se rruḍarū myāno urmaysdānā dāstā* 'and he saw Ratnoccaya the *dharmā*-preacher (dyadic) in a dream, thus shining he appears in the middle of the sun', BS *ratnoccayaṃ paśyati dharmābhāṇakam sthita sūryamadhye ca virocāmānam*. Here *se* introduces speech or thought. The word *rruḍarū* renders BS *virocāmāna-* 'shining all around', from older *\*rruṣṭa-*, that is, *\*ruxšata-* 'shining', comparative *\*ruxšatata-* or adjective suffix *-ara-*, hence *\*ruxšatara-*, beside Manj. 207 *rrūḍai \*rauxšatai* 'shines', base *rauk-* with *rauxš-* attested in Av. *raoxšna-* 'shining', Zor.P. *rōšn*. The *-ū* may contain *u* (< *uta*) as emphatic particle or form part of a suffix *-arū*, then *\*ruxšatarū-*. For *\*ruxšata-*, note also Av. *hušata-* 'dried', *γəmata-* 'gone', *yazata-*.

**rrūḍai** 'shines', III 109·9 *khū byava rauḍai* 'as lightning flashes'; Manj. 190 *byave rauḍaina hamagye* 'like the flashing of lightning'; Manj. 207 *gadharva-nagara uce pūra rrūḍai chaya* '(non-existent) city of Gandharva (celestial) beings, moon in the water, shadow in light' (BS *chāyā*). Verbal *rauḍai* < *\*ruxšatai*, nominal *rrūḍai* < *\*ruxšataka-*, to *rauxš-* in Av. *raoxšna-* 'shining', Zor.P. *rōšn* from base *rauk-* 'to shine', IE *leuk-*, see cognates s.v. *rrūdātā*. See also *rruḍarū*. For *-ṣḍ-* > *-ḍ-* see s.v. *māṣḍāna*, *kūḍai* 'hole', *mvaḍai* 'puts on'.

**rrūṇā** 'oil', K 6, 144v2-3 *o gvīhu rrūṇu, o kuṃjatsānau rrūṇu būsā* 'give either cow's oil (=butter) or sesame oil', Tib. *mar-ram hbru-mar-gyi sbyin-pa*; K 7, 147r3 *gvīhā rrūṇā*; v 69, 8v2 *gvīhu rrūṇu*, BS G 37, 12a5 *ghṛtena*; Sid. 15r2 *rrūṃ*, Sid. 9r1 *rruṃ*, Sid. 106v2 *rūṃ*, Sid. 15r2 *rrū*, Sid. 109v2 *rru*, loc. sing. Sid. 153r1 *rrūṇa*, inst. sing. Sid. 105f5-v1 *paha rruṇna khāṣḍānā* 'to be drunk with boiled oil', BS *snehita-sarpisā*, Tib. *smān mar bituṃ-bas*; Sid. 152v5 *gvīhā rrūṇāna*, Tib. *mar-gyi nāv-du*, gen. plur. Sid. 137r1 *pahām rrūṇām*, BS *sarpis-*, Tib. *smān mar*; inst. plur. Sid. 129r3 *rrūṇām jsa*. From *\*raugna-*,

Av. *raoyna-*, Zor.P. *rōyn*, *rōšn*, *rōn*, N.Pers. *rauyan*, Sogd. Bud. *γ'w rwyn* 'butter', Yidya *rūyən* 'clarified butter', *rūyna* 'resin', Yazg. *rōyn*, Waxī *rūyn*. IE Pok. 873 \**reugh-men-*, O.Engl. *rēam*, OHG *roum* 'cream'.

**rutā-** 'season', plur. v 56, 115r3 *rutā*; *ibid.* vi *ruti*, v 111, 33v4 *rutā*, BS *rtu-*, loc. plur. v 56, 115r2 *bišvo ruto* 'in all seasons', BS *rtu-*, =N 75·40 *bišvo rov*; inst. plur. N 75·41 *rvyau jsa*; nom. sing. Sid. 3r5 *roa*, plur. Sid. 3r4 *rove kṣa* 'seasons six', BS *ṣaṭ. . . ṛtavah*, Tib. *duś-chigs rnam drug-tu*; gen. plur. Sid. 4r1 *rvām hvi hamkhīysā* 'the number of the seasons'. From Iranian *ratu-* 'period of time', > \**rutu-* > *rutā-*, Av. *ratu-*, *raḥwya-*, Zor.P. *rat*, *raspik*, Parāči *-ur*, *sāmur* 'autumn' \**sāma-rtu-*, not Prakrit lw to BS *rtu-*, Pali *utu-*, Ardha-māgadhī *uḍu-*. For *-u-* note also s.v. *huto* 'thigh', *hutā-*, Av. *haxti-*, Oss. *ayd*.

**rrūta-** 'intestines', Sid. 121r4 *rrutām jsa*, Tib. *rgyu-ma*; K 18·216, K 26·142 *rrūva*, K 35·87 *rūva*, parallel Divyāvadāna 447·30 *antrāṇi*; Z 2·25 *rrūva*, Z 20·58 *ṣpuljei rrūva syī jatārrā* 'spleen, intestines, lungs, livers'. From *rauta-*, Av. *urubwan-*, Zor.P. *rōt*, *rōtik*, N.Pers. *rōdah*, Oss. D. *rod*, I. *rod*, Balōči *rōb*, Yidya *rūi*, *rūyei*, Sarikolī *rawd*, Yazg. *rād*, Nūristāni Aškun *ṣō*, Waigali *wfū*, *xū* 'entrails', Kati *fū* 'hip, waist'. IE Pok. 873-4 *reut-*, O.Engl. *rēada* 'belly of animals, read'.

**rrudā** 'light', see *rrumḍā*, *rrūdātā*.

**rrudi** 'king', see *rrund-*, *rre*.

**rrūnai** 'madder, red dye stuff', II 18, 8r3 *rrūnai*, Sid. 126r4 *rrunai*, BS *manjiṣṭhā*, Tib. *bčod*; Sid. 104r3 *rūnai*, Sid. 130r3 *rrunai*, IV 47b1 *rrunai*; III 19·42 *rūnai*; compound, III 86·102 *rrūnā-ttīm* 'madder seed'. From \**raudana-*, Balōči *rōdan*, N.Pers. *rōdan*, *rōnās*, Pašto *lwaṣən*; Waxī *urudān*, Sarikolī *araden* (Shaw). From \**raudana-* 'reddening stuff' to IE Pok. 872-3 *reudh-* 'be red', Av. *raodīta-*, O.Ind. *rohī-*, *rōhi-*, *rōhita-*, *loha*, *rodhra-*, *lodhra-* 'tree from whose bark red powder comes', *rudhīrā-*; Greek *ἐρυθω* 'red', *ἐρυθρός*, Lat. *rūbidus*, *rubeō*, Celt. O.Ir. *rūad*, Welsh *rhudd*; Germanic O.Engl. *rēod*, *rēad*, Lit. *raūdas* 'red', O.Slav. *rudū* 'red', Tokhara B *rātre*, A *rtār*. See also *rrusta-* 'red' and III 47·54 *rvvana* 'reddened (?)'.

**rrund-** 'king', see s.v. *rre*.

**rrūdātā** 'light', Z 24·193 *rrūdātā. . . ttāru. . . jāndā* 'light removes darkness'; acc. sing. Z 5·93 *rrūndetu*, v 342, 84v5 *rrūndetu yādāndā* 'they made light', BS G 37, 79a6-7 *avabhāsyā*; gen. sing. v 342, 84r2 *rrūndete yanākā*, BS G 37, 78b1 *loka-pradyota-* 'lamp of the world', inst. sing. Z 24·152 *rrūndete jsa*, K 5, 144r2 *mīstīne rrūndete jsa* 'with great light', Tib. *snaw-ba chen-pos*; K 136·866 *rrumḍā yuḍa hime* 'light is made', Tib. *snaw-ba bgyis-par hgyur-ba daw*; K 138·917 *rrumḍe yanāka*, Tib. *snaw-ba byed-par hgyur-ba daw*; K 138·929 *rrumḍe yanākā*; III 5, 11r4 *brūṇāṃdā rrūṃde yanāka* 'brilliant makers of light'; Manj. 76 *ca rrudā ttāra na butte* 'who does not know light (and) darkness', K 66·145 *ttye tciṇa rūdā niṣṭi* 'in his eye is no light' (*ibid.* 147 *rrumḍā*, K 67·149 *rrumḍe*), Manj. 158 *dāvija rrūdā* 'the light of the dharma-doctrine', Manj. 159 *rrūde jsa dai va payseda* 'by light he knows fire there'; K 153·19-20 *rrude jsa aṇaṣṭi* '(the *vajrālokā-devatā*) not deficient in light'; allative, K 151·1

*rrādautāṣṭā* 'towards the light', =II 53·1 *rāṃdātāṣṭā*. With suffix *-kya*, III 67·48 *rrūṃdakyā* 'light'. From \**rauxśnatāti-*, Av. *raoxśna-*, Zor.P. *rōšn*, *rōšnētan*, N.Pers. *raušān*, Yazg. *roxn* 'white; dawn', *rəšan* 'bright', Šuynī *riṣnōgi* 'light', Bartangi *ruxn*, Yidya *arunyo* 'light' (\**ā-rauxśna-kā-*), Sogd. Bud. *rwšn*, Man. Chr. *rwšn-*, M.Parth.T. *wrwšn-*, Balōči *rōšanī*, Oss. D. *rox*, *roxag*, *roxnag*; I. *ruxs*, *ruxsag*, Pašto *rūn*, *brēṣṇā*, Orm. *rūšana*, Parāči *rušan* (Pers. lw), Sanglēči *ṣnāi*, *rəšnāi*, Waxī *rəxnig*, *runā*, Parāči *rhnē*. To base *rauk-* 'to shine'; *ruxś-*, see *rrūdai*, *rrūdarū*; Av. *raočah-*, *raočane*, O.Pers. *raučah-*, Zor.P. *pylwōk* \**pairōk*, *aβrōxtan*, N.Pers. *afrōx-*, *afrōxtan*, Sogd. Bud. *wyrwōš't*, Chr. *wyrwōš'd'rt*, Greek *ἔλαμψεν*, *rwōcyn*, *rwō'yn*, Man. *frwwoq*, M.Pers.T. \**brwxt*, *brwōč*, Balōči *rōč*, *rōš*, *rōk kanag* 'make light', Pašto *wradx* 'day', *brēṣṇādāl*, Orm. *brušyēk*, *ryōk*. See also *birūñ-*, *harūñ-*, *rruštā*, *rrus-*, *brūka* 'window (?)'.

**rrumḍūni** 'joy' or 'power', SuvP. 66v2 *rrumḍūni hirṣṭai niṣṭā* 'there is no joy (or power)', BS *na ca-asti rati me kvacit* (with variant *bala-*), Tib. *dgah*. Possibly *ram-* 'rejoice' > *rum-*, with *-ta-* \**rrumḍa-* with *-ūna-*; or *rrund-* with *-ūna-* to *rre* 'king', gen. sing. *rrundā*.

**rumā** 'dust, mud', v 97r4 *mīysai khārggā rrumā (ba)ṣṭarrā-ña* 'urine, mud, dust must be spread'. From base *rau-*: *ru-*, \**rumi-* > *rrumā*, to Oss. D. *rugā*, I. *ryg* 'dust'; Zor.P. *ālūtakh* 'pollution', N.Pers. *ālāy-*, *ālūdan* 'to foul'. IE Pok. 681 *leu-*, Greek *λύμα*, *λύθρον*, Lat. *polluō*, Celtic O.Ir. *loth* 'dust', Lit. *lutynas* 'pond', *liūnas* 'swamp' (for the Ossetic form note also D. *mugā*, I. *myg* 'seed', base *meu-*).

**rūmai** 'pulled out', K 100·297 *tcajsa rūmai nera hvastai* 'you pulled out her hair, you beat your wife'. From base *rau-*: *ru-* 'pull out', with *-m-* (as *phū-m-*, *khū-m-*, *tsum-*) to Zor.P. *rūnēt*, *rūt* 'pull out (hair)', Balōči *runag*, *ruta*, Judaeo-Pers. *rūdan*, N.Pers. *rut*, *rūt* 'bare', Arab.-Pers. *raudag* 'skin', IE Pok. 681 *leu-*, O.Ind. *lunāti*, *lunōti*, *lūna-*, *lāvaka-* 'cut off, reap', Greek *λύω*, Lat. *luō* 'pay off', Celtic O.Ir. *loē* 'wool', Got. *lun* 'ransom', *fra-liu-s-an* 'to lose', *fralusnan* 'be lost'.

**rrūy-** 'to lose', participle *rrusta-*, *rausta-*, III 106·31 *bū raustai* 'he lost consciousness', K 27·162-3 *jīyaka rūya* 'lose life', =K 36·98 *bijevām* 'we destroy'; III 74·198 *hajsaiṣṭi jīyaka rrūyā* 'he was about to lose life'; II 107·163 *jīye rrustāndā* 'they lost life', Z 2·29 *rrūyāte*; Z 20·66 *rrustā*; II 49·32 *byātarji harbaisā rūye* 'he loses all memory'; K 45·21 *jīyve rūya* 'I lose life'; K 68·189 *paṃdā rruye* 'lose way', =K 71, 10v1 *padā ruyi*; Manj. 22-3 *tī rūye nauma* 'then lose name', JS 18v4 *ṣera nāma rrustai* 'you lost your good name', K 61, 41v1 *khū ttū hvī ysamtha rūyide* 'if they lose this human birth'; Z 5·4 *jīvātu rruste* 'he lost life'; II 20, 11b2 *biṣyīyāṃdā u rrustāṃdī* 'they took and lost it'; participle present, K 109·324 *pārahā rrūyada baiṣa saṇa ālabana ṣk(au)jai bāṇada* 'losing all the support, binding up the *saṃskāra*-acts of the basis of the concept' (BS *saṃjñā*, *ālambana-*). From *raud-*: *rusta-*, present *raudya-* > *rrūy-*. Since Got. *fra-liusan* 'to lose' is IE *leu-s-* beside Greek *λύω* 'to loose', this *raud-* may be IE *leu-d(h)-* rather than IE *reudh-* 'to block' of Av. *raod-*, *uruxda-*, *urusta-*, O.Ind. *rodh-*, *rudh-* (not in IE Pok.), see *harūyq*.

**-rūya**, **-rūvya** loc. sing. to **-rūvai** 'opening', see s.v. **-rūvai**.  
**rruv-**, **rrv-** 'grow', Z 15:4 **rrvittā** 'grows', Z 293:25 3 plur. **rrvīndā**, participle **rrusta-**, SuvO. 36r1 **hārrusta-**, BS **uccaiḥ** ('up, high'); with negative Z 7:22 **arrusta-**; v 64:3 **cu rrustai jva kṣira brī braudama** (\***briyāndama**) **pū(rā)** 'who, being young, grew, dear to the land, dearest son'; v 263, 89r2 **banhya rrusta** 'the trees grew', BS G 37, 76b3 **vrkṣāḥ prādur bhūtāḥ**; K 23:68 **hārasta maśapa** 'the paths overgrown', Z 4:61 **hārsta** 'overgrown'; SuvO. 56r6 **hāruvīndā**, BS **prarohiṣyanti**; Manj. 275 **hārveda**, = III 29, 43b1 **hārvaidā**; noun, Z 22:116 **hāro** 'vegetation', SuvO. 56r5 **biśṣūnya hāro** 'all kinds of vegetation', BS **nānā-tṛṇa-gulma-ośadhi-vanaspatayaḥ**; v 146, 71v6 **u ysira hārau pharāka** 'and many rough plants'; plural, K 73:50 **hārūva** 'plants'; with **ham-**, Z 22:128 **haṃbrūittā**, **haṃbursta-** see below. From base **raud-** 'grow, mount up', Av. **raod-**, Zor.P. **rōd-**, **rustan**, **ārōdiśn'ōmand**, N.Pers. **rōy-**, **rustan**, M.Pers.T. **rōy** 'growth', M.Parth.T. **rōd-**, 'grow', **brōd**, Sogd. Bud. **rōdtt** 'grows', **rōd'y** **zmnnyh** 'times of growth', adjective **rōd'k**; **wn'br'wōd** 'tree growth', Man. **rōd'nd**, causative **rōdn-**, **prōd** 'growth', **rōd-**, **rōwōd**, **brōwōd**, Parācī **rust** 'high'. IE Pok. 684-5 **leudh-**, O.Ind. **rōdhati**, **rōhati**, **rōha-** 'rising, height', Greek **ἐλευθερος** 'free', Lat. **liber**, **liberī** 'children', Celtic O.Ir. **luss** 'plant' (\***ludh-stu-**), Welsh **llysiaw**, Got. **liudan**, O.Engl. **lēodan** 'grow', **lēod** 'people', O.Slav. **ljūdije** plural 'people', Lit. **liūdis** 'people'.  
**rūv-** 'flow', Z 17:10 **vañi varīvāndā ggaryau** 'the streams flow down from the mountains'. To Av. **frāraodayeite**; **raodah-** 'stream' (Zor.P. gloss **rōtak**); **urūdi** (Zor.P. gloss **rōt**), **uruzdi-** 'liquid'. Base **raud-:rud-**, Yidya **lūr-**, **rul-** 'flee', 3 sing. **lūrā**, 1 sing. **rul-am**, to Old Ind. **vrudra-** of the 'flowing' soma-juice (Sāyana's alternative **dravaṇa-**). See **rauvā** 'stream'.  
**rrūv-**, **rrv-** 'remove', Z 7:33 **ne jāta-rangā kūlaina rrvāñi karā** 'the natural colour (BS **jāta-ranga-**) is not removed by the beetle at all'. With preverb, Manj. 411 **śī vāsta burrvai** 'clothes are beaten white', see **burvāñi** above and **prārū** 'grasping'. From base **raup-:rup-** 'to remove, sweep away'.  
**rrūvāsa-** 'jackal', Z 13:35 **rrūvāsā**, parallel BS **śṛgāla-**, plural III (ed. 2) 142, 114 **rrūvāsa**, = Z 20:33 **birgga pahīya svānā rrvāsa biśṣā** 'wolves fled, dogs, jackals, all', parallel BS **śva-śṛgāla-** 'dogs, jackals', Sogd. Bud. **rwpsḥ** 'fox', M.Parth.T. **rōb's**, Zor.P. **rōpās**, **rōpāḥ**, Pāzand **raobāḥ**, N.Pers. **rōbāḥ**, **rōs**, Oss. D. **robās**, I. **rubās**, **ruvas**, Orm. **rawas**, Šuynī **rupsak**, Yidya **rūso**, Sanglēcī **vərvēs** (**ē < ā**). IE Pok. 1179 O.Ind. **lopāsa-**, Armen. **alouēs**, Greek **ἄλωπις**, **ἄλωπος**, Lat. **uolpēs** 'fox', **lupus** 'wolf', Lit. **lāpė** 'fox', **vilpišys** 'wild cat', Let. **lapesa**; to Av. **urupi-** 'dog', **raopi-** 'fox, jackal'.  
**rūvai** 'orifice, mouth, hole', as second component, Sid. 103r1 **krrimṅa-rūvai** 'anus', BS **guda-**, Tib. **rkub**; Sid. 4v3 **krrimṅa-rūvya** (loc. sing.), BS **guda-**, Tib. **gṣav**; Sid. 121v4-5 **krremṅa-rūvya**, III 89:163 **krremṅa-rūyā**, I 175, 93r5 **krrimṅa-rūya vīni** 'pain in the part'; dyadic of the **-rūvai**, Sid. 103r1 **krrimṅa-rūvai hiyai ttaurā.vī** 'in the orifice of the part', Tib. **rkub-kha-nas**. To Sogd. Bud. **rwβ** 'mouth', adjective **rwβcyk** 'oral'. From \***rauf-** to base **raup-**. IE Pok. 870 **reup-** 'tear out', O.Ind. **ro-**

**pdyati** 'breaks off', **rūpyati** 'have fracture', **ropa-** 'hole', Lit. **raupai** 'pock-mark', Slav. Serb. **rūpa** 'hole, pit'. For the **-f-**, note also O.Pers. **kaufa-** 'mountain', Zor.P. **kōf** to base IE Pok. 591 **keu-p-**, with Lit. **kaūpas**. Here too can be placed Munjāni **yurv** 'mouth' through \***uruv-**. See also s.v. **pili-rūvi**.

**rūs-** 'ovis Poli, wild sheep', II 60:20 **u kabalīnai rūs-kagā thūḍa-pa śau** 'and one blanket-cloth sheep-skin cloak' (Tib. **thul-pa**). To Waxī **rūš**, Orošori **rās**, Sarikoli **raos**, Burušaski **rūš** 'ovis Poli' (Waxī being the nearest Iranian dialect to Khotan Saka) rather than Yidya **lū**, **luū**, Khovar **rušk** 'marten' whose skins are used. Base **el-** of red, brown colour, IE Pok. 303 O.Ind. **ṛśya-** 'antilope', = **ṛśa-**, with Waxī **rūš** 'wild mountain sheep'.

**ruše** 'barley', oblique to **rrusā-**, Sid. 135r3 **ruše**, II 18, 7a5 **rruśā**, II 23:19:2 **rruśi jsa āḍi** 'flour from barley', Sid. 144v5 **rruśi jsa**.

**ruštā** 'shines', see **rrus-**.

**rruštu** acc. sing. 'sovereignty, rule', v 176:18, 2r2 'royalty'; II 128:44:48 **rruśti**; K 154:39-40 **byehine pīrmāttamaḥ dhāyaḥ rraśti** 'may I attain the supreme dharma-rule', oblique to **rrustā**. See also **rrauštā**.

**rruštāra-** 'the plant name, BS **arka-**', III 90:201 **rruštārānā**; ibid. 92:240 **rrustirānā**, see **rrustara-**.

**rrus-** 'to shine', Z 3:35 **kho ysīrrā rruštā tterā rrusana** 'as gold glitters, so brilliant'; Z 3:37 **ttrāmu rrusindā kho ju vasutā ysīrrā pahā** 'so they shine as pure refined gold'; v 57, 116v4 **rruštā**; Manj. 250-1 **cu ā vā harrūñā ruśta vara dravya(sta)na htra** 'or what shines brightly there, the things of material stuff' (BS **dravya-** 'matter'). With **pari-** Z 24:417 **tta tta nā parrusindā diśta śṭānye hālštā** 'so shines their spears in the hand'; with **vi-**, K 153:18 **vīrasaṇi** 'shining' (**-ras-** from **-rus-**). Adjective, Z 3:35 **rrusana-** 'bright'; Sid. 136v3 **rrūsena rrima jsa pōista** 'covered with shining filth', BS **mecakt** 'dark', Tib. **gnag-čiv hcher-te dri-mas g-yogs-pa**. With **ha-**, Z 4:63 **harśśāñi** (\***fra-rusani-**). From **rauk-**, **rux-s-**, IE **leuk-**, **luk-sk-** (see cognates s.v. **rrūdātā**) or IE **leuk-**, O.Ind. **ruś-**, Armen. **loys** 'light'. For **-xś->-s-** see **vasus-** 'be pure' (\***ava-suxś-**). See also **rūsana-**, s.v. **šair-chā**.

**rrusā-** 'barley', Sid. 16r1 **rrūsā**, BS **yava-**, Tib. **nas**, Z 13:91 **rrusa ašpari vaska** 'barley for horse fodder'; acc. sing. Z 13:93 **rruso hvīra** 'would eat barley'; Sid. 137r2 **rrusa**, BS **pišta-**, Tib. **nas**; oblique, Sid. 135r3 **rruše jsa**, Sid. 144v5 **rruśi jsa**. Compound, Sid. 143r2 **rrūsādā** 'barley flour', **nas rjen-par btags-kyi phye-ma**; III 85:76 **rūsādā**, see **āḍa-** 'flour'; v 6:1:2 **rrusa-parānā** 'sale of barley (?)'. To Chorasmian **rsy**, Sanglēcī **urwēs**, Yidya **ycrśio**, Waxī **arbəsi**, Pašto plur. **ōrbašē**, Wanetsī, sing. **urbūsa**; plur. **arbaši**, **arbusi**, **arbēsē**. From basic \***arbusa-**, possibly **ar-** 'to cultivate' with suffixes, see TPS 1960, 79-81.

**rrusta-** 'lost', see **rrūy-**.

**rrusta-** 'grown', see **rruv-**, K 67:162 **tī āṣi cuḍi ni rrusta** 'then why has (the tree) not grown in the sky?'.  
**rrusta-** 'red', Z 22:309 **rrusta-vrahaṇa hvastāndi** 'they beat the red-clad ones', parallel to Z 3:82 **kāṣāya-vastra-** of the Buddhist robes, Z 22:329 **rrušto cilo** 'red dress', K 41:50-1 **rrusti-urrāhām satti** 'person clad in red', parallel Divyāvadāna 382:7 **sarva-varṇa-pravrajita-**;

III 69·84 *hūña jsa rausta* 'red with blood'. From base *raud:-rud-*, Av. *raodīta-*, see cognates s.v. *rrūnai* 'madder'.

**rrustā** 'sovereignty', obliq. *rruštu*, *rrušte*, see s.v. *rre*.

**rrustara-** 'plant name, BS *arka-*, *calotropis gigantea*', Sid. 104v1 *rrustira hīvi baurkhā* 'yellow leaves of the plant', Tib. *arka*, Sid. 156r5 *rrustirām hīye ysīce pera* 'yellow leaves of the plants', BS *jāti-patra-*, Tib. *sna-mahi lo-ma (jāti* 'jasminum grandiflorum')'; Sid. 153v1 *rrustiri hīyā ysīcā pervā* 'in yellow leaves of the plant', BS *pūta-arka-*, Tib. *arkahi lo-ma ser-pohi nan-du*; III 92·240 *rrustirānā*, I 181, 100v3 *rūsthara*, BS *nīla(ka)*; III 18·31 and 19·38 *raustarā*; with *-št-*, III 90·201 *rruštārānā*; adjective, Sid. 153v1 *rrustarinem* (*-em = -ai*) *bāgara*, BS *arka-patra*, Tib. *arkahi lo-ma*. Possibly a colour-name to *rusta-* 'red', see also *rrustāda* 'bright'.

**rrustāda** 'bright' in triadic phrase, II 102·27 *vasva brrūñādā rrustāda klaiśīnāva pahaišta pasvaṇā pavana nīhāra dūma* 'pure, shining, bright, freed and purified from the kleśa-afflictions, their dust, mist, smoke', translation AM, n.s., II, 1965, 103. From *rusta-* 'red' and *-āda- < -akṛta-*, see *pajsamaḍa-*, *āysdaḍa-*.

**rruspūra** 'son of the director', see *rrāspūra-*.

**rrūh-** 'attack, move (to=) against', Z 24·409 *kādaryau śśūjātu rrūhārā* 'they attack one another with swords'. From base *rauf-*, see *ārūhāte*, *ārotta-* (*-otta- < -aufta-*), *harautta-*.

**rre** 'possessing power, lord, king', nom. sing., v 303, 2a1 *śśakrā gyastānu rre* 'Śakra, king of *deva*-gods', v 330, 20r4 *śakṛ gyastānu (rre)*, BS G 37, 17a6 *śakro devānām indrah*, Tib. *lhahi dban-po brgya-byin (dban* 'power')', II 103·60 *śakrā gyastāno rai*; v 341, 80v1 *rre pyūšte* 'the king heard', BS G 37, 75b2 *rājā aśrauṣit*; voc. sing., v 341, 83r2 *rre*, BS G 37, 77a6 *mahārāja*; acc. sing. v 263, 89v1 *ttu rruṃdu*, BS G 37, 77a1 *rājā* (different collocation); Z 5·111 *rruṃdu*; gen. sing. v 341, 83r1 *ttye rruṃdā*, BS G 37, 77a5 (differt); v 341, 80v5 *bañā rruṃdā* 'before the king', BS G 37, 75b7 *rājñah purataḥ*; nom. plur. v 335, 33r1 *rrunde hāmāro* 'become kings', BS G 37, 29b7 *rājñas cakravartino bhavēynḥ*; v 303, 2a1 *tcahaure mistā rruṃdā*; voc. plur. v 108, 30v5 *māstyau rruṃdyau* 'O great kings', BS *mahārājñah*; gen. plur. v 108, 31r1 *hvaṃdānu rruṃdānu rre* 'king of kings of men', BS *manusya-rājā*; v 72, 39v2 *rruṃdīnu*; I 250, 33a4 *rruṃdūnu*, SuvO. 3r6 *rruṃdūnu-ṃ jsa*; inst. plur. v 108, 30v4 *biśyau rruṃdyau*, BS *sarva-rājebhyaḥ*; ablat. sing. v 118, 67r6 *rruṃdānu rruṃdāna*. Later forms, nom. sing. *rre*, K 52·7·4 *rruṃdānā rre*, Manj. 358 *jīvai vījā re* 'Jivaka king of physicians' (BS *vaidya-*); K 58, 27v2 *paḍāmysa rai* 'first king'; II 103·60 *rai*, II 57·34 *rre-v-a* 'their king'; gen. sing. K 150·33 *rrudī*, v 64·40 *rāda*, II 103·49–50 *śakrā jastāna rūda*, K 151·46 *rāmdānā rrādī*; Manj. 127 *dhārañā rradha* 'of the king of the *dhārañi*-formula', beside nom. sing. *dārañā rre*; inst. sing. Sid. 145r1–2 *rruṃdā jsa*; plural, JS 11r3 *rruṃdī*; gen. plur. III 66·29 *rruṃdām rre*, K 52·7·4 *rruṃdānā rre*, K 151·46 *rrāmdānā rrādī*, II 104·86–7 *raudau ggūttāra vī ysatha* 'birth in the family (BS *gotra-*) of kings'; K 39·159 *raudām re dhanā* 'Dhana king of kings'; inst. plur. II 103·56 *nāvānyām raudyām* 'by *nāga*-kings' (adjective, *nāvāna-* to BS *nāga-*); K 76·202

*rruṃdyau*. With suffix *-aka-*, III 43·26 *raudākā raumā* 'Prince Rāma', = III 39·72 *ādrakā rāma*. Adjectives, *-āna-*, v III, 33r4 *rruṃdānāna īśvarīṇa* 'with royal authority', BS *rājya-aīśvaryaṇa* (Prakrit *īśvarya-*). SuvO. 36r1 *rruṃdāne māye jsa māsā* 'drunk with royal intoxication', BS *rājya-mada-mattena*; K 14·101 *raudāunau bvaijyām jsa samatta* 'possessed of royal virtues', = K 22·57 *rradaunai bvaijyā samatta*; K 25·121 *rradaunai vyauhana* 'with royal pomp' (BS *vyūha-*), = K 17·186 *rraudau(n)ai vyauhana* (K 33·62 *vyūhā:na* differt); *-inaa-*, v 118, 67v5 *rruṃdinei hast[am]ā* 'royal elephant', BS *rāja-kunjarah*; *-īya-*, v 341, 83r6 *bando jjaṣṭum rrvīya* 'I go into the royal prison', BS G 37, 77b6 *rājño bandhanam āgataḥ*, Tib. *bcon-rar phyin-par gyur*; v 107, 30r2 *rruīyā kūṣḍā* 'royal palace', BS *rāja-dhānīsu*; v 109, 31v4 *rruīyānu kūṣḍānu*, BS *rāja-kulānām*; N 76·9 *rruīyau kūṣḍau*, BS *rāja-dhānīsu*; *-īya-*, *-i*, II 21, 15a4 *pharāka rrvīya kīrā ṣṭārā* 'there are many royal affairs'; II 100·225–6 *rrvīya ysīdai parau hīya mvaīśḍā* 'the donation from the royal yellow (= imperial) command'; II 99·189 *rrvī śkyaiṣā* 'royal donation' (Tib. *skyes*); *rrvī vī* 'to the court', II 100·212 *rrvī vī haṣḍā yuḍai* 'he made report to the Court'; II 100·232 *rrvī vī varāṣṭa* 'towards the Court'; Sid. I bis r3 *rrvī vī haiṣṭe* 'sent to the Court'. Abstract, *rrusti-* 'rule', v 115, 63v7 *rrustā*, BS *rājatvaṃ*; acc. sing. v 108, 30v7 *rruṣṭu yanda* 'you make rule', BS *rājatvaṃ kārayaiha*; gen. sing. v III, 33r5 *rruṣṭe*, BS *rājatvaṃ*; K 42·120 *haṣṭāmdā hīya ysāta śāmdā rruṣṭe* 'they sent him to rule his own native land'; see above *ruṣṭi*. Derivative uncertain from various possible older forms. If the word is 'expressing one's own will, autocrat' the base *var:-vr-* 'to assert' could give *\*vravant- \*vruvant-*, > *rrund-* to Av. *urvāta-* 'command' (as proposed KT VI 311). The base *rau:-ru-* 'to make noise', *paru:-parsta-* 'to command' could also be considered. The connexion with inscriptional Saka *murūṇḍa-* from *mrau:-mru-* 'to speak' seems excluded by the absence of initial *m-*. The meaning of *\*rai-vant-* 'rich' hardly suits and *-ai-* would hardly disappear without trace. The forms are *\*rva-* with suffix *-īya- rruīya-* 'royal', nom. sing. *\*rvānh* (base *\*rvan-*) > *rre*; the oblique *rrund-* is from *\*rvant-*; *rrustā* from *\*rvat-ti-*. If one assumed a meaning 'possessor' (like the royal Vedic title *bhoja-*) the base could be *ar:-r-* 'to get, possess', for which see TPS 1959, 71 ff., with Vedic *ārya-* glossed by *īśvara* 'owner, lord' (with suffix of agent *-ya-*). See also *rrāṣṭi* (s.v. *rruṣṭi*) and *rrauṣṭā*. With pronoun K 44·178 *rre-t-ū pasti* 'the king ordered them', = K 41·59 *rre-t-ū pasti*, K 41·56 *rre-t-um*, = K 43·174 *rre-t-ū*.

**re** 'veins', see s.v. *rrā*.

**re** particle, K 60, 38r4 *cu bura re maṃ*, see *ra*, *rru*, *rro*.

**rrai** 'plain', Manj. 256 *ttarrā rrai vī āska gāma kṣējida marīce* 'the swift antelopes on the plain long for the *marīci*-mirage'; Manj. 196 *sa khu rai vī mīrice jaḍa utca saitta* 'as on the plain the *marīci*-mirage to the fool seems to be water', Z 3·16 *khu āska rro vīrā*; Z 6·52 *kho rrau vīrā marīca*; plural, Z 14·49 *kye vā rrā daindā* 'who see the plains'; parallel, BS (references KT VI 311–2) *mygān iva vilobhayate marīciḥ*. Adjective Z 19·7 *kho rro vīri rrvaye sphande ma(rīca)* 'as on the plain trembles the

*marici* of the plains'; *rājaa-*, Sid. 19r1 *rrājā namva* 'salt of the plains', BS *lomaka-* (for *loṅaka-*), Tib. *cha kha-ra*; III 87-118 *rrāje namvena*. From *\*rāga-* (possibly *\*rauṅgā*), Sogd. Bud. *r'γh*, Man. *r'γ*, plur. *mrx' r'γt* 'flat plains', Chr. *r'γ πεδιον*; Zor.P l'g *\*rāy*, N.Pers. *rāy*, Pašto *rāya* 'stony plain at foot of a mountain'. For *rav-*, Av. *ravas-*, *ravas-čārāt-* 'living in the open spaces', *ravan-*, Sogd. Bud. *r'w'th*, O.Slav. *ravini* 'equal', Russ. *ravnyj*, *rovnyj* 'like', *ravnina* 'plain', IE Pok. 874 *reu-*, Lat. *rūs*, Celtic Mid.Ir. *rōe* 'level field'; Got. *rūms* 'wide', O.Engl. *rūm* 'roomy', Tokhara AB *ru-* 'to open'. See *raijsai*.

**rrai-** 'to make noise' Z 2·13 *ci ne pātāyindā ci rrai(ṅdā)* 'some do not speak, some cry aloud'. From *rai-*, *rāi-*, Av. *ray-* (from *rāy-* or *rāy-*) *gāθrō.rayant-* 'reciting songs', *rayō.nāmanā* (v.l. *ravō.*) 'reciting names'; Sogd. Bud. *r'y-* 'weep', Man. *r'ynyh* 'weeping', *r'yyt* 'weeps', adjective *r'yyčyq* (translating M.P.T. *brmg*); Waxī *ruy-* 'howl', Oss. D. *rājun*, I. *rājun* 'bark'. IE Pok. 650 *lā-*, *lāi-*, O.Ind. *rāyati* 'barks', Lit. *lōju*, *lōti* 'bark, scold', Greek *λαίω*, Lat. *latrō*, *latrāre* cannot be distinguished in Iranian from IE Pok. 859 *rei-* 'cry out', Lit. *rieju*, *rieti* 'cry', Russ. *rajatī*.

**rejsaa-**, **rrejsaa-**, **rraijsaa-** 'sharp', II 4·49 *mista raijsai šadū dadā-idrai šakalaka* 'great, acute, faithful, with tamed faculties (BS *indriya-*), excellent'; and ibid. 50; Sid. 19v3 *rrejsai (-em=-ai-)*, Tib. *rno-ba* ('sharp'); Manj. 117 *vara rejsā haharka tc(e)ra* 'there keen inclinations must be made'; see *rrājsaa-*, fem. *rriscya*.

**raijsai** 'of the plain (?)', II 99·179 *raijsai mā pada hiye tsūma na ya* 'for me going on a way over the plains (?) was not possible', = II 11a14 *raijsai mā pada hiya tsūma na (ya)*. Possibly adjective to *rrai* 'plain'.

**raiiai** 'proper name (?)', II 100·224 *gubqi raiiai hiyām stūrau bgiḍa* 'on the large beasts (horses) of the guardsman (BS *gulmaka-*) Raiiai'.

**rreysāte** 'feel (?)', -ys- uncertain, v 3·1·8 (-spā), see SDTV 57. See *raištai*.

**raisydyūrām** 'of princesses', see s.v. *rrāysdutar-*.

**raisā** 'appetite', III 87·130, see *rīšā*.

**raištai** 'showed', II 10b4 *dāda šada raištai* 'he showed so great a faith'. Base *raiz-*, see *rreysāte*.

**raiscya** 'sharp', fem. to *rrājsaa-*, Sid. 131r3 *rrestye*.

**rresta-** 'distracted', Manj. 72 *kāma rreste h(ā) tta štāve* 'the thought (*kāmata*) so becomes distraught'. See *rrista-*.

**raista-** 'wandered', III 69·89 *raistāmdā kūysdāmdai* 'they roamed about, they searched', see *rrista-*.

**rrestye** 'sharp', fem. *raiscya* to *rrājsaa-*, Sid. 131r3 *grāma arve rrestye haurāñā* 'hot, sharp, medicaments are to be given', Tib. *smān drod che-zin rno-ba rnam s btan-vo*. Here -sty- from -scy-.

**rraisva-** 'sharp', JS 16v1 *rraisvi gvahgiñā* 'sharp knife'; *raisvai*, III 42·4 *sa khu ja hvāštā pyatsā hāysā hašdā raisvai dakhaviya* 'like a sharp painful message from afar to the presence of the chief (=lover)'. With -v- in two separate texts a graphic error of -v- for -c- seems less likely. Hence to base *rais-* (beside *raik-* in *rrājsaa-* 'sharp') giving *\*risva-*, with O.Ind. *riśāti*, *liśati*, see IE Pok. 858 *rei-k-*, *rei-k-*, s.v. *rrājsaa-*.

**rro** 'also, even, on one's part', *rru*, *rra*, *ru*, *ra*, *rā*, *ri*, *re*,

v 70v4 *šai rro haḍe* 'just that however', BS *atha ca punar*; SuvO. 5v2 *rro vā*, BS *khalu punar*. The final -o can replace older -āu, -au or -ām; if from *\*rau(-)*, note also *anau* 'without', like Greek *δὲν*, hence possibly to IE Pok. 62 *ar-*, Greek *ἀρ*, Lit. *ar̃*.

**rraukyo** 'calculation (?)', an art taught to a prince, Z 24·241 *išvastu cakṛṇa kṛu rraukyo haṅkhīysgyo* 'archery, discuss-throwing, calculation, counting' possibly parallel to Mahāvīyutpatti 4976-7 *saṅkhyā, gaṇanā*. From *ar-:r-* 'fit together' attested in IE Pok. 60 *r-ei-* Greek *ἀριθμός* 'number', Celtic O.Ir. *rīm* 'number', O.Engl. *rīm* 'number', hence *r-au->rāu-* with -čā- suffix, retaining the -č-. See also s.v. *šumār-*, *(šum)urjo*.

**rrauṭā-** 'desire', Z 22·163 *ne ne ju hā orsi nā rrauṭa* 'there is no wish, no desire'; oblique, III 69·84 *rauṭe jsa* 'greedily'. From base *rau-* 'to please', *rrauṭā-* < *\*rauxtyā-* (see also *bekhaṭe* 'by digging in'), Sogd. M. *rwytky* 'greed', *rwšywn* 'desirable'. See also *parrušte* 'desires' *\*pari-ruxš-*. To O.Ind. *rōcate* 'pleases', Tokhara B *rok-* 'please (?)', hence IE *reuk-*, see also s.v. *rrūkiji*. For -t- see also *škuta* 'throat'.

**rrauṭā** 'plant name', III 88·149 *bā tīma sauhīya rrauṭā*, from *\*rāuxtyākā-*.

**rrauḍa-** 'fevered (?)', III 14·16 *muysga-jstīnī hime u rrauḍi* 'he becomes short-lived and fevered (?)'; III 15·52-3 *pūra...bišī muysga-jstīya himāre u bišāyina u haphāra-sa(lāta u) rrauḍa* 'sons (are born) for him; they all become short-lived and tongue-tied and confused in speech and fevered (?)'. From *\*raur-*: *\*rūr-* secondary base to *rau-*: *ru-* 'to burn', Oss. D. *araun*, *arud*, I. *araunyn*, *aryd* 'to burn' (trans.), D. *arujun* 'burn' (intrans.), *arud*. With suffix -ra-, O.Ind. AV (and Brāhmaṇa) *rūrā-* 'hot' (of fever and fire). From *\*raur-*, *\*rūr-*, participle *\*raur-ta-\** *\*rūr-ta->rrauḍa-*. See also *mūr-:mūḍa-* (s.v. *vamūḍa-*); and *ārva* 'burnt', and *phūde*.

**rauḍai** 'shines', see s.v. *rrūḍai*.

**rraute** 'is ill (?)', K 110·338 *khu sāna rrautte* 'when lying down he is ill'. From *\*rāf-*, in *rrāha-* 'pain, illness', see cognates *rrāha-*, base *raf-*. Here *rraute* < *\*rāfatai*.

**rautcū** 'ruler', K 155·51 *šim-kūnā rautcū bveysa-jstīna hamāve* 'may the sacred lord, the ruler, be long-lived'; parallel to K 150·33 *šena tcūnā rrudi bveysa-jstīnā hamāve*; hence *rautcū* (tcū certain)=*rrudi* 'king'. Chinese *šim kūnā*=*šng-kūn* < *šiang-kiuən* (K 1205·4; 507·1) and *šena tcūnā*=*šng-tsun* < *šiang-tsun* (K 1205·4; 1112·1). From *\*raudačā-* with adjective suffix -ūna- (< -auna-), as *mulysdyūna-* 'pitiful', to *\*rauda-* 'commanding', *\*raudačī-* 'commandant', and thence *rautcū* 'ruling person, commander, king', to base *rau-* 'to command' in *rrund-* 'ruler, king', and *rūkyā-* 'commander', attested as *rauka-* in the ethnic name Σακαραυκοί, *Sacaraucae*. See s.v. *rūkyām*.

**raudāka-** 'prince', see s.v. *rre*.

**raudāšai** 'king's son', III 105·12 *raudāšai māñada dyena* 'like a king's son in appearance'. From *rre*, *rrund-* with suffix -ššai.

**-rauys-** see *paroy-* 'to sink' (*\*para-vaz-*).

**rauṅvā** 'stream', III 79·12-3 *hausā rauṅvā bvaiysa sūnāhe* 'the long stream carries away the sūnāha-bushes', where *sūnāhā-* is the BS *aruška-*, *bhallātaka-*, Tib. *go-byed*,

- semecarpus anacardium, Zor.P. *balātur*. From *rau-*: *ru-* 'to flow', noun *rauwa-*, to Av. *θraotah-*, O.Pers. *rautah-*, Zor.P. *rōt* 'river' with suffix *-tah-*, O.Ind. *srotas-*, for IE Pok. 1003 *sr-eu-*. For *-w-* note also *dyūva-* < *daiva-*, *syūta-* 'orphan' < \**saiva-*. See *rau-*, above *-rūw-* in *varūvāndā* 'they flow down'.
- rausā** 'control', see *rrāsā*, K 155.55 *cu tvā sa deśani śyuta pīdai kṣa-gavī ysama-śade vī byehīdai tvāka būaima rausā deka ra jsā pāraume* 'because I have prepared, have written this *deśanā*-confession, in the six-stage world (= BS *śad-gati-loka-*) may they get control of bodhi-knowledge, such also the perfections'.
- raustā** 'bursts', Sid. 132r3 *raustā u ysauttā* '(the wound) opens and oozes', Tib. *rma rdol-čün hdzag-te*. To IE Pok. 686 *leug-* 'break', see s.v. *narūj-*, distinct from *rūjai* 'belching' to IE Pok. 871 *reug-*.
- raustā** 'rule', older *rruṣti*, see *rrustā*, s.v. *rre*, K 39.157 *raustā nāve* 'took the rulership'; K 148.49 *ne vī rausā* 'control over *anausa*-food', parallel Sid. 1 bis v3 *ne bimḍā rraṣsanauḍā* 'controlling the *anausa*-food'; see *rruṣti*.
- rausta** 'lost', see *rūy-*, *rusta-*.
- rausta** 'red', see *rusta-*.
- rausta** 'he carried off', III 66.26 *rausta tvā braṃma gūha*: 'he carried off the brāhmaṇa's cow', parallel *ibid.* 29 *gūha*: *ysye* 'he took the cow', and *ibid.* 67.39-40 *ysyai mūnā gūha*: 'you took our cow'. From base *raud-*: *rud-* 'to tear off, rob', IE Pok. 869 *reu-d-*, O.Norse *rydja* 'clear (ground), remove', O.Engl. *āryddan* 'rob' (> *rid*).
- raustarā**, see *rrustara*.
- rya** 'youths', v 5.2.2 *u hālai rya hvamḍā śika u ysāda hvamḍi* 'and half-grown men, children and old men'; *ibid.* 7 *u hālai rya hvamḍi* 5 *mūra hame* 2000 'and half-grown men 5 *mūrā*-coins amounts to 2000'. To base *rai-* in \**raitā-*, Armen. lw *erita-sard* 'young man', Zor.P. *rētak*, N.Pers. *raidak* 'youth, beardless youth'; Sarikolī *reydz* 'he-goat 3-4 years old (\**rai-ča-*)'; see also *hūrī* 'page at court' from \**hu-raitā-*. IE Pok. 330 *rei-*, O.Ind. *riṇāti*, *riṇa-*, *riṭi-* 'stream', *rētas-* 'pouring, stream', Greek *ὀρίω* 'move', *ἔρις* 'strife', Lat. *orior*, *origo*, *rius* 'stream', O.Engl. *rið* 'stream', O.Saxon *rith*, Lit. *rytas* 'morning', O.Slav. *iz-rojī* 'pouring out', *rēka* 'river'.
- ryāna** 'with young body', *-na* inst. sing. to \**ritāka-*, K 73.29 *biśa ysaiha ni j(i)yi lakṣanyau ryāna u khinḍina* 'in every birth he fails not in (distinguishing) marks, in youthful stature and (fine) appearance'. From \**raitā-* or \**rita-* 'youthful; a youth', with *-ā-* < *-āka-*, see s.v. *rya* 'youths'; *hūrī* 'page at court'. To change the translation, Studies... Horner 16 'with (fine) dress' (as if with *raha-* 'dress').
- rva** 'season', see *rutā-*, plur. *rve*.
- rrva**, see *pīli-rūvī*.
- rrvana** 'red', III 47.54 *cha-rrvana pā u gesaca rūsanakyi*, III 35.37 *cha-rrvana pā u gesaca rrvasanakye* 'feet with skin reddened and gyrating, brilliant', to \**rrūna-* 'red, made red', with *rrūnaa-* 'madder' named from its redness of dye, from \**raudana-*, see cognates s.v. *rrusta-* 'red' (\**rud-ta-*).
- rrvāni**, see *rrv-* 'to burst'.
- rrvī**, *rrvīya-* 'royal', *rrvī vī* 'to the court', see s.v. *rrvīya-* to *rre*.
- rve** 'seasons', plural to *rva*, loc. plur. *rvo*, *ruto*, inst. plur. *rvyau*, gen. plur. *rvām*, see s.v. *rutā-*.
- laka** 'little, small amount', II 126.8 *u laka va khāysā dauška* (BS *duškara-*) *tve* 'and the little food became scarce'; II 128.48 *maṃ lakā hina-bāyāma pattīya* 'here only a little conducting of the army took place'; II 99.205-6 *khu vā kama-cū vāṣṭa lakyai śkyaisa hīya mvaisāḍa haraysdai* 'when towards Kan-ṣou he offers only small favour of donation (Tib. *skyes*)'; II 120.210 *khū vā haḍa tsīda khū vā lakyai ira hīya mvaisāḍa haraysdai* 'when the envoys come, when he offers only little favour of jade'; II 121.224 *khu vā haḍa tsīdai laka vā ira parya hajsādai* 'when the envoys come deign to send a little jade'; III 122.47 *laka kīra aṣṭa* 'there is little work (with it = need of it)', BS *kīja karma aṣṭi* (*kiṃcit karma-ṣṣṭi*). Suffix detached as separate word from pronouns *ttilaka-*, *dilaka-*, *vilaka-*, *čilaka-*.
- laka-**, suffix to pronouns, *ttilaka-*, *ttilaka*, *dilaka*, *vilaka-*, *čilaka*, as meaning 'amount' or 'size'. Thus III 93.262 *u ttilakā|||*; III 92.239 *ttilakā hā gvīḥa rūm tcerā* 'so much cow's oil (= butter) is to be used'; III 84.38 *ttilaka hā haumai vimathāñā* 'so much barley is to be pounded up' (like III 93.262 *hāmai vamathāñā*); II 91.93-4 *ciṃga ṣṣīrāṣṭā vā rrvīyi muṣḍā cilaka āva* 'to the Chinese land how great a royal favour (= donation) came'.
- laka-**, suffix to nouns and adjectives; 1. to nouns, Sid. 147r1 *ysuhalakā jsa* 'by the filter', Tib. *chags-las*, beside *ysunā jsa*, *ysunakā jsa* and *ysve jsa*; III 108.7 *paijalakvā* 'in the breasts', with *pimja-*; III 102.49 *āṣkālakyau jsa* 'with tears'; II 75.63 *agalakvā* 'in limbs', with *aṃga-*; 2. to adjectives, Sid. 151r1 *śikalaka* 'good', with *śirka-*, Tib. *legs-par*; Sid. 145r2 *bakalaka* 'small', with *bata-*, *bataka-*; III 84.38 *hygalakā* 'soft', with *hulga-*; III 84.39 *ttamgalakāñā* (loc. sing.) 'thin', with *ttamga-*; II 107.170 *śikalakau* 'young', with *śirka-*; Sid. 143r3 *naukalaka u haḡā* (dyadic) 'soft', to *nauna-*, *naumika-*, Tib. *hjam-ziṃ snum-pa daṃ* 'soft and fat'; to loan word, II 60.1 *thavalaka* 'bag', BS *sthavika-*. The same suffix occurs in Orm. *hanwalk* 'egg' (\**āvyalaka-*), Kurd. *hilka* 'egg'.
- lakāna** 'basin', III 89.175 *dīnai hā grīmja lakāna vīṣṭāñā* 'under it a clay basin is to be placed'. Loan-word from Greek *λεκάνη*, *λοκάνη*, Armen. lw *lakan*, *lekan*, *lekan*, Syriac *laqn-ā*, N.Pers. *lakan*, *lagan*, Arab. *lakan*, *laqan*, O.Russ. *legin*. Here *lakāna-* associated with words in *-āna-*. Note also, though not in Khotan Saka, the Greek *μηχανή* 'machine', in Pašto *mēčan* 'handmill', Orm. *mučīn*, Armen. lw *mek'enay*, *mek'anay*, *menk'enay*, adjective *menk'enaor*, plur. *mek'enay-k'*. Yidya has *lingōn*, Munjāni *lengōn* 'hand-mill', Yidya *lungōn*. For 'dish', see also K 100.295 *phalau* with Greek *φιάλη*, *φιέλη*.
- laga-** 'man (?)', as second component, II 85.16 (miscellany) *baga-lagvā śīṣpaka-jsimma (-im- = -ai-)* 'among true men (heroes) with amour-inducing eyes'. Conjectural, to M.Pers.T. *bg* 'sure', M.Parth.T. *'bg* 'unsure', Oss. D. *bāgu*, I. *bāgū* 'surely, truly' (*-g-* < *-k-*), I. *bāgūdārtā* 'most sure, true heroes' (epithet of the Nartā heroes); Ossetic Zelenčuk inscription *πακοθαρ*, Georgian lw *baqat'ar* 'hero', see Acta Iranica 1975, Monumentum H. S.

Nyberg, I, 35. For *laga* 'man (?)', note Oss. DI. *lāg* 'man', *lāg-amad* 'manly, brave', and loan-word in Caucasian languages, cited TPS 1959, 108, Abxaz *a-lāg*, Čečen *laj*, gen. sing. *lən*, plur. *leš* 'slave', *lolla* 'slavery', Inguš *laj*, plur. *laš*, *loal*, Batsbi *lag*, Avar *lay* plur. *layzal* (like an ethnic), Lakk *lak*, Darga *lay*, plur. *luyti*, *laydeš*, Lezgi, Tabarsarani *luk*, *luk'val*. Further connexion remains conjectural: if \**dahaka-* is taken as an older form, then *laga-* here would have *-a- < -aha-*, see s.v. *ragai*, *rrā*, and *bagalagvā*.

**lamgara** 'plant name', Sid. 109v5 *lamgara bā* 'root of the plant', BS *rāsnā*; III 91·209 *lamgāra bāvā*, BS *rāsnā* (of various plants) translated by vanda Roxburghii in the Bower MS (where it is frequent), of the orchidaceae. Possibly to \**ranga-* 'red colour', see s.v. *rajsāna-*.

**laphūsa** 'female monkey's folklore name', III 70·114 *laphūsa sā makala panava* 'one female monkey rose up'; ibid. 120 *phūsa* (read (*la*)*phūsa*?); possibly 'thesnatcher', to *laph-* in *ttralapha-* 'rapacious' of the wolves (III 72·157).

**labudām** 'proper name (?)', v 269 Dum. I, 1a1.

**-laška-**, see II 51·55 *alaškau*.

**lašta-** 'staff', in the cliché with *pāttara-* 'bowl', K 46·27 *lašta pāttarā asthīye* 'he took up staff (and) bowl', III 74·204 *pātte laštāna vā* 'he held (*vāta-*) bowl (and) staff' (plural for lost dual); III 69·85 *lašta pāttara dīsta biysiye* 'he took in hand staff (and) bowl'. Note Pašto *lašta* 'stick, staff', Wazīrī Pašto *lašta* 'thin stick'. Dardic Pašai (Areti dialect) *lašt* 'fathom', elsewhere Pali *laṭṭhi-* 'stick' (R. L. Turner, Compar. Dict. no. 10991), but O.Ind. *yaṣṭi-*.

**lātrūysa-** 'plant name', Sid. 18r2 *lātrūysām hīyāra* 'fruits of the plant', BS *kalīnga-*, Tib. *kalīnkahi hbras-bu* ('fruit of *kalīnka*'), Bower MS *kalīnga-* 'holarrhena anti-dysenterica' and other plants. Possibly from \**alāta-* 'red' beside Zor.P. *alālaka-* 'anemone', N.Pers. *lālah* (see TPS 1955, 80-2), O.Ind. *alāta-* 'torch', Iranian *āla-* 'red'. The second component recalls *ttrūysa-* for BS *trapusa-* 'gourd', possibly 'with reddish round fruit'; for *ttr-*, see also *ttralo* 'tin' and *trahā-* 'radish'.

**lāysgūrya-** 'adorned, equipped', v 118, 67r2-3 (dyadic) *ce ṣṣahānyau āysāta lāysgūrya* 'who is adorned with virtues', BS *yo gunaiḥ samalamkṛtaḥ*; Z 5·21 *myānu vāte kādaru lāysgūrya* 'equipped with sword at waist'; v 348·11·6 (lā)ysgūrī; Z 23·137 *lāy(sgū)rya āysāta...āśā* 'horses equipped'. From base *lazg-*, *razg-* 'covering' and *bar-* 'carry, wear' or *var-* 'cover' (see s.v. *bīda-*), to Yidya *rozy* 'cloak', N.Pers. *rayzah* (\**razga-ka-*) 'woollen cloth'. IE Pok. 874 *rezg-*, Lit. *rezgù*, *rēgzti* 'plait, bind', O.Slav. *rozga* 'branch', O.Ind. *rājju-* 'string'. Here *-ūr-* < *-a-var-* with *-ya-*, nom. sing. *-ī*. See above *prraisge* 'covering' (\**pi-razg-* or \**pari-razg-*).

**lāšīkau** 'proper name (?)', II 100·208 *ca lāšīkau sagīna yai ṣṣā āšī yai* 'he who was Lā Ši-kau [? *lang ši-kau*] from Saga, he was an *ārya*-monk'. For *-īma-* to a place name note II 73·22 *argīvā* 'among the men of Argi'; Bud. Sanskrit *kucīna*, hence *sagīna* may mean 'from Saga' in which one could see either (more probably) the ancient name of Yarkand or the ethnic name *Saka-* used as a place name (for the name *Saka*, see H. W. Bailey, Languages of the Saka, Handbuch der Orientalistik, Iranisch I, 131-3).

**lāstana-** 'dispute', Z 12·81 *lāstanu yindā* 'he disputes', parallel BS *bhaṇḍayati*; v 340, 80r6 *ākṣutte lāstana yanā u jvānā* 'he begins to dispute and to fight', BS G 37, 75b1 *kalaha-bhaṇḍana-vigraha-vivādam kuryāt*, Tib. *hīhab h̄breg r̄cōd-pa* ('fight, cut off, dispute'); Kroraina *lastana-*. By normal development *lās-* with *-tana-* suffix of action (see *tvamdanu*, Tumšūq Saka *pyerdanu* = BS *saṃcintya* 'deliberately', O.Pers. *-tana-* in infinitives). Variation *l-* and *r-* in *lāysgūrya-*, may be dialectal or archaic Saka (note *rrīys-* 'to lick' with *r-* in *rīstā*, *rrāṣte*). From *rā-* with IE *-s-* increment \**rāstana-* > dialectal *lāstana-*, which, since *lāstana-* renders spoken injury (like BS *bhaṇḍana-* and *vivāda-*), would connect with Av. *ray-* in *gābrō.rayant-* 'reciting verses' (see s.v. *rvai(ndā)*) to IE Pok. 859 *rē-*, *rēi-*, *rei-* of noises, Lit. *rieju*, *rieti* 'cry, scold', Russ. *rājati* 'to sound'. There is no reason to seek a loan-word here. See *rrai-*.

**līka-** adjectival adjunct to participle, either as a compound or with separate inflexion, Sid. 155r1 *basta-līkaña padānaña* 'in a closed pot', Tib. *snod-kha sbyar-gyi nan du*; Sid. 103v3-4 *jišta-līka kaṣā* 'boiled decoction'; Sid. 126v5 *biysi-līkā*, Sid. 102v2 *hamya-līka*, II 60·11 *haysnā-līkā*, Sid. 104v5 *saṃdvīmnā hambīrstām dūṣām jsa hamye līkā hīya piškici* 'section concerning (the disease) arisen from *saṃnipāta-* combined *doṣa-* states', Tib. *kun-hdus-pa-las gyur-pahi bye-brag*. Inflected forms occur *likā*, *līka*, *līkye*, *līkyi*, *līkyā*, *līkaña*. The use is like *hivī* after a genitive and *bisai* after a locative (see AM, n.s., 2, 1951, 11).

**le** 'epithet of cloth', II 85·26 (miscellany) *ūstaṃ vī le thau jsiṃṇā (-im- = -ai-)* 'finally *le*-cloth, fine (stuff)'. If *le* replaces \**lem* < \**lenā*, it could come from \**laina-* adjectival to \**līma-* 'flax', hence *le thau* 'linen cloth'; or, assuming the latest form (hardly satisfactory in this text), *le* could come from \**laiṃ* replacing \**lina-* or *līna-*. This proposes to connect IE Pok. 691 *lino-*, *līno-*, Lat. *linum* 'flax' (Celtic Welsh *llin* < Latin), Got. *lein*, O.Engl. *līn* 'flax, lin(seed)', Greek *λίνον*, Lit. *linas* 'flax-stalk', plur. *linai* 'flax', O.Slav. *līnēnū* 'linen'. Tib. *ras lhe* 'a kind of cotton cloth' could be traced to this Saka *le*, rather than to trace Saka to Tibetan. For 'flax' see *kumbā*, BS *ataṣī*.

**le** 'well', Sid. 15r4 *arvām hīye kaṣī le haṃbaḍāre* 'the *kaṣāya*-decoctions of medicaments are well compacted', BS *saṃvartita-oṣadhaḥ pāko*, Tib. *smān-gyi p̄hye-ma legs-par hdres-pa gyur-na* (*hdres* 'be mixed'). Here *le* 'well' may be from Tib. *legs* 'good', as IV 3·14 *lyibā* from Tib. *lib* 'all'.

**lyām** 'provisions', II 127·29 *u khve maṃ lyām āstaṃna... nī bīdāmdā iye* 'if the provisions and the rest were not received by you here', translation AM, n.s., 11, 1964, 18. Possibly Chinese *liang* 'grain, rations' (K 541·2).

**va** 'and', K 43·166 *haṃgve va tteri jśai pākā aurgi tśve*, = K 41·47-8 *haṃgve u ttarā jśai pākā aurgi tśve* 'he met (the *ācārya*-teacher) and with forehead did honour to the feet'; K 136·869 *va-t-ūṃ vaska asidā cēmdūde* 'and for them they meditate evil' (BS *cintaya-*, *asiddha-*); Sid. 141v3-4 *arvīnā kṣārā jśa tcerai avī kuḥam thau jśa ā vā perām jśa hā hagunāñq* 'it is to be treated with medicinal alkalis and it is to be covered with an old cloth or with

- leaves', Tib. *smān-gyi thal-bas gdab-pa rnams kyan bya-zin*, *ras-ma haṃ lo-mas g-yog-par byaho*. See *vai* and *au*.
- va** particle, v 330, 13v6 *kye va ju āya... uysnorā kye...* 'who may be the being who...'. BS G 37, 11b4 *yaś ca*; v 334, 32v6 *kye va ju śā uysnorā āya kye...* 'who may be the being who...'. BS G 37, 29b5 *yaś ca*; v 336, 34v5 *kye va da(rr)au <jsa> mahāsamudro vahīysānā* 'who is brave to descend in the great sea', BS G 37, 31b5 *santi kecit... sattvā ye śakmuyur mahā-samudre gādhaṃ labdhum*. Also *cu*, *ka*, *kau* in the E Glossary with *va*. Possibly \**avā* 'with this' as *tta* 'so' <\**tā* 'with that'.
- va** 'for', older *vaska*, Sid. 136v4 *jehume va nvaštā* 'to cure is easy', Tib. *gso sla-ba yin-no*, beside Sid. 139r1 *jehāme vaska nvašta*, Tib. *gso sla-ba yino*; Sid. 150v4 *jihāme vaski*. See s.v. *vaska*. Lost final syllable, as *pātcā* > *pā*, *aysu* > *a*, *vara* 'there' > *va*. See also *vai* 'for him'.
- va** 'there', older *vara*, III 106·20 *va na ye hīna biśa* 'there he was not in his own house'.
- vaka**, *vākā*, older *vaska* 'for', K 24·101 *śg vaka*, = K 16·160 *śg vaka* 'he for them' (*śg* -<*m*>), II 95·66 *mūñām vākā* 'for our men' (see in full s.v. *māñām*).
- vakṣāvi** 'trouble (?)', v 62·9 *ṣi sūtrā pīrāñā vakṣāvi bisām (y)sāḍām <ci ṣi> hvi hemāti, ci ttū sūtrā vijsyāti...* 'this *sūtra*-text must be written; who the man may be of the old men (?) involved in trouble (?), who may see this *sūtra*-text...'. From base *xśau-* 'be agitated' to base with increment *-b-* in *xśaub-* (see s.v. *kṣāv-*), hence \**ava-xśāva-* with *-iya-* or *-īya-*.
- vakṣivā** 'giving', SuvO. 54r2 *varata vakṣivā tcerā* 'there giving must be practised', BS *nikṣeptavyāḥ*, variant with *vi-*; Tib. *hbul-na* (rendering *dātavya-*, *nikṣeptavya-*, *niryātita-*). See s.v. *kṣāv-*, but possibly BS lw *vikṣepa-* 'putting off, deferring' (as variant reading), for 'giving'.
- vakṣesaca** 'tossed out' III 38·47 *nvākaka nvārīda u vakṣesaca brrāsakye* 'they bring out songs and idle (?) questions', = III 48·69 *vakṣisaca brrāsakim (-im = -e)*. From \**ava-xśaid-*, see *vakṣiṣta-*.
- vakṣiṣta-** 'thrown, tossed', K 16·164 *vakṣiṣta hā aḥa* 'he threw the noose', = K 24·104; beside K 33·53 (of the *ahā* 'noose') *khū uspūste āśā haṃ bāḍi panave* 'when he threw, it rose at once to the sky' (*āśā* = *āśāṣṭā*, BS *ākāśa-*). See s.v. *kṣiṣta-*.
- vach-** 'realize', L 93·17 *hamamg(t)e vachākā* 'realizing impartiality'. See *vyach-*.
- vachīśa** 'situated', K 26·136 *dada khu hā gara-vachīśa sauna narada* 'when the enemy dwelling in the mountains went out'; = K 18·207 *dada khu va gara-vachīśa sauna narada*, beside K 35·84 *tī haṃdañi beḍi garā-vadade si kīthi parau pihīyāmdā* 'then at another time in one town situated in the mountains they rejected the (royal) command', parallel to Divyāvadāna 446·26 *kārvaṭika-* 'mountain-village'. Here *vadada-* = *padanda-* 'created, made', base *dam-* 'build'. Similarly *vachīś-* = *pachīś-* 'to make'.
- vachauste** 'he dropped', III 106·38 *ttanī dva pajūṣṭa vachauste* 'then he let fall two finger-rings'. See *vichuste*, *pachus-*, *parchuta-*.
- vachvāñe** 'cover (?)', v 223·23·7 *||sta vachvāñe haṃgṣṭi||* 'to be covered (?), the finger (=signature)', see SDTV
84. From *-chva-* in *pechwāmē* 'covering' to base *khaud-* (*xaud-*), \**pati-kh'aud-*, see s.v. *khoca*.
- vaj-** 'move', v 153·2·1a2 *|| ne vajāte ne gyastuvo ne hvandvo ne ||* 'does not move, not among *deva*-gods, not among men, not...' (lost context). See *vajāma*, *vajl-*.
- vaja** 'hold', Manj. 314-5 *mvaśja śai bgyisñā vaja hanāsi satvā vaska* 'holding (*v(ā)ja*), grasping, the Buddhas' favour on behalf of the beings', see *vāj-*: *vāta-* 'hold'. See also *drau*.
- vaja-**, 'with wandering (?)', v 346 b2 <*ce*> *buru vajāna saṃkhāramyau hāysyau ku vā tta gyasta balysa pa(dī-mātā)* 'whoever with moving from distant *saṃghārāma*-monasteries where he does (honour) (?) so to the *deva* Buddhas'. See *vaj-*, *vajāte* and *vajl-*.
- vajāma** 'movement', Manj. 28 *vajāma hamarau aga āsvāsa pprasvāsa bā* 'moving in the limbs (dyadic), breathing in, breathing out the wind (element)'. See s.v. *vajl-*, and *vaj-*.
- vajāysa** 'stages (?)', II 5·71 *paryāvā jśām śiyai raysgā vī vajāysa vyachāva jśām beysūṣṭa narāmda narapadaśaiṣ-āṣṭa* 'deign to learn swiftly the stages, realize the bodhi-knowledge, set out to *nirupadhi-śeṣa (nirvāṇa)*'. Three stages of a Bodhisattva's career (after turning the *Dharma*-wheel, and saving the beings towards *nirvāṇa*). Hence the *pāramitā*-stages, here the places to be grasped. From \**ava-gāz-*, to *pajāys-* 'accept', with cognates. The form *vajāys-* beside *pajāys-* as *vadanda-* 'made' beside *padanda-*, and *vachīś-* beside *pachīś-* 'make'.
- vajāṣṭe** 'he knew', K 3, 139r3, Tib. *mkhyen-nas*; 'see', v 344, 87v6 *aysu... ne vajāte* 'I do not see', Tib. *mi mthon-bar gyur* (BS lost); v 71, 145r1 *vajiṣṭe* 'he sees', Tib. *mthon-bas-na* (BS lost), III 25, 27b3 *vajiṣṭi*, BS *paśyet*; Z 5·101 *vajiṣṭāndā*. See *vajsāṣ-* (-*js* > -*j*).
- vajjū** 'observe', v 99r8 *natu susumu duṣvajjū dātu* 'the *dharma*-doctrine profound, admirable (BS *susama-*, reverse to *viśama-*), hard to conceive'. From *duṣ-* and \**ava-čyūka-* beside *hajū* 'wise' \**fra-čyūka-* to base *kau-*: *ku-* 'observe'. IE Pok. 587-8 (*s)keu-* 'to notice', O.Ind. *kavi-*, *ā-kuvate*, Greek κῶεω, Got. *hau-s-jan* 'hear'. See also *bātcūśś-*, *hajūva-* (with cognates). If the first subscript hook indicates a recent loss of *-l-*, the base may be *vajl-* (below 'to move' = BS *iraṇa-*) but with a meaning 'grasp', like BS *acintiya*.
- vajya** 'formula', v 203, 79a5 *nūvarā hīñai vajya dāte* (space) '(recipient) the new member of a *hīnā*-group skilled in formulae', BS *vidyā* 'formula, charm', see K 139·95 *jsīni kāka vījya* 'formula, protecting life'.
- vajsase** 'you survey', III 10, 19r1 *tvi ṣṭām hamaye gyastū-ñyau tceṃañyau biṣye dri-haṣkalī ysama-śsamḍai benda vajsase* 'you survey, of yourself, with celestial eyes this threefold world'. From *čas-* in *pacase* 'I make known' from \**čaxś-*.
- vajsāmata** 'knowledge', N 75·25 *jsīñe vajsāmata ve hvanai* 'treatise on the science of life', BS *āyur-veda-śāstreṇa*. See *vajsāṣ-*.
- vajsāre** 'they see', Manj. 148. *dharma attāherā deda vajsāre* 'they see, know the (*saṃvṛti*) *dharma*-elements to be wrong (*tīāhīraa-* = BS *samyak*)', = Manj. 232 *vajsyāre*; Manj. 149 *khu vajsyāre ttatva artha* 'so that they know the meaning (BS *artha-*) of reality'. See *vajsāṣ-*.

**vajsās-** 'know, see', Z 24·209 *vajsāsīru*, Z 22·306 *vajsīṭāre*, Z 2·113 *vajsīṣḍe*, III 29, 41b4 *vajsēṣḍe*, Z 23·99 *vajsīru*, Sid. 105r5 *cvai hā śīyi śīyi hira āyīmde u vajsīyāte śī mīde* 'he who sees various white things of it (the disease), he dies' (with dyadic *ā-dai-* and *ava-čaś-*), Tib. *snan-ro-čog dkar-po mthon-ba ni hchi-bar hgyur-ro*; preterite, *vajsīṣṭa-*, Z 2·62 *vajsīṣṭe*; participle present Z 2·134 *vajsātḡndai*, with negative K 46·49 *avījyadai*; adjective, Z 5·70 *vajsāka-*. From \**ava-čaś-*, see s.v. *tcāṣ-*.

**vajsya** 'afflicted', K 46·49 *khausya byāmdā* (= *byaudātā*) *u acā ū ttu vajsya avījyadai pūrakā ṅūṣṭyā* 'she found a piece of cloth and sewed it and wrapped in it the afflicted blind son'. From \**ava-jata-* 'struck down', see cognates, s.v. *jsan-*.

**vamña**, *vaña*, *vañq*, *veña*, *viña*, *vaysña* (in E Glossar *vamña* 7 times), 'now'.

**vañā** 'yet', III 22, 14b4 *na vañā drrāysā puṣa paśe khu traṃdā hame* 'he cannot yet abandon the raft till he has crossed'; III 23, 15a1 *ni vañā śarā vamaštā* 'he does not yet realize the fortune', parallel to III 23, 15a1 *na ra śirā butti* 'he no longer knows the fortune'. From *vaysña*, *vaña* with *-u* (< *uta*).

**vañām** 'now for them', III 76·253 *vañām mī udvīya štāka bḡysūstāštā gusa yanīrau* 'now for them revulsion is needed, they would get a desire for bodhi-knowledge'.

**vañi** 'streams', Z 17·10 *vañi varūvāndā ggaryau* 'streams flow down from the mountains'. See *vāma-* 'sea' from IE Pok. 78 *au-:u-* (of water), O.Ind. *avāni-* 'stream'; either \**u-an-* or later loss of initial *a-* (as in *nāṣg-* 'anauṣa-food').

**vamj-** 'to dispute', K 136·879 *vamjāmayyau* 'from disputes', Tib. *rčod-pa* ('dispute'). From base *vank-* (or *vang-*) 'make sounds', Zor.P. *vāng* 'voice, sound', N.Pers. *bāng*, *vāng*, Balōči *gwānk* 'sound', *gwānjag* 'to call'. See also *pyūmjāte* 'deny', *byūmgga-* 'abuse'. The initial *v-* is then unchanged, but possibly \**abi-vank-* passed to \**vvank-*.

**vaṭākye** 'distortions of the face' (= BS *vikāra-*), III 50·46 *khanā būsā vaṭākye* 'laughs, jests, grimaces', = III 38·46 (< *kha*) *nai būsā vaṭākye*, = III 46·7 *khimnai būsā vaiṭākye*, = III 48·68 *khanai būsā vaiṭākye*; III 38·48 *stiñe vaṭākye* 'feminine grimaces', = III 48·69 *staiña vaṭākye*; III 73·174 *buśarā būsā vaṭākye* 'jesters, jests, grimaces'; III 38·44 *brraukalakīje vaṭākye* 'contortions of the brows', = III 47·65 *brraukālākīja dūmaka*. Iranian from \**vi-vart-* or \**vi-kart-*, with *-ṭ* maintained.

**vaḍāṣṭā** 'therefrom', Sid. 7r1 *u vaḍāṣṭā hodāta salā vī bure myānai gūrste* 'and from then up to 70 years is called middle age', = v 316·20 *viḍāṣṭā*, BS *madhyamaḥ saptaṭim yāvat*, Tib. *de-nas lo bdun-čūhi bar-du ni bar-ma žes-byaho*; II 64·6 *u cvai vaḍāṣṭa pamūhi tsī ttū-t-ī sīdakā yidā* 'and what from him dress comes, that for him Sīdaka makes (supplies?)'; K 41·62 *viḍāṣṭi viḍāṣṭi jsa pihaisīra* 'they were fleeing from the various places', = K 44·181; II 89·44 *cū āna viḍāṣṭā nā hajsāmdā yinīme* 'what I cannot collect from there'; II 91·98 *u viri āna viḍāṣṭā hāysi tve* 'and thence he went far away'; III 67·58-9 *vaḍāṣṭai pūmma jsa uhya:ste* 'thereafter he shot him with an arrow'. From *ava-* 'that (distant)', Av., O.Pers. *ava-*, O.Ind. *ava-*, O.Slav. *ovū* (IE Pok 73-4), or rather IE Pok. 72-3 *ava-* 'down', hence \**ava-rtā-*.

**vataysde** 'flows down', Z 17·12 *ggaryau vataysde ūta* 'the water flows down from the mountains'. See s.v. *ttajs-* 'flow' (\**ava-tačatai*).

**vatu**, N 141·22, read *natu* 'profound', quoted s.v. *duṣvḡjū* and *-vḡjū*.

**vattala-** 'excrement', Sid. 109r4 *māta-vattala* 'excrement of bees (or flies)', BS *mākṣikā-viṭkā*, Tib. *sbran-mahi rtug-pa*. From base *vai-:vi-* with \**vita-* preserved as *vatta-* and suffix *-la*, to O.Ind. *viṭ*, *viṭkā*. For *-i-* > *-a-* note *nana-*, *phajsa-*, *spavi*, *spata-*. IE Pok. 1134 *vei-s-* 'flow', O.Ind. *viṣ-* (nom. sing. *viṣ*), *viṣṭhā* 'excrement'. See also *biṣka-*, *patābātāna-*.

**vatca** 'hair', III 81·175 *vatcā* gloss to Turkish *yūnakā* (*yüng* 'hair, wool, cotton'); III 38·46-7 *vatcakya paysaṇvakya khimnai būsā vaiṭākye* 'hair on the cheeks, laughs, jests, grimaces', = III 48·67-8 *va(tca)ka paysaṇvakye khanai būsā viṭakyi*; E p. 357 *kūrca vatcai* 'hairs (between brows), hairs (on cheeks)'. From \**vačča-* or \**vasča-* > *vatca*, to set with Oss. D. *becukkā*, I. *becykk* 'forelock', Georgian lw *bec-v-i* 'hair, fur'; Oss. I. adjective *becykdžyn*, *becauag* (translation, Staji carmdarāg, 177).

**vatcasta** 'broken', Z 24·249 *ysādu dāte hvamdu bisṣi aṅga vatcasta* 'he saw an old man all his limbs crippled'. See *gatcasta-*, and cognates, s.v. *hatcañ-*.

**vaticmph-** 'cast down', III 6, 13r2 *ma ma vaticmpha ustham(ji)* 'do not cast me down, (but) raise me up'. See s.v. *tcamph-*.

**vatcāṣṭe** 'sprinkled', SuvO. 68v1 *buṣṣāgye ūce jsa vatcāṣṭe* 'he sprinkled with perfumed water', BS *gandha-jala-ambu-sikta*; Z 22·140 *hārū vātā ūtco vatcāṣṭe* '(the *yakṣa*-goblin) sprinkles the citadel with water' (Chinese parallel 'cleanses the city'); v 113, 35v4 *huvatcāṣṭa-* 'well-sprinkled', BS *susikta-*. From base *čaś-:čāś-* (or *sč-*) if the *-ā-*, *-i-* is older Iranian *-i-* or base *čaś-* if *-ā-*, *-i-* is from *-a-* (as in *tcāṣ-* 'to see' < *čaś-*). For *čaś-* concerned with liquids, note, Pašto *čaṣl* 'to drink' Sogd. Bud. *čš'nt* 'beverage', *čš'nt-γw'r'k* 'drinker', Man. *čš'nd'k* 'beverage', Armen. lw *čašak* 'cup', O.Ind. *caṣaka-*. See *cāśa*.

**vatva** 'non-persistent', K 156·62 *bakyi ra edre vatra vapattye ysīra* 'weak faculties, sudden misfortunes (BS *vipatti-*), harsh'; K 107·268-70 *tā bḡysūta prrara jsa drāma sa khu vīna pyaurā āṣḡ hadai hīsida hāṣṭa byava ā vatve pyaure tta tta jad(i) brriyI ysūra kiḍaiṣḡ āṣḡ\*ya* (blurred *ha*) *vatva* 'now the bodhi-knowledge by nature (= BS *svabhāva-*) is just as when into a sky (BS *ākāśa-*) without clouds by day come lightnings or fleeting (sudden) clouds; so the *kleśa*-afflictions, folly, hatred, passion (= BS *moha-dveṣa-rāga-*) fleeting into the mind (BS *āśaya-*)'. From \**avatuta-* to base *tau-:tu-* 'be strong', see cognates s.v. *tv-*, *tvāñ-*, Zor.P. *pattūk*, *pattān* 'persistent' (\**pati-tavaka-*, \**pati-tavāna-*).

**vatsa** 'breast', K 144, 2r4 *ysaira jarā svī di vatsa thajīdū* 'they draw heart, liver, lungs from under the breast'. If Iranian, from \**vačya-* (*čy-* > *ts-* as in *tsuta* < \**čyuta-*) to *vak-* 'pointed'; *vaxš-*, Oss. D. *usqā*, *ūāsk'ā*, I. *ūāxsk* 'shoulder', Oss. D. *uxst*, I. *ūāxst* 'spit (tool)', O.Ind. *vākṣas-* 'breast', later *vaccha-*, *vatsa-* (see BSOAS 23, 1960, 32), below s.v. *hūša-* 'groin', BS *vankṣaṇa-*. A loanword from BS *vatsa-*, *śrī-vatsa* is also possible.

- vatsāre** 'they descend (?)', v 39, 54r2 *kho jsa vatsāre*|||, to *vatsv-*.
- vatsv-** 'descend', N 50:30 3 sing. optative *vatsēiya nōye jsa mahāsamudro* 'he would go down with a boat to the great sea', BS *avatirṇa-*. From \**ava-čyau-*, see *tsv-:tsuta-*; Tumšūq Saka *śākyanā ṛṣe dātya vatsyu* 'I have descended into the dharma-law of the sage (BS *ṛṣi-*) of the Śākyas'.
- vathamj-** 'pull down, remove', II 74:40 title *drau-vathamjai* 'barber (?)', *drau-vathamjai khri-ritanānā* 'with the barber Khri-brtan'. See *thamj-* 'draw'. To Tibetan name 'seat-firm'. Participle see *vathīya-*.
- vathāva-** 'equipped', see *huvathāva-*, *huvathāta-*, and *pathāña-*, *pathūnā-*; from \**pathāta-* as second component.
- vathīya** 'drawn', K 22:47 *ysīra ttā vathīya* 'he drew hearts to him', =K 14:85 *ysīra ttā thīye*. See *vathamj-*.
- vadā** 'path, way', II 120:205 *ttāmhtta-vadām pada* 'the road of the Tibet road'; II 56:29 *nāmva-vadām padā* 'the road of the boat-route'; K 65, 84r2 *kīrg-vadāva dasau* 'the ten paths of karma-action', =BS *daśa, karma-patha-*, II 102:33-4 *jasta-kṣīra-vadāva ū bāmdha-kṣaitra-vadāvau nījsānāka* 'shower of the path to the deva-gods' world and the buddha-fields (BS *buddha-kṣetra-*'); *-vadī*, JS 26r1-2 *ysama-śamḍai tcema-vadī tva ttā orga* 'before the eyes of the world; homage to you'. See *pande*, *padya-*.
- vadanda-** 'made', Sid. 151r5 *tte svakye daṁdām jsa vademda nāma* 'these pills made from teeth by name', BS *danta-vartir iti śrutā*, Tib. *sohi ri-lu śes-bya-ste*; K 35:84 *garā-vadade śi kīthi* 'in one village built in the mountains', BS *Divyāvadāna* 446:26 *kārvaṭika-*; Sid. 144v5 *rrusi jsa vadida* 'made from barley', Tib. *nas-las byas-pa*; III 137:8 *parīyastām jsa vadida* 'made by ārya-(monks)'; K 12:11 *raysāya jsa vadaida* 'made from the elixir', =K 14:95-6 *(ra)ysāya jsa vadida*, =K 22:54 *raysāya jsa vadeda* (BS *rasāyana-*); Manj. 148 *kūre kāme jsa vadeda* 'made from false thought'; III 109:36-9 *kauthaira hiśam jsā vadaidi* 'axe made from iron'; II 55:33 *dāṁskare jsa vadeda* 'made from admirableness'; JS 10r2 *raysāyana vadida* 'made of the elixir'; III 66:35 *vadimdā* 'he made (noise)'. From \**ava-dam-* 'make', as *pa-dam-* 'make' with cognates. Only participle so far noticed.
- vadṛta-** 'oppressed', I 250r5 *yseryau vadrravyau vadṛta hām(ā)nde* 'they will be oppressed with 1000 oppressions'. Note also SuvO. 4v2 and 27v7 *vadrava-*, and v III, 33r1 *uvadrava-*, BS *upadrava-*. From *avadruta-* (by extruded *-u-*) > \**avadṛta-* (see *pati-muč-* > *paṁjs-*) and coalescent with BS *upadrava-*, *upadruta-*, Prakrit *va-<upa-*.
- vadya** 'way', adjectival second component for *padya-*; *-vadī* JS 20r1 *tcema-vadī* 'in the path of the eyes, before the eyes'. See *padya-*.
- vadrramai** 'deserted (?)', III 100:11-2 *vadrramai paṣvīnaca jīyai vī* 'deserted in a wretched (?) life'. From \**ava-dramaka-*, to base *dram-* 'move', causative *drem-* 'drive away', see s.v. *dram-*, IE Pok. 204-6 *der-*, *drem-*.
- van-**, **vaṁn-** 'honour', SuvP. 68v1 *vaṁnumā* 'I honour', BS *vandāmi*; III 26, 29b1 *vaṁnavīya-*, BS *vandanīya-*, I 253v3 *balysu vaṁnīmā* 'I praise the Buddha', BS *jinaṁ namasyāmaḥ*; N 166:6 (dyadic) *namasūṁ vanūṁ*; III 51:69 (triadic) *namasū vanū aṁnū*. Preterite K 76:77-217-8 *kāmā hālai gyastā baysā vye hāṣṭā tsoe, u gyastā baysā pyā tterā*

*jsa vaṁṇe u ttai hve* 'where the deva Buddha was, there he went, and he honoured the deva Buddha with the forehead at his feet and so he spoke to him', from \**vanūta-* > \**vanya-* > *vaṁṇa-*. (Note *u parṣetūṁ* displaced from the previous line after *pyūṣḍe*.) See also *tvandamu*. From *vand-*, Av. *vand-*, Zor.P. *vandēnitān*, M.Parth.T. *wynd-*, *wynd'd* 'praise, pray', *prwnd-* 'supplicate', M.Pers.T. *wnd-*, *wynd-* 'praise'. IE Pok. 76:7 *au-*, *au-ed-*, *au-en-d-*, O.Ind. *vadati*, *vandate*; Greek γοδᾶν·κλαίειν, ὕδέω, αὐδᾶω, αἰίδω, Lit. *vaḍinū*, *vaḍinti* 'call, name'.

**vana** 'except', Manj. 357-8 *āsp(ā)va hadara naiṣṭa vana bauda-satvā gvāna* 'there is not another refuge, except the bodhi-sattvas, at all', see *vina* 'without, except'.

**vanās-** 'shake', Sid. 134r3 *mau jsa āchai hīya gūnā yserī vanāṣṭā* 'the marks (symptoms) of the alcoholic disease: his heart shakes', BS *hyd-lāsa-*, Tib. *chan-nad-kyi mchan-ma ni, mer-mer-po dan*; III 6, 13r4 *ma vanāsa* 'do not shake'; Sid. 122v4 *ysīri rrāhā: hame vanāsāma* 'heart disease, shaking occurs', Tib. *sūn na-ba dan, dan-ka mer-mer-po dan*; participle present, II 76:71 *vanāsacau uṛṣṭkyām* 'with quivering wits' (translation AM, n.s., 2, 1951, 42). Adjective, II 40:41 *naḍāna* (older *naḍannā*) *bvaysa haysga vanāsa* 'men intoxicated (?), violent, agitated' (SDTV 121 to emend). From \**ava-nās-* 'shake', possibly *nā-* beside *nau-* 'to shake' (see *vanūta-*) as IE Pok. 971 *snā-* beside *sneu-* 'flow', and IE Pok. 104-5 *bhā-* 'shine' beside Greek φᾶν-; then with increment *-s-* (IE *-k-*, or *-sk-*).

**vanuta**, *vanauta-* 'rendered inactive', see *vanv-*.

**vanda-** 'small', v 329, 13r1 *nai ju ne vāndāk(u . . xxx) dī va harsāro* 'not (even) small evil acts. . . remain over', BS *na kimcit pāpakāni karmāni samvetsyante*, Tib. *sdig-pahi čuṅ-zad kyan* 'evil action even a little'; Z 13:34 *bataku vindākā pāsā* 'small, little load' (dyadic); Z 13:15 *pharu buljse māstā dirāṇu tsumata vanda* 'many great virtues; little the career of the evil ones'; Z 13:33 *duṣpā vaṁdā* 'weak, small'; Z 22:146 *vanda gguvg pārrai vanda* 'small ears, his fetlocks small'. From \**vanda-* or \**vanta-*, Balōči *gvand* 'short', Parāči *yanōkō* (\**vandaka-*), *yanukō* 'short', hence older *v-* initial, to *vā-:u-* 'be deficient', Av. *uyamma-*, *ūna-*, *una-*, glossed by Zor.P. *abavandak* 'incomplete', *kam* 'less', O.Ind. *ūnā-*; with *-ra-* suffix *vāra-* 'deficient' below, Sogd. Bud. *w'r'k* 'empty', *w'r'k* 'emptied', N.Pers. *vang* 'empty, poor', IE Pok. 345-6 *eu-*, *uā-*, Armen. *ounain* 'empty', Greek εὐνίς 'lacking', Got. *wans* 'lacking', O.Engl. *wan* 'lacking'. This is preferred to \**avant-* 'only so much'.

**-vaṁdāna** 'path', second component, K 39:155 *āṣā-vandāna* by way of the sky (BS *ākāsa-*), =K 33:59 *āṣā-vaṁdāni*, as K 33:61 *āṣā-haṁdrāysī*. See *pande*.

**vanv-** 'become inactive', participle *vanuta-*, Z 7:25 *vanutai samu bvāmata* 'his bodhi-knowledge is precisely inactive (*vanuta* with *yi*); Z 4:75 *vanautai ttamḍṛṇa samṇa* 'his samjñā-knowledge is inactive through fatigue'. Causative *vanvāñ-*, Sid. 19r3 *cu miriṁjsa ṣe kūrī vanvāñe* 'what is marica-pepper, it makes the kūrī member inactive', BS *avṛṣyaṁ maricaṁ*, Tib. *na-le-śam ni ro ča-bar mi byed-do*. From *nau-:nu-* 'to move', Sogd. Man. *n'w-*, *βnw-*, *βnwoty*, Bud. *β'n'w* 'agitate'; Man. *n'w-* 'shake (the head)', *n'wδr*, optative *nwynd*, M.Parth.T. *nw-*, *n'w-*

'go', N.Pers. *navīdan*. With increment *-d-*, *nau-d-*, and *-s-*, *nau-s-*, see s.v. *puṣv-* 'insert'. IE Pok. 767 *neu-* 'push', O.Ind. *nauti*, *navate*, *nāvayati* 'move', *anu-nūta-*; *nuddāti-*, *nuttā-*, *nurra-*, *noda-*; Greek νεύω 'nod', Lat. *nuō*, *nūtō*.

**vaphastāte** 'makes tremble', Z 291·6, see s.v. *phastāre*.

**vaphūste** 'drive out', Z 273·26 *uska śāna vaphūste*; Z 24·267 *jāte kleśa-māru gyastu māru vaphūste* 'he removed the *kleśa-māra*- (the personified *māra* of *kleśas*), he drove out the *deva-māra*- (= *devaputra-māra*-, personified *māra* as a *deva* (-*putra*-)'), see Edgerton Dictionary, s.v. *māra*-. From *paud-* (*faud-*) 'drive', see s.v. *naṣpūste*, *pūsta-* (with cognates).

**vabār-** 'to rain down', v 338, 61r6 *bāra vabāde* 'poured down rains', BS G 37, 57b2-3 *candana-cūrṇaṃ pravara-ṣitaṃ*; Z 17·10 *vabedā* 'rains down'; preterite, Z 23·155 *vabāde*. See *bār-* 'to rain'.

**vamath-**, *vimath-* 'churn, pound up', Sid. 100v2 *tta arve vimathāṇā* 'these medicines are to be pounded'; III 84·38 *ttilaka hā haumai vimathāṇā* 'so much barley is to be pounded'; III 87·118 *u hāmai hā vamathāṇā*; III 85·84 *hāmai hā vamathāṇā*; III 93·263 *hāmai vamathāṇā*. See cognates s.v. *maṃth-*.

**vamas-** 'realize, concentrate on', III 23, 15a1 *tta tta bayasūñāvūysai ku na ra śrīrā butti ni vañā śarā vamaštā nai na hamadā dā vīra hīyauṣṭiyai tcairai* 'so the bodhisattva while he still does not understand fortune (=BS *śrī*), does not yet realize fortune (=BS *śrī*) must not indeed make an appropriation upon the *dharma*-doctrine' (-i. . . *tcaira-* 'by him to be made'), BS (partly differs) *bodhisattvena dharma udgrahītavyo na adharmaḥ*; v 336, 35r3 *ce vamasāmata vā(rū)dyā ne hautāre tta t(tu) dāt(u) py(ū)ṣṭe* 'who have defective realization, they cannot hear the *dharma*-doctrine', BS G 37, 32a2 *ye hīna-adhīmuktikāḥ satvāḥ na śakyam tair ayaṃ dharma-paryāyāḥ śrotuṃ*, Tib. *dman-pa-la mos-pahi sems-čan gan-gis kyan ḥos-kyi rnam-grans hdi ṅan mi nus-so*; III 21, 6b2 *biśānā hirānā vamasākā* 'realizing all the *dharma*-elements', BS *saṃbuddha-*; Bcd 58r1 *vamasīme aysā may I realize*; 3 sing. present, K 58, 28r1 *śi kṣaṇāna* (BS *kṣaṇa-*) *vamaštā nehvettā* 'in one moment realizes, triumphs'; K 57, 23v1-2 *ahaṣṭā bhādā vamaštā u prīyāṅga* (BS *prayoga-*) *na nvīthe* 'realizes uninterrupted bodhi-knowledge and does not swerve from the course'; K 108·290 *ṣai dā vamasāma vamaṣṭa* 'he realizes the realization of the *dharma*-doctrine'; Manj. 249-50 *nairāmā ṣā tti vamaṣṭa* 'the issue, he then realizes'; Manj. 299 *cu tta tta bayasūṣṭa vamaṣṭa* 'who realizes so the bodhi-knowledge'; 3 plur. optative (irrealis), K 4, 141v3-4 *ne gāvu vamasīro tto dāti hvāñāmato* 'they would not at all have realized this preaching of the *dharma*-doctrine', Tib. *de-dag ḥos bśad-pa-la mos-par mi hgyur-te*, translation E. Lamotte, 243 'ils n'auraient pas cru et ne l'auraient pas reçue'; preterite, K 61, 40v1 *dharma-kṣāṃttā vamasyaṃdi* 'they realized the receptivity of the *dharma*-doctrine'; participle, dyadic, II 102·21 *vyachai vamasyai* 'being devoted, having realized' (translation AM, n.s., 11, 1965, 102); noun, v 336, 35r3 *vamasāmata*, BS *adhīmukti-*, Tib. *mos-pa*; v 135, 82a3 *vamasemāt(e)*; K 69·225 *ṣi pātcī vamasāma* 'this then is realization'; III 128, 29v4 *gambhīrye dātā vamaseme kāḍāna* 'for the sake of realiza-

tion of the profound (BS *gambhīra-*) *dharma*-doctrine', K 70·8r1 *vamasauṃma*, K 67·173 *vimasāma*. From present *vamas-*, preterite *vamasya-* (< *-ita-*), to base *\*ava-mas-*, older *m-as-* to *mā-:m-* 'measure' with *-as-* (IE *-k-* or *-sk-*) or to base *mad-* 'measure', Av. *vimādaya* 'to treat (illness)', *vimad-* 'healer, physician' (Zor.P. *āzmāyīšn*), with IE Pok. 705 *med-*, Greek μέδομαι, μέδων 'ruler', Lat. *meditor*, *-ārī*, Celtic O.Ir. *midīur* 'cogito', Got. *mitan*, O.Engl. *metan* 'measure', hence *mad-s-* > *mas-* 'measure in thought' with preverb *ava-* 'deeply'. To Oss. D. *-mis-*, I. *-mys-*, in *\*abi-mas-*, D. *imīsun*, I. *mīsyn*, *mīsydtān* 'remember, think out, invent, create; I. *ūac-ynmys* 'inventive; creative work', D. *ūadz-imis*, I. *ūadz-ynmys* 'skilled; skilled work, poetry' (for second syllable *-i-*, *-y-* < *-ā-*, note also D. *āntāsun*, I. *āntysyn* 'succeed'; D. *ānt'irun* I. *ānt'āryn* 'drive away'). See also *hamas-* 'to enjoy' (K 73·38).

**vamāḍa** 'weary', II 5·75 (see *vamūḍa-*) dyadic, *stā vamāḍa* 'tired, weary'. See also *pūmūḍa-*.

**vamū** (or *va mū*), JS 29v1 *śirkā vamū valmīkā āste ysūrri* 'well (the poet) Vālmiki praised the golden bone (=body) of the golden goose (Pali *suvaṇṇa-vaṇṇa haṃsa-*)'. See s.v. *mū* for cognates.

**vamūḍa-** 'move away from', Z 24·116 *biśā vāmūḍāndā cakkrā pvgastaṇā* 'all evaded the terrible discus', to base *mūr-* 'move', see *mvīr-* < *\*mūr-y-*, with *-r-* to base Av. *myav-:mīv-* 'remove', O.Ind. *mīvati*. IE Pok. 743 *meu-* 'thrust away', O.Ind. *mīv-:mū-*, *mīvati*, *mūta-*, Av. *amīyamna-*. O.Ind. *mūrā-* 'pressing, hastening', Greek ἀμει-, ἀμειν-, ἀμύνω, Lat. *moueō*, *mōtus*, Lit. *mājuu*, *māuti* 'put on (ring on finger)'.  
**vamur-** 'destroy, remove', dyadic, JS 32v2 *sānīnāṃ khenāṃ vamurāke jenāke* 'destroyer, annihilator of enemies' laughs'; II 54·13 *harbiśāṃ rrāṃdāṃ hye vamurākā* 'destroyer of all kings'. See base *mūr-* in *vamūḍa-*.

**vamurr-** 'crush', Bcd 52v1 *kleśāṃ hauva tvā biśā vamurrāḍā yinīme* 'I can crush the whole power of the *kleśa*-afflictions', BS *kleśa-balaṃ parimardayamānaḥ*. From base *mar-* 'crush' with present *-na-:mīna-* > *murra-*, retained in participle *-rrāḍa* (as *purra-*). IE Pok. 735 *mer-* 'rub', and IE Pok 716-9 *mel-* 'press to pieces' Armen. *malem* 'bolt, sift', Greek μύλλω 'grind', Lat. *molo*, *molere*, Celtic O.Ir. *melim*, Got. *malan*, Lit *malù*, *mālti*, O.Slav. *meljo*, *mlēti*, O.Ind. *mar-* *mīrāti*, *mūrṇā-* 'crush' and *mīrāti* 'rub, rob'. See above *mur-* 'to crush'.

**vameys-** 'massage, twist', Sid. 135v1 *aṅga makṣāṇā u vameysāṇā u ysīnāhāṇā* 'the limbs must be rubbed and massaged and bathed', BS *abhyanga-utsādana-snāna-*, Tib. *lus bsku-ḥin dril-ba dan*, *khru bya-ba dan*. Note also v 92, 611v7 *abyaṅga-usbrutemāte haysnānā*, BS *anga-udvartana-sūātra-*, where *\*usfrūš-* corresponds to *vameys-*. But *-meys-* is of uncertain origin, either *maz-*, *\*māz-* > *mez-*, or *maiz-* > *\*māiz-* > *mez-*, instead of *maiz-* > *mīz-*. Assuming *maz-*, see connected words in BSOAS 21, 1958, 522-6: Orm. *maz-*, *maṣṭak* 'break', causative *mīzav-*; Pašto *māt* 'broken (-*št-* > *-t-*)', Yidya *maz-*, *mošk'am* 'kill'. Orm. *maz'ek* 'twist', Pašto *mazai* 'twist; thread', Wazīri Pašto *māzzai* 'thread, cord', adjective 'twisted'. IE Pok. 696-7 *mag-* 'press', Greek μᾶγ-, μᾶσσω

- 'knead, mould'; O.Saxon *makōn* 'to make'. See above *māṣṭaa-* 'oppressed', and *maśā*.
- vamyē** 'clothed', second component, to *pamāta-*, present *pamjs-* (\**pa(ti)muč-*).
- vaysān-** 'recognize', Z 5:38 *tteri śsāru dīmu vaysānīro* 'you might know the excellent knot on his forehead'. See *ysān-*, *paysān-* with cognates.
- vaysgasta** 'dismounted, descended', II 41:8 *kuṣṭi sam vaysgedē* 'where precisely they dismount' (\**vaysgaidā*); Z 5:37 *rre śsāyyo hamtsa kāde duraṇa ṣṭāna vaysgastā* 'the king with the Śākya men, being very far away, dismounted'; II 108:175 *bārainā vaysgaista* 'he dismounted from the horse'. See also Z 5:101 *āchānā haysgasta* 'and the sick rose up'. From base *zgaḍ-*, see cognates s.v. *ysgad-*.
- vaysñā** 'now', Z 2:135 *vaysñā vā ārru paysāni* 'now I avow the fault'; v 247, 17b1-2 *haurije haura bijāṣa pyāmana vaysñā* 'may we now hear the sound of the power of the gift', BS *dāna-balasya śruṇiyata śabdām*; K 39:159 *aysa bvāñū vaysñi* 'now I make known'; K 38:137 *dvāsīmāi vaysñi salī khū ji vā āvā* 'it is the twelfth year now since she came back', =K 29:200 *dvāsāmāi salī khū vā āva*; II 101:1; 9 *vaysñā*; v 330, 20v1 *ne ne ju muhu vañña ttattika māta pāte trāstu yanindā* 'mother (and) father cannot save me now', BS *navāsti kaścid iha trāṇam na mātā na pitā tathā*; v 70, 8v5 *vañña mā jīvātā nāgatā hāmātā* 'now (I know that) my life is sure (BS *niyata-*)', BS *aham idānīm jānāmi*; Sid. 2v4 *viñā*, Tib. *de-la*, Sid. 16v2 *veñā*, Tib. *da ni*; Sid. 17v3 *viñā*, Tib. *da*. See also *vāñā*; v 268, 48a4 *vaññā ṣṭe* (no context). From *ava-* 'this' (as Waxī *wu-serd* 'this year') and *-znya* 'day' (loc. sing.), to Av. *azan-*:*asn-*, Yidya *ṣirizen* 'day before yesterday' (*θrita-azanya-*), Munjāni *čirgyizen* 'three days ago' (*čathru-azanya*), Orm. *inžān* 'day before yesterday' (*anya-azn-*), Wanetsi *pārēnd*, Pašto *parūm*, Orm. *prān*, Sanglēči *parūzd* 'yesterday' (*pāra-azna-*), *āluzd* 'day before yesterday, to-morrow' (*ā-uša-azni*). IE Pok. 7 *aḡh-er, -en, -es* 'day', O.Ind. *āhar, āhan-, āhas, āha-*. For *-a* (<*-ā*), see also *āysda, tta, ma* ('not'), *vaska, paska, huṣṣa*.
- vaysñāmjsya-** 'present, of present time', SuvO. 54r4 *gyasta balya hatādarāmjsya vaysñāmjsya ustamāmjsya* 'Buddhas past, present, future', BS *buddhānām atīta-anāgata-pratyutpannānām*; Z 13:160 *vaysñāmjsiya*; v 91, 61r3 *hadarām(jsi bādā)* 'past time', v 91, 61r4 *vaysñājsi bādā*. Adjective temporal suffix *-āmjsya-* to *vaysñā* 'now'.
- vaysdāni** 'security (?)', II 64, F11 *hiri pajitta u pāra-vaysdāni hauḍa thyau* 'ask (2 plur.) for the thing (=money) and give at once security (?) for the debt'. See *vaysnā*.
- vaysnā** 'security (?)', II 34:5-6 *khū vā spāta budarmā pāra-vaysnā ājāme* 'when the official Budarma brings the security (?) for the debt'. Conjectural, possibly \**ava-zd-* 'put down', and *vaysna-* <*ava-zdna-*.
- vaysvarnā** 'of low condition', Z 23:131 *vaysvarnā ṣṣamañā* 'ascetic of low state' (BS *śramaṇa-*); Z 22:329 *rrusto cilo vīri ni yīndi cu va ne vaysvarnno vīri* 'he does not act against the red dress (BS *kaṣāya-*), much less to a man of low condition'. The first component *vays-* 'low' can be traced to *ava-* 'down near' (as in *vaysñā* 'now'), Av. *avarā*, glossed by Zor.P. *avāk*; the second component may be seen also in v 115, 64v3-4 *āmāca rruṇḍi naysdavarāna* 'the intimates, attendants of the king', BS *amātyāḥ paṣadaś ca*. Medial *-v-* replaces older *-v-* or *-p-*, hence *-varna-* with secondary *-rn-* from *varana-*, or *parana-*, of *var-* 'to surround' or *par-* 'to form a boundary' (as Zor.P.pl \**parr*, DkM 816:12 *parr ī tam* 'edge of darkness'). O.Pers. *duvitā-paranam* is still disputed in origin but referring to two lines of the Achaemenid family.
- vara** 'to, towards', and *varata*, v 343, 85r5 *muḥu varā* 'towards me', BS G 37, 79b5 *mama antike*; in letters frequently, II 38, 17b1 *sāmdari vara* 'to Sundara'; II 62 Ačma 1 *hiyaudā āmācā ṣṣau viṣṇadattā vara tta haṣṭi yane* 'so I make report to the Lord Minister (BS *amātya-*) Viceroy Viṣṇudatta'; III 134:5:1 *mādām jasta varata haṣṭi yane* 'I make report to the bounteous *deva*-god (=king)'. From *varah-* 'breast', Av. *varah-* (glossed by Zor.P. *var*), Zor.P. *var*, N.Pers. *bar, bar-ā-bar*, Balōči *gwar, gwarā, gur* 'near, with'.
- vara** 'there', and *varata, var* (*var ju, var buro, var ttī, var ṣṭāni*), Z 24:494 *varā*, Z 12:57 *varātā*, with *-ī varī* 'just there', with *-alstu, -āṣṭa*, III 27, 33a4 *na ra vara haṣṭha na drrūjā* 'not there truth, not lie', BS *tatra na satyam na mṛṣā*; v 340, 80r3 *varī*, BS G 37, 75a4 *tatraiva*; v 332, 24v4 *vara ṣṭānā pastātumā* =v 381, 3a4 *varī pastātumā* 'I set out thence', BS G 37, 21b5 *prakrānto 'smi*; v 336, 34v3 *varā*; v 380, 2r2 *varata ttiñā miṣṭa paṣṭa* 'there in the great pond', BS *tatra mahā-puṣkarīnyām*; Z 11:49 *varālsto*, K 3, 139r4 *hastamo rraṣṭo balysūstu varālstu* 'to the best right bodhi-knowledge'; III 134, 23a2 *balysūstu varāṣṭo*; JS 4v2 *thu byaudem (-em = -ai) aysmu baysūstā varāṣṭa* 'you gained a mind towards bodhi-knowledge'. From \**avaθrā*, with Yidya *huro, ūro* 'there' (\**avaθra*). IE Pok. 73-5 *au-* 'that (distant)'.
- vara** 'court, courtyard', Z 2:90 *badṛ vara vīra viṣṭātā* 'Bhadra stood in the court'; III 42:1-2 *hiṣidā vīrā vara* 'they come into the court'; K 47:56 *hvā si vīri vara hiṣi* 'she said, you come into the court'; Z 22:135 *kīnthe vara ysarrnā* 'the city's courts are golden' (for the Chinese parallel see KT VI 320); III 66:34 *vara vīra kūṣṭi viṣṭā* 'he stood in the court of the palace'; III 68:76-7 *khūṣā viṣṭiya, vara vīra* 'when he was standing in the court'; II 104:91 *kārānū vara māñadi* 'like a court with wards' (see s.v. *karāna-*). From *var-* or *vara-*, possibly *vara* <\**varā* inst. sing. (as Balōči *gwarā* 'near' to *gwar* 'breast'), to Av. *var-*, *avrāi vāiri* 'in the hostile court', M.Parth.T. *'hrywv, 'hrywv, Pāzand* (Aogmadaēča 28) *ganā var*, Zor.P. *yam-kart var* 'the enclosure made by Yam'. IE Pok. 1160-2 *uer-* 'surround', O.Ind. *api-vṛnoti* 'covers', *apa-vṛnoti* 'opens', Lit. *ūžveriu, užverti* 'close', *atverti* 'open', Lat. *operiō* 'close', *aperiō* 'open'.
- vara** 'vessel, cup', III 42b12 *u bvasca vara viṣṭāna u surā vara bājana viṣṭāna* 'and perfume-jars are to be set and clean vessels (dyadic, BS *bhājana-*) are to be set' (a text of the Kalpa-rāja); v 303, 1a1 *drraya vara raysa śṣṭiya u drraya śṣi(ya)///* 'three bowls with juices, white and three white...'; *ibid.* 1a3-4 *tcahaura vara khāysa/// upakarāṇa viṣṭāna* 'four vessels of food... utensils are to be set'; v 42, 87r5-6 *tcahaura vara ṣṣvidinā raysa viṣṭāna* 'four bowls of milky liquid are to be set'; II 129:76-7

*ttaṣṭikā tcūm hyai:nā hīya vari pastāmdū hajsāmdē sā* 'we have deigned to send one *vara*-vessel of the Tāzīk Tcūm-hyai:na' (with parts made of silver), translation AM, n.s., 11, 1964, 20 (notes, p. 26). Ardha-māgadhī Prakrit *varaga-* 'a vessel covered with gems' and Khotan Saka *vara-* together indicate a base *var-* to name a vessel. If *v-* is here a replacement of *b-* (as *vāta-* from *būta-*), Chorasmian *b'r \*βār* 'bowl' may be compared. The Prakrit *vara-* can be a loan-word. Note *\*varathyā-* 'receptacle' in Rōṣānī *wērθ* 'corn-bin', Xūfi *wirθ*, suffix as Av. *varaiθya-* 'containing, imprisoning'. Possibly base *var-* 'to enclose', whence above *bārman-* 'prison; reservoir', cognates s.v. *baṭha-*, and *vara* 'court', hence *vara* 'container'.

**vara** 'enclosure, bank (?)', JS 37v4–38r1 *ṣi tvānai bhājsīnai mahāsamudrre ano vara nauḥ ce bāṃne paṣṭe na byaide* 'this your great sea of virtues without enclosing bank (see also *tcalcā-*), (and) top, of which is not found bottom (or) enclosing wall'.

**vara-** 'excellent, strong', Bcd (prologue with etymologies of Manjuśrī and Samantabhadra) 43v3 *hamamṅte dyāma vara samamttabhadra* 'Samantabhadra (whose name means) excellent vision of universality'. Tibetan renders Samanta-bhadra by *kun-tu bzav-po* 'altogether good', similarly Chinese *p'u-hien* (K 765:1; 369:3). This Saka *vara-* may lie at the base of the name Greek οὐαρ of the Hefthal (noticed JRAS 1972, 106) 'To Av. *varəθra-* 'strength' (Yasna 71:8 *aojas ča varəθrəm ča*), Yasna 68:11 *tanvō varəθrəm* (glossed by Zor.P. *pērōzkarīh*); IE Pok. 1111–12 *yal-* 'be strong', Lat. *ualeō*, Oskan *ualaemom* 'optimum', with increment *-d-*, *yal-d-* 'rule', Celtic O.Ir. *fal-n-* 'to rule', *flaith* 'lordship', Lit. *veldėti* 'to rule, possess', O.Slav. *vlado*, *vlasti* 'to rule'; with increment *-t-*, Got. *waldan*. Tokhara B *walo* gen. sing. *lānte* 'ruler' direct from IE *yal-*. See also *varāspī*.

**vara** 'door (?)', III 124:78 *vara baña* 'close the *vara-*'; *ibid.* *vara prrahāja* 'open the *vara-*', rendering BS *bandhaya*; *udghāṭaya*. Uncertain object, since 'there' seems pointless; possibly *vara-* 'door' from *var-* 'to close, shut'; or a dialectal *v-* < *dv-* would permit connexion with *dvar-*, Av. *dvarəm*, *dvarə* 'gate' Oss. DI. *duar* 'door', N.Pers. *dar*, M.Parth.T. *br* 'gate', M.Pers.T. *dr*. IE Pok. 278 *dhyer-*, O.Ind. *dvar-*, *dur-*, Greek θύρᾱ, Celtic Welsh *dor* 'door', O.Engl. *duru*. Note Tumšūq Saka *vitana* 'a second time' with *vi-* < *dvi-*.

**vara** 'covering', II 1:9 *draijsai vara hadarām* triadic gloss to Chinese *p'i < b'jie* 'leather' (K 721:1), see s.v. *hadarām*, to base *var-* 'to cover', possibly with Av. *varēmā-* (object of *vanhāiti* 'he puts on'), Zor.P. *wl \*varr*, Armen. lw *var* 'royal mantle' (rather than Av. *varēmā-* 'wool', to O.Ind. *ūrñā-*), the Aramaic is *LVBŠYA* 'dress'.

**-varamjsa-**, second component in *avaramjsa-*, see *paramjsa-varata* (1) 'towards', (2) 'there', see s.v. *vara*.

**\*varrad-** 'wrench, tear away', participle *varrasta-*, Z 20:37 *śśāma varrasta* 'mouth torn (of a corpse)', 3 sing. Z 2:137 *kho pūrā pataru varrittā* 'as the sons pulls at the father'; participle present, JS 15r3 *varadā rraga bamhya cambva jsāysa* '(river) tearing away the trees, bushes, grasses of the bank', parallel in BS Avadāna-śataka 1:235:11 *sā ca nadī ahārya-hāriṇī* 'and the river carrying away what can

hardly be carried away'; Pali, Jātaka 5:425:16 *nadī-r iva sabba-vāhi* 'like a river carrying away everything'; 2 sing. conjunctive, III 74:193 *hvāṣā varā* 'tear away the hay'. From *varrad-*, 3 sing. Z 2:137 *varrittā \*varadati* (as *pittā \*patati* 'falls'), to base *rad-*, see s.v. *ran-* < *rand-*, *rasta-*.

**\*varays-** 'experience', 3 sing. K 68:209 *cu ṣṭām varaśde* (end of verse) 'who experiences...'; v 97, 18r5 *varaśde*; participle, K 153:27 *ttana ṣṭām nāma miṃ hvāṣṭa vajrākūsa uwārye bhysūñe caryi prracimnā (-im- = -ai-) gujsa-brriyīm (-im- = -e) idryā hage varaṣṭa* 'then the best Vajr(ām)kuśa because of exalted *bodhi-caryā* (bodhi-career) broken, experiencing the contacts (*hamga-* = BS *sanga-*) with his faculties'; Manj. 98 *ṣā sa kāme jsa varaṣṭa* 'she experienced precisely by thought'; Manj. 147 *narade varaṣṭa* 'he has gone out, has experienced', Manj. 211 *bvāma raṣṭa varaṣṭa* 'he has experienced the right bodhi-knowledge' (for *varaṣṭa*). See *varāś-*, with participle *varaṣṭa-* for both *\*varays-* and *varāś-* (as Oss. I. *arāzyn*, *arāzyn*, *arāst*).

**varā** 'tear away', 2 sing (*\*avaradāhi*), see *varrad-*.

**-varā** 'selling', see *parāth-*: *parāta-* 'to sell'.

**-varāthāñā** 'selling', see *parāth-*.

**varāysa-** 'experience', Z 3:73 *ṣā tṭye varāysā cu rro narya tsimā aysu* 'this is the experience of that (anger), why I go into the *naraka-* world'. From *\*ava-rāza-*, base *rays-*, see *varāś-*: *varaṣṭa-* 'to experience'. For IV 33a2 *kgrā varāysai*. See *kgrā* and *rāysai*.

**varālsto**, *varālstu*, *varāṣto*, *varāṣṭa* 'towards', see s.v. *vara* 'to'.

**varāś-** 'to experience, enjoy, eat, drink', SuvO. 56v4 *varāśgre*, BS *anubhaviṣyanti*, 3 sing. present, v 300, 3v2 *kho varāśātā hāmāte ttānai nāta jsīna rru ṣu parryā* 'when he experiences, it occurs to him, life is taken, truly passed' (or possibly *āta* 'has come' in place of *nāta*); v 300, 4a4 *varāśātā se tso ju drūñā hamāro* (when) he experiences, thinking 'go (2 sing imperative); may they become healthy'; v 302, 3a2 *varāśātā*; Z 9:18 *varāśāte samñā jaḍina* 'he experiences *samñā-* concept through ignorance' (BS *jaḍa-*), = Manj. 395 *varāśṣa saña jaḍina*; K 46:39 *sūhi varāśe* 'he experiences joy' (BS *sukha*); Manj. 188 *siravā varāśe maista* 'she enjoys great satisfaction'; K 61, 41v2 *kīra varāśgre* 'they experience acts' (= BS *karma*), = K 61, 42r1 *kīra varāśgre*, = K 55, 16v4 *kīra varāśgre*; v 40, 54v4 *varāśgre uysnora* 'the beings experience'; N 75:24 *varāśgre*, BS *vedayanti sma*; participle future, v 299, 3r3 *kvī ṣṭāna varāśāñā* 'where he must experience'; Sid. 102r1 *varāśāñā*, Tib. *zos-la* ('eat'); Sid. 135v2 *ṣvīda varāśāñā* 'milk must be consumed', Tib. *ho-ma blud-pa* (ed. Pek. *blud* = *ldud* 'give to drink'); I 147, 57v5 *ṣg sahasrākṣa tta tta varāśāñā* 'this medicament *sahasrākṣa-* must so be employed', BS *prajoyayet*; noun, Manj. 270–1 *tta tta varāśāṅma dyāñā* 'so must experience be seen', = III 29, 42b3 *tta tta varāśāṅma bvāñā*; participle fem. as noun, II 107:150 *harī varāśāṅma ṣṭāñā* 'being the suffering which remains over', translation AM, n.s., 11, 1965, 107, see s.v. *harī*. Participle *varaṣṭa-* see s.v. *\*varays-*, to base *rrays-* with cognates.

**varāspī** 'wealthy to him', K 138:926 *varāspī hirā pharā*

*himi tsā* 'for him wealthy possession is abundant, he becomes rich'. From *varāṣpa-* 'rich', *hira-* 'thing, possession, property', Tib. *lons-spyod dan ldan-pa* 'possessing wealth'; from *vara-* 'excellent, strong' above, with *śpa-* < *spaya-* to *spai-* 'flourish, be rich', participle *spata-*, the *-ś-* < *-s-y-* palatalized (as *višt-* 'to place' from *\*abi-stay-*). The *-ā-* is due either to *varaa-* or to *ā-spai-*.

**varāṣṭo** 'towards', III 134, 232, see *varāṣṭo*, *vara*.

**-variḍa**, see *nāma-variḍa-* 'famous', BS *yaśasvin-*, medial *-v-* from *-v-*, *-p-*, *-b-*; for *-iḍa-* note also *hamiḍa-* 'together', from *\*ham-ṛta-* (to *ham-ara-* 'limb'), hence possibly *\*nāma-pari-ṛta-*.

**varūvāṇḍā** 'they flow down', Z 17·10 *vañi varūvāṇḍā ggaryau* 'streams flow down from the hills'. See s.v. *rrūv-* 'flow', base *raud-*.

**varūsāra** 'flow down', III 35·23-4 *nā varūs(ā)ra khu tcījsa brriyākya pejūā*, = III 37·18-9 *nāṣṭā varūsārā khu tcājsa brriyākya pajvāṣṭā*, = III 46·35-6 *nāṣṭi varūsāra khu tcījsa brriyākya pijvā* '(the *baudāha* woven stuffs) flow-down like the teats on the beloved one's breasts'. Uncertain, possibly base *rau-* 'flow' with *-s-* (IE *k̄* or *sk̄*) palatalized *-s-y-* > *-ś-* (as *-ś-* in *bātcūs-* 'to decorate'). See *rrūv-* 'flow'.

**varkāṇḍa** 'strewn, besprinkled', III 47·63 *yausa jsa varkāṇḍa bauśā spyakyām hīya*, = III 38·42-3 *yausa jsa varkāṇḍā būśāna spyakyau hīya* 'strewn with musk, with perfume of flowers'. See *parkūn-* 'to sprinkle, strew' from *\*parikau-*, to base *kau-* 'cover'. Variation *v-*, *p-* as *vadanda-* = *padanda-*.

**varga-** 'fruit (?)'; in addition to BS *varga-* 'group' (in *trivarga-*), this *varga-* 'fruit' like Yīdyā *vory* 'fruit' (< *\*barka-* or *\*barga-*) can be traced to *\*barga-* (or *barka-*) with Zor.P., N.Pers *bar* 'fruit', by assuming *b-* > *β* > *v-* (as in Paṣṭo) a possible dialectal Saka feature; the reverse *v-* > *b-* is constant. Note too the variation in loan-words *aviṣṭya-* = BS *abhiṣeka-*, *abidarma-* (II 3·37) = Z 22·225 *avidharma-*. 'Fruit' suits the context K 67·175-6 *byehimḍi kīrām vargā* = K 71, 8r3 *byehide kīrau varga* 'they get the fruit of *karma*-actions'; K 68·202 *ttye ustam vargā nijsuṣḍe* 'it shows at last its fruit'. Note Pali *kamma-phala-* 'fruit of *karma*-acts'. Adjective, K 145, 3v1 (for the rosary) *pajsa-padya pā ganaittrai na habusanā ranīnai ganaittrai, u āstīnai u vargastā bahyā hīyām gīchaukām jsa na habūsa* 'five sorts are not suitable for a rosary (BS *ganayitrī*), jewelled rosary, and of bone and from kernel of fruit-bearing trees'; K 143, 1v1 (of the Vajra-yāna *kriyā* 'rite') *mara vajra-yauna nva ttuśai na ṣṭe vargastā ṣṭe* 'here according to the Vajra-yāna (Diamond Vehicle) it is not empty, it is fruitful'. From base *bar-* 'bear (fruit)'. IE Pok. 128-32 *bher-*, Greek φέρμα 'fruit', Lat. *ferāx* 'fruitful'. See also *vūda-* < *\*br̥ṣda-*. See K 68·202 and 152·7.

**-varja** see *byāvarja* 'memory' and *brīvarja* 'making beloved'.

**-varna-**, *-varṇa-*, see *vays-varna*, *naysda-varṇa*.

**varṣṭe** 'to increase in size', with intrusive *-r-* from *\*vaṣṭe*, Sid. 121r4 *cvai āchai nūvarā hame u pharākai ni dāsā varṣṭe* 'whose disease is recent and for him it has not completed increasing greatly', Tib. *da-dun thabs chen-por ma gyur-pa-la ni* 'now not having become very large'

(*dās-* with infinite for perfect tense). From base *vaxš-* 'to grow', see s.v. *huṣṣ-*.

**vala** 'rose (flower) (?)', II 75, 52-3 *maṣ ṣā vala štāka dye jsa širka u būśajsa, maṣ ṣā vala dīsta ṣṭānā pūmūda hamāte* 'for me this rose is necessary, fair to see and scented, this rose in my hand may fade', from the context, from *\*varda-*, base *vard-* 'to grow' Av. *vard-*, *vərəzda-*, *varəda-* 'plant name', *varəda-* (Zor.P. *vašt estēt*, to base *vaxš-* 'grow'), Sogd. Bud *wrd* 'rose', Man. plur. *wrdtyy*, Zor.P., N.Pers. *gul*, Frahang ī Pahlavik *WRTA*, Syriac *wrd-*, Armen. *vard*, Arab. *ward*, Tātī *vel*, Simnānī *vāl*, *välä*, Khovar lw *zēr-bali* 'yellow rose'. IE Pok. 1167 *uerdh-*, O.Ind. *vārdhati*, *vrdhdh-*, Greek ὀρθός 'straight', βροθο-, O.Slav. *rodū* 'parturition, generation'. This inner-Iranian source may be secondary. Greek ῥόδον, βρόδον 'rose', ῥοδωνία 'rose-garden'; Akkad. *amurdennu*, *murdennu* 'flower with thorns' (< *\*wurde-*); O.Engl. *word* 'thorn-bush' may suit a pre-Iranian name adapted to *vard-* 'to grow'. If Iranian in origin, one might also think of a colour name *var-* 'red' or 'yellow'. For *vala* < *\*valā-* with *-äl-* < *-ard-*, note also *hala-* half (*\*arda-*), *salä* 'years' (*\*sarda-*). For Akkad. *mu-*, *amu-*, note also Syriac *wršn-* *\*waršān-ā* 'wild pigeon', Akkad. *amuršānu*, *uršānu*.

**vala-** 'goitre', Sid. 140v3, beside *gala-*, Tib. *dbah-ba* 'goitre'. Possibly lw from *gala-*, but if Iranian from *var-*, *vard-* 'to turn' as a word for 'neck'. IE Pok. 1140-4 *uel-* 'turn', II 143 *uel-d-*, see s.v. *garsa-* 'throat'.

**valaka** 'small, young', I 149, 59r4 *valakām u ysādām* 'of young and old', BS *bālānām aṭha vrdhānām*; III 88·136 *mīstye hvanḍe, ā valakāyā ṣikā* 'of adult man or young child'; II 107·170 *valakām ṣikalakau hīyai rū* '(the *loka pāla* 'world regents' took) the form of young children'; II 60·18 *maistā... u valaka* 'large and small' (see s.v. *gahai*); III 127·10 *valeka auna vaña būrai* 'from childhood to now'; *ibid.* 12 *valaka auna*; II 107·170-1 *ttai vaska valakau ra* 'so for him the children on their part'; III 105·53-5 *valakām hūṣena namase śa āhālaña prraṇahāna tvī vīyi valakām hūṣena ttūñe jūḥḥ: jsa mīre ī tvī hīsū* 'I revere my children, you and my lady, alone, in another place; may there be this vow (BS *prañidhāna-*) for you, my children, my lady wife, I die of longing for you, I will come at once (*ī = imu* 'to-day')'. Here *valakām* either *valaka-am* 'my children' voc. plur., or gen. plur. 'lady wife of the children' (followed by singular pronoun (*tvī*, *ttūñe*)); *hūṣena* from Chinese *fu-ṣəm* < *pīu-nšien* (K 41·1; 930·1) with various spellings; note also III 104·48 *vaijalakām hūṣai(na)*. The same *fu-ṣəm* is in Mongol *fujin*, *ujin* 'noble lady' (see P. Pelliot, JA 1925, 1, 258). See also *vilaka-*, *vimjilaka-*, *laka-*. But *valaka-* 'young' could also be from *val-*, older *vard-* 'grow' (see s.v. *vala* 'rose'), as Oss. I. *rāzān* 'growing organism, child' to D. *irāzun* 'grow', I. *rāzyn*; D. *rāzā* 'fruit' (but I. *dyry*); see s.v. *aysdo*.

**valakām** 'drinkers (?)', II 130b6-7 *aysmū-v-a tvī baida basta valakā pai nā* 'mind bound upon you; he took the drinkers' cup', = III 101·24-5 *aysamū-v-a tvī baida basta valakā nā pai*. Possibly IE Pok. 1045 (*s)uel-* 'swallow', O.Engl. *swillan*, *swelgan*.

**valj-** 'move', Z 4·66 *hāvāñe parikalpe jsa valjindū upalaṃ-*

*bhā nā styūdā* '(men) are moved by their own false imagination and their conception is fixed', 3 plur. *valjindā* with *u* (< *uta*) 'and'; Manj. 28 *vajāma* 'movement' of the element air in the body (= BS *iraṇa-*) *vajāma hamarau aga āsvāsa prraśvāsa bā* 'wind (*bāta-* the air of the five *mahābhūta-* elements) is the movement breathing in (and) breathing out in the limb (dyadic *hamara-* = *aṅga-*)'. See above *vaja-* 'movement', and *vajāte* 'moves'. BS lws *āsvāsa-prraśvāsa-* used of the active element air (Sid. 145r3 *pañjsāṃ mahābuvāṃ ja śamdā, u dai, u ūta, padaṃ āstamna* 'with the fire elements, earth, and fire, and water, air'). From base *varg-* or *vark-* 'move, make move', Oss. D. *gāldzum, gālst* 'to throw', dialectal *g-* < *u-* (as D. *goren*, plur. *gorentā*, I. *gārān* 'fence, wall' \**varana-*). See *vrriś-*, *havriś-* 'to draw on' (*vrś-*) to Av. *vark-* 'draw', IE Pok. 1145 *uelk-* 'draw', Lit. *velkū, vilkti* 'draw, draw on', *vilketi* 'wear clothes', O.Slav. *vlēko, vlēsti* 'draw, drag'. See also *duṣvajū*.

**valys-** 'work, cause', second component *jsañaulysa-* 'causing death' from \**janya-varza-*, Z 24.452 *pharu narya dārūna dukha biḍā jsañaulysā cīyā hvē hāmāte batī hvāṃduvog jīna* 'many cruel pains of the naraka-world the killer endures; when he becomes a man, his life among men is little'. To Av. *varz-* 'work'; see *parysa-*, *pārysa-* 'servant', \**pari-varz-*, Sogd. Bud. *prw'rz* 'care', M. Parth.T. *prwrz, prwrz'g* 'attendant'. IE Pok. 1168–9 Greek *fépyov, épyov* 'work', *ōpyovov* 'tool', see also Oss. D. *gārzā* 'tool', plur. *gārzitā*, I. *gārz*, plur. *gārzytā* (Acta Iranica 1975, Monumentum H. S. Nyberg 1, 33).

**vašāre** 'they avoid, shun', Z 13.56 *khvai śśakra dastāna skvaiya gyasta ttārā hvāṃdu vašāre* 'how could Śakra touch him with his hand? The *deva*-gods so shun man'. From base *ša-* to *zā-*, *zaya-*, *zya-* > *za-* with 3 plur. *-āre*, preverb *ava-* (or *va-* < *vi-* before *ś*) to Av. *zā-*, *zay-* 'leave', Oss. D. *izajun, izad*, I. *zajyn, zad*, D. *bajzajun*, I. *bazzajyn* 'remain', Yidya *ūzaiyah* 'to remain', Orm. *ōzuk* 'left', M.Parth.T. *wzyh-*, *wyz'd*, *wz'd* 'leave', *zys-* 'renounce', *'bz'y-* 'begin, try'; Yazg. (without preverb) *zay-* 'move towards the speaker' 2 sing. imperative *za*, *zay*, plur. *zait*, *zayit* 'come' to preterite *yāt*. IE Pok. 418 *ghē-*, O.Ind. *hā:-hī-*, Greek *κίχάωω*, Got. *gai-*, *gaidw* 'lack'. See also *ñiysāna* 2 sing. 'abandon'. If *vi-* > *va-* before *ś-*, note *naś-*, *naž-* from *niś-*.

**vaše** 'tube (?)', part of the body connected with the *phīysgāna-* 'bladder, BS *vasti-*', III 88. 152–4 *cū pyatsī ūski vaše kašte, u vīnai hame, ṣai pemḍai, ttārā ahauḍā hīya ṣarā, ṣi hvī svīdāna bināyi vištāñā, u dva pīmḍā padīmāñā, grām grām sau phīysgāñā nīśāñā u sau hā tvī tvī āyovāñā uskā vaše prrahāje* 'for whom the tube (?) fails upwards, and it becomes painful, this is its *paiṃḍaka*-paste, bitter seeds of gourd, this with human milk steeped is to be set; and two pastes are to be made, each hot, one must be placed at the bladder, and one is to be heated on each, it opens upwards the tube (?)'. From Iranian \**vansa-* 'tube, pipe', O.Ind. *vaṃśā-* 'reed, cane, pipe'. A word of the same form but of different meaning (and origin?) is Waxī *was*, *wās* 'large beam, rafter', *parwās* 'smaller beam', Yazg. *was* 'roof', Sarikolī *wūs* 'main roof-beam', Šuynī *wūs*; Waziri Pašto *wēša* 'large beam', Parāči *wē*; to O.Ind.

*vaṃśā-* 'cane, beam, pipe', *vaṃśya-*, Nūristāni Waigali *wāš*. Hence IE *uēnk-*, Pok. 1112 *uānk-* for this word (and Celtic Mid. Ir. *feice* ridgepole'). A hollow reed or pipe could be named as the 'swollen' thing (as O.Ind. *suṣira-* 'hollow' to *sau-* 'swell'). Here *vaše* (nom. sing.) is from \**vaśyā-* possibly \**vanśyā-* (= Waziri Pašto *wēša* \**vanśyā-*) and rather Iranian than lw from Prakrit of O.Ind. *vaṃśya-*, *vaṃśa-*.

**vaṣanaurau** 'destructive', K 28.167 *vaṣanaurau yakṣau nāvogu jsa grayse* 'terrifying with destructive *yakṣa*-goblins (and) *nāga*-serpents', = K 20.252–3 *vaṣanaurau yakṣau nāvogu jsa ggrayse*. BSOAS 29, 1966, 528–9 proposed \**ava-fšana-bara-* 'bringing bad wrenching', rather \**vi-xšana-bara-* 'bringing wide destruction', accepting O.Pers. *a-xšata-* as to O.Ind. *kṣatā-*, *kṣaṇōti* 'to injure' with *vi-* > *va-* before *-ṣ-* (as *nūš-*, *nīž-* > *naṣ-*, *naṣ*). The absence of subscript hook would exclude *viš-* 'poison' (see *biška-*, *patābātāña-*).

**vaṣiḥa** 'stream (?)', III 34.17 *vaṣiḥa khuśakyā jsa* 'stream with ripples (wavelets)', = III 46.26–7 *vaṣiḥa khvōśakyāṃ jsa*, = III 37.11 *vaṣaḥa khvauśkyāṃ jsa*. From *vaxš-* 'sprinkle, flow', see s.v. *baṣsa-*, or possibly \**ava-šimcyā-*, \**vi-šimcyā-* with *āṣimgyā-* 'pool', base *haik-* 'pour'.

**vaṣkala-** 'section, chapter', Sid. 133v2 *mau jsa āchām jehume vaṣkalā beraysde* 'the chapter of curing disease due to liquor is expounded', Tib. *chan-nad gso-bahi lehu bsad-par byaho*. Parallel to *pāṣkala-*, from *ava-* (or *vi-*) *škala-*, to base *skard-*, see *skal-*.

**vaški** 'name of a tool made of stone', with axe, III 109.36.8 *saṃgīnai vaški ṣi . v- ṣtām ṣte, ā vā vaṃ kauthaira hīsaṃ jśā vadaidi ṣte* 'this is the stone *vaški*-tool, or it is the axe made from iron' (printed *vaṣdi* but first copy in Paris 1937 and microfilm are rather for *vaški*). From base *vaš-* with *-ka-*; Iranian *-aš-* is ambiguous: (IE *k\**) *taš-* 'to cut' (IE *k\**) Sogd. *čš-* 'to drink', *čašman-* 'eye'. Possibly here *vašs-* > *vaš-* connected with Oss. *ūās* 'axe', O.Ind. *vāśi*. Hence possibly a 'pointed stone' or 'stone knife', rather than a 'hammer'.

**vaṣkaista-** 'thrown down', III 69.93 *hamgrīhyarā brraukala maṃ, vaṣkaista hauḍva pasta* 'lift up my eyebrows, being overthrown, both fell down', assuming it to equate with *vaṣgaista-* with *-šk-* replacing *-kṣ-*.

**vaṣt-**, *vāṣt-*, *viṣt-* 'be placed, stay, become', participle *vāstāta-*, present 3 sing. v 116, 65v3 *adātyānu pakṣā vaṣtāte* 'he stands on the side (BS *pakṣa-*) of the irreligious', BS *adharmā-pakṣa-samsthitaḥ*; v 111, 33r2 *oriṣṭa vāṣtāta* 'you (plur.) are in desire', BS *autsukyam āpādayiṣyatha*; K 33.56 *na nā vaṣṭiryau* 'do not stay (2 plur.)'; Sid. 125v2 *paramjsa vaṣṭidā* 'they become adverse', Tib. *log-čīn* (*log* 'turn back'); Sid. 131v3 *āñīya pā dastāṃ vī vaṣṭe* 'at first it arises in feet (and) hands', BS *pūvvaṃ tat pāni-padeṣu sthitvā*, Tib. *thog-ma ni rkaṃ lag-gi naṃ-na gnas-la*. With the present *ṣta-* < *hiṣta-* (see s.v. *ṣte*); below *viṣt-* 'remain'. From *ava-* and *abi-* with base *stā:-st-a-*.

**vaṣṭa** 'through (time)' SuvO. 5a5 *kūla kalpa vaṣṭa* 'through koṭi-millions of *kalpa*-ages', BS *kalpa-koṭibhiḥ*; K 150.33a *baiṣa ysatha vaṣṭā* 'through all births'; K 60, 36r1 *avamāva kūla kalpa vaṣṭā ysamtha paysaidā* 'he

- recognizes through countless koṭi-million *kalpa*-ages'; II 126·7 *vaṣṭi vaṣṭi vī* 'continuously' (translation AM, n.s., II, 1964, 18); V 329, 1315 *satā ysāre kalpa vaṣṭa ttā uysnora prānāvātāna pathisindū* 'for 100,000 *kalpa*-periods these beings abstain from killing', BS G 37, 1111 *kalpa-śata-sahasraṃ prāṇa-atipātāt prativiratā bhaviṣyanti*; V 395, 79v5 *haṣṭā kalpa vaṣṭa jātā-smarā hāmāte* 'for 80 *kalpa*-ages he is able to remember births', BS G 37, 742·7–b1 *aṣṭiḥ kalpām jātyā jāti-smaro bhaviṣyati*. From \**ava-ṣṭā* inst. sing. 'with continuance', see *vaṣṭ-* 'stay'.
- vaṣṭā** 'staying, delay (?)', II 101, 246–7 *ca jsā chvaṃ la-ttai u sagalakā tta jsā stāna vaṣṭā hamāvai* 'what in Chvaṃ La-ttai and Sagalaka may be the delay from fatigue' (*stāta-* 'wearied', *stāta-* 'fatigue'). From \**ava-ṣṭāta*, *vaṣṭ-* 'to stay'. See below *stās-* 'to be tired', participle *stāta*, Oss. I. *stajyn*, *stad* 'be weary'. For *stāna* 'from weariness' note *ysāna hana* 'blind from birth', BS *jāty-andha-*.
- vaṣṭe** 'rush down', participle to \**ava-ruṣ-*, III 72·159 *gara ttrairkhyā harbaisā vaṣṭe, burṣṭe nāṣṭi śadya paste* 'all the mountain top rushed down, burst, fell down on the earth'. To base *rauṣ-:ruṣ-*, see cognates s.v. *pārṣṭa-* and *burṣṭa-*. See *vaṣṭe*.
- \***vaṣṭi**, see *vaṣṭi*.
- vaṣṭe** 'moves down to', II 81·43 *śarbaida dīṣa gara vā vaṣṭe* 'in the eastern region the mountain rises (towards us)' possibly referring to BS *udaya-giri-* (see II 124·1 *udayi garrā*). Present to *vaṣṭe* 'rushed down', from \**ava-ruṣ-*.
- vaṣṭeri** 'splash', K 60, 3714 *data bajeṣāṇḍi utca vaṣṭeri u bahya va hanāysāṃde* 'wild beasts roar, the water splashes and the trees display beauty'. From base *spar-*, *spāraya-* > *ṣper-* with *ava-* 'down'. See *usphīr-*, *ṣperida*.
- vaṣṭris-** 'scatter', JS 19v1 *gara burṣṭā vaṣṭrīṣṭā* '(the *vajra*-bolt) bursts, scatters the mountain'; I 145, 54r4 *cvam avastyā vaṣṭrīṣṭā ttiyām hambusaṃ* 'suitable for those (women) for whom the incoherent thing disperses' (*avastyā-* negative to *vastyā-* 'permanent'). From base *sparg-*, *sprag-*, inchoative *sprg-ś-* > *spriṣ-*, see s.v. *ṣpalgy-*, *haṣṭpalgy-*, *ṣpargga-*.
- vasalaka** 'mark by smearing', I 139, 46v5 *ttyām jsa vasalaka tcerā ttera baidā* 'with them marks are to be made on the forehead', BS *teṣāṃ kākapada mūrdhaṃ kṛtvā (kākapada-* 'crow's foot'); JS 28r4 *veselakye*, JS 37v3 *veselake* 'mark on forehead', parallel to BS *tilaka-* 'mark'. Possibly \**ava-sard-* > *vasal-*, see *sal-* 'to smear' s.v. *esal-*, *pisal-*, to Oss. D. *isārdun*, *isārston*, I. *sārdyn*, *sārston*, *a-jsārdyn* 'to smear'. IE Pok. 573–4 *ker-*, *ker-* 'of dark colours, and 'of dirt, mud'. For *kher-* see *saṃkhal-* 'to smear'. Here *sal-* may be \**ker-d-*.
- vasas-** 'be pure', see *vasus-* (as *āhas-*, *āhus-* 'to sweat').
- vasi** 'vessel', plur. *vasīya*, III 84·52 *drai vasīya ūca jsī jṣāñāñā khū ra va sau vasī harṣṭā* 'three *vasīya*-measures of water are to be boiled so that only one *vasīya*-measure remains over'; III 84·47 *drai vasīya uci jsa*; III 92·244 *śau vasī hambāyi* 'one *vasīya*-measure in amount'; I 143, 51r3 *uca jsa jṣāñāñā khu ra va tcāhu vasīyā harṣṭā* 'to be boiled with water so that only four *vasīya* remains'. Possibly *vas-* < \**vats-* beside Lat. *uās*, *uāsīs* 'vase, vessel' < \**vāts-*; or if *v-* < *b-* (see *vāta-*, *varga-* 'fruit', *vara-* 'jar') note Waxī *vaṣṭ* 'milk-pail', hence \**bas-* of a vessel.
- vasū** 'pure' plural to *vasva*, Manj. 387 *baisā vāysana sty(ū)de vasū* 'all *vāsanā*-impressions strong, pure'. For *-ū* plural note also K 108·288 *drabādū harbaisā baysa* 'all Buddhas of the three times'. See *vasuta-*, *vasva*, s.v. *vasūj-* 'to purify'. For *-ū* also *vīyārastū*.
- vasūj-** 'to make pure', Bcd 52v2 *vasūjī* 'may I purify', BS *viśodhayamāna-*; Sid. 13v5 *virana vasūje* 'cleanses wounds', BS *vraṇa-sodhana-*, Tib. *rma sbyon-bar byed-do*; Sid. 5v2 *vasūjākā*, Tib. *sbyon-no*; noun, Sid. 8r3 *vasūjāma*, Tib. *sbyan-ba*; v 336, 34r5 *aysmū vasūjāte*, BS G 37, 31a6 *cittam prasādayet*; v 297a, b1 *vasūjātā*; II 101·4 *aysmū vasvajjryam* 'may you purify the mind' (translation AM, n.s., II, 1965, 102); future participle, v 182, 43r6 *aysmu vasūjāñā*, Manj. 42 *vasūjāña*. Participle, *vasuta-*, *vasva*, v 73, 41r6 inst. sing. *vasutena aysmīna* 'with pure mind', BS G 37, 31b3 *citta-prasādena*; III 22, 14a1 *vasve aysmu byehidī* 'they get a pure mind', BS *citta-prasādam api pratilapsyante*; dyadic, Manj. 245 (and 348) *vasve arīma* 'pure spotless'; v 303, 2b2 *vasve-t-ī arīmajsā ttaramdāri* 'his pure spotless body'; v 149, 3b4 *duva vasvata hira* 'two pure things (elements, dharma-)'. Comparative, v 81 171r2 *ce ro hastarā āya vasuttarā pīrmāttarā* 'who may be better, purer, superior', translation E. Lamotte, 377 'bien supérieur et plus noble'. Abstract, v 171a3 *vasvatattetu*, v 43, 103a2; 3; 4 *vasutat-tetu*, v 179, 1a2 *vasvāte*, K 55, 17r4 *vasvattā*, K 10, 8v3 *vasvatatte kiḍ(ā)na* 'for purity', K 10, 9r5 *vasvatte kiḍna*. Adjective *-ka*, JS 11r2 *viysā ṣpulakā māñāṃda sumārka* (BS *sukumāra-*) *vasuśka* 'like a lotus bud delicate, pure'. Inchoative *vasus-* 'be pure', Z 3·68 *ku nā mā vasuṣṭā ttū varata vāmña aysmū* 'where towards him my mind now is not pure'; Bcd 54r3 *vasūsīmde satvām bisā karma kleṣṭa* 'may all *karma*-acts of the beings, *kleṣā*-afflictions become pure', BS *karmatu kleṣatu yāvata niṣṭhā (niṣṭhā* 'end'); v 246, 10a1 *vasusidā*, BS *parikṣayaṃ gacchanti* 'they perish'; = K 98·214 *vasasida*; III 60·41 *kṣa imdrām jsām viśūsīmdā* 'the six faculties indeed become pure for them (*-ām*)'; v 265, 27b3 *byanā thatau vasuṣṭā* 'the hindrance (=BS *āvaraṇa-*) is at once cleared'; K 107·278 *vasuṣṭī kirīnai byana* 'for him is cleared the hindrance of *karma*-acts'; K 55, 17r2 (to read) *vasauṣṭa*; v 30, 79b2 *bāśā bātame vasusāro* 'all doubts may cease'. From \**ava-sauk-*, see s.v. *siṣ-*.
- vaska** 'for', *vaski*, *vaskaḥ*, *vaskā*, *va*, with pronoun *yi vaskai*, *vai*; adjective Z 23·3 *vasko*; Sid. 139r1 *jehāme vaska nvaṣṭa hame* 'it is easy to cure', Tib. *gso sla-ba yino*; Sid. 8r3 *kāme vaskai krra tcairai* 'treatment must be made for protecting him', Tib. *bsruw-bahi cho-ga byaho*; v 77, 145v5 *uysnaurānu vaska hāvamgārā* 'doing service for the beings', Tib. *sems-čan thams-čad yons hdzin-pa*; v 246, 10b4–11a1 *vaṣṭnarana satva bidāṣṭā akāla-maraṃ vaski bidāṣṭā vāmñiha ni byehidā* 'the evil-doing (BS \**vīyona-karaṇa-*) beings, untimely death do not get opportunity for it against him', = K 100·177 *viṣṭnarāna satva akāla-mara vaska baidāṣṭa vaumñiha na byehida*, BS *na akāla-mrtyur avatāraṃ lapsyante*. See above *va* (after loss of *-sk*). Sogd. Bud. *wsn* 'for', Chr. *wsyd*, Chorasm. *wsn*, M.Parth.T. *wsn'd*, Zor.P. *wsn'd* (dialectal), Armen. *lw vasn*. To Av. *vasna-*, O.Pers. *vaṣṭā* 'by wish, will', hence *vas-ka-* to *vas-* 'be willing, wish', in meaning like

- O.Pers. *rādiy*, Zor.P. *l'd* \**rād*, N.Pers. *rā*, O.Slav. *radī* 'on account of', *raditi* 'care for'. IE Pok. 1135 *uek-* 'wish', O.Ind. *vas-*, Av. *vas-*, Greek *φεκών*, *έκών*, Hittite *uek-* 'wish, promote'. See also *vai* 'for him', and *vāsa*.
- vaskal-** 'separate', Sid. 3r4 *vaskalyāmata mase* 'only a moment', BS *nimeṣa-* ('a wink'), Tib. *mig hdzum-bahi yud-čam-la* (*hdzum* 'wink'). See *skal-* 'cut'.
- vaskim-** 'prepare', Sid. 122v1 *hvadā vaskimāṃde* 'let them prepare the food' (Tib. omits). See *škam-*.
- vasta** 'place', v 340, 80r1 *balysūstā vasta* (not *vaska*) 'place of bodhi-knowledge', BS *bodhi-sthāman*, Tib. *byan-čhub-kyi gnas*. From \**avastā-* noun to *ava-stā-* 'to place', formed like O.Ind. *avasthā*. See also N.Pers. *ustād* 'appointed', Georgian lw *ost'at'-i*. Adjective *vastyā-* 'permanent', triadic II 103:46 *hajsaiṣṭa prratāiṣṭa* (BS *pratiṣṭhita-*) *vastyā ṣṭāmdai* 'may they be established, fixed, permanent' (translation AM, n.s., II, 1965, 103). See also I 145, 54r4 *avastyā*, quoted s.v. *vaṣprīṣṭa*.
- vastyā** 'place, bring', 2 sing. II 1:8 *ahauda vastyā* 'place (by me), bring the gourd', for Chinese *hū jñā śa*, where *hū* is (like 7 *hau*) Chinese *xu* < *yuo* 'gourd' (K 91:6), the rest not identified, see SDTV 18. From *ava-stay-* without palatalised *-st-* < *-sty-*. See s.v. *ṣṭe*.
- vastā** 'tired', II 43:36–7 *cu jsām stūra ya ttām jsām biśā pamdāvi vastā tsvāṃdā* 'what were the horses (*stūra-* 'large beasts'), all of them became exhausted on the road'. From \**ava-stāta* to *stās-*, *stāta-* 'be tired'.
- vastā** 'separated (?)', III 11, 20r3 *khu ni buḍari balysūstā jsa vastā ni* < . . . > *baṃṃa* 'so that no more from bodhi-knowledge (I may be) separated . . . in front of', from *ava-stāta-*.
- vastāta-** 'went down', K 24:103 *vastā*, = K 16:163 *vīstā*, = K 33:53 *vahaiṣṭa* 'he descended'. See *vāstāta-*, *vīstāta-* to present *vaṣṭ-*, *viṣṭ-*.
- vastāmo** 'fatigue (?)', Z 19:17 *||vastāmo karyo pṛāyso yande* 'causes fatigue, effort, fear'. See *vastā* 'tired', *stās-*, *stāta-* 'be weary'.
- vastūna-** 'depository (?)', III 19, 1a5 *rrvi vī vastūnvā vajarachaidakā prajñā-pārā(me) saddharma* 'at the court in the *vastūna-* ('archives?') the Vajracchedikā, Pāramitā, Saddharma' (texts), loc. plur. to *vastūna-* from \**avastavana-* 'place of depositing' (base *stau-* beside *stā-* 'to put'). In form, note III 52:97 *haspūnaka-* below, but explained as from \**fra-spigna-*. The books Vajracchedikā, Pāramitā and Sad-dharma-(puṇḍarika-sūtra-) are then the beginnings of a list in a library; see another list v 43–4, 14.
- vastairma** 'baggage-animals (?)', II 43:35 *cvām va nū stūra harya vastairma u hvandā u herā u hvaihū:ra ttām biśā cimūḍa hatcastāṃdā* 'what to us remained, the horses, baggage-animals and men and goods and the Uigurs, all that of ours the Cimūḍas broke (took away)', see SDTV 110; II 43:38 *ttāṃdī ra ṣacū śe vastairmā aśā jsa ā* 'with only one baggage horse he came to Ṣa-ṣou' (SDTV 113). From \**ava-stārmya-* (as *pakyerma-* < \**pati-čārmya-*) 'having things spread (= loaded) upon' to base *star-*.
- vaspuḍai** 'he trod', JS 33r3 *vaspuḍai śaysdā beda* 'he trod on serpents'. See base *spar-*.
- vasva-** 'pure', participle to *vasūj-*, *vasuta-*, *vasvata-*.
- vasvajiryām** 'may you purify', see *vasūj-*.
- vaha** 'boiled, cooked', Sid. 9r4 *hāmīnā kujsa jsa hambersta rruña vaha khāysa mau āstamna āhvaryau raysyo jsa ni hvairai* 'food, cooked in oil mixed with barley (and) sesame is not to be eaten with sour juices, liquor and the rest', Tib. *phag-phye daw til-mar bsres-pahi snum-khur rčabs lhan-čig mi bzah*; Sid. 9r1 *iramḍīnai bisu jsa vaha* 'cooked with fuel of the castor-oil plant', Tib. *eraṇḍahi śin-gi bčos-pa*; III 72:161a *ttākye ttu ne vau ucā vahā* (fragment of a document) ' . . . boiled in water'; II 54:28 (SDTV 68–70) *carau māñādā* (-ā = -am-) *vasve ssa-vahā ysīrrā* 'the city) like a lamp, pure gold of 100 refinings'. In meaning the same as *paha-*, see s.v. *vahā-*.
- vahā-** 'boiled, cooked', III 85:62 *khū naysdā vahā hame ttī* . . . 'when it is nearly cooked, then . . .'; III 89:158 *iramde, phaji vahā pau* 'castor-oil, onion cooked in the oven'; I 157, 67v4–5 *hatca biysma jsa vahā* 'boiled with urine'; *ibid.* v5 *rūm hatsa vahī* 'boiled with oil'. From *paha-* 'cooked, boiled, refined' with secondary *v-* (as *vadanda-* = *padanda-*) or possibly *vaha-* < \**vvaha-* preverb *abi-*, or *ava-* before *paha-*. Hence *paxθa-* or *paxua-* to base *pak-*, s.v. *pajs-*.
- vahaj-** 'accompany; give with', Sid. 106r1 *pātcā hiśam* < *hiya* > *hiśuṣka u gvīhye: biysma jsa bimājāñā dvī māstā buri hverai u bimḍai hā ṣvīdā jsa vahajāñā* 'then it must be soaked with dust of iron and cow's urine, up to two months; to be consumed, and with milk upon it it must be given', Tib. *yan-na lčags-kyi phye-ma ba-gč'in-gyi nan-du yun rin-du sbans-pa bzah-žin ho-mas dbul-lo*. Possibly to this *vahaj-*, the participle \**vahāta-* (as *sāj-:sīta-* 'learn') is found in *vahī*, JS 29r2 *baysamḍai gāma pamde vahī pvehma* '(the fire) rushing on a swift path accompanied by a blast'. From \**ava-hajya-* to *hag-* 'cling to, touch', see s.v. *ajs-* (with lost *h-*), and *pahej-* 'to block', O.Pers. *frāhajam* 'I hanged'. IE Pok. 887–8 *seg-*, *seng-* 'adhere', O.Ind. *sājati*, *saktā-*, *sanga-*, Av. *-zga-* (*vohuna-zga-* 'blood-adhering'), Lit. *sėgti* 'adhere', O.Slav. *segnōti* 'seize', *sežeti* 'hang'.
- vahajū** 'I give (?)', II 85:29–30 *muṣḍā inū khaysem vahajū* 'I do a favour; I give with it a banquet (*khaysana-*)'. Hence possibly connected with *vahajāñā-* 'to be accompanied, be given with', Tib. *dbul* ('give').
- vahan-** 'descend', Sid. 8r4 *dai vahanī* 'the fire goes down', BS *vahni-sādanam*, Tib. *drod byi-ba* ('heat is removed'); 3 sing. Z 5:27 *vahīndi*; 3 plur. III 71:151 *ūca tvī na vahanīṃde* 'they do not drown you in the water'; III 72:152 *na jsām tha vahanā gvāna* 'you will not go down at all'; preterite, Z 5:99 *kāṣca vahanā* 'sorrow ceased'; III 74:212 *raha: vahaṃdā* 'the chariot came down'; III 76:242 *vahaṃdā vari śadya nāṣṭā* 'she (*Śiṣya* = BS *Sītā*) sank just there into the ground' (*vari* = BS *tatraiva*); III 68:65 *nīśāṃdī miṣṭāna ttāja, na vahaṃdā* 'they put it (the box) in the river; it did not sink'; causative, SuvO. 3v1 *āchā vahāñātā* 'it (the *sūtra*-treatise) removes illnesses'; noun, \**vahāna-*, Z 24:462 *śśāśsanā puṣṣo ātā vahāñā* 'the doctrine (BS *śāsana-*) came at once to disappearance'. From base *-han-*, *-hanta-*, *-hāna-* 'move', possibly to IE *sen-* in IE Pok. 908 *sent-* 'take a direction to', Av. *hant-* 'attain' (poorly attested Yasna 32:13 *hūśasat* 'he will go to'; Yasna 50:2 *nīṣāyā* 'will bring down'), Got. *sin* *hs* time, OHG *sind* 'way', Got. *ga-sinpa*

'fellow-traveller' = O. Saxon *gi-sith*, O.Engl. *gesith*, Got. *sandjun*, O.Engl. *sendan* 'send'; Celtic Welsh *hynt* 'way', O.Ir. *sēt*; Lat. *sentio* 'feel'. See *gvahamdā* (III 74·211).

**vahasta-** 'struck', Z 24·416 *vahasta joysā u pharu bāsta pāhasta* 'warrior struck down and many pierced, beaten'; Z 24·515 *muṣṭyau jsa vahaste* 'struck with fists'; Z 24·510 *kye jsata śśāre vahasta* 'who lie killed and struck down'. From base *xad-*, *xasta-*, see s.v. *khasta-*.

**vahāñātā** 'removes', see s.v. *vahan-*.

**vahī** 'adhered', see s.v. *vahaj-*.

**vahiys-** 'descend', participle *vahāṣṭa-*, III 16·2 *vahaiysdā* 'descends'; III 88·136 *cu saṃbhārā vahaiysāre, mistye hvāṇḍe, ā valakyā śikā* 'whose parts descend, of adult man or young boy' (BS *saṃbhāra-*); participle middle, Bcd 52v4 *vahaiysāne samumdrā* 'descending into the great sea', BS *samudra vigāhayamānaḥ*; preterite, SuvO. 27r7 *āysanyau vahāṣṭa* 'descended from seats', BS *utthāya āsanebhyaḥ*; III 124·80 *nāṣṭa vahaiṣṭa* 'descended down', BS *adho gata-*; Manj. 328 *vahaiṣṭa ttusā kāma* 'empty thought descended'; infinitive, v 336, 34v5 *mahā-samudro vahaiysānā* 'to descend into the great sea'; nouns, III 81·177 *vahaiysā* 'descent', Turkish *ildi* 'he descended'; Manj. 6 *vahaiysā nīrātma vī* 'descent into selflessness', BS *nīrātmya-avatāra-*; II 80·29 *sarbā vahaiysā padā vaṣṭā* 'along the rising and descending way'; v 132, 2b3 *ne vahaiysāmata stā u ne sarbāmata* 'there is not descent and not ascent', Tib. (v 378, 227a1) *rgal-ba yaṃ med, hjug-pa haṃ med*; adjective *-ana-*, Sid. 20r1 *vahaiysana utca* 'water of cascade', BS *nairjhara-*, Tib. *bab-pahi chu* ('falling water'); variant K 33·53 *vahaiṣṭā* 'he went down', = K 16·163 *vīstā*, = K 24·103 *vastā*. Causative *\*vahīś-*, Manj. 310 *vahaiṣai arvai* 'sedative medicaments'. See base *haiz-*: *hiz-* s.v. *hīys-*; and see *pahīys-*, *pahīś-*, *bihīys-*.

**vā** 'towards (the speaker)', see *vālsto*, *vāṣṭa* 'towards', *vālai* 'here', beside *ttā* 'towards (the person addressed)', *hā* 'towards (the distant person)', II 37, 12a2 *mau vā bara* 'bring wine'; III 136a1 *utca vā bara* 'bring water'; v 116, 65r4 *cu rro vā hāśāre* 'which (trees) do bring (fruits)' omitted BS; K 45·22 *pātcū vā sa (=samu) āḍāña ysitha śī pheha tta tta hīstā* 'and next in just another birth this status so comes to me (-ū)'; *vā vāṣṭa*, v 313·34 *tta puñau vā vāṣṭa haṣṭauda* 'so by merits they sent'; K 147·34 *harbaisa vā vāṣṭa namadryana (= -drūna) parya avihāysye* (BS *adhivāsaya-*) 'deign to give invitation to all'; Z 2·50 *vā nimandraimā* 'we invite' (BS *nimantraya-*); III 71·142 *pīsā namañū vā vāṣṭā* 'I invite the teachers here'; JS 16r3 *vā thīyai vāṣṭa* 'you drew here'. From either *upa-* > *va-* or *ava-* 'this' (see *vaysāna*). See *ttā*, *hā*, *cā*, *vū*, *vaḍāṣṭa*. For *vā-t-ī*, *vā-t-e* see SDTV 10.

**vā** 'or', enclitic or postpositive, *ā vā*, *o vā*, see s.v. *o* 'or'.

**vā** particle, see Sid. 102r4 *khvai vā*, Sid. 132r4 *ṣe vā*, Sid. 153v5 *cve vā*, Sid. 153v3 *cu vā*, and frequently, see glossaries in E and S. Konow, Saka Studies. IE Pok. 73-5 *au-*, *u-*. See also *vā nā*, s.v. *na*, *ne*, *-ṃ*.

**vā** older *vāta-* participle to *vāj-* 'hold'.

**vā** 'share', plur. *vāta*, II 19, 9a3 ||| *śau-haḍāmjsya vāta vistāta mañe vāta 2* 'the shares for one day were deposited, for Mañe 2 shares'; II 19, 9a1 ||| *stam vāta vistāta kamdvaji śanirā 5 haḍā(mjsya) vāta* 'the shares for . . . were

deposited, for Śanira of *Kamdva* 5-days' shares'; II 19, 9b5 *śaniraki vā śau* 'for Śaniraka oneshare'. From *\*baxta-* or *\*bāxta-*, see, with *ham-*, *hambāta*. Cognates s.v. *būṣṣ-* 'give shares'.

**vā** 'only', from *vāra-*, K 59, 32r3 *vā u ttamā maṃ auṣkāñjī vāve ttathāgatta-garbhā aṣṭa* 'only and alone here eternal exists the pure *tathāgata*'s embryo' (BS *tathāgata-garbhā-*), see *vāra-*, *vāḍara-*.

**vāj-** 'hold', participle *vāta-*, *vā*, v 329, 13r4-5 *hvanau biṣvī drraiṣu vājāre* 'they hold in memory his whole discourse', BS G 37, 10b7 *śruta-dharā bhaviṣyanti* (see *drraiṣu*), Tib. *thos-pa hdzin-pa hgyur* (*hdzin* 'hold'); Z 2.120 *hāmāte vātā* 'it is possible to hold'; v 101b3 *n(e) dye hāmāte ne vātā* 'it cannot be seen nor held'; Z 9·15 *nai ye dātu yindā ne vātu* 'one cannot see nor hold it'; K 67·179 *ttā na vā dya dā hvīmde*, = K 71, 9r1 *tca* (for *tta*) *na vā dya dā hvīde* 'so it is said that it is not held, (and) seen'; Z 5·30 *aysmū vāju* 'hold the mind', Z 6·20 *ṣṣāta āriyāmate vāta* 'the six *saṃranjanīya*-concoards are held'; Z 24·216 *banhyu dastāna vātā* 'she grasped the tree with her hand'; III 74·204 *si (=samu) pātta laṣṭāna vā* 'he just held bowl (and) staff' (plural for older dual); v 125, 6b4 *vājāre nuhañjindā* 'they hold, they open'; v 349, 13b2 *ttu hvamdu vājāre* 'this man they hold'. But v 155, b3 is to read: *vā jettavaña iṣṭa* 'he returned to the Jetavana-garden'. The initial *v-* may have replaced older *v-* (unchanged) or derive from *b-* (see *varga-* 'fruit') or possibly derive from *vv-* older *ava-v-*; the medial *-ā-* may be older *-ā-* but could be a contraction *-a( )ā-*. Possibly *\*ava-hāg-* to *hag-* 'adhere', unless a modified meaning of *vag-* 'pull out', see s.v. *pyūj-*.

**vāñ-** 'to toss', Z 24·520 *kho ye brinthu vīri hvātu vāñite phū(ra)* 'as one tosses to the wind the ears of corn (so that they are) well winnowed', with cliché of participle repeated with verb preceded by *hu-* 'well' as O.Pers. *hufraṣtam prs-* 'to punish well', O.Ind. *sūbhrtam bhār-* (see J. Wackernagel, BSOS 8, 1935-7, 823-6). From base *van-* 'to throw', O.Pers. *van-*, Yazdī *venōdvūm*, Simnāni *bāvandan* (E. Benveniste, BSL 47, 1951, 26). See *uysvāñātā* 'tosses up', parallel BS *ṣipeta*. Possibly add here the Zarduṣṭi phrase *xin i tōwa-wana* 'blood thrown into the pan' (Mithraic Studies 1975, 115).

**vāña** 'in the dwelling', loc. sing. to *vāna-*.

**vāḍa-** 'resting upon', II 108·2 *tturka vīysañā vāḍā* 'resting on the lotus of the face'; IV 7·2 *paijvā vāḍa urmaysdām māñāmda* 'like the sun resting upon the peaks'. From *\*ava-ārta-* 'descended upon', to IE Pok. 326-9 *er-*.

**-vāḍa-** 'nourished', II 82·58 *ñāysaira-vāḍa vūvayau* 'intimately-reared royal lady' (with *vv-*, not *ju-*, see s.v. *vūvayau* *\*baga-yavna-*), = II 79·12 *ñāmysaira-vāḍa vūvayum*; v 66, 8a *ñāmysirā-vāḍa pūra du(ra)* 'intimately brought up sons (and) daughters'. To *pāda-* 'nourished, reared', see *pār-*, with *-v-* in second component or possibly separate *vāḍa-* (see s.v. *paha-* = *vaha-* 'cooked').

**vāḍa-** 'covered' for older *vūḍa-*, *ūḍa-* 'covered', Manj. 76 *ājeveṣa be-vāḍa hana* 'blind poison-covered serpent', III 74·214 *bq-vuḍā ājavaiṣa*.

**vāḍa** 'document', IV 29·2 *ṣi dramṃaje vāḍā pīḍak(ā)* 'this financial document (and) letter'. See *pāḍaka-*.

**-vāḍa** 'extended', second component in triadic II 102·26

*haṣṭa āvāḍa vaiṣṭhārya* (BS *vaiṣṭāra-*) 'vast', translated AM, n.s., 11, 1965, 103 'extended, full and vast'; K 50·4·9-10 *biṣā aspaura āvāḍā imā* 'may I be wholly complete, large'. From *ā-pār-* 'extend' to *pāra-* 'boundary', base *par-* 'go over, go away'.

**vāḍaru** 'less', comparative to *vāra-* 'deficient', Z 14·30 *kye tta saittā vāḍaru satā salī yi jsina* 'to one it seems so, his life is less than 100 years'. See s.v. *vāra-*.

**vāta** plural to *vā* 'share', from *\*bāxta-*.

**vāta-** participle to *vāj-* 'hold'.

**vāta** 'hither', v 91, 611VI *hāta vāta tsūmate jsa tcamma paśānyau u ninārryau ysāra-vāsvyau cakrryau ca|||* 'with going to and fro with which by soles and palms of the hands 1000-spoked wheels (are marked on the feet)', the Mahāpuruṣa-lakṣaṇa-, no. 29 *cakra-ankita-hasta-pādaḥ*. Older form of *vā*, or archaising *-ta-*.

**vātco**, *vātcu*, *vātca* enclitic to *pātco*.

**vāthamj-** 'draw', participle *vāthīya-*, since *-th-* is unchanged the *vā* may rather be printed separately, Sid. 152r2 *cu va halīrai jsehera arva hame ṣṭ vāthamjāñā u kuṭāñā* 'what is the *haritaki*-plant as medicament for the belly, that must be drawn out and pounded', Tib. *arurahi khon-na sman, hdug-pa btags-pahi phye-mas*; Sid. 151r-2 *kṣasa cāsa utca niṣāñā u tcurā bhāgā vāthamjāñā* '16 cups of water must be poured in and a fourth part must be drawn out', Tib. *bču-drug hgyur-du byas-la, bzi čha gēig lus-par byaho*. Preterite, K 18·216 *vāthīyauḍa*, = K 26·142 *th(ī)yyau(da)*, parallel Divyāvadāna 447·8 *ākṛṣya*; JS 16r2-3 *pharākye stāma jsa vāthīyai vāṣṭā* 'with great effort you drew them out'; K 143, 114 *u kāmyai ttatṭrā jsai vāthīye* 'and from which *tantra*-text he has drawn it'; K 144, 1v3 *kāmye ttatṭrā jsai vāthīye avattarā ttatṭrā jsai vāthīye* 'from what *tantra*-text he drew it: he drew it from the *abhyantara* (?) *tantra*-text (BS *tantra-*, *abhyantara* 'esoteric'). See s.v. *thamj-* 'draw'.

**vāna-** 'dwelling-place', loc. sing. v 339, 77r5 *vāñā tsindū* 'they go into the temple', BS G 37, 72 bis a3 *deva-kulam gatvā*, Tib. *lhahi rten-gyi drun-du son-nas*: Z 24·240 *vāñā ttvāstāndā* 'they took him into the temple'; loc. plur. II 75·45 *vānvā*; III 4·61 *vānvā*; v 122a4 *vānvo*; but not in v 122, 9v2 *hauda haḍā śvov vātā vā nu mañāre* 'seven days in the halves they think of them' (*vā nu* not *vānu*). From base *van-* 'cover', to Av *nivānānti*, *nivānāt* 'cover, noun *vāna-* 'covered place', Armen. lw *van-k* 'monastery', Aramaic 'w'n' 'station', Armen. *auan* 'village', Mandaeen 'w'n' 'quarter', rather than O.Pers. *vāhana-* to base *vah-* (see *gvaha-*).

**vāna-** 'belly', Z 21·30 *pāta vāni kāḍe* 'the bellies greatly fallen in' (of ascetics); I 185, 105v3 *nvāva diṃ (= dai) vāñā jimdā* 'it removes the slow fire disease in the belly', BS *manda-agni*, repeated I 187, 107v4 *nvāva diṃ (= dai) vāñā jimdā*; I 193, 115r3 *nvāva diṃ (= dai) vāñā*; I 193, 115v2 *nvāva diṃ (= dai) vāñā nahiji* 'stops slow fire disease in the belly'. From *vāna-* (beside *būñe* 'intestines', BS *yakna-*, Tib. *lon-ga*) from IE Pok. 1105 *uen-*, Waxī *wanj* 'belly' (*\*vaničā*), OHG *wanast*, O.Norse *vinstr*, Lat. *uenter*.

**vānā** 'a sort of cloth', plural, IV 59a1 *vānā štāka* 'the *vānā* cloth-pieces are necessary'; 159a2 *ttye pracaina še hvadye vānā pārrva 2 pamūha u tti-rahā* 'therefore for each man

cloth-pieces handed over 2 *pamūha*-cloth and *tīraha*-cloth'; 59b1 *tvi hvaḍā 5 vānā haura 10 pamūha* 'these men are 5; give the *vānā*-cloth-pieces, ten *pamūha*-cloth pieces'; II 37, 11b2 *vānā gāryeṃ mūrā haṣṭusi* 'I bought *vānā*-cloth pieces, *mūrā*-coins eighteen'. If Iranian *vānā* is to *\*vānaa-*, it could derive from *vā-*, *vai-* 'to weave', see s.v. *avvya* above, then *vāna-* 'woven cloth', with O.Ind. *vāna-* 'weaving'.

**vāmniha** 'opportunity', see *vamniha*, BS *avatāra-*.

**vāma** 'sea, flood', SuvP. 69v1 *vāma*, BS *ogha-*, *saṃtsārva ttājā vyaysaninā vāma* 'in the sea of troubles in the river of migration', BS *samsāra-nadya-patitaṃ vyasana-oghamadhye*; Bcd 57v1 *vyaysanvā vimma (-iṃ=-e-) para-uysamḍā satva* 'beings drowning in the sea of troubles'; Z 22·109 *vāmu puṣṣo ttranda* 'entered at once the sea'; Z 23·109 *nitā ku vāmu jīye* 'river which is lost in the sea'; Z 24·238 *thu ma vāmā tvāya* 'convey me over the sea'; loc. sing. Z 20·65 *brīṅgya vema* 'in the sea of passion' (= BS *rāga-*); II 104·77 *brīvīnai ysathīnai jaḍīnai vāma jsa habaḍa* 'filled with the sea of passion, birth, ignorance' (translation AM, n.s., 11, 1965, 104); v 182r5 *māstvo vāmo paroyanda* 'drowning in the great seas'; Manj. 97, *āau ttrāme vāma my(ā)ṃ ttāja* 'or the river enters the sea', K 154·35-6 *ha bāḍa vāma bedāṣṭi vīmīyā (= bāya) paṣīda ysīce śīye āsanīṃ cu ra hīmje ysarūni* 'always they send out rays upon the sea, yellow, white, blue, what are also red, green'. From base *au-*, *va-*, *vā-* to IE Pok. 78-81 *au-* 'be watery'. See also *vani* 'streams', O.Ind. *avāni-* 'stream', *avatā-* 'well'.

**vāmi**, *vāmu* beside *gāmu*, *tāmu* to pronoun *kāma-* 'which', N 171·5 (at end of verse 24) *|||hva(tā) vāmu*; N 176·2 (at end of verse 14) *pharu padya biṣṭi cu tvī karu ve āre sājindā piṣāñā śāre hvatā hva(tā) vāmi* 'the many kinds of pupil who sit in your group (*kara-* 'surrounding' or *karā-* 'circle' with *-u* < *-o*) learn the good teachings by themselves alone'; Z 14·36 *hvatā gāmu nā saittā* 'it seems to them by themselves alone'; Z 14·72 *trāmu hvatā gāmu vro vara dhātu pyuvāre* 'so for themselves alone there they hear the *dharma-* doctrine'. Here *gāmu* as emphasis.

**vāminai** 'of the *vāma*-plant', III 84·54 *vāminai rūṃ śā prūye* 'oil of *vāma-*, one *prūya*-measure'. BS *vāma-* 'chenopodium album'; see also III 89·161 *vāmūrām*; III 17·8 *vāmūrām*; I 169, 84v3 *vāmūrām*, BS *vāma-*; I 171, 88r3 *vāmāvūrām*, BS *vūrā* 'uraria lagopodioides' (and various other plants), see also *sacha*.

**vāya** 'alas (?)', II 116·38 (after speaking of painful separation) *vāya kaṣṭa-jsaima anāspaivai jīyaka hama* 'alas, life with fallen eyes becomes without refuge' (*anāspeta-*). Note *-āya* alternating with *-ai* (*hārṣṭāyā*, *hārṣṭai*), hence *vāya* = *vai*, with Av. *vayōi*, *avōi*, N.Pers. *vāy*, Lat. *uae*, Got. *wai*; compound, Av. *vayū.bērət-* 'exclaiming woe'.

**vāra-** 'deficient', I 169, 85v4 *vāma* (BS *viṣama-*) *jvarā jimdā ca uṣā vārā* 'it removes intermittent fever for him whose strength (BS *ojas-*) fails', BS *auja-ghrāṣṭi-*; Z 13·40 *tāna hīna śrāvaka-yānā cu-ṃ jsa ttāte vāṣane* (BS *vācanā*) *vāro* 'therefore is the *śrāvaka-yāna* (Hearers' vehicle) inferior from which these teachings are absent'; K 65, 82v1 *dakṣanya tta pā na vaṣṭide vārā* 'may the gifts (BS *dākṣiṇīya-*) so not become deficient'; K 65, 82v3-4 *mogīṣḍe jsa vāra* 'deficient in favour'; K 65, 83r1-2

- hvaṇḍāna* *boaijse* (= *buljse*) *tta vāra na ide* 'may men's virtues not so be defective'; comparative, Z 14:30 *vāḍaru satā salī yi jsīna* 'his life less than 100 years'; III 110:13 *pūñāṃ pṛracainau jsīna vāra na tsīye* 'by reason of merits for me (-au) may life not be defective'. From base *vā-:ū-* 'be deficient', Av. *vā-, ūna-, una-, uyamma-*, Sogd. Bud. *w'r'k* 'empty', *w't'k* 'emptied'. IE Pok. 345 *ūē-*, O.Ind. *ūnā-*. See also *vārūḍya-* and *vanda*; *hūvāraka-* 'little' (from *ūvāra-* or *hu-ūvāra-*). Possibly *vā* < *vāra-* in K 59, 32v3 *vā u ttamḍi* 'alone'.
- vāra-** 'share, portion', IV 1:8 *yaudarā hīye vāra mūri dvī ysā dvī-sa paṃjsāsī* 'Yaudara's share *mūrā*-coins 2250'; II 35, 8a5 *ṣau viṣṇadatti hīya vāra* 'share of *ṣau* Viṣṇudatta'; II 38, 13:3 *kharamurrai va vāri* 'shares of Kharamurrai'; V 207:17:1 *thauṃai vāra kṣa mūre* 'share of silk-cloth, six *mūrā*-coins'; V 208:5 *vāra kṣa u nau chā* 'share six and nine feet'; V 12, 4:3 *pheṃdūkā thauṃakā hauḍā 1 vārai 100|||* 'Pheṃdūks gave silk-cloth 1 portion, 100 <*mūrā*-coins>'; V 16:2:2 *vāraji* (adjective, or *vāra ji* < >). From *var-* 'to distribute', keeping older *v-* (or *vvar-* < *vi-var-*?), Sogd. Bud. *yw'r* ('separated' =) 'but' (\**vivāra-*), Oss. D. *iūarun, jurst*, I. *ūaryn, ūārst, a-juāryn, ba-juārst* 'to distribute', D. *iūarcā*, I. *ūārst* 'distribution' (\**vi-vār-*), Yidya *wār-əm* preterite *wāt-əm, wet-əm* 'to separate', *wōḍyo* 'separate', participle to *wār-*.
- vāra-** 'excellent', II 55:34 *cu dyāṃdu biysāṃ hya dyāma brrūnājai vārā bhaṣje āyāṃysa naṣṃḃmā* 'for us who saw the Buddhas' vision splendid, admirable, sin (and) troubles ceased'; V 310 viir3 *vāra āmma kabā* 'excellent reddish (?) horse'. From *var-* 'to choose', O.Ind. *vāra-* 'treasure'. From base *var-, vāra-*, to Av. *varya-* 'desirable', O.Ind. *vāra-* 'treasure', IE Pok. 1137-8 *uel-* 'wish'; if not to IE Pok. 1136-7 *uel-* 'appear', with Germanic Got. *wulþus* glory, O.Engl. *wuldor* 'glory', Got. *wulþrs* 'worth', *wulþags* 'famous'; see for 'conspicuous', IE Pok. 587-8 (*s)keu-* 'to notice', Got. *skaums* 'fine', Greek θοῖπτόν μέγρον 'splendid hall', Zor.P. *sahastan* 'appear', *sahik* 'admirable'. See *aurra-*.
- vāra-** 'group', second component in *bis-vāra-*, *bus-vāra* 'kindred', either older *vāra-* or *kāra-*.
- vāra** 'treasure (?)', II 48:8 *aska jsa bāye vāra yauda khve na jsāvai va harga: vāra vaska maista pai ttaya-ṣt paṃṇe-prrasa*: 'from above conducts treasure continually (= *īyāṃdu*), that it does not go to his tax; treasure for the great teacher (read *pīsai*), the *tai-ṣi* (Chinese *t'ai-ṣi* < *t'ai-ṣi* 'great teacher', K 952:1; 893:1) Pāṇi-prasa'. See *vāra-* 'excellent'.
- vārūḍya-** 'deficient, defective', V 336, 35r3 *vārūḍya-*, BS G 37, 32a2 *hīna-*; SuvO. 53r3 *avarūḍyatetu* 'completeness', BS *avaikalyatā-*; I 145, 54r3 *valakāṃ ysāḍāṃ amgyāṃ jsa vārūḍāṃ haurāṃ* 'to be given to the children, old men defective in limbs', BS *bālānāṃ vṛddhanāṃ ca*; III 128, 10-1 *ma na ttā agyau pṛratyagyau jsī vārūḍya himāmane* 'may we not be deficient in limbs, secondary limbs'. From *vāra-* 'deficient' and *-ūḍa-* from *brta-*, as *pīrūḍa-* 'wormy' *sagūḍa-* 'stony'. Cognates s.v. *vāra, vanda-*.
- vārai**, see *vāra-* 'share'.
- vārja** 'leaf', second component, K 147:16 *ysāra-vārja ṣt vāiysa baidi* 'on a 1000-petalled white lotus'; K 63, 78v1 *vīysā ysāra-vārjā*; III 86:98 *nīyakā, ahaudi-vārrjā bimḍā būṣvāṃ* 'butter, to be placed upon a gourd leaf' (or something formed from a gourd's leaf?). See *pārra-* 'leaf, petal'.
- vāle, -vālai**, see *kauvāle, mātrvālai, hasti-vālai*.
- vālai** 'here', II 89:38 *cu jsāṃ va gyāsti hīya dyāma ya, tvā vālai hūnvāṣṭā hajsāṃḍāṃḍā* 'that which was there the gift (distribution) of the queen, that they brought here towards the Hūna people' (SDTV 65). From *vā* 'towards the speaker', as II 93:86:6 *ttāle*, II 46:79 *śālai*.
- vālaiga** 'citron' (*lai* and *lau* at times confused in later texts), Sid. 123r3, BS *mātulunga-*, Tib. *kha-lun*; I 161, 76v3 *vālaiga-raysā* 'citron-juice', BS *māttūlāgā-rasiṃ* (-*iṃ* = -*ai*). From \**vāta-lunga-* or \**vāta-linga-*, Zor.P. *vātarang* (Gr. Bd. (TD2) 116:12 in a list of fruits), N.Pers. *bādrang, bālang, vālang*. Possibly all three words are from one original form. For *mātu-, bātu* see s.v. *bātaa-* 'wine'. For *-laiga-*, note the spelling I 189, 110r4 *lāhalaiga* BS *lohalinga-*, rendering BS *lohita-*. Variants in BS *mātu-lunga-, -langa-, -lānga-, -linga-*.
- vālsto** 'towards the speaker', Z 23:162 *vālsto*, Z 23:51 *vāṣto*; SuvP. 72v3 *bahyau vāṣta* 'towards the trees', BS *vṛkṣehi*; K 147:34 *vā vāṣta*; JS 16r3 *vā...vāṣṭā*; Sid. 126v5 *hāṣṭā vāṣṭā*, Tib. *gar yan* 'anywhere'; with *yi* pronoun, V 100v2 *vālstvī*. From *vā* with *-ālsto* (\**ardasta-*), see *hala-, hālai*. For pronouns *hālsto, hāṣṭa, ttāṣṭa, varālsto*.
- vāṣgra** ('autumn' =) 'year', second component, V 2:2:4 *kṣā-vāṣgra* 'a period of six years' (SDTV 57); V 5 = II 66:5 *tcūrā-vāṣāra burā iysgirāte iysgede* 'up to a four-year period he may buy back; he buys back'. To *paṣṣā* 'autumn' with *-r-* suffix (as *peṣgrāṃjsi* 'of the evening' to *paṣāra-, peṣṣā, āṣkaraunda-* 'tearful'), adjective, *pvāṣj*.
- vāṣda** 'he grasped', V 355, 294r6 *ku na ro patṃḍā hamā hvē ni vāṣda biṣṣā* 'when they are not yet falling at the same time a man could not grasp them all'. A practice of shooting four arrows in the election of a king occurs in the Gesariad (A. Macdonald, *Le maṇḍala du Manjuśrīmūla-kalpa* 1962, 38). Base *vāj-*.
- vāṣṇiṃ** 'veil (?)', K 153:21 *jaḍṇe vāṣṇiṃ (-iṃ = -ai) natcī-phāka janāka* 'destroyer, remover of the veil of ignorance' (BS *jaḍa-*). Possibly \**varṣana-ka-*, to base *var-* 'cover' (see s.v. *baṭha-*) with *-ṣ-*, *var-ṣ-*, Armen. lw *varṣamak* 'σουλόριον, sweat-cloth', Georgian lw *varṣamag-i, varṣamang-i* 'crown, κιόρις', N.Pers. *vāṣāmah, bāṣāmah* 'head-cloth (of women)'; for *-āma-*, see also Khotan Saka *baṃggāma-* above. (Note *-ṣn-*, not *-mn-*.)
- vās-** 'bend, twist', III 80:29 *sarbā vahaiysā padā vaṣṭā hala-vāṣacā* 'rising (and) descending the path continually wholly twisting'; III 80:26 *āvaṣā mūtṭiṃna narrvāṃḍā mārā-pyaryau hala-vāṣye bimila phastada sagā* 'in the sky dark clouds burst open, O my parents, wholly twisted rocky moving stones'. From base *vās-*, N.Pers. *tāṣah vāṣah* 'unrest', Sogd. Man. *xw's'd f's'd* 'distressed', Oss. D. *tasā-ūasā* 'bending', where *tās-, vās-* are dyadic; Ossetic, Miller Dict. (s.v. *fecauun*) *ā narāg astāu tasā-ūasitā* 'his narrow waist bending'; D. *tasun, tastān, taston*, I. *tasyn, tasydtān, tast* 'bend, yield'; *tasgā-ūasgā* (Narty Kaddžytā 1949, 507). See Armen. lw *partasem* 'to tire' (TPS 1956, 123-4). To base IE *uen-* 'twist' in IE

- Pok. 1148 *uen-dh-*, O.Ind. *vandhūra-* 'chariot-seat' as of 'plaited stuff', Armen. *gind* 'ring', Got., O.Engl. *windan*. Similarly *tās-* to base IE *ten-*. Hence *-ās-* < *-ans-* IE *-nsk-*.
- vāsa** 'desires', II 115·28 *sau mīrai vau vāsa bema* 'profit, kindness, goods, desires, fortune', to base *vas-* in *vaska* 'on behalf on' (with cognates), Av. *vasaθa-* 'wish', *vasah-* 'will, desire'.
- vāsija** 'desirable', III 117·17 *vāsija va hā vasva kṣaijsā* 'a clear message there (*va*) as desired'. Adjective to *vāsa-* 'desire'.
- vāsū** 'spoke', second component, see *pālsū-*, I 252·160, IV 1 < *ysāra-vāsū* 'having 1000 spokes', BS *sahasra-ara-*.
- vāsta** 'dress', SuvP. 71V3 *byehūde būnā vāsta* 'the naked get clothes', BS *nagnās ca vastrāni labhantu*; III 105·15 *pāmye śara vāsta pṛrahauna* 'he wore fine dress (dyadic)'; II 118·151 *śi-vāsta* 'white-clad'; K 63·78V3 *jastūñām vāstyām śara śysta pṛrahauna* 'dress well-tailored from celestial clothes'; Manj. 424 *jastuñā vāsta pṛraihāna*; Bcd 45r4 *vāstyau haṃtsa* 'with clothes', BS *vastra-*. From base *vah-*, *vas-* (before *t-*) 'to wear'; *vāsta-* < *\*vastu-* or *vasta-* with long *-ā-* before two consonants (as *kārra-* 'deaf' < *\*karna-*), to Av. *vaste*, *vanhaiti*, *vastra-*, *\*vahana-* in Śuṇī *wīn* 'dress', Rōśānī *wēn*, as second component *safēd-wēn* 'with white clothes', and Iškāśmī *wanjī* 'cloak'. IE Pok. 1172 *ues-*, O.Ind. *vāste*, *vāsana-*, *vāstra-*, Armen *z-gest*, Greek *ἔνυμφι*, Lat. *uestis*, Got. *wasjan*, O.Engl. *werian*, Hittite *uāš-*, *ueš-*, Tokhara B *wastī* 'to dress', A *wsāl*.
- vāhā** 'valuable (?)', II 123·91·5 < *pī* > *rmāttāma vāhā rrā-ysināṃdā* 'supreme, valuable (?)', dominant' (context lost). From base *vah-*, *vāha-*, with *bahā-* in *bahaysana-* 'market', Zor.P. *vahāk*, N.Pers. *bahā* 'price', Oss. D. *ūāyā*, I. *ūāj*, see cognates s.v. *bahoyšana-*.
- vā-**, *vi-* 'be, become', participle *vāta-* to present *hāmā-*, and *ṣṭa-*, older forms *vāta-*, I sing. V 142, 13r2 *aysu braṃma-naṣai vātāmā* 'I was son of a brāhmaṇa', BS G 37, 7a3, *ahaṃ mānavako 'bhuvam*; 2 sing. N 168·29 *thu vātī ttāma samudrarenā bramanā* 'you were then the brāhmaṇa Samudrarenū'; 3 sing. V 329, 7v6 *ysama-śśāndya ratnaśrī nāma vātā gyastānu gyastā balysā* 'on the earth was a deva of devas Buddha, by name Ratnaśrī'; Z 22·190 *krawysānnā mara vāte balysā* 'the Buddha Krauysānnā (Krakasundi) was here'; participle *vāta-*, masc. sing. *vātā*, fem. sing. *vāta*, masc. plur. *vāta*, fem. plur. *vāte*; 2 plur. fem. Z 22·241 *uhu. . . aysmūna vāte sta bitandā* 'you were confused in mind'. Later forms *vya-*, *ya-*, I sing. III 59·30 *aysā mari vye rre vyem* 'I was here king' (*vye = vyem* repeated); III 25, 26a2 *aysā kṣāntavādā nāma vyi* 'I was by name Kṣāntivādīn'; 3 sing. III 20, 3b4 *āstā vyā* 'he was staying', BS *viharati*; V 243, 1b1 *āsta vye*; archaising III 21, 5b1 *vyitā*, III 21, 5a1 *vyeta*; I sing. SuvP. 64v3 *vyim ī* 'I may have been', = SuvP. 64v4 *yai ī*. Optative forms, V 118, 67v2 *ne hūde vyo* 'I had not given', BS *mahyam na ca tyaktam āsit*; Z 24·5 *vātāya*, Z 6·58 *vīya*, Z 4·63 *vīro*; archaising, V 184·13, 1v5 *ttiranda vyata* 'have crossed'. For *ya-* see s.v. *ya-*. From base *bau-*: *bū-* participle *būta-* > *vāta-*. Optative 3 sing. *vīya*, 3 plur. *vīro* may be direct from *buvī-* or with *vātāya*, from *būta-* and the base *ah-* 'to be', optative *itā*, *iyā*. For *bū-* note
- O.Pers. *bīyā* without *-v-*, and Sogd. Bud. *β-*. See also *parbutta-* 'grown'. To Av. *bau-* *bu-*, Zor.P. *bav-*, *būtan*, N.Pers. *bav-*, *buv-*, *būdan*; M.Parth.T. *bw-*, *bwd*, *bwī*; M.Pers.T. *bw-*, *bwd*; Pahlavi Psalter *bwty*, *bwīny*; Sogd. Bud. *βw-*, *β-* (*βnt*, *β*, *βym*), *βwt'y*, with *ham-*, Zor.P. *hanbūs-*, *hambūs-* 'to be conceived'; Waxī preterite *vit* (*v-* < *β-*), Oss. I. *vājy* (with *v* < *β-*, not *ū*). IE Pok. 146-50 *bheu-*: *bhū-*, O.Ind. *bhāvati*, *bhūtā-*, Greek *φύω*, *φύω*, *φύτός*, Lat. *fūi*, *fui*, *futurus*, Celtic O.Ir. *buih* 'to be', Welsh *bod*, Got. *bauan* 'dwell', O.Engl. *bēo* 'I am', Lit. *būti*, *būtas*, O.Slav. *byti*, *bē* 'he was'. See *būmata-* 'strong'.
- vī** 'on', see *vīra* and *vātā*.
- vicci** 'a little', Z 23·49 *kvī ju hā māñāte vicci* 'so that it resembles him a little'. See also *kīcau*. Possibly suffix to *vi-*, *vilaka-* 'so much only'.
- vichuste** 'threw down', K 42·117 *ka bauṣi vichuste ū ragyi bimda kṣipalai hvaste* 'when he threw down his hat and struck him a blow upon his head'; III 106·28 *ttanī dva pajūṣṭa vachauṣte* 'then he let fall two rings'. From base *chaud-* to (s)k(h)aud- possibly to Oss. D. *xauun*, I. *xauyn*, *xaud* 'fall'.
- vijilaka** 'young one, boy', in higher society 'prince', II 39·17 *ttā īniysi khyāse nāmi vijilaka* 'to you the prince Īniysa-khyāse by name'; Ch xc 002 (JRAS 1911, 454) *vimjālaka byaṃdā na tsa wī hā yañā daula nā paja* 'my boy, do not be stupid, apply your wits, do not ask for punishment'; II 41·5 *ṣj buri cinā vājālakā ṣacū kīri tcevai* 'this work of prince Cina is to be carried out in Ṣa-ṣṭou'; II 41b2 *cāka eysa vaijalaka* 'prince Cāka Eysa'; II 99·185 *vaijalakā gauṣṭā* 'in the hand of the prince'; II 100·218 *ca būniyamjya vaijalakā yai* 'who was prince in Būniyamja', II 82·8 *ahā jsa brrau hvē u tteyē di vaijalaka dva ṣiṣṭyerā hve naiṣta* 'with you a dear man and the foe of this prince of Ḍi (Tib. Li = Khotan) a more hated man there is not'; II 12·56 *ca. . . ja vaijalaka ye ṣṭā īra parāvai* 'who was the prince of. . . , he sold jade'; II 51·56 *penaka u hīrāsa nva kaurargai u vaijalaka* (a list of names); II 51·58 *u ṣacū u paḍaysām u vaijalaka u paḍajsā u sagai*; III 104·48 *khve brrī ṣṭānai vaijalakām hūṣgi cūba* 'so that being a beloved he kisses the princes' wife' (*hūṣaina*, see s.v. *valaka-*); II 82·91 (incorrect) *ttiyai pyocana [=pracaina] cu di vijalada (=vijalaka)* 'for this that the prince of Ḍi (Tib. Li = Khotan)'; JS 37r1 *cejelake ramaña bravīya agamjya* 'children (read *vejelake*) delightful, happy, faultless'. Note the parallel V 313, 1b5 *sāja vaṭhāyā khu ma dāṃla na byeḥa* 'learn, pupil, that you may not receive punishment from me' (BS *upasthāyaka-* 'attendant'); III 149x1 *kaspakvi vī bisai vemjilakā jśārā nātā* 'the prince resident in Kaspakya received grain'; V 311, c, a5 *vaijalaka svahaṃka* 'prince Svahaṃka'; V 236·12 *vijalaka pāraya* 'youths, servants'. See III 141v1 voc. sing. *mā vīyau* 'my son', BS *he putra*. Connexions may be found in *vilaka-* (*valaka-*?), *vitka-* 'small'; and for the meaning *alysānaa-* 'boy; prince'. See below *veṃja*.
- vijiṣṭa-** 'seen', see *vijsās-*, *tcās-*.
- vijsās-** 'see', see above *vajsās-*, Sid. 7v4 *hūñi ra jśām dai vijsaiṣḍe* 'he sees fire in a dream', Tib. *rmi-lam-du me hbar-ba mthon-ba yin-no*; Sid. 7v5 *huñā ūtci vijīṣḍi* 'in a dream he sees water', Tib. *rmi-lam-na chu*; III 84·37 *jśiñṭim jsa ni vijsēḍe* 'he does not see a fine thing with it';

Sid. 149r2 *cu paśā hālai ni vijsuiṣḍi* 'what is towards evening he does not see', Tib. *mchan-mo mi mthon-ba*; Sid. 150r2 *cu ttimiri vijaiṣḍe harbiṣā hambajṣya gūnā paṣjā cambula vijaiṣḍe* 'who sees in timira-disease, all general symptoms he sees very fluctuant'; III 84.41 *ysiḍaurgā vijaiṣḍe* 'he sees very yellow'; II 94.32 *ca na drāṃda na jsā vijaiṣḍa* 'who did not see, did not also see'; infinitive, II 98.172-99.173 *paridā vijaiṣḍā* 'they deign to see'; present *vijsya-*, *vijsa-*, Sid. 150r3 *vijsyāte*, Tib. *mthon*; Sid. 105r4 *vijsyāte*; SuvP. 52v3 *vijsyāne* 'may I see', BS *vipaśyayamāna-*; K 148.49 *vijsāṃde*; III 76.240 *vijsye*; III 29, 42a4 *vijsyāri*; 2 sing., III 74.194 *aḍā āṃ naḍa na vijsya ā* 'do you not see another man coming?'; conjunctive 2 sing. K 41.50-1 *cu āṃ sam rrusti-ṣṛrāhām satti vijsyā* 'whatever red-clad being you may see' (=K 43.169); 1 plur. III 70.108 *vijsyām* 'we see'; 1 sing. middle, K 154.33 *vīsyāne* (=ibid. 35), K 151.36 *praraḍ vijsyānai* 'may I see nature'; K 50.5.3 *prari tta tta vijsyaume*, K 52.8.3 *vijsyaume*; 3 plur. past durative, K 41.62 *vijsrā*, =K 44.179 *vijsīri* 'they saw'; 1 plur. middle, K 42.112 *vijsyāmana* 'may we see'; 3 sing. III 76.236 *śūrūṃ khu ṣṭām sau satti vijsye ysurrjā* 'I grieve if I see one being angry', III 76.240 *na-ṃ vijsye hairṣṭai vira, naḍa vijsye ttadī ttū, cva-ṃ hvāña śirkā salā* (BS *samlāpa-*) 'he does not look at me at all; he looks only at the man who speaks good word of me'; adjective, Manj. 216 *vejsyāka* 'seer'; noun Sid. 150r3 *vijsyāme hīya*.

**vijsvāñi** 'to be seen', II 40.28 *ṣacu vijsvāñi* 'Ṣa-ṭsou must be seen (=visited)', with *-v-* replacing *-y-*.

**viña** 'now', see *vaysña*; III 70.114 *viñām* 'now of you'.

**viñe** 'young ones', II 49.14-5 *viñe biṃdā muṣḍā pastem byaude* 'you deigned to find favour upon (for) the children', like II 49.15-6 *sām-śū hīya vettā biṃdā muṣḍā pastem byaude* 'you deigned to find favour upon (for) the young of Śām-śū'. See *vi-* in *vilaka*, *valaka-*, *veṃja-*, *viṃjālaka-*.

**viḍāṣṭi viḍāṣṭi** 'in all directions', K 44.181 *viḍāṣṭi viḍāṣṭi pihaiṣīri* 'they were fleeing in all directions away'. See *vadāṣṭā* 'therefrom'.

**vinakā** 'pea', Sid. 16r5 *vinakā*, BS *canaka-* (*caṇaka-*) 'chick-pea', Tib. *mon-sran čana* (*sran-ma* 'pea, bean, lentil'), to Zor.P. *wynuk* (Gr. Bd. (TD2) 117.2) \**vñōk*, Nāini *vinōk*, Pāzand *vinūg* (TPS 1933, 64; B. Geiger, BSOS 8, 1935, 547-53), N.Pers. *bunū* 'pea', *bunū surx* 'lentil', *bunū siyāh* 'pea, pulse', *bunū māš* 'black bean, vetch'. This connexion excludes graphic confusion of *v-* and *c-* (proposed footnote ad loc.). See also *viyaji*.

**vāta-** 'been, become', participle to *vā-*, from *bau-*:*bū-*.

**vitka** 'young, small', II 71.2 *vitka mistāna busvāra* 'my family, little with big' (SDTV 73); JS 17v3-4 *ṣṛrāgri* (= *vy-*, *vyāghri*)... *khu na hvīḍā hīya brra puraka vitka* 'the tigress... that she may not eat her own dear young cubs'; K 48.2.5 *ṣadāve baṣḍe garkhīye āyayūsi vittakā pha, biṣūṃ ṣṭām diṣūṃ vañña* 'against the believers grievous sins, trouble, small, many, all of them I now confess'; I 141, 49v5 *ysādām u vaittakām* 'of old and young ones', BS *ṣṛddhānām atha bālānām*; Sid. 2v5 *vitkavija* 'of children', BS *bāla-*, Tib. *byis-pa bsrūn-ba dan* ('and protection of children'), in a list of *tantra*-texts; Sid. 2r5 *vitkavije hīvi piṣkalā* 'chapter of treatment of the young',

BS omits), Tib. *byis-pahi rgyud-kyi lehu*; SuvP. 68r3 *vitkauṣṭa diṣūṃ ṣṭāna* 'I confess childishness', BS *bāla-kṛta-*; SuvP. 63v2 *vitkauñā bōame nvaīya* 'following up childish understanding', BS *bāla-buddhi-pracārena*; SuvP. 64v4-65r1 *vitkauñā ṣṭāna jaḍina* 'in childishness, with folly', BS *mūrkkhatvena-ṣapi bālatvāt*. From *vitka-*, adjective *vitkavīnaa-*, abstract *vitkauñā* (suffix *-oñā*) from *vi-*, see *vilaka-*, *viṃjālaka-*; *mā viyau* voc. sing. 'my son', BS *he putra*.

**vithasai** 'to extract', II 52.9 *avvā bāja vithasai* 'in the villages to collect taxes'. From *thas-* to *than-* 'draw out', IE Pok. 1065-7 *ten-*, beside *ten-g(h)-*, with inchoative *-sk- thṣk-* > *thas-*. See also *thamj-*, *this-*, and SDTV 104.

**vīna**, *vāna* 'without, except', *vīna*, *vena*, JS 5 v4 *āṣpāta-ṃ vīna tvī niṣṭā* 'there is no refuge for me except you'; Bcd 53r1 *vīna khajāme jsa* (BS *khidy-*) 'without fatigue', BS *akhinna-*; K 109.323 *vīna pyaurā* 'without clouds' (=K 107.268); JS 23r4 *vīna pyaurām* (written *myau*) 'without clouds'; v 292, 2a3 *vīna pracai* 'without cause'; K 68.212 *vīna kāme* 'without thought'; K 152.7 *vīna ttīma* 'without seed', K 60, 38v1 *vena akṣarām vīna gūneṃ (-eṃ =-ai)* 'without akṣara-marks, without gūnaa-marks'; JS 8r3 *sau na ye vena tvī cui jīye hera* 'there was no one but you who would give life for her'. Compound, v 121, 10r1 *vāna-klaīsa nāṣaunda* 'free of kleśa-afflictions, quietened'; N 90.28 *ne hamdaru ātīme vīna balysāna dyāmatu, auṣku* 'I wish always not otherwise, except sight of the Buddhas', BS *nīyaṃ ca śocāmi jīnasya darśanaṃ satataṃ ca*. See *vinau*. From \**vinā* beside *vinau*, as M.Parth.T. 'n'- beside Khotan Saka *anau*, Greek *ἐνευ*. See *anau*, *anāvu*. IE Pok. 321 O.Ind. *vinā* 'without', O.Slav. *vině* 'outside', but *vi-* to IE Pok. 1175-6 *vi-* O.Ind. *vi-*, Av. *vi-*, O.Ind. *viṣu-* 'different', *viṣvank-*, Av. *viṣvank-* 'to all sides'.

**vīna** 'towards, for', II 84.12 *rrisṣpūrām ri maṃ vīna śe śe* 'for the princes on their part here each one'; II 84.13 *na-ṃ jsām va vīna sau sau dva paṃjsā paṃūha* 'not for them each one, two or five garments'; IV 32a2-b2 *vīna kṣe yawwarāyānā vīna muḍā vīna āskūryā vīna gaysātajā drai hvamḍām* 'for six of the places Yauvarāyāna, Muḍā, Āskūrī, Gaysāta, three men...'; IV 59a2 *vīna 16śe pavānā* 'for the sixteen men of Pava'; II 76.2.8 *vīna miṣḍānām* 'for the men of the Miṣḍāna' ('bounteous' epithet of kings), here possibly a place name; II 14, 1c6 *vīna phamṇājām* 'for the men of Phamṇā'. From \**abinā*, formed like Av. *paitīna-* 'every', from *pai-*, and above *nāna-* from \**ninā* to *ni*; see also *vīna* 'without' from *vi* 'separately'.

**vīnā**, read *nvaṣṭavīnā*, II 117.10 *u hvaiḥvarā gugava -ī-e khu mīrāvā nvaṣṭavīnā hvaiḥva(ra) baridā* 'and he summoned (rriye?) the Uigurs' *ūgā*-officials; how he may die, let the Uigurs carry out the work of investigation'. Partly illegible text.

**vīnai** 'guidance (?)', II 125.14 *ttā-ṃ bvguma-vīnai vā parya prraysarye* 'to me deign to give guidance for negotiation'. Possibly from \**vayana-ka* to base *vai-*:*vi-* 'guide' (not *vīna* 'pain', older *vītana* <BS *vedanā*), equivalent to base *rays-* 'to direct'.

**vinau** 'without', v 334, 27v4 *vānau gyastānu balysānu* 'without the *deva* Buddhas', BS *anyatra tathāgatena*,

Tib. *de-bz̄in-gs̄egs-pa ma gtogs-par gzan-gyis* ('apart from *tathāgata*'); Bcd 52v2 *vinau hauva yin̄me* 'I act without power', BS *abalaṃ karamāṇah*; Sid. 1 bis 14 *vinau mātsarā* 'without jealousy' (= BS *mātsarya-*); III 84:51 *vinau gachākām* 'without inner parts', = III 88:133 *vīma gichākām*; Z 4:102 *vinau parikalpā jsa kīre mūra candāvanā yīndā* 'the *cintā-maṇi* jewel effects works without *parikalpa*-imagination'; Z 2:81 *vinō mamā nīsti nā trāṇā* (BS *trāṇa-*) 'apart from me there is for them no refuge'. From *vi-na-* with *-au* as in *anau* 'without', Greek *ἀνευ*, to *vīna* 'without'.

**vīma** 'proper name', v 293, 12a3 *kalyāṇa-mitra vīma u*|| 'the spiritual adviser Vīma and. . .'. Similar to Kroraina (Kharoṣṭhī) *vīma*, Greek (coins) OOHMO. From base *vai-:vi-* 'be intelligent', to Av. *hvīra* 'intelligent', Zor.P. *huvir*, glossed by *pur-šnāsak* 'knowing much, polymath', Zor.P. *vīr* 'intelligence', N.Pers. *vīr*, *bīr*, Parsi-Persian *vīrīh* = *ōšyārīh* (*uši-*; and *dār-*). For variant *-m-* and *-r-* note Oss. D. *semun* = *serun* 'to dance'. For adjective *vīma-*, see also *sīma-* below, and O.Ind. *bhīma-* 'causing fear'.

**vīmā** 'in the sea', loc. sing. *vema* to *vāma-* Bcd 57v1 *vīmā parauysaṃdā satva* 'beings drowning in the sea', BS *ogha-nimagna*.

**vīmath-** 'churn', see *vamath-*.

**vīmas-** 'realization', K 67:173 *vīmasāma*, = K 70, 8r1 *vamasāma*, see *vamas-*.

**vīy-** 'resent', Z 19:51 *vīyitā*, from *vaid-* 'know, feel', probably rather lw from BS *ved-*, with *vītana*, *vīna* 'pain', BS *vedanā*. Also Z 2:136 *vīyai* 'feeling', BS *vedaka-*.

**-vīya-** suffix (or second component) 'possessing', K 97:198-9 *ṣā śadā u daṣa caiṭye māṇada hamī aurgaviya*, = v 246, 13a1 *ṣi diṣa caiṭyā māṇadā hīme aurgaviya* 'this land and region becomes like a *caiṭya* shrine, worthy to be honoured', BS *sa pṛthivī pradeśas caiṭya-bhūto vandaniyas ca bhaviṣyati*; Sid. 6r4 *jehāvīyī āchā* 'curable diseases', BS *sādhya-*; v 116:65r5 *haysguṣṭanaviya-* 'troublesome', BS *āyāsa-*; to loan-words, K 27:156 *attapūravīye strīye* 'women of the inner chamber', short *-vī*, K 44:198 *dida piśārāvī hirre* = K 41:81 *dida piśārāvī hirrā* 'such a disgusting thing'; K 19:235 *adapūravīya strīye*; also *-vīha*, K 44:182 *piśārāvīha*. Possibly also *-bīra*, v 164b4 *bayabīya uysnora* 'terrified beings'. See AION 1, 1959, 116-9 where this *-vīya-* was traced to *-vaita-* and compared with Armen. suffix (or second component) *-uēt* 'possessing', with N.Pers. *-bēl*.

**vīyaji** 'a medicament, which is roasted, hence some grain', III 85:67 *āda hāmai, vīyaji, rājā nāmva* 'flour, barley, grain, salt of the plains'; III 86:102 *rrūnā ttīm, vīyajā, hamagā vištānā* 'madder seed, grain, to be placed equally', III 91:235 *pattauda hāmai, pattaūdā vīyaji, hauṣkyā ttrahe* 'roasted barley, roasted grain, dry radish'. From *\*viža-* (or possibly *vīya-* with insignificant subscript hook) to IE Pok. 1120-3 *uei-* 'bend', 1130 *uei-k-*, Lat. *uicia* 'vetch', Let. *vikne* 'tendrils', 1133 *uei-s-*, Armen. *gi, giy* 'juniper' (*\*uiso-*), O.Engl. *wir* 'myrtle'. To this belongs Zor.P. *vēṣak*, N.Pers. *bēṣah, yēṣah* 'forest', see KT VI 436-7. Hence *vīyaji* 'vetch-pea' would suit, beside *vinaka-* 'pea', from the same base *vai-*.

**vīyārastū** 'youthful', III 35:30 *ūysdvīda karāṣā jsa vīyārastū*

*ṣūje* '(the nubile young women) beat with withies one with another the virile youths', = III 37:27 *aysdāda karāṣau jsa vīyārastū ṣūje*; = III 47:45-6 *ūysdvīdi karāṣau jsa vīyārastū ṣūje*. From *\*vaya-kāra-* 'age of vigorous youth', to base *vai-:vi-* 'be vigorous, virile', Av. *vīra-* 'man', O.Ind. *vāyas-* 'youth', Greek *ἴς*, Lat. *uirēs, uīs*, Tokhara A *wir* plur. *wire* 'youthful, young, fresh'; Oss. D. *ūājug*, I. *ūājyg* 'of mythical huge men, giants', dyadic phrase *ūājgūtā āmā ūāngūtā* with adjectives *ūājyg* and *ūāngon*; this *ūāngon* 'youthful' is from *\*iuvanuka-* attested with the meaning 'young bull' in D. *ūonug, uonug, jonug, jonäg*, plur. *ūongutā, jongutā*, I. *ūānyg*, plur. *ūāngutā*. Hence IAS 1:11 *jā ūājygōn tyx* (of *Ūāxtānäg*); NK 1946:10 *ūāngōn tyx*. Armen. lw *vīg* 'vigour; aid' may have Iranian *-g* replacing older *-k* (as *nowag* 'song'), or be a later loan-word with Iranian *-g*. For *kāra-* 'age' note Oss. D. *karā*, I. *kar* 'age (of life)', D. *āngarā*, I. *āngar* 'of the same age'. Adjective *-asta-*, here with secondary suffix *-ū*, with plur. *-ū*, see s.v. *vasū* 'pure'.

**vīyai** 'feeling', Z 2:136 rather loan-word with verbal *vīyitā*, and *vītanā-, vīyanā-, vīnā-* 'pain', BS *vedanā*.

**vāyau** 'deception', v 23, 2v2 = Z 19:20 *varī vā jśrgyo vāyau cāru yī(ndā)* 'at once he reveals trickery, deception'. From *\*vi-dab-* 'deceive', see s.v. *dyūla-*.

**vīyau** 'son', voc. sing., III 141 VI *mā vīyau* 'my son', BS *he putra*. From *vi-* 'young, small' see s.v. *vījalaka-* 'boy', *vilaka-, vīyārastū*.

**vīysānvā** 'in bindings', loc. plur. to *vīysāna-* in dyadic III 56:21 *tta baudasatva vīysānvā dyaunvā* (not *-rā*) *ārā biśū namasū nāmda* 'those bodhi-sattvas honoured (valued) in trances (dyadic, BS *dhyāna-*), to all of them I bow with reverence', = K 91:11 *tta baudasatva vīysānvā dyaunvā* (*-nvā* rather than *-ttvā*) *ārā biśū namasū nauda*. Here *vīysāna-* (dyadic with *dhyāna-*), from base *vaiṣ-:viṣ-* 'to bind' (from 'wrap, wind'), *vīysāna-* 'act of binding' (like *pīrāna-* 'act of writing') applied to mind, like II 130:6 *basta aysamū* 'bound, be intent, concentrated on'; hence suitable for BS *dhyāna-*, Pali *jhāna-* of 'concentrated meditation'; to Av. *vaēz-* 'to bind on', 3 sing. *nivizaiti*, compound *a-vaēza-* 'without bond (of evil)', hence gloss Zor.P. *a-vinās* 'not injurious, not sinful' (note BS *asanga-, asahta-* 'free from clinging' beside *viṣakta-, viṣaktikā* 'attachment to evil'), Pali *visattikā-* 'sinful bent'). Hence IE *ueiğ(h)-*, Lit. *výžti, vyzū* 'to plait', *apvyžti* 'wrap'; O.Slav. *\*vezati* (nasalized), Russ. *vjazati* 'to bind', Armen. lw *viz, vzi* 'neck', O.Pruss. *winsus* 'neck'; from *uei-* by increment *-ğ(h)-*, as the 'turning' limb. See also s.v. *vīšūna* 'spider'.

**vīra** 'intelligent', voc. sing., N 176:21-2 *vīra bika piśā sāra mulysjaṣṣe rraṣṭa* 'intelligent, beloved teacher, excellent, compassionate, righteous'. From base *vai-:vi-* 'be keen', Av. *hvīra-*, *hvīra-* 'intelligent (of children)', Zor.P. gloss *huvir*, Zor.P. *vīr*, N.Pers. *bīr*, Gazī *vīr*, Balōči *gīr* 'memory' (see Zoroastrian Problems, 102; 104). See also s.v. *vīma*.

**vīra** 'on', *vīrā, vīri*, postposition, III 20, 4b3 *prañavvyi āysaṃ vīra nāstā* 'seated upon the chair provided', BS *nyāṣīdat prajñapta eva-āsane*; III 22, 13a4 *sūtrām vīra* 'in sūtra-treatises' (BS *sūtrānta-*), BS *sūtrānta-padeṣu*; III 24, 21b1

*śadyi piṣkalā vira* 'in the piece of ground', BS *pr̥thivī-pradeśe*; SuvP. 74v1 *śe baysā vira* 'before one Buddha', BS *ekasya buddhasya ca antike*; v 113, 35v5 *śśaṃdo vira* 'on the earth'; Sid. 150v3 *cu ttā ttimīrām vira hvata hama hamāre* 'what in cases of *timira*- eye-disease are like these mentioned', Tib. *rab-rib-kyi skabsu bśad-pa dan hdra-ba-las*; K. 143.1060 *vyachāme parivarttāme vira tsim̐de* 'they vanish'. Preposition, K. 47.57 *vira vara hīsi* 'come into the court', see s.v. *vara* 'court'. From *upari* 'above, on', Av. *upairi*, Zor.P. *apar*, N.Pers. *bar*. IE Pok. 1105 *upér*, *upéri* O.Ind. *upári*, Greek ὑπέρ, Celtic \**uer-*, O.Ir. *for-*, Welsh *gor-*, *gwar-*, Gaulish *uer-*, Got. *ufar*, O.Norse *yfir*.

**virā** 'root', III 90.187 *gaysā virā*, Sid. 14v4 *gaysā hīya bāva* 'root of the reed', the only part of the reed to be used, Tib. *rcvahi rca-ba*, and I 143, 52r3 (decoction of rhizomes of arundo). From base *vai-:vi-* 'to twist', Oss. D. *ūedagā*, I. *ūidag* 'root'. IE Pok. 1120-2. See s.v. *viyaji*, and *mūla-ṣkīṃñā*.

**viri** 'there', see *vara*; Sid. 147v5 *viri*, see *vari* 'just there'.  
**-viraa-** 'worker', second component, see *māsa-viraa-*, *kṣirva-virai* (II 18, 7a8), to *kira-* 'work'.

**viram̐dā** 'tearing away', JS 29r4, see *varrad-:varrasta-*.

**viram-**, Bcd 49v1 read \**virame* for *virārame*, *tti jsām aysā ysathvā ma vi[rā]rame gvāna* 'may I not displease them (the teachers) in my births at all', see s.v. *ram-*.

**virāṣṭa-**, *virās-* see *varaṣṭa-*, *varās-* 'experience'.

**virasañi**, 'brilliant', K. 153.18 *virasañi buṣā jsatte bvaijsīje uvārre* 'she, the brilliant one (*Dhūpā* personified perfume) disperses excellent exalted perfumes'. See *rrus-* 'to shine', with *-us-* replaced by *-as-*, see also *āhus-* 'to sweat'.

**virā** 'working', Manj. 290 *śera kūśala-virā satva* 'good excellent-working beings'; Manj. 291-2 *śera kūśala-virai auṣka* 'good excellent-working always', to *kira-*, see s.v. *-viraa-*. But possibly to *vi-rād-* 'to prepare, organize' with *v-* retained to Av. *rād-*, then not a second component.

**virām̐**, *virā* from *vira* with pronoun K. 40.31 *ṣve virām̐ tta tta pyūṣṭā* 'by rumour so it was heard by us', = K. 43.148 *ṣve virā tta va tta pyūṣṭ(t)i* (subscript hook written for *-t*).

**virāva** 'rough (?)', Z 22.121 *virāva patāvani nāstā snāda kāde śśandā nauna* 'the surface is not rough (full of roots?), the ground is very smooth (and) soft'. If 'rough' is adopted the connexion is with base *rau-:ru-* in IE Pok. 868, O.Ind. *rūṣa-*, BS *lūha-*, Prakrit *lukkha-*, *lūha*, O.Engl. *rūh* 'rough'. It could also be connected with *rruma-* 'dust', Oss. D. *rugā*, I. *ryg* but the contrast with *sniddha-* is then missed. If 'root-filled' is accepted the connexion is with *virā* 'root', with suffix *-āva-* (as in *rraysāva-* 'empty'). IE Pok. 681 *leu-:lū-*, is compared s.v. *rruma-*.

**virāṣṭā** 'towards the upper part', II 125.3 *māje bādā virāṣṭā* 'to our land'; II 111.19 *saṃgalakā virāṣṭā tsāṣṭakā ttā tta hve* 'he so spoke calmly to Saṃgalaka'; Sid. 126r1 *bvāṣṭyi virāṣṭā naysdā hame* 'he is near to knowledge', Tib. *śes-ñen dan*. See *vira* with *-ālsto*.

**-viriña** 'sonship', second component, JS 19r2 *baysa-viriñā* 'sonship of the Buddha', see also *bar-birye*, *bara-vira-*, from *pūra-* (\**puθra-*).

**viro**, optative 3 plur. K. 4, 141v3 (irrealis) *ka... hvatāndū vīro* 'if they had said', see the base *vā-* 'to be'.

||| **vimrkām** 'epithet of cloth', v 201, 71a4 ||| \**vimrkām thaunām bāji māvō śurāyam* (with *-im-* = *-ai-*), and proper name; the *bāji* is 'share, tax, tribute, customs' thence 'a *bāja-* (amount) of... (silk) cloths'. Missing is one initial *akṣara* in *-a* to give a base in *-av-* with suffix *-ar-* and *-ka-*, a form like *maysirka* 'great' (base *mas-*), hence possibly base *tap-* 'to weave' in Zor.P. *tapast* 'carpet', Armen. *lw tapast* 'mat', *tapastak*, N.Pers *tabastah* 'tapetum fimbriatum, fringed carpet', *tāftan* 'to weave'. IE Pok. 1064-5 *temp-* 'draw' (*ten-* with increment *-p-*), Armen. *t'amb* 'saddle', Lit. *teṃpti* 'stretch'. Hence \**ttavirka-* 'woven', possibly 'fringed'.

**vilaka-**, *vilaka-* 'small', Sid. 143r4 *mista u vilaka* 'great and small', Tib. *che-čhuw*; Sid. 14v2 *vilakā*, Tib. *čhuw-nu*; II 60.17 *u kaḡija ṣkaumaka vilaka śā hatca ttraba jsa* 'and a covering of skin, one small, with fringes (?)'; K. 34.64 *vailaka śā strriyā*, = K. 35.114 *vattaka jīśka*, = K. 17.177 *vaka jīśka* 'young girl'. See *cilaka-*, *dilaka-*, *ttilaka-*, *laka*, and *vitka*, *vānda-*. Possibly from pronoun as meaning 'only so much' hence 'little' or from base *vā-:v-*, *ū-* 'be deficient'. See also comparative (or superlative) II 39.18 *miṣtai kaniṣta ā* 'greater and smaller'. Here *valaka-* I 149, 59r4 *valakām u ysāḍām* 'children and old men', BS *bālānām atha vṛddhānām* I 141, 49v5 *ysāḍām u vaittakām*, BS *vṛddhānām atha bālānām* may belong, either from the pronoun *ava-* or by replacement of *vi-* by *va-*, rather than from a base *vard-* 'to grow' (see s.v. *valaka-*).

**vilau** 'astray, missing', III 67.51 *vilau pūmnā gvāna na tsīya* 'an arrow missing its mark was not being shot at all' (the reverse of BS *amogha-* 'unfailing' see K. 24.95 *am(au)ga*, K. 16.153 *amauka*, K. 33.46 *amauga* epithet of *aha* 'noose', BS *pāśa-*). Hardly BS. Pali *viloma* 'against the grain, wrong'; but from base *lau-* (= *rau-*) 'to rush' in IE Pok. 331 *reu-*, Lat. *ruo*, *ruere* 'run', O.Engl. *earu* 'swift', O.Ind. *ṛṇōti*.

**vīv-** 'to shine widely', SuvP. 60v3 3 sing. optative, *brrūṇam-dai khū ji urmaysdi*, *vīvīya harbiśā vira*, *harūne biśā diśā vira* 'like the shining sun, it, shining in all places, illuminates in every direction', BS *jvalamānā yathā sūryah samantena virocate prabhāsitā daśa diśo*; participle present, SuvP. 68v3-4 *niṣīrīma tcaṣva vīvam̐dā-amga* 'pure beautiful brilliant-limbed', BS *sunīrmalam sūrucīram svirājīta-angam*; II 103.68-9 *ysa-gūnyā chai jsa vīvadāva* 'shining with gold-coloured complexion'; fem. participle, III 95.42 *ttiśā jsa vīvace* 'shining with splendour' (BS *tejas-*). Two derivations are possible, either *vitap-* through \**viyav-* > *vīv-* (see *ttav-*, *bātōva* 'lightning') or *vi-ba-* to *bā-* 'to shine' (see s.v. *ḡayi*) with *vī-* < *vi-*.

**viśūna-** 'spider', I 139, 47r3 *gūnā ysāysajā js[v]a dūrṣṭa*, *cu viśūnyām dūṣṭa u mūlām drrvāṇṇdyau jsa* 'bitten by grass worms, who are bitten by spiders, and rats, by scorpions', BS *tr̥ṇa-bhū-kīta tad-daṣṭa lūtā-mūṣaka-vṛści(kaiḥ)*, hence *viśūna-*, BS *lūtā* 'spider' (*dūṣṭa-*, *dūrṣṭa-* from older *daṣṭa-*). In I 167, 82v1 *lūtta-* has taken over BS *lūtā*. From *vai-:vi-* with increment *-z-* 'to spin', IE *vei-ḡ(h)-* to Pok. 1120-2 *vei-* 'spin, plait, weave', as O.Ind. *ūr̥ṇa-vābhi-*. *ūr̥ṇa-vābha-* 'wool-spinner', for 'spider'. Note Lit. *výžti*, *výžu* 'to plait', s.v. *viysāna-*.

**viśc-**, see *višt-*.

**višt-** 'place', I 254, 2 |||*salāta vištīmā* 'I bestow (well-expressed) words', BS *sumūruka-vacana-bhāvaṃ sambhāvayīṣyāmi*; 2 plur. imperative, II 81·44-5 *ysūra tta na vištārā paijsa kāṣṭṇa badq* 'so do not place your heart as captive to great sorrow'; Manj. 89 *ttsāṣṭa vištīda* 'they make to be quiet'; III 89·164 *vištā arrjā jemdā* 'places it, it cures haemorrhoids' (BS *arsās-*), III 89, 167-8 *hūña vište u arrjā jemdā* 'puts it in the blood, it cures *arsās-*'; Sid. 128r1 *aysmu thāña vište* 'put mind in its proper state', BS *medhyam*, Tib. *yid gzums-par byed-pa* (*gzums* 'strength'); V 117, 66v7 *kṣīru śsāra hāra vātā vištātā* 'places the land upon good things', BS *rāṣṭraṃ sukrte sthāpyate*, =N 69·2 *vište*; Sid. 152r1 *vištāña-*, Tib. *bčug-la*, v 78, 4r2 *vištātā*, Tib. *gnas-pa*; Sid. 19v1 *u bāta nva niṃmaysā (-iṃ- =-ai-) vešte* 'and wind acts accordingly', BS *vāta-anulomanam*, Tib. *rluṃ daṃ hphrod-do*; 3 sing. conjunctive, K 41·82 *kuṣṭai vištā*, =K 44·199 'where one may place it'; Sid. 149r1 *hamamga viścāñā* 'to be placed in equality', Tib. *cha bsñams-pahi sten-du*; v 244, 2b2 *pustya-t-i viścī* 'put it in a book', BS *pustakagatām api kṛtvā*; noun, v 114, 63r6 *vištemate kādāna* BS *sthāpayet*; I 250, 214v4 *vištemāte jsa*; II 107·146-7 *hadarrvā kṣīrañvā parauyā viścāme keṇa* 'in other lands to bring into his command'. Causative to *vā-stā-* present *vaṣṭ-*, participle *vāstāta-*, *vištāta-*, from *\*vi-staya-* (*-sty-* > *-št-*), to *\*ava-stā-*, Sogd. Bud 'wst-' 'to place', M.Parth. T. 'wyst-' 'to place', 'wyst'd, 'wst'd, Zor.P. *ōstāt*, N.Pers. *ustād*. Georgian lw *ost'at'-i*, with *ava-* rather than *abi-*. See cognates s.v. *vāstāta-*.

**višt-** 'stand, be placed', SuvP. 65v4 *vištī* 'I stand', BS *sthāsyāmi*; K 10, 8v1 *vištīndā*; Bcd 46v1 *kalpa vištīde* 'ages continue', BS *kalpa sthūhantu*, III 21, 71r *vištāñā*, BS *sthātavyam*, see *vaṣṭ-* from *\*ava-stā-*, present (*hi*)*ṣṭa-*. Causative *višt-*.

**vāṣṭā** 'rest, stay' II 43·32 *vāṣṭā hīya śamdā* (SDTV 112), 'ground for resting'.

**vīsa** 'throat', K 40·37 *tā ṣṭām saittā si viṣa vī vā ṇe ttaṣṭī* 'it seems that the *anauṣa*-liquid flows into the throat', =K 43·154-5 *tā ṣṭā saitti si vīsa vī vā ṇe ttaṣṭ(a)*. From *vīsa-* from *\*vṛtsa-* 'the turning limb' to *vart* 'to turn', see *vīsāra-* 'rolling' and from *gart-*, *gesāra-* 'neck'; *navīsa*, *beīsa-*.

**vīsa** 'behave', 2 sing. imperative, II 40·38 *basaka jsi mauña(da) vīsa juhi jsa* 'as by a calf, behave with love'. Base *vīs-* 'turn, behave', to *vṛts-* from *vart-* see s.v. *vīsa* 'throat', *vīsārai* 'rolling', like O.Ind. *vartate* 'behave'.

**vīsārai** 'rolling', II 104·79-80 *tcāmryām tcaica vīsārai satsārū mahāsamūdrā myāña ūsphāsadai* 'rolling to the four banks, spouting in the midst of the great sea of migration'. From base *vīs-* < *\*vṛtsa-* to *vart-* 'turn, roll'. See *vīsa-* 'throat', *navīsa*, *beīsa-*. IE Pok. 1156-8 *uert-*, Lat. *uertō*, Lit. *verčiū*, *veṣti* (base *vert-*), O.Ind. *vartate*. Translation AM, ns., 11, 1965, 104.

**viśūs-** 'be purified', III 60·41 *kṣa imdrām jsām viśūsīmdā* 'the six faculties are purified for them (-ām). See *vasus-* (*\*ava-suxs-*).

**viška** 'for', III 118, b7 |||*ye viška*, for *vaska*.

**vāstāta-**, *vištāta-*, participle to *vaṣṭ-*, *višt-* 'be placed, stand', SuvO. 68v1 *vāstāte*, BS *prāpya*; K 6, 145v3 *vāstātā*, Tib.

*gnas-pa* 'placed'; II 107-8, 174 *tcāmra lākapāla pyatsa vištāva* 'the four world regents (BS *lokapāla-*) stood before him'; K 15·118 *baīsa raysāva vištauda* 'they all remained empty'; JS 35r3 *vestāva* 'they became'; II 114·116 *vištāmdūm* 'we became'; infinitive, II 113·107 *pastāmda vištāte* 'they deigned to stay'. From *ava-* (> *vā-*) (or possibly *abi-*) with *stā-*, present *vaṣṭ-*, *višt-*, causative *višt-*. IE Pok. 1004-10 *stā-*: *stā-*, O.Ind. *sthā-*, *tiṣṭhati*, *sthītā-*, Greek ἵστημι, στήτος, Av. *stā-*, *hišta-*, Lat. *sistō*, *stāre*, *status*, O.Saxon *stān*, Got. *stōþ* 'he stood', *standan*, Lit. *stōju*, *stōti*, Let. *stāju*, *stāt*.

**-viha**, see *-vīya* 'possessing'.

**vāhañamce** 'depressed', Z 5·92 *andīvarā kāścānā rriṇe vāhañamce uho vāte yserā* 'the inner chamber (BS *antaḥpura-*) was depressed, the queens distressed, unhappy on your behalf'. Possibly *\*ava-ḥan-* 'drawn down', with Zor.P. *vitang*, Armen. lw *vtang*, M.Parth.T. *wdng*, Pāzand *vadang*, *gadang* 'distress' beside N.Pers. *tang* 'narrow, depressed'. See *thas-* in *vīthasai* from IE *thṃ-sk-*.

**vū** 'hither', II 18·72 *āstam māste tcaura vū hištā* ||| 'at the beginning of the month four, he comes here'; Z 24·407 *vū panata ttārā hamtsa hīñi jsa rrunde rraymo thamjāre u ākṣvīndā juvāre* 'those have risen hither with the army, they draw the king's array, and they begin, they fight'; Z 5·36 *vū patana* (for *panata* 'arisen'); II 104·80-1 *ttyai vū au naravaundūā āspara pāriḥhida* 'they are established here on the road to *nirvāṇa-*'. For *-ū*, note also *mū* 'this', *mamū*, *mamūka* 'there'; from pronoun *ava-* 'this near by' rather than to *vā* < *\*upāk*. See also *vūysa*, and *hū*.

**vūḍa-** 'covered', *uḍa-*, *ūḍa-*, Z 2·172 *samu kko ggarā ysarnai vūḍā ratanyo jsa pāsāru vīri* 'just as a golden mountain covered with jewels in the sunshine'; v 40, 54r4 *ratanyo vūḍo*; III 75·214 *ba-vūḍā ājavaiṣi* (BS *ājviṣa-*) *thīye* 'he drew out a poison-covered serpent'; K 32·44 *be-vūḍi pūñi jsai ysāira baidā bitcatte* 'he struck him on the heart with a poison-covered arrow'; without *v-*, *ūḍa-*, verbal, JS 28r1 *uḍāmdē ramñau jse* 'they covered with *ratna*-stones'; participle, *uḍa-*, *ūḍa-*, K 152·14 *pīmsāre (-iṃ- =-ai-) ranyā uḍa* 'crowns covered with *ratna*-stones'; K 63, 78v2 *daja palai kṣatrrū sāhauja brriyūne*, *vīysā ysāra-vārrjā vasva kaujana ysīrya*, *ranyau jsa kīšana pera uḍā nijsave* 'standards, banners, umbrellas and parasols, delightful, thousand-petalled lotuses, pure *kāncana*-gold, abounding in *ratna*-jewels, covered, decked with foliage'; SuvP. 69r2 *anūvyamjanyau tcarṣva biṣā jsiñā vī uḍa* 'beautiful with the minor marks (BS *anuvyanjana-*) all covered finely', BS *anuvyanjanaiḥ suciraiḥ suvirājita-anga-*; III 96·5 *jsāina vī ranau uḍa* 'finely covered with *ratna*-stones'; II 108·185 *mīrahya jsa uḍa* 'covered with pearls'. Parallel with v 77v5 *ratanīnyau dāmyau pajusta* 'covered with jewelled strings' and various BS phrases *ratna-khacita-*, *-bhūṣita-*, *-upasobhita-*, see KT v 330. From base *barz-* 'to cover' (as *anūḍa-* 'not grown, not adult' to *barz-* 'increase in size'), participle *\*bržda-* > *vūḍa-*, *ūḍa-* (see also *b-* > *β-* > *v-* s.v. *varga* 'fruit'), Oss. D. *āmbärzun*, *āambarston*, I. *āmbärzyn*, *āmbärst* 'to cover', DI. *āmbärzän* 'covering', Av. *barēziš-* 'cushion', Zor.P. *bālīšn*, N.Pers. *bālīš*, Orm. *bālīšt*, Šuynī *vīydz*, *vīydzēj*, Rōšāni *vāvz*, Yazg. *vavz*, Waxī *vōrz*, Sanglēči *vōzd* (from *brz-*), Yidya *virzanē* (*\*brzanaka-*) 'pillow',

*vrazidīnē* ‘pillow’, Balōči *barzī*. IE Pok. 125–6 *bhelgh-*, O.Ind. *barhīs-* ‘strew’, *upabarhaṇa-*, *-ī* ‘covering’, Celtic O.Ir. *bolgaim* ‘swell’, *bolg* ‘sack’, Got. *balgs* ἄρκός, O.Engl. *bielg* (> ‘belly’), O.Norse *bolginn* ‘swollen’, *bolstr* ‘cushion, bolster’, O.Pruss. *balsinis* ‘cushion’, Lit. *balžienas* ‘fastening for sledge’, Let. *bālssts* ‘support’ (verbal use in Ossetic, Celtic and O.Norse). No trace has been found of the assumed older *-sḍ-* (as in *māṣḍāna*, *māḍāna* ‘bounteous’).

**vūmūta-** ‘moved down, about’, Z 20·37 *vūmūva birṣta ttani* = III ed. 2, 142 v2 <*vūmū*>*ta bārṣta* <*t*>*ta(ni)* (important *-ta*, excluding a base with *-d-*). ‘the skin disturbed, burst’; Z 14·50 *crāmu pharu priya* (BS *pretā*) *ttarrā ggamgye nitāyā vūmūva prrīyā kye*||| ‘as the many *pretā*-ghosts, thirsty at the Gangā river are agitated, the *pretā* who...’; Z 20·40 *ggūne padamna kṣautte vūmūva jāte* ‘hairs by wind tossed, moved about, destroyed’. From *\*ava-mūta-* (*vū-*, as *būṣṣātā-* ‘stairs’, *pūḥēitā* ‘binds on’, *pūmūḍa-* ‘faded’) to *mau-*: *mu-* ‘to move’, see above *vamūda-*.

**vūy-**, *ūy-*, *uyy-* ‘to survey’, BS *avalokaya-*, from *\*ava-day-*, see s.v. *uy-*, and *pūy-* <*\*pati-day-*.

**vūysa** ‘hither’, K 24·87–8 *mahadrasaina rai vā vā jśanāka paśāvai* ‘Mahendrasena the king has sent out a killer hither’, = K 32·39–40 *mahaidra(s)ai(na) rre vūysa jśanākā* <*paśāve*>, = K 16·143 *mahaidrrasaina rre vā jśanāka paśāvai*. Hence *vā vā* = *vā* = *vūysa*. If formed like *hā*, *hāysa-* ‘distant’, this *vūysa* could attest *\*vāysa* from *vā* and *vūysa* from *vū* ‘hither’ by *-za-* suffix, *-zā* in *hāysa* ‘afar’. Further evidence is necessary.

**-vūysaa-** ‘seeking, seeker’, from *kūys-*, *kūs-* ‘to seek’ as second component in *balysūṇa-vūysaa-* rendering *bodhi-sattva*, paraphrased III 98·31 *baṅsūstā kuśc* ‘he seeks bodhi-knowledge’, = III 99·37 *baṅsūstā kūśai*. See VI 226.

**-vūra-** ‘son’ as second component, v 37r6 *gyastavūrānā bhavaṇā āsta vye* ‘they were dwelling in the mansion (BS *bhavana-*) of the sons of the *deva*-gods’ (= BS *deva-putra-*).

**vūlsta-** ‘thrown off’, Z 22·239 *vūlstāndī sta ysamthinau pāsu* ‘you have thrown off the load of births’, for the BS cliché *apahrta-bhāra* (see K.T VI 332 s.v. *vūlsta-*). From *\*ava-vart-* ‘roll down’, see also *nyūltte* (*\*nivartatai*) and 3 plur. *nyūḍāre*, *ggaltte*, *gaḍāre*, base *gart-* ‘to roll, lie’.

**vūvayau** ‘of the origin of the *baga*-distributor’ as a royal title *baga-*, II 82, 58 *vūvayau drūpaḍa* = II 79·12 *vūvayam drūpaḍā* ‘the royal (princess) *Drūpaḍī*’. Hence *\*baga-yauma-* ‘of royal origin’ with the Indian name replacing *\*dropadī-* (Epic Sanskrit *Draupadī*) with Prakrit *-aḍī* <*-aḍī* (as O.Ind. RV *nadā-* ‘reed’, RV, AV *naḍā-*, later *naḍa-* and BS *naṭa-*; and *\*argada-* ‘enclosing bar’ > *argaḍa-*, *argaḷa-*); Av. *yaona-* ‘place of movement’, O.Ind. *yoni-* (s.v. *gyūna-* ‘way’). For *baga-* O.Pers. *baga-* (glossed by Akkad. *ilu* ‘god’) is Av. *baya-* ‘distributor’, Parsi-Sanskrit *vibhaktar-*, Sogd. Bud. *βγ-* rendering BS *deva-*, plur. *βγ’yst*, gen. plur. *βγ’n*, *βγ’yst’n* ‘paradise’, *βγδ’n* ‘altar’, *βγp’wr* ‘prince’, M.Parth.T. *bg*, plur. *bg’n*, adjective *bg’nyg*, abstract *bgyft*; *bgpwhr* ‘son of a god’; M.Pers.T. *by*, plur. *b’n*, adjective *by’nyg*, Zor.P. *bg*, DkM 413·9 *im bay* ‘this god’ = ‘his present majesty’; Turkish lw *bāg*, with suffix *bāgrāk*, as proper name (of the

same man) II 89·61 *begarakā*, II 90·69 *begarā*, II 89·56 *berakā*, II 84·18 *bagarakā*; in Manichaica *bāgrāk* in a name *t(ā)ngrim alpim bāgrākim*. To verbal base *bag-* ‘to give or receive a share’. IE Pok. 107 *bhag-* O.Ind. *bhājati*, *bhaktā-*, *bhāga-* ‘good portion’, agent ‘distributor’ (as an *ādityā-*, see Mithraic Studies 1975, 8–9), Greek *φραγεῖν* ‘to eat’, O.Slav. *-bogū* ‘portion’, *bogatū* ‘rich’, *ubogū*, *nebogū* ‘poor’; *bogū* ‘god’. For verbal cognates see s.v. *būṣṣ-*: *būta-* ‘give’. The epithet *baga-* became also a substitute for *Miθra*. Hence the Kušān name *vaka-mihira*, and *vaga-mihira*. In the Armenian history of Agathangelos (594) in a well-known passage Grigor came to a Mithraic shrine: *gayr hasanēr i mihrakan meheann anouneal orduoyu Aramazdaj, i giulu zor Bagayarič koč’en ast part’euaren lezuoin* ‘he went, he came to the temple of Mihr, called son of Aramazd, in the village called Bagay-arič in the Parthian language’. In the Sogdian phrase of the marriage contract (quoted s.v. *ysamtha-* ‘payment’) *Zkn βγγ ZY Zkn mydr’ nβ’nty* ‘with the Baga-, even with Miθra’ (if indeed they are divine names and not simply ‘with the apportioning and the agreement’) the *ZY* = *at* (*t*) is identifying like Greek *καί* = Engl. ‘even’, not the ‘and’ of disjunction and addition, the other view was taken in BSOAS 28, 1965, 248 by W. B. Henning. Since the Aramaic *ZY* was the relative pronoun ‘which is...’ as in Zor. Pahlavi for *ī* (<*yat*>), the identifying meaning could arise from the original use. In *vūvayau*, *vūvayam* the *vv-*, *v-* is like *b* > *β* > *v-* in *vūḍa-* ‘covered’, *varga-* ‘fruit’, *vāta-* ‘become’, and for *-ūy-* see *būṣṣ-*, *būta-* ‘give’ <*\*baxš-*, *baxta-*, *būṣṣātā-* ‘stairs’, *pūḥēitā* ‘binds on’; hence *baga-* > *\*bava-* > *\*būva-*, *vvū-*.

The Parthian word is *-arič*, *-arīnč*, *-arīnč* (modern *-erīč*) of which the *-a-* may be the conjunct vowel *-a-* of a compound. If one accepts basic *-arič* it could derive from *\*āranīči-* as ‘a place of ritual performances’; if one accepts *-rič* the initial can represent older Parthian *r-* (as *īam* ‘people’), then the source could be base *rai-*: *rī-* in Let. *rītus* (*-u-*stem) ‘ritual act’, loc. *rītē* (to *rīt-*); IE Pok. 60 *ar-*: *r-* ‘to fit’, Av. *ratu-* ‘fixed time’, *raθwya-*, ‘for ritual action’ Zor.P. *raspik* ‘ritual official’. This *-rič* <*\*rī-či-* could thus indicate ‘place of religious practice’, and so mean ‘temple’. Bagayarič and the various other places named by this second component would all be originally cult sites. As already pointed out by H. Hübschmann O.Pers. base *yad-* (Av. *yaz-*) is excluded by the *-r-*, not *-r-* (from *-δ-* <*-d-*); and a Parthian word does not contain *yad-* <*yaz-*.

**vūṣṣotte** ‘he descended’, Z 22·187 *ttrāmu vūṣṣotte hamtsa gyastyau vara gyastuwg ṣṭānā, samu kho purra hambada ṣṣīve astā ggarā vīri nāhuṣdā* ‘so he sped down with the *deva*-gods from among the devas there, as the moon, full, descends upon the western mountain (BS *asta-*) at night’. Preverb *vū-* <*ava-* and base *xšaub-*, with *-otta-* like *ārotta-*, *pārotta-* to *ārūh-*, *patārāh-*. To IE *kseu-* or *kseu-* (see s.v. *ṣun-*), beside IE Pok. 954 *skeu-*, *skeu-* ‘to speed’, 955 *skeub(h)-*, and (s)*keup-* in Zor.P. *kōpēn* <*\*(s)kau-panya-* ‘sling (weapon)’). See *vū-* in *vūmūta-*.

**ve** ‘at, on’, older *vāte*, v 93, 32r6 <*ba*>*jāṣṣu vāte dahiño ttam-cchatā ve dahiño ysvai vāte da(hūnu)*||| ‘at a <manly>

sound, at a manly body (and) skin, at a manly taste, at a manly. . .'; v 250·794 *marañā ve suhāva ysaṁthā nāsti* 'at death he takes birth in Sukhāvati; N 69·2 |||*setu śsāru hira vetune viṣte* = v 117, 66v7 *rre dātāna gratośśāte u kṣīru śsāra hāra vātā viṣtātā, tta kṣīruva wysnaura śsāryau karanyau śśādye, u puṇyau śā rre vāstātā* 'the king by dharma-doctrine rules and he places the land on good things; so the king places the people of the land on good actions, goodness and merits', BS *dharmeṇa śāsyaṭe rāṣṭraṁ sukṛte sthāpyate janam* ('by dharma-doctrine the realm is ruled; in good action the people is placed'). Here *vetune* = *vātā* 'upon'; I 257, 3b3 |||*ve haiṣṭmi* 'I send upon. . .'; III 83·23 *biśā dīśā ve* 'in every direction'; N 75·25 *jsṁe vajsāmatu ve hvanai pahamgg-|||* 'became associated with the treatise on the science of life', BS *āyur-vaidya-śāstrena samanvāgato babhūva*; ibid. 29 *aysu biśū ve āvuḡ kaṁ, BS *sarvatra grāma-nagara-. . . upasamkramiṣyāmi* 'I go everywhere in villages, cities. . .'.  
**ve** 'and', Sid. 13v5-14r1 *drāma ttīma ve gūra* 'pomegranate seed and grapes', Tib. *bal-pohi sehu dan, rgun dan*. See *u, va*.  
**vei** 'on', = *vāte*, Z 2.129 *samu kho hani ggaru vei jsāni* 'just like a blind man walking on a mountain'; Z 22·106 *mulśdu yanu maha vei balysa* 'do mercy upon us, Buddha'.  
**vei** 'been', participle to *vā-*, *vāta-* < \**būta-*, Z 23·22 *ku ne marata balysā ni vei stā* 'where the Buddha has not been here'; III 69·96 *cu ṣṭāṁ ve kuṇṇsa ttīma* 'which was sesame seed', so, not from \**vapati* 'scatters' proposed BSOAS 10, 1940, 584.  
**vai** 'for him', from *va* 'for' with *yi*, from old *vaska*, hence *vai* = *vaskai*, Sid. 8r2-3 *ḥāme vaskai krra tcairai* 'treatment must be made for his protection', Tib. *bsruḡ-bahi ḥo-ga byaho*, corresponding to Sid. 125r3 *āstaṁ vī vai anahāroṣṭā hīya krra tceraī* 'previously for him the treatment by fasting (BS *anāhāra-*) must be made', Tib. *thogmar smyuoḡ-bahi ḥo-ga byas-la* (*smyuoḡ* 'to fast'). The same translation 'for him' suits elsewhere, Sid. 107v2-3 *wī vai haniṣṭmā* 'wits fail for him (he becomes despondent)', Tib. *sgyid lug-pa* (= BS Mahāvīyutpatti 7272 *viṣaṇṇa-mānasa-*); Sid. 7v1 *vyaysaṁ vai himāte* 'misery may occur for him', BS *vyasana-*, Tib. *sdug-bsnal-bar gyur-tam*; Sid. 145v3 *tcem vai hemnai hame* 'his eye becomes red', Tib. *miḡ dmar-ziḡ*; K 145 3r4 *vai au byāśāma hamai* 'for him an opening occurs'. See *vaska*.  
**vekṣottai** 'you scattered', JS 34r2-3 *vekṣottai dāṁ vaṇa saṁ khu kṣuma ne mīde* 'you scattered grains now so that he does not die of hunger'. See *kṣautte*, *kṣāv-*, to base *xśaub-*. IE Pok. 625 *kseubh-*, 954-5 *skeu-*.  
**vecūlyāma** 'walking', K 144, 1v2 *hamḍrrawysya tsūma u śamḍya vecūlyāma* 'moving in the sky and walking on the ground', translation, Studies in Esoteric Buddhism and Tantrism, Koyasan, 1965, 30. For *-ūl-* see also *hamjśūl-* 'to set alight, kindle'. Oss. D. *curd*, *curt* 'swift', I. *cyrd* attests *čur-* of 'movement'; *curt bādā* 'sit ready' (Pam. 2·71). The source may be *čar-ū-* > *čur-* or *čau-*: *čū-* with *-r-* but not to base *čyau-* 'go', since Khotan Saka has *ts-* < *čy-*, while Ossetic has *c-* for both *č-* and *čy-*.  
**vejala** 'in detail (?)', II 19·43 written vertically at the*

beginning of the stories, possibly the same as Prakrit Ardhamāgadhī and Mahārāṣṭrī *pejjāla*, BS *peyalam eṣa* 'this is the story in brief'.

**vaijalaka** 'small; boy', see s.v. *vimjilaka-*.

**vejāṇāka** (possibly *vejsāṇāka*) 'showing', causative to *vijsās-* 'see', Manj. 206 *ttu ālaba u ttīma vejāṇāka* 'shower of the *ālambana-* cause and seed' (BS *ālambana-*, third of the four *pratyaya-* 'causes'). See *vajsās-*, *vijsās-* 'to see' causative *-āñ-*.

**veṁja** 'young; prince', II 50·52 *bārai khacai u veṁja haukām hīyai pūra śvakale, u saḡadāysa* 'the rider (chevalier?) Khacai and Śvakale and Saṁgadāysa, sons of the princes (?)'. See ibid. 49 *hau śvaikale* 'Lord Śvaikale'. For Chinese *hau* (K 79·1) see s.v. *hauka-*. With suffix *-laka-*, *vimjilaka-* 'boy'. The name *khacai*, see also II 49·1·11 *khace*.

**vettā** 'young ones (?)', II 49·15-6 *sām-sū hīya vettā biṇḍā muṣḍā pastem byaude* 'you have deigned to find favour upon the children (?) of the *sām-sū*'. Note II 117·129 *hvū: śymme, mistā sām-sū*, translated BSOAS 30, 1967, 95, note 101, the Chinese *ṣang-ṣu* from older *śiang-śwo* (K 856·1; 1187·17) 'superior secretary'. For the base see *vi-* of *vilaka-* 'small' (> *valaka-* 'children'), *vīyau* voc. sing. 'son' (BS *he putra*), *vimjilaka-* (and variants) 'young one, boy, prince'. Hence \**vayataka-* > \**vaitta-* (see also *vaittaka-*, *vailaka-*) > *vettaa-*, plural *vettā*. The previous line 14 has *viñe* 'young ones' from \**vi-nya-*.

**vetune** 'at', N 69·2 variant to *vātā*, see s.v. *ve*.

**vena** 'without' (see *vina*), *venā*, *vene*, *vaina*, *vainā*, *vainau*, K 60, 38v1 *vena akṣarām* 'without marks', Manj. 345 *vaina aysmva* 'without mind', Manj. 305 *venā gūchāme* 'without escape', Manj. 380-1 *vainā paṣṭāme hiṣcye* 'without origination, coming'; Manj. 302 *vene akṣara*; K 111·352 *vainau dyāme* 'without seeing', note ibid. 351 *dy(ā)me jsa*.

**vema** 'in the sea', loc. sing. to *vāma-*, loc. sing. also *viṁma* (*-im-* = *-e-*).

**veysaṇa** 'expanses, ranges', second component K 100·273-4 *tta tta khu mahābala paravāle ca gara-veysaṇa ysini pastai nāve* 'so, like Mahābala protector (BS *paripālaka-*) who deigned to take in his charge the mountain ranges' (translated BSOAS 10, 1942, 893), the following protectors are *devatā-* deities in mountain-ranges (*gara-kūva-*) fountains, pools and rivers. Hence *veysaṇa* plural to *veysa-* from *vaz-* 'to be expanded'; not connected with *vaz-* 'to flow', in Śuṇī *wāz-: wixt* 'to swim', Yazg. *waz-*, *wex-: wext* 'bathe, wash', N.Pers. *āvāzah* 'swamp', Sogd. Bud. ''w'zh 'lake' (TPS 1945,4). There is a Buddhist *sūtra*-text named Ārya-mahābala-mahāyāna-sūtra (ed. F. A. Bischoff, 1956).

**vairyai** 'space between, interval', II 104·71-2 *auṣṭinām vairyai* (gen. or loc. sing.) 'in the interval of the lips', parallel to BS *oṣṭha-puta-* (see *kuṣṭha-*, BS *puta-* 'hollow'), from \**varyā-* 'enclosure (?)', base *var-* 'to enclose', see s.v. *vara* 'courtyard'.

**vailaka** 'young', K 34·64 *vailaka śā strriyā* 'one young woman', = K 25·114 *vattaka jiska* 'young girl', = K 17·177 *vaka jiska*. See s.v. *vilaka-*.

**-vaiṣkeṣṭa** 'distinct', K 145, 3r3-4 *tti avaiṣkeṣṭa ṣṭāre* 'these are indistinguishable', K 61, 39r2 *vasva avaiṣkeṣṭa*

- lakṣaṇa* 'pure unseparated marks', from base *pāṣkal-*, *piṣkista-* (note *-sk-*, not *-sk-*).
- veśārā** 'rolling', JS 9v2 *āci-veśārā* 'rolling in flames' (*āci* < BS *arcis-*). From *\*vr̥tsa-* and *-āra-* suffix (or second component *-kāra-*), see *vīsa*, *vīsārai*, *navīsa*, *beīsa-* from *vart-* 'turn', as *ges-* from *gart-*, *\*gr̥tsa-*.
- veselake** 'mark on forehead', JS 33v3 *haṃdr̥rānje besā veselake* 'marks on the forehead'; JS 28r4 *veselakye kheḍe* 'like forehead-marks', like BS *tilaka-*; I 139, 46v5 *vasalaka tcerā ttera baidā* 'marks must be made on the forehead', BS *kāka-padaṃ mūr̥dhan* ('crow's foot, mark'). From base *sard-* 'to smear', see s.v. *vasalaka-*.
- vaistā** 'fatigued', II 116:40 *tī jsā va aula vaistā tsvai* 'then also there the camel became tired'. See *vāstāta-*.
- vau** 'good, welfare', II 115:28 *sau mīrai vau vāsa bema* 'profit, kindness, good, desires, fortune'; II 115:26 *ysāra salī vau tta sa śaikyara hamāvai* 'for a thousand years may welfare so precisely be better'; from *vahu-*, O.Pers. *vahu-*, Av. *vohu*, *vāhu*, Zor.P. *vēh* 'better' (*vahya-*) *vēhūk* 'good', N.Pers. *bih*, *bihtar* 'better', M.Pers.T. *why*, 'better', *why-kwnyšn* 'good act', M.Parth.T. *whyg'r* 'helpful'. IE Pok. 1174-5 *uesu-*, O.Ind. *vāsu*, Celtic Gaul *uesu-*, O.Slav. *veselū* 'joyful', Luwian (cuneiform and hieroglyphic) *wašu*.
- vauñāṃde** 'remove', SuvP. 66v4 3 plur. conjunctive, *karma-kleśjje rīme, vauñāṃde maṃ biśā bgysa* 'may all the Buddhas for me carry away the filth of the *kleśa*-afflictions of the *karma*-actions', BS *kleśa-karma-malaṃ mahyaṃ vāhayantu tathāgatāh*, Tib. *bdag-gi ṅon-mons las-rnams-kyi dri-ma de-bz̄in-gs̄egs-pas śol* (*bśol* 'remove'). From *vūñ-* < *\*ava-nay-* 'conduct down', see cognates s.v. *ānāña-* (II 41:9). See also s.v. *vaunīha* 'opportunity, Rather than to *vāñ-* 'toss'.
- vauḍā** 'devotion', Bcd 45r2 *ṣā deśana bhadrā-ciryā vauḍā hauva* 'this confession (BS *deśanā*) is the power of devotion to the good course' (BS *bhadrā-caryā*), parallel to BS *bhadrā-carī-adhimukti-balena* (§ vii); Bcd 54v2 *pvākā hve cankai ji hā vauḍā ysyāte* 'the listening man however much devotion may be produced for him', BS *śrutva sakrj janayed adhimuktīm*. For *adhimukti-*, *vama-sāmata* is used in v 336, 35r3, *vamas-* 'to realize'. In *vauḍā*, *vau-* from older *vū-* *\*ava-* (see *vūmūta-*) would give *\*vūr-* with participle *vūda-* (see s.v. *rauḍa-*); the final *-ā* may have replaced either *-tāti-* or *-āka-*. The base *var-* 'wish, be willing (IE *uel-*) would allow the meaning 'choice, inclination', but the base *var-* 'assert one's will' (IE *uer-*) would suit rather 'conviction, devotion'. An alternative would see in *vau-* older *vā-u-* which would suit the reduplicated *vā-var-* (IE *uer-*) 'to assert, convince', intransitive 'be convinced, believe'. This *var-* (IE *uer-*) is confused with *var-* (IE *uel-*) in C. Bartholomae, *Altiranisches Wörterbuch*. The reduplicated *vā-var-* occurs in Yasna 47:6 *vāurāite*, Yasna 31:3 *vāurayā*, and many later forms Zor.P. *vāvar*, *vāvarikān*, *vāvarih*, *avāvarih*, M.Parth.T. *w'wryg*, Armen. lw *an-vauer* 'untrustworthy', N.Pers. *bāvar* 'belief', see *Mithraic Studies* 1975, 14. A connexion is also proposed with Oss. D. *bālvurd* (W. B. Henning, *Memorial Volume*, 1970, 22-3). See also *šver-* 'tell'.
- votā** 'faint, giddy', Z 7:26 *indriye nvāte duṣpātāñā votā hve* 'senses depressed, weak, faint the man'. To *vays-* 'to faint', in form like *bgta-* 'enveloped', BS *pratyava-naddha-*. Hence *vōta-* *\*ava-šauta-* or *\*ava-šauxta-* to IE *seu-*, *seuk-*, in Lit. *sūkti* to turn', see s.v. *vəus-*.
- vautta** 'successful', III 127:21 *phar(ā)ka bāda phar(ā)ka salī vautta sa śaikyāra hamāvai* 'may (the elder, *sthaira*, BS *sthavira-*) for a long time, for many years become better in success'. From *\*ava-āfta-* 'fully having reached'. See *autta-*.
- vaunā** 'woven stuff', II 61, b 4 *u nvadāvaunā auramūsa paṣsa* 'and five garments (*\*āvāra-mauxśa-*) of binding woven stuff (of medical list)'. From *\*nibandaka-vafna-* with *vauna-* < *\*vafna-* as *thauna-* < *\*tafna-* *\*θavana-*. Base *vaf-* 'to weave', Av. *ubdaēna-* 'of woven stuff', Zor.P. *wpšn* *\*vafīšn ī paśm* 'weaving of wool' (DkM 290:4), *pād-vāf* 'stocking' (ad Av. *āthravāna-*); Sogd. Man. *w'f-*, *wft-*, Chr. *zyrn-wfē qwrty* 'gold-woven shirt'; Yagn. *wof-*, *wofta*; N.Pers. *bāf-*, *bāft*; Yazg. *waf-*, *waft*, Waxī *ūf-*, Sarikolī *wof-*, *wift*; Pašto *ūdāl*, Orm. *γaf-*, Yidya *wāf-*, Sanglēcī *īf-*, Šuynī *wāf-*, Oss. *ūafun*, I. *ūafyn*, *ūāfton* 'to weave', *ūāft-*, *ūāvd-*, D. *ūāvd-*, D. *ūftinā*, I. *ūāfti* 'spool for weaving'. IE Pok. 1114-5 *uebh-*, O.Ind. *ubhmāti*, *umbhāti*, *unābdhi* 'string together', *ūr̥nā-vābhi-*, 'spider', Greek *ὄφρ* 'weaving', *ὄφαινω*, OHG *weban*, O.Engl. *wefan*, *webb*, Tokhara B *wāp-*, *wpelme* 'woven stuff'. With less specialized meaning 'to waver', O.Engl. *wafian*, O.Norse *wāfa*, Lit. *vebždū*, *vebždėti*.
- vaunīha** 'opportunity, chance, entry', K 97:177 *baidāṣṭa vaunīha na byehida*, = v 246, 11a1 *bidaṣṭa vāmmīha ni byehidā* 'they get no chance against him', BS *na... avatāraṃ lapsyante*; K 148:50 *tai jsām hā baidāṣṭa kṣṇaṃ mase rāśa vaunīha ni byehide* 'so upon him surely, even for a moment, they get no opportunity for control'; III 10, 19r3-4 (*vau*)*nīha byondādi* 'they found opportunity'; K 148:64 *rāśa vaunīha grau hamāve* 'opportunity for control may become hot'; dyadic III 83:22 *vāmmīha uvāśa* 'opportunity' (BS *avakāśa-*). From *\*vū-* with base *nai-:nī-* 'lead' (see s.v. *ānāña-*) or *\*vāu-* < *\*vāu-*.
- vəus-** 'to faint', Sid. 8v1 *vəusai* 'fainting', BS *mūr̥cchā*, Tib. *skyug-pa daw* (*skyug* 'vomit'); Sid. 134r3 *vəusai*, BS *mūr̥cchā*, Tib. *mi dran-zib*; I 169, 85r3 *viṃsiṃ* (*-iṃ = -au-*, *-iṃ = -ai*), BS *mūr̥cchā*; Sid. 133v4 *vəusamḍai hame*, Tib. *myos-pa* (*myos* 'mad, intoxicated'); JS 6r2 *vaña pittā vəusamḍai śamḍye bidā* 'now he falls fainting to the ground'. Participle *vōta-* 'fainting'. Present *vəus-* < *\*ava-šuxs-* (with secondary *-š-* as in *āṣṣimgyā-* 'pool'), participle *vōta-* < *\*ava-šauxta-* or *\*ava-šauta-*. See also *hūjātā* 'holds'. To IE *seuk-* in Lit. *sūkti* 'turn', O.Slav. O.Russ. *sūkati* 'draw together'. But Oss. D. *ūādzug*, I. *ūādzyg* 'unconscious, fainting', *ūādzyg-gond* 'mad', D. *ūādzāvārd*, I. *ūādzāvārd* 'confounded, rigid' cannot be connected.
- vya**, *vyata*, *ya* 'become', see *vā-*, *vāta-*.
- vya** 'would have been', Manj. 235 *paysānāka cī mare vya = Z 5:78 kau paysānākā vātāya* (*vātā* with *āya*) 'when (if) the knower were here'.
- vyach-** 1. 'be devoted, understand'; 2. 'finish, end', *vyich-*, *vyech-*, *vyac-*, *vach-*, preterite *vyachy-*, *vyach-* (by loss of *-y-* < *-ita-*), I. 'realize, devote oneself', III 27, 34a2-3 *cu vīna vysāne vīna satvā vīna pudgalā biśā hāra ttū nijsāda*

*vyachī śi buddhakaṣṭrā-vyūha nāṣphāñe* 'he who so realizes all *dharmā*-elements to be without self, without a being, without an individual, he produces the display (BS *vyūha*-) of the *Buddha-kṣetras*', BS *yaḥ subhūte bodhisattvo nīrātmāno dharmā ity adhimucyate, kṣetra-vyūhān nīspādayiṣyāmi*; III 28, 40b1 *bgysūñā-vūysaina harbiṣū dharmā vyachāñā* 'by the bodhisattva all *dharmā*-elements must be realized', BS *sarva-dharmā jñātavyā draṣṭavyā adhimokṭavyāḥ*; II 5·69 *vyachara baiysūsta* 'may you (plural) realize bodhi-knowledge'; II 5·72 *vyachāva jsām beysūsta* 'may you realize bodhi-knowledge'; K 59, 33v4 *vyachi yūdā idā*; K 61, 39r4 *vyache yūdā idā*; Manj. 300 *dharmadhātu vyacha* 'he realizes the *dharmā-dhātu* (cosmos of the *dharmā*-elements)'; 3 plur. Manj. 142-3 *tta tta vyach(i)da harbaśa dharmā tt(u)sā* 'so they realize all *dharmā*-elements to be empty'; K 112·375 *butte ā vyachai* 'understands or realizes'; K 151·35 *aysā vyachīmēm (-ēm = -e) raṣṭyīm (-īm = -e), vasvā dāya prrara* 'may I realize the right pure nature of the *dharmā*-doctrine'; K 50·5·1 *vyachīme dasau bhūmā* 'may I realize the ten stages' (BS *bhūmi*-), Manj. 351 *vyachai tvā dāya kṣānta* 'may he realize this *dharmā-kṣānti*- (readiness)'; Manj. 320 *sa vasva vyachīda prrara* 'may they realize the pure nature' (=BS *svabhāva*-); 2 sing. K 136·862-3 *thu... rraṣṭa sarva-dharmā vyachyai* 'may you realize... rightly in all-elements' (=loc. plur. *-vā*); participle, K 138·932 *vyachata-sarvadharmām gyastānā bgysānā* 'of those having realized all *dharmā*-elements, the *deva* Buddhas'; K 150·27 *vyachava-dāva gyasta beṃyṣā hamīdi* 'the *deva* Buddhas having realized the *dharmā*-doctrine together'; K 137·906-7 *vyacha-sarva dharmā*; JS 39v4 *baiysūstā vyichīme* 'may I realize bodhi-knowledge'; v 324·162 (*with-c-*) *samāhām vyac(ā)ka āsarī* 'the teacher (BS *ācārya*-) realizing *samādhāna*-trance'; II 106·145 *narvāṇva śarā vyachāmdā* 'they realized the joy (=BS *śrī*) of nirvāṇa'; Bcd 56r3 *aysī vyachīmi kuśala carya uvāra* 'may I realize it, the good exalted course', BS *nāmayamī vara-bhadra-carīye*. The second meaning 'cease', triadic II 103·54 *vyachāmai paravarttāmai* (BS *parivartaya*-) *naṣāma* 'cessation, change, quiescence', III 45·11 *vyachīyai paravarttayai*; K 143·1060 *pīla akāla-marañai vyachāme parivarttāme vīra tsmde* 'may the calamities (BS *piḍā*) (and) untimely deaths (BS *akāla*-) go to cessation, change for him'; JS 2v1 *vyachīme kṣīra āchā pīle* 'may diseases, calamities (BS *piḍā*) cease in the land'; v 252·843 *jsīnai huṣīye pīlai vyachīme* 'may life advance for him, may calamities cease for him'; K 93·90 *jsīnai huṣī pīlai vyechīde*; K 52·7·10 *vyachīde harbaśā pīle, upadravi* (BS *upadrava*-) *āchā kṣṭye* 'may all calamities cease, troubles, diseases, sorrows'. From base *vyax-* (that is, *vyakh-*) palatalized to *vyach-* 'to come to, reach', glossed by BS *adhi-mok-*, 'come to realization' and 'to come to an end', to Av. *vyax-* in *vyāxa-*, *vyāxna-*, *vyāxana-*, *vyāxman-* (variant *vyāxman-*) 'place of coming to, encounter, (hostile) meeting', in a context with *arāza-*, glossed Zor.P. *artik* 'attack' and *kārēčār* 'battlefield'; the Zor.P. gloss is *hanjaman* 'coming together'; Av. adjective, *vyāxainya-*, Zor.P. *hanjamanik*; from *ham-gam-* came also Zor.P. *hangām* 'end'. A connexion with the specialized sense 'to be contained' of *vyak-:vik-* Zor.P. *vinč-*, N.Pers.

*gunj-*, Šuynī *wiz-:wisd* (\**viča-*) can be sustained, with the *-kh-* beside *-k-*, to O.Ind. *vyak-:vik-*, *vyācas-* from IE *uei-k- uei-ek- uei-ekh-*. See, s.v. *bijs-*.

**vyata**, see *vāte*, *vya*, *ya* 'become'.

**vyattaive** 'has practised', III 41·41 *ca baśdai jūhaujara vyattaive panūḍai* 'who every day has practised love-making sins', = III 48·72-3 *ca ma ṣṭām jūhāmjara vyātteva panūḍai* 'who here indeed has every day practised as maker of love', = III 39·51-2 *ca ma ṣṭām jūhaujiri vyattive panūḍai*. Rather a loan-word Pali *vyatta-* (BS *vyakta-*) with *-ev-* < *-āpaya-* (see *kṣamev-*, *samev-*, *samautta-*, BS *samarapaya-*), *vyattev-* 'to experience (by practice)'.

**vyim i**, see *vāta-*, *vā-*.

**vye**, *vyem*, *yem* 'I was', see *vā-*, *vāta-*.

**vyo**, optative (irrealis) *hūde vyo* 'had been given', see *vā-*.

**vyauca** 'help', II 2·19 *hamdarām jsām vyaucā yanīdā* 'they help the others', from *abi-āfci-*, see *avyauca-*, *pyauca-*.

**vrasta-** 'coloured dark', Sid. 105r4 *svivai cha-vrrasti hamāre* 'his lungs become darkened', BS *kṣaya-asita-* 'black with phthisis', Tib. *glo hgrams-pa dan* 'the lungs inflamed'. From base \**brad-:brasta-* (*b-* > *v-* as second component) to IE Pok. 157 *blendh-*, O.Ind. *bradhna-* 'reddish', med. Lat. *blundus* 'blonde'.

**-vrahauni**, see *prahona-* 'dress'.

**vrriś-** 'put on, wear', III 12, 21v5-22r1 *cu anūda vrriśe satā śśūvarebistā jūna dā(ra)ñā hvañā* '(by him) who puts on (the thread), uncovered, 121 times the formula must be recited'. The word *anūda* has two meanings 1. 'not grown' up, 2. 'not covered'. See *havrris-* 'put on', base *vark-*, Av. *vark-*, *aipi-vark-* 'put on clothes', *frā-vark-* 'take off clothes'. IE Pok. 1145 *uelk-* 'draw', Lit. *velkū*, *vilkti*, O.Slav. *vlěko* 'draw', Greek *ἄλωξ*, *ἄλοξ*, *ἄλωξ* 'furrow'. Hence \**vrxs-* > *vrīs-*, see *hamgrīs-*; *vrriśa-*.

**vrriśa-** 'clothes (?)', loc. plur. v 218·22·1 *vrriśvā -ā|||*; v 262, 2a1 *vrīsvog nāsā gārttu* 'share in clothes bought' (dialectal). Possibly from *uḷk-* \**vrxs-* > *vrriś-*, see *vrriś-* 'to wear clothes' with *-rīs-* inchoative as to base in *-ark-* and *-arg-*; as *hamggarga-* 'assembly', *hamgrīs-* to *hamggalj-* 'gather'.

**śa-** 'one', first component, K 73·33 *śa-nauhyānā himi dīva vyachi biś(ā) darmā prrara* 'of the concentrated ones he becomes a *devatā*-deity, he penetrates to the nature of all *dharmā*-elements' (translation Buddhist Studies... Horner 16). See *śau-nauha-*, and s.v. *śśau* 'one'; adjective *śajsā* 'single'.

**śā** 'second', K 26·132, = K 18·201 *śera* = K 35·81 *śeri*; as first component K 97·184-5 *śga-nauhye*, = v 246, 11b2 *śi-nauhyā* 'double-pointedness, doubt', BS *kānkṣā* or *vicitsā* in variant phrase *śi-nauhyā ā aśadī* and *aśadī ā śga-nauhye*, BS *kānkṣā*... *vicitsā*. See *śāta-* < \**duita-*, *śgñā* and *śē*.

**śśa-**, *śa-*, *śi-*, preverb, Z 21·12 *śśāre jāte śśakṣautte, pārsti* 'they lie destroyed, tossed about, shaken'; II 99·196 *śaphīḍa* 'distracted', II 90·70 *bāḍa-śīpherā* (plur.) 'distracting the land'; III 69·20 *śatcampā* 'distracted'. Possibly from *adi-ā-*, with *śśa-*, unvoiced from \**śā-*, see also *śśau* and *śśuvātā*.

**śśakara-** 'sugar', K 8a1 *mākṣī u śśakarā u rrīysū u namve hīvī raysā* 'honey and sugar and rice and salt taste';

- Sid. 100v2-3 *śakara kūṭānā* 'sugar is to be pounded', Sid. 124v3-4 *śikarā ūci jsa* 'with sugar water', BS *sitā-ambunā*, Tib. *kha-ra chu*; Sid. 134v5 *śekarā*, BS *sitā*, Tib. *kha-ra* adjective, II 75·56 *śakarīnai*. From Prakrit of BS *śarkarā*-, Sogd. Bud. *škry*, Uigur Turk. *šākār*, Zor.P. and N.Pers. *šakar*.
- śakalaka** 'good', III 127·14-5 *hayū śakalaka-śaumai brraura ṅāhaluā khamadai* 'friend, of fine countenance, happy, reverent, laughing'; III 127·17 *śadya śakalaka-padī āṣī* 'with faith, on a good course, noble one' (monk, BS *ārya*-). See *śirka*-.
- śśaksautte** 'tossed about', Z 21·11-2 *ggūne...śśaksautte* 'hairs tossed up', see *śśa*-, and *ḷṣotta*-.
- śāginai** 'belonging to the śaga-', II 60·27 *u śe āśana-śadā damarāśīnai maistā kaimeja śau u daidā āśana-śadā śāginai maistā kaimejā śau* 'and secondly one large covering with blue ground for the *dharma-rājika-stūpa* (monument of the king of the *dharma*-doctrine), and thirdly one large covering with blue ground for the *śaga*- (part of the building)'. Elsewhere *śśamga*- is from the Prakrit to BS *śankha*- 'couch; bone of forehead'. See SDTV 16.
- śacara** 'seductrix', III 38·45 *jasta bḡysa ttadī śacara gū yanīda* 'deva Buddhas alone can escape the seducer', = III 48·67 *gyasta bḡysa ttadī śacāra gū yanīdā*. From base *śak*-, *śacara*- from \**śaca-kara*-, as *būsara*- 'jester', *ḷḷayara*- 'magician', for -c- note also *khaca* 'food' from *xad*-. Possibly with ś- preserved to IE Pok. 522-3 *kāk*- 'jump', Greek κηκίς, κῶκίς 'anything gushing out, ooze', Lit. *śōkti* 'spring, dance', Celtic Welsh *caseg* 'mare' (\**kank-stika*-), O.Engl. *hengest* (\**hangista*-), O.Norse *hestr* 'horse'. Hence \**śakači*- > \**śacā*-.
- śaci**- 'a kind of silk cloth', plur. *śaca*, older *śamcī*, II 14b4 *drai chā śamcī 200 mūri* 'three feet of *śamcī* cloth, 200 *mūrā*-coins'; II 59·3 *u śaca-prraiysge bira śā* 'and one dress with silk covering'; II 60·11; 12 *śaci*; II 124·10 *thauna śaci jsa kaumade* 'trousers from silk cloth', see SDTV 8; 15. Chinese *sien-tṣi* < *sian-tṣie* (K 799·1; 1217·1 and 1212·1 *tṣi* < *tṣie*); see E. G. Pulleyblank, AM, n.s., 9, 1962, 230, and Acta orientalia 30, 1966, 34. Unpublished *śacu* in a Saṃghāṭa text. Inflection -ī < -ya-, plural -a < yā-, with -y- absent after the -c-. Loan-word in Chinese; if Iranian it could be traced to *ken*- beside *ken*- 'to cover' (see s.v. *kaṃgā*-).
- śajsā** 'single', I 145, 54r3 *śajsām paijvām gvahaiye* 'pain in single breasts', BS *pakṣihata*- 'hemiplegia'; II 2·32 *śajsāvā prravajā nādā* 'they undertook solitary asceticism' (BS *pravajyā*), see SDTV 25. From *śa*- 'one' with suffix -*čāva*- or -*ḷḷava*-, or with -*āka*-).
- śaḷe** 'goodness', K 52·7·5 *cu yuḷi pha śaḷe wvāre* 'who did much exalted good', see *śśaḷe*, *śidi*, *śalai*, and adjective *śśāra*-.
- śattana**- 'of white skin (?)', III 37·22 *tta khu śattanvā pāyvā*, = III 35·26-7 *tta khu śattanvā pāyvā*, = K III 46·39-40 *tta khu śittanvā pāyvā* 'in the white-skinned legs'. See Z 22·154 *śśattana*-. Possibly *śita*- 'white', *ttani* 'skin', from *śūita*- (O.Ind. *śiti*-) to IE Pok. 628-9 (see *śśiya*-).
- śatcāmpa** 'distressed', III 69·20 *natca-uṅa hamya śatcāmpa* 'they became senseless, distraught'; III 38·31 *gege tsīda bahyau brrīye jsa śatcāmpa* 'they go among the trees in the sky (BS *gagana*-), distracted with love'; I 187, 105v3 *aysmyāja śatcāmpa* 'disturbed in mind', BS *manasā śamśriṣṭa*-. See *tcāmp*-, *tcīph*-, with preverb *śa*-.
- śadā** 'ground', K 97·198 *śadā u daṣg* (= v 246, 13a1 *diṣg*) 'ground and region', BS *prthivī-pradeśaḥ*; oblique *śade*, Manj. 29 *śade hīvī bhāga* 'the element earth'; allative III 69·81 *vahaiṣṭa hā śadyāṣṭā tti* 'then he descended to the ground'. See *śśandā*.
- śadāva** 'beneficent', for \**śamdāva*, II 102·30 *śadāva-ttīśa* 'with beneficent (?) splendour' (BS *tejas*-), see SDTV 67. Possibly K 148·62-3 *saddharma ttā dāra-vasthu ī śāṣg pajsamaḷa śade raysa sarbī satvām haura hadāra pīṅa pyālyai hūṣa tside* 'the good *dharma*-doctrine may it be long-lasting, may the honoured beneficent (?) sap (BS *rasa*-) rise, may the favour (dyadic), prosperity (dyadic) increase', = K 100·282-3 *śade ma raysa sarabī satvāma hāmra hadāra pīsa pyālye huṣa tside* (*satvāma* = *satvāna*); Z 12·16 *ttu śśandau tṣuṅo ku pratābimbā balysi* 'it is necessary to go to the (beneficent) place, where are the Buddha's images' (BS *prati-bimba*-). Here and in *śśandrā-mata* (rendering BS *śrī* 'fortune') the archaic religious \**śūanta*- (Av. *spanta*-) is preserved; see s.v. *śśandā*.
- śana** 'group of dwellers', Manj. 444 *gumattira b(ṛ)sa śana jsa js(ṛ)na hūṣa ttseya* 'with the inhabitants living in Gumattira (I share, *habrrihū*); may life increase'. A collective noun, uncertain, but possibly \**śyana*- > *śana*- to *xš*- palatalized ś- to *ḷḷsira*- 'country, city', Av. *śōiθra*-, to IE Pok. 626 *ḷḷpei*-, see s.v. *ḷḷsira*-. Note also N.Pers. *āśyānah* 'nest'. For ś- < śy- see also s.v. *śśāvānā* 'mustard seed', Sogd. Bud. *śywsṣp-dn*. (In v 312·11 *ṣi khu mahāsā-[īdi]śana ka va|||*.)
- śamdamā**, II 89·51 'south of the mountains', Chinese *śan-nan* < *śan-nām* (K 849·1; 650·1) with NW dialect *nd*-, see KT IV 178.
- śśandā** 'earth, ground, piece of ground, place', v 341, 80v6 *māju dvīnu hvogmdānu hīvya śandā ne vāta štā* 'of us two men there has been no piece of ground our own', BS G 37, 75 bis baz-3 *asmākam na kim cit prthivī-pradeśaḥ samvidyate*; v 222·19·7 *tvā śamdā paratī* 'he sold that land'; K 67·157 *śamdā u āśā* 'earth and sky' (BS *ākāśa*-); III 72·158-9 *birīysya śamdā mista* 'the great earth shook', K 42·120 *hīya ysāta śamdā* 'his own land of birth'; v 69, 8r2 *ysānu śando vāstāte* 'he set knees on the ground', BS G 37, 11a5 *jānu-maṅḷalam prthivīyām pratiṣṭhāpya*; v 332, 24v2-3 *hamtsa sumīrāna garna u śamdye jsa* 'with Sumeru mountain and the earth', BS G 37, 21b4 *sa-sumerusa-prthivī-pradeśam*; SuvO. 56v2 *śśandau vātā jsānā* 'moving on the earth', BS *prthivī-gatāni*; SuvO. 55v5 *kāmo śśando ye* 'in what place he was', BS *yatra... prthivī-pradeśe*; Z 24·414 *pani śando* 'every place'; III 15·43 *hāysai śamdā āṅai hīme* 'at a distant place for him trouble arises' (improving upon BSOS 8, 1937, 927); Z 12·16 *ttu śśando tṣuṅo ku pratābimbā balysi* 'it is necessary to go to the (beneficent?) place where are the Buddha's images' (BS *pratibimba*-); v 329, 13a3-4 *ḷḷirau śandā-ysamthū* 'the low earth-birth' (in the lower part of the earth), BS G 37, 10b7 *vinīpātam*; SuvO. 56r3 *odā vaśīringye śśamdye ḷḷye* 'up to the base of the *vajra*-diamantine earth', BS *vajramayam prthivī-talam upādāya*;

Z 22·128 *śśandā binamāte ttātā* 'the earth opens then', II 104·44 *śada ka binamīye*, = III 108·4 *śamḍa ka bināmāve* 'if the earth should open'. Adjective, SuvO. 24r7 *śśandemei ājāvāśā* 'earth serpent', BS *kṣity-uraga-*; compounds, II 60·25 *hainā-śadā* 'with red ground (of cloth)'; II 60·26 *āšana-śadā* 'with blue ground'. See below *śśandrāmata*. From \**śuantakā-* fem. adjective to \**śuanta-* 'beneficent, making to increase and prosper', Av. *spānta-*, Zor.P. *spand* (*amahraspand*), and translated *spēnāk* (to base *sau-* 'increase, have profit), West Iranian month name σονδαρα, Armen. lw *sandaramet*, *spandaramet*, Zor.P. *spandārmāt*, N.Pers. *isfandārmud*. IE Pok. 592-3 *keu-* 'swell', O.Ind. *śvāyati*, *śundā*, *śunā-*, *śavas-*, Greek κόοι 'holes', κοῖλος 'hollow', κύεω, κύριος; Lat. *cauius* 'hollow'; Lit. *śaumūs* 'active', *paśunė* 'strength'. For *śuanta-*, also O.Ind. *śvāntā-*, s.v. *śśandrāmata*.

**śamḍyāña** 'plant name, andropogon schoenanthus', Sid. 13v3 *śamḍyāña*, BS *bhūs-trṇa-*, Tib. *ske-éhe* (Jäschke Dictionary, 'black mustard'); II 85·22 *tcimña haṅga sūttā*, *śamḍyauña śīyi nimva* 'yeast, sour stuff, vinegar, śamḍyāña-', white salt'. Possibly translation of BS *bhūs-trṇa-* as 'earth plant', but the second syllable could contain *-dāna-*.

**śśandrāmata** 'Buddhist *devatā*-deity', BS *śrī* 'fortune', SuvO. 53v2, BS *śrī*, SuvO. 53v2 *śśandrāmata māstā gyastā* 'the great goddess Śśandrāmata', BS *śrīr mahādevī*; SuvO. 53r1 *śśamḍrāmata*; SuvO. 54r3 *śśandrāmato mištu gyastu*; SuvO. 54v7 *śśandremāte nasā haurāñā*, = I 255, 12v2 *śśamḍre)me nasu haurāñā* 'the portion of Śśandrāmata must be given', BS *śrīyā mahādevyā agra-bhāga-pratyamaśam dātavyam*. From \**śuantā ārmati-*, Av. *spānta ārmaitiś*, Zor.P. *spand(ā)rmāt zamīk* 'the earth', Sogd. Man. *z'yy spnd'rmt*, Chorasm. 'sbnd'rmd 'earth', Sogd. Calendar in Old Letters 'spnt'rmt, 'sp'nt'rmt, Man. *spnd'rmt, spnd'rmd*, N.Pers. *isfandārmud*. See Festschrift für Wilhelm Eilers, 1967, 136-43. Base *śyan-*, Av. *spanyah-*, *spanah-*, *spāništa-*, *spānta-*, see s.v. *śśandā*.

**śaphīḍa** 'disturbed', II 99·196 *ca jsā kama-cū bāḍa śa jsā śaphīḍa* 'what is the land of Kan-ṭṣou, that is indeed distracted'; to *śaphar-*, II 90·70 *bāḍa-śīpherā hvamḍā* 'men disturbing the land', with *āphār-*, *haphār-*.

**śśaysda-** 'snake', K 136·868 *maistyau śaysdyau* 'by great snakes', parallel BS *mahoraga-*; Z 19·59 *śśaysdā*, plur. Z 2·45 *śśaysde*; II 119·167 *śaysda salya* 'the Snake year' year 6 in the twelve animal cycle, gen. plur. K 143·1053 *mistyau śaysdāna rrumdyau jsa āysdaḍā hīme* 'is protected by kings of great snakes', Tib. *lto hphye chen-pohi dban-po thams-čad-kyis bsams-par gyurto*; the maxim of snake and rope, K 69·220-1 *śaysdā ttiña giskañi gvāna ttrāmāma dyāma ništi* 'there is not at all entrance (or) seeing of a snake in this rope'; III 74·199 *śaysdā hamye* 'became a snake'. Epithet replacing older word, from *syazd-* 'to creep', Av. Yasna 34·9 *syazdat yavat ahmat aurunā xrafstrā* 'withdraws as much as the wild *xrafstra*-creatures from us'; *siždra-* 'shy, shrinking away'; verbal *siždyā-* 'drive away; withdraw', M.Parth.T. *syzdyft* (*uḍ paḍ sizdāft* (*syazdāft*) *būḍ āgas ō sātān* 'and in trepidation appeared before Satan'); *syzdyn* (*hwyv wcn syzdyyv* 'their alarming voice'; *syzdyn z'ur'n* 'fearful powers'; *syzdyn pd čyhr̥g*; *pd syzdyft*) translated by 'overwhelming'

presumably more strictly 'repellent'. Tumšūq Saka 1·1. *śazdā sālye* 'in the Snake year'. From IE *kei-* 'beside' Pok. 538-9 *kei-* 'move', with increments *kj-es-d-*.

**śara-** 'good', *śśāra-*, Manj. 75 *śara dī kira* 'good, bad (= *dīra*) karma-acts'; Manj. 76 *śara asada* 'good, bad' (BS *asiddha-*). See *śśāra-*.

**śśaragga(ra)** 'auspicious', v 381, 2v1 *ttātā ttandrāmā śśaragga(ra)* 'such as these auspicious <signs>', BS *etāni nimittāni*. From *śśāra-kara-* (or *karaṇa-*). See also *śararaṇa-*.

**śararaṇa-** 'doing good', III 99·27 *śararaṇa satva pūñūdā, baiysūña-vūysā maista, harbīśa namasū nauda* 'to all the beneficent beings meritorious (BS *puṇya-vant-*) bodhisattvas, great ones, I bow down with reverence', III 52·87-8 *pūñūdā śarāraṇa pīsā kaḍāna-mittra namasū* 'I bow down to the meritorious beneficent teachers, kindly friends' (BS *kalyāṇa-mitra-*); K 47·1·5 *śarariṇa harbaiśā satva* 'all beneficent beings', K 146·4 *arahḡmḍa pūñūḍi śararaṇa satva* 'arhant-worthies meritorious beneficent beings'; III 98·24-5 *ci buri ysama-śamḍya yāva śiraraṇa satta puñāuda bayysūña-vūysā maista harbīśum namasum nauda* 'whoever are in the world as far as the beneficent beings meritorious bodhisattvas, great ones, to all of them I bow down with reverence'; = K 91·22-3 *cū būre ysamā-śadye yāva śarāṇa satva pūñūḍa beysūña-vūysā mista hārbaśe paśa jsa hātca* 'whoever are in the world as far as the beneficent beings meritorious great bodhisattvas all with the retinue'. Older form K 8 a6 *biśśām śśiraranām satvānā* 'of all beneficent beings'; JS 13r3 *śiraram mistā cu yai deva-riṣṡyā* 'the great beneficent one you who were a *deva-rṣi-* (god-sage)'. From *śśāra-* and *karana-* 'doing good'.

**śarā** 'fortune', see *śirā*, K 148·56 *śarā drūnā bemaña hamāve* 'may there be fortune, health, good luck'; K 148·58-9 *harbīśvā bāḍūā* (so) *śarā drūnā bāḡmañā hamāve* 'at all times may there be fortune, health, good luck'; Manj. 128-9 *śg būre mī śarā pačaḍna* 'all this now by way of fortune'. See *śirā*.

**śarāti** 'plant name, asparagus racemosa', v 180·17 *śarāti, gūra* 'asparagus, grapes'; Sid. 9v5 *śirāve*, BS *abhūru-*, Tib. *ñehu śin*; Sid. 18r3 *śirāve*, BS *abheru-*; Sid. 135v2 *śerāta*, BS *śatāvārī*. For the form note *banāte*, *banāve* 'plum-tree' named from the 'blue' fruit, base *vana-* 'blue'. Here also \**śira-* (or \**śiru-*) can be traced to a colour name IE Pok. 540-1 *kei-*, O.Slav. *sěru*, Russ. *sěryi* 'grey'; O.Slav. *sinī*, Russ. *sinij* 'blue' (from Iranian also Caucasian Čečen *sijna* 'blue, green', Inguš *sijna*, Batsbi *sein*, *seni*; with *-r-*, Čečen *sira* 'grey', *sirla* 'bright', *sirla-sijna* 'light blue'), Armen. lw *sira-* in *sira-marg* 'peacock' (*marg*, North Iranian, as Oss. *mary*). This would give \**śirākā-* 'green or yellow plant', from the stalks. See for the same base below *sāva-* 'copper; red', Av. *syāva-*.

**śaraima** 'covering' II 77·5·6 *tta śaraima va pvaica tsvāmḍa teāmrāi* 'so, for covering, the pieces amounted to four'. From base *śar-* 'to cover, conceal', see s.v. *haśirma*, and *śārṣtai* with *ś-* retained to IE Pok. 553-4 *kel-*, O.Ind. *śaraṇa-* 'refuge'; protecting', *śarman-* 'protection', *śālā* 'hut', Greek καλιά 'hut', Lat. *celō*, *-āre*, *occulō*, *color*, Celtic O.Ir. *celim*, Welsh *celu* 'conceal', O.Engl.

*helan* 'to conceal', *hulu* 'shell', *helm*. For *-aima-*, note also K 63, 78v3 *paraima*, Z 13·137 *parremā*, II 85·21 *grāhe:mā jsa*. See also *śalaba* 'room (?)' (K 99·255).

**śalaba** 'room (?)', K 99·255 *bisa prrūva ysīmā ttala gaṇḍye śalaba ysini nāmda iye* 'may they have taken charge of the house, strong places, covered places, halls, chambers, rooms', a list of parts of a house. Here *śal-* beside *śar-* 'to cover' (retaining *ś-*, IE *kel-*), to connect with Zor.P. *srāḍa-*, N.Pers. *sarāy* 'dwelling', Armen. lw *srah* 'court' (Greek αὐλή, στοά), *srah, srahak* 'curtain', Judaeo-Persian *sr'h* 'court', Arab. *surādiq* 'curtain', Mandaeen *sr'dq*. See also *śārštai*.

**śalai** 'goodness', II 101·12 *dasau ra maista śalai samādāyī varttām* 'we will practise the ten great adoptions of goodness', beside K 156·12 *dasau ra śtā maista śade samādāyē pari varttyai* 'deigns to practise', to BS *daśa-kuśala-karmapatha-samādāyā-vartin-*. For *-l-<-ḍ-* (from *-rt-*) note also III 40·17 *habāla*, = III 38·42 *habāda* 'filled'. In a foreign word there is the same variation III 38·35 *hūlūka-*, III 47·54 *hūḍūka-* 'drum', O.Ind. *huḍukka-* (with Tamil *uḷukkai*).

**śavakṣa-** 'dispute', III 69·101 *śavakṣā paṇā* 'dispute arose'. Possibly *\*adi-ā-vaxša-* to base *vak-* 'speak' (as O.Ind. *vivāda-* from *vad-* 'speak'). Elsewhere *vak-*, *auk-* has been traced in Khotan Saka in *ūvā* 'spoken', to IE Pok. 1135-6 *mekʷ-*. But BS *pakṣa-* may be contained here.

**śśaśvānā** 'mustard', Z 2·118 *kho ggarā sumirā śśaśvānā kašte pata* 'as mount Sumeru appears in comparison with a mustard seed' (the cliché, see also K 109·318); Sid. 151r2 *śī śaśvā* 'white mustard', BS *śveta-sarṣapa-*; I 181, 100v2 *ysidim* (*-im=-ai*) *śaśvām*, BS *sarṣapa-*, adjective, Sid. 9r5 *śaśvānīnai rruṇ* 'mustard oil', BS *kaṭu-tailena*, Tib. *yuṅs-mar*, Tib. 17v4 *śaśvānīje hvāṣe* 'mustard herbs', Tib. *yuṅs-kar-gyi lo-mas* ('leaf'). From *śśaśva-* and *dānā-* 'grain, seed', to M.Parth.T. *šyḥḥ-d'n*, N.Pers. *sīpan-dān*, Sogd. Bud. *šywšpḍn* with *ḍn-* 'grain'. Possibly cognate with O.Ind. *sarṣapa-*; J. Przymusi, BSOS 8, 1936, 703-6; W. B. Henning, AION 6, 29; 42; M. Mayrhofer, Dictionary (for many etymologies).

**śśā** 'one' fem., beside acc. sing. fem. *śśau*, III 60·35 *śā śā ge* 'each stage' (BS *gati-*); K 90·750 *śā kanaka* 'one drop'; v 107, 29v6 *śśau sutu vātā* 'on one shoulder'; III 3, 8r5 *śśā śśava śśo haḍā* 'one night, one day'. For *śā-* first component see *śśau* below; and for *śa-*, see above. See *śśau*. With *-u* 'and', III 58·5 *śā-tt-ū*, = II 6·87 *śā-v-ū* (note also K 41·56 *rre-tt-um* = K 44·177 *rre-t-ū*, with *-um*, *-ū* 'them' acc. plur. enclitic masculine).

**-śśā-** 'put', see *nīśśā-*, *paśśā-*.

**śā** 'copper', Sid. 13v2 *śā*, BS *tāmra-*, Tib. *zans*, see *śāvā*, *śśātīmje*, *śāvī*. From *śyāva-* 'dark colour'.

**śām** 'lying down', IV 23·22 *sama khu ji hvē saṣi vī śām ūštā* 'just as a man lying par amours slumbers'; JS 20v4-21r1 *pāyāvīrā śām brīya ysirastā* 'lying on his breast, with heart in love'. Participle present *-āna-* to *śśāte* 'he lies down', base *śai-*, IE Pok. 539-40 *kei-*, see s.v. *śśā-*.

**śśājsano** 'fork', Z 22·149 *bajsu viti isā nīštā buṇū vātā ysānū vīri śśājsano vātā huto vīri ggālserai śśūjāte vaṣṭa* 'on the loin there is no whorl of hair, (but) on the member, on the knee, on the fork, on the thigh, on his neck (the whorls) are continuous one with another'. Since *śś-* of

*śimje* 'jujube, BS *badara-*' corresponds to *s-* in Oss. D. *sindzā*, I. *syndz* 'thorn', the *śś-* of *śśājsano* can be seen in Oss. DI. *sag-* 'fork', *sag-gom* 'opening between finger and toes' (*kom* 'opening'), D. *sagojnag*, I. *sagoj*, *sagojag* 'fork', *sagojy syg* 'prong of a fork'; adjective *sagelā* 'forked', compound, D. *sagel-duntā* (Pam. 2·146), *sagel-dumäg* 'with forked tails', I. *sadžil fättā* 'forked arrows', (IAS 1·348), *sadžil arc*, *ärçytā* 'forked spear' (NK 46·373), *sadžil-zärdä* 'with forked heart' = 'hesitant'; *sag-äxtā* 'extremities of the body', loc. plur. *sag-äxti* 'between the legs' (*äx* 'part of foot between heel and toes'). Hence *\*sācanaka-* to *sāk-*. IE Pok. 523 *kak-*, Lit. *šakė* 'fork', *šakotas* 'forked', parallel to Akkad. *hallu* 'fork'. See s.v. *sacha* 'plant name' for the base, and s.v. *śśāra-* 'good' for the sibilant variation.

**śāmña** 'duality', K 55, 17r4 *ttana cu mā dātīnai ttaramdarā*, *śāmña jsa asamkhūstā ṣṭe* 'because here (?) the *dharma-kāya* (body of the dharma-doctrine) is uncontaminated with duality'; K 58, 29r3 *śā-v-ī samatha cu vara śāmñā na daitta* 'that is its quiescence (BS *samatha-*) wherein no duality appears'; K 59·31r3 *ttie herā kaṇṇa cu śāmña jsa sam gū ṣṭe* 'for the reason that he has escaped from duality'. From *śg-* 'two' < *\*dvaya-*, with suffix *-āmña* (= *-auña-*) as *śāta-* 'second' from *\*ḍūta-*. See s.v. *duva*. See *śguña* 'duality'.

**śāña**, read *maśāña*, v 182, 43r4 *manāmjavo maśāña*, possibly *masūña* 'measure'.

**śāñe** 'plant name, *solanum nigrum*', Sid. 13v4 *haryāsa śāñe* 'black *śānyā-*', BS *kācamācī*, Tib. *kačimācī*; adjective, Sid. 9r3 *hvāṣa śāñje* 'herb of *śāñe*', BS *kācamācī*, Tib. *ldum-bu kačamača*. The epithet *haryāsa-* 'black' would suggest a colour name *śāva-* 'dark, red' with *\*śyānyā->\*śānyā-*. See s.v. *śāva-* 'copper' and 'red', to IE Pok. 540-1 *kei-*.

**śśāta-** 'lying down', Z 13·54 *haṃtsa purātā māye jsa śśātā* 'he lay alone with Māyā', participle to *śśā-* 'lie down'. See also *śśāna-*.

**śśātīmje** 'made of copper', Z 22·248 *śśātīmje māje mūre* 'our copper *mūrā*-coins'. See *śāvī*, *śāva-*, *śā*.

**śāna-** 'lying down', K 136·871 *śānamdā śāna* (dyadic) 'lying down', Tib. *ñal*; JS 20v4-21r1 *pāyāvīrā śām* 'lying on his breast (*pāyasa-*)'; IV 23·22 *śām ūštā* 'lying down, he falls asleep'; K 110·338 *ttiña beḍa khu śāna rrautte* 'then when lying he is in pain'; K 11r5 *hūsandā śśānye* 'sleeping, lying down', Z 22·129 *varata śśānye mīde* 'there lying he dies'. Uncertain context v 211·42·5 *śāna hamā(r)i*. To present 3 sing. *śśātā*, see *śśā-*. See also *śānamdā-*.

**śānā** 'night-watch', K 40·7 *khvai paḍāvūsā śānā śivi parya*, = K 43·128 *khvai paḍāvūsā śānā śivi parya* 'when for him the first watch of the night had passed'. Possibly *\*adi-yāna-* (see above *śa-*) to base *yā-* 'go', as BS *yāna-* 'night-watch'; so rather than Prakrit *\*zāna-* from *\*zāma-*, with *y->z-* as *sama-* 'Yama'. Note M.Pers.T. 'dyn' 'entrance' (*\*ady-ayana*).

**śānamdā** 'lying down', K 136·871 *śānamdā śāna* 'lying down' (dyadic), Tib. *ñal*; SuvP. 71r2 *śānamdā diśyā attrāna* 'dwelling in the regions without deliverance' (BS *trāna-*), BS *nistrāna-bhūtās ca diśa-diśāsu*; preterite, JS 28r3 *tti śāḍi huṣṭi sam pāsere śtāna* 'then you lay, you dried up in the sunshine'. From *śān-* as base to *śśā-* 'lie

down', with present participle *sān-anda-*, preterite-*sān-d-*. See also *āna-* 'sitting', present participle *ānanda-*.

**sānā** 'consolation (?)', v 65:13a *vye jā ī vīyai ysira sānāi thamjā* 'has there been pain, the heart draws out consolation'; v 65:12-3 *kalyāṇa-mittrā ustāka(ji bisam)gā, tte vīra sānā yani kṣamauca haṣṭā* 'the kindly friend (spiritual adviser, BS *kalyāṇa-mitra-*) of the Ustāka *bhikṣu-saṃgha* (mendicant community), in him I get consolations, vast favour'. Possibly to base *sā-* to IE *kei-*, *kī-ē-* beside IE Pok. *k<sup>u</sup>ei-*, *k<sup>u</sup>i-ē-*, Khotan Saka *tsā-* 'be quiet, at rest' or dialectal *sā-* < *cyā-* as Av. *šyā-*, *šā-*, O.Pers. *šiyā-*, Zor.P. *šā-*, see s.v. *tsāta-*, *tsāṣṭa-*. For variation *k<sup>u</sup>-* and *k<sup>i</sup>-*, note IE Pok. *g<sup>u</sup>ei-* and *gei-* 'overpower'. For the meaning note *bitsāṃgya* 'alleviation'.

**śśāman-** 'face' (but *tturra-* 'mouth'), v 330, 20r6 *āṣka-raundāna śśāmaṇna breamāḍā* 'weeping with tearful face', BS G 37, 17b1 *asru-mukhā rudanti*; K 136:865 *sira-sāma* 'good-faced', BS *su-mukha-*; voc. plural K 142:1044 *sirayyau sira-sāmyau*, Tib. *bzīn* 'face'; III 52:97 *sa khu āyaṇā sāma* 'as a face in the mirror', Z 22:167 *dvāsu puke śśāmāna hvāhā* 'broad twelve cubits in face'; K 1, 135r4 *dāti śāmāni* parallel to BS *dharma-mukha-* ('introduction to the *dharma*-doctrine'); compounds, Manj. 347 *ā khu sā ye hama dva-padya satva saitta śe-sāmai vasve arima śe-sāme avasve saitta ttu mānāda aysmva prrara* 'or as one and the same two-fold seems to the being to have been one-faced, pure, spotless, the one-faced seems impure, so the nature of thought' (=BS *vijñāna-svabhāva-*); III 69:102 *hama-sāmā sūje mūḍāḍā* '(the monkeys) having the same face resembled one another'. Uncertain source, if *dīā-* > *zā* > *śśā-* it is from base *dai-*:*dī-* 'appear, see', to be connected with Av. *daēman-*, Zor.P. *dēm*, Sogd. Man. *ḍym* 'eye-ball'. If *styā-* > *syā-*, \**styāman-* could be connected with Greek *στόμα* 'mouth'. In use *śśāman-* rendering BS *mukha-* receives the various meanings of *mukha-*.

**śāma-** 'entrance (?)', II 2:30 *tcaurrvā śāmvā* 'in four entrances', translated SDTV 25. See *śśāman-* 'face'.

**śāmāsāumā** 'face to face', II 95:44 *śāṣṭai* 'looked', compound with *-ā-*, as N.Pers. *gōn-ā-gōn* 'various in colours', *bar-ā-bar* 'breast to breast; equal', like O.Ind. *keśākeśi* 'hair to hair'.

**śśāraṇa-** 'service, honouring', triadic, v 107, 29r4 *rrundīnu rrundī pajsamā śśāranā pārśā kāḍāna* 'for the service of the king of kings', BS *sūtrendra-rājasya pūjā-satkāra-*; v 15, 1b2 (*rrundā*)*nu rruḍdā vāte nu ata śśāraṇā* 'their great service towards the king of kings'; adjective *-ya-*, v 118, 67r4 *rre ttīsaundā śśāraṇī pajsama-jserā hāmāte* 'the king becomes splendid (BS *tejasvant-*) honoured, revered', BS *tejasvī bhavate nrpah*. From base *śśar-*, causative *śśār-*, whence *śer-*, adjective, III 128, 29v2 *ce tvo dāraṇu vātā haspāsamḍai hīṣhei hāmāṇu sa-gauravā śerākā* 'who is zealous for this *dhāraṇī*-formula, he must be reverent, servant of truth' (dyadic with BS *sa-gaurava* 'reverent'); nouns *śerāṇā* 'servants', II 4a5 *hvāṣṭāna cu śerāṇā miḍām jasti hīya 24* 'twenty-four who are men of the bounteous god (=king), servants of the chiefs (magnates)'. Form *śśāraṇa-* like *tčāraṇa-* 'capable' to base *kar-* 'do'; with *śśār-*, *śer-* like *bār-*, *ber-* 'to rain'. Initial *ś-* < *ṣ-*, *ṣ-*, *dī-* and retained *ś-*, possibly *tṣ-*; since

'service' may imply 'quick movement', this *śśar-* could be traced to *tṣar-* beside *tsar-* in Av. *sar-*, glossed by Zor.P. *ōštāp*, see s.v. *sarau*.

**śāranai** 'wanderer (?)', Manj. 321 *h(ā) ttrema nairvāṇa kīthe satsera śāranai har(ba)śa* 'may (the Buddha) bring into the nirvāṇa city every migrator in *saṃsāra*-migration'. Possibly *śar-* 'move fast', see s.v. *śśāraṇa-*.

**śārāna** 'service (?)', II 87:56 *baiysai ra śārāna ida* 'to the Buddha also he will do service'. Noun of action from *śśār-* to serve (like *-āna-* infinitive).

**śārṣṭai** 'shrine, hall', *śāṣṭaa-*, II 74:43 *panūḍai pūstye vāṣṭiya śau u śau śārṣṭai tṣiya* 'everyday he would read in one book and would go to one shrine'; II 74:44 *kaṃthā tṣve ssa 21 u śārṣṭā* 'he went to the city and to 121 shrines'; II 75:45 *śau śvanakai śārṣṭā tṣve* 'the viceroy Śvanakai went to the shrines'; II 75:47 *paḍā-dūsā* (?Tib. *dpal-hdus*) *śārṣṭā tṣve* 'Paḍā-dūsā went to the shrines' (these are Caves of the 1000 Buddhas, Chinese *t'ien-fu-tung*); II 115:23 *jāya-śāṣṭā jsā tsa haira jsā sāja* 'go to the meditation-hall, learn of the *dharma*-elements', parallel to BS *prahāṇa-sālā*. See BSOAS 15, 1953, 532; JRAS 1955, 24. From *śar-* 'to cover', see s.v. *śalaba*, *haśirma*, IE Pok. 553-4 *kel-* 'cover, conceal', cognates s.v. *śaraima*.

**śālanāṣṭā** 'to one side', Sid. 129r2 *cvai bāta ttaurā śālanāṣṭā halinai paḍime* 'which is its wind, it makes the mouth crooked to one side', BS *vaktra-ardham vāyunā vakram tad*, Tib. *rlun-gis kha phyogs gčig-tu yo-bar byaspa yin-par bśad-do* (the *ta* of *bāta* is certain but it may stand for *bātāna* or *bāna*=BS *vāyunā*, Tib. *rlun-gis*); Sid. 142r3 *tcinora hame, u śālanāṣṭā hambette* 'becomes wrinkled and is drawn to one side', BS *valīmat piṇḍita-unnata-*, Tib. *gñer-ma hdus-śin phyogs gčig-tu mthon-po čog-čog-por hbyun-ba yino*. From *śa-* and *arda-* 'side', see also *kālanāṣṭā*, *ttālanāṣṭā*, and *sālai*.

**śālai** 'on one side', II 46:79 *sālai āphāje u sālai jsām va khāysā niṣṭā* 'on one side troubles and on one side food is lacking'. From *sā-* 'one' and *ardaka-* 'side'; see *ttālai*, *hālai*; translation SDTV 111.

**śālākya** 'absorbent', Sid. 144r4 *ysu kṣṣṭā śālākya hā arve pisalyāṇā* 'medicaments absorbent of pus (and) serum are to be smeared on', Tib. *rnag dan, čhu-ser dan hñib-pahi sman-gyis bskus-te*. See *śol-* (here *-ā-* < *-o-*).

**śālya** —?, v 386b2 *grā śālya* uncertain, epithet of messengers (see also s.v. *bijsaurra*).

**śāva-** 'copper', adjective 'copper-coloured, red', SuvP. 69r3 *sāvā byūsā-guna* 'red, reddish', BS *tāmra-arūna-*, Tib. *skya-ren dmar dan*; Sid. 13v2 *śā* 'copper', BS *tāmram*, Tib. *zans*; Sid. 150r1 *śā hīya hīsūṣka* 'powder of copper', BS *tāmram...cūrṇitam*, Tib. *zans...šib-tu btag-pa* ('finely ground'); III 71:151 *saṃgā hīsam ttalau śā* 'stone, iron, tin, copper'; IV 66a2 *hīsam sā...dvī hvāḍā 1 kiṇa* 'iron (and) copper for two men, 1 kin-pound'; adjective, Sid. 146v2 *hīsanya bājinaṇa* (BS *bhājana-*) *ā vā śāvīṇa* 'in a vessel of iron or of copper,' BS *āyase tāmra-pātre vā*, Tib. *lčags-sam zans-kyi snod-du*; Sid. 151r3 *śāvīṇem (-em=-ai) bastā bājam haḍḍre vya* 'in a closed copper vessel', Tib. *zans-kyi snod-kyi nan-du*; Sid. 146v2-3 *hīsaniṣe ā vā śāvīṃje bajsīha* 'in a mortar of iron or copper', Tib. *zans-sam lčags-kyi gtung-gyi nan-du*; III 88:150 *śāvīṇa bājinaṇā* 'in a copper

small vessel'; of coins, II 9·155 *u ca va haiysda śāvī mūra āra haira ya* 'and what things were present worth a copper coin' (translation SDTV 28), Z 22·248 *kuvā mūrīnā daindā śātīmje māje mūre* 'they see heaps of mūrā-s (precious stones, = BS *ratna-*, or possibly mūrā-coins), our copper mūrā-coins'. From *syāva-* 'dark in colour', Av. *syāva-*, M.Parth.T. *sy'w*, *sy'wg*, Armen. lw *seau*, gen. *seuoy*, Sogd. Bud. *š'w*, Oss. DI. *sau*, Zor.P. *syāh*, N.Pers. *siyāh*, Sanglēcī *šūi*, Waxī *šū*, *šū*, *šū*, *xui*, Khovar lw *šā*; also Oss. D. *sajnäg st'alu*, = I. *sau st'alf* 'dark star', and 'spark'. IE Pok. 540-1 *kei-*, *kī-eu-* 'dark', O.Ind. *śyāvā-*, *śyāmā-*, Lit. *šyvas* 'whitish', *šemas* 'blue'. See also s.v. *šarāti* 'plant name'; also below *šair-chā*.

**śāvakhye** 'having a fort of copper', II 79·7 *ranījai janavai vī śāva-khye kithe* 'in the city of the Copper Fort in the Land of Jade' (Khotan, *Hvatana*, *Gostana*). A similar city name is II 55·1 *hīsanījīm (-īm=-ai) katha vī* 'in the City of Iron', the first component is *śāva-* 'copper', the second component *-khye* oblique case to *-khya-* can be traced to older *khata-* (> *-āta-* > *-iya-* > *-ya-*), as the Saka form of *kata-* widely attested for any 'covered place', Av. *kata-* 'room, storeroom', Sogd. Bud. *kl'k* 'room', *ky'k* 'house', Zor.P. *katak* house (whence Armen. lw *k'atak*, Syriac *qdg*, Arab. *qdg*), Waxī *kut* 'roof', *kat-dūt* '(roof-smoke=) soot'. With dialectal *-t-* > *-l-*, Zor.P. *kl'k*, *kl'g* \**kalāk* is used of a *diz* 'fort', Māzandarānī *kalā* in toponyms, Armen. lw *k'alak'* (whence Georgian *k'alak'-i* 'Tiflis, Tbilisi', Oss. *kalak*), Pašto *kəlai* (\**kataka-*) 'village', see AION 1, 1959, 118-20. For *kh-* replacing *k-*, see s.v. *khapa* 'dress', and note also in Oss. D. *xārsun* 'to carry' from *karš-*. Note for a similar name 'Copper Fort' in Ossetic legends D. *ārxin māsug* 'copper tower', N.Pers. *rōyēn diz*, Arab. *madīnat al-šifriyyah* for *Bukhārā*. The Tibetan knew a *mkhar* 'fort' called *Dge-ba-čan* in Khotan.

**śāvi** 'in one', read *śā vī* K 41·74; K 44·190. See *śsau*.

**śāha-** 'plant name', Sid. 192 *makala-śāmhā*, BS *karamardika-*, Tib. *karmarda*; Sid. 14v3 *makala-śāmhā*, Tib. *karamardika*; II 36·10·1 *makali-śūhi śau*; adjective, Sid. 18r1 *makala-śāhīnjā*, BS *kāravallakam*, Tib. *karbelaka*; Sid. 14v3 *makala-śāmhā*; BS *karamarda*, *-i*, *-aka-* 'cassia carandas'. The *makala-* 'monkey' is BS *markaṭa-*. See *śśuha-*.

**śāhauja** 'umbrella' (dyadic), K 63, 78v1 *ḡṣattrū śāhauja* (BS *chattra-* to base *chad-* 'cover'), II 103·49 *śāhauja dīna* 'under the umbrella' (parallel to BS *chattra-*); K 48·3·2 *ḡṣamḡā ysarrnā ḡṣattrā*, *śāhaujā pale wōāre* 'revolving golden parasols, umbrellas, banners (BS *patākā-*), noble things'; II 53·12 *rre śūkā-śāhaja darye jabvī vī* 'the king in Jambudvīpa (India) under the one umbrella' as sole monarch, parallel to BS *eka-cchattra-*; JS 13v4 *śīya viysa bāta khu baurīnai garā drrāma śāhauja cu tvī beda buḡādā* 'white lotus root, like snowy mountain, such the umbrella which they carried over you'. From base *sai-* 'to shade, shadow', Av. *asaya-* 'without shadow', Zor.P. *sāyah*, N.Pers. *sāyah*, Sogd. Bud. *sy'kh* 'shadow' rendering BS *chāyā* (Vajracchedikā b4; Soghdische Texte II, 46); and 'canopy' parallel to BS *vitāna-*, Yidya *sāyo*, *sayo*, Munjānī *sāgo*, *sāga* 'shade' (\**sayākā-*, \**sāyakā-*) Oss. DI. *satāḡ* 'shade, shadow' (thence

'coolness; cool'), *satāḡ-sau* 'very black' (\**sāyāḡa-*). Hence *śāha-* < \**sāyāḡa-*, with suffix *-auja-* (< *-auḡa-*) or second component *-a-vinḡa-* 'hanging down' to Oss. D. *aiindzun*, I. *aiyndzyn*, *aiyydzān* 'to hang (trans.)', D. *aiindzān*, I. *aiyndzān* 'gallows; clothesrack', *xurx-aiyndzān* 'bronchial tubes', N.Pers. *āvēz-*, *āvēxtan* 'to hang (trans.)', *āvēng*, *āvingān* 'hanging (trans.)' to base *vaiḡ-* or *vaig-*. IE Pok. 917-8 *skai-*, O.Ind. *chāyā* 'shining; shadow', Greek σκιά 'shadow', σκίπον 'umbrella', Got. *skeinan*, O.Engl. *scīnan*, Let. *seja* 'shadow', O.Slav. *sijati*, *sinoti* 'shine', *senī* 'shadow', Tokhara B *skiyo* 'shadow'.

**śī** 'one', fem. acc. sing. K 34·65 *tvī nādai śi jasta* 'he (the hunter) brought her down, one *devī*-goddess (with his noose)'. See *śsau*.

**śī-** 'one', as first component, III 8, 16v1 *śī-nauhyi aysmūna* 'with concentrated mind'; III 1, 6r1 *śā-nūhyā aysmūna*. See above *śa-*.

**śī-** 'second, double', as first component, v 246, 11b2 *na mī tte vīra śī-nauhyā ā aṣadī na tcerā nāmadaī tta tta*, = K 97, 184-5 *na mī tte vīrā aṣadī ā śḡ-nauhye tcerā nāmadaī tte* 'about this is not doubt or disbelief (BS *āśrāddha-*) to be made, likewise uncertainty', BS *na-ātra kāṅṅṣā na vicitsā na vimātir utpādayitavyā*. See above *śḡ* 'second'.

**śśā-** 'to lie down', Z 24·509 *śśāte śśamdu* 'lies on the ground'; Z 2·44 *ḡḡūne pharu śśāre tcarbriye* 'hairs, many, lie scattered'; SuvO. 24v4 *upalatāne ḡḡeīha śśāte* 'lies a log in the cemetery', BS *ḡḡiptah śmaśāne yatha kāṣṡha-bhūtaḡ*; Z 13·54 *hamṡsa pūrātā māye jsa śśātā* 'together, alone, he lay with Māyā'; see also participle *śāna-*, *śānamda-* above. But III 74·204 read *bīrasḡ* he stretched himself out', not *śḡ* 'he lies down'. From base *sai-* 'lie down', Av. *saēte*, *sōire*, *sayana-*, *āsita-*, *pairi.sai-* 'to surround', M.Parth.T. *sy-* 'lie, Waxīnesi-:nāsi- 'lie down', Yidya (second component) *alar-sinē* 'threshold' (\**adara-sayana-ka-*), *yūvōr-sēn* 'upper part of door-frame' (\**upara-sayana-*); Oss. D. *sājūn*, I. *sājūn*, *sadtān*, *ār-sad* 'lie down, lie ill', D. *nissādāncā* 'they lay down'; possibly also D. *sintā* (*mārd-sintā* 'bier'), I. *synt*, *syntāḡ* 'bed', D. *sumtāḡ* (with secondary *-u-* < *-i-*). The *-s-* of N.Pers. *ā-sāy-*, *āsūdan* is ambiguous (*ś-*, *śu-*). IE Pok. 539-40 *kei-*, O.Ind. *śēte*, *śayānā-*, Greek, κείται, κοιτή 'camp', Got. *haimis* 'home', Lat. *ciuis*, O.Slav. *seṡija* 'family'. See also III 44·62 *nīsaidauda*.

**śī** 'white', see *śīta-*, *śśīya-*, *śśī-phīsa-*.

**śīka-** 'good' see *śśīrka-*, *śāka-*.

**śīkara-** 'sugar', see *śśakara-*.

**śīkāṡṡā** 'goodness', II 47·103 *ttyām biśā śīkāṡṡā jśāve khu jśām paṡda prrihīstā* 'for them all will go well when the road is opened'. Abstract to *śśīrka-*.

**śīgā** 'a measure' (in connexion with ox-hides), v 259, 3v3-4 (SDTV 41) *kīrarai śe hvamḡdye śau śīgā u 4 hvamḡdām śau śīgā*. . . *śīgā* 'for each workman one *śīgā* and for four men one *śīgā* each. . . *śīgā*'. With *śaiga* in the miscellany II 5·56-7 *u vaijalaka u śaiga-māṡṡtai penaka u pathaiyara kharacū* 'and the youth (prince?) and the tanner (?) Penaka and the saddler (?) Kharacū' (uncertain). Possibly from base *sai-* 'cut' for 'flay' (see also s.v. *kūṡ-*) to IE Pok. 919-22 *skēi-* 'to cut', O.Ind. *chyāti*, *chātā-*, *chitā-*, Av. *śā-* (*frāsāna-*), Greek σḡάω. Hence *śīgā-* from \**śyat-ka-*,

or \**śinga-* (with retained *ś-*) ‘skin, hide’. Possibly *śaiga-māṣṭai* ‘concerned with rubbing or treating hides as a tanner’.

**śiṃga** ‘a measure’, I 163, 78v2 *haṣṭa śaṃgā* ‘eight śiṃga-measures’, BS *caturguṇa*=4 *prastha-*; and I 153, 64v4 *śau ṣaḡa* ‘one śaṃga-measure’, BS *prastham ca caturguṇam* (‘4 *prastha-*). From Chinese *śing* < *śiṅg* (K 873·1) ‘litre, pint’.

**śija**, *śimja*, see *śimja* ‘jujube’, Sid. 13r2 *śija*, BS *dhavā*, Tib. *śin dha-ba* (*dhavā* *grislea tomentosa*, *anogeissus latifolia*).

**śiji** *āškā* ‘tears of *śija*’, III 90·189; III 87·113 *śimja āškā*; III 86·96 *śimji āškā*.

**śiṅa** ‘in one’, loc. sing. to *śsau* ‘one’.

**śimja** ‘the thorny jujube, zizyphus jujuba’, dyadic with *bara-* older *batara-*, BS *badara-*, Sid. 10r4 *bara śimja*, BS *badari*, Tib. *rgya-śug dam*, *badara dam*; Sid. 134v2 *bara śije*, BS *kola-*, Tib. *rgya-śug-gi hbrum-bu* (‘grain, fruit’), Sid. 18v3 *bara śiji hivi hīyārā*, BS *badaram*, Tib. *rgya-śug-gi śin-tog* (‘fruit’); I 171, 87r4 *barām śimjām hīyi raysna* ‘with juice of jujubes’, BS *badara-*; III 85·80 *bara śimje*, = III 87·131; v 322·134 *śimja* (= Sid. 13r3 < *śim*) *ja*). BS *badara-*, *kola-* ‘zizyphus jujuba, jujube’, Tib. *rgya-śug* ‘a kind of jujube’ (but also ‘juniper’). The older *batara-* occurs in the adjective v 314, 3b3 *batarigyo*; here *bara* is uninflected as first component, but I 171, 87r4 *barām śimjām* are in the genitive plural; a short *-i-* is attested in III 90·189 *śiji*. Hence the base may be \**śinjā-*, from older \**śinčātā-*, this can then, since the jujube is thorny, be traced in Oss. D. *sindzā* ‘thorn’, adjective, *sindzgin*, *sindzāgun*, inflected *sindzāmā*, I. *syndz*, *syndz-zytā*, *syndzdžyn*, N.Pers. *sinjad*, *sinjid* ‘jujube tree’, Zor.P., Gr.Bd. 118·15 (TD2) *slmčt* \**śinčat*, Sogd. Bud. *synkt-*, Munjāni *sijiā*, Yidya *səziyo* ‘jujube tree’, Pašto *səndzəla*, O.Ind. plant name *sincitikā* (*s-* < *ś-*), Armen. *sindz* ‘sorbus’, *sin* (gen. sing. *snoy*) ‘sorbus apple’ (note also *p’ouš* ‘thorn’, *p’šat* ‘jujube tree, zizyphus rubra’), Khovar lw *šinjur*. For Khotan Saka the plant is clearly zizyphus jujuba. From the base *sai-* ‘be pointed’, Av. *saēna-*, Zor.P. *senak*, N.Pers. *senah* ‘breast’, Oss. D. *sinäg* ‘breast’, I. *synäg* ‘projection, hen’s breast’ see BSOAS 20, 1957, 59, O.Ind. *śyenā-* ‘breast’. See also *kūra-*.

**śim-jum** ‘at one time’, Sid. 147v5 *nūyacā śim-jum tcimña nisāme jsa* ‘of one lying down, putting once into the eye’, BS *sadyo-akṣi-kopa-ghnam*, Tib. *ñal-gar-las čig rgya mig-tu blugs-pa rčam-gyis*; I 171, 88r5 *śi-jum yauga varāśmi jsa* ‘with employ of the method (BS *yoga-*) once’, from *śiṅa* loc. sing. and *jūna-*.

**śśāde** ‘goodness, good acts’, Z 22·239 *dasau śśāde yādānda* ‘you did the ten good acts’; III 64·14–15 *dasau ra śṭām maista śāde samādāye*, = K 156·12 *dasau ra śṭā maista śāde samādāye*, = II 101·12 *dasau ra maista śalai samādāyī*, parallel to BS *daśa-kuśala-karmapatha-samādāya-* ‘adoption of the ten good paths of actions’ (see *śalai*); oblique Z 13·145 *śśādye jsa*; v 182, 43v1 *śśīdye jsa*, v 108, 30v6 *śādye bāgo* ‘root of goodness’, BS *kuśala-mūla-*; SuvP. 73v3 *śīdi*, BS *puṅya-*; K 52, 7·4–5 *cu yuḍi pha śāde wāre* ‘who did many exalted good acts’; v 150, 4a4 *śādye jsa śśāru hāmāte* ‘became good through good acts’; III 129·21 *śīde*. Abstract to *śśāra-* ‘good’ < \**śśāratāti-* >

*śśādā-*, see also v 112, 34v4 *śśāratātā tāḍa hāmāte* ‘it is possible to do good acts’; v 108, 30r7 *śśāratetu*. Note *-l-* < *-d-* in *śalai=śāde*.

**śśāta-** ‘second’, v 341, 80v4 *śśātā naḍe* ‘the second man’, BS G 37, 75b6 *dvitīyaś ca puruṣo*; v 335, 33r6 *śśātāna phārrāna* ‘with the second position’, BS *sakṛd-āgāmīno*; K 5, 143r5 *aysu vā śśātye janavati tsutaimā* ‘I came to second country’ (BS *janapada-*), Tib. *kho-bo rgyal-pohi pho-bran gžan-žig-du son-nas*, translation E. Lamotte, 244 ‘je me rendais à nouveau dans d’autres capitales’; v 149, 2b7 *śśātā* with *-e* added over *ś-* and hook below to indicate *śg*; Sid. 15b1 *piṣkalā śg* ‘second chapter’, Tib. *lehu-ste gñis-paho*; v 26, 49v2 *tta paḍāna hauma u tta śātena u tta didina* ‘so for the first time with word and so for the second and so for the third time’, II 102·13–14 *tta paḍāna hvāmḍū tta śena tta daina ūvai* ‘so we spoke for the first, so for the second so for the third, to speak’; K 156·3 *śg jūna daida jūna*; ibid. 14–5 *tta tta khū paḍāna pastauda pašte tta śrana tta daidana uve* ‘so they deigned to order to speak for the first, second and third time’; parallel BS *dvir api trir api vaktavyam*; Tumsuq Saka, BSOAS 13, 1950, 651·5; 19 *vitana dritana hvāmāmai* ‘we say for the second, for the third time’; loc. plur. v 300, 3v1 *śśuḡ ysa(mth)vo* ‘in second births’. As second component *-jāte*, *śśū-jāte* (‘one and the other’) ‘one another’, see below. This *śśāta-* (= \**śśāda-*) < *duṣita-*, to Av. *daibitya-*, *bitya-*, O.Pers. *dwitīya*, Tumsuq *śśidānā*, Zor.P. *dīt*, *dītī-kar* ‘second time’, N.Pers. *diḡar*, M.Parth.T. *byd*, *bydyg*, M.Pers.T. *dydyg*, Sogd. Bud. *δβty*, *dyβty*, Pašto *bəl*, Yidya *loh* ‘two’. IE Pok. 228–32 *duō(u)*, O.Ind. *dvitīya-*, Tokhara B *wate*, A *wāt*. See *duva* ‘two’.

**śśāte** ‘he lies down’, see s.v. *śśā-*.

**śśāttana-** ‘white-skinned’, Z 22·154 *ne atā haryāsa u ne atā śśāttana* ‘(the wife) not too black (dark) and not too white’. See above s.v. *śattana-*, *śittana-*. Possibly from \**śśāta-tani-* ‘with white skin’. This could compare with IE Pok. 540–1 *kei-* of colour ‘grey’ retaining *ś-*, if not *śśāta-* replacing *śśāta-*.

**śśīta-** ‘white’ (*-t-* in Z 13·55, elsewhere *-y-*), Z 13·55 *śśītā hastaṣṣai* ‘white young of an elephant’ (BS *hastin-*), v 342, 84v4 < *(hā)* *tānje*, *śśiyiñā*, *ttarūne*, *spālyata-gūne*, *āljsā-gūne* ‘red, white, reddish, crystal-coloured, silver-coloured (rays of light)’, BS *lohita-avadāta-mamjīṣṭhā-sphaṭika-rajata-varnāni* (*spālyata-* lw from BS); Z 24·250 *śśīyēñi ggūne* ‘his hairs (*yi*) are white’; Z 4·33 *āṣṣeñā hātenai śśīyā hamā hamau* ‘the same cup, blue, red, white’; Sid. 7v4 *chavī jsām śīya hime* ‘his skin becomes white’, BS *gaura-*, Tib. *śa-mdog dkar-ba dam*; Sid. 148r4 *śīyi kanā hāmāte* ‘a white drop occurs’, Tib. *dkar-pohi thig-le byun-ba*; SuvO. 36v2 *śīya śśi-phīsa nūvara dhyāna thauna* ‘white, white-appearing, new beautiful garments’, BS *sarva-śvetāni pāṇḍarāni nava-rucira-vastrāni*; SuvO. 36v3 *śīyā ro kṣatrā nāsāñā* ‘a white umbrella also must be taken’ (BS *chattra-*), BS *śvetacchatrāni pariḡhūtavayāni*; III 81·175 *śīyā tceṃ* ‘white part of the eye’, gloss to Turkish *yürümde kārakā* (*yörüng qaraq*). In short form *śī*, K 63, 79v1 *śī cada hainai* ‘white (and) red sandal’ (BS *candana-*); III 18·25 *śī pau*, *śī bu* ‘white onion, white perfume’, beside I 157, 68v3–4 *śīyā pau*, I 147, 57r4–5 *śīya pau* (BS *palāṇḍu-*); v 310, viir4

- śī bārai* 'white steed'. Compounds, v 42, 87v5 *śīya-  
vrrahaunā* 'white-garbed'; II 118·151 *śī-vāsta* 'white-  
clad'. From \**śvaita-*, Av. *spaēta-*, Zor.P. *spēt*, N.Pers.  
*sapēd*, *safēd*, Sogd. Bud. 'sp'yt'k, *spyt*k, Armen. lw *spitak*,  
Georgian lw *sp'et'ak'-i*, M.Parth.T. 'spyd, M.Pers.T.  
'spyd, Pašto *spin*, Orm. *spēw*, *spū*, Yidya *spī*, Sanglēči  
*spēd*. IE Pok. 628–9 *kuei-*, *kuei-t*, O.Ind. *śvetā-*, *śvitnā-*,  
*śvitṛā-*, *śviti-* (*śiti-*), O.Pers. σπιθρα-δάρτης, Lit. *šviečiū*,  
*šviēsti* 'to cleanse', *švitū*, *švitēti* 'to shine', O.Slav. *svititū*  
*se*, *svitēti se* 'to shine', *švétū* 'light', Got. *hveits*, O.Engl.  
*hwit*. See also *śīyaurga-*.
- sidi** 'food (?)', II 41·11 *sidi śāñā mau khaṣṭi* 'the (solid)  
food must be prepared, the wine, the beverages'. From *as-*  
'to eat', ablaut *s-*, thence \**sant-* > \**śimd-* > *śid-īya-*,  
see *as-* in *hvasā* 'broth', BS *māmsa-rasa-* and *hvasī* 'food'  
below. To IE Pok. 18 *ak-* 'to eat', O.Ind. *aśnāti*, infinitive  
*aśitum*, *āsa-* 'eating', Greek ἄκολος 'a bit', ἄκυλος 'acorn'  
as 'nourishment', O.Norse *ēja* 'to let graze' (\**ahjan*).
- śśāna** 'with one', inst. sing. to *śśau*, v 131·56, 1a2. *śśāna*  
*lakṣaṇana* 'with one mark' (BS *lakṣaṇa-*).
- śīnvāva** 'invalids (?)', I 137, 45r3 *surai-v-ī hūysinautta*  
*hamāna vasvi samāhye*, *śīnvāva nāsāñā* 'he must be pure,  
well-washed, pure, concentrated, he must accept the  
invalids (?)' (the character of the *vīja-* 'physician'), BS  
*śūca samāhyina būtvā* (*śuci-samāhītena bhūtvā*). Possibly  
from \**śayana-* or \**śina-* with *-tāva-* suffixes hence  
\**śinatāva-* to *sai-* 'lie down' as Oss. D. *sājum* 'lie down,  
lie ill', Dī. *sājān* 'sick-bed', Dī. *sājāg* 'invalid'. Instead  
of \**śinatāva-* it may be \**śainavāta-* (with *-vāta-* < *-dāta-*).  
See s.v. *śśā-*.
- śśī-phīsa** 'white', BS *pāṇḍara-*, SuvO. 36v2 *śśīya śśī-*  
*phīsa nūvara dhyāna thauma prohanvāñā* 'white-showing,  
new beautiful garments must be put on', BS *sarva-*  
*śvetāni pāṇḍarāni nava-rucira-vastrāni prāvāritavyāni*.  
From *śśīta-* (for absent *-ta-*, see s.v. *tī-rahā*) and *phīsa-*  
to base *pais-* 'to mark, beautify', see cognates s.v. *pīśai*  
'painter'.
- śīpher-** 'to disturb', causative to *śaphar-*, II 90·70 *bāḍa-*  
*śīpherā hvamḍā* 'men who distract the land' from \**śa-*  
*pheraa-*, see s.v. *śa-* preverb, and *śaphīda-* 'distracted'  
and *āphār-*, *haphār-*, *phar-*.
- śīmuṣai** 'spoon', Sid. 103v5–104r1 *u nāmkalakye hīsanūmje*  
*śīmuṣai jśai pśāśāñā* 'and it must be by him (-i) inspected  
with a smooth iron spoon', BS *eśanā*, Tib. *lčags-kyi*  
*thur-ma* ('spoon') *hjam-pos brtag-pa dan*. For 'spoon',  
N.Persian has the base *čam-*, *čam*, *čamčah* 'wooden spoon  
ladle', hence possible variants *śam-* and *čam-* (as Sogd.  
Chr. *s'pt*, N.Pers. *čap* 'left hand'), the *ś-* affecting *-a-* to  
*-i-*. This leaves a suffix *-ūśaka-* of the tool, see s.v.  
*ranūška-* 'scrapings', O.Ind. *aśūśa-* 'devouring (?) and  
*pūruśa-* 'nourishing'. There is also for 'spoon' *pītcīyi*.  
From a base *kap-*, note Zor.P. *kpčk* \**kafčak*, N.Pers.  
*kafčah* 'spoon, ladle', hence a variant base *kam-* and *kap-*.
- śśīya-** 'white', see *śśīta-*.
- śīyaurga** 'white', Sid. 105r3 *śai śīyaurga hame* '(the  
complexion) becomes white for him', BS *pīta-*, Tib.  
*dkar-ba*; Sid. 136v3 *cha se śīyaurga u hemja u haryāsa u*  
*rrūsena rrima jśa pōista* 'the complexion, that for him  
(*śa* with *yi*) white and red and dark and shining, covered  
with filth', BS *pāṇḍu-pīta-arūṇa-...mecakī...malīma-*,  
Tib. *mdog-dpal skya-ziñ dmar-ba dan*, *gnag-čīñ hcher-te*  
*dri-mas g-yogs-pa*; Sid. 133v5 *chavī śīyaurga*, Tib. *mdog-*  
*dpal skya-ba*. For *-aurga-* see *ysīdaurga*, *haryāsaurga*, BS  
*kṛṣṇābha-*.
- śīr-** 'be bad', II 27, 12v5 *jastā himi khu salā nā byehi u pe vī*  
*śīri pajsā am va asa vahani(dā)* 'is cleaned, so that mud  
does not affect one, but under foot it is bad, seriously  
there the horses sink badly', compared with II 33, 3b2  
*pe vī tta pamdā paskyāṣṭa muttūm himye* 'underfoot the  
road so again became bad (rotted)'. From base *śyar-*,  
*śur-ya-* > *zar-*, *zir-* (*śu-* > *z-*, as *śu-* > *ś-*) to Av. *zbar-*  
'go crookedly', *zbaraθa-* 'foot', *zbaramna-*, *zbarantəm*, Sogd.  
Bud. *zβ'r'y* 'to go', Chr. 'zbr-, Yaγn. *zwar-*, *zwer-* 'turn',  
Oss. I. *āvzār* 'bad' (but D. *lāyuz*). See KT IV 65b3;  
SDTV 39.
- śśāra-** 'good', v 116, 65v6 *śśāra hārna yādāna uysnaura*  
'with good thing done, the beings...', BS *sukṛtena-*  
*upapadyante sattvāh*; v 108, 30v3 *śuru nu vātā yanīyā*  
'may he honour them', BS *sat-kuryāt*; SuvO. 54v3–4  
*tto bāso śśuru padamdi tindā* 'he can make this house  
excellent', BS *tad grham samcaukṣam kṛtvā*; v 111, 33v7  
*śśāra tsūmata* 'good course', BS *sugati-*; K 2, 137r4  
*buljāte se, śāru śāru* 'he praised him, good, good', Tib.  
*legs-so zes-bya-ba byin-te*; K 142, 1044 *tta-m hve si śīrā*  
*śīrā* 'he said to them, good, good', Tib. *legsu zes-bya-ba*  
*byin-te* (= K 138·942 *sādhukārā haudī* 'he gave approval');  
K 138·930 *śīryau lakṣanyau jśa hamphve* 'possessed of  
good marks' (BS *lakṣana-*), Tib. *mēhan phun-sum-čhogs-*  
*par gyur* (*čhogs* 'group' = BS *gaṇa-*; *phun-čhogs-pa*  
'complete'); K 46·27–8 *śārye śadā jśa* 'with good faith';  
K 138·928 *śīrānā kīrānā yinākā hīme* 'he is a doer of good  
deeds', Tib. *dge-bahi spyod-pa hgyur-ba dan*; v 339,  
77r3 *śśāru hāmāte* 'good results', BS G 37, 72 bis a1  
*svastir bhaviṣyati*; K 42·111–2 *śīrye tsāṣṭe drrūne biśuñe*  
*jśa vijsyāmana* 'may we see good things, comfort, health  
of all kinds'; III 134b2 *biśyo śāruo gatuo ysamthū byehu*  
'may I attain birth in all the good stages' (BS *gati-*).  
With suffix *-ata-*, *-aya-*, K 141·1002 *śīrata mītrai* 'good  
Maitreya' (*śīrata* as etymology of *maitreya*), Tib. *byams-*  
*pa*; K 142·1044 *umi śīrayyau śīra-śāmyau* 'you good sirs,  
fair-faced ones' (voc. plur.), Tib. *bzin-bzans-dag*; v 52,  
75b2 *tta śśīratayyau biśśām u(ysnaurām)* 'so, good sirs,  
of all beings'; v 331, 21v2·3 *ysyāma śśīratyau dukhā*  
'birth, good sirs, is misery', =v 133, 2b1 *ysyāmata*  
*śīratyau dukhā*, BS G 37, 18b5 *jātir mārśā dukhām*, Tib.  
*grogs-po-dag skye-ba ni sdug-bśnal-ba yin-te* (*grogs* 'friend,  
companion'); here previously mistaken *-ny-* for *-ty-*; clear  
difference in MS 21v3. Compounds, Z 2·91 *śśāramggāra-*  
'doer of good', v 84, 25v2 *śāraṅgāre*, from *śśāra-* and  
*kāra-*; *śśāra-karana-*, v 114, 63v1 *śśāragarañānu*, BS  
*sukṛta-dharma-kārin-*, III 7, 15r4–5 *biśse ttā śāratarana*  
*sarvasatva byauja bāyūm* 'I will devote myself to all these  
beneficent beings'; shorter form, JS 13r3 *śīrarana*, K  
8a6 *biśśām śśīraranām* 'of all benefactors' (see above s.v.  
*śārarana-*); *śere-tīra* 'good work'; Z 5·25 *śśāra-śśūko*  
'good fame'. See *śśāratātā*, *śāde* and *śīrka-*. From either  
\**śīryā-* or *śī-rā-* with retained (dialectal) *ś-*; for *-ira-* note  
*hāra-* 'thing' and *mār-*, *mīr-*, later *mīr-* 'to die' and  
*cāro*, *cīrau* 'lamp'. By comparing IE *ker-:kr-* with  
increment *-ei-* in Av. *srayah-*, *srī-*, *srīra-*, O.Ind. *śrī-*,

*śreṣṭha-*, Greek κρείων a good meaning 'good, exalted' is offered. The alternative IE *kei-* 'to lie down' (see above *śśā-*) leads only to 'home' or 'civil'. Other Iranian connexions can be sought in Orm. *šir*, *sir* (with variant initial) 'good', Balōči *šar*, *šari* 'good, goodness' (also *šarr*), if *-a-* replaced *-i-*, but *mīrag* 'to die' retains *-i-* (here Oss. D. *mālun* has kept *-a-*). Sogd. Bud., Man., Chr. *šyr-* with short *-i-* \**šir-* has *š-* which could be normal from a variant IE *ķier-* (as IE *ǵeu-* and *ǵieu-* 'to taste' co-existed; see for *-y-* BSOAS 20, 1957, 58-9). M.Parth.T. *šyr* in *šyr-g'mg* 'friendly, wishing well', may be like *myr-* 'to die' (\**mrya-*) and also with initial *š-* < *šj*. Pašto has *mrəm* 'I die' < \**mrya-*, hence *šə* 'good' may be \**šryá-* with *-ə* from *-ya-*, as *zrə* 'heart' from *zrdydá-*. This comparison with *šə* excludes \**šira-*.

**śśāratātā** 'goodness', v 112, 34v4, BS *svasty-ayana-*, v 108, 30r7 *śśāratetu*, BS *svasty-ayana-*; SuvO. 50v5 *śśāratete jsa*, BS *arthāya*; SuvO. 68r4 *tīśāna puñyau śśāratete jsa brūñāndei ysānde* 'appears shining with splendour (BS *tejas-*), merits (BS *punya-*), with excellence', BS *tejana lakṣmyā śriyā jvalantam*; K 3, 139r3 *śśāratete* Tib. *lhag-pa* 'superior'; K 2, 137r3 *śśāratātā dyāña* 'goodness is to be seen', Tib. *mthu-ñid-du bltaḥo*; v 77, 145v1 *śśārate kādāna* 'for goodness', Tib. *phan-pahi phyir*. See also *śśādye* 'goodness' (\**śśārtāti-*).

**śśārā**, *śśārā* 'good, welfare', SuvP. 69r2 *pūña śśārā tīśā u brrūñāma bāyā brrūñāri* 'they shine forth rays the good, splendour and shining of merit', BS *śśri-punya-jvalana-ākula-raśmi-jālaih* (with variant *śśri-pūrṇa-teja-jvalana-*) *saṃtīśthate*; Bcd 43v2 *myāñja śśārā* etymology of Manju-śśrī; v 77, 45r5 *hamtsa pañyau u śśāre* 'with powers and goodness' Tib. *stobs dan lās-pa phan-par byas*; III 20, 3a1-2 *huṣa jsāti biśna śśārā jsa* 'increases altogether with good'; K 148-56 *śśārā drūnā bemaña hamāve* 'may there be welfare, health, luck'; ibid. 58-9 *harbiśvā bādūā śśārā drūnā bāimaña hamāve* 'at all times may there be welfare, health, luck', Manj. 128-9 *śśa bure mī śśārā pacadna* 'this, here, welfare in due order'. From \**śśārākā-* 'goodness', with Sogd. Man. *šyr'q* 'goodness' (different from Bud. *šyr'kk*, Man. *šyrq* 'good', abstract Man. *šyr'yyh*, Chr. *šyr'y*). Not therefore from Prakrit \**śśiri-* with *-ā-* replacing *-i-*. To *śśāra-* 'good'.

**śśārāve** 'asparagus', see *śśārāti*.

**śśārka-** 'good', Z 22-119 *spāte śśārku buśśāre* 'the flowers smell excellently', Z 2-49 *biso āysāte śśārku* 'he furnished the house well'; Sid. 155r1 *śśārka buśe* 'good scent', Tib. *dri śśi-mo čig*; v 166, 107r5 *kiđi śśārka* 'exceedingly good'; comparative, II 114-114 *śśārkyerā*, II 124-6 *saikyemrā (-em-=-ai-)*, II 129-74 *śśimkyerā (iṃ-=-ai-)*: K 40-132 *hevī śśārkye* 'nothing finer', =K 43-150 *hevī śśārke*; abstract III 69-103 *śśārkañña yanūṃ* 'I do a kindness'; II 47-103 *biśā śśārkañña jsāve* 'all goes to goodness'. With *-laka-* suffix, Sid. 151r1 *śśākalaka*, Tibs. *legs-par* 'well'. From *śśāra-* 'good'.

**śśilakā**, *śśilakā* 'testicle', Sid. 121r3 *u na śśilakā besai vī pūmā-v-i narūjāñā* 'and so (read *ta*) the cleft of it at the testicle must be burst open', Tib. *rlig-pahi hog-gi srubs-nas brtol-te (srubs 'cleft, interval')*; Sid. 121r2-3 *(ā)śśāi śśilakā āhāsāñāñā* 'first the testicle must be made to sweat', Tib. *dam-por rlig-pa dugś byas-pa (dugś 'heat')*.

Sid. 121r2 *dānāṃ nirāme hōvī āchai* 'disease of issue of testicles', Tib. *rlig-rlugs-kyi nad-la (rlugs 'purge, cast out')*. In meaning Av. *ərəzi-* glossed by Zor.P. *gund*, N.Pers. *xāyagān*. IE Pok. 782 *ṛǵhi-*, Armen. *ordzi-k'*, Greek *ῥυγίς*, Lit. *eržilas* 'stallion'; see C. Watkins, BSL 70, 1975, 11-25. A (dialectal) connexion could be made from \**ṛzi-* > *zi-* > *si-*, *śe-* with suffix *-laka-* (see *śśā-* preverb for *ś-* > *ś-*); possibly the subscript hook *śj-* was dropped (= *śi*). A derivation from *śśāis-:śśis-* (see *śśe-* 'be enamoured') could give *śi-* with *-laka-* suffix, with O.Ind. *śśind-*.

**śśivāva-** 'two-footed', SuvP. 63r1 *śśivāvāṃ hastama*, 'best of bipeds', BS *dvipada-uttama-*; Z 22-257 *balysa śśivānu hastama* (voc. sing.) 'Buddha best of bipeds', parallel BS *dvipadānām agryam*. Here *śi-*, *śj-* (= *śi-*) < *dui-*, see *śśāta-* 'second' < *duita-*, with *pāda-* > *-vāva-* > *-vā-*.

**śśīspaka-** 'enamoured, lascivious', II 85-16 *baga-lagvā śśīspaka-jśiṃma (-iṃ-=-ai-, -e-)* 'true heroes, with amorous eyes'. To *śśāis-*, *śśes-* below, with suffix *-pa-* like Zor.P. *rōspik* 'courtesan', from *raus(a)-pa-*, to *raus-* 'desire' (see Studi linguistici in onore di V. Pisani, 93-6).

**śśū** 'only, alone', II 71-12 *u vara śśū sam tta biśa ādari yaṃ* 'and there alone so take precise care in all', SDTV 74. See *śśūka-*, *śśūlaka-*, *śśūma-*.

**śśūka-** 'alone', K 51-6-8 *ttika yinimā ttaṃdī śśūka* 'those (acts) I do alone, solitary'; v 147, 127b4 *ttāṃdī śśūkā* (nc context); v 81, 171r1 *ttye śśūkye pūrātā āñā aysmya vitarkā panatā* 'in his mind being there alone solitary, doubt (BS *vitarka-*) arose', E. Lamotte, translation, 377 's'étant retiré dans la solitude' (*ekāki raho-gataḥ*); Z 2-20 *muhu sarvāñā mā śśūka* 'we, Omniscient one, are alone'; Z 24-251 *samu śśūkāye ttiyā* 'only to him'; III 128-2-3 *nivā hīye śśūkye ahvyāñe saṃtsārū baṃdani-śśāl(e) guchāme udiśāyī* 'for the deliverance from the prison of *saṃsāra-* migration, unique non-produced, of the lowly ones'; K 28-171 *uttarye diśā jsa paśt(ā)ñā hama śśūka* 'from the northern (BS *uttara; diśā*) he must set out himself alone', =K 20-259-60 *uttarye diśā jsa paśt(ā)ñā hamā śśūkā*, =K 37-114 *uttarye diśā jsai paśtāñī hama śśūka*; K 29-189 *śśūka narada* 'he went away alone'; K 29-197 *śśūka vara naista* 'he sat there alone'; v 64-2 *paśti śśūka hamdaña ysitha* 'he sets out alone to another birth'; v 267, 43a6 *āta thu śśūka* 'you came alone'; v 295, 435v4 *aysu śśūkā parrātemā* 'I alone escaped'; III 66-19 *śśūka ye brraṃma ysādā* 'the brāhmaṇa was there alone, aged one'; K 76-207 *śśūka rūjā* 'Roca alone'; K 11v6 *vina jađi aysmū śśūkā* 'without ignorance (BS *jađa-*) the mind alone'; Manj. 106 *śśa sa jađa aysmva śśūka* 'that is just ignorant mind alone'; Manj. 226-7 *sa jađa aysmva śśūka*; JS 22v4 *thv-am śśūka ttrāste* 'you alone saved them'; JS 30r2 *myāña simāṃdrre ttraṃdī śśūka* 'into the sea you entered alone (BS *samudra-*)'. As second component, Z 16-26 *śśo-śśūke*; Z 19-85 *śśo-śśūku* 'separately'. From *śśū-* 'one' by adjective suffix *-ka-*, as in *śśārka-* 'good'. See *śśū*, *śśūma*, cognates s.v. *śśāu*.

**śśū-jāta-** 'one and the second' = 'one another', v 111, 33v2 *śśūjātu vātā* (absent from BS); v 115, 63v6 *śśūjātu* BS *parasparam*; v 111, 33r4 *śśūjātāna*, BS *parasparam*; v 295, 435r1 *śśūjātēna*, ibid. 2 *śśūjētāna*; v 111, 33r4 *ko ne śśūjīye vihilo yanāro* 'they may not do injury to one

another', BS *na ca parasparam vihetṭhaṃ janayeyuh*; Z 24.499 *śśūjāteye vaska ākṣuvindā juvāre* 'with one another they begin, they fight'; v 170.302, 2r1 *śūjātāye śūjātu va(ska)*; v 139, 91b1 *śśūjyet(ā)*; SuvP. 72v1 *śūje vīra*, BS *parasparam*; K 36.102 *śūjye pyatsa* 'before one another'; III 89.173 *ṣi bisā śūjina haṃbrrihāñā* 'all this must be mixed one with another'; v 115, 64v2 *śśūjīye*, BS *parasparam*. From *śśū-* 'one' (see s.v. *śśau*) with *-jāta-* 'second', for *sāta-* 'second', from *duīta-*; Sogd. Bud. 'yw ZK $n$  dyṣty 'one and the second, one another', M.Parth.T. 'yw byd'n 'one (and) seconds', M.Pers.T. *yk 'w yk* 'one to one', Zor.P. *ēvak ō dit*, N.Pers. *yak dīgar*.

**śuḍa** 'pain, trouble', II 130.7–8 *ca ṣṭā vā brriyā tta ysaiya śuḍa śuḍa*, = III 101.24–5 *ca ṣṭā brriyā tta tta ysaiya śuḍa śuḍa* 'for whom so passion is produced, various pains (arise)'; III 52.95 *kūra kāma u rraṣṭa ṣa sā ttadī prrara śuḍa aysmya gu(n)e ca ṣṭām kaumi ysyāñūda* 'thought false and true, that one nature alone is pain, in the mind the qualities (BS *guṇa-*) which cause kāma-desire (BS *kāma-*) to be born' (compound *kāma-guṇa-* analysed). From \**śur-ta-*, see *śuḍvāṃde*, *śūrūm*. (Instead of *śu-* possibly *sū* is intended but the lower stroke is separated and has been taken as the subscript hook.)

**śuḍvāṃde** 'they troubled, tormented', JS 28r2 *śuḍvāṃde kuṣṭāde kaṃge pṛṣyṣe lobhena* 'they tormented, they flayed off the skin (of the *godhā* lizard), filled with greed' (BS *lobha-*). From *śuḍa-* with intrusive *-v-* (see *bāysu-*: *bvāysve* 'arm'; *pṛyāṣi* 'autumnal', *huṣv-* 'grow'). See *śuḍa-* 'trouble, pain', *śūr-* to grieve'.

**śūdasa** 'eleven', *śūdasama-* 'eleventh', see s.v. *śśau*.

**śūba** 'times', Sid. 151v2 *dva śūba* 'twice' Tib. *ñis-gyur*, Sid. 130r4 *tcau śūba* 'four times', Tib. *bzi-hgyur*, Sid. 130v2 *tcau śūba*; Sid. 101v5 *drrai śūba*, 'three times', BS *tri-guṇam*, Tib. *sum-hgyur*. See *śūmba*.

**śūma-**, *śūma-* 'solitary, only; as soon as', Sid. 20r4 *śūma jeṣṭa aysdauda* '(water) as soon as boiled, chilled', BS *śrta-śitam*, Tib. *chu skolte bsgras-pas ni* ('water as soon as boiled, chilled'), parallel to BS participle with second component *mātra-* 'only, immediately after', as *bhukta-mātre* 'immediately after eating'; Sid. 131r2 *śūnye beta vaska* 'for wind only', BS *sadāgati-gada-*, Tib. *rluo ñi-che nad-la ni (ñi-che* 'single, simple, duration of one'); Sid. 124v5 *khu ri va śūma rūm harṣṭā* 'so that only oil remains', Tib. *mar ñi-che lus-pa*; II 12b12 *ttyai pā drayau śūma kenau* 'of him then for three only'; II 15.2.6 *tī śumā gauṣā hauridā biṣna-ṃ gauṣā himi 83 kūsa 3 ṣaṃga* 'they give only *gāvansa*-millet; their total in millet amounts to 83 *kūsa*-measures, 3 *ṣaṃga*-measures'; Manj. 10 *beṣa vīra ttādā śūma* 'over all darkness only' (for the blind); Manj. 19 *dukhina haje śūma* 'only a painful dwelling (?)'; Manj. 75 *jeḍi ṣe cu śūma śara dī kīra abvāṣṭa* 'ignorance, that is what is only inexperienced good (and) bad *karma*-acts'; Manj. 196 *betcapha aysmva śūma* 'only disturbed mind (in dreams)'. With negative, II 34.5.2 *pīdakā hauḍe se aśumā pastādā gārye* 'he gave a letter stating, they deigned to buy not one only' (like BS *aneka-* 'not one, many'). See *śśu-* s.v. *śśau*; *sū*, *śśūka-*, *śūlaka-*, *śaula-*.

**śūmba** 'times', Sid. 105v3 *tcau śūmba* 'four times', BS

*catur-guṇa*, Tib. *bzi-hgyur*; Sid. 101v5 *drrai śūba śtāka* 'three times are necessary', Tib. *gsum-hgyur*, I 145, 53v4 *utca dva śūmba dva ṣaṃga* 'water twice two *ṣaṃga*-measures', BS *prasthaṃ jalam dvaye*. See also *śūba*, *śśūmbākā*.

**śśūmbākā** 'in number of times, in multiplication', Z 10.5 *śśūmbākā haṃ vāte māstā bisā hālā vasutā* 'always in multiplying great to all sides pure'; Z 3.95 *māstara śśūmbāku panāna satvāna bisā* 'all greater by factors than any being'. With *-ka-* suffix to long *-ā* as *mājsā* 'marrow', *mījsāka* 'kernel'. Derivative of *śśū-* 'one', as 'adding ones', = 'multiplying'.

**śśuru**, *śuru* 'good', acc. sing., see *śśāra-*.

**śūr-** 'to pain, torment, trouble; be pained, grieve', III 75.236 *rrāmā tta hve a dida śūrūm* 'Rāma said, I am so grieved' after the death of Sijisa (Sītā); preterite JS *śuḍvāṃde* 'they tormented (the *godhā* lizard)'; nominal, *śuḍa* 'pain' see above. From base *śaur-*: *śur-*, \**śurta-* > *śuḍa*, with N.Pers. *šōr* 'agitation', *šōridan* 'be disturbed, grow mad', *šōridah* 'sad'. *šōriš* 'confusion'; possibly Armen. lw *vat-šouēr* 'unfortunate' < \**vata-švarya-*. For *ś-*, Pers. *š-*, see above s.v. *śśāra-*, Orm. *šir*, *sir*. For IE, *kuer-* could stand beside *kuer-* in Oss. D. *k'ūurun*, *k'ūart* 'strike against, thrust', I. *k'ūrryn*, *k'ūrd* with Greek *κῦρω*, *κῦπέω* 'thrust, reach, strike upon' (see Zoroastrian Problems, ed. 2, xxviii). For *-uḍ-* see also *phuḍa-*.

**śūla** 'only, alone', III 43.30–1 *hīya ṣaḥa śūla arvaštāra* 'they experience only their own saliva'; from *śśū-* 'one', see *śūlaka-*, *śaulaka-*.

**śūlaka-** 'alone', III 44.48 *davaḥ śūlakā aṣṭhaṃjai* 'alone she takes up the mantle (to keep an assignation, like the O.Ind. *abhisāriṇī*)', see s.v. *dava-* (or *davam*). From *śśū-* 'one', *śūma-*, *śaula-*, *śūla*.

**śśuvātā** 'diminishes', Z 273.27 *pārḥāna-dharma ṣṣu hvānde*, *kau śśuvātā phāta pharā(ka)* 'the *parihāna-dharman* is indeed (so) called if he withdraws from many pleasures', hence *śśuvātā* is for BS *parihīyate* 'loses, diminishes'. From base *vā-:ū-* (see s.v. *vāra-*, *vanda-*) with *śś-* < (*a*)*dī-*, hence (*a*)*dī-uv-* > \**śśuv-* > *śśuv-* (see also *śśa-* preverb).

**śśūvare-** 'one beyond' with the tens from 20 to 90, see s.v. *śśau*, *śśūvare-bāstā* '21'.

**śśuvānā** 'dogs', see s.v. *śve*.

**śuvṛ** 'half, middle', Z 24.255 *śuvṛ ṣṣavo* 'midnight', Z 4.10 *śuvṛ haḍā* 'midday'; Sid. 134v4 *mau u śvṛ utca* 'liquor and half water', Tib. *chan dan chu phyed*; II 115.28 *śvṛ ṣava karavā* 'midnight, early morning'; Sid. 4r2 *śvṛ haḍā u śvṛ ṣave* 'midday and midnight', BS *ahar-niśasya-ardhaṃ*, Tib. *srod dan, sna dan* (*srod* 'twilight', *sna* 'early'); III 26, 28b2–3 *śva haḍā paśārā* 'midday, evening', BS *madhyāhna-kāla-samaye*. . . *sāyāhna-kāla-samaye*; E 357 D. *śvṛ brramkhaysjī māṣṭi ṣṭāna* 'from the middle of month *Brramkhaysja*'; K 19.224 *pīla śvṛ-masai vyache* 'calamity as much as a half ceases'. Possibly formed like O.Persian fractions \**aṣṭauva* 'one eighth', \**navauva* 'one ninth', \**pančauva* 'one fifth' hence \**ziauva* > *śuvṛ*, *śvṛ* from *duī* as *sāta-* 'second'. It is less satisfactory to assume \**viṣva* to *vi-* 'separated' (IE Pok. 1175–6). See *ṣga* 'division'.

**śuvṛ** 'second', loc. plur., v 300, 3v1 *śuvṛ ysa(ṃth)vo narya*

*jsina dārysyde u ttīye parstā* 'in second births he holds life in the naraka-world and then escapes'. See *śāta*-.

**śūṣṭe** 'urge on', II 39·17-8 *vijilaka byiviri mistai kaništa ā śūṣṭe* 'the youth (prince) urged on the hunters greater and smaller'. Possibly *śūs-* in Pašto *sūn* 'hiss, snort' < \**sušna-*, O.Ind. RV *śuṣṇa-* 'hisser' as demon's name; with fem. Śuṣṇī *sāy*, Rōṣānī *sāw*, Bartangi *sāwn* 'a (folklore) snake', and Śuṣṇī of Afghanistan *sāy*d from \**sušnā-* (G. Morgenstierne, Irano-Dardica 1975, 25-7). See also s.v. *suwā* 'lungs'. To O.Ind. *śūs-* (retaining dialectal *ś-*) in RV *śuśā-* 'epithet of a weapon', *śūṣyā-* 'making strong' from IE Pok. 592-4 *keu-* 'to swell'. See *sūra* (II 127·40) 'strong'.

**śūsta-** 'prepared', participle to *sūh-*.

**śūh-** 'to prepare', once Z 22·96 *śūh-*, SuvO. 54r4 *sūhīmā* 'I prepare' BS *prayojayāmi*, Sid. 122v1 *gūlye śūhyā·nā* 'pills are to be prepared', Tib. *ril-lur byas-pa*; III 75·223 *raysāyam śūhyāṃ: ttū* 'we prepare this elixir'; K 69·227 *bitcamphe śūhyāki nīsti* 'there is not a preparer of troubles'; K 112·363 *baīsa aysmva suhye cva caitta-mātra pays(ai)da* 'he (Vimalakīrti) prepared the whole mind (=BS *manas* or *vijñāna-*) who recognizes mind only (BS *citta-mātra*-doctrine); participle *śūsta-* Z 6·12 *arvyaṃ jsa śu jivai śūste* 'Jivaka prepared it with medicaments'; I sing. K 151·35 *cu rā śystem tvā deśanā* (BS *deśanā*) *aysā vyachīme* 'may I who have prepared this profession have understanding'; K 151·47 *cā kīma-śanā hīye gautra aysmū jsa edrai jsa śyste u padaidai u pīdai* 'Čang Kim-śan with his own *gotra*-base, his mind with faculty (BS *indriya-*) prepared and created and wrote'; K 155·54 *cā kīma-śanī cu tvā sa deśanī śystā* 'Čang Kim-śan who prepared this *deśanā* profession'; III 138 Dandan-uilik 7 *curi ttū śystau pademdi* 'who prepared and created it'; III 75·226 *raysāyam śūstāmdā thyau* 'they prepared the elixir swiftly'; Manj. *strīya pīrūna ha(ma)gyā sauysta* 'prepared equal to a woman's painting' (for \**sausta-*); SuvP. 70r3 *lakṣanyau bījsanyau śūsta* 'adorned with marks' (dyadic), BS *śubha-lakṣaṇa-alamkṛta-*, SuvP. 74r4 *huśūstā* 'well-prepared', BS *upeta-*; Z 5·34 *aśsa nu uysmalsta huśūsta* 'their horses groomed, well-prepared'. The forms, present *-ūh-*: preterite *-ūsta-*, indicate a base ending in a dental *-aud-*, *-aut-*, *-aud-*; initial *ś-*=*ś-* would derive from *śi-* or *śu-* or dialectically from *ś-* or (a)*dī* (like *śā-* < *dui-* in *śāta-* 'second'). A meaning 'join, put together' (like the medical term *hambrīh-*) seems best, hence \**adi-aud-* > \**dīūd-* > \**śūh-* (written *sūh-*) and participle \**dīūd-ta-* > *śūsta-*. For *au-* see IE Pok. 75 *au-* 'to weave', O.Ind. *ótum*, *ūtā-*; *au-dh-*, Armen. *aud*, *z-aud*, *y-aud* 'put together'.

**śūhi** 'plant, herb', as second component, in the plant name *makala-śūhi*, *-śāha-*, *-śāṃha* above; see *śūha*.

**śūha** 'plant' or 'plant name', Z 22·126 *buśśānai rīrysū rrvittā, ttrāmu samu kho śūha gyastūña* 'scented rice grows just like the celestial *śūha*-plant'. The same word seems to be the second component in *makala-śūhi*, BS *karamarda*, cassia carandas. If *śūha* is not 'plant' but a particular plant the name of the storax scented plant Chinese lw *su-xo* < *suo-γāp*, Japanese *sugapu* > *sugō* (K 823·2; 71·1) from Iranian \**suxa-* or \**suga-* could be adduced.

**śe** 'he lies down', III 72·169 *dī bahya: pārautta śe* 'supported he lies under a tree', above *śśātā* 'he lies down', *śśātā* 'he lay down', see s.v. *śśā-*.

**śe** 'second', older *śāta-* < \**duita-*, III 115, 8r2 *śe ysamthāna* 'by a second birth', III 93·249 *ttye śeye haḍai* 'on the 2nd day', v 209, 34·2 *śeye haḍai*; K 41·65 *śe jūna* 'second time', = K 44·182 *śe jūni*; v 155, 1a2 *śye jūna u didā jūnai hvādā* 'a second and a third time they spoke it (-i)'; Manj. 362-3 *śā arva savra nāma...paramārtha hastama śya* 'one medicament by name *savṛti*-truth...the second the best *paramārtha*-truth'; v 251·813 *śena ysathāna baysūsti būtte* 'in a second birth he realizes bodhi-knowledge'; K 90·733 *śena ysamthāna*; v 300, 3v1 *śuvo ysa(mth)vo* 'in second births'; III 64·17-8 *paḍāna... śena...daidana* 'for the first time...the second...the third' (see s.v. *śāta-*); with *-ra-*, K 35·81 *śeri* 'the second one', K 156·15 *śerana*, K 18·201 *śera*.

**śe-** 'one', Manj. 347 *śe-śāmai...śe-śāme* 'one-faced', see s.v. *śśāman-* 'face'.

**śaikyaira** 'better', see s.v. *śśirka-*, *śika-*.

**śaiga**, see *śiga*.

**śena** 'with one', inst. sing. to *śśau*, K 60, 35v1 *harbeśi śena kṣṇaṇa* 'all of it in one moment' (BS *kṣaṇa-*).

**śeraṇa-** 'benefactor', see *śśāra-garaṇa-*.

**śerākā** 'servant', see s.v. *śśār-*.

**śerāta** 'asparagus', see *śārāti*.

**śerka** 'good', see *śśirka-*.

**śair-chā** 'dark-coloured', III 40·11 *śair-chā hvū pā u gaisamcā rūsanā dyai* 'dark-coloured, fine-coloured (\**hugūna-*) feet and whirling, brilliant to see', = III 38·35·6 *cha-hvasta pakū (-ū 'and') gesaca rūsanake* 'coloured-reddened the feet, and dancing, beautiful'=III 47·54 *cha-rrvana pā u gesaca rūsanake* (see s.v. *cha-hvasta-*). Here \**śaira* from \**śera-* or \**śira-* to IE Pok. 540-1 *kei-* of dark colours, Greek κίππος 'orange-yellow', κίρρα 'fox'; Celtic Mid.Ir. *cīar* 'dark brown', O.Engl. *hār* 'hoar', O.Slav. *śērū*, Russ. *śėdoj* 'grey', beside *kei-no-*, and *kī-ē-*, see above *śāva-* 'reddish', Lit. *śyvas* 'whitish'. Note \**śera-* in Armen. lw *sira-marg* 'peacock' (*marg* from North Iranian, Oss. *mary* 'bird').

**śelāka**, see *śilaka-*.

**śaiś-**, *śeś-* (with both *ś-* and *s-*) 'to be a lover, be enamoured', III 101·27 *sauha kainā saisai ysīra ysūṣṭa* 'for your pleasures you make love; the heart is pleased'; with adjective suffix *-āka-*, III 42·3 *śaiśākau sattau pācaryā dī* 'in service of the amorous beings' (BS *pāricaryā*); III 46·13 *śeśākām*; III 34·6, *śeśākā*; III 40·7 *saiśākau*, III 44·61 *śeśāka*, II 75·63 *śeśākā*, III 44·44 *śeśākā*; noun, III 41·28 *saisai vaskā* 'for love'; III 41·28 *saisai hīyai* 'of love'. Compound, \**śaiśa-kīra-*, III 40·3 *śaiśiryau thyau thyau vaña spyakau dāsāuda*, = III 45·23·9 *śeśiryau thyau puṣa spyakyām dāsāmdā*, = III 34·2-3 *śeśiryau thyau puṣa spyakyā dāsāda* 'with acts of love at once (dyadic) they did honour with flowers'. See also II 36·11 *saśī vī* 'in love'. Connected with the amorous term Yidya *śešo*. From base *saiś-*, *śaiś-*, *śeś-*, *śeś-* 'to sport amorously', incremental from *sai-* attested in Oss. D. *semun*, I *simyn*, *simdton*, D. *sind*, I. *simd* 'dance'; Oss. D. *serum*, I. *siryyn*, *sird* 'dance, amble'; Oss. D. *sexum*, I. *sixyn* 'swing to and fro', to O.Ind. *śiśnā-* 'tail, membrum virile', *śiśnā-deva-*,

*śaiśnya-*, *viśiśnya-* (etymologies in M. Mayrhofer, Sanskrit etymological dictionary, s.v.; unexplained). See *śilaka-*.

**śsau** 'one', fem. *śśā*, acc. sing. *śśau*, inflexion, *śśiye*, *śśye*, *śśye*, *śe*, *śi*, inst. *śāna*, *śina*, *śena*, loc. *śśiñi*, *śiñe*, *śśāña*, *śiña*, *śiñña* (-*iñ*-=-*e*-), fem. *śā*, *śśai*, *śśo*, *śśoña*; acc. sing. K 34·65 *śi jasta* 'one goddess'; III 60·35 *śā śā*; Sid. 12v4 *śā*. . . *śā*. . .; III 21, 5a3 *śau hālai mī naṣta* 'they sat at one side', BS *eka-ante nyaśidan*; Sid. 10111 *dvyāṃ aṃ śau* 'one from two', Tib. *gñis-las*; II 127·35 *śā dvī sili* 'one or two years', Sid. 151v4 *śā dva bāga* 'one or two parts' (BS *bhāga-* or dialectal, keeping -*g*-); Sid. 14714 *śo śo*; Sid. 711 *śau salā vī bure*, BS *varṣa-*, Tib. *lo gčig-gi bar-du*; v 333, 2716 *śau śau*, BS G 37, 24a7 *eka-ekam*. Compounds *śa-* (see s.v. *śa-*), *śā-* (see s.v. *śā-*), *śim-jum*, *śi-jūm* 'at one time', here *śau-* 'sole, universal', v 62·8 *śau-karānuṃ jsa hvamḍā drrūnā himāre* 'thereby (-*uṃ jsa*) may the men of the whole *karāna*-region become healthy'; K 32·28–9 *śau-kṣiri satvā upajīva* 'livelihood of beings of the whole land' (BS *upajīva-*), Sid. 1 bis 11 *yudāṃdā śau-kṣivā krā* 'they made treatment of the whole land'; K 63, 79v3 *śau-gūnasthānyau spyau jsa* 'with flowers of all colours'; v 252·845 *hāysi naysdi śau-gūttirā hvārakyāṃ brrātarāṃ jsa haṃbrrihūm* 'I share with sisters (and) brothers of the one family far and near' (BS *gotra-*); II 19, 9a3 *śau-haḍājsya* 'of one day'; v 68·16 ⟨*ś*⟩*yau-nauhāna aysmūna* 'with concentrated mind'; Z 2·180 *pūru śśau-ysātu* 'only-born son'; II 7·110a *śau-ysā pūra māñada* 'like an only-born son' (= II 7·114); Manj. 3 *śau-raysa* 'having one taste', parallel BS *eka-rasa-*; v 217, 2a4 *śau masi* 'only one', Manj. 50 *śau mase*; Manj. 347 *śā ye hama* 'was one (and) the same'; Manj. 325 *śā hama prrara* 'one (and) the same nature'; Manj. 331 *śā hama* Manj. 346 *śā aysmva hama* 'one (and) the same mind'; Z 9·24 *śśo śśau balysi*, = Manj. 403 *śā śā bgysā*; v 62·7 *śā-bisa hvamḍā* 'men of one house'; K 46·25 *śau haḍā salya* 'one day a year'; K 68·217 *cu śau piysṃdi* (-*iñ*-=-*e*-) 'who recognizes (that it is) one'; II 116·39–40 *śau-v-a aśa panaṣta* 'one horse of theirs (-*aṃ*) lost'; K 45·20–2 *śau āṃ. . . u śe āṃ. . .* 'the one. . . and the other'; III 67·49 *śau. . . śera jsām* 'the one. . . the other'; compounds with *śā-*, Sid. 132r3 *śā-saluṃ hvāḍāṃ khaṣṭā jsa* 'with food (and) drink for one year', Tib. *lo gčig čhu-čhad lon-pa ni kha-zas daw*; JS 37v3 *śā-thāña* 'of one subject' (BS *sthāna-*); II 89·53 *śā-māstāmjysye* 'for one month'; v 215·70·2 *śā-salvāmjya* 'for one year', above v 62·7 *śā-bisa hvamḍā* 'men of one house'; Manj. 153 *śā-nāha aysmva* 'mind on one point'; Manj. 322 *śā-najsada bvāma* 'knowledge of one kind'; with *śauva-*, II 104·72 *śauva-hamara aika-raysa* 'having the one taste', BS *eka-rasa-*, dyadic; see also first component *śa-* above. Before numbers 20–90 *śśūvare-*, Z 13·102 *śśūvarinautamā* '91st'; v 88, 50v2 *śśūvarebāstā* '21', v 160, 203a3 *satā śśūvarebāstā jū(na)* '121 times'; II 20, 12a6 *śśūvarabistamyē haḍai* '21st day'; III 12, 22r1 *śśūvarabistā gramthā* '21 knots'; *ibid.* 21v5 *śśūvarebistā jūna* '21 times'; Sid. 1 bis v4 *śūridirsā* '31', Sid. 133v1 *śūribestam* '21st'. For 'eleven', II 91·92 *śūṃdasā hvamḍā* '11 men', I 171, 86r5 *śūṃdasā gūnā* '11 forms', BS *ekādaśa rūpa-*; II 27·34·8 *haḍā śūṃdasi* 'day eleven'; v 10·2·5 *śūṃdasa-čhāya* 'of eleven feet'; ordinal,

N 166·14 *śūdasam* '11th'; IV 10·1 *haṃdyaji 11 śūdasamyē haḍai* 'month *haṃdyaji* (first summer month) 11, eleventh day'; K 57, 25v1 *śūṃdasama*. See also *śū*, *śūka-*, *śūma*, *śūma*, *śūla*, *śūlaka-*, *śaula* 'alone'; *śśū-jāte* 'one another', separately. From *aiva-* 'one' > \**yūva-* > \**zū* > *śśū-*, with *śśau* < \**śśāva-*, inflected from *śśa-*, fem. *śśā*, *śśau* (\**śśām*). See also *śśa-* < *adiā-* beside *śāta-* (*ś*-=*z*-) < \**ḍūita-*. Tumšūq Saka *śo* 'one', *śowarsana* 'eleven', inflected *śe*, *śa*; Parāči *zū* < \**yau* < *aiva-*, Orm. *šē*, *sə*; Av. *aēva-*, O.Pers. *aiva-*, Av. acc. sing. *ōyum*, Zor.P. *ēv*, *ēvak*, N.Pers. *yak*, Sogd. Bud. 'yw, 'yw-znk 'of one kind', 'yw 'a', Man. 'yw, Chr. yw; M.Parth.Pers. 'yw, Oss. D. *jeu*, *jeūūā*, I. *iū*, Balōči *ēyōk* 'single', *evak'ā* 'alone'; Pašto *yau*, Yidya *yū*, Sanglēči *wok*, *yak*, Waxī *iū*, Šuynī *yiw*, *yī*, Sarikoli *ī(w)*, Yazg. *wū*, *wūg*. IE Pok. 286 *oi-* (to *ei-* 'this'), Greek *oīos*, Cypriot *oīfos*.

**śṣaṇṇa** 'duality', Manj. 345 *cu ā marai hvāññida śṣaṇṇa śṣa jaḍi bvāma śṣa* 'what here they name duality, that is, ignorance's knowledge'. See *śṣāñña* 'duality', to *śāta-* 'second' < \**ḍūita-*, hence \**ḍūiauni-*.

**śauda** 'rod, staff', III 44·54 *dastā dastā baistā tcūra-śauda palyadā* 'hand bound to hand, attendants having four rods' (in *Kinnara-dvīpa-*) like III 42·1–2 *diṣṭā gatcastā śakāle tcāraṃpha* '(men of the troupe, BS *gulnaka-*) in hand broken dry sticks'. Note *-auda-* from *-afta-* in *haua* 'seven', *ttauda-* heated (\**tafta-*), hence \**śafta-* possibly with Waxī *šōpk*, *šīpk* 'rod, twig', Sarikoli *šēib*, *šāib* 'twig' (for *ś*-:š- see s.v. *śśāra-* 'good'). See also *paśguda-* 'mouth' (\**pati-zafta-*).

**śau-nau(ha)** 'concentrated', II 49·11, see s.v. *śśau* 'one'.

**śauma** 'face', II 103·68 (triadic) *śauma tcūra parbīva*, see *śśāman-*.

**śṣol-**, *śṣul-*, *śaul-*, *śṣāl-* 'suck, absorb', Sid. 142v5 *śṣolākyā arvāṃ jsai ysu u kṣaṣṭā pverāme vq* 'for removing pus and serum of it by absorptive medicaments', Tib. *hjiḃ-pahi sman-gyis rṃag daw*, *ču-ser bsal-bahi thabs ni*; Sid. 142r5 *tī nirūjāñā u śṣaulāñā arvāṃ jsa ysu kṣaṣṭā vasujāñā piṣkalyāñā* 'then it must be opened and be absorbed with medicaments, pus (and) serum must be cleaned and separated', Tib. *brtol-te hjiḃ-pahi sman-gyis rṃag daw* *ču-ser dag-par bsal-nas*; Sid. 144r4 *ysu kṣoṣṭā śṣolākyi hā arve piṣalyāñā* 'medicaments absorptive of pus (and) serum must be smeared on'; III 90·181 *ysū śṣaule*, *u haṃbrrauñe* '(of itch and wounds) it absorbs pus and makes it grow together'. For 'lick, suck', BS *leh-* 'to lick, suck', *lehya-* 'lectuary'. With increment *-l-* (as *haṃjsūl-* 'to kindle') to base *śaup-*, Yidya *śūv*-:šūvōd, *śūvōd* 'to suck'; *fšūv*-:fšūvōd, Waxī *šāp-*, Parāči *šup-* (G. Morgenstierne, IIFL 2, 209; 542 *xšap-*, but Khotan Saka favours *śaup-*, *ś*-:š- see s.v. *śśāra-* 'good').

**śaula** 'alone', II 95·56 *śaula au narādā* 'they went out alone', = II 98·144 *śaulakā au narāda*. See *śśau* 'one', *śūka-*. But II 80·12 *aśṣulaka* 'unharmful (?)'.  
**śṣauvāṃde** 'they stung, bit', JS 28r2 *pha drrvane prāṇā ca śṣauvāṃde* 'the many scorpion, breathing beings who stung'. From preterite *śṣauva-* < \**śṣauta-* to a base *śṣu-*, variant to *jau-* to chew, bite' see *haṃjvāme* 'chewing', to Zor.P. *śau*-:šūt *zwyyt* \**šōyēt*, *šūtan* gloss to Av. *gah-* 'eat' (written with *y*-sign), N.Pers. *šāvidan*, *jāvidan*, Balōči *jāyag*, Pašto *šōvul*, *šōyāl*, *šōyām* 'chew, bite,

gnaw', dialectal *žew-*, *jūw-*, M.Pers.T. *zw-*. IE Pok. 400 *geu-*, *geu-*, *gjeu-*, *gjeu-*, O.Engl. *cēowan* 'chew', OHG *kiuwan*; *kewa* 'jaw', Lit. *židunos* (plur.) 'jaw', O.Slav. *žuju*, *živo*, *živati*, Russ. *ževāti*, *žuju*. Khotan Saka *šau-* < *šau-* (IE *gjeu-*) and *hamjva-* < *jau-* (IE *geu-* or *gjeu-*); and Balōči *jāyag*, *jāy*, *jāta-*, *jāiθa* 'chew, bite to pieces' with *-āy-* < *-āvy-*.

**šauve** 'plant name', Sid. 14v3 BS *halā*, Tib. *ha-la*; Sid. 13v4, BS *kulahala*, Tib. *kolahala*. O.Ind. *halā* 'methonica superba', *kurala-*, *kola-* 'jube tree' (see s.v. *šimja*). Possibly *šaup-* beside *šaup-*, O.Ind. *kṣupaka-* 'bush' (see *ś-:š-* s.v. *ššāra-*, *šauda-*).

**šauva-** 'one', first component, II 104.72 *šauva-hamara aika-raysa* 'having one taste' dyadic, BS *eka-rasa-*, see s.v. *ššau*.

**šauvai** 'alone', III 100.11 *caigvā au tsai šauvai* 'you go alone among the Chinese (*ciṅga-*)'. See *ššau* 'one'.

**ška** 'perhaps; even', v 67, 25a2 *marāṇa burai ška* 'even to death'; Manj. 124-5 *cu bure i hvar(ḍ)vā sūha cakravarattauṇa bure ška* 'whatever may be among men pleasure, even up to the imperial stage' (BS *cakravartin-* with abstract *-auṇa*). To *aška* (\**astā ka*), v 339, 77r3 *tta hvāñidā aška auṣṭe gyasta* 'so they say, perhaps the goddess is angry', BG G 37, 72b7 *vadet putra deva-krodham hi te bhavet*; like v 333, 27r3 *kumjsatu kerā astā ko še kumjsati ttīma pharakā hāmāta* 'he may sow sesame; will (is it if=) in any place this sesame seed multiply?', BS G 37, 24a3-4 *tilam vāpayet tat kiṃ manyase sarvaśūra bahūni tasya bijāny utpadyeran*.

**ščāka** 'necessary', see *štā*, *štāka*.

**ščāna** 'necessary', II 52.9 *ṣi jśam ām vā šcāna sambāvana biḍa* 'he indeed takes (the tax) with the necessary decision (?)' (BS *sambhāva-* 'to produce'). See *štā*, *ščāka* 'necessary', and SDTV 104.

**ščimña** 'eye', Sid. 145v1 *ščimña bisai āchai* 'eye-disease', Tib. *mig-nad*; Sid. 145r1 *tcimña* 'in the eye', see *tečiman-*.

**štā**, *štāka*, *ščāka*, *štyāka* 'necessary', III 24, 20a2-3 *ttye kiṇa subhūta baudhisatva avārauttā aysmū štāka ni rūvā vira pārauttā* 'therefore, Subhūti, the Bodhisattva must have an unbiased mind, not based upon forms' (BS *rūpa-*), BS *tasmāt tarhi subhūte bodhisattvena mahā-sattvena evam apratiṣṭhitam cittam utpādayitavyam*; Sid. 6r3 *ṣi drrām štāka cu sāstrā u drrīṣṭa-karma bautte* 'he is such necessarily one who understands the technical treatise and factual knowledge', BS *sāstra-ārtha-karma-jñah*, Tib. *smān-dpyad-kyi yi-ge kha-ton-du bslabs-šin don šes-pa dan*; Sid. 101v5 *gulā hā drrai šūba štāka* 'molasses three times is necessary'; BS *tri-guṇam guḍam*, Tib. *bu-ram smān spyir bsdoms-pahi sum-hgyur dan* ('molasses medicament three times as generally decided'); III 91.209 *hamamgā štākā* 'the same amount is necessary'; Z 23.133 *ttū cu štā samai yidānda* 'you who necessarily made this agreement' (BS *samaya-*); Z 11.54 *ko ni hamatā štā štā balysūstā* 'if for us of itself the bodhi-knowledge is necessary'; K 112.381 *ttyā va štāka* 'necessary for them'; III 105.10-11 *khū šcāka aidrrau jsa brra vī bure cha ttarū vaiysna hamaga* 'as necessary with (all) faculties (BS *indriya-*), as far as a beloved, skin reddish, equal to a lotus' (description of the lover, the *daha pūra* 'male child'); abstract, IV 7.8 *štye kiṇa ma ttā*

*haštāmda* 'for my necessity you provided'; from \**staya-* > *stya-* > *šta-* with *-ā*, *-āka-* suffix of adjective; and *štye* oblique to *štyā-*.

**šti** 'being', see *asti*, II 40.37-8 *khū štī jsa hamāri* 'when they arise out of being', see SDTV 121 (doubtful text).

**šti** 'is', Sid. 131v1 *ttye paḍā hva štī* 'there is mention of this before', Tib. *de-la ni thog-mar* with certain *-i*, possibly *šti* with *yi* 'it is to it', but perhaps scribal slip for *-i*.

**štye** 'necessity', see s.v. *štā*.

**šya** 'second', see s.v. *šg*, *šāta-*.

**ššye** 'one', see s.v. *ššau*.

**švā** 'middle, half', see *šuvō*; III 14.10 *paryai šva-haḍā* 'mid-day past' two-hour (Chinese) period 1-3 p.m.; K 45.18 *švām šavai* 'mid-night', *-ām* < *-o*; v 252, 848 *švi haḍā sarvakārā dāše* 'at midday all the work (BS *sarva-kāra-*) was finished'; v 154, 184a5 *ce švō buḍaru* (lost context).

**švakyaaina** 'times', II 100.232 *ttyai rrvī vī varāṣṭa drai švakyaaina japha yai* 'of him towards the court three times there was discussion'. See also *gūkyaina*. To *šūma* 'alone'.

**švāña gūra** 'a kind of grapes', I 141, 49r1-2 *halirā dva, vīhilā, aumalai, švāña gūra kašmīrya*, 'the three myrobalans, the three grapes', BS *triphala* 'the two groups of three'; see also Sid. 19r1 *kašmīrye*, BS *kāśmaryah*, Tib. *tri-bal* (=BS *triphala-*); III 17.11 *švāña gūra, huṣkyi ttrahe* 'švāña grapes, dry radishes'. Hence an epithet of grapes, possibly an ethnic like *kašmīrya-* or O.Ind. *gostanī* 'of Khotan'. Hardly adjective to *švān-* 'dog', but possibly a variant of the name *Saka*, *Saga*: \**šava-* with adjective suffix *-ānya-*. It could be from the old name of Yarkand; hence suffix \**švānya-* > *švāña-*, or a place name.

**šve** 'dog', v 30, 73v2 *šve hāmāte vātco še nasphūstai ošku* 'becomes a dog, he is then driven out for ever'; III 14.13 period of two hours 7-9 p.m., presided over by the Dog |||ri hime ttā šve (*pašāri?*, 'evening'); II 116.35 *švōi au bāstai haḍā* 'the day presided over by the Dog'; III 45.12-3 *šva tcāma šalarbe* 'dogs, locusts', dyadic (BS *šalabha-*, with III 15.53 *šalarbi*); II 103.45 *švā tcāma šalarba*, K 100.278 *švā tcāma šalarba*; III 15.51 *švā salya* 'in the year of the Dog'; plural Z 2.46 *švānā*, Z 20.30 *ššvānā*; gen. plur. Z 19.44 *švānānu*. Compound, Z 24.170 *švāna-vrata* 'with dog's vow' (BS *vrata-*), parallel to BS *kukkura-vrata-*, Pali *kukkura-vatika-*. Adjective, *švaiña*, II 50.48 *švaiña kaga* 'dog's skin'. From base *švan-*, *ššvan-* (retaining both *ś-* and *-v-*, dialectal from IE *kuwon-*, IE Pok. 632-3 *kuon-*, *kun-*. To Av. *spā*, *spānəm*, *sūnəm*, Median σπακα, Zor.P. *sak*, N.Pers. *sag*, M.Parth. T. *špg*, M.Pers.T. *sg*, Wanetsi *spā*, Pašto *spai*, Orm. *spuk*, *aspuk*, Parāči *espō*, *espay*, Waxī *šač* (Sogd. *'kwō-*, *kwō-* and Pamir dialects, Oss. D. *kuj*, I. *kūdz*). IE Pok. 632-3, O.Ind. *švā*, *šūnah*, *švaka-* 'wolf', Armen. *šoun*, *šan*, Greek κύων, κύων, Celtic O.Ir. *cū*, *con*; Welsh *ci*, *cwn*, Got. *hunds*, Lit. *šuō*, *šuiš*, Tokhara A *ku*, *kon*, B *ku*. **šver-** 'speak, tell', II 89.42 *ñašā bisai hā tta hvem si šveri tta šacū bisā salāva* 'I the humble servant said to him, Tell the talk of Ša-ṭṣou' (BS *samlāpa-* 'talk together'); III 73.180 *švera mira* 'speak (and) die', = III 73.188 *švera mira*; III 74.196 *švera dyū* 'tell; he beats you', K 100.291 *švera mī ma yai* (and 296, 298), unclear. From \**vārāya-* with

preverb *ś-* < *śśa-* < *adī-*, see s.v. *śśa-* preverb and *śūh-* ‘prepare’, to IE *uer-* ‘assert’, cognates s.v. *vauḍā*.

**śvrrai** ‘*sūtra*-text (?)’, III 100·8–10 (a list of studies) *drrayvā pilyā artha ausairma bāyāka tī jśām bāvāvā avāṣṭa śīya haḍāya śvrrai u mālai śṭika tī jśā jāvā tīyau ysyai hūrāka sa khū ācārī prrabhā* ‘controlling the vital meaning in the three basic texts, then also studying in the philosophical books night and day, the *sūtra*-collection and the formula-collection, the commentary, then also in the prayers, giving the taste of them, just like the teacher (BS *ācārya-*) Prabha’. For these Buddhist technical terms the following commentary is necessary. The *pīla-* from Prakrit *pela-* of the collection of sacred texts (see KT VI 108, and 195), Pali *pitaka-*; *bāvāvā-* may be *bhāva-vāda-* ‘discussion of being’, hence ‘philosophy’ (see also KT IV 83); *śvrrai* may be Prakrit from *\*sūrta-* for older *sūtra-*, with *-rr-* replacing *-rt-* as in the lw *parramā-* ‘image’ from *\*partimā-* older BS *pratimā-*, and also with *śv-* in place of *sv-* as in Kroraina *śvasti* beside *svasti-* ‘welfare’, *śvasu* ‘sister’. The word *mālai* contains a form of *mantra-* through *\*mānla-* (as a dialectal Iranian *\*māhra-*, which also became *mahr* and *mār-*; see s.v. *mātrvālai*, BS *devapālaka-*). The *śṭika* is BS *ṭikā* ‘commentary’; *jāva-* is older BS *jāpa-* from *japati* ‘to murmur prayers’. For *ācārī Prrabhā*, note the similar JS 2r3 *ācārī Devā*. In Khotan Saka *avāṣṭa* ‘studying’ may occur *\*abiṣṭa-* ‘occupied in’ from *\*abi-ṣṭa-* to base *ah-*, Av. *aiwi.ṣṭi-* ‘study’, Orm. *aw-*, *haw-:hiṣṭak* ‘to read’ (from *abi-ah-* and *abi-ṣṭa-*). The word *ysyai* ‘savours’ is the older *ysvye*, base *ysūṣ-* ‘to taste’, hence used for BS *rasa-*, like the cliché *eka-rasa-* of the one taste of the *dharma*-doctrine (Khotan Saka *śau-raysa-*). The text is the description of a beloved person who has gone to China.

**ś-** ‘to prepare’, see *śṣā-*, s.v. *śṣ-*.

**śa-** ‘this’, nom. sing. v 70, 8v2 *tta uspūstā rro. . . śā uysnorā hāmāte* ‘so this person is restored (to health)’, BS G 37, 12a6 *śakyaṃ sa satvaḥ pumar apy utthāpayitum;* later *śā, śṣ;* with pronoun *yi, śai, sei, se, śai, se;* with *-ta-, śātā, śāte;* *śā śāra-, śāra-,* fem. *śā, śā, śa,* with pronoun *yi, śai;* with *-ka- śika;* III 39, 43b4 *śi baudhisatvā=* Manj. 277 *śi śṣ baudhasatva.* Inflected with *ta-* (after nom. sing.), Av. *aśa-*, O.Ind. *ēsa.* IE Pok. 286 *e-, ei-, i-*. Gen. plur. Sid. 142r4 *ttikyām ttikyām hīyām gūnām jsa* ‘with these various marks’. Late *śa* without hook in K III·355 *śa akhaustṭai jsa dharma-kāya* ‘this *dharma*-body with motionlessness’, and 349 *śa dā* ‘this *dharma*-doctrine’.

**śā** ‘indeed’, older *śsu, śu,* K 40·32 *u tīye hīye śā cimeññi herovī śirkye=* K 43·150 *u tīye hīya śi tīmañña hevī śirke* ‘and indeed than his eye nothing is finer’.

**śakala-** ‘dry’, see *śkala-*.

**śakye** ‘ladder’, III 81·177, gloss to Turkish *cattā* (= *čatu, šatu* ‘ladder’) and ibid. 177 *cattākīrā* ‘rung of ladder’ from Iranian, see s.v. *būṣṣāta* ‘stairway’, with *-kīrā*, Iranian *kīdā, kīra-* (see above) as ‘rod’ for the rungs. Here *śakye* can be traced to *\*śatukā-*, from *\*śritu-kā-*, base *śrai-:śri-* ‘lean on’, see cognates s.v. *būṣṣāta*.

**śakṣāvi** ‘commandment’, v 63·28 *śakṣāvi nāsāññi* ‘the commandment is to be obeyed’; III 71·146 *tta varttāñña tcaura śakṣāte* ‘so the four commandments must be

practised’ (BS *vartaya-*), rather from BS *śikṣāpada-* with *ś-* replaced by *ṣ-* and *-āpada-* become *-āvā-*, than Iranian to base *sak-, saxš-* in *śāj-:sīta-* ‘to learn’.

**śṣaṃga** ‘a measure for grain’, for *rrusa* ‘barley’, *gāsu* ‘millet’, *jsārā* ‘corn’, II 15·4 *śaṃga rrusa;* inst. sing. IV 4·4 *śṣaṃga,* v 222·9·4 *śaṃgāna;* IV 26·4 *śaṃgana,* see SDTV 37. The *śaṃga* is 4 BS *prastha-*, and 8 *śiṃga* (see *śiṃga*). Tokhara B *śank* see IV 77. Gloss III 124·86 *śaga* to BS *andā=ādḥaka=4 prastha.* In the case of *śśāra-* ‘good’, three initial sounds are attested (Saka *śś-*, Sogd. *šyr*, Orm. *šir* and *sir* ‘good’), hence one could expect Saka *śaṃg-* ‘to weigh’ to correspond to Zor.P. *saxtan sanjēt* ‘to weigh’, N.Pers. *sanj* ‘weight, measure’, *sang* ‘a weight’, *sanjīdan,* *saxtan* ‘to weigh’, *sanjah* ‘scales, a weight’, *diram-sang* ‘of the weight of a *drakhmē*’, Zor.P. *dram-sang* of a measure (in medicine), but here Sogd. Bud. *δρυμδнк* suggests *\*draxma-ḥanga-* to the base *ḥang-* ‘draw’ (see *ḥaṃga-* above). For the variation Iranian *s-, ś-, š-* (if inherited) it could indicate IE *k-, k̑-, k̑s-*, but the variants may be of middle Iranian age. The alternative to seek a Chinese source has not succeeded.

**śṣaṃgila** ‘part of man’s body’, IV 17·1 *sa(ttam) śṣaṃgila jty(e),* ‘seventh, this part fails (becomes diseased)’, hence either like Waxī *šəngər* ‘intestines’, Khovar lw *šangūr,* or Pašto *šangarai* ‘cloven hoof; ankle’. Possibly from *śrang-*, but initial *śṣ-* is ambiguous in origin.

**śṣaṃṛā** ‘give’, v 26, 49r3 *woārna aysmūna vā āysda yanīrā muhu śṣaṃṛā u|||* ‘may they guard us with exalted mind may they give us and. . .’. Here only, possibly *śran-* ‘to bestow’, to Pašto *šandəl,* present *šandəm* ‘to give’, Bazarī Pašto *šandəl* ‘to spend’; O.Ind. Dhātupāṭha *śraṇāti* ‘give’, attested in causative *vi-śraṇayati.*

**śṣaṇā** ‘noise’, I 179, 98v4 *kāryi gva prrahāji gvañña śṣaṇā rāhā jīṃda* ‘opens deaf ears, removes pain of ear-noise’, BS *bādharyam karṇa-nādaś ca.* From *śr->ṣ-*, base *śran-* ‘to sound’, incremental to *zar-* ‘make noise’, see above *ysār-* (of birds), Oss. D. *zarun* ‘to sing’, with *zār-* Oss. D. *azālum* ‘to echo’. IE Pok. 352 *ḡar-*, Pašto *šāy* from *\*śrāga-* ‘noise’. Hence three forms *zar-, zran-, zrā-*.

**śanau** ‘favour’, see *śṣānaumā.*

**śapā** ‘broth’, Sid. 9r5 *priyaṃgīnai kḡkā jsa samkhaista aṃḡā, śṭāna śapā ni hverai* ‘the body smeared with paste from *priyangu*-millet, the rice broth must not be eaten’. BS *priyangu-kalka-digdhāhvam pāyasaṃ na samācāret,* Tib. *priyankuhi lde-gus lus bskus bzin-du, hbras-kyi ho-thug mi bzah;* Sid. 9v1 *u mo u rīysvanai śapā haṃtsa ni khāśṣāññā* ‘and liquor and rice broth together must not be drunk’, BS *surā-kṣara-pāyasān na vaśnīyāt* (‘he should not consume together *surā*-liquor and rice broth’), Tib. *čhan hbras-kyi ho-thug rnamś lhan-čig mi bzah.* From dyadic *\*srata-pāka-* ‘baking-cooking’, *-p-* retained from secondary contact *-t-p-*, O.Ind. RV *śrta-pāka-*, to base *śar-* ‘mix, cook, prepare’. IE Pok. 582 *kerā-*, O.Ind. *śrīṇāti, śrāyati* ‘cooks’, participle *śrītā-, śrītā-;* *śrāta-, śrītā-,* Av. *sar-* ‘to join’, Greek κίρνημι, κερώνυμι, κροτός, O.Engl. *hrēran* ‘stir’, O.Saxon *hrōra* ‘movement’, see TPS 1954, 129–32. Connected here is *Šuynī,* Sarikoli *šīpik* ‘bread, food’. See also *śapāña; nāmji.*

**śapā** ‘bare-footed (?)’, II 130, 2b2 *khvai śapā ma kaina dvida vīnai na hamai* ‘if because of me they beat him the

bare-foot one, he has no pain'. To 'bare-footed', note Balōči *ṣafād*, *ṣawād*, Brāhūi lw *ṣapād*, Waxī *ṣpuḍk*, from \*fša- 'naked, bare', to IE Pok. 163 *bhes-:bhs-, bhoso-*, OHG *bar* (\**baza-*), O.Engl. *bær* 'bare', Lit. *bāsas*, O.Slav. *bosū* 'bare-footed', Armen. *bok* (\**bhoso-go-*), Greek ψ- in ψιλός 'bare' to *bhes-* 'rub off'. Note also Balōči *p'āš*, *p'āšpād* 'bare-footed' (from \*fš->\*faš->p'āš-, p'āš-).

**ṣapāña** 'cook', conjectured from contexts, IV 11.3 *a mara ṣapāña kaṣṭūm būki āṃ ni byehi* 'I am here attached as a cook; I was not getting the food'; plural *ṣapāñara*, II 28.35.9 *jsārā thyau vā ṣapāñara haysa* 'convey the corn at once here to the cooks'. Passages are cited to IV 11.3 (pp. 100-1). Possibly *ṣapā* 'broth' as a major product of cooks has given the word by suffix *-ānya-* and *-kara-* 'maker of broths', similar to N.Pers. *ās* 'soup', *ās-pax* 'cooking soup, cook' (Turkish *āščī*), with *ās-xānah* 'kitchen', see also below JS 8r3 *hurāšña* 'in the kitchen'. Kroraina *ṣitga-potgeya*, from \**srita-puxta-* from the same bases as *ṣapā* and O.Ind. *śṛta-pāka-*, is also connected with the commissariat. See TPS 1954, 129-32. Cooks are mentioned in parallel Tibetan and Chinese documents.

**ṣabajsyau** 'with claws', JS 22r3, see *ṣambajsa-*.

**ṣamār-** 'to count', see *ṣumār-*.

**ṣambajsa-** 'claw', JS 7v3 *ṣambajsyau rrijsyau ḥistāmde aga* 'with sharp claws they pierced your limbs (*aṃga*)'; JS 22r3 *ṣabajsyau rrijsyau tvī baistāda ttāra* 'with sharp claws they pierced your forehead'. With variant *š-* and *č-* \**šam-baja-* could contain *čanga-* 'claw' as in Zor.P. *panč-čang* 'five-clawed' (animals), or \**čamba-*, in Oss. I. *kārd-dzām*=D. *kārd-badzā* 'knife-edge'. (See s.v. *cam-buwa-*) The second component may be traced to *vak-* 'be crooked' (with the *badzā* of Oss. D. *kārd-badzā*), to Zor.P. *w'hr \*vahr, \*vaxr* 'crooked', Pāzand \**avāhar* for \**huvahr, \*huvaxr*, M.Pers.T. *xvhr* 'crooked', Pahlavī Psalter *hwily*. IE Pok. 34 *uenk-, uek-*, 1148 *ueng-*, and 1120 *uag-* 'bend', O.Ind. *vancati, vakrá, vānkri-* 'rib'; with *uek*, Av. *nivaštakō.srva-* 'with bent horns'. For the absence of conjunct vowel note *duṃ-berra-* 'tail feather' and *biš-paḍā* 'first of all'.

**ṣara** 'nut, seed', III 86.104-5 *ttira ahādā hiya ṣara* 'seeds of the bitter gourd'; III 88.153 *tivrā ahaudā hiya ṣarā* like III 92.241 *tivrā ahaudā hiye ttīme*, hence *ṣara* variant *ttīma*. From \**xšara-* Oss. D. *āxsārā*, I. *āxsār*, plur. *āxsārtā* 'nut', D. *āxsār-bun*, I. *āxsār-byṃ* 'nut-wood', adjective D. *āxsārgun*, I. *āxsārdžyn*; with *-aka-* suffix DI. *āxsāräg* 'squirrel' (see BSOAS 20, 1957, 58). Waxī *tōr* 'walnut' has *t-* (initial only in this word) for *xš-*; like the later Khotan Saka *ṭh* in *ṭhra* 'six', in Tibetan script (v 382 no. 340; 424), *ṭhras* 'sixteen' (no. 425) *ṭhrer-hbes* '26' with *ṭhr-*=*kš-* (no. 423), the Tibetan indicates retroflex sounds by *-r-* so that *ṭhr-*=*ṭh-*. Within Khotan Saka *-ṭh-* of the older language was in latest text often written *-kš-* (*ḥaṭhṭhā-* 'truth', *ḥakšā-*). From \**axšar-ta-* came also Indo-Aryan, O.Ind. *akṣoṭa-* 'walnut', beside *ākṣoḍa-*, *ākhoṭa*, Prakrit *akkhoḍa-*, *akkhula-*, Romani *akhor*, Hindī *akhoṭ*, *akroṭ*, Iranian Orm. *waṭk* might derive from \**axšarka-*. Note also Khotan Saka *ṭharka* 'walnut', Tibetan *star-ka, star-ga, star-kha, dar-sga* which could also be traced to \**axšarka-*. The base will therefore be Iranian *xšar-* (or possibly *fšar-*), IE *kser-* or *kser-*.

**ṣarr-, ṣsar-**, 'be exhilarated', with negative K 3, 139v1 *ašarrāmata* 'indolence, despondency', Tib. *žum-pa*, Chinese *hie-tai-sin* (K 366.3; 184.10; 801.1); Z 7.24 *suhāna ṣsarri klaiša* 'with pleasure exhilarates the *kleša-* afflictions'; participle, Z 20.8 *ašṣuda tsindā bāysaṃuvg murka date* 'the excited birds (and) beasts roam in the groves', parallel BS *mada-mudita-vihaṃga-* 'birds delighted in exhilaration'. See also *hašūḍā* (III 79.12). From *xšar-* or *fšar-*, Sogd. Bud. *š'r-* 'tremble'; possibly with O.Ind. *psar-* parallel to *mad-*, see BSOAS 21, 1958, 543. To IE *kser-* or *psar-*.

**ṣṣavā-** 'night', Z 4.111 *ṣṣava*, Z 4.9 *ṣṣavo*, Z 2.30 *ṣṣive*; Sid. 146v3 *šau hadā šā ṣave* 'one day one night', Tib. *žag* ('day and night'); Sid. 20r4 *šā ṣava trovāyīye* 'one night was passing', Tib. *žag lon-par*; gen. sing. K 18.214 *ttye šīye*, = K 26.141 *ttye šīya*, = K 35.86 *ttye šīve*; II 130b6 *pharāka ya hvāṇḍa ttakyai janavai vīra na ṣava-basta aysamū ha-bāḍa šā ṣavai aysmū va tvī baida basta* 'many were the men in that land the mind not night-bound, (but) one night his mind there was bound (intent) upon you' (*ṣavai, ṣava* with *yi*). Compounds, Z 24.107 *mu-ṣṣuwe* 'this night', Z 23.43 (with *yi*) *mu-ṣṣvai*; IV 20.4 *mu-ṣṣve*; first component, v 154, 184b2 *tṭārāna ṣṣava-mārā* 'by darkness, the division of the night'; loc. sing. Z 24.178 *ṣṣava-mera* 'in the division of the night'; parallel to Pali *ratti-bhāga*, from *ṣṣavā-* and *māra-* 'measure'; JS 7r1 *ṣava-tšūkām* 'of night-roamers', parallel BS *nakta-ga-*. From *xšapā-*, Av. *xšap-*, *xšapā-*, *xšapan*, *xšapar-*, O.Pers. *xšap-*, Zor.P. *šap, šapik* 'shirt', *šapastān* 'inner chamber', N.Pers. *šab, šabistān, šabēxōn* 'night bloodshed' (from \**xšapas-hauni-*), Sogd. Bud. *'yšpḥ*, Man. *'xšp, xšp*, Yaṃ. *xšap*, M.Parth.Pers.T. *šb*, Balōči *šap, šaf*, Oss. D. *āxsāvā, āxsāvār* 'supper', *āxsāveūat* 'night camp', I. *āxsāv, āxsāvār, āxsāviūat*, Armen. lw *šapik* 'shirt', *šapstan*, Pašto *špa*, Orm. *šō, šyōu*, Yidya *xšəsovo*, Munjāni *xšava*, Yazg. *šāb, šāv*, Šuynī *xāb*, Waxī *šāp* 'night's halt' (but *nayd* 'night'). IE Pok. 649 *kšep-* 'dark' (with various initials), O.Ind. *kšāp-, kšapā-*, Greek *ψέφος, κνέφος, δνόφος, ξόφος* 'dark'.

**ṣavā-** 'property', II 1.17 *mūja ṣava ya pariṣastā haudyām* 'our property was of the seven *ārya-* monks'; II 5.67.8 *rrvīyām ṣavām jsa haraṣṭa mveṣda āvaṣa māñada* 'from the royal possessions he presented favour (= donations) as (vast as) the sky'. From *xšau-*:*xšū-* 'to possess', the *-eu-* form beside *xšai-* 'to possess' (see s.v. *ṣṣau*) to IE Pok. 626 *kḥē(i)-*, Greek *κτάομαι*, O.Ind. Vedic *kṣó-*:*kṣú-* 'property' (not from *ps-*). Note variation of *kš-* and *ṣ-* also in *kṣustā* 'serum', *ṣaukala* 'rheum', *paṣoj-* 'to wash'.

**ṣavara-** 'green plant (tree, bush)', III 85.73 *bāṃva ṣavarā, dva bāga* 'the *bāṃva* plant, two portions'; III 86.85-6 *huṣkyi ttrahe, bāṃva ṣavarā, bāḥauya* 'dry radishes, *bāṃva* plant, *bāḥauya* plant'; III 70.115-6 *sūnahā: bimḍā, auska-v-ī ṣavarakā ye, še šāṃda hīvi ttī* 'on the *sūnahā-* tree; there was her abode, a green (cover), the nest (?) of one raven'. Possibly, by noting the variations *s-*, *š-*, *ṣ-* (see s.v. *ṣṣāra-* and *ṣaṃga*), the base of *ṣavara-* may be *sap-* 'green stuff', Pašto *sābah* 'grass, vegetables', *sābū* 'grass, panicum colonum', Yidya *səwī* 'vegetables', Yazg. *swəz* 'green, blue', *səwza* 'green plant', *səwziž* 'green stuff', Šuynī *sāpc* (*c=ts*), Rōšāni *sēpc* 'cultivated

field' (\**sāpačī-*), Zor.P. *spz \*saβz, spzk \*saβzak* 'green'; perhaps with Greek κῆπος, κήπος (IE Pok. 529). Note also Pašto *wuršō* 'meadow' < \**fra-xšaua-*. See *sapala*. For O.Indian, T. Burrow, JRAS 1969, 112-7 proposed O.Ind. *śaspa-* 'grass' < \**śap-ṣa-* to *śap-*, with Iranian *sap-*.

**ṣaṣ-** 'to adhere', see *ṣiṣ-* < *sraiṣ-*.

**ṣaṣa**, III 35·23, see *ṣiṣa*.

**ṣasta-** 'prepared', III 66·32-3 *ṣasta paraśā* 'be prepared an axe'; III 75·215 *gvihā: rrūm ṣastāmdā tte* 'they for him (yi) prepared cow's oil (=butter)'. See *ṣāñā-* s.v. *ṣā-*.

**ṣahā-** 'spittle, saliva', Sid. 122v5 *ṣaha nirāme* 'saliva issues', Tib. *kha-nas čhu hbyun-bar byed-do*; plural, Sid. 134r3 *ṣahe nerāmīdā*, Tib. *kha-nas čhu hbyun-ba dan*, =v 317·45 *ṣihe nirāmīdā*; Sid. 156v2 *ṣaha*, Tib. *khu-ba* ('liquid'); Sid. 8v4 *ttīra ṣahe* 'sourspittles', BS *āmla-rasa-*, Tib. *kha-čhu skyur-ba*; gen. plur. Sid. 8v1 *ttīrām ṣahām*. From *śah-* older \**śraθ-*, *śahā-* < \**śraθā-*, with Oss. D. *sātā*, I. *sāt*, adjective I. *sātyñ* 'spittle, sap, slime', to Waxī *šac-*, *šāčūv-* 'to filter', Pašto *šalūna* 'boil, sore' (\**śratānā-*); Caucasian Čečen *šet*, Inguš *šod*, Batsbi *s'at* 'mucus' lw from Alanian. IE Pok. 607 *kel-* of dripping liquid, with increments *kl-ek-*, *kl-ep-*, *kl-eg(h)-*, *kl-eu-*, Iranian Waxī *šilāp-* 'splash, slop, surge', *ašlop-*; *čilap-* 'spill, slop'; Balōči *šlap-*, Iškāšmī *šlapas* 'splashing', N.Pers. *šalap* 'splashing', Sarikoli *wašlop-*, *wašlipt-* 'splash, spill'. IE Pok. 607, Lit. *šlakū*, *šlakēti* 'to drip', *šlėkti*, *šliknōti*, Pok. 603 Greek κλέπτα 'moist, muddy', Celtic O.Ir. *cluain* 'meadow', Lit. *šlampū*, *šlāpti* 'become moist', O.Slav. *slīza*, Russ. *slezá* 'tears'; Greek κλυδ-, κλύζω 'spill', κλύδα (acc. sing.) 'wave', O.Lat. *cluō* 'purgare', Celtic Welsh *clir* 'clear', Got. *hlutrs*, O.Engl. *hlūtor* 'clear', Lit. *šlūoju*, *šlaviaū*, *šlūoti* 'sweep'. Here too, Sarikoli *šāwul* 'saliva' < \**śrap-*.

**ṣahānā-** 'quality, virtue', BS *guṇa-*, SuvP. 70r3 *ṣahānyau bñisyau ṣve jsa* 'with good qualities, virtues, fame', BS *gunena varṇena yaśena*; v 118, 67r2 *ce ṣahānyau āysāta lāysgūrya* 'who is adorned with virtues', BS *yo gunaiḥ samalaṃkṛtaḥ* (dyadic); K 38·143 *gūṇā ṣahāne* 'virtues'; III 101·6 *ttā bvaijsai guṇa ṣahāna byāva yanīryām* 'may you remember virtues' (triadic); plural, v 67v5 *balysi buljse pyūṣṭe ṣahāne* 'he heard of the Buddha's virtues (dyadic)', BS *buddha-guṇān śrūmitvā*; K 138·930 *ṣahauñi jsa haṃphve himi* 'becomes possessed of virtue', Tib. (differt) *mi hñigs-par hgyur-ba dan* (*hñig* 'fear'); Z 11·5 *balysūñi ṣahāne*, Z 14·6 *pīsaina siye daštate ṣahānā* 'he learnt from the teacher skill, virtue'; Z 23·31 *bvomete jsa ṣahāñi* 'with knowledge, virtue'; adjective, III 22, 13b2-3 *ṣahāniya hajva*, 'virtuous, wise', BS *guṇavantah prajñāvantaś ca*; Z 24·51 *ṣahāniya hajva dātya hvgnđi* 'virtuous, wise, religious men'; K 51·7·1 *ṣahaunī drūnai sairkā* 'virtuous, healthy, good'. From *śah-* < \**śrag-* 'to prefer, please', Pašto *šāyal* 'please, prefer'; O.Ind. *ślāgh-* 'praise, trust' to IE *kel-*: *kl-* with increments *kl-egh-*, not in IE Pok. Index; to base IE Pok. 548-9 *kel-* 'call', as *kel-* beside *kel-*.

**ṣā** 'this', see *ṣa-*, K 61, 39v4 *ṣā-v-ī prratemjña (-em- = -ai-) phīsūm* 'this is the seal of his promise'; K 58, 29r3 *ṣā-v-ī samatha* 'this is his quiescence' (BS *samatha-*); *ibid.* 3 *ṣā-v-ī vapaśanaq* 'this is his insight' (BS *vipaśyanā*); JS 1v4 *ṣā jāttaka-stavā* 'this praise of the *jātaka*-births';

Sid. 2v3 *ṣā biysānāme udiśāyā* 'this is for awakening', BS *prabodhāya*, Tib. *čhud-par bya-bahi phyir* (*čhud* 'enter'); Sid. 6r5 *ṣā śira śamdai ysāta štāka* 'that must be produced in good soil', BS *viparītāny asiddhaye* ('reverse to badness'), Tib. *sa bzav-po-nas skyes-pa dan*; Sid. 140r3 *dva-v-ī pā hasvīmdā ṣā pā drrayā dūṣṣ jsa* 'his two feet swell, that is from the three *doṣa*-states', Tib. *rkan-pa gñis bum-pa hdra-bar skran-ba yin* (*bum-pa* 'bottle'). See also *śāra-* 'that'.

**ṣāka-** 'this', II 98·165 *ṣāka vā vañā pharā na ra hiṣta* 'this report now does not arrive here'; II 113·102 *cu imāññam va śamdā ṣāka [ttaka] štāka ṣte khu mājā gara ṣtāre* 'what is land for your men, that is necessary as our *Gara* are concerned', translation AM, n.s., II, 1964, 5. See *ṣa-*, *ṣā*, *śāra-*.

**ṣāñā-** 'to be prepared' (as medicaments), base *ṣad-*, participle *ṣasta-*, present *ṣya-*, *ṣa-* (the hook indicating recent presence of *-y-* < *-d-*) K 19·223 *hujīne tcā padīmauñā usphīradai ṣyauñā vara yśnāhuñā* 'a pool of blood must be made; it must be prepared overflowing; there it is necessary to bathe', =K 27·146-7 *hujīne tcā padīmauñā usphīradai ṣñā vara yśnāhāñā*, =K 35·91 *hujīmai maistā tcā padīmāñā uphōvīramdai ṣñā, varī yśnāhāñā*; I 173, 91r4 *śā mācāṃga būhṃñi ṣñā* 'one *mācāṃga*-measure of cyperus rotundus must be prepared'; I 137, 45r1 *tcamma tta arvi ṣñā u ṣā agada* 'with which these medicaments must be prepared and this antidote' (BS *agada-*); v 40, 63a2 *cu vā ūra rrāhā hime gvīha biysma ṣñā* 'what is the pain in the belly (*ūra-*), cow's urine must be prepared'; v 40, 63b1 *kuñjyaṭṭīnyā rrūñā pāchā nau jūna ṣñā* 'it is to be cooked in sesame oil, it is to be nine times prepared'; II 41·11 *śidī ṣñā mau khaṣṭi* 'food must be prepared, wine, beverages'; I 175, 92r2 *khu ṣā rūm pahā hami ttiyī maṃdrana 7 jūna māṃga ṣñā* 'when this oil has been cooked, with this formula (BS *mantra-*) the beans must be seven times prepared'. Preterite, III 66·32-3 *ṣasta paraśā* 'he prepared an axe'; III 75·215 *gvihā: rrūm ṣastāmdā* 'they prepared cow's oil (butter)'. From base *śad-*, older *xśad-*, for present *ṣya-* *ṣa-* note also *pajad-* 'to request, beg' present *pajya-*, *paja-*; Oss. D. *āxsādun*, *āxsaston*, I. *āxsādyn*, *āxsāst* 'prepare' (in various specific ways), renders Georgian *dak'azmva* in the Georgian-Osetic dictionary. To O.Ind. AV 10·6·5 *ānnam-annam kṣadāmahe* 'we prepare food'; RV 6·13·2 *kṣattā vāmāsya* 'preparer of wealth', Pali *khattar-* 'chamberlain'. See TPS 1959, 86-7.

**ṣāñīndi** 'are shaken down', Z 4·62 *asā-patra cūḍe ni ṣāñīndi* 'why are not the sword-leaves shaken down?' (BS *asi-pattra-*), parallel text BS *patanti*. Here *ṣ-* = *ṣṣ-*, that is, *š-*, not *ž-*, to base Av. *šan-* (*šanmaoyō*), Sogd. Bud. *šn-* 'shake', VJ 999 *z'yh wγwšw znk'n šn* 'the earth shook in six ways' (see s.v. *rrīys-*), Man. *fšnyh* 'scatter', Chr. *šnt't* (intr.) 'shook'; causative, Bud. *š'yn'ynēh* 'ague'. *z'y-šnyy* 'earthquake'; Zor.P. *aβšan-*, *aβšān-*, *aβšatan* 'scatter', N.Pers. *aβšandan*, Pašto *šənal*, *šanəl* 'scatter', *šanədəl* 'shake, tremble', Yidya *firšōn-*, *firšəy-* 'shake (trees)', *ušan-*, *ušad-* 'to churn'; Māzandarāni *šanne* 'he shakes', pret. *da-šandī* 'poured down' (=N.Pers. *mīrxiti*), infinitive *dašeniān*, Balōči *šānk dayag* 'to sow broadcast'. Not O.Indian, but Prakrit (*kṣ-* > *ch-*) *chāṇana*

'sifting', Khovar *chomik* (*ch-* retroflex *ch-* < *kṣ-*) 'shake down', *chanik* 'throw down (fruit)', Kāsmīrī *channu* 'be sifted', Hindi *channā* 'be strained', Romani *uchan-* 'sift', Hence IE *ksen-* or *k<sup>s</sup>en-*.

**śāmd-** 'raven', see *ṣṣund-*, III 70·115–6 *śe śāmda hvi tti* 'the (covered place=) nest of one raven' (*śāmda* gen. sing. \**ṣṣundā*); II 47·53 *śāmdakyi*, =II 35·35 *śādakye*, =II 38·34 *śaudakye*, with suffix *-kya-*, III 70·116 *śāmdā tsvā* 'the raven (fem.) went away'; ibid. *bināsā śāmdala śika* 'hungry young ravens' with suffix *-la-*; gen. plur. III 70·112 *śāmdām*.

**śāra** 'this', Z 4·22 masc. *śārā*, fem. Z 4·80 *śāra*; fem. acc. Z 5·71 *ttāru*, gen. sing. Z 19·15 *ttārye*, loc. sing. Z 5·80 *ttārā*, plur. Z 14·65 *ttāri*, plural fem. Z 11·17 *ttāre*, Z 11·33 *ttāri*. Later *ṣyura-*, *ttūra-*, III 69·85 *ṣūrā jśām samvārā nāte* 'he took the restriction', III 71·134–5 *varai ṇāsta ṣūrā parye* 'there he placed her, he crossed over'; III 71·129 *ṣūrā ttramdā* 'he crossed'; K 36·110 *ṣūraq*, =K 28·166 *ṣvāra*; II 100·228 *ṣūra*; K 36·110 *tturye*; II 126·16 *ttūryām*. See *ṣa-*, *ṣā*.

**śāha** 'desirable (?)', v 58, 129b1 *biśi kīre sāhā śāha* 'all acts desirable (?)'. Dyadic *sāha-* and *śāha-*, with *śā-* < IE *k<sup>s</sup>ē-* beside *sā-* < IE *kē-* see s.v. *sāha-*.

**śāhṛi** 'stiffness', K 36·97 *ttye rrundi agi śāhṛi nāve*, =K 27·151·2 *rraida ttaña bāda aga śāhṛi nāvai*, =K 19·229–30 *rrī ttaña bīda rauda aga śāhṛi nāvai* 'at that time stiffness seized the king's limbs'. From *śax-* 'hard, stiff', Sogd. Man. *śx-* 'hard' Pašto *śax*. Note the similar phrase Z 2·57 *rrīysai nāve* 'trembling seized him' (see BSOAS 29, 1966, 527). Note N.Pers. *saxt* 'hard' which could correspond here if the variant initials were *s-*, *ś-*, see s.v. *śamga*.

**śi** 'this', nom. sing. III 128v3 *cāndāki ye vātā śśāru yindā śi bvañā* 'how much one does good to him, that must be known'; K 111r3 *śi tta hva<te>* 'he so spoke'; Z 5·13 *śi hēyā ysamthū sārā māstā* 'this human birth is a great basis' (BS *sāra-*); Z 11·18 *cu balysūšte hātāyi panūḍai haḍai ttādārā horāmā śi samvāra-śśilā* 'what for the sake of bodhi-knowledge we give so much every day, that is the moral duty (BS *śīla-*) of restraint' (BS *samvāra-*). From *śā* and *i* 'indeed', gloss to BS *eva*, see *varī* BS *tatra-eva*. It has not been noted in the later texts.

**śika** 'small', I 173, 91v2 *śika*, BS *dāraka-* 'boy'; I 175, 91v5 *śika*, BS *suta-* 'child'; II 107·170 *valakām śikalakau hīyai rū* 'form of young boys'; I 139, 47r6 *śikalakām*, BS *bālānām*; N 169·3 *ttatara-śśikā* 'young partridge', =JS 29v2 *ttere śike*, parallel to BS *titira-*; III 135, 111–2 *matrranamḍi nāma susi rūna śśikā biśā thamje u eha khavā narāme* 'Matranandī by name (the *graha-*demon) in form of a cat (with picture of a demon with cat's head) pulls the child's tongue and in the mouth (locative=ablative) foam issues'; JS 24v1 *dva makala śika* 'two young monkeys' (BS *markaṭa*); III 70·116 *śāmdala śika* 'young ravens'; III 69·96–7 *dvāsāmye salye tta śika* 'in the twelfth year so the boys'; III 88·136 *mistye hvāḍe, ā valakyā śikā* 'of adult or child' v 312·24 *jsahira jsa śikalaka āsti* 'with the womb the child dwells'; K 46·52 *sam khu śi śikalakā mista hamye* 'just when the child grew adult'; K 46·32 *khū śi śikalakā ysā himye* 'when this child was born'; III 66·30 *vistā śikā aysmya vira* 'enmity (BS

*vaira-*) stayed in the boy's mind'; III 67·48 *dvāsāmye salye tta śika* 'in the twelfth year so the boys (came out)'; comparative, Manj. 99 *uca khuysmwale śikarai pharāka-gūttarū* 'in the water smaller bubbles of many sources' (BS *gotra*), parallel to Manj. 104 *uca khuysmwale śika tta hv(ā)ñ(i)da spālya ṣṭāre* 'in the water small bubbles, so they say, they are crystals'; III 92·237 *drāma śikā* 'small things=) seeds of pomegranate', parallel *drāma ttīma* 'pomegranate seed' (Sid. 9v1 and often), Tib. *bal-pohi sehu* (so 'tooth', *sehu* 'small tooth'). Older *ṣirka-* 'small', with cognates.

**ṣṣimgya** 'shoot, bud', v 340, 80r3–4 *varī ttie haḍai hārštā ṣṣimgya yide māsta* 'at once on that day the stalk could grow large', BS G 37, 75a4–5 *tatraiva divase ankuraṃ viruhyeta*, Tib. *de-ñid-kyi ñin-mo śin dehi rā-ba zug-nas* (*rā-ba-* 'stalk, root'). From \**śringa-* 'branch', Yazg. *šang*, *šank'* 'branch', Waxī *šung*, *šung* 'wood, stick', connected with words for 'horn', O.Ind. *śrnga-*, Khovar *srung* 'horn', like Oss. D. *sug*, I. *syg* 'horn, branch', D. *sād-sugon* 'with 100 horns, or branches'; N.Pers. *šax* 'branch', Parāči *šī* 'branch, horn'. IE Pok. 574–7 *ker-* 'highest part of body or hill', \**k<sup>r</sup>-n-go-*. See also *šaiça*.

**śiṭha**, III 137·14, read *śi tham*, see s.v. *pinapaka-*.

**-śiḍi** 'attached', III 39·52–3 *ami byamḍi na tsūiva śkaujinai sauḥā bida pājsa naśiḍi* 'do not become confused (parallel BS *pramatta-*), intent greatly upon the pleasure (BS *sukha-*) of *samskāra-*acts', =III 43·32–3 *ama byeda na tsūva, samtsārū sauha baida pājsa naśaiṣ(ṭ)a* (uncertain syllable for *ṣṭa* or *ṣḍa*). From *niṣ-* (> *na-*) and \**śriṣata-* > \**śiṣḍa-*, *śiḍa-*, and *śriṣṭa-* > \**śaiṣṭa* or \**śaiṣḍa*.

**ṣṣānumā** 'favour', with *yan-* 'to make favour, supplicate', Z 3·14 *mulśde ṣṣānumā cu tā nāštā jinga kari* 'favour (dyadic) which never fails in you', E 359a4 *muśda śānoma*, Z 11·3 *mulysdā śānumā*; Z 293·18 *ṣṣānumu butte* 'he knows favour'; III 11, 20r2 *ṣṣānumā bve* 'I know favour'; v 38, 33a3 *ṣṣānumā*; ibid. a4 *māstā ṣṣānumā*; v 28r4 *ṣṣānumā*; III 135a3 *śīmau yanī* 'I make supplication'; K 24·85 *śānau*; JS 15v4 *śānau*; III 75·234 *śānām yuḍa vara ṣṭām ttī, na ma jsanyarā* 'then he being there made supplication, do not slay me'; Manj. 269 *ḍāya śānau* 'magic, favour'; III 75·220 *śānām yuḍāmdā* 'they supplicated'; III 71·148 *mānavām śānām yuḍem* 'I supplicated the young Brāhmaṇas' (BS *mānavaka-*), III 71·150 *ttai mānavā śānām yuḍāmdā* 'so to him the young Brāhmaṇa made favour'. Adjective, JS 24v4 *balā hā haiṣṭai ttiyām vaska uysgrī śānaumāyā khue jsā ttā paskyāṣṭā huḍe* 'a sacrifice (BS *bali-*) you gave for them, ransom to propitiate, so that he gave them back to you'. From *xśnau-* 'to favour', Av. *xśnaoma-*, *xśnūman-*, *xśnaoθra-*, Zor.P. *šnōm*, *šnōhr*, Armen. lw *šnōrh*, *šnōm* (*Hrev-šnōm-šapouh*, ruler of *Harēv*); M.Parth.T. *šnōhrḡ*, *šnōhrčn*, *bwrdy-šnōhr*. 'thankful'; N.Pers. *xušnūd* 'content'; O.Pers. *xśnuta-* 'heard', hence the base *xśnau-* beside *xśnā-*, as *bhā-*, Av. *bā-* 'shine' beside Greek *φου-*.

**śātā** 'this', see *ṣa-*, v 298, d v 4.

**ṣṣide** (uncertain context), v 394, 2893 v, see *ṣṣaida*.

**śina-śika-** 'fecund', I 145, 54r3–4 *na śina-śikām na maista-ujām maijśyām* 'not of fecund, not of large-wombed women', BS *vadhyānām ca alpa-garbhānām*. Hence *śina-śika-* 'producing children', with first component participle

*ṣina-*, possibly to base *ṣai-*, from *ṣrai-* ‘be attached’, see s.v. *būṣṣāta* ‘stairs’ from *\*abi-ṣritā-*, and with increment *-ṣ-*, see *ṣiṣ-* from *\*ṣrai-ṣ-*.

**ṣṣinaumä**, see *ṣṣānaumä*.

**ṣimai** ‘he gnaws’, III 43·30 *sa khu jä ṣvai magāri hauṣkā āstai ṣimai* ‘as a dog gnaws an old dry bone’. From base *xṣai-:xṣi-* with increment *-m-* (see *khā-*, *khūm-*, ‘open’; *phūm-* ‘blow’; *tsūm-* ‘go’), to Yagn. *xṣoy-* ‘to chew, gnaw’, Oss. D. *äxsinum*, *äxsidton* (Pam 2·66), I. *äxsynyn äxsyd* ‘gnaw, comb (wool)’. For ‘gnaw’ see also *hamjvāme*, *ṣawwāṃde*, and *banaj-*.

**ṣiye**, *ṣiwe* ‘at night’, see *ṣṣava*

**ṣirka** ‘young’, K 47·55 *tī ṣi aviṣyade ṣirka hāmye mira jsa pyāste* ‘then the blind child woke up’. From *fṣar-* ‘to press’ (possibly base IE Pok. 145–6 *bhes-*, *bhs-er-*, whence Greek ψάω ‘rub’), Zor.P. *fṣār-*, *fṣīr-* in *paṣṣār-* ‘press away, repel, refute’, *paṣṣīr-* (intr.), N.Pers. *afṣurdan*, ‘press’, *afṣarah*, *afṣārdan*, Armen. lw *oṣarak* ‘expressed juice’. Hence *ṣirka* < *\*fṣar-ya-* (with *-ka-*) as *kira-* ‘work’ < *\*karya-*; like O.Ind. *kṣudrā-* ‘small’ from *kṣod-* ‘press, crush’. Not to be connected with *xṣira-* ‘milk’.

**ṣāṣ-**, *ṣiṣ-* ‘adhere’, Sid. 136r4 *hā ttavai ṣiṣḍā* ‘fever attaches to him’, BS *jvara-*, Tib. *rims hdebs-pa yin-no*; Sid. 136v1 *ttavai hā ṣiṣḍā*, Tib. *rims bdo-bar byed-pa* (*bdo* ‘exceed, harm’); preterite, III 39·50 *kidaṣau jsa ṣiṣṭi* ‘attached by *kleśa*-afflictions’, = III 48·77 *ṣaiṣṭa*, = III 43·36 *basta*; JS 18v4 *ṣiṣṭa-biṣṭā* ‘tongue-tied’: *mukāpaṃka nāma himyai ṣiṣṭa-biṣṭā* ‘you were Mukapamka by name, tongue-tied’, as etymology to BS *muka-* ‘dumb’; Z 2·225 *nāṣṣṭa-* ‘attached’, see also *naṣiḍi*. Nouns, *ṣṣāṣje* ‘service, attachment’, Z 23·28 *cvi rriṇe ṣṣāṣje yanindā* ‘to whom the queens do service’; K 4, 142r4 *ṣāṣgye yādāndā* ‘they did service’, Tib. *rim-gro bskyed-nas*; Sid. 5v4 *ṣaṣāme, jsa*, BS *saṃṣleṣāt*, Tib. *ldan-par yod-pas-na*; adjective, Sid. 145v2 *ṣemāṃgye* ‘sticky’, BS *piccha-*, Tib. *hbyar-hbyar-pa* (*hbyor* ‘stick’). See also IV 71b1 *ṣṣema* ‘clay (?)’; III 43·33 *naṣaima* ‘attachment’ (*\*ni-ṣraiṣma-*). From base *ṣraiṣ-:ṣriṣ-* ‘adhere’, Av. *sraēṣ-*, present *sriṣā-*, M.Parth. T. *sryṣyṣn*, Pahlavī Psalter *slṣt-*, Zor.P. *srēṣtan*, *sriṣtan*, *srēṣēt* ‘mix’, N.Pers. *sriṣtan*, *siriṣtah* ‘mix, create’, *sirēṣ*, *siriṣ* ‘glue’, Pašto *nṣatal* ‘cling’, *enxata*, *nxāṣē* ‘sticking’, present *nṣaləm* (*\*ni-ṣad-*?), Oss. D. *sans*, I. *sasm* ‘glue’ (*\*ṣraiṣma-*). O.Ind. *śreṣ-*, *śleṣ-*, *śliṣṭa-*, from base *ṣrai-* with increment *-ṣ-*. See *ṣrai-* in *būṣṣātā-* ‘stairs’ (*\*abi-ṣritā-*), and *ṣaide* Sid. 131r3 *perā āchā ṣaide* ‘epidemic diseases attach themselves’, Tib. *bla-gñan-gyis thebs-pa-la* (*thebs* ‘be thrown, be afflicted with diseases’); note above *ṣiṣḍā* = Tib. *hdebs-pa* ‘seizes’. Hence *ṣaide* < *\*ṣrayantai*. Possibly *ṣraid-* in Pašto present *nṣaləm* ‘cling’ above; Waxī *ṣiṣ* ‘near’.

**ṣiṣa** ‘dress (?)’, III 46·34–5 *hadāra ysānāra khu ṣiṣa brre hala-beṣkvā* ‘others are conspicuous (beautiful) like the *ṣiṣa*-dress on the beloved one’s loins’, = III 35·23 *hadāra ys(ā)nāra ṣaṣa brre hala-beṣkvā*, = III 37·18 *khu hadāra ysāunārra khu ṣaṃṣa brre hala-baiṣakvā*, parallel to III 46·32–3 *khu hala-beṣkvā tsaṃbe*. Possibly base *ṣai-* ‘to cut out’ with increment *-ṣ-*, replaced by *ṣaiṣ-:ṣiṣ-*, whence *ṣiṣa-* ‘cut out, tailored, dress’, and *ṣiṣa-* > *ṣaṣa-*, *ṣaṃṣa-* (see s.v. *tsaṃbe* for *ṣai-* ‘cut’). An alternative is

*\*xṣai-ṣ-* from IE *ksai-* replacing *kai-*, *skai-* (as *kseu-*, *skeu-* in IE Pok. 585–6 Greek ζύω ‘shave’, Lit. *skutù*, Let. *skuwu* ‘shave’) from IE Pok. 917 *skai-* ‘to cut’. The word *\*ṣiṣā-*, *\*ṣiṣaka-* exists in Armen. lw *ṣiṣ* ‘small vessel, flask’, Syriac *ṣyṣ-*, N.Pers. *ṣiṣah*, Balōči *ṣiṣag*, Georgian lw *ṣiṣag-i* ‘flask’, possibly as a thing ‘cut out’. Further N.Pers. *ṣiṣak*, *ṣiṣāk*, Armen. lw *ṣiṣak*, Georgian lw *ṣiṣag-i* ‘a yearling lamb fed for slaughter’ (*sak’lavi*) would also suit the basic ‘cut, kill’ like Lat. *caedō*, *occidō*.

**ṣiṣe** ‘spittle’, see *ṣahā-*.

**ṣu**, *ṣṣu* particle, Z frequently, 6·13 *ṣai ṣṣu hastama pūṣa* ‘that is for him (*ṣa* with *yi*) the truly best worship’ (BS *pūjā*); later K 40·32 *ṣā*, = K 43·150 *ṣi*. Possibly *ṣ* from a preceding *-i*, generalized for *ṣu* beside O.Ind. *su* (like Avestan *hē*, *hōi*, *ṣē*, O.Pers. *ṣaiy* ‘his’).

**ṣū** ‘horn’, Sid. 109v1 *gviḥq ṣū* ‘cow’s horn’, BS *go-viṣāna-*, Tib. *ba-lan-gi rva*; III 85·76 *būyṣiñā padī ṣū hīya ranūṣkā* ‘scrapings of burnt goat’s horn’; III 93·258 *gviḥā: ṣū ranāñā* ‘cow’s horn is to be ground’; plural, Manj. 284 *sahaica hai ṣve* ‘hare’s horns’ (as impossible); III 72·156–s *padāmdāmdā būyṣa ṣve ṣaṃga* ‘they blew on goat horns, conchs’ (*\*padaunda-*); adjective, *ṣvīnaa-*, Sid. 102r7 *ā vā ṣvīnai ā vā hīsanai yaṃdrrā* (BS *yantra-*) *padīmāñā* ‘a tool of horn or iron must be made’, BS *yantra-*, Tib. *rva-ham*, *lčags-kyi sbubs hjam-po* (*sbubs* ‘hollow’, *hjam* ‘soft’); II 129·71 *u ṣvīnā-daṣṭānya byaṣṭi-lika mārsalā ṣā* ‘and one hammer (BS *musala-*) fitted with horn handle’. From base *ker-* IE Pok. 574–7 (see *ṣṣiṃgya*), with increment *-u-*, Av. *srū-*, *srvā-* ‘nail, horn’, adjective *srvaēna-*, *srvara-*, *nivaṣṭakō.srva-* ‘with crooked horn’, Zor.P. *srūw*, *sruw*, *sruwēn*, N.Pers. *surū*, *sarū*, *sarin*, Balōči *surum*, *srumbē*, *sro*, Yidya *ṣū*, *ṣūu*, plur. *ṣūwi*, Parāči *ṣi*, Sanglēči *ṣou*, Waxī *ṣou*, Yazg. *ṣow*, Sarikolī *ṣaw*, Oss. D. *siūā*, adjective *siūgin*, *siūon* ‘with horn, horned’, I. *siū*, *sy*, *syk’a*, *sk’a*, *sydžyn*, *siūdžyn*, *syon*, *āṣṭdāṣsion* ‘with eighteen horns’; also D. *sug* ‘branch’, I. *syg*; and D. *siūoi*, DI. *sik’o* ‘hornless’. But Pašto *ṣkar*, Wanetsī *ṣukar* ‘horn’.

**ṣū** ‘son (?)’, II 26·32·8 *ṣanīraki ṣpāta ṣū* parallel to II 26·31·6 *ṣanīraki ṣpāta pūri* ‘son of the official *ṣanīraka*’. This *ṣū* from *\*ṣūta-* has *ṣ-* either from *ṣuta-* developed after *-i-* (*abi-*, *vi-*) and then separated or direct from *\*vṣūta-* after loss of first syllable vowel (as *prūva* ‘fort’, Kroraina *pirova*) from *viṣūta-* attested in Zor.P. *viṣūtak* ‘progeny’, to Av. *hau-* ‘bear children’. See also s.v. *ahvyāñe*. For *visai* > *se-* see s.v. *biṣvīraa-*, and *ṣmā* ‘sons’.

**ṣū-karaṇa**, see s.v. *ṣuva* ‘fame’.

**ṣṣūñi** ‘loins’, plural Z 20·45, to a sing. *\*ṣṣūni-*, in a list *pālsuve ṣṣūñi pātve rrimā hurā* ‘ribs, loins, legs, faeces, thigh’; I 147, 56v4 *ṣūñvā* (loc. plur.), BS *kaṣi-*; III 92·245 *ṣūñyā banāñā* ‘to be tied on the loins’, III 92·245 *mamgārā ṣūñā rrāḥi: jemdā* ‘it removes chronic pain of the loin’; I 183 101r5 *ṣūñā rāhā*. From *\*ṣraumi-*, Av. *sraoni-*, Sogd. *ṣwn*, Zor.P. *srēnak* (*au* > *ē*, or read *\*srōnak*), N.Pers. *surūn*, Šuynī *ṣūn* ‘hip’, Waxī *ṣūnj* (*\*srauničī*), Sanglēči *ṣiñj* ‘thigh, hip’, Orm. *suño*, Pašto *ṣna* ‘hip-bone’, Balōči *srēn*. IE Pok. 607 *klou-ni-*, Lat. *clūnis*, Celtic Welsh *clun* ‘hip’, O.Norse *hlaun*, Lit. *ṣlaunis*, possibly base IE Pok. *kel-* ‘bend’.

**ṣumca** ‘beak (of bird)’, *ṣumcha*, v 341, 83v2 *kūla kṛṅga*

*vašarā māñāmdāna šumcāna bīnāña pajsabryāndā* 'millions of cocks with diamond-like (BS *vajra-*) beak were beating out music', BS G 37, 77b6 *pakṣiṇa kukkuṭa-kotyō vajra-tuṇḍena tūryāñi parāhananti sma*; v 342, 83v4 *kṛṅga cira hāmāta ysarrnaina šumcā(na)///* 'cocks appeared with golden beak'; BS G 37, 78a3 *pakṣiṇa kukkuṭāḥ prādur-bhūtāni suvarna-tuṇḍāni*; v 263, 89r4 *kūla kṛṅgga kyāra hāmāta ysarrnaina šumchā(na)*, BS G 37, 76b5-6 *pakṣiṇaḥ kutkuṭāḥ prādur-bhūtāni suvarna-tuṇḍāni*; Tib. *mčhu*; *gser-gyi mčhu-čan*; *rdo-rjeḥi mčhu* (*mčhu* 'beak'). If *š-* is from *č-* one could compare O.Ind. *cancu-* 'beak', to IE 523 *kank-*, 537-8 *kenk-* (of hooks), O.Ind. *šankū-* 'peg', N.Pers. *čang* 'claw', O.Engl. *hōc* 'hook', Lit. *kėngė* 'hook'. See above *tcañjsa-* 'hair'. In *šumca-*, *šumcha-* one could see \**šundači-* with Parāčī *šunḍ* 'lip'; O.Ind. *šunḍa-* 'tusk', Tokhara B *šunk-* 'belly'. See also s.v. *šambajsa-*.

**-šūḍa-**, see *hasūḍa-*, III 7a12 *jāphau jsa hašūḍā* 'stirred (?) from the depths'.

**-ššuḍa-**, see s.v. *aššuḍa*, *ššar-*.

**šūḍātā** 'salinity', v 132:58, 1b1 *tīḍātā o šūḍātā* 'sourness or saltiness', abstract to *šūra-* 'saline'.

**šūnaumā**, v 28r4, see *ššānaumā* 'favour'.

**šun-**, *šva-* 'place, insert', Sid. 153v4 *balohaña ṇuštāñq, kujšaviña rruña šunāñq u padajsāña* 'it must be rolled in a cloth; it must be placed in sesame oil and it must be burnt (heated by fire)', BS *pradīpya caila-tailāt*, Tib. *ras-kyis dkris-te, til-mar-gyi naṇ-du smyugs-la bsregs-te* (*dkris* 'wrap', *smyugs* 'put in, insert' = *bčug*); Sid. 155r1 *basta-līkaña padānaña syanañq padajsāñā* 'it must be put in a closed vessel, it must be burnt' (here *šadānaña* is written with *ša-* for *pa-*; note also I 159, 72v3 *padānaña pyanaña* 'to be covered in a vessel'), Tib. *snod-kha sbyar-gyi naṇ-du bsregs-pa*; Sid. 155r5 *jšāñāñq khu re va rru harštq, haysgvā syanañq* 'to be boiled so that only oil remains, to be put into the ears', Tib. *bskol-te, til-mar ṇi-che* ('only'). *lus-pa snar blugs-na*; III 86:98 *nīyakā, ahaudī-vārrjā bīmdā bīšvāña u bidai hā hamaysā šīkarā parkūnāñā* 'butter, it is to be placed upon the leaf of a gourd and, on it, is to be sprinkled powdered sugar'; preterite, \**šuta-*, *šva-* II 77:18-9 *šai pvaica jsa jšām drraijsai švādū* 'from one piece of covering (cloth) we put one *draijsaa*-garment'; II 78:46 *u šā jšā pvaica pihgja hūdāmdū cū mūšaka va yaragaka švauda* 'and one covering (piece of cloth) of value we gave which they put on *yargaq* pelts for dress' (*yargaq* Turkish). From *šau-*, *šuta-* present *šu-n-*, and *šya-* < \**šya-*, *būšva-* < \**abi-šuva-* (see *bū-* in *būššātā-* 'stairs'). Hence base *šau:šu-* with ambiguous initial *š-* (IE *ks-*, *ks-*, *kr-*, *kl-*, *ps-*), but the meaning 'put in', indicates IE *kseu-* beside IE *skeu-*, Pok. 955, *skeu-d-*, 954 *skeu-*, *skeu-* 'throw, put', to Av. *šau-*, *šva-*, Yasna 9:32 *vātō.šūta-* 'wind-driven', Vid. 2:10 *aivīšvat* 'he drove on', Yašt. 19:84 *daēvaṇ apa ašavaṇ* 'they drove the *daēva*-demons away'; this *vātō.šūta-* is glossed by Parsi-Sanskrit *vāta-prasārīta-*, and by Zor.P. *aBr kē vāt šunkyn/šwōkyn \*šōnakēn, \*šavakēn*. M.Parth.T. *fršwādn* 'send', present *frašāv-*, preterite *frašūd* suits this *šau-*, rather than *šau-* 'to go' (*čy-* and *š-* have coalesced in Avestan and Parthian, but are distinct in Khotan Saka and Ossetic). See BSOAS 23, 1960, 36-7; 24, 1961

470; Oss. D. *ānsonum*, I. *ānsonyn* 'to send' may contain this same *šau-*.

**ššund-** 'raven', plural Z 2:48 *ššundā*, fem. sing. II 70:116 *šāmdā tsvā* 'the female raven went', gen. plur. Z 4:59 *ššundānu*, III 70:112 *šāmdām*; gen. sing. III 70:116 *še šāmda hīvī tī* 'the nest (?) of one raven'; with *-kya-* suffix, III 47:53 *šāmdakyī*, = III 38:34 *šaudakye*, = III 35:35 *šādakye*, = III 40:10 *šaudakyaq*; with *-la-* suffix, III 70:116 *šāmdala*. To Waxī *šend, šönd* 'raven, Khovar lw *šmthu*; Oss. D. *sunt*, I. *synt*, plur. *syntytä* 'raven, corvus corax'. From \**šuvant-* 'swooping' to base *šau-*: *šu-* 'go swiftly', IE Pok. 954 *skeu-*, *kseu-*.

**šumār-**, *šamār-* 'to count', v 333, 27r5-6 *šā ju hvq ttu kunjsatu šau šau dāna šumārā* 'this man counts the sesame seed by seed', BS G 37, 24a7 *anyatarah puruṣas tatas tila-phalaka-rāser ekaikaṃ tila-phalakaṃ grhya*, Tib. *gžan-žig-gis til-gyi hbruhi phuo-po de-las hbru re-re-nas blaṅs-te*; 3 sing. K 70, 2v3 *tta khu šiya ttāra vī hve, pūša ttrāmi kīšaña bāšq, baḥyauma pera šmeda* 'so as at night in darkness a man enters at once into the thick grove, he counts the leaves of the trees', = K 66:139-40 *tta khu šivi ttāri vī hvq puša ttrāme kīšīña bāšq, baḥyāni peri šmeḍi*; Manj. 59 *tta khu šiya šamāra jsāve* 'just as he goes at night to count'; K 67:151 *šī ttāde vī štām saṃ puša ttrāme šamāri myāña* 'he being in darkness at once enters, he counts in the midst'; K 143, 1r1 *tī au šāvām nva yāñq ttuštātā šamarīdā* 'then they count the void (=BS *šūnyatā*) according to the listeners' vehicle' (BS *šrāvaka-yāna-*); K 154:37 *vīna jaḍī šamāre yāda para-šāmdha ime* 'without the counting of ignorance, may I ever be pure' (BS *parisuddha-*); preterite, participle with negative, SuvO. 5r4 *puñinau hambīsā avamātā ašumudā atāštā* 'heap of merit immeasurable, uncounted, inconceivable', BS *puṇya-skandham aparyantam asaṃkhyeyam acintiyam*; II 93:45:4 *kṣaṣṭi šamādā jsā* 'with count of sixty'; noun, N 75:18 *šumurjo ve hušiyu* 'well instructed in calculation', BS *saṃkhyā-gaṇanā śikṣito babhūva*. See also *rraukyo*. From base *mar-* 'to count', see above *patāmar-*; Sogd. *šm'r-* 'to think', *pšm'r-* 'to count', M.Parth.T. *šm'r* 'number', Zor.P. *ōšmurtan*, N.Pers. *šumār, šumurdan*, Pašto *šmērl* 'to count'. IE Pok. 969 (*s*)*mer.* 'to observe', Greek *μεριμάρω* 'care for', Lat. *memor*, O.Engl. *mimorian* 'remember', Lit. *merėti* 'care for'.

**šūra-** 'saline, salty', Sid. 4v3 *šūra*, BS *lavāna-*, Tib. *lan-čhvahi ro bro-ba dan*; Sid. 104v4 *ttāra u šura* 'sour and saline', BS *amla-lavāna-*, Tib. *skyur-ba dan, lan-čhva dan*; III 79:12 *šūrā utcā ttaudā* 'salty hot water (met on a journey)'; Z 16:55 *šūra* (MS *pūra*): *ūtca samudru eka-raysa šūra biššā* 'water in the sea, of one taste, wholly saline' (*š* certain), parallel to *eka-raso bhavati yaḍ uta lavāna-rasaḥ*, Pali *eka-raso loṇa-raso*. Abstract \**šauratāti-*, v 132:58 1b1 *tīḍātā o šūḍātā* 'sourness (bitterness) or salinity'. From \**šaura-*, Zor.P. *sōr*, N.Pers. *šōr* 'salty', but Oss. D. *sor*, I. *sur* 'dry' (see BSOAS 13, 1949, 136-8). O.Ind. *kṣāra-* 'salty taste' from *kṣā-*, beside *kṣau-*.

**šūra-** 'this', see *šāra-*.

**ššuva** 'fame', Z 5:23 *ka hā ššuva hārthunu āta* 'when the report suddenly came'; Z 2:3 *ššuvai bulysuburo tsutātā* 'his fame has gone far'; Z 22:333 *ku ššai ššuvo balysā ne*

*pyūṣde* 'where even the report of the Buddha he does not hear', Z 23·122 *ttu ṣṣuvḡ biṣṣu vīrā, biraṣṣe* 'he has spread that report everywhere'; K 5, 143r4 *pajsama suva-karaṇa yāḍāṇḍā* 'they made honour, celebration of fame', Tib *mchod-pahi las byed-de*; v 58, 128v4 *ṣū-karaṇānu* 'of makings of fame'; SuvP. 7or3 *ṣve*, BS *yaṣena kīrtyā* (dyadic); v 94, 17v7 *pajsama ṣvattetā jsa* 'with worship (and) fame' (\**śraukatātā-*); IV 23·3 *dyāma ṣva armyāya* 'sight (and) fame of Amitāyus'; JS 15v4 *ṣva nāma ni hūṇā* 'do not speak fame (and) name'; From \**śraukā-* > *ṣṣuā-*, thence a second *-kā-*, in Z 5·25 *ṣṣāra ṣṣūko hvīye* 'to speak the good news'. To Av *sravah-*, Sogd. Man. *srwq* 'speech', Pahlavi Psalter *slwk-* 'song' (Syriac *zmyrt'*); Sogd. Bud. *ptsr'w-* 'to consecrate', *ptsrwm* 'formula, sayings', *'psrwykh* 'female musicians', Zor.P. *srāyitan*, N.Pers. *sarāy-* 'to sing' *surōd* 'song', Balōči *sun-* 'to hear'. IE Pok. 605-7 *kleu-* 'hear', O.Ind. *śṛṇōti, śrutā-*, Av. *surumaoiti, srūta-*, Greek κλέω, ἔκλυον, κλυτός, Lat. *clueō* 'be named', Celtic O.Ir. *cloth* 'fame', Welsh *clod* 'fame', *clyw-* 'to hear', O.Engl. *hlēoðor* 'sound, melody', Lit. *šlovē* 'pomp', O.Slav. *slovo, sluti* 'be called, famed', *slava* 'fame'.

**ṣṣai** 'even', I 137, 44v2 *vyāghra-naka ṣai*, 'even the plant *vyāghra-nakha-* ('tiger's nail')', BS *vyāghra-nakhasya* *api*; v 14, 10v2 *khvī ṣṣai biṣṣa jṣina jya iyā* 'even when his life has wholly ceased'. From \**fṣāi* oblique to \**fṣa-* < \**afṣa* < \**apiṣa-* to O.Pers. *apiy*, Av. *aiṣi*, Greek ἔπι, ἐπί, ὀπισθεν, ὀπέ, Lat. *ops-* > *os-* (*ostendo*); like *tca-* < \**fṣa-* < *paiṣa-* (Av. *paitiṣa-*), Sogd. *pč-* (*pčkwye-* 'to fear'), Yaṅnābi *čū-* (*čukēr-*), Pašto *ca-* (*c=ts, camlāstəl* 'lie down'), Oss. *dzu-* (*dzubandi* 'talk').

**ṣai**, *ṣei* 'this of his', later *ṣai*, *ṣe* from *ṣa-* 'this' and *yi* pronoun.

**ṣaikā** 'this', Sid. 138v4 and frequent, see *ṣāka*, inflected with *ttaka-*, *ttika-*.

**ṣaica** 'branch (?)', III 96·8 *aṣvagarbīnai bagala ysaranā ṣaica* 'tree-trunk made of *aṣvagarbha*-emerald stone, branches of gold'. Here BS *aṣvagarbha* variant with *aṣmagarbha-* is probably 'emerald'. In *ṣaica* from \**ṣinca-* can be found a cognate of *ṣṣimgyā-* 'shoot, stalk' (from the base IE *ker-*, *kr-*), hence *ṣin-* with *-ga-* to *ṣinga-* and then suffix *-či* \**ṣingāci-* > \**ṣincā-* (for *-či* note Śuṅṇi *sāpc* (*c=ts*) from \**sapači-*, quoted to *ṣavara-*). The association of 'tree-trunk' and 'shoot, branch' is shown in Z 2·114 *skandha ṣṣāgya*; Z 7·20 *skandhā u ṣṣimgya*; Z 13·153 *skandhā...ṣṣimgya*, with BS lw *skandha-* 'trunk', see s.v. *bagala-*.

**ṣṣaidā** 'adheres, attaches', III 84, 44-5 *tcimañi garkhyā hamāre u kyahāre, hawoi-v-i ṣṣaidā* 'his eyes become heavy and they itch, its strength is affected'; III 85·65 *khū tcgimaña ṣṣaidā* 'when eyes are affected'; III 93·266 *tcimeña ṣaidā* 'the eyes are affected'; Sid. 131r3 *perā āchā ṣaide* 'epidemic diseases attack', Tib. *bla-gñan-gyis thebs-pa-la* (*hdebs* 'be afflicted'); uncertain context v 394. 2893v *ṣside*. From base *śrai-*: *śri-* 'cling, rest upon', *ṣṣaidā*, *ṣaide* < \**śrayatai* and \**śrayantai*, to Av. *stray-*, *srita-*, O.Ind. *śrayati, śritā-*, see s.v. *būṣṣātā-* 'stairs' (\**abi-śritā-*). IE Pok. 600-2 *klei-*, Greek κλίνω, κλίνωω, κλιτός, Lat. *clinō*, *-āre* 'bend, incline', *cliens*, *clemens*; Celtic Mid.Ir. *clē*, Welsh *cledd* 'left, unlucky', *gogledd*

'north', O.Saxon *hlinōn*, O.Engl. *hlinian* 'lean', Lit. *šliejū, šliēti* 'lean on', Slav. Russ. *sloj* 'layer'. IE *kl-ei-* to *kel* 'incline', with *-s-*, see above *śās-*, *śiṣ-* < *śraiṣ-*, Av. *sraēṣ-*.

**ṣṣema** 'clay (?)' as 'sticky stuff' (as Zor.P. *dōsēn* 'clay'), IV 71b1 *ṣṣema 1 kiṇa* 'one *kin*-measure of clay'. See above s.v. *śās-* 'adhere', *ṣemāṅgye* 'sticky', BS *piccha-*, Oss. D. *sans*, I. *sasm* 'glue'.

**ṣemāṅgye** 'sticky', fem. plural, Sid. 145v2 *āṣkyi ṣīye, u ṣemāṅgye u kahaitte u hasu* 'tears white, and sticky; and itches; and swelling', BS *sita-upadeha-piccha-aśru-kaṇḍū-śōpha-*, Tib. *mchi-ma hbyar-hbyar-po daw g-yah-zin skran-ba rnamṣ yino*. From \**śraiṣma-*, \**śraiṣmāna-*, participle to *śās-* < *śriṣ-* 'adhere', with *-ka-*, fem. *-jā-*.

**ṣer-** 'move', Z 13·111 *kho bātāna ṣerāte bīna kho ju ye ggari iñi pātāyā* 'as the lute moves in the wind, as it echoes from a mountain', parallel to Tib. *rluṣ bskyod* ('moved by wind'). From \**śārāya-* 'move quickly', Av. *γṣar-*, *γzrad-* 'move, flow', Sogd. Bud. *ṣy'rt* 'swift', *ṣy'rtr* 'swifter', Man. *ṣyrt*. Chr. *ṣyrt, ṣyrt*, Bud. *'ṣy'rt'*, Pašto *ṣyard*, Wanetsi *ṣyarda, ṣyard* 'haste', *ṣyar, ṣyarda* 'quick'; Oss. D. *ṣyoryn*, I. *ṣyoryn, ṣyord* 'run' (\**ṣyar-y-*). IE Pok. 487-8 *g<sup>h</sup>hder-*, O.Ind. *kṣārati* 'runs, flows, streams, vanishes', Greek φθείρω, φθέρω 'make perish', φθορά 'destruction', O.Ind. *nirjhara-* 'waterfall' (dialectal *jh-*).

**ṣer-** 'play music', III 46·13 *māgadha* (BS) *māsta ṣeṣākām va ṣerīda* 'the exhilarated bards play music for the lovers'; = III 34·6 *māgadha māsta ṣeṣākām va ṣerīda*; III 35·38 *ṣerīda jūhe jsa khu ranīja bīna ṣkūi* 'they play with love as one touches a jewelled lute'; III 38·37-8 *ṣīrīda jūhaunai hva bījāṣaka* 'they play music; the talk of love is spoken'. From base \**śārāya-* 'to sound', Sogd. Bud. *ṣy'yr-* 'to call', Man. *ṣy'r* 'cry', Bud. *pṣyryr-* 'be named', Man. *ṣyryryy* 'named', Chr. *ṣyryr-* 'to call, name', perfect *ṣyryrd't*; *pṣyryy* 'cries', perfect *pṣyryrd't*, N.Pers. *ṣayār* 'cry'. IE possibly *zger-*, *gzer-*.

**ṣeṣiṣā** 'this', III 132, 5a3 *ṣeṣiṣā karmā* 'this *karma*-act', = III 132·5b1 *ṣṣā karmā*. See *ṣa-*.

**\*ṣeṣte** 'adhered, attacked', JS 27v3 *veysvā ṣṣā drronve ṣeṣve tvī bede pajsē* 'among the lotuses the scorpions upon you attacked strongly' (written *ṣve* for *ṣte*), from base *śās-* < *śraiṣ-*, see above *śās-*, *śiṣ-*, participle *ṣiṣta-*.

**ṣaiṣtai** 'adhered, attacked', II 121·218 *daukha ma ttadī ṣaiṣtai* 'trouble attacked me only so far', translation BSOAS 30, 1967, 98. To base *śās-* *ṣiṣta-* 'adhere, attack, afflict'.

**ṣṣau**, *ṣau* 'official title', without inflexion, only in official documents, by which an eponymous year is named (but without number, seemingly therefore a yearly change), in place of *sau*, there occurs also II 33, 3b8 *salya-bāyāi pharṣa ṣāmdara* 'year-presiding *pharṣa*-official (judge?) *Sāmdara*'. The title *ṣau* is found before the following names: *kharasana*, *kharasau*, *painakā*, *vādyadattā*, *viṣa*, *viṣgrakā*, *viṣgrakamitta*, *viṣnadattā*, *sāmdatti*, *sūresa*, *svānakat*, *ṣacū*, *ṣanrā*, *ṣanrākā*, *ṣāmdū*, *ṣarnnadattā*, *ṣilā*, *saihyi*; Tib. *krasīsā* (*brka-śis*), *khri dārrjai* (*khri rdo-rje*), Chinese *kīma tcūna*, *kīma tsūna*, *phvai hvuhi*. The title follows other titles: MT 0489b1 (SDTV 80) *āmācā ṣṣau vāṣṣādattā*; II 72·8·2 *tcī-ṣi āmācā ṣau viṣgraka* v 218b1 *hiyaude ṣṣau viṣa*; II 62 Ačma 1 *hiyaudā āmācā*

ṣṣau viṣṇadattā; variant titles: K 98·222 hūyī ṣau kīma tcūna; ibid. 223 and 99·225 hūyī ttutevā kīma tcūnā (Chinese K 1187·23 tu < tuo, 1015·5 t'ou < d'au 'group-commander', gen. plur. II 58b4 ttūtūwā); IV 71a2 ṣau ṣilā, IV 68a2 ṣpāta ṣilā. The title is preceded by a toponym: II 74·44 hvamma karā ṣau ṣamḍū 'of the Khotan kara-'; II 73·9 and 74·43 ttāgutta kari ṣau ṣarnnadattā 'of the Tibetan kara-'; II 73·10 nampajamñai ṣau ṣvānakai. The name of the ṣau official is preceded by the royal name or kṣūna- (regnal period): V 2·6393·2·1 |||hvamnā rrāṃḍi vāṣvāham ṣṣau ṣanirā salya ' (in the . . . th regnal year) of the king of Khotan Viśvāhana, in the year of ṣṣau-official Ṣanirā'; V 4·2·1 17mye kṣānā ṣau ṣacū salya 'in the 17th regnal year, in the year of ṣau-official Ṣacū'; II 72·8·1–2 hvamna rrāda viṣkirtta tya tci-ṣi āmāca ṣṣau viṣaraka salya 'the king of Khotan Viśakirti, in the year of the tci-ṣi āmāci ṣṣau official Viśaraka'. For the titles āmāca-, tci-ṣi see IV 62; 54.

For 'king' Khotan Saka has rruṇḍ- (nom. sing. rre), Tumṣuq Saka rid- (gen. sing. ride) for 'prince' rris-pūra-, for queen rriṇā- (base raz-); rriāsan- translates BS iṣvara- 'owner, lord'.

Final -au is of various origins: mau 'liquor' (\*madu-), hau, ho 'word', ṣṣau 'one', in older Khotan Saka dau, acc. sing. to dai 'fire' (\*dāga-), rrau, acc. sing. to rrai 'plain' (\*rāga-), nau 'nine' (\*nava), pau 'onion', Kušan coin legend PAO, PĀYO gen. plur. PĀONANO 'king'. Three bases xṣā-, xṣai-, xṣau- 'to possess, rule' can be traced in Av. xṣāθra- 'power', O.Pers. xṣāyathiya- 'ruler' (= Akkadian ṣarru); Av. xṣāyeiti, Waxī ṣāy 'rich'; ṣṣau (\*xṣāvan-); ṣavā- 'property'. See BSOAS 12, 1948, 327–9. A leader of the Ūe-ṣi (in 90 A.D.) is named Chinese fu-urang sie 'subordinate ruler sie', older p'iuk jiwang-zia (Japanese ſa) (K 52·10; 1298·1; 865·3). The sign 865 had final velar zia, ziek, and here represents Iranian ṣāha-, from older \*xṣāyah- in O.Pers. xṣāyathiya-, but for the subordinate ruler, similar to Khotan Saka ṣṣau, and the western Sasanian ṣāh as provincial governor (a similar difference is claimed for Mykenean Greek wanax 'king' beside basileus 'provincial governor'). The Chinese background of the title sie (K 865·3) is treated without the Iranian evidence in Kazuo Enoki, A contribution to the chronology of the Kushans, Memoirs of the Research Department of the Tōyō Bunkō no. 26, 1968.

ṣṣu 'he to us', from ṣa and -ū, III 44·42–3 ṣṣu au vaña bāye ṣarv(ā) dīrvā kīrvvā 'he leads us now in good (and) bad karma-acts'.

ṣṣu 'he indeed', from ṣa and u (< uta), Manj. 405 ṣṣu mī ttī ākṣya (ya = ū) daitte 'he indeed then begins to see', = Z 9·27 ttīyā ākṣūti diyānā.

ṣaukala 'rheum, suppuration', Sid. 145v1 ṣaukala ysiḍā 'the rheum yellow', BS sita-upadeha- ('excrecence'), Tib. rnu-ma ser-ba dan; Sid. 145r5 u ṣaukalai hauṣka hamāre 'and his rheums become dry', BS dūṣikā ('uncleanness of eye'), Tib. rnu-ma skam-po yod-pa dan. From base \*ṣau- or \*ṣau-d- 'flow', see kṣustā 'serum', base xṣaud- 'flow'; and paṣoj- 'to rinse', to Av. xṣūdra-, xṣusta-, fraxṣaostra-, O.Ind. kṣōdas- 'stream'. IE Pok. 625 kseud- 'to tread small', but kseud- 'to flow' omitted. For -ka-la- see braukala 'brow', mvakalai 'glove'.

-ṣoj-, see paṣoj- 'to rinse'.

-ṣṣotte, see vūṣṣotte.

ṣṣonda 'tossed', Z 20·39 hālā ṣṣonda ṣvov anāskotta darra 'tossed about, half disjointed, torn up'; Z 20·38 hamḍara vātco uskyālsto ṣṣamḍa 'others then tossed upwards', III (ed. 2) 142v3 (<uskyā)lsto ṣṣonda (variant to Z 20·38). See biṣṣonda.

ṣṣuma 'desire', II 115·27 hvāṇḍai va sauḥa ṣṣuma mara āsta 'here for the man is pleasure, desire' (BS sukha-). From base zar- 'desire', to Av. zara- 'aim', O.Ind. har- (haryati), possibly Greek χαίρω, χόρις. Hence zr-au-, noun \*zrauma-, dyadic with suha-, BS sukha-.

ṣkam- 'make, form', present ṣkim-, participle ṣkonda-, Z 3·107 ṣkaugye ṣkimidā pharu 'they do many ṣamṣkāra-acts'; Z 2·49 horā pharu nirmāte ṣkonde 'he created magically (made) many a gift'; Z 2·93 gyastūnu āysanu (BS āsana-) ṣkodde 'he made the celestial seat'; K 36·100–1 sam varī maṇḍi ṣkāḍādi maysairkā 'on the very spot they made a huge circle' (maṇḍi=BS maṇḍala-, with K 32·35 maṇḍila-); K 15·135 varā kāṣa (BS kāṣi) ṣkauda maṇḍalākhārā nveya 'there he made a circle, according to the shape (BS ākāra-) of a maṇḍala-circle', = K 23·81 vara kāṣa ṣkauda maṇḍalākhāra nveya; K 32·34–5 khu ā nāraṃji maṇḍila-sthām ṣkaude 'when he came he made a drawn dark line like a maṇḍala-circle'. See haṣkim-, haṣkaunda-. Noun ṣkaungyā-, ṣkoṃjā-, ṣkaujā-, ṣkājā- 'making; action', rendering BS ṣamṣkāra-, SuVO. 36v4 rroviye ṣkaugye jsa 'with royal pomp', BS rājā-vyūhena; Manj. 189 harbeṣa ṣkāje 'all actions'; V 77, 145r3 ṣkaugyānu gaṃjse byāta yanāre 'they remember the defects of the actions', Tib. hkhor-bahi ṇes-pa rnamṣ dran-nas (hkhor-ba 'circle', ṇes-pa 'evil'). Adjective, v 132, 2a4 tta hvate se ṣkogyinai hārā u a(ṣkoṃgyai) 'so he spoke, saying, the conditioned thing (=BS ṣamṣkrta-) and the unconditioned thing', translation E. Lamotte, 306 'les idées de conditionné et d'inconditionné font deux'; Z 7·28 hīvya vākalpa ṣkaumjigya haṥṥha 'own erroneous thoughts, conditioned truth'; K 9, 43r2 ṣkaujīnāi hārā; Manj. 135–6 ṣkājīnāi saskrre dā 'conditioned dharma-doctrine' (dyadic, BS ṣamṣkrta-); with negative Manj. 214 aṣkājuai. Noun ṣkama-, see haṣkama- 'pile, heap'. With va-, see vaskim- (s-, not ṣ-). From base skamb-, Av. skamb- (upa-, frā-, paiti-), present ṣcimbaya-, noun fraskamba-, 'beam; forehall', frascimbana- 'beam' (Zor.P. gloss frāc aṣgandan), upaskamba- 'under support'; M.Pers.T. pdyṣkmb 'room', N.Pers. paṣkam 'summer-house' (> Turk. bāčkām), Armen. lw patṣkamb, patṣkam 'balcony'; Sogd. Bud. 'ṣk'np 'stage, storey', 'ṣk'np'k, 'nṣk'np, ptṣk'np- 'edge of roof', ptṣknpy, Chorasm. pickab (c = ts) 'wall', Pašto skām 'tent-pole', ācāvul 'to throw' (\*āscab-), pēčūmai 'acclivity' (\*patiṣkambaka-), Parāči ṣkōb- 'to raise'. See also above tcamph- 'to support' (\*ṣcamb(h)-). IE Pok. 916 skambh- 'to support', O.Ind. skabhñāti; skambhā- 'pillar', skabhītā-; Lat. scamnum 'bench'. See also ṣkama- 'bier', Manj. 214 peṣkājā.

ṣkama 'bier' (<'support'), Z 19·88 ṣkamu vātī ānā damāte 'it blows on him (perfumes him) being on the bier', Pašto skām 'tent-pole', Lat. scamnum 'bench'. See s.v. ṣkam-.

-**skar-** 'draw', see *haṣkarā* 'pincers'; *kār-*.

-**skal-** 'cut, cut out, off', with preverbs *ni-*, *pā-*, *va-*, *ha-*, III 137-17-8 *cū būra caidā* (BS *cintā-*) *wa kṣame ttā naiṣkalida* 'whatever thoughts they separate out at will'; II 59, 3a2 *niṣkalyāme hīya padaja* 'custom of analysis'; participle III 137-12 *naiṣkaistā jsa*; infinitive, II 12b10 *pastauda naiṣkeṣce*, II 100-230 *pastauda naiṣkaistai*; noun, K 58, 26v2 *niṣkici jsa*, Sid. 19r3 *niṣkeca*. Tib. *bye-brag* ('distinction'=BS *viṣeṣa-*); *pā-*, *pī-*, *pe-* Z 14-36 *kyai pāṣkalindā* 'some analyse him'; Sid. 140v5 *hwa hwa duṣṣā jsa peṣkalyānā* 'severally with the *doṣa*-states it must be distinguished', Tib. *nad-gzi so-sohi sman-gyi sde-čan-gyis dugṣ bya-ba dam* (*dugṣ* 'warm'); Sid. 134v2 *mau jsa āchāi, piṣkelyāme va* 'to remove the disease from liquor', Tib. *čan-nad bsal-bahi phyir*; noun, Sid. 1 bis v3 *piṣkalā*, 'chapter', Tib. *lehu*; Sid. 121r5 *peṣkalā*; SuvO. 55v7 *śśaṃdye pāṣkalyau* 'parts of the land', BS *prthivī-pradeśe*; Z 5-56 *biṣṣā dvāsu pāṣkala kṣāna* 'all twelve sections are to be thought of'; III 24, 21b3 *śadyi piṣkala vīra* 'on the piece of earth' BS *prthivī-pradeśa-*; v 332, 24v1 *hīvyauṣca-pāṣkala* 'having form as desired', BS *kāma-rūpiṇah*, Tib. *hdod-pahi gzugs-čan*; preterite, participle Z 2-105 *kanyau samudru pāṣkālstu yindā biṣṣu* 'he can analyse all the sea by drops'; with negative Z 6-34 *hāra aviṣkālsta* 'things (elements) are not distinct'; III 24, 20a1-2 *avyūhā aviṣkastā* (dyadic) 'without display', BS *avyūha-*; with *va-*, Sid. 133v2 *vaṣkalā* 'chapter', Tib. *lehu* (not III 69-93 *vaṣkaista haudva pasta* 'thrown, both fell down'); with *-s-*, Sid. 3r4 *vaskalyā-mata mase* 'only a moment', BS *nimeṣa-*, Tib. *mig hdzum-bahi yud-čam-la*. With preverb *ha-*, Sid. 146r5 *haṣkalakā jsa*, Tib. *ras* 'cloth'; SuvP. 61r4 *dr-haskalā*, BS *tri-loke*; III 4, 10v3 *drā-haṣkalī ysama-śśaṃdai* 'the triple world'. From base *skard-* (*-d-* increment to *skar-*) 'to cut', Sogd. Bud. *synkt-škrδ'k* ('jube-cutter') the mainah bird'; *wyškrδ-* 'to break up', *wškrδ* 'needle', *ptškrδ*; Man. *nškr* 'explanation'; N.Pers. *nišgardah*, *nišgirdah* 'cobblers knife', Oss. D. *k'ardeū*, I. *k'ardiū* 'cleft' (see above *keca* 'cleft'); Orm. *parčar-* 'to cut' (\**pari-sčard-*). IE Pok. 938-47 *sker-*, *sker-d-* 'cut', Celtic O.Ir. *scerdi* 'snatches off', O.Engl. *scort* 'short', Lit. *skardis* 'steep', *skerdžiū*, *skėsti* 'kill', O.Slav. *o-krūdū* 'tool to cut stone', Russ. *oskord* 'large axe'. See also *škälä*.

**škala** 'dry places', Z 22-116 *dara škala hvetā* 'ravines, dry places, clefts'; adjective, *škala-*, *šakala-*, *šakāla-* 'dry', III 59-20 *vīra škala brrimji* 'there dry places' (dyadic), BS *ujjāgala-*, III 59-23 *šakala brrimjvā* 'in dry places'; III 42-1-2 *šakāla tcāraṃpha* 'dry sticks, rods'; K 47-57 *diṣtā hā šakale vīstā* 'she placed the stick in his hand'. From *hiṣku-* > *ška-* (as *hiṣta-* > *šta-* present to base *stā-* 'stand'), Av. *hiṣku-* 'dry', Sogd. Man. *šqwyvy* 'dry' (\**hiṣkuwaka-*), *šwkc* 'dry', *pr'škwč* 'dry', Turk. *quruṣ*. See also *škūi*. IE Pok. 894-5 *sek-* 'to exhaust', Celtic O.Ir. *sesc*, Welsh *hysp*, Breton *hesp*, *hesk* 'dry'.

**skalā** 'sound, noise', Z 4-410 *skalā pātūṣānu* 'noise of drums', Z 23-160 *kūsa-škalu* 'noise of drum', I 171, 87r4 *gvaṇa škala u panāyāma* 'noise and sound in the ear', BS *dhvani-*; III 72-162 *nadām skalā śaṃdā tsau* 'noise of the leaders (?) came to the ground'; JS 7v1

*ysirūm āṣṭaṃdi škālām davām pvaṇna* 'they began to make noise loud to frighten the wild animals' (*škālām* infinitive in *-ānā*); K 33-56 *ysīra āṣṭaṃdā škālām jūhai gvāyāsāna* 'bitterly they began to cry out for separation of their dear one'. See also *paṣkāl-* 'to clap, snap (fingers)'. To base *skal-*, IE Pok. 550 *skel-* 'to sound', O.Engl. *sciellan* 'to sound', O.Norse *skjalla*, OHG *skal* 'noise', Lit. *skālījn*, *skālyti* 'bark continuously, howl' (from Polish *skolić*); *paskalā* 'rumour, ill report', Let. *skal's* 'sounding; loud'.

**škāmakaña** 'covering' (*ā < au*), Sid. 152r1 *u tteña škāmakaña hā tvā arva viṣtānā* 'and in that skin is to be put that medicament', Tib. *skyin-par khon-du čbug-la* (*skyin-pa = skyi-ba* 'outside of a skin'). See *škauma*.

**škālsa-** 'pride', Z 2-71 *māniya škālsa* (dyadic) 'pride', (BS *māna-*); v 125, 7b2 *kādā škālsā* 'greatly, pride'; SuvP. 65r1 *cu škāsti ppracai mānā* 'what because of pride (dyadic)', BS *māna-darpa-āvṛta-*; III 1, 6r2 *škālsīna* 'through pride', III 8, 16v2 *škālsīna*; Z 19-80 *škālsī*. Abstract, SuvO. 36r2 *škālsatete jsa bārrāṣṭatete jsa pāhāṣṭāna aysmūna* 'with mind cleared of pride, exalting', BS *māna-mada-darpa-vivarjītena cittena*; Z 22-242 *puṣṣo škālsatetu paśśānda tharggu ysurru hūsu aretu* 'you renounced at once pride, pain, anger, greed, envy'; Z 2-72 *biṣṣu nā škālsētu mānā irdyau jsa buhu hatcaṇāmā* 'all their pride (dyadic) we destroy by *ṛddhi*-powers'. From *skals-*, IE *skal-k-* or *skal-sk-*, with different *-s-* (IE *s*), Lit. *skalsėti*, *skalsėju*, *skalsiū*, 3 sing. *skalsi* 'be more liberal', *skalsūs* 'prosperous, satisfying', *skalūti*, *skalioti* 'spill over'.

**škālā** 'piece of wood', Z 23-44 *henei candanā škālā* 'piece of sandal-wood' (BS *candana-*), Chinese *mu* 'wood' (K 643-1), like Tokhara A 15a6 *candaṃṣim or* ('wood'). From \**skrdō-* *-rd-* > *-āl-*, base *skal-* 'cut'.

**škū** 'touch', 3 sing. K 21-5 = K 28-180 *bīna škū* 'he touches the lute', K 37-120 *bīnā škū* 'let him touch (play) the lute'; 3 plural, III 106-32-3 *bīnauna škūvā* 'they touch the musical instruments'; optative 3 sing. III 47-57 *khu ranija bīna škūvī*, = III 35-39 *khu ranija bīna škūi* 'as one touches a jewelled lute', see s.v. *šer-* 'to sound'. Participle Z 13-114 *cu vara bīnāna aṣkusta adaunda ṣṭāna akriya* 'what music there was untouched, unblown, unstruck'; Manj. 414 *bīnāna aṣkustai ṣṭāna pāhyāda ramanī hvāra* 'delightful, sweet music they may play, though untouched'. See cognates s.v. *skau-*: *sku-* 'to touch', with *-šk-*, see \**buṣkuta-*, v 155a4 *buṣkve* 'covered', and *škaumaka* 'skin'.

**škūi** 'relic', III 107-8 *ca būrā tta baiyūnyai škūi vīrā* 'what is so over the Buddha's relic'; parallel to BS *śarīra-* (improving on BSOAS 10, 1942, 894; 905). From *škūva-*, to Av. *hiṣku-* 'dry', see s.v. *škala-* 'dry', Sogd. Man. *šqwyvy*.

-**škūj-** 'stir, blow up', see *paṣkūj-*: *paṣkauta-*.

**škūṭa** 'in the throat' from \**škautiā* (see *-t-* in *rraute* 'desire'), Sid. 100v5 *biji kūṭāṇā škūṭa sapala naṣphaṣtāṇā* 'the sparrow (*bimja-*) must be pounded, the green stuff in the crop must be removed'; I 159, 73v1 *kṛimṅa sau pāra u škūṭa pā jshira biṣā hīra tta biṣā hāysā diṣāna* 'of the cock one wing and the things in the crop and in the belly, those are to be all thrown away'; III 73-171 *khvam na hama*

*ṣkūta ragai* 'how shall I not have liquor in my throat?'. From \**skauxti-* (or \**skauti*) base *skauk-* to Sogd. Bud. ZK 'škwčh ZY ZK *pršt ptw'st* 'throat and lips dried up'; 'škwčh *ptr'γwštik* 'throat-obstructed', to base *skau-*, *skau-k-*; possibly 'hollow, tube', see *kau-* in *kuṣḍa-* 'hole'. The *hira* 'things' in the crop seem to be the *sapala* of Sid. 100v5, that is, undigested 'green stuff'.

**ṣkūmāya**, see *naṣkūmāya* (II 60·29), possibly base *skau-* 'to prepare, fit, ornament'.

**ṣkaunḡyā-** rendering BS *saṃskāra-* and *vyūha-*, see s.v. *ṣkam-* from \**skāmanka-*, fem. \**skāmañjā-*.

**ṣkaumaka** 'covering', II 60·17 *kaḡtja ṣkaumaka* 'covering made of skin', see also *ṣkāmaka*. This meaning 'covering' suits the use with *kaḡtja* to base IE (s)*keu-* (see s.v. *khoca*), but *skeu-* 'to flay' (Oss. D. *āsk'ujun*, I. *sk'uijyn*, *sk'ūd* 'tear to piece, burst') would yield a similar form.

**-ṣkos-** 'swell', see *paṣkos-*.

**ṣkv-** 'touch', III 106·33 *ṣkvida* 'they touch', see *ṣkū*.

**ṣga** 'division of month, monthly quarter', v 243·37 *ṣḡ-v-a(m) dida māsta ṣga khañḡā habada* 'this of them is full like the month's third quarter'. From \**viṣukā-* > \**vuṣḡā-* > *ṣga*. To Av. *viṣvank-*, *viṣpaṭha*. IE Pok. 1175-6 O.Ind. *viṣu-* 'in both ways', *viṣwa-* 'equinox', *viṣvank-* 'to both or all ways'. But *śuvo* 'half' with suffix *-auva-*.

**ṣta-**, present base to *stā* 'be'.

**ṣtakulā-** 'abuse', Z 2·98 *ṣā ṣtakula muho vāte naṣta* 'this abuse has settled on me'; Z 12·113 *tīryā ṣtakule yande haṃdaru* 'then he abuses another'; Z 12·112 *ṣtakulce yande* 'he abuses'; Z 12·11 *ka ne balysānā ggūtrā ṣtakula-jsera hāmāte* 'if the family (BS *gotra-*) of Buddha may not be worthy of abuse'; v III, 33v1 *aṣṭakulce*, BS *abhaṇḡana-* 'non-abuse'; v 62·9 *apahāysīye-t-ī ṣtakulāi yanāti* 'he attacks it, may abuse it (*yi*)'; K 41·64 *ṣṭikulyām jsai tta tta hūñiri* 'they were speaking to him with abuse' = K 44·181 *ṣṭikalyo jsai tta tta hūñiri*, parallel Sūtrā-lamkāra 91 'injuriērent'; K 40·51 *ṣṭikulavīyi*, = K 43·168 *ṣṭikulavīyi*; dyadic, III 61·46 *cu mi ahamāñḡmāḡā satva ṣṭikūla puḡāḡmāḡā* 'what beings despised me, abused me', with Prakrit *ahamānya-*, BS *adhimānya-* 'to despise', see JS 8v4 *ahamñe ysire hve ttriḡṣa salāta* 'he spoke contemptuous harsh, sharp words' (BS *tikṣṇa-*, *samlāpa-*). From *stak-* 'resist, oppose', Av. *staxra-*, *staxta-* 'firm, severe', Zor.P. *staxm*, N.Pers. *sitam* 'violent', possibly Paṣto *stay* (\**staka-*) 'sordid, astringent, binding', M.Parth.T. 'stg-čšm 'rigorous' (\**staka-čašma-*). IE Pok. 1011 *stāk-*, *stek-*, O.Ind. *stākati*, Umbrian *stakaz* 'statūtus', OHG *stahal* 'steel', O.Engl. *stiele*; O.Engl. *stæg*, O.Norse *stag* 'rope'. See also JS 29v2 *āstīye* 'you resisted' (\**ā-staxta-*).

**-ṣtar-** 'spread', see *āṣṭāre*, *biṣṭāra-*.

**-ṣtarr-** 'strew, spread', see *baṣṭarr-*, *paṣṭarda-*.

**ṣtāma-** 'staying', II 76·72 *erākaña ṣtāmā*, adjective *-āma-* to base present *ṣta-* (<*hiṣta-*), see s.v. *ārra-*.

**ṣpaṭa-** 'round (?)', II 85·16 (miscellany) *ṣpaṭa-garba kusī-jshihāra* (dyadic) 'with round belly'. Here *kusa-* 'round', to Av. *kusra-* 'bent, vaulted', N.Pers. *kus*, as gloss to *ṣpaṭa-* 'round', to be placed with Waxī *peṭ*, *puṭ*, Sarikolī *peṭ*, *puṭ*; *peṭ* 'round'; *garba-* may be BS loan-word *garbha-*, but note also Av. *garəwa-*, *garəbuš-*, Zor.P. *gaṣr*, M.Parth.T. *gr'b*; see *garba-*. Note also BS Mahāvīyutpatti

8889 *gilla-peṭṭa* = *lamba-udara-* 'with hanging belly'; also *gilla-peṭṭa-*. See below *ṣvakā-* '(round) pill'. For *ṣp-* beside *p-*, note also *ṣṭika* 'commentary', BS *ṭikā* (III 100·10), quoted s.v. *ṣvrrai*.

**ṣparggā** 'noise, twang', Z 24·410 *durnānu ṣparggā* 'twang of bows'. Base *sparg-*, *sprag-*, see s.v. *haṣpalgy-*, to IE Pok. 996-7 O.Ind. *sphūrjati*, Greek σφαργέουμαι, Lit. *spargēti*, *sprógti*, O.Engl. *sprecan*.

**ṣpuljei** 'spleen', Z 20·55 *ṣpuljei rrūva ṣṭi jatārrā bilga ysārā* 'spleen, intestines, lungs, liver, kidney, heart'; I 167, 82v4 *ṣpimjā*, BS *plihan-*; Sid. 100r1 *ṣpaijai*, I 167, 83v1 *ṣpimjim* (*-im-*, *-im=-ai-*), I 151, 61v3 *ṣpaijā-rāḡi* 'pain of the spleen'. From \**spzrya-*, to Av. *spərəza*, Pāzand *sparz*, Zor.P. *spul*, *spuhl*, N.Pers. *supurz*, *uspurz*, Sogd. Man. *sp(rzyh)*, gloss to M.Pers.T. [*sp*](w)*rzyqyn* (\**spurziken*), Kāšānī *espul*, Orm. *spuṣak*, Yidya *spərəzə*, Sanglečī *spərəz*, Waxī *sipurz*, Balōčī *isp'ulk*, Yazdī *siwarz*. IE Pok. 987 *sp(h)elgh-*, O.Ind. *plihān-*, Armen. *paicaln*, Greek σπλήν, Lat. *liēn*, Celtic O.Ir. *selg*, Breton *felc'h*, O.Slav. *slēzena*.

**ṣper-** 'flow, splash', III 80·31 *baysga aysbanā saginā ṣperidā pveṣtyūm* 'the many stone channels pour out alarmingly'. With *va-*, K 60, 3714 *utca vaṣperī* 'water splashes'. See *usphir-*. IE Pok. 993-4 *spēr-* 'strew, besprinkle, flow'.

**-ṣpris-**, see *haṣpalgy-*, *ṣparggā*.

**ṣmā** 'sons (?)', II 86·48-9 *sajātta* (BS *sajāta-*) *divya ṣmā* 'kindred sons of the *devatā*', like *gyastaṣṣaa-* '*deva-putra*, son of the *deva-god*'. From \**viṣumaka-* > \**vṣmaa-* > *ṣmaa-*, see *sū* 'son' < \**viṣūta-*, to base *hau-*: *hu-*. IE Pok. 913-4 *seu-*, O.Ind. *savati*, *sūte* 'bear young', *sūnū-* 'son', Av. *hau-*, *hunāmi*, *hunū-*, *haota-*, Greek υἱός, υἱός 'son', Celtic Welsh *hog-en* 'girl' (\**sukā-*). See also *ahvyāñe*.

**ṣyan-**, see *ṣun-* 'to put'.

**ṣyauñā** 'to be prepared', *ṣḡñā-*, see *ṣy-*, *ṣ-*, *ṣasta-*.

**ṣva** 'fame', see *ṣṣuva*.

**ṣva-** 'put', participle to *ṣun-*.

**ṣvaka** 'pill', Sid. 121v4 *arvījai hā ṣvaka* 'medicinal pill', BS *varti-*, Tib. *ri-lu*; Sid. 122r3 *ṣvaka*, Tib. *ren-bu* ('pastil'), gen. sing. Sid. 121v5 *ṣvakye hiye krre vī* 'in treatment by pill', Tib. *ren-bu mas btan-bahi čho-ga*; plur. Sid. 151r2 *ṣvakye padimāñā* 'pills are to be made', Tib. *ri-lur byas-pas*; Sid. 149v5 *ṣvakyi padimāñā*, Tib. *ri-lur byas-la*. Note Tokhara *ṣpakīye*, *ṣpakaiṃ*. From \**ṣapakā-* to base *sap-* 'be round', see *savā* 'box, basket', N.Pers. *sabad* (\**sapatā-*) with *š-* variant to *s-*, *ś-* (see s.v. *śšāra-*); meaning like BS *varti-* to *vart-* 'turn round'; Tib. *ril-ba* 'round', *ril-bu*, *ri-lu* 'pill'. See also *ṣpaṭa*.

**ṣvāra** 'this', see *ṣāra-*, *ṣūra-*.

**ṣvā** 'report', K 38·145 *varai neṣṭāḡmādi kuṣṭai ṣvā na nirāme* 'there they placed him whence a report does not go out of him'. See *ṣṣuva*.

**ṣvida-** 'milk', Sid. 156r4 *ṣvidā*, BS *kṣīra-*, Tib. *ho-ma*; III 91·214 *ṣvida jsā*; v 296, 1a3 *ṣvidu*. . . *kho muhu pāḡāḡndā* 'milk. . . when they nourished me'; adjectives, I 181, 99v3 *ṣvidanīm* (*-im=-ai*) *gūlya* 'pills from milk', Sid. 130v1 *ṣvidinai-v-ī hvada khaṣṭa varāṣṡñā* 'for him must be used food (and) drink from milk', Tib. *kha-zas ho-ma dan lhan-čig-tu zos-na*; v 42, 87r5 *ṣvidinā raysa* 'milk liquids'; *ṣvidausta-*, Sid. 143v1 *ṣvidaustām bahyām* 'milk-

trees', BS *kṣīrī druma-*, Tib. *ho-ma-čan*; Sid. 144v4 *ṣvidastā bamhyām*; BS *kṣīra-vṛkṣa-* (= *aśvattha-*). From \**xṣvipta-*, Av. *xṣvipta-*, *xṣvid-*, Sogd. Bud. 'γṣypty, Man. *xṣyβt*, Yaṅ. *xṣift*, Chorasm. *xwfc* (*c=ts*) 'milk', *xwfcyk* 'sweet', M.Parth.T. *ṣyft*, *ṣyft-xw'rg* 'milk-drinking, child', M.Pers.T. *ṣyftg* 'sweet', O.Pers. σιπτα- in σιπτα-χορο (Ktēsias) glossed by γλυκύ, ῥόδύ, Pašto *ṣaudā*, *ṣīdī*, Šuṅnī *ṣūvd*, *ṣūvd*, Yazg. *ṣ'ovd*, Sarikolī *ṣevd*, Orm. *ṣīpī*, Zaza *ṣit*, Auramānī *ṣot*, Yidya *xuṣūvd*, *xuṣūvda* 'sweet' (*xṣīra* 'milk'). For 'milk', Zor.P., N.Pers. *ṣīr*; *ṣīrēn* 'sweet', M.Pers.T. *ṣīryn* 'sweet'.

**ṣvidā** 'plant name', Sid. 14r2 *gīrāna ṣvidā*, BS *hema-kṣīra-*, Tib. *bya-nu* ('bird-milk'); Sid. 129v2 *ṣvidā bāta*, BS *payasyā-*, Tib. *birari* (ed. Pekin). For *hema-kṣīrī* 'a kind of plant'; *payasyā* 'gynandropsis pentaphylla'. See *ṣvida-* 'milk'.

**ṣvīnaa-**, adjective to *ṣū* 'horn'.

**ṣve** 'night', as second component Sid. 4r2 *ṣva ṣve* 'midnight'; IV 20·4 *mu-ṣve* 'tonight', see *ṣṣava*.

**ṣve** 'report', K 40·31 *ṣve vīrām tta tta pyūṣṭā* 'by report so was heard by us (-ām)', =K 43·148 *ṣve vīrā tta va tta pyūṣṭī* (= *ṣṭī*); SuvP. 70r3 *ṣve jsa* 'by fame'. BS *yaśena kīrtyā*; II 103·45 *asada ṣvai gārīya* 'bad (BS *asiddha-*) reports, troubles'. See *ṣṣuva*.

**ṣve** 'horns', see *ṣū*.

**ṣve** 'this', older *ṣāte*, III 75·217 *ṣve nāstā śamde bimdā* 'it (the weapon) struck him to the ground'; III 75·228 *ṣve nāsta pūnyau ttū* 'he struck him down with arrows'; III 67·41-2 *ṣve nāyūm śamde bimdā* 'I strike him to the ground'.

**ṣvauda** 'they put on'; *ṣvaudū* 'we put on', preterite to *ṣun-*.

**s-** 'five', *s-pari-* 'with five beyond' for older *pus-pare-*, see *paṃjsa*.

**sa** 'he mounted', III 74·203 *haṣa sa uska* 'he mounted high to the *halsa*-tower'. See *san-: sata-*.

**sa** 'saying', 'that', introducing direct quotation, see *se*, rendering BS *iti*, see also Oss. *zāygā*.

**sa**, *ssa* '100', see *satā*; Manj. 114 *ssa sala parsaca beḍa* 'in the time passing 100 years'; K 40·20-1 *ssa salī masaḡ brrāmbhe* '100 years in number before', =K 43·138-9 *ssa sala moṣaḡ brrāmbha*; III 76·241 *ssa sala mūdai būjve* 'dead 100 years he revived', III 75·235 *ssa salā mūdai vistāmdā* 'they remained 100 years dead to her'; *ssa haṣṭa* '108', K 146, 4r1 *ssa haṣṭa pātta(ra)jīvā narau-mūdā* '108 *putrajivaa-* (nuts) issue'; K 146, 4r3 *ssa haṣṭa*; V 244, 2b4-3a1 *ssa haṣṭa juna* '108 times', =K 94·111 *ssa haṣṭa jūna*, BS *aṣṭa-uttara-śatam*; V 244, 3a4 *ssa haṣṭa ju* =K 94·117 *ssa haṣṭa jūnai*; *sa ysāra* '100,000', K 62·77r3-4 *sa ysāra tvaḍa ṣai* 'more than 100,000'; K 99·252-3 *sa ysāra sa byūra jūna dī pākām dī paśauna-kyām āmrga śaraṇā haṣṭa vīṇatta inām* '100,000, 1,000,000 times we make humble report (dyadic) under (your) feet, under (your) soles'; K 61, 40r1-2 *ssa-byūryi mahā-prajñā-pārāme hīya haṃbeca* 'a summary of the 1,000,000 Mahāprajñā-pāramitā'; III 68·79 *ssa-tcīnmāña ahāvi jsyāṃde* 'they slew the hundred-spotted (eyed) deer'. Double *-ss-*, elsewhere in *-se*, *-sse* '100' and *bussā* 'perfume', beside *busā*, *passa*.

**sa**, *saṃ*, *sā* (*ā* for *am*), older *samu* 'just, precisely, only', frequently *sa khu*, *saṃ khu*, *samu kho* 'just as'. See *samu*. In comments *cu...sa...sa...* 'what is...that is precisely'; Manj. 197 *kau cu tv(ā) kṣejī utca sa hīya kṣeje saña* 'he who desires that water, (it is) precisely he desires his own *saṃjñā*-concept'; similarly 197 *ttrāma...sa...*; *saṃ khu* 'if only' III 74·196-7 *mira, saṃ khu a byehūm: hvāṣā* 'die you, if only I can get the fodder'; *saṃ* 'only', K 68·211-2 *satva saṃ kāma bvāña* 'beings are to be considered to be thought only' (=BS *citta-mātra-*). Late *samva*, older *samu*, with *-u* retained as *-va*, as in *aysmva* = *aysmū*, Manj. 104 *samva*, as Manj. 85 *aysmva* and frequently; JS 1v3 *khvaṃ hādem* (*-em* = *-e*)...*vaña saṃ*... 'although to me...yet now...'.  
**sak-** 'to pass', see *skyetā*, *saja*, *sāta*.

**saka-**, *saṃka* 'coral', SuvO. 53r4 *saṃgyau īryau sakyau*

'conch, jade, coral', BS *śankha-śilā-pravāla-*, with *īra* = *śilā* (used in Khotan for 'jade'); JS 20v2 *keyūda ysarrnā sakyau jsa samartha* '*keyūra*-ornaments, golden, fitted with corals' (BS *samartha-*); Z 280·112 *cite svarṇa-sūttāra vā saṃka-hāra ysarrnā* 'necklaces or brocades (BS *svaṇṇa-sūtra-* 'gold thread'), coral necklaces, golden things'; adjective, III 96·8 *bāgara aijsījai syyaikya sakījai* 'silver leaves, coral branches'. Chinese lw *šan-xu* < *sān-γuo* (K 852·2; 91·4), Japanese *sango* from \**sanku-*. From base *sank-*, *sak-* 'stone', kept distinct from *saṃgga-* (\**asanga-*), Zor.P. *skyn* \**sakēn*, with variants *vsdyn sng* \**vissadēn sang* 'coralline stone' (till 1727 coral was held to be a stone), Zor.P. *sg* \**sak*, *sag*, *sng* \**sang*; M.Pers.T. *sygyn* 'stone' (adjective), Pahlavī Psalter *sky* 'stone', Xūri *sik*, *sig* 'stone', Armen. lw *siṅ*, *sig* 'a weight of 4 κερότια'; Zor.P. *sagik* 'of stone' (DKM 781·4). See Henning Memorial Volume, 24-5. Since 'stone' can be named from its cutting sharpness, it is possible to trace *saka* 'coral' to IE Pok. 18-22 *ak-*: *k-* as in the case of *saṃgga-* but with different suffix \**sana-kā-* beside \**asan-ga-*.

**saka** 'pan, griddle', from flat baking-stone, III 102·46 *gulīnai saka-pauṇḍai* 'a girdle cake made of molasses' (BS *guḍa-*); III 16·1 *saka-pāratta pahā jsa pyūva* 'girdle cakes taken out of the bag'. From \**sātakā-* > \**satakā-*, beside Waxī *sāt*, Sarikolī *sād*, *sād*, Yidya *sūi* 'slate', Šuṅnī *sād*, Sanglečī *usid* 'baking-pan', to Waxī, Sarikolī *sudḡ* 'smooth', N.Pers. *sād*; see *sāta-* in *hama-sāta-* (Z 23·44) 'all smooth'. For *pār-* see *pār-* 'to feed, nourish', *aś-para-* 'horse-fodder', possibly *pāratta* from \**pārata-*, but *tta* might be separate *tta* 'so'. Earlier explanation by *saka* 'coral' and an error for *pāttara-* 'bowl' is to be rescinded. See also *pauṇḍai* < \**puvanta-ka-*.

**sakala** 'plant name', I 179, 97v4 *bāva sakala dva sira* 'of root sakala two ounces', BS *śatāhvā-śāka-* 'vegetable *śatāhvā*', peucedanum graveolens, dill', = *sata-puṣpa-*. From *sa-* '100' *sata-*, *kala-* 'part of a plant', see *kīḍā*, *kīra-* 'bush', *caḡala-* 'wood', *karāśśa-* 'creeper', to IE Pok. 545-7 *kel-*, Greek κλαδός 'twig', Oss. D. *k'uala*, *k'ala*, *k'aluā*, *k'aleu*, I. *k'aliu* 'branch'.

**sakṣa-** 'hair', Manj. 63-4 *yaula sakṣa ttaira prahauna jśīrrjau jsa āysū* 'bad acts, hair on top of the head, dress adorned with trickeries' (describing a *rākṣasī*) here variant with *ś-* beside *s-*; Manj. 35 (of a woman, *strīya*)

*gūna cha sakṣā dyena* 'to be seen, hairs, complexion, hairs'; Manj. 204-5 *sakṣye u gūnā kheṇḍa naysvāre tceṃam paḍawysna* 'like hairs and hairs (dyadic) they fall (fall out) beginning with the eye'. From base \**śafṣa-* to Waxī *śafṣ* 'hair', *śaṣp*, *śafč*, *śafš*, N.Pers. *śafš* 'thin branch', *šifšah* 'ringlet', Pahlavi Psalter *špšy* 'rod'. See also *sauda* 'rod', Waxī *šipk*, *šöpk* 'twig, rod'. Note variants *s-š-š-*, see s.v. *śšāra-* 'good'. Hence base *kep-* (*kiep-*, *ksep-*) possibly IE Pok. 543 *keipo-*: *kip-* 'pointed wood, post', O.Ind. *śēpa-*, *śēpha-* 'tail', Lat. *cippus* 'post', and Lat. *scipiō*, Greek σκίπτων. Hence \**kseps-* > *śafš-*.

**samka** 'coral', see *saka*.

**samkhal-** 'smear, defile', Bcd 48v2 *cu āṃ ni samkhalyāre* '(lotus in the water) which are not stained', BS *alīpta-*; Sid. 102v3 *samkhalyāñā* 'to be smeared', Tib. *bsku-bar byaho*, Sid. 137r1 *sakhalyāñā*, Sid. 133r2 *samkhelyāñā*; 3 sing. Z 22.259 *ne samkhiltā samtsera* 'is not defiled in the *samsāra*-migration'; participle, Z 6.22 *asamkhilsta-* 'undefiled'; JS 8v4 *beṇa samkhista* 'smeared with poison'; Sid. 9v1 *samkhaista*, Tib. *bskus-te*; III 75.215 *bimda hā samkhaistāmdā* 'they smeared (butter) thereupon'; nouns, K 9v2 *samkhālāmata*; Sid. 142r5 *samkhaluna* 'ointment', Tib. *bsku-ho*; Bcd 45r2 *samkhalūñāṃ jsa*, BS *vilepana-*; Sid. 147v4 *samkhalyāñāṃ tciñña hā ni paśāñā* 'it must be smeared on, but must not be put into the eye' (-*ām*=*ū* 'and'), Tib. *mig-gi phyi-rol pags-pahi sten-du bskuho*. From *sam-* and base *khal-* (present also *khaly-*), participle *khilsta*-<*xard-*; the *sam-* is perhaps rather from *tsam-* beside *ham-* than BS loanword. To base *xard-*, N.Pers. *xard* 'clay', Chorasm. *xθrk* 'dust', Šuynī *šarθk* 'clay', *šarθ-*, *šuṣṭi*, Yazg. *xawθ*, *xaṣṭi* 'defecate', Yayn. *xārd-*, Pašto *xarəl*, *xar* 'muddy, dirty brown', *axēṛəl* 'to plaster', *axāra* 'plastering', *wara* 'silt', Waxī *xürdal* 'defecations'. Possibly Av. *xarədayā*, variant *xrad-* (Yasna 10.15) (but Parsi-Sanskrit gloss *buddhi-*). See also *khārgga-* 'mud'. Possibly IE (s)k(h)er-, or -l-.

**samgga-** 'stone', Z 22.116 *samgga gūla* 'stones, clay', Sid. 12v5 *samgā*, BS *āsmari-*, Tib. *rdehu*; JS 25r3 *garyau samgyau hvasta* 'struck by stones from mountains'; III 104.41 *saga jsa styudyera hera naiṣṭa* 'than stone there is nothing harder'; III 72.152 *hī nāya sagyau ūca* 'place a bridge with stones in the water'; v 65.8 *raṃna-dvipāna samgā* 'stones from Ratna-dvīpa'; III 71.151 *ca burā hira ide garkha, samgā, hīsam ttralau śā* 'whatever things are heavy, stone, iron, tin, copper'. Adjective, -*īnaa-*, III 109.8 *samgīnai vaški* 'stone tool', v 243.35 *sagīnai ysaira*, = ibid. 38 *samgīnai ysairi* 'stony heart'; adjective, -*ūda-*, III 79.10 *dūrā tti jśam sagūda* 'hard then also stony'. To Av. *asंगा-*, O.Pers. *a θ g \*aθanga-*, M.Parth.T. 'sng, Zor.P., N.Pers. *sang*, Sogd. Bud. *snk*. IE Pok. 18-22 *ak-* 'sharp', with -*n-*, 19 Greek ἀκραια 'point', ἀκόνη 'whetstone', ἀκροσ 'thorn' Lat. *agna* 'awn', Got. *ahana*, O.Engl. *egenū*, plur. *ægnan* (> *awn*), Lit. *ašnis* 'edge'.

**samgaka** 'small stones', I 177, 93v5 *drāma samgaka hamāri* 'such small stones occur', BS *āsmari*. See *samgga-*.

**samgūrūna** 'vermillion', III 80.20-1 (the journey) *maṃ haḍā samgūrūna sastā hvaṇḍvā āvūm* 'conspicuous in my vermillion-coloured mantle I came among the men',

from \**sangaura-* to N.Pers. *šangarf*, Armen. lw *sngoyr* 'rouge, paint', *sngourem* 'to paint', O.Pers. *sinkabruš*, Elam.-Pers. *šinqabruš*; Kroraina *sānapru*, *sanapru* (see BSOAS 24, 1961, 482 and BSOAS 11, 1946, 781-2). For variant *s-*, *š-* see s.v. *śšāra-*. The adjective -*ūna-* suffix is from -*āuna-*, see *māñandūna-* 'like', but here -*ūna-* is rather from *gūna* 'colour' as in *dajūna* 'flame-coloured'. See also *simjsūrā*. A reading *samgū rūna* 'stone and rust' (?), see *rruma-*) has been set aside.

**sacha** 'plant name', Sid. 9v5 *sachi bāta*, BS *jhaṣā*, Tib. *jhaṣa*, Sid. 106v1 *sicha bāta*, BS *bala-*, Tib. *bala*; Sid. 129v1 *secha bāta*. Three colour names occur with the *sacha* plant: III 96.181 *mijem-jūna sachi perā* 'reddish leaves of the plant'; Sid. 100r4 *dajūna sacha bāva* 'red *sacha* root', Sid. 100r4 *haryāsa sacha bāva* 'black root of *sacha*'. O.Ind. *jhaṣā* is *uraria lagopodioides*, and *bala-crataeva Roxburghii*. The form *sachā-* would show *kh'* or *čy-*, both from a base IE *kak-* 'bend; branch, fork' O.Ind. *śākhā* 'branch', N.Pers. (with *š*) *šāx*, Armen. *c'ax* (\**ksākh-*) 'branch', Lit. *šakā* 'branch', *šākē* 'fork', O.Slav. *sokū* 'twig', Russ. *soxa* 'plough', Got. *hōha* 'plough'. See also above *śšājsano* 'fork'. Here with *s-* beside *š-*, see *s-š-š* s.v. *śšāra-* 'good'.

**saja** 'passing of time (?)', K 52.8.3 *ustamauysye saja vī ṣṭāna* 'being at the last passage of time'. Hence from \**sacā-* to *sak-* 'to pass', see *skyetā* 'time' <\**sakati-*, and *sāta-*.

**saña-** 'plan', BS *upāya-*, with *daṣta-* 'skilled', Bcd 52r3-4 *hajvattā u daṣta saña* 'wisdom and skilful planning', BS *prajñā-upāya-*; K 57, 25r2 *daṣtyi sañe jsa* 'with skill'; adjective, v 164r3 *hajū ggumātā sañūvā* 'wise, trained, skilful'. With Tokhara B *sāñ*, plur. *sañamna* 'plan', to Iranian base *san-*, *san-d-* 'to produce', in form coalescent with BS *samjñā*, in the Prakrit *samñā-* 'concept'. See *sand-*, *sasta-*, v 308, 10a1 *sanda-hvañāunā pra(caina)* (following in the previous clause *pyūvāre* 'they hear').

**samñyau jsa** 'with dungs', see *satāna-*, *samna-*.

**samja** 'document', v 273, II 2.9-10 *ṣṭ samja pramāna himā khvī pharṣa maharā pyaśdā* 'this document becomes authoritative when the *pharṣa*-official Mahara signs it'; ibid. 3 *ṣ(ṭ) samja tte pramāna cu phema spāta pakadā piṣkala* 'this document is of that authority which is the section of the *spāta*-official Pakaḍa of Phema'; v 273, II 1, 2 *ṣṭ sam(ja) tte pra(c)aina c(u) phema spāta pakadā*; ibid. 6 *ṣṭ sa(ṇ)ja pramāna himi khvī pharṣa... <pya>śdā*. This *samja* is parallel to *piḍakā*, v 1.6392.7-8 *ṣṭ piḍaki prammā hāmi khu hā puñārrjām haṃguṣṭi vāṣṭā* 'this document becomes authoritative when Puñya-arjuna affixes signature', and to *pāḍa*, II 14, 1c9 *tī rā ṣṭ pāḍa pramāna himi kluī pharṣa bara pyaśdā* 'this document is authoritative when the *pharṣa*-official Bara signs it'. There *pramāna-* is from BS *pramāna-*. From base *sanh-* 'to command', Av. *sangh-*, *saḥ-*, *sanh-*, *sangha-* 'public statement', *sanhū* 'order', *sanhvant-*, verbal *sanghānī*, participle *sasta-*. To IE Pok. 566 *kens-*, O.Ind. *śamsati*, *śastā-*, O.Slav. *seṭi* 'he speaks', Alban. *thom* 'I say' (\**kēnsmi*). Hence \**sanhačī-* > *samjā-* (the usual shift from -*i-*, -*i-* stem to -*ā-* stem); or possibly \**sangačī-*, with *sang-* as O.Pers. παρασάγγης, N.Pers. *farsang*, *farsax* 'league'.

**-saḍa-** 'satisfied', to base *sar-*, JS 15r1 *ysaujsa hvaḍa khaṣṭa tcamma āsadā yai* 'savoury food (and) drink where-with you were sated'. From *sar-*, Av. *fs̥ratu-* 'reward'. IE Pok. 577 *ker-* 'grow, nourish', Greek *κορε-*, *ἐκόρεσα*, *κόπος* 'satiating', Lat. *cerer-* nom. sing. *cerēs*; *cerus manus* 'creator bonus', *creō, creāre*, Armen. *ser* 'progeny', *serem* 'bear young', Lit. *šeriū, šerti* 'to feed'.

**sata-** 'arisen', see *san-*:*sata-*, with present suppletive *sarb-*.

**sata-** 'hundred', *satā, sate, sata, ssa, sa, sā, sse, se*, inflected, loc. plur. K 3, 139r4 *situvog yseruvog* '100,000', III 6, 12v1 *sīyvā yservā*, v 49, 66a4 *sīyvau yseryau*; SuvP. 66v1 *sīyvā kalpōā*, BS *kalpa-sateṣu*; acc. plur. SuvO. 36v7 *satā-yseru*; gen. plur. SuvO. 27v7 *satā-yserānu vadravānu* 'of 100,000 troubles'; Sid. 133r5 *ssīyā papalām vī hiṣṭa* 'comes to the 'hundred peppers', BS *pippalīm vardhamānām*, Tib. *pīpīlīm grans brgyar phyir-nas* (like Sid. 133r5 *pajā papalā vī hiṣṭa*); I 252, 1r5 *sīyau yseryau*, BS *sata-sahasra-*; N 166-18 (*da*)*sā-seyau* '1000'. Before other numbers, v 160, 203a3 *satā sūvare-bāstā jū(na)* '121 times', Z 11-37 *satā haṣṭa* '108'; Z 14-30 *satā bistā* '120'; Z 19-53 *satā ysāre* '100,000', K 146, 4r1 *ssa haṣṭa* '108'; K 146, 4r3 *ssa haṣṭā*; II 91-115 *ssa paṃjsāsā* '150'; v 244, 2b4-3a1 *ssa haṣṭa juna* '108 times', BS *aṣṭa-uttara-satam*; K 53-10-1 *ssa ysārā*, K 62, 77r3 *sa ysāra*, SuvP. 66r3 *sa-yseryām jsa* BS *sata-sahasraih*; K 59-34r1 *se-yisirvā*, II 107-161 *se-yserye hīṇa jsa* 'with 100,000 troops', II 104-74-5 *sai-ysairrvā*. After other numbers, Z 13-39 *paṃjsa sate*, Z 4-50 *paṃjsa se*; II 89-49 and I 195, 116v1 *dvī-ssa*; K 3, 139v1 *dvīsatanū wysnorānu* 'of 200 beings', II 24-23-1 *dvī-sa* '200'; II 56-23 *drai-sse* '300', III 113, 3v4 *tcahause kula* '40 (or 400?) *koṭi*-millions'; II 24-23-4 *dasau ysā ca-sa cḡhausā* '10, 440'; K 148-49 *tcause tcaurai hā garkha āchā* '404 severe diseases'; I 175, 92r2 *tcahausi tcaura āchā* '404 diseases'; II 56-24 *pa-sse* '500', v 249-769 *paṃ-se*; III 58-12 *paṃ-sse*; II 91-94 *ḡṣi-sse* '600'; III 112, 1v4 *ḡṣi-se*; II 34-4-8 *ḡṣi-se*; II 34-4-7 *ḡṣe-se*; v 215-70-2 *ḡṣe-se*; II 24-23-5 *hauda-se* '700'; III 113, 4r1 *haṣṭa-se* '800'; IV 64b2 *nau-se*, N 166-18 (*da*)*sā-seyau* 'ten hundreds'; v 243, 1b2 *dvāsse paṃjāsau* '1250', =K 94-94 *dvāse paṃjāsau*, BS *ardha-trayodaśa*, Tib. *brgya-phrag phyed dan bču-gsum*. Ordinal, *satama-*, K 2, 137v2 *satamu ysāramu nasu* '100,000th part', Tib. *bye-ba ston-gi cha*; K 2, 137v2 *sata-ysāramu nasu* K 2, 137v3 *sate ysāramu nasu*; III 26, 31a2 *satam nasā ysāram nasā* '100th part, 1000th part', BS *śatatamīm kalām*; v 280, 5b2 *ysāramu nasu satānu* (*nasu*). Compounds, Sid. 103r2-3 *khaysme tte nāma si, ssa-tturai viram śitta-pānakā gūrste* 'the abscess, its name "hundred-orificed" is called *śata-pānaka-*', BS *piṭakah śata-pānakah*, Tib. *phol-mig-gi miṇ ni rma-kha brgya-pa ḡes-bya-ste* (*phol-mig* 'ulcer, abscess'); Z 22-123 *paṃjsa-satā-saluvo* '(a woman) of 500 years'; v 244, 2b3 *ssa-salī*, BS *varṣa-sata-āyus-* 'of age 100 years'; K 61, 40r1 *ssa-byūryi* 'consisting of 1,000,000 (*śloka-*) units' (-*ya-* of possessive compound); v 110, 32r3 *satā-padya* 'of 100 sorts'; with -*saya-*, II 65-2-4 *draise paṃ-saya peṃṃnai-y-ūm jsa thau gvaṣeṃ dīrsā chā* 'a woollen cloth of 350 (in value) I distributed, thirty feet'; v 10-2-7 *tcūri-saya* 'worth four hundred'. From *sata-*, Av. *sata-*, *satam*, Tumšūq Saka *sa, saḍa* '100', *saḍa bista paṃtsi* '125', *dva sade* '200', *xši sade* '600' *paṃ-sade, pe-sa,*

*pe-saḍa* '500' *na sade* '900' possibly *pañcadame sede*, Sogd. Bud. *st-*, Man. *st'*, Chr. *stw*; M.Parth.T. *sd*, M.Pers.T. *čh'r sd* '400'; *tylyst* '300'; Zor.P. *sat*, N.Pers. *ṣad*, Oss. DI. *sādā*, first component *sād-*, *sād-sugon* 'having 100 antlers'; Wanetsi *sī*, Pašto *sal*, Orm. *sō, sū*, Parāči *sō*, Yidya *šor*, Sanglēči *sād*, Šuyni *isād*, Yazg., Rōšāni, Sarikoli *sad*, Balōči *sād*. To IE Pok. 191 *dekm* 'ten', 192 *kmtóm* '100', O.Ind. *śatam*, Finnish lw *sata*, Greek *ἑκατόν*, Celt. O.Ir. *cét*, Welsh *cant*, Lat. *centum*, Got., O.Engl. *hund*, Lit. *šimtas*, O.Slav. *sūto*, Tokhara B *kānte*, A *kānt*.

**satanā** 'dung, faeces', SuvO. 54v4 *gvihā satanā* 'cow-dung', BS *gomaya-*, =I 255r2 (*sa*)*vāna*; Sid. 8v3 *saṃmā*, BS *viṭ*, Tib. *phyi-sa*; Sid. 140r4 *sani*; v 42, 87r4-5 *gvihā satāna kārṣa* 'line drawn in cow-dung'; III 89-176 *saṃṃyau jsa dai tcerai* 'a fire must be made with pieces of dung'; adjective, III 42b5 *saṃṃija kārṣa* 'line drawn in dung' (BS *kārṣi*), parallel to Divyāvādāna 306-23 *gomaya-kārṣi*; III 3, 9r3 *tī gvihā saṃna kārṣa padimāna* 'then a circle of cow dung must be made'. From \**sakan-* > *satana-*, *savāna-*, *saṃna-*, *sana-*, Orm. *askan, skan*, Parāči *saḡōn*, Yidya *γυ-skən* (\**gau-sakana-*), *xaškən*, Waxi *səḡin*. IE Pok. 544 *kek-*, O.Ind. *śakrt*, *śakndh*, Greek *κόπος*, Lit. *šikū, šikti* 'to defecate'. Note also Iranian *sak-*, Oss. I. *səḡ* 'soot', D. *āsk'orā, sk'orā* if from 'dirty'.

**satira-**, *sera-* loanword from Greek *στατήρ*, v 132, 1a1 *||nāsā nāma raysāyanā* (BS *rasāyana-*) *śāna satirna ttāna raysāyama* *|||* 'with one *satira*-ounce of the elixir called... *nāsa*, with this elixir'. In the later form frequent in medical prescriptions, Sid. 109v2 *śau serā*, BS *pala-* 'ounce', Tib. *sraṇ ḡčig*; Sid. 107r2 *ḡṣiri-nau saira* '96 *sera*-ounces', Tib. *sraṇ dgu-bču-rca-drug dan*, BS *prastha-traya-*; I 141, 49v4 *śau sera paṃākye jsa* 'with measure of one ounce', BS *pala-mātram*; I 147, 56r1 *haṣṭa sera* 'eight ounces', BS *palāny aṣṭau*. Of value, II 60-15 *khaucā paṃjsāsā sera* 'a khauca-hat of 50 *sera* value'; II 60-29 *namaviṇa thavalakaṇa khauca haudūsā sera* 'in a felt bag, a khauca-hat of value seventeen *sera*'. From \**satēra-*, to Greek *στατήρ*, Kroraina *satera* (of medicines and money value), Sogd. Bud. *st'yr*, Zor.P. *styr* \**satēr*, N.Pers. *satēr, astēr, astār* (*ā = ā = ē*), Uigur Turk. *sitir* (equated in Ming times with 1 *liang* (K 542-1) = 1 *tael* = 1 ounce (see F. W. K. Müller, Hirth Festschrift 1920, 319-20); Tokhara B, W 25b2 *satera* (following a plural) in a medical text.

**sataidā** 'smooth', Sid. 7v5 *tcamjsai sataidā* 'his hair, smooth (fatty)', BS *snigdha-mūrdhaja-*, Tib. *skra snumpa dan*, =v 317-36 *tcamjsai sanaidā*. Hence *sanaida* = *snāda-*, Prakrit to BS *snigdha-*, with -*t-* for -*n-*.

**satharā** 'declivity (?)', II 56-22 *tteye dī satharā paḍāmya au ṣṭe* 'below this declivity is the first village' (SDTV 72); III 79-10 *bvaiysā aśājā satharā dūrā tti jsām sagūdā* (the journey) 'a long flinty declivity (?), with clods, then also stony'. Possibly from \**sata-tara-* 'mounting (and) crossing (?)', with *thar* = *tar-* 'cross'. For 'acclivity', Pašto *pečūmai* from \**pati-škambaka-*, see s.v. *škam-*.

**sad-**: *sasta-* 'appear, seem', v 112, 34v3 *tta cu te saittā* 'so what does it seem to you?'. BS G 37, 31b3 *tato kiṃ manyase*, = III 22, 11b4 *tta cue saittā*; III 28, 37a4 *tta cve*

*sai āsārya subhūta* 'so what does seem to you, Teacher Subhūti'; III 28, 384 *tta cve setta*; I sing. Z 13·60 *saimā*, 3 sing. Z 4·83 *seittā*, 3 plur. Z 3·116 *saindā*, Z 3·108 *seindā*, optative 3 sing. Z 7·26 *saiyā*; 3 plur. v 162, 224 *stārñe irye śsāre saindā* 'women's wiles seem good'; K 43·154 *tā śtā saitti* 'it seems to us' = K 40·37 *tā śtām saittā*. Preterite, *sasta-*, v 332, 2514 *duṣkaru sastu* 'it seemed wonderful', BS G 37, 22a6-7 *tatrāhaṃ bhagavann āścārya-prāptah*; v 121, 10v4 *atā-duṣkaru sastu* 'it seemed very wonderful'; Z 2·96 *cū balysā sarvañi sastā* 'what to you the omniscient Buddha seemed'; Manj. 405 *ṣa paḍā sasta jaḍina* 'this first seemed through ignorance' (BS *jaḍa-*), = Z 9·26 *samu paḍā sastu gyaḍina*; present participle absolute, II 105·103 *khvām tta tta byamā[mā] hamāvai sa saittiyai au va ppravāraṇa jsa cī ṣai hāva hamai* 'if for you (-ām = -ū) there is any uncertainty (as to) what advantage arises from the *pravāraṇa*-invitation when it occurs'. Noun, Z 4·85 *syāmata kūra* 'false seeming', Z 9·10 *syemāte jsa*, III 111, 5v2 *syāma*; K 56, 21r3 *syāuma*. See also *pasasta-*. From *sand-*, *sad-*, *sasta-*, Av. *saiḍya-*, *sadaya-*, *sadaya-*, *smdaya-*, O.Pers. *θadaya* (or *θandaya-*), Av. *sadā-* 'appearance', *sade* 'contentment' (glossed *hursandih*), Kroraina lw *sasteya-* 'day', M.Pers.T. *sh-*, *shyd* 'appear', Zor.P. *sahastan*, *sahēt*, adjective *sahik* 'conspicuous', N.Pers. *sahī* (of woman or tree), Waxī *sodiy-*, *sədōid* 'appear', *sūdāy-*, *sādōid*; *mārək sādūid* 'to feel'. Khowar lw *sar-*. See also *sadālaka*; *sanda-hvāñauñā*, *sanā*. To O.Ind. *chand-*, *chad-*.

**sadālaka** 'seeming good', III 106·39 *ttai da sadālaka ṣa vīra spāśa* 'so to see delightful he looks upon him'. From *sand-* 'to seem good', see s.v. *sad-*.

**san-** 'to rise', suppletive *sarb-*, participle *sata-*, present, v 115, 64r1 *asāda bāthāña* (Prakrit *vithāna-* 'out of place') *graha sanindā* 'bad inauspicious planets' (BS *graha* 'grasper, planet') rise'; preterite *sata-*, K 5, 142v1 *āgāsālstu* (BS *ākāśa-*) *satāmā* 'I rose into the sky', Tib. *hphrags-te* ('rise'), III 25, 28a1 *saye urmaysdām* (gen. absol.) 'the sun having arisen', BS *sūrye* 'bhyudgate; III 74·213 *tī auska pyaurvā sa* 'then he arose into the clouds'; III 59·26 *āsāṣṭā sa* 'he rose into the sky' (BS *ākāśa-*); III 74·214 *hāsa sa uska* 'he rose up into the tower'; III 37·9 *uskā se* 'he mounted upwards' (\**satā*, \**sate*); III 106·20-1 *baysānya sava* 'she mounted to the window'; III 73·181-2 *sava hā māva ja biṃda* 'the fly (bee) mounted upon (it)'. Causative, *sāñ-* 'make rise, mount over, erect' (\**sānaya-* with *-ā-* maintained by *-n-y->-ñ-*), Z 22·159 *stunai sāñīndi nāgarāja* 'the serpent kings (BS *nāga-rāja-*) raise a pillar for him', parallel BS *ucchrāpayiṣyati*; Z 5·50 *trāmu mulysdīgyo pyauru sāña vā sarvaña balysa* 'so make the cloud of favour rise towards us, O omniscient Buddha'; K 28·178 *gara sāña* 'mount (2 sing. imperative) up on the mountain'; III 34·16 *sāñīda pavanaka*, = III 37·11 *sāñī pavānakā*, = III 46, 26 *sāñīda pavinaka*, 'they raise the pollen'; III 35·27-8 *sāñāda ttū spyakūdi pavakā sāñīda uskyāṣṭa yaka*, = III 37·24 *sāñīda ttū spyakūda patanakā*, *sāñīdā uskyāṣṭa u ys(ā)nāra tta ānaka*, = III 47·41-2 *sāñīda ttu spyakūḍā pavanakā*, *sāñīdā uskyāṣṭā ū ysānāra ttā auna* 'they raise the flower pollen, they raise up high and they, being seated, are beautiful'; v 303, 2-5 *dama-rāsū sāñi* 'erects a *dharma-*

*rājikā* monument'; III 41a4 *caittiyā vīra sāñāña* 'it is to be raised up on to the caitya-shrine'; JS 14r4 *cu drrām-mujse sāñe* 'what pore rises'; preterite *sāñda-*, v 303, 22 *sthūvā benda sāñdi* 'raised it upon the *sthūpa*-monument', ibid. 2a3 *ttīña thāña sāñdi* 'raised it in that place' (Prakrit *thāna-*, BS *sthāna-*); ibid. 2a4 *śsarīra sāñdi* 'raised up the relics' (BS *śarīra-* 'body, relic'). Possibly *pasāña* II 41·12 'remove (the head-ache)'. From base *san-* 'rise', participle *sata-*, Av. *sanat*, *ā-snaoiti*; *sanaka-* 'high ground' (as source of a river); O.Ind. Vedic *śmī-* variant to *giri-* 'hill'; Sogd. Bud. (Dhyāna 314) 'sky *k'w* 'K'č *sn'nt* 'they rose up to the sky' (BS *ākāśa-*); ibid. 38, 3 sing. *sn'y*, VJ frequently; Man. *sn-*, inf. *snyy*, Chr. present *snty*, future *snnt-qn*, *sny-m-q*, preterite *sn'*; noun Bud. *w't-snyh* 'breath rising', *γwrt-snty* 'vomit', *snty* 'act of rising', *γwyr sny* 'sunrise', Chr. *b'msnyq nm'č* 'morning praise', M.Parth.T. *sn-*, *sd*, infinitive *sdn* 'rise', causative *syn-*, infinitive *s'n'dn*; *'wsn-* 'descend', causative *'ws'n-*; M.Pers.T. *s'n-* 'bring forth', Zor.P. *ōsān-*, *aḥsān*, *ussān-*, Waxī *san-:sat-*, Yāyn. *sanāki*, *san-*, *sata-*, *sanak* 'ascend', causative *sayn-*, *saynak* 'to raise', Iškāsmī *san-:sad-*, Yazg. *sin-:sut*, causative *sān-:sant* 'bring up, grow, infinitive *sanaḥ*, participle *santag*; *sin-:sūd*, *sūt* 'rise', infinitive *sinaḥ*, participle *sadag* (in form like *fin-* 'to descend', participle *fadag*). From *san-d-*, Munjāni *sasto*, *sāste*, *sāsta* 'hillside' (\**sasta-* to \**sand-* 'ascend'). Note also Armen. *san-ouc* 'nursling, pupil', adjective *sanakan*, *snound* 'nutrition', *snndakan* 'nutritive', *snéal* 'nourished', *snouc'anem* 'to nourish, bring up'. IE *skend-* beside *skend-* Lat. *scandō* 'rise', O.Ind. *skāndati* 'spring'; and Khotan Saka *tcasta-* would give \*(s)*čan-(d)*.

**sanā** 'contented (?)', II 106, 123 *(pra)hajanai jsa* (BS *prthagjana-*) *haphū pūñūda śarā sanā nwaṣṭa sūhija āmai hamai* '(the advantage is that) there is associated with laymanship, dwelling, meritorious (BS *punyavant-*), fortunate, contented, happy'; Manj. 325 *sanā yInāre harbaisā parsā pajsā yuḍa yinī* 'they make contented; he may be able to do service (and) worship to all', see AM, n.s., II, 1965, 117. See *sanāña* with cognates.

**sanāña** 'contentment', II 106·123-4 *ū sanāña anamāna śiravā anamāna pārjisyai jsa* 'and on the basis of contentment, non-regret, satisfaction, non-regret'; with *-āña* older *-oñā*, *-oñā*, to *sanā*. From base *san-<sand-* (as *band->ban-* 'bind'), see above *sad-:sasta-*, Zor.P. *passand*, N.Pers. *pasand* 'pleasing' *pasandīdan*; and s.v. *pasaittā*, *pasasta-*.

**samna-** 'faeces', see *satana-*.

**sanda-hvāñauñā** 'pleasing with speech', v 308, 10a1 *[[pyūwāre, sanda-hvāñauñā pra(ca)ina]* '...they hear; because of acceptable preaching', from *sand-* 'seem good', retaining *-nd-* (as *band-* beside *ban-*). See *sad-*, *sasta-*; *sanā*, *pasaittā*, *pasasta-*.

**sapala** 'green (= undigested) stuff', Sid. 100v5 *biji kūṭāñā ṣkūṭa sapala naṣphastāñā awaṣṭa vīnaustā phoraḥ bidaḥ banāña vīna jidā* 'the sparrow is to be pounded, the green stuff in the crop is to be removed; on the difficult painful (BS *vedanā*) belly (?) it is to be bound; it removes the pain' (BS *vedanā*), with the parallel I 159, 73v1 *kriṃga śau pāra u ṣkūṭa pā jshira bisā hīra tta bisā hāysā dīśāña* 'one cock's wings and the things sited in the crop and

belly must all be thrown away'. Hence from base *sap-* 'green', see cognates s.v. *ṣavara-*; the *-p-* retained, as in *khapa* 'dress' cognate with Zor.P. *kp'h* \**kapāh*, to base *kap-* 'to enclose'.

**saṃ**, *sa*, *sama*, *samva*, older *samu* 'precisely, just, only', and often 'but'. See *sam-*.

**saṃ** 'proper', see s.v. *sam-*.

**sam-** 'be even, plain, accord, agree, be proper', v 341, 80v5 *cūḍe uhu naḍauryau śśūjātāna ne samāta u kalahārā va* 'why do you, men, not agree one with another, but are quarrelling?', BS G 37, 75 bis a1 *kim idaṃ bho yuwayoh kalaha-bhaṇḍana-vigraha-vivādo jātaḥ*; Sid. 9r5 *tti buri hera buḍa ṣvīdā jsa ne samīdā* 'these many things do not agree mostly with milk', BS *prāyaḥ kṣiraṃ virudhyate*, Tib. *hdi rnams ṣas-cher ho-ma daṃ mi mthun-te*; II 92·126 *khu tta tta bādūna śūjaṃṇa ni samīṃde* 'so that the budun-officials (Turk. *budun*) do not agree with one another'; Z 12·123 *harbiśso mato yande kho sūttārna samāte* 'he makes all thought so that it agrees with the *sūtra*-text'; III 100·1·21 *saskāra drraya sūbāva hatca khū samīda śa bvauṇa* 'the three *saṃskāra*-acts as they agree with nature (BS *svabhāva-*) are to be recognized as one'. Preterite *sonda-*, Z 12·125 *ka ttāri gratā sondā* if that teaching (=BS *anusāsana*) is agreed'; N 175·25 *soṃdā yanīndā* they can agree'. Adjective *-ant-u-ka-*, Sid. 140r5 *dūṣā jsa samamḍva arvāṃ jsa sakhaluṃna saṃkhalayānā* 'it must be smeared with ointment from the medicaments, suitable to the *doṣa*-states', Tib. *nad-gzi daṃ hphrod-pahi sman-gyi bsku-ba daṃ*; Sid. 156v3 *samamḍvāṃ arvāṃ hamjvāme* 'chewing of suitable medicaments', Tib. *de daṃ hphrod-pahi sman mur-śin*; adjective *sama-* 'proper', see separately; *samu* see separately. See also *samana*, *samna* 'properly'. From base *sam-*: *sonda-* 'to accord, suit', Pašto *sam*, *sama* 'even, plain, straight', *sam-wālāi* 'evenness', *sama* 'a plain', and the name of the plain of the Yusufai between Kābul river and Suvastu (Swāt). To O.Ind. RV *sām* 'fitness' (with BS *sam-*, Pali *sam-* distinct from *śam-* 'rest'), possibly with Greek κόμω, κομέω (see KT VI 357).

**sama-** 'properly', Sid. 151r4 *kāṃ saṃ hamāte* 'what is fitting', Tib. *gaṃ yaṃ ruṃ-bahi*; Sid. 101r1 *kāṃ saṃ hamāte*, BS *yukta-*, Tib. *gaṃ yaṃ ruṃ-ba* (et passim), like Sid. 103v4 *kāmai va hambusina ṣtāte* 'what may be suitable for it', Tib. *gaṃ hos-pas*. Sid. 132v1 *kāmīnā hambusaṃ ṣtāte*, Tib. *gaṃ hos*. From *sam-*, see s.v. *sam-*, and adverb *samu*.

**samana**, *samna* 'properly, fittingly', III 21, 6b1 *samna biśānā hirānā vamaśākana* 'by the realizer properly of all *dharma*-elements', BS *samyak-sambuddhena*, = III 21, 7b2 *samna baśāna hirānā vamaśākāna*; K 136·863 *samana sarvadharmvā biysamḍi* 'you awakened fully in all *dharma*-elements', Tib. *yan-dag rdzogs-pahi saṃs-rgyas*.

**samana-** 'suitable', II 114·15 *māvāra eysauja phyada samana bvaijsyā haphyau śūra pūñūda rauma khenḍa* 'like Rāma kind, agreeable to his lady mother, full of good qualities, bold (BS *śūra-*), meritorious (BS *puṇyavant-*)'; Manj. 279 *ṣkauje jśā ttuṣe abāve samna vare aysmva jśirja* 'the *saṃskāra*-acts are indeed empty, non-extant, rightly; there the mind is deceived'. See *sam-* 'to accord'.

**samu** 'precisely, fittingly, just, only; but', *samva*, *sama*,

*samvī*, *samī*, *same* (pronoun *te* 'you'), *saṃ*, *sā*, *sa*, *samum*, v 343, 85v2-3 *ne panamāre samu avātāyemate jsa āre* 'they do not rise, but sit without speech', BS 37, 80a3 *na caṃkramanti tūṣṇim-bhāvena adhivāsayanti*; v 55, 113v6 *uho jsa āspāta samu* 'with you alone is a refuge'; v 296a2 *samu-ṃ rro ttanda āspāta* 'only for me is such a great refuge'; Manj. 104 *samva* 'but'; *samu kho* 'just like' *samva khu*, *saṃ khu*, *sa khu*, Z 3·49 *samu kho gyastūñi ttanā* 'just like the celestial skin'; III 29·42b1 *saṃ khu praha gisai nauhya* 'just as dew on tip of grass'; Manj. 186 *samva khu hūsadaī hūña hara daitta* 'just as a sleeper in a dream sees things'; JS 24r3 *sa khu hastā vahaiysde* 'just as an elephant (BS *hastin-*) descends (into the pool)'; with pronouns *samvī*, *samī*, *same*, Manj. 133 *samī ttada*, = Z 5·16 *samvī ttamḍu* 'but for him only'; JS 10r3 *same* 'even to you'.

**samarai** 'defecation (?)', K 100·292 *khaurā samarai* 'spitting, defecation'. Possibly from \**sāmara-* with Av. *šāma*, glossed by Zor.P. *riyīšn*, and *frašāimna-*, Zor.P. *riyān*. Variation of sibilants *s-ś-ṣ*, see s.v. *śśāra-*, to base *kā-*, *ksā-*.

**samuvā**, *samūvā* 'covering parts', JS 28r1 *samuvā ūḍāṃde raṃṇyau jse* 'the scales (covering parts of the *godhā* lizard's body) were covered with precious stones' (BS *ratna-*); III 131·5-6 *thvai bastī ū samūvā garśā khaste* 'you bound him and struck the covering parts on the throat'. From base *sam-* (IE *kam-*) 'bend over, cover', with *sap-* in Sogd. Chr. *s'pī* 'left (<crooked) side' beside IE Pok. 524 *kam-er-* Av. *kamarā-* 'girdle', Greek κομάρα 'vault', Lat. *camerus* 'crooked' and IE Pok. 525 *kamp-*, *kap-* 'bend', O.Ind. *cāpa-* 'bow (weapon)', *capala-* 'vacillant', Khotan Saka *caṃbula-* above, with N.Pers. *čap* 'left (<crooked) side'.

**sambirausta** 'with pods' Sid. 16v2 *sambiraustā busuṇa-pacaḍa jsāra* 'grain in pods of various kinds', BS *vividhāḥ śimba-jātayaḥ*, Tib. *spyir-na gaṃ-bu-čan sna-čhogs rnams* (*gaṃ-bu* 'husk'), BS *śimba-* 'pod, legume'. From \**sampa-* to *samp-*, *sap-* in *sava* 'box, basket' \**sapatā-*, BS *śimba-* with secondary *-i-*. The form *sambira-* (with adjective suffix *-austa-*) from older \**sambara-* with suffix *-ya-* (*-arya-* > *-ira-*).

**-saya-** (adjective *-ya-*) 'hundred', as second component, see s.v. *sata-*.

**sayi** 'rising', v 346a4 *balysānu bāstā ysāre sayi ṣtāna bāsūnī brūnā* 'of Buddhas 20,000, at the rising all brilliance', assuming *sayi ṣtāna* to correspond to III 25, 28a1 *saye urmaysdāṃ* 'at sunrise', BS *sūrye* 'bhyudgate'.

**sayī** '100 to him', *satā* with *yi*, II 27·34·11.

**sar-** 'to satiate', see *āsaḍa-*, *-saḍa-*.

**sayue** 'risen', Manj. 155 *urmaysda sayue kāla* 'at sunrise' (BS *kāla*-time'), from \**satye*, *saye* gen. absolute to *san*: *sata-* 'rise'.

**sar-** 'rush at, pounce upon, rise over' in derivatives, *sarvaṃdaa-*, to Av. *srau-*, Vid. 7·27 *xmō daēvō.dātahe gao-ḵanō ḵaiwi-vafrahe upasrvatō xrūtahe ayavatō duḵḍā-ṇhahe aogaz-dastēma bavainti* 'they become greatest-helpers of the winter, demon-created, cow-slaying, deep-snowed, rushing in attack, savage, bad, evil-planning'; where *upa-srvant-* is rightly glossed by Zor.P. *ōštāp-kar* 'making a swift attack' (Armen. lw *štāp* 'swiftness,

oppression', N.Pers. *šitāftan* 'to speed'), see also Av. *aiwīsrūθra-* of the coming of night and the wolves, Vid. 18:65 *yaθa vā vāhrkānō sravanhavō* 'as the attacking wolves'. The base *sar-* 'rush at' gave with increment *-g-* M.Pers.T. *sr'xš-yn-* 'to overcome' in the passage *sr'xšynyd iō 'ndrxšt' w qyš'n d' 'w 'lxsyndrgyrd md* 'he attacked and fettered the *kēš*-teachers; he came to Alaxsendar-gird'. See with increment *-p-*, *sarb-* 'below'. Comparison with O.Ind. *tsar-* of the creeping and pouncing hunter, indicates Iranian *sar-* < *tsar-*, RV 1:134:5 *tsārt dāsamāno* 'violent pouncer', *tsāru-* 'pouncing', 3 sing. *tsāratī*. See *sarau* 'lion'.

**saragyai** 'halls (?)', plural to *saragā-*, II 2:30 *tcaurwā šāmō hvāhye mista saragyai* 'at the four entrances (*šāma* 'mouth') great wide halls (?)', translation AM, n.s., 7, 1959, 20 and SDTV 25. From \**sarangā-* to base *sar-* 'cover, protect', with *šāršāa-* 'hall' (*s-* variant with *š-*), *haširma* 'covering', *šalaba* 'room (?)', Zor.P. *srād*, N.Pers. *sarāy* 'abode', Armen. lw *srah* 'hall', Mandaeen *srd'q-* 'tent covering', Armen. lw *srahak* 'curtain', Arab. *surādiq* 'curtain'. With labial increment *sarp-* or *sarb-*, Arab.-Pers. *sarb* 'cave' (Tabula smaragdina, the tablet lies in a *sarb*, a subterranean vault), Zor.P. *skwb'k* Gr.Bd. (TDI) 84v1, Ind.Bd. 70:10 (ed. Justi) Pāzand *sruwā* of the *var ī yam-kart* 'the enclosure made by Yama'; DkM 639:3 *skwb'hyk* of Vištāsp's palace; Syriac (Pearl song) *srbwg* 'labyrinth', Sogd. Chr. *s'rb'γ*, Syriac *mgdl-*, Greek πύργος; Man. *s'r'βγ*, as loan-word Turk. Uigur *s'rb'g*, later *šarbaq* 'hedge, enclosure, court', *čarbaq* 'fortress'; Arab. *šarbūkah*; Sogd. ancient letter *s'rβwy*, Karabalgasun inscription 20 *s'rβ'γty*, N.Pers. *sārūy*, *sārūyah*, Arab. *sārūq* (largely written up, see F. W. K. Müller, Uigurica 1 5; W. B. Henning, JRAS 1944, 140; BBB p. 104; W. Bang, Le Muséon 38:44; M. Molé, La légende de Zoroastre, pp. 54; 305; I. Gershevitich, Mémoires J. de Menasce, 66-9); IE Pok. 553-4 *kel-* 'cover, conceal, harbour', O.Ind. *šaraṇá-* 'protecting', *šarman-* 'protection', *šālā* 'house, room', *šālá-* 'enclosure', Greek κολιᾶ 'hut, nest', κολέος 'sheath', κολύπτω 'hide', κολύβη 'roof, hut', Lat. *cēlō*, *-āre*, *occulō*, *occultus*, *color* 'colour', *clam* 'secretly', Celtic O.Ir. *celim* 'hide', Welsh *celu*, OHG, O.Saxon, O.Engl. *helan* 'hide', Got. *hulundi* 'hole', *huljan* 'hide', O.Engl. *hulu* 'shell', Got. *hilms*, OHG O.Saxon, O.Engl. *helm* 'helmet', O.Norse *hjalmr*, O.Engl. *helm* 'protector', OHG, O.Saxon *halla*, O.Engl. *heall* 'hall'. With labial IE *kl-ep-* 'steal' Pok. 604, Greek κλέπτω (πτ < π), Lat. *clepō*, *-ere*, 'steal', Got. *hlifan* 'steal', O.Prussian *auklipts* 'hidden'.

**sarau** 'lion', Z 2:90 *balysi hā trāmāte tsāštu kho ju sarau ttārā avytastā* 'the Buddha enters calmly like a lion, so unafraid'; gen. sing. Z 2:65 *sarvai*, Z 5:38 *saruai*; plur. Bcd 44r2 *sarauva*, BS *simhāh*, K 150:30 *sarāmva*; gen. plural, III 71:136 *sarautām*; JS 34v4 *sero*, JS 25r1 *sarrau*, JS 35v2 *saro*, K 146, 4r2 *sarām*, K 21:46 *sarā*. Adjective, N 158:1 *sarvainai āysanu* 'lion-seat'; dyadic K 49:3:6-7 *sihāysina sarauva bimrkha* (*-im=-ai-*), K 147:3:6-7 *sarauq bairkha pila āysana* (BS *pītha-*, *āsana-*), v 247, 17b1 *hvamḍāna sarauva* 'lions of men', BS *nara-sihā*. To Sogd. Bud. *šrγw*, gen. sing. *šrγwy*, Man. *šrwy*, M.Parth.T. *šgr*, *šgr-z'dg* 'cub of lion', M.Pers.T. *šgr*,

Zor.P. *šgr*, *šyr*, N.Pers. *šēr*. The gait of a lion is cited in Z 24:221 *sarvai mānīte gyūnu* 'resembles the gait of the lion', Sogd. Bud. P 5:36 *AYKZY 'γw šrγw γr'mt* 'as the lion strides' (*xrām-*, with N.Pers. *xirāmūdan*). The beasts of prey are described as creeping upon and pouncing upon their prey: thus Oss. I. *biräyty läburd* 'the pouncing attack of wolves' (NK 49:507); Geste of Igor 155 *skoči otai ljutymü zvěremü* 'to leap like a wild beast', Oss. translation *ärta syrdau fälidzäg i*; Pindaros Pyth. 2:84 *λύκοιο δίκων ὑποθεύσομαι* 'I will rush upon like a wolf'; JS 34v4 *dyūma-baste sero* 'ravage-intent lion'; Armen. *k'ōš*, *k'ōšoumn* 'leap of a wild beast on its prey'; Akkadian *kima tišbut labbi* 'like attack of a lion'; the cheeta proceeds to stalk its prey, finishing with a few gigantic bounds; poetic, the lion. . . springs bounding upon his enemies; Byzantine epic 'his spring was like that of a lion'; poetic, a very hunter did I rush upon the prey with leaps and springs; Soslan hunting, Oss. I. *qūzyn bajdydta* 'he began to creep' (NK 46:76). This concept indicates that *sar-*, *sar-g-* would mean 'creep and pounce', as L. Renou, EVP 12:106 to RV 1, 145:4 explains *tatsara* (perfect to *tsar-*) as 'attaque subreptice', see s.v. *sar-* 'rush at, pounce'. The verb is without increment and without preverb in Yazg. *sar-*, *sard*, Šuyni *sār-*, *sārd*, Rošāni *sōr*, *sērt*, Sarikoli *sur-*, *sord*, Iškāšmi *sur-*, *surd*, Tājiki *sar-* 'creep upon' (\**sārāya-* from *tsar-*, not IE *kel-*), Oss. I. *särtäg* of abrupt movement may be traced to *sar-* 'pounce, attack' with archaic *-rt-* or *-rt-<-rθ-*. See also O.Ind. *simhā-* 'lion', s.v. *haiz-*, as the 'pouncing beast'. The suffix *-au* < \**-āva-* as in *raysau-* 'empty' (base *raz-*) and Oss. D. *fijau* 'herdsman' (\**payāva-* 'protector', see Mithraic Studies 1975, 12 on *pūšān-*). Here *sarau* is from \**sarāva-* but, since *-g-* is absent in *mura-* 'bird' < *mrga-*, it would be possible to trace *sarau* to \**sargāva-* and so to base *sar-g-*, as for Sogdian and M.Parthian. Variation of *s-* and *š-*, see s.v. *ššāra-*.

**sarb-** 'rise', suppletive to *san-:sata-* 'rise', Sid. 103v2 *sarbe*, Tib. *byuṃ-ste*; Sid. 156v1 *eha khaysma sarbindä* 'abscesses rise in the mouth', Tib. *khar hbrum-ba byuṃ-ba*; Z 2:43 *dumä sarbätä mästä* 'great smoke rises'; Z 2:55 *sarbäte*; Z 17:17 *sarbindä* 'they rise'; I sing. III 72:167 *jastvā sarbūm* 'I ascend among the *deva*-gods'; III 81:176 *sarbe* gloss to Turk. *ūwünä=ön*; III 124:80 *ūskyāšta sarba* 'he rises up', BS *ūrdhvam āgatah*; participle present, SuvP. 69r4 *khu sarbandä urmaysde* 'like the rising sun', BS *sūrya-kalpa-*; fem. K 146:4-5 *sarbacim* (*-im=-ai*) *dīšg jsa abiryavi* 'Abhirati (abode) in the eastern region'; v 343, 85v1 *sarbandä hālai* 'in the eastern region', BS G 37, 80a1 *pūrvasyām diši*; noun, v 132, 2b3 *ne vahīys-āmata štā u ne sarbāmata* 'there is not descent and not ascent', Tib. *rgal-ba yaṃ med hjug-pa haṃ med*; K 145, 3r2 *sarbāma*. From *sar-p-* (as *tcārba-* 'fat' from \**čarpa-*, Zor.P. *čarp*) to base *sar-* 'rush on', rather than to *t-serp-* beside IE Pok. 912 *serp-* 'creep'.

**sarvamḍai** 'hastening', III 70:126 *sarvamḍai nāsūm stāna* 'hastening I get the reward (for good tidings)'. To *sar-* increment *sarv-*, see s.v. *sar-* 'go swiftly', *sar-* 'rush at'. **sala** 'year', later form for *salā*, III 76:241 *ssa sala mūdai būjve* 'dead 100 years, he revived'; III 75:235 *ssa salā mūdai vistāmdä* 'dead, 100 years they remained for her';

Manj. 114 *khu vā tti thaje natcaṣṭa ssa sala parsaca beda* ‘when he pulls out (the lotuses) in 100 years passing time’; *salā* ‘years’, and oblique ‘(one) year’, Sid. 711 *kṣasā salā vī buri* ‘up to 16 years’, BS *ā-ṣoḍaśāt*, Tib. *lo bču-drug-gi bar-du*; Sid. 712 *hodātā salā vī bure* ‘up to seventy years’, BS *saptatiṃ yāvat*, Tib. *lo bdun-čuhi bar-du*; Sid. 711 *ṣau salā vī bure* ‘up to one year’, BS *varṣāt*, Tib. *lo gčig-gi bar-du*; Sid. 127v5 *maṃgārā pharāka salā* ‘many old years’, Tib. *lo du-ma lon-pahi nan-du*; *salā* ‘years’, K 23·75 *kāla jsā māsta salā hūṣa hū(ṣa) bāya*, =K 15·126 *kāla jsām māsta sal(ā) huṣa huṣa bāye* ‘for times, months, years, he makes increase’, translation BSOAS 29, 1966, 507; *salī* ‘year’, Sid. 140v4 *ṣā salī* ‘one year’, Sid. 140r5 *ṣā salī*, Tib. *lo gčig*; Sid. 104v2 *ṣā salī burai* ‘up to one year’, Tib. *lo gčig-gi bar-du*; II 107·158 *ssa salī parye* ‘100 years passed’; II 100·234 *tcā salī* ‘four years’; II 127·35 *ṣā dvī silī* ‘one (or) two years’; II 72·18·1 *salī tcahaura* ‘year four’; II 125·12 *dvī salī* ‘two years’, II 59b1 *bistā salī garrvā muṃde* ‘he stayed 20 years among the Gara-people’ (or in the mountains?), JS 18v3 *pharā salī* ‘many years’; III 65·6 *salī parye dvāsā pabastā* ‘years passed twelve continuous’; *salū*, *saluṃ* as second component, III 83·19 *ysāra-salū kṣaudi-sumanāva padaidāya* ‘for 1000 years may (the land of Khotan) be made happy in *kṣānti*-receptivity (of the *dharma*-doctrine)’; Sid. 132r3 *ṣā-saluṃ hvaḍām khaṣṭā jsa* ‘with food (and) drink for one year’, Tib. *lo gčig čhun-čhad lon-pa ni kha-zas dan*; Z 22·123 *paṃjsa-satā-saluwo* ‘aged five hundred years; *saliye*, *salye* ‘of the year’, V 92r3 *cu saliye nūvara <ga>nama* ‘what is the new wheat. . . of the year’ (context of gifts), marked to be read as *salye*; *salye* gen. sing. ‘of the year’, Z 22·125 *hatārā kerindi saliye tīma daso-gyūnau rrvittā* ‘they sow the seed once in a year, it grows tenfold’; V 122·1, 9r5 *salye drai māsta vūsatu vūsindā* ‘three months in the year they fast the *upavāsa*-fast’; *salya* loc. sing. ‘in the year’, in the 12-year animal cycle following the names, *mūla* ‘rat’, *gūhi* ‘ox’, *muyi* ‘tiger’, *sahaici* ‘hare’, *nā* ‘dragon’ (BS *nāga*-), *śaysdā* ‘snake’, *asī* ‘horse’, *paṣi* ‘sheep’, *makalā* ‘monkey’ (BS *markaṭa*-), *krregā* ‘cock’, *ṣve* ‘dog’, *pāsi* ‘hog’ (III 13–14; BSOAS 10, 1937, 926–30). In dating, II 129·80 *asā salya* ‘in the horse year’, V 311 Da4 *mauyā salya*; V 312·8 *mauyā salya*, III 138 W2 *sahaicā salya*, V 255·1103 *sahaicī salya* (also V 186·53·2; V 376·197; K 143·1060–1), II 73·7 *krrimḡā salya*. After proper names of the eponymous presidents of the year (*salya-bāyaa*-), V 2·2·1 *ṣṣau ṣanūrā salya*, IV 4, 33a1 *ṣau puṃṇadattā salya*; IV 38·26·1 *ṣṣau vidyadattā salya*; V 4·2·1 *ṣau ṣacū salya*; after a title, V 1·6392·1 *tsīṣiyām salya* ‘in the year of the *tsī-ṣi*-officials’ (Chinese *t’šī-ṣī* from *t’šie-ṣī* (K 1097·2; 885·1) spelt *tcī-ṣī* II 72·18·2, see KT IV 54. Compounds, II 64·5 *nauha-salye* ‘of the new year’ (see s.v. *nauha*-), I 161, 76r3 *dvāsā-salāṃjsūṃ vīraṃ* ‘a wound of 12 years’ (BS *vraṇa*-), BS *dvādaśa-varṣin*-; V 215·70·2 *kṣe-se mūri ṣā-salvāṃjsa* ‘600 *mūrā*-coins of one year’; III 83·19 *ysāra-salū kṣaudi-sumanāva* ‘for 1000 years happy in receptivity (of *dharma*-doctrine)’; Sid. 132r3 *ṣā-saluṃ hvaḍām khaṣṭā jsa* ‘one year’s food (and) drink’, Tib. *lo gčig čhun-čhad lon-pa ni kha-zas dan*; Z 22·123 *paṃjsa-satā-saluwo* ‘women of 500 years of age’; first component,

II 33, 3b8 *salya-bāyai pharṣa sām̄dari* ‘year-president the *pharṣa*-official *Sām̄dari*’; K 99·267 *salye-bāyā devatta* ‘the year-presiding *devatā*-deities’; IV 72a2 *salya-bāyai kgrā va hambā* ‘the amount for the year-president *Kgrā*’; III 13, 111 *dvāsī salya-bāyā* (of the 12-year animal cycle), ‘twelve year-presidents’. From *\*sarda-* with suffixes, Tumšūq Saka *sālī-*, *śazdā sālīe* ‘in the year of the snake’, Av. *sarōda-*, O.Pers. *θ r d \*θarad-*, *\*θard-*, Sogd. Bud. *srδ*, M.Parth.Pers.T. *s’r*, Zor.P., N.Pers. *sāl*, Armen. lw *sard* in *nausard* ‘new year, first month’ and *eritasard* ‘youth’, *ausard* ‘old woman’, Kroraina *nok-sari* ‘new year’, Oss. D. *sārdā* ‘summer’, I. *sārd* (but D. *anz*, I. *az* ‘year’), Orm. *asul* ‘this year’, Parāčī *saṛ*, *āsūṛ*, Yidya *asāl*, Waxī *wuserd*, adjective *serdingī*, Rōšānī *asoḍ*, Šuyṇī *asūd*, Yazg. *asūd*. IE Pok. 551–2 *kel-* ‘cool, warm’, Av. *sarōta-*, N.Pers. *sard* ‘cold’, Oss. *sald*, D. *sālun*, I. *sālyn* ‘freeze’; O.Ind. *śarād* ‘harvest’, with numbers ‘year’, Lat. *caleō* ‘be warm’, *calidus* ‘hot’, Lit. *šylū*, *šilti* ‘become warm’, *šalū*, *šalti* ‘freeze’.

**sala** ‘mud (?)’, II 37·12v5 (see SDTV 36) *|||būma jasti himi khu sala nā byehi u pē vī šīri pajsā am va aśa vahamī(dā)* ‘the ground will be cleared so that mud does not affect one, but it is bad underfoot; seriously there too the horses will sink in’. Conjectural; care of bad road where *sala* may be ‘mud’ from *sard-* ‘to smear’, see *esalye-* and *pisalye-* above, and s.v. *šīr-*. Possibly with *sar-* of Šuyṇī *wisārṇ* ‘big clay pot’ (*\*visārānī*).

**salicā** ‘pea’, Sid. 16v1, BS *satīna-* ‘pea, pisum arvense’, Tib. *srān čhun*; III 89·172 *salīṃca hālai śimḡa* ‘peas, half a *śimḡa*-measure’. Possibly *sal-* from IE (*s*)*kel-* beside IE Pok. 923–7 (*s*)*kel-* ‘cut’, whence O.Engl. *sciell*, *scealu* ‘shell’, Lat. *siliqua* ‘pod’, giving *\*salīna-* ‘podded’ plant. The O.Ind. *satīna-* may also derive from *\*sal-* through *-d-<-l-*, with secondary *s-<ś-*, as in *sikatā-* ‘sand’. For ‘pod’, see *sambūra-*.

**salegarā** ‘worker with *\*salaya-*, possibly ‘potter’, IV 53b1 *bīye hvaḍā 2 salegarā 1 mūri hūmy(e) 189*, ‘weaver men 2, potter (?) one, the *mūrā*-coins amounted to 189’. A second passage has the word for a surname: V 4·1·9 *kṣāna 2omye saliye hārū saleṃgari spāta sīḍakina kāmha thauna nātā* ‘in the 20th year of the regnal period the merchant Saleṃgara received hemp cloth from the *spāta*-official *Sīḍaka*’. See *sala-*. Note a similar way of naming a ‘potter’ in Zor.P. *dōsēn-karān* ‘potters’ (cited in IV 90) gloss to Av. *yāmō- pačīka-*.

**sava** ‘box, basket’, III 68·67 *khu dye ttū sava parauṣṭā, bīysī-yai natcai vistāte* ‘when he saw the box sinking, he grasped it, he took it out’; III 68·65 *pyamḍāṃdī ra mīsta savaya, nūṣāṃdī mīstaṅa ttāja* ‘they covered her in a great box, they threw it into the great river’; III 68·64 *savayai pyanarā ṣīṅa* ‘enclose (2 plural imperative) in one box’. From base *sap-* ‘to enclose’ (distinct from *sap-* ‘be green’, see s.v. *ṣavara-*, *ṣapala-*), noun *\*sapatā->\*savaā->savā-*, loc. sing. *savaya*, acc. sing. *sava* (for older *\*savo*). The word is widely recorded. Thus, Armen. lw *sapat*, *-ac*, *sapatak* ‘box, basket’, Syriac *spt-* (*seft-ā*, *saftā*), N.Pers. *sabad*, *safad*, *sapad*, Arab. lw *safaṭ*, *sabadah*, Kurd. *sabad* ‘chest’; Yidya *savde* ‘large basket’, Orošori *sēpt*, Šuyṇī *sīpt*, Rōšānī *sōpt*, with suffix *sapōc* (*c=ts*),

Waxī *sapt*, Iškāšmī *usovd*, Yazg. *seb̄j* 'round basket', Kalāšā lw *savēd*, *sohol*; Turk. lw *savat*, *sāpāt*, Alban. *sepēt* 'basket', Russ. *sapētkā*, Ukrainian *sapet*; Hungarian *szapu* 'basket' < \**sapay* with suffix *-aka-*, with application to the 'boot' (as 'enclosure' for the foot), O.Slav. *sapogŭ*.

**sava** 'she mounted', see *san-*: *sata-*.

**sāś-**, see *saiś-*.

**sašj vi**, IV 33:22 *sašj vi sām* 'lying con amore', see *saiś-*.

**sasta-** 'appeared, conspicuous', participle to *sad-* 'appear, seem', III 80:20-1 *majsyi jsaini aysdaurā maṃ haḍā saṃgūrūna sastā hvanḍvā āvūm* 'in woman's fine apparel in my vermilion mantle conspicuous I came among the men', see the Zor.P. *sahik* 'conspicuous' (s.v. *sad-*).

**saha-** 'hoof', III 87:113 *aśā saḥā hīya ranūškā* 'scraping of horse's hoof'; Z 22:246 *sahai tcaršvva styūda* 'its hooves are bright, firm'. To Av. *safa-*, Oss. D. *säftäg*, I. *säftäg*, plur. *säftčytā*, Pašto *šva*. IE Pok. 530, O.Ind. *śaphā-*, O.Norse *höfr*, O.Engl. *hof*, OHG *huof*. See also *bilsaha*.

**saha-** 'hare', Z 13:20 *hastā aśśā saḥā cā hamālā* 'elephant (BS *hastin-*), horse, hare, which is companion'; Z 13:23 *sahe ju kari ūce ne butte ceri baysga nai bunu skote* 'the hare does not at all understand of the water how deep it is, he does not touch the bottom'. See *sahaica* 'hare'. To Zor.P. \**sahūk hast xargōš* 'the *sahūka-* is the long-eared (hare)'; Pašto *sōe*, fem. *sōya*, Orm. *sikak*, Parāčī *sahōk* (\**sahaka-*), Yidya *sīy*, Sanglēčī *sūi*, Waxī *sīi* (see JRAS 1931, 424). IE Pok. 533 *has-* 'grey', O.Ind. *śasā-* (secondary *-ś-* < *-s-*), OHG *haso*, O.Engl. *hara*, O.Pruss. *sasins*.

**sahacara** 'plant name', Sid. 10v4, BS *sairīya-*, Tib. *sahireya*; Sid. 14v3, BS *sairīya-*, Tib. *sehireya*; Sid. 129r4 *sahacera*, BS *sairīya-*, Tib. *seriya*. O.Ind. *saireya-*, *sairīya-* *barleria cristata*. First component *saha-* 'hare'? Or BS loan-word?

**sahamarai** 'plant name', Sid. 13v4, BS *pracivala-*, Tib. *pracibala*. O.Ind. *pracivala* 'a kind of plant (Suśruta)'. First component *saha-* 'hare (?)'. Or BS loan-word?

**sahaica** 'hare', Sid. 16v5 *sahaicā hīya gušta*, BS *vāta-sādhāraṇa-*, Tib. *ri-bon-gi śa*; in the animal year-cycle, III 138 W2 *sahaicā salya*, v 255:1103; v 186 53a; v 376:197; K 143:1060-1; III 14:6 <*sattye?*> *urmaysdā sahaici* 'the period of two hours 'sunrise', 5-7 a.m. (gen. absolute); III 14:25 <*sa*> *haici salya*; 'hare's horn' as impossible, Manj. 287 *sahaica hai šve* 'hare's horns'; II 55:36 *saheca* (context not clear, SDTV 70). See *saha-*.

**sā** 'learnt', second component with preverb *ā-*, *āsā* 'memorized', from \**ā-saxta-* or \**ā-sāta-*. If *sāta-*, note Av. *sātar-* 'ruler', Armen. lw *satar*, *-a-* stem, 'artisan', but Av. *ā-sak-* 'to memorize' is likelier.

**sākyi** 'enemies', K 73:40 *kabi cū sākyi hačyāra jauna* 'hero whose enemies are broken in battle'. From *sāna-* through \**sānakyā-*, like K 156:62 *kalyākyim bādā* 'auspicious time' (*-im=-ai*), from BS *kalyāna-*.

**sāgī** 'epithet of a camel', III 80:35 *jairmā aśā sāgī aula* 'excellent horse, Saka camel', as substitute for 'Bactrian'? Like Av. \**dāha-* (in fem. *dāhī-*) from *dāha-*, here \**saga-* adjective \**sāga-*, \**sāgīya-*, with *-k-* > *-g-* in disyllable (for *Saka*, Languages of the Saka, 131-3), see s.v. *sakānū*.

**šāca** 'violent (?)', *seca*, *sacā*, III 45:10-1 *jūhamjaka thamjūda*

*ysera šāca brīyikyī, maṃ štā tta tta setta šj štām jabvī hūri* 'they, the innamorata, draw the heart, violently, of the lover; here so it seems he is a galant youth of Jambudvīpa' (see *hūri*); = III 34:3-5 *jūhājaka thajūda ysera šāca brīyēkyā ma štā tta tta setta šj štā jabvī hūri*, = III 36:52-3 *jūhāmjakya thajūda ysira seca brīyākye ma štām tta tta saitta šj štām jabvī hūri*, = III 40:4-6 *jūhaujākyai thajūda ysira sacā brīyakyai, maṃ š(ā) ttā ttā saittā ša štau jabvī hūri*. Possibly to base *sak-* 'be able, powerful', \**sāčya-* > *šāca-* whence *seca-* (as *yšāya-*, *yseya-* 'rust') and *saca-*. Note O.Ind. *śakrā-* 'strong', *śacī-* 'power'. IE Pok. 522 *kak-*, Celtic O.Ir. *cécht* 'power' (\**kankti-*), see s.v. *sāj-* 'learn'.

**sāj-** 'to learn', participle *sīta-*, *sīya-*, *sī*, Z 23:5 *sājindā*, Bcd 47v4 *nva sājamcā štāna* 'according to the teaching', BS *anusikšayamāna-*, III 23, 16v1 *nāsāti sājyā* 'let him take, let him learn', BS *udgrhya*; III 122:31 *sāja* (2 sing.) 'learn', BS *śikšaya*; v 149, 3a3 *dātu sājāte* 'he learns the *dharma*-doctrine'; v 314, 1a5 *cvai sājindā vāśi(ndā)* (BS *vācaya-*) 'who learn it, recite it'; 2 sing. imperative, v 313, 1b5 *sāja vaṭhāyā* 'learn, attendant' (BS *upasthāyaka-*); II 115:23 *haira jsā sāja* 'learn the *dharma*-elements'; Z 12:32 *sājā ttuto śśākšo* 'you learn this teaching' (BS *śikšā*); participle future, Manj. 116 *sājāna-* 'to be learnt'. Preterite, *sīta-*, *sīya-* 'learnt', K 2, 137r5-v1 *bataku gyastavura dātā cu ānandā šamanā sīte, u ahumāru ša cu ne sīte štā* 'little, *devaputra* ('son of the gods'), is the *dharma*-doctrine which the ascetic Ānanda learnt, and immeasurable is that which he has not learnt', Tib. *lhahi bu dge-slon kun-dgah-bos čhos kun-čhub-par byas-pa ni nūw-gi, gan dag kun-čhub-par ma byas-pa ni dpag-tu med-do*; ibid. 137v4 *sīye štā*; II 3:37 *draya pile* (= BS *pitaka-*) *sīya-* 'learned in three collections'. Participle present Bcd 53v4 *sājāndai ime* 'may I learn'; adjectives, *-āka-*, Z 24:472 *sājāka-*; III 31:1 *sājānai*. Compound, Bcd 46r1 *sājāra* 'learner', BS *śaikša-* 'under instruction', from \**sāja-kara-*, like *čyāra* 'magician'. From base *sak-*, present *sāč-*, participle *saxta-*, Av. *sak-* 'understand', *ā-sak-* 'memorize' (see *āsā* above); resultative 'produce by skill' (see separately *sājū*), Av. *xvaimi-saxta-* 'finely equipped', widely in this second sense in other Iranian, Zor.P. *sačēt* 'it suits', *sačāk* 'suitable', *sāxtan*, *sāč-* 'prepare', *asp xēn sačēt* 'he equips horse with saddle', Pahlavi Aogomadaēča, 61 *āsen-sāxt mān* 'iron-made house', DkM 681:13 *čihvērūtak sāxtak* 'formed, made', *saxtak* 'prepared leather', *mōčak ī saxtak* 'boot of prepared leather', N.Pers. *saxtiyān* 'morocco leather', N.Pers. *sāxtan*, *sāz-*, *sazad* 'suits', *sazāvar*, Armen. lw *patšac* 'suitable, fit', *an-saxt* 'not equipped', *saxteal* 'harnessed', Sogd. Bud. *-s'č-*, *-s'ytk* (preverbs *pt-*, *'n-*, *'β-*), Man. *fs'č-*, *fsyt-*; Bud. *s'č-* 'befit', *nw-s'čy* 'unfitting', *syt-m'n* 'unanimously', Man. Chr. *syt-m'n* 'all'; M.Parth.T. *s'č-*, *s'č'd* 'be ready, suit'; *s'č-* 'prepare', with preverbs *nys'ž-*, *ps'č-*, *psxt* 'form'; M.Pers.T. *sx-* 'to suit', *psčg*, *pszg* 'suitable', *ps'č-* 'arrange', *nsxt* 'destroyed'; *ps'š-*, *ps'z-*, *ps'xt* 'prepare', *hs'č-*, *hs'xt* 'prepare'; Oss. D. *sadzun*, *saxta*, *sāydg*, I. *sadzyn*, *sayd* 'prepare, put in', *āynāg-sadzān* 'awl to fasten clasps, hooks', *čāfxad-sadzāg* 'smith' ('hoof-worker'), *sāxtāg* 'fastening'. IE Pok. 522 *kak-* (or *kék-*)

- 'be able', O.Ind. *śaknoti*, *śakta-*, *śakrā-*, Celtic O.Ir. *cécht* 'power'; O.Norse *haga* 'suitable', O.Engl. *onhagian* 'to fit'.
- sājū** 'I make', II 115:31 *sājū brraura* 'I make happy' (see s.v. *khāsānwā* (for the full passage). To base *sak-*, *sāk-*, see s.v. *sāj-*, in perfective second sense of 'produce results by skill'.
- sāñ-** 'to raise; mount upon', see s.v. *san-*.
- sāñavatāno** 'acceptable' (with uncertain *no*), SuvO. 36v6 *kalpa kūla nayuta satā ysāre cvī rro samtsera ysamtha nāste sāñavatāno ne ne nāste, paskinā bāyātā* 'through millions and 100,000 ages (BS *kalpa-*) who takes births in *samsāra*-migration does not take them as acceptable, (but) thrusts them back', BS *tāvanti kalpa-koṭi-niyuta-sata-sahasrāni samsārāt parān-mukhāni bhaviṣyanti*. Possibly *san-* (<*sand-*) 'approve' and *sāñ-* with second component *\*datānaka-*. See s.v. *sad-* 'seem, seem good'.
- sāñyau** 'with enemies', inst. plural to *sāna-*.
- sāḍa-** 'cold', Sid. 5v5 *sāḍa-*, BS *śīta-*, Tib. *gran-ba*; v 217:84:5 *śau hamauka sāḍye ūci jsi* 'one bowl with cold water', compound, II 89:39 *sāḍa-aysmva ṣṭāre* 'they are cold-minded', Manj. 101 *cu ra jsāna sāḍa narīya* 'who also are cold dwellers in the naraka-underworld'. From *sar-* 'be cold', Av. *sarəta-*, Sogd. Bud. Chr. *srt*, Zor.P. *sart*, *sarmāk* 'cold', *aḥsār-* 'freeze', N.Pers. *sard*, *sarmā* 'coldness'; M.Parth.T. *wys'r-* 'to freeze'; Oss. DI. *sald* 'cold', D. *sälun*, I. *sälun*, *sälūd* 'to freeze', *sälgä don* 'frozen water'; Waxī *waser-*, *waserd* 'to cool, become cold'. IE Pok. 551 *kel-* 'be cold', see cognates s.v. *salä* 'year'. For *-āḍa-*, see *ysāḍa-*, *kṣāḍa-*.
- sāta-** 'smooth', Z 23:44 *henei candanā ṣkālā śtāka kye hama-sātā aśsamphā* 'a piece of red sandal-wood is necessary, which is wholly smooth, without knots'. The Chinese translation rendered the original BS text by 'hard, compact', see above s.v. *aśsampha-*. From base *sā-* 'to cut', *sātā-* 'cut, smoothed, even', Balōči *sāy-*, *sāyag*, *sātak* 'shear', Oss. I. *sart* 'chisel' (*\*sāθra-*), Armen. Iw *satak* 'simple, unadorned', *satakem* 'to kill', N.Pers. *sād* 'smooth, even', *sādah* 'simple', Sogd. Bud. Chr. *s't* 'whole'; Av. *frasāna-* (Yašt 13:136 *frakərəstō.frasānahe* 'cutting out a complete cutting, destruction'), Waxī, Sarikoli *sud̄y* 'smooth' Waxī *sāt*, Sarikoli *sād*, Yidya *sū* 'slate', Šuynī *sād*, Sanglēči *usād* 'baking-pan'. Here *sāta-* could derive from *sāta-* or *sāxta-*. IE Pok. 919–20 *skēi-* 'cut', O.Ind. *chyāti*, *chātā-*, *chitā-* 'cut off', causative *chāyayati*, Greek *σχάω* 'tear off', Lat. *scio*, *scire* 'know'.
- sāta** 'passing (of time)', II 125:6 *u ttī āna pā audā naysdā sāta burā bādā* 'and from then later till recently passed time'. From base *sak-* 'pass' (see s.v. *skyātā* 'time') to *\*sāxta-*, translated AM, n.s., II, 1964, 18.
- sāttala** 'plant name', Sid. 14r4, BS *saptalā* (a name of several plants), Tib. *bya-rnuhi sa-bon*; possibly adapted from a Prakrit form.
- sāna-** 'foe', Z 13:66 *sānā*, plural Z 13:67 *sāne*, v 40, 54v1 *klaishnā sāne* 'enemy of the *kleśa*-afflictions', III 15:36 *sāni pha himāri* 'enemies become many'; K 136:862 *kleśinā sāni*; III 21, 6b1 *klaishnānā sānānā tvīṣā yanākāna* 'by one slaying foes of the *kleśa*-afflictions', rendering BS *ari-han-* as reinterpretation of BS *arhant-* 'worthy'; III 76:247 *sānā na purrdāmdā* 'the enemies did not conquer'; K 26:139 *sāna*, = K 18:213 *sauna*; II 91:105 *karū* *kīthi jsām mām sāna ṣṭāre* 'around the city here are enemies'; II 128:50–1 *mājai viśūnara sānā* 'our evil-doing enemy'; II 5:77 *vīna sāna vīna gāḍai* 'without enemy, without disturber'; K 140:979 *sānai udydūmā* 'I will drive out his foes'; K 136:862–3 *biśā ra kleśinā sāni tvīṣa yuḍai* 'you destroyed all the *kleśa*-foes', Tib. *dgra thams-čad-kyis gnod-par bgyi-ba*; gen. plur. III 83:24 *sānām āchai jsa*, = III 83:28 'through the trouble of enemies'; II 88:42 *gūjsabaija saunau raysme* 'he scatters the enemies' ranks', inst. plur. K 136:866–7 *harbiśau pyaḍam-gāryau sānyau* 'by all adverse-acting enemies'; K 138:938 *harbiśyau vihīlākya sānyau* 'from all injurious foes' (BS *viheth-*); III 130b6 *sānyau jsa pūrūm* 'I will win from the enemies'; adjective, JS 32v2 *sāninām khenām vamurāke jenāke* 'crusher, destroyer of enemy mockeries'; v 49, 66a3 *sānināu*; compound, II 90:86 *mahe haryāsa-sānā hamyaḍ-dūm* 'we have become black-hostile'. From *sāni-*, type *ttāja-* 'river', *bāji-* 'tax', to base *sā-* 'cut off' (see s.v. *sāta-*), Sogd. Bud. Man. Chr. *s'n*, Oss. DI. *son*, Tokhara B *sām* (BS *ripu-*), oblique *sanam*, plur. *sañi*, obl. plur. *sanānām*, *sanam*, gen. plur. *sanamts*; abstract *sanuññe*.
- sānā** 'to endure (?)', Z 2:220 for *sahyānā* 'to endure' from Iw BS *utsah-*.
- sānā** 'plant name', Sid. 10r5 *sānā*, BS *yavanikī*, Sid. 10r4 *sānā*, BS *yavanī*, Tib. *la-la-phud*, Sid. 10r1r1 *sānā*, BS *dīpya-*, Tib. *la-la-phud*, Sid. 134v1 *sānā*, BS *dīpyaka*, Tib. *la-la-phud*. BS *yavānī* 'ptychotis ajowan'; *dīpya* 'celosa cristata, cumin-seed'. Not traced elsewhere.
- sām̄di** 'raised', preterite to *sāñ-*, see s.v. *san-* 'to rise'.
- sāmalā** 'shoulder', Sid. 128v5 *sāmalā hīye re* 'veins of the shoulder', BS *samsthā-sirā-*, Tib. *phrag-pahi rca*. See also III 93:249 *svāmilau*. Possibly from *sva-*, *sa-* <*suti-* 'shoulder' and second component *myda-*, as in *kamala-* 'head', Av. *kamərəda-*, O.Ind. *mūrdhan-*.
- sārmē** 'plant name', Sid. 17v4, BS *potikā*; Sid. 9r3 *kava sarmām jsa hamtsa ni hverai* 'do not eat fish with the plant *sarmā-*', BS *upodaka-*, Tib. *ñā-śa dan ldu-m-bu* 'upodaka lhan-čig-tu mi bzah. The *upodaka-* is basella cordifolia. A plant name N.Pers. *sarmah*, *sarmaj*, *sarmak*, Arab. *sarmaq* 'orange, mountain spinach', exists which form suits Khotan Saka *sārmā-*. The *potikā* is basella lucida and rubra.
- sālyaja** 'of the year', adjective suffix *-ja-*, II 40:34–5 *khū tta vañā tya sālyaja kāla bādā vī śirka \*ṣṭāvi drūna-tsva* 'when so now at this time (dyadic) of the year he is well, become healthy...', with *dā* written for *ṣṭā*. See also SDTV 120. See *salī*.
- sālye** 'part of the body, leg (?)', III 85:83 *ṣī sālye haśa va pemūḍai (-em- = -ai-)* 'this paste is for swelling of the leg (?)'. With variation *s-*, *ś-*, *ṣ-* (see s.v. *śśāra-* 'good') to N.Pers. *śal-* 'thigh', *śalvār* 'trousers', Syriac *šrb-l-*, Arabic *širwāl*, Lat. *sarabala*, Greek *σαράβαρα*, *σαράβαλλα*, *σαράπαρα*. Hence *sālyā-* by long *-ā-* in the first syllable and suffix *-ikā* from *\*sala-* 'thigh, leg'. IE Pok. 928 (s) *kel-* 'bend' Greek *σκέλος* (neut.) 'leg', *σκέλις* 'hip', *σκολιός* 'bent', OE. *sceolh*. 'bent', Lat. *calx* 'heel', beside *skel-* in *sālye*.
- sās-** 'look', to be read *spās-*, the reading *s-* due to scribal confusion of *s-* and *sp-*, K 145, 3r3 *sāsai*; II 127:42 *sāṣṭe* 'to look' (infinitive), = II 128:46. See *spāsś-*.

**sāh-** 'remain, rest', III 3, 8r4 *aranyī* (BS *aranya-*) *tsuñau pūrātā vara āna sāhāna* 'he must go to the wilderness, he must remain there alone'. From base *sāh-* from *sā-* with increment *-h-*, N.Pers. *āsān* 'at ease' (with *-s-*, not *-śu-*) to IE *kē(i)*, beside Pok. 539-40 *kei-* 'lie down', see *śśāte*.

**sāhā** 'desirable (?)', v 58, 129b1 *biśi kīre sāhā śāha* 'all acts desirable (?)'. See *sāha-* 'desire' and above *śāha*.

**sāhā-** 'desire (?)', III 34:10 *sāhāna gvīradā tsīda*. 'they (the birds) move about murmuring with desire', = III 46:18 *śāhāna gvīradā tsīda*, = (with variant) III 36:5 *sānā* (\**sāhāna*) *aysamwīradā tsīda* 'singing with desire they move about' (*aysmwīr-*, *aysmūr-* 'sound'). From base *sā-* 'to desire' with increment *-h-* (< IE *-s-*). Possibly beside base *sai-* in *seś-*, *śaiś-* 'to be amorous' with increment *-s-* (IE *-k-*), see s.v. *śaiś-*. From the IE forms IE Pok. 183 *dē-*, *dei-* 'bind' and 889 *sē-*, *sei-* 'to send out' (see s.v. *hīnā-* 'troop'). See also *sāha jsa*.

**sāha jsa** 'with desire, love', III 34:14 *uska sāha jsa hā sāse* (= *spāse*) 'he gazes upwards with desire'; III 46:23 *uska sāhha jsai hā sāse* 'he gazes up with his desire', = III 37:9 (divergent) *uska se hajsīśdai sānām* 'upwards surely (se = *samu*?) he intends to mount' (base *san-*, but possibly a base *sin-* 'to make love').

**sā**, late for *sam*, oldest *samu* 'just, only'.

**sī** 'learned', from *sīta-*, *sīya-*, participle to *sāj-:sīta-* 'to learn', Bcd 46v4 *sī yinū* 'may I be able to learn'; from \**saxta-* (omitted BS).

**sicha** 'plant name', see *sacha*.

**sījsānā** 'flower name', III 92:247 *sījsānā spyē*, unidentified, as a medicament.

**simjau** 'greyish plant (?)', II 85:19 *palaijā, eysajā simjau dva dva bāga* 'of the three things two parts each'. Possibly three plant names, *palaijā* 'speckled (?) plant', *eysajā* 'dark-coloured (?) plant', *simjau* 'grey-coloured (?) plant'. Assuming \**simjāva-* from \**saina-*, see above s.v. *śarāti*. For *-au* note also the plant names *nīrau* 'cassia' from colour-name \**nīra-* 'blackish-green', see s.v. *nīte*; and *murau* 'ocimum basilicum', BS *mālukā*, to *mura-* 'reddish brown, purple'.

**simjsimja** 'month, 2nd month of the end of spring (= 4th spring month)', Sid. 3v1; II 74:32 *māštā simjsimja*, II 114:114 and 124 *simjsimji māštā*; II 112:42 *simjsimji māšti*; II 16, 3v6 *semjsīji*; II 15, 3r3 *sejsīji*; II 95:71 *sījsīja māšta*; adjective, II 105:110 *saijsījāna māšta*. A second month (intercalary) IV 21:5 *śe sim(isījsā)*, IV 24:4 *śe* (read *śe*) *semjsījsā*.

**simjsūrā** 'a medicament', III 89:162 *yausa, simjsūrā* 'musk, *simjsūra*-stuff', possibly to Armen. lw *sngour* 'red stuff, rouge', O.Pers. *sinkabruš* 'vermilion', Akkadian *šingaru* 'red stone'. See s.v. *samgūrūna-*. See also the dye plant N.Pers. *šangār* 'anchiusa tinctoria' (BSOAS 24, 1961, 482).

**sīta-**, *sīya-* 'learned', see present *sāj-*.

**sītuvo** 'in hundreds', loc. plural to *sata-*; later *sīyovā*.

**sānām** 'to rise (?)', infinitive in *-ānu*, III 37:9 *uska se hajsīśdai sānām* 'upwards surely he intends to rise', if the base is *san-* 'rise' but possibly it is the base *sā-:si-* with present *sinā-* or *sinau-* 'to make love', see *sāhā-* 'desire'.

**siphām** 'obscuring film (?)', III 84:36-7 *tcimmeñvā (-im-*

*= -ai-) vī hā nestra-makauṣe hamāre garkhye drāma siphām vaṣṭe, jsinū-m jsa ni vījseṣṭe* 'on eyes, the *netra-mukūṣa-* (crown on the eyes) becomes heavy; such film stays, he does not see fine stuff (*jseīṣa-*) because of it (*-m jsa*)'. From base *saif-*, with nasal *simf-* 'to smear, stroke', Av. *saēf-*, Yašt 14:35 *ana parāna tanūm aiwi. sifōiš* 'you are to smear along the wings on the body'. See *tcamph-*, *tcimph-*, *tcih-* for the form. Hence *siphām* < \**simfāna-*.

**si-bištā** 'tongue-sharpened, eloquent', Sid 126v3 *si-bištā padimākā nāma* 'by name, of Making eloquent', BS *sārasvataṃ nāma* ('by name, of *Sarasvatī* goddess of eloquence'), Tib. *lce bde-bar byed-pa ṣes-bya-ba-ste* 'called, making the tongue fluent'. From *sā-:si-* 'to sharpen' to IE Pok 18-22 *ak-:k-*, O.Ind. *śiśāti*, *śitā-*, see s.v. *asājā* and *syalahā:śā*. The second component is the base of *biśā-* 'tongue'.

**sima** 'horrific', K 41:75 *pīśāravī ṣṭe ginānai imamgīlyi sima* 'it (the human head) is disgusting, stinking, inauspicious, horrific', = K 44:190-1 *pīśārivī ṣṭe ginānai amamgīlyi sima*. From base *sai-:si-*, Av. *sima* 'horrific', Sogd. Bud. *sym* 'confused, troubled', Man. 'horror', *sym'w'k* 'confusion'. To *syandaa-* 'left side', base *sai-*, Greek *σκαίός*, Lat. *scaeuus* 'unfavourable, left side', IE *skai-*, beside (*s*)*kai-*, Lit. *kairė* 'left-hand', *kairas*, *kairūs* 'on the left side' (Lit. Et.Wb. \**krair-*).

**siyā-** 'goose', K 5, 142v1 *trāmu kho siyānu rre bārāhātā* 'as the king of geese (= BS *rāja-hamsa-*) soars up', Tib. *nan-pahi rgyal-po bzim-du bar-snan-la hphags-te*, Chinese *ien uang* (K 243:4; 1298:1) 'king of wild geese', translation E. Lamotte 244: 'je m'élevais dans les airs pareil au roi des cygnes (*rāja-hamsa-*)'; Sid. 17v1 *sya pā* 'flesh of goose', BS *hamsa-*, Tib. *bya nan-pahi śa*; plural, Z 7:45 *siye*, sing. Z 17:44 *sya*; Z 17:20 *syē*; Z 22:135 *syē varata tcīrau āce* 'geese there, ducks, water-birds', III 96:6 *kakye mīra sye mura* 'partridges, geese'; gen. plur. JS 26r2 *syānā rre* 'king of geese'. From *siyā*, with Sogd. Bud. *syčh* (\**siyāčā-*) 'duck' with different suffix, like Sogd. Bud. *kyč'kh* 'worm' beside Balōči *kitak* 'small insect', to Av. *kaēta-*, O.Ind. *kīta-* 'worm' (secondary *-t-* < *-t-*). To base *sai-:si-* 'of grey colour' Sogd. Bud. 'ps'ynk' 'mottled', Syriac *psynq-* 'king of birds' with Armen. lw *sira-marg* (*marg* North Iranian < *mrga-*, as Oss. *marγ*) 'peacock'. See s.v. *śarāti*. IE Pok. 540 *kei-* of 'white, blue, grey, brown, dark'.

**siya-**, *sita-* 'learned', see *sāj-*.

**siyatā-** 'sand', v 329, 13v6 *ggamguvo nātāvō syata* 'sand in the Gangā rivers', BS G 37, 11b5 *gangā-nadī-bālikā*; Z 22:136 *syata*, Z 2:16 *siyato*, Z 14:51 *syato*; plur. Z 22:116 *sāyate*; Z 22:136 *syata... ysarrimgya* 'golden sand'; K 147:36 *ysarija sye jsa* 'with golden sand'; v 145r5 (plur.) *syatā*. From *sikatā-*, O.Pers. *θikā-*, Sogd. Bud. *šykth*, *štkk*, M.Pers.T. *sygd*, Pašto *šaga*, Wanetsi *saga*, Orm. *sigo*, *saga*, Yidya *sēyio*, *siyīya*, Oss. D. *sigit*, I. *sydžyt* 'earth, soil', Balōči *six* 'sand, barren land'. To O.Ind. *sikatā-* (Atharva-veda) with *s-*, Kroraina 271 observe 6 *sīgata bhūma* 'sandy land', Khovar *śuyur*, Kalāśā *šigal*, Phalura *šiga*, with *š-*.

**ssiyā** 'of hundreds', Sid. 133r5 *ssiyā papalā vī* 'on 100 peppers'. See s.v. *sata-*.

**siyāna** 'to be rubbed', Sid. 137v3, Tib. *bdar-ba*, from \**sūy-*,

beside *sauy-* 'to rub', by *i*-umlaut of *-ü-*, as in *küsa-* 'receptacle', loc. sing. *küssa* (Z 2.16).

**siyyau**, *siyvā* 'hundreds', see *sata-*.

**sīra-** 'content, happy, satisfied', v 118, 67r3 *sīra-*, BS *tušta-*; K 143.1054 *sīra samdušta* (dyadic, = BS *samtušta-*); K 46.43 *sīra sadušta*; K 61, 40v1-2 *harbeša-m sīra samdušta hamya* 'all became content, satisfied'; SuvO. 68r7 *bišši sīra hāmāta gyasta dīvate* 'all the deities (BS *devatā-*) became content', BS *praharṣitāḥ sarvi babhūvu devatāḥ*; III 132b3 *tīyā sīrā hāmāte* 'then he was contented'; *sīra-*, K 74.62-3 *cū vā sa sīra yūdi* 'I who have made content'; K 90.754 *sīra hīmya* 'were content'. With *-vāti-* (from either *-dāti-* or *-tāti-*), v 99r6 *muditta* (BS *mudita-*) *sīravātā* 'joy, content' dyadic; Z 3.102 *sīravātā*; Z 5.24 *sīravete jsa*; Manj. 417 *sīravā byaudāda mesta* 'they got great joy'; Manj. 188 *sīravā varāṣe* 'she enjoys content'; K 30.220 *sīradā-dāṣṭa* 'rich in contentment' (if correctly interpreted, supporting the second component *dāti-*); adjective, SuvO. 36r6 *avamātāna sīravātīnaina suhāna* (BS *sukha-*) *uysānā paphāñāna* 'the self must be seated with immeasurable happy joy'; BS *acintyayā atulyayā prītyā-ātmānaṃ samtarpayitavyaṃ*; SuvO. 36r6-7 *sīravātīnaina suhāna*, BS *prīti-sukhena*. With *-ośa-* *sīrośa-* 'joy', I 167, 83r5 *tvāñi sīrauśi hauva padīmi* 'strengthens, makes happiness, strength', BS *br̥mhaṇa-*, *harṣaṇa-*, *ba-*; adjective *-āvanta-*, JS 11v1 *sīrośādā śau jambvī harbiśā satva* 'all the beings of all Jambudvīpa were contented'. Compound, SuvO. 56r2-3 *cīyā uysāno paphāndu yanīmā u paṣamuī yudu yanīmā u sīruṣṭanvai padaṃdu yanīmā* 'when I can delight myself and I can do it honour and can content it', BS *ātmānaṃ ca samtarpayitvā pratīmānayitvā sampraharṣayitvā* (to read the last word v 119, 67v7 ⟨s⟩i(ruṣṭa)na, BS 148.3 *prahrṣṭa-*); I 254, 198v1 *sīruṣṭanā*, BS *pramudita-*; Manj. 208-9 *byehi sīruṣṭana bāuma* 'gets to the *bhūmi*-stage of content', see *uṣṭana-* 'state'. From base *sag-* to *\*sagra-*, M.Pers.T. *sgr* *\*sayr*, Pahlavī Psalter *sgly* 'satisfied', giving also the older form of Zor.P. *sgl*, *sy* *\*sēr*, Balōči *sēr*, N.Pers. *sēr*, *sīr*. To O.Ind. (RV) *śagmā-* glossed by *sukhakara-* 'making happy' from base *śag-* (not *śak-* 'be able'), see Indo-Iranian Journal II, 1958, 149-52, hence IE *keg-*. Three other bases for 'satisfy' are in Waxī *satk* 'satisfied', Oss. D. *āfsadun* 'to satisfy, nourish', *āfsāst*, *āfsādun* 'be satisfied', I. *āfsādyn*, *āfsādyn*, *āfsāst*; and IE Pok. 876 *sā-:sā-*, see Indo-Celtica (dedicated to A. Sommerfelt) 18-28 on Av. *hyaona-*, O.Ind. (RV) *syonā-*; and *sar-* in *āsaḍa-* 'satisfied, fed', to IE Pok. 577 *ker-*. Here *-ira-* has replaced *-agra-* as in *tcīrau* (*\*čagrāva-*) above; *sīra-* is clearly nearer in meaning to M.Pers.T. *sayr* than to *āsaḍa-*, though *\*sarya-* would also result in *\*sīra-*, see *kīra-* 'act'. For West Iranian *ēr* < *-agra-* note Zor.P. *anēr*, Av. *anayra-*, *dēr* 'long', O.Pers. *darga-*.

**sūce** 'sourness', Sid. 16v1 *cu kuṃjsa ṣṭe tte ysve delāka suce hīvi u hvarāq u grām* 'what is sesame seed, its taste is a little sour (alkaline) and sweet and hot', BS *sa-kṣāra-madhura-snigdho balyoṣṇaḥ pitta-kṛt tilaḥ*, Tib. *til ni thal-bahi ro bro-ba dan*, *mṃar-ziñ kha-la drod che-ste* (*kṣāra* = Tib. *thal-ba* 'alkali'). From. *\*suxti-* with *sutta-* 'vinegar', to base *sauk-*.

**sūch-** 'name, call', K 40.23-5 *jāttamahā:beḍai vaski nāma sūchāmdā u tta rrispurakā varmavardam nāma yudāmdā* 'at the time of the birth-feast they named a name for him and they made the name Varma-varadhana', = K 43.141-2 *jāttamahā beḍai vaski nāma sūchādā* (*sā* written for *dā*) *ū ttu rrispuri varmivarda nāma yudāda*, rendering the BS cliché, as in Gilgit MSS III 1.100.11 *jāti-mahaṃ kṛtvā kuśa tti nāma-dheyaṃ vyavasthāpitaṃ* 'making a birth-feast, the name *Kuśa* was laid down'; Avadāna-śataka 36 *tasya jātasya jāti-mahaṃ kṛtvā nāma-dheyaṃ vyavasthāpyate*; Divyāvadāna 3.5 and 24.17 *jātasya jāti-mahaṃ kṛtvā nāma-dheyaṃ vyavasthāpayanti*. A fragment without context has *sūche*, v 220.7 *ttū gvāmsa-rī sūche* 'he called it *gvāsa-rī*' (Tib. *gos-ris* 'design of a dress'). Here *sūcha-* is older *\*sūchāta-*, *\*sūchya-* to a base *sūch-* (form like *byāchāta-* 'diseased', and *vyachya-*, *vyacha-*). As *pachāre* 'they are cooked, ripened' from base *pak-*, so *sūch-* is from base *sauk-* 'name, speak', to Lit. *šaukiū*, *šaukti* 'cry out, call loud, name', Let. *saukt*, *saukts* 'is called'; Tokhara B *šauk-* is suppletive present to *kāk-* 'call' (*ś-* palatalized from *k-*); O.Ind. (Atharva-veda) *śūka-* 'parrot' may be the 'talking' bird. In Iranian Av. *saočaya* 'ritual utterance' belongs here with Sarikolī *saug* 'tale', Orošorī *sūg* 'tale, proverb', Parāči *sūy* 'word, affair', Yidya *šūyiko*, Munjāni *šiyakā*, *sūgo* 'tale', Yazg. *sawd* 'song'; with *-ś-*, *sauśś-*, Zor.P. *afsōs*, *apasōs* 'mockery', N.Pers. *afsōs* 'mockery' and 'word of regret, alas'. See Indo-Iranian Journal 2, 1958, 156-7. IE Pok. 536 *kauk-*, O.Ind. *śūka-* 'parrot', Armen. *sag* 'goose' (*kauā*), O.Slav. *sova* 'owl', Russ. *syč* 'dwarf owl', to which add Oss. D. *sobaq*, *sovaq*, *suvaq*, I. *suvaq* (q) a bird's name in folklore, called *māryty padcax* 'king of birds'. See also *sūmjsūm*; and *sušta-* 'famed' (BS *kīrti-*) from *\*suxš-*.

**sūjs-** 'to burn', participle *sūta-*, Z 4.59 *sūjsīndi* 'they burn', 3 sing. Sid. 152v1 *damdā khu ṣe griḥa sūstā u paskyāṣṭa aysdemāñā* 'so that the clay is heated and again it must be cooled', Tib. *hjim-pa chig-ste dmar-por gyur-nas phyun-ste bsgrans-la*; E p. 353, y 324 *sūstā*; SuvP. 62r2 *sūjsamdaī* 'burning', BS *prajvalita-*; preterite, v 381 3b1 *harbiśśā sūstā* 'all burnt', BS G 37, 21b4 *niravaṣeṣaṃ dagdham*; Z 19.87 *āhūdāna sūstā* 'burnt with bones'; III (ed. 2) 139r4 *sūta dīra stuna* 'burnt bad (low?) pillar', BS G 37, 34a4 *dagdha-sthūnaṃ*; with negative, Sid. 153v2 *aswa Tib. ma chig*; with preverbs, *ā-*, III 49.14 *brīye jsa āsva tśmūdā* 'they go about burnt with love'; *pa-*, see *pasūjs-*; *va-*, see *vasūj-*; *e-*, Sid. 152r2 *dāmmā jīye u esūjāñā u aysdemāñā* 'the smoke ceases and it must be burnt again and must be cooled', BS *sampakva-*, Tib. *slar phyun-ste* (ed. Pekin). From base *sauk-*: *suk-*, Av. *saok-*, *saoča-*, *saočaya-*, *suxta-*, *ātərə-saoka-* 'fuel', *suxra-* 'red', Sogd. Bud. *swēt*, *swytw*, inchoative *swysty*, Chr. *swēnty* 'tr 'burning fire', *swq* 'brand, fuel', 'tr *swq* 'fuel', Man. 'ws'wč-, 'wswytyy, 'wsuwsy-; with *apa-* Bud. 'ps'wčn 'brightness', 'psuwsy-; with *pa-* *psuwsy*, Chr. *pswč-*, *psuwt-*, *psuwtq* 'purifying'; *pati-*, Bud. *pts'wčk*, *ptsuwsy*, *pts'wčt*, Man. *ptswyt'kw*, Chr. *ptswytyt*; M.Parth.T. *swč-*, *swxt*; M.Pers.T. *swč-*, Zor.P. *sōčēt*, *sōxtan*, *āsōč*, *sōčāk*, *sōčīšn*, *sōčēnitān*; *suxr* 'red', N.Pers. *sōz-*, *sōxtan*; *surx*; Oss. D. *suydäg*, I. *sydyäg* 'pure', D. *sodzun*, I.

*sudzyn*; D. *räsog*, I. *räsug* 'pure', D. *surx*, I. *syrx* 'red'; Pašto *swəl*, *sedzəl*, *sə* 'burnt' (\**suxta-*), *sūr* 'red', Orm. *sūšr*, *šūs* 'red', Waxī *səkr*. In the mental sense, M.Parth.T. *sewəw'r* 'sad', Armen. lw *soug* (gen. *sgoy*) 'lament' (E. Benveniste, TPS 1945, 74), N.Pers. *sōg* 'grief', *sōgvār*, *sōgī*, *sugvār*, *sōgīdan* 'to mourn'. IE Pok. 597 *keuk-*, O.Ind. *śócati*, *śucyati* 'shine, burn, grieve', participle uncertain, *soka-* 'flame; sorrow', *śuci-* 'pure' *śukrá-*, *śuklā-* 'white', Greek *κύκνος* 'swan' as the 'white' bird. See *suraa-* 'clean', with loc. sing. *suñā*. For 'burnt' see also *ārva*.

**suñā** 'in the clean', loc. sing. to *suraa-*.

**sūm̐js-** 'name, call', v 66·15 *tū štām sūm̐jsūm stau* <5> 'him I shall name to praise'. From base *sauk-* 'to name, call, speak', see cognates s.v. *sūch-*.

**sum̐jsañu** 'needle', v 125, 6a3 *daj̐sindā o yi sum̐jsañu* 'they burn or <prick> with needle'; v 314, 3b3 *sum̐jsiñam nūhāna* 'with point of needle', = BS *sūcy-agreṇa*, translation E. Lamotte, 256; III 124·84 *saujsaṇa*, BS *sūci-*. From base *sauk-* 'to pierce', Oss. D. *sodzinā*, I. *sudzim-inā*, -in (<-*anya-*, -*ani*, not -*aina-*), Zor.P. *sōčan*, N.Pers. *sōzan*, Kroraina *suj'ina-kirta* 'embroidery', N.Pers. *sōzangird*, Wanetsi *sunzən*, Yaγn. *sinčīn*, Yidya *šindzo*, Munjāni *šžna*, Parāči *sīčīn*, Balōči *sūčīn*, *sīčīn*, Pašto *stən* (<\**sčuni*), Iškāšmī *šetun*, *šetn*; without -*ani-*, Waxī *sic* (\**suči*), Šuyni *sedz*, Sarikoli *sic* (*c=ts*); from *suk-*, Av. *sūkā-*, Pašto *sūyēdal* 'be pierced', O.Ind. (RV) *sūct* has secondary *s-<ś-*. For suffix -*añ-* of a tool, note also O.Ind. *las-pūjanī* 'cloth-piercer needle' (see iv 150).

**suñṭha-** 'bird of prey, rapax', Z 21·20 *cūdai vaysña suñṭhi paśśā thīye* 'why now|do you leave the bird of prey to seize it?'; Z 21·22 *paphande vaysña kū suñṭhi thī||* 'he rejoiced now where indeed (-*u=uta*) the bird of prey seized...'; Z 2·46 *suñṭha rrāysindī u ššundā* 'the birds of prey and the ravens cry out'; Z 21·30 *suñṭhānu švānānu rrāsā* 'in the power of birds of prey, of dogs'. In *hañṭhā-* 'truth', the -*ñṭh-* are from -*thy-*, here the base *sor-* 'to chase', would give \**surṭhya-* 'rapax', see s.v. *hasura-* 'quarry'; for -*rṭ-* see also *bañṭha-* 'cuirass' from \**varṭha-*.

**suti** 'shoulder', v 329, 13v1 *syandai su<tu vā>t(ā) prahonā prrahaṣṭe* 'he put the garment on his left shoulder', BS G 37, 11a4 *eka-am̐sam uttarāsam̐gām kṛtvā*; v 107, 29v6 *śsau sutu vātā* 'on one shoulder', BS *eka-am̐sāni*; v 69, 8r2 *syandai suti prahonū prahaṣṭe*; III 71·132 *parya nāṣṭa sve biṃdā maṃ* 'please place yourself upon my shoulder'; III 130a4 *hvarandai sve* 'right shoulder'; JS 20r2 *sve beṃdā* 'upon the shoulder'; K 106·256 *ṣai tī sve bāida usṭhīye* 'he then raised him upon the shoulder'; K 135·859 *śau sve cīvarā prahaṣṭe* 'put the garment (BS *cīvara-*) on one shoulder'; III 21, 5b2 *śau sve cīvarā prahaṣṭi*. From \**sufti-*, Av. *supti-*, Zor.P., N.Pers. *suft*, Yidya *savdo*, *səvda*, Sanglečī *səvḏ*, Šuyni *sīvḏ*, *sīvḏ*, Rōšāni *sīvḏ*. IE Pok. 627 *kup-*, Alban. *sup* 'shoulder, back', Mid. Low G. *schuft* (\**skuftu-*).

**suttā** 'vinegar', Z 7·47 *osā vātarkā kho yā suttāna hvīdā ḅatu, kuśsalā vātarkā kho yā ggulna hvīdā ḅātu* 'evil doubt is as one eats poison with vinegar, a good doubt is as one eats poison with molasses' (BS *gūda-*); Sid. 134v1 *mauyā suttā* 'vinegar of *mau*-liquor', BS *śukta*, Tib. *chan-gi nan-du chwa* (*chwa* 'salt'); III 91·219 *am̐gusḍi*,

*suttā*, *ūtca*, *hāmai* 'asa fetida, vinegar water, barley'; III 88·139 *suttāna*; III 92·244 *mauva sauttana*; III 90·194 *mauva sauttāna*; III 88·138 *sauttāna*; II 85·22 *ñīye tciṃṃa haṃga suttā* 'curds, yeast, sour stuff, vinegar'. From base *sauk-*, *suxta-*, Parāči *sit* 'sour', Sadah *suta* 'vinegar' (-*t-<-xt-*); Kroraina *śuki masu*, *śukha masu* 'vinegar', O.Ind. *śukta-* 'sour, sourness', Khovar *śut*, Romanī *śut* 'vinegar', *śutlō* 'sour', see BSOAS 20, 1957, 57. See above *sūce* 'alkali' (Sid. 16v1). The -*tt-* for -*t-<-xt-* is unusual (but see also *patāvoutta-* \**patīvafta-* beside *suti-<\*sufti-*). Note also Mid. Parth. Nisa ostraca *HLH wytršpk*, *tršpk* 'vinegar' (see s.v. *tīšcyā*). The base *sauk-* O.Ind. *śauk-* seems distinct from *sauk-* 'to burn'.

**sūtaūña** 'acid stuff', III 89·169 *pātca mūla sūtaūña niśāña hahvāña* 'then the clay must be placed in acid stuff; it must be pressed out'. From \**suxtāna-* or \**suxtāvana-* to *sutta-* 'sour'.

**sudū** 'prosperous, successful', III 83 19–20 *ysāra-salū kṣaudi-sumanāva padaidāya sudū jīyaka yāvajī cadyi droma hera cūda iḍāya* 'may (the Khotan land) for 1000 years be made happy with *dharma*-receptivity, may it be possible to practise in prosperous life throughout life (BS *yāvaj-jīvaṃ*) the *dharma*-elements of meditation (BS *cintā*)'. Note here BS *kṣānti-sumanaāpa-* 'happy in *kṣānti*'; *padaidāya* passive optative *padanda-* with *āya*; *cūda* participle to *car-* 'to practise', *iḍāya* passive optative from *yīda* with *āya*; as Z 5·72 *vātāya* from *vātā* 'been'. Hence *sudū* <\**svantuka-* to base *sau:-su-* 'to swell, prosper, succeed', to *sau* 'profit' below, Zor.P. *sūt*, N.Pers. *sūd*.

**sunāha** 'plant name', Sid. 10r2, BS *aruška-*, Tib. *go-byed'* = BS *bhallātaka-* 'semecarpus anacardium, cashew nut, whence a black liquid is obtained'; III 70·114 *phūda śā sunāha kūysdā, vara jśam va sunāha biṃda, auska-v-i* 'he sought a hollow *sunāha*-tree, there on the *sunāha*-tree his nest'; III 79·12–3 *rawā vvaīysā sunāhe* 'long stream (carries away) the *sunāhas*'. Possibly from a colour name \**sauna-* > *sūna-* 'of dark colour' with O.Ind. *śoṇa-* 'red' (of blood) to base *sau-* (see *suraa-*) with nominal suffix -*āha-* for the plant name.

**sumam̐** 'powder', Sid. 142v1 *tciña sumam̐ kumbā* 'yeast powder, flax', BS *kiṇva-ataṣī*, Tib. *phabs dan zar-ma dan*; Sid. 100v3 *tceñā sumam̐*, Sid. 100v4 *tciña sumam̐*, III 90·184 *tcyāña sūmam̐*; Sid. 132v2 *tcyauña sumam̐*, BS *kaṇikya-* 'parched wheat', Tib. *bag-ḅhe* (= *bag-phye*) 'wheat-flour'. From *sau:-su-*, *saud:-sud-* 'to rub, grind', to Av. *sudūš* 'corn-mill'. See *sauy-*, *sīy-*. BSOAS 23, 1960, 28–9.

**sūra-** 'strong, large', II 127·40 *viña maṃ sūrā pejsā rrvī vī gyastūñi aysmya irīšā ṣṭe* 'now here strong, powerful displeasure is in the royal celestial mind', dyadic *sūra-* with *pejsa-*, to Av. *sūra-*, *θūra-*, *səvišta-*, base *sau:-sū-* 'swell'. IE Pok. 592–4 *keu-*, 'swell', O.Ind. *śvāyati*, *śūna-*, *śūnya-*, *śavas-*, *śūra-*, *śaviṣṭha-*, *śvātrā-*, Greek *κύεω*, *κύριος*.

**suraa-** 'clean', Z 22·126 *ysojsi kāde khāysā surai sniddhā* 'very savoury food, pure, fatty' (BS *snigdha-*), Sid. 127r1 *surai alobhā viji* 'medical man pure, not avaricious (BS *alobha-*), BS *śucir bhiṣak*, Tib. *smān-pa gčan-žin re-ba*

- man-bas*; SuvO. 68v5-6 *surau prahaṇu prahaṣṭā* 'he put on a clean garment', BS *śuci-vastra-prāvṛtaḥ*; Sid. 148r2 *sura balohā* 'clean cloth', Tib. *ras gčan-ma*; loc. sing. SuvO. 68r7 *surgyo diśo hastamo* 'in the best pure region', BS *śucau pradese parame viśiṣṭe*; Z 273:80 *surju śśando ysāta* 'born in the pure earth'; v 83, 13v5 (acc. sing.) *surjo arrimajso* 'pure, spotless', BS *virajaska-* ('dustless'); plural, III 42b6 *surā vara bājana* 'pure receptacles, vessels' (BS *bhājana-*); fem. nom. sing. II 10ar *pada surā ṣṭi* 'the road is clean'; K 50:4:10-5:1 *sūrai akaṣṭā* 'pure, unattached'; K 51:5:9-10 *sūrai imā pariśāmdā* 'may I be pure' (dyadic, BS *pariśuddha-*); III 4, 9v1 *surai kapī* (BS *kalpya-*, *kalpika-*) *hvidā khīṣṭe* 'pure, proper food (and) drink'; inst. sing. K 140:990 *suraini dijsāte* 'let him hold it cleanly'; with negative, Sid. 125v1 *asurai herā*, Tib. *mi gčan*; III 123:66 *asūrai*, BS *aśuci-*; abstract, III 131a2 *surāttete jsa*; v 52, 83b4 *surāttete syāmata*; Manj. 15-6 *na sūrāttā agapī* (BS *akalpiya-*) *bausa* 'not purity, bad smell'; with *-ka-* suffix, Sid. 147v4 *surakā balohā* 'clean cloth', Tib. *ras gčan-ma*. From base *sauk-:suk-* 'to shine, burn, clean' (cognates s.v. *sūjs-*); hence *suraa- < \*suxra-ka-* 'clean' beside Av. *suxra-* 'red', Zor.P. *suxr*, N.Pers. *surx*, Oss. D. *surx*, I. *syrx*, Pašto *sūr*, see s.v. *sūjs-*.
- sūraka** 'repast, breakfast (?)', III 136a2 *sūraka vā pajsa* 'cook me a meal' (in an inn), gloss to Chinese *ttai ma tcīna* (not explained). To Av. *sūriya-* 'morning meal', Zor.P. *sūr* 'banquet', base *sau-* 'morning', see s.v. *svī*.
- sūrutcā** 'pool', SuvP. 72r2 *khāhi āsaiji vīśāmji*, *sūrutcā tcāvaka śirka* 'fountain, pool, lotus-pond, clear-water pool, lake, excellent ones', BS *svaṛṇa-padma-utpala-padminiś ca*; v 80, 8r2 *surūtca*, *āśimgye khalānā gyahā nātā* 'clear-water pool, pond, pool, fountain, stream'. From *\*suxra-* with *ūtca-* 'water', see *suraa-*.
- sūrai** 'bad (?)', Manj. 66 *auśa agapī ṣa sūrai anecvā ṣkājvā ātīma* 'this self (BS *ātman-*) is bad, improper, evil in the impermanent (BS *anītya-*) *saṃskāra-*acts'; Manj. 13 *sūha sūrai āttama na tte* 'in pleasure (BS *sukha-*) evil is not the self of this man'; pejorative from the context, hence possibly from *\*safra-*, *\*sifra* or *\*sufra* 'rotted' to Lit. *šipti*, *šimpū* 'be weak', *šūpti*, *šūmpū* 'to corrupt', as Oss. D. *fud*, I. *fyd* 'bad' from *pūta-* 'rotted' (see s.v. *hambūta-*), Greek σήπομαι 'to rot', σαπρός, σηπτικός. Hardly *\*asuraa-* 'not pure' by loss of *a-* (as *naṣg-* from *anauśa-*); possibly *sūra-a-* to *sūra-* 'strong' in bad sense 'violent'.
- sūrrai** 'strong (?)', II 115:16 *aidrrā sūrrai jsāka* 'strong in the faculties (BS *indriya-*), moving'. Possibly with II 127:40 *sūrā pejsā* (dyadic) 'strong'.
- suva** 'burnt', Sid. 153v2 *asuva* 'not burnt', to *sūjs-:sūta-* 'to burn'.
- suṽā** 'lungs', Z 20:35 *kve ūri birṣṭā suṽā gyagarrā rruva nātca* 'whose belly is injured, the lungs, liver, intestines outside'; Z 20:55 *svī*; Sid. 105r4 *svīvai cha-vrrasti hamāre* 'his lungs become inflamed', BS *kṣaya-asita-* 'lung-disease, black' Tib. *glo hgrams-pa dan*: K 144, 2r4 *ysaira jarā svī* 'heart, liver, lungs'; loc. plur. Sid. 155r3 *svīyivā gvehaiya* 'pain in the lungs', Tib. *glo brdol-ba dan* (sv- written like *st-*). From base *sauś-:suś-* (beside O.Ind. *śvas-*), Av. *suśi* (dual), Zor.P. *suś*, N.Pers. *šuš*, Sarikoli *sūl*, Pašto *šəžai*, Wanetsi *šəža*, Sanglēcī *šəž*, Waxī, Šuyñi *šūš*, *šuxš*, Rōšāni *suś*, beside Pašto *sūn* 'sniff, snort', Oss. D. *sos*, I. *sus*, Kurd *šos*. IE Pok. 631-2 *kues-:kus-*, O.Ind. *śvasiti*, *āsuśānā-* 'piping', *śuśma-* 'hissing, roaring', *śuśna-* 'hissing' (demon), Lat. *querō*, *questus*, O.Engl. *hwōsan* 'to gasp'. See also *sūṣṭe* 'urged' for base *sauś-* with Bartangi fem. *sāwn*, Rōšāni *sāw*, Šuyñi *sāy* 'snake, dragon'.
- sūśca** 'it burns' Manj. 77, = *sūstā*, see *sūjs-*.
- sūstā** 'it burns', see *sūjs-*.
- sūṣṭa** 'distinguished, famed (?)'; K 73:38-9 *dīṣi vī sūṣṭa jasta-kṣīrvā bvari śirka śura virśguda kariha* 'in the region (=everywhere) famed, even in the *deva-lokas* (worlds of the *deva*-gods), excellent, valiant, energetic (BS *vīryavant-*), strenuous'; SuvP. 73r2 *dyena cha bujsā suṣṭya*, *ttyau āysya*, 'in appearance, complexion, virtues, in fame, by these decorated', BS *rūpeṇa varṇena yaśena kīrtiyā samalamkṛtā bhontu*. From base *sauś-* to *sauk-* 'be talked of, named', for BS *kīrti-*, to *carkarti* 'to celebrate'. Probably also to Armen. lw *sōs* (= *\*saus*), *sōsi* (adjective) 'stately, lofty, haughty', *sōs erivar* 'high-mettled, prancing horse'; noun *sōs*, *sōsi* 'plane-tree' (as the 'stately'-tree?). See also Oss. D. *Sosäg*, father of *Soslan*.
- suṣṭi** 'loses voice', see *pasuṣṭi*, base *sauś-*.
- susi** 'cat', III 135a1 (with picture of the cat *graha-* 'seizer-demon', causing a disease in children) *susi rūna ṣṣikā biṣṭa thanje u eha khavā naraume* 'in the form (BS *rūpa-*) of a cat pulls the child's tongue and in the mouth foam issues'. For 'cat', many names are known: Sogd. Bud. *mwškyšh* 'wild cat', Man. *mwškyč*; *mwškyñh* (frag. III 39); Uigur Turk. lw *miškič*, Zor.P. *gurpak*, N.Pers. *gurbah*, Pašto *pišo*, Wanetsi *pšī*, Orm. *pišī*, *pus*, Parāči *pišak*, Yidya *piško*, Sanglēcī *pūš*, Waxī *pīš*, Yazg. *paš*, Šuyñi *pūšak*, note also Čečen *cicig* (*c=ts*), Inguš *cisk*.
- se, sse** 'hundred', see *sata-*.
- se**, introducing direct quotation like Greek ὄτι and rendering BS *iti* (but always at the beginning, not at the end as *iti* is placed); Sid. 102r4 *tta tta spāśāñā se kuṣṭi ṣṭe* 'so it must be looked at (to see) where it is', Tib. *hdug-pa brtag-na* ('in investigating the being (-place)'); v 329, 7r6 *tta hvate se kyera sarvaśūra uysnaura vā ttattī tsutāndā* 'so he spoke (saying), how many beings have come here O Sarvaśūra', BS G 36, 5a5 *āmantrayām āsa, ye sarvaśūra iha āgatvā*. Later *si, sā, sa*. Possibly *\*sahya* 'in saying' to base *sanh-*, *sah-* (see cognates s.v. *saṃjā-*) or 3 sing. *\*sahyatai* 'he said'; note also Ossetic use of *zāygā* 'saying' after quotations. In the Kandahar and Puli Daruntah inscriptions *shyty* may just possibly be this *\*sahyatai*. Note also Kroraina *saca*. Tumšūq *šte* may have retained the *-tai* of *\*sahyatai*; *si* also occurs.
- sai** 'cut off, destroyed', III 101:40 *vīnau ttūnai jiyaka sai yai* 'without you life is over'. Possibly to base *sā-:si-* 'to cut, destroy', see s.v. *sāta-*, Av. *frasāna-* 'destruction'. Form like *stai*.
- secha** 'plant name', see *sacha*.
- saij-** 'to make noise', see *bīsaij-*.
- semjsiji** 'month name', see *simjimsija-*, v 259, 4b2 *semjsimji*.
- saitā** 'it seems', see *sad-:sasta-*.
- \*senānu\***, v 262 DR 02a3 to read *cu rro ja nase nātu imi*

*tätä ne pašidi* 'whatever shares I may have received, those they do not let go (send?)'. See s.v. *nās-*.

**sera** 'ounce', see *satīra-*.

**sairkha-** 'clot (?)', Sid. 12v5 *sairkhaḡ jsa haṃṣa pañysau u saṃgā* 'urine with clot and stone', BS *śarkarā-aśmari-*, Tib. *gč'in bsdus-pa dan rdehu*. Here *sairkha-* is Tib. *bsdus-pa* 'collected', BS *śarkarā-* 'grit, pebble, gravel'. From base *sar-* 'to join', Av. *sar-* 'union', Pašto *sara* 'with', Greek κερᾶ-. IE Pok. 582 *kerə-* 'mix', Greek κεράνυμι, κίρνημι, ἄκρῶτος 'unmixed, pure'. For *-kha-* see also *ārkhā-*.

**saiś-**, *seś-*, see *saiś-*.

**sau** 'advantage, profit', II 116:38 *nai ṣāika sau khu ttā hiśū kyai vi* 'this is not profit for him when I come to you in grief'; II 115:28 *ttā tta ṣṭāvai sau mirai vau vāsa bema* 'may so there be profit, kindness, good, desires, fortune'. From *sau-:sū-* 'to swell; profit', see cognates s.v. *sūra-* 'strong'; Av. *sau-*, *sunā-*, Zor.P. *sūt*, N.Pers. *sūd* 'advantage'.

**saujsaṃā** 'needle', see *suṃjsaṃu*.

**sauñ-** 'rise', II 102:34 *aurmaysdauma sauñāma* 'sun-rise', see *san-* 'to rise'.

**sautta** 'vinegar', see *sutta-*.

**sauthaja**, adjective, 'plant name' I 143, 52r3 *sauthaja gaysi hiyā bāva* 'root of the reed *sauthaja*'; possibly to read \**sauthara* or \**sauthar(a)ja*.

**sauthara** 'plant name', Sid. 11r5 *sauthara spyakā* 'flower of the plant', BS *dhātaki*, Tib. *dhataki*; Sid. 143v1 *sauthara spyakā* Tib. *dhataki*; III 84:37 *sauthara spyakā*; V 320:101 *sautharā spyakakā*, BS *dhātaki* is 'grislea tomentosa'.

**saunūškā** 'a medicament', III 91:203-4 *saunūškā, haṃṣā hvī ṣvidāna thāsakañā daṃdā jṣāññā* 'the medicament to be so boiled with human milk in a cup', possibly suffix *-ūška-* as in *ranūška-* 'scrapings'; and then 'powdered stuff', to base *saun-* beside *saṃam* 'powder' and *sauy-* 'to rub'; beside BS *cūrṇa-*, *cūrṇita-*.

**saunai** 'a medicament', III 88:155 *saunai phāṃra* 'the phora-part of this medicament'. See *phora*. Possibly 'powder', see *saunūška-*.

**sondā**, see *sam-* 'to agree'.

**saumīrai**, read *sau mirai* 'profit, kindness', II 115:28, see separately.

**sauy-** 'to rub, grind', Sid. 150v5 *ṣvaka paḍimāññā u sauyāññā u pisalyāññā* 'pills must be made and must be ground and must be smeared on', Tib. *ri-lus bskus-na*; Sid. 148v3 \**ṣvaka* (written *ṣkaka*) *paḍimāññā u sauyāññā u tcimñāñña pisalyāññā* 'pills are to be made and to be ground up and to be smeared on the eye', Tib. *ri-lur byas-pas bskus-ma*; Sid. 148v5 *ṣvaki paḍimāññā u sauyāññā u pisalyāññā*, Tib. *ri-lur byas-pa bskus-na*; Sid. 109r5 *hvī ṣvidāna sauyāñña* 'to be rubbed with human milk', Tib. *bud-med-kyi nu-žo-las bdar-te*; Sid. 126v4 *biysmi jsa sauyāññā u ysunāññā kaṣṡ haysgvā pašāññā* 'it is to be rubbed with urine and is to be strained, the decoction (BS *kaṣāya-*) is to be put in the nostrils'; Tib. *gč'in-gyi nan-du bdar-te bcags-pahi khu-ba snar blugs-śin*; Sid. 149r4 *ṣvaki paḍimāññā u soyāñña u tcimñā niśāññā*, Tib. *ri-lus mig bskus-na*; III 85:72 *u bimḍā śiya namva sauyāñña* 'and thereon white salt is to be rubbed'. Once *sauy-*, Sid. 137v2 *īraṃḍā āstaṃna*

*sauyāññā u lihā paḍimā(ññā)* 'the castor oil (tree) and the rest must be rubbed and an electuary must be made' (BS *leha-*), Tib. *kuraṃḍa rmams bdar-bahi lde-gus bskus-na* (*bdar* 'rub'). From base *saud-:sud-* 'to rub', with increment *-d-* to *sau-* 'to rub', Av. *suduś* 'corn-mill', Pašto *sūlēḍəl* 'be ground, grated', Wazīri Pašto *silawəl* 'wear away', Orm. *sayēk* 'abrade, polish'. Base *seu-d-*, with increment to *sau-* in Sogd. Bud. *ps'w-* 'touch', Zor.P. *sūtan*, N.Pers. *sūdan*, *sāvidan*; possibly also Zor.P. *sw-* 'to touch'; Waxī *św-:sōwd*; *śay-:sāwd*: *sūw-:sōwdəm*, *sovḍum*, Yidya *sā-:sovd-*, Orošori *sēw-*; Šuyñi *śāw-*, *sāwd*, Rōšāni *sēw-:sēwd*, Yazg. *saw-:sed* 'smear, rub, grind'. See *tsue* 'ground'.

**solāte** 'creeping thing' Z 20:33 *birgga pahīya śvāñā rruwāsa biśśā solāte byūṭṡ banālsuwo tranda* 'wolves, dogs, jackals (foxes) fled, all, creepers, owls entered holes in trees'; in Z 2:45 the *śśaysde* 'snakes' enter into the holes. From *solātā-* to base *sol-* 'creep'. Possibly Tokhara A *salat*, plural *saltās* (glossed in Tokhara B *ṣlyamāñana* 'land animals') to *sāl-* to spring, IE *sal-*, Lat. *salio* 'leap'. Saka *sol-* is from *sāu-* with *-l-* increment (see *haṃjsūl-* 'to kindle'), or from *sal-ū-* (like Pašto *ṣāwla* 'resin' <*jatū-*). Note for 'to creep', Armen. *solam* 'to creep', *solnak* 'reptile'; adjective 'creeping'; here Armen. *s-* is IE *k-* as the *s-* in *solāte*; but the Armen. *sol* 'creeping' could also be a loan-word from North Iranian.

**skadaka** 'secretly', K 23:73, K 29:203 for *skauda-*, *skoda-*, parallel to Divyāvādāna 458:2 *anālakṣitaṃ* 'unnoticed'.

**skam-** 'to make', see Sid. 122v1 *vaskimāṃḍe* s.v. *ṣkam-*.

**skamphaa-** 'lac (colouring)', Z 21:13 *skamphaina bātčūśśātāñdā pharu* 'they decorated greatly with lac'; Sid. 109r5 *skaphai*, BS *alaktaka-*, Tib. *le-brgan*. Sid. 149r2 *lākṣṡ*, B Tib. *rgya-skyags* 'lac' is the BS *lākṣā* 'lac'; III 41:31 *lākṣā-gūna ṣpyakyai* 'lac-coloured flowers'. Possibly from \**skarfa-ka-* to *kar-*, *kal-* 'of red colour'; see also *skārā māṃgā* (BS *mudga-*) 'pulse'. To N.Pers. *čardah*, *čartah*, Armen. lw *čartouk* 'red (of a horse)'. IE Pok. 583 *ker-*, *kers-* 'of dark colour'. Note also Av. *karṣiptar-* 'having black wings' for the 'raven', Waxī *kirṣepč*. For *skarf-* see also Yidya *skavrio*, Munjāni *skārvia*, *skarbiya* 'a burning piece of coal' (\**skarbatā-*), and below *skara-* 'coals'.

**skara-** 'coals', Sid. 136v2 *skarā*, BS *angāra-*, Tib. *me-mdog*; V 41v4 *skara-varāthā(ññā)* 'selling of coals', like III 50:42 *mauta-varāthāññā* 'selling of liquors' (*parāth-* 'to sell'). From base *skar-* 'be red', Av. *skairya-*, Vid. 8:95 *ātrəm skairyaṭ hača* 'fire from charcoals', Sogd. Chr. *sq'r*, 'try *sq'r* 'spark', Av. *garamō.skarana-* 'fire utensil', Oss. *āskārnäg* 'spark' (\**skaranaka-*) (E. Benveniste, JA 1955, 300); Pašto *skōr* 'coal', *skāra* 'pieces of charcoal', dialect *skar* 'charcoal', N.Pers. *sikār*, Kurd. *askil* 'embers', Waxī *škōrč*, *skorč* 'burning coal', with *-b-*, Pašto *skarwaṭa* 'burning coal, ember', Yidya *skavrio*, Munjāni *skārvia*, *skarbiya* (\**skarbatā-*). Possibly with Dardic Ṣiṇā *kāru* 'burning piece of coal'. See s.v. *skamphaa-*, for base *kar-* 'of red colour'. If Oss. I. *curyn*, *cyrd* 'to roast' is from \**čar-ū-* it might be connected here, but it could equally well come from *čau-:ču-* with *-r-*, see s.v. *haṃjsūl-*, *tcūlye*.

**skarba-** 'rough', K 23:65 *cadrra asada* (BS *asiddha-*) *vīra*

*skarba a(dā)ya* 'fierce, bad, hostile, rough, irreligious', =K 31·21-2 *caṇḍi asadi vīrai skarba [vīrai] adāyai*, =K 15·113-4 *adāyai*, parallel to Divyāvadāna 435·17 *caṇḍo rabhasaḥ karkaṣo dharmena*; K 37·126 *caṇḍrā vari mūnai pye skarba mātā* 'there my father is fierce, the mother harsh', =K 29·186 *caṇḍa vara mvanai pye tti jsā māva*, =K 21·12-3 *caṇḍa vara mūne pya skaraba māva*; JS 33r2 *rakṣaysyo maryo khoysamḍai skarbe* 'with *rākṣasa*-demons, *makara*-monsters'. To Sogd. Chr. *sgrb*, Waxī *skurf* 'rough', from base \**skarp-*. IE Pok. 943 *skerb-* 'sharp', O.Engl. *scearp* 'sharp', *screpan* 'scrape', O.Slav. *skorbī* 'trouble', Lit. *skurbė* 'grief', *skuṛbti*, *skurbstū* 'be poor, in need; be grieved'. For *-rb-* note also *tcārba-* 'fat', *sarb-* 'to rise'.

**skarhvāra** 'month name, first month of the second winter season of two months each', Sid. 3r5-vi *cu skarhvāra mās̄tā u rrāhaja ṣi ysūmi ṇastyi bisā rova ṣte* 'what is the month *skarhvāra* and *rrāhaja*, that is the season of the end of winter'; Sid. 3v3 (gen. sing.) *skarhveri*; II 38·17·6, and v 6·1·1 *skarāhverā*; II 23·22·1 *skarihvārā māsti*; II 35·7·1 *skarhveri māsti*.

**-skasāte** 'rises', v 125, 6b3 *ṣā kvī abādā nīroskasāte kasindā* 'this (danger) is when for him untimely water rises, the . . . fall'. This alludes to the second danger (BS *udaka-*) of the formal list 'fire, water, king, thief, heirs'. Hence *nīra* 'water' with *uskas-* 'rise', beside *kas-* 'fall'.

**skārā** 'bean', Sid. 16r3 *skārā māṅgā* 'bean, pulse' dyadic, BS *māṣa-*, Tib. *mon sran grehu*; with *māṅga-* < Prakrit *mugga-* < BS *mudga-*, Hindi *mūg*, *mūṅg*. From base (s)*kar-* 'to be of dark colour', see s.v. *skara-* 'coals', *skamphai*. The *māṣa*-seeds have black and grey spots.

**skue** 'touched', v 26, 51r2 *ni skue yindā hīrā* 'he cannot touch a thing', see *skuta-*, *skau-*.

**skuta-** 'touched', N 76·18 *skuta vāta*, BS *sprṣta-* 'touched', see *skau-*.

**skai** 'hook', III 81·174 gloss to Turkish *tteḡ:kā* to Teleut *teyāk* 'fish-hook' (not *tügek* 'wood to fasten loads'). From base \**skak-*, *kak-* 'hook', IE Pok. 537 *kek-*, *keg-* 'hook'. O.Engl. *hōc* > 'hook', OHG *hāko*, *hāggo*. With *č-*, N.Pers. *čang* 'claw', see *tcamgala-* 'elbow'.

**skau-** 'to touch', participle *skuta-* with negative *askusta-*, *askūstaa-*; present, Z 22·144 *skaute* 'he touches', Z 13·23 *skote*, K 21·5 *bīna ṣkū* 'touches (plays) the lute'; III 106·32-3 *bīnauma ṣkūda* 'they play on the musical instruments'; conjunctive, Z 22·148 *skauyāte*; optative, Z 13·56 *skvaiya*; III 75·214 *cvai skauya sattām bīnda* 'who should touch it upon the beings'; III 35·39 *khu ranija bīna ṣkū* 'when he plays on the jewelled (*ratānīnaa-*, BS *ratna-*) lute'; III 47·57 *khu ranija bīna ṣkūvī*; imperative (2 sing.), K 17·169 *na ma vā skauya* 'do not touch me', =K 25·108; =K 33·57-8 *ni ma vā skauyi*; participle future, v 234, 6a1 *ne skauyāna* 'it is not to be touched'. Preterite, Z 8·37 *skuta-* 'touched', N 76·18 *skuta vāta*, BS *sprṣta-*, Z 24·194 *skute* 'he touched', Z 2·50 *skutātā* 'she touched'; v 26, 51r2 *skue yindā* 'he can touch', variant to Z 8·37 *skutu yindā*; I 137, 46r2 *skva ide* 'are in contact with', BS *saṃyukta-*; infinitive Z 21·26 *skomata nauna ttarandari kṣīma skute* 'it would please to touch the soft skin of the body'. Noun *skvāmātā-*, III 33·17 *skvāme* parallel to BS *sparśa-*; K 56, 22r1 *skvāma*;

K 56, 21r3 *skvauma*; III 22, 11a3 *buśānana ysvāñāni skvaumatāni dharmānā*; III 23, 17a4-b1 *ni buśānau jsa ni skvaumayau na dharmyau jsa haṃphve* 'not joined with smells, not with touchings, not with *dharm*-elements', III 24, 20a4 *ni buśāñam ni ysvāñā na skaumatā na dharmām vīra* 'not upon scents, not tastes, not touch, not *dharm*-elements', BS *na śabda-gandha-rasa-spraṣṭa-vya-dharma-pratiṣṭhitam*, III 25, 26b3 *na buśāñam ni ysvāñam ni sk(vau)mavām na dharmām vīra*; see also *skomatā-*. From base *skau-:sku-* 'touch; cover', IE Pok. 951 *skew-* 'to cover', Greek σκῦτος, κῦτος 'skin', O.Engl. *hȳd* 'hide', Lat. *cutis*, Greek κεύθω 'to hide', O.Engl. *hȳdan*, O.Ind. *skunoti*, *skauti* 'to cover'. See also with *ṣ-*, *ṣkāma-*, *ṣkāmaka-* 'covering', *ṣkaumaka* (II 60·17).

\***skau-:sku-** 'to flay, burst', Z 20·46 *buṣkuta burṣta* 'burst' (dyadic), with cognates.

**skomatā-** 'touch', SuvO. 24r2 *buśāñā u ysvāñuvu skauvau u dharmā u aysmū haṃjare* 'he has knowledge in perfume and tastes in touchings, and in *dharmā*'s and in mind's sphere', BS (*prajānate*) *gandham rasam ca sparsam tatha dharmā-gocaram* (printed with *ṣk-*); v 28, 32v4 *ne skaumate ne aysmū śśāmaṃma* (lost context) 'not touchings, not mind, from the mouth' (*śśāman-*, BS *mukha*). See *skau-:sku-* 'cover, touch'. The difference *sk-:ṣk-* is between older and later Khotan Saka. Hence here belongs II 102·27 *nīhāra dūma ṣkāmyai* 'with covering of fog (and) smoke', BS *nīhāra-*.

**-skotta-**, see *anāskotta-*, *haskautta-*.

**skoda** 'secret, unnoticed', K 29·202-3 *sk(au)daka jsā ttu pajūṣta pharaña dīṣte* 'unnoticed he threw the ring into the water-jar', parallel to Divyāvadāna 458·2 *tena ekasyāḥ kinnariyā ghaṭe nālaksitam prakṣiptā*; K 30·213 *kaidara jsā hā skauda ṣiya paṣira* 'the kinnari women secretly brought by night'; K 38·145 *ṣā vai hā skauda naraimi* 'she goes out secretly'; K 23·73 *sk(au)daka śā śā mara ṣtāna pahaiya* 'secretly each one fled hence' (loc. = ablat.); K 36·102 *sūjye pyatsa skauda tta hvādi* 'before one another they spoke secretly'; Z 2·30 *kye tta hvate skodi ye hā jsāte* 'someone said, let someone go secretly'. From \**skafta-* (as *ttauda-* 'heated' < \**tafta-*, *hauda* 'seven' \**haftā*), to Av. *skapta-*, glossed by Zor.P. *skaft*, N.Pers. *siguft* 'wonderful', DkM 673·20 *aβdih ut škaftih* 'wonderful things'; Zor.P. *škaftak-tak* 'of wonderful speed', for Av. *dərəzi.takaθra-*; M.Parth.T. 'škyft 'powerful'; Zor.P. *škaft*, also *škift* and *škufi*; *čand škufar* as 'remarkable as possible'. Oss. D. *āsk'āfun*, *sk'āfun*, I. *sk'āfyn*, *sk'āft* 'carry away, rob' (like the base *stāi-* 'to steal'. IE Pok. 1010 (s)*tāi-*, O.Ind. *stāyāt* 'secretly' *stāyū-*, *tāyū-* 'thief', Av. *tāyu-*). From base *skap-*, IE Pok. 930 (s)*kep-* Greek σκῆπτω 'to conceal, protect', Lit. *kepūrė* 'hat, hood', Russ. *čepec* 'hood'.

**skyātā** 'time' as 'passing', Z 2·127 *skyātā*; v 143v3 *skyāte ātā* 'time came'; Z 14·21 *skyātu*; K 4, 141v1 *skyāti*; SuvO. 36r3 *ttye scātā ttye bādā*, BS *tasmin kāle tasmin samaye*; v 354·19, 4b5 *ttu scātā ttu bādū*; v 139, 1a3 *ttye skyetā ttū bādū*; v 330, 20r3-4 *ttu scātā ttu bādū*, BS G 37, 17a5 *tena khalu punaḥ kālena tena samayena*; v 330, 20v3 *ttu scātu*, BS G 37, 17b4 *tena kālena*; v 142, 13r4 *scāte*; III 20, 4b2 *scetā*; II 13b2 *sceyye*; *scye*, I 252·160, 1v4 *ttye scye*, BS *atha khalu*; K 76·199 *sce*, =K 75·1 *stye*;

III 20, 3b3 *śe styē śe styetā* 'on one occasion', BS *ekasmin samayena*; II 113·92 *hami stem* (translation AM, n.s., II, 1964, 4; 16) 'at the same time' (with *u ham bādā*); II 114·122 *stemna* 'for the time'; adjective, III 130·26 *styaji kāla paride ārause* 'the temporal time they deign to please'. From base *sak-* 'to pass', O.Pers. *θakati-*, Av. *saxti-*, Sogd. Bud. *sytyh*, whence Uigur Turk. *sgta* (translated *ärtmištā* 'gone'). Note also Oss. D. *ästämāj astmā* 'from time to time'; I. *stämā, stämmā* 'for a time'. With *ava-*, M.Parth.T. *'wsxt* 'descended'. The base *sak-* was replaced by *pars-*, participle *parrāta-* (base *raik-*) K 53·10·6 *pharāka bāda parya* 'much time passed'. See *saja* 'period of time' (K 52·8·3), and *sāta-* 'passing of time'.

**sta** 'you are', 2 plural to *ah-* 'to be'.

**stada** 'compact', Sid. 140v3 *valaḡ gunā pajsā mestā hame stada nvaštā ni jīye* 'the symptoms of goitre, it becomes very large, compact, it does not easily disappear', BS *mahā-skhira-* (the disease BS *gala-gaṅḡa-*), Tib. *dbah-bahi mchan-ma ni śin-tu che-zin sla-ba* ('easy', ed. Pekin *sra-ba* 'hard, compact') *yino*. Here the Khotan Saka has translated *sra-ba* 'hard' by *stada*, then translated *sla-ba* with an added negative. The *vala-* (BS *gala-*) may be adaptation to *val-* 'to turn'. Hence *stada* < \**stanta-*, to IE Pok. 1010-1 *stāi-* 'to become thick, compact', O.Ind. *styāyate* 'becomes hard', *styāna-*, Av. Āfrinakān *vazyāiš stāiš ca staoyābīš* 'with loads of *aēsma*-fuel and with greater heaps', Greek στῆρα, στῆρατος 'fat', στῆρα 'small stone', Got. *stains*, O.Engl. *stān* 'stone', Lit. *stingstu, stingti* 'coagulate'. See also *stīruwa-*.

**star-** 'strew, spread', II 41·9 *biśā starāña u parawā ānāñā paḍauysa aśa parawā va pathāñā* 'all must be spread and the messengers must be brought forward and first the horse must be harnessed'; JS 34v2 *satva viśyāna starda beśe karvinā pajsāṁde kamtha* 'evil beings spread, in all surroundings they encompassed the city'; JS 31r3 *pīlīrrva-ṁ stardāṁde rrum nīyāde hāṣṭa* 'they set about in them pipes, there they poured oil'; III 93·252 *u tye peṇḍai bidā starāñā* 'and it must be strewn upon this paste'. From base *star-* 'spread, extend, dispose', see above K 112·364 *āstarāda* 'they may spread, abound', *āṣṭare, prastharmāda-*, *biṣṭara-*, to Av. *star-*, *stārata-*, *stairīš* 'strew, bed', *upastārana-* 'covering, carpet', Sogd. Bud. *wšt'rn* 'extended', *prštrn* 'carpet', *prštr-* 'to extend', Chr. *fstry* 'table-cloth', M.Parth.T. *wyštyr-*, *wštyr-* 'to be spread', Armen. lw *staran* 'bed' (for Greek στρωμνή), *pastar* 'covering, carpet', Zor.P. *start, vistartan, vistarēt* 'spread', N.Pers. *gustar* 'bed, pillow', *gustardan* 'spread', *gustariš* 'carpet', *bistar* 'bed', Pašto *brastan* 'coverlet' (\**upastaranī-*), Wanetsī *brēštān*, Balōči *pastark* 'saddle', Oss. D. *listān*, I. *lystān* 'bed'; D. *äst'alun* 'destroy' *äst'alun*, I. *st'alyn* 'perish'. IE Pok. 1029-30 *ster-*, O.Ind. *star-*, *stṛtā-*, *stīrñā-*, *prastarā-* 'strew; plain'. Kroraina *astarana-*, *vastarana-*, Greek στορε-, στόρυννυι, στόρυννυι, στροτός, Lat. *sternō, strātus*, Celtic O.Ír. *sernim*, O.Slav. *pro-stīro, pro-stṛēti, strojī*; Got. *straujan*, O.Engl. *strēowian*; O.Norse *strā*, O.Engl. *strēaw* 'straw'. See also *baštarr-*, *paštarda-*.

**starra-** 'envelope, container (?)', II 60·14 *tcaurwā starrwā* 'in four envelopes'; II 68, 143a7 *cvaṁ pā hwaḍāmda*

*starrā niśāñā ye ī pātcī niśātai* 'what you agreed with me would have had to be placed in a covering; afterwards you placed it'. From \**starana-* or \**starna-* to base *star-* 'to spread, strew'.

**stav-** 'to praise', SuvO. 27v3 *bīssī lovapāla stavātāndā buljātāndā, ysushtāndā* 'all the world regents (BS *loka-pāla-*) praised, honoured, approved', BS *sarva-loka-pāla-pūjitaḥ stavito varnitaḥ praśamsitaḥ*; Bcd 44v4 *aysū ttā hvāñū stava namasūṁ nāṁda* 'I will speak praises of them, will reverence them with bowing', BS *tān sugatān stavamī ahu sarvān*; 3 sing. optative, SuvP. 74r1 *stavīyū-ṁ* 'I would praise them', BS *stoṣyati*; v 123, 19r3 *balysā lokesvara-rāyā tṭyau ggāhyau stavīye* 'the Buddha praised Lokesvara-rāja with these verses'; v 66·15 *ttū śtām sūñjsūṁ, stau|||* 'him I will name to praise'; I 252·160, 111 *stavīyāndā* 'they praised' (*stavita-*), BS *abhītuṣṭuwuḥ*. Noun, Z 22·268 *stava-* 'praise'; Frag. 151·15 (BSOAS 36, 1973, 226) *āḷsanyau stavīyau* 'with songs, with praises'. See *paštute* 'he promised'. From base *stau-*: *stu-* (identical with O.Indian), Av. *stav-*, *staomi*, *stūta-*, Sogd. Bud. (with preverbs) *'pstw-* 'renounce', *'pst'w-* 'make to renounce', *wystw-* 'promise', Chr. *wystw'ty sty* 'has been sworn' (JA 1955, 323), Bud. *wyst'w* 'promise, oath', Chr. *wys't'w* 'gospel', Man. *wys't'w* 'oath'; M.Parth.T. *'st'w-* 'praise', *'st'w'd,* *'byst'w-* 'renounce', *pdystw'dn* 'promise', *pdyst* 'a promise', Pahlavī Psalter *pdyst*; M.Pers.T. *'st'y-*, *'yst'y-*, *'stwd,* *'st'yd;* *pdyst'w* 'promise', *'stw'nyy* 'confession'; Zor.P. *stāyitan, āstavān, patist* 'promise'; N.Pers. *sitūdan, sitāy-*, Oss. D. *staiūn, stud,* I. *stauyn, styd,* Šuynī *sitowix* 'praise' (lw from West Iranian), *xud-sitōw* 'self-praise', Pašto *stāyəl*. IE Pok. 1035 O.Ind. *stāuti, stāvate, stutā-, stoma-, stotra,* Greek στεῦται 'boast', Hittite *ištuwa-*.

**stā-** 'stand; be', present *ṣṭa-* (< *hišta-*), participle *stāta-*, middle *ṣṭāna-*; 2 sing. III 108·3 *brīi satta khu tha ṣṭa* 'beloved being as you are'; 2 sing. imperative III 63·138 *cu saṁḡinai ṣṭa tha vaña pṛrahjaṁ hve ṣṭa* 'you who are a member of the community (BS *saṁgha*), be now a lay man' (BS *pṛthag-jana-*); 3 sing. III 73·179 *ttuda ṣṭa* 'it is hot' (for *ṣṭi, ṣṭe* older *ṣṭāte*); 3 sing. *ṣṭāte*, v 100r6 *ṣṭāte* marked to be read *ṣṭi*; SuvO. 24r4-5 *trāmu ṣṭāte kho kādāgānīnei yaṁdrā o ttusei avū* 'it is just like a machine (BS *yantra-*) for ill acts or empty village', BS *sthita karma-yantram iwa sūnya-grāmah*; Sid. 15r5 *cu haysgvā ṣṭā* 'what is in the nostrils'; 3 sing. *ṣṭe, ṣṭai*, Sid. 13r1 *ysāysā mara astā* 'herb (grass) is here', =v 322·131 *ysāysā ṣṭe* 'it is grass', Sid. 16r1 *hvava ṣṭe* 'it is stated'; 1 sing. *ṣṭe*, III 74·197 *a na [a] nahauṣa pūre ṣṭe* 'I am not Nahuṣa's son'; K 55, 17bis 14 *aysa parehamdai ṣṭe* 'I am restrained'; K 55, 17 bis v1 *aysa samāvanai ṣṭe* 'I have attained' (BS *samāpanna-*), K 57, 26r3 *aysā dāvinā ttaramdarā ṣṭe* 'I am *dharmā-kāya-* (body of the *dharmā*-doctrine)'; *ṣṭi*, K 68, 204-5 *aysu pātcī paḍā ṣṭām karmā nisaije ṣṭi drayvā bādāvā* 'I later first have got rid of acts in the three times'; 3 plural, II 103·55 *ṣṭīdi*; middle, Sid. 6r1-2 *tti krre hīya amga ṣṭāre* 'these are the subdivisions of the treatment', Tib. *gso-bahi yan-lag yin-te*; v 78, 149r5 *uysnaura dīroḡ gavo ṣṭāre* 'beings are in the bad stages' (BS *gati*), Tib. *sems-čan log-par ltun-ba-la gnas-pa*. Present conjunctive, K 4, 141v2 *satā ysāre salī sad-darmā*

*ṣtātā* 'the good *dharma*-doctrine will last 100,000 years', Tib. *dam-pahi ḥos lo hbum-du gnas-par gyur-to*; SuvO. 68v7 *tta ṣtāta ātāso* 'so stands in the sky (BS *ākāsa-*)', BS *sthita antarikṣe*; Sid. 121r5 *khu sā (=sam) kammā krra haṃbusaṃ ṣtātq krra-v-ī tta tta yenāñā* 'as is the suitable treatment for a wound, so treatment must be made', Tib. *rma-la ḥo-ga ji-ltar bya-ba bzin-du byaho*; Sid. 132v1 *ttyāṃ āstamaṃka kāmīnā haṃbusaṃ ṣtāte tcerai* 'of those and the rest what is suitable must be done', Tib. *hdī rnam-s-la gaṃ hos btan-ba bya-ste*; Sid. 101r2-3 *dvyā āna sau kām va sau haṃbusaṃ ṣtāte* 'from two what one is suitable'; Tib. *gñis-las gaṃ hos-pa zig dan*; 3 plural, *ṣtāṃde*, SuvP. 62r1-2 *ca ja satva ṣtāṃde avāyā* 'what beings are in perdition' (BS *apāya-*), BS *ye sattva tiṣṭhanti apāya-bhūmau*; K 61, 41v4 *cī ra jsām maṃ drayvā avāyāvā pajvā gavuā satva ṣtāṃde* 'also what beings are here in the three *apāya*-states in the five stages' (BS *gati*); II 100·239 3 sing. *ṣtāvai=ṣtāte*; optative, 3 sing. III 106·27 *eysāja cū byūca ṣṭīya* 'the maiden who might be in the chamber'; 3 plural, v 106, 29r3 *suhī haurāmato vātā biḥīyu aurīṣṭa ṣṭīru* 'may you be extremely devoted to giving happiness', BS *sukha-adhyāśaya-pratipannāḥ . . . hita-upasaṃhāra-abhiyuktāḥ*; II 113·100-1 *cu ami ṣṭīrau imi drāma baysgā hvamḍā ṣṭīrau* 'you who may remain, you may be so many men', translation AM, n.s., II, 1964, 5. Participles, present middle *ṣtāna-* 'being', Z 2·82 *dīvatā badr ātāsi ṣtāna hvatātā* 'the deity (BS *devatā*) being in the sky (BS *ākāsa-*) spoke to Bhadra'; oblique, Z 22·294 *mamā vāte nā ṣtānye* 'being before me for them'; Z 22·144 *ṣtāniye*; concessive, v 245, 8a1 *ttye ja (=jāta) ṣtāna jsīna* 'though his life has ceased', BS *gata-āyur api*; *ṣtāta-*, SuvO. 68v7 *tta ṣtāta ātāso* 'so being in the sky' (BS *ākāsa-*), BS *sthita antarikṣe*; Z 2·111 *paḍā ṣtātā* 'formerly extant'. Participle *stāta-* with preverbs *vi-*, *va-*, *pa-*, but *stāta-* 'tired' has present *stās-*; *ṣtuta-* Z 2·93 *cu vara ṣtuta āysanu bāgyo* 'who were standing beside the seat'; Z 22·237 *dātā vāte ṣtuta sta* 'you stood with the *dharma*-law'. Adjectives, *stāa-* 'standing', III 48·5 *stai ṣtāna ṇastā palamḡā <tsū>macā kīrā yimacā* 'standing, seated, cross-legged (BS *paryanka-*), walking, doing work'; =K 112·371 *stai ṣtāna ṇasta palaga tsūma kīrai yanaca* 'standing, seated'; JS 35v3 *hasta bede satī stai nauha kamala* 'you mounted on the elephant (BS *hastin-*) standing on the top of the head' (partitive adjective head at the top, type Latin *media urbs*, Engl. *mid-*); plural, 'erect', Sid. 152v5 *urq bedq besā haṃguṣṭe stā viṣṭīmda* '(the medicaments) make the clasps (?) on the belly to stand erect', BS *vr̥ṣyā*, Tib. *ro ḥa-bar yan hgyuro*; *ṣṭuka-*, Sid. 121v1 *paḍaṃ khāysāñā ṣṭukā āphīde* 'the winds, being in the stomach, disturbed', BS *kopa-āvartana-*, Tib. *rlun lon-ka-na gnas-pa hkhruṣṭe*; II 106·125 *sāśq dāra ṣṭuka hamai* 'the teaching (BS *sāsana-*) will be long extant'; III 98·26 *biśānā auṣkā sattānvā ṣṭukā* 'of all beings (\**sattānā*) being always permanent'; Manj. 159 *tṭāra vī ṣṭuka* 'being in darkness'; Sid. 5v4 *haṃdrri vya ṣṭukā* 'being within', Tib. *gyur-pahi bar-ma-la byas-te*; Manj. 74 *skadīñā vyahera ṣṭuka* 'being in the abode (BS *vihāra-*) of the *skandha*-groups' (BS *skandha-*); *ṣṭuma-*, K 59, 33r2 *pātca ṣṭūma nīṣṭā* 'then it is not lasting'. See *viṣṭāta-*, *vaṣṭ-*, *paṣṭ-*. The base is

specialized in *stās-:stāta-* 'to be fatigued'. For participle *-āta-* see also *huṣṣāta-* 'grown'. Causative *staya->sta-*, adjective *stā*, *stāka-* 'necessary'; with preverb *viṣṭa-* 'place', *viṣṭāta-*. Noun with *fra-*, v 114, 63r4 *haṣṭemate jsa* 'with insistence', BS *adhīṣṭhāna-*. From base *stā-* present \**hiṣṭati*, to Av. *stā-*, *hiṣṭa-*, *staya-*, *stāta-* (*anu-*, *ava-*, *ā-*, *upa-*, *us-*, *paiti-*, *para-*, *pairi-*, *nī-*, *ham-*), Sogd. Bud. 'wst-' 'to place', *prṣṭ'y-* 'to train', *prṣṭ't*, 'wst'y-' 'establish, teach', *nyṣṭ't* 'established', *prṣṭ't-* 'trained', Orm. *ašt-* 'rise', Parācī *ušt-* 'rise', *uštā*, Orm. *ustuk* 'to awake', *wustyek* (\**us-stā-*), M.Parth.T. 'št-' 'be', 'yšt'd', 'wyšt-', 'wyšt'd'; causative 'wyyšt'n'd' 'placed'; M.Pers.T. 'yst-' 'stand', Judaeo-Persian 'yystyd'n; *pryst-* 'to honour', N.Pers. *parastīdan*, Bal. *ōṣtag*; Oss. D. *istum*, *istad*, I. *stym*, *stad* 'stand, stay, remain', D. *urdug-istāg*, I. *ūrdydž-ystāg* 'standing upright; servant'; for 'teacher' Zor.P. *ōstāt*, N.Pers. *ustād*, Georgian lw *ost'at'-i*; Zor.P. *ēstātan*, N.Pers. *istādan*, *istād*. IE Pok. 1004-10 *stā-:stā-*, *stu-*, *stī-* 'stand', O.Ind. *tiṣṭhati*, *sthitā-*, Greek ἵστημι, σιστός, Av., O.Pers. *staya-*, *stāya-* 'place', Lat. *sistō* 'place', *stō*, *stāre*, OHG, O.Saxon *stān* (with *-t-* O.Engl. *stondan*, O.Saxon *standan*); Lit. *stóju*, *stóti*, O.Slav. *stati* 'stand', *stojati* 'place'. Tokhara B *ste* 'is', plur. *stare* 'they are' (as in Saka).

**stā** 'erect', Sid. 152v5 *stā viṣṭīmda*, 'they make erect', Tib. *ro ḥa-bar yan hgyuro*, see *stai* s.v. *stā-*.

**stā** 'servant', as the person 'standing' from \**stāka-*, II 1·4 *a stā* 'I the servant' translating Chinese *haiya*, that is, *hi*, from older *γiei* (K 126·1) 'servant'; note also Oss. D. *urdug-istāg* 'standing upright, servant'. See also *stai* 'standing', s.v. *stā-* 'to stand'.

**stā** 'fatigued', see *stās-*, *stāta-*, *stāva-*.

**stāga** 'descending', JS 15r2 *gara ttājā stāga biḥisadā-juna* 'mountain-stream descending in a wide course'. See *stāṃga-*, *pā-stuṃga-*.

**stāṃgā** 'persistent (?)', III 90·183 *stāṃgā āsī haṃdāve* 'it burns up persistent itch'. From *stā-* 'stand, remain'.

**stāta-** 'tired, fatigued', *stāva-*, *stā*, to present *stās-*, Sid. 131v2 *stā āstamaṃka* 'tired and the rest', Tib. *nal-ba-la sogs-pa* (*nal* 'he weary'); III 60·18 *stā khajautta* dyadic 'tired' (BS *khidya->khij-*, *khaj-*); Z 2·89 *śśāru tsutai, ma stātā āye vā usahya* (BS *utsah-*) *ysūttaru bāḍu* 'you have well come; may you not have been weary; come in shortest time'; III 103·19 *pastai vā-m stāva nai* 'he ordered, are you weary or not?'; III 58·16 *tṭi ṣāvā stāvī dukhyau śvq vī ṣṭāna* 'the hearers (BS *śrāvaka-*) were fatigued with sorrows, while they were in the (city) centre', Manj. 357 *tva nāttaira yāna baitsāga stāvā vaska prracai(na)* 'the two (= *dva*) inferior vehicles are easement for the weary ones' (*vaska prracaina* dyadic); Manj. 404 *buttai dva nāttairai yāna baitsāga stāvā kaiṇa*, =Z 9·25 *tṭāri dva yāna biysāṃgya kye mara stāsindā samtseru* 'those two vehicles are escapement for those who are weary in the migration'. See present *stās-*, and *stāma-*; to Oss. D. *stajum*, *stad*, I. *stajyn*, *stad* 'to make weary'.

**stāna** 'reward (for good news)', III 70·127 *paḍā a rruṃdā vī tsūm, sarvaṃdai nāsūm stāna* 'first I will go to the king, hastening I shall get a reward (for bringing good news)'. From base *stan-* 'to receive' to M.Parth.T. 'st'n-' 'to

take', *std*, M.Pers.T. 'st'n-, 'std, passive 'st'nyh-; Zor.P. *statan*, *stānēt* 'take', Aramaic YNSBWN, N.Pers. *sitan*-, *sitadan*, *siṭadan*, *satāndan*, *satānidan* 'take', *bāj-sitān* 'receiving tolls'; Sogd. Bud. 'st'nyk 'messenger' VJ 1384 *rtv nōkr zy'rt 'st'nyk w'č k'w tnt'r'kk yrw s'r rty Zkn swd'sn prm'nh βr* 'then a messenger was sent to mount Dandrak and he carried the command to Suḍāšn'. For the reward note Oss. D. *xuärzän-gorögkag*, *xuärzän-korögkag*, I. *xärzäg-kurögkag* (see the tale in Pam. 2:17-42) 'gift for good news'.

**stāna** 'with weariness', II 101:247 *stāna vaštā hamāvai* 'he may be resting for weariness', from \*stāti- 'being weary', to *stās*:-*stāta*-; see *ysāna* 'from birth'.

**stānaḍa**-, *stānaḍaa*- 'appointed', thence 'teacher', II 4:62 *stānaḍa ppraumūha* 'appointed men, priors' (BS *pramukha*-); II 21, 15a5 *ḍraya stānaḍa* 'three appointees', II 21, 15a4 *stāna(ḍ)au*; IV 18:7 *kṣvā auwā stānaḍa himāri* 'they are the appointees in the Six Towns'; IV 21:1 *cira kṣvā auwā stānaḍā vara* 'to the appointees in the Six Towns of the region Cira'; II 91:92 *ḍrayi mista haḍa u nitta stānaḍā aṣṭamna sūmḍasā hwaṃḍā* 'eleven men the three great envoys and Court appointees and the rest'. From *stāna*- 'place, post, appointment' with *-aḍa*- (<*ḍṛta*-, as *pajsamaḍa*-) 'appointed person' which from the context is a teacher; note the parallel IV 7r3 *ttravilāi āšyri ppramuhi* II 4:62 *stānaḍa ppraumūha ttravilā* 'knower of three scriptures (BS *tripiṭa*-) prior (BS *pramukha*-) with (BS *ācārya*-) teacher' (concerned with *ācāra*- 'conduct'). To be compared with \**avastāta*- 'appointed' preserved in Georgian lw *ost'at-i*, Arab.-Pers. *ustād* (the special title of the polymath Al-Bairūnī was *al-ustād*), N.Pers. *ustād*, whence in the sense of 'master of a skill' it occurs in Turkish *usta*. Not from Tib. *ston* and *bla* proposed IV 119.

**-stāmḍi**, II 89:58-60 *u khvaṃ ttrūkā bayarkāvāṃ hīya hīna dyā viri aśa wōstāmḍi u nesta u ṣacū-pāvq ri hā bimda ni ḍirvāmḍā* 'and when the troop of Türk Bayarqu saw them, there they stopped horses, settled and the men of Ṣaṣṣou did not dare to act against them'. Assuming that *ūvī* is written here for *vī*- instead of for the usual word *uwī* 'wits', possibly even for *u* and *vī*- where *aśa u*- would mean 'their horses' written in place of \**aśau* or \**aśām*; with proclitic replacing enclitic.

**stāma** 'exertion, weariness', Z 22:316 *ci mamāno stāmo ne keṇdi* 'who do not think of my exertion'; Z 2:15 *karya u stāma* 'effort and exertion'; JS 15v2 *śiryē stāma jsa viṣṣāna* 'with good exertion, with vigour' (BS *vīrya*-); JS 6r1 *hanāsai stāma jsa māstā duṣpye* 'lost through fatigue, intoxicated, weak'; Z 22:127 *ūrañi stāma* 'strain in the belly (=defecation)'; K 42:109 *paṃḍāya stāma* 'weariness on the road'. From base *stā*-, see *stās*:-*stāta*- 'be fatigued', Pašto *stam* 'exertion' (if not from *stamb*-, N.Pers. *sitambah* 'violence').

**stāraa**- 'star', V 314:3a2 *urmayṣdāne graha nakṣatra, stārā* 'suns, planets (BS *graha*- 'raptor'), lunar mansions (BS *nakṣatra*-), stars'; III 29, 41a4-b1 *khu jā oña stārā dyāri* 'as the stars are seen in the sky', =Manj. 261 *khu ja āśa* (BS *ākāśa*-) *stārā dyāra*; V 80, 8r3 *purre, urmayṣdāne, stārā* 'moons, suns, stars' (translation E. Lamotte, 104); Z 7:15 *kho stārā ttāmārā kho ḥyāyā ppruha ciro hūni*

*kho bāteva pyaure khuysmūlā ūca* '(the cliché of the *saṃskāras*) as stars, timira-disease (of the eyes), as magic (=BS *māyā*), frost, lamp, dream, as lightning, clouds, bubbles in water'; BS *tārakā timiram ḍipo māyā-ava-śyāya-budbudaṃ, svapnaṃ ca vidyud abhraṃ ca*; Z 23:22 *kho ju ṣa ṣṣava stāryau haṃsa* 'as the night with stars'; Z 23:148 *samu kho purra stāryau haṃsa* 'just as the moon with stars'. From *star*-, Av. *star*- 'star', plural Yašt 12:25 *staras ča māś ča hvarə ča* 'stars and moon and sun'; gen. plur. Yasna 44:3 *strēm*, Yašt 13:57 *stram mānhō hūrō* 'of stars, of moon, of sun'; Zor.P. *star*, *stār*, N.Pers. *sitārah*, Balōči *istār*, *astār*, Kurd. *istirk*, Oss. D. *st'alu*, I. *st'aly* Sogd. Bud. 'st'rk, M.Pers.T. 'st'rg, Pašto *stōrai* (\**stāraka*-), *starga* 'planet, star', Iškāsmī *struk*, Sanglēči *ustaruk*, Waxī *sitār*, Orm. *starrak*, Parāči *estēč*, Yidya *stārē*, Šuyni *šētēz*, *šitērdz*, Yazg. *štarag*. IE Pok. 1027-8 *ster*-, O.Ind. inst. plur. *stṛbhūh*, plur. *tāras*, sing. *tārā*, Armen. *astl*, Greek ἄστηρ, Lat. *stēlla*, Celtic Breton *sterenn*, Welsh *seren*, Got. *stairnō*, O.Engl. *steorra*. For the base *star*-, see s.v. *tralo*. See *styerrījai* 'starry'.

**stārya** 'starling', III 35:31 *tcāṣa karavi stārya* 'jay, cuckoo, starling' in a long list of bird names, =III 47:47 *cāṣa karavi stāryi*. IE Pok. 1036 *storo-s*, *storno-s* 'starling and similar birds', Lat. *sturnus*, O.Engl. *stearn*, OHG *stara*, *star*, NHG *star*, O.Norse *stari*, O.Engl. *stær*, *stærling*.

**stāva**-, *stāta*- 'fatigued', see *stās*-.

**stāštā**, see s.v. *stās*-.

**stās**- 'be tired, stay', participle *stāta*-, *stāva*-, *stā*; Z 10:26 *drai asaṃkhīya ni stāsti* 'for three immeasurable periods he is not wearied'; Z 9:25 *kye mara stāsiṃḍā saṃtsera* 'who here are weary in migration'; JS 27v2 *ssa puna stāstā ce bestāmḍe aga* 'the hundred arrows stayed which pierced your limbs (-e=te)'; K 68:198 *cu tsume vīri ni stāsti* 'who does not tire in the course'; III 59:21 *ni va byehūṃḍā ūtci stāsiṃḍā saṃ* 'they do not find water, they just stay (are weary)'. From *stā*- with inchoative *-s*- (as *grā-s*- in M.Parth.T. *wygr*'s- 'awake'). See above *stāta*-, and *stāma*-.

**stāsamjśa**- 'obstructive', K 151:40 *stāsamjśā ṣkāṃjā* 'of obstructive skandha-groups'. See *stās*- 'to stay', and note BS *vadhakās ca skandhāḥ* 'destructive skandhas'.

**stīyā** 'of women', III 39:73 *ūysirāvāsi kaṃthi pasvq st(r)īyā uḍiśāyā* 'the city Ūysirāvāsa was burnt up because of women'. Possibly *asura-vāsa*- (?). See *stīyā*-.

**stīrū** 'rigid, hard', JS 9r4 *bīysānai stīrū rakṣaysa miysirkā* 'a terrific, hard, huge *rākṣasa*-demon'; V 155:185, 1a5 *u hariysā dru-mujse-t-ī stīrūvi vistāte* 'and in terror his pores (of hair) became stiff'. From *stīr*- with suffix *-uva*-, to base *star*- 'be rigid', IE Pok. 1022 *ster*- 'stiff', Greek στερεός 'stiff, firm', στερητός 'hard', OHG *stara*, O.Engl. *stære* 'stiff', through \**starya*->*stīr*-. Possible also is a derivation from base *stai*:-*stī*- (if older *-ī*- was retained as *-ī*-, as in *stīryā*- 'woman'). See *stāq* 'compact' and *āstīye*.

**stārñe** 'feminine', V 93v5 *stārñe dāte* 'female appearance'; V 162, 2a6 *ne stārñu byehātā ysam(thu)* 'he does not reach female birth'; V 162, 2a4 *stārñe īrye* 'feminine wives'; Z 19:76 *stārñe īrye*; Z 22:153 *stārñyau ggaṃsyau jsa aggaṃjśa* 'without fault from female faults'; V 246, 13b2 *stāñā ttaradarā ni byehi*, =K 98:204 *stāna* (so)

- ysatha na byehe* 'he does not get a feminine birth' (not *ttaina*), BS *tasya stri-bhāvo na kadācid api bhaviṣyati*; III 74·200 *stemñe* (-em- = -ai-) *gūnā cairā hamya* 'female marks became visible' (*cira* < *čīθra*). From \**strinya-* or \**strimi-* adjective to *strīyā-* 'woman'.
- stūḍai** 'largeness, size', III 108·192 *dadā stūḍai bvgīsdai baiysūnā prrabaibgi* (BS *pratibimba-*, *ka-*) *caira hamyai* 'of such largeness, length, the Buddha image became manifest'. Abstract \**sturatātā* to *stura-* 'large'.
- stuna** 'pillar', v 338, 36v6 *kho paḍīya stuna* 'like a burnt pillar', BS G 37, 33b4 *yathā dagdha-sthūṇam*, Tib. *ka-gdun čhig*; III (ed. 2) 139r4 *sūta dīra stuna* 'burnt bad pillar', BS G 37, 34a4 *dagdha-sthūṇam*; III 74·207-8 *stūnā ḥṣā hīye kasvā* 'pillars in the inner chambers of the *halsa*-tower'; Z 22·197 and 198 *stuno*; Z 22·159 *stunai* (< *stuno yi*); Z 3·39 *stune nā ysarrigye* (= Z 4·40) 'their (the houses') pillars golden'. From \**stūnā-*, Av. *stunā-*, *stūnā-*, M.Pers.T. '*stwn*, Zor.P. *stūn*, *apē-stūn*, N.Pers. *sutūn*, Pašto *stm* 'post', Orm. *styōm* 'pillar'. IE Pok. 1008, O.Ind. *sthūnā-*, Greek *στοῖα*, *στοῖά*, *στοῖά* 'pillared hall' (\**στοῖός*), Lit. *stoviu*, *stovėti* 'to stand', O.Engl. *stōwian* 'hold back'.
- stura-** 'thick, large', Sid. 5v1 *ṣi sturā hirāne u dīde* 'this thick condition and languor', BS *sthaulya-ālasya-*, Tib. *śa che-ba dan*, *sñom-pa dan* (*sñom* 'lassitude'); Z 22·154 *nī jseṇa nī stura biḥiyu* 'she (the emperor's wife) not excessively small, not big'; Z 22·168 *hurā stura pūḥeitā myāni* 'a thick belt is tied at the waist'; compound, I 195, 116r1 *rakta-pitta stūra-gatsauñā garśa bisā āchā jidā* 'it removes, of blood and gall, thick swelling, diseases of the throat', BS *rakta-pīṭṭesu sūlam kaṇṭha-vikāraś ca ye* (where *sūla* = *śūla* 'swelling'). From *stura-* (or \**stūra-*), Av. *stura-* (second component), *pairištūra-*, *stavah-*, *staoyah-*, *stāvišta-*, *stūi-*, *stvi-* 'thick', Oss. D. *stur* (*ä-*, *i-*, *u-*), I. *styr* 'great', Balōči *istūr* 'thick', Pašto *star*, Kurd. *stūr* 'thick, swollen'. IE Pok. 1009 *steu-*, O.Ind. *sthāvira-*, *sthūrā-*, *sthūlā-*, *sthāvīyas-*, *sthāvīṣṭha-*, O.Swed. *stūr*, 'great', OHG *stiuri* 'strong'.
- stūra-** 'large cattle, horse', Sid. 151r4 *tcure-vā stura hīya damdā* 'teeth of four-footed beasts', BS *catuspada-*, Tib. *skan* (= *rkan*) *bzi-pa phyugs* (*phyugs* 'cattle'); v 22a3 *kapāyasa-barai stūrā* 'cotton-bearing beast'; II 127·34 *draysi-barā stūra* 'load-carrying beasts'; II 84·12 *aśā hervī ḥamḍa stūri ništā* 'there is not horse, nor any other beast'; II 34·5·7 *u khu jsām stūrām hvaiyā nī pajidā* 'and when they do not ask for possession of the beasts'; IV 60a3-b1 *aśpara-barā hauparidirāse hvaḍā stūrā pārrve 1 jarma himye* 'to the lucerne-carrying thirty-seven men a beast was delivered, one, excellent'; Manj. 94-5 *khu ja cāyanarmya* (BS *nīrmita-*) *katha cāyaḍa hvaṇḍa stura* 'like the magic-created city, the enchanted men (and) beasts'; III 149 (ed. 2), x2-3 *kūṣḍvī bisai ye 4 stūrā u dva stūrā ṣau sūresa hīyai* 'there were four beasts of the palace-resident and two beasts of the *ṣau*-official *Sūresa*' (SDTV 96). From \**staura-*, Av. *staora-* (horse, camel, ass, bovine), Sogd. Bud. '*st'wr*, M.Parth.T. '*stwr*, Zor.P. *stōr*, N.Pers. *sutōr* (beside Zor.P. *kavāh* 'small cattle', see TPS 1954, 145-6), Kroraina *stora*, BS *Divyāvadāna* 5·22 *yāvāt paśyati sthorān lardayantaṃ sārthaṃ* 'when he sees the caravan loading its beasts'. IE Pok. 1009-10
- steu-*, Av. *staora-*, Got. *stiur*, OHG *stior*, O.Engl. *stēor*, O.Norse *stiōrr* 'steer'. See also above *ttura* 'mountain goat' (K 100·297).
- st(u)ra-pānā** 'herdsmen', II 33, 3b6 *hwāṣṭāna st(u)ra-pānā ḥamāre* 'they are herdsmen of the chief men', from \**staura-pā(va)n-a-*, Zor.P. *šp'n* \**šupān*, N.Pers. *šubān*, Orm. *čupān*, *šwān*, Parāči *xuvān*, *Šuynī šibōne*, *Yidya xəšuwān*, *Waxī špūn*, Sogd. Chr. *xwšp'n* from \**šfu-pā(va)n-a-* beside Armen. lw *špet* \**šfu-pati-*.
- stula** 'agricultural tool', II 39·5 *stula masarika* 'hoe (and) mattock' (SDTV 119). From \**stuxla-* to base IE Pok. 1032-4 (*s)teu-*, Greek *τύκος* 'hammer, axe'; *steu-g-*, Celtic Mid.Ir. *tūag* 'axe', OHG *stoc* 'stick', O.Engl. *stycce* 'stick', Lat. *tudīt-*, nom. *tudes* 'hammer', Greek *στόπος* 'stick'. See s.v. *masarika* - from base \**mat-s-*.
- stai** 'standing', JS 35v3 *hasta bede satī stai nauha kamala* 'you mounted the elephant, standing on the top of the head'; II 108·75 *pyatsa stai* 'standing in front'; III 48·5 *stai ṣṭāna ṇastā palamgā* 'standing, seated cross-legged (BS *paryanka-*)'. As second component, II 127·26 *ṣi mistā u invaśā u ināta-stai ḥaḍi*... 'that is great and difficult but being a stranger however...'. (translation AM, n.s., II, 1964, 18). From \**staka-* or \**stāka-* see *stā-*, through *staa-*, *stāa-*.
- stem** 'time', II 113·92 *hami stem u ḥam bāḍā* 'at the same time'. See *skyātā*.
- stemna** 'in time', II 114·122, see *skyātā*.
- stemñe**, *staiñā* 'female', see *stārñe*.
- stau** 'to praise', v 66·15 *tū ṣtām sūmjsūm stau* 'I speak of him to praise'; if not an incomplete word, it is infinitive *stau* (\**stavā*) to *stav-* 'to praise'; possibly \**staute*.
- staura** 'firm, strict, severe', SuvP. 62r1 *dukha staura* 'severe woes', BS *dukkha-*; Z 3·145 *marāṇi dya staura dukha* 'severe pains seen at death'; JS 8r4 *staurā avasta* 'firm security'; Manj. 49 *dukkha staura naraukṣa* 'severe cruel pains' (BS *nīrūkṣa-*); III 49·31 *amāṣḍa ḥamāre staura* 'unmerciful, they become severe', Z 5·104 *kho ḥaḍe tterā storā ḥamāste* 'how has he changed to so firm?'; Z 11·10 *kāraṇe* (BS *kāraṇā-*) *store* 'severe tortures'; Z 11·11 *gyastānu stora cavana-dharma* 'of the *deva*-gods the severe law of degrading' (BS *cyavana-*). From \**stabra-*, Av. *staura-*, Zor.P. *stbl*, *stblk* \**staβr*, *staβrak*; 'stiff', N.Pers. *istabraq*, *sitabraq*, Parāči *estōrō* 'thick' (\**stavara-*), Arab.-Pers. *istabraq*, *istabraq*, *sitabraq* 'stiff silk', Armen. lw *astaurak* 'coarse silk stuff', Georgian *st'avra* 'brocade' (*p'arč'a ok'ro nak'sov* 'cloth sewn with gold'), beside \**stafta-*, Zor.P. *staft*; \**stāfta-*, Zor.P. *vāt stāft* 'stiff wind'; Oss. D. *stavd* 'strong, thick', abstract, *stavd* 'thickness, size'; Yazg. *stūvd* 'thick'. IE Pok. 1012-3 *stebh-*, O.Ind. *stabhnāti*, *stabhnōti*, *stambhate*, -*ti* 'support; become stiff', *stabdha-*; Av. *stambana-* 'support', O.Pers. *stabava* 'resist', N.Pers. *sitambah* 'violent', Greek *ἀστεμφής* 'unshakable'; O.Norse *stefja* 'hinder', OHG *staben* 'become stiff', O.Engl. *stæf* 'staff', *stefn*, *stemm* 'time', Lit. *stembti* 'set stalk', *stambūs* 'gross', O.Slav. *stoborū* 'pillar'.
- styaji** 'of the time', III 130·26 *styaji kāla paridi ārause* 'they deign for the temporal time to please'. See *skyātā*.
- styūda-** 'firm, hard', SuvO. 55v3 *styūda śśamḍye dīvata*

'firm deity of earth', BS *ḍṛḍhā pṛthivī-devatā*; SuvP. 73v2 *ysamṭhinyau ahyau jsa styūdā* 'bound with firm nooses of birth', BS *ḍṛḍha-pāśa-baddha-* (of *bhava-* 'becoming'); Sid. 142r2 *styūdā* 'hard', Tib. *mkhṛan*; K 68·190 *styūdi kiḍi attarve baysgā* 'firm exceedingly, unbreakable, thick', =K 71, 10v2-3 *styūda kiḍa attarve baysga*; Z 5·89 *styūdu klaiśnau pūrnu* 'hard arrow of the *kleśa*-afflictions'; gen. plur. Sid. 102v5 *styūdām āysinām bimḍā nāma* 'a sitting on hard seats', BS *kāthina-*, Tib. *stan mkhṛan-po-la hdug-pa dan*; II 86·40 *styūda bvaumaya daraujsa* 'firm, intelligent, bold'; comparative, III 104·41 *saga jsa styudyera hera naišta* 'than stone there is no harder thing'; III 104·41 *styudyaira ma naišta* 'there is not harder here'; abstract, Sid. 138v2 *styudai hame* 'hardness arises', BS *kāthinya-*, Tib. *khṛan-ba dan*, JS 18r4 *styūdā beda* 'in firmness'. From \**staibda-* (-*aiv-* > *yū*), base *staip-*, *staib-* 'to press tight', to Oss. D. *stevdzā*, *stezdā*, I. *stīvdz* 'wooden wedge to fasten yoke', from \**staipač-*; Armen. lw *stēp* 'haste', *stipem*, to IE Pok. 1015 O.Engl. *stif* 'stiff', Lat. *stīpo* 'press', Lit. *stimpū*, *stīpti* 'to stiffen'. For -*yū*- < -*aiva-* see also *dyūva-*, *byūrra-*, *syūta-*. Note also *sth-* for *sty-* in *sthūda-* below.

**stye** 'time', see *skyātā*.

**styerrijai** 'stellar', JS 7r1 *styerrijai ttīśṇa* 'with brightness of stars' (BS *tejas-*), see *stāraa-*.

**straj-** 'to be stiff', participle *strīya-*, Sid. 8v3 *cu nāštā straji* 'what is retained downwards', BS *viṣṭambha-*, Tib. *thur-du ni hbyun-ba-las ni*; Sid. 17r1 *sammā u bīysma strajākā* 'the faeces and urine constipating', BS *baddha-viṇ-mūtra-*, Tib. *phyi-sa dan gčin sri-bar byed-do* (*sri* 'retain'); causative, Sid. 11r5 *strajāñāka u harbīse ba pahaiśṅka* 'constipating and removing all poisons', BS *stambhī sarva-viṣa-apaha-*, Tib. *hkhrū-ba gčod dug thams-čad sel-to*; Sid. 16v3 *u ga strajāñāka u tvāñāka* 'and stopping the faeces and strengthening', BS *vistambhi...* *brṃhṇaṇam*, Tib. *phyi-sa hgag-pa dan, śa skye-bar byed-do*. Participle, K 29·205 *pvaina jsa strīya*, =K 38·140 *pvēstiñā strīyī* 'stiff with fear'. Incohesive *stris-*, Sid. 134r4 *strisāme*, Tib. *rens-pa* ('stiffening'); III 86·92 *cu jara strīstā* 'whose liver stiffens'; I 149, 59r3 *cū paysaṇve strīsidā kamala rāhi*. . . 'whose cheeks become stiff, headache. . .' causative, Sid. 137r4-5 *hihā jsa strīsāñāṅ u ssa juna dvāñā khu śi hame* 'it must be made tight with a binding and must be washed 100 times till it becomes white', BS *lepa-śata-dhautam vā*, Tib. *hkhyeg-du bčug-pa de-lta-bur, lan brgyahi bar-du byas-te*. With preverb *pa-*, K 42·91 *pastrīya* 'revolted', =K 44·207 *pastrīya*; Sid. 131v1 *pastrisāme* Tib. *rens-pa* 'stiffening'; with preverb *ha-*, II 94·30 *hastrīsidā* 'insist'. Adjective, see *strāha*. From base *strang-* 'to make tight stiff'; without *s-* N.Pers. *taranjīdan* 'to compress', Munjāni *trōj-:trāyḍ* 'to fasten'. See also *thrang-* (base *trang-*) and *patharka-*. IE Pok. 1036-7 *streng-*, *strenk-* 'stiff, constricted' (to *ster-*, *ster-g-*), Greek στρωγγός 'pressed', στρόγγυλος 'round', Celtic Mid.Ir. *srengim* 'draw', *sreng* 'string', O.Engl. *streng* 'string', O.Norse *strengja* 'to bind fast'; O.Engl. *strang* 'strong'.

**strīya-** 'stiffened', participle to *straj-*.

**strīyā-** 'women' (*nārā* 'wife', *mījṣe* 'lady'), and 'female' of animal, III 24, 21a2 *dahā ā vā strīya* 'man or woman',

BS *strī vā puruṣo vā*; gen. sing. III 24, 21a4 *tte dahā o vā strīyai*, SuvP. 73r2 *strīyī biśā tti daha himānde* 'may all these women become men', BS *sarvā strīyo nītya narā bhavantu*; K 46·36 *hana pajaca strīya* 'blind begging woman'; K 46·39 *avījśyaca strīya* 'woman who cannot see'; Z 9·8 *kho strīya pūra dai hūña aysamgga* 'as a sterile woman sees sons in a dream', Manj. 188 *khu je strīya aysaga ṣṭ hūña detta pūrū ysā*; gen. plur. v 172, 2r4 *strīyānu*; III 72·164 *strīyām kiṇa* 'for women'; inst. plur. v 35, 2b3 *strīyyau*, Z 19·93 *strīyyo*, Z 22·134 *strīyyau*; acc. sing. v 162·2b6 *strīyo*. For 'female', v 10·2·2·6 *strīyī buysi* 'female goat'. Adjective, *strīyāna-*, III 106·29 *strīyānyau bvaijśyā byauda* 'possessed of female virtues' (*buljśā-*); III 130 a6 *strīyānū*. See *stārña-* 'feminine'. From *strī-* with suffix -*yā-* (or -*kā?*), Av. *strī-*, Sogd. Man. *stryč*, 'stryč' 'female', plur. *stryšt*, oblique plur. *stryštyy*; M.Pers.T. *srygr* 'female'; Waxī *strēi* (\**strayī-*), Orm. *sitredz*, *sitridz*, Sarikoli *stīr*, Yidya *štyo*, Munjāni *štya*, Sanglečī *šac*, Parāčī *ščak*, Pašto *šdzda* (\**stričā-*), Oss. *t'ri* 'womanish man', D. *silā*, I. *syl* 'female', to O.Ind. *strī*; OHG *strīa* 'witch'. IE uncertain, see M. Mayrhofer, Dictionary, s.v.

**strāha-** 'stiff', *striha-*, *streha-*, Sid. 7r3 *krra striha* 'severe treatment', Tib. *dpyad drag-po*; Sid. 8r3 *striha*, BS *tikṣṇa-* ('sharp'), Tib. *śas čhe-ba-la*; Sid. 9v4 *dai strihā* 'great (bodily) heat', Tib. *mehi drod čha-ba*; Z 22·146 *strāhā dumei* 'his tail stiff'; Sid. 134v1 *strehā*, BS *ugra-*, Tib. *drag-po*; Sid. 19v2 *ṣṭ strehā ṣṭe rrejsai* 'this is stiff, sharp', BS *tikṣṇa-*, Tib. *drag-po*. From \**straxθa-* to base *straj-* 'to stiffen'.

**sthīdu** 'steady (?)', III 134, 23a2 *aysmū balysūstu varāṣto kāde sthīdu vāstāte* 'the mind towards bodhi-knowledge remained very steady'. Possibly from \**stiyantuka-* to *stā-* 'stand, stay'.

**sthūda** 'firm, tough', K 19·232 *hvī ysaira sthūda* 'the human heart is tough', =K 27·154 *hūi ysaira sthūda*, with *sth-* for *sty-* of *styūda-* 'hard'.

**sthūva** (with -*ū-*, not -*ā-*), v 109, 31r6 *būmattātā u sthūva* 'power and vigour', BS *sthāmaṇ balaṇ ca*. See also Sid. 6r4 *asthūmājsā*, BS *sad-* 'good'. Base *steu-* IE Pok. 1009 'large, thick', with secondary *sth-* < *st-*.

**sthyām** (second component), III 79·15 *u dī-sthyām ttaurā* 'and from demons' mouth'. See \**arma-*.

**sthyem** 'firm (?)', II 54·24 *śadu* (BS *śraddhā-*) *sthyem gūttarasta* (BS *gotra-*) 'believing, firm, of high family'.

**sthyauštā** 'health', K 51·6·6-7 *āysāji bvāma sthyauštā* 'favour, knowledge, health', see Sid. 7v3 *asthye* 'ill', Tib. *lus nad-pa* ('ill body'). From \**stīta-* (or BS lw *sthīta-*?), see Av. *mā-* 'measure' with *mīta-*, *māta-*; hence \**stīta-* beside *stāta-*.

**snāña** 'bathing (?)', with uncertain -*n-*, v 164, 105a3 *||mā utca snāña śū||*; possibly for *ysnāña-*.

**spa** 'prosperous', see *spai-:spata-*.

**spajūm** 'alum', III 87·110; III 88·133 *spajū*, III 87·119, and Sid. 19r5 *spaju*, BS *sauvarcala-*, Tib. *kha-ru čha* (*čha* 'salt'), to Prakrit *sovacala-*, *sumcala-*. Possibly \**svarcā-* > \**sparcā-* > *spajū*, as dialect to BS *sauvarcala-*; note Kroraina *aśpa* 'horse', *viśpa-* 'all'; for -*ū* note -*aka-* > -*ū*, Kroraina *kremeru-*, BS *kremerūkam* (of a *kambalaṇ* 'blanket') 'red', Tib. *ke-ke-ru*, Prakrit *kakheraa-*, O.Ind.

*karketana-* 'chrysoberyl' (similarly Khowar has *-ū*, *-u* < *-aka-*).

**spata** 'prosperous', see *spai-*: *spata-*, *spa*.

**spattā** 'missive (?)', II 117-130 *ttikyē spattā jsi pīrāñā* 'he is to be written to with this missive', see BSOAS 30, 1967, 101. From a base *spad-* with *-ata-*, *\*spadata-* 'to be sent as a despatch' > *\*spadta* > *spatta-*, as *haṣṣa-* < *\*haṣata-*, *gyasta-* < *\*yazata-*; the base in *spātā-* < *\*spāda-pati-* (*-i*-stem replaced by *-ā*-stem), O.Pers. *spāda-*. O.Ind. *āspada-m* 'refuge' is the 'place to which one goes'.

**spatte** 'quivers', III 130a1, with III 130a2 *spatti*, see *spal-*.

**spar-** 'to trample', in *āspara-* 'road', *haspara-*, *paspuḍāmdā*, *vaspar-* in *vaspuḍai*. Av. *spar-* 'tread', N.Pers. *sipardan* 'tread', Waxī *naspar-* 'tread down', N.Pers. *naspār* 'wine-press'; Šuynī *bispār* 'kick', Waxī *bispar* (*\*upa-spara-*). IE Pok. 992 *sp(h)er-*, O.Ind. *sphurāti*, *ā-pa-sparis*, *spṛṇōti* 'keep off', *spṛṇāti* 'kills', Armen. *sparnal* 'threaten', Greek σπαίρω 'quiver', Lat. *spernō* 'spurn', O.Engl. *spurnan*, Lit. *spiriū*, *spirti* 'kick, press', *ātsparas* 'resistance'.

**s-para-**, *s-pāra-*, see *pus-pare-* 'five beyond', s.v. *paṃjsa-*.

**spal-** 'quiver, twitch', III 130 a3 and b5 *spalāte* 'it may quiver', 3 sing. present, ibid. a1 *spatte*, a2 *spatti*, a3 *spatti*; 3 plur. b4 *spalāri*; optative=durative past K 17-180 *aga spalira* 'limbs were quivering', = K 25-116 *aga spalira*, = K 34-67 *kaurka spaliyi*; present participle, V 153, 174b5 (*tcēi*) *maññā spalām* (*daa-*) 'eyes quivering'; K 24-104 *bvaiyāsta spalacai* 'brilliant, trembling', = K 16-163 *bvaiyāmste spa* (*lace*), = K 33-52 *bveyausta spalace* (of the *kinmarī* women). Compound, II 75-60-1 *spaladā-jsaimāññā* 'with quivering eyes' (see AM, n.s., 2, 1951, 45 with note p. 36). From base *spard-*; Sogd. Bud. *čšmy* 'sp'rdt 'eye quivers'. IE Pok. 992-3 *sp(h)er-* 'quiver, kick, tread' with increment *-d(h)-*. See *spar-* 'to tread'. An Uigur Turkish text on twitchings is in Türkische Turfan-Texte VII, p. 44, no. 34 (*tābrāsār*).

**spava** 'spine', Z 20-49 *spavi nuhā* 'top of spine'; Z 20-43 *kho ju śśamggā spavina hambaste* 'like the temple-bone attached to the spine' (BS *śankha-*); Z 20-53 *āste yandri* (BS *yantra-*) *spavina hamdrīye* 'the bone frame held together by spine'; Manj. 24 *ttima guṣṭa spava āsta hūña kaga cha* 'seed, flesh spine, bone, blood, skin, epidermis', parallel to Śikṣā-samuccaya 212-1 *prṣṭha-vamśam*. From base *spai-*: *spi-* with *\*spita-* > *spava-* 'pointed'. See *-a-* in *phajsa*, *nata-*. See also *spai-*: *spata-* 'to prosper'. To IE Pok. 981 *spei-*: *spi-* 'be pointed', Lat. *spina*, O.Engl. *spilu* 'point'.

**spava** 'perfected (?)', K 155-60-156-61 *drra-bāḍau beysā hī gāmhye rahāsā cvi nā spava mīmste* (*-im-* = *-ai-*) *puñi-bumā hauḡ* '(I approach with reverence) the profound mystery (BS *guhya-rahasya-*) of the Buddhas of the three times who possess their perfected great power of the stage of merits' (BS *punya-bhūmi-*), assuming that *cvi nā* is archaic for *cu nā* > *cvam*. Here *spava-* < *spata-* divergent meaning from *spai-*: *spata-*, like Sogd. Bud. 'sp't'k 'complete', 'spty', 'sptw'.

**spāśa** 'observer', II 38-13-4 *spāśi śau* 'one observer'; compound, IV 6-1 *spāśara* < *\*spāśa-kara-*; abstract, II 38-13-3 *spāśaṇā* 'observer-duty'; II 35, 8a3 *spāśari*; gen. plur. II 35, 6a8 *spāśarām*. A list of the names of the *spāśa*-officials

follows (as in IV 6-1-23) with dates of the periods of duty. From base *spas-* 'look, be observer', *spāś-* < *\*spas-y-*, Kroraina *spāśa*, Tib. *spa-sa* (see KT IV 79-80), to *spāśś-* 'look', Av. *spas-* 'observer', *spasyeiti* 'he sees', with cognates s.v. *spāśś-*.

**spāñā** -?-, V 281-76, 9a2 *|||kūlāña u spāñā|||* (lost context), possibly from a place-name.

**spāṃja** 'room', for BS *kuṭi-*, second component in *bū-spāṃja* 'perfume-chamber', BS *gandha-kuṭi-*, from *\*bauda-spančā-*.

**spātā-** 'military official', *-ā-* stem replacing older *-i-* stem, later *spā*, K 139-970 *paṃcai mistā yakṣānā spāta* 'Pancaka, great commander of *yakṣa*-goblins', Tib. *gnod-sbyin-gyi sde-dpon čhen-po lhas-rčen-gyis* (Tib. *sde-dpon* = BS *senā-pati-*); K 141-1007 *himavat mistā yakṣānā spāta* 'Himavat great commander of *yakṣa*-goblins', Tib. *gnod-sbyin-gyi sde-dpon kha-ba-čan-gyi*. Later *spā* frequently, II 74-39 *puška-kajai spā* 'drummer captain' (as proper name 'Drummer'); II 28, 37b3 (in Tibetan script) *spa sor-žon-la* = ibid. b1 *spāta sudā* (*rrjām*); *spāta* before a name in the genitive case, V 144-111-3 *spāta haryāsakā akṣarā* 'the syllable-mark (BS *akṣara-*) of captain Haryāsaka' ('Black'); ablative sing. V 1-1-6 *ttī cakvakā spātana paphūji* 'then gather so much from the captain'. Compound, II 26-32-8 *spāta-šū* 'captain's son', like II 26-31-6 *spāta-pūri*, see s.v. *šū*. From *spāda-pati-* 'officer of the troop' > *spātā-*, masculine *-ā-* stem from older *-i-*. Elsewhere *hīnā-* 'army', *hīnāysa-* commander of a *hīnā-*, see below. To Av. *spāda-*, *spāda-*, O.Pers. *spāda-* in name of Median *Taxmaspāda-*, Zor.P. *spāh*, *spāhpat*, N.Pers. *sipāh*, *sipāh-bad*, *sipah-bad*, Armen. lw *sparapet*, *asparapet*, *aspahapat*, *spa-salar*, Sogd. Bud. 'sp'ḍ, M.Parth.T. 'sp'd. A base *spad-* 'to send out' (like the *hai-* 'to send out' of *hīnā-* 'troop') can be seen in *spatta-* 'missive', and probably also in O.Ind. *ā-spada-*. Ambiguity of origin is due to treatment initial *śu-* and *sp-*: these are kept distinct in O.Pers. *s-* and *sp-*, and in Khotan Saka with Waxī *ś-* (Waxī *ś-*) and *sp-*. Titles are often taken over into dialectal use. But here are to be considered the inflexion (*-ā-*) and the existence of *spad-*, against the base *śuā-* in *niśśā-*, *paśśā-* above. Armen. lw *sah* 'group' if a genuine word is from *\*sarθra-* as *bah* 'spade' Georgian *bar-i* is from *\*barθra-*, to *sar-* 'to join, unite'.

**spāra** 'plant name', III 86-85 *jsana-spāra*, unidentified.

**spāra-** 'complete (?)', Z 19-14 *aysmū parštā tterā spāru kho ju ye akṣarā* 'leaves the mind so completely, as one (effaces?) a syllable-sign'. Possibly base *spar-*, beside *par-* 'to fill', Av. *spāra-* in *spāra-dāšta-* (epithet of *aśi-* 'fortune'); and O.Pers. proper name *vayas-pāra-* or *vaya-spāra-* are not at present useful to give a meaning. O.Ind. *sphāra-* 'wide, great' is traced to IE Pok. 983 *sp(h)ē-* 'prosper', see below *spai-*, which is also possible for these three Iranian words *spāra-*.

**spāśś-** 'look', Sid. 104r1 *spāśāña-*, Tib. *brtag-pa* ('examine'); Sid. 6v1 *diśai spāśāñā* 'the region must be looked at', BS *deśa-*... *drṣṭvā*, Tib. *yul*... *mthon-na*; Z 5-47 *ttai śśānā spāśśāte* 'so he, lying down, looks at him'; Z 19-10 *spāśśāre* 'they look'; tetradic, III 10, 18v4 *spāśśa ma wysdya ma pūya vā vyava* (*lo*) *va vā* 'regard me, look at me, observe, survey' (BS *vyavalokaya-*); dyadic,

Manj. 33 *spāśa narikṣa* (BS *nirikṣa-*); Manj. 102–3 *spāśe narikṣe*; 2 sing. imperative middle, v 299, 3r2–3 *tta spāśāte tterku ttā wysnaura hiṣṭā* ‘so he looks, so much comes to these beings’; Z 21.12 *spāśsu ne vaysiṇa* ‘look now’; optative, K 150.23–4 *mahā vā spauśīryā mūśd(ī)nai tceṇṇā jsā* ‘look upon me with favouring eye’ (=BS *karuṇā-*). Preterite, participle *spāśta-*, 3 plur. Z 21.17 *spāśtāndā*; III 75.229 *spāśtāmdī jauttaiśā* (with-*ś-*) *nvaiya* ‘they look at him according to the *jyotiśa*-astrology’; 1 plur. II 112.69 *spāśtāmdūm*; infinitive, Z 21.18 *kṣamā speṣṭā* ‘it pleases to look’. From base *spas-*, Av. *spas-*, *spasya-*, *hi-spas-*, *spašta-*, noun *spas-* ‘observer’; shifted to ‘respect, serve’, Sogd. Bud. ‘*sp*’s, ‘*sp*’s’k ‘respect’, Zor.P. *spās* ‘service’, N.Pers. *sipās*, Armen. lw *spasem*, M.Parth. T. ‘*sp*s-’ to serve’, ‘*sp*sg ‘servant’. To IE Pok. 984 *spek-*, O.Ind. *pāśyati*, *spāśtā-*, *paspaś-*, noun *spās-*; Lat. *speciō*, *spectus*, OHG *spehōn* ‘to spy’, O.Saxon *spāhi* ‘intelligent’, O.Norse *spā* ‘foretelling’. Greek has *skep-* σκέπτομαι, σκοπός.

**spātaa-** ‘flower’, III 29v3 *ce balsa śau spātau wysdīsātā* ‘who throws one flower on a *stūpa-* (or *caitya-*) monument’, BS parallel Divyāvadāna 467.24 *buddha-caityeṣu... āropayen muktaka-puṣpa-rāśim*; SuvP. 72v2 plur. *spye*, BS *kusuma-*; v 314, 1a4 *spyai*; Z 2.80 plur. *spāte*; v 298r1 *spāte birā* ‘brings flowers’; gen. plur. v 42, 87v2 *spyētānu palsārā* ‘garlands of flowers’; K 154.39 *spyā jsa* ‘with flowers’; SuvO. 53v7 *spātyau* ‘with flowers’, BS *puṣpa-*; adjective, v 380, 2r2 *māstu spātānau bāru* ‘great rain of flowers’, BS *mahā... puṣpa-varṣam*; SuvO. 68v3 *spātānāna bārāna* ‘with flower rain’, BS *puṣpa-varṣaiḥ*; with *-auysa*, III 46.17 *spyausam bamhyām* ‘of flowering trees’; with *-ūda-*, III 37.23 *spyakūda patanakā* ‘flower pollen’; noun with *-ka-*, Sid. 11r5 *spyakā*; with *-kaka-* v 320.101 *spyakakā*. Compound, II 60.23–4 *ysicā-spīyi drai-gūna kamaiśka śā* ‘one *kamaiśkā*-coverlet with yellow flowers, in three colours’. From base *spaiḥ-:spik-* ‘to issue, burst out (of light or buds)’, M.Pers.T. ‘*spyz-*, ‘*spyxt*, noun *xwr-spyg* ‘sun-shine’, Pahlavi Psalter 131.17 causative *spcñ-*, rendering Syriac *dnh* ‘make to rise, cause to shine’, Zor.P. *škōf spēcñhēnd* ‘the buds burst out’, noun *spyg* \**spēk* gloss to Av. *frasparəya-* ‘bud’, Orm. *ispēk*, *spēg* ‘barley’. See below *haspās-*.

**spai-** *spy-* ‘be rich, abound, be satisfied, prosperous, complete’, Z 19.18 *spaiyā*, Z 20.64 *spaiye*; v 280, 5a2 *ne spaiite*; ibid. b3 *ne spaiye*; III 117.13 *pūña kūśala-mūla hā spyāmde* ‘may good roots of merits flourish’; III 76.254–5 *artha-bhaugā hvāśtāmñā suhā:nām spyārā* ‘possessions (BS *artha-bhoga-*) with the joy (BS *sukha-*) of best things abound for them’ (*suhāna* and 3 plur. pronoun *-ām*); v 64.3 *spaiyi hiysdā vira ahaṣṭa* ‘he flourishes at present continuously’; 3 plur. III 127.22–3 *pūña spaudai* ‘may merits abound’. Preterite, *spata-*, Z 20.66 *śśakrā ne spatā śtā* ‘(the god) Śakra is not sated’; SuvP. 71v4 *spa masu jsārū raṇna* ‘abundant corn and precious stones’ (BS *ratna-*), BS *prabhūta-dhana-dhānya-vicitra-ratnaiḥ*; SuvP. 73r1 *spa mase pājīñā tsāvi* ‘abundant rich treasures’, BS *prabhūta-dhana-dhānya-samṛddhi-koṣaḥ*; I 175, 92r2 *cū būri spa hamya tcahausa tcaura āchā bisā jāri* ‘however they abound, all the 404 diseases vanish’, BS *vyādhi-śatair grastaś caturbhiś catur-*

*uttaraiḥ*. From base *spā-*, *spāy-*, *spi-*, Av. *spā-*, *spāy-*, *spi-* ‘to swell’, *sispimna-*; *frā...sispimna-*, *frā...sispata-*; Šuynī *wispūnd*, Yagn. *uspun*, *uspon* ‘outlet of irrigation field’ (\**vi-spāna-*), Balōči *ispand* ‘embankment of a field’. IE Pok. 983 Hittite *išpai-:išpū-* ‘eat to satiety’; O.Ind. *sphāy-*, *sphāv-:sphī-*, Lit. *spėti* ‘have leisure’, O.Slav. *spėti* ‘be successful’, O.Engl. *spōwan* ‘to prosper’. For Av. *spita-* in the name *spitāma-* ‘with abundant force’ see JRAS 1939, 117.

**speṣṭā** ‘to look’, infinitive to *spāś-*.

**spye**, *spyai* ‘flowers’, see *spātaa-*.

**sphan-** ‘move’, 3 sing. present, Z 4.72 *viñāmi trāmī sphande* ‘the thinking (BS *vijñāna-*) so trembles (is agitated) for him’; Z 4.81 *viñānā trāmī sphande*; Z 19.7 *samu kho rro vīrā vravye sphande ma(rica)* ‘just as the mirage of the plain trembles on the plain’ (BS *marīci-*). From base *spand-*, *sphand-* with *-nd->-n-* (see *ban-*, *bañ-*, *band-*, *basta*), beside BS *spand-* ‘tremble’. See also s.v. *phast-* ‘tremble’.

**sya** ‘goose’, see *siyā-*.

**syatā** ‘sand’, see *siyatā-*.

**syandaa-** adjective ‘of the left side’, v 69, 8r2 *syandai suti vātā prahonu prahoṣṭe* ‘he put a garment on his left shoulder’, BS G 37, 11a4 *eka-aṃsam uttarāsaṅgam kṛtvā*; v 332, 24v6 *syamḍai hālai* ‘left region’, BS G 37, 22a1 *vāmena pārśvena*, Tib. *byan-phyogs-na* ‘north direction’; K 145, 2v1 *syadai dastā* ‘left hand’; K 145, 2v2–3 *syamḍai āṣṭī* ‘left thumb’; fem. *syamca*, III 130 b3 *ci syamca paṣanva spatti* ‘whose left cheek quivers’. From *sai-* ‘be unfavourable’, hence for the left side, to IE *skai-*, Greek σκαίος, Lat. *scaeuus*. See also *sima-*.

**syalahā:** *śa* ‘cautery (?)’, II 85.25–6 (miscellany) *grāma syalahā:śa u ttahā:cauha:* (dialectal words) ‘hot cautery and burning’, possibly *sya-* ‘sharp, pungent’, and *laxša-* to *daxša-* ‘burning’; *ttaha-* possibly from \**daga-* ‘burning’, or \**dagaxa-* and \**čauxa-* from *kau-* ‘to burn’ (see *tcūlye*, *hamjśul-*). See s.v. *dajs-*, Av. *daxša-* ‘burning, branding’, N.Pers. *dāy*. For *sya-* < \**sita-*, see *sā-:si-* ‘to sharpen’. Oss. D. *insun*, *insad* ‘sharpen, grind’, I. *ssyn*, *ssad* (IE Pok. 541–2 *kō-*); see s.v. *si-* in *si-biṣta-* ‘eloquent’. Hence four different words to express a medical term ‘cautery’; the preceding passage is concerned with *arvā-* ‘medicaments’.

**syāma**, see *siyāmatā-* ‘appearing’, s.v. *sad-*.

**syūta** ‘orphan’, Z 22.105 *crāmu tṭye piri pūra syūta ce pāte mūde u māta* ‘as the sons of the father are orphans whose father dies and the mother’. From \**syūva-* < \**saiva-* with *-aiva->-yū-* and added *-v-* as *dyūva-* ‘demon’ < \**daiva-*. To Av. *sā-* (first component) in the Frahang ī oīm 2 f., glossed by Zor.P. *apurnāyāk kē pit nē zīvandak* ‘a boy whose father is not alive’, M.Parth.T. *syvog*, *syvyog* ‘orphan’, Oss. D. *se-*, I. *si-* in *se-dzār*, *sidzār* ‘living alone’, Waxī *sōyām* ‘I am alone, unmarried’, Kurd *sīwī* ‘orphan’. IE *kei-*, Lit. *šeirys* ‘widower’, *šeirė* ‘widow’, O.Slav. *sirū* ‘orphan’, Russ. *siryj*. This word could be the palatalized IE *kai-* to set beside IE Pok. 519 *kai-* ‘alone’, O.Ind. *kēvala-*; Lat. *caelebs* ‘unmarried’, Let. *kails* ‘only; childless’; the Lit. *-ei-* would then be secondary from *-ai-*.

**syai** ‘previously’ Sid. 122r3, Tib. *sna-ma*, to read *ysai*.

**syaucā by** 'name of a perfume', Sid. 10v2 BS *sarjā-*, Tib. *sra-ti* (< \**srajā?*) *pog*, Mahāvvyutpatti 5936, 61 *sarja-rasa-*. O.Ind. *sarja-* 'vatica robusta; shorea robusta, sāl-tree'; Tib. (Das Dictionary) *sra-rāi* 'sāl-tree'. For *-auc-*, see *pyauca*, *vyauca*, *kauce*, with *-auc-* < *-āfč-*, *-aufč-*, *-āvč-*; here possibly to base *sai-:si-* of dark colours, see s.v. *śāva-*.

**svaṃna** 'to-morrow', K 41.58-9 *svaṃna ysai ysai hā tti kimalai biśi rruṃdā pyaṃtsā ttuḍāṃdā* 'next day early they all brought his head to the king's presence', = K 44.176-7 *svaṃ ysai ysai hā tti kimalai biśi rruṃdā pyatsi ttuḍāḍim* (*-im* = *-ai*), parallel in Divyāvadāna 382.12 *samānūteṣu śiraḥsu*; K 46.26-7 *tī svanaḥ ysai ysai āśīrī anirāṃdhā tte naḍāṃ muśḍā brīya navāysye cīvara ū laṣṭa pāttarā ashīye tte naḍā biśa piṇḍvā ttradā* 'then next day early the teacher (BS *ācārya-*) Aniruddha in desire for this man's favour (of a gift) put on his robe (BS *cīvara-*), and took up staff (and) bowl (BS *pātra-*), he entered this man's house for alms (BS *piṇḍapāta-*'); II 88.18 *u svamaṃ kalai hā augavāṃ vīrāṣṭā parauta hauḍem* 'and next day early I gave commands (to go) to the *ūgā*-officials' (*kalai*, dyadic with *svamaṃ* either dialectal to *kara-* of *karavātā* 'in the morning', *-r-* variant with *-l-*, or lw Prakrit *kalla-*, O.Ind. *kalya-*, *kālyā-* 'morning'); III 66.25 *svamaṃ hā hārva haṣṭe* 'the next day he sent the *hārva*-officials' (= BS *śreṣṭhin-*). From \**svatana-* (with *-aṃna-* as in *hvatana-*, *hvaṃna-*, *satana-* 'dung', *saṃna-*) to *sau-:su-* 'to dawn' see cognates s.v. *svī* 'to-morrow'. The suffix is of time *-tana-*, O.Ind. *nūtana-*, *śvāstana-*, *sanātāna-*, *prātas-tāna-*, *purātana-*, Lat. *-tinus*, Greek *-τῶνός*.

**svaṃdūṃ**, *svaṃdū*, *svadū* 'sulphur', Sid. 151V4 *sauvīraṃjamaṃ drre bāga, svadū paṃjasa bāga* 'antimony three parts (BS *bhāga-*), sulphur five parts', BS *gandhaka-anjana-*... *panca-tri-bhāgaih*, Tib. *stan-zil cha gsum dan, mu-zi chu lna-dan* (*mu-zi* 'sulphur'); Sid. 152r5 *svaṃdūṃ, busānai* 'sulphur, perfume (*māṃsī*)', BS *anjanam māṃsī-*, Tib. *stan-zil dan, spaṃ spos dan* (by error *svaṃdūṃ* (= *mu-zi*) in place of *sauvīraṃjamaṃ*); Sid. 151V2 *svaṃdū hīya cunya* 'powder (BS *cūrṇita-*) of sulphur', but BS *gandhaka-dviguṇa-rasāt*, Tib. *mu-zihī khu-ba* (*khu-ba* 'liquid') 'flux of sulphur'. This reference to 'flux' (BS *rasa-*, Tib. *khu-ba*) assures the meaning of the second component. Hence \**svana-* 'bright' for 'yellow' > *svam-*. To Oss. D. *sāūāndon*, I. *sondon* 'sulphur, sulphur-source', with *savana-*, (\**sauma-*) *son*. To base IE Pok. 594 *keu-* (beside *keu-* in *koraka-* 'pigeon' as the 'blue bird') with ambiguous *k-* or *k-* in Greek *κόκκος* 'dark; blue stuff, enamel, plant name cornflower', *κῶκοχαίτης* 'dark-haired', adjective, *κῶκος* Hittite *kuyanna, kunna* 'copper, blue of copper', with *k-* in Lit. *švīnas* 'lead'; with increment *sauk-* 'be bright', Av. *suxra-* 'red' (see above *suraa-* 'clean'), O.Ind. *śukrā-*, *śuklā-* 'white'. The second component *-dūṃ* from *-dauna-* by *u*-umlaut from *dānu-* or through *-dāṃ* direct from *dānu-*, 'liquid'; Ossetic *-donā*, *-don* may be direct to *donā*, *don* 'water' from *dānu-* or from \**daunu-*; to Av. *dānuš* 'stream', glossed by Zor.P. *rōt* 'river'.

**svāmīlau** 'shoulders (?)', III 93.249 *paijvā bañāñā audā svāmīlau vī būre, ysair-banvā vīna jīṃdā* 'it is to be

bound on the breasts up to the shoulders (?), it removes pain in the heart-bonds'. Assuming that this *svāmīlau* is the same as Sid. 128v5 *sāmalā* 'shoulders', Tib. *phrag-pa*, from \**suti-mṛda-* 'top of shoulder'.

**svī** 'to-morrow', II 109.11 *jūhai jsa svī būjve* 'from love next day he revived'; II 99.184 *ṣq imā āsa naiṣṭa svī hamai* 'to-day there is no horse'; to-morrow there will be'; II 88.28 *tā svī dāthīḍai paryāṃ* 'we order to transport it to-morrow'; II 37, 11A3 *thyau hajsemma* (*-em* = *-ai-*) *khu ma svī hīstā* 'collect it at once so that it arrives here to-morrow (or *ma* 'for me')'; Z 2.50 *svī haṃtsa biṣṭyau* 'to-morrow with disciples'; Z 23.43 *mu-ṣvai rro hāḍe kāṭamā svī ākṣuvāmā padinde* 'to-night surely we shall reflect; to-morrow we shall begin work'; III 70.114 *vīñāṃ svī tīmañña thajīṃdā* 'now to-morrow they will pull out your (*-āṃ*) eyes'; v 64.1 *ṣī ī aḍa jsām svī* (uncertain context). Adjective, K 46.24 *svīyāṃjī nasaḥ khāysā* 'to-morrow's ration of food', with *-āṃjya-* suffix of time. See also *svaṃna* 'next day'. From base *sau-:su-* 'to shine, dawn', Av. *sūrām* 'in the morning', *sūrīm* 'breakfast', glossed by Zor.P. *sūr*, N.Pers. *sūr* 'banquet', Parsi-Sanskrit gloss *utsava-pāka-* 'festival baking' (see *sūraka* 'repast'); *savah-* in dual phrase *avi arāzahi savahi* 'to west, to east', *upa karṣvara yaṭ savahi* 'to the *savahi*-region of the world'; Oss. D. *sāu* 'in the morning'; *sāu-darāj* 'in the morning'; DI. *sāu-dar* 'morning twilight'; DI. *sāu-dzavd* 'morning-struck' (= 'too soon arisen'); *sāu-dzāf* 'morning-struck' (= 'drunken'); DI. *sāumā* 'in the morning', D. *sāūmon* adjective 'matutinal', I. *sāūon*; I. *rajsom* 'in the morning'; D. *ison*, I. *isom* 'in the morning; to-morrow'; D. *isonigkon*, I. *somygkon* 'of to-morrow'; compound D. *sāu-āxsed*, I. *sāu-āxsid* 'redness at dawn'; *izār-āxsid* 'red at evening'. Here *svī* < \**svah* retaining *-ī* (< *-ai*, < *az*, < *-as*) in a monosyllable. To O.Ind. *śvās-*, *śvastana-*. IE Pok. 594 *keu-* 'shine', O.Ind. *śōṇa-* 'red', Russ. *sunika* 'raspberry'. See also *sūnāha-* 'plant name'.

**svī** 'lungs', and *svī*, see above *svyā*.

**sve** 'shoulder', see above *suti-*.

**svena**, read *vasvena*, III 3, 9r3-4 *ṣī caṃ(dam)nai śsāma tceva svena ṣā kārṣa biśśūnī paṃsamāna āysāñāña* 'its mouth is to be made with white sandal-wood pure (to read *vasvena*), the circle (BS *kārṣī*) is to be adorned with all kinds of worship', the *vasvena* as in ibid. III 4, 9v1 *vasvena parāhāna* 'with pure *śīla*-ethics'. Hardly *svena* < \**sūtāna* 'burnt'?

**svena** '9-11 a.m.', III 14.8 (<...> *svena mase śaysdā* 'the part of the day called... is the snake's', the two-hour period no. six, 9-11 a.m.

**ha** 'all', *haṃ*, *hamu*, K III.361 and 112.365 *ha vī bāḍa*, 'always', see *hama-*.

**ha-** preverb, older *fra-*, see *hanam-* 'bend forward', *hor-: hūḍa-* 'to offer, give, offer', with a great variety in other source, Tumšūq Saka *ra-* (in *ror-:rorda-* 'proffer, give'), Av. *fra-*, *frā-*, O.Pers. *fra-*, Sogd. Bud. *βr-*, *pr-*, Chorasmian *š-*, *ś-*, M.Parth.T. *fr-*, M.Pers.T. *pr-*, Zor.P. *pl-* \**fra-*, Armen. lw *hra-*, N.Pers. *far-*, Oss. D. *āra-*, DI. *rā-*, *ra-*, *lā-*, Balōči *ša-*, Orm. *šra-*, *ša-*, Yazg. *ša-*, Parāči *rha-*, Yidya *fār-*, Waxīrā-, *re-*, *ra-*, *rī-*, *rū-*, *re-*,

- rā-, ro-,* Śuynī *re-, ri-, ra-,* Sarikoli *rā-,* Harzanī (and other N.W. dialects) *hra-* (as in Armenian loanwords; note also Georgian *lap'arak'* - 'to talk, speak' from \**fraparak-*, Armen. *hraparak*); see Harzanī W. B. Henning, TPS 1954, 173. To O.Ind. *pra-*, IE Pok. 813-5 *pró*, Greek *πρό*, Lat. *pro, prō-*, Celtic O.Ir. *ro-*, Welsh *ry-*, Got. *fra-*, OHG *fir-*, Lit. *pra-, prō-*, O.Slav. *pro-*, Russ. *pro-, pra-*.
- ha-** for older preverb *ham-*, see in following words.
- hakša** 'truth', Manj. 105 *hakša...drūja* 'truth... falsehood' (also Manj. 98; 103; 98-9), K 150:25 *ttye hakša prrabāvanā* 'by force (BS *prabhāva-*) of this truth', K 14:83 *hakša*, K 14:84 *ha:kša*, with *-kš-* from older *-thth-haththā-* 'truth', oblique *hūththe*.
- hakhiysa-** 'number', *hakhūṣa, hakhūṣte*, see *hamkhiys-*.
- hagaj-** 'assemble, collect', II 23:21:3 *thau hamgaja tcachau(ra)///* 'at once collect four...'; Manj. 137 *hagaja bāva* 'he (the pupil) gathers roots'. See *hamggalj-*, *hagāj-* from \**hamgart-*.
- hagatte** 'develops', Manj. 242-3 *hagatte veṣayvā pātca*, = Z 5:84 *viṣṣaya vāte vātcu hamgalitte* 'he then develops in the objects of sense' (BS *viṣaya-*), parallel to BS *pravartaya-*, see Z 4:103. See *hamgalitte, hamggālsta-* from \**hamgart-*.
- hagana** 'absent', III 106:35-6 *aumāca kṣa haḍā hagana* 'the amātya-counsellor was absent six days'. From \**fragata-* 'absence' inst. sing., \**hagatāna* (as *ttagata-* 'wealth', inst. sing. *ttagatāna, ttagatna, ttatana*). For *fragata-*, see Av. *frā-* with *gata-*, Oss. Dī. *rāyād* 'ripe'.
- hagarga-** 'assembly', III 76:240 *hagargvā būsā vaṭākye* 'in the assemblies jests, grimaces'. See *hamggarga-*.
- hagav-** 'long for', Sid. 133v3 (present participle) *garkha bejeṣe u pharākā bejeṣe hagavamdai bejeṣe* 'he speaks heavily, and he speaks much, he speaks with longing', Tib. *smra-ba thogs-pa dan, man-du smra-ba dan, smra-ba-la bskam-pa dan* (*thogs-pa* 'be impeded'; *skam-* = *rkam* 'long for'); noun *hagavāma*, SuvP. 68r3 *ysamthiḥje cu haysgame jsa brriṅvājau hamtharkyau jsa hagavāme jaḍi pracaina, vitkausta diṣyṃ ṣṭāna* 'what is due to trouble from birth, longing due to love's disasters, because of ignorance (BS *jaḍa-*), I confess, due to childhood', BS *janma-samkate...mūrkhā-bāla-kṛta-kleśa-samkate...rāga-samkate* (preceded by *deṣayāmi*); JS 24r4 *niṣṅgudai aysmya hagavāma hīsi* 'you quieted in the mind longing (and) greed for it'; Manj. 335 (triadic) *hagavāma āgrrahā* (BS *āgrāha-*) *hīsa* 'greed'. From \**fra-kav-* or \**fra-gav-*, M.Parth.T. *prg'w-* 'desire' to IE Pok. 353 *gāu-* in Lat. *gaudeō*, Greek *γαῶθω*, possibly Tokhara B *kāw-* 'desire' (if not from *kā-* 'desire').
- hagaṣṭa** 'fall forward, tending to', Manj. 108 *ttyā jsa mūsatha vacaittra bāva hagaṣṭa dīna* 'with these, various (BS *vicitra-*) states of being (BS *bhāva-*) in this birth tending downwards'. From \**fra-kas-*, see above *kas-*.
- hagāḍa-** 'saved', K 145, 2v2 *vasve hamārai, hagāḍai* 'they become pure, delivered'. See *hagār-*.
- hagār-** 'draw forth, save', K 145, 2v4 *avāyāga satta hagārīda* 'they deliver the beings who are members of the *apāya-* state' (BS *apāya-anga-*); future participle, K 146, 3v4 *jāpani habusa niṣṅmate hagārāñā* '(by preaching) suited to *jāpa*-prayer he becomes calm; he must be delivered'.
- Noun, K 145, 3r4 *mūrakyā hagārāme beḍa* 'at the time of deliverance by the *mudrā*-signs'. From \**fra-kār-* 'draw forth', see s.v. *kār-*: *kāḍa-* 'to draw'.
- hagūjsa-** 'meeting', K 148:55 *pīsau kalyāna-maittrau jsa hagūjsa hamāve* 'may there be meeting with teachers, spiritual advisers' (BS *kalyāna-mitra-*); Manj. 114 *khu ttyā hagūjsa ham(ā)va* 'if there occurs meeting with those (three things)'. See *hamgūjs-*.
- hagūṣṭa-** 'digit', Manj. 150-1 *sa khu pūra niṣvāñā ṣa hagūṣṭa jsa hvaṇḍā vaska ā khu artha sp(ā)ṣa carauma ttāra va pājañā ṣiya hagūṣṭāva pūra neṣṭa* 'just as the moon reveals with one digit for men; or as wealth can be seen by a lamp in a dark storeroom at night, (and) there is not a moon having its (16) digits'. To O.Ind. *candra-kalā* 'a digit,  $\frac{1}{16}$  part of the moon's disc'; as *sakala-indu-* 'full moon'. See *hamgūṣṭa-*.
- hage** 'objects of sense (?)', parallel to BS *viṣaya-*, K 153:27 *guṣabrriyīm (-im = -ai) idryā* (BS *indriya-*) *hage varaṣṭā* 'having enjoyed objects of sense, being broken, by the senses'; from *hang-* 'be attached', Av. *hag-, haxta-*, see also *ajs-* 'pursue', Av. *vohuma-zga-* 'clinging to the blood, hunting (dog)'. IE Pok. 887-8 *seg-, seng-* 'adhere', O.Ind. *sājati, saktā-*, Lit. *sėgti* 'adhere', O.Slav. *segnōti* 'to seize'. Hence *hage* from \**hangā-* 'attachment'. See *hamjśa-*.
- hagetta** 'turns', see *hamggaltte*.
- hagaiṣṭa** 'information', II 12:51 *chū bira virāṣṭa hā hagaiṣṭa hūḍai* 'for the Secret Bureau I gave a report', = II 100, 212-3 *chū bira virāṣṭā hā haguṣṭa hūḍai*. Here *chū bira* is Chinese *ṭsung-mi* from *t'ung-miet* (K 1269:1; 617:2) 'Inner Secret', in dyadic use II 93:3 *chū bira virāṣṭā hamdanāṣṭā (hamdana* 'within'). The variants *hagaiṣṭa* and *haguṣṭa* (if not errata) indicate *ham-* or *fra-kista-* (*kaiṣ-* 'to inform') and *ham-* or *fra-gūṣṭa-*.
- haguṣṭa** 'finger', K 145, 2v1; and 2v4, see *hamgūṣṭa-*.
- haguṣṭa** 'information', see s.v. *hagaiṣṭa-*.
- hagyedā** 'draws out', K 153:26 *hagyedā satvā* 'draws out, saves beings'; III 38:44 *hagyedā skaudā brraukalakije vaṭākye* 'displays secret contortions of the brow'; = III 47:65 *hagyedā skaudaka brraukalakija dumaka*. From *ha-gār-* to base *kār-*: *kāḍa-* 'draw', 3 sing. *hagyedā* (with secondary palatalised *-gy-*), see also *hamggār-*, 3 sing. *hamggedā*.
- hagrratha**, see *hamgramtha-* 'juncture'.
- hagrrāmdā** 'they raised', III 108:33:36 *hagrrāmdā dasta uskyāṣṭā* 'they raised, their hands up'. Possibly from *ha-* (or *ham*) with \**grab-*, *grby-* > *gir-* (see above), whence here *grr-*. See also *hamgrih-*: *hamgrautta-* from *-graby-* and *-grāfta-*; and *hagrāh-*.
- hagrāhāka** 'maintaining, upholding', II 6:96 *parau hagrāhāka* 'obeying the command'. See *hamgrautta-*. From *ham-* (or *fra-*) and *grāh-* to base *grab-* 'seize', see also *hamgrautta-* from *ham-grabya-*.
- hagrrautta** 'lifted', K 29:197 *na hagrautta yūdā*, = K 38:134-5 *na ṣṭām hamgrrāmtti yūdā* 'she could not lift (the water-jar)'; 3 plur. *hagrāuttāmdā*, see *ham-grih-*.
- hagve** 'he came to', K 29:191-2 *dade khu hagve ttañā bāṣa raṣṣya byāda (= byāuda-)* 'as soon as he reached the wood he found the sage' (BS *ṛṣi-*), = K 38:131 *saṃ khū ā ttāñya bāṣi bidī* 'just as he came to the wood he found (him)'.

Here *hagve* variant to *ā* 'he came'; K 15·139 *khu ma hagve ttu padamaka lādrrai* 'when here the hunter Padamaka met him'. From *ham-guta-* 'met'.

**hamkhiys-** 'to count', participle *hamkhišta-*; noun, Sid. 4r1 *āchai hīvi hamkhiysā u roām hīvi hamkhiysā* 'the counting of the disease and the numbering of the seasons', Tib. *nad-kyi grans dan, dus-kyi grans rim bzin-du*; loc. sing. III 9, 18r4 *baudhisatvāni hamkhiśa* 'in the company of the bodhisattvas', v 199b6 *tīña hamkhiśgi haude thaunaka* 'in that company he gave him pieces of cloth'; Sid. 7r3 *khu hamkhiysā hwa šte* 'as the number has been stated', Tib. *grans bzin-du*. With suffix *-gyā-*, K 1, 134r2 *hamkhiysgya* 'in the company', K 1, 134v2 *dākṣiṇyānu hamkhiysgya tsimā* 'I come into the number of the worthy ones' (BS *dākṣiṇeya-*), Tib. *bdag sbyin-pahi gnas-so šes-bya-bahi grans-su hgro mod-kyi*; acc. sing. v 163, 4a2 *hamkhiysgyo*; oblique, K 2, 136v3 *ttānu hamkhiysgye iñā* 'in their number', Tib. *nan-du*; SuvO. 36v5 *šā tterā hamkhiysgye jsa gyasta balysa kūla nayuta satā ysāre ārahātā* 'he with so great a number honours (BS *ārādhaya-*) millions 100,000 *deva* Buddhas'; SuvO. 36v6 *tte(rā hamkhiysgye) jsa cakravarttoña rruyānu kūṣḍānu kūlu nayutānu satā yseru byehandei hāmāte* 'he gets possession with so great a number of millions, 100,000 royal palaces of empire', BS *tāvātām cakravarti-rājakula-koṭi-niyuta-śata-sahasrānām lābhī bhaviṣyati*; v III, 33v5 *bādā hamkhiysgya* 'reckoning of time'. Preterite, SuvP. 70r1-2 *hamkhišta hime* 'can be counted', BS *ganetu... śakya jñātum*; v 334, 27v4 *ne hamkhāštā hāmāte* 'cannot be counted', parallel BS G 37, 24b2 *na śakyaṃ... ganayitum*; with negative Z 13·87 *anamkhāšta-*; SuvP. 59v2-3 *anamkhāšta jasta bgysa* 'countless *deva* Buddhas', BS *aprameyān asamkhyeyān buddhān*. From base *kaiz-*, *khaiz-* (= *xaiz-*) palatalized *pachīys-* 'account', beside *kaik-*, Oss. D. *xincun, xinst*, I. *xyncyn, xyγd, xyxton* 'to count' < *\*khinč-*; Zor.P. *nikēž-*, *nikēxtan* 'to account, expound', to Av. *ahaṣṣta-* 'uncounted' (*\*a-ham-xišta-*). See also *chīyā* 'counting'. IE *k(h)eiǵ(h)-*, *k(h)ek*, with increments to IE Pok. 636-7 *k<sup>h</sup>ei-* 'to observe', Greek *τίω* 'to treasure, honour', *τιμή* 'honouring; penalty', Av. *kaēna-* 'penalty', Zor.P., N.Pers. *kēn* 'revenge', Lit. *kaina* 'price', O.Slav. *čena* 'honour, price' *čeniti* 'to treasure'; with *-t-*, O.Slav. *čito, čisti* 'to count', Lit. *skaityti* 'to count'.

**hamkhau(šta-)** 'tossed', v 153, 174a1 *(br)inthyau hamkhau(šta-)* 'tossed by storm-winds'. See *khoys-* 'move'.

**hamgga-** 'total', v 174a1 *tī buri vā mūra hamga phemāšta gūñā haudā* 'these so many *mūrā*-coins in total, he gave sacks (*gūñā*, Kroraina *goni*) for (taking to) Phema'; III 50·47 *baudhāsatta ni tsūñi hāšta hamgā nai mūñāñā tsāštā* 'the bodhisattva must not go there; altogether he must not remain calmly' (*yi* 'by him' with future participle); II 65·2·4-5 *tī mūri h(v)adā hamgi puša hauda* 'these *mūrā*-coins altogether do you at once give for the men'; II 66, 6a2 *||ji mūra hamgā puša*; v 204, 5a1 *||mūri hamgi darmadattā vara u ja||* 'the total *mūrā*-coins, to Dharmadatta and...'; Z 4·43 *aysmū ni pīde gyadina vāpāka* (BS *jaḍa-*, *vipāka-*) *nā hamggā vicitrā* 'their mind is filled with ignorance; their ripening is altogether various'.

From *hamgga-*, *hamga-*, *hamga-* \**hama-ka-*, to *hama-* 'all, whole', see *hama-*; and above *āma-* 'total' without initial *h-*. See also *hamga-* 'sour' from \**ama-ka-*.

**hamga** 'citron', Sid. 18v1, BS *vīja-pūraka-*, Tib. *kha-lun*; III 91·221 *hamga*; III 17·13 *huṣkyā ttrahe, hamga, mijsāka* 'dry radishes, citron, kernels'. From *hamgā-* with *hamga-* 'sour'. Compound, Sid. 124v1 *āmbala-vetta raysā, hamga raysā* 'sorrel juice' (dyadic), BS *amla-vetasa-*, Tib. *star-bu*; Sid. 130v3 *haga hīvi raysā* BS *amla-vetasa-*, Tib. *star-bu*; Sid. 123r4 *hamga āmbala-vettā raysā hamga šte* 'sour *amla-vetasa* juice is sorrel', BS *amla-vetasa-*, Tib. *star-bu*. O.Ind. Bower MS *ambla-vetasa* 'rumex vesicarius, Indian sorrel'; Tib. *star-bu* 'rumex indica'. See *hamga* 'sour'.

**hamga** 'sour', II 85·22 *ñye tcimña hamga sūttā* 'curds, yeast, sour stuff, vinegar'. From base *am-* 'sour, bitter' \**amaka-* > \**amga-* with prothetic *h-*, to IE Pok. 777-8 *om-*, O.Ind. *amlā-*, *amblā-* 'sour; sorrel'; *āmā-* 'raw', Armen. *houm* 'raw; grim', Greek *ὠμός* 'raw; grim'; Alban. *ambëlë, ëmlë* 'sweet', *t-ëmbëlë* 'gall', Lat *amārus* 'bitter', Celtic O.Ir. *om*, Welsh of 'raw', O.Engl. *ampre* 'sorrel', O.Norse *apr* (\**ampraz*) 'sharp'; Lit. *āmalas* 'mistletoe'; Let. *amuols, amuls* 'mistletoe; sorrel'. See BSOAS 20, 1957, 50-2 for Oss. D. *ingin*, I. *indžyn* 'curds'; Tokhara *oñkorño, -ai* 'milk food', BS *pāyasa-*, but *hamga-*, should be separated from *angu-* in the various words there cited. Sogd. Man. *n'mry* 'sweet' is \**an-āmara-ka-* 'not sour', as the reverse, Khotan Saka *āhvarai* 'sour', is 'not sweet', see above. For *-ma-ka-* > *-mga-* see *hamgga*; 'total' < \**hamaka-*; and *m-t-* > *nd danda-*, *handanda-*; *m-θ-* *ysamtha-* 'interest, payment'.

**hamgaja** 'collect', 2 sing. imperative, II 23·21·3 *thau hamgaja tca(haura)* 'at once collect four...'. See *hamggalj-*. Manj. 137 *hagaja*; 2 plur. II 108·183 *hagajjara*.

**hamgari** 'part of the body', III 130a2 *ci hamgari spa(tti)* 'whose...twitches'. Possibly base *ank-*, *ang-* 'bend' (with prothetic *h-*) to \**angara-* 'bending part', like O.Ind. *ankasā-* 'side, loin', *ankurā* 'sprout, swelling', Greek *ἄγκυλος* 'bent', and Av. *aka-* 'hook', *axnah-* 'reins', *axma-* 'bent arm', Oss. Dī. *āynäg* (\**agnaka-*) 'fastening knob, button', D. *ängurä*, I. *ängur* 'hook'. Note the suffix *-ara-* in names of parts of the body, as *maysdara-* 'nipple', *humara-* 'shoulder (?)', *ttarandara-* 'body'; from *vank-* 'to bend', O.Ind. *vankara-* 'curve in river'.

**hamggargga-** 'gathering, assembly', Z 22·215 *sampuṣpāte nāma uryāni kuṣṭa sei hāmāte hamggarggā* 'in the garden by name Sāmpuṣpita- where this gathering (of Maitreya) will be', parallel to BS *paṣṣad*, and *samiti*; III 76·240 *hagargvā būsā vaṭākye* 'in the assemblies jests, sidelong looks'. See *hamggalj-* 'to gather'.

**hamggalj-** 'to gather', participle *hamgrita-* Z 22·297 *śsarīrai gyasta hamggaljīndi* 'the *deva*-gods gather his relics' (BS *śarīra-* 'body'); II 108·183 *pharāka vā kiragara hvāṇḍa hagajjara* 'assemble together many work-men'; Manj. 137 *sa khu daṣṭa cāyara beṣṭa hagaja bāva vecetra* 'just as a clever magician pupil gathers various (BS *vicitra-*) roots'; preterite, Z 2·64 *tvī vaska hamgrita ulatāñe harbiśśā ttārtha* 'for your sake the sectaries (BS *tīrthika-*) have all assembled in the cemetery'; Z 2·10

*haṃgrīya hamālā* 'gathered in the same place'; v 338, 61r5 *māra pāpīma haṃtsa parvārna vara haṃgrīya* 'the evil māra-demons were gathered there with retinue' (BS *parivāra-*), BS G 37, 57b1 *sahasrāni mārāṇaṃ pāpīyasāṃ sa-parivārāḥ sannipatitāḥ* (*pāpīma-* BS *pāpīmant-*); SuvO. 68v4 *cu hā dvāte haṃgrīye hā tsutāndā dātā brīya* 'what *devatā*-deities gathered together came in love of the *dharma*-doctrine', BS *ye āgata devatā dharma-kāmāḥ*; K 46.40 *majṣī haṃgrīye* 'the women gathered'; v 129, 1v2 *||nu vara haṃgrīya vya||* 'had gathered'; participle, K 8, 5r3 *haṃgrīna aysmūna* 'with collected mind'; Z 5.13 *haṃgrīyo wvyau* 'with collected wits' (like BS *samāhita-*). Incohesive, 2 plur. Z 24.465 *cu buro jāmbvīya biśśā mā vālsto haṃgrīsta* 'whoever, men of Jambudvīpa, you are all gathered here to me'; Z 22.320 *ku haṃgrīsindi śśūjātena* 'when they gather with one another'; K 41.54 *āmācā haṃgrīsvara* (2 plur.) 'assemble the *amātya*-ministers'; K 41.55 *āmācā haṃgrīya* 'the *amātya*-ministers gathered'; v 30, 79a1 *bodhisatvānu haṃgrīsa vāta* 'at the assembly of bodhisattvas'; III 70.111 *haṃgrīsvara harbaśā vāṣṭā* 'assemble all here' = III 71.137. From *ham-* with base *karg-* (but *garg-* or with *-k-* is also possible), present *-galj-* < *-arj-* (or *-arč-*), participle- *grīta-* < \**-grīta-*, see *dārīta-*, *dṛīta-*, to *drj-* 'hold', *ggārīta-* 'bought', *uysgrī*, *gīrya-* to *grān-* 'buy'. Possibly *karg-* is supported by Armen. *karg* 'arrangement', Georgian lw *k'arg-i* 'good' (if they are Iranian loan-words). For *-algy-*, see also *haṣpalgy-* 'burst out'.

**haṃgalte** 'turn, develop', Z 4.47 *kho aysmya crrāmū vipākā ttrāmu viñānā haṃgalte* 'as what kind of ripening in the mind, so the conception (BS *vijñāna-*) develops'; III 52.90 *aysmya hagetta kūra kāmā* 'false thinking develops in the mind' (*aysmū* = BS *vijñāna-*); preterite, Z 4.103 *cu mā ṣa parikalpa ppravartitā kho viñāni haṃgālstā* 'what imagination of mine developed, as the conception evolved'; III 75.233 *haṃgaistā naṇḍā makalā* 'the monkey Naṇḍa turned away'; III 75.228 *haṃgastā rāmā ttanī* 'Rāma then turned'; JS 29r1-2 *dai haṃgesta* 'the fire rolled'. From *ham-* with *gart-* 'to turn', see *ggalte*, *ggādāre*.

**haṃgaśśa** 'altogether', SuvP. 65v4 *thyau haṃgaśśa byaide* 'is altogether swiftly got', BS *prāptam kṣipraṃ*; K 138, 92i-2 *ttye haṃgaśśa bistā bujse hāva kāṇā* 'his altogether twenty virtues, advantages must be recognized', Tib. *deyi yon-tan-gyi phan-yon ŋi-śu ṣes-par bya-ste*; Z 13.142 *ttātā ttādārā haṃgaśśa dharmā cu mahāyāṇā hvañāre* 'these such *dharma*-doctrines altogether which are preached in the Mahāyāna'; Z 10.3 *balysūstā haṃgaśśo ttanda* 'so great altogether is the bodhi-knowledge'; Z 13.39 *paṃjsa sate haṃgaśśu dharma vīna mahāyānā nā indī* 'the 500 *dharma*-elements altogether do not exist apart from the Mahāyāna'; K 10a2 *viśpastā haṃgaśśo khu namo śśākyamunā* 'altogether confident (BS *viśvasta-*) as the revered (BS *namas-* as an adjective) Śākyamuni'; III 11, 20r4 *tvī beḍa vañe haṃgaśśa māsṭā mahākāruṇika* 'at this time now you are (*vañā* with *ī* 'you are') altogether the great merciful one' (and *ibid.* 20r5 bis); v 43, 2a3 *haṃgaśśa*; v 352, 83r2 *haṃgaśśo biśī* 'quite all'. From *ham-kas-* 'fall together', from \**ham-kas-ya-* (or if *-gaś-* is from older *-guś-* \**ham-kus-*, see Zor.P. *hangōṣitak* 'like',

M.Pers.T. 'ngwšydg 'manner'). See also *hagaṣṭa-*, for *kas-*.

**haṃgasta-**, see *haṃgalte*.

**haṃ-gām** 'swiftly', III 70.143 *haḍā ja haṃ-gām ā* 'the day came swiftly', to *ggāman-* 'movement', with *hama-* 'all'. But an alternative would be \**haṃgāma-* 'end' from *ham-* and *gam-*.

**haṃggār-** 'draw together, draw out', Z 19.23 *haṃggedā* (lost context); Z 19.29 *tcamāna hā paḍā haṃggārīndī* 'whereby they first attract there'; Z 24.647 *aśśa haṃggārīndī* 'they draw in the horses'; Sid. 150v2 *haṃgārāñā* 'to be drawn out', Tib. *draṇ-bar byaho*; Sid. 144r5 *haṣkarā jsa haṃgārāñā u thaṃjāñā* 'it is to be drawn out and extracted by pincers', BS *āhrtya*. . . *kankā-mukhena* ('heron-mouthed' = 'forceps'), Tib. *skams-pas draṇs-te phyun-la*; III 60.39 *haṃgārūṃ ṣsina mihā vā imi ditṭa* 'I will contract my life; do you now see us'; preterite, III 12, 22r1-2 *ttī baudhisa(t)v(ā) hāṣṭa haṃggādā hame* 'then the bodhisattva can be drawn there' (followed by invocation); v 281.76, 8a2 *haṃgāḍī harāśī* (lost context); II 111.16 *aśā vidāṣṭā haṃgādāmdā* 'they brought there the horses' (translation AM, n.s., 11, 1964, 2). See also *hagāḍa-*, *hagārāme* from \**fra-kar-* 'draw forth'. Possibly v 65.12 *(haṃgā)ḍūm ūvi* 'I developed the wits'. From base *kar-* 'draw', see s.v. *kār-*: *kāda-*.

**haṃgū** 'hears, listens', II 112.54-5 *khu hīya tcimmañā mistā haḍa vijsya u ttī jsām haṃgū* 'how with his own eye the great messenger sees and then also hears'; preterite, III 74.201 *haṃgūṣṭa* 'he listened'. From \**ham-gauṣṭā*, and *ham-gauṣṭa-*, see *guva-* 'ear' and *pyūv-*, *pyūṣṭa*.

**haṃgūj-** 'to meet', Bcd 49r3 *aysī haṃgūjī* 'may I meet', BS *samāgama*. . . *bhaveyyā* (like Bcd 49v1 *haṃgūjī hamāve* 'may there be meeting'); v 54, 2r2 *gyastyau balysyau haṃggūjīmā* 'may I meet with the *deva* Buddhas'; v 302, 4b4 *haṃgūjāte*; II 89.47 *khvam jsa haṃgūjūṃ* 'when I meet them'; preterite, II 89.48 *vaṣṭi vīra-m jsa nī haṃgve* 'throughout I did not meet them'; II 43.33-4 *cinūḍām jsa haṃgvāmdūṃ* 'we met with the Cimūḍa men'; II 111.38 *haṃgvāmdā* 'they met'; 2 sing. Z 2.185 *haṃggvovai hāvāna vaysīa* 'you have now met with an advantage'. Noun, II 84, 19-20 *u khu ttā ttī kamā-cū astam ṣūje haṃgūjāmane* 'when then at last we meet one another in Kan-ṭṣou'. From *ham-* with *kauk-* (or *gau-k-*?), M.Pers.T. *ngwč-* 'bend, bow'; Zor.P. *ākōč-*, Sogd. Bud. ''*kwč-* 'suspend', *ptkwč-* 'hook (fish)', participle ''*kwyt-*, *ptkwyt*, Man. *ptkwyt*; ''*qwyt*; M.Parth.T. ''*gwxt*, ''*gwxt* 'suspended' (a different *kōč-* in Sogd. Bud. (Dhuta 272) *kws* ''*k'wčt* 'he strikes the drum' and *kōč-* 'to dig', see *bekhaute*). IE Pok. 589 *keu-k-*, O.Ind. *kucati*, *kuncate*, *kocayati* 'draw together'; Got. *hauhs*, I.Engl. *hēah* 'high', Lit. *kaikas* 'boil, scar', O.Slav. *kučati* 'to cover'. See also *haṃgvg*.

**haṃgūjsa-** 'meeting', v 245, 9a1 *nai na varā haṃgūjsā hame* 'there will not be any meeting there (with trouble)', = K 96.171 *nai varā haṃgūjsa hami*, BS na. . . *kadācid api upapatisyate*; III 130a6 *||haṃgūjsa hīme* 'meeting takes place'; v 388, 19r4 *haṃggūjsu naryo dukhyau jsa cu ttā vaśvīndā* (BS *upajīva-*) *uysnora* 'what these beings experience, a meeting with pains of *naraka-*'. See s.v. *haṃgūj-* 'to meet'.

**hamṅun-** ‘cover’, participle *hamṅūsta-*, Sid. 141v3-4 *kuham thau jsa ā vā perām jsa hā hagunāñq* ‘it is to be covered with old cloth or with leaves’, Tib. *ras-ma ham lo-mas g-yog-par byaho*; Sid. 144r2 *hā perām jsa hamṅūnāñā* ‘it must be covered with leaves’, Tib. *lo-mas glan-la (glañ ‘mend, patch’)*; Sid. 148r2 *ttye jsa dyaka hamṅūnāñā* ‘with that, the sight must be covered’, Tib. *mig g-yog-par byaho*; Sid. 150v2 *ṣi pyāmaṅ hamṅūstā gaurṣte* ‘this is called: covered by the *pātāma*-covering’, Tib. *mig-nad bris g-yog-pa ṣes-bya-ba gyur-te*; III 98-27 *khu ji carau pviṣtā pace hamṅustā na vā harūñe* ‘as a lamp covered, veiled, covered (triadic) does not shine’, =III 99-31 *khva ja carau pviṣta pacai, hagausta na vā harūñai*. From base *gaud-* ‘to cover’, see *uysgun-*, *pajud-*.

**hamṅguva-**, *hamṅva-* ‘met’, see *hamṅūj-*.

**hamṅuṣṭa-** ‘finger; finger-mark, signature’; v 92, 611v6-7 *hamṅri hamṅuṣṭe jāla* ‘network between fingers’, BS *jāla-hasta-*; v 92, 611v4 *(bu)lysa hamṅuṣṭe* ‘long fingers’, BS *dirgha-anguli-*; Sid. 138r5 *cve hā hamṅuṣṭa jsa nehejīdā u dāra buri va neca hame* ‘which they press down with the finger, and for a long time it is down’, BS *calan syāt piḍanān nimmo*, Tib. *gar mnan-pahi mal-sod dar hdug-pa dan (mnan ‘press’; mal-sod ‘low place’; dar ‘a little’)*; Sid. 129r1 *hamṅuṣṭām* ‘of fingers’, Tib. *sor-mo*; Sid. 156v2 *hagūṣṭi biṅdā* ‘on the finger’, Tib. *mdzub-mo*; ‘finger’ for ‘finger-mark’, as signature (like Chinese *ṭṣi-jin* ‘finger-mark’, K 1215-2; 1067-3), II 28, 36a6 *tī ra prammā* (for *pramām*) *khu hā darauki hamṅuṣṭi viṣṭi* ‘then it is authoritative when Darauka appends his finger-mark’; IV 26-7-16 *hamṅuṣṭe* (10 times). Broken, v 338, 611r-2 *(ham)guṣṭo paṣkāliye* ‘he cracks the finger’, BS *acchaṭā-samghātam kuryād*, Tib. *se-gol gtogs-pa* (‘snap fingers’). From *anguṣṭa-*, note *āṃṣṭi*, *āṣṭi* ‘thumb, big toe’ without *h-*; Av. *anguṣṭa* ‘finger, toe’, Zor.P., *angust*, N.Pers. *anguṣṭ*, Sogd. Bud. *’nkuṣṭ*, Yavn. *anguṣṭ*, O.Ind. *angūṣṭha-* ‘thumb’; Paṣto *gūta*, Wanetsi *nagut*, Orm., Parāci *anguṣṭ*, Parāci *yuṣṭ*, Yidya *ogučo*, *ogučiko*; Sanglēci *ingit*, Šuyni *āngiṣṭ*, *angiṣṭ*, Rōṣāni *ingaṣṭ*, Yazg. *γ°axṭ*, plur. *γ°axṭeṣg*; Oss. D. *ānguldzā*, I. *ānguldz* ‘finger’, D. *āngursteūān*, I. *āngurstān*, *āngurstūān* ‘thimble’, D. *āngurā*, I. *āngur* ‘hook’; Waxi *yāngal*, IE Pok. 46 *ank-*, *ang-* ‘bend’, O.Ind. *angūli-*, *angūri-* ‘finger, toe’.

**hamṅūṣṭa-** ‘heard’, III 74-201 *āyanā vāsāṃdā yāṃdā, na hamṅūṣṭa ysura yuḍa pajsā* ‘they recited (BS *vācaya-*) examples continually; he did not listen, he was very angry’. See present *hamṅū* from *ham-gauṣ-*, 3 plur. *hamṅvāre* below.

**hamṅuṣṭe** ‘clasps, grips (?)’, Sid. 152v5 *ūraq bedaṅ besā hamṅuṣṭe stā viṣṭāṃdā* ‘(the medicines) make the clasps (?) upon the belly to stand up’, BS *vṛṣya-*, Tib. *ro ča-bar yan hgyuro*. Possibly to *hamṅuṣṭe* ‘fingers’.

**hamṅguṣṭo** ‘signature (?)’, v 30, 62v3 *(a)ysu hamṅguṣṭo daiyi u muhu varai ṣṣadda* ‘I saw the finger-mark (?) and we there (had)? faith’. Uncertain.

**hamṅgei** ‘altogether, wholly’, SuvO. 68r3 *nvaṣṭāmato vātā u hamṅgei tsāṣṭu āṣṭā* ‘he sits in study and wholly quiet’, BS *sv-adhyāyamānaḥ sukha-niṣaṇṇaḥ*; Z 3-24 *maitro hamṅgei vīrā nyūva tcerā samu* ‘the teaching is to be directed wholly to kindness’ (BS *maitrā*); v 99r6 *ṣai vātcu*

*muditta sīravātā hamṅge* ‘that then is altogether joy (and) contentment’; v 99v2 *wiḱṣa aramḍāṣṣāmata hamṅge* ‘is wholly neglect’ (dyadic, BS *upekṣā*), see also *ibid.* v3; v4. Above to *hamṅga-* ‘total’ \**hama-ka-*, here \**hamṅga-tā* (-*tah*, as *hvatā*).

**hamṅesta**, *hamṅastā*, *hamṅaistā*, see *hamṅaltte* ‘turn’.

**hamṅramtha-** ‘attachment’, Z 4-110 *hāvī parikalpaju hamṅramthū samṭsārīnau māstu* ‘their own great attachment to *samsāra*-migration caused by *parikalpa*-imagination’; III 58-2 *drayi paṃdāvū hamṅrathūm śau* ‘three paths and one combination of them (-*m*)’; =II 6-83-4 *draya padāvū hagrathūi śau* (-*i* for *anusvāra -m*). From base *granṭh-* ‘to join together’, see s.v. *grantha-*.

**hamṅrama-** ‘assembly (court, market)’, IV 55b1 *ha(m)grrama āna* ‘from the court’; loc. sing. IV 49b2 *tī mūrā hamṅrīma ā samauttādā* ‘they delivered the *mūrā*-coins in the court’; IV 53b2 *svī ysai mara hamṅrīma ājuma* ‘to-morrow early bring into the court’; II 14, 106 *ṣi gvārā hamṅrīma ā vye* ‘this business has come to the assembly’ (SFTV 7); III 130b5 *hamṅrīma pūrūm* ‘I win in the court’; II 58b11 *hamṅrīma (-im- =-e-)*, see SDTV 106. From *ham-gram-* to base *gar-* ‘bring together’, Oss. D. *āryon*, I. *āryom* ‘bundle, load’, Balōči *grām* ‘load’, O.Ind. *grāma-h* ‘gathering, village’. IE Pok. 382-3 *ger-*, *grem-* ‘gather’, Lat. *gremium* ‘breast’, OHG *krimman*, *kramm* ‘press’, O.Engl. *crammian* ‘to cram’, Lit. *grimiūos*, *grūmti-s* ‘to wrestle’, Slav. Russ. *gromada*, *gramada* ‘heap’. From *grāma-*, see also Zor.P. *grāmik* ‘rich, wealthy’, M.Parth.T. *gr’mg*, Sogd. Bud. *γr’m’k*, Man. *γr’myy*, Chr. *gr’m* ‘riches’. Possibly beside IE *gr-es-* in Av. *grēhma-* glossed by Zor.P. *pārak* ‘money’, Parsi-Sanskrit *lancā*. Also Šāhpuhr I inscription Mid. Parth. 24; 28 *grst-pty*, Mid. Pers. 30, 34 *glst-pt* ‘officer in charge of transport’ (see TPS 1956, 99-100 but in place of *gard-*, put *grah-*: *grasta-* ‘to load up’).

**hamṅrāmṭti** *yuḍām*, *hamṅgrāmḍi*, *hagrātta-*, see s.v. *hamṅrih-* ‘lift up’.

**hamṅri**, *hamṅrīta-*, *hamṅrīya-*, see *hamṅgalj-* ‘gather’.

**hamṅrīma**, loc. sing. to *hamṅrama-*.

**hamṅris-**, see *hamṅgalj-*.

**hamṅrih-** ‘hold up, maintain, raise’, participle *hamṅrautta-*, Sid. 102r3 *āchainai hīya pā uskyāṣṭā hamṅrihāñā u baiñāñā* ‘the patient’s feet are to be held up and tied’, BS *pratyāditya*, Tib. *nad-pa rkañ-pa dgug-čīn bčīn-ba-la (dgug ‘bend back’)*; III 69-93 *hamṅrihya: rā brraukala mam* ‘lift up my brows’; v 64-44 *samī ṣā rakṣa ūskāṣṭa hamṅrihāñā* ‘for him precisely this *rakṣā*-formula must be lifted up’, =*ibid.* 41 *samī ṣā rakṣa ūskyāṣṭā hamṭca grrihāñā*; II 100-215 *parauvā hagrrihāñā* ‘the commands must be obeyed’; adjective, II 86-44 *parau hagrrihāka* ‘supporter of (obedient to) the command’; preterite *hamṅrautta-*, Z 5-47 *tīyā hamṅrautta harbīṣṣā ṣṣāya u patā balysu viṣṭāta* ‘then all the Śākya men rose up and stood before the Buddha’; III 67-58 *hamṅrautta śamḍya hvaste* ‘he lifted him up (and) dashed him on the ground’; K 29-197 *na hagrtautta yūḍā* ‘she could not lift it’, v 310r2 *u parau hagrtauttāṃdā* ‘and they obeyed the order’; infinitive, II 99-204 *parau na kṣama hagrtauttai* ‘does not wish to obey the order’. From base *grab-* ‘take hold’, Av. *gṛab-*, *gṛəw-*, Zor.P. *gīrēt*, *griftan*, N.Pers. *gīrad*, *gīraftan*, Sogd.

Bud. *yrβ-* 'seize; understand', adjective, *yrβ'k* 'knowing', *ptyrβ-* 'receive', *fr'yrβ'nt* 'they offer'; M.Parth.T. *gryft*, *pdyyrw-*, M.Pers.T. *gyr-*, *grypt*, *pdyr-*, *pdgrypt*, Sogd. Chr. *'grbn* 'fork', Oss. D. *āryuvun*, *āryuvtoncā*, I. *āryāvyn*, *āryāvōd* 'load on the back'; D. *arjāvnā*, I. *āryāc'k* 'pincers'. IE Pok. 455 *ghrebh-*, O.Ind. *grabh-* (later *grah-*), *grbhāya-*, *grbhūta-*, *grhūta-*, Av. *grab-*, *grāpta-*, O.Norse *grāpa* 'seize', O.Engl. *græppian*, Lit. *grabōti* 'seize, hold', O.Slav. *grebō*, *greti*, *grabiti* 'rob'. See also s.v. *gir-*. Here *-grih-* from *\*grabya-*.

**hamgva-**, *hamggwa-* 'met', see *hamgūj-*.

**hamgva** 'she met', III 71·135 *khu hamgva rriṣma rrāma* 'when she met Rīṣma (and) Rāma'; 3 plur. III 67·56 *hamgvāmdā sūje* 'they met one another'; K 41·47 *śenevakā āśīrī j(s)a hamgve* 'he met the teacher Śenevaka', = K 43·165 *śenivakī āśīrī j(s)a hamgve* (BS *ācārya-*). This *-gva-* could be from *\*gau-*: *\*guta* 'to go' or from *\*guxta-*, see above *hamgūj*.

**hamgvāre** 'they obey', II 112·65; II 113·97 to 3 sing. *hamgū*, participle *hamgūṣṭa-*.

**hamgviṣṭa**, infinitive 'to hear', v 223·23·5 (SDTV 84) *|||paname hamgviṣṭa hāysde tsau* 'he rises to hear, he goes a distance'. To 3 sing. *hamgū*, *hamgūṣṭa-*. For *-iṣṭe* see also *brriṣṭe* 'to ask' (*\*fraṣṭayai*); *-vī-* < *ū<sup>i</sup>*.

**haca** 'piece (?)', II 25·28·5 *|||āskvira nva thaumakā haca kṣasi chā phamṇājā nva thaumakām ha(ca?)|||* '... of Āskūra according to the pieces of cloth, a piece sixteen feet long according to the cloths of Phamṇā village'; II 24·28·2 *peṁinai thau-v-ī hacam stāka drai* 'of woollen cloth three pieces are needed for him'; II 25·28·6 *|||thaumakām hacam nausā chā* 'a piece of the cloths of nineteen-feet'. See also *hacāna-* 'piece' to *hatcañ-* 'to break' or 'cut'.

**hacana** *bāta* 'a medicinal root', Sid. 12v5 *hacana bāta vriṣṭādānā*, BS *kāsa-vṛkṣādāni*, Tib. *śin kaśa dan briṣṭādāni*; Sid. 14v4 *gisā bāte, hacana bāva, dva draubha*, BS *kuśa-kāsa-dvayaṃ darbho*, Tib. *rōva kuśa dan, kaśa rnam gñis dan, <dar>bha dan* (three kinds of grass). Medial *-c-* is from conjuncture of consonants *-t-č-*, or *-čy-* or *-sč-* (see also *pātco*), hence here possibly *\*hascāna-* to Av. *hahya-* 'crop, corn', O.Ind. *sasyā-*. IE Pok. 880 *saśjo-*, Celtic Gaul (*s*)*asiam* 'rye', Welsh *haidd* 'barley', to O.Ind. *sasā-* 'food; grass', O.Ind. *kāsa-* 'a grass, saccharum spontaneum'. Possibly *hatcan-* 'to cut', hence 'sharp-edged grass', see *hīravī*.

**hacā**, older *halci*, indefinite, SuvP. 60v2; 67r1; *hacā* SuvP. 74r4; K 138·920; *heci* SuvP. 68r2. See s.v. *halci*.

**hacasta** 'given', II 20, 12a6 (*ṣapā*)*ñara hacasta mūcqi* '... to cooks, given, month *Mutcqi* (first winter month)'; IV 3v2-3 *cu <ttāgutta> hacasta piṣkali vī* 'as to being in the district given to the Ttāgutta (Tibetans)'; IV 3v8 *ttāgutta hacastū piṣkali*; (IV p. 182 =) v 274·2·5 *virsa hatcastā kūsa* 6 'Virsa gave 6 kūsa-measures', parallel to ibid. 2·1 *virsa ganam hoḍe kūsa* 31 'Virsa gave wheat, 31 kūsa-measures'. See below *hatcasta-* 'given'. From *sčan-* or *sčand-* with *ha-* < *fra-*. See also *hacāna-* 'piece', and above *pacan-* 'to cover' from base *kan-* after *patič-* > *pač-*, Armen. lw *hanganak* 'contribution, share'.

**hacāna-** 'piece (?)', III 89·174 *bagala hīvī tturā gūrvyau hacānyau jsā styūdā puṇvāñā* 'the mouth of the vessel must

be firmly stuffed with crushed pieces'. But possibly by *hacanā-* roots see *hacana*, BS *kāsa-*.

**hacyāra** 'are broken', K 73·40 *kabi cū sākyi hacyāra jauna* 'hero, whose enemies are broken in battle'. See *hatcy-*, *hatcañ-*.

**hajaḍa** 'carried forward, continued', II 81·40 *ttye herā pracimṇā (-im- = -ai-) jsīni hajaḍa iyai* 'therefore life may be prolonged'. From *\*fra-črta-*, to Av. *fra-čar-* 'move forward', see s.v. *car-*, *cuḍa-*, *kar-*, *yan-*.

**hajaviṣya** 'driven, admonished', K 137·911-2 *ttyau bāyyau jsa mī harbiṣye ysama-śamḍai biṣvā buddha-kṣetruā gyasta bayṣa hajaviṣya himya ttina ayeṣṭhāna ttī mī hīvī hīvī buddha-kṣetrāna vāṣṭa pastāta* 'with these rays the deva Buddhas in all Buddha-fields (BS *kṣetra-*) of the whole world (= BS *loka-*) were stirred, with this blessing (BS *adhiṣṭhāna-*) then they set out each from his own Buddha-field', Tib. *hod-zer-gyi snan-ba des bskul-bas, ran-ran-gi sans-rgyas-kyi zin-dag-nas čhas-te (bskul 'urge, drive'; čhas 'set out')*. From *\*fra-čauxš-*, *\*fra-čauṣya* > *\*hajuiṣ-*, to base IE *skeuk-s-* Pok. 954 *skeu-* 'move fast', with *-d-*, *-bh-*, *-g-*, *-k-*, Pok. 955 *skeug-*, *skeuk-*, O.Engl. *scēoh* 'shy', O.Engl. *scyghan* 'to drive off', OHG *sciuhan* 'scheuchen', O.Slav. *ščuti* 'to urge'. A West Iranian *kōč* is quoted by Anania Širakouni (7th century) for the name of the planet Mercury (H. Hübschmann, Armenische Grammatik 1, 94; discussed by H. Junker, Bibliothek Warburg 1923, Vorträge 1921-2, p. 169), possibly 'the swift mover', since *Tiṣṭr* (the planet Mercury) is the 'swift' star. Gr.Bd. (TD2) 30·6-7 *hač avēšān axtarān tēṣ-raftiṣntar hēnd tiṣṭr...* 'of those stars the swifter are the planet Mercury (and the stars...)'. Instead of *-juṣ-* > *javiṣ-* an alternative would be *čavāy-*: *čavī-* with *-š-* (*-āy-*: *-ī-* as in O.Ind. *grbhāy-*: *grbhī-*); note also Av. *čvīš-* to base *kau-*.

**hajārnā** *spye* 'a flower name', III 87·118 *hajārnā spye, tcyāṃśvīna, rrāje-namvena* 'the *hajārnā* flower, fowl's plant (?), salt from the plains'; note also III 85·73 *hamārnaī phaura dva bāga* 'two parts of this stuff'. Unidentified.

**hajuva-** 'wise', nom. sing. *hajū*, plur. *hajuva, hajva*, v 388, 19v1-2 *hajva vā oṣku suhautta* 'the wise, they are always happy', BS G 37, 14a5 *paṇḍitānām sukho*, Tib. *mkhas-pa rnams ni bde-bar yin*; v 389v5 *hajvānu šā suhā* 'this is pleasure of the wise', BS G 37, 14b1 *paṇḍitānām sukham bhavati*, Tib. *mkhas-pa rnams ni bde-bar hgyur*; v 293, 12a4 *hajvata*; Z 22·267 *hajū*; v 130, 52a4 *rrāspūrā bvākā hajū* 'prince intelligent, wise'; v 164, 113r3 *hajū ggumātā sañvōā* 'wise, trained, clever'; Manj. 12 *hajū bvāmaya satva* 'wise, intelligent being'; III 22, 13b3 *hajva*, BS *prajñāvantaḥ*; abstract, Z 8·44 *hajuvattātā*, = v 26v4 *hajvattātā*; Z 8·43 *hajuvattete jsa*; v 182, 43v3 *hajvattete*; Manj. 341 *hajuttā*; Manj. 360 *hajutte bvāme gihna* 'by help of wisdom, knowledge', Manj. 84 *hajvattā*; adjective of the abstract, SuvP. 73v2 *hajvattevinai dastāna* 'by hand of wisdom', BS *prajñā-karaiḥ*; Manj. 157 *hajutteviya wāra dāvīnai carau* 'exalted dharma-lamp of wisdom'; K 2, 136v4 *hajvattetinai mahā-samuṇḍri māñāndānu* 'of those like the great sea of wisdom', Tib. *ye-śes-kyi rgya-mcho*; K 2, 137r2 *hajvattetiḡya rrūnd(etu)* 'light of wisdom'. Ambiguous since either *ha-* < *fra-* with base *čau-*, or *haj-* with *-uva-* suffix can be assumed. From

- kau-* 'be observant, wise', see *kai*, plur. *kā* and *kabi* 'hero' (with cognates), hence \**fra-čuva-* to IE Pok. 587 (s)*keu-*.
- haje** 'dwelling (?)', Manj. 19 *dukhina haje śuma khva ja veyehāra vaska tcahaura* 'solitary dwelling of pain like, for them, the four *vihāra-* states'. From older *hamjāta-* 'heap', BS *skandha-*, v 353, 3b3; from base *kai-:či-* 'heap up, collect; build', Av. *kai-*, *čayeiti*, *činvaiti*, 'gather', *kai-š-* 'to build'; M.Parth.T. *čyn-* 'gather', *wjyd* 'chosen', *nčyn-*, *nyčn-* 'to construct', M.Pers.T. *čyn-* 'gather', *przyd* 'fasten', *prčyn* 'hedge', N.Pers. *čm-*, *čidan*, *guzin-*, *guzidan* 'choose', *parčidan*, *parčm* 'to fence', Zor.P. *čitan*, *vičitak*. IE Pok. 637–8 *k<sup>u</sup>ei-* (*k<sup>u</sup>*- because of Greek ποίεω), O.Ind. *cinóti*, *citá-* 'heap up', *cáya-* 'heaping', *kāya-* 'body', O.Slav. *čmū* 'rank', *čmīti* 'to arrange'.
- hajevi** 'dusty (?)', II 79·14 *hajevi ĵrmā* 'dusty ruin (?)'. See s.v. *hājañe*.
- \***hajašđi** 'he intends', defective *jsa*, not *ja*, read *hajsaišđi*, III 74·198 *hajsaišđi ĵiyakā rryūyā* 'he is about to lose life', see *hajsyaī*.
- hajsā** 'take off', 2 sing. imperative III 123·71 gloss to BS *uttāraya*, the reverse of *pajsa* 'put on'. From *fra-muč-*, beside *pati-muč-*, with cognates s.v. *pañjs-*. See also *hatsāre*.
- hajsā** 'formed', Manj. 205 *vāysanyā hajsā gūna* 'the hair formed by the *vāsanā-* impressions' (previous verse *gūnā khenḍa* 'like hairs') of the eye-disease which appears to cause hairs on the eye, BS *keśa-*, see s.v. *bulke*. From *ham-jata-* 'struck, put together', see also *haje* 'form'.
- haje** 'put together, form (?)', Manj. 374 *cvai ttai vaina haje kire anā rū rūvyā daitta* 'to whom his *karma-* acts are without form, he sees formed things to be without form' (BS *rūpa-*), hence *vaina haje* dyadic with *anā rū*. From *ham-* with *ĵati-*, base *jsan-* 'strike, place'.
- haje** 'small animals, worms', SuvO. 24v4 *pāra u haje* 'worms and insects', BS *kṛmi-kṣudra-*, Tib. *sriḅ-buhi phuo-po* (= variant *kṛmi-skandha-*). Possibly from IE Pok. 895 *sek-* 'to cut', hence like Greek ἔντομος 'insect', Lat. *secō*, *secāre* 'to cut'.
- hajsaba** 'clothes (?)', v 354, TM a1 *tharba hajsaba* 'good clothes'; ibid. a2 *hajsaba pyašta-lika* 'fitted with clothes'. Possibly \**fračampa-* 'clothes' with *cāpine* and *khapa-*.
- hajsam-** 'gather (intr.)', Manj. 82–3 *pārīphū bāja bvāñā vara hajsamāre pacadanaq* 'support must be known with them, they gather there duly'. From \**fra-* (or *ham-*) *jam-*; and *-ū bāja*.
- hajsara** 'scope, place of movement', K 28·166–7 *pašta avala-dīmana śuka kūṣṭa (hvī)vaṣau vara hajsara naišta* 'he starts for Alakā dwelling alone where there is no place for humans', =K 20·252 *pašte avala-(dī)mana śuka kūṣṭa hvīvaṣau vara hajsara naišta*; K 153·29 *baysūñe hajsara vī paraṣa-śaumā* 'with face turned adverse to the Buddhas' place'; K 112·378 *cu gumai hajsara vīra basta ide* 'who are bound in the sphere of mark'; Manj. 305 *agūnye hajsare vīra* 'on the sphere without marks' (=BS *animitta-*), III 110, 2r2–3 *gyastā baysā naṃva-būñā pasta hajsara harūñāmai nāma dāyī pacadā samāhām samāvaje* 'the *deva* Buddha in the ninth bhūmi-stage deigned to undertake (BS *samāpadya-*) the trance (BS *samādhāna-*) of the *dharma-* kind by name: illumination of the sphere of activity' (=BS *gocara-*); SuvO. 5r2 *ttu sūtru uysdāśīmā nato balysāno hajsara rahāsu biśṣānu balysānu* 'I teach this *sūtra-* treatise profound Buddhas' place, mystery, of all Buddhas', BS *idaṃ sūtraṃ prakāśiṣye gambhīraṃ buddha-gocaraṃ rahasyaṃ sarva-buddhānām*; SuvO. 24r2 *dharma u aysmūi hañjsare*, BS *dharma-gocaraṃ*; Manj. 45 *aysmyajai hajsara* 'mental sphere'; loc. sing. K 23·68–9 *gumai hajsara dava* 'wild beasts at will in the ranging-ground', with trajected *i-*umlaut. From \**fra-čarā-* and \**ham-čarā-*, to base *čar-* 'to roam', see s.v. *car-* 'go'. With *ā-* note *ājaraista-* (\**āčarā-*) 'providing place'. See also *hañjsarā-*.
- hajsasṭemā** 'I saw' (with lost top of *ha-* (?*ha(m)-*) and of *jsa*, but no space for *-ā* in *jsā*), K 5, 142v1 *u puṣpi hajsasṭemā* 'and I saw a flower' (omitted in Tib. and Chinese and translation Lamotte 244). Possibly *fra-čaš-*, to *čaš-* 'see', see s.v. *tcās-*.
- hajsāda-** 'heaped up', K 154·40 *āvarṇa hajsāde* 'I accumulated obscurations' (BS *āvaraṇa-*); K 150·29–30 *āvarṇā hajsādeṃ (ā = āṃ)*; participle, K 102·58 *hajsāmda karma baśḍe ttai biśā jāre* 'accumulated *karma-* acts, sins, all of it so vanish'; v 250·793 *hañjsāmda karma baśḍe ttai jāre*; III 114, 6r1 *hañjsauda karma baśḍe ttai biśā jāri*. See *hañjsam-*, *hañjsaunda-*.
- hajsāmda-** 'sent', II 88·35 *pīḍakā hajsāmdāmdā* 'they sent the letter'; II 89·38 *tvā vālai hūnvāṣṭā hajsāmdāmdā* 'they sent that (*gyaṣṭi hīya dyāma* queen's gift) towards the Hūna men'; II 90·80 *biśāṣṭa hā hajsāmdāmdā* 'they sent to the house'; II 89·44 *cū āna viḍāṣṭā nā hajsāmdā yinīme* 'what I cannot send through from here'; parallel, II 89·39 *ttū pīḍakā hau ni niśāvem* 'that letter I did not mention'. From \**fra-jāmaya-*, see *ha-jām-*, *ham-jām-* (confusion of *ha-* <*fra-* and *ha-* from *ham-* by loss of *-m*).
- hajsāmā** 'collection', IV 49a2 *u ttī ra gaḍā hajsāmā hara-ṣṭādā* 'then also they presented parcels of (jade?) stone'.
- hajsāmīda** 'they get', II 40·28–9 *asi pamuhva vī burā śirka hajsāmīda* 'they get horse, clothes and the like, excellent ones'. From \**fra-jāma-*, or \**ham-jāma-* 'get, accumulate', see *hajsāda-*, and *hañjsam-*, *hajsem-*.
- hajsār-** 'pay (?)', II 66·73 *ttā burā tye śamdye hajsārāñā* 'these so many (*mūrā-* coins) are to be paid for the land' (in a document of purchase of land). From *ha-*, \**fra-čāra-* 'to draw out' to base *kar-*, present *kār-:kāda-* 'draw'.
- hajsārā** 'drawing (lines)', K 11v5 *samu kho hajsārā u pīṣā vijñānā rūvā* 'just as drawing and painting, *vijñāna-* knowledge (creates) form'. From *fra-čāraṇa-* to *kar-* 'draw, pull, draw lines', note also Zor.P. *nikārak* 'diagram', N.Pers. *nīgār* 'painting', *nīgāṣṭan*, *nīgāridan* 'paint, portray'. See also *hañjsārā-*. Here *ha-* may be *ham-*, and the base may be *kar-* 'to make'.
- hajsul-** 'to kindle', see *hañjsul-*.
- hajsem-** 'send', v 279, 5a2 *ttila kūṃ(jsa) vā rruṃ hajsem-yarā hera-vī ysūmaṃ duṣpye ṣṭi hauta vā na ra byehū* 'send me sesame oil (BS *ttila* repeated in *kūṃ* for *kūṃjsata-* 'sesame'); I am rather weak in the winter;

- I cannot get back my strength'. From *\*fra-jāmaya-*, see *hajsāmda-* 'sent'.
- hajsaimīna** 'I might send', II 116.42 *skyaisa na yai ca ttā hajsaimīna* 'there was not a present (Tib. *skyes*) which I might send you'. See *hajsem-*, *hajsāmda-*.
- hajsaiṣṭa-** 'established, built up, permanent', II 103.53-4 *ca būrai . . āchai āstamma pīla upadrava hīra hajsaiṣṭā prratīṣṭa vasya ṣṭādaī* 'whatever calamities, troublous things may be settled, established, permanent, illness and the like' (BS *pīdā*, *upadrava-*, *pratiṣṭhita-*, *vastuka-*). From *\*fra-ṣṭa-* dyadic with BS *pratiṣṭhita-*, to base *kaiṣ-* 'to build', Av. *kaēṣ-*, see s.v. *haṃjātu*, *haje*.
- hajsaiṣḍi** 'he intends' (not *-j-*), III 74.198 *hajsaiṣḍi jīyakā rryā* 'he is likely to lose life' (so with *-js-*), see *haṃjsāṣ-*.
- hajsaudā** 'got', v 217.4 (SDTV 82) *arva hajsaudā yaña* 'you can get medicine', but possibly 'sent', from *\*haṃ-jāma-* 'get', or *\*fra-jāma-* 'send'. See above *hajsāmda-*.
- hajsauṃa** 'accumulation', K 147.40 *hajsauṃa jsa tvārā hamya iye* 'may there have been crossing over from accumulation (of merits)'. From *\*ham-jāma-*.
- hajsauye** 'he broke up', III 127.10-1 *valeka auna vaña būrai cau sa ye śaika viśa hajsauye baśa* 'from childhood till now he who was good, he broke up all evil (*viśyāna-*)'; parallel II 3.47: *cām sa yai śaika viśu hatcāmyai baiśa* (SDTV 26). See s.v. *hatcañ-*, *hatcy-*. From *fra-čāu-* with Oss. DI. *caud* 'bad', or *fra-jāu-* to *gau-* 'go'.
- hajsyai** 'was about to', K 45.21 *khu hajsyai dūkhautta am jīye rūya* 'when he was about, in misery, to lose life', parallel see III 74.198 *hajsaiṣḍi jīyakā rryā* 'he is about to lose life'. Here durative past *hajsyai* < *\*haṃjsāṣyā*, see *haṃjsāṣ-*.
- hajsivätāte** 'to invoke' (somewhat uncertain *-v-*), SuvO. 54r3 *u ce vā hajsivätāte sandrāmato miṣṭu gyaṣṭu ātmānā tte hvōṃdā śā vijya hvaña u ttātā mandra-pata hvaña* 'and who is wishing to attract the great *devī*-goddess *Sandrāmātā-*, by that man this *vidyā*-charm must be recited and these *mantra-pada* verses must be recited', BS *tena śrī-mahādevīm āvāhayitu-kāmena vidyā-mantrāḥ smārayitavyāḥ* (BS *śrī-* rendered by *sandrāmātā-*, dialectal form to Av. *spānta ārmaitiṣ*, see *Festschrift für W. Eilers*, 136-43 Saka *śśandrāmata*). Here *\*fra-čava-*, with infinitive *-tāte*, to present in *-ta-* (see also *hiṣṭāte*) to base *kau-* 'move swiftly' in IE Pok. 954 *skeu-*, see also *hajavīṣya* 'urge'.
- haṃña**, *haña* 'in the same', loc. sing. to *hama-* 'same', K 26.130-1 *tta tta khu tc(ī)rrāka ysāra ysatha haña ā haña ysāya* 'just as the *tcīrau* duck (type of marital devotion) for a thousand births each in the same birth are born', = K 18.199 *tta tta khu (tcīrau) ysāra ysatha haña ā haña ysāya* (see *tcīrau*, BS *cahravāka-*); II 75.57-8 *vaña hamyai haña ysithu tciṃṣkyāṃ sauhā* 'now you have become in the same birth the delight (BS *sukha-*) of the eyes'; K 146, 4r2 *haña baidā* 'at the same time'; II 38, 16.3 *brātārā haṃña biśa* 'brothers in the same house'. See *hama-* 'same'.
- hañāñāre** 'expand', III 35.33-4 *tta ma jsā bvejsyau spyakya hañāñāre* 'so here the flowers expand with buds', = III 47.50-1 *tta ma jsām (bvi)jsyau jsa spyakya hañāñāre*, = III 38.32 *tta ba* (for *ma*) *jsām bvijsām jsa spyakya hañāñāre*. From *\*fra-nai-* with causative *-āñ-*, to base *nai-* 'bring'; see above *āñāñā-* for cognates.
- haṃjātu** 'heap', v 353, 3b3 <*dā*>*tīnau haṃjātu paysendā* 'he knows the mass of the *dharma*-doctrine'; BS *dharma-skandhaṃ prajānāti*. From *\*ham-čita-* to base *kai-*:*či-* 'to heap up, gather, build', see cognates s.v. *haje*; and base *kaiṣ-* in *hajsaiṣṭa-*.
- haṃju** 'together', an attitude of the hands, BS *anjali-*, v 328, 7r1 *haṃju dasta nāmdā* 'they held hands together', BS G 37, 4b7 *anjala(yah prāṇa)māyā*, = G 36, 4b7 *prāṇjali-bhūtāḥ*; v 329, 13v2 *haṃju dasta nāte*, BS G 37, 11a5 *anjālīm prāṇāmya*; SuvO. 68v6 *haṃju dasta nāte* 'he grasped the hands together'; BS *kṛta-anjalir bhūtvā*. To Av. *hamča zastō*, from *ham-* 'together'. IE Pok. 902 *sam-*, O.Ind. *sam-*, Lit. *sam-*, *sq-* rather than to base IE Pok. 45-7 *ank-*, *ang-* 'bend'.
- haṃjvāme** 'act of chewing', Sid. 156v3 *samaṃdvām arvām haṃjvāme* 'the chewing of appropriate medicines', BS *pratisāraṇam*, Tib. *mur-ziñ*. From *jau-*, *jyau-* 'to chew, gnaw', see cognates s.v. *śuvvāṃde* with IE variants *geu-*, *gheu-* beside *geu-*, *gheu-*, Sogd. Bud. *zyβ'y* 'would bite' (snake); M.Pers.T. *šwōdn*, *šwōd* 'chew', present *šw-*; Zor.P. *šōyēt*, *šūtan* (written *ywyyt*, *ywtñ*), Pašto *šowul*, *šōyəl* 'chew, gnaw', N.Pers. *jāvīdan*, to IE Pok. 400. See also s.v. *gūna-* 'worm', as the 'gnawing' insect.
- haṃjsā** 'he draws', III 43.17 *khva hvai amgau baidā raijsai arā haṃjsā* 'as a man may draw a sharp saw across his limbs'. From base *hang-* 'to draw', O.Pers. *fra-ahajam* 'I drew forth'; Zor.P. (DkM 939.2) *ul hanjšnūh* 'raising up' (*LALA hncšnyh*), *haxtan*, *hanj-*, Av. *-zga-* (*vohunazga-* 'clinging to the blood'), possibly Av. *haxta-* 'capable', N.Pers. *hanj* 'extracting', *hanjīdan*, see above s.v. *ajs-* 'pursue', and *hage*. IE Pok. 887-8 *seng-*, *seg-* 'adhere', O.Ind. *sājati*, *saktā-* 'adhere', Lit. *sęgti* 'fasten', O.Slav. *segnōti* 'seize'. Note that Zor.P. *āhanj-*, *frahanj-* may contain either *hanj-* or *hanj-*.
- haṃjsāndei** 'aspiring', v 85, 6v1 <*balysūst?*>*ālstu haṃjsāndei* 'aspiring to bodhi-knowledge', translation E. Lamotte, *Sūramgama-samādhi* 228 'il aspire profondement à l'état de Buddha'; from *\*ham-ṣamantaka-*.
- haṃjsamḍaina** 'by one having started', III 21, 9a3 *bgysūña-vūysaina baudhisatva-yāña haṃjsamḍaina tta tta aysmu upevāñā* 'by the bodhisattva who has set out on the bodhisattva vehicle the thought must be so produced' (BS *utpādaya-*), BS *bodhisattva-yāna-saṃprasthīena evaṃ cittam utpādayitavyam*. See *ham-jsam-* 'go forth' from *\*ham-ṣama-*, with contraction of *-ṣamant-* > *-jsamḍ-*, see s.v. *pejsadi*.
- haṃjsam-** 'assemble', Manj. 82-3 *vara hajsamāre pacāḍanaṃ* 'there they gather duly'; K 68.195-6 *tte karmī harbāśi jāre nai haṃjsāmāri na tsīndi* 'his *karma*-acts all cease, they do not accumulate for him, they do not go on', = K 71, 11v2-3 *tte karma harabaiśa jāre* (verse 38) *nai nā hajsāmāre* (to read: *hajsamāre*) *na tsīdā*; Bcd 46v3-4 *cu ji haṃjsīmāṃde mamī mara pūña ttamḍa* 'because for me so many merits accumulate here'. From *\*ham-ṣama-*. See also transitive *haṃjsem-*.
- haṃjsāmaa-*, see s.v. *haṃjsem-*.
- haṃjsām-*, *haṃjsīm-*, see *haṃjsem-*.
- haṃjsem-*, 'to gather, assemble, get' (trans.), Z 23.97 *puña*

*hamjsemāna* 'merits must be gathered' (with Bcd 57v2 *hamjsāmdā pūṃṃā* 'accumulated merits', BS *kuśalaṃ... samcitu*); with *ham-* > *ha-*, II 63·8-9 *hajsemyarī vā*; II 63·8 *vā hajsemyari* (2 plural); II 16, 4b6 *hajsemā*; II 116·42, 1 sing. *hajsaimīna* 'I might gather'. Preterite, *hamjsaunda-*, SuvO. 5r4-5 *puñinai haṃbisā avamātā aṣumuḍā atāṣṭā cu ttānu hamjsaundā hāmāte* 'the heap of merit, immeasurable, uncounted, inconceivable which is accumulated for them', BS *puṇya-skandham aparyantam asaṃkhyeyam acintiyam tat teṣāṃ prasṛtaṃ bhoti*; SuvP. 73v4 *pūñāṃ armūvīni kiṇa, hamjsauda cu ra maṃ ide* 'may I rejoice for the merits which are accumulated for me', BS *tenaeva me puṇya-anumodena kāyena vācā manasā-arjitenā* (differt); v 115, 63v6 *ce ju vā ttatātā iyā hamjsaundā* 'whose wealth has been accumulated', BS *dhanam yasya-asti samcitam*; with *-āmda-*, SuvP. 73v1 *asida cvaṃ ide kira, hamjsāmda ysaṃthvā pīrma* 'what evil karma-acts (BS *asiddha-*) there are of mine accumulated in births earlier', BS *pāpāni karmāni mayā-arjitāni pūrva-arjitam yad bhava-saṃkaṭeṣu*. See also with *ha-* for *ham-* above. Note II 40·29 *asī pamuhva vī burā śirka hajsāmīda* 'horse, clothes and the like they gather, excellent ones' with \**ham-jāma-*; ibid. 30 *hajsāmīda*. Noun, *hamjsāmaa-*, v 111, 33r5 *kādāgānīneina hamjsāmaina* 'with accumulation of karma-acts', BS *karma-upacayena*; II 102·39 *pūñā bvaṃavināṃ va hajsāmā ūspaurāṃ prracaina* 'for the sake of the complete accumulations of the knowledge of merit'; K 57, 26r2 *samāhānāṃ hīvī hamjsāmaṣṭe* 'it is an accumulation of samādhāna-trances'; SuvP. 68v1 *puñāṃ hamjsāmāna vātā* 'with accumulation of merits thereafter', BS *puṇya-m-upārjana-saṃkaṭaiḥ*; Bcd 57v2 *hamjsāmdā pūṃṃā* 'accumulated merit', BS *kuśalaṃ... samcitu*. From \**ham-jāmaya-*, causative to *gam-* 'go', Av. *ham...* *jam-*, *hanjas-*, *jāma-*, *jāmaya-*; Zor.P. *hanjām* 'end', N.Pers. *anjām* 'end', Sogd. Bud. *'nytk* 'complete'; M.Parth.T. *hnj'm-* 'to achieve', *hynj'm*, *'nj'myšn*, *hnj'm'd*, *hnjft*, *hnjpt*, *'njmn* 'assembly'; M.Pers.T. *hnzps-* 'become complete', *hnzpt* 'ended; assembled', *hnz'm-* 'to complete; bring together', *hnz'pt*, *hng'pt*, *hnzmm* 'assembly', Zor.P. *hanjaman*, N.Pers. *anjuman*; Oss. D. *ānyād*, I. *ānyād* 'enough', *ānyādtār* 'stronger'.

**hamjsarā** 'place of activity, sphere', K 53·10·9 *agūnā hamjsarā baysānā biśānā* 'the markless sphere of all the Buddhas' (=BS *animitta-*, and *gocara-*); K 62, 177v4 *agūnā hamjsara baysānā biśāna*; III 49·12 *ci gūnai hamjsira vīra basta im(dā)* 'who are bound to the sphere of marks' (=BS *nimitta-*). From *ham-čarā-* 'place of moving together', see also *hajsarā-*.

**hamjsaṣ-**, *hamjsiṣ-* 'to intend; be about to (with infinitive)', Z 2·83 *ce va ju ātāsi* (BS *ākāśa-*) *hamjsaṣḍe bālysyō jsa pamate* 'who intends to measure the sky with footsteps?'; II 23·19·1 *hamjsiṣḍi hīsi* 'intends to come', III 75·219 *rrāmā hamjsaiṣḍi mirāṃ* 'Rāma is like to die'; 1 sing. Z 14·2 *hamjsāte*; 3 plur. Z 20·18 *hamjsāre*; II 16, 4b6 *hamjsyārau hvamḍā mārāṃ kṣuna* 'the men were about to die of hunger'; 1 plur. II 91·104-5 *mahe kīthi āna hamjsyāṃ kṣuna mirā* 'we in the city are likely to die of hunger'; 1 sing. III 20, 3a4 *aysā hamjsyē byūhā* 'I propose to translate' (*byūh-* 'turn, change, transform'); III 37·9

*hamjsiṣḍai sānām* 'he intends to mount up' (so read); preterite Z 24·412 *śśandā nā khāṣāte hamjsaṣṭāna hūnū* 'the earth drinks their blood with purpose'; Z 13·71 *yakṣā hamjsaṣṭe hauṣṣu haurā* 'the yakṣa-goblin was about to give a blow with his fist'; Z 13·76 *hamjsaṣṭātā* 'she intended'; III 135a4-5 *cu ma kṣīra vaṣīna hira hamjsiṣṭa ṣṭāde khu vyachūdā* 'who here (*mara* as in the context) in the land they are (*ṣṭānde*) intent on the evil things that they may vanish'. Noun, K 94·114 *kūṣguma āyīmāve u hajsye hā yanāve*, =v 244, 3a2-3 *āyīmāma kṣamī u hamjsē hā yanāve* 'he may desire the search and may make the request', BS *prārthayitu-kāma-* ('wishing to make a request'). See the base *čāṣ-*, s.v. *tcāṣ-* 'to see'.

**hamjsārā** 'designing, drawing', K 11, 135v4 *vikalpa-mātrā hamjsārā sam(kalpa)///* 'design is *vikalpa*-thought; *samkalpa*-thought only...'; K 11, 135v5 *samu kho hajsārā u pīsā vijñānā rūvā* 'just as designing and painting, *vijñāna*-thought (makes) form' (BS *rūpa-*); Z 23·51 *tīyī hamjsārro harbiṣṣu nāte thato vāṣṭa vahāṣṭā* 'then he (Viśvakarman-) undertook the whole designing; at once he descended here'; K 67·171 *cu vā hamjsārri biysaṣṭe* 'what designing he undertakes', =K 70, 7v2 *cu vā hajsāra biysaṣṭe*; v 297a, a4 *hamjsāro*. From base *kar-*, \**ham-čāranā-* > *hamjsārā-*, possibly *kār-* 'draw lines' rather than *kar-* 'make'.

**hamjsūl-** 'to set alight, kindle', and *hajsul-*, Sid. 11v3 *dai hamjsulī* 'kindles fire', BS *pācanīya-*, Tib. *drod-pa skyed-la*; Sid. 16v5 *dai hajsulī*, BS *vahni-kṛt*, Tib. *me-drod bskyed-čiv*; Sid. 17r3 *dai hajsulākye* 'kindling fire', BS *dīpana-*, Tib. *drod bskyed-čiv*; Sid. 5r5 *hamjsulākā*, BS *dīpana-*; Sid. 20r2 *hamjsulyāka*, I 187, 107r2 *hamjsūlyākā*, BS *dīpanīya-*. From base *kau-*, *ču-* 'to burn' with increment *-l-*, see also *vecūly-* 'to walk'. Cognates s.v. *tcūlye* 'splendid', see also Oss. I. *curyn*, *cyrd* 'to roast' from *kau-*, *ču-*, *ču-r-*. IE Pok. 595 *keu-*, Greek *καυ-*, *καίω*, Lit. *kūlēti* 'become heated (of wheat)', see also AION 1, 1959, 122-3. Since M.Parth.T. has *'zgw-* 'to hear' from \**uz-gauš-* a replacement of *-š-* by *-l-* could be envisaged, as in Pamir dialects. Note also Oss. D. *ānc'olum*, *ānc'uld*, I. *ānc'ulyln*, *ānc'yld* 'press, press together, fold' and N.Pers. *kōlīdan* 'to dig', Waxī *parkōl-* 'to dig'.

**hamjsē** 'request', *hajsye* BS *prārthayitu-*, see s.v. *hamjsaṣ-* 'intend'.

**hamjsem-**, see s.v. *hamjsam-* 'gather', *hamjsaunda-*, participle to *hamjsem-*.

**haṭṭhā-** 'truth', oblique *hīṭṭhe*, later *-kṣ-* for *-ṭṭh-*, *-ṭh-*, nom. sing. Z 19·36 *haṭṭha*, acc. sing. Z 22·241 *haṭṭho*; III 25, 27a2-3 *haṭṭha hvāñā* 'speaks truth', BS *satya-vādī*; III 25, 27b1 *ni vara haṭṭha u ni drrūja* 'there truth is not, lie is not'; Z 6·59 *hīṭṭhe dyāmatā* 'vision of truth'; K 137·907 *hīṭṭhi prattiṇā* 'oath of truth', Tib. *bden-pahi thugsdam*, K 4, 141r4 *hīṭṭhei* 'truth', Tib. *bden-par*; plural, Z 10·28 *tcohora haṭṭhe* 'four truths', parallel to BS *catvāri satyāni*; Manj. 54 *hakṣa tcahaure*; thence, Manj. 166 *vajra pade haṣa wāra* 'the Vajra-diamond way, true, exalted'. Adjective, Z 19·30 *kāde hīṭṭho rraṣṭo* 'very true, right', < \**haṭṭha-*. From *hat-* 'existent' with *-ya-* \**haṭṭha-* 'true, real', Av. *haiṭha-*, O.Pers. *haṣīya-*, Oss. Dī. *ācāg*, O.Ind. *satyā-*. IE Pok. 341-2 *es-* 'to exist', Germanic \**sanþo-*, O.Norse *sannr*, O.Engl. *sōð*, Got. *sunja* 'truth'.

**haḍa-** 'messenger', v 77, 145r2 *muho hā haḍu hāmā* 'we send a messenger', Tib. *pho-ñar bzud hchal-lo* (*bzud* 'go away'); III 124·82 *haḍa* glossed by BS *rajsavari* (= *rājaduvārika-*) 'emissary'; Z 5·33 *āmācu hā haḍu hište* 'he sent the *amātya*-minister as messenger'; frequent for 'envoy, ambassador' in official documents, II 47·105 *ciṅgvāṣṭā mista haḍa* 'the Great Envoy to China (North-West China of Kan-ṭsou and Ṣa-ṭsou)'. From base *har-* 'go', see cognates s.v. *hārūška-* 'acclivity'. Hardly base *ar-* in O.Ind. RV *arati-*, glossed *dūta-* 'messenger' (see IV 95). For *har-* 'to watch', see *haḍaa-*. See also s.v. *haḍā* 'day'.

**haḍa-** 'attained', K 55, 17 bis v2 *uysaunā na mañe se aysā haḍa iṅvi* 'he does not think of himself (thinking) that I have attained them'; as ibid. 17 bis v3 *aysā biśvā sarva-dharmvā gū iṅve* 'I have escaped (*gūta-*) into all the elements', and as ibid. 17 bis v1 *uysānā na mañā sa aysa-ṃ samāvanai ṣṭe* 'he does not think of himself (thinking) that I have attained them' (BS *samāpanna-ka-* 'attained' = *haḍa-*); note also ibid. 17 bis 14 *samāhāna samāvaji* 'he attains to *samādhāna*-trances' (BS *samāpadyate*). K 55, 17 bis 13 *parāhā parehe u tṭye haḍa ām ma parāha biṃḍi au uysānā na mañā sa aysā parehaṃḍai ṣṭe* 'he practises *śīla*-morality and having attained to that *śīla*-morality he does not think (thinking) that I am now moral'. From base *har-* 'go' or base *ar-* 'to rise', IE Pok. 326–32 *er-*, 328 Lat. *orior*, *ortus* 'to rise'.

**haḍa-** 'dress', III 50·52 *haḍa khapa vāsta pamūha* 'clothing' (tetradic phrase); II 41·7–8 *tṭye hinā-pamūhai haḍā* 'of this, a covering of one clad in a red robe' (*hātānaa-* 'red'); II 9·156–7 *kaumadai śai u haḍa baista-chā u cīvarau phaurthaka śau biṣṇai śā pvaica* 'one trouser-pair and cloak of twenty-feet and clothing and *phaurthaka*-cloth one, of byssus one covering' (see details Acta Orientalia 30, 1966, 35); K 46·32–3 *tṭye haḍe vara ttañā biśa cadaṃ bui jsa buśa pastāva* 'of his clothes there in this house a scent from sandal perfume arose'; III 80·20–1 *maṃ haḍā saṃgūrūna sastā hvandvā āvum* 'my dress conspicuous in vermilion, I came among the men'. From *\*arta-* with the frequent prothetic *h-* to base *ar-* 'to fit', with Georgian lw *ardag-i* 'cloak' (for Greek σινδών 'cloak'), Armen. lw *arta-* in *arta-xoyr* 'covering of a tent or of the head', *arta-xourem* 'to crown', with *xoyr* 'hat' < *xauda-* (see above s.v. *khoca*). IE Pok. 55–61 *ar-* 'to fit', O.Ind. *ara-*, *ala-* 'fitted', Av. *ara-*, Greek ἀραρίσκω, ἀραρα, Lat. *ar-t-*, nom. sing. *ars*. See also Kroraina *arna-* in *arna-vaj'i* 'a cloth' with epithet *ṣpeti* 'white', which is measured in 'cubits, ells' (BS *hasta-*). See also the probably BS lw in Tib. *'ar-mo-ni-ka*, quoted s.v. *ṃjīma-*. Below see *hādika-*.

**haḍaa-** 'watcher, guard leader', II 8·140–1 *u tṭi vā cvāvaja māsta janavai vī au haḍā āva ana vaijalaka u syau haḍai* 'and then here in the month *Cvātaja* (first spring month) the guardsmen came, Ana the young lord and Syau the guardian' (see SDTV 28); II 5·10 (triadic) *āyśdirai kākā haḍim (-iṃ = -ai) valākāteśvarā baudasatvā* 'the bodhi-sattva Avalokiteśvara, protector, guardian, watcher' (SDTV 69). From *\*harta-ka-* to base *har-* 'to watch over', Av. *haratar-* 'watcher, guardian', *haraiti*, *haurvaiti*, *-haurva-*, *hāra-*, *haratayaē-ča*, *harəθra-*, glossed by Zor.P.

*sardār*, *sardārēnitan* 'leader, to lead'; with *hāra-* in Zor.P. *zēn-hār* 'protection' (*zēn* 'having in one's charge' see s.v. *ysinīta-*), N.Pers. *zēn-hār*, Georgian lw *zenaar-*; IE Pok. 910 *ser-*, *ser-g-* 'to watch', Greek ἡρώς ('guardian?'), Lat. *seruāre*, O.Slav. *xrana* 'protection' (if *xr-* < *sr-*), Lit. *sérġmi*, *sérġu*, *sérġiu* 'to watch', *sargūs* 'vigilant', O.Pruss. *but-sargs* 'householder'. Compound, II 117·129–30 *haḍā-vaysām* 'groups of guardsmen' (to base *vaz-*).

**haḍā** 'day', nom. acc. sing. *haḍā*, gen. sing. *haḍai*, loc. sing. *haḍāya*, *haḍāyi*, *haḍāyā*, plur. *haḍā*, gen. plur. *haḍām*, loc. plur. *haḍvā*, II 13, 1b1 *māstā 8 haḍā 27* 'month 8, day 27'; II 14, 2a1 *māsta mūdrcaja haḍā-t-ū jsa 11 tṭye scye* 'month *Mutqaci* (first month of winter), day 11 from them (the days of the month), at that time'; II 13, 1a6 *śau haḍā śā ṣṣava* 'one day, one night'; II 97·125 *haṣṭṣamyai haḍai* 'eighteenth day'; II 20, 12b7 *mūcaci haṣṭṣamyai haḍai* 'on the eighteenth day of (month) *Mutqaci*'; II 55·6 *tcūrmye haḍai* 'on the fourth day'; Z 2·134 *haḍāya ṣṭāni* 'in a day', Z 11·17 *śau carāte haḍāyi* 'he practises one for a day'; Z 22·140 *kantho haḍāyā hārū vāy ūtco vatciṣḍe* 'he (the *yakṣa*-goblin) in the city by day sprinkles water on the herbage'; Sid. 151r3 *pharāka haḍā* 'many days'; IV 17·15 *satā haḍā* 'for 100 days'; Sid. 15v5 *kṣṣṭyā haḍām jsa* 'within sixty days', Tib. *ṣag drug-čus*; II 23·21·3 *10śvā (= daśvā) haḍvā* 'in ten days'; III 66·27 *pajī tṣve haḍai haḍai* 'he went begging day by day'; suffixes, adjectives, *-āṃjsi*, *-āṃsū*, K 46·28 *tṭye haḍāṃjsi khāysā* 'food for the day'; II 56·21 *dva-haḍāṃjsya śadiṃ (-iṃ = -e) bidā* 'two days' journey on land'; II 55·3 *pajsa-haḍāṃjsye śadi bidā* 'five days' journey by land'; II 55·5 *dri-haḍāṃjsye śadā bidā* 'three days'; I 153, 63r5 *avarāṃjsi tṭavi (-i = -ai) cū śa-haḍāṃjsū cū drra-haḍāṃjsū tcūrā-haḍāṃjsū hamyi* 'perpetual fever which is of the second day, which is of the third, of the fourth day', BS *sattatta sanattautiva dvattiyaka-ttrattiyakaṃ jvaram catūrthakaṃ*. Note also *ṃmujsi* 'of to-day', and I 161, 76r3 *dvāsā-salāṃjsū vīram* 'a wound of twelve years' (BS *vraṇa-*). Compound, *panūḍai* 'every day' from *panu(h)ḍai*. From *\*harta-* or *\*hṛta-*, *\*haḍāka-* masc., to base *har-* 'go up; pass', Sogd. Man. *xrtyh* 'passed', rendered by Uigur Turk. *ärtmištā*, see IV 75. See *har-* s.v. *hārūška-*, and *ar-* s.v. *haḍa-* 'attained'.

**haḍe** particle, 'however', v 70, 8v3 *u nai ye haḍe śāna pihyūnāna jīvātu nātu yanā* 'and one cannot however kill with one blow', BS G 37, 12b2 *sa na śaknuyād eka-prahāreṇa jīvitād vyavaropayitum*; v 70, 8v4 *śai rro haḍe aruṃ tceṛa* 'but treatment of medicine must be made', BS G 37, 12b3 *atha ca punar bhaiṣajya-yogaṃ kartavyam*; v 339, 77r4 *ka haḍe mamā tsāṣṭu hāmāte* (not *hāmāte*) 'if it may be tranquil for me', BS G 37, 72 bis a1 *yena svastir bhaven mama*; v 340, 79r6 *u kho haḍe ysaīye* 'and as soon as he is born', BS G 37, 74b1 *jāta-mātrās ca; haḍe* 'however', v 339, 77v2 *tṭitā haḍe|||*, 'then however', BS G 37, 72 bis b1 *atha tau śighra-śighram sva-grham gatvā* ('then those two went very quickly home'); *haḍā*, v 388, 19r4 *kṣe haḍā śśāru yīndā* 'who does a good deed', BS G 37, 14a2–3 *yat karoti śubham karma; haḍe* and *haḍe* variant, v 329, 13r6–v1 *duṣkara haḍe sarvaśūra tṭātāye dātā pyūṣāmata* 'difficult however is the hearing of this *dharma*-doctrine, O Sarvaśūra', = v 69 8r1 *duṣkara haḍe*

*sarvaśūra ttātāye dāti pyūṣṅmata*, BS G 37, 11a3 *durlabhās te sarvaśūra satvā ya imaṃ dharmā-paryāyaṃ śroṣyanti*; Z 9.11 *ttatvatu je hāde ne indā* 'in reality (BS *tatvataḥ*) they however do not exist', = Manj. 189 *haḍe ida* (and 174); *haḍa*, Sid. 103v2 *jihume va anvaṣṭa u jihāri haḍa* 'cure is difficult, but yet they heal', Tib. *gso dkah-ba yin-no*; *haḍi*, Sid. 17r3 *dūṣḡ haḍi harbiśā jidā* 'it removes all *doṣa*-states', Tib. *naḍ-gzi thams-čad sel-to*. Uncertain v 312.21 *haḍi haḍi*. From \**artai*, \**rtai*, possibly with Sogd. Bud. *'rty, rty, rt-* to *ar-* 'to fit' (see s.v. *haḍa*- 'dress').

**haḍara** 'earlier', SuvP. 60v2 *hūṇa dyai haḍara bāyṣa* 'in a dream he saw former Buddhas'. See *hatāḍara*-.

**haḍaraumai** 'amusement', K 18.197, = K26.129 *haḍarau jsai*, = K 34.68 *hiyirāme*. If not graphic error for *-ya-*, possibly *-y- > -ly- > -ḍ-*. See *hayār-*.

**hatanda-** 'trembling', I 254v5 *hatamdyau amgyau* (with broken bases of *t* and *y*) 'with trembling limbs', BS *praphallbhīr anga-pratyangaiḥ* (variant *-phull-*), Tib. *yan-lag hdar-žin*; Z 20.44 *hatcaste vāto hatanda nā amga biśā* 'all their limbs broken, then trembling'. From \**fra-tam-*, possibly \**fra-kam-*, to *kamp-* 'tremble', see s.v. *cambula*, and s.v. *rrīṣya-*.

**hatamu** 'seventh', v 160, 203b3 *||ṣā dhāraṇā hatamu aṣṭamu||* 'this *dhāraṇī*-formula is... seventh, eighth...'. Dialectal *hatama-*, *aṣṭama-* beside *haudama-*, *haṣṭama-*. The Prakrit (IV 17.1) *sa<ttam>*; *aṣṭam* differ.

**hattarṣḍa** 'bursts', Manj. 240 *paba haḍa gvāna ne hattarṣḍa* 'the continuum however does not burst at all', = Z 5.81 *karā hāde pabanā ne haṣḍā*. From \**fra-tarṣ-* (*harṣ-* < \**fra-rīṣ-*). See *tarz-* s.v. *ustairṣṭa-*. IE Pok. 1062 *telḡh-* 'beat, crush', O.Ind. *trṇedhi*, *trḡdhā-*, beside *tard-*, O.Ind. *trṇātti*, *trṇā-* 'split'. Hence \**fra-tarṣ-*, present *-aṣḍa* < *-arṣatai* with *-rṣ-* from *-rḡ(h)-s-*.

**hatāḍara-** 'former', comparative to *hatāra-* (and *haḍara-* by *-atā-* > *-a-*), Z 13.9 *kuṣṭa rro hatāḍaru balysā śśākya-muni carāte balysūstu* 'where formerly the Buddha Śākyamuni practises the bodhi-knowledge'; SuvP. 60v2 *haḍara bāyṣa* 'former Buddhas' (BS differt); adjective, SuvO. 54r4 *biśā gyasta balysa hatāḍarāṃṣya vaysñāṃṣya ustamāṃṣya* 'all *deva* Buddhas, former, present, future ('of the last time')', BS *sarva-buddhānām atīta-anāgata-pratyutpannānām* ('of all Buddhas past, future, present'); v 99v6 *kuśala-mūla hatāḍarāṃṣya ni indā* 'former good roots do not exist'; v 234, 13a4 *hatāḍarāṃṣya-*; v 293, 7a3 *<hatāḍa>r<ā>ṃṣyānā gyastānā <balysānā>* 'of former *deva* Buddhas'; v 91, 61r3 *haḍarām<jsya->||*. Comparative to *hatāra-* from \**fratarā-*.

**hatāma-** 'farthest', v 112, 34r1 *hatāmuvo gyastuwo ysamthū nāsāre* 'they take birth among the farthest *deva*-gods', BS *svarga-loka upapatsyante*. From *fratama-* 'most in front', Av. *fratama-*, O.Pers. *fratama*, in Greek script πρῶταμα-, M.Parth.T. 'frdm 'first', Zor.P. *pltwm* \**fratom*; Sogd. Bud. *prtm*, *'prtm*, *'βtm*, Man. *'ftm-*, Chr. *fīm-*. IE Pok. 814 O.Ind. *prathamā-*, Kroraina *prathama*, *pratama*, *paḍ'ama*, Kharoṣṭhī inscriptions *prathama*, *praḍhama*, *paḍhama*-. For the second syllable *-ā-*, note also v 280, 5b2 *satāma-* 'hundredth'.

**hatāra-**, coalescence of two words 1. 'once', O.Pers. *hakaram*, Av. *hakarēt*, Zor.P. *hakar-č*, N.Pers. *harg-iz* 'ever',

O.Ind. *sakrt*; 2. 'former', O.Pers. *fratarā-*, *fraḥara-*, Av. *fratarā-*, M.Parth.T. 'frdrystr 'prior'; comparative *hatāḍara* 'former'. Cliché at beginning of *sūtras*, v 389, E180 *ta pyūṣṭu balys(ā) rājagrāhā ānā hatāru* 'so it has been heard the Buddha being in Rājagrāha once...'. Z 5.7 *kye kāḍāna hatāro hamatā balysi hivi wysgrute tcārma* 'for whom once the Buddha broke his own skin'; Z 24.246 *byāta tā strīya jsīdātā hatāro who* 'by you (sing.) remembered, a woman; she once cheated you (plural)'; Z 12.55 *kho ni ye hatārā namaštā* 'as to them one once bows'; Z 2.106 *ko hatārro balysu buhu jsīḍu yanāma* 'if truly (*-u = uta*) once we can deceive the Buddha', see *herra*, *herra vī*, *her-vī* and *haittā*.

**hatīys-** 'shine', Z 16.33 *cvī ysarrnai ttorā kye halci hā hatīys(d)e* 'which has a golden top which shines everywhere'. From *taig-*, *-ysde* < *-jatai*, to O.Ind. *téjas-* 'splendour', elsewhere IE Pok. 1016-7 (*s)teig-* 'be sharp', O.Ind. *téjate*, *tiḡtā*, Av. *taēya-*, *taēža-*, *tiyra-* 'sharp', *tiyri-* 'arrow', N.Pers. *tēy* 'point, sword'; no other use of 'brightness'.

**hatālsj-** 'flutter', Z 3.98 *ḡṣatra pale hāra hatālsjāre* 'umbrellas, banners, necklaces flutter'. From \**fra-tark-* or \**fra-targ-*, unless the *-l-* is intrusive. Possibly base (*s)tar-* (see s.v. *ttralo*, *stāraa-*) with increment *-k-* or *-g-* (as increment *-p-* in IE *sterp-* 'flash', Greek ἀστράπτω, Oss. D. *āst'ālf* 'spark').

**hatīś-** 'produce, donate, send', *hataiś-*, *haiś-*, v 56, 115v3 *||hatīśu*, BS *pitta-prakopaḥ śaradi prapadyate* 'agitation of the gall is produced in autumn'; v 92r4 *pīsānu dātā-ḡṣinyānu hatīśānā ttītā* 'then it is to be presented to the teachers as worthy recipients' (BS *dāḡṣiṇeya-*), here with *-āi* written over *hatīś-* to indicate *haiś-*; v 116, 65r4 *u cu rro vā haiśāre ttāra dajśāka bātāṃṣa hāmāre* 'and what (fruits) they produce are sour, pungent, astringent' (see s.v. *bātāṃṣa-*); Bcd 45r3 *binānām vyūhā:na haiśūmū ttāṣṭā* 'with display of kinds of music I present them (to the Buddhas)', BS *vādyā... varebhīh... pūjana*, *teṣu jināna karomī*; II 100.213 *tā kabala ḡaiśū sṣā* 'I give a hundred blanket-cloths' (BS *kambala-*); K 63, 79r3-4 *pāttarvā raṃṇījvā haiśūm ttāṣṭā* 'I give in jewelled bowls' (BS *pātra-*); with *-śś-*, III 4, 10v5 *haiśśa <hajā>ṣṣa*, *mista bajāṣṣa* 'give (utter) sounds, great sounds (parallel BS *svāra-*)'. Preterite K 24.94-5 *āratha haiśṭa*, = K33.46 *arthai hūḍe*, = K 16.152 *arthā hūḍai* 'he gave wealth' (BS *artha-*); K 17.184 *\*haṣḍa heṣṭa*, = K 34.69 *ke hūḍi*, = K 25.118 *haṣḍa yūḍe* 'he sent (gave) a message'; Z 5.31 *āsvī wysmalstu hataiṣṭāndā* 'they presented a groomed horse to him'; Z 2.237 *kye mā pāṇḍāvātu hatāṣṭe* 'who gave me alms' (BS *pīṇḍa-pāta-*); K 40.9.20 *rrumḍai haiṣṭā* 'she presented him to the king', = K 43.137-8 *rudai haiṣṭa*; K 46.28 *ū tte-t-ī āṣarī haiṣṭādi* 'and they gave it to the teacher' (BS *ācārya-*); Manj. 412-3 *haiṣṭāda bāyṣa pajsa* 'they gave honour (*pajsama-*) to the Buddha'. Noun, II 102.36-7 *pūjāpsthām ḡaiśḡmai udāśāya* 'with a view to offering worship' (BS *pūjā-upasthāna-*). Accepting *haiśśa* with *-śś-* as the basic form, the *hatīś-*, *haiś-*, *ḡaiś-*, *haiṣ-*, *ḡaiṣ-* will contain the *-ś-* = *-śś-* (often occurring in the one text), and the subscript hook, which is placed in later texts, under the first or second syllable and also under both, indicates the recent loss of a syllable

when *-aiš-* replaced *-atiš-*. The base is then *\*fra-aiš-y* > *\*haaiša-* > *hatiš-*, *haiš-*, with participle *hatāṣṭa-*, *hataiṣṭa-* (restored from *haiṣṭa-*) and *haiṣṭa-*. The retention of *-a-i-* in *hatīs-* could imply *\*fra-ā-aiš-*, with *-ā-* as found in Georgian lw *aēṣag-i* ‘scout’, N.Pers. *ēš*, *āiṣah*, *āiṣanah*, *āyiṣtanah* ‘scout’ from the similar base *aiš-* ‘to search for’, Av. *aēš-*, O.Ind. *eṣ-:iṣṭa-* (see s.v. *gvetām*). The participle *hiṣṭāta-* with *-āta-* to a present in *-t-*, and infinitive *hiṣṭe* show *\*fra-iṣṭa-* (with *-i-* < *-ai-* as usual). The same *-t-* present is in Zor.P. *frēstātan*, N.Pers. *firēstādan* ‘send’, beside M.Parth.T. *fryṣṭg* *\*frēṣṭay* ‘messenger’, M.Pers.T. *prystg*, N.Pers. *firiṣṭah* (dialectal). To Av. *aēš-*, infinitive *iṣṭi-*, with *frā-*, infinitive *fraēṣṭi-*. To O.Ind. *eṣ-:iṣ-*, present *iṣṭāti*, participle *iṣṭā-*; with *pra-*, *preṣṭa-* ‘sent’. This explanation of *hatīs-*, *haiš-*, *haiš-* is preferred to assuming *-śś-* to be secondary from *-ś-* (= *-ṣ-*), and *-ś-* > *-ṣ-*, whence *-ṣy-* > *-ṣ-*. For the reverse case of *-ś-* basic, and once *-śś-* see s.v. *kūyśda-*. See also *heṣṭyāṣṭi*. Note also IE *eis-sk-* could result in *-aiš-*, see s.v. *byūs-*, Av. *usa-*, O.Ind. *ucchati*.

**hatca** ‘together’, see *hamtsa*.

**hatcañ-** ‘to break’ transitive, participle *hatcasta-*, Z 6.34 *ṣei vaśārā hatcañāte* ‘this *vajra-* (‘thunderbolt’ and ‘diamond’) destroys’; Z 2.72 *biṣṣu nā ṣkālsetū mānā irḍyau jsa buhu hatcañāmā* ‘all their pride and (-u) arrogance (BS *māna-*) we destroy with *ṛddhi-* powers’; Z 22.276 *maraññju hatcañāta hīno* ‘destroy (2 plur.) the army of death’, BS *dhumidhvaṃ mṛtyunaḥ sainyam*; v 337, 36r6 *kye balysāna cīya hatcañā* ‘who destroys the Buddhist *caitya-* shrines’, BS G 37, 33a5 *stūpa-bhedam kārayet*; Z 22.198 *hatcañāndi*, Manj. 172 *hatcañāda*; adjective, Sid. 12r5 *ttavai mistye ttaude hatcañāka* ‘destroying the great heat of fever’, BS *joara...mahā-dāha-vināśana-*, Tib. *rims drag-po hjom-la*; K 136.873 *māriñi hīñi hatcañākā* ‘defeating the army of the *Māra-* demon’ (omitted Tib.); preterite, Sid. 144v5 *hatcastā* ‘broken’, Tib. *čhag-grugs* (dyadic), III 139r1 *(ba)lyśāna cīya hatcaste* ‘he destroyed Buddhist *caitya-* shrines’, BS G 37, 34r1 *stūpa-bhedam*; compound, K 7, 147r4 *hatcasta-hamo hve* ‘man with broken pot’, Tib. *snod čhags-pa*. Intransitive, *\*hatcady-* > *hatcy-*, 3 sing. K 7, 146v4 *hamau hatcaī* ‘the bowl breaks’, Tib. *snod čhag-par gyur-na*; Sid. 144v3 *āstai hatcyāve* ‘the bone breaks’, Tib. *rus-pa čhag-gam*; III 71.147 *audā maram khvai na hatcyāre* ‘so that they should not break for him until death’; Sid. 131v4, participle present, *āstā-v-i hatcyadā hamāre u berañdā* ‘his bones become fragile and brittle’, BS *rug-bheda-*, Tib. *rus-pa grum-šin hgas-pa dan*. Participle with negative IV 23.8 (verse 20) *ahatcastūm mūñi styūdā* ‘may it (my *prañidhāna-* vow) remain unbroken, firm, for me (-m)’. See also *gatcy-*, *gatcasta-*, *nitcasta-*, *bitcañ-*, *vaticasta-*; and s.v. *chadrasta-*. Noun, K 63, 79v2 *hatcanaka-*. From *skand-*, *ścand-* ‘break’, Av. *skand-*, *ścandaya-*, *skanda-* ‘break’, Sogd. Bud. *’sk’nt* ‘paralysed (?)’, Man. *qtskn’t* ‘laid waste’, Zor.P. *škand*, *škast*, *škastār*, N.Pers. *šikan*, *šikastan* ‘break’, M.Pers.T. *’šknyd* ‘he breaks’, *’škn-hyyn* ‘breaking the army’ (*\*iškān-hēn*); Waxī *škaθ-*, *šken-*, *škōnd-* ‘break’, causative *škāndiv-*, *škāt-*, *škōnd*, *škōtt* ‘break’. But for ‘to engrave’, base (s)*kan-* Sogd. Bud. infinitive *skn’t* ‘to incise’, not *kan-* ‘dig’; for ‘cut’, see *Yidya*

*skad-:skast*, Šuyni *šičand-* from *\*skrant-* (G. Morgenstierne, Etymological Vocabulary of the Shughni Group, 100). IE Pok. 918–9 (s)*k(h)ed-* ‘split’, O.Ind. *skhadate* ‘splits’, Greek *σκεδάσνυμι* ‘scatter’, Mid.Engl. *scatteren* ‘scatter’, Lit. *kedėti* ‘burst’, *skederrā* ‘splinter’, O.Slav. *skōdū* ‘poor, small’. See also *-škūna*, *mūla-* (‘clay’).

**hatcañ-** ‘give’, II 119.177 *kama-cū va au hatcañi* ‘for Kanṭsou I will make a donation’; II 36, 8b2 *ṣi vā phema bisai āysam hatcam cu phema kaṃdvāṣṭā buḍāmdi* ‘he gives the millet belonging to Phema which they brought to the Kaṃdva men of Phema’; preterite, v 274, 2.5–6 *virsa hatcastā kūsa* 6 ‘Virsa gave six *kūsa-* measures (of wheat)’; with *ibid.* 2 *birgaṃdarajā virsa gānam hode kūsa* 31 ‘Virsa of Birgaṃdara gave wheat 31 *kūsa-* measures’; v 258, 2a2 *śurakā hatcastā* ‘Śuraka gave (cloth)’; IV 39b2 *tī hatcastā u śau haudai*; plural, II 44.46 *tī cimūdām padamja haudām-dūm cōām jśam mvaṃ harye tī jśam cimūda hatcastāmdā* ‘that gift we gave to the Cimūda, what remained here, that also the Cimūda bestowed’ (but here ‘broke’ possibly for ‘took’); *ibid.* 53 *tī tī hatcastāmdūm* ‘so we gave’. From base *skand-*, from ‘scatter’, as in Greek *σκεδάσνυμι*, *σκιδνυμι* ‘scatter’, see s.v. *hatcañ-* ‘to break’, and hence not to O.Ind. *chādayati* ‘to cover’ (against KT IV 182).

**hatcanaka** ‘gifts’ or ‘pieces’, from *\*fra-ścanda-* to *hatcañ-* ‘to break’ or to *hatcañ-* ‘to give’, K 63, 79v2 *hatcanaka rānīnā mīrāhye jśaiṇe* ‘gifts (pieces) of precious stones, fine pearls’.

**\*hattrema** for *h(ā) ttrema*, Manj. 321 *baṃsa sa paṣai* (BS *paṣad-*) *jsa hattsa h(ā) ttrema nārvāna kīthe satsera śāraṇai har(ba)śa* ‘the Buddha with company makes (beings) enter the city of Nirvāna, in migration every wanderer’, quoted s.v. *śāraṇai*. Causative to *trām-:trauda-* ‘enter, cross over’ (*\*trāmaya-*).

**hatsa** ‘together’, see *hamtsa*.

**hatsā** ‘being together, intercourse’, III 71.142 *khu ma jsa vā hatsā yaṃde* ‘when he associates with me’. From *\*hamtsātā*, see *hamtsa*.

**hatsāre** ‘take off’, Z 278.86 *pañsāre ttīyā hatsāre* ‘they put on, then they take off’; Z 280.11 *nuva velā* (BS *velā*) *ttīyā hatsāre ttrāmu āksvīndā pa(mete)* ‘according to season then they take off, so they begin to put on’. From *\*fra-mučya-* beside *pañs-* from *\*pati-muča-*. See cognates s.v. *pañs-*.

**hatsīmdā** ‘come out’, III 92.243 *u dva drrai jūna tta tta ysumāñā, khū va hera vī kalamakyā na hatsīmdā* ‘and two or three times it is to be strained so that the *kalamakya-s* (reeds?) do not at all come out’. See *hatsuta-*.

**hatsuta-** ‘gone out’, v 110, 32v1 *tto rro iṇāto hīno hatsuto pandāya ṣṭānai vā va(ra) puṣṣo iśśāmā* ‘that foreign army also having set out, being on the way, we shall thrust back’, BS *taṃ para-cakram adhvāna-mārga-pratipannaṃ tathaiṃva pratīnivartayīṣyāmaḥ*. From *\*fra-čyuta-*, see *hatsīmdā*, *tśva-*, *tsuta-*.

**hatsva** ‘arrival’, II 117.9 *hvām(dā) sa tha mājai hatsva na ṣṭi tha vā haḍa hīvī tśve* ‘they said, stating, you (sing.) are not our guest (?), you are the envoy’s guest (?)’. From *hatsuta-* ‘come, person who has come, visitor’, hence possibly guest and then without *ha-*, also *tśve* ‘you have come’; or ‘one come’. See *hatsīmdā*, *hatsuta-* from *\*fra-*

*čyuta-* with *-ts-* < *-čy-* retained, contrasting with *hajs-* (see *hajsa*) ‘take off’ from *fra-muča-*. Oss. D. *xuācun* ‘to embrace’ and *docun* ‘to milk’ show similar *-c-* < *-čy-* from the voiced *huaj-* and *dauj-*.

**hathara** ‘trouble, resentment’, II 87·53 *ysīra hathara pārrovai* ‘harsh trouble I have removed’; II 126·17 *tta ysīri hatharā ni bara*, = II 127·27 ‘do not bear harsh resentment’ (or ‘in the heart’, \**ysirā*). Translation AM, n.s., II 1964, 24. From *θar-* or *θarg-* or *θarb-*, see *hatharka-*, *hamtharka-* ‘trouble’ for *ham-θrag-*; and Sogd. Bud. *pδ'rβ-* ‘be troubled’, Man. *δrβnd* ‘were troubled’, Man., Chr. *wyθrb-* ‘be troubled’. The base *θar-* is in Šuynī *aθēr-*, *aθār-* < \**ā-θāraya-* ‘to extend’; see also s.v. *dāthadai* ‘transfer’ to base *tar-* ‘convey over’, IE Pok. 1074–5 *ter-*. Note *hah-* from \**fra-θ-* but *hamth-*, *hath-* from \**ham-θ-*. For \**θarp-* see s.v. *tharba* ‘pleasant, good (?)’.

**hatharka** ‘trouble’, K 73·28 *hatharka gvāna ni byihi* ‘he suffers no trouble at all’ (translation Studies in honour of I. B. Horner, 16); K 15·114–5 *satva hatharaka dījsīya*, = K 23·65–6 *satva hatharaka dījsīya*, = K 31·22 *satvā hamtharkye dījsīyi* ‘it held trouble for the beings’ (durative past); JS 7r2 *staura hamtharka buḍāmdā*, K 150·15–6 *coi ra jsā pīlā mara āchai pveṃni (-eṃ- = -ai-)*, *hatharkyi gārīyū hūnā vīsūnā amangalīyi* ‘who has calamities here, disease, fears, troubles, distress, bad inauspicious dreams’ (BS *amangala-*). From *ham-θargakā-* to *θrang-* ‘press’, see s.v. *thargga-*.

**hathriya-** ‘troubled’, II 117·8 *kāra kītha tta jsām hathriyādā* ‘they caused trouble so around the city’; K 46·41–2 *lāga-prracai* (BS *loka-pratyaya-*, *ā = aṃ*) *drraiṣṭīye hathrri ṣṭāna* ‘being pressed by opinions (BS *drṣṭīgata-*) created by circumstantial’. Participle to *ham-θrang-* ‘to press’, see s.v. *thargga-*.

**hathrris-** ‘distress’, K 64, 81v2 *ksū ttaranā hathrrisīda ha vī bādā* ‘by hunger (and) thirst they are distressed all the time’. Incohesive \**ham-θrxs-* to *θrang-*, see below *hamthrris-*.

**hada** ‘within, among’, see *handarāna*.

**hada** ‘other’, older *handara-*, K 154·40 *hada ysatha* ‘other birth’, II 38·18 *hamda maṃ pīdaki niṣṭa* ‘I have no other letter (written document)’; JS 20r4 *hamda haurāma* ‘other gift’, III 101·41 *śau śau hada hvai brrauda ysūṣkyaira* ‘each other man dearer, more delightful’. See *hamdara-*.

**hadaj-** ‘accumulate, assemble’, participle *hamdīya-*, Manj. 377 *pūña hadajāña* ‘merits must be accumulated’; participle, v 206·13·1 *kaṃthi vira hvamḍām hamdīya yudāmdī* ‘they could gather the men in the city’. From \**ham-taug-*, like *pattaj-*, *pattīya-* to \**pati-taug-* ‘to attain’, *ttiman-* ‘seed’, Zor.P. *handōžēt*, *handōxt ēstēt*, N.Pers. *andōzam*, *andōxt* ‘collect’, Zor.P. *tōž-*, *tōxtan* ‘to pay’, Armen. lw *tož*, *tougan*, *toužem* ‘to punish’, *toužim* ‘pay’, N.Pers. *tōz-*, *tōxtan* ‘gather, pay’, Judaeo-Pers. *bāz-tōziš* ‘repayment’. IE Pok. 1080–5 *teu-* ‘increase’, see cognates s.v. *tv-* ‘increase’.

**hadana** ‘within’, Manj. 205–6 *hedana daitta netcana* ‘he sees within (and) without’; Manj. 369 *hadana naitcana my(ā)ña* ‘inside, outside, in the middle’; Manj. 246–7 *hadana tte vā natcana* ‘inside and outside’. See *hamdarna*.

**hadara-** ‘other’, older *handara-*, Manj. 190 *hadara strīya* ‘another female’; Manj. 420–1 *hadara hve* ‘other man’; Manj. 418 *pharai ysāre hadarai sāya* ‘many thousand other Śākyas’; K 46·30 *hadarye bādā parsāmai jsa* ‘with the passing of further time’, = K 46·35 *hadarye bādā parsäume*; Manj. 162 *auška hadarya pūšāna pāta pārāme mvašja jsa kṣa* ‘always by another it is to be recited, then the six *pāramitā*-perfections with favour’, like III 63·143 *hamdaryau pušā u hamaiyi na hanāsa* ‘you are to recite with others and not to grasp it oneself’; Manj. 78 *baudhacetta āsta(na) dharmā hadarya ttu padī pāta* ‘the *dharmā*-elements, the *bodhi-citta-* (‘thought to bodhi-knowledge’) and the like, the others in that way then’.

**hadarra** ‘others’, III 37·15 *hadarra haṣaprrīya* ‘others opened’, = III 46·31 *hamdara haṣprrīya*; III 37·18 *hadarra ysāunāra* ‘others are conspicuous’, = III 46·34 *hadāra ysānāra*. For older *handara-*.

**hadara** ‘within’, III 124·81 *hadara ttrāmau* ‘enter (2 sing. older \**trāmu*) within’, BS *abyattara prravriśa* (= *abhyantaram praviśa*); II 96·91 *hadara vya* ‘within’ (see s.v. *hamdṛj*); adjective *hadarīmaa-*, Manj. 202–3 *hadarīmāne [tcarī] prracaina naitcarīmā seda jaḍina* ‘because of internal things the external things seem through ignorance’, = Z 5·68 *hamdarīmānu prracaina nitcīmā saindā jaḍina*. See below *handara*.

**hadarām** ‘garment’, II 1·9–10 *draiṣai vara hadarām* ‘a leather coat, cloak (?), garment’ (triadic), gloss to Chinese *pī-pī* (K 721·1 *p’i* < *b’jie* ‘leather’); II 60·15–6 *śacā hadarā śā* ‘one garment of *śaci*-silk’. From \**fra-darāna-*, *dar-* ‘to hold, to wear’, Oss. DI. *darās* ‘dress’, see also *draiṣai* ‘leather coat’.

**hadā** ‘excellent (?)’, II 60·28–9 *hadā naṣkūmāya* ‘excellently (?) equipped’, from \**fradāta-* ‘placed in front’, to base *dā-* ‘put’, to Av. *fradāta-*, as a name Parth. Φραδάτης, Zor.P. *frahāt*, N.Pers. *farhād*.

**hadāḍa-** ‘gathered’, K 153·28 *vajrra-pāśa haraṣṭa natcanī hadāḍim (-im = -ai) satva baysūstāṣṭi* ‘he threw out the *vajra*-noose and gathered beings into bodhi-knowledge’. See *hamdār-*, *hamdāda-* ‘hold together, collect’.

**hadādem** ‘heated’, II 125·11 *amḍi va ttā parya iḍem ttraikṣa maṃ hamī hadādem ttadī [hīyem] hīyai ṣṭe cām dyāma na viṣyem (-eṃ = -e)* ‘deign to act the man for me (*va-m*); here I become afflicted (BS *tikṣna-*); heated only, I am bound (*ṣṭe* 1 sing.), I who do not see your face (*-am = -ū*)’. Hence *hadāda-*, older *handāuda-* from \**ham-tafta-*. Then *hīyaa-* ‘bound’ like *basta-* ‘bound in mind by love’.

**hadāra** ‘favour’, IV 63a2 *vara vaña hina-bāyai hva-śi va hadāra haura* ‘now there for the army leader Hva-śi he gives the favour...’. See *hamdāra-*.

**hadāra-** ‘other’, II 106·143 *hīyayi ggi vira pārattai hadāra vā satsārana gūve* ‘based on human life-stage, he saved others from migration’. See *handāra-*.

**hadāyaja** ‘month name’, v 236·22 *hadāyaja māste*, ibid. 24 *hadāyaja māste* ‘month *Hamdyaja* (first summer month)’, see *hamdyaji*.

**hadra-vyanaja**, adjective ‘being within’ to *hamdṛj vāte hamdra vya*, II 10b1 *khu ma hadra-vyanajau hīya mvaṣṭa haraysda* ‘when he extends favour here for those in our midst’ (SDTV 29).

**hadrūṣajā** 'contentious', K 55, 82v4 *hadrūṣajā kalahāra* (BS *kalaha-*) *tta ṣai na pṛāne* 'so may I not even hear contentious quarrels'. See *hamdrūṣa-*.

**hadrrauysya** 'moving in the air', K 64, 80v1 *hadrrauysya tsūma āṣa*; K 154.45 *hadrāysyi tsū āṣa* 'may I go in the air'; K 110.339 *hadr(au)ysya* 'in the air'. See *hamdrauysi*.

**hana-** 'blind', SuvP. 71v3 *hana daide* 'the blind see', BS *andhās ca paśyantū*; Z 5.101 *hana vajiṣṭāndā kārā ppyāre* 'the blind saw, the deaf hear', = Manj. 415 *hana dyāda kārā pyāstāda avyāya satva* 'the blind saw, the deaf (heard), the dumb beings spoke' (lacuna of *pyūṣṭāda*); Manj. 76 *ājeveṣa be-vāda hana* 'the snake (BS *ājviṣa-*) poisonous, blind'; III 71.147 *hamye-ṇ drām kamala hana* 'my head became so blind' (or: 'I became (*hamyem*) so blind-headed'); dyadic Manj. 9-10 *hana aviṣyadai satva* 'a being, blind, not seeing', K 46.39 *aviṣyaca strriya* 'blind woman', K 46.36 *hana pajyaca strriya* 'blind begging woman'; Z 2.122 *hastu parnaindā hana* 'the blind men feel the elephant' (BS *hastin-*). With the usual *-n-* < *-nd-*, to Av. *anda-* 'blind', Sogd. Bud. 'nt, Orm. *ōnd*, *hōnd*, Paṣto *r-ūnd* plur. *r-ānda* (*r* < *rta-*). IE Pok. 41 *andhō-*, O.Ind. *andhā-*, Celtic Gaul. *andabata* 'gladiator with closed helmet'.

**hanā**, *hanu* indefinite particle, v 336, 34v5 *āstā kye hanā jaḍā hvē prahujanā* 'is there anyone an ignorant layman?', BS G 37, 31b5 *santi ke cit sarvaśūra bāla-prthagjanāh*, Tib. *byis-pa so-sohi skye-bohi sems-čan rnam-s las gan-dag*; SuvO. 5r3 *cāi ju v(ā ha)l(c)indu hanu armūtindā* 'whoever rejoice', BS *ye ke cid anumodante*; III 128v5 *cindā hanu nasu yindā* 'however great a share he makes'; I 252, 2r5 *ciduku hanu*, BS *kiṃ cit* (variant *kiyat*); Z 23.11 *nai kye hanu arthi paysendā abustye arthi ju niṣṭā* 'there is no one knows the meaning; without bodhi-knowledge a meaning does not exist'; K 1, 134v2 *citā vā varā kye hanā hāde balysūstu vātā pastātā* 'when there is come anyone to bodhi-knowledge', Tib. *gan-gi che der de-bzins-gsegs-pa* (= *tathāgata*) *bzugs-sam*, translation E. Lamotte, 235 'là où se trouvent des Buddha'; K 6, 146v3-7, 146v4 *u varā (tandrā)mye hanā hvādye* (so read) *hāmurgya hamau hatcai* 'and there of some such man through forgetting the bowl is broken', Tib. *de-na mi zig dran-pa ṅams-pas snod chag-par gyur-na*, translation Lamotte, 253 'parmi ces gens un homme, par inadvertence (*smṛti-hāni-*), brise le récipient qu'il tenait'. From *\*harnu*, variant with *halci*; note K 1.135v2 *kyindāku halci*, like I 252, 2r5 *ciduku hanu*, III 128v5 *cindā hanu*. Hence an indefinite *har-*, *hal-* see also *harmā* 'any'. The *jaḍa prrahujanā* 'foolish laymen' are also in Manj. 146.

**hanata-** 'bent down', participle to *hanam-*.

**hanam-** 'bend, bow down', causative *hanem-*, Z 2.89 *śśāna peina hanamāte ttaṃdu* 'with one leg he bends so greatly'; present participle, Z 22.233 *hanamandai harbiśśā dātā* 'the whole *dharmā*-doctrine declining' (gen. absolute, with *-ai* for *-ye*); K 156.7-8 *śārye śada jsa* (BS *śraddhā-*) *hanamadau drayvau saskārau jsa* 'with the three *samskāra*-actions bending forward with good faith', = III 64.9-10 *śārye śada jsa hanamadām drayām saskārām jsa*; III 125b4 *dasta hā hamju yādāndā (kama)la hanatāndā biśinda* 'they kept their hands together; they bowed their heads in all

ways'; III 37.14-5 *hanava tta sa śuje paujsida paśaudana* 'bowed down, so rising they kiss one another with the mouth' (type O.Ind. *drṣṭa-naṣṭa* 'seen and at once lost'), = III 46.30-1; v 157, 2b1 *kamalu hanemāte* 'bows the head'; Bcd 46v3 *hanaimūm baysūstāṣṭi harbiśśā aysā* 'I make all incline towards bodhi-knowledge'. For K 65, 83r3 *hanamāne*, read *na hamāne* 'may I not become'. From *fra-nam-*, see cognates s.v. *nam-*.

**hanaśś-**, *hanaś-* 'perish', I 177, 95v3-4 *cu avī hanaśśidā giśā* 'when wits are perished, vertigo', BS *bhrama-*; Sid. 107v3 *wūvai haniśimā* 'his wits fail', Tib. *skwid lug-pa* ('lazy; despondent'), Z 2.198 *klaiśyau jsa hanaśśāte tīyā* 'would be ruined by the *kleśa*-afflictions'; Z 2.69 *ttāna badr hanaśśāte vaysīa* 'therefore Bhadra now is lost'; noun, loc. sing. Manj. 13 *hanaśa ttsida* 'they perish', Sid. 1v5 *hanaśa tsvāṃda* 'they came to ruin'; Manj. 334-5 *ttyā jsa tsida hanaśya satva* 'by these, beings come to ruin'. Preterite, Z 24.180 *biśśā hanaśtāndā kūra pandā tsindā* 'all are lost; they go on the false path'; JS 25r2 *sāṭhika paṃ-se māiśydyana anāha hanaśtādā* 'the merchants (BS *sārthika-*) five hundred, pitiful, protectorless, were lost' (BS *anātha-*); Z 2.133 *aysu hanaśtāimā gyaḍīma* 'I am ruined through ignorance'; Manj. 160 *kūra-vadāya hanaśta* 'he perished on the false path'. See also *hanāsa-* 'destroy'. Cognates s.v. *panaś-*; from *\*fra-nas-ya-*.

**hanaṣṭa** 'assumed', see s.v. *hanāsa-* 'assumption' (Manj. 160), to base *hanas-*.

**hanāys-** 'adorn', K 60, 37r4 *u bahya va hanāysāmde pamyām jsa* 'and the trees there are decorated with clothes', parallel BS *ābharāṇa-vṛkṣa-*. From base *naz-*, *\*fra-nāz-*, see cognates s.v. *nāys-*.

**hanāśś-** 'destroy', causative to *hanaśś-*, v 110, 32v2 *tto tcūr-ysanyo hīno pandāya ṣṭāno pastāto hanāśśāmanai* 'we will destroy this four-membered army which has set out on the way' (BS omits); Bcd 48r4 *baudhacittā na hanāśśimā hairṣṭi gvāna* 'may I not at all lose the bodhi-thought' (BS *bodhicitta-*), BS *bodhiyi cittu ma jātu vimuhyet*; v 268, 47a5 *khu va hanāśā varata nvithā* 'if he destroys there, he changes there'. See cognates s.v. *panaś-*.

**hanāsa-** 'grasp', III 29, 42a2 *saṃ aysmū kūra hanāśā* 'the mind is just false assumption'; = Manj. 265 *sa aysmva kūra hanāsa*; III 25, 24b4-25a1 *nitcarimāi nāsākā arthā vira hanāśā āstā* 'an external seizer in meaning is assumption', as BS *grāha-*; Z 7.28 *tta vā hanāśā ne ju varata bhāvā karā* 'so it is assumption, there is no being at all'; Z 7.32 *hanāśā hūni brāmṭtā* 'assumption, dream, wandering in mind'; Manj. 141 *tcemaññā jśirja hanāsa* 'illusion, assumption by the eyes'; Manj. 39 *jśirja hanāsa* 'grasp of deceit' (= BS *sāṭhya-grāha-*); see the full text s.v. *drau-* 'grasping'. Manj. 11 *kuṣṭa hanāsa prrahujanau* 'where is assumption by the laymen' (BS *prthag-jana-*); Manj. 12-3 *sattsārvā jśirja hanāsa* 'in migrations illusion, assumption'; K 11r6 *pabastau jśirgye hanāśā abhāvāna ttārā ne byaure* 'in a continuum illusions, assumption, with non-existence, are not found there'. Manj. 160-1 *kūra-vadāya hanaśta raṣṭānai padāya viśṭida khu hamaya pada nai brāve hanāśI* 'lost on the false path, they join the true path, if he himself knows it not to be assumed'; Manj. 356 *hanāsa baīsa je butte* 'he knows all to be assumption'. From

base *nas-* 'attain', Av. *nas-*, *nasaiti*, *aśnaoiti*, *nāsa-*, glossed by Zor.P. *aržānik būtan* 'possess', to Armen. *lw erjanik*, IE Pok. 316 *enek-*, *nek-*, O.Ind. *násati*. See cognates s.v. *nasa-* 'portion'.

**hanāsa** 'controller (of the state), minister', II 98·151-2 *ca mā kamacū hanāsa yai ša magārā hana vaštā bīsai yai* 'he who here in Kan-ṣou was the minister, he was the constant servant of the old Khan'. To *hanās-* 'to grasp'.

**hanāsai** 'lost', Sid. 133v4 *haṭhai neštā, hanāsai pharāka* 'he has no truth, he is greatly lost', Tib. *chig mi brtan-čün khral-khrul-ba* ('broken'); K 67·181-2 *hanāsai paṃdī ni butte* 'he does not know the lost path'; Z 1·50 *hanāsā dukhyo* 'lost in sorrows' (plural); K 62, 177v3 *khū hanāsai pastāvū satsāra myauñā* 'since I entered lost in the migration'. See *hanās-*.

**hanu** indefinite particle, see s.v. *hanā*.

**hanem-** causative to *hanam-* 'bend'.

**haṃtca** 'together', see *haṃtsa*.

**haṃtcā** 'bouquets (?)', III 41·34-5 *ī śūjai tsidā spyakyai khāśidā haṃtcā* 'now (older *īmu*) they go to one another; they make up flowers as bouquets (?)', variant to *grauñā-* 'garland', III 41·29-30 *ī śūjai tsidā spyakā khāśidā gaume*. From *skag-*, *ścag-* noun \**ścāga-*, \**ham-ścāga-* > \**haṃtcā-* plur. \**haṃtce*, *haṃtcā*. See base *skhag-* s.v. *khāś-*, *khāṣ-*.

**haṃtrāñ-** 'make fail, fall out', Sid. 19r1 *tcamjsā haṃtrāñāre* 'they make the hair fall out', BS *keśa-ghna-*, Tib. *sgra hbyi-bar byed-do* (*hbyi* 'fall out'). From base *tar-* 'rub off', with secondary contact *-tr-*, causative *-āñ-*, see base *tar-* s.v. *ustar-*.

**haṃtsa** 'together', frequent with *jsa* 'with', Sid. 9v2 *haṃtsa* 'together', BS *ekato*, Sid. 9r2 *trihe jsa pātcā haṃtsa ni hvoerai* 'next with radish it is not to be eaten together'; v 107, 29r6 *haṃtsa hñe jsa* 'with the army', BS *sa-bala-*; Sid. 107r2 *haṃtsi*; Sid. 9r4 *hatsa*, Sid. 109r1 *haṃtse*, Manj. 7 *hattsa*; II 95·58 *haṃtca*, v 64·41 *haṃtca grrihāñā* 'to be lifted up', =ibid. 44 *haṃgrrihāñā*; Sid. 9r3 *haṃtca*, III 105·5 *hatca*, II 96·77 *hatcā*, II 96·84 *hatca*, with pronoun *yi*, K 42·118 *haṃtsai va* 'together against him (*yi vaska*)'. Abstract, Z 8·18 *nāstā daśānu bhāvānu haṃtsatātā hama* 'a union of ten existences is not identical'; Z 22·328 *ttyau haṃtsatetu yidaimā* 'I made union with them'; III 68·75 *khū śau ttraima haṃtse kimña* 'that one enter for coming together'. Compounds, JS 9v2 nom. plur. *hatsā-āspe* 'possessing refuge'; Z 11·77 *haṃtsa-purakā ysarkulna* 'together with son *Ysarkula*', parallel to inscriptional O.Ind. *sa-putra-*; Sid. 3r1 *haṃtsa-ysātām* (gen. plur.) *āchām* 'of congenital diseases', BS *sahaja-*, Tib. *lhan-čig skyes-pahi nad rnam*; Sid. 3r3 *haṃtsa-ysyāta* (intrusive *-y-*). See *hatsā*. From *ham-* 'together' with inst. sing. *-čyā*. See Oss. D. *xātcā*, *xādcā*, *xādzcā*, *xāccā* (postposition) 'with', *sā xātcā* 'with them'; I. *xātcā* adjective 'mixed', noun, 'mixing', *xātcā kānyn* 'bring to'. Oss. I. has suffixed *-imā* 'with'; Iron, Stajy carmdaräg 1463 *xāccājā* 'mixed with'. To IE. Pok. 902-5 *sem* 'together; one'.

**haṃthamga jsa** 'diarrhoea', I 155, 67r3 *hatsa haṃthamga jsa pañjsa-pacaḍa avīysāra jaidā* 'it cures five kinds of diarrhoea' (BS *atisāra-*), BS *pravāhaka-*. See s.v. *thamg-*.  
**haṃtharka-** 'constriction', SuvP. 68r4 *haṃtharka pveṣtai*

*štāna* 'constriction in fear', BS *bhaya-samkaṭe*; III 6, 12v4 *biṣye samtsārije haṃtharke jsa . . . parrijā* 'save (2 sing.) from every distress in migrations'. See above *hatharka-*.

**haṃtharg-** 'to press together', Sid. 153v3 *haṃthrajāñā* 'to be pressed together', Tib. *bčir-ba* ('press'); adjective, Sid. 5v2 *ši ttaramdarā haṃthrrajākā pūhaṃjākā u strrajā-ñākā* 'this (the astringent) presses, scrapes and stiffens the body', BS *piḍanā-lekhana-stambhī*, Tib. *ša na-bar byed-pa dan, ša hbri-ba dan*. Participle, v 116, 65v2 *āchyou haṃthriya dukhyau* 'oppressed by diseases, troubles', BS *vyādhi-paripiḍita-*; JS 6r3 *dva-pacaḍa daina cu ā hathrrī tvare* 'to him who was greatly oppressed by the twofold fire'; JS 6v1 *tta khu ttaudāna haṃthrrī satvā viysāmji ysināhe* 'as a being oppressed by heat bathes in a lotus-pool'. Incohesive, *haṃthrris-*, K 64, 81v2 *kṣū ttaranā hathrrīsida* 'they are oppressed by hunger (and) thirst'; K 101·41-2 *ni ni garkhyām āchām jsī haṃthrrīsti* 'he is not oppressed by grievous diseases'; =III 113, 4r4 *ni ni garkhyām āchyou jsa haṃthrrīstā*; K 19·245 *harthiṣta* (see below); noun, v 294·19 *cu haṃthrrīsāma lakṣaṇi* 'what is the mark (BS *lakṣaṇa-*) of restriction'. See cognates s.v. *thargga-*.

**haṃthuta** 'burnt', Z 20·36 *cā bile tcbriye pāsāre jsa stauru paha haṃthuta śsāre āṣṣeṇa-ggūna puva* 'whose intestines are scattered, by the sunshine violently heated, burnt they lie, blue-coloured, rotted'. See *thūste*, *paṭhuta-* (v 26, 51v3) with cognates.

**haṃdā**, *hadā* 'within, among', III 67·54 *tī khu āta haṃdā garām* 'when they came among the mountains'; III 40·21 *haṃdā spyauysām baṃhyau* 'among flowering trees'; III 34·9 *hadā spyauysā bahyā*; III 34·10 *hadā spyalakau (-ya- =-ū-)* 'among the buds' (BS *sphoṭaka-*), III 35·36 *hadā haṃkyā bahyā* 'among dry trees', = III 40·10 *haṃdā haṃkyau bahyau*. See older *haṃdaṃna*, *handarna*.

**handaj-** 'ripen (intr.)', v 132, 58b4 *ko hadajāro śāryau kuśala-mūlyau* 'if for you (*-u*; or *-u =uta* 'truly') they ripen with good roots'; causative *handajāñ-*, Bcd 52v3 *haṃdajāñāne satva-dhāttā samumdrā* 'may I ripen the sea of the *sattva-dhātu* ('realm of beings)'; BS *sattva-samudra vimocayamānaḥ*; preterite, K 5, 142v4 *puññei nasta bāgyā handajāñātemā* 'I have ripened the roots of merits', Tib. *dge-bahi rca-ba-la yons-su smin-par byas-so*; noun, K 6, 145r4 *uysnorāṇu handajāñāmate kāḍa(ṇa)* 'for the ripening of beings', Tib. *sems-čan yons-su smin-par bya-bahi don-du*. From \**ham-dajaya-* see cognates s.v. *dajs-*. Above *hadaj-* 'gather'.

**haṃdajs-** 'gallop together', Z 24·424 *āphāḍe ni rraysma haṃdajsāre gāyyo jsa* 'shattered are their ranks; they gallop in groups'. From *ham-tak-* 'run together', see cognates s.v. *ttajs-*. The elephants of the king of Burma galloped hither and thither quite out of control (see H. Yule, Marco Polo II, 102) in a similar case.

**haṃdaṃna** 'within', Sid. 153v2 *haṃdaṃna bese ysice perā* 'yellow leaves inside', Tib. *nan-rim-gyi lo-ma ser-po*; Sid. 156v4 *hadāṃna garśa* 'within the throat'; Tib. *lkog-mahi nan-du* (partitive adjective, see also *kara-*); K 54, 14r4 *haṃdaṃna nitcāna* 'inside, without'; K 55, 18v1 *haṃdana . . . nitcāṃna*; II 111·17 *haṃdaṃnāṣṭā* 'to the interior'. See *handarna*, *haṃdā*, *hadā*, *haṃdṛ vāte*, *handara-*.

**handara-** 'within, interior', III 139r5 *haṃdaro biṣe* 'in the inner part of the house', BS *antar-grhe* (partitive adjective); IV 25:3 *haṃdara prū* 'inner post', IV 51a1 *hadira prrūvāṣṭa* 'towards the inner post', IV 57a1 *haṃdara prū* (see BSOAS 13, 1951, 920-6 for the *prūva-* 'fortress, post'); V 56, 115a4 *///ha(ṃ)dārvāto byūhāre* 'in between they revolve', variant N 75:42 *haṃdarvaṇu*, BS *antare parivartayanti*; adverb, *handarna* 'within', Z 20:12 *kho huṣkā banhyā handarna sūstā phuva* 'as a dry hollow tree burns inside'; Z 3:138 *handarna* 'within'; see separately *haṃdamna*. Adjective, Z 5:67 *handarīmā saindā āyattana* 'the places seem internal' (BS *āyattana-*), Z 5:68 gen. plur. *handarīmānu*; K 144, 1v2 *haṃdarīmai nātcarīmai dā harbiśā ṅāhvastai* 'he (stepped over=) mastered the whole dharma-doctrine esoteric, exoteric'. See *haṃdā*. From *antar*, *antara-* 'within', Av. *antarē*, *antara*, O.Pers. *antar*, *antara-*, Zor.P. *andar*, *andarg*, *andar-nēmak*, *andarōn nēmak*; Sogd. Bud. 'ntryk- 'eunuch', *čntr*, *čynt*, Yaγn. *činter*, Man. *čndr*, *čyndr*, 'ndryk-, M.Parth.T. 'ndr, 'ndryn; M.Pers.T. 'ndr, 'ndrwn, nyndr 'within', 'č nyndr, Pahlavi Psalter *nyndly* 'in'; Pašto *danana*, Wanetsi *zdare* 'inside', Yidya (n)*adram*. IE Pok. 313-4 *enter*, *nter*, *entero-*, O.Ind. *antār*, *ántara-*, Greek *ἐντέρον* 'intestines', Alban. *nder* 'between', Lat. *enter*, *inter*, Oscan *anter*, OHG *untar* 'under, between', O.Engl. *undern* 'midday', Hittite *anturūias*, 'interior', *andurza* 'within'.

**handara-** 'other', III 24, 23b4 *haṃdarānu vistarna birāṣīyā* 'he should expound it in detail to others', BS *parebhyo deṣayet samprakāṣayet*; Sid. 136v4 *hariyaja haṃdara ne jehāre* 'the rest, the others do not heal', BS *sādhyā-itarā-* ('the reverse of curable'), Tib. *lhaq-ma gžan rnam ni gsor mi ruṃ-bar bśad-do*, Sid. 20v5 *haṃdarye*, Tib. *gžan*; v 337, 36r3 *haṃdarā uysnorā*, BS G 37, 33r2 *kaś cit satvo*; loc. sing. *handarāna*, v 110, 32r5 *uholaña haṃdarāna kṣīra* 'in another land' (dyadic); III 28, 41a1 *haṃdaryānā hālai uysdīṣīyā* 'he should teach towards others', BS *parebhyas ca vistareṇa samprakāṣayet*; v 263, 82r2 *haṃdara vara dvāsu banhya rusta* 'others there, twelve trees grown', BS G 37, 76b3 *dvādaśa vṛkṣāḥ prādur-bhūtāḥ* ('twelve trees made visible'); plural, III 37:15; 18 *hadarra*, = III 46:31 *haṃdara*; 34 *hadāra* 'others'; III 128v5 *kho jve haṃdarye hedā* 'when he gives to another'; v 63:25 *haṃdaryām hālai-t-i uysdīṣī* 'might teach it to others'. Repeated III 74:207-8 *haṃdarai*. . . *haṃdarai*. . . *haṃdarai* 'some. . . others'; loc. sing. v 303, 2b1 *haṃdaraña mahācaitya* 'in another *caitya*-shrine' loc. plur. v 29, 42r2 *haṃdaruo kṣīraivō* 'in other lands'. Later form *haṃdāña*, v 64:2 *haṃdāña ysītha* 'in another birth'; SuvO. 68r4 *haṃdarāna* 'elsewhere', BS *anyatra*; inst. plur. III 63:143 *haṃdaryau puśā* 'do you recite with others'; Manj. 162 *hadarya pūśāna* 'it is to be recited with others'. Compounds, v 293:3, 3b1 *haṃdara-kṣīra hīna* 'army of another country', v 164, 113v2 (gen. plur.) *handara-ysamthyānu* 'those of another birth'; SuvO. 24v1-2 *handara-ysamthvai kāḍāgāne* 'karma-acts of other births', BS *pūva-kṛtena karmanā* ('act previously done'). From \**antara-*, Av. *antara-*, Pašto *nor* (\**andāra-*), N.Pers. *padar-andar* 'step-father', Oss. DI. *ändār* 'other', *ändāra* 'otherwise', I. *ändār az* 'year before last' (D. *fälvarä*), DI. *ändārä bon* 'day before yesterday'. IE Pok. 37 *anteros*, O.Ind. *ántara*,

Got. *anþar*, O.Norse *annarr*, OHG *andar*, O.Engl. *ōþer*, Lit. *añtras*, *añtaras*. See also *handāra-*.

**haṃdavāñ-** 'ripen (trans.)', Sid. 142v1 *haṃdavāñāka* 'ripening', BS *pācana-*, Tib. *smīn-par byed-pa*. See *haṃdev-*.

**haṃdasta-** 'official title', v 22b1 *haṃdasti bayadattā* 'Bayadatta, *haṃdasta*-official', v 26, 49v6 *///haṃdasta, bātānu, baṃhyānu* 'officials (?), of roots, of trees'; II 38, 17a2 *auva haṃdasti sudattā* 'the village official, Sudatta'; II 14, 2a8 *auva haṃdastā spāta salmī* 'the village-official *spāta*-official Salmī'; IV 12:3 *auva haṃdasti ysiviṭi* 'village-official Ysiviṭi'; v 278, 2a1 *///haṃdastā puṣūm u biśā hamīḍa auvya///* '(village-?) official I ask and all the villagers together'. Analysis uncertain: either *haṃ-dasta-* 'trained (?)' or rather *haṃda-sta-* 'being intermediate'. Followed in II 14, 208 by four names each preceded by *parramāi* 'official'. Tumšūq Saka *andastai*, BS *antarāyika-* 'interspersed', Waxī *dest* 'inside'. The 'inner official' could be supported by the Chinese use of *nei* 'inner' (K 654). Hence the official in an office contrasted with the officer outside.

**haṃdāḍa-**, see *haṃdār-*.

**haṃdāmā** 'obscuration', Z 24:485 *biśā hālā vaṣṭāte haṃdāmā jaḍīna ne ne ju śśuru bvāne nā vā dīru uysnora* 'in all directions the obscurity through ignorance remains; I may not know the beings, not the good one and not the bad one'. Compound, III 80:21 *hama-haṃdām ttadī ttū jīye caidyai* 'I thought that this life is only all-ruin'. From *ham-tam-*, see cognates s.v. *pātām-*.

**haṃdāmamci** 'to complete (?)', II 38 17:7 *///haḍai haṃdāmamci parau* 'on the. . . day, the command completing the order'. From *ham-dā-* 'to end (?)'.

**haṃdār-** 'to bring together, reap', participle *haṃdādā*; Sid. 6r5 *haṃdādā*, BS *saṃhyta-*; II 91:118 *haṃdādā yudāmā* 'they had reaped'; v 62:4 *bari haṃdādī yidū* 'he can gather in the crop'. From *ham-dar-*, see cognates s.v. *dār-*.

**haṃdār-** 'to favour, support', K 47:54 *thū vaña pūra ka pyatsāṣṭa māvara hadārā* 'do you now in future, my son, support your mother'; K 46:36-7 *cvai am puñā brīya satva hadārīra* 'whom the beings favour in love of merits'; K 46:51 *pūñūdyām satvyām hadārīyau ttā miysdyūna kauṣṭyādā dva satta* 'O you meritorious beings, support the two pitiful beings, leprous ones'; participle, SuvO. 3ry *kho mū-ysamthīna hārna haṃdāda hāmāre* 'how they are favoured through the fact of this present birth'; SuvO. 3r6-7 *kho kṣīna uysnaura haṃdāde* 'how he favoured the beings in abandonment'; v 58, 128r4 *tte puñā balysā dārysde h- y- haṃdāde* 'these his merits the Buddha maintains, . . . he has favoured'; K 152:7-8 *tcana haṃdādī satva bāysūstāṣṭā* 'whereby he favoured (gathered) beings towards bodhi-knowledge', III 21:6a3-4 *bāysūñā-vūysā haṃdāda [na] biśā-pīrmāttamye haṃdārā jsa* 'bodhisattvas honoured by the all-supreme favour', BS *bodhisattvā*. . . *anupariḡrhitāḥ paramēna anugraheṇa*; infinitive, v 28, 59r1 *perrā haṃdeḍe* 'he is to be caused to support'. Noun, K 140:978 *raḡṣai* (BS *raḡṣā*) *yanumā, haṃdārāi yanumā* 'I make him protection, I make him favour', Tib. *srūn-bar bgyi-ho, yons-bskyan-ba dan*; K 142:1046 *handera kiḍna u āysdarri* 'for support and pro-

- tection', Tib. *phan gdags-pa dan srub-bahi phyir* (*phan* 'profit', *hgdogs-pa* 'bind'); III 45·15 *satvāṇa haurā haṅdārā upajīva-barai pīsaṇa hūsa tsīdai* 'may gift, favour, livelihood-getting, welfare increase for the beings'; SuvO. 3r6 *haṅdāra hvīnde* 'is called favour'. From *ham-dār-* 'hold', see s.v. base *dār-* 'hold'.
- handāra-** 'other', V 114, 63r7 *haṅdārā hvē haṅdārā gyastā, haṅdārā gganharvā rre haṅdārā rakṣaysā u haṅdā(?)ā jsañ(au)lysā dīrāṇu hārāṇu pathaṅjākā, handārā vara merā n(āma?) haṅdārā pīrā rruṅdā vātā śsāra-garaṅānu uysnaurānu vīvāg(ā) pattīmā rro nājsājākā* 'the one man, the other *deva*-god, the other *Gandharva*-king, the other *rūkṣasa*-demon, the other executioner, restrainer from evil deeds; there to the other, the mother by name (?), to the other, the father king demonstrator of the ripening, result for benefactor beings', BS *manuṣyo vāvatha devo vā gandharvo vā narādhipaḥ, rākṣaso vāvatha caṅḍālo duṣkṛtānām nivārakaḥ mātā-pitā vā nṛpatih sukṛta-karma-kāriṇām, vipāka-phala-darśana-arthaṃ*; Manj. 215 *pātca vā hadāre paṅsa* 'then five others', =Z 5·70 *pātca vā handāra paṅsa*; III 66·36 *haṅdāra hvamḍā tta hvāṅdā* 'the other men so spoke'. See *handara-* 'other'.
- haṅdiya-** 'gathered', see s.v. *hadaj-* 'collect'.
- handāro** 'other', V 52, 83b5 *cu ye ttarandarau handāro jseṅu vātā āysda tamde* 'who shortly protects another body'. See *handara-* 'other'.
- haṅdiṣṭa-** 'heated, ripened', Sid. 142v3 *cu haṅdiṣṭā hīya gūnā uskātta bisai śva haṅdiṣṭā jsa nauhā ysurgā naittā* 'the symptoms of suppuration, festering as above through half suppuration at the top settles (ceases)', BS *vidagdhā-sopham ādiṣet, mandair etair vipakvam ca*, Tib. *rnags-pahi mchan-ma ni gon-ma smin-du cha-bahi mchan-ma rams rce gzil-bar hgyur-la* (*gzil* 'expel'); III 45·9 *haṅdiṣṭa pattarre* 'over-ripe food'. From *ham-dag-*, see s.v. *dajs-* 'burn'.
- haṅdiskai** 'rheumatism (?)', IV 17·13 *haṅdiskai himi u miḍi* 'defluxion occurs and he dies'. Connexion with Oss. D. *āndis, āndisnāg, āndisgun, I. āndysnāg, āndysnā-gdžyn* 'rheumatism' (recognized by I. Gershevitch). Possibly to *dai-:di* 'fall' with incohesive *di-š-*, Yazg. *ḍay-:ḍed, ḍadag* 'fall', *ḍadig* 'débris', Šuṅni *ḍiy-:ḍōd* 'fall upon, down'. IE Pok. 187 *deia-:dī-*, O.Ind. *dīyati* 'flees, moves fast', Greek *ḍivos* 'whirl pool', *ḍivo* 'flee'.
- haṅdurna** 'drift', K 11, 135v3 *dylā bīda ttaṅda u baurā haṅdurna lovī jñānā* 'knowledge of this world is only deception, falsehood and a heap of snow'. From *dvar-:dur-* 'to run', *haṅdurna-* 'drift', to Av. *ham-dvar-* 'assemble', *handvareṅti*; *handvareṅa-* 'assembly', Zor.P. *dub'l- \*dvār-* 'run', M.Pers.T. *dv'r-* 'move', *dv'ryyšn* 'abode'. Here *haṅdurnā-* is formed like Av. *hankurēna-* from *kūr-:kur-*. O.Ind. *dvar-* in RV 2·30·4 *vṛka-dvaras-* demon's name 'running like a wolf'. No *dūr-* cited by Pok. (who has 204–6 *der-*).
- haṅdr** 'within', Z 16·66 *haṅdr vātā ttānu ggarānu* 'within the mountains', Z 8·39 *haṅdaro haṅdr vāte nīcana niṣṭā karā* 'there is none other within (or) without at all'; Sid. 147v4 *haṅdrri vya* 'within', Tib. *naḥ-du*; V 92, 611v6–7 *haṅdrri hamguṣṭe* 'between the fingers'; N 158·5 *ttiṅna haṅdrā vya* 'in the midst of this'; K 145, 2v2 *haṅdryi vya auna nirāmidā* 'they issue from within'; JS 26r2 *āṣaimjā haṅdrra* 'beside the pool'; II 96·71 *hadara vya*; II 127·30 *hadārā vya*; K 145, 2v2 *hadrryi vya auna* 'from within'. Adjective, *hadra-vyanaja-* 'being within' (above). See s.v. *handara-* 'within'.
- haṅdev-, haṅdāv-, haṅdav-** 'ripen', III 90·189 *haṣā āsye haṅdeve* 'swelling, itch matures'; III 90·196 *āsī haṅdeve*; III 90·183 *āsī haṅdāve*; Sid. 142v2 *haṅdevākā, BS pācana-* 'making mature', Tib. *smin-par byed-pa*; Sid. 142v1 *haṅdavānāka-* 'ripening', Tib. *smin-par byed-pa*. Participle, Z 22·285 *nāhute balysūni urmaysde handauda harbiṣṭu virā sati vā pātca thu vaysṇa* 'the sun of Buddhas has set on all the heated things; now you have next arisen towards us'. From *ham-tāpaya-*, see cognates s.v. *ttav-*.
- haṅdaiṣṭa-**, see *haṅdiṣṭa-*.
- handauda** 'heated', see *haṅdev-*, and *hadādem*.
- handauda-** 'blown (?)', V 170·302, 2r1 *hamamgu handaudu o vā byūṣṭu 18* (end of verse 18) 'equally, blown out or lighted'. See base *dam-* 'to blow'.
- haṅdyaja** 'month name, first summer month', Sid. 3v2, II 98·147 *haṅdyaja māstai*, *ibid.* 61 *hadyaja*; II 112·51 *haṅdyaji āstaṃ māsti* 'at the beginning of the month *Hamdyaja*'.
- haṅdrra** 'within', see s.v. *haṅdr*.
- haṅdrāmji-** 'keep, hold', Sid. 126v5 *hāṣṭā vāṣcā ni paṣānā haṅdrāmjanā* 'it must not be thrown thither, hither, it must be held', Tib. *gan yan mi btan-bar bsrung-zin* (*btan* 'dismiss', *bsrun* 'protect'); II 8·132 *saphūda bāda ṣṭai, u kama-cuvau hadraḍida* 'the land is distracted, and the Kan-ṭsou people keep us back'. From base *drang-* 'hold', see JRAS 1955, 15. To Av. *drag-* (*draza-*, *draja-*), *drang-* (*drāṅja-*, *draxta-*), Zor.P. *dranjitan, draxt* 'learnt (by heart)'; Sogd. (ancient letter) *rōnk š'yknw* 'fortified residence', M.Parth.T. *'wdrnš-*, M.Pers.T. *'wdrnz-* 'condemn', Waxī *vardenz* 'press down', Kroraina lw *drāṅga-* 'office', BS lw *avadraṅga-* 'earnest money', *udraṅga-*, *draṅga-* 'settled place'. To IE Pok. 252–5 *dher-* 'hold' (see s.v. *dār-*), *dhregh-*, *dhregh-* (Av. *darz-*, see s.v. *drays-*). Above without nasal *drjs-*, *dārāta-*.
- haṅdramā** 'forest', SuvO. 27v6 *biṣye durbikṣinai haṅdramā nāṣemākā* 'making quiet the whole wilderness of famine', BS *sarva-durbhikṣa-kāntāra-prasamanah*, Tib. *mu-gehi ḍgon-pa thams-čad rab-tu ži-bar bgyid-pa* (*mu-ge* 'famine', *ḍgon-pa* 'wilderness, wood'). From *ham-dram-* 'run about, run together', *haṅ-drama-* 'ranging place', Av. *handra-mana* 'place of assembly', to *dram-*, above *dremāte* 'drives away', *naṣdraunja-jsera-* 'to be weeded'. IE Pok. 204–6, Greek *ḍρέμω* 'run', O.Ind. *dram-*, Khovar *dromik* 'flee the country'.
- haṅdrāmḡā** 'forehead', III 81·174 gloss to Turk. *aḍāna* = *alīn* 'forehead'; loc. sing. JS 33v3 *ā khu haṅdrāmje besā veselake spāsa* 'or as the marks on the forehead appear'; Sid. 148r4 *haṅdrāmji*, Tib. *dpral*; I 137, 45v3 *haṅdrāuja* 'forehead', BS *lalāta-*. Possibly *\*ham-draṅga-* 'holding together', if referring to the temple-bone (Z 20·43 *śśamggā*, BS *śankha-*).
- haṅdrā** 'jar, pot', Z 292·24 *haṅdrā spātānu kho ju padamā hī( )ā|||* 'a jar of flowers when the wind...', for the action of the wind note Manj. 113 *padamyau jsa vīysa biraca* 'the lotuses being broken by the winds'; acc. sing. Z 5·14 *jāndā kho jaḍā haṅdrū huysirru* 'he destroys it,

as a fool a fine gold bowl'. Possibly \**amtra-*, O.Ind. *āmatra-* 'vessel, jar', IE Pok. 35 *am-* 'hold', Armen. *aman*, Lat. *ampla-* 'handle', in preference to KT vi 86 from \**ham-darb-* 'to tie together'. But if the *h-* is old, the base will be IE Pok. 901-2 *sem-*, Lit. *semiū sėmti* 'to ladle', Greek *ἄμη* 'water-jar'. For *-mt-* see *danda-* 'tamed' from \**damatā-*.

**haṃdrri**, see *haṃdr̥* 'within'.

**haṃdriya-** 'held together', Z 20·53 *āste yandri spavina haṃdriye piye* 'the bone frame (BS *yantra-*), the fats held together by the spine'; v 113, 35v5 *śśaṃdo vīrā uskāṣkamā haṃdriyā* 'upon the earth the lofty building held together (constructed)', BS *samunnata-*; Manj. 388 *hadriya śai daṣṭa saṅa saṅā jsai hadri stāka* 'built by skill (dyadic), and by skills it must hold together'. From *ham-drag-*, *ham-draṃg-*, see *dr̥js-*, *haṃdraṃj-*.

**haṃdri-** 'be held together', inchoative to *ham-drag-*, Sid. 122v1 *hamaṃgā, paṣṣāṅā śirā yāmdā khu haṃdriṣṭā* 'in equal amounts, it is to be boiled well continuously till it holds together', Tib. *čam-du skol-la ril-lur byas-pa* ('so much to be boiled till it makes a pill').

**haṃdruta-** (uncertain *u-*syllable), N 164·4 *ttai puṅa ttrā haṃdruta hāmāṃdi* 'so to her may the merits so become assured', to *ham-dr̥js-*, hence read *haṃdr̥ta-*.

**haṃdrūṣṣa-** 'hostile act, quarrel', v 115, 64v3 *ggūrāsa haṃdrūṣa yaule hāmāre grahā hāmāte kṣira* 'disputes, quarrels, evil acts occur, in the land a seizure (BS *graha-*) happens', BS *vivādāḥ kalahāḥ sāthyā bhavanti viṣayesu ca grahaḥ*; v III, 33r2 *kalahāryānu banānu haṃdrūṣṣānu lāstanānu nāsemāmate vātā* 'to remove quarrellings, abuses, attacks, disputes', BS *akalahāya-abhaṇḍanāya-aviḡrahāya-aviṃādāya*; v 47r5 *kalahārye, haṃdrūṣṣāne, hvāṃdā* 'the quarrel-maker is called attacker'; dyadic, K 65, 82v4 *hadrūṣajā kalahāra* 'quarrelsome disputes', Z 7·32 *vīri padānā haṃdrūṣṣā o yi bisa* 'vessel of hatred (BS *vāira-*) or house of hostility'; JS 16r3 *haṃdrūṣa purrdai* 'you conquered hostility'; with negative v III, 33v1 *ahaṃdrūṣṣa-*, BS *aviḡraha-* 'free of hostility'. From base *draux-ṣ-* > *drauṣ-* to *draug-* 'injure'. IE Pok 276 *dhreugh-* 'to injure', O.Ind. *drūhyati*, *drugdhā*, Av. *draoga-*, *druṣ-*, see s.v. *drūja* 'lie'.

**haṃdrauysī** 'moving in the air', Z 22·157 *padā haṃdrauysī cakrā nvaī rre hiṅe jsa haṃṣa* 'in front in the sky the wheel (BS *cakra-*) behind the king with his army' (the *cakravartin's* progress), parallel to BS *viḡyāsā-abhyud-gama*; K 154·45 *hadrāysyi tsū āśā* 'may I go in the sky'; II 92·124 *vīna haṃdrauysī murā haṃdarye hvāṃdye haḍā tsūma niṣṭā* 'except a bird in the sky there is no going for another man as messenger'; III 68·73 *haṃdrauysī murā na āṣṭa* 'there is no bird in the sky'; Z 22·296 *haṃdrauysī hāmāte āgāso yame prāhālye yande* 'he is moving in the sky, he does the twin miracle (BS *yamaka-prātihārya-* of emitting water and fire); plural, Z 5·35 *haṃdrauysye dvāte kinthe* 'the *devatā-*deities of the city (adjective) moving in the sky'; K 144, 1v2 *haṃdrauysya tsūma u śaṃdya vecūlyāma* 'moving in the sky and walking on the ground'; v 289, 79, 3b2 *paṃdāna haṃdrauys(s-)/||* 'in the path moving in the sky'; v 141, 18r4 *haṃdrauysī orṅa t(sv)e* 'he went moving in the sky'; III 69·80 *haṃdrauysī āśā pathī* 'he stopped moving in the sky';

III 69·86 *haṃdrauysī āśā paṅā* 'he rose moving in the sky'; III 75·233 *haṃdrauysī āśāṣṭā raysga* 'moving into the sky swiftly'; III 95·227 *haṃdrauysī pyaurvā āśā* 'moving among the clouds in the sky'. See also *hadrauysya*. From \**antara-vaz-īya-*, M.Parth.T. 'ndr̥w'z \**andar-vāz* 'air, atmosphere', adjective 'ndr̥w'zyq, Zor.P. 'ndr̥w'd, N.Pers. *andarvāz* (where birds fly). See *bays-*, *handara-*.

**haṃnāj-** 'to join', III 91·205 *khū haṃṣā haṃbirtte khū drām hami khū haṃnājā* 'so that it combines, so that it becomes such that it is united'. Similar s.v. *haṃdri-* 'he held together'. From base *nag-* (or *nak-*) see above s.v. *nāju*, *bināj-*.

**hapuda** 'proper name', v 276, 8a5 *vara ṣṭām hapuda mari pajist(e)* 'being there Hapuda demanded here'.

**haphattā** 'union', II 105·117 *tta tta mī bisaga śarai jsa haphattā dyāṅā* 'so that union of the *bhikṣu-saṃgha* with welfare is to be seen', from *haṃphuta-* with suffix *-tātā*; see for *-ttā* also ibid. 121 *vasvattā* (\**vasuta-tātā*).

**haphada** 'trembling', III 37·13 *nāna-spūlakīnā haphada āṣṭake* 'lips of the *nāna-flower* buds, trembling', = III 34·19 *nāna-spūlakīnā haphada āṣṭaka*, III 46·29 *nāna-spūlakīnā haphada āṣṭake*. From \**fra-(s)phanda-*, see *phaṣṭ-*, *spand-*.

**haphar-** 'tired, exhausted', with negative SuvP. 60v2 *ahaṃphūḍā*, BS *atandrita-*, Tib. *g-yel-ba med-par* (*g-yel* 'tired'); to *ham-* with *phar-*, see *haphīda-*.

**haphāra-** 'confusion', JS 1v3 *caṃcalaḥ haphārā* 'trembling confusion'; Z 5·6 *ttū nājsaḍu rrasā haphāra tcamāna gguva lovi pātaunda* 'so empty confusions whereby the ears of the world (BS *loka-*) are bewildered'; Z 5·1 *cū haphāryau gguva nyūta* 'what have accustomed your (-ū) ears with confusions'; Z 12·89 *saṃgganye yande bodhī-satvā haphāre* 'the bodhisattva makes society confusions' (BS *saṃgaṅikā*); Manj. 308 *ttaṅa baḍa haphāra hvāṅe* 'at this time he talks confusedly'; 311 *nai nai hvāṅe haphāra* 'he does not at all talk confusedly'. From *fra-far-*, see verbal s.v. *haphāḍe* 'confused', cognates s.v. *phar-*.

**haphāḍe** 'confused', Z 4·72 *haphāḍe hūnāna* 'confused by dreaming'; Z 4·76 *vittarkyau haphāḍa* 'confused by doubts (BS *vitarka-*)'; Z 7·25 *kho avāṣṣaṅṅā haphāḍā* 'confused by flux' (BS *abhiṣyanda-*). From \**fra-fr̥ta-*, cognates, s.v. *phar-* 'disturb'.

**haphīs-** 'mix, join', for *haṃphīs-*, Sid. 135r5-v1 *nva dūṣā haphīsāṅā u neṣemāṅā* 'according to the *doṣa-*state it is to be mixed and to be quietened', Tib. *btan-bas śi-bar byaho* (*btan* 'give'); Sid. 138r2 *vemaṃ u vrrī jsa haphīsāṅā* 'it is to be joined with emetic and enema' (BS *vamana-*, *vireka-*); K 146, 3v4 *nva nva kūlā haphīsāṅā* 'it is to be united according to the various families' (*vajrayāna kula*); K 145, 3v3 *ṣā pā guttaira jsa haphīsāṅā* 'it is to be joined with the *gotra-*embryo' (BS *gotra-* of the *tathāgata-garbha-*); noun, K 145, 2r4 *dāvīne ttaradara jsa haphīsāma* 'union with the *dharma-body*' (=BS *dharma-kāya-*); K 144, 1v4 *haphīsāma vāḡṣāmāṃ sījāṣṭyi ūdāsāyi* 'union for success over unfavourable things' (BS *viṣama-* and *sidhya-*); K 144, 1v4 *yaugānām śrī-vajra-sattā jsa haphīsāma* 'the union of the practisers of *yoga-trance* (BS *yogin-*) equally with the *śrī-Vajrasattva*' (supreme of the *Vajrayāna*). From *ham-* with (s)*phaxs-* > *phīs-* with *-ya-*. See s.v. *haṃphīs-*, and *haṃphāj-*.

- haphū** 'joined', II 106·123 ⟨*pra*⟩*hajanai jsa haphū pūñūda śarā* 'meritorious welfare associated with lay-man' (BS *prthag-jana-*); see *hamphuta-*, *haphve*.
- haphau** 'together, in company', III 109, 8–9 *aṇeṣcyā rāśa cakravarita caiga rauda hyai: haphau tta tsīye parau khū byava raudai* 'may the imperial Chinese king's rule go on without end, together may his command so go as the lightning flashes'. See *hamphau*.
- haphva-** 'joined, possessing', Sid. 7v1 *hauva jsa hamphva* 'having strength', Tib. *ñams-stobs daw ldan-pa*; II 7·108 *ttīśa jsa haphvai* 'possessed of splendour' (BS *tejas-*); Sid. 7v2 *hauva jsa haphve*, Tib. *stobs daw ldan-pa*; Sid. 145r3 *haphvaq*; compound, III 89·91 *haphva-jsem* 'with closed eyes'. See *hamphuta-*.
- habajsya** 'associated', Sid. 138v3 *harbiśam jsa habajsya* 'associated with all (the *doṣa*-states)', Tib. *thams-čad daw ldan-pa*; III 54·80 *pajvā gavū satvau jsa habajsya yinau* 'I make possessed by beings in the five *gati*-stages'; Manj. 71–2 *ttye basta ysāra hadara ida habajsya myenya beśa* 'of him there are twenty (= *bista*) thousand others, associated, all, in the midst'; Manj. 74–5 *ttai baiśa-v-ī gihi tsida habajsya drayau vira* 'they all go to his help, associated, against the three'. See *hambajsya*.
- habaḍa** 'filled, full', II 102·22 *bauda-dharma habaḍa āvana* 'being (archaic = *āna*, through *auna*) full of *bodhi-dharma* (the *dharma*-teaching of *bodhi*-knowledge)', rather than *āvana* 'with desire' from older *\*ātamāna*, which would give 'with full desire of *bodhi-dharma*'; II 102·28 *habaḍai māśta vira habaḍai pūra hīyām bvaiysām jsa* 'with rays of the full moon on the full moon day' (translation AM, n.s., II, 1965, 102); II 104·77 *jadānai vāma jsa habaḍa* 'filled with sea of ignorance'; III 38·41–2 *beysa habaḍa phaysdve* 'liquor-filled jars', = III 47·61–2 *bveysi hbaḍa phaysdvā*, = III 40·17 *bvaiysa habāla phaysdyai*; Manj. 19 *aśucāgyā habaḍa b(ā)sta* 'filled, stuffed with impurities' (BS *aśucy-anga-*). See *hambūr-*, *hamber-*, *habar-*, *hambaḍa-*.
- habar-** 'fulfil', K 62, 76v4 *habara āva (āva, āvaṃ, āvama-* 'desire') 'fulfils the desire'. See *hamber-*.
- habasta** 'bound', JS 37r3 *habasta kiḍye jsa* 'bound with creeper'; II 60·18 *habastā gahā ś(ā)* 'one combined (?) covering'; see *hambasta-*.
- habā** 'portion, share', II 99·173 *ttyai hīya au habā* 'his share'; III 71·149 *habā dyām piśai kiṃna khvai vasuśtā aysmū vāśtā* 'we distribute the share for the teacher, so that his mind may become clear towards us'. See *hambā*; inst. sing., see *habāna*.
- habāḍa-** 'reared together (?)', K 148·58 *habāḍau parysām* 'of servants brought up together'; II 77·34–5 *u tcāmlasa jsām habāḍam sūlyā śkyasa hūḍai* 'and he gave presents (Tib. *skyes*) to the fourteen joint scribes' (Chinese *śu-li* < *śiwo-lji* 'scribe', K 1187·17; 526·1). From *ham-* and *pār-*: *pāḍa-* 'to nourish'; like Greek *σύντροφος* 'brought up together'.
- ha-bāḍa** 'always', Manj. 406 *ha bāḍa harbaiśa vira* 'all the time, on all', = Z 9·27 *hamu bāḍu harbiśśā vīrā*; Manj. 406 *ha bāḍā geśe cakrā* 'the wheel he turns all the time', = Z 9·28 *hamu bāḍu ggeiśśāte cakkrū*. See *hama-* 'all'.
- habāna** 'with portion', inst. sing. to *habā*, III 105·11 *habāna pakṣau śairka* 'excellent in share (and) in parts' (dyadic, BS *pakṣa-*). See *hambā*, *habā*.
- habikṣau** 'turn', III 54·80 *habikṣau beysūśta śtau parnāmau* 'we turn, we transform *bodhi*-knowledge', dyadic with BS *pariṇāmaya-* 'develop, ripen'. See *hambīḥ-* for *-ḥ-* > *-kṣ-* see also *haṭṭha*, *hakṣa* 'truth'.
- habir-** 'be filled', II 102·21 *biśū vara auna habirāṃḍai kṣautta-būma pāraumai* 'may the perfections (*pāramitā-*) of the *bhūmi*-stage of *kṣānti-* (acceptance), all of them, be fulfilled (being) there'. See *hambir-*.
- habirste** 'joined', Z 24·264 *aysmū bvemāte jsa habirste* 'the mind he joined to knowledge', see *hambirsta-*.
- habāla** 'filled', III 40·17 = *habaḍa*, see s.v. *habaḍa-*, *hambaḍa-*. For *-ḍ-* > *-l-* note also II 101·12 *śalai* 'goodness', = *śāḍye*; II 77·40 *bila* 'dress' = *bīḍa* (base *bar-* 'to wear').
- habu** 'fester', Manj. 133 *habaḍa habu ysūna* 'fester filled with pus', = Z 5·16 *hambūtā hambaḍā ysūna*; Manj. 134–5 *sa khu hve habu beṭta* 'as a man opens a fester', = Z 6·18 *samu kho hambūva beṭtā*. See *hambūta-*.
- habajsya-** 'bowed down', K 139·960 *pyā śamḍā habu-jsyāṃḍā* 'they bowed to the ground at his feet'. See *hambuj-*.
- habusa** 'is fitting', K 30·221 *habusa khva vā ma śvīda naraume* 'it is fitting that my milk should pour out'. See *habauśtā*.
- habusana-** 'fitting', K 145, 3v1 *ganaittrai na ranānai habusanā* 'a rosary (BS *ganitri*) jewelled is not proper'; ibid: 3v1 *giḥaukām jsa na habūsa* 'of kernels it is not proper'; K 146, 3v4 *jāpani habusa* 'it is properly associated with *jāpa*-prayers'; II 128·60 *nva habūsam va āṃ vā myśḍā ni hīśtā* 'as proper, the donation has not come' (translation AM, n.s., II, 1964, 19); K 145, 3v1 *pajsa-padya pā ganaittrai na habusanā* 'the five-fold rosary is not proper'. See *hambusana-*.
- haber-** 'to fill', K 112·376–7 *samāhā bāvaña giḥna habera* 'fulfils trance (BS *samādhāna-*) by help of concentration' (BS *bhāvanā-*); Manj. 421 *haberaī kāja ysirra* 'he fills with *kāncana*-gold'; Manj. 421–2 *haberaī śadā āśa jastūña pūjā-karmana* 'he fills earth (and) sky with *pūjā*-worship of the *deva*-gods'; noun, v 52, 83a3 *biśānu śśārāṇu hārāṇu haberāmate ggiḥā<ka-?>* 'assisting in the filling of all good things'; with *-ve* < *-āte*, 3 sing. Manj. 93–4 *khvai ysahida kāme kure habere ālaya-vajñāna* 'when for him the false thoughts cease, he fills the *ālaya-vijñāna* ('basic knowledge')'. See *hamber-*.
- habairsta** 'composed', Manj. 371 *daśta saña habairsta śtāna pūnya-sabāra hīmāre* 'being composed with skill (= BS *upāya-*) the masses of merits (BS *punya-sambhāra-*) are produced'. See *hambirsta-*.
- habaista-** 'summary', K 65, 84r1 *habaista jsa dīśū* 'I confess in brief'; K 147·29 *habaistāni* 'in brief' from *\*hambirśtāna*. See *hambirsta-*, *hambeca*.
- habauśtā** 'it fits, suits', Manj. 115–6 *khu mi ttu byehi ysatha ne habauśta khvai ya pattyāna* 'when now he attains birth, it is not fitting if he (*ya* = *ye*) thrust it away'; K 41·52–3 *ne habauśtā gyasta śa rruśtā* 'this is not befitting, O king, to the sovereignty', = K 43·170–1 *ne habauśti gyasta śi rruśta*. See *hambus-*.
- habriṣṭā** 'injure', II 81·36 *kaittara-ṃ ttā khū tta-ṃ paijsa*

*na habrriṣṭa* 'protect me (2 plur. imperative) so that force does not injure me'. From *ham-brag-* to *-balj-* in *tca-balj-* 'scatter, break'.

**habrrihū** 'I share', K 98·223 *satvau habrrihū* 'I share with the beings', K 99·225 *pūña-kūsāle-mūla paṅsa ge satvau jsa habrrihū* 'I share good roots of merits with beings in the five life-stages' (BS *gati-*). See *hambrih-*.

**habvakya** 'abuse', K 30·219 *paṅsa habvakya yada* 'he makes fierce abuse'; K 30·223 *ttrakṣa habvakya pajaruṇa salāva* 'sharp abusive speech' (dyadic), = K 39·149 *hambvekye yaṃde*. See cognates s.v. *buñā-* 'speech'.

**ham-** preverb, Av. *ham-* 'together'.

**ham-**, see *hama-* 'all'.

**hama-** present to *hāmā-* 'become' participle *hāmāta-*, see *hāmā-*, *hāmā-*.

**hama-** 'all', Manj. 258 *vene kūra syāme dharmā hama hīrṣṭāya ne ida* 'without false seeming the dharmā-elements all do not actually exist', Z 20·57 *āvṣṭyau harṣṭi hamu* 'from the lips it bursts out always' (see *harṣṭ-*); Suv.O. 24r5-6 *ham vātā* 'always', BS *sadā*; K 136, 875 *ham vira... ham vira... ham vira* 'always', Tib. *rtag-tu... yons-su*; K 138·927 *ham vira drrūnai* 'always healthy', Tib. *rtag-tu nad med-pa dan ldan-pa dan*; SuvP. 70v2 *ham vira*, BS *nitya-*; SuvP. 73r3 *ham vī auṣkā* (dyadic), BS *nityam*; v 48, 50r3 *auṣkājśyo ham vātā jśno* 'eternal life for ever'; Bcd 49r3 *ham vī bādā*, BS *nitya*; K 111·361 *ha vī bādā* 'always'; L 93·20 *hamu raṣṭu*, v 112, 34r5 *hama-raṣṭu auṣku vātā* 'always', BS *satata-samitam*; Z 2·201 *ham-rraṣṭu*, Manj. 70 *ham-rraṣṭa*. Compounds, III 84·45 *ham-masā* 'wholly', K 154·41 *pīsāṃ hama-dāyāṃ ttiyāṃ hve imā gajse* 'of the teachers possessing the whole dharmā-doctrine I have spoken of their faults'; III 80·21 *hama-hamdām ttaḍi ttū jīye caidyai* 'I have thought life to be only all-ruin' (see *hamdāma-*). See also *āma* 'total' dyadic with Tib. *lib* 'all'; and *hamggā* 'total'. From *hama-* 'all', O.Pers., Av. *hama-*, Av. *hāma-*, Zor.P. *hamāk*, *hām-*, *ham-ē* 'always', N.Pers. *hamah*, M.Parth.T. *hmg* 'all', *hmyw* 'always', M.Pers.T. *h'm'g*, *hm'g*, *h'm-šhr* 'whole world', *h'm-kyšwr* 'whole cosmos'; Armen. lw *hamak*, *hamašxarhakan* 'universal'. IE Pok. 902-5 *sem* 'one, universal', see s.v. *hama-* 'same'.

**hama-** 'same', SuvO. 24r6 loc. sing., *hamiña biśśa* 'in the same house', BS *eka-veśmani*; K 105·246 *sau hamye kṣaṇa* 'in one and the same moment' (also K 109·321; K 111·348); III 88·139 *ttyau hamyau arvyau jsa* 'with these same medicaments'; III 90·185 *u hami ttaña haśā* 'and in this same swelling'; Sid. 150v3 *gūnā cu ttā ttimūrāṃ vīri hvata hama hamāre* 'the symptoms which are the same as those stated about *timūra*-diseases', Tib. *mčhan-ma rab-rib-kyi skabsu bsad-pa dan hdra-ba-las*; K 96·151 *hamye aysamuna hamye bijāšana*, = v 245, 6b2 *hamye aysmuna hamye bijāšana* 'with the same mind, with the same voice', BS *eka-matena eka-svareṇa*; K 60, 36v3 *hamye kṣaṇa* 'at the same moment'; K 68·203 *hamñña kṣaṇa* 'in the same moment' (see *hamñña*); v 355, 294r6 *hamā hve* 'the same man'; K 60, 36v4 *u śa sarvasatva hamaḥ baysa dye* 'and the one (and all beings) saw the same Buddha'; K 110·334 *śe vā sa aysmva hama samāhā vaiṣṭe* 'and this very mind stays on the same trance' (BS *samādhāna-*); K 111·348 *hamye kṣaṇa dā vaiṣṭa* 'at the

same moment it stays on the dharmā-doctrine'; K 112·372 *ca apvaṣṭya bāvaña gihna hama brā ṣṭāna baiyseña* 'who at the same time by help of uninterrupted *bhāvanā*-concentration, to being awake, is awakened'; III 70·106 *paysāña hama* 'known to be the same'; K 67·164-5 *hamā nāste* 'he takes to be the same'; Manj. 325 *sā hama prrara* 'one (and) the same nature'; Manj. 331 *sā hama baysā baiśā kāma* 'one (and) the same Buddha, every thought'. Compounds, Sid. 132r3 *hama-kheṇḍi* 'of the same kind', Tib. *so cam-du*; K 68·211 *ttī khu hama-khiṇḍya bvāñi* 'then when they are to be known as of the same kind'; I 153, 63v5 *hama-ysāva-m jsa gūrūca padmāña* 'those of the same production, with them the grape water is to be made'; II 6·97 *hama-ysāvaṣau brāvarau* 'by brothers born of the same (parents)'; K 41·77 *hami-lakṣaṇa ṣṭāre* 'they have the same marks' (BS *lakṣaṇa-*), = K 44·193 *hami-lakṣaṇa ṣṭāre* (theskulls); v 183a2 *hama-vadamjauñā* 'same relevance', BS *samānā-arithatā*; III 11, 21r5-v1 *hama-vadamjāni baudhisatvāni hīṭhe biśśāni haṭṭha-hvāñāni hīṭṭhe jsa* 'with the truth of the bodhisattvas possessing the same customs, with the truth of all preachers of truth'; K 57, 26r1 *hama-errara svabhāvāna vasve aviṣkeṣṭa lakṣaṇā* 'with nature (BS *svabhāva-*) possessing the same nature (dyadic), pure, undifferentiated marks (BS *lakṣaṇa-*); K 59, 33r1 *hama-errara hīye prrara jsa* 'with the nature of that possessing the same nature'; *hama-sāmā* 'having the same face' (plural to *hama-sāma-*), III 69·102 (of the monkeys) *hama-sāmā śūje mūndāmdā* 'having the same faces they resembled one another'; K 153·28 *hama-hadarāña jsa āvastim (-im = -ai) gātrā baysūñe hajsara vī paraṅsa-śaumā muiśḍā prracaina* 'in pity for one adverse to the Buddha-sphere (= BS *buddha-gocara-*) of the gotra- (family, the doctrine of the Buddhaic *garbha*-embryo) associated with sameness and difference (= all unity)', parallel to BS *sama-asama-*, here *hama-* 'same', *handara-* 'other', with abstract suffix *-auñā*; II 101·1 *hama-hauva-* 'with the same speech, unanimous'. See also *hamamgga-* 'equal'; *hamāna-* 'of the same amount'. To Av. *hama-* 'same', Zor.P. *ham*, N.Pers. *ham*, M.Parth.T. *h'mw'g* 'with the same voice, unanimous', *h'm-čyhr'g* 'of the same nature', *h'm-'fr's* 'of the same teaching', *h'm-hyrz*, Zor.P. *hamaharz*, Armen. lw *hamaharz*, *hamharz* 'guardsman'; M.Pers.T. *h'm-*, *h'm-zwr* 'of equal power', *h'm-hnd'm* 'with the same limbs', *h'm-bhr* 'having the same share', *h'm-n'f* 'having the same family', *h'm-twhmg* 'of the same seed'; M.Parth.T. *h'w-s'r* 'equal', M.Pers.T. *h'w-s'rg*, *hs'r*, Armen. lw *hauasar* 'equal'. IE Pok. 902-5 *sem* 'one, universal; same', O.Ind. *samā-* 'equal, even, level', Greek *ὅμοιος*, O.Norse *samr*, inn *sami* 'the same', Got. *sama-kuns* 'of the same kind', *sa sama* 'the same', O.Slav. *samū* 'himself'. See also *hamatā* 'of himself'.

**hamamgga-** 'equal, even, level', Sid. 4r4 *khu ttika hamamga hamamde āchai va ni hame* 'when they (the *doṣa*-states) are equal, no disease is there', BS *teṣāṃ samatvam ārogyam*, Tib. *de-dag čha mñam-na ni nad med-do*; Bcd 52r1 *hamamga*, BS *samanta-*; v 155, 1b2 *hamaggā pratara* 'equal nature', v 117, 66v5 *hamamgu pakṣā*, BS *eka-pakṣah*; Z 5·102 *biśśa śandā rraṣṭa*

*hamangga* 'all the ground straight, level'; abstract, v 132, 2a1 *hamāngatetu byevāt(ā)* (ibid 2a2 *byehātā*); v 234, 6b5 *hamānggate vīrā*, ibid. 6b1 *hamāngā vīri*; K 112·365 *hamagtte hīya prrara* 'nature of evenness'; K 108·298 *hamagte*; Bcd 43v3 *hamāngte*, BS *samanta-*, with reversive *ggu-*, Z 3·66 *kai ju hāmāte gguhamānggatātā vara* 'if there were his unevenness there'; adjective, to the abstract, K 60, 36v2 *u ṣe hamāngtetīne māndra* 'and this *mantra*-formula of evenness'; abstract *-auñā*, Sid. 8r2 *ttye tco-padya hamāngāmñi* 'with this four-fold likeness', Tib. *nam-pa bzir hgyur-te*; Manj. 168 *gūhamagauñā nehvaitta beśa* 'he triumphs over all partiality'. From \**haman(a)ka-*. See *hama-* 'same'.

**hamata** 'in itself, of itself', *hamatā*, *hamayā*, *hamaiyi*, *hamai*, v 263, 89r5 *hamata paḍu nāte* 'he himself took the axe', BS G 37, 76b7 *sva-hastena kuḥāraṃ grhya*; SuvO. 4v5 *hamatā*, BS *svayam*; I 143, 52r4 *hamayā maudā krraiga jsa* 'from a fowl dead of itself'; Manj. 160 *khu hamaya pada nai bvāve* 'if he himself should not know the road'; K 8a3 *cu hamayi kūri dṛṣṭi jsa pahīya* 'restrained by himself from false opinion' (BS *dṛṣṭi-*); SuvP. 65v4 *tī viṣṭi bhūmwā gauttrā raṃna-vadāya hamaye* 'so I stand in the *bhūmi*-stages of the *gotra*-family, myself on the way of the jewels', BS *sthāyāmi daśa-bhūmyām ahaṃ daśa-ratna-ākārān varān* (BS *ākara-* 'mine'), II 22, 16a8 *hamaiya jsā vā ttrām jsārā kusa* 'of itself, so *kusa*-measures of corn come'; Sid. 141v5 *cu hamaiyi niramda* 'who himself went out', Tib. *de-la sna-ma ni*; Sid. 141v4 *hamaiye agām bemaḍa neramda* 'of itself it came out upon the limbs', Tib. *rma ni lus ñid-las hbyun-ba daṃ*; II 127·40 *hamaiyai tteyi hūām bḡa* 'the Tei-huang himself should know'; JS 19r1 *yāva khue rrāṣa yudāmdā hamai riṣyā* 'while for you (-e) they ruled, yourself a sage' (BS *ṛṣi-*); K 7, 147r4 *hamatā kyeri kṣamāte tterā hvōḍā* 'of himself what pleases him (the man with the broken bowl), that he eats', Tib. *ci yog-par hchal-te*, translation. E. Lamotte, 254 'qui tira seulement une satisfaction personnelle de la distribution', K 61, 39v4-40r1-2 *tīna bādā khu hamaya jastānā jastā baysā rrājagrā kṣira āna... uysāṣe yude* 'at that time when the *deva* of *devas* Buddha himself being in Rājagrāha land... had expounded'; III 138 Dandan-uilik 6 *hamayā kṣuṃḍai heḍi* 'the husband himself gives'. With intrusive *-ta-*, v 183a3 *u hamatayai panūḍai paṃṣa-padyata haurna* 'and of itself everyday with a five-fold gift'; ibid. a5 *hamataye*. Shortened, K 28·171 *hama śuka* 'himself alone', =K 20·260 *hamā śūkā*, =K 37·114 *hame śuka*. For the 'self-death', see J. Asmussen, *Temenos* 3, 1968, 7-10; W. Wüst, PHMA 8-11, 1967, 43 *svayam-mṛto niyata-sva-anta*. Add Armenian Sebeos (ed. Patkanean 13, p. 58 *meṛan i drann ark'ouni mahouamb iureanc* translation F. Macler, p. 41 'moururent de mort naturelle'; and Balōčī, L. Dames, Popular Poetry of the Baloches (text) 6·45 *mālā vad-mirī gon khaṭta-ī* 'my cattle have been taken by a natural death'; and (text) 11·13 *vad-mireṇ*. From \**hama-tah* as *hvatā* from \**hva-tah*, Av. *xvatō* with ending *-tas > -tah*, O.Ind. *-tas*, Greek *-τος*, Lat. *-tus*. See *hama-* 'same', O.Slav. *samū* 'self'; and *hamava*.

**hamatte** 'is freed from intoxication', with reversive *fra-*, Z 2·167 *samu kho hūsandī bāysendā o māstā mauna*

*hamatte* 'as when the sleeper awakes or the intoxicated man recovers from intoxication', parallel BS Lankāvatāra-sūtra, 135·210 *yathā hi matta-puruṣo madya-abhāvād vibudhyate*. For *fra-*, note Av. *aipi-varak-* 'put on', *fra-varak-* 'take off', *paitišmauk-* 'put on', *fra-mauk-* 'take off'. From base *mad-*, see s.v. *māy-*.

**hāmatci** 'exhilarant drink', II 99·187 *ira hīya u haurā u bvīysna u hāmatci*, =II 99·175 *irā u haurā bvīysna haṅṅitci*, four beverages presented to the *Dai-kau* (Chinese title, *ling-kung*, from older *liāng-kung* 'military governor', K 558·1; 475·1) see SDTV 32. Hence *ira-* 'ale', *haurā* 'fermented mare's milk', Av. *hurā-*, *bvīysna* connected with *bveysa-* above, and *hāmatci*, *haṅṅitci*. Possibly *hāmatci* from \**fra-mad(a)čīya-* 'intoxicant', perhaps 'a sherbet' (which was presented to Qubilai Khan, see P. Pelliot, Notes on Marco Polo II, 774). This is to replace the proposal to connect here O.Ind. *samitā* 'wheat flour', and Khotan Saka *hāmai* 'barley flour' (see AION I 139-40). For III 92·241 *tci* see *utci*.

**hamadā** 'indeed', sometimes concessive, v 247, 15a3 *ttye hamadā puñinai hāmbisā pamāka hūme* 'of this heap of merit indeed a measure is possible', BS *tasya puṇya-skandhasya pramāṇaṃ śakyam gaṇayitum*, Tib. *bsod-nams-kyi phun-po dehi chad ni bgrān-bar nus-kyi*; II 129·74 *khva tta hamidā śimkyera kā u hūvalatsā* 'if they are indeed better, heroes and strong men', translation AM, n.s., II, 1964, 19; JS 28v3-4 *ṣai sāne hamedā ysera ṣte dī dyai* 'even the foe is indeed distressed to see'; v 247, 16a4 *ttyām hamadā ūci hīyām kanām hakhīysā pamāka hame* 'the number indeed of these water-drops can be measured', BS *tatra eka-eka-vindum śakyam gaṇayitum*; K 41·66-8 *khu saṃ hamadā pari si dastānai hā skauyirau hamadā vā misti haysgimā nāste, tturi piha: vī cu ṣi gimde* (=K 44·183-5) 'when indeed he only commands, saying, touch it with your hand, he gets indeed into great trouble, who buys it at a price'; K 143·1057 *hamadā hvānau ātaudāmdā u ysusṭāmdī* 'indeed they delighted in the preaching and enjoyed it', Tib. *yi-rans-te, bcom-ldan-hdas-kyis gzuns-pa-la mnon-pa bstod-do*; v 220·13·5 *hamadā baysanaustā spāṣte* 'indeed he looked at the boundary connexion', see SDTV 74; III 130·25 *himadā* with *hamadā* below; Manj. 99-100 *haṣṭā ysārai hamadā pīrma dūkha beśa bāda* '80,000 indeed millions of pains, all the time'; Manj. 102 *cu hamadā buje ysūṣ(k)a bya* '(he gained birth of a *deva*) who indeed enjoys pleasant food'. From \**hama-dāta-* 'self-established'.

**hamaysā** 'plant name', Sid. 111r4 BS *kadamba-*, Tib. *kadamba*; =Sid. v 320·97 *hamēysā*. Bower MS *anthocephalus cadamba*, wild cinchona. From *fra-malz-* or *ham-als-*?

**hamaysā** 'ground, powdered (?)', III 86·99 *bidai hā hamaysā śikarā parkūnāñā* 'on it is to be sprinkled powdered sugar'; parallel to I 163, 78v5 *ārda-lika śakarā* 'ground sugar', BS *śarkarā*. From \**fra-maz-* 'crush, grind', to base *maz-*, see s.v. *vameys-* and *maśā* 'small (?)', *māṣṭaa-* 'pressed'. See BSOAS 23, 1960, 37. To Lit. *māṣas* 'small'.

**hamara-** 'limb', Sid. 144v3 *hamarā*, BS *sandhi-*, Tib. *chigs*; Sid. 136v5 *hamarām bimḍa* 'on the limbs', Tib. *chigs-kyi steṇ-du*; Sid. 144v3 *hamarai* 'his limbs'; I 153,

64r3 loc. plur. *hamarvā*; dyadic, Manj. 28 *hamarau* (-u 'and') *aga*; III 141v3 *hamara gūsindā* 'the limbs are loosened', BS *angam angāni duḥkhanti*. From base *ar-* 'to fit', Av. *ara-*, O.Ind. *ara-*, *ala-*. IE Pok. 55-61 *ar-*, Greek ἄρασις, Lat. *art-* (nom. sing. *ars*) 'art, manner'; like O.Ind. *avayava-* 'limb' from *yauti* 'to join'.

**hamara-** 'juncture of time', N 6·40 (v 328, 7r3 lacuna) *ttu hamaru vā*, BS G 36, 52 *atha khalu*, Tib. *de-nas*. See s.v. *hamara-* 'limb'.

**hamara-** 'feeling, taste (?)', II 104·72 *śauva-hamara aika-raysā* (dyadic) 'having one taste', Z 16·55 *eka-raysa-*. From *\*fra-mara-*, base *mar-* 'mark, feel', Zor.P. *mārtan* (Zoroastrian problems 97, fn. 1), to Av. *mar-*, see s.v. *šumār-* 'to count', Oss. D. *lämarun*, I. *lämaryn*, *lämärst* 'press out' (*\*fra-mār-*). See *hamārgya-*.

**hamava** 'of itself', Manj. 398 *hamava haiṣṭ(ā)ya na īda*, = Z 9·20 *hamatā haṣṭāyi ne īndā* 'of themselves really are not'. See *hamata*.

**hamasa** 'enjoys (?)', K 73·37-8 *kāma-dātta u rūpa-dātta biśa bāda ri hamasa jastyau jsa paṣsamaḍa aśka ṣi* 'the region of desires (BS *kāma-dhātū*) and the region of forms (BS *rūpa-dhātū*) he enjoys at all times; he is always honoured by the *deva*-gods'. From *\*fra-mas-* to set beside *vamas-* 'to realise' (gloss to BS *bodh-* 'be aware') from *\*mad-s-* 'to measure; consider'.

**hama-sāta-** 'wholly smooth', Z 23·44, see s.v. *sāta-*.

**hamāka** 'bowl', see *hamau*.

**hamāja** 'relief', see *hamārgya*.

**hamāña** 'of summer', adjective to *hamāna-*.

**hamāña** 'equal, of the same amount', Sid. 145v5 *sida-lūm* (= BS *saindhava-*, *lavaṇa-*) *āstaṃna cunya hamāñe ūci jsa haṃbrīhāñā* 'powders of salts and the rest are to be mixed with the same amount of water', Tib. *rgyam-cha rnams-kyi phye-ma chu hjam-čam daṅ sbyar-te*; Sid. 147r2 *ttyām āstaṃna cunya hamāñunye ūci jsa haṃbrīhāñā* 'powders of those and the rest are to be mixed with equal water', Tib. *hdi rnams-kyi phye-ma chu hjam-čam daṅ sbyar-te*; Sid. 147r4 *hamāñci ūci jsa*, Tib. *chu hjam-čam*; Sid. 146r2 *hamāñū jsa (ūci jsa)*, Tib. *chu hjam-čam*; Sid. 146r4 *hamāñunakā*, Tib. *chu hjam-čam*; Sid. 146v1 *hamāñum*; Sid. 146r3 *hamāñunye ūci jsa*, Tib. *chu hjam-čam-du*. Adjective *-āña-*, *-āñunya-* to *hama-* 'same', *hamāna-* 'equal'.

**hamāna-**, fem. Sid. 147r4 *hamāñci ūci jsa* 'with equal water', Tib. *chu hjam-čam*. See s.v. *hamāña*.

**hamāna-** 'summer', Z 17·9 *hamāni pyaurā ggaljīndi* 'in summer clouds roar'; Z 22·155 *ysāmānu sparśāna grāma hamānu skutānu puvāta* '(the women is) in winter warm to touch (BS *sparsā-*), in summer to the touch cool'; Z 24·458 *samu kho ggare vīrā baura jīye hamānu* 'just as on the mountain snow vanishes in summer'; K 90·743 *khu hamāñām māstām garvā baura byaiṣṭā* 'as in summer months on the mountains snow melts'; Sid. 3v5 *ysumāñā u hamām* 'winter and summer', BS *hima-uṣṇesu*, Tib. *gran-bahi dus daṅ cha-bahi dus-su* ('in cold time and in hot time'); Sid. 3r5 *hamāñā rva* 'summer season', Tib. *dbyar-gyi dus-so*; Sid. 3v2 *hamāñā rva* 'summer season'. Compound, II 76·2·4 (and 2·6) *hamāña-vrrahau* 'summer clothing' (from *prahoṇā-*). From base *ham-* 'summer', Av. *ham-*, adjective *hāmīna* (Vid. 1·3 *dasa avathra māñhō*

*zayana dva hāmīna* 'there ten months winter, two summer'), *maiḍyō.šam-* 'midsummer', Zor.P. *hamēn*, *hāmēn*, Sogd. Man. 'myry, Pašto *manai* 'autumn', Yazg. (*h*)*amanāḡ* 'summer', Sarikolī *menj* (*\*hāmīnaka-*) 'summer, autumn'. IE Pok. 905 *sem-*, O.Ind. *sāmā-* 'half year, year', Armen. *am* 'year', *amaṛn* 'summer', Celtic O. Ir. *sam*, *samrad*, Welsh *haf*, Bret. *hañv*, OHG *sumar*, O.Engl. *sumor*.

**hamārāne** 'plant name', III 41·32-3 *gauṇai haṣaprrīya hamārāne jsa dāśau(dā)* 'they arranged garlands with opened *hamārāna* flowers'; III 46·13-4 *māgadha māsta ṣṣākām va ṣṣṛida hamāranvā spyakvā* 'the intoxicated bards for the lovers sang among the *hamārāna* flowers'; III 40·7-8 *māgadā māstā saiśākau vaiṣṇa hamārānvā spyakām* (see *vaiṣṇa*), = III 34·6 *māgadha māsta ṣṣākā va ṣṣṛida hamāranvā spyakvā*; III 85·73 *hamārmai phaura dve bāga* 'two portions of parts of *hamārmai* (plant)'; III 87·118 *hajārñā spye* 'an unidentified flower', possibly written for *\*hamārñā*. From *\*fra-māranā-* or *\*ham-māranā-*.

**hamārriṃji** 'month name, third month of spring', II 111·24 *hamārriṃji māsti*; II 19, 1a1 *hamārrija māścā*; v 220·64·2 *hamārriṃjā māstā*.

**hamārgya** 'alleviation, relief', Z 5·16 *cvī ye ālīva nitcana īndā samvī ttaṃdu hamārgya* 'when one puts ointment (BS *ālepa-*) on the outside of it, it is only relief for him'; v 46, 22r5 *samvī ttaṃdu hamāja*, parallel to Manj. 133 *samī ttada naṣṣume vīna* 'just so the pain for him is only quietening'. From *fra-mār-* 'press away', *\*fra-māračā-*. Oss. D. *lämarun*, I. *lämaryn*, *lämärst* 'press out, turn'. IE Pok. 735 *mer-* 'rub off' and Pok. 716 *mel-* 'crush'. See s.v. *mur-*. For *-ārgy-* with *-āj-* note also *khārgga-* 'mud', loc. sing. *khārja*, *khāje*, *khājaña*. See *hamara-* 'taste'.

**hamārñai** 'plant name' see *hamārāne*.

**hamāla-** 'association', Z 2·10 (dyadic) loc. sing. *hamgrīya hamālā* 'gathered together'; Z 4·11 *hamālī*; Z 24·487 *hālsto hamgrīya dātu pyūṣṭe hamālā* 'gathered to hear the *dharmā*-doctrine in company'; Z 24·651 *cī haṃgrīsīndī balyśā pūra hamālā* 'when the sons of the Buddha gather together'; III 125b4 *biṣṭ vaysñā hamālā dasta hā haṃju yāḍāndā* 'all now in company with him put their hands together' (in the *anjali*-position); with number, Z 4·11 *dvōvaredārsi hamālī* 'thirty-two together'. From *hama-* 'same', *arda-* 'place, half', see *hamālaa-*, *hala-*, *hālai*.

**hamālaa-** 'group', Sid. 10r3 *ṣā arvāna ga hīya hamālā* 'this group of the collection (older *gāṣā-*) of medicaments', BS *gaṇa-*, Tib. *smān-gyi sde-čhan hdi ni*; Sid. 13r1 *ṣā arvām ga* (= v 319, 73 *ge*) *hīya hamālā*, Tib. *smān-gyi sde-čhan hdi ni*; gen. sing. Sid. 15r5-v1 *arvām u gām hamāle hīvi piṣkalā ṣe* 'chapter second, of the group of medicaments and collections', BS *dravya-gaṇa-adhyāyo nāma dvitīyaḥ*, Tib. *smān-gyi sde-čhan-gyi lehu-ste gñis-paho*. From *hama-* 'same', *arda-* 'side, half, place', see *hama-* and *hala-*, *hālai*. But Zor.P. *hm'hl* *\*hamahl* from *\*ham-arθ-* with Sogd. Chr. 'mrθ-t 'companions' rendering Syriac *mlk hbrwḥy*.

**hamīḍa-** 'united', K 138·918 *hvāñāmā hamīḍa harbiśā gyastā bāyśa* 'we preach to all united *deva* Buddhas'; K 63, 78v4 *bāyśa hamīḍā* 'the Buddhas together'; Z 24·479 *paṃjataśā hīstā haṃgrīsīndā hamīḍa* 'the

fifteenth day (BS *panca-daśa-*) comes; they assemble together'; JS 2v2 *garaja gyaśta daśā-pāla hamīda* 'mountain goddess, region-protectors together'; JS 3r3 *pārysā amāca hamīda* 'the servants, ministers (BS *amātya-*) together'; I 169, 84r5-v1 *āmalai dva sira imkṣa dva sira tta hamīda arvi* 'myrobolan, sugarcane two ounces, these medicaments together'; v 278-76, 2a1 *biśā hamīda awoya* 'all the village men together'; K 109.308-9 *ṣāvyau jsa hamīda* 'together with listeners' (BS *śrāvaka-*); II 53.1 *āra-verūcā āstaṇna hamīdā* 'all beginning with Ārya-vairocana', = K 151.1 *ārya-vimrūca (-im- = -ai-) āstani hamīda*. With *-ka-*, III 75.218 *hamīdakā makala u hvāṇḍā haysama bidāmdā paṣja* 'altogether the monkeys (BS *markaṭa-*) and men felt very sad'; III 75.220 *hamīdaka harbaiśā vaṃṇā* 'all now together'; I 169, 84v3-4 *śakara tcau sira ṣg hamīdakā āraṇā* 'four ounces (older *satīra-*) sugar, this is to be ground up together'. From *ham-* and *-īda-* to base *ar-* 'join'. IE Pok. 55-6 *ar-* 'to fit', see s.v. *hamara-* 'limb'. Note *-īda-* in *hviḍa-* 'food', *ysiḍaa-* 'yellow' from *hvar-* and *zar-* with *-i-*umlaut.

**hamän-** 'transform into', 3 sing. III 131b1 *aymū sīru hamändā* 'he make (his) mind content'; Z 10.23 *vainaiyā vasuta hamändā* 'he makes the men to be disciplined, pure'; v 79, 149v1 *paramjsa ni hamänindā* 'they make them hostile', Tib. *rgyal-bar hgyur-ro* (*rgyal* 'overcome'); v 92, 611v3 *handara sira hamindā* 'he makes others content', BS *manas-tuṣṭi-*; Z 22.126 *khāysā surai sniddhā* (BS *snigdha-*) *pātajsu hvamdu hamändā* 'the pure fatty food makes the man strong'; Z 23.98 *arātū ttrāma hamändā kho ye buysutu daiyi padaṣku* 'envy so transforms you (-ū) as one sees an ember quenched'. From base *mai-:mi-* 'to change, exchange' (not *mā-:mi-*, see KT VI 390) to IE Pok. 710 *mei-* 'change', O.Ind. *māyate* 'exchange', *nimaya-* 'act of exchanging', Lit. *māina* 'exchange', Let. *miju*, *mīt* to exchange', O.Slav. *mēna* 'change'. See also *hamih-*, *hamih-* 'change' from base *maiθ-*.

**hamāya**, loc. sing. v 296r2 *kho hamāya raysā u śātā* 'as in the same, the taste (BS *rasa-*) and the second'. See *hama-* 'same'.

**hamirrvā**, loc. plur to *hamara-* 'limb', K 149.15 *ttrādīra ttrāmīryau hamirrvā mi* 'may you enter into the limbs of my body'. See *hamara-*.

**hamista-** 'changed', participle to *hamih-*, *hamih-*.

**hamih-** 'change', causative *hamih-*, 3 sing. Z 22.131 *nai ju vā nāma hamättā* 'and its name does not change'; JS 16v2 *saṃ khu ātaṣṣā cu pauryau ni hamaitte* 'just like the sky (BS *ākāśa-*) which is not changed by clouds'; v 86, 24r5 *saṃtsera tsūmato hamihāte, u ne paśātā* 'he changes the course in migration, but does not give it up', translation E. Lamotte, 235 'entrer en Nirvāṇa, mais ne pas détruite le Samsāra'; 3 plur. N 75.41 *citā indrye hamyāre u dāte* 'when the faculties change and the *dhātu-*bases', BS *parivartayanti-indriya-dhātavo* 'pi'; Z 24.2 *hamāyāre harbiśśā hera ni dāru ṣṭāre* 'all things (*dharma-*elements) change, they do not last long'; III 14.30 *bāda hamyāri* 'times change', II 14b6 *gvārā hamihyi* '(if anyone) should change the transaction', see SDTV 9. Preterite, Z 2.97 *nai ne yuḍu yīndi hamāstu* 'he cannot cause it to change'; II 107.173 *tta ṣikalaka hamaista hīvi rū* 'so the

boys changed their shape' (BS *rūpa-*); JS 16v2 *ne hamistā aysmu ttey brātārā vīra* 'he did not change his mind towards his brothers'; with negative, K 63, 78r2-3 *bgysū-štāṣṭa aysmū ahamistā akhaustā* 'his mind unchanged, unmoved, towards bodhi-knowledge'; K 152.17 *akhamista-*; IV 23b8-9 *pranahām yini . . . abajauttā vaṣṣrāmai akhamisti* 'I make a vow . . . unbreakable, diamantine, unchanged' (BS *vajra-*), where *-h-* is replaced by *-kh-*. Noun, Sid. 7r5 *ahamici jsa* 'without change', Tib. *mi hgyur-bar*. For variation *-ih-* and *-iy-*, see also *ārīh-*, *āriy-*. From base *maiθ-:miθ-* 'change', Av. *māēθ-*, *miθ-*, M.Parth.T. *myh-gr* 'making change, vacillating'. IE Pok. 715 *mei-* with increment *mei-t(h)-* 'change', O.Ind. *mēthati*, *mīthāti*, *mīthās*, Lat. *mūtāre*, Got. *māidjan* 'change', Let. *mīetus* 'exchange', O.Slav. *mitě* 'alternating'. See also *hamgīstai*.

**hamuysi** 'proper name', v 18.10.4 *///hamuysi*.

**\*hamur-** 'forget', K 143, 1r3 *anamauryāma* 'non-forgetfulness'. See *hāmura-*.

**hamurdā** 'crushes', Z 17.19 *ku vā hamurdā kho ju māstā hastā pyāda* 'or where it crushes, like an exhilarated wild elephant (BS *hastin-*)', parallel v 117, 66v2 *ttrāmu kho haste miṣtu āṣṣigyo oysāre* 'just as elephants rage against (the lotus in) the great pool', BS *vilūpyate . . . gajair iḥa mahā-sarah*. From *mur-* 'to crush', see *murāna-*, Tib. *mñes-te* ('rub').

**hamai** 'by myself', III 122.25 *hamai tsū* 'I myself go'.

**hamaiyi** 'of itself', see *hamata*, BS *svayam*.

**hamgīstai** 'changed', II 100.214-5 *ca salā na hamgīstai parau na pacai* 'who did not change his word, did not command a command (*pacai* = *parste*)'. See *hamih-*.

**hamo**, *hamau* 'bowl', K 6, 146v3 *u pharāka hvāṇḍi hamo nāsāre* 'and many men take a bowl', Tib. *snod kyan yons-su bkaṇ-nas* (*bkaṇ* 'fill'), translation E. Lamotte, 253 'une foule de gens se présentèrent avec toutes sortes de récipients' (*bhājana-*); K 7, 146v3-4 *u varā <ttrandr>āmye hanā hvāṇḍye hāmurgya hamau hatcai* 'and there for some such man by forgetfulness the bowl breaks', Tib. *de-na mi ṣig dran-pa ṇams-pas snod ḥag-pas gyur-na*, translation E. Lamotte 'parmi ces gens, un homme, par inadvertence brisa le récipient qu'il tenait'; K 7, 147r1 *kye hamo darrā* 'whose bowl was intact'; Z 3.41 *hamo*, Z 4.33 *hamau*; inst. plur. Z 3.59 *hamoyau*; with *-ka-*, v 125, 10a3 *hamauka tcahaura* 'four bowls'; II 60b2 *vatsaviśṇai hamauka* 'a bowl made of the wood of holarrhena anti-dysenterica'; v 217, 4a5 *hamauka sāḍye ūci jsa* 'a bowl with cold water'; later form, III 123.67 *hamāka* for BS *kāṣṭha-bhājana-* 'wooden bowl'; III 85.60 *śau hamākā* 'one bowl'; III 85.59 *drai hamākā* 'three bowls'. Compound, K 7, 147r4 *hatcasta-hamo* 'with broken bowl', Tib. *snod ḥag-pa* ('broken bowl'). From *\*fra-māva-* 'measure, measuring bowl', Zor.P. *patmānak* 'bowl', N.Pers. *paimānah* 'cup'; note also OHG *mez* 'drinking vessel', to IE Pok. 705-6 *med-* to measure'. See cognates s.v. *pamāta-*.

**hamau** 'to happen', II 100.219-20 *u japhai aṣṭamḍā hamau japhai ra na hamyai* 'and there was about to be a discussion; the discussion on its part did not take place'. Possibly infinitive *\*hamānā* to *hāmāte* 'happens, becomes'.

**hamau** 'bowl (?)', v 296v4 *ce hamau hauru heḍā* 'he who gives a gift, a bowl (?)', see also v 296r1.

**hamphā** ‘possessing’, JS 4r1 *bala-cakravarttā śire ja hamphā mistā* ‘possessed of the vast emperor’s fortune’ (BS *bala-cakravartin*-). Participle to *hamphāj*-, not from *hamphuta*-.

**hamphāj**- ‘envelope’, Sid. 155r2 *haryāsq auṣai diṣṭe hamphājāñā haysgvā buṣāñāñā* ‘black cummin seed must be rubbed in the hand; it must be made to give scent in the nostrils’, BS *ghreyaṃ vā kṛṣṇa-jīrakam*, Tib. *tha-phe nag-po phur-mar phur-te* (*phur* ‘rub in the hand’), *snar snam-par byaho*. Participle, JS 4r1 *śire ja hamphā* ‘possessed of fortune’; possibly in broken context v 41, 56v1 *<ham>phāta*-. From base (s)p(h)ag- ‘to envelop, hold’; *hamphīs*- ‘to envelop, mix, join, connect’ from (s)phag-*s*-y- incohesive >-*phīs*-. See also *phāta*-. To Oss. DI. *faxs* ‘side’, D. *xonxi faxsbāl* ‘on the side of the mountain’, I. *faxs*, plur. *fāxstā, sāryfaxs* ‘side of the head’, *āvvaaxs* ‘near, round about’, D. *āvvaaxs*; I. *iū-vāxsiy* ‘towards one side’, to O.Ind. *pākṣa*-, *pākṣas*- ‘side’ (as the ‘enclosing part’, like Iranian *kōš* ‘side’). IE Pok. 792 *peg*- (without verbal forms), Lat. *pectus* ‘breast’, Tokhara B *pāścane*, A *pāśšām* (dual) ‘breasts’. The -*kṣ*- of O.Ind. is as always ambivalent.

**hamphīs**- ‘mix, join’, *haphīs*-, Sid. 8r2 *nva pacadā hva hva hamphīsāñā* ‘in order, each separately to be mixed’, Tib. *go-rim bzin-du so-sor sbyar-ro*; Sid. 130r3 *ttye ja vastā āstamma hamphīsāñā* ‘with this the bladder (BS *vasti*-) and the rest is to be associated’, Tib. *hdi-las mas btan-bala sogs-par sbyar-na* (*mas btan-ba* ‘to purge’); Sid. 105v1 *ttikyē nimaṣṣi dūṣṣm ja spāśāñā u hamphīsāñā* ‘after that with the *doṣa*-states it must be examined and connected’, Tib. *dehi hog-tu nad-gzi dan sbyar-zin*. From *ham*- and *phīs*- < \**phag*-*s*-y to base (s)p(h)ag- ‘enclose’, with incohesive -*s*-. See cognates s.v. *hamphāj*-. Above *haphīs*-.

**hamphuta** ‘joined, possessed, held’, to present \**hamphūj*-, v III, 33v5 *rraṣṭu bādāna hamphuta hāmāre* ‘they are rightly connected with the time’, BS *samyak kāla-prayuktāni bhaviṣyanti*-, SuvO. 56v1-2 *ha(m)phuta biśṣūn(ī)na <śśā>rna raysāna* ‘associated with every kind of good taste’ (BS *differt*); SuvO. 56v4-5 *tā uysnaura ttīśāna pāṣṣānyau chate ja dātāna uspurra hamphuta hāmāre* ‘the beings become possessed of splendour (BS *tejas*-), powers, complexion, appearance, complete’, BS *tāni sattvāni tejo-bala-varṇa-rūpa-samanvāgatāni bhaviṣyanti*; *hamphva*-, Sid. 7v1 *hauva ja hamphva* ‘possessed of strength’, Tib. *ñams-stobs dan ldan-pa yod-pas-na*; v 129, 1r2 *dātāna hamphva himāre* ‘they are possessed of the *dharma*-doctrine’; preterite, JS 13r1 *erakañā hamphvai* ‘you embraced in your arm’ (like K 40-20 *erkāna nāve* ‘he took in his arm’, = K 43-138 *erki nāve*); Sid. 6v1 *hauta ja hamphve*; Sid. 126r2 *arvām ja hamphva rṛna* ‘oils mixed with medicaments’, Tib. *smān-mar*. See also *haphū*. Compound, III 69-91 *haphva-jsem* ‘with closed eyes’. See *hamphūs*-; noun *hamphau*. Not *ham-baug*- ‘possess’, see s.v. *paphūj*-. To base (s)p(h)euk- or (s)p(h)yeug- (rather than *bheug*-, see *hamphuta*- ‘bowed down’), beside (s)*peud*-, see s.v. *pūsta*-.

**hamphuta**- ‘bowed down’, v 261, 41r4 *śśamdo hamphutemā* ‘I bowed to the ground’; Suv.P. 60r4 *pṛvā śamdā hamphve* ‘bowed to the ground at the feet’, BS *pāḍau śirasā*, beside K 138-945 *ajalā dastyau ja pṛvā śamdā hambujṣye* ‘with

hands in *anjali*- position, he bowed to the ground at the feet’. See *hambujs*-, *hambuṣdā*, *nihujs*-, *nihuṣdā*, *nihuta*-. IE Pok. 152 *bheug*- ‘bend’, s.v. *hambujs*-. For *ph*- and *b*-variant, see M.Parth.T. *pdbwrs*- and *pdfwrs*-, s.v. *pūs*-.

**hamphūs**- ‘join, get possession of (with instr.)’, SuvP. 71v2 *cu jśīñā tti hamphūsīde jṛyina* ‘who are condemned to death, they get life’, BS *vadhyaś ca samyujyīṣu jṛvitena*. From \**hamphūj*-, *hamphuta*- ‘join’ with incohesive -*s*- to base (s)p(h)euk- (or -*g*-).

**hamphau** ‘union’, v 78, 149r1 *u imā nā mātā hamphau hāmē* ‘and to-day for them there is a great collection’, Tib. *den čhos čhen-pohi rnam-pa dan ldan-par hgyur-ro*; Z 11-14 *ne nā gvāysā brīna ne vā hamphau ci nā ysāṣṭā suhottā* ‘not pleasant is separation from their dear one nor union with him who is their enemy’, parallel BS *priya-viyoga-duḥkham*; *apriya-samprayoga-duḥkham*; similar in v 353-19, 3b5 *hamphau*. Noun to *hamphuta*- ‘joined’, *hamphūs*- ‘be joined’, BS *samyojaya*-, hence from \**ham-phauga*-.

**hambaḍi ja** ‘in summary’, K 101-34-5 *biśīda gyasta baṣya himāre hambāci ja tcihauṣi kūla* ‘in all places are *deva* Buddhas, a total of forty (or fourteen?) *koṭi*-millions’; v 249, 775-6 *biśīda gyasta baṣya himāre hambāci ja*; I 137, 45v1 *hambica ja*, BS *samāsa*-; II 76-2-7 *hvaṃdye hambāci ja mūri paṣti* ‘for the man he ordered in total the *mūrā*-coins’; K 61, 40r2 *tvā ssa-byūryi mahāprajñā-pārāme hīya hambeca tteṃḍi masū uysdīṣe yūḍe* ‘this summary only so much of the hundred-myriad-unit Mahāprajñā-pāramitā he had taught’. From older *hambirsta*-, present *hambrīh*- ‘put together’ (-*rsti* > -*ci*).

**hambajṣya** ‘general’, and *habajṣya*-, Sid. 6v5 *hambairstau gūnyau ja hamphva diṣṣi hambajṣya busti ṣṭe*, ‘the district (BS *diśā*-) possessed of the combined characteristics is to be known as general’, BS *saṃsrṣṭa-lakṣaṇa-upeto deśaḥ sādharānaḥ smṛtaḥ*, Tib. *yul skam gser-gyi čha hdren-ma ni nad kyaṃ hdren-mar hygur-ro* (*skam* ‘dry’, *gser* ‘wet’, *hdren-ma* ‘mixture’); Sid. 150-12 *hambajṣya gūnā* ‘general symptoms’, Tib. *spyihī mčhan-ma*; Sid. 151r5 *habajṣya ttā hvaita ṣṭe* ‘it is stated to be general’, BS *sāmānya*-, Tib. *spyihī čho-ga bstan-pa yin-no*; Z 10-20 *hambajṣya bvāmata* ‘bodhi-knowledge common (to the two vehicles)’. From *ham-bag*- ‘to share in common’, see cognates s.v. *būṣṣ*- ‘give’, and *hambā* ‘share’.

**hambañ**- ‘bind together, compose (writings)’, Z 24-385 *dātā māñanda hambañḍā salāva* ‘they compose sayings like the *dharma*-doctrine’; participle, Z 5-3 *hvanaino āhau hambaste tcamna lova bitanda* ‘he composed a fabulous tale whereby the world (BS *loka*-) was bewildered’; v 309-17, 2a1 *dva hambasta ṣā tti hvī(nde?)*; *ibid.* 2 *dva hambasta*. See above *habasta*-; from base *band*-, s.v. *bañ*-.

**hambaḍ**- ‘roll together, compact’, Sid. 151r4 *arvām hīye kaṣi le hambāḍāre* ‘the *kaṣāya*-decoctions of medicaments are well compacted’, BS *saṃvartita-ośadhah pāko*, Tib. *smān-gyi phye-ma legs-par hāres-pa gyur-na* (*hāres* ‘be mixed’). Here *le* is from Tib. *legs-par* ‘well’. Sid. 2r3 *pvaiskyām hambāḍāme hīvī piṣkalā* ‘chapter of the compacting of faeces’, Tib. *rtug skam-gyi lehu*. From *hamvart*- see s.v. *baḍ*- ‘to roll’ (beside *gaḍ*- ‘to roll’ < *gart*-). IE Pok. 1156-8 *uer-t*- ‘turn’.

**hambāḍa-** ‘filled, full’ participle to *hambīr-*, *hambēr-*, see also *habāḍa-*, see s.v. *hambēr-*, also *hambgr-* K 53·9·6 *hambgrā āvama* ‘fulfils desires’. SuvO. 68r6 *hambāḍa purra tsargya* ‘face of full moon’, BS *pūrṇa-sāsāṅka-vaktra* (voc. sing.); v 346, 1a1 *hambāḍā āya* ‘might have been filled’; K 60, 37r3 *bāṃdhasatvayāṃ jsa hambāḍā* ‘filled with bodhisattvas’.

**hambār-** ‘fill’, Bcd 47r1 *hambārī bhadrā-carya dāna parā-hā:na* ‘may I fulfil the good-career with the dharma-doctrine, with morality’ (=BS *śīla-*); K 53·9·6 *hambgrā āvama* ‘fulfils desires’, =K 62, 76v4 *habgra āva*. From *ham-pāraya-*, see *hambēr-*. IE Pok. 798–800 *pel-*, *plē-*.

**hambā** ‘stage of life’, v 316·18 *cu jsīna hīvī hambā* (=Sid. 6v5 *hamb(ā) śī drrai-padya śte* ‘what is the stage of life, that is three-fold’, BS *vayo* ‘pi tri-vidham’, Tib. *na-čhod kyaṅ rnam-pa gsum-ste*).

**hambā** ‘amount; share’, Sid. 139v5 *samānakā hambā jsa* ‘with moderate amount’, Tib. *ran-par*; plur. II 222·20·2 *hambāta*; JS 15r1 *hambāya*; with pronoun II 76·7 *hambā-t-i*; v 272, 1a *drraisī hambā-v-i* ‘his share 30’; gen. plur. II 114·107 *hambāyām*; III 92·244 *hambāyi*; Sid. 122r4 *hambām* ‘part’, Tib. *cha*; IV 72a2 *hambām haraṣṭādā* ‘they have presented the amount’; v 304·5, 1a2 *hambām ye pamsayi* ‘the amount was 500’; inst. sing. II 62·7 *ysārī hambāna* ‘with amount 1000’; v 272, 1b2 *hambāna mū(ri)*. See also above *habā*, *habāna*. From \**ham-bāga-* to base *bag-* ‘to share’, see cognates s.v. *būṣṣ-*. To M.Parth.T. ‘mb’g ‘companion’, Zor.P. *hambāy*, M.Pers.T. *hmb’w*, plur. *hmb’w’n*, Pāzand *hambāe*, *hambāi*.

**hambākya-** ‘shared’, Sid. 128v2 *tyāṃ hambākyaṃ hīya gunā* ‘the marks of those shared things’, BS *veṣṭana-lakṣaṇa-*, Tib. *de-rnams spyihi mchan-ma ni* (*spyihi* ‘general’). Adjective to *hambā*. See also *hambajsyā-* ‘general’.

**hambāḍa-** ‘filled’, Z 24·187 *ttiyā hastaṣṣei rūvu vīri hambāḍe ysama-śśandau harbiśśu rrūndete jsa ttitā* ‘then in shape of a young elephant (BS *hastin-*) he filled the whole world with light then’; K 57, 25v4 *aysā hambādā yudai dasām pārāme* ‘I have fulfilled the ten *pāramitā*-perfections’; K 3, 139v2–3 *ne muhu ho(ta)na mā ko two patāraho hambāḍu yanāmā* ‘we are not able so that we can fulfil this thing’, Tib. *bdag-dag-gis ni gnas de yons-su rdzogs-par byed mi nus-kyis*, translation E. Lamotte, 240 ‘nous ne sommes pas capables de réaliser ces choses’. Participle to *hambār-*.

**hambāta** ‘shares’, v 222·20·2, plural to *hambā*.

**hambār-** ‘fill’, SuvO. 54v2 *hambārāṣce kāḍāna* ‘for filling’, BS *paripūraṇāya*. Preterite, *hambāde* ‘he filled’ (Z 24·187). From *ham-pāra-*, see s.v. *hambēr-*.

**hambālkā-** ‘fear’, Z 4·114 *cvī ye hambālke yanāte o yā vā pṇāṇāte hūṇā* ‘to whom one may cause fears or may terrify in a dream’, followed by *kho ju tte hambālke ne keitā o pvaṇa cīyā biysendā* ‘as he does not think of those fears or terrors when he awakes’. Hence dyadic with *pvaṇa-* ‘fear’. From *bāya-* ‘fear’, \**hambāyakā-* with intrusive *-l-*, to N.Pers. *bāk* ‘fear’ (\**bayāka-*). For intrusive *-l-* see *bvqlsta-*. IE Pok. 161 *bhōi-* ‘fear’, see s.v. *baya-*.

**hambāvī** ‘his share’, see s.v. *hambā*.

**hambīca** ‘summary’, see *hambāca*, BS *samāsa-*, from *hambīrsta-*.

**hambīth-** ‘retain’, Sid. 18v2 *śī (sam)ni garkhā, ga hambīthe* ‘the faeces is heavy, the faeces is retained’, BS *grāhi-*, Tib. *lci-ba yin-te, phyi-sa sri-bar byed-čin*; adjective, Sid. 5v3 *saṃnā hambīthākā* ‘compacting faeces’, BS *grāhi-*, Tib. *rtug skams-su byed*. See III 54·80 *habīkṣau* ‘I change’ above. From *ham-vṛthya-*, see *bīth-* ‘writhe’. IE Pok. 1156–8 *uer-t-* ‘turn’, s.v. *bad-*. For *ga*, see s.v. *ggā*.

**hambīḍā** ‘is filled’, see s.v. *hambīr-*, and Z 4·4 *pīde*.

**hambīta** ‘pierce’, 2 plur. imperative, Z 24·414 *halahala hoḍa nā hambīta pāhatta* ‘give them noise (BS *halāhala-*), shoot, strike’. From base *void-:vid-*, see *bitte*, s.v. *bid-*.

**hambīr-** ‘be filled’, to causative *hambēr-*, participle *hambāḍa-* causative *hambāḍa-*, Sid. 149v4 *cu tciṃmaṇā āṣkyāṃ ṣṭa hambīrīmdā āchā bisā jīmdā* ‘whose eyes are filled with tears (= *āṣkyau jsa*), it cures all diseases’, BS *pīlla-*, Tib. *mig mchi-mas gaṅ-ba sel-to*; Bcd 56v4 *hambīrī ma ṣṭe krā bisā aharīna* ‘may this course all without remainder be fulfilled for me’ (BS *differt*); III 129·10 *pārāṃe hambīrāṃde dasau* ‘may they fulfil the ten *pāramitā*-perfections’; and *ibid.* II; K 58, 27r4 *punya-jñāna-sambhāra hambīridā* ‘the masses of merit (and) knowledge are fulfilled’; K 58, 28v1 *na vara samā(hā)ṇa hambīridā* ‘not there are the trances (BS *samādhāna-*) fulfilled’; Z 3·25 *thatau hambīrīndā kṣāṇdā būmā bisse* ‘swiftly are fulfilled receptivity and all (other) stages’ (BS *kṣānti-* and *bhūmi-*); 3 sing. Z 6·31 (=S. Konow, Saka Studies, 112) *śśa-kārāna naukya hārānu kvī tsāṣṭatātā hambīḍā* ‘by the letter *śa-* it is the acme of things where its quiescence is fulfilled’; K 57–8 (20 times), K 57, 24v1 *pārāma hambīḍā* ‘the *pāramitā*-perfection is fulfilled (carried to fulfilment)’; K 61, 39v4 *baysūstā hambīḍā* ‘bodhi-knowledge is fulfilled (=attained)’; IV 11·4 (and 8) *hīhina hambīḍi* ‘it is filled with a dam (weir)’. See also Z 4·4 *pīde* ‘is filled’. Parallel SuvP. 70v2 *pārāme uspurri kṣa hambērī* ‘may I fulfil fully the six perfections’, BS *pureya ṣat-pāramitā amuttarā*. From \**ham-pārya-*. See cognates s.v. *hambēr-* and *uspurra-*; Z 4·4 *pīde*.

**hambīrā** ‘he fills’, III 27, 36a4 *ci...lovadātā haudyau raṃnyau jsa hambīrā haurā hīḍi* ‘who fills the cosmos (BS *loka-dhātu-*) with the seven precious stones, gives it as gift’, BS *loka-dhātuṃ sapta-ratna-paripūrṇaṃ kṛtvā...dānaṃ dadāti*. Later from *hambērā*, see *hambēr-*.

**hambīrtte** ‘he mixes, joins’, 3 sing. present to *hambīrīh-*, *hambīrsta-*, III 91·205 *damdā jṣṇāṇā khu hamtsā hambīrtte khū drām hami khu haṃnājā* ‘it is to be boiled so much that it mixes together so that it becomes such that it unites’. From \**ham-riṭatai-*.

**hambīrsta-** ‘mixed, joined’, participle to *hambīrīh-*.

**hambālstā-** ‘inclined to’, v 183a2 *hambālstāna hārna*, BS *saṃgraha-vastu* ‘friendly behaviour’. From *ham-vart-*, base *vart-* ‘turn, behave’, see cognates s.v. *baḍ-*.

**hambīsa-** ‘heap, mass’, v 68, 8v1 *puṇṇinai hambīsā* ‘mass of merit’, BS G 37, 4a7 *punya-skandha-*, note also *haṃjāta-*, BS *skandha-*; Z 22·139 *hambīsa ysarnnā kase vīrā* ‘heaps of gold in the inner chamber’. From \**ham-paisa-*, M.Parth.T. ‘mbys’ ‘heap of corn’, M.Pers.T. ‘mbys’, Oss. D. *āmbes*, I. *āmbis* ‘half’. Possibly ‘beaten together, compact’ and so ‘heap’, like O.Ind. *saṃghāta-* ‘striking together; heap, mass’, hence base *pais-* ‘to strike’, with *ph-* in *phisūna-* ‘seal’ (‘struck mark’), beside Sogd. Bud.

- pyz-*, *pyšt* 'to beat', Yagn. *piz-*:*pišta* 'to grind' (with *-z-* < IE *-ǵ-*). Variation of IE *k* and *ǵ* is familiar also in IE Pok. 795 *peik-*, *peig-* 'be hostile'.
- hambista-** 'put together', III 60:43 *sūttri...* *hambistā hvimde* 'the *sūtra*-text is preached in summary'; III 61:57 *hambistāna sūttrā* 'the *sūtra*-text in summary'; v 255:1106 *hambistā štāna ām baysustā pariṇāmūm* 'in brief may I ripen bodhi-knowledge'. From *hambirsta-*, participle to *hambrih-*. See also *hambqca* 'summary' < \**hambirsti-*.
- hambujis-** 'bow down', preterite *hambujisya-*, K 138:945 *pvā śamḍā hambujisye* 'he bowed to the ground at the feet' (Tib. differt); K 141:1016 *pvā śamḍā hambujisye*, Tib. *btud-de*; K 139:960 *habujisyāḍdā* 'they bowed', Tib. *btud-de* (*btud* 'bend'). Adjective, v 190:176, 1b2 *śamḍo hambujisā* 'bowed to the ground'; with *-aka-*, III 134, 26a1 *śamḍā hambujisai*; and v 200, 68a1; II 71:1 *neri śamḍā hambajisai hūnūm* (for *hambujisai*) 'bowed down to the ground I speak to my wife'. See 3 sing. *hambusdā* 'he bows'; *hampphuta-*, with *-ph-*, and *nihujs-* 'sink' with *-h-*. From base *b(h)aug-* 'bend', Balōči *bōg* 'bend, knot, joint'. IE Pok. 152-3 *bheug-*, O.Ind. *bhujāti*, *bhugnā-*, *bhogā-* 'bend'. See for bases Iranian *baug-*, Iran and Islam (Minorsky Memorial Volume, 1971, 67-8).
- hambūta-** 'rotted, festering', Z 5:16 *trāmu māñamdu kho hvogndā hambūtā hambadā ysūna* 'just as in a man a fester filled with pus', = Manj. 133 *khu ja hvan(d)ye bida habada habu ysūna* 'as on a man a fester filled with pus'; Z 5:18 *samu kho hambūvu beittā harbišī āchai jīye* 'just as one opens a fester, all the disease of it ceases', = Manj. 135 *sa khu hve habu betta habeśa āch(e) jīye*; III 90:184 *stana-vriddhi tcaheje u hambvā* 'it scatters breast-swelling (BS *stana-vriddhi-*) and festers'; III 90:189 *gāmmi, habva, haśā* 'tumour (BS *gulma-*), fester, swelling'. From base *pau-*:*pū-* 'to rot', Av. *puyēiti*, *paviti-*, *pūiti-*, Zor.P. *pūsēnitan*, *pūtak*, *hambūsitan*, N.Pers. *pūsīdan*, *ambūsīdan*, *pūdah*, Sogd. Man. 3 sing. *pwst* 'rots', Chr. *pwtyq* 'rotten', Oss. D. *āmbujun*, *āmbud*, causative, *āmbaum*, *āmbud*, I. *āmbijyn*, *āmbyd*; D. *p'ura*, *p'āra*, I. *but'ro* 'rotten tree-trunk'; Šuynī *pi-*, *piy-*:*puḍ* 'to rot', Rōšāni *pai-*:*puḍ*, Yazg. *piw-*:*poḍ*, Šuynī *pūḍj*, infinitive *pidōw*; Waxī *pik*, Yidya *pīo*, Sanglēči *pū-* 'to rot', *puḍuk* 'rotten', Armen. lw *p'out* 'foulness'. See *puva*, *phuva*, *phūḍa-*, *habva*, *habu*. IE Pok. 848 *peu-*, O.Ind. *pūyati*, *pūti-*, Lat. *putreō*, *putridus*.
- hambursta** 'grown together', Sid. 143r2 *tī vā hambursta kaṇmā hīya gūnā* 'these are the marks of the wound grown over (healed)', BS *vraṇa-suddha-*, Tib. *rma rub-pahi mchan-ma*. From *ham-raud-* to 3 sing. Z 22:128 *hambruittā*, see cognates s.v. *rruw-* 'grow'. For *hambursta-* \**ham-rusta-* and *hambirsta-* \**ham-rista-*, note also *buršdā* beside *bāršda-*.
- hambūvu** acc. sing. 'fester', see *hambūta-*.
- hambuštā** 'it is fitting', III 49:36 *ysana brrātara sūje pātca ni hambuštā khvai ye hvīdā* 'kinsmen, brothers, one another, then it is not fitting if one eats him'; K 41:52 *ne habaušta gyasta śg rrušta tti khvai sa(tta) śamḍya biḥha* 'it is not fitting, O King, for the sovereignty, if you grovel on the ground to a being', = K 43:170-1 *ne habaušti gyasta śi rrušta tti khvai satta tta śamḍya biḥhā*. See *hambus-* 'fit; suffice'.
- hambusdā** 'bows down', Z 22:194 *pātco hambusdā śśando* 'then he bows to the ground'; Z 22:268 *panja-maṇḍalu pō balysā hambusdā śśando tīyi* 'he bows the *panca-maṇḍala* to the ground at the feet of the Buddha then' (BS 'fivefold limbs on the ground'). From *ham-bujis-* 'to bow down' with \**bujatai* > \**bušde*. Cognates s.v. *hambujis-*.
- hambusdā** 'attains, enjoys, possesses', Z 10:32 *dasamo hamberāte būma daśyo pātānyau jsa hambusdā* 'he fulfils the tenth *bhūmi*-stage; he is possessed of the ten powers' (BS *daśa-bala-*, parallel to BS *daśa-balaṃ paripūrya*). See *bujisana* 'feast' and *hampphuta-*; without preverb *buje*, *būka*, *bya*.
- hambus-** 'to fit, suffice', above *habus-*, II 68:4 *drāmq aham-busana salā hve cu pūrā na nā hambusdā se eštayi* 'he spoke such an unsuitable word, what (things) are not suitable for the son, saying, It is settled'; 3 sing. III 49:36 *ni hambuštā khvai ye hvīdā* 'it is not fitting if one eats it'; K 41:52 *ne habaušta... khvai sa(tta) śamḍya biḥhā* 'it is not fitting if a being rolls on the ground to him' (see above s.v. *hambuštā*); adjective *hambusana-* 'fitting', Sid. 121r5 *hambusam*, Tib. *čhog* ('suffice'); II 127:29 *khve mam lyām āstanma nva hambusam kāma-m ni bidāḍdā tye* 'if the rations (*lyām*, Chinese *liang* 'grain, rations', K 541:2) and the rest were not acceptable to you (-e) according to your wish', translation AM, n.s., II, 1964, 18; Sid. 8v5 *hambusata*, = v 318:54 *hambusāna*, Tib. *phan-ba rnam*; Sid. 8v4 *ahambusana hwaḍa khaṣta* 'unsuitable food (and) drink', Tib. *kha-zas mi hphrod-pa*, Sid. 103v4 *hambusina štāte* 'may be suitable', Tib. *hos-pa* ('suitable'); v 128, 2a1 *śśahānyau hambusā|||* 'with good qualities fitting'; v 216r3-217r4 *tte hambusam ye khve tta arva hajsaudā yaña* 'it would so be suitable for you (-e) if you can collect the medicaments' (see SDTV 82). From base *bau-* 'to suffice, fit', \**ham-bau-s-*, to Sogd. Bud. *β'w* 'satiety, abundance, sufficiency', *β'wčyk* 'sufficient', Armen. lw *bauem* 'to suffice', *bauakan*, *bovandak* 'complete', Zor.P. *bavandak* 'complete, perfect'. IE Pok. 146-50 *bheu-* 'increase', specialised in meaning in Iranian.
- hambeca** 'summary', K 61, 40r2, see s.v. *hambqca*, from \**hambirsti-* to participle *hambirsta-* 'put together', for BS *samāsa-*.
- hambette** 'stops, blocks', Sid. 13r3 *u cvai va samgā hambette, tvā naṣeme*, = v 322:135 *u cvai va samgā hambette tvā naṣeme* 'and when for him the stone obstructs, it eases it', Tib. *rdehus hgags-pa sel-to* (*hgags* 'stop'); Sid. 142v3 *śālanāštā hambette tta tta biraštā šte* 'it obstructs to one side, so it is explained', BS *piṇḍita-unnata-*, Tib. *phyogs-gčig-tu mthon-po čog-čog-por hbyun-ba yino*. From base *band-*, *bad-* 'to bind', see *baittā* in the same context, rather than from \**ham-vādaya-*.
- hamber-** 'to fill', causative to *hambir-*, participle *hambāda-*, present, SuvO. 56r3 *hamberimi* 'I fill it', BS *paripūrayi-šyāmi*; Z 10:32 *dasamo hamberāte būmu* 'fulfils the tenth *bhūmi*-stage' (see s.v. *hambusdā*) parallel BS *paripūrya*; SuvP. 70v2 (1 sing. optative) *hamberī* 'may I fulfil', BS *pureya*; SuvP. 66r2 *hamberī*, BS *prapūraye*; v 78, 4r4 *hambera nā āysagamu* 'fulfil our desire', Tib. *bdag-čag bsam-pa rdzogs-par mdzod* (*bsam-pa* = BS *saṃkalpa-*); v 189:137, 1v4 (lost context) *hambero*; participle, see

*hambāda-*, but also intransitive *hambāda-*; present, Bcd 47v4 *hamberamcā badra-carya dāna parāhma* 'fulfilling the good career with the *dharmā*-doctrine, with *śīla*-morality'; BS *bhadra-carim̐ paripūrayamānah*; adjective, K 90·740 *harbiśam̐ ātamam̐ hamberākā* 'fulfilling all desires'; noun, v 182, 43v2 *śśamanānu śśahānu hamberā-mata* 'fulfilment of the good qualities (*śśahānānu*) of the ascetics' (BS *śśramaṇa-*). From base *par-* 'fill', Av. *par-*, *parən-*, participle *parəna-*, *ham.pāfrāiti* 'fills (the belly)', Zor.P. *purr*, *uspurrīk*, Armen. lw *spār* 'complete', *spārazēn* 'fully armed', *spār-spūr* 'completely', N.Pers. *siparī*, *isparī* 'perfection, end', Aramaic Pers. 'sprn-' 'careful' (from 'perfect'). IE Pok. 798–800 *pel-*, *plē-*, O.Ind. *pīparti*, *prñāti*, *pūrñā-*, *prāt*, Greek πλῆτο, πλεῖος 'full', Lat. *plēo*, *plētus*, Celtic O.Ir. *linaim* 'I fill', *lān* 'full', Got. *fulls* (-*lna-*), Lit. *pilnas*, O.Slav. *plūmū*. See also *uspurra-* and *pīde*.

**hambairca** 'combination', Sid. 149r1 *hamamga viścāñā tvā hambairca* 'that combination (mixture) is to be employed equal', Tib. *cha bsñams-pahi steṅ-du* (*sñom* 'to make even'). See *hambeca*, *hambāca* 'summary' to participle *hambirsta-*.

**hambairsta-**, see *hambirsta-* 'joined', to *hambrih-*.

**hambrāñ-** 'cause to grow together', Sid. 5v3 *hambrāñākā*, BS *ropaṇa-* ('making a wound join up'); Sid. 10r3–4 *u viranām̐ hambrāñāka* 'making wounds (BS *vraṇa-*) grow together', Tib. *rma...sel-to*; Sid. 144r2 *kamā hambrāñe* 'heals the wound', Tib. *rma sbyon-zin* ('cleanse'); Sid. 121r3 *hambrāñāñā* 'to be made to grow together', Tib. *sbyar* ('join'); Sid. 143v2 *hambrāñe*, Tib. *hārub-par hgyuro* (*hārub* 'heal'); Sid. 143v1 *hambrāñe*, Tib. *skye-bar byedo* ('make grow'); III 90·181 *hambrañe*; III 90·190 *hambrāñākā*; noun, Sid. 138r2 *cu kamā hambrāñe* *hīya krra* 'what is the treatment for the growing together of the wound', Tib. *rma gso-bahi cho-ga* (*gso* 'cure'). To *hambruittā* 'it grows together', *hambursta-* 'grown together'. From base *raud-* 'to grow', *ham-rud-* > *hambr-*, see cognates s.v. *rruw-* 'to grow'.

**hambrim̐tta** 'grows together', I 161, 76r3 *dvāsā-salām̐-jsum̐ viram̐ hambrim̐tta* 'a wound of twelve years heals' (BS *vraṇa-*), later form of *hambruittā* \**ham-raudati*. Cognates s.v. *rruw-* 'to grow'.

**hambrih-** 'mix, join, combine, summarize', participle *hambirsta-*, I sing. v 36v10 *hambrīhyā* 'I share', N 164·4 *hambrīhā*, v 255·1105 *hambrīhe*, v 255·1106 *hambrīhūm*; v 168, 7b1 *hambrīhi*; 3 sing. III 91·205 *hamtsa hambrīte*; v 29, 42r3 *puña hambrīhāte*; 3 plur. III 130·37 *hambrīhāre*; Sid. 133r1 *hambrīhāñā u samkhelyāñā* 'to be mixed and to be smeared on', Tib. *sbyar-bas bsku-bar byaho*; SuvO. 36r5 *hambrīhāñā* (BS omits). Participle, v 170·302, 2r2 *ne nā dharmā-dīsane bhāyā hambārste śye śye naunā brahmasvarā* 'of the exposition of the *dharmā*-doctrine, the soft *brahma*-voice has not joined each ray'; Sid. 9r4 *hambersta* 'mixed', Tib. *bsres-pa* (*bsres* 'mix'). See \**hambirsti-*, *hambāca* 'summary'; K 68·188–9 *hambirstā dījsāñī* = K 71, 10v1 *hambaista dījsāñī* 'it is to be held in short form'. See *hambista-* above. Without nasal, see *habrih-*. From base *raiθ-* 'mix', see s.v. *ārīh-*.

**hambruittā** 'grows together, joins up', see *hambursta-*, causative *hambrāñ-*, v 70, 8v4 *tīti śā vrañā hambruittā*

'then for him the wound heals', BS G 37, 12b3 *tadā branāt parimucyate*, Tib. *dehi rma hcho-ba hgyur-ro* (*hcho* 'heal'). See *hambrim̐tta*.

**hambroṣṭa-** 'penetrate, approach', 3 sing. Z 5·28 *kho ju ttavai naṣphanā hvandā thatau hā vīra hambrauṣṭā* 'when fever issues in a man, it swiftly penetrates upon him'; preterite, Z 5·103 *trāmu hā śśāya hambroṣṭa patā balysā samu kho ju pūri* 'the Śākya men so approached before the Buddha as a son does'; Z 5·109 *hāṣṭa hambroṣṭā patāna balysā* 'he approached before the Buddha'. From *ham-raṣṭ-* or *ham-rauṣṭ-* to base *rap-* or *rauṣ-* 'mount'. See also *brāh-* and *prūva-*.

**hambvga** 'fester', III 90·184 *stana-rridhi tcbaje u hambvga* 'it scatters breast swelling and festerings'; III 90·185 *habvga tcbaje* 'removes festers'; III 90·189 *gāmi, habva, haṣā āsye hamdeve* 'it matures tumour (BS *gulma-*), festers, swellings, itches'. See *hambūta-* to base *pau-:pū* 'to rot'.

**hambvekye** 'abuse', K 39·149 *hambvekye yamde*, = K 30·219 *habvakya yada*; K 30·223 *ttrakṣa* (BS *tikṣṇa-*) *habvakya pajarūna salāva* 'sharp abusive (dyadic) words' (BS *saṃlāpa-*). From \**hambava-* or \**hambuva-* to *būñā-* 'talk', Armen. lw *hambau* 'fame, news, report' *hambauem* 'to praise, publish', *hambauim* 'to be renowned', Georgian lw *ambav-i* 'tale'.

**ham-masā** 'wholly' from \**hama-masa-*, III 84·45 *drāmī hera ham-masā cambūḷa maṃ ṣṭāre* 'such thins of his here are altogether vacillant'. See *hama-* 'all' and *mase* 'size, amount'.

**hamy-** 'change' in plural III 14·30 *bāḍa hamyāri* 'times change'. See *hamih-*.

**hamya-** 'become, been' from older *hāmāta-* participle to present *hāmā-*, *hāmāte* 'he becomes'; I plur. II 96·86 *hamyadūm*; III 75·219 *hamyadūm* 'we were'.

**hamraṣṭa** 'always', see s.v. *hama-* 'all'.

**haya** 'binding', K 100·290, from *hai-:hi-* 'to bind, tie', see s.v. *hātai* 'untied, opened', and K 100·290 *haiya* 'binding'. See the full text s.v. *pāṣai*.

**haya-** for *hīya* 'own', K 26·134–5 *respūra h(i)ye peñā jsa* 'with powers of the prince' = K 35·83 *rrispūri peñām jśā*, = K 18·205 *rrispura hīye peñau jsa*.

**hayar-**, *hayār-*, *hayir-* 'to sport, rejoice', v 247, 17a4 *haurīje hauvi jsa hayaramdā* 'delighting in the power of the gift', BS *dāna-bala-abhirata-*; v 248, 19a2 *hayiramdā* v 247, 17b4 *hamramyadā*; Manj. 284 *hayarāma pātca pajyau jsa kāma-guṇya byauda phīra* 'sporting, then possessed greatly of the five amorous qualities' (BS *kāma-guṇa-*). See *hayār-*.

**hayavū** 'leadership (?)', K 65·83v4–84r1 *kṣatta-garbha hayavū carya hamāve* 'may there be (for me) the leadership career of Kṣitigarbha'. As protector of travellers with the mendicant's staff, Kṣitigarbha may be called \**fra-yavuka-* 'leading forward', or, if the second syllable has a shortened *-a-*, \**fra-yāvuka-* to the base *yau-:yū-* 'to lead a troop'. The suffix *-uka-* (> *-ū*) is adjectival of the agent or instrument. The Kuśān title *yavuga*, *yavu'a* (in Kharoṣṭhī script) represents *yavuka-* or *yāvuka-* 'troop-leader', like Greek στρατηγός, on coins Kharoṣṭhī *stratega-*, and like Kroraina *hinajha*, Khotan Saka *hināysa-* below. From this *yau-:yū-* comes also O.Ind. *yūtha-*

'troop, herd', *yūtha-nātha-*, *yūtha-pa-*, *yūtha-pāla* 'leader of a troop' (see s.v. *candarno*). See also *hayāka-*; and for *-ū*, see *hārū*.

**hayāka-** 'traveller (?)', II 74:37 *sau hayākā pātca vā tsve śacū* 'one traveller (?) next came here to Śa-ṭṣou'. Possibly from *\*fra-yavāka-* or *\*frayuvāka-* connected to *yau-:yu-* 'form a troop, travel'. For *-yuv-*, *yav-* > *yv* > *y* note also *rruv-* 'to grow' base *raud-*, whence *hambruūtā* 'grows together' *\*ham-raudati*, and thence causative *hambrāñ-*, *hambrāñ-* and the verbal noun *\*hambrāmatā-* in *hambrāme*, with lost *-v-*. See s.v. *hayavū*.

**hayār-** 'to play, sport, be merry', 3 sing. Z 24:215 *kho ye hayādā* 'as one sports'; 3 plur. v 389, 19v5 *śā suhā* (BS *sukha-*) *cu hayārīndi ošku balysi parauya* 'this is the joy in which they are happy always in the command of the Buddha', BS G 37, 14b1 *sukham bhavati ramante jinaśāsane*; v III, 33r3-4 *ramāro hayirāro* 'they may rejoice' dyadic, BS *abhirameyuh*; Z 3:58 *ramāndi hayirīndā*; infinitive, Z 14:84 *kho ni kṣamāte hayāde* 'as it pleases them to rejoice'; participle *hayaramdaa-*, v 247, 17a4 *haurije havi jsa hayaramdā* 'happy in the power of giving'; v 248, 19a2 *hayiramdā*, BS *abhirata-*; noun *hayārūñā-*, SuvO. 24v3 *amanāva-viyā ne vara hayirūna štā* 'being unpleasant, no joy is there' (BS *amana-āpa-*), BS *nir-abhiramyah*, Tib. *mñon-par mi dgah*; v 293, 12a2 *hayārūna*; SuvO. 56v4 *hayirūne varāśāre* 'they enjoy pleasures', BS *ratim anubhaviṣyanti*; v II, 34v7 *hayirūne pagyāysāre* 'they accept pleasures', BS *ratim anubhaviṣyanti*; with *-āmātā*, Manj. 284 *hayarāma pātca pajyau jsa kāmaguṇya byauda* 'sporting, attaining the five amorous states' (BS *kāma-guṇa-*); K 34:68 *rimāme tcirkyām hiyirāme būsā* 'joy, amour, pleasures, jestings', with variants = K 18:197 *ramaumai buša haḍarāumai tcaṣkye*, = K 26:129 *ramāme buša haḍarāujsai tcarakye* (*d* < *ly* < *y*?). From *\*fra-krya-* to base (s)*kar-* 'to play', see *āyīdetu*, *tcarkā-*, IE Pok. 935 (s)*ker-*, Greek σκαίρω 'dance', Lit. *skriejū*, *skriēti* 'to dance, circle', O.Norse *hrista* 'to shake', O.Ind. *kriḍati* 'play'.

**hāyu** 'friend', II 79:11 *nāgaidrāmā sīhā hāyu maistā* 'Nāgendrārāma Sīḥa, great friend', see *hayūna-*.

**hayūna** 'friend', SuvP. 63v2 *hayunām*, BS *mitra*, Z 24:449 *ysanyau hiśśādyau hayūnyau jsa* 'with kinsmen, relatives, friends'; v 58, 128v1 *odā balysūšte yanīndā kye hayūñu* (acc. sing. to *-i-* stem) 'up to bodhi-knowledge who make the friend'; v 147, 127b3 *asāda* (BS *asiddha-*) *hayūna* 'bad friends'; III 130, 1b4 *ysañau hayūñau* 'with kin, with friends'; v 262, 1a4 *hayūna īdi bisī* 'all are friends'; III 127:23 *maistām hayūnau hīya* 'of great friends', instr. sing. JS 35v4 *hayumma*; with *-ka-*, III 59:17 *hayūnakyau jsa*. Abstract, Bcd 49r4 *hayumdausti jsa* 'with kindness', BS *mitrā*; v II, 67r2 *dātā hayūnaustā tcerā* 'service must be made to the *dharma*-doctrine', BS *dharmikīm janayet sevām*; adjective to abstract, SuvO. 5r6 *hayūnaustīnei aysmū* 'kindly mind', BS *maitrī-cittam*; v 106, 29r3 *hayūnaustīmai-y-ū aysmū*, BS *maitrī-citta-*. From *\*ha-yauma-* 'of the same place' to AV. *yaoma-* 'place', but it would be possible to consider *hai-* 'to bind', Av. *hiṭa-* 'companion (?)'. Note also Oss. D. *xādzarā*, I. *xādzar* 'house' from *\*ha-čāra-*.

**hays-** 'drive', conduct, transact, make', participle *hašta-*,

Sid. 104r1-2 *nva pacadā uspurāmña* (so) *vira haysānā* 'to be done in order fully', BS *kramam*, Tib. *rim bzin-du mthar-gyis byas-nas* (*mthar-gyis* 'gradually'); Z 22:331 *ṣṣaddo tvīṣṣe haysīndi* 'they destroy faith' (BS *śraddhā-*); IV 11:7 *āsiṃji vī hā hvamḍi haysa* 'conduct the men to the reservoir'; II 20, 12b6 *ysāda haysīru u vilaka* 'you should conduct the old and the small'; III 15:36 *u hvamḍām sāni pha himāri u ba dū haysīdi* 'and the men's enemies are many and (=but) they do little injury'; II 17:5:6 *kiri māni beṃda haśdā khu ysāda hvamḍi pa|||* 'he conducts upon (against?) our work; when the old men...'; II 28:35b4 *jsārā thyau vā ṣapāñara haysa* 'at once convey the corn here to the cooks'; II 36:10:6 *stūra haysīdi* 'they drive the large beasts (horses)'; K 153:33 *baka ādarna neravabāsa haysīde* 'by little respect (BS *ādara-*) they make them obscure' (BS *niravabhāsa-*); partitive genitive object, v 49, 467r3 *ko va karmānu haysīmā mamā vātā* 'if I bring of *karma*-acts upon me'; II 17:5:5 3 sing. *h(ā)štā haśdā u pyari dvī mastāñā īmdā* 'he brings there... and for his father makes two stores of fodder'; II 37, 12b3 *|||jsām vā haysa u kirarā jsām vā tsūva āskvira* 'conduct here (the men?) and as workmen come here to Āskūra'; II 98:164-5 *hvandā vā haysā pātca ttā vari tsā* 'bring your men here, then go there at once'. Preterite, v 222:19:5 *śuje paphvādi gvāri haštādi* 'they met one another; they transacted the business', if *hašta-* is from *az-*, but possibly *hašta-* 'to send' to base *haṣ-* (see *heṣ-*:*hašta-* below). Infinitive *-ā*, II 46:85 *u ganamai āṣtamḍāmdūm haysā* 'and we began to transport his wheat'; adjective, II 25:29:3 *guñi haysāka hvamḍi* 'men transporting the sacks'. From base *az-* 'drive, conduct', without *h-* in *hīnāysa-* 'commander of a troop' (*\*hainā-āza-*), Tib. *sde-dpon*. To Av. *az-* 'drive, conduct', *navāza-* 'sailor', *gavāza-* 'goad, whip', Sogd. Man. *nw'z*, *n'wzyy* 'sailor', M.Parth.T. *n'w'z*, N.Pers. *gavāz* 'goad', Armen. lw *gauazan* 'rod', *xarazan* 'whip', *nauaz* 'sailor', M.Pers.T. *špzn* 'whip'; with preverbs, Pašto *bōz-*, *bōtləl* 'lead away', Šuynī *bāz-* 'send', *bōz-*, *bōxt*, 3 sing. *bēzd*, Orošori *abōz-* 'send' (*\*apa-az-*); Yidya *avaz-*:*avazd* 'bring, fetch' (*\*upa-az-*), Rōšāni *abōz-*:*abūxt* 'send'. IE Pok. 4-6 *aḡ-* 'drive, conduct', O.Ind. *ājati*, *aštā-*, Greek ἄγω, Lat. *ago*, O.Norse *aka* 'travel', Tokhara B *ak-*, AB *āk-* 'travel, conduct'.

**haysān-** 'know' (participles present and preterite, and noun), SuvO. 24r3 *īndriyu haysānando padīmāte uysānye* 'he makes the faculty which is conscious to be of the self', BS *īndriyam kurvatu jñānam ātmakam*; Z 12:112 *haysānandai štānu* 'deliberately', BS *saṃcintya*; K 54, 14v2 *haysānamḍim (-im = -ai) āna*; ibid. 15r2 *haysānadi štāna (-i < -im)*; K 58, 27r2 *haysānamḍi jāyi (-i = -im)* 'consciously meditates' (BS *dhyāy-*); participle preterite, Z 17:24 *biṣvī haysāndu mara paḍā āsta pharu* 'all of it is known, here formerly dwelt many'; noun, v 132, 2a3 *haysānāmato byehātā* 'does (not) reach concept (of existence)', Tib. *hdu-śes-su mi byed*, translation E. Lamotte, 306 'ne pas s'attacher à la notion d'existence'; v 132, 2a3 *ne haḍe vā haysānema(ṭe)* 'or not concept (of non-existence)', Tib. *hdu-śes med-par gyur-pa haḥ ma yin*, E. Lamotte, 306 'ni à la notion de non-existence' (Tib. *hdu-śes*, BS *saṃjñā*); K 59, 31r1-2 *tta tte vā pātca vapākāvāraṇa vira haysānāma ṣṭe* 'so for him there exists

knowledge of the obstruction of ripening' (BS *vipāka-āvaraṇa*-); K 54, 14v3 *baudhasatvā bhaysūñāvūysiṃ (-iṃ = -ai) maṃ haysaunāma śā cu...* 'the bodhisattva's (dyadic) knowledge here is this, that...'; K 57, 24r3 *maṃ bāmdhasatvā bhaysūñā-vuysi (-i = -iṃ = -ai) harbiśvā bādāvā haysānāma narrūyi* 'here the bodhisattva (dyadic) in all times destroys knowledge'. From \**fra-zān*-, see cognates s.v. *paysān*-.

**haysga** 'troublesome, distressing', Z 15·10 *cu tā yiḍe haysgu* 'what distressing did he to you?'. Derivative, *haysgamatā*- 'harm' SuvO. 4v1 *haysgamata iyā* 'would be distress', BS *apadruta*-, Tib. *logs gées-pa dan* (*logs* 'side; apart' = BS *apa*-, *gées* 'hurt'); v 113, 35r1 *ahaysgamata u anuvadrāta hāmāre* 'become free of trouble and undistressed' (BS *anupadruta*-), BS *anupasargāny anupā-yāsāni ca*; SuvP. 71r4 *haysgamevu-ṃ phari ysāri* 'many thousand distresses are theirs', BS *aneka-āyāsa-sahasra-ākulāḥ*; III 125a2 *haysgamatyau jsa*; K 10Ab4 *<ha>yysgamatajsam trāyāciñā himāni dukhām jināciñā* 'may I (*himāni*) become deliverer from distresses, destroyer of woes' (BS *trāya*- 'to save'); v 293, 3a5 *<ha>yysgamate jyāre* 'distresses cease'; III 75·218 *haysgama bidāmdā pajsā* 'they felt great distress'; SuvP. 68r2 *ysamthije cu haysgame jsa* 'what from distress of birth', BS *bhava-samkate*; K 18·209 *khvai ma hīsīdai dakha haysagame* 'when woes, distresses come to him here'; III 71·148 *haysgama byaudem* 'I felt distress'; K 41·68 *misti haysgima nāste* 'he receives great distress', = K 44·184-5 *misti haysgima nāste*; v 63·37 *paya haysgami bida tte hīsīdā* 'pain, distress so come upon him (dyadic)'; with loc. sing. v 110, 32v2-3 *hīno... hanāśśāmanai u haysgamīyai ājumāmā* 'the army... we destroy and bring it into distress' (*yi* pronoun). Adjective *haysgamasta*- 'distressed', III 73·169-70 *haysgamastā māñjā naradā* 'a distressed ant came out'; III 73·170-1 *kūṣṭha am tsai haysgamastā ma vā gvera* 'where are you going, distressed; tell me'; III 5, 12r1 *bayasta haysgamasta pvaṣṭā satva* 'fearful, distressed, frightened beings'; with III 10, 19r2 *ttrāysa baya haysgame* 'fear, terror, distress (BS *trāsa*-)'. See also *haysguṣṭana*- 'troubled'. From base *haz*- 'act violently', Av. *haz*-, Armen. lw *haziu* 'with difficulty', O.Ind. *sāhate*, *sāhas*-. IE Pok. 888 *segh*- 'hold', Greek ἔχω, ἔσχω, Got. *sigis* 'victory', O.Engl. *sigor*, Celtic Gaulish *sego*-, Welsh *hy* 'bold'.

**haysgā** 'nostril', plur. 'nose', Z 8·36 *haysge buśśāni vīri ysuyañi vīrā bisā* 'the nostrils to perfume, the tongue to taste'; JS 10r2 *haysgye dasta pā* 'nostrils, hands, feet', K 56, 19r4 *haysgi*, K 56, 19r2 *haysgyi*, gen. plur. K 56, 19v1 *haysgām*, loc. plur. Sid. 20v3 *haysgvā*, Tib. *snar* ('in the nose'), Sid. 15f5 *haysgvāṣṭā*; adjective, K 56, 20v4; 21r1 *haysgaja*-; compound, I 191, 113r4 *haysga-ttājsiṃ (-iṃ = -ai)* 'nose-flowing', BS *pīnasa*- 'nasal catarrh'. From *hazg*- to \**fra-zga*- to 'smell' from following (the scent) as Av. (the dog) *vohuna-zga* 'clinging to the blood', Armen. lw *zgam* 'feel, hear, know, to scent', *zgjakan* 'sensitive', *zgjajaran* 'sensorium', see cognates s.v. *aysagamu* and *ajs*- 'to cling to, pursue'. See O.Ind. *ghrāna*- 'smell; nose', *jighrati*, *ghrāti* 'to smell, perceive odour'. Hardly to Zor.P. 'zgi, azg 'branch'; Armen. lw *azg*, -ac 'nation, race, kind, age, manner'; *azgakan*

'relative' (proposed by Chr. Bartholomae, Mitteliran. Mundarten I, 43).

**haysgamata** 'distress', see s.v. *haysga*-.

**haysgasta**- 'walking', Z 5·101 *u āchānā haysgasta* 'and the invalids move about'. See *vaysgasta*- 'alighted', cognates s.v. *ysgad*-.

**haysguṣṭana** 'distress', v 337, 36v2 *māstā aysmya haysguṣṭanā hāmāte* 'he becomes greatly sad in mind', BS G 37, 33b1 *mahā-cintā-āyāsam bhavati*, Tib. *śāam-du sems-pa chen-po byun-ba dan*; v 109, 31v5 *vadravyau haysguṣṭāñyau* 'troubles, distresses', BS *upadrava-upasarga*-; with -*vīya*-, v 116, 65r5 *haysguṣṭana-vīya* (plural) 'sad', BS *āyāsa*-; v 381, 3a5 *aysmya mā haysguṣṭanā hāmāte*, = v 332, 24r6 *haysgamatā hāmāte*, BS G 37, 21b2 *citta-āyāso me... jātaḥ* 'mental sorrow occurred for me'. See *haysga*- 'distressing' and *uṣṭana*- 'vigour'.

\***haysgyi**, -a, II 86·33; 34 read rather *haysdyi*, -a, see *hālytsda*-.

**haysñ**- 'wash', participle *haysnāta*-, III 124·85 (2 sing. imperative) *haysñā* 'wash', gloss to BS *pakhalaya*- (= *prakṣālaya*-); Z 4·96 *o kho kāde rrimajsi thaumi kṣārā bisā haysñāte rrima* 'or as of a very dirty cloth the alkali (BS *kṣāra*-) washes out all dirt'; Z 21·13 *ṣāṣā tcargya kvī ye haysnāte kāde* 'this the face where one has washed it thoroughly'; Sid. 100r5 *haysñāna*- 'to be washed'; participle, II 59·6 *haysnā-līkā*, II 60·10; 12 *haysnā-līkā* 'washed'; with negative, III 90·182 *ahaysnāta*- 'unwashed'; preterite, v 155, 1b3 *tī āsīri śśāriputrā āsīri rāhulā kamalā haysnā<te>* 'then the teacher (BS *ācārya*-) Śāriputra washed the head of teacher Rāhula'. From base *snā*-, *fra-snay*- > *haysñ*-, \**fra-snāta*- < *haysnāta*-, Av. *snaya*-, *snāta*-, Sogd. Bud. 3 sing. *sn'y*t, infinitive *sn't*, *sn'y*y, participle *sn't*k, noun, *sn'm*, *sn'm* 'bathing-pool', Man. infinitive *sn'y*y, noun *sn'm* 'bath', *wsn'm*, Chr. *sn'd*rm 'I bathed', *sn'm* 'baptism'; M.Pers.T. 'sn'z'g; Zor.P. *sn'p*- (or *sn'č*-); N.Pers. *šinā*, *šināh* 'swimming', *šināvīdan*; *šunān*, *ušnān* 'washing herb', Armen. lw *ošnan* 'soap herb', Šuyni *zenē*:-*zenād*, *zini*:-*zinōd* 'wash', *zinōc* 'swimming'; Sanglēcī *zənē*:-*zənūd*, Yidya *zənayəm*:-*zənam*, Parācī *sunī*-, Rōšāni *zinay*:-*zinūd*; Yazg. *zənay*:-*zəned*, *zənadag* 'wash'; Oss. D. *najun* 'swim', I. *najyn*, *nad* 'bathe'; D. *āxsnun*, *āxsnad*, I. *āxsyn*, *āxsad* 'wash', D. *nakā kənum*, I. *lenk kənyun* 'swim' (*lenk* < \**nāyana*-); Yidya *wuzn*-, *wuzd*:-*wuznōy*- 'wash', Waxī *wuzdī*-, *wizdey*:-*wuzduk*, *wōzdōid* 'wash' (\**ava-snā*-), *yāzn* 'inflated skin' (\**ā-snā*-). See also above *ysānāj*-, *ysānāh*-. IE Pok. 971-2 *snā*:-*snā*-, *snāt*-, *snāu*-, *sneu*-, *snēt*- 'flow; moisture', O.Ind. *snāti*, *snāyate* 'bathe', *snātā*-, *snāpāyati*, Greek νήχω 'swim', Lat. *nō*, *nāre* 'swim', Umbrian *snata* 'moistened', Celtic O.Ir. *snām* 'swimming', Welsh *nozof*.

**haysdā** 'present (?)', II 100·242 *hya pajsā mistā kṣārma haysdā ttai* 'his very great shame is present'. See *haysdya*.

**haysdya** 'present (?)', II 86·36 *tvā kṣārma haysdya wysgyinā* 'he ransoms this present shame'.

**haysnāta**- 'washed', see s.v. *haysñ*-.

**hara** 'sweet' (epithet of a *thaiya-ttika*, BS *bhadanta*-monk), II 49·70·12-13 *thaiya-ttika javaittapūña bisāu bvejsām hapha, brrā naṣgaista prrabaudavada, hāra-hvañā tcaṣu* 'the reverend monk (Chinese *tai-tō* < *t'āi-tāk* K 952·1;

981·2) Javaittapuṇa (possibly Javendrapuṇya) possessed of all virtues, clear, developed, possessing knowledge (BS *prabodhavant-*), sweetly speaking, handsome'. Here *hgra* from *hvara* 'sweet', the hook indicating recent loss of *-v-* (as *hāha-* for *hvāha-* 'broad').

**harā** 'made ready', v 274, 1a2 *rruṃ vā harā himye* (beside *ibid.* 3 *pahā rrūnā yudāmdā*) 'the oil is prepared', beside 'they made the oils cooked' (*pahaa-* plural). Possibly \**fratarā-* > *hatāra-* 'forward, ready'. Or possibly with Av. *frakaire* 'to be made'.

**-hara-** 'covering', second component in *kaucāhgra* from \**kāfča-āfara-*.

**harakā** 'call, summons (?)', II 125·14 *harakā parya pīde* 'deign to write a summons'. From *fra-rak-ka-ka* (*-kk-* > *-k-*), to base *rak-* 'call, summon', see participle *rrīya-* s.v. *rrīye* 'he called'.

**haran-** 'throw', participle *harasta-*, Z 22·265 *hāra ratanīnā haraṇindā* 'they throw jewelled necklaces'; Z 13·72 *balysā vā bendo dādāyo haraṇa devadattā ayuktā* (BS *ayukta-* 'improper') 'upon the Buddha the scoundrel Devadatta may throw a stone' (optative \**fra-randyāt*); Z 13·52 *meghi hā upala haraste* 'Megha threw the lotuses' (BS *utpala-*); Z 13·137 *cu hā āysārūna harastāndā svarṇa-sūttāra kalsta* 'who threw the adornments, brocade (BS *suvarṇa-sūtra-*), bracelets' ('threw' = 'gave'); N 158·8 *cu hāṣṭa puṣṣa tīma harastāndā indā* 'who at once have thrown (=sown) the seed'; JS 23v2 *āṣai upala harastai hā beda* 'you threw the blue lotus upon him (Dīpaṃkara)', parallel to BS *panca-utpalāni bhagavato dīpaṃkarasya kṣipi* 'he threw the five lotuses upon the lordly Dīpaṃkara' (Mahāvastu 1·238·2); K 138·943 *maṃdrānā usā harastā yanāmā* 'we can offer the power of the mantra-formulas' (BS *ojas-*), Tib. *gzugs-sṃags gzi rnam smras-pa* ('utter formula base'); II 120·56 (miscellany) *mvaṣta na harasta* 'did not offer a favour (gift)', = II 120·69 *muṣ(d)g na haraste*. From base *rand-* \**fra-rand-*, \**fra-rad-*, \**fra-rasta-*, to Waxī *rand-* (participle *ḍat* 'given') 'to give', with *fra-*, preterite *ratt-*. The meaning excludes *rand-* 'to scrape', see s.v. *ran-*. For 'give', the base *rā-:r-* 'give' could develop *r-an-d-*. Possibly *rad-* beside *raz-* as *khad-* beside *khaz-*, see *khays-*.

**harays-** 'to direct forward, stretch out, proffer', 3 sing. Sid. 131v3 *ustam taramdaraḥ beṃdā haraysde* 'he extends upon the end part of the body', Tib. *phyi-sa lus-la hjug-par hgyur-ro* (*hjug* 'enter; place'), II 83·95 *mviṣḍe haraysdai* 'he offers a gift', III 145b4 *karastā hīya mviṣḍa haraysde*, = III 144 a2-3 *mveṣa ṣg haraysde* 'he proffers a favour of skin-coats'; III 145a7-8 *karastā hīya mviṣḍa haraysde*; K 1112 *ttathāggatta-dharmā haraysde* 'he offers the *dharmā*-doctrine of the *tathāgata*'; K 9, 8r1 (*ba*)*vanvo haraysāndi* 'may they extend in the abodes (BS *bhavana-*)'; K 9, 8r2 *saṃtsāra-cakrruo haraysānde* 'may they extend in the circles (BS *cakra-*) of migrations'; K 9, 8r4 <*maṇḍa?*>lā *vīra haraysānde* 'may they extend in the *maṇḍala*-circle'; K 10, 9r3 *buddha-bhūmi-cakrruo haraysān(d)e* 'may they extend in the circle of the *bhūmi*-stages of the Buddhas'; preterite, III 75·231 *pai hāṣṭā haraṣṭe* 'he stretched out his foot'; K 153·28 *haraṣṭa natcāni hadāḍim* (*-im* = *-e*) *satva* 'he stretched, he gathered out the beings'; v 384, 2a3 *mviṣḍa haraṣṭa* 'he proffered

the present'; Manj. 8 *ttiyāna haraṣṭa ma āuṣka* 'to them he offered here always' (*haraṣṭa* = *haraṣṭa*); IV 72a2 *haṃbā haraṣṭādā* 'they offered the amount'; Z 5·107 *rāhulī patāna haraṣṭātā pūratu vīri ni mulṣdu* 'she offered Rāhula before him: (have) mercy upon our son' (*yamu mulṣdu*); Z 5·45 *balysā hā dastu haraṣṭe* 'the Buddha extended his hand', K 142·1042-3 *hvaradau ysarra-gūnā bāysu haraṣṭe* 'he stretched out his gold-coloured right arm', Tib. *phyag g-yas-pa gser-gyi kha-dog-čan brkyaṇ-nas* (*brkyaṇ* 'extend'). Participle with negative, IV 55a2 *herā hamye aharaṣṭā ysārā drrai-se haudā mūri* 'property not offered amounted to 1370 *mūrā*-coins'. See cognates s.v. *rrāys-*, causative *harās-*. From \**fra-raz-*.

**haraysa-** 'extensive, vast (?)', II 104·79 *haraysa-ūtcyāeṃ drrai-padya aīsnai padāna* 'in the threefold whirlpool path of the vast waters', translation AM, n.s., II, 1965, 104. From \**fra-raz-*, of the type Av. *frakava-* 'bent forward'.

**haraysā** 'Mount Harā-brz', II 102·28 *ākāśa-maṇḍāla harāysa vī gāisadai* 'revolving on Mount Harā-brz in the circle of the sky' (BS *ākāśa-maṇḍala-*); II 103·58 *sūmīra gārānā rāmda ttaira haraysā baidā* 'upon Sumeru king of mountains the peak of the Harā mountain'. Av. *taēra-harayā* in Yašt 15·7 *upa taērēm harayā*, Yašt 9·3 *harayā bāzō*, Zor.P. (Gr. Bd. (TD2) 55·6) *har-burz pērāmōn ī tērak*; (*ibid.* 55·7) *tērak ī har-burz*, N.Pers. *al-burz*. Here dialectal or archaic *ttaira-* and *haraysa-*, *harāysa-* from *harā brz* 'lofty Harā' from base *har-* 'to rise', see s.v. *hārūška-*. For *burz-*, see *balysga-* 'high'.

**harasta-** 'thrown, placed, offered', see s.v. *haraṇ-*.

**harahusta-** 'dispel, expel, dispossess', JS 19r4 *dā hīyau ḥāyau harahustai rraysgana* 'with rays of the *dharmā*-doctrine you swiftly dispelled (*ttādā* 'the darkness')'; K 23·66 *grraysya harahausta maiysdyaina anāha phara satta hastanā-pū(ra) tseda* 'dispossessed the distressed pitiful protectorless many beings, they went to Hastināpura', = K 15·115 *grraysye harahausta* <*ca*> *patsyau da kṣīra* 'he dispossessed the distressed ones who abandoned the country', = K 31·22-3 *graysye harahausti satta cu pha patsyāndi kṣīri, phiri ysāri cu hastināpūri tsvādi* 'he dispossessed the distressed beings who left the country, many thousands who went to Hastināpura'; III 82·11 *āryāvalaukittesvara baudhasatvā ṣg jusṇa pariḥa vīmīyā harahausta attrāsta* 'the bodhisattva Āryāvalokittesvara, he (took in charge) Jusṇa, those to be saved (and) disciplined, expelled, not saved'. From base *θraud-:θrud-*, \**θrusta-* 'pressed forth', IE Pok. 1095-6 *tr-eu-d-* 'press, thrust', Lat. *trūdō, trūdere, trūdis* 'pointed stake', Celtic Welsh *cythrudd* 'to torment', *godrudd* 'wild', *gorthrudd* 'oppression', Got. *usþriutan* 'cause trouble', O.Slav. *trudū* 'weariness', *truditi* 'torment'. Possibly here M.Pers.T. *svst* 'weak, weary', N.Pers. *sust* 'weak, idle' (G. Morgenstierne, NTS 12, 266) with O.Ind. *troṭ-, truṭ-* 'break in pieces'. Hence distinct from *gūraphusta-* 'thickened' \**vi-frusta-* to base *fraud-:frud-*.

**harās-** 'extend', causative to *harays-*, K 150·28 *harāsara bāysvem* (*-eṃ* = *-e*) *mā beṃdāṣṭim* (*-im* = *ai*) *vaysṇāq* 'extend arms over me now'; III 36·44-5 *ttūrakā harrāṣḍai vaṇa ṣgula auṣṭakye* 'extending the mouth, now sucks the lips', = III 48·66 *ttūrakā harāṣḍai ṣgula auṣṭakye*; Z 4·109

*biśśā nu viñānu harāsu ttathāgatta-ggarbho* 'direct all their thought to the *tathāgata*-embryo'. From \**fra-rāz-*; cognates s.v. *rrāys-*.

**harāt-** 'split', participle *harṣṭa-*, Z 6·23 *harātā bitame bāśśā klaiśa* 'you split doubts, all *kleśa*-afflictions'; present 3 sing., Z 20·57 *āvusṭyau harṣṭi hamu* 'bursts forth from the lips always'; Manj. 31 *cī hvai ja harṣṭa tcabrriṣṭa yadrāda hva hva aga* 'when a man bursts, scatters severally the limbs of the frame' (BS *yantra-*); Manj. 32 *khu aysmva harṣṭa uysanā tcabrriṣṭa tcahaura pātca* 'when the mind bursts, the four breaths scatter then'; v 115, 63v7 (tetradic) *ne rre ttu kīru yindā bajevātā hasamīṭhātā harṣṭā usā* 'the king does not do this work, he destroys', BS *navetat kāryam kariṣyati vilopayati*; Z 5·81 *karā hāde pabanā ne haṣṭā* 'the continuum does not break at all'; participle *harṣṭa-* 'broken, interrupted', Z 22·258 *tvī klaiśa harṣṭa thu vāmu puṣṣo ttrandī tvāyā uysnora* 'your *kleśa*-afflictions are broken, you have at once entered the sea, you save the beings'; with negative *aharṣṭa-*, Bcd 49v3 *aharṣṭa*, BS *sarvī* 'all'; Sid. 146v5 *aharṣṭā*, Tib. *rgyun-du* ('continually'); Sid. 147r3 *eharṣṭā*; Sid. 147r1 *iharṣṭā*, Tib. *rgyun-du*; K 37, 23v1 *ahaṣṭa-*. See also *hāṣṭi* below. From base *raiṣ-*: *riṣ-* 'break', see s.v. *birātā*, *birṣṭa-*, *rrātu*. Above *hattarṣṭa*.

**harāta-** 'left over', to present *hars-*, *harī-*, *harye*, *harita-*, *aharīna-*, *-aa-*. From \**fra-rixta-*, to base *raiḥ-* 'leave'. Z 24·269 *drṣṭā vara kūre harāte himduva-kṣira* 'the false opinions (BS *drṣṭi-*) have remained there in the Indian land'; JS 3v2-3 *jiga heme harī nvāyā:ṣya naṣṣmā* 'cessation occurs (of the fire of passion), quiescence as to the other grasping'; II 107·149-50 *bakalakye asadye kira hīvī harī varāśamca ṣṭāna* 'although there is experience remaining of the small bad (BS *asiddha-*) karma-act' (translation AM, n.s., II, 1965, 107); K 59, 32v2 *haysā-namḍai āna vīvā harī jastām baysā paranirvām* 'with conscious knowledge, the remaining ripening (BS *vipāka-*), the *parinirvāna* of *deva* Buddhas'; II 82·62-3 *mārā-pyara ysivasta gau(ra)va jsa ṣadyāyi, pastauda parṣai khva ja ha vī harīna* 'to parents sincere in reverence, faithful, they deigned to serve as always (= *ham vī bāda*) for remaining time (inst. sing.)'.

**hariyaja** 'remaining, other', Sid. 136v4 (dyadic) *hariyaja hamdara ne jehāre* 'the remaining other ones do not heal', BS *yāh ṣeṣāh sādhyā-itarā matāh*, Tib. *lhag-ma gśan rnams ni gsor mi run-bar bśad-do*; Sid. 103v2 *cu hariyijām ttyām āstaṃna jihume va anvaṣṭa u jihāri haḍa* 'what are of these remaining ones, the healing is difficult but yet they heal', BS *ṣeṣāh kṛcchra-pratikriyāh*, Tib. *lhag-ma rnams ni gso dkah-ba yin-no*. From \**harīta-* with adjective suffix *-ja-*. Note *-iya-* can derive from *-aika-* or *-ita-*, here rather *harita-* > *hariya-*, *harī*.

**hariys-** 'to tremble', v 341, 80v4 *puvḡittā harīysde* 'fears, trembles', BS G 37, 75b6 *bhītas trastah*; III 25, 25a3 *ni pvaiddā ni harīysāri ni trāysā byehidā* 'they do not fear, they do not tremble, they do not fear alarm' (BS *trāsa-*), BS *na uttrasiṣyanti na samtrasiṣyanti na samtrāsam āpatsyante*; participle present, II 108·175 *harīysām bāraina vaiysgaista* 'trembling, he dismounted from his horse'; v 63·22 *na harīysā tamda* 'not trembling only'; noun, Sid. 125v1 *puḡnā (n, not ṇ) jsa harīysāme jsa* 'in fear, in

trembling', BS *bhaya-śoka-*, Tib. *hjiḡs-śin sdans-pa* (*hjiḡs* 'fear', *sdans* 'anger'); *hariysa-*, III 117·5 *pveṇa harīysa*: I 173, 91r4 *rāmdām hīvī harīysna* 'through trembling of the ravens', BS *kākanī-ttrāsanīṣu ca* (*kākanī* in a list of demons, *bhūta-*. . . *yakṣa-*. . . *kākanī-*. . . *kumbhāṇḍa-*. . . *piśāca-*). From the context some supernatural being, the goddess *Kākinī*, see s.v. *rāmdām*; v 155, 1a5 *(pva?)ṇa hīmye, u harīysā druṃ-mūjse-t-ī stīrīvī vistāte* 'fear (?) and trembling, his pores became stiff'. From base *raiḥ-*, see cognates s.v. *rrīysa-*.

**harūñ-** 'illuminate', SuvP. 60v3 *harūñe biśā dīṣā vīra* 'shines in all directions', BS *prabhāsītā daśa dīśah*; K 34·76; 77 *harūñye* 'shines'; III 58·8 *bāyi harūñimḍā* 'the rays shine'; JS 7r3-4 *khu jī byata harrūñe* 'as lightning flashes'; Manj. 146 *harrūñā*; K 60, 36v3 *cī maṃ bādhasatva baysuñāvuyasai p(ā) uysāñe dīpakaraḡ baysaḡ harrūñe* 'when here the bodhisattva (dyadic) in himself shines as a lamp-making Buddha'. Noun, *harūñāmātā-*, II 102·32 *bvāiyām jsa harūñāmai jsa* 'with illumination by rays'; JS 25v1-2 *yuḍai upakārā harrūñāma tvī* 'you made the service your illumination'; K 60, 35v2 *mestā harrūñāma* 'great illumination'; adjective to the noun, K 60, 35v2 *mesta harrūñāmātinai maṃdrā* 'the great mantra-formula of illumination'. See *rrūndātā* 'light', *birūñ-*, from *rauxśna-* > *rrūn-*, Av. *raoxśna-*. See *harreda*, *harrida*.

**harūyaḡ** 'loosens (?)', III 41·27 *kāṣa harūyaḡ ā pañīṣḍā* 'loosens or tightens the belt (?)'. From \**fra-raud-* reversible to *raud-* 'to block', Av. *raod-*, *raoθ-*, participle *uruzda-*; O.Ind. *ruñāddhi*, *ruddhā-*, only certain in Indo-Iranian. See N.Pers. *ka-rūd* 'steep bank'.

**harai** 'further (?)', Sid. 131v1 *paṣṣā garkhā hame harai garkhā hamāre* 'it is very heavy, they become further heavy', BS *gaurava-kāriṇām*, Tib. *šin-tu lči-bar gyur-čiv*. See *hara*, *hatāra-*, from \**fratarā-*.

**harreda** 'shines', K 26·126-7 *dā-gūne karavīnā bveya harreda* 'flame-coloured surrounding rays he shines out', = K 18·193-4 *dā-gūna karavīnā bveya harrida*, = K 34·76 *ysari-guni karvīnā bveyi harūñye* 'gold-coloured surrounding rays he shines out'. From \**frarūnati*, see *harūñ-*, *birūñ-* from \**rauxśna-*, cognates s.v. *rrūndātā* 'light'.

**harautta** 'flown away', Z 7·46 *ku sya harautta utca puṣṣo pāta biśśā* 'when the goose (*siyā-*, BS *hamsa-*) has flown away, the water altogether is fallen (subsides)'. From base *raup-* or *rāf-*, see *-rotta-*, *-rautta-* (*patārotta-*, *pārautta-*, *ārotta-*), and for 'flying' *rāh-* in *brāh-*, *bārāh-* 'fly up'; suits better \**frarāfta-*, in meaning.

**-harka-**, see *haharka-*.

**harga-** 'emission, discharge, renunciation, abandon', Sid. 17v4-5 *sammā hargā paḍimāre* 'they make the faeces discharge', BS *viṭkā. . . nāsana-*, Tib. *phyi-sa bde-bar hbyun-ba*; JS 8v4-9r1 *kṣamauttā aysmu ṣṭāne yude harga* 'to you (-e) he abandoned favourable mind'; JS 9r1-2 *kṣamottā muṣḍā thi pā na yuḍai harga* 'you did not then abandon favour (and) mercy'; K 68·198 *atsuma hargā ni ṇḍi* 'he does not abandon the non-going'; intransitive (*tsv-*, *hām-*), II 105·11 *beysa-pūra śāsanasthva najsadanūna harga tsīdā tta naṣīmārai* 'Buddha's sons standing in the treaching (BS *śāsana-sthita-*) following his example, become free, so they are quiescent'; SuvP. 71r4 *tti*

*harbiśā harga hamānde byehīde pveṅyau gvaštā* ‘they all become free, they gain separation from fears’, BS *te sarvi sattva vvasana-āgata-duhkhītāni mucyantu tair bhaya-śataih paramaiḥ saghoraiḥ* (*harga ham-*, BS *mucya-*); K 33·61 *ttai hvā si saṃ ma ttā-ṃ bāyi hīye nva pve harga* ‘so she spoke to him, saying, do not lead me there, (but) free on my own feet’.

**harga-** ‘tax’, II 2·26–7 *ttā jsā āvāysa māṇḍaba-damjanai śai ysīnī bāstai khva na jsām va-ṃ harga* ‘to them indeed he gave in charge the *āvāsa*-abodes, the *maṇḍapa*-buildings, the *damjanā*-buildings so that they should have no taxes’ (BS *āvāsa-* ‘dwelling-place’; *maṇḍapa-* ‘pavilion’). Kroraina *harga-* ‘tax’, doc. 141 *palyi harga* (dyadic) ‘*bali*-tax, *harga*-tax’. To Armen. lw *hark* ‘tribute, tax’, Georgian lw *xark-i*, M.Pers.T. *hrg bryd* \**xrāy barēd* ‘brings tax’, *hrg* ‘rejected stuff, discharge, refuse’. Possibly Arab. *xarāj* ‘tax’. From base *hark-* ‘pay; discharge’ (-*rg-* < *rk-*), Av. *hark-* ‘emit’; O.Ind. RV *srkā-* ‘missile(?)’, VS 16·61 *srkā-hasta-* ‘missile in hand’. IE *selk-*, beside IE Pok. 900–1 *selg-*, O.Ind. *srjati*, *sarjati*, *srštā-*, *sārga-* (IE *selg-*), Av. *harz-*, Celtic O.Ir. *selg* ‘hunting’, Welsh *hely*, O.Engl. *be-sylcan* ‘weaken’, *solcen* ‘sulky’. See AM, n.s., 7, 1959, 17–8, and SDTV 30. See *hāja*.

**harthiśta** ‘he suffers’, K 19·245–6 *na harthiśta pejsa akāla jīyaka rūya* ‘(so that) he may not suffer grievously, lose his life untimely’; =K 27·162–3. See *hathris-*, s.v. *hamtharg-*, cognates s.v. *thargga-*.

**harbiśśa-** ‘all’ (dyadic compound \**harva-viśva-*), v 339, 79r6 *kho hade ysaiye harbiśśā dukha naṣeme* ‘when however he is born he quietens all pains’, BS G 37, 74b1–2 *jāta-mātraś ca sarva-duhkhāni nirvāpayiśyati*; v 381, 3b1 *harbiśśā* ‘all’, BS G 37, 21b4 *nirvāśeṣam*; SuvP. 60v3 *harbiśā vīra* ‘everywhere’, BS *samantena*; later texts frequently -*i* *harbiśa-*, and *harbeśa-*, *harbaiśa-*, *harbāśa-*; with pronoun, K 150·23 *harbiśū habaista* ‘all of them united’, K 51·6·4 *harbiśū*, loc. plur. K 148·58 *harbiśvā bāḍū* ‘at all times’, K 90·738 *harbiśvā-t-i*, Manj. 329 *harbaśu* ‘all of them’, K 59, 31v1 *harbeśū*; compound, Sid. 2v1 *harbiśa-bvākye hālai* ‘to the omniscient one’, BS *sarva-jña-*, Tib. *kun-mkhyen phyag bcāl-te*. From base *harva-* ‘whole’, Av. *haurva-*, O.Pers. *haruva-*, M.Parth.T. *hrw*, *wysp*; M.Pers.T. *hrw*, *hrwryn* (plur.), *wysp*, Zor.P. *KRA* = Aramaic *KLA* ‘all’ for *harv*, *har*; *harvisp*, N.Pers. *har* ‘every’ (*hamah* ‘all’); lw in Sanglēcī, Orm., Šuynī *ar*, Parāčī, Yidya *har*, Sanglēcī *hōr*; Oss. D. *ali*, *alci*, *alke*, *alli*, I. *aly* ‘every, all’, *alcy* ‘all’, *alčī* ‘everyone’, D. *alirdāmā*, I. *alrydām* ‘to all sides’. See also *harmā*, *hanā*, *hanu*, *halci*. IE Pok. 979–80 *solo-*, *soluo-* ‘whole’, O.Ind. *sārva-*, Greek *ὅλος*, *ὄλος*, Lat. *saluus*, *solidus*, Tokhara B *solme* ‘whole’, A *salu* ‘complete’.

**harmā** ‘every’, K 90·737–8 *u ni ni śi satvā praharaṃnā jīvye rruye u ni ūci mīde u ni daina suštā u harmā be-t-i ttaramdara vāṃmīha ni byehi* ‘and this being does not lose his life from a blow (BS *praharaṇa-*) and does not die in water and does not burn with fire and no poison gets lodgement in his body’ (a variant list of dangers: *agni-*, *udaka-*, *rājan-*, *cora-*, see s.v. *ggamuna-*); v 42, 87a5 *kārśa tcera*, *harmu paṃjeśā vātā tcahaura vara śvidinā raysa vištāna* ‘a circle must be made (BS *kārśi*); there must be

placed on every fifteenth day four juices of milk’. From *harma-*, with *-ma-* as *pirma-* ‘first’ (\**parmya-*), like Tokhara B *solme*, and Lit. *pirmas* ‘first’, see *harbiśśa-*.

**haryāsa-** ‘black’, Sid. 15v5 *haryāsa*, BS *agaura-* (‘not whitish’), Tib. *nag-po* (‘black’); Sid. 131v4 *haryāsa chava* ‘black skin’, BS *kārśnya-*, Tib. *mdog gnag-pa*; Sid. 152r5 *haryāsa śaysaḍa* ‘black snake’, Tib. *sbrul nag-po*; Sid. 148r4 *haryāsyē jaste biṃdā* ‘upon the black part’, BS *kṛṣṇa-bhāge*, Tib. *mig-gi hbras-bu naguhi sten-du*; Z 24·212 *jāndā jaḍiṃgyu haryāsa māstu kāde nuṣṭhuro ttāḍetu kho urmaysde ṣṣavo* ‘it destroys the great black cruel (BS *niṣṭhura-*) darkness of ignorance as the sun (destroys) the night’. With *-urga-*, Sid. 105r1 *gūnā, aṃgai haryāsaurga hamāre* ‘signs, his limbs become black’, BS *kṛṣṇābha-*, Tib. *mčhan-ma ni lus-kyi mdog gnag-la*. See s.v. *-urga-*. With *-ka-*, Sid. 16r4 *haryāsakā māṃgā* ‘black bean’, BS *makušṭaka-*, Tib. *mon-sran na-gu*; later umlaut form, I 177, 95r5 *hīryāsa tcaṃjsa hami* ‘black hair is produced’. As a proper name, II 83·3 *thyem haryāsakā* is called ibid. 5 *hīryāsakā*; II 90·76 *thyai haryāsakā*; II 26·32·12 *haryāsakī*; II 23·22·2 *harāsakī*, II 110·24 *śau hīrāsa hīya nāra bema nā* ‘the wife of *śau*-official Hīrāsa received woven cloth’; v 144 r3 *spāta haryāsakā akṣarā* ‘the signature (BS *akṣara-* ‘syllable’) of the *spāta*-official Haryāsaka’. From base *har-* ‘of dark colours’, Av. *harāta-*, *harāda-*, *harāda-* ‘red’, Oss. D. *xārā* ‘dark’ (adjective and noun), *xārā meyā* ‘dark cloud’, Kroraina *khara-ōarna prahuni* ‘dark-coloured garment’. IE Pok. 910–1 *ser-*, *sor-* ‘red’, Lit. *sařtas* ‘red’ (of a horse), Let. *sārts* ‘red in face’, *sarks* ‘reddish’. In O.Indian the *Hāra-hūna*, *Hala-hūna* are the ‘Red Hūna’, Zor.P. *karmīr hyōn* (see *Asiatica*, Festschrift Fr. Weller 1954, 13–18). In form *haryāsa-* may contain a suffix *-āsa-* to a noun *hari-* (as in *rrūvāsa-*, Oss. *robas* ‘fox’ above) or is possibly a compound \**harikāsa-* ‘with dark appearance’ to the verb *kas-* ‘appear’, see above *kas-* ‘appear’.

**haryūnām** gen. plur. ‘sport’, III 72·169 *haryūnām tcarkeyām kiṃṇa* ‘for sporting, amorous plays’. See *naharyūna-* SuvP. 63v3 *naharyūnām. tcarkāṃ kiṇa*, BS *kriḍā-rati-vaśāt*, with *na-* < *niž-* ‘complete (?)’; III 105·8 *nera jsa hatca tcarkeye haryauna varaṣte* ‘with his wife he experienced amorous sport’, BS cliché *Divyāvādāna* 1·5–6 *sa tayā sārḍham kriḍati ramate paricārayati*. Hence *haryūna-* is for BS *kriḍā-* ‘play’. Possibly *hary-* from *hayār-* ‘to sport’ with suffix *-ūna-*, see *phīsūna-* ‘seal’.

**harye**, *harya* ‘left over, behind, remaining’ for older *harāta-*, *harita-*, present *hars-*, as III 67·47 *pūra harya* ‘the son survived’; K 29·196 *śā ra va strriya harya mestaka uḍa* ‘one woman on her part remained behind there, grown, adult’, =K 38·134 *śā ra vi ysāḍi yi maistāka drāmā* ‘one was there an old woman, grown so’. See *harāta-*.

**haryauna** ‘play, sport’, see *haryūna-*.

**harśśāni** ‘bright’, Z 4·63 *puṣṣo harśśāni pyaura puroriru* ‘they would soon drive off the white clouds’; Z 22·150 *aśśā... tceḡimañi harśśāni dātāna* ‘the horse... its eyes were bright in appearance’. From base *raus-*: *rus-* ‘shine’, \**fra-rus-ya-* to *rrusindā*, adjective *rrusana-*. IE Pok. 687–90 *leuk* beside *leuk-*, Armen. *loys* ‘light’. O.Ind. *rusant-* ‘bright’.

**harstā** ‘remains behind’, see *hars-*.

**harṣṭa-** 'burst, interrupted', participle to 3 sing. *harṣṭi*, base *raiṣ-:riṣ-*.

**harṣṭāya** 'really', Manj. 181-2 *harṣṭāya tātva n(e)ṣṭa* 'in reality there is no thatness (essence, BS *tātva-*)'; Manj. 187-8 *cu kara hrṣṭāya ne ida* 'which in reality do not exist at all'. See *hrṣṭāya*.

**harṣṭi** 'it bursts', see *harāt-*.

**hars-** 'remain over, behind, be left', Sid. 144r5 *tī va pa(ma)mthā harsī ttu pamamthā haṣkarā jsa haṁgārāñā u thamjāñā* 'then that śalya- (surgical instrument) remains, that instrument must be drawn and pulled out with forceps', BS *sa-śalyāc chalyam āhrtya kṣatāt kankamukhena tu*, Tib. *rṇu-ba khon-na yod-pahi rma-la ni rṇu-ba skam-pas drans-te phyuṇ-la*; K 64, 81r3 *khu bura mi avarye śau harsī satva* 'as long as here remains one being unsaved'; Z 22.107 *ka mara harsāmā* 'if we survive here'; Z 23.29 *ka-m va tterā jīvāte harsī* 'if so much life remain over for me'; v 329, 13r1 *harsāro*, BS G 37, 10b4 *saṁvetsyante*; 3 sing. *harṣṭā*, v 116, 65r2-3 *hīyārāṇu jsārāñānu ysau usā panaṣṭe ne j(u) ne harṣṭā ttu baḍu* 'the taste of fruits, grains loses its power (BS *ojas-*), it does not at all remain at that time', BS *phala-sasya-rasa-ojaś ca na bhavanti tad-antare*; Sid. 8r4 *tīra sahe, cuai va agvahaḥ harṣṭā* 'sour saliva, which remains without digestion', BS *ajirṇa...āma-amla-rasa-*, Tib. *kha-ḥhu skyur-ba dan bčud dan drans-ma ma žu-bar lus-pa dan* (bčud 'juice', *drans-ma* 'sap', *lus-pa* 'remain'); Sid. 140v4 *cu śā salī harṣṭā ṣṣ ri ni jatte* 'what persists one year, that is not more to be cured', Tib. *lo gčig phan-ḥhad lon-pa ni, gsor mi ruṇ-ṇo*; Sid. 129r4-5 *jsāñāñā khu ri va rruṇ harṣṭā* 'to be boiled so that oil remains', Tib. *skol-la, til-mar ṇi-ḥe lus-pa*. See participle *harāta-* above. From \**fra-riṣā-*, to base *raiḥ-:rik-* 'leave', participle \**fra-riṣta-*, see cognates s.v. *parrīj-*.

**hala** 'thoroughly', Sid. 153r5 *hala khausāñā* 'to be thoroughly agitated', Tib. *ḥhub-par bsgul-žin*; IV 23.10 (verse 22) *maṁ jā halaḥ khausṭā yini byājā tte kilaiśg karma* 'here may I make thoroughly stirred these karma-acts of the kleśa-afflictions to dissolve them'; III 80.26 *hala vāsye bīmila phastada sagā* 'wholly twisted rocky shifting stones'; III 80.29 *sarbā vahaiṣyā padā vaṣṭā hala vāsacā* 'up and down the path continues wholly winding'; Hunt. v 21 *halaṁ-khausāmatijai* 'connected with whole agitation'. From *hal-* connected with *halci*, and above *har-* of *harbiśsa* and *harmā* hence adverbial *hala* or *halaṁ* 'wholly'; this *-l-* may be either dialectal beside *-r-* or indicate a derivative \**har-da-* beside \**har-va-* (Av. *haurva-*) and \**har-ma-*; this connexion excludes a verb base *hal-* or *al-* (*al-* 'be wild').

**hala-** 'half', I 250, 119a3 *hala-māstā*, = v III, 33v4 *hala-māsta* 'half-month', *rutā u māstā u hala-māsta u salī-haḍā* 'season and month and half-month and year-day', BS *ṛtu-māsa-ardhamāsa-saṁvatsarāni*; II 105.105 *pañā hala-māśca drayī ūsava haḍā paraiḥīdi* 'every half-month they keep three uposatha-fasting days'; v 265, 27a3 *pañā hala-māstā* 'every half-month'. See also *hala-beśka-*, *hala-bramga-*. From \**arda-* 'side, half', Av *arəda-*, M.Parth.T. 'rg, 'rg 'side', Zor.P. *ālak*, Georgian lw *alag-i* 'place, direction', *alag alag* 'here and there', Sogd. Bud. 'rd'r 'domain', Pašto *arax*, *arx* 'side' (\**ardaxa-*), Sanglēcī

*ālex* 'hill', *wofox*, *ulex* 'rib', Khowar lw *adrax* 'hillside'. IE Pok. 333 *er-dh-*, O.Ind. *rdhak*, *ardha-* 'half', adjective *ardhā-*, Lit. *ardaū*, *ardýti* 'to separate', *eṛdvas* 'wide'. See *hālai*, *hamāla-*, *śālai*, *tālai*, *halīmaa-*, *halīja* (with further cognates s.v. *hālai*).

**hala** 'hole', JS 6v1 *vajsiṣṭai hala daina hambaḍa* 'you saw the hole filled with fire' parallel Pali Jātaka 316 *angāra-rāsi-*, BS Jātaka-mālā 32.14 *angāra-rāsi*, Cariyā-piṭaka *cilakaṁ...angāra-gabbhakaṁ*; K 36.101 *hala padāṁdi maysāirkā* 'they made a great hole'. Possibly *halā-* as second component to *khalā-* (as *khāysa-*, K 45.14 *nasā māśta-hāysā* 'ration of a month's food') from \**xadā-*, to place beside BS *khadā-* in *agni-khadā-* 'fire-pit', *angāra-khadā-*, Vedic Kausika-sūtra *khadā* 'hut'.

**hala-beśka-** 'loins (?)', III 46.34-5 *hadāra ysānāra khu ṣiṣa brre hala-beśkvā* 'others are conspicuous like the dress (?) on the beloved one's loins', = III 37.18 *khu hadarra ysauñāra khu ṣaṁṣa brre hala-baiśakvā*; III 46.32-3 *ṇesta havriśace khu hala-beśkvā tsambe* 'sitting, undressed, like the dress on the loins', = III 37.16 *ṇesta havriśaca khu hala-baiśakvā tsabe*, = III 44.44-5 *naistā havriśamcā khu hala-baiśkvā tsambai*. From *hala-* 'side' (\**arda-*) and *beśka-* \**baida-śka-* 'split', see cognates s.v. *bid-*; *bice*, *bīsa*.

**hala-bramga-** 'thigh', Sid. 4v3 *hala-bramgvā pārōtta* 'placed on the thighs', BS *śrony-āsrita-*, Tib. *hdon-mohi bar-gyi nān-na gnas-so*. From *hala-* 'side', and base *brang-* 'to break'. IE Pok. 165 *bhreḡ-*, O.Ind. (RV 10.68.1) *giri-bhrāj-* 'breaking out of hills', Lat. *frangō*, *fractus*, *fragilis*, *suffragmen* 'hook', Got. *brikan*, Swiss German *bruech* 'regio pubis'. Here with *-g-* *bhreng-*, beside *bhreḡ-* in Śuyni *viraḡ-:viruḡt* 'break', Yazg. *voraw-:voroḡt* to \**braš-* (\**bhreḡh-s-*). See also *tcabalj-*, Tumšūq *tsavargy-*.

**halaśā** 'slime, mucus', III 81.175, gloss to Turkish *imnā ying* 'nasal mucus'. From \**fra-lasyakā-* to base IE Pok. 653 *lak-* 'drip', Lit. *lašas* 'drop', *lašėti* 'to drip'. See also *śahā-* 'saliva'.

**halīja** 'bent, oblique', fem. to *halīnai*.

**halīnai** 'bent', Sid. 129r1-2 *ardettā nāma āchai cvai bāta taurā ṣālanāṣṭā halīnai padīme* 'the disease called *ardita*, in which the wind makes the mouth twisted to one side', Tib. *kha-yon žes-bya-ba ni rluṇ-gis kha phyogs-gčig-tu yo-bar byas-pa* (*yo-ba* 'oblique'); I 168, 85v4 *ca uṣā vārā ca śāma halīja jsāve cu śi hālena aṁga āchanim* (*-im = -ai*) 'whose strength is deficient, whose mouth becomes twisted, whose limbs are towards one side, the invalid...'. BS *auja ghraṣṭi ttathā adhāvabhidakiṁ adhāga* (*ardha-bhedaka-*, *ardhānga-*). Adjective *-inaa-* to *hala-* 'side'.

**halci** 'anywhere', indefinite with relative, v 74, 42v4 *u ce ro halci*, BS G 37, 32b3 *ye ke cit* 'whoever', see above *haḍā*. From \**harva-čid* 'everything', see cognates s.v. *harbiśsa-*, and note Oss. D. *alci*, I. *alcy* 'everything'.

**halsa-** 'tower, upper room', Z 3.40 *ttauraṇa vūda ggavākṣa halsa śśāra stune nā ysarriḡve uryāna bāysa pharu* 'gates (BS *torāṇa*), covered (with jewels), windows (BS *gavākṣa-*) fine towers their pillars golden, gardens (BS *udyāna-*) many groves'; III 74.207-8 gen. sing. *haśā hīye kasvā* 'in the inner parts of the tower'; III 74.203 *haśa sa uska* 'he mounted up into the tower'; III 74.210-1 *namḍā makalā haśa gvahamḍā* 'Naṇḍa the monkey descended into the

tower'; K 64, 80r2 ⟨*ha*⟩*stāna rraudā, ca ttey brraiha baida ṣṭāre, jastūña-dāsai hauda-ranya hesa* 'kings of elephants on whose back are turrets with the seven precious stones with royal (celestial) *dāsa*-covering', translation in Indological studies in honor of W. Norman Brown 1962, 20; K 49:3-5 *ramnānā-hesa hasika* 'hasika-places with jewelled towers'; K 37:125-6 *rammiji kathi daittā hesū ttī jsām kūṣḍi* 'he sees the towers and palaces of a jewelled city'. From *halsa-* to a base *hals-*, IE *serk-*, in Greek ἔρκος, IE Pok. 912 *serk-*, Greek ἔρκος 'hedge, enclosure' (Pindaros, Olympian 13:109 εὐερκῆς ἄλσος 'fair-walled precinct'; Pythian 5:113 ἔρκος οἶον σθένος 'a very tower of strength'), ὄρκων 'enclosure', Lat. *sarciō, -ire* 'to repair, restore, *sarctus tectus* a house 'plaited and covered' (either *-k-* or *-k-*). For the form, see also *balsa-* 'monument' and *\*palsa-* in *pasa-* 'messenger'.

**hava** 'breeding-ground', Z 17:20 *khu vātco ttāñi sye varata tsindā hava* 'the mountains where later the local geese go to the breeding-grounds'. Noun of place (as in *hamdrama-* 'wilderness'); for the folklore, see KT VI 404. From base *hau:-hū-* 'to produce children, young', Av. *hunāmi, hunu-, huna-, haota-*, Zor.P. *hwynyd \*hunēnd* (read *havend* by M. Molé, Légende de Zoroastre, 74), *hunušak, hunuškēnitān, višūt, višūtakān* (see s.v. *šū*), *hōtak, N.Pers. rōd, Baxtiāri rūd, Kumzāri rōr* 'child' (*\*frahūta-*). IE Pok. 913 *seu-*, O.Ind. *sūte, sūtā-, sūmū-, savati*, Greek υἴος, υἰός, Celtic O.Ir. *suth* 'birth' (*\*sutu-s*), Got. *sunus*, O.Norse *sunr*, O.Engl. *sumu*, Lit. *sūnūs*, O.Slav. *synū*. An alternative as noun of agent would give *hava-* 'producing young ones', as a plural to *sye* 'geese' (with *-a* for *-e*).

**havriš-**, see *havriš-* 'doff'.

**havriš-** 'doff, undress', III 46:32 *ṇesta havrišace khu hala-beškvā tsambe* 'seated undressing, as the dress on the loins', = III 35:21 *ṇasta havrišace khu hale-beškvā tsaba*; = III 37:16 *ṇesta havrišaca khu halq-baišakvā tsabe*. See *vrriše*. From *vark-*, *vr̥x-š-* 'to draw on', with reversive *fra-*, as Av. *frā-vark-* 'remove' and *framuxti-* 'removing clothes'. Cognates s.v. *vrriš-*.

**haśa**, loc. sing. to *halsa-* 'tower'.

**haśa** 'swelling', oblique to *hasu*, Sid. 2r4 *haśa hwi piškālā* 'chapter of swelling', Tib. *skranṣ-pahi lehu-ste*; Sid. 20v2 *haśa... ṇiheje* 'removes swelling', BS *śopha-*, Tib. *skran-ba... sel-to*; Sid. 138r3 *haśq āchai* 'disease of swelling', Tib. *skran-bahi nad*; Sid. 138v3 *haśi*, Sid. 138v1 *haśa gunā* 'signs of swelling', Tib. *skran-bahi mchan-ma*. See cognates s.v. *hasu*.

**haśa** 'place (?)', loc. sing. II 109:5-6 *aysamū jsām mveysga ama ttaña haśq abamaya hamarya* 'the mind indeed short, you (plural) would be witless in this place (?)'. Possibly *\*hasa-* from *\*asa(h-)*, Av. *asah-* 'place', Pašto *ōsēdal* 'dwell'; with different form O.Ind. *āsā-* 'place'. For suffix *-ah-* > Khotan Saka *-a-*, see *pāysa-*. See also *hasika* 'place (?)'.

**haśirma** 'covering (?)', II 74:41-2 *cām ttū-ttū gūmattirā bāsā paste padaide nūvarā śirkā 20-chāya-v-ī pyamtsā haśirma* 'Cām ttū-ttū (Chinese family name *ṭsang* < *t'iang*, K 1174:3; *tu-tu* for Chinese *tu-tu* < *two-tuok*, K 1187:23; 908:5) for the Gūmattira monument (*balsa-*) ordered to

make a good new *haśirma* of 20 feet before it'. The *chā* 'foot' is used to measure cloth, hence here some 'covering' is likely rather than a 'railing'. Its basic meaning is 'protection' to base *sar-*, dialectal *śar-* 'to cover', see cognates s.v. *saraima*; also *sārṣtai*.

**haṣtā** 'spear', IV 24v2, see *hālṣti, huṣtai*.

**haṣtemate jsa** 'at instance of', V 114, 63r3-4 *gyastānu ātīmimate jsa, haṣtemate jsa rro merā uīra nāttā* 'at the desire, at the instance of the *deva*-gods he sits in his mother's womb', BS *devendrānām adhiṣṭhāne mātuḥ kuṣṣau pravēṣyati*. From *fra-staya-*, *frastyā-*, causative to *stā-* 'stand', hence 'to insist'.

**haṣḍi** 'he drives', II 71:8 *stūra haṣḍi* 'he drives cattle', see s.v. *hays-*.

**haśmišta** 'be astonished', III 42:2022:11 *varā ṣtau haśmišta naitcāṣṭā padā na byaihai* 'there he is amazed, he finds no way out'. From *\*fra-smai-s-* to base *smai-*: *smi-*, IE Pok. 967 *smei-* 'be amazed; smile', O.Ind. *smaya-* 'astonishment', *smāyati* 'smile', *vismaya-* 'amaze', Greek μεῖδος γέλωσ, Lat. *mirus, admīrārī*, Celtic O.Ir. *mīad* 'fame: pride', German Alemannian *šmīd* 'astonish'; Mid.Engl. *smīlin*, Let. *smēju* 'mock', *smaida* 'smiling', O.Slav. *smějō smijati se* 'laugh', Tokhara A *smi-* 'smile'. This assumes *sm-* surviving as *śm-*, as *sn-* survived as *ysn-* in *ysnāta-* 'washed', but *xšn-* gave *ṣṣānauma-*, Av. *xšnaoman-* 'favour'.

**haṣ-**, *he-*, *hei-* 'send, give', participle *haṣta-* (different from *hays-*: *haṣta-*), V 341, 80v2 *ttātā ṣā rre hā hvamḍu hātā* 'then the king sends the man', BS G 37, 75b3 *tena ca rājñā tayor dūtaḥ preṣitaḥ*, Tib. *btan-ba*; Z 24:431 *ttīyī hā heitā thatau ṣṣārṣaku kūṣde* 'then he at once sends to seek Sirṣaka'; Z 17:27 *hā ttu dišo heimā ayo* 'I send you (-ū) to that place'; V 77, 145r2 *muho hā haḍu hāmā* 'we send a messenger', Tib. *khyod ni pho-ñar bzud hchal-lo (bzud 'depart')*; II 28, 35b4 *būka ni hūda* 'they do not send food'; 3 sing. III 50:52-3 *pamūha upakaraṇa-m ṣada-ṣa he* 'he gives them through faith (BS *śradhdhā*) food (and) services'; preterite, IV 7:8-9 *ṣtye kiṇa ma ttā haṣtāmda* 'you sent (gave) because of my necessity'; K 42:119-20 *khu ttu kū(nā)lai rrimṣpūrā (-im = -ai) ttahiṣṣilai haṣtāmdā* 'when they sent the prince Kunālai to Tahikṣilai (Taxila)'; II 89:46 *u ṣi hā ṇāse bisā virāṣṭā hvamḍi haṣte* 'and to the humble servant he sent men'; V 313:34 *tta puñau vā vāṣta haṣtauda ca mehe ā ysāra yaḍū* 'so they gave indeed (-u < uta) merits of which we had made (= *yaḍāmdūm?*) thousands'; III 66:25 *svaṇna hā hārva haṣte* 'in the morning he sent *hārva*-ministers (= BS *śreṣṭhin-*)'; infinitive, II 54:22 *haḍi pasta haṣtā* 'he deigned to send a messenger'. Noun, V 114, 63r7 *gyasta-kṣīruvōlsto hemate kāḍāna* 'for sending to the worlds of *deva*-gods', BS *preṣaṇa-arthaṃ sura-ālaye*. For *-ei-* see s.v. *kaṣ-*, *kāṣ-* 'think, care for', 3 sing. *keitā*, participle *kāṣta-*. Base *haṣ-* may have *-ṣ-* < *-ṣṣ-* to IE *aḡ-* 'drive' (with Lat. *ges-*, *gerō*), or possibly from *ṣṣā-* beside *ṣṣam-* in Sogd. *ṣam-* 'to send', like Khotan Saka *jsā*, beside *jsam-* 'go'. Thence *-ṣā-* replaced by *-ṣ-a-* after the preverb *fra-*.

**haṣ-** 'to report, state', Manj. 367 *gūttairū* (BS *gotra-*, *-u* 'and') *gvānā nai haṣde* 'he does not state his family', dyadic; Sid. 103r4 *ttaudā haṣte* 'he stated it to be hot', Tib. *cha-bar yin-par bsad-do*; II 87:6 *si-khūm cā svām-ṣi*

*haṣṭe* si. . . 'the minister of public works (Chinese *sī-k'ung* <*si-k'ung*, K 810·1; 476·1) Chang Shang-shu (*tṣang* <*t'iang*, *ṣang* <*ziang*, *ṣu* <*siwo* K 1174·3; 856·1; 1187·17) reported that. . .' (emend SDTV 64). From *fra-ṣ-* by preverb *fra* with *ṣā-*, after a preverb *-ṣ-a-*, as *patāts-*, *paṃts-* 'avoid, renounce' to base *\*tā-* 'move', and Av. *frād-* 'promote' base *dā-* 'put', O.Ind. (Vedic) *vidhāti* 'worships', base *dhā-*. Hence present *haṣṭe* <*\*fra-ṣa-tai*; preterite *haṣṭe* <*\*fra-ṣ-ta-*. See the noun *haṣṭa-* 'report' <*\*fra-ṣa-ta-* below. This *-ṣa-* is from IE Pok. 290-1 *eḡ-* 'to speak, say, with authority', Armen. *ac* in *aṛ-ac* 'proverb', *asem* 'to say' (with *-s-* <*-c-*), Lat. *ad-agiō*, *-ōnis*, *adagium* 'adage, proverb', Oscan *ag-* in *agit-* 'speak, command', Greek ἦ 'he spoke', ἄν-ωγᾶ 'I command'. Hence IE *eḡ-s-* (Lat. *axāmenta* 'cult songs'), when *ḡ-s-ā* > Iran. *\*ṣā-* (here *fra-ṣ-a-*); forms like IE Pok. 4-6 *aḡ-* 'drive', *aḡ-s-*, Av. *aša-* 'arm-pit', Lat. *axilla*, and O.Ind. *ākṣa-* 'axle', Lat. *axis*, and Oss. DI. *sāmān* 'axle' (with suffixes, see s.v. *ysamyē*). The increment *-ā-* is frequent, as in IE Pok. 145 *bhes-* 'rub', O.Ind. *bābhasti*, *psāti*, Greek ψάω.

**haṣa** 'truth', Manj. 166 *vajrra-pada haṣa* 'the Vajra-diamond path is truth' from *hakṣa*, older *haṭhṭha*.

**haṣūdā** 'stirred (?)', III 79·12 *ṣūrā utcā ttaudā ṣi jāphau jśā haṣūdā* 'the water, saline, hot, this is stirred (?) from the depths'. Possibly *\*fra-ṣṛta-* to *ṣsarr-*, *āṣṣuḍa-*, Zor.P. *paṣṣār-*, *paṣṣīr-* (see s.v. *durauṣḡ*).

**\*haṣṣai**, K 108·305 read *dharmaha ṣṣai*.

**haṣkada** 'fashioned', Manj. 180 *jaḍi haṣk(au)da* 'ignorance fashioned', see *haṣkam-* (parallel to Z 5·56).

**haṣkam-** 'fashion, produce', present *haṣkīm-* participle *haṣkaunda-*, K 10, 9r2 *buddha-kṣetruā* (. . .) *haṣkamāte cu gyasta balysa ājīyāmā* 'in the Buddha-fields. . . he may produce what, O *deva* Buddha, we desire' (BS *adhyeṣa-*); K 50, 20v2 *aysmī haṣkīme* 'creates *vijñāna*-knowledge'; K 55, 16v3-4 *draya avāyīm (-im = -ai) haṣkīmūdā* 'they produce the three *apāya*-states' (BS *apāya-* 'ruin'); K 8, 5r5 *baudhisatva-carya haṣkīmi* 'he creates the Bodhi-sattva career'; K 105·237 *haṣkīma śāṣḡ* 'creates the teaching' (BS *śāsana-*); K 112·366 *ṣḡ ṣkauja h(ā) haṣkīma vaicaittre samāhā beḍa* 'he creates the *saṃskāra*-factor at the time of various trances' (BS *samādhāna-*); K 58, 29r3 *cu aysmūna haṣkīme* 'what is created by *vijñāna*-thought'. Preterite, Z 5·56 *gyaḍina ṣkauje haṣkaunde* 'by ignorance the *saṃskāra*-factors are fashioned'; Z 24·382 *trāmu haṣkonda samu kho yandri padandā* 'so are fashioned just as a frame is made' (BS *yantra-*); Z 24·384 *samu viparyāyasyau saṃtsārā haṣkaundā* 'just by reversals the migration is created' (BS *viparyāsa-*). Infinitive, II 105·98-9 *ū baudhasattā jastā ttū tcau-padya brrāhmā pūna-kūśala-mūla pastai haṣkāmḍai* 'and the bodhisattva *deva* (=the king) deigned to accumulate the good roots of holy (BS *brāhma*) merits', translation AM, n.s., II, 1965, 105; II 104·93 *ū ttū pīrmāitta tcām-padya brramḥi pauṇa kūśala-mūla pastai haṣkāde* (the same with *pīrmāittama-* 'supreme'); K 148·51-2 *ttu beṣḡ pīriyāṃga pasta ī haṣkaunde* 'he may have deigned to create that service of the monument (*balsa-*)' (ī optative 3 sing., older *īyā*). Noun, Hunt. v 20 *haṣkīmāma lakṣaṇi* 'the mark of forming'. See cognates s.v. *ṣkam-*. See also *haṣkama-*.

**haṣkama-** 'heap, pile; building', III 27, 36b3 *puṇā kuśalā-mūlām haṣkamā ysyāṇe* 'he produces the heap of good roots of merits', BS *punya-skandham prasunuyāt*; as second component, v 113, 35v5 *uskāṣkamā haṃdrīyā nānā-vicitryau biṣṣūnyau āysātā dharmāysanā* (<*padīmā*)*nā* 'a lofty pile, firm, decorated with manifold various things of all kinds, the seat of the *dharmā*-doctrine must be made', BS *samunnataṃ nānā-alamkārair samalamkṛtaṃ dharmā-āsanam avasthāpayitavyam*; II 108·184 *ṣau-krrāmśā* (BS *krośa-*) *ūskāṣkamā jśām va damarāṣḡ padī(mī)ryām* 'you should build there (*va = vara*) a lofty pile, a *dharmā-rājikā stūpa*-monument (of the king of the *dharmā*-doctrine)'. From *uska* 'up, high', and *haṣkama-* with loss of intervocalic *-h-*. See *haṣkam-*, cognates s.v. *ṣkam-*.

**haṣkarā** 'pincers, forceps', Sid. 144r5 *ttu paṃamthā haṣkarā jsa haṃḡārānā u thaṃjānā* 'that *śalya*-instrument must be drawn and pulled out with the forceps', BS *śalyam āhrīya kṣatāt kanka-mukhena* ('from the wound'). From *\*fra-skarakā-* to *kar-* 'draw', see *kār-*: *kāḍa-*, with *skar-*, Sogd. Bud. 'nṣkr' 'to collect'.

**haṣkala-** 'section', SuvP. 61v4 *dr-haṣkalā* 'in three parts', BS *triloke*; III 138·158·5 *dra-hiṣkalī ysima-śamde* 'the three-tiered world'; III 4, 10v3 *drā-haṣkalī ysama-śśamḍai*; K 145, 3r1 *drā-haṣkalya ysama-śadya bisā satvā hīya prara ṣṭe* 'it is the nature of the beings dwelling in the threefold world'; with *-ka-*, Sid. 146r5 *haṣkalakā jsa* 'with a cloth', Tib. *ras*. From base *ṣkal-*, hence *\*fra-skarda-*.

**haṣkaistai** 'he leapt upon', III 73, 189-90 *haṣkaistai brrāihā: khaḍarā, hatcastai mūdā pastā samḍya* 'the mule leapt on his back, he broke him, he died, he fell to the ground'. From *\*fra-skasta-* to base *skand-* 'leap', Lat. *scandō*, *scandere*, see *tcasta-*, *ṭcista-*.

**haṣṭa** 'eight', later *haṣṭā*, *haṣṭi*, inflexion gen. v 103, 19v1 *haṣṭānu akṣarānu* 'of eight syllables', *ibid. kāmānu haṣṭānu* 'eight desires'; inst. v 39, 54r1 *haṣṭyau jsa amḡyau paṃḍe* 'path with eight parts', parallel BS *aṣṭa-amḡa-mārga-*, v 188, 75b1 *haṣṭa akṣāna* 'eight bad states', BS *aṣṭa-akṣāna*; v 130, 3b3 *haṣṭyau akṣanyau* 'with the eight bad states', loc. v 122, 9v4 *haṣṭwḡ*, K 56, 22v3 *haṣṭvā akṣaṇvā*; I 147, 56r1 *haṣṭa sera* 'eight ounces', BS *palāny aṣṭau*, Sid. 13015 *haṣṭa haṣṭa sera* 'eight ounces each', Tib. *sran brgyad brgyad*. First component, Z 24·281 *haṣṭā-ysanī* 'of eight kinds', v 86, 5r4 *haṣṭā-yserānu* 'of 8000', II 117·7 *haṣṭa-māstānyjśām* 'lasting eight months', K 21·45 *haṣṭa-padya* 'in eight ways', III 82·7 *haṣṭa-pacīda* 'in eight manners' (from *pacāda-* with adjective suffix *-ya-* in possessive compound). Ordinal *haṣṭama-*, K 57, 25r3 *haṣṭama maṃ acala nāma bhūma* 'the eighth, here, *bhūmi*-stage, by name *Acalā*'; N 166·11 *haṣṭam*, II 89·50 *haṣṭimye haḍai* 'on the eighth day', II 128·53 *haṣṭima salī* 'eighth year'. With *-pare-* 'beyond', SuvO. 56r3 *haṣ-pare-kṣaṣṭā* '68', v 282, 1a2 *haṣ-parā-biṣṭyau lakṣaṇnyau* 'with 28 marks', III 41·5 *haṣ-pari-bistā jūna* '28 times', v 303, 01b1 *haṣ-pari-bisti jūna hvañā* 'to be recited twenty-eight times'; II 51·64 *haṣ-pa-beṣṭamyi haḍai* 'on the twenty-eighth day'. For '18', *haṣṭusu*, Z 3·26 *haṣṭusu*, I 191, I 11v2 *haṣṭūāsa*, loc. K 13·168 *haṣṭūśvā pakṣvā* 'in 18 divisions', = K 13·3 *haṣṭūśvā pahakṣvā*, = K 13·81 *hḡ:kṣūśvā pakṣvā*, = K 21·44-5 *haṣṭūśv(ā) pakṣv(ā)*;

(BS *pakṣa-* 'side'), '1800', K 154·44 *haṣṭū-sa kṣairadairsa kūla māra* '1836 koti-million *māra*-demons'; '18,000', III 67·60 *braṃmana jsāmdā haṣṭū-ysāra pharāka* 'they slew brahmans many, 18,000'; first component, K 54, 1514-vī *haṣṭūsa-padya ttūsātte* '18 kinds of void' (= BS *śūnyatā*); K 145, 3r3 *haṣṭusa-padya*; ordinal, II 20, 12b7 *haṣṭūsamyē haḍai* 'on the eighteenth day'. For '80', *haṣṭātā*, v 342, 84v3 *haṣṭātā*, v 351·18, 5b4 *haṣṭātā*, Z 22·167 *haṣṭāte*, later Sid. 128v2 *haṣṭā*, BS *aṣīti*, Tib. *brgyad-ču*; gen. II 29·38·1 *haṣṭāyem*; loc. v 336, 35r4 *haṣṭevg*; adjective, II 24, 23·1 *drrai ysāri dvi-sa haṣṭāyī hambā muri* '*mūrā*-coins, amount of 3280'. Second component after *-pare-*, v 337, 36r1 *tcahaurvare-haṣṭātā* '84'; v 338, 62r2 *tcahorehaṣṭātā-yserovg* 'in 84,000'; II 54·30 *kṣaira-haṣṭām* '86'; v 313, 1a2 *haṣṭā-yseryau* 'with 80,000'. For '800', II 23·20·1 *ysā haṣṭa-se* '1800'; v 249·760 *haṣṭa-se ysāri* '800 thousands'; v 249·772 *haṣṭa-se*; III 132·11 *haṣṭa-se-t-ūm jsām* '800 of them indeed'. For '8000', v 355, TM b2 *haṣṭa ysāra ju* '8000 times'. For '80,000' v 159, 199a2 *haṣṭātā ysāre*; v 249·770 *haṣṭā ysāra* (see *haṣṭātā* above). From \**aṣṭā* (with *h-*, as *hauda* 'seven' from \**haftā*), Tumšūq Saka *haṣṭi* '8', *haṣṭamana-* '8th', Av. *aṣṭa*, *aṣṭa-dasa-*, *aṣṭāti-*, *aṣṭāma-*, Zor.P. *haṣṭ*, *haṣṭāt*, N.Pers. *haṣṭ*, *haṣṭād*, *haṣṭom*, Sogd. Bud. 'št', 'št', 'štmyk, Sogd. Chr. *šts* '18', M.Pers.T. *hšt*, *hštwm*; Oss. DI. *ast*, D. *āstijmag*, I. *āstām* (DI. *far-ast* 'nine'), *āstaj* '80'; Wanetsī *ātā* '80', *otā* '8', Pašto *atā* '8', *atiā* '80'; Orm. *āšt*, *hāšt*, Parāči *ōšt*, Yidya *aščo*, Waxī *hat*, Šuynī *wašt*, Yazg. *ašt*, *aštod* '80'; for '18', Orm. *aštēs*, Parāči *aštōs*, Waxī *ažda*. IE Pok. 775 *oktō*, O.Ind. *a-tā*, *aṣṭāu*, Greek *ὀκτώ*, Lat. *octo*, Got. *ahtau*, Celtic O.Ir. *ocht*, Tokhara B *okt*, A *okāt*, Lit. *aštuoni*.

**haṣṭa-**, see *harṣṭa-* 'broken', *aharṣṭa-*.

**haṣṭai-** 'vast', II 102·26 *diṣḡa vīdaṣḡa haṣṭa āvāḍa vaisthārya* 'in the regions, subregions, vast, immense, extensive' (BS *vistāra-*), translation AM, n.s., II, 1965, 103. Possibly also II 103·57 *haṣṭi yamathai strīyastriśāna katha* 'the vast dwelling-place (?), city of the (gods) thirty-three'; and v 65·13 *yani kṣamauca haṣṭā* 'I make favour, vast (?)'. From base *ans-:as-* 'to reach, extend'; Av. *aṣṭi-* 'measure of length', Zor.P. *aṣṭak*. See cognates s.v. *nasa-* 'portion'.

**haṣṭa-** 'sent', see *haṣ-*, *he-*, *he-* 'to send'.

**haṣṭa-**, see *hays-* 'drive'.

**haṣṭai** 'cut', K 100·290 *tarmā cīvara haṣṭai biḍa pāste* 'a list of kinds of dress'. Hence possibly \**fra-taṣ-* 'to cut out', to present *ttāṣḍā* 'he cuts', Sogd. Bud. *t'š-* 'to cut', as Av. *kərati-*, *kəša-* 'dress' to *kart-* 'to cut'. See cognates s.v. *ttāṣ-*.

**haṣḍa-** 'report', with *aurāsa-* 'information', II 87·1 *rrvī vī aurāsā haṣḍā* 'information, report to the Court'; with BS *vijñapti-*, K 99·253 *haṣḍa viñatta inām* 'we make report' (dyadic); Kroraina *vijñapti-lekha* 'letter (from an inferior)'; II 117·125 *haṣḍām aurrāsākā* 'informing of reports', v 88r5 (*ha*)*ṣḍā tta yāḍe* 'so he made report', BS *āha*. It is object of the verbs *haiṣ-*, *hajsem-* 'to send', and *yan-* 'to make'. If the meaning is basically proved by *haṣḍā yāḍe* = BS *āha* 'he spoke', rather than *haṣḍā haiṣ-* 'send a message, then the source is in *haṣ-* 'to state with authority' (present 3 sing. *haṣḍe*, preterite *haṣṭe*) see

above, for cognates, s.v. *haṣ-*. Hence *haṣḍa-* from \**fra-ša-ta-* base *šā-*, to IE *eḡ-s-*, *ḡ-s-ā-*. Earlier speculations in KT VI 404-6 were inadequate. Tumšūq Saka has *piṣṭane* 'written matter'.

**haṣpalgy-** 'issue, burst forth', participle *haṣprīya-*, Z 22·191 *satī balysūni urmayse haṣpalgya mātā viysāmjā* 'you have arisen, the sun of bodhi-knowledge, make blossom the great lotus-pool'; v 77, 145v5 *haṣprīyā viysāte* 'lotus blossoming', Tib. *me-tog rab-tu rgyas*; Z 3·43 *spāte haṣprīya* 'flowers in blossom'; Z 20·3 *karāśśū haṣprīye* 'the creepers blossoming'; Z 24·203 *spāte haṣprīya banhya vīri vicitra* 'flowers blossoming on various trees'; of influence, II 125-8 report to Śa-tṣou, II 128·48 *pastāmdā haṣprīye* 'they deigned to extend power'; II 126·15-6 *paryāmina haṣprīye* 'we deign to exert influence'; K 34·66-7 *wiṣkye sauhā jsa haṣprīye ye* 'the wits with pleasure (BS *sukha-*) were expanded', = K 25·116 *uiṣkye sāha jsa haṣprīya*, = K 17·179 *uiṣkye sauha jsa haṣprīya*; K 45·16 *tī au satva tīye hārū biṣa tīye hvaḍā khaṣṭi keṇa ū pamūhi keṇa haṣ(p)rrīya* 'the beings in the house of this *hārūva*-merchant because of the food (and) drink and because of clothing were bursting (discontented)'; incohesive *haṣprīs-*, III 117·11 *jūhaunai spyāmysq haṣprīsāmdai kāla* 'the amorous flowery time when they open'; II 104·71 *vīysa spūlaka haṣprīsāumai jsa* 'with the opening of the lotus-bud'. With other preverbs *gu-*, and *va-*, *gusprīs-*, *vasprīs-*; above without preverb *ṣparḡga-* 'flashing'. From base *sprag-*, *sparg-*, participle *-sprīya-* < \**sprxta-*, incohesive *-sprīs-* < *sprg-ś-*, Av. *sparəya*, *frasparəya-*, glossed by Zor.P. *spēk*; Zor.P. *sprahm*, *spram* (*spr'hm*, *sprgm*), plur. *spramihā*, N.Pers. *isparam*, *siparam* 'the plant basil', Armen. lw *spram*, *hama-spram* 'sweet-smelling'; Zor.P. proper name *Zāt-spram*, Greek script Ζαδέσπραμ, Armen. lw *spram*; Sogd. Bud. 'sprym'k 'flower', adjective 'sprymyn'k 'ps'kh 'garland of flowers'; Sogd. Man. *sprxs-* 'to bud'; Sogd. Bud. 'spryk' 'intelligent', 'spr'yt'ny 'intelligence'; 'spr'ynčh (of the thunder-bolt); M.Parth.T. 'sprhmg', 'sprhm-č'r 'garden', *wyspryxt* (\**visprixt*, either base *sprag-* or *spraig-*); M.Pers.T. 'sprhm', 'sprhmg' 'flower', Waxī *spřž-* 'to blossom', *spray* 'flower', Khovar lw *isprenjik*, *išprenjik* 'to blossom', *isprū* 'flower', Pašto *sparya* 'well of water'. IE Pok. 996-8 (s)p(h)erg- 'issue' (plant, light, water), O.Ind. *sphūrjati*, *sphūrjāyati*, *sphūrja-*, *-ka-* 'a plant name'; Greek σφοραγγεῖται 'be full (udder)', ἀσπάρραγος, ἀσπάρραγος 'young shoot'; Lat. *spargo*, *spargere* 'strew, sprinkle', O.Engl. *spearcian* 'sparkle', O.Engl. *spræc* 'sprout, branch', Lit. *spārginti*, *spīrgti*, *spīrgstu*; *sprōgti*, *sprōgstu* 'burst'.

**hasa** 'swelling', K 112·367 *tīmara āch(ai) beḍa hasa pasta carāma štāka* 'at time of the *tīmira-* eye-disease swelling has occurred, such as is required'. See *hasu*.

**hasamīṭh-** 'destroy', v 115, 63v7 (tetradic) *bajevātā hasamīṭhātā harṣḍā usbā ttu kṣīru ṣā rre* 'the king destroys the land', BS *vilopayati svam rāṣṭram*; v 116, 65v4 *ṣā rre hasamīṭhātā u biśso rro dri-pāṣkalaju kṣīre ḡmate* 'the king destroys also the whole threefold world, lands, dwellings', BS *traidhātukā vilopyanti sarva-trailokya-māṇḍale*. As *-iṭh-* in *biṭh-* 'turn, writhe' from \**vrṭhya-*, *hambīṭh-* 'turn

in, retain' from \**ham-vṛṭhya-*, *pajsiṭh-* 'put away, lay up' from *pa-ṛṭhya-*, so here *mīṭh-* from *mṛṭhya-* to base *mart-* 'crush' (increment *-t-* to *mar-* see cognates above s.v. *mur-* 'crush'). The preverbs *hasa-* < \**fratsa-*, see also *pasa-* < \**patsa-* in *pasamaṇḍ-* 'rub', and *saṃ-* < *tsaṃ-* in *saṃkhal-* 'smear'. If *-saṃ-* however had originally only one *-m-* then the base *ar-* 'to grind' could be adduced here (see *ar-* s.v. *ārr-* 'to grind').

**hasāna** 'whetstone (?)', II 60:18–9 *gahai śau u hatca hasāna jsa aiyuna sā u nauṣṭara śau* 'pointed fork one, and with whetstone, one awl and lancet one'. From \**frasāna-*, to base *sā-* 'to sharpen', N.Pers. *afsān* 'whetstone', Pašto *psān*, Yidya *afseno*, *yufseuno*, Munjānī *fsenne* (\**abi-sān(y)ā-*), Waxī *pisūn*, Sanglēči *vasin*, Khowar lw *usanu*, Oss. D. *insun*, *insad*, I. *ssyn*, *ssad* 'sharpen'. IE Pok. 541–2 *kō-* 'sharpen', O.Ind. *śisāti*, *śita-*, *śāta-* 'sharpen', *sāṇa-* 'whetstone', O.Engl. *hān* 'hone' (< \**haina-*), O.Norse *hein*. To IE Pok. 18–22 *ak̄-:k̄-*; see s.v. *asājā*, and *si-biṣta-*.

**hasāya** 'place', loc. sing. to *hasai*.

**hasāya** 'companion (?)', v 274:2:1 *māsa hasāya* 'house-companion'.

**hasika** 'place (?)', K 49:3:5 *raṃnīnā-hesa hasika* 'places with jewelled towers'. Possibly \**hasa-* 'place' loc. sing. *hasā* to Av. *asah-* 'place', Pašto *ōsedal* 'to dwell', see above *hasā* (*ttaña hasā*). For *-ika-*, see also *masarika*, more remotely Zor.P. *kanik*, *kaničak* 'girl', O.Pers. *marika-* 'slave', Kušan *marega* (in the name Kušan *vagamarega* 'servant of the Baga (*Mihira-*)).

**hasu** 'swelling', BS *śopha-*, Tib. *skran-ba*; Sid. 136r2 *vesarpā hauga hame u hasva cha hasu, ttave, kheyājsa āstamna* 'eruption becomes soft and skin dark, with swelling, fever, contusions and the rest', BS *kṣṇa-mṛdu-sphoṭā-śophavaj-jvara-todavān*, Tib. *hbrum-bu hjam-šin mdog gnag-pa dan, skran-ba dan, rims-kyis hdebs-pa dan, gzer-ba rnam yin-no*, to BS *visarpa-* 'spreading eruptive disease'; K 112:365–6 *tīmara āch(ai) beḍa hasa pasta carāma štāka* 'in time of the *tīmira-* eye-disease the swelling has occurred such as is required'. See *hasv-* 'to swell' with cognates. Above oblique *hasā*.

**hasūrā** 'quarry, hunted beast', III 65:13 *hasūrā jsām vara vaštā ā kūṣṭa mūmda brraṃma ysādā* 'the quarry came through to there where dwelt the old brahman'; JS 31v2 *ttī ahā bāiste hasure vīysāmje štāna* 'then he pierced you (plur. *uhu*) the quarry standing in the lotus-pool'; JS 29v1 *thu mū tteña bāsq husure se beḃhye beḃda ttere šike āstīye* 'you then in that grove a quarry on a tree, a young partridge resisted'. In *hasure* the first *-u-* is by umlaut of the second *-u-*, see also *ha-* > *hu-* in *hudūte* below. From \**fra-saura-* or \**fra-sura-*, with III 108:6 *bisauraka-* 'rapacious', to Oss. D. *sorun*, *surd*, I. *suryn*, *syrd* 'to hunt', D. *sird*, I. *syrd* 'wild beast', possibly O.Ind. RV 1:174:6 *śūrta-* 'chased (?)', AV *śarvā-* 'hunter (?)', Tokhara B *šerwe*, A *šāru* 'hunter'. See also *pāsūra* (III 104:35) 'hunting-ground (?)'. Yazg. *sar-:sard-* 'to hunt' participle *sardag* may belong here with *-ar-* replacing *-ur-* (as *dar* 'far' from *dūra-*). IE *keu-r-* (> Oss. *sor-*) or IE *ker-u-*.

**hasai** 'sphere of activity, place', SuvO. 4r2 (loc. sing.) *dharmā-dhātu hasāya astā* 'he is in the *dharmā-*region'

(dyadic); BS *vijahāra dharmā-dhātu* (*hasāya* = loc. BS *dhātu*); Z 16:28 *mātra-vāhāri bodhisatvānu hasai* 'the mansion of kindness, the region of the bodhisattvas'; II 53:4 *cū parida mūdi dharmā-garbhā hasāya* 'who deign to remain in the sphere of the *dharmā-*embryo'. But v 274:1 (dyadic) *māsa hasāya* 'house-companion (?)'. Ambiguous in origin, possibly to *hasa-* 'place' see s.v. *hasā* 'in the place', with Av. *asah-* 'place', but rather \**fra-sāya-* with *sāya-* from *sai-:si-* 'to lie down, dwell', see *pāsāya*, *śāte* and the place names *nīsāya-* 'settlement', and possibly modern *Fasā* in Fārs from \**pa-sāya-* (see Acta Iranica 1975, Monumentum H. S. Nyberg III, 309–12).

**haskā** 'tusk (of elephant)', JS 5r3–4 *khu ttā ā ludrrai cu haska pajaiste* 'when there came a hunter (Prakrit to *rudra-*) who asked for the tusks' (of the BS *śad-danta-* 'six-tusked elephant'); Z 14:93 *pani kamali, haska māsta kṣei kṣei śśīya* 'of each head six great white tusks each', parallel Sogd. Bud. VJ 63–4d 'sp'ytk wywšw 'ns'wr r'čprt pyḍ'n ywt'w 'the white six-tusked Rājavadha king of elephants'; III 81:176 *haskā* gloss to Turkish *aysaihä:* = *aziy* 'tusk, large canine tooth'; plural JS 5r2 *haskye kṣṣ śīya khu śāgā* (*śāngā* with two dots instead of the one *anusvāra* mark) 'six tusks white like a conch-shell'. From *as-* 'be sharp', Av. *tiži:asūra-* 'sharp-tusked', Sogd. Bud. 'ns'wr \**ansura-* 'tusk', Oss. D. *ānsurā*, I. *ssyr* 'tusk', N.Pers. *ašk*, *yašk* 'tusk' (for \**aska-*, the base mentioned to me in 1963 by R. E. Emmerick); note also Sogd. Bud. 'sk- plur. SCE 'sk-t- 'thorn', VJ 1266 *škth*, 1780, 1105 *šykth*), Av. *skaiti-*, Vid 1:4 the plague of the land Gava, glossed by *KMCA* 'locust' and by *kurrak masak* 'horse-fly', as the 'biting', or 'stinging' insect or plant.

**haskauttā** 'joined', Bcd. 48r3–4 *bāysdyamdai pārāmyā haskauttā štāna* 'conspicuous, absorbed in the perfections' (BS *pāramitā-*), BS *peśalu pārāmitāsv abhiyukto*. From \**fra-skaufsta-*, see *anāskotta* with cognates.

**haskye** 'plant name', Sid. 14v3, BS *grdhra*, Tib. *gridhya*, not identified; note *grdhra-nakhi* ('vulture-nailed') *asteracantha longifolia* quoted from Suśruta. This *haskye* is v 323, 146 = Sid. 13v4 *haspye*. See *haspye* 'nux vomica'. Two derivatives of *has-* by suffixes *-k-* and *-p-* (like the variation O.Ind. *stupa-*, *stūpa-*, *stukā-* 'tuft of hair'), hence possibly \*(*h*)*askati-* \*(*h*)*askitā-*, (*h*)*aspati-*, (*h*)*aspitā-* to be set beside Av. *skati-*; Sogd. Bud. 'skt-, *škth* 'thorn' (quoted s.v. *haska-* 'tusk').

**-hasta-** second component for *khasta-* 'struck', see *agvihasta-*, *agūhasta-* 'invincible'.

**hastama-** 'best', SuvP. 62v4 *ārūva hastama pīrma* 'best foremost refuge', BS *śaraṇa-uttama*; v 113, 35r5 *miṣṭu avamāto hastamo vijīṣḍātaro pīrmāttamo tsāṣtatetu haṃ-jśātāte yanā* 'he may intend to make great, measureless, best, distinguished, foremost peace', BS *mahatīm acintyām parama-viśiṣṭām anuttarām śāntīm...kartu-kāmo bhavet*; loc. sing. v 113, 35v3 *hastamiṇa rrvīya biśa* 'in the best royal house', BS *viśiṣṭatara rāja-prāsāde*; II 118:147–8 *hastimye pīrmāttimye bāysāna bāysūsti byehāṣṭyi kiṇa* 'to attain the best supreme Buddhaic bodhi-knowledge'; I 251, 1r2 *hastamiṇā che jsa haṃbaḍā jsa* 'possessed of best complexion', BS *paramayā śubha-varṇa-puṣkalatayā samanvāgataḥ*; v 43, 103a1 *hastamau*

*balysūstu bušt(e)* 'to awaken to best bodhi-knowledge', III 16r2 *hastamū balysūsti jsa* 'with best bodhi-knowledge', v 342, 84r2 *ysama-śsamdyā hastamā rṛndete yanākā* 'best maker of light in the world', BS *loka-pradyota-*; v 184, 1r3 *hastamna arrimajsā(na)* (lost context). To *hant-*: *hat-* 'being; good', Av. *hastama-*, superlative to *hant-*, Yasna 62:8 *taxmam hantəm rabaēštārem*, 'bold, good, charioteer'; O.Ind. *sant-*: *sat-*, *sattara-*, *sattama-* 'good'. To IE Pok. 340-2 *es-* 'exist'. See *astā*, *ah-*, and *hastara-*.

**hastara-** 'better', SuvP. 69r2 *brūñāri hastari hastari* (BS differt) 'they shine still better'; SuvO. 56r4 *hastarvai rū padīme* 'makes it better', BS *ojasvītara-* ('stronger'); III 131a4 *||ttuware hastaru būrñāre* 'they shine exceedingly better'; III 76:239 *ṣg-m pharākā hastarā saittā* 'this seems much better to them'; II 57a2 *mistye jašta rriña ṣi būjsamja hastara ṣi* 'the great *devī*-goddess queen, she is a lady of higher class' (SDTV 106); double comparative, K 73:30 *hastadara jastyau ttisgna* 'better than the *deva*-gods in splendour' (BS *tejas-*); v 63:28 *ūysāñi jsa hastirām pūñāum)dām* 'better than the self (=BS *ātman-*), meritorious'; K 6, 146r2 *hastaru tte kye pamjsa anantaryā kāḍḍāgāne gāda* 'better for him who has done the five *ānantarya-* evil deeds...', Tib. *mchams ma hōdan ldan-pas dpah dan ldan-pas ni* (*dpah* 'brave, strong'), translation E. Lamotte, 253 'est supérieur'. Shortened abverb *hastaru* > *hasta*, II 8:124 *hasta khu mūda kṣira khu jve kṣira vīnau sauha*: 'it is better dead in the country than alive in the country without pleasure (BS *sukha-*'); II 81:46 *a hasta ye mūdau hakhīṣa ttramdū* 'I were better, (if) I entered into the number of the dead'; II 75:49-50 *hasta padīna* 'in a better way', III 135a3 (and a5) *hasta padī* 'better way'; K 60, 36r2-3 *ṣg avirmāttamye rā mamdrā hastā neṣṭā khu baysāna baysūstā* 'this supreme *mantra*-formula on its part (*rā*) is not better than the Buddhaic bodhi-knowledge'; II 114:111 *hven si khu paṣā tsva hamāta ṣaikā hasta* 'I spoke, saying, if you can go in autumn, this is better'. Comparative to *hant-* 'good', see s.v. *hastama-*.

**hastri-** 'press', II 94:29-30 *ttau hvā* (with *marau ttañā* below) *sa āṣṛya hastriśidā drām hairā hūñida sa ca-m na dryāmda na jsā pyūṣṭaudā* 'so they spoke (*hvā*(*mdā*)), saying, the teachers (BS *ācārya-*) insist; such a thing, they say, that what they did not see, they did not hear', = II 97:114 *ḍi kau-v-ām tta tta hvai ṣā āṣṛya ḥastriśidā, drām hairā hūñida ca-m na dryāmda na jsā pyūṣṭaudā* 'the governor (Chinese *ling kung* from *liāng kung*, K 558:1; 475:1) so spoke to us, saying, the teachers insist, they say such a thing, what they have not seen, they have not heard'. From base *strang-* 'stretch', see s.v. *straj-* for cognates, here from inchoative *\*fra-strj-s-*.

**haspara** 'path, way', Sid. 2v3 *śāstrā hīya haspara hvata hame* 'it is called the way of the technical treatise' (BS *śāstra-*), BS *tantra-paddhatiḥ*, Tib. *rgyud-kyi gzuw hgorl-bar hdi byas-so*; K 68:199 *ṣi karmām deśana byehe icimdye haspari vīri* 'he gets the teaching of *karma*-acts about the inconceivable path'. From *\*fra-spara-*, see s.v. *spar-*, *āspara-* 'path'.

**haspij-** 'urge exertion', participle *haspāta-*, intransitive inchoative 'exert oneself', III 127, 29r1 *ttu balysūñāvūyso*

*āysda yanāre || thīyo haspijindā tte dārañg byehāṣce kāḍāna* 'this bodhisattva they protect, . . . they urge him under compulsion for the attainment of this *dhārañg*-formula'; Z 2:95 *ttārtha kāḍe badru haspijindā* 'the sectaries urge Bhadra strongly'; dyadic with *byauj-*, III 8, 15v1 *byauja bāyūm haspijūm* 'I urge an effort'; III 124, 1a1 *|||hasp(ā)jīmā ttānu śāra hautana tcera* 'I urge; theirs must be made good, powerful'; noun, *haspijsā*, Z 11:35 *ṣi varata viṣā cu haspijsā vara bāmata vīrā* 'this is endurance (BS *vīrya-*) there, which is exertion there towards bodhi-knowledge'; v 182, 43r1 *byoje haspijsye jsa bāyāna* 'to be conducted with effort, exertion'; inchoative, *haspās-*, *haspis-*, *haspīs-*, Z 22:276 (2 plur.) *haspāsta śśāsiña balysā* 'strive in the Buddha's instruction', BS *yuyjadhvaṃ buddha-śāsane* (Udānavarga 4:37); K 58, 28r4 *samāhauña haspiṣi* 'he strives in trance' (BS *samādhāna-*); Z 22:270 (2 plur.) *haspīsta*; participle present, K 138:929 *u śire hālai haspīsamdai* 'and striving towards goodness', Tib. *dge-bahi don-la rab-tu brcon-pa dan* (*brcon* 'strive'); III 128v2 *dārañu vātā haspīsamdai* 'exerting oneself for the *dhārañg*-formula'; K 148:60-1 *haspīsadau jsau kṣgutvā būmvā prrasambvā rāṣg hamāve* 'may he also be in control of the strivers' *kṣānti*-stages (BS *kṣānti-bhūmi-* 'stage of receptivity'), in the *prati-samvidā-* 'special types of knowledge'; future, v 355, 294r1 *haspāsānu kāḍe* 'to be striven strongly', Manj. 16r *cu haṣṭa dharma vara haspīśāna* 'what eight *dharma* doctrines (or elements) are to be striven for' (*vara* 'towards' or read *v(ī)ra*); adjective *-āka-*, Z 24:644 *drainu yānānu haspāsāka* 'strivers for the three vehicles' (BS *yāna-*); II 102:16-7 *raṣṭa-haspyīśakyau . . . jsa hāysa na kaśāmanai* 'may we not come to be far from those rightly exerting themselves'; preterite participle *haspāta-*, SuvO. 53r1-2 *puña hamjsaund(āi)mā < >ti haspāta tcamāna . . . wysnaura biśśūnyau < suhā >vatānyau < jsa > hāmāre* 'I have gathered merits, . . . striven, whereby the beings are possessed of all kinds of pleasures'; BS *kuśala-mūlam avaruptam* ('good roots are sown' with uncertain text following); K 42:119-20 *u iṣū rrumdā haspyāmdā ttara khu ttu kū(nā)lai rrimspūrā (-im = -at) ttahikṣīlai haṣṭāmdā* 'and they urged (exerted themselves) to king Aśoka so greatly that they sent the prince to Tahikṣīlai (Taxila)'; K 42:104 *rriña ttu kunālai rrimspūrā (vi)śpāstī* (BS *viśvasta-*) *cakyām thāña haspyā* 'the queen urged upon the prince Kumālai with boldness with a view to love', with *haspyā* preterite fem. *\*haspātātā*. Noun, *haspīscā-* 'exertion', K 136:878 *dā vīra haspīscā yanāre* 'they strive for the *dharma*-doctrine' (Tib. differt); II 105, 120 *khū tte bisagi hīya haspīstya kuśala-pakṣa śairka carya pā pvārai* 'when they hear of the *bhikṣu-saṃgha*'s effort, the good career on the side of good' (BS *kuśala-pakṣa-*), translation AM, n.s., 11, 1965, 106; K 61, 42r2-3 *samāhā haspīscā vīra biśā parehamdā hamūyām* 'may they all be restrained for the effort to trance' (BS *samādhāna-*); JS 18v4-19r1 *pravaje kṣaudā haspīscya parāhā* 'wandering, receptivity, striving, morality' (=BS *śīla-*); K 112:373 *haspīsta yanāvai* 'he may make the effort'; K 106:260 *haspīsva yadai* (*-sva* clearly written, but read *-sca*). From base *spaik-* (or *spaig-*) *\*fra-spaijaya-* > *haspij-*; *\*fra-spiṣta-* > *haspāta-*, *\*fra-spij-s-* > *haspās-*, to *spaik-*,

Zor.P. *spēk* 'sprout', *škōf spēčihēnd ut bar pazāmēnd* 'the buds sprout and the fruits ripen', M.Pers.T. *spyz-*: *spyxt* 'issue', *xwr-spyg* 'sunshine', Pahlavi Psalter *spēn-* 'make arise, shine'. See s.v. *spātaa-* 'flower'. Hence *fra-spaik-* 'to burst out' = 'strive for'.

**haspūnaka** 'striving', III 52·97 *tiena rānām haspūnaka kūšte dyāda hvāšta hve* 'therefore where the strivers among the fighters saw (the truth), the chief one spoke'. From \**fra-spigna-ka* to \**fra-spugna-* base *spaik-* or *spaig-* 'to exert oneself' (see *haspāj-*, *haspāta*) with *-gna-* as in *paphūnwa-* (*-bugna-*) *vastūnvā* (*-stagna-*?) and *būnaa-* 'naked' (\**bagna-ka-*), beside *rrūna-* 'oil' < \**raugna-*.

**haspye** 'nux vomica', Sid. 13v4 *haspye*, BS *viṣa-muṣṭi*, Tib. *biśamuṭi*, =v 323·146 *haskye*. See *haskye* Sid 14v3 BS *grdhra*.

**hasv-** 'to swell', Sid. 140r3 *dva-v-i pā hasvīmdā* 'his two feet swell', BS *śopham pādayoḥ*, Tib. *rkan-pa gñis bum-pa hdra-bar skran-ba yin* (*bum-pa* 'bottle'); III 18·19 *cu pā hasvīmdā ṣi va piṃṃdai (-im- = -ai)* 'whose feet swell, this is for it the *paṇḍaka*-poultice' (*va = vaska*); Sid. 132r1 *u buḍatta vai hasvacī hame*, BS *ghana-sophavat*, Tib. *cher skran-pa rnam yin-no* (*vai = vaskai* 'for it') 'and for it swelling is more'; Sid. 156v1 *gūrakā hasvāme hīvī āchāi* 'disease of swelling of the uvula', BS *gala-śuṇḍikā*, Tib. *lēhu čhun-ba hdug-pahi skran-bahi nad* (from *gūra-* 'grapes', with diminutive suffix *-ka-*). Noun, *hasu* plural *hasve* 'swelling', Sid. 136r2 *hasu*, Tib. *skran-ba*, see above; III 85·85 *sāda hasve* 'cold swellings'; III 88·151 *cū na myānāṣṭā hasvā imde* 'what are in swellings towards the middle of them' (*na = nā*); III 91·212-3 *hasvai jemḍā* 'removes swellings', III 93·258 *hasvai jimḍā*. From base *sau-:su-* 'swell', Av. *sūra-*, *savišta-* (see above *sūra-*); Oss. D. *rāsujun*, *rāsud*, I. *rāsijyn*, *rāsyd* 'swell', D. *sunk'ä*, I. *synk'*, *synč'ytä* 'swelling' (uncertain sources: Orm. *šus-uk* 'swell', Pašto *paṣēdāl* 'to swell', *paṣōb* 'swelling', Balōči *siyay*, *siḥa*, *siša* 'swell'). IE Pok. 592-4 *keu-*, O.Ind. *śvāyati*, *śūnā*, *śūra-*, *śaviṣṭha-*, Greek κτέω, Lat. *cauus* 'hollow', *inciens* 'swelling'. See above *hasū* oblique to *hasu*.

**hasva** 'black', Sid. 136r2 *hasva cha* 'black complexion', BS *kṣṇa-*, Tib. *mdog gnag-la*. From \**frasuxta-* see s.v. *sūjs-* and for the meaning, see *padvala-*.

**haharka** 'attraction, inclination towards', K 106·259 *khvai samāhāna haharka nai ī tṭye baysūṣṭa hāysa* 'when for him there is no inclination to trance (BS *samādhāna-*), for him bodhi-knowledge is remote'; SuvP. 75r4-5 *prraṇihānām hīya haharka* 'attraction of *praṇidhāna-*vows'; II 104·74 *beysam dā hvānāmai bāvaumai haharkya pārajyāi jsa* 'on the basis of preaching, meditation (BS *bhāvāna-*), attraction to the Buddhas' *dharma*-doctrine', translation AM, n.s., II, 1965, 104; Manj. 116-7 *dā pv(ā)ña sājāna raṣṭa vara rejsā haharka tc(e)ra* 'the *dharma*-doctrine must be heard (= *puvāña*), must be rightly learned, there keen inclination must be made'; v 294, 7b4 |||*haharka vīrā*||| 'for attraction'. See *hahalj-*.

**hahalj-** 'direct upon, attract', L 94·18-9 *śsau nūhā vara yī hahajāte* 'he may direct the mind upon one point', =L 97·32 *aysmū vara hahajāte*. Participle *hahrīya-*, SuvP. 67v1 *dasau śira phīsem kīre hahrīyai dasau dīra* 'I would avoid the ten evil acts, I would practise the ten

good acts' (inversion of *śira* and *dīra*), BS *daśa akusāla varjeyam careyam kuśalān daśa*. From base *θrang-*, \**fra-θrang-* 'pull forward', see *thargga-* for cognates; \**fraθargka* > *haharka-*. See also *hahrraj-*.

**hahāls-** 'incline to', v 142v1-2 *tta (mu)ho vātā uysnora hahālsandau aysmū byaudāndā u namasātāndā* 'so the beings found attracted mind to us and did worship', Tib. *de-na sems-čan de-dag-la dad-par gyur-pas phyag hchal-zin*, Chinese *ta-xuan-hi* 'great pleasure' (K 952·1; 449·9; 129·1), parallel BS *prasanna-*, with Tib. *dad-pa* 'believe'; K 8, 5r3 *hamgrina aysmūna hahisamḍai ramamḍai ḡñā* 'he must stay (*āh-* 'sit') with collected mind (like BS *samāhita-*) rejoicing, happy' (dyadic); later Manj. 411 *cī pyūṣṭai rre ttu dā hahīsi pajsāne tvare* 'when the king heard the *dharma*-doctrine he rejoiced, he was greatly struck', =Z 5·86 *ciyā rre ttū dātu pyūṣṭe trāmu hā pajsatā kho...* 'when the king heard the *dharma*-doctrine he was so struck as...', here *pajsāne* from \**janya-* with optative (=durative past) *-ā* > *jsāne*; in Z 5·86 expressed by the participle *pajsatā* '(was) struck'. Ambiguous base since medial *-h-* replaces various older sounds (*h*, *x*, *xu*, *θ*, *θy*, *δ*, *f*, *fu*, *ž*) and *-ls-* may contain IE *-r-* or *-l-*. After long search the following is proposed. If the basic meaning was 'rejoice', dyadic with *ram-*, connexion can be sought in IE *sker-* with increment. Above *hayār-* \**fra-kr-ya-* and *tcarkā-* are derived from (s)*ker-*. Av. *xrāh-* 'excite', *ašxarāvanu-* 'most excitant' has been traced with Armen. Iw *xrax* 'joy; joyful', *xraxčan-k'* 'feast, public rejoicing' with verbs *xraxanam*, *xraxčanam*; both can be traced to older \**krāh-* (IE *skr-es-*). An increment *-g-* has been seen in OHG *screcchōn* 'to jump, hop'. For *hahāls-* an older form \**fra-xrs-* to *xras-:xrs-* is possible, which in turn is IE (s)*kr-ek-*:(s)*krk-* or (s)*krk-sk-* (like *puls-* from *prk-sk-*). The treatment of *-ār-*, *-āl-* for *-r-* can be seen in *dārṣṭa-*, *dārṣṭa-* 'firm'. Further search is invited by the ambiguities.

**hahrraj-** 'to thrust forth', v 87, 23r6-v1 *biśśā vīra...* *hahrrajāmā, biśśā śrāvastā kṣira hvamḍā ārautā* 'we direct (our teaching?) to all, all the men of Śrāvastī city were stirred'. From \**fra-θranjaya-*, see s.v. *thargga-*, *haharka-*.

**hahvāna** 'to be pressed out, hashed', I 157, 68v4 *paśīna hvāṣā ṣa hahvāna* 'sheep's flesh, that must be pressed'; I 159, 73v1 *jsahira biśā hira tta biśā (-im- = -ai-) hāysā dāśāna, hahvāna* 'the things in the belly, they must all be removed, must be pressed'; I 163, 78v1 *būysiña hvāṣā hahvāna* 'goat's flesh must be pressed'; I 141, 49r4 *hvakhāmdalaja āstai hahvāna* 'boar's tusk bone must be pressed'; III 89·169 *pātca mūla sūttauña niśāñā hahvāna* 'then the clay must be placed in acid stuff, it must be pressed'; III 89·168 *mūla hahvāna*. The act of *hahva-* applies to 'meat' and 'bones', and corresponds I 141, 49r4 to BS *ghrta-* in *āruka-ghrta-*, from *ghar-*, *jigharti*, *gharati* 'to drip, moisten, boil'. Hence base *hau-:hu-* 'to press out juice', IE Pok. 912-3 *seu-*, O.Ind. *sav-:su-*, *sunōti*, *sutā-*, *sōma-*, Greek ὕει 'it rains', O.Engl. *sēaw* 'sap', Tokhara B *swese* 'rain', *sū-*, *swās-* 'to rain', not *hau-:hu-* 'to dry' see s.v. *huška-*, *pahvāna-*.

**hā** 'thither, yonder' directional participle, with allative, *hālsto*, *hāṣṭo*, *hāṣṭu*, *hāṣṭa*, *hāṣṭā*, SuvO. 511 *hā tśmā*

'they go', BS *upasaṃkramya*; repeated SuvO. 55v3-4 *hā ttiṇa āguvo*. . . *aysu hā tsimā* 'away to that village. . . I go away', BS *tatra grāme*. . . *upasaṃkramiṣyāmi*; K 4, 141v1 *śā hā gyastānu u hā hvandānu hāvu yu(du) yād(e)* 'he had done good to *deva*-gods and to men', Tib. *des lha bčas-pahi hjiḡ-rten-gi don mdsad-nas*, translation Lamotte, 243 'après avoir fait le bien du monde'; with *hāṣṭā*, III 75·231 *śi hā pai hāṣṭā haraṣṭe* 'he stretched out his foot to them'; v 220·13·6 *hā būrām pajistā tsve* 'he went to them to ask' (SDTV 75 to emend); with pronoun, K 33·60 *hāvai huḍā* 'she gave to him', = K 17·172 *hāve heṣṭā*. See with particle *hā ne*, *hā ni*, *hā-m*, s.v. *na*. In form like *tā*, *vā*, *cā*, *bā* above, from \**frāk*, adverb to adjective \**frānk-* 'forward', Av. inst. sing. *fraša* 'forwards' (\**fračā*). Zor.P. *frāč*, M.Parth. Insc. Sāhpuhr I, 2 *hmprxš OL* 'forward to' (\**hān-fraxš av*); Sogd. Bud. *βr'k*, *βr''k*, *βr'kw* 'soon, tomorrow', *βr'k'ynčyk* 'matutinal'; Man. *fr'kčyryy* 'in the morning'; with noun *-a-*, Av. *pərəθu* *frāka-*, like Zor.P. *apāk*, N.Pers. *abā*, *bā* 'with' (\**upāk*), O.Ind. *prāk*, *upākā-*. See also *hāysa-* 'far' (\**frāza-*).

**hāgvāna** 'at all', Manj. 220 *vare ja hāgvāna ne ttrada* 'there he has not entered at all'; = Manj. 193 *hūgvāna*, see *hugvāna-*, *gvāna* (translating BS *jātu*).

**hāja** 'loosen, let down', III 124·73 *tcajsa vā hāja* 'loosen the hair', BS *keśa avattaraya* (= *keśam avatāraya*), see *hāl-* in *prahāl-* 'to open'; base in *harga-*.

**hāña** 'in a vessel', loc. sing. to *hāna-*; allative, III 93·261 *hāñāṣṭā*.

**hāḍa** 'a measure', III 84·46 *kumṣa*, *kumbā*, *sā sā hāḍa nauka ārāñā*, u *tti ysiḍā-spye sā hāḍe*, *nauka kuṭāñā*, *drai vasīya uci jsa jšgñāña* 'sesame-seed, linseed, one hāḍa-measure each, are to be ground fine, and then "yellow-flower" (unidentified) one hāḍe measure is to be crushed fine; they are to be boiled in three *vasīya*-measures of water'. From \*(*h*)*art(v)ā-*, possibly to O.Pers. ἀρτάβη, Armen. lw *ardou* 'a measure for corn', Greek μέδιμος, Akkad. *ardabu*, *arṭabu*, Aram. 'rdb, Syriac 'rdb-', Coptic *ertob*, *rtob*. For -αβη note also κκακάβη, s.v. *kakva* above. The inflexion *-a*, *-e* may indicate recent loss of *-v-* through *-y-* (see also s.v. *phaysdve* 'vessel', beside *phaysdyai*).

**hādikaña** 'in a cloth', K 43·137-8 *rīnai hādikaña biysīyā rudai haiṣṭ(ā)*, = K 40·19-20 *rrīnai śā hādikaña biysīyā rruṃdai haiṣṭā* 'the queen took him up in a cloth, she presented him to the king'. With *-ā-* vowel of the first syllable and suffix *-ika-* from *haḍa-* 'garment', from base *ar-* 'to fit'.

**hāḍe** 'but, however', *hāḍa* and with short *-a-*, *hāḍe*; K 6, 145r3 *hāḍe*, Tib. *han yin-la* 'even being, however', Chinese *i* 'moreover' (K 187·1); Manj. 198-9 *hāḍe ne byaure* 'but they are not extant'; v 329, 13r6-v1 *duškara hāḍe sarvaśūra ttātāye dātā pyūyāmata* 'but difficult, O Sarvaśūra, is the hearing of this *dharma*-doctrine', BS (differt) *durlabhās te sarvaśūra satvā ya imaṃ dharmaparyāyam śroṣyanti* 'section, O Sarvaśūra, are those beings who will hear this section of the *dharma*'; v 339, 77v2 *ttātā hāḍe*||| 'then however', BS G 37, 72 bis b1 *atha*; JS 1v3 *khvaṃ hāḍe-m edrre* (BS *indriya-*) *vaña nyaśakyi ṣṭāre* 'but though my faculties are now weak'; v 114, 63r4 *śā rro hāḍe gyastyau hāmātā* 'but he on his part has

arisen from the *deva*-gods', BS *api vai deva-sambhūtaḥ*. For cognates, see s.v. *haḍe*.

**hāta** 'thither', secondary to *hā*, v 91, 611v1 *hāta vāta tsūmate jsa* 'with going thither, hither'.

**hāna-** 'vessel', I 147, 57v1 *baiśa hāña tcerai* 'all must be put in the vessel', Sid. 100r5 *haysñāñā hāña tcerai* 'it must be washed, it must be put in the vessel'; I 153, 64v4 *hamīḍa hāña tcerai* 'it must be put together in the vessel'; allative, III 93·261 *tti askināñā paskyāṣṭā hāñāṣṭā*, *ysūnāñā* 'then it must be put back into the vessel, it must be strained'; possibly v 125, 10a4 ||| *-ā hāna sau hiśanai pharhyau*||| 'vessel (?)', one made of iron, with jars. . .'; I 171, 88r3 *tta būra hāna āna arvi tciṛim (-im = -ai) nauka ardi ysva-lika* 'the following medicaments from the vessel (?) are to be made, ground fine, strained'. From either \**fradāna-* or \**ādāna-* 'receptacle' with *padāna-* 'vessel'.

**hāmna-** 'eyelash', Sid. 149r3 *hāmnaṃ rrāhā kare biśā jimḍā* 'it cures all pain around the eyelashes' (om. Tib.); III 81·175 *hāmne* gloss to Turkish *kirāpikā* (*kirpik*) 'eyelash'; E p. 357B *khu ji hāni kūrca vatcai* (see KT VI 442); III 93·266 *tcimeña ṣaidā u haune streha hamāre* 'eyes are affected and the eyelashes become stiff'. The 'eyelashes' are named from base *maik-*, *maig-* 'close the eyes', in N.Pers. *maš*, *mišah*, *mišagān*, *mušagān*, Parāčī *muḡā*, Balōčī *mičāč*, *mišāš*, hence here *hāmna-* (plural, *hāmne*, *hāni*, *haune*) can be traced to \**ā-mignā-* with loss of vowel of the base *-mig-* possibly through *-mug-* (as *paṃjs-* 'to wear clothes' from \**patimuč-*, participle *pamāta-*), where *hā-* could also derive from *frā-*: \**frā-mignā-* or \**ā-mignā-*; *-gn-* resulted in *-n-* in *būnaa-* (\**bagna-ka-*) 'naked', see also *haspūnaka-* 'strenuous', and *rrūṇa-* 'oil' (\**raugna-*).

**hāmḍa** 'seven', later for *hauda*, see below, v 312·10 (miscellany) *hāmḍa rriṣpūra* 'seven princes', III 112, 6v1 *hāmḍhiū* 'seven', K 151·45 *hāmḍusame haḍai* 'on the seventeenth day'. See *hauda*.

**hābā** 'plant name', I 173, 91r1, BS *palakamśa*, for *palamkaša-* 'bdellium' (and other plants), which is chiefly genus balsamodendron. Hence from \**humba-* < older \**humpa-* 'spongy plant', alluding to the hollow, soft, balsam stalks. See also s.v. *huma-* 'spongy, soft', Pašto *xomba* 'fungus' (as the spongy plant).

**hāma-** 'raw, unbaked, uncooked', Sid. 17v5 *ttrehe tte hāma ṣṭāna* 'raw radishes', BS *mūlaka-*, Tib. *la-phug rjen-pa*; Z 20·68 *hāmā padānā* 'unbaked pot', parallel BS *āma-pātra-*, *āma-kumbha-*, *āma-bhājana-* Pali *āmaṃ pattam va*; Sid. 122v2 *hauma*, Tib. *rjen-pa*; III 18·29 *huma bāva* 'raw root'. See also *hāmai* '(naked) barley'. From base *am-*, \**āma-* 'raw', Pašto *ōm*, Sogd. Bud. *γ'm'kw*, N.Pers. *xām*, Orm. *xāmē*, Parāčī *hāmō*, Yidya *xām*, Waxī *yīng*, Oss. DI. *xom* (not attested in O.Persian, or Avestan). IE Pok. 777-8 *om-* 'raw, bitter, sour', O.Ind. *amlā-*, *amblā-*, 'sour, sorrel'; *amrā-* 'mango', *āma-* 'raw'. See s.v. *hamga-* 'sour'.

**hāminā** see s.v. *hāmai* 'barley'.

**hāmura-** 'forgetfulness, forgetting', III 5, 12r4 *byā yani ma anaṃḍiśśā ma hāmuri yana ma āña yana* 'remember, do not overlook, do not make a forgetting, do not act

adversely', Z 19·86 *bišsu ttu hāmuru yīndi* 'all that he forgets'; III 128, 29v3 *hāmuru ne tcerā štā* 'it is not to be forgotten'; III 71·130 *harbišai hāmurā tsve* 'he forgot all of it'; III 75·224 *arve nāma hāmurā tsvā* 'the medicament's name was forgotten'. With *-kya-*, K 144, 1v4 *tta tta khvai hāmūraki naiyī* 'so that he suffers no forgetfulness'. Adjective, *hāmurgya-*, K 6, 146v3 *u varā* (titanḍ)āmye hanā hvandye (so) *hāmurgya hamau hatcai* 'and there of one such man, being forgetful, the pot breaks', Tib. *de-na mi žig dran-pa űams-pas snod čag-par gyur-na*, translation E. Lamotte, 253 'parmi ces gens un homme, par inadvertence, brisa le récipient qu'il tenait'; Z 23·127 *ne ju ttā hāmurgyā yādāndā* 'they have not forgotten (made it forgotten)'; v 174, 1b2 (hā)murjā nāma; abstract, v 52, 83a4 *hāmurgyatetā bātandētā* 'forgetfulness, confusion'; with negative, v 185, 2b4 *kye byātarji ahāmurji* 'who in memory, in not forgetting'; K 144, 1v4 *ahaumaurjā prracena* 'by reason of not forgetting'; abstract, K 1-2, 135v2-3 *ahāmurgyatete kāḍanai* 'for not forgetting' (with *yi*), Tib. *mi brjed-pahi čhos-čan-du gyur-pahi phyir*; adjective to abstract, K 7, 148r4 *ahāmurgyatetīnā pāga* 'power of not forgetting', Tib. *mi brjed-pahi stobs*. Verbal, K 143, 1r3 *anamauryāma aštai prracena* 'by reason of the existence of not forgetting'. From *\*frā-marš-* to base *marš-* 'wear out', *hāmura-\***frāmṛša-*; Orm. *šramōt*, Parāči *nāmūr* (*marš-*); from either *marš-* or *mauš-* 'remove', M.Pers.T. *pr'mwš*, (adjective and noun); participle, *pr'mwšt*, Pahlavi Psalter *plmwšyt*, Zor.P. *framōšet*, *plymwš* *\*frāmōš* (*-ym=-'m-*), Pāzand *farmōš*, N.Pers. *farāmōš*, Waxī *ramuš-:rīmošt* 'to forget'; Sogd. Bud. *br'wšcy*, *pr'wšcy* 'forgetfulness' (if *-vuš-* in place of *-muš-*); Nūristānī, Aškun *pərmīšt*, *pəmišt* 'to forget', O.Ind. *pramṛṣta-* 'wiped away'. IE Pok. 737-8 *mer-*, *mer-s-* 'disturb, forget', O.Ind. *mṛṣyate* 'forgets', *marṣayati* 'forgives', Armen. *moṛanam* 'forget', Got. *marṣjan* 'to anger', Lit. *maršas* 'forgetting', *mīrštū*, *mīršti* 'forget'.

**hāmai** 'barley flour', Sid. 152r1 *hāmai*, Tib. *pag-zan* 'barley meal'; III 87·118 *hāmai hā vamaḥauñā* 'the barley-flour must be stirred'; III 85·67 *āḍa hāmai* 'flour barley'; v 211·39·3 *hāmai tsue kū(sa)* 'bare barley, ground, *kūsa*-measures (number lost)'; *ibid.* *tsue hāmai kha* 'ground barley, *kha*-measures (number lost)' with *tsuta-* 'ground' to corroborate the use of *hāmai* 'barley flour'. Here *tsuta-* for *suta-* 'rubbed ground', see cognates s.v. *soy-* 'to grind', with preverb *t-* as in Av. *ikaēša-* 'teaching': Sogd. Bud. *tkwš-* 'observe'. II 71·7 *u dvāsā kūsa vā hāmai hajsemyari* 'and get together twelve *kūsa*-measures of barley-flour'. Adjective, *hāmīnaa-*, Sid. gr3 *hāmīnā*, Tib. *phag-phye* 'barley-flour', BS *saškuli-* (variant *šaš-*), = *šaškuli-*, *-ī*, *šaškuli*, *-ī* ('large round cake of rice, sugar, sesame-seed cooked in oil'). From *hāma-* 'raw', Tib. *rjen-pa*, adjective *hāma-* for '(naked) barley', Waxī *yūñj* 'flour' (*\*āmačī-*). Hence not with *hamatci*.

**hāmye** 'awakened', K 47·54-5 *tī šī avījyade širka hāmye mira jsa pyāste* 'then the blind child awoke, he spoke with his mother'; SuvP. 60r1 *cī rucariketā baudhisattvā bīysāmd(ā) hāmye, cī āna tvā dešana byāta yuḍe* 'when the Bodhisattva Ruciraketu awoke (dyadic), when he

remembered the teaching' (BS *dešanā-*), BS *atha khalu ruciraketur bodhisattvaḥ pravībuddhaḥ samānas tā dharma-dešanā-gāthā anumarati sma*. See cognates s.v. *nāmāsdi* 'he winks'. From *\*frā-mita-* to base *mai-* 'close eyes' with reversive *fra-*, see s.v. *havriš-*.

**hāy-** 'send, forward', IV 20·8 (ci) *tty(e) stūra ni ide sūje hāyarā jsārū jsa tvaryari* 'who has no large cattle (horses), send to one another, convey the corn with them'; v 5·97·2·2 *ttye pracaina cu āna hvā cai-sai ttā mūri hāyi tti buru||| mūri jistādā* 'because Hvā Cai-sai forwards these *mūrā*-coins, these so many have demanded. . . *mūrā*-coins'. Possibly from *frād-* 'put forward' (from *frā-d-*); Av. *frād-* 'to promote', M.Parth.T. *wyfr'y-* 'make to progress, promote'. But no past participle has been noticed.

**hāysa-** 'far, distant', adjective, II 123·68·7 *hāysye dišj vī āna* 'from a distant region' (BS *dišā-*); II 124·2 *hāysye dišj vī āna, naysdi aysmū jsa* 'from a distant region with mind near'; v 384, 29a1 *hāysye dišj vīra ysā jū* 'in a distant region, 1000 times'; v 324r3 *hāysyai dišā vīra* 'in a far region'; v 346b2 *saṃkhāramyau hāysyau ku vā tta gyasta balysa pa(jsama-?)* 'from distant monasteries (BS *saṃghārāma-*) where they (honour?) the *deva* Buddhas'; with pronoun III 14·26 *u hāysai paṃdī ni himye* 'there is not a distant path for him'; III 15·35 *hāysai añai hīme* 'afar for him trouble arises'; III 15·43 *hāysai saṃdā añai hīme* 'for him, at a distant place, trouble arises'; inst. sing. Z 2·86 *balysā hā ggarna vahāštā kvī badr hāysāna daiyā patī tsute* 'the Buddha descended from the hill; when Bhadra saw him from afar, he went before him'; *hāysye*, *hāysi* 'to a distance', Sid. 153v2 *cu netcaṃna bese bāgara tti hāyse dišāna u seda-lūm pā hāyse dišāñā* 'what are the leaves outside they must be thrown away and then the salt (BS *saindhava-*, *lavaṇa-*) must be thrown away', Tib. *lo-ma phyi-rims rñams kyaṃ bor, ran-gi rgyam-cha yaṃ bor-la* (*bor* 'throw'), Sid. 1v5 *hāysi dištāṃdā vīja sājaka baišā* 'all the erudite physicians (BS *vaidya-*) rejected it'. Adverb *hāysa* (*-a < -ā*), II 90·64 *hāysa tsa* 'go far'; III 59·21-2 *tī tta ttušā-dastā tsīṃdā ttarina tti hāysa* 'so empty-handed they go far away thirsty (*ttarāna* inst. sing.)'; II 102·17 *kaḍāṇa-maittrām jsa hāysa na kašāmanai* 'may we not come to be far from the goodly friends (spiritual advisers, BS *kalyāṇa-mitra-*)'; Z 5·39 *hāysa patā balysu vāstāta* '(the ray) stayed far away before the Buddha'; with *naysda-* 'near', v 252·845 (and 255·1105) *hāysi naysdi šau-gūttirā* 'far, near, of the one family' (BS *gotra-*); v 179, 1a4 *hāysa naysdā praysātā* 'far, near favour' (BS *prasāda-*); II 124·2 *hāysye dišj vī āna, naysdi aysmū jsa* from a far region, in mind near' (above); Manj. 50-1 *na cu ttye hāysa na vā šai kāmye naysda* 'not what is remote for him nor even near in thought'. Abstract, see *hāysde*. From *\*frāza-* with *-za-* suffix to *fra-* 'forward, forth', possibly also *vāysa*, see above K 32·39 variant to *vā*, and *vā vā*.

**hāysiñā** 'fountain (?)', III 38·42 *jastūñe khašq va isphīraciñā hāysiñā* 'celestial (royal) beverages splashing in the fountain', III 47·62-3 *jastūñe khašgna asphīraci(ñā) hāysiñā*. Possibly *\*fravāzana-* 'place of gushing forth', to Sogd. Bud. *"w'z"p* (*\*āvāza- āp*) 'pond water'; *"w'zh* 'lake', Man. *"wzyy* 'lake, pond', Armen. lw *auazan* 'water receptacle, pond', Syriac *wzn-* 'font', N.Pers. *āvāzah*

- 'swamp', Oss. D. *aūazun, cūāzun, I. aūazyn, aūāst, cuazyn* 'to dam up'; DI. *aūazān* 'sluice' for *-avā->-ā-*, see s.v. *pā* 'pure'.
- hāysdā** 'seat (?)', III 79:14 *misti sagū cū maṃ būsana hāysdā grūsīdā* 'a great stone which here they call the banquetting table'. From *fra-* 'in front, pre-eminent' (as O.Ind. *pra-* in *prāsāda-* 'great dwelling, palace'), and *ā-zda-* 'to sit at', from base *had-:zd-* (in *na-zd-ā*), final *-ā* from masc. *-āka-* or fem. *-ākā-*.
- hāysde** 'distance', abstract to *hāysa-* 'far', v 223:5 *paname hamgvīṣṭa hāysde tsau* 'rises to hear (?)', to go to the distance' (uncertain context), from *\*hāysatāti-*.
- hāmra** 'gift', older *haura-*, K 100:282 *satvāma hāmra hadāra pīsa pyālye huṣa tsīde* = K 148:63 *satvām haura hadāra pīna pyālyai huṣa tsīde*. See s.v. *pīna* (here syllables rearranged); *satvāma* for gen. plur. *satvāna* restored from ambiguous *-ām*.
- hāriscyā** 'abandonment', JS 20VI (of Viśvantara) *yuḍai hāriscyā hīvi jīye biśna, karāsi jsa bastadā hīya dasta* 'you wholly made surrender of your own life, with the creeper (as rope) your own hands were bound'; Manj. 383-4 *ttu najsada cu padai butte satvā hāriscānai ida* 'so he who knows the path, makes renunciation for the beings'; Manj. 387 *ttī bvāma rraṣṭa mvaṣja hāristainai ida ttaina hajūtte jsai štāka* 'then he makes renunciation of bodhi-knowledge the right (=BS *samyak-sambodhi-*), in mercy (=BS *karuṇā*), therefore he has need of wisdom' (*yi štāka* 'is needed by him'). From *\*frāristi-* 'going forth, leaving', to base *rait-* 'go', Av. *raēθ-*, *irista-* 'depart' (see s.v. *rrista-*). Derivation of *-ti-* to *-tyā-* whence *-styā->-scyā-*, with adjectival *hāristaa-* to *hāristainaa-*, and *hāriscānaa-*, to be set with *haspistya*, *haspiscya*, *haspisca* 'exertion'.
- hārū** 'merchant', see *hārūva-*.
- hārū** 'raised building; citadel', Z 22:140 *hārū vātā utco vatciṣḍe* '(the *yakṣa*-goblin) sprinkles water upon the (city) buildings', parallel Chinese 'the *yakṣa* cleanses the city' (see KT VI 410). From *\*frāraupa-* to *prūva-* 'fort', Kroraina *pirova* (see above), BS *gulmaka-sthāna*; for *raup-* 'to raise', see Sogd. Man. *ptrwṗ-*, *ptr'wṗw* 'castle, royal city' (*\*pati-raupa-*); and above *ārvūvā-* (*\*ā-raupā-*) 'refuge'. IE Pok. 684 *leu-* with increment *leudh-*, beside here *leu-p-* 'rise, grow', O.Ind. *ropāyati, rohati* (suppletive), RV *rūp* 'high place', see H. W. Bailey, W. Liebenthal Festschrift, Indo-Iranian Studies V, 1957, 9-10.
- hāruv-** 'grow', SuvO. 56r6 *biśśūnya hāro ūsāna* (BS *ojas-*) *hastara hāmāre hārūvīndā* 'all kinds of plants become better in strength, they grow forth', BS *ojasvitarāḥ prarohayīṣyanti*; Manj. 275 *hārveda ppraure prrabāvana* 'they grow by force (BS *prabhāva-*) of the cloud', = III 29, 43b2 *hārvaidā pyaurā prabhāvana*; participle, SuvO. 36r1 *hārūsta* (BS differt); see below also *hārsta-*. For cognates, see s.v. *rruw-*; and *rrusta-*, with *ham-*, *hambur-* *ittā*, *hambursta-* 'grow together'.
- hārūva** 'plants', K 73:50 *cū spyi biḍi hārūva biśa yāva sau pīnḍai niyi* 'he who brings a flower, plants, places even one (clay) lump on a monument'. From *\*frā-ruda-*, see *hārūv-*, *hāro*.
- hārūva-** 'merchant', and translation of BS *śreṣṭhin-*,

v 4:9 nom. sing. *hārū salemgari* 'the merchant Salemgari'; III 149:93:1 *hārū sividatti nāra gysāmji pusūm* 'I merchant Sividatti greet my lady wife'; gen. sing. Z 13:31 *hārūvi*, later K 45:11 *ttye nadā hārū hīya mārā-pyara* 'the parents of the merchant Nanda'; K 45:16 *ttye hārū biśa* 'in the merchant's house'; plural, Z 5:32 *hārūvai* (*hārūva* with *yi*); later II 21, 15a2 *hārva*; gen. plur. Z 24:398 *hārūvānu*; later II 34:4:2 *tsīṣi u hārūvām u tsātā* 'tsī-ṣi official (Chinese *t'šī-ṣi* from *ts'ie-ṣi* 'provincial administrator', K 1097:2; 885:1) and merchants and rich men'; inst. plur. Z 2:95 *hārūyau*; loc. plur. K 17:176 *hārūvā*. Adjective Z 13:31 *hārūā ggūttrā* 'family (BS *gotra-*) of merchants', formed like *stārūā-* 'female', from *strīyā-* 'woman'. Tibetan translates *śreṣṭhin-* by *chōn-dpon* 'chief seller, merchant', Chinese by *ṣang-ṣu* 'merchant' (K 859:1; 1244:2). At the court the king's intimates are *amātya-* and *śreṣṭhin-*, Khotan Saka *āmāca-*, *hārūva-*, Turkish Uigur *bayayutlar* and *āmranclār*, Kroraina *ṣoḥamga* and Tokhara *ṣoṣṭank-* correspond to *śreṣṭhin-* (see BSOS 8, 1936, 905). Since the basic concept in *hārūva-* is the rich merchant (probably dyadic with *tsātā-* in II 34:4:2 above), it may be an agent noun in *-uka-* or *-uva-* to a base *har-*, *hār-* to indicate 'trading' (like the Tibetan translation *chōn-dpon* and Chinese *ṣang-ṣu* 'merchant'). This suggests IE Pok. 899 *sel-* 'take, offer', Germanic Got. *saljan* 'offer', O.Norse *selia*, O.Engl. *sellan* 'hand over, sell', *salu* 'sale'. It would be desirable to find other Iranian evidence. Attempts to find another satisfactory connexion have failed (*har-* 'to watch'), (*h)ar-* 'to get and give shares', Khotan Saka *hāra-* 'thing, wealth', *\*frā-ruda-* 'call out', like Zor.P. *fravaxt*, *frōš-*, or *\*hārā-*, like *mārā-* 'measure', from a base *hā-*, or *-āxθra-* of a base *hak-* or *hag-*.

**hārūvaṣṣaa-** 'son of a merchant', v 381, 2v4 *hārūvaṣṣau*, BS *śreṣṭhi-dāraka-*, Tib. *chōn-dpon-gyi khyehu*; N 76:12 *hārūvaṣṣai*, BS *śreṣṭhi-putra-*; inst. plur. N 52:8 *h(ā)-ruvaṣyau*.

**hārūška-** 'raised unevenness, acclivity', Z 5:102 *biśśa śśandā rraṣṭa hamamgga hārūškā harbiśśā pyūtā* 'the whole ground straight level, every hump removed'; Z 22:114 *ttī dasau ysāre hāmāte ggāmpha jambutvi hamaṅgā kho ju hvāṅdī rraṣṭā nānārri hārūškā āho jīye* 'then Jambudvīpa becomes 10,000 yojana-measures, level like the straight palm of a man's hand, the hump (and) the depression vanishes', parallel to BS *utkūla-nikūla* 'high and low', Pali *ukūla-vikūla* (*vi-* from *ni-*), Tib. *mthon dman* 'high, low' in the cliché *sa-gzi thams-čad kyan lag-mthil bzin-du mñam-la mthon dman med-čiv* ('the whole ground like the palm of the hand, level, without high (or) low'); Pali *agahano samo*. See also Z 16:19 *panama*; and *āho*. From base with *-ūška-* as in III 85:76 *ranūškā* 'scraping' to base *ran-* (<*rand-*), hence *har-* 'to rise', Oss. D. *xārdā*, DI. *xārd* 'ascent', to Sogd. Bud. *γr-* 'go', *γrt'k* 'the past', Man. *xrtyyh* 'gone', *pxryy* 'planets', *xr-wzn* 'zodiacal zone', Chr. *xrt* 'he went', plur. *xrtnt*, Chorasm. *xār-* 'withdraw', M.Pers.T. *'whrd* 'descend', Kurd. *hār-* 'to go'. See s.v. *haḍā* 'day'. To Av. *harəθra-*, N. 163b1 *adāiri harəθrahebyō*, glossed Zor.P. *hačādar harv 2 pārak* 'under both parts'; *harā bərx* 'harā mountain', Zor.P. *har-burz* (see above *harāysa-*) may contain *harā-*

'elevation'. Hence *hārūṣka-* 'raised part', to base *har-*, but ambiguity remains since *\*frā-rauṣa-* would also result in *hārūṣ-*. For 'rise and fall' of a path note also III 80·29 *sarbā vahaiṣyā padā vaṣṭā* 'rise, descent, throughout the path'. IE Pok 909-10 *ser-*, O.Ind. *śisarti*, *śarati* 'flow; hasten, pursue', Greek *ῥόωμαι* 'move fast', *ὄρη* 'attack', *ὄρος* = Lat. *serum*, Lit. *apsirti* 'gird'.

**hārrusta-** 'raised', SuvO. 36r1 *ne rruṇḍāṇe māye jsa māstā hāmāṇu stā, ne ju hārrustā n- (<.hāmā)ṇā stā* 'it must not be intoxicated with royal intoxication, there must not be high (passion)', BS *rājya-mada-mattena na bhavitavyaṃ, tatra rājya-aiśvarya-rāgena na bhavitavyaṃ*. From *hāruv-* 'to grow', beside *hārsta-* 'grown', and *hambursta-* 'grown together'.

**hārṇa-** adjective to *hāruva-* 'merchant'.

**hāro** 'plant', SuvO. 56r5 *biśśūnya hāro* 'every kind of plant', BS *nānā-tṛṇa-gulma-ośadhi-vanaspatayaḥ* 'various herb, bush, plant, trees'; v 146, 71v6 *u ysira hārau pharāka himāre* 'and many rough plants grow'; Z 22·116 *ni ttāte hāro ysira* 'not these rough plants'; K 73·50 *cū spyi biḍi hārūva biṣa* 'what flowers he brings, plants to the caitya-monument (= *balsā*)'. From *\*frā-rauda-*, see above *hāruv-* 'grow'.

**hārau** 'with statements', v 314, 3a4 *hārau mūrau jsa* 'with statements, reports' (uncertain syllables), see *haura-* 'talk' and *mūra-* 'talk'.

**hārsta-** 'grown', v 340, 80r3 *varī tṭye haḍai hārstā śśiṃgya yiḍe* 'at once that day it grew up, it made shoots', BS G 37, 75a4-5 *vāpitasya vṛkṣasya tatraiva divase ankuraṃ viruhyeta*, Tib. *de-ñid-kyi ñin-mo śiṃ dehi rca-ba zug-nas (rca-ba 'root')*; Z 4·61 *asā-pattra-vani kho rrustā kho vā vara kāḍare hārsta* 'how the sword-leaf forest grew or how there the swords grew over it' (BS *asi-pattra-vana-*); K 23·68 *hārasta maśapa* 'overgrown roads' (with later independent *-ra-* and *-sa-*). See *hāruv-* 'grow', *hambursta-* 'grown together'.

**hālai** 'direction, side, part, half'; *hāle*, oblique cases gen. sing. *hālai*, *hālei*, acc. sing. *hālo*, *hālau*, inst. sing. *hālaina*, plur. *hālā*, inst. plur. *hālyau*; SuvO. 4r4-5 *hālai* with words of direction *sarbandā* 'east', *rravye* 'south', *nihujsandā* 'west', *nyūvajsa* 'north'; v 165, 2b3 *hālo māstu* 'half mouth'; 'towards'; K 138·928-9 *u šire hālai haspisaṃdai* 'and striving towards goodness', Tib. *dge-ba don-la rab-tu brcon-pa daw*; K 137·900 *ṣi mī byysye jśīni hālai hime* 'this tends to long life', Tib. *che rin-bar hgyur-ba*; Sid. 149v2 *paśā hālai* 'evening', Tib. *mchan-mo* 'night'; II 33, 3b5 *kaṃthā hālai*; Z 2·3 *biśśā hālā* 'to all directions'; K 138·943 *biśā hālā-t-i kama* 'his protection on all sides', K 139·954 *biśā hālā-v-ā kame kiṇa* 'for his protection on all sides', = Tib. *yonsu bskyav-bahi sla-du* (to 954); III 21, 6a1-2 *rraṣṭā biśā hālā biysādā* 'on all sides awakened', BS *samyak-sambuddha-*; III 58·4 *tṭyāṃ hālai* 'to them'; II 104·82 *dharma-śrava-ṇiyāṃ hālaina*; Sid. 131r5 *cve dvyāṃ hurāvūā hālaina* 'within whose two thighs', Tib. *brlahi naṃ-na*; v 353·19, 3b1 *tcūryau hālyau diśyau jsa* 'from the four regions' dyadic, BS (differt) G 37, 84b3-4 *daśabhyo digbhyaḥ* 'from the ten regions'; 'half', Sid. 130v3 *hālai sera* 'half ounce', Tib. *sraṃ phyed*; Sid. 145v4 *hālai kamalā* 'half the head', Tib. *klad-pahi phyed*; as numeral coefficient,

v 259, D v4, a4 *paṃjsūseṃ hālai hvamḍye* 'of each of the 15 men'; v 165, 2b3 *hālo māstu* 'half month', III 88·133 *hālā mācāṃgye* 'half *mācāṃga*-measures', see also *hala-* 'half', for cognates. From base *arda-* 'side, half', Av. *arəda-*, Oss. DI. *ārdäg* (see s.v. *hala-*), here *hālaa-* from either *\*ārda-ka-* with prothetic *h-*, as in *hala-*, or with *\*fra-arda-ka-* (with which *hālsto* 'towards' from *\*frāk-* and allative *-alsto* could be associated). For 'direction', note Šuynī *-ard*, *mu pic-ard* 'to my face', *yed-ard* 'there', Xufi *-ard*, *-yard*, Rōšāni *mēd-ard* 'at the waist', *pacēn-ard* 'to the sons', Oss. DI. *ārdäg* 'half; side', *ārdäg-mard* 'half-dead', without *-äg*, D. *ūordāmā* 'to that side', *ardāmā* 'to this side', *cirdāmā* 'to what side'; I. *urdām*, *ardām*, *čerdām*, with *-ig-*, D. *cirdigāj*, I. *čerdygāj* 'whence', and adjective, D. *cirdigon*, I. *čerdygon*.

**hālenaa-** 'tending towards', adjective to *hālai*, K 144, 2r2 *kāmye yāna hālenā ṣṭāre, vajra-yānā hāle ṣṭāre* 'to what vehicle do they tend; they tend towards the *Vajra*-vehicle'; K 143, 1r4 *kāmye yānā* (BS *yāna-*) *hālai* 'towards what vehicle'.

**hālaināṣṭā** 'towards', from *hālainaa-* adjective, with allative *-āṣṭā*, II 104·92 *drayā ranām hālināṣṭā* 'towards the three jewels' (BS *ratna-*). See *śālanāṣṭa* 'to one side', and *hālaiyāṣṭā*.

**hālaiyāṣṭā** 'towards, to', III 20, 3b2-3 *baudhisatvāṃ hālaiyāṣṭā* 'towards the bodhisattvas'; SuvP. 74v4 *baudhisatvā hālaiyāṣṭā sādhu-kārā haḍi* 'he gave the sound *sādhu-* (good) to the bodhisattva'; K 40·27 *ū ā(mā)-cāṃ hālaiyāṣṭā pastā* 'and to the *amātya*-ministers he ordered', = K 43·144 *ū āmācā hālaiyāṣṭi pasti*; K 43·145 *ū āmācā hālaiyāṣṭi pastā* 'and she ordered the ministers', JS 13v3 *vyaysanām jegi niṣṭma hālaiyāṣṭa* 'towards the cessation, quiescence of troubles' (BS *vyasana-*). From *hālai* and *-āṣṭā* with *-ai->-aiy-* before the following vowel.

**hālsto** 'towards', *hā* with allative *-alsto*, *-aṣṭā*, v 329, 13v2 *kāmu hālau gyastā balysā āstā hālsto namasāte* 'in what direction the *deva* Buddha stays, thither he worships', BS G 37, 11a5 *yena bhagavān tena-anjalim praṇāmya*, = v 338, 62r5 *kāmu hālau (gyastā)nu gyastā balysi āstā hāṣṭo namasāte*; v 81, 171v1-2 *kāmu hālau ṣā bh(aiśajyara)jā gyastā balysā vātā hāṣṭu tsute* 'where was the *deva* Buddha *Bhaiśajyarāja*, thither he went'; Sid. 102v1 *khune hāṣṭā paśānā* 'a hole must be left', Tib. *thad-kar gtad-de*; Sid. 126v5 *hāṣṭā vāṣcā* 'hither and thither', Tib. *gan yan* ('wherever'); III 123·64 *hāṣṭa vāṣṭa jsāvai* 'goes to and fro', BS *ataś ca amutaś ca gacchati*; III 71·142-3 *hāṣṭā u vāṣṭā* '(with talking) back and forth'; SuvO. 36v4 *ttāna kūṣḍāna hālsto narāmāṇu* 'it is necessary to go from the palace', BS *tato rāja-kulād abhiniṣkramitavyaṃ*. See also *varālsto*, *cālsto*, v 114, 63r7 *gyasta-kṣṭruwglsto* in the *deva*-worlds, BS *sura-ālaye*; Z 24·179 *gyastuwołsto*, v 77·145v4 *uskālsto*, v 77·145v3 *uskyāstu*. From *hā* 'thither' (*\*frāk*).

**hāva-** 'advantage, benefit, profit', K 138·923 *kāma tti bistā byjse hāva* 'where are these twenty virtues, benefits', Tib. *yon-tan-gyi phan-yon ñi-śur śes-par bya-ste*; v 244, 3a4 *ttai hāva anuśaṃsa himāre* 'these are his advantages' (dyadic), BS *teṣāṃ ime guṇa-anuśaṃsā bhavanti*; SuvO. 56v7 *hāva kāḍāna* 'for the benefit', BS *arthāya*; triadic

K 90·751 *hāva byjse ānuśaṃsa*; K 77·219 *biśāṃ satvāṃ mistā hāvā* 'the great benefit of all beings'; SuvO. 53v3 *hāva suha padīmāte* 'he creates the advantages, pleasures'; K 60, 35r3-4 *avamāva mesta hāva byehe* 'he gets countless great benefits'; K 136·876 *hāvā kiḍna u hye kiṇa, u suhā kiṇa* 'for benefit, and for good (BS *hita-*) and for pleasure (BS *sukha-*)'; K 74·51-2 *dasā hāva* 'ten benefits'; II 105·111-2 *daśaina hāvāṃ* (gen. plur.). Compound, v 77, 145r5-vi *sarvasatvānu uysnaurāṇu vaska hāvāṃgārā* 'doing good for all beings' (dyadic), Tib. *sems-čan thams-čad yons hdzin-pahi*; v 183a2 *hāvāṃgārā carye jsa* 'in a career of benefactor' (BS *caryā-*); JS 11v2 *hiysda tvī pañe va hāvāṃgārā* 'at hand for you, doing good for everyone'. From uncertain source; *ha-* is always ambiguous for *ha-*, *a-* or *fra-*, so here *hāva-* to base *hau-* 'produce' is possible, but does not explain the 'favour', hence rather \**āva-* or *fra-āva-* from base *av-* 'to favour, help', to Av. *av-*, *avāmi* 'I help', *avah-*, *ūthāi*, glossed by Zor.P. *adīyārēnēt*. IE Pok. 77 *ay-*, O.Ind. *āvati*, *ūtā-* 'favour', *avas-*, *ōman-*, Lat. *aveō*, *avidus*, Celtic Welsh *awell* 'longing for'. Distinct is basic *fr-*, see *brav-*.

**hāsārya** 'teachings', K 24·101 *ṣa vaka jsā hāsārya mālakya gūḍa*, =K 16·160 *ṣa vaka jsā hāsārya mā(la)kye gūḍe* 'he for them (= *ṣa vaska*) expounded texts', parallel to K 33·52 *ṣa-ṣa vaska phiri j(s)āṃ vā phari hāsakye goḡrā* 'he for them [many] indeed many texts was expounding'. From base *ās-* to *ai-*, with increment *-s-* or inchoative *-s-* (IE *sḱ*), 'to teach', Av. *aēθra-* 'teaching', *aēθra-pati-* 'official teacher' (later (*h*)*ēr-pat-*), *aēθrya-* 'pupil', *hamiḍ-pati-* 'teacher' (*ai-:i-t/d-*), see BSOAS 20, 1957, 41-4; BSOAS 21, 1958, 536-8, with Tokhara AB *en-* 'to teach' from *ai-* with *-n-*. From *-āi-* before two consonants Khotan Saka has *hvāṣṭa-* 'best, chief', beside Tumšūq Saka *hveṣṭa*, Av. *hvōiṣṭa-*, Sogd. Bud. *γwystk* 'teacher', Man. *xwyṣṭr* 'superior', Oss. D. *xestār* (see s.v. *hvāṣṭa-*), hence here \**hāi-s-* has resulted in *hās-*, whence *hāsakya-* 'a teaching'. In *hāsārya* 'teaching', it may be \**hāsya-karya-* or only with suffix *-āra-* \**hāsya-āra-* (note Av. *daxšāra-* 'a sign, mark'). See earlier, here superseded, BSOAS 29, 1966, 522-3. See below *hāsakye*.

**hāṣṅka** 'suitable (?)', II 71·11 *hā ka nai hāṣṅka jana* 'if this does not suit the persons' (see SDTV 74), as if BS *jana-* (uncertain).

**hāṣṭā** 'thither', see *hā*, *hālsto*.

**hāṣṭi** 'bursts', see *harṣṭi*, s.v. *harāt-* (SDTV 120).

**hāsakye** 'teachings', from *hā-s-* 'to teach' from *ai-*, with \**āi-s-* > *-ās-*, *ashvāṣṭa-* 'best', Av. *hvōiṣṭa-*. Sees.v. *hāsārya* 'teachings', from *ās-* 'teach', < *āi-s-* to *ai-* 'to teach', Av. *aēθra-* 'teaching'. See also *hāsāṃska*, and *pahāsā*.

**hāsāṃska** 'document', II 71·10 *dva thye-ba khala-vya u hāsāṃska jsāṃ vā hauryari* 'give (2 plur.) the two, the *thye-ba* (Tib. *gte-pa* 'pawn'), *khala-vī* (Tib. *skal-bye*) and the document', see SDTV 74, dyadic, from *hās-* 'to teach' (see s.v. *hāsārya*, *hāsakye*), with suffix *-āṃskā* or *-āṣkā-*, with *-ā-* as in the suffix *-āṣcā-*; rather than *sanh-*.

**hāṃpha-**, *hāha-*, *hauha-* 'broad', see *hvāha-*.

**hāha-** 'official title', II 58b9 *tī hāhā pyatsā buḍāṃdū* 'those we brought before the *hāha*-officials'. Possibly Chinese (SDTV 104, not explained), see s.v. *cāṣṭa-* 'assessed (?)'; and full text s.v. *maṣṭūṃ*.

**hī** 'bridge, causeway', III 72·152 *hī nāya sagyau ūca* 'place a causeway with stones in the water'; III 72·153-4 *khu mī hī nāstā yude, hīna jsāṃ harbiṣā ttramda, hī ūstāṃ buṣṭāṃdā biṣā khu na pahāistā hīna namaṣṣā* 'when he had built the causeway the army all crossed; at the last they broke up the causeway so that the army may not flee back'; JS 7v2 *nāṃ ttāji nēsto hī bāja hubastā paspuḍāṃdā* 'as being a bridge well-secured at a river's stream, they trod'; K 21·6-7 *khu ja āye spāsa hī nāna hyā vara* 'as it appears in a mirror a bridge must be placed, fastened there', =K 28·181-2 *khu ja āye spāsa hī nāpe sau vara* 'as appears in a mirror a bridge is found, one, there' (omitted K 37 after 119). But III 80·33 *hiyi* is rather from *hīvya-* 'own, belonging to' than plural 'bridges'. From \**haitu-*, Av. *haētu-* Sogd. Bud. *ytkw*, Yaṣn. *ētk*, *itk*; Oss. D. *xed*, I. *xid*, Georgian lw *q'id*, later *xid*, Hungarian lw *heed*, *hid*, Pašto *hēl-* in the river-name *hēlmand*, Av. *haētumant-*, Greek script 'Ετόμωνδρος, Zor.P. *hēt'ōmand*, Parāci *hī*, Yidya *yeya*, Sanglēcī *yotuk*, Šuynī *yēid*, *yēd*, Rōšāni *īd*, *yīd*, Sarikolī *yēyd*, O.Ind. *setu-* (adjective and noun) 'causeway', to IE Pok. 891-2 *sei-* 'bind', Lit. *saītas*, *siētas* 'bond, fetter', O.Slav. *seti* 'net'. Note here *hyā* 'fastened' (see below) and *hubasta-*, *bañ-* 'to fasten' used of making a \**haitu-*. See also s.v. *hīyā* 'bound'.

**hī** 'belonging to, own', K 155·60 *beysā hī gāṃhye rahāsā* 'the Buddhas' secret mystery' (BS *gubya-*, *rahasya-*), see also *hye*, s.v. *hāvya-*.

**hāgajye** -?, v 262, 2a1 *vrīsuvo nāsā gārṭtu vā hāgajye rro* 'a share in the clothes bought...' (SDTV 41; 43, possibly dialectal).

**hāciñāñā** -?, v 223·24·2, SDTV 84 *vara kṣa hāciñāñā dva ya*.

**hājaṇe** 'dust (?)', JS 14r3 *hājaṇe pastā kamalaḡ jsaṇikyi ṣṭāna* 'the head fell in the dust (?), of him bowed down'. Possibly from \**halj-* to base *har-* 'dark, red' with increment either *-g(h)-* or *-ḡ(h)-* hence *halj-* or *halx-* (see *ṣpuljei*, *ṣpaijai* 'spleen'). IE Pok. *ser-* 910-1 'red', Av. *harāta-*, Lit. *sařtas* 'red (of fox)', see above *haryāsa*. For 'dust', as 'dark stuff', note O.Ind. *dhūma-* 'smoke', (above *dumā*) and *dhūli-* 'dust', Lat. *fūligō* 'rust'; and Zor.P. *aturistar ī siyāh* 'black ashes'. Possibly also III 79·14 *hajevi ṣmā* 'dusty ruins (?)'. If \**hāmjaṇe* is read, connexion with *hiñja-* 'red' could also be explained as 'red dust', see *hātānai*.

**hajevi** 'dusty (?)', III 79·14 *hajevi ṣmā* 'dusty ruin (?)'. See *hājaṇe*.

**hiji** 'red', Sid. 136r5 *cha haryāsa u rrāsa u hiji* 'skin black and dark and red', Tib. *mdog gnag-pa daw, swo-skyar hdug-pa daw, dmar-ba*, BS *ṣyāva-lohita-*. See *hiñja*.

**hījsara** 'in the range', loc. sing. to *hajsara* 'range, scope, BS *gocara-*'. K 23·68-9 *gumai hījsara dava* 'at will the wild beasts in the range', with trajected *-i-*umlaut.

**hīña** 'army', oblique to *hīnā-*, see below.

**hīña** 'military title (?)', v 199a6 (space) *(h)hīña ṣanīrā* 'Šanīra official'; v 198, 63a2 *///hīña khāhapuṃñā*, adjective to *hīnā-* 'army'.

**hīña** 'own', loc. sing. to *hīvya-*, see below, s.v. *hāvya-*.

**hīñāa-** 'military', IV 42a1 *tī vā hīñā vāra khamṣarāña hīñai vāra* 'the portions of the soldiers, the portion of the troop of (district) Khamṣara'; IV 42a2 *ustāki vī hīñai vāra* 'the portion of the troop of Ustāka'; IV 42a3 *mattiskāña hīña*

*vāra* 'the portion of the troop of district Mattiśka'. See *hīnā* 'army'.

**hīnā** 'military (?)', Manj. 139 *bīśa hīnā āstaṃna* 'all military things and the rest', Manj. 140 *hīn(ā) āstana pacaṇa*, plural to *hīnā*-.  
**hīnām** 'groups (?)', s.v. *bāja-pāyā* II 50:43; 45.  
**hīnai** 'member of a group' (*hīnā*-), v 203, 79a5 *nūvarā hīnai vajya daṣṭe* 'new member of a group skilled in formulas (BS *vidyā*-)', see s.v. *vajya*.  
**hijja** 'red', Sid. 136r3 *cha ysīca hame u hijja* 'the skin becomes yellow and red', Tib. *mdog ser-zin dmar-ba daw*; K 154:36 *ysīce śīye āṣaṇiṃ (-iṃ=-ai) cu ra hijje ysarūṇiṃ (-iṃ=-ai)* 'yellow, white, blue, what also are red, green'. See *hiji*, *hātānai*, *henei*.  
**hiṭṭhe** 'truth', gen. sing. to *haṭṭhā*-, Z 6:59 *hiṭṭhe dyāmatā* 'vision of truth'; K 4, 141r4 *hiṭṭhei rraṣṭa hvāñā ajśraṇā* 'he speaks truth, right, un deceitful', Tib. *bden-par gsuṃ-ba, yan-dag-par gsuṃ-ba, slu-bar mi mdsad-pa yin-no*; III 128v2 *hiṭṭhei hāmāñu* 'it must be true'; K 137:907 *hiṭṭhi prattiṇa* 'with promise of truth', Tib. *bden-pahi thugs-dam-gyis*. See *haṭṭhā*, *haṭṭha*.  
**hitalatsaa-** laudatory epithet 'strong' or 'heroic', II 129:72-3 *cu jsām tta mājā rrispūra ṣṭāre u śimka ṣā am tta kai u hitalatsai* 'these are who are our princes and excellent; he (of them) so is *kavi*- (wise, princely) and strong'; II 129:74-5 *khva tta hamidā śimkyerā kā u hivalatsā* 'when for me (-a=-am) they so are indeed more excellent *kavi*-s and strong ones'. From *hitala*- and *tśaa*- 'going, becoming' from \**tsaka*- to base *tśā*- 'move' (in *patā-ts-a* 'withdraw') as *staa*-, *stai* 'standing' to base *stā*- (against AM, n.s., II, 1964, 25 to *tśā*- 'to be quiet'). This *hitala*- 'strong' or the like can be analysed as *hi-ta-la*- with base *hai*- of Av. *haēm*, Zor.P. *xēm* 'character' and hence also in Got. *saiwala*- 'soul' (as the innate strength), O.Engl. *sāwal*, connexion with Buxārā Iranian *haitāl* 'strong man' (proposed by V. Livšic, Kara Tepe II, 1969, 67 fn. 103) and with the name *Hēstā* indicates a base *hai*- and *hai-p*:-*hīp*-. This is important for West Central Asia c. 300 B.C.-A.D. 300 as showing a Saka type of ethnic name.  
**hātānai** 'red', Z 23:44 *henei candanā* 'red sandal', Chinese text *tsi* 'purple', K 1096:4 (=Japanese *murasaki*), parallel Śad-dharma-puṇḍarīka-sūtra 287:18 *lohita candana*- 'red sandal', v 342, 84v4 *(hā)ṭāñje* BS G 37, 79a6 *lohita*-, Tib. *dmar-po*; III 124:77 *hainai*, BS *rakta*-, Sid. 155v2 *hinai*, Tib. *dmar-ba*; Z 8:12 *hātānai*, Z 4:33 *hātēnai*; fem. Z 24:415 *hātīmgya*, Z 24:501 *hatigya*; Sid. 17v4 *hijja*, SuvP. 69r4 *hijji*, BS *lohita*-, see Sid. 136r5 *hiji*, Tib. *dmar-ba*; other later spellings are masc. *henai*, *hemnā*; fem. *hemji*, *heje*, *haiji*, *haijai*. Compounds, II 41:7 *hinā-pamūhai* 'red-clad'; Sid. 131v5 *hīmnā-cha* 'red-skinned', Tib. *mdog dmar-zin*. With suffix *-ta* Sid. 150r3 *hemnāta cha* 'red complexion', BS *aruṇa-ābhāsaṃ rūpaṃ*, Tib. *rca dmar-zin*. Abstract, Sid. 145r1 *hemde jsa hamphva* 'possessing redness', BS *rāgaiḥ*, Tib. *rca dmar-ba* from \**hātānatāti*-. Since 'red' and 'dark' may be expressed by one word (see above, s.v. *rrāṣa*-), this *hātā*- may be connected with the \**hita*- of M.Pers.T. 'hyd', 'hyd' 'stain', Av. *āhiti*-, with *anāhitā*- glossed by Zor.P. *avinast* 'not defiled', with O.Ind. RV *dsita*-, *dsikni* 'dark'.

**hīdā** 'they give', II 28, 35b4, see s.v. *has*-,  
**hīna** 'plant name', Sid. 13v3, BS *surasi*, Tib. *surase, vitex negundo*, the plant name BS *nirguṇḍī, nirguṇḍi*; gen. plur. III 78:6 *hīnām ganām bā* 'fetid root of *hīnā*-plants'; beside *hīyasaṃ*, BS *nirguṇḍī*. Hence *hīnā*- < \**hīznā*- (with lost *-ys*-, as in *vaysīna* > *vañā* 'now') and *hīyasaṃ* < \**hīzana*- (see cognates s.v. *hīyasaṃ*) from \**azanya*- to *az*- 'blue'.  
**hīnā**- 'army', inflexion nom. sing. *hīna*, acc. sing. *hīno*, later *hīna*, gen. sing. *hīñe*, plural *hīne*, inst. plur. *hīnyau*; v 110, 32r5 *tcūr-ysanyo hīno* 'four-membered army', BS *catur-angiṇiṃ senām*; Manj. 138 *beśa aśya hastya gūha rahya tc(u)ra-ysanya hīna* 'the whole army of cavalry, elephants, infantry, chariotry'; K 154:44 *māra hīye hīnā* 'army of *māra*-demon', parallel BS *māra-sainyaṃ*; v 293, Harv. 3, 3b1 *hamdara-kṣīrā hīna* 'army of another land'; v 110, 32v1 *īṇāto hīno* (so), BS *paracakraṃ* ('foreign army'); III 71:138 *usthīyāmdā hīna biysāmja* 'they raised a terrifying army'; III 74:206 *pūrrūṃ twā hīna biysāmja* 'I will overthrow this terrible army'; v 110, 32v2 *tcūr-ysanyo hīno* (BS omit); III 72:153 *hīna jsām harbiśā ttramda* 'the whole army crossed (the bridge)'. For leading the army *bāy*:-*bāsta*- is used, K 42:93 *hīna bāste* 'he led the army'; III 71:136 *hīna hā bāyām* 'we lead an army'; compound, IV 63a2 *hīna-bāyai* 'army-commander', plural, III 107:2-1-2 *hīna-bāyā*. The older *az*- 'to drive, lead', is in the compound, K 140:987 *tīyā vā skandhā gysānai mistā hīnāysā* 'then the great captain Skandha (O.Ind. *skanda*-) the youth (*atysānai* = BS *kumāra*-)', Tib. *de-nas sde-dpon gzomus*. With *vax*-, the compound, SuvO. 27v5 *inātānu hīnausānu iśākā* 'driver back of foreign commanders' from *hīnā*- and *vaxya*-, BS *paracakra-prativartana*-. The title Kroraina 661 *hinajha* of the king of Khotan, is like the Greek title στρατηγός, Kušan Surx Kotal *kara-lranga*-, Byzantine χαρπαργός, Zor.P. *kanārang* (see *Mélanges linguistiques offerts à E. Benveniste*, 1975, 33-5) glossed by στρατηγός in Prokopios. A further compound is Z 24:413 *hīnāha*- 'army front' *aśsau hīnāhāna bistā nvāysāre* 'the very horses (-u=*uta*), pierced, gallop from the battle front', parallel BS *senā-mukha*-, see *āha*- 'mouth' above. From base *hai*- 'to send out', *hainā*- 'army' as 'sent out', O.Pers. *hainā*-, Av. *haēnā*-, Zor.P. *hēn*, M.Pers.T. *hyyn* \**hēn* (see above s.v. *hatcan*-), O.Ind. *senā*-. IE Pok. 890 *sei*- 'send out'.  
**hīnām** 'plant name', see *hīna*.  
**hīne** -?- , v 204, I, 3a3 *tā hīne haraśta* 'presents...'.  
**hīnai** 'red', see *hātānai*; v 63:22 *hīnnai yakṣā* 'red goblin' (BS *yakṣa*-).  
**hām-**, *him-*, *ham-*, *hem-* 'become', present *hāmā*-, participle *hāmāta*-, SuvO. 36r1 *hāmāñu stā* 'it must be', BS *bhavitavyaṃ*, SuvO. 24r4 *kūro ḥāmato vātā hāmātā* 'arisen in false thought', BS *abhūta-parikalpa-samutthita*-, SuvO. 24v5 *tātā māstāñe hāmēmāte jsa*, BS *mahābhūtāḥ* 'great elements'; Sid. 4r4 *khu ttika hamamga hamāmde* 'when these (*doṣa*-states) are equal', Tib. *de-dag cha mīam-na ni*; v 331, 24r2 *nānautā hāmēmāte* 'I became invisible', BS G 37, 21a4 *antar-dhitāḥ*; SuvP. 62v4 *hamāne aysā* 'may I become', BS *bhaveyaṃ*; 2 sing. imperative middle, v 158, 193r4 *tāna thu abātamai hāmu* 'therefore do you be unconfused'; 1 sing.

conjunctive, K 64, 82r1 *hamaune* (so); 1 plur. present, K 5, 142v3 *hāmāmane*, preterite III 75·219 *hamyadūm*; infinitive, II 100·219–220 *japhai āṣṭamḍa hamau* (< \**hāmānu*) ‘discussion was to be held’; 3 sing. v 300, 4b2 *hāmete*, 3 plur. ibid. *hāmāro*. Later from *hāmāte*, *hamye* ‘he became’, participle *hamya-*, Manj. 416 *hamva* = *hamya*. With participle *-ta-*, *hāmāte* ‘is possible’, intransitive to potential *yan-* with participle ‘be able’. Noun *hāmāmata* ‘arising, coming into being’, later *hamāme*, Z 7·22 *hāmāmata jīṅga* ‘becoming, cessation’, parallel BS *utpāda-nirodha-*, Z 9·2 *hāmāmata jīṅga hārānu* ‘becoming, cessation of the *dharma*-elements’; = Manj. 145 *hamāma j(e)ga hīrāna*; K 62, 76v2 *hamaune jaigya jsa pūdā tathattā-vrrarā* ‘the nature of *tathatā*-suchness is free of arising (and) ceasing’ (parallel BS *tathatā, svabhāva, utpāda-, nirodha-*). Older texts always *hām-*, later *hīm-*, *hem-*, *ham-*. From *hām-ā* < *ham-i-* ‘originate’, to Waxī *hūmū-* ‘to be’, *hūmiam* ‘I may be’, from *ham-i-* > *hūm-ū-* contrast Tumšūq Saka *rām-*, Sogd. Bud. preterite *wm’t* (see s.v. *ggumai* ‘at will’); Yazg. *mi-:mad-* ‘to be’ may have discarded preverb *vi-* or *ham-*. IE Pok. 293–7 *ei-:i-* ‘go’, O.Ind. *éti, itá-*, Greek *ἐίρι, εἶσι*, Lat. *eō*, Got. *iddja*, O.Engl. *ēode*, O.Lit. *eiti*, infinitive *eiti*, O.Slav. infinitive *iti*, present *ido*, Tokhara B *yaṃ* ‘he goes’, A *ymās* ‘we go’, Hittite *it* ‘go’ (2 sing. imperative). Note N.Pers. *šudan* ‘become’.

**hīya** ‘own’, see *hāvya-*.

**hīyā** ‘bound’, dyadic Z 4·106 *tcamāna biśśā hīyā basta parrāta* ‘whereby all the bound ones (are) delivered’; Z 9·7 *parrāta biśśā ttatvatu ggūta svabhāvīna hīyā satva* ‘all the beings by nature bound are really (BS *tatvataḥ*) delivered’; II 115·29 (*ysīri*) *hīyai* ‘bound in heart’, like II 130b6 *basta aysamū* and Pali *paṭibaddha-citta-*, K 21·7 *hyā* ‘bound, built’ of the *hī* ‘bridge’. See *hī* ‘causeway, bridge’; Av. *haētū-*; and *hīha-* ‘fastening; dam’. Also II 125·11 *hadādeṃ (-eṃ = -ai) ttadī [hīyeṃ] hīyai ṣṭeṃ* ‘being heated only I am bound (in love)’, see s.v. *hadādeṃ* (\**ham-tafta-*). Similar *basta-* ‘bound (in mind)’. From base *hai-:hi-* ‘bind’, Av. *hinu-* ‘bond’; with reverse *vi-* ‘to open’ *višāi-*, see s.v. *ḅātai* ‘opened’, Zor.P. *višātaka-*, *višāt*, *višātār* ‘opener’, *višātan*, N.Pers. *gušādan*, *gušāy-*, Waxī *wušūy-:wašan-* ‘to untie’. IE Pok. 891–2 *sei-:si-* ‘to bind’, O.Ind. *syāti, sināti, sinoti, sitá-*, aorist *dsāt, setár-* ‘fettering’, *sétu-* ‘causeway’, Lit. *siēti* ‘bind’, Hittite *išhīya-*, Luwian *hihšīya-*, ‘bind’, Greek *ἵαυτ-, ἵαυς* ‘bond’, O.Engl. *sīma* ‘bond, string’, *sinu* ‘sinew’.

**hīya** ‘sewn stuffs’, v 305, 6b2 *||dvi hīya nātā mūri puḍā* ‘he took two sewn pieces; he offered *mūra*-coins’; beside *thau* (= *thaunā* ‘cloth, silk’) in the next line. From \**hvīya-* by loss of *-v-* (as in *tsindā* ‘they go’ base *tsu-*) to base *hu-* ‘to sew’, Oss. D. *xujun, xud*, I. *xujyn, xūd*; Yidya *šuyam* preterite *šuyim* (with *u* and *ū*), also *šry-* ‘to sew’ (see G. Morgenstierne, IIFL, 2, 279 \**uz-(h)yū-*); with Sogd. Man. *šwm-*; Waxī *švčn* ‘rope’, Khovar *šumeni*; Oss. D. *sujnag* ‘rope’. IE Pok. 915–6 *siū-* (to base *sei-* ‘to bind’), O.Ind. *stvyati, syūtá-*, Lat. *suō, sūtus*, Got. *siujan*, Lit. *siuvū, siūtas*, O.Slav. *šijō, Russ. šityj*, Hittite *šumanza* ‘thread’. For *hīya* < *hvīya-*, note also II 113·81 *ganama-drīyāṃ bādā* ‘the time of the wheat-reaping’, to base *drau-:dru-* ‘to reap’. See *nūcā*.

**hīya-** ‘satiated’, K 34·68–9 *ttyām ji hīyāmdā, ysīraki hīye bāve* ‘they sated the roots of their heart’, = K 18·198 *ttye jsa hīyāuda ysīraka hīye bāve*, = K 26·129–30 *ttye jsa hīyāuda ys(ī)raka hīya b(ā)ve*, so advancing beyond BSOAS 29, 1966, 525 ‘they sprinkled’. For *haik-:hik-* ‘to satiate’, see BSOAS 21, 1958, 530–1; Indo-Celtica, 1972, 18–28, with Oss. D. *xincun, xinst*, I. *xyncyn, xyjd*, *xyjtoj* ‘to entertain’, Armen. lw *xnčoy, xnjoy* ‘feast’; O.Ind. *asecanaka-* ‘insatiable’. The ‘roots of the heart’ are known to Oss. I. *zārdāyūūdāgtā* (V. Miller, Dictionary, s.v. *cayd*).

**hīya-** ‘poured out’, participle to *hāste* ‘he sprinkles’.

**hīye** ‘master’, II 44·43–4 *drvāttīrai hīye hīvī aulā* ‘the camel of the master of *Drvāttīra*’ (Tib. *Dro-tir*); III 124·74 *hīyai* ‘master’, gloss to BS *svāmin-* ‘master, owner’. See also *hīyaudi*. From \**hvaiyāh*, base *hva-* ‘own’, with *hāvya-*.

**hīyāra-** ‘fruit’, Sid. 9r4 *hīyāra*, BS *phala-*, Tib. *šiv-tog*; Sid. 143v4 *hīyārā*, Tib. *hbras-bu*; loc. sing. K 146, 4r1 *u ttyai bhahyi šīna hīyārāna* ‘and in one fruit of that tree’; (like BS *phala-*), I 147, 56v3 *hīyāra padausidā* ‘the testes swell’, BS *vṛṣaṇā-vardhanaṃ*; gen. plur. Sid. 18r5 *hīyārāṃ hīya* (with short *-i-*), and also Sid. 109r2 *hīyārāq*; Z 2·14 *hīyāra* ‘fruits’, gen. plur., v 116, 65r2 *hīyārānu*. Connexion uncertain to a highly ambiguous word: *h-* prothetic; *-iy-* and *-iy-*; *-y-* older *-y-* or replacement of a consonant *k, t* or *p, i-* from *adi-*; *-r-* from *-r-* or *-l-*; compound. Since ‘fruit’ can be called the ‘swollen’ or ‘swelling’ thing the base IE Pok. 772 *obhel-* giving (*a*)*var-* is a possible source with Armen. *beln* ‘fruitful’; Zor.P., N.Pers. *bar* ‘fruit’ is from *bar-* ‘to bear, carry’; M.Pers.T. *’yw’r, ’yw’r* ‘bud’ may be \**adi-bāra-*. There are also the words for cucurbitaceae, see above *byāra-* with *-āra-*. The base *al-* ‘to grow’ (in *alīya-* above) would give *-āra-*. The word *hīyāra-* could also be a compound with *hīya-* connected with the *hī-* of *hītala-tsa-* ‘strong’ or the like. Note also Zor.P. *ālūk*, N.Pers. *ālū* ‘plum’. The use in I 147, 56v3 (*hīyāra-*, BS *vṛṣaṇā*) suggests a basic meaning ‘swell’, hence perhaps one should accept either \*(*h*)-*adivāra-* base IE (*o*)*bhel-* (see *bharṣa-* ‘sea-monster’ above), or a compound \**haiya-āla-* ‘growing strongly’. See also *varga-*.

**hīyir-** ‘rejoice’, see *hayār-*.

**hīyaudi** ‘lord, owner’, in titulature, II 66a1 *hīyaudi amāci ṣṣau|||*; v 218, 14b1 *hīyaude ṣṣau viša* (space); III 146·89·1 *hīyaudi amāca|||*; v 387, 45a5 *ttū hīyaudi*; ibid. 7 *hīyaudi hīye nera pya(tsa)* ‘the lord before his own wife’ (see s.v. *hambuśdā* ‘bows’); IV 2·1 *hīyaudi amācā ṣṣau ṣattum vara* ‘to lord, *amātya*, governor *Ṣattum*’; IV 11·1 *hīyaudi tsīṣt spāta sudārjām vara* ‘to lord, administrator, military officer *Sudārjuna*’ (see *tsīṣt* above s.v. *hārwa-*); II 62·1 *hīyaudi amācā ṣṣau viṣṇadattā vara* ‘to the lord, *amātya*, governor *Viṣṇudatta*’; K 38·141 *ttai h(v)ā sā hīyāmdā nādā tta ṣṭe dīdrāṃ, jastiṣai mauṇāṃdi* ‘so she spoke to him saying, You are a lordly man (*naḍe*), such, like a *deva*-god’s son (= BS *devaputra-*)’. To Tumšūq Saka *hawyendi* ‘owner’; from \**hvaiḅyāvānt-a-* > \**hīvyā-vanda-* > *hīyāuda-*, Sogd. Bud. *γṛpδ’w’nt*; Zor.P. *xvēšā-vand* ‘owner’. See s.v. *hāvya-*. Note *hīye, hīyai* ‘master’ BS *svāmin-*, with nom. sing. and gen. sing. *-e* < *-ānh* to \**hvaiyāh*.

**hiyauda** 'lord', v 237-36 *kā nāra kā natta paśa hiyauda kā bisakai mūñū* 'where wife, where sits the husband lord, where do I live in the house?', rather doubtful repetitive text. Possibly *paśa* < *paś-y-*, if \**paśa* < \**paśhtha* < *paśya-* 'to own' (as *haśā-*, *hakṣā-* *haṣhā-* 'truth' < \**haśyā-*).

**hiyausti** 'belonging to', II 68-143a6 *u śg-ṃ pūrā mara kṣikānaja su(remdrā ā)śiri hiya miṣe hiyausti* 'and this my son here belongs to the wife of the teacher Surendra of Kṣikāna'. From \**hvaipaśyāvanta-* with suffix-*ta-*, see *hiyauda-* 'owner, lord', Sogd. *γyδ'* *w'nt*, Zor.P. *xvēšāvand*.

**hiys-** 'rise, reach', Sid. 129r1 *pārvā u haṃguštām haṃdrrye vya bāta tti hiysde u pašte* 'between heels and toes the wind so rises and starts', BS *pārṣṇy-angula-śritā*, Tib. *rtiṃ-pa-las sor-mohi bar-du na-ziṃ hgro (rtiṃ-pa 'heel', sormo 'toe')*; K 90-732-3 *u biśā pīrmāttamañña baysūñña baysūstāṣṭā haiysde u śna ysamthāna jā-smarā hūme* 'and he rises to (attains) the supreme Buddhaic bodhi-knowledge'; II 9-156 *pvaica śā haiysdai* 'he gets one covering-cloth'. With preverbs, see *pahīys-*, *bihīys-*, (3 sing. *buhīstā* 'mounts'), *vahīys-* with participle *-hāṣṭa-*, *-hiṣṭa-*. From base *haiz-*: *hiz-* 'move up' with reversive *va-*, *vahīys-* 'descend', Av. *pāiri.hāzaxuha*, 2 sing. imperative (\**haizahva*) 'rise up around', glossed by Zor.P. *'phzn \*aβhizan*; Sasanian inscription Paikuli *'hyč- \*āhēz-*, *whyč- \*vihēz-*, Sogd. Man. *xyz-* 'crawl', *z'y-xyzyy* 'crawling on the ground', = Sogd. Bud. *z'y-γyz'k*, Man. *txyz* 'descend', Zor.P. *whyč- \*vihēz-* 'remove', M.Pers.T. *xyz-* 'rise', *xyz-*, *wxyz-* 'descend', *whyz-* 'rise (sun)', Pahlavī Psalter *'hstny* infinitive \**āhistanē (-st- < -št-)*; N.Pers. *āxēz (rist-āxēz* 'rising of dead'), Oss. D. *xezun*, *xist*, I. *xizyn*, *xyst* 'rise', D. *xeznā* '(high) grazing-place', D. *xezān*; I. *xizān* 'crossing-place, ford'; I. *axizyn*, *axyst* 'climb over'; D. *ūāl-axez* 'victory', I. *ūāl-axiz* (here *x-* kept, as in D. *xed*, I. *xid* 'bridge'). This Iranian *haiz-* indicates IE *seǵ(h)-*; to IE *seǵh-* with nasal *siṅh-* the O.Ind. *siṅhā-* the 'pouncing' lion, Armen. lw (from lost Iranian) *indz*, *inc*, *-ouc* 'leopard' (< \**hinzu-*) belong. See above *sarau* 'lion' as the 'pouncer'; this *sei-ǵh-* is connected also with IE *seidh-* in O.Ind. *utsedha-* 'raised place' (as *bher-ǵ-* beside *bher-dh-* 'cut' see IE Pok. 135, 138).

**hāysā** 'skin, hide', Z 20-35 *kho hāysā daundā putā* 'as a skin blown up, inflated', parallel BS *dṛtir vā vāta-pūritā* 'or skin filled with wind'. With *-ka-*, II 39-20 *hīysaka*. From *iza-*, Av. *izaēna-*, *izaēna-* adjective 'made of skin', Balōči *hiz* 'leather churn', *sik* (< \**ski*) 'skin', Pašto *ḥai* 'leather bag', Yidya *ize*, *yizio*, *yidzya*, Orm. *iz* 'skin-bag', Oss. D. *xizā*, I. *xyz* 'net, veil', adjective D. *xizīn*, I. *xyzyn*; I. *xyzōg* 'reticular membrane; sack'. See above s.v. *ijīnai* adjective 'of a cushion', Waxī *išīn*, *yifīn* 'carpet', with *-j- < -zy-* (as *špuljei* 'spleen' \**sprzya-ka-*). For *hīysaka*, see SDTV 120.

**hiysam** 'plant name', Sid. 13v3 *hiysam*, BS *nirgunḍi*, Tib. *nirgunthi*, vitex negundo; II 85-23 *śemā-pahā: hīysam nīrau* '(Chinese *ien-mo < iām-māk*) \**śam-bak*, vitex negundo, cassia' (K 234, Giles Dict. 13096; 68-1). Possibly \**azanya-* to the base *az-* 'blue' s.v. *ysame*, *aysūra-gūna-*. See above *hīna*.

**hiysamām** 'coriander', Sid. 13ov5, BS *dhānyaka*, Tib. *hosuhi hbras-bu*; I 167, 83r3 *hiysamām*, BS *dhānya-*; III 91-218 *kapāysā tti hiysāmau* 'cotton seed, coriander' (BS *karpāsa-* 'cotton'). The seeds are very thin, proverbially a type. Possibly from \**azyā-māna-* 'goat's small grain' to *aza-* 'goat' (Av. *aza-* Nirangastān 114v9, Zor.P. *az*), and *māna-* to base *man-* 'small'. IE Pok. 728-9 *men-*, O.Ind. *manāk* 'a little', Lit. *meñkas* 'small', Tokhara B *menki*; Armen. (*manu-*) *manr* 'small, thin, fine', *manouk* 'child', Greek *μᾶν μικρόν*, Celtic O.Ir. *menb* 'small'. To this belongs Oss. D. *mānk'i*, *mink'i*, *mengi*, *mingi*, *māngāj*, *mānk'āj*, I. *mānk'āj* 'small'.

**hiysga-**, see *haysga-* 'nostril', III 130, 1a1.

**hiysga** 'exhausted (?)', v 179, 1a1 *hiysga nvāta bate dyāte u bate pyū(ṣṭe)* 'exhausted, diminished (dyadic) he saw little things, he heard little things'; *ibid.* v 179, 1a2 *vasvāte ha(ysga nv)ātā arthā* 'of purity the exhausted, diminished meaning'. From base *haik-*: *hik-* 'to pour out, run away, sink', whence \**hičaga-* \**hidzga-* > *hiysga-*, in passive sense 'sunken, exhausted' (= *nvāta-* 'dimmed, weak, slack'). Note *-zg- < -dzg-*, *hiysga- < \*hičaga- \*hidzga-*; as in unvoiced *hāste* 'he pours out', from \**hičatai*, \**hitste*, and *pasūste* 'it burns', \**saučatai*, \**sōtste*. From *hiysga* came *haysga* by change *-i- > -a-*.

**hāra** 'thing; wealth, possession', translating BS *dharma-* as 'philosophic element', contrasted with *dāta-* 'law' for *dharma-* as 'doctrine'; *hīra-*, *hīra-*, *hera-*, IV 2-4 *mānai hīrā ttude* 'he carried off our property'; SuvP. 68v1 *ḍīra hīra* 'bad thing', BS *pāpaṃ*; III 123-68 *haira pacana* 'give property (money)', BS *dana prratsadaya* (= *dhanam praticchādaya*); Sid. 9r5 *hera*, Sid. 8v3 *hīrām jsa*; v 139, 1a4 *tuśā dharma hāra* 'void elements' dyadic; SuvP. 70v4 *hīrna*, BS *karma*; SuvO. 54v6 *hārna*; v 226, 20b2 *ttāna hārāna*; SuvP. 67r2 *hīryau jsa*, BS *karmaṇām*; III 124-83 *arīśg haira* 'unpleasant things', BS *virūpa-vastu*; v 70, 8v5 *aysu asādu* (BS *asiddha-*) *ḍīru hāru yanīmā* 'I do an evil, bad thing', BS G 37, 12b4 *pāpakam akusālam karma abhisamṣkāraṃ kariṣyāmi*; v 70, 8v5 *ḍīryau hāryau pathīstā* 'he refrains from evil things', BS G 37, 12b6 *sarva-pāpaṃ parivarjayati*; v 70, 8v6 *biśā hāra byāta yande* 'he remembers all the bad things', BS G 37, 12b7 *sarva-dharmā āmukhī-kariṣyati*; gen. plur. v 52, 83a3 *hārānu*; loc. plur. v 52, 83a2 *hāruṣg hāra āysda tande* 'he protects things in the things'. With suffix *hāryāna-* 'state' see below; compound, *hārṣṭyā*, *hārṣṭai* 'being in reality, really', see below. With *ju*, v 117, 66v2 *biśā hāra āphārāre hārgyu ne varata bāda-drū ne hāmāte* 'all things are disturbed, there no security of land arises at all', BS *viśamāḥ sarva-bhāvā hi bhavanti viśayasya hi*. From base *ar-* 'to reciprocate (in shares), get' with *-āra-* from *-rya-* (as *mārāre* 'they die', later *mir-*, *mīr-*, like N.Pers. *mīr-*; and as \**zya-* in *ysīrai* (\**zya-ka-*) 'arsenic'), hence to Zor.P. (*h*)yl \**(h)ēr* (or \**(h)ir*) 'thing' (expressed by Aramaic (ĀBW), M.Parth.T. *'yr*, M.Pers.T. *x'yr*, *x'yr*, Armen. lw *ir-* (*i-* kept in inflexion and derivatives, note also *ham-šīrak*, Iran. \**ham-xšīraka-*), see details TPS 1959, 71-4. IE Pok. 61 *ar-* 'to share', Av. *ar-*, *arənau-*, Armen. *arənoum*, *ar* 'take', Greek *ἀρνούμαι*. See also *hīrī* < *hārā* *ī* (< \**aiva* emphatic particle) 'at all' after negative.

**hīrattara** 'more left behind', III 63-131 *cu... samtsera*

*tsūmaṃdāṃ satvāṃ buḍa hīrattara hamāra* 'who... of the beings moving in the migration are more left behind'. From \**harita-tara-* to *hars-*, *harita-* 'remain behind'.

**hiravi** 'plant name', Sid. 146v1 *hiravi*, BS *udīcyā-*, Tib. *balaka*; both *udīcyā-* and *vālaka-* are the *hrīvera* pavonia odorata; I 157, 72r2 *hiravi* BS *abuda-* (= *abda-*) (cyperus hexastachys communis); I 185, 104v4 *hiravi*, BS *jalā* (andropogon); I 187, 106v4 *hiravi*, BS *jalada-* cyperus rotundus; I 191, 111v1 *hiravi*, BS *vālaka* (andropogon). Possibly from Prakrit to BS *hrīvera*, but a base \**harya-* is possible for 'cutting edge', suitable for the edges of a sharp grass. See base *har-* s.v. *ārā* 'saw (tool)', Balōči *harray*, *harag kanag* 'to saw'. IE Pok. 911-2 *ser-*. See *hacana*.

**hīrāsa-** 'black', see *haryāsa-*, *hīryāsa-*.

**hiri** 'at all', IV 4·11 *u hiri nā haure* 'and give nothing at all', from *harā* with *i* < \**aiva* 'emphatic particle', as in *vari* 'there' for BS *tatraeva*. See *hera vi*.

**hirāvī** 'at all', K 41·57-8 *hirāvī haḍi tta prrāṇāva* (BS *prāṇātipāta-*) *nā yinīrau* 'but so do not kill at all', = K 44·177 *hirīvī haḍi tta prrāṇāva ni yinīrau*. See *hera vi hervi*.

**hiro** 'upon', v 332, 25r3 *āysanānu* (BS *āsana-*) *hiro* = v 71v6 *āysanānu be(nda)* 'upon the seats', BS G 37, 22a5 *āsaneṣu*, Tib. *khri...la*. From \**arya-* with suffix *-au* or *-ām* to *ar-* 'towards (here)', Lit. *artūs* 'near', Greek *ἄρτι* 'just', Armen. *ard* 'now', Tokhara B *ārte* 'near' (BS *upa*), A *ārtak*, see BSOAS 21, 1958, 535-6.

**hāryāṇa-** 'state, condition', Z 22·250 *ttyau jsa hāryāṇa yādāndi hatāru uysnora vicitra* 'through these, the beings did various deeds formerly'; with adjectives to form abstracts Sid. 5v1 *sturā hirāṇe* 'grossness', BS *sthaulya-*, Tib. *śa che-ba* (*śa* 'flesh'); Sid. 5v4 *bijairma hirāṇā* 'pre-eminence', BS *pradhānatā*, Tib. *gō-bo*; Sid. 6v5 *ysādi hirāṇi jsa* 'with old age', BS *vṛddha-*; II 103·55 *naṣṅma hīryāṇa vīra* 'in quiescence'; Sid. 17v5 *nīstī herāṇa vīra bāyīdā* 'brings to nothingness, destroys', Tib. *med-par byed-do*. From *hāra-* 'thing', possibly \**hāra-kānya* (like *kādāgāna-* 'act', *kiḍyāna-*).

**hārthanu** 'suddenly', Z 14·7 *paḍīyī sastā dukhyau hārthanu ṣṣīve* 'to him it seemed burnt by woes, suddenly, at night (the whole migration)'; Z 5·23 *ka hā ṣṣuva hārthanu āta* 'when the report suddenly came'; Sid. 127r1 *hirthaṃ jsa*, BS *āgantum*, Tib. *glo-bur-las*; dyadic, Sid. 125v5 *āvaṃdū hirtha hamye* 'arisen suddenly', BS *āgantū-*, Tib. *glo-bur-las gyur-pa*; Sid. 141v5 *āvaṃdū hairthaṃ jsa*, BS *āgantū-*, Tib. *blo-bur-du*; Sid. 144v2 *hairthā vī āvaṃdū kaṃmā vī* 'for a sudden wound', BS *āgantum vṛaṇam*, Tib. *glo-bur-gyi rma-la*; JS 29v1 *vātālā* (BS *vātālī-*) *pane herthaṃ vīra* 'a whirlwind suddenly arose'; III 16v4 *dātā hārthunā biśvā kṣīraṇvā haurāṇā* 'the dharma-doctrine must be given suddenly in all lands'; with *-m-* restored from the anusvāra of *-n-*, III 75·216-7 *praharam nīśāta prrāsā, hairthamai rāmā hīye, ttera biṃdā ttramā* '(Daśagrīva) threw the weapon (BS *praharaṇa*), the missile (BS *prāsa-*); suddenly it entered Rāma's forehead'. From *hāra-* (as in *hārṣṭyā* below) and *-thana-*, *-thuna-* (later *-thama-*) from \**thagna-* 'swift', to M.Parth.T. *agn-bnd* 'swift' \**taṅna-band*, Armen. lw *tagnap* 'haste; anxiety' (*tagna-* with *-p-* see Studi linguistici in honore di Vittore

Pisani, 1969, 96). See also *thatau* 'swiftly' from either *ṭang-*: *ṭag-* 'to strain' or *tak-* 'to run'.

**hīryāsa-** 'black', *hīrāsa-*, see *haryāsa-*.

**hirye** 'remained', K 42·95 and K 44·210 see *harita-*, *harya-*, s.v. *hars-*.

**hārṣṭyā**, *hārṣṭai* '(standing in reality) really, at all, at any place', SuvP. 66v2 *rruṃdūni hirṣṭai nīstā* 'there is no joy at all', BS *na caṣṭi rati me kvacit* (with variant *balam* 'power' for *rati*); Bcd 48r4 *baudhacittā na hanā-śimā hairṣṭi gvāna* 'may I not at all ever lose the thought of bodhi-knowledge', BS *bodhiyi cittu ma jātu vimuhyet*; v 26, 51r2 *aysmū hirṣṭyā ni skue yīndā hirā*, = Z 8·37 *aysmū hārṣṭyā ne skutu yīndā hāru* 'the mind cannot really touch an element'; v 26, 51v4 *(ttatva)tu hirṣṭyā hajvatattātā ku ṣṭi*, = Z 8·45 *ttatvatu* (BS *tatvataḥ*) *hārṣṭyā hajvatattātā ku ṣṭe* 'really (dyadic) where is wisdom?'; Z 12·51 *ne parimā hārṣṭei karā u kari nā ggihā* 'I do not really command and I do not help at all'; K 155·53 *na hamāṃde haṣṭim vī (-im = -ai)* 'they may not really become'. From *hāra-* 'thing' and *ṣṭā-* 'to stand'; note *-āyā*, gen. sing. *haḍāyā*, loc. sing. *haḍāya* from *haḍā* 'day'.

**hālyśda-** 'present', K 1, 135r1 *hālyśdu vāt(ā) pyū(ṣṭā)* 'as soon as heard', Tib. *ma-thag-tu* (Tib. rendering of BS *-mātra-* with participle), translation E. Lamotte, 236 'en entendant'; Z 2·100 *cvā tā tta ratā* (BS *rati-*) *hālyśdā* 'what is so the pleasure present for you'; II 118·133 *viṇa haiyśdā vī* 'now, at present'; Z 12·42 *kvī aśtā hāyśdā cai pajāttā ne heḍā* 'when it is present for him, (to him) who asks for it, he does not give'; Sid. 134r3 *vāusai hiyśda ysorrjā āstaṇna hvave ṣṭāre* 'fainting is present; anger and the rest are mentioned', BS *mūrccābhīḥ...smṛtaḥ*, Tib. *mi dran-zin myos-pa rnam s yin-no* ('not remembering, insanity and the rest are present'); v 4·1·4 *hyāyśdā*; II 100·242 *mīstā kṣārma haysḍā ttai* 'there is present great shame'; II 86·33 *haysgyi* and 35 *haysgya* should be *haysdyi*, *haysdya* (obscure passage). Adjective, I 251, 1v5 *hīlyśdāyśyānu u ustamāyśyānu gyastā(nu)* 'present and final (=future) *deva* (Buddhas)', BS *anāgata-pratyutpanna-*; v 107, 29r7 *paḍāṃjśyānu hālyśdāyśyānu ustamāyśyānu gyastānu balysānu*; SuvP. 67r1 *hīyśdāyśyānu*, BS *etarhi*; III 50·48 *vaṇa haiyśdāyśyānu* 'now, present'; note also SuvO. 54r4 *biśśā gyasta balysa hatāḍarāyśyā vaysṇāyśyā ustamāyśyā* 'all *deva* Buddhas, former, present, final (future)', BS *sarva-buddhānām atītanāgata-pratyutpannānām*. Hence *hālyśda-* = BS *pratyutpanna-*, of isolated and highly ambiguous origin; if the *-l-* is in the base, it gives *harz-* with \**hrzata-* > *hālyśda-* (like Tumšūq Saka *jezda-* < *yazata-*, but Khotan Saka *gyasta-*, *-zd-* > *-st-*); such a base *harz-* could be IE *ser-ḡ(h)-*; if the *-l-* is intrusive, the base is *hiz-* with \**hizata-* to *haiys-* 'rise, reach'; there is still the *-ysd-* from *-z-d-* as in *naysda-* 'near' which offers a base *hid-* not noticed in Khotan Saka, but known in O.Ind. *sādh-*: *sidh-* 'to reach', Av. *hāidišta-* 'reaching most', IE *ser-dh-*. A further possibility lies in \**ṛṣda-* (with prothetic *h-*) formed (like *mṛṣd-* from *marz-* in *mulysdī* 'favour') from base IE *reḡ-* 'go straight to, attain, reach' or from \**ṛzata-* direct to IE *reḡ-* (see s.v. *rrays-*); this would give \**ālyśda-*, so explaining the presence of *-l-*.

**hāl̥sti** 'spear', later *hāštā*, *huštā*, Z 4·60 *ttṛśūla kādare hāl̥stā bādāra ātaṇa u cakra* 'tridents, swords, spears, axes, missiles, discuses' (BS *triśūla-*, *cakra-*); Z 24·410 *burjsā hāl̥stinu māsā* 'great flashing of spears'; III 63·137 *haištā hīvī nauhā: jsa* 'with point of spear'; Manj. 231 *ttresule kādare hūsta* 'tridents, swords, spears'; IV 21·3 *huštā* 'spears'; IV 24v2-7 *hāštā*. Parallel Tokhara A 264r1 *cākri tomāri śaktiñ tris(ūli bhū)ndipālyi kāreñ* five BS lws with *kāre* 'sword'. From base *ṛšti-*, *hāl̥sti* replacing *-ṛšt-* by *-l̥st-* (*ṣ* > *ś*), like *pal̥sti* 'back' from *\*pṛṣti-*, to Av. *ar̥šti*, *ār̥štya*, O.Pers. (*a*)*r̥šti-*, *ār̥štika-*, Armen. lw *ašteay*, gen. sing. *aštēi*, Chorasmian 'šc (*c=ts*), Zor.P. *ar̥št*, glossed by *nēzak* 'spear', *aštr*, *ar̥štr*, N.Pers. *xišt*, Oss. D. *arcā*, I. *arc*, *ārcytā*; O.Ind. *ṛṣṭi-*, Pali *iṭṭhi-* Prakrit *riṭṭhi-* 'sword', Hindi *iṭhi* 'spear', *riṭh* 'sword'. IE Pok. 335 O.Ind. *ṛṣāti* 'thrust, pierce', *ṛṣṭi-* 'spear', Lit. *erškētis* 'thorny plant'.

**hīvāma-** 'own', K 59, 34r2-3 *hīvāmye phara jsa* 'in his own language', parallel Pali *sakāya niruttīyā*. For *-ām-*, note also O.Ind. *svāmīn-* 'owner'. The full text is quoted s.v. *bārays-* and *hāvya-*; it is also s.v. *phara*. Disputed interpretation as between 'their own' or 'his own'. See Fr. Weller, AM, n.s., 2, 1925, 348-51: both explanations in Pali; in Tibetan 'their own'. Note also Z 14·81 *hāvyo pharo pyūvāre hīvyā gāmu salāvu biśsu nā anuvarṭtāte balysānā bajāṣṣā* 'they hear their own language, actually their own words (BS *samlāpa-*), the Buddhaic voice conforms to every one of them'.

**hāvya-** 'own, belonging to', frequently to give adjectival form to a preceding genitive, Z 3·34 *paramānava hāvya* 'own atoms' (BS *parama-aṇu-*); V 113, 35r7 *hīvī kṣīrā* 'own land', BS *sarva-viśaya-* (but *hīvī=BS swa-*); K 42·120 *hīya ysāta śamḍā* 'his own land of birth'; V 110, 32r5 *hīvīna kṣīrna* 'from his own land', BS *sva-viśayāt*; V 110, 32r4 *hīvīna kṣīra* 'in his own land', BS *sva-viśaya-gata-*; V 118, 67r3 *hīvyau y(s)anyau* 'with his own folk', BS *sva-janāh*, V 111, 33v1 *hīvyo hīvyo kṣīrañuog* 'in each their own countries', BS *svesu svesu viśayesu*; Z 5·7 *hīvī uysgrute tārma* 'he scratched his own skin'; Sid. 139r2 *hva hva dūṣḡ hīyā hīyā arvānām gām āstamma* (*-ānām* for *-inām*) 'of each *doṣa*-state, of each its own collection of medicaments', Tib. *nad-gzi* (basis of disease) *so-sohi sman-gyi sde-čan rnam-skyis*; K 147·37 *harbaisa hīye nū byehā paryara pārautte* 'may you all be pleased to rest each according to his own place'; loc. sing. *hīña*, K 53·10·10 *hīña aysmya* 'in his own mind'; K 39·156 *hīñya kṣī(ra)* 'in his own land'; K 35·82 *hīñā ysīrāṣṭā* 'to his own heart'; V 383·028 *ṣā pāña-galā āsari babudā hīvī* 'this water-jar (=BS *pāniya-ghaṭa-*) is property of the teacher (BS *ācārya* Babuda) (possibly *Bhadra-buddha-*); III 126·3 *hīya nāma* 'own name'; K 151·43 *hīye aysmū jsa* 'with one's own mind'; K 147·33 *hīyā hīyā jastabavinūā* 'in each their own *deva*-god's abodes' (BS *bhavana-*); with suffixed pronoun *-ūm*, K 10, Ab3 *hīvyatūm mista mulysdā* 'their own, great favour' (lost context); oblique, Z 5·75 *hāvāne samñe jsa*, = Manj. 232 *hīya saña* 'with one's own plan'; V 133, 2a4 *hīvīne hvete jsa* 'with one's own force (*hautā-*)'; V 155, 2a2 *hīvīna biśśa* 'in one's own house'. With preceding genitive, Sid. 1 bis v5 *ttavai hīvī piṣkalā* 'chapter of fever', Tib. *rims-*

*kyi lehu*, used like *bisaa-* after a locative and *lika* after a participle. Verbal, *hīvyā-*, *hīvyā-*, *hīya-* Z 4·68 *hāvyaē* 'appropriate', V 108, 30r4 *hīvyāte*, BS *parigrahaṃ kuryāt*; V 112, 34v4 *hīvyāmata*, BS *parigraha-*, K 75·16 *dīvyau hīyañe hame*, = K 76·214 *dīvyau hīvyāñe hime* 'he becomes owned by the *devatā*-deities'; K 141·1023 *hīvyāñāme kiṇa* 'for protection', Tib. *yonsu bzun-ba* (=Mahāvyyut-patti 9230 *parigrhūta*); K 140·978 *hīvyāñe*, Tib. *yonsu bskyan-ba* ('protect'); K 108·299 *ttvau hīvyāñe* 'by them he is owned (=protected)'; 3 sing. Manj. 290 *nerśāya hīyade* 'he gets the gift' (BS *niryāta-*), hence *hīvyāñ-*, *hīyañ-* 'to appropriate, own, protect', by suffix *-an-ya-*, with *\*hīvyāñatai* > *hīyade*. Abstract *-auscā-*, V 332, 24v1 *hīyauśca-pāskāla* 'having form at will', BS *kāma-rūpiṇah*; Z 3·133 *hāvyaūśca*, Manj. 183 *hīvyauśtau*; Manj. 180 *hīvyāśta*; K 56, 22r2 *hīvyāśta* (broken, but rather *śta* than *śtha*); K 9, 43r4 *hīvyauśkya*; III 25, 25b1 *hīvyātca pamāka hāmā* 'desire becomes the measure', BS *sā eva apāramitā*, adjective, Z 22·156 *cā nā ni hīvyākā ttā nāste rruṇḍā pājiñuog ttuviḍā* 'who, not an appropriator, takes them, he conveys into the king's treasuries', also *hīvāma-* 'one's own', see above, K 59, 34r2 *hīvāmye phara jsa dā uysdīse* 'he teaches the *dharma*-doctrine in (each) his own language', the allusion to the *nirukti-*, each different dialect, Pali *sakāya niruttīyā*. With negative, K 154·41-2 *ahīye herā nāsāmi* 'taking not one's own', = BS *adatta-ādāna-* 'taking not given things'; Z 12·64 *ihivī hedā* 'he gives not his own'. Note Avestan *havaēibyā-ča anhavaēibyā-ča* 'one's own...alien', Zor.P. gloss *xvēš...axvēš*. For the use of *hīvī* with genitive see also Sogd. Chr. *xšwny xyp̄t m't* 'mother of the king'; the corresponding Kroraina Prakrit has *tanwaḡa*, BS *santaka-*, *santikā*. From *hva-* with compound *\*hva-paṭhya-* > *hāvya-*, Tumšūq Saka *hawya-*, to Av. *xvāpaiṭhya-*, *xvāpaiṭhya-*, O.Pers. (*h*)*uvāpaṣiya-*, Sogd. Bud. *γyp̄d*, *γyp̄d'w'nt*, Man. *xyp̄d*, *xyp̄d̄d*, *xyp̄d'wnd*, Chr. *xyp̄t*, Yagn. *xep*, *xap*, *wxap*, *xē* 'own', M.Parth.T. *wxybyh*, *wxybyy-z'dg* 'own-born', M.Pers.T. *xwybš*, *xwyš*, Zor.P. *xvēš*, N.Pers. *xvēš*; Oss. D. *xecau*, I. *xicau*, D. *mā-xe*, dative *mā-xecān* 'myself', I. *mā-xī*, *mā-xicān*; Pašto *xpal*, Šuynī *xupaθ*, *xubaθ*; *xu* 'one's own'; Rōšānī *xubaθ*, *xu*, *xo*, Yidya *xoy*, *xvov*, *xāy*, Sanglečī *xē*, Yazg. *xi* 'oneself; one's own', Waxī *xū*, Sarikolī *xubaθ* 'oneself', *xubaθ xi* 'his own', *xin*, *xūn* (oblique to *xubaθ*). IE Pok. 882 *sue-*, O.Ind. *svā-* 'one's own', Av. *hva-*, *xva-*, O.Pers. (*h*)*uva-*, O.Lat. *souos*, *suus*; Got. *swēs* 'own', Lit. *savēs* 'of himself', *sāvās* 'own', O.Slav. *svojī* 'own'.

**hīśa** 'uneven places (?)', II 37, 12b7 *ysādadattā hīśvā padī parya jaṣṭi āskūryām hīśa pyāhaitta* 'order Ysādadatta to clear the road in the uneven parts: with the men of Āskūra beat down the uneven parts', SDTV 39. Note II 33, 3b3 *<paṃ>dā khunā ṣṭe* 'there is a hole in the road'. Possibly *\*haizya-* 'rising' to *haiz-*, see above *hīys-*, and *hārūška-*.

**hīśśana-** 'iron', Z 274·43 *ṣṣai hīśśanā khaṣtu ne yindā* 'even iron cannot injure'; Sid. 13v2 *hīśam*, BS *ayas-*, Tib. *lčags*; Sid. 152v4 *hīśa*; IV 56a2 *śau kiṇā hīśam* 'one *kin*-weight of iron' (Chinese *kin* '600 grammes', K 385·1 *kin* < *kiṇ*); IV 66b1 *hīśam haura 3 kiṇa* 'give iron, 3 *kin*-weight'; with *-aka-*, Sid. 102v2 *hīśinakā jsa* 'with iron (tool)', Tib. *lčags-kyis*; adjective, Sid. 146v2 *hīśanya*

*bājinaña* 'in an iron vessel', BS *āyase...pātre*, Tib. *lčags...kyi snod-du*; Sid. 146v2-3 *hīśānīje ā vā śāvīmje bajsīha haṃdrri vya* 'in an iron or copper mortar', BS *āyasetāmra-pātrevā*, Tib. *zans-sam lčags-kyi gtun-gyi nan-du*; III 71·151 *saṃgā hīśaṃ ttralau śā* 'stone, iron, tin, copper'; III 18·34 *u hīśā āškā, jarā biṃdā* 'and iron tears, upon the liver', where 'iron tears' may correspond to O.Ind. *ayo-rasa-* 'iron rust'; III 91·210 *hīśā hīyā rranūškā* 'iron scrapings'; v 268, 47a7 *hīśaṃ adārye kvāyase vīra* 'iron on the other side'; v 268, 47a2 *hīśānīje śau|||* 'one iron (vessel?)'; K 144, 2r3 *hīśānvā gījśvā bañāmai byaihai* 'he suffered binding in iron bonds'; v 125, 10a4 *śau hīśānai pharhyau* 'one iron pot'. From \**śuṣanya-*, Waxī *iśn, yīśn*; Av. dialectal *haosafnaēna-* 'made of iron'. \**auspana-* from \**auśuana-*, Sogd. Bud. adjective, 'spn'y'n'y, fem. 'spn'y'nch, Man. 'spny'n(y), Chr. 'spny'nč, *sfnyg*, Chorasmian *aspanī*, M.Parth.T. 'swn \**āsvana-*; M.Pers.T. 'hwn, Zor.P. *āsen* ('syn), N.Pers. *āhan*, Balōči *āsin*, Oss. DI. *āfsān*, adjective and noun *āfsājnag* 'iron; of iron', D. *āfsājnaggun*, I. *āfsājnagdžyn* 'made of iron', Pašto *ōspana, ōspina*, Sanglēcī *ōspōn*, Šuynī *sipin*, Xūfī *sipun*, Sarikolī *sipin, spin*, Yidya *rispēn*, Munjānī *yūspēn, yispēn*. From \**śuṣana-*, IE (a)kuano-, to Greek κύανος 'dark, dark-blue', in contrast to red copper, bronze, see cognates s.v. *svamdūm*. For *a-* note also O.Persian in Greek σιδήρεος ἀκινάκης, Sogd. Bud. *kyn'k* 'knife, sword' (this base *kī-* is traced in O.Ind. Vedic *kīnāśa-* 'ploughman', BS *cimara-* 'iron', see TPS 1935, 67-9).

**hīśśāḍai** 'kinsman', Z 5·2 *paṃjsa naḍaune hīśśāḍai pūra kaṃsa-dāysna biśśā śśūra jsatāndā* 'the five (Pāṇḍava) heroes killed all the bold sons of the kinsman with *Kaṃsa-dāsa*'; Z 24·449 *ysanyau hīśśāḍyau hayūnyau jsa* 'with relatives, kinsmen, friends'; abstract, III 134a5 *avāškālsto hīśśāḍoṣtu dārysyde* 'he maintains undivided kinship'; adjective, v 98, 114 *hīśśāḍauštīnau aysmū yande* 'he practises the friendly mind', gloss to BS *maitra* (ibid. 113), hence parallel to BS *maitrā-citta*. From *hī-* < \**hvai-* 'own' (Av. *xvāē-*) and possibly \**śarta-* 'union' to base *sar-* 'join, unite', Av. *sar-* 'union', Oss. -*sār* in Oss. D. *iuonāx-sar* 'band of youths'; I. *gūppyr-sartā* 'groups of sons of the House'; O.Ind. Vedic *yuga-śaram* (dyadic compound), Pašto *sara* 'together with', *sara kṛal* 'to associate with'. IE Pok. 582 *ker-* 'mix', O.Ind. *śrāyati* 'cooks', *śrīṇāti* 'mixes, cooks', Greek κερ-, κίρνημι 'mix', κρετός, O.Engl. *hrēran* 'to stir'. See *sairkha-* and Armen. *sah* s.v. *spātā-*.

**hīmśīne** 'may I give', K 154·39 *carā (au)rga hīmśīne (-iṃ = -ai-)* 'may I give a lamp with reverence', see *hatīs-*, *haiśś-* 'give, send'.

**hīśīme** 'teat', only Sid. 102r5 *gvīhye hīśīme* 'cow's teat', BS *go-stana-*, Tib. *bahi nu-sor* (*nu* 'breast', *sor* 'finger'). From base *hai-* with increment *haiz-* whence *haižy->hīś-* and suffix *-amā-*, beside *hai-k-* 'to pour out' (see *hīya-*, *hāste*) to IE Pok. 893 *seik<sup>u</sup>-*, 894 *sei-p-*, *sei-b-* 'filter, sift, sip' to Pok. 889 *sē(i)-* 'sift'.

**hīśāu** 'lack of appetite' Sid. 11v5 *hīśāu*, BS *aruci-*, Tib. *yi-ga hčhus-pa*; Sid. 13v5 *phāhā u hīśāu* 'ejection and loss of appetite', BS *aruci-cchardi-*, Tib. *lud-pa dan yi-ga hčhus-pa dan*; Sid. 12r1 *hīśāu bāmā* 'loss of appetite,

vomiting', BS *aruci-cchardi-*, Tib. *yi-ga hčhus-pa dan, skyug-pa dan*. Possibly from \**fra-zuāba-* 'depriving of taste' reversive *fra-* (see s.v. *hamatte*) and *-āzi->-iś-*, to Sogd. Bud. *zβ'β* 'taste', *zβ'β*, verbal *zβ'βt* 'he tastes', = *zβ'βt*. To IE Pok. 399 *geu-:gu-*, and *geu-s-* 'to taste', O.Ind. *joṣ-:juṣ-*, Av. *zaoš-*, see *jūh-* above. A variant is Sid. 134r4 *hausgu-v-ī hame* 'he has loss of appetite', Tib. *yi-ga hčhus-pa dan*. See also *žu->zb*, M.Parth.T. *pdyzb'd* 'chased away', M.Pers.T. *pdyz-*, *pdyyz-* (\**pati-ažya*, W. B. Henning apud M. Boyce, The Parthian hymn cycle, p. 193). For increment *-b-*, note IE Pok. 370 *gen-* 'press', *gn-ebh-* 'press together', Pok. 386 *ger-*, *gr-ebh-* 'wind', Pok. 455 *ghr-ebh-* 'grasp', Pok. 359 *gel-*, *gl-ebh-* 'to ball up'.

**hīśce** 'coming', v 222·22·2 *hīśce gvašcye* 'coming, parting'. To base *hīs-*.

**hīścā** 'comes, reaches', Sid. 149v5 *khu hā aurmaysdām hīye bāya-ṃ ni hīścā* 'when the ray of the sun does not reach it', Tib. (differt) *grib-mar bskams-pas* (*grib-ma* 'shade'); = *hīštā* 3 sing. to *hīs-* 'come'.

**hīśa-** 'filth', Z 2·44 *cile varata baysgu muḍñī hamtsa hīśyo jsa ggaḍāre* 'garments of corpses lie thickly there with the defilements'. From *hixš-* to *haik-* 'pour out' (see s.v. *hāste*), Av. *hixra-* 'fluid, exudation from a corpse', Zor.P. *hixr*. Possibly Sarikolī *yarx* 'animal droppings', Waxī *rax* 'dung of cows or sheep', Sarikolī *riš* 'excrements', Oss. D. *lāxā*, I. *lāx* 'excrements' (if not from \**liyaxa-*). For the *-i-*, note also *hīsūška* 'dust' below, from *haik-*: *hik-* 'be dry'.

**hīštāte** 'he sent', Z 23·144-5 *śśakrā hā kūśde hīštāte samudru hīštāte nāga kūśde u biśśā kinnara gyasta* 'Śakra (= Indra) sent to seek, the *nāga*-snakes in the sea he sent to seek and all the *kinnara*-fairies (and) the *deva*-gods'. Chinese translate by *k'ien šī* 'send envoy' (K 381·2; 885·1). From *hīšt-* (*t-* present) with *-āta-* participle (see *huššāta-* 'grown', *gaisāta-* 'returned'), to base *aiš-:iś-* 'to send', as M.Pers.T. *pryst-* \**frēst-* 'to send', participle *pryst'd* \**frēstād*, N.Pers. *fīristad*, *fīristād* 'send'. Hence \**fra-iš-t-* 'to send', participle \**fra-išt-āta-*. See also *hīšte* 'he sent'. To Av. *aeš-*, *iša-*, *išta-*, O.Pers. *aiš-*, *frāšayam*; M.Parth.T. *fryštīg* 'sent; messenger', and *fryštīg*, M.Pers.T. *pryštīg*, N.Pers. *fīrištah*. IE Pok. 299 *eis-* 'move fast', O.Ind. *iṣṇāti*, *ṣyati* 'hasten, drive', *éṣati* 'glides', Greek ισρός, iepός 'powerful' οἴμα 'attack', Lat. *ira* (\**eisā-*) 'anger'; to *ois-*, O.Engl. *of-ost*, O.Saxon *oð-ast* 'haste'.

**hīšte** 'he sent', Z 5·33 *āmācu hā haḍu hīšte* 'he sent the *amātya*-minister as messenger'; Z 24·260 *mārā hā hīšte dutarā irate dašte* 'Māra-demon sent there his crafty clever daughters'. From \**fra-išta-* 'sent forward' see s.v. *hīštāte* 'he sent'.

**hīṣṭai** 'he learnt', II 3·37-8 *abidarma yāmga-śāstra hīṣṭai yāmga-sthauna ttu tta bauttai sa khu hīya nāma* 'he studied the *abhidharma* ('philosophy'), the *yoga-śāstra*, the *yoga-sthāna*, this he so understands as his own name', parallel III 126·2-3 *abidarma yāmga-śāstra haṣṭa yauga-sthauna ttu tta bauttai sa khu hīya nāma*. The form *hīṣṭai* seems the more original reading; the eight *prakaraṇas* are named II 3·39 *prakaranaḥ haṣṭi* and this may have introduced *haṣṭa* 'eight'. But *haṣṭa*

might be a variant for *hiṣṭai* 'he studied'. From *\*fra-ai-s-* to base *ai-* 'to learn', see above *hāsakye* 'teachings' from (*h*)*āis-* to this same *ai-*, Av. *aēθra-* 'learning'. IE Pok. 11 *ai-* Greek *αἶνος, αἶνυμι* 'state', *αἶνιμα* 'dark saying', Got. *aiþs* 'oath', O.Engl. *āþ*, Celtic mid.Ir. *oeth*; with Tokhara AB *e-n-* 'to teach', see s.v. *hāsārya, hāsakye*. From *\*fra-aiṣṭa-* > *hiṣṭa-* (-ṣṣ- to separate the word from *hiṣṭa-* 'sent') and possibly *\*hiṣṭa-* > *haṣṭa-* in the variant *haṣṭa* for *\*hāṣṭe*.

**hiṣṭā** 'eighty', Manj. 310 *arvyau jsa gviha rru āsta hiṣṭā pyaucai vahaiṣgi arvai* 'from medicaments eighty medicaments of sedative sort beginning with cow's oil (butter)'; note also Sid. 128v2 *beti jsa āchā tte haṣṭā hamāre* 'from the wind these diseases are eighty'. See s.v. *haṣṭa*.

**his-** 'come, go', participle *āta-* (*\*ā-gata-*); 3 sing. Sid. 133r5 *hīṣṭa*, Tib. *phyin-nas* ('arrive'); v 246, 132 *hiṣi*, BS *nipatsyati*, =K 97·199 *hiṣiye*; SuvP. 74v3 *gvaṇa deṣina hiṣṭā* 'the teaching enters the ear', BS *karna-puṭe deṣanā ninādiṣyati*; Manj. 97-8 *hiṣa c(ā)ṣṭa biṣyeda ma hūna jsa vāṣṭa* 'he comes to where he awakens from a dream here'; 3 plur. Sid. 20r3 *cu hā pā urmaysdām ḥāyā ni hiṣimḍā* 'to which (water) the sun's rays do not come', BS *sūrya-varjitam*, Tib. *ñi-ma mi mthov-bahi (chu)*; 2 plur. imperative, II 94·34-5 *parau yai khu hiṣyarā pūhyai haḍai vari jṣāvai* 'the order was, how you are to come; on the fifth day he will go to that very place'; participle present, II 95·43 *pyūṣṭā sa haḍa vā hiṣamḍā ṣṭārai* 'he heard that the messengers are coming'; future, III 139v1 *ku mā hiṣāṇu* 'where is it to be come by me' = 'where must I come', BS *kutra vaṣiṣyāmi*; infinitive, JS 8r4-v1 *pacīdai dāṣā hiṣā staurā avasta maraṇa-bhayā trikṣa puralakā pracaina* 'in her turn she ceased to come to (feel) sure freedom from fear (=BS *abhaya-* 'safety') because of her sharp fear of death for her (unborn) young' (BS *marāṇa-bhaya-*; *tikṣṇa-* 'sharp'). Noun, v 339, 79r1 *hiṣca*, =v 76, 112r6 *hiṣkya* 'coming', BS G 37, 73b7-74r1 *abhiṣamparāyah* ('future state'); SuvP. 64r1 *hiṣci beda* 'in future time', BS *āgama-kāla-*; Sid. 7v1 *hiṣcya beda*, BS *āgāme*; Manj. 380-1 *vainā paṣṭāme hiṣcye bvāeme jsa padai paysaida* 'without arising, coming, by bodhi-knowledge he recognizes the path'; see above *hiṣce*; K 68·214 *hiṣca na ṇāpe* (BS *jñāpya-*) *ni vā paṣṭāma gvāna* 'the future is not found nor origination at all'; with *-stya*, Manj. 249 *paṣṭāma hiṣtye naiṣṭa* 'there is no starting, coming'; Manj. 224 *hiṣtya*; noun *\*hiṣāmatā-*, K 148·65 *satva viṣgunara[na]ni hiṣaume vira tside* 'may the beings overcome the advance of evil-doing' (= *\*viṣ-ūna-karaṇīya-*). With *hais-* III 134·84 *vāna haiṣṭa* 'now he comes', BS *adhunā āgacchati*; III 73·189 *haiṣṭa* 'came'. From *\*fra-isa-* > *\*hēs-* > *hīs-*, or (*h*)*ā-isa-* > (*h*)*ēs-* > *hīs-* (the *ā-* being supported by the participle *\*ā-gata-* > *āta-*), to Av. *isa-* inchoative to *aiṣ-* (as O.Ind. *icchati, iṣṭā-* 'desire'), Sogd. Bud. *tys-* 'to enter', *ys-* 'come', Yavn. *tis-taxta-* 'enter' *\*ati-isa-*, *\*ati-gata-*, Waxī *wis-*: *wiṣt* 'to set (sun)', Yavn. *wes-*: *uxta* 'go out'. IE Pok. 299 *eis-* 'hasten', see s.v. *hiṣṭāte*; not IE Pok. 16 *ais-* 'wish'.

**hiṣa-** 'greed', SuvP. 63r4 *hiṣāna* 'through greed', BS *mātsarya-hetunā*; triadic K 73·32 *hiṣa hagvāma lāba* (BS *lobha-*); Z 12·65 *ysurre jsa o hiṣāni dūḍete ku butte*

'when he knows the evil from anger or from greed'. Not 'desire', but a pejorative word, hence possibly from *\*ixs-* > *is-* with prothetic *h-*, connected with Oss. D. *xicā*, I. *-xic* (in *āmxic* D. *āmxicā* 'propensity') 'lust, jealousy, seduction' from *\*ixcā-*, to O.Ind. *ic-* in *vīcyā* RV 10·10·6 (the Yama and Yamī poem) possibly 'seducing' (but highly uncertain). The equivalent of Oss. D. *-i-* and Iron *-i-* is irregular. But the meaning suits all three cases. A further connexion could be sought in Got. *aihton* 'to beg, long for'.

**hiṣūṣka-** 'dust, powder', SuvP. 72v3 *peṣārā buṣāñi jimāne, hiṣūṣkyi vāsta u spyē* 'garlands, perfumes, unguents, powders, garments and flowers', BS *gandham ca mālyam ca vilepanam ca vāsam ca cūrnam kusumam vicitram*; Sid. 150v5 *hiṣam hīya hiṣūṣka* 'powder of iron', BS *ayaṣ-cūrṇa-*, Tib. *lāags-kyi phye-ma*; Sid. 152v4 *hiṣa hīya hiṣūṣka* BS *ayo-rajah*, Tib. *lāags-kyi phye-ma*; Sid. 150r1 *śā hīya hiṣūṣka* 'powder of copper', BS *tāmram*, Tib. *zans rnam*; Sid. 106r3-4 *hiṣam hīye hiṣūṣkyi jsa camdam ham-bādā arve damdā hā hiṣūṣka tcevai* 'with powder of iron, sandal, at the same time medicaments so much must be made powder', BS *loha-cūrnam, loha-rajah*, Tib. *lāags-kyi phye-ma, sman de-rnam spyir bsdoms-pahi chad dan*; Manj. 426 *hiṣūṣka cadanīje* 'sandal powder'. From *\*hiṣ-ś-* base *haiḱ-:hik-* 'be dry', with *-uṣka-* or *-ūṣka-* as in *ranūṣka-* 'scraping' to base *ran-* (<*rand-*), and *hārūṣka*, to Av. *haēk-*, Vid. 5·12 *us vātō zaṃ haēcayāt* 'the wind will dry out the earth', Zor.P. gloss *us vāt zamik hōṣenēt*; Av. *haēcāh-* 'dryness', Zor.P. gloss *huṣk*; Av. *hiku-* 'dry'. IE Pok. 894 *seik<sup>u</sup>-* 'be dry, become dry' (beside *seik<sup>u</sup>* 'pour out'), Lat. *siccus* 'dry'.

**hāste** 'he wets, he sprinkles', Z 14·79 *hami raysā ūce ttuto ṣṣando hāste* 'its whole water liquid (BS *rasa-*) sprinkles the earth'; preterite, K 29·204 *tī khva ja hīyā utca tṭyau agyau baida* 'then when she poured the water on those limbs', =K 38·139 *nīṣā tvā utci baiṣā agām baida* 'she threw (=poured out) all the water on the limbs'. Here *hīyā* for *\*hīyātā* 'she poured' to *hixta-* participle to *haiḱ-:hik-* 'pour out', with *hāste* < *\*hiḱatai*, to Av. *haēk-:hik-*, Zor.P. *āṣinčitan, paṣṣinčīšn, āṣixt*, N.Pers. *pašanjidan* 'be sprinkled', Sogd. Bud. *pr* 'syṭčh' 'ph' by running water', Man. *pṣyt-ḍ'rm* 'I poured out', Chr. *pṣyṭy bwtqn* 'was poured', *pṣynčn* 'pouurer', Gazi *enṣue* 'he pours'. See also *āṣṣimgyā-* 'pool'. IE Pok. 893 *seik<sup>u</sup>-* 'to pour', O.Ind. *sécate, sincati, siktā-, seka-*, Greek *ἰκταίνω* 'I wet', Lat. *siāre* 'urinate', OHG *sihan*, O.Engl. *siġan* 'drip'. See also *hiṣyga*.

**hihā** 'fastening', Sid. 137r4 *hihā jsa strisāñāṇā* 'to be tightened with a band', Tib. *khkyeg-du bčug-pa* ('bind'). See *hihā* 'dam'.

**hihā** 'dam, sluice', IV 11·3-4 *khu utca (himā)te nā hihina hambīdi* 'if there is water, the channel is filled with a dam'; IV 11·8 *khu nā hihina ni hambīdi* 'so that the channel is not filled with a dam'. From base *hai-:hi-* 'to bind', see above *hiyaa-* 'bound'.

**hiha dāmmā** 'hearth-smoke, soot', Sid. 147r2; Sid. 122r1 *hihā daumā*, BS *dhūma-*, Tib. *khyim-gyi du-ba* 'house smoke'; also Sid. 147r4 *piha dāmmā*, Tib. *dud-pa* 'smoke', parallel to Waxī *kat-ḍit* 'roof-smoke, soot.' Two words: *hiha* < *\*aiθa-* < *\*aida-* to base *aid-* 'to burn',

Greek αἴθραλος 'soot' and *pīha*- < \**pa-aiθa*- < \**pa-aida*- (with *pa*- as in *pīha*- 'price' to base *ai*- 'to give') to IE Pok. 11 *aidh*- 'burn', O.Ind. *inddhé*, *iddhá*-, *indhana*-, Greek αἴθω.

**hu-** 'good' prefix, SuvO. 53v4 *ttye śā bāsa hugyastu gyehāña ysānāhāñu* 'her house must be clean' (dyadic), BS *sva-grhaṃ suśodhayitavyaṃ susnātavyaṃ*, here repeated with participle (see J. Wackernagel, BSOS 8, 1936, 823–6), a frequent way to express the adverb 'well'. See *hugvāna*-, *hutāṣṭa*-, *hutsuta*-, *hudanda*-, *hudaha*-, *hūnaṣpauṣṭa*-, *hunāta*-, *humuṣṭhura*, *hubasta*-, *hubārūñandei*, *hubuśśānaa*-, *hubyauda*-, *huyuda*-, *hauyuda*-, *huysānautta*-, *huysīrra*-, *huraṣṭa*-, *hurītara*-, *hvatciṣṭa*-, *huvathāta*-, *huvadīta*-, *huvaysāña*-, *huvarausta*-, *huvāsva*-, *huvāysana*-, *huvistāta*-, *huśśīya*-, *huśūsta*-, *huśīya*-, *hustrīya*-, *huhvata*-, *hvāta*-, *hvāha*-. To Av. *hu*-, O.Pers. (*h*)*u*-, Zor.P. *hu*-, M.Parth.T. *hw*-, M.Pers.T. *hw*-, Sogd. Bud. *γw*-, Armen. *lw* *h*- (= *hə*- < *hu*-), N.Pers. *hu*-, Greek script, O.Pers. α-, ο-, υ-. IE Pok. 1037–8 *su*- (from *esu*- 'good'), O.Ind. *su*-, Greek ὑ- (ὕγιής 'healthy'), Celtic Gaul. *su*-, O.Ir. *su*-, *so*-, Welsh *hy*-, Lit. *su* (*sudrūs* 'luxuriant' plants). IE Pok. 342 *esu*-, Hittite *aššu*-, Greek εὔς.

**hū** 'there', III 50:50–1 *hū pañe sarvaña bāysa vasva karvīnā paṣa khu ye ttyā bāysau biśa-m pajsā īda paṣa jsa hatsa* 'there of every omniscient Buddha (is) the pure surrounding assembly (BS *pariśad*) so that of these Buddhas all of them are strong with an assembly' (BS *pariśad*); III 76:255 *hū ttaṃdī pūña tśmāda kira* 'thither only meritorious deeds go'. See *hā* 'thither' from \**frāk*-, and for *-ū* note *mū* 'here, this', *mamū*, *mamūka* 'there', *vū* 'hither'.

**hū** 'human', K 23:83 *hū rū jsa* 'in human form' (BS *rūpa*-), =K 15:138 *hvi rū jsa*, =K 32:36 *hvi rūnā*; K 27:154 *hū ysaira sthūda* 'the human heart is tough', =K 19:232 *hvi ysaira sthūda*, =K 36:98–9 *hvi ysairi styūda*. See *hṛīya*-.

**hū-** 'both', see *hū-dva*.

**hū** 'asleep, sleeping', from *hūta*-, K 45:17 *khu śi naḍa hū yūde u śvāṃ śavai hūna drrauda* 'when this man fell asleep and at midnight dreamed a dream'. See *hūs*-: *hūta*-, base *hvap*- 'sleep', *hūna*- 'dream'.

**hū** 'to dry', infinitive to \**hūš*-, v 336, 35r2 *ce va hautta mahāsamudrā hū* 'who could make the great sea dry?', BS G 37, 32a2 *yah śaknuyād eka-pāni-talena mahāsamudraṃ śoṣayitum* ('with one palm'). From base *hauš*-: *hūš*- see *huška*-, *huṣṭi*-, *huṣṭa*-.

**hūga**- 'soft', see *hulga*-, *hūga*.

**hūgyasta**- 'well-cleaned', SuvO. 53v4 *bāsa hugyastu gyehāña* 'the house is to be well cleaned', BS *grhaṃ suśodhayitavyaṃ*. See *gyeh*-.

**hūgvāna** 'at all', see *gvāna*-, BS *jātu*.

**hūjāte** 'he held', Z 23:154 ⟨...⟩ *hālai śśakrā bā hūjāte* ⟨...⟩ *balys*⟨⟩, in the story of the descent from the Tuṣita-heaven, parallel to Tib. *thogs-te*, Pali *dhāresi*; Chinese text has 'Śakra carries the *cāmarī* (chowry, yak-tail fan)', but the Tibetan translation has Brahmā carry the yak-tail. Possibly the Khotan Saka had *ḍisa*- 'chowry' for Śakra. Note similar Sogd. Bud. Dhyaṇa 222 'vyh ḍsty' 'sp'ytk' 'psm'k ḍ'rt 'he holds the white yak-tail in his hand'. From base *hauk*- possibly to Lit. *sukū*, *sūkti* 'to

turn' (see s.v. *boṭa*-), with *hūjāte* < \**haučaya*-, but \**fra-uc*- is also possible.

**hūñ-** 'speak', later from *hvāñ*-, base *hvan*-, Sid. 125v3 *huñe* 'utters (*nvāka huñe* 'he sings', BS *nṛtya*- 'dance', Tib. *glu-len-pa* 'song'); III 113, 4r4 *cvai nāma hūñe* 'who utters his name', =III 113, 4vi *cvai nāma hvāñi*. See *hvan*-: *hvata*-, *hvāñ*-, *hvānaa*-.

**hūña** 'in sleep, in a dream', see *hūna*-.

**huña** 'blood', see *hūnā*.

**hūñinaa**- 'containing blood', Sid. 20vi *cu buysīñā svīḍa ṣe hūñinēm* (-eṃ = -ai) *aviysāra* (BS *atisāra*-) *jinākā* 'what is (= as to) goat's milk, that checks dysentery with blood', Tib. *rahi ho-mas ni khrag-čhad sel-zin*. See s.v. *hūnā*.

**hūmjīnaa**- 'sanguineous', Z 24:399 *hūjīnāi bārā muṣṭhuru tīyā vabedā* 'a blood rain then rains savagely down'; Z 24:397 *ttye pūrāysaiye baṭhāna hamīsa balondā maharam-ggā pātāyāyau hūmjīnā yā dasta* 'his son is born together with cuirass, powerful, athletic, with powers, his hands containing blood'; K 35:91 *hūjīnāi maistā tcā padīmāñā* 'a large pool of blood must be made', =K 27:146–7 *hūjīne tcā padīmañā* (=K 19:223), parallel Divyāvadāna 448:11–13 *puṣkarīñi...kartavyā...rudhīreṇa pūrāyita-vyā*; I 189, 108v3 *hūjīja arja* 'sanguineous piles' (BS *arśah*-), BS *rakta-arśas*-; I 147, 57v3 *hūjīnāvai khaurga* 'sanguineous spittle', BS *rakta-niṣṭhīvana*-; Manj. 31 *hvaijīnau yadrrā gīhana* 'by help of frames of blood' (BS *yantra*-).

**hūmjūda** 'blood-covered', Sid. 12r3 *hūmjūḍā phāhā* 'ejection of blood', BS *pitta-asra*-, Tib. *khrag lud-pahi nad*; Sid. 101r4 *hūmjūḍa arrja hīya, pajsākyām arve* 'of piles with blood, medicaments of things to be boiled', BS *srāvāna-rakta*-...*pācanāh*-, Tib. *khrag-nad-kyi gzan-brum-čan-la čhos-par byed-pahi sman*; see *hūnā* and second component *-ūḍa* in *bṣ-vuḍa*-, *pīrvuḍa*-, *sagūḍa*-, see *vūda*-.

**hūḍa**- 'given', participle to *haur*-, from \**fra-brta*-.

**hūḍaga**- 'covering', II 46:43, with variants III 102:49 *hūḍaiga*, II 9:148 *hū[ñai]ḍaiga*, II 60:28 *hūḍaigi*, II 59:3 *hūḍaiga*, II 59:4 *hūḍaiga*, II 60:30, *hūḍaiga*, II 72:4 *hūlyega*, III 81:166 *kyeśā, hūlaihā:hame* 'the Turkish (*kiš*) quiver is *hūlaihā*:'; II 81:168 *kapāhā:kā, hūlaihā:hvi tturakā hime* 'the Turkish *qapyaq* is the mouth of the quiver'. In II 72:4 the context is *riji-jūm hūlyega 30-čā* 'a *riji*-coloured cover, thirty feet'; II 9:148 *śvī hūḍaiga pasta hūḍai śā* 'he ordered to give one handkerchief covering', with Chinese *suei* < *śivvāi* (K 1138:8); III 102:48–9 *āṣkyau jsa habaḍai hūḍaiga śu-kyaina* 'a covering filled with tears, a handkerchief', with Chinese *šou-kin* < *śiəu-kien* (K 895; 384). The form may be Saka, see the similar word Yidya *wulyeyo* 'a small shrub', Waxi *yurya*. Variation *-ḍ*- and *-l*-, see s.v. *habaḍa*-, *habāla*- 'filled'. Saka dialectal word *hūḍaiga*-, *hūlaiha*- can be traced to \**āvartixa*- > \**auḍiha*- > \**ūḍiha*- with prothetic *h*-, to the base *var*-, *vart*- 'cover', see s.v. *nyūd*- (\**nivart*-); for the *-aiha*-, note also *thauracaiha*- above; in the text III 81:174 the word *ttāḍai* 'forehead' is for \**iālai* as a dialectal Saka word, see s.v. *ttāra*-.

**hūta**- 'asleep', participle to *hūs*-, later *hū*.

**hutāṣṭa**- 'well-thought', Z 22:277 *hutāṣṭe kāmāte keṭita* (2 plur.) 'think well-thought thoughts'; v 83, 9v2

- (a) *hutāṣṭa* 'inconceivable', translation E. Lamotte, *Sūramgama-samādhi*, 225 'inconceivable' (= BS *acintya*-).
- huto** 'part of a horse's body' where there are whorls of hair (*iṣā*-, BS *āvarta*-), *huto vīri ggāṣerai śśūjāte vaṣṭa* 'on the thigh, on his neck continuous with one another' (of the whorls). From \**haxti*-, Av. *haxti*-, Oss. DI. *ayd*, Waxī \**yoyd* (*yoyut*) 'groin', Kurd. *hēt* 'thigh, loins; knee'. IE Pok. 930 (s) *keng*- 'to limp', O.Ind. *sākthi*-, *khayati* 'limps', Greek σκάζω 'limp', O.Norse *skakkr* 'limping', O.Engl. *scanca* 'shank'.
- hūttarya** 'easily crossed (?)', Manj. 108 (*jaḍi*...) *iṣe dūkhvāṣṭa hūttarya* '(ignorance) returns them easily-defeated to troubles'. Possibly *hu*- with base *tar*- 'convey across; defeat' (as Av. *taurva*-) with *-arya* kept, instead of passing to *-ira*-, or secondary contact \**tarita*-. See s.v. *ttīnu* for base *tar*-.
- hutsuta**- 'well-come', v 343, 85a3 *gyasta balysa ce hutsutu pando tsutāndā* 'deva Buddhas who have come on the good path', BS *tathāgatāh*, Tib. *de-bz̄in gsegs-pa* (note also BS *sugata*-).
- hudanda**- 'well-tamed', Z 22:147 (the *cakravartin*-emperor's horse) *tsāṣṭā hudandi* 'quiet, well-trained'.
- hudaha**- 'excellent man (male)', rendering BS *mahā-puruṣa*-, K 137:909 *mahā-puruṣa-lakṣaṇa hudahunā gunaina* 'with the mark of a great man' (dyadic (-*una*-adjective), Tib. *skye-bu chen-pohi mchan*; III 24, 23a3 *dvāvāra-dīrsa hudihuma gūnā* 'thirty-two marks of the great man', parallel to III 24, 23a1-2 *dvāra-dīrsau mahā-puruṣa-lakṣaṇyau jsa*; III 131a3 *dvāra-dārsyau hudahi* (<*nyau gūnyau*>); K 110:338 *vamalakīrtta hudaha* 'Vimalakīrti the great man'; v 82, 13r4 = v 82, 13v2 *thu hudaha* 'you, O good man', BS *tvam sat-puruṣa* (voc. sing.); K 149:5 *aṣīgrīva hūdaha* 'Aśvagrīva, fine man'; v 140, 88a4 *hudahe ba(l)y(s)a* 'the great man, the Buddha' (possibly for BS *mahāsatva*-). See *daha*- 'man, male' contrasting with *strīya*. See TPS 1959, 107.
- hudūtā** 'he beats', Z 19:53 ... *kho ju ye khārggu hudūtā satā ysāre māstara hā ṣkīmā(te)* 'as one beats up mud, she the greater one creates 100,000 (things)'; that is like the builder stamping out mud (as Av. *vi-spar*-). From \**fra-dau*- 'to beat', with anticipatory *hu*- < *ha*-, see also *hasura*-, *husura*- 'quarry', *pruhoṇā*-, *prahoṇā*- 'garment'. See *dū*, *dvya*- to 'beat'.
- hū-duva** 'both', Z 13:79 *dasta hū-duva* 'both hands'; I 147, 56r1 *u haudva* 'and both', BS *ubhā ca*; Sid. 156r1 *hau-dvyām vīra* 'on both', Tib. *de gñis-la* ('to these two'); v 122r3 *hu-dvīnu* 'of both'; K 63, 78r3 *dastakvā hau-dvī* 'in both hands'; Sid. 143r4 *mista u vilaka hau-dvī* 'great and small, both', Tib. *che-ḥun gñis*, Sid. 122r4 *hām-dva dva bhāga* 'both two portions' (BS *bhāga*-), Tib. *cha gñis-kyis*. From dyadic *ubhā* and *dvā*, with *hū*- from (*h*)*uvā*, to Av. *uba*-, *uva*-, *uua* (medial *v* = *ui*), *ava*-, *va*- (glossed by Zor.P. *harv* 2), Sogd. Bud. *wβyew* \**ubayam* (O.Ind. *ubhaya*-), Munjāni *avelyi*, *avelyi*, *ābeli*, *abeli* (\**ubaya-dva*-); Šuynī *varθ* (*v* < *b*-), Sarikoli *verθ*, *vert* 'both' (compound *uba*- and uncertain second part); Parāči *hu*- in *huddi*, *huddinān* 'both', *hu-šše* 'all three', *hu* 'all', Oss. D. *xube-dzāstāj* 'with both hands' (*xube*- \**ubai* or \**ubaya*-). See also Z 20:13 *hūwaysaṇi*. The compound *hū-duva* is like Italian *ambe-due*; Provençal
- am-duy*. IE Pok. 34-5 *bhōu*-, Greek ἀμφω, Lat. *ambō*, *ambae*, O.Ind. *ubhau*, Lit. *abū*, O.Slav. *oba*, Got. *bai*, *bajōþs*, O.Engl. *bā*, *þā* 'both', OHG *beide*, *bēde*, Tokhara A *āmpi*, *āmpē*, B *antapi*, *āntpi*. See also below *hvā-daṣṭā* 'with both hands'.
- huna** 'men' K 74:58 *diḍā huna* 'evil actions of the men (?)' (in a text which has *ttūda* from *tvandanu* 'reverence'), from *hvandi* 'of a man'.
- hūna**- 'sleep, dream', K 26:141 *hūna dyai* 'he saw a dream', Divyāvadāna 447:30 *svapna*-; Sid. 125v4 *huna*, BS *nīdrā*, Tib. *gñid*, loc. sing. Z 3:137 *hūña* 'in a dream', inst. sing. Z 4:72 *hūnāna*; v 101b5 *biysāndye hūnāna* 'of one awakened from sleep'; Manj. 97 *khu hūña detta ttāja* 'when he sees a river in a dream'; K 111:1 *kye ttu hūña daiyā* 'who might see it in a dream'; Manj. 255 *hūna-nermyena* (BS *nirmīta*-) *hamaga āttama hūvyārai* 'they appropriate the self as a dream-created thing'; Manj. 372 *hūña māñada* 'as in a dream', 323 *hūña m(ā)ñada*; Manj. 395 *hūna māñada*, = Z 9:18 *hūnā māñandu* 'like a dream'; III 123:49 *hūna ā hūsām* 'sleep came, we sleep', BS *nīdrā āgatā svapāmi*; Manj. 171 *jaḍ(i)nai hūna jsa bītcapha* 'troubled by dream from ignorance', = Manj. 14 *jaḍinai hūnana bītcapha*; K 150:16 *hūnā viśynā* 'bad dream', K 59, 31v4-32r1 *cu burai huni ālamhana dīṃṣṭīye* (-*īm*- = -*ai*-) *māra-karma* 'whatever are dream, grasping, false views, acts of Māra-demon'; K 59, 32r2 *hūnā māñamdi ṣṭāre* 'they are like a dream', K 112:374-5 *hūna māñada mīrice* 'like a dream, a mirage' (BS *marīci*-); = Manj. 184 *hvana māñada mīrece*; K 137:893 *asēdye hūnā uysdvyāmcīñā* 'destroying evil dreaming' (BS *asiddha*-), parallel BS *duṣvapta-nāsaṇi*; SuvP. 75v2 *ekarāttri-deṣīñi vī hūnā* 'the chapter of the dream in the teaching (BS *deśanā*) of one night (BS *ekarātri*)', = BS *deśanā-parivarta*-; K 111:5 *rūvu hūsandā śśānye pātco hūña dāte* 'a form, while lying asleep, then he saw in a dream'; K 113:386 *hūña rūva* (BS *rūpa*-) *vaicaitra* 'various forms in a dream'; Manj. 174 *hvūaiñā* (for *hūña*) = Z 5:61 *hūña* 'in a dream'; Manj. 195 *cu hūñā cu ra js(ā) yeṣa* '(woman) who is dreaming who also is awake' with adjectival *hūñaa*-; with *-aka*- suffix, K 35:87 *hūñiki dye* 'he saw a dream', = K 26:141 *hūna dyai* = K 18:215 *hūña dye*. Uncertain, v 281:76, 9a1 *||me ha(m)tsa hunaḍa||*. From base *hvap*-: *hup*- 'sleep', see below s.v. *hūs*-, *hūta*-, here \**hvafna*- > *hūna*-, Av. *xvafna*-, Sogd. Bud. *γvβnaw*, *γvβny*, Man. *xvβnyy*, Yavn. *xūmn*, *xūxn*; M.Parth.T. *xwmr*, M.Pers.T. *xwmn*, *xwmr*, Zor.P. *xwmn*, Pahlavī Psalter 'hwmny 'sleepless', Yidya *xūbun*, Sangleči *xūdm*, Šuynī *xūdm*, Parāči *xōm*, Waxī *yīnōt*, *yūnūk*. IE Pok. 1048-9 *svēp*- 'to sleep', O.Ind. *svāpna*-, Greek ὕπνος, Lat. *somnus*, Celtic O.Ir. *sūan*, Welsh *hun*, O.Norse *svēfn*, O.Engl. *swēfn*, Lit. *sāpnas*, Tokhara B *ṣpān*, A *ṣpām*, Hittite *suppariia*- 'to sleep'.
- hūnā** 'blood', -*i*- stem, Z 20:54 *nāhune ggūne tcāra pī hūnā mājsā māstai aṣke hvī aśucā* (BS *aśuci*-) *biysma bile* 'nails, hairs, fat, fatness, blood, marrow, brain, tears, human filth (faeces), urine, intestines'; acc. sing. Z 24:412 *śśandā nū khāśāte hamjsaṣṭāna hūñu* 'the earth drinks their blood purposefully'; gen. sing. Z 13:99 *dyānāhāre dīvate īndī kye vīna āstai hūñe* 'they are *devatā*-deities consuming meditation (BS *dhyāna*-, *āhāra*-) who are without

bones, blood'; inst. sing. Z 5·8 *hiviñe hūñe jsa piḍe* 'he wrote with his own blood'; Sid. 101r3 *u hunai vā nirāmī* 'and for him blood comes out', Tib. *khrag hdzag-par rtogs-na*; Sid. 105r4 *huñai jīye* 'in his blood he is ill'. Tib. *khrag zad-pa* ('ceases'); loc. sing. III 93·253-4 *biñna hūnaña vastūje* 'it cleanses blood due to wind'; III 93·264 *hūña* 'in blood'; K 144, 2r4 *ysīrājā hūñā khāśdā* 'they drink the heart's blood'; Manj. 130 *kaga hūña āstai thīya* 'he drew out skin, blood, bones'; Manj. 287 *bada huña vina* 'bonds without blood' (as an impossibility). The oblique *hūñu*, *hūñe* became the nom. singular beside *hūñā*. Adjectives see above *hūñinaa-*, *hūñjīnaa-*, *hūñjūda-*, *hūñāda-* (?), *hvañjīnaa-*; perhaps also *cau-hna*. From \**vahuni-*, Av. *vohuna-*, Sogd. Bud. *γwrnw*, *γwrny*, *wyrny*, Yaṅ. *waxin*, *waxn*, M.Pers.T. adjective *xwryn*, M.Parth.T. *gwxn*, Zor.P. *xōn*, N.Pers. *xūn*, Balōči *hōn*, *hūn*, Parāči *wīna*, *hūn*, Orm. *in*, Yidya *ino*, Sanglēči *wēn*, Waxī *wuxēn*, Sīvandī *fin*, Yazg. *\*an* (*xwan*). IE Pok. 1172 *ues-*, Av. *vanhutāt-* 'blood', *vanhubwa-* 'letting of blood', *vohuna-* 'blood' to O.Ind. *vāsā*, *vasā* 'fat' to base IE Pok. 1171 *ues-* 'wet', OHG *usal* 'rain', O.Engl. *wōs* 'ooze'.

**hūnaṣpauṣṭa** 'well-arrayed', III 105·14, see *naṣpaṣṭa-*.

**hunāta** 'well-held, guarded', v 84, 25v2 *hunāta nā sāraṅgāre* 'their benefactors well-supported', translation E. Lamotte, Śūramgama-samādhi, 227 'gardés par les amis spirituels' (= BS *kalyāṇa-mitra-parigrhāta-*).

**hūnaugyā** 'plaited (?)', II 60·30-1 *u hūnaugyā jsainyām hīrām jsa habaḍa pyaṣṭa-likya khadīrakya śe* 'and one *khadīrakya*-receptacle, plaited, decorated, filled with small things', possibly from \**ufnāvan-*, \**ufnāunaka-* fem. \**ūnaunjā-* to *vaf-* 'weave, plait', see *baudāha-*, *-vaunā*.

**hubasta-** 'well-bound', II 104·76 *hūbastye narvakalpa-jñānīnai tīva jsa* 'with crown of *nirvikalpa-jñāna* (non-imaginative knowledge) well-bound on'; II 75·59 *bastā hūbastā hvaramdai nāyysirā grathā* 'the fitting intimate knot bound (and) well-bound'.

**hubārūñandei** 'well-shining', v 85, 6v1 *hubārūñandei puñīneina*, translation E. Lamotte, 228. See *birūñ-*.

**hubuśśānaa-** 'well-scented', SuvO. 5r6 *hubuśśāna prahaṇe dājsāna* 'well-perfumed dress must be worn', BS *sugandha-vastra-dhāriṇā*, see *buśśānaa-*.

**hubyauda-** 'well-got', K 5, 144r5 *hubyaudā gyasta balysa māvou hāvā kye muhu gyasta balysa dātāndāmā* 'well-gained, O *deva* Buddha, is our advantage, which we, O *deva* Buddha, have seen', Tib. *rñed-pa legs-par rñed-do* (*rñed* 'get'); v 84·25, v1 *hubyaudā nā hāvā* 'well-gained is our profit', translation E. Lamotte, 227 'disposant de grands avantages' (= BS *sulabdha-lābha-*); v 233a2 *hubyaudā*.

**huma** 'soft (?)', III 18·29 *haśā jīmdā huma bāva paṣṭā* (end of prescription) 'it destroys the swelling; the soft root matures'. See s.v. *humo*.

**humari** 'shoulder (?)', III 89·171 *u pījsa kyihāre, humari biysamjāre tīyām ra tīrā-dāminai rūm pajsāñā* 'and they itch fiercely, they seize upon the shoulder (?), for them the oil of this plant must be boiled' (the plant may be *ciṅgām tīrai* = BS *nimba-*, *azadirachta indica*). Possibly *huma* < \**amha-* with *-ara-* suffix of bodily parts (as

*maysdara-* 'teat', *ttarandara-* 'body'), Oss. D. *iuonā*, I. *uon*, *uān*, *on* 'shoulder-blade' < \**amha-*, to IE Pok. 778 *om(ē)so-*, O.Ind. *dṃsa-*, Armen. *ous*, gen. *ousoy*, Lat. *umerus*, Greek *ὀμός*.

**-humāra-** 'number', second component, see *ahumāra-* v 107, 29r6; 109, 31r7.

**humo** 'soft, spongy', Z 21·27 *hevira dasta kye ṣṣu humo ttone vāta* 'the dried up hands which indeed had been spongy and fatty'. Here *humo* (from *hume u*) and *ttone* are *-e* plurals beside the *-a* plurals of *hevira* and *dasta*. The cemetery scene is illustrated by contrasts of the state of the living body and the discarded corpse, a favourite Buddhist topic. A cemetery text exists in the Śmaśāna-vidhi (ed. L. Finot, JA 1934, 2, 51). Here the fat (*ttone-*) hands are contrasted with shrivelled, dried hands (*hevira-*) of the corpse. In *huma-* there is thus dyadic relation with *ttone-* 'fat', not as conjectured in KT v1 427 with *au-* 'be cold', which the context excludes. In III 18·29 reference to a swelling has *huma bāva paṣṭā* 'the soft root matures', where the same *huma-* can be seen. Above *hābā* recorded I 173, 91r1 is a balsam shrub, which has the soft, spongy stalk of the balsams, from \**humpa-*. These two words can be seen to derive from \**huma-*, or \**humba-* and \**humpa* 'spongy' to IE *ṣem-*, *sum-*, *sumb-* in O.Engl. *swamm* 'fungus', Got. *swams* 'sponge', OHG *swam*, *swamm*, *swamb* 'fungus', O.Norse *svoppr* 'mushroom, ball', New German *schwamm* 'sponge, fungus', Engl. *swamp*, *sump*, all named from their soft and spongy character. Paṣṭo *xomba* 'mushroom' is older \**hwampā-*. O.Ind. RV 1·84·8 *kṣūmpa-* 'mushroom' (glossed by *ahi-cchattra* 'snake's umbrella, mushroom'), has received a prothetic *k-*. The Oss. D. *xumā*, I. *xūm* 'cultivated land' could be thought of as 'soft' land, rather than connected with \**xurmā-* 'dust' in Sogd. Bud. *γwrmh*, Man. *xwrm*, *xrwm*, Sarikolī *xorm* (Shaw, p. 73), as proposed TPS 1945, 34. Yazg. *xūm*, *xūmb*, *xambay* (*-ay* suffix of abstract) 'even, smooth spot' may also fit here. For a proposal, made at the Congress of Orientalists, Canberra 1971 that Av. *haoma-*, Zor.P. *hōm*, the sacred drink of the yasna ceremony, and O.Ind. RV *sōma-*, the drink of the *yajñā-* ceremony should as the 'spongy' plant be traced to this same IE *ṣem-*, see Memoirs of the Research Department of the Toyo Bunko 29, 1971, 8 Trends in Iranian studies; JRAS 1972, 105; Mithraic Studies 1, 19 (1975). The use of 'the branch of the red tree' (RV 10·94·3 *vrkṣāsya śākhām aruṇāsya*) causes difficulty, see Memorial Jean de Menasce, 1974, 374. It is further possible that Sogd. Man. *xwrm*, *xrwm*, Sarikolī *xorm* 'dust' is from \**xumra-* < \**humra-* as an epithet of dust as the 'soft, smooth' thing; or that here the *-r-* is intrusive, as in Sogd. Bud. *γwrnw* 'blood', s.v. *hūnā*).

**huyudā-** 'well-made, easy', III 22, 11b4 *hambisā na huyudā pamāka nati* 'of the mass it is not easy to take the measure', BS *skandhasya na sukaraṃ pramāṇam udgrahitum*, ibid. 11b4 *huyudā*.

**huysānautta-** 'well-washed', III 42b8 (=2) *huysānautti pīrākā paryāñā pīdā* 'a well-washed writer (painter) must be ordered to write (paint)'; SuvO. 68v5 *huysānautti ttarandarā* 'well-bathed his body', BS *susnāta-gātraḥ*.

**huysirru** 'made of fine gold', Z 5·14 *jāndā kho jaḍā*

*hamdru huysirru* 'destroys it as the ignorant the vessel of fine gold'. See *ysirra*- \**zar(a)nya*- 'gold'.

**hūr-** 'to give', see *haur-*, *hor-*: *hūda-*.

**hurā-** 'mare's milk fermented', Z 2.50 *parysa nirmāndā ce pīpāre hurau bātā* 'he magically creates (BS *nirmī-*) servants who prepare *hurā*-drinks (*hure* with *u* 'and') and musts'; II 10.10 *ira u hūra u bōiysana*, II 11.23 *ira hīya u haura u bōiysana*; II 99.175 *irā u haurā bōiysna*; ibid. 187 *ira hīya u haurā u bōiysna* 'ale and mare's milk and sherbet', the *hīya* refers to *mvaiśda-* 'gift ('favour')', or could come from *hīya*- < \**hixti-* 'liquid'. To Av. *hurā* 'exhilarant drink' glossed in Nirangastān 50a3-5 *dahmō huram xvaraiti madō aspya payanāhā* 'the officiant (*dahma-*) drinks the *hurā*-drink; it is the intoxicant from mare's milk'; Zor.P. *hur* explained as *asp-pēm* 'mare's milk', DkM 621.5 *pur dōlak ān ī asp-pēm* 'a full vessel, that of mare's milk'; Draxt asōrik 113.4 *anōśak hur (hwl) mān kē xvarēt* 'our immortal *hur*-drink which he drinks'; Zor.P. *hur* is given for Aramaic *ŠKL*=*škr-* 'intoxicant'. To IE Pok. 912-3 *seu-* 'moist', O.Ind. *sūrā-*, Lit. *sulā* 'sap', O.Pruss. *sulo* 'thick milk', Ziryen lw *sur*, Vogul *sara*.

**hurā** 'thigh', Sid. 131VI *hurā*, BS *ūru-*, Tib. *brla* 'thigh'; Z 20.45 *pālsuwe ššūni pātīve rrimā hurā kšāna* 'ribs, loins, legs, faeces, thigh, shoulder'; gen. plur. IV 17.13 *hurām*; loc. plur. Sid. 129r1 *hurāvuā*, Tib. *brla*; I 181, 100r1 *hurā-vvā*; Sid. 131f5 *hurāvuā*; IV 17.4 *hurāvā*. From \**urāva-* from \**uru-*, to IE Pok. 1108 *uā-* 'straddle', O.Ind. *ūrū-* 'thigh', Lat. *uārus* 'bent'.

**hurā** 'scarf, belt', Z 22.168 *hurā stura pūhētā myāni* 'a thick scarf is fastened at the waist'. Maitreya's scarf was a marked feature of his images. For 'girdle' BS has *parikāra*, Śikṣā-samuccaya 276.3 *parikāra-bandha-* 'binding on a scarf'. From *hurā* 'thigh', as adjectival (possibly by shifted accent) *hurā* 'connected with the thigh', like Oss. D. *ronā*, I. *ron*, plur. *rādtā* 'belt' (\**rāna-*) from *rāna-* 'thigh', Zor.P. *rān-pān* 'thigh-protector'. Note Georgian *bark'al-i* 'thigh', *sa-bark'ule*, *sa-bark'le* 'greaves'.

**hurašta-** 'plant name', Sid. 123r5, BS *puškara-*, *poškara-*, *pauskara*, Tib. *ma-nu*; I 143, 52r1 *huraštā*, BS *pūškara*, III 85.79 *huraštā*, BS *puškara-*, orris root, iris *germanica*. Possibly *hu-* with *rašta-* to *raxš-* 'red, dark', see *rrāša-*, for *-ta-* to colour name, see *rrusta-* 'red', base *raud-*.

**hūrāka** 'choice part', III 100.10 *tyau ysyai hūrāka* 'of those (books) he carried off the choicest', from \**fra-ur-i* to *var-* 'wish', to Av. *fraorēt* 'willingly', of a list of religious books.

**hūrrāgye** 'restful, at rest', K 151.40-1 *vīna ra na padīmā škāja hūrrāgye* 'without (the factors, BS *saṃskāra-*) he does not make the *saṃskāra*-factors restful'. Possibly from *hu-* 'well' and *rāmaaka-* fem. *rāṃgyā-* to base *ram-* 'rest', see s.v. *ram-* 'rejoice', with N.Pers. *xurram* 'happy'.

**hūrāśnā** 'kitchen', JS 8r3 *bukajā puša tsvai, rrumdāña hurāśnā* 'to the steward you went at once, into the royal kitchen', loc. sing. *-ya* to \**hūrāsana-* (*hu* and *hū* not different), hence possible \**ha-vrāsana-* with *hau-*, *hō-* > *hū* ~ *hu* with base *vrās-* 'to heat, cook' and suffix of place *-ana-*, \**fra-vrāsana-* 'cooking-place' (=parallel version

'kitchen'). Hence base *vrās-* in Oss. D. *ūāras* 'beer', *fāuūāras āj*, Jassian *oras*, by *-ās-* to base *var-*: *vr-* (as *gar-* 'to awake', *gr-ās-* in M.Parth.T. *wygr's-* intrans. beside participle *wygr'd*, M.Pers.T. *wygr's-*, causative *wygr'syn-*, participle *wygr'd*); *var-* in Armen. lw *va'em* 'to kindle', Hittite *uar-* 'to burn', trans. *uarmu-*, O.Slav. *variti* 'to boil', Russ. *var* 'seething water', *variti* 'to boil'; O.Bulg. *vīrēti* 'to seethe', Lit. *verdu*, *virti* 'boil'. See *hūrāsani*. If \**hu-rāzana-* 'fine building' (see base *rays-*), the reference to food is absent and *hvar-*: *hur-* 'to eat' is also not relevant.

**hūrāsani** 'part of a name', III 95.65 *naśa bīsa hūrāsani sagai* (space) 'the humble servant Hūrāsani Sagai'. Other names are preceded by place-names or professional, as v 221.17.2 *sakāñā šanirā* and II 74.40 *ysarrarā kharūšai* ('goldsmith'), hence *hūrāsani* could be 'from Hūrāsana-' with adjective suffix *-i*, or 'in charge of, working in the (or a) kitchen'. See *hūrāśnā*.

**hūri** 'servant, youth', in the story of Kunāla and Tiṣyarakṣitā, K 42.101 *cu āṃ vā mara kuśḍyī hūri va hūri na dirve ttrimma (-iṃ = -ai-)* 'who was here as a page in the palace, the youth did not dare to enter'; in lyrics, III 34.4-5 *ma štā tta tta setta šā štā jabvī hūri* = III 40.5-6 *maṃ št(ā) tta tta saittā ša štāu jabvī hūri*, = K 45.11 *maṃ štā tta tta setta šīṃ štāṃ jabvī hūri* 'here indeed it so seems that he is indeed a youth of Jambudvīpa'. From \**hurita-* 'well-grown', with *raita-* > *-ri*, Zor.P. *rētak* 'youth, page', N.Pers. *rēdak* 'youth', Pāzand *rēdak*, *rēdagān* glossed by Arabic *yulām*. From *raita-* in Armen. lw *erita-sard* 'of youthful years'. See also v 5.2.2; 2.7 *rya* 'young men'; K 73.29 *ryāna* 'with youthful body' (improving on the translation in Buddhist Studies in honour of I. B. Horner, 16). From base IE Pok. 330 *rei-* 'rise up', see s.v. *rya*.

**hurittara** 'more easily, easier to get', N 158, 25-30 *šā bisivirāsyau dārañā ttyau haḍi haštā-yseryo gyastyau balysyo hvata sarva-satvānu uysnaurāñā mulśdi pracaina, hurittaru bisiviraṣṣā udūmbarā spyai ni ttyānā dārañānā hvāñāmata u hurittara vā šā dārañā u duškadara tti uysnaura cai sājindā u vāšindā u parindā pīdā, hurittaru bisiviraṣṣā balysānu panamāma khu tte dārañi hvāñāka* 'O sons of the House, this *dhārañi*-formula is spoken by those very 80,000 *deva* Buddhas to favour of all beings; easier to find, O sons of the House, is the *udūmbara*-fig's blossom than the preaching of these *dhārañi*-formulas, and this *dhārañi*-formula is easier to find and more wonderful are those beings who learn and recite and cause to write, easier, O sons of the House, is the arising of Buddhas than the preachers of this *dhārañi*-formula'. From \**huraita-* 'arisen well, found easily' to IE Pok. 330 *rei-* 'rise up', see s.v. *rya* 'youthful', and *hūri*.

**hūlām** 'a food, sweetmeat (?)', in a list of foods III 117r01, possibly \**hurđāna-* or \**hurđāna-* to base *hvar-* 'sweet', see s.v. *hvarra-*, *hvara-*, *hvera-* 'sweet'.

**hulaihā:** 'covering', III 81.166; 168, see *hūdaiga*.

**hulga-** 'soft', dyadic, Z 16.13 *trāmu atā nonā hulgi aysmu* 'thus very gentle, soft mind'; Z 2.49 *baštargyo nirmite hulgo* 'he magically created a soft couch'; v 26, 49r6 *hulgu aysmūna* 'with soft mind'; Sid. 7r3 *hoga*, Tib.

*hjam-po* ('soft'), Sid. 138v1 *hguga*, Tib. *hjam-po*; III 84.48 *hugā*; with suffix *-laka-*, III 84.38 *hugalakā*. From \**ṛdu-* with prothetic *h-*, Sogd. Bud. *'rðwk* 'sincere', O.Ind. RV *ṛdu-* in *ṛdu-udara-* 'having soft belly'. For *vardu-*, *vṛdu-* see *bile* 'intestines', Waxī *wurd*, Av. *varədu-* 'soft', M.Parth.T. *hwolkg* 'firm elastic tissue'. Either *ṛd-* or *urd-* could result in Khotan Saka (*h*)ul-.

**huvacāṣṭa-** 'well-sprinkled', v 113, 35v4 *huvacāṣṭa śśandā padimāna* 'the earth is to be well besprinkled', BS *susiktaṃ kṛtvā*, see base *tcāṣ-*.

**huvathāta-** 'well-harnessed', III 72.167-8 *aśa pasta haiysda viśtarā, huvathāta tcarśva ttumna* 'he ordered to get ready horses, well-harnessed, handsome, stout'; K 64.8or3-4 *aśa kṣaṣṭa ysārā tta hūvathāva uysmestā* '60,000 horses so well-equipped, well-groomed'. From *pathā-* 'to harness', see *pathāna-*, *pathūnā-āysāta*, to base \**pati-dada-* (like *parāth-* 'to sell' \**parā-dada-*), Av. *paitidāna-* 'protective armour'.

**huvadīta-** 'well-burnt', to *padīta-* 'burnt', v 69, 8v1 *padīta ttā sarvaśūra wysnora huvadīta dyāna* 'these beings, O Sarvaśūra, are to be seen as burnt, well-burnt', BS G 37, 1222 *daghās te sarvaśūra satvā dagdhā eva*, Tib. *sems-čan de-dag ni chig-pa des chig-pa-ñid-do*. See *padajś-*.

**huvand-** 'man', see *huve*, *hvand-*.

**huvamāva** 'well-measured', I 137, 44v4 *nasāna huvamāva tta arvi vījani* 'by portion those medicines well-measured by the physician', BS *bhāgā suttalīna bhīśaka* (= *bhāgāt sutulīna- bhīśak*). See s.v. *pamāta-* 'measured', base *mā-*, *māta-*.

**hūvaysāni** 'of both kinds', Z 20.13 *pūjai kāṣca hūvaysāni store kāḍe* 'reverence from it and trouble (wealth), of both kinds, is very grievous'. See *hū-* (in *hūduva* 'both') *hwā-daśtā* 'with both hands' and *ysana-* 'kind, sort', *tcūr-ysanya-* 'of four sorts', to Av. *uba-*, *uva-* 'both'.

**hūvaysāna** 'well-known', v 185, 2b3 *hūvaysāna mista balysūna* ||| 'well-known great bodhisattvas'. See *paysāna-*.

**hūvaraka** 'small', K 3, 138v1-2 *bvāñu se kyera avamā<ta> dāti hvāñāmata, gyasti balysi u hūvaraka śa cu vāstārna ānandā śamanā āstana nāśṣkye jśa draiśu vāte, avamātā śā cu ne draiśu vāte stā* 'it must be known (that) how unmeasured is the *deva* Buddha's preaching, very little is that which Ānanda the ascetic (BS *śramaṇa-*) has learnt with beginning (and) end, unmeasured is that which he has not memorized', Tib. *rig-par bya-ste, de-ltar bzin-gśegs-pahi čhos bsad-pa ni dpag-tu med-do, de-la dge-slon kun-dgah-bos ni čuṇ zad-čig kun-čhub-par byas-su zad-kyi, gan-dag čhub-par ma byas-pa-dag ni dpag-tu med-do*, translation E. Lamotte, 239-40 'ce qu'Ānanda en a retenu est très peu de chose'. From \**ūvara-*, with prothetic *h-*, to base *vā-:ū-* 'be deficient', see s.v. *vāra-* (an alternative would be *hu-* 'well' with *wara-*). For *u* 'very' see above v 78, 4v2 *u*, Tib. *rab-tu*; but it could here be *u* 'and'.

**hūvarausta-** 'well-restrained', v 161, 35r3 *čīye parāhu hūvaraustu parehāte tī<yā>* ||| 'when he restrains the well-restrained restraint (when he well restrains himself), then...' (=BS *śīla-*), BS G 37, 26a6 *yadā ca brahma-caryam carīṣyati, tadā...*, Tib. *gan-gi čhe čans-par spyad-pa spyod-pa dehi čhe*. See *parāh-*, *parosta-*.

**hūvasva-** 'very pure', K 40.22 *hūvisvaña āśga*, =K 43.140

'in the very pure sky' (BS *ākāśa-*); III 96.4 *hūvasve bvaijai śa sūhāva* 'very pure, honoured, this *Sukhāvati*' (abode of *Amitāyus*); Manj. 47 *satva pā hūvasva bvāña* 'the beings are then to be known to be very pure'. See *vasuta-*, *vasūjs-*.

**hūvāysana-** 'place of easy movement', III 40.6 *hūvāysamña jūhaunai ttraikṣa maṃ kāṇa* 'in the pleasant place the amorous one is keen for me', =III 45.12 *hūvāysāna jūhaunai ttrrikṣā ma kiṇa*, =III 34.5 *hūvāysānāda jūhaunai ttrakṣa ma kiṇa* (*-īda* 'he acts' coalescent), =III 36.53 *hūvā < > ttraikṣa ma kiṇa*. From *hu-* with *vāzana-* 'place of (agitated) movement'. See *bays-*, and the second component in *bahoysana-* 'market'.

**hūvistāta-** 'well-placed', v 91, 611r7 *virā hūvistātu himi* 'he is well based upon...', BS *supraṭiṣṭhita-*, see *vistāta-*.

**huśīya-** 'very white', Z 19.39 *huśīya haska kṣāta thīye* 'he pulled out the six very white tusks'. See *śīta-* 'white'.

**huśūsta-** 'well-prepared', Z 5.34 *aśśa nu uysmalsta huśūsta* 'horses of them groomed, well-prepared', see *sūh-*.

**hūśai** 'leader (?)', III 104.48 *khve brri śtānai vaijalakām hūśai cūba* 'when being a loved one the leader (?) of the youths kisses you'. From \**fra-vaz-ya-*, \**fra-vaz-i-* 'going in front', base *vaz-*, see *bays-*.

**huśaina** 'lady', Chinese title, II 41b1 *fu-ṣan* from *piu-nśien*, Jap. *fujin* (K 41.1; 930.1), with variants.

**hūšta** 'spear', Manj. 231; IV 21.3 *hūštā*, see *hālśti*.

**huštā** 'he sleeps', Manj. 394 *kāma burai hūšta nai butte* 'whenever he sleeps he does not know it', =Z 9.17 *kāmu buro hūštā nā butte*; K 11r2 ||| *bāysāndye samña ni hūštā viñāna harbiśśā iste* 'of him awake, concept (BS *saṃjñā*) does not sleep; the thought (BS *vijñāna-*) all retreats'. See *hūs-*.

**huṣṣ-** 'grow', *huṣ-*, *hūṣ-*, v 82, 70r3 *ttīśāna huṣṣindā* 'they increase in splendour' (BS *tejas-*), =v 109, 31r5-6 *<tt>ī- <śāna> huṣṣindā*, BS *vivardhayet*; K 51.6.7 *śa-m hūṣi ysathvā auśkā* 'in births may it increase for them always'; K 155.51-2 *bueysa bāda sapatta-sāha yāda hūṣi* 'over long time always may prosperous joy (BS *saṃpatti-sukha-*) increase'; 3 sing. Z 11.50 *bodhi-cittāna huṣṭā* 'he increases with bodhi-thought'; III 133, 6b3 *huṣṭā raysā śamdye sīra <hāmāro>* 'the sap of earth increases; they may become contented', =I 237, 53v1, BS *vivardhate dharāṇi-raso dharāṇyām praharśitā bhonti*; participles, Z 23.128 *mari rro pharu sañyau huṣṣāte* 'here for their part they being much increased with concepts'; Z 22.245 *trāmu huṣṣātāndā sta biśśā padya puñyo śśadde jśa ttīyā* 'you increased in all ways with merits (BS *puṇya-*), with faith (BS *śraddhā*) then', II 49.71.12-3 *khu vā pā thā huṣṣvī pātca māra-pyarāna pve tśve* 'when then you were grown up then you went to your parents' feet'; III 66.27 *hūṣāvai pūrakā kvāśga* 'his son grew up at his side'; K 41.42 *thiyau huṣā parbutti* 'he grew fast, he became adult', =K 43.161 *thy(au) huṣā parbutti*; causative, SuvO. 54r3 *jsārīnau ham-bisu huṣṣāñāte* 'he increases the heap of grain', BS *mahā-dhānya-rāśim vivardhayiṣyati*; SuvO. 56r3 *raysu huṣṣāñe u hamberīmi* 'I increase savour and fill it up', BS *rasena vivardhayiṣyāmi... paripūrayiṣyāmi*; III 10, 18v1 *huṣṣāñu-ṃ vaska mai pāraṃja* 'increase for me, do not decrease it'; infinitive SuvO. 53v4 *huṣṣāñāte kśamīyā* 'might wish to increase', BS *vivardhayitu-kāmo bhavet*; participle

future, III 9, 18r5 *ṣā mulyśdi huṣṣāñāña iyā* 'the favour would have to be increased'; noun, V 113, 35r6 *huṣṣāmata kṣamīyā* 'increase would please', BS *vivardhitu-kāmo bhavet*; K 143·1059–60 *buṣyśe jśīña huṣāme udiśāyi* 'with a view to the increase of long life' (BS *uddiśya*); K 148·45 *uśa pīm (-im=-ai) ttiśa huṣauma paryāvīm (-im=-ai) bide* 'may he deign to attain to increase of force (BS *ojas-*), power (*pāṣā-*), splendour (BS *tejas-*)'; adjective, Sid. 12r3 *huṣṣāñāka*, Tib. *hphel-ba* ('increase'). See also *huṣv-*, *huṣute*, *huṣuttīye jśa*. From base *vaxš-:uxš-* with prothetic *h-*, Av. *vaxš-*, *uxš-*, Sogd. Bud. 'γwš-', 'γwštī 's'améliorer', 'γwš'y-' 'croître', 'γ- as in 'γwštīry 'camel', Zor.P. *vaxšitan*, *vaxšēnitān*, *vaxšāk*, *vaxšišn* 'growth', Yidya *vaxš-* 'grow (of plants)'. IE Pok. 84–5 *ayeg-* 'increase', O.Ind. *vakṣāyati* 'makes grow', *ūkṣati* 'strengthen', Greek ἀ(φ)έξω 'increase', αῦξω, Lat. *auxilium* 'help', Got. *waḥsjan*, O.Norse *vaxa*, *vexa* 'grow', OHG *waḥsan*, O.Engl. *weaxan*, Tokhara A *oksiṣ* 'grows'; *okṣu*, B *aukṣu* 'old'. See also *varṣte* (Sid. 12114).

**huṣ-** 'to flash' of fire, III 79·15 *hūṣa dai* 'fire flashes', Av. *vaxš-*, *uxšyēiti*, *vaxsyente*, *frā*. . . *uzuxšāne* (of water and fire), M.Parth.T. *wxš-* 'to catch alight'. Without the increment *-š-*, Sogd. Ancient letter II 11–13 *wyt* \**vayd* 'kindled', M.Parth.T. 'tr-wxt. . . 'twrswxty; Simnāni *vāž-* present *dāmāvāž-* 'kindle', past *dāvāt* (*-āt* < *-axta-*).

**hūṣ-** 'be, become, dry', *huṣ-*, present 3 sing. I 177, 95v3 *ttarā cvīm (-im=-ai) phamni (-i=-ai) hūṣdi* 'thirst (= BS *śośa-*), whose palate becomes dry'; Sid. 212v1 *saṃna hauṣde* 'faeces dry', BS *viṭ*, Tib. *phyi-sa bskams-nas*; Sid. 140r4–5 *sani hauṣde*, Tib. *skam-du*; 3 sing. II 71·5 *hauryari khu na hṣāre* 'give so that they do not become dry' (SDTV 73); I 189, 109v2 *ca aṃga hvāri* 'whose limbs become dry', BS *śośa-*; participle *huṣṭa-*, III 59·20 *huṣṭīyī śamde vira* 'on the dried ground'; JS 28r3 *tī śādi huṣṭī saṃ pāṣere ṣṭāna* 'then you lay down, you became dried, just being in the sunshine'; III 79·9–10 *hauṣṭū stai ṣṭāna ttarañā tti jśā ttaudiñā* 'I became dry, being tired, in thirst, then also in the heat'; III 19·38 *dūma-hauṣṭā gūra* 'smoke-dried grapes'. Infinitive, V 336, 35r2 *nīṣṭā wysnorā ce va hautta mahā-samudrā hū* 'there is not a being who can dry up the great sea', BS *navāsti sa kaś cit satvo yaḥ śakmuyād eka-pāni-talena mahā-samudraṃ śoṣayitum* (with added 'with the palm of one hand'). With preverb, see *pahvāñ-*, *pahvañ-*, *pahvettā*. See *huṣka-* 'dry' separately. See also *hvā* from *hvā-*, participle \**hvāta-* 'dried'. From base *haus-:huš-* (with *-š-* increment to *hau-:hu-*), Av. *haoš-*, *huš-*, *haošātaē-ča*; *avhaošamne āpe urvaire* 'waters (and) plants not drying up', Zor.P. DkM 595·20 *ahōšišn āp urvar*; *huṣata-* 'dried (of fuel)', *huṣka-* 'dry'; Zor.P. *hōṣēt* 'it dries', *hōṣēnēt* 'makes dry', *huṣk* 'dry', *huṣkīh*, *hōṣāk vāt* 'parching wind', DkM 850·16–7 *kē man nē hač hōṣāk ut nē hač sarmāk ut nē hač sūd ut nē hač tišn* ('heat, cold, hunger, thirst'), Armen. lw *xoršak*, Georgian lw *xoršak* '-i, *xvaršak* '-i, Inguš *xuoršā* 'fever' (*-orš-* < *-ōš-*, like *t'oršak*); M.Parth.T. *hwš'd* 'dried', M.Pers.T. *hwš'g*, *hwš'gyh*, N.Pers. *xōšidan*, *xušk*, Balōči *huṣay* 'to dry (intr.)', *hušt'a*, *hōšēnay*, *hōšēt'a*, *hušk*; Oss. D. *xusk'ā*, I. *xušk* 'dry', I. *xus* 'dry' (\**hauša-*), *xusdzinad*, *xusdzyd*; D. *isusun*, I. *sysyn* 'to dry up' (\**vi-šuš-*); D. *sosān*, I. *susān* 'hottest

season of the year' (\**višaušana-*), Pašto *wuč*, Orm. *wōkā wyōk*, *wyūk*, Yidya *wušk*, *ušk*, Waxī *wask*, Yayn. *xušk*. IE Pok. 880, *sauš-:sus-*, O.Ind. *śoṣ-*, *śuṣ-*, *śuṣka-*, Greek αῦος, αῦος, Lit. *saūšas*, *saūsti* 'become dry', O.Engl. *sēar*. See *huṣka-*, *hauṣka-*.

**huṣṣa** 'increasingly', with *tsv-* 'go', *jsā-* 'go', and *bāy-* 'conduct', Z 6·22 *tā maggalīya cu huṣṣa huṣṣa tsindā kho purra myānai pakṣā* 'these auspicious who increase (wax) like the moon in the middle of the *pakṣa*-half' (BS *pakṣa-*); Z 22·324 *huṣṣa huṣṣa ni jsāte aṣṣadda* (BS *āsraddhā*) 'their unbelief waxes'; Sid. 17v5 *tirehe tte hāma ṣṭāna duṣe huṣa bāyidā* 'the radishes, these raw, increase the *dośa*-state', BS *mūlakam doṣam krtvā-āmam*, Tib. *la-phug rjen-pa ni nad-gzi bskyed-par byed-do*; Sid. 140r4–5 *sani hauṣde u huṣa jsāte* 'the faeces dry and increase', Tib. *skam-du mi btub-pahi sar skye-bar hgyur-te* (*btub* 'cut up'); III 127·13 *yāda tvā hūṣa bāstai* 'he always (*īyāndu*) increased that'; II 105·117 *bwajśai jśa hūṣa tsīda* 'they increase in virtues (*buljśa-*)'; K 100·282 *hadāra pīsa pyālye huṣa tsīde* 'favour, fortune, welfare increase', = K 148·63 *hadāra pīña pyālyai hūṣa tsīde*; K 52·7·4–5 *cu yuḍi pha śāde ūvāre, hūṣai tsi jśīñā ttri-vargā* 'because he did much noble (BS *udāra-*) good, may his life of the three kinds increase for him'. See *huṣṣ-* 'grow', *huṣṣa* < \**uxšā* 'with increase'.

**huṣute**, *huṣuttīye jśa*, see s.v. *huṣv-*.

**hūṣa** 'groin', loc. sing. III 88·141 *hūṣya bañāñā naraiya jemā* 'to be bound on the groin, it cures hernia'; loc. plur. I 147, 56v2 *tta būra āchā jaidā, prramīha, hūṣvā vīne, śarkarya* 'it cures these so many diseases, urinary, pains in the groins, stone', BS *prameho vankṣaṇa-hana śarkaro*, with *vankṣaṇa-* 'groin' in Suśruta. See BSOAS 23, 1960, 31–2. From *vaxš-:uxš-* (or *fra-vaxš-*, *fra-uxš-*) to *vank-*, *vak-* 'bend'. IE Pok. 1134–5 *uenk-* O.Ind. *vakrā-* 'crooked', *vanka-*, *vankara-* 'bend in river', *vankṣana-* 'loins, groin', *vakṣanā* 'belly', Lat. *conuexus*, O.Engl. *wōh* 'bent'; to *uenk-* Av. *nivaštaka-* 'bent'.

**huṣka-** 'dry', *hauṣka-*, Z 2·43 *kṣiyāre huṣka āhūde padamna* 'the dry skeletons toss in the wind'; Z 14·51 *syato huṣko* 'dry sand'; III 90·180 *huṣka gūra* 'dry grapes'; II 71·9–10 *huṣka kūra* 'dry wild grapes'; Sid. 153r4 *hauṣka*, Tib. *skam-la* ('dry'); Sid. 145r5 *hauṣka*, Tib. *skam-po*; III 86·101 *hauṣkā gurā* 'dry grapes'; gen. plur. Sid. 135r3 *hauṣkā ttriḥā hīvi raysā* 'juice of dry radishes', Tib. *la-phug skam-pohi khu-bčud*; I 179, 98v1 *hauṣkyām ttrahau hīvi kṣārā* 'alkali of dry radishes'; III 100·9 *dai hauṣkāñā bāṣg* 'fire in a dry forest'; III 73·184 *khaḍara jśam hauṣka hvaḍāmdā* 'the mules ate dry food ('straw')'; III 17·8 *huṣkyā ttrahe* 'dry radishes' (=13); III 17·11 *huṣkyi ttrahe* (=16). From *haus-:huš-* with suffix *-ka-*, O.Ind. *śuṣka-* (from \**suṣka-*), see cognates s.v. *hūṣ-*, *huṣ-*.

**huṣv-** 'grow', from *huṣṣ-* 'grow', Sid. 156v5 *buḍatta huṣvīde jśīñi nṣtyāñā padīmāre* 'they grow more, they make an end of life', BS *pravṛddhā hanti jvītam*, Tib. *čher skyes-na, srog-la yan hbab-pa byed-pas-na* (*hbab* 'descend'); K 32·29 *upajīva hūṣvāñye* 'makes livelihood (BS *upajīva-*) increase'; I 171, 88r4 *śukra* (BS *śukra-*) *hūṣvāñi pūriṃ (-im=-ai) himi* 'it increases sperm, he begets a son'; V 255·1103 *jśinai huṣvīye* 'may his life

increase'; ibid. 1105 *ttyām jśina huṣvīye* 'may their life increase'; 3 sing. *huṣute*, Sid. 107v2 *ttaramdarū vai dai huṣute* 'for him (*vai=vaskai*) the bodily heat increases', BS *vahmi-*, Tib. *mehi drod* (differt); noun in *-ti-*, Sid. 121v1 *huṣuttte jsa, samṇa hauṣḍe* 'for the most part, the faeces dry', Tib. *śas che bar gyur-pas phyi-sa bskams-nas*. From \**uxśnu-* (see *darv-*, \**drśnu-* 'dare'), see *huṣ-* 'grow'.

**hūs-** 'sleep', participle *hūta-*, Z 4:93 *ce hūsindi gyaḍina* 'who sleep through ignorance'; Manj. 187 *ttrāma hūsida jaḍina* 'so they sleep through ignorance'; 2 sing. imperative, K 151:41 *ma ja hūsa byadanā* 'do not sleep with confusion' (*bitandāna*, =BS *pramāda-*); 3 sing. v 188, 75b4 *śi ttara hūstā cu brrātā|||* 'he there sleeps, who awake...'; v 187, 75a1 *ni brā āye gyasta ā hūśā* 'he would not be awake, O *deva*, or would not sleep' (optative); Z 9:17 *kāmu buro hūstā nā butte* 'whenever he sleeps, he does not know'; participle present masc. Z 9:25 *samu kho hūsandā bāysendā* 'just as the sleeper awakes', =Manj. 403-4 *sama khu hūsadai baiyśedā*; K 1115 *rūvu hūsandā śśānye pātco hūña dāte* 'lying asleep he then saw form (BS *rūpa-*) in a dream'; Manj. 186 *hūsadai hūña hara daitta* 'sleeping he sees things in a dream'; Manj. 194-5 *kāme kūre hūsadā aysmva brrā añadramā hau-dvayau naiśta* 'false thoughts of sleepers, mind, otherwise being awake there is none of either (sleeper or awake)'; K 136:872 *o āṇamdā, o hūsamdai o vā brrātā* 'either sitting or sleeping or awake', Tib. (differt) *ñal-lam gñūd-kyis log-gam* ('sleeping or reversing sleep'); Manj. 271 *hūsada uysnaura* 'sleeping beings', =III 39, 42b4 *hūsandā uysnaura*; Z 9:11 *crāmu hūsandā uysnora hūña hāra deindā* 'as sleeping beings see things in a dream', =Manj. 258-9 *crāma hūsadai satva hūña hira d(e)ttā*; Manj. 410 *hūsadai māttrā basta baiśa brrāva māttra gūva* 'all as soon as asleep are bound, as soon as awake freed' (BS *māttra-* with participle 'as soon as'); Manj. 96-7 *śā kūra kāma geste hūsade* 'this false thought revolved for the sleeper'; fem. K 1111 *hūsamkya samñña gyaḍina* 'sleeping consciousness (BS *saṃjñā*) through ignorance'; Manj. 193-4 *hūsace striya cu dyā pūra ysā kūrāi saña* 'of the sleeping woman who saw a son born, her thought (BS *saṃjñā*) was false'; future participle, Sid. 8v2-3 *ttye vira haḍāya hūsāñā u nahārośtā biṃnāñ* *hirām jsa phīsāñā* 'for this he must sleep by day, and he must avoid fasting, things caused by wind', BS *tasmin svapno ḍivā kāryo langhanam vāta-varjanam*, Tib. *de-la smyan-bar bya-ba dan, ñin-par thun hgah ñal-na hjuho*; *zas smyan-ba drags-na rluo-nad mi ldan-pahi ran cam-du byaho* (*smyan-ba, myon* 'experience'; *ñin-par* 'by day'; *thun* 'period, time', *hgah* 'some'; *ñal* 'sleep', *ran* 'proper, moderate'); preterite, Z 13:55 *hūtātā śśāna rriña* 'lying down the queen slept'; K 45:17 *khu śi naḍa hū yūde* 'when this man slept (had fallen asleep)'. See also *ūm-* participles, *ūmanda-*, *ūmāta-*. From base *hvap-*: *hup-*, Av. *xvap-*, *xvapta-*, *xvafs-*, *xvabd-*, Zor.P. *xvaftan* (or *xuftan*), *xuṣenātan*, N.Pers. *xuftan*, *xuṣpīdan*, *xvāb*, Sogd. Bud. *w'βs-*, *w'βt* 'fall asleep', Chr. *w'fs*, M.Parth.T. *xwft*, M.Pers.T. *xwpt*; Balōči *wafsag*, Waxi *reḥup-*: *riḥupt* (*fra-*); Sangleči *xufs-*: *xuvd*, Šuynī *xōfc-* (*c=ts*): *xōvd*, Bartangi *aḥāfs-*: *aḥōvd*, Sarikolī *xufs-*: *xuvd*; Yazg. *pəxas-*:

*pəxovd*, infinitive *pəxasaj*; Yagn. *ufs-*, *ūfta*, *ūfsak*; Oss. D. *xussun*, *xust*, I. *xūssyn*, *xūst*; Pašto *ūdā*, Wazirī Pašto *wēwd* 'asleep'. IE Pok. 1048 *suēp-*, see s.v. *hūna-* 'sleep, dream'.

**huṣiya-** 'well-taught', N 75:18 *⟨su⟩murjo ve huṣiyu*, BS *lipi-samkhyā-gaṇanā-sikṣito* 'taught in writing, counting, calculation'. See *sīta-*, present *sāj-*.

**husure** 'quarry', JS 29v1; JS 31v2 *hasura-*.

**-hustai**, JS 19r4 *harahustai* 'you removed', see *harahusta-*, base *θraud-*.

**hustriyā** 'fine woman', v 97, 18r8.

**huhvata** 'having spoken well', K 142:1045 *tīi huhvata baudhisattva* 'these well spoken bodhisattvas'.

**he** 'he gives', see *haṣ-*, *he-*, *hei-*.

**he** vocative particle 'O', v 83, 9r5 *he manyuśrya* 'O Manjuśrī', see *hai*.

**hai** vocative particle, K 137:915 *śirā śirā hai śākyamāṃna gyasta bāysa* 'well done, O Śākyamuni, *deva* Buddha', Tib. (no particle) *bčom-lan-hdas śākya thub-pa-la legso zes-bya-ba byin-te*; JS 5r4 *hai śira satva* 'O good being'; JS 15v3 *hai naḍi* 'O man'; JS 16v4 *hai thu miḍāni* 'O you, the bounteous one'; v 65:13a *hai ratnabhadrā* 'O Ratnabhadrā'; v 66:6 *hai daha* 'O man'; v 66:12 *hai vasva...* *chaka* 'O pure sprout'. See also *he*. Like O.Ind. *he*.

**hai** 'one's own', for *hīye* plural, Manj. 287 *sahaica hai sve* 'hare's horns' (the impossibility). See also I 171, 86v2 *hya*; K 19:222 *hyai*.

**hai** 'plant name (?)', Sid. 100v4 *āstya bisā vina jidā gāisanai hai jseñāñā* 'it cures pain in bones; twisting (?) *hai*-plant must be boiled' (to make a *pañḍaa-*). Possibly to read *hai(śa)*.

**haiga** 'devoted, kindly', parallel to *brraura-*, BS *snigdha-*, II 54:26-7 *nāma-tsvā śūra tsāṣṭā verśgṃdā haiga cā kama-śi biśām bvejsā hvāṣṭā* 'Cā Kam-śi, famous, bold, calm, vigorous, kindly, of all good virtues best' (Chinese where *cā=ṭsang*, prominent name in Śa-ṭsou, K 1174:3 *ṭsang < t'iang*); II 4:49 *dada-īdrai śakalaka, haiga ṇahalmā khandai* 'having tamed (*danda-*) faculties (BS *indriya-*), excellent, kindly, reverent, smiling'; II 4:56 *śakalaka, bhvaiśā saida-śile haigaleka ṇahmām* 'excellent, Bhvaiśā Siddhāśila, kindly, reverent'; parallel to III 127:15 *śakalaka-śaumai brraura ṇahaluā khandai* 'fine-mouthed (or fine-faced) kindly, reverent, smiling'. Possibly \**hīnaka-* from *hai-*: *hi-* 'to bind' (SDTV 30) like *caiga < cimga* 'Chinese'.

**haiga** 'bound (?)', K 65, 83r2-3 *baudhisatvāña carye vira pātca, śi aysmū bāysdyadai haiga hamāve* 'may this mind be observant intent (bound) on the bodhisattva career' (BS *bodhisattva-caryā*), parallel K 65, 83r3-4 *na hamāne basta mahāvastā vira* 'may I not be bound (intent) on great wealth' (BS *mahā-vastu-*). Hence *haiga*=*haiga-*.

**heḍā**, indefinite particle, see *halci* 'anywhere', SuvP. 63r4; SuvP. 68r2; K 48:2:4 *hecā*.

**haiñām** *-?*, v 268, 47a6 *naḍā dvya-t-ī beṃda kve haiñām mu(re) ha⟨māte?⟩*. Possibly *hīñām* 'groups'.

**hemja** 'red' fem., see *hātānai*, Sid. 136v3 *hemja*, BS *aruṇa-*.

**haije** 'red', JS 28v3, see *hātānai*.

**heḍā** 'he gives', III 76:239; v 215:26:4 *heḍe*, see *haur-*, *hor-*, \**haurati* by *-i*-umlaut to \**her(a)ti*.

**heitä** 'he sends', see *has-*, *he-*.

**-heitä**, see *pūheitä* 'it is tied', see *hai-:hi-* 'to bind'.

**haittä** 'former', comparative to *haiya-* 'soon, swift', also *haittara-* 'former', K 32·30 *khu jī haittīrī bādī*, = K 15·129 *khu thyautta* 'as formerly'; III 29, 4322 *cu mara ye haittā bādā* 'who was here in former time' (BS differt); K 39·158 *cvām saittā śamanyau* (vocative plural) *vañi haittara bādā* 'how does it seem to you, O ascetics (BS śramaṇa-) now, in former time'; parallel to BS cliché *bhūta-pūrvam*; Manj. 273 *cu mara ye haittara bādā* 'who was here in former time'; III 130·34 *cira hḡitti drayvā ranvā pūña kūśila-mūla yuḡādu* 'as many merits, good roots, we produced in the three jewels formerly'. From \**fratarā-*, see above *hatāra-*, superlative *hatāma-*, and below *haiya-*.

**heṭhiye** 'distressed', II 7·117 *ysira kaścai heṭhiye* 'heart drawn in sorrow', see *hamthramḡ-*.

**hainaa-**, *henaa-* 'red', see *hātānai*, abstract Sid. 145v1 *hemde* 'redness', Sid. 136v2 *hainai*, BS *aruṇa-*.

**heinā-khoca** 'with red faces', invaders of Khotan, *Hvatana-*, *Gostana* (Z 15·9). The word *hātānaa-*, *heinaa-*, as first component *heinā-*, with *khoca-* 'covering, face'. Tibetan has *gdon-dmar* 'red-faced' for the Tibetans and of the *Hor* 'Uigurs' (and later of 'Mongols'). In the Gesariad there is a *srin-po gdon-dmar* 'red-faced demon'. See above *khoca-*.

**hem-** 'become', see *hām-*, *him-*, *ham-*; Manj. 319 *haimāma jagai naišta* 'there is not origination, cessation', parallel to BS *utpāda-nirodha-*.

**haiya-** 'soon, swift', Z 21·21 *haiyā anicca* 'swift are the impermanent' (BS *amīya-*); positive to *haittara* 'former', parallel to v 355, 294v3 *aniccā hiṣṭā ggāmā* 'the impermanent moves swiftly', see *haittā*, *haittara*. Here *haiya-* from \**frāyah-* to *fra-* 'in front' (in form like Av. *frāyō*, *fraēšta-* 'more', O.Ind. *prāyas-*); see also *paiya* 'late' (\**apāyah-*), *paittara-*.

**haiya** 'silk', III 124·85 *haiya*, gloss to BS *patrorṇā* 'silk' (*patraṇa*).

**haiya** 'binding', K 100·290 *haiya haya* 'bindings' (dyadic), see *hai-* s.v. *ḡatai* 'untied, opened'. From *hai-ya-* beside *haya* from *hay-a-*, see also *hiha-*. See the full text s.v. *pāśai*.

**haiysa** 'gets (?)', Manj. 53 *tty(e) gūstye dre-vadya haiysa satsāra cu paśja skadha* 'of the three-fold deliverance, he attains in the migration, what are the five *saṃskāra*-factors'. From older \**hīysā* 3 sing. optative. Parallel to Z 10·10 *saṃsārā cu paṃjsa skandha*. See *haiysde*, *hīys-*.

**haiysgā** 'blocking', III 80·23-4 *vaṣṭi bīmi haiysgā padā arvaṣṭā* 'continuously the rock is adverse, the road difficult'; III 80·18 *ttramḡdū tvā śima* (BS *śiman-*) *gvagalijā u haiysgā* 'I entered that frontier, hilly and adverse'. Adjective, Sid. 18v3 *u ga sty(ū)da padīme heysgīyā padīme* 'and it makes faeces hard, it causes blocking', Tib. *phyi-sa hgag-par byed-čin*; K 110·335-6 *tvā bvāma baiśa aharīna baudhasatva aysmya ttrāye na vara haimai drā-masa haiysga* 'that bodhi-knowledge all, without remainder (=BS *aśeṣa-*), is conveyed into the bodhi-sattva's mind, there arises no block as much as a hair'. From \**fra-haiz-* 'hold back', to Zor.P. *parhēz-*, *parhēxt*, M.Parth.T. *prxyz-* 'vigilant' (\**pari-xēz-*) *prx'št*,

M.Pers.T. *prxyz-*. The Zor.P. *prhyč-* is ambiguous from *raik-* or *raiz-*, in meaning 'hold back, refrain' hence to *haiz-* 'move up' see s.v. *hīys-*, here with *fra-* 'before', to 'prevent, check'.

**haiysde** 'attains', *hīysde*, see *hīys-* 'rise'.

**heysdya** 'present', K 32·39; JS 39r4 *haiysdi*, see *hālysdā-*.

**herā** 'thing', see *hāra-*.

**herā**, 2 sing. 'you give', v 60, 10a7 *thvī rro ṣṣei dakṣinu herā* 'you give him even a gift' (BS *dakṣiṇa-*). See *haur-*, *hor-*, 3 sing. present *heḡā*, *heḡe*.

**herā** 'ashes (?)', III 79·15-6 *hiṣṭā gala ttaudā herā hvālai kauṣḡḡu* 'sparks from iron, hot ashes, both, from the holes'. See *āhāra-*.

**herra** 'at once', IV 7v6 *ṣṣi jśam pramuhā herra vī sa haṃṣiṣṭi* 'the president at once consented'; L 93·2 *ustamāta ṣṣai herra pyūṣḡā* 'even (dyadic) once he hears'; III 4, 10r4 *tta ṣṭām herra herra tcahaurā hālā āyācana* (BS *āyācana-*) *hvañā* 'so each time once to the four regions the invocations are to be recited'; III 12, 21v4 *āyācana tcahauri hālā herra herra hvatā indā* 'the invocation to the four regions each time once have been recited'. See *hatāra-*, *hātarra*.

**hera vī** 'really', v 279, 5a2 *hera vī ysūmaṃ duṣṣpye ṣṭi hauta vā na ra byehū* 'I am really weak in winter; I do not get strength'; III 92·244 *khū va hera vī kalamakyā na hatsimḡā* 'so that the *kalamakya* (small reeds?) do not come out at all' (see *hatsimḡā*); K 47·55 *haira vī āṃ nā bve* 'I do not know at all'; *hervī*, *hīrvī*, II 84·12 *vīna śe śe bvānai aśā hervī hamḡa stūri niṣṭā* 'except for each one a riding horse, actually there is no other beast'; II 47·100 *hīrvī ra vā hīrvī nī paṃmuḡā yuḡāmḡm* 'actually for our part we have been able to report nothing'; K 40·32 *u tṭye hīye ṣā cimeṅṅi hervī śirkye khvai* . . . = K 43·150 *u tṭye hīya ṣi tḡimḡña hevī śirke khva* . . . 'and his eyes are actually so fine that . . .' (*ṣā*, older *ṣu*). With emphatic *-ī* (\**aiva*), II 119·166 *u hairī rām vāi ramījai janavai vīra bisau haḡām hīya kamacū bādā vīrāṣṭa mvaiśā na haraysdai* 'and he does not send the gifts of the envoys of the Land of Jade (BS *ratna-janapada-*) to the land of Kan-ṭṣou'; II 119·170 *u vañā bura vā-ṃ hairī śai haḡa hīya mvaiśā na haraṣṭā* 'and till now to us he has not sent the gift of one envoy at all'; K 46·45 *herī vī haḡa āṃ tceṃeña na nāpāda* 'but eyes are not found at all'; K 46·25-6 *herī vī māñadā hvāyā tta tta yanau* 'actually as she has said, so I will do'. From *hāra-* 'thing', like *hārṣṭāyā* 'really', not with *herra*, *hātarra* (as proposed IV 7·6).

**hāivai** 'his desire (?)', III 137·20 *kaḡida khvai japha na hamāre u hāivai hame* 'they protect; when for him talks do not succeed, but his desire persists' (highly uncertain); BS *jalp-*, Prakrit *jamph-* 'to talk seriously'; possibly \**frāśaka-* to *āz-* 'desire' through \**āyč-*.

**hevira** 'dried, shrivelled', Z 21·27 *hevira dasta kye ṣṣu humo ttone vāta* 'dried up hands which indeed were spongy and fat', in the cemetery when the Buddha seeks to awaken (BS) *udvega-* 'horrified revulsion' by comparing the state of a living body to the body discarded in the burial ground. The *ttona-*, *ttauna-* 'fat', BS *snigdha-* is dyadic with *huma-* (hence not as proposed in KT VI 427 'cold', but) 'spongy, soft' the reverse of *hevira-* 'dried'. From base *hau-:hu-* 'to dry, parch', Av. Vid. 8·73

*nasūm haṃ.paçaṇ nasūm hāvayaṇ* 'they cook the corpse, they desiccate the corpse', Yasna 71·8 *yaṭa ātarś huškam aēsmem*. . . *aipi kərəntaiti hāvayēiti dašaiti* 'as the fire cuts into, dries up, burns dry fuel', Zor.P. *havēnd, pat hāvan dažišn*; M.Parth.T. *h'w-* 'parch, roast', Mir. Man. 1-3, k3 (p. 36) *wrm 'dwryn frsystn q'm'd kw hmg pd 'dwr h'w' h* 'the fiery waves wished to split up and roast all in the fire'; *h'wyndg* (M. Boyce, Hymns, 188); *h'wynd* (Berliner Turfan-Texte 4·124, line 871). To the same base *hau-* with *-š-* see above *hūš-*, *huš-*, *huška-*, and *-ā-s-*, *hw-ās-*, *xwās-* 'to dry', DkM 661·20 *xwāsēnēnd āp ut hōšēnēnd urwar* 'they dry up water, they dry up plants' (destroying all cultivation); Śāyast nē-šāyast 3·10 *hwāsitan, hwāsēntan*, gloss to Av. *hažk-* 'dry', written Zor.P. *hw'b's-* and *hw's-*, N.Pers. *havāsīdan* 'parch'. The form *hevira-* is from \**hāvi-* > *hev-* with *-ira-* suffix (see also *auysāra-*).

**haiś-**, *haiśś-* 'send, give', see *hataiś-*, *haišta-*.

**hai:śa** 'plant name', Sid. 12614 *hai:śa ttīma* 'seed of *haiśa*', BS *śiriša-*, Tib. *śiriša, albizzia lebbec*; variants Sid. 1314 *haišū*; Sid. 126v4 *haišū ttīma*, Sid. 137v3 *haišva ttī āstaṇna* 'seed of *haišū* and the rest', Tib. *śiriša, rnam*s. Leguminous plant, acacia type, BS *śiriša-*. See *hai*.

**heša** 'in the tower', loc. sing. to *halsa-*, with *haśa*, III 106·39.

**hešū** 'whether', interrogative particle, K 30·206, possibly to read *heś(t)ū*, = K 38·140 *haištū*.

**haištā** 'spear', III 63·137 *haištā hīwī nauhā jsa* 'with point of spear', see *hālšti-*.

**haištū** 'interrogative particle', K 38·140 *twā ysādi brraštā haištū tta dyāyi* 'she asked the old woman, Have you seen anyone?', = K 30·205-6 *asta vai brraštā hešū tta dyāya* 'at last she asked her, Have you seen anyone?', translation BSOAS 29, 1966, 513. Possibly *hairā* 'really', (a)štā 'is there', *u* 'in fact'; see also *aštū* 'is there. . . '.

**haišta-** 'sent, given', see *hataiś-*, and *haš-*.

**haištai** 'really', see s.v. *prārū*.

**heštyāšti** 'act of giving', K 46·28-9 *ttye-t-ī āsgrī haištādi, khuṣi naḍām hatsa nera jsa ttye āsgrī peṇḍvā heštyāšti yūḍadā* 'they gave it to the teacher (BS *ācārya-*); when by the man with his wife this act of giving alms to the teacher was performed'. From *hataiś-*: *haišta-*, *hešta-* 'give' with verbal suffix *-āścā-*, from present *-t-*, *hešty-* (see *bvāścā-* 'knowledge').

**hesa** 'towers', K 64, 80r2 *hauda-ranya hesa* 'seven-jewelled towers'; K 49·3·5 *ramnīnā-hesa hasika*, K 37·126 *hesū ttī jsām kūṣḍi* 'towers and (-u) then also palaces'. See *halsa-*.

**hau-**, for *hu-* 'good', III 22, 11b4 *hauyuḍā* 'easy, well made'. See *huyuḍa-* (ibid. 11b4).

**ho**, *hau* 'word, speech', *hoka* 'speech, conversation', inst. sing. *hona, hauna*; V 141, 104a3 *ne ju ye hamdarā hau kye*||| 'there was not another word of him who. . .'; N 76·12 <ja>lavāhanā hārovaṣṣai ttye ttandrāmye hau||| 'of Jalavāhana the merchant's son at this kind of speech (all rejoiced)', BS *jalavāhanasya śreṣṭhi-putrasya idam evam-rūpaṃ vacanaṃ vyāharamāṇasya*. . . *praharṣa-jātāni babhūvuh*; SuvO. 36r5 *pātāyānu-m jsa hau jsa hambrihānū* 'to be talked, to be joined in speech with them', BS *ālāpayitavyam*; inst. sing. III 60·44 *hvaṇnī hauna khu ttye dā arthi bvāre* 'in the Khotan language so that they understand the meaning of the *dharma*-doctrine'; Z 12·36

*himdvānāna hauna* 'in Indian language' of the *karma-vācanā* ordination service; Z 24·649 *ysīra ho oša ni hā (ya)nīndi pātūcau* 'they do not utter rough evil words, speech' (see *pātūkyo*); plural *hauta*, II 89·41 *cu śacū bisā salāta ṣṭāre tti hauta ṣṭāre* 'what are the rumours (BS *saṃlāpa-*) in Śa-ṭṣou, they are words'; second component, *hama-hauwa-*, sing. II 105·113 *bisaga hama-hau hamai u hama-hauwa ṣṭāna* 'the *bhikṣu-saṃgha* community (mendicant community) become unanimous, and they being unanimous. . .'; II 101·1 *vaysīa ra hama-hauwa hamīryau* 'now also may you become unanimous'; Z 24·402 *cu tte draya rruṇde ttā hama-hauwa hāmāre* 'who are the three kings, they become unanimous'. With *-ka*, Z 20·21 *briya ṣṣava hoka ālisanake brāske hamu* 'treasured report (or praise?), talk, songs, questions, always'. With preverb *ā-*, see *āhau* 'narrative', adjective, Z 22·249 *āhvaināa-* 'fabulous'. From base *ad-* 'speak', (*h*)*adu-* (like *mau* < \**madu-*) to *pātāy-* 'speak' above. For *-ka* to words in *-au* note also *hamauka-* 'bowl', *drauka-* 'hair', *tcirauka* 'duck'. Connexion with *ad-* supersedes KT VI 429 with IE *sāg-*.

**hau** 'oats, or similar grain', v 386, 41a3 ||| *pamīsa ṣaṃga hau drai ṣaṃga* 'five *ṣaṃga*-measures of. . .', three *ṣaṃga*-measures of *hau*-grain', ibid. a5 *rrusa nāte* <*pam*>-*jsūsa ṣaṃga hau nau ṣaṃga* (space) 'he received fifteen *ṣaṃga*-measures of barley, nine *ṣaṃga*-measures of *hau*-grain'; ibid. a4 <*nā*>*te sau kūsa hau kṣa ṣaṃga* 'he received one *kūsa*-measure of. . .', six *ṣaṃga*-measures of *hau*-grain'. From \**au-*, Lit. *avišā* 'oats', O.Slav. *ovišt*, beside Lat. *auēnā-*. To be further connected with IE *au-* in *avah-*, Av. *avō* 'fodder' in *avō.xvarəna* 'manger'; *avō* in the agricultural context Yasna 49·10 *avō.mūrā* 'rich in fodder' (metaphorized); with *aus-* in Pašto *wažai* 'awn', Yidya *yūya* 'ear of wheat', Chorasm. *wofyik* 'zodiacal Virgo, ear of corn', Balōči *hōš* 'awn' in *mazan-hōš* 'with large awns', *hōšag*, Zor.P. *xōšak* 'Virgo, ear of corn', N.Pers. *xōšah*, with Nūristāni Aškun *au* 'bread' (\**ava*), O.Ind. RV *avasā-m* 'food'; and with *-š-*, *oša-dhi-* 'bearing awns' for 'herb' (see BSOAS 20, 1957, 57). The subscript hook could either distinguish this *hau* from *hau* 'word', or indicate a recent presence of *-š-*, which would suggest \**auš-* in the base like Let. fem. plur. *āuzas* 'oats'. IE Pok. 77 has \**auig-*, but quotes also \**aues-*; Pok. 88 unconvincingly set O.Ind. RV *avasā-m* 'fodder' with *au-* 'to help'.

**hau** 'title', frequent in the miscellany II 50, as line 2 *hau güle hau švaikale hau saigūra* (and repeated below). This can be identified in Chinese *xou* <*γəu* 'sir' (which is also used of a feudatory prince) in K 79·1. But if it is compared with *hauka-* may be rather Iranian *ava-* 'a relation on the mother's side'. See cognates s.v. *hauka-*.

**hoka** 'conversation', see s.v. *ho, hau* 'talk'.

**hauka-** 'a title', II 50·52 *bārai khacai u veṃja-haukāṃ hīyai pūra švakale* (a miscellany) 'rider Khacai; and Švakale son of the *veṃja-haukas*'. This may be an honorific title with *veṃja-* connected with *viṃjalaka-* 'boy; prince' and *haukā-* from *hau*. In this *hau* it would be possible to see older \**aua-* to be taken with IE Pok. 89 *ayo-* 'maternal grandfather', Armen. *hau*, gen. plur. *hauouc*, 'grandfather', Lat. *auus* 'ancestor', Lit. *avynas*

'mother's brother', O.Pruss. *awis* 'uncle', O.Slav. \**ujŕ*, *ujka* 'aunt', Celtic O.Ir. (*h*)*áue* (later *ō*, *ūa*) 'grandson', Got. *awō* 'grandmother', O.Norse *afi* 'grandfather', O.Engl. *ēam* 'eme, uncle', Hittite *hu-uh-ḡa-aš* (\**ḡuhḡaš*), Lycian *xuga* 'grandfather'. Note the honorific old Tibetan title *ḡan blon* 'the uncle, the minister' (F. W. Thomas, Tibetan literary texts and documents concerning Chinese Turkestan III, 173). See also *hau* 'title' above.

**hauḡa** 'soft', see *hulḡa-*, dyadic K 56, 21r2 *hauḡa nāmḡā*.

**hauji** 'soft (?)', III 92·238 *u drāma ḡikā*, *ū ahi: ḡi vq dāttā hauji paḡsāñā*, *ārāñā* 'and pomegranate seeds and *ahi*-plant that is *dāttā*, it must be cooked soft, must be pounded'. Possibly *hauḡa-*, oblique *hauji*. For *ḡikā* 'seeds' note the usual *drāma tīma* (Sid. 9v1 and often); *ahi:* as a plant name has not been noted elsewhere, but I 183, 102r5 *dāttī*, BS *damttī*; I 151, 62r3 *dhāttī* (BS *dādhayā*) occur as Sid. 14r4 *dāttā hīya bāta* 'root of *danti-*', BS *danti-*, Tib. *dandahi rca-ba*, *baliospermum montanum*.

**hauña** 'in a vessel', III 90·202 *hamtsā hauña tciḡ damdā jḡāñāñā* 'together they must be in a vessel, to be boiled so much'; III 91·203 *utcā hāmñi tcerai* 'water must be put in a vessel', see *hāna-*.

**hoḡa-**, *huḡa-* 'given' participle to *hor-*, *haur-*, *hūr-* 'give', \**fra-brta-*.

**hauḡa**, 2 plur. 'you give', base *haur-*, II 6, F11, SDTV 124.

**hot-**, *haut-* 'have power, be able', v 336, 35r4 <*ḡḡai tti nā*> *hotāre ttū saḡḡhātu sūtru pūstyā pīrāna* (with variant v 74, 42r3 *pyūḡḡe* 'to hear') 'even these cannot write this Saḡḡhāta treatise in a book', BS G 37, 32a4-5 *na taiḡ ḡakyam ayaḡ saḡḡhātaḡ dharma-paryāyaḡ likhituḡ*; v 73, 41v1 (and v 336, 34v4) *hotāre jaḡa prahujana uysnora ttū saḡḡhātu dātu pyūḡḡāna* 'can the ignorant lay beings hear the Saḡḡhāta *dharma*-doctrine?', BS G 37, 31b3 *ḡakyam idaḡ sūtraḡ bāla-prthagjanaiḡ śrotuḡ*; v 340, 79r6 (and v 395v6) *u sarvasatva ne hautāre biḡḡi dukha nāsemā* 'and all beings cannot assuage all woes', BS G 37, 74b2 *na hi te sarva-satvā(h) ḡakyam parinirvāpayituḡ*; Z 14·78 3 sing. *hotte*, v 336, 35r2 *nistā uysnora ce va hautta mahā-samudrā hū* 'there is not a being who could dry up the great sea', BS G 37, 32a1-2 *na-asti kaḡ cit satvo yaḡ ḡaknyūād eka-pāni-talena mahā-samudraḡ ḡoḡayituḡ*; v 99r8 *ne butte u nai hā bwāmata hauto* (with *-i* over *-o*) 'he does not understand and has not ability to know it'; preterite only N 168·30 *ne ju ye hostā tvī handarā mulśde karā* 'not another than you had power at all over favour'. Noun, *hauta*, *hota*, *hauva*, *hova*, Sid. 135r2 *hauta* 'power', Tib. *ñam-stobs*; Z 22·298 acc. sing. *hoto*; K 7, 147v3-4 *ag(ā)ḡḡtu hoto pyūḡḡāndā* 'they heard of inconceivable power', Tib. *bsam-gyis mi khyab-pa thos-na* (*khyab* 'penetrate'), translation E. Lamotte, 254 'inconceivable qualities et pouvoirs'. Sid. 6v1 *hauta jsa hamphve* 'possessed of force', BS *balavān*, Tib. *stobs dan*; Z 13·114 *hote jsa*, Z 22·298 *hotā jsa*, Z 24·270 *hvae jsa*, v 331, 21r6 *hvetā jsa*; v 92r6 *hvete*; v 109, 32r1 *hvete jsa*, BS *amubhāvena*; inst. plur. v 129, 1r3 *hauyyau pañyau* (dyadic) 'with powers', Tib. *rdzu-hphrul-gyi stobs-kyis* (*rdzu-hphrul*, BS *rdḡhi-* 'magical power'); Bcd 52r4 *bḡysāñā hauva* 'power of bodhi-knowledge', BS *bodhi-balaḡ*; v 99v1 *h(o)va*. Adjective, K 4, 141r4 *ttu ne hotani*

*stā* 'he is not capable of that', Tib. *mi nus-te*; Sid. 138v5 *hauvaḡ hvē* 'strong man', Tib. *mi ñam-stobs chen-po*; K 147·27 *hauvani hauvani jaḡta* 'each powerful *devī*-goddess'; Sid. 4v1 *hauvana*, BS *balī*, Tib. *stobs che-ba*; with suffix *-asta-*, II 45·67 *hauvasta hvaihu:ra* 'powerful Uigurs'; with negative, Z 12·117 *ahotana-*, I 163, 79r1 *ahauvaḡ pijsa padīmi* 'it makes the weak strong'. From base *vat-*, \**fra-vat-* > *haut-*, see TPS 1960, 70-5, with Av. *aipi-*, *vat-*, *-aot-*, *fra-vat-*, Sogd. Chr. 'wt' 'faith', Armen. lw *haut* 'belief', to O.Ind. *vat-*.

**hauttauḡau** 'a kind of disease', II 120·192 *hauttauḡau tta tta āvastai sa khū ḡaisinai mīraña hama* 'he so suffered from this disease that (he thought) if I try to return, I shall die', translation BSOAS 30, 1967, 97. Possibly *hautā-* 'force' with \**gartāva-* 'turning, giddiness', see *ḡḡsā*, BS *bhrama-*.

**hauda** 'seven', III 70·110 *hauda haḡā* 'seven days'; v 131, 53a7 *hauda ḡampha* 'seven *ḡampha*-distances' (=BS *yojana-*); v 332, 25r1 *hauda riḡchānu hālai diḡe jsa* 'from the region (dyadic, BS *diḡā*) of the seven sages' (=BS *sapta-rḡi-*), BS G 37, 22a3 omits (with duplicated passage; G 36, 19v4-5 omits), =v 71, 38v3 *hauda richyānu hā(lai)*; gen. plur. II 29·38·3 *hauḡyem thauḡam va* 'for seven pieces of cloth (silk)'; inst. plur. v 246, 14a2 *hauḡyau ramnyau hambaḡā ona* 'being filled with seven jewels', BS *sapta-ratna-paripūrḡam kḡtvā*; v 338, 62r2 *hauḡyau ratanyau jsa*, BS G 37, 58a4 *sapta-ratnamayāni*; Z 3·46 *hodyau ratanyau jsa*; v 71, 48v6 *hodyau ratanyau jsa*; v 77, 145v4-5 *hauḡyau ratanyau*; v 247, 15a2-3 *hauḡyāḡ ramnyau jsa*; Manj. 138 *hauḡyā jsa ranyā kūḡḡa* 'palaces with the seven jewels'; Manj. 425 *hauḡyā jsa ranyā ḡysta* 'prepared with the seven jewels'; variant spelling, K 146·8 *haudha*, III 112b, v1 *hāmḡhiā*, K 99·234 *hāmḡda raichāḡ hāle* 'to the seven sages' (BS *rḡi-*), mythic name of the stars Ursa major. Compounds, K 63, 78r4 *hauda-ranya* 'seven-jewelled (banners, umbrellas)'; Sid. 136r1 *hauda-padya* 'of seven kinds', Tib. *bdun-du*; Sid. 136v5 *hauda-pacaḡa* 'in seven ways'. Ordinal *haudama-*, K 57, 25r2 *haudama* 'seventh (*bhūmi-* stage)'; II 30·1·13 *haudamyē haḡai* 'on the seventh day'; Z 10·18 *hodama-*; III 111 br4 (=III 112 bv3) *hāmḡdamyē haḡai*. 'Seventeen', II 119·172 *haudūsa*; v 181b9 (adjective) *haudusī*; v 181b11 *haudūḡina*; ordinal, II 114·124 *haudūḡsamyē haḡai* 'on the seventeenth day'; 'seventy', Z 4·42 *haudātā*, *hodātā*, Sid. 7r2 *hodātā salā vī bure* 'up to seventy years', BS *saptatiḡ yāvat*, Tib. *lo ldun-ḡuhi bar-du*; II 93·9 *dvī-sa haudā haḡā* '270 days'; adjective, II 76·2·3 *haudāyī chā-t-ī va* '70 feet for him'; '700', II 24·23·5 *hauda-se*; '7000', III 113, 4r1 *hauda ysāri*; Z 4·42 *haudātā ysāre* '70,000', *hodātā ysāre*. With the decades, *hau-*, *ho-* before *-pare-*, Z 7·6 *ho-pare-dārsā* '37', II 90·85 *hau-pari-bistā* '27'; II 126·20 *hau-pari-bimstamyē haḡai* 'on the 27th day'; IV 60b1 *hau-pari-dirāḡe*; II 65·3·5 *hau-para-dārsāna*; II 91·113 (and II 84·5) *hau-pari-pamḡsāsā* '57'; III 49·18 *hau-para-haudā* '77'; v 14, 10r1 (and 10r5) *hau-pari-haudā jūna* '77 times'; K 113·382-3 *hau-parai-haudā ysārai* '77,000', =III 49·18 *hau-para-haudā ysāre*. From \**haftā*, with *-ā* > *-a* (*-auda-* as *ttauda-* 'heated' from \**tafta-*), from older *-an-*; *haudātā* < \**haftāti-*; Tumḡuq Saka *hodama* '7th', *hoparsana* '17', *hoparsatame* '17th';

Av. *hapta*, *haptaθa-*, *haptadasa*, *haptāti*, Zor.P. *haft*, *haftom*, *haftāt*, N.Pers. *haft*, *haftum*, *hafdah*, *-um*, *haftād*, *-um*, Sogd. Bud. 'βt, 'βtmy, M.Parth.T. *hft*, M.Pers.T. *hpt*, *hpt'd*; Oss. DI. *avd*, D. *ävďajmag*, I. *ävďäm*, D. *ävďtäs*, D. *ävďtäsajmag*, I. *ävďtäsäm*; *ävďaj* '70'; Pašto *ōwə*, *awiā* '70', Yidya *avdo* '7', Šuynī *ūwδ*, *wδ*, *wūwδ*; Waxī *hūb*, Orm. *hō*, *wō*; *awēs* '17', *awāi*, *awaitu* '70', Sanglēcī *ōwδ*, Parāčī *hōt*, *hattōs* '17'. IE Pok. 909 *septm*, O.Ind. *saptā*, Armen. *eu'tn*, Greek *ἑπτὰ*, Lat. *septem*, Celtic O.Ir. *secht n-*, Welsh *saith*, Got. *sibun*, O.Engl. *seofon*, Lit. *septyni*, O.Slav. *sedmi*, Tokhara A *špät*, B *šukt*, Hittite *šipta-*.

**haudasai** 'having 700 (wires)', K 25·123 *haudasai ttīla bīnau(na) samautta* '700 stringed instruments accompanying', =K 17·189 *haudasai ttīlām bīnauna samautta*, =K 34·74-5 *haudase ttīle bīnānā sa(ma)rthā*; a large number but set beside 1000 drums (K 34·74 *ysārā kūšā*).

**hau-dva** 'both', see *hū-dwa*, Sid. 143r4 *hau-dvī*, Tib. *gnīs*. Manj. 194 *hau-nvīna*, read *hau-dvīna*.

**hauna**, *hona*, inst. sing. to *hau* 'word, speech, language'; v 122, 9r2 *hauna hwaññindā*.

**haune** 'eyelashes', III 93·266, see *hānā-*.

**hau-pare-** 'with seven more', see s.v. *hauda*.

**haubarai** 'title', II 16, 4a5 *hvaštāna hvamđi cu šerāñña miđām jasti hīya 24 haubarai sīhai hīya pañjamaki u akāna* (<*hau*-*barai ttīri stūra nahvani*; *yauvarāyi hīya 4 ganama-kirā 3* 'the magnates' men, who are in service of the bounteous god (=king), 24; of official Sīhai, Pañjamaki and Akāna the official these many beasts, Nahvani; *Yauvarāya's 4*; wheat-sowers 3'; II 27·35·4 |||*salami haubarai sīhai hīvi*; *brattamđai māša-vīrai* 'of Salami, official Sīhai; Brattamđai house-worker'; IV 18·5-6 *cu haubarai hīya u dvīyām āmācām hīya paśāta hīmya 13* 'who are the servants (commissioned) of the official and of the two *āmāca*-ministers have amounted to 13'. No indication of the *haubarai* at work, but the name could be traced to *hau* 'word, command' and *baraa-* 'bearing, being in charge of' orders. In form the word *haubarai*, resembles West Iranian *dīpibara-* 'scribe from *dīpi-* 'document' and *bara-* 'carrying', *dastabara-* 'teacher', later *dīpīvar*, *dīpīr*, O.Ind. lw, Kroraina *divira-*, Armen. lw *dpir*; and *dastaβar*, *dastūr*. Hence possibly 'paymaster'. But, note also above *hau* 'a kind of grain'.

**haubarauña** 'office of *haubarai* (?)', II 50·45 *pāyā hññām haubarauña* 'footmen military men's office of *haubarai*' possibly 'paymaster'; this text is a miscellany of uncertain reliability.

**hauma-** 'raw', see *hāma-*.

**haumai** 'naked barley', see *hāmai*.

**haumurā** 'forgetfulness', K 42·118 *haumurā na ra jsāte* 'is not yet forgotten'; III 101·45 *haumaura na tsīnai* 'may I not forget'. See *hāmura-*.

**hauyuđa-** 'easy', see *huyuđa-* (III 22, 11b4).

**hauyyau** 'with powers', v 129, 1r3 *hauyyau, pañyau* (dyadic), see *hauta*.

**hur-**, *haur-*, *hūr-* 'give', Tumšuq Saka *ror-*, *rorda-*; 3 plur. II 118·147 *haurīnde*; Sid. 103v4 *haurīdā*; K 7, 146v4 *rrūnu horīndā* 'they give oil'; 1 sing. Z 11·18 *horāmā*, v 92r5 *haurūmā*, III 146·9·4 *ysamīthi haurūm* 'I give a birth', v 63·36 *maṃdrra haurū* 'I give a mantra-formula';

1 plur. Z 24·517 *hurāmā*, K 46·25 *haurām*; with *-i*-umlaut, 3 sing. *heđā*, v 296r1 *hauru heđā* 'he gives a gift', v 215·26·4 *heđe*; v 335, 33r3 *haurā heđā* 'he gives a gift', BS G 37, 30a1 *dānaṃ dadyāt*; 2 sing. v 60, 10a7 *thvī rro šsei dakšīnu herā* 'you even give a gift'; 2 plur. imperative, Z 12·27 *hođa* (\**horatā*), later II 68·9 *hauryarā*; conjunctive, 1 sing. K 45·22 *haura haurā* 'may I give a gift'; 3 sing. conjunctive, v 348, 12a4 *horāte*, BS G 37, 10a7 *pradāna-*; 3 plur. v 147, 129b2 *haurāro*; optative, 3 sing. Z 3·148 *hauri*; preterite *hođa-*, *hauđa-*, Z 13·103 *hođe*; III 10, 19r5 *hauri nā hauđemā* 'I gave them a gift', III 9, 18r3 *ahaura hauđai* 'he gave a non-gift'; III 21, 6b2-3 *ysīñiya hauđi* 'given in charge', BS *parīndita*; III 71·147 *hauđā* 'she gave'. Infinitive II 69·3-4 *hamjśārā haurā* 'they intend to give'. Participle future, Sid. 144v1-2 *vimaṃ horāñā* 'an emetic must be given', Tib. *skyug-sman...* *btan*; Sid. 126r2-3 *vimana haurāñā* (BS *vamana-*); adjective *-āka-*, III 22, 11b1 *haurāka*; K 155·58 *hañña ysīthi haurāki* 'in another birth a giver'. Nouns, v 335, 33r3 *haurā* 'gift', BS G 37, 30a1 *dānaṃ*, K 45·10 *haurā hamđāra* 'gifts, favours', K 148·63 *satvām haura hadāra* 'gifts, favours to the beings', Manj. 84 *haura tśātāñña yanāka* 'maker of gift (and) riches', and often; inst. sing. v 183 a1; a3; a4 *haurna*; adjective to *haura-*, K 58, 28v1-2 *haurīja pārāma* 'the perfection (BS *pāramitā*) of giving'; v 247, 17a4-b1 *haurīje hauva jsa hayaramđā hvamđāna sarauva* 'lions of men rejoicing in the power of giving', BS *dāna-bala-abhiratā nara-sīhā*; noun *-āmātā-*, v 106, 29r3 *suhi haurāmato* 'gift of joy' (BS *sukha-*), BS *sukha-adhyāśaya-*; JS 20r4 *haurāma vaska* 'for giving'; III 21, 6b3 *haurāme jsa*; with adjective, K 7, 147r3 *horāmatīnei thān(ā)* 'the topic of giving', Tib. *sbyin-gton-gi mchod sbyin žes-bgyi-ba*. As second component, II 15·2·2 *jsāra-haurā hvamđā* 'corn-paying men (as tax)'; IV 44a2 *nva jsāra-haurai*; II 63F2 *mūra-haurā hvamđi* 'men who pay in *mūrā*-coins'. For the present *hūr-*, *hur-*, participle *hūđa-*; 2 plur. imperative, K 66, 84r4 *hūryara deśana karmāna* 'give the teaching about the *karma*-acts' (BS *karma-deśanā*); K 150·30-1 *hūryirā deśanā karmāna biśām* 'give the teaching of all the *karma*-acts'; K 149·10-11 *paśarū hūryarau* 'send and give to them'; 2 sing. imperative, K 150·18 *hūra ma mūāsđā jsā* 'give me with favour'; middle *-u*, III 124·86 *hūrū ttā* 'bring there', BS *ānaya*; optative, II 100·240 *śau pamūhā na hurīyai* 'he was not giving one garment' (durative past); v 193, 9a2 *hurīryau* (lost context); participle future, K 27·145 *ysīra hūrauña* 'gold must be given', =K 19·221 *ysīra hūrauña*, =K 35·92 *ysīri hūrāmñña*. Preterite participle *hūđa-*, III 132, 5a2 *ku hūđu yīndā numāñi ne hāmāte* 'where he can give, no regret occurs to him'; *ibid.* b3 *hūđu tīndā*; preterite, Z 13·82 *horu hūde* 'he gave a gift', K 52·7·6 *hūđā* 'she gave'; 3 plur. K 5, 143v1 *hūđāñdā*, K 4-5, 142r4-5 *u khāysu mā hūđāñdā* 'and they gave me food'; v 118, 67v1 *hūđaimā* 'I gave', BS *nīryātita-*. Noun, II 105·99-100 *haura hūrāmai ūdaisa* 'with a view to giving a gift'; adjective, Sid. 1v2 *jsīñi hūrākā* 'giver of life'. Kušan Saka *horaka* 'donator', parallel to BS *dāna-pati*. From *fra-bar-* as O.Pers. *fra-bar-* 'proffer'; both *hor-* and *hūr-*, *hođa-*, *hūđa-* are equally old, hence from *frā-bar-* > *hor-* and *fra-bar-* > *hūr-* (see also the two participles

*byauda-* and *bīda-* from different vowels). See cognates s.v. *bar-* ‘bear’.

**haur-** ‘ward off’, III 71·150 *sāvai haura* ‘ward off for him the curse’ (BS *sāpa-*). From *fra-* and base Av. *var-*, IE Pok. 1160-1 *yer-* ‘cover’, O.Ind. *vr̥nōti*, *vāratī*, *vrtā-*, Greek *ῥεφν-* ‘keep off’, *ῥεφσθαί*; *ῥύομαι* ‘save’, Got. *warjan* ‘ward’, O.Engl. *wearnian* ‘warn’, *wiernan* ‘refrain’.

**haur-** ‘to command, rule’, II 88·27 *ysarnnai mistye haurā pyam̐tāṣṭā hā aurāsā haṣṭi khu yine* ‘when I make report of information to the Great Golden (= Imperial) authority’; III 42 *gaudā naumā haurā*. . . *ttrauma* ‘the leader by name Gauda enters’; II 55·31 *sūra bumaya haurā bim̐dā darām̐jsa* ‘valorous, strong, bold in ruling’. From *fra-* and *var-* ‘to assert’, Av. *var-* (not ‘wish’), *urvaita-* ‘decision’, *varah-* ‘oath’, Zor.P. *varrav-* ‘to believe’, *var* ‘oath’, *varastān* ‘place of oath by ordeal’, Orm. *γvar*, Yidya *wor* ‘oath’, O.Pers. *var-* ‘to convince’, Av. *fra-var-* ‘to be convinced’ (not ‘to wish’ as in Chr. Bartholomae, Altiranisches Wörterbuch s.v. <sup>2</sup>*var-*), Oss. D. *urnun*, I. *ürnyyn* ‘be convinced’ (with locative pronoun), D. *ärüäd*, *irüäd*, I. *iräd* ‘bride-price’ (*\*vratā-*). IE Pok. 1162-3 *yer-* ‘speak solemnly’, Greek *ῥέπω* ‘speak’, *ῥράτρω* ‘speech, treaty’, O.Ind. *vratā-*, Hittite *ueriia-* ‘call, give charge’, O.Slav. *rota* ‘oath’. See s.v. *gvar-*.

**haura-** ‘desired thing’ (with *śarā* ‘fortune’), II 122·4 *jastām jsa haurā śarā byauda-likā* ‘possessing desire (and) fortune’ (= BS *śrī*) from the *deva*-gods’; in a cliché at the beginning of letters with *varāṣ-* ‘enjoy’, III 116·6-7 *maistye boāme haura varāṣguma saida śerā byauda-likā* ‘possessing success (and) fortune’ (BS *siddhi-*, *śrī*) of the enjoyment of great knowledge (and) desire’; II 83·2 *mistye haurā virāṣgme jsa haṃphve* ‘possessed of enjoyment of great desire’; V 312·31 *hviyi mistyi hora varāṣgminai pyatsa* ‘in presence of the enjoyment of great human pleasure’. Verbal *haurr-* (< *\*fra-vrn-*) in *āhaurrda* = BS *prūti-manas-* ‘with pleased mind’ (see above); further details in AION I, 1959, 128-9; III 109·12 *haure dyāve khve jūhai jsa a mire* ‘you have seen your desires (-e = te), how I die for love of you (-e)’ with *dyāve* preterite feminine *\*dātātai*; III 102·52-3 *haurau dyāvai khvau jūhai jsa a mirai* ‘you have seen your desires how I die of love of you (-u 2 plural with *ama* ‘you’ in the previous verse). From base *var-* ‘be willing’, Av. *fraorēt*, ‘willingly’, to IE Pok. 1137 *uel-* ‘be willing’, O.Ind. *vr̥nāti*, *vrtā-*, Lat. *uolō*, *uelim*,

**haura-** ‘talk’, II 113·94 *hauri ām salā ni bijeṣe* ‘he does not utter a word or remark’ (BS *saṃlāpa-*); with *mura-* ‘speech’, dyadic, III 114·119 *pātca-m va dūmvām jsa hau:rā murā ṣṭe* ‘then for us (-m) there is rumour from the *Dūm* people’; III 123·62 *haura māṃra padīmi* ‘he makes talk’, BS *ālāpaṃ kārayati*; II 75·50 *haurā maurā maṃ ni inīryau* ‘they would not make talk here’; gen. plur. II 90·68 *hau:rām murām jsa*. If *phar-* ‘speak’ gave *-var-* after a vowel, this *haura-* can be traced to *\*fra-far-*, with *pharā-* ‘speech, language’, *pherde* ‘he speaks’; so rather than to *var-* ‘to assert’ in *haura-* ‘authority, ruler’ above. See also V 314, 3a4 *hārau mūrau jsa*.

**haura** ‘beverage’, Av. *hurā-*, Zor.P. *hur*, see *hurā-*, *hūra* above.

**hauraja** ‘adjective in *-ja-* to a placè name, *Haura*’, V 186, 50b1 *kiraṇa-bhadranā thaunaka dva hauraja byauda* ‘by Kiraṇabhadra received two pieces of cloth (silk) of *Haura*’; *haurāja-*, V 273 II 2·4-6 *kūsa 108 kha 4 haurājā ttū ganam uspurā nā* ‘he received in full the wheat 108 *kūsa*-measures, 4 *kha*-measures, of *Haura*’. Parallel to the adjective *kaṃdvaja-* ‘of *kaṃdva*’ in II 19, 9a1 and II 100·217; SDTV 40 without translation of *hauraja*.

**hauva** ‘power, force, ability’, III 3, 8v2 *khūi ji hauva ī* ‘as he may be able’ (see s.v. *thāka*); Manj. 119-20 *dā hīye hauva p̐rabāvna* (BS *prabhāva-*) *nū kṣama byehāda ysatha* ‘by power (and) force (dyadic) of the *dharma*-doctrine they get birth according to desire’; K 139·95 *gyastā bgysā hauvi jsa, ū gyastā bgysā ayeṣṭhānāna* ‘by force of the *deva* Buddha and by dominance of the *deva* Buddha’, Tib. *sans-rgyas-kyi byin-gyis brlabs-pahi gzums-snags gzi rnam* (BS *adhīṣṭhāna-*); V 50, 6r1 *dārañā hauvā jsa* ‘by power of the *dhāraṇi*-formula’; possibly a compound, II 87·55 *hauva-thaujā pūra-cīysa jastvā* ‘power (and) force, birth as a son among the *deva*-gods’ (for *thauja*- see s.v. *thāka*). Above *hauta* ‘power’.

**hauvana-** ‘powerful’, K 147·27 *hawvani hawvani jāṣṭa īde* ‘various powerful *devī*-goddesses exist’; K 147·31 *hawvina hawvina pāraṣadā pāraṣadye* ‘various powerful members male and female of the assemblies’ (BS *pāriṣada-*); K 150·21 *amanūṣa-rājā, pajsā hawvanā mista* ‘the Amanuṣa-rāja (non-human king) exceedingly powerful, mighty’; K 149·4-5 *hawvanā miṃstq (-im- = -ai-)* ‘powerful great’; III 83·14 *parvālā hauvana mista* ‘protectors (BS *paripālaka-*) powerful great’. See above *hotana-*.

**hauvimdā** ‘they grind’, Sid. 122v2 *hwīḍai jsām hauma rrusa hauvimdā* ‘in his food they grind up bare barley’, Tib. *kha-zas-su ni nas rjen-pa khram-khrom-du btags-pahi čhan* (*čhan* ‘boiled grain’). From *\*fra-kaup-*, N.Pers. *kōb-*, *kōftan* ‘strike, pound’, Zor.P. *patkōft*, *patkōp-* ‘strike against’, hence IE *keup-*.

**hoś-**, *haus-* ‘carry off’, V 115, 63v6 *śāṭhyau jsīrgyau yaulyau hausindā ysānindā* ‘by tricks, by deceits, by evil acts they carry off, they plunder (dyadic)’, BS *śāṭhya-kāryebhir haranti ca parasparam*; V 88, 50v1 *hoṣṭ(ñdi) bāyindi* ‘they carry off, they lead away’, BS Bhaiṣajya-text Gilgit MSS I 24·10 *upanāmyate* ‘is brought’; JS 34r1 *māra-kamāna ce wī hoṣṭ* ‘the maiden of *Māra* who ravishes the mind’; III 73·186 *aḍa aṣparā khadarām pyam̐tsa, ma vaska hausara ttim̐da* ‘other fodder, lucerne, is before the mules, fetch some for me’; K 28·178 *raḥṣajai hausṣ*, = K 20·2 *raḥṣajaje hausṣ*, = K 37·118 *raḥṣajjai hausṣ* ‘the *rākṣasī*-demoness ravishes him (*yi*)’; III 79·12 *ṣakala brrajā hausṣ rawā boaiysā sūnāhe* ‘in the dry place the long stream carries off the *sūnāha*-bushes’; preterite, 3 plur. *hoṣṭāndi* ‘they took away’, Z 22·308 *bilsam̐gya hūḍā ttu hoṣṭāndi puraūdāndi ysātāndi* (triadic) ‘they carried off, removed, plundered that donated stuff in the *bhikṣu-sam̐gha* (mendicant community)’; III 66·30-1 *saṃ ttanī p̐rracā hauṣṭe* ‘he precisely then seized on the causes’, contrast III 66·31 *na jsām pā p̐rracā haiysda* ‘the circumstances were not ready’; III 70·119 *sijsa jsām dajagraiva hauṣṭe* ‘*Daśagriva* carried off *Sitā*’. From *\*fra-vāzaya-* ‘carry forth’, see cognates s.v. *bays-*. For *byahausṣ*, in III 74·195 *māstai-v-aṃ biṣa byahausṣ* ‘he will crush (remove?)’

all my brains', either *haus-* 'take away' or *haus-* from \**fra-kaufsaya-* to *hgw-* 'strike, pound, crush' is possible.

**hausā** 'a food', III 117, 101 *paiṅg paṅna* : *hausā hūlām pvaishka hvaṣī pāraka*. Possibly from \**aus-ya-* to *avah-*, \**ausa-*, see s.v. *hau* 'a grain' with Av. *avah-* 'fodder'; \**ausa-* Zor.P. *hōšak, xōšak* 'ear of corn', Pašto *wažai*, O.Ind. *oṣa-* in *oṣadhi-* 'herb'.

**hoṣā** 'finger', Sid. 102r5 *ttori vī hvāha:tte tcau hoṣā, u byśde pajsā hoṣā* 'in the entrance width four fingers, and in length five fingers', BS *catur-angulam āyāme nāhena-angula-pancakam (nāha=ānāha-* 'length'), Tib. *khahi sboms (sbom-po* 'thick') *sor bži, srid-du sor lwa yod-par byas-la*; Sid. 103r1 *ttaurā vī dvī hoṣī* 'in the opening two fingers', BS *dvya-angule*, Tib. *kha-nas sor gnīs*; Sid. 141r5 *pāri vī āna dvāṣa hauṣā* 'from the heel twelve fingers', BS *pārṣṇy-ūrdhvaṃ dvādaśa-angulam*, Tib. *rtin-pa-nas sor bcu-gñis*. From *vaxš-* 'be pointed' to *vak-* 'point', through *vašy->vaś-*, hence \**fra-vašya->hoṣā*, see BSOAS 23, 1960, 31-2.

**hoṣṣā** 'singing birds', Z 20·7 *panā kaso hoṣṣā āljsīndi māstu kāde* 'in every nook the hoṣṣā-birds sing very loudly'. From base *vas-* 'to make any sound (human or animal)', present *vās-*, see s.v. *bāsa-*, BSOAS 23, 1960, 31-2.

**hausū** 'blow with the fist', Z 13·71 *yakṣā haṃjsaṣṭe hauṣū haurā śśāripuṭri* 'the yakṣa-goblin proposed to give a blow with his fist to Śāripuṭra' (a familiar incident), parallel Pali, Udāna 4·4 (a *yakkha* speaks) *paṭibhāti maṃ samma imassa samaṇassa sise pahāraṃ dātun ti* 'it seems good to me to give a blow on the head of this ascetic (BS *śramaṇa-*)'. From base *pauk-:puḥ-* 'to punch' with fist or 'strike' with dagger, with *paug-:puḡ-* in Oss. I. *rāmp'uzyn, rāmp'yoston* 'to pierce', O.Ind. Vedic *las-pūjanī* 'needle' (*las-* 'cloth'). IE Pok. 828 *peuk, peuḡ-*, Greek περιπυκός 'pointed', πυγμή 'fist-fight', πύκτης 'boxer', Lat. *pugil* 'boxer', *pugnāre* 'fight'. Hence *hausā-* from \**fra-puś-ya-*. See also *hoṣa-* 'finger', and KT IV 150.

**hausū** 'lack of appetite', Sid. 134r3-4 *yserī vanāstā u ṣahe nerāmīdā u hausū-v-ī hame* 'his heart shakes and salivas issue and he loses appetite', BS *hṛl-lāso 'rocakah*, Tib. *mer-mer-po dan, kha-nas čhu hbyun-ba dan yi-ga hčhus-pa dan*. See *hūṣū*. Possibly \**fra-uṣūāba-*, umlaut by anticipation of *-u-*.

**hauso** 'noise', Z 24·647 *aśśa haṃgārīndi ku ne nā hauso ya(n)ī(nd)ā* 'they hold in the horses so that they make no noise'. From *vas-* 'make noise', present *vās-*, see s.v. *bāsa-*, hence \**fra-vaxša-*, see BSOAS 23, 1960, 32, and *hoṣā-* 'singing bird'.

**hauska-** 'dry', see *huška-*.

**hauskārā** 'well-pounded', Sid. 100r1 *puṣṭarāna, hauskārā hāmāi, tta arve noka ārānā* 'junipers, well-pounded barley, these medicaments must be ground fine'. No BS nor Tibetan text has so far been found. Possibly \**hu-škāra-* to base (s)k(h)ar-, (s)k(h)r-am- 'to thresh', N.Pers. *xarman* (\**xramana-*), Orm. *ṣramēnd* (\**xramana-*), Parāčī *khamōr* (\**xamarna-<xramana-*), Yidya *xurom, xurām* to Khowar *krom-*, Nūristāni *Kati kr'am-* 'to thresh', with Iran. *xram-*, O.Ind. *kram-* 'to stride out'; BS *krandita-* 'pounded, ground', Tib. *brdums (rdun-ba* 'strike, thresh, bray'). For *hau-*, see also *hauyuḍa=* *huyuḍa-* 'easy'.

**hausṭa-** 'dried', *huṣṭa-*, see *hūṣ-*, *huṣ-*.

**hausṭa** 'a kind of vitriol', I 177, 96r2 *ysamyā hausṭa, BS kāśisa-* 'vitriol'. See s.v. *ysamyē*. Possibly \**fra-auś-* 'burn out', whence a colour name, rather than *huṣṭa-* 'dried'.

**hoṣṭa-**, participle to *hoś-* 'carry off'.

**hausde** 'dries', see *hūṣ-*.

**hausā**, K 55, 17 bis r vertical in margin: to read (*tca*)*hausā* '14', below *śe* 'second'.

**hausta-** 'drawn, pulled', III 74·204-5 *rahā...aśām jsa haustā* 'chariot drawn by horses'. From *fra-vad-*, see s.v. *bāy-:bāsta-*.

**-hausta-** from \**θrusta-*, see *harahusta-*.

**hostā** 'he could', see s.v. *hot-* 'be able'.

**hauha-**, *hāmha-* 'broad', see *hvāha-*.

**hya** 'own' from *hivya-*, *hīya-*, I 171, 86v1-2 *ciṅgām ttiriṅ (-im=-ai) hya pira* 'leaves of the nimba-plant' (BS *nimba-*, *azadirachta indica*); II 100·235 *śkaisa hyī (=hiye) mvaiśdeṃ (-eṃ=-ai)* 'gift of a present' (Tib. *skyes*); K 19·222 *ttyau hyai rri khauña, =K 27·146 ttyau hiye re khauña* 'their veins must be opened'; II 99·199 *janavai hyai naumai* 'the name of the country' (BS *janapada-*); Manj. 257 *sahaica hai ṣve* 'hare's horns' (as an impossibility); Sid. 2v1 *harbiśām hye (hā)vamgārā* 'benefit to all' (but *hita-* could be concerned here). See *hāvya-*.

**hyāysdā** 'present', see *hālysda-*.

**-hriya-**, participle to *-hrag-* see *hahrīyai*, BS *careyaṃ*, s.v. *hahraj-*.

**hva** 'of oneself, itself', repeated *hva hva* 'severally', see *hvātā, hvatu-*.

**hva** 'spoken', from *hvata-*, participle to *hvan-*.

**hva-khāmḍalaja** 'of boar's tusk', I 141, 49r4 *hva-khāmḍalaja āstai* 'bone of a boar's tusk', BS *ārūka-* (\**ārūka-*), which renders *āru-* 'boar' for the *āru-* of *ārūka-* 'medicinal plant', just as the plant *maṅḍūkī* is translated by *khuyysaa-* 'frog' (I 179, 98v1). For *hva-* 'boar, hog', Av. *hu-* in Nīrangastān 114v9-10 *huṣ pōrēsō* 'pig' (dyadic, see above *pāsa-*), Oss. D. *xu, xui*, I. *xū, xūtā*, Zor.P. *hūk*, N.Pers. *xūk* (Sanglēcī lw *xūg*, Waxī *xūg*). IE Pok. 1038-9 *sū-* 'boar, sow', O.Ind. *sūkara-*, Greek *ūs, ōūs*; Lat. *sū-s*, O.Engl. *sū, sugu*, O.Norse *syr*, Celtic Welsh *hwch* (=Engl. *hog*), Let. *suvens* 'farrow', Tokhara B *suwo*. See also *hva-* in *hvattarakīnai*.

**hvañ-**, *hviñ-* 'speak', see *hvan-*.

**hvaña-** 'to be spoken', participle in *-ya-* to *hvan-* 'to speak'.

**hvaḍa-** 'eaten', to *hvar-* 'to eat'.

**hvaḍa-** 'food', see *hvar-*, *hvīḍa-*.

**hvaṃnau**, see *hvatana-*.

**hvaṅḍ-**, see *hvand-*, s.v. *huvę, hvę* 'man'.

**hvatana-** 'Khotan', Z 23·4 *ne ysvāre hvatana kari hvatanau dātu* 'the men of Khotan do not approve the dharmadocctrine in Khotan (Saka) language' (*-au* suffix of 'language', as Ossetic *-au*); gen. plur. Z 23·6 *hvatānāni* 'of men of Khotan'; Z 5·114 *hvatānā rre* 'Khotan king'; loc. sing. Z 5·114 *hvatāna-kṣīra* 'in Khotan land'; SuvO. 3v6 *hvatānā kṣīrna; hvataṃ-kṣīryau; Z 23·372 hvatānau byūttaimā* 'I translated into Khotan language', = Z 1·189 *hvanau byūttaimā*; III 4, 10r2 *hvaṃnye phari jsa* 'with Khotan speech'; II 72·18·1-2 *hvaṃna rrāda viśākīrtta* 'of Viśākīrti, king of Khotan'; III 60·44 *hvaṃnī hauna* 'in Khotan speech'; II 101·248 *hvaṇau bauttai* 'he knows

Khotan speech'; v 273·1, 1–2 *hvani mistā rruṃḍānu rr(e)* 'great king of kings of Khotan', v 273·2, 1 *hvani mistā rruṃḍānu rre*; III 83·18 *hvam kṣīra*; III 94·35a loc. sing. *hvanya kṣīra*, K 99·262–3 *hvana kṣīra*; III 121·11 *hvanya kṣīra*, BS *gaustana-deśa*, III 121·14 *hvanya kṣīra*, BS *gāmstana-deśai*; Sid. 103r4 *hvamṇau vī nāma* 'name in Khotan speech'; Sid. 103r3 *hvamṇo vī*, JS 2r1 *hvamṇau*. Found widely in Central Asia, Tib. *hu-ten*, *hu-den*, *huthen*, *yvu-then* (*h*, Tib. letter no. 23 of the syllabary); Chinese *ü-t'ien* < *jiu-d'ien* (K 1317·1; 1194·9); Khotan Saka script *yūttinā*, *yūttiyena*, *yūttiyaina*; Ḥudūd al-'ālam *xutan*, Latin (medieval) *quotan*; at A.D. 641 local pronunciation Chinese *huan-na* < *xuān-nā*, hence the later Khotan Saka *hvanna*, K 99·1 (with radical 85); 647·1 *xuan-na* < *xuān-nā*; Sogd. Man. *xwōdnyk* (adjective). Tumšūq (ed. Konow) VI 6 *hvadane* and VIII b6 *hvadna* may also refer to Khotan; later history of Khotan in P. Pelliot, Notes on Marco Polo I, 408–25. Various proposals for connexion, but no indigenous gloss. Ethnic names have many origins, so that at present no proposal is certain. The name belongs to the tribe, to which *kṣīra*- 'country' is added. A connexion with the name Kuśān *Huviṣka*- and the adjective *hvāṣṭa* 'chiefest' may be worth consideration. The *ḍi* II 82·8 *ḍi vajalaka* and *ḍi* II 82·91 *ḍi vijalada* (in an inferior text) may represent the Tibetan *Li* 'Khotan'.

**hvataṃḍā** 'men', v 263, 89v2, BS G 37, 77a2 *tau puruṣau* 'these two men', with intrusive *-ta-*, to *hvand-*, see *huvē* 'man'.

**hvattarakinai** 'made of pig-skin (?)', II 59·6 *hvattarakinai ūra-bada*- 'a belt (*ūra*- 'belly'; *banda*- 'binding') of skin of the *hva*-hog'. See *hva-*, s.v. *hva-khāṃdalaja*. To Av. *hu-*, Zor.P. *hūk* 'hog'. The second component *ttaraka*- could with intervocalic *-tta-* for *-da-* derive from *dar-* 'to tear; flay' (see s.v. *draiṣai*, Chinese *p'i* (K 721·1) 'leather'). Note in a loan-word III 76·237 *kattalā bahyā* 'the tree *kadalī* (plantain), with variant *katalī*. To Greek δέρμα 'skin', δέρις 'flayed skin'.

**hvatā** 'of oneself, itself', later *hva*, BS *prthak*, v 117, 66r3–4 *śśārāṇu cu nā pāṣkala hvatu hvatu śśārye kāḍāgānā dīrye* 'what are their distinctions of the good things, severally, of good (and) bad action', BS *sukṛta-duṣkṛtānām ca karmanām yah prthag-vidhaḥ*; Z 2·24 *hvatā hvatā ni pālsve distā* 'separately their ribs are visible'; Sid. 8r2 *hva hva*, Tib. *so-sor*; Sid. 104v5 *hva hva še še*, Tib. *so-sor-nas*, Sid. 124r1 *hva hva še še jsa hame*, BS *prthak*, Tib. *so-so-las gyur-pa dan*; III 42b4 *hva hva śā śā* 'severally one by one', K 154·48 *hva hva pajsam hūrīda* 'separately they give honour'. From *hva*- 'one's own', with adverbial (ablative) *-tah*, Av. *xvatō*, Sogd. Bud. *γwtv*, M.Parth.T. *wxd*, Zor.P. *xvat*, N.Pers. *xvad*, *xud*. O.Ind. *svayam* corresponds with different suffix. See cognates s.v. *hāvya*-.

**hvan-** 'to speak', pres. *hvāñ-*, participle *hvata-*, passive *hvañ-*, Sid. 102r1 and K 7, 147v1 *hvañāre* 'are called', III 61·56 *hviñāre*, III 20, 3a2 *hvañāri*; 3 sing. v 340, 79v3 *hvīnde* 'is called', BS G 37, 74b5 *ucyate*, Tib. *zes-bya-ba*; v 47, 12r5 *kalahārye*, *hamdrūṣane hvīndā* 'dispute means quarrel', ibid. 12r4 and 6 *hvīnde*; Sid. 106r5 *hvīnde*, Tib. *bsad-de*; II 105·103 *hvīdai*; III 28, 38b3 *hvīde*, BS *ucyate* (also *-ā*, *-i*); future participle *hvañā-*, and *hvañāa-*,

v 160, 203a1 *maṃdrā hvañā* 'a mantra-formula must be recited'; III 22, 10b1 *ṣā bodhisattvā hvañāi* 'he must be called *bodhisattva*', BS *sa bodhisattva iti vaktavyaḥ*; active present *hvāñ-*, later *hūñ-*, v 334, 32r1 *hvāñindā* 'they say', BS G 37, 29a2 *āha* 'he spoke'; v 334, 32r2 *hvāñāte* 'he says', BS G 37, 29a3 *āha*; 2 sing. SuvO. 68r6 *hvāñā thu* 'speak you', BS *desehi* ('teach'); K 70, 5v1 *hūñidā*, = K 67·158 *hvāñimdi*, later 3 sing. *hvāñe*; 1 sing. v 157, 2b2 *hvāñumā*; K 136·883 *hvāñume aysa*; 1 sing. K 4, 141r5 *aysu aña hvāññi* 'I may speak other things'; 2 plur. imperative, II 101·7 *hvāñāra*; 1 sing. Bcd 44v4 *hvāñū*, BS *stavāmi* ('I praise'); participle present, I 254, 198r5 *hvāñamdu*, BS *deṣyant-*; Bcd 55r4 fem. *hvāñāmcā*, BS *bhaṇamāna-*; adjective *-āka-*, Manj. 381 *vaina hvāñāka apyāyau vī* 'without speaker in non-speech'; III 21, 6a1 *ttāhirau hvāñākāna* 'by one preaching correctly', BS *tathāgata-*; agent noun *-aa-*, *hvāñāa-* as second component, v 142, 13r1 *grata-hvāñai* 'preaching instruction', BS *śāstar-* ('teacher'); SuvO. 36r3 *dāta-hvāñō* 'speaker of the *dharma*-doctrine', BS *dharma-bhāṇaka-*; noun, Z 24·388 *hvāñāmatā*; v 334, 32r5 *hvāñāmate pyūṣḍe* 'he hears the sermons'; v 79, 149v1 *hvāñāmato pyūṣāre* 'they hear the teaching'; II 104·94 *śāstra hvāñāma ṣṭai* 'it is preaching the technical text' (BS *śāstra-*); II 107·153 *hvāñāmam vaska* 'for the sermons'; see separately *hvanaa-* 'something spoken'. Preterite, participle *hvata-*, *hvava-*, *hva*; 3 sing. v 69, 4r4 *hvate*, v 336, 35r1 *hvetē*, v 340, 79v2 *hvetā*, v 331, 21v6 *hve*; 3 sing. fem. K 45·23 *ttai hvā si*... 'so to him she said that'; 1 sing. v 147, 129a3 *aysu hvataimā*, v 262, DRox, a3 *hvātāimī*; 3 plur. (with *ide*) K 137·907 *hvāṃdā ide*; JS 38r3 *hvi* 'I spoke' (from *\*hvīm* for *hvem*); III 61·46, 47 *dā bhava hvem* 'I preached the existence (= truth) of the *dharma*-doctrine'; 1 plur. II 102·13 *hvāṃdū* 'we spoke'; 2 plur. K 142·1045 *umi*... *hvāṃdā* 'you spoke'; 2 plur. fem. K 46·25–6 *herī vī māñadā hvāyā tta tta yanau* 'as you said, so I will act'; K 4, 141v3 *ka*... *hvātāndā viro* 'if they had spoken'; with following pronoun, v 40, 63b3 *hvatū jsa nimgysāñā jattai* '(<according> to the statement (*nva hvatā?*) it is to be rubbed with them, it heals'; with *hām-*, K 90·752 *hvata himye*, with *yan-*, v 141, 104a4 (<*aysu ni*... *hvata yidēmā* 'I could not speak', K 5, 142v1 *hvatū yādaimā*; K 100, 271–2 *ca ttā nāma na hvava ṣṭe* 'whose name is not spoken'; Manj. 215 *hīra cu hvava ne hāḍe ida*, = Z 5·70 *hāra cu hvatā ni hāḍe indī* 'things which are not spoken'; II 248, 20a1 *hva yuḍe* 'he had spoken'. Absolutive genitive, v 346v4 *ttātāye hvatāye* 'this having been spoken', Tib. *de skad-čes bkah scāl-pa dan*; v 80, 71r3 *hvatātye hvanai*, = III 21, 7a2 *ttye hvāye hvanai* 'this having been said', BS *evam ukte*; III 24, 22a4 *ttye hvāyai hvanai*; nominal, Sid. 137r4 *uskātta hvattāye hīye kaṣe jsa beṣāñā* 'it must be poured over with the *kaṣāya*-decoction stated above', Tib. *svar bsad-pas nad-kyi steṅ-du khu-ba blugs-pa dan*. Infinitive, Z 5·7 *aysu hamjṣe hvāye* 'I intend to speak'; II 125·12 *pastai hvai* 'he deigned to speak'. Future participle to *hvāñ-*, v 113, 35v2 *hvāṣṭoñāna hvāñāñā* 'it must be recited with honour', BS *śrotavya-* 'to be heard'; noun *hvāñā(a)-* 'speech', Manj. 329 *baiṣa hvāñā vī artha na bide* 'in every utterance no meaning (BS *artha-*) exists'; v 49, 467r2 *kho aysu ttū*

*hwāño darrōna* 'as I (spoke) that speech with boldness'. See also *patāhvāno* 'command'. From base *hvan-:hvata-*, Waxī *ḫān-:ḫat* 'speak, say', elsewhere 'call, recite, read', Yazg. *ḫvan-:ḫvant-* 'read, learn, recite', Av. *hvan-*, Zor.P. *xvān-*, *xvānd*, N.Pers. *xvān-*, *xvānd* 'call, read', Yidya lw *buxōn-:bixēd*. IE Pok 1046-7 *swen-* 'to sound', O.Ind. *svānati*, *svānita-*, Lat. *sonō*, *sonāre*, Celtic O.Ir. *senn-*, O.Engl. *swinsian* 'sing', *swinn* 'song, music'.

**hvana** 'dream', see *hūna-*.

**hvanaa-** 'something spoken', III 21, 7a2 *ttye hwaye hvanai* 'this speech having been spoken', BS *evam ukte*, v 248, 20a1 *ttu gyastā bḡysā hvi hvanai thyaū nāmdā* 'they swiftly accepted this speech (sermon) of the *deva* Buddha', BS *bhagavato bhāṣitam abhyanandan*; v 79, 152r2 *balysā hvi hvanau <ā>taudānde* 'they rejoiced at the Buddha's preaching'; K 143·1057 *gyastā bḡysā nara hamadā hvanau ātaudāmdā* 'the men indeed rejoiced at the *deva* Buddha's speech', v 248, 20a1 *khu. . .ttu hvanai hva yuḍe* 'when he had spoken this speech'; N 75·25 *jsiñe vajṣāmata ve hvanai* 'the statement for the study of life', BS *āyurveda-śāstreṇa*; K 4, 141r2 *hvanai arthi* 'meaning of the preaching'; K 143·1057-8 *gyastā bḡysā haḍi ttū hvanau samāsyē* 'the *deva* Buddha however finished the sermon' (BS *samāsaya-*); Manj. 135 *nairāttama-hvanaina*, = Z 5·18 *nairātma-hvanaina* 'by preaching about absence of self'.

**hvanām** 'assessor, inspector (?)', II 58, b9 *ttaka parauta cimḡam hvanām* 'these (are) the commands of the Chinese examiners'. (If Iranian from *hvan-* 'to speak', but possibly a Chinese title not identified (SDTV 104).) The stem may be *hvana-* or *hvanaa-*.

**hvanainaa-** 'fabulous', Z 5·3 *hvanaino āhau hambaste* 'he composed a fabulous narrative', see also Z 22·249 *āhvainā* 'fabulous things'.

**hvand-** 'man', Z 2·112 *kye va ju padajsu ysāysu harbiṣṣu baṃhya huve* 'what man would burn all grass, trees'; Sid. 2v5 *hve*, Tib. *mi* ('man'), v 337, 36r6 *hve*, BS G 37, 33b4 *puruṣa-*; acc. sing. v 338, 36v4 *hvamdu*, BS G 37, 33b2 *satva-*; Z 2·77 *hvandū*; gen. plur. SuvP. 74r4 *hvandānū rre* 'king of men', BS *narendra-rāja*; IV 46a2 *paṃjem hvamdām* 'of five men', IV 58a2 *hvamdā*; IV 39a2 *dvāṣe hvadā* 'of twelve men'; gen. sing. IV 55b2 *śe hvadye* 'of one man'; IV 33b1 *śe hvamdye*; inst. plur. K 136·868 *hvamdyaū, ahvamdyaū* 'from men, non-men'; with suffixed pronoun, K 61, 41r2 *jastvā hvandā-t-ū jsa suha varāṣāre* 'they enjoy pleasures among *deva*-gods, among men (= *\*hvandvā*) therewith'; I 250, 33v2 *ttu hvandānu rrundu* 'the king of men', BS *manuṣya-rājānam*, = v 108, 30v4; K 6, 146v3 read *hva(m)dye*; v 247, 17b4 *hvandāna sarauva* 'lions of men', BS *nara-simhāḥ*; loc. plur. v 301, 2r3 *hvamdwoḡ ysamthū byehāte* 'he gets birth among men'; dialectal, v 262, 1a2 *hvadevo*. Adjective, v 384, 9a2 *hvandīnai rana* 'human jewel', II 4·52 *hvandīnai rana*; lost context, v 61, 16b5 *hvamdūna yanāre*; -*ya*-suffix, *hviya-* 'human', SuvP. 72v1 *pyālya hviya* 'human welfare', BS *sampatti manuṣya-loke* ('welfare in the world of men'); II 106·143 *hviyai gai vira* 'on the human *gati-* (stage of life)'; Sid. 109r5 *hvi ṣvidā* 'human milk', Tib. *bud-med-kyi nu-ṣo*, Sid. 109r5 *hvi ṣvidana*; K 15·138 *hvi rū jsa* 'with human form', = K 32·36 *hvi runā* = K

23·83 *hū rū jsa*; v 129, 3a4 *hviya ysamtha* 'human births'; K 61, 41v1 *hvi ysamtha rūyide* 'they lose human birth', Manj. 115 *hvi ysatha*; K 41·57 *kimalai hvi*: 'human head' = K 44·175-6. Compound, v 41, 56v3 *caṇḍāla hvanda-jsanā ttāte* 'caṇḍāla outcastes, man-slayers, thieves'; as second component, I 250, 214a1 *vasutyau tvatare-hveyyau āysda|||* '(with divine eyes) pure super-human guarding', BS *divyena cakṣuṣā viśuddhena atikrānta-manuṣyakeṇa vyavalokayisyāma*. Note also Manj. 77 *hvi* 'man': *ttrāme sa khu hvi ayula ujadīsa js(ā) hadara satva* 'just as a man throws an iron ball (BS *ayo-guḷa-*) to another being' (here *uysdī-* 'throw' with -*j-* for *ḡ*). With intrusive -*ta-* v 263, 89v2 *hvataṃḍā* 'men', BS G 37, 77a2 *tau puruṣau* ('the two men'), where -*ta-* has archaistically been put in place of the subscript hook. See also *hviyaṣaa-* below. From *\*auṣavant-* 'mortal' with Av. *aoṣah-vant-*, Aogamadaēca 58 *aoṣamuhataṃ maṣyānaṃ* 'of mortal mortals', glossed by Zor.P. *ōṣ(ō)-mand*; Dd 36·80 *frahist oṣ'ōmandān mūrēnd* 'mostly the mortals die'; ibid. *ōṣ'ōmand*. Hence *\*hvand-* < *auṣavant-* with -*uv-* as in *ggvūg-* 'ear', *gvūg-* < *\*gauṣa-*. Pašto *ḡawai* 'person' < *\*uṣavant* < *\*auṣavant-*, Balōči *p'ōṣinday* 'human being' *\*pa(ti)-auṣavanta-ka-*. See *auṣ-* s.v. *nāṣa-*. Note also Pindaros, Pythian 5·3 βροτῆριος ὄνῆρ 'mortal man'.

**hvar-** 'sister', SuvO. 3v5 (gen. plur.) *hvarānu* 'of sisters', N 164·7 *hvari*; with -*ka-*, N 163·24 *hvarakyau*, N 164·10 *hvārakyau*, JS 39v4 *hvārakyā*, II 43·21 *paysāva hvārakā* 'germane sisters', in a letter, III 132·13 *hvaraki*, ibid. 12 *hvarakā*; K 33·55 nom. plur. *hvarāka*; voc. plur. *hvarakyā*, = K 16·166 *hvauraka*, voc. plur. *hvārakyau*, = K 24·106 *hvaura*, 107 voc. plur. *hvārakyā*; v 252·845 *hvārakyām brrātarām jsa* 'with sisters, brothers'. From *\*hvahar-*, *\*hvāhara-*, *hvahr-* > *hvar-*, to Av. *xvanhar-*, Zor.P. *hvāhar*, N.Pers. *xvāhar*, Sogd. Bud. *γw'rh*, plur. *γw'r'yṣtk*, M.Parth.T. *wx'r*, M.Pers.T. *xw'r*, Balōči *gwāhar*, *gwāhar*, *gōhār*, *gwār*, Oss. D. *xūārā*, I. *xo*, plur. *xotā*, D. *xūāri furt*, I. *xārāfyrt* 'sister's son'; D. (Pam. 2·73·16) *xuar iurst āma xuar āvdesān*, Russian translation *delēž sestry i otkaz sestry* 'participation of sister and rejection of sister'; Pašto *xor*, Orm. *xwār*, Parāči *xī*, Yidya *ixō*, *ixiko*, Sanglēči *yoxōai*, Waxī *ḫūi*, Šuynī *yax*, Yazg. *ḫvarḡ*. IE Pok. 1051 *suēsor-*, Greek *ἑορ*, plur. *ἑορες* 'relatives', Lat. *soror*, Celtic O.Ir. *siur*, Welsh *chwaer*, Got. *swistar*, O.Engl. *sweostor*, O.Pruss. *swestro*, Lit. *sesuo*, gen. *sesėfs*, O.Slav. *sestra*, Tokhara B *ṣer*, A *ṣar*.

**hvar-** 'to eat', *hvar-y-* > *hvīr-*, III 123·49 *khāysa hvara* 'eat (2 sing.) the food', BS *bhakatta būja* (= *bhaktam bhunja*); v 343, 85v2 *hvarindā* 'they eat', BS G 37, 80a3 *bhunjanti*, I sing. Z 4·50 *hvarīmi*, 3 sing. *hviḍā*, Z 2·26 *beitīṇo khāysu ne hviḍā* 'he does not eat poisonous food', 3 sing. optative, Z 13·93 *rruso hvīra* 'he would eat barley'; Sid. 103v1 *hviḍai* 'he eats', Tib. *zos-te*; II 130b8 *gaula hvīra* 'would eat molasses' (BS *guḍa-*); preterite *hvada-*, 3 sing. Z 13·95 *hvade vātāya* 'he had eaten'; Z 2·24 *hvadaṇḍi* 'they ate', 3 sing. fem. III 73·182 *hvadaḥ* 'she ate'; participle future, Sid. 9r1 *ni hvarāñā* 'it must not be eaten', BS *tyājya-*, Tib. *mi bzah*; Sid. 106r4 *hvarāñā-*, Tib. *zos-na yan*; *hveraa-* 'to be eaten', Sid. 9r1 *ni hverai* 'is not to be eaten', BS *tyājyāt*, Tib. *mi bzah* (*\*hvārya-*

ka-). Infinitive, Z 11·55 *ce balsō heḍā bilsamggānu hvīde* 'who at a *balsa*-shrine (=BS *stūpa*-, and *caitya*-) gives to eat to the *bhikṣusamghas*' (but *hvīde* may here be noun acc. plural); JS 17v2 *cu āṣṭā puraka hvarā vrrāghraja striya* 'the female tigress who was about to devour the young ones'. Noun, Sid. 104v4 *hvarāme jsai, ysīḍai āchai hame* 'from eating (the earth) the yellow disease attacks him', BS *niṣevanāt*. . . *pāṇḍurogaḥ*, Tib. *zos-pa-las skyarbab-kyi nad-du hgyur-te*. Adjective, Z 24·42 *ka ysojse iyā ka cvī hamatā ne hvīrā* 'if it may be tasty, if (it may be) what is in itself not edible' (\**hvarya*-). For *hvera*- 'sweet', see below. See separately *hvīda*- 'food', *hvāra*- 'food'. As second component *-hvarāna*-, III 49·33 *gūṣṭā-hvarāñā* 'flesh-eating', for this *-āñā*- see also *mauta-varāthāñā* 'selling liquor'. Participle *hvaḍa*- as noun, Sid. 125v1 *hvaḍvā khaṣṭvā* 'in foods (and) beverages', Tib. *bzas dan skom*; III 114, 5v2 *hvaḍā khaṣṭā* 'food (and) drink'. From base *hvar*-, Av. *xvar*-, Zor.P. *xvar*-, *xvartan*, *xvarišn* 'eating', *xvārišn* 'drinking', *xvārbār* 'food' (M.Pers.T. *xw*'r w 'b'r); N.Pers. *xwardan*, *xurdan*, M.Parth.T. *wxr*-, *wxrd*, *wxrdyg* 'food', *xwrn*, *wxrn* 'banquet', M.Pers.T. *xwr*-, *xwrd*, *xwrdn*, Sogd. Bud. *γwr*-, *γwryty*; *γwrt* 'food', *γw'r* 'drink', Oss. D. *xūarun*, *xūard*, I. *xāryn*, *xord*, *xārd* 'eat', D. *xūarun*, *xurst* 'to irrigate', D. *don-xuarug*, *don-xuārug*, *donxuār*, I. *doxxār* 'irrigation'; Baloči *warag*, *wārta* 'eat', Pašto *xwarəl*, Yaγn. *xwar*-, *wxar*, *xworta*, Orm. *xr*-, Parāči, *xar*-, *xār*-, Šuγnī *xar*-, Yīḍya *xoar*-, Sanglēči *xwār*-, Parāči *xuḥō* 'eating'. Ambiguous either IE *suer*- or *suel*-, for *hvar*- 'take, consume, eat' note O.Ind. *āhāra* 'taking; food' (*harati* 'takes away'), Nūristāni Aškun *yū*- 'to eat', to O.Ind. *yu*- 'take hold of' (G. Morgenstierne, NTS 2, 286). IE Pok. 1045 *suel*- 'swallow' suits 'drinking', but not 'solid food'. Possibly two bases have coalesced 'to take' and 'to drink', whence causative 'make to drink, irrigate, (like Greek πινέω) in Zor.P. *xvar*- 'eat, drink', *xvār*- 'to drink, to irrigate'; Oss. D. *xūarun* 'eat', *xūarun* 'to irrigate' (see Zoroastrian Problems 99, fn. 5); note also Zor.P. *drwist-xvārtār* 'keeping healthy', *xvārtakih* 'taking possession'. See *hvarāka*-.

**hvar**- 'to agree', II 68·143a7 *cvam pā hvaḍāmda starrā niṣāñā ye ī* 'what with me you agreed, would have had to be placed as a covering'. See *hvara*.

**hvara**- 'suitable (?)', II 86·39 *hvarā-gidrī* 'having proper faculties' (BS *indriya*-); III 137·20-1 *harabeše hira hvara cī hamāre* 'all proper things which occur'. See s.v. *hvarandaa*- 'proper, right'.

**-hvarr**-, see *nihvarr*-.

**hvarra**-, *hvara*- (see also *hvera*-), v 116, 66r3 *hvarra u māsta cu vara kṣira hīyāra vāta paḍā* 'sweet and large fruits which were formerly in the country there', BS *madhurāni mahānti ca phalāni viṣayeṣu hi*; Sid. 4v3 *cu śīliṣā ṣṭi ṣṭi hvarā u ṣūrā u tcārba u garḥhā u cihajṣā* 'what is phlegm (BS *śleṣman*-), that is sweet and saline and fatty and heavy and sticky', BS *madhuro lavanaḥ snigdho guruḥ śleṣmā-ati-picchilaḥ*, Tib. *bad-kan ni mvar-ba dan, lan-čhvahi ro bro-ba dan, hjam-pa dan lči-ba dan śin-tu hbyil-baho*; JS 10v1 *aysmu hvarrā* 'sweet mind'; JS 37r2 *ysaujsā hware* 'savoury sweetness' (-e < -atāti-); Manj. 414 *bināña aṣkūstai ṣṭāna pihyāda ramani hvara*

'music untouched beat out delightful, sweet'. Also *hvera*-, Sid. 16r2 *hverā*, BS *madhura*, Tib. *mvar-ba* ('sweet'), see below. With negative *a*->*ā*- (before two consonants) *āhvaraa*-, Sid. 9r4 *mau āstamma āhvaryau raysyo jsa* 'with sour (not-sweet) tastes of liquor and the rest'; fem. Sid. 4v2 *āhvarrja*, see above. From base *hvar*-, with increment *-z*- (IE *ǵ*, *ǵh*) in Av. *xvarēzišta*- 'sweetest', Zor.P. *xvarzist*, N.Pers. *xvālidan* 'to taste' (*rz* > *rd* > *l*), Armen. lw *axorž* 'sweet', Pašto *xōž* fem. *xwaža*, Orm. *xwaš*, *xwašr*, Waxī *xūžg*, Iškāšmī *xāšok*, Sarikolī *xeg*, *xlyg*, Šuγnī *xīž*, Baloči *awarzā* 'pleasant'. The form *hvarra*- may derive from \**hvarna*- or \**hvarša*-; the form *hvera*- is from \**hvār-ya*- rather than \**hvarnya*-, note *ysirra*- 'gold' < *zaranya*-. Oss. D. *xūärz*, I. *xorz*, *xärztā* 'good' may be rather \**hu-varza*- 'working well'. Compound, see *hvarinau*.

**hvaramciñā** 'turning to the right (in reverence)', v 331, 21v1-2 *gyastā balysā hvaramciñā tvaṃdanu tsute* 'having performed the right-hand perambulation', BS G 37, 18b4 *pradakṣiṇī-kṛtya*; Bcd 47v2 *hvaramciñā*, BS *pradakṣiṇu*; v 133a5 *gyastā balysā hvaramciñā tvaṃdanu tsute*; III 21, 5a3 *ḍrrai tcīra hvaramciñā tva(mda)ñā tsuāmdā*, BS *triṣ-pradakṣiṇī-kṛtya* 'having thrice turned to the right'; III 26, 29b1 *hvaramciñā tvaṃdanā tsuñai* 'it is necessary to turn to the right in reverence', BS *pradakṣiṇīyaś ca*; Z 24·194 *hvaramciñā*. From *hvarandaa*- 'right hand', with *-iñā*, see also *uysdvyāmcīñā* 'expelling', BS *pratiṣedhana*.

**hvarandaa**- 'right side, right hand', K 142·1042 *hvaradāu*, Tib. *g-yas* 'right', in the passage *hvaradāu ysarra-gūnā bāysa haraṣṭe* 'he stretched out his right gold-coloured arm', Tib. *phyag g-yas-pa gser-gyi kha-dog-čan brkyaṇnas*; III 130·1·4-6 *hvarandai* 'right' beside *syandai* 'left'; K 145, 2v3 *hvaramde dastā* 'right hand'; v 382, 4b4 *hvarandāu ysānū śamdyā vāstāte* 'he placed his right knee upon the ground'; v 381, 3b5, =v 332, 24v5 *hvarandai hālai* 'right region', BS G 37, 21b7 *dakṣiṇasyāṃ dīṣi*; compound, II 74·34 *pūñūda hvarandā-virai imdrā* (BS *indriya*-) *jsā biṣṭā hvāṣṭā ye* 'he was meritorious, working dexterously (*kīra*-), possessed of faculties, chiefest'. From base *hvar*- 'be fit', N.Pers. *xvarand*, *xvāz* 'suitable', *bar xwardan*, *dar xwardan* 'to suit'; Oss. D. *xūar*, I. *xor* 'suitable for', as second component; Sogd. Bud. *γwr'nt*, *γw'rnt*, *γw'r'nt* 'right (hand)', Chr. *xwrnt*, *xw'r'nt*, *xw'rnt*; Orm. *xwarinca*, *xurēncō*, *xulenco* 'right hand'. See also *hvara*- 'proper, fit', to IE *suer*-, see Pok. 1049.

**hvarāka**- 'taker, seizer', v 89, 17r3 *vina padīmākā paysānāki buwāki tsūki hvarāki* 'without maker, knower (dyadic), migrator, taker', in describing the self as non-existent (the *nairātmya*- theory); parallel to Z 5·70 *vajṣākā padīmākā paysānākū tsūkā* 'seer, maker, knower, migrator', and K 69·227 *śūhyāki niṣṭi padīmāki ā* 'maker is not nor creator'; Z 12·38 and Z 24·649 *nāsāka*- 'taker', here equivalent to *hvarāka*-; Manj. 216 *padīmāka ātma vejsyāka paysānāka tsūka ra jsāna (ra jsāna 'also')*; Manj. 204 *nāsākū aysmva* 'the taker and the mind'. The BS terms are *kāraka*-, Tib. *byed-pa-po*, *vedaka*-, Tib. *rig-pa-po*, *jānaka*-, *ājānaka*-, Tib. *śes-pa-po*. See also *hvarāka*- 'robber'.

**hvarāka-** 'robber (?)', II 84·8-9 *mahe jsām maṃ drrai pacaḍa hiysda hvarāka hau-pari-paṃjsāsā yahi:maliha: hvaṇḍā štā(re)* 'we are here indeed of three sorts; robbers, 57 *yaṃmaliq* men are here'. Here *hvarāka-* 'taker' is dyadic with Turkish *yaṃmaliq*, from *yaṃma* 'plundering'. An uncertain context is found in II 109·88·6 *khu maṃ dilaka hvaṇḍā pārīsīmdā hvarāka āvq vā mušdā hīstā* 'when here the few men decrease, robbers have come; here the favour (donation) comes'; II 108·2 *cu haupari-paṃjsāsā hvarāka ami šṭirau* 'who are the 57 robbers, you might be'. For cognates see s.v. *hvar-* 'to eat', originally 'to take'; Av. *axvarəta* is glossed by Zor.P. *agrift* 'not seized; which cannot be seized'. See below *hvāra-* 'rapax'.

**hvari-nau** 'sweet-sounding', K 49·4·3 *hvari-nau bināññā* 'sweet-sounding music' from *hvarra-*, *hvara-* 'sweet', and \**nādu-* > *-nau* 'sound', to base *nad-*, see *nāya-*, *panāy-*.

**hvala** 'covering (?)', II 77·34 *u sā-m kaina hvala u sā jsā pvaica* 'and for them one *hvala*-covering and also one *pvaica*-covering'; II 78·59 *pātca būhara barsa hvala hū-ḍaudū haštā mūra* 'then we gave to Boyra-bars a covering worth (sc. *āra* 'value') 80 *mūrā*-coins'. Boyra-bars Turkish name made of *boyra* 'he-camel' and *bars* 'tiger'. From the base *hvar-d-* 'to fit' (see *hvara-* 'fitting'), or possibly to IE Pok. 1139-40 *uel-*, 1145 *uel-k-* 'draw on' or Pok. 1160 *uer-* 'cover' (see *vrīs-* in *havriš-* 'doff'), with secondary *h-*, as in *hvāssa-* 'herb'.

**hvaśā** 'juice from meat', I 147, 57r5 *paśiña hvaśā drrai šaṃga ūca jsa pāchai* 'juice of sheep's flesh is to be boiled with three *šaṃga*-measures of water'; I 157, 68v4 *paśiña hvaśā, ša hahvāña driṃ (-iṃ = -ai) šaṃga uca jsa pāchai* 'sheep's flesh, that is to be pressed, to be boiled with three *šaṃga*-measures of water', BS *māṃsa-rasa-*; I 163, 78v1 *būysiña hvaśā hahvāña dva šaṃga uca jsa pāchiṃ (-iṃ = -ai)* 'goat's flesh is to be pressed, it is to be boiled with two *šaṃga*-measures of water', BS *chāga-māṃsa-kaśāyaka-*; I 169, 84v1 *būysiña hvaśā hahvāña dva šaṃga uca jsa jśāñāña* 'goat's flesh is to be pressed, it is to be boiled with two *šaṃga*-measures of water', BS *chāga-māṃsa-rasa-*. Possibly \**hu-aśyāka-* 'good food', from *as-* 'to eat' (see s.v. *śidi*), N.Pers. *āš* 'meat, soup, gruel, pottage', *āš-paz* 'cook', *āš-xānah* 'eating-house', from \**ašša-* base *as-* 'to eat'. See *hvaštī* 'food'. A Turkish *aša-* 'to eat' is reported in Turfan Turkish, Researchers in Altaic languages 1975, 208.

**hvaštī** 'to beat', infinitive to *hvah-*: *hvasta-* (see s.v. *hvaittā*), IV 7v5-6 *hamdara āšīrya paṣti bani u paṣti hvaštī* 'the other teachers (BS *ācārya-*) he ordered to bind and he ordered to beat' (note SuvP. 71r4 *basta...* *hvasta*).

**hvaštī** 'first', Sid. 131v1-2 *ttye paḍā hvaštī, śeliśām neśāma, loḡśām arvām jsa krra yenāññā* 'first, removal of the phlegm (BS *śleśman-*), treatment must be made with rough medicaments', BS *sarvai rūkṣah kramah kāryas tatra-āḍau kapha-nāśanaḥ*, Tib. *de-la ni thog-mar bad-kan sel-bahi sman rēub-bo-čog-gi čho-ga byas-la*. Hence *ttye paḍā hvaštī* = BS *tatra āḍau* 'at this beginning', = Tib. *de-la ni thog-mar*, which indicates a dyadic *paḍā hvaštī*. Since it is hardly to be read *hva šte* or *hva štā* 'it has been stated', the word *hvaštī* may be a palatalized

*hvašta-*, with suffix *-ya-*, for 'first'. See *hvašta-* and s.v. *brū*.

**hvaši** 'a food', III 117r01 *paiḡ paṃna : hauśa hūlām pvaishka hvaši pāraka* (list of foods), from \**hu-aštīya-* to N.Pers. *āš* 'meat, soup, gruel' (see s.v. *hvaśā* 'broth') from \**aššīya-*, base *as-* 'to eat'. Cognates s.v. *śidi*.

**hvašta-** 'first (?)', III 41a2 <*pa*>*dā hvaštā biśśūnya vara spye vištāña* (sacrificial, BS *balī*-text) 'first (dyadic) all kinds of flowers must be placed there'; V 152, 160a2 *|||hvaštā śijindī harbiśśū kī(ra)* 'first they learn it; all the *karma*-acts...'. From *frav-*: *fru-* (see *brū*, *brumbāte*) with *hu-* (as *ha-* <*fra-*>), hence \**fravišta-* 'first' > \**hvašta-* > *hvašta-* (for *hv-* note also *hvāha-* 'wide' \**frapāḥa-*, if not \**hu-pāḥa-*). From \**fravištīya* can derive *hvaštī* dyadic with *paḍā* (see for *-ištīya-*, Av. *zəvištīya-* 'swiftest').

**hvasta-** 'beaten', participle to *hvah-* (see s.v. *hvaittā*), SuvP. 71r4 *cu tti cu vā basta cu hvasta, haṃtharkvā vyaysaṇa šṭāre* 'who are these who are bound, who beaten, in troubles, in ruin', BS *ye tāḍitā bandhana-baddha-piḍitā vividheṣu vyasaneṣu ca samsthitāni*, as IV 7v5-6 *paṣti bani u paṣti hvaštī* 'he ordered to bind and beat'; 'beat (drum)', K 25·123 *kūsa hvastāda*, = K 17·188, = K 34·74 *kūśā hvastāṃdi* 'they beat the drums'; V 66·8a *paṣja śamḍya hvasta* 'beat strongly on the ground'; III 75·233 *ṣṡi nāštā śamḍya hvaste* 'he struck him down to the ground', III 67·58 *haṃgrautta śamḍya hvaste* 'he lifted him up, he struck him to the ground'; III 66·34 *śamḍā hvaste* 'he beat on the ground'; K 42·117 *kṣipalai hvaste* 'he struck him a blow'; III 67·53-4 *na paysāṃdāṃdā hvastāna parya tti khu āta haṃdā garāṃ* 'they did not know (they had) escaped from the stroke; so when they came into the mountains (?)'. See cognates s.v. the present *hvaittā*. Possibly *gara-* 'the people Gara-'.

**hvasta-** 'coloured', III 38·35-6 *cha-hvasta pākū gesaca* 'feet colour-stained and (-ū) whirling', = III 47·54 *charrvana pā u gesaca* = (K III 35·37, = III 40·11-2 *śair-chā hvū pā u gaisamcā*. Hence *cha* 'appearance, complexion' (BS *varṇa-*), with *hvasta* = *rrvana* = *śair-* (see above), possibly \**hvarsta-* > *hvasta-* to *hvar-* 'to colour', see cognates s.v. *hvāraka-*.

**hvā-** 'both', see Z 24·496 *hvā-daštā* 'with both hands', and above *hū-duva* 'both'.

**hvā** 'dried', Sid. 128v3 *guśta u ghā, hvā mase muse haṃthrra-jimḍā ma ā ā ṇuštīṃdā* 'the flesh and bone, dried, are drawn together greatly, as if wrapped', BS *śośād veštana-*, Tib. *śa skam-pa dan, drag-tu bčir-ba hdra-bar na-ba rnam yin-no* (*bčir* 'press'). From base *hau-*, *hu-*, with *-ā-*, *hvā-* 'to dry', here *hvāta-* (Tib. *skam-pa*). See cognates s.v. *hūš-*, *huška-*, *hvāñ-*, *hvās-*.

**hvāñ-** 'speak', see s.v. *hvan-*.

**hyāñ-** 'to dry', SuvO. 27v5 *sāma-lovyānu dukhānu hvāññākā* 'drier up of the woes of Yama's world', BS *yama-loka-duhkha-saṃśośakah*; with *pa-*, SuvP. 69v2 *pahvāñari* (for *-āri*) in the passage *beśa ysira vevaste pahvāñari biśna* 'the fierce violent (BS *vega-*) whirlpools are wholly dried up', BS *arṇavaṃ parama-karkaśa-caṇḍa-vegaṃ saṃśuśyate*. With *hvāñ-*, Sid. 11r4-5 *jsahera pī hivi āchai hvaiñe*, = V 320·99 *hvenñe*, BS *medo-viśośana-*, Tib. *čhil rgyas-pahi nad skems*; Sid. 149v2 *paṣāññā u hvaiññā u kūṭāññā* 'to be cooked and dried and ground up' (BS *koṭaya-*),

- Tib. *bčos-la skams-pahi phye-mas*; Sid. 149v3 *paher-āñā u hvaiñāñā* 'to be steeped and to be dried'; Sid. 149v4 *hvaiñāñā u tciña niñāñā* 'to be dried and put into the eye', Tib. *bskams-pas mig bskus-na yan*; I 147, 56v1 *dasau jūna ganihāña u hvaiñāñā* 'to be moistened ten times and to be dried', BS *bāvayetta* (= *bhāvayet*). With *pa-*, II 104:73 *dr̥raistīyinai pātāla pahvagiñākā* 'the drier up of the underworld (BS *pātāla-*) of heresies' (BS *dr̥ṣṭīgata-*). From base *hau-*: *hu-* 'to dry' see above *hūṣ-*, *huṣka-*, beside *hvā* < \**hvāta-* 'dried'; hence \**huṣānya-* causative.
- hvāña-** 'eloquent (?)', II 54:25 *hvāra hvāñā vicakṣa* (BS *vicakṣaṇa-*) *edrrām jsa śūrā* 'bold (rapacious), eloquent, intelligent, with his faculties, valiant'. To *hvan-*.
- hvāta-** 'well-winnowed', Z 24:520, from \**hu-vāta-* to base *vān-* 'toss', see *vāñite*.
- hvāta-** 'grass', III 73:185; 186, see *hvāṣṣa-*.
- \***hvāta-**, *hvā* 'dried', Tib. *skam-pa*, see *hvā*.
- hvātātā** 'width', v 19:5:2 *hvātātā āṃ mūrā hamī*|||. See *hvāha-*.
- hv(ā)tte** 'width', v 22:19:3 |||*himya nausi chā u hv(ā)tte śamḍā himya*. . . 'amounted to nineteen feet and in width the land amounted to. . .'. See *hvāha-*.
- hvā-daṣṭā** 'with both hands', Z 24:496 *hvā-daṣṭā nāte ysurre jsa ttīyā patharku arahamdu jsindī* 'with both hands in fury then he took the bar, he kills the devotee' (BS *arhant-*). See *hū-dvva* 'both', Oss. D. *xube-dzästāj* 'with both hands'.
- hvāna** 'near, along (?)', II 56:11-2 *sakhārma va tcaura hvāna ttāja auva karānā* 'four monasteries there, near the river, village quarters'; II 56:15 *vara tye hvānā ttāje auva karānā* 'there, near the river, village quarters' (translation SDTV 72). Possibly \**fravāna-* 'being in front', from *frav-*, see *brū* and *hvaṣṭā* 'first', with *-āna-* as in \**madyāna-* > *myāna-* 'central'. The traveller observes *saṃghārāmas* at several points of his journey.
- hvāna** 'talk (?)', Manj. 80 *ysūrya jaḍa brīya kīdeṣa cu ra bahau dīḍāe hvāna* 'anger, folly, passion (=BS *dveṣa-moha-rāga-*), the *kleṣa*-afflictions, and what is the contempt (?), degrading (*ḍāra-* 'low'), (evil) talk'. See also *patāhvānā-*, *pahyānā* 'command'. From base *hvan-* 'speak'.
- hvāne** 'width', v 1:92:5 *dva tsūna hvāne* 'two inches in width'. See *hvātte*, *hvāha-*.
- hvāysima** 'born together', Sid. 135r4 *apīye guṣṭe jsa haṃtsa hvāysima hverai*, Tib. *sa snum-bag chun-ba dan lhan-čig-tu bzaho*, BS . . . *sarvam evedam prayoktavayam cikitsitam*. Here *hvāysima*, Tib. *lhan-čig-tu* 'together'. Possibly *hvā-* 'both' (as in *hvā-daṣṭā* 'with both hands' and *hvālai* 'both') with *-ysima-* from \**zanmya-* 'birth' from *zan-*.
- hvāra-** 'food; eating', II 87:51 *sara hvāra sara khāṣā* 'good food, good drink'; ibid. 54 *khaysna hvāra* 'drinking, eating'; JS 24v4 *ysāysa hīyāra chaka bāgara hvāra anattāgā nāma sarrau datā rre* '(being) the lion named *Anantānga* king of beasts, eating (as an ascetic) grass, fruit, buds, leaves'. See cognates s.v. *hvar-* 'to eat'.
- hvāra-** 'bold', II 85:15-6 *vegasti hvāri dirauja* 'violent (BS *vega-*), bold, audacious'; II 54, 25 *hvārā hvāñā vicakṣa* (BS *vicakṣaṇa-*) *edrrām jsa śūrā* 'bold, eloquent, intelligent, with (all) faculties, valiant' (BS *śūra-*), translation SDTV 69 to be changed. From base *hvar-* 'to seize', hence *hvāra-* 'rapacious, raptor', see above *hvarāka-* 'robber'.
- hvārakā-** 'sister', see s.v. *hvar-*.
- hvāraka-** 'colourer, painter', v 149, 3b5 |||o *hvāraka o pīsai o pīsā(nu biṣṭa?)* 'or colourers or painter or painters' (pupils)', from the context of the *pīsaa-*. From base *hvar-*, Oss. D. *xūarun*, *xurst* 'to colour', *xūarān* 'colour', I. *axoryn*, *axurst*, *axūrsyn*, *axūrst* 'be coloured', *axorān* 'colour'; Sogd. Bud. (SCE 23) *ptywrk'-čšm'k* 'with darkened eyes' (painted with collyrium), translates Chinese 'black', Man. *xwrn-ptxwrk-ḍndyt* (\**xvarana-pati xvaraka-ḍandēt*) 'with teeth painted dark with dark colour' (*xwrn* 'colour', as Oss. D. *xuarān*), see the L. R. Palmer Festschrift 1976, 1-3; the first component of the toponym *Hvāra-zmi-* is *hvāra-* 'dark, red or black' in allusion to its soil name, as Turkish *qara qum* 'black sand' west of the *Amu-darya* (Oxus) and *qizil qum* 'red sand' on the east. The IE *suēr-* 'to colour dark' is cited with increments under Pok. 1052 *suordo-s*.
- hyāre** 'they dry', II 71:5, SDTV 74, see *hūṣ-*, *huṣka-*; rather than base *auš-* 'to die', see s.v. *nāṣa-*.
- hvālai** 'both, together', Manj. 67 *aḥṣarmāñā apakṣarāttai dasta hvāle dvī hīsa dūṣarśīli* 'shame, modesty are seen, both, two, greed, immorality' (BS *duḥṣīla-*); Manj. 74-5 *jeḍi naumana paḍauysa rāga tveṣa* (BS *rāga-dveṣa-*) *hvālai dva* 'first in name ignorance (BS *jaḍa-*, here = *moha-*), both the two (others) passion (and) hatred'; K 67:165 *ttye pamda hvālai kaṣṭa* 'its path (the *ārya-mārga-*) is connected with both (*parama-ārtha-* and *saṃskāra-*)', = K 70, 6v2 *ttye pada hvālai kaṣṭa*, dyadic, as *hū-dvva*; III 79:15-6 *hiṣā gala ttaudā herā hvālai kauṣḍau* 'iron sparks (?), hot ashes (?), both from the caverns', III 80:22-3 *mista ttraikhye gvagyē baysgā hvālai phyāṣṭe* 'great peaks (BS *tikṣṇa-*), compact hills, both brilliant'; v 310, viir4 *u hvālainai bārai paraphā jsa biysiyaudā* 'and both (*hvālaina*) of him they seized, the riding beast with the harness'. For *-lai* note *śālai*, *ttālai*, *hālai*. Otherwise *-la-* in *sūla* 'alone', *sūlaka-*, *śaulaka-*. For *hvā-* see *hvā-daṣṭā*, *hū-dvva*, from older *uhā-* 'both'.
- hvāṣṣa-** 'plant, herb', *hvāṣa-*, *hvāta-*, Z 2:14 *kye pulske khāysā kye hvāṣṣā* 'of some (of the ascetics) the food is excrement, of some grass'; parallel Pali *tiṇa-bhakkha-*; Z 22:117 *buṣṣānei hvāṣṣā* 'scented herb'; Sid. 9r4 *māsta hvāṣe*; BS *śāka-* 'vegetable', Tib. *ldum dan rādad dan*; Sid. 17v3 *hvāṣām pūharām hīya piṣkece* 'chapter of herbs, vegetables', Tib. *ldum dan snod-kyi bye-brag*, Sid. 17v3 *haryāsa-śāñe hvāṣa*, BS *kācamāci*, Sid. 9r5 *hvāṣa śāñīje*, BS *kācamāci-* 'solanum nigrum, garden nightshade'; Sid. 20r2 *ūtca*. . . *hvāṣā jsa bijautta* 'water polluted by vegetation', BS *śevāla-dūṣita-*, Tib. *ñā-čig yod-de* (*ñā-lčibs*, BS *śephala-*, *śaivala-*); of fodder, of the asses contrasted with *aṣpara* 'lucerne' of the horses, III 73:192; 74:193, 197 *hvāṣā*; 74:196 *hvāṣa*; 73, 185-6 *hvāta* (like *māta* 'fly, bee' from *maxṣi-*); Sid. 17v4 *śaṣvāñīje hvāṣe* 'mustard plant', BS *sārṣapa-*, Tib. *yuns-kar-gyi lo-ma* 'leaf of mustard'; III 89:178 *kaura hvāṣi* (unidentified). With prothetic *h-* from *vaxṣ-* 'to grow'

(see *huṣṣ-*). If Oss. *-s-* in *xūasā* has replaced *-š-* < *-xš-*, it may be adduced here: Oss. D. *xūasā*, I. *xos* 'hay, medicinal herb'; modern also 'gunpowder' (whence NW Caucasian languages, Abxaz *a-xūš*<sup>o</sup> 'medicine; powder', Abaza *wəq*<sup>o</sup> 's', Ubix *šxoa*. For other theories, see KT VI 435-7.

**hvāṣṭa-** 'best, chief, pre-eminent', Z 22:257 *śivānu hastama hvāṣṭo* 'best, chief of bipeds' (dyadic), = BS cliché *dvipada-uttama-*; v 113, 35r4 *hvāṣṭye rriñe* 'chief queen', BS *agra-mahiṣī*; Bcd 53r4 *hvāṣṭā pūrā baysām biśā* 'the all-best son of Buddhas', BS *jyestaku yah sutu sarva-jinānām*; III 123:64 *hvāṣṭa-* gloss to BS *śreṣṭhīn-*; v 108, 30v3 *hvāṣṭa nā paysānāte* 'he should know them as best', BS *guru-kuryāt*; K 152:7 *pīrmāttamaḥ hvāṣṭa* 'foremost, chiefest'; Manj. 59 *b(i)śa hvāṣṭa maīsta rre* 'all-best greatest king'; K 18:208 *tvā nāra hvāṣṭe mira gyaṣṭa ysīmī bāste* 'he led his wife to be in charge to the chief queen his mother', = K 26:136-7 *tv(ā) nāra hvāṣṭe m(e)re jaṣṭa ysīmī bāste*; Manj. 290-1 *ṣā mvaṣj ttatva* (BS *tatvataḥ*) *hvāṣṭa* 'this is the really chief favour'; K 152:14 *devatta hvāṣṭā* 'best deity' (BS *devatā-*); K 138:944 *brahmānā gyastā parṣānā hvāṣṭā* 'the deva-god Brahmāna best of the assemblies' (BS *pariṣad*). In the official documents the *hvāṣṭa-* are the important men; II 20, 12a5 *tāgutta hvāṣṭa* 'Tibetan chiefs'; II 17, 5:3 *hvāṣṭām hīya* 'of the chiefs'; II 36:9-6 *hvāṣṭām vaska* 'for the chiefs'; II 16, 4a5 *hvāṣṭāna hvamḍi* 'men belonging to the chiefs'; II 33, 3b6 *hvāṣṭāna st(u)ra-pānā hamāre* 'are herdsmen of the chiefs'. Adjective *-āna-*, II 123:68:5 *avamāvyaḥ hvāṣṭānyau śirkau bujisyau jsa haṃphve* 'possessed of countless good virtues of the chief people'; abstract, III 76:254-5 *artha-bhaugā* (BS *artha-bhoga-*) *hvāṣṭāmna suhi:nām spyāra* 'may the possession of wealth (and) the best welfare flourish for the happy men' (BS *sukhin-*), here *-āmna* for older *-aṇā*, *-oṇā*. See also *hvaṣṭa-*. From *\*hvāyiṣṭa-*, *\*hvāiṣṭa-*, Tumuṣuq Saka *hveṣṭa-*, Av. *hvōiṣṭa-* (glossed Zor.P. *mas* 'great'), contrasted with *yōiṣṭa* 'youngest'; Sogd. Bud. *γvyṣṭk* 'teacher', *γvyṣṭr-* (comparative), *γvyčšt*; Man. *xvyṣṭr*, *xwṣṭr* 'superior', Turk. Uigur *qoṣṭar*, fem. *qoṣṭiranč* (title), Chr. *xwṣṭy* 'teacher', *xwṣṭrty dynd'rē* 'high priests', Munjāni *xuṣči*, *xuṣkyē* 'teacher', Oss. D. *xestār*, I. *xistār* 'elder, eldest, chieftain'. The form is like Av. *sraēṣṭa-* 'finest, best' (O. Ind. *śreṣṭha-*) from *\*srayiṣṭa-*. The base may be traced also in the Kuṣān name *Hwiṣka-* from *hwiṣ-* (or *huviṣta-*) with *-ka-*, beside the name *Kaniṣka-* Khotan Saka *Kaṇaṣka-* (with the adjective *kaṇaṣka-* 'smallest') as the 'most youthfully vigorous' (like Av. *yōiṣṭa-*).

**hvāha-** 'wide', v 55, 113v5 *utāra* (BS *udāra-*) *hvāha ggambhārā* (BS *gambhāra-*) *natā* 'exalted, wide, deep, profound'; JS 33r3 *hvāhye ysairena* 'with a great heart'; Z 22:136 *bahoysani hvāhā u māstā* 'market wide and great'; later forms, II 55:5 *hauhā ttājā* 'wide river', K 156:63 *hāmha bāda* 'extended time'; v 210:37:2 *hāhā* (lost context). Abstracts, Z 22:134 *bulysīni ggampha dūwāsu haṣṭa hvāhīni* 'in length twelve *gampha*-distances (= BS *yojana-*), in width eight'; v 49a2 *hvāhīnā*; Sid. 102r5 *hvāhā:tte tcau hoṣā* 'in width four fingers', BS *catur-angulam āyāme*, Tib. *sboms sor bzi*; v 222, 19:3

*nausi chā u hvātte* '(in length) nineteen feet, and in width (. . . feet)'; v 1:92:5 *dva tsūna hvāne* 'two inches in width'; II 72:4-5 *hulyega 30 chā paṃjsa tsūna u hvāhā:tte 17 tsūna* 'a *hulyega*-cloth 30 feet five inches and in width 17 inches' (Chinese *tsun* < *ts'uən*, K 1113:1). From base *paθ-* 'be wide', Av. *paθana-* 'broad, wide', Khotan Saka (above) *\*phatanaa-*, *phattanaī*, *phamṃai* '(broad) palate of mouth', Sogd. Bud. *pḍkw*, *pḍnyh*, Oss. DI. *fātān*, Zor.P. *pahan*, N.Pers. *pahan*, Balōči *patan*. IE Pok. 824-5 *pet-* 'extend', Greek πετάλλυμι, πέταλον 'plate, leaf', Lat. *pateō*, *pandō*, O.Engl. *fædm* 'embrace, fathom', Lit. *petỹs* 'shoulder'. The form *hvāha-* may derive either from *\*hu-pāθa-* (like Zor.P. *xvartak* 'small' *\*hu-artaka-*, Pašto *wur*) or from *\*fra-pāθa-* (like N.Pers. *farbih*, Zor.P. *frapīh* 'fat'). See also *hvaṣṭa-* 'first' traced above to *\*fraviṣṭa-*.

**hvi** 'sweat', Z 20:54 *māstai āṣke hvi aśsucā* (BS *aśuci-*) *bīysma bile* 'brains, tears, sweat, filth, urine, intestines'. To *hvaid-* 'to sweat', *\*hvaida-* > *hvi*, Av. *xvaēda-*, Zor.P. *xvōd*, with negative *a-xvōd* 'not sweating', N.Pers. *xvai*, Pašto *xwala*, Orm. *xōla*, Yidya *xul*, Sanglēči *xair*, Waxī *xiil*, Yazg. *xwiid*, Sarikolī *xiid*, Khovar lw *xel*. See the verbal form *ā-hus-* 'to sweat' above. IE Pok. 1043 *sueid-*, O.Ind. *sved-*: *svid-*, *svēda-*, Greek ἰδρώς, ἰδός 'sweat', ἰδίω 'to sweat', Lat. *sūdor*, *sudō*, *sudāre*, Celtic Welsh *chwys* (*\*suidso-*), O.Engl. *swāt*, O.Sax. *swēt*, O.Norse *sveiti* 'to sweat', Let. *sviedri* (plur.) 'sweat', verbal *svīstu*, *svīst*, *svīdēt* 'make sweat' (but Lit. *kaisti*, *prākaitas*).

**hyī** 'human', see above s.v. *hvgnđ-* and *hvyīya-*.

**hviḍa-** 'food', SuvP. 64r3 *hviḍi kinau khīṣṭe* 'for food and (-u) drink', BS *pāna-arthaṃ bhōjana-arthaṃ ca*; SuvP. 72r1 *hviḍau khīṣṭe* 'food and (-u) drink', BS *anna-pāna-*; SuvP. 71v3 *hviḍi u khīṣṭe*, BS *bhōjana-pāna-*; K 136:870-1 *o hviḍi o khīṣṭe au vā viysamma hviḍina khīṣṭana* 'or food or drink or with unfavourable food and drink' (Tib. omits). See s.v. *hvar-*. Here *hviḍi-* < *\*hvarti-*, M.Parth.T. *wxrdyg* 'food' (*\*hvardi-*), Oss. D. *xūālcā*, I. *xālc* 'food' (*\*hvarṭhya-*), Armen. lw *xortik-* (in plural; gen. plur. *xortkac'*) 'food', Zor.P. *xvartik*, N.Pers. *xvardī*, to Av. *xvarati-*.

**hviḍiṇa** 'due to eating', Sid. 103v1 *cvai hā hviḍiṇa gvihaiya jsāherā kaṣṭe u hvīḍai* 'whose belly is affected by pain from eating, and he eats', Tib. *kha-zas zug-rṃu dan bčas-pa zos-te*. Adjective to *hviḍa-* 'food', see s.v. *hvar-*.

**hviḍai** 'he eats', see s.v. *hvar-*.

**hvinde**, *hviḍi* 'it is said; it means', see s.v. *hvan-*.

**hvyīya-** 'human', v 129a4 *marā hvyīya ysīmtha* 'here in human birth'; Bcd 44v4 *hvyīya jastūṇa ramna* 'jewels, human, celestial'. See further s.v. *hvgnđ-* 'man'.

**hviyaṣaa-** 'human', *hviyāṣaa-*, *hviyaṣaa-*, III 76:244 *hviyaṣā agapya ṇāśā* 'human beings, impure, contemptible'; II 107:162 *pharāke vā hviyāṣā ū ttriyāṣūnya satva* 'many beings human and animal' (BS *tiryag-yoni-*); III 119:25-9 (exercise in script) *khva ma ysima-śadya hviyīṣā hvandā h[v]īya ṇāpāma hamya cū mārā-pyarana biṣvā bāḍvā paṣamaḍa dīryāṃda* 'when here in the world (= BS *loka-*) human men's presence had occurred who at all times held parents honoured', repeated below III 119:37-9. Note *ṇāpāma* 'being found, near or present' from BS *jñāpya-* 'be known to be', III 72:157 *hviyaṣām hviṣ rathā*

'noise of humans': JS 15r4 *hvīyaṣai satva paraṃyamaṃ dai ysirkā bisaije baṃtve yudī* 'the human being, drowning, shrieked pitifully; he made lamentation'; JS 26v4 *hvīyaṣai āṣṭi mīrām* 'a human being was about to die'; K 20·252 *kūṣṭa hvīvaṣau vara hajsara naiṣṭa* (=K 28·167-8 (*hvīvaṣau*) 'where there a place for humans (gen. plur.) does not exist'. From *hvīya-* adjective to *hvē* 'man' (as *rrvīya-* 'of the court' to *rre* 'king'), whence by adjective suffix *-aṣṣaa-* 'belonging to'.

**hvū** 'having good, fine colour', 40·11 *śair-chā hvū pā* 'dark-skinned, fine-coloured feet', variant to III 38·35-6 *cha-hvasta-* 'coloured in skin' and III 47·54 *cha-rrvana* 'red-skinned'. From \**hu-gauna-* > \**hvūna-*, \**hvūm*, *hvū* (like *jūna-*, *jūm*, *jū* 'times', see s.v. *gyūna-*), above *ggūna-* 'colour'.

**hvē**, *hvōē* 'man', see *hvand-*.

**hve** 'he spoke', see *hvate* s.v. *hvan-*; K 40·20 *hvē* 'he spoke', =K 43·138 *hve*.

**hvē** 'to talk', infinitive to *hvan-*, Sid. 125v3 *ḥṣimīdā hvē* 'they wish to talk', see *hvan-*.

**hvai** 'own', v 64·47-8 (*hi*)*māti khū hvai prrattīne* (BS *pratijñā-*) *āya ne gyasta bgysā* 'may it be when your own promise may have been, not of the *deva* Buddha', for *hvyē*, *hīyai*.

**hvaijīnaa-** 'sanguineous', see *hūmjīnaa-*.

**hvaīñ-**, *hvenñ-* 'to dry', see *hvañ-*.

**hvetā** 'he spoke', v 40, 56r3; v 28, 32r4 *tta hvete sā* 'so he spoke, saying', archaistically from *hve* for *hvate*.

**hvetā** 'cleft (?)', Z 22·116 *dara ṣkala hvetā alava ggampha sāyate brimje jiyāre* 'ravines, dry places, clefts (?)', forests (BS *aṭavī*), expanses, sands, dry grounds will vanish'; loc. plur. SuvO. 55v3-4 *kintha o garuwo ārañānuwo o hvētūwo o rrundā kūṣḍu vātā* 'in the city or in the mountains, in wildernesses (BS *ārañya-āyatana-*), or in clefts or in a king's palace', BS *nagare... ārañya-pradēse vā girikandare vā rāja-kule vā*; here *hveta-*, BS *kandara-*; SuvO. 55v3 *ārañānā o garuwo o a(la)vā o rrundā kūṣḍu vātā* 'in wilderness (BS *ārañya-āyatana-*) or in mountains or forest or a king's palace', BS *ārañya-pradēse vā girikandare vā rāja-kule vā*, Z 17·10 *vabedā bārā vañi varūvāndā ggaryau hvē(tyau)* 'the rain rains down; the streams flow down from the mountains (from) the clefts'. A similar geographical list is in Uigur Turkish Säkiz yükmäk (p. 74) *tayda arīyda öng körtäkdä qumta kötkidä* 'in mountain, forest, desert, sands, highland'. For 'cleft' Khotan Saka has also *dara-*, *draha-*, and *keca* from *dar-* 'to break, tear up' and *kart-* 'cut (*keca* < \**kalcā*). If *hveta-* is traced to *fra-pāti-* (see *hv-* in *hvaṣṭa-* 'first', and *hvāha-* 'wide'), the base is *pat-*, present *pāt-* 'to cut, split' in Oss. D. *fadun*, I. *fadyn*, *fast*; *mit fady* 'cuts through the snow' (quoted V. Miller, Dictionary s.v. *mārygā* 'breast-straps').

**hveta jsa** 'with power', see *hautā-*.

**hvaittā** 'he beats', participle *hvasta-*, Z 2·16 *kho ye siyato hvaittā bajsīha* 'as one beats sand in a mortar' parallel Brahman-Sanskrit Bhartṭhari, Nīti-śataka, *śloka* 5, *labheta sīkatāsu tailam api yatnataḥ pīdayan* 'would one get oil among the grains of sand even if one pounded it vigorously?'; v 30, 73v1 *amatauya kaṣṭe hvaittā* 'he falls into distress, he is beaten (for older \**hvaitte*). Participle, SuvP.

71r4 *cu vā basta cu hvasta* 'who are bound, who beaten', BS *baddha-pīḍitāḥ*; Z 2·218 *hvasta bremandā basta* 'beaten, weeping, bound', parallel Suvarṇa-bhāsa 3·79 *tāḍitā bandhana-baddha-pīḍita-*; with negative Z 22·158 *ahvasta ṣṭāna abasta, uysnora dātu yanīndī* 'although not beaten, not bound, the beings practise the law'; 3 sing. JS 10r2-3 *biśā śadya hvaste* 'he beat all to the ground', K 17·188 *kūsa hvastāda* 'they beat the drums' (see *hvasta-* above). Noun, Sid. 149r4 *tcimñā (-im=-ai) hvaiya* 'injury to the eye', Tib. *mig snad-čñ* (*snad* 'injure'), for the form see *khaiya-* 'contusion' (base *khad-*). From base, *hvah-*: *hvasta-*, \**hvahati* > *hvaittā*, Av. *xvānhaya- xvasta-* 'thresh', Sogd. Bud. *γw'y-*, Man. *xw'y-* (*xvāy-* < *xvāhy-*), Oss. D. *xūajun*, *xuaston*, I. *xoim*, *xojyn*, *xost* 'to beat' (-*hy-* > -*y-*, but -*d-* is kept), Zor.P. *xvasthan* 'thresh, beat', *xvahēt*; *pil-xvast* 'elephant-trodden (of a road)', *xvastak*, *xvahišn* 'trampling'; M.Pers.T. *frxw'h-* 'tread'; Yaṣn. *xuay-*, *xoy-*: *xuasta*, *xasta*, Chorasmian *uxvāh-*, *xāst*; Yidya *xāim*: *xāstəm*, Sanglečī *xūy-*: *xūid*; Orm. *xay-*: *xūst*, 3 sing. *xid*, Baxtiāri *axū* 'threshing'. With preverb *pa-* II 5·75 *paḥwastā yai nāmāq stā vqmāda* 'he was beaten, bowed down, tired, exhausted'; *ttā-*, see above *ttāhvaittā*: *neḥi-* < *niž-*, see *neḥivasta-*. Sogdian preverbs 'n-, 'p-, '-w-, n-, nš-, p- pč-, pt-, pr-, βr-, s-, (w)y-; Yaṣn. *puxoy-*, *suxoy-*, *tuxoy-*, *unxoy-*. Possibly IE *seu-*: *su-*, with increment -*es-*, *ṣes-* 'press'.

**hvajide** 'is said', Manj. 166 *ttyā jsa maṇḍe hvajide raṣṭa* 'because of these it is rightly called female (?)'. See *hvōinde*, s.v. *hvan-*.

**hvaina** 'messenger', II 120·206-7 *ttāṣṭa ttā janavai vñāṣṭa tsamadai hvaina yai* 'he was a travelling (\**tsumam-dai*) messenger to that country'; II 121·222 *ca ma drrau ttāṣṭa tsamadai hvaina ya* 'who here was such a messenger travelling there', see translation BSOAS 30, 1967, 103. Adjective from *hau-* 'speech' formed like *āhvainaa-* 'fabulous' from *āhau* 'tale'. See *hvanainaa-*.

**hvaiya** 'injury', Sid. 149r4, Tib. *snad*, see s.v. *hvaittā*.

**hvaiyā** 'possession', II 34·5·7 *stūrām hvaiyā ni pajidā* 'they do not demand possession of the large cattle (horses)'. From base *hvad-*, Zor.P. *xvāstak*, N.Pers. *xvāstah* 'property', to *xvāh-*, *xvāstan* 'desire'. IE Pok. 1039-40 *ṣuād-* 'be sweet; to like', O.Ind. *svādāte* 'enjoys', *svādū-* 'sweet', Greek ἡδουαι, ἡδύς, ἄδύς, OHG *swōti*, O.Engl. *swēte*; to O.Ind. *svāttā-* 'spiced', Av. *xvāsta-* 'fermented', Balōčī *wād* 'salt'.

**hvēyyau** 'men', second component, I 250, 214a1 *vasutyau tvatare-hvēyyau* 'with pure superhuman (eyes)', BS *caḥṣuṣā viśuddhena atikrānta-manuṣyeṇa*. See *hvand-*, nom. sing. *hvōē*.

**hvera-** 'sweet', *hvarra-*, *hvara-*, Sid. 16r2 *cu ganam ṣi pōvā u garkhū-gvāchā u hverā, vrrīṣaṇī* 'what is wheat, it is cool, and heavy of digestion and sweet and giving virility' (BS *vṣṣaṇeya-*), BS *vṣṣyah śito guruḥ svādur god-hūmah*, Tib. *gro ni bsil-šim lēi-la mvar-ba yin-te*; N 76·4 *khāysā hverā tcārbā* 'food, sweet, fatty' (Suv. ed. Nobel, 179-80 differt but probably *madhura-*). See *hvarra-*.

**hvera-** 'food', SuvO. 53r3 *hverā āstanna khaṣā pattarre* 'food and drink, the edibles and the rest', BS *annena vā pānena vā*; SuvO. 56r7 *hvera khaṣā* 'food (and) drink', BS *pāna-bhojanāni*.

**hvera-** 'to be taken, suffered', v 3·2·6 *pajse phquwa hvera himāra* 'severe penalties are to be suffered', with *phquwa* from Chinese *pau* < *pāu* 'punishment' (K 664·4). See SDTV 57. See the base *hvar-* 'take' s.v. *hvarāka-* 'robber'.

**hvaira** 'bold (?)', II 116·34 *śūra-pacaḍa hvaira hama-jūnaka dāśida āṣṭa ttā yaña* 'heroic in behaviour, bold, all youthful, they have deemed worthy'. See *hwāra-*.

**hveraa-** 'to be eaten', Sid. 9r1-2 *gvihā rrum paṃjilīña bājinaña dasau haḍā vistā-likā ni hverai* 'cow's oil (butter) left for ten days in a bell-metal vessel is not to be eaten', Tib. *mar mkhar-bahi snod-kyi nav-du ṣag bču phan-čhad lon-pa mi bzah*, parallel to *hvarāña-* 'to be eaten'. See s.v. *hvar-* 'to eat'.

**hverām** 'food (?)', III 14·14 <...> *ma hverām pṣi* 'the period (of two hours) for eating (supper?) presided over

by the Hog', the period 7-9 p.m. Possibly adjective *hverānā-* 'of food'. To N.Pers. *šām* 'supper'.

**hvairai** 'to be eaten', Sid. 9r4, Tib. *zos-na*. See *hveraa-*.

**hvauraka** 'sisters', K 16·166, = K 24·106 *hvaura*, = K 33·55 *hvarāka*. See above *hvar-* 'sister'.

**hvauṣṭa** 'best', III 109·4 *hamiḍa hvauṣṭa* 'associated, chiefest'. See *hwāṣṭa-*. For *-vau-*, see Manj. 368 *akhvauṣṭa-* 'unmoved'.

**-hvyāñe** 'produced', second component, III 128·2 *ahvyāñe* 'non-produced, eternal (of *samsāra*-migration)' to base *hau-* : *hu-* 'to bring into existence', see also *ṣū* 'produced'. IE Pok. 913-4 *seu-*, O.Ind. *sūtē*, *sauti*, *savati*; Av. *hunāmi*, *haota-*, O.Ind. *sūmū-*, Got. *sunus*, O.Engl. *sunu*, Lit. *sūnūs*, O.Slav. *synū*, Greek *uíos*, *uíos*, Tokhara B *soyā*, A *se* 'son'.

# SUPPLEMENT

- anāraṣṭa-** 'unexcited (?)' (with blurred *akṣara* after *a-*), III 104:35–6 *na ra pā āyvena āyāṣṭa pāśgrai anāraṣṭā* 'no more thereafter distressed by heat, undisturbed in the sunshine'. From base *ā-raz-* 'to raise up', see *āraṣṭa* 'he built', and cognates s.v. *r-rays-*. Possible would also be the base *rauṣ-* 'burst' but of unsuitable meaning.
- apaucalika-** 'plant name', BS *sugandhaka-*, could with corroborative *a-* (see s.v. *abvātta-* 'abundant') be traced to *pau-* 'to purify', see s.v. *pā* 'purified', and so approach BS *gandha-*.
- amaye** 'a title', could with corroborative *a-* be traced to *amaya-* with *maya-* 'good fortune', like *humaya-* and N.Pers. *humāyūn*, see below *mīrai*, if rather from base *mai-*.
- aliya-** 'nourished', here Armen. *parar*, *parart* 'fat' belongs, and not, for the meaning, to *padār-* 'to maintain, honour', against E. Benveniste, *Études sur la langue ossète*, 99.
- ārya-** laudatory epithet of the Buddhist *bhikṣu-* 'mendicant', rendered SuvP. 61VI *parrīyastāna-* 'saved', is glossed by Uigur Turk. *qutluy* 'fortunate' (P. Zieme, *Acta orientalia hungarica* 22, 1969, 109).
- ālaṣka-**, *ālaṣṭa-* 'settlement, city', possibly as a 'camp', like the name *Madaktu* of the ancient Elamite city and the Greek report of Περσῶν στρατόπεδον 'camp of the Persians' as the meaning of the Persian name *Pasargadai*, city of Cyrus (see *Acta Iranica* 1975, Monument H. S. Nyberg III 309–12). The two forms are like *huṣka-* 'dry' and *huṣṭa-* 'dried'. If *Zaza lāš*, *lāj*, *lāž* 'fight, war' is connected with Zor.P. *laškar*, N.Pers. *laškar* 'army', the *laṣ-* of *ālaṣka-* could mean 'warding off' rather than 'lying down'. That would then be *lax-š-* to IE Pok. 32 *alek-* 'ward off' (possibly retaining IE *l-* (like N.Pers. *lištan* 'to lick'), beside Khotan Saka *rrāṣṭa-* 'licked'). The Chinese reported from Turkish two words: *ia-lau-šan* (from *at-lāk-šan* K 206:3; 673:4; with radical 93; 849) 'god of war', and *ia-lau-xo* (from *iāi-lāk-γā* K 188:1; 566:2; 414:9) 'fighter' which would attest this Iranian base *laxš-* in two loan-words in early Turkish. For the usual spelling with *r-*, see above *rakṣ-* 'to protect'.
- āska-** 'antelope' translates Tib. *khar-go-sol* (ed. Pekin with *s-*). This is the Khotan Saka *khara-* in the adjectives *khariṇa* and *khyera*. Tib. *khar-go* could replace an Iranian \**xaragau-*. For Tib. *sol* 'antelope' the Chinese gave *xuang-iang* 'yellow sheep' (cited by P. Pelliot, *Histoire ancienne du Tibet*, 1961, 143).
- āstaṃ**, older *āstana-* 'beginning', in II 32:9 *āstaṃ kaṃthi vī hiysda hvamṇi* 'men present at the entrance to the city' (partitive adjective).
- irū** 'oleander'. The trees are mentioned in Keriya near Khotan by E. Maillart, *Forbidden Journey*, 1937, 198. The BS *karavīra-* is transcribed in the Tibetan translation of the *Avadāna-śataka* (ed. J. S. Speyer 1902–6) where BS *karavīra-mālā* 'oleander garland' is rendered by Tib. *karabirahi metog-gi phren-ba*.
- kaṇaiska-** the Khotan Saka name of the Kušan Emperor Kaniška occurs in II 107:156 BS *kaṇaiskā naumā* 'Kaniška by name', and 160 Khotan 'Saka *kaṇaiska naumā*. The same word *kaṇaiska-* is also used of the little, smallest finger, for which Munjānī has *kandir* (older \**kanatara-* 'smaller') in *kandir āguṣkikā* 'little finger'. In *kaṇaiska-* 'smallest' the suffix *-yah-* : *-iṣ-* of the comparative is turned to superlative by suffix *-ka-*, as the superlative Iranian *-iṣta-* is formed from *-iṣ-* by suffix *-ta-*.
- The meaning of IE Pok. 563–4 *ken-* ranges over 'young, small, fresh, new'. For 'small' Oss. I. *k'anäg*, *k'addär*; for 'young' Av. *kainyā-* 'girl', Zor.P. *kanik*, Sogd. Man. *qnčk* 'boy', *knčyk* 'girl', M.Pers.T. *knyg*, M.Parth.T. *qnyyg*. Related are O.Ind. *kanīna-* 'young', *kanīṣṭha-*, *kanyā-* 'girl'. Greek καινός 'new', Celtic Welsh *cenau* 'young dog or wolf'. See also above *tcānai* 'goat'. As a programmatic Kušan name Kaniška might combine 'youthful vigour' with 'like a young wolf' as an early Wolfgang.
- kanthā-** 'city', add Yağn. *kāt*, *kānt* 'city', and Sogd. Chr. *qntčyq-t* 'citizens', to *knt*, *qt*.
- kaṃdā** 'city name', in Arabic script *ktk* and *k'd'x*, see AM, n.s., 2, 1951, 11.
- kīrā** 'rung' of a ladder, see s.v. *ṣakye*.
- kṣāv-** 'to make noise', add Oss. D. *āsk'ot* 'piping' with variation *ks-* and *sk-*.
- gārāta-** 'bought', note also Sogd. Man. *ptxryt* *δ'rm* 'I bought'.
- guksapa** 'huge (?)'. For Av. *višāpa-* a new connexion is proposed from a base *-šap-* to refer to copulation, hardly acceptable (I. Gershevitch, *Voprosy iranskoj i obščej filologii* (dedicated to V. I. Abaev), 1977, 62–73).
- cāsa** in the phrase *kṣasaq cāsa* renders Tib. *bču-drug hgyur-du* 'sixteen times'. This might indicate for *cāsa* a connexion with a word for 'time' (like *gyūna-*, *tcīra-*, *rrāyā-* and II 7:118 *hauda kāla* 'seven times', BS *kāla-*). Hence IE *kēs-* in Slav. Russ. *časū* 'time, hour', O.Pruss. *kisman* acc.sing. 'time', and Alban. *kohc* (\**kēsā*) 'time'. The *c-*, not *tc-*, is from *č-* before front vowel, as in *canda-* 'quantus' (\**čiyant-*).
- ttāgutta-** 'Tibetan'. The further shift in spelling to *-ḷ-* to express the voiced fricative *-ɣ-* is found in III 123:59 *ttāmhatta*, 67 *ttāmhatta* rendering BS *bauṭa* (*bhoṭa*) 'Tibet' from Tib. *Bod*. The medial vowel is then extruded in II 120:205 and 220 *ttāmhtta-vadām pada* 'the road of the Tibet road'.
- tturaka-** 'covering'. The BS *tula-* 'umbrella (?)' of the Bāzāklik picture may be connected here (see H. Lüders, *Philologica indica* 265).
- tca-** the preverb, can be also connected with Oss. *cā-*, *c-*, see I. *äpparyn*, *cäpparyn* 'throw down'; D. *niccaraan*, *araun* 'to echo'.
- tcānai** 'goat', with *pā-čana-* 'mountain goat', see *pāmīr* in TPS 1960, 76.

- tcäs-** 'to pour' in *vatcäs-* 'to sprinkle'; here can be added Sogd. Bud. *čš'ntk* 'thirsty' (Dhyāna 105).
- tcūlye** 'splendid' offers an explanation of the name of the grove in Tcarma (Tib. *čar-ma*) called *ču-le* (see R. E. Emmerick, Tibetan texts concerning Khotan, 103.)
- tsām-** 'to swallow' is connected also with Yidya *šam-*: *šamd* 'to drink', Orm. *šam-* 'to sip', *Zaza šim-* 'to drink'.
- data-** 'wild animal' in the double phrase also in Pāzand Skand-gumānik-vičār 4.63 *dađ u murū*.
- deka** 'so much', here the translation is incomplete: 'may all beings become Buddhas'.
- nađe** 'man' in v 341, 80v2 renders BS *bhoḥ* 'sir'.
- našj-** add II 40.3 *našjphaštu* to the list.
- nitcana** 'outside', here with *handarna vicittre* 'within, various' left untranslated.
- nārāko tīndā** 'punishes' v 114, 63v3, BS *daṇḍa-*, from BS *nīrākāra-* with lost syllable, as v 95.16 *parāvā* 'abuse' if from BS *parivāda-* but see p. 254.
- pacađa-** 'manner', here untranslated: 'next there is the wound by cutting instrument and the like', with BS *praharaṇa-*, Tib. *mčhon*.
- pande** 'path'. A Celtic origin is, indecisively, proposed by Th. Binon in TPS 1976, 67–87, but Iranian contact still seems preferable.
- pā** 'purified' has lost *-v-* as in III 24, 23b4 *pāti* 'he may hear' from *pyūy-*.
- pira** 'house (?)', add also Lydian *bira* 'house', A. Heubeck, *Lydisch*, 1969, 421.
- pūstya-** 'book', note also Turk. *b(o)sd'ik* from Sogd. *pwstk*, A. van Gabain, *Hungaro-Turcica* (Németh volume), 1976, 73.
- pyūmj-** 'deny', add Pahlavī Psalter *w'ngy* 'voice'.
- phara-** 'much', add Tumšūq Saka *phuru*.
- bagā-laga-** 'hero, galant' with *baka-* 'true, sure', note the Chinese use of *ṭṣən* 'true, real' in *ṭṣən kin* 'true gold' (K 386.2; 1194.1) quoted in P. Pelliot, *Notes on Marco Polo* 278.
- byavāre** 'are morbid', with untranslated: 'these arise from wind'.
- brimjā-** 'dry place', for the connexion with *brijs-* 'dry, parch', note also Av. *daya-* 'bald', N.Pers. *day*, *dāy* 'plain', Sogd. Chr. *dxšt-*, N.Pers. *dašt* 'desert' from *dag-* 'to burn'.
- brya-** 'dear', add Tumšūq Saka *jezdanu bre* 'dear to the yazatas'.
- bhātai** 'you gave', JS 16v3 *krraññinai bhātai ttu haṃdara muśḍe* 'through kindness (BS *kṛtajña-*) you bestowed on him this other favour, may be traced to a base *bāg-* 'to give a share', with *bag-*, if it is desired to avoid the writing of *bh-* for *na-*.
- mīrai** 'kindness' as from *\*mīdra-* is possible, but the context in *sau mīrai vau* 'profit, *mīrai*, goods' suggests connexion with the adjective *mīra-* 'increased in size, powerful, great' to *mai-* 'to increase', in Av. *avē.mīra-* 'rich in fodder (?)', and *maya-* 'fortune', see TPS 1960, 66–7.
- mīrahe** 'pearl', add Sogd. Man. *mry'rt* 'pearl' and *mry'rt swmbčyq* 'borer of pearls' (W. B. Henning, *Sogdian Tales* II 466).
- yola-** 'false'. For Turkish, beside *yablaq* 'bad', note also *yabız*, *yawuz*, *yawrī-*, T. Tekin, *Acta orientalia hungarica* 22, 1969, 58.
- ysamyē** 'vitriol', in Arab.–Pers. *zāj*; the *zājāt* are five in colour: *safēd* 'white', *aḥmar* 'red', *ašfar* 'yellow', *sabz* 'green', *kabōd* 'blue'.
- rūkyām** 'rulers'. Three Iranian bases *rauk-* exist, 1. 'shine', 2. 'please', 3. 'rule'. The first component of the ethnic name *Roxalani* might best mean 'the royal Alans', like Herodotos's Royal Scythians (4.20), βασιλήιοι Σκυθῶται.
- rutā-** 'season', a similar *-ā-* stem from older *-u-* is in *pa* 'food', from *pītu-* above. Sogdian also has *-ā-* from older *-u-* stems, as in Sogd. Man. *β'z* 'arm', Av. *bāzu-*; *prš* 'side' from *\*prsu-*, and Sogd. Bud. *prš'kh*, N.Pers. *pahlū*, see W. B. Henning, *BSOAS* 12, 1948, 316.
- rre** 'king', has also been traced to IE *yal-* 'rule', see R. E. Emmerick, *BSOAS* 40, 1977, 403, the usual uncertainty for Iranian *r* and *l*.
- varga-** 'fruit', also K 152.7 *ttani cu vīna ttīma na hama vīvā varqā* 'because without seed there is not ripening (BS *vīpāka-*), fruit', quoted s.v. *ttani cu*.
- vādī** second component of *pyađa-vādī* corresponding to BS *rabhasa-* 'violent' has long resisted interpretation. For the present it is proposed to trace to a verbal *\*patī-dai-* 'to attack' connected with *dai-* 'to fall' and *dīm-* 'to make fall' (see 2 sing. *dīmā* 'throw down'). Hence to *pā-dīta-* or *\*pā-dīya-* 'attacking'. It is however still unsatisfactory. A hybrid compound with BS *vāda-* 'speaking' seems out of place.
- vistāna** 'condition, state', II 83.97 *šaušī hiya vistāna rāšq pastāda yuđi* (rather than *yuđa*) 'they deigned to bring into force (cause) a state of excitement'. From *vi-stā-* 'to stand, be in a condition'.
- šaušī** 'excitement, joy', II 83.97 *šaušī hiya vistāna* 'condition of joy'; K 148.56 *šaušī sarā drūnā beṃañā* 'joy, fortune, health, luck'; Ch 1.0021 c (unpublished) *tsāštā šaušī muñā* 'may calm joy endure'. This can be traced to a base *šaux-s-* to *saus-* with retained initial *s-* (see s.v. *šimje*, beside Oss. D. *sindzä*). The connexion is then with Armen. lw *sōs* (*\*sāusa-*) 'haughty, high-mettled' in *sōs erivar* 'prancing horse'. The same word is probably also in the Ossetic epic Nartā name *Sosäg* father of *Soslan*, Čečen *Soska Solsa*, which fits the violent character of *Soslan*. For IE one would try to find *(s)keuk-* from *škeu-*, Pok. 954 *škeu-* and *skeu-* (with *-k-*) in *skeu-d-* 'be angry'.
- šakye** 'ladder' gloss to Turk. Uigur *čatu*, *šatu* 'ladder', frequent also later as *čati* and *šatu*.
- skoda** 'secret', connected with Oss. D. *äsqod*, *äsqot*, *asqot* 'secret', Pam. 2.52 *äsqot künun* 'to hide', *äsqodi* 'in secret'. The Ossetic treatment of *-afta-* varies. In *avd* 'seven' from *hafta* the change has been to *-āvđ*. In I. *uäfti*, D. *uftinä* 'weft' the result has been *-aft-*; variation of *-v-* and *-ū-* occurs in D. *stevdzä*, *steüdzä*, I. *stivdz* 'yoke-peg'. Hence here *-od-* can be taken as for older *-aft-*.
- sthyem** 'firm' should perhaps rather be taken in a compound *šadu-sthyem* 'firm in faith' from BS *śradhā* and *sthitaka-*.
- hamatīs** for 'sherbet, fruit drink', see also A. C. Moule, *Christians in China before 1550*, p. 155; note also *cytiacum* *ibid.* 255 'drink made of fruits', Greek *ζυθος*. This Greek word is also found in Sogdian Bud. *zwt'k*, *zwtk* 'intoxicant', *zwt-γw'r* 'drinker of *zwt*'. Thus P 2.388

*mδw APZY (=at) zwtk* 'wine and intoxicant'. Syriac has *zwtyw* and *zwtwš* rendered 'beer'.

**hāmye** 'awakened', SuvP. 60r1 *bīysāmdā hāmye* dyadic.

But here the BS text has *samāna-* 'being', that is *hāmye*.

**hāmvaḥa** 'forgetting' in K 112.371 (quoted s.v. *gvanastai*) is to be set with *hāmurjā-*.

**hāmāte** 'it occurs (to the mind)', Z 2.124 *ttai hāmāte* 'so he thought', quoted s.v. *nimānā*, like the Pali phrase *etad ahoṣi*. Similar is K 34.63 *ttai ye* 'so he thought' and JS 1114 *ttai ya si* 'so he thought that. . .'.

**hiys-** has partly untranslated K 90.732-3 'and in one birth become *jāti-smara-* (having memory of previous births)'.

**hvānd-** 'man', note also Pindaros, Olymp. 13.31 ἀνὴρ θνατός.

**hvāšta-** 'chief', in v 123, 3a3 voc. sing. *hvāmdānu hvāšta* renders BS *nara-vīra* 'hero of men'.

Further to *-vādī*, connexion with *vād-* 'to thrust' seems now more likely.

**mañ-** 'think' 322, add Av. *man-*, IE *men-*, O.Ind. *man-*.

**pīr-** 'write' 238, add *pai-r-* 'to scratch' with Oss. D. *per-*, I. *pīr-*, as in KT VI 195.

## ADDENDUM

**aysmū**, page 7, origin undecided in the lemma above, but a solution can now be stated. The word *aysmū* renders BS *manas-* 'mind, thinking tool', *mata-*, *cetana-*, *citta-* and *vijñāna-* 'theoretical knowledge'. The base is \**azmw-* formed from *az-* with suffix *-ma-*; and then secondary suffix *-u-*, as in *bāysū* 'arm'. This is *az-* 'to drive', beside the form *hays-* with secondary *h-*, as two forms occur from *angušta-* 'finger' in *āmsī* 'thumb' and *hamgušta-* 'finger'.

The base *az-* 'to move, cause to move, drive, hunt, lead' is in Av. *azrā-* 'hunting', glossed by Zor.P. *viškar* 'hunting', and in Greek ἄγρα 'hunting'. In *hīnāysa-* 'commander of troops' the compound has *hainā-* and *āza-* 'leading'. From this Indo-European base *aḡ-*, Latin has developed *agō*, *agere* 'to move, drive' and in the derivative *agitō*, *agitāre* 'to drive, think' applied to the mind. The O.Indian base *aj-* 'to drive' has two derivatives *ājma-* and *ājra-* 'place of movement'.

The older Iranian vocabulary has been largely lost so that it is necessary to trace lost words in Iranian loanwords in alien languages. Here the Ibero-Caucasian Georgian can at times assist. It has *Armaz-i* from Iranian *Ahura-mazdā*, and *imed-i* 'hope' connected with Zor.P. *admēt*, and *ešmak-i* 'demon', beside Armen. *hešmak* from Iranian *aišma-*. Armen. lw *nirh*, *nirhem* 'sleep' preserves

the only trace of this word in Iranian; in O.Ind. *ni-drā-* corresponds. Similarly Georgian *gušag-i* 'sentinel', Armen. *goušak* 'informer' is found elsewhere only in the Old Persian in Aramaic *gwšk-* 'a government official' (see s.v. *gva*).

It is satisfactory therefore to adduce here the Georgian *hazr-i* (10th century), later *azr-i* 'thinking', with derivative *azreba*, *azroba*, *mohazreba* 'to think', and verbal preterite *azra*. A secondary *h-* is attested also in the Georgian loanword *haer-i* 'air' from Greek ἄηρ.

It is possible to go further in Indo-European. Here Greek ἄκνος 'doubt' may be traced to the *o-* grade to a base *ak-*, as IE *ak-* and *ok-* occur in the base *ak-* 'to sharpen' (Pok. 18-22). This *ak-* may then stand beside *aḡ-*, as IE *pak-* beside *paḡ-* 'to be firm'. Then here belongs also Germanic Gothic *aha* 'mind' for Greek νοῦς; *ahjan* 'to think' for Greek νομίζειν; and *ahma* 'spirit' for Greek πνεῦμα. From this verb *ah-* O.Engl. *æht* and OHG *ahta* 'observing' are derived. For the base IE *uei-* for both 'hunting' and 'intelligence' see above *byaha-* and *vīma-*.

**puñamḍai** 'thickened, compact, firm', overlooked above, in JS 27r3, see s.v. *nīyaka-*, from base *nai-* 'to thicken', with *pu-* from *pā-*, from *pa-*.

# INDEX

## 1. TUMŠUQ SAKA

acchu 181  
anādu 18  
andastai 453  
asti 11  
bārsa-, bārzyenu 272  
bije 310  
bista 293  
bištama 291  
chhami 181  
deruštañi 152, 159  
diḍa 169  
dre 169  
dritana 169  
drewarsana 169  
guphi 86  
harema 209  
hvaḍane, hvaḍna 502  
hvanāmai 40  
jezda 109

mošjāki 334  
na šade 192  
ñes-, ñe-, ñātanāyyā 181  
paṃtsi, patsi 202  
patsasu 202  
paṃ sada, pe sa, pe sada 202  
pañcadame sede 202  
papušta 246  
pār- 230  
para 231  
pištane 41, 241  
pursickari 246  
pyerdanu 145, 252  
rām- 483  
respū<ra-> 365  
rid-, ride 413  
sa, sada, sade, sede 100  
sāli-, sālye 422

šazdā 395  
šo 404  
šte, si 428  
štenāna 127  
tsawargyandi 136  
tsānakai 116  
tsena 111  
tsenya 115  
tsenyā tsi 115  
tser- 116  
tsi 114  
usanvara 39  
vatsyu 181  
vitana 377  
xšera 68  
xši, xšimana, xšišta, xši sade, xšiyo  
sālyo 68  
zare 349

## 2. AVESTAN

a-, an- 1  
aēθra- 97, 481, 486  
aēn- 32  
aēm 30  
aēva- 404  
aēs- 34  
aēsma- 242  
aēš- 34  
aēš- send 487  
aog- 237  
aoxta- 40  
aočaya- 85, 194  
aojišta- 46  
aonya- 314  
aošah- 503  
aošta- 49  
aka- 440  
akana- 17, 197  
agēnyā- 16  
axti- 16  
axvarəta- 505  
axšaēna- 26  
ati 2  
ad- 183  
aḍara- 159  
adō 33, 158  
apa- 222  
aipi 412  
aiwiynixta- 268  
aiwidāna- 308  
awra- 47  
ana- 181

anaoša- 186  
ainika- 31, 32  
angušta 442  
antara- 453  
antarə 453  
anda- 62, 451  
ainya- 2  
anura- 1  
ama- 5  
amaya- 5  
av- 309  
avarə 376  
avə.mira- 46  
arō 46, 119, 162, 497  
ara- wild 7, 17, 33  
ara- fit 447, 459  
arəm.piθwā- 360  
airime 8, 244  
ard- 8, 237  
arəða- 470, 480  
arj- 22  
arəθna- 8  
arəna- 23, 261  
-arəna- 22  
aronat.čaeša- 23  
airyaman- 8  
arš- 8  
aršō 8  
aršti- 486  
arəza- 393  
aš- 97, 178  
aša- 97, 178

a-saya- 398  
asah- 471, 474  
asənya- 417  
ašu- 97  
asūra- 11, 97  
ast- 28  
astar- 13  
asti 11, 13  
aspa- 11  
aspərənō 43  
asru- 27  
aša- axle 346, 472  
aša- arm-pit 279  
aša- ground up 22  
aši- 67, 308  
ašta- 8  
ašti- 473  
az- 6  
aza- 6, 484  
azan- 376  
azəm 6  
azdā 21  
ahaxšta- 107, 440  
aṃhaēna- 45  
ahəmusta- 339  
āhiti- 482  
ahura- 40  
ahmāka- 327  
aṃhyeiti 13  
ā- 15  
āi 19  
ātrə.saoka- 301

ātrya- 30  
 ādra- 312  
 āp- 37  
 āfrīvan- 26  
 āyu- 48  
 -āvaya- 48  
 āsu- 28  
 āste 29, 312  
 āzāta- 20  
 āh- mouth 30  
 āh- sit 29  
 arəḍwa- 40  
 arəzata- 25  
 arəzi- 401  
 arəzu- finger 40  
 arəzu- straight 40  
 ima- 321  
 is- 488  
 išud- 242  
 izaēna- 32, 484  
 ugra- 46  
 uta 35  
 udara- 40  
 upa 274  
 upamanah- 327  
 upairi 388  
 uba- 490, 493  
 ubdaēna- 305, 392  
 ūna- 374  
 uruxti- 175  
 urvaēs- 218  
 urvata- 95, 500  
 urvara- 218  
 urvāta- 88  
 us- 310, 449  
 usig- 279  
 uskāt 41  
 usča 41  
 ustāna- 13, 228  
 ustama- 41  
 uši- 35  
 uštāna- 41  
 ušti- 87  
 uštra- 40  
 uz-, us- 38  
 uzayara- 221  
 uzgastō 355  
 uzgərəsnāvayō 48  
 kaēta- 16, 98, 100  
 kaēna- 440  
 kaēs- 63, 64, 67  
 kai- 444  
 kaofa- 63  
 kaoš- 63  
 kaožda- 63  
 kata- 50, 398  
 katāra- 2  
 kadā 49  
 kaθā 76  
 kadrva- 59

kafa- 73  
 kainyā- 50  
 kamərəḍa- 52  
 kava- 64  
 kavi- 65  
 kar- make 52, 342  
 kar- think 252  
 kara- fish 53  
 karana- 54  
 karapan- 65  
 kahrka- 64  
 kahrkāsa- 55, 98, 137, 337  
 karəta- 14, 58  
 karəna- 15, 59  
 karš- 59  
 karšiptar- 429  
 kas- 57, 141  
 kasu- 57, 193  
 kaštra- 57  
 kasyapa- 75  
 kaša- 56, 107  
 kāraya- 53  
 kərəti- 60, 146  
 kərəna- 54, 96  
 kəša- 146  
 kū 61  
 kuθa 61  
 kuθra 61  
 kudā 61  
 kurit- 162  
 kusra 64  
 gaēsa- 84  
 gao- 89  
 gaona- hair 86  
 gaona- colour 86  
 gaoš- 88, 252  
 gaoša- 88  
 gadā- 81, 90  
 gan- 114  
 gainti- 79  
 gantuma- 79  
 gaya- 111  
 gava- region 16  
 gava- hand 91  
 gavasna- 87  
 gari- 78, 313  
 gairi- 80  
 garəwa- 81, 415  
 garəma- 81, 92  
 gā- go 115  
 gāθā- 82, 111  
 gərəḍa- 78, 81  
 gərəb- 58, 442  
 gouru- 80  
 gūθa- 1, 85  
 gūnaoiti 96  
 ɣnixta- 357  
 grab- 443  
 grāfe 92  
 grāhma- 442

ɣzrād- 186  
 ɣžar- 412  
 xad 72  
 xara- 72  
 zarəḍayā 417  
 xā- 74  
 xvaēḍa- 507  
 xvaēpaiθya- 486  
 xvato 458, 502  
 xvap- 495  
 xvawrīra- 315  
 xvafna- 490  
 xvar- 504  
 xvarəti- 507  
 xvarəzišta- 504  
 xvənhar- 503  
 xvānhaya- 508  
 xvīsaṭ 30  
 xraos- 93  
 xratu- 54, 91  
 xrafstra- 395  
 xrāh- 476  
 xrūta- 92  
 xšaodah- 70, 197  
 xšaob- 70  
 xšaθra- 67  
 xšap- 407  
 xšənmənē 67  
 xšay- 413  
 xšayas ča 68  
 xšāudri- 410  
 xšīra- 140  
 xšudra- 70, 413  
 xšufs- 15  
 xšusta- 70, 223  
 xšnaoma- 409  
 xšaēwaya- 67  
 xšvid- 140  
 xšvipta- 283, 416  
 čakada- 97  
 čakana 51  
 čakuš 97  
 čaθwārō 138  
 čanah- 51  
 čay- 233  
 čar- attend on 142  
 čarəkərəθra- 91  
 čarətu- 135, 104  
 čarəman- 136, 140  
 \*čarya- 98  
 čašte 141  
 čašman- 141  
 čāt- 138  
 čit 101  
 čīθra- 102, 103  
 činah- 51  
 čingha- 135  
 čirya- 98  
 čiš 101  
 jaidya- 108

jafra- 79  
 jāyāraya, 313  
 jaini- 110  
 jam-, jas- 79  
 javarō 85  
 jīti- 111  
 jīnāiti 110  
 jīvyā- 111  
 jūya- 111  
 jyā- force 110  
 jyā- bow 113  
 jyāti- 111  
 jva- 111  
 ta- 121  
 taēya- 129, 448  
 taēra 133, 467  
 taoxman- 128  
 taos- 177  
 taošaya- 133  
 tak- 121  
 tap- 124  
 tan- 121, 123  
 tanū- 121  
 tav- 131, 144  
 tar- 128, 282  
 tarō 128  
 tauruna- 69  
 taršna- 123  
 taš- 129  
 tašta- 137, 149  
 tāta- 2  
 tāyu- 127  
 təmah- 126, 236  
 tē, tōi 133  
 tiži- 73, 163, 474  
 tu 149  
 tūiri-, tāyuri-, tūirya- 62, 124  
 tūirya- paternal 251  
 tusa- 133  
 tkaēša- 121  
 trəfyāt 144  
 daēnu- 159  
 daēman- 159, 397  
 daēva- 166  
 daēs- 242  
 daēz- 160  
 dai- 164  
 daxš- throw 17, 158, 160  
 daxšāra- 36  
 daitika- 151  
 dab- practise 151  
 dab- cheat 166  
 daibitya- 399  
 daḡədra- 152  
 dantan- 151  
 dam- build 152  
 dam- blow up 152  
 dar- hold 156  
 dar- split 152  
 darəga- 157

darb- 266  
 dars- 159  
 darš- 153  
 darz- 167  
 dasa- property 157  
 dasa ten 154  
 daštva- 154  
 dašīna- 154  
 daž- 150  
 dah- 154  
 dahma- 154  
 dahyu- 155  
 dā- 156  
 dāta- placed 156  
 dātā- tooth 157  
 dānā- grain 156  
 dānuš stream 438  
 dārā- 155  
 dāhi- 155  
 dəng patōiš 152  
 dərəta- 167  
 dərəwda- 226  
 dərəzi- 430  
 dugədar- 160  
 duma- 16, 161  
 dūye 161  
 dūra- 161  
 duš-, duž- 163  
 duždāh- 163  
 dəbəz- 270  
 dbōištam 161  
 dyā- 156  
 dva- 163  
 dvaēš- 160  
 dvan-, bata- 171  
 dvan-, dunman- 161  
 dvarəm 377  
 dwož- 165  
 draog- 168, 455  
 drag- 164, 454  
 drang- 170  
 drāvaya- 7, 168  
 drəgvant- 168  
 dru 162  
 drva 161, 169  
 θang- 121, 148  
 θātairyo 149  
 θwat 146  
 θwars- 149  
 θraotah- 370  
 θraoš- 207, 230  
 θraxta- 148  
 θrab- 149  
 θraḡədra- 149  
 θrafs- 149  
 θrəma-, θrima- 124, 204  
 θri- 169  
 paēs- 241  
 paēš- 262  
 paouruya- 240

pak- 199  
 paxruma- 93, 352  
 paxšta- 13  
 pat- 204  
 paiti- husband 222  
 paiti to 205  
 paiti.āpəm 253  
 paiti.əḡəna- 229  
 paiti.dayā- 243  
 paitidāna- 493  
 paitina- 183, 209, 251, 386  
 paiti.fras- 246  
 paiti.varah- 196, 213  
 paitiša- 412  
 paitišmar- 205  
 paitišmuxta- 201  
 paityāra- 253  
 paitiyāš 251  
 paθana- 196, 259  
 paiθiča.gaodana- 251  
 pafrē 259  
 paṅca 202  
 pantā 211  
 payah- 210  
 par- convince 239  
 par- fill 464  
 para 215  
 para.daiθāt 216  
 para.dāta- 216  
 parō 217  
 parō.bəḡəjya- 230  
 pairi 214  
 pairi.aojastara- 254  
 pairikā- 234  
 pairi.bav- 218,  
 part- 244  
 pard- 178, 245  
 parəna- 231, 261  
 paurvaṅ 245  
 paršuya- 256  
 paršta 219  
 pasu- 224  
 paskāt 225  
 pasča 225  
 pašta- 235  
 pašnu- 261  
 paš- 234  
 pazdaya- 43  
 pā-, pa- 196  
 pā- protect 228  
 pād- 227  
 pāpiθwā- 211  
 pāman- 44, 213  
 pāra- debt 231  
 pāra- boundary 231  
 pārəndi- 230  
 pāšna- heel 231  
 pāzahvant- 229  
 pouru- 260  
 pərəna- 43

- pærəs- 47, 246  
 pærəsa- 235  
 pærəsu- 234  
 pitar- 237  
 pitu- 70, 196, 250  
 piθwa- 250  
 pīvah- 236, 238  
 pišant 24  
 pištra- 24  
 puθra- 244  
 puyēiti 463  
 pusā- 178  
 bāēvar- 309  
 baog- 319  
 baod- 299  
 baodah- 294  
 baoidi- 294, 296  
 baosu- 296, 301  
 bag- 178, 300  
 baya- 390  
 bajina- 264  
 band- 266  
 bandaya- 266  
 bay- 385  
 bav- 385  
 bar- 271  
 baru- 70  
 barəsmān- 121  
 barəša- 315  
 barz- extend 272  
 barz- inflate, cover 121  
 barəziš- 121, 389  
 bazda- 273  
 bā- 277  
 bāxdim 40  
 bānu- 277  
 bāra- cutting 278  
 bāzu- arm 277  
 bāzura- 97, 324  
 bərəxda- 47  
 bərəjya- 314  
 bərəjaya- 299  
 bərəz- 36  
 bərəzant 299  
 bərəzavant- 272  
 bitya- 399  
 biš- 291  
 bišaz- 302  
 bučahin- 319  
 būmi- 297  
 būri- 296, 298  
 būza- 297  
 brai- 278  
 bram- 316  
 brās- 313  
 brātar- 313  
 brāz- 279  
 brvaṭ- 316  
 fānku- 190  
 fraorəṭ 492, 500  
 frakava- 467  
 frakaire 467  
 fəraxšaostra- 70, 223  
 fra-čar- 443  
 fratara- 448  
 fratəma 203, 448  
 fradaxšanā- 17  
 fradāta- 450  
 fraθah- 302  
 framāta- 87  
 fra-var- 500  
 fravōiṭ 288  
 frasāna- 424, 428  
 frasčimbana- 248  
 frasparəya- 437  
 fraspāt- 185  
 fraša- 132, 254, 477  
 frā 438  
 frāka- 477  
 frād- 478  
 frādavata 171  
 frāyō 249, 260, 312, 496  
 frāvark- 471  
 frāraodaya- 367  
 frinā- 314  
 frya- 314  
 fsəratu- 418  
 fšaonaya- 69  
 fšan- 205, 281  
 fšarəma- 68  
 fšuyant- 69  
 -na 172  
 naēza- 193  
 nōiṭ 172  
 nad- 179, 180  
 nada- 175  
 nap- 18  
 naptar- 173  
 nabah- 18  
 nabā- 181  
 namra- 192  
 nay- 18  
 nava- 176, 189  
 nava nine 192  
 navāza- 192  
 nar- 174  
 nas- perish 210  
 nas- get 452  
 nazdyō, nazdišta- 174  
 nā we two 181  
 nā } of us 181  
 nō }  
 nāman- 179  
 nāvaya- 192  
 nāiri- 180  
 nəmadka- 197  
 nəmōi 210  
 nānhaya 210  
 ni- 183  
 nipaīdya- 189  
 ni-bar- 189  
 nimata 173  
 nivaštaka- 407, 494  
 niva(hə)nti 48  
 nivānənti 383  
 nisāya- 185, 235  
 niš-, niž- 176  
 nū, nūrəm 189  
 maēk- 322  
 maēya- 341  
 maēθ- change 460  
 maēθ- dwell 219  
 maēša- 332  
 maēz- 332  
 maodana- 56, 339  
 maɣava- 322  
 magu- 327  
 maɣna- 297  
 maxši- 328  
 mai- 41  
 mati- 326  
 mad- 329  
 mađa- 356  
 mađu- 340  
 maidya- 6, 341  
 maθra- 328, 329; man- 512  
 manya- stay 327  
 mar- feel 459  
 mar- die 324  
 marəta- 324  
 maurvi- 334  
 marš- 321  
 marša- 325  
 marz- 325  
 masō 326  
 masita- 333  
 mastrəyan- 331  
 maša-, mašya- 324  
 maz- 324  
 mazan- 85  
 mazant- 324  
 mazga- 332  
 mā 321  
 mā- measure 87, 213, 435  
 mātar 328  
 māyā- 5, 87  
 māraya- 87  
 māh- 331  
 mē, mōi 331  
 mərəya- 336  
 mərəzāna- 337, 338  
 mərəzu- 338  
 mərəžd- 325  
 mərəždā- 338  
 mišta- 330  
 mizən 333  
 mižda- 333  
 mūš 337  
 mušti- fist 339  
 myav-, miv- 375

- myazda- 326  
 yaēšya- 111  
 yaog- 309  
 yaod- 111  
 yaona- 16, 112, 238, 390, 465  
 yaoz- 20  
 yat- 187, 293  
 yam- 108, 238  
 yama- 108  
 yavaē.tāt- 48  
 yasaitē 108  
 yaz- 108, 109  
 yākarə 108  
 yāma- 108  
 yāmō.pačika- 422  
 yās- 181  
 yāh- 342  
 yāma- 108  
 yuga- 86  
 yūžəm 44  
 yvan- 113  
 vaēg- 280  
 vaēiti- 279  
 vaēd- 306  
 vaēda- 283  
 vaēn- 26  
 vaēma- 10, 285  
 vaēmanāt 94  
 vaēsa- 292  
 vaēsaka- 292, 340  
 vaēšah- 205, 291  
 vaēz- 387  
 vak- 195  
 vaxš- grow 494  
 vaxš- gush 273, 494  
 vat-, aot- 498  
 vad- 25, 277  
 vadar- 276  
 vadū- 25  
 vand- 374  
 vap- cut 200  
 vap- destroy 306  
 vafra- 306  
 van- 269  
 vanti- 269  
 vam- 269  
 var- cover 94, 500  
 var- desire 31  
 varah- 376  
 varāza- 63  
 vark- 379  
 varəka- 162, 275  
 vart- 267  
 varəta- 267  
 vard- 378  
 varədu- 289  
 varəsa- 275, 289  
 varəša- 162, 275  
 varəšna- 296  
 varz- close 272  
 varz- work 114, 379  
 vas- wish 381, 385  
 vaste 385  
 vasna- 380  
 vaz- 270  
 vazdah- 236  
 vazya- 272  
 vah-, uš- 310  
 vanhaiti 95  
 vanhah- 49  
 vahma- 44  
 vā-, ūna- 384  
 vā 46  
 vāka- 26  
 vāta- 276  
 vādāya- 10, 195  
 vāvar- 392  
 vāra- 278  
 vārəθman- 266  
 vās- 279  
 vō 35  
 vohu 392  
 vohuna- 466, 491  
 vərəðka- 197, 289, 298  
 vəhrka- 289  
 vərəzəna- 235  
 vi- 386  
 vikaya- 310  
 vikānaya- 300  
 vičiča- 78, 83  
 vitasti- 154  
 vīnaoiti 63, 283  
 vīmanāt 323  
 vis- 292  
 vīsaiti 293  
 vīsō.puθra- 292  
 vīspa- 289  
 viš- 282  
 višāpa- 85  
 vižvank- 415  
 vyāxa- 393  
 raēk- 217  
 raēθ- 479  
 raēθwa- 24  
 raēš- 288  
 raēzaēte 364  
 raočah- 266  
 raoxšna- 266, 365  
 raoγna- 366  
 raod- block 266  
 raod- grow 367  
 raodita- 368  
 ragu- 232  
 raγu- 23, 359  
 ratu- 359, 366  
 raθa- 360  
 raiθi- 360  
 raiθya- 325  
 rapta- 23, 288, 358  
 rafənah- 288  
 ray- 361, 369  
 ravan- 369  
 ravas- 369  
 rayō-, ravō- 219  
 rasman- 359  
 raš- 356  
 raz- 288, 359  
 razah- 359  
 ranhā- 356, 361  
 rād- 362  
 rāna- fighter 361  
 rāna- thigh 361  
 rām- 358  
 irita- 363  
 irista- 349  
 uruxti- 88  
 uruθwan- 366  
 urupi- 367  
 saē- 437  
 sa 235, 474, 398  
 saēna- 399  
 saēf- 425  
 saok- 426  
 saočaya- 426  
 sak- know 423  
 sak- equip 423  
 saxti- pass 431  
 sata- 248, 418  
 saidya- 419  
 safa- 423  
 sanaṭ 419  
 saya- 297  
 sayamanō 151  
 sav- 429  
 sar- join 406, 429  
 sarəta- 422, 424  
 sarəda- 422  
 sā- 398  
 sātar- 423  
 sādāyanti- 34, 171  
 sāra- 221  
 səngh- 417  
 suxda- 108  
 suxra- 104, 126, 428, 438  
 suγda- 108  
 suduš 427, 429  
 supti- 223, 427  
 sūra- 427, 476  
 suši 428  
 skaiti- 474  
 skapta- 430  
 skand- 449  
 skamb- 78, 413  
 skarana- 429  
 sčani- 139  
 staēra- 42  
 stāiš 431  
 staora- 132, 434  
 staxra- 226, 415  
 stawra- 434

stanu- 27, 28  
 stāya- 432  
 stav- 431  
 star- star 433  
 star- spread 431  
 stig- 29  
 stā- 389, 432  
 stōmbana- 434  
 sti- 160  
 stūnā- 434  
 stura- 434  
 strī- 435  
 spaēta- 400  
 spar- 29, 436  
 sparəya- 473  
 spas- 437  
 spas 436  
 spā- 437  
 spā, spānəm 405  
 spāda- 185, 436  
 spāma- 76  
 spāra- 436  
 spənta- 394, 395  
 spəntā ārmaitiš 395  
 spərəza- 349, 415  
 spīta- 437  
 snā- 351, 466  
 snāvarə 324  
 syazdat 395  
 syāva- 395, 398  
 sraēš- 309, 410  
 sraēšta- 507  
 sraoni- 410  
 sraxti- 360  
 sray- 412  
 srayah- 400  
 srav- rush 420  
 srav- hear 412  
 sravah- 412  
 srū 410  
 surunaoiti 412  
 šaēiti 68  
 šam- 146  
 šayana- 68  
 šau-, šva- 411  
 šoiθra- 68  
 šud- 69  
 šyā- 146  
 šyau- 102, 147  
 zaēna- 351  
 zaēnahvant- 254  
 zaēš- 353  
 zau- 120, 174, 353

zaoš- 354, 487  
 zaxš- 265  
 zaθa- 345  
 zafan- 223, 351  
 zan-, zān- know 214  
 zan- bear, be born 344  
 zam- earth 345  
 zamne 345  
 zamb- 346  
 zaya- 32  
 zar- cover 352  
 zar- old 346  
 zar- colour 346, 347, 350, 352  
 zara- 413  
 zaranu- 354  
 zarāya- 354  
 zarəta- 354  
 zarənu- 335, 336, 354  
 zairimya- 21  
 zairmya- 351  
 zarš- 286, 352  
 zarštva- 81, 286, 347  
 zasta- 154  
 zaza- 286  
 zā-, zay- leave 350, 379  
 zā- send 273  
 zānu-, žnu- 345, 348  
 zāmātar- 345  
 zāra- 349  
 zəmanā- 345  
 zəmbaya- 351  
 zərəd- 352  
 zinā- 350  
 -zga- 2, 20, 227, 381  
 zbar- 80, 400  
 zyāni- 11  
 zrāda- 21  
 žgar-, yžar- 186  
 haēk- pour 488  
 haēk- dry 488  
 haētū- 481  
 haēnā- 482  
 haēm 127, 482  
 haēz-, 42, 484  
 haoma- 162, 491  
 haosafnaēna- 487  
 haoš- dry 494  
 hakərət 140, 448  
 hag-, zg- 445  
 haxti- 366, 490  
 hača 114  
 had- sit 186  
 had- violate 43, 246  
 hadō.zāta- 214  
 haiθya- 446  
 hapta 499  
 hankana- 51  
 hankurəna- 454  
 hant- good 475  
 hant- reach 95, 381  
 handvarəna- 454  
 ham together 457  
 ham- summer 459  
 hamča together 445  
 ham. . .jam-, hanjas- 446  
 hama- all 19, 457  
 hama- same 457  
 hay- bind 276  
 haya- 127  
 hav- 410, 415  
 har- keep 206  
 hark- emit 469  
 harəta-, harəda-, harəda- red 469  
 harətar- 447  
 harəθra- 479  
 haurva- 469  
 harz- 479  
 harā bərəzō 479  
 hastəma- 475  
 haz- violent 466  
 haz- attack 4  
 hazanra- 349  
 hahya- 443  
 hākurəna- 291  
 hāma- 457  
 hāvišta- 291  
 hē, hōi, šē 410  
 hixra- 487  
 hinu- 483  
 hišku- 414  
 hizvā-, hizū- 290  
 hū sun 155  
 hu- pig 501  
 hu- good 489  
 hunar- 174  
 hunāmi 471, 509  
 hunu- 15  
 huyāyna- 179  
 huvira- 387  
 hurā- 356, 492  
 hayaona- 426  
 hva-, xva- 486  
 hvāpah- 253  
 hvan- 503  
 hvīra- 387  
 hvōišta- 74, 481, 507

## 3. OLD PERSIAN

abijāvaya- 96  
 adam 6  
 adaršnauš 153  
 adinā, ditam 350

afuvā 14  
 aiš-, frāišayam 487  
 aiva- 404  
 amānaya- 327

amāxam 327  
 anā 181  
 antar 453  
 antara- 453

- apataram 249  
 apiy 412  
 aprsam 246  
 āranjanam 362  
 arašni- 8  
 ardata 25  
 aršti- 486  
 ārštika- 486  
 avajam 25  
 asa- 11  
 \*astauva 402  
 atāvayam 131  
 aθa(n)ga- 417  
 āvahana- 49, 95, 383  
 avakan- 50  
 axšainaka- 26  
 axšata- 379  
 azdā 21  
 бага- 178  
 bāji- 125, 275  
 bar- 271  
 bātu-gara- 276  
 bāxtriš 40  
 biyā 385  
 brātar- 313  
 brazmaniya- 272  
 būmi- 297  
 čačušuva- 138  
 čiča- 102  
 čitiya- 169  
 dahā 155  
 dahyu- 155  
 daiva- 166  
 dan-, dān- 214  
 daranya- 287, 352  
 darga- 157, 426  
 dars- 159  
 darš- 153  
 dasta- 154  
 dāta- 156  
 dauštar- 285, 354  
 didā- 160  
 drauga- 168  
 duš- 163  
 duvitā-paranam 376  
 duvitiya- 399  
 farnah- 126  
 fra- 438  
 frabar- 156, 499  
 frāhajam 381, 445  
 frāišayam 487  
 frāsaha- 185  
 -frasta- 246  
 fraša- 47  
 -frašta- 246  
 fratama- 215, 448  
 fratara- 448  
 fraθara- 448  
 garma- 81  
 gāθu- 115  
 gaub- 86, 336  
 gauša- 88  
 hačā 114  
 hadiš 186  
 hainā- 294, 482  
 haj- 20  
 hakaram 140, 448  
 hama- 457  
 haruva- 469  
 hašiya- 446  
 (h)u- 489  
 (h)ufrastam 262  
 (h)unara-, (h)uvnara- 174  
 (h)uva- 486  
 (h)uvāipašiya- 486  
 ima- 33  
 iyam 321  
 jadiya- 108  
 jan-, jata- 114  
 jiyamna- 110  
 kantanaïy 51  
 kapautaka- 56  
 kar-, kunautiy, krta- 52, 342  
 kāra- 98  
 kaufa- 63, 367  
 mā-, āmāta-, framātar- 213  
 mā 321  
 māh- 331  
 martiya- 324  
 mātar- 328  
 maθišta- 326  
 mayuxa- 111  
 nāham 210  
 naiba- 183, 185  
 naiy 172  
 nāman- 179  
 navama- 192  
 \*navauva- 402  
 nāviyā- 192  
 ni jāyam 176  
 nipadiy 189  
 nipištanaïy 78  
 nisāya- 196  
 nišādaya- 186  
 nūram 189  
 pā- 228  
 pāda- 228  
 pais-, nipais- 241  
 \*pančauva- 402  
 paru- 260  
 parikar- 59  
 paruva- 240  
 paruviya- 240  
 pavasta- 235, 247, 257  
 pasā 225  
 \*pasāya- 196  
 pat- 204  
 patiy- 205  
 patiprsatiy 246  
 patyavahyaiy 44  
 paθim 211  
 pitar- 237  
 puča 244  
 rad- 359  
 rādiy 143, 362, 381  
 rāsta- 359  
 raθa- 360  
 rautah- 330, 370  
 sinkabruš 417, 425  
 spāda- 185, 436  
 stabava 434  
 ši yāti- 146  
 ši yav- 147  
 taiy 133, 149  
 -tanaiy 41  
 tauman- 128  
 tauviah- 144  
 tav-, (h)utava, atāvayam, tunuvat 144  
 taxmaspāda- 436  
 tunuvat 144  
 tuvam 149  
 θa(n)daya- 419  
 θakati- 431  
 θard- 422  
 θikā- 425  
 ud-, us- 38  
 upā 274  
 uša- 40  
 uši 15, 35  
 utā 35  
 uzmayā 39  
 vā 46  
 vahu- 392  
 vain- 26  
 van- 382  
 var- 500  
 vardana- 272  
 vart- 267  
 vašnā 380  
 vazarka- 41, 252, 286, 324  
 visa-, vispa- 289  
 vispa- 289  
 vispa-zana- 34  
 viθ- 292  
 xauda- 76, 248, 255, 301  
 xraθu- 91  
 xšap- 407  
 xšaça 67  
 xšāyaθiya- 413  
 xšnuta- 409  
 yad- 108  
 yaud- 20  
 yauviyā- 112  
 zana- 344

*Elam-Persian*

- bakšiš 40  
 dana- 344  
 kurtaš 81  
 kurta-pattiš 81

misa-puišša- 292  
nidani 193  
šinqabruš 344, 417

*Aram-Persian*

'bygrn 199  
'sprn' 214, 464  
'zd 21  
'zt 20  
gwšk 93  
hmrkr 205  
nw-pt 192  
yzn 108

*Graeco-Persian*

ά-, ό-, ύ, ύ- 489  
αβιατακα 308  
άζάτη 21  
άκινάκης 1, 103, 146, 487

άρτάβη 477  
βαιορασπος 309  
βαΰκις 201, 305  
βιζονο 27  
Δάαι, Δάοι, Δάσαι 155  
δουκτακ 160  
έμιάν 342  
γανδόμη 79  
γουλβαδ 66  
γουλιβηγαν 66  
Ζαδέσπραμ 473  
ίσιγιέρδης 72, 109  
καπαυτα, capotes 56  
καπίθη 52  
καρα-λαργαα- 98  
κάρδακες 98  
μαλιζο 160  
μανδύας 322  
Μαρακανδα 51

μάρης, μάρις 329  
Μαυάκης 99  
Μαυο Κατηρκο 99  
Οσημο 387  
πακαθαρ 370  
παρασάγγης 417  
παρθαμα 203, 215, 233, 448  
Σακαραυκοι 365  
Σανδάνης 99  
σανδανου βαγο 99  
σαράβαρα, σαράβαλλα 424  
Σινδοί 155  
σιπτα-χορα 416  
σονδαρα 395  
σπάκα 405  
σπαρραβάραι 65, 228  
Σπιθρα-δάτης 400  
Φραάτης 450  
χαναράγγης 98

## 4. SOGDIAN

"β'ιβ 287  
"δ'yn'k 19  
"δωβ- 171  
"γ'z- 199  
"γωδ 38  
"kmb 99  
"kwč-, "kwyt suspend 441  
"kwč- strike 441  
M "myny 459  
"p, "pynčh 37  
"p-znp'k 346  
"pryw 26  
"prywn 26  
"r'k 7, 33  
"r'yδ- 24  
"rwyт- 24  
"s'wk' 28  
"st'nyh 29  
"š'k 30  
"šytčh 26  
"w'tk 374, 384  
"w'zh, "w'z "p 478  
"wyšt'k 26  
"ys-, 'ys- 35  
"y'wz 20  
"z't (-n-?) 18  
"z'y- 344  
"z'yrt, "z'r-, "z'rm 354  
C "ztk'r 293  
'βδ'yšt'k 167  
'βš'm- 223  
'βt 499  
C 'grbn 93  
'ys'yn'k 26  
'yš'ywn 68  
'yšph, M xšp 407  
'yšy'k 68

'yšypty, M xšyβt 416  
'γwš- 494  
'γwš'y- 494  
'γwštr- 40, 494  
'krt'nyh-k'r'k 60  
'm-, m- 33  
C 'mrθ-t 459  
'ny'rtk 227  
'nyr-ks'yт 57  
'nytk 446  
'nkwšt 442  
'np'r 214  
'ns'wr 11, 97, 474  
'nškr- 472  
'nšp- 29  
'nšpr- 29  
'nt 451  
'ntph 124  
'ntryk 453  
C 'ntwxč' 433  
M 'nxst 73  
'ny 2  
'p-kšy 56  
'ps'kh 178  
'ps'ynk' 425  
'psm'k 489  
'pst'w-, 'pstw- 431  
'pš'nkt 222  
'ptr- 237  
'r'sk 8  
'rd'r 470  
'rdwk 493  
'ry 22  
'rkh 23  
'rmyh 244  
-rmy, 'pš-rmy 23  
'rn 23

'rty 448  
'sk-t 474  
'sk' 41  
'sk'nt 449  
'sp 11  
'sp'δ 346  
'sp'rd-t 436  
'sp's, -'k 437  
'sp'ytk 400  
'spn'yn'y, 'sp'ynčh, C sfnyq 487  
'spnt'rmt (Letter) 395  
'spryk', 'sprym'k, 'sp'ryt'ny, 'spr'ynčh  
473  
'st'nyk 433  
'st'rk 433  
'st'wr 434  
'stk' 28  
M 'sxnd- 71  
'š-, 'šy 35, 308  
'šcy'n'k, M 'yžn 26  
'šk'np 413  
'št 473  
't 35  
C 'trswq 301  
M 'wryst 364  
'wst- 389, 432  
C 'wt 498  
C 'wxd'rt 73  
'wz'n-, 'wzy'n- 114  
C 'yn'qwč 32  
'ynkwynč 32  
'yw, 'yw-znk 404  
'z- 38  
'zw 6  
β-, βw-, βwt'y 385  
C b'yy 277  
β'm-kyr'nt 296

- C b'msnyq nm'č 419  
 β'mk, β't, β'tk 277  
 β'w, β'wčyk 463  
 β'w-t 141, 298  
 β'z'kh 277  
 βγ, -'n, -'yšt, -'yst'n 203, 390  
 βγdn'k 390  
 βγp'wr 390  
 βγ-, βγtw, ''βγš, prβ'γtk, prβγn 178  
 βγn'k 297  
 βγš-, βγt, βγn 300  
 M βxš-βxt 300  
 M βjγγδδ-, βjyst- 355  
 βnt, βntk 266  
 βr-, pr- 438  
 βr-, wy''βr- 271  
 βr''mč-, pr''mwč- 201  
 βr's, βr's 246  
 βr'k, βr''k, βr'k'ynčyk 477  
 βr't, βr'trt 313  
 βr'wkh 316  
 βr'wščy 478  
 βr'yzkh 314  
 βrys- 47, 299  
 βrp'z 230  
 βrpšh 271  
 βrpyγ 238  
 M βrywr 309  
 βrz, βrz'k, βrzkw 299  
 βwδ, βwδδh 294, 296  
 βwδ- 294  
 βwγ 319  
 βwmh 297  
 βwrt'rmyky' 48  
 βwstn 294  
 βyδ'n 308  
 βynt, βstk 266  
 βzm-δ'ny 262, 287  
 C bzyšt 297  
 č'rδ-, č'rδ-p'δw, č'rδ-p'δw 138  
 č's'nt 141  
 č't 138  
 čβ-, čβt 144  
 čdy 100  
 čn 114  
 čntr 453  
 čr''γ, čr'γ 103  
 črks 49, 55, 98, 137, 337  
 čyngry' 135  
 črp 140  
 čš- 100, 101  
 čšmy 141  
 čš'nth, čšn' 123  
 M čšnd'k 141  
 M čtf'r 138  
 M čyδnyh 103  
 čynstn (Letter) 102  
 čyt 98, 100  
 M δ'm' net 156  
 δ'mδ'r'k 156  
 δ'mh 156  
 δnky 148  
 δ'r-, čr'γ-δ'rwk 156  
 δ't'kh 156  
 δ't'yk 156  
 C d'tb'r- 156  
 δ'tkr'k 156  
 δ'w-, 'nd'w- 171  
 δβ'npnwh 152  
 M δβ'nz 270  
 δβty, δyβty 399  
 δγ- 150  
 δγ'n 150  
 δγs- 389  
 δm-, δm's- 152  
 δm'yn'k 152  
 δntk, δnt'k 151  
 δr'wn-p'δ'y 189  
 M δrβ- 450  
 δrγmh 168  
 δrγm's'k 168  
 δryt 164  
 δrw'k, δrwt'th, δr'wst'th 169  
 dry, 'dry, C šy 169  
 dryh 152  
 drz- 352  
 ds, ds' 154  
 dst 154  
 dstβ'ry, C dstb'ry 155  
 δstw'n 163  
 M δyšt'wč 163  
 δttw, M δtw 151  
 δw', 'δw 163  
 δγwth, δwγth 160  
 M δwm 161  
 M δym 397  
 dynč- 148  
 δrγm-δnk 148  
 dyw 166  
 dyštk 167  
 M frwwγ 366  
 frxrw 93  
 γ'γh 74  
 γ'γ'yk 74  
 γ'm 79  
 γ'm pr γ'mh 79  
 γ'm'kw 477  
 γ'r- 78  
 γ'w 366  
 γ'wzn 87  
 γβs- 91  
 γβt- 91  
 M γmbn- 91  
 γmpn 91  
 γnp'wn 91  
 γnt-, γntmyn'k 71  
 γnw 38  
 γr-, γrt'k, M xrtyyh, C xrt 479  
 γr- 80  
 γr-δmnyh 152  
 γr'm'k 442  
 γr'nš 91  
 γr'yk 92  
 γr'yn-, γr'ytk, C xryd'rt 83  
 γrβ- 443  
 γrδ'kh 78  
 γrm 81, 92  
 γrtr'k 70  
 γryk 92  
 C γryn-, γryntq 81  
 γry 72  
 γw- 77, 489  
 γw''k-kr 274  
 γw'n 77  
 γw'rh 503  
 γw'y-, M xw'y- 508  
 γwβ- 86, 336  
 γwβnw, M xwβnyy 490  
 M γwβt 86  
 γwδ'ynčh 85  
 γwkt, M γwqt 96  
 γwnč 86  
 γwnt'kh 86  
 γwp, M xwp good 253  
 γwr'nt, C xwrnt 504  
 γwrnh, M xwrn 491  
 γwrnw, wγrny 491  
 γwš substance 96  
 γwt'w pt'yčh 251  
 γwty 502  
 γwyst 30  
 γwγštk, γwyštr-, M xwyštr 507  
 γypδ, -'w'nt, M xypδ 486  
 γypδ'w'nt, M xypδ'wnd 486  
 γyr'k, M γyry 75  
 γwzpr'yčk 75  
 M jmnw 110  
 k'β- 191  
 k'n'kh ~ k'z'kh 59  
 -k'r, C ''ztk'r 293  
 k's 57  
 M q't-sxndyy 71  
 kβ, kβt- 191  
 kβrdh 137  
 kδ, kδ' 49  
 kδ'r, -'k 114  
 knčyy 50  
 knδh, C knč, kt 51  
 kn-t 51  
 M qnyy 51  
 kp'wt'yčh 65  
 kp'wtk 56  
 kpčky 52  
 kpy 56  
 kr-, kwn-, 'krty 52  
 kr'ynčh 64  
 krn 59  
 kršn'w 359  
 krt, -k 58  
 krw kpy 53

- kry' 54  
 kšt'k 167  
 kt'k 50, 398  
 kty'kh 50  
 kwn-, 'krt- 342  
 kwrkwnph 63  
 kws 64  
 C qwš 63, 105  
 M qwy, kw'y, kwyšt 65  
 kwyst'yč 62  
 kwz, kwzz 62  
 kwz'k 63  
 kyč'kh 101, 425  
 kyn'k 1, 103, 146  
 kypn' 62  
 kyr-, kyštk 53  
 kyr'n 54  
 kysn'k 61  
 kyš- 51  
 kyšph 75  
 kyšyk 67  
 m'γ, M m'x 327, 331  
 m'n'ntk, m'n'kh, M m'nwq 328  
 m'r-kr'k 328, 329  
 m's'k 326  
 m'th 328  
 mδ'ny, myδ'ny, myδ'kk, myδ'k, myδ'nč  
 6, 341  
 mδ-γw'r'k 340  
 mnd- 323  
 mry 336  
 mrywntk, M mrywndyy 78, 335  
 mrznykh 325  
 ms, msy'tr 326  
 mst'k, mst'wny, M mst'k'ryy 329  
 mst-k'r'k 329  
 mwδy, mδw, myw, mδ-γw'r'k 340  
 mwγš 328  
 mwr 337  
 mwrβnt, M muhrg'n 341  
 mwrzk 338  
 mwš 337  
 mwšky'nčh, mwškyš'čh, M mwškyč 428  
 mwž'kk 341  
 myr-, mwrtk 324  
 myt 184  
 mytk, myt'y 184  
 myt'k 243  
 myw 335  
 myz-, myz'y 332  
 M mz' 184  
 myzd 333 (Letter)  
 mz'yxk (Letter) 80  
 mz'yx, C mzyx 324  
 M mzny'n dyw 324  
 n', nw, nyst, C n', ny, nyst 172  
 n'β 181  
 n'γn 181  
 n'j- 179  
 n'krt'k 25  
 M n'kry'čyq 54  
 M n'mry 31, 440  
 n'm-t 179  
 n's 210  
 n'štk, M nšt, nštyy 210  
 M n'w-, 'βnw-, B 'βn'w-, M 'βnwtyy  
 374  
 n'wh, C nw, čn n'wy 192  
 M nw''z, n'wzyy 192, 465  
 C nw-bry' 192  
 n'z- roll, M n'j- 180  
 nβ'yr (z-?) 188  
 nβ'yr'kh 189  
 C nyny 179  
 nk'np- 99  
 nm- 173  
 nm'čw 173  
 nm'δkh 173  
 M nm'δk'ynčh nmry 192  
 nmty 173  
 nns, M ns 210  
 np'γšty 234  
 M np'q 196  
 nšk'w-, C nyšqwγd'r'č 64  
 nw, nw' 192  
 nw- 4  
 M nw''z, n'wzyy 465  
 M nw'q, nw'kyy 195  
 nwβ 190  
 M nwkr 189  
 nw-srδ 193  
 M n'wsrδyč 193  
 nwš, nwš'k, nwšmynč, M nwšyy, nwšč,  
 nwš'ky', Uigur noš 186  
 ny's-, ny'tk 181  
 nyδ-, nyst, nš'yδ- 186  
 nymz'y 184  
 nypδ-, np'st, np'yδ- 189  
 nyrk (z-?), M nyrq, nyrk 174  
 nyškyr'n 176  
 C nyšqwyn, nyšqwxd'r-, M  
 nyškwł, nyškwnd 64  
 nyš-, C nyš-, frnyšty, nyšnyt 210  
 nyz'y- 176  
 nyzβ'n'k 224  
 nztyw 176  
 M p'čkr'č 197  
 p'δ 228  
 p'δδ 261  
 p'γwčh 283  
 p'r 231  
 C p'r 231  
 p'r- feed 230  
 p'rwp- 298  
 p't 204  
 p'tβr's 246  
 p'y-, p't, p't'k 228  
 p'zn 214  
 p'zy, M p'zyy, C p'zy 230  
 pč- 135  
 pčβ'nt 135  
 M ptzβwš- 135, 243  
 pč-, pwyt 199  
 pčy'z- 199  
 M pčywb't 86  
 M pčkβty 99  
 M pčks- 57  
 pčkwyr- 180, 412  
 pčm'k 213  
 pčm'r 205  
 pčmr- 205  
 M pčp't- 204  
 C pčrw 197  
 pčw'γtk 195  
 C pčywfstyq', pčywfs 310  
 M pδ'mny 156  
 pδ'rβ- 450  
 C pd'ty 156  
 pδ'wβs- 171  
 pδ'wm- 171  
 pδkw 259, 507  
 M pδn'y, B pδnyh 259  
 M pdw'tg 195  
 pk'np- 99  
 pnč 202  
 C pnč's 202  
 pnt 303  
 pr 338  
 C pr- go 214  
 pr''čk 215  
 pr''y'z- 199  
 pr'δn, pr'δt, pr'yδ-, C pryθt 216  
 pr'rwh- 298  
 pr'yβ'k, M pryβyy 256  
 pr'yč-, p'rytyk 217  
 pr'yk- 234  
 přeh 221  
 M prδ'w-, prδwł, C prθwty 203  
 prδ'nk 148  
 prδ'ys 160  
 prδynč- 148  
 M prδyz-, C prdyz 160  
 pryš 234  
 prm'y-, prm't 213  
 prn 261  
 prn'z- 180  
 prn'k 231, 261  
 prs'kh 234  
 prs'r'k 221  
 pršt'y- 432  
 prštrn, pr'yštrn, C fstry 254  
 prtm, M 'ftm 448  
 prtr- 42  
 C prtrwny 42  
 C ds-prtr'y 42  
 M prw'k 195  
 prw'rz 220, 379  
 M prw's- 195  
 prw'y- 48  
 pry, M fryy 314

- pry'w'k, M frytr 314  
 ps'w- 429  
 C pswq 426  
 pš'y-, M pš'p, 'pdr'ydy 185  
 pšn' 231  
 M pšyt- 26  
 M pšpr-, B pšpry 29  
 pt'yčh 205  
 pt'yn 209  
 ptβr'yn- 314  
 ptβs-, M ptβsy 246  
 C pt'y'd 248  
 ptyrβ- 443  
 ptyr'yt, M ptxryt- 83  
 M ptywδ 38  
 ptywš- 252  
 ptkwč- 441  
 ptm'k 213  
 ptm'wk' 201  
 ptm'wytk 201  
 ptm'ynč- 201  
 C ptmd'rt 152  
 ptr'β'k 206  
 ptr'yδ-, ptryst'k 24  
 ptr'yš-, M ptryšt 288  
 M ptrwp 256, 479  
 ptrz- 359  
 pts'nt'rmyk 48, 224  
 pts'wč-, ptywsty, M ptywyt'kw 426  
 pts'ynt 224  
 ptsrwm- 75  
 ptšk'np 413  
 ptšm'r 205  
 ptšmr- 411  
 ptšmyr- 205  
 pttz'rk 234, 253  
 ptw'y- 48  
 pty'r 253  
 M ptyrk 42  
 ptz'n- 214  
 M ptzβwš- 135, 243  
 M pžrm 354  
 pwp'pyh 211  
 pwrδnk- 220  
 M pw-skfty 136  
 pwrn- 214  
 M pws-t, C pwtqy 463  
 pwst, pwstyč (Document) 247  
 M pwt'y'kh 247  
 M pwx- 250  
 py'kh 250  
 pyr- 239  
 pys- 241  
 pyz- 263  
 pzyyr- 412  
 pzt 161  
 r'β, M r'f 362  
 r'βny 362  
 r'δ 360  
 r'δ-pnt''k 211  
 r'γh, M r'γ 369  
 M r'k 356, 361  
 r'w'th 369  
 r'y- 369  
 r'zh 359  
 rδnk (Letter) 454  
 ryš 362  
 M rγwšn, C rwxšn 366  
 rnk 362  
 ršt-, r'z- 359  
 rwβ 240, 367  
 rwd- grow 367  
 rwp- 298  
 rwpsh 367  
 C rwž- 24  
 rym, -h 363  
 rynec'k 23, 232  
 rynecwk 232  
 rypδβh 360  
 rys- 364  
 ryz-, M ryž 364  
 ryz'kh rice 364  
 rzy'n, rzy'n 87  
 rzky'kh 359  
 s'č-, -s'ytk 423  
 s'n 424  
 C s'pt 420  
 C s'rb'γ, M s'r'βy 421  
 M sfrytyy 278  
 sy'ntčyk 71  
 syr'yn 83  
 sytyh 431  
 skn- 16, 51  
 C sqrb 430  
 sn-, M sn-, C sn-, B γwyrnsny (sunrise)  
 419  
 sn'y-, sn't'k 351, 466  
 snk 417  
 C spnčyr-spny, spčyr-spny' 301  
 M spnyy 261  
 M sp(rzyh) 415  
 srδ 422  
 M srδng 148  
 srt 424  
 srw, sry, sr', s'r 221  
 srč'yk 221  
 M srwg 412  
 st-, M st', C stw 418  
 styr 418  
 strtč, 'stryč, plur. stryšt 435  
 swč-, swytw 426  
 swδ swδ'n 12  
 C sxntnt 71  
 sy'kh 398  
 syčh 425  
 synkt- 399  
 š'm-, 'š'm- 146  
 š'n'kh 67  
 š'r- 407  
 š't 146  
 š'twx 146  
 š'w 398  
 šβ'r-, M šf'r- 68  
 šβ'rm'k, 'šβ'rs- 68  
 C šbyw 238  
 šk'r'k 104  
 škkry 394  
 škr-, 'škr-, šk'r- ('β-, ny-, 'p-, p-, w-,  
 'n-, C 'yškr-) 104  
 škrδ-, synkt-škrδ'k (wy-, w-, pt-, M  
 nškr) 414  
 M šqwyy, šwkč' 414  
 šm- 471  
 šm'r- 205, 411  
 šn- (M 'f-) 17, 408  
 šryw, M šryw 421  
 šw- 147  
 šw'yt 84  
 šwm- 483  
 šwn 410  
 M šx (B šy-) 60, 409  
 M šxt- 70, 247  
 šykth, štkk 425  
 šyr, šyr'kk, M šyr'q, šyryq 401  
 šywšp-δn 394, 396  
 M t'p- seal 263  
 t'r 126  
 t'r'k 126  
 t'š- 473  
 t'y- 127  
 -tym'k (mrtym'k) 128  
 tkwš- 63, 121  
 tp'kh, tph 124  
 tr'nk' 148  
 tryk 129  
 tryt-, M tryty'q, B 'βtryt-, 'ptryh,  
 'ntryt'y, C wytrxdg 148  
 trn 69  
 tryh 143  
 tš- 130  
 ttr'w- 122  
 twγ 133  
 tys- 35, 143, 488  
 θβr- 156  
 C θty'q 149  
 w'βs-, w'βt, C w'fs 495  
 M w'črn, C w'čn 274  
 w'δ'kk 277  
 w'γš, M w'xš 195  
 w'r- 278  
 w'r'k 374, 384  
 w's, w's-, C ptwysd'rt 279  
 -w'st-, prw'stδ'rt 277  
 w't 276  
 w'tδ'r 276  
 w'ywk 294  
 wβrh 306  
 wβt'k, M w'f-, wftyy 305  
 wβyw 490  
 wγ'm 115

wys-, wyt- 195  
 wyt (Letter) 494  
 wywšw, C xwšw 69  
 wm'rz-, M wmrz- 325  
 wm't 87, 483  
 wn- 268  
 wnγr 195  
 wnh, wn'kh 269  
 wrδ 378  
 wrtn 265  
 C wryč-, wryd'rnt, B wr'yč- 217  
 wsn, C wsyd 380  
 M wšn'm 466  
 wšt'rn 254  
 wy''βr- 97  
 wy'rm- 97  
 wy'ws 310  
 wyδ'β, C wyd'p- 166  
 wyδ'np'h 282  
 wyn-, wyt 26  
 M wyn'kh, C wyn' 284  
 wyrγwš-, C wyrwxš- 298, 366  
 wyrky 289  
 wys-dγwth 292  
 wysp- 289  
 wyspδr (Letter), wyspš'k, wyspyδr'k,  
 wysdγwth, M wyspšyyh, C wyšpšy  
 244, 292  
 M wyst'w 224  
 C wystmyq 293

wyšh 291  
 C <wy>twγd'rt 133  
 M wyθrb- 450  
 M wyz'w 298  
 wz-, w'stk 270  
 wz'rk- 41, 252, 286  
 M x'x, B γ'γh 74  
 xrtr'k 247  
 M xrtyh 447  
 M xw's'd t's'd 384  
 M xwδnyk 434  
 C xwšp'n 434  
 M xyz-, B γyz- 484  
 yt'kh 393  
 M yt'ty 293  
 ytkw 481  
 ytw 187, 393  
 C yty', ptyt't 187  
 yw'r 384  
 C ywč-, ywxt- 194  
 C ywq 194  
 M ywxs- 194  
 yz- 108  
 z'mn'k (Mug), C 'wz'm-, w'zms- 345  
 M z'mtyty 345  
 z'n- 214  
 z'n'wk 348  
 M z'r 349  
 z'r'k, z'r 355  
 z't 384

z'tk 244  
 z'tkβrč 244  
 M z'tyβrčy 271  
 z'yh, z'y-, M z'yy 345, 484  
 zβ''k 290  
 zβ''β 487  
 zβ'β- 487  
 zβ'r- 400  
 zy'yr-, M žγ'r 412  
 zy'rt, M žyrt 412  
 zmn- 110  
 zn-, z't 344  
 znk-, ny'znk, M ny'zng 344  
 M znwq 345  
 zrywnč'h 347  
 zrwh, M zrw 346  
 zrynč- 217  
 zw-, 'zw-, zw'n 111  
 zwy (Yaγn.dirau) 170  
 zyβ- 445  
 zykh 350  
 zyn 32  
 zynyh 351  
 zyrn, zyry'n'k 347  
 C zyryn-wfč, 206, 392  
 zyrtk 350  
 zyšk 355  
 M zyn-, zyt 350  
 M zytyy 350  
 zywr 21

## 5. ZOROASTRIAN PAHLAVI

aβgandan 413  
 aβkandan 51  
 aβiyāt 308  
 aβr 47  
 aβrāst 286  
 aβrēšm 363  
 aβsān- 419  
 aβsōs 426  
 aβšān-, aβšatan 130, 223, 408  
 aβyāhan 342  
 aβyōž-, aβyōxt 309  
 aβzāy-, aβzūt 96  
 aβzōn 96  
 aδar 159  
 adivan- 46  
 adiyārēnēt 481  
 advām, advān 308  
 advēnak 19  
 afrōšak, frōšak 44  
 afsān 474  
 agrift 505  
 ahmārkar 205  
 ahōšišn 494  
 alālak- 25, 371  
 alom 20  
 amāk 327

anastak 114  
 andar, -ōn 453  
 andarvād 455  
 anēr 426  
 angūr 87  
 angust 442  
 anizār 224  
 anōš, -ak 186  
 apar 388  
 apaxšīnēt 68  
 apāk 274  
 apisar 221  
 apōstak 247  
 appurtan 243, 259  
 apurnāyak 48, 437  
 arčič 8, 143, 165  
 arišk 8  
 ark 23  
 arm 23, 184  
 armēšt 8  
 ars 27  
 aršt 486  
 artan 22  
 arž 22  
 aržān 26  
 aržānik 178

asēm 25  
 aspanč 301  
 asparēs, -z 104, 218  
 aspatāk 204  
 aspast 12  
 āspēn 185  
 ast, -ēn 28  
 astar 71  
 aškambak 337  
 aštak 473  
 atēn 32  
 attān 144  
 attūk 144  
 avāk 376  
 axšēn, xšēnēn 26  
 ayāftan, ayāpēt 311  
 ayō-xšust 70  
 az 484  
 azd 21  
 azg 466  
 āfrās 23, 47  
 āfrīn 26, 314  
 āhaxtan 148  
 āhūk 28  
 ākās 57, 141  
 ākōč 141

- ālak 470  
 ālūk 483  
 ālūtakih 366  
 āmat 17  
 āmār 205  
 āmurzišn 338  
 ānik 31  
 ānilān, nītan, nayišn 18  
 āp 37  
 āpām 231, 243  
 āpār 243  
 āpus 244  
 -ārm, dōšārm 48  
 ārtik 393  
 ārzūk 48, 299  
 āsen 487  
 āstavan 431  
 āsyāk, āsyāp 22  
 āšambēnītan 146  
 āšincītan 26, 488  
 āšixt 488  
 āšōp, āšuftak 15  
 āturistar 481  
 āyōdītan 111  
 āyōxtan 309  
 āyōzītan 20  
 āzār- 354  
 āzāt 20  
 āznāvar 21  
 baβr 27  
 bay, im bay 390  
 band-, bast 266  
 bar 471, 483  
 bar-, burt (āβar-, parvar-) 271  
 bav-, būtan 385  
 bavandak 298, 463  
 baxl 40  
 baxš-, baxt 178, 300  
 bazak 273, 353  
 bazakēn 353  
 bāy 277  
 bālād 272  
 bālišn 389  
 bām, -īk 277  
 bāmdāt 54, 155, 277  
 bānbišn 152  
 bāš 279  
 bātak, vātak 276  
 bāzāy, bāzūk 277  
 bāž 275  
 bēh 97  
 bēspak, by-aspak 163, 249  
 bēspānik 163  
 bēš 160  
 bēvar 309, 330  
 bist 293  
 bōd smell 296  
 bōd 294  
 bōr food 70, 278  
 bōr yellow 306  
 bōrak 70, 278  
 bōž-, bōxtan 319  
 brahnak 297  
 bram-, brām- 316  
 brāt, brātar 313  
 brāz- 279  
 brinj 364  
 brištan 314  
 britan, brīn 278  
 brūk 316  
 buland 272  
 būm 297  
 bunak 296  
 burritan 278  
 burz 272  
 burzītan 299  
 buš 315  
 buz 297  
 čahār 138  
 čang 407  
 čang harp 135  
 čarm 140  
 čarp, čarbišt 140  
 čašm 141  
 čašmak 74  
 čahravāk 141  
 čāh 138  
 čāpuk 142, 143  
 čārak 139, 182  
 čāšītan, čāšt 67, 101, 141, 325  
 čēnastān 102  
 čēnik 102  
 čīhr 102, 103  
 čīlān-kar 103  
 čīrāy 103  
 čīšmak 98  
 čītan 444  
 čiyāk 101  
 daftan 152  
 dahān 223, 346, 351  
 damītan, daftan, dušdaft 152  
 dandān 151  
 dandānih-pūtak 291  
 darr-, darrītan 63, 152  
 dart 167  
 darzik 167  
 dast 154  
 dastaβar 154, 155, 499  
 dastak 154  
 dašnak 116, 154  
 dat, -ak 151  
 dažītan 150  
 dāh, dāyikān 155  
 dālman 354, 355  
 dām 156  
 dān-, dānastan, dānāk 214  
 dān-kaš 156  
 dānak 165  
 dānak-kaš 156  
 dār-, dāštan 156  
 dārmak 197  
 dāt 156  
 dātan, dah- 156  
 dātaštān 156  
 dātīk 156  
 dātuβār 156  
 dāval 165  
 dēm 159, 164, 397  
 dēnōtak 159  
 dēr, dayr 157, 426  
 dēv 166  
 dil 352  
 dit, ditī-kar 399  
 dītan 164  
 diz 160  
 dō 163  
 dōlak 492  
 dōsēn-kar 422  
 dōst 354  
 dōšārm 31  
 dōšītan 31, 354  
 drafš- 86  
 drahnād 157  
 dranjītan, draxt 454  
 drap- 48, 119  
 draxt 96  
 drāt 167  
 drīnēt 168  
 drōy, drōv 168  
 drōn 162  
 drōš 169, 170, 171  
 drōt 169  
 drūn-, drūtan 168  
 drūt 7  
 druvand 168  
 druvist 161, 169  
 druvist-xvārtār 504  
 druxtān 168  
 družīšn 168  
 dum, dumb, dumbak 16, 161  
 dūr 161  
 dūr'oš 162  
 dūt 3, 161  
 duxtar 160  
 duzd 163  
 duž 163  
 dvār- 454  
 ērmān 8  
 ēsm 242  
 ēštātan 432  
 ēv 48  
 ēv, ēvak 404  
 ēvak ō dit 402  
 fra- 438  
 frahang 148  
 frahaxtan 148  
 frahāt 450  
 fram-kar 312  
 frapīh 507  
 fraš 336

- fraš-murv 336  
 fratak 203  
 fratom frašm 155  
 fravaš-, frōš-, fravaxt 479  
 frāč 477  
 frāšm 155  
 frēh 312  
 frēštak 222  
 fšār- (pa-) 162  
 fšōnēnītan 69  
 fšōnišn 69  
 gaβr, gōr 88  
 gaβr 79, 81, 415  
 gaβrih 81  
 gač, -ēn 78, 83  
 gandak 79  
 gandum 79  
 garān 80  
 garm 81, 92  
 gartan, gardan 78  
 gartītan 78  
 gašnak 116  
 gav, gavak 91  
 gavazn 87  
 gayōk-mart 81  
 gaz- 349  
 gāl, yāl 81  
 gās, gāh 115  
 gātan 82  
 gāv 89  
 gēs, gēsvar 84  
 gil, gir 88  
 gil-šāh 81  
 gilistak 81  
 gir-, grift 83, 442  
 girt 16  
 giyār 308  
 gō 16  
 gōβ-, guftan 86  
 gōβāk 96  
 gōδ 88  
 gōhr 96, 247  
 gōhrak-dānākān 96  
 gōkarn, gōkart 54, 96  
 gōn 86  
 gōr 96  
 gōš 88  
 gōšt 89  
 grāmik 442  
 grēh 91  
 gūh 85  
 gukāftan 74  
 gukān- 300  
 gukāy, gukāš 310  
 gul 378  
 gumēčak bāš 264  
 gund 401  
 gundān 154  
 gup 79  
 gurg 289  
 gurpak 260  
 gurtakih 260  
 gurtik, vartik 260  
 gušn 296  
 γarrānāk, γarrānišn 81  
 hač 114  
 haft 499  
 hakar-č 448  
 ham 457  
 ham-ēv 48  
 hamaharz 457  
 hamahl 459  
 hamāk 19, 457  
 hāmēn 459  
 hambāy 462  
 hamdarz 167  
 handēmān 164  
 handōh 133  
 handōž-, handōxt 450  
 handūtak 171  
 hangām 393  
 hangōšītak 441  
 hanjaman 446  
 hanjamanik 393  
 hanjām 446  
 harv, har 469  
 har-burz 133, 467  
 hašt 473  
 hav- 497  
 hazār 350  
 hām 457  
 hēm 127  
 hēn 482  
 hēr, (h)ir 484  
 hixr 487  
 hōk 127  
 hōm 162, 491  
 hōm ī spēt 96  
 hōš- 494  
 hōšāk 494  
 hōtak 471  
 hu- 489  
 hūk 501  
 hunar 174  
 hunēnd (? havēnd) 471  
 hunušakēnītan 15  
 hur 356, 492  
 hušk 494  
 huvīr 387  
 hvap 253  
 hvaš(š) 73  
 hvāhar 503  
 hvist 30  
 hyōn 469  
 im 33, 390  
 kaβg 50  
 kaδ 49  
 kaf 73  
 kaf-, kaft 56  
 kafš, -ak 76  
 kahvan 62, 64  
 kai 65  
 kaik 65  
 kalāk 50, 398  
 kamāl 52  
 kanab 52  
 kanārak 54  
 kanārangakān 98  
 kandan 51  
 kanik 50  
 kan-tīr 197  
 kapāh 71, 101, 305  
 kapič 52  
 kapik 56  
 kapōt, -ar 56  
 kar-, kun-, kart 52  
 kar māhik 53  
 karr 59  
 karčang 98  
 kark 64  
 karkās 49, 55, 98, 337  
 karkēhan 61  
 karmīr hyōn 469  
 kas, kasist 57  
 kast, kāstan, kāstār, kāhišn, nikāstārih,  
     čašm-kās 57, 193  
 kas-, akās 57  
 kaš, dast-kaš 56  
 kaš- 59  
 kašavak 75  
 kat, katak 50, 398  
 kat-mān 93, 196  
 katasik 256  
 kavāh 434  
 kāft, škāf- 74, 191  
 kāmak 140  
 kāpēn 100  
 kāradāk 98  
 kāravān 98  
 kārēčār 98, 393  
 kārēčārik 98  
 kārik 98  
 kārt 58  
 kēhist 57  
 kēn 440  
 kēr 62  
 keš 67  
 kēt 100  
 kōf 63  
 kōfak 63  
 kōfič 63  
 kōmiš 54  
 kōp-, patkōp- 8  
 kōpēn 17, 65, 390  
 kōr 62, 88, 162, 165  
 kōšk 63  
 kōxš- 63  
 ku 61  
 kulāh 305  
 kūn 75

- kun-, kart 342  
 kunčīt 61  
 kurrak 474  
 kuš-, kuštan 63, 285  
 lēšēn-, lištak 364  
 maḍ 70, 340  
 maḍ-, mast, maḍēnītan 329  
 mahr, mār 328, 329  
 mai, maḍ 329  
 makas, magas, masak 328  
 makōk 339  
 mar, -ak 205  
 mart 324  
 marz-, mušt 325  
 mas, mahist 326  
 mas-dāt 326  
 masak 474  
 mastarg, -urg 331  
 maš 328  
 māzan, mazan, māzanik, mazantom  
 324  
 mazg 332  
 māh 331  
 mālīt 325  
 mān-, māndan, mānēnītan 327  
 mān- resemble, mānāk, homānāk 327  
 mārtan 87  
 māst 329, 330  
 māt, mātār 328  
 mātāk 330  
 mātāk-dār 330  
 mātāk-var 330  
 mātiyān 329  
 mēč-, čašm-mēčišn 184  
 mēy 341  
 mēčūk, mēšūk 185  
 mēš 332  
 mēx 111  
 mēz-, mēzit, mistan, mist, go-mēz 332  
 mēzd 259, 326  
 mēzd-pān 326  
 mēzd-aržānikihā 229  
 mič eyelid 184  
 mičak taste 322  
 mir-, murtan 324  
 miyān, -ak 6, 341  
 mizd 333, 345  
 mōḍak, must 339  
 mōk, mōč, mōčak 201  
 mōr 334  
 muḍr, muhrak 336  
 mulān 337  
 murv 336  
 murvārīt 341  
 mūš 337  
 mušt  
 nāḍ, nāy 175  
 nahvat 185  
 nam, namb, nambēt, naft 18  
 namak 173  
 namat 173  
 namāč 173  
 nar, nērōk 174  
 narm 192  
 nas-, nasītan, nasēnītan 210  
 nastak, anastak, franastak 210  
 navak, nōk 176  
 naxvist 190  
 nazdik, nazdist 174  
 nāf, -ak 181  
 nāxun 181  
 nām 179  
 nān 179  
 nāz- 180  
 nāzītan, nāzēnakih 180  
 nāzūkih 180  
 nē 172  
 nēvm, -ak, -akōk 2, 183, 185  
 nēzak 193  
 nifrīn 314  
 nifrīt 314  
 nigāyišn 44, 111  
 nigōšītan 252  
 nih-, nihātan 156  
 nikārak 444  
 nikās 57  
 nikēž-, nikēxtan 107, 440  
 nikōn-sār 221  
 nipad-, nipastan 189  
 nipart 196  
 nipāk 196  
 nipēs-, nipištan 78  
 nisāy- 235  
 nišin-, nišastan, nišāstan 186  
 nītan, ānītan, nayišn 18  
 nivāk, hunivāk 195  
 nōh, nahom, navaždahom 192  
 ōnāmom 173  
 franām- 173  
 ōsān- 419  
 ōstāt 432  
 ōš death 186  
 ōš, ōš-bām 310  
 (h)ōšak 247, 253  
 ōšastar 310  
 ōšmurtan 205, 411  
 ōšmand 503  
 ōš'omand 503  
 ōštāp 274  
 ōštāpēt 274  
 ōštāp-kar 420  
 pač-, puxt 199  
 paḍak, payik 229  
 pafšār-, pafšīr- 68, 162, 410, 472  
 paḥ 224  
 pahan 259, 507  
 pahanād 259  
 pahlūk 234  
 pambak 323  
 pañč 202  
 pand, apandih 211  
 parr boundary 231, 376  
 parr wing 231  
 parhēz-, parhēxt 496  
 parik 234  
 parōn 215  
 partak 228  
 pas 225  
 passand 224, 419  
 pastāk 223  
 paš-, pašēn-, pašn, pašn-gariḥ, ham-  
 pašnān, nipaštak 234  
 pašt 234  
 pat 205  
 pataktoḥ 228  
 patīrak 181  
 patist 431  
 patītan, ōpastan 204  
 patiyārak 229, 253  
 patkāft 8, 142  
 patkār 98, 361  
 patkārēt 219  
 patkārētār 361  
 patkōp-, patkōft 142, 307, 500  
 patmān, -ak 213  
 patmānak bowl 460  
 patmōk, patmōčan, patmōxt 202  
 pattān 144, 373  
 pattūk 144, 373  
 patvēšak 291  
 pāčan 80, 105, 139, 228  
 pād 228  
 pāk cooked food 197, 199  
 pāk pure 228  
 pārak gift 243, 442  
 pārand 230  
 pašnak 231  
 pātan, pāyītan, pāspān, āpāt 228  
 pātēmār 205  
 pāt(u)frās 246  
 pātōs 64  
 pātrazm 359  
 pātzahr 234  
 pāzavat 229  
 pēm 252  
 pēm, pīm 44, 263  
 pēš-pārak 230  
 pī, pih, frapiḥ, frapihtar 238  
 pihv, pihn 250  
 pīl-xvast 218  
 pīm, pēm 213, 269  
 pīr 240  
 pist 24  
 pit food 70, 196, 211, 250  
 pit, pitar 237  
 pōḍ- 247  
 pōst 235, 257  
 pōšītan 178  
 pulīt 178  
 pur 260

- purr full 214, 464  
 pur-tāk 42  
 purs- 246  
 pus 244  
 pus-dān 244  
 pūsēnitan, pūtak, hambūsitan 463  
 pušt 221  
 puštak 221, 272  
 pūtak 291, 463  
 raβ-, raftan 23, 288, 358  
 rah 360  
 rahakān, rakān, rag, ragān 361  
 rag, rang 362  
 randīt 357  
 rang 362  
 rap- cry out 358  
 rasan 214  
 rasik, rahik 292  
 raθpik 366  
 rat 36  
 ratak 66, 361  
 raxtak 360  
 razm 359  
 rād 143, 362  
 rād-, patrāst, ārāstan, vīrāstan 362  
 rāy 358  
 rām- move, rāmēnēt ahrām-, ahraftan 358  
 rāmišn joy 288, 358  
 rān-pān 361, 492  
 rāst 359  
 rāz builder 359  
 rāz secret 359  
 rāzik 359  
 rēman 363  
 rēš 93  
 rētak 176, 492  
 rēxtan, rēxn, virēk 217  
 rištak 218  
 riyēt, rīt 363  
 rōčen 315  
 rōčik 24, 365  
 rōd 230  
 rōd-, rustan 367  
 rōyn, rōβn, rōn 366  
 rōpās, rōpah 367  
 rōpēt, zrōpet, zruftak, -rōp 298  
 rōšn 365  
 rōšnēnitan, pairōk, aβrōxtan 366  
 rōt, rōtik guts 366  
 rōt river 330, 370, 367  
 rōtak 367  
 rōyēn diz 76  
 saβz (spč) 140, 248, 355, 408  
 saβzak 408  
 sačēt suits 423  
 sagik 416  
 sahēt, sahaстан 348, 419  
 sahič 233, 348, 419  
 sak dog 405  
 sak, sag, sang stone 416  
 sakēn 416  
 samar-kand 51  
 sang, -ēn 81, 347, 417  
 sardār 447  
 sar 424  
 sart, aβsār- 424  
 sat 418  
 saxtak 423  
 saxtan, sanjēt dram-sang 406  
 sāl 422  
 sāxtak, āsen-sāxt 423  
 sāyak 398  
 sāyēt, sāk, sāyān, ham-sāyak ham-sāyānikān 235  
 sēnak 399  
 sēr 426  
 sēž 325  
 sih, sī 169  
 sinčat 399  
 sōčan 427  
 sōčēt, sōxtan 426  
 sōh-, sūh- 429  
 sōr 411  
 spand 395  
 spand(ā)rmat 395  
 spar 65, 228  
 sparčak 361  
 spartan, spurtan, vispurt 29  
 spaxr 261, 301  
 spāh, spāh-pat 436  
 spās 437  
 spēč- 437  
 spēk 263, 473, 476  
 spēnāk 395  
 spēt 400  
 spram, sprahm 473  
 spuk 143  
 spul, spuhl 415  
 spurz 349  
 sraβāk, sraβāhik 421  
 srād 21, 421  
 srāyītan 412  
 srēštān, srēšēt, srištān 410  
 sruβ 165  
 sruv, -ēn 410  
 staβr, -ak 434  
 stāft 434  
 stan-, statan 27  
 stār 433  
 start, vistarēt, vistaratan 431  
 statan, stānēt 29, 433  
 staxm 415  
 stāyītan 431  
 stēž 29  
 stōr 434  
 stūn 434  
 suđ 69  
 suft 427  
 sūr 428  
 sūrāk 11  
 suš 428  
 sūt 427, 429  
 sūtan 429  
 suxr 428  
 syāh 398  
 šahr (štr) 67  
 šakar 394  
 šan 52  
 šap, šapastān 407  
 šapik 407  
 šarm 68  
 šaš 69  
 šav-, šutan 147  
 šānak 67  
 šāt 146  
 šēp- 67  
 šēr 421  
 šēvan, 5, 68  
 šir, -ēn 416  
 širēnih 140  
 škaft (-i-, -u-) 430  
 škaftak-zēn 153  
 škaftak-tak 430  
 škand, škast, škastār 449  
 škanom 300  
 škāf- 74  
 škenčak 135  
 škōf- 437  
 škōh 64, 138  
 šnāp-, šnāz- 466  
 šnōhr, šnōm 409  
 šōd-, šustan, ašust 70, 197  
 šupān 229, 434  
 šusr 70  
 šūy 69  
 tač-, tāč-, tāxtan, tačak, vitāxtan 121  
 tak, tāk 197  
 takarg, tatarg, 25, 282  
 takōk 251  
 tang 121  
 tap, -išn 124  
 tapast, -ak 54, 149, 235, 388  
 tapāh 135, 206, 307  
 tar 128  
 tarāzūk 63  
 tarrah 122  
 tasom 137  
 taš, tēš 130, 157  
 taškanak 124  
 tašt 137, 149  
 taxr, taxl 282  
 tāk 97, 279  
 tār, -tom, -ik 126  
 tāšitan 129  
 tāštik 130  
 tāyak, tāk 42  
 tēy 129  
 tēr 62, 124  
 tērak 124, 126, 133

- tēž 129  
tēž-tēγ 157  
tīr, kan-tīr 129  
tišn, -ak 123  
tō 149  
tōšēnītan 133  
tōxm, tōm 128  
tož-, tōxtan 133, 450  
trftēnītan 144  
truftak, trftakīh 144  
tuhik 133, 177  
tuvān, -ik 144  
ul 445  
ul-hanjišnih 445  
uskārtan 91, 201, 252  
uspurrīk, spurr, purr 464  
ussān- 419  
usturak 42  
ustartan 42  
uštān 41  
uštr, uštrastān 40  
uz-, us- 38  
uzēn 32  
uzmāy-, uzmut 213  
uzvān 290  
vafišn 218, 305, 392  
vafr 306  
vaydān 48  
vahāk 274, 385  
vahik 274  
vālan 272  
vamēt, vamītan 269  
van 269  
vanafšak 268  
vanč-, vančihēt, (<vinč-) 281  
vandēnītan 145, 374  
var court 376  
var breast 196  
var, varastān oath 95  
varāz 63  
vark, valg 275  
varm 278  
varr 287  
varrak 280  
varrav- 500  
vart-, vaštan, vartēn- 267  
vartak 267  
vartik 260  
vartītan 218  
vasnād 380  
vašt 378  
vat, -ak 267  
vattar 267  
vaxš word 195  
vaxšavar 195  
vaxšik 195  
vaxšītan grow, vaxšēnītan, vaxšak, vaxšīšn 273, 494  
vazītan, vazēnītan 270  
vazurg 41, 252, 286  
vāč 195  
vādēnītan 277  
vāf-, pād-vāf 305  
vāng 252  
vārēt, vārēn-, vārān 278  
vārm, vārom 197  
vās-, vāsēnd, vāsišnih 279  
vāspuhrakān 292  
vāt 276  
vātak, bātak 276  
vātarang 330, 384  
vātāy 269  
vāvar, -ikān, -ih, avāvarīh 25, 392  
vēh, -ik 392  
vēnēt, dīt 26  
vēšak 291, 387  
vēt 379  
vēxtan, vēž- 280, 379  
vičašīšnih 141  
vičītak 444  
viḍāβānik 343  
vigrāy-, gufrāy- 313  
vihēz- 484  
vīmand 327  
vin 284  
vīnārtak 174  
vinār- 174  
vinās 210  
-vinast 210  
vīr 387  
vis 292  
visp 289  
vispuhr 292  
vispūr 292  
vistan, vist 283  
viš 282  
višāt, -ak, višātār, višātan 54, 248, 252, 276, 483  
viškar 104, 359  
višōp-, višuftan 15, 70  
višūtak 14, 410  
vitang 389  
vitarak 282, 306  
vizāy-, vizūtan 96  
vēstār 283  
vyāpānēnītan 206  
xandīt 71  
xastak 74  
xān, -ik 74  
xāx 74  
xāyak 30, 174  
xēm, hēm 482  
xiyār 308  
xōn 491  
xrat 91  
xrīn-, xrīt 83  
xrōsak 93  
xšust 197  
xvaftan 495  
xvamn 490  
xvar-parān 326  
xvar-, xvartan 504  
xvartak 22, 116, 507  
xvartik food 507  
xvarzist 504  
xvastan, xvahēt, xvastak, xvahišn 508  
xvat 502  
xvān- 503  
xvāpar 253  
xvār-, xvārišn, xvārēn-, xvār-bār, xvārtār, xvārtakīh, 141, 504  
xvāstak 508  
xvāstan, xvāh- 508  
xvēḍ 507  
xvēš 486  
xufsēnītan 495  
yakar 108  
yam-kart 376  
\*yamak 108  
yatak 187  
yav-artāk 22  
yašn 108  
yaz-, iz- 108  
yazd 108  
yazdān 108  
yazdkirt 72  
yātak-gōβ 226  
yōd 112  
yōγ 309  
yomāk, ayomāk 108  
yudt takōk 251  
yumb- 16, 238  
yuvān 113  
zahak 345  
zahrak 349  
zaman 110  
zamān 110  
zamik 346  
zan, 110, 322  
zan-, zatan 114  
zanak 345  
\*zanak 345  
zand 114, 191  
zar-gōn 347  
zarīk 355  
zarīmangur 1  
zār-kar 346  
zarmān, azarmān, dužzarmān 346  
zarr, -ēn 347, 352  
zart 350  
zart-gōn 350  
zābul 72, 125  
zānūk, šnūk 348  
zāt-spram 473  
zāyišn 345  
zēn 32  
zēn armour 254  
zēn saddle 254  
zēnahār 351, 447  
zēn-dān 351

zēnāvand 254  
zīn-, zīnitan, zīnēnītār 350  
zišt 353  
zivēt, zivandak 111

zufr 79  
zyān 11, 350  
zyānak 350

žastan 108  
žav-, žōy-, žūt, žūtān 404, 445  
žādītan, vižāy-, vižāstan, gujastak 108

## 6. MIDDLE IRANIAN OF TURFAN

## (1) Parthian

'b 37  
'bg 370  
'bg'm 115  
'bg'w- 96  
'bgn- 51  
'bgwd 96  
'bgwnd- 38  
'bn's- 210  
'bnft 173  
'br 230  
'bš'mg 146  
'by'd 308  
'by'wš 35  
'bz'y- 379  
'bž'm'dn 115  
'č, 'ž 114  
'frdrystr 448  
'frdwm 448  
'frywn 26  
'hrywr 376  
'mb'r- 214  
'mbst 204  
'mwjd 338  
'n'- 4, 386  
'ndm- 152  
'ndr, 'ndryn 453  
'ndrw'z, -yq 455  
'ng'wg 96  
'njmn 446  
'nwšg, 'nwšyyn 186  
'rg, 'rg 470  
'rg'w, -yft 22  
'sng 417  
'tr-swxt 494  
'tr-wxt 494  
'wdj- 150  
'wdjn 150  
'wdrnž 454  
'wrjwg 48  
'wystr- 42  
'wsn-, 'ws'n- 419  
'wsxt 431  
'wš, 'wšy 35  
'wyst- 389  
'wyst'g, 'wst'd 389  
'wyšt'byšn 274  
'y'g 19  
'zd, -'g, -ygr 21  
'dyng 19  
'gn- 51  
'gs, 'gs 57  
'gwxt, 'gwxt 441

'l'b 358  
'pr'h 47  
'swn 487  
'wr- 271  
'z'd, 'z'd 344  
'z'dyft 21  
'sp'd 436  
'spg 405  
'sprhmg 473  
'sprhm-č'r  
'sps-, -g 437  
'spwryg 43  
'spyd 400  
'št-, 'yšt'd 432  
'st'n-, 'std 432  
'st'w-, -'d 431  
'stg-čšm 415  
'stwr 434  
'styyh'g 29  
'šm'r 205, 411  
'šnwhrg 409  
'yr 34, 484  
'yw 404  
'yw byd'n 402  
'z-, 's- 38  
'zb'n 290  
'zgwł- 252  
b'm 277  
b'myn 277  
bg 390  
bg'n, bg'nyg, bgyft 390  
bgpwhr 390  
bnd, bst 366  
bndg 156  
br 377  
br-, bwrđ 271  
br'z'g, br'zyšn 279  
br-bwhr 271  
bry'n 314  
bw-, bwd 385  
bwđwst'n 294  
bwrz, -yst 272  
bwy 294  
bybr'n 256  
byđ 399  
č'r 139, 182  
čf'r 138  
čm-, č'm- 71, 139  
čmg 139  
čr'g 103  
črb 140  
čšm 141  
čšmg 98

čwhrwm 138  
čwnd 98  
čyhrđ 103  
čyn- 444  
d'd given 156  
d'dbr 156  
d'md'd 156  
d'mg 156  
d'r-, dyrd 156  
dbygr 166  
dh-, d'd 156  
dmyyd 152  
dr 152  
drwd 169  
drwxt 168  
drxs- 164  
-drynj-, 'b-, 'n-, ny- 164  
drz- 167  
ds 154  
dst able 154  
dst hand 154  
dwjw'r 163  
dwjx 163  
dwr 161  
dwrčyhr 163  
dwsfr 163  
dws'myn 163  
dyd 164  
dydyšn 164  
dysm'n 160  
dyšt, dyšt'n 160  
dyw 166  
fr- 438  
fr'mwč- 201  
frbd-, frb'd- 204  
frbyw 238  
frg'w 96  
frm'y- 213  
frn'm-, frnft 173  
fršwdn 411  
frwšt 270  
fryštđ 222, 449, 487  
gmbyr 80  
gnd'g 79  
gr'b 81, 415  
gr'mg 442  
gryft 443  
gryhčg 81  
gwxn 491  
gwyndg 77  
h'm- 457  
h'm-'fr's 457  
h'm-čyhrđ 457

- h'm-hyrz 457  
 h'm-w'g 457  
 h'w- 497  
 h'ws'r 457  
 hft 499  
 hmb'g 462  
 hnj'm- 16  
 hnj'm-, hynj'm-, hnj'm'd, hnjft,  
   'nj'myšn 446  
 hmg 457  
 hmyw 457  
 hrw 469  
 hry 169  
 hw- 489  
 hw'rmy'n 48  
 hw'kg 493  
 hwš'd 494  
 hz'r 350  
 j'm 16  
 jm'n 110  
 jyw 111  
 jfr 80  
 jn-, 'wjn-, 'wjd 114  
 k'rw'n 98  
 k'w, -'n 65  
 kd 49  
 kdg 50  
 qdyxwd'y 50  
 kf-, qf-, kft 56  
 kfwn 62, 64  
 kndwg 71  
 qnjwg 58  
 qnyyg 50  
 kr-, kyrd 52  
 kwbg 8  
 kws 64  
 qydyg 16, 110  
 kyrdg'n 52, 60, 342  
 kyšt 53  
 l'b 358  
 m'd, m'dr 328  
 m'h 331  
 m'n- 328  
 m'r 329  
 m'rygr 328  
 mdy'n 341  
 mrn, -yn 324  
 mstyft 329  
 mwjdg 333  
 mwrq 336  
 mwrq'r'yd 341  
 myg'n 341  
 myh-gr 460  
 myr-, mwrđ 324  
 myš 332  
 n' 172  
 n'd 175  
 n'm 179  
 n'p 181  
 n'w'z 465  
 n'z 180  
 n'zww 180  
 n'zynd 180  
 nbrd- 244  
 ng'n 193  
 ng'y-, ng'd 111  
 ngws'r 235  
 ngwnd-, ngwst 38  
 ngwš- 252  
 nm'y-, nm'd 213  
 nmr 192  
 nmrz- 325  
 nmwšt 325  
 nr 174  
 nšyd-, nšst 186  
 nw- go 275  
 nwh 192  
 nwwm, nhwm, nwm 192  
 nwx, nxwšt, nxwyn 190  
 ny 172  
 nys'g 2, 183  
 nyspy-, nysp'd 185  
 nyz'y- 108  
 p'dgws 64  
 p'ng 228  
 p'y, 'b'd 228  
 p'z'h 230  
 pd, pt 205  
 pdbwrs- 246  
 pdfwrs'h 246  
 pdgs- 141  
 pdkyšg 67  
 pdmwč 201  
 pdmwxt 201  
 pdr'y-, pdr'st 362  
 pdw'z- 270  
 pdrwb-, pdrwft 298  
 pdwh- 44  
 pdy'b 253  
 pdyč 251  
 pdyn- 208, 257  
 pdys- 241  
 pdystwdn 224  
 pdyzb'd 487  
 phr-br 228  
 pnd 211  
 png 231  
 pnj, pnz 202  
 pr'gn- 51  
 prg'w- 439  
 prm'y-, prm'd 213  
 prw'z- 270  
 prwrz, -'g 220, 379  
 prwrz'd 220  
 prxyz-, prx'št 496  
 pry'b-, pryft 256  
 pš 225  
 pštg 234  
 pw'g 228  
 pwd-, pwwd 247  
 pwhr 244  
 purs- 178  
 pwsq 178  
 pwstg 247  
 pwx food 250  
 pwx knot 250  
 pyd food 196  
 pydr 237  
 pzd- 43  
 r'h 360  
 r'z 359  
 r'z-myrd 359  
 r'z-qrwg 359  
 rf-, rft 358  
 rfg 358  
 rg, rgydr 359  
 rhq 356, 361  
 rng 362  
 rngs 232  
 rwb's 367  
 rwd-, 'brwd- 367  
 rwštq 359  
 rzm-g'h, -g', -g'hyg 359  
 rzm'hyg 359  
 rzm-ywz 359  
 rzwr 359  
 ryh, rhy'n 360  
 ryxt 217  
 s'č- suit 423  
 s'č- prepare, ny-, p-, psxt 423  
 s'n'dn 419  
 s'r 422  
 sd, tylyst 418  
 sn-, sd 419  
 sr 221  
 sryšyšn 410  
 swč-, swxt 426  
 swgwr 427  
 sy- lie down 398  
 syn- raise 419  
 syzdyft 395  
 syzdyn 395  
 š'd 146  
 šb 407  
 šfrs- 68  
 šgr 421  
 šgr-z'dg 421  
 šhr 67  
 šhr-d'r 156  
 šnng 135  
 šwh 69  
 šyfs-d'n 396  
 šyft 415  
 šyft-xw'rg 415  
 šyr 401  
 šyr-g'mg 401  
 t'm'dg 125, 236  
 t'r, -yg 126  
 t'st 149  
 tč-, wdč-, wdxtn 121

- tgnbnd 485  
 tgrgyn 282  
 tryfš 130  
 tyrg 276  
 w'd 276  
 w'd'g 277  
 w'y-, w'st, 'w'y-, 'w'st, 'ydw'y-,  
 'ydw'st, 'zw'y-, 'zw'st 277  
 w'wryg 392  
 w'ywg 294  
 wbr'z- 279  
 wd-sg'r 252  
 wd-ydg'r 91  
 wdnng 389  
 wdyb 166  
 wdyfs- 166  
 wf- 305  
 whyg'r 392  
 whynj-, whxt 148  
 wjyd 444  
 wl 173  
 wm'dn 87  
 wnd-, wynd-, pr-wnd 145  
 wrd-, -g 267  
 wrt-, wrd-, wšt; 'm-, 'z- 267  
 wrwč 298  
 wrwšn- 298  
 wrwšn 366  
 wsn'd 380  
 wš'd, wyš'd 276  
 wx'r sister 503  
 wxd 502  
 wxr- eat, wxrd, wxrdyg, 'xwrn, wxrn  
 504, 507  
 wxt kindled 494  
 wxybyh 486  
 wxybyy-z'dg 486  
 wy'wrđ 271  
 wybr'z- 279  
 wyfr'y- 478  
 wyg'n-, wygnd 300  
 wyg'w- 96  
 wygr's-, wygr'd 78, 252, 313  
 wyn'r- 174  
 wynd-, wnd- 374  
 wyr'y 362  
 wysp 289  
 wys-pwhr 292  
 wyspryxt 473  
 wyštyr-, wštyr- 431  
 wytršpk 427  
 wyxs-, wxs- 73  
 wz-, frwšt 270  
 wzn 270  
 wzrg-, -yft 286  
 wzw-, wzwd 120, 298  
 wzyh-, wzy'd, wz'd 379  
 wzyšt 286  
 x'z'd, x'zyndg 72  
 xdm 52  
 xnd-, 'sxnd- 71  
 xrd 91  
 xrws- 93  
 xst 73  
 xwft 495  
 xwmr 490  
 y'd- 187, 293  
 yhm 49  
 ywdy-, -'g 111  
 ywx- 20  
 yz-, yšt 108  
 yzd 109  
 yzdygyrd 109  
 z'n-, z'n'd 214  
 z'nwg 348  
 z'y-, z'd 344  
 zmyg 346  
 zrgwng 347  
 zrnyn 347, 352  
 zwš 354  
 zyn'yy, hwzynyy 351  
 (2) Persian  
 'b 37  
 'bzw- 96  
 'bzyng'r 1  
 'č, 'z 114  
 'gr'w 22  
 'gr'yy 22  
 'hr'm-, 'hr'pt 358  
 'hwg 28  
 'hyd, ''hyd 482  
 'hynz-, 'hxt 148  
 'mwrđ 267  
 'n'm- 173  
 'ndr, 'ndrwn 453  
 'ngwšydg 441  
 'nwdg'n 171  
 'ny 2  
 'rwy 367  
 'ry'm'n 8  
 'sp 11  
 'stg 28  
 'sym, -yn 25  
 'šm'r- 205  
 'wb'r- 214  
 'wbyst 204  
 'wdrnz- 164, 454  
 'whng 148  
 'whr- 267  
 'whrd 479  
 'wl 40  
 'wyšt 234  
 'wyšt'b 274  
 'wyšwrwftn 298  
 'wz-, 'z-, 's- 38  
 'ymg 242  
 'yw'r, 'yw'r 483  
 'z'd 20  
 ''brwč, ''brwxt 366  
 ''hwn 487  
 ''pr'hwt 47  
 ''sn'y- 351  
 ''stw'nyy 431  
 ''šwb 15  
 ''šwb- 70  
 ''whr- 267  
 ''wr- 271  
 ''yw-xšyst'n 247  
 ''z'r- 354  
 'sprhm, -g 473  
 'spwr 43  
 'spwrzyqyn 415  
 'spyđ 400  
 'spyz-, 'spyxt, xwr-spyg 437, 476  
 'st'n-, 'std 433  
 'st'rg 433  
 'st'y-, 'yst'y-, 'stwd 431  
 'stwn 434  
 'šknjd 449  
 'škn-hyyn 449  
 'šn'z'g 466  
 'šnwg 348  
 'yst- 432  
 'zwrđ-, 'zwšt 267  
 b'm, b'myw, b'md'd 277  
 bg 264, 370  
 bn-, byn-, bst 266  
 br-, bwrđ 271  
 br'd, br'dr 313  
 br'z- 279  
 brm'd 316  
 brmg 316  
 bryz- 314  
 bryzn 314  
 bw-, bwd 385  
 bw 294  
 bwy 294  
 bywr, -'n 309  
 čh'r 138  
 čr'h 103  
 črm 140  
 čšm 141  
 čyn- 444  
 čyydn 101, 280  
 čy'g'n 101  
 čyyšn 101, 280  
 d'd 156  
 d'n-, d'nyst 214  
 d'r-, d'št 156  
 d'ywr 156  
 dd 151  
 dhwm 154  
 dm- 152  
 dmb 346  
 dnwng 345  
 dr 377  
 drwd 169  
 drwdg 169  
 drwdyh, drwdyy 169

- drwz- 168  
 dst hand 154  
 dst-k 56  
 dstn = tw'n 154  
 dw'r- 454  
 dwr 161  
 dwš'rm 48  
 dwščyhr 163  
 dwšdyny 163  
 dušmyn 163  
 dwšwx 163  
 dwxt 160  
 dy-, d'd 156  
 dyd 164  
 dydyg 399  
 dyl 352  
 dym 164  
 dys-, dysyd, dys'd 160  
 dyw 508  
 frxw'h- 508  
 gbr 81  
 gnwm 79  
 grd 78  
 grm'g 81  
 gwg'ftn 749  
 gwg'n- 300  
 gwgn- 51  
 gwgn dg 300  
 gwgrd 96  
 gwm'y-, gwm'yd 87  
 gyr-, grypt 443  
 gyswg, -wr 84  
 h'm same, compounds h'm-bhr, h'm-  
   hnd'm, h'm-n'f, h'm-twhmg, h'm-  
   zwr 457  
 h'm'g, hm, hm'g all h'm-kyšwr, h'm-  
   šhr 19  
 hmb'h-, hmb'stn 204  
 hmb'r- 214  
 hmb'w, -'n 462  
 hmbys- 44  
 hng'pt 44  
 hnz'm-, hnz'pt 44  
 hnzmn 44  
 hnzps- 44  
 hpt 499  
 hpt'd 499  
 hrw, -yn 469  
 hsp- 185  
 hšt, -wm 473  
 hw- 489  
 hwjy'g 108  
 hwjstg 108  
 hws'g, -yh 494  
 hwzrgwn 347  
 hyyn 482  
 hz'r 350  
 k' 49  
 k'rc'r, k'ryč'r, q'ryč'r 98  
 q'rd'g 98  
 qdg 50  
 khwn 62  
 qhwn 56  
 knyng 50  
 kwn-, kyrd 342  
 qwp'n 63  
 kyrd 342  
 kyrdg'n 60  
 kyš, qyš 67  
 kyšt 53  
 qyšyh'd 67  
 m'd, m'dr 328  
 m'h 331  
 m'n- 328  
 mkwg 339  
 mr 205  
 mrz- 325  
 mwhr 336  
 mwrw 336  
 mwrw', -h 336  
 mwrz-, 'n'mwrzyšnygyh 338  
 my'n 341  
 myr-, mwrđ 324  
 myzdg 333  
 mzn 324  
 mzndr 324  
 n'f 181  
 n'y 175  
 n'z'g, n'zwg 180  
 n'zyynd 180  
 ngwč- 41  
 nh-, nyh'dg 156  
 nh'y- 276  
 nhynz-, nhxt 148  
 nm 173  
 nm'č 173  
 nm'y-, nmwd 213  
 nmyhq 173  
 nyndr 453  
 nr 174  
 nrwyr 174  
 nsxt 423  
 nš'y-, nš'st 186  
 nšyy-, nšst 186  
 nw'g 195  
 nwn 189  
 nwx-wyr, -yg 190  
 nxrwh- 93  
 nxwst, -yn 190  
 ny 172  
 nyjd'd 176  
 nyr'm-, nyr'pt 358  
 nyrwg 174  
 nyrwg'wnd 174  
 nywš 252  
 nyyn 18  
 nyyš 193  
 nzđ 174  
 nyz'y- 108  
 p'dgws, p'ygws 64  
 p'rg 243  
 p'r-, xwr-pr'n, xwr-wr'n 215  
 pd 205  
 pdgs 57  
 pdy-, phy-, pdys'y 265  
 pdyr-, pdgrypt 443  
 pdyst'w, -g'n 224, 431  
 pdyškmb 413  
 pdyz-, pdyyz- 487  
 phyp'r- 214  
 pnd 211  
 pnz, -wm 202  
 pr- 438  
 pr'mwč- 202  
 pr'mwš-, pr'mwšt 325  
 prbys- 44  
 prčyn 233, 444  
 prm'y-, prm'd 213  
 prmwrd 205  
 prnm- 173  
 pršymwrw 336, 337  
 pršynz- 148  
 prwr- 271  
 prwšg 44, 87, 264  
 prwz- 270  
 prxyz- 490  
 pryg, -'n 234  
 prysp 185  
 pryst- 432  
 pryst-, -'d 487  
 prystg 222, 449, 487  
 pryšm'r- 205  
 przyd 444  
 ps 225  
 ps'č, 'čps 225  
 ps'č-, ps'xt 423  
 ps'nyg'n 235  
 psčg, pszg 423  
 pwrs- 246  
 pws, pwsr 244  
 pwsy'n 244  
 pwšt 221  
 pxš-, pwxtn 199  
 pyd, pydr 237  
 pymwč-, pymwxt 202  
 pymwg 202  
 pywh- 44  
 pyys 242  
 pyysgr 242  
 r'b 358  
 r'm- 358  
 rbyh 360  
 rd 362  
 rfydgyh 358  
 rg 361  
 rh- 359  
 rhy 360  
 rng 362  
 rp'g 358  
 ryz- 217

s'- 185  
 s'n- 419  
 sdyg 169  
 sg 405  
 sgr 426  
 sh-, shyd 419  
 sh 169  
 -spr-, nyspwrđ, pryspr- 29  
 spyg, xwr-spyg 437  
 srygr 435  
 swč 426  
 swst 467  
 sygd 425  
 sygyn 416  
 sz- 423  
 š'd, -yy 146  
 šgr 421  
 šhr 67  
 šyryn 416  
 t'g 126  
 t'r, -yg, -yn 126  
 t'yy 127  
 tswm 138  
 ts-b'y 138  
 ts-kyrb 138  
 tš 123  
 tyzyh 129  
 tz-, txtn, 'bdč-, 'bdxtn, wdč-, prdxtn,  
 'd'xt, hnd'č- 121  
 w'd 276  
 w'r-, w'ryst 278  
 w'wyg 294  
 wd 267  
 wg'h 310  
 wg'hyft 310  
 why 392  
 why-kwnyšn 392  
 whyz- 484

wn'h-, wn'st 210  
 wn'r- 174  
 wnd-, wynd- 374  
 wnstg 210  
 wny-bwt 183  
 wnyr- 174  
 wpr 306  
 wrđ-, wšt 267  
 wšwb- 15, 70  
 wtr 267  
 wy'wr- 271  
 wygr'd, wygr'n-, wygr's- 78, 313  
 wyh'd 276  
 wym 285  
 wyn'r- 174  
 wynd-, wnd- 145  
 wynst 210  
 wnyr- 174  
 wys 292  
 wyspy 289  
 wysp-zng 289  
 wyspwhr 292  
 wyyb- 343  
 wzrg, -yh 286  
 wzyšt 286  
 xn- 71  
 xrwh-, xrwstn 93  
 xw'r 504  
 xw'r 503  
 xwhr 407  
 xwmn, xwmr 490  
 xwnyn 491  
 xwpt 495  
 xwr-nw'r 215  
 xwr-spyg 437  
 xwybš 484  
 xwyš 484  
 xyr, x'yr 34, 484

xyz-, 'wxyz-, whyz- 484  
 yz-, yšt 108  
 yštg 108  
 yzd, -'n 109  
 yzdyg 109  
 yzdygyrd 109  
 z'm-, z'pt 16  
 z'myn- 16  
 z'y-, z'y-, z'd, z'dg, 'z'dg 344  
 z'z 349  
 zn-, zd 114  
 zn, -'yn 110  
 zrm'nyh 346  
 zryg 355  
 zstg 108  
 zwwpr 80  
 zyw-, przyw- 111  
 žw-, žwwd, žwwdn 445

*Middle Parthian and Persian*  
 (not distinguished)

'ywxšyst'n 70  
 'by-rnz 91  
 'pryn 26  
 'spzn 465  
 'zn'n 21  
 'škn-hyyn 294  
 'spr 261  
 'stym, 'stwmyn 42  
 brgwd 38  
 grdn 78  
 mhy, mhystg 326  
 pdyn 208  
 (qw)lylg 63  
 ššwm 69  
 tlw'r, t'lw'r 124  
 zynd'n 351

## 7. PARTHIAN AND SASANIAN INSCRIPTIONS

'hyč, whyč 484  
 b'twd'n 276  
 drky 152  
 dwxtkyh, dwxtk, δουκτακ 160  
 glst-pt, grst-pt 442  
 hnprxš 477  
 kdy 65  
 kltk'n 60

krtkny 60  
 kwl'py 305  
 mtwrwn 276  
 p'dysy 242  
 p'tk'sy 57  
 prybr 219  
 ptpwrs't 246  
 ptwhyt 44

tršpk 130  
 wrdpt 66  
 wym 10, 166, 285  
 wysprkn 292  
 wytršpk 130  
 wzrk 286  
 xštr 67

## 8. ARMENIAN LOANWORDS

agah 57  
 aha-virk' 269, 287  
 akan 51  
 anarg 22  
 andohakan 133  
 angoužat 1  
 anoušak, anoyš 186  
 anvauer 25, 392  
 apakanem 300

aparanjan 362  
 aparasan 214  
 apouš 35  
 apšim, ap'šim 35  
 apšop 15  
 aramazd 40  
 arčič 143  
 ardou 477  
 argoy 22

aržan 22  
 aržē 22  
 ařasan, erasan 214  
 -arič 390  
 aspanjakan, aspnjakan 301  
 aspar, spar 65  
 aspatak 204  
 astouč, aštouč 13  
 ašxarh 67

- ašxēt 362  
 atroušan 309  
 auan 383  
 auazan 478  
 aurhnem 26  
 ausard 422  
 axt 16  
 azat 21  
 azg 466  
 azn 21  
 azniu 21  
 bah 129, 240, 436  
 bahouand, bahouband 277  
 bałx, bałh, balh, baxl 40  
 bambak 323  
 bambišn 152  
 bar-k' 271  
 barš, baš 315  
 bau, bauakan 141  
 bauem 298, 463  
 bazoum, bazma- 270  
 baž 275  
 bažapan 275  
 bažak 264  
 biur 309  
 bñak 296  
 bourastan 294  
 bovandak, bauandak 298  
 čakndel 97, 139  
 čanaparh 214  
 čartouk 429  
 čašak 100, 101, 137, 141, 373  
 čem 71, 139  
 čemaran 71  
 čen bakur 244  
 čet, ančet 102  
 dandan 151  
 dank, dang 165  
 das 154  
 dastak 154  
 dašnak 116, 154  
 dat 156  
 datastan 156  
 dēm-k' 164  
 yandiman 164  
 despak 163, 249  
 dēt, parēt 213, 285  
 deu 166  
 dmak 161  
 dpir 499  
 držem 168  
 dž-, t'š- 163  
 erag, arag 359  
 erak 361  
 eran 35  
 erang 362  
 erasan, arasan 214  
 erašx-k' 233, 356, 362  
 erg 25  
 erita-sard 176  
 erjanik 178, 452  
 eut 35  
 əstaurak 434  
 gauar 16  
 gauazan 465  
 gēs 84  
 gohar 96  
 gos 64  
 goupār 244  
 goušak 93  
 gov, govem, govest 86  
 govem 336  
 grtanak 78  
 h- 489  
 hamak 19, 457  
 hamar, hamarakar 205  
 hambau 254, 295, 464  
 hamširak 484  
 hanapaz 230  
 handerdz 25, 167  
 hanganak 50, 443  
 harazat 214  
 hark 469  
 hauasar 457  
 hauat 498  
 haziu 466  
 hnar 174  
 hramayem 213  
 hrapoyr 247  
 hreštak 222  
 hroušak 44, 87, 264  
 indz, inc 484  
 ir 34, 484  
 jatagov 226  
 jnikan 110  
 kah 58, 59  
 kapar 52  
 kapič 56  
 kapoyt 56  
 karap 65  
 karavan 98  
 karč 65  
 karg 441  
 karkehan 61  
 kasem 57  
 kask 107  
 kaušik 76  
 kazm 59, 74, 251  
 kir 103  
 kirč 65  
 knčit' 62  
 knjit' 62  
 koušt 63  
 kouž 62  
 koys 64  
 kštapanak 63  
 k'alak' 398  
 k'andak 51  
 k'andouk 71, 259  
 k'atak 50, 398  
 k'eš 67  
 lakan, lekan, łekan 370  
 mač 326  
 mahak 323  
 mar measure 336  
 marg 336  
 margarē 328  
 maš 321, 325  
 mašem 321, 325  
 matakarak 330  
 matean 329  
 matrouak 276  
 maypet 110  
 mazd 259, 326  
 mek'enay 370  
 moł 340  
 mouł 336  
 moyk 201  
 mšak 332  
 nahang 190  
 nahatak 190  
 nahapet 181  
 nauapet 192  
 nauasard 176, 193  
 nauaz 190  
 naxa- 190  
 nazim, nazabanem, nazeli 180  
 nerk 174  
 nizak 193  
 nkouł 75  
 nkrtem 302  
 nman 328  
 nouag 195  
 nouartan 246, 265  
 nouast 196  
 nparak 230  
 npatak 261  
 nškahem 73  
 nštir 193  
 nždeh 176  
 orm 226  
 ouš 35  
 ouxt 195  
 ošarak 162, 410  
 ošnan 351, 466  
 ožandak 38  
 pačoyč 283  
 pak 199  
 pakas 193  
 pakasem 206  
 pandoyr, pandorr 211  
 panir 184  
 par 232, 248  
 parberakan 199  
 -parh, čanaparh 215  
 parisip 185  
 parmayem 213  
 parsem 224  
 partasem 384  
 parzem 189

pastař 254  
 pat, patem, patak 197  
 patean 197  
 patgarak 199  
 patgos 64  
 patmoučan 202  
 patněš 193  
 patouhas 246  
 patroučak 24, 365  
 patšač 423  
 payazat 214  
 payik 229  
 payk'ar 98  
 pih 250  
 pinč' 236  
 pinj 236  
 psak 178  
 p'arouaz 270  
 p'ař 65, 249  
 p'as 259  
 p'at'erak 253  
 p'ayk'arim 98  
 p'out 463  
 p'or 262, 263  
 p'orak 263  
 -rat, dat, apirat 156  
 razm, erazm, erazmik, paterazm 359  
 ročik 24, 365  
 sah 436  
 sapat 422  
 -sard 422  
 satak 424  
 satakem 424  
 satar 423  
 seau 293  
 sepouh 293  
 sing, sig 416  
 sira- 395  
 sira-marg 395, 403, 425  
 sngoyr, sngourem 417, 425  
 soř, sořam, sořnak 429  
 soug 427  
 sōs 428  
 spah, spay 185  
 spandaramet, sandaramet 395  
 sparapet, spahapat 436  
 spař 214, 464  
 spař-spouř 43, 214  
 spasem 437  
 spitak 400

spram 473  
 srah 21, 396, 421  
 srahak 396, 421  
 staran 431  
 stěp 435  
 stipem 435  
 šapik 407  
 šapstan 407  
 šat 146  
 šen 68  
 šiš 410  
 šišak 410  
 šivan-k' 68  
 šnom 409  
 šnorh 409  
 šouštak 197, 339  
 špet 229, 434  
 štap 274, 420  
 štr- 40  
 tagnap 238, 485  
 tařauar 124  
 tapast, -ak 149  
 tašem 130  
 tašt 149  
 tēg 129  
 tohm 128  
 tougan, toužem, toyž 133, 450  
 t'ag 126  
 t'as 149  
 t'el 129  
 t'onir 71  
 t'oršak 494  
 -uēt 387  
 vagr 27  
 varagoyr 38  
 varaz 63  
 vard 378  
 vardapet 66  
 vars-k' 289  
 varšamak 265, 384  
 varti-k' 266  
 vař 119  
 vařem 492  
 vasn 380  
 vaspourakan 292  
 vat 246  
 vatt'ar 246  
 vat-šouēr 402  
 vč 280  
 vēg 280

vēm 10, 285  
 vermak 47  
 vert 266  
 vēs 340  
 věž 258  
 vig 387  
 vin 284  
 viray- 362  
 višap 85  
 višt 26, 291, 304  
 viz 387  
 vižan 27  
 vkandem 300  
 vkay 310  
 vtang 389  
 vtař 128  
 vzrouk 41, 286  
 xandak 51  
 xem 127  
 xnčoy-k', xnjoy-k' 483  
 xonarh 188  
 xoršak 494  
 xortak 507  
 xortik 407  
 xoyz, xouzem 62, 76  
 xrat 91  
 xrax 476  
 xroušak 44, 87  
 yargem 22  
 yišem, 36, 308  
 yišatak 308  
 youška-parik 112  
 yoyz, youzem 20  
 zambik 346  
 zanazan 344  
 zartagoyn 350  
 zařik 353  
 zařna- 352  
 zařnauoux 206  
 zbōs- 301  
 zean 11, 350  
 zgam 466  
 zgoyš 243  
 zmrouxt 351  
 zrah 21, 352  
 žam 110  
 žaman 110  
 žamanak 110  
 žand 114, 191  
 žang 349

## 9. WAXI

andav 124  
 arbäsi 367  
 ažda 473  
 bā 250  
 bāj 270  
 bičkā 282, 302  
 bisper 436

buč, -ak 297  
 būi 163  
 büt, büt-, bott- 178  
 car-, kart 53, 342  
 cəbūr 138  
 cərax 103  
 čal 139

čarvī 140  
 čüp- 102  
 čāw- 147  
 dāi, dāi, dayək 155  
 dendik 151  
 dest 453  
 drapič 298

- drāw-, drætk 168  
 dærepč 278  
 drōv-, drāvd 226  
 drukš 170  
 durz-, dežd 167  
 das 154  
 dæyd 160  
 dæt 467  
 dæviy-, dævoid 166  
 dīt 161  
 dor 152  
 dus 163  
 düng 156  
 dürs 165  
 gaw-, gott- 17  
 gawust 91  
 gīn 17  
 γaθ 85  
 γærūng 80  
 γiš 88  
 γürt- 78  
 γwrt- 267  
 žūv, γōv 79  
 žūz 80  
 hat 473  
 hra- 438  
 hūb 499  
 hūmū- 483  
 iska-kut 288  
 išn, yīšn 487  
 iū 404  
 ižin, yijin 484  
 kal 56  
 känd- 71  
 kap 63  
 kapč 52  
 karast 52, 54  
 kat-đit 488  
 kerk, kært 342  
 kerk hen 64  
 kəmi- 18  
 kətič 50  
 kik 50  
 kīk 74  
 kiržepč 429  
 kīz 62  
 kök 74  
 kūp 56  
 kurust 54  
 kūt 50, 398  
 küram, köštam 53  
 lamərz 325  
 lānd 151  
 lix-, lisetk 364  
 māđ 341  
 malang 341  
 mānd- 323  
 məri- 324  
 mōđ-, mōθt 329  
 mūi 331  
 müš-, mōšt 338  
 nađun, nađän 193  
 nayđ 407  
 namurzg 325  
 nanej 179  
 naspar- 436  
 nāu, nāb, nao 192  
 ne 172  
 než-, než- 176  
 nədefs-, nəđavn, nəđevd 171  
 nəpūs 173  
 nəsi-, nəst 185, 235, 398  
 nōf 181  
 nong 179  
 nüčk 190  
 nūs-, nōst 210  
 pac-, pōc-, pact, pōšt, pəčetk 200  
 pād 228  
 pai- 210  
 palak 197  
 palč, parč 233  
 parkōl- 446  
 parvėy-, parvet 256  
 parwās 379  
 patari 128  
 pātk, patuk 197  
 pazdan- 214  
 pēi 67, 106, 264  
 peđəmeš-, pōđmōš- 152  
 pənu 210  
 pərič 239  
 pərmər- 243  
 pərnəc 184  
 pert 221  
 peterđ- 43  
 pətun 207  
 peť, puť 64, 415  
 piđəng 238  
 piđis-, piđən 208, 238, 257  
 pisun 474  
 piš 428  
 pitk 463  
 piūk 250  
 plōngōšt 201  
 pōšna, pošna, pošt 231  
 pōb-, pōv-, pitt 211  
 pōšk 246  
 pōtr 244  
 prigin 17  
 puf 243  
 pūid 228  
 pūmec- 202  
 pus 224  
 pūy-, pin 228  
 pūz 230  
 pūrz 221  
 pūtmūi-, pūtmoid 213  
 ra- 438  
 rakš 362  
 rami-, ramatt 213  
 ramūš-, rīmošt 325, 478  
 rand-, dæt 467  
 rašip 67  
 rawez- 270  
 reyīš 84  
 rešpwk 185  
 reχup-, rixupt 495  
 rəx 487  
 rəxnig 366  
 rūyn 366  
 rūk 360  
 ruṇā 366  
 rūš 367  
 ruy- 369  
 sapt 423  
 sāt 416, 424  
 səgin 418  
 serdingī 422  
 sic 427  
 sipurz 415  
 sitār 433  
 sīw-, sōwd 429  
 skīd 248, 255  
 skurf 430  
 sodiy-, sədōid 419  
 sōy- 437  
 spray 473  
 sprēž- 473  
 strēi 435  
 sudγ 416  
 šač 405  
 šāp 407  
 šāp- 404  
 šāy- 413  
 šilāp 408  
 šipk, šöpk 223, 404, 417  
 šiven 483  
 šken-, škōnd, škəndiv-, škōtt 449  
 škōrč 429  
 špūn 434  
 špuđk 407  
 šač- 408  
 šafš, šasp, šāfš 417  
 šəngor 406  
 šəu 410  
 šiš 410  
 šiu, šū 398  
 šōnd, šend 411  
 šūng 409  
 šūnj 410  
 šūš 428  
 tayđ went 121  
 tayđ, təyd sharp 129  
 taym, tēym 128  
 tāpik 134  
 taχ 123  
 təš 133  
 tiš-, tāšt 130  
 tōš- 133  
 trāng 125, 148

trešp 130  
 ʔōr 407  
 θāw-, θit- 203  
 uč, wuč 41  
 ūf 392  
 urudān 366  
 vānd-, vāst 266  
 vardenz- 164, 454  
 varenj 271  
 vareš-, varešt 314  
 vašč 380  
 vəraw 316  
 vərz, vorz 272, 299  
 višiv- 67  
 vit 385  
 vizam-, vizamd 351  
 vōin 277  
 vōrz 389  
 vrokš 245  
 vūl 294  
 waltk 197, 289  
 wānj 197, 296  
 warefs-, -t, wərapətk 206  
 warf 306  
 warī 280  
 wart 14  
 wās 379  
 waser-, -d 424  
 wazem- 223

wert 267  
 wəsk 494  
 wəšk 274  
 wic- 281  
 wīdər- 156  
 wīn-, wīnd 26, 185  
 wis-, wišt 488  
 wist 293  
 wolč 267  
 word 289  
 wošp 185  
 wurt 36  
 wu-serd 422  
 wušūy-, wašan 276, 483  
 wūš-, wušin 276  
 wuχ 273  
 wuχen 491  
 wuz 6  
 wuzdi-, wuzduk 466  
 wūzem- 16  
 xadōrg 22  
 xep, xūf 73  
 xūr 72  
 xūžg 504  
 xū 486  
 xūg 501  
 xūrdal 417  
 xān-, xat 503

xašč 70  
 xīb- 68  
 xīl 507  
 xūi 503  
 yan 2  
 yāngəl 442  
 yark 23  
 yaš 11  
 yašč 28  
 yašk 27  
 yāzn 466  
 yīng 477  
 yīnōt 490  
 yōč 16  
 yoyut 490  
 yukš 112  
 yūnj 478  
 yurɣa 489  
 yurm 23  
 yūniuk 490  
 z-, zə-, zū- 38  
 zərənd- 357  
 zəvāk, zəvī, zīk 290  
 zōnū 348  
 zoiya 351  
 zūbed-, zūbōn 204  
 zwāy- 48  
 žip- 90

## 10. NEW PERSIAN

abr 47  
 abranjan 362  
 abrū, barū 316  
 absālān 225  
 afgandan 51  
 afyān 82  
 afrāz- 288  
 afrōz- 366  
 afsar 221  
 afsōs 426  
 afšarah 162, 410  
 afšāndan 408  
 afšurdan 162, 410  
 afzāy-, -zūdan, -zōn 96  
 al-burz 96  
 alum 20  
 andarvāz 455  
 andarz 167  
 andāxtan 121, 160  
 andāz- 121, 160  
 andōh 133  
 angudān 1  
 angūr 87  
 anguš 442  
 anguzad 1  
 anjuman 446  
 arzan 20  
 arašk 8

arj 22  
 arm 23  
 arrah 22  
 ars 27  
 arz, arzān 22  
 arzīz 143  
 ast is 13  
 ast bone 28  
 ašk tusk 474  
 ašk tears 27  
 aužand 38  
 az, zi- 114  
 azdūdan, zidūdan, zidāyīdan, andūdan  
 171  
 aždahā-pārah 230  
 āb 37  
 ābām 242  
 ābis-tan 244  
 āēn ī siparxī 261  
 āēnah 19  
 āfarīn 26, 314  
 āgandan 327  
 āgāh 57  
 āɣārdan 227  
 āɣāz 199  
 āhan 487  
 āhanjīdan 148  
 āhixtan 148

āhū 28  
 ālāy-, ālūdan 366  
 ālēxtan 364  
 ālū 483  
 āmaj 326  
 -āni 31  
 āpus 244  
 āran, āranj 8  
 ārōy 365  
 āruydaḥ 24  
 ās, āsyā, āsyāb, Maima'i ār 22  
 āsān 185, 425  
 āsāy-, āsūdan 398  
 āš, āš-paz, āš-xānah 407, 505  
 āšāmīdan 146  
 āšōb, āšuftan 15, 70  
 āšnā, āšnāb 351  
 āšyānah 394  
 āvā, āvāz 26, 195  
 āvām 242  
 āvāz, āvā 195  
 āvāzah 391, 478  
 āvēz-, āvēxtan, āvēng, āvingān  
 398  
 āxēz 484  
 āz-, zi- (< uz-) 38  
 āzarm 354  
 āzārdan, āzurdan 354

- ažiđan 1  
 babr 27  
 bad, Xurī god 267  
 bad-, bah 205  
 bahā 274, 385  
 bahī 274  
 bar upon 388  
 bar, bar-ā-bar breast 376  
 bar fruit 271, 483  
 bar-, burdan, āvurdan 271  
 barahnah 297  
 balx 40  
 band-, bastan 266  
 band 226  
 bardah 267  
 barf, -ēn 306  
 barg 275  
 barm 278  
 barmak 365  
 barrah 280  
 barzan 272  
 bav-, būdan 385  
 baxš-, baxt 178, 300  
 bazah 273  
 -bā, -bāj 197  
 bād 276  
 bādah, bādaj 276  
 bādrang, bālang, vālang 384  
 bāf-, bāftan 305  
 bāj, bāj, bāj 275  
 bāk 462  
 bāliš 389  
 bām-dād 155, 203  
 bāng 252  
 bāridan, bārān 278  
 bāšāmah, vāšāmah 265  
 bāvar 25  
 bāzērah 221  
 bāz, bāzah 277  
 bāzū, bāhū 277  
 bēd 279  
 bēl 129  
 bēn-, dīd 26  
 bēšah, yešah 291, 387  
 bēx 111  
 bēžan 27  
 bīdār 313  
 bih quince 97  
 bih, bihtar 392  
 bīm 269  
 birādar 313  
 birinj, gurunj 364  
 birištan, biryān, birzan, barējan, barēzan 314  
 bīst 293  
 bistar 254, 291  
 bišgar, šikār 104  
 bō, bōy, bōstān, bustān 294  
 bōzah, bōzā 320  
 būh, būm, gūf 309  
 buland, bālā 272  
 būm 297  
 bun 269  
 bunah 296  
 burridan 278  
 bustaj 296  
 buz 297  
 buzurg, guzurg 41  
 čagundar 97, 139  
 čaftah 99  
 čahār 138  
 čakuš 97  
 čam, čamīdan 71, 146  
 čambah 99  
 čand 97  
 čang, -al 97, 135, 430  
 čang, šanj 135  
 čap 143, 420  
 čarb 140  
 čardah, čartah 429  
 čarīk 98  
 čarm 140  
 čašm 141  
 čašmīzak 137  
 čāh 138  
 čārah 182  
 čīhr, -ah 103  
 čīn-, čīdan, guzīdan, parčīdan, parčīn 444  
 čīn, māčīn 102  
 čirāy 103  
 čučū 140  
 čust 12, 63, 76  
 dabz 270  
 dad, -ah 151  
 dadnāk 151  
 dah 154  
 dahān 223, 346  
 dandān 157  
 dar 377  
 dar 25, 196  
 dar, darrah 152  
 darīdan 152  
 darōy, duruxtan 168  
 darrah 152  
 darz, -ah 167  
 darzan 167  
 darzmān 167  
 dasah 154  
 dast 154  
 dastah 154  
 dastūr 155, 499  
 dašnah 116, 154  
 dažan, -d 150  
 dād, dāvar 156  
 dādan, dih- 156  
 dāy 150, 164, 437  
 dālman 335  
 dām tame 151  
 dām net 156  
 dāman 156  
 dāmād 345  
 dān-kiš 156  
 dānah-kiš 156  
 dāng 165  
 dānistān, dānā 214  
 dār-, dāštan 156  
 dēm, -ah 164  
 dēr 157  
 dēv 166  
 dīdan, bēn- 164  
 dīgar 399  
 dihistān 155  
 dirāz 157  
 dirs 165  
 diz 160  
 dižan, -d 150  
 dōst 285  
 du 163  
 dūd 161  
 dum, dumb, dumbāl 161  
 dūr 161  
 durōd 169  
 durōnah 162  
 durūdan, dirau- 168  
 durust 161, 169  
 duzd 163  
 -ēr, zēr 159  
 eš, aišah 97, 449  
 ēvār 326  
 fadrang 148  
 fay-fūr 203, 244  
 faij 229  
 far- 438  
 faram 312  
 farasp 185  
 farāmōš 325  
 farbih 507  
 fardā, -d 203  
 farγūl 38  
 farhād 450  
 farōšah 44, 87, 264  
 farsang 417  
 farsax 417  
 fasā 474  
 fādazahr 253  
 fām, vām 242  
 fāxtah 261  
 fih, xwyh 106, 264  
 firih 312  
 firist-, firistād 487  
 firīštah 222, 449, 487  
 furšah 44  
 gabr, gabragān 132, 175  
 gač 78  
 gandrah 79  
 gandum 79  
 garān 80  
 gard-, gaštan 267  
 gardah 266

- gardan 78  
 gardanah 78  
 gardīdan 78  
 garm 81, 92  
 gavazn 87  
 gavāz 465  
 gaz 80  
 gazīdan 349  
 gāh 115  
 gāv 89  
 gāvārs 91  
 gāy-, gādan 82, 115  
 gāz 349  
 gēs, -ah 84  
 gēsānah 84  
 gir-, girift 83, 442  
 girih 91  
 giryān 314  
 gōg 89  
 gōgurd 96  
 gōhar 96  
 gōl, -ah 88  
 gōn 86  
 gōr 96  
 gōš 88  
 gōšt 89  
 gōy 88  
 gōy- guftan 86, 336  
 gudar- 282  
 gudāxtan 121  
 gūh 85  
 gul 378  
 gunāh 210  
 gunjīdan 281, 393  
 gunjišk 281  
 gurāz 63  
 gurbah 428  
 gurg 289  
 gurs 289  
 gurunj 364  
 gustar, gustariš, gustardan, bistar 431  
 guš 282  
 gušan 296  
 gušādan, gušāy- 483  
 gušādah 248, 276  
 gušuftan 15  
 guvāh 310  
 yačah, yačah, yačīštān 80  
 yādah 78  
 yaučī 80  
 yāž 349  
 yešah, bešah 291, 387  
 yilč 91  
 yōk 96  
 yurrīdan 81  
 haft 499  
 hamah 19, 457  
 handasī 157  
 har 469  
 harg-iz 448  
 hašt 473  
 havāsīdan 497  
 hazār 350  
 hēmah, hēzum 242  
 hirs 8  
 hōm 162  
 hōš 35  
 hōy 127  
 hu- 489  
 humāyūn 87  
 hunar 174  
 hurmīzd 40  
 iftālīdan 43  
 im, im-rōz 33, 321  
 isfandārmad 395  
 isparam 473  
 istabr 434  
 istabrak 434  
 istaxr 226  
 istāk, istāx 42  
 izad 108  
 jašn 108  
 javān 113  
 jānvar 39  
 jā-rōb 298  
 jāvidan 445  
 jigar 108  
 jōš-parah 230  
 jōy 112  
 juγ 309  
 junb- 16, 238  
 kabar 73  
 kabg 50, 76  
 kabōd 56  
 kabōtar 56  
 kad, -ah 50  
 kaf 73  
 kafč, -ah 52  
 kafš 76  
 kahar 59  
 kai, kayān, kayānī 49, 65  
 kaid 16  
 kanab 52  
 kanār 98  
 kanārang 98  
 kand 51  
 kandan, kan- 51  
 kandū, -k 71, 259  
 ka-nīr 174  
 kanīzah 50  
 kar-, kunad, kard 52  
 karān 54  
 kargas 49, 55, 98  
 kark 64  
 karr 59, 126  
 ka-rūd 468  
 kaš 56  
 kaš-, kašīdan 59  
 kašap, kašaf, kašp 75  
 kašk 107  
 kauk 50  
 kav 65  
 kavār 137  
 kayān 65  
 kābēn 100  
 kāf-, kāftan, kāv-, šikāf 73, 74, 191  
 kālah, kālā 58, 59  
 kāmah 140  
 kār fight 98  
 kār-, kištān 53  
 kārd 58  
 kārzār 58  
 kās 57  
 kāz, -ah 59, 74, 251  
 kēn 440  
 kēr 62  
 keš 67  
 kih, kāhīdan 57  
 kištān 53  
 kōb-, kōbīdan, kuftan, kōftan 307  
 kōbēn 65  
 kōlīdan 73, 446  
 kōmiš 73  
 kōr 62  
 kōs 64  
 kōšk, kušk 63, 112  
 kū 61  
 kuhan, kuhnah 56, 62, 64  
 kujā 61  
 kulāh 305  
 kun-, kard 342  
 kunjīd 61  
 kunjīdah 62  
 kus 64, 415  
 kuš-, kuštān 63  
 kūz, -ah (kōz) 62  
 kūž (kōž) 62  
 lailak 185  
 lakan, lagan 370  
 laškar 25  
 lābah 358  
 lāk-pušt 352  
 lālah 25, 371  
 lāzavard 36  
 lēs-, lištān 364  
 magas 328  
 mayz 332  
 mai, mast 329, 340  
 mai puxtah 224  
 makīdan 322  
 mard 324  
 marvārid 341  
 maxīdan 339  
 mazah 322  
 mazīdan 322  
 mā we 327  
 māč 250  
 mādar 328  
 māh 331  
 mākō, mākōk 339

- māl, -ah 325  
 mān-, māndan 327  
 mān-, mānistan, mānind 328  
 māsīdan 329  
 māst 330  
 māyah 330  
 mēy 341  
 mēš 332  
 mēx 111  
 mēz, mēz-bān 326  
 mēz īdan, mēxtan 332  
 mēžū, mējū 185  
 mih, mihtar 326  
 mīr-, murdan 324  
 miyān 341  
 mōr, mōrčah 334  
 mōyah, must 339  
 muγund, -ah 78, 335  
 muhr, -ah 336  
 mul 340  
 murdā-sang 335  
 mury 336  
 murvārid 341  
 must, mōyah 339  
 mūš 337  
 mušt 339  
 muzd, mizd 333  
 na, niy-, nay- 172  
 nabard 244  
 nafri, nafriid, nafriin 314  
 nam 18  
 namađ 173  
 namak 31, 173  
 namāz 173  
 nana 179  
 nar, ka-nir, nērō 174  
 narm 192  
 nask 185  
 naspār 436  
 nau, nai-šābūr 176  
 nauk 190, 243  
 navah, navādah 173  
 navā, navāxtan, xūnyā 195  
 nāvīdan, navistan, navastah 190  
 navīdan go 375  
 navištan, navēs- 78, 241  
 nazd, -ik 174  
 nāf 181  
 nām 179  
 nān 30, 179  
 nāv 192  
 nāxun 181  
 nāz, nāzān, nāziš, nāzīdan 180  
 neš, nešū, neštar, ništar 193  
 nēv, nek 183, 185  
 nēzah 193  
 nigāh 57  
 nigār 444  
 nigāštan 444  
 nigōn-sār 235  
 nigōšāk 252  
 nihang 190  
 -nir, kanir 174  
 nišgardah 414  
 nišin-, nišastan 186  
 ništar 247  
 niyōšīdan 252  
 nōl 190  
 nōš 186  
 nōšēn, anōšēn 186  
 nuh, nūzdah, navazdah, navad 192  
 nūn 189  
 nuxūd 185  
 nuxust 190  
 padar-andar 453  
 padarzah, payarzah 167  
 pađīrah 181  
 pa-gāh 54  
 pahan, pahn, pahnā 259, 507  
 pahlū 234  
 paigār 98  
 paiyālah, piyālah 248, 261  
 paimānah 460  
 paimāy-, paimūdan 213  
 paimōxtan 202  
 palang 220  
 palang-muš 220  
 palk 197  
 pam 213  
 panbah 323  
 pand road 211  
 pand advice 211  
 panir 184  
 panj, pānzdah, panjāh 202  
 parastīdan 432  
 pardah 228  
 pari 234  
 paridan 231  
 parkār, pargār, pargāl, -ah 59  
 parr 231  
 parvāz, -ah 270  
 parzīdan 233  
 pas 225  
 pasand 224, 419  
 past 159  
 pašanjīdan 488  
 paškam 413  
 pašm-, -ēn 249  
 paštak 249  
 patk 197  
 paz-, puxtan, -bā, -bāj 199  
 pāk 228  
 pālēz 160  
 pālhang 148  
 pārah 243  
 -pārah 230  
 pārdum 161  
 pāšīdan 256  
 pāšnāh 231  
 pāy, pā 228  
 pāy-, ābād 228  
 pāzahr 253  
 pāzan 139, 228  
 pēl, -ah 241  
 pērāhan 342  
 pēs 248  
 pēš-pārah 230  
 pī, farbih 238  
 pidar 237  
 pīnū 210, 252  
 pīr 240  
 pist 24, 223  
 piyādah 229  
 piyāz 250  
 pižmurdan, pižmurīdan 243  
 pōst 235, 247, 257  
 pōšīdan 178  
 pōy-, pōyān 247  
 pōz 250  
 puk 246  
 pūk 243  
 pūpak, pūpū 211  
 purr 214  
 purs- 246  
 pus, pusar, pisar, pūr 244  
 pūsīdan, pūdah, ambūsīdan 463  
 pušk 246  
 pušt 221  
 qabāh, qabā 305  
 radah 66, 361  
 rafēdā 358  
 rag 361  
 rayzah 256, 371  
 rahā, rāstan 359  
 randīdan 357  
 rang 362  
 rasan 214  
 rašk 8  
 rauyan 366  
 raušan 366  
 rav-, raftan 288, 358  
 raxš 17, 124, 362  
 raxt 129, 363  
 razīdan 362  
 razm 359  
 rā 143  
 rāy 369  
 rām, ārām, xuram 358  
 rāst 359  
 -rāy-, ārāy- ārāstan, pairāy- pairāstan  
 362  
 rāz 359  
 rēdak 176, 492  
 rēz-, rēxtan, gurēy, rēk, rēg, rē 216  
 rēž 364  
 rištan, rēsīdan, rēsīmān 218  
 riy-, rīdan, rēm, raiman 363  
 rōb-, ruftan 298  
 rōbāh, rōs 367  
 rōd 471

- rōdah 366  
 rōdan, rōnās 366  
 rōy-, rustan 367  
 rōzi 24, 365  
 \*rōčā (rwh') 365  
 rūt 366  
 rux 360  
 sabad, safad, sapad 415, 422  
 sabuk 143  
 sabz 140, 355  
 šad 418  
 sag 405  
 sahi 233, 419  
 sang 417  
 sanj, sanjīdan, saxtan 406  
 sapēd, safēd 400  
 sar 221  
 sarāy 21, 396, 421  
 sarāy-, surōd 412  
 sard 424  
 sarmah, sarmaj, sarmak 424  
 sarmā 424  
 satēr 418  
 saxt 409  
 saxtiyān 423  
 sād 416, 424  
 sāl 422  
 sān 290  
 sārūy, -ah 421  
 sāyah 398  
 sēm, -ēn 25  
 sēnah 399  
 sēr 426  
 sigāl 91, 252  
 sih, sī 169  
 sikār 429  
 sinjad 399  
 sipah-dār 98  
 sipan-dān 396  
 sipar 65, 228  
 sipardan 29, 436  
 sipari 464  
 sipaxr 301  
 sipāh 346  
 sipās 437  
 sirēš, siriš 410  
 sirištan 410  
 sitadan, sitan- 27, 29, 433  
 sitam 415  
 sitambah 434  
 sitārah 29  
 sitāy-, sitūdan 431  
 sitēj, sitēž 29  
 siyāh 398  
 sōg, sōgvār, sugvār 427  
 sōz-, sōxtan 426  
 sōzan 427  
 sūd 427, 429  
 sūdan, sāvidan 429  
 suft 427  
 supurz 415  
 surū, surūn 410  
 surx 428  
 sust 467  
 sutōr 434  
 sutūn 434  
 šab 407  
 šafš 417  
 šahr 67  
 šalap 408  
 šal 424  
 šalvār 305  
 šan 52  
 šangarf 417  
 šarm 68  
 šarmindah 68  
 šaš 69  
 šav-, šudan 147  
 šād 146  
 šāh 413  
 šānah shoulder 225  
 šānah sole 222  
 šānah comb 67  
 šāx 409, 417  
 šēr 421  
 ševan 68  
 šiguft 430  
 šikan-, šikastan 449  
 šikanj, -ah 52, 116, 135  
 šikāftan 74  
 šikōh 64, 138  
 šinā, šināh 351, 466  
 šināvīdan 466  
 šir, -ēn 416  
 šišah 410  
 šišak, šišāk 410  
 šitāb-, šitāftan 274, 421  
 šōr salty 411  
 šor-, šōridan 402  
 šōy-, šustan 70, 197  
 šubān 224, 229, 434  
 šudan, šav- 483  
 šūi 69  
 šumār, šumurdan, hamār 205, 411  
 šunān 351  
 šustah 197  
 šuš 428  
 tabāh 135, 307  
 tadarv, tadarj 122  
 taft, tāftan, tābidan, āftāb 124, 149  
 tafsīdan 134  
 tagarg, tadarg 282  
 talx 282  
 tang narrow 121, 125, 389  
 tang bail of wares 148  
 tanīdan 13  
 tanjīdan 25  
 tanuk 121  
 tanūr 71  
 tapast 149  
 taranj, taranjīdan, tarang, taraydah 125,  
 148, 435  
 tarrah, tarah 123  
 tasmizaj, čašmizak 137  
 tasū, tasūj 137  
 tasum 138  
 taš, tēšah 130  
 tašt, -ah 137, 149  
 taxt 127  
 tāftan 388  
 tāk 42  
 tāl 124  
 tālār 124  
 tār thread 122  
 tār, -ak 126  
 tār, -ik dark 126  
 tāsah-vāsah 384  
 tāy 42  
 tēy 448  
 tērah 124  
 tih 133  
 tīr rafter 128  
 tiš 123  
 tišnah 123  
 tōwa-wana 382  
 tōz-, tōxtan 450  
 tōž-, tōxtan 133  
 tū 149  
 tuhi 133, 177  
 turš, turuš 130  
 tuxm 128  
 uft-, uftādan 204  
 ustād 432, 433  
 usturah 42  
 usturdan 42  
 uštur 40  
 vang 374  
 wanj harp 284  
 wanj sparrow 281  
 -vard, lāzavard 78  
 vartiĵ, vardiĵ, valč, vatak 267  
 vāšāmah 384  
 vāy 383  
 vēs, -ah 292, 340  
 vīr, bīr 387  
 vīs-duxt 292  
 vušk 112  
 vušk-dānah 112  
 xand, -īdan 71  
 xandaq 51  
 xar 72  
 xar-zahrah 34  
 xard 417  
 xaridan 83  
 xarman 501  
 xastan 73  
 xazīdan 42  
 xā 74  
 xāk 19  
 xām 477

xār 70  
 xāyah, xāyagān 30, 174, 401  
 xāyidan 71  
 xirad 91  
 xīrah 72, 74, 75  
 xirāmīdan 308  
 xišt 486  
 xiyār 308  
 xōšah 247  
 xōšīdan 494  
 xōyah 264  
 xšāy- 68  
 xūb 253  
 xuftan, xuspīdan 495  
 xūn 491  
 xurōs 93  
 xurōšīdan 93  
 xurram 492  
 xušk 494  
 xušnūd 409  
 xvad, xud 502  
 xvāb 495  
 xvai 507  
 xvardan, xurdan 504  
 xvaš, xuš 73  
 xvāh-, xvāstan 508  
 xvāhar 503  
 xvāl 174

xvālīdan 504  
 xvān- 503  
 xvāstak 508  
 xvēš 486  
 yak, yagānah 404  
 yak dīgar 402  
 yašk, ašk 474  
 yazd, izad 109  
 yād 308  
 yāvar, yār 22  
 zabān 290  
 zahrah, zardah 349  
 zamān 110  
 zamč 27, 346  
 zamī, zamīn 346  
 zan 110  
 zan-, zadan 185  
 zan-bārah, zan-bāragī 185  
 zanax 345  
 zang, žang 348  
 zangār 348  
 zar 346  
 zarang 347  
 zard 350  
 zardah 350  
 zardak 350  
 zar-gār 347  
 zar-gōn 347

zarij 350  
 zariš 347  
 zar-mihr 347  
 zarnī, -k, zirnīx 353  
 zarr, -ēn 347, 352  
 zaxm 52  
 zāy 27  
 zāy guftan 265  
 zāy-čašm 27  
 zāl 346  
 zānū 348  
 zār, -ah, -ī, zārīdan 355  
 zēbīdan, zēbāi 21  
 zēn saddle 32  
 zēnah 32  
 zēn-dān 351  
 zēnhār 254, 351, 447  
 zih 113  
 zirīk 47  
 zīstan, ziy-, zindah 111  
 žišt 353  
 ziyān 351  
 zumurrud 351  
 žayār 412  
 žanah 1  
 žarf 80  
 žāvidan, jāvidan 404  
 žāž, -ah 349

## 11. OSSETIC

acc 16  
 adždž 16  
 aγaz 199  
 aγd 366, 490  
 aγodā 38  
 aγujun, aγauun, ānyud, evγujun, evγud  
 85  
 ajdānā 19  
 ajkā 30  
 ali, alci, alke, alli 469  
 amajun, amad 213  
 amond 327  
 annā 2  
 araun, arud, arujun, 317, 369  
 arazun 23, 232, 359  
 arāxsun 233  
 arcā 486  
 arfā, -yag 26, 314  
 arγ 22  
 arγāvnā 93  
 arm 23  
 ars 8  
 arujun, arud 24  
 arv 47  
 arx 24  
 asadun 34  
 asāt 34  
 asinā 300  
 ast 473

aūazun 218, 479  
 aūādžā 252  
 aūīndzum 398  
 avar 239  
 avd 499  
 aznaurtā 21  
 ābualγ 5  
 āfcāg 105  
 āfsā, xār-āfs 11  
 āfsārm 68  
 āfserā 238, 250, 263  
 āfšnajun 250  
 āfšondz 67  
 āftaun 132  
 āftujun 264  
 āgas 57  
 āynāg 440  
 āyzālun 248  
 ājjafun 311  
 ājjevun 310  
 āloton, ilāton 33  
 ālvasun, ālvāsun 313  
 ālvesun 218  
 ālxānun, ālxād 83  
 ālxij 91  
 I. ālxync' 91  
 āmbārzun 389  
 āmbujun 463  
 ānā- 4

ānāryun 174  
 āncajun, āncad, āncojnā 146  
 ānc'olun, ānc'uld 446  
 āndā 3, 33  
 āndār 453  
 āndis, -nāg 454  
 āndon 32  
 āngurā 442  
 āngursteūān 442  
 ānyād 446  
 ānyālun 78  
 ānos, -on 186  
 ānsarā 317  
 ānsurā 11, 97, 474  
 ānsuvār 313  
 āntāf 124  
 ānxuārsun 302  
 āppālun 260  
 ārcāt 25  
 ārdāg 480  
 ārdo 170  
 ārdozā 64, 169  
 ārdozun 169, 170, 171  
 ārdunā 162  
 ārdtevnun 282  
 ārfug 316  
 ārgon 73  
 āryā 92  
 āryān, I. āryon 143

- äryon 442  
 äryuvn 443  
 ärmäg 48  
 ärmäst 8, 244  
 ärrä 7, 17, 33  
 ärtä 169  
 ärtäx dew 143  
 ärtäx drop 167  
 äruäd 500  
 ärüáz 272  
 ärvad 313  
 ärzä 349  
 äs-, is-, s- 38  
 äskärnäg 429  
 äsk'äfun 430  
 äsk'ärun 104  
 äsk'orä, I. säg 418  
 äsk'ujun 415  
 äsmäg 27, 346  
 äsmotun 180  
 äsqod 430  
 äst'alu 143  
 äst'älfä 143, 448  
 äst'älfun 143  
 ästämäj astmä 431  
 äüadzug 392  
 äüüärdun 267  
 ävdeu 166  
 ävnalun 174  
 ävray 47  
 I. ävzär 400  
 ävzestä 143  
 ävzujun 120, 298  
 äxsajun 67  
 äxsar-gard 58  
 äxsarä 67  
 äxsauk'ä, I. äxsänk' 124  
 äxsädun 408  
 äxsärä 407  
 äxsävä 407  
 äxsäz 68  
 äxinängä 12  
 äxsinc'ä 26  
 äxinun 68, 410  
 äxsnun, äxsnad 284  
 äxsun, äxst 13  
 äzyundun 38  
 äzmäntun 323  
 äzmesä 39  
 äznämun, äznät 173  
 badun 186  
 bajrag 278  
 baräg 271, 278  
 barcä 315  
 bärcä 271  
 barun 271  
 baz 315  
 bazug 277  
 bazur 97, 324  
 bädän-, bädäjnag 10  
 bädton, bast 264  
 bägäni 320  
 bägu, I. bägüdürtä 264  
 bäydäüän 178, 300  
 bäynäg 297  
 bälvurd 392  
 bämbäg, bämpäg 323  
 bärzä 169  
 bärzond 272  
 bäx 265  
 bäzgin 270  
 bäznag 270  
 becukkä 373  
 bek'a 280  
 bel 129  
 berindzun 175, 346  
 beurä 309  
 bijun, bid 48, 285, 303  
 bodä 65, 294, 296  
 bodän 294, 301  
 bodzo (cäu-bodzo) 297  
 bon 277  
 bor 306  
 bugkä 280  
 buydäg 319  
 buluz 141  
 bun 269  
 buru 256  
 cadä 138  
 cans, I. casm 141  
 car, I. carm 140  
 carv 140  
 caud 105, 142  
 cäfsun 134  
 cändä 37, 141, 142, 221, 330  
 cäng-ärinä 135  
 cärgäs 49, 55, 98, 337  
 cärun 102, 104  
 cäu 105  
 cäük'a 105  
 cäuät 102  
 cäuun, cud 102, 147  
 cäsgom 230  
 cästä 141, 223  
 castisug 27  
 cıyd, I. cyxt 129  
 ciray 103  
 ciren 103  
 cıry 129  
 cirüä 140  
 co 76, 181  
 cong 135  
 cumun 146  
 cuppar 138  
 cuppor 138  
 curd 391  
 I. curyn, cyrd 429, 446  
 c'änodä 71, 161  
 c'arä 136  
 c'asä 57  
 c'äx-xuasä 346  
 c'ifä 104  
 c'uluz 141  
 c'umur 104  
 dand 151  
 daräs 169, 450  
 darun 156  
 dasun cut 116, 154  
 dasun heap 154, 157  
 davun 166  
 däl-fad 222  
 dämun, I. domyn 151, 291  
 dändag 151  
 däs 154  
 däsni 154  
 dästäg 154  
 docun 450  
 donä 438  
 don-marän 87  
 dor 161, 165  
 duar 377  
 dumäg 16, 161  
 dumun 152  
 -dun 161  
 dunsun 152  
 duüä 163  
 dzalyädä 34  
 dzäbäx 113, 132, 175  
 dzäbo-dur 113, 132  
 dzäyun, zäyun 265  
 dzera 116  
 dzinazun 180  
 dzubandi 135, 180, 243  
 eppard 243  
 fad 228  
 fadun, fast 508  
 fagä, faggun 223, 291  
 fagä 261  
 fans, I. fäsm 249  
 far-ast 192  
 fardäg 82, 214, 215  
 fars 234  
 fat 189, 261  
 faxs 13, 230, 461  
 fazä 230  
 -vazug 230  
 fazzon 230  
 fädbäl 189  
 fädzäxsun 100  
 fäjnä 209  
 fäjnäg 67  
 fälgäsun 57  
 fälgotun 64  
 fändag 211  
 fändä 211  
 färät 66, 203  
 färdug 341  
 färs-, farsta 246  
 fäs- 225  
 fäs-dzäüinä 251

- fäsa-, fäca- 225  
 fäsmärun 205  
 fästäg 211  
 fätäg 211  
 fätän 259, 507  
 fätk'u 197  
 fäzä 214, 230  
 fäzdäg 43  
 fedun 242  
 fexsujun 67  
 fezonäg 238  
 ficun, funx 199  
 fid 196, 250  
 fidä 237  
 fijjag, -ä 106, 264  
 findz, fij 236  
 finsun 241  
 fiü 238  
 fondz, fändzajmag, findtäs, fändzaj 202  
 fud 428  
 fugä 262  
 funuk 261  
 fur 260  
 furt 244  
 fus 224  
 futt, futujä 243  
 gäldzun 379  
 gäm-bi 51  
 gänä 51  
 gärzä 379  
 goren, I. gärän 91  
 guppur- 293  
 yar, I. qärm 81, 92  
 yarun 227  
 yazun, yast 109, 137  
 yädä 81, 90  
 yäu 16  
 yarun 227  
 yäuanz 87  
 yäun 77  
 yäznug, yäzdug 154  
 yezämarä 89  
 yog 89  
 yolä 88  
 yom, yon 96  
 yom 96  
 yos 88  
 yun 86  
 ygon 73  
 igüäs 57  
 iyal 313  
 imisun 375  
 inätun 180  
 ingän 51  
 innä 2  
 insun, insad 290, 437, 474  
 I. ipparyn 243  
 iräzun 8, 33, 378  
 isärdun 45, 242, 380  
 isk'unun 300  
 istun istad 432  
 isusun 494  
 itarä 169  
 itindzun 148  
 iu 48  
 iüarun, jurst 95, 384  
 iuonä 491  
 iuonäx-sar 487  
 iuong 1  
 iuonug 387  
 iväzun, ivazun 118, 277  
 ixsijun 67  
 ixuärsun 302  
 izajun, izad 184, 273, 379  
 izaznä 286  
 izazun 286  
 izäd 108, 109  
 izär 221  
 izgä 349  
 jauä 48  
 jäu-gäf 56  
 jeu, jeüüä 404  
 jonug, jonäg 387  
 kadängä 58  
 kalak 398  
 kalun 53  
 karä 54  
 kard 58  
 käf 56  
 kämän 49  
 kánt 51  
 kánun, kond, kindä 52, 342  
 käräj káronmä 54  
 kárd-badzä 407  
 kárd-dzäm 407  
 káronä 54  
 I. kárzyn 308  
 käsalgä 56  
 kästär 57, 193  
 käsun 67  
 kindä 98  
 kindzä 50  
 kizgä 103  
 kom 73  
 kosun 63  
 kovun 41, 66  
 ku 61  
 kud 61  
 kud nä 75  
 kures 39  
 kurm, -ä 62, 88, 162  
 k'aba 71  
 k'abaz 63  
 k'abozä 203  
 k'ado 107  
 k'aleu 54  
 k'annäg, k'adtär 50  
 k'ardeu 414  
 k'äbic 52, 71  
 k'äräzä, k'äräzäg 63  
 k'äres 39  
 k'äsä 57  
 k'insä 140  
 k'irä 103  
 k'olä 73  
 k'oli-badäg 57  
 k'os 57, 64  
 k'os-donä 64  
 k'oskä 64, 324  
 k'uala, k'ala, k'alua, k'aleu 54, 416  
 k'üarun, k'üart 188, 302, 336  
 k'um 73  
 k'upp 63  
 läbäz 230  
 lädarun weep 123  
 I. lädaryn flow 123  
 läg 264, 371  
 lägun 230  
 lämarun 87, 336, 459  
 läppu 264  
 I. läquän 264  
 läüarun, I. lüaryn 95  
 läxä 487  
 lijun, lid 363  
 listän 254, 431  
 lux, I. lyg 88, 175  
 madä 328  
 mayz 332  
 mary 336, 395, 403  
 marun 324  
 max, maxän 327  
 maxsumä 320  
 mäjä 331  
 mälyä 331  
 mälg 336  
 mälnun, mard 324  
 mänk'i 484  
 märygä 508  
 märzdug, I. mästäg 259, 326  
 märzun 324  
 mäsk'ä 324  
 mäslug 330  
 I. mätyx 180  
 medäg 6, 341  
 meyä 331  
 mel, melä 331  
 mesin 290  
 mex 111  
 mezgä 332  
 mezun, mist 332  
 mistä 337  
 miüä 361  
 mizd 333  
 mok'o 336  
 mond, I. monc 329  
 mondäg 327  
 mora 337  
 mud 340  
 mugä 366  
 muldzug, I. mäldzyg 334

- murä 336  
 naffä, naffäj (ablative) 181, 280  
 najän 178  
 najun 178, 184, 466  
 nakä 184, 284, 351, 466  
 nard 18, 174  
 nartä, nart 172  
 nasä 174  
 naüä 192  
 nä of us 181  
 nä not 172  
 näl 174  
 näläg 174  
 nämug 173  
 nämun, nad 192  
 närsun 18  
 närun 174  
 nätun 180  
 näüä, I. näü 254, 350  
 näüäg, nog 176  
 näu-das, näüädzä 192  
 nidän 183  
 nifs 185  
 nigänun 51  
 niyyos 243  
 nilläg 183  
 nimajun, nimad 213  
 nimäd, nimät 173  
 nimädzä 213  
 nimär 205  
 nimärdun 246, 266  
 nimätk'u 197  
 nimodzun 202  
 nivä, nivgun 2, 185  
 nix nail 181  
 -nix, tärnix 126  
 I. nyxas 193  
 nixasun 57  
 nixäs 57, 193  
 nixäsun 197  
 I. nog-styyd 63  
 non 179  
 nom-dzud 179  
 nomgin 365  
 nur 189  
 p'ara 245  
 p'arüä, p'arä, I. xärv 65, 249, 263  
 pixsä 247, 250  
 purxä 256  
 qadir 71, 247  
 qäjün 82, 115  
 qäzä 80  
 qel 243  
 qoppäy 298  
 radä 66, 361  
 ray 357  
 rä-, ära-, ra- 438  
 rädovun 171  
 räduvsun 171  
 räftad 360  
 räftä, I. rivät 360  
 räyäd 439  
 räjun, räid 361, 369  
 räm-bunä 23  
 rämodzun 202  
 I. rämp'uzyn 501  
 rändun 357  
 ränyä 357  
 räs 357  
 räsog 301  
 räsujuun, räsud 476  
 räzä 378  
 resun, rist 288  
 reügun 229  
 rezun, rist 364  
 robas 337, 367  
 rod 366  
 ronä 492  
 rong 247, 356  
 rugä 388  
 run 362  
 sadzun 423  
 sag, sagojnag, sagelä 396  
 sajnäg 143, 398  
 sajün 185  
 sans, I. sasm 410, 412  
 -sar 317, 487  
 sart 424  
 satäg 398  
 sau 398  
 sädä 418  
 sädtun 224  
 säftäg 223, 423  
 säyä 105  
 säjun 235, 398, 400  
 sälun, sald 424  
 sämän 27, 346, 472  
 I. sänygk 105, 139  
 sär 221  
 särdä 225, 422  
 sätä 408  
 säu 438  
 säüändon 438  
 säümä 438  
 se-, se-dzär 437  
 semun 403  
 serun 403  
 sexun 403  
 sigit 425  
 silä 435  
 sinäg 399  
 sindzä 39, 399  
 sintä 147  
 sird 290, 474  
 siüä, siügin 361, 410  
 skärnäg 429  
 sobaq, sovaq, suvaq 426  
 sodzinä 427  
 sodzun 420  
 sog 301  
 somun, sumd, sund 291  
 son 424  
 sor 411  
 sorun, surd 290, 474  
 sos lung 428  
 sos 225  
 sosäg 428  
 sosäj 225  
 sosän 494  
 stajun, stad 146, 380, 432  
 staüun 431  
 stavd 434  
 steüdzä, stevdzä 435  
 stur (ä-, i- u-) 434  
 st'alu 433  
 st'eyun 29  
 sud 69  
 sug tears 27  
 sug horn 409  
 suydäg 426  
 sujnag 483  
 sunt 411  
 suntäg 147  
 surx 428  
 tajnäy 2  
 tajun, tad 2  
 tala 129  
 talingä 126  
 tar 126  
 tasä-üasä 384  
 tasun, tastän, tasgä 384  
 taüäg, äntauun 124, 129  
 taxun, ändäx 124, 127, 129, 207, 360  
 tädzun, tadzun, tayd 121  
 tänä loins 122  
 tänä string 121, 122, 148  
 tänäg 121  
 tär 126  
 täreyäd 144  
 tärun 23, 282  
 tätun, dädtun 203  
 täx 265  
 täxsun 121  
 täxsäg 230  
 tel 130  
 tilläg 130  
 toldzä 129  
 tonun 131  
 tu 177  
 tunä 149  
 t'ang 121  
 t'ri 435  
 üad 276  
 üadzäväd 292  
 üafs 222  
 üafun, üävd, uftinä 305, 392  
 üajun, üad 293  
 üart 266  
 üarun 278  
 üarzun 48

ūasun, ūasta 279  
 I. ūāfti 305, 392  
 ūājā 274, 385  
 ūājug 387  
 ūāngon 387  
 ūār, ūārigkā 280  
 ūāras 320  
 I. ūārāx 113  
 ūārdcā, ūārccā 267  
 uārdun 265  
 ūārmā 226, 278  
 ūās, ūāss calf 274  
 ūās axe 379  
 ūāzā 272  
 ūāzzau 272  
 udzestā 154  
 ūedagā 275, 337, 388  
 ūeyun, ūiyyd 280  
 ūes 321  
 ug 309  
 I. ugās 57  
 ūidadzā, ūidonā 308  
 ūinun 26  
 unār 174  
 ūod 144  
 ūod-jesāg 144  
 ūomun, ūomd, I. ūāmyn 269  
 ūonug 387  
 ūormeg 47  
 ūozun, 46, 87, 270  
 urā 33  
 urdug 40  
 urdug-istāg 432  
 urg 289  
 urnun 500  
 urs 40  
 urux, I. ūārāx 80

urz 40  
 usqā, I. ūāxsk 374  
 ustur 161  
 uxst 374  
 vājy 385  
 xalas 143  
 xaūun 385  
 xāfā 73  
 xālaf 305  
 xāndug 71, 259  
 xārā 72, 469  
 xārdā 479  
 xārg-āfs 71  
 xārsun 59  
 I. xārv 65  
 xātcā 452  
 xecau, mā-xecān 486  
 xed 481  
 xestār 507  
 xexā 353  
 xezun, xist 484  
 xincun, xinst 107, 440  
 I. xyndžylāg 71  
 xizā 484  
 xizin 484  
 xodā 76  
 xodun 71  
 xom 477  
 xorx 76  
 xu, xui 501  
 xūajun, xūaston 508  
 -xūar 504  
 xūarun 504  
 xūarun, xurst, xūarān 174, 506  
 xūasā 507  
 xūācun 450  
 xūālcā 507

xūānx, I. xox 190  
 xūārā 503  
 xūārun, xūārd 504  
 xūārz 504  
 xūārzan-gorāgkag 433  
 xube-dzāstāj 154, 490  
 xujun, xud 118, 483  
 xumā 491  
 xunk' 75  
 xurā 33  
 xurxā 129  
 xurxāg 129  
 xusk'ā 494  
 xussun, xust 495  
 zajun 344  
 zaldzāg 21, 352  
 zarun 137, 349, 406  
 zaz 349  
 zāldā 350  
 zāllang, azālun 349  
 zāmbun 223, 346  
 zānāg 344  
 zānxā 346  
 zārdā 352  
 zārinā 353  
 zārin-bid 48  
 zārond 346  
 zārūā, zārūaj, I. zārad 346  
 zelun 90  
 zerāg 350  
 zyorun 186, 412  
 zinadā 350  
 zinnun 348  
 zond 348  
 zonun, zond, zund 214  
 zum 353  
 zumary 353

## 12. NEW IRANIAN

Abyānah nezg 185

## Balōči

awarzā 504  
 āsin 487  
 baz 270  
 bāz 270  
 bōg 463  
 brējag, brētka 314  
 brījag, britka 314  
 dōr, dōrōx 162  
 durāh 161  
 gejag 280  
 grām 442  
 gwahār 503  
 gwajag 252  
 gwan 269  
 gwanjišk 281  
 gwar 376  
 gwaray 278

gwānk 252  
 gwāray 278  
 harray, harag 485  
 hīz 484  
 juzay 20  
 kitak 101  
 maḍay, baḍay 329  
 mastay, bastag 329, 330  
 nāray 174  
 pastark 254  
 patan 507  
 p'ošinday 247, 503  
 prōšag, prušag 234  
 sāy-, sātak 424  
 sēr 426  
 ša- 438  
 ša-fād, ša-wād 407  
 šar, šarr 401  
 waḍ-mireḅ 458  
 zanūk 345

## Chorasman

b'r 320  
 pickab 413  
 rēmažd 40  
 rsy 367  
 sbnd'rmd 395  
 š-, š'- 438  
 wsn 380  
 xār- 479  
 xθrk 417  
  
 Gazī enjūe 488  
 Harzani hra- 439  
 Iškāšmī wanji 385  
 Jassian oras 492  
 Kamboja šavati 147  
 Kančakī kānbā 62  
 Kandulāi pārčin 233

- Kurd**  
 bižū 315  
 här- 479  
 kaur 65  
 raš 362
- Kušān**  
 huviška- 502, 507  
 kara-lranga- 365, 482  
 marjhaka- 325  
 pao, pavo, pavovo 413  
 yavuga, yavu'a 464
- Munjāni**  
 rūgo 361  
 skārvia 429  
 trōj-, trāyd 435  
 wurafs- 288  
 xušči, xuškyē 507  
 Nāini kur 62
- Ormuṛi**  
 aw-, how-, hištak 10  
 dīci 153, 171  
 γwar 500  
 hanwalk 370  
 ispēk, spēg 437  
 mastary 331  
 maz-, maštak 375  
 maz'ek 375  
 mōž-, mōk, myūz, myōk 339  
 ōnd, hōnd 451  
 poč 250  
 pūwā 246  
 ridzan, rēzan 364  
 sūgo 426  
 šir, sir 401  
 šramēnd 501  
 tr- 143  
 waṭk 407  
 xuarinca, xurēncō, xulenco 504  
 yānak 30
- Parāči**  
 ganōkō, γanukō 374  
 kusēw- 302  
 khamōr 501  
 māwər 232, 327  
 nar, 174  
 par- 214  
 parōnd, parōn 220  
 sāmur 366  
 sit 427  
 sūy 426  
 takku, tekku 250  
 tekaī 250  
 ter- 143
- Pašto**  
 aṛax, aṛx 470  
 āyzai, ayzan, āzyan 349  
 bande 303  
 čarta, byarta, učat 63
- caštan 100  
 čašəl 141  
 γar-canai 105  
 kōranai 292  
 kūz 62  
 kwar 62  
 lašta 371  
 mēčan 370  
 miyāst, myāšt 331  
 mor, myawr 337  
 nayan 179  
 ōbə 37  
 ōm 477  
 ōsedəl 471  
 pal 37  
 pērai 234  
 prānatəl, prānadzəm 179  
 prāng, prāngai 220  
 psarlai 225  
 rangai 23, 232  
 rōx 360  
 r-ünd 451  
 sam, sama 420  
 sara 429  
 sābuh, sābah 355  
 sātəl 28  
 siyalai 34  
 skōr, skāra 429  
 stay 415  
 sulədəl 429  
 sūn 403  
 šmērəl 411  
 šandəl 406  
 šangarai 406  
 šax 409  
 šāyəl 408  
 šə 401  
 šəl 300  
 trai 144  
 ūnai 296  
 ūš 40  
 wah- 257  
 wasta 226  
 wāzda 236  
 wāṛā 276  
 wēštə 289  
 wīš, Wanetsi wriš 36  
 wraž 315  
 wraša 47  
 wrižē 364  
 wrō wrō 312  
 wṛumbai 316  
 wuršō 408  
 xaṛəl, xər, axərəl 417  
 xomba 477, 491  
 xwai, xwaiyē 264  
 yīna 108  
 yōwya 30  
 zalmai 351  
 zar-, zaryāla 345
- zarka 347  
 zawa, zawlan 353  
 zyāl-, zyast 355  
 zyaməl 186  
 zyard 412  
 zūm 345  
 zwamna 353  
 žāwla 1  
 žawai 503  
 žāy 406
- Rōšāni aθēr- 158  
 Sadah suta 427  
 Sanglēči  
 amax 327  
 pəčuk 239  
 zenz-, zuyd 286
- Simnāni  
 raik 359  
 varinj 364  
 vāž- 494
- Sarīkoli  
 māθ 323  
 saug 426
- Sivandi birji 364
- Šuyni**  
 -ard 480  
 čāw-, kowun, xēw- 138  
 diy-, dōd 454  
 mīdž 361  
 pārds 240  
 pēθ 226  
 sāy, saýd 403  
 sād 416  
 sār- 421  
 šarθk 417  
 tarð- 43  
 θar-, aθēr- 450  
 vəraž-, vərūšt 287  
 wāz-, wixt 391  
 wisārni 422  
 wispünd 437  
 wiškamb- 3  
 wūn 385  
 xīpik 406  
 xwen- 106  
 xičand- 449  
 zēz-, zāšt 286
- Wanetsi zəraž 352  
 Central Iran gū- 77  
 Xūfi paṛumc 71  
 Yaṛnābi  
 rijan 114  
 xšoy- 410  
 yaxš- 233, 251  
 Yazdi venōdvūn 382

## Yazgulāmi

cil 103  
 day-, ded, dadag 454  
 dadig' 454  
 fin-, fadag, fūd 106, 259  
 yaz- 109  
 yu 77  
 kās-k 107  
 nay-, ned, nayaj, nadag 184  
 parak 240  
 rəf-, rəft 358  
 sar-, sard 474  
 warš 162, 275  
 waz-, wext 218

waž, wayd 281  
 zaw-, žod, žadag 280, 295

## Yidya

dizo 6  
 yavarso 91  
 kesina 61  
 lū 367  
 milyo 337  
 razin, -arn 8  
 rīm-, rīmd 358  
 skəd-, skəst 449  
 šešo 403  
 ušun, ušinai 280

vory 271  
 waīna 294  
 wārəm, wātəm 294  
 wodyo 384  
 woxšē 273  
 xurom 501  
 žuyam, žyim, žiy- 483

## Zaza

res 364  
 vəš- 309

Zefre yōš- 112

## 13. TOKHARA

ainake, A enāk 32  
 āk-, A āk- 465  
 akalšälle, A ākalšāl 291  
 A ākār 27  
 B amākša- 325  
 antapi, āntpi, A āmpi, āmpe 490  
 B ańkwaš 1  
 ārt-, A art- 485  
 ārte, A ārtak 485  
 AB ās- 13  
 A āsar 13  
 B cake 122  
 B ekšinek 12  
 AB en- 97, 488  
 B eńcuwo, A ańcwāši 32  
 epyac, epiyac, A opyāc 308  
 kāk- 426  
 karyor, A kuryar 83  
 kātsā 230  
 B kau, plur. kowi 89  
 B kau-, kauš- A ko- 63  
 kāw- 439  
 kānte, A kānt 418  
 A kārwaši wastt oki 80  
 AB kāšši 67  
 keṃ, A tkam 346  
 keme, A kam 346, 351  
 kenine, A kanweṃ 348  
 A kok 50  
 krent, A krant 72  
 ku, A kon, ku 407  
 kurkamāšši 63  
 kušai, kwašai 16  
 leńke 363  
 A lit- 364  
 mācer, A mācar 328  
 mai-, A me- 213  
 mak-, māk- 339  
 mokoṃške, A plur. mkowāń 339  
 A malto 52  
 A māsšunt 332  
 AB menāk 328  
 menki 484

mewiyo 335  
 mišo 332  
 mit 340  
 moṭ, motašše 340  
 nāk-, A nāk- 172  
 AB nu- 190  
 ņom, A ņem 180  
 AB ņu 192  
 aukšu, A okšu 494  
 A oksiš 494  
 okt, A okāt 473  
 ońkorńo 440  
 ost, A wašt 95  
 A pā- 254  
 pai, A pe 228  
 parkre, pārkre, A pārkār 299  
 parso, -nt, A pārs 224  
 paru 245  
 paske 234  
 A pāšim 233  
 A pats 222  
 AB pāk- 200  
 AB pāl-, pāl- 260  
 pārwāne, A pārwān- 316  
 AB perāk, B perākāńńe, perākńe 239  
 peret, A porat 203  
 peri, A pare 231  
 perne, A parām 261  
 pīto 242  
 pokai, A poke 242  
 pratsāko, A prasak 240  
 prekšenta, A prakšānt 260  
 prere, A pārra-, pār 245  
 rātre, A rtār 366  
 reki, A rake 360, 364  
 retke, A ratāk 66, 361  
 ritt-, raitwe, A retwe 24  
 rok- 24  
 AB ru- 369  
 A salat 429  
 sām, plur. sańi 424  
 sań 417  
 satera 418

sāl- 429  
 AB senik 351  
 skiyo 398  
 A smi- 471  
 solme 469  
 soyā, A se 509  
 ste, stare 432  
 suwo 501  
 swās-, sū, swese 476  
 A šanweṃ 345  
 šāte, A šāt 146  
 šauk- 426  
 šerwe, A šaru 474  
 A šošāt-ām 230  
 štwār, štwer, A štwar 138  
 šalype, A sālyp 140  
 šer, A šar 503  
 škas, A šāk 69  
 šlyamńana 429  
 špān, A špām 490  
 šunk 411  
 tāno 156  
 taur, A tor 134  
 tkācer, A kčakar 161  
 tvāńkaro 130  
 tweye, A twe 161  
 walke 289  
 walo, lānte 377  
 wamer, wmer, A wimār 351  
 wāp- wapātsa, wpelme 305  
 war, A wār 278  
 wastšī, A wsāl 385  
 A wašt, B ost 49  
 wate, A wāt 399  
 wek, A wak 40, 195  
 A wir, wire 387  
 yakwe, A yuk 11  
 yaṃ, A ymās 483  
 A yārkes āšām 26  
 A yās- 111  
 A yente, B want 276  
 yuk-, A yok- 20  
 yolo 343

## 14. OLD INDIAN

abhra- 47  
 abhva- 5  
 adhara- 33, 159  
 adhas 33, 158  
 addhā 21  
 adhyakṣa 308  
 aham 6  
 ahar 376  
 akṣa- vitriol 26, 346  
 akṣa- axle 27, 472  
 akṣi 308  
 akṣoṭa- 407  
 akti- 16  
 ala- 447  
 alātā- 25, 371  
 alpa- 117  
 ama- 5  
 amatra- 455  
 amīti, -ānta- 5  
 amivā- 5  
 ambā 6  
 ambla-, amla- 44, 477  
 aṃśu- 97  
 aṃsa- 491  
 aṃsya- 26  
 ana- 181  
 anāśu- 162  
 andha- 451  
 andhas- 331  
 angāra- 36  
 anguṣṭha- 442  
 anika- 31  
 aniti 38  
 ankasa- 440  
 ankura- 440  
 antara- 453  
 antevāsin- 291  
 anugra- 162  
 apara- 249  
 apas- 253  
 apa-vṛṇoti, api-vṛṇoti 266, 376  
 apsavah 69  
 apūpa-, apūpya- 250  
 apvā- 15  
 ara- 360, 447, 459  
 aratni- 8  
 arcati 8  
 ardh- 8  
 ardha- 470  
 argaḍa- 390  
 argha- 22  
 arhati 22  
 arj- 25  
 ark- 25  
 arka-kośi 61  
 arma-, -ka- 8, 244  
 arśas- 28  
 arya- 368  
 aryaman- 8  
 aśani- 11

aśnāti 400  
 aśnoti 178  
 aśru- 27  
 aśva- 11  
 aśvamara- 34  
 aśvatara- 71  
 aṣṭā 473  
 asi- 14  
 asita- 482  
 asmi 13  
 asthi 28, 45  
 asu-tṛp- 144  
 asyati 13  
 aṭṭa- 17, 22, 117  
 avani- 383  
 avasa- 46, 48, 119, 292  
 avasthā 381  
 avati 309, 481  
 ayam 321  
 ā 15  
 ādar- 167  
 āditya, 390  
 ādhāna- 308  
 ādhra- 312  
 āha 22, 38, 183  
 āhanas- 77  
 āhāra- 504  
 ājani- 21  
 ājāti- 21  
 ālu- 22  
 āma- 44  
 āmikṣā- 290  
 āṇḍa- 18, 174  
 āp 37  
 āp- 311  
 āpaṇiṣhanat 259  
 ārā- 45  
 āryaka- 99  
 āryāvarta- 276  
 āśā- 471  
 āśu- 28  
 ās-, āsya- 30  
 āsa- 13, 30  
 āsana- 312  
 āsīna- 29  
 āspada- 185, 436  
 āste 29, 312  
 āsya-, ās- 230  
 ātangana- 25  
 āti- 16  
 āttha 22, 38, 183  
 āviṣṭa- 304  
 āyatana- 109  
 āyu- 48  
 babhasti 472  
 badhira- 59  
 bali- 95  
 baṃhate 270  
 bandh-, baddha- 266  
 bandha- 248

barhayati 36  
 barhis-, upabarhaṇa- 121, 390  
 barjaha- 230  
 bata- 267  
 bāhu- 277  
 bodh-, buddha- 295, 299  
 bradhna- 393  
 brahman- 272  
 bṛbad-uktha- 287  
 bṛbu- 287  
 bṛh 272  
 bṛhant- 272, 299  
 buk 319  
 bhaga- 265  
 bhajati, bhakta- 178, 303, 390  
 bhan- 312  
 bhanakti 266  
 bhanga- 266  
 bharati, bhṛta- 270  
 bhavati, bhūtā- 385  
 bhayate, bhīta- 270  
 bhā- 296  
 -bhā 254  
 bhājana- 264  
 bhāra- 278  
 bhāti 277  
 bhed-, bhid- 282  
 bhoga- 295  
 bhoja- 295  
 bhraj- 136, 470  
 bhramati 316  
 bhraṃś- 279  
 bhrājate 279  
 bhrātar- 313  
 bhrīṇāti 278  
 bhreṣ- 278  
 bhṛgu- 299  
 bhṛjjati 314  
 bhṛṣṭi- 306  
 bhrū- 316  
 bhujati 463  
 bhunakti 295  
 bhūri 296, 298  
 bhūti- 141  
 bhūyas- 296, 298  
 cakravāka 50, 141  
 cakṣ- 141  
 cakṣaṇa- 141  
 cāmati, camasa- 146  
 campū- 99  
 camūru, samūra- 71, 139  
 cancu- 411  
 candati, candra- 98  
 candana-, -ka- 99  
 candra-deva- 99  
 candra-kalā- 228  
 capala- 420  
 carama- 136  
 carman- 140

- caṣaka- 100, 101, 137, 141, 373  
 caṣṭana- 100  
 caṣṭe 141  
 catvāraḥ, catur- 138  
 cauṣa- 177  
 cāpa- 420  
 cāra- 139  
 cātayati 50  
 cāyu- 16, 100  
 cinoti, cita-, cayati, kāya- 233, 444  
 cira- 136, 146  
 citra- 103  
 civara- 103  
 codati, codayati 12, 63, 76  
 cola- 105  
 cukra- 162  
 chagala- 105  
 chand-, chad- 419  
 chavi- 106  
 chādayati 449  
 chāyā- 297, 398  
 chor- 235  
 churati 235  
 chyati, chāta- 398, 424  
 dabhati, dabdha- 166  
 dadhāti, dhita-, hita- 156  
 dahati, dagdha- 150  
 dalati 153  
 dam- tame 153  
 dam- house 152  
 dar- tear 152  
 darś- see 159  
 daśan- 154  
 daśasyati 157  
 daśati, daṣṭa- 163  
 daśā- 154  
 dasa-, dāsa-, dasyu- 155  
 dasma- 154  
 dasra- 154  
 dāḍima- 167  
 dāru- 130  
 dāruṇa- 157  
 dāti, dyati 165  
 deva- 166  
 didyu- 158  
 dina- 166  
 didṛkṣu- 159  
 dīdṛet, dhyāta-, dhīta- 164  
 dīrgha- 157  
 diśati 242  
 divira- 499  
 diyati 317, 454  
 drāmati 166  
 drap- 170  
 draupadī 390  
 dravati 7, 168, 170  
 drāti 167  
 drogha-, drugdha- 168  
 droṇa- 130  
 dru- 130  
 druhyati, drugdha- 455  
 druṇa- 162  
 dṛbhati, dṛbdha- 226  
 duhitar- 161  
 dunoti, dūna-, dāva-, doman- 165, 183,  
 203  
 durasyati 160  
 duroṣa- 162  
 dūrśa- 165  
 dūrvā- 168  
 dūrśa- 165  
 durya- 161  
 duṣ-, duḥ-, dur- 163  
 dvar- run 454  
 dvar-, dur door 377  
 dveṣ-, dviṣ- 160  
 dvitīya- 399  
 dyati, dita- 156  
 dhamati, dhāmāta-, dhānta- 152  
 dharṣ- 153  
 dhavala- 171  
 dhayati, dhinoti, dhīta-, dhenu- 158,  
 159  
 dhānāḥ 156  
 dhāraya- 156  
 dhārā- 157  
 dhraṇati 82, 166  
 dhruva- 161, 169  
 dhūma- 161, 481  
 dhvaja- 165  
 dhvan- 171  
 edhas- 242  
 enas- 32  
 eṇī 72  
 ervāru- 308  
 eva 31  
 gabhasti- 91  
 gabhi-, gabhīra-, gambhīra- 80  
 gadā- 90  
 galati 248  
 gam-, gacchati, gata, 17, 79  
 gandh- thrust 114, 191  
 gandha- smell 79  
 ganj- 78  
 gar- 78  
 garbha- 81  
 garjati 81  
 gaura- 96  
 gaus 89  
 gāthā 82  
 gāyati, gīta- 82, 111  
 giri- 80  
 grabh- 83, 443  
 granth- 91  
 grāma 442  
 gr̥dhra- 38  
 gr̥ha- house 78  
 gr̥ha- 81  
 gobhila- 86  
 godhā- 38  
 godhūma- 79  
 gola- 88  
 goṇī- 86  
 gotra- 96  
 guṇa- 86  
 guru- 80  
 gūtha- 85  
 gharma- 81, 92  
 gharṣati 81  
 ghora- 89  
 ghoṣa- 88  
 ghr̥ṇa- 466  
 ghṛta- 227  
 ghuṇa- 86  
 hanti 114  
 hanu- 345  
 har-, hr̥ṇīte 354  
 hāras- 81  
 hari-, harita- 346  
 hariṇī 87  
 harmuṭa- 21  
 harmya-, harmikā 21, 351, 352  
 harṣate 286, 347, 352  
 haryate 413  
 hasta- 154  
 hā-, hī- 379  
 hāra-hūṇa-, hala-hūṇa- 469  
 he 495  
 heḍ-, hiḍ- 353  
 hingu- 1  
 hr̥d- 352  
 ikṣate 308  
 ilayati 8  
 inddhe, iddha- 489  
 inoti 32  
 irma- 23  
 irṣyā- 8  
 iṣṇāti, iṣyati, eṣati 487  
 jahāti 273  
 jalpati 358  
 jāmbhate 346, 351  
 jana- 345  
 janati, jāyate 344  
 jani- 110  
 jar-, jiryati, jirṇa- 346  
 jar-, jāgati 313  
 jarate = carati 254, 347  
 jarate 84  
 jasate 348  
 jatu- 1  
 jaṭhara-, jartu- 114  
 jāguḍa- 72, 125  
 jāmatar- 345  
 jāmi- 345  
 jānāti, jñāta- 214  
 jātu- 96  
 jātu-ṣṭhira- 96  
 jenya 351  
 jigāti, gātu- 115  
 jihite 350

- jihvā-, juhū- 290  
 jināti, jīta- 110, 351  
 jīva- 111  
 joṣ- 487  
 jṛmbhati 346  
 juhoti, huta- 120, 174, 298, 353  
 jyā- 113  
 kadā 49  
 kadru- 59  
 kakṣā- 56  
 kakṣa- shrub 107  
 kakhati 71  
 kalabhī 55  
 kalaśa- 101  
 kalatra- 280  
 kālya- 55, 438  
 kamp- shake 99  
 kamp- bend 99, 420  
 kancukin- 58  
 kanīna- 50  
 kaniṣṭha- 50  
 kanthā- 51  
 kaṇa- 51  
 kaṇṭa- 74  
 kapila- 56  
 kapota- 56  
 kapha- 73  
 kar-, kṛṇoti, kṛta- 53, 342  
 karkaṭa- 66, 98  
 karketana- 61  
 karkoṭa- 66  
 karmāra- 36  
 karṇa- 59  
 karṣati 59  
 kaśas- 57, 75  
 kaśyapa- 75  
 kas-, kāśaya- 73  
 katthati 86  
 kathā 76  
 kaṭaka- 56  
 kaucapaka- 66  
 kavaca- 66  
 kavi- 65, 372  
 kāra- 54  
 kāre 98  
 kāśate 57, 141  
 kevala- 437  
 kilāṭa-, kilāla- 140  
 kīnāśa- 1, 487  
 kirati, kīrṇa- 23, 53  
 kīrti- 252  
 kiśora- 103  
 kiyant- 97, 98  
 koka- 50  
 kop- 107  
 kora- 62, 162, 165  
 kośa- 63  
 koṣa- 63, 105  
 koṣṭha- 63  
 kram- 71, 308, 501  
 kratu- 54  
 kṛīḍati 137, 465  
 kṛīṇāti, kṛīta- 83  
 krośati, kruṣṭa- 86  
 kṛka-vāku- 64  
 kṛpaṇyu- 65  
 kṛti- 58  
 kubja- 62  
 kubh- 66  
 kucati, kocayati 41, 441  
 kūlayati 104  
 kuncita- 61  
 kunkuma- 63  
 kūrma- 352  
 kuśala- 283  
 kuṣṇāti 63  
 kuṣṭhā- 64  
 kutra 61  
 kuvala, kola- 62  
 kṣad- 55, 408  
 kṣam- 346  
 kṣaṇa 69  
 kṣap- 407  
 kṣar- 186, 412  
 kṣata- 379  
 kṣattar- 408  
 kṣāra- 411  
 kṣeti, kṣiti- 68  
 kṣetra- 68  
 kṣīṇāti 265  
 kṣīṇoti, kṣīṇa- 67  
 kṣīvati 76  
 kṣo-, kṣu- 407  
 kṣobh- 15, 709  
 kṣod-, kṣud-, kṣudra- 70, 117  
 kṣodas- stream 70, 197, 413  
 kṣodh-, kṣudh- 69  
 kṣudra- 410  
 kṣumpa- 140, 491  
 khacati 42  
 khacayati 74  
 khanati, khāta- 51  
 khanjati 70, 135  
 khara- 70  
 khā- 74  
 khāra-, khāri- 70  
 labhate 143  
 laghu-, raghu- 23  
 lambana- 42  
 lapati, rapati 358  
 las-pūjanī 427, 501  
 lavaṇa- 173  
 leh-, liḍha- 364  
 lopāśa- 55, 337, 367  
 lota- 24, 365  
 lunāti, lūna- 366  
 madati, matta- 329  
 madhu 340  
 magha- 327  
 mahā-, mahānt- 324  
 mahiṣī- 332  
 majjan- 332  
 makaka- 339  
 makṣa- 328  
 malha- 321, 337  
 man- await 327  
 manāk 484  
 manthati 323  
 manyā-, maṇi- 335  
 mar-, mṛṇāti, mūrṇa- 375  
 mara- 324  
 marakata- 351  
 marj- 325  
 marta- 324  
 maśaka- 328  
 maśa- 321  
 mastaka-, mastiṣka-, mastṛhan- 331  
 masūra-, masūsya- 185  
 matya-, mati-kṛta- 326  
 mayate, nimaya- 460  
 mayūra, 337  
 mā 321  
 mās-, māsa- 331  
 māti, mita- 41, 87, 213  
 mātār- 328  
 mātṛka- 328  
 mātu-lunga- 330  
 mecaka- 331  
 megha- 341  
 mehati, miḍha-, mih- 332, 341  
 meṣ- wink 184  
 meṣa- 332  
 methati, mithati 219, 460  
 mithas 460  
 miḍha- 333  
 miḍhvāms- 333  
 mīvati, mūta- 375  
 miyedha-, medha- 326  
 moca-, maucika- 201  
 mogha-, mugdha- 335  
 moh-, mūḍha- 335  
 mokṣate 47  
 mriyate, mṛta- 324  
 mṛd- 337  
 mṛd-, mṛl- 325, 338  
 mṛṣyate, marṣayati 325, 478  
 mudgara-, musala- 335  
 mudira- 322, 335  
 mudrā- 336  
 muhur-, muhūrta- 338  
 mūka- 19, 335  
 muncati, mukta- 202  
 mūra- 375  
 mūrḍhan- 325  
 muṣka- 337  
 muṣṇāti, moṣati 338  
 muṣṭi- 339, 360  
 mūs- 360  
 mūta- 375  
 na, ned, na vā 172

- nabhas- 18  
 nabhya-, nābhi- 181  
 nada-, naḍa-, nala-, nāla- 175, 390  
 nadati 179, 180  
 nagna- 297  
 nalada- 179  
 nanā- 179  
 nar-, nara-, nārī, nṛtu- 174  
 naśati 210  
 nas-, nasā, nāsa- 210  
 nau, nas 181  
 nau-, nāvāja- 192  
 nauti, navate, nūta- 190, 375  
 nava- 189  
 nava nine 192  
 nava-nīta- 184  
 navate, nauti 190  
 nayati, nīta- 18  
 nāman- 180  
 nārī 180  
 ned- 210  
 nediṣṭha-, nediyaś-āsanna- 174  
 ni-, niṇya- 183  
 nidhāna- 193  
 niḥṣṭivati, ṣṭhyuta- 76  
 nīla- 183, 185  
 nīra- 184, 185  
 nirṇij- 210  
 nīvi- 196  
 niśrayaṇī 300  
 niṣ-, niḥ-, nir- 176  
 niṣka- 185  
 niṣṭya- foreign 176  
 niṣṭyā- neck-tie. 185, 210  
 nivāsita- 257  
 nudati, nutta-, noda- 375  
 ohate 237  
 ok-, ucita-, okas- 85, 194, 309  
 oṣadhi-, avasa- 247  
 oṣati, uṣta- 186  
 oṣṭha- 49  
 otave, otum, ūta-, vātave 305, 403  
 pad-, pāda- 228  
 pada-vī- 269  
 padāti- 229  
 padyate, panna- 189  
 pacati, pakva- 200  
 pajra- 230  
 pakṣa- 461  
 palāva- 87  
 palya- 231  
 panca-loha- 201  
 panīphaṇ-, phāṇaya, 212  
 panthati 189  
 panthās 211  
 paṇḍita- 211  
 paraśu- 66, 203  
 paras 217  
 parā 215  
 pardate 178, 245  
 pari 214  
 par-phar- 260  
 parśu- 234  
 paścāt 225  
 paśu- 224  
 paśyati, spaṣṭa-, spaś- 437  
 pasas- 228  
 pastya- 226  
 patati, patti-, patita- 204  
 pati- 222  
 patyate 222  
 paṭa-, paṭṭa- 203, 228  
 pavaste 247  
 payate, pīna-, payas- 253  
 pājas- 230  
 pāla- 231, 260  
 pālavi- 260  
 pāman- 213  
 pāmsū, pāmsu- 261  
 pāpa- 44  
 pāra- 231  
 pāri- 231  
 pārṣṇi- 231  
 pāśa-, opaśa- 234  
 pāti, pāyu-, pāla- 228  
 pātra- 100, 101  
 pela-, -ka-, peṭa-, piṭaka- 240  
 peṣ-, piṣ- 24, 262  
 piḍ- 246  
 pika- 284  
 piṃsati 284  
 piparti, pṛṇāti, pūrṇa-, aprāt fill 464  
 piparti pass 215  
 pīta- 248  
 pitar- 237  
 piṭṛvyā- 251  
 pitta- 248  
 pīvan- 238  
 pīyati 44, 213, 263  
 plava- 339  
 plīhan- 349, 415  
 pota- 247  
 pra- 439  
 prapanca- 97, 190  
 praś-, pṛcchati, pṛṣṭa- 313  
 prati 196  
 prathama- 448  
 prathas- 302  
 prava- 339  
 prāḍ-vivāka- 260  
 prāk 477  
 prātar 315  
 prāyas- 249, 260, 312, 496  
 pṛcchati 246  
 pṛḍāku- 220  
 pṛkṣ- 233  
 pṛiṇāti 314  
 pṛiṇāti, pūrṭi- 231  
 pṛṣṭha- 221  
 pṛt-, pṛtanā 244  
 pṛthu, 302  
 psar- 12, 407  
 psāti 472  
 psu- 69  
 psnya- 250  
 pulu- 260  
 punāti, pūta- 228  
 puramḍhi- 230  
 purīṣa- 246  
 pūrta-, pūrṭi- 243  
 puru- 260  
 puruṣa- 230  
 pūrva- 240  
 puṣpa- 247  
 puṣyati, poṣati, puṣṭa-, puṣ- 241, 247  
 pūya-, pūṭi- 262, 463  
 pharva- 65  
 pharvī- 249  
 rabhate 143  
 racayati 560  
 raghu-, laghu- 143, 232, 359  
 rahas- 359  
 raha-sū- 359  
 rajata- 25  
 rajju- 371  
 rajyati 362  
 rakṣati 233  
 rakta- 360  
 ranga- 362  
 ramhate, ranghat 23  
 raṇa- 357  
 raphita- 362  
 raśanā-, raśmi- 214  
 rasa-, rasā, 361  
 ratha-, rathyā- 360  
 rauti, ravati ruta- 219  
 rādh-, rāddha- 144, 362  
 rāga- 362  
 rāj-, rājan-, rjū- 359  
 rāsati 361  
 rāyati 361  
 rejate 364  
 reṣati, riṣṭa- 288  
 rikhati, likhati 363  
 riṇakti, rikta- 217  
 riṇāti, riṇa-, retas 370  
 riśati, liśati 218  
 rocate 24, 366  
 rodh-, rudh- block 366  
 rodhas- 256  
 rodhati, rohati 367  
 rohi-, rohita-, loha-, rodhra-, rudhira- 366  
 rop- grow, rohati, ropayati 479  
 rop- break, ropayati, rupyati 367  
 rujati, rugna- 88, 175  
 rūkṣa-, BS lūha- 388  
 rup- 479  
 rūra- 317, 369  
 ruś-, ruśant- 367, 469

řdu- 493  
 řdhnōti, řdhati 237  
 řgmīn- 25  
 řk- 25  
 řkṣa- 8  
 řṇa- 23  
 řṇōti 388  
 řṣti- 486  
 řagma- 426  
 řakāra- 99  
 řakra- 423  
 řakṛt, řaknaḥ 418  
 řakya- 248  
 řalākā- 47  
 řam- 420  
 řaṃsati 417  
 řanku- 411  
 řapha- 423  
 řar-, yuga-řaram 487  
 řaraṇa-, řarman- 241, 395, 421  
 řarkoṭa- 66  
 řarva- 290  
 řaṣkuli- 15  
 řaṣpa- 408  
 řatam 418  
 řā-, řita- 290  
 řāka-bhojī 99  
 řākhā- 417  
 řāṇa- 52  
 řālā- 241, 395, 421  
 řcamnan 191  
 řepa-, řepa- 417  
 řete, řay- 235, 398  
 řimba- 420  
 řing- 293  
 řini- 419  
 řiras- 221  
 řiśāti, řita- 11, 290, 474  
 řiśna- 403  
 řiti- 394  
 řlāgh- 408  
 řmaśāna- 37  
 řobh- 41  
 řocati, řuci-, řukla-, řukra- 427  
 řoṇa- 427, 438  
 řok- 41  
 řoṣ-, řuṣ-, řuṣka- 494  
 řraṇati 406  
 řrayati, řrita- 412  
 řreṣ-, řriṣṭa-, řleṣ- 410  
 řreṣṭha- 400, 401, 507  
 řrī- 400, 401  
 řrīṇāti, řrāyati, řrita-, řṛta- 406  
 řṛnga- 409  
 řṛṇōti, řruta- 412  
 řṛta-pāka- 176, 406  
 řubhra- 165  
 řuka- 426  
 řukra- 438  
 řukta- 162, 427

řūrta- 474  
 řuṣka- 494  
 řuṣṇa-, řūṣa- 403  
 řvabhra- 11  
 řvaka- 405  
 řvan-, řvā, řunaḥ 405  
 řvasiti, řuṣma- 428  
 řvā 405  
 řvayati, řūna-, řavas-, řūra-, řvātra-  
 395, 427, 476  
 řvānta- 395  
 řveta-, řvitra- 400  
 řyāva-, řyāma- 398  
 řyena- 399  
 řaṣ- 69  
 řuṇḍa- 411  
 řad-, utsādana- treat roughly 246  
 řahas- 466  
 řahasram 350  
 řahate 4, 466  
 řajati, řakta- 20, 227, 381, 439, 445  
 řakṛt 140, 448  
 řakthi- 490  
 řam- 445  
 řama- 457  
 řamā- 459  
 řamitā- 458  
 řant-, řat- 475  
 řapta 499  
 řarpiṣ- 140  
 řarṣapa- 396  
 řasya-, řasa- 443  
 řatīna- 422  
 řatta-, řad-, řatsi, řidati, řanna- 186  
 řattama- 47  
 řatya- 446  
 řav-, řunōti, řuta-, řoma- press 476  
 řavati, řūte, řūnu- 415  
 řākṣa- 310  
 řecate, řincati, řikta-, řeka- 26, 488  
 řek-, řecanaka- unsated 483  
 řenā-, řāyaka-, řita- 294, 482  
 řetu- 481  
 řikatā- 425  
 řiṃha- 421, 484  
 řincitīkā- 399  
 řisarti, řarati 480  
 řivyaṭi, řivūta- 1, 118, 483  
 řkabhati, řkabhnōti, řkabhnāti, řkam-  
 bha- 78, 413  
 řkandati 141, 142, 419  
 řkauti 218  
 řkunāti, řkunōti, řkauti 430, 431  
 řkhadate 449  
 řmayati 471  
 řnāpayati 351, 466  
 řnāti 351, 466  
 řoma- 476, 491  
 řpandate 261  
 řphāra- 436

řphāy-, řphāv-, řphi- 437  
 řphigyam 259  
 řphurati 29, 436  
 řphūrjati 415, 473  
 řphya- 106, 236, 264  
 řrakti- 360  
 řravati 330  
 řrjati 469  
 řṛka- 469  
 řṛṇi- 22  
 řṛpra- 140  
 řtabhnāti, řtabdha-, řstambhate 434  
 řtakati 415  
 řtar-, řtrta-, řtirṇa- 431  
 řtauti, řtuta-, řstoma- 431  
 řtāyu-, řāyu-, řtāyat, řstena- 127  
 řtrī 435  
 řtrbhīḥ 433  
 řtyāyate, řtyāna- 431  
 řthagati 126, 127  
 řthavira-, řthūra-, řthaviṣṭha- 434  
 řthā-, řtiṣṭhati, řthita- 389  
 řthūnā- 220, 434  
 řu- 489  
 řu 410  
 řūci- 427  
 řūkara- 501  
 řūṇṛtā- 174  
 řurā- 492  
 řūrmi- 82  
 řuṣira- 379  
 řūte, řūta-, řūnu- 15, 471, 509  
 řva- 486  
 řvanati 502  
 řvapna- 490  
 řvarati 82  
 řvarāti 82  
 řvasthagana-, řsvasthāna- 58  
 řvayam 502  
 řvecchayā, řvacchandaḥ 87  
 řved-, řvid- 507  
 řyati, řita- 179, 248, 276, 426, 483  
 řyona- 426  
 řakra- 25  
 řakṣati, řakṣan-, řtaṣṭa- 130  
 řakti, řakta- 121  
 řaku-, řakva- 82  
 řamas- 126, 236  
 řtan-, řtanōti, řtata- 13, 121, 123  
 řtanakti, řtangana 25, 282  
 řtantra- 122  
 řtapas- 135  
 řtarṣ-, řtrṣṭa-, řtrṣṇā- 123  
 řtaru- 129  
 řtaruṇa- 69  
 řtaṣṭa-, řtaṭāka- 226  
 řtaviti, řtavas-, řtavi- 131, 144  
 řtāmyati, řtānta- 125, 236  
 řtāraḥ 433  
 řtārā- 433

- tāvant- 151  
 te you 133  
 tejas- 129, 448  
 tejate, tikta- 129, 448  
 tila- 130  
 tilvila- 130  
 timira- 126  
 timita- 125  
 tiṣṭhati, sthita- 432  
 tittira- 122  
 tīvra- 41, 133  
 toraṇa- 134  
 trapu-, -s 143  
 troṭ-, truṭ- 467  
 ṭṛṇa- 123  
 ṭṛṇatti, ṭṛṇa- 43  
 ṭṛṇedhi, ṭṛḍha- 448  
 ṭṛpyati 149  
 tsar- 421  
 tuccha- 133, 177  
 tujati, tunakti 133  
 tūṇa- 132  
 tuvara- 124  
 tuvi- 131  
 tva- 146  
 tvam 149  
 tvaṣṭar- 149  
 u, utā, uta 35  
 u loko 39  
 ubhau 490  
 ubhnāti, unabdhi, vabh- 305, 392  
 uccā 41  
 ucchati 449  
 ud-, ut- 38  
 udara- 40  
 udumbala- 161  
 ugra-46  
 uhuva(h) 353  
 ukṣati 273  
 ūna- 374, 384  
 unad- 273  
 -unoti 39  
 upa, upāka- 274  
 upala- 37  
 upari 388  
 upādutyaḥ 171  
 uraṇa-, urā-, urabhra- 280  
 ūrdhva- 40  
 ūrṇa-vabhi- 388  
 ūru- 492  
 uśig- 279  
 uṣṭra- 40  
 utsa- 178  
 utsedha- 484  
 uttara- 41  
 vacyate, vanku- 265  
 vadati, vandate 145, 235, 374  
 vadhar 276  
 vadhū- 25, 277  
 vahati, ūdha- 270  
 vakra- 407, 494  
 vakṣaṇā- 494  
 vakṣas- 373  
 vakṣayati, ukṣati 494  
 vakṣu- 273  
 vakti, ukta- 40  
 valka- 162, 275  
 valmika-, vamra-, vamri- 334  
 valśa- 162, 289  
 vamiti, vānta 269  
 vamra- 334  
 vaṃśa- 279  
 van-, vana- 269  
 vancati 402  
 vandhura- 385  
 vankara- 440, 494  
 vapati, upta- 206  
 vapra- 306  
 varāha- 63  
 vardhati, vṛddha- 378  
 varṣ- 278  
 varsiṣṭha- 306  
 vartate 389  
 vaś- 381  
 vas you 35  
 vas- shine 310  
 vas- stay 95  
 vasā- 491  
 vaste, vasana-, vastra- 305  
 vasu- 392  
 vatsa-, vatsara- year 274  
 vatsa- calf 274  
 vayas- 387  
 vayati, ūta- 48, 285, 303  
 vā 46  
 vāghat 237  
 vāja- vigour 41, 252  
 vāja- booty 252  
 vāk 195  
 vāna- 383  
 vār, vāri-, 278  
 vāra- 95  
 vāś- 279  
 vāśi- 379  
 vāti, vāta- 276  
 venati 26  
 veṣ-, viṣ- 26  
 veṣati rot, viṣa-, visra- 205, 291  
 vi, viṣu-, viṣvank- 386, 415  
 vibhvan- 5  
 vīcya 488  
 vidhati 306  
 vikāra- 161  
 vimśati 293  
 viṇā- 284  
 virudra- 367  
 viśva- 289  
 viṣ-, viṣṭi-, veviṣat, 26, 291  
 viṣ-, viṭ 373  
 viṣa- 282  
 viṣṭi- 26, 291  
 viṣu- 415  
 vistāra- 169  
 viṭ, viṭkā- 373  
 vivatsati 56  
 vrad- 289  
 vraja- 272  
 vrata- 94, 500  
 vṛka- 289  
 vṛkkau 289  
 vṛkṣa- 162, 275, 491  
 vṛṇāti, vṛta- choose 500  
 vṛṇoti, vṛta- cover 94, 500  
 vṛṣan- 170, 296  
 vṛṣaṇa- 296  
 vyadh-, vidh- 283  
 vyādha- 283  
 vyak-, vik-, 281, 393  
 vyāghra- 27  
 yajata- 109  
 yajati, iṣṭa- 108  
 yakṛt, yaknaḥ 108  
 yakṣa- 233, 251  
 yama- 108  
 yamati, yata- 108  
 yaṣṭi- 371  
 yasyati, yeṣati 111  
 yatati 187, 293  
 yauti, yuvati 112  
 yādamāna- 84  
 yādura- 84  
 yāśu- 84  
 yodhati 111  
 yog-, yug- 112  
 yoni- 112, 390  
 yop-, yupita- 310  
 yuga- 86, 161  
 yuḥ 48  
 yūpa- 250  
 yūṣ-, yūṣa- 343  
 yūtha- 464, 465  
 yuvan-, yaviṣṭha- 113

## 15. GREEK

- ἄγκυλος 440  
 ἄγω 465  
 ἄ(φ)έξω, αὔξω 494  
 ἀδελφός 81  
 αἰίδω 145  
 ἄεσα 49, 95  
 ἄζομαι 108  
 ἄζω, ἄζαλεύς 13  
 αἰές, αἰών 48  
 αἴθαλος 242, 489  
 αἴθω 242, 489  
 αἴνος 97, 488  
 ἄκαινα 417  
 ἄκανθα 74  
 ἄκανος 11, 74, 417  
 ἄκολος 400  
 ἀκόνη 417  
 ἀκοστή 107  
 ἀκούω 41, 63  
 ἄκυλος 400  
 ἄλέξω 233  
 ἄλέω 22, 116  
 ἄλη 33  
 ἀλθαίνω 237  
 ἄλθομαι 8, 237  
 ἀλύδιμον 33  
 ἀλύω 33  
 ἀλφή 22  
 ἀλώπηξ 55, 337, 367  
 ἄμαξα, ἄμαξα 325  
 ἄμαξιτός 325  
 ἀμέλω 338  
 ἀμέρω 325  
 ἄμευ-, ἀμύνω 375  
 ἄμη 455  
 ἄμπυξ 178  
 ἄμφω 490  
 ἄνεμος 38  
 ἄνευ 4, 388  
 ἀνήρ 174  
 ἄνθος 331  
 ἄολξ, ἄλοξ, ὄλαξ 393  
 ἄπαξ 230  
 ἀπάτη 16  
 ἀπειλή 260  
 ἄπτω 311  
 ἀραρίσκω 360, 447, 459  
 ἄργός 25  
 ἄργυρος 25  
 ἀρκέω 45  
 ἄρκος, ἄρκτος 8  
 ἄρκυς 45  
 ἄρνημαι 484  
 ἄρον 22  
 ἄρπη 22  
 ἄρτι 485  
 ἄσημος 25  
 ἀστεμφής 434  
 ἀστήρ 433  
 ἀστραπή 143, 448  
 αὔ 46  
 αὔδη 235  
 αὔος, αὔος 494  
 ἀφή 311  
 ἄως, ἠώς, αὔριον 310  
 βαίνω 17, 79  
 βαίτη 282  
 βάρος 80  
 βαρύς 80  
 βία 110  
 βιός 113  
 βλαστός 52  
 βλωθρός 52, 325  
 βοή 319  
 βόμβυξ, πάμβαξ 324  
 βούς, βῶς 89  
 βούτυρος 134  
 βραβεύς 287  
 βραχύς 338  
 βροτήσιος 503  
 βύας 309  
 βύζα 309  
 βύκτης 319  
 βύσσος 300  
 γαθέω 439  
 γάλα 357  
 γαμέω 345  
 γᾶρυς 349  
 γέντο 79  
 γένυς 345  
 γέρας 346  
 γέρων 346  
 γεύω 354  
 γίγαντες 65  
 γιγνομαι 344  
 γιγνώσκω 214  
 γλάγος 357  
 γλία 92  
 γλοιός 92  
 γνύξ 348  
 γοδᾶν 374  
 γόμφος 346, 451  
 γόνυ 348  
 γοργός 92  
 γύαλον 79, 88  
 γυλιός 88  
 γυνή 110  
 γύπη 79  
 γῦρος 88  
 φαλίσκεται, φαλόντος, ἄλίσκομαι,  
 ἐάλων, ἄλωτος 267  
 wanax 413  
 φαρήν 280  
 φεκών, ἐκών 81  
 φεξ, ἐξ 69  
 φεργ- 66  
 φέρων, ἔργων 220  
 φερυ-, ἔρυσθαι 500  
 φεχετω, ἔφεξε 270  
 φρᾶ-, ῥη- 95  
 φράτρα 88  
 δαιδάλλω 153  
 δαίομαι 57, 165  
 δαίω, δαῦσαι 183, 203  
 δάκνω 163  
 δαμάω 152  
 δέδαε 154  
 δείκνυμι 242  
 δειρός 80  
 δέκα 154  
 δέκομαι 157  
 δελφύς 81  
 δέμω 152, 208  
 δέρμα 165, 502  
 δέρρις 165, 502  
 δέρω 152  
 δέχομαι 15  
 δέω 156, 161  
 διατρίβοντες 47, 142, 234  
 διδράσκω, ἔδρα 167  
 δίδωμι 156  
 δίκη 242  
 δίος 166  
 δίω, διερός, δῖνος 317, 454  
 δολιχός 157  
 δόρυ 162  
 δραμεῖν 166  
 δραχμή 166  
 δρέμω 166  
 δρομος 454  
 δρώπτειν 170, 171  
 δυσ- 163  
 δύω, ἐνδύω 153  
 δύω, δύο 163  
 ἔβαν 115  
 ἐγείρω 78, 313  
 ἐγών 6  
 ἔδνον 25  
 ἔεδνα 25, 277  
 ἔέργω, ἔργω 272  
 ἔζομαι, ἔζω 186  
 ἐθώσασα 157  
 εἶκω 280  
 εἶνα- 192  
 ἑκατόν 418  
 ἐκβαλών 64  
 ἑλαμψεν 366  
 ἑλαχύς 23, 232, 359  
 ἑλαφος 23  
 ἑλελίζω 364  
 ἑλεύθερος 367  
 ἑλκος 28  
 ἑλπος, ἑλφος, ὄλπη 140  
 ἐμέω 269

- ἔμμι, εἰμί 13  
 ἔμορτεν 324  
 ἐνδύεσθαι 171  
 ἐνεγκεῖν 178  
 ἔνη 181  
 ἔννε(φ)α 192  
 ἔννυμι 385  
 ἔντομος 444  
 ἔορ 503  
 ἔπι, ἐπί 412  
 ἔπορον 231, 243  
 ἔπος 40, 195  
 ἔποψ 211  
 ἐπτά 499  
 ἐρείκω 175, 363  
 ἐρέπτομαι 362  
 ἐρεύγομαι 365  
 ἐρεύθω 366  
 ἐρέω 500  
 ἔρημος 244  
 ἐνεργέτης 99  
 εὐθενής 77  
 εὕνις 374  
 εὕχομαι 237  
 εὔω 309  
 ἔχω, ἔσχον 4, 466  
 ζεύγνυμι 309  
 ζέω 111  
 ζῦθος 343  
 ζώνυμι, ζωστός 342  
 ἦ or 46  
 ἦ he said 472  
 ἦπαρ 108  
 ἦρως 447  
 ἦσται 29, 312  
 ἦϋτε 35  
 θαητός 233  
 θαν- 171  
 θείνω 114  
 θεμερός 152  
 θερμός 81, 92  
 θέρος 81  
 θέρσος 153  
 θέσσασθαι 108  
 θήσατο, θῆλυς 159  
 θοός, θεόντες 171  
 θρασύς 153  
 θρηῆνος 60  
 θρησκεία 60  
 θρίξ 170  
 θυγάτηρ 161  
 θύρα 377  
 ἱα- 113  
 ἱαρός, ἱερός 487  
 ἱδρώς, ἴδος 507  
 ἱκμαίνω 488  
 ἰός poison 205, 282  
 ἰς 387  
 ἴστημι 389, 432  
 ἰσχιον, ισχιάς 15, 59  
 καινός 50  
 καίω, καυτός 104, 225  
 κακκάβη 50, 76  
 κακκάω 50  
 κακός 395  
 κάλαμος 55  
 καλιά 241, 395, 421  
 καλφός, καλός 55  
 καλύπτω 132  
 καμάρα 420  
 κάμνω 420  
 καμπή 99  
 κάνθαρος 98  
 κάνναβις 51  
 κᾶπος, κῆπος 140, 248, 355, 408  
 κάππαρις 73  
 καπρός 65  
 κάρ 221  
 καρδιά 352  
 κάρκινος 98  
 κάρτα 54, 60  
 κατεράω 361  
 καυ-, καίω 141, 446  
 καχάζω 71  
 κέδρος 59  
 κείρω 137  
 κεῖται 398  
 κεράννυμι 429, 487  
 κέραξ 64  
 κέρας 221  
 κέσκεον 302  
 κηκίς 394  
 κίρνημι 406  
 κιρρός 403  
 κιχάνω 273, 379  
 κλάδος 54  
 κλέπα 408  
 κλέπτω 421  
 κλέω 412  
 κλίμαξ 300  
 κλίνω 412  
 κλών 54  
 κοέω 65, 372  
 κόης 65  
 κολεός 421  
 κομέω 420  
 κόοι, κοῖλος 395  
 κόπρος 418  
 κορέννυμι 418  
 κόρος 418  
 κορωνός 93  
 κρείων 401  
 κρούω 92  
 κρύπτω 93  
 κτάομαι 407  
 κτίσις 68  
 κύανος 66, 438, 487  
 κυάνεος 438  
 κύαρ 79  
 κύβος 62  
 κνέω 427  
 κύκνος 427  
 κύριος 427  
 κύρω 188, 302  
 κύσθος 64  
 κύων, κυνός 405  
 λαία 24  
 λάμπας 103  
 λάτρον 327  
 λαύω 24  
 λάφυρον 143  
 λεκάνη, λακάνη 261, 370  
 λέχεται, λέχος 24, 206  
 λίνον 371  
 λούω 372  
 λύκος 289  
 λῦμα 366  
 λύπη 133  
 λύω 366  
 μαγ-, μάσσω 375  
 μάγειρος 330  
 μαδάω 329  
 μαζός 324  
 μαίνομαι 329  
 μακρός 326  
 μάμα 6, 329  
 μανία 329  
 μάνυ 484  
 μάργαρον, μαργαρίτης 335, 341  
 μάρτυς 310  
 μαστός 236, 324  
 ματέω 323  
 μάτηρ 328  
 μαυρός 337  
 μέγας 324  
 μέδομαι, μέδων 375  
 μέθυ 340  
 μεῖδος 471  
 μέλαν 174  
 μέμονα 327  
 μένω 327  
 μέτρον 41, 87, 213  
 μήν 331  
 μῆτις 41  
 μηχανή 370  
 μίλτος 331  
 μισθός hire 333  
 μόθος 323  
 μολεῖν 325  
 μορτός 324  
 μόσσυν 330  
 μοῦσα 336  
 μυδάω 322, 335  
 μύδος 322  
 μύκος 19, 335  
 μύλλω 375  
 μύρμος, μύρμαξ, μύρμηξ 334  
 ναί 181  
 νάννη 179  
 νάρδος 175

- ναῦς 192  
 νε-, νη- 172  
 νεϊκος 182  
 νεύω 375  
 νέφος 18  
 νῆσσα, νᾶσσα 18  
 νήχω 351, 466  
 νώ 181  
 ξύω 410  
 ὄδερως 40  
 ὄδοντες 151  
 οἶος 404  
 οἰκέτης 292  
 οἶκος 292  
 οκτώ 473  
 ὄλος, οὔλος 469  
 ὀμίχλη, ἄμιχλόεσσα 341  
 ὀμός 457  
 ὀμφαλός 181  
 ὀνίνημι 18  
 ὄνυξ 181  
 ὄπις 61  
 ὄργανον 220  
 ὀρέγομαι 359  
 ὀρέγω 54  
 ὀρθός 378  
 ὀρίνω, ἔρις 370  
 ὄρτυξ, γόρτυξ 267  
 ὄρχις 401  
 ὄστέον 28  
 ὀφθαλμός 67  
 ὄφνης 252  
 ὀφρύς 316  
 ὄχοι 270  
 ὀψομένη 159  
 παλλακίς 234  
 πάλλαξ 234  
 πάρδος 220  
 πατήρ 237  
 παῦρος, παῦς, παῖς, πῶλος 244  
 πᾶχος, πῆχυσ 277  
 παχύς, πάχος 270  
 πείθομαι 292  
 πείρω 215, 239  
 πέκτω 249  
 πελάζω 224  
 πέλας skin 228, 249  
 πέλεκυς 337  
 πέλλα 231  
 πενθερός 266  
 πέσος 228  
 πεπαρεῖν 233  
 πέραν 215  
 πέρδομαι 178, 245  
 περί 214  
 περιπατος 71  
 περιπευκές 501  
 πέσσω, πέπτω 200  
 πέταλον 507  
 πετάννυμι 196, 259, 507  
 πέτομαι, πίπτω 204  
 πεύθομαι 29, 299  
 πήγνυμι, πήσσω 230  
 πηδάω 189  
 πῆμα 44, 213, 263  
 πιέζω 250  
 πικρός 250  
 πίμπλημι, πλήτο 214  
 πινυτός 258  
 πίστις 292  
 πιτεύω 141, 504  
 πίων, πείρα 238  
 πλατύς 302  
 πλεῖος 464  
 πλεῖστος 312  
 ποιέω 444  
 ποικίλος 241  
 πόλτος 87, 264  
 πολὺς 260  
 πολυ-λήιος 24  
 πόνος 86  
 πορφύρα 262  
 πόσις 222  
 πότεροι 2  
 ποτί 196, 205  
 πραύς 314  
 πρίαμαι 83  
 πρό 439  
 πρόβασις 121  
 πρόβατον 121  
 πρυμνός 315  
 πρωί 315  
 πτέρνη 231  
 πτίσσω 24  
 πτύαλον 76  
 πτύω 76  
 πυγών 242  
 πύκτης 501  
 πύσος 262  
 πῶς, πούς 228  
 πῶν 228  
 ῥα 369  
 ῥακτοί 360  
 ῥέω, ῥυτος 330  
 ῥόδον, βρόδον, ῥοδωνία 378  
 ῥοικός 218  
 ῥύομαι 500  
 ῥώομαι 480  
 ῥάμα, ῥήμα 164  
 ῥάρξ 149  
 σεύω 147  
 σήπομαι, σαπρός 428  
 σθένος 149  
 σίαλον 76  
 σκάζω 70, 490  
 σκαῖός 74, 425, 437  
 σκαιρω 137, 465  
 σκεδάννυμαι, σκίδνημι 449  
 σκέλος 424  
 σκελῖς 424  
 σκέπαρνον, κόπανον, σκάπτω 191  
 σκέπτω 430  
 σκεῦος 177  
 σκιά 398  
 σκίπων 417  
 σκίρον 103, 398  
 σκοπός 437  
 σκύλος 218  
 σκύνια 301  
 σκυῖτος 106  
 σμάραγδος 351  
 σπαίρω 29, 44, 260, 436  
 σπάω 205  
 στατήρ 418  
 στέαρ 431  
 στέγω, στέγος, τέγος 126, 127  
 στερεός 433  
 στέρνον 169  
 στεῦται 431  
 στία 431  
 στίζω 129  
 στόμα 397  
 στόρνυμι, στρώννυμι 431  
 στράγγος 148, 435  
 στρατηγός 464  
 στρατός 431  
 στρηγής 433  
 στύπος 434  
 στωῖα, στοά 220, 434  
 σύ 149  
 σύντροφος 456  
 σῦς 501  
 σφαραγέομαι 415, 473  
 σφενδόνη 261  
 σφήν 67  
 σχάω 398, 424  
 σῶς 144  
 τάκω 2  
 τάνυται 13, 121  
 τάπτης 149, 325  
 ταῦρος 132  
 ταύς 131, 144  
 ταύσιος 127  
 τεῖνω 13, 121  
 τεῖρω 42, 132  
 τέκμαρ 57  
 τέκτων 130  
 τερηδών 239  
 τέρην 69  
 τέρναξ 123  
 τέρπω 149  
 τέρσομαι 123  
 τέτταρες 138  
 τετράων 122  
 τέφρα 150  
 τῆλε 136  
 τητάω 127  
 τίθημι 156  
 τίω 440  
 τοι 133

τόκος 345  
 τύ 149  
 τύκος 434  
 ύγιής 489  
 ύει 436  
 ύιός 415, 471  
 ύιύς 415, 471  
 ύμην 118  
 ύπέρ 388  
 ύπνος 490  
 ύποθεύσομαι 421  
 ύς 501  
 ύφαίνω, ύφή 305, 392  
 φαγεῖν 178  
 φάλκης 254  
 φάλλαινα 320  
 φαμί, φημί 254  
 φάος 277  
 φαυ- 296, 374  
 φέβομαι 44, 227

φειδομαι 292  
 φέριστος 304  
 φέρμα 378  
 φέρω 271  
 φθείρω 186, 412  
 φθίνω 67  
 φθόνος 224  
 φιάλη 261, 370  
 φλέγω 279  
 φόβος 227  
 φορέω 281  
 φράτηρ 313  
 φρύγω 314  
 φύκος 262  
 φύσα 243  
 φύω 385  
 χαίρω 413  
 χάρις 413  
 χείλιοι 350  
 χέρμα 21

χέρσος 286, 347, 352  
 χέω, χυτός 120, 298, 353  
 χθών 346  
 χλαμύς 21  
 χοῖρος 347  
 χόλος 346, 349  
 χραύω 88, 93  
 ψάω 472  
 ψέφας 407  
 ψιλός 407  
 ψίσις 67  
 ὤεον, ὠιόν 30  
 ὠκύς 28  
 ὠλήν 8  
 ὠμός 440, 491  
 ὠνος 274  
 ὠρύομαι 219  
 ὠς 36  
 ὠχρός 27