

DICTIONARY OF KHOTAN SAKA

BY
H. W. BAILEY



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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 *hvatana* '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 The plan required first the printing of unpublished manuscripts and the slow elucidation of the whole corpus of texts.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 *tāgutta*- '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 *phquva* '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 Hsuan-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 *hoḍa*- '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), *-ṣḍ-* beside *-ḍ-*, 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 *dharma*-doctrine for *dāta*-, *dharma*-element for *hāra*- (where the Sanskrit has only *dharma*-), *deva*- for *gyasta*-, *Buddha*- for *balysa*-, *kleśa*-affliction, *pāramitā*-perfection, *saṃsāra*-migration, *saṃskāra*-factor, *saṃādhāna*-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 _u). 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 Bhadracaryā-deśanā; Manj. Manjuśrī-nairātmya-avatāra-sūtra; Sid. Siddhasāra; SuvO. KT I 232–41 Suvarṇa-bhāsa; 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 283.48) 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, 141r5 *ttattika*) or sometimes wrongly grouped (as *sau mīrai*). A few syllables were misread (as Sid. 104r2 *u* for *ñā*). In the order of letters *ā i ī; u ū; e, ai; o au* are grouped together. Use of *i* 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 *ä*.

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

2. NAMES OF TEXTS CITED

I. Iranian

- | | |
|---|---|
| Aogəmadaēča (Avestan), =Aog. | Cariyā-piṭaka- (Pali). |
| Āfrinakān. | Jātaka- (Pali). |
| Artāy Virāz nāmak. | Jātaka-mālā. |
| Dāstān i dēnik. | Thera-gātha- (Pali). |
| Dēnkart. | Divyāvadāna-. |
| Draxt asōrik. | Digha-nikāya- (Pali). |
| Frahang i oīm. | Dipa-vaṃsa- (Pali). |
| Hajjiabad inscription. | Dhamma-aṭṭhakathā (Pali). |
| Husrāu ut rētak-ē. | Dhamma-pada- (Pali). |
| K, Copenhagen codex. | Dharmapada- (Kroraina). |
| Kartir inscription. | Dhyāna-, Sogdian Buddhist. |
| Nirangastān. | Nīti-śāstra-. |
| Pahlavi Psalter. | Bhartṛhari, Nīti-śāstra-. |
| Pahlavi Texts. | Bhaiṣajya-guru-vaiḍūrya-prabha-rāja-sūtra-. |
| Paikuli inscription. | Majjhima-nikāya- (Pali). |
| Pāzend Texts. | Mañicūḍa-avadāna-. |
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| Vištāsp yašt (Avestan). | Mahāvīyutpatti-. |
| Zāmāsp-nāmak. | Maitreya-vyākaraṇa-. |
| Zātspram, Vičitakīhā. | Lankā-avatāra-sūtra-. |
| | Lalita-vistara-. |
| | Loka-prajñapti-. |
| | Vajra-cchedikā. |
| | Vijñapti-mātratā-siddhi-. |
| | Vimalakīrti-nirdeśa-sūtra- (Sogdian); and translation E. Lamotte. |
| | VJ, Viśvantara-jātaka- (Sogdian). |
| | Viśvantara-jātaka-, Pali Vessantara-jātaka-. |
| | Veda, RV Rgveda, and AV Atharva-veda-. |
| | Śakra-praśna-sūtra-. |
| | Śikṣāsamuccaya-. |
| | Samghāṭa-sūtra-. |
| | Sad-dharma-puṇḍarika-sūtra-, = Sdp, ed. Wogihara |
| | Sukhāvati-vyūha-. |
| | Sūtrālaṃkāra-, translation Ed. Huber. |

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).
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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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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 1–VI.
N, E. Leumann, *Nebenstücke*.
Bcd, Bhadra-caryā-deśanā, KT 1 222–30.
JS, Jātaka-stava, KT 1 198–219.
Manj., Manjuśrī-nairātmya-avatāra-sūtra-, K 113–35.
REW, M. Vasmer, *Russisches etymologisches Wörterbuch*, 1953–8.
Sid. Siddhasāra, KT 1 2–134.
SuvO. Suvarṇabhāsa, KT 1 232–41.
SuvP., Suvarṇabhāsa, KT 1 242–9.
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., Ormuṛī.
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-, an-, 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 *ttadi (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-*.
aḷāmate jsa 'not thinking', dyadic v 131, 56a1 *amañāmata aḷāmate jsa*.
akāṣṭa- 'inconceivable', K 53·10·10, with *agāṣṭa-*, *avāṣṭa-*, *āṣṭa-*, to *kāṣ-*: *kāṣṭa-*; BS *acintiya-*.
akirā 'unproductive', Sid. 1v4, to *kira-* 'work'.
akāṣṇā '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 *pudgala-* '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-*.
akhausṭa- 'unmoved', Bcd 56v2, Bcd 55v1, BS *adhrṣya-*, with *akhāṃṣṭa-*, *akhāṣṭa-*, Manj. 368 *akhvausṭa-*, to *khoys-:khausṭa-*.
akhvihānau 'undisturbed', SuvO. 4r4, BS *akṣobhya-*, to *khvih-* 'to agitate'.
agamjsa- 'faultless', Bcd 48r1, BS *acchidra-*, to *ggañjsa-* 'defect'.
agaṣṭau 'inconstant (?)', epithet of lovers, II 130b1 *agaṣṭau brrau jsa inīda* 'they act with violence towards the inconstant (?) lovers', to *akāṣṭa-*.
agāṣṭa- 'inconceivable', K 5, 144v1, with *akāṣṭa-*; abstract K 6, 144v4 *agāṣṭatetu*.
agūṃ 'unpolluted', K 152·10 *jñāna-pārāma...vasva adū agūṃ pā darma-vajrra*, 'the knowledge-perfection pure, undimmed, unpolluted, clear, the Dharma-vajra' from **gauna-* or **guna-* 'pollution', to *gū*, -*ūha-* 'excreta', Av. *gūṭa-*, IE Pok. 483-5 *g^uōu-:g^uū-* in a tetradic phrase; O.Ind. *gūna-* 'defecated', cognates s.v. *gū*.
aggūnaa- 'markless' (= BS *animitta-*), Z 6·8; Manj. 167 *agūnai*.
aggūnaigya 'markless', v 131, 1b2 *ṣā aggūnaigya 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 *āparihāṇi-*, Tib. *mi ṇams-pa*, to *gauda-*.
agvaha- 'indigestion', Sid. 8r4, BS *āma-*; Z 13·104 inst. sing. *agvahāna*, from **vipaxθa-* or **vipaxa-* to *pak-*, *gvach-*, *paha-*, *pajs-*.
aṃga- 'limb', Sid. 2v4; Sid. 128v4 *aga-*, from *ang-* 'to bend', in Av. *amura-* of *zairimyanura-* 'with covered limbs' epithet of the tortoise; to *haṃguṣṭa-*, 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 *aṃga-prattyamga* v 327a3. See *agalaka*, s.v. *aśgulaka*.
aṃguṣṭa- 'asa fetida', III 89·165; Sid. 10v1, BS *hingu-*, Sid. 12v4 *aṃgūṣṭa-*, Sid. 122r3 *agūṣṭa-*, from **angu-jatu-* (BSOAS 20, 1957, 50-2), Tokhara B *aṃkwaṣ*, 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^uet-*. 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 avṭisyaḍai purakā ṇūṣṭyā* 'she found a small piece of cloth and she sewed and wrapped it round her afflicted blind son'. To *ācana* 'thread, BS *sūtra-*'. Base *čai-:či-*, with *acā* from **ācitātā* and *ācana* from **ā-čyana-*. With *č-* > *ṣ-*, M.Pers.T. 'bzyng'r, M.Parth.T. 'bḡyn'gr 'tailor', N.Pers. *āṣṭidan*, *āṣṭadan*, *āṣṭandan* 'to sew'; with *kai-:ki-* in Sogd. *kyn'k* 'sword', O.Pers. ἀκινάκης, O.Ind. *kīnāśa-* '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. *sṛvyati*, *syūta*, *sūtra-*. For *acā*, see also *pacā* 'she covered' from **pa(tī)-čātātā*, pres. *pacan-*. See also *mejanya-* 'embroidery (?)'. N.Pers. *ṣanah* '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 jīmgya jsa*, = BS *utpāda-nirodha-*. The -*jya*, -*ja* is from *jāta-*, *jīta-*, participle to *jīn-* '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. *jīn-*.
ajs- 'to pursue', 1 plur. II 45·67; 46·89 *ajsām* (v1 376;

BSOAS 15, 1953, 537–8) to O.Pers. *haj-*, O.Ind. *sājati*, *saktā-* ‘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 *pē ajse* ‘unbroken force’, to *jsata-* ‘struck’, base *gan-*j*ata-*.

ajsirāṇa- ‘undeceivable’, K 4, 141r4, Tib. *slu-bar mi mdzad-pa*; SuvO. 54v1, BS *avisamvādanā*, to *jsīr-*j*ṣīda-* ‘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 *pajarūna-*.

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 *ni 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, Yāyn. *ane*, *ani*, M.Parth., M.Pers. T. ‘ny, Iskāsmī *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 *añārrāmā* ‘other’; *añādrāmā*, dyadic v 83, 13v4 *añādrāmā hamdaryau*, Manj. 195 *husadā aysmva brrā añādrāmā haudvayau naišta* (see s.v. *hus-*); K 54, 15r4 *rrū ttūšā ni va añādrāmā nāstā*, K 54, 15r4 *añādrāmā*, K 55, 16r1 *añādrāmā naištā*, III 104·27–8 *tta añārrva brrašti* ‘so he asked other things (?)’.

aña-a ‘ill-luck’, III 15·35 *hāysai añai hime* ‘for him ill-luck becomes remote’; III 15·43 *hāysai šamdā 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 *nyaśś-* ‘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 māsta* ‘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 gihyarā 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 *brik(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 *ūdāra-* ‘crystal’ to *varta-* ‘stone’, and *a-* replacing *u-*.

aḍāra- ‘other’, III 70·106 *aḍārā 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 *aḍārīna ttāja khu ā* ‘when he came to another river’, III 71·134 *aḍārīm ttāja khu ā*; plural IV 20·16 *khu aḍārye vyauli yuḍāmda* ‘so that you caused other alarms’; Sid. 132r5 *aḍārye*, Tib. *gžan* ‘other’; v 268, 47a7 *aḍārye kvāyse vīra* ‘on the other side’. With initial *i-* in place of *a-*: K 146, 3v4 *jabvī-dvīpa rrvīye pa iḍarai hīdva-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 iḍārīm jsām hā cingā rrumdā hīvī haḍā* ‘and another messenger of the Chinese king’; II 111·36 *iḍāryām iñakā*. From **ar-tāra-* ‘other’ to *aḍara-*, with *-tāra-* as Av. *katāra-*, *kataras* čīt, Greek πότεροι.

aṇascya ‘endless’, III 60·35 *ahakhiysa aṇascya* ‘numberless (and) endless’; *aṇiscya* JS 39r3; *aṇescya* Bcd 57v1, BS *ananta-*; compound, K 155·51 *aṇescya-rāṣā* Bcd 44v2 *aṇestyā*; JS 39r4 *aṇescyānā*. See *nāṣaskya*, and *analsca-*.

aṇahiṣe ‘unoppressed’, K 52·7·2 *aṇahiṣe harbaisā bādā*... *byehinā rāṣā* ‘unoppressed always may I get dominion’. To v 113, 35v1 *aṇrhiya-*, BS *anavamarāḍita-*. See *nihalj-*.

aṇūtca- ‘waterless’, II 85·27 *aṇūtca mau* ‘pure wine’. See *ūtca* ‘water’.

aṇausa ‘without desire’, Manj. 168 *aṇausa na re paršta* (= BS *aprañihita-*) ‘he no more passes without desire’; K 107·305 *aṇausa*, K 55, 18r4 *aṇāmsa-*, v 86, 5v2 *anaulsa-*.

ata, atā ‘excessively’, v 15, 1b2 *ata iśārānā* ‘great service’, 1b3 *ata arrimajse* ‘very unclean’; v 22, 1r6 *atā atārañi 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-*, *tti*, *ttu-*, *t-*, *tta-*.

attajsāḍa- ‘unsurpassable’, JS 6v3 *attajsāḍa eṣtāme vī* ‘in supreme firmness’, to JS 13v4 *ttajsāḍai* ‘you surpassed’, from **(a)ti-čārta-*, see *pajsāḍa-*, *jairma-*.

attarrve ‘intact’, K 68·190 *styūdi kiḍi attarrve baysgā*, K 71, 10v3–4 *styūda kiḍa attarrve 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 harbiṣvā bādva attāyā ṣṭq* ‘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. *taje*, *tajetū*, O.Russ. *tajati*, O.Engl. *þāwan* ‘thaw’, Greek τάω.

atāšta- ‘inconceivable’, SuvO. 36r6, BS *acintya-*, see *akāšta-*, *avāšta-*, *āšta-*.

attāhiraa- ‘untrue, wrong’, K 56, 21r4 *u tte biṣq dharma prracāḍa ṣṭāri attāhirā svabhāvana ttūšā*; Manj. 145 *attāhire 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

ttāhrai rraṣta payseda ‘he knows it to be right, correct’, see *ttāhiraa-* ‘right’, BS *samyak*.

atisamḍaa- ‘not returning’, BS *avaivartika-*, *anāgāmin-*. v 250·778; III 113, 4r3 *avīsadaī*; K 101·39 *iīsedaī*. From *is-* ‘to return’, with *a-* and hiatic *-i-*.

attuṣai ‘not empty’, = BS *aśūnya-*, Manj. 328.

attuṣīma- ‘significant, not empty’, II 53·2 *attuṣīma-nāmī* ‘with significant name’; K 152·3 *attuṣīmā-nāmai*. See *ttuṣṣaa-* ‘empty’.

attrīma ‘unsurpassable’, JS 6r3 *panate tte-v-i myṣḍā pajsā attrīma* ‘there arose for you strong unsurpassable mercy to him’, from **a-trāmya-*, to base *tar-* ‘to cross’, with increment *-am-*.

atruṣta- ‘unsaved’, SuvP. 62v3, BS *nistrāṇa-*, see *ttuvāy-*, *trvāy-*.

atvaḍirū ve ‘exceedingly’, Bcd 45v2, see *utvaḍa*, Bcd 57v1 *utvaḍirū ve*.

atsāṣta ‘unquiet’, JS 33r1 *anaṣṇṇde atsāṣta*, dyadic.

atsūmavija ‘not to be traversed’, K 61, 39v2–3 *tvā atsūmavija tsūma*.

adamgyā- ‘not taming, repressing’, v 117, 66v1 *uysnaurānu adamgya*, BS *anigraha-*, to *dam-* ‘to tame’ in *dīm-*danda-**.

adāta- ‘wrongful, unjust’, v 114, 63v4 *adāta huṣṣa tsindā* ‘the irreligious prosper’, BS *adharmo vardhate*, to *dāta-*. K 15·117 *adā kainā*, K 23·67 *adā kāna*, K 31·24 *adā kaini* ‘because of wrongs’; *adātya-* v 114, 63v3 *ośānu adātyānu bvānānu*, BS *duṣkṛtānām*; K 15·114 *adāyai*, BS *adharmaṇa*.

adiṣṭa- ‘unripened’, Sid. 103v2; 141r3, Tib. *ma smin-pa*, to *dajs-*, *daja*.

adū ‘undimmed’, K 152·10 *vasva adū agūm pā* ‘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 *duya* ‘dusty (?)’; IE Pok. 261–7 *dheu-*.

adyānei ‘invisible’, v 110, 32v1 *adyāneina ttarandarna* ‘with invisible body’, BS *adṛṣyair ātmabhāvaiḥ*; v 52·83b1 *dyānai pāṣkalā, u adyānei pāṣkalā paṣemate kāk(dāna)* ‘conspicuous attribute; and for abandoning the ugly attribute’.

adyāma ‘not sight’, III 28, 39a1–2 *dyāma adyāma*, BS *dṛṣṭi-*; *adṛṣṭi-*.

an- ‘to breathe’, see *uysana-*, *uysamḍi*, *uysānā*.

anamkhāṣṭa- ‘unnumbered, countless’, SuvO. 68v4 *anamkhāṣṭa nayuta satā ysāre kūla*, BS *acintiyā nīyuta-sahasra-koṭiyo*; I 252, 1a4 gen. plur. < a > *namkhīṣṭinu raṇnānu*, BS *aneka-ratna-*, see *hamkhīysa-*.

anaci ‘endless’, Manj. 16 *anaci rāṣq*, see *aṇescya*.

anada ‘limitless (?)’, Manj. 42 *aysmva sa vasūjāña 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-*.

anamḍiśś- ‘to tolerate’, v 135, 1a4 *anamḍiśśānaina a(ysmūna)* ‘with tolerant (indifferent) mind’. See *aramḍiśś-*.

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 māṣgkā tcerā* ‘(the poultice) must be made of the plant

māṣgkā (BS *mācikā*) 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-tiṣā ‘of endless splendour’, v 123, c2v5, to *nāṣaskya* ‘end’, and BS *tejas-*.

anaṣṇṇḍa- ‘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 *anīhvārdye*, = BS *agrāhya-*. See *nuhvarr-*.

anā ‘without’ Manj. 374 *anā rū rūvā 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*.

aṇj[.]nā ‘not bound (?)’, III 104·36 *paṣgrai aṇ.nā raṣṭa* ‘sunshine, unchecked, direct’. From **a-nāxta-* to *nāj-* ‘to join’, in *nāju*, *hamnāj-*; but possibly *qhanā* < **a-hamnāxta-*.

anāchaa- ‘free from disease’, N 76·15 *anāchā himāta jya-āchā* ‘they became free of disease, healthy’, BS *nānā-rogebhyah parimocitāni, arogāni babbhūvuh*. See *āchai* ‘illness’.

anāphāḍa- ‘undisturbed’, III 131a3 *anāphāḍa dvāredārṣyau hudahi(nyau)* ‘undisturbed, with 32 mahāpuruṣa (marks)’, to *phar-* see *āphir-*, *āphida-*.

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 ysamthū kuṣṭa nāte* ‘so he spoke, saying, O deva Buddha where did the innocent man take birth?’; BS *āha*, *anaparādhikasya bhagavan puruṣasya kutropapattiḥ*; v 64·42 *anārī* from *anārrā yī*; see *ārra-* ‘fault’.

anāvu ‘isolated’, Z 24·445 *ṣī jaḍi 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 *ggambhīra vasuta anāśśa*... *bvāmata* ‘profound, pure, inaccessible bodhi-knowledge’. See *nas-* in *hanas-*.

anāṣiṇe ‘unworthy’, JS 28v4–29r1 *anāṣiṇe nāvai phare ysamthe veṣūna* ‘you accepted many unworthy evil births’; to *āṣṇa-* ‘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 Śūyñī *viṣkamb-*viṣkūvd** ‘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 *saṃtsāra* is said to be beginningless’; Z 9·26 *anāstan ahāmāta*, = Manj. 404 *anāstaina 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 satcampha*; III 11, 21r3 *anāspāyeri* ‘more refugeless’. See *āspātā-* ‘refuge’.

animūnā ‘hostility’, K 35·82 *animūnāñīyī* ‘was planning enmity’, = K 18·203 *avamauna īde* ‘he works contempt’ (BS *avamāna*-), = K 26·133 *ñāhara āstada* ‘he began trouble’. See *nimāna*- ‘regret’. Possibly *animūna*- for **avamāna*-.

aniyaśśa- ‘not contemptible, not humble’, v 111, 33v1 *aniyaśśu aṣṭakulcu*, BS *abhaṇḍana*- ‘not abusing’. See *nīyaśśa*-, *ñāśa*-.

anirātete ‘lack of virility, non-virility’, v 52, 83a4 *pañjsa pātāñā anirātete u diḍetā hamurgyatetā, bātandetā* ‘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 *diḍetā* can correspond to *śraddhā* and *bātandetā* 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 gihna*, K 63, 78r1 *akāṣṭye anahvardye bāvaña gihna* ‘by aid of *bhāvanā*-meditation inconceivable, ungraspable’, Manj. 354 *anūhvarada*, = BS *agrāhya*-. See *nuhvarr*- ‘to grasp’.

anūḍa- ‘not adult’, Z 22·123 *pañjsa-satā-saluvo anūḍo* ‘not adult at age 500 years’; Z 24·125 *rrundi dūta anūḍa* ‘king’s daughter not adult’. See *ūḍa*- ‘grown, old’, base *barz*:-*bržda*- ‘to grow in size’.

anūḍa- ‘uncovered’, III 12, 21v5 *ša cu anūḍa vrrīše* ‘he who wears (the thread) being unclothed’. See *ūḍa*- ‘covered’ from base *var*- ‘to cover’.

anūhvarada Manj. 354 ‘not grasped (polluted)’ like the lotus in mud.

anūhvarrda Manj. 278; 317, to *nuhvar*- ‘to grasp’.

anṛhiya- ‘not defeated’, v 113, 35v1 *īnete hñe jsa anṛhiyā* ‘unbeaten by alien army’, BS *anavamardita*-. See also *anahiše*. Base *ni-θrang*- ‘to press down’.

aneṣṭava ‘unenduring’, Manj. 270 *aneṣṭava mvaṣṭa bure pītā* ‘being unstable, within a short time fails’, = III 29, 42b2 *muṣga buri pītā*.

aneṣṭavanā ‘unsubstantial’, SuvO. 24r4 *ttarandarā anārūhā u ayicā u aneṣṭavanā*, BS *kāyaś ca niśceṣṭa nirvyāparaś ca asārakah* ‘the body motionless and inactive (BS *akṛtya*-) and unsubstantial’. See *eṣṭ*-.

anau ‘without’, Sid. 15v1 *anau hvadā khaṣṭa*, BS *anna-pānād rte* ‘without food and drink’, III 21, 9b2 *anau rūvāna*, BS *arūpinah* ‘formless’; *ano* JS 37v4. From *ana*-, see also *anāvu*. To Greek *άνευ*, 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 *angusa*, Manj. 168 *angusa*-, see *olsa*-.

anauṣkāṃjsia- ‘not eternal’, III 24, 21a1 *anauṣkājsī*, Z 22·271 *anauṣkāṃjsye*, v 52, 83b2 <*a*>*noṣkājsya hāra oṣkājsya nai hārānu*; v 52, 83b2 *anauṣkājsyatetā*. See *oṣku*.

***anda**-, see *anada*, *īyāndu*, *biśśinda*.

andaryo ‘in the interval’, SuvO. 68r2, BS *tad-antareṇa*. See *handara*-.

anvathā ‘not despondent’, Sid. 7v1, BS *aviśādī*, Tib. *sro śi-ba*. See *nuvanth*-.

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 śai śe satvā*, BS *pratikula-darṣī*; II 109·5 *anvaṣṭā barām*; II 84·20 *anvaṣṭā sahyām*:-*dūm* ‘we suffered opposition’; Sid. 9v4 *anvaṣṭavai ni hime*, BS *viruddham na bhavet*; v 246, 12a2 *anvaṣṭe vaṣṭe bīṣi janīdā* (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*-.

apahāysiyeti ‘attacks it’, v 66·9 *apahāysīye-t-ī ṣṭakūlai yanāti ṣi hvi mūlā bāṣṭā mīdi* ‘he who may attack it and abuse it, that man dies presided over by the Rat’. Parallel phrase v 330, 13v4 *sūtru aprramā<nu ya>nde*, BS G 37, 11b3 *sad-dharma-pratikṣepād*, v 388, 19r1 *ttu dātu apramānu yanāre*, BS G 37, 13b6 *sad-dharma-pratikṣepakaiḥ satvaiḥ*; also SuvP. 64v1 *cu dā prakṣauttai ime*, BS *sad-dharmaḥ prakṣiptaḥ syād*...*me*; K 61, 41r4 *ci ttu sūtrā prrakṣīvidi*. Hence *apahāysīye* denominative from **pahāysa*- ‘grasping, approving’ to base *haz*- ‘seize’, Av. *haz*-, O.Ind. *sahate*, IE Pok. 888–9 *segh*-, Greek *ἐχω*, *έχω*.

apiye ‘without fat’, Sid. 135r4, Tib. *śa-snum bag čhun-ba*. See *pāyā* ‘fat’.

***apihi** ‘unchecked’, see *ipihī*, *avīhī*, *avīhī*.

apūṣṭye ‘uninterrupted’, III 48·6 *apūṣṭye bhāvana gihna*, K 112·372 *apvaṣṭya bāvaña gihna* ‘by help of uninterrupted *bhāvanā*-meditation’; II 72·5 *sā salī siri apvaṣṭi khu vyachīmḍi harbaiṣi pile* ‘(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*.

apāicāmṭtā ‘uninjured’, II 103·59 *kalpāmdāmṭta dai jsa apāicāmṭtā ṣṭāna* ‘being uninjured by the fire of the *kalpa*-age’s end’, to *pātcautta*-, *petcautta*- ‘injured, checked’, Tib. *ñams-šin*.

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 sā pava* (BS *pada*- ‘verse’) *pyūṣṭe harbaṣu pyūṣṭa pachīysde* ‘the dumb hears one verse, he can hear all’; Manj. 381 *vaina hvāñāka apyāyau vī kūṣṭa drrā mase ṣkaujai nai ida* ‘without speaker, in non-speaking, where to the extent of a hair there are not *saṃskāra*-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 ñid thos-pa*

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

apvaṣṭi II 72·5, see *apūṣṭye*.

apvaine ‘without fear, danger’, K 28·180 *parṣṭa apvaine* ‘escapes without fear’ parallel to K 29·184 *parṣṭa avesta* ‘escapes unafraid’. See *puvaṇa*- ‘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, śūrī-vaṃ aphārā hamye* ‘they felt much shame, their valour became a disgrace’. Once *aphāra*- is variant to *haphāra*:- K 70, 5v1 *tta drūjana aphāra hūñdā*, = K 67·158 *tti drūjina haphārā hvāñmḍi* ‘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 *phārara*- ‘fortune, high position’, or with *a*- from *ā*- for **āphāra*- ‘disturbance’, uncertain.

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

abāḍā ‘untimely’, v 170, 2r4; v 125, 6b3 *kvī abāḍā nīro-skasāte* ‘when untimely water floods him’ in a list of untimely deaths, BS *akāla-maraṇāni*.

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 *abyamim* (*-im* = *-ai*), BS *nātra saṃśayah*.

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

abiṣātā ‘without tongue’, v 146, 71v4 *ā vā abiṣātā u kārrā* ‘either dumb or deaf’, to *biṣā*- ‘tongue’.

abustaṇā ‘not aware’, SuvP. 63r3, BS *ajānanta*;-; abstr. *abus*<*t*>*attāte* v 139, 1a5; Manj. 342 *abusta*;-; SuvO. 24v7 *abustatete jsa*, BS *aviḍayā*.

abemaña- ‘misfortune’, L 89·3 *vina abemañānu*, see *bemaña*-, quoted s.v. *āphārana*-.

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

abausta- 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 *hātai* ‘open’ and base s.v. *biyāśś*-.

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

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

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

abyehāṣṭe jsa, K 57, 26r4 *cu abyehāṣṭe jsa bīdi baysūṣṭā* ‘who by not attainment got bodhi-knowledge’; Manj. 371 *cva abyehāṣṭyI jsa baiṣa ttāhrai rraṣṭa payseda* ‘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 baiṣa ahamya 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*.

abrrīya ‘not dear’, Manj. 384–5 *bvāme jsa harbaṣa daitta abrrīyI brrīyI 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, 35v1 *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 *vilupyate*, *upahata*-.

abvāta ‘abundant’, Manj. 245 *va(ṣa)ya āvīda abvāta* (the mind) sees the abundant sense-objects’ (BS *viṣaya*-) variant to Manj. 348 *vaiṣaya āvīda pharāka* ‘sees many sense-objects’; and variant Manj. 246 *vaṣaye 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 *gaiṣāta*- ‘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, 1r1 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, 73v1 *amatauya kaṣṭe hvaittā* ‘he falls into distress, he is beaten’. Later *amauva*-, loc. plural *amauvuā*, III 113, 4v3–4 *cvai nāma hvāñi amauvuā 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 amauvuā byūmgvā baṃdana-śālvā na kaṣṭe*; K 102·46–7 *cvai nāma hvāñe ni imauvuā byūmgvā u ni baṃdana-śālvā kaṣṭe*. From base *am*- ‘to treat violently’, Av. Yasna 71·17 *xṣayasča amayavāśča*, Zor.P. gloss *šēvan ut mōḍak* ‘lament and woe’, to Av. *ama*- ‘force’, O.Ind. *ama*- ‘force’, *amīvā*- ‘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 ṣau 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 *atā amāñanda*, see *māñanda-*.

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

amāsta- ‘unfermented’, Sid. 20v4 *amāstq ñye* ‘unfermented buttermilk’, BS *manda-jātaṃ tu mastu* (= *mañda-*), Tib. *ḥo ma lams-pa*. See *māsta-*, *māya-*, *meva*.

amūysdauñā ‘pitilessness’, v 130, 49a3. See *mulyśdī*.

amūštu ‘merciless’, III 38·50, see *amūśdye*.

amūśdye ‘pitiless’, JS 28r1; III 49·31 *amūaiśdā*. See *mulyśdī*.

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-āmrika-*, see *āhvaraa-*.

amya ‘without core’, III 49·16 *cu baiśā hīra amya butte* ‘who understands all *dharm*a-elements to be without substance’, like BS *aśāraka-* ‘without firm inner part’. From **a-madya-* to *myāna-* ‘centre’ from **madyāna-*, Zor.P. *miyān*, Sogd. Bud. *mō’ny*, *myō’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 *sīma-*), great ground’; K 47·56 (of a beggar) *khū ayana paṣkūjā ā kāsaujsām jsa 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 ayāṣī* ‘then when she opened the window on to the (ground) street’. See *evāte*, *ēye*, BS *tala-* ‘ground’.

ayakṣā ‘invisibility (?)’, II 115·23 *haira jsā sāja na tta paṣṭa ayakṣā* ‘study the *dharm*a-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 āṣa 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-*.

aysāmje ‘girl’, v 291, 14a1 (fragment). See *aysānai*.

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

aysānai ‘boy’, K 140·987, see *alysānai*.

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

***aysīya-** ‘lively (not despondent)’, II 40·38 *hīrāsaka iysīye basaka jsī* ‘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. *azŭ*, Greek ἔγωγ.

aysūra-gūna ‘of *aysūra*-colour’, II 60·8–9 *kabala śā u aysūra-gūna dajūna baimya kamaīškā* ‘one *kambala*-cloth (BS *kambala-*) and of *aysūra* colour, flame-coloured bright *kamiška*-cloth’. Possibly *az-:za-* ‘blue’ with *-a-bara-*, see *ysamye* ‘vitriol’.

aysūška- ‘not pleasant’, III 60·45 *aysūškā 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 *vari aysgini-rūvyā śā raṣṣājsi mūñye* ‘there dwells one demoness (BS *rākṣasī*) in vulture-shape’. See *uysgana-*.

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

aysdām ‘a commodity’, possibly ‘goat’s corn’, v 174a1 *u aysdām 10ṣeṃ* (= *daṣeṃ*) *hvaṃdā 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 *ṣī vā aysdām puḍai* ‘he presented corn (?)’. Tumšūq *ēzdanā 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 iñakā biśā iysdāra ttī jsām vā rrvī vī haiṣṭāmdā* ‘and the maintenance of the company they then sent to the Court’, see AM, n.s., 11, 1964, 13. Base *uz-* with *dār-* ‘hold’, see *iysdāda-*, II 111·17 *iysdāḍe si* ‘he reported that. . .’. See *aysdaura-*.

aysdeñā ‘safe’, II 82·58 *ṣa ma sagaṣila tceṇq aysdeñā 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 *alysānaa-* ‘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 jsa gesta yāda isakye* ‘tears from the banks, turning, it makes whirlpools’, = III 34·12 *aysdyāva ragā jsa gesta yāda isakye*, = III 40·15 *aysadruvq raṃgyau jsā gaistq isakyai yaṃdai*, = III 46·20 *aysdyūāvi ragāmjsa 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. *čog-čog-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 *padmāysina kulārā pātcā, śira gvahe añi añi 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-*, *aēsmō*. *drūta-* ‘attacked by *aēśma*-fury’, glossed Zor.P. *ēśm-drūt*, with Zor.P. *hnrwn*, 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 *drrautta hamiya* ‘is able to fly’, base *drāh-*.

aysbana- ‘channel (?)’, something made of stone, III 80·31 *baysga aysbanā saginā ṣperidā* ‘the many stone channels pour out’; III 37·8 *spyakinai byauśguka iheja aysbanvāi* ‘the flower bud is stopped in the channels’; III 34·13 *spyakinai pyauśaka giheja aysbanakvā*; III 46·22 *<s>pya-kinai pyauśakq 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 *eysbrrijsāñā*. From *uz-* with *braig-*, see cognates s.v. *brijs-*.

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 āsuh*), 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*, *aysmuvi*, *nva aysmūi*, *aysmūi*, *aysmvī*; inst. sing. *aysmūna*, *aysmu jsa*; loc. sing. *aysmya*; uncertain III 130·23 *aysmyani*. With the pronoun *yī* K 58, 28r3, Z 24·196 *aysmūti*. Adjectives are *-yaa-* v 91, 611r2 *aysmuyai*, parallel to *biśātīnai* (with *-t-*, not *-n-*) ‘of the tongue’; *-īnaa-*, Manj. 40 *aysmvīnaa-*, JS19r3 *aysmvījvā*; *aysmūnaa-*, adjective, ‘of the mind’, III 44·41–2 *aysmūnā pūna* ‘arrows of the mind’; ibid. *aysmūnai biśana* ‘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 ārāhūta-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 ṣpūlakau* ‘(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 ṣpūlakau*, = III 46·18 *ṣāhḡna gvīradā tsīda hadaṃ ṣpūlakām*. See *aysmūra-*.

aysmūra- ‘sound, noise’, III 34·16 *aysmūryau jūhānai sāñūda pavanaka* ‘amorous with sounds they raise the pollens’, = III 46·26 *āṃysmūryau jūhānai sāñūda pavinaka*, = III 37·11 *āṃysmūryau jūhaunai 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 *aramdīśāmata uvikṣa* ‘tolerance’; v 99, v2 *uvikṣa aramdīśāmata*, 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 aña yana ma anamdīśśā* ‘do not act otherwise, do not tolerate’, Z 12·114 *anamdīśśāte*, v 114, 63v2 *cīyā 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 kulq* ‘or whatever evil wild things I do to disturb the Vajra-kula’. Taken as adjective to *araa-*, as *khūñājsa-* ‘having holes’.

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

arā-bū ‘wild-natured (?)’, Manj. 108 *śera 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. *ārra* ‘wild, mad’ (as the young boy Batraz is called *ārra 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 cha-bar byed-pa yino*; *arāmdām* ‘inflammation’ I 185, 105v2 *u jsahira arāmdām jīmḍa* ‘it removes inflammation in the belly’, BS *dāha-śamana-*, possibly **arāvantāka-* from base *ar-* ‘to burn’, IE Pok. 28 *al-*. For *-āṃda-*, note also *urāṃda-* ‘pregnant’ from *udarāvant-*. See also *raudā-*.

arīma- ‘spotless’, K 62, 76v1 *arīmā* with variant K 53·9·2 *agaṃjsa-* ‘faultless’; dyadic Manj. 347 *arīma, avasve*; adj. *arīmajsja-* ‘clean’, SuvP. 69r3 *arīmajsja*, 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’.

arīṣa ‘stinking’, Sid. 153r4 *u arīṣe bauśa hame* ‘and bad smell occurs’, BS *gūthaka-*, Tib. *dri mnam-pa yino*; Sid. 140v2 *arīṣai va bauśā hame*, Tib. *kha-dri mi ṣim-pa* ‘mouth smell not pleasant’; III 123·61 *arīṣa satta*, BS *virūpa-satva-*; III 124·76 *thām arīṣa bījaiṣq*, BS *ttava vīrupa kathaiyasī* ‘you speak ill’. See *rrīṣa* ‘appetite’, BS *rucl-* ‘desire’, base *raiṣ-*.

arrū ‘remedy’ plural to *aruvā-* ‘remedy, medicament’ (with *-ū* < *-va* < *-vā* < *-ve*); note *drabādū* plural from *drabādva* ‘of the three times’, Manj. 316–17 *dāvīje arrū prrabāvna naṣḡmārai harbaīśa sañe* ‘by force of the *dharm*a-medicine, all concepts are made quiescent’.

arūnai ‘not broken’, v 64·42 *balaudi ūstānā arūnai hu< >* *sidhavamḍi padimi* ‘I will make him strong, upright,

sound, well- ..., successful’. From *a-rugnaa-*, base *raug-*:*rug* ‘break’. See *narūj-*.

aruṇa, plural *aruṇe* ‘medicament’ later *arva*, pl. *arve*, *arrve*, Sid. 6r1 *vijā arva āchanai*, *u vaṭhānarā*, BS *bhiṣag-bheṣaja-roḡārta-paricāraka-sampadaḥ*, Tib. *smān-pa dan*, *smān dan*, *nad-pa dan*, *nad g-yog dan*; SuvO. 56r5 *biśśūnya*, *raysāyana aruṇe* ‘all kinds of elixirs, medicaments’; v 69, 8v2 *aruṇe*, BS G 37, 12a4 *bhaiṣajya-*, Tib. *smān*; adj. Sid. 139r2 *arvīnaa-*, fem. Sid. 121v5 *arvīje*. See also *aruṣṣa*. From **aruśā-* to IE *arues-*:*arus-* ‘plant’, see TPS 1954, 141, n. 3; 1960, 79–81.

aruṣṣa ‘medicament’, v 52, 83a5 *anya-ttīrthyānu aruṣṣa*; 83b3 *dātīgya aruṣṣa*. See *aruṇa*.

are jsa ‘envy’, III 1, 5v4 *ājadīrrāsāna*, *ā are jsa* ‘either under influence of ignorance or of envy’; III 8, 16r4–5 *ā ysurre rrāsāna*, *ā are jsa* ‘either under influence of anger or of envy’; v 308, 10a3 *arete kṛ(ḍāna)* ‘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 29 *māstā arātā*. Base *ar-* or, with *ṣ*, *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 *ṛkṣa-*. From **ṛkṣa-*, 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)’, Wanetsi *yirṣ*, Pašto *yaṣ*, Orm. *yirs*, *yiṣo*, Yidya, *yarṣ*, Šuyni *yūrṣ*, Sarikoli *yurṣ*, *yirṣ*, Sanglēči *xars*, Parāči *uṭ*, *uṭ*; IE Pok. 875, O.Ind. *ṛkṣa-*, 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’.

arnīṇe adj. ‘of the elbow’, JS 27r2 *arnīṇe dasti varī ṣaṇḍya pasta* ‘the hand to the elbow fell on the spot to the ground’. From **arina-* to **araṭni-*, O.Pers. *arašni-*, Av. *arəθna*, *frārəθni-*, Pāzand *arəθ*, N.Pers. *āran*, *aran*, *āranj*, *aranj*, Oss. *-ārina-*, D. *cāng-ārinā*, I. *ālm-ārin*, *ārm-ārin* ‘cubit’, dialectal *ulin-* in the folklore name *Ulink’ā* ‘(cubit-high) dwarf’, modern Yidya *razən*, *razin*, Šuyni *-ērṇ* in *wiṣty-ērṇ*, *wiṣč-ārṇ*, Sarikoli *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 maṇ biṣjana hāysdā grūsīdā*, *hajeṇi īrmā yaṣṣākvā u dī-sthyāṇ ttaurā hūṣa dai avajsamya u kauṣḍvā* ‘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. *yūrī*, *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 *mīrai*, *śśandrā-matā*, *harāysa-*, *ttaira-*.

arva, *arve*, *arrve*, see *aruṇa* ‘medicament’.

aliyā ‘nourished’, with BS *bhaṣaya-* ‘to feed’, deleted but necessary to the story, III 61:47 *buśāñāṇ jsa aliyā paḍīyem 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-* ‘excrecence’; *ārḍiyo* ‘excess’. BS *kāya-* ‘body’. From *al-* (or *ald-*) ‘to grow, make grow, nourish’. IE Pok. 26–7 *al-*, Lat. *alo*, *alitum*, *adolescere* ‘grow up’, *proles* ‘offspring’, Got. *alan*, ol ‘grow up’, *aliṣ* ‘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 *āysāṇje*; III 94, 35a *iysāṇgyau*, BS *dāraka-*, *kumāra-*, Tib. *gžon-nu* ‘young’, Kāšyar Kančaki *’alyoṇḍza*, *’alyohjah* (see BSOAS 13, 1950, 393). From *arz-*, *raz-* ‘to grow’, Oss. D. *irāzun*, I. *rāzyn* ‘to grow’, I. *rāzän* ‘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 *mūña pura ausairama nāra ṣṭe avacha* ‘of my son the woman is assuredly the vital thing’; Manj. 336 *ttye na htra naiṣṭa 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 *tsva-*.

avachūsada ‘imperishable’, II 102:29 *brūñādā avachūva-sadāvq*; II 103:69 *chai jsa vīvadāva avachūsadāvq dyaumai* ‘with colour brilliant, vivid to see’. See *pachus-* ‘be impaired, be destroyed’.

avachaudo ‘unimpeded’, SuvO. 3v7 *u aysu-ṇ jsa avaśśā avachaudo bvāmato byehīñā* ‘and thereby may I necessarily get uninterrupted bodhi-knowledge’; v 91, 611r4 *avarrūṣka avachauda dyāmata bvāmata* ‘afflictionless unimpeded vision, bodhi-knowledge’; Z 4:38 *avacchoda tśīndi ttaura vaṣṭa*, = BS Mahāvutpatti 219 *tiraḥ-kudyam tirah-prākāraṇ* ‘passing unhindered through walls’; Z 11:6 *avachauda mulysdā hamamga* ‘free impartial favour’. To *parchuta-*, *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 harbaiśā paḍya bvāka 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. 1 bis 11 *pijsanīṛq aprrasama arve* ‘unsuitable medicaments were applied’. The BS technical terms corresponding have not yet been found. After *pati-* 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 *dhārmikāṇāṃ ca sattvānāṃ 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 *dhārmikāṇāṃ ca nīgrahaṃ*. See *pajsama-*; suffix *-ātā*, see *arātā* ‘envy’, s.v. *are jsa*.

avajsamya ‘unapproachable’, III 79:15 *dīsthyāṇ ttaurā hūṣa dai avajsamya u kauṣḍvā* ‘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 yanāṇḍi* ‘they may make the jewels (BS *ratna-*) dishonoured’, adjectival suffix *-ya-* to *avajsama-*, see *pajsama-*.

avajśāmā ‘dishonour’, II 10:162 *kau baida tcauttai paijsāṇ ariṣṣ avajśāmā yuḍai* ‘against the *kavi*-s (= BS *ācārya-* ‘teachers’) he was violent, he did them grievous unpleasantness and dishonour’. From *pajśām-* to *pajsama-*.

avatca ‘intolerable’, K 23:72, variant to *avyauca*.

avatsā-vīya ‘faultless (?)’, III 108:3 *ysīrañā biśā raṇna u avatsā-vīya* ‘the jewels in the heart and faultless ones’. From **a-gaṃtsa-* ‘without hole’, similar to Pali *acchidda-vutti*.

avathiyi ‘unrestricted’, K 155:57 *avathīyi parau* ‘unrestricted command’, from *pathīya-* ‘held back’.

avadamja- ‘impolitic’, II 112:46 *tī tta cimdyāṇdūṃ 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 hīrṣṭai niṣṭā 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*

brūna magaliya dy(ā)ma byaiḥūdai ‘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 hajuvattete* ‘dissatisfaction and wisdom’. See *paphan-*, *avaphanda-*.

avaphande ‘unsatisfied’, Z 19:18 *trāmu ttye tcejimañi avaphande gyaḍina* ‘so his eyes are unsatisfied through ignorance’, = BS *asecanaka-*. See *paphan-*.

avamā ‘unmeasured’, Manj. 365 *satva-dhātta avamā tti* ‘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 ahamkhīysā* ‘unmeasured without number’, K 45:8 *vāsta avamāga* ‘clothes numberless’. See *pamāta-* ‘measured’.

avamḍāya ‘pathless’, II 94:26 *saṃ *khu tta āṣṣ avamḍāya kaṣaudai* ‘just as in the sky (=from the sky) without paths they may fall’; II 97:109 *sa khu tta āṣṣ avamḍāya kaṣaudai*; II 8:136 *sa khu tta āṣṣ avadāya kaṣaudai*; II 96:104 *āṣṣ avamḍāya kaṣārai*. See *pamde*.

avaysāña ‘ignorant’, JS 36v3 *ṣere dīre myānā avaysāñq paysāña* ‘good, bad, middling, ignorant, knowing’; K 68:183 *avaysāñe udmādi ṣṭāna*, = K 71, 9v1–2 *avaysāṇḍye 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 sī hīya sa avaysāda* ‘he understands that one’s own is just ignorant’; K 66:134–5 *cu avaysāṇḍi aysmṣ kiṇa hamjsaudai ime heci* ‘whatever (*karmas*) through ignorant mind I have accumulated’; K 56, 20v2 *avaysāṇḍi aysmū haṣkīme*. See *paysān-* ‘to know’.

avaramjsa- ‘good, not adverse’, SuvP. 65v3 *khvaṃ hva yini tvā raṣṭa*, *avaramjsa deṣana śirka*, BS *deṣayīṣye imāṇ deṣanāṃ svarṇabhāsottamāṇ śubhāṃ* ‘that I may be able to preach this right good excellent *deṣanā*-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-haspyīsākyau avarajsa-bvāmyau* inst. plur. ‘rightly aspiring, with excellent knowledge’. See *paramjsa-* ‘perverse’.

avarī ‘no salvation, ruin’, III 71:145 *cu varttīṇḍā avari yāṇḍā* ‘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 *parrāta-*.

avarrūṣka- ‘afflictionless, without *kleśa-*’, v 91, 611r4 *avarrūṣka avachauda dyāmata bvāmata* ‘*kleśa*-less unimpeded vision, knowledge’; Z 6:44 *abrīyai dātā bil-samggā 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-*.

avarūšye ‘unafflicted’, K 60, 34v2 *khu aštq bišvā sarva-dharmvā avarūšye* ‘so that he is in all dharma-elements unaffected’ (*aštq*, not *ra štaq*); K 6, 145v3 *avarū(šy)au <sa>lāvyau* ‘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 *parrūšya-* ‘subject to affliction’, see *parrūška-*, BS *kleša-*. **avašāna** ‘not sent, non-commissioned (?)’, IV 33b1 *še hvamḍye 260 mūri pašā avašāna* ‘for each man 260 mūrā-coins, commissioned, non-commissioned’; IV 52a2 *stūra pajimḍā pašā avašāna daše hvamḍām* ‘they demand stūra-cattle, commissioned, non-commissioned, of ten men’, see SDTV 3; II 23·19·2 *pašā avašāna hvamḍi himya*; II 20, 12b2 *tī jšā<m> pašā avašāna cirāšta* ‘then commissioned, non-commissioned to Cira’. See *pašāta-* ‘sent’. **avašāya-** ‘plant name’, III 90·192, see s.v. *rahi-pimṇā*. **avašta** ‘studying’ (with locative), III 100·9 from *abi-ah-*, *abi-šta-* base *ah-* ‘throw, put’ or possibly *ah-* ‘to be’ *abi-ah-* ‘be absorbed in’, Orm. *aw-*, infinitive *awōk*, and *haw-*, participle *hištak* ‘to read’ from *abi-ah-* and *abi-šta-*. See the full text s.v. *švrrai*. **avaštaḡa** ‘not departing, permanent’, K 148·61–2 *pārśḡa pajsam avaštaḡa caḍāve* ‘may he practise continuous worship, reverence’. From *a-* ‘not’ and *pašta-* ‘depart’. **avaštaṇdaa-** ‘permanent’, Z 11·37 *avaštaṇdai šī varata parāhā* ‘the *šila-* (moral rule) is permanent there’; Z 22·313 *puña avaštaṇdā yande* ‘he makes permanent merits (BS *punya-*)’. To *pašta-* ‘depart’. **avašta-** ‘not fear, safety’, K 140·997 *avḡste haurākā* ‘giver of security’; SuvP. 72r4 *avešta*, BS *abhaya-*; K 64, 81r2 *avešta kithe, abhaiyi-pūrā*. See *puvasta-* ‘fearing’. **avastinai** loan-word with *-inaa-*, V 183, a4 *avastinai haurna* ‘with non-*vastu* gift’. **avastya-** ‘non-permanent, incohere’ I 145, 54r4 *cvam avastya vašprrišta* ‘for whom the incohere thing disperses’. See *vastya-* s.v. *vasta*. **avasva-** ‘not pure’, Manj. 347 *še sāmai vasve aṛima še sāme avasve saitta* ‘of one mouth the pure seems foul, of one mouth it seems impure’. See *vasuta-* ‘purified’. **avahā** ‘pathless’, K 110·338–9 *dašau dišau jsa hāšta baysuñā-vuysā tsvāda avahā tte baiša hāšta* ‘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 maṃhamāṇde avahiḡi tvāri bijairma* ‘may they have the *rddhi-pādas* so, here, unchecked, very excellent’. See *pahiya-* from *pahej-*. **avārahe: jsa** ‘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 *avārāmṭta-*; Manj. 149 *avārātta*. See *pārautta-*. **avārūḍyatetu** ‘no deficiency’, SuvO. 53r3, BS *avaikalyatā*. See *vārūḍya-*. **avāšta-** ‘inconceivable’, SuvP. 70v1 *ttištīmā kalpa avāšta*, BS *tiṣṭheya kalpāni acintiyāni* ‘may I persist through inconceivable *kalpa*-ages’. See *akāšta-* from *kāṣ-*: *kāšta-* ‘to think’. **avijsyaca** ‘not seeing, blind’, fem., v 387·48 *avijsyaca strriya* ‘blind woman’; K 46·37 *tte avijsyace strriyi jsahera* ‘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 *šī avijsyade širka* ‘the blind child’; Manj. 9 *hana avijsyadai satva* ‘blind, not seeing, being’ (dyadic). See *vijsās-*. **avātāyemate jsa** ‘not speaking’, v 343, 85v2 *samu avātāyemate jsa āre* ‘they sit silent’, BS G 37, 80a3 *tūṣṇīm-bhāvena adhivāsayanti*, Tib. *čan mi smra-bar hkhod-pa*, beside v 343, 85v5 *samu apātāyāme jsa*, BS G 37, 80a6 *tūṣṇīm-bhāvena adhivāsayanti*. See *avyāya*, to *pātāy-* ‘to speak’. **avimem** ‘invisible (?)’, K 60, 37v4 *ne šamḍya paremānavyā avimem jsāte* ‘does not go invisibly into the earth with the atoms’. See *āvīda*, to base *vai-(n)-* ‘to see’. **avimya** ‘stoneless (?)’, II 66·2–3 *ttye pracaina cā bugura mamḍūsāna šamḍā gārye avimya gaṃtsa kūḍai vīra* ‘because Bugura bought land from Mamḍūsa, stoneless (?)’, with hole (and) pit’. See *bīma-* ‘rock, stone’, Av. *vaēma-*, Parth. Insc. *vēm*, Armen. *vēm*. See s.v. *kūṣḍa-*; SDTV 58. **avirmāttama-** ‘best’, K 66, 84v3 *baysūštā bautta avirmāttama hvāštā* ‘he realizes the supreme excellent bodhi-knowledge’; K 59, 33r4 *ttye kāṇa mī byāṃdāṃdi tvā avirmāttame ra(šta) baysāna baysūštā bišvā sarva-dharmā bīysāṃḍa* ‘therefore they got that supreme Buddhas’ bodhi-knowledge awakened in all dharma-elements’; II 102·23 *avirmāttama beysāna beysūštā bausta hamye hamau-manai* ‘may we become awakened to the best Buddhas’ bodhi-knowledge’, rendering BS *anuttara-*. See *pūrmāttama-* ‘best’. **avāškālsta-** ‘undivided’, v 265, Dum 7b3 *u avāškālstu pratāha*|||; III 134, 3a5 *avāškālsto hišādoštu dārysde*; K 57, 26r1 *aviṣkeṣta lakṣanā*; K 60, 36v4 *vasva aviṣkeṣta lakṣaṇa*; K 145, 3r3–4 *avaiṣkeṣta (-šk-, not -sk-)*. See *pāṣkal-* ‘to separate’. **avisadai** ‘not returning’, = BS *avaivartika-*, *anāgāmin-*, III 113, 4r3; K 92·48. See *atisandaa-*, *iisedai*. **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’. **ayihī** ‘unchecked’, K 59, 31v4 *baysuñāvuysai asaṃkhistā šte ayihī* ‘the bodhisattva is untouched (unsmeared), unchecked’; K 58, 28r3 *varī aysmūti anāvidhyāyi hame avihī* ‘on the spot his mind becomes untouched, unchecked’. See *pahej-*: *pahiya-* ‘to stop’, *ipihī*. **avurrda-** ‘not overcome’, K 153·22 *māryau jsa avurrda* ‘not overcome by Māras’ = BS *ajita-*; K 52·7·3 *avaurrdā*; v 107, 29v3 *avurde isāre* ‘they withdraw without conquest’, BS *pramathaka-* ‘repulser’; v 113, 35r1 *avurda hāmāre* ‘they are unconquered’, BS *anavamardita-*. See *pur-*: *purrdā-* ‘to fight’. **avuvasta-** ‘unafraid’, v 41, a4 *avuvasta tsind(ā)* ‘they go safely’. See *puvasta-* ‘fearful’. **avajidanya** ‘unheroic (?)’, III 104·34 *kṣūna mauḍā naradū avajidanya 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 kithe, abhaiyi-pūrā*

‘in the city of safety’, dyadic; K 29·183–4 *khu ra paršta avesta* ‘so that he escape unafraid’. See *avuvasta*, *avasta-*, from *puvgd-*.

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 yāḍāṇdā* ‘and the dumb could speak’. See *pātāy-*.

avyāyamḍai ‘not speaking’, JS 18v3 *nvastā avyāyamḍai buysā* ‘he lay silent long time’. See *pātāy-*.

avyāyāme jsa ‘not speaking’, III 60·36–7 *avyāyāme jsa simāhām vī ṇestā* ‘he sat without speaking in a *samādhāna*-trance’. See *avātāyemate jsa*, from *pātāy-* ‘to speak’.

avyāsta- ‘not stated’, III 28, 38b3–4 *jaḍa haḍa ṣṭā kūra nāsāre avyāsta ṣḡ dharma mukḥau jsa jaḍau prahajañau jsa (hvata?)* ‘however the ignorant (BS *jaḍa-*) accept the false things, not spoken; this is stated as dharma-doctrine by fools (BS *mūrkhā-*) by ignorant laymen’, BS *sa ca bāla-prthagjanair udgrhītah*; III 28, 39a3–4 *ttina gyasta baysāna hvata avyāstā dharma jaḍyau 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’.

avyūṣṭa- ‘not heard’, K 1, 135v2 *ne avyūṣṭu pyūṣḍe* ‘hears not the unheard’; Z 2·117 *ništā avyūṣṭā adāte avayāṣāṇdā kari* ‘is not unheard, unseen, unknown at all’. See *apyūṣṭa-*.

avyauca ‘intolerable, severe’, Sid. 12r5 *ttarā hīvi āchai avyauca ṇaheje* ‘removes the intolerable disease of thirst’, Tib. *skom-pahi nad mi bzad-pa ši-bar byed-de* (elsewhere Tib. *mi bzad-pa* renders BS *dāruṇa-*); Sid. 100r3–4 *devyā kveysvā vī avyauca vīna himāre* ‘in both sides severe pains occur’; K 31·27 *avyauca baida āvūṃ mara ṣṭānā pahaiyi* ‘(taxes) intolerable were laid on them, from here, they fled’, = K 15·117 *ttaña kṣīra daura(ba)kṣa pasta tvāra avyauca* ‘in the country famine occurred exceedingly severe’, = K 23·72–3 *avatca vī āva bihī kiḍa bara jasta skadaka šā šā mara ṣṭāna pahaiya* ‘(taxes) were laid on them, intolerable exceedingly, O king, one by one they fled hence secretly’. Also *avyāca*, III 106·24 *tta brīvmai be-vūḍa pūna ysaiva baida baista avyāca* ‘so love’s poisoned arrows intolerable pierced the heart’, see SDTV 30; II 40·36–7 *dakhu kāra avyāca baye haysḡama* ‘misery, torment (BS *kāraṇa-*), intolerable fear, grief’. Without negative II 2·19 *hamḍarām jšām vyaucā yanīdā* ‘they make tolerable to others’. See *pyauca* ‘counter-action, remedy’ for the connexions.

aśša-, *aśa-* ‘horse’, v 115, 64v2 *aśša mārāre* ‘horses die’, BS *mṛtābhīkṣṇaṃ priyāśvās ca*; Sid. 102v5 *aśā* ‘horse’, Tib. *rta*; v 236·23 *aśa salya* ‘in the Horse year’. Compound Z 13·25 *ṣāte ju aśša-bārai āya* ‘the second may be the horse-rider’. Epithets of the horse are in III 72·167–8 *hūvathāta tcarṣva ttumna* ‘well-caparisoned, handsome, stout’. From **aśya-*, direct to *aśša-* (as Waxī yaš), Av. *aspa-*, O.Pers. *asa-* (to N.Pers. *sa-* in *suwār*), Sogd. M.Pers. T. *’sp*, Zor.P., N.Pers. *asp*, Oss.D. *āfsā*, I. *jāfsā* ‘mare’, D. *āfsikko* ‘mare’, with *-āfs* in the compound *xārg-āfs* ‘mule’ (‘ass-horse’), Waxī yaš, Pašto ās. For ‘rider’, N.Pers. *suwār*, Zor.P. *asaḡār*, O.Ind. lw *āśvavāra-*. IE Pok. 301–2, O.Ind. *dśva-*, Lat. *equos*, Got. *aihwa-*, O.Engl. *eoh*, Celt. Gaul *epo-*, Ir. *ech*, Tokhara B *yakwe*, A *yuk*. See also *aśya* ‘cavalry’.

aśša-nyūrrāna ‘horse harness’, Z 24·405, see *nyūrra-*.

aśḡāna ‘non-duality’, Manj. 87 *ttuṣāttā ttathatta aśḡāna* ‘the void, suchness, unity’, beside K 55, 17r4 *ṣḡmñaj sa* ‘with duality’; K 58, 29r3 *cu vara ṣḡmñā na daittq* ‘where duality is not seen’. See *duva* ‘two’, *ṣāta-* ‘second’, later *ṣḡ*; *aśḡāna* ‘non-duality’.

aśṣampha- ‘without holes, knots’ Z 23·44, Chinese *kien-mi* ‘compact’ (K 369·2; 617·2). Base *ṣuambh-* to *ṣuabh-* in O.Ind. *śvabhra-* ‘hole’, Zor.P. *sūrāk* ‘hole’.

aśājā ‘sharp, flinty, stony’, III 79·10 *bvaiysā aśājā satharā dūrā tti jšām sagūḍā* ‘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 *ἄκανθος* ‘thorn’. Here **aśan-či-* with dialectal *-ś-* kept. See s.v. *śśāra-* ‘good’.

aśūla ‘unhurt (?)’, v 145, 117b5–6 ||| *maśā aśūlaharya* ||| *ga se mū va aśūla* |||. See *aśḡulaka* ‘unhurt’.

aśē ‘plant name, BS *kaṣeruka-*, scirpus kysoor’ (Lat. scirpus ‘bulrush’), Sid. 18r4. Base **as-ya-* ‘sharp, pointed’, to *as-:s-* ‘to sharpen’, with Av. *asūra-* ‘point’, Oss. D. *ānsurā* ‘tusk’, I. *ssyr*, Sogd.B. *’ns’wr*, BS *danta-* ‘tusk’. IE Pok. 18–22 O.Ind. *śiṣāti:ṣita-* ‘to sharpen’.

aśḡulaka ‘unharmd (?)’, II 80·12 *ṣḡ mā aysdārā aśḡulaka svahaka* ‘this my supporter, unharmd (?), safe’. Base *zai-:zi-* ‘to injure’ with *ṣḡ-* 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 *aṃga-*. Here dyadic with *svahaka-*.

aśka ‘perhaps’, III 70·109 *paṃmarai bōvrau aśka* ‘perhaps you know a report of her’; v 339, 77r3 *aśka auṣṭe 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 *aštā ka*, note v 333, 27r3 *aštā ko se kumṣati t(t)ima pharākā hāmāta*, BS G 37, 24a4 *bahūni tasya bijāny utpadyeran*. See *aścā*, *ašte* ‘is there . . . ?’.

aścā ‘is there . . . ?’, K 32·32 *ašte ī* ‘is it perhaps . . .’; v 244, 1b3 *pasti sa aścā*, = K 94·96 *pasta hva sa ašta* . . . ‘he spoke saying, Is there . . . ?’; II 10·161 *aścai kaṇa*.

aścū, see *aštū*.

ašti ‘existence’, K 54, 15v1 *ašti jsa ttuṣāttā, naiścā jsa ttuṣāttā*, = BS *saṃskṛta-śūnyatā*, *asaṃskṛta-śūnyatā*; K 53·9·4–5 *ašti naište jsa pahaiṣṭā* ‘without existence (and) non-existence’; K 67·168–9 *ašte jsa aštu khu jiye* ‘how existence is destroyed by existence’; Manj. 320 *nai ašta* ‘exists not’ (but *ništā* ‘is not’). See BS *asti-nāsti-bhāvah*. From older *asti*, Tumšūq *asti*, Av. *asti* to base *ah-* (*as-* before *-t-*).

ašta ‘it is’ with pronoun, II 101·244 *na ra ma stūrā aštq na baida pamūha* ‘there is no longer for me beast, not clothes upon me’ (*ma* . . . *aštq* ‘I have’).

aštū ‘what’, III 123·59 *aštū vai kṣamai*, BS *kiṃ kṣamati* ‘what pleases you?’; II 52·6 *parau na ā sa khve tcerai aštū-m āṃ ya* ‘a command did not come how you (-e) should act, what to do with them (-m)’; II 52·8 *pvesida sa aštū ā yamdā* ‘they ask, What are you doing?’; II 85·13 *viña ra ttā aštū pharākā ttuṣā silāta haṣḍi yine* ‘now also I make report as to many empty words’; II 7·118 *aścū gvaṣṭaiysathūā* ‘(what) have you been separated in births?’ See also *haištū*.

áspara ‘horse’s fodder, lucerne’, III 73·184 *ása ra áspara hvaḍāmdā* ‘the horses ate lucerne’; II 124·86 *áspara*, BS *yāṃga asana* (?*yoga-ašana*-); Z 13·91 *rrusa áspari* ‘barley, horse’s fodder’; compound IV, 60a3 *áspara-barā* ‘carriers of lucerne’. From **aśśa-para-* (early type of compound like *biś-paḍā* ‘first of all’) to base *par-* ‘to feed’, pres. *pār-:pāda-* ‘to nourish, rear’. For lucerne Akkadian *aspastu*, *asupastu*, *aspasti*, Kroraina *áspista-*, Zor.P., N.Pers. *aspast*, Aram. ’*spst-*’, Syriac ’*spst-*’, *pstst-*’, Arab. *fusṣ*, *fusfuṣah*.

áśya ‘cavalry’, Manj. 138 *áśya hastya gūha rahya tc(u)ra-ysanya hina* ‘four-membered army, cavalry, elephants, infantry, chariotry’. Adjective to *aśśa-* ‘horse’.

aśajvāmana ‘not attached’, II 115·31 BS lw Kroraina *aśajamana*, Pali *asajjamāna-*, BS *aśajyamāna-* to base BS *ṣang-* (O.Ind. *sang-*) ‘attach’, see the full text s.v. *khāśṇvā*.

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 *śšarr-*, Z 20·8 *strīye daha āṣṣuḍa tsindā* ‘women and men go about excited’; Z 7·24 *suhāna śšarri klaiśa* ‘by pleasure (BS *sukha-*) triumphs over *kleśa*-afflictions’. The conjunct *śṣ*-is from *ś-*, *xś-*, *jš-*, equivalent to O.Ind. *kṣ-*, *ps-*. Possibly O.Ind. *psar-* archaic equivalent to *mad-* ‘be excited’ (BSOAS 21, 1958, 543). See also *ysīta-*, *iysīye*.

aṣṣānaka ‘pigeon’ Z 20·16 *tītrauka daindā duva aṣṣānaka* ‘two ducks are seen, pigeons’; JS 34r2 *aṣṇake*; II 80·25 *aṣanai*; Sid. 17r5 *āṣai aṣnai*, BS *hārita-*, Tib. *phug-ron swon-po* ‘blue pigeon’, plural III 35·32 *aṣṇā*; compound Sid. 142v4 *aṣṇūha* ‘dung of pigeons’ (**axśaina-gūḥa-*). To Oss. D. *äxsinängä*, DI. *äxsinäg* ‘dove’ (TPS 1945·6); Tokhara B *eḵṣinek* in the adjective *eḵṣinekaṃñāna mīsa* ‘flesh of pigeon’. See also *āṣṣeina-* from **axśaina-* ‘blue’.

aṣkāṃjsya ‘eternal’, K 60, 35r1 *aṣkāṃjsya jśīna byehe* ‘he gets eternal life’, see *oṣkāṃjsya-*, *āmṣkāṃjsya*.

aṣkusta- ‘untouched’, Z 13·114 *cu vara bīnāña aṣkusta adaunda ṣṭāna akriya* ‘what there (=where) music untouched, unblown, unbeaten’; Manj. 414 *bīnāña aṣkūstai ṣṭāna pīhyāda ramanāi hvara* ‘music untouched, they beat (=sound) delightful, sweet’, Base *skau-*:*sku-* ‘to touch, play a musical instrument’.

aṣkaujai ‘not *saṃskāra-*’, Manj. 372, negative to *skoṅgyā-*. **aṣṭakulcu** ‘not abusing’, V III, 33v1 *amiyaśśu aṣṭakulcu*, BS *abhaṇḍana-*. See *ṣṭakula-* ‘abuse’.

aṣṇaa- ‘pigeon’, see *aṣṣānaka-*.

asaṃkhālsta-, *asaṃkhista-* ‘unsmeared, unpolluted’, Z 6·22 *daśyau baśḍyau jsa asaṃkhālstu* ‘undefiled by the ten sins’; Z 6·39 *klaiśyau jsa asaṃkhilstā*; K 60, 36v2 *biśām upakleśṃ vāysaññāṃ gsyām asaṃkhistā ṣṭe* ‘is undefiled by all smaller afflictions (BS *upakleśa-*)’, influences (BS *vāsanā*), desires (*olsa-*)’; Manj. 171 *asakheṣṭa sakhu ja veysa* ‘undefiled like the lotus’; K 73·34 *asakhista sa khū ji rana* ‘undefiled like a jewel’; K 55, 17r4 *śāmñña jsa asaṃkhistā ṣṭe* ‘is undefiled by duality’; K 54, 13v3 *svabhāvna asaṃkhistā* ‘undefiled by nature’; K 59, 31v4 *asaṃkhistā ṣṭe aṣihī* ‘undefiled it is, unchecked’. Parallel to Pali *anulitto lokena toyena padumaṃ yathā* ‘unsmeared by the world as the lotus by water’. See *saṃkhal-*.

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

asāna- ‘foeless’, V 113, 35v1 *asānā iṇete hiñe jsa anṛhiyā* ‘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. *mi gčan*. See *suraa-* ‘pure’ (**suxraka-*).

asuva ‘not burnt’, Sid. 153v2 *khu ri va asuva śau beṣṭarq bāgara harštā* ‘so that one layer of leaf remains unburnt’, Tib. *lo-ma nan-rim ma čhiḡ čam-du bsregs-nas*, see *sūs-*:*sūta-*.

asottāña- ‘slow, slow-witted’, equivalent to BS *jaḍa-* ‘foolish’, Z 5·14 *hvate balysā hviyā 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 swδ’n* ‘swiftly’, IE Pok. 954 *śkeu-* ‘of speed’, Lit. *śáuju*, *śáuṭi* ‘throw (> shoot)’, *śūvis* ‘shot’, *śāudyti* ‘make throw about, shoot often’, O.Slav. *suje*, *sovati* ‘shove’. Beside IE Pok. 954 (*s*)*keu-* with increments, Pok. 955 *-bh-*, *-d-*, *skeubh-* see s.v. *anāskotta-*, *haskautta-*, to O.Ind. *códati* ‘drive, force’, N.Pers. *čust* ‘swift’. See also *biśautta-* ‘hackled’ from *saub-*. Suffix *-āna-* with *-ya-*.

aska ‘up’, III 70·107 *naṇḍa makala aska jsā rrušta* ‘the monkey Naṇḍa got the chieftainship’. See *uska* ‘up’.

askin- ‘put back’, III 93·261 *<da>dā jśṇāññā khu ṣvq jiye ttī askināññā paskyāṣṭā hāñāṣṭā*, *ysūnāññā* ‘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 *askhamjsa* (SDTV 30); Sid. 7v1 *iskhajsā*, BS *abhyudaya-* ‘rising’; II 123 (4091)·6 *askhijsye apvenye bādā* ‘prosperous secure time’; with *-āmatā-*, III 64·21 *askhajsāme*, II 85·11 *askhijsāme*. See *uskhajs-*.

askhāys-, see *askhauys-*.

askhaukara ‘eminence, protuberance’, Sid. 138r4 *ṣgikā cu askhaukara hame*, BS *utsedha-* ‘protuberance’; Sid. 143r3 *ni ri ysauttā askhaukarīyāvai ri va ni hamā vasve baustā ṣṭe* ‘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 rnams 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 bīnamīye brri satta vahanī ā vāvai jīyi drai ḡiha: askhāysī hamāra brra hvaṇḍa u gvaysāra avīpa*, = III 108·4–5 *śamḍa ka bīnāmāve brri satta vahanī ā vā vāvai ji<(yi drai ḡiha: 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*).

askhauysa ‘top’, Sid. 153v4, Tib. *šin-buhi thor-to*, see *ysihe*, Tib. *thor-to*.

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

astan-, *astān-* ‘to stretch’, III 34·12–13 *khū ja bīma astana*

‘as one tunes the *bīnā*-instrument’, = III 36·8 *khu ja bīna astāna*. Infinitive III 40·16 *khu bīnā ṣkūdā astāmdā* ‘as they touch the *bīnā*-instrument to tune it’. From *us-tan-* Av. *ustāna-* ‘up-stretched’, N.Pers. *tanīdan* ‘to stretch’, IE Pok. 1065–6 *ten-* ‘stretch’, O.Ind. *tanóti*, *tatd-*, Greek τάνυται, τείνω, τανός. See also *thana-*, *ttamga-*, *ttanv-*.

astaucā ‘dry land, terra firma’, Sid. 6v4 *astaucā kuṣṭa utci baka u bata-bahya diśq* ‘dry ground, where there is little water and a region with small trees’, BS *jāngalo* ‘*lpāmbu-śākhī ca*, Tib. *skam-sa ni čhu ṇun-šin šin ṇun-bahi yul-na*; 134v3 *astaucā ysātām u muñamḍām datām hiya gušta*, BS *jāngalaja-*, Tib. *ri-dags skam-sa-na gnas-pahi śa-khu*; Sid. 135r4 *astaucq muñamḍām datām hiye aptye gušte jsa*, BS *jāngalam*; Sid. 144v5 *astauci āṇamḍām datām hiya gūšta*, BS *jāngala-*; Sid. 152v3 *astauci muñamḍām murām hiye ahe* ‘eggs of birds dwelling on the dry land’, BS *jānga-lāṇḍaja-*. From *as-t-* ‘dry’, with suffixes *-ūča-*, Armen. lw *astouč*, *astouč* ‘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’, *aridus* ‘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. *ačün* ‘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 vāṣṭā* ‘pull out for me a mouthful’. Preterite v 387·48 *ttu pūra asthiyā* ‘she took up her son’; K 46·27 *laṣṭa pāttarā asthiye* ‘he took up staff (and) bowl’; 3 plur. K 46·28 *khāysā isthiyāmdā* ‘they took up the food’. Infinitive III 130·32–3 *dānive vā jsāni pā audi ttī pastāṃdi asthiye* ‘the donators (BS *dānapati-*) indeed next inclusively (?) they deigned to raise’. Incohative v 327a4 *[[[hiya nāma asthīsi]]]*. See *usthamj-*.

asthūmājsa- ‘sound’, Sid. 6r4 (and v 315·9) *cu jehaviyi āchā u asthūmājsā āchinai ttikyām 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. *ran dam dan ldan-pa gsor run-no*. 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 *kuṣṭā āchai aspaśḍe* ‘causes the *kuṣṭha*-disease’, BS *kuṣṭha-hetavaḥ*; Sid. 2r5 *dahoštā aspaśdākā* ‘causing virility’, Tib. *ro-ča-bahi rgyud*; Sid. 11v2 *aspaštāka* (with *-št-* for *-śd-*). See *uspaśde* K 59, 31v1 (not *-ṣṭe*). With *-sj-*, v 321·104–5 *aspaśjāka*.

aspā ‘(compressed) lump’, I 169, 84v2 *aysdimāña khū drrām hami khu aspā tta būriṃ hā arva tciriṃ* ‘to be cooled so that it becomes like *aspā* ‘(compressed stuff)’, all that is to be made into a medicament’ (*-iṃ* = *-ai*); I 169, 83r4 *aysdimāña drām hami khu aspā*; I 147, 57v1 *aysdaimāña drrām hami khu aspā ttī hā tcahau 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 khu drām hami khū hauṣkā 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. *faxsbāl*

(Gurdžibeti Blaška 64 *xonxi faxsbāl* ‘on the side of the mountain’), I. *faxs*, plur. *fāxstā* ‘side’.

aspāṃḍa ‘compact mass, lump’, Sid. 145r2–3 *cu tcim̃ hiya uysānā*, *aspāṃḍa hame hem̃ji hame u ṣṭiya u haryāsa* ‘as to the nature of the eye, it becomes a lump, it becomes red and white and black’, BS *piṇḍam rakta-sita-asitaṃ*, Tib. *mig-gi ran-bžin ni gan run hḍug-pa dan dmar-ba danḍkar-po dan gnag-pa yin-no*. From **uspāxta-vant-a-*, see *aspā*. For *-āṃḍa-*, see *urāṃḍa-*, *arāṃḍā*.

asphir- ‘to splash’, JS 8v3 *maitrīnai neṇa asphīramḍai yāmdā* ‘with elixir of kindness always bedewing’; Sid. 153r5 *khu hā hamḍāna* (= *hamḍamna*) *ñāme u khvēm 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 *pūraṇāt karṇa-śūla-nut*, Tib. *phyir pho-na rna-bahi nad sel-to*; III 34·10 *uska asphīraca jahvā sphālya-gūna*, = III 46·19 *uska asphīrāca jahvā sphālya-gūna* ‘splashing upwards in fountains crystal-coloured’; III 38·42 *jastūñe khaśq va isphīraciña hāysaiña*, = III 40·17–18 *jāstūñai khaṣṭ jśā asphīrātcāña hāysaiñā* ‘celestial drink in (=from) the splashing fountain’. See *usphīr-*.

ah- ‘to be’, *as-* before *-t-*, suppletive with *vāta-* ‘been’, and *hāmā-* ‘become’, 1 sing. *mā*, *-m̃*, *ime*; 2 sing. *ī*, opt. *āyai*; 3 sing. *astā*, *štā*, negative *ništā*, opt. *āya*; 1 plur. *mā*, conjunctive *āmaṃ*; 2 plur. *sta*; 3 plur. *indā*, *im̃de*, *yindā* (v 336, 35r6 = variant v 74, 42r6 *indā*). Av. *ahmi*, *ahi*, *asti*, *hanti*, N.Pers. *ast*, IE Pok. 340–2 *es-*, O.Ind. *asmī*, *asti*. *smah*, *stha*, *santi*, Greek ἔμμι, ἔστί, ἔντί. See also *astī* ‘being’, and *nestā*.

ah- ‘to throw, shoot’, pres. *uhya-*, pret. (*ahas->*) *ihas-*, *uhas-*, K 37·123 *pūnām jsa uhyāña* ‘must be shot with arrows’ = K 28·175 *ttu uhy(ā)ña hāṣṭa 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 *tye prracai maharamḡā uhya:stā pūnā jsa* ‘for this he shot the athlete with an arrow’; III 67·59 *pūna jsa uhya:ste*; III 67·51 *cu bura saṃ uhyasta iye*, *vilau pūnā gvāna na tsīya* ‘whatever he may have shot, no arrow went astray at all’ (BS *viloma-*); K 16·150 *be-vūḍa puna jsa śau pu<na> uhyāmsta* (variant K 32·44 *bitcatte*, K 24·93 *bitcattai*). See also *ahva-*, *aha-* ‘noose’, BS *pāša-*. Av. *anhyeiti*, *astar-* ‘shooter’, *asta-* ‘shot’, O.Ind. *āsyati*, *asta-*, *asita-*, RV superlative *āsiṣṭha-*, *āstar-* ‘shooter’, infinitive *dštave*, *astavai*; Oss. D. *äxsun*, *äxst*, I. *äxsyn*, *äxston* ‘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 piṇṇḍai* ‘this is the belly-cleansing *paiṇḍaka*-medicament’; loc. sing. III 85·70 *khāysāñā u ahaña āma naṣpaśḍe* ‘it dispels indigestion (BS *āma-*) in the stomach and belly’; III 17·1–2 inst. sing. *[[[ahana ārrdā mā<m̃>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 *rrīys-* ‘to tremble’, hence ‘belly-trembling’ for ‘panic’, to O.Pers. *afuvā-*.

ahakhiysa ‘numberless’, III 60·35, see *hamkhīysa-*.

ahatcasta- ‘unbroken’, Bcd 48r, BS *akhaṇḍa-*; *ahatcastūṃ* ‘unbroken for me’, IV 23·8 *ahatcastūṃ mūñi* ‘may (the vow) remain for me unbroken’. See *hatcan-*.

ahamdrūṣṣa- ‘without hostility’, V III, 33vI *ahamdrūṣṣu aggūrāsu*, BS *avigrahāya* *avivādāya*. See *hamdrūṣṣa-*.

ahamici jsa ‘without change’, Sid. 7r5 *ahamici jsai kāñā krravī tcerai* ‘without change it must be kept, the treatment of it must be carried out’, Tib. *mi hgyur-bar bsrun-bahi čho-ga byaho*. See *hamista-*.

ahamista- ‘unchanged’, JS 4vI *sūmīrā garā māñamḍā ahamistā akhāṣṭā* ‘like Sumeru mountain unchanged, unmoved’; K 63, 78r3 *aysmū ahamistā akhauṣṭā* ‘the mind unchanged, unmoved’; Sid. 7vI *cuai hauva ahamaista he* (variant *hame*) ‘for whom the strength is unchanged’, Tib. *śñiṃ stobs ni mi hgyur-ba byed-pa-ste*.

ahamñe ‘abusive’, JS 8v4 *ahamñe ysire hve ttriḱṣa salāta* ‘abusive, harsh, sharp words he spoke’. From Prakrit to *adhimanya-*.

ahamphiḍa- ‘undisturbed’, SuvP. 60v2 *śye śivi ahamphiḍā śāna, hūñā dyai haḍara bgysa*, BS *eka-rātram atandritena swapnāntaraṃ gatam 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 spans-la*; Sid. 8v4 *ahambusanām hvadām khaṣṭām jsa*. See *hambusana-*.

ahamya- ‘not arisen, non-extant’, K II2·38I *cu baiśa hara ahamya bvādai* ‘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 II3, 35rI (dyadic) *ahaysgamatu u anuvadrāta hāmāre*, BS *anupasargāny anupāyāsāni ca*; V II3, 35vI *u ahaysgamatā ahvariysātā* (variant *ahariysātā*), BS *anupasargaṃ cānupāyāsaṃ ca*. See *haysgamata*.

ahaysnāva ‘unwashed’, III 85·75 *ahaysnāva ysaramjsa*, III 90·182 *ahaysnāvā ysaramjsā* ‘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 50vI *aharīna*, BS *aśeṣataḥ*, Sid. 130rI *beti jsa āchā aharīna biysānā harbeśā jidā* ‘dispels all severe diseases arising from wind’, Tib. *rlun-nad-kyis ñam-thag-pa thams-čad sel-ba yin-no*; v 247, 14bI *aharīna*, BS *sakala-samāpta-*.

aharinaka ‘total’, Sid. 133r3 *cu buri sam aharinaka vā-śerū hamāte* ‘whatever may be total gout (BS *vāta-śoñita-*)’, Tib. *dreg-go-čog-la ni*.

ahariysātā ‘without trouble’, BS *anupāyāsa-*, reported as a variant to V II3, 35vI *ahvariysātā*.

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-*.

ahahā ‘indigestion’, Sid. 12v3, =v 322·126 *apahā*.

ahā ‘you’, JS 8vI, see *uhu*.

ahāmurji ‘not forgetting’, V 185, 2b4 *kye byātarji ahāmurji vā(tā)*, dyadic.

ahāmurgyatete ‘not forgetfulness’, K 2, 135v2–3 *ahāmurgyatete kādanai*; K 7, 148r4 *ahāmurgyatetiṇā pāga*, Tib. *mi brjed-pahi stobs* ‘power of not forgetting’. See *ahaumaurjā*, From *hāmura-*.

ahāvi ‘quarry, wild beast’, III 68·79 *ssa-tčimmgña 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 *jsiñaa-* ‘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 *dātti*, BS *damtti* (*danti*); Sid. 14r4 *dattā hīya bāta* ‘root of *danti-*’, BS *danti-*, Tib. *dandahi rāa-ba* (*rāa-ba* ‘root’). Possibly *ahi-* to base *ah-* ‘to cut’ hence *ahi:* ‘cutting tool’, as mechanical translation of BS *danti(n)-* ‘toothed, jagged’ (as *khuysaa-* for BS *maṇḍūktī*, and *hva-khāmḍala-* for BS *āruka-* from *āru-* ‘boar’). Then base *anh-*: *ah-* ‘to cut’, *ahi-* ‘cutting tool, sword’, to Av. *anhū-* (ablative Yašt 13·46 *anhuyāt*) and O.Ind. *asī-* ‘sword, knife’, Lat. *ēnsis* ‘sword’ (where base *anh-* is like *kart-* ‘to cut’, Av. *karēta-* ‘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 *ahīye hera nāsāmi* ‘taking not one’s own’, the BS *śikṣāpada-* command *adattādāna-* ‘taking things not given’; Z 12·64 *ihivī heḍā* ‘he gives not his own’. See *i-* = *a-* negative, and *hivī*.

ahisa ‘not greed’, v 38, 28b3 *||/-ā ahisa naunda himā<te ?>||* See *hisa-*.

ahu ‘you’, III 21, 6a2 *ahu jsa* ‘by you’, see *uhu*.

ahumāra- ‘unnumbered’, K 5, 142v3 *ahumāru uy<sn>ora puññīnei nasta bāgyā handajāññātemā* ‘I made unnumbered beings to ripen good roots of merit’, Tib. *sems-čan man-po dag dge-bahi rāa-ba-la yons-su smin-par byas-so*; K 2, 137vI *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 sīyau yseryau*, BS *śata-sahasra-*; SuvO. 68v2 *ahumāryau yseryau*, BS *sahasraneka*. From *mar-*, *šumar-* ‘to count’, *šumuḍa-* ‘counted’.

ahūlaña ‘elsewhere’, Manj. 222–3 *mare mīḍe ahūlaña hiṣṭa* ‘he dies here, elsewhere he migrates’. See *uholaña*.

ahauḍa- ‘gourd’, II 1·8 *ahauḍa vastya*; Sid. 18r2–3 *ahoḍa*, BS *alabu-*, Tib. *ku-ba*; III 88·153 *tīirā ahaudā 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 *tīādī* (= *ttaṃḍī*) *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 duṣpātā*, BS *sudurbala-*; later I 163, 79r1 *ysāḍa paskyāṣṭi cista paḍimi*

ahauvam pijsa paḍimi ‘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 tṛṣṇā-pāśa-baddho bhaviṣyati*, Tib. *sred-pahi ṣags-pas* (BS *pāśa-*) *bčins-par mi hgyur-ro* ‘he is not bound by the noose of desire’. See *aha-*, *ahā-*, 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. *karēna-* ‘ear’ and ‘deaf’, like Georgian *qur-i* ‘ear’ *gru* ‘deaf’, Megrel *uru* ‘foolish’; Greek ἰσχυρ ‘hip’, ἰσχυρς ‘pain in the hip’. Hence O.Pers. *afuvā-* ‘fear’, O.Ind. *āpvā-*, *apvā* ‘fear’, from the source ‘belly’. Note Al-Tha‘ālibī, Histoire, ed. H. Zotenberg 714 *fa as-hala* ‘l-*xau*fu *baṭana-hu*’ and fear loosened his belly’. Similarly O.Ind. *śaṣkulī* ‘ear’, and ‘disease of hearing’.

ahvañe ‘not to be spoken’, III 73·188 *mire a ahvañe ṣāna* ‘I shall die since it is not to be spoken’. Base *hvan-* ‘to speak’, *hvaña-* ‘to be spoken’.

ahvaḍāṃḍī ‘before eating’, I 167, 83r4 *ahvaḍāṃḍī tharka masi hviri* ‘as much as a walnut is to be eaten before taking food’. Base *hvar-* ‘to eat’.

ahvaṇḍa- ‘not man’, v 308, 9rI, BS *amanuṣya-* in the series from gods to goblins.

ahvandā ‘not men’, v 257·6, 1b4 *<hva>ndā ahvandā uvāra* ‘men, not men, noble ones’. See *hvand-* ‘man’.

ahva-rīysa- ‘belly-shaking, fear’, SuvO. 4v2 *haysgamata iyā o ḱāṣca u vadrava iyo gārīvā o puvaṇā o ahvariysā 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, 35vI). 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 *ahariysa-* ‘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 saṃtsāru baṃḍani-śāl<e ?> guchāme udiśāyi* ‘for escape from the universal (one = universal) eternal transmigrational prison’. For the ‘prison’, v 126, bI *saṃtsārūṃ bārmina*, BS *saṃsāra-bhava-bandhanāt*, Tib. *lcon-ra*, Tokhara B *saṃsārṣṣe pele*, and Jaina *saṃsāra-cārāya-*. Base *hau-*: *hu-* ‘to bear young’, hence parallel to BS *aja-* ‘not produced’ (see also *ahāmāta-* ‘not arisen’); Av. *hunu-* ‘son’, *hazaxrō.huna-*, *haota-*, *hunahi*, *hunāmi*, O.Ind. *sūte*, *sūtā-*, *sūnū-*, Zor.P. *hunuṣakēñitan*, *viṣūtakān*. Form *hvya-*, as *devya-* ‘to beat’, base *dav-*. IE Pok. 913–14 *seu-*: *sū-*. See also *šū* ‘son’.

ā ‘or’, I 189, 111r2 *rīysūtcana khāṣṭgña ā māḱṣi hīyi uca jsa* ‘to be drunk with rice-water or with honey water’; JS 5r2 *śāgū* (for *śaṃgū*) *ā vā ṣvīdā*, *ā mirāhija karāśā ā vā bora* ‘conch, or milk or pearl spray or snow’. With *vā* also,

Sid. 102r4 *ā vā ṣvīnai ā vā hiśanai yaṃḍrrā padīmāñā* ‘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. *-və*, 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^eem-*.

ā- ‘not’ in the word Sid. 5r2 *āhvarai* ‘sour’, Tib. *skyur-ba*, fem. Sid. 4v2 *āhvarraja*, Tib. *skyur-ba*, BS *amla-*, from *hvara-* ‘sweet’. The reverse is in Sogd. Man. *n’mryh* *ḡr* ‘sweet poison’; *čn škṛ* *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*.

āmṣṭīna ‘with thumb’, Z 22·305 inst. sing. from **anguṣṭya-*, beside *hamguṣṭa-* ‘finger’, see *āṣṭi*.

ākrrre ‘painful’, Sid. 103r2 *khaysma ākrre 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)krya-*.

ākṣuvindā ‘they begin’, Z 24·499; 3 sing. Z 4·15 *ākṣūtā*, III 83·25 *ākṣū jīye* ‘begins to vanish’; Sid. 142r5 *ākṣu byasḍe* ‘begins to mature’, Tib. *ča-ba-la*; pret. Z 5·26 *ākṣutte*, 3 plur. SuvO. 68v7 *bināña ākṣuttāṇḍā 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 *nikṣūtā*, *nakṣautta-*, *ḱāv-*, *ḱṣautta-*, *prakṣautta-*. Base *xṣaub-* ‘to disturb’, Av. *xṣuṣsa-*, M.Pers.T. *’šwb* ‘disturbance’, *wṣwb-*, *wyṣwb-*, *wṣwb’g* (He. Verbum 184; Mir.Man. 2·54); Zor.P. *āšōp*, *āṣuftak*, *višōpišn*, *viṣuftan*, Armen. lw *apšōp*, *ašōp*, N.Pers. *āšōb*, *āṣuftan*, *guṣuftan*, Balōči *ṣufay* ‘to thresh’, *ṣufay*, *ṣupta* ‘be angry’; IE Pok. 625 *kseubh-*, O.Ind. *ḱṣobh-*, *ḱsubh-*; Slav. Pol. *chybač* ‘move to and fro’ (variants *-bh-* and *-p-*).

ākhoṣā ‘movement, behaviour’, K 4, 142r3 *<pra>cīga-saṃbuddhānu ākhoṣā dyāññātemā* ‘I showed the behaviour of the *pratyeka-saṃbuddhas*’, Tib. *spyod-lam* (= BS *tryāpatha-*). See *khaus-* ‘agitate’, v 340, 80r5 *ākṣutte khausā* ‘began to move’, BS G 37, 75a7 *vāta-ḱṣobhena*, verbal *khausṭgña*, *akhausṭa-*, *khoy-* ‘move’.

***āgū**, *āvū* ‘village’, BS *grāma-*, nom. sing. SuvO. 24r1 *kho ṣā āvū tcam<ā>ña ḱṣāṣa ttāṣṣe āre* ‘like the village where dwell six robbers’, BS *ṣaḍ-grāma-caurebhi*, Tib. *čhom-rkun-dag dan gnas-pa bžin*, later *au*, IV 20·7 *tīi 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 rraysauya* ‘in an empty village’, BS *śūnya-grāme*, Tib. *gron ston*; K 1, 134vI *āvuto parmiho ḱṣṭra*

kīntha mištāvo janavato rrundānu, 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-rājadhāniṣu*; SuvO. 55v3 *āguvo o kīntha* 'in village, in town', BS *grāme vā nagare vā*; Z 6-24 *kho ju hamāña 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 kamthuvō parmiuvō* 'in villages, in towns, in hamlets'; Suv. N 75-29 *āvuo kam(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 ūtca* 'village water', II 35-7-4 plural *auya hvamḍi* '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. *γāu*, 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 *-ś-* 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 pasūste* '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-m bara* 'bring me needle (and) thread', BS *sūca anaya*, *sūtra*. From **ā-čya-* 'to sew', see cognates s.v. *acā*, as BS *sūtra*- from *stvyati*, *syūtā*-.

ācastai 'you desired', JS 36r4 *nai ācastai suha, 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 hī(ya) gūsta*, BS *jalapakṣin-*, Tib. *chu-bya rnam-s-kyi ṣa*, to Waxī *yōč*, Yidya *yēṣko*, Pašto *helaī*, *heliye* (< **aṭhyakī*), Oss. *acc*, *adṣdž* 'wild duck'. IE Pok. 41 *anat-* 'duck' O.Ind. *ātī-*, *ātī* 'water bird', Greek *vāssōa*, *vḥssōa*, Lat. *anas*, *anatem*, *anitem*, gen. plur. *anitiūm*, OHG *enit*, *anut*, Lit. *ántis*.

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

ācyavaṃdā 'observant, reverent', III 128v4, *gaṃbhīrye dātā vamaseme kādāna ācyavaṃdā hāmāñu* '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-kētīkīh* 'fore-knowledge', N.Pers. *kyl* **kaid*, M.Parth.T. *gydyg'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* 'by severe diseases'; SuvP. 71r2 *parsāmdī āchau biṣna* '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 *āchaija gyauha* 'ill courtesan'; Sid. 1 bis 14 *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. *dka-*, 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 prrāñā jsa ājaraista*. . . *māhāsamūdrā* 'the great ocean swarming with *kara*-fish, *bharṣa*-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) *haysgamīyāi ājumāmā* (BS omits) 'we bring troubles upon it'; IV 4-10 *(pī)ḍakā ājumi* 'bring a letter'; II 38-17-5 *marā ājumyarā padāṃdara* 'bring here first'; IV 53b2 *svī ysai marā haṃgrrima ājuma* 'early in the morning bring here into the *haṃgrama*-market'. Later *ājām-* II 34-5-6 *khu vā spāta budarmā pāra vaysnā ājāme*; *ājim-*, *ājim̐m-*, *ājem̐m-*, v 64-41 *ājimidā* 'they bring, lead (a life)', II 113-74 *cū vā śika viśyāna phara ci vā ājimi* 'as to what is good (and) bad talk who would bring it here...'; II 114-109 *phari vā ājimiṃ* 'I bring the talk here'; II 15, 3a2 *stūra ājimyārā* 'bring (2 plur.) the horses'; SDT V 78-81-2 *kūra ājemūm* 'I bring the *kūra*-(berries?)'. Preterite *ājimda-*, III 72-161 *hīna ājimḍāṃdā* 'they brought the troop', II 95-50 *ājidauda*, v 310, vii r3 *ājidaṃdā*. See also *pīm-* 'to bring'. Base *pa(ti)-* with *jum-* later *jām-*, *jim-*, *jem-*, from *yau-*: *yu-* 'move', with increment *-m-* in *jum-*, and *j-* kept in the compound. To Zor.P. *yumb-*, *yumbēnitān* 'to move', N.Pers. *junb-* from *yu-m-* and *yu-mb-* (either secondary *-mb-*, as in Oss. D. *dumäg* 'tail', N.Pers. *dunb*, Zor.P. *dumb*, Av. *duma-*; or increment *-m-b-*). Base *pīm-* 'to bring' from *pa(ti)-yum-* through *pi-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-jam-* 'send', Sanglēcī *ižim-*, *ižim-*: *ōyoḍ*, *ižum-*: *āyad* 'bring', Waxī *wūsem-* '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, *ājuva* 'way of life', K 57, 23r4-23v1 *ttū bāṃdhacittā*

deṭṭā u rraṣṭa ājuva u baysuṣṭāṣṭa rraṣṭa hvāñāma u rraṣṭa ājuva ṣi hvīde '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*ējā-*.

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

ājsa 'silver', JS 4v1, see *āljsata-*; adj. *ājstja* 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-*, *nijsava-* 'covered, set with', *ājsan-*.

ājsānidā 'they deck', III 43-21 *ālagāryau jsa śaikā 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 *kṣany(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 *kṣanya* a reading *kūṇḍa* was printed.

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

āḍā 'flour', Sid. 133r1, Tib. *phyē*, Sid. 142v1 *ārā* (-r- for -ḍ-), BS *śaktu-*; 2nd component Sid. 143r2 *rūsāḍā* 'barley flour', III 85-76; 86-87 *rūsāḍā*, in phrase II 23-19-2 *rruṣi jsa āḍi*. Base *ar-* 'to grind' see *ār-* 'to grind'. For 'flour', the participle *ārta-*, *-ka-*, here *āḍa-* (either **arata-* or *ārta-*), Zor.P., Yayn. *ārt*, N.Pers. *ārd*, Pašto *ōrə* masc. plur., Waziri Pašto *ārə* 'dough', Yidya *yārē*, *yōrəy* (**ārtaka-*), Šuyni *yāuyj*, Sarikoli *yoyj*, *yowj*, Sanglēcī *wulōk*, Parāči *wārun* (**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 padimāñā* 'a paste is to be made from *mau*-liquor, from flour', BS *snigdhā madyena śaktavaḥ*, Tib. *čan hol-kon-gyi skyo-mar 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 Sītā though under threat of the pulling out of their eyes); K 65, 83r4 *bayastām jsiṃmau āḍarau vaska* 'for the fear-filled ghosts (*jsiṃmaa* = BS *preta-*), more wild, (may I get Āryāvalokiteśvara's power)'. Parallel to K 64, 81v3 *ttāy vaskā harbāṣā dūkhā bauḍa inīme, cū vā ṣai jsiṃmā āḍā 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 *āraḍa-*) to Sogd. *r'k* **āraka-* 'mad', Av. *ara-*, Oss. *ārra* 'wild, mad', see also *arājsa*, *arā-bū*. But *āraḍa-*, *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 *ātāṇa-*.

āṇa 'sitting', SuvO. 56v6 *dharma-bhānānu vātā āṇānu hā ttā vara tsuñau*, BS *dharma-āsana-gatānām antikam upasaṃkrameyuh*. See *āh-*.

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

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

āṇadaa- 'being in', BS *-vihārin-*, III 23, 18b2 *jau-niṣṇmā āṇadā* 'being free from strife', (gen. plural) BS *araṇā-vihāriṇām*; ibid. 18b4 *araṇā-vyihārāi biṣā-pīrmāttama* 'being in strifelessness, of all foremost'; ibid. 19a1 *araṇā cu samāhāña āṇadai* 'who without strife dwells in a trance' (BS *samādhāna-*). See *ānandaa-*, 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 *marā vā ttūṣā āvā* 'here they came empty'; II 126-19 *hvāṇḍā āva* 'men came'; I sing. v 381, 3v4 *ātumā*, v 332, 24v5 *ātumā* 'I came', BS G 37, 21b6 *anuprāptaḥ*; IV 25-7-9 *hāysa ātuṃ* 'I have come far'; II 68, 143a6-7 *khu vā birgaṃdara āṇna ātū* 'I have come from Birgaṃdara'. In a document *āva* is for 'amount to', II 110-13-14 *dvī pveca u śā jśā 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 *āṣi hīye vā pveca āva drraye* 'the coverings of the ārya-monk amount to three'; ibid. 29-30 *pātca vā āṣi hīya pveca āva śā*. From **āgata-*, base *gam-*: *gata-*, Av. *gata-*, *γamata-*, Zor.P. *āmat* < **ā-gmata-*, IE Pok. 464-5 *g*em-*, O.Ind. *gam-*: *gata-*, Greek *βαίνω*, *πατός*. See *paṣsama-*, *naljsam-*, *hajsam-*.

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

ātāṇa-, *āna-* 'a missile weapon', Z 4-60 *ttṛṣṣūla kāḍare hālṣtā, bādāra ātāṇa 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 *bintipāl*. From **ā-ṣana-* 'missile', to *šan-* 'to throw down, shake down', Sogd. *šn-* 'to shake', BS *kamp-*. See cognates s.v. *ṣāñīndi*, = BS *patanti*. For 'sling', note Av. *fradaxṣanā-* 'sling', with *daxš-* 'throw', see *diš-* 'throw', Zor.P. *kōpēn* from **kaupanya-*. For the form note Av. *ākana-* 'quiver', base *kan-* 'cover'.

ātama-, *āgama-* 'desire', plural SuvO. 54v3 *mamā ttātā ātama sambajāṃdu*, BS *sarve cābhiṣṛāyāḥ samṛdhyantu* 'may all my desires be fulfilled'; Z 2-194 *āgamu*; SudP. 72v1 *āvama*, BS *abhiṣṛāya-*; gen. plur. K 90-740 *harbiṣām ātamām haṃberākā* 'fulfiller of all desires'; K 62, 76v4 *āva*; plur. Manj. 136 *āauvama*; inst. sing. III 129-11 *āvamni*; plur. III 137-19 *āvama*; JS 38v2 *āvam*. v 64-42 *ttiy hvamḍi ātam haṃbirūm* 'I will fulfil the man's desire'; loc. sing. II 106-131 *pacā āṣaryām āyima* 'in desire for the five teachers', BS *pancaka-* 'group of five'. Verbal *ātīm-*, base *ā-kam-*.

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

ātim-, *āyīm-* 'to desire', pres. I plur. III 128·2 *āyīmāmane*; 3 plur. V 122, IV1 *ātimāre*; participle Bcd 54v2 *āyīmānai āna*, BS *anuprārthayamāna-*; SuvO. 54r3 *ātimānā*, BS *-kāmena*; pret. 3 plur. K 143, 1057 *hvanau ātaudāndā u ysustāmdā* 'they desired the preaching and approved it', = BS *bhāṣitam abhayanandan*, Tib. *gzums-pa-la mnon-par bstod-do*; later *auda-*, III 72·166 *ātaṃ 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 dāḍaru 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 *baṣyūñavusai jsaṃjā jsa ātsāna yaṃdī* 'the bodhisattva refrains from killing', the *śikṣāpada-* I *prāṇātipāta-viratīh*, Pali *pāṇātipātā veramaṇī*, see BSOAS 13, 1950, 662. Base *čyā-*, see *bitsāṃgya*, and *tsāṣta-*.

ādraka- 'prince', variant to *raudāka-*, III 39·72 (examples of amorous passion) *rauste a(bi)ñe paṣi śi ādrakā rāma ṣai* 28 'prince Rāma even he lost the five magic powers', = III 43·25 *raustq abgiña paṣa ṣa 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 *āṇḍa-*. See also *āmḍi*.

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 participle 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* = *ām*), Tib. *mi* 'not'.

āmna 'reddish (?)', V 310, VII 13 *vāra āmna kabā* 'excellent (?)', reddish (?) horse'. If *āmna* is from *āmṇa-*, see *āmṇaka-* 'quail-like bird' from **ā-raxṣna-* to *rrāṣa-* 'red'.

ānata- 'protected, secure', V III, 33r1 *ānatu yanda*, 2 plur. 'you will protect', BS *āraṣayisṣyatha*; V 108, 30r5 *ānatā nu yanīyā*, BS *paripālanam kuryāt*; III 128, 29r5-6 *tāte haṣṭa gyastaṣṣā tātū bodhisattvā ānatā yanindā u haspījindī*; Iledong 6, 2a1 (unpublished) *ne ānata tceva*; later *ānam*, III 50·42 *karmapaha dasau maista ṣavi haḍā ānam ṣtāka* 'the ten great karmapatha (BS *karmapatha-* 'course of action') must be assured by night and day'; III 50·44 *tīrandarā pathamka ṣtāka biṣḍ ṣi ānam tceve* '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 *raṣ-* '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 *ὀνίημι* 'serve, be useful'. Possibly Sogd. **z't*, if read **n't* (KT VI 95) 'exactly'.

ānahā 'moistened (?)', III 84·53 *na-ānahām dvī prūyi maṃgārā gviḥa rūm tcevai* 'it (a *paṇḍaka*-poultice) must be made without moistening with two *prūya*-measures of butter (cow oil)'; III 92·237 *u na-ānahā anarva māṣgkā tcevē* 'and it (the *paṇḍaka*-) must be made with unmoistened unbroken *māṣaka*-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*, *nambitan* (gloss to Av. *haek-* '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-*.

ānāñā 'to be brought', II 41·9 (SDTV 117) *parau vā ānāñā* '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 *vauñāmdē*, BS *vāhayantu*; III 38·32 *hañāñāre* 'they are made to expand'; III 72·162 *nadām* 'leaders (?)'; II 104·71 *ganāyāi* '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 *nyyd*, *n'yd*; Yidya *vānIm*: *vādēm* '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*.

āmḍi 'virility', II 124·10 *āmḍi va(-m?) ttā parya iḍem* (*-em* = *-ai*, *-e*) 'deign to act the man for me'. Assuming *āmḍi* from **āmḍra-* 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'.

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

āphāra- 'disturbance', Sid. 10r1 *ūysna āphārā* 'disturbance of breath', BS *śvāsa-*, Tib. *dbugs mi dbe-ba*; Sid. 6v4 *huña āphārā*. Base *ā* with *phar-*, see pres. *āphir-*: *āphiḍa-*.

āphārana- 'disturbance', L 89·3-5 *karma vīna dukkhā 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 paṣḍ u pasālā āphirāre*, BS *kopah śarad-vasanta-*, Tib. *rlun-rnams gčog-čōn*, *ston dan dpyid dan dbyar hkhruḡ-par gyur-te*; V 155, 1a6 *ma thu rāhula aysmū āphirā* 'do not, Rāhula, disturb your mind'; Sid. 5r2 *āphiridā*. Preterite and participle, Sid. 4r3 *āphiḍa*, Sid. 121v1 *āphiḍe*, Tib. *hkhruḡs-te*; Sid. 144v1 *āphaidā*; III 84·40 *ṣa ṣva haḍ(ā) āpheḍe*; III 131, 2a3 *anāphāḍa*; Sid. 106r5 *ysaiysai āphīḍe*, III 84·44 *ṣi ysaiysai āpheḍe* 'his bile is disturbed'. Causative, Sid. 5r2 *tī mam bāta āphirāñāre* 'these here excite the wind', Tib. *rlun hkhruḡ-par hgyur-ro*; noun *āphirāme* 'disturbance', Sid. 128v2 *bāti āphirāme jsa* 'from disturbance of the wind',

BS *kopataḥ*, Tib. *rlun hkhruḡs-pa-las*. See cognates s.v. *phar-*, pres. *phir-*.

ābeis- 'to turn', Z 24·500 *trāmu ābeistā śśamdā samu kho ju cakṛ* 'the earth turns like a wheel'. See *baḍ-*, *baltte*, causat. *baiṣ-*, 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 *beīṣṣa*, older V 40, v5 *klaiṣinā beīṣa* 'waves of affliction'.

āma 'total', IV 3·14 *lyibq āma* 'total' dyadic, Tib. *lib* 'all'; II 63·8 *lyibq āma pajīdā* 'they demand the total', without *āma* also II 21, 15a6 *lyibq pajīdi*. From *ham-*, *hāma-* 'all' without *h-*, beside *hama-* 'all', *hamgga-* '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*.

āmātā- 'dwelling-place', acc. sing. SuvO. 54v4 *āmato*, BS *vihāra-* V 381, 4a4 *gimetātu*; loc. sing. K 1, 134v1 *ēmāta ne biharāre* 'they do not dwell in the dwelling (BS *vihar-*)', Tib. *mi gnas-pa*, V 140, 92v5 *ēmāta*; plural V 116, 65v4 *dripāṣkala ju kṣīre āmate*, BS *trailokya-maṇḍale*; later III 130b2 *śīra āma byehūm* 'I shall get a good dwelling'; Sid. 8r5 *āme*, JS 19r1 *āme*. From **āhāmātā-* 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 jsīno* 'short life'; V 297, Mac. a, b4 *karma tcamāna hvē 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. *mutilis*, *mūtus*, Greek *μυκός*, Norw. *mua* 'be silent'.

āmuhā- 'dwelling', V 286, 7r1 *||yamḍi āmuhā*; JS 15v4 *bhāḡā 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 bvaijsyā āmauna* 'possessed of all virtues', parallel to II 115·21 *biṣau bvaijsyā 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 ṣīyi ṣīyi hira āyīnde u vajsyāte ṣi mīḍe* 'to whom appear bright white things, and he sees, he will die', Tib. *snan-no-čog dkar-por mthon-ba ni hēhi-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 chāyī uca ṣkaujai āyāre khu byave* 'or as a tree's shadow in water the *saṃskāra* factors appear like lightning'; III 29, 41b3 *mi jā nā āyāri hugvāna*, Manj. 263 *nai na ja āyāra hugvāna* 'they do not appear at all'. Verbal noun III 61·52 *ttyām dharma-puṇyām 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 *ṣi pīḍakā pramāṃda hime khu hā āya hamguṣṭe 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-daya-*.

āya 'mirror', Manj. 246 *vasve y(e) āya vīra satv(ā)na āvīda tēre* '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-*.

āyāña 'in a mirror', see *āyāna-*.

āyanā 'examples', see *āyānaa-*.

āyīdetu 'hilarity', Z 12·75 *ka bodhisattvā āyīdetu nājsaṣḍe 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 hvḡndi hūdva gvḡ haysge patālste ttu mā na vā hvāñita āyārma cu yīndi* '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 āyāña śāma* 'like a face in a mirror', Manj. 283-4 *uce pūra āyāñe tcara* 'the moon in water, a face in a mirror'; Manj. 300 *khu āyīñai dyāma tēre* 'like the sight of a face in a mirror'; Manj. 373 *ā tēra āyēña dette* 'as a face is seen in a mirror'. This is a cliché, as Mahāyāna-sūtrālamkāra 11·30 *udakacandra-bimba-saḍṣāḥ* 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 ṣpāsa* 'as a mirror appears', = K 21·6-7. From **ādaina-* or **ādayana-*; 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 *āyīnai*, III 74·201 *āyanā vāṣḡmdā yāmdā* '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 ttye dāta-hvāñei pānu āye* (.) *nīmā* 'with forehead I embrace the soles of the feet of this *dharma*-preacher', BS *uttamāṅgena ca tasya dharma-bhāṇakasya bhikṣoḥ pāda-talau prati-saṃharisṣyāmi*; SuvO. 56r3 *odā vaṣīrṃgye śśamdye āye*, BS *yāvad vajramayam prthivī-talam upādāya* 'as far as the ground of the adamant earth'. See also *evāte* 'street', and *āya* '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 Parāči *hāy*.
āyauttye, K 156-17 for **āyaunye* written possibly *āyaunnye*, lw from BS *āyāneya-*, *ājāneya-* 'well-born', III 64-20 *āyāneya* *bvaiysye jsiṇa* (with *n*, not *ñ*) *paba*, K 156-17 *ttravargye āyau*nye jsiṇa paba*, II 103-52 *bvaiysyai ttravargyai jsiṇa paba* 'three-divisioned well-born life continuum'. The adjective is also in JS 27v1 *aśe 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 -*tty-* replacing -*ny-* see v 64-43 *ṣamattiyau*.
āyoys- 'be agitated', participle *āyoṣṭa-*, K 9v4 *biśānu āyoysānu jānāmata* 'dispelling of all troubles'; K 8, 5r5-v1 *cu buri aysmū āyauysāna satva āyauysāri, u hīvī aysmū vasvatte jsa vā vasuṣṇā* '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 *āyoṣṭa-* Z 4-101 *āyoṣṭa āphīḍa utca* 'agitated disturbed water'; K 8, 5v2 *ttye aysmū āyauṣṭā* 'his mind agitated'; Sid. 20r2 *cu gīmā utca ṣe tavadye jenāka, cu āyauṣṭa u pīrūḍa* 'what is water gushing out, that removes bile, what is turbid and full of worms...'. BS *kaluṣa-*, Tib. *snog-čün*; Manj. 89 *āyauṣṭa bājāṇa 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-*: *ywšt'k*, compound *y'wz-kr'k*, and *pty'wzw* 'trouble'; Zor.P. *āyōzitan*, rendering Av. *yaoz-*, with gloss *bē kōstēnitan*, N.Pers. *justan*, M.Parth.T. *ywz-*, *ywšt*, *ywz-*, *ywšt*, noun *ywz*, second component *rzmywz*; Pahlavi Psalter *ywd-*, but M.Pers.T. *ywz-*, *pdywz-* from Parthian; Armen. lw *yoyz*, *youzem*; Balōči *juzay* 'to move, go, walk', participle *juziḍa*, 2 plur. imperative *juziḍ*, *juzlēn-* 'to move the head', *juzōx* 'walker'. IE Pok. 512 *ieuḡ-* in Iranian, Germanic Got. *jiukan* 'to fight', and Tokhara A *yok-*, AB *yuk-* 'to conquer'. See also *nyauys-*: *nyauṣṭa-* 'to be overthrown', *nyauṣca*, BS *parājaya-* 'defeat'.
āyväñā- 'to be heated', Sid. 124r3 *āyväñā* 'to be heated', Tib. *bsres-pa*; Sid. 125r2 *gvīhye, biysmi jsa āyväñā* 'to be heated with cow's urine', BS *śrtā mütte*, Tib. *ba-gčün bsros-pa dan*; III 17-5 *gvīhye biysma paheñāñā, ṣi penḍai āyväñā* 'it is to be soaked in cow's urine, this *paiṇḍaka*-medicament is to be heated'. From *ā-tap-* 'to heat', Av. *tap-*, IE Pok. 1069-70 *tep-* 'be hot', see cognates s.v. *tav-*.
āyvena 'by heat', III 104-35 *na ra pā āyvena āyāṣṭa* 'neither then disturbed by heat', assuming that *āyāṣṭa-* is *āyoṣṭa-* 'agitated', as *ākhaṣṭa-* is *ākhaṣṭa-* 'unmoved'. From *ā-tapa-* 'heat', inst. sing. **ā-tapāna* > *āyvena*, as *dātāna* 'by sight' > *dyena*. See *āyväñā-*.
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 ṇā 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. *sęgnōti* 'to seize', *pri-sęsti* 'touch'. Here add Armen. lw *zga-*, *zgam*, *zgac'i* 'to feel, touch, know', *zgali-k'* 'intellectual faculties', *zgayaran hančaroy* 'intellect', *zgast* 'clever', *zgastout'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 haṣṭa* (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 aṣṭi kūsa IO* 'there is millet, 10 kūsa-measures'; v 204, 30a1 *āysam hauḍā* 'he gave millet'; II 16-3-5 *tṭū āysam drraṣīrau* 'transport that millet'. The later form in Sid. 16r1 *eyśā* (with the two dots in place of the *anusvāra* one dot **eyśam*), BS *nīvāra-*, Tib. *čiče* 'millet'. Base **arzana-* through **ālysana-* to *āysam*, *eyśam* to N.Pers. (dialectal) *arzan*, *alum* (-*m* as *gandum* 'wheat'), Zor.P. (Gr. Bd. TD2 117-3) *lwum alom*, Baxtiārī *halum*, Pašto *ždan*, Wanetsi *ēždan*, Sanglēcī *wuždan*, Yid. *yürzun*, Waxī *yīrzn*, Orm. *ažan*. Possibly *arzana-* from *arz-*, *raz-* 'to grow', as 'growing plant' specialized to 'millet', see *arz-* s.v. *ālysānaa-*, *aysdau*. The panicum italicum was *gausa-*, N.Pers. *gāvars*.
āysarūna- 'ornament', see *āysārūna-*.
āysā 'well-born', see *āysāta-*.
āysāja 'favour', as a 'presentation', like *myśdi* 'favour, gift', = BS *prasāda-*, K 51-6-6 (in a list of good qualities) *haṭhi myśdi krraṇi ṣada, āysāji bvāma sthyaustā* 'truth, favour, gratitude, faith, favour, knowledge, firmness', parallel to Z 12-22 *ṣṣadda praysātā* and v 15, 1b5 *praysātāna ṣṣadde*; II 10-163 *ttyai baysau śāṣa hīye āysāja parā spāṣtai* 'deign to look to the favour of this Buddhas' doctrine'; II 111-14 *ysarnnai mistye bādā hīya āysāji*; II 111-6-7 *ysarnnai bādā hīya āysāji*; II 111-28-9 *ysarnnai bādā hīya āysāji* *ā* 'the favour of the great golden land came' (for -*jīja* note also K 15-122 *barājaja khāysā* 'food from the harvest', variant K 2-72 *baḍajacca*); II 112-70-1 *mājai mistye ysarnnai bādā hīya āysāji ni hamāte*; III 63-140 *vaṇa tta mūnā āysāmja spāṣā*; II 112-50-1 *ysarnnai bādā hīya āysāji spāṣāta*. Base still uncertain since later Khotan Saka -*āja-* may be older -*ārja-*, but III 63-140 *āysāmja*, 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-deṇḍe*, = Pali *atta-danda-* 'lifting the staff', beside the nasalized *zang-* in *biysamj-*: *biysiya-* '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., 11, 1964, 11.

āysāta- 'well-born' from 'born into' the Great House, Z 3-64 *harbiśśā āysāta ne ju ye bīsa karā* 'all well-born, no one servant at all'; K 65, 82r3-4 *baiṣa ysamtha daha ysyāne āysā krraṇa* 'may I be born through all births well-born, grateful'. Base *ā-* with *zan-*: *zāta-* 'bear, be born', see *ysan-*. Av. *āzāta-*, *hvāzāta-*, Pers. Aram. *zāt* (Brooklyn Papyrus 5-4), Zor.P. *āzāt*, *āzātak* (Zāmāsp-nāmak 36, BSOS 6-58 *bandakān pat rāh i 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*, *aztiḥ*; Georg. *azat*; Sas.Insc. Hajjiabad 6 plur. '*z'tn*; Kroraina *ajhate*, *ajhade*, *ajhateyasa*; Sogd. '*z't*, '*z'tkw*, '*z'tēh*, '*z'tk*; Greek *ἀζάτης* *ἐλευθερία*. Note for the meaning Lat. *ingenuus*. See BSOAS 23, 1960, 16-19; TPS 1959, 94-6. See also below *āysāna-*. O.Ind. RV *ājāni-*; *ājāti-*, BS *ājāneya-*.

āysāta- 'decked', see *āysān-*.

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

āysāna- 'well-born, noble', = BS *ārya-*, II 103-66-7 *i paṣṣām mara āysānā gabhīra paramārtha bāiysām dā hvāñāma ṣtai* 'to-day evening there is the preaching of the Buddhas' *dharma*-doctrine, noble, profound, with supreme meaning'; II 105-100 *ttyai prrāvārñajai ṣava vīra āysāna gabīra beysām dā pastai ājaṣi* 'on that *pravāraṇa*-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 frazaintiṣ* 'noble children', M.P.T. '*zn*'*n*, 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 *ἐϋγενής*, *u-azn-o* 'ill-born', whence Oss. D. *aznaurtā*, I. *āmzor*. See *āysāta-*.

āysira- 'equipment, cuirass, protective armour', Z 24-276 *praharaṇa ṣuste u āysīru padande* 'he prepared weapons and made armour'; Z 24-406 *āysīru paṃjsau pamātāndā* 'they put on armour, garments'; JS 30v4 *sahyai sam 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 *āysīrām āstaṃna pariṣkhāri* 'the equipment of the armour and the rest'; IV 21-4 *cu āysīra ttyām kiṇau va hā ttāguttāu pīḍakā pastem haude* 'as to the armour I have given you a letter about them in Tibetan'; v 276, 8a3 *ttyām āysīrām*. Base *ā* with *zar-* 'to cover', **ā-zarya-* > *āysīra-*. See *āysīri*, and *āysārūna-*.

āysīrāmja 'equipped with protective armour', II 57-35 *hina ssa byūra ssa byūra āysīrāmja 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 *yī*.

āysārūna- 'equipment, ornament', SuvO. 36v3, inst. plur., *āysārūnyau*, BS *vibhūṣaṇa-*; I 254, 170r1 *āysārūnā*; K 10, 8v5 *āysīrūnā kiḍna* 'for the ornament'; K 9, 8r1-2

bavanām āysīrūnānu; Manj. 68 *prrahaunai u āysārūna*; Manj. 71 *āyserū prrahāna* parallel to SuvP. 72r3 *ālamgāra prrahauna*, BS *bhūṣaṇa-*; Manj. 64 *prrahauna jśīrrjau jsa āysū*. Base *ā* with *zar-* 'to cover, have protective armour', Av. *zairimya-* first component in *zairimyanūra-* 'armoured-limbed, tortoise' (like O.Ind. *harmuṣa-* 'tortoise'), Oss. I. *zaldzäg* 'protective armour' (**zarčaka*); with increment -*d-*, Av. *zrāḍa-*, 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. *harmyā-* '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 *χλῆμύς*.

āysda 'safe, secure, protected, cared for, honoured', from **azdā* inst. sing., with -*a* as *vaṣṭa*, *huṣṣa*, *štāka*, *uaiṣṣa*. Use with verb *yan-*, *tcera-* 'to make', dyadic with *kāṣ-* 'care for'. I 250, 214r1 *āysda* (yānāmā), BS *avalokayi-ṣyāmaḥ* '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 pajsamagarai*, BS *mānayitar- pūjayitar-*; v 109, 31v2 *pajsamagarānu āysdagarānu*, BS *mānayitar- pūjayitar-*; v 108, 30r6 *raḥṣo yānāmā āysda nu yānāmāne*, BS *ārakṣam kariṣyāmaḥ*; K 136-875 *āysdarai*, Tib. *skyon-ba* 'protect'; K 139-961 *āysdarrja*, Tib. *srub-ba* 'protect'; SuvO. 24r2 *āysdatargye vātā*, BS *gocara-*, SuvO. 24r1 *āysdatargye*, BS *viṣaya-*; v 182, 43r1 *āysdatargya ṣūhyāṇa* 'protection must be prepared'; SuvO. 27v2 *biśānu gyastānu balysānu āysdagādā*, BS *sarva-tathāgata-samanvāhrytaḥ*, Tib. *dgons-pa* 'think, remember'; v 247, 17b1 *āysdaḍā ṣtāna*, BS *samudgata-*, Tib. *yan-dag hphags* 'exalted'; SuvP. 66r3-4 *āysdarai śirna aysmūna*, BS *samanvāhita-cetasā*; Manj. 368 *āysdaḍa kāṣṭa*, Manj. 369 *āysdaḍai kāṣṭi hīmāre*, K 141-1017 *āysdarja yānumā u kāmā*, II 118-142 *kāki āysdarā haṣṭi baudhasatva* 'the eight protecting guarding bodhisattvas', II 103-41 *kākām āysdarām daivattām parvālā* (gen. plur.) 'protecting guarding *devatā*-divinities, guardians', III 107-5-6 *kāka nīvāysya āysdarā devattā parvālā* 'protecting in-dwelling (BS *naivāsika-*) guarding *devatā*-divinities, guardians'; v 261a, a4 (āysdargya-jseira vātā āysdagarja, BS *smṛti-*; K 141-999 *āysda-yānāka*; K 138-917 *satvāna āysda-yānāma rrumde yānāka*, Tib. (lacuna) *rnams snan-ba byed-pa*, 'maker of light in the saving of beings', v 183b1 *āysda-tc(e)ra-*, I 139, 47r6 *āysdārja tcairai*, BS *rakṣa-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. *certiorum facere*), Pers.-Aram. *z'd*, Aram. Daniel 2-5 *z'd* 'assured', Zor.P. Aramaic *z'dh*, Pāzand *azd*, Zor.P. *Arjāsp azd mat* 'it was assured to Arjāsp', verbal *azdēn-* 'to assure', Parsi-Sanskrit *vijñāpayā* 'inform'; Armen. lw *azd* 'influence, knowledge', *azdel* 'be strong, report', Georg. *anazd-i* 'unexpected', M.Parth.T. *z'd*, *z'd'g*, *z'dygr* 'knowing, making known'; Pašto *z'də* 'learned, known, remembered'. The sense of certain knowledge of secret things (*gūhya-*) is in RV *addhā* with adjective *addhātī-*,

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

āysdyūvi ‘it carries off, commits robbery’, K 56, 20r4 *aysmū*. . . *biśvā idrrvā baysvi u vara viśaya āysdyūvi* ‘the mind . . . overflows into all faculties (BS *indriya-*) and there carries off the *viśaya*-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. *chu 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 ysāva* ‘ground dry barberry’; I 145, 53v5 *naukā ārāñā*, 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 *yav-artāk-ārak* (‘lg), N.Pers. *yāvar*, *yār*; M.Parth.T. *yw’rd’w* ‘grain’, Zor.P. *yav-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. *aša-*, *anaša-*; Orm. *ēl-*, *hāl-*, *hinl-* (**rnya-*), Iškāšmī *yunuk*, Sanglēčī *yūn-*, Šuynī *yān-:yūd*, participle *yūyǝj*, Yidya *yān-*, *yān-:yāgyi-*, *yīr-*, *yūr-*, Bartangī *yēx-:yētēx*, Yazg. *yāwn-:yug*. Second component in the words for ‘water-mill’, **hvata-āraka-* ‘self-grinding’, Waxī *xadōrg*, Šuynī *xedārj*, Yazg. *xwayērg*, Yidya *xirgoh*, Yayn. *xutanna*, Parāčī *xēra* ‘mill’, *xēra-gir* ‘mill-stone’, and Caucasian lw Čečen *heri*. For ‘small’, Zor.P. *xv-artak*, Armen. lw *xortak*, N.Pers. *xurd*, *xurdah*, Pašto *wur*, *wōr* (**rta-*, IIFL 2.273), see also below *ñāḍa-* ‘small’ from **ni-arta-* or **ni-rta-*. From **arθra-* 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 (**altó-*, see T. Burrow, BSOAS 35, 1972, 539), Greek ὀλέω ‘to grind’, ὀλετών ‘mill’, ὄλεαρ ‘flour’, Armen. *alam* ‘to grind’, *aliur*, *aleur* ‘flour’, *alauri* ‘mill’.

āra ‘value, price’, II 9.155 *šāvi mūra āra* ‘value copper *mūra*’, II 9.157 *šā 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 hanašte* ‘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 *algʰh-*, O.Ind.

arghā- ‘worth’, *ārhati*, Greek ὀλφί ‘gain’, Lit. *algās* ‘reward’. See also *āṣaṇa-* ‘worthy’.

āra- ‘worthy, valued’, II 5.70 *āra baiśāvq dāyi 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 baiśā* ‘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 nauda*. 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-majvāśūrī*, 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’ (*ayrāyi*); Armen. lw *argoy* ‘honourable, valuable, effective’, *yargem* ‘to honour, treasure’, *an-arg* ‘unworthy, ignoble’ (*-r-* from Iranian, IE Pok. 32–3 *algʰh-*). 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-ṃ vā rrvī jsa ārq hiśiyai*, = II 94, 28–9 *ca-ṃ sam āra hagrrihāña hamāvai*, = II 97.112–13 *ca-ṃ sam āra hagrrihāña 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 *ārra*. To IE Pok. 68 *aro-m*, Greek ἄροψ ‘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 aṃgau baidā raijsai ārā hamjsā gūšta thajā diśa diśe ā vā rištā raijsai kāḍārā dairā baidā māksī ysveyai kaiṇa 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. *arrāh*, Balōčī *arrag*, *harray* ‘saw’, *harag kanag* ‘to saw’, lw in Ormuḡī *arə*, Yidya *arra*, Sanglēčī *arrē*. IE Pok. 911–12 *ser-* ‘cut with hook’, O.Ind. *srñi-* ‘hook to drive elephants’, *śrñi* ‘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 Balōčī *harray*, with lost *h-* N.Pers. *arrāh*, 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-*.

ārra- ‘fault, wrong act’, rendering BS *aparādha-*, *āpatti-*, *doṣa-*. Triadic form occurs in L 88.34 *biśśā kāḍyāne ārra u baśde*; with negative V 339, 79r1 *anārrā*. . . *naḍe*, BS G 37, 73b7 and 74a1 *anaparādhikasya puruṣasya*, Tib. *mi ma nons-pa*; *mi ma ñes-pa*; Z 12.53 *ārre*, Z 12.58 *ārragāḍa-*,

BS *āpatti-*, *sāpattika-*; III 139r6 *ārre jsa yāḍaimā dīra-kāḍāgāne aysu*, BS G 37, 34a6 *doṣa-hetoḥ kṛtaṃ pāpaṃ*; Bcd 45v4 *tta ṣṭām aysā diṣṭam biśā ārrā paysāne* ‘so I confess, I avow every evil act’, BS *taṃ pratideśayamī ahu sarvaṃ*; SuvP. 64v4 *ārā paysāne*, 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 hiṣṭa* (= 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 *ārrāna naṣkhajā-mata* ‘liberating from fault’, BS *daṇḍa-parihāra-*; IV 3v9 *baśda karma byaudi*; II 35.7.5 *garkhi āri daṃḍi byehi*; II 99.204 *u āra baida hiśūṃ* ‘and I come into great wrong-doing’; II 101.250 *khu āra bēda na hiśū* ‘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 ṣaika spaīya* ‘the punishment for the fault is abundant (suffices)’. Another use to be noted: K 65, 84r1 *aysmyaja āra ttaradaraja biśāja* ‘faults of mind, body, tongue’, but III 56.21 *dyaaurā-ārā*, read *dyaunvā ārā*. Compound, *ārragāḍa-* ‘guilty’ (**arna-kṛta-*) V 64.40 *āraḍa-*, Z 12.84 *ārratāḍe*, Z 12.80 *ārragātā*. Base *ārra-* < **arna-* (as *kārra-* ‘deaf’ from *karna-*) to verbal *ar-* ‘to work’, Av. *aromat.čāša-* Yašt 10.35 ‘working at the requital’, and Zor.P. *ark*, Sogd. *’rkḥ*, Yayn. *ark*, Waxī *yark* ‘work’ with Armen. *arñem*, *arar* ‘to make’; nominal Sogd. *’rn* ‘ill deed, fault’, that is the act in a pejorative sense, as *kāḍāgāna-* ‘deed’ was used for ‘ill deed, karma’, but M.Parth. *kṛtkn* was used in a good sense; O.Ind. *ṛnd-* ‘guilt, fault, debt’. This IE *ar-* (Armen. *ar-*) is distinct from *ar-* ‘to fit’, Greek ἀρραίσκω (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 *śjsa jsām 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 *rrē-v-i erkāña nāve* ‘the king took him in his arms’; JS 26v4 *khu pye purakā kettā erakaña kāšte* ‘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 *śai khū ṣṭām hūśime 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 dašn ut ān ī hōy*, N.Pers. *arm*, Sogd. SCE 401 *’pš-’rm’y* ‘with arms behind’, Waxī *yurm*, Yidya *yārmē* ‘foreleg, shoulder-blade’, Oss. Dī. *arm*, plur. *ārmētā* ‘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 ārmy* ‘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*; Tālīši *ām*, Zaza *ērme*, *ārmā*. IE Pok. 58 *arə-mo-*, O.Ind. *irmā-*, Lat. *armus*, O.Pruss. *irmo*, Lit. *armai*, O.Slav. *armo*, Got. *arms*, Armen. *armoukn*.

ārrā ‘beat, flap or spread’, II 75.62–3 *hai tha mūrā kakva jastūña mūra ka tcaḍā māhāsamāṃdrā māñamḍā kringgā ārrā pārā seśākā daraujsa* ‘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-* *kirdāti*, *kīrṇā-*, IE Pok. 933–4 (*s)ker-*. For *pārā* ‘wings’ acc. plur. to **pārraa-*, elsewhere *pārra-*.

ārraj- ‘diminish, shrink’, Sid. 128v5 *cvai bāta sāmālā hiye re ārraje tta tta bvāñā*, BS *māruta-ākuncita-*, Tib. *rlun-gis phrag-pahi rēa hkhums-par byas-na yin-par ses-par byaho* ‘for whom the wind presses together the veins of the shoulder, it is so taught’. Incohesive *āris-*, Sid. 128v3 *aṃgām ārisāma*, BS *saṃkoca-*, Tib. *yan-lag hkhums-pa*; K 109.318 *nai ārišta gara sūmī(ra?) nai bihiysda śaśvā ttīma* ‘the mount Sumeru does not diminish, the mustard seed does not increase’. See *pāraṃgga-* ‘decrease’, *pāris-*, *pāraṃjs-*. Base *rang-* ‘be small’, Pašto *rangai* ‘thin, scanty’, Sogd. *rynč’k* ‘small’ **rinč/ja-* < *ranja-*. IE Pok. 660–1 *lengʰh-*, ‘light, swift, small’, Av. *ragu-*, *rənjyō*, *rənjīšta-*, O.Ind. *laghū*, *raghū-*, *raṃhate*, *ranghat*, Greek ἔλαχός ‘little’, ἔλαφρός; ἔλαφος ‘deer’, Lat. *leuis*, Celt. O.Ir. *laigiū* ‘smaller’, Got. *leihts*, Lit. *leņgvas* ‘light’, O.Slav. *ligūkū*. See *pāraṃgga-*.

āraḍa- ‘evil-doing’, older *ārragāḍa-*, V 64.40 *na ṣi tvā rādā āraḍā au vā mistām hvaṣṭām jīyi <cu kuśa>lāmñā ājīmīdā* ‘she is not evil-doer to the king or the great chiefs who lead a life of goodness’. See also *ārāḍa-*, *ārra-* ‘evil act’.

āravā II 94.22, read *āra vā hiṣṭa* ‘fault comes to us’ = ‘we are at fault’.

āraṣṭa ‘he built’, II 2.24 *gūmattīra vī āraṣṭa sahhārma* ‘in Gūmattīra (Tib. *Gum-tir*) he (= Śrī Vijatta Sagrauma) built monasteries (BS *saṃgha-ārāma-*)’. Base *raz-*, see cognates s.v. *rrays-*, 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 mūṃdū 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 śīravete 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-mveśḍi 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’.

ārāḍa- ‘guilty’, K 64, 81v3 *cū vā ṣai jsīmā ārāḍa bayista* ‘who are even ghosts (BS *preta-*?), guilty, full of fears’. See the variant K 65, 83r4 *ādara-* ‘more wild (?)’; and *āraḍa* from *ārra-gāḍa-* ‘guilty’.

āris- ‘diminish’, see *ārraje*.

ārīsa, V 235, 52a (lost context).

ārih- ‘to mix, participate’, participle *ārsta-*. SuvO. 3v6 *uysnauryau haṃtsa haṃbrīhe, u ttu paḍi biśyau 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 šūjātāna trāmu āryāro māña(n)d(ā kho švi)dāna ūtca*, BS omits, ‘and with one another they so participate (mingle) as water with milk’; noun *āriyāmatā*- ‘concord’, Z 6·20 *kṣātṛ āriyāmate vāta* ‘he held the six concords’, = BS *saṃranjanīyā dharmāḥ*. 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 -ā-). See *haṃbrīh-*, *haṃbirsta-* ‘share, join’ (intrusive -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 *saraṇaṃ na ca me trāṇaṃ*, ‘so that there is not saviour for me, not refuge’; SuvP. 62v4 *hamāne aysā tityām ttrāñā 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 tsōāmanai, 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 87vi *hvaṃḍā ārautta*; Z 2·103 *ārūhāte haṃtsa ggaryau jsa*; Z 2·235 *nā ṣā vīna pracaī māsta ārūhāte te śśandā balya*; 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-*.

ārruhānai ‘shaking’, Manj. 375 *mā bāḍa daiṣai baiśa kara nai ārruhūnai jsāve* ‘our land, region (BS *deśa-*) goes not to shaking at all’ (the whole land suffers no earthquake). See *ārūh-*.

āraušē ‘to please’, III 130·26 *parīdi nimaṃdre, styaji kāla parīdi āraušē, pārśa paśaṃ 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 *rrauṭa* ‘desire’, *rauṭe* from **rauxtyā-*, Sogd. *”rwyt-*, N.Pers. *āruydaḥ*. See also *ārriji*.

ārkhā- ‘growth, excrescence’, Sid. 149r1 *šīyi kanā u ārkhā āstaṃna āchā jīmdā* ‘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 *šīyi kanā u ārkhi jsai āstaṃna*, Tib. *lin-tog dan mig mdzer-la sogs-pa med-par byed-do*; Sid. 151vi *u ārkhā, u pyāmā, u šīye kanā āstaṃna jidā*, Tib. *pris g-yogs-pa dan, mig hdzer dan lin-tog-la sogs-pa sel-to*; Sid. 151v2 *tceña beśā āchā pyām q u šīyi kanā ārkhā u ttamīre 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-*. **ārgāveṃštīne** ‘in a mortar’, III 86·91 *mākṣīna vasva uysmā paherāñā, ārgāveṃštīne 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-paištīna-*; for *paiš-*: *piš-*, note Av. *pišant-*, *pištra-* ‘flour’, Zor.P. *pst* **pist*, N.Pers. *pist*, Šuynī *pixt* ‘mulberry flour’, Sarikolī *pašt*, Yazg. *pašt* ‘broken’, Yidya *pušč* ‘apple-flour’ Munjānī *tūi-pušky* ‘mulberry-flour’. IE Pok. 796 *peis-*, O.Ind. *peṣ-*: *piṣ-*, Greek πτισσω, Lat. *pinsō*, *pisāre*, *pistor*, *pisō* ‘mortar’, Lit. *paišyti*, O.Slav. *pišo* ‘thrust’.

ārriji ‘provisions (?)’, II 126·13 *cu hā ārrji paryāmina hajsāṃde* ‘what provisions we deign to send’; II 126·15 *khu hā hāštā kara vāštā ārrji 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 *ārriji* from **ā-ruči-*, beside *rūkija* ‘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 *rōži*, N.Pers. *rōzī*, 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 ἄπολαύω ‘enjoy’, ἄλῖα ‘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-atirekabhīh*, 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 **ārnata-* > **ārrda-* > **ārda-* (as Z *purrdā-*, *purda-* ‘fought’ and *ārrda-*, later *ārda-* ‘ground up’). IE Pok. 26–7 *al-* ‘to increase’, see *aliya-*, *ārkha-*. For -o loc. sing. fem., see Z 20·7 *kasō*.

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

ārsta- ‘joined’, participle to *ārīh-* ‘to join, mix’.

ārhvī ‘inner part of tooth’, Sid. 156r3 *cu ārhvī kyihāre u huñā nirāme* ‘when the inner parts of the tooth itch and blood issues’, Tib. *sohi drun g-yah-ba dan so khrag hjaḡ-pa dan*, BS *danta-kaṇḍv-asra-*. From *raf-*, **ā-rafva-ārhoa-*, to *patārahā-* ‘place’. For -hv- < -fv-, see also *ahva-rīysa-*.

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

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

ālsj- ‘to sing’, Z 20·7 *hośśā ālsjīndi māstu kāḍe* ‘the *hośśa*-birds sing very loudly’; Z 23·159 *vicitra jātā balyśā ālsjīndā* ‘they sing of the various births (BS *jātaka-*) of the Buddha’; Z 23·141 *ālsjanda harbāśśā* ‘all singing’; Z 24·243 *ālsjanyau yā harbiśśu nyānarthu yādāndā* ‘with songs they inform him of all’, Frag. 151·15 (BSOAS 36, 1973, 226) v4 *ālsjanyau stavysau būna ciraw(yau)* ‘with songs, praises, incense, lamps’; Z 20·21 *briya ṣṣuva hoka ālsjanake brāske hamu* ‘dear reports, talks, songs, questions the whole time’; K 152·15 *īmjsīm* glossing BS *gītā* ‘personified song’ in the Vajrayāna, from **aijsaa-* with *īm-* for older *ai*. Two bases confused: 1. IE Pok. 64 *ark*, *arḡ-* ‘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 *handerdx* ‘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.

ālsjata- ‘silver’, SuvO. 53r4 *ālsjatā*, BS *rajata-*; Sid. 13v2 *ājsa*, BS *rūpyaṃ*; SuvP. 72r3–4 *ysirā ājsa raṃna mirāhi* ‘gold, silver, jewels, pearls’; N 52·9 *ysirru ālsjatu* ‘gold, silver’; adjective *ālsjātīnaa-*, Z 23·143 *būṣṣāteññā vrūlye myāñu śsau hālo kāñjanā ysirrā śātu ālsjātīnā vūḍa haudyau jsa ratanyau biśśā* ‘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 *haṃbisa ysarrnā kase vīrā āljseinā māsta* ‘golden heaps in the inner chamber, great ones of silver’; Z 14·40 *kyai virūlinai āljseinau daindā* ‘some see it of beryl, of silver’; Z 3·39 *vrūlimgye bise stune nā ysarrigye ālsjānā byūka vara* ‘houses of beryl, their pillars of gold, the chambers of silver’; II 75·59 *ājsīmjam auvya bastā ysarīmje nūcā jsā pyaštā* ‘bound with silver plaits (**auvyau*), ornamented with golden thread’. Compound v 342, 84v4 *ālsjā-gūne*, BS *rajata-varṇa-* ‘silver-coloured’. From **arzata-*, O.Pers. *ardata-*, Av. *arazata-*, O.Ind. *rajata-*; IE Pok. 64 *arḡ-* ‘be bright, white’, O.Ind. *ārjuna-* ‘white’, *rajatam hiraṇyam* ‘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 ἄσημος in Zor.P. *asēm*, *asēmēn*, N.Pers. *sēm*, *sēmēn*, M.Pers.T. *’sym*, *’symyn* and by Sogd. *n’krt’k* calqué on ἄσημος, as BS *rūpyam* from *rūpa-* ‘form’, in place of *rajata-*. In *ālsjata-* is intrusive -d- **ar(d)zata-*, as in *ṣpuljei* ‘spleen’, from **spr(d)zyaka-*.

āva, see *ā*, *āta-* ‘come’.

āva 2 plur. conj., III 75·230 *ttai hvāṃḍā 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-*.

āvaṃjsa ‘compact’, dyadic with *peṇḍai*, III 92·233 *jṣṇāñāñā, baysgā saṃkhalyāñā, āvaṃjsā, peṇḍai padīmāñā* ‘to be boiled, to be smeared thickly, to be made into a compact lump’. From *ā* with *tank-* ‘to coagulate’, see *bitaṃjsa-* ‘astringent’ from **vi-tanča-*, Zor.P. *takarg*, *tatarg* ‘hail’, N.Pers. *tagarg* from **takaraka-*. IE Pok. 1068 *tenk-* ‘become thick’, O.Ind. *tanākti* ‘to coagulate’, *ātāngana-* ‘coagulant’, *takrd-* ‘buttermilk’; N.Pers. *tanjidan* ‘squeeze’, Celt. M.Ir. *techt* ‘coagulated’, O.Norse *þétr* ‘thick’, Lit. *tānkus* ‘thick’.

āvasakām jsa ‘with straps (?)’, II 60·23 *kāmra-kaga khausa śa 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 *īskya nā āvasta vāta* ‘and for them return was gained’; II 2·24 *khvai mī āvastai karma baśdām haṃjsām q* ‘that to him then *karma*-acts, a mass of evil deeds, gathered’; K 153·29 *hama-hadarāña jsa āvastīm gātrā* ‘the family (BS *gotra-*) joined with sameness and difference’ (*-īm* = *-ai*). From *ā* with *vad-* ‘to conduct’, Av. *vad-*, *vāḍaya-* ‘lead’, Yazg. *waḍ-*: *west* ‘to marry’; IE Pok. 1115–16 *uedh-* ‘lead, marry’, O.Ind. *vadhū-* ‘bride’, Av. *vaḍū-* ‘bride’, Celt. O.Ir. *fedid* ‘leads’, W. *dyweddio* ‘to marry’, Lit. *vedū*, *vesti* ‘lead, marry’, O.Slav. *vedo*, *vesti*, *voditi*. Also *ued-*, Greek ἔδovv, ἔδovv ‘bridal gift’, O.Engl. *weotuma* ‘bridal price’, OHG *widemo* ‘dowry’. See also *āvya-*.

āvāḍa- ‘filled, expanded, vast (?)’, II 102·26 *ī paiṣṇ dīṣ q vīdaṣ q haṣṭa āvāḍ q vaisthārya...dāva hvāñāma* ‘the preaching of the dharma-doctrine to-day in the evening in all quarters, extended, vast, expanded’; K 50·4·10 *disa-vidye dharma-cārye jsa, biśā aspaurā āvāḍā imā* ‘the tenfold dharma career I have filled all complete’. First component *āvāḍālāki* ‘with full burners’, *āvāḍa-* ‘filled’ with *ālāka-* ‘burner’, K 152·18 *ṣṇ dhuṇi 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’.

āvi ‘or his’, K 40·37–8 *āvī vā bvāyausti raṃna vi gadāra*, = K 43, 155–6 *āvī vā bvāyausta rāna vi gadārā* ‘or his shining jewels roll there’ (*vi* = *vara*). From *ā* ‘or’ and *yi* ‘his’.

āvida ‘he sees, he is seen’, Manj. 245 (as the sky (*ākāśa-*) by clouds) *ttu māña(da) aysmva pātca beśa bāḍa vasve arīma kāmyau jsa āphīḍa saitta va(śa)ya āvida abvātta* ‘so the mind then at all times pure, stainless, seems by thoughts disturbed, sees the sense-objects abundant’, = Manj. 246 *vaṣaye āv(i)da abv(ā)tta*; Manj. 246 *vasve ya āya vīra satv(ā)na āvida tcīre* ‘one sees persons’ faces upon a clear mirror’ (see *tcari-* ‘face’); Manj. 347–8 *ttu māñāda aysmva prrara* (by nature) *baiśa bāḍa vasve arīma nāmyau jsa āphīḍa saitta vaiṣaya āvida pharāka* (for *nāmyau* ‘by names’ with clear *nā*, read *kāmyan* ‘by thoughts’); Manj. 376 *khu uca bahyāna āvida ch(ā)ye* ‘as in water one sees the shadows of trees’; Manj. 385 *nai nai va āvida aysmva nai vā krriḍeśyā jsa pahaiṣta* ‘the mind does not see it nor is it freed from *kṣeśa*-afflictions’. From *ā* with *vīn-* ‘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. *vēnēt:dit*, N.Pers. *bēn-:did*, Sogd. *wyn-:wyt, wytk*, Yayn. *wen-:weta* 'to see', Waxī *wīn-:wīnd-* 'to see', Oss. D. *uīnun, jīnun, uīndton*, I. *ūnyn, ūdton, ūnd*; IE Pok. 1123 *uei-* 'pursue, desire', O.Ind. RV *véṇati* 'long for'. Variant *aivīda* Manj. 385 *nai nai va aivīda* (above). For 'see' also *dai-:di-*, 3 plural Manj. 200 *āyīda*, 176 *āyāre*. See also *avimeṃ* 'invisible (?)', and *bīna*.

āviṣṭa- 'troubled', Z 24·389 *tāna hārma śśāsani hārṣṭāyā panašte 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 *-št-* from bases in *-s-*, *-š-*, *-xš-*, here from base rather *vaiš-:viš-* 'be troubled', Sogd. Vimalakīrti-nirdeśa-sūtra 148 *sym 't* ''*wyṣṭk* 'terror and trouble', Chin. *luan* (K 582·2) 'confusion'; Armen. lw *višt* 'trouble', *vštanam* '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 rrumdi ya harbiśai auryāmdā ū parau yinra* (=K 43·131) 'whoever were kings of Jambudvīpa, they all blessed him and obeyed him'. Base *ā* with *frai-:fri-* 'to like, approve', Av. *āfrivana-*, *āfrīti-*, Zor.P. *āfrīn*, *āfrīnēntan*, N.Pers. *āfarīn*, Sogd. ''*prywn*, ''*prywn*, ''*frywn*, M.Parth.T. ''*frywn*, M.Pers.T. ''*pryn*, Armen. lw *aurnhem*, Oss. *arfā*. For other cognates see *briya-*. See also *phrrinā*.

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

āvaiyā, see *āvya-* 'gather'.

āvairāmai 'filling', K 143, 113 *baiysām ysyāñāme prracaina āvairāmai vīrāṣṭā 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 *hāvi āvyāñi u puña* 'profit and merits are to be accumulated'; Z 291·3 *ce hve 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 biśa āvuto bāsa, garuvo ulatāñe samkherma o rrayso biñā ku āvye* 'in town, house, village, garden, mountains, *saṃghārāmas* 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 bāvyarā* '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, 1315–VI *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 skamdhinā 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 *āmsya-*, *āmsiya-*, Hindī *hāsiyā* 'sickle' (see BSOAS 29, 1966, 529).

āṣaṇa- 'worthy', K 136·862 *thu... āṣaṇa-vajsamī* 'you are worthy of honour' (also K 137·906 *āṣaṇa-vajsama*, K 138·931), =BS *arhant-*; III 21, 6a1 *pajsamānā āṣaṇna*, BS *arhatā*; III 107·6 *pajsaṃ āṣaṇa*; Z 24·188 *śśāya ysane āṣaṇa yāḍe* '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 ysaṃthe veṣūna* 'you accepted many bad unworthy births'; V 108, 30v3 *u āṣaṇa nā pajsama yanīyā* 'and does them worthy honours', BS *pūjayet*; JS 37v4 *tvā ttāṣṭe āṣeṇa yaṃ* 'make that worthy'. From base *arg-* 'to be worth, worthy', with *-š-* from **argh-s-* > **aryǵ-* > **āš-*, voiced *-š-* due to older *-gh-*, see TPS 1952, 57, Tokhara lw A 240·1 *yārkes āṣām*, BS *arhant-*, *āṣām*, *āṣānik* 'worthy', B *aṣām*, *aṣānikē*. For 'worthy' Zor.P. *arṣān*, Sogd. Bud. ''*šcy'n'k*, Man. ''*yšn*; 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 ysarriṅgye paste āṣṣimje gyahe* 'lakes, gold-coloured reservoirs, pools, fountains'; V 190, 154a3 *āṣeṃgye*; JS 26r2 *āṣaimjā*; SuvP. 72r2 *khāhi āṣaiji viysāmji, surutcā tcaṇaka* 'lakes, pools, lotus-ponds, pure water, fountains', BS *utsāh sarāh puṣkarinī-taḍāgāh*; K 100·274 *khāhvā āṣaijvā ttājvā* 'in lakes, pools, rivers'; adjective Sid. 19v5 *āṣeṃjā ūtca* 'pool water', BS *sārasa-*, Tib. *mchohi chu*; V 117, 66v2 *kho haste miṣṭu āṣṣigyo oysāre* 'as elephants destroy a large pond', BS *gajair iṇa mahā-sarah*. 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-*.

āṣṣeina- 'blue', in compound Z 20·36 *āṣṣeina-ggūna-* 'of blue colour', Z 4·33 *āṣṣeina-*, K 7, 5r1 *āṣṣini*, Sid. 144r3 *āṣeṃ*, Sid. 133v4 *āṣaṇa*, Tib. *spen-po*, III 124·77 *āṣai*, BS *nīla-*; oblique *āṣṣāñe*, *āṣṣeīñi*, *āṣṣāñi*; Sid. 171r5 *āṣai aṣnai* 'blue pigeon'; Sid. 142r2 *hainai hame, u ysiḍai, u aṣeṃ* 'becomes red and yellow, and blue', BS *pīta-nīla-*, Tib. *ser-ṣin dmar-la sro-ba dan*. Compound Z 14·34 *āṣeina-vrahoṇe* 'with blue garment'. From **axšaina-*, O.Pers. *axšainaka-*, Av. *aršō... axšaēnō* 'blue bear', Zor.P. *axšēn*, *xšēnēn*, N.Pers. *xašēn*, Sogd. ''*ys'yn'k* (with *-s-*, not *-š-*), Pāzand *ašīe-gun*, PS *ākāśa-varnaḥ* for Av. *axšaena*, Oss. D. *āxsināg* 'pigeon', D. *āxsinc'ā*, I. *āxsync* ' (blue fruit=) plum', Yidya *axšin* 'blue', Pašto *šin*, fem. *šna* 'blue, green', Šuynī *šin* 'blue, grey, green', Yazg. *šin* 'blue, grey', Sarikolī *šayn* 'blue'. Here five words are involved. 1. **axša-* < *aghs-* to *agh-es-* in O.Ind. *akṣa-* 'blue mineral, vitriol', Khowar *och*, *oc* 'vitriol', adjective *oḍōnu* '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. *akṣa-* 'axle, arm-pit', Av. *aša-*, Lat. *axis*, *axilla*, O.Slav. *osī*. For the colour note N.Pers. *zāy-čašm* 'blue-eyed' with *zāy* 'vitriol'. 2. Khotan Saka *ysamyē* 'vitriols', N.Pers. *zamč* '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. *āsmāg*, *ismāg*, I. *smāg* 'blue copper vitriol' (*-sm-* from *-zm-*). 3. OE *ogh-*, *oḡh-*, Greek *ὀχρός* 'yellowish', τὸ ὀχρὸν τοῦ ὠιοῦ 'yoke of egg', **vi-āgh-* in O.Ind. *vyāghrā-* 'tiger', Armen. lw *vagr*, Zor.P. *bpl*, *bwpl* **baṣra-*, N.Pers. *babr*. 4. Georg. lw *vešan-i* 'dove-coloured, grey, bluish, brown'; Georgian name of a marzpan (governor) *Vešan Bumir* (c. 550 A.D.), Swan. *vežan*, *ožan* 'tiger'; N.Pers. proper name *bēžan*, Arab.-Pers. *byzn*, Syriac *wyzn*, Greek οὐζόνης, ιουζόνης, Armen. *vižan*, *youzanēs* (from Greek), see A. F. J. Klijn, The acts of Thomas, 1962, 11; Heftal seal βιζοβο, see R. B. Whitehead, Numismatic Chronicle, 6th series, v 231. Here, if the word is connected, it may be **vi-asana-* 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'.

āṣka- 'tears', Sid. 14713 *āškā beḍā* 'a tear drops', Tib. *mchi-ma hdzag-pa*; III 25·24a2–3 *āški cira yuḍe āska mī ustaḍi* 'he revealed tears, he then wiped the tears', BS *asrūni prāmuncat so 'srūni pramrjya*; Sid. 14515 *āskyai* (with *-s-*, not *-š-*) *sāḍi hamāte* 'the tears become (*hamāre*) cold'; Sid. 145v1 *āskyai ttauda hamāre* 'the tears become hot'; Sid. 145v3 *āskyai ttarūna hamāre* 'the tears become red', Tib. *mchi-ma rca dmar-ba rnams yino*; K 38·142 *tcaiñai tta ttā āṣkye baysirā* 'his eyes flowed with tears', =K 30·208 *tcaimeña āṣkyā jsa habaḍai* 'his eyes filled with tears'; III 102·48–9 *āskyau jsa habaḍai hūḍaiga* 'a cloth filled with tears'; with suffix V 330, 20r6 *āṣkaraundāna śśāmaṇna bremandā* 'weeping with tear-stained face', BS G 37, 17b1 *asru-mukhā rudanti*, Tib. *nu-ṣin gdon mchi-ma gan-bas*; III 102·49 *āṣkālakyau jsa* 'with tears'. From **asruka-*, Av. *asru-*, Zor.P. ''*ls ars*, N.Pers. *ars*, *ašk*, Oss. D. *sug*, I. *syg*, D. *cāstisug*, I. *cāstysyg*, *cāssyg*, Waxī *yāšk*, Sarikolī *yuṣ(k)*, Yidya *yāšk*, Šuynī *yūškk*, Yazg. *yaškk*, Sanglēči *ašik*, Pašto *ōša* (from **a'srā-*). IE Pok. 23 O.Ind. *ásru-*, *ásra-m*, Lit. *ašarā*, 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 *šinje*-jujube (=BS *badara-*), madder, *mahābumjā* (BS *yaṣṭi* 'liquorice')'.

āmṣkāmjsya 'eternal', K 57, 23v4–24r1 *āmṣkāmjsya jsīna* 'eternal life', see *aṣkāmjsa*, *oṣkāmjsi*.

āšt-, *āṣṭan-* 'to begin, be about to', Preterite *āṣṭa-*, *āṣṭamda*, JS 26v3 *āṣṭi mirām* 'was about to die'; fem. JS 17v2 *āṣṭi puraka hvarā* '(the tigress) was about to devour her young ones'; V 8711–2 *ši hā(rā ājavi)ši himye hvamḍā āṣṭā kṣimjā* 'the (jewel-) string became a snake, it was about to desire men'; III 75·233 *ši vā āṣṭa pahaisā* '(Daśa-grīva) was about to flee'; 3 plur. JS 30v2 *āṣṭāde mirām* 'they were about to die'.

āṣṭan- 'to begin, be about to', III 73·176 *āṣṭamda gvgra ši*

tti 'he was then about to explain'; II 100·219 *u japhai āṣṭamda hamau* 'he was about to confer with him' (*hamau* infinitive = *hamānā*); K 32·38 *samai āṣṭamdi brraima laidrrai pana* 'she was about to weep before the hunter'; =K 24·85–6 *ttanai āṣṭada brraima lāmdrrai pana*, =K 16·141 *ttanai āṣṭana* (*-n-*, not *-d-*) *brraima lāmdrrai pana*; K 46·39–40 *khu ši avīṣyaca strriya dasamyē māṣṭā āṣṭadā ysanā* 'when the blind woman was about to bear a child in the tenth month'; 1 plural, II 46·84–5 *mīṣṭa hvē ni jsāve u ganamai āṣṭamḍamḍum haysā* 'the great man does not come and we were about to despatch his wheat'; II 112·45 *u āṣṭamḍamḍum mī hajsimā* 'and we began to gather here', translation AM, n.s., 11, 1964, 3; III 75·234 *varai āṣṭamḍamḍā jsanā* 'there they were about to strike him'. See noun *āṣṭana-* 'beginning'. Base *ā* with *ṣṭan-* from *hiṣṭan-*, to Av. *stanu-*, *frastanvanti*, IE Pok. 1004–8 *stā-:stā-*, with *-nu-*. See also Zor.P. *stan-*, *statan* 'to take', N.Pers. *sitanad*, *sitadan*.

āṣṭ- 'be firm, endure', III 70·117 *mera va nvāṣamḍā kṣūna, ṣg-m tti hvā āṣṭyarā ttā* '(the young birds) in hunger cried out for their mother; she said so to them, Only be firm'. See *eṣṭ-* from *ā* with *ṣṭa-* to *hiṣṭa-*.

āṣṭa- 'unbelievable', SuvP. 66r2 *bgysūñau bujysau āṣṭā hamberī sarva-jñānā* 'I will fill with Buddhas' virtues the inconceivable all-knowledge', BS *acintīya buddha-guṇaiḥ sarva-jñatvaṃ prapūraye*. See *akāṣṭa-*, *agāṣṭa-*, *avāṣṭa-* to *kāṣ-* 'to think', here *avā-* > *ā-*.

āṣṭī 'thumb', III 75·230 *pai hīvī hvaradai āṣṭī biṃda* 'upon the right big toe of his foot'; III 75·230 *hvaramḍai pai hīvī āṣṭī* 'on the big toe of his right foot'; K 145, 2v1 *syadai dastā hīvī āṣṭī* 'thumb of the left hand'; K 145, 2v2–3 *syamḍai āṣṭī* 'left thumb'; K 145·2v3 *hvaramḍe dastā hīye āṣṭī u dvī haguṣṭi* 'of the right hand a thumb and two fingers'; oblique Sid. 122r1 *āṣṭye āṣṭye mase gvīhā: rrum jsa gūmalyāñā* '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 āṃṣṭina ḡayyu paṣṣāte narya vīrā biraysde* 'with big toe he sends out a ray, it extends over the beings in *naraka-*'. From **anguṣṭīya-* 'connected with fingers'. See *hamguṣṭa-* 'finger', *pamjuṣṭa-* 'finger-ring'.

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

āsaḍa- 'satiated', JS 1511 *ysaujsa hvāḍa khaṣṭa tcamṇa āsaḍā yai hambāya ni yuḍai* 'the savoury food and drink wherewith you were sated, you made their shares'. Base *sar-* 'to sate, satisfy, feed', Av. *fsarātū-* '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 *tti vā maṃ paḍauysi būki kamtha-āsalyā hvamḍi 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 *āsaḍa-* 'satiated, nourished'. A similar official is the

Greek εὐθνήλαρχος ‘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 vāṣi cvaṃ jsa āsā yaṃde* ‘he who learns it, recites it, he who thereby memorizes it’; JS 38r4 *sāje vārṣe āsā yaṃde*, with parallel K 66, 84v2 *pire sāje vārṣe aysmya yade*; v 65·5 *yanīryau dāna puṇau āsā pātcā* ‘you then should memorize with the *dharm*-doctrine, with merits’; v 120, 8a9 *āsā tceṛa*; v 183a3 *āsā-tceṛayetiṇai hau-⟨rna⟩* ‘the gift (in the doctrine) of memorizing’; (medical use) I 151, 62v3 *khva-m jsa āsā yaṃde pūra-m jsa byehe* ‘if thereby she conceives, she gets thereby a child’. Parallels are in Sdp II 197 *udgrhṇiyād 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 *sātəl*, 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.

āsi, *āsī* ‘itch’, III 90·196 *āsī*, Sid. I1V5 *āsyām*, BS *kaṇḍū-*, Tib. *g-yah-ba*; III 89·170 *āsyē*, III 90·191 *durṣṭi āsyau bidāṣṭā* ‘upon stinging itch’; III 90·194 *durṣṭi āsī*; v 320·87 *āsyē* = Sid. 10v3 *īsyē*; I 167, 82v1 *īsyi*, BS omits; III 14·26 *u hāysai paṃdi ni himye u bedai āsyē ⟨himā⟩ri* ‘the road is not far for him, but upon him the itches occur’; ibid. 15·40 *āsyē-t-i sarbidi* ‘itches arise for him’; III 89·170 *āsyām 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*’, ’s*wk*’, 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 ὠκύς, Lat. *ocior*, *ocissimus*.

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

āskyai Sid. 145r5 variant for *āṣkyai* ‘tears’.

āsña- ‘first’, dyadic Bcd 43v1 *aurga tsūṃ āsña paḍā ṣadi jsa brriya* ‘I come with reverence first of all in faith with love’; Sid. 138r2 *visarpa vī āsña vemam u vrrī jsa haphi-sāñā* ‘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-ṣin* ‘first his limbs must be rubbed with fat’; Sid. 126v5 *ādāmādā jsa biysī-likā tṭye āsñya bañāñā* ‘on one afflicted by madness (BS *unmāda-*) it must first be bound’, Tib. *smyo-byed-kyis thebs-pa-la*, *thog-mar ni bcin-ba dan*. From **ast(a)nya* > *āsña-*, see *āstana-* ‘beginning’, and *āstanī* ‘initial’.

āsta ‘beginning’, see *āstana*.

āsta ‘dwell’, v 37r6 *gyastavūrāṇā 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-i hatcyadā hamāre* ‘his bones break’, Tib. *rus-pa grum-ṣin*; 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 *āstyāmījsā* ‘marrow in bone’; v 384, 29a1–2 *āstyā ṇauysera biyse hvaṇḍinai rana* ‘I hold the human jewel more intimately than my bone (body?)’, possibly for *āstyau*; III 43·30 *āstai ṣimai* ‘(the dog) gnaws the bone’. Adjective, Z 5·55 *āstainya yaṃdru*, Manj. 26 *āstinai yadrra* ‘bony skeleton’ (BS *yantra-*); K 145, 3v1 *ranīnai ganaittrai, u āstinai* ‘rosary of jewels and of bone’ (BS *gaṇayitrī*). From **astaka-*, with *ā* before two consonants, Av. *ast-*, adj. *astaēna-*, Zor.P. *ast*, *astēn*, N.Pers. *ast*, Sogd. Bud. ’*stk*’, Man. ’*stk*, Yayn. *sitak*, M.Pers.T. ’*stg*, Yidya *yastē*, Waxī *yašč*, Sanglēči, *ostok*; IE Pok. 783 *ost(h)-*, O.Ind. *dsthi*, gen. sing. *asthnāh* 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 *drṣṭvā karma samārabhet*, Tib. *hdi-rnams mthon-nas gdod* (‘beginning’) *byaho*; pret. *āstaṃda-*, II 26·32·1 ||| × *rai pau tsī 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⟨śsu⟩ ttu dātu āstanu nāṣṣkye jsa draīsu vātu yanīndā* ‘not soon can they memorize the whole *dharm*-doctrine, the beginning with the end’; K 3, 138v2 *cu vāstārna ānandā samanā āstanu nāṣṣkye jsa draīsu vāte* ‘what in detail Ananda the ascetic memorized the beginning with the end’, Tib. *kun čhub-par byas-su zad-kyi*; Z 22·287 *krosumni 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 *āstarni*, *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 *parivartaḥ 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 *nimeṣādika-lakṣaṇah*, Tib. *mīg-hdzum-bahi yud-čam-la sogs-pahi mchan-ma-čan-no*; Manj. 175 *ga rrū prraśvena pakyarma rū āstanūva pacaḍana* ‘the form of mountain (BS *rūpa-*), by nature outstanding form, in normal course, and the like’; IV 23·5 *ttiyāna āstanauyau 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 *gvīha 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 ’*stn’yh*; 2·1184 *prw’pw* ’*stn’yk*; 10·24 *nws’ky* ’*t’pw* ’*stnyn* ‘permanence’; 6·155 *pwty* ’*stny*’*y’δ’k* ‘the Buddha’s original vow’; 6·93 *prw* ’*stn’yk wy’k* ‘à l’endroit où il se trouve’.

āstarāda ‘they may spread, abound’, K 112·363–4 *kh(u) vā tti brriya ysūra jaḍi āstana kiḍaiṣā āstarāda tṭy(ā) va pyauca khu tcairai* ‘if then *kleśa*-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 *āṣṭāre* ‘layer, bed’.

āstāpha, read *āstā pha* ‘many bones’ III 80·32.

āstiye ‘resisted’, JS 29v2 *ttere ṣike āstiye bujsyau jsa samartha* ‘the young partridge resisted, being possessed of the virtues’. From *ā* with base *staig-* ‘to fight’, rather than base *stak-* (see *ṣṭakula-*). Hence with Av. *stig-*, inst. sing. *stiṣa niḡainti*, Zor.P. *stēṣ*, N.Pers. *sitēj*, *sitēṣ*; M. Parth.T. ‘*styh*’*g* ‘quarrelsome’, N.Pers. *sitiḥidan*, *siti-hidan*, ‘to quarrel’. IE Pok. 1016–17 (*s*)*teig-* ‘to pierce’ generalized; Oss. D. *st’eyun*, *āsteyun*, *astiydzān*, *rast’ixta*, *st’eyāg* ‘robber’, I. *stīryn*, *rastyyta*, *styydton* ‘to flay, tear off, rob’, *stīryāg* ‘robber’. Possibly a third base? For *stak-*, see *stada-*, *stīrūvi*.

āstyā ‘in the bone’, loc. sing. to *āstaa-*.

āspar- ‘tread’, Z 22·147 *jseṇu āspidā brāyūnu* ‘(the horse) treads lightly, pleasantly’; Z 23·153 ||| *vā āspuḍe balysi* ‘the Buddha trod (on the stairway)’; Z 23·169 *samu balysi āspuḍe śṣando* ‘the Buddha trod on the ground’. Noun see *āspara-* ‘path’. With other preverbs: JS 7v2–3 *paspuḍāmdā tvānai brriṃha* ‘they trod upon your back’; JS 33r3 *paspuḍai śaysdā beda* ‘you trod upon the snakes’; Sid. 2v3 *śāstrrā hīya haspara*, BS *tantra-paddhati-* ‘path of the treatise’. From *spar-* ‘to tread, trample’, Av. *frasparaṭ*, *vīsparaṭ*, Sogd. ’*nšpr-* ‘to step’, *pršp’r* ‘kicking (?)’, *pnšpr’y* ‘to kick’, *βšp’ry* ‘sole of foot’, *ptšpry* ‘arrangement’, Sogd. Chr. *pčprt’y* ‘remains’, Sogd. Man. *pšpr-* ‘to fix’, *pšp’ryy* ‘rush forth’; M.Pers.T. *nyspwrđ* ‘trodden down’, BSOAS 12, 1947, 46·46 *zn’n wš’n nyspwrđ 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 *naspar-*, *naspart* ‘to tread down’ (IIFL 2·532; 473), *bisper* ‘kick’, Šuynī, Rōšānī, Xūfi *bispār*, Orošori *baspār*, Yazg. *bāspur*; Sarikolī (Shaw) *našpor-*; *našpug*, (Paxalina) *našpe(dx)-*: *našpug* ‘to tread’; N.Pers. *naspār* ‘grape-treading place’. IE Pok. 992 *sp(h)er-*, O.Ind. *sphurāti* ‘kick, hurry’, redupl. aorist *apasphariḥ*, intens. *pharpharāyate*, Greek σπρίπω ‘jump’, Lat. *spernō*, *sprētum*. O.Norse *sperna* ‘kick’, Lit. *spiriù*, *spirti* ‘kick, press’.

āspara- ‘path’, II 104·80 *naravaunḍūā āspara vīra pāriphida* ‘they are based on the road to Nirvāṇa’; III 47·59 *gūscyīnai āsparā beda* ‘on the road to deliverance’. See *haspara-*, BS *paddhati-*, and *āspar-*.

āspā ‘calming’, Sid. 127r1 *āspā vāśāñā* ‘to be recited calming words’. BS *sāntvair upācaraiḥ*, Tib. *chig 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 āspāta hāmāte vaṃñā* ‘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-ṣig gyur*; v 77, 145r1 *nai nā samṭsera āspāta hāme* ‘there is for him no hope in the *samsāra*-migration’, Tib. *re-ba med-par hgyur*. With negative *anāspeta-*, v 332, 24v4 *anāspetā hāmātemā* ‘I became hopeless’, BS G 37, 21b5 *nirāṣi-bhūtaḥ prakrānto ’smi*. Compound, III 12, 21v2 *hamṭsa-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 *upasaṃkrami 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 *brriye jsa āsva tsīmdā* ‘they become burnt by lust’; parallel to 19–20 *brriye jsa nihvarda*; Manj. 100–1 *kṣya* (= *kṣū*) *ttarana āsva ttīda* ‘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 *āte* (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 *śīña beḍa gridhikūṭā gari vī āstai ye* ‘at one time he was dwelling on the Gṛdhrakūṭa mount’; SuvO. 4r2 *tta mā pyūṣṭu tṭye bādā grjakūlu ggaru balysā dharmadhātṭu 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 *mūmde* ‘he dwelt’. Participles, pres. *āṇa-*, *āna-*, *ānaṃda-*, III 23, 18b2 *jau-niṣṅmā ānadā* (plural) ‘of those dwelling without strife’, BS *araṇā-vihāriṇām*; ibid. 19a1 *araṇā cu samāhāṇa 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 ṡñā* ‘one must sit rejoicing’; gen. absolute *āniye*, *ānye* (like *ṣṭāniye*). Noun *āmata* ‘dwelling place’. As particle ‘indeed’, *āna*, *āna*, later *auna*, *ona* (v 246, 13a1 = K 97·197 *auna*), *ām*, *ā*, like *ṣṭāna*, *ṣṭām*, *ṣṭā*, and *jsāna*, *jsām*, *jsā*, with final *-a* from older inst. sing. *-ā*. The meaning ‘from’ from ‘being in’ is found in Sid. 3v2 *hamdyaji myām māṣṭi āna audā ttāmjeri myām māṣṭi bure* ‘from mid Hamdyaji month to mid Ttuṃjāra month’. It is variant to *ṣṭāna* in K 24·93 *āna*, K 16·151 *ṣṭau*, K 32·45 *ṣṭānā* and K 24·95 *āna*, K 16·153 *auna*, K 33·46 *ṣṭānā*. 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*, *āstma-*, Greek 3 sing. ἥσται, participle ἥμενος, Hittite *as-*, Hieroglyphic Luwian *es-*.

āha- ‘mouth’, in *hīnāha-*, = BS *senā-mukha-*, elsewhere loc. sing. *eha*, Sid. 4v4 *eha*, Tib. *mthon-ga* ‘chest’, Sid. 109v2 *eha*, Tib. *khar* ‘in the mouth’, Sid. 152r5 *eha*, Tib. *khar*, I 159, 74r4 *iḥa rāha* ‘pain in the mouth’, BS *mukha-*; *giḥa*, K 110·329 *baśa giḥa biysaje* ‘bad smell seizes the

mouth', Z 22·150 *uspurrai dandā eha* 'the horse) his teeth complete in the mouth', Sid. 140v2–3 *ihai va byamjsa* '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 tcijsa vīstā* 'and she put the teat into his mouth'. From *āh*- 'mouth', Av. *āh*-, *āāh*-, glossed by Zor.P. *dandān*. IE Pok. 784 *ōus*-, O.Ind. *ās*-, *āśya*- 'mouth', *oṣṭha*- 'lip', Lat. *ōs*, O.Slav. *usta* 'mouth'; Nūristānī Prasun *iš*-, *iš-kič* 'moustaches', from *āśya-keša*- (G. Morgenstierne, Prasun 66).

āhate 'reach (?)', no context, possibly *āh*- from *āfū*- 'reach', in Av. *āfante* (Yasna 57·29). See *eh*-, *byeh*-, *bye*-, cognates s.v. *prev*-.

āhalj- 'to restrain', with *-halj*- only in *āhaljaa*- 'restrained', see below, later forms v 264, b13a *āhgjā*; II 98·162 *ghaijā*, II 88·9·36–7 *u cu maṃ ttikeyā āstaṃna haḍā iṇde daṃda-ṃ ihejāṃ kuṣṭi buri vā mājā haḍi ni hīṣṇde* '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 *aihaia*, III 34·13 *giheja*; 3 plural II 10b3 *aihgijāda*. Participle **āhrīta*-, Sid. 132r3 *āhrī hame*, BS *yāmya*- 'restrained', Tib. *h̥jog-nus-so* 'able to place'; Sid. 128v4 *aga ne āhrī idā* 'the limbs are not stiffened', BS *stambha*-; II 126·16 *cvaī ri āhrī*: *yiṇidā*, *tteyi h̥vām haḍā tta ysīri 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 amq vq kṣīra ttaṃdī drai māstā āhrīyāṃda* 'and you were held back in the country only three months'. Later *āhī*, v 2·2·6 *śaṃdā vā uysgeṃde sīdaka nā āhī idī* 'he buys back the land; Sīdaka- 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 īndā*, and Z 5·65 *nā yīndā* 'they are not', with coalescent *nī*-, like *nīstā* 'is not'. See also *nīroskasāte*. The full context see s.v. *durāhe*.

āhā- 'egg', Sid. 148v4 *krrim̐gīne 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 *mīnāṇḍa*-, Tib. *ñahi sgo-na hdra-ba*; Sid. 152v3 *astauci muñāṃdāṃ murāṃ hīye āhe tta ta pajsāñā*, Tib. *bya skam-pa-na gnas-pahi sgo-na*... *bēos-pahi* 'eggs of birds living on dry land, those are to be boiled'; III 86·97 *krrim̐gīñā āha* 'fowl's egg'; loc. sing. Z 7·42 *kho āhya āṇā karavīrai* '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 *ākik* (from **āvyākā*-), Parāčī *ēx*, Orm. *wulk*, *ōlk*, *hōnk*, plur. *ēlči*, *hēnci*, *hanwalk*, Khowar lw *āyukun*, Auramānī, *hēlā*, Kurd *hīlka*. IE Pok. 783–4 (not O.Indian) *ō(u)iom*, *ajom*, Greek *ώϊόν*, *ώϊον*, Celt. Welsh *wy*, O. Cornish *uy* (from **auion*), Lat. *ouum*, O.Slav. *ajice* (from **oia*-), O.Norse *egg*, O.Engl. *æg* (from **ajjan*), plur. O.Engl. *æggru*, OHG *ei*, plur. *eigir*.

āhi, see *āhalj*-.

āhāra- 'ash, ashes', Z 2·112 *biššu 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 jseṇu āste* 'dispersed, scattered mixed with ashes lightly, the bones'. From *āθrya*- 'ashes', adjective to *ātar*- 'fire', Av. *ātrya*-, Sogd. **š'k*, **š'y*, Orošorī *aθēr*, Bartangī *aθīr*, Šuynī *θīr*, Sarikolī *θer*, (Shaw *thier*), Pašto *irē*, *ēre*, Wanetsī *arē*, Sanglēcī *wuter*, Yidya *yaxio*, *yēxya*, Brahui *hēs*, *hīs*, *his* from Balōči **ēs* < **āθrya*-. The other base for 'ashes' O.Ind. *āsa*-, Nūristānī Kati *asē*, in Iranian Orm. *yānak* < **āsna-ka*-. See III 79·16 *herā* 'ashes'.

āhārīja 'made in ashes', v 315, Duldur Aquar a 1 *hve se āhārīja grauśā khāy(s)*- 'he spoke saying, paste baked in ashes, food...'. Adjective in *-īnaa*- from *āhāra*- 'ashes'. Note N.Persian *nān* originally 'covered in ashes', E.Benveniste, REA, n.s., 1, 1964, 13–20, see *nāmji*-.

āhūḍa- 'skeleton', Z 19·87 *hvāñīndā se āhūḍāna sūtā* 'they say it is burnt with the skeleton'; Z 2·43 *kṣiyāre huṣka āhūḍe padamna* 'the dry skeletons 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 *pīrūḍa*- 'wormy', *āhisinūḍa*- 'covered with sweat', *spyakūḍa*- 'blossoming', *ba-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'.

āhurja 'with pleasure', inst. sing. to **āhurrdi*-, JS 26r4 *āhurja āsrīvādā vyasthānaiya biraṣṭai* 'you expounded with pleasure the word of blessing (BS *āsrīvādā*-) by the ordinance (BS *vyavasthāna*-)'; K 40·20 *rriña āhāmrrji hvē* 'delighted with the queen he spoke', =K 43·138 *rriña āhauja hve*, =BS Divyāvadāna 405·27 *prīṭimanāḥ kathayati* 'delighted he spoke'; III 67·44 *āhau:rrji sidhā śarā* 'delight, success, fortune'. See *āhaurrda* 'happy'.

āhus- 'to sweat', Z 2·57 *āhusāte rriysai nāte duṣḍarrau hvāñāte hāḍe* 'he sweats, trembling seizes him, despairing he speaks however'; causative *āhusāñ*-, III 93·256 *ṣi peṃḍai pāchai, āhusāñe* 'this lump is to be cooked, it causes to sweat'; Sid. 129r3 *āhāsāñāñā*, Sid. 8v3 *āhasāñāñā*, BS *svedanam*, Tib. *dugs bya-ba* 'causing heat'. Noun *āhasā*, Sid. 134r2 *āhasā-v-i nerāme* 'sweat issues for him', Tib. *rmul 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. *rmul sñi-ba* 'sweat flowing'. From base *hvaid*:-*hvid*- 'to sweat', with *-s*- increment, hence **ā-hvid-s*-, **ā-hvit-s*-, Av. *xvīsat*, *xvīsan*, Zor.P. *h̥vyst* **xvīst*, Sogd. *γwyst* 'sweats'. From *-us*- to *-ās*-, *-is*- and *-as*-, see also *vīrasaṇī*, *nīrasaṃdai*. See cognates s.v. *hvi* 'sweat'.

āho 'hole', Z 22·114 *hārūškā āho jīye* 'the elevation (and) depression vanishes', =BS *utkūla-nikūla*- (Pali *vikūla*-), Tib. *mthon dman med-čīn*; K 46·36 (dyadic) *āhau kāmṣḍi*, K 46·48 *āhām kauṣḍi*; loc. sing. K 46·49–50 (dyadic) *ttañe āhya gatsa padā* 'she put (him) in the hole (and) pit (*ggamtsa*-)'; K 46·50 *ttiña āhya auna* 'being in

this hole'. From *ā* with *-hau*-, possibly base *xau*- beside *kau*- 'to form a hole'. See *kuṣḍa*- 'hole'. IE Pok. 588–92 *keu*-; for *khū*- see *khūnā*- 'hole'. JRAS 1970, 61–2 *kōmīš*.

āhau 'tale, fable', Z 5·3 *hvanaino āhau hāmbaste tcamna lova bitanda* 'he composed a fabulous tale whereby the people (BS *loka*-) were confounded', parallel to Z 24·385 *hambañīndā salāva* 'they compose tales', =BS *kathās cakruḥ*. Adjective *āhvainaa*- 'fabulous'. From *ā* with *hau*- in *hau*, *ho*, *hoka*- 'talk'.

āhaurrda 'pleased, happy', III 95·41 *jastā beysau jsa āhaurrda* 'happy through the deva Buddhas'; III 71·150 *nai patsa sāvai haura, āhaurrda ma paskyāṣṭā ttū* 'do not abandon him, ward off the curse (BS *śāpa*-) for him, make him happy again' (*ma* 2 sing. to *mays*- 'to make'?). From *ā* with *fra-var*-, Av. *fraorāt*, *frā-var*-, glossed by Zor.P. *dōṣitan* 'desire'. IE Pok. 1137 *uel*- 'wish'. See also *haura* 'desideratum', and *āhurja*.

āhrriya- 'restrained', see *āhalj*-.

āhvarai 'sour', BS *āmla*-, Tib. *skyur-ba*; fem. *āhvarrja*; Sid. 5r2 *dajsaṃdai u āhvarai u *šūrā raysā* 'sharp and sour and saline taste', BS *kaṭv-āmla-lavaṇa*-, Tib. *cha-ba dan*, *skyur-ba dan*, *lan-čhva rñams-kyis ni*; Sid. 9r4 *āhvarā hīyāra* 'sour fruit'; Sid. 9r4 *āhvaryau raysyo jsa* 'with sour tastes'; Sid. 136r1 *āhvarām*; I 181, 99r2 *āhvarīm* (*-im* = *-ai*) *raysa*, BS *abbrā* (= *am̐bra*-, from *āmla*-); Sid. 124r2–3 *āhvarā ttīra ā vā suttā* 'sour, bitter or vinegar'; fem. Sid. 4v2 *ttavadya āhvarrja* '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. *hamga*- 'sour'; not with N.Pers. *namak* 'salt' (see *namva*) see I. Gershevitch, Mémoire J. de Menasce 1974, 48. See cognates s.v. *hvarra*-, *hvara*-.

āhvainaa- 'fabulous', Z 22·249 *nyaskya nā hāmāte bihiyu ce ttāte āhvainā kuṣḍe* '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 *ihivī heḍā* 'he gives not his own', v 91v2 *ihīvyā-nāsauñā* '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 *iisedai* '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 *ikṣuṃdā* 'unmarried woman' beside ibid. 57a3 and 58a4 *kṣuṃdausta* 'married', to *kṣuṃdaa*- 'husband'. II 127·26, and 32, and 37 *invāṣṭa*- 'difficult', =*anvāṣṭa*-. K 154b48 *lākāmṭtara* (BS *lokottara*-) *ipihī raysgi*, beside K 58, 28r3 *anāvīdhyāi hame avihī* 'is unimpeded'. K 73·39 *ibijātta* 'not ruined'. II 127·30 *irīṣa* 'lack of appetite', =*ariṣa*-, BS *aruci*-. Sid. 147r5 *ihaṣṭa*- 'uninterrupted'. II 127·25 *ihīye kṣīrā* 'in alien land'; Sid. 1v4 *ihīye phara jsa* '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 *ākṣuttāṇḍā 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 *hāṃdarye i khari tsvā* 'at once she went to the other ass'; III 105·55 *ttuñe jūha:jsa mīre i tvī hīṣū* 'through your love I die, at once I come to you'; II 102·26 *i paisām*, II 103·66 *i pāisām* 'to-day in the evening', translated AM, n.s., 11, 1965, 109; II 96·82 *khvai vā saṃ i hvai hīṣiyai* 'if for him here precisely to-day a man should come'. See *imu* 'to-day'.

i, older *itā*, *iyā* '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 *aysmūti*, frequent later v 76, 112r4 *pye-t-i*, 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-i*. See cognates s.v. *yi*.

i 'indeed', K 47·53–4 *aysai vañā ysāda hamya* 'I (fem.) indeed have now become old', from **aiva*, as O.Ind. *eva*.

im 'before', IV 23·5 *baudhisatva im baysā am myāñau hara-yīṃdā* 'the bodhisattvas prostrate themselves before the Buddha in their midst'. See *īñā*.

īñā, *īñā* 'in presence of, from', *īñā vātā* 'in presence of, by', v 343, 85v4 *pusparebāstā ysāre kūlai vara īñā vātā uysnora haṃgri(ya)* 'twenty-five thousand millions (BS *koṭi*-) of beings gathered there being near it (the tree)', hence *yi vara īñā vātā* 'in the vicinity of it there' (parallel ibid. 85v6 without *vara*), BS G 37, 80a7 *tatra paṃca-viṃṣati-koṭi-sahasrāṇi jana-kāyasya sannipatitāni*; Z 6·36 *ggare īñi* 'in front of the hill'; 'because of' III 29, 42a4 *carau pracaina*... *aysmu īñā* 'by means of a lamp... by means of the mind'; Z 5·74 *kuīre kāmāte īñi*, =Manj. 231–2 *kūra kāmē kiṇa* 'because of false thinking'. See also *īñaka*. 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*.

īñā 'injurious, painful', II 85·24 *ttiyām nvīm̐yi* (*-im* = *-ai*-) *īñā īñā kīṃma, biṣūñām arvām jsa śūsta* 'after those (medicaments) the most painful wounds (= *kām̐ma*-), prepared from all kinds of medicines'. From **in-ya*- base *ain*:-*in*-, see *in*-.

īñaka 'vicinity, in presence of, from (derived from locative)', Sid. 103v3 *cu jsā va* (= *vara*) *īñakā rñām vīra huñā nirāme* '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 *īñakai ttaudā skarā māñāṃdā hainai u aṃga ttevāre* 'near it like hot coals red, and the limbs become heated', Tib. *ñen-bskor me-mdag bzin-du dmar-zin lus cha-ba dan*; Sid. 136v3 *venausta u īñakai va ysica utce khāje kheṇḍā hame* 'painful and near it there yellow water (serum) becomes like mud', Tib. *cha-zin ñen-skor-du chu-ser-gyi hdam zin-du hduḡ-pa rñams yin-no*; Sid. 144v1 *āphaidā kām̐mā īñakā karvīñā huñā paṣāñā* 'near the disturbed wound the surrounding blood must be removed', Tib. *rmahi ñen-skor gtar-zin*; K 147·33–4 *jastau beysām īñakā dā pvaume bedā* 'before the deva Buddhas at the time of hearing the dharma-doctrine'; III 72·154 *tti ra khu mī īñakā āva, naysdā lagā-pūrā kaṃthe* 'then

when they came to the vicinity, near the city Lankā-pura'; III 109.6-10 *īnakā tsum* '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'.

ipjīnai, *ijīnai*, *ijimji*, *ijiji*, *ijija*, *ijijainai* derivatives from **ija* 'leather'. II 59.5-6 *u ijīnai hīrāsā hva-ttarakīnai ūra-bada šau* 'and one belt of leather, black, of boar-skin (?)'; II 129.78 *imjīnai hūjsava-pakai paśajsa pastāmdū hajsāmdē šau* 'and we deigned to send one *paśajšana*- 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 kajūdā ijiji nūvare* 'as they beat new drums of leather'; = III 38.33 *sa khu pauškye kejīda ijija nūvare*, = III 35.35 *sa:khu pauškya kejīda ijijana nūvare*; II 103.59 *paṇḍyīm kabala-śaila ijijainai āysa baida* 'on the cushioned seat the *pāṇḍu-kambala-śilā*'. This seat of Śakra is in Buddhist texts BS *pāṇḍu-kambala-śilā*, Pali *paṇḍu-kambala-śilā*. Reconsideration of the word *ijijaa*- led to comparison with Waxī *išin* 'carpet' and *ijīn*, *yijīn* '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 *śilāsana* named *pāṇḍukambala*. . . if you sit down, you will sink into it to your navel as in a blanket (= *āstarana*)'. O. von Hinüber showed me similar in the Pali Dhammapada-aṭṭhakathā I 273.12 *yattha nisinna-kāle upaḍḍha-kāyo pavissatī utthita-kāle unam paripūrati* '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 *śilāyaṃ paṇḍukambale* 'on the stone, on a yellow blanket'.

The Mahāvīyutpatti dictionary 7127 has *pāṇḍu-kambala-śilā-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-mo-žig, 'a-mo-li-ka, 'a-mo-nig 'long carpet, blanket', according to the gloss *stan-rin*, in Mongol *saḥalag 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 *ijijainaa*- is made from *ijijaa*-, hence meaning 'forming a cushion of leather'. The same suffix is in III 89.174 *juštīnainai* from *juštīnaa*- adjective of *jušta*- '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', *ijīnaa*- has -j- from older -zy- (as in *špuljei* 'spleen') with Av. *izaēna*-, *izaēna*- '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 **zayana*-, 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 *i*- may represent earlier either *i*- or *i*-. **imjīsim** 'song', gloss to BS *gītā* 'personified *gītā*- 'song' (Vajrayāna-), K 152.15-16 *šā cu yaṃda imjīsim baysānā bīsānā* 'she who sings of all Buddhas'. For older **āļjsai*, see *āļjs*- 'to sing'.

idā 'jade (?)', II 85.12 *khu idā ttayi-pū yūttenā 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 *ttādai* 'forehead', in the Turkish vocabulary from Iranian **tāraa*-, Khotan Saka *ttāra*-. **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 *gīryai-vaḍā na idāudū* 'we did not trade'. From *ida*- 'made', older *yida*-, to *yan*- 'make'.

ināta- 'incoming, invading', hence 'foreign', v 110, 32vi *ināto hino*, BS *para-cakra*-; v 113, 35vi *inēte hīne jsa*, BS *para-cakra*-; v 115, 64vi *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 kādāna*, BS *para-jane*; SuvO. 27v5 *inātānu hīnauśānu iśśākā* 'turning back invading forces', BS *sarva-para-cakra-pratinivartanaḥ*; III 66.26 *ināva parśgarā* '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)ana*-, **ayyana*- > **ēna*-, Khotan Saka *ina*-, with suffix -āta-, as in v 164r4 *atāphara-hvarātā* 'gluttonous', and v 115, 64v5 *avajsamātā*. For *ēn* < *ayana*-, see Zor.P. *atēn* 'entrance', *uzēn* 'exit, rising'.

in- 'to act violently', II 130, 2b1 *agaštāu brrau jsa ināda* 'they act violently with the distracted lovers'. From base *ain*:-*in*- 'to injure', Av. *aēn*:-*in*-, *inaoiti*, *inita*-, *aēnah*-, O.Ind. *inōti*-, *inita*-, *ēnas*;- Sogd. Chr. 'yn'qwč 'blasphemer'; Tokhara B *ainake*, A *enāk* 'evil'; IE Pok. 10 *ai*- 'drive, oppress'. See also *ina*-. **in**- 'to make', III 122.45 *ysāra na ina* 'do not (make anger =) be angry', BS *rauša na karaya* (= *rošaṃ na kāraya*); v 262, 01a2 *harā ne inī*; K 99.253 *haṣḍa viñatta 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'.

ipihī, see s.v. *a*-, *i*- 'not'.

imāñām 'yours', II 110.3 *imāñām u hve:hvu:ra haṃtsi nīyām* 'we settle your men and the Uigurs together', II 113.102 *cu imāñām va šaṃdā* 'what is the land for your men'. See *umāñi*, *amāñi*.

imi 'you', III 60.39 *imi ditta* '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 *i*, IV 46b *i haura* 'give at once'; II 14, 2b4 *i haḍā āstaṃna*; v 68.17 *i haḍā pēvārā*. 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 *i*.

imūka 'parrot', III 35.31 (*kau*)*kalā imūka tcāṣṣ karavī stārya*; III 47.47 *kaukalā imūka cāṣṣ karavī stāryi* 'cuckoo, parrot, jay, *karavīraa*-cuckoo, starling'. From Chinese *ying-u*, older *vmg-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 haḍāmjsa*; III 124.78 *imūjsū* 'to-day', BS *adya*.

ime 'I am', see *ah*-. **imauvuā** loc. plur. 'distressful', see *amatau*.

iyatara- 'inferior', v 109, 31v4 *ttānu rro iyatarānu kširañānu u ttānu rro māstānu (kṣ)rañānu rakṣo yanāmā* 'of these inferior lands and of these great lands we make protection', BS *teṣām ca rāṣṭrāṇām teṣām ca viṣayāṇām ārakṣām kariṣyāmaḥ*; JS 8v3 *iyarai dumdubha nā šā kiḍi paṣṣā* 'the inferior *nāga*-snake is very strong'; JS 27r1 *šg aramña iyarai paṃda satva* 'this ungrateful inferior foolish being'. Parallel K 1, 134r3 *nyāttara-kširei* beside K 1, 134vi *mistāvog janavatog*. From **adah*, Av. *adā*, *aḍara*-, *aḍairi*, O.Ind. *adhas*, *adhara*-, *adhama*-. IE Pok. 771 *ndhos*, *ndheri*, *ndhero*-, Lat. *inferus*, *infimus*, *infrā*, Armen. *and*, Got. *undar*.

iyānda- 'perpetual', Bcd 48r1 *ahatcastā naṣṣirīmā iyāmdā agamjsā paraustā yinimā* 'I shall practise moral restraint (BS *śila*-) perpetually unbroken, unstained, faultless', BS *śila-carim vimalam pariśuddham nityam akhaṇḍam acchidra careyam*; SuvO. 54r7 *iyāndu pātālye ttātā pata* 'these verses of prosperity always', BS *ekā saṃsiddhi-padā*, Tib. *gēig-tu de-kho-na yan-dag-par sgrub-pa sbyin-ba*; K 153.30-1 *iyāda naṣṣuda* 'always calm'; later Sid. 106v3 *yāmdā*, Tib. *rtoḡ-tu* 'continually'; Sid. 140r4 *yāmdā*, Tib. *thams-čad-du*; II 126.17 *panūdai vaṣṭā yāmdā vaṣṭā niradā hamāre* 'every day throughout they can issue this way'; Sid. 128v1 *yāda*, Tib. *rtaḡ-tu*. With adjectival -*va*- II 104.91 *iyādve namadrūnā jsai*. From **aiva-anta*- 'to one end, to all ends', see *i*- in *i-garśā* 'with the whole throat', with *anta*- 'region, end', Oss. D. *ändā*, I. *ādtā* 'outside'; also *biśšindā* 'altogether', *benda*, and *anada*.

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

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

iysā 'young (?)', II 41.11 *šidī ṣṣñā mau khaṣṭi vilakā iysā* 'food must be prepared, liquor to drink for the little, the young ones'. Possibly *iysaa*- to base *alys*-, *ays*- 'to grow' in *alysānai* 'boy', *aysdo*, *aysdau* 'young', BS *bāla*-, from *arz*-, *raz*-, Oss. D. *irāzun*. See *alysānaa*-. **iysānai** 'young, boy', K 65, 83v3 *sūdhana iysānai* 'Sudhana the youth' (BS *kumāra*-); K 46.33 *šī iysānai cadam 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. *aṣarrāmātā*-. **ira**- 'precious stone, probably jade', BS *śilā* and *vajra*-, SuvO. 53r3-4 *dināra ysirrā aljsatā mūryau mārāh(yau)* *vārūlyau saṃgyau iryau sakyau nānā-vicitryau ratanyau* 'with (coined) gold, gold, silver, jewels, pearls, beryls, conchs, stones (BS *śilā*, Tib. *man-śel*), corals, various gems', BS *hiranya-suvārṇa-maṇi-muktā-vaidūrya-śankha-śilā-pravāda-jātarūpa-rajataih*, Tib. *gsar dan*, *nor-bu dan*, *mu-tig dan*, *baḍūrya dan*, *don dan*, *man-śel dan*, *byi-ru dan*, *donl 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 *ranijai 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 *vajrakūlā irā* 'the Vajra family, the *ira*- in the Vajrayāna equates *ira*- with *vajra*-. To that the adjective *irinaa*- conforms, N 158.5 *šo hālo cakkravāla gari u ššo hālo irinā gari* 'on the one side the Cakravāla mountain and on the other side the Vajra mountain', BS in the Lankavatāra-sūtra the *Vajra-Cakravādāḥ*.

The *i*-umlaut of *ū* resulted in *ui* and *i* (Z 5.74 *kuire*; Z 2.16 *kiśśa*). 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 *ūdāra*-, BS *kāca*-, Tib. *mchin-bu* 'crystal', with Iran. *varta*- 'stone', and JS 19vi *urvārinai 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-sang*, older *iet-sang* (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 *irauda* and *irū*. 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 *pl* 'beer, carousal', O.Engl. *ealu(d)*, O.Sax. *alo-fat* 'ale cup', Lit. *alus* 'mead', O.Slav. *olū* 'beer', Finn. *lw olut* 'beer'.

irata- 'wily, seductive', dyadic with BS *śaṭha*-, parallel with BS *nikrti*-, *mṣāvādin*-, *paśunya*- and *pāpa*-; associated with *drūja* 'lie', *yola*- 'evil', *byūgga*- 'ill-speaking'; Z 23.126 *striye atā irate śśaṭhthe* 'women are exceedingly wily, tricky'; Z 24.51 *adātya irata śśaṭhyau 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 *[[/y] irate rraysge 12* 'wily, swift (verse) 12'. See *irīye*. From **alya*-, base *al*- 'be wild, mad, make wild', Av. *ara*- 'mad', Oss. DI. *ārre* 'mad', Sogd. 'r'k **āraka*- (see BSOAS 24, 1961, 473-8). IE Pok. 27-8 *al*- 'wander, be foolish, mad', Greek ἄλῃ 'wandering', ἄλῶω '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, *irye*, v 162, 2a4 *stārñe irye śśāre saindā tṭyau jsa jsirāte satva* ‘feminine wiles seem good, there-with she beguiles the beings’; Z 23·127 *iriye dašte* ‘clever wiles’; Z 2·59 *irye drūje* ‘wiles, lies’; Z 19·76 *stārñe irye* ‘feminine wiles’; Z 23·172 *irye śśaṭṭhe* ‘deceitful wiles’; Z 24·268 *śśaṭṭhe 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* ‘*karavīra-* (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. *dzalyädä*, I. *zalyäd* ‘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* . . . *kūšḡu 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 hḡām hīye m(ve)śda-lalaka sī iraudrū pīsai hyām* . . . *mvaiśda 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 pīsai*, and *ibid.* 3 *(irau)dū u pīsai*. 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 *-i*, 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.

irmä ‘solitary place(?)’, see **arma-*.

irhva ‘citron’, Sid. 104v1 *irhva hīvī raysä* ‘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 raysä vālaiga raysä jsa*, Tib. *kha-lun-gi khu-ba* ‘citron juice’. See *vālaiga-*. From **aluiḡva-*(?) to *alu-* ‘bitter’, see *ira-*. For *-rhv-* see also *ārḥvi* ‘inner part of tooth’.

īvi ‘I have been’, K 55, 17 bis v2 *pātcā āṃ va uysaunā na*

maña sa aysä haḡq īvi ‘then he does not think of himself, saying I have risen up’; K 55, 17 bis v3 *pātcā āṃ va uysānā na maña sa aysä biśvā 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*, *ivi*; for the *ā-*, *e*, *i*, see the changes s.v. *āhalj-*.

iśś-, later *iś-* ‘to return’, causative to *is-*, hence **ā-isaya-*, **ēsya-*, *iśśa-*. v 109, 31v5 *īñāte rro hīne iśśāmā*, BS *para-cakrāñi ca pratinivartayiṣyāmaḥ* ‘and we turn back the invading troops’; v 111, 33r1 *īñāte rro hīne iśāta*, BS *para-cakrāñi nivartayiṣyatha* ‘you turn back the invading troops’; SuvO. 27v5 *biśśānu īñātānu hīnauśānu iśśākā*, BS *para-cakra-pratinivartanaḥ*. Verbal noun Sid. 2v5 *ba iśāma* ‘counteraction to poison’, Tib. *dug-las bsrun-ba*; Z 12·48 *aysmū iśśāte balysūšte jsa*; III 71·149 *khvaṃ iśā sā parañjsa* ‘if for me he should reverse the curse (BS *śāpa-*)’; v 64·42 *tṭū hvamḡā iśāda* ‘(if) they turn back that of the man’; Manj. 108–9 (*jaḡi* . . .) *iśe dūkhvāṣṭa hūttarya* ‘(ignorance) returns them to troubles easily defeated’.

iśīmā ‘covering’ with epithet *kaimejā*, II 60·23 *miji-jūna śadā kaimejā iśīmā ś(ā)* ‘red-coloured ground, kaimeja-cloth covering, one’. Possibly from **ati-śadama-* ‘covering’ (*ati-* > *ai-* > *i-*, 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 *sked-* 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-*, *śinje* ‘jujube’.

iśye ‘is taught’, Manj. 206 *khu tterthyā dya vī iśye* ‘as is taught in the view (*dya* < *dāta-* ‘seen’, like BS *darśana-*) of the sectaries’ (BS *tīrthika-*). From **iśita-* participle to *ais-y-* or *aiś-y-* > *iś-* to Av. *aēs-* ‘control’ or *aēš-* ‘seek’ or *aēš-* ‘move’ see s.v. *hataiś-*, *haiśś-*. Note use of O.Ind. *iṣyate* ‘it is taught’.

iṣṭa- ‘returned’, see *is-*.

is- ‘come back, return’, pres. 3 plur. v 107, 29v2–3 *tcamāna ttāte hīne biśe avurde isāre* ‘whereby all those troops return defeated’, BS *evam tasya sarva-cakra-pramathasya*; 1 sing. K 36·108 *ttai hvā si a ṣṭām tsūm kaidaridvīpā na rā va iśe* ‘she said to him so, I go to Kinnara-dvīpa (fairy-land); I shall not return’; 3 sing. Z 2·61 *ište*; Z 12·68 *ištā*; active Z 8·47 *vṛtte jsa sei ištā hajvī hāde herā arthāna kūśāñi* ‘from the *vṛtti-* (interpretation) this differs; the wise man however must seek out the thing by the meaning’; 1 sing. II 5·76 *tvā iṣṭai śaka na ra gatcaññūm nā ysathā* ‘that (killing) I avoided thoroughly, no more will I infringe it after taking birth’; 2 sing. JS 32v4 *na iṣṭi horana* ‘you did not withdraw from giving’; v 342, 84v5 *pātcō vā iṣṭe gyastānu gyast(ā) balysā tvandanu tsutāndā*, BS G 37, 79a7 *punar eva pratyudāvṛtya bhagavantaṃ tṛṣ-pradakṣiṇikṛtya* ‘then he returned, they did reverence to the *deva* of *devas* Buddha’; v 381, 2r3 *hā gyastuṣo iṣṭa* ‘they went back to the *deva*-gods’; Verbal noun *iśkyā*, K 7, 147v2–3 *u iśkyā nā āvasta vāta*, Tib. *slar hjug hdod-par gyur-pa*, ‘and return (rebirth) by them

was desired’; v 68, 8r1 *atisaṃdai*, BS G 37, 4a2 *avaivartika-* ‘not returning (stage of Buddhist career)’; III 113, 4r3 *aviśadai*, K 101·39 *iśsedai*. From *ā-is-*, Sogd. ‘*ys-*, ‘ys- ‘come’, *tys-* ‘enter, cross’, Yāyn. *tis-*, *tisak* ‘to enter’. See *hais-*, *hataiś-*. IE Pok. 293–7 *ei-*: *i-*. See also *iśtya*.

is- preverb, see *us-*.

isa- ‘bad’, see *osa-*.

iśā- ‘whirlpool’ and ‘whorl of hair, vortex’, SuvP. 69v1 *kāṣṭji iśe* ‘whirlpools of grief’, BS *śokākule*; Manj. 56 dyadic *āvartta iśe* ‘whirlpools’, Z 17·13 *iśe* ‘whirlpools’, Z 22·149 *iśā* ‘whorl of hair’, = BS *āvarta-* in hippological texts; adjective III 46·25 *iśijā tcaimeśakyāṃ jsa*, = III 34·16 *giṣṭjā tcaimeśakyā jsa*, = III 37·10 *iśijā tcaimeśkyau jsa* ‘from eyes which are whirlpools’ (with the identifying suffix *-inaa-*); III 34·12 *gesta yada iśakye* ‘turning makes whirlpools, eddies’, = III 36·7 *gesta yāda iśakye*, = III 40·15 *gaistq iśakyaī yamḡai*, = III 46·21 *gestqyida dvanakye*. From *iś-* ‘to turn back’.

jsa ‘desires’, K 56, 21v3–4 *u cu bura au maṃ iśa panamāṃdi harbiśū āṃ jaḡi uspaśdi* ‘and whatever desires arise for me, all of them ignorance produces’; dyadic K 56, 22r2 *iśa aṃṣsau prracaina*; II 118·137 *iṃsq āva* ‘desires, wishes’ (dyadic), older *orsa-* and *ātama-*. See *orsa-*.

ište, *aistā* ‘I desired’, K 62, 77v3–4 *vaña ṣṭām ište khu dai bvḡume giḥna*, *dharma-dāṭta raṣṭā vasva dāya-prrara* ‘now I have desired truly that I may see with the aid of bodhi-knowledge the essence of the *dharma*-element, excellent, pure *dharma*-nature’, = K 53·10·7–8 *viñq ṣṭām aistā khu dai bvḡume giḥnā-*, *dharma-dāṭṭā raṣṭa vasva dāya-prrara*. The older form is in JS 2r1 *tta tta-m ṣṭām gste jsa-m hvamṇau āya* ‘he so desired that through me (*jsa* with 1 sing. pronoun *-m*) 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 *-ṣṭ-*, and *ište* is 1 sing. from *-tāmā* in the preterite. For *o-*, *e-*, *i-*, see s.v. *orsa-*. Emending KT VI 37: present tense.

iṣṭiḡā ‘he scrapes’, Sid. 148v5 *ṣṭyi kanāṃ āstamṇa priharam māñamḡu iṣṭiḡā jīmḡā*, Tib. *lin-tog-la sogs-pa gris bṣogs-pa bṣin-du med-par byed-do*, BS *śuklāḡi śastraval likhet* ‘the white drops and the other (diseases) as with a knife he scrapes, he cures’, BS *praharaṇa-* for BS *śastra-*; see *ustaḡi*.

iśtya ‘return’, Manj. 356 *tṭye ra ma iśtya nai aśta avaivartta byeha vī āva* ‘of him there is here no return, (such as) they have come to the position of no return (BS *avaivartika-*)’. From *iś-* ‘to return’, see also *iśkyā*.

iṣṭhaṃjāki ‘you are the deliverer’, III 7, 14r4. See *usthaṃj-*. **ihaste** ‘he shot’, Z 13·73 *rṛñō ihaste* ‘he shot the queen’. See *ah-*, *uhyasta-*.

u ‘and’, later both *u* and *ū*, v 68, 8r1 *u atisaṃdai hāmāte*, BS G 37, 4a2 *avaivartikāś ca bhaviṣyanti* ‘and becomes (BS plural) non-returning’; Sid. 149r2 *ū tciṃñā niśāñā* ‘and it is to be put in the eye’; *-āṃ* from *-ā u*, Sid. 147v4 *saṃkhalyāñāṃ tciṃñā 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 cāmbvañā 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 *drṛāma tṭīma 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*’; Yāyn. *at*, Yazg. *at*, *ata*, *ta*, *a*, *ḡūs-ata penj*, ‘fifteen’, M.Pers. Parth.T. ‘*wḡ*, W **uḡ*, N.Pers. *u*, Armen. lw *eran eut aneran*. IE Pok. 73–5 *au-*: *u-*, O.Ind. *u*, *utā*, *uta*, Greek *ἔϋτε* ‘so’, O.Sax. *-od*, *thar-od* ‘there’.

u ‘particle’, v 78, 4v2 *u kye u aysmū vasu(ṭe)* ‘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 *khāṣṭidau*, = III 37·28 *khāṣṭida* = III 35·30 *khāṣṭidau* ‘they drink’; III 47·55 *pau*, = III 38·36 *pau*, = III 35·37 *pā*; III 44·42 *ṣḡu*; 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 pyūṣḡe u parše-t-ūṃ idā* (so corrected) ‘he hears the *dharma*-doctrine from them and serves them’; K 56, 20v2 *uysānā-t-ūṃ jsa maṃ nāṣṭā* ‘there is no self with them’.

-ūṃ ‘I am’, K 45·21 *dākhauttūṃ* ‘I am distressed’.

-u ‘to me’, K 45·19 *kṣuāṃdai-y-ū brraimai* ‘my husband is weeping’; K 45·21–2 *ū hirū nāṣṭā* ‘and there is not a thing to me’ = ‘I have nothing’.

ū ‘water(?)’, III 91·223 *hamṭsa ū ysūyāña* ‘to be filtered together in water’; Sid. 100r1–2 *gviḡa rṛūna u ysauyāña* ‘with butter to be filtered in water’. Uncertain, possibly read *ū(ci)*, and *u(ci)*, loc. sing. to *ūtā-* (for loss of *tci*, note *pā* from older *pātcā*). 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 *yajanaṃ kartavyaṃ*. From **vah*, Av. *vō*, O.Ind. *vas*.

uī ‘intelligence’, *uī*, *ūī*, *uvī*, *avī*, Z *uṣā*, *uṣi*, gen. plur. *uṣnu*, inst. plur. *uṣau*, *uṣgu*, *uṣygu*, *uṣvau*, *uṣyām*, *ūīyau*, with subscript *-v-*. Sid. 125v2 *aysmū uvī*, *byāṭaji*, Tib. *yid dan*, *blo dan*, *dran-pa* ‘mind, intelligence, memory’; Sid. 107v3 *uvī vai haniśmḡā* ‘wits are lost’ (*vai* ‘for him’, = *vaskai*), Tib. *sgyid lug-pa* ‘despondent’; I 177, 95v3–4 *cū avī hanaśidā gisā*, BS *bhrama-*, ‘vertigo’; v 65·12 *(hamḡa)dūṃ ūvi* (not *rūvi*) *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 *uṣnu hanā(śā)* ‘loss of senses’, Second component N 105·37 *nātca-vūṇa*, Z 12·56 *nātca-ūnā*, III 69·88 *nātca-uṇa hamya śatcampha* ‘they were senseless, distracted’. With suffix *-śkyā-*, K 25·116 *uīśkye*, = K 34·66 *uvīśkye*. In II 89·59 read *uvīstaṃdā* with proclitic *u* ‘their’: *aśa uvīstaṃdā* ‘they stopped their horses’, hence *aśa u* ‘their horses’, enclitic *u* = *-aṃ* ‘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. *uśi*, O.Pers. *uśi-*, Sogd. ‘*šy* ‘memory’, M.Parth.T. ‘*wṣ* ‘thought’, ‘*wṣy* ‘memory’, ‘*by*’*wṣ* ‘senseless’, Zor.P. ‘*wṣ* **ōṣ*, **hōṣ*, N.Pers. *hōṣ*, Armen. lws *apouś* ‘amazed’, *apšim* ‘be amazed’, *ouś*

‘intelligence, memory’, *yišem* ‘remember’, possibly in Nūristānī Prasun *yūmu* ‘ear’ from **uśma-*. IE Pok. 785 *ōus-*: *ous-*: *us-*, O.Slav. *umū* ‘intelligence’, Greek *ὤς*, *οὐς*, *αὐς*, 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 *nāmurū-pam ca kurvīta dañdam* ‘and does not make the appropriate reproach’; III 96·12 *bvaujsā āṣaṇa 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 hamraṣṭā* ‘suitably always’; Z 23·38 *ṣsei viṣpaśārmī nā hotte, balysā pratābimbei ueirā* ‘even Viśvakarman is not capable of (making a) statue suitable to the Buddha’. From **upa-dai-* > *uvai-* ‘see beside other things’ (like BS *upamā-* ‘example’). See *dai-*: *di-* ‘to see’, with *ūy-*, *pūy-*, *āya-*.

uaiṣṣa ‘awake’, contrasted with *hūña* ‘in sleep, in a dream’, Z 4·81 *cu buro uaiṣṣa cu hūña* ‘whatever awake, what in sleep’; Z 9·11 *crāmu hūsandā uysnora hūña hāra deindā vācāttra ttrāmu ttāte uaiṣṣa jaḍina* ‘as the sleeping beings see things in a dream various, so do these being awake through ignorance’, = Manj. 259 *ttrāma tta ūṣa jaḍina*; Manj. 195 *cu hūñā cu ra js(ā) ūṣa betcapa-aysmva śūma* ‘who in sleep, who awake are in troubled mind, only’; Manj. 194 *cu ra ūṣa* ‘who being awake’. If the Pašto *wiṣ* ‘awake’, Wanetsī *wriṣ* **vṛṣti-* 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-dṛṣti-* ‘seeing near’, possibly to express wakefulness.

ūca jsa ‘from, with water’, v 247, 16a3 *ūca jsa hambaḍq* ‘filled with water’, BS *udaka-paripūrṇā*; v 247, 16a4 *ūci hīyām kanām*, BS *ekaika-vindum* ‘drops of water’; II 39·5 and 8 *uca śadai* (8 *uqā*) ‘in water (and) land’, see s.v. *masarika*. See *ūtā-* ‘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 ujadīśa js(ā) hadara satva sūśca jsa(-m) hīvi 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-ṣauña*) and Manj. 162 *mvaśja jsa*, from older *mulysdī*. See *uysdīs-* ‘to throw’.

ūḍa- ‘adult’, K 29·203-4 *khva hā āva kūṣḍā vira ṣa uḍa* ‘when the adult (= old) woman came to the palace’, = K 38·139 *saṃ khū tsvā ysāḍi kūṣḍi vīrāṣṭā* ‘when the old woman went to the palace’; Z 23·132 *aśye uḍā padīme* ‘he considers the āryikā-nuns adult’ (and hence ‘qualified’); Z 23·128 *abhiñuwo* (BS *abhiñña-*) *daṣṭe karihe ka ni nā uḍāṃdu ysānindā* ‘they destroy the skilled efforts towards the *abhiñña*-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 **ūṣḍa-* (with *-ṣḍ-* in *māṣḍāna-* beside *māḍāna-* ‘bountiful’), it may be traced to **vūṣḍa-* from *barz-*: *brz-*

‘to increase in size’, like Paśai *budai* ‘old’, O.Ind. *br̥dha-*, BS *būḍha-*, Pali *-būḷha-*, *-bāḷha-*. See *balysga-*, *bulysa-*, IE Pok. 140-1 *bhergh-*, Av. *berəz-*, *berəzan-*, O.Ind. *barhā-yati*, *br̥hānt-*, with cognates s.v. *balysga-*.

-ūḍa- with negative III 12, 21v5 *ṣa cu anūḍa vrrīṣe* ‘that which he puts on (uncovered =) unornamented’. See *ūda-*, *vūḍa-* ‘covered’.

ūḍāṃde ‘they covered’, JS 28r1 *ūḍāṃde raṃñau jse* ‘they covered with jewels’. See *vūḍa-*.

ūḍāra- ‘crystal’, Sid. 148v5 *ysīrā, śaṃgā ūḍārā, śi caṃdam* ‘ochre, conch, crystal, white sandal-wood’, BS *śilā-śankha-caṃdana-*, Tib. *ldon-ros dan, dun dan, mchin-bu dan, éandan dan*. From base *vart-*: *urt-* with suffix *-āra-* as in *gitsāra-*, *gatsa-* ‘gypsum’ and Av. *daxšāra-* ‘mark’ (and more frequently O.Ind. *āṅgāra-*, *karmāra-*, see Wack., Suffixe p. 286ff.). Hence with Iran. *varta-* ‘stone’, see JRAS 1955, 22, Waxī *wurt*, Kurd *bard* ‘stone’, Nūristānī Aškun *wāṭ*, Kati *wott*, Dardic Khovar *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 *stāi-* ‘be hard’. See also *ira-* ‘jade’, and *urvārīnai garā*.

ūtai ‘and to him’, v 62·16 *guṣṭe ūtai hvi* ‘he called and said to him’, with old *-ta-* kept, see also ibid. 20 *ttutaṃ hā sūtrā*. See *u*.

ūtā- ‘water’, nom. sing. v 263, 89v1 *amṛtija utca narāmā*, BS G 37, 77a1 *amṛtodakaṃ pravahati*, Tib. *bdud-r̥cihi ḥhu byun-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 *uce jsa*, 134v3 *ūce jsa*, 124v4 *ūci jsa*, 9r2 *uci jsa*; loc. sing. III 50·58 *sa khū dai āca pasūṣṭe* ‘as fire burns in water’, Manj. 287 *dai āce paśva* ‘fire burning in water’; gen. sing. III 63·134-5 *cu maistye dai pyauca ṣḡ cu mista utca cu mistye uca pyauca ṣḡ cu bāysṣā 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 utca ne byehī* (not *mye*) ‘when Hvā-cai(?) does not get water’, ibid. 5 *kamalajā utca parāṃdā* ‘they sold water for individuals(?)’. With suffix Z 3·42 *ūtāka puvāta vasuta* ‘cool pure water’. Adjectives, *ūcaa-*, Sid. 19v1 *ūcā nimva* ‘salt from water’, BS *śamudra-*, Tib. *mchohi lan-ḥva*; 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 bātāva* ‘like watery foam, lightning’; *ūcīmaa-*, SuvO. 24r7 *ūcīnei ājāvāṣā*, BS *saliloraga-* ‘water snake’, JS 19v4 *ūtīnai garkhā pāsā* ‘heavy load of water’ with negative, II 85·27 *añūtā mau* ‘liquor without water’; III 80·30 *utcāla kauysā* ‘water-jar’. Compounds, Sid. 132v4 *ucāṃkatām āstamna sattā hīya guṣṭa*, Tib. *ḥhu-na gnas-pahi srog-ḥags ṇa-la sogs-pahi ṣa* ‘flesh of beings living in the water’; K 106·256 *utca-kanā ttara nai naiṣḡime* ‘a drop of water does not quench thirst’. As second component, I 153, 63v5 *gūrūtca* ‘juice of grapes’, I 189, 111r1 *rīysūtca* ‘rice-water’, Sid. 131r1 *ñetutcā* ‘curds’, Tib. *śo kha-ḥhu*, I 169, 85v4 *ñivūtca*, I 171, 87r4 *bārūtca* ‘rain water’, I 171, 87r3 *khavarutca* ‘water of *khavara-*

(BS *bhārngī*, Tib. *ga-bra*)’, I 171, 87r4 *ttāṃgarūtca* ‘ginger water’; II 104·79 *haraysa-ūtcyāṃ* (*-āṃ* = *-ai*) ‘with vast waters (*māhā-samūdrā*)’. Nine sorts of water are listed Sid. 19v4-20r2. From **apačā-* > **aučā-*, *ūtā-* (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*, *’pwh*, *’pyh*, compound *’p-znp’k* ‘border of the water’, adj. *’pynčh*, M. Parth., M.Pers.T. *’b*, Pašto *ōbə*, Yagn. *op* (= *āp*), Parāči *āwə*, Sanglēči *vēk*, Orm. *wōk*, *wak*, Šuynī second component *yōb-ōv* ‘water containing silt’. IE Pok. 51-2 *āp*, O.Ind. *āp-*, acc. plur. *apās*, O.Pruss. *ape* ‘river’. Lit. *upė* ‘water’.

ūtci ‘epithet of important men’, gen. plur. *ūtcam*, IV 50a1 *śude salā vaṣīrasaṃ(gā) haudye ūtcām thau pajitti śau* ‘Śude Salā Vaṣīrasaṃgā demands one (silk) cloth for the seven (*haudye* gen. plur.) *ūtca*-officials’; IV 50a1 *ustāki vī ūtci thau 5 besanāñām ūtci 4 thau heḍi* ‘the *ūtci*-official in Ustāki (monastery) gives five pieces of cloth, the *ūtci*-official of Besanāña gives four pieces’. The place *Besanāña-* may be the place III 82·8 *Bisanāña*. The form *ūtceṃ* occurs before an empty space in v 187, 61a2 *||na-bhadra sudabhadra udeṃdabhadra 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 *hīñi 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 *teī* with *-teī* of *hgmateī* 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 *ādhiyāt* ‘from excess’, Sid. 8r1 *ṣi utvaḍarvacā-rrarā bustā ṣṭe* (= v 317·38 *utvaḍarvatā*), BS *adhika-prakṛtikah smṛtaḥ*, Tib. *gan śas ḥe-bahi ran-bzin yin-par bsad-do*; II 103·47 *utvaḍaryai jsa*, II 128·52 *utvaḍira*, III 129·21 *ūtvāḍire jsa*; Bcd 45v2 *pīrmāttami atvaḍirūve*, BS *atuttara-*; by loss of *-ra-* also. Bcd 57v1 *utvaḍirūve*, BS *atīva*. See also *tvāḍa-* 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-*.

upalatāṇe ‘in the cemetery’, SuvO. 24v4 *cīyā naṣphūstā hāmāte upalatāṇe ggeiha śśāte*, BS *kṣiptaḥ śmaśāne yatha kṣāṭha-bhūtaḥ*, ‘when it is cast out in the cemetery it lies a log of wood’, later Z 2·47 *ulatāṇe*, Z 20·34 *ulagāṇe*. From **upala-kānā-* ‘heap of stones’, with Pašto *pal*, plur. *plūna*, Orm. *pal* ‘mill-stone’, Paśai *pal* ‘stone for a bow’, Kaśmīrī *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 hvāṃdā* ‘by you these well-spoken verses (BS *pada-*) have been spoken’; N 76·11 *aysā umā*, Suv. BS 181·5 *ahaṃ yuṣmākam*; gen. plur. *umāvu*, *umā*, v 339, 77r6 *umāvu pūru gyasta oṣṭe*, BS G 37, 72 bis a4 *devas te kruddhaḥ*, 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 hīstā* ‘if someone comes towards you’; inst. plur. v 283, 3a4 *umayau tcerai* ‘it is to be done by you’. See also adjectival *umājaa-*, *umānī*, and with *am-*, *im-*. Cognates s.v. *uhu*.

uma ‘you’, nom. plural replacing *uhu*, III 69·92 *ṣa tta hve uma ca vaña 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 śūra ṣṭirau haṃtsā* ‘you are bold together’; II. 11a24 *ama pā hāysa tsāva* ‘you then are to go away’; III 120·59 *cū ama pṣirau* ‘what you hear’; II 111·14-5 *imi... yaṃda* ‘you do’; II 91·104 *imi garvāṣṭā tcābrri yaṃda* ‘you may scatter into the hills (among the Garas?)’; voc. plur. v 108, 30v5 *umyau māstyau rrundyau* ‘O you, great kings’; and *umi* voc. plur., K 142·1044 *umi śirayyau śira-śamyau* ‘O you, goodly ones, having good faces’.

umājaa- ‘your’, Z 23·102 *umājye arru arete* ‘fault of your envy’, = Z 23·104; Z 23·104 *umājā vātcu arātā* ‘afterwards your envy’; *amājā* II 91·112 *mihe ri āṃ amājā śirki viṣṇa nāma ninām yinām* ‘we on our part will make disappear (*ninām* = *nānauta-*) your good (and) bad names’; II 109·5 *khu āṃ amājām haḍām 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’.

umānī ‘your, of you, by you’, II 71·2 *khu tta umānī śirkā ṣṭāte drūnai* ‘if your health is good’; II 33, 3b9 *umānī ttā si dyāña* ‘you must see’; II 22, 16a7 *ahā umānī kāna haṣḍi yuḍe* ‘for you (*ahā* = *uhu*) he made a report’; II 57a2 *āmūnā jśna* ‘your(?) life’ (for *umānā?*), II 45·65 *amānī ārrā ṣṭe* ‘it is your fault’; II 110·3 *ttā ttā hve si māñām padamji nīṣṭā si imāñām u hve:hvu:ra haṃtsi nīyām* ‘he said so, that, It is not our practice to settle your men and the Uigurs together’; K 76·204 *kṣamīdū pyūṣṭā ṣṣamanyau umānī... nāme* ‘would they please you to hear, *śramaṇa* ascetics, the names’. See *umā*, and *mānī* ‘our’.

ūm- ‘to sleep’, Z 11·29 *ūmandā ṣṭāni tte kīre biṣṣā karittete jsa yīndi* ‘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 ḥāyada hvaṇḍa stura ūmadā dyārau tsūka ttu māñada sattsāra bvāña* ‘as in a magically created city the enchanted men (and) beasts they see sleeping and walking, so one must conceive *samsāra*-migration’; SuvP. 59v1 (prologue) *ttina sūhāna śrave jsa ūmye*, BS *suptaḥ svapnāntara-gataḥ*, ‘asleep with pleasure (BS *sukha-*), with contentment’; K

69·226 *cu ni umye ṣi ji ni biysimdi* ‘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 *hvaṇ*- ‘to sleep’, see *hūs*-, *hūna*-. The form *ūmanda*- ‘sleeping’ seems to exclude the base *mai*:-*mi*- ‘to close eyes’, and in *ūmisdā* ‘he opens the eyes’ the *-ū*- from *ava* (from *apa*?) is reversive, contrasting with *nāmāśdi* ‘he winks’, and *pūmya*- ‘closed’. See also *ṛṣtā* ‘he sleeps’ from **ava-hūs*-. For *ava*- note Av. *avanhabdāmna*-.

ūmisdā ‘he opens the eyes’, V 164, 113v4 *[[[dukhāna ūmisdā 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*-.

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

uysan- ‘to breathe’, JS 21v4 *na uysamdi thu vāṣṭa hirṣṭai vīra uysana bē-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 *vyānāyā*). O.Ind. *āniti*, Atharva-veda *anāti*, *anita*-, *ānā*-, Tokhara B *anā-sk*-, ‘to breathe’, *onolme* ‘being’, IE Pok. 38–9 *an(ə)*-, Greek *ἀνemos*, Lat. *animus*, Celt. O.Ir. *anāl*, Welsh *anadl*, Got. *uz-anan*, *uzōn*, O.Norse *end*, gen. *andar* ‘breath, soul’. See also *uysana*- ‘breath’, *uysānā* ‘self’, *uysnora*- ‘being’.

uysana- ‘breath’, JS 21v4 *na uysamdi 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*, *uysāñe*, later *aysānā*, III 23, 18b1 *uysāñā nāsāma*, BS *ātma-grāha*-; III 25, 24b3 *uysāñe vī samñā*, BS *ātma-samñjñā*; III 28, 39a2–3 *uysānā dyāma*, BS *ātma-drṣṭi*-; III 28, 39a1–2 *uysāñai vīra dyāma adyāma*, BS *ātma-drṣṭis* . . . *adṛṣṭiḥ*; Sid. 3r1 *mahābhūta bujsā ūysānai ṣṭe*, BS *mahābhūta-guṇa-ātmakaḥ*, Tib. *hbyun-ba chen-pohi yon-tan-gyi ran-bzīn-čan-gyi mi* ‘a man possessing the nature of the good qualities of the great elements’; JS 6v2 *uysānā diṣṭai ttiña dāña* ‘you threw yourself into the fire’; II 48·120 *khu dāña ttrā-māñā hamāte aysānā paskyāṣṭā na bāyām* ‘if it becomes necessary to enter the fire, we shall not bring our selves back’; V 77, 145r1 *u ttuṣau ye uysānau vajjṣḍe*, Tib. *bdag kyan ston-par mthop-pas-na* ‘and one sees the self to be empty (= BS *śūnya*-.). From *uz-ānākā*- ‘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*-, *ñātāy*- to Av. *ad*-, O.Ind. *āha*, *āttha*, IE Pok. 291. **uysāñe jsa** ‘in one moment(?)’, N 50·24 *o vā ṣiñe uysāñe jsa handarña lovadāto bīrāta* ‘or in one moment it is cast into another world’; parallel to K 60, 36v4 *tīi hamye kṣaṇa uysānā baysa dittā* ‘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-rūvye*, = K 21·4 *aysgana-rūvyi*, K 37·117 *vari aysgini-rūvya śā raṣṣāsi 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 pemēsti aysgaṃrraijsai pneha* ‘the vulture seized the young ones in sharp beak’. From *uz-gana*- ‘rapax’ of a bird of prey, N.Pers. *zayan*, Greek lw ζάγανος, Turk lw *zagen*. For the meaning rapax, note O.Ind. *grdhra*- to *gardh*- ‘seize’, Yidya *yereno* in the compound *kyāl-yereno* ‘bald eagle’, from **grḍnu*-, 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. *aušand* ‘armour’, Georgian *abšand* ‘stirrup’, Armen. lw *ōžandak* ‘aid’, from **abi-janda-ka*-. Possibly Sogd. VJ 906 *γmw* ‘force’.

uysgin- ‘redeem’, see *uysgärnu*.

uysgärnu ‘redeem’ 2 sing. imperative, Z 5·51 *uysgärnu mā karyo* ‘repay my labour’; II 14c3 *uysgināmde*; II 13·10 *uysgināte*; II 66·6 *iysgināte*, 3 sing. *iysgede*; participle II 66·6 *iysgārya* 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*rei*-.

uysgun- ‘uncover, open’, participle *uysgusta*-, III 98·27–8 *khu ji carau pēistā pace hamgustā na vā harūñe aysgustā ṣṭām sam ttāña beḍa hamye kṣaṇā rrūmdā imdā* ‘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 *ṛṣi*) 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 samttāña 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 kāṣkya kho ju byūsā hvandāye benda* ‘every sorrow is uncovered of theirs as it dawns upon a man’. From *uz*- with *gaud*:-*gud*- ‘to cover’ see *ājve*, *pajūka*-, *pajuttā*, *pajusta*-, *pagyūma*-, *hamgun*:-*hamgusta*-. M.Parth. T. *’bgwnd*-, *ngwnd*-, *ngwst*; Sogd. *’γwδ*, Man. *’γwstyh*, *nywstyh*, *nywδn*, Chr. *nyrwynt*, *nyrwontw*, *nywδn*, Man. *ptywδ*, Chr. *ptywst*-, N.Pers. *faryūl* ‘wrapper, cloak’ (**fragauda*-); Oss. D. *ayodā*, I. *ayud* ‘cloak’, D. *āzyundun*, *āzyunst*, I. *ayündyn*, *ayüst* ‘to cover’, D. *azyunst*, I. *ayüst* ‘covered; building, room’; Balōči *gud* ‘cloth’, Sangisari *gut* ‘tent’, Pašto *āyundəl*, *āyustəl*, Orm. *paryūn*-, *paryan*-, Munjī *āyud*-, *āyust* ‘put on clothes’, Parāči *āyūn*-, *āyust*-, Xūfī *nyūδm*, Šuyānī *nyūδm* ‘lid of a pot’, Armen. *varagoyr* ‘veil’, M.Parth.T. *brgwd* ‘veil’, Lat. *paragauda*. IE Pok. omits; O.Ind. *godh*- in Prakrit Aśoka *aparigodha*- ‘unbinding’, O.Ind. *godhā* ‘arm-protector’.

uysguršti ‘splits, scratches’, Z 20·42 *samu kho ju brumjā*

uysguršti 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 *dākṣanya ūysdāmdai* ‘he refused alms’; SuvP. 69r1 *uysdaimidā pvaṣkāna bāyinaī jālāna*, BS *prahlādayan muni-niśākara-raśmi-jālaih* ‘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 *uysdyāñe*, BS *prekṣitavyāḥ*; Z 2·55 *uysdātu*, Z 2·56 *uysdāte*, Z 2·84 *uysdāya* 2 sing.; V 56, 114v5 *uysdaindā* 3 plural. From *uz* with *dai*:-*di*- ‘to see’, see *dai*-, *āy*-, *āya*, *pūy*-, *vūy*-.

uysdiś- ‘to throw’, V 29, 47v3–4 *ce bālśa sau spātau uysdiṣṭā balysūste kūśāneina aysmū(na) [[ta anasu ne kaṣṭe* ‘he who casts one blossom on a *stūpa*-monument with a mind seeking bodhi-knowledge . . . , he does not become share-less’, parallel to BS texts, see VI 230 s.v. *balsā*-. From *uz* with *diś*- ‘to throw’, with cognates, see also *ujadiśa*.

uysdiś- ‘to teach’, Sid. 2v4 *paḍā uysdiśām* ‘first we will expound’, Tib. *bśad-par bya-ste*; SuvP. 70r4 *uysdiṣ* ‘I would teach’, BS *deśeya*; SuvO. 5r2 *ttu sūtru uysdiṣṣīmā* ‘I teach this *sūtra*-text’, BS *idaṃ sūtram prakāśiṣye* (the double *-śś*- excludes BS *deśaya*-); infinitive K 54, 13v1 *dā paṣṭi uysdiśā* ‘he deigned to teach the *dharma*-doctrine’; 1 sing. with pronoun III 58·14 *uysdiṣūmūm* ‘I teach them’; preterite K 2, 137v3 *uysdiṣātaimā* ‘I have taught’; V 63·27 *ūysdiśāve himyi*; noun K 61, 40r2 *hambeca ttemdi masū uysdiṣe yūḍe* ‘he made an exposition so much in size as a summary’; adj. triadic K 144, 1v1 *ūysdiśākā piśai āṣiri* ‘teacher’; K 148, 54–5 *dā uysdiśākau piśau kalyāṇamaittrau jsa hagūjsa hamāve* ‘may there be meeting with teachers (dyadic) of the *dharma*-doctrine, *kalyā-ṇamitras* (doctrinal advisers)’. In III 25, 27a4 *yviṣe*, read **uysdiṣe*. From *uz* with *daisaya*-, causative to *dais*:-*dis*- ‘to show’. But *diś*- ‘to confess’ is Prakrit *deś*-.

uysdaura ‘beings’ for *uysnora*, III 129·12 *baiṣi sarvasatva uysdaura ysimaśadya baysi himāmde* ‘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 *tə 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’); *-ñ*- is excluded. Translation Lamotte 255 ferme (*dṛḍha*-.).

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

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

‘subdue’); K 8b2 *⟨u⟩ysdyū*. From *uz* with base *dau*:-*du*- ‘to strike’, see cognates s.v. *devy*-. 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 ttrmkhe āṣṣāñi māṣṭā pharu* ‘many high blue large peaks’; Z 22·145 *phajsai kāḍe uysnāta balysga* ‘his (the horse’s) rump greatly raised, high’. From *uz* with *nam*- ‘bend’, Oss. D. *āznāmūn* ‘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 bamhyu kālste*, BS G 37, 78a6–7 *kīḍṣaḥ satvo yenāyaṃ 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 breathe’ and second component *bara*- ‘possessing’, hence **uz-ana-bara*-, Tumšūq *usanvara*, like N.Pers. *jānvar* from **giyāna-bara*-, older **vi-āna*-, parallel to BS *prāṇa*-, *prāṇin*- > *prāṇaa*-, *prāṇaka*- lws, Z 11·43 plural *prāṇā*; 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 dvāta kūlu* ‘I cut out these *devatā*-gods, millions’ (BS *koṭi*-). From *uz* with base *brai*:-*bri*- ‘to cut’, see *brīra* ‘mane’, Av. *-wṛīra*-.

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

uysmā ‘earth, soil, clay’, Sid. 104v4 *auysma*, BS *mṛttikā* ‘clay’; III 86·91 *mākṣīna vasva uysmā paherāñā* ‘clean clay to be soaked in honey’, Manj. 20 *cakala gaysa kīḍā ū auysama* ‘wood, reed, withy, clay’; Z 14·48 *saṃga uysma phāna* ‘stones, clay, mud’. Adjective K 67·170 *uysminai pinṇḍai*, = K 70, 7v1 *auuys(m)inīm painḍai* ‘clay lump’, = BS Divyāvadāna 467·15 *mṛttikā-pinḍa*; II 108·189 *āmys-minai painḍai*; 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 *’vistṛṇa*-, from a verbal base *-unoti*, would be interesting, but remains unclear.

uysmalsta- ‘rubbed down, groomed’, of horses, Z 5·31 *aśvi uysmalstu hataiṣṭāndā* ‘they brought him the groomed horse’, Z 5·34 *aśśa nu uysmalsta huṣusta*, = Z 23·137 *aśśa ni uysmalsta huṣusta* ‘their horses groomed, well-prepared’, Z 24·405 *aśśa nā uysmalsta u aśā-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 mahaiṣa* ‘groomed riding horses, elephants, buffaloes’, = K 17·189, *uysamista bārā aśa*, = K 25·123–4 *uysamesta bārā aśa*. From *uz* with *marz*- ‘to rub’. Participle *-alsta*- from older *-rṣta*-. See *malys*-. **uysvāñātā** ‘tosses up’, N 50·22–3 *ku sumīru garu nāste nānerra tcabaljātā pārāñātā uysvāñātā* ‘when he takes

Mount Sumeru, scatters it (dyadic) on his palm, tosses it up’, parallel BS *grahetvā giri-varaṃ cakra-vāḍaṃ pāṇi-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 adhyālaṃbitva 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-m̐jsa pārṣṭa*, BS Divyāvadāna 447·30 *udaraṃ sphoṭayitvā* ‘they split the belly’; Manj. 70 *dasta pā tī 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 ūtra nāttā* ‘he sits in the mother’s womb’, BS *mātuḥ kuṣṣau pravekṣyati*. Adjective *ūrauda-* ‘pregnant’, I 191, 111r3 gen. plur. *urāṃdām*, BS *garbha-*; III 105·8 *urauda*; K 43·135 *ūrāda*; K 40·17 *ūryāda* (different *arāṃda* above). Compounds, II 45·66 *u maista-ujai hamya* ‘and became big with young’; I 159, 73v5 *mista-ujām maṇḍyām*, BS *mahānta-garbhañi*; I 145, 54r4 *na maista-ujām maijśyām* ‘not of pregnant women’, BS *alpa-garbhanta*; and II 59·6 *ūra-bada* ‘belt’, from **udarabanda-*; and v 62·18 *ūranā*⟨*t*⟩i⟨*ka*⟩*śīryau* ‘they would fail in pregnancy(?)’, from *ūra-* ‘belly’ and *nāta-* ‘taken’. From *udara-*, Av. *udara-*, Yidya *īlir* **udarya-*; IE Pok. 1104 *udero-*, O.Ind. *udāra-*, *anūdara-*; Greek ὄδρος, Lat. *uterus*.

ūrāva - ?-, IV 45a3 *mūtccacaji mās*⟨*t*⟩*a bisa ūrāva haṃtsa* ‘the lords(?) in the month Mūtccacaji, together’, plural, possibly a title, from older *ahura-* ‘lord’ see *urmaysde*.

-urga- ‘very’ in colour names, see *štyaurga-*, *haryāsaurga-*, *ysīdaurga-*, *ysicaurga-*.

urmaysde ‘sun’, Z 2·84 *samu kho sarbandā urmaysde* ‘like the rising sun’, Manj. 241 *urmaysdī bvāmaṇḍija*, =Z 5·82 *urmaysde bvāmatīno* ‘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 ḡyānu* ‘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), Iškāšmī *rēmuz*, Sangleči *ōrmōzd*. The divine name is in Armenian *Aramazd*, Georgian *Armaz-i*. The *-e* of *urmaysde* is from *-āh*, as in *pande* ‘path’, and *naḍe* ‘hero’. See also *ūrāva*.

ūryāda ‘pregnant’, see *ūrauda-*, s.v. *ūra-*.

urvārīnai ‘of diamond or crystal’, JS 19v1 *tta khu višīrā paṃna urvārīnai garā burṣḍā* ‘just as before the thunder-bolt the crystal mountain bursts’, from *var-*:*ur-* in Iran. *varta-* ‘stone’, see *ūdāra-*, *īra-*.

ula- ‘up’, Z 22·144 *haudyau ulā ṣṭāniye skaute aṃgyau jsa śśando* ‘(the elephant) standing up touches the ground with seven limbs’; Z 23·44 (39 *pratābibau* . . .) *āṇi vā tzero ula ṣṭāni* ‘(is the statue) to be made seated or standing?’ . From **ṛdua-*, 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 *ṛdu-* as D. *urx*, I. *ūrṣ*, *ūrdṣ* ‘finger-tip’, Av. *ərəzu-*, to O.Ind. *ṛjū-*. Av. *ərəzu-* ‘straight’, or from *urđ-* as *urs* ‘stallion’. IE

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

ula-, **ūla-** ‘camel’, Sid. 103r4 *oṣṭa-grīvakā u hvamno vī ūla-gīsārā* ‘the disease camel-neck and in Hvatanau *ūla*-neck’; BS *uṣṭra-grīvaka-*, Tib. *rṃa-mo mgrin ṣes-bya-ste*; IV 18·2 *ulā ginīrau* ‘do you buy a camel’; compound IV 24·2 *ula-bārai*; adjective *ulīnaa-*, III 89·158 *ūlīñā tcārā* ‘camel’s fat’, III 87·123 *ūlīñye*; Sid. 20v2 *ulīñā ṣvīdā* ‘camel’s milk’, BS *auṣṭraṃ*, Tib. *rṃa-mohi ho-ma*; Sid. 151r4 *ūlīñe āste* ‘camel’s bone’, Tib. *rṃa-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. *uṣtur*, *ṣutur*, Armen. *štr-*, *ištr-* and *oult*; Pašto *ūṣ* (**uṣra-*); Sogd. *’γwštr-*. 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. *bāxḍim* (see also W. B. Henning memorial volume 30–3); Kroraina *uṭa-*, fem. *uṭi* (misread 35 *uḍ’a*), Central Indian Prakrit *uṭṭa-*, 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 ṣena tta dādāna ūvā* ‘so to be spoken secondly, so thirdly’, =BS *dvir api trir api vaktavyam*; II 102·13–4 *khū ta paḍāna hvāṃdū tta ṣena 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 paṣte tta ṣerana 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 pastāṃda paṣte tta ṣena tta daidana uve*. The archaic *uve* ‘to be spoken’ is in a ritual phrase. Parallels in Tumšuq *vitana dritana hvānāmai* (BSOAS 13, 1950, 651, lines 5; 19). A different phrase is in K 156·3–4 *ārāva tsām*, *ṣe jūnq 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**-, O.Ind. *vākti*, *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 saṃgvā tsvā nvaštakā ttramḍūṃ* ‘suitably-dressed(?) traversing the stones I easily crossed over’. Possibly from **upa-vastya-* > **uvavasc̥ya-* > **uvasc̥a-* 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-*.

uṣtā bāvā ‘bog-weed’, see *auṣte*.

ūṣtā ūṃṣtā ‘sleeps’, IV 23·11 *sama khu ji hvē saṣi vī śām ūṣtā* ‘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 haṃbisai brrūbi satam nasā ysāram nasā kūla nasā haṃkhīysā masā uśmāna masi na ni kaṣte*, BS *asau paurvakah̐ punya-skandhaḥ śatatamīm api kalām nopaiti sahasratamīm api śata-sahasratamīm api koṭitamīm api* . . . *gaṇanām 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 haṃbisā hāmā, satam nasā ysāram nasā uśmāna masi hā ni kaṣṭā*. From **uz-mayānā-* from *mai-*:*mi-* ‘to measure’, similar to BS *upamā-* and *upaniṣad-*. IE Pok. 703 *mē-*; *mā-*, O.Ind. *māti*, *mīmāti*, *mitā-*, Av. *mai-*:*mita-*, *mīta-*, *māta-*, Greek μέτρον, μέτις, Lat. *mētiōr*, Got. *mēl* ‘time’, Lit. *mētas* ‘year’. See *mārā-* ‘measure’, *ṣṣava-mārā-* ‘period of the night’.

uštañā ‘faculty’, see *uṣṭana-*.

uṣṭana- ‘faculty, state’, v 68·16 ⟨*ś*⟩*au-nauhāna aysmūna bāsā uštañā satvā* ||| ‘with concentrated mind all faculties’; III 134, b5 *u tta biśu uštañā abātandā* ‘and so altogether undistracted in faculty’ (*abātanda-*, BS *apra-māda-*); III 131·10 *pajśūṃ vā uṣṭam himya* ‘our faculty became strong’; as second component, SuvO. 56r2 *siṛuṣṭanvai padaṃdu yanimā* ‘I will make him happy (-vai = -o yi)’; Z 5·13 *siṛuṣṭana-*; III 119·33 *garkhuṣṭānā biḍa* ‘bring (2 plural) reverence’; L 99·12 *garkhuṣṭanā*; v 337, 36v2 *aysmya haysguṣṭanā hāmāte*, BS G 37, 33b1 *asya mahācintāyāsaṃ bhavet* ‘in mind he becomes grieved’; v 95v5 *ku karā haysguṣṭaiṇu ne yande* ‘where it does not cause distress’; v 116, 65r5 *haysguṣṭanavīya u biśśūnyau vyāruḷasta hāmāre* ‘they are troubled and distracted by all sorts of things’, BS *āyāsa-śata-vyākula-*. Tumšuq (ed. S. Konow) 5·7 *deruṣṭañi* ‘trouble’. From base *vaz-*:*uz-* ‘be strong’, O.Pers. *vazarka-*, Sogd. *wz’rkt*, *wz’rkt* plur., Zor.P. *vazurg*, Pāzand *guzurg*, N.Pers. *buzurg*, *vuzurg* ‘great’, Armen. lw *vzrouk*, with suffix *-tana-*, as in Tumšuq *piṣtane* ‘to report’ (= Khotan Saka *haṣḍa-*), O.Pers. *-tanaīy*, later *-tan*, *-dan* infinitive suffix, and Parāči *wārun* ‘flour’ from **ārtana-* or **upā-rtana-*. To this Av. *uṣṭana-*, *uṣṭāna-*, Zor.P. *uṣṭān* (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 drvatsu tatāna* ‘he made strength to pervade the steeds’ (see KT VI 441).

uska ‘up’, later *aska*, v 81, 171r3 *uska ātāśā ṣṭānai dīvata* ‘the *devatā*-deity standing above in the sky (BS *ākāśa-*)’; K 90·750 *śā kanaka ūska uṣṭhamjā* ‘he draws up one drop’; III 70·107 *aska jsā rruṣṭā* ‘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 *uskāṭta*, *uskālsto*, *uskā-škama-*. From *us-* ‘up’ with suffix *uska*, *-a* from *ā* either inst. sing. *-ā* or ablat. *-āt*, Av. *uskāt*, *usča*, Sogd. *’sk’*, *’sky s’r’*, *’sk’-ns’r’*, *’sk’tr’*, *’sk’tryk’*, *’sk’tm’*, *’sktm’*, *’sk’tmčyk* (not in Yaynābi); Pašto (h)*ask*, *uḥat* (**usča-ṣta*), Waxī *uḥ*, *wuḥ*, first component *iska-kut* ‘roof’ (**uska-kata-*), Yidya *iš-čty* ‘roof’, *sko*, *skə* ‘on’, *sār-skū* ‘upwards’; Yazg. *wask* ‘high, aloft’, *waskay* ‘height’. IE Pok. 1103–4 *ud-*, *uds-*, O.Ind. *uccā* ‘upper’, *uttara-*, *uttamā-*, Av. *ustāma-*. 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 *uskaij-*, Manj. 384 *ttye ra uskaijāma naiṣṭa bvāme jsa harbaśa daitta* ‘of that too there is no removal, by bodhi-knowledge he sees all’. See *kalj-* ‘to beat’.

uskāṭta ‘higher, above’, from **uskāttara-*, Sid. 156v3 *uskāṭta bisai khiñḍā* ‘as above’, Tib. *śna-ma bzin-du*; Sid. 149r2 *uskāṭta bese nva pacaḍā* ‘according to the method

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

uskālsto ‘upwards’, SuvO. 24r6 *uskālsto tsiṃḍā*, BS *ūrdhva-gāmin-*, ‘going up’; v 71, 38v4 *uskyālsto diśā jsa*, BS G 37, 22a4 *ūrdhvāyām diśi* ‘in the zenith’; v 77, 145v3 *uskyāstu*, ibid. 145v4 *uskālsto* later *ūskāṣṭa*, *ūskyā-ṣṭā*, v 64·44 *ūskāṣṭa haṃgrrihāñā* ‘to be lifted up’, ibid. 41 *ūskyāṣṭā haṃtca grrihāñā*; III 22, 12a2–3 *rravyi pata niḥujsādā nyūvijsa nāṣṭa uskyāṣṭā*, BS *dakṣiṇa-paścima-uttarāsv adha-ūrdhvaṃ*, ‘south, west, north, nadir, zenith’.

uskāṣkama- v 113, 35v5 *uskāṣkamā haṃdrīyā*, BS *samun-nata-* ‘raised aloft’, see *uska*, and *haṣkama-*.

ūskāṣkamai, II 108·184 *śau-krrāmśā ūskāṣkamai jsām va damarāśg paḍi*⟨*mī*⟩*ryām* ‘you should make a lofty-storeyed *dharma*rājikā-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 uskuṣde 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 *haṃggūjsa-* ‘meeting’ (‘move together’, not ‘shrink, fear’), verbal *haṃgūj-*, 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 bodhisatvā āyīdetu nājsaṣde, naṣkhaṃttā jamphāte uskūṣḍā apracā* ‘if the bodhisattva shows sport, mocks, chatters, leers without cause’, BS *bodhisattvaḥ* . . . *uccais saṃcagghati saṃkriḍate saṃkilikilāyate auddhatyaṃ dravaṃ prāviṣka-roti*; BS *auddhatya-* ‘frivolity’, especially glossed by Tib. *miḡ-zur* ‘sidelong glance’ (=BS *kaṭākṣa-*). From *kauṣ-* ‘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’.

uskaij- ‘to strike out’, see *uskalj-*.

uskoṣ- ‘to offer’, SuvO. 53v7 *vicitryau raysyau rro varata pajsamā tcerā uskoṣāna*, BS *nānā-rasa-sārāś ca nikṣepta-vyāḥ* (variant with *vi-kṣep-*), parallel ibid. 54r2 *nānā-vicitryau raysyau varata vāksīvā tcerā* with BS as before, Tib. *dbul-ba* and *byin-la*, *byin-na* ‘present to superior’, and ‘give’. From *us-* with *koṣ-* (*-o-* = *-āu-*) ‘send out, give’ beside *naṣkoṣātā* ‘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-i iskhajśā hīscya beḍa* ‘(unchanging) if misfortune comes to him, or in time of the coming of fortune’, BS *vyasanābhyudaya-gāme*, Tib. *sdug-bswal-bar gyur-tam*, *mthos-par gyur-na*; II 103·52 *jsiña paba ūskhājsāmai* ‘exaltation of life’s course’ K 156–7·17–20 *jsiña paba askhajsāme bāja parya haiṣṭe*, III 64·21 *jsiña paba askha-jsāme bāja haiṣṭm* ‘we present the gift of exaltation of life’s continuum (*pabana-*)’; II 2·19–20 *pūṣṭida sājīdā askhajsa bāyīda śāśg* ‘they read, they learn, they exalt

the *śāsana*-teaching’; II 123·4091, 6 *askhiysye apvenye bādā* ‘fortunate fear-free time’; II 85·11 *askhijsāme vī jsāve* ‘he goes to fortune’; causative Sid. 133r5 *tta tta kheṇḍi uskyāštq eskhejāñq* ‘so like that, it must be prepared’, Tib. *sna-ma bžin-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 byehq 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 višera hīye gūtemra jsa uskhasta* ‘arisen from the family of the Vajra-family’, = K 151·1–2 *ttye višar(i) hīye gūtterāni hamye (uskhasta- = hamya-)*; K 38·141–2 *adrryām jsi ukhsastā* (read *uskhastā*), = K 30·207 *aidrrau jsa añašta* ‘possessed of the faculties’; K 49·3·4 ‘(treasures) *padmi-rāysām jsa uskhasta* filled with rubies (BA *padmarāja-*)’; K 152·13–4 *uskhastq pišāre ranyā uđq* ‘a crown covered with jewels is produced’. From *khah-:khasta-*, see *khaittā*, *khasta-*.

uskhīys- ‘rise’, K 94·112 *jsīna byeha byehq usakhīysde* ‘life increases in abundance’, see *uskhays-*. If the base is *xaiz-*, it connects with Av. *haēz-* (only Vid. 21·4 *pāiri. haēzan-uha*), see *pahiya-*, *vahiys-*, *bihiys-*; assuming that *haiz-* had become **khaiz-* before compounding with preverb *us-* (note *usbruṭ-* with *us-* to *bruṭ-* < *fruš-*).

***uskhauk-** ‘rise’, see Sid. 138r4 *askhaukara*, BS *utsedha-*, Tib. *skran-po-čog* ‘protuberance’; *askhaukariyāvai*, 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 šā uys-norā ākšūba nātā* ‘and at last that person felt regret’, BS G 37, 33a7 *atha sa satvaḥ paścād vipratīṣārī bhūtaḥ*, Tib. *sems-čan de phyis hgyod-čin*, variant V 337, 36v1 *ustamā*; Sid. 3r3 *ustama hirāñai*, 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 *paskyāštā u(s)kha-ysde* ‘(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-m jsimḍi*; K 68·202 *ustam*; V 65·6 *ustam vī* ‘at last’; III 60·37 *ustam styi*, ibid. 33 *ustam bādā* ‘last time’; JS 14v3 *ustam*, ibid. 5r1 *āstam vī*, ibid. 5r1 *āstam vīra*; K 74·53 *khū na hami usta namā krañña* ‘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 *ustamāñjsī bādā* ‘future’, BS *anāgata-*; III 60·36 *ustimāñjsī bādā*; SuvO. 54r4 *hatāḍarāmjsya vays-ñamjsya ustamāñjsya*, BS *atīta-anāgata-pratyutpanna-*, ‘earlier, present, future’, BS ‘past, future, present’; V 107, 29r7 *paḍāmjsyānu hālysdamjsyānu ustamāñjsyānu gyastānu balyānu*, BS (as before); V 245, 9a1 *audā usta-*

māmjsye tcaci bure ‘up to the utmost boundary’, BS *kadācit*, =(with errors) K 96·171 *ñada ustahajsye tceca būre (ña for au, ha for mā)*; adjective *-auysya-*, Bcd 56r4 *kāla-krrre ustamausye tsūme biḍa* ‘at time of death, at the time of last passing’; III 26, 30b3–4 *cu vā tti idā ustamājsī bādā ustamausye pañcāsai*, BS *yac ca paścime kāle paścime samaye paścimāyām pañcaśatyām* (variant *pañcāsatyām*) ‘those who exist at the last time, at the last 500 period’; III 29, 43b1 *ustamājsye škaujā*, = Manj. 275 *ustamājsye škauje* ‘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 sau tcūra-patī gāhā pīri sājtyā dijsāti*, BS *antaśaś catuṣ-padikām api gāthām udgrhya*; III 28, 40b4 *ustamāta tcahaura-patī sau gāhā nāsāti o sāji*, BS *antaśaś catuṣ-padikām api gāthām udgrhya*; III 26, 31a1 *u sau šalo ustamāta pūjā paṣaṃ yañi* ‘and he performs even one śloka-verse in worship’; L 99·17 *ustamāta śsau mase akṣarā*. Similar SuvO. 5v7 *aṃdumaśu*, BS *antaśaḥ* (from BS *antimaśaḥ*), K 1, 135v1 *sau patā tcaramu* ‘even one *pada*-verse’, Tib. *čhig gčig kyan*, L 93·1 *ustamāta šsai herra pyūṣḍā* ‘he hears even once’, dyadic. Tumšuq 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 balyānu ustarāndā nātūkyo* ‘they wipe out this instruction of the Buddhas’; III 25, 24a2–3 *āški cira yuḍe āška mī ustaḍi* ‘he made visible tears, he wiped away the tears’, BS *asrūṇi prāmuncat*, so ‘*śrūṇi pramrjya*’; Sid. 148v5 *štyi kanāṃ āstaṃna priharam māñamḍū istīḍā jimḍā* ‘the white drops and the rest he wipes away as with a tool; it vanishes’, Tib. *lin-tog-la sogs-pa gris bžogs-pa bžin-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. *usturđan*, *siturđan*, *suturđan* ‘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’; Parāči *astar-* ‘rub, wipe away’, Yidya *istōr-*, *istār-*, Sanglečči *astar-*, Šuynī *zedar-*, *zidār-*: *zidūd* ‘to sweep’, IE Pok. 1071–4 *ter-* ‘rub’, Greek τέρω ‘rub’, Lat. *tero*, *trītum*, Lit. *tiriū*, *tirti* ‘examine’, O.Slav. *tiro*, *trēti* ‘rub’. See *hamtrāñ-*.

ustā ‘twig’, III 34·7–8 *ustā karāsa paiškya u spūleka khīysara spyakye* ‘twig, creeper, spike, and bud (BS *sphoṭaka-*), filament (BS *kesara-*), blossoms’, = III 46·15 *ustā karāsa paiškya u spūlaka khīysimra spyakye*, and III 40·9 *ustām kārāišq spyakyai* (for *paiškya*) *spūlakā khī(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’ (*namy-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. *staēra-*, *taēra-* ‘peak’, Lat. *stilus* ‘pointed stake, stalk’, *stimulus* ‘goad’, O.Ind. *tivṛd-* ‘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 *anārī padimi 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 aṃgām bedā jsīnakye 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. *iftālīdan* ‘to split’. Beside the base *tard-*, Šuynī *tarḍ-*: *tuṣt* ‘to fight’, *zidarḍ-*: *ziduṣt* intr. ‘to split’, Rōšānī *tarḍ-*: *tuṣt* ‘to fight’, *zidarḍ-* intr. ‘to split’, *tadarḍ-*: *taduṣt* ‘to tear off’, Waxī *peterḍ-* ‘spring from one split seed’, Yidya *potiśc-*, *patiścē* ‘broke, was torn’ (**patitrḍya-*, **patitrsta-*), Parāči *tār-*. IE Pok. 1062 *telegh-* ‘beat, crush’, O.Ind. *trṇedhi*, *trṇhanti*, *trḍhā-*, *tatarha* ‘to crush’; IE Pok. 1076 *ter-d-* ‘to split, bore’ from *ter-*, O.Ind. *trṇātti*, *trṇḍ-*, *taṭṛdānd-*.

ustauda- ‘burnt out’, SuvO. 5v1 *ustauda bārūñamce śśāḍye bāta* ‘having burnt brilliant roots of goodness’, BS *uttapta-kuśala-mūlāḥ* (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 usthamjāñā*, BS *nāmadheyam uccārayitavyam* ‘the names to be pronounced’, Sid. 152r4 *gvehaiškye jsa asthamjāñq*, Tib. *thur-ma-la bsgo-žin*, ‘to be lifted with a spoon’; Sid. 151v3 *esthajāñq*, Tib. *bsgres-te* ‘prepare’; Sid. 147v2 *pūciyi jsa isthamjāñā*, Tib. *thur-mas blans-la*; V 75, 43v1 *samāhānāna usthamjā*, BS G 37, 33a6 *samādher uccālayet*; participle *usthīya-*, II 108·189 *sau āmysminai painḍai ūsthīyai* ‘he raised one lump of clay’; V 62, 24b14 *ttu pūstye sau drre salā šikā esthīya* ‘he drew out that in the covering (box?)’, a child of one to three years’; K 38·134 *asthīyāmdī utci kūṣḍi vīrāštā byūtte* ‘they drew water to convey towards the palace’; K 46·28 *ttye haḍāmjsī khāysā isthīyāmdā* ‘they took the day’s food’; K 29·195–6 *usth(i)yāda phara kūṣḍā vīrāšta byauttai* ‘they lifted the jars to convey water to the palace’; K 46·27 *civara ū lašta pāttarā asthīye* ‘and he took up the robe and staff (and) bowl’; III 71·70 *usthīyāmda hūna biysāmja* ‘they raised a terrible troop’; III 66·33 *parašq ūsthīye* ‘he lifted the axe (BS *paraśu-*)’; inchoative *asthis-*, V 327, a4 *nāma asthisi*||| ‘the name they will pronounce’. From *us* with *θang-* ‘to draw’, see cognates s.v. *thamj-*.

uspaśd- ‘produce, create’, K 59, 31v1 *šq kūra kāma uspaśde* ‘it creates false thought’; K 56, 21v3 *harbišū 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 pajsq dai aspaštaka* (*-št-* for *-śd-*) ‘not greatly producing fire’, Tib. *ha-čan mehi drod če-bar yan mi byed*; Sid. 215 *dahošte aspaśdākā piṣkalā* ‘the chapter of producing virility’, Tib. *ro-ča-bahi rgyud-kyi lehu dan*; K 69·224 *uspaśḍāki*; K 68·214 *uspaśḍāki va ništā* ‘originator of it (the thought) does not exist’. From *us* with *paśd-* causative to *paysd-*, see *twaśd-*, *naṣpaśd-* and *paysdyi*. Av. *pazdaya-* ‘drive away’, M.Parth.T. *pzd-* ‘to chase’, *pzd* ‘expulsion’, *n’y-pzd* ‘flautist’, Oss. I. *fāzdäg* ‘smoke’, Sogd. *pzt-*, Yayn. *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 *biṣyau uvatāryau uspurra*, ‘full with all services’, BS *sukhopakaraṇaiḥ saṃpannān 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 uspurru biṣṣu pyūṣṭu yindā*, BS G 37, 29b4–5 *yaś cemaṃ saṃghāṭam sūtram dharmaparyāyam sakala-samāptam vistareṇa śroṣyati*, Tib. *mithah dag čhub-par thos-par hgyur-ba*; Sid. 1v2 *imḍrryau jsa uspurra*, SuvP. 74r3 *uspurā imḍrryau*, BS *sarvendriya-*, K 65, 82v2–3 *idrrau jsa sa baiša burā uspaura ime*, Manj. 416 *qidrryā jsa uspurrai*, Manj. 111 *usp(u)rra edrra jsa añašta* ‘complete with full faculties’; V 376·198 *ūspurā dāše*, V 367·151 *asapāra dhāše*, 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. *parəna-* ‘full’, *asparənō* ‘completeness’ (*as-* < *us-*), Zor.P. *uspurrik*, M.Pers.T. *spur*, M.Parth.T. *spuryg*, Armen. lw *spār-spur*, IE Pok. 798–801 *pel-*, *plē-*.

uspurāmña virā ‘in fullness’, (*ña*, not *u*) Sid. 104r2, Tib. *mīhar-gyis* (‘gradually’). See text s.v. *hays-*. Suffix *-āmña*, older *-oña-* to *uspurra-*.

uspūsta- ‘raised up’, V 70, 8v2 *tta uspūstā rro sarvevaśūra šā uysnorā hāmāte* ‘so can this being be revived?’, BS G 37, 12a6 *śakyaṃ sa satvaḥ punar apy utthāpayitum*, Tib. *sems-čan de slar ldan nus-sam*; K 33·53 *khū uspūste āṣḡ(šta) ham bādi panave* ‘when she rose up, she mounted at once to the sky’. With *-sph-*, V 33a7 *khvai usphūstā yaṃda* ‘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 yindā biṣṣā usphanindā* <*papha*>*nindā oṣku ve hayirindā* ‘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 padīmauñā usphīradai ṣḡña vara ysanāhāña* ‘a pool of blood must be made, it must be made splashing up, there one must bathe’, = K 19·223 *usphīradai ṣyauñā vara ysīnāhauñā*, = K 235·91 *usphīraṃdai* (so read) *ṣḡñā*, *varī ysīnāhāñā*; Sid. 153r5 *tta ttai hala khausḡñq khu hā haṃdamna trāme u khvem vā asphīriye bvāñq se šerai yuḍe* ‘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 *haṃdāna*, *ñāme*), Tib. *nan-du čhub-par bsgul-žin phyir pho-na* (*pho-ba* ‘pour out’) *rnahi nad sel-to*, hence *asphīr-* for Tib. *pho-na* ‘pouring out’; JS 8v3 *maitrīnai nēna asphīraṃdai yāmdā* ‘always overflowing with the elixir (BS *amṛta-*) of kindness’; III 38·42 *jastūñi khaṣq va isphīraciña hāysaiña* ‘celestial drink splashing in the fountain’; III 46·19 *usqā asphīrāca jahvā sphālya-gūna*, III 34·10–1 *uska asphīrāca jahvā sphālya-gūna* ‘splashing up in fountains crystal-coloured’. From *sphar-*;

see also *vaṣperī*, 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’.

usphis- ‘rise up (water), be exalted, proud (mind), flash (rays), II 104·80 *satsārū mähāsamūdrrā myāña ūsphisadai ttyai vū au naravaunḍū āspara vira pārīphida* ‘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., II, 1965, 104); compound with *-kara-* ‘making’, V 123, 19v4 <*nā*> *usphisaroñā karā astū* ‘there is no pride at all’, BS (Sukhāvati-vyūha 7, verse 3) *tenonmananā na cāsti*, with BS *unnamanā* ‘pride’; II 104·69–70 *ūsphīsaryām bvaīyau jsa pyaṣṭi vajrāyasa* ‘the diamond-seat (BS *vajrāsana-*) decorated with up-rising rays’; II 104·77–80 *ūsphīsaradq-ūtcyai drraiṣṭīyinyām daga-rakṣaysyām jsa panādai* . . . *māhāsamūdrrā myāña* ‘in the midst of the great ocean with splashing waters noisy with the water-demons (BS *udaka-rākṣasa-*) of heresies (BS *dṛṣṭi-*)’. From *us* with *phis-* to base *bag-* ‘go fast’, hence from **bhag-sk-*. **phayś-*, *phis-*. IE Pok. 116 *bhegʷ-* ‘move fast, run’, Greek φέβομαι, φόβος ‘fear’, Lit. *bėgu*, *bėgti* ‘run’, Slav. Russ. *bėgú*, *běžati*. 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 kīru yindā bajevātā hasamāthātā harṣdā usbā ttu kṣīru*, BS *naitat kāryam kariṣyati, vilopayati svaṃ rāṣtram* ‘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 *usbruteṃāte* ‘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. *piyati* ‘to abuse’, *pāpā-* ‘evil’, Greek πῆμα ‘ruin’, Got. *faian* ‘to blame’, *fijan* ‘to hate’, Lat. *paenitet*. A form *bhē-* beside *bhei-* ‘to strike’ might also be considered.

usbruteṃāte ‘massage’, BS *udvartana-* ‘rolling about’, changed to *usbruteṃe*, V 92, 611v7 <*tca*>*mna pisānu abyamga-usbruteṃāte haysnānā prahauṇā haurna*, BS *gurūnām 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 **frōṣaka-*, N.Pers. *farōṣah* ‘sweet-meat’, Armen. lw *hrouṣak*, *xrouṣak*; Zor.P. *plwšk* **frōṣak* ‘beestings’ (GrBd 110·11), Pahl. Texts 113·6 *šīr*, *panīr*, *afroṣak* ‘milk, cheese, rennet’, M.Pers.T. *prwšg* ‘rennet’, N.Pers. *furšah* ‘beestings’, Pašto *wurṣə*; Balōči (if the *p-* is not a preverb) *pruṣag* ‘to break (intr.)’, *prōṣag* ‘to break (trans.)’. For *frōṣak*, *fruṣak* ‘rennet’, see W. B. Henning, BSOAS 11, 1946, 719.

uhā ‘control, (of the celestials) blessing’, II 124·7–8 *rrāja-dīvyā gyaṣṭi vrrīṣama laikapālā*, <*k*>*āka bāysvā uhā paśide* ‘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 *-ṃ*. 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-bzīn-gsēgs-pahi byin-gyis brlabs-kyis* ‘by the tāthāgata’s blessing’; K 142·1050 *ṣi harbiṣau baysyau ayiṣṭhye hime bide-ṃ uhānā paśīmdā* ‘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 *ptwhy*. Zor.P., gloss to Av. *vahma-*, *nigāyišn* ‘singing to’. IE Pok. 1174 *ues-*: *us-*, O.Slav. *veselū* ‘joyous’. For reduced grade *uh-* see *uṣṭana-*. For *uha-* see *uhu* ‘you’, Av. *yūžəm*, and s.v. *jūh-*.

uhu ‘you’, nom. acc., V 108, 30v5 *uhu*, BS *yūyam*; K 47·53 *pūra aysā ūhū dūkhyām karyau jsa pajina pādām ū thu vaña mistā himye* ‘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 kāṇa haṣḍi yude* ‘for you I made a report’, JS 31v2 *ttī ahā bgiṣte 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., II, 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 ttūtā byāta yanāndā* ‘come elsewhere, then they remember’; Manj. 222–3 *mare mīde ahūlaña hīṣta* ‘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’.

uhyāña ‘to be shot’, see *ah-*.

aijsa- ‘bond’, K 144, 2r3 *khu jsīna paśai hīsanvā aijsvā 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 *āļjs-* with later replacement by *ājsa-* and *aijsa-* (see also *alysānaa-* with *āys-*, *eys-*, *iys-*, *ays-* and *āļjs-* ‘to sing’, *īmjsīm* from **āļjsaa-* ‘song’). Base older *ark-* or *arg-*, to IE Pok. 65–6 *arek-*

‘to close, protect’, Greek ἀρκέω ‘keep off’ (Euripides, Bakkhai 231 σιθηραῖς ἀρκόσας ἐν ἀρκυσί), 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.

aijsa ‘silver’, see *āļjsata-*, adjective *ejśinaa-*.

aijsava ‘adorned’, III 35·25 *hadara aijsava śiya ttarūna spyakye* ‘others adorned, white, red flowers’, = III 37·20–1 *hadā ājsava śi ttarūnyām spyākyau*, III 46·37–8 *hadāra ājsava śiya ttarūna spyakyiṃ*. 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 parauvām 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-*, *wysāstā*.

eysā ‘millet’, Sid. 16r1 read **eysam*, BS *nīwāra-*, 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 hasāña jsa aiysna šā u nauṣṭara šau* ‘one pointed shaft, and with the whetstone one awl and one lancet’. From **alasma-* ‘awl’, OH *alansa*, *alunsa*, Germ.-Span. *alesna*, Germ.-French *alêne*; IE Pok. 310 *elā*, O.Ind. *ārā*, O.Engl. *æl*, *eal*, *al* ‘awl’, Lit. *yla* (from Gothic), Finn. *ora* (from Aryan).

erra, **era** ‘in the arm’, see *ārra-*.

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

evāte ‘street’, Z 5·96 *prāma škīmāṃdu 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 *āvida*, and note *aijsava*, beside *ājsava*.

ešta ‘hog-weed, BS *punarnava-*, see *aušte*, *uštā*.

eṣṭ- ‘be firm, endure’, participle *eṣṭāta-*, pres. 3 sing. K 36·98 *eṣṭe*, = K 27·153 *aiṣṭa*; 2 sing. imperative, K 30·220 *sahyā giṣṭū siradā-dāṣṭa* ‘endure, be firm, contented’; 2 plur. imperative III 75·220–1 *ṣg-ṃ tta hve eṣṭyara ttā aysai vā jehūṃ* ‘so he said to them, Be steady, I will swiftly heal him’; pret. JS 30v4 *sahyai sam eṣṭyai aysṭre 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 *khvam eṣṭa buysye bādna* ‘when for them it (the *śāsana*-teaching) had lasted a long time’; infinitive K 37·129 *cvai rā gra hvādā pathīyāṃdai 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 *nūware agvā aiṣṭāma ys(ai)ye*, = K 36·112 *nūwarai 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 *aiṣṭavañara*, 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; = *muṣḡ*). See also *āṣṭ-* ‘to endure’. From *ā* with *stā-* ‘stay’, pres. from *ā-hīṣta-*, and participle *eṣṭāta-*, *eṣṭya-*, *eṣṭa-* with *adī-*.

esa- ‘desire’, see *orsa-*, *gsa-*, *aiṣa*.

esaly- ‘to smear’, Sid. 147r3 *pajukaustā bājam haṃdamna esalyāñā* ‘the lidded vessel must be smeared inside’, Tib. *snod-kha sbyar nimpahi 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. *iṣārdun*, *iṣārst*, I. *sārdyn* *sārst* ‘to smear’, D. *iṣārdān*, I. *sārdān* ‘salve’, see IV 96. See also *sala*, *salemgarā*.

aisīnai ‘of a whirlpool’, adjective to *īsā-*, *iṣīja-*.

esūj- ‘to make to smoke, kindle, be red’, Sid. 152r2 *bara-ṣījā hīvī besu jsa dāmña padajsañā, damdā khu hāmai suṣṭa u dāmna jiye u esūjāñā*, BS *badarānala-sampakvam* ‘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*) *bsgran-la*. From *ā* with base *sauk-* ‘burn’ (see *āsva*), cognates s.v. *sūjs-*; quoted s.v. *cuvam*. **aistā** ‘I desired’. K 53·10·7–8 *viñā ṣṭām aistā khu dai bvāme giḥna*: ‘now indeed I have wished that I may see by help of bodhi-knowledge’, = K 62, 77v3 *vaña ṣṭām iṣte khu dai bvagume giḥna*. 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, *pratyeka-buddhas* do not enter’, Tib. *der ni ñan-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 *anhaēna-* ‘made of bone’, to IE *os-*, Luwian *haṣša-* beside Av. *as-t-*, O.Ind. *dsthī*. IE Pok. 783 *ost-*. See also *āhūḍa-* ‘skeleton’. **aiha**: ‘period of life’, III 104·45 *jīyi drai-giha: askhāuysī*, = III 108·4–5 *jī(yi drai-giha: askhāuysī* ‘may life flourish in three periods’, parallel to BS *tri-varga-*, K 52·7·5 *hūṣai tsī jīnā ttrivargā* ‘may the threefold life go on increasing’, II 103·52 *ttravargyai jīñna 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 kṣa-mautte*, = K 18·211–2 *nai ma ehja kṣamautta* ‘be pleased not to stop me’. See *āhalj-*.

o, *au* ‘or’, v 69, 8v2 *saṃkhalī o māḁṣī o śakarū o gulu o gvihu rrūnu o kujsatinau 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 śīrṣaṃ 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-i vā śai pustya dijsāte u vāṣṭī* ‘or even keep it in a book and read it’; K 2, 136r5 *o ne* ‘or not?’: 4–5 *cu sthaviri ānandā ttandrāmāna bahuśrutūñāna uspurri kho manyu(śr)ī alysānei 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-i* later K 40 37 *ā-v-i vā bveyausti raṃṃa 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 αὖ ‘again’, ἦ ‘or’, Lat. *-ue*, Av., O.Pers. *vā*.

o ‘and’, V 109, 31v1 *āguvo parmihvo kīntha kṣīra o ttuvog kanthuvog* ‘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 *pārṣṇu au kṣama yūḁai*, = II 99·176 *pārṣṇu u kṣama yūḁa* ‘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 pīrūya daṃda ttrrākṣa stāmra viṣūna kīra yūḁaudū* ‘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 vvaīysya nāvai hāysa ttā 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. *durauṣga*- (BSOAS 20, 1957, 53–8); also *auyām* and *hau*.

auṅgyo jsa ‘from branches’, Z 2·45 *huṣka vara banhya ku rrūva auṅgyo jsa āre pacaṣṭa* ‘dry trees there where the guts remain attached to the branches’. From **ā-van-cā* to base *van*- ‘tree’, see *banhya*-. Possibly to compare with Zor.P. **ywn* ‘part of a tree’ either **adi-vana*- or **ada-vana*- (*adah*- ‘under’). If the base is *auṅgya*-, but possible is also base *auṅga*-, from **ā-vanakā*.

oña ‘in the sky’, see *ora*-.

oṇa ‘powerful’, Z 13, 35 *saruai oṇā bajāṣṣā* ‘the loud roar of a lion’, = BS *simha-nāda*-. From base *aug*- ‘increase, be strong’, either **āugna*- with *-n*- from *-n*-, see *rrūṇa*- ‘oil’ from **raugna*-; or **āuxśna*- 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 *vahamḁā 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 *prraunāve āstana auda cū kūra-draiṣṭā* ‘beginning with killing up to what are false views’. With following *buru*, v 99, 15 *odī āstai mījsāya buru paṇu 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 māsti bure* ‘until the middle of month Skarhvāra’; III 93·249 *audā svāmīlau vī bure* ‘up to the shoulders’; K 103·98–100 *namau krrakasumḁi gyasti bayṣā vī āna gudi rūji gyasti bayṣi vī buri ysāri paṃjsa bhadrakalpya gyasta bayṣa namasum nauda* ‘from the reverend Krakasunda *deva* Buddha down to the *deva* Buddha Roca 1005 *deva* Buddhas of the Bhadrakalpakā, 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-gūttaira 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 siḁakā u hamīḁaka auya* ‘the official Siḁaka 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 haṃgūṣṭi viṣṭāri u hamīḁa auya haṃgūṣṭi viṣṭāri* ‘when Vikausa and Mūpadatta sign and the united *auya*-officials put their signatures’. Contrast with IV 26·7 *ttī ri ṣi pīḁakā pramāṃda hime khu hā āya haṃguṣṭe 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 ||| *laśām auyām ci biṣgi ci paṣi* ||| ‘...of fodders, what is *biṣgi*-plant, what is *paṣi*-plant’, possibly kinds of millet in a context of *āysaṃ* ‘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 *oṣṭa*-, *auṣṭa*-, v 115, 64r4–5 *divatānu 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 *dviṣṭa*-; 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 yaṃ 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 krudhdhāḥ*, 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 *oś*- ‘make angry’, causative to *oys*-, **ā-vazaya*-. **auysāra**- ‘angry’, Z 24·513 *auysāra buṇḁa 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 *haṃdrauysī orña* ‘moving in the sky’, parallel to Z 22·296 *haṃdrauysī hāmāte āgāṣo*, K 64, 80v1 *hadrrauysya tsūma āṣga*, = BS *vihāyasā-abhyudgamya*, Pali *vehāsaṃ abbhuggantvā*; Z 23·158 *orña ggaljīndi pāyore* ‘in the sky the clouds thunder’; III 29, 41a4–b1 *khu jā oña stārā dyāri ṣīvi brrūñāri hamrraṣṭā* ‘as in the sky the stars appear, they shine at night all the time’, = Manj. 261–2 *khu jā āṣa stārā dyāra ṣīva brrūñāra hamrraṣ(t)a*. From **abra*-, Av. *awra*-, Zor.P. *āβr*, N.Pers. *abr* ‘cloud’, but Oss. DI. *arv* ‘sky’, *āvray* ‘cloud’. Pašto *waryadz*, fem., ‘cloud’ < **abryačī*-, Orm. *yēwar*, Parāčī *ātr* < **abrya*-. IE Pok. 315–6 *nebh*-, *embh*-, *m̥bh*-, 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 buṣte 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-farṣ*- < *ā-fraṣ*- ‘to question, object’, like the north-west Prakrit (Iranian lw) *praṣaṃḁa*- rendered by Greek διατρίβοντες, and with Pašto *wraṣa* ‘speech’ (**frasyā*-). 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 pajsu 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 *gahaa*-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 nauṣṭara śau*, where *nauṣṭara*- is a surgical tool ‘lancet’. Here *aura*-*mūṣa* ‘covering-bandage’ is from **āvara-mauṣā*-, dyadic compound, bases *var*- ‘to cover’, and *mauk*- ‘to put on, wear’, with *-s*- *mauxṣ*-. 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 *uer*- ‘cover’. See *mvaḁai*, *mūṣaka*-, *mūṣe*. For *nvadāvaunā* ‘binding-cloth’ compound from **nibandaka-vafna*-, see s.v. Tib. *thur-ma* ‘surgical instruments’ renders O.Ind. *śalākā*-; see also *pitcīyi*.

auraṣṭa- ‘informed’, see *aurās*-.

aurās- ‘inform’, noun II 87·1 *aurāsā haṣḁā* ‘report of information’, parallel Kroraina *vīmñadi-lekha* (= BS *vijñāpti*-), II 43·23 *aurrāsā haṣḁā*. Verbal *aurāśśa*-, participle *oraṣṭa*-, *auraṣṭa*-, *aurāṣṭa*-; III 122·38 *thām tsa aurāṣa hām*, BS *ttava gatsa vajñapūttī kāraya* ‘go you, make a report’, IV 34·21·5 *hā aurāṣṭrau si*... ‘do you inform that...’, fut. participle Z 12·28 *aurāśśāñi*, adjectives II 117·125 *haṣḁām aurrāsākā* ‘informer of reports’; v 381, 2v5 *aurāśśā āmāca* ‘reporting ministers’, following *saṃbatsara nāmāttaṃñā*, BS *gaṇaka-mahāmātrāḥ*, BS *saṃvatsara*-, *nimittajña*-. Participle K 39·154 *auraṣṭai hāṣṭā* ‘he greeted’, ibid. 150 *āraṣṭā* ‘she greeted’; Z 23·92 *oraṣṭe*;

III 72·160 *auraṣṭāṃdā*; II 95·67 *tta ttā auraṣṭauda saḁ kamacū vāṣṭa va haḁa na idā* ‘so they reported that the envoys are not at Kanṭsou’. From *ā-fras*- ‘to inform, instruct’, to *puls*-, *braṣṭa*-, Av. *ā dim pərəsaṭ*; Zor.P. *āfrās*, M.Parth.T. *”pr’h*, M.Pers.T. *”pr’hwt nywṣ’nd*. IE Pok. 821–2 *perk*-, see s.v. *puls*-.

oriṣṭa, ‘desirous, eager, agreed’, v 106, 29r3 *suhi haurāmato vātā bihiyu auriṣṭa ṣṭīru* ‘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 āpādayiṣyatha*. For BS *abhiyukta*-, note also v 107, 29r5 *abātandānu haspāsandānu bihiyu karihānu rakṣo nu yanda* ‘you should protect them, the unconfused, striving, energetic ones’, BS *abhiyuktānām ārakṣaṃ kariṣyatha*; II 13b8 *tti mūri uspurri 2500 auriṣṭa* ‘these 2500 *mūrā*-coins in full were agreed’; II 14, 2a7–8 *ttu puñadatti pūrā haryāsaki permā auriṣṭa* ‘I have agreed to the rearing of this Haryāsaka son of Puñadatta’. From *ā* with *barg*- ‘desire’, **ā-brayṣ*- > **ābraiṣ*- > *auriṣ*-, participle *auriṣṭa*-, to Av. *barg*-, *bəraxḁa*- Sogd. *βrys*- ‘to felicitate’. See *bulj*- below.

aurggā-, *orgā*- ‘reverence’, III 4, 10r5 *aurgga īyā muhu jsa punosari jsa biṣṣāni gyastānā balysānā hālaiyāṣṭa* ‘may there be reverence from me from Punosari towards all the *deva* Buddhas’; III 20, 3b2 *orga ī harbiṣānā gyastānā bayṣānā u baudhisatvām hālaiyāṣṭā*; III 58·1 *aurga ī tṭye hālai* ‘may there be reverence to it’; acc. sing. SuvO. 54r4 *ttānu aurgo tsutā hāmāte*, BS *namas-kṛtvā*, ‘he has come to reverence to them’; later Sid. 2v1 *harbiṣa-bvākye hālai aurga tsue* ‘he came to reverence to the all-knowing one’; Tib. *kun-mkhyen phyag bcāl-te*; K 139·952 *aṃjalā dastyau jsa aurga yude* ‘with hands in *aṃjali*-position he made reverence’; dyadic K 155·59 *ttanai tsū aurga sakgca jsāmne ṣṭānā* ‘therefore to him I come to reverence, bowing, honouring’; gen. sing. Bcd 46v2 *aurgyi tsūme jsa pajsam diṣḁme jsa*, BS *vandana-pūjana-deśanatāya*. Hence not as proposed earlier inst. sing. to *orga*-. Adjective *aurgaviya*-, v 246, 13a1 *caittiyā māñadā hime aurgaviya* ‘is to be revered like a *caitya*-shrine’, = K 97·198–9 *caitye māñada hami aurgaviya*, BS *vandanīya*-. From archaic *ā-bargā*, retaining *-rg*-, unlike *mura*- ‘bird’ (**mṛga*-), to *barg*- ‘to reverence’, see cognates s.v. *bulj*-.

-aurga-, see *-urga*-.

aurrta ‘admired’, N 175·36 *biṣā aurrta kīre mā(sta)* ‘all admired great deeds’, laudatory epithet of *kīre* ‘deeds’. From **ā-fraṣata*-, **āurrata*-, *aurrta*- to *fraṣ*- ‘be conspicuous, admired’, Av. *fraṣa*-, O.Pers. *fraṣa*-, the compound *fraṣagar* glossed by Parsi-Persian *ḡāhir* ‘manifest’, see Zoroastrian Problems, ed. 2, 1971, vii–xvi. For *orr*- from a different *fraṣ*- ‘to question’, see *orrā*. See *pārṣṣa*- ‘venerable’; and *fraṣa*-, s.v. *mura*-.

aurmaka ‘covering’, II 78·56 *aurmaka gīryāṃdū* ‘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 *jūṣḁi-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 šamde 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 *gsa-*, *gusa-*, *gsa-*, *gisa-*, *isa-*, *imsa-*, Z 6·16 *ttušāttete aggūnaina anau aursi*, BS *śūnyatā*, *animitta-*, *apraṇihita-* 'void, causelessness, desirelessness', Z 6·32 *śśunnya noca hārāṇu aggūnai nauca anauri* 'the acme of *dharma*-elements is the void, the acme is causeless, desireless'; SuvP. 62r4 *āvama gusa*, BS *āsaya-prārthanāḥ*, 'desires, wishes', JS 22v2 *vīni gśā* 'without desire; Manj. 380 *āausa gsa*; K 148·51 *gīsq* (so) *abeprrāyi* 'desire, intention'; other dyadic phrases Z 20·48 *auri brītye jsa*; Z 22·171 *orsā*... *brīyo vīri*; Z 22·163 *orsi*... *rrauṭa*; with negative also Manj. 168 *aṅgusa-*. Adjective *aursavīya-* 'to be desired', Z 5·64 *viṣṣaya aursavīya* 'desirable objects of the senses'. See *olsa-*, *oste*, *īste*. From **āvras-* > *ors-*, **ā-vars-* > *ols-* (variation as in *drays-*, *dālys-*), to *vars-*, beside *varz-* in Oss. D. *ūarzun*, I. *ūarzyn* 'to love', IE. *uerk-*, *uerġ-* (variants as IE Pok. 795 *peik-*, *peiġ-* 'hate'), M.Parth.T. **wrjwg*, Zor.P. *ārzhuk* 'desire'. So improve upon KT VI 36–7. See also K 56, 21v2 *imsa*, and ibid. 22r1 *isq*.

aurśarma 'vital material', K 27·153 *mvaṇa pūra [nā] aursārma nāra šte avacha* 'my son's vital essence surely is his wife', = K 36·97 *mūnai pūri jīyaka [nī] aurserma šq nārā šte avachā*, = K 19·231 *muṇa pura ausairama nāra šte avacha*, BS Divyāvadāna 448·23 *prāṇāḥ* 'vital airs'; III 100·7–9 *aidrā jsa naṣṣgaista khū dai hauṣkāṇa bāṣq drrayvā pīlyā artha ausairma bāyāka* 'evolved with *indriya*-faculties, as fire in a dry forest, expounder of the essence of meaning in the three *pīṭaka*-texts'. From *aursa-* and *ārma-* 'material', Oss. DI. *ārmāg* 'material', D. *γād-ārmāg*, I. *qād-ārmāg* 'building timber', plural I. *ārmādžytā*. Second component in Zor.P. *dōš-ārm* 'pleasure', Parsi-Sanskrit *vāllabhya-*, M.Pers.T. *dwš'rm*, *-yḥ*, *-ygr*, M.Parth.T. *hw'rmyn* 'darling', Sogd. Bud. *pts'nt'-rmyk* 'getting approval', *βwrt'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 *ttušau agūnau, anaulsa parriyi 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 *biśśā olsa* 'all desires'. From **āvars-*, see *orsa-* from **ā-vras-*, and *oste*.

auve 'villages', IV 64r1 *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 **āgū*, *āvū*.

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

auvya 'woven stuff(?)', II 75·59 *ājsimjām auvya bastā* 'bound in silver woven stuff'. From **ā-vaya-* to base *vai:-vi-* 'to wind, weave', Av. *-āvaya-* in the compound *uzgərəsnāvayō*. Zor.P. gloss *pat girt vaydan* 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-*, Waxī *z-wāy-*, *z-wett-*, IE Pok. 1120–2 *uei-*, O.Ind. *vāyati*, *ūtā-* 'weave, plait', Lat. *uieo*, Lit. *vejū*, *výti* 'to wind', O.Slav. *vějō*, *viti* 'wind, plait'. Uncertain since *vaf-* 'to weave' might be traced here; see *baudāha-*, and *-vaunā* for *vaf-*. Kroraina *omna*, *umna* has been translated 'woollen'. See also *gvah-* 'to spin'.

oś- 'to cause anger', v 115, 64r4 *rre gyasta divate ośātā āphīrātā* 'the king will anger, disturb, the *devatā*-deities', BS *rājā devatāḥ kopayisyati*; Z 3·69 *nīstā ju satvā kye va ju na ro auśā muho* 'there is no being who might no more anger me'; v 355, 294v5 *nuṣṭhura ysurrja kāmū oṣtyā samu*; v 291, 01a1 *muḥu auśe*. 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 bṛānāna*, BS *duṣkṛtāt* 'from evil harm', v 114, 63r6 *ośānu hārāṇu*, BS *duṣkṛtā-nām*; SuvP. 64r3 *ośā hira*, BS *pāpaṃ*; SuvP. 67v2 *tcamna vīvā hame ośā*, BS *aniṣṭa-phala-vāhakaṃ* 'whereby the ripening (BS *vīpāka-*) becomes bad'; compound, SuvP. 63v4 *auśgranyau*, BS *anārya-jana-*; Z 12·67 *ośatarāṇa uysnora* 'evil-doing beings'. Adjective from *oys-* 'to be angry'.

gušte bāta, *yštā*, *ešta*, *aiśca*, *iṃšta*, *aišta* 'plant name, BS (and Tib.) *punarnava*, Boerhavia procumbens, hogweed', Sid. 139r5 *gušte*, 140r2 *aušte*, 133r2 *ešta*, 135v3 *ēšte*, 135v2 *eštā*, 100r4 *aiśca*, III 91·213 *yštā*, I 159, 73r5 *iṃšta*, I 165, 79v2 *iṃšta*, I 165, 80v4 *āṃšta*, I 155, 66r4 *aušta*, I 149, 58v3 *aišta*, always followed by *bāta*, *bā*. Connexions unknown; *gušte* could be traced to older **ā-vastyā* and possibly belong to older **avah-*, Av. *avō* 'herb', O.Ind. RV *avasā-*. For *au-* see also *auśai* 'cummin'. For older *avah-* see s.v. *durauśg*, *hau*, *au*.

oṣku 'always', v 388, 19v1 *jaḍa rro vā oṣku dukhautta* 'the ignorant are always woeful', BS *nityaṃ duḥkhaṃ hi bālasya*; v 109, 31r3 *auṣku vātā*, BS *satata-samitaṃ*; SuvP. 73r3 (dyadic) *haṃ vī auṣkā*, BS *nityaṃ*. From **āyus-kam* to Av. *āyū* (Yasna 31·20); later Yašt 8·11 *zrū āyū* '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 *aiha*: and Sid. 6v5 (and 7r1) *myāñāvi* 'of middle age' with *-āva-* from **āyva-*, = v 316·19. IE Pok. 17 *aiu-* 'life force', O.Ind. *āyū-*, *āyus-*, *yūh*, Av. *āyū*, *yavaē.tāt-*, *yaoš*, Greek αἰός, αἰών 'age', Lat. *aeuo-*, *aetas*, Got. *aiws* 'time, world', O.Engl. *ā*, *ō*. See also *jvā* 'young', and *au* 'life(?)'.

oṣkāṃjsi 'eternal', adjective to *ośka-*, K 59, 32v2 *oṣkāṃjsi*; Z 6·10 *auṣkāṃjsi kāsyaapa-ggotra dātīnai ttarandari balysā* 'O Kāsyaapa-family men, the *dharma*-body of the Buddha is eternal', K 60, 37r2 *dātīnai ttaraṃdarā*... *auṣkaujsi*; Manj. 276 *auṣkaujsye*; K 54, 15v2–3 *auṣkāṃjsya ttūśāttā* 'eternal void'; v 52, 83b2 *oṣkājsya*; v 48, 50r3 *auṣkājsyo haṃ vātā jsīno* 'eternal life for ever'. See also with negative *anauskājsi*, v 52, 83b2 *(a)noṣkājsya hāra*.

ošta-, *aušta-* 'angered', participle to *oys-* above.

auštā 'lip', III 130a1 *dirūye auštā spatte* 'the lower lip quivers', Z 13·113 *āvushte* plur., inst. plur. Z 20·57

āvushtyau; with *āvu-*, *au-* from older *āu-*. With suffix, III 48·66 *ttūrakā harāśgdai vaṇa śqulq auštakye* 'extending the mouth, now he sucks the lips', = III 38·45 *ttūrakā harāśgdai vaṇa śqula auštakye*. Adjective, II 104·70 *jastām beysā hīyai auštīnām vairyai dadīnai kiśūka jsa ysānastā* '(the *dharma*-doctrine) beautiful in the space between the lips, the *kiṃśuka*-flower of teeth of the *deva* Buddhas' (see AM, n.s., 11, 1965, 104). From **aušta-*, Av. *aošta-*, *aoštra-*. O.Ind. *oṣtha-*, 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 *bgysūštāštā gusa yanīrau* 2 plur. opt. 'may you desire bodhi-knowledge'; inst. plur. K 60, 36v2 *vāysaṇām gsyām asaṃkhista šte* 'is undefiled by *vāsanā*-impressions, by desires'; K 58, 26v4 *biśām yānām aumsyau jsa avārāmttā šte* 'is unbased upon all vehicles' desires'; K 55, 16v1 *gsyau jsa ttūśai šte* 'is empty of desires'.

auserma, see *aurśarma*.

auskā- 'dwelling place', III 71·137–8 *katha biśā j(s)inā būrvām, tvā raṣsaysām hīya auska* 'we will swiftly destroy the whole city, that abode of the *rākṣasa*-demons'; III 59·26 *hauda-ramnī auski āśāštā sa* 'the seven-jewelled abode rose into the sky'; II 41·9 *u parauva auski vāštāñā 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 hūḍai hatca tcahaisyau kamacū-pavā biśā sulyām jsā auskavamdā u hana pyamtsq šq-m ttayq-śi ttq 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-*: *uś-* 'to dwell'. IE Pok. 1170–1 *ues-*, Av. *vanhah-*, 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 *yśīraho kama yā manīyā aṅga patāṇīyā jsanīyi* 'roughness through which he injures, dislocates limbs, kills him'; *kama jsa* 'whence', N 176·9 *(u)pakāri kama jsa hvaḍā 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 parehāṇu bihiyu* 'four are those beings from whom a man must greatly hold himself'; Z 7·2 (*jaḍī*...) *kama jsa parriyā auṣku kūśīndā jaḍa* ('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 šā padmagarbha gyastā balysi kye biśśā klaiśa (pu)-rrde* 'I do not know who is this *deva*-Buddha Padmagarbha who has conquered all *kleśa*-afflictions', BS G 37, 22b5 *tan na jānāmi katama(h) sa padmagarbho nāma tathāgato*

'rhan... *iti*. v 328, 7r4 *kāmū 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 kāmō dišo gyastā balysā* 'go you there where is the *deva* Buddha' (BS lost), Tib. *ston de ga-la bžugs-par bžud* (*bžugs-pa* 'sit', *bžud* 'go away'); III 24, 22b4 *kāmū jā*, BS *kaś cit*; III 20, 5a1 *kāma hālai*... *hāṣṭa*; oblique, Sid. 103v3 *kāmye dūṣā jsa hamye likā ṣṭāte* 'from what *doṣa*-humour it has arisen', Tib. *nad-gzi gaṇ-las gyur-pa dan*; fem. loc. sing. v 94, 17v6 *kāmiṇe sīravāte jsa sarvasatva parrijimā* 'with what joy I save all beings'; K 4, 142r2 *kāmiṇa kāmiṇa* 'in whatever', Tib. *gaṇ dan gaṇ-du*; III 28, 39a4 *kāmañā diśāṇa* 'in what region', III 24, 21b4 *kāmiṇa diśāṇa*; K 97·197 *kāmiṇa diśāṇa auna*; v 246, 12b4 *kāna diśāṇa ona*, BS *prthivī-pradeśaḥ*. With suffix *-inaa-*, *-anaa-*, *-ena-*, K 143, 1r2 *kāmanai samādāna* (BS *samādhāna-*); III 122·28 *tvī au kāmānai pūstye kṣamai* 'which kind of book pleases you?'; Sid. 153r5 *kāmenai saṃ hamāte*, Tib. *gaṇ yan run-ba*; Sid. 101r1 *kām saṃ hamāte*, BS *yukta-*, Tib. *gaṇ yan run-ba* 'as befits'; Sid. 132v1 *kāmiṇa hambusaṃ ṣṭāte*, Tib. *gaṇ hos*; Sid. 132r4 *kāminai hamāte*, Tib. *gaṇ yin-pa ni*; Sid. 103v4 *kāmāi va hambusina ṣṭāte*, Tib. *gaṇ hos-pas*; K 143, 1r4 *kāminai pīśai āṣīrī* 'what teacher *ācārya-*'. Later also *kauma*. See *ka*; *kho*; *cu*; *ca*; *ci*; *ce*; *kye*; *canda-*, *cā*, *cālsto*, *cāṣṭa*; *cera-*, *kyera-*; *crāma-*, *cirāma-*; *citā*; *cūde*.

ka 'if', *ka ni* 'if not, lest', v 339, 77v3–4 *ka (muḥu da)samye haḍai nīstu yanāmane* 'if we can repay on the tenth day', BS G 37, 72 bis b4 *yadi śaknumo daśame divase punar api dātum*; v 333, 27r5 *ko ju sarvasūra šā hvē āya kye ttū biśu kumjīsatī*|||, BS G 37, 24a5–6 *tataḥ sarvasūra kaś cit satvo bhaved yas tāni tila-phalakāny eka-rāṣīm kuryāt* 'then suppose' = 'if there is'; v 115, 64r4 *ne dāru štā ka ṣātā rre gyasta divate ośātā āphīrātā* 'it is not long before the king angers, disturbs the *deva devatās*', BS *na cireṇa hy ayaṃ rājā devatāḥ kopayisyati*. With negative 'if not lest', JS 21v1 *sāṭikām* (BS *sārthavāha-*) *pvestī ka ni uci mīrāre* 'for the merchants you feared lest they die in the water'; JS 6r4 *hamye drrātai tvare ka ni šq hve mīde* 'you greatly feared lest the man die'; III 80·35 *ka nā mīde* 'lest it die'. See also *aśka* 'there is when' = 'perhaps'. From **kadā*, Av. *kadā*, *kaḍa* 'when', Zor.P. *AMT* = *kaḍ*, M.Parth.T. *kd*, M.Pers.T. *k'*, N.Pers. *kai* 'when?'; Sogd. *kδ*, *kδ'*, Yāyn. *kad* 'when'; Pašto *kala*, Orm. *ka*, Yidya *kəla*, Sanglēcī *kāḍi*; O.Ind. *kadā*, to IE Pok. 644–8 *k^{uo}-*.

ka 'to think, care for, protect', III 71·141 *vilakā ṣṭām siyem ka* 'when young I learned to think'; parallel to N 176·5–6 *ci kē sājīndā ggarāni-śāstra*, *ci vātcu śakhe 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 garvā* 'the *kakūṣa*-bird came into the mountains', with Turkish *kakūk* 'raptor bird' (=Arab. *zummaḡ*), loan-word from Iranian, to **kark-* with various suffixes, Av. *kahrkāsa-*, Zor.P. *karkās*, N.Pers. *kargas*, Sogd. Bud. *ērks*, Oss. *cārgās*. The Turkish *kakūk* is in Al-Kāṣyari's Luyat al-turk.

kakva 'bird name', III 47·48 *stāryi kakva papūškyi bejaky*

ysyama (-ya- for -ū-), = III 46·16 *kakva tciṛauka u papūška bimjakyē*, = III 34·8 *kakva tciṛāka u papūškya bejakyā*, with different III 37·29–30 *stārye papūšakyā bīdyē baijakyē ysūmā* ‘starling, kakva, hoopoe, sparrow, *ysūma-*’, beside *tciṛauka* ‘anas casarca, BS *cakravāka-*, and *bīdyē* ‘pecker, BS *pika*-(?)’. The further passage III 96·6 *[[[<mū>ra kakyē mūra sye mūrā hayarida nva kṣama āṣaijvā* ‘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 māhāsamāmdrā* ‘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 κοκκόβη, 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 bimdā* ‘on the skin’. The skins of various animals are given: *kāmra kagā*, *birga kagyā*, *ūla kagā*, *gūha kaṅga*, *jūṣḍi kaga*, *rūs-kagi*, Z 2·12 *ggūgno* (read: *ggūšno*) *kaṅgo*, v 268, 47a3 *kaṅga makaliña* ‘monkey’s skin’ (BS *markaṭa-*). Adjective, II 129·70 *kaṅginai baṅgām* ‘leathern cuirass’, II 60·17 *kaḡija ṣkaumaka* ‘leathern covering’. From base *kan-* ‘to cover’; see also Indo-Iranica, *Mélanges Morgenstierne*, 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 *ggamtsu ye kaṅggindi* ‘one digs a pit’; Z 4·61 *kṣāra-natā kaṅggate iṯā* ‘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 paśā tceña niśāña jatte* ‘quite hot in the morning and evening it is to be put in the eye, it cures it’. See *kicau*.

kāj- ‘to beat’, see *karg-*, *kalj-*.

kaja ‘month name, second month of spring’, Sid. 3v1 *cu cvātaḡi māstā u kaja ṣi pasālya* ‘what is Cvātaḡa 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 ttauḡai u ttūra phalau šau*. . . *kharai pulāñi* (miscellany, *khāysa* ‘food’, *ttauḡai* ‘a sour food’, *ttūra-* ‘cheese’, *phalau* ‘dish’, *pul-*, Lat. *perdo*). To base IE Pok. 521 *kakka*, Lat. *caccare*, Greek κοκκόω, Armen. *k’akor*, Celtic Ir. *caccaim*, Slav. Russ. *kakatī*. See *kharai*.

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

kaṁjita- ‘wrinkled, rugged’, Z 291·5 *kaṁjiti kamalā kāḍe* ‘his head very wrinkled’. From (s)*kan-* ‘to fold, wrinkle’, with increment *kan-k-* or *kan-g-*, see cognates s.v. *tcanā-* ‘wrinkle’.

kaṇa ‘for the sake of’, see *kādāna*, in IV 23·13.

kaṇaiska ‘smallest finger’, K 145, 2v3–4 (Vajrayāna list allotting fingers to the highest deities) *āṣṭi vairaucā u paḍauysa haṁguṣṭi armyāyi śga hagaṣṭi vajrasattā u ḍida hagaṣṭa rahnasabhavā u kaṇaiska amāṁgasaida* ‘the thumb Vairocana, the first finger Amitāyu, the second finger Vajrasatva, the third finger Ratnasambhava, the little finger Amoghasiddha’. See also *kaništa* ‘smaller. From *kan-* ‘be fresh, new, small’, Oss. I. *k’annāg*, *k’anāg*, acc. sing. masc. *k’annādžy* ‘small’ (but Digoron *mānk’i*), *k’adtūr*, *k’addūr* ‘smaller’, Munjāni *kandir*, *kandər* ‘smallest, youngest’, *kandəra*, *kandir āguṣkikā* ‘little finger’. For ‘young’, Av. *kainyā*, *kainī-*, *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. *kindzā*, I. *čyndz* ‘daughter-in-law’, Tālīši *kīneli*, Munjāni *kinčūkā* ‘small girl’, Auramāni *kənačā*, Pašto *čan-* in *čan-yōl* ‘betrothed’ (**kanya-kāta*-), Parāči *kaštē* ‘girl’ (**kaništa*-); Sarikoli *-čēin* ‘girl’ (**kanyā-*) in *p-čēin* ‘young girl’ (*upa-* or *pa-* > *p-*). The spelling with retroflex -ṇ- and dental -s- also in the name of the Saka Kuṣān emperor *Kaṇaiska-* ‘the most vigorous one’. IE Pok. 563–4 *ken-* ‘fresh, young’, O.Ind. *kanina-*, *kanīyas-kaniṣṭha-*, *kanyā-*, gen. plur. *kaninām*, Greek καίνος ‘new’, Lat. *recens*, Celtic Ir. *cinim* ‘arise’, *cinēl* ‘gener-, ation’, Gaul *cintu-* ‘first’, Got. *hindumists* ‘outmost’, O.Engl. *hindema* ‘latest’, O.Slav. *-čino*, *-četi* ‘to begin’.

kata- ‘covered place, house’, Sid. 132v4 *ucāmkatām āstaṁna sattā hīya guṣṭa* ‘the flesh of beings who dwell in water and the like’, Tib. *ču-na gnas-pahi srog-čhags ṇa-la sogs-pahi śa*. From *kata-* ‘having a dwelling in’, with *ucām* gen. plur., or *ucaa-* 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’, *qdyxwud’y* ‘housemaster’, M.Pers.T. *qdg* ‘house’, N.Pers. *kad*, *kadah*, Armen. lw *k’atak*, Arab.-Pers. *qadaq*, Syriac *qdg*; Sogd. *kt’ky* ‘house’, *kty’kh*, *kt’k-ḡr’y* ‘house-holder’, Pašto *kelai* ‘village’ (-t- > -l-), *bōr-jal* ‘house’, *yu-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 *čāt*, Parāči *kō*, Yidya *čof* ‘ceiling’, Waxī *kut*, *kūt* ‘roof’, *kotič* ‘hut’, *kat-ḡit* ‘soot’. Rōšāni *čod*, plur. *čadēn* ‘house’. For *kat-*, also O.Ind. *cātayati* ‘to hide’.

kadvaja ‘man of Kadva’, II 100·216–7 *ṣga bīsakvā bīsai kadvaja yai* ‘he was a man of Kadva among the Bīsaka people’, ibid. 217 *kadvajā au thī* ‘the man of Kadva took the food’; II 19, 9a1 *kaṁdvaji šanirā* ‘Šanira of Kadva’; II 36, 8b2 *cu phema kaṁdvāṣṭa buḍāṁdi* ‘who brought them (-ā) to Kaṁdva of Phema’.

kan- ‘to throw, put’ (as Lat. *mittō*, French *mettre*), Z 2·80 *uskāna ni divate bendū spāte kāñindi gyastūña* ‘from on high the *devatā*-deities scatter celestial flowers upon them’, parallel to *tcabriye* ‘he scattered’, SuvO. 68v2 *cuṇyau vāysyo tcabriye 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-*, *pyaiñ-*. 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. *aβkandan* ‘to throw’, *bun aβkandan* ‘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’; *nijsava-* **ni-čata-*, K 72·25 *ranyau jsa nijsava* ‘covered with jewels’, K 63, 78v2 *ranyau jsa kišana pera udā nijsave* ‘thick leaves covered (dyadic) with jewels’; JS 21v3 *raṁnyo jsī najsata*; II 129·78 *imjīnai hūjsava-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 *kaṁggan-*; pres. *kañāre* ‘they dig out’, above; *naṣkanda-* ‘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. *nygānyṇ*, *nygād* ‘to dig, bury’, Armen. lw *akan* ‘digging (to break into a house), mine, moat’; Sogd. *knt*, Man. *qnyy*, Chr. *qnd’rt*, *qntyṭ* ‘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’, *kašai* (**kanštrya-*) ‘mattock’, Av. *kastra-* ‘spade’; Yidya *ken-*, Šuynī *čān-*; *čint-*, Yazg. *k’an-*: *k’ont*. IE Pok. 634 O.Ind. *khānati*, *khānitum*, *khātā-* ‘dig’, Iran. *kan-*, only Indo-Iranian.

kan- ‘throw down’, see *buvan-*, 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 ṣṭāre ūca jsa hambadq 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 bhavēyuh*, *tatra ekaika-vindum śakyaṁ gaṇayitum* (*kanām* gen. plur., BS *vindu-* ‘drop’); K 106·256 *utca kanā ttara nai naiṣḡime* ‘a drop of water does not quench thirst’; I 179, 98v3 *hauda kani* ‘seven drops’; III 85·63 *ḡṣi kanai* ‘six drops’; Z 2·118 *kho ggarā sumirā śśaśvānā 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 sā kanaka ūska usthamjā* ‘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 -ṇ- from -n-), to base *kan-* ‘small, young’, see *kaṇaiska-* ‘smallest finger’, *kaništa* ‘smallest’. See *kinām*.

kanā ‘film, pellicle, spot’, Sid. 148v3–4 *tcimña[ña] pisa-lyāñā ṣṭyi kanā jimdā* ‘it must be smeared on the eye, it removes the white film’, Tib. *bskus-na yan lin-tog dkar-po sel-bar byed-do*; Sid. 148r4 *haryāsye jaste bimdā ṣṭyi kanā hamāte* ‘there may be a film on the black part of the eye’, Tib. *mig-gi hbras-bu na-guhi steṇ-du dkar-pohi thig-le byun-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 *mištai kaništa* ‘the greater, the smaller’. From *kan-* ‘small’, see s.v. *kaṇaiska-* ‘smallest’. See s.v. *byīwiri*.

kanthā- ‘city’, *kaṁtha*, *katha*, plur. *kaṁthe*, v 112, 34v7 *kaṁthe*, BS *nagarāṇi*, loc. plur. v 108, 30v7 *kanthuwog*; gen. sing. *kinthe*, loc. sing. *kintha*, *kitha* (late form *gyitha* III 94·35a *ṣacū gyitha* ‘in Ṣacū city’); with suffix N 52·8 <*k*>*anthāsyau* inst. plur. ‘citizens’; compound II 92·129 *kathi-rāysa-* ‘director of a city’, Greek-Persian *kanda* in Μαράκανδα, Zor.P., N.Pers. *samar-kand*, Arab.-Pers. *samarqand*; O.Ind. (Pāṇini) lw *kanthā-*. Sogd. *knḍh* **kanḍā-*, later in place names *kaθ*, *kand*, Sogd. Chr. *knt*, *kṭ*, Balōči *kant* name of a village, Oss.I. *kānt* ‘building’, plur. *kāntyṭā* (translation of Mark 13·1, later replaced by *ayūstyṭā*), 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-*).

kaṁdā ‘place name’, II 83·6–7 *u ttakaḡ kaṁdā rrispūra, u šau kamalā hāysa tsuva* ‘and those Kaṁda- princes and one person went away’; II 84·9 *khvām vā parau hištā kaṁdyi ttā šau kamalā hāysa tsuñi ṣṭāve* ‘when the command comes one person of Kaṁda- is to go’. Possibly the same place name II 73·11 *kaṁdakā biśā kaṁtha* ‘the city situated in Kaṁdaka-’, in a list of place names *phimāna*. . . *tsādīkām*. . . *paḍakā*. . . *kaṁdakā*. . . *ysbaḍā-parrūṁ*. This *kaṁdakā* is Tib. *ka-dag*, and possibly late Chinese of the Yüan Mongol period, year 1286, *k’ie-t’ai* (K 491·6; 184·1 *kivp-t’ai*). If the name is Iranian it can be traced to **kan-ta-*, beside *kanthā-* from *kan-ḡā-*.

kaṁha- ‘hemp’, IV 54a2 *kaṁha pajidā* ‘they demand hemp’; IV 54b1 *kahā*; III 89·172 *kahā*; with -ā-, II 1·11 *kāmha thām* ‘hemp cloth’, gloss to Chinese *ttai-bq* (K 952·1, 593·1) *tai-ma* from north-west dialect *d’ái-mba* ‘hemp’, see KT IV 178; v 4·1·10 *kāmha thauna*, IV 12·3 *kāhai thaunaka*, plur. ‘pieces of hemp cloth’; IV 67b3 *kāhā thau*; IV 38b3 *kāha*; IV 51b1 *kāhye*; adjectives, v 221·6, 2 *kaṁhīnai rrūm* ‘hemp oil’; III 91·203 *kāhīnai rrūm*; III 79·13 *gaysā kāmhūña 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) κάναβις ‘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 *šamma*, 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 *tcanā-* 'wrinkle', *kañjita-* 'wrinkled', N.Pers. *šikanj* 'twisting or coiling rope'. The Khotan Saka forms can be analysed: **kana-b(h)a-* > **kanfa-* > *kañha-*, with later *-āñha-* through *-umh-*. For flax the related Khotan Saka word is *kumbā*, BS *ataṣī*, Sogd. *kānbā* from older **kanaba-*, with *-umb-* < *-amb-*.

kaba 'a measure (of oil, medicinal plant)', I 179, 97v4 *kumjsaviniṃ rūṃ dva kaba gviha rrūṃ dva kaba* 'two kaba-measures of sesame oil, two kaba-measures of butter', III 92·239 *śau kabā sperka jṣāññāñā* 'one kaba-measure of *sparkā*-plant to be boiled' (*sperka*, *sparka*, BS *sprkkā*). If Iranian, *kaba* is from **kapa-* 'container', with O.Pers. *καπιθη*, Zor.P. *kapič*, Armen. lw *kapič* 'a measure', Oss. I. *k'ābic* 'storeroom'; with *-āka-*, N.Pers. *kafč*, *kafčah* 'spoon', Sogd. P 19·7 'dry *kpeky* '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 *dapāci*). 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* < *γāp*, Uigur *qav*.

kabā 'horse(?)', v 310 viir2–3 *u vara hā šī bārai ājīdāmdā u* [deleted *kabā šī*] *vāra āmma 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 *gāñna bvestāmdū* 'we mounted the *gāñna*-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 hacyāra 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 *bāmdabiñā* 'relationship' (to BS *bāndhava-*), and lw JS 19v1 *jīyabañā*, BS *jetavana*; and *barbīrye*, beside *baravirñā* 'pregnant'.

kam- 'to enclose', variant to *kap-*, see *kamiškā*, *khamūda-*. **kamma-** 'wound', and *kama-*, Sid. 141v1 *kammā jehāme hīya krra tcerā* 'treatment to cure the wound must be used', Sid. 141v1 *kamā hīvī hā ttaura padajsañā* 'the mouth of the wound must be burned', BS *vraṇa-*, Tib. *rma-kha sregs-te*. From base *kad-*, beside *khad-* 'to beat', then **kadma-* > *kamma-*, 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 *kamalñā*, later Sid. 144r3 *kamañā*, I 163, 78r1 *kamiñā vīni* (BS *vedanā-*) 'pain in the head', BS *śrṣa-roga-*; v 69, 8v2 *kho ye*

hvgnḍiye kamalu paṭāttā 'as one cuts a man's head', BS *tad-yathāpi nāma sarvaśūra kaś cid eva puruṣaḥ kasya cit śrṣaṃ chindyāt*, Tib. *dper-na mi la-la-ṣig-gi mgo bčad-la*. For 'person', II 83·1 *drai kamala haḍa* 'three persons, messengers', ibid. 2 *śau kamala haḍa*; II 84·7 *śau kamalā*; ibid. 10 *dva kamala*. For 'beginning', II 54·20 *kṣuṇi ye pūha cū hīna kamala aśī rā bāstīm salī* 'it was the fifth *kṣuṇa*-period having the name *cū hīna* at its head, the year ruled by the Horse'; v 202, 4a4 <*maka*>lā *salya hīvī kamalā* 'the beginning of the year Monkey'. Adjectives *kamalī*, v 155, 1a4 *kamalī buṣkve* 'head covering'; *kamalaḥja-*, IV 33a2 *kamalaḥja haṃbā* 'individual portion', v 2, 6394·2·2 *kamalaḥja mūri* 'individual *mūrā*-coins'; v 215·70·5 *kamalaḥja ūtca parāmdā* 'they sold individual water'; *kamalāyisa-*, II 54·24 *gūttarasta kamalāyisa* 'of good family, leaders'. Compounds, III 93, 253 *kamala-rrāḥā*, II 41·12 *kamala-rāḥa* 'head ache'. From **kamrda-*, Av. *kaṃarəda-*, Zor.P. *kaṃāl*, *kaṃālīkān*, Yidya *kycmaljo* 'skull'. IE Pok. 725 *melōdh-*, O.Ind. *mūrdhan-*, Greek βλωθρός 'grown high', βλαστός '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 thūḍa-pa śau u kaimeja ysiḍā-mejanya kamaiška šā* 'one ibex-skin cloak (Tib. *thul-pa*) and one covering as a dressing of yellow embroidery (?)'; II 60·23–4 *ysicā-spīyi drai-gūna kamaiška šā* 'one covering yellow-flowered, of three colours'. For *kaimeja*, note also II 60·23 *mīji-jūna śadā kaimejā iśima ś(ā)* 'one covering for dressing, of red-coloured ground'; II 60·26 *dama-rāṣṇai maistā kaimeja śau* 'one covering, large, for the *dharma-rājikā* monument'; II 60·27 *śaginai maistā kaimejā śau* 'one great covering for the *śankha-* (of the monument)'. K 45·8 *mīrāhi ū keṃmajām āstana pharāka vāsta* 'pearls and many dresses, *keṃmaja-* and the like'; K 63, 79r2 *ysara-ttaśām maṇḍūlyām kamacām pyṣtā* 'covered with *kamaca*-coverings of brocaded *maṇḍūla*-cloth'. From *kam-* 'to cover' with suffixes; *kamaiška-* passed to Turk. *kimiškā* (Al-Kāšyarī) '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 *kādāgāna-* 'deed', *kira-* 'work', *kīraraa-* 'workman', as second component *-gara-*, *-gāra-*, *-tarana-*, *-arana-*, *karaṇa* 'making', K 5, 143r4 *śuva-karaṇa* 'celebrations'; v 112, 34r2 *pajsamatarei* 'honourer', BS *pūjayitar-*. Participle *guḍa-*, *giḍa-*, *yaḍa-*, *yiḍa-*, *yuḍa-*, *iḍa-*. From *kar-*, Av. *kar-*, pres. *kərəna-oiti*, *kərata-*, *kəša-*; O.Pers. *kunautiy*, *kṛta-*, Zor.P. *kunēt*, *kart*, *kartan*, N.Pers. *kunad*, *kard*, Sogd. *kr-*, pres. *kṃnty*, perf. *kḍ'r'y* (2 sing.), beside *wn-* 'to do', infinitive *'krty*, passive *kyrty*, participle *'krt'k*, noun *kr'wny*; M.Parth.T. *kr-*, *qr-*, *kyrd*, *qyrd*, *kyrdn*; *kyrdg'n* 'action'; M.Pers.T. *kwn-*, *kyrd*, passive *kyr-*; Oss. D. *kānun*, *kond*, *kodta*, I.

kānyn; Balōči *kanag*, *kurta*, *kut*; Pašto *kṛəl*, Parāči *kan-*, Yidya *ken-*: *kar-*, Waxī *car-* (*c* = *ts*), *caram*; Sarikoli *kanam*, Šuynī *kinam*: *čud*. IE Pok. 641–2 *k^eer-*, O.Ind. *kṛnōti*, *kṛtā-*, Celtic Welsh *paraf* 'work, effect', Lit. *kuriū*, *kūrti* 'build, make'.

kar- 'to sow, plant', pres. *ker-*, participle *kālsta-*, v 333, 27r3 *biššu vātā kumjsatu kerā* 'he should sow everywhere sesame seed', BS G 37, 24a3–4 *sa caturṣu dvīpa-kṣetreṣu tilaṃ vāpayet*; v 334, 32v6–33r1 *tcārimu vātā kumjsatā kerā*, BS G 37, 29b6 *loka-dhātau tilaṃ vāpayet*; Z 4·35 *ne ye nandanu kālste* 'one has not planted the Nandana-grove'; II 91·117 *kaiṣtā yuḍāmdā*; III 80·19 *kaista jśarā* 'planted corn'; v 342, 84r1 *baṃhyu kālste* 'he planted a tree', BS G 37, 78a7 *vāpito drumah*; v 108, 30v6 *śuru yāḍāndā sta kālstaṇdā sta uhu śāḍye bāgo* 'you have done good, you have planted the root of goodness', BS *kṛtā-dhikārā avaropita-kuśala-mūlā*. With *ni-*, v 340, 80r5 *nyāsta-* (as ed. Konow, not *kālsta-*). Noun *kāljsa-* 'garden', see below. Compounds, II 28, 37b2 *ganama-kerai* 'wheat-sower', II 35, 8a8 *kāmjṣata-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. *kiṣtan*, N.Pers. *kārad*, *kiṣtan*, M.Pers.T. *kyšt* 'sown', M.Parth.T. *kyšt*; Sogd. *kyr-*: *kyšt*; *kšth* 'seed'; *kšt'yč-kr'k*, Sogd. Chr. *qšt'rt*, *qšd'rm*; Balōči *kišag*, *kišta* 'to sow, plough'; Oss. D. *kalun*, I. *kālyn*, *kald* 'pour, scatter', intransitive D. *kālun*, I. *kālyn*, *kald*; Pašto *karəl*, Orm. *kar-* 'to sow, till', Šuynī *čēr-* 'to cultivate', pret. *čērt*, infinitive *čērtōw*, Sarikoli *čār-*, *čārd-*, Waxī *kūram*, *kōštām* '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 *klaišṇyām karyau bharsyām ttamattamagalā prrāṇā jsa ājaraista... māhāsamūdrā myāñā* 'in the midst of the great sea haunted by the *kara*-beasts, the *bharṣa*-beasts and the *timūtingila*-beasts'. From *kara-*, Av. *kara-* 'monster fish', Zor.P. *kar māhik*, called the *ratu-* 'chief' of the fish, Sogd. *krw kpy* 'the *kara*-fish'. IE Pok. 958 (s)*k^ealos* 'whale'. Note also Finnish *kala* 'fish', Hungarian *hal*. See AM, n.s., 11, 1965, 113.

kara- 'surrounding', partitive adjective, Sid. 142r2 *karā kañmā hainai hame, u ysiḍa u āṣeṃ* 'the part around the wound becomes red, and yellow, and blue', BS *pīta-nīla-*, Tib. *rma dan*, *ñen-skor-gyi mdog ser-ṣin dmar-ṣin sno-ba dan*; Sid. 144r3 *karā kammā u kamañā pisalyañā* 'around the wound and at its head it must be besmeared'; Sid. 147v4 *karā tcimañām* 'around the eyes', Tib. *mig-gi phyi-*lrol; K 18·217 *drrai tcīra kara kathe parajūṣtauda* 'they three times wound it round the city', BS Divyāvadāna 448·1 *sarvaṃ taṃ nagaram antrair veṣṭitaṃ*; II 126·20–1 *kara kīthi hīna bāste u vari ṣṭi karā kañthe* 'he led the troop to the vicinity of the city and there it is around the city'; noun v 343, 87v2 *bodhisattva 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^eel-*.

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., 11, 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 myāñā 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 *tcem vai heṃnai hame u ttaudā, haijai kare, āškyai ttarūna hamāre* 'for him the eye becomes red and hot, red parts around, his tears become red', Tib. (different) *mig dmar-ṣin ča-ba hur-hur-por hdug-la, dmar-po śar-śar-por hbyun-ṣin, mčhi-ma rca dmar-ba rnams yin-no*. Sid. 149r2–3 *ṣīyi kanā u ārkhi jśai āstaṃna u hāñām rrāḥā kare biśā jīmdā* 'white film and with excrescence and the like and pain of the eyelashes(?) roundabout, it dispels all', Tib. *lin-tog dan, mig mdzer-la sogs-pa med-par byed-do*. From *kar-* 'to draw lines, enclose', see *kara-*.

karā 'title', II 73·9 *ttāgutta karā śau ṣarrnādattā u hvamna karā śau ṣaṃdū* 'the Tibet *karā*-official the *śau*-official Ṣarrnādatta and Khotana *karā*-official *śau*-official Ṣaṃdū', II 74·44 *hvamna karā śau ṣaṃdū*; IV 16·5 *karā gaudā nāte* 'the *karā*-official Gauda received'. The form *karā* in II 22, 16a3 *u kara sikha ysanaḥi vā hirā ha(rasṭā?)* 'and the *kara*-official Sikha of Ysana presented (thing =) money'. Then *karā* has the epithet *salya-bāyai* 'president of the year' in IV 72a2 *salya-bāyai karā 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 *ṣsau ṣacū salya* 'in the year of *śau*-official Ṣacū' (also v 4·2·1). More common is the documentary use in connexion with 'gifts', IV 33a1–2 *śe hvamḍye kamalaḥja haṃbā 400 mūri u karā va rāysai va 9 mūrā hvamḍe 5 mūre* 'for one man the individual share 400 *mūrā*-coins, and for the *karā*-official for a gift 9 *mūrā*-coins, for a man 5 *mūrā*-coins'; IV 33b1 *śe hvamḍye 260 mūri paśā avaśāna u karā va rāysai va 5 mūri hvamḍe 6 mūre* 'for one man 260 *mūrā*-coins, for those commissioned and those not, and for the *karā*-official for a gift 5 *mūrā*-coins, for a man 6 *mūrā*-coins'; to this *karā va rāysai* the phrase IV 72a2 *karā va haṃbām* is parallel assuring the division of *va* from *rāysai*. After a proper name v 3·1·6 *spāta sīḍaki va rāysai* shows that *va* is separate from *karā*. The word *rāysai* also precedes *hīvī* in IV 45a3 *haṃtsa kari va rāysai hīvī vāra* 'together the portion of the gift for the *kari*-official'; II 55a1–2 *karā va rāysai hi-(vī) herā hamye aharasṭā* 'the thing (= money) of the gift for the *karā*-official has not been presented'; IV 53b1–2 *karā va rāysai hīye biye hvaḍā 2* 'the two textile(?) men of the gift for the *karā*-official'. Once the inst. sing. occurs IV 43b1 *haṃtsa karā va rāysaina 4* 'together four with the gift for the *karā*-official'. The verb associated with this phrase is *harays-* 'to stretch, offer, give', IV 72a2

kṛā va haṃbāṃ haraṣṭādā ‘they presented the share for the *kṛā*-official’, and IV 552 *aharaṣṭā* ‘not given’. With this context can be compared the loan-word *prahānaja*- ‘gift’, BS *prahenaka*-, Pali *pahenaka*- ‘gift’, II 14, 2b2 *uspurrā prahānaji hoḍi* ‘gave the full gift’; II 14, 2b7 *prahānaji sā mūra 5 heḍā* ‘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 *kṛā* is from older **kāṣa-kara*- ‘watcher, protector, keeper’, to the base *kāṣ*:-*kāṣṭa*-, with *kara*- ‘maker’, beside *kāka*- ‘protector from **kāṣāka*-’; note the bases *kāt*- and *k-* in *kāṭāṇa*-, *kāṇa*- ‘to be cared for’. For the absence of *-iṣ*-, see *ḅatai* ‘opened’, Zor.P. *viṣātaka*-. The word *rāysai* ‘gift’ is from *raz*-, as Greek ὀρέγω ‘to stretch out, give’. The earlier rendering of *kṛā* by ‘region’ AM, n.s. 2, 1951, 9 is unsatisfactory.

karä ‘surely, indeed’, v 389, 19v4–5 *ku ye ttumāṣa byehāte balysāna ku karä ttiṃa ne jiye* ‘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 *re ṣi jsām dāyī kari asaida na idā* ‘the righteous king surely does no evil (BS *asiddha*-) at all’; =K 23·75 *dana rre jsai pā kiḍa bvara adā (na idā)* ‘the king Dana does no unrighteousness at all’ (here *kari* = *kiḍa*, 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 beḍā karavātā vātco vasuṭi* ‘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 *ṣvq ṣava karavā* ‘at midnight, in the morning’; I 181, 99r4–5 *karavā khāṣāṇa* ‘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 biṃrga-kagyā karastā ṣe u kabalīnai rūṣ-kagā thūḍa-pa ṣau* ‘for a *kambala*-blanket one wolf-skin fur-coat and for a blanket fur ibex-skin coat (Tib. *thul-pa*)’; III 144, 50a2 *karastā hiya mv(e)ś(d)a haraysde* ‘he presents a gift of *karasta*-garments’; =III 145, 50b1·4 *karastā hiya mvqiṣda haraysde*; =III 145, 50b2·4 *karasta hiye*|||. 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’, Sanglēči *korost* ‘skin’, Yidya *karast* ‘skin, hide’, Pašto *krāsta* ‘felt, woollen cloth’. Transliterated by 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 *ṣau karāṃ drai-sse kṣaṣṭyāṃ biṣā jsa* ‘one ward with 360 houses’; II 57·32 *kṣaṣṭa ysāre ṣq ṣau āṃ drai-sse ysā*

karānāṃ ‘60,000 (villages), the one village 300[000] wards’; II 56·23 *varava karāna drai-sse* ‘there 300 wards’; v 62·8 *ṣau-karāṇūṃ jsa hvaṃḍā drūnā himāre* ‘men of the whole ward thereby become healthy’; II 104·90–1 *viṣṇa-vakrārma-sakhāra kātha kārānū vara māṇadi pastai ūṣrīve* ‘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 aiṣhā zomō* ‘at the right end of this earth’; Oss. D. *kāronā*, I. *kāron* ‘end, side, fence’, *kārāj kāronmā* ‘from end to end’, *ägār* ‘exceedingly’; Sogd. *kyr’n* ‘side, direction’; Zor.P. *kanārak*, N.Pers. *karān*, *kanār* ‘side’. See also *tcalcā*-.

karāśśa- ‘creeper, twig’, parallel to BS *latā*, Z 20·3 *karāśśā haṣṭriye* ‘the creeper burgeoned’, JS 37r4 *kerāṣe ttye jsām hvaste* ‘he beat them with the creeper’, JS 5r2 *mīrahīja karāśā* ‘string of pearls’, JS 20v1 *karāṣi jsa bastadā hiya 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 *kīḍā*, = BS *latā* with *kiḍā* from **karitākā*-, as *ysiḍai* from **zaritaka*-; and *kīrā* ‘bush’ (Sid. 10v4). See Memorial Jean de Menasce, 1974, 371 for Av. *gao-karəna*-, Zor.P. *gwkrn* (whence by graphic change *gwkr̥t*) 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’alua*, *k’aleu*, I. *k’aliu* ‘branch’ (with *k’* < *sk*-). See *sakala*- ‘plant name’. IE Pok. 546 *kel*-, *klō*-, Greek κλών ‘shoot’, κλάδος ‘twig’.

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

kariha- ‘energetic, vigorous’, v 77, 145r2 *u balysūñavūysā kariha ne khijāmato kḡindi styūda-vrata* ‘the bodhisattvas, vigorous, do not admit fatigue, strong in vows’, Tib. *byan-čhub sems-dpah skyo-ba* (weary) *med*, *brcon-hgrus ldan-žin*; Z 16·45 *balysa panamāre marata šūra kariha* ‘Buddhas arise here strong, vigorous’. See also *karya*, *karyausta*-, *kāde*. From *kar*- ‘to exert force’, Greek κάρτα. 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 *naṣkarga*-.

kargaka ‘percussion instrument of music’, III 38·35 *kargaka kejīdū u thvrrūcalaste hūlūka* ‘they beat the *kargaka*-drum and the *hulūka*-drum with the fringes (?)’; =III 47, 53–4 *karāgaka kajīda u thvrrūcalasta hūḍūka*; =III 35·36 *karaka kajī(da) u thculasta hūḍūka*. 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 jsām hiṣṭi kaidari-*

dvīpa dākhyāṃ karyāṃ jsā ‘when he comes to Kinnara-dvīpa with pains and efforts’, =K 38·132 *dakhyā karyāṃ jsī*; JS 19v2 *karya jsa*; III 65·3 *karya sahye*: ‘he exercised fortitude’; K 47·53 *dākhyāṃ karyau jsa*. Adjective with suffix *-austa*-, Sid. 11v4 *duṣḡṃ drrayāṃ 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 *karyaustaṇa*, *dukhaṣaṇa*, *kāṣca-jseraṇa*, *saṃtsārīṇa alava-kamṭtera* ‘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 *padi 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. *kariha*-.

karvinaa- ‘surrounding’, adjective to *karvira*, *karä vira* ‘in the surroundings’, with loss of *-r*- before suffix *-naa*-, Sid. 144v1 *āphaiḍā kaṃmā ṭṇakā karvīnā huñā paṣāñā* ‘around, near the confused wound the blood must be let out’ (dyadic), Tib. *rmahi ñen-skor gtar-žin khrag dbyun-ba dan*; Sid. 142r1 *kaṃmā karvīnā loḡṣā henai u rrāṣa cha hame* ‘around the wound the skin becomes rough, red and livid’, Tib. *rmahi ñen-skor-gyi mdog ser-žin dmar-la sno-ba dan*; 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 bgysā pūryau paṣṣi jsa haṃtsa* ‘surrounded by Buddha-sons with the assembly (BS *pariṣad*)’, BS *buddha-sutebhi pariṣrtu*; 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 yuḍā-mḍā* ‘they made a circle roundabout’. See *kara*-, *karä*-.

karvira ‘around’, v 107, 29r5 *paiya nu karvira nā biṣṣā hālā ānatā yanda* ‘protect them, roundabout on all sides make them secure’, BS *paripālanaṃ kariṣyatha*; ibid. 29r6 *karvīrā paḷisaṃgye jsa aḥumārāṇu ro yakṣānu* ‘with gathering around of numberless goblins (BS *yakṣa*-)’, BS *parivārair anekaiṣ ca yakṣa*-. Two words in Z 2·79 *karä vira*; see *kara*-.

karṣe ‘descends, migrates’, JS 38v3 *pacedena karṣe bhadre-kalpya baysa* ‘duly the Buddha descends into the Bhadrakalpika- world’. Intrusive *-r*- to *kaṣ*- ‘come into, fall to’, parallel to BS *cyavate*, *cyuti*- ‘to migrate’.

kala- ‘excellent’ in derivatives, see *kalai*, *kalye*, *kalyākyim*, *kalā-tcyarai*, *kalyāscya*, *akalāśca*, *kalsta*-. From IE Pok. 524 *kal*- ‘excellent’, O.Ind. *kalyā*- ‘excellent (beauty, health, vigour, strength, skill, readiness, auspiciousness)’, *kalyāna*- ‘excellent, beautiful, noble, beneficial, auspicious, fortunate’; Greek Boeot. καλρός, Hom. καλός, κάλλιστος, καλλι- ‘excellent, beautiful’, κάλλαιον ‘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 *ḡṣasa kala* ‘sixteen parts, all, the whole’.

kalama- ‘reed pen’, lw from BS *kalama*-, JS 18r2 *uysāñe bida kala* (from **kalam*) *ṣystai* ‘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-ting 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 *kalamaḥ*, Tib. *salu kalama ni*.

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

kalātcyarai ‘title of an official’, II 88·20 *birūkā tsve cu ṇāṣe biṣā hīvī kalātcyarai ye* ‘the *bujruq*-official went who was your humble servant’s official’; II 88·31 *ttī vā kaji māṣṭā beraji vī kalātcyarai birūkā diṣṭi parau pastāmdā* ‘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 kalātcyarāṃ hiya muṣḍā* (read *my*) *haraysde* ‘what kind of donation he presents to the *kalātcyaraa*-officials’. Possibly from **kalaka*-(s)*cada-kara-ka*- ‘domestic administrator’, to *kala*- ‘excellent’ and (s)*kad*- ‘to prepare’, beside *ksad*- in Khotan Saka *ṣga*:-*ṣasta*- ‘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. *kalabhī* ‘a sort of vegetable’.

kalai ‘excellent(?)’, III 108·7 (tṭyā)*ṃ ṣi paijalakvā 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 *svaṃna* II 88·18, possibly dialectal *-l*- to *kara*- of *karavātā* ‘in the morning’ or lw to Prakrit *kalla*- O.Ind. *kalya*-, *kālyā*- ‘morning’.

kalj- ‘to strike’, v 78, 149r4 *imu dātīnau kūsu kaljīndā* ‘to-day they beat the drum of the *dharma*-doctrine’, Tib. *de čhos-kyi rna čhen-po rdun-bar hgyur-te*; II 35·7·2 *kūsi kajīmdā* ‘they beat the drum’; Z 14·83 *kaljāndā*; noun SuvP. 61r1 *kejāma*. . . *kūsā*, BS *parāhananta dundubhiṃ*. Participle *kriya*-, III 67·45 *paraṣṇai bāysve krriye* ‘with axe his arms were struck’; with negative v 145, 33v5 *akrriya*; Z 13·114 *cu vara bīnāna aṣkusta adaunda ṣṭāna akrīya* ‘what music there not plucked, not blown, not struck’, =BS *aghaṭṭitā dundubhayaḥ*. Incohesive *krīs*-, SuvP. 61r1 *krriṣāme beḍa* ‘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*, *karyas*, Sanglēči *koryoš*; with *č*-, Sogd. *črks*, Oss. *cārgās*. The suffix *-āsa*- is used for bird and beast, as O.Ind. *lopāsa*-, Greek ἄλωπιγξ, Oss. D. *robās*, N.Pers. *robāh* ‘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 *mūṃjsana* before *mūṃddha*, *ñūska* ‘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 tṭye kalyākṣiṃ bādā* ‘now this auspicious time’, either Iranian from *kalya*- or BS *kalyāṇa*-*kya*- (-iṃ = -ai, -e). See *kala*-; and s.v. *sākyi*. **kalyāsta** ‘excellent’, K 29·192 *vara prra(ma)na sabaja kalyāsta* ‘there the brahman prospers (BS *sampadya*-), excellent (in morals or skill?)’; = K 38·131 *prraṃmanā sami-śunā kalyāscya* ‘the brahman of noble origin, excellent’. From *kalya*- with suffix -āsta-. See *kala*-, and *akalāśca*; *sami-śunā* from Prakrit **same*-*yona*-, BS *samyag-yoni*-.

kalsta- ‘a particular ornament’, Z 13·137 *cu hā āysārūṇa harastāndā svarṇa-sūttāra kalsta kyite pañjuṣṭa parremā kāḍai pharu nvāsa yidāndi* ‘what adornments they displayed brocade (BS *suvarṇa-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 *maḥṭa*-), *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 *mahāsamāmdrra kavā māñamḍā tsīya* ‘would go like a fish in the great sea’; Z 24·504 *kho ju ṣa kava balitte ce duru ūce jsa kašte* ‘as a fish quivers which falls far from the water’; Sid. 9v1 *kava hīvī pī jsa haṃtsa* ‘together with fat of fish’, BS *matsya-tailena*, Tib. *ñahi ṣag dan*; plural Z 4·49 *kave*, JS 30r2 *kave* (JS 28v2 *keve* for **kava*). Adjective, Sid. 151r5 *kavamñe* ‘(bone) of fish’, Tib. *ña-rus*; Sid. 17v2 *kaviñe guṣṭa*, ibid. 9v2 *kaviñe guṣṭa* ‘flesh of fish’, Tib. *ña-śa*; Sid. 141r5 *kaviñām 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. DI. *kāf*, plur. *kāftā*; I. *jāu-gāj* = *kāfy ājcytā* ‘fish eggs, caviar’. Connexion with Lakk *xīaba* gen. *xīablul* (with *xī* = voiceless pharyngal *h*) ‘fish’ uncertain. Possibly Oss. D. *kāsalgā*, I. *kāsag* ‘fish’ from older **kafša*-, with Wanetsī *kažə*, plur. *kəžə* ‘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 *tṭi vā kavārma tsvāmḍi* ‘they went to the keep’, after a list of names, as elsewhere *spasaña tseve* ‘he went on guard duty’, following names. Possibly from base *kap*- ‘to hold, imprison’, and *var*- ‘to surround, enclose’, hence **kapā-varma*- **kavārma*-, 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 *kapauta*- ‘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. *qwpwtŷč* ‘pigeon’, Yayn. *kapūča* ‘dove’, Balōči *kapōt*, Munjāni *kōwūya*, Yidya *kōvio*, Waxī *kibit*, Sanglēcī *kōvīd*, Sarikoli *čabaud*, Kurd *kāwūk*, Khowar lw *kovōr*. O.Ind. *kapōta*- ‘dove’, *kapotaka*- ‘grey’. Base *kap*- ‘grey’ also in O.Ind. *kapila*-, *kapiśa*- ‘reddish’, *kapi*- ‘monkey’, Zor.P. *kapik* ‘monkey’. See also *kava* ‘fish’.

kaśś-, *kaś*-, *kaš*-, *kař*- ‘fall, come into, fail’, Z 23·99 *tṭāña tṭāḍeta kaśśiru* ‘may you fall into this darkness’; Z 10·11 *varata kaśśāre bodhi-saṃbāra hamālā* ‘there the *bodhi-saṃbhāra*- ‘means for bodhi-knowledge’ come together’; Sid. 121v3 *dyaṃkyai kaśāre* ‘his sight fails’, Tib. *mig ldonṣ-śn* ‘eye becomes blind’; 3 sing. Sid. 14r5 *nāṣṭā ga kašte* ‘faces go downwards’, Tib. *lto sbo-bo dan*; K 65, 82v1 *akṣarvā haṣṭyā na kaśaune* ‘may I not come into the eight calamities (BS *akṣaṇa*-)’; noun Sid. 2r2 *bīysma kaśāme hīvī piṣkalā* ‘chapter of the failing of urine’, Tib. *gčīn sri-bahi lehu*; Sid. 8v3 *bīysma kaśāma*, Tib. *gčīn hgag-pa* (*hgag-pa* ‘stop’). With intrusive -r- only JS 38v3–4 *karṣe bhadrre-kalpāya* ‘migrates into the bhadrakalpika- world’, parallel BS *cyavate*. Participle *kašta*-, K 64, 81v3 *kūladavā kašta* ‘fallen into the *kūlada*- (?)’; JS 25v1 *tṭāḍeta kaṣṭye ysama-śamḍai vaska* ‘for the world (= BS *loka*-) fallen into darkness’; 1 sing. III 2, 7r4 *tṭāña bārmaña kaṣṭūm* ‘I have come into this prison’; III 5, 11v5 *haṃtharkaña 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’, *kfw*-, M.Pers.T. *qhwn* **kafvan*, **kahvan*, N.Pers. *kuhan*, *kufnah* ‘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 *kāscā* but with shortened -a- (*heṭhīye* < *haṃthīrye*).

***kaša**- ‘belt(?)’, III 41·26–7 *khvā daittā hvāṣṭā kāša harūya ā pañiṣḍā* ‘when the lord sees you, he loosens or ties up his belt’. Uncertain: possibly -āṣ- from -aṣ- as in *kāṣ*- ‘to look’, and *kṣāša* ‘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’, Šuynī *bi-juž* ‘armpit’ from **api-kaša*-, Waxī *kal*- (-l < -š-), N.Pers. *kalk* ‘side under armpit’. IE Pok. 611 *kokso*-, -ā ‘part of body’, O.Ind. *kakṣā*, *kakṣa*-, Lat. *coxa* ‘hip’; O.Ind. *kakṣā*-, *kakṣyā*- ‘girdle, girth’.

kašta- ‘attached’, see *kas*-, Manj. 170–1 *akašta asakheṣṭa sa khu ja veysa* ‘unaffected, unsmeared like the lotus’.

kaṣṭā ‘sunken’, III 79·9 *aśā stā brraiḥā: kaṣṭā mūlq 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 abādā nīroskasāte kasindā* ‘when for him untimely water rises, they fall. . .’; *ātas*-, Z 24·168 *kye vā pā-stuṃgga ātasāre tta ġre* ‘who fall headlong, so they stay’. For *kašte* 3 sing., see *kaśś*-. Participle *kašta*-

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

kas- ‘look, be seen, appear’, Z 2·118 *kho ggarā sumirā śśaśvānā kašte* ‘as in relation to Mount Sumeru the mustard appears’, Pali (Jātaka 6·174) *sinerus’ antike sāsapo viya khāyati* ‘as mustard appears before Mount Sineru’. See *naṣkašta*- ‘looked out’. From base *kas*- ‘to look, appear’, Av. *kas*-, *akasaṭ*, Sogd. *kas*- in *nyr-ks’yt* **anxara-kasaka*-, plur., ‘astrologers’, Man. *pčks*- ‘expect’, Zor.P. *kasit* ‘was seen’, *nikās* ‘regard’, *ākās* ‘aware’, N.Pers. *niğāh*, *āğāh*, Armen. lw *agah* ‘aware’, M.Parth.T. *’gs*, *’gs* ‘apparent’ (**āgas*-), M.Pers.T. *pdgs*- ‘to look’, *pdgs* ‘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 *kas*-, Sangl. *kas*:-*kot*, *kast*, Šuynī *čes*:-*čūšt* ‘see’, Rōšāni *čas*:-*čōšt*, Yazg. *k’as*:-*k’ūšt*, participle *k’aṣtag*. From IE Pok. 638 *k^eek*- ‘appear, show’, O.Ind. *kāśate* ‘appear’, in O.Slav. (*k^eeg*-) *kažō*, *kazati* ‘show’, *ukazū* ‘showing’, Greek τέκμαρ ‘sign’. See also *tcāṣ*- from IE *k^eek*-s-.

kas- ‘adhere, attach’, noun loc. sing. Z 2·120 *bātā ahāna kašta hāmāte vātā biśśā* ‘can all the wind, being caught in a noose, be held?’, parallel BS (Lalita-vistara 245·17) *śakyo vāyuh pāśair baddhum*. Participle with negative *akašta*- ‘unattached’, Bcd 48v2 *ā khu urmaysdi u pūra āṣg akašta* ‘and as the sun and moon are untouched in the sky (BS *ākāśa*-), BS *sūrya śaṣi gagane va asaḥtaḥ*; 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 *tṭye paṃḍa hvālai kašta* ‘the (*ārya-mārga*) path is connected with both (*parama-artha*- and *samskāra*)’. With *pati*-, *pacašta*- ‘attached, suspended’, Z 2·45 *huṣka vara banhya kū rrūva auṅgyo jsa ġre pacašta* ‘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. *iğās*, I. *ugās* ‘seven sheaves 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) *fāndryr 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 *añašta*- ‘not deficient’ from **a-nikašta*-; K 30·207 *aidrrau jsa añašta*, = K 38·141–2 *adrryām jsi ukhsasta* (for **uskhasta*), Manj. 111 *edrra jsa añašta* ‘not deficient in the faculties’, parallel to BS *avikalendriya*-. See *nyas*- ‘be deficient’. From *kas*-, Av. *kas*-, *kasu*- ‘small’, *kasišta*-, Zor.P. *kas*, *kasist*, *kēhist* ‘smallest’, *kast ut aβzōn* ‘less and more’, *kāstan*, *kastār*, *kāstār*, *nikāstārīh*, *čaṣm-kās* ‘despised’, *kāhišn*, Parsi-Skt *kṣīnatā*, Sogd. *kyš*- ‘to diminish’, Oss. DI. *kāstār* ‘younger’, Balōči *kastar* ‘smaller’ N.Pers. *kīh* ‘smaller’, *kāstan*, *kāhīdan*, Armen. *kasem* ‘cease’, *pakas* ‘less, failing, smaller’, *pakasem* ‘to cease’, Pāzand *xāhīdan*, *xāhāt*, *kāh* ‘small’; Oss. *āgas* ‘whole’, Hungar. lw *egész*. IE Pok. 521 *kaḥ*-, 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 κακός.)

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

***kasa**, K 19·229, read *tvāka sa(m)*.

kasā- ‘inner part’, Z 22·139 *hambāsa ysarrnā kase vīrā āljseinā māsta* ‘great heaps golden, silvern, in the inner rooms’, Z 16·38 *tcūra-tasā dīvā uttarūvā* ‘the four-cornered Uttarakuru continent (BS *dvīpa*-)’, = BS *catur-asra*- ‘quadrangular’; Z 20·7 *paṇā kaso* ‘in every nook’, Z 2·45 *banāsuto* = Z 20·33 *banālsuvō* ‘in holes of trees’; III 101·39–40 *garma-māṣṭai kaṣṭ nīyaḥ pātca kaša 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 *stūnā haṣā hīye kasvā* ‘pillars within the inner parts of the tower’. Adjective for the *antaḥpura*- ‘inner chamber’, K 36·102 *kaśājvām sujye pyatsa skauda tta hvādi* ‘in the inner chambers to one another they spoke so, secretly’ = K 27·156 *kasaujvā ṣṭau skauda*; K 47·56 *kāsaujsām jsa* ‘from the corners’; III 80·22 *tradū ttu mista-kasājsā naurā-nasā nāmā* ‘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’oli-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 Taittirīya-brāhmaṇa 1·4·8·3) *yéna devā apunata yénāpo divyām kaśah* ‘whereby the deva-gods purified the waters, whereby they purified the celestial inner part’; Sāyaṇa glossed *kaśas*- by *deva-loka-viṣayām gatim* ‘place within the sphere of the deva world’. IE uncertain (*s)keḥ*- or (*s)kaḥ*-. Oss. D. *c’asā*, I. *c’ass*, plur. *c’āssytā* ‘hole’ may be connected, from **śčāsa*-. **kasai** ‘fever’, I 147, 57v4 *tṭi 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*:-*dē*-, beside *dāi*:-*dī*-, O.Ind. *dāti*, *ditā*-, and Greek δαίωμα. Here also *cirau* ‘lamp’. With IE -*k*- or -*sk*- > -s-.

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

kasta ‘lesser’, K 45·17 *tṭi vara tṭye hārū kasta naḍa ye drau dakhāmṭta miysdyūm* ‘then there of that rich man (= BS *śreṣṭhin*-) 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 *haṃdarye kastarā ṣṭāna* ‘although being subject to another’, BS *anaiśvarya-gatenāpi* ‘though by one not possessing authority’, contrast III 128·9–10 *haṃdirye rrāṣi* ‘in subjection to another’; III 128·10 *ma kastarā, ma na tṭā 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, 121 *kastarūṅa*. From **kasutara*- ‘lesser’, see *kas*- ‘to diminish’.

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

kahaitte ‘it itches’, Sid. 145v2 *kahaitte u hasu* ‘itch and swelling’, BS *kaṇḍu-śophaiḥ*, Tib. *g-yah-ñiṅ skran-ba rnams 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 cakrarravāla gari u śśo hālo irinā gari ttiṇa haṃdrā vya vara mista dumā sarbi u (m)stā nvāsā kā gyasta balysa u bodhisatva trāmā dhāraṇā hvāṇāra* ‘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 *dhāraṇī*-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. *kadäg* ‘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 vāśīye pīḍā parī (pī)ḍe* ‘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 bgysā haṃ vira kākūṃ* ‘as I the *deva* Buddha am always protector (-*ūṃ* ‘I am’)', Tib. *ji-ltar bdag rtag-tu de-bzin-gseg-pahi*. . . *srun-ba dan*; K 139·963 *jsiṇi kāka vījya* ‘charm protecting life’ (BS *vidyā*), Tib. *che skyon-bahi rig-snags*. 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’.

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

kāṇa ‘to be thought’, see *kāṣ*-.

kāmjuva- ‘domestics’, Z 5·29–30 *varī vā śśaṃdya pastā kāmjuvai śśirku usthyāndā* ‘(the king) fell on the ground, the *kāmjuva*-servants duly raised him up’. From **kāmjukā*, like BS *kāncukīya*- ‘attendant in women’s chambers’, Tib. *ñun-rum* ‘eunuch’. O.Ind. *kancukin*- ‘chamberlain’. M. Parth.T. *qnjwḡ* ‘coat’ may be Iranian (see Indo-Iranica,

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

kāmjsam ‘sesame seed’, III 17·14 *kāmjsam, kāmbā* ‘sesame, flax’, see *kumjsata*-, *kumbā*-.

kāthamjsuva ‘robbers(?)’, Z 22·136 *ne vara kāthamjsuva ttāte muśśa jsirāka bahoyśña* ‘there in the market are not robbers(?), thieves, stealers, cheats’. From **karθra*- ‘equipment’, with N.Pers. *kālah, kālā*, Armen. lw *kah* ‘furnishings’. Hence -*mjs*- as in *pa-mjs*:-*pamāta*- ‘to put on clothes, wear’, base *mauk*:-*muk*- ‘put on, take off, remove’. See *pamjs*-. For -*th*-, see also *pajsthyi*.

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

kāḍara- ‘cutting weapon, sword’, v 70, 8v3 *rrājseina kāḍarna* ‘with sharp sword’, BS G 37, 12b1 *tiḥṣṇena śastreṇa*, Tib. *mčhon rnon-pos*; K 37·118 *kāḍarinai vara ṣṭām raysgi vī jsaṇāṇā* ‘with sword there she must swiftly be slain by him’, inst. sing. *kāḍarina* with pronoun *yi*; Z 4·60 *trṣṣūla kāḍare hālštā* ‘tridents, swords, spears’; Manj. 231 *ttreśule kāḍare hūšta*; Z 5·78 *hāvyo kāḍarā dāru karā ne yuḍu yindā patālstu* ‘the sword cannot cut its own edge’; Manj. 235 *kāḍara hīya dāra ne pḡsta* ‘the sword does not cut its own edge’; II 77·24 *ttasīkau 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’; Yayn. *kort* ‘knife’, Pašto *čāra*, Orm. *čārtkai, kālī(gak)*, Šuynī *čed* ‘knife’, Rōšāni *čēg*. See cognates s.v. *pātālt*-. IE Pok. 941 (s)*ker-t*-, O.Ind. *kṛti*- ‘knife’, Lat. *cortex* ‘bark’, Lit. *kertù, kiṛsti* ‘to hew’, Hittite *kartāi*- ‘cut off’.

kāma- ‘which’, see *ka*-.

kāmata ‘thought; care, protection’, nom. sing. Z 4·27 *kāmata*, acc. sing. SuvO. 24r4 *kāmato*, BS *vikalpa*-. later K 68·212–3 *kāma avārihā*, = BS *citta*-, *apratisthita*-. without the hook Manj. 97 *kūra kāma* ‘false thought’, Manj. 88 *kāme kūre*; compound Khotan Saka and BS, Manj. 354 *kāma-māttira* ‘thought only’, = BS *citta-mātra*-. for ‘protection’, K 141·1009 *rakṣai yanumā u āysdai yani u kāma-t-i yanumā* ‘I will make for him protection’; K 139·947 *rakṣa kāma hvāṇumā* ‘I will proclaim protection’. See *kāṣ*:-*kāṣṭa*- ‘to think, care for’.

kāmmadā ‘trousers’, II 59·3 *u kabaliḡa baysgyi hvāhyā kāmmadā śe* ‘and of blanket cloth one pair of trousers thick, broad’; III 124·85 *kaumadai* gloss to BS *sūthaṃna* ‘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 *sūthaṃna*, see Journal of the Gypsy Lore Society, 35, 1956, 179–180. The early history of the Romani word *sosten*, Kroraina *soṃstaṃni*; BS *sūthaṃna*, Panjābī *sutthan*, Hindī *sūthan*, archaic O.Ind. *svasthāna*-, *svasthagana*-. For *kaumadai*, see Acta Orient. 30, 1966, 50; SDTV 15. From *kam*- as in *kamaiskā*, beside *kap*-, see *khapa*.

kāmbaṃdā ‘a particular gift to a shrine’, II 75·46 *kāmbaṃdā haurā hauḍe śe u chām-syū sau* ‘he gave in gift one *kāmbaṃdā* and one *chām-syū*’. If *chām-syū* is the source of Turkish *čangşu* (*čängşü*) ‘a small *qurtaq* (shirt)’, the *kāmbaṃdā* 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 *ṭṣan-siu*

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

kāya ‘protector’, v 66·8a *pūraka-m kāya suhā beḍau* ‘I am (-*u* = -*ūṃ*) 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, 113r4) ‘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 *spyakinai kāysvāka biḍa pajsā-gu*; = III 36·6–7 *spyakinai kāysvāka biḍa baida pajsā-gū*, = III 46·19–20 *spyakinai kāysvāka biḍa 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 *kāḍa*-, Z 24·420 *śvānā kārindā muḍā* ‘the dogs drag off the corpses’; III 39·70–1 *rahā kāḍā gūhā khiṇḍā* ‘he drew the cart like an ox’, = III 43·24 *rahā kāḍa gūhā khaiṇḍa*. See also *naṣkār*-, *haṃgār*-, *haṣkarā jsa, hagār*-. Form like *pār*:-*pāḍa*- ‘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, pargalah* ‘compasses’. With -*š*-, Av. *karš*-, O.Ind. *kārṣati*. The meaning ‘draw, drag’ separates this base from IE *k^uel*-. (O.Pers. *pari-kar*- ‘care for’), and *kar*- ‘to scatter seed’ (above *ker*:-*kālsta*-.). Av. *kāraya*- ‘draw lines’ (Yašt 4·4 *karšāim kārayeiti* combines *kar*- and *karš*-); BS *kārṣi*, Khotan Saka lw *kārṣā*- ‘circle’ from ‘drawn lines’. Hence IE remains uncertain (s)*ker*-, (s)*kel*-, or with *k^u*-. IE Pok. 639 *k^uel*-, *k^uel-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, 71v4 *abiṣāta u kārā* ‘tongueless and deaf’; SuvP. 71v3 *kāra pvāṃde* ‘the deaf may hear’, BS *badhirāś ca ṣṇvanti*; abstract Sid. 126v3 *kārauštā*, Tib. *hon-pa* ‘deafness’; and I 143, 52v2 *kārāmña* ‘deafness’, BS *bādhirya*-. From **karna*- (adjective of deficiency to **karna*- ‘ear’, as Greek ἰσχυρ ‘hip’, ἰσχυρός ‘pain in hip’), Av. *karəna*; ‘deaf’, *karəna*- ‘ear’, O.Ind. *kārṇa*- ‘ear’, but *badhira*- ‘deaf’. Sogd. *krn*, Yayn. *kan*, Zor.P. *kl* **karr*, N.Pers. *karr*, *kar*, M.Pers.T. *qr* **karr*, Pašto *koṇ*, Orm. *kōn*, Šuynī *čün*, Yidya *kuṇ*-, *kun*-, Munjāni *kūn’gy*.

kāpra-, see *kaura*-.

kālā ‘a title’, II 126·11 *hīṇi hīvī kālā* ‘official of the troops’, context of *ārji* ‘provisions or equipment’, hence possibly ‘provider’, rather than Kroraina *kala, kaṃla, kālā* ‘prince’ or the like. From **karθra*- > *kāla*-, with Armen. lw *kah* ‘equipment, tools’, N.Pers. *kālā, kālah* ‘equipment’. See *kāthamjsuva*, but *kālā-tcyarai* with *kal*- ‘excellent’. **kālā** ‘a title’, v 33, 12a5 *pirām kālā himye* ‘he became the *kālā*-official of the houses(?)’, see s.v. *pāravārā*. With the title *ūtci*, v 187, 62a1–2 *ūtca-hāle kālā*; ibid. *ūtca-hālai*

kālā; ibid. *ūtca-hāle kālā* after proper names. Possibly from **kāθrya*-, see *kātha-mjsuva*-.

kālanāṣṭā ‘wherever, whitherever’, Sid. 102v1 *u kālanāṣṭā arji hamāte* ‘and wherever piles (BS *arsas*-) occur’, Tib. *hbrum-bu ga-la yod-pahi*; Sid. 104r1 *kālanāṣṭai kaṃmā hīvī pacaḍā hamāve* ‘wherever practice as to wounds arises’, Tib. *rmahi srol* (‘practice, custom’) *gan gyur-par*; Sid. 103v5 *u kālanāṣṭai niraṃdā ṣṭe* ‘and wherever it has come out’, Tib. *srol gan logs-su byun-ba*; II 84·23 *nai āṃ bvām si kālanāṣṭa tsūṇi hamā(mane)* ‘we do not know wherever we may have to go’; K 143, 1r3 *kālenāṣṭa ganaittrai* ‘the rosary to any place(?)’; K 143r1–2 *āṣṭe vīrāṣṭi ganaittrai, kālanāṣṭā ganaittrai āṣṭe prracaiṇa* ‘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*-, *hālāa*-. 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 iya* ‘he may have thought’, BS and Tib. omit; Z 22·234 *kāṣṭandā*; 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, 3a4 *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 *kāṣcinūṃ* ‘I am sad’, BS *śoka-citto* ‘*haṃ*, v 101, 102b1 *|||kāṣcina uysnau(ra)|||* ‘sad beings’; v 332, 24v1 *kāṣcinaina pa(tā)maṃthāna* ‘with sorrow’s arrow’, BS *śoka-salya*-.; SuvP. 69v1 *kāṣṭji iṣe* ‘whirlpools of sorrow’, BS *śokākule* (variant **śokāvarte* ?); compound III 2, 7r3 *kāṣca-jseraṇa*, 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, kāṃpha-, see *kaṃha*- ‘hemp’.

kāhyānai ‘brown(?)’, Z 22·147 *kāhyānai ggūmina rruštā* ‘(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 47a1 and b1 *kāhyene*; 51b1 *kāhye*.

kāṃpha- ‘hemp’, see *kaṃha*-.

kāhva ‘unstable’ (plural), Manj. 331 *kāma ttai cai kāhva tsīde* ‘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 136·883–4 *ttye hirā kiḍna thu vajrrapāṇā*

pū śirā kicau-t-i aysmya yanā hvāñume aysa tvā sumukha nāma dāyya byāṃja ‘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 zun śig dan, sgo bzav-po źes-bya-bahi čhos-kyi rnam-grans bsad-par byaho*; Z 4·119 *ni ju kicau hamatā biysendā* ‘he does not himself wholly awake’; Z 9·5 *ku na ro kico vasuštā* ‘where it is not wholly pure’; III 84·39–40 *grāmakā kacau ysai ysai u paśā tceñā niśāña 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 bvaiysq, mista śīma mistq ayai* ‘long buildings with gardens, a great enclosed space (BS *śīman-* ‘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.

kiḍakyā ‘garment’, II 85·20 *kiḍakyā begaṃnā sau* ‘one garment, woven’. From *kart-* ‘to cut, tailor’, Av. *kərati-* ‘garment’, with *-ida-* as in *hvīda-* ‘food’, *bīda-* ‘dress’ from **hwarti-*, *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 *ysīdaa-* ‘yellow’ from **zaritaka-*), to base IE Pok. 545–7 *kel-* ‘of branches’, see above *karāśśa-* ‘creeper’, *kīrā*, and *cakala-*.

kāḍāgāna- ‘deed’, translating Buddhist *karman-* ‘evil or good deed’, v 117, 66r4 *kāḍāgānā*, BS *karma*, K 6, 146r2 *kāḍāgāne gāḍa*, K 6, 146r5 *ḍirna kāḍāgānāna* ‘by evil act’, Z 9·21 *kāḍāyāne*, Z 23·370 *kāḍātāne*, v 148, 1a1 *kiḍītānānu*, v 117, 66r3 *kāḍātānānu*, K 10, 9v5 *karma kiḍyāni* (dyadic), K 75·14 *kiḍāna jāre* ‘acts cease’. Adjective, SuvO. 24r5 *kāḍāgānīnei yaṃdrā*, BS *karmayantṛam*, v III, 33r5 *kāḍāgānīneina haṃjsāmaina*, BS *karmopacayena*. From **kṛtakāna-*, base *kar-* ‘to make, do’, Sogd. VJ 448 *’krt’nyh-k’r’k* ‘doer of deeds’, Sasan. inscr. Šāhpuhr I, Parth. *kṛtkny* = Greek θρησκευτής τῶν θεῶν ‘service of the gods’, = M.Pers. inscr. Kartūr 4 *kltk’n*, M.Parth.T. *kyrdg’n*, M.Pers.T. *kyrdg’n* ‘action’.

kāḍāna ‘for, for the sake of’ (calqué on Prakrit, Kroraina *kridena*), inst. sing. to *kāḍa-* ‘done’, v 117, 66r5 *uysānye kāḍāna* ‘for oneself’, BS *ātmano ’rtham*; v 77, 145r2 *bodhisatvānu kāḍena*, Tib. *-kyi phyir*; K 136·883 *ttye hirā kiḍna*; IV 17·30–1 *drūṇe kiṃṇa* ‘for health’; IV 54b1 *kiṇa*; IV 56a2 *kiṇā*; IV 21·4 *kiṇau*; II 76·39 *ma kaṇa* ‘for me’; K 143, 1r2 *kaiṇa, kaiṇq*; 59, 31r3 *ttye herq kaṃṇa cu* ‘because’. Base *kar-* ‘make’.

kāḍe ‘greatly, very’, Z 2·9 *kāḍe*; III 58·2 *kāḍi*; v 166 r5 *kiḍi*; III 58·7 *kiḍa*; Z 2·7 *kāḍā*; III 130·24 *kiḍa*. From **kṛtai* to base *kar-*, IE Pok. 531 Greek κάπτω, Mid. Low German *harde* ‘very’. A similar meaning in Sogd. šx ‘hard’, šxwv ‘very’.

kāṇa ‘if not’, K 39·161 *kāṇa 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 vāštq* ‘to the city’; Manj. 44 *nairv(ā)ṇa k(i)the* ‘into

Nirvāṇa city’; Manj. 321 *nairvāṇa kīthe*, and older v 32, 9a4 *nirvāṇi kīṃtha*.

kināṃ ‘drops’, gen. plur., K 41·86 *ūci hīya kināṃ haṃkhiysā* ‘the number of drops of water’, = K 44·203 *ūci hīyāṃ kinā haṃkhiysi*. See *kanā-* ‘drop’.

kiṃma ‘wounds(?)’, II 85·24–5 *iña iña kiṃma* ‘various painful wounds(?)’. See *iña-* and *kaṃma-*.

kāra ‘surrounding’, II 117·8 *kāra kītha sāna tta jsām hathrī-yādā* ‘around the city the enemies so pressed’. See *kara*.

kīra- ‘work, deed’, v 245, 10a1 *ttye paṃjsa ananttanarya kīra vasusidā* ‘for him the five anantariya-evils are purified’, BS *tasya pañcānantariyāṇi karmāvaraṇāni pari-kṣayaṃ 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-kṛtyaṃ*; v 115, 63v7 *ttu kīru yindā*, BS *kāryaṃ kariṣyati*; loc. sing. v 59, 129v4 *ttiña kīro*; inst. sing. SuvP. 70r3 *kuśalna kīrrna*, BS *kuśalena karmaṇā*; v 148, 1a5 *tta kīrna yi(ṇdā) |||*. K 7, 147r3 *handarāṇu ro uysnorāṇu kīro jsāne* ‘going to the work for (=to serve) other beings also’ (*jsāna-* participle plural); III 22, 14b3 *khu ṣi hve cu ttāra tcacā 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-viśudha-sūtra vīrā*. Also K 107·275; 278, 281; 282. Compounds, v 117, 66r3 *nṛhiśśāṇa kīraṃgarau*, BS *śamanārtham sukṛtānām*; II 108·183 *kīragara hvaṇḍa*, 185–6 *pharāka kīragara hvaṇḍā*. Later form *kīraraa-*, II 34·4·1 *kīrarā hvam(ḍi)*; IV 66b2 *kīrarai vī*; IV 1·1 *kīrarā hvaṇḍi*. So *kīraraa-* from **karya-karaka-*; *kīra-vadāva* ‘paths of deeds’, K 65, 84r2 *kīravadāva dasau cū boa biḷatta* ‘the ten paths which are broken, corrupt’, parallel BS *akuśala-karma-patha-*. From **karya-* ‘to be done’, as *hvaña-* ‘to be spoken’, by *-ya-* participle future, to base *kar-*, see *kar-*: *gāḍa-*, *yuḍa-*.

kīrāṃja ‘work-place’, II 108·188 *ttiña 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 ucq 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 kṣāstā idā* ‘he can plant bushes’. To *kiḍā* ‘creeper, parallel to Pali *vallī-*; IE Pok. 545–7 *kel-*.

kīrāstānā ‘proper name or title’, II 118·145 *detatte, mistye ttiḷye kīrāstānā nāma jsa hvāštā u hvū-ṣṇa hīvī gyastūṇā ttiraṃdarā iyaiṣṭhām ārahā:kṣa śimābaṃdha haurīṃde* ‘may the *devatā*-deities give to the celestial body of this great chief by name Kīrāstānā and his consort blessing (BS *adhiṣṭhāna-*), protection (BS *āraḱṣā*), 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 *stānaḍa* ‘appointee’.

kirkīyaṃ ‘crystal’, Sid. 137v1 BS *ambu-maṇi*, Tib. *nor-bu*

rin-po čhe ‘great precious jewel’ according to Jäschke’s Dictionary BS *cintāmaṇi*. K 40·36 *kārkiyina raṃna* = K 43·153 *karakiyina rana* ‘the *karketana-* jewel’. Zor.P. (DkM 206·4) *klgyhn* **kargēhan*, Pahl.Riv. 160·6 *klkyy-hnyn* **karkēhanēn*, Armen. *karkehan* ‘dark red stone, anthrax’, Syr. *qrkdn-*, Arab. *karkuhan*, Greek χαλκηδών, Lat. *calchedonius*. See Asiatica, Festschrift Fr. Weller 15 for O.Ind. *karketana-* and Prakrit forms, and Tib. *kekeru*. **kirrdā** ‘cuts off, cures’, see *naṣkirrdā*. Base *kart-* ‘cut’, Av. pres. *kəranta-*, O.Ind. *kṛntati*, hence *kirrda-* from **kṛn-* as *purrdā-* ‘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 *nī-*, *nyālsta-*. **kīśśa** ‘in a vessel’, Z 2·16, see *kūsa-*.

kīśśāna- ‘abundant, full of’, SuvO. 56v3 *pharākyau uys-nauryo kīśśānā* ‘full of many beings’, BS *bahujanākīrṇa-manuṣya-*; SuvO. 56r5 *biśśūnya raysāyana aruṇe kīśśāngye bāysaṇā* ‘in the garden full of various elixir medicines’, BS differt; Z 15·5 *samu kho mura kīśśāna bāśa* ‘as birds in a thick grove’; Z 22·119 *baṃhya pharu kīśśāna-ṣiṃgya* ‘many trees thick-branched’; v III, 33v4 *pharākyau uysnauryau hvamdyau kīśśānā hāmāte*, BS *bahujanākīrṇa-manuṣya-*; v 112, 34r1 *biśśā gyastānu thāna kīśśāna hāmāre, gyastyau u gyastasyau* ‘all the *deva*-gods’ places (BS *sthāna-*) become full of *devas* and *devaputras*; K 66·140 *kīśīṇa bāśa*, K 70, 2v2–3 *kīśāṇa bāśq* ‘in a thick garden’; K 63, 78v1 *ranyau jsa kīśana* ‘abounding with jewels’, fem. JS 20r1 *kīśeṃja*; K 60, 35r4 *kīśeja*. From **kaisyana-*, Sogd. *kysn’k* ‘luxuriant vegetation’, Yidya *kesina* ‘forest’, Lit. *kīšti* ‘grow thickly’, *kīśa*, *kīśynas* ‘thickly overgrown place’.

kīśaukā ‘tree’, Sid. 13r4 *sarrjarasā bu kīśaukā* ‘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 *kiṃśuka-* ‘butea frondosa’.

kāṣ- ‘to think, care for, protect’, *kāṣ-* in negative participle future SuvO. 36r6 *akāṣgāṇa*, BS *acintya* ‘not conceivable’, elsewhere *ḱe-*, *ḱei-*, *kāt-*, *ḱ-*, v 76, 44v4 *aysmya tta ḱetā* ‘so he thinks in mind’, BS G 37, 34a2 *evaṃ cintayati*; v 73, 41r5 *arthuī kātaiyā* ‘would think of its meaning’, BS G 37, 31b1 *paryavāpsyati*; Z 2·5 *mulśde jsa keiṭā* ‘with pity he protects’; Z 13·31 *ḱei*; participle future Z 6·51 *ḱāñu*. Past participle *kāṣṭa-* and noun *kāṣcā-*, see above, with infinitives *keṣṭe*, *ḱe*; noun *ḱamata*.

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

kāsaujsāṃ jsa ‘from recesses’, K 47·56, see *kaśa-*.

ku ‘when, where’, v 332, 24r1–v1 *⟨br⟩aundaīmā aysu ku dātaimā bremandā gyasta* ‘I wept when I saw the weeping *deva*-gods’, BS G 37, 21b2–3 *aśrūṇi ca pramuncāmi, anyāṃś ca rodamanān bahīn devān*; v 334, 32r2–3 *tta ku mamā gyastyau balysy⟨au ttede⟩rā māstā puñṇai haṃbisā hāmāte* ‘so if, *deva* Buddhas, so great a heap of merits is mine’, BS G 37, 29a3–4 *yadi mama bhagavann etāvān*

punya-skandhaḥ; v 389, 19v4 *ku ye ttumāsa byehāte baly-sāna ku karā ttīma ne jiye* ‘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 pvāṇa jyāre* ‘whereby one comes to the city of Nirvāṇa, where all fears perish’, BS G 37, 77b5 *nirvāṇa-pura-gāminam*; III 139v1 *ku mā hiśāñu* ‘where I must come’, BS *kuṭra vasiṣyāmi*; Z 5·85 *kvi* = Manj. 243 *cu bāḍi* ‘when to him’; v 339, 79a1 *u kvi hāśca 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 paḍāṃjsyānu bādānu* ‘as you such, when of you in former times’, BS *yathāpi pūvvaṃ dirgha-rātraṃ*. With added *u(uta)* in *kū*, SuvO. 54v3–4 *u tto bāso śśuru paḍaṃdu tindā* ‘he has made this house excellent’, = I 255, 0012, r1 *kū tvā|||*, BS *tad grhaṃ samcaukṣaṃ kṛtvā*; v 116, 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 *pūvva-ramyāṇi bhāvāni kṛiḍā-hāśya-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*; *kuī* ‘where of him’, *ku* with *yi*, K 6, 146r3 *kuī biśe ysu(nāma)te jyāre* ‘where all his *āśrava*-influences perish’; *ku-m jsa* ‘when therewith’, K 67·179–80 *ku-m jsi vā naravāṇā kūśe* ‘when therewith he seeks nirvāṇa’; = K 71, 9r1 *kū jsa vā naravaṇa kūśe*; *ku mana* ‘where indeed’, K 74·64 *ku mana byihīma rāśq samāhānvā* ‘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 kāmīṇa kṣīra* ‘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. *kuθa* ‘how’, *kuθrā*, *kuθra* ‘where’, O.Ind. *kūtra*. IE Pok. 644–8 *kʷu-*, Greek Cret. ὅπου ‘whence’, Lat. *ali-cubi*, *ubi*, Celtic Welsh *cw* ‘where’, Lit. *kuī* ‘where’, *kū* ‘what’, O.Slav. *kūde* ‘where’.

kujsa ‘sesame’, older *kuṃjsata-* IV 26, 4–5 *dasau kusa kujsa* ‘ten *kūsa*-measures of sesame seed’; ibid. 5 *kujsi*.

kujso ‘bud(?)’, Z 14·91 *u vāysā kujso 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-k̑-*, *keu-s-*. Note also O.Ind. *arka-kośi* ‘bud of arka-’, see IE Pok. 953 (*s*)*keu-*.

kuṃjsata- ‘sesame’, v 333, 27r3 *kuṃjsatu kerā* ‘sows sesame seeds’, BS G 31, 24a3–4 *tilam vāpayet*; Sid. 9v1 *kuṃjsa*; Sid. 9r3 *kujsa jsa*; Sid. 100v4 *kāmjsa*. Adjective v 333·27v2 *kuṃjsatīnau haṃbisu* ‘heap of sesame’, BS G 37, 24b1 *tila-phalakāni*; v 335, 33r1 *kuṃjsatīje dāne* ‘sesame grains’ BS G 37, 29b6 *tila-phalakāḥ*; v 69–70, 8v2–3 *gviḥu rrūṇu o kujsatīnau*, BS G 37, 12a5 *ghṛtena vā tailena vā*; Sid. 139r2 *kuṃjsavīnā 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. *kuncita-*, Zor.P. *knčyt*!, N.Pers. *kuṇjīd*, *-īd*, *-ud*; Sogd.

kwyšt'yč (**kunš.t-*); Armen. lw *knčit'*, *knjit'*, *knčit'n*, Balōči *kunčit*, Pašto *kunzala*.

kumjsārgye 'oil-cake', Sid. 9r4 *kumjsārgye*, BS *piṇyaka-*, Tib. *til-gyi čhigs-ma* ('residue'); III 85·83 *kūmjsārgyā*, *mauna pāche* 'oil-cake, to be boiled in liquor'. From **kuṇčita-pārakā-*, to *par-* 'to nourish'. N.Pers. *kuṇfidah* 'oil-cake'; Tib. (Jäschke Dict.) *mar-gyi čhigs-ma* 'oil-cake'.

kūḍai 'hole', and *kuḍi*, see *kuṣḍa-*.

kūmi-guṇyau jsa 'with desires', III 128·1 with *-m-* broken, but not *-r-*, from BS *kāma-guṇa-*.

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*, Kančakī (of Kāšyar) *kānbā*. See *kaṃha-*, Oss. D. *gänä*, I. *gän* both 'hemp' and 'flax'.

kūys- 'to seek', pres. *kūš-* (= **kūš-*) and once *kūšš-* (v 147·129, 1b2): *kūysda-*, Z 5·94 *kho ju basaku kūṣāte māta* 'as the mother cow seeks her calf', III 98·31 *baysūštā kūṣē* 'he seeks bodhi-knowledge', Z 7·2 *kūšindā*, v 147·129, 1b2 *haurāro kūššāro* 'they may give, seek', Z 5·112 *vainaiyā kūysde kho ju māta kūṣāte 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 *kūṣde hiṣtāte* 'he sent to seek'; participle v 143, 110a4 *kūṣānei vātā*; v 135, 1b5 *kūṣānei*; v 29, 47v3 *kūṣāneina aysmū<na>*, BS Divyāvādāna 467·24 *prasanna-citta-* (quoted s.v. *uysdīs-*): future K 8, b5 *śśira kalyāṇa-mittra kūṣāṇa*; noun v 118, 67v2–3 *kūṣemate kādāna* 'for seeking', BS *parimārgaṇā-arīham*; K 6, 145r5 *kūṣemate vātā*, Tib. *yons-su bcāl-ba* 'seek fully'; K 94·114 *kūṣguma 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., 11, 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 *wuṣkunj-:wuṣkujey-* 'to seek' is also adduced here, from *us-kunča-* (not *-tunj-*).

kūysa- 'bent, crooked', Sid. 128v4 *kuysye duṇe māṇamdūm* 'like a bent bow', BS *dhanu-skandha-*, Tib. *gzu hkhums bžin-du*; v 30, 73v5 *šā rro hāmāte kāṇa atā kūysā biḥiyā* 'he on his part is one-eyed (BS *kāṇa-*), very exceedingly bent'; Z 24·250 *ššiyāni ggūne tcanā ššāmāna kūysā tcāraṃ-phādiṣta ttīya sārāhu pulštā* 'white hairs, wrinkles on the face, bent, with staff in hand, then he asks the charioteer' (BS *sārathi-*). From *kausa-* (or *kubza-*?), Sogd. *kwz*, *kwzz* 'crook-backed', N.Pers. *kwz*, *kwzah* (*ū* or *ō*?), Armen. lw **kouz*, *kzout'iun*. With *-ž-*, N.Pers. *kwž*, Yidya *kužo*, from base *kauk-* or *kaug-* (or secondary *-ž-* from *-z-*?). Pašto *kōž*, Wanetsi *kōž*, hence secondary *-ž-* from *-ž-*. 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 nūḍā 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 mauḍā* '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 *kouž* (secondary, Parthian(?), *-ž-*), Uigur lw *kūzāč*, Orm. *kuzālī*, Parāči *kīzaṛē* 'water-jar'. IE Pok. 588–92 *keu-*, *keub-*, Greek κύβος 'cup', with *kūza-* from base *keu-ḡ-*.

kuysva 'thrown down', v 66·8a *pūra-ṃ ḡāya suhā bedau*, *khu maṃ ni himāri pajsā kuysva niysīya*, *muttā paribhūta u pajsā śamdya hvasta ṇāmysirā-vāḍa pūra du<ra>* '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 *niysīya-*, to Orm. *nikīzyēk* 'to throw down, sow, propel', Pašto *kūz* 'low', *kūzawul* 'make to descend', *kūzēḍāl* 'to descend', Waxī *kīz*. Hence IE *keu-ḡ-*. The form *kuysvana-* is like M.Parth.T. *kṣwn* **kafvan*, M.Pers.T. *khwn* **kahvan*, Zor.P. *kahvan*, N.Pers. *kuhan*, *kuhah* 'old' from *kaf-* 'to fall down'.

kūra 'grapes(?)', II 71·9–10 *drai śiṃga huṣka kūra* 'three śiṃga-measures of kūra (grapes?)'; SDTV 78 *kūra ājemūm* '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. *šinje*, 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 uysnaurānu*, 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 *viittāṇḍa*, *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. *kurmä*, *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 mīriṇjsya ṣe kūrī vanvāṇe*, Tib. *na-le-śam ni ro-ča-bar mi byed-do* 'the marica-pepper does not cause lust'; IV 17·12–3 *ttrauvaṣā haḍā kuri vī u haṃdiru hurām jīye* '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-*, Nāini *kur*, Biyābānaki *kūr*, Zor.P. *kyl* **kēr*, N.Pers. *kēr*, *kīr* from **kurya-* (as Zor.P. *tyl* **tēr* 'butter', Av. *tūrya-*). IE Pok. 954 (s)*keu-* 'to thrust'.

kūrāḍa- 'falsity', v 149, 2a3 *vātco kyi 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 *kurkum*, Tib. *gur-kum*; I 185, 105v1 *kūrkūṃ*, BS *kunkuma-* (written *kūkūma-*), later with *-ām*, I 179, 97v3 *kurkāṃ*, I 187,

108r5 *kūrkām*. Adjective III 3, 9r5 *kurkumīnā sura pra-haunā* 'clean dress of saffron'. From *kurkuma-*, Tib. *gur-kum*, *gur-gum*, *kur-kum*, Sogd. *kwrkunph*, O.Ind. lw *kunkuma-*, Lat. *curcuma*, Tokhara B *kurkamāṣṣi*, *kurkka-māṣṣi*, *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.

kurrceta 'place name(?)', v 223·3·3 *himāte nīvā kurrceta*, SDTV 83–4. Uncertain, possibly a place-name **kurrcāta-*, 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. <*qw*>*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 śśāre kuvā khasta pāhasta* 'where they lie, heaps, pierced, beaten, stricken'; v 308, 10b2 *[[[u kuve u āṣṭāre* 'and heaps and camps'; K *100·274–5 *gara-kūvā khāhvā āṣaijvā ttājvā bisā 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. *quṣṣ*, 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', *kaupii*, *kaūpti* 'to heap'.

kuyāysa- 'side', Z 24·217 *merā kvāysāna dāsta* 'he appeared from the mother's side', = BS *pārśvena prādur bhavati*; Sid. 134r2 *kvāysā vīne* 'pains in the side', Tib. *rcibs-logs na-ba*. Inflected forms Manj. 236 *kvāysna*, Sid. 121v2 *kveysa*, Sid. 102v5 *kveysvā*, Tib. *glo-logs-su*, II 52·111a *kveśa* (quoted at KT VI 49). From base *kau-*, *kau-š-* 'hollow; container', with suffix *-āza-*, to Sogd. Chr. *qrwš* 'side of body', Zor.P. *kušt*, Armen. lw *košt* 'side, belly', *kšta-panak* 'armlet'; O.Ind. *kōśa-* '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'ārazgā* '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-*.

kūṣā 'kūsa-measures', plural to *kūsa-*, II 18, 7a5 *tcāhau kūṣā rruāṣā jsa āḍā* 'four kūsa-measures flour from barley'; see *kūsa-*.

kuṣām 'awns, seed-vessels', gen. plur., III 80·19 *varava ye kaista jsārāṣīyā kuṣāmbanai* '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 biḥīyu ce ttāte āhvainā kuṣde* 'they feel great humiliation who look upon these fabulous things'; see *uskuṣḍā* 'look sidelong'. From *kauš-:kuš-*, Sogd. *tkwš-* 'to observe',

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

kūṣ- 'strive', II 87·53 *ysira hathara rrvai dvi kūṣūm byaihai pasai ysāra* 'I have transferred harsh trouble (or 'in the heart'), I shall fight the worries, I shall obtain the tasty(?) syrups(?)'. From *kauṣš-* '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-*.

kūṣ- 'to flay', JS 28r2 *kuṣṭāde kaṃge* 'they flayed off the skin'; participle *kauṣṭa-*, K 28·177 *nūvara-kauṣṭa* (*ṭa*) *pāsta prrahaṣṭā*, = K 20·1 *nūvara-kauṣṭa pāsta prrahaṇḍya*, K 37·117 *nūvarā kauṣṭā pāsti prrihaṣṭe* 'she puts on a newly flayed coat'. Similar is Oss. NK 1946, 331 *nog-styyd birāy-dzārmttā* 'newly-flayed wolf-skins'. For *pāsta-* 'coat' (**pāvasta-*). From *kauš-* 'to kill, cut, flay', Av. *kaoš-* in pres. *kuṣaiti*, glossed by Zor.P. *kuṣēt ku darrēt* 'he cuts, that is he tears, flays'; Zor.P. *kuṣtan*, N.Pers. *kuš-:kuṣtan* 'kill', Sarikolī *kayŷ-:kaṣṭ* 'to kill, cut, flay'. From *kauš-:kuṣta-*. Zor.P. *kuṣtan* is also the gloss to Av. *vīnaoiti* 'to cut'. O.Ind. *kuṣṇāti* 'to tear', *kuṣita-* and *kuṣati*; Tokhara B *kau-*, *kaus-*, A *ko-* 'to kill'. IE Pok. omitted. For *kauṣṭa pāsta* a doubt arises since it might be traced to *kauš-* in *cauška-* as *kauṣṭa-* 'covered, enveloped'.

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

kuṣṭa 'where', v 76, 112r1 *ttā dva hvāṃdā kuṣṭa ysamthu nāṃdā* 'where did these two men take birth?'; BS G 37, 73b2–3 *kuṭra bhagavan teṣāṃ satvānām upapattiḥ*, Tib. *sems-čan de-dag gaṇ-du skye-ba zuho*; Sid. 102r4 *tta tta spāṣāṇā 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' (**aṃari-štā*), and *uḥat* 'high' (**uṣča-štā*). See *ku* 'where'.

kūṣḍa- 'mansion, palace', v 107, 30r2 *rruṭyā kūṣḍā*, BS *rājadhānī*, v 109, 31v4 *rruṭyānu kūṣḍānu*, BS *rājakulānām*, N 76·9 *rruṭyau kūṣḍau*, BS *rājadhāniṣu*; acc. sing., SuvO. 55v3 *kūṣḍu vātā*, K 42·101 *kūṣḍvī*, III 149·x2 *kūṣḍvī*, K 41·69 *kuṣḍvīrāṣṭā*, K 42·99 *kūṣḍvīrā* (*ū-* for *kū-*); I 251, 115v1 *kūṣḍu*, v 49, 57r6 *rrundā kūṣḍu*; abl. sing. SuvO. 36v4 *ttāna kūṣḍāna hālsto narāmānu* 'one must go out from the palace', BS *tato rājakulād abhiniṣkramitavyam*; III 122·31 *kūṣḍe*, BS *rājakula-*; K 147·28 *rāja-dvya*, *kūṣḍi dvye jaṣṭa* 'the deity of the kingdom (BS *rājya-devatā*), the deity of the palace'. See also *pakūṣḍa-*, BS *rājadhānī*. From *kauš-:kuš-* with suffix *-da-*, Av. *kaoṣḍa-* in the compound *aṣṭa-kaoṣḍa-* 'with eight tiers'; with *-aka-*, Zor.P. *kōšk* 'castle', N.Pers. *kōšk*, *kūšk*, *kušk*, Georg. lw *k'ošk-i* 'tower'; *kōšk* = Arab. *qasr* in the place-name *Kōšk i Qand*, Arab. *Qaṣr Qand* (V. Minorsky, Hudūd al-'ālam 373); Aram. lw *qrwšq-*, Arab. *jausaq*. Possibly Sogd. *kwṣṣk* (Dhyāna 180) *šwnk kwṣṣk* 'head-dress'. IE Pok. 951–3 (s)*keu-* 'to cover', O.Ind. *kośa-*, *koṣa-*, *koṣṭha-* 'container', Germanic Got. O.Norse, OHG, O.Engl. *hūs*. For *-ṣḍ-* beside *-šk-*, see also *jūṣḍa-*.

***kūṣḍa-**, *kuṣḍa-* 'hole', also *kauṣḍa*, *kūḍai*, *kuḍi*, Bcd 45r4 *sūmīrā garā māṇamdā kuṣḍyām jsa cuṇyau jsa* 'with

hollow hands, with powders, like Sumeru mountain', BS *cūrṇa-puṭebhi ca meru-samebbhiḥ*, Tib. *phye-mahi phur-ma* 'medicinal powders', but Khotan Saka translates BS *puṭa-* 'hollow, cavity'. For *kauṣḍi*, v 387·48 with K 46·49 *cū va tṭye āhām kauṣḍi bidā ba khaṇyasa byāṃdā* 'what was a small piece of cloth on the pit (and) hole, she found it' (dyadic with *āho* 'hole'); II 66·2–3 *śaṃdā gārye avīmya gaṃṭsa kūḍai vīra* 'bought land, stoneless(?)', possessing pits, holes' (see SDTV 54; note p. 58); II 39·22 *haña kuḍi āvu* 'I came into the same pit' (see SDTV 120). From **kūṣḍa-*, *kauṣ-* with suffix *-da-* (like *kūṣḍa-* '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 *-ṣk-*, see s.v. *kūṣḍa-*, *jūṣḍa-*. IE Pok. 588–592 *keu-* 'hollow', Av. *kava-*, Greek κύσθος, Got. *huzd*, O.Engl. *horā* 'hoard' (IE Pok. 951 (*s*)*keu-* 'to cover').

kuṣḍa- 'clearing, glade, opening in a wood', III 69·95–6 *murdāmdā diṣa vī tcaḍā*, *bāysaṇa cāmbva kuṣḍa* 'they (Rāma and Raṣmaṇa) ranged in the region nearby, woods, thickets, glades'. From base *kauṣ-*:*kuṣ-* to IE Pok. 588 (*s*)*keu-* 'be clear', Zor.P. *škōh*, N.Pers. *šikōh*, *šukōh* 'splendour', Got. *skauns* 'conspicuous', O.Norse *skygginn* 'clear', like Lit. *laikas* 'field', O.Lat. *loucos*, *lūcus* '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 *kuṣḍa-* **kuṣḍa-* from *kuṣ-* with *-da-*, as *kūṣḍa-* 'mansion' Av. *kaoṣḍa-*, and *kuṣḍa-* 'hole'. O.Ind. *kuṣṭhā-* '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 maṃthāte kiśśa* 'or churns water in a vessel'; SuvP. 59v1 *kūsā*, BS *bheri*; SuvP. 61r1 *kūsā*, BS *dundubhi-*, like Sogd. Dhuta 216 *ḍrm'yk kws pyzt* 'beats the drum of the dharma-doctrine'; plural K 34·74 *ysārā kūśa hwa-stāṃdi* 'they beat a thousand drums', = K 17·188 *ysāra kūsa hvastāda*; III 114, 6r3 *khu jastūñā kūśa pāhi* 'as one strikes a celestial drum'; II 129·72 *kūsā sau* 'one measure', plural II 100·224 *dasau kūśa*, II 18, 7a5 *tcahau kūśa 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. *pātkōs* 'province', M.Parth.T. *p'dgws*, M.Pers.T. *p'dgws*, *p'ygws*, Armen. *patgos*, *patgosa-pan*; Balōči *patkōs* 'a measure for the date fruit'. IE Pok. 588–592 *keu-* 'to bend' or Pok. 953 (*s*)*keu-k-* 'cover'.

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

kūstai 'you transferred liquids', JS 29v2 *tṭre 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. *fālgotun*, *fālgocun* (*t* < *θ*, *c* < *θy*), pret. *fālgutun* '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 ἐκβαλὼν (Math. 21·39), *nyšqwyd'r(ṭ)* 'they thrust out', Greek ἐξέβαλον. See *uskoṣ-*, and *naškoṣ-*; and *kauvāle*. 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*, *skūbtū* 'begin to hurry', *skubūs* 'fast, eager'; Mid.Engl. *schokken* 'shock'.

kuhana- 'old', Sid. 141v3 *kuhaṃ thau jsa ā vā perāṃ jsa* 'with old cloth or leaves', Tib. *ras-ma ham lo-mas*; Sid. 144 r2 *u tṭye biṃdā hā kuhaṃ*: *thau jsa nūṣṭāñā širā ṣṃdā* 'it must be bound round with an old cloth, it makes it well', BS *caila-paṭṭāḍibhir baddhvā*, Tib. *dehi steṇ-du ras-la sogs-pas dkri-ba ni bzān-ste*. From **kafvana-* 'fallen = old', M.Parth.T. *kfwon*, M.Pers.T. *khwon* **kahvan*, Zor.P. *khvbn*! **kahvan*, Pāzand *khun*, *kuhan*, *kuhun*, N.Pers. *kuhan*, *kuhnah*, quoted above s.v. *kuysvana-* for the suffix *-vana-*.

kṛṅga- 'cock', v 341, 83v2 *kṛṅga*, BS G 37, 78a3 *pakṣiṇah kukkuṭāḥ*; v 263, 89r4 *kṛṃgga*; Sid. 17r2 *kṛṛiṃgā*; first component Sid. 121v5 *kṛremga-rūvya*, BS *guda-*, Tib. *gśān*, Sid. 142v4 *kṛṛiṃgūha* 'excrement of fowl', Tib. *bya-gag*. . . *tug-pa*. Adjective v 141, 18v2 *kṛṃggiñu*; Sid. 148v4 *kṛṛiṃgiñe āha hīvī dalai* 'shell of fowl's egg'; Sid. 9r3 *kṛṛiṃgiñe 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 *kṛ'ynčh* 'duck') for 'cock', Wanetsī *čirag*, Pašto *čirg*, Yazg. *k'arj* 'hen', Pašto *čirga* 'hen', Waxī *kerk* 'hen', Šuynī *čuṣ* 'cock', *čaṣ* 'hen'; O.Ind. (AV 5·31·2) *kṛka-vāku-* 'cock', Greek κέραξ 'hawk', Lit. *karkiū*, *kaṛkti* '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 haṣḍa yūḍe ysīrasta*, = K 17·182 *rrispora rrauda* **vī haṣḍa* (written *vhīṇḍa*) *heṣṭa ysi(ra)sta*. Here *ke* = *haṣḍa-* 'message, report'. From **kaiśa-* to base *kaiṣ-*:*čiṣ-* 'to make known', Av. *kaēṣ-*, *ṭkaēṣa-*. See *kṣi'a-* 'teacher' from **kaiṣiya-*. For the loss of *-ai-*, note also *jṣ-* 'to boil' in the causative *jṣāñ-*, with 3 sing. pres. *jṣḍi*, and *-au-* in *nāṣga-* > *ne* 'immortal food', BS *amṛta-*, from **anauśa-*.

ke 'to think', infinitive to *kāṣ-*:*kāṣta-*. See also *ka*.

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

kai, read *ṣaikai* **saṃ* in K 39·147, 'this for him', = K 30·217 *ṣaika*.

kai 1. 'heroic', 2. 'ārya-monk', plural *kā*, gen. plur. *kām*, *kau*, II 129·72–4 *cu jsām tta mājā rripūra ṣṭāre u śimka śā āṃ tta kai u hītala-tsaī*. . . *khva tta hamidā śimkyerā kā u hītala-tsaī*, *pātcā jsi ma gyastūñi aysmya samdaustyerā paryāmīna 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 *śrībhadrā pyāste sa tta* (ā) *kau au aṣcai kaiṇa hāysa bāya*: *u māñau jsām ma aṣcai kaṇa paṣa u pakūṣṭa auna kau baida tcauttai paijsām ariṣga avājsamā yūḍai* 'Śrībhadrā 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 (= *pakūṣḍa-*) he was injurious to the *kavi-āryas*, he did them great unpleasant disrespect'. Here the *kau*

baida is parallel to ibid. b5 *āṣgu 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 śāh*, 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. *kṛpaṇyū-* 'singer' (debased in Chorasmian *kṛb-* 'to mutter'). Later Zor.P. *kai* 'title of king', *kayān*, N.Pers. *kai*, *kayān*, *kayānī*, 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-ḡabābirah*, 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-*, *ākivāte* 'intend', Greek κοέω 'to notice, hear', κόης, κοίης 'priest'. In Anatolia, Hittite *kawi-*, Hieroglyphic Luwian *kawai-*, Lydian *kaveṣ*, Greek acc. καυειν '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.

keça 'cleft, ravine', JS 9r4 *gara keça māñamḍā* 'like a mountain ravine', JS 11r3 *gara keça khuñāstā-ramqā* 'the mountain ravine with banks full of caves'; loc. sing. JS 5r4 *hiña ttūrre keçaña ṣṭām thiye* 'in (=from) your own jaw you pulled (the tusks) out in a cleft'; JS 13r2 *cuai vāṣṭā thiyaṇi gara keçēña ṣṭāna* 'for whom you pulled them out in a mountain cleft'. The syllables *-eça-*, *-eca-* occur in *tcalcā-*, later *tceça* 'border, edge', and *hambeca* 'compact, summary', older *hambirsta-*; hence **kart-čā-* or **kirsta-* to base *kart-* 'to cut', like *dara-* 'ravine', from *dar-* 'to split, tear', N.Pers. *darrah* '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-*.

kaiḍyānai 'deeds', Manj. 399 *kaiḍyānai harbaiśa jāre* 'all deeds (BS *karma*) perish'; Manj. 431–2 *ḍira kaiṇḍ(ā)na jyāre* 'all evil deeds perish'. To Manj. 399 corresponds Z 9·21 *kāḍāyāne*.

kaiṇe 'for', Manj. 339 *satva kaiṇe* 'for the being', see *kāḍāna*.

kaitta 'thinks', K 106·260; *kaitta* 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 *kaiḍi* 'they care for him'; Manj. 200 *jaḍa keda* 'the foolish ones think'. See *kāṣ-*, *keṭ-*, *ke-*:*kāṣta-*.

kaimeja 'covering', see s.v. *kaimaškā*.

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

kaiṇvā jsa 'with gruel', Sid. 137r2 *kaiṇvā jsa pajsāñā* 'to be boiled with gruel', BS *samsiddha-*, Tib. *thug-pa chos-par byas-nas* (*thug-pa* 'gruel'; *hchos-pa*, pret. to *hchod-pa* 'cook'). From **kaṣ-va-*, with *-va-* (hardly *-va-* < *-ya-*, since *šy* > *ś*), to IE *kaḥ-s-*, beside IE *kāk-* 'to strain', in Lit. *kōšiu*, *kōšti*, Let. *kast*, *kašu*, *kasu*; Slav. Russ. *kāša* 'gruel', O.Bulg. *kašica*, from **kās-ṣā-*. Base *kak-*, *kāk-* not in IE Pok.

kaista- 'sown, planted' II 91·117 *cu jsārā ttū jsām bakā kaistā yuḍāmdā* 'who had sown that small amount of grain'. See *kar-*, pres. *ker-*:*kālsta-*.

kesta- 'ornament', see *kālsta-*.

ko 'if indeed', v 333, 27r5 *ko ju sarvaśūra ṣā hve āya kye*. . . 'if indeed there may be a man, Sarvaśūra, who. . .', BS G 37, 24a5–6 *tataḥ sarvaśūra kaṣ cit satvo bhaved yaḥ*. . . ; v 337, 36r5–6 (= v 75, 43r6–v1) *kau ju* (variant *ja*) *sarvaśūra ṣā hve hāmāta kye balysāna ciya hatcaña* 'if indeed, Sarvaśūra, there may be the man who may destroy Buddhist shrines (BS *caitya-*), BS G 37, 33a5 *tad-yathā kaṣ cit satvo bhaved yaḥ stūpa-bhedaṃ kārayet*; Z 5·72 *kau ju* = Manj. 228 *cī ja*. From *ka* with *u* (< *uta*).

kau a particular art taught to a young prince, mentioned after *cakṛṇa* 'with discus weapon'; Z 24·241 *iṣvastu cakṛṇa kau rraukyo haṃkhīysgyo* 'archery, discus-throwing, slinging, calculation, counting'. From **kaupa-* to *kaup-* 'to throw' in Zor.P. *kwpyñ*! **kōpēñ*, gloss to Av. *fradax-šan-* 'sling', but N.Pers. *kōbēñ* 'hammer'. Possibly with *kau-* 'send out, shoot', see s.v. *kūstai*, *uskoṣ-*, *naškoṣ-*. For the hook note also *hū* 'perfume' from **bauda-*, Oss. D. *bodā*.

kauce 'hindrance, obscuration', dyadic with BS *āvaraṇa-*, III 129, 158·20–1 *ttrāmā ttā satvā bāji karmī āvarṇa kauce*, *baṣḍe ṣadāvā ḍiṣe yināṃane* '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)euḍ-*, to Pok. 951–3 (*s*)*keu-*, O.Pers. *xauda-* 'hat', Waxī *skīd* from **skauda-*. The *-c-* of *kauce* is due to secondary contact *-d.č-*. See *khoca*.

kaucāhara 'covering', II 110, 17–18 *pajsa kīṇa jsām kaucāhgra va hūḍaudū* 'five kin-pound (value) we gave for coverings (dresses?)', II 110, 19–20 *pātca vā āṣe kaucāhgra ā sau hatca ḍausvera jsa* 'then Āṣe 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. σπαροβάται, '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 hvāṣi* '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*.

korakā, *kaurakā* 'pigeon', Sid. 9r5 *korakā*, BS *kapotaka-*, Tib. *thi-ba*; Sid. 17r5 *kaurakā*, BS *kapotaka-*, Tib. *thi-ba*. Both Khotan Saka *aṣṣānakā* 'pigeon' and Sogd. *kṛ'wt'yēh* **kapōtičā-* '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 *κῡαυος* '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. *svamdūm* 'sulphur', and *hīśšana-*.

kaurka, see *kūra-*, N.Pers. *kēr*.

kauvaji 'coat(?)', v 258, 1b1 *paṃñe hvamdye kauvaji 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 *kavaji*, 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 ṣamdyu 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 maṃdrā* '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 maṃdrā sa(ttra)*, K 16.147 *tta tta khu sāhyām maṃdrā satttra* '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 *kaubh-*; and *kau-* s.v. *kūstai*, *uskoś-*, *naṣkoś-* for bases *kaubh-*, *kaus-*, Sogd. *kau-* 'to send out, give'. Pašto *cwab* '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 *-ḡ-*, 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. lw *vardapet* 'teacher', and the proper name in the Sasanian inscription of Šāhpuhr I. Parth. 27 *wrđpt prṣtkpty*, Pers. 33 *wrđpt ZY plstkpt*, Greek 64 *goulbad τοῦ ἐπὶ τῆς ὑπηρεσίας* 'over the service'; and Parth. 28 *bgdt wrđptykn*, Pers. 35 *bgdt ZY wldptkn*, Greek 67 *badou goulibegan*. This same *-vālaa-* is below in *mātrvālaa-*, BS *deva-pālaka-*, Tib. *lha bon-po*. Elsewhere Prakrit *pālaka-* 'protector' occurs in JS 42 *hasta-vālaa-*, = BS *hastipālaka-* 'elephant-keeper'. Here *sādrā*, *satttra* 'potent' will be BS **sādhra-*. **koś-**, see *uskoś-* 'give', *naṣkoś-* 'scoop out', and s.v. *kūstai* 'you scooped up'.

kausta-, see *kušta-*, s.v. *kūṣ-*.

kausḍi 'hole', see *kūṣḍa-*.

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 ḥi thos kyan de thams-čad mnon thos-pa ṅid thos-pa yin-gyi*. See *cāndāku*.

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

krraḍiñā 'planning times', II 54.26 *sera hvūm-ṣi hadām krraḍiñā ṣe* 'the second, the organiser of the envoys, Sera Hvūm-ṣi' (Chin. *fəng-ṣi* 'censor', K 30.7; 526.2). From **kara(t)-rata-* 'making the rota' with the suffix of position or status *-iñā* (see *bāmdabiñā* 'relationship'); adjective *dahiñā-* 'male'. From the governing compound **kara-rata-*, with *rata-* 'row, turn', Zor.P. *ratak* 'rank' (Dāstān ī dēnik 36.19), N.Pers. *radah*, Tokhara lw B *retke*, A *ratāk* 'troop'; with *-ā-* Oss. D. *radā*, I. *rad* 'row, turn', *rad kānyn* '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 *κορκίνο* 'crab', Lat. *cancer* (**kar-kro-*), and beside *ker-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 *khuyśaa-* 'the frog-plant' renders BS *maṇḍūkī* (I 179, 98v1). The *karkoṭa-* is the *momordica mixta* in *Suśruta*. For *sker-* see W. B. Henning memorial volume 25-8. Variation of IE *k-* and *k-* can be seen also in *ker-*, *ker-* 'dark colour' in Pok. 573.

krriga- 'cock', see *krīga-*.

kriya- 'beaten', *kalj-*.

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

kyāysa- 'side', see *kuvāysa-*.

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

kṣa 'six', see *ksāṣa*.

kṣam- 'to please', v 388, 19r2-3 *dukha mā nā māṣḍāna gyasta balysa nā kṣamīndā pyūṣṭā* 'bountiful *deva* Buddha, they do not please me to hear the woes', BS, G 37, 13b7 *duhkhāṃ sugata notsaḥāmi śrotuṃ*; SuvO. 53v4 *huṣāñāte kṣamīyā* 'he would wish to increase', BS *vivardhayitu-kāmo 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-*, *kṣāmda-*, JS 18r1 *khue kṣaudi miḍi vasve baysā dā* 'since the Buddhas' pure *dharma*-doctrine pleased you, bountiful one'; III 65.9 *cvai kṣāmda* 'as it pleased him'. Causative *kṣamev-:kṣamautta-*, v 339, 77r6 *gyastai*

kṣamevāñā 'the *deva*-god must be pleased with him', BS G 37, 72 bis a4 *devasyopakārah kartavyah*; 3 plur. K 29.188 *kṣamauttauda*; infinitive Z 2.126 *gyastu balysu kṣamvaittā* 'to please the *deva* Buddha'. Abstract, *kṣamauttātā* v 29, 47r2; adjective, III 25, 25b1 *kṣamautti-tijā pārāma*, BS *kṣānti-pāramitā*; v 248, 18a3 *kṣamautteviḥe hauva jsa* 'with power of receptivity', BS *kṣānta-bala-*. See also *kṣāma-*(?) 'wish, pleasure'. From Iranian *xšam-*, Av. Yasna 29.9 *xšamānē* 'to be pleased', but coalescent with Prakrit *kṣam-*, and causative *-ev-: -autta-*. See *kṣāda*.

kṣaṣṭa 'sixty', see *kṣāṣa*.

kṣā-gavu (uncertain k-) K 155.48-9 *kṣā-gavu satva* 'beings of the six-fold stages', beside K 155.55a *kṣa-gavi ysama-sadi* 'the six-stage world', = BS *ṣaḍ-gati-*, in place of the usual *panca-gati-*.

kṣāḍai 'he shamed him', III 11, 21r3 *ttū ahamāñe kṣāḍai naṣphūstai* 'him he abused, shamed, expelled', with *kṣāde* and *yi*; Z 19.73 *kṣāḍā hāmāre* 'are ashamed'. See *kṣār-*, *kṣārma-* (*ahamañ-*, BS *adhimany-*).

kṣāda vi 'in pleasure', II 39.16 from *kṣam-* 'to please', *kṣauda-* 'pleased', rather than lw from BS *kṣānti-*. See s.v. *ttāḍū*.

kṣāna- 'shoulder', Z 20.45 *pāsuve ṣṣūñi pātīve rrīmā hurā kṣāna kaṣīre tcaḥṛīya ṣṣāre pharu* 'many ribs, loins, legs, faeces, thigh, shoulder-blades, spines, lie scattered about'. From **ṣāna-* 'flat thing', Zor.P. *śānak*, N.Pers. *śānah* 'shoulder', Sogd. Dhyāna 37 *γ'wzn'n γwt'wy m'n'ntk š'n'kh* 'shoulder like the king of stags'; adjective with *-či-*, Oss. D. *āfsoj*, I. *āfsonḍz* 'yoke'. Yidya *ṣfina*, *ṣfino*, *ṣfuna* 'instep' (like N.Pers. *śānah i pāy*); Balōči *śānaγ* 'backbone, nape of neck'; Yidya *rašan* 'instep; sole'. IE *psen-* beside *spen-* to IE Pok. 980 *sp(h)ē-*, Greek *σπῆν* 'wedge', O.Engl. *spōn* 'spoon', *spada* 'spade', with Khotan Saka *phvai* 'spade', Oss. *fājnäg* 'board', Pašto *xwvai*, *xwaiye*, Yidya *fīa* 'spade', N.Pers. *fih* 'oar, spade', Waxī *pēi*. Distinct from N.Pers. *śānah* 'comb', IE Pok. 797 *pkten-*. See also s.v. *paṣṣāna-*.

kṣāmdaa- 'husband', see *kṣundaa-*.

kṣāma- 'wish, pleasure', uncertain SDTV 84, MT c. 0025 (omitted from KT v) *pīrūyā ysamthvā kṣāma pīśai* 'in previous births, pleasure(?)', the teacher'; II 125.20 *ṣiña kṣāmūm jsa* 'in one pleasure with them(?)'.

kṣāma 'shame', K 42.116 *rispūrā thyautta kṣāma padide* 'the prince formerly felt shame', see *kṣārma-* 'shame'.

kṣāra- 'power, dominion', v 126, 2b4 *bāysām nva parau kṣārī bāysāye* '(and it pleased him) to look at his power according to the Buddhas' command'. Possibly *kṣāra-* < *xṣāθra-*, as *pūra-* < *puθra-* 'son' (with short vowel note also *cira-* < *čiθra-* 'visible', *mara* < **imaθra-* 'here'), to Oss. D. *āxsarā*; Av. *xṣāθra-*, O.Pers. *xṣāça-*, Armen. lw *aṣxarh* 'world', Zor.P. *štr*!, N.Pers. *šahr*, M.Parth., Pers.T. *šhr*, Sasan. insc. Parth. *xštr*.

kṣārmā 'shame', III 68.77 *kṣārmā paḍimḍe* 'he felt shame', inst. sing. III 69.94-5 *hāysa tsvāmdā kṣārmana haṃtsa* 'they went away with shame'; III 123.51 *kṣāramai tta naišta* 'has no shame', BS *lajjā na asti*; III 123.52 *akṣārma hve* 'shameless man', BS *nirlajja puruṣa*; Z 24.495 *kṣārmā hāmāte* 'he felt shame'. See verbal *kṣār-: kṣāda-*, and *pakṣār-*; causative *kṣer-*.

kṣā-, *ksi-* 'six', see *kṣāṣa*.

kṣī'a- 'teacher', dyadic with *āṣīrī*, BS *ācārya-*, II 68.2

āṣīrī sureṃdra kṣī'a, voc. sing. *ācārya*-teacher Surendra, *kṣī'a*-teacher'. See KT IV 13. From **kaiṣṭya-*, to Sogd. *kyṣyk-* 'teacher', plur. *kyṣykty*, Tokhara A *kāṣṣi*, B *kāṣṣi*, and *kāṣṣi*, Uigur *kṣ'y*, *kṣy*, to verbal Av. *kaēṣ-* 'to teach', *ṭkaēṣa-* 'teacher', Zor.P., N.Pers. *kēṣ*, Armen. lw *k'ēṣ*, M.Pers.T. *kyṣ*, *qyṣ*, verb *qyṣyh'd*, Zor.P. *čāṣitan*, *čāṣt* (from **čaiṣtan*); but M.Parth.T. *pdkyṣg* 'requital' from *kaiṣ-* 'to observe, punish'. For *kṣ-*, note also *jṣ-* 'to boil', to *yaiṣ-*.

kṣimj- 'to long for', *kṣemj-*, *kṣij-*, *kṣaj-*, Sid. 124v4 *mijṣe vi kṣime*, *kṣije*, *khāysī ni kṣime* 'he desires a woman, he longs for her, he does not wish for his food', Tib. *bud-med-la dgah-ṣiñ sñeg-pa dan*, *kha-zas mi hdod-pa rnams yin-no*; Sid. 125v3 *ysaurrjā hame*, *pvāṣkai kṣime*, *satta kṣemje* 'he becomes angry, loves coolness, pursues beings', BS *kopa-ṣita-icchā-tarjana-abhidravādibhiḥ*, Tib. *khro-ba dan*, *bsil-ba hdod-pa dan*, *sdigs-pa* ('threaten') *dan*, *sñigs-pa-la sogs-pa rnams yin-no* (*sñigs* = *sñegs* 'pursue'), where *kṣemj-* renders BS *abhidrava-* 'approach, pursue, attack'; Z 3.16 *puṇaunda satva kye ne ne kṣimjindā uγā ṣkogye* 'meritorious beings whose wits do not long for the *saṃskāra*-acts'; Z 2.226 *kṣimγyindā*. From base *xṣaik-*, with form like *haik-* pres. *hinča-* 'to pour', and *hai-:hi-* 'be sated', with *haik-:hik-*, see below *hīya-* 'sated'. Hence *xṣai-k-* to *xṣai-* in Oss. D. *āxsajun*, *āxsajḍta*, I. *āxsajyn*, *āxsajḍta* 'to long for, be attracted, be troubled', Pam. 2.57.32 *dā zārdā āxsajuj* 'your heart longs', I. *mā zārdā fexsajḍta* 'my heart was troubled'. The IE is not traced.

kṣina 'abandonment', JS 21r4 *jīye kṣina yudai* 'you abandoned life'; JS 35v2-3 *yudai jīye kṣina*, Z 2.8 (innate accusative) *ttārthānu kṣinu paṣṣāndi* 'they abandoned the Tīrthya-sectaries'; Z 22.317 *mūṣḍe kṣiṇo paṣṣāndā* 'they abandoned mercy'. Verbal SuvO. 24r7 *ttātā natālsto kṣin(d)ā* 'they vanish downwards', BS *imau ca heṣṭā kṣayatām vrajete* 'they two vanish downwards'. SuvO. 3r6-7 (loc. sing.) *kho kṣiña uysnaura handāde* 'how he favoured the beings in (his) abandonment'. From *xṣai-:xṣi-* 'cease; abandon', with Oss. D. *fexsujun*, *fexsud* 'be exhausted, rub away', I. *ixsijyn*, *ixsyd* (if from *xṣai-:xṣi-*, and not *xṣau-:xṣu-*), Balōči *ṣṭay* 'to rub away', Yidya *fṣi* 'very soft, rotten'. By this connexion the base is IE *ksei-*, as a variant to Pok. 487 *g^hhdei-* in O.Ind. *kṣinoti*, *kṣina-*, *akṣita-* (but *kṣ-* is highly ambiguous in O.Indian), Greek *φθίω*, *φθίσις*, *ψίσις* 'perish', with initial variant *sk-* or *ks-* beside *g^hhḍ-*, as in the medial position in the word for 'eye', Av. *aṣt-*, O.Ind. *akṣi*, Greek *ὀφθαλμός*. See also *ysita*.

kṣipalai 'a blow', K 42.116-7 *ka bauḥi vichuste ū ragyi bimda kṣipalai hvaste* 'when he (the prince) threw down his hat and struck him lightly on the top of his head'. Translated in the Bulletin of Tibetology, Sikkim, 3, 1966, 11 (but with *kṣi* 'six'). The Chinese text has (K 685.8) *p'ai* 'strike lightly'. Possibly from *xṣaip-* or *xṣvaip-* 'to strike a sweeping blow', keeping *-p-*, to Av. *xṣvāēwaya-*, Zor.P. *šēp-* 'to throw', Waxī *viṣiv-* 'sweep' from **abi-xṣvaib-*, *raṣip* 'whip', Got. *sveip-*, O.Norse *sveipa* 'throw', *svipa* 'whip', Slav. Russ. *šibatī* 'throw'; Engl. *swipe* 'heavy blow'. To IE Pok. 625 *kseip-*.

kṣim- 'please', see *kṣam-*.

kṣiyāre, see *kṣāv-*.

kṣār- ‘be ashamed’, Z 20·17 *kṣārāre śśūjātena* ‘they are mutually ashamed’, pret. Z 19·73 *gyamāni kādāna nai jsa kṣādā hāmāre* ‘for the ointment; they are not shamed by it’; III 11, 21r3 *tṭū ahamāne* (BS *adhimanya-*) *kṣādai naṣphūstai* ‘him he abused, shamed, expelled’. Causative *kṣer-*, III 11, 20r1 *ma ma kṣera* ‘do not shame me’. See above *kṣārmā* ‘shame’, BS *lajjā*. From *fṣar-*, Av. *fṣārama-*, Yidya *fṣarm*, *ṣfarm*, Oss. DI. *āfsārm*, Sogd. *ṣβ’r* ‘shame’, Man. *ṣf’r*, verbal, Bud. *’ṣβ’rs-*, Ch. *ṣfrs-* ‘be ashamed’, Bud. *ṣβ’rm’k*, *’ṣβ’rmyk*; M.Parth.T. *ṣfrs-* ‘be confused’, Zor.P. *ṣarm*, N.Pers. *ṣarm*, adj. *ṣarmindah* ‘ashamed’. With preverb *pa-*, III 1, 6r1, and III 8, 16v1 *kṣārmā pakṣāre*, = BS *hrī-r-apatrāpya-*. With negative, Manj. 67 *akṣārmauṇa apakṣarāttai*; Zor.P. (DkM 790·3) *ppṣyl-’pafṣir-*, transitive (DkM 654·14) *ppṣ’l-’pafṣār-*. For *kṣ-* < *fṣ-* see also *kṣāna-* ‘shoulder’ above; and medial *sakṣa-* ‘hair’, Waxī *ṣāṣ*.

kṣīra- ‘country, kingdom’, v 110, 32r7 *kṣīru*, BS *viṣaya-*, v 109, 31v1 *kṣīra* loc. sing., BS *janapada-rāṣṭra-*, v 109 31v4 *kṣīraṇānu*, BS *rāṣṭrāṇām*, v 111, 33r3 *kṣīraṇuvu*, BS *nagara-*, III 67·60 *kṣīraṇvā*; v 116, 65v4 dyadic *kṣīre ḡmate*, BS *maṇḍale*; v 115, 64r2 *kṣīraṇā vātā*, BS *bhavanaṣu*; v 115, 64r2 *kāmiṇa kṣīra*, BS *yatra*; v 116, 65r3 *cu vara kṣīra hīyāra vātā*, BS *phalāni viṣayeṣu*. Compound, v 117, 66v2 *gyasta-kṣīra*, BS *surālaya-*; v 114, 63v4 *dvāvaredārśvo kṣīruvu*, BS *trayastrimśad-bhavanaṣu*. From **ṣaiθra-* ‘dwelling-place’, Av. *ṣōiθra-*, O.Ind. *kṣetra-*, Tumšūq Saka *xšera-*, to IE Pok. *kṣei-* ‘dwell’, Av. *ṣaēiti*, *ṣiti-*, O.Ind. *kṣeti*, *kṣiti-*, Greek κτίσις, Armen. lw *ṣen* = Av. *ṣayana-*, Georgian *ṣeneba* ‘to build’. Tumšūq excludes *xšaθrya-*.

kṣīruva- ‘of the land’, adjective to *kṣīra-*, plural v 108, 30v1 *kṣīruva uysnaura* ‘beings of the country’, BS *viṣaya-gatāni sattvāni*; gen. plur. v 108, 30r5 *kṣīruvānu uysnaurānu*, BS *viṣaya-gatānām ca sattvānām*; inst. sing. v 116, 65v3 *kṣīrūna*, Z 24·391 *kṣīrūna dātāna* ‘law of the land’; acc. sing. v 114, 63v2 *kṣīrū bvānu* ‘harm to the country’; JS 3r4 *biśā kṣīrva hvanḍā* ‘all men of the land’; III 67·50 *kṣīrva hvanḍā*. Compound v 192, 10a3 *ṣau hve aṣṭi kṣīrva-vīrai* ‘there is one man concerned with affairs (*kīra-*) of the country’, contrasting with II 21, 15b1 *kṣīrvām kirām*.

kṣāv- ‘to toss’, Z 20·49 *khu ju dai mästā*, kvī *padamā kṣāvātā puṣṣo* ‘as a great fire when the wind tosses it about’; Z 2·43 *hamḍari ṣṭāna kṣiyāre huṣka āhūde padamna*; Z 21·23 *padamāna kṣyāre* ‘they are tossed by the wind’; pret. Z 2·44 *brinthe jsa kṣautte* ‘tossed by the storm’; Z 20·40 *ggūne padamna kṣautte* ‘hairs tossed by the wind’. See also Z 21·12 *śakṣautte*; and N 158·34 *prakṣauttāndā*. From *xṣaub-* ‘toss’, *xṣubya-* > *kṣāv-*: *kṣautta-*, see above *ākṣuv-*. But *kṣāv-* could also derive from *xṣip-*; *kṣautta-* however is from either **xṣaufta-* or **xṣāfta-*, not from *xṣīp-*. For ‘to beat’ note Šuynī *ṣēb-*: *ṣīvd* ‘thresh, pound’; Waxī *ṣīb-*, Sarikolī *ṣēb-* ‘to beat’ (**xṣvaip-* or *xṣaip-*).

kṣāv- ‘to make noise, sounds’, Z 4·63 *ṣṣundā kṣāvīru* ‘the ravens caw’; III 81·39 *kṣvīrā strīyi* ‘women cry aloud’; III 108·36·6 *kṣavū*, 3 sing. with *-u* ‘and’ or *u* ‘indeed’. From *xṣai-*, *xṣai-ṣ-*, Sogd. *’γṣ’ywn* **axšēvan* ‘lament’, Armen. lw *ṣivan-k’*, Zor.P., N.Pers. *ṣēvan*, Av. Yasna

71·17 *xṣayas-ča*, glossed by Zor.P. *ṣēvan*; verbal Yidya *xṣūm* ‘I weep’ and pret. ‘I wept’, Iškāsmī *ṣin-* ‘to weep’. From *xṣai-*: *xṣi-*. The *-v-* of *kṣāv-* may replace older *-y-*, or it could be a base *xṣy-au-*. If this ‘grief’ is from ‘cut, gnaw, rub away, destroy’ the following words belong here: Balōči *ṣīay* ‘to shear, devour, rub away’, Waxī *ṣay-*, *ṣay-*, *ṣitt-*, *ṣit-* ‘to kill’, Sogd. *’γṣy’k* ‘to gnaw (infinitive)’, Yayn. *xṣoy-*, *xṣasta* ‘to gnaw, chew’, Šuynī *ṣitum* ‘hare’, as the ‘docked tail’, Orošori *ṣutum*, Sarikolī *ṣutum*, Oss. D. *āxsinun*, I. *āxsynyn*, *āxsyd* ‘to gnaw’, N.Pers. *xṣāy-* (from *xṣay-*, or *xṣāvy-*, or *xṣyāv-*?). See also *kṣīna*, and *ṣimai* ‘(the dog) gnaws’; with preverb Zor.P. *apaxṣinēt* ‘he destroys’. See also IE Pok. 400 *gī-eu-* ‘to chew’ for the increment *-eu-* to a base in *-ei-* (s.v. *hamjvāme*).

kṣāṣa ‘six’, twice in I 234, 24r1; v 139, 1b4 *kṣatq indriye*; N 75·42 *kṣātq vṛe* ‘six seasons’, BS *ṣaḍ ṛtūni*; with pronoun *yi*, Z 22·144 *kṣitqi haska* ‘his six tusks’; with pronoun *nā*, IV 3·4 *kṣatūm* ‘six of them’, and v 303, 02a4; Z 5·87 *kṣei*, II 25·29·3 *kṣi*; III 85·63 *kṣi*; K 56, 21v4 *kṣa*; Sid. 5r1 *kṣg*; gen. plur. *kṣeitānu*, v 56, 115b1 *kṣeinu*, N 75·42 *kṣeṇu dātānu* ‘of six dhātu-bases’; K 56, 21v4 *kṣeṇā*; K 50·5·1 *kṣimṇā*; Sid. 109r3 *kṣgyau gattyām* ‘of six kinds’; II 104·76 *kṣyām pārāmvā jsa* ‘with six perfections’; inst. plur. Z 10·10 *kṣyau*; Z 10·23 *kṣātyau*; loc. plur. N 176·24 *kṣvo*; IV, 3v1 *kṣvā au(vā)* ‘in the six villages’; compounds, Sid. 138r4 *kṣe-padya haṣq* ‘sixfold swelling’, BS *ṣophah syāt ṣaḍ-vidho*; v 2·2·4 *kṣā-vāṣgra* ‘a six-year period’; K 5, 144r2 *kṣei-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 *kṣ-* (inverse to *hakṣa* = *haṭṭha* ‘truth’). Ordinal *kṣeima-* Z 10·22 *kṣeima pārāmata*; II 33, 3b10 *kṣemye haḍai* ‘sixth day’; II 89·55 *kṣimṃye haḍai*; Sid. 122r5 *kṣimṃā bhāḡāna* ‘with sixth part’; L 95·31 *pūhye u kṣemye* ‘fifth and sixth’.

For ‘sixty’ *kṣaṣṭa*, IV 7v3 *kṣaṣṭa*, IV 45a1 *kṣaṣṭi*; Manj. 412 *kṣaṣṭā*; v 340, 79r5 *kṣaṣṭā kalpa vaṣṭa* ‘through sixty kalpa-ages’, BS G 37, 74a6–7 *ṣaṣṭiḥ kalpān*; loc. plur. v 331, 24r3 *kṣaṣṭuvo kūlvo*, BS G 37, 21a4 *ṣaṣṭi-koṭṣu*; v 381, 3a1 *kṣaṣṭutuo*. For ‘sixteen’, *kṣasu*, Z 22·159 *kṣasu puke* ‘sixteen cubits’, Sid. 7r1 *kṣasā salā vī buri* ‘up to sixteen years’, Tib. *lo bču-drug-gi bar-du*; also *kṣṣā*, *kṣasq*, *kṣasa*, *kṣasa*, *kṣasi*; inst. plural L 89·13 *kṣasyau māstyau* ‘with 16 great ones’; with pronoun *nā*, III 58·14 *kṣṣūm* ‘sixteen of them’; with suffix, v 180b5 *kṣasīna*; ordinal *kṣasama-*, II 17, 5b1 *kṣasamyē haḍai* ‘on the 16th day’; also v 236·24. For ‘600’, v 215·70·2 *kṣe-se*, II 91·94 *kṣī-sse*, III 112, 1v4 *kṣi-se*. For ‘six’ with tens, *kṣei-vare-* ‘six beyond’ (from *paras-*, **paraz-*, **parai-*), K 4, 140r3 *kṣeivaredārsā* ‘36’, Z 22·217 *kṣeivarenotā* ‘96’, later *kṣera-*, II 27·34·8 *kṣeradirśā*, K 96·150 *kṣairādērsa*, K 154·44 *kṣairadairsa*, II 54a30 *kṣairāhaṣṭā* ‘86’, Sid. 107r2 *kṣīrināu* ‘96’, K 60, 35r4 *kṣeranā* ‘96(?)’. In v 185, 2b2 *dvāvaridirsā* ‘32’ (not *kṣa-*).

Iranian *ṣvaṣ* and *ṣaṣ*, in Tumšūq Saka *xṣi* ‘6’, *xṣimana* ‘6th’, *xṣiṣṭa* ‘60’, *xṣi sade* ‘600’, *xṣiyo sālyo* ‘in six years’ (inst. plural); Av. *xṣvaṣ*, *xṣvaṣ.dasa-* ‘16th’, *xṣvaṣti-* ‘60’; *xṣvaṣaya* ‘six times’; Oss. DI. *āxsāz*, *āxsārdās*, D. *āxsāz-*

sādi ‘600’; Zor.P. *ṣaṣ*, *ṣ’zdhwm* **ṣāzdahom*; N.Pers. *ṣaṣ*, *ṣānzadah*, *ṣast*; Pers.T. *ṣṣwm*, *ṣst*; M.Parth.T. *ṣwh*, *ṣhw*, *ṣwhwm*, *ṣst*; Sogd. *wyṣwṣw*, Chr. *xwṣw*, *xwṣrts* ‘16’, *xwṣṣty* ‘60’; Yayn. *uxṣ*, Chorazm. *uxs-*; Pašto *ṣpaṣ*, Wanetsī *ṣpōṣ*, Yidya *uxṣo*, Munjāni *āxṣa*; Orm. *ṣū*, *ṣūles*, *ṣwēṣṭū*, Sanglēči *xuāl*, *xuālēdos*, Waxī *ṣād*, *ṣal*, Sarikolī *xel*, Parāči *xī*, *xudōs*, Šuynī *xauṣ*, *xōṣ*, Rōṣāni *xūw*, Yazg. *ṣu*. IE Pok. 1044 *ṣueks*, *seks*, *kṣueks*, *kseks*, *ueks*, *uks*, O.Ind. *ṣaṣ-*, Greek *ἑξ*, *ἕξ*, Lat. *sex*, Celtic Welsh *chwech*, Tokhara B *ṣkas*, A *ṣāk*, Got. *saihs*, O.Engl. *siex*.

kṣista- ‘thrown, tossed’, III 42·2 *tha-kṣaisttai tcamjsā gaudā naumā haurā* ‘hair wildly(?) tossed, the leader called Gauda’; JS 11r1 *bikṣistā rīma jsā kaṣaṭā haṣprī tcamjsa* ‘he (Kalmāsa-pāda), bestrewn with filth, disgusting (BS *kaṣaṭta-*, *kaṣaṭa-*, Pali *kaṣaṭa-*) hair dishevelled’; K 16·164 *vakṣaista hā aḡa* ‘he threw the noose’, = K 24·104. See also III 38·47 *vakṣesaca*, III 48·69 *vakṣisacā* with *brrāsakye* ‘idle(?) questions’. IE Pok. 1042 *sueid-* ‘to throw’, Lit. *sviedžiū*, *sviesti* ‘to throw’, *svādyti* ‘to throw often’, base *suei-*; and with other increments. Hence *xṣuaid-*, *xṣaid-*.

kṣū ‘hunger’, SuvP. 64r3 *kṣu ttarna hamthrrī* ‘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 *kṣūta*, JS 22v1 *kṣuwa*. From **kṣudh-*, Iran. Av. *ṣud-*, Zor.P. *swd*, Oss. D. *sud*, I. *syd*; Balōči *ṣuḍa*, *ṣud* ‘hunger’, *ṣudig*, *ṣuḍig*, *ṣuṣi* ‘hungry’, verbal *ṣuḍay*, *ṣusta* ‘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: *kṣumṇa-*, *kṣāṇṇa-*, *kṣauṇa-*, *kṣāuṇa-* (or to be read *kṣuāṇṇa-*, or *kṣāuṇṇa-*), *kṣu*, *kṣā*; IV 20·8 *ṣṣmye kṣuṇā* ‘in the 36th regnal year’; v 210·36·1 *15mye kṣuṇa*; II 33, 3b10 *33 kṣuṇi*; II 129·80 *tṣūrmye kṣumṇā*; IV 18·1 *33mye kṣāṇṇā*; II 57·43 (= K 151·44) with *ā* and *u* on the one *akṣara*, *pūhye kṣāuṇṇā* ‘in the fifth year’; IV 1·1 *sparadirsamyē kṣu* (for *kṣu(nā?)*) ‘in the 35th year’; II 22, 16b3 *sparadirsamyē kṣā*; v 385·92 *naumyē kṣauṇa* ‘in the ninth year’; II 42·1 *hau kṣanyā* (in the initial incomplete words). The word occurs in five other sources: Tumšūq Saka *xṣana-*, ed. S. Konow 1·1 *xṣimane xṣane* ‘in the sixth year’; Surx Kotal Greek script *χποvo* from **xṣana* or possibly **xṣuna-*; Kroraina Prakrit 661·1 *i’ja kṣunami* ‘in this period of time’; 121·1 *iṣa kṣunammī*, with dental *-n-*, not *-ṇ-*. Kharoṣṭhī inscriptions, with both *-n-* and *-ṇ-*, ed. S. Know 87·1 *iṣa kṣunami*; 75·1 *iṣe kṣunami*, rendered by Konow ‘at that term’, and ‘at this instant’; 85·3 *iṣ(e) divasa-kṣunami*, rendered ‘on this day-term’. Parallel is 39·2 *itra kṣanasa* rendered ‘at this instant’. Tokhara B *kṣum*, *kṣune*, *kṣuntsa*, *kṣumntsa* (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 *xṣana-*, and **ks-un-o-* in Khotan Saka *kṣuṇa-*. This double derivation is found similarly in Greek τέρην,

τέρενος ‘tender’, from **teren-*, Sogd. *trn* **tarana-*, beside Av. *tauruna-*, O.Ind. *tāruṇa-*. From **ks-en-o-* came also O.Ind. *kṣaṇa-* ‘time, moment’ post-Vedic, North-West Prakrit *khana-* ‘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. *kīsmān* from **kēs-*, acc. sing. ‘time’, and O.Slav. *časū* from **kēso-*, used for ‘time, hour, moment’ in Slavonic languages, Alban. *kohe* ‘time’ from **kēsā*.

kṣundaa- ‘husband’; Z 22·123 *paṃsasatā-saluvo anūḍo 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 lṇa-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-vamśa 34 *panca-rassa-sat* *ittḥiṇaṃ vivāhā ca bhavissanti*; Z 19·74 *kṣundau jṣiḍu yanindā* ‘they can deceive the husband’; Z 24·448 *nārā handaru kṣumdo nāste* ‘the wife takes another husband’; JS 19v3 *strīya brrī 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 kṣaude ā* ‘Manoharā’s husband has come’, = K 39·147 *manauharā hīyai vā kṣimḍai ā*, = K 39·151 *manauha:rā hīyai vā kṣgudai ā*; K 45·23 *kṣāmdaina pyāstā* ‘she spoke with her husband’; N 164·8 in the colophon of the Jñānolkā, *hamtsa kṣāmdai vaṣīradattina* ‘with the husband Vajradatta’. Adjectives, II 57·3 and II 58·4 *kṣumḍausta*, II 57·1 *kṣumḍāmsta*. With negative II 58a5 *cu ikṣumḍā ṣṭe* ‘she who is husbandless’. Abstract, v 327, 8b5 *tī ṣi bujsamja*, *jīṣka*, *kṣāmdāmṇa* ‘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 *fṣau-*: *fṣu-* ‘to fatten cattle’, Av. *fṣaonaya-* ‘to fatten’, *fṣaomi-* ‘luxuriant’, Zor.P. *fṣō-nēnitān*, *fṣōniṣn*, glossed by Parsi-Sanskrit *ṣpṭitayitum*; Av. *fṣuyant-* ‘husbandman’, **fṣuyaka-* in Yidya *ṣife*, *ṣfui*, ‘husband’, Zor.P. *ṣwy* **ṣūy*, N.Pers. *ṣūi*, Parāči *xāi*, Lurī, Kurd. *ṣū*. From a base Iran. *pah-*: *fṣ-* with *-au-* increment *fṣau-*: *fṣu-* ‘to rear, feed’, possibly to *pā-*: *p-* ‘to feed’ (IE Pok. 787) with increment *-es-*, *p-es-*, Iran. *pah-*, whence *fṣ-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 **fṣuwa-ntaka-*, with *kṣ-* as in *kṣārma-*, Av. *fṣārama-*. Possibly O.Ind. RV 7·4·6 *āpsavaḥ* ‘without *psu*-nutriment’ belongs here: *mā tvā vayām sahasāvann avīrā māpsavaḥ pāri ṣadāma 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 ‘dénusés de bétail’, K. Geldner ‘ohne Vieh’, P. Thieme ‘without vital force’, Sāyaṇa *rūpa-rahita-* ‘without form’, Mādhava *aputra-* ‘sonless’).

kṣusti- ‘serum’, Z 8·32 *kyai dau ysū bīysma 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 ysū kṣusta ne bīysma* ‘not there alkali (BS *kṣāra*-) and fire is not, nor pus, serum, not urine’; Sid. 144r4 *ysu kṣoštā śglākyi 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 *śaulāñā 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. *xśaoḍah-* ‘stream’, *fərxśaostra-* ‘flowing’ (of waters, *apam*), *xśudra-* ‘liquid’, *xśaudri-* ‘liquor’, glossed by Zor.P. *maḍ* ‘wine’, *xśusta-* participle ‘fluid, liquid’, Yasna 51·9 *ayanhā xśustā* ‘with molten metal’; Zor.P. *šusr* ‘liquid’, *ayō-xśust* ‘molten metal’, M.P.T. ’’*ywxšyst’n* ‘minerals’ for Sogd. Man. *šxt’h ywšt* (W. B. Henning, Sogdica 17·21); Zor.P. *šōḍ-:šustan* ‘wash’, N.Pers. *šōy-, šustan*, M.Parth.T. *šwvwd-, šwstwd, šwstn*; M.Pers.T. *šwyy-, šwst*; Balōči *šuday* ‘to wash oneself’, *šōdag, šōday, šōzay* ‘to wash, bathe’; Armen. lw *šouštak* ‘cloth’, N.Pers. *šustah* ‘hand-cloth’, Arab.-Pers. *šuštaqah*; *xśusta*-changed to *xusta-* in Yidya *xusto, xust* ‘wet’, Waxī *šašē, xaič*, Šuynī *xest*, Pašto *xušt*, Sarikolī *xast*. IE Pok. 625, O.Ind. *kṣódas-* ‘stream’, RV 5·58·6 *kṣódanta ápo* ‘the waters flow’, but not to O.Ind. *kṣod-:kṣud-* ‘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-*.

kṣaijsä ‘message(?)’, III 117·17 *khu jsām vāsija va hā vasva kṣaijsä hiša* ‘when there (*va*) the clear message(?) touching the desired matter (*vāsa-*, adjective *vāsija*, like *bara* ‘harvest’, *barija*) may come’, in a context of the royal palace (*pakūṣḍa-*, *rrvīye*), a donation (*škyesa*, Tib. *skyes*), and messenger (*haḍa*). Possibly *kṣaijsa-* ‘message’ with *kṣ-* in *kṣi’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 *gḡüne pharu śšāre tcabrīye diše vñri brinthe jsa kṣautte* ‘hairs abundant lie scattered everywhere tossed by the storm’. See *kṣāv-*, *vekṣotta-*, *nakṣa-utta-*, *prakṣauttai*, *śśakṣautta-*. From *xśaub-*:*xśub-* ‘to disturb’, Av. *xśaob-*, *xśufsqn*, 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. *kṣóbhate, kṣúbhyati, kṣobha-, kṣubdha-*; Slav. Polish *chybać* ‘swing’ (Polish *ch* = *x*).

kha ‘a measure for grain, grapes’ used with high numbers, after *kūsa-*, before *ṣamga* and *ṣimga-*, 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 *gausi 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 viśākāmnta piha hauḍā* ‘Viśākāntā gave the price of wheat 6 *kha*-measures’; v 306·1·2 *barija āsti 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 sā* ‘Aniruddha (gave) one *khara*-measure’ (*sā* fem.); II 25·29·2 58 *khara u 6 ṣamga drrai śega* ‘58 *khara*-measures and 6 *ṣamga*, three *ṣimga*’; II 25·29·3 *u guñi-haysāka hvamḍi tta hā jsārā jseṇi hauḍa 64 khara kṣi ṣamga 2 <š>ai<ga>|||* ‘and the carriers of sacks, so fine grain was given, 64 *khara*-measures, six *ṣamga*, 2 *ṣimga*’. 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 σκαῖζω, Celtic Mid.Ir. *scingim* ‘jump’, O.Norse *skaker* ‘limping’, OHG *hinkan* ‘to limp’.

khaca ‘food’, II 120·195 *ṣacū śaika āvūā ca ma śau dva khaca hḡira yai ttuva-m padāya khayisa u ca va baiša ja* ‘I came well to Ṣacū, 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 *hamḡñai thyai tvanā-kām khace vara* ‘to the Khace Thyai Tvanā-kām of Hamḡñai’. Possibly ‘concerned with food (*khaca*)’, like the BS *khādyaka-cāraka-* ‘distributor of food’ (Mahāvvyutpatti 9059), an official in a *vihāra-*.

khaj- ‘rise’, from *khajs-* palatalized. See *uskhaj-*, *naṣkha-jāmata-* ‘escape’; also *khajsā*.

khajsā ‘rise, abcess’, Sid. 111r1 *hamdamna khajsā*, =v 320·91 *hamdamna khajsām* ‘interior abscess’, BS *antar-vidradhi-*, Tib. *khon-hbras*; I 183, 102v1 *khajsā*; I 157, 69v3–4 *vā-šarūm jaida khajsām ādmāda ysiḍim ttaviṃ kauṣṭa* ‘it removes rheumatism, abscess, madness, jaundice, leprosy’, BS *vāta-śoṇita-vidradhy-unmāda-pāṇḍurogaś ca kuṣṭha-*. From *khajs-* ‘to rise, erupt’. See *khaj-*, *uskhajs-*, *naṣkhaj-*.

khaḍara- ‘mule’, five times in the Rāma text, III 73·184 *khaḍara jsām hauska hvaḍāmdā* ‘the mules ate the dry (grass)’; ibid. 185 *aḍa aṣparā khaḍarām pyamtsa* ‘the other, the lucerne before the mules’; ibid. 187 *khaḍarā ttyām 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 *qatır*, whence it was brought back to Oss. D. *qadir*, I. *qadyr*, beside I. *xārg-āfs* ‘ass-horse’. The form is like Zor.P. ’*stl* **astar*, N.Pers. *astar* from **assatara* ‘on one side horse’, O.Ind. *aśvatara-*. See also *khara-* ‘ass’.

khaṇauṣā ‘a kind of reed plant’, Sid. 14v4 *khaṇauṣā gaysā hiya bāva* ‘root of the reed’, with *gaysa-* ‘reed’, BS *naḍa-* ‘reed’, Tib. *hdam-bu*; I 143, 52r3 *khaṇauṣā gaysā hiyā bāvā*. From base (*s>k(h)an-*, *khaṇa-* with suffix *-auṣa-* (see also *duraṣā*), with Oss. D. *c’ānodā*, I. *c’ānud, c’ānut* ‘reed’, adjective I. *c’ānuddžyn, c’ānutdžyn fātān* ‘reedy plain’. IE *k*an-* in Celt. Ir. *canach*, Welsh *pân* ‘marsh grass, cotton-down plant’, quoted without connexion Pok. 565.

khattāvihā ‘laughing(?)’, III 106·28–30 *tta tta baiśmās-varmai śyste ā kaumadeva hamaiya strriyānyau bvaijsyā byauda khattāvihā brrīya 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 *-vihaa-*, to base *khan-* ‘laugh’. For *-vīya-*, *-vīha-* also K 19·235 *adapuraviya strriye* ‘women of the inner chambers’, =K 27·156 *attapuraviye strīye*, =K 36·102 *amtta-pūri strriye*; and III 49·17 *piśāravihā*: ‘disgusting’, K 44·198 *piśāravī*, =K 41·81 *piśāravī*. See AION 1, 1959, 116–8.

khadirakya ‘receptacle’, II 60·31 *jsainyām hīrām jsa habaḍa pyaṣṭa-lihya 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. *kandūf*, Syriac *kndwq-* ‘large grain receptacle’. For variant *-ūr-* and *-īr-*, 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. *sā*.

khan- ‘to laugh’, pres. 3 plur. Z 20·20 *khanīndī*, 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, *khanaa-*, plur. Z 23·24 *khanā*, III 50·46 *khanā būśa vaṭākye* ‘laughs, jokes, side-looks’; acc. sing. Z 2·232 *khanō*, v 328, 715 *khanau cārā yāḍai*, ‘he made visible a smile’, BS G 36, 514 *smītasya prāḍuṣkaraṇāya*; N 6·40 *khanau ciru yāde* ‘he showed a smile’, BS G 36, 5a2 *smītam prāḍuś cakāra* (=v 328, 7r3 incomplete); v 342, 84v2 *khanau dyāñātā* ‘he shows a smile’, BS G 37, 79a3 *smītam prāḍuś cakāra*; v 78v3 *khanau dyāñātā*, Tib. *hdzum-pa mdzad-de* (BS lost); v 343, 85r2 *cu pracai khanau dyāñā(t)ai* ‘why did you smile?’, BS G 37, 79b3 *kaḥ pratyayaḥ smītasya prāḍuṣ-kāraṇāya*; gen. plur. JS 32v2 *sānīnām khenām vamurāke jenāke* ‘dispeller, remover of enemies’ laughs’; inst. sing. Z 21·25 *khanaina*. With preverb *naṣkhamtte*; with *bi-* *bikhamtte*. 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)*y’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*, Šuynī *šānd-:šint*, Sarikolī *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 κορχάζω, Lat. *cachinnāre*, O.Engl. *ceahhettan*. Turkish *osyančula-* ‘to mock’ may derive from Sogd. *us-xand-* (F. W. K. Müller, Uigurica 19·15).

khapa ‘dress’, III 50·52 *haḍa khapa vāsta pamūha upaka-raṇa-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, kwp’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 baiśā kūśala dāše, pustyau ttai beḍā baiśā khama yūdāmdū, pūstya ma hamkhiysna tcahaisā šṭāre* ‘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 baiśā kū<śala dā>še, pūstyām ttai beḍā baiśā 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 *pujumc* (*c* = *ts*), Xūfī *pajumc* ‘pad worn on back to carry a burden’, from **pati-kama-ča-*, and Tokhara AB *pār-* ‘bear’, suppleted by *kām-*. Similar Yidya *kūmio* ‘large basket’ from **kamitā-* (from **kamṛtā-*?), beside, with *čam-*, Sanglēči *čūmōl* ‘large basket’, Šuynī *cimūd*, Orošori *camūg*, Sarikolī *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’iwo-miet* (**čūmil*), Turk. *jumul* (**čūmul*), 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 περιπατος ‘academy’, *čemakan* ‘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-*, *cindä* ‘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 ἰσδιγέρδης (see Iran 8, 1970, 70), and in *Zābul*, O.Ind. *jāguda-*. Khotan Saka has *-l-* beside *-ḍ-* in II 101·12 *śalai* ‘goodness’ for *śāḍe*, and *habāla-* for *habaḍa-* ‘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 khaštaṃdā*; II 85·14–5 *khaysaṃ paṃmarā pharāka*, parallel to ibid. 17 *hviḍi tta paṃmarā pharāka* ‘of food the report is abundant’; III 70·118 dyadic *hvaḍa khaysaṃ*, II 87·54 *khaysna hvāra*; II 86·49–50 *khaysa hiyai piḍakā* ‘letter about food’, II 85·26–7 *padaṃja biṃdā khaysaṃ* ‘food as usual’; III 66·20 *na ma distā khaysaṃ ūryām* ‘here is no food in the grove’; II 85·29–30 *myśḍā inū khaysaṃ vahajū* ‘I will do favour, I will give food’; loc. sing. v 310v2 *khaysaṇa*. With *-ya*, noun, *khaśa-* ‘drink’, SuvO. 56r7 *khaśa*, BS *bhojana-*, I 147, 57v2–3 *khaśa u mau*, ‘drink and intoxicant’, BS *madya-*; I 139, 47r4 *khaśa*, BS *pāna-* ‘drink’; Sid. 15r4 *khaśi-vīya*, BS *pāna-*, Tib. *btun-ba*; III 40·17–8 *jāstūṇai khaśā jsā asphiratcaṇa* ‘gushing with celestial beverage’, = III 47·62 *jastuṇe khaśṇa asphirāci(ṇa)* (with variation *-ś-* and *-ś-*); *khāysa-* ‘food’, Z 2·26 *khāysu ne hvīḍā* ‘does not eat food’, Z 2·26 loc. sing. *khāśa*; plural, Sid. 132v4–5 *khāśe besā hā arva neśānā* ‘the medicaments spices and the rest must be applied’, Tib. *spod sna-čhogs-kyis btab-la*; Sid. 5r5 *khāysa gvāchākā* ‘digesting food’, Tib. *zas bzu-ba dan*; Sid. 4r3 *ṣṣ khāysā hvaḍā idā* ‘that can eat food’, Tib. *zas zos mathag dan*; compound Z 13·98 *khāysa-tira-* ‘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-āmāśaya-sthāna-*, Tib. *pho-ba*; Sid. 121v1 *khāysāna ṣtukā* ‘being in the stomach’, BS *pakvāśaya-*, Tib. *lon-ka-na* ‘in the intestines’. See also *phiysgāna-* from **mizga-dānā-* ‘bladder’. Adjective to *khāysa-*, Z 13·129 *khāysinei*.

Verbal, *khāś-* ‘to drink’, participle *khašta-*, pres. 3 plur. Z 3·59 *hamveyau ratanīnyau khāśindā* ‘they drink from jewelled bowls’; III 35·30 *khāśidau ttū brrvīnai ysaujsā ṇika-raysā* ‘they indeed (*-u*) drink that savoury *amṛta*-food of love’; = III 37·28 *khāśida*; infinitive, III 65·18 (*bāysa*. . .) *rrumda va kūṣṭa ye khāśe* ‘(the grove). . . where it is possible for the king to drink’; Sid. 9r2 *mākṣī ttaudye uci jsa ni khāśāñā* ‘honey must not be drunk with hot water’, Tib. *sbran-rēi chu dron-pos hphul-ṣin mi bzah*; Sid. 15r1 *khāśāma* ‘drinking’, Tib. *btun-ba*; participle *khašta-* (beside *khāś-*, as *rrāś-* 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 khaṣṭvā*, Tib. *bzos-ṣin, hthuns-pa dan*; from **xašti-*, infinitive Z 5·64 *khīṣṭe*; and noun SuvP. 64r3–4 *hviḍi kīṇau khīṣṭe*, BS *pāna-*, *bhojana-*. The causative participle is *khāšta-*, Z 24·439 *pāḍā hāmāte o vā khāṣṭā* ‘was fed or given to drink’. With preverb *par-* in

Z 24·237 *parchāśa* ‘he satisfies’, pret. 2 sing. Z 5·89 *ṇei ma parchāṣtai* ‘you gave me to drink *amṛta*-drink’; v 95r8 *ne parkhyaṣtu yīndā*; SuvP. 70v1 *pachāiṣi* ‘I would satisfy’, BS *tarpeya*. From *xaz-* ‘to consume’ (either food or drink), **xašta-*, also M.Parth.T. participle *x’z’d* **xāzāḍ*, pres. *x’zyndg* **xāzenday* ‘devouring’. Beside *xad-* in Balōči *khāḍay* ‘to eat’, N.Pers. *xāyidan* with O.Ind. *khād-*, *khādati*, *khādita-*. 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 hbyun-ste*; Sid. 105v4 *ttavai khaysme, haśā* ‘fever, abscess, swelling’, BS *jvara-visphoṭa-śopha-*, Tib. *rims dan, hbrum-bu dan, skran-ba dan*. From *khajs-*, *naṣkhaj-* ‘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 khaysaṃ 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 *kharaṛa ttattahve* ‘the ass so spoke to her’; plural III 73·185 *khara*; 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*, *xrə*, Parāči *khōr*, Yidya *xoro*, Waxī *xūr*, Sarikolī *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 *khariṇa 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, harinī*.

khara- ‘dark(?)’, K 109·314 *tta tta paḍā ya kharaṇa* ‘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-ṽarna-* ‘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 ṣg kharasamṇā* ‘like this ass-dung’, from *khara-* ‘ass’ and *satana-*, *saṃna-* ‘dung’, in an uncertain text.

kharijā ‘thong(?)’, v 355, TM b2 *gvahe u baṃña kharijā* (space) ‘weave and bind the *khara*-thongs(?)’.

khārūkā ‘loving(?)’, v 66·14–5 *dūtakā ṇāmysirā tsumam(ca)* x *khārūkā* ‘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-, kār-ro-* ‘desire’.

kharai ‘faeces(?)’, K 100·295–6 *kharaṛi pulāṇi gūhai* ‘faeces, efflatu, 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, 1a2.

khal- ‘defile’, only in *saṃkhal-* ‘to defile’. From *xard-*. See also *khārga-* ‘mud’.

khalānā ‘pool’, v 80, 8r2 *surūtca, āṣimgye 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 hīvī khavā* ‘foam of molasses’, Tib. *bu-ram-gyi sbu-ba*; III 135, 1r2 *u eha khavā narāme* ‘and foam comes from the mouth’; Manj. 113 *kāna ka pr(ā)ṇa utca khavā hagriha 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, *kadalī*-plantain, bubble in water or magic-made’; E s 9 (p. 351) *kadalā māṇaṃde asāre samu kho khavā ūcai bātāva* ‘like *kadalī*-plantain without inner matter, just like foam in water, lightning’. Parallel in comparison of insubstantiality, *phena-piṇḍa-*, *marici-*, *budbuda-*, *māyākāra*. Adjective, III 49·25 *khavīnai peṇḍai tte na aštā 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-piṇḍa-* and *rūpa-*. From *xaḥa-*, Av. *kafa-*, Zor.P. *kṇ, kwp* **kaf*, N.Pers. *kaf*, Oss. D. *xāfā*, I. *xāf* ‘pus’, *xāf-dāndag* ‘with bad teeth’, Waxī *xūf, xep*, Munj. *xaf*, Suynī *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 *bhārngī*, I 187, 106r3 *khavara bā*, I 149, 60v1 *khavare*; BS *bhārngī*, Tib. *ga-bra* (lw from Saka *khavara-*), clerodendrum siphonantus. Tibetan-Mongolian Dictionary VI 260 *ga-bra-ste kaṇḍakari smug* ‘red *kaṇḍakāri* (solanum)’. Possibly Greek κάππαρις, N.Pers. *kabar*, Armen. lw *kapar* ‘caper’.

khavā ‘from the foam’, see *khava-*.

khaś- ‘drink’, see *khays-*.

khaṣṣa- ‘pleasant’, Z 23·5 *ciṅgānu ciṅgau dātā kaspārau tterā khaṣṣa phaṣṣā* ‘for the Chinese the *dharma*-doctrine in Chinese, in Kashmīrī is so pleasant, delightful’. From **hvaśša-*, Zor.P. *hvaśṣ, xvaśṣ*, N.Pers. *xvaś* ‘pleasant’, beside Prakrit *phaṣṣa-* from *sparśuka-*.

khašta-, *khāšta-* ‘drunk, made to drink’, see *khays-*.

khasta- ‘beaten, pained’, participle to *xad-*, v 31, 86b5 *khaṣṭā kuhye jsa* ‘injured by deceit’ (BS *kuhā-* ‘deceit’), Z 13·81 *khaṣṭā kuhe jsa*; Z 274·43 *khaṣṭu ne yīndā* ‘he cannot injure’; I 161, 76r2 *cū pyahasta khasta vīraṃ* ‘what is a wound corrupt, contused’, BS *duṣṭa-tāḍa-vraṇeṣu ca*; pret. JS 7v1 *cu (ṣaṃ) dai khaṣṭādā* ‘who beat the ground’; pres. *khaittā* from **xadati*, v 153, 1a1 *gahai ttu ne khaittā* ‘the shaft does not injure him’; conjunctive 3 sing. Z 13·81 *khvei ṇo khā pau vātā ggeiha* ‘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-čīn na-ba rnams*. Adjectives, Sid. 124r2 *khaiyuḍa-* ‘painful’, Tib. *zug-čīn*; Sid. 136r3 *kheyājsa*, BS *todavān* ‘suffering contusion’. With preverbs, *pā-* Z 7·22 *pāhāmata* ‘striking’, participle *pāhasta-*; pres. *piha-*, *pyiha-*, *pyāha-*; with *va-*, Z 24·416 *vahasta-*; with *gu-* v 69, 8r5 *guhei*, K 26·140 *aguhasta-*.

From *xad-*: *xasta-* ‘to beat’, Av. *vīxaḍa, vīxaḍat*; 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 *ttī hā drām herā khaste* ‘then such a thing has happened’ (translation AM, n.s., 11, 1964, 19); III 67·61 *tti 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 *dida 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 *ṣi pā hā viṇa ni ri khaittā* ‘he has not yet arrived’. See *uskhasta-*, *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-*, *anuvī-*, *pravi-*, *sam-*. Kroraina *akas-*, *akasida*, *aḡas-*, *aḡajh-* ‘take away’ from **ā-kāsaya-*; Ardhamāgadhi *nikkas-*, Khovar *kas-* ‘wander about’; Paṇini 7·4·84 *canikaṣṭi*. 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 tteye jsārā* ‘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. *rca gtar-ṣin*, parallel to BS *sirām mocaya-*, *asrñ-mokṣana-*, *asrñ-mukti-*; K 19·222 *ttiau hyai rri kha-uña*, = K 27·146 *ttiau hīye re khañā* ‘their veins must be opened’; = K 35·90–1 *re khūmāña*; participle II 4·60 *garśa 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’ūm* ‘nook’; Zor.P. *kwmṃy* **kōmīk* ‘belly’, Fars dialects *kum*, *kom*, *kōm* ‘belly’; N.Pers. *kōmīš* ‘digger (of wells)’; *kōlidan* ‘to dig’. Waxī *parkōl-* ‘to dig’. With *-m-*, Khotan Saka *khūm-* ‘to open’. Base *kauk-* see *bekhaute* ‘by digging in’; Nuristani Prasun *kučə* ‘to dig’, Parāči *kus-ēw* ‘to dig’. See JRAS 1970, 61–2.

khājaña, *khāje* ‘in mud’, see *khārgga-*.

khāṃdalaja adj. ‘of a sharp thing’, second component in I 141, 49r4 *hva-khāṃdalaja āstai* ‘bone of boar’s tusk’, BS *ārūka-* a medicament, literally rendered from *āru-* ‘boar’ (like *khuysaa-* for the plant BS *maṇḍūki*). See s.v. *hva-* ‘boar’. K 32·44 *khaudalā kādīrami*, K 16·150 *khaudala kāḍa(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. *tiṣi.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 *striyastrīṣāna katha khārāva-ttiṣa gyasta-bhāvanyāṃja* ‘the city of the *trāya-* *striṣa*-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*, *hamṣūl-*. AM, n.s., II, 1965, 104; III; AION I, 1959, 120–5. The word *hvōṣṭa-* beside Av. *hvōišta-* 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 māñamdu* ‘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 khājaña* ‘you threw your matted hair (BS *jaṭā*) in the mud’; JS 27v4 loc. sing. *kheja*. From *xar(d)-* ‘to dirty’, see cognates s.v. *saṃkhal-*.

khāvara- ‘a tool(?)’, III 109·8 *drāmakyi khāvarā ma biysamja styūdā* ‘do not seize such a hard *khāvara-*’. Possibly from IE Pok. 930–3 *skep-* ‘to cut, split’, Zor.P. *kāṭ* ‘cloven’ (Gr.Bd. 95·1), *škāf-* ‘open’, *parr škāfēt* ‘opens wings’, gloss to Av. *pazdaya-*; N.Pers. *kāftan*, *šikāftan* ‘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 aśajvāmāna mīraudai hīśidai* ‘I make (them) happy so that being unattached in the objects of sense with a view to calming woes 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 *aśajyamāna* ‘not attached’ (note *-ṣ-* as in BS and Kharoṣṭhī Dharmapada in this word *-śang-*), here written *aśajvāṇa* (with *ma* below), Kroraina

aśajamaṇa, Pali *asajjamāna-*, with *-jv-* archaistic from *-jj-* < *-jy-*. For *khāśāna-* either *khāśga-* with suffix *-āna-* or *-akāna-*, or compound *khāśga-dāna-* (as *khāysāna-* ‘belly’ **khāysa-dāna-*) to base *kaś-* or *khaś-* 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 *spyakyai khāśīdā haṃtcā* ‘they fasten flowers in bouquets’, with *-ṣ-*, not *-ś-*. For ‘garland-making’ O.Ind. *mālya-grathana-*, hence possibly *khāś-*, *khāś-* equates with BS *grath-*. Variation of *-ś-* and *-ṣ-* can be traced to older *-z-* and *-ṣṣ-*, yielding a base *xaz-* and *xaś-*, 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 *khaūska*.

khāśīdā ‘they fasten, tie up’, see *khāśīda*.

khāmṣa, see *khausa*.

khāhā- ‘spring, fountain, well’, Z 22·138 *myāño kīnthai khāha* ‘in the midst of his city is a well’; Z 3·42 *khāhe*

ysarrije paste āṣṣimje gyahe ‘golden wells, pools, ponds, fountains’; SuvP. 72r2 *khāhi āṣaiji viysāmji*, BS *utsāḥ sarāḥ puṣkariṇī-tadāgāḥ*; III 86·87 *khāhām hīye ūci jsa* ‘with water of fountains’, K 100·274–5 *khāhvā āṣaijvā ttājvā*, loc. sing. K 12·13 *madāhaña khyiha*, K 64, 80r1 *madākaña khyeha* ‘in Mandākinī 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’yh*, adj. *γ’γ’yk*, Man. *x’x*, Yazg. *xēx*, Yidya *xūyo*, *xūga*, Waxī *kōk*, *kik*, Sarikolī *kauk*, Orm. *xākə*. Without suffix Av. *xā-*, nom. sing. *xā*, O.Ind. RV *khā(s)*. With *-n-* Zor.P. *xān*, adj. *xānīk*, N.Pers. *xā* ‘sewer, sink’, Pašto *warxa* **fra-xā-* ‘field channel’.

khijṣā ‘convex(?)’, II 129·77 *vari...cvai daštām u gvq khijṣā-tcīrika u nakhausai ejśinā 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 *uskātta bisai khinḍā* ‘as above’, Tib. *spa-ma bzin-du*; Sid. 150r4 *khadyautta prānai khinḍā* ‘like the insect firefly’, BS *khadyota-*, Tib. *srin-bu me-khyer*...*lta-bur*; adjective *khinḍaa-*, Sid. 7r3 *huñi paśāme khinḍai 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 veṣina rūna* (BS *veṣa-*, *rūpa-*). The medial vowel is written also *-a-*, *-ai-*, *-e-*, *-im-*, and *ṇḍ-* varies with *-md-*. Compound, K 68·211 *ttī khu hama-khinḍya 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-nivāña būre* ‘beginning with the teacher down to all the low (BS *nivāta-*) ones’. See KT VI 137 *nāvāta-*. From *khī-na-ka-* with *khirājsa-* ‘sad’, Z 12·76 *khirājsa uysnaura bitanda yindā* ‘he makes the low ones confused’; and *khīraa-*, SuvP. 66v2 *khīrai ysgmña* ‘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* ‘unwearied’, from **skito-*, Greek σκαίός, 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’, *šėmas* ‘blue-grey’.

khimnyau jsa ‘from thorns’, Sid. 14v3 *khimnyau jsa hamye pamcimulā*, Tib. *cher-mahi rca-ba lwa-pa* ‘the five roots produced from thorns’; variant v 324·164 *khemnyām jsa*; with suffix *-uḍa-*, 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 ἀκανθα ‘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 ysgmña* ‘sad

at heart’, BS *dīna-mānasa-*; III 70·108 *ysira aštā khīrai kāṣcya* ‘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 *γiraka-* or secondary *γ-*. From (s)*k(h)ai-*·(s)*k(h)i-*, see *khinā* ‘low’.

khirājsa- ‘sad’, Z 12·76 *khirājsa uysnaura bitanda yindā* ‘he makes the sad beings to be confused’; Z 5·23 *vadṛta u khūrājsa* ‘oppressed and sad’. From *khīra-* with suffix *-ājsa-*, see *kheyājsa-* ‘painful’, *khūñājsa-* ‘with holes’.

khāṣṭa-, *khi*⟨*ṣṭa-*⟩ ‘causative to *khays-* ‘to drink’.

khīṣṭa- ‘beverage’, see *khays-*.

khīṣṭe ‘to drink’, infinitive to *khays-*.

khu, *khū*, see *kho*.

khuāysda (or *khāuysda*) ‘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 *vaṣīcha khuiśakyā jsa raga spyakya biysaṣṭa* ‘the stream with its waves seizes the flowers of the bank’; = III 37·11–2 *vaṣaīcha khvau-śkyām jsa raga spyakya biysaṣṭe*, = III 46·26–7 *vaṣīcha khvīśakyām jsa raga spyakya biysaṣṭe*. From *khvī* with suffix *-śkyā-*. See *khvī*.

khūñā- ‘hole’, Sid. 145r3 *pārihā va-m khunā ṣṭe* ‘for them the base is the hole’, Tib. *gnas khun-bu yin-pas*; K 145, 3r2–3 *cu mūrakyām hīya khunā ṣṭe* ‘what is the birds’ hole’; Sid. 102r5–v1 *mista khūṇe 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 khūṇe vāṣṭā naramḍa* ‘they issued from the hole’; Sid. 102v1 *kālanāṣṭā arji hamāte khūṇe hāṣṭā paśāñā* ‘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 naṇ-nas dud-pa*; Sid. 102v3 *ttiña khunyaṣṭā niṣpaśḡāñā* ‘it is to be produced in the hole’, Tib. *hbrum-bu gaṇ-gi byun-ba-la*. With *-ka-*, III 73·169 *māmjāna khunaka dye* ‘he saw hole(s) of the ants’. Adjective, N 50·30 *butta haḍe ttye nwe gaṃjso cu khūñājsa u rrātajsa* ‘he would know the defect of the boat which is full of holes and rifts’. From *khū-* with *-ñā-*, to *khūm-* ‘to dig a hole’ (see *khā-*, *kūṣḍa-* ‘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 khūmāña* ‘veins are to be opened’, = K 19·222 *rri khaūña*, = K 27·146 *re khaūña*. From *khū-* with *-m-*, see also *phūm-* ‘to blow’, and *tsumamdaa-* (with *-u-* and *-ū-*), see *khūñā* ‘hole’, and *khā-* ‘to open’. Note also *-m-* in Sogd. Bud. *ptsrwm-* ‘to speak a charm’.

khuysaa- ‘tortoise; frog’, JS 30r1–2 *beṣuña prrānā kave khuysā meysairka, mere myāña simāṃdrre* ‘all kinds of huge animals, fishes, tortoises, here in the great sea’; as name of a plant, I 179, 98v1 *khuysim* (*-im-* = older *-ai*) BS *maṇḍūkī*, literally rendered by ‘frog-plant’, a name of various plants, Bower MS *maṇḍūka-parṇi-* ‘Hydrocotyle asiatica, pennywort’. From **xavsa-*, **xafsaka-*, Oss. D.

xāfsā, I. *xāfs* ‘frog’, *ūorjin xāfs* ‘tortoise’, similarly, Avar *qerq* ‘frog’ with epithets *c’ili*, *šurun* (‘skull’), *t’ala* (‘stone’) means ‘tortoise’. Metathetic from *kasyapa-* ‘tortoise’, Av. *kasyapa-*, Zor.P. *kšwə* **kašavak*, N.Pers. *kašap*, *kašp*, *kašaf*, Sogd. *kyšph*, Pašto *kašap*, Parāči *kasabaka* ‘tortoise’. O.Ind. *kaśyāpa-*, *kacchapa-*. Base possibly *kaśā-* ‘innermost part’, O.Ind. *kāśas-*.

khuysmūlaa- ‘bubble’, plural Z 6·15 *khuysmūlā ūca* ‘bubbles in water’, v 217, 2a3 *ā khu khuysmūlā ūca ā khu pruha* ‘or like bubbles in water or like dew’, in the Mādhyamika list of types of unsubstantiality; III 29, 42b2–3 *saṃ khu khāysmūlā ūcā bāna paṣkauta aśāra* ‘like bubbles inflated by wind, without inner material’, Manj. 104 *uca khuysmvala*. Compound with *gūla-* ‘ball’; *khuy-sma-*, possibly *khaysma-*, ‘outburst, BS *viṣphoṭa-*’. Sogd. *γwzpr’yēk* (Soghd. Texte II 8b4).

khai ‘dress’, K 25·110 *rana ttī jsā khai* ‘the jewel and like-wise the robe’; K 17·171–2 *rana ttī* ⟨*jsā*⟩ *khai*; = K 36·104 *ttu raṃnā ttī jsām vāstā hāvai hūḍā* (= K 33·60); K 27·159 *ca ṣa ya bvaiyausta rana ttī jsā khai ttuve hā hūḍā* ‘she gave to her what was the jewel and likewise the robe (and) dress’; K 26·138–9 *rana ttī jsai khai ttuve hā hūra*, K 18·210–1 *cai ṣa bvैयाusta rana ttī jsā khai ttuvai hā hura*, K 19·239–40 *cai ṣa ye bvैयाusta rana ttī jsā khai ttuvai hā hūḍā*. Also *khai* beside *khai tta*, III 37·12 *pargeṣa skāṃda sāmū brre māṃṇḍām va khai*, = III 34·18 *parageṣa skāḍaka sāmū brre māṃṇḍvā khai tta*, = III 46·27–8 *parigeṣa skāṃdaka sāmū brre māṃṇḍvā khai tta* ‘(the stream) twisting about secretly like the dress on the beloved breasts, so’. From base *kap-*, *khap-* ‘to enclose, envelope, hold’, **k(h)api-* to **xavi-* to *khai*, as *kavi-* ‘wise; prince’ to *kai*, plur. *kā*. See *khapa*, and *khaivām jsa*. In *khaiva-*, secondary suffix to *khai*.

kheja ‘in the mud’, see *khārgga-*.

khaittā ‘it beats, wounds’ v 153, 1a1 *gahai ttu ne khaittā* ‘the arrow-shaft does not wound him’. See *khasta-*.

khaittā ‘it appears’, see *khasta-*.

khainuḍa- ‘thorny’, see *khimnyau*.

khaiya- ‘injury’, see *khasta-*.

khaiyuḍa- ‘painful’, see *khasta-*.

khaivām jsa ‘with dresses(?)’, III 40·24 *ttagyau khaivām 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-sthūṇaṃ*; ‘as, how’ with verb, v 108, 30v5 *kho...šuru yāḍāṇḍā sta* ‘as you did good’, BS *yathā...kṛtādhikārā(h)*; v 338, 61r1 *kho pā*⟨*ṣaṣi*⟩ *hve ham*⟨*guṣṭo paṣkāliye*⟩ ‘as a strong man might snap his finger’, BS G 37, 57a3 *tad-yathāpi nāma balavān puruṣo cchaṭā-saṃghāṭaṃ kuryāt*; II 87·9–10 *brraṣṭāṃdūṃ si...khu ṣṭe* ‘we asked, How is it?’; v 74, 42v2–3 *kho rraṣṭu ttai aysmūna paysānindā* ‘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 nvāṣūṃ* ‘he said to her, How should I not cry out’; *khvaṃ na* ‘how for me not’, III 73·172 *khvaṃ na hame skūṭa ragai* ‘how should there not be for me liquor in my throat?’; like Oss. D. *kud nā*; ‘when’, v 340, 79r6 *kho haḍe ysaiye* ‘when however he is born’, BS G 37, 74b1 *jāta-mātra-*; ‘when not yet’, Manj. 241

khu būre vā ne sarbe masta urmaysdī bvāmaṇvīja ‘when the sun of great knowledge has not yet risen’, =Z 5·82 *kāmā na ro sarbāte urmaysde bvāmatīno māsṭā*; ‘so that’, I 151, 61v2 *pāchai khu ra va śuma rūm harṣṭa* ‘to be cooked so that only oil remains’. The latest form *kha* occurs in K 112 363 to read: **gu* (*gū* ‘escaped’) *kha va tī*; 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 **kaṭhā uta* (rather than **kaṭām* or **kaṭāu*), Av. *kaṭhā*, *kaṭa*, O.Ind. *kathā*, *kathām* ‘how’, to base *ka*-.

khaukeja ‘quail’, Sid. 17r3, BS *lāva-* ‘quail’, Tib. *čö-ga* ‘quail, lark’, see *kakva*, possibly to Greek κῶκκῶβη ‘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(ra)* ‘a covering (hat?) worth thirty *satera*’; II 60·29 *namaviña thavalakāñā khauca haudūsā sera* ‘in a felt bag, covering worth seventeen *satera*’. In the compound *heinā-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 *khuyśaa-* ‘frog’ for the plant name BS *maṇḍūkī*), by etymology to *śrngā-* ‘horn’.

khauiña ‘to be opened’, see *khā-*.

-khaute ‘he dug’, JS 35v3 *pāyve jsai gvaṣṭai ttāre bekhaute* ‘with the claws you (the tiger) split the forehead by digging into it’. From **abixauxtyā* 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*, **xuant-a-* > **khunda-*.

khaudala- ‘sharp’, K 16·150 *khaudala kāḍa(ra) jsa* ‘with sharp sword’, =K 32·44–5 *khaudalq kāḍirani*. See *khāmdala-* in *hva-khāmdalaja* ‘made from a boar’s tusk’. Base (s)*k(h)an-* ‘to cut’, see s.v. *hatcan-*.

khoys-, *khauiys-* ‘move’, Sid. 150r3 *khoysamdā u mvīramdā vijīṣḍe* ‘he sees moving and disturbed things’, BS *cala-āvila-*, Tib. *g-yo-ba dan*, *lon-lon-por snan-ba yin-no* (ed. Pekin), Tib. *lon-lon-po* has not been found; JS 33r2 *rākṣaysyo maryo khoysamdai* ‘moving with *rākṣasa*-demons, with *makara*-sea monsters’; v 184, 40r1 *khauiysamdā-bāysva* ‘with moving arms’; 3 sing. Sid. 8r2 *tta tta khu ni khauiysde*, Tib. *de-las mi hgyur-bar*; Manj. 31 *mvīrau khauiysda*; participle *-khausṭa-* ‘moved’, with negative K 104·227 *akhausṭa*, gloss to BS *acala* ‘motionless’; noun *khauiysāma*, K 109·310 *nai khauiysāma naiṣṭa* ‘there is no movement of it’; with negative K 111·354 *akhauiys(ā)ma jsa naṣgmna* ‘with non-motion,

with cessation’; K 111 355 *akhausṭai jsa dharma-kāya ṣṭa* ‘the *dharma*-body is with non-motion’. Causative *khausj-*, Sid. 153r5 *tta ttai hala khausṭāñq* ‘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: *hiñña a sa khausṭina ttāṣṭa hālai ku tsai* ‘I myself in a dream might move towards you whither you go’; infinitive v 340, 80r5 *ākṣutte khausā* ‘it began to be shaken’, BS G 37, 75a7 *vāta-kṣobhena* ‘by agitation of wind’. From **xauz-* 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 *naṣkhauysā* v 264 b18; with *us-*, see *askhauysa*.

khauiysa ‘piece of cloth, rag’, K 46·49 *ba khauiysa byāmdā* ‘she found (*byaudātā*) a small rag’. From *xauz-* ‘to cover’, beside *xaud-*, see *khauca-*.

khaurā ‘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*, *ṣṭhyūta-*, Av. *spāma* ‘spittle’, Greek πτύω ‘to spit’, πτύσσω ‘spittle’, Lat. *spuo*, *spūtum*, Got. *speiwan*, O.Engl. *spīwan*, Lit. *spiūju*, *spiduti*, O.Slav. *pljujo*, *pljivati*; also O.Ind. *kṣivati*, Greek σπιάω ‘spittle’.

khoṣ-, see *khoys-*.

khauska ‘covering(?)’, II 59·5 *u khaucīja khauska śā* ‘one khauska-covering(?) to make a khauca-covering’; II 78b *yaragakava dva u khāmṣkyava śām* ‘two rain-coats (Turkish *yargaq*) and one covering’. Formed by *-ka* to *khausa-*.

khausā ‘shoe’, II 59·4 and 60·22 *kāmra-kagā khausā* ‘shoe of *kaura*-skin’; see also *naṣkhauṣai*. From *kafš-*, by *-š-*, to *kap-* ‘enclose’, Zor.P. *kafš*, *kafšak*, N.Pers. *kafš*, Armen. lw *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* (*haude* ‘he gave?’).

-khye ‘fort(?)’, II 79·7 *śāvqkhye kīthe* ‘in the city Copper Fort’, from first component *śāva-* ‘copper’ (**syāva-*) and **khata-* = *kata-* ‘covered place’ used for ‘house’ (see AION 1, 1959, 118–20). Note also II 55·1 *hiṣanijim* (*-im* = *-ai*) *katha vī ām* ‘from the Iron City’. See also the legendary N.Pers. (Šāhnāmah) *rōyēn dīz* ‘copper fort’; and Buxārā was called in Arabic *maḍīnah 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 *-īnaa-*. But possibly from *khay-* in *khaiya-* ‘injury’, to *khasta-*.

khyera ‘of the musk deer’, see *kharīña*, BS *plava-*, Tib. *gla-ba*, III 87·109–110 *khyera ṣvidi jsi peṃḍai pāchai* ‘with deer’s milk a poultice must be boiled’; III 92·248 *khyera ṣvidāna*; III 91·223 *khyera saṃna* ‘faeces of deer’, III 91·221 *khyerā tcārā*, *uliña tcārā* ‘deer’s fat, camel’s fat’; III 88·147 *uliñe 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, *khvaṃ* from *khu* with the pronouns *-aṃ*.

khvi ‘wave’, SuvP. 69v1 *khvī*, BS *taranga-*, inst. plur. JS 15r2 *āḇesyaui khviyau vyaulasta bajāṣa* ‘noise horrific from the whirlpools, from the waves’, plural Z 5·41 *khviyā*; Z 24·238 *maranīgye 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 *khui*.

khvih- ‘to be agitated’, SuvO. 4r4 *akhvihānau*, *akṣubhyā* ‘Akṣobhya unshakable’; Z 13·22 *pharuī kāḍe khvihātā ūtca* ‘much, greatly the water is agitated for him’. From (s)*k(h)eubh-* to **khūh-* with *-ya-* **khūhya-* to *khviha-*, to IE Pok. 955 *skeubh-* ‘move swiftly’. Not to Slav. *xvejat-sja* ‘be moved’.

ggə ‘foulness’, v 123, 19v4 (Sukhāvatī-vyūha) *ggə pyauca ggāmjsā* (<*jsa pahīṣṭā*) ‘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’, **guvā-*; 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-čin*. With *nāṣṭā* ‘downwards’, Sid. 16r5–v1 *nāṣṭā ga styūda padīme* ‘it makes faeces hard’, BS *saṃgrāhī*, Tib. *phyi-sa hgag-par byed-čin* (*hgag* ‘stop’); Sid. 18v4 *nāṣṭā ga bañe*, BS *viṣṭambhi*; Sid. 19r4 *nāṣṭā ga baitte*, BS *vibandha-*. From *gau-*:*gū-* ‘be foul’, s.v. *ggə*, *gū*, *-ūha-*.

ga ‘group’, of things or people, Sid. 9v4 *arvām hīyām ga hīya piṣkalā* ‘the chapter of the group of medicaments’, BS *gaṇa-*, Tib. *smān-gyi sde-čan-gyi lehu*; Sid. 10r1 *ṣḡ arvāna gg* ‘this group of medicaments’, =v 319·73 *ṣḡ arvāna ge*; Sid. 10r3 *ṣḡ arvāna ga hīya hamālā*, =v 319·77 *ṣḡ arvāna ge hīya hamālā*, Tib. *smān-gyi sde-čan hdi ni*; dyadic with *saṃgha-* in K 53·9·6 *ga bisamgīja* ‘the group of the *bhikṣusamgha*’; K 135·853 *miṣṭe bisamgīje gi jsa hamṭsa* ‘together with the great group the *bhikṣusamgha*’; v 30, 79r5 <*bo*>*dhisatvīmjo ggā hamgrīyo dāte* ‘he saw the group of the bodhisattvas assembled’. See *ggāṣā-*.

ga- preverb from *ava-* ‘down’, dialectal to *va-*, see *gganī-hātā* ‘it moistens’; *gatcyā-* ‘to break’, *gatciñā-* ‘to break’, *gatcasta-*; *gachānaa-* ‘woe’, beside *vatcasta-*, *vaysgasta-*.

ga ‘mountain’ for older *garā*, K 100·272 *cū ra tti ga auna-dvā devatā paravālā* ‘who also are then the *devatā*-deities, guardians dwelling on the mountain’, parallel K 100·273–4 *ca gara-veysaṇa ysini 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 *ggāmṭsa-* ‘hole, pit’.

gachākām ‘of the kernels’, III 84·51 *vinau gachākām* ‘with-out stones’, see *gechauka-*.

gachānai ‘misery’, Sid. 125v1–2 *pvgnā jsa, harīysāme jsa u kāṣṭyi jsa, gachānām jsa, aysmu uvī*, *byātaji ttai paramjsa vaṣṭidā u āphirāre* ‘from fear, from trembling, and from sorrow, from woes, mind, wits, memory are so for him turned back and disturbed’, Tib. *hjiḡs-šin sdans-pa, mya-nan-gyis gduṃs-nas yid dan, blo dan, dran-pa dan log-čin hkhruḡ-pa yin-no*, whence Tib. *sdans-pa* ‘tremble’, *mya-nan-gyis* ‘grief’, *gachānaa-* = *gduṃs-* ‘misery’; K 42·113 *rrispūrā hīvī gachānai byāta himye* ‘resentment against the prince was remembered’; K 35·83 *ṣḡ maṃ 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-čāna-* with *ga-* dialectal = *va-*, older *ava-* ‘down, reverseive preverb’; *-chāna-* from *čyāna-* ‘happiness’, to *tsāta-* ‘rich’, *tsāṣṭa-* ‘quiet’, with *-ch-* as in *pachāre* ‘are cooked’, and reverseive *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 parauysadā-jīya, naiṣṭa ra satsaira jva gaja ma vā thājai khva ṣa vā hīṣi ṣāka ca ma ysira aṣṭa* ‘in the sea, in the *saṃsāra*-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 **ganačī* > **ganjā-* > *gaja* ‘exuberant’, to base *gan-* ‘to abound, be exuberant’ of waters, in Av. *agōnyā-* (Yasna 38·5); with O.Ind. RV 2·13·1 *āhanás-* used of the *jānitri-* ‘mother’, as in the Yasna. IE Pok. 491 *g^hhen-* ‘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-*.

ggāmjsā- ‘defect, fault, BS *doṣa-*, *chidra-*’, v 116, 65v4 *anamkhāṣṭe ttāndrāme ggāmīje hāmāre* ‘countless such defects occur’, BS *aneke hi-īdrśā doṣā bhavanti*; Sid. 20r3 *cuai va gaṃjsa ni heme ṣḡ asthajāñā* ‘what (water) has no defect, that is to be drawn’, BS *udakaṃ grāhyam ebhir doṣair vivarjitam*, Tib. *skyon de-dag med-pahi čhu ni blan-bar byaho*; v 77, 145r3 *ṣkaugyānu gaṃjse byāta yanāre* ‘they remember the defects of the *saṃskāra*-factors’, Tib. *hkhor-bahi ñes-pa rnams dran-nas* (*ñes-pa* ‘wrong, evil, fault, sin’); with negative, *aggāmjsa-* Z 2·6 *cu biṣṣā padya aggāmjsi* ‘who is wholly complete’; Bcd 48r1 *ahatcastā naṣīrrimā iyaṃdā agāmjsā* ‘always unbroken, not filthy, not defective’, BS *nītyam akhaṇḍam acchidra Careyam*. The Iranian base for ‘defect’ is *gau-*:*gu-*, Oss. D. *γāun*, *γudtān*, I. *qāun*, *qūdtān*, *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. *yu*; *mūn yu vad* ‘it was wished by me, I wished’; *dīmi yu* ‘her wish’, *na-yu* ‘it is not wished’, *ṣnayaḡ-ay yu* ‘it is necessary to wash’. Hence *ggāmjsā-* is from **gvančā*. See also *ggāmṭsa* ‘hole’

from **guančya* 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 muḍiñi haṃṣa hiṣyo jsa ggaḍāre* ‘there garments thickly with excrements are lying’; K 40·38 *bveyausti raṃna 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 *naṣggaista*. See incohative *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 *yaṛəl*. 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*, *glđn* **gartan*, *gardan* ‘neck’, N.Pers. *gardan*, M.Pers.T. *grdn* ‘neck’, Sogd. *γrδ’kh* **yarḍakā-* (hardly **yarḥakā-*), see G. Morgenstierne, EVP s.v. *yaṛai* ‘throat’, *γāra* ‘neck’ (EVP 27). For *gart-*, see *gaḍ-*, *gaḍā-* ‘roller’, *ggaltte*. For the loc. sing. *-iya*, *-āya*, *-ya*, note also *pūstiya*, *pūstāya*, K 139·963 *pūstyā 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 štyi 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 *ākūt-* from Prakrit *ā-* with *kol-* and BS *ā-* with *koṭ-* ‘to beat’. Note also Šuynī *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 haraštādā* ‘he demanded for the (silk-)cloth 500 mūrā-coins and then also they presented parcels of (jade?) stone’. Possibly *gaḍa-* < **garta-*, with *g-* < *v-*, to **varta-* ‘stone’, see s.v. *ūdāra-* ‘crystal’; and N.Pers. *vard* in *lāžavard* ‘lapis lazuli’. The stone of Khotan was *ira-* (= BS *silā-*) ‘jade’. For *hajsāmā* ‘collections, parcels’, possibly older **haṃjśāmākā-* ‘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 baudhasa-tvām 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 vaña imjīsū ttyau gaḍanām jsa ttu pvaīsai pvaīsū* ‘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 *čaxš-* ‘to command’ (see BSOAS 13, 1949, 125), and the epic name Oss. *ūrxtānäg* (**varxtanaka-*) ‘commander’ as the ancestor, ‘master of the Great House’; beside the noun of action *-tana-* in infinitives O.Pers.

nipištanaīy, Zor.P. *nipištan*, N.Pers. *navištan*. 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’r’nt* ‘they watch’, *γ’r’k* ‘watcher’, plur. *γ’r’yt*; Pašto *zyōṛəl*, *zyōṛəl* ‘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 *bisa prūva ysīmā ttala gaṇḍye śalaba ysini nāmda 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 mčhod-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 burštā* ‘so broken, so burst’; III (ed. 2) 145·002 *u āysāja gatcastā-likā* ‘and favour infringed’; present, K 145, 314 *u samai gatcyāma u parau gatciñāmā mistā gatcasta samai štai* ‘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 *sčada-*, and *-iñ-* from *-añ-*. See also *vatcasta-*.

gatacaustada ‘they were detained’, II 119·176–7 *raispūra gatacaustada u haḍa ra vā na paste paśāvai* ‘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. *scamnum* ‘bench’.

gatsä ‘gypsum’, III 89·174 *styüdi šamḍai dīrā juštīnainai gatsä paḍimāñä* ‘under compact earth a gypsum vessel with padī-cloth must be made’. III 80·27 *dī pai jsā vaštā ragā būña būña gatsä* ‘under foot continuously in various holes of the bank (was) gypsum’. From **gačya-*, with *gītsara-*; Zor.P., Pāzand, N.Pers. *gač*, Syriac *g’š-* (**ga’š-ā*), *gs-* (**gašš-ā*), Arab. lw *jašš*, *jišš*, *qašš*, *qišš*, Akkadian *gaššu*; Zor.P. adjective *gačēn*, gloss to Av. *vičičaešva*. Mesopotamian word from the Zagros oil regions. See *gitsāra-*.

gatsauñä ‘swelling’, second component with abstract suffix *-auñä*, to *ggaṃtsa* ‘hollow, hole’, I 195, 11611 *rahta-pitta stūra-gatsauñä garša bisā āchā jida* ‘of blood

(and) gall, thick swelling, diseases of the throat it removes’, BS *rakta-pitteṣu sūlaṃ* (for *sūlaṃ*) *kaṇṭha-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 *κύαρ* ‘hole’.

gan- ‘to smell’, noun **gani-*, acc. sing. Z 20·32 *ce ggañu purauḍe būta biššā 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 *gganānaa-*, N 52·12 *ttarandarna atapīna gganāneina* ‘with the unclean stinking body’; fem. Z 20·28–9 *ulatāna...* *gganāmja stauru muḍā pharu śšāre kūḍe* ‘a cemetery stinking badly, the dead lie very many’; V 102, 16v3 *brīyau paśšāta gganāmja* ‘abandon (2 plur.) stinking lust’, Tib. *hdod-pa dri-nan spaṃ-bar byos*. In a plant name, III 85·79 *ganānai bā ttīma* ‘the seed of the stinking root’, III 92·231 *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. *gnḍ’g* ‘stinking’, *gnḍgyft* ‘stench’, Zor.P. *gandak*, N.Pers. *gandah*. O.Ind. *gandhā-* ‘smell’, *sugandhi-* ‘scented’. IE Pok. 466 *g^uedh-* ‘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 **kryn-*.

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-drīyām bādā* ‘time of wheat harvest’. From **gandama-*, Av. *gantuma-*, Zor.P., N.Pers. *gandum*, M.Pers.T. *gnwm*, in Greek script γανδόμεν; Sogd. *γntwm*, Yavn. *γantum*, Wanetsī *γandam*, Pašto *yanam*, Orm. *ganum*, Yidya *yādam*, Šuynī *žindam*, Waxī *židim*, *judim*, Sarikoli *žandam*. Indianized, O.Ind. *godhūma-*, details in M. Mayrhofer, Skt Et. Dict. s.v.

ganamāvi ‘wheat-men(?)’, V 259, 4a3 *rrvīya ganamāvi 10 7* ‘17 royal men for the wheat’. See *ganama-*.

ganām bā ‘plant name’, III 78·6 *hīnām ganām bā* ‘stinking root’ of the *hīnā*-plant.

ganāyai ‘leader(?)’, II 104·71–2 *ṣi ganāyai šauva-hamara aika-raysā gūstyā ū ysānai mahākaraṇā-naišanā naravā-nāštā bāyāmava ṇaista* ‘the leader having the one feeling (*mar-* ‘to notice’), having the one taste of release, and placed to lead to escape and nirvāṇa, the admirable result (BS *niṣyanda-*) of great pity’ (BS *karuṇā-*). From *ga-*, older *ava-* and base *nai-:nī-* ‘to lead’, rather than from a BS **gati-nāyaka-* ‘leader in the stages of life’. See *ānāña-*.

gañima ‘moisture’, III 18·19 *gañima bisai kumbā pattevāña* ‘the flax which is kept in the vessel of liquid(?) is to be heated’. From **ganaidma-* to base *ga-naid-* > *gganih-* ‘to moisten’. A loc. sing. to *ganama-* ‘wheat’ seems not to fit here.

gganih- ‘to moisten’, participle *ganista-*, Z 301·66 *o kho śšāru dīru ggañihāte samu ū(tca)* ‘or as water surely wets the good, the bad’; I 147, 56v1 *gañihāña u hvaiñāña* ‘to be moistened and to be dried’, similar Sid. 149v3 *paḥerāña u hvaiñāñā* ‘to be steeped and to be dried’; Sid.

153v3 *cu hā arve hīvi raysq tramḍa ganaiste* ‘what is the medicinal juice entered (and) moistened², BS *tad-rasaḥ*, Tib. *gśer bag yod-pa* (*gśer* ‘wetness’); Sid. 6v3 *ganaistā hālai* ‘wet region’, BS *anūpa-*, Tib. *gśer-bahi phyogs*; III 21, 9b1 *ganištā ysā(ta)* ‘born of moisture’, BS *saṃsvedaja-*. 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’.

ggaṃtsa- ‘hole, pit’, Z 2·28 *ce tta hvate ggaṃtsu ye kaṃggīndi* ‘one spoke so, someone will dig a pit’; loc. sing. Z 2·29 *cīyi hā jsāte ggaṃcha pūttā* ‘when he goes away, he will fall into the pit’; loc. sing. K 47·57 (corrected number) *ū gaṃtca vihārāmsta cala bastā* ‘and in the hole she bound on him the clothes for walking out (BS *vihāra-*)’; JS 9r3 *pāttāla gaṃtsā biḥi pveṣtyu tvare* ‘the *pāttāla*-underworld pit is greatly, very horrific’; JS 2513 *cu gaṃtsvā pasta garyau samgyau hvasta* ‘who (were) fallen into pits, struck by stones from the mountains’; II 66·7·3 *gaṃtsa kūḍai vīra* ‘with pit, hole’, dyadic with *kūṣḍa-* ‘hole’. With adjectival *-ya-*, *gachaa-*, Sid. 20r3 *gachā utca* ‘well water’, BS *kaṃpya-*, Tib. *khron-pahi čhu*. From **guančya-* 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*, Sanglečī *γōv*, Orm. *žūv*, Sarikoli *žēv*, Waxī *γōv*, *γūv* ‘corn-bin’, Yazg. *γūv* ‘store-room’, and Yidya *γuvē* (**gaupaka-*) ‘trough’, Greek γύπη ‘hole in the earth’, O.Engl. *cofa* ‘cove, hole’. With suffix *-r-* also Zor.P. *gowl* **gaṃr*, *gōr*, N.Pers. *gōr* ‘hole, tomb’, and place name *Gōr* in Fārs, Arab. *ḡwr*, modern Fīrūzābād. For *gū-* > *g-*, see also *ggamjsā-*. See s.v. *guryā*.

gam- ‘to go’, in *jsā-*, 3 sing. *jsāte*; *āta-* ‘come’ **ā-gata-*; *naljsem-*, *haṃjsam-*, *hajsam-*; *jsīmā*. IE Pok. 464 *g^uem-*, 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 ggamanānu* ‘a thousand robbers’; Z 22·137 *ggamuna hārštāyā ni ṇdā* ‘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 γένο ‘he seized’, Let. *gumstu*, *gumt* ‘to seize’, O.Slav. *žimo*, *žeti* ‘press together’.

ggaṃpha- ‘extent, expanse’, Z 22·116 *alava ggaṃpha sāyate* ‘forests, plains, sands’ (*alava*, BS *aṭavī-*); K 15·120 *attišq gapha*, = K 23·70 *attišq bahya*, = K 31·25 *baišā gapha attišq* ‘unprosperous plains’, ‘unprosperous trees’. Thence as a measure of length, BS *yojana-*, V 341, 83v3 *pusparebāstā ggaṃpha* ‘twenty-five ggaṃpha-measures’, BS *panca-viṃśati-yojana-pramāṇam*, Tib. *dpag-čhad ṇi-śu-rca-lwa*. See also *jāphau jsa*. From *gamb(h)-*, elsewhere of extent in depth, Av. *jafra-*, *jaḡnu-*, *jaiwi-*, Zor.P. *zufr*,

M.Parth.T. *jfr*, M.Pers.T. *zwpr*, N.Pers. *šarf* ‘deep’, Pašto *šavar*, Orm. *γauč*, ‘deep’, N.Pers. *γauči* ‘deep well’; with O.Ind. *gabhi-*, *gabhīra-*, *gambhīra-*, lw in Khotan Saka *gambhīra-*, *gabīra-*; M.Parth.T. *gmbyr*.

gaysa- ‘reed’, Sid. 14v4 *khaṇauśā gaysā* ‘reed’, BS *naḍa-*, Tib. *hdam-bu*; I 143, 52r3 *sauthaja gaysā hīyā bāva khaṇauśā gaysā hīyā bāwā* ‘root of sauthaja reed, root of *khaṇauśā* reed’, Manj. 20 *ca kala gaysā kiḍā u auysama* ‘wattle, reed, creeper and clay’; Manj. 137 *ca kala gaysā gitsarū gūla* ‘wattle, reed, gypsum, and clay’; III 90-187 *mūlaṣkiṇā padīya 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 ggaysīmgyo* ‘house of reeds’, BS *nāḍāgāra-*, Tokhara A *kārwāši wastt oki* ‘like a house of reeds’. From *gaza-*, Oss. D. *qāzā*, I. *qāz* ‘reed’, N.Pers. *gaz* ‘tamarisk’, Pašto *yōza* ‘firewood’, Šuynī *šiz*, Sarikolī *šez*, Waxī *žuz*, 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*.

gaysāwā ‘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, 1v2 *gaṛānu rruṇḍā* ‘king of mountains’, BS *giri-indra-*; III 140v4 *garu virā sarbimā* ‘I mount the hill’, BS *parvate mūrdhni gacchāmi*; III 69-91 *garā hīya ttraikha* ‘peaks of the mountain’, K 10, Ab5 *ggari burṣṭu yanīmā* ‘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 hamṭca gīra parya tsve* ‘with me together deign to go in the mountain’, ibid. 4 *tsūm pā gīra* ‘I will then go in the mountain’; Sid. 10v3 *giri bisai buṣānai* ‘perfume of the mountain’, BS *jaṭā-maya-*, Tib. *stag-gi sder-mo dan span-spos*; Sid. 17r5 *giri bisai aṣnai* ‘mountain pigeon’, BS *pārāvata-*, Tib. *phug-ron*; loc. plur. III 139r3 *ggaruvo x trāmā* ‘I enter the mountains’, BS *parvata-giri-kandareṣu praviṣāmi*, III 67-53 *garvā aṣṭā* ‘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 sauna* ‘enemies inhabiting the mountain’, = K 18-207, = K 35-84 *garā vadade si kīthi* ‘in one city situated on the mountain’, with *pachīys-* = *padīm-*; K 100-27 3-4 *tta tta khu mahābala paravāle ca gara-veysāna ysīnī 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 *ga rrū prāśvena pakyarma* ‘mountain, the form outstanding by nature’; v 209-8-1 to read: *gaṛana byaude* (not *h(i)ra*).

By lost *-rā*, K 100-272 *ga aunaḍvā devatta* ‘the deities living on the mountain’. Adjective, *garaja-*, II 86-48 *garajaḥ jasta hamīḍa* ‘the *devas* of the mountains together’, JS 2v2 *ttī garaja*, *gyaṣṭa daṣāpāla hamīḍa* ‘then the mountain goddess (BS *devī*), together the region-protectors (BS *diś*, *pāla*)’. From *gari-*, Av. *gairi-*, Sogd. *gar*, Yayn. *gar*, Pašto *gar*, Yidya *gar*, *vəna-yaro* ‘high hill’, N.Pers. in eastern place names; *garčah*, *yalčah* ‘mountain-dweller’, *garčistān* ‘mountain terrain’, Orm. *giri*, *grī*, beside Wanetsī *gar*, Yidya *gar*, Sanglēči *gar*, Waxī *yār*, Šuynī *šir* ‘stone’, Yazg. *garčug*, plur. *garčagaθ* ‘mountain’, *yār* ‘stone, rock’ adjective *yarin* ‘of stone’; compound Pašto *gar-canai*, Orm. *yir-canai* ‘mountain goat’, with *gar-* = *pā-* in Zor.P. *pā-čan*. IE Pok. 477-8 *g^{er}-*, O.Ind. *giri-*; Alban. *gur* ‘rock, stone’, Greek *δεῖρος* ‘hill’, Lit. *giriā*, *gire* ‘forest’, O.Slav. *gora* ‘mountain’ and dialectal ‘forest’.

gara- ‘limb’, SuvP. 62v1 *sujsamdyām garyau ṇīhiya* ‘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-ṭsou), with its capital centre Θογάρα (recorded in Ptolemaios’ Geography), that is, the ‘great Gara (place)’. For *to-* ‘great’ see s.v. *ttumāša-* ‘great field’, BS *sukṣetra-*. Within Tibet the Mgar later aspired to royalty. The Chinese reported the ‘Great *gar*’ in the Oxus region; this *gar* transmits the same Iranian *yara-* ‘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 *gar*, for which in Tibetan *kha^a*, that is, pronounced with laryngeal *-’-* beside Khotan Saka *-r-*. From these *yara* on the Oxus the *Gara* of Θο-γαρα were emigrants, later returning westwards under the name *To-gar*, O.Ind. *Tukhāra-*. The *gar-* 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*, *yorg*, *yarx*, Waxī *yərūng*, Sarikolī *garun*, Yazg. *yərən*, with suffix *-kha-*, as Sogd. Ancient Letter *mz⁷yxk* ‘great’ and Oss. D. *urux*, I. *uārāx* ‘wide’. IE Pok. 476-7 *g^{er}-* ‘heavy’, O.Ind. *gurū-*, *gāriyas-* *gāriṣṭha-*, Greek *βαρύς*, *βόρος*, Lat. *gravis*, Got. *kairu-*.

garba- ‘belly, womb’, Manj. 285 *phīra-garbaña ysatha* ‘births in many wombs’; II 85-16 *ṣpaṭa-garbā kusi-jsahāra* (dyadic) ‘round-bellied (or bent-bellied), concave-bellied’, with *ṣpaṭa* = *kusa-* to Av. *kusra-*. In *garba-* may be archaic *-rb-*, as *baṃda-* ‘bond’ has older *-nd-*. From *garba-*, Av. *garəwa-*, *garəbuš-* ‘young animal’, Zor.P. *gbl*, *gwbl* **gaṣr*, as gloss to Av. *garəwa-*, also *gylp*, *gpl*, *gypl*, with abstract *-ih*, *gwbylh* **gaṣrih*; M.Parth.T. *gr^b*, M.Pers.T. *gbr*, O.Ind. *gārbha-*, IE Pok. 473 *g^{er}elbh-*, Greek *δελφύς*, *ἄδελφεός*, *ἄδελφός*, OHG *kilbur*, O.Engl. *cilfor* ‘young animal’.

garma- ‘hot’, as first component III 101-39-40 *pātca kaṣa jsāvā garma-māṣṭai nūtte* ‘then he goes to the inner chamber, heat-oppressed he lies down’; III 101, 39 *khvai pā hūñū ga[rī]rma-māṣṭai kaṣā nūya* ‘when I speak to him, heat-oppressed lie down in the inner chamber’; parallel to JS 6v1 *ttaudāna hamthri* ‘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. *γrm*, Yayn. *γarm*, Oss. D. *gar*, I. *qārm*, Sanglēči *γōrm*, Sarikolī *šūrm*, *žūrm*, IE Pok. 493-5 *g^{er}her-* ‘be hot’, O.Ind. *gharmā-*, Greek *θερμός*, Lat. *formus*, Celt. verbal forms, O.Irish *fo-geir* ‘heats’.

garśa ‘in the throat’, loc. sing. to *garsa-*.

garṣva ‘stones(?)’, III 87-114 *vastaña bisā garṣva* ‘stones in the bladder (BS *vasti-*)’; Sid. 100r1 *phaṃñā garṣva* ‘stones in the paunch(?)’ in a list of medicaments, see *phaṃñā* ‘paunch’. Possibly the bezoar stone. From *graṣ-* or dialectal from *garṣ-* ‘to be hard, rough’, to base IE Pok. 439 *gher-* ‘be rough’, O.Ind. *gharṣati* ‘rub’, beside *gher-* in Av. *zarṣtva-*, glossed by Zor.P. *sang*, *sangēn*. See also *gruica-* ‘grains of sand’.

garsa- ‘throat’, K 24-106 *brūmaudā-garsa* ‘with weeping throat’, = K 33-55-6 *brūmaudā-gārsye*, 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 jsai bastāmdā* ‘they bound him by the throat’; also v 281, 8a3 *garśi hama diṣi ṣṭā(vi)*; III 131-5-6 *ū samūvā garśā khaste*; compound *i-garśā*, v 330, 20r5 *ākṣuttāndā i-garśā bremā* ‘they began to weep with the (one =) whole throat’, BS G 37, 17a7 *aśrukañṭhā paridevanti*, Tib. *nu-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 *hiṣṭā gala ttaudā herā hvālai kauṣḍau* ‘iron sparks, hot ashes, both, from the holes’. From *gar-* ‘be hot’, IE Pok. 493 *g^{er}her-* ‘heat’, O.Ind. *hāras*, *ghrṇā-* ‘heat’, *ghrṇōti* ‘glows’, Greek *θερρός* ‘heat’, *θερμῶμαι* ‘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-*.

galamṇa (or *galāna*) ‘necklace(?)’, JS 33v4 *keste keyure hāre graune galamṇa*, a list of ornaments. Adjective to **gardana-* ‘neck’; see *gaḍ-*.

ggalū ‘family’, SuvO. 4v1 *o kāmīña biṣṣa o ggalū-gga(luv)* *haysgamata iya* ‘or in what house or various families there may be grief’, BS *kuṭumbādiṣv apadrutāḥ*, 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*; *gilistak* ‘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 *garḍu*, *garḍu-pati-*, Elam.-Pers. *kurtaš*, *kurta-pattiš*. See also above *gaṇḍye*, and *gūla* ‘clay’.

ggalj- ‘to roar’, Z 4-107 *ātāsi ggaljāte pyaura* ‘in the sky (BS *ākāša-*) the cloud thunders’; Z 2-19 *ggaljindi kho pyaure* ‘they roar like the clouds’; Z 3-125 *naumiku ggaljindi kho gyastūña svara* ‘softly they sound like the celestial voices’ (BS *svara-*); Z 23-158 *orña ggaljindi pāyore* ‘in the sky the clouds thunder’; Z 24-502 *ggaljindi ttā nāga* ‘the nāga-serpents hiss’. Parallel Pali *megho thanayam*; Itivuttaka 66 *yathāpi meghe 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 *γənil* ‘to roar, bleat’, Balōči *garand*, Seistāni *grand* ‘thunder’, Zor.P. *γarrānāk* ‘thunder’, *γarrānišn*, Pāzand *grinā*, rendering Parsi-Sanskrit *ākrandā-*, Zor.P. *gryn^k* (GrBd TD2 138-5); Pašto *yarā* ‘thundering’, *bayāra* ‘scream’, *žarəl* ‘to weep’, Parāči *jar-* ‘to say’, N.Pers. *γurridan* ‘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-ḡ-*; O.Ind. *garj-* is ambiguous.

ggalte ‘he turns’, 3 sing. to *gart-*, 3 plur. *gaḍāre*, participle *ggālsta-*. See *gaḍ-*. With preverbs *naṣ-* and *ham-*; and *ggeils-*.

-gav- ‘desire’, see *hagav-*.

gaśnā ‘reedy(?)’, IV 52a2, uncertain, possibly to *gaysa-* ‘reed’, see SDTV 5.

gahaa- ‘arrow-shaft’, III 81-173 (174) *gahe* subscript to Turk. *ülünā* = *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 *nauṣṭara-* ‘lancet’. Possibly connected with *geiha-*, *geha-*, and Oss. D. *γādā*, I. *qād* ‘wood’, Av. *gaḍā-* ‘club’.

gahaā- ‘covering’, II 60-17-8 *dāmrminai škāma dale šau u habastā gahā š(ā)* ‘one *dalaa*-covering of the skin of *durma*- and one joined(?) *gahaā*-covering’; II 61, b4 *aura-mūša pañjsa u gahā š(ā)* ‘five *aura-mūša*-coverings and one *gahaā*-covering’. Compound, II 110-23 *pātca gahāvara bema nāva* ‘then she received a woven cloth of *gahāvara*-covering’. From *gah-* ‘to cover’ < *gah-*, older *gu-ad-* beside *gaud-*: *gud-* ‘to cover’, see above *uysgun-*, *uysgusta-* ‘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 *ggamjsā*, and *ggamtsa-*.

gahāvara ‘covering’, II 110-23 *gahāvara bema* ‘woven stuff for covering’, from **guadaa-vara-* or *-bara-*. See *gahaā-*.

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 gahvada grrausīda*, with variant III 40·12–3 *pyamtsā ñidā [paṃ] pau gahveradrānā g(r)ūsīdā*. Compound *gahvara-* and *dama-* ‘blower’, from *ga-* < *ava-* and *hvar-* ‘to sound’. To IE Pok. 1049–50 *suer-*: *sur-* ‘to sound’, O.Ind. *svādrati* ‘to sound’ (*sūrmī*, *sūrmī-* ‘pipe’ (also with *s-*)); Lit. *surmā* ‘flute, pipe’, O.Slav. *svirati* ‘to pipe’, Russ. *svireli* ‘flute, pipe’, *svirati* ‘play flute’, O.Norse *svarmr* ‘noise’, O.Engl. *swearm* ‘swarm’, Lat. *susurrus* ‘whisper’. With *ava-*, note RV 8·68·9 *dva svarāti gārgaro godhā pāri saniṣvanat* ‘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. *dhṛānati* ‘to sound’, Greek θρήνος ‘lament’, O.Sax. *dreno*, *drān*, O.Engl. *drān*, *dræn* ‘drone’, Got. *drunjus* ‘sound’. From *dran-* to *drān-*, as *yan-*, *yin-*, *in-* ‘to do’.

ggāka- ‘bell’, III 131b3 *pajustā ratanīnyau gākyau* ‘covered with the jewelled bells’ (misprinted with *-ny-* for *-ky-*); Z 280·113 *ggavākṣā pale ggāka* ‘windows, banners, bells’. Parallel to BS *ghaṇṭā-* and *kinkiṇī*. See *ggātāka-*. From **gauśāka-*, base *gauś-* ‘to sound; hear’.

gāḍai ‘trouble’, see *ggārīva-*.

gāṇām ‘plant name’, Sid. 100v4 *koṣṭa gāṇā pattoda mījsāka* ‘costus, *gāṇaa*-plants, roasted kernels’; III 90·186 *gāṇā mījsākā*, III 90·198 *gāṇām*, III 90·195 *pattaudā gāṇā mījsākā*; older form, III 85·78 *guṇām u gichanā mījsāka*. From *guṇa-* or *guṇaa-* not yet traced.

gāmna ‘(animals for) mounts(?)’, v 310, vii v3 *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-*).

ggāma- ‘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*.

gārā ‘trouble’, K 148·64–5 *gārā satva viśguna* ‘trouble; bad beings...’.

ggārīva ‘trouble’, SuvO. 4v2 *kāṣca u vadravā īyo gārīvā o puvaṇā o ahvarīysā īyā* ‘sorrow and distress it may be or trouble or fear or belly-trembling’, BS *artha-nāsair upa-drutāḥ śokāyāse* ‘py anarthe ca bhaya-vyasana 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 amamgalīyi* ‘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 gārāi* ‘without trouble’; v 3·11 *kīrām gārī biḍi u auya nimām yanāte mūrām gārī barīdi*. Participle *gāḍa-*, II 5·77 *vīna sāna vīna gāḍai mara āvūm drunai* ‘without enemy without trouble I have come here in good health’. From base *gar-*, pres. *gār-*: *gāḍa-*, as *pār-*: *pāḍa-* ‘to rear, nourish’. Base either IE Pok. 439 *gher-* ‘to rub’, or Pok. 493–4 *g^hher-* ‘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 asambhavārthe* (MS G)’; SuvO. 27r4 *ne ye gāvu hamkhāṣṭu yindā* ‘one cannot at all count it’, BS *na śakyam 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 vajrra-satvā* ‘is called Vajrasatva’; K 152·8 *ṣā mahāpārauma gārṣṭi vasvā* ‘that great perfection is called pure’; K 152·11 *cu pārāma gārṣṭe*; K 153·31 *ttye keṇā gāṣṭe vajrra-gaṇḍa uvāra* ‘therefore it is called the exalted *Vajragāṇḍa*’. See *grūs-*: *gurṣṭa-*.

gāṣṭi ‘in coitus’, loc. sing., II 39·17 *jauhya ñā ysīraka pañā gāṣṭi* ‘in amorousness the heart pouring out in every coitus’. From *gā-* ‘futuere’ with *-s-* (as *grā-*, *grā-s-* ‘awake’, *stā-*, *stās-* ‘be weary’), hence **gāṣṭi-* loc. sing. *gāṣṭi*, to base *gā-* Zor.P. *gātan*, N.Pers. *gāy-*, *gādan*, Oss. D. *qājyn*, I. *qājyn*, *qad* (hesitantly in IE Pok. 469–70 *g^uiā-* ‘be violent’). See the full text s.v. *ttāḍū*. Emending SDTV 119.

ggāha- ‘verse’, v 337, 36r3 *śsau ggāhu pyūvānde* ‘they may hear the one verse’, BS G 37, 33a1 *gāthām śroṣyanti*. From **gāḥa-* with suffix *-ḥa-*, beside Av. *gāḥā*, 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*, *gītā-*, 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 *gūrvām gichanām mījsākām jsa* ‘with marrow of ground plantains’, III 87·113 *gichanā mījsākā*, III 85·78 *u guṇām 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. *śñin-po* ‘chief part’, rendering BS *sāra-*, and Tib. *rus-pa* ‘stone of a stone-fruit’; III

84·51 *halīrai, vihīle, aumalai, vinau gachāmḥkām* ‘the three myrobalans without the inner parts’; Sid. 152r1 *halīraña āna gichauka thamjāñā* ‘the inner part of the myrobalan is to be drawn out’, Tib. ‘*arurahi śñin-po phyun-bahi*’; III 88·133 *vīna gichāmḥkām halīra dvīy mācāṃgye* ‘without the inner part, the myrobalans, two *mācāṃgyā*-measures’; K 145, 3v1 *ganaittrai, u āstīnai u vargastā bahyā hīyām gichaukām jsa na habūsa* ‘rosary, and made of bone, and from the inner parts (nuts?) of the fruit-bearing trees is not suitable’; Sid. 140v4 *vehilai hīye gechauka mase māṃndakā* ‘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 paṃjsa anantanarya kādāgāne gāḍa ā|||* ‘who has committed the five *anantarīya*-immediate evil acts’, to present *gīndi* ‘he makes’. See *gan-*, *tan-*, *yan-* ‘to make’. The *k-* is kept in *kādāgāna-* ‘act’, and *kīra-* ‘work’.

ggātāka- ‘bell’, Z 14·83 *padama hīṣindā kye jālanu ggātāka 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 *rlun-skyod* ‘struck by wind’; Z 280·113 *pale ggāka cī hataḷṣāre padamā<na>* ‘banners (and) bells when they are moved by wind’, parallel to BS *vāterita-*; III 131, b3 *pajustā ratanīnyau gākyau* (with *-ky-*, not *-ny-*) ‘with jewelled bells’; III 40·25 *mūvāryau gākyau ājsāvā pājākyai* ‘the breasts adorned with delight-causing bells’; v 296v4 *kāmā ttātā dasau hāva ce bālśa gātqu bañātā* ‘what are these ten advantages for him who fastens bells on a *caitya*-shrine’; later form, III 124·72 BS *ghaṇṭā, gai* ‘bell’; v 304, b4 *gai bajāṣṣā pveme 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 *mīrāhyau raṃnyau jāla, buṣañā bvañā* ‘nets with pearls (and) jewels, scented incenses’. Adjective, Z 22·138 *ggātākīnai vara jālā pagyūmi* ‘a covering there of net-work of bells’, parallel to BS *kinkiṇī-jāla-*.

gitti ‘he accompanies, assists’, present 3 sing. to *ggih-*.

gitsara- ‘gypsum’ building material, Manj. 137 *cakala gaysa gitsarū gūla* ‘wood, reeds, gypsum and (-ū) mud’; III 89·175–6 *grīmja lakāna viṣṭāñā, ā vā mistā gītserā* ‘it must be placed in a clay *lakāna*-vessel or in a great gypsum-jar’; III 92·228 *gitsirīña bājinañā* ‘in a gypsum vessel’. Derivative to *gatsā* ‘gypsum’, with suffixes *-ara-*, *-ārya-*, *-ira-*, 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 *gitsa-*, *gitsa-*, and Av. *viči-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 *uei-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-*, *-gārñ-*, later *gin-*, *gyin-*, *geṃn-*, 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 śau khayśai kharā gināre* ‘from whom indeed they buy one *khara*-amount of food’; IV 8·3–4 *pātcā hamīḍa kṣyau auyau jse gyinīrau* ‘then together you should buy it from the Six Towns (line 3 *aśa* ‘horse’); IV 18·2 *ulā ginīrau* ‘you should buy a camel’; v 204, 5b *thyau gini u haura* ‘at once buy and give’; II 36, 9b3 *vara āna jsām vā paṣi geṃnā* ‘thence indeed buy for us a sheep’; II 63, a9 *vā āśau gāñāna 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 rrum giryāṃdūm* ‘we bought liquor and barley and oil’; II 37, 11b2 *gāryeṃ* ‘I bought’; infinitive, v 339, 77v5 *paṣīndā hvamḍu ggārāte* ‘they go away to buy a man’, BS G 37, 72 bis b5–6 *gaccheyuḥ paṣum puruṣam kretum*; II 34·5·2 *pastādā gārye* ‘they deigned to buy’; participle as noun, III 130, a5 *cu ysiri spātte girye parā thyau hime* ‘if his heart quivers, at once buying (and) selling is done’ (*parāta-* ‘sold’); II 29·11 *girai-varā vā ye* ‘there was buying (and) selling’; v 204, 3b1 <g>*āryā pādāna*; II 116·42 *gīryai-vaḍā na iḍaudū* ‘we did not make purchase (or) sale’; III 103·23 *gīryai-vārām aṣṭa*; IV 17·26–7 *bātaśā haḍā girye parā tcerā* ‘on the twelfth day buy (and) sell’. See above *uysgārnu*, *uysgrī*, *iysgārya-*, *uysgīnāte*, *iysgede*. From base *xrai-*: *xrī-*, Sogd. Bud. *yr’yn-*: *yr’ytk*; Chr. *xryd’t* ‘he bought’, Bud. *yr’yn’k* ‘buyer’; with *pati-*, Bud. *ptyr’yt* *ḍr’y*, with *us-*, *syr’yn-* ‘buy back’; M.Parth.T. *xryd*, M.Pers.T. *xryn-*, *xryyd*; Zor.P. *xrīnēt*, *xrīt*, N.Pers. *xaridan*, *xarad*; Oss. DI. *ālxān-*: *ālxād*, Sangl. *xərn-*, Yazg. *xarn-*: *xarnt*, Orm. *ṣrīn-*: *ṣrīyēk*. IE Pok. 648 *k^urei-*: *k^uri-*, O.Ind. *kṛīnāti*, *kṛītā-*; Greek πρίποι, Celtic O.Ir. *crenaim*, *crīth* ‘purchase’, Welsh *prynu*, *prid*, Lit. (gen.) *krieno* ‘bride-price’, Slav. O.Russ. *kṛīnuti*, *krenuti*, *kriti*, Tokhara B *karyor* ‘purchase’, A. *kuryar*.

gīndi ‘he makes’, 3 sing. to *gan-* ‘to make’, v 150, 5a4 *gīndi*, with *yīndi* beneath; K 6, 146r3 *pyūṣṭu gīndi* ‘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. *chu-mig hphar-bahi chu ni mkhris-pa sel-to*. From possibly **ava-yahma-ka-* to base *yah-* ‘to splash, seethe’, in *gyahā*, *jahā-* ‘fountain’ and *jīṣḍi* ‘it boils’, *jīṣṭa-*, *jeṣṭa-* ‘boiled’. For *-hm-* note *īmā* ‘I am’ < *ahmi*, and for *ga-* see *gatcasta-*.

gir-, *gīr-* ‘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 masarīka girī* ‘the *hvā-cū* official would take the mattocks’. See SDTV 73–4. If *gīr-* means ‘to take’, from **grbya-*, Zor.P. *gīr-*, *grift*; N.Pers. *gīr-*, *grift*. IE Pok. 455 *ghrebh-* ‘to seize’, O.Ind. *grabh-*, *grah-*, Av. *grab-*, Lit. *graboti* ‘to grip’, O.Norse *grāpa* ‘seize’, O.Engl. *græppian*, O.Slav. *grabiti* ‘to rob’. See also *bīr-* to base *barb-*. Below *hagrrāṃdā*.

gīra ‘in the mountain’, loc. sing. to *ggari-*, IV 9·2 *tī śūṃdasi 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-kṣīrī*, 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. 17r5).

ggīrai ‘objector’, Z 24.42 *ggīrai ṣṣu braṣṭe* ‘the objector on his part asked’, parallel BS *codakaḥ prcchati* ‘the objector asks’. From base *gar-* ‘to speak’, see *pajārūṇa-* ‘abuse’, from **pati-jarauna-*, Parācī *jar-* ‘to say’, with *-ir-* < **garya-ka-*.

gīrai ‘red ochre’, Sid. 107r5 *svaṃṇa gīrai*, BS *gairika-*, Tib. *bčag*, beside O.Ind. *gerukā-*. Sid. 109r1 *svaṃṇa-gīrai*, BS *kāncana-gairika-*, Tib. *bčag*. 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 loan-word from Prakrit to BS *gairikā-*.

gārṛtu ‘taken(?)’, v 262.02a1 *vṛisuvō nāsā gārṛtu* ‘in the clothes(?) he received the share’. Possibly **grasta-* or **grfta-* to present *gīr-* from IE Pok. 455 *ghrebh-* ‘to take’, or possibly a form of *ggārāta-* ‘bought’. See *gīr-*.

gārṇ- ‘to buy’ in *uysgārṇu*, see *ggān-* ‘to buy’.

girma ‘excellent’, II 84.17–8 *biśi girma ṣṭāre* ‘all are good’, beside *gyerma* (not *gyemī*) II 117.7 *khāysā biśi gyerma ye* ‘all the food was good’. See s.v. *jarma-*, *bijairma-*, *pakyerma-*.

giryā- ‘bought’, older *ggārāta-*, see *ggān-*.

gīs- ‘to turn round’, K 151.39–40 *saṃtsārī baiśa bāvaṇa gīsñā tti* ‘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-*.

gāṣā- ‘group’, SuvO. 36r4 *biśo ro andivārāṇo gāṣo* ‘the whole group of the inner chamber’, BS *sarvāntahpura-gaṇāḥ*; SuvO. 27v3 *gyastūñānu gāṣānu* ‘of the groups of *deva*-gods’, BS *deva-gaṇa-*; K 3, 139v1 *ttiṇa gāto* ‘in this group’, Tib. *hkkhor 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 *vrt-s-* in *navīsa-*, *vīsārai*, and *giś-*.

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 *ggīsai* ‘hair’; N.Pers. *gēsanaḥ* ‘rope’.

gīsāra- ‘neck’, K 46.50 *ttūtū pūra auda gīsāra pirstā* ‘she covered the son up to the neck’. From *grt-s-* ‘to turn’ to *gīs-*. See also *gesāra-* ‘neck’, and cognates s.v. *gaḍ-*.

ggīsai ‘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 praha 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*, *gyswgv*, Armen. lw *gēs*, *gisak* ‘long hair’, N.Pers. *gēsanaḥ* ‘rope’; Waxī *reyš* ‘beard’ from **fra-gais-ya-*. See also base

gai-p- ‘to twist’ (IIFL. 2.211; 535; 537). Below *gaihe* ‘he twists’.

gīska ‘rope’, K 69.219–20 *tti khu ṣaysdi saṃñña jsā gīska pvaṇi heḍi avaysāṃdi ṣṭāna* ‘just as through imagination of a snake a rope gives fear to the ignorant’; K 69.220–1 *ṣaysdā ttiṇa 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’; Mūla-madhyama-kārikā 523.1 *rajju-sarpa-bhaya-ādivat*.

gīsta ‘arrived(?)’, II 39.16 *ttiṇa ysitha khva gīsta* ‘when arrived in this birth’ see s.v. *ttāḍū*. From *vi-yat-*, *vi-it-ta-* > **vīsta-*, with *yat-* s.v. *bīsta-*, *nīsta-*.

ggīh- ‘to accompany, assist’, present *ggīh-*, 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. *sdig-pahi grogs dan phrad-pa ṇam-na dan*, BS *pāpa-mitra-āgama-saṃkaṭe* (meaning rather *saṃgama-*); Z 12.51 *ne parimā hārṣṭei karā u kari nā ggīhā* ‘I do not order and I do not assist at all’; 3 sing. Z 12.114 *ni gītte ṣṣārku* ‘he does not well assist’; III 25, 27b1–2 *artha biśā parī hālai gītṭi* ‘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, 5r5 *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 *maṭṭiskāṇa gīhai* ‘the assistant *Maṭṭiskāṇa*’, v 259, 4b1–2 *phamṇāje gīhānu hālai* ‘towards the assistants of the (village) *Phamṇā*’. Infinitive IV 7.9 *serū vā pastāṃda gīste* ‘they deigned to assist you well’. Noun in *-ta-*, II 130.4–5 *ttiṃai gīsta jsa maista baiysūstā bvīryau* ‘by its assistance may you attain the great bodhi-knowledge’, = III 100.15 *gīsta jsa baiysū-ṣṭa bvīryau*. Noun *gīha-* frequent inst. sing. *gīhna* ‘with help of’, K 108.293 *bāvaṇa gīhna* ‘by help of *bhāvanā*-meditation’; III 130.31 *dānivā gīhṇi pārṣa paṃjsaṃ pajāysīryau* ‘by help of patrons (BS *dānapati-*) may they get honour, worship’; SuvO. 5r1 *hamtsa hīñe jsa gīhāna bāryau* ‘with army, with help, with vehicles’, BS *sa-sainya-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 gītṭa* ‘the deity song (personified)’, BS *gītā-*. From **ava-yad-* to base *yad-* ‘to accompany’, through **ga-yaθ-* > *ggīh-*:*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 *yādāmāna-* ‘accompanied’, with present *yād-*; with adjective *yādura-*, RV 1.126.6 *dādāti mādhyam yādurī yāsūnām 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’, *rti-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-*, *guṣar-*, *guṣabāl-*, *guḍa-*, *gumaly-*, *ggumāta-*, *ggumai*, *ggumerāñ-*, *gumesta-*, *guryā*, *gūrva-*, *gguhamamgattātā*. From *vi-* preverb ‘in various directions’.

gū ‘faeces’, Sid. 10v3 *kava hīvī gū* ‘faeces of fish’, BS *sukti-* ‘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 biṃjūhā āstaṃṇa*, BS *kapota-dakṣa-viḍ-yukta-*, Tib. *thi-ba dan*, *bya-gag dan*, *mchil-pahi tug-pa rnams*. From *gūḥa-*, Av. *gūḥa-*, Zor.P., N.Pers. *gūh*, Sogd. Bud. adjective *γωδ’ynch* fem., Yav. *γūt*, *γūta*, Pašto *γul*, Yidya *γoh*, Šuynī *γaθ*, Waxī *γaθ*, Yazg. *γ’oθ*. IE Pok. 483–5 *g’ōu-*:*g’ū-* ‘excrement’, O.Ind. *gūtha-m*, *guvdī*, *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 gvaunā* ‘and the ear does not understand the nature of sound, nor the sound (the nature) of the ears’; K 56, 19r2 *gū haysgyi biśā ttaramdarā* ‘ear, nostrils, tongue, body’. See *gguṣa-*. From *gauṣa-*.

gū ‘escaped’, Manj. 302 *ne haḍai gū sau-masī satva* ‘but not even one being escaped’; K 55, 17 bis v3 *aysq biśvā sarvadharmvā gū ive* ‘I have escaped (in the case of =) from all elements’ (*ive* from **āye* 1 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 pūsa dyau vajra-satva* ‘I have attained the celestial vision of *Vajra-satva*’. 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 *javārō* ‘result(?)’. KT 6.73 rendered ‘I escaped’. See also *pāttigvāna* ‘opposition’.

gūkyaina ‘time’, III 116.43 *sau gūkyaina* ‘once’, but probably *gū* for the similar sign *šū* with II 100.232 *drai švakyaina* ‘three times’ and II 12b12 *drayau šūma* ‘three times’. See *šūma* ‘alone’.

guḥṣapā ‘large’, JS 10v3 *ttiṇa himye ttaunā guḥṣapā amgna maysirkā* ‘thereby he became fat, huge in limb, vast’, the story of *Kalmāṣapāda*. Dialectal or archaic form **viśapa-* (like *harāysa*, *ttaira haraysā* for Av. *harā bərəz*, *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 *š* and *kṣ* can replace *fš* also; in later texts variations occur, note *haṭṭhṭha* ‘truth’, *hakṣa*, *haṣa*; *kṣusta-* ‘serum’, *ṣaukala* ‘rheum’; *hīṣṭai* ‘he studied’; and *parakṣa* ‘belt(?)’, with *-xš-*; loan-word BS *viśama-*: *viysama-*, JS 25r2 *viṣšamera* ‘more unfavourable’, K 144, 1v4 *vāṣṣāma-*. 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 **viśapa-* (or **viśāpa-* 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’, *wyhmṃyḥ* ‘breadth’, Av. *vaējah-* ‘expansion’, 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 **vaixša-*). Av. *viśāpa-* is an epithet of *aži-* ‘snake, dragon’, hence possibly ‘huge’, Armen. *višap* 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 *višap* by *-e-*. Note also Av. *mazan-* (and later) ‘huge’ used of demons.

ggūch- ‘to release’, *gūs-* ‘to escape’, participle *gūta-*, *gūva-*, *gū*; SuvP. 66v3 *gūchide mūhū ttiṇa bayāna* ‘may they release me from this fear’, BS *mocayantu ca māṃ bhayāt*; dyadic, III 5, 12r3 *vyaysanyau jsa ggūchūm u parrijūmā* ‘I will release and save from troubles’; triadic, adjective, III. 4, 10v4 *trāyākī ggūchākī parrijākī* ‘you are deliverer’; v 134, 69a5 *gūchīñi jāññi* ‘I would release, remove’; noun, Manj. 305 *venā gūchāme gūva* ‘escaped without escape’; III 128.3 *saṃtsārū baṃdani-śāl(e?) guchāme ūdiśāyi* ‘for escape from the *saṃsāra*-migration prison’. Intransitive, *gūs-*, v 131.56, 1b4 *ne ggūstā* ‘is not released’, Tib. *mi grol-ba*; Z 5.58 *hīvyāmata harbiśa gūstā* ‘every appropriation is removed’; I 137, 46r5 *vīram hīye gaṃjsa jsa gūsta* ‘is cured of the defect of an opening’, BS *vraṇādiṣu pramocyate*; SuvP. 73v2 *gūstide bayša himāṃde* ‘may they be released, may they become Buddhas’, BS *mokṣita bhontu*, Tib. *bčins-pa khrol-bar śog*; III 43.34 2 plur. imperative *gūsyara*, = III 39.55 *nāraumyara* ‘go out’. Participle *gūta-*, Z 3.142 *vikalpa ysotta hīvyauṣce ggūte* ‘the imaginations flowed away, the appropriations ceased’; v 263, 89v2 *ttā dva hva(ṃ)ḍā ggūwāndā* ‘they released the two men’, BS G 37, 77a2–3 *tau puruṣau tataṣ caraka-bandhanān mocayitvā*; JS 35v4 *sāṭhike gūve* ‘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 *ṣṇā jsa saṃ gū ṣṭe* ‘he has escaped from duality’. Noun with suffix *-kūā-* see also *kāṣcā-* ‘thought, care’, *gūscyā-* ‘escape, release’, dyadic with *nirvāna-*, Manj. 343 *gūscā nairvāṇa*; Manj. 12 *gūstyā*; Bcd 48v2 *gūscya*, BS *vimuktu*; adjective III 47.59 *gūscyinaī āsparā* ‘the road to *nirvāṇa*-release’. From **ava-auk-* ‘to remove from the home’, through **ga-auč-* to *ggūch-*, **ga-uxš-* to base *auk-*, Av. Vid. 22.7 *aocayata* ‘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 *gujsabrrīyī, ḡdryā* ‘(the beings) defeated by the faculties’; K 60, 37v3 *cu na diṃṇa sūsti ne uci jsa parāmysye ni padaṃṇa gūjsabrrīṣṭā* ‘which is not burned by fire, is not drowned in water, is not scattered by wind’. See *tcabalj-*; *diṃṇa* = *daina*.

gūjsarīṃdā ‘they injure’, III 73·187 *kiṇa mahā gūjsarīṃdā* ‘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* ‘*dhāraṇī*’; unless from Iran. *gauna-* ‘hair’, see *ggūna-*; Sarikolī *γewn* ‘coarse sack’, Pašto *γūnj* ‘bag for straw’, Kābuli *gūnī* ‘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 dvyā, samaśana, gūṇaṃba, dveṣī, ysaiṣṭa*, ‘do not beat (BS *daṇḍaya*); assault (BS *sammarśana-*?)’; hostile’. The context of glosses is of ‘hostility’, hence possibly *gūṇaṃ-ba* ‘causing violence’, from **vr̥śna-* ‘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 ysyāṃsajā* (read *ysāysajā*) *jsva* (read *jsa*) *dūrṣṭa* ‘bitten by worms residing in herbs (grass)’, BS *tr(ṇa-)bhū-kīṭa* **kair daṣṭa* (-*d-* and -*t-* 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. *šiūnos* ‘jaw’. See s.v. *hamjvāme* (from *gyeu-*). Pali *guṇa-*, Suśruta *ghuṇa-*, Vedic ŚB *ghūni-* ‘worm-eaten’, Panjābī *ghuṇ*, 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-*.

guṇām ‘plant name’, see *gāṇām*.

guthalaka ‘quivering part’, III 102·54 *aysamū ṣṭau kauma paimaiṣja guthalaka* ‘the mind in love (BS *kāma-*) touches (**pati-marśde*) the quivering parts (?)’. Possibly from *gvantθ-*: *gunθ-* ‘to quiver’, in *gvūth-* ‘to quiver’. See also III 104·48 *gvathamṇa gucqa* ‘escapes from the quivering’. Forms like *nuvanth-*, *nvūth-* ‘to change’. For ‘quiver’, note GrBD 105·7 *kēr drafṣēt* (with Balōči *drafṣant* = *larzant*).

ggūna ‘ear’, inst. sing., III 7, 14v2–3 *vasvena ggūna* ‘with pure ear’ see *gguṇa-* ‘ear’.

ggūna- ‘colour’, SuvP. 69r3 *arīmajsa virūlya vistārya-gūna, biṣṭunya-padya śāvā byūsā-gūna* ‘undefiled berylline vast colours, of every kind, dark, with shining colours’, BS *vaiḍūrya-nirmala-viśāla-vicitra-varṇais tāmvrārunai rajata-sphāṭika-lohitāṅgaṃ*, whence *ggūna-* = BS *varṇa-*; SuvP. 68v2 *ysara-gūna* ‘of golden colour’, BS *suvarṇa-varna-*; K 142·1042 *ysarra-gūnā*, Tib. *gser-gyi kha-dog-čan* ‘having the colour of gold’. As second component also Z 20·36 *aṣṣeiṇa-ggūna puva* ‘of grey colour, rotted’; III 124·77 *ysarūna-*, BS *harita-*; v 342, 84v4 *ttarūṇe* ‘of madder colour’, BS G 37, 79a6 *maṃjiṣṭhā-...varna-*; 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 ṣṣāre tcabrīye* ‘hairs, many, lie scattered’; Z 24·250 *ṣṣiyāñi ggūne* ‘his white hairs’. From **gauna-*, Av. *gaona-*, Pašto *γūna* ‘hair on the body’, Parāči *gīnō* ‘single hair’ (**gaunaka-*), Sanglēči *yenōk*, Yidya *γunia*, plur. *γunī* ‘hair’, Waxī *γanī, 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 *jōy* ‘yoke’ beside O.Ind. *yuga-*, Av. **yuga-* (written *yuya-*), with secondary retroflex *-n-*.

ggūnaa- ‘mark, sign’, Sid. 8r4 *ttye hīvī gūmai* ‘its mark, symptom’, Tib. *dehi mēhan-ma*; Sid. 122v5 *harbiṣām gūnām jsa haṃphve hame* ‘it is joined with all marks’, Tib. *mēhan-ma thams-čad dan ldan-pa*; Sid. 125v4–5 *harbiṣām gūnā jsa haphve* ‘possessing all marks’, BS *sarva-linga-anvita*, Tib. *mēhan-ma thams-čad dan ldan-te*; with negative, *aggūnaa-*, BS *animitta-* ‘causeless’. From **gaunaka-* to **gauna-* ‘colour’.

gunaḍa ‘with marks’, K 109·308 *ṣa nairv(ā)ṇa hamaga gunaḍa ttatva ya* ‘that was the marked reality equal to nirvāna-’; K 108·305 *agunai ttusai anḡusa*, parallel to BS *animitta-*, *ṣṭunya-*, *apranihita-*; Manj. 362 *gūnaḍa byāvaje raṣṭa*. From **gauna-krta-*.

ggupha 2 sing. imperative ‘speak against, abuse’, III 9, 18r2 triadic, *ma ma ttājsera ma ma ggupha ma ma ahamañā* ‘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-*, *γwβtīyy xčy* ‘is praised’, *pčγwβt-* ‘praise’. Armen. lw *gov* ‘praise’, *govem*, *govest*. For O.Ind. *goghila-*, 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 *pajarūṇa-* ‘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 *gūbrrīṣṭida diṣa vi paskyāṣṭa hāysa tṣida* ‘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 bisamja* ‘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 *mard-* and *marz-*, see cognates s.v. *malys-*. Also *gumesta-*.

ggumāta- ‘measured, exact’, fem. *ggumācā-*, v 164, 211r3 *hajū ggumātā sāñvā* ‘wise, trained, full of plans’; JS 11v3 *kuśalai yai daṣṭā gumā* ‘you were good, skilled, trained’, parallel to BS *upāya-*; JS 20r1 *vijā yai daṣṭā gumā* ‘you were the skilled trained physician’ (BS *vaidya-*); II 81·52–3 *pakyairma daṣṭa u gumā* ‘outstanding, skilled and trained’; Manj. 283 *khu cāyara daṣṭa gūmā* ‘like skilled trained magician’; K 51·6·10 *byātarrji daṣṭā 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 balysa ggumāce yande* ‘he, Buddha, makes that his own knowledge sure’. From *vi-māta-* ‘measured in details’, beside *pamāta-* ‘measured’, Av. *biṣiš.framāta-* ‘skilled in medicine’. IE Pok. 703–4 *mē-*, O.Ind. *māti, mit-d-*; Av. *mā-*, *māta-*, *mita-*, *mita-*, Greek μέτρον, Lat. *mētiōr, mēnsus*, O.Engl. *mæð* ‘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 buṣṣānā grauṇe pharu* ‘at will they carry away scented garlands’; Z 20·31 *ggumai barīndi banhya vāte rrūva mura* ‘at will the birds carry away the intestines to the trees’; K 23·68–9 *gumai hījsara dava* ‘at will the wild beasts in their haunt’, parallel to III 96·6 *mūraq hayarīda nva kṣama āṣaijvā* ‘the birds sport at will in the pools’. Parallel in Sogd. Bud. *ryzy’n* ‘at will’, *rzy’n*, and O.Ind. *svecchayā, sva-cchandaḥ*. 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 *hārṣṭai, hārṣṭāya* ‘in reality’ from **hāra-ṣṭaya-*. Parallel also in Av. Vid. 2·11 (of cattle) *hvqm anu uṣṭīm zaoṣəm-ča* ‘according to their own will and pleasure’.

ggumerāñāte ‘presses’, Z 5·11 *ttāna ggumerāñāte klaiṣīno beī* ‘thereby it (the Buddha’s teaching) crushes the poison of *kleśā*-affliction’. From **vi-māraya-*, formed like *berāña-* ‘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 urvāēsəm mārāyeite* ‘(the *kara-* fish) feels the turning of the water’, Zor.P. *mārtan*. Oss. D. *lāmarun*, I. *lāmarnyn, lāmārst* ‘to press out’, DI. *don-marān* ‘weir’ (‘holding back the water’); D. *γezāmarā*, 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 paṃ(jsa?)*||| ‘five groomed asses’; ibid. 4 *khara ṣi 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 *mṛgāh*, Tib. *ri-dvags*; JS 16r1 dyadic *ruṛā guysnā* ‘the Ruru stag’; III 135, 3r1 *gūysna rūna* ‘in stag form’ (with picture of a stag); Z 13·77 *samu naḍe dastyau ggūysnā supṛāṣṣā rrundi nijsaṣṭe* ‘the man just showed the stag in his hands to the king Supṛāṣṣa’. For Z 2·12 *ggūgno kaṅgo*

‘deer skin’ parallel to BS *ajina-*, read *ggūśno* with *-ś-* (**ggūysnya-*). From **gavazna-*, Av. *gavasna-*, Sogd. *γ’wzn*, plur. *γ’wzn’n*, Zor.P. *gw’zn*, N.Pers. *gavazn*, Oss. D. *γāūanz*, plur. *γāūānzṭā*, I. *qūazn, quaz, qāūūaz*. Possibly named from the colour *gau-:gu-* ‘reddish yellow’, see s.v. *gvā-*, as O.Ind. *hariṇī* ‘antelope’, and *eta-*, *enī* ‘kind of antelope’; not to *gau-* ‘bovine’.

gūysma ‘alternative(?)’, Sid. 100r3 *khu hvamḍye jsahera ttauda sāda 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 *mṛdvīkā*, Tib. *rgun*; I 171, 87v5 and I 153, 63v5 *hauṣka gūra* ‘dry grapes’, BS *drākṣā*. Compound I 153, 63v5 *gūrūṭca* ‘water of grapes’. Adjective III 41·29 *ysarūṃ gūrāṇai mau* ‘red (or yellow) grape wine’. From **angaura-*, Zor.P., N.Pers. *angūr*. Šuyṇī *angūrδ*, Yidya *agīdro*, Munjānī *aglero*; Yidya *γīro* ‘cluster of grapes’.

gūrakā ‘uvula, part of mouth’, Sid. 156v1 *gūrakā*, Tib. *lēhu čhun-ba* in *gūrakā hasvāme hīvī āchai* ‘the disease of swelling of the uvula’, BS *gala-ṣuṇḍikā* (*ṣuṇḍaka-* ‘swelling of uvula’). See *gūra-* ‘grape’.

gūraphusta- ‘abundant’ from ‘thickened, thick’, as *baysga-* ‘thick, many’, and Armen. *bazoum* ‘thick, much, numerous’; JS 2r1 *gūraphusta vyamjana ṣai vṛttā anvaṣta* ‘the figurative expressions abundant, the metre itself difficult’ (BS *vyanjana-*, *vṛtti-*). From **vi-frusta-* ‘thickened, inspissated’, to base *frau-d-*; with traject *-r-*, as in *harthiṣṭā* < **fra-θraxṣati*, and *nhīya-* < **ni-θraxta-*, *nhīṣṣa-* **ni-θraxṣaya-*. Hence **guphrusta-*, **gūrphusta-*, to *gūraphusta-*; 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-š-* ‘to thicken’ in two uses, 1. culinary, N.Pers. *farōšah, āfrōšah*, Armen. lw *hroušak, rroušak*, Talmud Aram. *brwšk* ‘a sweetmeat made of flour, butter and honey or sugar’; 2. of milk, N.Pers. *furšah, firšah, haraš, *huršah* ‘thick milk, biestings’, Zēbakī *filla* < **frāla*, Sarikolī *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 πόλτος ‘milk pap’, Lat. *pult-*, nom. sing. *puls* ‘thick pap of flour’, *pulmentum* ‘condiment, sauce’, *pulis* ‘dust’, O.Ind. *palāva-* ‘chaff’.

ggūrāsa- ‘quarrel, dispute’, v 115, 64v3 *ggūrāsa haṃdrūsa yaule hāmāre* ‘disputes, quarrels, tricks occur’, BS *vivādāḥ kalahāḥ sāṭhya bhavanti*; v 341, 80v1 *gūrāsu gūrāṣāre* ‘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 *g*, as in IE Pok. 787 *paḱ-*, *pağ-*; 795 *peiḱ*, *peiğ-*; 857 *rek-*, *reğ-*; 984 *speḱ*, *speğ-*; or (2) from **ava-vrā-s-*, **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 *φράτρᾱ* ‘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 *kʷiē-*), and in M.Path.T. *wygr’d* **vi-grāta-* ‘awakened’, present *wygr’s-* **vi-grās-*. Note also that *-s-* palatalized to *-š-* is frequently found in older texts as a variant to *-śš-*, not indicating *-ž-*, as *aramdiśšāmata*, *aramdiśāmata*, BS *upekšā*; N 158·4–5 *śo*, *śśo* ‘one’; and III 134b5 *hiśśādostā* ‘friendship’, v 98, 1r4 *hiśśidaustīnai aysmū* ‘kindly mind’, BS *maitra-citta-*, and Z 5·2 *hiśśādai*. **gurmä** ‘a kind of pea’, Sid. 16v1, BS *kalāya-*, Tib. *če sran* (ed. Pekin). From base *gau-:gu-*, *gur-* ‘round’, IE Pok. 393–8 Greek *γῦρός* ‘round’ of a round ‘pea’, form like Oss. D. *kurmä*, *kurm*, I. *kūrm* ‘blind’ beside Zor.P. *kōr*. **gurmāña-** ‘to be broken(?)’, III 87·109 *īraṇḍe gurmāñā, nauka ārañā* ‘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. *lomljo*, *lomiti* ‘to break’, Russ. *lom* ‘break’, Lit. *līm̃ti* ‘break under a load’, O.Sax. *lam*, O.Norse *lami* ‘lame’, Celtic Mid.Ir. *lem* ‘faded, foolish, impotent’. Note also III 87·120 *gūrve īraṇḍe* ‘crushed castor plant’.

guryā ‘of the reservoir’, Sid. 20r1 *guryā utca* ‘reservoir water’, BS *cauḍya-* from *cūda-* ‘small well’, Tib. *chu-mig-gi chu* ‘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 īraṇḍe* ‘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*, *rugṇā-* ‘break’. O.Engl. *to-lūcan* ‘destroy’; and *leuġ-*, Lit. *láužiū*, *láužti* ‘to break’.

gūrva ‘grains’, Sid. 9v2 *kaviña gūsta u rīysva gūrva u rrum u biśi haṃtsa haṃbrištā štāna ni hverai* ‘flesh of fish and rice grains and oil and curds is not to be eaten together’, BS *na-vaśnīyād ekato mīna-dhānān sarpiṣy udaśvitām*, Tib. *ña-sa dan*, *yos dan*, *mar dan*, *dar-ba rnam s lhan-čig mi bzah* (*yos* ‘slightly roasted rice’); Sid. 109r1 *rrīysva gūrva haṃtse haṃbrihāñā* ‘to be mixed with rice grains’, Tib. *hbras yos rnam s lhan-čig-tu sbyar-ba dan*; Sid. 123v3 *rrīysva gūrvaṃ hīya canya* ‘powder of rice grains’, Tib. *hbras brnos-pahi phye-ma* ‘flour of parched rice’; III 90·186 *āḍa gūrva* ‘grains of flour’. The Tibetan text clearly alludes to parching. But *gūrva*, BS *dhānā-* seem to refer only to ‘grains’. See *ggurvica* for cognates.

ggurvica ‘small grains’, v 184, 1v5 *kho jseindama ggurvica* ‘like finest grains’; v 184, 1v6 *kho jseina gurvica* ‘like fine grains’; with *gru-*, v 68, 8r4 *kho ggamggā nātāyā gruicyau <syata>* ‘like sand from the grains of Gangā river’; v 74, 42r4 *kho nuevo ggamgguvog nitāvuo grīcyo syata*, BS G 37, 32a5 *navati-gamgā-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 gamgi nāya gruicyau sya; v 252·829–30 *khu gamgā nyāya gruicyau sya*. From either 1. *gurva-* ‘broken’ to **vi-ruxta-*, or 2. base *grau-* ‘rub to pieces’, with *graušē* ‘groats’ (Sid. 134v2), BS *śaktu-*. IE Pok. 460–2 *ghreu-*, Greek *χρᾱύω* ‘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 gītsarū gūla* ‘wood, reeds, gypsum and (*-ū*) clay-clods’, parallel to Manj. 20 *cakala gaysa kīdā auysama* ‘wood, reeds, withies, clay’, Pali Majjhima-nikāya 1 190·15–9 *kaṭṭham...vallim...tiṇam...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 rraysā 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* ‘eye-ball’, N.Pers. *gōl*, *gōlah* ‘ball’, Yidya *γūlak* ‘pellet-bow’; Zor.P. *gōd*, plur. *γōdān ī čašm* ‘eye-balls’, N.Pers. *gōy* ‘ball’. IE Pok. 393–8 *geu-* ‘bend, be round’, O.Ind. *gola-*, *golā*, Greek *γυλίος* ‘long pocket’, *γύολον* ‘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 gguvog pittā* ‘in their ears falls this talk’, BS *yešām iyaṃ karna-puṭe deśanā ninādiśyati*; K 1, 135v2 *guvog hišti* ‘comes to the ears’; v 246, 13a2 *gvāña hīsi*, BS *karna-puṭe nipatsyati*; nom. sing. Z 8·35 *gguvā*, K 56, 19r4 *nā gū bijāšā prrara butte* ‘the ear does not understand the nature of sound’, inst. sing. III 7, 14v3 *ggūna*, Z 2·22 *ggūṇa*; plur. Z 5·1 *gguvā*, Z 24·209 *gvog*; v 334, 32r2 *gvā ātā* ‘come to the ears’, BS G 37, 29a3 *śrotra-avabhāsam āgataṃ*; gen. plur. K 56, 19r4 *nā vā bijāšā gvaunā* ‘nor the sound understand (the nature) of ears’; inst. plur. Z 8·35 *gguvyog*; III 141v2 *pyūvāmane guvyau jsa* ‘we hear with the ears’; loc. plur. L 99·7 *satvānu gvog hištā* ‘it comes into the ears of beings’. With suffix *-ka-*, JS 10r1–2 *tvānā gvaka* ‘your ears’. Adjective, K 56, 20v4 *gvajā aysmū* ‘the *vijñāna*-knowledge of the ear’. From *gauša-* ‘ear’, Av. *gaoša-*, O.Pers. *gauša-*, Zor.P., N.Pers. *gōš*, Sogd. *γwš*, Yayn. *γuš*, M.Parth.Pers. T. *gwš*, Oss. D. *γōš*, I. *qus*, Pašto *γwaš*, Yidya *γū*, Sanglečī *γōl*, Waxī *γiš*, Šuynī *γūš*, Rōšānī *γōw*, Yazg. *γəvon*; *γəwāg* ‘ears of kettle’. Verbal, see *pyūš-*, *haṃgūš-*, Av. *gaoš-*, *guš-*, 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 *samsāra*-migration’. See *gū*.

gguvaṭhuta ‘burnt in various parts’, Z 2·43 *gguvaṭhuta dāña* ‘burnt in fire’. From *vi-* and *paṭhuta-* ‘burnt’.

guvašte ‘it cracks’, Z 2·179 *vaśāra ššai 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 spāśāña mārğa l(au)-kāttara škaujyau gūvai na pachusa satvā vīra kṣamau kū ttā kṣamā uvāra baiśa satva asatva dyāña* ‘the path (BS *mārğa-*) is to be seen to be without *āsrava*-influences, transcendental, freed from *samskāra*-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’.

ggūštā ‘escapes’, v 14, 10v3 *harbāśsau avāyyau ggūštā* ‘escapes from all evil existences (BS *apāya-*)’; Manj. 183 *hīvyauštāu harbeśa gūšta* ‘escapes from all concepts of self’; K 144, 2r2 *u satsāra jsa gušti* ‘escapes from *samsāra*-migration’. See *ggūch-*, *gūs-*, *gūta-*.

ggūšta ‘flesh, meat’, Sid. 16v4 *pāša gušta* ‘boar’s flesh’, BS *māmsaṃ vārāham*, Tib. *phag-śa*; Sid. 105r4 *gūstai jīye* ‘his flesh fails’, Tib. *śa zad-pa dan*; Sid. 71r4–5 *tīye gūšti pārīśāme hīya kr̥ra tcerai* ‘the treatment to lessen the flesh must be given’, BS *sthūla-dehasya karśanam*, Tib. *śa dbri-bahi sman byaho*; Z 20·53 *ggūšte jsa dārštā* ‘compact of flesh’, later E p. 359, a4 *gūšta jsa dāštā*, Sid. 9r2 *pāši gušta* = v 318·58 *pveśā gušta* ‘boar’s flesh’, BS *vārāha-*, Tib. *phag-śa*; III 49·30 *pathīśāñā gūština* ‘one must abstain from flesh’. With *-sc-* (*s*, not *ś*), Sid. 17r1 *murāsā hī(ya) gūsca* ‘peacock’s flesh’, Tib. *rma-byahi śa*. Adjective Z 13·119 *ggūštīnai ttarandari* ‘body of flesh’; Sid. 139v5 *gūštīnām raysā*, Tib. *śa khu* ‘meat juice’; III 27, 34b1 *gūštīji tcaimañā*, 34b2 *gūštaijā tcaimañā* ‘the eye of flesh’, BS *māmsa-cakṣuh*. Compounds, K 57, 23v3–4 *gūšta-hvārāme jsa pathīštā* ‘he abstains from eating meat’; III 49·33 *gūšta-hvārāmñā* ‘meat-eating’. From **gau-šti-* ‘produced from bovine’, with *-ā-* stem from *-i-*, to Zor.P., N.Pers. *gōšt*, Balōči *gōšt*, *gōžd*, Pašto *γwaša*, but Orm. *gāk^a*.

gūštā ‘she called’, K 47·52 *tītī šī māva gūštā* ‘then the mother called him’. See *grūs-:guršta-*.

gušte ‘to call’, infinitive, K 42·86 *rrīṇa kunālai rrispūra pastā gušte* ‘the queen deigned to call prince Kunāla’; ibid. 114 *yaši āmāci pastā gušte* ‘she deigned to call the minister Yaśas’.

gūspris- ‘to spread out’, II 88·24 *aurmaysdi gušprīsamcā* ‘east’, ibid. 26 *urmaysdi gušprīsamcāštā* ‘to the east’; III 95·45 *aurmaysda gaušprīsaca auna aurmaysda ttrāmacāštā* ‘from east to west’. From **vi-sprag-* with *-s-* incohative. See *sprag-*, s.v. *špargga-*, *vašprīštā*, *hašpalgy-*.

gūs- ‘to escape’, see s.v. *ggūch-* ‘to deliver’.

gūsca ‘deliverance, release’, Manj. 343 *gūsca nairvāṇa hvīde* ‘it is called loosing, nirvāṇa-’; K 144, 2r4 *guscyi ni byaihe* ‘does not get release’; K 56, 22v4 *gūsca āṃ ma na byihīdi* ‘they do not get deliverance here’; K 55, 17 bis v2–3 *u tī vasve gūsca vī āste* ‘and then he dwells in pure deliverance’; K 56, 17 bis v4 *tī vasve gūsci dyāme parī 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 *avāratta nerv(ā)ṇa gūstya* ‘unbased nirvāṇa, release’; K 110·327 *acaidya gustya naiṣgima* ‘release, inconceivable quiescence’; K 152·4 *gūstya raheśā* ‘in the mystery of release’ (BS *rahasya-* > *rahāsa-*, *rahāśaa-*);

Manj. 318 *gūstya naiṣgima*; Manj. 305 *cu nai byehī bada gūstya ttai prare jsa 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 sā* ‘one cow’; Sid. 148v3 *gūhā: hīvī daṃḍai* ‘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 *haṃtsa gūhyau jsa* ‘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. *gōi*, Parāčī *gū*, Yidya *γavō*, Waxī *γūu*, Šuynī *žōw*, Sarikolī *žaw*, Yazg. *yew*; **gauka-* N.Pers. *gōg* ‘calf’, Šuynī *γūej* ‘deer, horned wild animal’, *γūej vāz* ‘female ibex’. IE Pok. 482–3 *gʷou* ‘cattle’, O. Ind. *gaus*, gen. sing. *gos*; Greek *βοῦς*, *βῶς*, Lat. *bou-*, nom. sing. *bōs*; O.Engl. *cū*; Lit. in the place name *Gúovainiai*, Let. *guovs*, Slav. Russ. *govjado* from **govēdo*, Tokhara B *kau*, plur. *kowi*, Celtic O.Ir. *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-* (Mahāvīyutpatti 3638–41); pejorative, III 75·222 *sūpiyām 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 *sūpiyāña ālaškau jsa* ‘from the Supīya settlement’, and Z 15·6 *huna ciṃgga supīya*. A footman of Māra in Manj. 332 *ṣṇ mārīña ahna gūha baiśa 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 *-ḍ-*. 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-þiudai* (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. *ghord-* ‘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-*.

gguhamamggatātā ‘difference’, Z 3·66 *kai ju hāmāte gguhamamggatātā vara* ‘if for him occurs a difference there’; K 2, 135v4 *ne uysānye nai uysnorāṇu nai pāskalānu vātā guhaman(ga)tete|||* ‘not a difference about the self,

not about his beings, not about (doctrinal) sections’, Tib. *bdag-gam, sems-čan-nam, chos-la kun-tu rtogs-pa rnam-pa sna-chogs-pahi hdu-ses-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*-.

gūhamagauña ‘difference’, Manj. 168–9 *gūhamagauña nehvaiitta beśa* ‘he overcomes all difference’, with abstract suffix *-oñā*.

gūhimagā ‘different’, Manj. 299 *ṣā baysa gūhimagā ne īda khu śau dharma buttai* ‘he does not make the Buddhas different when he understands the one dharma-doctrine’, for older *gguhamamga*-. See *hamamga*-.

guhei ‘he strikes’, participle *guhasta*-, v 69, 8r5 *ysurgyā ṣṭānā ttarandaru guhei ku hūnā nārāmāte* ‘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 *gguhaimā aysu* ‘I strike’; Sid. 136r5 *guhāme jsa* ‘with striking’, BS *kṣata*-, noun JS 13v2 *rriscye gūhaiñā hvastāmdā* ‘they struck with a sharp tool’, JS 16v1 *kharija raisvi* (read: *raisci*) *gvahgiñā* ‘a sharp knife of acacia wood’; action noun, Sid. 3r3 *gvahaiyi jsa panata* ‘arisen from a blow’, BS *vighātotha*-, 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 *balsā gūṭau bañātā* ‘he fastens bells on the caitya-monument’; K 72:19 *gai ṇiyi u bui padaṣṭā* ‘he places a bell and burns incense’. See *ggāṭaka*-, *ggāka*-.

gechane ‘plantain, BS *moca*’-, see *gichanaa*-.

gechauka ‘kernel’, see *gichauka*-.

gemdi ‘he buys’, see *gän*-, *uysgärnu*, *gemñā*.

ggeiśś- ‘to turn, make to turn’, causative to *ggeils*-, present Z 6:4 *ggeiśśindi dāti cakku* ‘they turn the Dharma wheel’, preterite Z 2:1 *dātīnau ggeiśśāte cakku*; 2 sing., Z 22:261 *ggeiśśātai dāti 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 *geṣṭide*, BS *pravartayanti*; noun, Bcd 51r1 *dātīnai cakrā najsadā geśāme jsa*, BS *cakra-nayaṃ parivartayamāna*; *gaś*-, Sid. 131v1 *gaṣṭmā*; *gīs*-, K 151:40 *bāvañā gīñā* ‘may I revolve in bhāvanā-meditation’; with preverb, SuvP. 70v1 *parigeṣi* ‘may I turn round’, BS *parivartayeyaṃ*. See *ggeils*-.

ggeils- ‘to turn (intrans.)’, Z 1:50 *ggeilsāre*; Z 20:16 *ggeisāre*; Z 20:56 *ggeisāre*, 3 sing. Z 4:98 *geiste*; *gais*-, II 102:28 *gaisadai*, Sid. 100v4 *gaisanai*; *ges*-, JS 29r3 *gesane dūmā* ‘its rolling smoke’, III 4, 10v4 *paṃjvā ggavā ggesamḍānu satvāni* ‘of the beings revolving in the five gati-stages’; SuvP. 62v1 *gesamḍā*, BS *paribhramanti*; *gesaca* ‘turning, whirling, dancing’, III 38:36; III 47:54; III 35:37; and III 40:12 *gaisamcā*; *ges*-, Manj. 314 *gesāre sattsāra myāñā* ‘they revolve in the midst of saṃsāra-migration’; Manj.

121:177 *gesāra gavuā* ‘they revolve in the gati-stages’; *gais*-, II 9:142 2 plur. *gaisara*; *gas*-, Sid. 103r5 *gasamḍai śamgā* ‘spiral conch’, Tib. *dup hkhyl-ba*; nouns, **ggā-lsāra*-, loc. sing. with *yi*, Z 22:149 *ggālsrai* ‘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. *rna-mo mgrin*; Sid. 8v1 *gasā* ‘vertigo’, BS *bhrama*-, Tib. *mgo hkhor-ba*, I 187, 105v4 *gisā jimda* ‘cures vertigo’. Participle in *-āta*-, II 90:83 *khu vā viri ām tta gasāta* ‘when they returned there’; II 121:215 *gaisāva*; II 100:233 *gesāttā*, 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 samgā bogiysā gesava thāmrsa* ‘house-sized long, round (?), sharp (?) stone’.

gesti ‘revolving’ (**grt-ti*-), III 52:91 *gaṣām gesti* ‘revolving of stages of life’, BS *gati*-. See *gaḍ*- < **gart*-.

ggeha ‘wood’, K 11, 135v4 *saṃkalpa-mātrā ātma, parikalpa-mātrā ggeha vikalpa-mātrā haṃjśarra* ‘the ātman-self is saṃkalpa-concept only, the piece of wood is parikalpa-imagination only, the sphere is vikalpa-dis-crimination only’. Here *ggeha* of the splinter which struck the Buddha. See *ggeiha*.

ggeiha ‘wood’, SuvO. 24v4 *upalatāñe 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. *gaḍā*- ‘club’, Zor.P. *gaḍ*; Oss. D. *γādā*, I. *qād* ‘wood’; O.Ind. *gaḍā*- ‘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 kathaiyatti, natca gvairrida, karatti, gaihe, ghanṭa gai* ‘they speak outside; he spins; bell’. Here *gaihe*, BS *karatti* ‘he spins’ where BS *karatti* is from older **karatti*, Vedic *kṛṇātti*, base *kart*- ‘to twist, spin’, Pali *kantati*, Prak. *kaṃtai* ‘to spin’. In *karatti* the syllable *kṛṇ*- has been treated as in *kṛṇōti*, *karoti* ‘to make’. Hence *gaih*- from base *gai*- with increment *-δ*-, *-θ*-, *-f*-, or *-š*-, to *gai*- in *jidā* below; *gai-p*-, Paṣto *yaiba* ‘cotton thread’ (G. Morgenstierne, NTS 11, 1942, 263); Yazg. *yib*:-*γipt* ‘to spin’, Waxī *šip*-, *šüp*:-*šōvd* ‘to spin’, *šitr* ‘thread’, Sarikoli *šayb*:-*šēvd* ‘to spin’, *wašayb*:-*wašapt* ‘return (trans.)’, *wašefs*-, *wašafs*:-*wašēvd* ‘return (intrans.)’, Šuynī *šēb*:-*šēvd* ‘to spin’; *šib* ‘spindle’, Yidya *γiūm*:-*γivodum*; *γiw*:-*γiūd* ‘to spin’; with *uz*-, Yidya *ziyeum*:-*ziyivodum*; Munjāni *ziyivum*:-*ziyivdam* ‘twist’; *yivdōk*, *ivduk* ‘thread’; *gai-s*-, see above *gēsai*, *gīska*;- *gai-z*-, Oss. D. *γezāmarā*, I. *qizāmar* ‘torture’. To IE Pok. 354–5 *gei*- (only with increments) ‘turn’, *geiḡh*-, *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 *jsīr*- ‘deceive’.

gau- ‘to go’, see *guem*, and *hamgva*.

gaṇe ‘garlands’, III 41:30 *spyakā khāṣṭidā gaṇe* ‘they bunch the flowers into garlands’; ibid. 32–3 *gaṇai*

<dās>audā haṣaprrīyā ḥamārāne jsa dāsau(dā) ‘they arranged the garlands; they arranged them with spread out hamārana-plants’. From older *gronā*- ‘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. 71r4 *godā*, BS *kṛśa*-, Tib. *skem-pa*; SuvP. 71r2 *āchinaka duṣpya gauda* ‘diseased, weak, lean’, BS *vyādhitā durbalā kṣīṇa-gātrā*; Sid. 7v3 *gaudā u ysīrā* ‘dry and rough’, Tib. *skem-šin rčub-pa dan*; Sid. 144v1 *gaudā*, Tib. *śa 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 ṇams-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. *γmṣn* ‘with labour’, beside verbal Sogd. Bud. *γβt’ynt* ‘walk painfully’, *γβs’nt* ‘be wearied’. Further connexions uncertain, IE *g*-, *g*^h-, *gh*-, *g*^h*h*-*emb(h)*-.

gaumaña ‘swift’, K 64, 82r1 *gaumaña ttāja* ‘swift rivers’. See *ggāma*-.

ggoštā ‘hand’, v 155, 185a3 *śśā-ggoštā phānā niśśāte* ‘he deposited one handful of dust’, parallel to BS (Divyāvadāna 366:9) *pāṃśv-anjali*- in the tale of Aśoka (J. Przyluski, La légende de l’empereur Açoka, 228): K 17:176–7 *tte hvauda jasta ṣg 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 *raṃñiji pharhye gauṣtā baiśi hamamgā* ‘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 sā 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. *gw*!, *gwk*), to base IE Pok. 407–8 *ghabh*- ‘to take’, Celtic O.Ír. *gaibid*, Welsh *gafael*, Lat. *habeo*, Got. *gabei* ‘riches’, Lit. *gaband* ‘armful’, O.Slav. *gobino* ‘fullness’, *gobīš* ‘abundant’.

gauste ‘is called’, K 152:10, see *guršte*, s.v. *grūs*-.

gaus- ‘to be exhausted’, I 145, 54r5 *ttavai rāja-yakṣ(m)a ca mamgāra naṣṭausai kṣayaṇa gausāma, bauma phāḡa* ‘fever, consumption which is chronic dryness (=BS *śoṣa*-), exhaustion from *kṣaya*- ‘phthisis’, vomiting, ill breathing’, BS *jvarija rāja-yekṣmā ca kṣata-kṣīṇe vapārava, cūdi kāsa* (BS *vipārita*:-?; *chardi*-). From **gab-s*- to base *gab*- in *gauda*- ‘exhausted’ **gafta*-, Sogd. *γβs*- ‘be fatigued’. **gausā** ‘millet, panicum italicum’, Sid. 16r1, BS *priyangu*-, Tib. *khre*. From **g(h)euēr-ko*-, N.Pers. *gāvvars*, Yidya *γavarso*, Pašto *γōš*, Parāčī *gāš*.

-gausta- ‘covered’, see *uysagausta*-, *hamgusta*-.

gyedā ‘he buys’, IV 8:3, see *ggän*- ‘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*.

graṃña ‘enclosure(?)’, III 69:96 *paṣṭa kālā naḍa dyāmdā*

graṃña, cu ṣṭām ve kuṃjsa 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. *ysraṃña*; or **grana*-, **vrana*-.

graṇamca ‘growling’ fem., of the tigress JS 17v2 *graṇamca biysamḍai śāṃṇḍāna* ‘growling, seizing with the jaw’. From *gran*- to base *gar*- ‘make noise’, see s.v. *ggaljindi* ‘they make noise’.

gratā ‘instruction, advice’, Z 2:75 *ttā mamā grati ṛñi prayseindi* (BS *prasad*-) ‘they believe because of my instruction’, parallel BS *anuśāsanā*-, 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 *gratośśāte*, BS *śāsyate*, v 118, 67v5 *gratauśśāte*, BS *praśasti*, later II 106:133 *gra vāṣi*, II 53:8 *grā vāṣidi*; dyadic III 49:33 *baysām hīvi gra parau* ‘the instruction, command of the Buddhas’; with pronoun *yi*, K 36:109 *ttai hvā si ggravai ma hūñye* ‘speak to him my advice’, K 28:164 *grave hūña*, =K 20:248 *grrave ma hūña*, v 118, 67r3 *dātānai gratā hvāñei* ‘by him the dharma-doctrine is to be spoken’, BS *dharmaṃ samanūśāsayet*. Compounds v 142, 11r1 *grata-hvāñai* ‘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. *vā-ysg’r* **vāḍ-isgār* ‘thinking evil’, N.Pers. *sigāl* ‘thought’, Av. *čarəkərəθra*- ‘thought’, rather than to Greek κράτος ‘power’.

grantha- ‘knot’, III 12, 22r1 *śśūvaribistā graṃthā viśṭāña hvaramḍai bāysū vīra bañāña* ‘twenty-one knots must be placed, they must be bound on the right arm’; Z 20:56 *tcēimañi ggūsta, ūce granthā pāyā* ‘eyes, flesh, water knots, fat’; v 139, 3a2 *graṃthā*; I 179, 98v2 *brrāñja hīya grrathi* ‘knot of birch’, BS *bhūrja-grantha*-, K 145, 3r4 *ñāna bhīse gratha* ‘knot of the bush ñāna’; II 85:20 *gratha ttilāvi burikyāūspuri* ‘perfect down to the twisted strings’. With *ham*-, Z 4:110 *hamgranthu*. From base *granθ*- ‘to fasten’, Sogd. *γr’nš* (**granθya*-), Yidya *yurex* (**grabya*-), Sarikoli *širex*, *šerex*, Waxī *šerāx*, Yazg. *γarawθ*, Balōči *garanč* (**granθači*-), N.Pers. dialectal *γilč* (**grθači*-), Zor.P. *gryh*, N.Pers. *giri*h, 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 diṣṭiya 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 diṣṭiyi, 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 nāvṇu jsa grrayse dūāha gara kaicai rahakṣajā jsa grrayse sthaḥe*, = K 28·166–8 *kūṣṭa (hvī)vaṣau vara hajsara naiṣṭa vaṣanaurau yakṣau nāvṇu jsa grayse dūāha gara kaicai rakṣajā jsa grrayse strrahāi* ‘(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 jsahira āna ṣika graysāñāri khū ysā hami ttī 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 jsahira āna ṣika grraysāñāri, lambaudara, lamba-bhūja lamba-karṇa, prralambakā laba-sphīja, laba-nāsā lamba-kyiṣa, haṃdara miṃchāñāri haṃdara vā haṃtsa āchām 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 *strīṇām va mūcha-garbhāṇām* (read *mūḍha*-), rendered by I 139, 47r4–5 *kāma tta strīye cū haṃjsyāre maichām 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 *gronā*-.

grāma- ‘hot’, N. 76·2 *lukṣā grāmā* ‘rough, hot’, BS 179·14 *rukṣa-uṣṇa*; Z 20·2 *ysamaśṣaṃdyā grāmu hāmātu* ‘in the world it has become hot’; Sid. 17r2 *cu krrimḡā 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 ṣa ni, snum-ṣin 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 *kōṣṇa*-, 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. *garama*-, O.Pers. *garma*-, Sogd. *γrm*, Yavn. *γarm*, Zor.P., N.Pers. *garm*, Sangl. *γorm*, Sarikoli *žurm*, Oss. D. *γar*, I. *qärm*. IE Pok. 493 O.Ind. *gharmá*-, Greek θερμός, Lat. *formus*, Armen. *žerm*, O.Pruss. *gorme* ‘heat’, Let. *garme* ‘heat’,

Lit. *garmaliúoti* ‘to undulate, heave’. For *-rām*- from *-arm*- note also *śśandrāmatā*-, and M.Parth.T. *gr’b* **grāḥ* = Av. *garəwa*-, see *garba*-.

grāhe: **mā jsa**, II 85·21 *tcamḡidai grāhe:mā jsa ṣūṣṭa* ‘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*, *paraīma*, and *śaraima* ‘covering(?)’, from *-ām-ya*-.

ggrri ‘held, raised(?)’, as first component, K 11v2 *ggrri-vaktrā ggrri-(pā)ysā u ggrri-dasta*, with *-i*- from *-.ita*- in composition as in *śśī-phīsa* ‘white’. See *haṃggrih*- ‘to lift’.

grica ‘grain’, Bcd 44r3–4 *parimaṇava grica* ‘atomic grains’, BS *rajas*- ‘dust’ (BS *parama-aṇu*-). See *ggurvica*.

grīmja adjective ‘of clay’, III 89·175–6 *u ṣi hā bagalā pāṣṭuṃgā viṣṭāña, dīnai hā grīmja lakāna viṣṭāña, ā vā miṣṭā gūṣṭerā* ‘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*-, *greñā*, and *grrai*.

grih- ‘to lift’, v 64·41 *ṣā rakṣa ūskyāṣṭā hamṭca grrihāña* ‘this protection (BS *rakṣā*-) is to be raised up together’, = ibid. 44 *ūskāṣṭā haṃgrrihāña*. See *haṃgrih*-.

grita- ‘bought’, in *uysgrīya*- ‘redeemed’, beside *ggārāta*-, see *ggān*- ‘to buy’.

grīha:- ‘clay’, Sid. 152r5–v1 *u haryāṣa ṣaysdā, kamala pyahāñq tvā arva eha vēṣṭāñq u grīha jsa ttū kamala darq esalyāñā u phajiñā viṣṭāñā, damdā khu ṣe grīha suṣṭā u paskyāṣṭa 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, hñim-pas g-yogs te bsregs-la, hñim-pa čhig-ste dmar-por gyur-nas phyun-ste bsgrans-la*. See also *grīmja*, *grrai*, adjective *ggrrainai*, *greñā*. From Iranian *grai*:-*grī*- with suffix, Yidya *γərāi*, *γuroi* ‘earth, dust’, Yazg. *γəruy* ‘clay for plastering the hearth’, Oss. D. *ārṡā* ‘mud’, I. *ālyg*, Sogd. Bud. *γr’yk*-, Man. *γryk*, Yavn. *γirik* ‘dust’. To IE Pok. 362–3 *glei*- from *gel*- ‘to stick’, Greek γλιε ‘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. *gliejū*, *gliėti* ‘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 kaṃga 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 hīvī uysgrute tcārma* ‘the Buddha himself broke his own skin’. With *-s*-, Z 20·42 *samu kho ju bruñjā 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 *gurvica*- ‘grains’, or IE Pok. 622 *kreu*- ‘to thrust, break’, Greek κρούω ‘beat’ (*kreu-s*-), Lit. *kruṣtiū*, *krūṣti* ‘to tread, beat apart’. O.Engl. *hrēowan* ‘to make rue’. Possibly Av. *xrūta*-, Vid. 7·27 *zəmō*... *xrūtahe*

ayavatō ‘winter... causing injury (Zor.P. gloss *rēṣ*), full of evil’, rather than to *xrū*- ‘raw flesh’.

grūṣka- ‘covering, husk’ of the fragile husk of rice, Sid. 101r5 *ysāve hīya grūṣkyi* ‘skin of turmeric (or barberry?)’, Tib. *skyer-pahi ṣun-lpags*; Sid. 101v1 *cigām ttirai hīya grūṣka* ‘skin of azadirachta indica’, BS *bhū-nimba*-, Tib. *nimpahi ṣun-lpags*; Sid. 143v3 *jambraḡ bahyā, hīya grūṣka* ‘skin of eugenia jambolana’, Tib. *dsambuhi ṣun-lpags*; III 86·106 *caittrai hīya grūṣkā* ‘skin of the tree citraka-’, plumbago zeylandica, parallel to BS *citraka*-, Tib. *kru-trug-tres*; III 86·106 *banījām grūṣkyām hīvī kṣārā* ‘alkali of *banīja*- skins’. Adjective Sid. 14v2–3 *ṣi grūṣkinai hamye paṃcamulā*, Tib. *hkhri-ṣin-gi rca-ba lna-pa hdi ni* ‘this is five-root of a creeper’ (*hkhri-ṣin* = *hkhriḡ ṣin* ‘creeper’). Compound Sid. 15v2 *hiṃmā-grūṣkai rrīysu* ‘red-husked rice’, BS *rakta-śāli*-, Tib. *hbras salu ṣun-lpags dmar-po*. From *xrau*:-*xru*- ‘to cover, hide’, with *-ṣ*- *xrauṣ*-, with Av. *xru*- in *paxruma*- ‘roofed’, Zor.P. *kwat-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. *kráuju*, *krāuti* ‘lay upon, heap’, O.Slav. *krovū* ‘roof’, with *-b*-, Greek κρύπτω (naturally not to *xrauṣd*- ‘hard’).

grūs- ‘to call’, participle *ggurṣṭa*-, 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 grūṣṭā* ‘and so he said, The gracious god (= king) summons (you two)’, BS G 37, 75b5 *etad avocat, rājā yuvayor (āma)ntrayati*; v 27, 279v3 *grūsu 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 *ttīyā gyastāmu gyastā balysā sarvaṣūru māstu balysū-ñāvūysau ggurṣṭe* ‘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 *gurṣṭe*, BS *āmantrayate*, = K 94·96 *gauṣṭe*; III 27, 36a3 *gūṣṭe* ‘he called’; infinitive, K 42·96 *pastā guṣṭe* ‘she deigned to call’. From *xraus*:-*xrus*- ‘to make noise, cry out’, Av. *xraos*-, *xruṣta*-, Zor.P. *xrōṣiṣn*, *xrōṣēnitān*, *xrōṣiṣn*- ‘ōmand’; *xrōṣitakih*, *xrōṣitaktar*, *xrōsak*; N.Pers. *xurōṣidan*, *xurōs* ‘cock’; M.Parth.T. *xrws*- ‘to call’, *xrwstn*, *xrwṣtn*, *xrws* ‘a call’, *xrwsg* ‘caller’, *xrwṣt*, *xrwṣtg* ‘called’, ‘*bxrws* ‘call, shout’; M.Pers.T. *xrwḥ*-, *xrwst*’r ‘caller’, *xrwḥ-xw’n* ‘preacher’, *nrxrwḥ*-, *-yd* ‘to blame’; Sogd. Man. *frxrwṣ* ‘anxious’. IE Pok. 567–71 *ker*- ‘of harsh noise’, *kreu-k*- ‘call, cry’, O.Ind. *krōṣati*, *kruṣṭa*-, *kreu-k*-, Lit. *kraukūi*, *kraukti* ‘to croak, caw’.

grrai ‘clay(?)’, IV 32b2 *drai hvaṃḍām grrai pārrve*; IV 32b3 *grrai 12 kūsa kṣe ṣaṃḡā* ‘clay(?) 12 kūsa-measures, six ṣaṃga-measures’. Adjective, *grrainaa*-, Manj. 25 *padā grrainai* ‘clay vessel’, *padā*, older *padāna*- ‘vessel’. See also III 92·232 *greñā bājinañā* ‘in a clay vessel’, and *grīha*-.

grauṇā-, *gronā*- (and *-n*-) ‘garland’, Z 3·61 *buṣṣānā grauṇe* ‘scented garlands’; v 244·2b2–3 *byna spyau buṣañau graunyau samkhalunyau jsa pajsam yani* ‘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 bvi jsa būsañām jsa u sakhalyāmnā jsai pajsā*

yanīye; K 63, 78v3 *ṣeṣārā grauna* ‘crowns, garlands’; III 106·25 *spyakinai tceṣū grāna haraṣṭā tṭye baidāṣṭa* ‘she placed upon him a flowery beautiful garland’; JS 24r1 *vīysinai graunā* ‘a lotus garland’; v 346b4 *grauṇyau pālāryau* ‘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 κορνώς ‘bent’, κορώνη ‘bent thing’ (whence Lat. *corōna*), Celtic O.Welsh *crum* ‘round’. Then *grauṇā*- ‘garland’ from **krounā*-, and Greek *-ō*- from *-ōu*-. But other possible connexions are **grabana*- ‘thing held’, or **xrauna*- ‘covering thing’. Sogd. Chr. *’grbn* ‘fork’ and Oss. D. *ārṡāvnā*, I. *ārṡāc’k* ‘pincers’ attest the base *grab*-. For *xrau*-, see *grūṣkā*-.

grausā ‘flour paste’, v 315 Duldur Aquar a1 *āhārtja grausā khāy(s)*- ‘flour-cake baked in ashes(?)’, food..., see *grauṣe*.

grauṣe ‘flour paste’, Sid. 134v2 *mau jsa āde jsa grauṣe* ‘cake from flour with *mau*-liquor’, BS *saktavaḥ* (*saktu*-, *śaktu*- ‘coarsely ground barley’, glossed by Tib. *phyē* ‘flour’), Tib. *chan 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. *grauṣas* ‘gravel’. See also *grausā* in older spelling with *-ś*- = later *-ṣ*- (= *-ṣ*-). IE Pok. 460–2 *ghrēu*:-*ghrū*- ‘to rub into small pieces’, Greek χραύω ‘beat’; *ghreu-d*-, O.Norse *grautr*, O.Engl. *grytt* ‘groats’. See above *ggurvica*-, *grīca*-.

gva ‘tell, speak’, III 73, 174–5 2nd sing. to *gvar*-, by loss of *-ra*, see also *pha* from older *phara*, *pharu* ‘much’.

gva, *gva* ‘ears’ plural to *gguvā*-, from **gauṣa*-, O.Pers. *gauṣa*-.

gvaka ‘ear’, see *gguvā* with *-ka*-.

gvaka ‘speaker’, III 109·6–7 *aṣūlaka baudhasatta gvaka hīyāda*: ‘the bodhisattva Aṣūlaka, 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 *gauṣa*- > *gva*- from a base *gau*-. For *gaub*- see s.v. *gguph*-; for *gauṣ*-, note Armen. lw *gouṣak* ‘informer, diviner’, *gouṣakem* ‘to predict’; Aramaic Pers. *gwṣk*- an Achaemenian official ‘informer’, Georgian lw *guṣag-i* ‘sentinel’. Hence *gvaka*- ‘the preacher’ or ‘predicter’.

gvagye ‘hills(?)’, III 80·23 *mista ttraikhye gvagye baysgā hvālai phyāṣṭe* ‘great peaks (Prakrit *ṭṛmkha*-), 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 *hvaḍā khaṣṭā gvaṣṭe* ‘food and drink are digested’, Tib. *kha-zas zu-bahi*; N 75·40 *tta khāysā gvaṣṭe* ‘so the food is digested’, BS *annaṃ ca pānaṃ ca tathā jīryate*; Sid. 130v1 *khvai ṣe arva gvaṣṭe* ‘when for him the medicine is digested’, Tib. *zu-bar gyur-pahi hog-tu*; Manj. 27 *cvai gvaṣṭe hvaḍū khaṣṭa*; III 114, 5v2–3 *hvaḍā khaṣṭā anāvarenaḡ gvaṣṭi* ‘the food and drink is digested without hindrance’; Sid. 15v4 *garkhā gvaṣde*, ‘it digests heavy’, Tib. *lči-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 źu-nas*; Sid. 3r3 *cu āvaṃdva āchā tti* [*gvachā tti*] *gvahaiyi ĵsa 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 vī biraysde* ‘it spreads in digestion’, Tib. *hju-bahi che ldan-no*; causative, Sid. 4v3 *ūsā gvachāñāka* ‘causing the strength (BS *ojas-*) to be digested’, BS **pakty-ojo-...kāraṇaṃ*, Tib. *hjug-par byed-pa dan*; noun, *gvācha-* ‘digesting’, Sid. 15v5 *uskātta bise raysa ĵsa u gvāchq u hauvi ĵsa dilakā ñaḍa* ‘(of rice) with the above juice and with digestion and power it is little, small’, BS *kincid vināśitas tasmād aparō rasa-pākataḥ*, Tib. *sṃa-ma-las ro dan*, *źu-bahi mthu čun-zad čam-gyis čhun-no*; adjective, Sid. 5r5 *khāysq gvāchākā u paĵsākā dai haṃṣulyākā* ‘causing digestion of food, and cooking, kindling a fire’, BS *pācana-dīpana-*, Tib. *zas hju-ba dan*, *chos-par byed-čin drod skyed-par byed-do*; compounds, Sid. 20r5 *garkha-gvāchā* ‘of heavy digestion’, Tib. *lēi-ba yin-te*, Sid. 16r2 *raysga-gvāchq* ‘of light digestion’, Tib. *yan-la*. See also *gvaha-* ‘digestion’, *agvaha-* ‘non-digestion’. From **vi-pak-*, see *paĵs-*, *pachāre*.

gvaĵa ‘of the ear, aural’, *-ĵa* suffix to *gva-*, K 56, 20v4 *gvaĵa aysmū* ‘the *vijñāna-* of the ear’. See *gguvq-*.

gvaña ‘in the ear’, Sid. 153r3; *gvāña*, v 304, 2b5, v 246, 13a2; K 97·199 *gvaña*, BS *karṇa-puṭe*.

gvaḍa ‘changed’, K 63, 79r4 *paĵsa ge satva gvaḍa prrabautta ide* ‘the beings of the five life-stages (BS *gati-*) are changed, transformed’, dyadic *gvaḍa-* and *prrabautta-*, *prabyūtta-* 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 *guḍa-*, present *gvar-* ‘to talk’ with adjective suffix *-ina-* ‘having...’. See s.v. *gvar-*.

gvaḍauśq ‘changeful’, III 38·40 *nai ī gvaḍauśq bāvanīṭi mū-varga* = III 47·59 *nai ī gvaḍauśq bhavanīṭja mū-varga* ‘he has not the changeful(?) present life-stage of the cosmos (BS *bhavana-*)’. For *-auśq-*, see also *duraśq*, *paḍauśa-*. From **vi-var-*, see *gvaḍa-*, different *byaḍa-*, *vi-tar-* ‘cross’.

gvathamṇa ‘from shaking, quivering(?)’, ablat. to *gvatha-* or *gvathana-*, III 104·48–9 *thā ĵsā ma kaumadau gvathamṇa guchq* ‘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 *hāmvaĵa gvanastai ṣṭāna* ‘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 ĵsa ākṣipakā nāma āchai cu yāḍq aga ne āhrri idq 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 muhuh kṣepād*, Tib. *de-la rlun-nad dam-po źes-bya-ba ni ran dban med-par lus hgul-ba yin-no*. From *ava-* and *man-*, to base *man-* in Av. *vaēmanāt* (Nirangastān 155v1), glossed by Zor.P.

RMYTN = *aβkanēt* ‘throws’. The *akṣara* here is *mā*, not *ha*. See also *manīndi* ‘they injure’.

gvays- ‘to part, separate’, *gvaṣṭa-*, Sid. 132r4 *cve āstai gvaṣṭde* ‘whose bone cracks’, Tib. *rus-pa hgas-pa gan yin-pa ni*; v 115, 64r7 *brye nere ĵsa gvaysde* ‘he parts from the beloved wife’, BS *prāpnoti priya-bhāryā-viyogaṃ*; Z 4·116 *cu ye gvaysdā ysāṣṭāna haṃṣa* ‘who parts from the hated one’; III 108·6·5 *gvaysārā* ‘they part’; II 115·26 *khvau ĵsa na gvaysū* ‘so that I do not part from them’; v 243·34 *ñāysaira dūryai khvā ĵsa na gvaṣṭū* ‘I have held you close so that I do not part from you (–ā)’; participle, *gvaṣṭa-*, JS 35v3 *pāyve ĵsai gvaṣṭai ttāre bekhaṭe* ‘he split it with claws, in digging into the forehead’; II 4·59 *gvaṣṭamdūm* ‘we parted’; II 116·37 *ahā ĵsa gvaṣṭū* ‘I parted from you’; v 243·35 *gvaṣṭū, mā ĵsa* ‘I parted from you’ (–ā); II 115·29 (bis) *gvaṣṭūmā ĵsa* ‘I parted from you’; III 101·28 *gvaṣṭi mā ĵsa* ‘you parted from me’. Verbal noun, *gvaṣṭi-*, SuvP. 71r4 *byehūde poṇyau gvaṣṭā* ‘may they get separation from fears’, BS *mucyantu tair bhaya-sataḥ*; *gvāṣ-*, III 89·177–8 *ĵseṇā ĵseṇā gvāṣquñā 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 paiṣkaica* ‘separation’, dyadic; II 116·36 *gvāysa ĵāre* ‘separations cease’; Z 11·11 *brāyo nuṣṭhurā 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 *gvaṣka-*. From **vi-vaz-*, see cognates s.v. *bays-*. Older above Z 2·179 *guvaṣṭe* ‘it splits’.

gvar- ‘open’, II 75·55 *drām-māṃṣakyā hva hva gvīracākyā paṣṭīmdā* ‘holes (pores) of the hairs rise opening separately’. From **vi-var-* ‘open’, reversive to *var-* ‘to cover, close’, O.Ind. *vivara-* ‘hole’. IE Pok. 1160–1 *uer-* ‘close’, Av. *var-*, O.Ind. *vr̥nōti*, *vrtā-* ‘cover’, Lat. *operio* ‘cover’, *aperio* ‘open’, Lit. *ūžveriu*, *užvėrti* ‘shut’, *atvėrti* ‘open’. See cognates s.v. *baṭha-* ‘cuirass’.

gvar- ‘assert, tell, speak’, (1) present *gvīr-*, Z 23·141 *ālĵsanda harbāśśā gvīranda* ‘singing, all, talking’; III 34·10 *sāhṇa gvīradā tsīda haḍa ṣpyalakau* ‘amorously chattering they move among the buds’; participle, *gvīḍa-* K 27·160 *dr̥ra tcīra gvīḍa āṣāṣṭa panava* ‘reciting three times she rose into the sky’ (BS *ākāśa-*); passive, Z 4·22 *ne samu samñe ĵsa gvīḍe* ‘it is not named with (the word) *saṃjñā-*’; (2) present *gvar-*, participle *gūḍa-*, III 73·175 *khū gvārī varī ṣi mīḍe* ‘if he tells, he dies at once’; III 70·123 *ṣai khvai gvārī rrumḍā pyamṭsai gvagre* ‘even if she tell it, she tells it before the king’; III 70·122 *nai ṣa haḍa gvagre* ‘she does not tell to the messenger’; III 70·126 *maṃ vā gvagra* ‘tell it to me’; III 71·128 *vā raṣṭakā gvagra* ‘tell it truly’; III 73·174–5 *gvq vā mūña pyamṭsā* ‘tell it before me’. Participle *gūḍa-*, K 26·143 *brrū haḍāe pūhyai pyatsa gūḍa* ‘early in the morning he told it (the dream) before the *purohita*-chaplain’, = K 35·88 *ttu hūnā brrū hiḍā prrūhī pyatsa gūḍe*, parallel Divyāvadāna 448·6 *nivedayām āsa*; III 70·128–9 *gūḍā hā* ‘she told’, III 71·134 *harbiṣi gūḍā hāṣṭā* ‘she told it all’; III 71·135 *gūḍā hā raṣṭa phara* ‘she told the true story’; noun, see *gvāra-* ‘business’; (3) *gver-* ‘tell’, from **gvārāya-* denominative to *gvāra-* ‘speech, business’, K 4·140v4 *ṣā ttutvī gverā* ‘he tells

that’, Tib. *lan ldon-par hgyuro* ‘answers’; K 31·24 *cu rre gvāra ni gverī* ‘what matter the king does not tell’; K 30·206 *raṣṭa ma pyatsa gvera* ‘tell it truly before me’; II 127·33 *hvaṇḍā povisa u ttike ttā gveridā* ‘ask the men and they will explain it to you’; *gvairrīda* ‘they speak’, III 123·71 *natca gvairrīda*, 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. *γwar*, Yidya *wor* ‘oath’, Hittite *ueriia-* ‘to call, appoint’, Greek *φορ-, φη-* ‘to speak solemnly’, see IE Pok. 1162–3 *uer-*, O.Ind. *vratā-* ‘command’. Base either *var-* or **gu-var-* from **vi-var-*.

gvar- ‘distribute’, present *gvār-*, K 14·88 *beysūñe dyaume kainq gvāḍai* ‘for the bodhi-vision he distributed’, = K 12·6 *gvāḍe*; = K 22·49 *baiysūñe dyaume kainq gūṣabrrīya* ‘for the bodhi-vision he strewed’. With noun *vāra-* ‘share’, IV 1·8 *yaudarā hīye vāra mūri dvī-ysā dvī-sa paṃṣāsī* ‘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’, *balī-* ‘offering’, Kroraina *vara*.

gvaśc- ‘distribute’, IV 3·6 *aysī āṃ ni bve si caṃḍi gvaścāṃḍa u caṃḍā 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 biṣa gveṣce 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 ttamḍi drai kūsa ganam hauryarā* ‘I distribute it, you on your part give of it so much as three *kūsa*-measures of wheat’. From *vi-baxṣāya-*, see s.v. *būṣ-*. See also *gvaśc-*.

gvaṣṭe ‘it is digested’, see above *gvach-*. III 101·29 *bai khaṣṭai na ṣṭau gvaṣṭai* ‘you drank poison, it however is not digested’. But *guvaṣṭe* ‘it splits’ to *vi-vaz-*.

gvaṣka- ‘separation’, Manj. 101–2 *dūkhyaṃ ĵsa gvaṣka* ‘separation from sorrows’; v 30, 79b2 (*ysā*) *ṣṭye gvaṣkāna* ‘separation from the hated one’; v 30, 79b1 *bātamyē gvaṣkā*, ‘freedom from doubt’. From *gvaṣ-* 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 *tti ṣanīraki hamaiyi vara gvaṣci* ‘these Śanīraka himself distributes’; preterite, II 35·8·3 *hamdira prū tse thaunā gvaṣce cira ĵsāra-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 gvaścāṃḍā drai-se paṃ-saya pemūnai-y-ūṃ ĵsa thau gvaṣcem 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 *tti cu sūlya gvaścām(ḍi)* those which the secretaries distributed (or *sūly(au)* from the secretaries’?); noun, v 222·22·2 *hiṣce gvaṣcye dvī-ysāra mūri paṣi* ‘... income, distribution, 2000 *mūrā*-coins, sheep’ (SDTV 82). See *hiṣce* from *hatais-* ‘to send, give’. From *vi-baxṣa-* with *-ka-*, verbal *-ča-*. See the similar *brūṣka-*, *brūṣcāte* ‘rough; be rough’, 2 sing. imperative *brūṣṭya*, below.

gvah- ‘to weave, spin’, v 355, b2 (TM bilingual text) (*hvā-*)

ña haṣṭa ysāra jū, *gvahe u baña kharījā* (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 ĵsa bañāña* ‘to be bound with the thread’. The *kharījā* is from the adjective *kharīnaa-* ‘of the musk deer’, with *-īja-* fem. to qualify the omitted *dasa* ‘thread’. See cognates s.v. *auvya-*, *baudāha-*, and *-vaunā*.

gvaha- ‘digestion’, Sid. 134r5 *khū mau khāṣe khvai gvahā*, *hame* ‘when he drinks liquor so that for him there is digestion’, BS *ĵirne madyāya dātavyaṃ*, Tib. *čhaṃ sṃa-ma hthunṣ-pa źu-bar gyur-pahi hog-tu*. With negative *agvaha-*, BS *āma-*, Tib. *ma źu-ba*. See also *pahā*, BS *pāka-*, Tib. *źu-bahi čhad-pa* ‘heat of digestion’, and negative v 322·126 *apahā*, = Sid. 12v3 *ahahā*. From **vi-paxa-* or possibly **vi-paxṭa-*. See *paĵs-*, *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 ttāja gvahaña*, *raṣgyā ye* ‘there at the river there was a *ṛṣi*-sage, in a hut’; JS 32r1 *ysāysīña gvahaña ṣṭām bāṣe ttuṣaña* ‘in the grass hut in the empty grove’. From *vivaha-* to base *vah-* ‘to dwell’, Av. *vanhaiti*, O.Pers. *āvahana-*, IE Pok. 1170–1 *ues-* ‘to dwell’, O.Ind. *vāsati*, *uṣita-*; Greek *ἄεσα*, Got. *wisan*, O.Engl. *wesan*, Tokhara B *ost*, A *waṣṭ* ‘house’.

gvahan- ‘to descend, send down’, participle *gvahamḍa-*, III 74·207–8 *stūnā hqśā hīye kasvā*, *hamdarai diṣira*, *hamdarai hāṣṭā gvahamḍa* ‘pillars in the inner parts of the tower, some were overthrowing it, others threw it down’; III 74·210–11 *naṇḍā makalā hqśa gvahamḍa* ‘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.Ír. *sēt*, Welsh *hynt* ‘way’, Got. *sinþs* ‘time’, O.Engl. *sīð* ‘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 *kharīja raisvi* (for *raisci*) *gvahaiñā* ‘with a sharp tool of acacia wood (BS *khadira-*)’; JS 13v2 *pa-sete rrisceyē gūhaiñā hvastāṃḍā beda* ‘they struck 500 sharp knives upon you’. From **ava-xadanī-*, to base *xad-* ‘to strike’, see s.v. *guhei* ‘he strikes’, participle *khasta-*.

gvahaiya ‘stroke, blow’, Sid. 3r3 *gvahaiyi ĵsa panata* ‘caused by a blow’, BS *vighātottṭha-*, Tib. *gnod-pa-las byun-bahi nad-do*; Sid. 155r3 *gvehaiya*, BS *ghāta-*, Tib. *brdol-ba*; Sid. 103v2 *gvihaiyā ĵsa*, Sid. 141v5 *gvihaiye*; 1 187, 105v4 *ysira vī gvahimyi (-im- = -ai-)* ‘wound in the heart’, BS not clear. From **ava-xad-* ‘to strike’, see also *guhei*.

gvahaiśkye ‘probe’, Sid. 151v4–5 *tceña bise arve hīye gvahaiśkye ĵsa esthamjāñā* ‘to be drawn out with the probe used for the eye medicament’, Tib. *mig-smān-gyi thur-ma-la mgo-źin* (*bgo* ‘divide, distribute’); Sid. 151v3 *u gvehaiśkye ĵsa esthajāñq*, Tib. *mig-smān-gyi thur-ma bsgres-te* (*sre-ba* ‘to mix’); Sid. 152v1 *gvehaiśkye ĵsa asthajāña*, Tib. *thur-ma-la bsgo-źin*. Tib. *thur-ma* renders BS *śalākā-* ‘pointed tool, medical probe’. Hence *gvaha-*

iskyā 'small pointed tool' to *gvahaiñā* 'sharp tool'. From **ava-xadanī*-. Suffix as in *tcaimeškya*- 'eye' in lyric verse, from *tceiman*-.

gvā- 'yellow, green', as first component, Sid. 107v1 *gvā-ysirūm āchai* 'yellow disease', Tib. *nad ljan-gu-kha*; Sid. 107v2 *cha gvā-ysirūna hame u št āṣaṇa, dilakā ysica* 'skin become green and white-blue, a little yellow', BS *harita-śyāva-pūta*-, Tib. *mdog ljan-gu-khar hdug-pa dan, sno-sans dan, ser-ba dan*; Sid. 107v4 *gvām-ysirūm āchai halimaka* 'the green disease halimaka-', BS *pāṇḍuh...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 **guvaka*- with conjunct -ā-, to base *gau*:-*gu*- 'yellow, green', in Av. *gao-karēna*-, 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); *karēna*- to base IE Pok. 545-7 *kel*-, see s.v. *karāśsa*-; Zor.P. *gwkl̥t* **gōkirt*, N.Pers. *gōgurd, gaugird*, M.Pers.T. *gwgrd*, Sogd. *γwkt, γwqt̥* 'greenish yellow mineral, sulphur' with *kṛta*- '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 *yyara* from **gauryā*-, 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 *śiya*. 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 Caucasian Adəge *yua*-, *yo*- 'red', Qabardei *yua*- 'yellow; copper'.

gvācha- 'digestion', see *gvach*- from **vi-pač*-.

gvāda- 'divided', see *gvar*-.

gvāna- 'growth', only in dyadic state with *gotra*-, 'family, state, origin', Manj. 367-8 *baysāna krrañ kṇa gūttairū gvānā nai haṣṭe baysūṇa 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 paṣkaica* '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. 'bzwn-, '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. *ərədat-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 hanāsimā 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 *gvauna*, K 69, 2v1 *gūnā na*, =K 66.138 *gvāmna ni*, Manj. 193 *hūgūna*, K 71, 10r2 *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 hvāñāre 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 rrāda 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 śobhāmi ca bāhire, doṣa-hetoḥ kṛtaṃ pāpaṃ*. With suffixes, II 71.8-9 *tītī vā gvāraḍāna stūra baridā* 'then for him they bring the *stūra*-beasts (horses) as negotiated', if from **gvāra-kāḍāna*-. 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-gviryaṃ bahaṃsyau jsa* 'from business-transacting markets'. For the transfer from 'word' to 'business', note Syriac *mll* 'to speak', *mlt* 'word, business'. From *gvar*- 'to speak'.

gvārai 'busy', III 79.7 *ysarñvā bura gvārai yim* (=vym) 'even in the rough places I was busy'. To *gvāra*-business'.

gvās-, see *gvays*- 'to separate'.

gvāsa rī 'style of dress(?)', if Tib. *gos ris*, v 220.3.7 *tṭū gvāsa rī sūche* 'he calls it *gvāsa rī*'.

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 *nuvānth*- 'to change'. Note -*īth*- from -*aiθ*- (*hambrih*- 'join'), -*īth*- from -*nthy*- (*brinthe* 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'.

gvīr, see *gvar*- 'to open'.

gvīr-, see *gvar*- 'to speak', v 64.44 *gvāra-gviryaṃ bahaṃsyau jsa* 'from business-transacting bazaars'.

gvīha- 'of bovines', adjective to *gūha*-, Sid. 9r1 *gvīhā rrum* 'cow's butter', BS *sarpis*-, Tib. *mar*; K 6, 146v2 *gvīhu rrum* 'cow's butter', Tib. *mar*; with K 6, 146v2-3 *kumṣatīnau rrum* 'sesame oil', Tib. *hbru-mar*; v 42, 87r4-5 *gvīhā satāna* 'cow dung'; v 40, 63a2 *gvīha bīysma* 'cow's urine', v 276, 8b2 *gvīhā kamgi* 'cow's skin', see also *gūha-kamga, gāha-kaga*; later with : after *ha*-, III 75.215 *gvīhā*: *rrum*. From **gauhya*-, cognates s.v. *gūha*-.

gvīhaiya 'injury', see *gvahaiya*-.

gvai 'a medicament', III 90.192 *avaṣāya, gvai, rahi piṃnā, śiya bḡhavyā* (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 gvīvāna*. Uncertain is II 28, 35b4 *hvaṃde gvavāmna de jsārā thyaṃ vā ṣapāñara haysa* 'the men here are observers(?) (reading *īde* 'they are'). Send the corn at once to the cooks'. From **vi-ā-aiśa*- with suffix -*āna*- (as in *kādāgāna*-), replaced by **gvāiś* to *gvēt*-. This *aiś*- 'to seek to know, learn' is from *ai*- 'to teach, learn' with desiderative -*ś*-, 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 αἶφος 'decree', Av. *aēθra*-. 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. 'yś *ēš, 'yśh *āiśah, 'yśnh *āiśanah 'scout, spy'. For *ā-aiś*- see also *hataiś*- 'send'. AM, n.s., II, 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 *bahiḥ kathayanti*), *natca gvairrīda* 'they speak outside'.

gvaunā 'of ears', gen. plural, K 56, 19r4; to *gū* nom. sing. *ibid*. See *gguvā*-.

gvyaṃ 'with ears', inst. plural to *gguvā*-, 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 bāḍa* 'what time, when', =Z 9.21 *ciyā*; III 122, 30 *ca bāḍe* 'when', gloss to BS *kī kala* (*kiṃ kālām*). 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 *cam, canda*-, Sid. 124v3 *cam tcerai*; II 95.54 *ca masam* 'to what amount'. See *canda*-, *canka*-, *cinda*-. From **čivant*-, Av. *čvant*, N.Pers. *čand*; but O.Ind. *kiyant*-.

cam-misū 'how great', II 126.22 *cam-māsū kari va neṣṭā hame* 'how great the settlement is for the kara-('camp')', translation AM, n.s., II, 1964, 18 (to be emended); Sid.

103v5 *ṣai kamṃq 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 kiḍā u auysama* 'wood, reed, creeper and clay', Manj. 137 *cakala gaysa gitsarū gūla* 'wood, reed, gypsum, and clay', parallel Pali *kaṭṭham...vallīṃ...tiṇaṃ...mattikaṃ*; v 19.2-3 *jseṃni 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', *kiḍā* 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 *cāgārī* (=BS *cāngerī*); I 193, 114v1 *cakurikā*; I 155, 67r1 *cakurika*; I 155, 67r4 *cāmgrāda rūm* 'the oil from oxalis and the rest', BS *cāgārī-ghrattam* (BS *ghrtam*), and BS I 155, 66v3 *cāgārī*. Also with *čuku*- in Sid. 17v3 *cukurikiji* 'product of oxalis', BS *cāngerī*, Tib. *čamgeri*. From base *čak*- 'be pointed, horned', with suffixes, *čaku*- with -*ra*-, as **ansu*- (Av. *asu*-), O.Ind. *amsu*- 'pointed stalk', rightly glossed by Zor.P. *tāk* 'stalk', with -*ra*- in Sogd. *ns'wr*, Oss. D. *ānsurā*, I. *ssyr* 'tusk'; 'pointed', Av. without -*n*- *asūra*- 'tusk', and also Av. *bāzu*- 'arm', *snāvarā.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 *kiun-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. *cāngerī* '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 *tcamgala*- '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 tcimñāṣṭa cakṣa parī haḍa* '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 vī hīṣṭa* 'he comes near to Kinnara-dvīpa', but different K 21.10-1 and K 37.125. See *tcaḍa* 'beside'.

caḍāve 'he practised', K 148.61-2 *pārṣa pajsam avaṣṭaga caḍāve* 'he did worship (and) honour unceasingly (to the three jewels)'; II 82.57-8 *ṣau badraikalpe ṣṭ jṣinaḥ caḍāve* 'he lived a life for one bhadrakalpa'. With *tc*-, Bcd 53v1 *ttye nameṣā kūśala biśā kira tcaḍāṃde* 'after him may all good deeds be done', BS *nāmayāmi kūśalam imu sarvaṃ*. From (s)*kar*-, participle *tcaḍa*-, *caḍa*-, older **čarta*- or **čṛta*- '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 üj* 'is made'; D. *arfä xädzari kindä üuj* 'blessing is made in the house'. See also *ciḍa-*, *cüḍa-* 'having lived', to base *car-*.

caṃṇiṃ 'fountain(?)', III 80:25 *ttaurä saṃ ragye caṃṇiṃ vüräštä ttramdü* 'I entered towards the fountain(?) at the mouth by the bank'. Possibly (with *-iṃ* = *-ai*) **čašmnaa-* from **čašman-* 'eye', as Waxi *čašma* 'hot spring', Šuyni *čašma*, Parāči *čišma*, Orm. *cimī* 'spring', Zor.P. *čišmak*, N.Pers. *čašmah*; M.Parth.T. *čšmg*. See *tcgiman-* '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... bveyäscye raha baidä* 'he went out on the shining chariot'; K 34:67 *bveyästye rahä: 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*, *cāniścadat*, adjective *candrd-* 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 haṃṣimānde mamī mara pūña ttaṃda, canka masi namaṣi āruva jsa baysa si yini baysām nva cirya padamja* '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 rrumdā māñāmdā hvāṣta pṛākā hve cankai ji hā vauḍā 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 sakrj janayed adhimuktim*; III 111, 3v1–3 *u tta ttai hve si kāmā cankai jana biṣṭerrāṣā gaṃbhīrye hajvattetiḥ pārame kūṣāma vā kṣamā ṣṭāna tṭye 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 ṣṭ biṣṭerrāṣai o biṣṭerrāṣaiṇa pūña kūṣāla-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 pūña kūṣāla-mulā hamāri* 'as many merits, roots of good, may arise for him'; K 5, 142r5 *candye ṣṭ hvē 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. *čvnd*, O.Ind. *kiyant-*, Lat. *quantus*, IE Pok. 644–8 k^uo-.

candarno 'military captain', acc. sing. to *candarnaa-*, with *-o-* as Z 24:256 *māru ggīho nāte* 'he took the Māra-demon as assistant', to *ggīhaa-*; III 127r1 *ttu balysūñavūyo āysda yanāre* 'they protect that bodhisattva'. Hence Z 24:378 *panā hvāi hāde rro candarno grūstā* 'every man however calls upon him, the captain'. Here *hvāi* from *hvē* and *yī*, the pronoun anticipating the noun, as in III 75:227 *hamya-v-i drūnā rrāmā* 'it became health for him, for Rāma'; and K 32:38 *samai āṣṭaṃdi 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 *κάκκινος*, O.Ind. *karkaṭa-*. In **čara-* 'troop' there lies the cognate of Av. *čarya-* 'warrior', glossed by Zor.P. *kārčārik* 'warrior', in Aogəmadaēča 84 *narō čiryō taxmō* 'hero, warrior bold'; and in the loan-word Uigur Turkish *čārik*, Qipčaq *čāri* 'troop, army', whence Mongol *čārig* 'army', as loan-word also in N.Pers. *čārik* (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', *kārēčār* 'battlefield', *kāravān* 'travelling troop, caravan', *patkār* 'fighting', Armen. lw *karavan*, *payk'ar*, *p'ayk'arim*, *payk'arim*, N.Pers. *kār* 'fighting', *kāzār* 'battlefield', *paigār* 'conflict', M.Pers.T. *k'rč'r*, *k'ryč'r*, *q'ryč'r*, M. Parth.T. *k'rwn*; Greek has preserved *κάρδακες* '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 *καπα-λαγγα-*, corresponding to the contemporary Byzantine Greek of Prokopios, Persian Wars 1 5:4 *χαπαδγγης* explained rightly by *στρατηγός* 'troop-leader'. The translation by V. Minorsky. The older preface of the Šāh-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) *kanā-rangakān 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-*, *haṃdār-*. The same use occurs in N.Pers. *sipah-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 *haṃ-daṃma*, *haṃdana*, *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'an*, and K 1194:1, 967:3 *tšan-t'an*, older *tšien-d'an* (see S. Lévi, JA 1936, 1:80).

The Greek form of the title occurs as a name on the coin CANΔANOY ΒΑΓΟ '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 *Σανδάνης* of Ariakē, capital Soppara (Sūrpāraka). In the Sanskrit drama Mṛc-chakatika the three policemen are called Candana- or Canadanaka-, Śākāra, and Āryaka-.

The replacement of *candarnaa-* probably occurred also in Buddhist texts. In the Kaniška tale in KT 11 107 the BS text begins with 156 *cadra kaṇaiskā* and is then rendered in Khotan Saka 160 *cadrra kānaiskā*. In Khotan Saka *-dr-* can represent either BS *-ndr-* or *-ṇd-* so that there is ambiguity here. But it was probably *candra-* since in the Tibetan translation of the Kanika-lekhā Kaniška 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-* 'sandal-wood' 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 1 406, commentary to Pāṇini 2:1:69) *śāka-bhojī pārthivah śāka-pārthivah* 'the Saka king is so called as "one who enjoys vegetables" (*śāka-*)', which is replaced in the Siddhānta-kaumudi 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 Kaniška with the mythic world of the Candra-vaṃśa or the Candra-garbha. But it has nothing to teach about the title *candarnaa-* or *čandan*.

A later Kaniška 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', Kharoṣṭhi *moga-*, *mo'a-*, like Kroraina *moḡaya-*, West Iranian *Μαράκης*, to which a meaning 'benefactor' or 'protector' could be ascribed, to an Iranian base *mau-*, as in Greek *μαύνω* '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 bvi cabe jūhā spyakye* 'the scented champaka, the flowers of the amorous ones'. See *cambaa-*.

cabaka 'champaka flower', see *cambaa-*, in K 64, 80v3 *vāṣaka ttila sūmana cabaka ttila* 'the *vārṣika* 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 *caṃpaka-*, *caṃpā*, Tib. *čampaka* (Mahāparinirvāṇa-sūtra, ed. E. Waldschmidt, pp. 31, 33), Telugu *canupaka-*, Tamil *ceṇpakam*, *caṃpakam*. From *kamp-*, *čamp-*, see *cambuve* 'bushes'. The spelling with *-ṇp-* may indicate earlier *čanap-* or *čan-pa-* from *čan-* 'desire', and *pa-* 'to produce'. The usual O.Indian is *campaka-*.

cambula- 'disturbed', Sid. 150r2 *pajśā cambula vijiṣṭe* 'he sees things greatly disturbed', BS *dṣṭer ākulatā bhr̥saṃ*, Tib. *šin-tu zi-zi-por gyur-par yin-pa*; III 84:45 (of eye-disease) *drāmi hera haṃ-masā cambulā maṃ ṣṭāre* 'so for him the things here become wholly disturbed'; Z 2:10 *haṃgriya... kho ju myo bāggare pārre biṣṭūnye 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', *čaftah* 'curved', Wanetsi *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 *καμπή* 'bending', Got. *hamfs* 'lamed', Lit. *kampas* 'corner' with O.Ind. *kampate* 'shake'. See *cambuva-*.

cambuva- 'thicket, bushes', Z 24:420 *švānā kārindā mudā cambuve vīri* 'the dogs drag off the corpses to the bushes'; JS 15r3 *baṃhya cambva ysāysa* 'trees, bushes, herbs'; III 69:95–6 *bāysaṇa cambva kuṣṭa*, 'woods, thickets, glades'; loc. sing. *cabvaña*, K 16:162–3 *ttu aḡ nāve cabvaña vīstā* 'he took the noose, he hid in the thicket', = K 24:103 *ttu aḡ nāve u cabvaña vāstā*; K 16:149 *lāṃdrri cabvaña vaṣṭām* 'the hunter went into the thicket', BS parallel to Divyāvadāna 443:10 *puṣpa-phala-viṭapa-gahanam āśritya*. From *kamp-* 'to bend', with meaning like O.Slav. *koṗina* '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 *tcaḍa-*, 3. 'live', with attested two initials *ca-* and *tca-*, see also *cadana-* 'shining' for *ca-*; SuvP. 73r4 *carīde*, BS *carantu*; Bcd 48v1–2 *ysama-ṣaṃdai tśūma vara gūscya carīme* 'may I go the course of the world there towards deliverance', BS *loka-gatiṣu vimuktu careyaṃ*; Bcd 47v2 *bqysūña mista carya cu aysā carīme* 'the great course of bodhi-knowledge on which I am going', BS *bodhi-carim ca ahaṃ caramāṇo*; v 155, 1b1 *dā carūṃ* 'I practise the *dharma*-doctrine'; middle, 3rd plur. K 110:337 *anābh(au)ga carya jsa bqysūña kṣira cairārai* 'they go on the effortless course to the Buddha world'; K 59, 32r3 *ysyāri cerāre u vavajīdā vā* 'they are born, and go on the course, they succeed'; participle fut. Manj. 165 *abyehāme jsa cerāña* 'they must practise without attainment'; noun, K 112:367–8 *ttimara āch(ai) beḍa hasa pasta carāma ṣṭāka* 'at the time of the *timira*-disease it is necessary to cause the swelling to decrease'. See *caḍāve*; *tcaḍa-*, *ciḍa-*, *cūḍa-*, *hajaḍa*.

carā 'lamp', see *cirau*.

carūṭta 'plant name', 1 161, 75v5 *dva sira hā carūṭta haṃbrriḥāña* 'two ounces (*satera-*) *carūṭta* to be added'; Sid. 143v4 *cirūttā*, BS *śikṣā*, 'bignonia indica', Tib. *prachila* (for BS *prachīvala*); III 91:214 and 217 *cirūttā*; III 91:216–7 *cirūttāna*. According to S. Konow BS *cirāta-*.

cala ‘dress’, K 47·57 *vihārāsta cala* ‘dress for walking (BS *vihāra-*)’; later form of *cilā-* ‘dress’.

calakā ‘how much, many’, II 93·7 *calakā khāysa hvaḍai thā calakā nvaiya 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 (viceroys, governor?) the ṣṣau *Caṣṭem*’, translated SDTV 78. In *Caṣṭem* may be seen older **častāna-* from *Častana-*, royal name in Indian inscriptions *Caṣṭana-*, *Cāṣṭana-*, Kharoṣṭhī *Caṭhana*, Greek Τισατόνης, Uigur Turkish *čšt’ny*, Pašto *caṣtan*, Orm. *čēstan*, *taṣtan* ‘master’, *ceštena* ‘housewife’, see BSOAS 13, 1949, 125; G. Morgenstierne, Irano-Dardica 94; NTS 5, 1932, 13. From *čaxš-* ‘to instruct, command’, to Oss. D. *fādzāxsun*, I. *fādzāxsyn* ‘to entrust, enjoin’, to base *kas-* ‘to show’, see *tcāš-*.

ca-sa ‘400’, II 24·23·4 *ca-sa cāhausä* ‘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.

cāhausä ‘forty’, II 34·4·5 *šau-cāhausä* ‘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 kūṣṭa ṣṭā bīra ṣa 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 tē tsaida kṣ(i)ra*; = K 15·120 *hvaṇḍa cā (tsvā)da kṣīra*; with *-ālsto*, Z 22·263 *vaysña nirvānā prhīyā cālsto trāmāre uysnora* ‘now *nirvāṇa* is opened where the beings enter’; Z 24·453 *cālsto rre gyastu hālsto harbiśā kṣīrā* ‘whither the king *deva* (*gyastu* = *gyastā*), thither the whole land’, later *cāṣṭa*, K 29·190–1 *brraṣta ysīrasta manahaura tta dyaude nai cāṣṭa tsvā* ‘he asked, Have you seen my heart-beloved Manoharā where she has gone?’. Directional derivative from *ca-* ‘what’, as *ttā*, *ttāṣṭa*, *vā*, *vālsto*, *vāṣṭa*, *hā*, *hālsto*, *hāṣṭa*, with *-ā* from *-āk*.

cāmkaliña ‘of goat’, adjective to *caukala-*, I 181, 100v3 *cāmkaliña bīysma* ‘goat’s urine’, BS *basta-mūtra-*, see *caukala-*.

cāmnā ‘plant name’, Sid. 13r2 *mauṣkakā bahyā ṣi cu cāmnā*, BS *muṣkaka-*, Tib. *mus-ska*; *muṣkaka-* = *ghaṇṭā-pāṭali-* ‘bignonia suaveolens’. From **čāśna-*, **čuśna-*, uncertain. The bignonia is called also trumpet flower. With *-kya-* see *cāmnakya*. For bignonia see also *cirutta-*.

cāmnakavi ‘cinnamon leaf’, I 185, 105v1 *cāmnakavi, tvacā*, BS *tvaca* ‘cinnamon leaf’; I 193, 113v5 *cāmnakavi*, BS *dala-* ‘cinnamon leaf’. Uncertain connexion, possibly from **čāśna-* with suffixes.

cāmnakya ‘plant name’, III 38·37 *cāmnakya*, = III 47·56 *caunakya*, = III 35·38 *caurakya*, III 38·37 *hagrīsidā cāmnakya baunvakya spyakyakvāṣṭa* ‘they gather among the *cāmnakya* and *baunvakya* flowers’. The *cauraka-* occurs in I 187, 107v1 *šala cauraka nīlātpala*, BS *śaṭhī caurakam utpala*; and I 187, 106v5 *cāmraka*, from BS *cauraka-*, *coraka-* ‘trigonella corniculata’. See for *cāmnakya* also *cāmnā*.

cāpane ‘garments(?)’, III 37·16–7 *khausadā nūvarra baudāha brrīyūnā, sa khu jīskyā mauṇḍvā phastārra cāpane* ‘moving the new delightful woven cloths, just as on the maiden’s breasts the *cāpane*-garments flutter’, with variants III 44·46 *cāpannai*, 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-*.

cāya- ‘magic, sorcery’, I 252, 1v3 *cāyā marīci māñamḍ(ā)* ‘like magic, mirage’, BS *māyā-marīci-kalpa-samaṃ*; SuvO. 4v2–3 *cāyyau dāruṇā nuṣṭhurā* ‘savage cruel with magic acts’, BS *kākhorda-dāruṇa-grahe*; I 137, 45v5 *cāyūm jsa pātca biśa naṣgmāri* ‘from them all the magic acts are quelled’, BS *kākhordās ceva śāmyanti*; Manj. 395 *kideṣa sa ttrāmo khu cāyo cāyo bvāma khu karma* ‘the *kṛṣṭa*-afflictions are like magic, the magic is knowledge like *karma*-acts’, = Z 9·18 *klaiśa samu trāma kho māya māya samu trāma khu karma*; inst. plur. K 136·870 *au bēna, o cēyyau jsa* ‘either with poison or by magic acts’, Tib. (differt) *dug-dan*, *byad-kyis gnod-par ma hgyur-ba dan* ‘and poison, harm from enemy’; *cāyī* (*cāyā* with *yi*) v 153, 1a2 *tcamna cāyī bvānu ne <yindā?* ‘whereby magic does not destroy him’. From *kai-:či-* ‘to have magic power, foretell’, Av. *kaēta-*, Yašt 8·5 *kaēta-ča parō druṣṭintō* ‘and the *kaēta-* previously injurious’, Sogd. *čytk* ‘genius, supernatural being’, Zor.P. *kyt* **kēt*, *pēš-kētikih* ‘foretelling’, M.Parth.T. *qydyg* ‘magician’ (see TPS 1955, 66–7). In form *cāya-* 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 *yajñēsu 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^eei-*. But if Sogd. *čdy* ‘magic’ is connected the base could be *kad-*.

cāyaḍa- ‘bewitched’, Manj. 94–5 *khu ja cāya-narmyā katha cāyaḍa hvaṇḍa stura umadā dyārau tsūka ttu māñada sattsāra bvāña* ‘as the magic-built (BS *nirmita-*) city, magic-made men, strong, sleeping and walking appear, like that is *samsāra*-migration to be conceived’. From *cāya-* and *kṛta-*, for *-aḍa-*, see also *pajsaṃaḍa-* ‘honoured’.

cāyara- ‘maker of magic’, Manj. 137 *sa khu daṣṭa cāyara beṣṭa hagga bāva vecettra* ‘as the skilled magician pupil gathers various roots’; Manj. 283 *khu cāyara daṣṭa gūmā cāyau jsa nermye daitta* ‘as the magician skilled, trained seems to have created by magic acts’. From *cāya-* with *-kara-*, like *jāyara-* ‘maker of *jāya-*’. See *cāya-* ‘magic’, BS *māyā-*.

cāyūm ‘I consume’, BS *khādi* (= *khādet* 3 sing.), I 181,

99v3 *khvim (-im = -ai) kṣamī sa khu vrrī cāyūm ṣvidaniṃ (-im = -ai) gūlya khāṣṇā, ttūmgara* ‘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 *kṣīrānvita(m) viriktaś ca khāde(d) viśva-guḍānvita(m)* ‘and let him consume with milk, ginger with molasses’. From **čād-* ‘to consume’, beside, with *x-*, N.Pers. *xāyidan* ‘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 *cāyūm jsa* ‘magic from them’, from *cāyā* ‘magic with *-m* *jsa* ‘from them, thereby’.

cāmraki, see *cauraka-*.

cāvām ‘top, peak’ of a *stūpa*-monument, II 2·31 *cāvām tta tta daitta khu ramnā 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 *kūṭāgāra-* ‘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. *kīṭa-* ‘worm, insect’.

cāsa ‘measure for fluids’, Sid. 15r1 *arvām jsa kaṣā padīmāñā jīṣṭā beḍa u kṣasq cāsa utca nīṣāñā* ‘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-ṣin bskol-ba ni, chu-smang-gyi bču-drug hgyur-du byas-la*. From **cāśya-* to base *čāš-* ‘to drink’, Sogd. *čš-* ‘to drink’, Armen. lw *čašak* ‘cup’, O.Ind. *caṣaka-* (for O.Ind. *caṣ-* 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*, *tcāṣṭa*, and *-tcāṣṭa-*.

cāṣṭa ‘whither’, see *cā*.

cāṣṭā ‘assessed(?)’, II 58, b9 *cvām maṣū cāṣṭā ya tti hāhā pyatsā buḍāmḍū* ‘what our amount (of them?) was assessed, those we carried before the *hāha*-officials(?)’. From **čāṣ-* ‘to make known, teach’, to Zor.P. *čāṣ-* ‘to teach’, *čāṣitan*, *čāṣt*, *čāṣēt*. Form like *tsāṣṭa-* ‘calm’, *māṣṭa-* ‘pressed’.

ci, *cā*, *kyā*, *kyi*, ‘what?’, Z 2·13 *kye...kye...ci...ci* ‘some...others’; v 329, 7v2 *kyi kādāna* ‘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-ṣṭā kyā va ju dai tceimāna karā* ‘there is not a seeing one who with eye sees at all’; Z 13·66 *kyā jāta klaiśa* ‘whose *kṛṣṭa*-afflictions have perished’; v 80, v4 *ci padā 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 *prravārṇa cī ṣa salā ṣṭe* ‘what is (means) the word *pravāraṇā*?’, II 105·103–4 *prravāraṇa jsa cī ṣai hāva hamai ū cūḍai* ‘from *pravāraṇā* 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 prracai baiśa bvāra दौरa* ‘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 pracai haṃ vātā दौरa* ‘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 bīri yande...cī bīri 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*. **cī** ‘when’, v 108, 30v2–3 *cī ṣa māḍāna gyasta balysa hvamḍānu rre ttā sūtrānu rrundānu dājsāka āśārya aśye ūvāysā ūvāysye šuru 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 bhadanta bhagavan manuṣya-rājā sūtreṇradhārākān bhikṣu-bhikṣuṇy-upāsakopāsikāḥ satkuryāt*; K 90·752 *cī āna śākyamunā gyastā bāysā ttu suttrā hve* ‘when Śākyamuni the *deva* Buddha preached this text’. See *cītā*, *cīyā*.

cī, *kyī* ‘to lament(?)’, Z 17·27 *ma thājsi cī hā ttu diśo heimā ayo* ‘do not persist in lament; I will send you (plur.) to that district’; Z 17·1 *siddham ma thājsi kyī, drāha hā btkā 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 ṣaika sau khu ttā hiśū 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 **čēy-* or **čīy-* ‘lament’; Zor.P. *čy’k* **čēyāk*, *čy’k*; *bēṣ ut sarik ut čyāk* ‘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 vātākā cikalā* ‘the bushes *kaṇṭakārī* (solanum xanthocarpus) and *vātākā* (solanum melongena)’, BS *brhatī-yugma-*, Tib. *brihati rnam gñis dan*; Sid. 10r1 *vātākā*, *brihatta dva*, *kaṇḍārya*, *vrrīstya*, BS *brhatyau vṛścikālī ca* ‘the two *brhatī* plants, and *vṛścikālī* (tragia involucreta)’, Tib. (Pekin ed.) *brihati dan*, *brīstikālī dan*; v 211·42·3 *|||va cikala rrāṣa parya yu(ḍe)* ‘for...order to authorize the wood’. To *cakala-* ‘wood’, but perhaps by reduplication **či-kala-* to base *kal-* ‘of parts of trees’, independent in form of *cakala-*.

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 *ciṅga-* ‘Chinese’.

ciṅga-, *ciṃgga-*, *cinga* ‘Chinese’, Z 15·9 *huna ciṃgga suṭiya* ‘Huns, Chinese, Supiya (brigands, see s.v. *guhāa-*)’; Z 23·5 *ciṅḡanu ciṅgau dātā kaspārau tterā khaṣṣa phaṣṣa kaspārai hāḍe tta sājindī* ‘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)’, *ciṅgau*, *kaspārau* ‘in the Chinese, Kaspāra language’ with the suffix *-au* from *-āva-* of language; II 48·117 *ciṃgā rrumḍā vaskq* ‘for

the king of China'; III 95·66 *cīga kṣīra* 'land of China'; K 144, IVI *ciga kṣīra jsa*; II 100·208 *caiga kṣīra*; II 12, a46 *caga kṣīra* II 10, a7 *cega kṣīrāṣṭa* 'to China'; K 151·45–6 *caiga rrāmdāna rrāda hīye* 'of the king of kings of China'; loc. plur. II 47·97 *khu cingvā hīsīmdā* 'when they come to the Chinese'; allative, II 47·105 *cingvāṣṭā mista haḍa* 'great messengers to China'; II 115·24 *caigvāṣṭā*; suffix, -au, II 101·248 *ša jsā auna aspaura caigau bauttai na jsā hvaṇau bauttai* 'he knows the Chinese speech fully, he does not know the Khotanese'. Adjective in -āna-, II 49·2 *cingāna phara* 'Chinese speech'; II 118·141 *cingānye jīnave hīya* 'of the Chinese land'; II 59, b2 *caigānye janave vīra* 'on the Chinese land'; K 52·7·6 *mista cingāni ṣi rrīna* 'the great Chinese queen'; II 39·13 *misti cigānyi gyasta* 'the great Chinese goddess (= BS *devī* 'queen')'; III 93·250 *ceṃgām būsānai* 'Chinese perfume'; III 84·58 *cigām būsānai*; Sid. 11r2 *cingām ttīrai hīya perā* 'leaves of the Chinese bitter plant', BS *nimba-* 'azadirachta indica (with bitter fruit)', Tib. *nimpa*; Sid. 10r5 *mistā cingām ttīrai hīvī hīyārā* 'fruit of the great Chinese bitter plant', BS *mahānimba-*, Tib. *mahanimpahi hbras-bu*; Sid. 104r4 *cigām ttīrai hīye perā*; Sid. 137v4 *cegām ttīrai perā*, BS *ariṣṭa-* 'azadirachta indica', Tib. *nimpa*. Name, v 186, 50a2 *thau bistā chā ceṃgāñā jsa byaudā* 'received from Ceṃgāñā (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* (*čynyh*), *čēnastān*, O.Ind. *cīna-*, *mahācīna-*, N.Pers. *čm*, *māčm*, 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-*, *kevīkā*, *kevera-*. Possibly from Prakrit **cecuka-* to **cijū* and hence *cijau* (variant Prakrit as the name *kirāta-*, *cirāta-*).

cīṇaka 'cover(?)', II 85·21 *śau pajūkā ttuṃna cīṇaka* 'one cover, a covering of porous stone'. From *kan-*, *čan-* 'to cover', see *pacan-*, *kamga*, and suffix -yā-, **čānyā-* > *cīṇa-*, here dyadic with *pajūka-* from **pa(ti)-jaudaka-*.

ciḍa 'lives', v 244, 2a2 *jsīna diysde u ciḍa*, = K 94·100 *jsīna 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 *bīdā* 'he bears' from *barati*. The meaning *čar-* '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-*.

***cīnakā** '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 citi šā vranā hambruittā ttitā 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*

dukkhām smarati aham idāniñ jānāmi; v 332, 24v5 *cīyā gyasta balya vara ātumā* 'when, *deva* Buddha, I came there', BS G 37, 21b5–6 *yāvad aham... anuprāptaḥ*; Z 9·21 *cīyā*, = Manj. 398 *ca bādā* 'what time'. From *či-* 'what' with suffix.

cāte 'an ornament for the body', Z 3·44 *maula hāra cāte prahoṇe* 'head-dresses, necklaces, *cāte* ornaments, dresses'; Z 13·137 *svarṇa-sūttāra kalsta kyite pamjuṣṭa parremā* 'gold-thread (brocades), *kalsta*-ornaments, *kyite*-ornaments, finger-rings, *parrema*-ornaments'; Z 280·112 *cite svarṇa-sūttāra* 'ornaments, brocades'. From *citā-* to base (s)*kait-* 'be conspicuous', IE Pok. 916–7 (s)*kāit-*, (s)*kaid-*, see s.v. *cira-*, Av. *čīθra-*. Armen. lw *čitak*.

cinda- 'how much, how many', III 128v5 *kho jve haṃdarye 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 ḍvānu ciduku hanu mas(e)*||| 'of all the *deva*-gods however much in amount...', BS *sarva-devānām ca kiyan-mātram kuśalaṃ pratya-ṃsaṃ dadyāt*; Z 2·179 *cāndaku ye tvī vāte balya śśāru yīndā kari ne panaṣte* 'however much good one does to you, Buddha, is not lost at all'; K 1, 135v2 *kyindāku halci pyūṣḍe* 'however much he hears', Tib. *gaṇ čī thos kyan*. See *canda-*, and the correlative *ttāndāka-*.

cipan- 'to cut up, shred', III 86·95 *ṣi pau phaji pajsāñā, cipanāñā, bimḍai 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 būcañāñā u ttye peṇḍai biḍā 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 Sarikoli *cev-*: *cevd* 'to tear, shred', participle *cevḥ*; Waxī *čūp-* 'to cut, mince', and with second meaning 'pick'; with Yidya *čūv-*: *čūvd* 'pick, choose'. Note also BS *cipp-* 'to crush, squeeze', Sikṣā-samuccaya 182·2 *naḍa-cippitika vā cipyamānasya* '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-*.

ciṃškyi 'eyes', K 40·26, = K 43·143 *ciṃškyi*, see *tcēiman-*. **ciṃmeñi** 'eyes', K 40·32, = K 43·150 *tcīmañā*, see *tcēiman-*. **ciysa** 'offspring(?)', II 87·55 *hauva-thauja pūra-ciysa jastvā* 'possessing power (and) force, being filial offspring among the *deva*-gods'. From base *kai-*: *či-* 'come into existence', to Av. *čīθra-* 'origin', O.Pers. *čīṣa-*, Zor.P. *čīhr*, Armen. lw *čet* 'race, posterity', *ančet* 'without offspring', *ančitem* 'deprive of posterity'. To IE Pok. 538–9 *kei-* 'move', with -*eu-* in Av. *šyau-*, Khotan Saka *tsau-*, Oss. D *cāun*, *cud*, I. *cāun*, *cyd*, and D. *cāūt*, I. *cot*, *coot*, *cūot*, *cāūt* '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 *śsau*

baṃhyā cārā hāmātā 'one tree appeared', BS G 37, 80a4 *eko vṛkṣaḥ prādur bhūtaḥ*, Tib. *šin... čig byun-nas*; v 263, 89r4 *kūla kṛmga kyāra hāmāta* 'millions of cocks became visible', BS G 37, 76b5–6 *pakṣiṇaḥ kukkuṭaḥ prādur bhūtāni*; v 381, 2v3 *m(r)āhīnā hāra cira hāmāta u gyastū-ñānu rro māndāra*||| 'pearl necklaces became visible and (rain) of *māndāra* (flowers rained down)', BS *muktā-hāra-sahasrāṇi pravāṣitāni divyāni ca māndāra-va-puṣpa-varṣāni nirgacchanti* (with interchanged verbs), Tib. *phab-čim*, and *bab-po*; K 137·910 *ḥāyānā hīya harrūnāma cira himya* 'the shining of rays became visible', Tib. *snan-ba byun*; III 25, 24a2 *āṣki cira yuḍe* 'he made tears to be seen', BS *āsrūpi 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 caira hamāvi* 'let an unparalleled sign become visible'. From *čīθra-* 'conspicuous', with short -i-, like the short -a- in *mara* 'here', and *ttara* 'there', but *pūra-* 'son' from *puθra-*. To Av. *čīθra-*, Zor.P. *čīhr* 'form', *čīhrēntān* 'to form', M.Pers.T. *čyhr* 'form', M.Parth.T. *čyhrḡ* 'form', N.Pers. *čīhr*, *čīhrah* 'face', IE Pok. 916–7 (s)*kait-* 'be clear', O.Ind. *citrd-* 'conspicuous'. See also *cāte* 'ornaments'.

cira- 'what', see *cera-*.

cirāma- 'what kind of', K 37·127 *nai ṇyāpe khvai va hame cirām padīnā* 'he does not know how it will be for him there, by what way' (K 29·186 differt); III 59·20 *cirām māñamḍā huṣṭyi śamde vīra* 'as upon the dry ground'; III 11, 20v5–21r1 *crāmā maṃ āśāyā bvā cirāmūṃ ggauttrā* (*čyā?*) *crāmūṃ hettā iyā* 'as my *āśaya-* you understand, as my *gotra-*essence is, as my *hetu-*cause is', III 6, 13r5 *cirāmyau aysā... āvrrye imā* 'by which I have been encompassed'; Manj. 297 *cerau śau-hauva baysa* 'what a Buddha having universal power'; Manj. 265 *cerā māñada* 'just as'; Manj. 297 *cerāmau*. See *crāma-* from *či-* and -*rāma-*.

cirāminai 'of clay', Sid. 19v4 *cirāminai bhājam* '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 *gīr*, 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 padajsāñā* 'the lamp is to be lit', BS *ḍīpa-*; JS 25v2 *cirau māñamḍā* 'like a lamp'; JS 25v3–4 *dātīnai carau* 'lamp of the *dharma*'; Manj. 157 *dāvīnai carau*; Z 6·15 *cīro*; Z 11·36 *spāte biḍā bū padaśḍā cīro bālśa* '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 ārca* 'beam (BS *arcis-*) of a lamp'; Manj. 266 *cerau prracaina* 'by means of a lamp'; inst. sing. Manj. 151 *carauṃa*; plural, K 49·3·9 *cirāmva*; gen. plur. III 124, 1a1 *ttānu cāroṇu*; inst. plur. Bcd 45r4 *carauvyau*; Frag. 151·15v4 *cirauv(yau)* 'with lamps' (BSOAS 36, 1973, 226). From **čira-* with suffix -*āgu-*, Sogd. Bud. *č'γ*, *č'γ*, Zor.P. *č'γ* **čīrāγ*, N.Pers. *čīrāγ*, Jud.-Pers. *č'ḡ*, M.Parth.T. *č'g*, M.Pers.T. *č'h*. Oss. D. *cīray*, I. *cyray*, *cyrāytā*; Aramaic lw *šrg-*. With other suffixes Oss. D. *cirēn*, I. *cyren*, *cren* 'flame'; Ormufī

bacirāi 'spark', Pašto *bacerrai*, Waxī *čarax*. Base *kai-*: *či-*, see also *kasai* 'fever', *tcūlye* 'splendid', *haṃjsūl-* 'to kindle'. IE Pok. 519 *kāi-*: *kī-* '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 σκίπov 'umbrella', from IE *skai-*, beside σκιά 'shade'. Earlier see AION 1, 1959, 120–5.

cīrvā 'how', see s.v. *cera-*.

cile 'dress', plural, Z 2·44 *cile varata baysga muḍñi haṃtsa hiṣyo 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', Rōṣāñi *cīl* 'large woman's head-dress', Yazg. *cil* 'head-dress', O.Ind. *cīvara-*, *cīra-*, 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 biḥīyu* 'they pierce with the *cālonay*-weapons very exceedingly savagely'. From **čilauma-*, Sogd. Man. *čyḍnyh-*, Zor.P. (Vid. 8·90) *čyl'n-kl* **čēlān-kar* 'maker of weapons', to base *kai-*: *či-*, O.Pers. ἀκινόκης '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 *čūmār*, Pašai *čimār* (BS Saṃghāṭa-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 *cīvara-* '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 iṣvāri tsāttauñā jsa u cistīye jsa ttye meva jsa* 'with *gotra*-family, ownership, riches and youth, with that intoxication', BS *aīśvarya-mada-mattena kula-bhoga-mada-mattena ca tāruṇya-mada-mattena*, whence *cistīye jsa* renders *tāruṇya-* 'tenderness'; I 163, 79r1 *ysāḍa paskyāṣṭi cista padāmi* 'it makes the old young again', BS *vṛddha-*: Z 3·62 *suhautta ḥāñā biśṣā drūñā cista kāḍe* 'all must be thought to be happy, healthy, very youthful (vigorous?)'; III 35·29 *brītyūnakye cesta ḥiṣke ḥṣaudā-bāḱve* '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 ṣṭirau* 'you who are now youthful'; III 44·47 *caistā hvañḍā* 'of young men'; K 38·133 *caistā hā pa-sse ttī kaidari āve* 'then five hundred Kinnarī-women came there'. From *kai-*: *či-* 'youth', with various suffixes Oss. D. *kizgā*, I. *čyḡg* 'girl'; O.Ind. (AV) *kiśorā-* 'young animal'. So far not traced outside Irano-Indian. The -*ist-* indicates older *čid-* or *čit-* or *čīθ-*.

cihajsä ‘slimy’, Sid. 4v3 *cu šilišq šti šj hvarä u šurä u tcārba u garkhā u cihajsä* ‘what is phlegm, that is sweet and saline and fatty and heavy and slimy’, BS *madhuro lavaṇaḥ snigdho guru-śleśmā* ‘tipicchilah; Tib. *bad-kan ni mṅar-ba dan, lan-čhvahi ro bro-ba dan, hjam-po dan, lči-ba dan, śin-tu hbyil-baho*. From **čifa-* with adjective suffix *-jsa-*, to Oss. D. *c’ifä*, I. *c’yf* ‘mud, slush, puddle’, I. *c’yf-don* ‘muddy place or water’, adjective D. *c’ifgun*, I. *c’yfdžyn*; D. *c’if-dzast*, I. *c’yf-dzast* ‘puddle, swamp, marsh’, and adjective ‘swampy’. Note also D. *c’umur*, I. *č’izi* ‘dirty’, *c’illon* ‘dirtied’. Connexion not traced.

cu ‘what’, interrogative, relative; ‘that’ of subordinate clause, v 77, 145v4 *cu daiya vaṃṇā* ‘what do you see now?’, Tib. *či žig mthoṃ*; 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 ttatti kādātānā māstarā hāmāte* ‘whose is the evil, to him the evil becomes greater’; BS G 37, 11b6 *yaś cemaṃ saṃghāṭa-pratikṣipeda ayam tato bahutaraṃ pāpakam*; ‘that’, v 329, 7v3 *śśiru śśiru...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 uysnora, u ttā biśśā 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-mahāsahasryām lokadhātau satvās te pratyeka-buddhā bhavēyuh*. See also *ca*, *cā*, *ci*, *ce*, *kyā*, *kyi*, *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(ysā)nyau tcārīmyau uysno(ras)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 *jsīna daiysde u cūḍa* ‘he maintains life and lives’, =v 244, 2a2 *jsīna 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 *iḍa-* 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 *cuḍi*; III 105 104 *cūḍai*; v 295, 435v3 *pulśimā cūḍi ju* ‘I ask why’; K 106 266 *cuḍai*. From *cu* and *kāḍe*, like *kādāna* ‘because of’.

cūḍana ‘dispelling(?)’, II 81 44–5 *ysīra tta na vištaraḥ paijsa kāṣṭana baḍq; škaisau vā cūḍana au mauñām 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 *haṣkarā* ‘pincers, forceps’, Oss. D. *āšk’ārun* ‘drive, chase’, Yidya *škor-*, *škār-* ‘send’, Sogd. Bud. *škr-*, *’škr-*, *šk’r-* ‘hunt’, Zor.P. *viškar* ‘hunting’ N.Pers. *bišgar* ‘hunting’, *šikardan* ‘to hunt’, *šikār* ‘hunting’; Sogd. Bud. *šk’r’k* ‘hunter’, adjective ‘for hunting’; but also Sogd. Bud. *škr-* ‘bring, lead, take to’, *’βškr-* ‘pursue’, *nyškr-* ‘explain’ *’pškr-* ‘reject’, *pškyr-* ‘be hunted’, *wšk’yrtk* ‘opened’ *’nškr-* ‘collect’, Chr. *’yškr-* ‘to pervert’.

cūdām ‘a measure of length’, III 79 8–9 *rrai tsvai šau bvaiysā aspaurā sparābistā cūdām* ‘I went on the plain, one long, full twenty-five *cūdām*-measures’; III 79 11–2 *drai cūdām nāštā khu jsā āvū ttājā* ‘three *cūdām*-measures till I came down to the river’. From **cuḍāna-*, with plural **cuḍānā*, *cūdām*, to base *čar-* ‘to go round, about’, with **črta-* > *cuḍa-* with suffix *-āna-* or *-akāna-*, as *cuḍa* (**crtai*) ‘he lives’, BS *yāpayati*. Hence to Av. *čaratu-* ‘measure of length’, glossed by Zor.P. *asprēs* ‘racecourse’, =1 *tačar* = 2 *hāθra*). See s.v. *car-*.

culaka-, see *calaka-*.

-cūly- ‘walk’, K 144, 1v2 *haṃdrraulya tsūma u šaṃdya vecūlyāma u mahāsamāmdrra kavā māñamḍā 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 *skeu-* ‘move fast’, 955–6 *skeu-d-* ‘move fast’. The preverb *ve-* here for *va-* ‘down’, older *ava-*.

cuvam, *cūvam* ‘turmeric (in ointment)’ (the *-u-* older than *-ū-*), Sid. 12v1 *tcimṇa bisā anjana, cuvam, priyamgā* ‘ointment in the eye, turmeric, millet’, BS *anjana-tāksaja-śyāma-*, Tib. *mig-sman skyer khaṇḍa dan rca śyama dan*; I 177, 95r3 *prapūṇḍārī, cuvam vimysā khīysara*, BS *prra-pāṃṇḍarika ca rasāyanaś ta kiḥjalka-* ‘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 *k̑-*), Greek καίω, καυτός, καυστός ‘to burn’, καυτόν ‘torch’, Lit. *kūlēti* ‘to be blasted (grain)’, Khotan Saka below *tcūlye, haṃjsūl-*, Pahl. Psalter <č>wl’dy ‘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 *eśūj-* ‘be red’, Av. *suxra-*, Oss. D. *surx*, N.Pers. *surx* ‘red’.

cūvija ‘the month Cvātaja’, II 40 1 *pasa salya cūvija māsti* ‘Sheep year, month Cvātaja’, see *cvātaja*.

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 haurā heḍā ce didu phārru bustā*, BS G 37, 30a7 *ya ekasya sakṛd-āgāmino dānam dadyāt*; v 328, 7r5 *kye kādāna* ‘why’, =v 329, 7v2 *kyi kādāna*, =N 6 43 *cā kādēna*. 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 balya 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-śśūra uysnaura vā ttatti tsutāndā* ‘what beings, Sarvaśūra, have come here’, BS G 36, 5a5 *ye sarvasatvā ihāgatvā*; v 337, 36r2 *kyerā halci balysūñavūysā indā* ‘however many bodhisattvas there are’, BS G 37, 32b7 *ye bodhisatvā mahāsatvā*, Tib. *gaṃ*; K 7, 147r4 *hamatā kyeri kṣamātā* ‘of itself how much it pleases him’. With adjective ‘how’ N 165 43–4 *khu thu paranirvi cirvā dāri baysūñi śāsaṃ hamraṣṭi šti* ‘when you have ceased (entered *parinirvāna-*), how long is the Buddhaic teaching (BS *śāsana-*) to continue?’. From *ce* with *-tara*. See also correlative *ttera-* ‘such’, with adjectives ‘so’.

cev- ‘to fetch’, SuvO. 53r3 *ysāre uysnaura biśśūnyau <suḥ>vatānyau <jsa> hāmāre avārūdyatetu cevindā* ‘the thousand beings will become happy with all sources of happiness and attain (non-deficiency =) full contentment’, BS *sattvā...* *sahasrāṇi sarva-sukhopadhānena sukhītāni bhaviṣyanti avaikalyatām ca pratilapsyante*; JS 27v4 *raysgena veyse murdai ne *vahaṃdī kheja, paphvai rrunde kithe cevyaī twi 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. *capio*, see s.v. *khaḍa*.

-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 hve hāštā* ‘the he-goat so spoke to her’; III 74 197 *caukalī tta tta hve hāštā*; adjective, I 181, 100v3 *cāmkaliṇa biysma* ‘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. **sčani-* (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 *sč-*); 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 *cāṃṇakya-*.

caudana ‘plaint(?)’, III 104 37 *khvai šṭāna 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 *hagrrisida caurakya baunyakya spyakakva* ‘they gather flowers *cauraka-* and

baunyakya-, =III 47 56 *cauṇākya*; =III 38 37 *cāṃṇakya*, see above. Possibly BS *cauraka-*, Sid. 10v2 *cauraka*, BS *cauraka-*, Tib. *bčah-ba*; I 187, 107v1 *cauraka*, I 187, 106v5 *cāmrakā*, for BS *coraka-* ‘trigonella corniculata’.

cauṛśi ‘goat’s fat(?)’, III 89 160 *tcārā, cau-ṛšt, tharka mijsā* (three fatty things) ‘fat, goat’s fat, walnut kernel’. Possibly from *cau* ‘goat’ (see *caukala-*), and **šī* from *švī* 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’, *pīnā-*, *pīvan-* ‘fat’. See also *co-švī*. Base IE Pok. 592–4 *keu-:kū-* ‘swell’.

co-švī ‘goat’s fat(?)’, Sid. 100v3 *papešq drrai prūya khāśāñq co-švī 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 *cauṛšt* and *cau-hna*.

cauši ‘envelope(?)’, III 80 16 *baysga cauši ttauda-brrathā drvanaka-gūmā* ‘thick covering (of clouds), with hot winds, dark(?)’-coloured’. Intervocalic *-š-* may replace *-šš-* (as in *hvāšša-*, *hvāša-*, *hvāta* ‘herb’) from *-xš-*, and *-au-* occurs in *āyoysa-*, *āyaušta-* ‘agitate’ for *-āu-*, but *-š-* would normally give *-ž-* replaced by subscript hook (see *kuṣāysa-*). In *cauši* one might rather see older **čāfša-* to base *kap-* ‘to hold, envelope’ (see *khausa-* from **kafša-* ‘shoe’). See also *cauška-*.

cauška- ‘covering’, III 58 16–7 (summary of the Sad-dharma-puṇḍarika-sūtra) *tti tta khu myām cauškā bañm-dā ramṇā avihā-*, *hūsamḍai hvaṇḍye bimḍā 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 kaṃ cid eva mitra-grhaṃ praviṣṭasya mattasya vā suptasya vā sa mitro nargha-maṇi-ratnaṃ vastrānte badhñiyād asyedaṃ maṇi-ratnaṃ bhavatv iti*; III 60 35–6 *ṣi jastām baysām tti khu cauškaṇa ramṇā* ‘this (sūtra-) of the *deva* Buddhas (is) just like the jewel in the dress’. Here *cauška-* renders BS *vastra-* ‘dress’. JS 22r2 *jaṃbuñā cauškaṇa mura pura yuḍāṃḍā* ‘the birds bare the young in the golden (BS *jāmbunada-*) covering’. Parallel in Chinese rendering of BS *śaṃkha-sikha-* ‘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. *koša-* ‘receptacle’, s.v. *kuṣāysa-*. IE Pok. 953. *keu-*. If the source is *kap-*, *čaf-š-*, see *cauši*, 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-švī 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 yšā cya hašta-se* ‘twenty thousand and eight hundred’; IV 19 14 *tcahgsi yšā cya* ‘forty thousand’ (or ‘fourteen’); IV 13 10 14 *yšā ca drrai-se 10* ‘14 thousand three hundred, 10’. From Tib. *rca* used with numbers.

crāma-, *errāma-*, *cirāma-* ‘what kind’ adverb ‘as’; v 388, 19r5 *dukha vaśivimḍā* (BS *upajīva-*) *naryo šṭāna crrāma karma yāḍāṃḍā* ‘they endure pains being in *naraka-*,

what evil deeds they have done’, BS G 37, 14a3 *yah karoty aśubhaṃ karma duḥkham eva bhaviṣyati*; v 336, 35r2 *crāmū sarvaśūra nīṣṭā wysnaurā ce va hautta mahāsa-mudrā hū* ‘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 yah śaknuyād eka-pāṇitalena mahā-samudram śoṣayitum*; III 11, 20v5–21r1 *crāmā...ttindrāmi...; Manj. 210 crāma 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 *cūviḥa*.

cvi, *cve*, *cvai*, *cvau*, *cvam*, see *cu* with pronouns.

cha, older *chatā*-, *chavā*- 1. ‘colour’, 2. ‘skin, complexion’, SuvO. 56v4–5 *tā wysnaura tīśāna pāṣaṇyau 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, 1r2 *hastamñā che jsa hambaḍā 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 yaśena kīrtiyā*; Sid. 127r4 *haryāsq cha*, ‘black colour’, Tib. *mdog gnag-pa*; III 105·11 *cha ttarū vaiysna hamaga* ‘complexion like a red lotus’; Sid. 131v4 *haryāsq chava tta tta bvañā* ‘black colour must so be known’, BS *kārṣṇya*-, Tib. *mdog gnag-pa*; Sid. 103r4 *chavai heje hame* ‘his complexion becomes red’, Tib. *mdog dmar-la*; Sid. 103r3 *chavīm* (for *chavai*) *heṃji hame*, Tib. *mdog dmar-la*, Sid. 7v4 *chavi jsām śiya hame* ‘his complexion becomes white’, BS *gaura*-, Tib. *śa mdog dkar-ba*; JS 21v2–3 *ysīrrā māñamdā che jse* ‘with skin like gold’; JS 28r1 *ysare-guṃ che jsa* ‘with gold-coloured skin’. Compound, *cha-ṽrrasti* ‘colour-inflamed’, Sid. 105r4 *svīvai cha-ṽrrasti hamāre* ‘his lungs become inflamed’, BS *kṣaya-asita*-, Tib. *glo hgrams-pa dan* (*hgrams* ‘be inflamed’). See cognates s.v. *ṽrrasta*-. See also *chala*, *ttam-cchatā*. From palatalized *kha*u- ‘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 šuje pyatsa ñidā pau gahvardama grrūsīdā* ‘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. *axorān*, I. *axūrsyn*, *axūrst* ‘to be coloured’ to IE Pok. 1052 *suer-d*-, *suer-b(h)*-, *suer-g*- ‘to make dark in colour’. See the volume in honour of L. R. Palmer, 1976, pp. 1–3. Here *pākū* from *pākā* with *u* ‘and’; *ñidā* ‘they make sounds’ to base *nad*-, *ny*-, 3 plural. With variants; III 47·54 *cha-rrvana pā u gesaca rūsana[dye]kyi šuje pyatsa ñada, 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 *rrūmaa*- the ‘red thing’ for ‘madder’, from **raudana*-, *ñada* present participle **nadant-a*-, *ny*-, *ñ*- ‘to sound’. The same text in III 35·37 *cha-rrvana pā u gesaca rrvasanakye šuje pyatsa ñada pā gahvadama grrausīda*. With other variants in III 40·11–2 *śairchā hvū pā [pai] u ggisamcā rūsanādyai šujai pyamtsa ñidā [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-gauma*-, like Av. *hugaona*-, see s.v. *śaira*-.

chaka ‘bud’, JS 24v4 *hiyāra chaka bāgara hvāra* ‘fruits, buds, leaves as food (or infinitive ‘to eat’); v 66·12–3 *hai vasva nūvara naṣkhasta uvārā, kāmjane ysi(rrā jsa) ramaña chaka* ‘O pure newly arisen exalted with kāncana-gold, delightful buds’; adjective *chakīnaa*-, III 46·36 *chakīnyau damdākyau skauda byihāñidā* ‘with bud-like teeth secretly they laugh’ (or ‘mock’). See *chai*, *chā*, *chei*, BS *ankura*-.

chatta III 104·33 ‘I seek (?)’, *bīsāṣe chatta pā tcaiyāṣṭa kūysi* ‘as the son of the House I seek the ceremonial jar’; 1 sing. *-a* from *-ā* < *-e*. See *chattāñ*- ‘find out’.

chattāñarā ‘find out’, 2 plur. imperative, II 113·102–3 *khu mājā gara ṣṭāre, khvām tta ysira iye chattāñarā u haṣḍi vā yanīrau* ‘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*, *bihamtte*, *baṃtve*). 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. *fyyag*, *fyyjag*, *fijjag* ‘spade’, Waxī *pēi*, Parāčī *phī*, Yidya *fīa*, Tališi *hiya* beside Pašto *xwai*, *xwaiyē*, N.Pers. *fih*, *xwyh* **xvayah*, *xōyah*, to base IE Pok. 981 (*s)p(h)ei*- ‘to be pointed’, O.Ind. *sphyā*- ‘spear, rudder’. See also *pīysgyau*, *pīysa*-, *phī(ra*·?). Note also *phan*-, Yazg. *fin*-, *fūd*, *fādag* ‘to descend’, Khotan Saka *phan*-, *phān*- with preverbs, and Šuynī *xven*-.

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 *-md*- or *-d*-, or replaced by *-n*-, see *baṃda*-, and *cadana*-.

chadrasta ‘pieces’, I 147, 56r2 *ttrūysna chadrasta padīmāñā khu ysarūna hamāmde ysira 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*·*krṭvā*, 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 *kūū vaña ranījai janavai vīra alattuna hana mesta jasta rausta jsa pasta pachaysāvai* ‘when now in the Land of Jade the Altun Khan the great god (=king) has deigned 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 *ūstairṣṭai chala guṣṭe agām beda* ‘you tore out the skin of the flesh upon your limbs’; JS 24v2–3 *ustairṣṭai amgām bedā jsinakye chale* ‘you tore the fine skin upon your limbs’; v 60, 10a8 *||-e hākhīṣṭe chalī yā||*. Possibly a name in v 200, 68a *||vari chala-vāysi ṣamḍā hambujsai* ‘to... , bowed down to the ground to Chala-vāysa-’. From *chava*, *cha* ‘skin’ with suffix *-la*-.

chavanū ‘coloured(?)’, II 60·24–5 *u thauna śacī nūvarā [-e] parekṣi śau u chavanū kāmhā paraḥṣa śau* ‘and one *parekṣa*- (belt, scarf ?) of *śacī* silk and one coloured(?) *paraḥṣa*- of hemp’. Adjective to *chava* ‘colour’, with suffix as in *kījsanū* adjective to *kāljsa*- ‘garden’. See *cha*.

chaska ‘barley’, II 20, 11a2 *u chaski hā drraṣṭrau* ‘and you should convey the barley here’, parallel to II 16, 3·5 *ttū āysam drraṣṭrau* ‘you should convey that millet’; II 15·3·1 *umāñi (va) chaska-badara stūra ājīmyarā* ‘for yours bring the barley-loaded draught-animals’, with (*va*) as in ibid. 4 *umāñi va vārā*; II 15·3·2 *u śe hwaṃdye chaski 2 ṣamga paśā a(vaśāna)*, *hauda* ‘and to each man barley 2 *ṣamga*-measures, for the commissioned and uncommissioned men, he gave’. Two *ṣamga*-measures = one BS *prastha*-. From **khaska*- palatalized *kh*’- to *ch*- to N.Pers. *kašk*, Armen. lw *kask*, Yazg. *kāsk*, Šuynī *čušč*, Sarikoli *čušč* ‘barley’. For *k*-, *kh*-, *ch*-, see *kas*- beside *pichaṣṭa*-. Base *ak*:-*k*-, *k-es*- ‘be sharp’ IE Pok. 18–22 *ak*- beside *ak*:-*ak-es*-, Greek ἀκκοοτή ‘barley’, Got. *ahs*, O.Engl. *ear* ‘awn, ear of corn’, Lit. *akmuō*, *akmeñs* ‘stone’, *ašmuō*, *ašmens* ‘sharp edge’. Hence *chaska*- ‘the pointed grain, barley’. See also *kaivam jsa*, Tib. *thug-pa* (= BS *yavāgū*-).

chaskām ‘forehead’, III 81·174 (BSOAS 36, 1973, 227) gloss to Turkish *ttādai* ‘forehead, top’, loan-word from Iranian *tāla*-, *tāra*-, in the list here *chaskām*-. . . *ttāra*-. . . *hamdrrāmḡā* all three words for ‘top’ or ‘forehead’. Hence *chaska*- ‘pointed thing’, with suffix *-āna*-.

chā ‘a measure of length’, plural, Z 22·143 *caḥṛ...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 *ṭṣ’i*, foot of about 10 inches (KT IV 53). The fabulous snake has v 62·15 *byūrā chā ttiyi ṣaysdā stude* ‘the size of the snake is 10,000 *chā*’. With numbers as second component *-chāya*, v 10·2·2 *nau-chāyā thauna* ‘silk nine *chā* long’; v 10·2·4; 5 *śūmdasa-chāya* ‘of eleven *chā*’; II 74·42 *20-chāya-v-ī pyatsa haṣirma* ‘before it a *haṣirma*-covering 20 *chā* in size’; IV 12·3 *bista-chāya* ‘of twenty *chā*’, ibid. 5 *2osta-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*.

chāmga-, *chauga*- ‘excited, passionate’, Sid. 7v4 *āhisimūda, chāmḡā, ysurrjā imdrrām jsa* ‘sweating, excited, sharp in senses’, BS *prasvedī kopano budhaḥ*, Tib. *rnul sñi-ba dan, spro thun-ba dan, sems rno-ba dan*; JS 6r1 (of an old man) *māstā duṣṣye chāmḡā* ‘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 *kāmḡamḍā haurā haude śe u chām-syū śau* ‘he made a gift of one *kāmḡamḍa*- and one *chām-syū*’. Possibly Chinese K 1174·1; 882·2 *ṭṣang* from *d’iang* ‘long’; *siu* from *siəu*, Jap. *siu* = *sū* ‘embroidery’; but s.v. *kāmḡamḍā*, Turkish *čangsu* ‘shirt’ is adduced.

chāte ‘buds, twigs’, see *chei*.

chīyā ‘account (?)’, II 64·4 *ttiām brīyāsi u budarṣam chīyā yanīdā ṣīḍakā va gvārā nāstā* ‘of these Brīyāsi and Budarṣam make the account; for Ṣīḍakā there is not business’; IV 4·11 *ttiye hā chīyā ttera hāmā* ‘then the account is to be made’; II 64·10 *ci vañā ustam brīyāsi jampha himāde budarṣanī hā chīyā yidā* ‘what now finally Brīyāsi may discuss, Budarṣam will make the account’; v 145, 71r2 *ttiānā chīyā tta tta bva(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*, *xyyd*, *xyxton* ‘to count’; Zor.P. *nikēxtan*, *nikēž*- ‘to account, detail’; with *-ḡ(h)*- in *hamkhīys*- ‘to count’, participle *hamkhīṣṭa*;- and *pachīys*-, *pachīṣ*;-; Av. *ahamxšta*- ‘uncounted, innumerable’. Parallel to BS *iti samkhyām gacchati* ‘is accounted to be’.

chīys-, see *pachīys*-, and *hamkhīys*-.

chus- see *pachus*-, *parchuta*-.

chai ‘shoot, bud, twig’, plural *chā*, Sid. 156v4 *chai khīñḍā* ‘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. *šin 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 ṣṣimgya bāggare chāya spāte hīyāra nā yīndā* ‘there comes not bud, not trunk, not branch; leaves, twigs, flowers, fruit are not’; Z 7·20 *kuṣṭā hāmāte banhyā chāte skandhā u ṣṣimgya spāte hīyāra kuṣṭa* ‘where comes tree, buds, trunk and branch, flowers, fruits, where’; Z 14·79 *ttīma 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 *kṣāṣa*, *kṣāṭa*, *kṣei* ‘six’ from **xšaš*, may derive from older **chaṣṣā*-, with palatalized *kh*- variant as often with *k*-; hence **chaṣṣa*-, with Nūristānī Waigali *kāčik* ‘thorn’, Pašai *kāč* ‘tinder’, Khovar *koč* ‘jungle’, O.Ind. *kākṣa*- ‘undergrowth’, Pali *kaccha*- ‘grass, rush’. See also *kāsa*- ‘armpit’, Av. *kaša*- for *-xš*-. Uncertain in IE **kokso*-. Possibly a base *ak*:-*k*- ‘pointed’ with *-ā*- (as *kā*- in O.Ind. *śīsāti* ‘to sharpen’, *śāṇa*- ‘hone’), whence Oss. D. *k’ado* ‘branch’, *xalā*, I. *xal* ‘grass stalk’ (variants *k-k*-*x*), beside *k-ak*- with *-s*- in IE *koḥ-so*-, O.Ind. *kākṣa*-.

choda-, in *avachoda*- ‘uninterrupted, from *kh*’- palatalized with **kafta*-. See *avachoda*-.

chva- ‘to cover’ in *pechvām jsa* II 104·75, and v 223·3·7 *vachvāñe*. From (*s)k(h)eu*-*d*-, see s.v. *khoca*. O.Pers. *xauda*- ‘hat’, Waxī *skūd* ‘hat’ from **skauda*-.

ja ‘perished, gone, vanished’, older *jāta*- to base *jān*-, *jīn*-, SuvP. 61v1 *hamāmde satva aveṣta, ja-pveṇa sam khu ra*

baṣya ‘may the beings become safe without fears like the Buddhas’, BS *bhavantu sattvā abhayā gatābhayaḥ*; v 244, 2b3 *ttye mī ja ṣṭāna jṣīna paṣkyāṣṭā ssa-salī uskhaysde* ‘for him then, though life is gone, again it occurs of one hundred years’, =K 94.109 *ttyau mī ja ṣṭauna j(s)īna paṣakyāṣṭa ssa-(sa)lī usakhīysde*, BS *te pariḁṣṇāyusaḥ punar eva varṣa-ṣatāyuso 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 suṣā gyagarrā rrūva nātca* ‘whose belly burst, lungs, liver, intestines outside’; Z 20.55 *ṣpuljei rrūva ṣvī jatārrā bilga ysārā* ‘spleen, intestines, lungs, liver, kidneys, heart’; III 86.104 *jarra vī*; ibid. 104 *jarā 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 *jarrā bimḁā*, III 86.102 *jarā bimḁāṣṭā* ‘upon the liver’; adjective, III 86.100 *cū buri va jaramña āchā mde* ‘whatever liver diseases there are’. From **yakrt*, **yaknah* ‘liver’, Av. *yākarə*, 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 *γ* and *x*, as in the name *suṣḁa-* beside *suxḁa-* ‘Sogdian’ (where however *-γ-* is older); Zor.P. *yakar*, N.Pers. *ḡgar*, Orm. *jāṣr* (*j = dx*); from *yaxn-*, Pašto *yīna*, *yina*, *yanna*, *yena*, *žna*; Yidya *yēyan*, to IE Pok. 504 *īēkʷ-r(t)*, O.Ind. *yakft*, *yaknās*; Lit. *jėknos*, *jāknos*, Lat. *iecur*, *iecoris*, *iecinoris*, Greek ἡπαρ, ἡπατος, Armen. *leard*, *lerdi*. Here *-arrā*, *-ārrā*, *-arra*, *-ara* 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, aḁa 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 pastāmdī jīsci* ‘so they deigned to ask them’; II 62.A4.4 *pastāmdī *pajīsti*; participle *jista-*, IV 3.17 *mūri vageve dīna jiste* ‘the servant of Vageve demanded *mūrā*-coins’; v 22, a3 *kapāysa-barai stūrā jīsti* ‘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 *puṇaṣilā ganam jistā 2 kūsa* ‘Punyaṣilā asked for wheat, 2 *kūsa*-measures’. See also *pajya-*, *pajista-*. From *gad-* ‘to ask for, beg for, desire, demand’. Av. *jaiḁya-*, O.Pers. *jadiya-*, Zor.P. *žastan*, *žāḁitan*, *vižāy-*, *vižāstan*, *gujastak* ‘wished ill to’; M.Parth.T. *nyz’y-* ‘to honour’, M.Pers.T. *nyz’y-*, *zstg* ‘bride’, *hwž’yg*, *hwžstg*; Sogd. Bud. *y’δ-*, SCE *’py’δw* (no Chinese), *’γδ’k* Sogd. Man. *’γ’δyy*, verbal Bud. *’γ’γδ’m*, Man. *’γγδ-*; Bud. *ny’δ’kh* ‘wish’, Man. *ny’δ’βr*, *’ny’δčykw* ‘praises’, Chr. *ny’d’br-* ‘pray’. IE Pok. 488 *gʷhedh-* ‘beg, desire’, Greek θέσσοσθαι ‘beg’, ποθή ‘desire’, Celtic O.Ir. *guidiu*, Welsh *gweddi* ‘pray’, Lit. *gedū*, *gedėti* ‘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-nālaṃkārair ātmā samalaṃkartavyaḥ*; K 63, 78v4 *alagrū śairka jamānyām jsa pacādana* ‘adorned and excellent with ornaments in due course’; SuvP. 72v2 *ṣesārā buṣānā jimāne* ‘garlands, perfumes, unguents’, BS *gandham ca mālīyam ca vilepanam ca*. The second derivative *jamā* ‘continuum’, IV 7v6 *phemām kū-thaigā-ṣī ṇaṣṭa jamā pasti yiḁi* ‘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 hačā yāmō. pačikāt* ‘from the jar of baked clay’, glossed by ZorP. *hač xumbak bē yāmīk-pačān* (*pc’n*, *pz’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. *jāmāh* ‘cup’, and Zor.P. *yāmak* ‘garment’; M.Pers.T. *žmg* ‘dress’, N.Pers. *jāmāh* ‘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 *iem-* ‘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, 11r1 *gyaysāmātem o yināma paḁīmāre* ‘they make for him (*-em* = *-a* with *yi*?) worship or deed (of honour?)’; preterite, III 68.78 *jaṣṭāmdī ttū vara ṣṭāna* ‘they worshipped him there’; Z 23.108 *pharu salī cu gyaysna gyaṣṭe* ‘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 *devatām pūjā tcerai u bala, jaysñiya 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 111r4 *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*, *yštḡ* ‘offering’. IE Pok. 501 *iaḡ-* ‘revere’, O.Ind. *yājati*, *iṣṭā-*, Greek ἄζομαι.

jaysarūmā ‘prophecy’, III 71.144 *jaysarūmā tvā-v-am hauḁe* ‘he gave me forecast’. From *jays-* ‘to worship’, *jaysara-* ‘worshipper’ (**yazakara-*, with *ūma-* ‘help’, see s.v. *byūma* ‘help’ (**abi-auma-*).

-jar- ‘go, pass’, II 81.40 *hajaḁa-* in *ttye hērā prracainā jṣīni hajaḁa ṭyai kaumye tta brērāvarā 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-*, *cūda*, *ciḁa* ‘lives’.

jara, **jarra**, **jarā** ‘liver’, see *gyagarrā*.

jarma ‘excellent, outstanding’, IV 60a3–b1 *aṣpara-barā hauparidirāse hvaḁā stūrā pārrve 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 tcahaurā 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 *jāirmā stūrau jsā tsvaudā* ‘they went with excellent *stūra*-animals’; II 101.243 *ttu jāirmām stūrau vā piḥa hūḁāmda* ‘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 **jārmya-*. See also *pakyerma* ‘outstanding’ from *čār-*, **čārmya-* in form like *perma-* ‘to be reared’ from *pār-*.

jaṣṭi ‘to clean’, infinitive, see *gyeh-*, *jeh-*.

gyaṣṭā ‘epithet of the queen’, =BS *devī*, K 150.33 *ṣena tcūnā rrudi*. . . *gyaṣṭā riñā* ‘the *devī* queen of the king *Ṣena-tcūna*’ (Chinese K 1205.4 *ṣeng < śiang* ‘holy’; K 1112 *tsun < tsuān* ‘honoured’); II 45.65–6 *kamā-cū biṣā ha:ha:nā hīya jaṣṭā* ‘the *devī*-queen of the *hahana-* (*khakan*) of Kan-ṣou’; gen. plural II 128.62 *jaṣṭām u rriysdvarām u rrispūrām jsi* ‘from the *devī*-queens and princesses and princes’; voc. sing., K 30.220 *tte hve sa jaṣṭā* ‘he said, Queen’. See *gyaṣṭā* nom. singular.

jaṣṭa- ‘sacrificed’, see *gyays-*.

jjaṣṭumā ‘I came’, v 341, 83r6 *ṣā naḁe hve yūdaimā paḁā kādūtāne cu bando jjaṣṭumā rrvīya* ‘the man said, I first did evil so that I came into the royal prison’, BS *pratijñām akarot tataḥ pūrvam mayā krtaṃ pāpaṃ rājño bandhanam āgataḥ*. From base *gaz-* ‘to move’, to Yazg. *γaz-*, Šuynī *žāž-* ‘to run’; Oss. D. *γazun*, *γast*, ‘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 māḁe gyastā grūṣṭā* ‘and so he spoke, saying, The gracious king calls’, BS G 37, 75b5 *etad avocat, rājā yuvayor āmantrayati*; Tib. *rgyal-po hḁod-do ṣes smras-pa dan*; II 20, 12a3 *miḁā jasti hīyā māsa-vīrā āstaṃna* ‘the house-men and the rest of the gracious king’; as honorific after names, III 127.8 *prrañavarda jaista* ‘the *deva*-person Prajñāvardhana’, ibid. 11 *vairṣaḡ-jī nauma jaista* ‘the *deva*-person by name Vīryajīva’; ibid. 14 *dyaumaisū jaista*. Voc. sing. K 42.112 *gyasta*; ablat., II 35.7.1 *miṣḁām gyastina*; dyadic SuvO. 68r7 nom. plur. *gyasta divate*, BS *devatāḥ*; K 138.928 *gyastyau dīvyau*, Tib. *lha*; gen. plur. Z 5.73 *gyastānu vāmāna*, =Manj. 229 *jast(ā)na vemāna* ‘the *vīmāna*-abode of the *devas*’; K 141.1015 *mistā gyastānu spāta* ‘the great captain of the *devas*’, =BS *mahāsenāpati-*; K 146, 4r2 *jaṣṭā baiysā* ‘of the *deva* Buddhas’; loc. plural, Manj. 84 *jaṣṭvā ysatha* ‘birth among the *devas*’. For the title of the Buddha, v 133, 2a5 *gyastānu gyastā balysā* ‘deva of *devas*

Buddha’, ibid. 2a4 (in other order) *gyastā gyastānvī vā balysā tta hvate* ‘the *deva* of *devas* the Buddha so spoke to him’, K 146.2 *jastauni jastā beysa*, ibid. 5–6 *jistauna jasta beysa*; inst. plural K 143.1056 *gyastyau gamddharvyau hwaṃḁyau* ‘with *devas*, *gandharvas*, men’. Feminine, K 139.965 *hārva mista gyastā buvām māta* ‘Hārītī great *devī*, mother of *bhūta*-goblins’; ibid. 141.1021 *mista gyastā*; K 42.100–1 *jaṣṭa rriña vīra* ‘for the *devī* queen’; voc. sing. fem. K 30.220 *jaṣṭā*. Adjective, *gyastūna-*, v 109, 31r5 *ttā gyastūna ttarandara* ‘these divine bodies’, BS *imān divyātmabhāvān*; compounds, *gyastaṣṣaa-* ‘son of a *deva*-god’, SuvO. 314 *pharākānu gyastaṣṣānu* ‘many *deva*-sons’; v 114, 63r4 *gyastaṣṣai*, BS *deva-putra-*. Spelled with *-ṣṣ-*, *-ṣ-* and with *j-*; III 127r2 *jastaṣṣai*. Also *gyasta-vūra-* ‘deva-son’, N 157.41 *mista gyastavūra* ‘great sons of *devas*’; K 2, 136r2 *ṣaṣi-vimāla-garbhā gyastavurā* ‘the *deva*-son Śaṣivimāla-garbha’; ibid. 137r2 voc. sing. *gyastavura*. The ‘abode of the *devas*’ is SuvO. 27v4 *biṣvo gyasta-kṣīruvḡ* ‘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 *gyasta-kṣīra himāre* ‘*deva* worlds arise’. Also Z 4.38 *hauda gyastānu gyastavarna* ‘the seven groups of *devas* of the *devas*’, see *-varna* below, *naysda-varna*. 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 ἰσδῖγῑῑῑῑῑῑ; M.Parth.T. *yzd*, *yzdygyrd* ‘divine’, M.Pers.T. *yzd*, plur. *yzd’n*, *yzdygyrd*, *yzdyg* ‘divine’; Jud.Pers. *zyzd*; O.Ind. *yajatā-*. See above *gyays-*, *jays-* ‘to worship’.

jaste ‘part of the eye’, Sid. 148r4 *haryāsyē jaste* ‘black part of the eye’, Tib. *mig-gi hbras-bu naguhi sten-du*; Sid. 148r5 *tcīm hīye ṣīye jaste bimḁā* ‘upon the white part of the eye’, Tib. *mig-gi sprin-gyi sten-du*; III 81.175 *jaṣṭā*, gloss to Turkish *yimitti-karākā* (following upon ‘eye-lash’), 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 ysarriḡe paste āṣṣimje gyahe ūtcāka pvāta vasuta kāḁe ysaujsa 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 in the green verge’; III 36.5–6 *ūska asaphīrācā jahā sphālyagūnā* ‘crystal-coloured (water) splashing up in the fountain’; III 46.18–9 *uskā asphīrācā jahvā sphālyagūna* ‘crystal-coloured (water) splashing up in the fountains’; III 34.10–11 *uska asphīrācā jahvā sphālyagūma*. From base *yah-* ‘to seethe, gush’, see s.v. *jīs-*.

jāna- ‘place (?)’, II 111.21–2 *cu hve:hvu:rām hīvī herā ttuv-am haṃña biṣa biṣā jānvā ttudāmdā* ‘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-*.

jāmdem K 151.34 *jāmdem 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 haṣūḍā ‘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).

jāmysa ‘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 *ttā-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’.

jīṅga, acc. sing. *jāngo* ‘perishing, vanishing’, v 70, 28v3 (*ne*) *jīṅga hvata hāmā<te>* ‘the end cannot to told’, BS G 37, 16b1–2 *anantā dharma-deśanāḥ*; Z 3·14 *mulśde ṣṣāṇaumā cu tā nāštā jīṅga kari* ‘mercy, favour of yours of which there is no end’; K 53·9·2–3 *hamāme jīṅgya jsa pūḍā ttāthattā-rrarā* ‘the nature of suchness (BS *tathatā*) deprived of origination (and) cessation’ (= BS *utpāda-nirodha-*); v 340, 79v5 *jīṅje karittetā thānā* ‘cessation, endurance’, BS G 37, 75a1 *nirodhaś ca nāma vīrya-sthānaṃ*, Tib. *hgag-pa* (‘stop’); SuvO. 4r6 *jānje* (-n, not -ñ-) *kādāna* ‘for cessation’. Adjective *jīṅgyīnaa-*, v 261, 10a1 *jīṅgyīgya padamgya* ‘state of cessation’. See s.v. *jān-*, *jīn-* ‘to perish’. Later forms also *jīṅga*, *jiga*, *jaigya jsa*, *jegi*.

jāta- ‘perished’, *jata-*, *ja-*, see *jān-*, *jīn-* ‘to destroy; perish’.

jīte ‘perishes’, v 122, 9v3 <*cu*> *nā jsīna 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 tīma ne jīye* ‘where seed does not fail at all’, BS G 37, 14b1 *uptād bījān mahāphalaṃ* ‘from sown seed great crop’.

jittai ‘fails’, II 101·244–5 *na baida pamūḥq ca ma jittai u brrāvā na* ‘there is not clothes on me for whom there is trouble, and not food’. Here *jittai* for older *jīte* keeping -*t*- as -*tt-* (as in *gaisātta-* ‘returned’ in the same text). See *jīn-*.

jidā ‘they demand’, v 220, 7a3 *thauna jidā draya* ‘they demand three pieces of silk’. See *jad-*, and *pajy-*.

jidā ‘they put together (in a bouquet)’, III 41·36 *bvaijsā-kaujsā spyakai jidā* ‘they bunch the open-calyxed

flowers’. From base *gai-:jī-* ‘to twist together’, see s.v. *gisai*.

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 *jsīna 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-jsīna 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 rrīne* ‘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 *hamjsiṣḍī ttādā jīmni* (-*iṃ*-=-*ai-*) ‘he intends to remove darkness’. Adjective, *jīnāka-*, SuvP. 66v3 *pveṇā jīnāka* ‘destroying fears’, BS *bhaya-harā*; nouns, *jīṅgā-*, see above; K 137·892 *jīnā-cemñā*; K 10, Ab4 *dukhāṃ jīnācīñā* ‘destruction of griefs’. From base *gai-:jī-* ‘to destroy, remove (from treat violently), overcome’, Av. *jyā-* ‘force’, *jīnāiti*, *a-jyamna-* ‘unfailing’, O.Pers. *jīyamna-*. IE Pok. 469–70 *g^eeiə-* ‘overcome’, O.Ind. *jīnāti*, *jīyate*, *jītā-*, future *jyāsyati*, 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 *strrītyā* ‘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-škā*, **jī(n)škā-*. For this *jāni-*, Av. *jaini-*, 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*, *jən*, *jəl* has *j-* for normal *dž-*. IE Pok. 473–4 *g^eenā-*, O.Ind. *jāni-*, Armen. *kin*, Greek γυνή, Celt. O.Ir. *ben*, gen. *mndā*; *ban-*, *bé*; Welsh *benyw* ‘female’; Got. *qino*, O.Engl. *cwene*, O.Pruss. *genna*, O.Slav. *žena*, Tokhara B *šana*, *šno*, A *šām*, *šnu*.

jīsci ‘to demand’, infinitive to *jad-*, *jista-*, IV 3·5 *pastāmdī jīsci* ‘they deigned to demand’.

jīṣ- ‘boil’, III 85·63 *khū sau dva jūṃ hamtsā jīṣḍī thamjāñā* ‘when it boils together one or two times, it is to be drawn out’; JS 29r2–3 *maram māñamde phusti ḡesane dūmi jṣe* ‘like death the whirling smoke is blown out (and) boils’. Causative, *jṣāñ-*, *jṣḡñ-*, Sid. 20r3 3 plur. *khū utcā jṣāñidā* ‘when they boil water’, Tib. *ču skol-ba*; Sid. 8v1 *jṣḡñāñā*, Tib. *skol-te*; III 89·164 *jṣyāñāñā*; participle Sid. 15r1 *jīṣta-*, Sid. 20r4 *jeṣta-*, Sid. 8v1 *jaiṣta-*, inst. sing. Sid.

135r1 *jīṣtāna*; noun Sid. 15r2 *jṣḡñāme beḍa* ‘at time of boiling’. From *yah-* reduplicated *ya-yš->yaiš-*, *yīš-*, Av. *yaēšya-*, Pašto *yašēḍal*, *yašawul*, *yašand*, *yašnā*, *aišnā*, Wazirī *yēšēḍal*, 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 *yaiš>jīṣ-*, but *yaiš-* > *jṣ-*. See also *gyahā-* ‘fountain’.

jīṣājiḥa ‘with clear voice (?)’, Sid. 17r2 *u tciña rrijsai u cha širka u bijāṣā jīṣājiḥa u šukrrā pharākā padīme* ‘(peacock’s flesh) makes the eye keen and skin fine, voice well-sounding and sperm abundant’, Tib. *mig rmo-ba dan, ša-mdog bzav-ba dan, skad sñan-pa dan, khu-ču hphel-bar byed-do*. Possibly from **yaxša-jīha-* to Yaṇnābī *yaxš-* ‘to appear’, hence ‘conspicuous, excellent’, and base *gāt-:jī-* ‘to sing’, in Av. *gāṭā*, Zor.P. *nigāyīšn* ‘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. *mīx* ‘nail’; N.Pers. *bēx* ‘root’, Parāčī *γīx*. IE Pok. 355 *gē(i)-:gī-*, O.Ind. *gā-:gī-*. See *pyaṣta-*.

jāsta-, *jista-* ‘demanded’, see *jad-* *pajy-*.

jīh-, 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 rrīñā nī byodā* ‘oil is not found there at all’; v 388, 19v1 *suhī ju nyānartha ne tsīndā* ‘of joy no reports come’, BS G 37, 14a4–5 *sukha-hetor na vetti yaḥ*, Tib. *gan-žig bde rgyu mi žes-pa*; v 329, 13r1 *nai ju ne*; *ne ju ne*, BS G. 37, 10b4 *na kimcit*. Later *jī*, *jā*.

jū- ‘to live’, Z 11·47 *o pāṇḍāvātāna jūtā* ‘or lives by alms’ (BS *piṇḍapāta-*); III (ed. 2), 140·5 *cu ño jūmā aysu* ‘as I certainly will not live’, BS G 37, 34b3 *ātmānaṃ tyajāmy ahaṃ* ‘I shall abandon life’; Manj. 123 *jsīna jū* ‘he lives a life’; Sid. 7r1 *khāysq 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-žīn* (long, living); IV 17·10 *dvī salī ra jū mīdī* ‘he lives two years more, he dies’; N 176·9 *kama jsa hvaḍā jvīndā* ‘by which men live’; K 52·8·1 *sauhna jvīmā pharāka bāḍa* ‘may I live with pleasure for a long time’; III 14·18 <*cu*> *jvīdī ba-jsīnya 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 jvīñī ne ne gāvu aysu asādu dīru hāru yañimā* ‘as long as I live, I shall not do an evil (dyadic) act’ (BS *asiddha-*), BS *na kadā cit punaḥ pāpakam akuśalaṃ karma-abhiṣkāraṃ kariṣyati*; 2 sing. III 69·92 *brraṣṭāṃḍai 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 *buysā jve pharākā bāḍa* ‘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 *giḥa*: *ysye tcaṃṇa jvem* ‘he took away the cow by which I lived’; participle present, gen. absolute, JS 26r3 *brahmadattā juttai rrumḍā* ‘while king Brahmadatta lived’; Sid. 140r5 *juttie vīre* ‘alive’, Tib. *hcho-ho*; participle past Sid. 15v1 *anau hvaḍā khaṣṭa satvām juva nī hime* ‘without food it is not possible for beings to live’ (potential); adjective, *jva-* ‘living, alive’, JS 5v4 *biṣe jva kṣīr-myāñā*

‘all living within the land’; JS 12v2 *ṣgi tsodi haṃ jve* ‘he swallowed him still living’; *jūndaa-* ‘alive’, Z 19·44 *rīṇa svānānu jūndau bīḍātā* ‘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 pamjsāsā jsām jūmdā bāstāmdā* ‘and they led fifty alive’; with reversive *bi-*, see *bijūndaa-*; adjective with suffix -*āka-*, III 22, 10b2–3 *ci satvā vīra samñā hāmātā o jvākā vīra samñā* ‘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 *pudgala*-individual nor the *jīva*-living one’; noun, III 65·9 *nārā nāta jvāme vaska* ‘he took a wife for living’; K 47·54 *jvāme vaska* ‘for livelihood’. See also *ājvva*, *ājika*, *jīya-*, *jsīna*. From *gai-:jī-* ‘to live’; *jūtā* from **jīvati*, *jūndaa-* from **jivantaka-*; *jsīnā-* ‘life’ from **jainā-* or **jayanā-*, Tumšūq Saka *tsena* (retaining -*e-*); to AV. *gaya-*, *jva-*, *ḡya-*, *jīya-*, *jyātu-*, *jyāti-*, *jīti-*, O.Pers. *jīva-*; Zor.P. (with *z-* or older *ž-*) *zīvēt* ‘lives’, *zīvišn*, *zīvandak*, *gōṣṭ ī zīvand* (gloss to Av. *jīya-*); N.Pers. *zindah*, *zistan*, *zistan*, *ziyad*, *hazār sāl bi-zī* ‘live a thousand years’; Balōči *zindag* ‘living’; Sogd. Bud. *zw-*, *zw-*, *zw’ntk*, *zw’n* ‘life’; M.Parth.T. *jyw-*, *jywndg*, *jyw’ng* ‘animal’, *jywḥr* ‘life’, *jywḥryn* ‘alive’, *’nryw*, *’nčryw* ‘vivifier’; M.Pers.T. *zyw-*, *zywystn*, *zyndg* (Pahlavi Psalter *zyntkyhy*), *przyw-* ‘to live beyond’; Pašto *žwāk*, *žwand* ‘live’, *žwandai* ‘living’, *žwandūn* ‘life’, Parāčī *janō* ‘alive’. IE Pok. 467–9 *g^eei-*, *g^eeiə-*, O.Ind. *jīvātu-*, *jīva-*, *jīvita-*, *gaya-*. Armen. *keam* ‘I live’; Lit. *gyjū*, *gyti* ‘recover, become healthy’, O.Slav. *žiti* ‘to live’, *žiti* ‘life’, *živo* ‘I live’. With suffix -*uo-*, O.Ind. *jīva-*, Lat. *uiuus*, Celtic Welsh *biw* ‘horned cattle’, *byw* ‘alive’, Lit. *gyvas*, O.Slav. *živū*. See also *bijore*; *buḡvaiye*.

juv- ‘to fight’, Z 2·46 *svānā śśūjātena juvāre* ‘dogs fight one another’; Z 1·33 *cī aysura gyastyo jvāre* ‘when the *asura*-demons fight the *deva*-gods’; III 69·31 *tta-mhvāṃḍā sa jau ra na jvīryau* ‘so they spoke to them, do not fight in fights’; infinitive, Z 23·105 *vā ḡḡihu 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 jsīna jīte cu nā juvānu* ‘whose life ceases, who must fight’ (*nā* with participle in -*āñā-*). See *gyoysa-* ‘warrior’. From *yaud-* ‘to fight’, Av. *yaod-*, Zor.P. *āyōḍitan*, *āyōḍēt* gloss to Av. *yūīdya-*; M.Parth.T. *ywdy-*, *ywdy’g* ‘exert oneself, struggle’, Balōči *jōḍ* ‘fighter’, IE Pok. 511 *yew-dh-* ‘be moved, fight’, O.Ind. *yodhati* ‘to seethe (of water)’, *yodhati*, *yudhyati* ‘fight’, Av. *yūīdyeinti*, *yūīdišta-*, Lat. *iubeo*, *iussum* ‘command’ from ‘make move’, Lit. *judū*, *judėti* ‘move tremblingly’, *jaudā* ‘seduction’. Note also *āyoys-* ‘be agitated’ from IE *ḡeu-ḡ(h)-*.

gyūna-, *jūna-* ‘movement, gait’, and ‘times’, Z 24·221 *sarvai māñite gyūnu* ‘resembles the gait of a lion’, parallel BS *siṃha-vikrānti-gāmin-*; JS 15r2 *gara ttājā stāga bihīsādā-jūna* ‘mountain rivers descending with extensive movements’; K 4, 140v1 *kṣgīvaredārsā kūla sate ysāre gyūna* ‘36 ten-million hundred-thousand times’, Tib. *lan bye-ba khrag-khrig brgya ston phrag sum-ču-rca*; II 7·120 *ysāra jūna*; SuvP. 65v2 *sau jūna* ‘once’, BS *eka-velām*; II 21, 15b2 *dvī jūna*, II 92·119 *dva drai jūna* ‘two or three

times', v 42, 87v3 *dr̥rai jūna*, v 59, 129v2 *hoda gyūna*, v 42, 87v5 *haṣṭa jūna*, v 40, 63b1 *nau jūna*, III 93:267 *hauda haṣṭa jūm*, Sid. 147v5 *ṣiṃ juṃ* 'once', Tib. *čig rgya*; II 38:13:3 *ṣau jūm*, ibid. *ṣau jū*; II 94:23 *drai tcām jū*, v 40, 63b3 *tcāhauṣā jūna* '40 times'; second component Z 22:125 *daso-gyūnau* 'tenfold' (quoted s.v. *sala* 'year', gen. sing. *sal̥ye*). 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 *tcira*-, *rrāyā*.

jūnaka 'youthful(?)', II 116:34-5 *u maista śura-pacaḍa hvaira hama-jūnaka dāṣḍa āṣṭa ttā yaña* 'and great, heroic in action, bold, altogether youthful, they have deemed worthy (*āṣaṇa*-)'.

jūṣ- 'to use, practise', K 154:41 *cu bura vā yāla arājsa jūṣū kūlq* 'what evil wild acts I have used against the *kula*-family (of the Vajrayāna 'Diamond Vehicle')'; preterite, III 80:29-31 *pemā mase saṃgā bvaṣiysā gesava thām̐rsa paha jsa nūḍā utcāla kauysi 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 *paraṣjūṣṭa*-. To Av. *yaog*-, O.Ind. *yog*:-*yug*-, IE Pok. 508-10 *ieug*-.

juṣṭinainai 'of jute cloth (?)', III 89:174, adjective in *-inaa*- to **jūṣṭinaa*- (see also *ijjainaa*-), *juṣṭinainai gatsā padimāñā* 'a gypsum vessel with a jute-cloth'. If correctly connected, to Kroraina *juṭhi*, *jhuṭhi*, *cuṭhiye* 'some kind of seed', 703 *bhiṣṭa 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, II 3v3 by *ttāmalakā*, = BS *tāmalakā* '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*-*da*-, as *kūṣḍa*- 'mansion' from **kauṣ*-*da*-, comparable to N.Pers. *vušk* 'ass', Armen. lw *youška*- 'ass' in the compound *youška-parik* 'onoken-tauros' like *kūšk* in Zor.P. *kōšk*, Georgian *k'ošk-i*, N.Pers. *kōšk* 'castle'. See KT 6:91, and Pratidānam (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 śsau bāysū malstā, śsau 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 khainḍā 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 brīryausti aysmū jsa* 'with passionate love-filled mind'; II 80:24 *jūhgi udiṣāyi* 'for love', parallel II 80:32 *brīrye udiṣāyi*; III (ed. 2) 148 (on the picture) 2 *jūhai ūdaṣāyā*; verbal 3 sing. Z 23:27 *atī kāḍe 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 *jūhām̐jaka*, and II 115:28 *jūhūja*; noun, 'lover, love', III 35:38 *jūhe jsa* 'with love'; gen. plur., III 104:27 *padījsū 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 *-inaa*-, II 80:35 *jūhīnai pyara brāvirau* 'beloved father, brothers'; fem. noun, JS 22v1 *āchaija gyauha mīrāniya* 'the ill courtesan about to die'; JS 22v3 *gyauhya drrūne kiṇa* 'for the health of the courtesan'; II 39:17 *jauhya* 'in love'; *jūhām̐jara* 'making love', III 48:72-3 *ca ma ṣṭām jūhām̐jara vyātṭeva 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*- 'seethe', present 1 sing. *yōṣōn* (-*ōn* = *-ān*), infinitive *boyōṣad*, causative pres. 1 sing. *yōṣōn*, infinitive *vōyōṣnad*; N.Pers. (*y*- to *j*-) *jōṣ* 'ebullition, agitation (mind, body, lust)'; *jōṣiṣ* 'violent desire', *jōṣidāh* 'passionate', verbal *jōṣidan*, causative *jōṣānidan*; Balōči *jōṣ* 'boiling', *ṣarāb joṣant* 'they boil wine', causative *jōṣenag*, 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, *jegai* 'cessation', Manj. 79 *harbaṣā jega pūña* 'merits are the destruction of all (obstructions)'; Manj. 85 *ysathā jega* 'checking of births'; Manj. 391 *jegai*, = Z 9:15 *jiṅga*. See *jiṅga*, *jān*-.

jaitta 'demand', 2 plural to *jad*-, see *jad*-.

gyeh-, *jeh*- 'to cleanse, heal', SuvO. 53v4-5 *tt̥ye ṣa bāsa hugyastu gyehāña ysānāhānu* 'by him the house must be well-cleaned, must be washed', BS *tena sva-gr̥haṃ suśodhayitavyaṃ susnātavyaṃ*; Z 24:490 *cvī varata gyastu ttu biṣṣu tt̥iyā vajsiṣḍe cu ne gyastu iṣyā ttu vā jehāte tt̥iyā* '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 aruvā nāsti ne vīji kye va trāmu āchā gyehā* '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 run-ro*; 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 *nimagyāña 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 vīnau 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 jaṣṭi* 'deign to clean'; participle fut. SuvO. 53r4 (above)

gyehāña-, Sid. 155v3 *jehuña*-, 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-vīyi āchā* 'curable diseases', BS *sādhya*-. 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*ḥ- (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 sārḍhaṃ saṃgrāmo* (and 32a5); K 136:879 *kalahāryau, jau lāstanyau* 'quarrels, fights, disputes', Tib. *hthab-pa dan*, *hchan hdu-ba dan* ('fight, provoke, irritate'); plural II 127:34-5 *viri jsām āṃ 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 sākyi hacyāra jauna* 'whose enemies are broken in fight'; III 66, 22 *jauya usta tsūnai* 'at last one must go to fight'; III 107:4 *netsāmdā jāmyāṣṭi vaysña* 'now they went out to the fighting'. Possibly adjective, Manj. 57-8 *maista gara ṣṭāra pājsa jyaujsa rakṣaysā hīya rāde drraya vara mvañḍa* '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 saṃttāña klaiṣṇai jau ni aspaṣḍe* 'the (word) *araṇa*- means that he being engaged in *samādhāna*-trance does not strive with *kleṣa*-afflictions in another *saṃtāna*-life-continuum'. From **yauda*- '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 *dārūna*-); III 69:99 *makala dyāmdā brātara jauysa* 'they saw monkeys, brothers, fighters'; Z 24:416 *vahasta joysā u pharu bāsta pāhasta* 'fighters struck down and many pierced, beaten'; Z 2:138 *aysu hastā māñām̐ jauysā* 'I resemble a fighting elephant (BS *hastin*-)'; Z 14:90 *śsakkra nārmāte gyoysa* 'he created (BS *nirmita*-) Śakra fighters'; III 107:3:1 *pharā ysārā jāmya* 'many thousand fighters'. From base *yauḍ*- with suffix *-s*- (if *-ds*- > *-z*-), or from base *yauṣ*-, hardly *-za*- suffix to *jau* 'fight'. See *juv*-, *jau*.

gyauha 'courtesan', see s.v. *jūh*- 'to love'.

jauhya 'in love', II 39:17 *tt̥i vaṣṭi jauhya* 'then I stand in love (am enamoured)'. To *jūhā*- 'love'. See the full text s.v. *ttāḍu*.

jbdrrre 'a medicament', III 86:85, to be read **jabdrre* or **jabadrre* (?), possibly to the base *gab*- 'excellent' attested in Oss. DI. *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. *gabrāgān* as the 'excellent ones' like the epithet *vēh-dēn*.

jya 'exhausted, vanished', v 14, 10v2 *khvī ṣṣai biṣna jsina jya iṣyā iṣye* (< *u* (?)> *naramdā i paskyāṣṭi vā jsina iṣti* '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, arogāṇi cababhīruḥ*; v 244, 3a1 *jya-jsinya ide* 'they are without life', = K 94:113 *ja-jsiña ide*, BS *parikṣiṇāyusaḥ sattvā*. Older *jāta*-, *jata*-, see *jān*-.

jyando 'disappearing', v 38r1, 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 yani* (< *ndā* (?)>), 'with bow...there, who use the bowstrings'. From *jyā*-, Av. *jyā*-, N.Pers. *zih*, Gazi *ṣe*, Wanetsī *ziā*, Pašto *ṣāi*, Orm. *zāi*, Yidya *ṣiō*, Parāči *zē*, Sanglēči *zē*, Waxī *dzai*, Yazg. *ṣay*; Parāči *jir*, Šuynī *zil*, Sarikoli *zil*. IE Pok. 481 *gʷiḥ₂-* 'string', O.Ind. *jyā*-, Greek βίος from *gʷiḥ₂ós*; Lit. *gijā* 'thread', O.Slav. *žica* 'bowstring' (either to IE Pok. 481 *gʷiḥ₂-* or to IE Pok. 489 *gʷhej₂-* 'vein, sinew').

jye 'ceased', IV 7v3 *hirā jye* 'money lost'; ibid. 4 *tti 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 *jvā*.

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 **yuvānič*; Av. *yvan*- *yavan*-, *yōiṣta*-, *yūnō*, Zor.P. *yuvān* (*ywb*-'n), N.Pers. *javān*. IE Pok. 510 *ieu*- 'young', O.Ind. *yūvan*-, *yāviṣtha*-, Lat. *iuuenis*; Celtic Welsh *ieuanc*, *ieu*, *ieuaf*, Lit. *jāunas*, 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 *śṣūjetāna jvāri* 'they fight with one another'. See *juv*- 'to fight'.

jvīhyi 'love', oblique to *jūhā*-, v 307:9:1:3 *tvarau āṃ māṣṭā jsa jvīhyi* 'exceedingly for you (them ?) with oppressive love'. See *jūhe* 'love'. With *-vī*- from *-ū*-.

jve 'alive', s.v. *jva*-, and *jū*-, *juta*-.

jve 'he lived', see s.v. *jū*- 'to live'.

jve participle 'indeed', SuvP. 71v4 *ma jve dukha-vedana bvāṃde* 'may they not at all feel pains of distress', BS *mā kasya cid bādhatu duḥkha-vedanā*. See *ju*.

jse '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 *ūmānī jsa ri ṣau 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*, Yav. *če*, *či*, Yidya *že*, Šuyni *as*... *ti*, *as*, *az*; Xūfi *as*, *az*, Rōšāni *az*, Yazg. *az*, Balōči *ač*, *aš*, older Tumšūq Saka *tsi*; IE Pok 896 *sekʷ-*, O.Ind. *sácā*.

jsaṇā 'you strike', Z 24.50 *pharu rro jsaṇā satva* 'you slay many beings', see *jsan-* 'to strike'.

jsaṇaulysa- 'killer', Z 24.452 *dukha biḍā jsaṇaulysā* 'the killer suffers woes'; v 114, 63v1 *jsaṇ(au)lysā*, BS *caṇḍāla-*. See *valys-*, Av. *varz-* 'to work, effect'.

jsamgye 'killing', v 91, 611v2 *jsamgye ihvya-nāsauñā pathamko* 'abstention from killing, stealing', the first *sikṣāpāda*-commandment', BS *prāṇātipāta-virati-*; K 57, 23v3 *jsamjā jsa ātsāna* 'refraining from killing', v 158, 193r3 *pa)thiyya jsamgye jsa* 'refrained from killing'. See *jsan-* 'strike'.

jsaṇa 'humble', III 127.12 *valaka auna khu tsūai jsaṇa padaja šaumaṇa* 'being young, when you went to asceticism in humble guise' (BS *śrāmanya-*). See *jsanāta-* 'bowed down'.

jsanakya 'humble', K 64, 81r1, see *jsanāta-*.

jsata- 'struck', participle to *jsan-* 'to strike'.

jsatte 'she disperses', K 153.19 (*dhūpā*...) *vīrasaṇi buṣq jsatte bvaijsiṣe wārre* (*Dhūpā*, personified perfume) the brilliant one disperses excellent noble perfumes'. With preverb *nai-*, Manj. 355 *nairv(ā)ṇa naiṣṭama 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 *gʷedh-* '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 jsanindā* 'the man does not know this, they will kill me', BS G 37, 72 bis b6-7 *sa ca puruṣo na jānti yād yan mām ete jivitāḍ vyavaropayisyanti*; 3 sing. Z 7.24 *jsindi*; 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 *jsindai*, BS *hanyate*; Z 19.10 *jsinde*; infinitive, III 75, 234 *varai āṣṭamdāmdā jsanā* 'there they were about to kill him'; Z 24.442 *cīye rre hvadu hamatā jsiye parīyi* '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-ghātam pitṛ-ghātam*; Z 13.122 *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 *saṃ ttanī brrammana 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 *jsanauñā*; noun, *jsamjā* 'killing', see separately; adjective, K 16.143 *jsanāka-*; SuvP. 71r3 *jsiñā* 'to be slain', BS *vadhya-*; ibid. 71v2 *jsiñā*; Z 274.43 *jsiñau hvamdu* 'a condemned man'; compounds, v 114, 63v1 *jsaṇ(au)lysā* 'criminal', BS *caṇḍāla-*, Z 24.452 *jsaṇaulysā*; III 75.235 *harye vara ṣṭāna ajsa* 'he remained there unharmed', like Zor.P. *pat anastak*, Lat. *incolumis*; v 41, 56r4 *hvanda-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-*, *wjā*; M.Pers.T. *zn-*, *zd*; Sogd. Bud. *wz'n-*, *wzy'n-*; Balōči *janag*, *jata*; Pašto *žanəm*, *žal* (with preverbs), *paražele* 'wounded', *war-žal* 'to mince', *wēžnī*, *wažal*, *wažlāl*, *wajāl*; bža 'slaughter', *-yna* (*mačōyna* 'sling'); Orm. *uznawīm* 'I kill', Parāči *jan-*, Šuyni *zīn-*: *zīd*, Sangleči *žan-*, Sarikolī *zanam*, *zon-*: *zed*, 3 sing. *zind*; Orm. *zan-*, *dzan-*; Yazg. *žan-*: *žada(g)*; with *ava-*, Wanetsi *wezen-*, Orm. *wazn-*. IE Pok. 491-3 *gʷhen-*, O.Ind. *hānti*, *ghnānti*, *hatā-*, Nūristāni Kati *jār-*, *žir-*, Waigali *jā*, *žār-*; North-west Prakrit *jan-*; Dameli *žan-*; Greek θείω, φέω, Lat. *dē-fendō*, *infensus* 'hostile', Germanic OHG *gund-*, O.Engl. *gūþ*, O.Norse *guðr*, *gunnr* 'fight'; Lit. *genū*, *giñti* 'to drive', O.Slav. *ženō*, *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 uḍā nijsave* 'abundant leaves covered (dyadic) with jewels'; III 129.78 *imjimai hūjsava-pakai paśajsa pastāmdū hajsānde 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 šaikā amga ājsāndā* 'they bedeck the limbs well with ornaments'. See also *pajsan-*, *bijisan-*. 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 māñi jsarā pārrva šā* 'and our (or *umāñi* 'your') one *jsarā* given as payment'. From **jarāka-* fem. with *šā* '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', *šsāndā* 'earth'.

jsahāra- 'belly', Sid. 8r4 *ttye hīvi gūmai hamdamma hāstā jsahārā hime* 'its mark is the belly stuffed up within', BS *viṣṭambha-*, Tib. *dehi mēchan-ma ni khon 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 navanitam*, Tib. *mar ni pho-bahi nad...* *sel-to*; 1 187, 106v1 *jsahira haša u garša rāhā āchā jīmdā* 'cures the diseases swelling of the belly and pains of the throat', BS *śvayitū gala*; K 46.37 *strīyi jsahera ysatha byaude* 'he got birth in a woman's womb'; v 312.24 *jsahira jsa šikalaka* 'the young one from the womb'; K 46.31 *nera jsahaira ysamtha nāvai* 'in the wife's womb he took birth'; II 85.17 *jsihāra* (dyadic with *garba-*). From **jaṭhāra-*, from older **jarṭhāra-* by loss of first *-r-* (like *bāggare* 'leaves' from **varkara-*). If Sogdian *kṣ'r*, *kṣ'r'k*, *kṣ'r'y* 'belly' is connected, the base would be **garṭhāra-*, replaced by **kaṭhāra-*. 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 rravye pa jsāte 'when the sun goes the path of the Nine Sages (BS *sapta rṣayaḥ*, Ursa major) and the path of the south', BS *ravi-vartma-dvayāśrayāḥ*, Tib. *ñi-ma byan phyogs-su hgro-ba dan*, *lho phyogs-su hgro-žin*; v 80, 71r1 *paṃdau jsātā*; 1 169, 85v4 *ca sāma halija jsāve* 'whose face goes crooked'; II 101.7 *baṭṭisa ārva jsāmanai* 'we go to refuge of Buddha', beside ibid. 7 *dā ārva tsvāmanai*; ibid. 7-8 *bisaga 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 *šsāndau vātā jsānā* 'going on the ground', BS *prthivī-gata-*; hence the particle *jsāna*, *jsām*, *jsā*; absolute *-ye*, Z 4.74 *cu ye brātā jsānye keitā* 'what one, being awake, thinks'. With *jsa-*, present participle, see *hamjsamdaa-*, BS *samprasthita-*, and *pajpada-*. With preverb *bi-*, II 113.95 *u mistye bādā vi va bijsāmane* 'we depart there to the Great Land (= Khotan)'. From base *gā-*, see also *ggāman-*, Av. *gā-*, *gātu-*, *gāt*, *gāya-*, O.Pers. *gābu-*, Zor.P. *gās*, *gāh*, N.Pers. *gāh*, to IE Pok. 463 *gʷā-*, O.Ind. *jigāti*, *dgām*, *gātū-*, Greek ἔβω, Armen. *kam*, Lit. *gōti* 'go', Let. *gāju* 'I went'. See *nijsāndā* 'they came upon', s.v. *jsā-*.

jsā- 'to force' with *ni-* III 10, 19v1-2 *harbišsā vamña ttā karma dukha ārra*(...) *te benda nijsāndā* '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 *gai-* in Oss. D. *qājun*, I. *qājyn*, *qadton*, *qad*, N.Pers. *gāyad*, *gādan* 'future' to base IE Pok. 470 *gʷei-* 'to overcome'. See *ggā*.

-jsāḍa-, see *-jsar-* from *čar-*.

jsāṇa 'humble, bowed down', K 29.190 *jsāṇa au brraṣṭa* 'bowing down he asked'; with *kya-*, K 38, 130 *jsāmṇakye ṣṭā pvgišā* (misprint *-ñ-*) 'bowing down he asked (durative past)', K 155.59 *jsāṇe ṣṭānā* (with two dots over *ā*); K 149.10 *jsāmṇakya ṣṭānā*; K 42.97 *jsāmṇakyi nāstā* 'he sat humbly'. See *jsanāta-*.

jsāna 'going'; particle 'indeed', participle middle to *jsā-* 'to go'.

jsāra- 'grain, corn', SuvO. 53r3 *ttagatā jsārā dīnāra ysirrā* 'wealth, grain, dīnāra-gold, gold', BS *dhanena vā dhānyena vā hiranya-svarṇa-*; SuvO. 54v7 *jsārañau*, BS *dhānyam*; v 116, 65r2 *jsārañānu* (gen. plur.); SuvO. 56r6 *jsārañā*; v 116, 65r6 *jsārañā*, BS *sasyānām*; II 25.29.1 *nuvāri jsārā*; Sid. 16v2 *cu sambiraustā buṣūṇa-paḍaḍa jsāra ide* 'what are husked grains of all sorts', BS *vividhāḥ śimba-jātayah*, Tib. *spyir-na gaṃ-bu-čan sna-čhogs rnamṣi ni*; adjective, SuvO. 54r3 *jsāriṇau hamḃisu* 'heap of grain', SuvO. 53v4 *jsāriṇai hamḃisā*, BS *dhānya-rāṣim*; 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 *ger-* in Pašto *zanai*, *zarai* 'kernel, seed' from **zrno-*, O.Slav. *zrno* 'corn', Lat. *grānum*, Lit. *žirnis* 'pea', O.Engl. *cyrnel*; rather than IE Pok. 439 *gher-* 'rub', Lit. *grūdas* 'corn'.

jsāṣṭa-, see *nijsāṣṭa-*, *najsauṣṭa-* 'shown'.

jsiñā 'life', oblique to *jsina* 'life', K 151.46 *ūvārye dra-vargye jsiñā* 'of the noble three-staged life'; K 138.936-7

jsiñi kāka vijya drremṣa dijsāve 'he keeps in mind the *vidyā*-charm protective of life', Tib. *che skyons-bahi rig-snags hdi hdzim-čin*; K 139.948 *jsiñi haurāka vijya drraiṣā dijsāte* 'he keeps in memory the *vidyā*-charm giving life'; v 313.33 *jsiñe*; v 154, 1b1 *jsiñai*, v 297, a, a3 *ṣātā jsiñā*|||. See *jsiñā-*.

jsiḍa- 'deceived', participle to *jsir-* 'to deceive'.

jsina- 'swift, short (time), small', see *jsēiṇa-*.

jsida 'he strikes', 3 sing. to *jsan-*, Manj. 353 *na jsida na vā pvagitta* 'he does not strike nor does he beat'; Manj. 76 *jsida jaḍṇai rakṣaysa* 'he strikes the *rākṣasa*-demon 'of ignorance', see *jsindā*.

jsinā- 'life', v 337, 36r1-2 *ysāre kalpa vaṣṭa jsina hāmāte* 'there will be life for a thousand *kalpa*-ages', BS G 37, 32b7 *kalpa-sahasrāny āyus-pramāṇam bhaviṣyati*; Z 22.286 *bataku marā dṛte mā jsiṇo* 'here I have kept my life a short time'; N 75.25 *jsiñe vajjāmatu* 'knowledge of life (=medicine)', BS *āyur-veda-*; ablative, Z 13.124 *jsināna...* *pathiyā* 'withdrawn from life'; Sid. 12r3 *jsiñi buysa padimāka* 'maker of long life', Tib. *che rin-ba...* *byed-de*; Sid. 2v2 *jsiñā bvāṣṭiñā mahāsamudrra* 'the ocean of experience of life (=medicine)', BS *āyur-vedodadhi-*, Tib. *chehi rig-byed-kyi rgya-mcho*; through *-nā*, *-m* to *jsi*, II 107.150 *vasvava-aysmū ṣṭāna jsi paṣāva i* 'pure-minded he would have left life (=died)', Compounds, SuvO. 5v5 *bulyso dāra-jsiṇyauñu varata* 'to long continued life', BS *dirghāyuskatāyām*; Z 13.129 *dāra-jsiṇiya* plur. 'long-lived'; III 15.54 *muysga-jsiñya*, ibid. 54 *muysga-jsiṇi hime* 'becomes short-lived'; III 14.18 *ba-jsiṇya* 'with little life'. From *gai-:ji-* 'to live', see cognates s.v. *jū-* 'to live'. Tumšūq Saka 16 *tsenya*, 35 *tsenyā tsi* (BSOAS 13, 1950, 657).

jsindā 'he strikes', v 298, d v3 *kye hamdaru jsindā* 'who strikes another', from *jsan-* 'to strike'; III 71.145 *gūha: ra jsimḍā* 'he kills the cow', see also *jida*.

jsimā 'ghosts (?)', K 64, 81v3 *jsimā āraḍa bayista* 'tormented ones (?)', afflicted (?), terrified', K 65, 83r4 *bayastām jsimau āḍarau vaska* 'for the terrified ones, tormented, afflicted'; K 51.5.10-6.1 *bayastām jsimām 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. *wy'm* 'torment', *wy'm*; M.Parth.T. *'bg'm* 'torment', *'bž'm* *dn* 'to torment' to IE Pok. 368 *gem-* 'to seize, press', Greek *-γεμω* '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 *jsiḍa-*, present v 162, 6a4 *ttyau jsa jsirāte satva* 'with them she deceives the beings'; K 4, 141r4-5 *hiṭhei rraṣṭa hvāñā ajsirañā, ttu ne hotani ṣṭā harbiṣā ysamaṣandei kai va jsidu yane mamā ttattika bye ka aysu aña hvāñiñi, jsidā 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 gsum-ba, yan-dag-par gsum-ba slu-bar mi mdsad-pa yinno, de ni lha dan bčas-pahi hjiḡ-rten-gyis bs-la-bar mi nus-te, de ni hdir kho-bohi dpaṇ 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 jsīḍa uysnaura* ‘beings deceived in *saṃsāra*-migration’; K 56, 20r4 *biṣā jsīraña ṣṭāre* ‘all are deceptive’; Z 19:5 *jsīraṇa-* ‘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 *saṭha-* ‘deceitful’. From **jai-r-* with *-r-* increment to base *gai-* ‘to twist’, see s.v. *ggīsaa-*, and *gaihe* ‘he twists’. The Tumšūq form with *ts-* = Khotan Saka *js-* is preserved in Tokhara B *tser-* ‘to deceive’; possibly Oss. *dzera* ‘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 *jsīsāñ-* ‘to cause to be gained’, K 7, 147v2 *ttātītā vā ttā dvī-satā ysīta-aysmuva balyśū-ñāvūysā kye pabanu nā jsīsāñātāndā vāta, u ṣkya nā āvasta vāta* ‘then two hundred depressed bodhi-sattvas who have not sought rebirth and have not desired return’, Tib. *de-nas byan-čhub sems-dpah sems žum-pa ram-gi ran-bžin-la slar hjug hdod gyur-pa ñis-brgya-po de-dag-gis lhahi bu dag*. From **jai-s-* to base *gai-*:*ji-* ‘to win’, IE Pok. 469–71 *g^{ei}a-* ‘to overcome’, see *jān-*.

-jsūre ‘grape juice (?)’, compound II 85:27 (miscellany) *khaysam, tte nva pasa tsīmdā draya, aṇūtā mau nau-jsūre* ‘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. *bveysa-*). 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 oṣā āchei na puvaṇa hāmāre* ‘he ordered to write; may there not be (ill) report, slight illness, severe illness, not fears’. See *jseṇa-* ‘small’. For ‘slight illness’, II 103:53 *baka misai ṣṭāna āchai*, translated AM, n.s., II, 1965, 103.

jseṇa- ‘small, short, fine’, Sid. 132v4 *jsenā kūṭāñā* ‘to be ground fine’, Tib. *žib-tu brduns-pa-ste*; v 184v6 *jseṇa gurvica* ‘small grains’, ibid. 5 *jseṇdama ggurvica* ‘smallest grains’; III 124:80 *jsaiṇa*, BS *b(ā)la* ‘child’; Sid. 4v1 *jsimṇa* ‘fine’, BS *sūkṣma-*, Tib. *cha phra-ba*; N 76:46 *(jse)ṇ(u) jsenṇi nitcaste* ‘he broke into small pieces’, BS *chittvā chittvā*; III 89:117 *jsenā jsenā gvāṣguñā* ‘to be divided into small pieces’; v 52, 83b5 *jseṇu vātā* ‘in short’, III 66:22 *jsaiṇa vīra*, II 52:4 *jsaiṇa vīra haṣḍa yūḍai* ‘he (or I) at once made the report’; ibid. II–2 *jsaiṇa vī aurrāsa haṣḍa yūḍādū* ‘we at once made the information report’; III 60:35 *birāṣmī jsimṇā* ‘we explain it in short’. v 196:8–2:1 *jseṇṇi cakalā* ‘small wood’; SuvO. 54v1 *jseṇu vāt(ā) hajuvānu dr(ai)sa tc(e)ra* ‘in short they must be held in memory of the wise’, BS (differt, uncertain text) *prāvakta-dhārayamāṇaḥ (prāvṛta-, prāvṛkta-*, Tib. *hdon-čin* ‘uttered’). With suffix *-aka-*, v 280, 5a4 *u jseṇnakā va tteṇḍā hirā pajistā yaṇda* ‘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 *jseṇa-*, *jseṇa-*, *jsena-*, *jsāna-*, *jsei*; Tumšūq Saka *tsānakai* ‘small’ of insects (BSOAS 13, 1950, 657). From **jaśna-* (as *tcēiman-* ‘eye’ from *čāśman-*) with palatalized *j-*, beside Zor.P. *gšnk* **gaśnak* ‘small’ (BSOAS 26, 1963, 69–72). Base *gaś-* from **gaśš* to IE *gaḡ-*, *gaḡ-s-* beside IE Pok. 349 *gag-* ‘small (lumps)’ with variants *-ḡ-* and *-g-*. For the form *gaśnak*, note also Zor.P. *dšnk* **daśnak* ‘dagger’, Armen. lw *daśnak*, N.Pers. *daśnah* to Oss. D. *dasun*, I. *dasyn*, *dast* ‘to cut’, possibly Zor.P. *d’sṭ* **dāst* ‘cut’ (Zoroastrian Problems, ed. 2, xxxvii).

jsau, *jso* ‘indeed’, after negative ‘at all’, v 77, 145r4 *śīru biysāndī grata-hvāñā ma jsau ju khiji gyasta balyśa* (BS *khidya-*) ‘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 čun-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 *dvoyau ysānyau jsaunāta vāstāta* ‘with the two knees they bowed down’, BS *jānu-dvayaṃ bhūmau nipātya*, Tib. *pus-mo gñis sa-la btugs-nas (btugs* ‘reach’); v 158, 7r4 *jsonātā ṣṭāna*; III 125, 14 *patā balyśu jsanauta vāstāta* ‘before the Buddha they bowed’; Z 2:55 *jsaunīti patāna vīstātā* ‘he bowed before him (the Buddha)’; JS 2r2 *nīmaṇḍrīye jsaunīkyi ṣṭām* ‘he invited him humbly’; Sid. 1 bis r3 *ṣi tu sāstrā jsāmnakīyī ṣṭām rrvī vī haiṣṭe* ‘he presented humbly that book to the Court’; II 108:175 *bāraina vaiysgaista pyatsa stai jsāmnakīya vīstām* ‘he dismounted from his horse, standing before them he bowed’; III 76:250 *baṡsā pyatsā jsāmnakīya 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-*, *sūgūṇṇti* ‘to bend’; or to base **jafna-* from *gab-*, *gaf-* ‘to expand, be deep’ to *ggampha-*, as *thauna-* ‘cloth’ from **tafna-*.

jsaus- ‘reach, amount to’, IV 26:6–7 *cvam 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 **jafś-*, as *ttaus-* ‘heat’ from **tafś-* 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 čun-zad čam-gyis čhun-no*; comparative Sid. 19v1 *dilakai hauta ṇaḍara* ‘his strength little, smaller’, gloss added to BS, Tib. *mthu čhun-no*. 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 *hūrt*, from **hu-artaka-*, beside Pašto *wur, wōr*, gem. *wura*, plur. *wārə* ‘small’, Parāči *yurōk* ‘small boy’ from **hu-ṛta-* with lost *h-*. IE Pok. 28–9 *al-* ‘to grind’, Greek ὀλέω, Armen. *alam*, above Khotan Saka

arr- and cognates. O.Ind. *aṭṭa-* ‘ground stuff’. For O.Ind. *ānu-*, *ānūyas-* ‘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. *kṣōdati, kṣudrā-*. See *arr-* ‘to grind’.

ñatcūkā ‘instructor, adviser’, II 79:3 *huṣḡinā ñatcūkā sam-ginā dvilai* ‘the Lady’s spiritual adviser Samgīnā, knower of two *piṭaka*-scriptures (BS *dvi-piṭaka-*)’. With *ña-* from older *ni-*, as in *niharka-*, later *ñaharka-* ‘restraint’, and *nāhalamāna-*, later *ñahalmā* ‘reverent’, here *ñatcūkā*, **niščan-* ‘teach’. Parallel BS *kalyāṇa-mitra-*.

ñada ‘making sounds, singing’, participle present to base *nya-*, III 47:55 *śūje pyatsa ṇada* ‘they are making sounds before one another’, = III 35:37 *śūje pyatsa ṇada*, variant III 38:36 *śūje pyatsa ṇidā* ‘they make noise before one another’, = III 40:12 *śūjai pyamṭsā ṇidā*. From base *nad-* ‘to sound’, see cognates s.v. *panāy-* ‘to sound’.

ñanaa- ‘treasure’, v 67, 25a6 *ñanai*; SuvP. 71v3 *dukhyā ṇanau byehide* ‘the poor get treasure’, BS *daridra-sattvāni nidhīm labhantu*; III 67:52 *rraiṣmaṃ ṣi ṇanau rrāṣḡ* ‘this treasure was in charge of Raiṣmana-’; III 76:238 *ñanau va biṣā maṃ rrāṣḡ* ‘there (*va=vara*) all treasure is under my control (*maṃ*, not *mām*)’; plural, K 49:3:3–4 *ñanauvā visva bijairma* ‘pure outstanding treasures’. See *nyanei, nyanau*.

ñamḍā ‘destroyed’, III 75:227 *ṣai bura mū ṇamḍā bi* ‘it (the *rasāyana*-elixir) destroyed for him here its (the missile’s) poison (*bi, yi*)’. From *ni-kan-*, see also *buvan-* ‘destroy’. For *ni-kan-* ‘place’, see *ñāña, ṇimḍi*. Here *ñamḍā*, middle **nikanda-*.

ñaśa ‘low, humble, despised’, III 123:66 *aśurai ñaśa satta* ‘unclean low person’, BS *aśuca hīna satva*; with suffix *-aka-*, K 155:55 *būmavi ñaśaki ye idrre nvāṣkye* ‘having become poor in power, deficient in faculties’. See *nyas-*, *nyas-* ‘to scorn’.

ñaṣṭa ‘deficient’, SuvP. 64r1–2 *vyaysanvā cu hīsci beḍa, cu pṛgastāñā cu ra vā ñaṣṭa hamdarye kastarā ṣṭāna, cu ji dīra yuḍi ime pātā* ‘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 kāmānām bhaya-hetunā, anaiṣvarya-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 aśmarya-mūttra cū va utca ṇasya hamī* ‘and stone-urine disease, in which the water is checked’, BS *aśmarī-kṛcchra-*; one of the *prameha*-diseases. From **niśad-*, **niśas-* ‘to end’. Printed *utcaña sya*.

ñaha ‘cure (?)’, K 155:59 *pīrmātta ṇaha* ‘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 *rrauda hīye prrama avamauna ide* ‘the Brāhmaṇa of the king made to injure him’; K 18:205 *ñahara ida tsaikṣū* (read: *ttraikṣa*) *u aślāma paḍime* ‘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 vīnaustq haña ysīthi haurāki pīrmātta ṇaha* ‘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 *ñatcūkā-*, *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 ṇā* ‘like Gangā river’, JS 7v2 *ñām ttāji* ‘on the stream of a river’; III 61:54–5 *biṣūñā ṇāvām* ‘of all kinds of rivers’; see also *ñāva* ‘channels’. From **ni-tāka-*, see *nātā*.

ñā ‘pouring down’, II 39:17 *ñā ysiraka* ‘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*.

ñām ‘we shall place’, II 84:10–1 *dva kamala jsām daṃḍā ṇām kūṣṭi buri cimgvāṣṭā 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-ṣād-*; or possibly rather to base *nay-* ‘to conduct’, see *ānāña-*.

ñāña ‘is to be seated’, Sid. 8v2 *u paḍaṃ hālaināṣṭā ṇāñā* ‘one must sit towards the wind’, BS *vāta-niṣevanaṃ*, Tib. *ber-bu* (‘breeze’) *phyogs-su hdug-par byaho*. See *nāśad-*.

ñāña ‘occasion (?)’, II 44:53 *tta ṇāña ṇāña hirā raustāṃḍā* ‘so they lost the property on various occasions’; II 44:58 *tta ṇāña 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 biṣā ṇāña paryām biṣte* ‘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. *saṃgini*; Sid. 127v5 *ñāna spyakā*, BS *śankha-puṣpī*, Tib. *smān sānge-puṣīpa* (ed. Pekin, *śanka-puṣīpa*), the andropogon acidulatus, canscora decussata. With *ñāña*, K 145, 3r4 *ñāña bhāse grathani parsāña* ‘the *ñāña* twigs must be passed in a knot’; III 46:29 and III 37:13 *ñāña ṣpūlakīnā*, III 34:19 *ñāña ṣpūlakīnā* ‘the budded *ñāña*’.

ñāña buṣāra ‘proper name’, v 305:5, 2a2 *tī rrusa ṇāña buṣāra jīsta* ‘then Ñāña Buṣāra asked for barley’.

ñātai ‘name (?)’, v 305:5, 2b3 *hamṭsa ṇātai|||*.

ñāttara- ‘inferior’, Manj. 357 *tva ṇāttaira 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 ṇāttarai yāna* ‘he abandons the two inferior vehicles’; Manj. 404 *buttai dva ṇāttarai yāna baitsāga stāvā kaṇa* ‘he understands the two inferior vehicles, an alleviation for the weary ones’, = Z 9:25 *ttāri dva yāna biysāmgya 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-*.

ñādai ‘he brought down’, K 34:65 *tvī ṇādai 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 *nyāṃdi* ‘he established, secured’.

ñāna ‘plant name’, see oblique *ñāna*.

ñāna (-*n-* uncertain) ‘put’, 2 sing., II 85:31–86:32 *khvaṃ nā bidā tvā-ṃ ttrvāñā ñāna* ‘if for them he does not carry it, put it for me (them?) in the *ttrvāna-*’ (possibly ‘garden’).

ñāma ‘sitting’, Sid. 102v5 *styūdāṃ āysināṃ bimḍā ñāma* ‘sitting on hard seats (BS *āsana-*)’, BS *kaṭhina-*, Tib. *stan mkhram-po-la hdug-pa*; see *nāṣad-* ‘to sit’; *ñāma* from **niśadāmatā-*.

ñāma ‘support (?)’, II 128:62 (translation AM, n.s., II, 1964, 19) *miri kūṣḍgī jaṣtāṃ u rriysdvarāṃ u rrispūrāṃ jsi ñāma 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-:ni-* ‘to conduct’.

ñāmadai ‘uncertainty’, v 246, 11b2; *ṣi-nauhyā aṣadī na tcerā ñāmadai tta tta*, =K 97, 184–5 *aṣadī ā ṣa-nauhye tcerā ñāmadai tte* ‘so doubt or unbelief (BS *asrāddha-*) is not to be made, likewise uncertainty’, BS *na*. . . *kāṅkṣā na vicitsā na vimātir utpādayitavyā*. From *ni-tam-*, see *bitam-* and *pātam-*.

ñāme ‘it is injected’, Sid. 153r5 *khu hā haṃdāna* (= *haṃdamna*), *ñāme* ‘when it is injected within’, BS *pūranāt*, Tib. *phyir pho-na (hbo-ba* ‘pour out’), the medical term *pūrana-* ‘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 *jem-* ‘hold’.

ñāya ‘in the river’, Manj. 232 *prīya vā karmyau ñāya pasveda vajsyāre utca ma*; =Z 5:75 *prīya karmyau jsa nitāya ūtco vajṣāre paḍiyo* ‘the preta-ghosts, because of *karma*-acts, in the river see burning water’ (with *vajṣ-* ‘to see’). See *ñā*, *nātāya-* ‘river’.

ñāysai ‘you are defeated’, K 24:89 *ṣera ādara yaña khu jsa na ñāysai* ‘give good heed that you are not overcome thereby’; =K 32:41 *|||ādari yaṃ khva jsi ni ñyāysi*. Plural present, Manj. 334 *ñāysārai harbaiṣa māra* ‘all *Māra*-demons are defeated’. Noun v 215:6:4 *nai ṣe ñāmysā heḍe* ‘he does not give him offence (?)’. See *nyauchs-* ‘be defeated’.

ñāysara- ‘devoted’, see *ñauysira-*.

ñāva ‘channels’, IV 11:2 *mulaki hāye muhu ñāva 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. *ñā hāhina hambīdi* ‘the channel is filled with a dam’. See *nātāya-* ‘stream’.

ñāvāṃ ‘streams’, gen. plural, III 61, 55 *biśūnā ñāvāṃ* ‘of all kinds of streams’, see *nātāya*.

ñāṣṭa ‘bound’, Manj. 39–40 *pere bīra (jsa) ñāṣṭa* ‘bound by the leash of thought (desire)’. See *ñūāṣṭa-*, *ñūṣṭa-*.

ñi ‘buttermilk’, see *ñe*, *ñye*.

ñidā ‘they make sounds, sing’, from base *nad-* ‘to sound’, cognates s.v. *panāy-*. References quoted s.v. *ñada*, present participle ‘sounding’.

ñimḍi ‘they throw off’, K 68:197–8 *khu vā ni tti karma ñimḍi bimḍa 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’.

ñivūtca, *nāvutcana*, see *ñetutcā* ‘water of buttermilk’.

ñūāṣṭa ‘bound’, Manj. 39 *tcahau-padya jsirja-hanāsa tcana ma ñūāṣṭa satva* ‘fourfold is deceit’s grasp, whereby beings here are bound’; beside Manj. 40 *ñāṣṭa* ‘bound’, see s.v. *drau-* ‘grasp’. See older *ñūṣṭ-*.

ñūcā ‘thread, thong (?)’, II 75:59 *ysarimje ñūcā jsā pyaṣṭā* ‘adorned with a golden thread’; II 91:95 *tīmji ñūca u dva paśaṃjsana* ‘a leathern thong(?) and two *paśaṃjsana*-tools’ as presentation gifts. Possibly from **ni-hūyačī-* to Oss. D. *xujun*, *xud*, I. *xūjyn*, *xūd* ‘to sew’, to IE Pok. 915–6 *siū*, O.Ind. *skvyati*, *syūtā-*, Got. *siujan*, Lit. *siuvù*, *siūti*, *siūtas*, O.Slav. *šijo*, *šiti*, Greek *ὑμην* ‘thin skin, sinew’. See *hiya-*.

ñūj- ‘to teach’, intransitive *ñūs-* ‘be taught, be accustomed, dwell’, K 58, 27r3–4 *prīyāṃga-mārgānai jsā kūśalām dharmāṃ pāramyāṃ vinīyāṃ ñūjāña baysustāṣṭa* ‘by the *priyoga-mārga-* (‘road of practice’) by him (*yi* of agent) it must be taught, to the disciples, of the good doctrines (*dharma-*), the *pāramitās* (perfections) to bodhi knowledge’; IV 23:14–5 *puñaudā ra paṃñe brī nāṣi-salā puña-v-i ñūjāne satva* ‘full of merit, dear to everyone, having soft speech, may I teach beings his merits’; K 33:51 *śairkāṃ jsa ñūve yāmdā hā pūṣiṃ tsiri* ‘he was well accustomed with them, they went to him at all times’, =K 24:99–100 *śaka jsa ñūāve y(ā)da hā pūṣa tsira*; K 16:159 (*ca*) *va vara ñūve raṣgya pharāka bāḍa* ‘the sage (BS *ṛṣi-*) had dwelt there a long time’, =K 33:50–1 *cū mā vara mūde raṣgyi phirākā bāḍi*, =K 24:99–100 *ca va vara ñūve raṣaya pharāka bāḍa*. Participle with negative, Sid. 104v4 *añuta hvaḍa khaṣṭa* ‘unusual food and drink’, BS *asāmya-*, Tib. *snon ma goms-pahi kha-zas dan*. See *nyūj-*, *nyūta-*, *ñuska-*.

ñūdāji ‘covered (?)’, II 85:17–8 *būna śā tcarga mase ñūdāji 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 *nyūr-*.

ñūna ‘from the north’, Manj. 192 *ravye ñūhūsada ñūna* ‘from south, west, north’, ablat. sing. from *nyūva-*, see *nyūvajsa-* ‘north’.

ñūysja- ‘explanation, display’, Manj. 148–9 *cu savra hakṣa beraṣṭa ñūysjā kena 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 *ñūysdyi*.

ñūysdyi, with *ñyūysdyi* below, ‘display’, III 61:50 *śubivvyūhā: ñūysdyi muṣḍi ūḍiśi bustuṃ biśā* ‘Śubhavyūha expounded in mercy; I realized all’. Here *ñūysdyi* is preterite to *ñyūys-* from **ni-baz-* or **ni-vaz-*. See *ñūysja-*; but possibly the base is *ni-baud-* with *-zd-* < *d-t-*.

ñūrā ‘equipment’, II 111:20 *pharākā vā ñūrā haṃgrī* ‘much equipment was collected here’, older *nyūrra-* from **nivarna-* ‘covering, harness’.

ñūska ‘simpleton (?)’, III 124:87 rendering of BS *muddha-* for *mugḍha-* ‘simple, foolish’. From *ñuska-* ‘usual’ by suffix *-ya-*.

ñūṣṭ-, *ñūṣṭy-* ‘to wrap up, bind’, Sid. 144r2 *kuhaṃ: thau jsa ñūṣṭāñā śirā ṣṃdā* ‘to be bound up in an old cloth, it makes it well’, Tib. *ras-la sogs-pas dkri-ba ni bzaw-ste*;

Sid. 128v3 *ñūṣṭimḍā* ‘they bind’; III 18:35 *kaṃgyā bimḍā ñūṣṭyāñā* ‘to be bound upon the skin’; Sid. 153v1 *ysicvā pervā ñūṣṭyāñā* ‘to be wrapped in yellow leaves’, Tib. *lo-ma ser-pohi nan-du phur-la*; preterite, 3 sing. fem. K 46:49 *purakā ñūṣṭyā* ‘she wrapped up the son’; participle, K 67:153 *kaṃyāṃ jsa ñūṣṭye basti* (dyadic) ‘wrapped up, bound in thoughts’, =K 70, 4v3 *kaumyau jsa ñūṣṭe basta*; K 66:137–8 *tcanna mara ñūṣṭye basti*, =K 69, 2r2–3 *tcana marā ñūṣṭe basta* ‘whereby here they are wrapped, bound’; K 105:242 *kāmyau jsa ñūṣṭai bastā* ‘wrapped up, bound with thoughts’. From **ni-yauxṣṭa-* 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 *ñusa* ‘be accustomed (?)’, 2 sing.; adjective, *ñuska-* ‘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-*.

ñuska- ‘accustomed, usual’, Sid. 9v3–4 *ñuska u ttaramḍarū dai strihā hamāte u hauva jsa haṃphve 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 cha-ba dan, ñams-stobs che-ba-la ni*; II 115:28 *tī jsā magāra ñuska śaika aysmū hatca* ‘then also the old normal good mind together’; JS 37r2–3 *sahyai purāna ñuska brīyā strehā* ‘you endured the usual great love of children’. See *ñūj-*, *ñūs-*, *nyūj-*, *nyūste* to base **ni-yauxs-*; cognates s.v. *nyūj-*.

ñūhumjsadā ‘west’, K 144, 1v1 *ṣi ciga ḥṣira jsa ravye pa ñūhumjsadā samyasa ysāye* ‘he was born in the south-west from China in Samyas’; III 22, 12a2–3 *rravyi pata nihujsadā nyūvijsa* ‘south, west, north’, BS *dakṣiṇa-pācīma-uttara-*; v 62:21 *ñūhājsaṃdyi diṣiṇa* ‘from the western region’. See also with initial *ni-*, *nyi-*. From **ni-faug-* to base *baug-* ‘to bend, move away’.

ñe ‘buttermilk’, Sid. 100v4 *ttirā ñe*; Sid. 9r3 *ñye jsa haṃtcā* ‘with thick milk’, BS *dadhnā*, Tib. *ṣo*; Sid. 142v1 *ttirā ñye jsa murāñā* ‘to be crushed with sour milk’, BS *dadhy-amlamardita-*, Tib. *ṣo skyur-po dan sbyar-te*; III 90:188 *ttira ñyena*; III 93:258 *ttira ñena*; III 92:237 *ttira ñena-m jsā*; I 161, 76v3 *ttira ñi*; compound, Sid. 131r1 *ñetutcā*, BS *mastu*, Tib. *ṣo-kha-čhu* ‘water of curds’; I 169, 85v4 *ñivūtca*; inst. sing. I 171, 87r4 *ñāvutcana*. From *nai-:ni-* ‘to churn’, **nitā-* or **niyā-* ‘buttermilk’, see also *niyaka-* ‘butter’ from **nītaka-*. See cognates s.v. *niyaka-*.

ñehūṣṭa ‘ceases’, see s.v. *nihujs-*.

ño ‘surely not’, III (ed. 2) 140v5 <*tītā*> *mā cu ño jūmā aysu* ‘then I am one who shall surely not live’, BS G 37, 34b3 *tata ātmānaṃ tyajāmy ahaṃ* ‘then I will abandon life’; Z 13:81 *khvei ño khā pau vātā ggeiha* ‘surely the piece of wood would not hurt his foot’; Z 23:7 *cu ño śtāka sarvañi balysā nirāthā hvāña salāva* ‘surely necessarily the omniscient Buddha would not speak senseless words’; Z 274:38 *|||sānā kho ño vā balysā|||*. From **na-id uta*, to O.Pers. *naiy*, Av. *nōit*, O.Ind. *néd*.

ñauñau ‘tender (?)’, II 114:14–5 *atvaḍarū ñauñau-ysiraka yvamautcana māvara* ‘of the exceedingly tender-hearted (?) mother Yūmautcana’. Possibly with trajected umlaut

from **nauna-* 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 khaṣṭa śaika brruna tti js(ā) ñautcai* ‘tasty drink, excellent, fine, likewise pungent’. From **ni-aus-či-*, base *auṣ-* ‘to burn, be pungent’, incohative *aus-* (as *auṣ-* ‘shine’, incohative *byūs-*, Av. *us-*, O.Ind. *ucchatī*) whence *-sč->-tc-*; similar *añuska-* ‘unaccustomed’ from incohative *ñus-* to *nyūj-*, *nyūta-*. For *auṣ-* ‘burn’ see *byūḡāre*. Note that **ni-taṣ-či-* to base *tap-* ‘heat’ might also result in *ñautca-*.

ñauys- ‘overcome, defeat’, intransitive middle, participle *ñauṣṭa-*, K 16:145–6 *ṣera 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 *nyauchs-* ‘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 hamaunai* ‘up to here indeed may I be intimate for him’; v 384, 9a1–2 *ysājū āstyā ñauysera bīyṣe hvaṇḍinai 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-vāḍa pūra du<ra>* ‘lovingly nourished sons, daughters’; II 82:58 *ñāysaira-vāḍa vūvayau drūpaḍa* ‘Drūpaḍa lovingly reared, the princess (so *vūvayau* from **baga-yauna-*)’; =II 79:12 *ñāmysaira-vāḍa vūvayau dryapaḍā* (*-ya-* for *-ū-*); *Drūpaḍa* from BS *Draupadī* with secondary *-ḍ-*; 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 **yauḥṣ-*.

ñauvā jsa ‘with plants (?)’, III 104:50 *śaika bāḍā pvāṣi ṣṭai śaika pasālī habaḍa ñauvāṃ jsa* ‘the autumn, the spring time is good for him, filled with plants (?)’. Possibly *ni-ava-* to *avah-* ‘food’, Av. *avō.xvarəna-* ‘manger’, Nūristānī Aṣkun *au* ‘bread’, O.Ind. RV *avasā-*, *oṣadhi-*. See s.v. *durausḡa*.

ñauṣṭa-, see *ñauys-*, *nyauchs-* ‘be overcome’.

ñye, see *ñe* ‘buttermilk’, Sid 20v4 *amāṣṭa ñye* ‘unfermented buttermilk’.

ḍausvera ‘covering (?)’, II 110:19–20 *kaucāhgra 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 *pūsā-* ‘crown’), Zor.P. *drap-* ‘to wear’, gloss to Av. *vah-* ‘to wear’, O.Ind. *drāpti-* ‘mantel, clothes’; and **vārya-* from *var-* ‘to cover’, Av. *varəna-* ‘cloak’, Zor.P. *wl* **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 *ḍ-* from **rḍ-* from *dr-*, note medial *-ḍ-* from older *-rt-* as *kṛta-* in *kāḍḡāna-* ‘act’.

ṇ-, initial only in later Khotan Saka texts.

ṇā ‘food of immortality, BS *amṛta-*’, K 49·4·4 *ṇa riysāyaṃnā hamamgye* ‘equal to the elixir *anauṣa-*’; K 25·115 *ṇa*, = K 17·177 *ṇe*; I 163, 78r2 *ṇi māñamda* ‘like *anauṣa-*’, BS *amṛtopama-*; JS 37r2 *ṇene* ‘with *anauṣa-*’. See older *nāṣa-*, *ṇāta-* from **anauṣa-* ‘deathless’.

ṇatsū ‘he went out’, K 25·112, *byaha ṇatsū* ‘he went out to hunt’, = K 17·173–4 *byaha ṇetsūe*; = K 33·62 *byahi ṇetsve*; 3 plural, III 107·3·4 *ṇetsāmdā jāmyāṣṭi vaysña* ‘they now went out to the fight’. Older *naltsuta-*, from *niṣ-* and *ṣyuta-*.

ṇāṣta ‘it ends’, Manj. 242 *kūṣṭi būrai ja kalpa na ṇāṣta* ‘where the *kalpa*-age does not yet end’, = Z 5·83 *kāmā na ru kalpā nātāṣṭā*. See *niṣas-* ‘to end’.

ṇasta ‘seated’, K 110·340 *ṇasta ttyā āysanau vīra* ‘seated on the seats’ (BS *āsana-*).

ṇāṣte ‘he placed’, Manj. 121 *ṇāṣte gaṇḍa* ‘he set up a gong’, present K 72·19 *gai ṇiyi u bui padaṣta* ‘he sets up a bell and burns incense’. See *ṇāṣte*.

ṇastyāṃñā ‘end’, Sid. 156v5 *jsñi ṇastyāṃñā padīmāre* ‘they put an end to life’, BS *hanti jivitaṃ*, Tib. *srog-la yam hbab-par byed-pas-na*, see *niṣas-*.

ṇastyauñā ‘end’, Manj. 243 *ṇastyauñā ttadī* ‘only the end’, = Z 5·85 *u paryamtti ttandā* ‘and only its end’ (BS *paryanta-*). Formed with abstract suffix *-auñā-* from the participle *ṇasta-* to *niṣas-* ‘to end’.

ṇahīṣe, see *anahīṣe* ‘unoppressed’.

ṇāṣta ‘to sit’, infinitive, III 71·131 *parya ṇāṣta sve biṃdā maṃ* ‘please sit on my shoulder’. See *niṣad-*.

ṇāṣta ‘to sit (?)’, II 109·9·4 *nāṣta 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-*.

ṇāṣte ‘he placed’, III 67·46 *rrumda jse brraṃmana ṇāṣte* ‘he slew kings, he set up the brāhmaṇas’; K 40·8–9 *aṣū nāma rre nāṣtā rruṣta*, = K 43·129 *aṣū nāma re nāṣta rruṣta* ‘a king by name Azū (Aśoka) established the sovereignty’; III 75·217–8 *ṣve nāṣtā ṣamde biṃdā* ‘he struck him to the ground’; III 75, 227–8 *daṣagraivā rakṣaysā nāṣtā* ‘the rākṣasa-demon Daṣagrīva was seated’; III 75·228 *ṣve nāṣta pūnyau ttu, na vā pastā saṃ tta tta nāṣtā* ‘he struck him with arrows, he did not fall, just so he was seated’; III 75·232 *tcamgalai nāṣtāmdā dva* ‘they secured his two elbows’; III 67·61 *rakṣgysāṃ ṇāstyā jimga* ‘she was destined to be the ruin of the rākṣasa-demons’. From **ni-ṣādaya-*, see *niṣad-*.

ṇā ‘our’, V 78, 4r4 *haṃbera ṇā āysagamu* ‘fulfil our desires’, Tib. *bdag-čag bsam-pa rdzogs-par mdzod*. See *nā*, Av. *nō*.

ṇitcampha ‘ruin, calamity’, III 83·24–5 *ttū kālā ṇitcampha bādā khu kṣīra ākṣū jiye*, = ibid. 28 *ttū kālā netcampha kālā khu kṣīri ākṣū dū jiye* ‘that time the time of ruin when the country begins to fail’. From **niṣ-scamb(h)a-* to *tcamph-* ‘be disturbed’, see *nacīph-*, and *palcimph-*. Parallel BS *antardhāna-*.

ṇimiysa ‘contact, following’, I 179, 97r3 *biva va pīrmāttaṃ nva ṇimiysa vī ṣtāka* ‘for the wind best, suiting it, being necessary’, BS *vātānulomana-*. See III 23, 17a2 *ṇamgysāna*, from *nimalys-*.

ṇiyi ‘he sets up, places’, K 72·19 *gai ṇiyi* ‘he sets up a bell’; K 73·51 *sau piṇḍai ṇiyi* ‘he places one lump (of clay)’, see

neye ‘he places’ to participle *ṇāsta-*, from *niṣādaya*, see *niṣad-*.

ṇiysūn- ‘to flow’, I 179, 98r3 *ṇāysūnāma*; I 171, 87r5 *ṇiysūnāma*, BS *srāvana-*; I 183, 101v1 *strīsāna ttī ṇiysū-nāma* ‘making stiff, then flowing’, BS *stambhana-*, *prasavana-*; I 191, 111r3 *ṇiysūnāmcā* ‘flowing’, BS *prasruta-*. See *ysūn-*, *ysūma*, *buysu-*, *ysotta*, *ṇagsva-* to base *zau-*: *zu-* ‘flow’, Av. *zaotar-*, *zaothrā-*, *āzuti-*, M.Parth.T. *wzuv-*: *wzwd* ‘quench’, Oss. D. *āvzujun*, I. *āvziṣyn*, *āvzyd* ‘fall out (of hair)’. IE Pok. 447–8 *ḡheu-* ‘pour’, O.Ind. *juhōti*, *hutā-*, *āhuti-*, Greek *χέω*, *χρτός*, *χεῦμα*; *ḡheu-d-*, Got. *giutan*, O.Eng. *gēotan*, Lat. *fundo*, *fūsum*.

ṇihīṣā ‘one who arrests, punishes’, plural to adjective **nrhīṣāa-*; *ṇahīṣ-*, older *nrhīṣ-* ‘to restrain’; II 106·122 *ṇihīṣā hamārai* ‘they become those who check’, translation AM, n.s., II, 1965, 117. See *nihalj-* and *anahīṣe*.

ṇihejāra ‘suppress’, 2 plural, K 149·11 *ṇihejāra biṣa dīṣṃ byinadāra* ‘suppress all the maintainers of obscurations (BS *āvaraṇa-dhara-*) of the regions’. See *nihalj-*.

ṇe ‘immortal food, BS *amṛta-*’, K 148·48–9 *ttai jsāṃ hā baudhasatvau uvāra ttaradira bēdi ṇe vī rauṣta vijsāṃde* ‘may they see the lordship of the *amṛta-* upon the noble body of the bodhisattvas’, parallel to Sid. I bis v3 *aurga ī ṇe biṃdā rrāysanaudā vīrāṣṭā* ‘may there be homage towards the lord over the *amṛta-*’. See *nāṣa-*, from **anauṣa-*.

ṇetsāṃdā ‘they went out’, III 107·3·4 *ṇetsāṃde jāmyāṣṭi* ‘they went out to the fight’; K 33·62 *netsve*, = K 25·112 *ṇatsū*. See *naltsuta-* from *niṣ-* and *tsva-* (**ṣyuta-*).

ṇemām ‘end’, JS 34v3 *se veña ttye kṣīre yanīde ṇemām beśna* (MS *beṣta*) ‘that they may make now an end altogether of the land’. From **niṣamāna-* to *niṣam-* ‘to end, become quiet’.

ṇaiyi ‘he may not have’, see s.v. *hāmura-* (K 144, 1v4).

ṇeye ‘he places’, III 104·37, see *ṇiyi* ‘he places’, to participle *ṇāsta-*, from base *niṣādaya-*.

ṇesta ‘seated’, K 60, 36r3–4 *u cī maṃ bāṃdhasatvq bayuñavvusai dī bāṃdhamandq tsāṣṭa akhāmṣṭa samāhauña ṇesta hemye hime* ‘and when the bodhisattva (dyadic) has seated himself under the bodhi-tree in *samādhāna*-trance, quiet, immobile’. From *niṣasta-*, *niṣad-*.

ṇeḥvasta- ‘crossed, triumphed over’, K 64, 82r1 *ṇeḥvast(ā īni)me* ‘may I be able to cross’; K 144, 1v2 *ṇeḥvastai* ‘he crossed’. See *ṇeḥvaste-* from *niṣ-* and *hvah-*: *hvasta-*.

ṇvāya ‘grasp’, K 105·244 *ttu artha vā vaiña ṇvāya* ‘now grasp this meaning’; = K 110·331–2 *ttu artha vā vaiña ṇvāya*. See *ṇvāy-*, BS *abhinirhar-*.

ṇvisty ‘diarrhoea’, I 191, 111v2–3 *avīysāra vasūjāka ṇvisty bāma va pīrmāttaṃ* ‘diarrhoea clearing, best for diarrhoea (BS *atisāra-*), vomiting’, BS *sarvātīsāra-vināṣana-*; I 191·112v2 *ṇvisty vasujāka u ṇiysūnāmi* ‘clearing diarrhoea and flux’; I 191, 113r2 *ṣi nā biṣūñi avīysāra jīṃdā ṇvisty bāñā uskyāṣṭā grrahaṇi padauṣa bāñā* ‘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 *ṇ-* changed from *n-* by the former presence of *-r-*, rather than **ni-pasti* ‘falling down’. Parallel to *padauṣa*, and I 151, 61v3 *padauṣta-* from *pa-* and *dau-ṣ-*, the form with suffix *-ṣ-* to base *dau-*: *du-* ‘to run’, see *padauṣa*.

ṇveysdyā ‘bow-case’, III 81·167 *yasikā, ṇveysdyā hame* ‘the Turkish *yasīq* “bow-case” is the *ṇveysdyā-*’. Possibly from base *barz-* ‘to cover’, with *ṇ-* due to former *-r-*, through **nibalzdyā-* (*-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. *ṭkaēša-* ‘teaching’ (see s.v. *kṣī’a*), and Sogd. Bud. *tkwš-* ‘observe’ (s.v. *kuṣ-* ‘observe’).

ta, usually *tta* ‘so’, V 40, 63b2 *tcera khu ta iya* ‘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-ldan-hdas-kyis bkah-scal-pa*; Manj. 271 *sūha dūkhu tta vā upekṣa* ‘pleasure or woe, indifference’, = III 39, 42b3–4 *suha dūkha tta vā upekṣa* (BS *sukha-*, *dukkha-*, *upekṣā*); *tta-tta-nāmana-* ‘of a man so-named, so and so’, II 123·7 *mīṣṭye tta-tta-nāmana hvandye* ‘of a man so-named’; III 129·13 *tta-tti-nāmani dānive bayṣi 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 *tti-tti-nāmani dānive*. See BSOAS 13, 1950, 655 *BS evaṃ-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 *ttakiyī kādānai* ‘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. I bis r3 *ṣi tu sāstrā jsāṃṇakiyī ṣtāṃ rrvī vī haiṣṭe* ‘he humbly presented this treatise to the Court’; Sid. 16r4 *dr̥rāṃ ttavai cu hūñq bame tū jaidā* ‘such a fever which vomits blood, that it cures’ (printed *bāmetū*), Tib. *khrag lud-pahi rims sel-ṣin* (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. *ṭata*, 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 biṣūnina ttagatna tsāta himāri* ‘beings become rich with all kinds of wealth’, BS *sattvāni sarva-dhana-dhānya-samr̥ddhāni bhaviṣyanti*; V 335, 33r2 *biṣūnina ttatana*; V 72, 39v2 *biṣūni ttagā*; III 128·12 *ttamta*; Z 15·1 *ttate*, Z 2·30 *ttata*, K 45·7 *ttaye*. Adjective SuvO. 36r5 *ttagatinei*. Possibly from **takata-* ‘mobile’, to *tak-*

‘to move, run, flow’, in meaning like Greek *πρόβασις* ‘property’, *πρόβατον* ‘sheep’. Later ‘wealth’ is expressed by *hira-*, for BS *dhana-*, *vastu*. For base *tak-* see *ttajs-*.

taṃka ‘so much (?)’, III 147, b8 *biṣe taṃka rruṣi 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-tcamṣai* ‘with scanty hair’, BS *alpa-keṣa-*, Tob. *skra srab-pa*; comparative, V 30, 42v4 *ṣī karmā kādyānā ttamgāttarā himāte* ‘for him the *karma*-act becomes rarer’; with suffix *-laka-*, III 84·39 *ttamga-lakaña pemakaña* ‘in a thin piece of wool’. By loss of *-m-*, *ttaga-*, III 40·24 *ttagyau khaivām jsa pviṣṭa ttunām amga* ‘their thick limbs covered by thin dresses’; II 107·149 *ttagalaka hiraña* ‘in thin condition’; abstract, JS 30v4 *ttamdā 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-*, *tatā-*; Greek *τανυ-*, *τείνω*, *τατός*; Lat. *tenuis*, *teneo*, Celtic Welsh *teneu*, O.Ir. *tanae*, O.Sax. *thunni*, O.Slav. *tinükū* ‘thin’. See also *thamj-*, Av. *ṭang-*. With *vi-*, see *byāñ-* ‘extend’.

ttajarasttra or *tta jarasttra*, V 312·26 *||ttajarasttra n(ā)ma yūd(ā)mda* ‘they made the name *Ttajarasttra*’ (or *tta* ‘so’, and name *Jarasttra*). The name is given at the (line 25) *jāttamaha* ‘birthday feast’, BS *jāti-maha-*.

ttajs- ‘to flow’, I 149, 59r3 *haysgye ttajsīda* ‘the nostrils drip’, I 191, 113r4 *haysga-ttājsaa-* ‘running nose’, BS *pināsa-*; 3 sing. Sid. 131v5 *ttāṣṭaḥ ubyaṣṭe* ‘drips and melts’, Tib. *hdzag-čün hñig-pa*; present participle K 21·7–8 *ttāja ṣṭāre tcāmlasa kṣārīje ttajsace* ‘rivers there are fourteen, alkaline, flowing’, = K 28–9·182–3 *ttāja ṣṭāra tcaulasa kṣā(ṛi)ja ttajsaca*, = K 37, 123 *ttāji ṣṭāre sudāsā kṣārīmji ttiṣṭaidi* ‘rivers, eleven, alkaline, flowing violently’. Noun SuvP. 69r4 *ttājā* ‘river’, BS *nadī-*. With preverbs, Z 292·16 *ātajсандā* ‘overflowing’; *ava-*, Z 17·12 *ggaryau vataysde ūtca hā pittā biṣṣa* ‘from the mountains flows down the water, all falls there’; *ni-*, *nātā* ‘river’, see *nātā*; *vi-*, K 90, 743 *khu hamāñām māṣṭām garvā baura byaiṣṭā* ‘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. *tč-*, *wdč-*, *wdxtn*; M.Pers.T. *tz-*, *wdč-*, *prdx̄t*, *’bdxtn*, *txtn*, *’d’xt*, *’bdč-*, *hnd’č-*, N.Pers. *andāxtan*, *gudāxtan*; Sogd. Bud. *wyt’yēt* ‘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-*), *čm*, *džm* ‘to go’, *tā* from **taxta-*, *war-tag* ‘going’, *rā-tag* ‘coming’; Sarikoli *tedz-*: *tūid*, Waxi *tayd* ‘went’, Šuyni *tiz-*: *tūid*. IE Pok. *tekʷ-*, O.Ind. *tākti*, *taktā-* ‘tun’, Celtic O.Ir. *techid* ‘flees’, Welsh *go-dep* ‘flight’. Got. *ṭius* ‘servant’, Lit. *tekū*, *tekėti*

‘run, flow’, O.Slav. *tokŭ* ‘flowing’, Tokhara B *cake* ‘river’.

ttajsāḍai ‘you surpassed’, JS 13v4–14r1 *ttajsāḍai ttye jsa thu urmaysdām ttiṣṇa* ‘you surpassed thereby the sun’s brilliance’; with negative, *attajsāḍa*, JS 6v2 *uysānā dīṣtai ttiṇa dāmṇa pasvaṇa attajsāḍa eṣṭāme tvī tṭā orga* ‘you cast yourself into that burning fire, to your unsurpassable endurance homage’. From **ati-čar-*, causative *čār-*, see also *pajsāḍa-*; cognates s.v. *čār-*. See *ttājsera* 2 sing. imperative.

ttāñā ‘skin’, III 18°30 *ṣi peḍai hīya ttañā haṣā jeṃdā* ‘this *paiṇḍaka*-medicament cures skin swelling’; Sid. 105r2 *ttañā*, Tib. *pags-pa*. See *ttanā*.

ttam-cchatā ‘skin’, dyadic, v 93, 17r6 ‘skin’, from *ttani*- and *chavi-*.

ttatara- ‘partridge’, N 169°3 *bāysā paḍiyā varā ttatara-ṣṣikā vātī* ‘there the forest blazed, you became a partridge young’; JS 29v2 *ttere ṣike āṣṭīye* ‘you endured as a young partridge’; Sid. 17r2 *ttarā*, BS *ttitiri-*, Tib. *sreg-pa*. From *tatara-*, Median-Greek τέταρος ‘partridge’, τάρπος ‘pheasant’, N.Pers. *taḍarv*, *taḍarj*, Sogd. Bud. *ttr’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. *tetervā*, O.Slav.Russ. *tetrei* ‘pheasant’, *teterev* ‘heath-cock’, Armen. *tatrak* ‘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 *taṭi*; with *-ka*, K 4, 141r5 *ttattika* ‘here’, Tib. *hdir*; v 160, 11 *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 śā* ‘only one’; Manj. 86 *sattsāra ttadī artha* ‘of *samsāra*-migration the only meaning’. See *ttamḍi*.

ttadiyu ‘only for them’, v 244, 2a3 *satva bihī mūysga-jsīnya ttadiyu ssa-saṭi jsīna* ‘the beings are very short-lived, only, for them, life is of one hundred years’, = K 94°102 *satta bihī mwaysga-jsīnā ttadiyū ssa (sa)ṭi jsīna*, BS *manuṣyā alpāyuskā varṣaṣatāyusaḥ*; II 37, b2 *pīḍaka hauḍem ttādiyū 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 māñamḍa* ‘in such a manner, like’. See *ttandrāma-*, *ttāndrāma-*.

ttadrrvā ‘loom, warp (?)’, II 76°3–4 *tta būra pvaicai cū ttadrrvā bāstadū paḍāmya padāya pvaica tsvā śā* ‘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 *aysmvīnai 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 *ttañā*; BS *chavi-*, Sid. 148r3 *ttañā biṃdā* ‘upon the skin’, Tib. *pags-pahi sten-du*; JS 7v3–4 *guṣṭa ttañā*. See also *ttam-*

cchatā; *ṣṣāttana-*. 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-vargā* ‘because without seed no ripening (and) fruit occur’ (BS *vipāka-*).

ttanī ‘therefore for him’, K 74°52 *ttanī vaṇa ṣada jsa śirka pūṇa tcira* ‘therefore by him now with faith good merits must be achieved’; JS 14r2 *ttinī* ‘then’; JS 37r2 *ttentiṣum* ‘then to them’; III 75°226 *hūḍāmdā rāmā ttanī* ‘they then gave to Rāma’; JS 27r2 *ttanīyā* ‘then you’.

ttane ‘therefore for you (*te* sing.)’, JS 5r1 *ttane tṭā orga buḍa* ‘then to you reverence was offered’.

ttanai ‘then by him’, K 16°141 *ttanai āstana brraima lāmdrrai pana*, = K 24°85–6 *ttanai āstada brraima lāmdrrai 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 bgysa ttinka (ma?)sa hārna hamphve ttina* ‘so he spoke, gracious *deva* Buddha, he is not possessed of only so much wealth’; Bcd 57v2–3 *cu mara hamṣāmdā puṇṇā ttinka namasūṃ* ‘what here merits are accumulated, so many I revere’, BS *yat kuṣalam 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 *ttamḍiya*, fem. Z 15°6 *ttamḍya*; K 51°6°8 *ttika yinīmā ttamḍi śūka* ‘these I do only, alone’; III 76°255 *hū ttamḍi puṇa tsmḍā 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 *ttidamḍa-*.

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 tamḍe*, see *yan-*.

ttandrāma- ‘such’, v 338, 62r6 *ttamḍrrāme prātāhālye diyāre* ‘such wonders appear’, BS G 37, 58b1 *imāny evaṃ-rūpāni...prātihāryāni saṃdṛsyante*, Tib. *cho-kphrul hdi lta-bu*; v 142, 13v4 *ttandrāmā usāvīyu salāvu pyūṣṭe* ‘he heard such urgent speech’, BS G 37, 7b2 *tad utsāham śrutvā*; K 2, 136r4 *ttandrāmāna bahuśrutūñāna uspurri* ‘you are perfect in such polymathy’, Tib. *man-du thos-pa-rnams-kyi mchog-go*; v 132, 58b3 *ttāndrāmye byaudye aysmuī*. 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 tṭā ttye paḍā ttanvāme hīvī piṣkalā paḍā uysḍāṣām* ‘now we will first expound the first chapter of the *tantra*-theory’, Tib. *de-la rgyud-kyi lehu bśad-par bya-ste*. Here *ttanvāme* renders literally BS *tantra-*. Manj. 40–1 *aysmvīnai 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-*, *tatā-*. 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 daṣcai saṇai 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-*.

ttamḍirā ‘coriander’, Sid. 123r5 *ttamḍirā, halirā* ‘coriander, myrobalans’, BS *tumburūni*, Tib. *ldum-bu seyaba*; I 151, 61v1 *ttamḍirā*, BS *kustūburū*; O.Ind. *kustumburu*, *kustumbarī* ‘coriander’. See also *hīysamām*. The *ttamḍirā-* 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 *ysidā-ttaye vāṣṭa pā vā bauṇāe hiṣida 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 *bauṇe* (*bauṇāe*) ‘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’, 1. ‘that’, K 61, 42r4 *ttaraq harbeṣā parṣā hatsq jastq hvaḍā ysamaṣadi sra hamye* ‘with that all the assembly, the *deva*-gods, men, the people were contented’; 2. plural, Z 22°318 *kho ttara hamḍari yanindi* ‘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 āṣṭi*, = III 28, 39a4–39b1 *mañāñā śāstāra ttara āṣṭi* ‘it must be thought that the teacher dwells (or was dwelling) there’, BS *tasmimś ca...prthivi-pradeṣe śāstā viharati*; K 27°150 *ttara sa kūṣḍa vī vasva kaidara āsta* ‘there precisely (*sa* = *saṃ*) in the palace the pure *kinnarī*-fairy dwells’, = K 35°96 *ttare kūṣḍi vīri vasva kaidara āste*; 4. ‘so’, K 46°30 *ttara khū tī hadarye bāḍā 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 *saṃskāra*-acts’. Similar K 46°34 *yāva ttira khū*. From **ta-tara-*, **taθra*, to pronoun *ta-* ‘this, that’.

ttarra- ‘herb, grass’, III 81°38 *bīmvā tarā baysgā* ‘herbage thick among the rocks’; Z 20°64 *samu kho dai huṣkā ttarre* ‘just as a fire (burns) dry herbs’; N 169°6 *paḍīyāndā 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. *tarrah*, *tarah*. IE Pok, 1031 (*s*)*ter-n-*, O.Ind. *tīṇa-* ‘herb’, Greek τέπναξ ‘artichoke; cactus stalk’, Got. *ḥaurmus*, O.Norse *þorn*, OHG *dorn*, O.Slav. *trŭnŭ* ‘thorn’, *strŭnŭ* ‘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 *ttarraṇa dukha kṣūna barindi* ‘they bear pain through thirst, through hunger’, JS 17v1 *kṣu ttarraṇa duṣṣya* ‘weak through hunger, thirst’; SuvP. 71v2 *cu kṣuna ttarraṇa dukhauttā* ‘who are pained by hunger, thirst’, BS *kṣut-tarṣa-pipāsā-pīḍita-*; JS 34r3 *kṣu ttarna khejautte* ‘fatigued by hunger, thirst’; III 59°22 *ttarina* ‘through thirst’. With *yi*, Sid. 136v2 *ttarai biysīṣṭā* ‘thirst seizes him’, Tib. *skom-dad*; Sid. 134r2 *ttavamḍye jsa hamye mau jsa ācheṃ hīya gunā ttari hame* ‘for him thirst is symptoms of disease caused by liquor induced by bile’, Tib. *mkhris-pa-las byun-bahi čan-nad-kyi mēchan-ma ni, skom-dad che-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 *muhu...dātu vātā ttarrā mā* (or *ttarrāmā?*) ‘we thirst for the *dharma*-doctrine’, BS G 36, 4v6 *dharma-paritṛṣṭita-*; *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, 14 *ttarrāyātā*; JS 6r1 *ttarrāye kṣuna paṣiṣamḍai demna* ‘thirsted with hunger, burning in the fire’; Manj. 260 *ttarrai vī*. Dyadic, Manj. 65 *ttrṣṇai tvī ttara jsā hvāle* ‘this thirst for him, indeed thirst, both’. From **tarṣ-:trṣ-* ‘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 *taṣai* Wanetsī *terṣa*, Yidya *trušnē*, Orm. *trunuk*, Waxī *taṣ*, Šuynī *tušna*, Sarikolī *tūr* ‘thirsty’, *turayḍz* ‘thirst’, Balōči *tun* ‘thirst’, *tunnag* ‘thirsty’. IE Pok. 1078–9 *ters-* ‘to dry’, O.Ind. *tarṣ-:trṣ-*, *tarṣa-* ‘thirst’, *tīṣṇā* ‘thirst’, *tīṣyati*, *trṣṭā-*; Greek τέπσομαι ‘become dry’, τανός ‘drought’, Lat. *torreō*, *tostum*, Got. *ḥairsan*, *ḥairsnan*, ‘to dry’, *ḥairsjan* ‘to thirst’, *ḥairstei* ‘thirst’, O.Eng. *ḥurst* ‘thirst’, *ḥyrre* ‘dryness’. Possibly however ‘to thirst’ is from *tar-* ‘be moist’, *tar-ṣ-* ‘wish to drink’, to Oss. D. *lādarun* ‘weep’, I. *lādaryn* ‘flow out’, *lādaryn* ‘make flow away’, *lādārsyn* ‘flow away’, Inguṣ lw *ladar* ‘flow’; Parāči *ter-:thōr-* ‘to drink’, Ormuṣi *tr-* (*trīm* ‘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 *ttavamḍye* ‘bile’, see also *tcārbaṃḍye*.

ttarandara- ‘body’, v 69, 8r5 *ttarandaru guhei* ‘he strikes the body’, BS G 37, 11b5–6 *duṣṭa-rudhira-cittam*; SuvP. 64r4–v1 *cu ttaramḍarāna biṣṇa aysmūna asidā i* ‘what may be evil (BS *asiddha-*) by body, tongue, mind’, BS *kāya-vāṇ-mānasam pāpaṃ*; K 62, 76v1 *ttaramḍharā*; Sid. 131v2 *ttiramḍara-*; 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 nyāska masūña* ‘the body only contempt’; K 112°381 *ttaradara* (with abuse). Adjectives, SuvO. 3v1 *ttarandariyā āchā* ‘bodily diseases’; Sid. 3r1 *ttaramḍaraja āchā* ‘bodily illnesses’, Tib. *lus-kyi nad*; II 107°161 *ttaradarajeye hauva* ‘bodily force’; Sid. 6v2 *ttaramḍarū dai*, Sid. 8r1 *ttaramḍarū 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-, *ttarūṇa-* ‘reddish, madder-coloured’, v 342, 84v3-4 (*hā*)*tānje*, *štyīñā*, *ttarūṇe*, *spālyata-gūne āljsa-gūne* ‘red, white, reddish, crystal-coloured, silvern’, BS G 37, 79a6 *lohita-avadāta-maṃjiṣṭhā-sphaṭika-rajata-varṇāni*, Tib. *le-brgan* (for *ttarūṇa-*); Sid. 145v3 *ttarūṇa*, BS *tāmra-*, Tib. *dmar-žin*; III 105·11 *cha ttarū vaiysna hamaga* ‘skin red like a lotus’. From **tara-gauma-* with *tara-*, attested in Zor.P. *tērah*, N.Pers. *tērah*, Balōči *tēray* ‘dark’ (if not from **tanθrya-*). For ‘dark’, note Khotan Saka *rrāša-* ‘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 *narij-*: *narrva-*), and so **ati-ruxta-*, with negative *a-*, above.

ttala ‘halls (?)’, K 99·255-6 *bisa prrūva ysīmā ttala gaṇḍye šalaba ysini nām̐da 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 čha dan*, *rims-kyis hdebs-pa rnams yin-no*; Sid. 136v2 *aṃga ttevāre*, BS *dāha-*, Tib. *lus čha-ba dan*; participle, Sid. 5v5 *sādā ttauda svabhāvai vī*, ‘with his cold, hot nature’, BS *sitoṣṇa-lakṣaṇa-*, Tib. *gran-ba dan čha-bahi mčhan ŋid-do*; abstract, Sid. 142r2 *aṃgō vī ttaudā hame*, BS *dāha-*, Tib. *lus čha-ba*; oblique, Sid. 12r5 *ttavai mistye ttaude hatcañāka* ‘destroyer of great heat of fever’, Tib. *rims drag-po hjoms-la*. Incohesive 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. 5v1 *ustauda* ‘heated’, BS *uttapta-*; Z 22·294 *ustode*; Sid. 140r1 *naštausai āchai* ‘phthisis’, Tib. *skem-pahi nad* (= BS *šoša-*); Z 5·28 *našto-sāte*; v 243·35 *naštauška-*; Z 5·49 *naštauda-*; K 149·9 *našteu-* (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*, *tpšn*, 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’, *ttavamḍya-* ‘bile, gall’, Sid. 4r1 *ttavamḍya*, BS *pitta-*, Tib. *mkhris-pa*; Sid. 6v4 *ttavamḍye jsa*, Sid. 107v5 *ttavadye hīvī*; Sid. 4v2 *ttavadya*; adjective, Sid. 7v3 *ttavamḍyūḍa*, Tib. *mkhris-pahi*; Sid. 131r2 *ttavam-*

dyuḍa, Sid. 138v3 *ttavamḍyude*, Sid. 12r5 *ttavamḍyūḍye ttavai* ‘fever from bile’, BS *pitta-jvara-*. Base *tau-:tu-*, Oss. D. *tauäg*, I. *tüag* ‘sour’; D. *tauäg t’affü* ‘sorrel’ (= I. *xurxäg*), DI. *āntaun* ‘make sour, brew’, D. *āntud*, I. *āntyḍ*; D. *āntud*, I. *āntyḍ* ‘lees, distiller’s grains’, D. *āntauān*, I. *āntüan*; Av. *tüiri-*, *tāyuri-*, Zor.P. *tyl* **tēr*; Pašto *tomna*, *toma* ‘rennet, ferment, yeast’, (Russian script) *tuvimna* ‘ferment, leaven’. Outside Iranian, Nūristāni Waigali *tuḗä* ‘sour milk, curds’; O.Ind. *tūvara-*, *tuvara-*, *tubara-* ‘astringent’; Prakrit *tuvara-* ‘astringent’, Apabhraṃśa *tūra-* ‘cheese’, Marāṭhī *turaṭ* ‘astringent’, see R. L. Turner, Comp. Dict. Loanword in Greek *βούτυρος* ‘butter’, Turk. *tūrāq* ‘cheese’. See *ttūra*, *ttaujai*.

ttavamṅga ‘moth’, Z19·90 *ttuṣṣe jsāte samu kho dāña ttavamṅgā* ‘perishes as the moth in the fire’. From **papanka-* (or *papanga-*) 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-*.

ttaša- ‘thread (?)’, K 63, 79r2 *ysara-ttašām maṇḍulyām* ‘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. *tti-raha*, and *ttasakana*.

ttašti ‘flows’, see s.v. *ttajs-* ‘to flow’, from older *tačati*.

ttašakana ‘dress’, II 78r, b *šau jsā jūṣḍi-kaga ttašakana va hūde* ‘he gave one ibex-skin *taškan*-covering’, Armen. *lw t’āškinak*, *t’aršinak* ‘handkerchief, towel’, rendering Greek *σουδάριον*; Zor.P. *tšknk* or *tškwk*, glossed by *šapik* ‘shirt’. From base *tak-* ‘to weave’, Oss. D. *taxun*, *taḡyton* ‘to weave’, DI. *āndax* ‘thread’; possibly D. *tax bidta* ‘he plaited firmly’, if dyadic. See also *tti-raha*, and *ttaša-*. IE Pok. 1058 *tek-* ‘weave, plait’, Armen. *t’ek’em* ‘turn, weave, plait’, Lat. *texō textum* ‘plait, weave’; Germanic OHG *tādt* ‘wick, rope’, O.Norse *þáttir* ‘rope in a sail’. Uncertainty between Zor.P. *tšknk* and *tškwk*, may compare with Oss. D. *äxsauk’ä*, I. *äxsänk* ‘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 ttaštā mušḍā paryāmināte hajsāmde* ‘and if we should deign to send presents there’; III 7, 15r2 *bišše ttā rišaya sidha-vidyādhara byauja bāyūm* ‘I care for all the sages (BS *rši-*), *siddha-vidyādhara* (sorcerers and charmers)’; with *ttyā* once, III 7, 15r1 *bišše ttyā srautāvamṇa sakṛdā-gāma*. . . *byauja bāyūm*; Bcd 44r2-3 *tti ttā aysā vanūm bišā aharina* ‘I revere all those without residue’, BS *tān ahu vandami sarvi ašešān*; Bcd 44r4 *ttā tsūm bišā aura* ‘I go to all with homage’, BS *karomi praṇāmaṃ*; Bcd 44v4 *aysū ttā hvāñū stava namasūm nām̐da* ‘I utter praises to them (BS *stava-*), I worship with homage’, BS *tān sugatān stavamī ahu sarvān*; Sid. 16v2 *veña ttā guṣṭi hīya peškeci uysḍisa* ‘now I expound the chapter of meat’, Tib. *da ni šahi bye-brag bsad-do*; v 244, 2a2 *pu ttā vaña*, = K 94·101 *pū ttā vaña* ‘now listen’, BS *šṛṇu*, Tib. *ñon-čig*. From **tāk* (or **tākā?*), see *vā*, *hā*, *cā*, *bā*, *paḍā*. With suffixes, *ttāštā*, *ttālaa-*, *ttālanāštā*.

ttāka ‘pool’, K 21·6 *dja ttāka* (written *ttāmka*) ‘down, pool’, variant to *āšaija* ‘pool’, K 28·181 *dijanāšta āšaija* ‘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 *kālūmnā* (*golun*), hence from base *tang-* ‘draw tight’, beside *θang-* (see *thamj-*), by suffixes **tāgaka-* with *-ā* from *-āka-* as in *mijsā* ‘marrow’. See also from *θrang-* ‘to draw tight’, Waxī *trāṅg* ‘girth-strap’, Yidya *trok* ‘girth’, *trok* ‘narrow’, *troyo* ‘tight’, beside N.Pers. *tang* ‘narrow’, *taranj* ‘narrow pass’, *taranjīdan* ‘to be drawn together’, see s.v. *thramj-*.

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. *čha* ‘part’ as *čha* ‘salt’ occurs in Sid. 145r2 *nimve māñamḍai ttā bakalaka* ‘like salt, a little’, Tib. *čha čam zig* ‘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 **tōṣut*, the *-g-* resembles the similar O.Ind. *jāguda-*, Zor.P. *zābul*.

ttāja ‘stream, river’, SuvP. 69r4 *saṃtsārrva ttājā* ‘rivers of *saṃsāra*-migration’, BS *saṃsāra-nadyaḥ*, Z 17·15 *ttājā paštāndā* ‘rivers start’; II 1·16-7 *rañijai ttāja baida* ‘on the Jewelled River’, that is, the Jade River, parallel to BS *śailodā*, the river of Khotan; JS 15r2 *gara-ttājā* ‘mountain streams’. JS 7v2 *ñām ttāji* ‘river stream’, JS 15v2 *vahaiṣṭi ttāja* ‘you went down into the river’; K 64, 82r1 *tvā raiscyā satsārvā 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 *mištaña ttāja* ‘in the great river’; III 68·66 *vira biṃḍā ttāja gvahaña* ‘there upon the river (the box) floats down’; III 70·127 *ttāja rramḡā* ‘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 *vṛhaṇa-* (= *brhaṇa-*), beside the older Sid. 16v3 *tvāñāka-*. See *tvāñ-* ‘to strengthen’, base *tau-:tu-*.

ttāñi ‘of that place (?)’, Z 17·20 *ku vātco ttāñi sye varata tsindā 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 bāysiyā* ‘then for him she conceived strong enmity’.

tāmjerā v 202, 5a3 <*mā*>*sca tāmjerā* ‘month *tumjāra-*’; v 215·6·5 *tāmjere 10mye haḍai* ‘*tumjāra-*, 10th day’. See *tumjāra-* ‘first autumn month’.

ttāḍā ‘darkness’, JS 10r4 *ttāḍā*; *ttāḍe* ‘darkness’, K 67·151 *ṣi ttāḍe vī ṣṭām sam puša ttrāme samāri myāña* ‘he though being in darkness, yet at once enters into the counting’; Manj. 156 *ṣavā js[v]a ttāḍ(ā) jiy(e)* ‘with the night darkness vanishes’; Manj. 10 *ttāḍā śuma* ‘only darkness’.

ttāḍā darkness’, Z 5·79 *ku ttāḍātā nāhuṣdā* ‘where

darkness descends’; loc. sing. Z 23·99 *ttāña ttāḍeta*; JS 25v1 *ttāḍeta kaṣṭye ysamaṣamḍai vaska* ‘for the world (= BS *loka-*) involved in darkness’; Sid. 127r3 *ci avasmārā ṣṭe ttāḍāvai aysmu ṇeḥje u āphide* ‘the *apasmāra*-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-*. **ttāḍū** ‘I woo’, II 39·16-7 *ttiña ysītha khva gīsta khva ttāḍū kṣāda vī bāsti ka-ṇa dvūnā ttāḍū*. . . *tti vaṣṭi jauhya ṇā ystraka 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 *ttāḍū* as **ati-art-* > *t-art-* whence *ttāḍa-* present base and *-ū* 1 sing. to older *-umā*. The base *art-* ‘to woo’ occurs in Tokhara A *art-* ‘to love’ (= BS *bhaj-*), *ārt* ‘suitor’, B *art-*, *ārt-*. 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 *parāḍivayai ysairka khu ma jsā dyaīyi 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’, *tāmati* ‘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 *ttāmu*. . . *ku*. . . ‘as far as’, BS G 37, 21b5 *yāvad*; Z 5·83 *ttāmu buro*, = Manj. 242 *ttā bura*.

ttāma ‘then’, III 76, 251-2 *tta-m ttāma ttuṣye baysa cu ma rrāmā pūnyām baista* ‘so for me, O Tuṣita Buddha, then, Rāma who shot me with arrows’; III 59·30 *aciṃḍya ttāma khu aysā mari rre vyem* ‘inconceivable then when I became king here’; JS 16v1 *lobhā pracaina ttauma raṃnām vaska* ‘by reason of greed (BS *lobha-*) then, for the jewels’. Adjective *ttāmaa-*, Z 22·201 *ttāna hvandā ttāmai ṣṭāni puṣṣo briye kṣīna paṣṣāña* ‘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 vajiṣḍi* ‘he sees nothing’, BS *na kiṃ cid api paṣyet*; III 25, 28a2 *cu ni tāmye hārā vira pārauttā 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 hvāṃdā* ‘of themselves they recited some verses (BS *pada-*) of the *dhāraṇi*-formulas’ (Tib. omit.).

ttāra- 1. ‘forehead, top of head’, JS 35v3 *gvaṣṭai ttāre bekhaufe* ‘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 bgysā tteri māñamdā aviṣijya tti dārañinā maṃdrām pata cu vaña gyastā bgysāna 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-bžin-gsegs-pas spyi-bo-nas* (*spyi-bo* ‘crown of head’) *dbaw bskur-bahi gzuns-snags-gzi rnams bkah-scal-to*; SuvP. 68v2 *tterā jsa-m namasūm bisā* ‘with my head I revere them all’, BS *mürdhnā ca tñ sarva-jinān namāmi*; Bcd 44r4 *didamdyau tteryām ttā tsūm bisā aurga* ‘with such forehead(-prostrations) I approach all with reverence’; BS *sarva-jināna karomi prañāmaṃ*; SuvO. 54r7 *ttātā tteru vātā aviṣijāta* ‘these are besprinkled on the head’; Z 5-40 *tterā jsai pvg namasindā* ‘with the forehead they revere him at the feet’; v 159, 193v2 *gyastā balysā ttere jsa pg|||* ‘(revere) with the forehead the *deva* Buddha’s feet’; II 124-6 *ttemrra baidā* ‘upon the head’; K 53-9-1 *aurga tsūm 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 jimdā* ‘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 tāmū 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 paśyet*; Manj. 76 *hana ca rrudā 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 ṣuvv haḍā* ‘then he created night, dark, at mid-day’; Z 24-193 *ttāru harṣāsu 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. *tamah-*, *taθra-*; 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*, Yaṃn. *tōra*; Oss. DI. *tar* ‘dark, darkness’, D. *talīgā*, I. *talyn*; Pašto *tōr*, *tyāro* ‘darkness’ (from **tanθrya-*), Yidya *tīro*, *tūro*; Sarikoli *turik*. Possibly Zor.P. *tērah*, N.Pers. *tērah*, Balōči *tēray* may come from **tanθrya-*, but see also s.v. *ttarūna-* ‘reddish’, with *tara-*. IE Pok. 1063-4 *tem-*, O.Ind. *tāmas-*, *tāmisra-*, *tīmīrd-*, 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 punya-skandhaḥ ayaṃ tato bahutaraṃ punya-skandhaṃ*

prasavati; v 72, 40v4-5 *cu tti puña himāre ttārye vā puññinai haṃbisā 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 yūḍā idi* ‘he could cross to that boundary’. Manj. 72 *tti 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. *ttārñā*, *ttāñā*. 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 purvatī byūstā 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 *ttarūna-* ‘reddish, madder-coloured’ from **tara-gauna-* with **tara-* or **taru-*. Here *-arra-* from *-arna-* as in *kārra-* ‘deaf’, N.Pers. *karr*, Av. *karma-*; *phārra-* ‘high position’, O.Pers. *farnah-*.

ttālaa- ‘directed hither’, II 93-6-7 *māra vā-m ttāle kāmācu au thai-ṣi ā* ‘here to us in this direction from Kan-ṭṣou the great teacher came (Chinese)’; II 96-88-9 *mara vā ttāle kamacū au māstā dvāsamyai haḍai thai-ṣi 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 aḍāraṣṭa tsūmaṃca hame* ‘the swelling part is moving to and fro’, BS *calan syāt piḍanān nimno*, Tib. *skran-ba-ñid phan-ḥum-du hpho-ṣin* (*hpho-ba* ‘change, shift’). See also *kālanāṣṭa*, *śālanāṣṭa*; and *ttālai*.

ttāva ‘crown’, II 104-76 *jñāñinai ttāva jsa* ‘with crown of knowledge’, parallel to ibid. 75 *jñāñinai 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 στῆγω ‘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 *dūkhñinai ttāvāna naṣmāvā ūysdaimākā* ‘cooler of painful burnings, conflagrations’. Possibly read *naṣṭāvā* for *naṣmāvā*; II 41-12 *paṣāña ttāvi* ‘remove the pain’. From base *tap-* ‘to burn’, see *ttav-*.

ttāvai ‘then’, II 100-235-6 *khu vā kamacū rroṣi skyaisa hyi mvaiṣḍā na habūsana ttāvai khu vā ttyau pā jsā hiya mvaiṣḍim karaysdai* ‘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*, *ttāte*, SuvO. 24r1 *kho ṣā āvū tcam(ā)ñña kṣāṣa ttāṣe āre* ‘like the village wherein there dwell six thieves’, BS *śūnya-grāme ṣaḍ-grāma-caurebhi samāśritas ca*; parallel K 56, 20r2-3 *khu ṣñña vyahera kṣa dyūka*; Z 6-24 *kho ju hamāña āvuvv ttāṣe kṣāta ni ṣṣūjiye bvāre* ‘as in the same village six thieves do not know one another’; v 41, 56v3 *caṇḍāla hvognda-jsanā ttāte* ‘Caṇḍālas,

man-slayers, thieves’; Z 22-136 *ne vara kāṭhamjsuva ttāte* ‘there not burglars, thieves’. Sing., Z 24-174 *ttāmu māñandā dātā, vaska kho ttāṣṣā* ‘(of Maskarin-) just so, like a thief for the *dharma*-doctrine’. From **tāṣi-* to base (*s)tā-* ‘to take stealthily’, Av. *tāyu-* ‘thief’, *tāya-* ‘theft’; Tumšūq Saka *ṣtenāna* ‘from theft’ (BSOAS 13, 1950, 667); M.Pers.T. *t’yy* ‘theft’, Sogd. Bud. *t’y* ‘thief’, *t’y’wny* ‘theft’, Man. *t’y’wny* ‘theft’, Bud. adjective VJ 339 *t’y’yčk* ‘furtive’. IE Pok. 1010 (*s)tāi-*, O.Ind. *stāyū-*, *tāyū-*, *stāyāt*, *stena-*, Greek τᾱύσιος ‘idle’, τητάω ‘to rob’, Celtic O.Ir. *tāid* ‘theft’, O.Slav. *taŭi* ‘thief’, *taj* ‘secret’, Hittite *taiezzi* ‘steals’. The *-ṣ-* may come from older *-ṣša-*.

ttāṣṭā ‘hither’, III 123-51 *ttāṣṭa vāṣṭa na tsa* ‘do not go here and there’, BS *attaṣ ta mūttaṣ ta na gatsa* (=BS *ataṣ ca amutaṣ ca na gaccha*), from pronoun *ta-* and *-ālsto* ‘direction’, found together with *ttā*.

ttāsai ‘fever’, Manj. 169-70 *brriṣvīnai ttāsai jeda* ‘it dispels the fever of love’. See *ttausai*, base *ttaus-* ‘be hot’.

ttāha- ‘excellent’, K 18-196 *ṣau satta ttāha aumadai pajsa-miyauda ṣeka* ‘they honoured her sitting alone, admirable’, =K 26-128 *ṣau saha* (read *satta*) *ttāha auna(dai) pajsa-meyauda ṣeka*, =K 35-79 *ṣau sattā ṣṭānai pajsimevyādi ṣairkā*; possibly here *ttāha-* ‘dress(?)’, see next *ttāha-*; SuvO. 4r6 *ttāhā ṣṣāratete jsa* ‘with excellent goodness’, BS *śri* (printed *ttā hā*); Manj. 44-5 *tteña ttaradara hvi baiṣā aysmyajai hajsara ttāha* ‘in this body separately (=hvata?) all the spheres of the mind (=manas-, or vijñāna-) are right’; Manj. 211 *ttaradara aysmvinai abaṣika u bgysa ttāha ttuṣā* ‘of the body, the mental *abhiṣeka-* (water consecration) and of the Buddha right, empty (=BS *śūnya-*)’.

ttāha- ‘apparel (?)’, II 77, 17 *pada-bayai ttāhaḥ 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 samamtta-bhadra ttāharai aṣṭā avārauttā akhaṣṭā* ‘the one good in general vision, Samantabhadra (BS ‘universally good’), excellent, unbased, immobile is he’ (parallel BS *apratīṣṭhita-*, *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 *piškica ttāhirā birāṣḡm* ‘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-tsūkana* ‘by the one rightly moving’, BS *tathāgatena*; III 25, 27a4 *ttāharā-vyāraṇa ni āña* ‘speaking rightly, not other things’, BS *tathā-vādī ananyathā-vādī*; K152-9-10 *jñāna-pārāma pīrmāttama hvāṣṭa, ttāhirji mesta vasva adū agūm pā* ‘perfection of knowledge, first, best, excellent, great, pure, without woe, without defilement, purified’; Manj. 145 *attāhīre hvāñ(ā)me jsa* ‘with bad preaching’, ibid. 145-6 *ttāhīre artha* ‘excellent meanings’, Manj. 371-2 *baiṣa ttāhtrai rraṣṭa payseda* ‘he knows all correct, right’; Manj. 320 *ttāhairai satva nai aṣṭa* ‘the proper being does not exist’; SuvP. 75r1 *bgysūnū ttāhīre bujse* ‘the Buddhas’ excellent qualities’; K 56, 21r3-4 *tte biṣā dharma prracada ṣṭāri attāhirā*

svabhāvana ttūṣā ‘these are all the dharma kinds, not excellent, empty of nature (BS *svabhāva-*)’ with *prracada* = *pacada*, 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 *ttāhīre simagri* (BS *samagra-*); III 128-7-8 *ttāhare bgysūsti* ‘right bodhi-knowledge (=BS *samyak-sambodha-*)’; Manj. 254-5 *ttāhtrai ṣā masī neṣṭa beṣa cetta-mātrā ṣṭāre* ‘there is not one right, all are thought only’. See also *ttāha-* ‘good’. Hence *ttāharaa-* renders BS *samyak*, *saṃ* 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 *ṣṣāra-* ‘good’) is brought in here, the words may be compounds with base *hā-:h-*, *hāy-* *hi-* ‘have special character’, as in Khotan Saka *hītala-*, *hīvala-* ‘strong or the like (of princes, heroes)’, Buxārā dialect Iran. *haital* ‘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 *pancō.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.

tā 2 sing. pronoun, enclitic, see *te*. Z 2-58 *ka tā mulysdā ttatvatu iyi* ‘if your favour really exists’ (BS *tattvataḥ*).

tā ‘these’, v 30, 73r1 *baṣḍā tā garkha* ‘these heavy sins’; v 64-46 *ti bisā maṃ parauya ṣṭāri* ‘all these are under my command’. See *tta-* ‘this’, and *ta*.

tti ‘then’, K 142-1041 *tti mī ttiña beḍa* ‘then at the time’, Tib. *de-nas*; K 138-941 *tti vā ttiña haṃdrri vya* ‘then within the time’, Tib. *de-nas*; =ibid. 944 *ttiṣyā vā ttiña haṃdrri vya*; see *ttitā*, *ttiṣyā* ‘then’. With *jsām*, *tti jsām* ‘also, likewise’, K 68-203 *māva tti jsām puri* ‘mother and son’, and often.

tti, *ttiṃ* ‘seed’, see *ttiṃa*.

tti ‘abode, covered place, nest’, III 70-115-6 *ṣe ṣāmda hīvi tti* ‘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. *sthaḡayati*, *sthaḡati*, Greek στῆγω, στῆγος, 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 ahamañā* ‘do not overwhelm me, do not abuse me, do not contemn me’. From **ati-čāraya-*; see also *ttajsāda-* ‘surpassed’.

ttiña ‘in this’, K 6, 146r5 *ttiña śuraṅgamo aysm(u)ṛi raṣ(t)e-mā(ṭe)* ‘in this *śuraṅgama-samādhi*’; Z 5-55 *ttāteña*, loc. sing. to *tta-*.

ttiña ‘on skin’, Sid. 147v4 *karā tcimañām ttiña bimḍā saṃkhalyāñām tcimña hā ni paṣānā* ‘it must be smeared

on the skin round the eyes, but (-ām = -u) it must not be allowed into the eye', Tib. *pags-pahi sten-du* 'on the skin'. See *ttāni*- 'skin'.

ttiḍātā 'bitterness', v 132, 58b1 *ttiḍātā o śūdātā* 'bitterness or salinity'; ibid. b4 *klesānu dukhījo ttiḍetu* 'bitterness of the pain of klesā-afflictions'. From **ttiratāti*-, see *ttīra*-, BS *tikta*-, Tib. *skyrur-ba*.

ttiḍi 'crossing place', II 56·18 *ttiḍi va magala-cakrra naumā* 'at the crossing place there (*va* = *vara*) by name Mangala-cakra'; ibid. 20 *ttiḍi 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*-, *tirṇā*-, Av. *tar*-, Greek τέρας 'aim, final point', Lat. *terminus* 'terminus', Armen. *t'arm* 'end piece', O.Ind. *tīrtha*- 'ford', Wxi *turt* 'ford'.

tātā 'these', v 262, 2a3 *cu rro ja nase nātu īni tātā ne paṣīdi* (so) 'what I can get as shares, these they do not despatch'. See *ta*, *tā*, *ti*, *ttātā*.

ttātā 'these', v 265 Dum. 7a2 *haṣṭa ttātā akṣara kṣāṇa* 'these eight syllables must be pondered'; v 266 Dum. 1a4 *ttātā vā gyastā ba* (lyśā); inst. sing. K 5, 143v2 *ttātāne jsa aysu māḍāna śāriputra padamgye jsa varā ttātā*. . . *para-nārvātemā* 'with this practice I then there, O gracious Śāriputra, was quenched', Tib. *béun-pa śārihi bu rnam-grans des*. . . *kho-bo*. . . *yons-su mya-nan-las hda-te*; K 5, 142v3 *ttātāna śāriputra padina* 'by this way, O Śāriputra', Tib. *béun-pa śārihi bu rnam-grans 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-scal-pa dan*; III 21, 7a2 *ttāye hvāye hvanai*, BS *evam ukte*; III 24, 22a3-4 *ttāye hvayai hvanai*, BS *evam ukte*; gen. plur. v 330, 20v5-6 *ttātānu nyandānu* 'to these nirgrantha-sectaries', BS G 37, 18a1 *nirgranthānām*; v 235, 6a2 *ku ye ttātānu*|||.

ttitā 'then', *ttiyā*, *tti*, v 339, 77r5 *ttitā ttiye āchānai mārā-pātara vāṇa 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 ṣi māva gūṣṭā* 'then the mother called him'. See also *ttiyā*, *cītā*, *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 *camda mī*. . . *ttidaṃda mī*. See *ttanda*-, *daṃda*-, *canda*, *canka*, *didamda*.

ttidamda 'so many', v 315, Aqur a2 *vamāna ra jsām arahamda ṣṭāna ttidamda 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 *avasīṣṭa*- 'left over'.

ttādiyū 'only', II 37, 12b2, see *ttādiyu*.

ttādāra 'so' with adjective v 132, 1b2 *ttādārā buljśajsera* '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 dharma-paryāyah śruta-pūrvah*; III 22, 10a2 *dādirā avamāta satva*

'so many countless beings', BS *evam aparimāṇān api satvān*; III 20, 2b4 *dadārā pārṣa uvāra* 'so revered, noble'.

ttina 'with that', inst. sing. to *tta*-.

ttīnu 'through', Z 4·56 *ttārānu aysmū ttrṣṇā cu mā parikalpāte rūvā o ttaura ttīnu 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*-, **ttīrnu* by loss of -r- (familiar loss as in *tcuīrnu*, *tcuīnu* 'of four') to base *tar*- 'to cross, pass over'. Note Z 3·45 *dīrna* 'beneath' to *dīna*, *dī* 'below', *dīra*- 'lower' (**(a)darya*-). The allusion is to the magic power of penetrating walls, BS Mahāvīyutpatti 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' (**trya*-), Orm. *tar* 'passed'; Yidya *patarē* 'roof-beam' (**pati-taraka*-), Wxi *patari* 'rafter', N.Pers. *tir*; Armen. *vtaṛ* 'opening in the body'. See also s.v. *ttiḍi* 'crossing'; and s.v. Manj. 108 *hūttarya*.

ttāndāka- 'only so much, little', Z 14·98 *ku aysu ttuto ttāndāko thiyaimā bataku* 'in the sūtra-texts where I have drawn out so little'; Z 22·121 *panā ṣṣīve ttāndiku bedā* '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 *ttiye ttāndrāmye byaudye aysmū balysūṇavūseyi*||| 'of the so-arrived (= BS *tathāgata*-?) mind, the bodhi-sattva. . .'; v 133, 2b4 *ttātā ttāndrrāma pūvaṇa* 'such fears'. See *ttāndrāma*-.

tīma- 'seed', and 'cause', v 389, 19v4 *bata ku jve tīma pārendā* 'where one scatters (sows) little seed', BS G 37, 14a7 *bijam alpam yathā vāpya*; ibid. 19v4-5 *ku karā ttīma ne jiye* 'where the seed fails not at all', BS G 37, 14b1 *uptād bijān mahāphalaṃ*; Sid. 104v1 *vitsāviṣi ttīm* 'the seed of (BS) *vatsa*-' , BS *vatsa*- 'holarrhena antidysentherica', Tib. *dug-mo-ñun*, with I 191, 112r5 *vatsaka-bijā*, BS *vatsa*; Sid. 132v3 *tti*, Tib. *sa-bon* 'seed'; III 29, 43a4 *ttīmañam pracaī diysdai hārvaidā pryaurā prabhāvāna* 'it holds the cause of seeds, they grow by power of the cloud'; ibid. 43b2 *biśūñā ttīmañā diysedā*; Manj. 242 *ttena cu vejñāni tīma* '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 tīma u cu pracaī* '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* (tīmā)na, BS *tat kasya hetoḥ* 'for what reason?' (BS *hetu*-); dyadic Manj. 86 *tīma hetta kāma ṣṭāve* 'what is the cause, reason?'. From *tau*k-: *tuk*- 'to produce seed', if -*au*- through -*ū*- to -*i*-, 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*, Wxi *taγum*, *taγm*, *tēym*, Sanglēcī *tiēym* (-ē- from -*au*-), Pašto *toma*, *tomna* 'seed'. But *pattimā* 'result', with *pattaj*-: *pattiya*-.

ttiyā 'then', v 329, 13v1 *ttiyā*, BS *atha khalu*, Tib. *de-nas*. See *ttitā*, *tti*.

ttiye 'this', = *ttātāye*, K 6, 146v1 *ttiye sūraṅgame*, parallel to K 6, 146r4 *ttuto sūraṅgame*, ibid. 5 *ttiña sūraṅgame*; Z 12·33 *ttiye*; Z 24·251 *ttiyā*.

-tiysde 'shines', Z 16·33 *cvīysarnai ttorākye hal-ci hā hatīysde* (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. *ttīra*-. **ttirā** 'so much', see *ttēra*-.

ttira- 'bitter', v 116, 65r4 *ttira dajsāka bātaṃjsa hāmāre* 'the fruits become bitter, pungent, astringent'; BS *tiktaḥ kaṭuka eva ca* (omitting *kaṣāya*-); Sid. 104v4 *ttira u šura* 'bitter and saline', BS *āmla-lavaṇa*-, Tib. *skyrur-ba dan*, *lan-čhva dan* (*skyrur-ba* 'sour'), Sid. 5r2 *dajsaṃdai u ttirā u byamjsā* 'pungent and bitter and astringent', BS *kaṭu-tikta-kaṣāya*, Tib. *cha-ba dan*, *kha-ba dan*, *bska-ba*; Sid. 134v3 *ttīrye ūce jsa* 'with bitter water', Tib. *skyrur-čhuhi nan-du*; Sid. 142v1 *ttirā ḥye jsa* 'with bitter curds', Tib. *zo skyrur-po dan*; Sid. 101r4 *ttirām rriysām jsa* 'with bitter tastes', Tib. *kha-bahi bag-las*; Sid. 10v5 *ttirā ahauḍā* 'bitter gourd', BS *bimba*- 'momordica monadelphaea' (with a red gourd), Tib. *bal-ba*, ed. Pek. *bi-lba*. Abstract v 132, 58b1 *ttiḍātā* 'bitterness', see separately. BS *tikta*- 'bitter', but Tibetan *kha-ba* 'bitter' and *skyrur-ba* 'sour'; for 'sour' Khotan Saka *āhvaraa*-. From **tigra*- 'sharp, bitter', to base *taig*-: *tig*- 'be pointed', Av. *taēya*-, *taēza*-, *tiyri*-. Zor.P. *tēy*, *tēž*, *tir* 'arrow', *kan-tir* 'quiver' (*kntyl*), Armen. lw *tēg* 'lance', M.Pers.T. *tyzyh* 'sharpness', M.Parth.T. *tyrg* 'swift', *tyrgystr*; Sogd. Bud. *tryh* 'pointed', Oss. D. *ciry*, I. *cyr* 'sharp, pointed', *cyr*- *āngyst* 'strongly fermented'; Yidya *tiry*, Munjāni *tīryo*, *tōrya* 'sharp', Wxi *teyd*, *tayd* 'sharp', Sarikoli *ceḥ* 'bitter', *tayd* 'sharp', Oss. D. *ciyd*, I. *cyxt* 'cheese', Šuynī *ciš* 'sharp, bitter'; Pašto *tērā* 'sharp'. IE Pok. 1016-7 (s) *teig*-, O.Ind. *tejate* 'be sharp', *tiktā*- 'sharp, bitter', *tigmā*-, *tikṣṇā*- 'sharp', *tējas*- 'sharpness, brilliance'; Greek στίγω 'prick', στίγμα 'pricking'; Lat. *stīg*-, *instīgāre* 'to spur', *distīgūō* 'to mark', Got. *stiks* 'point', O.Engl. *stician*. See also *hatīysde* '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 kham*s *mi-mjed hdir byin-nas* ('reach').

ttirahā 'cloth', IV 68b1 *thau haura u ttirahā kgrā va rāysai himārā* 'give cloth (silk) and they are pieces of cloth as gift for the *kgrā*-official'; IV 39a2-b1 *mūri himye 375 ttiraha 13 kgrā va rāysai va biye hvaḍe 3* 'the *mūrā*-coins amounting to 375, 13 pieces of cloth as gift for the *kgrā*-official, 3 men weavers'; IV 53a3-b1 *še hvaḍye hambā pārroe 61 mūri ttirahām 2 kgrā va rāysai hiye biye hvaḍ 2* 'for each man the amount paid over, 61 *mūrā*-coins, two pieces of cloth gift for the *kgrā*-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*-, *ttasakana*, to Oss. D. *taxun*, *taγdon* 'to weave', Lat. *texo*, *tectum*. For *rak*- 'to dress', N.Pers. *raxt* 'clothes', see below *rraha*-.

ttiranda- 'entered', v 184, 1v5 *kho jseindama ggurōvica 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 *ttirādānāni rūm* 'oil of the plant'. From *ttīraa*- and *dānā*- 'grain', see *dānā*-.

ttirai 'medicinal plant', Sid. 11r2 *ciṃgām 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 *ciṃgām ttirai hivi hiyārā ā vā perā* 'the fruit or leaves of the nimba-plant', BS *mahanimbaphala*-, Tib. *mahanimbahi hbras-bu*; Sid. 137v4 *cegām ttirai perā*. From **tigra*- 'bitter', see *ttīra*-, with suffix -*aka*- for noun 'the bitter plant', as Oss. I. *xurxäg* 'sorrel' from D. *xurxä*, I. *xurx* 'sour whey'; D. *taüäg t'appä* 'sour leaf' for 'sorrel'. The *nimba*-, modern *nīm*, is 'bitter bark'.

ttirai 'medicinal plant, bitter plant', Sid. 144r4 *buvām ttirai u ambrāsā hiya cunya* 'powder of the bitter plant of the *buva*- and of *āmrāstha*- kernel of the mango', BS *kośa-amrāsthi*-, Tib. *šin-tog kośa ham*, *šin lban-ko btags-pahi phye-ma* (*lban-ko*, ed. Pek. *lpan-ko*, not found in the dictionaries). BS *kośa-āmra*- 'wild mango, mangifera sylvatica'. The *buva*- may be BS *bhūta*- 'demons', or an ethnic *buva*- from Tib. *bod*. See *buvām*.

ttīla 'tree, shrub', K 64, 80v3 *vāśaka ttīla sūmana cabaka ttīla* 'vārṣikā-jasmine bush, the *sumanas*-jasmine, the *campaka*-tree'. From either *tal*-, *tar*- of Oss. DI. *tala* 'sprout, young tree'; D. *toldzä*, I. *tuldzä* 'oak tree', Hungarian lw *tölgy*, if from **talu*-, O.Ind. *tarū*- 'tree'; or from **tarōrya*-, see Henning Memorial Volume 31-2.

ttīla- 'thread, wire', K 25·122-3 *ysārā kūsa hvastāda ha bāda mīysāraka haudasai ttīla bīnau(na) samautta* 'they beat a thousand drums all the time, huge ones, accompanied (BS *samarpita*-) by seven hundred stringed instruments', = K 17·188 *ysārā kūsa hvastāda ha b(ā)da mīysāraka haudasai ttīlām bīnauna samautta*, = K 34·74-5 *ysārā kūsa hvastāṃdi ham bāḍā maysairkā, haudase ttīle bīnānā sa(ma)rthā*. The thousand drums occur also in Uigurica IV 20, 239 *ming artuḡ köwrüklār*; II 85·20 *grathā ttīla vī burakyā ūspuri tcamḡidai grāhe:mā jsa* 'the knot, the strings and the rest complete, a harp with its holder'. For *ttīla*- '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 kṣīruvō* 'in these lands'; Z 14·98 *ttāto sūtruvō* 'in these sūtras'; Z 5·57 *tvo škojuvō* 'in these *samskāra*-factors'.

ttāśai 'empty', Z 4·87, see *ttuśāa*-.

ttāṣ- 'to cut', Z 2·139 *kye mamā śsau bāysū malstā, śsau mā jūṣḍyānyau ttāṣḍā* 'one who presses my arm, one cuts me with thongs'. From base *taṣ*- 'to cut', with -*āṣ*- as in *kāṣ*- 'to think', and *tcāṣ*- 'to see', Av. *taš*- 'to cut, fashion', *tašan*- 'carpenter', Zor.P. *tāṣitan* 'to create',

taṣ, *tēṣ* 'axe', Armen. *tašem* 'cut', *antaṣ* 'unhewn', *vima-taṣ* 'cutting stone', N.Pers. *taṣ*, *tēṣah* 'axe', Zor.P., from participle, *tāštik* 'decisive, certain'; Sogd. Bud. *tš*- 'axe', *t'š*- 'to cut', 3 sing. *t'št*, conjunctive *t'š't*, 3 plur. *t'š'nt*, Yayn. *toṣ*- 'to cut'; Pašto *tōšel* 'to shave', *tiyāṣə* fem. 'axe' (**taṣyā*-); Waxī *tiṣ*:- *tāšt* 'to shave', *tiṣ*:-*toṣ* 'to cut'; Munjāni *tiṣam*:-*taydam* 'to cut'; Šuynī *tāxt*, Sarikolī *tuxt*, Yazg. *taw*:-*text* 'to cut, shave', from **tāṣaya*-. IE Pok. 1058-9 *tekḥ*-, O.Ind. *takṣati*, *taṣti*, *taṣtā*:-*takṣan*-, Greek τέκτων, OHG *dehsala* 'axe', Lit. *taṣai*, *taṣyti*, Slav. Russ. *tēs* 'sawn boards', Hittite *takṣ*- 'to join'. See also *bātaka*- 'wood-worker', BS *kāṣṭhakāra*-, from **abi-taṣ*:-; *nīṣi* 'cuts down (?)' from *ni-taṣ*:-; and *haṣtai* 'dress' **fra-taṣtaka*-.

ttiṣcya 'medicinal plant, oldenlandia', Sid. 105v2, BS *parpaṭa*-, Tib. (ed. Pek.) *sho-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 *ttiṣṭya*, BS *parpaṭa*-. The name will render 'the sour plant' from **trfṣcā*- to M.Part.T. *tryṣṣ* 'sour', Yayn. *tiṣpa*, Balōči *truṣp*, N.Pers. *turṣ*, *turuṣ*, Orm. *truṣ*, Waxī *treṣp*, *treṣp*, Yidya *triṣp*, Munjāni fem. *triṣpaga*, Šuynī *tuṣt*, Yazg. *taṣt* 'sour' and 'cheese', Sarikolī *tūṣp*; Nisā texts *trṣpk*, *wytrṣpk* (with *HLH* 'vinegar'). IE Pok. 1024 *trep*-, O.Slav. > Russ. *terpkij* 'bitter, sour'. The BS *parpaṭa*- survives in New Indo-Aryan for many plant names, R. L. Turner, Comp. Dict. 7935 Panjābi *pāprā* and the rest. The Tibetan *sho-lo* is not in the dictionaries, but *shor-lo* is rendered by *anemone polyantha*.

ttāṣḍaidā 'writhing (?)', pouring over (?), K 37.121 *ājivaṣā* *bāyṣga vari ṣṭāna ttāṣḍaidā* 'snakes there abundant pouring over'; K 37.123 *ttāji ṣṭāre śudāsā kṣārīmji* *ttiṣḍaidi* 'rivers there are eleven alkaline, pouring over', = K 21.7-8 *ttāja ṣṭāre tcāmlasa kṣārīje ttajsace* 'rivers there are fourteen, alkaline, flowing', = K 28.182-29.183 *ttāja ṣṭāra tcaulasa kṣār(ri)ja ttajsaca*. Hence *ttiṣḍaidi* equates with *ttajsaca* 'flowing'. Possibly base *ṣan*- 'move, shake, pour over', pres. *ṣan*:-*ṣat*- whence present *ṣat*- with participle *-ant*-, to Zor.P. *aṣṣatan*, *aṣṣanēt*, Māzandarāni infinitive *da-ṣenian*, *da-ṣāndi* 'you poured out', = N.Pers. *mī-rixti*. See s.v. *ṣānīndi* 'they shake'.

ttisā 'an object in the context of incense', III 16v5 *ttāmī ttisā ttrāmi byvā*||| '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 tsīndi brūṭmgya vema jaḍa ttāsā nā niṣṭā* 'drowned in the sea of love-passion, the ignorant depart; no boat exists for them'; Z 24.239 *klaishnā magara kye duru ttāsā panaṣṭa ṣā muho nve bāgyo ttāru tcalco ttuvāya* 'the makara-monsters of the sea of the *kṣeṣa*-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 2941). From **tiṣākā*- from **tiṣa*- '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. *tild-* '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 darrōṇa trāyāte satva ttrāmu mānandu mahā-yānna saṃtsāri ttahvaindā* '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 pharuī kāḍe khvīhātā ūtca nai rraṣṭo yīndi ttāhvasā* '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 padī* 'in this way', K 46.43 *ttūm hirā pyūṣṭā sa* 'she heard this thing that...', K 46.27 *ttūm āṣārī anarūda dye* 'he saw the teacher Anuruddha', to gen. sing. ibid. 28 *ttye-t-i āṣārī 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 dhāraṇu* 'this formula (BS *dhāraṇi*)'; ibid. 7b4 *tvo dhāraṇu*; K 41.72-3 *ci ttu vi am va gaṃjsi 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*-. **ttumgara-** 'ginger', Sid. 101r5 *tumgara* (with *tu*-, not *ttu*-), BS *ṣuṇṭhī*, Tib. *bčah-sga dan*; Sid. 101v5 *tumgara*; Sid. 19r3 *tumgara*, BS *ṣuṇṭhī*, Tib. *bčah-sga*; Sid. 19r3 *ttāmgara*; Sid. 12v2 *ttāmgara*, BS *nāgara*-, Tib. *li don-gra*; Sid. 130v5 *yserūnām ttūmgaraṃ hīvī raysq* 'juice of green ginger', BS *ārdraka*-, Tib. *sgehu-gser-gyi khu-ba*; Sid. 153v5 *ttugara*, BS *ṣuṇṭhī*, Tib. *bu-bran ṣin* (not in the dictionaries); Sid. 100v1 *hīmdvāṃga ttumgara* 'Indian ginger' (no Sanskrit text so far traced). For *gra*- of *don-gra* Khotan Saka *-gara*-, compare also *khavara*-, Tib. *ga-bra*. Tokhara B *tvānkarai*, oblique *tvānkarō*, adjective *tvānkaracce*. Tibetan *li* 'Khotan' occurs before plant names, see JRAS 1955, 17-8. From **tuva*-*m-kara*-, with **tuva*- 'swollen, tuber, rhizome', hence the ginger root, to base *tau*:-*tu*- 'to swell', Lat. *tuber* 'swelling', IE Pok. 1080-5, see s.v. *tv*-.

ttuṇa 'thy', 2 sing. pronoun, III 105.55-6 *ttuṇe jūḥe*: *jsa mīre i tvī hīṣū* 'from love of you I die; I will come to you at once', but possibly rather 'from strong love'; JS 27r3 *ysīra puṇamḍai ttuṇa tta khu rene vīṣere* 'your heart is compacted like the diamond jewel', but possibly 'the heart compacted, strong, like the diamond jewel'; JS 18v2 *dukhyā bajattye ttuṇe tsūm mī 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 *paskyāṣṭq ttuṇe jūhai jsa svī buḥve* 'again from

great love of you (or strong love?) I revive in the morning'. See *tvānaa*-, *ttūnaa*- 'thy', and *ttuṇna*- 'strong'.

ttumjāra- 'first autumn month', II 91.114 *ttumjeri māsti*; IV 8.4 *ttumjerā 17mye haḍai* '17th day of Ttumjāra-'; Sid. 3r5 *ttāmjāra*, BS *īṣa*- 'the month *āṣvina*-, September-October', Tib. *ston-zla-hbrin-po* 'autumnal month, middle'; Sid. 3v2 *ttāmjeri*; II 96.87 *ttānjairā māsta*; II 116.39 *ttānjairai māsta*; IV 18.1 *ttānjirā māstā*; II 23.21.5 *ttājerā*; II 26.32.21 *ttājirā ṣeye 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 *ttānjairañā māṣca*; II 105.111 *ttānjairañā māsta*, as in II 105.110-1 *saijsṭjāñā māsta* 'the Simjimsja month'.

ttuḍa- 'carried across', participle to *ttuvar*-, K 41.58-9 *svaṃṇa ysai ysai hā tti kimala biṣi rrumḍā pyamtsāttuḍāṃdā* 'in the morning early they brought all these heads before the king', = K 44.176-7 *svaṃ ysai ysai hā tti kimalai biṣi rrumḍā pyatsi ttuḍāḍim*; II 111.21-2 *cu hve:hvu:rām hīvī herā ttu-v-am haṃña biṣa biṣā jānvā ttuḍāṃdā u pyaṣṭāṃdā* '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 = *haṃdamña*) and sealed it up (?)'. Present Z 22.156 *ttuviḍā* from **ati-barati*, see *bar*-.

ttūda- 'carried off, plundered', participle to *tun*-, II 112.66 *u ṣūje hīya stūra biṣā ttūdā yudāṃdā* '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 vaṇa-m āṣpāta 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*- with *-n*;- IE Pok. 1032-4 (s) *teu*-.

ttūda 'reverence', K 72.27 *ṣi cū biṣa ttūda jsāvi* 'he who goes with reverence to the *caitya*-shrine' (*biṣa*, older loc. sing. *balsā*, to *balsa*- 'caitya, stūpa-'); ibid. 16-7 *cū yī biṣa ttauda jsāvā* 'what one goes with reverence to the *caitya*-'; K 73.32 *ṣe cū biṣi tvada jsāvi* 'he who goes with reverence to the *caitya*-', ibid. 38 *cū biṣa tvada jsāvi*; ibid. 40 *ṣi cū biṣa tvada jsāvi*. The three spellings *ttuda*, *ttauda*, *tvada* are from older *tvamdanu* 'to revere', *tvamdanā*, *tvamdam*, *tvandā*.

ttuda 'hot', III 73.179 *bihī ttuda ṣṭa yūṣi* 'the soup will be very hot'. See *ttauda*- '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 *ttuṇna*;- for 'local', adjective from the pronoun *tta*-.

ttunām 'fat', III 40.24 *ttunā amga* 'fat limbs', from *ttunaa*-, see III 41.25 *taumākā ṣūṇa* '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 mārā-pyara* 'your parents'. See *tvānaa*-.

ttuṇna- 'strong, stout', Sid. 7r5 *cu hova ṣṭe haṃdara ttuṇna u baka-hova pā idā*, *u hadara gauda u hauva 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 haṃdarā ttāṃna ū bakā*, *hauvā pā imḍā*, *ū haṃdarā gauda ū hauta jsa haṃphva pā*

imḍā, BS *sthūlo* 'tyalpa-balah *kaṣ cit kṣaṣ ca balavān narah*, Tib. *ṇams-stobs ni la-la ṣa che-la*, *ṇams-stobs čhun-ba yan yod la-la ṣa skem-la ṇams-stobs dan ldam-pa yod-pas-na*; III 72.167-8 *āṣa...hūvathāta tcarṣva ttuṇna* 'horses well-harnessed, handsome, strong'. See base *tv*-, *tvān*-.

ttuṇna 'porous stone (?)', II 85.21 *ṣau pajukā ttuṇna cīṇaka* '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 *cīṇaka*- 'cover', base *kan*- 'to cover', see s.v. *kaṇḡa*;-; *cīṇa*- from **čanya*-.

ttunda- 'removed, plundered', participle to *ttun*-, Z 22.235 *jsatāndi ṣṣūjātu satva ṣṣūjiye ggūsto hvaḍāṃdā ttundāṃdā drujo hvatāṃdā kūre drṣṭiyate nāndā* '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 *pattyāṇa* (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 *ttra*-, *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 *muṇḍa, ttralīnā hūṇa 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 jiye* 'where one gets large fields of Buddhas where seed fails not at all', BS G 37, 14a7-14b1 *buddha-kṣetre tu suḥsetre uptād bījā(n) mahā-phalaṃ*. Hence *ttumāṣa* may be rendering of *suḥsetre 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 Θογαργα, 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 *tuo-miet* (K 1187.23; 617.2), where *mit* is the Iranian **miṭha*- '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, πολὺς, Lat. *tōtus* 'whole', Slav. Russ. *týju*, *tytī* 'become fat'. For variation 'great' and 'good' in *ttumāṣa*- = BS *suḥsetra*-, 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 *zuog* 'joy' = Ingušo-čecensko-russkij slovar' 80 *zokx*, Čečen *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 Zarduštī 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. *skauns* 'beautiful', O.Sax. *skōni* 'shining, beautiful', and Av. *fraša-* 'conspicuous', the compound *frašagar* glossed by Parsi-Persian *gāhir*. IE Pok. 1083 to base *tēu-* 'swell', Greek *ταῦρος* '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 šau* 'food sour-stuff and cheese, one dish (?)'. From *tau-*: *tu-* 'to be sour', see cognates s.v. *ttavamādyā*; 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 tturrāna haštātā ysāre bāyā narande* 'at that time from the mouth of the *deva* of *devas* Buddha eighty thousand rays issued', BS G 37, 79a4–5 *atha tāvad eva tasmin samaye bhagavato mukha-dvārāc catur-aṣṭi raśmi-sata-sahasraṇi niscaranti sma*; Sid. 156r2 *ttora*, Tib. *kha*, Sid. 129r2 *ttaurā*, Tib. *kha*; v 250–1, 801–2 *ysamthvā-t-ti tturra vasva ūpalā 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 *šau tturā* 'one mouthful', Z 20.57 *tturra* (*tturra* with suprascript *-r-*); suffix *-ka-*, JS 10r1 *viysām māñamā tturka* 'mouth like lotuses', II 75.60 *tturkā viysā* 'lotus mouth'; III 108.2 *tturka viysañā* 'on the lotus mouth'; adjective II 104.71 *ttūrinai viysa* 'lotus being the face' (identifying suffix *-īnaa-*); suffix *-aka-*, III 48.66 *ttūrakā harāśadai vañā šgulā auštakye* 'protruding the mouth, now sucks the lips'; compounds, JS 17r1 *sujsamāda-ttura nāta* 'nāga-snakes with burning mouths'; Sid. 103r2–3 *ssa-tturai viram* 'a hundred-mouthed wound', BS *śata-pānaka-*, Tib. *rma-kha brgya-pa zes-bya-ste*. From base *tar-* 'rub, bore through', *tur-* from *taru-*, whence **tur-na-* *tturra* 'hole, mouth', IE Pok. 1071–7 *ter-* 'rub away, bore through', Greek *τεῖρω* 'rub', *τερέω* 'bore', *τόρμος* 'hole'; *teru-*, Greek *τροῦμα*, *τροῦμη* '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 *kapāhaka, 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-*, *tūnī* 'quiver', O.Slav. *tulū* 'quiver', Oss. D. *āftaun* 'to cover', *āftaugā* 'horse-rug'. Not as in IE Pok. 1102 *tūō-* '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 pājiñuvō ttuvīdā* 'he conveys them into the king's stores (treasury)'; IV 20.13 *neri pūra kimtha pāyidā u daha hvamāda 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 *ttuḍa-*, K 41.59 *ttuḍāmdā*, II 111.22 *ttuḍāmdā*, see above *ttuḍa-*. From *ati-bar-* 'to bear across, into'; for *ati* 'in', note Sogd. Bud. *tys-* 'to enter', present to *tyt-*, Yāyn. *tis-*: *taxta, tisma, tisak* 'enter', Yazg. *dis-*: *dayd*. Noun *tvārā-* 'section of a text', loc. sing. *tvera*, see below. Yāyn. *divar-* 'to bring in', inf. *divarak*.

ttuvare 'exceedingly, surpassing', III 131a4 *ttuvare hastaru bārūnāre kho ysarne nā(kā)* 'exceedingly better they shine than a golden *niška*-ornament'; v 188, 9a4 *ttuvare māstā* 'exceedingly great'; Z 10.7 *atā ttuvare māstā* 'beyond exceedingly great'; comparative, v 81, 17r2 *ttuvaḍaru*; with *tva-* from *ttuva-*, I 250, 214r1 *vasutyau tvatare-hvegyau* 'pure superhuman', BS (Suv.) *viśuddhe-na-atikrānta-mānuṣyakena*; Bcd 47r3 *śirka parāśaudha vasva tvare uvāra* 'may they be) pure (dyadic), exceedingly exalted', BS *te pariśuddha bhavantu udārāḥ*; III 20, 1b1 *śadī jsa tvarā* 'with faith exceedingly' (BS *śraddhā-*); Bcd 54b3 *tvāda*, BS *viśiṣṭa-* 'distinguished'; with *ut-* from *ati-*, Sid. 8r1 *utvaḍare jsa* 'from excess', BS *ādhihiyāt*, =v 317.39; Sid. 8r1 *ṣi utvaḍarvacā-ṣrrara bustā ṣṭe* 'this is known to be beyond nature', BS *adhika-praktikaḥ smṛtaḥ*, =v 317.38 *utvaḍarvatā*; II 128.52 *utvaḍira*; II 103.47 *ūtvaḍaryai jsa*; III 129.21 *ūtvaḍire jsa*; Bcd 45v2 *atvaḍirūve*; with loss of *-ra-*, SuvP. 61r1 *utvaḍi*, BS *atīva*; with suffix v 146, 12a3 *ttuvarīskyu* 'excess (?)', III 1, 5v5 *tvarīse*, III 8, 16r5 *tvatarīse(ā)* 'te compound, *tvaradāna*, K 45.9 *tvaradāna ttrikṣa 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 sīra saduṣṭā himya* 'she became very contented (dyadic; BS *saṃtuṣṭa-*). 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 tṛyā ku ysamthīnā beisa* 'convey me over this sea where are the whirlpools of birth'; preterite, Z 5.105 *rre gyastā balysā bil-samggu puṣṣo kūṣḍu vīri ttuvāste* 'the king at once led the *deva* Buddha's mendicant group (BS *bhikṣu-saṃgha-*) 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-*, *ttvāy-*; cognates s.v. *bāy-*: *bāsta-* 'lead'. See also K 14.89 *ysāra śāya tta jsām śāsāña ttuste* 'he so brought over a thousand Śākyas into the doctrine (BS *śāsana-*)', =K 22.50 *ys(ā)ra śāya tta jsā śāsāña ttv(ā)ste*.

ttuvārā 'vehicle', v 350.17, 1a5 *dātā biśā 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 biśā hālā tvāro*.

ttuśśaa- 'empty', SuvO. 24r5 *ttuśei āvū* 'empty village', BS

śūnya-grāmaḥ; 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 nāṣṭā pūhā* 'the chapter of emptiness finished, the fifth', BS *śūnyatā-parivartah pancamaḥ*; III 67. 54–5 *kuṣṭa ya mūmja, ttūśā* 'where the empty dwelling was'; V 139, 1a4 *ttuśā dharma hāra* 'empty elements (dyadic)'; III 129.9 *sarva-dharmi ttuśā paysānāmane* 'we recognise all the *dharma*-elements to be empty'; JS 32r1 *bāṣṭe ttuśamña* 'in the empty wood'; Z 7.16 *kho ju ttuśai muṣṭā rrasā* 'like the empty (dyadic) fist', parallel to BS *rikta-muṣṭi-*; Manj. 279 *ttuśe abāve* 'empty non-existent'; compounds, II 46.94 *āṣṛya pā ttūśā-dastā tśīmdā* 'then the teachers (BS *ācārya-*) go empty-handed'; III 59.22 *ttuśā-dastā tśīmdā* 'they go empty-handed', K 33, 56–7 *pastāva kaidara-dvīpa ttuśā-yśrūye* 'they departed to *Kinnara-dvīpa* (fairyl) empty-hearted'; abstract, v 132, 2b2 *ttuśāttātā*; Z 6.8 *ttuśāttetu*; K 54, 15r4–15v1 *haṣṭāsa-padya ttuśātte* 'eighteen emptinesses', parallel to BS *aṣṭādaśa śūnyatāḥ*; K 143, 1r1 *ttuśāttā*; adjective to abstract N 50.20 *ttuśāttetiḡye*. From base *tau-ś-*, Av. *taośaya-*, *tusa-*, Zor.P. *tuhik, tōṣēnātan*, N.Pers. *tuhī, tih*; Balōči *tusag* 'be quenched', *tōsaṡ* 'quench', *tōṣēnag* 'avoid'; M.Parth. Nisa *twisyk*; Pašto *taś*, Orm. *tusk*, Waxi *tōś-*, *tāś*, Sarikolī *tīs-*, Šuynī *tas, tis*. IE Pok. 1085 *teus-* O.Ind. *tucchā-*, *tucchyā-*, Lat. *tesqua* 'deserts', O.Slav. *tušti* 'empty', Russ. *toščij* 'meager'. See also *ttāśai*, *ttuśśīma-*.

ttuśśīma- 'empty', Z 24.440 *biśso karyo merā śā hve ttuśśīma yīndā* 'the whole effort of the mother the man makes empty'; K 67.172 *karya-v-ī ttuśśīma jsāte* 'his effort is wasted', =K 70, 7v3 *karya-v-ī ttuśśīma jsāve*; III 11, 20r1 *ma-m ttuśśīma padīmā* 'do not make empty for me'; III 74.212 *saidā ṣai ttuśśīma tsve* 'the magic (BS *siddhi-*) went to emptiness'; with *a-* negative, K 152.3 *ttathadda-ṣrrarā attuśīmī, nāmāi baysūñā sarām* 'the lion of Buddhas having nature of suchness, with significant name', =II 53.2–3 *attūśīma-nāmī baysūñā sarau*. See *ttuśśaa-*; the suffix *-īma-* in *nītarīmaaa-*, *nītcīmaaa-*, *natcarīmaaa-*, *handarīmaaa-*.

ttuṣṣe 'struck, destroyed, ruined', *ttūṣa*, *tvīṣṣe*, *tvīśā*, with *yan-*, *hays-* 'make', *tsv-*, *jsā-* 'goto'; SuvO. 24v1 *uskālsto ttuṣṣe tśīndā* 'they (the snakes) go upwards to destruction', BS *ūrdhva-gata-*; followed by 7 *biśā vā jyāre* 'all perish', BS verse 12 *naśyanti*; III 21, 6b1 *klaiśnānā sānānā tvīśā yanākāna* 'by the destroyer of the enemies, the *kleśa*-afflictions'; v 68, 8r5 *ce biśā parrūṣka tvīṣṣe yādāndi* 'who have destroyed all afflictions', BS G 37, 4a7 *arhatām*, by etymology *ari-han-*; III 23, 181a1–2 *muhu jsa arahamdaunā byauda tcamna klaiśnā sāna ttūśā 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 *toužem, toyž, tougan*, Syriac *twgn-* 'vexation', Sogd. Bud. *twy* 'pain', 'nt'wyc' 'sorrow', Zor.P. *handōh*, N.Pers. *andōh* 'pain', Armen. lw *ando-hakan* 'causing anguish', Sogd. Man. 'ntwyc', adjective 'ndwxcn'k 'anxious', Chr. 'ntwxc' 'grief', Greek *λύπη*,

adjective 'ntwxcn'q; <wy>*twydr* '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, tunākti* 'press', Celtic Mid.Ir. *tūag, stūag* 'axe', O.Engl. *stocc* 'stick', N.Engl. 'to stoke'.

ttuṣṣai, see *ttuṣṣe* with pronoun *yi*.

ttuste 'he carried over' K 14.89, =K 22.50 *ttuvaste*, see *ttuvāy-*.

te 'you', 2 sing. enclitic, v 333, 25v4 *aysu te... nājsātē* 'I will show you', BS G 37, 22b6 *vayam te... darsayīṣyāmaḥ*, Tib. *nas khyod-la bstan-to*; v 75, 43r6 *pāto te... hvāñimā* 'I will state to you', BS G 37, 33a4 *āmantrayāmi*, Tib. *bśad-par byaho*; v 342, 84v2 *aysu te hvāñumā* 'I will state to you', BS G 37, 79a3 *vyākariṣyāmi*, Tib. *lun 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 ayse 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 *τοι*. See also *tā* (Z 2.58).

tte 'these', plural to *tta-*, Manj. 189 *ttrāma tte harbeśa škāje* 'so all these *saṃskāra*-factors'. See *tta-*.

tte 'so to you (sing.)', v 216r3–4 *tte hambusaṃ 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 *aštā* or possibly a pronoun (like Turkish *ol*).

ttai cai 'those who', Manj. 331 *kāma ttai cai kāhva tśide tta māriña 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 hīṣṭa* 'at once he reaches the pure fields', see *ttanī*, *ttēnī*.

ttemḡdi masū 'only so much', K 61, 40r2 *hambeca ttemḡdi masū uysāṣe yūḍe* 'the summary only so much he could teach' (misprint *ttaḡdi*). See *ttaḡdi*.

ttairā 'sharp weapon (?)', III 43.26–7 *saṃ khu jā hvai hagrriḥa ttairā da bīsarā-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 *tērā* '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 *māla ttraikha ttraikha sūmra garānā rāmda ttaira haraysā baidā* 'upon the rocky peak of Sumeru king of mountains, the *Taira Harā Brz*'; II 102.28–9 *ākāsa-maṇḍāla harāysa vī* 'at the circle of the sky, the *Harā Brz*'. Dialectal *haraysa* from *harā-brz-*, to Av. *harā bərəz*, *harā bərəzaiti*, *haraiti*, 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. *durausā*.

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 [tte] 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 kuṃjsatimgye 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 bhaveyuh*; 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 250·79r *ttirā brrūñamḍai hime khu raṃṇinēṃ daṣṣā* ‘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 *tterburo*, *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 būraq ṣṭām daṣau maiṣṭau baṣjām jsa parī pathīya* ‘from these ten great sins he deigns to abstain’, parallel to III 64·13–4 *ttām būra ṣṭām daṣau maiṣṭām baṣḍām jsa pathītsām* ‘we will abstain from these ten great sins’. See *tta-*.

ttauca ‘top’, Z 6·26 *ṣkaujānu ṣṣūṃñaha 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 16r, 76r1 *hiṃja ttauca haṣā biṃda* ‘upon the red, hot swelling’. But *astauca* ‘dry land’ is to base IE *as-* ‘dry’.

ttaujimra ‘the month *Ttuṃjāra-*’, K 151·44 *ttaujimra māṣṭā*, II 57·43 *ttaujimra māṣṭā (-im = -ai-)*, see *ttuṃjāra-*.

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 *aṃgvā vī ttaudā* ‘heat in the limbs’, JS 6v1 *ttaudāna haṃthrrī* ‘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 *ttaure*.

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 brrathā* ‘dark storms’. From base *tam-* ‘be dark’, see *pātām-*: *pātaunda-*, rather than *ttauda-* ‘hot’.

ttauna-, *ttone* ‘fat’, Sid. 134v4 *ttauna*, BS *snigdha-*, Tib. *snum dan 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 ṣuñā* ‘fat thighs’. Base *tau-*: *tū-* ‘swell’, see *ttuṃna-* ‘strong’, and cognates s.v. *tv-*, *tvāñ* ‘to strengthen’. IE Pok. 1080, Russ. *tyti*, *tyju* ‘become fat’.

ttauma ‘then’, JS 16v1 *lobhā pracaina ttauma raṃṇnām vaska* ‘then through greed for the jewels’. See *ttāma*.

ttaura ‘wall’, Z 4·38 *avacchoda tsindi ttaura vaṣṭa* ‘unhindered they go through walls’, Buddhist cliché, Mahāvyutpatti 219 *tiraḥ-kudyaṃ tiraḥ-prākāraṃ*. From *tau:* *tu-* ‘to cover’, see above *tturakā* ‘cover’, with BSOAS 23, 1960, 33–4, O.Ind. *toraṇa-* ‘gateway’. Parallel text s.v. *ttīnu*.

ttaurā ‘wall (?)’ K 67·169–71 *ṣi saṃ drām khu ji hve nāste uysmīnai piṇḍai dūrā*, *ttye jsa mī ttaurā nirūje*, *virai jsām saṃ khu ysaiye*; *cu vā haṃjsāri biysaṣṭe ttī pyaṃtsi 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 *ṣga sa drau khu ji hve nāste*, *uauys(m)īnai piṇḍai dūra*, *ttye jsa mī ttaura narrūje*, *varai jsām ttī khu ysaiye*; *cū vā haṃsāra biysaṣṭe*, *ttī pyatca ttaura na byehe*.

ttauraña ‘picture’, Manj. 35 *khu ttauraña hamadā strīya 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 *saṃva khu pīrāka cu pvaitta ttie yakṣa cu tvera pīḍe*, =Z 9·19 *samu kho pīrākā pvaṃtā ttie yakṣa cu tvera pīḍe* ‘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’.

ttauṣṭā ‘is injured’, 3 sing. to base *ttaus-*, Sid. 103r3 *khaiyai trāmāre u ttauṣṭā* ‘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 panye ysāru vīrā 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. *tifs-*: *tūvd* ‘be heated, glow’, N.Pers. *tafsīdan*, Oss. D. *cāfsun*, I. *cāfsyn* ‘become hot’, D. *tāfsun*, I. *tāfsyn*, ‘become hot, have fever, freeze’.

ttaus- ‘to injure’, 3 sing. Sid. 103r3 *khaiyai trāmāre u ttauṣṭā*, BS *toda-*, Tib. *na-ba yin-no*; Sid. 128v2 *ttausace vīnauste* ‘breaking, painful’, BS *bhanga-*, Tib. *yan-lag ḥag-pa ṣñam-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-ghātām*. 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-rṣva*; *tcabalj-* ‘to break, scatter’, Tumšūq Saka *tsawargy-*, base *barg-<brag-*; *tca-rṣva-* ‘brilliant’ from base *raux-ṣ-* ‘shine’. From *patiṣ-* by *ptṣ-a-*, or from *patiṣa-* to *pča-* to *tca-*. See also Sogd. Bud. *pčkwyr-* ‘to fear’, Yav. *čukayr-*, *čukēr-* ‘to fear’; Šuyni *pəxtaj-:pəxtoyd* ‘to sift, filter’ (**patiṣ-*, *tuč-*); Sogd. Man. *ptzβwṣ-* ‘smell’, elsewhere *pč-*; and Oss. D. *dzubandi* ‘talk’, from **pač-bandīya-* 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)’, reversive preverb to *nāz-* ‘to rejoice’ or intensive preverb to *nāz-* ‘be tender over’ (not with V. Abaev loc. cit. from Arab. *janāzah* ‘corpse’); possibly *nāz-* with *nad-* ‘to make noise’ (see cognates s.v. *panāy-*), as *khays-* ‘eat’ beside *khād-* ‘eat’. See also s.v. *ṣṣai*.

tcamḡalai ‘his elbows’, III 75·232 *garṣa jsai bastāṃdā thyau*, *tcamḡalai nāṣtāṃdā dva* ‘they swiftly bound him about the neck, they fastened down his two elbows’, *tcamḡala* 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-ārīnā* ‘cubit (elbow as a measure)’ to base *kank-*, *kang-* ‘be bent’, N.Pers. *čang*, *čangal*, *-ah* ‘finger, claw’, Av. *cingha-* as second component *pəšō-čingha-* ‘with spread claws’. IE Pok. 537–8 *keng-*, *kenk-* ‘to hook’, O.Norse *kaka* ‘chin’, Slav. Russ. *kogotī* ‘claw’.

tcamḡidai ‘musical instrument (?)’, II 85·20–1 *grathā ttīlā vī burakyā ūspuri tcamḡidai grāhe:mā jsa ṣṣṭā* ‘the case of the *tcamḡidai*-instrument, fitted with twisted strings’. If correctly rendered, note Sogd. Man. *čyngry* (W. B. Henning, Sogdica 36·30), with Chinese *cheng* (K 1199·2 *tṣəng*, from *tṣəng*) ‘harp’, Zor.P. *čang*, *čag* (*čng*, *čg*), N.Pers. *čang*, M.Parth.T. *šng*, Arab.-Pers. *šanḡ*, *šajḡ*, *čang* ‘harp’. See s.v. *ttīla*.

tcāca, *tcēca*, see *tcalcā* ‘edge, shore, bank’, from **čart-čā-*.

tcajsja- ‘hair’, see *tcamjsa-*.

-tcañ- ‘to break’, see *gacy-*, *gatcasta-*; *vatcasta-*; *nitcaste*; *būtcāñ-*; *hatcāñ-*, *hatcy-*, *hatcasta-*.

tcamjsa- ‘hair’, Sid. 7v4 *abāḍai tcamjsā ṣīyi nirāmīṃdā* ‘untimely his hairs become white’, BS *akāla-palitī*, Tib. *dus-la ma bab-par skra dkar-ba dan*; Sid. 19r1 *tti tcamjsā haṃtrāñāre* ‘they decrease the hair’, BS *keṣa-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 *śe tcamjsā* ‘one hair’; Z 22·146 *tcamjsi kādā mulysgā* ‘the hair very short’ (of the horse); K 100·298 *tcajsja thīyai* ‘you pulled out the hair’, III 124·75 *tcajsai na thaṃjū* ‘I do not pull out the hair’, BS *keṣaṃ na utpiṇḍa-yāmi*; K 100·297 *tcajsja rrūmai* ‘you pulled out the hair’;

v 220·3·4 *||gāḍa tcajsau*; compounds, Sid. 7v3 *ttamḡa-tcamjsai* ‘with scanty hair’, BS *alpa-keṣa-*, Tib. *skra srab-pa*; JS 11r1 *haṣprri-tcamjsa* ‘with dishevelled hair’; I 177, 95r4–5 *ṣirka-m jsa hīryāsa tcamjsa himi ṣīya-m jsa jāri* ‘by this (oil) the hair well becomes black, by it the white hairs disappear’, BS *kṛṣṇa-palita-nāṣana-*, the oil *keṣa-rohaṇa-*. 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 *śūka vara ṇaista sūdana tcāḍa vīysājai* ‘alone there sat Sudhana beside the pool’, K 38·132–3 *bāṣṣ ṇeṣṭā ī kūṣḍi vari tcāḍa vīysāmje* ‘in the grove he sat there beside the pool of the palace’; III 69·95 *murrāmḍā dīṣa vī tcāḍā* ‘they ranged over the district around’; II 74·62 *hai tha mūrā kakva jastūña mūra ka tcāḍā māhāsamāṃdrā* ‘O you bird kakva (duck?), celestial bird if beside the great sea’ (BS *mahāsamudra-*). From base *kar-* ‘to surround’, *karā* ‘circle’, adjective *kara-* ‘surrounding’, to **čartu-*, Av. *čarātu-*.

tcāḍa- ‘practised, passed’, Bcd 53v1 *ttie namesṣṣ kūsala biṣṣā kīra tcāḍāṃde* ‘following him (Samantabhadra) may all good deeds be practised’, *tcāḍa* with *āṃde* 3 plural to base *ah-* ‘be’; BS *nāmayāmi kuṣalaṃ imu sarvaṃ* (note also that Bcd *vyachīmi* ‘I realize’ renders BS *nāmayāmi*); for this periphrastic verbal form note also JS 28r1 *ūdāṃde raṃñau jsa* ‘are covered with jewels’; and Z 23·128 *ka ne nā ūdāṃdu* ‘if they have not grown up (adult, and so qualified)’, ibid. *ṣīyādu dātu* ‘the *dharma*-doctrine has been learnt’. With *c-* beside *tc-*, II 82·57–8 *ṣau badraikalpe ṣṣ jṣṇa 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 *būtcatte*, K 24·93 *būtcattai* ‘pierced’, =K 16·150 *uhyāsta* ‘he shot’. See *būtcatte*.

tcadā *-?*- v 150, 4b7 *vātcu tcadā tī|||* in a text concerned with *ośa-uysnaura* ‘evil beings’.

tcana inst. sing., see *tcamāna*, *tcamna*, *tcamna*, *tcane* ‘by which’, to *ca-*, *cu*.

tcanā ‘wrinkles’, I 145, 54r3 *ṣīyām u tcanām janāka* ‘removing white hairs and wrinkles’, I 171, 88v1 *tcanām ṣīyām janāka*, BS *vali-palita-nāṣana-*; Z 24·250 *ṣṣīyāñi ggūne tcanā ṣṣāmāña kūysā* ‘white his hairs, wrinkles, crooked in face’; adjective, Sid. 142v3 *tcinora*, BS *valimat*, Tib. *gñer-ma hḍus-śin*. See also *kaṃjita-*. From base *skan-*, N.Pers. *šikan* ‘twist, wrinkle, curl’, and with increment *-k-* or *-g-*, base *sken-k-*, *sken-g-*, Zor.P. *škyneḥ* **škenčak* ‘twisting, torturing tool; *škanč aṣ 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-, *tcabēj-*, *tcabaj-* ‘to break up, scatter, separate’, participle, *tcabrīta-*, SuvO. 68v2 *buṣṣaṇyau cūnyau vāysyo tcabrīye hā rre āysanu vātā* ‘the king scattered upon the seat (with) perfumes, powders, scents’ (BS *cūrṇa-*, *vāsita-*), BS *vara-candanaiṣ ca abhyākari rāja tad-āsanam ca*; III 131b2 *vāysaṇyau tcabrītā* ‘bestrewn with perfumes’; variant with *nṛhīta-*, III 39·61 *yserā biṣā tcabrriyi*, =III 42·9 *ysarā baiṣa mīhiyai* ‘he oppressed the

whole heart’; N 50·23 *nānera tcabaljātā* ‘he breaks up (Sumeru) on his palm’, parallel BS *pāñibhya grhya*; K 54, 15v2 *tcabrrīya ttūsāttā* ‘absolute void’, BS parallel *anava-kāra-śūnyatā* (hence ‘separate’ = ‘absolute’); III 85·78 *haśū tcabeje* ‘breaks up the swelling’; III 90·184 *stana-vṛddhi tcabaje* ‘cures the *stana-vṛddhi* disease’ (BS *stana-vṛddhi* ‘swelling of the breast’); Z 24·643 *hīñi tcabaljāka purrāka* ‘scatterer, conqueror of the army’; III 17·2 *hemje haśū tcabējākā* ‘removing red swelling’. With *gu-*, K 22·49–50 *gujsabrrīya beśa tta dāvīnā rana* ‘he scattered all the jewels of the *dharma*-doctrine’, =K 14·88 *gōḍai dā(vīnā 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 *dharsayi mārū sa-sainyaka*. With *pa-* ‘upon’ in the sense of ‘beat’, v 78, 149r1 *kūsu pajsabajīndi* ‘they beat the drum’, Tib. *sgra hbyin-par hgyur* ‘sound is produced’; III 72·156 *pajsabrrīyāmdā cakarra u kūsa* ‘they threw the discus and beat the drum’ but III 130·24–5 *kīḍa būrām jsq štām patsambrīyā pachīšāre* ‘they greatly create generosity, love with them’, see *patsam* ‘generosity’). Incohative, Manj. 31 *cī hvai ja harṣḍa tcabrrīṣṭa yadraḍa hva hva aga* ‘when a man bursts, breaks severally the limbs of his bodily frame’; Manj. 33 *khu aysmva harṣḍa uys(ā)na tcabrrīṣṭa* ‘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-*). Tumšūq Saka (ed. S. Konow, 4·9) *tsawargyandi*. See also *gūbrīṣṭa* ‘they scatter’. Note also Pamir **braša-* ‘to break’ from IE *bhreḡ-s-* in Šuynī *virāy-*, Rōšānī *viraw-*, pret. *virušt* ‘to break’ intr., from **braša-*; and **brašaya-* in Sangl. *vṛēl:-vṛēt*, Yidya *vṛi:-vṛiṛ-*, Munjānī *vṛir:-vṛiṣky-*. See also II 81·36 *habrrīṣṭa* ‘breaks’.

tcamañā (or *tcamañi?*) ‘eyes’, Manj. 263 *tcamañā āstanai anaice* ‘impermanant things, the eyes and the rest’, = III 29, 41b2 *tcemā āstaṃna anici*; K 73, 37 *saṭhāna dyina añāṣṭa vasvi śira tcamiñā byihi* ‘he gets stature (BS *saṃsthānā-*) excellent to see, pure fine eyes’ (correcting Horner Volume, p. 17 *tcamiñā* ‘wherein’). See *tcēiman-*. **tcamāna** ‘by which’, inst. sing. SuvO. 53r2 *tcamāna vaysñā*, BS *yena-etarhi*; 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 <·> škala 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 *ša hvai āṣgu baida khu tcauttai* ‘how the man harmed the *ārya*-monks’. With preverbs, 1. *pal-*, *pā-*, *pa-*, *pī-* (from *pari-*, Oss. *fāl-*), SuvO. 27v5 *palitcāmphāka*-, BS *chedaka-* ‘cutting, destroyer’, ibid. 27v6 *patcāhāka*-, BS *pranāśaka-* ‘destroyer’; present, Sid. 15v4 *pūtcīphe* ‘it destroys’, BS

-*ghna-*; Sid. 127r3 *patcautta*, Tib. *ñams-ñi* ‘injured’; JS 29v2 *patcauttem* ‘you checked’. With *nal-*, *na-*, *ng-*, *ni-*, *ni-*, *ne-* (from *niš-*, Sarikolī *nal-*), Sid. 15v3 *ngtcīphe* ‘overcomes’, Tib. *hjom-s-pa byed-ñin*; Sid. 129v4 *natcī-phāka*-, Tib. *sel-to* ‘remove’; 1 177, 94v2 *natcīphākā*, BS *dhvaṃsa-* ‘destroying’; JS 9r3 *ngatcapha kāla*; Sid. 16v3 *nitcīpha*; III 83·24–5 *nitcampha bādā* ‘troubled time’; III 83·28 *netcampha*. 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-*, 1 186–7, 105v3 *aysmyāja śatcaphā* ‘mental disorders’, BS *manasā saṃsṛṣṭa-*; III 38·31 *brītye jsa śatcapha* ‘distracted by love’; III 69·88 *natca-uṇa 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 *skēn-*, *skēn-d-*, *skēn-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-nimittaṃ paccavekkhamāno* ‘seeing the face in a mirror’; Z 15·123 *vasutāñña ātiñña* ‘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 *śāṣā tcargya* ‘this face’; SuvO. 68r6 *hambaḍa purra tsargya* (with *ts-*) ‘the full moon’s face’, BS *pūrṇa-śaśāṅka-vaktra-*. With prefix, II 102·21 *pūtcīra* ‘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. *čarəman-*, 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 kyaṃ*; Z 13·47 *śśau tcaramu ṣṣāvai nīṣṭā* ‘there is not of even one *śrāvaka*-listener’ (= ‘in possession’); Z 12·55 *pajsamā tcerā tṛ-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*el-* ‘distant’, O.Ind. *caramā-* ‘last’, *cirā-* ‘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 *kṛiḍā-hāsyā-ratāni*; SuvP. 63v3 *naharyūnām tcarkām kiṇa* ‘for sport, play’, BS *kṛiḍā-rati-vaśāt*; K 152·12 *lāsā cu ṣṭau tcarkāñi vasva vīvā giñi* ‘Play (personified as a *devatā*) which indeed is sportiveness helped by pure *vipāka*-ripening’, glossing BS *lāsā-*; Z 24·125 *ša vara avitsaryau tcarke yande* ‘he there makes sport with the *apsaras*-nymphs’; III 105·8 *nera jsa hatca tcarkye haryauna varaṣṭe* ‘with his wife together he experienced sport, pleasure’; later forms K 33·52 *tcirkye*, =K 16·161 *tcasḥkye*, =K 26·129 *tcarakye*; K 24·102

carṣkyā; 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 īnārai* ‘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. *kṛiḍati* ‘to play, sport, jest’ (**kr-is-d-*); probably also Tokhara B *kery-*, A *kāre-* ‘to laugh’ (not to Oss. D. *zarun* ‘to sing’, Lat. *garrire*). For ‘play’ note also Oss. D. *γazun*, I. *qazyn* ‘to play, be sportive (with horse), dance’, the act D. *γast*, I. *qast* ‘play’.

tcarga mase II 85·17, *būna śā tcarga mase nūḍāji bāṣkala dvī-ssa* ‘an incense-burner as large as a disc (?)’, two hundred cups (?) with covers (?). See s.v. *nūḍāji*.

tcargya ‘face’, see s.v. *tcari*.

tcarrvā ‘four’, loc. plur., II 120·199 *tcarrvā dvīpvā* ‘in four continents’, older *tcūrvog*, see s.v. *tcahora* ‘four’.

tcarṣū ‘brilliant’, SuvP. 60v2–3 *ysara-gūnā tcarṣu kūśā, cu biśā hālā pattaviya* ‘a golden-coloured brilliant drum which was illuminating all regions’, BS *dumdubhī rucirā drṣṭā samanta-kanaka-prabhā*; SuvP. 68v3–4 *niṣṛīrma tcarṣva vīvaṃdā aṃga* ‘pure, beautiful, shining limbs’, BS *sunirmalaṃ suruciraṃ suvirājitāṅgaṃ*; SuvP. 69r1–2 *anūvyamjanyau tcarṣva biśā jsiñā vī ūḍa* ‘all beautiful with subordinate marks, covered delicately’, BS *anuvya-njanaiḥ suruciraiḥ suvirājitāṅgaṃ*; III 72·168 (*aśa* . . .) *hūvathāta tcarṣva ttumma* ‘(horses . . .) well-harnessed, brilliant, sturdy’; Z 22·145 *aśṣī kiḍe tcarṣū māsṭā* ‘his horse very splendid, large’; Z 10·25 *aṃga vyamjanyau tcarṣuva vūḍa* ‘limbs beautiful, covered with the marks’; K 49·3·4 *padmi-rāysām jsa uskhasta, haṃbisa tcaṣva śairka* ‘heaps, beautiful, excellent, piled with rubies (BS *padma-rāja-*)’; v 58, 128v4 *tcarṣū kāḍe chate jsa* ‘very beautiful in complexion’; abstract, Z 23·40 *cvī ttīṣā tcarṣvattātā tto ye ce yuḍu tīndi padandu* ‘what is the splendour (BS *tejas-*, yadic) that of his (*ye=yī?*) who can have it made?’. From *tca-*, see s.v. *tcabāl-* ‘break’, preverb *patiṣ-*, *patiṣa-*, with *rau-* ‘to shine’, s.v. *rrūdātā* ‘light’, here from *ruxša-* with loss of -*u-* in a second syllable.

tcalcā- ‘boundary, shore, side’, SuvO. 56r4 *mahā-samumdrā tcalcānu* ‘edges, shores of the great sea’, BS *samudra-paryanta-*, parallel to K 40·10 *mahā-simumdri raṃja* ‘on the shore of the great sea’; Z 6·9 *kho rru rraṣṭa tcalca hārāṇu* ‘like the straight shore of things’; Z 6·43 *cu rro pañjinu skandhānu tcalca* ‘which is the boundary of the *skandha*-masses’; Z 20·5 *ūtce pastāte ysarrūñe tcalce jahe* ‘waters arisen, green borders, fountains’; Z 4·46 *cī tcalco ggamgye 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 ustamāñjsye tcāci bure kuṣṭa ha-cā ysyāte*, =K 96·171–2 **auda ustamājsye* (*ha* for *mā*) *tceca būre kūṣṭa kuṣṭa ysyāve* ‘up to the utmost boundary wherever he is born’; K 61, 39v3 *ttāra tcaça*. From **čart-čā-* (-*lc-* from -*rič*), to base *kart-* ‘to cut off’, like O.Slav. *krajī* ‘border’, to Russ. *krojú, kroiti* ‘to cut’. IE Pok. 946 *skerī-*, *skri-* ‘to cut’, base 938–47 (s)*ker-*, Greek κείρω.

tcavyā ‘from states of being’, Manj. 165–6 *aṣṭa neṣṭa*

tcavyā pūḍa ‘separated from states of being, non-being’; =Manj. 319 *aṣṭa naiṣṭa tcavyau pūḍa*; parallel to K 62, 76v3 *aṣṭa naiṣṭe jsa pahaiṣṭa* ‘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. *scieppan* ‘create’, or Pok. 527–8 *kap-* ‘to hold, contain’.

tcaṣṭa ‘bowls’, K 106·256–7 *vījaya-śākhī daṣṭa tṭye baida āchai naṣṭa ṣgi ttī sve usthiye habaḍa arvyau jsa barā tcaṣṭa tṣmū-v-ī biḍa* ‘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-* **čaṣṭa-*, with Armen. lw *čašak* ‘bowl’, O.Ind. *çaṣaka-*. If *t* . . . *št-* has replaced *č* . . . *št-*, Av. *taṣṭa-*, ‘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 **čathruma-*, N.Pers. *tasū*, *tasūj* ‘fourth part’; and Arab.-Pers. *tasmizaj*, N.Pers. *čašmizak* ‘antimony’. See *cāša*, *castāña*, *thāsaka-*.

tcasta- ‘heaped up’, see v 65, 24a10 *tcīṣṭa*.

tcasta- ‘broken’ with preverbs, present *tcañ-*, see *gatcasta-*, *vatcasta-*, *nitcasta-*, *bitcañ-*, *hatcasta-*.

tcahḡi ‘leek’, II 1·7 gloss to Chinese *kī tsaiyq* =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 *sou* from *śiṃu* ‘hand’ with the same *i=iṃu*). The form *tcahḡi* may derive from several older forms. Here it is proposed to trace it to **čahqa-* from **čahlāa-* through **čaṣlāa-* to **čab(h)alaka-*, with *č-* beside the *k-* in Sogd. Bud. *kṣṛḍh* ‘leek’ **kaṣarḍā-*, N.Pers. *kavār*, Turkish (from Sogdian) *kwrđ* **kōvōrdā* ‘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 *tcāhaura*, BS *catvārāḥ*; 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 āṣṭā* ‘four years so he dwelt’; II 24·23·2 *tcaghau ysāri* ‘four thousand’; II 100·234 *tā salī* ‘four years’. Inflection, gen. plural, v 108, 30v5 *tcuīrnu māstānu rrundānu* ‘of the four great kings’, *caturṇām mahārājñām*; v 109, 31r4 *tcuīnu māstānu rrundānu*; SuvP. 74v1 *nī dvyaṇā drrainā nī tcvīmā nī pañjai vīra, nī 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 daṣasu*; v 187, 62a1 *tcahauryeṃ āṣīryām* ‘of four teachers’; v 207, 2·2 *tcahaurye hvamḍā*; IV 39a2 *tcahaurye hvaḍā* ‘of four men’; II 117·121 *tcihauryam lokapālām jsa*; II 104·79 *tcāryām tcaic(ā)* ‘of the four borders’; K 152·11 *tcahauryā pārāmā hīya māvū rīmā* ‘mother and queen of the four *pāramitā*-perfections’; v 239·34 *tcihauryam viśāradhyām* ‘of the four

intrepidities’ (BS *vaiśāradya*-). Loc. plural, v 343, 85r4 *tcūrvog diśvō* ‘in the four directions’, BS G 37, 79b5 *catur-diśam*; v 118, 67v4 *tcūrvog diśvō rrayse* ‘lord in the four continents (BS *dvīpa*-), BS *catur-dvīpa-iśvarah*; v 333, 27r2 *tcūrvog diśvō rrayse*, BS *catur-dvīpeśvarah*; 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 *tcaurvā 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 *tcōhorvaretcoholsuvō*, 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 *tcaura-bimsta*; Sid. 141v4 *tcaur-rabestam* ‘24th’ (with -r- superscript to *ra*); II 34:4:1 *tcahauracghusi* ‘44’; IV 13:1 *tcahauracghusa*; Z 22:217 *tcōhorānotā* ‘94’. For ‘fourteen’, v 40, 63a1 *tcahaulasā jūna* ‘14 times’; ibid. b3 *tcahaulsā jūna* ‘14 (or 40?) times’; v 215:9:1 *tcahaulasa 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-catvāriṃsati*-; II 106:140 *sparatcahaisa*, II 120:194 *sparatcaghaisa*; II 24:23:5 *dvī-ysā hauda-se tcghausā* ‘2740’; I 165, 81v1 *tcāhimssā sāra* ‘40 satire-’, BS *daśagūṇa-siddha*. . . *catuṣpala*- ‘10 × 4 (= 40) ounces’. Uncertain are III, I 11:1, 5b5 *pūstyama haṃkhiṣṇa tcāhaisā ṣṭāre* ‘I possess 40 (14?) books in number’; II 95:70 *hatca tcāhaisyau kamacū-pavā bisā sūlyām jsā* ‘together with 40 (14?) secretaries belonging to the citizens of Kan-tṣou’. For ‘four hundred’, K 148:49 *tcause tcauraihā garkha āchā* ‘404 severe diseases’; I 175, 92r2 *tcāhausi tcaura āchā* ‘404 diseases’; III 113, 3v4-4r1 *tcāhause kūla* ‘400 ten-millions (BS *koṭi*-)’; IV 13:8 *cāhause paṃjsāsi 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 *śau tcaramu tcūramu-pata* <gā>hā ‘even one *gāthā*-poem of four verses’, v 334, 32v1 *tcūru-patā gā*<hu>; III 28, 40b4 *tcāhaura-patī śau gāhā*; III 23, 16b1 *tcūrā-patā śau gāhā*; III 24, 23b4 *tcūra-patī gāha*; III 27, 36b4 *śau tcūra-patī gāhā*; III 24, 21b1 *tcūrā-patī śau gāhā*; Z 22:142 *tcūrysanyai hīna* ‘his four-membered army’ (*tcūrysanya* with *yi*); Z 23:136 *tcūrysanye hīne jsa haṃtsa*; v 110, 32r5 *tcūrysanyo hīno*, BS *catur-anginīm senām*; v 109, 31v7 *tcūrysanye hīne jsa haṃtsa*, BS *catur-angena bala-kāyena sārđham*; K 18:213 *tcūraysanye hīna*, =K 26:140 *cūra-ysanye 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-vāyākithāṣṭā rahā kāḍa gūhā khaiṇḍa* ‘a quadruped, he drew the cart to the city like an ox’, =III 39:70-1 *tcūr-vāyi kithāṣṭā rahā kāḍa gūhā khinḍā*; Sid. 151r4 *tcure-vā stura hīya damdā* ‘teeth of a four-footed beast’, BS *catuṣ-pada-dvijā*, Tib. *skan bśi-pa phyugs*; Z 16:38 *tcūratasā dvā uttarīvā* ‘four-

angled continent Uttarakuru’, BS Kośa III 55 *catur-asraḥ kuruh*; III 42b5 *tī mā tcūrasa saṃnīja kārṣa tcerā* ‘then here a four-angled circle must be made (BS *kārṣi*)’; III 125b1 *tcāhaur-pandīya* ‘of four kinds’; Sid. 8r2 *tco-padya*; Sid. 145r4 *tcau-padya*; K 144, 2r2 *tcām-padya*. From **čaθuārā*, **čatura*-, to Tumšuq Saka *tsahari* ‘4’, *tsārmana*, *tshārmana*- ‘4th’; Av. *čaθwārō*, *čatanrō*, *čaθru*-, *čaθruśva*-; O.Pers. *čačuśuva*-; Sogd. Bud. *čtṣ’r*, *čtṣ’rm*-, -*yk*, *čṣt’rmyk*; first component Bud. *č’rδ’-p’δw*, *čyrδ-p’δw* ‘quadruped’, Man., Chr. *čtf’r*; Yāyn. *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*, *čvhr-č’wyd* ‘fourfold’, *čf’r-ds*; Zor.P. *čahār*, *tswm* **tasom* ‘fourth’, *čahārom*; N.Pers. *čahār*, *tasum*, *tasū*, *tasūf* ‘fourth part’; Oss. D. *cuppar*, *cuppārājmag*, I. *cyppar*, *cyppārām*, D. *cuppor*, I. *cyppor* ‘40 (of shepherds)’; Balōči *čār*; Pašto *calor*, *cwar-las*, Orm. *cār*, *carēs*, Parāči *čōr*, Yidya *čšir*, *čfir*, *čfür*, *čoromī* ‘fourth’, *pčūrma* ‘4 days ago’, *čūrmō* ‘3 days ago’ (**čaθruma*-); Sanglēči *čāfur*; Waxī *cābūr*, Šuynī *cafor*, *cavōr*; Wanetsī *cūn-sō* ‘400’; Yazg. *čer*, *čargen* ‘four by four’; Sarikolī *cavur*. IE Pok. 642-4 *k^hetuer*- O.Ind. *catvāras*, *cātasras*, *catur*-, Greek τέτταρες, πέτταρες, πέντε, Lat. *quattuor*, Celt. O. Ir. *ceth-air*, *cethēoir*, O. Welsh *petguar*, New Welsh *pedwar*, *pedeir*; Got. *fidwōr*, Lit. *keturi*, Tokhara B *štwär*, *štwer*, A *štwar*.

tcā ‘pool, lake’, see **tcāta**–.

tcām ‘fine, admirable’, III 104:32 *tcām tcāiyāṣṭa kūysa* ‘a fine jar, for a ceremony’, from **sčāwana*- 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 *pīcā 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 **kāuyaya*-, Šuynī *čāw*-, *čāwt*, *čēw*-, *čēwd*, *čud*; Yazg. *k’aw*-, *k’awd*, imperative sing. *k’āw*, infinitive *k’awaj*, participle *k’awda(g)* ‘to scratch’; Išk. *kōw*- ‘pick’, Šuynī *kōwun*, *kōwunt* ‘to pick’ (loan-word with *k*-). Possibly with Let. *skuju*, *skuvu*, *skūt*, Lit. *sku-t*- in *skutù*, *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*-, *cāmkaliña* ‘of the goat’. In *tcyāmśina*, 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 Divyāvadāna 448:11-3 *puṣkarīṇī*. . . *rudhireṇa pūrayitvā*; Sid. 20r1 *tcātakvā bisā utca* ‘water in pools’, BS *tāḍāga*-, Tib. *lten-kahi čhu*; SuvP. 72r2-3 *khāhi āsaiji vīysāmji*, *surutcā tcāvaka śirka* ‘excellent wells, ponds, lotus-pools, ponds, pools’, BS *utsāh sarāh puṣkarīṇī-tāḍāgāh suvarṇapadma-utpala-pāḍminīś 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-āw ‘pool’; Waxī *čal*, Khowar 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 himja mījīdā*, 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 **čaundarā*- formed like N.Pers. *čagundar*, *čuyundur* ‘beet’, Armen. lw *čakndel*, Kurd. *čavandar*, *čunār* 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 *yar-canai* ‘mountain goat’, Orm. *yir-canai*, Zor.P. *pā-čan*, N.Pers. *pā-zan*, Balōči *pā-čīn*, Yidya *čan*, *čāna*, *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 *kaništa*, *kaniška*–.

tcāma ‘leaping insect, either locust or grasshopper’, II 103:45 *amagaliya-vadya hūra švq tcāma šalarba, pyatsāṣṭa vaska baraijā bijaiwākā* ‘inauspicious things, dogs, locusts (dyadic), for the future, destroyers of crops’; K 155:53 *dārabaikṣa hīyi phera brrathu bāri šve šalarba tcāmū cu ra āchā hvq hvq na hamāmdē* ‘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 *śalabha*-) come, they devour the grain’; K 100:278-9 *tta tta khu šva tcāma šalarba harabaiša ttā naṣguma tśīde 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. *camūru*-, *samūra*- ‘antelope’. See *cimūḍa*-, *khamūḍa*–.

tcāra– ‘fat’, K 27:149 *kādaryaña tcāra ṣg hā ttī kūṣṭa byahā* (-ā <-ū) ‘this fat of *kinnarī*-fairy, where am I to find it?’, =K 19:226-7 *kaidariña tcāra ṣg hā tvā kūṣṭa byehau*; =K 35:94-5 *kaidārīñya tcāri ṣg kūṣṭi byauḍe dapha* ‘this fat of *kinnarī* where can it be got?’; K 27:147-8 *tī kādaryeña tcāra jsa hava padajsāña* ‘then an offering (BS *havya*-) of *kinnarī* fat must be burnt’, K 19:224-5 *tī kaidariña tcāra jsa hava padajsāña*; =K 35:93 *šai kaidārīñya tcāri*. . . *have padajsāñā*, BS Divyāvadāna 448:18, *vasā*, 20 *meda*–; III 91:221 (in medicine) *pṛāśā tcāra, khyerā tcārā, ulīña 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*–.

tcārañi ‘you are able’, III 6, 12v3 *tcārañi thu* (*khu*. . . *parijā*) ‘you are able (to save)’. See *tcāraṇa*–.

tcāraṇa– ‘able, capable’, Suv.P. 70r1 *ni tcāraṇa harbiśā satva* ‘all the beings are not able’, BS *na śakya jñātum khalu sarva-sattvaih*; I, 175, 91v5 *tcāraṇa hamāri* ‘they become capable’; I 173, 91v1 *kr̥ra na tcāraṇa hamāvi* ‘the treatment is not capable’, BS **cikitsitāni na śakyanti* ‘cures are not possible’; K 47:1:4 *cu ni tcāraṇa khva-m ye hvāña* ‘(virtues) which it is not possible that one recite them’; III 28, 38a3-4 *dūṣgbusta darmaha raṣṭa nai ye kara tcāraṇa buṣṭe* ‘the true *dharma*-state is hard to understand; no one is able to understand it’; BS *dharmaṭa ca na vijñeyā na sā śakyā vijñitum*; Z 23:35 *ni ju ye biśā tcāraṇi hvīyi* ‘no one is capable of reciting all (the virtues)’; Z 24:163 *ne ne ju nārāyanā varā tcāraṇā vāte stā* ‘Nārāyaṇa has not been capable in that’; Z 11:16 (with *ts*-) *nai ne ttuṣṣe tsāraṇa indā* ‘they cannot destroy him’. Abstract, L 99:12 *au hā ggarkhuṣṭanā tcāraña yuḍu yanāra* ‘or they can make the means of reverence’. For the form see also *śśāraṇa*–. From **čārana*–, beside Zor.P. *čarak* ‘means’, N.Pers. *čārah*, *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^her*- ‘to make, cause’, see cognates s.v. *yan*- ‘to make’, *kāḍāgāna*- ‘act’.

tcāramiskyajā ‘bordering’, K 1, 134r3 *tcāramiskyajā nyāttara-kṣīrei rre* ‘the king of an inferior neighbouring country’, Tib. *mtah-hkhob-kyi glin-na gnas-pa-la ni khamś-kyi rgyal-po*. See *tcārīma*–.

tcārampha– ‘staff, stick’, N 75:26 <*tcāra*>*mphī rriysamḍai patamḍai jsāte* ‘(in hand, *dišta*?) his staff, trembling, falling, he walks’, BS *daṇḍam avaṣṭabhya pravepamāno vrajan na śaknoti*; III 42:1-2 *diṣṭa gatcastā ṣakāle tcāramphā* ‘in hand a broken dry staff’; K 47:56 *nāsi pūra ce ṣe tcāramphi ttyena paḍa panā*. . . *ū dišta hā ṣakale viṣṭā* ‘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 dišta* ‘staff in hand’. From **ramf*–, see s.v. *pārīph*–. With preverbs *(*p*)*č-ā*- from **patiṣ-ā*– (see *tca*- above).

tcārīma– ‘range, sphere, field, BS *kṣetra*–’, K 1, 134r3 *ku tcārīmu vātā āste rre* ‘where the king dwells in a region’; Tib. *mtah-hkhob-kyi glin-na gnas-pa*; v 161, 15 *čīye balysāna tcārīmā dāte* ‘when he saw the region of Buddhas’ (adjective), BS G 36, 22b6 *yadā buddha-kṣetram paśyati*, Tib. *sans-rgyas-kyi zin mthon-nas*; v 333, 25v3 *balysāna tcārīma balysūña kīre tindā* ‘in the Buddhas’ sphere he does Buddhas’ deeds’, BS G 37, 22b3-4 *buddha-kṣetre buddha-kṛtyam karoti*; v 332, 25r5-6 *śā balysāna tcārīmā*, BS G 37, 22a7 *loka-dhātu*–; v 332, 24r4 *balysānvo tcārīmvo*, BS G 37, 21a4-5 *buddha-kṣetreṣu*; v 332, 24v2 *tte balysāne tcārīmā*, BS G 37, 21b4 *buddha-kṣetram*; K 1, 134r3-4 *tīña tcārīma kṣīra* ‘in this region’ (dyadic). From base *kar*-, *čar*- ‘to range over’, with suffix *-imā*- or *-amyā*-. IE Pok. 639-40 *kuel*-. See also *tcāramiskyajā*.

tcāmrai ‘four’, II 77:5-6 *pvaica tsvāmḍa tcāmrai* ‘the coverings amounted to four’; ibid. 7 *u maṇḍvai va tcāmrai* ‘and for the woman four’. With ibid. 38-9 *pvaica tsvāmḍa tcaurai*. See *tcahora*.

tcāre ‘capable’, v 85, 6r4 <*bāsi*>*vrāṣā hāryau uspurā kye tcāre kho ye ttuvo aysmuī vaṣṭā*<*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* *bišyenā* *hvaṃdānu* ‘capable of promise what of all men. . .’. From *čāraka-*, see *tcāraṇa-* ‘capable’.

tcārba- ‘fat’, SuvO. 56r4 *tcārbu* *padīme* *u* *biššo* *śśando* *tcārbāna* *raysāna* *hamberimā* ‘I make fat and I fill the whole earth with fatty juice’, BS *snigdhenā* *prthivī-rasena* *snehayīṣyāmī*; Sid. 4v3 *hvarā* *u* *šūrā* *u* *tcārbā* *u* *garkhā* *u* *cihajsā* ‘sweet and saline and fat and heavy and sticky’, BS *madhuro* *lavaṇaḥ* *snigdho* *guru-śleṣmātipicchilāḥ*, Tib. *mṅar-ba dan*, *lan-čhovahi dan*, *ro bro-ba dan*, *hjam-pa dan*, *lēi-ba dan*, *šin-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 *tcārbamdye* *jsai* *aṃga* *maḥṣāñā* *u* *vameysāñā* ‘his limbs are to be rubbed and massaged with fat’, BS *abhyangotsādana-*, Tib. *snum-gyis* *lus* *bsku-žin* *dril-ba dan*. Missing in Old Iranian, Zor.P. *čarp*, *čarpīh*, *čarpišn*, ‘fat’, *ēlbšt* **čarbišt* ‘cream’, N.Pers. *čarb*, Balōči *čarp*, *čarpī*, M.Parth.T. *črb* ‘mild’, Sogd. *črp*, Pašto *carb*, *cvarb*, *corb*, plur. *cārbā*, fem. *carba*, *carbē*; Waxī *čarvī*, Šuynī *čārve*, Yazg. *čarv*, Sarikolī *čorv*; Oss. DI. *carv*, plur. *cārvtā* ‘butter’, adjective D. *carvgun*, I. *carvžšyn*, *cārvžžyn*. 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. *sarpiś-*, verbal adjective *sīprā-* ‘oiled, smooth’, Greek ἔλπος, ἔλφος ‘oil’, ὄλπη ‘oil-flask’, Alban. *gjalp* ‘butter’, Germanic OHG *salba*, O.Engl. *sealf* ‘salve’; Tokhara B *šalype*, A *šālyp* ‘butter’.

tcārman- ‘skin’, Z 5.7 *hivī* *uysgrute* *tcārma* ‘he scratched his own skin’, Z 23.15 *hāvye* *ttañi* *grute* *tcārma* ‘he scratched the skin of his body’; Z 21.31 *ggūšte* *jsa* *dārštā* *tcārmanna* *bōtā* *biššā* ‘with flesh held firm, altogether encased in skin’, = Z 20.53 *ggūšte* *jsa* *dārštā* *tcārmanna* *bōtā* *samu*, = v 228, 2b4 ⟨*tcārmam*⟩*na* *bōtā*, parallel to BS *carmanā* *paryavanaddha-*. From **čarman-*, Av. *čāraman-*, Zor.P., N.Pers. *čarm*, Oss. DI. *carm*, plur. *cārmittā*, 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*, *himja* *mijidā* *tī* *bure* *tcāve* *bāte* *seliṣā* *jīnādā* ‘(listed plants) these so many potherbs remove wind, phlegm’, Tib. *hdi* *rnams* *ni* *rlun* *dan*, *bad-kan* *sel-žin*. From IE *kap-*, like IE Pok. 529 *kāp-*, Greek κῆπος, κήπος ‘garden’, Alban. *kopshē* ‘garden’, Greek κόπια ‘onion’, Lat. *cēpa*, *cēpe*, Greek κηπεία ‘plant like portulaca’, beside IE *kap-* in Pašto *sābah* ‘grass, vegetable’, Šuynī *sāpc* ‘cultivated field’ (**sāpačī-*); Zor.P. *spž* **saβž*, N.Pers. *sabz* ‘green’ (**sapačī-*). See also s.v. *tcahqi*, *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 *tcījsvā* *bišā* *āchā* ‘diseases of the breast’, BS

stanya-, Tib. *nu-mahi* *nad*; Sid. 18r5 *tcījsvā* *švidā* ‘milk in the breasts’, Tib. *nu-žo*; Sid. 14r3 *ttijsvā* = v 323.154 *tcījsvā*. Base **čiči-*, Sanglēcī *čičī*, N.Pers. *čuči*, Indo-Aryan *cuccu*, *cucci* (R. L. Turner, Dict, 4855), IE Pok. 523 Celtic O.Ir. *cích* ‘female breast’, Welsh *cig*, Breton *kik* ‘flesh’.

tcīña ‘yeast’, Sid. 142v1 *tī* *vā* *hamdavāñāka* *arve*, *kumjsa* *tcimña* *sumam* *kumbā* ‘medicaments to treat suppuration, sesame, yeast powder, flax’, BS (*pācana-*). . . *tila-kiṇva-ataṣī*, Tib. *de-la* *rnags-par* *bya-bahi* *sman* *ni* *til* *dan* *phabs* *dan*, *zar-ma*; Sid. 100v3–4 *dājsamḍai* *hīya* *tīma* *āra* *tceñq* *sumam* *ttye* *jsa* *piṇḍai* *padīmāñq* ‘pungent seed, acorus calamus, yeast powder; with that a poultice must be made’; Sid. 100v4 *kāmjsa* *kāmbā* *tcīña* *sumam* *āra* ‘sesame, flax, yeast powder, rush (acorus calamus)’; II 85.21–2 *paysauja* *pūha:ra* *hva* *hva:ñye* *tcimña* *hamga* *sūttā*, *śamdyauña* *šiyi* *nīmva* ‘plants for suppurating treatment separately, curds, yeast, sour stuff (sorrel?), vinegar, pepper, white salt’ (but Sid. 13v3 *śamdyauña*, BS *bhūs-trṇa-* ‘andropogon schoenanthus’, Tib. *ske-che* ‘sinapis ramosa, black pepper’); III 90.184 *dājsamḍai* *tīma*, *āra* *tcyāña* *sūmam*, *aṣṇūha* ‘pungent seed, acorus calamus, yeast powder, dove-dung’; Sid. 132v2 *cve* *va* *beti* *hīya* *gunā* *hamāre*, *tcyauña*, *sumam*, *buysitū* *švidā* *hambrrihauñq* *u* *pesalyāñā* *u* *jeṃḍa* ‘who has the marks of wind, yeast powder, goat’s milk must be mixed and smeared on and it removes it’, BS *kanikyājā-payo* *sa-ghrto* *vāta-rakta-jit*, Tib. *yan-na* *rlun* *śas* *che-ba-las* *gyur-pahi* *dreg-la* *ni* *bag-che* *mar* *dan*, *rahi* *ho-ma* *dan* *sbyar-bas* *bskus-na* *sel-bar* *hgyur-ro*. Five spellings occur: *tcimña*, *tcīña*, *tceñq*, *tcyāña*, *tcyauña* ‘yeast’, BS *kiṇva-*, Tib. *phabs*. The base is *čī-* or *sčī-* 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. *kiṇva-*. If the base is (s)*kā-*: (s)*ki-*, to Zor.P. *kāmaka*, *aḥkāmaka* (or *āpkāmaka*?), 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 *dvyām* *tcīmañām* *jsa* *hamamga* ‘equal to the two eyes’, see *tceġiman-*.

-tcīmph-, see *tcampha-*.

tcīra, *tcīre* ‘face’, see *tcara-*.

tcīra ‘(so many) times’, v 331, 24r2 *drai* *tcīra*, BS G 37, 21a4 *triguptam*, Tib. *lan* *gsum*; III 21, 5a3 *drrai* *tcīra*, BS *tris*. See also *gyūma-*, and *rrāyā*. Base *skar-*, *sčar-* ‘to cut’, with *tcīra-* from **sčarya-*, as *kīra-* ‘work’ from **karya-*. IE Pok. 941 O.Pers. *ha-karam* ‘once’, Av. *ha-karət*, O.Ind. *sa-kṛt*, *-kṛtvah* (to numerals), O.Slav. *kratū*, Lit. *kaṛtas* ‘time’.

tcīratsa ‘sweet juice’, Chinese *hai:ttāva* III 78.15 in list with *māḥṣī* ‘honey’, *gulā* ‘molasses’, *śikara* ‘sugar’. From **čīra-t(a)sya-* ‘sweet liquid’, dialectal *č-* < *š-* *xšīra-* ‘milk; sweet’ Zor.P. *šrēnūh* gloss to Av. *xšvid-* ‘milk’, Parsi-Sanskrit gloss *gaulya-* ‘molasses stuff’. See s.v. *švida-*, for *šifta-* ‘milk’ and ‘sweet’. Chinese *hai:ttāva* = **γai-dau* is not yet identified.

tcīrau ‘duck’, Z 22.135 *sye* *varata* *tcīrau* *āce* ‘geese there, ducks, (wild) ducks’; III 35.32 *aṣṇā* *tcīrau* *ū* *ttara* ‘doves, ducks and partridges’; III 34.8 *kakva* *tcīrāka* *u* *papūškya* ‘the *kakva*-bird, duck and hoopoe’; = III 36.3 *tcīmrrauka*, = III 46.16 *kakva* *tcīrau* *u* *papūška*; Z 20.16 *ku* *hamtsa* *āna*, *tcīrau* *daindā* *duva* ‘where seated together two ducks are seen’; = v 56, 114v1 *tcīrau* *d(ai)ndā* *du(va)* ‘two ducks are seen’; II 8.123 *khu* *paradaisai* *tcīrau* *ka* ‘like ducks in a foreign land’ (BS *para-deśa-*); K 26.130 *hamya* *brriyausta* *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* *jsīrawā* *ucā* *šujai* *kṣaijīdā* ‘as geese, ducks, (wild) ducks (if *ucā*=*āce*) cry out on one another’. From **čayravāka-* to Zor.P. *č’hlw’k* **čaxravāka-* (Vid. 2.42), O.Ind. *cakravāka-* ‘anas casarka’, proverbially faithful in connubium, as in Atharva-veda 14.2.64 *cakravākēva* *dāmpatī* ‘master and mistress of the house like two ducks’. Suffix *-ka-* to final *-au*, as *hamau*, *hamauka* ‘vessel’, *dro*, *drauka-* ‘hair’. For *-ir-* from *-agr-*, see *sīra-* ‘contented’.

tcās- ‘see’, Z 22.319 *jsejīnu* *vātā* *nā* *chādrra* *tcāsāri* ‘they see their faults in detail (rather than ‘quickly’)’. Base *čāš-*, from *kas-* ‘see’, with *-s-*, **čāš-š-*, Av. *čāšte*, *čāšāna-*, O.Ind. *cašte*, *caḥs-*. IE Pok. 638–9 *k’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. *kāśate*. See also *nājsās-*, *pajsās-*, *vajsiš-*, *vijsiš-*, *hamjsās-*. With *k-*, *kās-* ‘to think, care for’, and *pacas-* ‘to confess’. With *-ā-*, Zor.P. *čāšitan* ‘teach’, *čāšīšn* ‘taste’ beside *vičāšīšnīh*.

-tcāšṭa- ‘sprinkled’, v 113, 35v4 *huvatcāṣṭa* *śśandā* *padīmāña* ‘the earth must be well sprinkled’, BS *rājakulam*. . . *gandhodakena* *susiktaṃ* *kṛtvā* (variant texts); SuvO. 68v1 *vasutāñe* *buššāgye* *ūce* *jsa* *vātcaṣṭe* ‘he sprinkled with pure scented water’, BS *ratnodake* *gandha-jalāmbu-sikte*. Present *-tcīṣṭe*, Z 22.140 *hārū* *vātā* *ūtco* *vātciṣṭe* ‘he sprinkles water on the vegetation’. Base *čāš-* ‘to drench’, with *-ā-*, *-i-* after *č-*, to Armen. lw *čāšak*, *-ac* ‘cup’, Sogd. Bud. *č’š’nt* ‘beverage’, Man. *čšnd’k*, Pašto *čašol* ‘to drink’, O.Ind. *caṣaka-* ‘cup’, if not Iranian lw, from dialect *čāḥš-* (T. Burrow, Henning Memorial Volume 94) beside *caḥṣāna-* ‘drink promoting relish’. For the meanings ‘drink, drench, irrigate’, note also Zor.P. *xvārēn-* ‘irrigate’, and Greek πτερυω ‘irrigate’. See *cāša*, *tcaṣṭa*.

tčista- ‘heaped, gathered (?)’, v 65.24a10 *cvam* *tčista* *ide* *saṃ* *anijsa*⟨*ṣṭa* *tī*⟩ *karmapaha* *dasau* *cvam* *bvāñai* *ime*, *hauda-*⟨*rā*⟩ *deśana* *karmāna* *bišā*⟨*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’, *āvōrtyt* *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 *haṣkaistai* ‘he leapt’.

-tcīh- ‘disturb’, see *tcampha-*.

tcūtta- ‘simple (?)’, II 101.1 *tīū* *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)čāṣṭa-.

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 *vecūly-* ‘to walk’, and for the colour name see *cuvam* ‘turmeric’. Oss. D. *c’uluz*, I. *c’ylyz*, *c’ylys* 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’.

tceġ, *tcai* ‘eye’, K 56, 19r2 *tceġ* *ca* *pā* *na* *byaidi* *u* *nī* *gū* *haysgyi* *bišā* *ttaramḍari* *aysmū* *āstamna* ‘of whom accordingly there is found not eye and not ear, nose, tongue, body, mind’ (followed by notes on *tceġ*; *gū*; *haysgi*, *bišā*, *ttaramḍara*, *aysmū*); K 145, 3r3 *jñāñinai* *tcai* *ṣṭe* ‘is the eye of knowledge’. See *tceġiman-*.

tceci ‘bank’, K 40.4–5 *tī* *pūši* *ūsihye* *tceci* *nīraja* *ñāya* ‘then at once he approached the bank of the river Nairanjana’. See *tcalcā-*.

tceġcai ‘bank’, K 68.190–1 *nai* *ñāpi* *tceġcai* *kāma* = K 71, 10v3 *nai* *bautta* *tcecai* *kauma* ‘he does not know the boundary of desire (BS *kāma-*)’. See *tcalcā-*.

tcāġjsa ‘breast’, K 46.50 *ū* *ehai* *hā* *tcāġjsa* *vīstā* ‘and she placed the breast to his mouth’. See *tcījsā-*.

tcepha- ‘trouble’, JS 34v1 inst. sing. *tcephine*. See *tcampha-*.

tceġiman- ‘eye’, nom. sing. Z 6.5 *tceġimā*, III 27, 35b2 *hajvattetīnai* *tcemā* ‘the eye of wisdom’, BS *dharma-cakṣuḥ*, nom. plur. v 85, 7r2 *tceġimañi*; with *yī*, Sid. 152v4 *tceġimañai* ‘his eyes’; K 46.45 *tcemeña*; gen. plur. K 9, 43v1 *pamjīnu* *tceġimañīnu* ‘of five eyes’; I 187, 106r5 *tcimmañām*. Short forms occur: K 56, 20v3 *tcem*; Sid. 145r2 *tcim* *hīya* ‘of the eye’; K 145, 3r3 *jñāñinai* *tcai* ‘the eye of knowledge’; K 56, 19r3 *nī* *tceġ* *rū* *prara* *butte* ‘the eye does not understand the nature of form’; K 150, 23–4 *myšq(i)nai* *tcemnā* *jsā* ‘with eye of mercy’. Adjectives, v 85, 7r3 *tceġimaundyau* *uys*⟨*n*⟩*oryau* *hamtsa* ‘with beings possessing eyes’; III 25, 27b4 *tcaimauda* *hve* ‘a man with eyes’, BS *caḥṣuṣmān* *puruso*; Manj. 10 *tcaimausta* *hve* *leṇḍa* *rūdā* ‘light of a man with eyes’. See also *camñim* ‘fountain’. Base *čāš-* ‘to see’, with *-ġim-* from *-ašm-*, as *pema* ‘wool’, *bema* ‘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 *čam*, Orm. *cimī*, *cīm* (*c=ts*), Sanglēcī *cām* (*c=ts*), Šuynī *cīm* (*c=ts*), *cēm*, Yidya *čam*, Yazg. *čām*, *čam*, plur. *čamaθ*. IE Pok. 638–9 *k’ek-*, O.Ind. *caḥs-*, *caṣṭe*, *caḥṣate*, *caḥṣus-*, *caḥṣas-*. See *tcās-*.

tcaiyāṣṭa ‘for a show, ceremony’, III 104.32–3 *tcaiyāṣṭa* *kūysa* ‘a jar for show’ (‘for a ceremony’), from **sčavya-* > **sčāvyā-* > **sčāiya-* to base *skau-* ‘be conspicuous’, see s.v. *tcām* (**sčāvana-*).

tcera- ‘to be made, done’, v 339, 77r6 *gyaysnū* *tcera* ‘by you sacrifice must be made’, BS G 37, 72 bis a4 *yajanam*

kartavyam; v 70, 8v4 *aruva tce*ra ‘medication must be made’, BS G 37, 12b2 *bhaiṣajya-yogaṃ kartavyam*; v 341, 83r3 *ṣā rrustā tce*ra ‘the rule must be done’, BS G 37, 77b1 *ivayā rājyaṃ kārayitavyam*; III 20, 3a3 *sūtrā āsā tce*aira ‘the *sūtra*-treatise must be memorized’; *tce*raa-, Sid. 4v5 *kr̥ra tce*rai ‘cure must be made’, Tib. *cho-ga*. . . *byaho*; later K 26·144 *tce*rrai, 145 *tce*rrai. With suffix *-vīya*-, K 51·6·7–8 *cu buri tce*rā-*vīyi* *bijairma*, *bgysūñā ide kira*, *ttika yinūmā ttaṃdī 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-tce*rayetīnai *haura* ‘the gift of memorizing’. As second component, Z 24·438 *a*jsera- ‘not to be done’, Z 2·87 *pajsama-jse*ra- ‘to be honoured’; v 261, 10, a4 *⟨ā⟩ysda-gargya-jse*ira ‘to be protected’. From *kar*- ‘to make’, *tce*ra- **čārya*-, see *kāda*-, *yan*-, *car*-.

tcesta- ‘heaped up, accumulated’, K 154·42 *cū vā ma tta*kyi *tcesta tta karma* ‘what are these *karma*-acts so accumulated here’; II 115·17 *ṣau kharaṣau tca*ista *hayū byāva ma tta yañā* ‘remember here thus the *ṣau* Kharaṣau as a tested (?) friend’; K 39·156 *khū hā ā hiñya kṣi*(*ra*) *pā tca*istā *jastuñā 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 tcauṃci 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 tcū-syau hiyā cā ttu-ttai tcauṇḍaka āstaṃna habāḍau parysām vakṣaunarau ttiyām pā harbiṣvā bāḍūā sarā drunā beimañā 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. *čarūtikā*-, formed like north-west Prakrit *praṣaṃḍa*- ‘questioner’, rendered by Greek διοπρίβοντες, from *fraśant*-.

tcautta- ‘injured, beaten’, II 10·162 *kau baida tcauttai* ‘you injured the *kavi*-sages’ (= ‘the monks’); II 10b5 *āṣṇu baida khu tcauttai* ‘when you injured the *ārya*-nobles’ (= ‘monks’). Base either *(s)*kāf*- or *(s)*kāuf*-, see *patcautta*-, *patcautta*- ‘injured’ (Tib. *ñams-šin*), *apai-tcāmṭta*-, *petcautta*-. To Zor.P. *patkōftan* ‘beat’, or *patkāftan*; Oss. DI. *caud* ‘bad’ to base *kau*-.

tcauma ‘a name’, III 110·11–2 *ñāṃ tcauma kāṣṭa pājsa 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 hiye* ‘of the four great elements’ (BS *mahābhūta*); compounds, v 239·34 *tcaura*-

kṣaṣṭyām pājām dharmām ‘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*, *tcūra*- ‘four’.

tcaulasa ‘fourteen’, K 28·182–3 *ttāja ṣṭāra tcaulasa kṣā*(*rī*)*ja ttajsaca* ‘there are fourteen flowing alkaline rivers’, = K 21·7–8 *ttāja ṣṭāre tcāṃlasa kṣārīje ttajsace*, but different, K 37·123 *ttāji ṣṭāre sudāsā kṣārīṃji ttiṣḍaidi* ‘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*.

tcyāṃśvīna ‘fowl’s plant (?)’, III 87·118 *hajārnā spyē, tcyāṃśvīna rrāje namvena ṣi pimṇḍai pāchai* ‘with the *hajārnā* flower, fowl’s plant, with desert salt, this poultice (BS *paiṇḍaka*-) is to be cooked’. See *tcāṃśvām* ‘scratching (fowl)?’. Possibly here the *-na* is inst. singular.

tcyāñā, *tcyauñā* ‘yeast’, see s.v. *tcīñā*.

tcvinā ‘of four’, gen. plural, older *tcuīrnu*, *tcuīnu*, see s.v. *tcahora*.

ttiyānā ‘of these’, gen. plural, v 314, 1a4 *ttiyānā dārañāñā* ‘of these *dhāraṇi*-formulas’; v 145, 71r2 *ttiyānā chiyā* ‘the account of these’. See *tta*-.

ttiyena ‘with this’, K 47·56 *nāsi pūra ce ṣe tcāraṃphi ttiyena paḍā panā* ‘take, my son, what is this stick, with it feel before you’. For *ttina*, *ttena*.

tttrateṣṇā ‘woman’s name’, v 121, 038a1 *haṃtsa hvarā tttrateṣṇā jsa* ‘with the sister Ttrateṣṇā’.

tttrada ‘entered’, *ttramḍa*, see *tram*-, *ttrām*-.

tttraba ‘fringe(?)’, II 60·17 *u kagīja ṣkaumaka vilaka śā hatca tttraba 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 *pravīṣitā*; Sid. 153r3 *gṃvā vīna trāmāre* ‘in the ears pains enter’, Tib. *rna-ba gñisu zug-čin na-la*; Sid. 155v5–156r1 *ttiyām khaiyi trāmīdā u vinaustā hame* ‘pains enter them (the teeth) and they ache’; durative past (*-yā*-), III 68·75 *khu ṣau ttraima haṃtse kiṃṇa* ‘when one was entering for intercourse’; optative Manj. 321 *bgysa sa parṣai jsa h(ā) ttrema nairvāṇa kīthe* ‘the Buddha would enter with his company into the Nirvāṇa city’; K 109·308–9 *bgysa ṣḡvyau jsa hamīḍa hā ttrema parṣai jsa hattsa* ‘the Buddha with his disciples together would enter with his company’; participle v 184, 40v5 *jṣeindama ggurovica ttirandā vyata* ‘the finest grains had entered’; SuvO. 24r3 *muri māñamḍu drāca tśumata indriyyau tramḍe* ‘like a bird trembling motion having entered the faculties’; BS *śakunir iva cancelam indriya-saṃpravīṣtam*; III 22, 14b4 *na vañā drrāysa 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. *khon-du ḥhud-par* ‘enter within’; later infinitive II 95·56 *kvacū na dāsaina ttraima* ‘I did not succeed in entering Kua-tṣou’.

Contrast *naram*- ‘to go out’, Sid. 4v1–2 *ūysna trāme u nīrāme* ‘breathing in and out’, BS *prāṇa-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 ayūlā ttramēste* ‘he swallowed the burning iron ball’; III 69·84 *murā rauṣe jsa ttramaste* ‘the bird swallowed it eagerly’. See *ttumalsta*-, base *malys*-.

ttralapha- ‘rapacious (?)’, III 72·157–8 *birgām ttralaphām ttiyām hīvī nāya maysairkā* ‘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 λάφωρον ‘booty’, -λαφης ‘seizing’, Lit. *lóbti*, *lobstū* ‘become rich’. The *ttra*- as in *ttramēste* from *ttu*-, older *ati*-.

tralo, *ttralau* ‘tin’, Sid. 13v2 *tralo u śā, hīsaṃ, daujsā, ysirra ājsa* ‘tin and copper, iron, lead, gold, silver’, BS *trapus tāmrām ayah ṣīsaṃ hema-rūpyam*, Tib. *chon-mo-ste dan*, *zans dan*, *lēags dan*, *ra-ñe dan*, *gser dan*, *dmul dan*; III 71·151 *ca burā hīra ide garkha, saṃgā hīsaṃ ttralau śā* ‘whatever things are heavy, stone, iron, tin, copper’; adjective, III 69·83–4 *muṇḍa, ttralīnā hūñā 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. ‘lēyč, **arčič*, Armen. lw *arčič*, 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. *āst’ālfā*, I. *st’ālf*, *st’ālfān* ‘spark’, beside D. *st’alu*, I. *st’aly* ‘star’, and mythic D. *sajnäg āst’alu* = I. *sau st’ālf* ‘dark mark’; I. *st’ālf xalas* ‘piebald (horse)’ with *xalas*, D. *xalasā* ‘grey (horse)’; in a general meaning, without reference to the flash of light, Oss. D. *āst’ālfun*, *st’ālfun*, I. *st’ālfyn*, *st’ālfān* ‘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’pt*) to IE *kep*- beside *kep*- (or *kāp*-, *kap*-); for *čāpuk* see Zoroastrian Problems, ed. 2, xxxvi; and for ‘swift’ and ‘light’, IE Pok. 660–1 *leg***h*-, O.Ind. *raghū*-, *laghū*-. See also s.v. *ālysata*- ‘silver’ for a name ‘bright metal’, base IE *arg*-. Note also Oss. D. *āvzestā*, I. *āvzist* ‘silver’ beside Votjak (Uralic) *azves* ‘silver’, *uzves* ‘tin, lead’, Hung. *ezüst* ‘silver’.

ttraha ‘draught (of liquid)’, III 101·33–4 *ṣama vā thajai khū durauṣg ttraha thaja* ‘he draws me to him as one draws a *durauṣg*-drink’ (see *durauṣg*). Base *tar*- ‘be moist, drink’, Orm. *tr*- ‘to drink’, Parāči *ter*:-*thōr*, *terēm* ‘to drink’, with suffix *-aha*-, as Oss. DI. *ärtāx* ‘dew’, D. *ärtāx*, I. *ärtax* ‘drop of liquid’; Sogd. **p’yñč tryh* ‘drop of water’. See below *ttre* ‘drops of water’, and *ttarraa*- ‘thirsty’. Note *tr*- maintained, see *ttralo*, and *trāvi*.

ttrahā- ‘radish’, Sid. 9r2 *trīhe jsa*, BS *mūlaka*-, Tib. *la-phug*; I 179, 98v3 *ttrahām hīvī raysa* ‘juice of radishes’; I 179·98v1 *ttrahau hīvī kṣārā* ‘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’uak* (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 *ṣg ttrākha gaumañā 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.

ttrām-, *ttrām*- ‘to enter, cross’, present to base *tram*- above, v 115, 64v3 *trāmāte kṣīra āchei hāmāte nuṣṭhurā* ‘enters the land, disease becomes severe’, BS *pravīṣate rāṣtre vyādhir bhavati dāruṇaḥ*; K 64, 81r2 *namadrūnā ttrāmāṃde avesta kīthe* ‘by invitation may they enter the fear-freed (= BS *abhaya-pura*) city’; K 3, 138r2 *trāmāmato hvataimā* ‘I preached entrance’; K 67·176 *ttina-ṇ ttrāmāma nīṣti ttiye advayi paṃḍā vīra* ‘therefore for them there is no entering upon the path of duality (BS *advaya*-)’; K 144·2r3 *maṇḍale pā ttrāmāṣṭā na iye* ‘he could not then enter the *maṇḍala*-circle’; optative K 149·15 *ttrāmūryau*; participle middle K 140·978–9 *u svastakarmā bemañe ttrāmāñā daṃḍyau 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 *ttrāyīme* ‘I save’, BS *uddharīṣyāmi*; Manj. 213 *anābhagna ttrāye satva* ‘he saves beings without effort (BS *anābhoga*-)’; v 330, 20v1 *ne ne ju muhu vaṃñā ttattika māta pāte trāstu yanindā* ‘they cannot save me here now, the mother, the father’, BS G 37, 17b2 *nāsti kaś cid iha trāṇam na mātā na pitā tathā*; noun, v 108, 30r6 *trāyāmato*, BS *paritrāṇa*-, K 110·330 *ttrāyūma jsa*; adjective *trāyāka*- ‘saviour’, K 136·873 *trāyāka himi* ‘becomes saviour’, Tib. *skob-par hgyur-ba* ‘defends’; SuvP. 66r1 *ttrāyākā bgysā himāne* ‘may I become a saving Buddha’, BS *tareyam*; III 4, 10v4 *trāyākī ggūchākī parrījākī* ‘you are saviour (triadic)’; Manj. 5 *ttrāyāka satvā* ‘saviour of beings’; abstract, K 10, Ab4 *⟨ha⟩ysgamatajsām trāyācīñā himāni dukhām jinācīñā* ‘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. *rādhmōti*, *rādhya*. See also *ttrāy-*, *ttrvāy-* 'to save'.

ttrāyau (with *tta* below *yau*, for *ttrātta*?) 'penetrates (?)', K 151:38 *sūmra garā pūṣq ttrāyau śaśvām myāñā* 'Mount Sumeru might penetrate into the middle of the mustard seed'. To base *tar-* 'cross, enter' IE Pok. 1074-5 *ter-*.

ttrāvi 'thieves (?)', III 14:18 *ba-jśinya himāre u ttrāvi pharāka himāre* 'they become short-lived and many are thieves'. See also *tṭāṣā*, *dyūka-*, *ggamuna-*. Base *tarp-*: *tṭp-* 'to steal', Av. *tarp-*, *tṭṛfāt* (Yasna 11:5), Zor.P. *tṭfēnūtan*; *tṭft*, *truftak* 'stolen' of the intercalary days, Greek κλοπιμοί, Arab. *al-masrūqāt*; *tṭftakih*, Sogd. Bud. *čβ-*: *čβt-*; Pamir Yidya *tərif-*: *təṛəft*. Sangl. *təṛəf-*, Iškāšmī *təṛuf-*, Yazg. *caf-*: *caft*, infinitive *cafaṣ*, Šuynī *cif-*: *cift*, Rōsānī, Xūfī *cif-*: *cift*; *cuf-*: *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 *asutṭpā udumbalaū yamāsya dūtaū* 'Yama's two breath-stealing long-tailed messengers'; like Oss. D. *uod-jesäg*, I. *ud-isäg* 'life-taking, death'; RV 10:86:5 *paṣu-tṭpaṃ nā tāyūṃ* 'like cattle-stealing thief'. Here *ttrāva-* from **tṭāpa-* or **tṭāpi-*, with *-rā-* as in *grāma-* 'hot' (from *garma-*).

ttrāsta- participle to *ttrāy-* '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 *ttrāy-* 'to save', *ttuvāy-*.

ttrūysa 'gourd', Sid. 18r3 *ttrūysa*, BS *trapusa-*, Tib. *gru-sa*; I 147, 56r1 *ttrūysi*, BS *trapusa-*; I 175, 93v3 *ttrūysām*; I 147, 56r2 *ttrūysna*; II 1:7 *ttrūysa*, Chinese *hau kua* = *xu-kua* < *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-uṣa-*, see cognates s.v. *ttralo*. With first component *lā-* 'red (?)', see *lā-ttrūysa-*, BS *kalinga-* 'holarrhena antidysenterica'.

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*, *ttrarāa-*.

ttrema 'enter', see s.v. *ttrām-*.

ttrēmvaṣṭā 'beyond trouble', K 116:61 *ttrēmvaṣṭā phara satva dhāttu ggesera gavyā tṭsīda* '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->ttrē-*, see Oss. D. *täre-γād*, I. *tāri-γād* 'transgression'. For lost first vowel *tarai->ttrē*, see also *parā->pra-* and *prūva-*, Kroraina *pirova*. Since *bisṭvira-* **visas-puṭra-ka-* has developed *ai>ē>ī*, here in *ttrē-* may be later *-e-<-ai-<-ī-*, if not archaic *-ē-* kept.

ttrvāñā 'in the garden (?)', II 85:31-86:32 *khvā ṣa khara-samñā, khvām nā biḍā tvā-m 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-*, *saṃna-* 'dung' and *ttrarā-* 'herb, plant' with *-dāna-* 'receptacle, place'.

ttrvāy- 'to save', contamination of *ttrāy-* and *ttuvāy-*, II 87:56-7 *cā-m ra ttrvāya ṣacū auna* 'also what (*cā=cu?*) for me he brings over from *ṣa-tṣou*'; or *c-ām* 'what for us'; Manj. 401 *ttrvāye kalpa* 'he traverses *kalpa*-ages', = Z 9:23 *kalpa ttuvāstāndā*; Manj. 365 *nairvāṇa ttrvāye* 'he conveys to *nirvāṇa*'; III 73:174 *khvāi ṣa na ra ttrvāyidā, būsarā būsā vaṭākye* 'how can this be? do the jesters not pass on the jokes, jests?'; K 52:8-2 *niravāṇi ttrvāyīmā* 'may I pass into *nirvāṇa*'; Sid. 20r4 *tṭi śā 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 *ttrvāsta* (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 *ttrāy-* and *ttuvāy-*.

ttrvāyā 'thrusting in (?)', K 100:291 *ttrvāyā pākai* possibly 'futation'. From *ati-vād-* 'thrust in' with intruded *-r-*; *ati-* as in *ttrām-* 'to enter'; and base *vād-* 'thrust', Av. *vādāya-*, IE Pok. 1115 *vedh-*, O.Ind. *vadhati*, Greek ὠθέω.

ttrrvāhā 'he dares(?)', K 42:102 *tte ci mara kūṣḍvī tṭumā 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 *bṛmhaṇīyo vidhīh kāryah*, Tib. *śa rta-bahi* (Pek. *brta-bahi*) *smān-gyi cho-ga yan bya-ṣin*. See causative *tvāñ-*, and adjectives *ttumna-*; *ttauna-*, *ttone*. Base *tau-*: *tu-* 'be strong, fat, swollen', Av. *tav-*, *tavṇ*, *tūtava*, *tavah-*, *taviṣi*, O.Pers. *utava*, *tauvīyah-*, *atāvayam*, *tunuvāt-*; Zor.P. *tuwān* (*twb'n*), *tuwānik*; *pattūk*, *pattān* 'persistent', *attūk*, *attān* 'capable', Armen. *lw atak* 'capable', N.Pers. *tavān* 'able', *tavānā*, *tavānistān* 'be able', *tāv*, *tōṣ* '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. *totäg uontā* 'powerful' or 'broad shoulders', D. *tuxā*, I. *tyx* 'power, force'. IE Pok. 1080-5 *teu-*: *tu-*, *teu-*: *tū-* 'to increase in size', O.Ind. *tavīti*, *tūtava*, *tavās-* 'powerful', *taviṣā-*, *tuvi-*, *tūya-* 'strong, swift'; Greek *σῶς*, *σῶος* 'safe', *ταύς* *μέγας*, *πολύς*; Lat. *tōtus* 'all', *tōmentum* 'stuffing for cushions'. See *ttu-* in *ttumāsa*, BS *sukṣetra-*.

tvā-padya 'twofold', Manj. 306 *tvā-padya nairāttam(ā)ñā* 'twofold absence of the self (BS *ātman-*)'; Manj. 361 *tvā-padya arva padīme* 'he makes the twofold medication'. With *tv-* for *dv-*, see *dva* 'two', Manj. 357 *tvā nāttairā yāna*, Manj. 383 *dva paṣyai nāttarai yāna* 'he sees the two inferior vehicles (BS *yāna-*)'. Variation *tv-* and *dv-* also s.v. *tvamdanu*.

tvāḍa 'more, excessive', Bcd 54v3 *pīrmāttama tvāḍa tṭye tta puñā 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 *ṣṣ 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, 21v1-2 *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 hvaramcī ñā 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 *drrai tcīra hvaramcīñā tva(mda)nā tsuāmdā*, BS *triṣ pradakṣiṇīkrtya*; III 26, 29b1 *ysamaśamdāina vaṃnavīya hvaramcīñā tvamdanā tsuñai* 'the land must be revered by reverent turning to the right', BS *vandanīyah pradakṣiṇīyaś ca sa pṛthivī-pradeśo bhaviṣyati*; SuvP. 60r4-v1 *drrai tcīrai tvamdam tsue u śi hālai nestā* 'three times he turned to the right of him and sat at one side', BS *triḥ pradakṣiṇīkrtya, ekānte nyaṣīdat*; with *dv-*, v 386, 44a1 *pā dvamdam viñatta yane* 'then reverently I make report (BS *viñāpti-*)', SDTV 77. See also *tvada*, *ttauda*, *ttuda*. From *ati-van-* with absolute *-danu*, as in Tumšūq Saka *pyerdanu* 'deliberately', BS *saṃcintya*, to *pati-kar-*; Av. *vand-*, Zor.P. *vandenūtan*, M.Parth., Pers.T. *vnd-*, *wynd-*, Parth. *prvnd-* 'to supplicate', IE Pok. 76-7 *au-*, *aued-*, O.Ind. *vādāti*, *vandate*, Greek ἀείδω 'sing', Lit. *vadinti*, *vadinti* 'call, name'. Khotan Saka *van-* is then from older *vand-*.

tvāra 'on the scroll', from *tvera*, Manj. 396 *tṭye yakṣa cu tv(e)ra pīde* '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 ysirra pharai kṣattra nāyai khu pyaurai dajai pala tvarai* 'nets with jewels, *indranila*-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 *tvārau āṃ māṣṭā jsa jvīhyi -ai* 'love with exceeding exhilaration'. Here *-au* may be pronoun, either *-āṃ* 'of us' or *-ū* 'of you'.

tvāriskya, *tvārīscē*, *tvatarīscāte*, see *ttuware*.

tvāśd- 'transfer', and *ttvaśd-*, II 22, 18a2 *u drrīma ttvaśdā vara ttāgutta hvāṣṭa tta parstāmdī si hvamḍi vā bi(ṣi) kitha tvaśdyarā* '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 hvamḍi u stūra biṣi phemāñā tva(ṣḍya)* 'when you (singular) hear the order bring all men and large cattle into Phema city'; IV 20:11-2 *khu parau pṛirau tṭye nva parau biṣi (hvamḍi) dā kitha tvaśdyarā* 'when you (plural) hear the order according to the order bring all the men into the town'; II 23, 18a3 *ttvaśdyari khu parau pṛirau hvamḍi vā kitha ttvaśdyari brakhaysji kṣemye(haḍai)* '...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-zdaya-*, see cognates s.v. *uspaśd-*.

tvāka 'able, powerful', Manj. 319-20 *avārautta nairvāṇa* (= BS *apratīṣṭhita-nirvāṇa-*), *gūṣṭya tvāka sarvañā baysa* 'in unbiased *nirvāṇa* escape are the powerful (= BS *balavant-*) omniscient Buddhas'. See base *tv-*, *tvāñ-*.

tvāñ- 'to make strong, fat, nourish'; Sid. 14v2 *tvāñē* 'fattens',

BS *brhāna-*, Tib. *śa skye-bar byed-čin*; Manj. 222-4 *mare mīde ahūlañā hīṣṭa vara pātca ysyāma sañā jīva pauṣa pūḍgala keda uysānā mañ(ā)re satva tvāñāre drraṣṭa vecettre ne bvāre tṭatve raṣṭa hīṣṭya (hame?)* 'he dies here, he comes to another place, there then is birth, naming, living thing, individuality (BS *saṃjñā*, *jīva-*, *puruṣa-*, *pūḍgala-*), they take thought for, they care for the self, they nourish the beings, they know not various false-views (BS *drṣṭi-*), there occurs the true attainment of reality (BS *tattva-*)' (where *hīṣṭya* = *hīṣca*). Adjectives, v 321:116 *tvāñāka*, = Sid. 12r3 *ttāñāka*, Tib. *śa skye-ba daw*; Sid. 16v3 *tvāñāka*, Tib. *śa skye-bar byed-do*.

tvātūṃ jsa 'that from them (or 'thereby')', v 155, 2a3 *pvāta ūtca tvātūṃ jsa byehi* 'get cool water from them'. From *tvā* and *-ūṃ* 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 *biṣṣā hālā tvāro pyūvāṃde* 'they may hear the all round vehicle', BS *paryāyaṃ śroṣyati* (G 36, 3a5) with literal rendering of *pari=biṣṣā 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 *paryāyaṃ citta-prasādena namaskariṣyati*; III 33:14-5 *kṣyām tvārām* 'of the six entrances', = BS *ṣaḍ-āyatana-*; loc. sing., Z 9:19 *samu kho pīrākā pvaṭṭā tṭye yakṣa cu tvera pīde* 'just as the painter fears the *yakṣa*-goblin which he has painted on canvas', = Manj. 396 *samva khu pīrākā cu pvaṭṭa tṭye yakṣa cu tv(e)ra pīde*; Manj. 36 *tvīra pīrūna hamaga* 'like a painting on a canvas'. From **ati-bar-* 'to carry over', see *ttuvar-*, and *tvārā-*.

tvārā 'crossing (?)', III 117:12 *tṭye kaṃṇa mamaññām tvārā aysmyā ṣairkā ṣṭe* 'for this the movement of my own (people, feelings?) is excellent in my mind', from **ati-bāra-*.

tvārā- 'transference', K 147:40 *pūñām kūśala-mūlyā hajsauṃsa jsa tvārā hamya iye* 'may have been transference from the mass of good roots of merits', = III 130:35 *ttām pūñām kūśila-mūlā hīya tvārā himya i*; JS 2r4 *baysūṣṭi brīya puñām tvāre kiṃṇa* 'in love of bodhi-knowledge for the transference of merits'. From **ati-bar-* 'to carry over'. See *ttuvar-* and *tvārā-*.

tvāva-m jsa 'that by them', Sid. 155v5 *u tvāva-m jsa krra tcerai* 'and to it this treatment with them must be used', Tib. *rnams-kyi cho-ga byaho* (*tvā* with *biṣṣā* '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*.

tvīṣe see *ttuṣṣe* 'to destruction'.

tvai, *tvai tvai* 'together', parallel to *ham-*, II 58, b3 *u ttugavām jsi jsā tvai hamgavāṃdu* '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 thyañā-ṣi ttayi-ṣi u kvām thiyiññā-ṣi tsvāṃdā tvai tvai* 'there T'ien-ṣi *tai-ṣi* and Kuang T'ien-ṣi went together'; v 310, v3 *u hatsā ysiṃṇa kṣira 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. *θwāṭ*, 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', *hārštai*, *hārštāya* 'really', gen. sing. *haḍāyā*, loc. sing. *haḍāya*, later *haḍai* 'day'.

tvya 'of them', Manj. 181 *crāma tvyā jā āttama harštāya ttatva n(e)ṣṭa* 'as of them the self (BS *ātman-*) really is not reality' (BS *tattva-*). Read *ttyānā jsām*.

tsa 'go' imperative 2 sing. II 90·64 *māñām jsa hamtsi hāysa 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 *saraṇaṃ 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-beškṇā tsambe* '(she) seated, throwing off clothes, like the dress on the loins at the side'; = III 44·44–5 *naistq havryśamcā khu hala-baiśkṇā tsambai*, = III 37·16 *ṇesta havrriśaca khu hala-baiśkṇā tsabe*, = III 35·21 *ṇasta havrriśace khu hale-beškṇā tsaba*. Possibly from base *kai-*: *kī-*, *čī-* 'to cut, cut out' in O.Pers. *āknvāknš*, 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 *šilpāni* 'arts'. If *tsurrai* is read, it could be traced to base *saur-*: *sur-* 'to ornament', quoted s.v. *pāsūrāṃ pīrāñā* 'decoration is to be painted', with Av. *zaranyō.saora-*, 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 *š ju hvē hāmya tsātā ce biśṣūni ttagā anamkhištā*, = v 335, 33r1 *šā ju hvē (hāmya tsā)tā biśṣūni ttagā anamkhištā* '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 pājiñā tsāvi* 'rich in abundant treasury', BS *prabhūta-dhana-dhānya-samṛddhi-koṣāḥ*; Manj. 424 *baiśṣūni arthana tśāva* 'rich with manifold goods'; SuvO. 53r4–5 *biśṣūnyau sambāryau tsāta samartha* 'rich possessed with manifold requisites', BS *sarvo-pakarāṇa-samṛddha-*; SuvO. 56v3 *tsātā hāmāte u samarthā hāmāte* 'becomes rich and gets possessions', BS *kṣemaś ca bhaviṣyati*; III 114, 6v1 *barijām sijāma byehi tsā himi sūhye* 'he gets success in crops, becomes rich, happy'; IV 12·7 *hāvā u tsātā peminā thauna* 'of the magnates and rich

men woollen cloths'; K 138·926 *varaṣpī hirā pharā himi tsā* 'valuable property, he becomes very rich'; II 115·31 *tsā pārśg* '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 śri-saubhāgyatām anubhavanti*; SuvP. 63r4 *gūttirra iśvari tsāttauñā jsa u cistiye jsa* 'with family, authority, riches and with youth', BS *aśvarya-mada-mattena kula-bhoga-madena tāruṇya-mada-mattena*; Manj. 84 *haura tsāttāñā 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'wx* 'satisfied', Tokhara B *šāte*, A *šāt* 'rich', Armen. lw *šat* 'many'. See also *tsāṣṭa-*. IE Pok. 638 *k'ejē-:k'i-*, *k'iē-*, O.Ind. *cirā-* 'delay; long'; Lat. *quē-*, *quēs*, *tranquilus*, Got. *hveila*, O.Engl. *hvil*, O.Slav. *po-koji* 'rest', *po-čijo*, *po-čiti* 'to rest'.

tsām- 'to swallow', participle *tsoda-*, v 40, 63a3 *tsāmāñā jattai* 'it is to be swallowed, it cures'; III 4, 9v3 *ṣvīdā tsā(mā)ñā* 'milk must be swallowed', I 169, 84v5 *hā ṣvīdā tsāmāñā* 'milk is to be swallowed'; possibly v 201, 70a2 *umi khāṣgri tsā(m)ā(ta)* 'you are to drink, you are to swallow'; participle, JS 12v2 *šai tsodi ham jve brahye-t-i 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 *udaka-rākṣasa-*) being such (*ttirā*?)', assuredly (BS *avikalpam*). Or *ttirā* for *tteru* 'forehead'?. Also *rāha-* could be Saka *rrāha-* 'pain'. Base **čyam-* 'to swallow' (*ts-* as in *tsuta-* 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'mg* 'swallowing', Zor.P. *āšambēnitan*, N.Pers. *āšāmīdan*. Without -*y-*, IE Pok. 640 *k'em-* 'swallow', O.Ind. *cāmati*, *camati*, *ācanta-*; *camasā-s* 'cup', N.Pers. *čam* 'eating', *čamīdan* 'to drink', Norse *hvōma* 'to swallow up'.

tsāraṇa- 'able', Z 11·16, see *tcāraṇa-*.

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, 72 bis a1 *tataḥ svastir bhaviṣyati*; Bcd 51v4 *tsāṣṭā*, BS *praśānti-*; III 123·50 *tsāṣṭa*, BS *śānti* (= *śānti-*); III 38·43 *ci uvī tsāṣṭa dārye ida* 'who can hold the mind calm', = III 40·19–20 *cā i kṣāṣṭā dāryai ida* (with *i* for *uī*; *kṣ-* for *ts-*), = III 47·64 *ca uvī tsāṣṭa dārye idā*; III 135a3 *tsāṣṭā aysā samduṣṭum* 'I am calm and contented'; ibid. b1–2 *khu mara kṣira tsāṣṭā himi* 'that he becomes calm here in the land'; Manj. 301 *tsāṣṭa naṣguda* 'quiet, tranquil'; with -*ka-*, II 111·19 *tsāṣṭakā* and 113·79; abstract, Z 6·31 *tsāṣṭatātā*; v 113, 35r5 *tsāṣṭatetu*, BS *śānti-*, v 188, 73b, 1a1 *tsāṣṭate(te)*; v 384, 9a2 *khvai tta ṣṭāvai tsāṣṭa ttī jsā drrūnai* 'that for him there may be calm and health'; compound, Z 20·10 *atsāṣṭa-* 'not calm'. From base **čyā-s-*, to *čyā-*, see *tsāta-* 'rich', formed like *stā-s-* 'be weary', participle *stāta-*, Oss. *stad*. with -*s-* > -*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'.

tsī-, see *tsv-* 'to go'.

tsinū 'bed', K 106·257 *tcinū vī 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 *šā-* below for cognates. For *sayana-*, Oss. D. *sintā* in *mārd-sintā* 'bier', *suntāg* 'bed' (IAS 1·316·3), I. synt. plur. *syntytyā* 'bed'. The suffix -*ū* from -*uwa-* 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 *šamḍā tsau* 'came to earth', older *tsute*. See *tsv-*.

tsv- 'to go, come', participle *tsuta-*, *ts-* before *i*, *ai*, *o*; v 54, 2r2 *tsimā trṣṭhamdyau gyastyau balysyau hamggūjīmā* 'I go, I meet with the epiphanous *deva* Buddhas'; N 75·28 *pābu jaṭimḍharu vara tsimā* 'I go to my father Jaṭimḍhara', BS *pitaram jaṭimḍharam upasaṃkramitvā*; v 339, 77r5 *vāñā tsindā* 'they go into the temple', BS G 37, 72 bis a3 *deva-kulam gatvā*; v 76, 44r5 *tsiyā* 'he might go', BS G 37, 33b5 *gacchati*; v 246, 12a1–2 *kuṣṭa tsī nimaṣi tsuamḍā himāre* 'where he may go they follow him', BS *prṣṭhataḥ prṣṭhataḥ samanubaddhāḥ*; v 164, 21a6 *ku buro tsīñā* 'wherever 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 hamtsi 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 śātye janavati tsutaimā* 'I came to a second country' (BS *janapada-*); Z 2·24 *tsutāndi*, K 60, 35v1 *tsvāṃdi*, K 61·40v2 *tsūāṃdi*; v 331, 21v2 *tvamdanu tsute* 'he went in reverence'; II 126·8 *tsve*; Sid. 2v1 *aurga tsue*, Tib. *phyag bcal-te*; v 123, 19r1 *tvamdanā tsuetā*; III 20, 4b1 *tsuta hamyetā* 'he had gone', BS *pratikrānta-*; II 89·44 *ni tsva hame* 'he cannot go'; 1 plur. II 87·4 *tsvāṃdūm*; infinitives, v 110, 32v3 *hamjsāṣṭe tsei* 'he may intend to go', BS *śaknoti upasaṃkramitum*; JS 13v1 *dāse tsai* 'he ended going'; II 90·65 *ni dirvem tsai* 'I did not dare to go'; Z 7·26 *saiyā tsute* 'seem to go'; adjective, Z 4·106 *tsūka-*, Sid. 103v1 *pyaḍa tsuqā* '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 hārštāyā ni byaude*; participles, present K 136·871 *tsvāṃdā jsānā* 'going' (dyadic); from *tsum-*, Sid. 7v3 *āṣi tsūmaṃdai* 'moving in the sky', Tib. *nam-mkhah-la ldan-ba yin-no*; III 63·131 *saṃtsera tsūmaṃdām satvām* 'of beings moving in the *saṃsāra*-migration'; fem. Sid. 138r5 *tsūmaṃca hame*, BS *calan*, Tib. *hpho-ṣin*; v 67, 25a4 *tsūmaṃcā brī*; future participle *tsuñā-*, v 100v2 *u nai hā tsuñu stā* 'and he need not go'; SuvO. 56v6 *hā ttā vara tsūñau* 'must go there', BS *antikam upasaṃkrameyuh*; II 100·234 *tsuñi hamai*; II 99·198 *tsvauñi hamāvai*; II 88·34 *tsūñai hame*; III 137·5 *aurga tsvāñai*; III 137·7 *āṇrga tsvauñai*; verbal noun, v 161, 35r2 *balysāna tsūmata* 'career of the tathāgata', BS *tathāgata-caryā*; K 3, 138r2 *tsūmate vātā* 'in going'; Manj. 192–3 *nai byaida tsūma*

hīscī 'the going, coming is not found'; K 110·334 *harbaīṣi tsūma jīya* 'all motion ceases for him'; with negative K 68·198 *tsume vīri...atsuma* 'in transmigration, non-transmigration'; K 61, 39v2–3 *atsūmaṃvija, tsūma* 'a course which is not a course'; Manj. 168 *harbaṣā tsvamā vaṣṭa* 'through all courses'. For *tsvāmanai*, *tsāmanai* 'we go' see s.v. *tsā-*. With preverbs, see *naltsu-*, *patsu-*, *vatsv-*, *hatsu-*, *ttātsu-*. Tumsuq Saka 1 sing. *cchami*, BS *gacchāmi*, preterite *acchu* 'I came'; 3 sing. imperative *cchatu* 'let him go'; *vatsyu* 'I descended'. From base *kyau-*, *čyau-*: *čyu-*, Av. *šyav-*, *šav-*, *šu-*, O.Pers. *šiyav-*, Sogd. *šw-*, Zor.P. *šav-*, *šutan*, N.Pers. *šav-*, *šudan*, Kamboja *šavati*, Balōči *šaday* 'go', *šutha*, and 'become'; Šuynī *sāw-:sut*, *sutt* 'go, become' (*s-* < *čy-*?), Yidya *šūi* 'he went', = *šay*: less developed Orm. *caw-* 'go' (*c=ts*), Parāči *čh-*, *č(h)im-*, Waxī *čāw-*, Kurd. *čūyin*, past *čū*. For *tsum-*, see also *phūm-* 'to blow', Sogd. *ptsr'wm-* '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 *jsiḍa 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. *cyávate*, *cyutā-*, Greek *σεύω*, *σέυεται*, *έσσυτο*, 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-*, *saui-* with cognates. For *t-*, note Av. *tkaeša-* '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 tcamjsā* 'with dishevelled hair'. From **θata-*, base *θan-*, see *thamj-*, and *thatau*. From *θan-* 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 *ṣi 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-*, *θan-* beside *tan-* see *thamna-*.

thagāja 'possessing strength(?)', K 73·39 *ibijātta mūña thagāja kṣiraña kabi cū sākyi hacyāra jauna* 'uninjured, he dwells strong in the land, the hero whose enemies are broken in battle'. From **θangā-* with -*ja-* suffix, to base *θang-*, see s.v. *thāka* 'power'.

thamga- 'requisition, exaction, tax', II 21, 15b1 *rrvī thamgi kiṇa* 'for the royal tax'; K 15·131 *satta vāgūsyerābiṣa thaga paṣarā* 'release the beings, remit the tax', = K 23·78 *baiṣa thaga*, = K 32·32 *baiṣā thamgi*; K 42·92 *thamgai pihī-yāṃdā* 'they held back his taxes', = K 44·207 *thagai*

pihīyāmda; 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 *hauskyi ttrahi śau thaṃga* ‘one *thaṃga*-measure of dry radish’. Uncertain, V 3·1·7 *thaṃgā vira*. 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 I2 *thaṃgaurāṃ pīḍaki* ‘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 *tḥimañūṃ 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 *keṣaṃ na utpiṇḍayāmi*; K 144, 2r4 *ysaira jarā sōi dī vatsa thajīdā* ‘they draw out the heart, liver, lungs from under the breast’; III 75·230 *pai hīvī āṣṭi thaṃjā* ‘stretch out the toe of your foot’; V 66·6 *thaṃjarī ysira sā biśā* ‘draw out the whole joy of his heart’ (*thaṃjarā* 2 plural); V 65·13a *ysira sānai thaṃjā* ‘extract the heart’s joy’ (with *sā* from *śāta-*, and *sānaa-*); 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 duraśa ttraha thaja* ‘he draws me to him, as one draws a draught of *duraśa*-drink’; preterite *thīta-*, *thīya-*, III 74·213–4 *myām samuṃdra ṣṭānai ṣi vā, ba-vūḍā ājavaiṣa thīye* ‘being in the great sea he drew out a poison-covered serpent’; V 189, 4r1 (fragment) *puvātta thītau*; II 44·56 *biśai cimūda thīyāṃdi* ‘all that the Cimūda-people extracted’; Z 20·37 *tḥimañā nu thīye* ‘he pulled out their eyes’, II 100·217 *thī*; III 127, 29r1 *thīyo*; infinitive Z 19·39 *parstātā huśṭya haskā kṣāta thīye* ‘she ordered to pull out the very white, six, tusks’. See also incohesive *thīs-*. With preverbs *usthaṃj-*, *asthaṃj-*, *asthīs-*, *pathīs-*, *pyāthaṃj-*, *byihaṃj-*, *byehaṃj-*, *nuhaṃj-*(?), *haṃthaṃga-*. Base *θang-*: *θaxta-*, Av. *θang-*, *θaxta-*, *θanjaya-*, Zor.P. *āhaxtan*, *frāhaxtan*, *frāhang*, N.Pers. *āhixtan*, *farhaxtam*, *farhixtan*, *āhanjīdan*, *pālhang* ‘pillory’ (**pāri-θanga-*), *sar-hang* ‘chieftain’; Sogd. Bud. *ḍynč’k*; *sr-ḍ’nkw* ‘chief’, *ḍnky* ‘tendon’, *pḍ’ynč-* ‘to pull’, *prḍynč-* ‘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. *ḍiram-sang* ‘a measure’; M.Parth.T. *whynj-*, *whxt*, *nhynj-*, *frhynj-*, *pḍhynj-*, M.Pers.T. *’hynz-*, *’hxt*, *nhynz-*, *nhxt*, *pršynz-*; *’whng* ‘sorrow’, adjective, *’whn(n)gyn*; Judaeo-Pers. *tanjīdan* ‘to drink’; Pašto *yu-landza* ‘udder’. IE Pok. 1065–7 *ten-*, *ten-d-*, *ten-gh-*, *ten-k-*, *ten-s-* ‘stretch’, Av. *θang-*, *θaxta-*, *θanvarā* ‘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 tsu mādāna sthira* ‘go swiftly, bounteous elder’ (BS *sthavira*), Tib. *gnas-brian myur-du bžud-du gsol* (*bžud-* ‘depart’); V 338, 61r1 *trāmā māñandāna thato kho pā(ṣaj)sā hve haṃguṣṭo paṣkāliye* ‘so swiftly as a strong man cracks his finger’, BS G 37, 57a3 *tadyathāpi nāma balavān puruṣo cchaṭā-*

saṃghātaṃ kuryāt; later *thyau*, SuvP. 65v3–4 *tcaṃna thyau haṃgaśa byaide biśāṃ kīrāṃ byaṃnām jaiga* ‘whereby swiftly the disappearance altogether of the hindrances to all *karma*-acts occurs’, BS *yena ca prāptāṃ kṣiprāṃ karmāvaraṇa-saṃkṣayaṃ*; Sid. 138v1 *thyau parvaṣṭe u berṣḍā u hgauga hame* ‘quickly it matures and bursts and becomes soft’, BS *kṣipra-pākī mryduh*, Tib. *myur-du smin-č’in rdol-ba dan*, *mdog hjam-pa dan*. See also *thyauta* ‘previously’, *thyautta*. From base *θan-* ‘to stretch’; hence **θata-ka-*, neut. adverb **θatakam*, or with suffix *-āva-*, see s.v. *thanā* ‘string’. The form **thatauta-*, *thyauta-* ‘previous’ would support the suffix *-āva-*.

thana ‘up to’, from Tib. *tha-na* ‘up to, even’, IV 7v3 *(gna)-sq-prrattāṇā ya pharākā paṃjsāsā kṣaṣṭa tha-na bisamgām hīrā jye haṃtsa biṣṭyau jsa* ‘the elders (Tib. *gnas-brian*) 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, dumnā 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 hisu* ‘envy, oppression and greed’; Z 11·56 *hīsu tharggā ne tcerā* ‘greed, oppression is not to be practised’; V 88, 1r1 *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 *haṃtharka-* ‘constricted’, BS *saṃkaṭa-*; V 115, 64v5 *nihaṃkā*, BS *nīgraha-*; *nihaḷj-*, *nṛhīya-* ‘hold down’, *haharka-*, L 95·3 *hahajāte* ‘direct to’, BS *adhyāśaya-*; SuvP. 67v1 *hahrrīyai*, BS *careyam*; V 87, 1v1 *hahrrajāmā*; Sid. 153v3 *haṃthrrajāñā*, Tib. *bčor-ba* ‘press’; Sid. 9v3 *haṃthrrīṣṭā*, Tib. *ñam-thag-pa* ‘suffering’; K 64, 81v2 *haṃthrrīṣṭā*; K 19·245 = K 27·162 *harthīṣṭa*; I 173, 91v1 *harthrrajāmi*; V 142, 13r5 *haṃthrrīya*, BS *paripīḍita-*; SuvP. 64r3 *haṃthrrī*, BS *ardita-*, SuvP. 68r1 *haṃthrrī*, BS *saṃkaṭa-*; preterite plur. II 91·101 *haṃthrrīyāmdā*; II 117·8 *hathrrīyādā*; with *naṣ-*, V 92, 611v5 *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*, Khowar 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’, στραγγεύεσθαι ‘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. *θraṣḍa-* ‘richly provided, satisfied’ (of the *daēnā*-hypostasis and of *srauša*-discipliner); *θraṣ-s-* ‘contentment’, hence *(s)t(h)ṛpa- to IE Pok. 1077–8 *terp-* ‘be content’, O.Ind. *tīpyati*, *tīptā-*, Greek τέππω ‘satisfiate, delight’, Lit. *tarpā* ‘growth’, *tarpstū*, *taīpti* ‘increase’. Note also for the *-rb-* *tcārba-* ‘fat’, *sarb-* ‘to rise’, and for a different IE *sterp-* see s.v. *ttralo*. A different **stherb-* is in Sogd. Bud. *pḍ’rβ-* ‘to last’, Man. Chr. *wyθrb-* ‘be troubled’, and Avestan has *θrab-* in the proper name *avarəθrabah-*.

thahā:cauha: ‘cautery(?)’, II 85·26, from **taxa-* from **dagaxa-*, and **cauxa-* from **čāvaxa-*, to base *dag-* ‘to burn’ (see *tcūlye*, *haṃjsūl-*). See s.v. *syalahā:ṣā* ‘cautery’.

thā ‘thou’, see *thu*, *tha*.

thā ‘draw out’, 2 sing. imperative, III 73·193–4 *ma vaska vā śau tturā thā* ‘for me pull out one mouthful of hay’, parallel to III 73·178 *asthaṃja vā śau tturā vāṣṭā* ‘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 ṣi daṣṭa saṃñā 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 *khūṛ ji hauva ī* ‘as to him may be power’; III 10, 19v4 *cve thāka iyā cve upāya indī saña ttavaṣ-caraṇa* (BS *tapas-*) *hauva rrāsa* ‘you to whom there may be power, you to whom there are means, plan, austerity, power, control’; JS 13v2 *virṣḡ ādara thāka* ‘vigour, respect (BS *ādara-*), power’; Manj. 338–9 *vairṣajai thāka kṣamī* ‘the power of vigour (BS *vīrya-*) may please’; K 36·104 *biśai ustami thākye ālaṃgryādī śairkā* ‘they adorned her well to the utmost of their power’, = K 26·127 *manauhara tvā jsā ālagrauda harbaśa (śa)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’, σθενής, 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 diśo 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 *thaṃj-*.

thāna- ‘strength’, Sid. 128r1 *aysmu thāña viṣṭe* ‘puts the mind in strength’, Tib. *yid gzuns-par byed-pa*, BS *medhya-*. See *thāka*. From IE (s)t(h)en-, Greek σθένω.

thāśakāñā ‘in a vessel’, III 91·204–5 *saunūṣkā, haṃtsā hvī svidana thāśakāñā damdā jṣḡñāñā* ‘the medicament *saunūṣka-* is to be boiled so much with human milk in a *thāśaka*-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 *tcaṣṭa*.

thī, III 41·39, read *brri* with incomplete *b-*, as in III 48·71 *brri*.

thīta- see s.v. *thaṃj-*, 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 pyatsāṣṭa māvara hadārā* ‘you now, my son, in future are to support your mother’. Later, JS 34v3–4 *naramdī hāṣṭe tha* ‘you went out’; JS 9r1–2 *thi pā na yudai harga* ‘you did not abandon’; JS 5v3 *the maṃ biśā bāḍa hamā pīśai hvāṣṭa* ‘may you always be my best teacher’; with *yī*, V 339, 77v4 *thuī 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*, *tvēm*, *tum*, *θwam*, *tōi*, *tē*, O.Pers. *tuvm*, *taiy*, Zor.P. *tō*, N.Pers. *tu*, *tū*. IE Pok. 1097–8 O.Ind. *tvam*, Greek τῦ, σῦ, O.Sax. *θū*, Armen. *dou*.

thūḍa-pa ‘fur-coat’, II 60·20 from Tib. *thul-pa*.

thūra-ma ‘surgical instrument’, II 61b5 (full text s.v. *auramūṣa*), from Tib. *thur-ma*, BS *śālākā-* ‘tool’, Jäschke Dictionary ‘a class of surgical instruments’.

thurs- ‘to harm’, III 6, 13r2 *nā nā thursūṃ* ‘that I do not harm them’; V 96, 13r7 *thursātāndā*, changed to later *thursyāndā*; II 104·87 *kaumye agājsā ṣḡ sāṣa thūrsī* ‘where this faultless doctrine (BS *śāsana-*) is attacked’ (translation AM, n.s., II, 1965, 105); III 6, 13r4 *ma thursa ma nvaṃthi* ‘do not harm, do not change’. Later *thāmr̥s-*, *thaus-*, *thauras-*, II 2·22–3 *ttana kālenq ya janavaq thāmr̥sāvq bijāmṭta* ‘at that time the land was harmed, ruined’; K 23·71 *tta tta hvāda jasta tvara thaurasā pajsā* ‘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 *tvastār-* ‘creator’; IE Pok. 1102 *tuerk-* ‘cut’, Greek σάρξ ‘flesh’, Lat. *truc-*, *trux*, *trucis* ‘rough’, *trucidāre* ‘kill’, *traculentus*.

thūste ‘kindles’, Z 4·45 *ce hā dau thūste* ‘who lights the fire’, see *paṭhuta-*, *haṃthuta-* with cognates.

thau ‘cloth’, see *thaua-*.

thau ‘swiftly’, III 127·23 *thau raysga vīra* ‘swiftly, quickly’, II 23·21·3 *thau haṃgaja* ‘at once collect’, see *thyau*.

thauja- ‘power’, second component, II 87·55 *hauva-thaujā pūra-ciysa jastvā* ‘having force (and) power, a son as offspring among the *deva*-gods’. See *thā-* in *thāka-*.

thauna- ‘cloth; silk’, Z 3·82 *gyastūña thauna kāṣāya-vastrā rrusana pruhauṣṭa āre* ‘they sit dressed in celestial garments, the *kaṣāya-* dress, brilliant’; Z 5·86 *thonā pajsīnde* ‘the cloth is beaten’; SuvO. 68v2 *thaunyuau*, BS *paṭṭa-*; V 6·1·1 *pamūhaja thona* ‘cloth for dresses’; II 29·38·3–4 *thaunām va*; V 208, 17·3·2 *thaunau chā*; V 208·17·5 *thaunām vaskai*; V 207, 17·1 *thaunai*. With suffix *-ka-*, II 38·14·2 *śau thaunaki*; II 24·28·1 *thaunaka*; II 25·28·5 *nva thaunakām*; V 199, 63b11 *thaunaka vāra*. Shorter *thau*, Sid. 141v3 *thau jsa*, BS *cailapaṭṭa-*, Tib. *ras*; II 24·28·2 *pemīnai thau* ‘woollen cloth’. Kroraina lw *thavamne*, *thavamṇaḡa*, Kuci-Sanskrit **thavana* (written *-ca-*); Oss. D. *tunā*, I. *tyñ*, Uigur Turk. lw *ton*. From base *tap-* ‘to twist’, Zor.P. *tapast*, *tapastak* ‘carpet’, N.Pers. *tapast*, *tāftan*, Armen. lw *tapastak*, Greek (loan-word?) τάρπης ‘carpet’. IE Pok. 1064 *temp-* ‘to stretch’, from base *ten-p-*, Lit. *tempti* ‘stretch’, Armen. *t’amb* ‘saddle’. See also *thaura-*.

thauracaihā ‘woven covering cloth(?)’, II 59·2 *gaḍā-hvasta*

thauracaihä bera šä ‘roller-beaten cloth for wearing, one’; ibid. 6–7 *gaḍā-hvastä šīyi haysänālikä thauracaihä dva* ‘roller-beaten white bathing cloths, two’; II 60·9–II *hainai gaḍā-hvastä baysgi thauracaihä šau u haysnālikä gaḍā-hvastä thauracaihä dva* ‘red roller-beaten thick cloth, one, and bathing roller-beaten cloth, two’; ibid. 16 *gaḍā-hvastä thauracaihä jsa* ‘with roller-beaten cloth’; ibid. b1 *miḷi-juma thauracaihä birä šä* ‘red-coloured cloth to be worn, one’; ibid. 30 *thauracaihä šukyainä dva* ‘cloth, for gloves, two’; II 59·4–5 *kāmra-kagä khausa thāmra-caihä pabanä ś(ā)* ‘of sheep-leather boot, one cloth fastening’. Compound of dyadic type, like *aura-mūša* and *tīi-rahā*. With *thaura-* suffix *-ra-* beside *thauma-* with suffix *-na-*, to base *tap-* ‘to weave’, see s.v. *thauna-*. The second component *caihā-* from **čāixa-* to base *kai-*: *čī-* ‘to cover’, see s.v. *cile* ‘clothes’.

thcula, see *thvrrūcala*.

thyau ‘swiftly’, K 138·930–I *u thyau ra pīrmāttama hastama baysāna baysuṭi butte* ‘and at once he understands the foremost best Buddhaic bodhi-knowledge’. See *thatau*. With pronoun, v 278·76, 2a3 *thyau-t-ūm mara ājumarā* ‘at once bring them here’.

thyauta ‘former’, *thyautta*, Sid. 132v1 *thyauta*, Tib. *sṅar*, ibid. 152r4 *thyauta*, Tib. *sṅa-ma*; Sid. 152v3 *thyautta*, Tib. *sṅa-ma*; Sid. 122r3 *thyotta*. See *thatau*.

thyauttanāmjsī ‘former’, II 87·10–I *cu thyauttanāmjsī ha:nä ye śī parye* ‘he who was the former *khan*-chief (Turk. *xan*), he has passed away’. With suffix of time *-āmjsya-*. See *thatau*, *thyauta*.

thvai ‘you it’ from *thu* and *yi*, see also *thuī*, III 131·5 *thvai bustī* ‘you understood it’. See *thu* ‘thou’.

thvrrūcala- ‘jingles(?)’, III 47·54 *thvrrūcalasta hūḍuka* ‘drum with jingles’, =III 38·35 *thvrrūcalaste hūḷuka*, =III 35·36 *thculasta hūḍuka*. Base unknown. The *hūḷuka-* is Dravidian-Sanskrit loan-word, *huḍukka-*.

da ‘appearance’, II 55·33 *da šerka* ‘fine in appearance’, JS 5r3 *dī širka*; III 105·10 *dya vī šairka*; see *dāta-*, *dātāna*, *dātena* ‘in appearance’. Base *dai-*: *dī-* ‘see’, with cognates. **da** ‘appearance(?)’, v 66·9 *thu da ttā kṣama ma jsa nā nerä jsa hamtsa* ‘be you pleased with me in appearance, take (*nā* = *nāsu*?) with your wife’ (see III 101·38 s.v. *dam-* ‘to tame’).

da ‘so great’, III 75·230 *ttai hvāmdä sä khu da sūrä ḡva* ‘they said to him, If you dwell so great a hero...’. See *dam-*, *damda-*.

dam-mäsū ‘so great’, II 47·99 *paṃda hīvī maṃ pacaḍä dam-mäsū šte* ‘the matter of the road is here so important’; II 126·24 fem., *sichvanä ttayi-kvainä hīna āstā*, *dam-mäsū cu va hīñä hīñä hīvī kirä hamāte* ‘at the Si-chvan great court there exists an army as great as is necessary for each military need’. From *damda-* ‘so great’ with *masu* ‘in size’, see *masu*; II 107·153 *dada-masū*; see also *cam-misū* ‘as great’.

dagya, *dagye* ‘taming’, see *damgyā-*.

damgyā- ‘taming’, v 118, 67r5 *damgyo tīndä dīramggārāṇu uysnaurāṇu* ‘he tames evil-doing beings’, BS *kurute damanaṃ pāpa-kāriṇām*; v 117, 66r5 *dagye kādāna* ‘for taming’, BS *damanārthāya*; v 117, 66v3 *dagya tcerä* ‘taming must be done’, BS *kuryād damaṃ*; v

117, 66v1 *uysnaurāṇu adamgya* (variant <*adam*>*ja*) ‘no taming of beings’, BS *anigrahaḥ*. From **damačā-* (with *-ā-* from *-ī-*). See base *dam-*, present *dīm-*, participle *danda-*.

dajä ‘flame’, Z 24, 648 <*mä*>*šte daje bājo uysnorāṇu samtsera* ‘great flames on the beings in *samsāra*-migration’; Z 24·501 *dajä pasūjsāre harbiššä hālā mästä* ‘great flames blaze over all’; Z 20·23 *aysu nā buysaimä britainju mäštu daju* ‘I quench their great flame of amour’; K 155·58 *ñaharka daji* ‘flame of distress’; v 154, 184a2 *hastamo daju ttāro*|| ‘best flame, darkness’ (beside ibid. b2 *ttārāna ššava-mārä* ‘from darkness, period of night’). From **daji-*, base *dag-*, see *dajs-* ‘to burn’. Compound *daja-gūna-*, *dajūna-*; with *dai* ‘fire’.

daja-gūna- ‘flame-coloured (red or white)’, II 75·67 *dajä-gūnä spūlakye* ‘red (or white) buds’ (BS *spḥotaka-*); *dajūna-*, Sid. 100r4 *dajūna sacha bāva* ‘red (or white) *sacha*-root’, =BS *bala-* ‘crataeva Roxburghii’ and BS *jhaṣä* ‘uraria lagopodoides’; II 103·49 *dajvanyai (va = ū-) sāhauja dīna* ‘under the white umbrella’, parallel to SuvO. 36v3 *šīyā ro kṣaträ* ‘white umbrella’, BS *śveta-cchatra-*; II 60·8 *aysūra-gūna dajūna baimya kamaiškä* ‘blue(?) coloured white woven covering’. From *daji-gūna-*. See also *dā-gūna-*.

dajs- ‘to burn, to ripen’, v 125, 6r3 *dajsīndä* ‘they burn’; Sid. 15v4 *rrīysu cu kṣaṣṭā haḍä daṣde šī* ‘rice which ripens in 60 days, white’, BS *ṣaṣṭika-*, Tib. *hbras drug-čus smin-pa dkar-po ni*; Sid. 138r2 *vesarpä daṣte* ‘the fester matures’, Tib. *hbrum-bu rnags-te* (Narhang *mnag-te*); IV 17·15 *cu vara khaitti daysdi satä haḍä ra jū miḍi* ‘who suffers there, it matures, he still lives 100 days, he dies’; K 22·60 *ca va śadye tt(ī)maña ha baḍa dajīra* ‘in which ground the seeds always ripen’, =K 14·105–6 *ca śara vara ttīma(ñä) vaña raṣṭa vīstāve* ‘where good seed now becomes ripened (right)’, v 115, 64r1–2 *jsārañä u spēte u hīyāra ttīmañä ne bādāna dagyāre* ‘corn and flowers and fruits, seeds ripen not in season’, BS *sasyaṃ puṣpaṃ phalaṃ bījaṃ na samyak paripacyate*. Participles, present *dajsaṃdai* ‘sharp (of taste)’, Sid. 5r2 *dajsaṃdai u ttīrā u byaṃjsä raysä* ‘sharp and bitter and astringent taste’, BS *kaṭu-tikta-kaṣāya-*; Sid. 136r1 *dijsaṃdām u ttaudām* ‘sharp and hot’, BS *kaṭu-uṣṇa-*; fem. N 75·24 <*da*>*jsaṃco vīyano varāšāre* ‘they experience burning pain’ (BS *vedanā*), BS *kaṭukām amanāpām vedanām vedayanti sma*; past *-ḍīya-* in *padīya-* ‘burnt’, v 69, 8v1 *padīta...huvadīta* ‘burnt...well burnt’ BS G 37, 12a2 *dagdhāḥ...dagdhā eva*, Tib. *čhig-pa...čhig-pa-ñid-do*, and incohative *dīs-* (as in *pandīs-*) *diṣṭa-* ‘ripened’, negative *adiṣṭa-* ‘not ripe’, see below; adjective, v 116, 65r4 *ttīra dajsāka bātāṃjsa hāmāre* ‘(fruits) bitter, sharp, astringent’, BS *tiktaḥ kaṭuka eva ca* (reading *kaṭu-kaṣāya-*). See also *dajä* ‘flame’, *dai* ‘fire’, *padajs-*, *pandīs-*, *padīs-*, *padīya-*, *avadiya-*; *pviñ-* and *byaṣde* ‘it matures’. Base *dag-*, Av. present *daž-*, with *-š-* *daxša-* ‘brand’, adjective *dāžu-* ‘a disease’ listed with *tafnu-* ‘fever’, glossed Zor.P. *dart*; M.Parth.T. *’wdj-* ‘burn’, adjective *’wdjn* ‘burning’; Zor.P. *dažitan*, *dažēt*, N.Pers. *dāy* ‘brand’, *dižan*, *dižand*, *dužan*, *dažand* ‘sharp, angry’, Balōči *daxta* ‘brand mark’, Armen. lw *dažan* ‘bitter, rough, wild’; Sogd. Bud. *ḍy’n* ‘burning’, *ḍy-* ‘to burn, ripen’, *ḍys-* ‘ripen’, 3 sing. *ḍysty*. For

Pamir dialects, see s.v. *padajs-*. IE Pok. 240–I *dheg^hh-* ‘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*, *dégti* ‘burn, warm’.

dajs- ‘hold’, and *dejs-*, older *drjs-*, Manj. 3·26–7 *aharīna baysä dā dejsāmanai baiša khu hva* ‘holding fast to the whole *dharma*-doctrine of the Buddhas, all as taught’; Manj. 330 *dajsaṃmanai sadharma baiša* ‘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 *aṣajyāmana*. **daṃña** ‘in the house’, III 69·87 *āta vara hau-dva daṃña*, *na va ya sījsa biša* ‘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, 12a2 *kiṃtha āṃ naramdä dañai dāthaḍai* ‘he went out into the city; he took it over into his house’. From *daṃña* and pronoun *yi*. See *damāna-*.

daṃjanai ‘building’, II 2·26 *āvāysa māṃdaba daṃjanai ṣai ysini bāstai* ‘he placed in charge the dwellings (BS *āvasa-*), the pavilions (BS *maṇḍapa-*), the buildings’. Triadic for ‘buildings’, with *daṃjanai* 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. *padīm-*, *padanda-*.

data- ‘wild animal’, gen. plur., Sid. 144v5 *astauci ānaṃdām datām hīya gūsta ysusṭa* ‘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 baješāmdī* ‘the wild beasts roared’; K 38·130 *mūrā davi*, =K 21·18 *m(u)ra dāva* ‘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. *ḍḍtyšt*, 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 *didiyā*.

damda- ‘so great’, Sid. 15r3 *camdä rrū hamāve damdä hā ṣvidä nišāña* ‘as much oil there may be, so much milk must be poured on’, BS *snehāt snehaḥ sama-kṣīrah*, Tib. *ho-ma mar dan phyed mar bya-ste*, *ho-ma du-bar byaho*; Sid. 104v1 *damdä khu ri va rrum harštä* ‘so much that only oil remains’; Tib. *skol-la*, *til-mar ñe-čhe*; II 83·4 *damdä müñarä kūṣṭi buri ciṃgvāṣṭā paṃda ni hamāve* ‘you are to remain so long as there is not a road to China’;

II 84·10–I *damdä ñām 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 *didi pha*, ibid. 11v3 *dida*, ibid. 18v1 *didi*, ibid. 29v4 *dede*. See *ttanda-*, *ttidanda-*, *dam-misū* from **tavant-*, beside *camda-* from **čuvant-*. Note also Sarikoli *dund*, Sanglēči *dunda* ‘so much’; O.Ind. *tāvant-*.

danda- ‘tamed’, see s.v. *dam-* ‘to tame’.

dandaa- ‘tooth’, Sid. 148v3 *gūhā: hīvī damdai* ‘ox tooth’, BS *go-danta-*, Tib. *ba-lan-gi so*; I 252, 1r3 *damdä* ‘teeth’, BS *dašana-*, Sid. 151r4 *stura hīya damdä* ‘teeth of cattle’; Z 22·150 *uspurrai dandä eha* ‘complete teeth in its mouth’; Sid. 151v5 *damdām jsa vademda* ‘made from teeth’; Sid. 155v5 loc. plur. *damdvā*; with *-ka-*, III 46, 36 *chakinyau damdākyau* ‘with bud-like teeth’; Z 21·25 *dandāka*; adjective, II 104·71 *dadīnai kiśūka jsa ysānastä* ‘beautiful with teeth like the *kiśūka*-flower’; JS 5v2 *damdīnā 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*; Balōči *dantān*, *datān*, Oss. DI. *dāndag*, plur. D. *dāndāgutä*, I. *dāndāgtä*; Yidya *lad*, Waxī *lānd*, *dendik*, Šuynī *ḍindūn*, Yazg. *ḍān*, plur. *ḍandaθ*. See also *data-* ‘wild beast’, *ysimä* ‘teeth’, *haska-* ‘tusk’. IE Pok. 289, O.Ind. *dant-*, nom. sing. *dān*, gen. sing. *datás*, Armen. *atamn*, Greek ὄδοντες, ἔδοντες, Lat. *dent-*, *dens*, Celtic O.Ir. *dēt*, Welsh *dant*; O.Engl. *tōθ*, Got. *tunθus*, Lit. *dantis*.

damdä ‘a measure’, plural, I 147, 57r4–5 *šīya pau baista damdä* ‘white onion, twenty damdaa-measures’, BS *paḷaṇḍu-*. Possibly ‘layer’, to *dam-* ‘to form’.

dapha ‘it is possible’ with infinitive, K 35·94–5 *kaidāriñya tcāri ṣa kuṣṭi byaude dapha* ‘this fat of *kinnarī*-fairy where can it be got?’; =K 27·149 *kādaryaña tcāra ṣa hā ttī kūṣṭa byahā* ‘this fat of *kinnarī*-fairy where can I get it?’, =K 19·226–7 *kaidarīña tcāra ṣa 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. *dobrŭ* ‘good’, Lit. *dabā* ‘character’, *dabinti* ‘to adorn’.

dam- ‘to tame’, present *dīm-*, participle *danda-*, K 9, 43v4 *aysm(u)ī dīmāmata* ‘control of mind’, parallel BS *cittasya damanaṃ*; adjective *dīmāka-*, v 142, 13r1 *dī-mā(k)ä* ‘tamer’, BS *damya-* in the cliché *puruṣa-damya-sārathi-*; noun *damgyā-* ‘taming’, BS *damana-*, *dama-*, see above; participle *danda-*, *dada-*, K 144, 2r3 *damda hamārai* ‘they become tamed’; preterite, Z 24·273 *dande* ‘he tamed’; 2 sing. fem. III 101·38 *ma ṣa ysīraka derä dedāya-m nāse* ‘do you (*ṣa* fem. ‘this one’) hold my heart; you have tamed me, take (me)’, from **dandātai*; participle, *danda-*, Z 6·20 *kṣāṭa mā indriya kāde danda* ‘my six senses are greatly tamed’; compounds, JS 17r4 *damda-aysmva* ‘with tamed mind’, II 4·60 *dadāq-idrai* ‘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*, *ānā-domd*; Chorasm. *δms-* ‘be tamed’. IE Pok. 199–200 *demā-*, O.Ind. *dam-*, *dāmyati*, *damitar-*, *dāntā-*; Greek δαμάω, δάμνωμι, -δαμνός; Lat. *domāre*, *domitus*; Celtic O.Ir. *damnaim* ‘to bind’; Got. *gataujan* ‘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 kleṣa* ‘may I blow away woes, destroy *kleṣa*-afflictions’, BS *haneya kleśān vidhameya duḥkhān*; III 106·32–3 *bīnauna ṣkviḍa damīda* ‘they play, blow the musical instruments’; participle Z 20·35 *hāysā daundā* ‘a bag blown up’; Z 13·114 *adaunda-* ‘not blown’, *bīnāṇa aṣkusta adaunda ṣtāna akrīya* ‘music untouched, unblown, unstruck’. With *uys-* Z 23·123 *kāṣcīnai ttausai mūstā 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 *śṛta-ṣita-*, Tib. *chu skol-te bsgrans-pas ni*; preterite K 46·42 *dāksyanya ūysdāmdai* ‘he refused the *dāksīṇeya*-gifts’. Causative *-dem-* with *uys-*, Z 22·186 *ci biśśā uysdemāte klaiśa* ‘who removes (blows away) all *kleṣa*-afflictions’; SuvP. 69r1 *uysdaimidā* ‘they cool (fire)’, BS *prahlādayan*; Sid. 105v5 *uysdimāñā*, 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 ṣve śaṅga* ‘they blew upon the goat horns, the conchs’; incohative, I 147, 56v3 *hiyāra padausidā*, BS *vṛṣaṇā-vardhana-*; I 141, 49v3 *hamarvā vine prramihā phaiysgāṇa padāmsāma* ‘pains in the limbs, swelling of bladder’, BS *kuṇḍala-*; noun *padama-* ‘wind’; with *ham-*, v 170, 302r1 *hamamgu handaundu o vā byūṣṭu*. From base *dam-*, Av. *daṣṭdra-* ‘breath’, *dādmāinya-*; 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. *duśdaft* ‘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*, *dunton*, *dunt*, I. *dymyn*, *dymdton*, *dymd* ‘to blow’, D. *dunsun*, *dunst*, I. *dynsyn*, *dynst* ‘swell’; Yidya *ləmoiya* ‘swollen’, Pašto *dūmai* ‘catarrh’ from **handāma-ka-*: Waxī *peḍameṣ-* ‘to swell’, *pōḍmōṣ-* ‘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. *dumiù*, *dūmti* ‘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 *dharma*-doctrine’; *dedū* ‘we made’, II 77·17–8 *pvaica masai dedū hūdai* ‘we made only a covering to give’ (beside 17 *hūdāmdū* ‘we gave’); from participle *danda-* to base *dam-*, see *padīm-*, *padanda-*.

damāna- ‘house’, Z 4·5 *damānu ḍiru* ‘the dread house’, the cleft of Mahā-Kāśyapa in the Kukkuṭapāda mountain; Z 22·276 *damānu ggaysīṃgyo* ‘reed house’, parallel to BS *naḍāgāra-* (see s.v. *gayśa-*); loc. sing. III 69·87 *āta vara hau-dva daṃñā* ‘they came there into the house both of them’; II 37, 12b2 (a2) *dañai dāthaḍai* ‘he transferred

it into the house (*daṃñā+yi*)’; loc. sing. v 259, 4a2–3 *parau ā si peṃbqāṣi hiyā dva-aśāṃ dīmanāṣṭa stūra śtāka dasau* ‘the order has come that ten *stūra*-animals are needed to the house for the two-horse (carriages) of Peṃbqāṣi’; IV 60a2–4 *parau ā si tīai-ṣṣi hiya tīā 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 śuka* ‘let him set out to Alakā dwelling alone’, =K 20·251 *ttu pada paṣṭe avala-(dī)mana śuka*. See also *daṃjanai* ‘building’. Base *dam-*, Av. *dam-*, *dāmāna-*, *nmāna-* ‘house’; Sogd. Bud. -*dmnyh* (*yr-dmnyh*), Man. *dm’n*, with *paṭmī-*, Sogd. Bud. *’ḍḍ’npnwḥ*, *ḍḍ’npnwḥ* ‘lady of the house’, Zor.P. *bān-biṣn*, *bān-bošn*, Armen. lw *bam-biṣn* ‘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’, δεμυμένον, νεόδεμτος; Got. *gatiman* ‘to fit’, O.Engl. *teman*, O.Norse *timbr* ‘timber’. Noun *dem-*, O.Ind. *pātir dān* ‘master of the house’, Av. *dēng 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-*, *haṃdār-*, replaced by *drjs-*.

dar- ‘to rub, scrape’, Sid. 155v3 *cu lokṣā biṣṭḥ hame beṣṭḥ va darāñā banaji jsa* (variant ibid. 3–4 *beṣṭḥ 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-ṣin* (*bzar-*, ed. Pek. *bžir-*, ‘to scrape with a knife’). See *dara-* ‘valley’ from ‘torn, cleft’. Base *dar-*, Av. *dar-* ‘split, burst’, *dərənā-*, *darədar-*, *dāraya-*, *dərəta-*; Zor.P. *darrītan*, N.Pers. *daridan*. IE Pok. 206–9 *der-*, O.Ind. *dar-*, *dr̥nāti*, *dara-*, *dārī* ‘hole’, *dyta-*, *dīrṇa-*; Greek δέπω ‘to flay’, Got. *dis-tairan* ‘tear apart’, O.Engl. *teran*, Lit. *diriù*, *derù*, *dirti* ‘to flay, cut (grass)’, O.Slav. *dero*, *dīrati* ‘tear, flay’.

dara- ‘valley’, Z 22·116 *dara škala hvetā alava ggampha sāyate brimje* ‘valleys, deserts, clefts, forests, plains, sands, dry places’, with Sogd. Bud. *ḍryh* ‘ravine’, M.Parth.T. *dr*, Waxī *dōr*, Munjānī *daro*, *dara* ‘valley’ from **darā-*, Yazg. *ḍūr*, N.Pers. *dar* ‘pass (mountain)’, *darraḥ* ‘cleft, pass’, Sasan. inscription Pers. *drky* **darraka-*, =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 hiye piṣkica* ‘chapter of good and bad’, Tib. *dehi phan-gnod-kyi bye-brag*. Possibly from **adara-* ‘inferior’, beside *dīra-* from **adarya-* (but Tumšuq Saka *deruṣṭāni* is from *-aira-* not *-arya-*).

dara- ‘thick’, Sid. 155v2 *beṣṭḥ-v-ī darā ysirrā u ṣa 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 *khu ttū bādā darā paryām biyī yuḍe* ‘if we deign to be able to hold together this country(?)’.

dara ‘maintenance’, II 107·147 *ārysdaḣe dara dījsāme kṇiṇa* ‘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 darrā* ‘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 *haṃ-basta-*, Z 20·43 *samu kho ju śśamgā ṣpavina haṃbaste darre* ‘like the temple-bones joined, held together by the spine’. From base *dar-* ‘hold’, participle **dr̥na-*.

darra- ‘tax(?)’, v 5·6·2·2 *thaṃgā samauttādā darra-haurāka hvamḍā* ‘they appointed the tax, the tax-giving men’; ibid. 4 *jsaysayudā vaśarapuṇa darrye hvamḍye kṣīrva-vīrai nva pravanai* ‘(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 pḡ darrau tcahaura* ‘ten powers, four intrepidities’, parallel BS *daśa-bala*, and *vaiśāradya-*; =Manj. 128 *dasau paṇa darrau tcahaura*; with v 239·34 *tcihauryaṃ viśāradhyāṃ* ‘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 śaknuyur mahā-samudre gādham labdhum*, Tib. *gtin rñed-par nus-pa* ‘able to reach the bottom’ (reading uncertain, ed. Konow *darrauva*, 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*, *darrona*, *darrauna*, *duṣḍarrau*; v 49, 467r2 *darrona* (=E p. 355). Adjective, II 93·1–2 *hvāṣṭa śūra daraujsā* ‘chiefest, valorous, bold’ (dyadic); II 55·31 *śūra bumaya haurā bīmdā darāṃjsa* ‘valorous, strong, bold in ruling’; II 53·12 *śūrā darāṃjsa*; II 75·63 *seśākā daraujsa* ‘bold lover’; II 50·5–6 *jinivīm vī (-im = -ai) brrūñadā śūri dirrvājsa, jastā ysūṣṭā* ‘brilliant in the land (BS *janapada-*), valorous, bold, approved of the *deva*-gods’. From base *darṣ-* ‘to dare’, Av. *darṣ-*, *darṣita-*, compound, *darṣi.draoṣ* ‘with violent weapon’, Zor.P. gloss *ṣkaft-zēn*; O.Pers. *darṣ-*, O.Ind. *dharṣ-*, IE Pok. 259 *dhers-* ‘attack’. See *darv-* ‘to dare’.

daraufsām adjective to a place-name **daraufsya-*, v 209, 001a1 *daraufsām ṣau khrrī darrjai* ‘the *ṣau*-official Khri dorjeof Darauysa’, to Tib. *khri* ‘seat’, *rdo-rje* ‘BS *vajra-*’, hence for *vajrāsana-*.

darv- ‘to dare’ (present and preterite stem), II 52·11a *hamadā vai āṃ hā kveśa hvāṇḍi darvāre* ‘indeed the men did not dare (to go) to the side’; II 99·203 *haṣḍā na darrvai yaṃ* (or *ya*) ‘he did not dare to make a report’, =II 11·41 *tā haṣḍā na darrvai 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 dirvem haurā* ‘and I did not dare to give the letter’; II 89·51 *ttrūkvā hā ni dirvāmdā* ‘they did not dare to go among the Turks’; II 89·59–60 *ṣacū-pava-ṃ ri hā bīmda ni dirvāmdā* ‘the Ṣa-ṭṣou people did not dare against them’; III 131·6 *ni darrvai* ‘did not dare’. From base *darṣ-* ‘to dare’, Av. *darṣ-*, *darṣita-*, O.Pers. *adarṣnauš*; IE Pok. 259, O.Ind. *dhṛṣnōti*, *dhṛṣṭā-*, *dhṛṣū-*; Got. *gadars*, *gadaursan* ‘dare’, O.Engl. *dear*, *durran*, Greek θέρος, θάρσος, θρασύς; Lit. *dręšu* ‘I dare’. Here in *darv-* occurs **dr̥nu-*. See also *darrau* ‘boldness, daring’.

dalaa- ‘shell, bark’, Sid. 148v4 *krringīṇe 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 *dr̥rāma 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 δαίδω, Lat. *dolāre* ‘to hew’, Lit. *delù*, *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 kārṣāpaṇaṃ dānaṃ dāsyati*; II 109·1 (repeated 2) *dalaka bauñā thauñā haṣḍi yūḍaudū* ‘we made report, so much, in the matter (=BS *sthāne*) of the woven stuffs (**vafnyākā-*)’, with ibid. 3 *bauñae* for *bauṇe* plural. See *calaka-*, *cilaka-*, *vilaka-*, *dilaka-*.

dalśā, see *dālysa-*, *drays-*.

davaṃ (or *davaḡ*) ‘mantle’, III 44·47–9 *śva ṣavā panamī davaṃ śulakā asthamjai śva ṣavā 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 vaḡ*), the practice of the O.Ind. *abhīsarīṇī* ‘courtesan’. From base *dau-*: *du-* ‘to wear, put on, don’, hence **davana-* or **dava-* ‘dress’, with II 84·14 *dvaṃdā u pamūhā*; Orm. *ḍici* ‘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 *dvaṃdā*.

dava- ‘wild beast’, see *data-*.

daśa –?– v 262, 1a5 *|||daśa ṣtāna pīra* ‘being... , write’ (broken text).

daśā ‘ten’, K 43·136 *daśā māṣṭ(ā) parsāme jsa* ‘with the passing of ten months’, =K 40·18 *daśau māṣṭāṃ jsa*. See *dasau* ‘ten’.

daśaina gen. plur. ‘ten’, II 105·107 *daśaina hāvāṃ* ‘of ten benefits’ = ibid. 111–2. See *dasau* ‘ten’.

dašta- ‘skilful’, Bcd 52r3–4 *hajvattā u dašta saṃñā* ‘wisdom and skilful plan’; BS *prajñā-upāya-*; K 57, 25r2 *daṣṭyi sañe jsa pārāma* ‘the perfection of skilfulness’; =K 58, 29r4 *upāya pārāma*; III 68·66 *raṣgyā ye śāstrī daṣṭā* ‘the *ṛṣi*-sage was a skilled scholar’ (BS *śāstrin-*); Manj. 283 *cāyara dašta gūmā* ‘skilled, accurate magician’ (cf. v 164, 113r3 *hajū ggumātā sañūvā*); II 6·95 *haiysdai daṣcai sañai vīra gūmāva* ‘present, accurate in skilled planning’; III 11, 20v2–3 *daṣṭāna sañāna* ‘with skilled planning’, parallel BS *upāya-kausalya-*. 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. *dąstvā-*, *davra-*, O.Ind. *dasrá-*, *dasmá-*, IE Pok. 201–2 *dens-* ‘teach, learn’, Greek δέδοε ‘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. *ūdīsn*, beside D. *udžestā*, *idžestā*, 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 hajsāmde šā cvaī daštām u gog u khijsā-tcūrika u nakhausai ejšinā 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 *švīnā-daštānya byašti-līka mārśalā šā* ‘one hammer with horn handle, decorated’; II 103·49 *rana-daštānyai* (not *-it-*) *dajvanyai šāhauja* ‘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 141r4 *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 *dharma*-doctrine’, =v 244, 2b1 *tvā dā hīya dasa pīri parī piḍe*, BS *dharma-paryāyaṃ likhiṣyanti likhāpayiṣyanti*; K 54, 13v2 *aysmvajā dasa šau 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 bañāña* ‘the cotton thread is to be tied’; v 355, b1 *dasa jsa bañāña* ‘it is to be tied with thread’; v 40, 63b2 *dasa tceṛa* ‘a thread is to be made’; v 160, 203a1 *maṃdrā hvañā ša dasa gy||* ‘the *mantra*-formula is to be recited, this thread is to be (tied?)’; ibid. b4 *||gya dasa bañāña* ‘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 *dasa-*. 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 *disa-vadye*. See s.v. *dasau* ‘ten’.

dasau ‘ten’, Sid. 133r1 *dasau*, Sid. 100v1 *daso*; inflexion, gen. plur. Z 8·18 *daššānu*, II 105·111 *dašaina*, 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 *dašvq*; III 22, 12a3 *dašvā*, SuvP. 65r3

dašvā bhūmvā ‘in the ten bhūmi-stages’, BS *daśa-bhūmyām*, v 247, 16b4 *dašvā dišvā* ‘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 *dasogyūnaa-*; K 144·2r2 *dāsau-padya*. From II–19 see separately, *šūmdasu*, *duvāsu*, *drāišuwo*, *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 *dasaumyē 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’, *šowarsana* ‘11’, *drewarsana* ‘13’; Av. *dasa*, *dasəma-*, Sogd. *ds*, *ds*’, *ds’m’yk*, Yayn. *das*, M.Parth.T. *ds*, M.Pers.T. *dhwm* ‘tenth’, N.Pers. *dah*, *dahum*, Oss. DI. *dās*, D. *dāsajmag*, I. *dāsām*, Pašto *las*, Parāči *dōs*, *dōsumi*, Yidya *los*, Waxī *das*, Šuynī *dis*, Yazg. *ḍūs*. IE Pok. 191–2 *dekṃ*, 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-carane*; inflexion, Sid. 131v3 *dastām vī*, Tib. *lag*; inst. sing. SuvP. 73v2 *dastāna*, BS *karaiḥ*; loc. sing. *dišta*, Sid. 155r2 *dište 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 prānamya*; with *-ka-*, K 63, 78r3 *dastakvā hau-dvyā* ‘in both hands’. In the sense ‘by the power of’, SuvO. 53v6–7 *śsandremate gyašte dastāna* ‘in the hand of the *devī*-goddess *Śśandramatā-*’, BS *śriyā mahā-devyā hastena*, Tib. *mthus*; parallel to SuvO. 53r5 *mišta gyašte prabhāvāna tte dastāna*, BS *śriyā mahā-devyāḥ prabhāvena*; later K 146·1 *distani*; II 102·35 *dastana*; v 246, 11r1 *dastāna biysamjāre* ‘they hold hand and hand’, BS *hastena hastam tasyopanāmayanti*, =K 97·183 *dastana beysajāre*. With *yi*, K 41·67 *dastānai hā skauiyrau* ‘they touch him with the hand’, =K 44·184 *dastānai hā skauiyrau*. See also *haṃdasta-* ‘official title’. For ‘hand’ also *ggoštā*. From **dasta-*, Av. *zasta-*, O.Pers. *dasta-*, Zor.P., N.Pers. *dast*; Sogd. *δst-*, M.Parth.T., M.Pers.T. *dst*; Šuynī *ḍust*, Rōšāni *ḍost*, Yazg. *ḍūst*, plur. *ḍestaθ*. Oss. D. *xube-dzästāj* ‘with both hands’, see s.v. *hau-dva*, *hvādaštā*; here rather *-dz-* from *-d-*, as in *udžestā* ‘span’ from older *vitasti*, than from *zasta-*. As second component, Yazg. *parḍast* ‘bracelet’. The proposal to connect *dastāna*, *distani*, *dastana* ‘by the power of’ with Av. *danh-*: *dah-* ‘to teach’, *dąstvā-* ‘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-žastē*, *pa-žastis* ‘armpit’.

dasta- ‘group(?)’, K 154·34–5 *dasta ma jsa bāyīdim* (*-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 *adhiṣṭhita-*). 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. *dāstäg* ‘handful of awns; handful’; Arab. *dastaḥ*, 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 ayište*, *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 ranq camdāvaña mvīri māñamḍa himāmde* ‘(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 *lašta pāttarā asthīye* ‘he took up staff, bowl’; III 74·204 *pātte laštāna vā* ‘he held the bowl, staff’; III 69·85 *lašta pāttara dišta 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. *δstβ’ry* ‘instrument’.

dastauraja- ‘belonging to the record’, IV 26·6–7 *heri paḍi-stādā 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. *dastaḥar* ‘teacher’. Suffix *-ja-* from older *-či-* 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 bišā tti daha himāmde* ‘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 ša paḍiḍa dahq pūra* ‘she bore in due course a male child’; K 65, 82r4 *daha ysyāne āysā krraña* ‘may I be born a man, free (*āysāta-*), kindly’, ibid. 82v2 *ma tīme daha ṣtāna 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 *braṣtā sa dahakā ysām ām jiska* ‘she asked, saying, have I borne a boy or a girl?’; III 73·171 *dahaka-m sattakā ṣte* (so to read) ‘it is for me a male being’; abstract, *dahošta*, Sid. 2r5 *dahošta aspaśdākā piṣkalā* ‘chapter on producing virility’, Tib. *ro ča-bahi rgyud-kyi lehu*; I 175, 93r4 *dahausta padīmāka* ‘producing virility’; I 169, 85r1 *cviṃ* (*-im* = *-ai*) *dahausta ništa* ‘who has not virility’. Adjectives, *dahiña-*, III 88·145–6 *dahiña, gūnai biṃdā bañāñā* ‘to be bound upon the male mark’; II 7·116 *dahiñau bvaujsām gūṇa ṣhaunau jsa haphvai* ‘possessed of the male virtues (triadic)’, =II 7·111 *dihñau bvaujsām gūṇa ṣhaunau jsa* (deleted); *dahūna-*, II 86·38 *dahūm šūra* ‘manly, bold (dyadic, BS *šūra-*)’, 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 gūnaina* ‘with the mark of the great man’, BS *mahā-puruṣa-lakṣaṇa-*. Base

dah-, noun *daha-* ‘male, man’ (intervocalic *-h-* highly ambiguous), Waxī *dāi*, *ḍāi*, *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 Δάαι, Δάοι, Δάοαι, Lat. *Dahae*, O.Pers. *dahā* ‘the Dahan people’. O.Ind. RV 6·21·11 *yé mānuṃ cakrūr ūparam 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-*, *sāinu-* (*sāini-*) and *dāhi-*, glossed by Zor.P. *ērān*, *tūr*, *salm*, *sēn* (= *čēn*) *dāh*, *sind* and *dāyikān*, *sindikān* (GrBd. 106·14ff; 107·9ff). The *sāinu-* may be adjective to *sinu-* 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 harūnye* ‘gold-coloured rays round about shine forth’; II 60·16 *dā-gū baysgye paima jsa* ‘from fire-coloured thick wool’; Sid. 150r4 *āšana cha vijiṣḍe*, u *ysīdā*, u *drām dā-gūm khadyautta prānai khiṇḍā* ‘skin appears blue, and yellow, and red-coloured like the *khadyota*-firefly insect’. Tib. *kha-dog spon-po dan*, *ser-po snan-zin*, *me hbar-ba dan*, *srin-bu me-khyer dan*, *glog ltar-bu mthor-ba rnam yino*. From the compound **dāga-gauna-*, to *dai* ‘fire’. See also *dajūna-* ‘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 vistarihet* ‘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-*.

dājsamḍai ‘name of medicinal plant’, III 17·14 *rājā namva*, *dājsamḍai*, *aṣṇūha* ‘plains’ salt, *dājsamḍaa-*, ‘doves’ dung’; Sid. 100v3 *dājsamḍai hīya ttīma* ‘seed of *dājsamḍaa-*’, III 87·115 *dājsamḍai*, *mījsāka* ‘kernel’; III 90·184 *dājsamḍai ttīma*. From base *dāg-*, possibly present with *-ā-* to *dajs-* ‘to burn, ripen’, base *dag-*, then ‘pungent’; see *dājsamḍai*.

dāña ‘in the fire’, K 110·325 *khvai dāña ništa* ‘when they put it (the dress) in the fire’. See *dai* ‘fire’.

dāṃgyā- ‘gift’, Z 23·37 *ttatatu pharu paštute dāṃgye* ‘he promised much wealth, gifts’; v 225·66·4 *<di>yamtharām dāṃja he<di>* ‘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 brūna saskāra dauja*. But K 24·88 *yanū ma dāauja* (for *drūja* 'injury'), =K 16·144 *yanū ma drūja* '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 *lāl*, Wanetsī *l-*, Yidya *dālīm*, pret. *līm*; Sanglēčī *dāy-*, Šuyñi *dāk* 'gift', *dāδ*, *dēδ*, 3 sing. *dīδ*; Yazg. *daδ-*, *deδ*. 3 sing. *daδδ*. IE Pok. 223-6 *dō-*: *dā-*, O.Ind. *dādāti*, *dattā-*, *-tta-*; Greek δίδωμι, δότης; Lat. *da-*, *dō-*, *dātus*, Armen. *tam*, *etou*; Lit. *dúomi*, *dúotas*, *dúoti*; O.Slav. *dati*, *-danū*.

dāta- 'placed, established; law', v 112, 34r5 *ttātāne dātā pyūyāmatigye pṛvātīne ūce jsa* 'with the cool water of the hearing of this dharma-doctrine', BS *anena dharma-śravaṇa-salilodakena*; v 108, 30v7 *dātāna*, BS *dharmena*; v 118, 67r3 *dātānai kṣīrā ānatā tcerā* 'by the dharma-law his land must be guarded', BS *dharmena pālayed rāṣṭram*; later Bcd 48r3 *uysdīsimi baysām dā* 'I preach the Buddhas' dharma', inst. sing. Bcd 47v4 *dāna parāhna* 'by dharma, by śīla-code'; adjectives, v 123, 19v3 *dātānyau aysmya dīrysde* 'with... of the dharma holds in mind'; K 58, 29r2 *dāvañvā samāhānvā* 'in trances of the dharma' (BS *samādhāna-*); *dātya-*, Z 6·4 *dātī cakru* 'wheel of dharma'; SuvP. 61v4 *dāvī cakrrā*; Bcd 51v4 *dāyī cakrrīna*, ibid. 46r4 *dāyī cakrrā*; fem., K 53·10·8-9 *dāya prara* 'dharma nature'; K 136·864 *dāyya byāmja* 'section of the dharma'; 865 *dāye byāmji jsa*; plural, v 108, 30v7 *dātya*, inst. v 118, 67r2 *dātyau*; gen. v 115, 64v4 *dātyānu*; with negative, v 115, 64v5 *adātyānu*, BS *adhārmika-*; *dātīmaa-*, III 24, 23a4 *dātīnai ttaradarā* for BS *dharma-kāya-*; III 27, 35a2 *dātījā tcaimāñā* 'in the dharma eye', BS *dharma-cakṣus-*; v 182, 43r2 *dātīmja nauya* 'in the dharma boat'; *dāvīnaa-*, III 114, 6v3 *dāvīnai ttaramdarā*; fem. v 55, 2v4 *dātīgyem tceṃañā*; K 61, 40v1 *dāvīji*; Manj. 316 *dāvīje*; plural, v 45, 99a4 *dātīnā balysā* 'dharma Buddhas'; K 105·231-2 *dāv(ī)ja py(au)ra*, BS *dharma-megha-* 'dharma cloud'; II 105·100-1 *ttiyai āM dāvasta carām jsa* 'by that dharma lamp' (translation AM, n.s., 11, 1965, 105). Compound, SuvO. 36r3 *dāta-hvāñāa-* 'dharma preacher', BS *dharma-bhāṇaka-*. 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*, Pahlavī Psalter *nyd't*; Sogd. Bud. *δ'mδ'r'k* 'lord of creatures', *δ'mh* 'creature'; for *dāta-*, Av. *dāta-*, *dāitya-*, Zor.P. *dāt*, *dātastān*, *dātuṣār*, *dātīk*, N.Pers. *dād*, *dāvar* 'judge'; Armen. lw *dāt* 'judgement', *datastan*, *api-rat* 'unjust'; Sogd. *δ't'kh* 'law', adjective *δ't'yk*, *δ'tkr'k* 'judge', Chr. *d'tb'r-*; Bud. *ṣḍ'ty*, *ṣḍ'ty*, Chr. *pd'ty* 'unjust', *pd't-qry*; M.Parth.T. *d'dbr*, M.Pers.T. *d'ywr*; Pahlavī Psalter *d'tvobl'n*; Pašto *dōe* 'custom' from **dāδ* from **dāδ*. IE Pok. 235-9 *dhē-*: *dhā-*, O.Ind. *dādāhāti*, *dhitā-*, *hitā-*, Greek τίθημι, θετός, Lat. *-ditus* (*ad-*, *con-*), Lit. *dėti*, *demi*; O.Slav. *děti*. See also *padā* 'she placed'; *padāna-* 'receptacle'; and *nyāttara-* 'inferior' from **nī-dāta-* or **nīyāta-*.

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-phalakam grhya*; v 334, 27v4-5 *kuṃjsatīṃgye dāne*, BS G 37, 24b4-5 *tila-phalakāḥ*; JS 34r2 *vekṣottai dām* 'you scattered grains' (*dām* from **dānā* from *dāne*); III 87·128 *dūmi-hauṣṭā gūra*, *ttiyām ma dāna thamjāñā* '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', *śaśvām* 'mustard', possibly *aysdām*. Base *dānā-*, Av. *dānō*. *karša-* 'grain-carrying (ant)', N.Pers. *dān-kiš*, *dānah-kiš*, Zor.P. *dān-kaš*, *dānak-kaš*; N.Pers. *dānčah* 'millet', Balōči *dān*, *dānag*; *dānč* 'millet', Sanglēčī *dəng* 'seed', *dūnik*; Yazg. *danāg* 'grain'; Šuyñi *dūnā*, Rōšāni *dōnā*; Yidya *nānoyō*, Pašto *nīne* 'parched grain', *nānga* (from **dānakā*) 'blackberry'. IE Pok. 242 **dhōnā-*, O.Ind. *dhānāḥ* fem. plural, *dhānyā-*; Lit. *dūona* 'bread', Tokhara B *tāno*.

dānām 'testicles', gen. plural, Sid. 121r1-2 *pī huṣāme jsa hamye dānām nirāme hīvi āchai vī āhasāñāñā* 'it must be made to sweat in the disease of the extrusion of testicles due to increase of fat', Tib. *chil rgyas-pa-las gyur-pahi rlig-rhugs-kyi nad-la ni*, *dugs bya-ba dan* (*rlug-pa* 'cast out'). See *dānā-* 'grain'; and *śelaka-*.

dāma- 'bond', v 77, 145v4-5 *haudyau ratanyau kye rata-nīnyau 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* 'fettlers'; 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', Munjāni *lōmago* 'snare' (**dāmakā-*), Waxī *dūng*. IE Pok. 183 *dē-*: *dā-*, O.Ind. *dyāti*, *dītā-*, Greek δέω. See *ḍima-* 'tie'.

dāmmā 'smoke', III 72·162, see *dumā*.

dāyi 'injures', III 104·37 *ka ma ādāra bevai dāyi* 'if another (woman) injures, cheats me', *dāya-* < **dābyatai*, 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 ttañā beḍa bihī būra śairka-vamyē ālagre* 'the householder's son at that time was exceedingly well-dressed, arrayed', v 327, b4 *bisadārai*. For *-darana-* *-darṇaa-*, see *candarno*. Base *dar-* 'hold', present *dār-*, *dāraya-* > *dera-*, 2 sing. imperative III 101·38 *derā*. With preverbs, *padār-*, *pader-*, *hamdār-*. Av. *dar-*, *dāraya-*, Zor.P. *dār-*, *dāstan*, second component *-dār*, Sogd. *δ'r-*, *čr'γ-δ'r'wak* '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'š*; N.Pers. *dār-*, *dāstan*, *-dār*; Pašto *laral*, Parāči *der-*, Šuyñi *dēr-*, Yazg. *pərdar-*, *pərdard* 'hold', Waxī *wīdar-*, Yidya *lār-*, Oss. D. *darun*, I. *daryn*, *dard* 'hold', compound D. *ciray-darān* 'lantern'; D. *lādārun* 'understand'. IE Pok. 252-5 *dher-*, O.Ind. *dhārāyati*, *dhrtā-*,

O.Engl. *darian* 'to hide', *dierne* 'hidden', Lit. *deriū*, *derēti* 'press', causative *daraū*, *daryti* 'make, do'. See also *darra-* 'continuous'.

dāra- 'long', v 115, 64r4 *ne dāru štā* 'it is not long', BS *na cireṇa hi*; v 131, 52, 1b4 dyadic, *atā dāru bulysu* 'very long'; Sid. 20r5 (*dā*)*ra-ṣina* 'long-lived', Tib. *che rin-bar byed-do*; SuvO. 5v5 *dāra-ṣinyauñu* 'long life', BS *dirghāyuskatā-*; K 100·283 *sadarma śāṣa dāra-vastu hamāve* 'may the teaching of the good dharma be long-enduring' (BS *vastu-* 'thing'); fem. K 90·745 *u ṣīnai dāra-vastva hime* 'and may his life be long'. With *buru* 'in measure', I 255, 170v1 *dārburu* 'long', BS *ciram*; 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 *mṛga-*; O.Pers. *darga-*, Av. *daraga-*, *darāya-*, *drāḷiṣta-*, *drājō*; Pahlavī Psalter *dgly*, Zor.P. *dgr dyr* **daryr*, *dēr*, *drahnāδ*, N.Pers. *dēr*, *dirās*, Balōči *dēr* 'long, late; time, duration'. IE Pok. 196-7 *del-*, *dlēgh-*, O.Ind. *dirghā-*, *drāghīṣṭha-*; Greek δολιχός, ἐνδελεχής, Got. *tulgus* 'stead-fast', O.Slav. *dlugū*, Hitt. *dahuga-*, Lit. *ilgas*.

dārā- 'edge', Z 5·78 *kho hāvyo kādarā dāru karā ne yuḍu yīndā patālstu* 'just as a sword cannot cut its own edge', parallel Manj. 235 *uysānā kara ne paysāñu kādara hīya dāra ne pāsta īda hauvai naiṣta* '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 raiṣai kādarā dairā baidā māḷṣi* 'or he licks honey upon the edge of a sharp knife', parallel BS *madhu-dīgdha iva kṣura-dhāra-samā*. Base Av. *dārā-* 'edge', glossed Zor.P. *taš* 'axe', *tiṣi-dāram* epithet to *taša-* 'axe', Zor.P. gloss *tēṣ-tēy*, Pašto *lōr* 'side', *lērai* 'ridge of mountain' (from **dāryaka-*), O.Ind. *dhārā-*, IE Pok. 272 *dhō-* 'to sharpen', Greek ἐθόωσα 'I sharpened', O.Engl. *daroþ* 'spit', *daru* 'harm', *derian* 'to wound'.

dārañā 'tearing(?)', III 11·20v4-5 *ma anaṃḍīṣā ma ma dīñā 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-* 'savage, cruel' (variation in suffix *-ana-* and *-una-*).

dāmrminai, see *daurmīnai*, from **durma-*, II 60·17 *dāmrminai ṣkāma dale ṣau*; II 77·23 *daurmīnai bagala*.

dāmla 'stick', see *daula-*, v 313, 1b5.

dālysa- 'raft', Z 13·28 *ysāysīno dālysu* 'raft of reeds', see *drārysa-* 'raft', cognates s.v. *drays-*.

dāvā jsa 'the dharma-doctrine therewith', Manj. 130 *kaga hūña āstai thīya dā-v-ā jsa pajsā 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 yūdāmda maṃ ra pā dāsāmdā*, = III 40·8-9 *hvaṇḍā vī mvaiṣda 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 *seṣīryau thyau puṣa spyakyām dāsāmdā* 'by love-acts (**seṣa-kīra-*) at once (dyadic) they honoured with flowers'; = III 36·50-1 *seṣīryām thyām thyām puṣa spyakyām dāsūda*, = III 40·3 *ṣaiṣīryau thyau thyau vaña spyakau dāsauda*, = III 34·2-3 *seṣīryau 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. **dasas-* in *dasasyāti* 'honours', Lat. *decus*, *decorus*, *decet*, *dignus*, Celtic O.Ir. *dech* 'best', Greek δέκομαι, δέχομαι. See also participle *dāṣta-*.

dāśś-, *dās-* 'accomplish, finish, cease', Z 10·26 *kīre dāśśāte* 'he completes the deeds'; Z 23·36 *dāśśīni padāde* 'I would finish making'; Sid. 142r5 *khu ni dāsi byāśde* 'when it has not ripened', Tib. *de-la thog-ma ma smin-pahi che*; Bcd 46r1 *sājara cu ra vā ṣai dāsāmdā kīri* 'the learners (and those) who also have completed the study', BS *ṣaiḷṣa-āṣaiḷṣa-*; noun, Bcd 52r2 *dāsāma vīṣyāne* 'may I see completion', BS *samanta-mukhena*; III 130·26 infinitive, *parīdi*. . . *pārsā pajsam dāse* 'they deign to complete the worship, honour'; preterite **dāśśita-* > *dāśya-* > *dāša-* (the latest, *dās-*, 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 *dāseṃ byehi* 'I have already got'; III 44·44 *nūrā vyahā seṣākā dāsaidai brītyā* 'the lover showing a new display (BS *vyūha-*) in love'; K 30·209-10 *dāsāda pvau* 'they have already heard', = K 38·143 *dāsāmda pṛvā*. 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. Schaeder, Iranische Beiträge I, 1930, 257, to *han-dāč-* 'to measure'). See also *dasa-* 'section' or 'arrangement'.

dāṣta- 'rich, happy', as second component, K 30·220 (addressed to the queen) *sahyā giṣṭu śradā-dāṣta ṣtauna* 'persist, be firm, content'. Base *dās-* 'get possessions', hence *dāṣta* 'contented with riches', to Av. *dāšta-*, Yašt 19·54 *aṣiṣ pouru*. *xvāθra spāra*. *dāšta sūra gōuṣ ča vāstrahe ča* 'Fortune (*aṣi-*, Zor.Pahl. *art*) having abundant welfare, having got wealth, possessing riches in cattle and pasturage'. See cognates s.v. *dās-* 'to receive'.

dāsa- 'collection, heap', K 49·3·10-4·5 *ṣiri pāricitrā bahya, raṃnījā dāsa u ttraikhye, bveyausta raṃnā ūvāra*. . . *haiṣūm* '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 *māsug dast* 'tower built'; P 2·21 *cirt isdastoncā* 'they built the monument'. See s.v. *dāśś-*.

dāsai 'covering' as second component, K 64, 80r2 *jastūña-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 *ša tta pṛṇanāhāna ya hatca āhā jsa na ša 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 *sīra-* 'content'. See cognates s.v. *dāṣ-* 'get'. In *gvaṣṭū* occurs **vivaṣṭi-* 'parting' to base *vaz-*, with *-ū* 'you', enclitic; *mā jsa* 'from us' (but *-m jsa* 'from me'). **di** '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 bankhyu*, = 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 *bāysūñā rruṃdā dī bahyāṣṭā* 'under the royal bodhi tree'; IV 23.1 *ttye dīm baṃhyi* 'under the tree'; SuvP. 73r4 *raṃnīnām baṃhyām dīna* 'under the jewelled trees', BS *ratna-drumendreṣu*; = SuvP. 59v3; *raṃnīnām bahyām dīna*, BS *ratna-vṛkṣa-mūle*; JS 12r4 *pākām dīna*; JS 35v1 *pākām dīmna*; 'under, subordinate to', v 205.10.1 *tī burā budesa dīna* 'all these subordinate to Budesa', see SDTV 88; Manj. 108 *ttyā jsa mu-ysatha vacaittra bāva haḡaṣṭa dīna* 'from them (the parents) births here are various, origin (BS *bhāva-*) evolving downwards'; with *yī*, III 89.175 *dīnai* 'under it'; Bcd 47r4 *baudha-vrraikṣā dīnāṣṭā* 'under the bodhi tree', BS *bodhi-drumendra-gata-*; *dīraṃ*, III 89.174 *styūdi śaṃdai dīraṃ* 'under compact soil'; *dīrna*, Z 3.45 *āysana gyastūñā 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 **daz* > **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 *haṃbīdī dī tī*, with *-ī dī* 'under it'.

dījanāṣṭa 'below', K 28.181-2 *gara ṣṭāre vīśgrīnā 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 vījarīnā styūda dīja tāmka khu ja āye spāsa*. See *dī*. Here *tāmka* '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 pūṣṭyeṇe vīṣṭi dījsāvevai u vāṣīyevai* 'and puts it in a book, keeps it and reads it (*-e-v-ai*)'; III 60.33 1 plur. *dījsāmqa* 'we keep'; III 61.52 *dījsāmde*. See *drjs-*.

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 anamḍīsā 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-:di- '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 bātandetā* '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 *snidūn(ā) hāmāte dātēna* 'becomes smooth (BS *snigdha-*) in appearance'; v 297 c, a4 *snidūnā dyatenā*; v 300, 4b2 *dātāna asādūnā hāmāte* 'he becomes ugly in appearance'; I 175, 91v5 *dyina śimka* 'good to see', BS *priya-darśana-*. See also *da, di, 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 bāda mau vā bara* 'to transfer it into the storeroom(?)', here in Askūra district bring the *mau*-drink'; II 88.28 *tīuve ttā svī dāthīḍai paryām* 'this of yours (= *te*) we command to transfer to-morrow'. From base *ṭar-* = *tar-* 'to transfer, carry over', with *ṭāraya-* in Śuynī *aṭār-*, Rōśānī *aṭēr-* 'extend, hand over' from **ā-ṭāraya-*. For IE *ter-* Pok. 1074-5. Here *dā-* from *adi-*, like *ttā-* from *ati-*.

dāda-, *dādda-*, *dida-*, *dīda-* 'third', see s.v. *drai* 'three'.

dida- '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 *dīdi, dīdi, dida, dede*. See *danda-, ttanda-*.

didamda- 'so great', Bcd 44r4 *didamḍyau tteryām* 'with so many (bowings of) forehead', BS *praṇamya*; JS 12r2 *didamḍe gaurava* 'so great a reverence'; JS 18r3 *dīdamḍe*. See *ttidanka*.

didarā 'such', K 91.9 *dīdarā varā paṣa* (BS *pariśad*) *pharāka* 'there such a large assembly'; K 45.21 *didira dikha ṣṭārai khu hajsyai* 'such woes they are that I am struck down' (**fra-jata-*); K 103.96 *u didarū jsa parilauka baṃñā satva parsīdi* 'and from such the beings captive in the other world (BS *pariloka-*) are freed'; = v 252.829 *didirū jsa pariloka banya satva parsīdā*, = III 115, 10r1. Adjective from pronoun *ta-*, see also *danda-, didrāma-*.

didiya 'stone', Z 13.74 *nī sa byūhiya didiya tītyā devadattā kamalñā* 'this stone would not then return upon the head of Devadatta'; Z 13.72 *balysā vā bendo dādāyo harañā 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 *dadāye* for **dādiye*, II 39.14 *mīrāhya dadāye ṣaga* 'pearls, stones, conchs' (see SDTV 119). Possibly II 41.10 *dādā* 'stone for mounting(?)'. From either *dag-* 'to throw', in *dīṣ-:dīṣṭa-* 'to throw' (**dag-ṣ-*), Av. *daxš-* 'to throw', or *dai-* 'to be thrown', Śuynī *di-:dōd* 'to be thrown, fall', Yazg. *ḡay-:dēd* 'to fall'. If O.Ind. RV *dīdyū-* 'missile' is

from *di-dī-ū-*, to base *dī-* 'to fall', it can be connected here. See also IE Pok. 187 *dei-* 'to swing', O.Ind. *dīyati* 'flies', Greek *δίωμαι* 'I chase away'.

didrāma- 'such', SuvP. 74r4 *didrrām*, BS *etādṛṣa-*; Sid. 9v2 *didrrāma-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 *yṣīra hūrauñā rana dīnū gūhga* 'gold is to be given, jewels, milch cow', = K 19.221-2 *yṣīra hurauñā rana dvīnai guhga*; III 65.8 *dīnva gūha*:. From **dainu-*, **dainuvā-*, **ḍuain(u)aka-* to Av. *daēnu-* 'female' (of animals), Vid. 7.42 *gava daēnu*, Āfrinakān 3.7-10 *gavam daēnunam*; Zor.P. *dēnōtak*, Pāzand *dīnōt*, glossed by N.Pers. *šīr-dār*, Parsi-Skt *dugdhavatī*. IE Pok. 241-2 *dhē(i)-* (rather *dhā-ei-*) 'to extract', O.Ind. *dhāyati, dāhāt, dhūtā-*, *dhenū-*, *dhārū-*; Armen. *diem* 'I milk', Greek *θήσαστο* 'he sucked', *θηλύς* '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. *dieni* 'pregnant', Let. *dēju, dēt* 'to suck'; O.Slav. *dojo* 'to suckle', *děti* 'child', *děva* 'girl'.

dīm- 'to tame', present to base *dam-*.

dīmana 'in the house', loc. sing. to *damāna-*.

dīma- 'tie, knot', Z 5.38 *tterī śśāru dīmu vaysānīro 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 *ūrñā-* 'hair' of the Buddha (and of the *mahā-puruṣa-*) used in compounds *ūrñā-koṣa-*, *ūrñā-keṣa-*, and *ūrñā-pāsa-*, that is, *koṣa-* 'container', *keṣa-* 'hair', *pāsa-* 'tie, knot'. From base *dai-:dī-* 'to tie', **daīma-* or **damya-* > *dīma-*, see cognates s.v. *dāma-*. Not from *dai-* 'to see', Av. *daēman-*, Zor.P. *dēm* 'face'.

///**dīyṣā** -?-, v 283.078.2a1, uncertain.

dāra- 'bad', v 301, 27r2 *dārā bāsāna yande* 'he acts with evil tongue'; ibid. 27r2-3 *dā(rā aysmū)na* 'with evil mind'; ibid. 27v3 *dasama ṣā kyera dāra u(yṣāne jsa?)* 'this is tenth, as much as with evil self'. Possibly *dīre* in III 131, 9-10 *dīre vā anāṣpeti paṣāñā yem* 'I have sent the bad, the refugeless ones'. See *dara-* 'bad'. Possibly from *adara-* 'inferior.'

dīra- 'low', SuvP. 72v4 *dīra ge ma nī hā tsīde, phīṣide akṣaṇa haṣṭa* 'may they not come into the low stage of life (BS *gati-*), may they avoid the eight ill moments', BS *nīcā gatiḥ sarva vivarjyantū bhavantū aṣṭākṣaṇa-vyativṛttāḥ*. 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. *aḍara-*, *aḍairi*, Zor.P. *aḍar*, (> *ēr*) 'below', N.Pers. *z-ēr* 'under', O.Ind. *ādharā-*, 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-abhisamkāraṃ kariṣyāmi* (dyadic; *asāda-*, BS *asiddha-*); K 10, 9v5 *dīra karma kiḍyāni dīṣyām* 'we confess evil karma-deeds'; K 6, 146r5 *dīrna kādāgānāna* 'with bad karma-act'; v 48, 133a1 *dīrāṇu kiḍitānānu*; v 348, 12a1 *dīrvoḡ gavuoḡ ysaṃthu ne (nāste)* 'in bad lives (BS *gati-*) he does not take birth'; v 79, 149r5 *dīrvoḡ gavvoḡ*. Abstract, see *dīḍete, dīḍe*

'badness'. Compounds, III 134, b7 *dīraṃgāryau hayūna* 'friends with evildoers'; II 50.6 *girkhye dī-mveṣḍi bādī* '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 auṣga* 'good and bad *vīpāka*-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 *deruṣṭana-* '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 *māmñā dīrā hīvī piṣkalā* 'chapter of alcoholic excess', Tib. *čhaṃ-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 *pracīya-saṃbudu dārātāndā* 'they understood (me to be) the *pratyeka-sambuddha*', Tib. *ran sans-rgyas-su hdu-ṣes-so*, Chinese (K 1218.1) *ṭṣī* 'know, understand', translation E. Lamotte 243 'on me croyait Pratyekabuddha'. Participle *dārāta-* to *drjs-* 'to hold', beside *drta-*, *dreita-*, *drāita-*, *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 **parūya-*.

dīrna 'under', see s.v. *dī*.

dīrv- 'to dare', see *darva-*.

dīrrvājsa 'bold', see *daraujsa-*, s.v. *darrau*.

dīrṣṭa-, *dārṣṭa-*, *dāṣṭa-* 'held', see s.v. *drays-*.

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 tsīdā uysnaura* 'the beings come wishing to see', parallels, O.Ind. *didṛkṣu-*, Greek Iliad 14.301 *ἐρχομαι ὀφιομένη* 'I (fem.) come to see'. Compound, *dīrsu-* 'to see', and *čanah-* 'desire', base *dars-:drṣ-* 'to see', Av., O.Pers. *dars-*, Av. *dārāṣṭa-*, O.Ind. *darṣ-*, *drṣṭā-*; Yīdya *liṣṣ-*, Munjānī *liṣk, lāṣky-*, Parāčī *dhōr* 'seen'. For *-jsinā*, Oss. D. *-dzän-*, *-dzin-*, I. *-dzän-*, *-dzyn-* suffix to form the future, D. *fārs-dzän-än* 'I shall ask' to Av. *čanah-*, *činah-*, O.Ind. *cānas-* 'desire', O.Pers. *-θīna-* in Greek ἁσπαθίνης. The *-ū-*, as in *panūdai* 'every day' from **patinu haḍai*.

dilaka- 'so much', Sid. 15r5 *dilakā nvātta* 'so much weakened'; Sid. 20r5 *dilakā garkha-nvārērā* 'so much more heavy-bearing (buffalo than cow's milk)', Tib. *lēi-zin*; see *dalaka-*, *calaka-*, *cilaka-*, *vilaka-*.

divi 'wild beasts', K 35.90, = K 27.146 *satta*. See *data-* 'beast'.

dīṣ- 'throw', participle *dīṣṭa-*, Sid. 153v2 *cu netcamna bese bāgara tti hāyṣe dīṣāñga u seda-lūm pā hāyṣe dīṣāñā* '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 kyan bor, nan-gi rgyam-cha yan bor-la*; I 159, 73v1 *jsahira bisā hira tta biśa hāysā diśāna* 'all the things in the belly must be thrown out'; III 74.208 *haṃdarai diśira* 'some were throwing it out'; participle, *diśta-*, K 29.202-3 *sk(au)daka jsā ttu pajūṣṭa pharaṇa diśte* 'he secretly threw that ring into the water-jar', = K 38.138 *ttañai hā phariñā paṃjūṣṭi niśāve (niśśa- 'to deposit')*; parallel Divyāvadāna 458.1-2 *imām angulimudrām ekasmin ghaṭe prakṣipyaṃti. . . anālakṣitam prakṣiptā*; JS 6v2 *uysānā diśtai ttiña dāṃña pasvaña* 'you cast yourself into the blazing fire'; JS 9v1 *uysānā diśtai gara ttraikhaña* 'you threw yourself down from the mountain top'. Noun, II 108.191 *ttyai diśaumai jsa apūve* (BS *apūrva-*) *gūnai caira hamāvi* 'by this cast may an unparalleled sign become visible'. With preverb *uys-*, v 29, 47v3 *ce balśa sau spātau uysdiśātā* 'who throws upon the *caitya*-shrine one flower', parallel Divyāvadāna 467.24 *yo buddha-caityeṣu prasanna-citta āropayen mukta-ka-puṣpa-rāsim*. Base *dag-*, with *dag-ś-y-* to *diś-*, with Av. *daxš-* from *dag-ś-* 'to throw', *fradaxšanā* 'sling', adjective *fradaxšanya-*; *fradaxšanā-* '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 *diśda*.

diśś- 'to teach' with *uys-*, III 58.14 *uysdiśumūm ttā saña baysūñā paṃde* 'I will teach them the plan, the Buddha's path'; SuvO. 55v6 *sūtrāṇu rruṇḍānu rruṇḍu vāstarna bārāṣṭyā uysdiśṣṭyā* 'he would expound, teach in detail (BS *vistara-*) the king of kings of *sūtra*-texts', BS *sūtrendra-rājānaṃ vistareṇa samprakāṣayiṣyati*. Base *daiś-* 'to show', see s.v. *uysdiś-*.

dāstā 'to heap up', II 17, 4b7 *cve ra tta jsārā i thyau thyauti parya dāstā* 'what corn you may have (-e = *te*), at once order to collect it'. From base *daiś-*: *diś-* 'to heap up', Av. *daēz-*, *diśta-*, O.Pers. *didā-*, Sogd. Man. *prdyz-* 'garden', Chr. *prdyz*, Zor.P. *diz* 'fort', N.Pers. *diz*, *pālēz*, Yidya *lizo* 'fort', **han-daiś-* in Yidya *diz-am*, *dizdam* 'to bury'. Elsewhere base *daiś-*, Sogd. *prdyz* 'court', *dyšt* 'built', Man. *dyz-* 'to build', Chr. *dyšt* 'he built', Zor.P. *dēsak* 'form', *dēstak* 'built', M.Parth.T. *dyšt*, *dyštān*, *dysm'n* 'building'; M.Pers.T. *dys-* 'to build', *dysyd*, *dys'd*; Surkh Kotal Kuṣān *MAAIZO* 'enclosure', from **ham-ā-dizā-* (as Parāčī *māwər* from **ham-ā-varta-*).

dīsta 'in the hand', loc. sing. to *dasta-*; so K 47.57 *ū diśtā hā ṣakale viśtā* 'and in his hand she placed the staff' (not *viśtā*).

diśta- 'ripened', see s.v. *dajś-*.

diśta- 'thrown', see s.v. *diś-*.

diśda 'is put in', Sid. 15r3 *jsāññāñā damda khu ṣi *kaṣā* (MS *cuṣā*) *diśda* 'to be boiled; so much this *kaṣaya*-decoction is to be poured in', Tib. *smān-gyi khu-ba du-nas* (*hdu* 'combine'); I. 3 *du-bar byaho = niśāñā-*. To base *diś-*: *diśta-* 'to throw out', from *dagś-* > *diś-* **dag-ša-tai* **diśde*.

diśa- 'yak-tail ornament(?)', BS *cāmarī* 'chowry', in a list of martial things, III 44.41-2 *aysmūnā pūna parāḥṇai bagau, dāvīnai diśa hajūttā jsā āysira, aysmūnai bisana ka nai darya yūdādū* 'arrows of the mind, breastplate of the moral code (= BS *śīla-*), the *diśa-* of the *dharma-*

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 paṣci diśā* 'drawn by the *vālāha*-thoroughbred horses, thereupon stands a white *cāmarī*(?)'; ibid. 206 *diśai vā dāse dyām* 'his *diśa-* ceased to beat'; ibid 213 *diśai pyū* 'his *diśa-* 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 vāji-mukhyāḥ* 'the fine horses, swift, with yak-tail ornaments'. Possibly from **daiśa-* 'show' for 'ornament', see s.v. *uysdiśś-*.

diśa-vadye, 'tenfold', Manj. 118 *diśa-vadye dharma-carye jsa*, = Manj. 129 *dasa-vadya dharma-carya jsa* 'by the tenfold *dharma* practice'. See *dasau*.

diśta- 'appeared', III 131, b4 *dāsta*; III 60 46a *diśtā* (misread *dikhā*). See *dai-*: *di-* 'to see'.

diśtani 'by the hand of', see s.v. *dasta-*.

diśthyām 'of demons', III 79.15 *diśthyām ttaurā hūṣa dai* 'from demons' mouth fire flashes'. From **dīra-staya-* 'evil-being', to Av. *sti-* 'being'.

dū 'harm, illness, trouble', Z 24.414 *tcāmpa 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 haysidi* 'enemies multiply and they cause little trouble'; III 83.25 *khu kṣira ākṣū jīye* 'if the land begins to be troubled'; with III 83.28 *khu kṣiri 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 *hrd-roga-*, Tib. *shin na-ba*; JS 31v2-3 *marenq 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 *durausā* 'exhilarant' (against IE Pok. 235 *dhau-* in Got. *af-dauīps* 'plagued') and O.Ind. Vedic *durasyāti* 'he oppresses, injures'.

duiṣṭā 'hated' participle *duiṣṭa-* or 3 sing. to base *duiṣ-*, v 99, v7 *ttirhānu duiṣṭā* 'to the sectaries hated', Av. *dvāēš-*, *tbaēš-*, *tbišta-*, Zor.P. *bēš*. IE Pok. 227-8 *duēi-* 'to frighten', O.Ind. *dve-ś-*, *dvi-ś-*, Lat. *dirus* 'dire'. See also s.v. *dīra-*.

dutar- 'daughter', Z 24.125 *dūta*; v 115, 64r7 *dūva*, BS *duhitār-*; 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 *dvīrā*; N 164.9 *dvīrā Vidyauttamā jsa*; plural, Z 24.260 *dutarā*; II 89.50 *dvī dvarā* 'two daughters'; gen. plur. III 63.141 *dvarām*; inst. Z 19.95 *biśyo 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. *dugādar-*, *duydar-*, nom. sing. *dugādā*, *duyda*; Zor.P., N.Pers. *duxt*, *dustar*; Sas. insc. Šāhpuhr 1 Parth. 20 *dwxtkyh* Pers. 27 *dwxtk*, Greek 48 δουκτακ; Sogd. Bud. *dyvth*, *dyvth*, Yaṇnābi *dustar*, M.Pers.T. *dwxt*, Pašto *lūr*, plur. *lūna*, Wanetsī *lūr*, *lūni*, Yidya *luydo*, Orm. *dūa*, *duka*, Parāčī *dut*, Sanglēcī *wuḍayd*, Waxī *ḍayd*, Yazg. *ḍoyd*, plur. *ḍadar*. IE Pok. 277 *dhug(h)eter-*, O.Ind.

duhitār-, Greek δουκτακ, Oscan *futir*, Got. *daihtar-*, Lit. *duktē*, O.Slav. *dūsti*, Tokhara B *tkācer*, A *ckācar*.

dūte 'he beats', Z 24.379 *kuī ṣṣu kaljiru samu rro dūte ne kalste* 'when they strike it, though they beat, it does not sound (the broken drum)', III 83.28 *khu kṣiri ākṣū dū jīye* 'when the land begins to suffer, to perish', = III 83.25 *khu kṣira ākṣū jīye* (without *dū*, hence dyadic with *jīye*), infinitive to *dū-*. See *dū* 'trouble' for cognates. Below with *-ya-* suffix, *dūya-* 'to beat'. With *fra-* Z 19.53 *hudūtā* 'beats'.

dūna- 'bow (weapon)', see *durna-*.

dunaka- 'distortion', III 47.65-6 *brraukālakija dunaka* '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 *ttiña haṃdrā vya vara mista dūmā 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 *hiha, dānmā* 'house smoke' (= 'soot'), Tib. *dud-pa*; Sid. 122r1 *hihā daumā*, Tib. *khyim-gyi du-ba*; III 93.259 *dumi*; compound, III 84.42 *duma-hauṣṭa gūra* 'smoke-dried grapes'. See *padva-*, *padūte*, *duya*. Base *dau-*: *dū-* 'to fumigate', Av. *dvan-*, *dunman-* 'cloud', Zor.P. *dūt*, N.Pers. *dūd*, Balōči *dūt*, *dīt*, Pašto *dund*, *lū*, Parāčī *dhi*, Yidya *lūi*, Sangl. *dīd*, Waxī *dit*, Šuynī *duḍ*, Yazg. *ḍod* (but Sogd. Bud. *pzt-*, Oss. D. *fāzdāg*, Yaṇn. *pazd*). IE Pok. 261-7 *dheu-* 'of smoke, dust', O.Ind. *dhūma-*, Lat. *fūmus*, Lit. plur. *dūmai*, O.Slav. *dymū*.

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-ḍwnp'k* 'long-tailed', Man. *ḍwm*, Bud. *p'rḍwnph* 'crupper', N.Pers. *pārdum*; Yazg. *pordam*; Armen. *lw dmad*, Balōči *dumb*, *dumbag*, Oss. D. *dumäg*, I. *dymäg*, as second component D. *-dun*, I. *-dym*, Pašto *lam*; *spa-lam* 'fox'. Possibly O.Ind. RV 10.14.11-2 *śvānau. . . udumbalai* 'two long-tailed dogs'. IE Pok. 227 *dumb-*, Av. *duma-*, OHG *zumpfo*.

dumbarri 'tail-feathers', v 263, 89r4-5 *tcahaurebistā kūla kṛmga kyāra hāmāta ysarrnaina ṣumchā(ṇa) 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 mēhu-čan rin-po che sna-bdun-gyi hdab-ma-čan ṇi-śu-rča 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-*.

duya 'dusty(?)', Z 23.100 *duya indā pāmsu-piśśāca* 'they are dusty dust-demons *piśśāca*-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-*.

dura- '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 haṃtsa kāde duraṇa ṣṭānā vaysgastā* 'here the king with the Śākyas

alighted very remote'; v 100, r6 *śīla-pārāmetā jsa durā* 'remote from the perfection of morality'. With *tātu*, *gāvu*, later *-vā*, *-ā* 'ever', Z 14.15 *duru gāvu tta saittā balysūṣṭu bustā* 'he remotely indeed, so it seems, awakened to bodhi-knowledge'; parallel, III 65.2 *bagsā bagsūṣṭā busta dūrā* 'the Buddha awakened to bodhi-knowledge remotely'; III 98.29 *biśā bagsūṣṭā bausta durā* 'they all awakened to bodhi-knowledge remotely'; Z 5.83 *samu kho 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 samvadrra* '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 *dūrvā narya vavaṃda*; JS 30v4 *sahyai sam 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 kīttā virṣija 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 *druva-*, see Indo-Celtica dedicated to A. Sommerfelt 1972, 25-6. Base *dau-* 'move away', Av. *duye* 'I drive away', *avi-frādavaite* 'it removes', Zor.P. gloss *apar frāč barēt*; Av. *dūra-* 'far', *dbōištām* 'longest', Zor.P., N.Pers. *dūr*, Sogd. *ḍwr*, M.Parth., Pers.T. *dwr*. IE Pok. 219-20 *deu-*, Greek *ḍeo* 'I lack', *ḍēpōv*, *ḍēpōv* 'long lasting', O.Engl. *tēorian* '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 tti jsām sagūdā* 'hard and stony'; K 67.170 *uysmīnai pīṃṇḍai dūri* 'hard clay lump', K 70, 7v1 *auuys(m)ṇīm pīṃṇḍai dūra*; III 88.150 *dūra padimāñā* '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-*.

durāhe 'safe(?)', Z 24.424 *āphāde ni rraysma haṃdajṣāre gāyyo jsa durāhe śśānde āhājā nindā* 'their ranks are disordered, they gallop with the groups to the safe grounds, they are not to be stopped'. From *dur-* replacing *dru-* of *druva-* 'firm, secure' with suffix as Balōči *durāh* 'healthy, whole', from **druvāha-* rather than **drāvaxa-* (IIFL 2.224). See Indo-Celtica dedicated to A. Sommerfelt, 1972, 24-6. Av. *drva-*, O.Ind. *dhruvā-*, IE Pok. 214-7. Zor.P. *druvist*, N.Pers. *durust* 'healthy'. See *drūnā-* 'health'.

duru tātu, see *dura-* 'far'.

durausā 'elating, exalting, exhilarant', in an amorous context, epithet of a beverage III 101.33-4 *ṣa ma vā-m thajai khū durausā 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 *-ausā* is found also in Sid. 14v4 and I 143, 52r3 *khaṇausā gaysā* 'the *khaṇausā* reed', adjective *-ya-* to **kanauša-*, beside *-auta-* in Oss. D. *c'ānodā*, I. *c'ānud*, *c'ānut* 'reed', from IE *kʷan-*, Celtic O.Ir. *canach*, W. *pân* 'marsh grass';

see also I 167, 83r5 *sīraušī* 'contentment' to *sīra* 'content', adjective JS 11v1 *sīroṣṣā* 'content'. If *durausā* is adjective **durausya*-, it connects with Av. *dūraoša*-, Zor.P. *dwl'wš* **dūr-ōš*, O.Ind. *duroša*-, epithet of the sacred drink Av. *haoma*-, Zor.P. *hōm*, O.Ind. *sōma*-. Veda usage is wider for *duroša*-, *duroṣas*:- 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-āsū*- '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 *kleša*-', Z 6.44 *avarūška*- (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*-, *tīrā*- 'sharp'. After hesitating again over a compound of *dur*- 'be pungent' with *auš*- 'burn, be pungent' (for Iran. *auš*- 'to burn' see s.v. *byūṣāre* '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*, *kurmā*, I. *kūrm* 'blind', beside **kaura*- in Khotan Saka *kīra*- 'bent', Zor.P., N.Pers. *kōr* 'blind' and O.Ind. *kora*- 'joint'. Then Iran. **durausā*-, O.Ind. *duroša*- of the drink is 'exhilarant', but in RV 8.1.13 *duroṣāso 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*-, *pašīr*- 'press back', N.Pers. *afšardan*-, *afšārah*- 'press', *afšarah* 'expressed juice', Armen. lw *ōšarak*, Arab.-Pers. *afšaraj*, beside Khotan Saka *ššarr*- 'to exhilarate', *āššūda*- dyadic with *māsta*- 'exhilarated, intoxicated' (base *mad*-), *hašūda*- 'forced forth' (**fra-fšīta*-). With this O.Ind. *psar*-, parallel to *mad*-, can be placed (BSOAS 21, 1958, 543). In Yasna 32.14 *dūraoṣm saočayaṭ 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 *sīt* '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 *duroṣāso amanmahī* 'we thought ourselves *duroṣa*-'.

In RV 10.94.3 reference to the stalk of *sōma*- cites the *vrkṣāśya śākhām aruṇāśya* 'the branch of the red *vrkṣa*-plant'. Av. *varāša*-, O.Ind. *vrkṣā*- seem to have survived

in Yazgulāmī *warṣ* '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. *valśa*- '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 *vrkṣā*...*aruṇā*- 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 jśām rrinjśā 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 *dūmmai*. But III 47.66 *dunaka* is rather 'distortion', parallel to BS *vikāra*-. Base **dru-na*- 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 **druvan*-; O.Ind. *druṇa*- 'bow', *droṇa*- 'wooden vessel'; Nūristāni Aškun *drō*, see BSOAS 24, 1961, 470. To IE Pok. 214-7 *deru*- 'tree, hard', Greek *dōpu* '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*.

duva 'daughter', see *dūte*, s.v. *dutar*-.

duva, *duta*, *dva* 'two', v 341, 83r1 *šsau duva o vā tcahaure* 'one, two or four', = v 263, 89v3 *šsau dva o vā tcahaura*; Z 7.38 *duta yāna* 'two vehicles'; = Z 9.25 *dva yāna*; v 265, 29a7 *duta*; v 341, 80v4 *dva hvamāda*, BS G 37, 75 bis a2 *tau dvau puruṣau* 'these two men'; ibid. 80v5-6 *tītā ttā dva hvamāda rruṇdā tta hvāñindā* 'then these two men so speak to the king', BS G 37, 75 bis a2 *atha khalu tau dvau puruṣāv utthāya tam rājānam etad avocatām*; gen. plur. v 341, 80v6 *māju dvīnu hvamādanu* '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. *bši-la*); Sid. 7v5 *dvīyām*; gen. plur. II 75.48 *dvā rrumdām va* 'for the two kings'; II 78rb *dvām jūṣḍi-kagām* '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*...*balysūñavūysā* '200 bodhisatvas'; gen. K 3, 139v1 *dvī satānu uysnorānu* 'of 200 beings', Tib.

srog-čhags űis-brgya, II 24.23.1 *dvī-sa*, II 89.49 *dvī-ssa*; II 34.4.7 *dvī ysārā dvī-sa pañjsāsā* '2250', v 207.17.3 *dvī ysāri dvārahaudā* '2072', II 24.23.5 *dvī ysā hauda-se tcghausā* '2740'; II 17.5.5 *dvī mastāñā* (see SDTV 74.4); III 88.133 *dvīyī māmāgye* 'two māmāgya-measures'. Ordinal, *šāta*- 'second', v 341, 80v4 *šātā naḍe* 'the second man', BS G 37, 75b6 *dvītyaś ca puruṣah*; as second component, *ššū-jāta*- 'one another' see s.v. *ššū*- 'one'; later *šg*, Sid. 15v1 *piṣkalā šg* 'second chapter', BS *adhyāyo nāma dvītyah*, Tib. *lehu-ste gñis-paho*; III 23, 16a4 *šī vātca āya cu*... 'a second then there might be who...', BS *yaś ca* 'and he who'; v 26, 49v2 *tta paḍāna hauna u tta sātena u tta didina* 'so in a first statement and so in a second and so in a third'; K 156.3 *šg jūna daida jūna* 'second time, third time'; K 156.15 *paḍāna...tta šgrana tta daidana*, Tumšūq Saka *vitana dritana hvāñā-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-trimśat* '33'); Z 2.238 *dvāvarenautāmā* '92nd'; v 120, 10v5 *d(v)āvaradārśvo* 'in 32'; III 7, 15r3 *dvāradārśvā gyasta-kšīrvā* 'in the 32 *deva-loka* (worlds of gods)'; K 73.45 *dvāradārśa* '32', Sid. 105v3 *dvāridārśā*, Tib. *sum-ču-rca gñis*; v 207.17.3 *dvī ysāri dvārahaudā* '2072'. 'Twelve', K 111.4 and 6 *dvāsu*, II 71.7 *dvāsā kūsa* 'twelve kūsa-measures'; ordinal II 94.7 *dvā-samyai haḍai* 'on the twelfth day', K 29.200 *dvāsamai salī* '12th year', K 38.137 *dvāsimai vaysū salī* 'now the 12th year', III 69.96 *dvāsamye salye* 'in the 12th year'; I 161, 75v4 *dvāssā sira* 'twelve *satera*-measures', = I 181, 99v2 *dvāssa sira*; '1200', v 243, 1b2 *dvā-sse pañjsāsau āšīryau jsa* 'with 1250 teachers (BS *ācārya*-)' = K 94.94 *dvā-se pañjsāsau*, BS *ardha-trayodaśabhir bhikṣu-sataih* (13- $\frac{1}{2}$) $\times$ 100 = 1250, Tib. *dge-slon brgya phrag phyed dan bcu-gsum dan*; III 20, 4a1 *dvā-si pañjsāsau*; K 135.854-5 *dvā-se pañjsāsau šamanyau* '1250 pupils'. Compounds, Z 4.3 *dvā-pandīya* 'two-fold', Sid. 6r1 *dva-padya*, Manj. 361 *tva-padya*; with *pāda*- 'foot', SuvP. 63r1 *švōvām pīrma* 'best of bipeds', BS *dvīpādotama*-; Z 22.257 *balysa švānu hastama* 'Buddha, best of bipeds'; K 45.20 *dva-paciḍa dūkha* 'twofold woes' (BS *dūkhha*-); 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-dvīyām*, see *hūduva*; I 161, 76r3 *dvāsā-salāmīsu* 'of twelve years'. From **duvā* dual number 'two', Tumšūq Saka *dva*, *šīda* 'second', older *vitana* 'twice', *bista* '20', inst. plur. *dvo*; Av. *dva*, *dvā*-*čina*, *dvaēibya*, *dvaē-ča*, *dvaē-ča saite*, *duye hazanre*, *dvaē-ča hazanre*, first component *dvaē*-, *baē*-, adverb *biš* 'twice'; Sogd. Bud. 'dwo, dwo', 'dwo'; $\delta\beta\tau\gamma$ 'second', first component $\delta\beta$ -; M.Parth., Pers.T. *dw*; Zor.P. *dō*, N.Pers. *du*, Oss. D. *duñā*, I. *dyūā*, D. *dugkag*,

I. *dykkag* 'second', first component D. *du*-, I. *dy*-; Pašto *dwa*, Yidya *loh*, Sangl. *dōu*, Waxī *būi*, Wanetsī *dwē sū* '200', Šuynī *du*, *duw-at nīm* 'two and a half', *šiyōn* 'two', Yazg. *du*. IE Pok. 228-32 *duō*, *duōy*, Greek *δύω*, *δύο*, Lat. *duo*, *duae*, *bi*-, Got. *twai*, *twōs*, *twa*, Lit. *dū*, fem. *dui*.

dūvaka 'daughter', III 137 Dandan öilik 4 *dūvaka*; v 120, 2b1 *dūwake*, see *dūta*, s.v. *dutar*-.

duš-, **dušg**- (= **duš*-) 'bad', first component, v 183, 43v5 *duškara*- 'difficult, wonderful', Tib. *dkah*; v 314, 1.5 *duškaḍara* 'more wonderful'; abstract III 25, 25a2 *duškare jsa*, BS *āścarya*-; v 183, 43v5 *atā-duškarā*, later *duška*; K 5, 144r4 *duškarūna amāñandūna salāva* 'wonderful unparalleled speeches', Tib. *no-mchar rmad-du byun-bahi čhos-kyi sgra*; v 123, 3r2 *du* *škareñāna* 'by astonishment', BS *vismaya*-; Z 5.41 *dušdarrau* 'lack of boldness'; Z 24.270 *dušpāta*, 24.391 *dušpātā*, Z 13.33 *dušpā*, SuvP. 71r2 *dušpya* 'weak', BS *durbala*, I 171, 88r4 *dauspyattā* 'weakness'; v 99r8 *cu natu sušumu dušgyjū dātu balysā(nu)* *ne butte* 'who does not understand the profound excellent (BS *sušama*-), hard to understand *dharma*-doctrine of the Buddhas' (*vajjū*, see *valj*-); II 55.33 *dušškāmdā* 'hard to fashion'; K 3, 139v2 *dušhāmāmkya balysūna bōmāta* 'difficult bodhi-knowledge of the Buddhas', Tib. *mkhyen-pa-ñid-du han hgyur-ba dkaḥ-ba yin-te*, Chin. 'hard to attain', to *hāmā*- 'to arise, become'; SuvP. 64v1 *dušg-tsūma*, BS *dušcaritam*; III 28, 38a3 *dušbusta*, BS *na vijñeya*-, K 155.59-60 *dušgbaustā biysā dā* 'the Buddhas' *dharma*-doctrine hard to understand', v 126b4 *dušgybau* *da* 'hard to attain'; SuvP. 63v1 *dušgyudāna*, BS *duhkṛtena*, SuvP. 67r3 *dušgyuda*, BS *duhkṛtam*, SuvP. 67r2 *dušgyudayau hīryau jsa*, BS *duhkṛta-karmanām*; SuvP. 63v1 *dušgḥva* 'hard to speak', BS *duruktam*. Base *duš*-, *duš*-, Av. *duš*-, *duš*-, O.Pers. *duš*-, M.Parth.T. *dušmyn* 'enemy', *dušfr* 'unfortunate', *dujx* (**daušahva*-) 'evil existence', *dyjw'r* 'hard, unfortunate; ill-luck', *dwōčyhr* 'ugly', M.Pers.T. *dušmyn* 'enemy', *duščyhr* 'ugly', *dušwōx* 'evil existence', *dušdīnyy* 'evil religion'; Sogd. Bud. *δštw'n* 'poor', Man. *dyšt'wē*, *δšt'wē* 'poverty', *dyšt'w'n* 'poor', Armen. lw *dš*-, *tš*-. IE Pok. 227 O.Ind. *duš*-, *duš*-, *duh*-, Greek *δυσ*-, Celtic O.Ir. *do*-, *du*-, Got. *tuz*-, OE. *tor*-.

dušta- 'stung', participle to base *das*-, III 90.191-2 *šī duršti āsyau bidāštā penḍai* 'poultice upon the stinging itch'; III 90.194 *dušti qsi bimḍi bañāñā* 'is to be bound upon the stinging itch'; I 139, 47r3 *gūñā ysyāsajā* (for *ysāysajā*) *jsa dūrštā, cu višūnyām dušta u mūlām drrvāṇdyau jsa* 'what is stung by worms in grass, bitten also by spiders, by rats, stung by scorpions', BS *tr(ṇa)-bhu-kīṭa* **kair daštā lūtā-mūṣaka-vrščikāih*. Hence *dušta*-, *dušta*-, *dušta*-, *dušta*-, *dūrštā*-, *dūrštā*- 'stung, bitten', BS *dašta*-, from base *das*- 'bite, sting', Waxī *duš* '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*, *dašta*-, Av. *tiži-dastra*- 'sharp-toothed' (*str* < *štr*), Greek *δακνω*, *δακτόν*, Mid. Low Germ. *tanger* 'biting, sharp', OE *tang*, *tange*, *tōh* 'tough'.

dušde 'thinking ill' v 98, 20r2 *dušde c(in)d(ā)ñā* 'to be thought evil-thinking'; ibid. 20r3 *dušde cinditā* (BS *cintaya*-). To Av. *duždāh*-, Zor.P. *duz*, *duzd*, N.Pers. *duzd* 'thief'.

***dūha**-, *dāuha* (or *dūāha*) 'terrific, distressful', K 20.253

grraysye dāūha = K 28.167 *grayse dāūha* 'terrific, distressful' dyadic, see *graysa-*. Possibly base *dau-* 'to press', see s.v. *dū* 'pain', and s.v. *durausā*.

drjs- 'to hold', once *trjs-*, *dārysde*, *dājs-*, *dajs-*, *dījs-*, *dājs-*, *dejs-*; 3 plur. Z 22.265 *drjsāre*, Z 3.124 *trjsāre*, Z 2.45 *dījsāre*, I 234, 516 *prahaṇe dājsāṇa* 'clothes must be worn', BS *vastra-dhārīnā*; 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 dārysde* 'holds the statement', Tib. *bśad-pa kun hdzin*; ibid. 135v2 *pyūṣḍe dārysdaī 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 *jsīna 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 *dīryeṃ*, III 66.34 *dīrye*; middle participle *-āmanaa-*, Manj. 330 *dājsāmanai*, Manj. 326 *dejsāmanai* 'holding to' (noted only here for the usual *-āna-*). See also *haṃdrramj-*, *haṃdrrīya-* 'hold together'. Base *dar-* with increment *-g-*, see *dar-* above, Av. *drag-*, *dražaitē*, *drājanhe*, *drānjaiti*, *draxta-*, *upadaržvainti*, BS lw *dranga-* 'settled place', *udranga-*; *avadranga-* 'earnest money' (see JRAS 1955, 14-5), Sogd. *dryt-*, *zyt-* 'held', *rδnk* 'fortified(?)', M.Parth.T. *-drynj-* 'hold', *'ndrynj-*, *'ndrxt-*, *nydrynj-*, *nydrxtn*, *'bdrynj-*; *drxs-* 'endure', M.Pers.T. *'wdrnz-* 'condemn', Waxī *vardeuz-* 'press down', IE Pok. 254 *dhereg-*, O.Slav. *drūžati* 'to hold', Russ. *drogā*. See also IE *dhregh-*, s.v. *dāršda-*.

drvarroñi fem. adj. 'having three forms or parts', Z 23.142 *būṣṣāta*. . . *drvarroñi 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) parrāvō* 'in kalpas, periods', dyadic to base *par-* 'appear, have form', Greek πεπραπειν.

drhaṣkala- 'three-form (world)', SuvP. 61r4 *drhaṣkalā*, BS *triloke* 'in the three-fold world', from **θri-*, see s.v. *drai-*, and *haṣkala-*, base *skal-* 'to fashion'.

dai 1. 'fire', 2. 'caustic stuff', Sid. 7r3 *dai*, BS *agni-*, Tib. *me*, acc. sing. *dau*, later *dai*, inst. sing. *daina*, later *diṃna*, loc. sing. *dāṇa*; Sid. 128r5 *dai jsa*, Sid. 121r4 *dām jsa*; 2. Manj. 253-4 *ne ja vara kṣārrū 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^h-*, 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. *daiṇdā*, Manj. 148 *deda*, 3 sing. *daiyā*, *deiyā*, Sid. 150r5 *daiye*, Tib. *mithon*, 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 *dīñi*, 3 plur. *diru*; middle reduplicated, 3 plur. *diyāre*, *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 *nī dye āya* 'may not be

seen', Manj. 391 *dyai ida* 'he can see', = Z 9.15 *dātu yindā*, K 54, 14v4 *dyi yuḍā idā*; preterite, 3 sing. v 161, 35r5 *dāte*, Tib. *mithon-no* 'he saw', v 332, 24r5 *dātāimā 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 dyām* '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 *nūḍā tta ṣṭe didrām* 'so the man is such'); III 109.12 2 sing. fem. *haure dyāve* (**dātātāi*) *khve jūhai jsa a mire* 'you (fem. sing.) have seen the desires how I die for love of you'; infinitive *diyāna-*, Z 9.27 *ttīyā akṣūti diyāna* 'then he begins to see', = Manj. 405 *ṣau mī ttī ākṣya* (*ya* = *ū*) *daitte*; K 151.42 *gyastuñi guṇṇ pūṣa dyau vajrasatva* 'I have come at once to see the celestial Vajra-satva'. Middle preterite, *dista-*, *dāsta-*, Manj. 270 *daista*, = III 29, 42b2 *dasti*. Causative, *diyāñ-*, *dyāñ-* 'to show', K 6, 145v2 *nihuṣāmato dyāñāte* 'he shows nirvāṇa-sinking', Tib. *yons-su mya-nan-las hdaḥ-bar yan ston-la*; K 4, 142r3 *dyāñātaimā* 'I showed', K 4, 142r4 *dyāñātemā*, ibid. 142r4 3 plur. *dyāñātāndā*, K 5, 143v1 *aysu paranārvānu dyāñātaimā* 'I showed *parinirvāna-*'; III 61.49 *dhyāñe*. Participle future, *dyāñā-* 'to be seen', Manj. 219 *tta tta skadha dyāñāu* (-*u* 'and') *satva* 'so the masses (BS *skandha-*) and the beings are to be seen', with *-āñā-* 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 ṣimka*, BS *priya-darśana-*, K 51.7.1 *dye khaiṇḍani tvari āñāṣṭā* 'exceedingly equipped (possessed) with (fine) appearance (and) manner (*khaiṇḍa-*)', see also *da*, *di*, *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 prraysāvūna* 'hand-some', BS *abhirūpa-* (BS *prasāda-*). With preverbs *ā-*, *uys-*, *va-* (*vūy-*), *pa-* (*pūy-*). From base *dai-*: *di-* 'see', Av. *dai-*, *diḍā-*, *daidy-*, *dīta-*, *dōiθre*; *daēman-*, *dōiθra-*, Zor.P. *ḍitan*, *dēm*, *handēmān*, N.Pers. *ḍidan*, *dēm*, *dēmāh*, Balōči *dēm*, M.Parth.T. *dyd*, *dydyšn*, "dyng 'mirror'; M.Pers.T. *dyd*, *dym* 'face', Pahlavī Psalter *dyty*, Armen. lw *dēm-k'*, *y-andīman* 'opposite', *dēt* 'spy', gen. plur. *dītač*, *parēt* 'inspector'. IE Pok. 243 *dheis-* 'see', O.Ind. *dīdhet*, *dīdhye*, *dhyāti*, *dhyātā-*, *dhitā-*, Greek *σῆμα*, *σῆμα*. See also *āy-*, *āyāna-* 'mirror', *āyānaa-* 'example'; *dyāna-* 'conspicuous'.

deka 'so much', K 155.55a *byehīdai tvaka būaima rauṣa deka ra jsā pāraume baiṣa satva baiysa hamādiṃ* (*iṃ* = *-ai*) 'may they get this control (= *rāṣa*) over bodhi-knowledge (= *bvāme*) so much also of the *pāramitā*-perfections', taking *deka* as later form of *daṃdaka*; for *ra jsām*, see v 315 Aqur a2 *vaṃña ra jsām* 'now also'. Note also *tanka*, and *canka* from **taṃdaka-* and **caṃdaka-*.

dedr(ā)ṇa Manj. 202, = Z 5.68 *trāma diyāña*; possibly *de(da)* **dyāña*.

daina 'for the third time', II 102.13-4 *tta paḍāna hvāmḍū 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 dedāya nāse 'hold this heart of mine, you have tamed it, accept it', to present *dāray-* see also *pader-*, *handeḍe* infinitive to *handār-*.

dairśa- 'of goat's hair(?)', II 60.14 *dairśvā khaucvā drauhye bitcā dairsa* 'and thirty. . . (*bitcā*) made of hair in goat's hair coverings (hats?)'. Possibly to Waxī *ḍirs*, *ḍirs*, Yidya *lirs*, *lurs*, Šuynī *doṣc* 'goat's hair', N.Pers. *ḍirs* 'camel's hair; threadbare garment', Pašto *dāš*, Parāči *dōš*, Brahui lw *drassam*. Possibly to O.Ind. Atharva-veda 8.6.11 *dūrśa-* '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 *ṣau śuresa hīyai desä* 'the *desä* of the *ṣau*-official Śuresa'.

daista '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 *daug-*, *duag-* 'to flutter, flap', Av. *δωōž-*, O.Ind. RV *dhvajā-* 'banner', O.Norse *dúkr* 'cloth'. Note also *duaxš-*, Šuynī *devuš* 'snake' **duaxša-*, Yazg. *δγūfc* 'snake', Rōšāni *divāšk*, Sarikoli *tafisk* (G. Morgenstierne, Etym. voc. Shughni group, 30). Parallel to *pale* with *daja*.

dauja 'gift', see *dāṃgyā-*, base *dā-* 'give'.

daujsä 'lead (metal)', Sid. 13v2, BS *śisa-*, Tib. *ra-ñe*. Possibly 'burnt' white', as the 'whitish metal', to base *dau-* 'burn' from **dāvačā-*. IE Pok. 179-81 *dāu-*, O.Ind. *dunōti*, *dūndā-* 'burn', *davathu-* 'burning'. Similarly Zor.P. *arčič* 'lead', base *ark-* 'shine'; Germanic **blīwa-*, OHG *blō*, O.Norse *blý* 'lead' from 'violet-coloured'; Zor.P. *sruß* 'lead', from **subra-* 'bright', O.Ind. *śubhrā-* 'shining'; see also *ttralo* 'tin'.

daunda- 'blown', see *dam-*.

daurmīnai, 'made of **durma-*', II 77.23 *daurmīnai bagala haiṣṭa ṣau* 'he sent one vessel made of **durma-*'; II 60.17 *dārmīnai škāma dale ṣau* '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. *kūrm* 'blind' to Khotan Saka *kūra-* 'bent', Zor.P., N.Pers. *kōr* 'blind', O.Ind. *kora-* 'bend, joint'. Possibly with *haṃdurna*. Since *duṣṭa-* 'bitten' replaced *daṣṭa-*, possibly *durma-* is older **darma-* 'flayed skin' (to Greek *δέμα*, base IE *der-*).

daula 'stick', III 123.69, BS *lakuṭa-*; 'stroke', III 138, Dandan-ōilik 8 *ḍirsā daula nāste* '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 byeha* '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-deṇḍe* 'raising the stick', BS *daṇḍa-* 'stick, penalty'. Base *dau-* 'to beat', **dāvala-* > *daula-*. Note also Zor.P. *d'wl* **dāval* 'drum' (DkM 76.2). See *dūte*, *dvya-*.

dauspyattā 'weakness', I 171, 88r4, see *duṣpātā-* s.v. *duṣ-*. **-daus-** 'to swell', I 147, 56v3 *padausidā*; I 151, 61v3 *padauṣṭa*, 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 śairka* 'good to look at'; Manj. 206 *khu tterthyā dya vī* 'as in sight of the sectaries', see *dāta-* 'appearance'; later *da*.

dyā '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 *darśanīya-*. See s.v. *dai-* 'to see'.

dyāka 'sight', Sid. 148r2 *ttye jsa dyāka haṃgūnāñā* 'with that the eye must be covered', Tib. *mig g-yog-par byaho*; Sid. 121v3 *dyamkyai kaṣāre* 'his powers of vision fail', Tib. *mig ldons-šin*; III 69.88 *dyakya hvastāṃdā 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 baiṣa bvara* (= *bura*) *daira*, = Z 5.72 *kau ju varā dyākā vātāya vāna pracai haṃ 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 *dvya-*, III 74.206 *ḍisai vā dāse dyām* 'his *cāmarī*-sign ceased to beat'.

dyām 'we distribute', III 71.149 *habā dyām pīṣai kiṃṇa* '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*, *dīnā-*, *dītā-* 'cut off', *dāna-m* 'portion', *dāyate* 'distributes', Greek *δοῖομαι*, O.Engl. *dēl* '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 *tcarbātara hā(māre) dyānatara u māstara hāmāre* 'they become more smooth, they become more admirable and greater', BS *snigdhatarāṇi āsvādanīyāni bhaviṣyanti darśanīyatarāṇi mahattarāṇi bhaviṣyanti*; SuvO. 36v2 *śīya śśī-phīsa nūvara dhyāna thauma pro-hauyāña* 'white, bright, new, splendid clothes are to be worn', BS *sarva-śvetāni pāṇḍarāṇi nava-rucira-vastrāṇi prāvaritavyāni*; Z 2.186 *ko ttā puña dyānā āro* 'where these merits (BS *puṇya-*) are conspicuous'; v 52, 83b1 *brīyostā pāṣkalā u dyānai pāṣkalā, u adyānei pāṣkalā paṣemate 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 śerā ttye kṣīre vaska* 'admirable great fortune for this land'; JS 33v4 *dyāneve* (read *-ce*) *brīyā ya ṣaṃde bede* 'admirable beloved one being on earth'; III 106.28 (*eyśāja*. . . *narada*. . .) *drauma sa khū ye pīchaṣṭā 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 gyaṣṭi hīya 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. *dyāmatā*, 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. *paimaišja* ‘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, 111 *bate dyāte u bate pyū(šte)* ‘small seeing and small hearing’, to base *dai-* ‘see’, *dāte*, *dye*.

dyū ‘demon’, Z 20.6 *kho ju dyū hištā* ‘if a demon comes’; gen. plur. SuvO. 4v7 *dyūvānu ūśahārānu mātā* ‘mother of strength-robbing demons’. From *daiva-* (with *-yūv-* from *-aiu-*), O.Pers. *daiva-*, Av. *daēva-*, acc. sing. *-dōyūm*, Sogd. Bud. *ḍyūw*, M.Parth.T., M.Pers.T. *dyūw*, Zor.P., N.Pers. *dēv*, Armen. lw *deu*, Oss. D. *äv-deu*, I. *äv-diu* ‘evil spirit’. IE Pok. 184–6 *dei-* ‘to shine’, *deiyo-*, O.Ind. *devā-*, *daivya-*, Lat. *deus*, *diuus*, Greek *ḗōs*.

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 āśphoṭanākṛanda-hasya-*, Tib. *smyo-byed-kyi mčhan-ma ni, naṃ-ñid-la cham-rdam bye(d)-cīn rdig-pa dan, du-ba dan, rgod-pa dan (rdig-pa* ‘beat’); III 74.195 *ṣi mahā śau phvai dyū* ‘he will beat me with a broad thing (spade?)’; ibid. 196 *ttai hvā sa švera 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*, *dvyā-*, *āysdyūvi*. For 3 sing. *-ū* see also *jūtā*, later *jū* ‘he lives’ to base **jū-*.

dyūka ‘robber’, K 56, 20r2–3 *idrre tti ttrāmā māñamāḍā ṣtāri khu ṣiṇa vyahera kṣa, dyūka himārai* ‘the senses, they are just as six robbers in one dwelling-place (BS *vihāra-*)’, parallel Z 6.24 *āvuvo ttāṣe kṣāta* ‘in a village six thieves’, BS Suv. ed. Nobel 56.4 *ṣaḍ-grāma-cauṛopama indriyāṇi*; Uigur Turk. Säkiz yükmäk 156 *altī türlüg yayılar* ‘six sorts of foes’. Base *dab-* ‘to rob’, Oss. D. *davun davton*, I. *davyyn, davd* ‘to steal’, Waxī *dəviy-*: *dəvoid* ‘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. *prdbn* ‘injury’, Man. *wyδ*”*β*, Chr. *wyδ*”*p-* ‘danger’. IE Pok. 240 *dhebh-*, O.Ind. *dabhmōti, dābhati, 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 dyūlā ṣa 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 glāṇaḥ syāt*; IV 17.7 *cu vara khaitti hūñā paśi dyaurai himi u miḍi* ‘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-:dhə-* ‘vanish’, Celtic O.Ir. (reduplicated) *de-d-* ‘vanish’, O.Engl. *demn* ‘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* ‘tri-temporal’; K 151.46 *dra-vargye jṣiṇa* ‘in the threefold life’; Manj. 125 *dra-ḥaṣkala vīra* ‘in the triple world’; K 145, 311 *dr̥ra-ḥaṣkala ysama-śadya* ‘in the three-fold world’ (= BS *loka-*). See *drai*.

drajā ‘cliff region(?)’, III 80.18–9 *drajā bīse 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 *gqḥvera-drānā*, parallel to *gahvar-dama-*, ‘blower of flute’ to IE Pok. 255–6 O.Ind. *drānāti*, O.Sax. *dreno*, O.Engl. *drān* ‘drone’, Got. *drunjus* ‘sound’.

draṃda ‘has gone’, II 84.22 *cām ri maṃ ḍiṣṭa dilakā dilaka mu-varga ya ṣḡ-m ṣjām pā hā draṃda ni ra maṃ mu-varga māñam 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) *δρομειν, δρόμος*, Khowar *dromik* ‘flee from the country’. See *dram-*.

draph-, see *aysdrraphai* ‘squatting’.

dram- ‘go, range, remove’, participle *draṃda* above. Causative *dremāte*, Z 12.95 *nīvara(ṇa) puṣṣo dremāte paṃṣa* ‘removes the five *nīvaraṇa*-coverings’. With *va-*, III 100.11 *vadrramai* ‘deserted(?)’. See *haṃdramā*.

draṃmaa- Greek lw *δραχμή*, II 17, 4b7 *biṣai draṃmā naṣkāra* ‘remove all his *drakhmas*’; II 70, 117a2 *draṃmai-y-ūm bāysi(yā?)*; v 196, 31a5 *biṣa drramai*; v 306, 06b3 *drraṃmai*; v 267, 46a1 *drraṃmā-t-ūm jsa*. See BSOAS 13, 1949, 128–9.

draṃmāja ‘financial’ (form like *pravanāja*), II 13, 1b5 *vaṃñā draṃmāja viṣṭum didā bāḡa-v-ī 2500 mūri* ‘now I place a sum of money, his third portion 2500 *mūrā*-coins’; IV 29.2 *draṃmāje vāḍā pīḍa(kā)* ‘financial document-letter’; v 260, viii, 3a2 *draṃmāja ysā(re)* (uncertain in broken contexts).

drays- ‘hold firm, fasten, bind on a load, roll up’, (= *draz-* beside *darz-*), II 44.48 *draysā* ‘load’, v 201, 71a1 *drraysa*; II 127.34 *draysi-barā stūra* ‘load-bearing animals’; infinitive, IV 7v7 *haṃjisiṣḍi bryārñā kira ṣjām*

draysa ‘intends to hold firm to friendly acts’; *draś-*, II 16.3a5 *ttū āysaṃ drraṣṭrau* ‘load up this millet’; II 20, 11a2 *chaski hā drraṣṭrau 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, 113 *(dai) yā dīrṣḍa ggari* from **dr̥ṣḍa-*; later reformed Z 20.53 = Z 21.31 *ggūste jsa dārṣṭā* ‘held together by flesh’; = E p. 359, a4 *gūstā jsa dāṣṭa*; Z 17.22 *kāljsa nā dīrṣṭa* ‘their gardens enclosed’. From *darz-*, N 76.42 *dālśā* 2 sing. conj. ‘you will load up’, BS *āropyā* and *upanāmya* ‘load up’; Z 13.28 *ysāysīno dālysu* ‘raft of reeds’. From *darz-*, Av. *darz-*, *darəzaya-* ‘make firm’, ‘fasten’, adjective *darəzra-*, *darəzišta-* ‘firm’; Sogd. Bud. *čnn y’tk ZY čnn yworn ZY čnn črpy dyštḱ* ‘held together’ (**dr̥ṣṭa-ka-*) with flesh and with blood and with fat’ (rather than **deṣṭak* from *daiz-* ‘to heap up’), as *kšt’k* ‘seed’ from **kṛṣṭaka-*; 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. *darzī* ‘tailor’, Armen. lw *derdzak* ‘tailor, shoemaker’, *derdzan* ‘thread’, Zor.P. *darzīk* ‘tailor’, Syriac *drzyq-*, N.Pers. *darzan* ‘needle’, *darz, darzak* ‘sewing’, *darzmān* ‘thread’, Yazdī *hē-darze* ‘I sew’, *daštḡmūn* ‘to sew’, Armen. lw *handerdzem* ‘I equip’, *handerdz* ‘equipment’, Krorain Prakrit *darṣa-* ‘load’, Paṣto *leṣṣal* ‘fasten, load’, *bleṣḍal* ‘to saddle’, Orm. *daṣyek* ‘to load’, Parāčī *derz-*, Waxī *durz-*: *deṣḍ* ‘seize’. Sarikoli *derz-*, Yidya *palarzem: pālīščem* ‘wrap up’, *larzē* ‘sheaf’, Tālīši *darz* ‘sheaf’, Sanglečī *pēṣl-*, Šuynī *nīḍuṣdz* ‘woollen yarn’, *piḍuṣdz*, Xūfī *piḍuṣdz* ‘cords, threads of goat’s wool’ (**nī-drza-*, **pati-drza-*); Khowar lw *drazēik* ‘to load up’; Kalāšā *drāz-*. Possibly also Sogd. Bud. *βδ’ystk* ‘covered’, Yaṣn. *bidēṣ-*, *bidiṣṭa* ‘cover up’. IE Pok. 252–4 *dher-* ‘hold’, 254 *dher-ḡh-*, *dhreḡh-* O.Ind. *dṛmhati, dṛdhā-* ‘make firm’, Lit. *dīrštū*, *dīršti* ‘become hard’, *dīrṣmas* ‘strong’, O.Slav. *drūžū* ‘bold’. K 99.264–5 *daṣḡ būma dīwe* = K 147.28 *drainḍa būma dīvya* = SuvO. 55v3 *styūda śsa-mḍye dīvata* ‘the deity of the firm earth’, BS *dṛdhā prthivī-devatā*, contains (NW Prakrit?) **daṣḍa-*, BS *dṛdha-* glossed by Khotan Saka *styūda-* ‘firm’.

dravāsaṃ ‘dark, red’, of fire, II 75.55–6 *yṣīrakā dravāsaṃ dai viṇa yaṃdā bājsakyā* ‘the heart’s red fire now creates flames (of love)’. Base *drau-*: *dru-* ‘be dark’, with suffix *-āsa-* palatalized to *-āša-* with *-ina-* (if the *anusvāra -m* 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. *bājsakyau*.

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 śṣāre* ‘(the *śṣalarba*-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. *ārtāx*, hence *-aha-* from *-aḡa-* rather than *-aḥa-*. See cognates s.v. *dara-*

‘cleft’. For *-vā* as dialectal (or replacement?) to *-vo* loc. plur., see also Z 20.69 *patārahvā*; note v 332, 24r4 *balysānwō tcārīmvo* ‘in Buddhas’ spheres’ = v 381, 3a3 *balysānwā tcārīmṃvā*.

drā- first component ‘hair’, see s.v. *dro* ‘hair’; also *drāmva-*, *druṃ-*.

drāṃgulya ‘name of a thorny plant’, BS *go-kṣura-*, Tib. *gze-ma* ‘tribulus terrestris’, Sid. 13r1 *drāṃgūlye* BS *go-kṣura-*, Sid. 100r4 *drrāṃgūlyā būva* (its root), v 180.16 *drāṃgūlyā*; I 181, 99v2 *drrāṃgūlyai*, BS *śva-daṃṣṭrā* ‘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 *tceimaṇi nu drāce kāḍe* ‘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 rāṣḡ* ‘under the power of an uncertain mind’, BS *cala-citta-vaṣena*, 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 jsā vījaiṣṭaudā* ‘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. *dərata-* ‘observed’, O.Ind. *ādar-*.

drāmva- ‘hair’, first component, see *dro*.

drāma- ‘such’, JS 13v4 *drrāmā śāhauja cu tvī beda buḍādā* ‘such the umbrella which they bore over you’. See also *trāma-*.

drāma ‘runners(?)’, II 71.4–5 *ci tta aśnesalāṇa paṣṭiṇa 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-*, *draṃda*.

drāṃma ‘pomegranate’, Sid. 13v5 *drrāma ttīma ve gūra* ‘pomegranate seed and grapes’, BS *dāḍimaṃ drākṣā*; I 181, 99r1–2 *drrāmām hīvī āhvāriṃ (-iṃ = -ai) raysa* ‘sour juice of pomegranates’. Base *drāma-*, Chin. (K 1133.2; K 555.1) *t’u-lin* < *d’uo-līam* = **drōm*; O.Ind. *dāḍima-*, *dālīma-*. Possibly *drāma-* < **darma-* as *grāma-* ‘hot’ from *garma-*; O.Ind. *dāḍima-*, *dālīma-* from **dālma-*, to base *dar-* ‘to split’, naming the fruit from its splitting rind.

drrāmā ‘wanderers(?)’, Manj. 41 *satsai(ra) drrāmā byaire dūkhinai badana-śela* ‘in *samsāra*-migration they are found as wanderers (migrators) in the imprisoning hall (= BS *bandhana-śālā*) of woe (BS *duḥkha-*). From base *dram-* ‘to run, wander’, see s.v. *drem-*.

drāme ‘flood(?)’, K 49.4.2 *āṣḡ baysgi buṣāmji pyaure ysarrnīja drāme śairkye raṃnīnai bārā* ‘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. *brcal*, Sid. 7v1 *drāuphāme*, BS *vyāyāma-*, Tib. *ról phod-pa* ‘able to exert oneself’. Base *dar-* ‘hold together’, see also *aysdraphai* ‘squatting’, hence *dramf-*: *draf-* IE **dhr-embh-*, IE Pok. 252–4 *dher-* ‘hold’, with **drauf-* < **drāmf-*.

drāva- ‘tremulous’, see *drātāi*.

drāmva- ‘hair’, see *dro*.

drāvā ‘attackers(?)’, plur. II 95·57 *kamacū bisā drāvā āvā hairā ysyāmdā* ‘the attackers based on Kan-ṭṣou 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’, *drutā-* ‘hastening’, *upadrava-* ‘attack’. IE Pok. 204–6 *der-* (see s.v. *dram-*), *dreu-*.

drāve ‘swift’, Manj. 274 *khu byava kāde rraysga drrāve 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 *drāvaa-* with *rraysga* ‘swift’, K 110·332–3 *tā pū: pada sa aysm(u) bvāvaṇa parvacha drāvai rays(g)a* ‘listen to the way, that the mind ripens quick and swiftly in *bhāvanā*-contemplation’.

drāmśā ‘millet’, Sid. 16r1 *ggaṣā u *eysaṃ u drrāmśā*, BS *priyangu-nīvāra-koradūṣaḥ* Tib. *khre dan čī-če dan koradūṣa rnama* (*či-če*, Jäschke Dict. *či-če*). From **drūs-* or **drās-*, connexion unknown, possibly with BS *-dūṣa-* of *koradūṣa-* (Ind. *dū* < *drū*?), hence **drūs-* < **drūṣya-*.

drāh- ‘dart about, range, fly’, participle *drautta-*, III 40·21 *baṭṭakye drāhūdā* ‘the sparrows flit about’, III 108·6 *mūraka, bisaurakā ci didā kṣavū drāhe* ‘the raptor bird(s) which cry so loudly and swoop’; Z 17·1 *drāha hā bika ttu dāṣu* ‘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 āṣa haṃdrrāysī tsvā* ‘with that she went passing through the air (BS *ākāṣa-*). 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 **dr̥ṣta-*, v 56, II 14v3 *balysānā drāte parau* ‘he kept the Buddhist command’, = Z 20·18 *dr̥te*, see *dārāta-*, *dreita-*, *dirya-*, base *drjs-*.

drrīma- ‘transferable things (animate and inanimate)’, II 22, 18a1–3 *haṃda(stā) u drrīma-ttvaśdā vara ttāgutta hvāṣta tta parstāṃdi si hvamdi vā bi(ś)i (kītha?) ttvaśdyari* ‘to the *haṃdasta*-officials and conveyers of *drrīma-*, the chief Tibetans so ordered, saying, convey all the men here into (the city)’. Assuming *drrīma-* 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-drīyām bādā dva-pacaḍa hīna haṃjsyāra bāyā* ‘what is the time of the wheat-harvest in Ṣa-ṭṣou, they (the Turkish Khans) intend to bring a troop’, translation AM, n.s., II, 1964, 4; 16. Base *drau-*: *dru-* ‘to reap’, *drīya-* < **droiya-*, 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 *larawā* ‘reaper’, Waxī *drāw-*: *dratk*, Yidya *lari-m: lareim*, Sanglēči *deräy-*, 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. *dūrva* < **dr̥a-uā-* ‘panic grass’ *panicum dactylon*?). See *drrvārā*.

drāṣṭāti –?–, v 262, 01a2 *hvaḍavog rre drāṣṭāti syaṇātī ganāma* (dialectal, not clear).

drū ‘stability’, v 117, 66v2–3 *biśā hāra āphārāre hār gyu ne varata bāḍa-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-*.

drrūkā ‘beard’, III 81·171, gloss to Turkish *saqal*. See *drum-*, *dro*.

drrūja- ‘falsehood’, III 27, 33a4 *na ra vara haṭha na drrūjā* ‘there not truth, not falsehood’, BS *tatra na satyaṃ na mṛṣā*; v 329, 13r6 *drūje jsa pathamko vātā vaṣṭīndā* ‘they become restrained from lie’, BS G 37, 11a2 *mṛṣā-vādāt praviviratā bhaviṣyanti*, Z *drūja*, *drūjo*, *drūjya*, *drūje*, *drūjyau*, *drūgyau*. Base *draug-*: *drug-*, **draujā-* > *drūjā-*, O.Pers. *drauga-*, *draujana-*, *draujīya-*, *duruxta-*, Av. *draoga-*, *draojīna-*, *draojišta-*, *drug-*, *drūjas-čā*, Zor.P. *drōy*, *drōv* (*dlwb*), *druxtan*, *druš*, *drušīšn*, Av. *dragvant-*, Zor.P. *druvand*, Armen. lw *držem*, M.Parth.T. *drwxt*, M.Pers.T. *drwz-*, N.Pers. *darōy*, *duruxtan*, Sogd. Bud. *δrymh* ‘lie’, *δrym*, *δrym’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*, *drugdhā-*, 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 hvāñīṃdi* ‘they speak false nonsense’. To *drūjā-* ‘lie’, adjective *-ana-*, O.Pers. *draujana-*, Av. *draojīna-*.

drūjsa ‘false(?)’, (dialectal) v 262, 01a5 *drūjsa nyānartha gāḍe* ‘made false information’ (Prakrit from *jñāna-*, *artha-* ‘matter of knowledge’).

drūṇaa- ‘healthy’, and *drūṇaa-*, 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 *drrūṇai* ‘healthy’, Tib. *nad med-pa*; v 384, 29·2 *tsāṣta tti jsām drrūnai* ‘peaceful, likewise healthy’; plural, K 52·7·7 *rrispūrā rrīysdvarā pātēā biśā bādā drūnā ide* ‘princes, princesses, then the whole time may they be healthy’; Z 3·62 *drūṇā*; abstract ‘health’ *drūṇā* < **drūnatāti-*, III 129·16 *drūnā paridā brīṣṭi* ‘they deign to ask after the health’; II 115·19 *drunā pvaīsū* = ibid. 21 *drunā pvaīsūau* ‘I ask after the health’; Sid. 5r1 *drrūne va hettā* ‘causes of health’ (BS *hetu-*), BS *ārogya-hetavaḥ*; SuvP. 71r3 *drrūnā peñā* ‘health, forces’, BS *ārogya-bala-indriyāni*; K 42·109 *drrūnā brraṣṭāmdā* ‘they asked after health’; II 118·131 *drunā pūsāma* ‘enquiry after health’; IV 7·6 *drūnai*; IV 17·30–1 *biśām 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*

parī mūde ‘deigns to remain healthy’. From **drauna-ka-* to *druva-* ‘firm, stable’, Av. *drva-*, *drvatāt-*, Zor.P. *drōt*, N.Pers. *durōd*, *padrōd*, superlative Zor.P. *druvist*, N.Pers. *durust* (*st < ṣt*); Sogd. Bud. *δrw’k*, *δrw’t’h*, *δr’wst’t’h*, *zww*, Chr. *durt*, *dwrty* ‘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. *dhruvā-*, O.Slav. *sū-dravū* ‘healthy’.

drutāta ‘epithet of snakes’, Z 4·117 *ājiviṣa daiyā drutāta* ‘he sees...snakes’. If parallel to BS *āṣviṣā dāruṇa...* *mahāviṣograh*, possibly ‘fierce’, from *drau-* ‘to attack’, see *drāvā* ‘attackers’. But possibly *drau-* ‘to twist, writhe’, see *drrvidā*. For *-āta-* adjective of agent, note *atāphara-hvarāta-* ‘gluttonous’. Possibly also *drau-* ‘to cut’ in Zor.P. *drōṣ*.

drūba ‘plant name’, I 147, 56r5 *drūba hīyā bāva* ‘root of this plant’, BS *darbha-mūla-* ‘root of the pointed grass *darbha-*’, Sid. 13r1 *drraubhā* BS, *darbha-*, Tib. *rca dhārba*; Sid. 14v4 *drraubha*, BS *darbha-*, Tib. (*dar*)*bha*; Sid. 10v5 *drraubhā* (*-bhā* like *-cā*), BS *darbha-*, Tib. *rca dar-ba*, (but v 320·89 *drraucā*). Yazg. *darb* ‘berberis oblonga’ may be traced to **dūrba-* (as *dar* ‘far’ from *dūra-*). See also *brumja-* ‘birch’ from **barza-*, Šuynī *bruḥ*, Pašto *barj*, Dardic Dameli *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 *drraubha-* 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 stirūvi vistāte* ‘trembling, his pores became stiff’. See *dro* ‘hair’.

drrūysi ‘breast’, III 81·172 gloss to Turkish *kāmmulā* to place with *kōngül* ‘breast’, as first component *kōmöldürük* ‘breast-band’. From **drauza-* (or **drūza-*) ‘expanse’, as O.Ind. *vistāra-* ‘breast’ to base IE Pok. 1029–31 *ster-*, Greek στέρεω, Oss. D. *itarā*, I. *tar*. See *pārja* ‘breast’, parallel to BS *vistāra-*. This **drūza-* < **drauza-* resembles Oss. D. *ārdozā*, I. *ārduz* ‘clearing in wood’, if from **drauza-* (to *ārdozun* ‘to cut’?).

drai ‘three’, SuvO. 53r6 *drai jūna* ‘three times’, BS *triṣ-kr̥tvā*, SuvP. 72v2 *drrai-bāḍa* ‘of three times’, BS *triṣ-kāla-*, K 29·201 *drrai jūne*; K 38·137 *haḍai ṣṭām drai jūnāka* ‘three times a day’. Inflection, nom. Manj. 368–9 *drraya rana* ‘three jewels’, II 55·4 *drīya sakhārma* ‘three monasteries’ (BS *saṃghārāma-*), Sid. 102r5–6 *drrīye tcauri* ‘three (or) four’, Tib. *gsum-čam*, III 126·4 *draiye pila ṣīye* ‘learned in the three *piṭaka*-collections’; gen. Z 22·231 *draiṇu*, Z 22·267 *drraiṇu*, later *drainā*, *drrainā*, *drrimnā*, *drrena*, *drina*, *drraimna*, IV 32b2 *drai hvaḍām* ‘of three men’, Sid. 4r3 *drrayām*, Sid. 19r5 *drrayā*, Sid. 13v2 *drrayā jsa*, Sid. 134r4 *drayā*, with loc. plur. III 127·13 *draina pīlvā* = ibid. 16 *draina pīlā*; loc. Sid. 124v5 *drrayvā āna*, II 22, 16a4 *draiyvā haḍā*, Sid. 125r3 *drrayvām dūṣām jsa* ‘from the three *doṣa*-conditions’, instr. Z 16·44 *dryau*. First component, SuvP. 61r4 *dyhaṣkala-* ‘triple world, BS *tri-loke*’, III 128·5 *drahiṣkalī*, III 4, 10v3 *drrāhaṣkalī*; SuvP. 67r3 *drra-vadya* ‘threefold’, BS *tri-*

vidha-, ibid. 4 BS *tri-prakāra-*, Manj. 365 *drrai-padya*; III 104·45 *jīyi drai-giha*: ‘life of three sections’, parallel to BS *tri-varga-*; Bcd 44r2 *dri-bāḍva-* ‘of the three times’, BS *triy-adhva*. ‘Three’ with 20–90, Z 14·93 *drraivare-dārsā* ‘33’, Sid. 138r3 *drrerabestam* ‘23rd’, II 93·8 *drrai-rābaista*, II 93·10 *drairbista*, II 116·35 *drrairabaistamyai haḍai* ‘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 haḍai* ‘on the third day’; v 26, 49v2 *tta paḍāna hauna u tta sātena 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 *daina*, Tumšūq Saka *dritana*; III 105·1 *dīde kṣuṇa* ‘in the third period’, II 116·39 *dīdyai haḍai* ‘on the third day’; from **tr̥ta-*. ‘Thirteen’, loc. v 334, 32v2 *drraiṣuvog*, BS G 37, 29a5 *trayodaṣa-*, = v 71, 39r1 *draiṣvo*; ordinal, Sid. 104v3 *drraisaṃ*, Tib. *bču-gsum-pa* adjective *-ī*, v 272, 73a1 *mūri nāti drraiṣi hāmbā-v-ī*||| ‘he received *mūrā*-coins to the amount of thirteen’; IV 45a2 *draisamyē haḍai* ‘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 *trimsat*; Z 24·386 *bāstā dārsā* ‘twenty, thirty’, II 60·14 *dairsa* ‘thirty’, II 88·13 *dīrsā dīrsā* ‘30 each’; gen. Z 10·14 *dīrsānu*, with lower numbers, *drraivare-dārsā*, *pusparedārsā*, *dvāvaredārsā*, *dvaredārsā*; gen. IV 60b1 *hauparidīraṣe hvaḍā* ‘of 37 men’; loc. v 120, 10v5 *d(v)āvaradārsvo*, III 7, 15r3 *dvāradīrsvā*, N 68·46 (BS 143·11) *dvāvaredīrsvau*, inst. v 77, 145v2 *dvāvaredīrsyātau* Base *drai* < **θrāya(h)*, *dārsā*, Tib. script v 382·423 *hders*, < **θrisat*, **draisu* < **θrayadasam*; to Tumšūq Saka *dre*, *diḍa* ‘third’, older *dritana* ‘thrice’, *drewarsana* ‘13’; older *drainu* ‘three’, inst. plur. *dreyo*; *drisu* ‘thirty’. Av. *θri-*, *θrāyō*, *θriṣva*, *tišrō*, *θriš*, *θritya-*, *θrisaṣ*, *θrisata-*, O.Pers. *ṣitīya-*, Zor.P. *sih*, *sī*, N.Pers. *sih*, *sī*, Sogd. Bud. *dry*, ‘dry’, Chr. *šy*, Yāyn. *tirai*, M.Parth.T. *hry*, M.Pers.T. *sh*, *sdyg* (‘300’ M.P.T. *tyryst*, *tylyst*); Pašto *dre*, Orm. *ṣrī*, Parāči *šī*, Yidya *ṣuri*, Sanglēči *rōi*, Waxī *trūi*, Sarikoli *aroy*, Šuynī *arāi*, Balōči *sai*, Oss. *ārāi*.

draijsai ‘garment’, II 60·13 *kabalīnai draiṣai šau* ‘one garment associated with blanket-cloth’ (BS *kambala-*); II 1·9 *draijsai* gloss to Chinese *pī pī* ‘leather covering’ (K 721·1 *p’i* < *b’jie*, K 721·5 *pei* < *b’jie* ‘skin-covering’); II 77·18–9 *u šai 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 δέππῃς ‘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 āṣta mū* ‘his holder of life (vital point) where it is here’. Possibly to base *dar-* ‘to hold’, **draiva-* < **draiga-*?

draiṣṣa- ‘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 *draiṣu vājāre*; K 138·921; 922 *draiṣā dīṣāte* ‘he may retain’, Tib. *hdzin-čin*, = K 138·936 *drrēmṣa dīṣāve* = K 142·1030 *drrēmṣā dīṣāte*; K 3, 138v1 *draiṣu vātu yanīndā* ‘they can retain’, ibid. 138v2–3 *draiṣu vāte*, ibid. 138v3 *draiṣu vāte ṣtā*; K 2, 137r3 *draiṣvī vāje*, ibid. 137r5 *thu*

draisū vāja (Tib. *hdzin*; *čhub-par byed-do*, *čhub-par by-as-su*; translation E. Lamotte, 239–40 *retenir*); instr. *draisāna*, L 93·14 *draisāna pajsama hvāñä* ‘you are to express reverence from memory’. Base *dar-* ‘to hold’, with increment *drais-y-*; to Av. *drang-* ‘learn by heart’, *dranjaya-*, *draxta*, Zor.P. *dranjitan*, *draxt* ‘learn’. IE Pok. 252–6 *dher-*, *dhr-ei-k-*, see *dar-*, *der-*, *draijsai*. In meaning *draisā-* is parallel to BS *dhāraya-* ‘retain in memory’, Sdp II 197 *udgrhñiyād dhāraye vā*; Suv. (ed. Nobel 89) *udgrahīṣyanti dhārayiṣyanti*. (V 142b7, read *klaisa*).

dreha jsä ‘swift movement’, II 75·64 *nvicā idā agalakvā hīye bājse drreha jsä brriyikyā 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. 70r2 *drrau nauhnā*, BS *vālāgram*, Bcd 50v1 *drau nauhya* ‘on the tip of a hair’, BS *vāla-patheṣu*; plural, III 76, 242 *baka kai drauta biṣtya* ‘when he had taken a few of her hairs’; hair as cord. With suffix *-ka-*, Z 7·17 *drukā*, III 81·171 *drrūkā* ‘beard’, gloss to Turkish *saqal*. With *mase* ‘in size, only as much as’ (=BS *mātra-*) also V 60, 10a6 *dro mase*, Manj. 381–2 *kūṣṭa drrā-mase ṣkaujai nai idā* ‘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 drāva-mase nistā* ‘right knowledge (=BS *samyak-sambodhi-*) exists not as much as a hair’; adjectival K 106·252 *drau-masāja*; 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-maujsya biṣā* ‘every, all pores’, K 53·10·2 *drrām-mūjsvā*, K 17·179 *drrau-mujṣakya...* *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. *ardu*, Khovar lw *drōh*, Orm. *drī*, Nūristāni Aškun *dro*. As the ‘stretching stuff’ to IE *dhreu-* beside IE Pok. 276 *dhr-ei-gh-*, *dhr-ei-k(h)-*, Greek *θηίξ*, *τριχός*, Lit. *driēkti* ‘stretch’, *drykti* ‘hang down long’.

drau- ‘grasping’, Manj. 39–41 *tcchau-padya jstirja-hanāsa tcana ma nūāṣṭa satva sa khva pere bira (jsa?) nāṣṭa uysānā hīvī drau:na ttu mānada harb(i)ṣa satva aysmvinai drauna ttanvāre* ‘the grasp of deceit (=BS *sāhya-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 *grahana-*) 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*.

drronve ‘scorpions’, JS 27v3 *veysvā ṣṭā drronve ṣeṣve tvī bede* ‘among the lotuses the scorpions seized (= *ṣiṣṭa-*) upon you’; JS 28r2 *pha drrvamṇe prrāñā* ‘many scorpions, breathing things’ (BS *prānin-*); I 139, 47r3 *drrvāmṇdyau jsa* ‘stung’ *dūṣṭa-* ‘by scorpions’ (BS *vṛścika-*); *-āṇdyau* from *-ānyau* also in I 161, 76r1–2 *prrāṇdyau jsa* ‘with breathing beings’ (BS *prānin-*). With O.Ind. *druma-* 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. *drōš*. See also *drutāta-*, and *droidā*.

drautta-, see s.v. *drāh-* ‘to fly’, *aysdrautta-* ‘flying up’.

drrauda ‘he saw’, K 45·18 *u ṣṇq 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 *δρῶπτεiv* ‘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*, *daruṣṭ* ‘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. *ārṣati* ‘flows’, *rṣabhd-* ‘male’, *ajā-rṣabha-* ‘he-goat’, Av. *aršan-* ‘male’ (*aspa-*, *uṣtra-*, *gau-*), DkM 282·12 Avestan *aršnō.tačīn* glossed *bun tōhmak* ‘primal seed’; O.Ind. *varṣati* ‘rains’, *vṛśán-* ‘male’, *vṛṣa-*, *vṛṣabhd-* ‘bull’, *vṛṣni-* ‘male; wether’, *vṛṣana-* ‘testicle’, Av. *varāṣna-* ‘male’, *varāṣni-* ‘wether’ (see s.v. *buñū*); and O.Ind. *ukṣāti* ‘pour upon’, *ukṣán-* ‘ox’, Av. *uxšya-* ‘splash’. Base *drau-*, IE Pok. 205 *dreu-* ‘run, flow’ O.Ind. *drāvati*, *dravád-* ‘flowing’, see s.v. *drāvā* ‘attackers’, as river name Illyrian *Dravos*.

drauhye ‘made of hair’ II 60·14 *u dairṣvā khaucvā drauhye bitcā dairsa* ‘and thirty dress-parts (*bitcā*) made of hair in goat’s hair coverings (hats?)’. Not *drau hye* (= *hīye*) ‘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 jsä [na jsä] pyūṣṭaudä* ‘they did not see, also they did not hear’, =II 94·30–1 *na dryāmdä na jsä pyūṣṭaudä* = II 97·117 *na dyauda na jsä pyūṣṭaudä*. Possibly intrusive *-r-* to *ditāndä* ‘they saw’, but base *drai-* ‘to see’ may belong with IE *der-* O.Ind. *ā-dar-* ‘to regard’, *drapaṇa-* ‘mirror’, *dars-*:

dṛś-, Av. *dar-*, *dars-*, Khotan Saka K 45·18 *drrauda* ‘he saw’ to *drap-*, Greek *δρῶπτεiv* ‘see’, Note also II 94·32 *na drāmda na jsä vījaiṣṭaudä* ‘they did not see, also did not notice’.

drrvamṇe ‘scorpion’, see *drronve*.

drvanaka-gūnā ‘dark-coloured’, III 80·16 *baysga cauṣi ttauda brrathq 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 *dravāṣam* ‘dark, red (of fire)’, *drava-* with suffix *-āsa-*. For ‘thick clouds’ see K 49, 4·2 *baysgi buṣamji pyaure* ‘thick scented clouds’.

drrvārā ‘they reap’, II 26·32·21 *⟨ga⟩nam drrvārā* ‘they reap the wheat’, see *ganama-driyām*. Base *drau-* ‘to reap’, s.v. *driya-*,

drvidā ‘cut, bite’, I 161, 76r1–2 *prrāṇdyau jsa paṣā bi jimdā tta khu ṣaysdā bañāṣiḍa drvidā* ‘it removes poison ejected by breathing animals (BS *prānin-*), 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 tyte ḍi vaijalaka dva ysiṣtyera 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. 137r5 *u ssa jūna dvāñā khu ṣi hame* ‘and 100 times it must be besmeared so that it becomes white’, BS *lepana-ṣata-dhautā-*, Tib. *lan brgyahi bar-du byas-te*, *rul-bar gyur-pahi nan-du* (*rul-ba* ‘to rot’); see *uysdva-* ‘polished’. Base *dau-* ‘smear, polish’, Av. Vid. 9·29 *frāḍavata* ‘rub clean’; Sogd. Bud. *ḍw-* ‘smear’, *nḍw-*, Yayn. *dōw-*, M.Pers.T. *’nwdg’n* ‘anointed ones’ (**handūtaka-*), Pahlavi Psalter *’nwtky* ‘anointed’, Zor.P. *handūtak*, (*rōyn-handūtak* ‘butter-smearing’), N.Pers. *azdūdan*, *zidūdan*, *zidāyidan*, *andūdan*, Yidya *dāum:davdum* ‘smear’. IE Pok. 261 *dndū-* ‘shine; white’, O.Ind. *dhavalā-* ‘shining white’, *dhāvati* ‘cleans’, Greek *θεός λαμπρός*, *θεῶτα λαμπρῶναι*, *θεῶντες*. See also *dvida* (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 *tyte ṣgi durṣila dvade nai advaya vasve parāḥq* ‘of him even evil-moraled duality, not pure non-duality’.

dvanakye ‘eddy’, variant to *isakye* ‘whirlpool’, III 46·20–1 *aysdyūāvi ragām jsa gestq yida dvanakye* ‘turning round from the plundered banks it makes eddies’, =III 40·15 *qysadrūvq ramgyau jsä gestq isakyaī yaṃdai*, =III 36·7 *aysdyūva ragyau jsa gesta yāda isakye* = III 34·12 *aysdyā-va ragā jsa gesta yāda isakye* (see *aysdyūva-*, base *dab-* ‘remove, steal’). Base *dvan-* ‘to toss’, Av. *dvan-*: *bata-* ‘to winnow’, *dvaṣa-*, *dvanaya-*, Paṣto *kvan-*: *kwast*, Yazg. *ḍvān-*: *dāvūd*, Yidya *lābānām lābadām*, *lāvān-*: *lāvēd*, Šuyñi *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’. **dvamḍā** ‘clothes(?)’, dyadic with *pamūha-*, II 84·14 *cva-m jsa dvamḍa u pamūhā: barimḍā* ‘with which they get

garments and clothes’, acc. plural to **dvamḍaa-*. Base *dau-*: *du-* ‘to wear’, see s.v. *davam* ‘mantle(?)’, Sogd. Bud. *pḍ’wm-* ‘to be attached’, with increment *-b-*, Sogd. Bud. *pḍ’wβ-*, *’ḍwβ-*, and *-s-*, *pḍwβs-*, Man. *pḍwβs-* ‘attach’, Oss. D. *rādozun*, I. *rāduwyn*, *rādyvdtōn* ‘tear off’ (**fra-daub-*), intr. D. *rāduwsun*, I. *rādyvysyn*, *rādyvst*, Šuyñi *biḍafc-*: *biḍūvd* ‘close’, *niḍafc-*: *niḍūvd* ‘adhere’, Waxī *nāḍefs-*, *nāḍafst*, *nāḍavn-*: *nāḍevd* ‘embrace’. Hence *dvamḍa* < **duvantaka* 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 upādhēyah* = *kākṣa upādūtyah* ‘the belt is to be donned’ (Maitrāyaṇiya = Kāṭhaka 6·2). Note also Orm. *ḍicī* ‘shoes’, plural to **dutaka-*, Greek *ἐνδύεσθαι*. See above *davaq*.

dvara ‘daughters’, K 24·99 *pa-se dvara* ‘500 daughters’, =K 33·50 *pa-se dvāri*; 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 *ysira hathara pārvai dvī kūṣūm* ‘I have transferred the harsh trouble (or ‘of the heart’); I shall fight the worry’. From **duvīya-* to *dū* ‘pain’.

dvida ‘they rub on(?)’, II 130·2 *khvai ṣapā ma kaiṇa dvida 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. *ttāḍū*, II 39·16.

dve ‘suffering’, JS 31v2, see s.v. *dū*.

dvya- ‘to beat’, Sid. 126v5 *bañāñā u dvyañā* ‘it is to be bound and beaten’, BS *bandha-tāḍana-*, Tib. *bčīn-ba dan*, *rdeg-pa dan*; Sid. 121v2 *uskyāṣṭā dvymḍā udāvarttām āchai hame* ‘they beat upwards, it is the disease *udāvarti-*’, Tib. *gyen-du khkhyil-bar gyur-pa ni rtug-skan-gyi nad bskyed-par bśad-do*; I 173, 91v1 *dvyaṃi*, BS *tāḍana-*; III 123·69–70 *na ttāṇḍaya*, (BS *tāḍaya*), *na dvya* ‘do not beat’. See *dūte*, *hudūtā* ‘he beats’. With *uys-* K 137·893 *uysdvyaṃciñā* ‘repulsion’, BS *pratiṣedhana-*; III 6, 13r1 *ma ma uysdvya* ‘do not repulse me’; K 140·979 *bē-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* ‘ravining’, *dyūka* ‘robber’, *aysdyūva* ‘carried off’ (base *dab-*).

dvyaṭi ‘beat’ with *yi*, V 268, 47a6 *naḍā, dvyaṭi beṃda* ‘the man beats(?) upon him’, *dvya* conjunctive 3 sing.(?), or 2 sing. with vocative *naḍā*. Uncertain.

-m (= *-n*), older *nā* ‘them’, and singular masc. and neut. **nu*, frequently *-m jsa* ‘therewith’; III 92·237 *ttira ṇena-m jsa pattrūṣa pāchai* ‘with sour buttermilk therewith the pattrūṣa-medicament is to be cooked’; III 65·8 *pajaista-m jsa* ‘he asked from him’. See under initial *m-*. **-m**, older *nā* ‘us’, N 175·22 *biṣūm tta saittā* ‘so it seems to all of us’; frequently *-ām*, II 88·16 *didye haḍai-v-ām ha:nā pyamṭsā bāstāmdä* ‘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 ām 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*, *nī*; 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’, *ništā*, *nāštā*; V 330, 20r1 *ku suhū ju ništā* ‘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 *nī ra*; Sid. 141r1 *nestā* ‘non-existent’, Tib. *med-par* (see below). Av. *na*, O.Pers. *naīy* = Av. *nōit*, Zor.P. *nē*, N.Pers. *na*, *niy*-, *nay*-; Sogd. Bud. *LA*, *n*’, *nv*, *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 *namñā*; *na-ānaha* ‘not moistened’. IE Pok. 756–8 *ne*, O.Ind. *nā*, *nēd*, *nā vā*, Greek *ve*-, *vñ*-, 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 tvaṃ*, Tib. *ltos*; Z 21·21 *spāśsu ne* ‘look’. With *hā*, Z *hā ne*, *hā nī*, *hā na*; later *hām*, III 122·39 *thā-m tsa aurāsa hām* gloss to BS *viññapti kṛta* ‘report made’, III 123·52 *dai hā-m višta*, gloss to BS *aganī prrajśvalaya* [= *agnim prajvālaya*] ‘light the fire’, III 123·54 *tsāštā drrūnā hā-m pvaīsa* ‘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 dṛṣṭa bhaya kāra-yanti gataḥ*. After *vā*, Z 21·21 *vā ne haṃggāru vyi* ‘gather (your) wits’; Z 23·161 *vā nī*. Possibly to IE Pok. 319–21 *eno*-, *no*-, *ne*, Av. *yaθanā*, Lat. *egone*, Got. *aftana* ‘from behind’. See *ne*.

na- from *nī*-, see *naṣ*-.

nakṣautta- ‘established, inaugurated’, II 105·111 *drrai māśca vaṣṭvāysa pastāṃda nakṣāmttai* ‘(the Buddhas) deigned to inaugurate the three months’ retreat in the rains’ (**nakṣautte* infinitive); K 45·11 *mārā-pyara nakṣauṭtāṃdi ū vīstāṃda* ‘the parents started and established (it)’; K 45·14 *ttyām biśām biśām nakṣauṭtā nasā māsta-hāysa ye* ‘of all those servants the appointed portion was a month’s food (*-hāysa* from *khāysa*-)’; K 70, 7r2–3 *cū beṣa hīra aṣṭa nakṣvīda*, *ttye karma baiśa būra haiysda* ‘all the elements (= BS *dharma*) which establish being (*aṣṭā* ‘existence’), of that all, the *karma*-acts are present’, = K 67·167–8 *cu biśi hīra aṣṭā nikṣvī(da) ttye karma biśi buri haiysda*. See *nikṣūtā*, cognates s.v. *ākṣuvīndā*.

nakhausai ‘covering’, II 129·77 *vari*. . . *cvai daštām u gvā u khijsā-tcīrika nakhausai ejśinā ṣṭāre* ‘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 **nī-χauśaa*-.

najs- ‘to make sounds’, I 175, 91v5 *najsāmq tcāraṇa hamāri* ‘they are capable of making sounds’, BS *śakyi sattū bhūyau* (not clear); Z 2·46 *hyūva kāḍe māsta najsindi* ‘the owls hoot very loud’. Base *nak*- or *nag*-, to Tokhara AB *nāk*-, B *nak*- ‘to blame’, possibly Engl. ‘to nag’. See also *naštā*.

najsaḍa- ‘manner’, see *nijaḍa*-.

najsata ‘set, inlaid’, JS 21v3 *kaṃga ya tvī bedā ramṇyo jsa najsata* ‘upon you the skin was set with jewels’; K 72·25 *naika ranyau jsa nijsava* ‘a necklace (BS *niška*-) set with jewels’; II 129·78 *hūjsava*, to base *čan*-, *kan*- ‘cover’ rather than *jsan*-.

najsāma, see *najs*- ‘make noise’.

najsūṣṭā ‘showed’, III 29, 43b3, see *nijśūṣ*-, III 66·24 *najsaṣṭe*.

najseme ‘I stop’, see *naijsām*-, K 140·979 *be-t-i najseme* ‘I check poison for him’.

najsaṣṭe ‘he showed’, III 66·24 *gūha*: *hā pyamtsā najsaṣṭe* ‘he pointed out the ox in front’, see *nijśūṣ*-.

namñā ‘nothingness(?)’, III 52·99 *sumirā śaśvām namñā 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 *-mñā*- see also *śmñā* ‘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 *puruṣo*, Tib. *skyes-bu*; III 66·35 *naḍa ye dahā*: ‘there was a man, a male’; gen. sing. V 340, 80r5 *tṭārye 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 *haṃdarna naḍaunāna*, ‘by another man’, BS G 37, 75b1 *anyataras ca puruṣaḥ*; nom. plur. Z 5·2 *paṃjsa 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 kalahārā 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 rahāsu* ‘profound *sūtra*-treatise Buddhaic mystery’ (BS *rahasya*-), BS *sūtram gambhīraṃ buddha-gocaraṃ*; SuvO. 68r4–5 *dāryśde natu gyastānu balysānu rahāsu* ‘he maintains the deep mystery of deva Buddhas’, BS *dhāreti gambhīra jīnasya gocaraṃ*; SuvO. 5r5 *balysyo daśvō vidiśvō nato tśūmato vātā* ‘in profound career in the regions, subregions with Buddhas’, BS *saṃbuddhebhīr diśo daśa gambhīra-caritebhiś ca*; V 55, 113v5 *ggambhīrā natā* ‘profound, deep’; ablat. *natāna* ‘from below’, V 80v1 *hvaṃdā ysyārā, u natāna* ‘men are born, and from below...’, Tib. *hog-gi phyogs-nas*. With *-ālsto*, *-āṣṭā* ‘towards’ SuvO. 24r6 *dva uskālsto tśīndā, dva natālsto tśīndā* ‘two go up, two go down’, BS *dve ūrdhva-gāmī doaya heṣṭagāmī*; Z 20·38 *natālsto uskālsto*; Sid. 136v2 *nāṣṭa tsume* ‘down going’, Tib. *hkhrū-ba* ‘diarrhoea’; Sid. 20r1 *garā bemdā āna nāṣṭa vahaiysana utca* ‘water descending downwards from the mountain’, Tib. *brag mthon-pahi kha-nas bab-pahi chu ni*; Manj. 192 *sarbadana ā vā nahāṣṭa ā ravye ūhūjsada ūna ā diśyā vidiśyā āna* ‘from east or nadir or south or west, north, regions, subregions’, = III 22, 12a2–3 *rravyi pata nihujsādā nyūvijsa nāṣṭa uskyāṣṭā daśvā diśvā*, BS *daḁṣiṇa-*

paścimottarāsv adha ūrdhvaṃ dig-vidikṣu samantād daśasu dikṣu. Adjective *navīmaa*-, III 75·221 *navīmye diśa hālai* ‘to the lower region’. From *nī*- ‘down’, **nīta*- > *nata*- (as *spava* ‘(pointed) spine’ < **spita*-). See *nāna*-, *nina*- ‘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 udgrahitum*; III 22, 11b4–12a1 *hauyudā...pamāka natā* ‘is it easy to measure’, BS *sukaraṃ...pramāṇam udgrahitum*; III 22, 12a3–4 *huyudā...pamāka nitā*, BS *sukaraṃ...pramāṇam udgrahitum*; III 22, 12b2 *na huyudā pamāka (nitā)*, BS *na sukaraṃ pramāṇam udgrahitum*.

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*- (*naptārəm*, *naḥḍrō*) with *-ar*- suffix to *napat*- nom. sing. *napāt*- (*napā*, *napāśo*) ‘grandson’, fem. *naptī*- granddaughter. For *-al*- note also Oss. DI. *ārvad*, *ārvadāl*, plur. *ārvadāltā* (**brātar*-). Other suffixes Sas. insc. *npy*; N.Pers. *navah*, *navādah*, Balōči *nawāsag*, Waxī *nāpūs* grandchild, Pašto *nvasai*, 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 neṣṭā* ‘he forced out the bone’. See *nitca*.

natcapha ‘destruction’, JS 9r3 *natcapha kāla* ‘at the time of disaster’, see *nitcampha bādā*.

natciphāka ‘destroying’, II 102·33 *adākāra natciphāka* ‘destroyer of darkness’; Sid. 15v3 *natciphē* ‘overcomes’, Tib. *hjoms-pa byed-čin*; K 153·21–2 *natciphāka janāka* (dyadic) ‘destructive’. See *tcampha*-, *bitcampha*-, *palciṃphāka*-, from **ścamb(h)*-.

nadamva ‘Nanda’, K 151·45 *nadamva kūṣḍvī ānā* ‘being in the Nanda palace’, BS proper name.

naḍām ‘leaders(?)’, III 72·162, see base *nai*- ‘to lead’. See s.v. *ṣkalā* ‘noise’.

naphanidā ‘they rejoice’, II 2·29 *khvai vijsyārā sattā naphanidā 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* ‘obeisance’ 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’, *ānāmitan*, 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. *nāmanha*; 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. *nīm̄yēk* ‘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’, *āznāmagū* ‘shy’, *āznūt* ‘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 *prranama* ‘reverent(?)’.

namañ- ‘invite’, III 71·142 *pīsā namañū vā vāṣṭā* ‘I invite the teachers hither’. Base *nī-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) *drraina raṃṇnām vī namañe ṣṭām ārra paysāne* ‘repentant towards the three jewels I acknowledge faults’. From *nī-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 *namaviṇa thavalakaṇa* ‘in a felt bag’ (*thava*- Prakrit to *sthavi*-); II 61b5 *namaviṇa 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. *nimata*-, *nāmata*-, Sogd. (ancient letter 8·10) *nmt*, Bud. P. 3·229 *nmt*; Zor.P. *nmt*, Nīr. 168·13 *nmytkl*, N.Pers. *namaḍ*, Oss. D. *nimād*, *nimāt*, I. *nymāt*, Yidya *nāmyo* (**namatā*-), Sanglēči *numōḍ*, Wazirī Pašto *namla* ‘pad for horse’, *lamcai* ‘felt’, Sangisari *lamā*, Georgian *nabad-i*, Aramaic *nmt*-, Syriac *nmt*-, *lmt*-, Arab *namaṭ*. Loan-word in Indian, BS *namata*-, *nāmātika*-, O.Ind. *navata*-, *namata*-, Kroraina *namata*-, *namathā*-, *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*.

naṃaṃysāna, see s.v. *nimalys*-.

naṃaṣṣā ‘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 āyai* = *artoyi* ‘hollow in nape of neck’, to base *nam*- ‘bend’ and **stāna*- ‘place’, from ‘bent part’, like Oss. D. *nāmug*, *nāmūtā*, I. *nāmyg*, *nāmūtā* ‘round thing, ball, grain, kernel’. See *nam*- ‘to bend’. Medial *-ū*- from *-uka*- suffix.

nameṣṣā ‘following’, V 310, vii 5; 6, see *nimalys*-.

namva ‘salt’, Sid. 19v1 *namva*, Tib. *lan-čhva*, Sid. 19v1 *nimva*, Sid. 130v2 *paṃjsa nemve* ‘the five salts’, listed Sid. 19r5 *namvā hīya nī(ṣke)ci uysdiṣām* ‘we expound the list of salts’, Tib. *lan-révahi 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 ucijsā* ‘with salt water’, Sid. 8r5 *namviṇe uci jsa*, BS *lavaṇa*-, Tib. *lan-čhva čhuhi nam-du*. The five salts are named Sid. 19r5 *sida-lūm*, BS *saindhava*-, *spaju*, BS *sauvarcala*-, *bida-lūm* BS *viḍa*-, *rrājā-namra*, BS *lomaka*-, *ūcā nimva*, BS *sānudra*-. This *namva* can be traced to **namadā* (*-v* as in *pāvai* ‘his nerves’ beside Sogd. *pḍḍw*). Hence to Sogd. Bud. *nm*’*ḍkh*, Man. adjective *nm*’*ḍk*’*ynch*, M.Pers.T. *nmyhq*, Zor.P. *nmk*, N.Pers. *namak*, Yidya *nāmālyo* (*-o* < *-ā*), Sanglēči *nāmēyḍ*, Sarikolī *namoḍj*, *nimaḍj*, Pašto *mālga*, *ba-lmanga* ‘saltless’, Parāči *namā*. Note M.Parth.T. *wl* ‘salt’, (Av. *uru*-?), with O.Ind. *lavaṇa*-.

namve ‘felt’, K 109:322 *kagu namve* ‘skin (leather) and felt’. See *namata*.

nay- ‘to lead’, see cognates s.v. *ānāña-* ‘to be brought’.

nay- ‘to sound’, see *ñada*, *ñidā*, *pañāyai*, base *nad-*.

naysda- ‘near’, Z 22:115 *naysdā naysdā* ‘very near’, parallel Pali *Anāgata-vam̐sa* 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 kaṃthe* ‘near to Lankāpura city’, K 8, 5v1 *hāysa... naysdā* ‘far...near’; II 81:48 *naysdi grām aysmū jsq* ‘with near warm mind’, II 114:14 *naysda grrau brriyausta jūhūnai aysmū jsa* ‘with near warm loving joyful mind’; K 109:316 *baysūṣṭi naysdaka bvāña* ‘it must be known to be near bodhi-knowledge’, Z 13:62 *naysdā ātā balysūṣṭe* ‘he has come near to bodhi-knowledge’; Z 23:166 *ku balysā naysdakā ātā* ‘where the Buddha came near’, Z 17:21 *naysdā ggariṇu* ‘near to the mountains’. Compound *naysda-varṇa*, v 115, 64v3–4 *āmāca rrundi naysda-varṇa tṭye rrundi kṣīra adātya* ‘the ministers (BS *amātya-* ‘intimate’), the courtiers of the king in the king’s country (become) irreligious’, BS *amātyāḥ paṣadaś caiva bhavanty asyāpy adharmikāḥ*. Here *naysda-varṇa-* renders BS *paṣadaś* ‘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*, *nazdiktār*, *nazdist*, N.Pers. *nazd*, *nazdik*, M.Pers.T. *nzd*, Balōči *nazik*, *naṣi*, Pašto *naṣdē*, *niṣdē*, *nəsdē* (**nədyah-*), Sarikoli *nizd*, Kurd *nēzik*. IE Pok. 886 *sed-*, O.Ind. *nēdiyas-*, *nēdiṣṭha-* to *āsanna-*; from **ne-sd-*.

ṇaysvāre ‘they issue, flow out’, Manj. 69–70 *tturā tcanai vāṣṭa nairaumide ysira salāva ṇaysvārai tturṇa* ‘the mouth wherefrom come out harsh words, they issue from the mouth’; Manj. 205 *gūnā kheṇḍa 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-*, *zaobṛā-*, *āzūti-*, O.Ind. *jūhōti*, *hutā-*.

nar- ‘be able, skilled’, verbal in Parāči *nar-:narī* ‘be able’, *ṣṭin 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’, *hnarē* ‘it is possible’; ‘be virile, male, strong’ *nara-*, K 143:1056–7 *ysama-šamḍai gyastā bgysā nara hamadā hvanau ātaudāmdā u ysusṭāmdī* ‘the people, the men indeed, approved the *deva* Buddha’s statement and praised it’, Tib. *hjiḡ-rten yi-rans-te bcom-ldan-hdas-kyis gsuns-pa-la mnon-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 hṭve re* ‘for the man you broke open your own veins’. See also *nārā-* ‘wife’ (but *striyā-* ‘woman’). Av. *nar-*, adjective *nārya-*, Vid. 2:41 *stri-ča nairyas-ča, naire.manah-*, fem. *nāiri-*, *nāirikā-*, Zor.P. *nar* ‘male’, *nērōk* ‘strong’, N.Pers. *nar*, *nērō*, *ka-nīr* ‘lazy fellow, glutton’ (**ka-narya-*), Sogd. Man. *nyrq*|||, =M.P.T. *wyrwr* ‘virile’, Man. *nyrk* ‘male’, Bud. *nyrk* (*n/z* ambiguous), Śuynī *nīr* ‘male sheep’, M. Pers.T. *nrwyr* **nar-vīr* ‘man’, *nr* ‘male’, *nyrwg’wnd*

‘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. *nāri*, *nrtū-* ‘hero’, *sūnftā*, Greek *ἀνῆρ*, Alban. *njer*, Lat. *neriōsus* ‘strong’, Celtic Welsh *ner* ‘hero, lord’, O.Ir. *ner* ‘boar’, see above *naḍe* ‘man, hero’, and *ādraka-* ‘prince’, variant with *raudaka-*, and *āmḍi*.

nar- ‘seize, hold’, with preverb *pq-*, IV 7v5–6 *tṭiyū va tṭāguttyau jsa paṇiḍi hamdara āṣīrya pasti bani u pasti hvaṣti* ‘then he took hold for us with the Ttāgutṭa (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*, *āvnāld* ‘seize, touch’ (**abi-nāraya-*); with *vi-* Zor.P. *wyn’l* **vinār-*, Pāzand *vīnār-* ‘organise’, *wnltk* **vinartak*, M.Parth.T. *wyn’r-*, M.Pers.T. *wyn’r-*, intr. *wmyr-* (see IV 88–90).

nar- ‘to dye’, III 124:74 *narāmja* ‘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. *xwāl* ‘lamp-black’, *xwālistan* ‘ink-pot’, see s.v. *hvāraka*; and Oss. D. *xuarān-donā* ‘colour-pot, ink-pot’ to *xuarun* ‘to colour’. Hence **nara-* ‘ink’, with suffix *-āmja*, as *kīrāmja* ‘work-place’ (II 108:188), possibly from *-dāna-* as in *phiysgāna-* ‘bladder’, *pūrāna-* ‘womb’, *khāysāna-* ‘stomach’, suffix *-ja-*. Base *nar-*, Yidya *nərou*, *nərowīy* ‘black’. Armen. lw *nerk* ‘tint, dye, colour’, *nerkem*, *nerkanem* ‘to dye’, *narōt* ‘dye’, *narōtanerk* ‘dyer’. See *nāramji*.

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. *nārun*, *nārdtān*, I. *nāryn*, *nārydtān*, *nārd* ‘to thunder’, *nārd* ‘thunder’, *ārv-nārāgaū* ‘like sky thundering’, D. *arvi-nārun* ‘thunder’, I. *arv-nāryn*, D. *unār*, I *ünār*, *unār* ‘noise’, with increment *-g-*, D. *ināryun*, *änāryun*, I. *ünāryyn*, *unāryyn* ‘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. *nāray* ‘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. *rāyaūj nārdtā* ‘the fat ones of the herd’ (IAS v 1941:104). 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. *xāyak*, 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. *našā*,

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. *neriū*, *nėrti* ‘sink, flee’, O.Slav. *nīrō*, *nrėti* ‘penetrate’.

nare ‘wife’, K 30:222 *tṭi jsā n(e)re*, =K 39:150 *tṭi jsām nere*. See *nārā-*.

narāmja ‘ink-pot’, see s.v. *nar-* ‘to dye’.

narām- ‘issue’, participle *naranda-*; *nīrām-*, *nerām-*, v 263, 89v1 *amṛtija ūtca narāmā* ‘*amṛta*-water issues’, BS *amṛtodakaṃ 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 1 sing. *narāmau*; II 5:72 2 plur. *narāmḍa*; K 145, 2v2 *nīrāmīdā*; preterite v 342, 84v3 *tturrāna haṣṭāte ysāre ḡyā narande* ‘from the mouth 80,000 rays emerged’, BS G 37, 79a4 *catur-aṣṭi raśmi-sata-sahasrāṇi niścāranti* (84 hundred thousands); infinitive Z 22:276 *narinde*, Manj. 41 *kṣamī narida*, Manj. 83 *kṣamī naride* ‘be pleased to issue’; participles, present SuvO. 68v4 acc. sing. *narāmandau*, BS *abhiniṣkramantaṃ*; fem. II 33:3b5 *narāmācā*; future IV 17:18 *narāmāñā*, preterite JS *naraṃda-*, 3 sing. *narande* (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 *ttirandā*, *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 *narūjidi*, 3 sing. Manj. 398 *nairūje*, K 55, 17v4 *narūjidi*, K 55, 17r1 *narrūjidi*, 3 sing. III 110:19 *narausta*; preterite JS 18r3 *narā udiṣāya* (BS *uddiṣya*) *narrvai hṭve re* ‘for the man you split your own veins’; 3 plur. JS 31r2 *narrvāmdē*; 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 hṭcasta u hvasta* ‘burst, broken and beaten’; incoative 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. *uruxti-* (*fra-*, *an-ava-*), Oss. D. *lux*, I. *lyg* ‘cut off; a piece’. IE Pok. 686 *leug-*, *leuḡ-*, O.Ind. *rujāti*, *rugṇā-*, *rōga-*, *ārogya-* ‘health’, Lit. *láužiū*, *láuṣti* ‘break’, intr. *lūṣti*. See *raustā*, *gūrva-*, *attarrve*, *attarve*. Different is the base IE Pok. 871 *reug-* ‘to eructate’, Pašto *arṣai* ‘eructation’ < **ā-ruṣṭaka-*, *arṣamai* ‘eructation’, Sarikoli *rēy* ‘belch’, N.Pers. *ārōy*, Munjāni *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 *narimyi* (*-im-* = *-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* ‘prosperes’, *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. *naḍa-* ‘reed’, M.Parth.T. *n’d* ‘flute’, Zor.P. *n’δ*, *n’y nāḍ*, *nāy* ‘reed’, M.Pers.T. *n’y* ‘flute’, N.Pers. *nay*, *nāy*, *nāl*, Hungarian *nád* ‘reed’ from Alan, O.Ind. RV *nadā-*, AV *naḍā-*, later *nala-*, BS *naṭa-*, ‘reed’, O.Ind. *nāḍa-*, *nāla-* ‘hollow stalk’, *nāḍi* ‘tubular stalk, pipe, tube’; Hittite *nata-*, *nati-* ‘reed’, Luwian *nata-tt-* ‘reed’ (acc. plur. *natatta*), Armen. *net*, *-ic’* ‘arrow’, Lit. *nėndrė* ‘reed’. (See TPS 1952, 61–3 *nadā-*; and AION 1, 1959, 130–2 *-l-* < *-d-*.) **naladā** ‘nard (oil)’, II 70:1:2 *naladā bhāḡā 4* ‘four parts of nard’; I 137, 44r5 *gaṃḍha-nalqḍha*, BS *nalada-*. Akkad. *lardu*, *larda*, Heb. *nrd* (**nērd*), Aram. *nird-ā*; Greek *vápōs*, 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 *bē-t-i nājsemme* ‘I drive out poison for him’, Tib. *duḡ ḡzil-bar bgyi-ho* (*ḡzil-ba* ‘expel’); Z 1:188 *tṭū 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 tṭū hvanau naljsonde* ‘the Buddha ended this statement’, parallel *idam avocad bhagavān* (in cliché, Avadāna-śataka 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 *balysṭūṇu 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. *gabr*, *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 naṭsvai ṣva ṣṣava bāṣa* ‘you went out at once at midnight into the garden’; Z 22:202 *rre hamatā rruṃdyau haṃtsa thatau naltseie pravajo* ‘the king himself with the kings swiftly goes out to the migrant life’ (BS *pravrajyā-*); Z 24:252 *tṭīye puṣṣo iṣṭe pātcu vātcu naltsaiye* ‘then at once he returns; then he goes out’; Z 24:405 *tṭīni haṃtsa hīni 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 ššai klaiśa jita* 'youthful novices of whom even the *kleśa*-afflictions are not yet destroyed'. Possibly indigenous Saka with Av. *nava-* 'new', Pašto *nawai* 'new, fresh'. Zor.P. *navak*, *nōk*, N.Pers. *nau*, Kroraina lw *nok-sari* 'new year', Armen. lw *nausasard* '1st month', Oss. DI. *nāüäg*, *nūog*, *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 *navīmye diśa hālai* 'towards the lower part', see s.v. *nata-* 'deep; below'.

navisa 'revolving', II 104·79–80 *drarai-padya aisinaī padāna navisa tāmryām tcaic(ā) viśarai* 'revolving in the triple path of a whirlpool, turning from the four boundaries'. From **niš-vrta-*, incohesive to *vart-* 'turn', see *viśa-*, *viśarai*, and from *gart-* see *ges-*, *gīs-*.

naštā 'he cries out(?)', v 30, 73v3 *kvī pulštā 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 jsini naštā maraṇu ve pyūštā yanindā* 'if they can hear of death the end of their human life'. See *nāṭskyā*, *nešta-*.

naš-, *naša-*, *naša-*, *na-*, *niš-*, *nal-* 'out', preverb from *niš-*, *niž-*, found in *naljsem-*, *naljsauka-*, *naltsuta-*, *naṭsva-*, *navisa*, *našgaista-*, *našgaista-*, *našgbevai*, *našiphaštu*, *naširrimā*, *niširrima*, *naškando*, *naškargā*, *naškaljāte*, *naškašta*, *naškastyai*, *našakhastye*, *naškār-*, *naškirrdā*, *naškošātā*, *naškrriya-*, *naškhajāmata*, *naš-khamittā*, *naštāva*, *naštaudo*, *naštauške*, *naštošate*, *naštva-*, *naštāma*, *našthrrite*, *našdamāka*, *našdraunjsa-jsera*, *naš-paśde*, *našpulamdā*, *našpušte*, *našpūste*, *našphajānde*, *našphanā*, *našphašta*, *našphīśātā*, *našphūsta-*, *našmāvā*). To Av. *niš-*, *niž-*, O.Pers. *nišyam*, Sogd. Bud. *nztyw* 'exiled', = Armen. *nšdeh*, Sogd. Bud. *nyškyr'n* 'apart', Chr. *nyšqr'n* 'out', Bud. *nyž'y-* 'issue', Man. *nyjy-*, M.Pers.T. *nyjd'd* 'unjust'; Šuynī *niš-*, *naš-*, *nač-*, Sarikolī *nal-*, Rōšānī *naw-*, Bajui *nar-*, Waxī *než-*, *než-*, Yidya *nax-*, Yazg. *naš-*; O.Ind. *niš-*, *nir-*, *ništya-* 'foreign', O.Slav. *ništi* 'poor'.

našgaista 'developed', II 3·39–40 *svārtha-parārtha vīra hajū nāmhaurya našgaista* 'in his own and others' service wise, eminent, developed', = III 127·5 *svārtha-parārtha vīra hajū nāmhaurya našgaista*, III 100·7–8 *aidrā jsa našgaista* 'evolved with faculties'; I 139, 47v1 *našgbevai* 'without poison', BS *nirviśa-*; II 40·3 *našiphaštu* 'inactive(?)'; Bcd 48r1 *naširrimā* 'undefiled', BS *vimala-*, SuvP. 68v3 *niširrima*, BS *sunirmala-*.

našata 'ceased(?)', Manj. 18 *skadā našata prrara tta prracā jsa hamya padeda* 'nature freed from(?) *skandha*-groups, so arisen from *pratyaya*-causes, created'. To *nišam-* 'become quiet', *nāṣata-*; here fem. *-tā* preserved as *-ta*.

našam-, see *nišam-*.

našama- 'cessation', K 111·354 *akhauryama jsa našamna* 'with non-motion, with quiescence'. See *nišam-*.

našas(t)ā 'seated', SuvO. 68v7, BS *saṃnišaṇṇa-*, see *nāṣasta-*.

našāña 'ruinous(?)', III 45·13–4 *našāña hīrāña vī tsīyai* 'that it go into a calamitous state'. Possibly *naš-* <

**našš*, base *nas-* 'perish', see *hanāsa-*. IE Pok. 762 *nek-*, O.Ind. *naśyati*, *naštā-*, Av. *nasyeiti*, *našta-*.

našāma 'cessation', JS 3v3; JS 11v2 *vyaysanām jigya našāmā hālai* 'for the destruction, quiescence of troubles' (BS *vyasana-*), = JS 13v3 *vyaysanām jegi nišmā hālai-yāšta*. See *nišam-*.

naši 'a kind of coction', III 92·236 *biśā hamangā štākā, u ārañā paherāñā, u našīyūṃ jsā pāchai, u ttī šī naši, paskyāštā ārañā, ysūnāñā* 'all must be equal, and must be ground, steeped, and a *naši*-coction must be cooked with them, and then this *naši* must again be ground, filtered'. Possibly from **niš-srita-* > **naš-sita-* > *naši* to base *sar-*, *srai-* 'to cook' whence *ša-* in *šapā* from **srta-pāka-*, like O.Ind. RV 1·162·10 *śrta-pāka-*, Kroraina *siṭṭu-potga-*, see TPS 1954, 130–2.

našiḍi 'attachment', see *našaima*.

našaima 'attachment', III 43·33 *saṃtsārū sauha baida paṇjsa našaima* 'to the pleasures (BS *sukha-*) of *saṃsāra*-migration intense attachment', = III 39·53 *škaujinaī sauha bida paṇjsa našiḍi* 'to pleasures of the *saṃskāra*-acts intense attachment'. From base *sraiš-* 'adhere', *šgmām-gye* 'sticky', *nāšāšta* 'attached', *šaše* 'service'. Hence *našaima* < **nisraišma-*, *našiḍi* < **nisrišata-* (or with *niš-* instead of *ni-*).

našavariva- 'not youngest, smallest' = 'highest', Manj. 121–2 *śakra jasta kāsaka jyava jsina vara jastvā ttī dā pyūštā baysa našavarivā 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-pañha-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 *našavariva-* (loc. plur. *-vā* < *-vvā*) *naš-* 'out, not' is prefix to *varita-* '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-*.

naškando 'dug', Z 11·36 *naškando bañāte* 'he closes the excavation'; see s.v. *kan-* 'to dig'.

naškargā 'a tool(?)', v 280·6·2 *šau naškargā cu 230 mūri pa|||* 'one tool(?) which costs(?) 230 *mūrā*-coins'. See *naškalj-*.

naškalida 'they distinguish', III 137·17–8 *nva kšame ttā naškalida* 'according to wish, they distinguish'. See *niškici* 'distinction', Tib. *bye-brag*, and *niškalyāme*, *naškaista*.

naškaljāte 'drive away, beat away', Z 12·67 *ysurre jsa naškaljāte o mānāna nyaste* 'by anger is beaten down or by pride (BS *māna-*) is defeated'; III 6, 13r2 *ma ma naškalja, ma ma našphašta* 'do not repel me, do not shake me off'; participle III 9, 18r3–4 '(do not despise me, saying. . .) *tāde naškrriyā gyastāni balyāni paṇjsima* 'so cast away in the matter of worship (loc. sing. to *pajsama-*) of the *deva* Buddhas'. See *kalj-* 'to beat', *kargaka* 'percussion musical instrument', *naškargā*.

naškašta 'looked out to see', III 106·25–6 *khu ša cakrraka spāšta naškašta ca ša vā nišāva* 'when he saw the circlet (BS *cakraka-*) he looked out to see who had thrown it'.

To base *kaš-* 'to see', see s.v. *tcāš-* 'see', to Oss. D. *kāsun* 'look, watch'.

naškasta- 'issued', II 7·116 *nvavara-naškastyai vīysa spūlaka mauñada* 'like the bud of a newly emergent lotus'; III 95·45 *nūvara-naškascye aurmaysda māñadā* 'like the newly arisen sun'; = II 124·1 *nūvara-našakhastye aurmaysdām māñadā*. 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 ttīyām keṇa-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-*.

naškirrdā 'draws out(?)', III 90·199 *šī piṃṇḍai (-im- = -ai-) ysvaurgā āsim naškirrdā* 'this poultice draws out the suppurating itch'. Base *kr-na-* > *kirr-* to *kar-* 'draw', to present with *-ā-* *kār-*.

naškūmāya 'fittings, decoration(?)', II 60·28–9 *u hadā-naškūmāya namavīña thavalakaña khauca haudūsā sera pyaštālīka* 'in an excellently-equipped(?) felt bag (O.Ind. *sthavi-*), a covering of 17 *satera* (weight or value, 'ounce'), ornamented'. In compound *hadā-naškūmāya* '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. *prē-kutiti* 'to decorate'. See also *bātcūsš-* 'decorate' with O.Ind. BS *caukša-* 'excellent' to base (*s)k(h)au-k-*.

naškoš- 'bale out, scoop out', N 50·32 *cerā cerā nvyā ūtca ttrāmāte ttāri vā naškošātā* 'whatever water enters the boat, all that (*ttārā*+*yi*) he bales out'; N 50·38 infinitive, *dāsātā ūtco naškošā* 'he completes the baling out of the water'. See *uskošāña-*, BS *nikṣeptavya*, Tib. *dbul-ba* ('give') for cognates. Sogd. Chr. *nyšqwym* 'we take out', *nyšq'w-* 'draw out', Bud. *nšk'w-* 'extract', Man. *nyšk'wnd*, *nyškwt*, Chr. *nyšqwxdr* 'r' 'has extracted', Greek ἐκβάλλω. **naškyaḍi** –?, v 196, 31a5 *biśa drammai byam(d?)i naškyaḍi hājāni nešta* (unidentified).

naškrriya- 'beaten out', see *naškalj-*.

naškaista 'arisen', II 7·120–1 *nvavara-naškaista vīysa spūlaka māñada* 'like a newly emergent lotus bud'. See *naškasta-* 'emerged'.

naškhai- 'to free', v 112, 34v4 *ārrāna naškhajāmata* 'deliverance from ill act', BS *daṇḍa-parihāram*. See *khaj-* 'rise'.

naškhamtā 'laughs out, mocks', v 189·115, 3b1 *naškhamtā*; Z 12·75 *ka bodhisatvā āyidetu nājsaśde, naškhamtā jamphāte uskūšdā apracā* 'if the bodhisatva shows amusement, mocks, chatters, is frivolous, without cause'. See s.v. *uskūšdā*. Base *khan-* (< *xand-* 'to laugh'), *bihamtte*. **naškhasta-** 'issued', v 66·12 *nūvara-naškhasta vāra, kāmjañe ysi(rrā jsa) ramaña chaka* 'a newly emerged noble, delightful (= BS *ramañiya-*) rod of *kāncana*-gold'. See *naškasta-*.

naškhaurya 'motionless', v 264·25, 1b18 *||pa naškhaurya*. See s.v. *khaurya-* 'to move'.

našta 'lost, deficient', SuvO. 54v6 *našta hāmāte* 'becomes deficient', BS *vaikalyam kariṣyati*. See *nas-* 'perish', s.v. *hanas-*.

našta- 'pour out', see *naštva-*.

naštāma 'pouring out', Sid. 156v3 *hamjvāme u paskyā(šta) naštāma tcerai* 'chewing to be done and again pouring out', Tib. *mur-žin, khu-ba phyir dbo-bar byaho* (*dbo-bar* 'pour'). See *naštva-*.

naštāva- 'burning', SuvP. 64r4 *naštāvya u jsa*, BS *saṃtāpa-*. See also II 104·73 *našmāvā*, and *naštēv-*; cognates s.v. *ttav-*.

naštēv- 'cause to burn out', adjective K 149·9 *asqdarānām naštēvākā* (so) 'burner up of evildoers' (**asiddha-karaṇa-*). Base *tap-*, *tāpaya-*, see *ttav-*, *hamdev-*.

naštauda- 'burnt', Z 5·49 *pyaura... uysdemāte šsandau naštaudo ce pāsāre jsa nātauda* 'the cloud...cools the burnt earth which is heated by the sunshine', from **niš-tafta-*, see *ttav-*, *ttauda-*.

naštauške 'grief', v 243·35 *ysaira naštauške* 'grief of heart'; ibid. 38 *naš(t)auške*. See *ttav-* 'burn'.

naštošate 'is burnt', Z 5·28 *naštošate saṃttāpina* 'he burns out with heat' (BS *saṃtāpa-*); noun, Sid. 140r1 *naštausai āchai* 'disease of dryness', = BS *šoša*, Tib. *skem-pahi nad*. See *ttausai* 'fever', *ttav-* 'to burn'.

naštva- 'to pour out', Sid. 155v5 *u paskyāštā naštāvāña* 'and again to be poured out', Tib. *phyir dbo-ba* (*dbo-ba* 'pour'); Sid. 156r5 *ttora-m jsa pašaujāñā u paskyāštā naštāvāñā* 'the mouth is to be filled with it and it is again to be poured out', Tib. *kha bkan-la rin-du bžag-la phyir dboho*; Sid. 156v2 *ḡha biysamjāñā u šaha paskyāštā naštāvāñā* 'it is to be held in the mouth and again spittle poured out', Tib. *mkhur-la bkan-žin phyir pho-na*; without *-v-*, verbal noun Sid. 156v3 *u paskyā(šta) naštāma tcerai* 'and again a pouring out must be made'. Base *tau-*: *tu-*, **niš-tau-* 'pour out', probably *tau-* 'to empty', in Av. *taos-*, *tusm*. Zor.P. *tuhik*, N.Pers. *tuhī*, Pašto *taš*, see *ttuśša-* 'empty', O.Ind. *tucchā-* 'empty', O.Slav. *tūšti* 'empty', rather than *tu-* 'to spit', Oss. DI. *tū* 'spittle'.

našthrrite 'drawn', v 92, 611v5 (see s.v. *pārta-* 'heel'), *ne našthrrite*, BS *āyata-* 'extended', to base *θrang-*, see s.v. *thramj-* 'to stretch'.

našdam- 'blow away, disperse', SuvP. 62r1 *našdamde dukha staura* 'they disperse severe pains'; III 5, 11r3–4 *biše jaḍije ttāde našdamāka* (voc. sing.) 'dispenser of all darknesses of ignorance' (BS *jaḍa-*). See base *dam-* 'to blow'.

našdodai 'you blew', JS 34v4; see s.v. *dam-*; parallel Pali *sankham dhami* 'blew the conch-shell'. See *dam-*.

našdraunjsa-jsera 'to be weeded', Z 22·125 from **niždrā-mačā*, base *dram-* 'move', *drem-* 'to remove'. Note *d*, not *ḍ*.

našpaśd- 'produce, bring out', Sid. 4v2 *phara našpaśde* 'produces speech', Tib. *naḡ hbyun-bar byed-pa*; III 85·70 *u ahaña āma našpaśde* 'and draws the undigested out from within the belly'; Sid. 102v3 *ttiña khunyaštā nišpaśdāñā* 'into the hole to be produced', Tib. *hbrun-bu gan-gi nan-du byun-ba-la*; noun, Sid. 4v2 *rīmañā našpaśdame āstaṇna piškici jsa hamphve* 'with the section beginning with the production of the filth', Tib. *dri-ma hbyin-pa rnams-kyi bye-brag dan ldan-paho*. Base *pazd-*, causative *pazdaya-* > *paśda-*, see s.v. *uśpaśd-*.

našpul- 'make explosive noise, hiss (snakes)', JS 23r1 *ājavaiṣa ysurrja našpulamdā vāšta* 'the *āśviṣa*-snakes

enraged, hissing hither'. Base *pard-*, Av. *pard-*, 3 plur. *parədan*, *parəθan*, Zor.P. *pwlyt*, *pwlyt* **pulit*. IE Pok. 819 *perd-*, O.Ind. *pārdate*, Greek *πέρδομαι*, O.Engl. *feorting*, Lit. *pérsti*, *pérdšiu*, Russ. *perdeti*. See *pulāni*.

naṣpuṣṭe 'dressed, arranged', Z 21:11 *ggīne ggumālste naṣpuṣṭe* 'hairs besmeared, arranged'; compound *hu-*, III 105:14 *hūnaṣpauṣṭa hūysinātta* 'well-dressed, well-bathed', parallel to Suv. BS 150:16 *susnāta-gātrah śuci-vastra-prāvṛtaḥ*. Base *pau-*:*pu-* see *pvāna-* 'covering ointment', and with increment *paus-*:*pus-* or *pauš-*:*puš-* (no present stem so far noted) 'cover, wear', either to Zor.P. *pōṣtan* 'wear', *yāmak pōṣit*, N.Pers. *pōṣidan*, Pāzand *pōṣāni*, Waxī *būt* 'dress' (**hampuṣti-*); or to Av. *pusā-* 'headdress', Sogd. Bud. *'ps'kh*, M.Parth.T. *pusg*, Armen. lw *psak*, -i, -a 'garland, crown', Greek *ἄπτω*.

naṣpūste 'drove out, threw out', SuvO. 24v4 *cīyā naṣphūstā 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. 131r4 *khve huñā naṣphusta ida* 'when for him he can draw out blood', BS *sonīta-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 mamīm puña avamāta* 'what immeasurable merits (BS *puṇya-*) have been accumulated by me', parallel (with *pāpa-* 'evil'), Suv. BS 3:28 *pāpaṃ tridhā duṣcaritaṃ citam* '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. *βy-*, *βytw* *δ'r'm*, Man. *βyty*; with preverbs *'βyš*, *prβ'ytk*, *prβ'yn*, Chr. *prbxšny*, *prbxšty* 'traitor'; Man. *βxšy* 'divide', Oss. D. *bāydauān*, I. *bāyduān* 'entrusted', Orm. *baš-* 'give'. See below *būšš-*, *būta-*. IE Pok. 107 *bhag-* 'attribute', O.Ind. *bhājati*, *bhaktā-*, Greek *φάγειν* 'to eat', O.Slav. *u-bogŭ*, *ne-bogŭ* 'poor', *bogatŭ* 'rich', *bogŭ* 'God'. Note variant *b/ph* also in *hampūta-* 'bowed down', *hambujš-* '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 *aham kṣetra-vyūhān niṣpādayiṣyāmi*; III 27, 34a3 *buddha-kṣitrā vyūha naṣphāne*; noun, K 10, 8v4 *naṣphāñāme kiḍna*. See cognates s.v. *phan-*.

naṣphaṣṭa 'expel, shake off', III 6, 13r2 *ma ma naṣkalja, ma ma naṣphaṣṭa miṣṭye mulṣdi jsa* 'do not expel me, do not cast me out from the great mercy' (=BS *mahā-karuṇā*); II 40:3 *naṣiphaṣṭu* 'despondent(?)'; Sid. 121v1 *naṣphaṣṭāka* 'producing', Tib. *hbyin-pa*; Sid. 19r1 *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-*.

naṣphīś- 'avoid', v 86, 24r3 *naṣphīśātā*, see *phīś-*.

naṣphūsta- 'drove out', III 11, 21r3 *tīū ahamañe kṣādai 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 *vaikalyam 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 *pratyamśam dātavyam*; Sid. 138r1 *habistā nasq* 'in contracted amount', Tib. *mdor-na* 'in short'; III 60:40-1 *paṃjsāsā nasi* 'fifty parts' parallel to ibid. 36 *paṃjsāsā kalpa* 'fifty kalpa-periods'; compound, K 154:37 *hama-nasq hamagi* '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-*, *nāṣmma*, *naṣaṭ*, *aivinasānte*; glossed by Zor.P. *arṣānik būtan* 'to get' (like Armen. lw *erjanik* 'happy'). IE Pok. 316 *enek-*, *nek-*, *enk-*, *ñk-*, O.Ind. *aśnōti*, *nāṣati*, *nāṣati*, *ḍṃśa-*, 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 *rahāśai gūstya nasa* 'grasping (attaining) the secret deliverance' (=BS *rahasya-*, *mokṣa-*). See *nasa-* 'part'.

nasā 'portion', K 45:14 *nakṣauuttā nasā māṣṭa-hāysā ye* 'the appointed portion was a month's food'; K 45:15 *nasā khāysā ye* 'the portion was food'; K 46:24-5 *svīyām-jī nāṣ khāysā hamāte* 'to-morrow's portion is food'; K 46:28 *ttū nāsā tte haḍāmjī khāysa isthīyāmdā ū tte-t-i āṣgri haiṣṭādī* '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 nāmāhā* '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 *neṣṭa*, *naṣasta-*.

nastā 'checked(?)', Sid. 133v5 *cedāma nastā chavī śiyaurga*, 'thought checked, his complexion very white', Tib. *sems-pa dan*, *bžin-mdog dpal skya-ba dan*. From *naṣasta-* '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 rēa-ba*; Z 24:513 *bāgya nātasta* 'placed under'.

naṣta 'seated', K 112:371 *naṣta palaga* 'seated in paryanka-attitude'. See *naṣad-*.

nasyaiyā 'are perished', II 99:202-3 *ñaṣau bīsau hā hauvā nasyaiyā* 'the humble servants' forces are exhausted'; =II 99:196 *pejsa hatcastā yai hauvā hānasyāvā* 'was greatly broken, the forces exhausted' (see *hanas-*). Base *nas-* 'perish', passive *nasya-* with periphrastic *āya(?)*. See *nas-* 'perish', participle *naṣta-*.

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 tcarkām kiṇa* 'for play, sport', BS *kriḍā-rati-vaṣāc ca*; K 152:13 *rahiṣe tcarka naharyā cu pacadani* 'secret (BS *rahasya-*) sport, play which is normal'; without *na-*, III 72:169 *haryūnām tcarkyām kiṃna*. 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 diṣṭa jsa*; III 22, 12a3 *nāṣṭa uskyāṣṭā*, BS *adha-ūrdhvaṃ*, see s.v. *nata-* 'down' from **nīta-*.

nahamkyai 'touching', Z 5:38 *kho ju saruui kesarā brīra nahamkyai śṣandā seittā* 'as the *kesarin-* ('maned') lion's mane appears as touching the ground'; JS 4v1 *gyasta-kṣīryau jsa nahamāda braha tterā* 'such a back in contact with the god-worlds' (=BS *deva-loka-*). Participle in -*ant-a-ka-* masc. -*aṃdaa-*, fem. -*aṃkyā-* to base *nahya-*, possibly **niṣ-hai-* 'to bind fully', see *hīyaa-* '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 *ttī prraṇahāna* (BS *praṇidhāna-*) *bisa avaśā* (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'īśedai* = III 113, 4r3 *avīśadai* '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 *yāda-śṣadānu* (gen. plur.) rendering BS *kṛta-puṇya-* 'having made merits'; and SuvO. 5v3 *yāda-vajsamā* 'having done honour', BS *kṛta-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 *kṛta-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 *parṇandā*.

nāeauni 'mother', v 66:10 *nāeauni dyai ustaṃ vī dyāma brūna* 'I saw the mother at the last, a splendid sight'; ibid. 15 *nāni dyai pāba ttū ṣṭām sūmjūm* '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 hamṭsā hamḃirtte 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* = *ĵ* < -*ĉ-*, -*ĵ-*), Pašto *prānadzəm*, *prānatəl* '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 *naṣōn*, Yidya *naṣən*, Orm. *txan* beside Chorasmian *pknd*. For the form *nayna-*, note also Av. *huyāyna-* '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 hūña 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 *nāeauni dyai*. Yazg. *nān* 'mother', Yidya *nīno*, *nēno*, Sanglēči, Waxī, Orm. *nān*; Waxī *nanēj* '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 *ṣā ṣavai aysamū va tvī baida basta valakā nā pai* (v.l. *pai nā*, II 130:7-8 *ṣā 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. 142n(*ā*)*ma-māttra-*, 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)mda* 'they gave a name'; III 11, 20r2 *u nāme hva yanūm* '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-...parikīrtā-yeyuḥ* (= Tib. *chos...yons-su brjod kyan*), gen. plur., K 90:751 *nāmañam 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*, *nāmdtā*, Wanetsī *nōm*, Pašto *nūm*, Orm., Yidya, Parāči *nām*, Sanglēči *nīm*, Yazg. *nam*, Waxī *nong*. Compound, *nāma-tsuta-* 'famous', II 83:30:3 *phirākvā bādvā nāma-tsvata-līka* 'in many times famous', II 54:26 *nāma-tsvā śūra* 'famous, heroic' (BS *śūra-*); II 120:199 n(*ā*)*ma- ts(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, 67r5 *nāma-varīda* ‘famous’, BS *yaśasvin-*. IE Pok. 321 *en(o)m̥-*, *nōm̥* ‘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 *ttyām hīvī nāya maysairka* ‘the great howling of those (wolves)’, see *nāyai*.

nāyai ‘sound’, Sid. 153r3 *ne pyūšde u nāyai vā nerāme u ysautte* ‘does not hear, and noise issues and flows away’, BS *bādhīrya-nāda-srāvāh*, Tib. *hon-šin sgra hbyun-ba dan*, *hdzag-pa rnams 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’, *ñīdā* ‘they sing’. IE Pok. 759 *ned-* ‘to sound’, O.Ind. *nādāti*. Possibly also Oss. D. *inātun*, *nātun*, I. *nātyñ* ‘to groan’ (-t- < -d- < -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 kimtha nāyidā* ‘let them set wives, children in the town’; Manj. 426 *kṣattrā nāyai* ‘he sets up umbrellas’. From **ni-šādāya-*, see s.v. *nāsad-*.

nāys- ‘be proud, delicate’, with *ha-* (< *fra-*), K 60, 37r4–vī *utca vašperī u bahya va hanāysānde 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 *nāzūk* ‘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’zwg* ‘tender’, M.Pers.T. *n’z’g* 1. ‘proud’, 2. ‘delicate’, *n’zwg* ‘delicate’, Zor.P. (DkM 550·17) *n’zynkyh* **nāzē-nakih* (or **vāzēnakih*?) ‘flattery’; *n’zwykh* **nāzūkīh* (K 20, 170r10), verbal *n’zytn*; M.Parth.T. *n’zynd* ‘be in glory’, M.Pers.T. *nāzēnd* (*n’zyynd*) *qabūtār frašēmurov* ‘the doves, peacocks rejoice’. Possibly Oss. D. *dzinazun*, I. *dzynazyn* ‘to groan’ from **pačnāz-* (*pač-* ‘reverse’, as D. *dzubandi* ‘talk’ to Sogd. Bud. *pčbnty* ‘answer’ from **pačbandiya-*; Yayn. *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-vrrekša kalpa-vrrekša brrīyūna* ‘garment trees, cosmic trees, lovely’, with Divyāvadāna 221·21–2 *ābharaṇa-vrkṣa-* (*ābha-* from **ābharna-*). IE *nağ(h)-*, or *neğ(h)-*. If *nāz-* < *nāiz-* (IE *naiğ-*), with IE *naig-* in Slav. Russ. *něžnyj* ‘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 nāra busta* ‘when his wife understood’; K 46·32 *nāra ysā daha* ‘the wife bore a male child’; III 123·66 *nāra* gloss to BS *bhāryā*; v 199, 64a4 *nāra u dūte* ‘wife and daughter’; III 65·9 *nārā nāta* ‘he took a wife’; III (ed. 2) 149·81·1 *hārū sividattā nāra gysāmji pūsum* ‘I merchant Sividatta greet my lady wife’; oblique *nera*, *neri*, *naira*, *nerā*; III 94·35a *pvaīsū ttā nira mūvara iysāmgyau šva-prrū* ‘I greet the wife and mother Lady Śva-prrū’; plural *nere* (II 125·4); III 73·171 *nāra-m* ‘my wife’; II 9·155 *nārai* ‘his wife’. From *nārī-* (nom. sing. *nārā*), replaced by -ā- stem (*nāra*), to Av. *nāirī-* ‘woman’, O.Ind. *nārī*, feminine to *nara-*, see above s.v. *nar-*.

nārāmji ‘(circle drawn in) dark colour’, K 32·34–5 *khu ā nārāmji maṇḍila-sthām škaude* ‘he made a dark mark in form of a maṇḍala-circle’, = K 15·135 *kāša*, = K 23·81 *kāša*, = BS *kārṣī* ‘drawn line’, *gomaya-kārṣī* ‘line drawn in cowdung’; SuvO. 54v4 *kārṣa*, BS *maṇḍalakam*; I 255, 12r2 *kārṣa*, BS *gomaya-maṇḍalam*; III 3, 9r3 *gūhā saṃna kārṣa padīmāñā* ‘a line drawn in cowdung must be made’. From base *nar-* ‘to dye, make dark’. From **nāranači-*, see s.v. *narāmja*.

nārām ‘leaders(?)’, II 102·38–9 *baiysairām baudhasatvām nārām paḍauysāmñā jsa* ‘with the bodhi-making bodhisatvas, leaders(?) at the head’. Possibly **nāya-kara-* to *nai-* ‘to conduct’, see s.v. *ānāñā-*. Translation in AM, n.s., II, 1965, 103.

nārrvā ‘unbroken(?)’, K 26·139 *nārrvā tva hīna usthīya paurada baiša* ‘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 bvaiysya nāvai* ‘and took the beverages’. See *nās-* ‘to take’.

nāsa- ‘tender, caressing’, v 297, 21a4 *cve salāvā nās(ā ye)* ‘whose speech was soothing’; K 90·744–5 *u dyena širā u pajśā u nāsa-salāvā* ‘and (he is) handsome and strong and tender-speaking’; K 52·7·3 *viršgmā nāsa-salā* ‘steadfast, tender-speaking’; IV 23·15 *paññe brī nāsi-salā(vā) puñña vī ñūjāne 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 kaitta 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 saṃdya hvaste* ‘he beat him down on the ground’; III 76·242 *vahaṃda vari śadya nāštā* ‘he descended there-upon down on to the ground’. See *natālsto*, s.v. *nata-*.

nāšta ‘nadir’, III 22, 12a3 BS *adhas-*, see s.v. *nata-*.

-nāštā ‘towards’ suffix -ālsto to -na-, see *kālanāštā*, *śālanāšta*, *ttālanāštā*, *hālāināštā*, *džjanāšta*.

nās- ‘to take’, participle *nāta-*, SuvP. 67r2 *pyamtsāštā pathamka nāse* ‘I undertake restraint for the future’, BS *āyatyām saṃvaram āpadye*; 3 sing. v 339, 77r1–2 *jīvātā*

nāste ‘takes life’ (BS, Tib. diff.); II 101·9, 1 plur. *nāsā-manai*; 3 plur. v 329, 13r4 *śandā-ysamthu ne nāsāre* ‘they do not receive earth-birth’, BS G 37, 10b7 *vinipātām na gamiṣyanti*; III 23, 16b1 *nāsāti* ‘he may take’, BS *udgrhya*; SuvP. 66r4 *nāsānde* ‘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 *satvām nāsāmatīnai haurṇa* ‘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-*; 1 sing. Z 1·190 *nātaimā*, II 87·3 *nātem*; *nātu ini* ‘I may have received’, v 262 DR 02a3 *cu rro ja nase nātu iñi tātā ne paṣṭi* ‘whatever shares I may have received, those they do not send (give?)’; to correct from *jata senānu*. Potential II 89·41 *nā yuḍem* ‘I could take’, II 91·112 *nā yinām* ‘we can take’; 3 sing. v 329, 13v2 *haṃju 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 nim* ‘you on your part think to take’. See also above *natā*, *nati*, *nitā*, BS *udgrahitum*. Base *nā-s-*, *nā-ta-*, possibly from *nyās-* (if *ānāñā-* from *ā-nyāñā-* ‘to be brought’), then with Tumšūq Saka *ñes-*, *ñe-* ‘take’, ablative noun *ñātanāyyā 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’, Iškāsmī *nas-:nad*, Pašto *nas-:nīvul*, Sanglēcī *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 *niḥāštā*; 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*, Sanglēcī, Parači, Šuynī *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. *imbliu*, O.Engl. *nafu* ‘nave’, *nafela* ‘navel’, Baltic Pruss. *nabis* ‘nave, navel’, Let. *naba* ‘navel’.

***nāha-** ‘nose’, see *pneha*, *nešte*.

nāmha- ‘top’, adjective *nāmhaurya-*, see *nūha-*, *nauha-*.

nāhim, *nāmhai* ‘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 nāmhai kau*, from *nūha-* ‘beginning’ and ‘highest point’, BS *agra-*. Note displaced *anusvāra* in *nāhim* < *nūhī*; and *nāmhai* from *nūha* with *yi*. See s.v. *nūha-*.

nāhune ‘nails’, Z 20·54 *nāhune ggūne tcāra pī hūnā mājsā*

māstai āške ‘nails, hairs, *tcāra* fat, *pī* fat, blood, marrow, brain, tears’. To Zor.P. *n’hwn* **nāxun*, *srw čegōn nāxun* ‘hoof like nail’, N.Pers. *nāxun*, *naxun*, Sogd. Bud. *n’yn* **nāxan*, *βrz-n’y’n* BS *dirgha-nakha-*, Oss. D. *nix*, I. *nyx*, Orm. *naxk*, *naxčī*, Pašto *nūk*, *nuk*, Parāči *nōrk*, Yidya *anaxno*, Sarikolī *nišawr*, *našawr*, Waxī *diger*, *djōr*. 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’, *nogūti* ‘nail, claw’.

ni ‘not’, see *na*, *ne*, *nā*, II 113·78 *ni*... *u ni* ‘not... nor’: *ni māñām paṣimḍā 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 *biśṣā nā*, 4·109 *biśṣā nu*, 4·110 *biśṣu nu*, 4·50 *biśṣā ni*, 5·44... *nā biśṣā*, v 249·755 *biśūm*, ibid. 756 *biśūm*, ibid. 758 *biśū*, II 102·21 *biśū* ‘all of them’; III 58·14 *kṣṣūm* ‘sixteen of them’; v 155, 1b1 *ne-m vīrā ni ysurrā* ‘not their hatred nor anger’. From **na-* pronoun ‘that’, plur. **nai*. IE Pok. 319 *e-no-*, *no-*, Av. *ana-* (*anayā*, *ana*, *anāiš*), O.Pers. *anā* ‘that’, O.Ind. *anā-*, Greek *ἐν* ‘day after to-morrow’, Lit. *añs*, *anās* ‘that’, O.Slav. *onū*; O.Ind. *nā-nā* ‘variously’, Greek *οὐαί* ‘surely’, Lat. *enim*, *nam* ‘for’.

nā, *ni*, -*ām* ‘us, of us’, enclitic, v 339, 77r1 *marañḍ nā ātā* ‘our death has come’, BS G 37, 72b5 *paśyāmi maraṇam*; v 339, 77r2 *ce nā rro trāyākā u āpāta 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 *nāyam pūrvimako rājā śobhate*. Enclitic -*m*, -*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 Av. *nā* ‘us two’, *nā*, *nō* ‘us (plural)’, Oss. *nā*, O.Ind. *nau*, *nas*, Greek *νό*, O.Saxon unc (**n-ge*), Got. *uns*, Lat. *nōs*, O.Slav. *nasū*.

nikṣūtā ‘urges’, Z 24·43 *kye pharu dātu nikṣūtā* ‘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 biṣi hīra āsta nikṣvī(da)*. See cognates s.v. *ākṣūtā* ‘begins’, *nakṣautta-* ‘appointed’.

nica ‘again(?)’, Sid. 144r4 *ṣi nica haṃbaḍa hame* ‘it again(?) becomes full’, Tib. *slar gan-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 **ni-čyava-* ‘moving near’, with -*ch-* < -*ts-* to *tsva-: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 tsīndi nā nājsīndā ne ššūjātāye puvaīndā* ‘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-ninkù*, *apnikti* ‘attack’, Let. *naiks*, *nikns* ‘angry’.

nijsaḍa- ‘manner, way’, *nājsaḍa-*, *nejsaḍa-*, *najsada-*, v 70, 8v5 *ttrāmī ttu nijsaḍu* ‘so’, BS *evam eva*, Tib. *de bzin-du*; Sid. 140 v1 *nejsaḍā*, Tib. *cho-ga* ‘method’; v 14, 10v1 *ttina nijsaḍāna* ‘in that way’, K 152-10 *darma-vajrā cu ṣṭā gauṣṭe najsadaṇā* ‘the *dharma-vajra* which is named in the explanation’; K 14-90 *najsada usthiye pūrava-yāṃga guḍe* ‘he brought out an illustration; he told of his *pūra-vaga-* (earlier exploits)’; Manj. 382 *ttu najsada*; Bcd 5111 *dātinaī cakrā najsadā geṣāme jsa* ‘with the turning of the method of the *dharma-wheel*’, BS *cakra-nayaṃ parivartayamāno*. Adjective *-ya-* suffix v 118, 6715 *ciyā rre māṇaṃdo nājsaḍyo dātāna daṃgyo tinda* ‘when the king by *dharma-* makes appropriate taming’, BS *nṛpaḥ*, *yadā anurūpaṃ kurute damanaṃ*; adjective *-ūna-*, II 105-116 *najsadaṇūna*. From **ni-čarta-* to base *kar-*, *čar-* ‘make, do, perform’, see also *tcaḍa-*, *pacada-*, *bijsaḍa-*, Zor.P. *čarak*, N.Pers. *čarah* ‘way, means’, M.Parth.T. *č’r* ‘necessary’. Note *-aḍa-* < *-arta-*, as *baḍa-* ‘captive’, *hvaḍa-* ‘eaten’, to IE Pok. 639-40 *k^eel-* and Pok. 641 *k^eer-*.

***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 pēra 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 *jan-*, *gan-*.

nājsaṣṭa-, *nijsaṣṭa-* ‘shown’, see *nājsaṣ-*.

nijsāñ- see *nijsvāñ-* causative to *nijsuṣ-*.

nijsāndā ‘appeared’, III 10, 19v2 *harbiṣṣā vaṃña ttā karma dukha ārra*⟨...⟩ *te benda nijsāndā, sama-dūvāni rrāsa 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 *nijsāta-*, base *jsā-* ‘go’, 3 sing. *jsāte*, from base *gā-*, see IE. Pok. 463 *g^aā-*, *g^eem-*, O.Ind. *jigāti*, Greek βιβός, ἔβην, ἔβαν, O.Ind. *āgām*, *gātū-*, Av. *gātu-* ‘place’, see s.v. *jsāte*.

nijsāṣ-: *nājsaṣṭa-* ‘show’, v 333, 25v4-5 *aysu te bā*⟨*st*⟩-*vrāṣṣā nājsaṣṭe* ‘I will show you, son of the (Great) House’, BS G 37, 22b6 *vayaṃ te kulaputra... darśayiṣ-yāmaḥ*, Tib. *rigs-kyi bu... nas khyod-la bstan-to*; 3 sing. *nijsaṣḍe*, *nājsaṣḍe*; preterite SuvO. 68r3 *nājsaṣṭāndī* ‘they showed it’, BS *deṣenti*, *darṣenti*; Z 6-8 *ne yuḍu yindā nājsaṣṭu* ‘he cannot make seen’; 2 sing. N 171-13 *ṣṣahānā nijsaṣṭai* ‘you showed virtues’; infinitive, v 60, 10a3 *hautāre nijsiṣṭe* ‘they can show’, Z 23-171 *parste... nijsiṣṭe* ‘he ordered to show’. From *ni-čāṣ-*, Yidya *niṣāṣ-*, *niṣāṣ-*, Munjānī *nijāṣum:nijaṣtum* ‘show’. See *čāṣ-* s.v. *tcāṣ-* (*-āṣ-* < *-aṣ-*).

nājsis- see s.v. *jsis-*.

nijsūṣ-: *nijsuṣṭa-* ‘show’, K 68-202 *vargā nijsuṣḍe* ‘it shows the fruit’ (*varga-* of the *karma*-acts); 2 sing. imperative, N 90-36 *nijsū thu mamā* ‘show you to me’, Chinese ‘make me see’ (Suv. ed. Nobel 273-5); III 29, 43b3 *khu mara najsūṣṭā* ‘as here shown’; = Manj. 276-7 *khu ma nijsūṣṭe*; III 66-24 *gūha: hā pyaṃtsā najsauṣṭe* ‘he showed a cow before him’; K 145, 3v1 *nijsāṣṭa*, II 105-101

padāva nijsāṣṭa ‘he showed the way’; II 9-146 *parau vā nijsāṃṣṭai* ‘he showed the command (*vā* = ‘to me’)’; II 9-142 *parau vā na nijsāṃṣṭauda* ‘they did not show the command’; II 9-145-6 *parau nijsāña* ‘the command is to be shown’ (*nijs-* < *nijsv-* with future participle *-āña*; or *nijsāñ-* = *nijsvāñ-* causative 2 sing. imperative); K 145, 3v3 *guttara nijsāṣṭa ṣṭai* ‘the family (BS *gotra-*) is shown’. Base ambiguous, *ni-čūṣ-* and *ni-čāṣ-* partly coalescent, *ni-čāṣ-* > *ničāṣ-* > *ničūṣ-*, but 2 sing. imperative *nijsū* < **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 *nijsvāñ-*.

nijsvāka ‘shower’, III 20, 2a2 *biṣānā paramārthā yaugā nijsvāka* ‘shower of the method (BS *yoga-*) of the supreme meaning (BS *paramārtha-*) of all’ from *nijsuṣ-*; but N 94-23 *nājsāṣḡkā*, Z 12-91 *nājsāka-* from *nijsaṣ-*.

nijsvāñ- ‘show’, causative to *nijsuṣ-* beside *nijsāñ-* from *nijsaṣ-*, Sid. 140r4 *gunā nijsvāñāre* ‘they show the marks’, Tib. *mčhan-mas bstan-to*; Bcd 4914-v1 *ttiyām nijsvāñūām ṣṭā paṃdi bhadra-carye jsa* ‘it is the *bhadra-caryā* path of these teachers’, BS *bhadra-carīya nidarśayitārah*; III 10, 19v5 *vaña-m biṣṣā ma beṃda nijsvāñā* ‘now against me do not show all’; Manj. 150 *sa khu pūra nijsvāña* ‘just as the moon reveals’; Manj. 151-2 *tta tta savra haḡṣa nijsvāñe* ‘so he shows the *saṃvṛti-* (conventional) truth’; II 102-33-4 *bāṃdha-kṣaittra-vadāvau nijsāñāka* ‘showers of the way to the Buddha-*kṣetras*’; noun, K 144, 2r2 *mūrakyām gutterā nijsāñāme hīvī artha* ‘the meaning of the showing of the family (BS *gotra-*) of the seal-signs (BS *mudrā*)’; with *dyāma* ‘vision’, v 246, 11a4 *dyāma nijsāñāre*, = K 97-182 *dyauma nijsāñāre* ‘they show the teaching’, BS *darśanaṃ dāsyanti*. See s.v. *nijsuṣ-*, *tcāṣ-*.

nijsvāne ‘creates’, Bcd 4911-2 *u diṣaṇe bhadra-carye hauva nijsvāne* ‘and he produces the power of the *Bhadra-caryā* (career) in the teaching’ (BS *deśanā*), BS *bhadra-carīṃ ca prabhāvayamānaḥ* ‘(creating *prabhāva*-power)’. Possibly equivalent to *nijsvāñe* ‘shows’.

niḍi ‘man’, JS 16r1, see *naḍe*; K 38-141 *nāḍā*.

ḡāta- ‘BS *amṛta-*’, see *nāṣḍā*.

nātāḍ- ‘sit’, see *nāṣḍā*.

nātāṇa ‘with the end’, inst. sing. to *nātata-* ‘ended’, see *nāṣḍā*.

nātāṣkya ‘end’, K 1, 135r5, Tib. *bri-bar yan mi hgyur-bas-na* (*hbri-ba* ‘lessen’), Chinese ‘end, be exhausted’. See *nāṣḡskya* ‘end’.

nātāṣta- ‘ended’, see *nāṣḍā*.

nitta- ‘inner, of the Court’, II 91-92 *drayi mista haḍa u nitta 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 *gaīsatta-* ‘returned’ with participle *-āta-*, and *phattanaī*, *phaṃnai* ‘palate’). See *nata-*, *nāta-*.

nātā ‘river’, *nitā*, *nyā*, *nā* (v 167, 5a2), gen. sing. *nātāyā*, *nāyā*, *nātāyi*, *nyāya* (III 24, 21a1), loc. sing. *nātāya*; nom. plur. *nātā* (Z 2-109 *nitā*; 22-117 *nātā*), gen. plur. III 61-55 *nāvāṃ tśumaci ṣi ūtca* ‘this flowing water of rivers’; JS 7v2 *nāṃ ttāji* ‘stream of rivers’, loc. plur. v 69, 8r5 *nātātuṣo* = v 330, 13v6 (ed. Konow) *nātāvgo*, N 3-42-7 *nātāvau*, *nyāvā*, *nyāvūā*; renders BS *naḍī*, 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 **niṣ-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 *nāṣḡd-*.

nitā ‘to take’, see *nati*, *nata*, *nete*, infinitive to *nās-*.

nite ‘complete, nett’, v 273, 073, II 1-5 *piṣkala kaṃdvaja kūsa 108 kha 4 nite* ⟨*puḍa*⟩ ‘he presented in full 108 *kūsa*, 4 *kha* measures of the *Kaṃdva* district’ (*piṣkala* = BS *pradeśa-*); v 273, II 2-7-8 *piṣkala kaṃdvaja uspurā nite puḍa* ‘he presented full, complete (the wheat) of the *Kaṃdva* district’. This assumes dyadic use of *uspurra-* ‘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 *nyūvajsā-*.

nātūkyo ‘instruction’, Z 24-385 *ttā 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. *baraucāṃ*.

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 kūthi* = K 46-35 *natca kātha* ‘outside the city’; II 127-29 *nitci jinave* ‘outside the land’; II 91-108 *nātcī 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 khune vāṣṭā naramḍa* ‘issued hither out of the hole’; III (ed. 2) 139r5 *nātca* ‘outside’, BS *bāhire*. From **nisčā* ‘out’, from *niṣ-* (as *pātco* from **pasčām*).

nitcana (with *-nā* suffix), Z 5-66 *handarna vicittre, vicittrai 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 *netcamna bese bāgara* ‘outside leaves’, Tib. *lo-ma phyi-rim*; Sid. 136v5 *haṃdamna u netcamna* ‘inside and outside’, Tib. *phyi-nan*. See *nitca*.

nitcarimai ‘external’, III 25, 24b4 *ttiyānā 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 *natcarīme ṣkauja vecettre* ‘various external factors’; Manj. 198 *netcarīma vaṣaya* ‘external objects’ (BS *viṣaya-* ‘object of senses’); Manj. 203 *naitcarīmā*. Adjective to *nitca*, see also *nūcīmaā-*.

nitcāṣṭā ‘to the outside’, Sid. 105r2 *nitcāṣṭā nirāmāre* ‘they issue out’, Tib. *hbyun-čin*; II 117-125 *nātcāṣṭā*; JS 30v3 *natcāṣṭe nvāstai* ‘you brought out, saved’; K 42-105 *nicāṣṭa-m jsa niramḍā* ‘he issues out from that’. See *nitca*, with *-ālsto*, *-āṣṭa*.

nitcīmaā- ‘outer’, Z 5-68 *nitcīmā trāma diyāña āyattana samu kho ju chāya haṃdarīmānu pracaina nitcīmā saindā jaḍina* ‘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 ṣatcampha* ‘they became senseless, distracted’. From *nitca* and *uī* ‘wits’.

nātca-kṣīrga- ‘exterior to the country’, v 113, 35r1 *inātyau nātca-kṣīrgyau hīnyau* ‘with foreign external armies’, BS *para-cakra-*.

nitcaste ‘he broke’, Suv. N 76-46 ⟨*jse*⟩*n*⟨*u*⟩ *jseṇvī nitcaste* ‘he broke it into small pieces’, BS *chittvā chittvā*. Base *sčand-:sčasta-*, see also *vatcasta-*, *hatcañ-*, *hatcasta-*, *gatcasta-*; Yazg. *nāḡk’an-*, *nāḡk’ont* ‘separate, tear off’.

nitciph- ‘disturb’, see *natcaph-*, *nitcampha-* from **niṣ-sčamf-*.

***nidāṣā**, Sid. 121v4 read *ni dāṣā*.

***nithiyamḍa** v 279-76, 2a5 read *ni thiyamḍa*.

nādo ‘burning’, Z 24-500 *nādo hāmāte* ‘a fire occurs’. From **nidāvu-* or **nidāgu-* bases *dau-:du-* IE Pok. 179-80, O.Ind. *duṇóti*, *dāvā-*, *doman-*, Greek δαίω, δαῦσαι, 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 *ḍirau śandā-ysamthu*, BS *vinipātaṃ*) 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-koṭṭisu na śakyam gaṇayitum kvacit*. Compound, *nānauta-*, *ninauta-* ‘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. *wny-bwt* ‘annihilated’ (**vanya-būta-*); see also compound *nānārri* ‘palm of hand’. Base *ni-* with suffix *-na-* (as Av. *paitina-* see s.v. *pana-* ‘each’), Yidya *nina-* in *nina-māščē* ‘spleen’, Pašto *nana* ‘inside’, Ghilzai Pašto *inana*; Oss. D. *nilläg*, I. *nylläg* ‘lower’, I. *nymäg*, *myñäg* ‘quenched’, D. *nidān*; Sogd. Bud. *nym’k* ‘lowered’, *rty čnm nym’k ZKwḥ ”try swč’y KZNH ZY ṣy kḡny kḡny yw pxtý sn’y* ‘he makes the fire burn low so that gradually the smoke rises’. IE Pok. 312-3 *nei-:ni-*, O.Ind. RV *niṇyá-* ‘low’, *nimna-* ‘low’, preverb Av. *ni-*, O.Ind. *ni-* ‘down’. v 284-01, 52r2 read *ninau*⟨*t*⟩*i*. For *niṇyá-* see T. Burrow, BSOAS 34, 1971, 538-59 on cerebrals.

ninām ‘inner, vanished’, K 60, 35v1 *u biṣā ninām tsvāṃdi* ‘and all vanished’, later for **ninau* < *nānauta*.

nānārra- ‘palm of hand’, v 91, 611v1 *paṣānyau u ninārryau* ‘with soles of feet and palms of hand’, BS *pāni-pāda-talatā* ‘surface of hands and feet’, loc. sing. N 50-22-3

ku sumīru garu nānerra tcabaljātā ‘when he scatters Sumeru mount on his palm’, parallel to BS *pānibhya grhya*; Z 22·114 *hamamgā kho ju hvandī rraštā nānārri* ‘level like the straight palm of a man’s hand’, parallel to BS *pāni-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’.

nimāys-, see *nimalys-*, and *nimāšā*.

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 nāmālśa barāre* ‘who ride behind him’; participle Z 21·32 *chate jsa nāmālstā* ‘smeared with colour’; v 40, 5644 *ttye nātā baśdainai js(ā?)te numālśa* ‘follows(?) that river of sins’; III 23, 1742 *tāt(na) āryā-štāga-mārginai nāmaysāna hamphve* ‘associated with the course (**nimalysa-*) of the eightfold path’, (BS differt); Sid. 125r3 *ttye nimāšā* ‘after that’, Tib. *dehi hog-tu*; v 246, 1242 *nimāšī tsumaṃdā himāre* ‘they are moving behind him (yi)’, BS *prṣṭhataḥ prṣṭhataḥ samanubaddhāḥ*, Tib. *dehi phyi bžin hbran-žin* (*hbran* ‘follow’); fut. participle, v 40, 63b3 *hvatū jsa nimaysāna 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 *numānī hāmāte ustamu* ‘regret arises for him at the end’; III 132, 0522 *ku hūdu yindā numānī 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 *kṛtajñatā*). Infinitive, v 120, 012a3 *ākšumā numāñi ārra* ‘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 *numāñi* 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 nimiñāṃdi* ‘they invited the low beings’ parallel to III 130·38 *sarva-nivāña* ‘all the low ones’ (BS *nivāta-*). See *namañū* ‘I invite’. For ‘invite’, note BS *nimantrayati*, and Av. *aiwi-vaēdaya-*, glossed Zor.P. *nivist*, *nivēd-*, *nivēdēn-*, noun Dd 15·6 *mizd ut drōt ut nivēd*, M.Parth. inscription Šāhpuhr 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 *animeša-*; v 164v4 *ūmiśdā* ‘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 *nəmiš-*; with *-š-*, Iškāšmī *numuļ-*. IE Pok. 712–4 *meik-*, *meigh-*, *meis-*. O.Ind. *meṣ-*: *miš-*, *nimeša-*; Lit. *mingù migtì* ‘fall asleep’, *miėgas* ‘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 nīyakā šē jsahera vīne* . . . *jedā* ‘what is butter, that removes pain in the belly’, BS *nava-nīta-*, Tib. *mar ni pho-bahi nad*. . . *sel-to*; Sid. 101v4 *māḥṣī jsa u nīyakā jsa hambrīhāñā* ‘to be mixed with honey and butter’, Tib. *sbran-rēi dan mar-sar* ‘(‘fresh butter’) [v.l. *gsar*] *sbyar-ba*; III 86·98 *nīyakā*; III 89·162 *nīyakānā*; III 18·33. Base *nai-*: *ni-* ‘to churn, roll’, verbal, Rōšānī, Xūfī *nay-*: *nīd*, Sarikolī *ney-*: *nīd*, *nūd*, Yazg. *nay-*: *ned*, *nadag* ‘churned’, infinitive *nayaḥ*, Šuynī *nāy-*: *no(t)*; nominal Balōči *nēmag*, *nēmay*, *nēway* ‘butter’, Yidya *nīya* ‘butter-milk’, Sangleči *nīduk*, *nīduk*, *nuduk* ‘butter-milk’, Kurd *nivīšk* ‘butter’; Šuynī *nīm-dōrg* ‘churning-stick, rolling-pin’; Xūfī *bunay-dōrg* ‘churning-stick’ (**upa-naya-dāruka-*), *paḥnīdž* ‘churn, large clay jar’, Waxī *pərnəc* ‘churn’ (**pari-ni-čī?*); Zor.P., N.Pers. *panūr* ‘cheese’, Balōči *panēr*, Sarikolī *paner*, Armen. lw *panir*, *panranam* ‘thicken’ (of cheese). Nūristānī Kati *nivā* ‘butter-milk’, Waigali *nār* ‘butter’; Dardic Kalāšā *nīu*, Dameli *nīt* ‘buttermilk’, Gawarbatī *nāu-nīl* ‘butter’; O.Ind. *nava-nīta-* ‘fresh butter’, *netra-* ‘churning-cord’, IE Let. *niju*, *nīt*, *panīnas*, *panijas*, *nuonijas* ‘butter-milk’. See also *puñamḍai* ‘compact’ (JS 27r3), and *ñe*.

niyaśša-, see *nyas-*.

niyaskya ‘abuse’, v 150, 4b4 *niyaskya haurāka vātā* ‘become giver of abuse’. See *nyas-*.

niyāde ‘they poured’, JS 31r3 *pīlirra-ṃ stardāṃde rrum* *niyāde hāštā* ‘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 (*snā-*, (*s*)*nei-*, Oss. D. *najun*, I. *najyn*, *nadton*, *nad* ‘to bathe’, D. *nakā kănun*, I. *lenk kănyn* ‘to swim’, see *ysināh-*, *ysināj-*.

niysānā ‘leave’, 2 sing. imperative III 6, 13r1 *vaña muhu śśūka ma niysānā* ‘now do not leave me alone’. From **nīš-zā-*. See *ysāya-* ‘rust’ (‘left behind’) and *vašāre*. Base *zā-*, Oss. D. *izajun*, I. *zajyn* ‘remain’.

niysiya ‘held down, depressed’, v 66·8a *khu maṃ ni himāri pajsa kuysva niysīya*, *muttā paribhūta u pajsā śamḍya hvasta* ‘so that here they may not be greatly depressed, held down, beaten, defeated, and strongly struck to the ground’. From **niysīta-* to *ysamj-* ‘hold’, see *niysištā*, and cognates s.v. *biysamj-*.

niysištā ‘is seized’, III 42·5–6 *niysištā mūkūvāsa u parādī-vam haysgamāstā sttrīyām nvā tsūkā ysārā jūna bayastyairā* ‘he is seized with (=suffers) weeping and lamenting (BS *paridīvana-*), sorrowful, going after women, 1000 times, more dangerously’. See *zang-*, *zanj-* in *biysamj-*, *biysiya-*, *biysīs-* ‘to take’, Yazg. *zaz-*: *zaštag*, *zazaj* ‘take, seize’; and *ysāj-*, *iysiye*.

***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 *ništyā-* 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 jšāñāñā* ‘then lentils are to be boiled’. From **naizva-* or **nažva-*. 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. Parāči *nask*. With *m-*, Zor.P. *myčwuk*, *myšwuk*, Pāzand *maēzk*, *mīzū*, *mižō*, N.Pers. *myžw*, *myjw* **mēžū*, **mējū* (*ē* > *i*), Persian Abyānah dialect (Studia iranica 3, 1974, 53) *nezg* ‘lentil’. To O.Ind. *masūraḥ*, *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-*.

nīra ‘cassia sophora’, III 84·58 *nīra lavaṃgā* ‘cassia, clove’. See *nīro*.

nīrā ‘water’, v 330, 20v2 *nīra* ‘water’, BS G 37, 17b3 *udakaṃ*, Tib. *ču*; v 125, 6b3 *šā kvī abādā nīroskasāte* ‘when for him untimely water may flood’ from *nīrā uskasāte* (in the cliché of dangers). Base *nai-*: *ni-* see s.v. *niyāde* ‘they poured’, *panīysau*, BS *mūtra-*. To O.Ind. *nīra-* ‘water’, Nūristānī Aškun *nīl* (fem.) ‘lake’, Kati *nyilē*, Bhadravāhī *nūrū* ‘river’.

niranda- ‘issued’, see s.v. *narām-*, IV 66a2 *niraṃda*, SuvP. 75r1 *naraṃda*.

nirasaṃdai ‘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. *hiysam*. 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. 13r4 *murau BS māhuka-*.

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 kurrēta*, see SDTV 84.

nīvā ‘good things(?)’, v 137v4 *kāma strīya cui beṃda barī ā nīvā sājidi* ‘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. *nifs*, I. *nyfs* ‘energy’; D. *nivā*, I. *nyo* ‘form, fortune’, *nyotā fyssynāj* ‘in painting pictures’, *nyvdžyn* ‘lucky’, D. *nivogun*. See *nīte*.

nišs-, *niš-*, participle *nišāta-*, later *niš-*, *nīš-*, *nāš-*, *neš-* ‘discharge (put, affix, send, pour, utter)’. The doubled *-šš-* only in v 155, 1a3 *ššā-ggoštā phānā niššāte* ‘he placed one handful of dust’. Present, Sid. 15r1 *utca nišāñā* ‘water is to be poured’, Tib. *ču*. . . *hgyur-du byas-la*; Sid. 109v3

hā nišāñā, Tib. *btāb-pa* (‘throw, put, affix’); Sid. 103v4 *hā*. . . *nišāñā*, Tib. *steṇ-du blugs-na* (‘pour upon’); Sid. 147v5 *nišāme jsa* ‘with pouring’, Tib. *blugs-pa* (‘pour’); K 50·5·7 *bārā hamamgā satva-lāmka vīrā nišimā* ‘I discharge equal rain on the world of beings’ (BS *satva-loka-*), Sid. 15r2–3 *hā svīdā nišāñā*. Preterite, II 58a8 *hau ni nišāve* ‘he did not utter a word’ (see SDTV 106); II 68·7 *nišātai* ‘you sent’; III 75·216–7 *praharam nišāta prrāsā* ‘he threw a missile weapon’ (BS *praharaṇa-*, *prāsa-*); K 30·223 *daṇḍa-karama nišāve*, = K 39·151 *daṇḍa-karma vīstāve* ‘he inflicted punishment’. Infinitive, II 128·45 *aysmya tta tta pastāṃdū nišāte* ‘so we deigned to think in mind’; K 38·139 *nišā tvā utci* ‘she poured that water’, = K 29·204 *hiyā utca* (base *haik-*: *hixta-*); Sid. 147v4 *u nuvari-nišā gviḥq*: *saṃnā* ‘newly-dropped cow-dung’, Tib. *ba-lan-gi lči-ba*. For *nāš-*, II 37, 12b4 (a4) *nāšarā* 2 plur. imperative; II 33, 3b5 *parya nāšāta*; for *neš-*, JS 30r4 *nešācai*; Sid. 134r5 *nešāñā*, Tib. *glugs-te*; 132v5 Tib. *btāb-la*. See also *paš-*, *paš-*, *pašāta-* ‘let go, send’. Three bases with meaning ‘discharge’, 1. *šūā-*, Khotan Saka *ššā-*, O.Pers. *frāsah(ya)*, *frāsaha* ‘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’δ*; 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’δ* ‘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 *rcšpwk* ‘bodkin, shuttle’, *wāšp* ‘plough-pole’; = Sangleči *āwišp* < *vi-špā-*; 6. Sogd. Bud., Man. *pš’y-* ‘throw’, Man. *’pδr’yyδy*, *pš’q* ‘abortion’.

nišaidauda ‘they have lain’, III 44·62 *khu brrana byaiḥe ravye au nišaidauda* ‘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. *nišāya-* ‘settlement’ as a place name, Waxī *nasi-am*, *nāsī-*: *nāst-*; *nāst-*: *nast-*, participle *nāstak* ‘lie down’. See s.v. *ššāte*. Assuming *nišaidā-* from **ni-šai-n-ta-* (see Waxī *wīn-*: *wīnd-* ‘to see’).

ništi, *nāštā* ‘is not’ from *nā āštā*; nominal Sid. 17v5 *ništi herāña vīra bāyīdā* ‘they conduct to state of non-existence, they annihilate’, Tib. *med-par byed-do*; Sid. 147v5 *nište padīme*, Tib. *med-par byaho*; Manj. 165 *āsta nešta* ‘existence, non-existence’; K 54, 15v1 *naiścā jsa ttuśāttā* ‘void from non-entity’. See also *neštā*.

ništūjā ‘denyer’, III 28, 39a2, BS *nāstika-*, from *ništi*.

nāšā- ‘immortal thing’, rendering BS *amṛta-* ‘immortal food’; v 112, 34r6 *dātīnai nāšā raysigye ūce jsa* ‘with savoury water of the elixir of the dharma-doctrine’, BS *dharma-amṛta-rasena*; Z 3·114 *nātu*, Z 3·59 *nātu*, Z 2·59 *nei*, Z 24·237 *ttu nei*, Z 3·50 *neina*, Z 3·85 *neina*; adjective, SuvO. 56r1 *dātīn(ai) neṭinei rays(ā)na*, BS *dharma-amṛta-rasena*. Compound, Z 5·11 *neita-yīru* from *nāšā-*

and *kīra-* ‘work’. Later forms are Sid. I bis v3 *ne bimda*; I 163, 78r2 *ni mānāmda*, BS *amṛta-*; JS 10r2 *neṇa raysā-yana*; Manj. 414 *nai*, =Z 5·89 *neṇi*; K 49·4·4 *ṇa riysā-yamṇā*. From **anauša-*, 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 ruvān* ‘immortal-souled’; GrBd TD2 226 *hōm ī spēt anōš vīrā-dēnd 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 hur-mān kē xvarēt* ‘our immortal *hur*-drink which he drinks’; M.Parth.T. *nwšg* ‘eternal’, *nwšyy*n ‘sweet’, N.Pers. *nōš*, *anōš-ruvān*, *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 *anoušak* ‘immortal’, *anoyš* ‘sweet-smelling’. From negative *a-*, *an-* with *auš* ‘-to kill’, Zor.P. *ōš* ‘death, killing’, not in O.Indian which has *oṣati*, *ušta-* ‘to burn’ see s.v. *byūṣyāre*. For **aušavant-* ‘mortal’, see s.v. *hvaṇd-* ‘mortal (man)’, lost initial negative *a-*, note also N.Pers. *nāb* ‘waterless’, *nōš* ‘immortal’, Sogd. *nwš*, Orm. *axwaranak* ‘hungry’, *xuranak*, *xrunuk*, N.Pers. *burnā*, Zor.P. *apurnāyak* ‘youth’.

nāṣṭa- ‘ended’, later *ne*, see s.v. *nāṣṭa-*.

nāṣṭad- ‘sit’, participle *nāṣṭa-*, causative *nāṣṭd-*; present 3 sing., SuvO. 55v6 *nāttā*, BS *niṣadya*, Bcd 55v3 *naittā*, BS *niṣidati*, Sid. 131v2 *nittā*, Tib. *hdug-čim*; 2 sing., imperative Z 5, 52 *nya*, 2 plur., v 182, 43r2 *tsūta u nātta* ‘go and sit’, 3 plur., Z 3·60 *nindā*; fut. participle, Z 3·30 *niyāñā-*; preterite, SuvO. 36r1 *nāṣṭā hāmāte*, BS *niṣiditvā*, Z 5·44 *nāṭaṣta*, Z 2·93 *ttye bendā balysā nigāl-stā* ‘on that (seat) the Buddha sat’, Z 2·98 *nāṣta*, 2 sing. N 171·16 *nāṣti*, III 20, 4b3 *āysaṃ vīra nāṣtā* ‘sat on the seat’ (BS *āsana-*), III 21, 5a4 *nāṣta*, K 60, 36r4 *samāhauñā nēṣta hemye hime* ‘had sat in trance’ (BS *samādhāna-*); II 94·9 *naista-* = II 96·93.

Causative *nāṣṭd-* < *ni-šādaya-* ‘place’, participle *nāṣṭa-*; present, *nāy-*, *ney-*, *nay-*, *niy-*, 2 sing. imperative, III 72·152 *hī nēya* ‘place the causeway’, III 72·153 *hī nāṣtā yude*; 3 sing. K 37·115 *nēye*, K 28·174 *naya*; K 72·19 *gai niyi* ‘he places a bell’; 1 plur. II 110·4 *niyām* ‘we place, settle’; preterite, v 114, 63v2 *ayiṣṭhātāndā nāṣṭ-stāndā* ‘they placed’, BS *adhiṣṭhita-*; III 75·232 *nāṣtāmdā*, II 88·12 *nūvarā ha:nā nēṣtāmdā* ‘they set up the new *khan*-ruler’; II 105·107 *nāṣtyai* ‘he ordained’, II 104·72–3 *bāyāma va nāṣta* ‘placed to lead’ (translation AM n.s., II, 1965, 104); II 111·21 *nāṣtāmdā* (translation AM n.s., II, 1964, 2). Base *had-*, *ni-šad-* ‘sit’, Av. *had-*, *-hasta-*, *niṣasta-*, *niṣasti-*, *hadiš-*, O.Pers. *hadiš-*, *niṣādaya-*; Sogd. B. *nyδ-*, *nyst-*, causat. *nš’yδ-*, Yayn. *nīd-*; M.Parth.T. *nšyd-*, *nšst*; M.Pers.T. *nšyy-*, *nšst*, *nš’y-*, *nš’st*, Pahlavi Psalter *nšyd-*; Zor.P. *nišinēt*, *niṣastan*, *niṣāstan*, N.Pers. *nišinad*, *niṣastan*; Oss. D. *badun*, I. *badyn* (**upahad-*), Balōči *nindag*, *ništa*, Pašto *-nī*, *nāstəl*, Orm. *n-:nustuk*; causat. *nawyēk*; Parāči *nḥn-:nḥašt*, causat. *nḥn-:nḥānt*; Sanglēči *nīδ-:nīlōst*, *nulust*, *nalāst*, *nəlost*; Šuynī *niθ-*

nūst, Yazg. *niθ-*, *nyūst*, *nistag*, causat. *niḏan-*, *niḏant-*, *niḏantag*, Sarikoli *niθ-:nalūst*, causat. *nalaḏon-:nalaḏond*, Waxī *nezd-* (*nazd-*, *nōzd-*):*ne-in-*, infinitive *nūdn*; Yidya *niḥ-:niāst-*, *niyōst*, causat. *nāilā-*, *nēilā-:nēilavd-*; *nīyalōv-* < **ni-šād-*. IE Pok. 884–7 O.Ind. *sātsi*, *śadāt*, *śidati*, *sāddyati*, *sattā-*, *-sannā-*, Greek *ἐζουαι*, *ἰζω*, Lat. *sedeō*, *sessus*; *sēdāre*, Celtic O.Ir. *saidid*, Welsh *seddu*; Got. *sitan*, *sat*; *satjan*, Lit. *sėdžiu*, *sėdėti*, O.Slav. *sěždō*, *sědėti*, *saditi*.

niṣam- ‘become quiet’, SuvO. 4v5 *nāṣamīndā* ‘(troubles) are calmed’, BS *sāmyante*; SuvP. 71r1 3 plur. conjunctive, *niṣamāmdī*, BS *praśamantu*; noun, Bcd 48v3 *niṣaṃ yinīme* ‘I calm’, BS *praśamanto*; inst. sing., K 111·354 *akḥauys(ā)ma jsa naṣgmna* ‘without movement, with quiescence’; JS 11v2 *nāṣāmā*, III 23, 18b2 *niṣṭmā āṇadā*, BS *araṇa-vihārin-*; III 31b, a1 *samitha ṣi cu naṣoma* ‘the quiescence (BS *samatha-*), that which is calm’; K 100·278 *naṣguma*. Causative *nāsem-*, participle *niṣaunda-*, Sid. 142r5 (adjective) *niṣemākyau*, ‘calming’, Tib. *xi-bar hgyur-ba*; Z 5·79 *niṣemāñā*; SuvO. 27v7 *nāsemākā* ‘calming’, BS *praśamayitar-*; noun, K 146, 3v4 *niṣṭmate*; v 111, 33r2 *nāsemāmate vātā* ‘in cessation’, BS *a-* negative; infinitive v 340, 79r6 <*ne hautāre*> *biṣṣi dukha naṣemā*, BS G 37, 74b1–2 *sarva-duḥkhāni nirvāpayiṣyati*; preterite, and participle, Z 3·103 *nāṣaunde*, *nāṣṇda*, K 55, 16r3 *niṣṭmādi*, Manj. 2 *naṣṇda*, Sid. 150r5–v1 *u niṣṭmāda vā dyāre* ‘and appear firm’, Tib. *bṛtan-par snan*. Base *niṣam-*, connexions still uncertain, from *ni-ṣam-* or *niḥ-am-*. A good connexion can be established with **ni-γṣam-* ‘to be quiet’ from *γṣam-* beside Pašto *ṣyaməl*, present *ṣyamī*, preterite *ṣyāmah* ‘be patient’, adjective *ṣyamūnkai* ‘patient, quiet’. Hence *γṣam-* beside *ṣyam-*, or *ṣgam-*, as Av. *ṣgar-*, *γṣar-* ‘move fast’, Pašto *ṣyard* ‘swift’, Oss. D. *ṣyorun*, *ṣyord* ‘to run’, to O.Ind. *kṣar-*, IE Pok. 487 *gʷhder-* ‘run’, Greek *φθείρω*, *φθέρπω*, *φθαίρω* ‘perish’, *συνφθείρω* ‘mix’. Avestan has also *γzrād-* ‘flow’ with *γz-*. A connexion with *niḥ-am-*, base *am-* ‘to press’ has been set aside. For *-ām-:-aunda* see *pātaunda-*, *hamṣaunda-*.

niṣṣa- ‘to end’, Z 5·83 *kalpā nāṭaṣtā* ‘the *kalpa*-period ends’;

v 55, 2v5 *ṣa jśina nāṣtā* ‘the life ends’; noun, K 1, 135r5 *nāṭaskya* ‘end’, Tib. *yons-su bri-bar*; Z 24·252 *nāṣṣkya*; Z 6·2 loc. sing. *niṭasca* ‘at the end’; K 3, 138v2–3 *āstanu nāṣaskye jsa draiṣu vāte* ‘he memorised the beginning with end’, ibid. 138r5–v1 *ne thatau harbi(śu) ttu dātu āstanu nāṣaskye jsa draiṣu vātu yanīndā*, Tib. *thams-čad čhub-par sla-ba ma yin-no*; JS 12r1 *samudrra-nāscya* ‘ending with sea’ (parallel to BS *samudra-paryanta-*); Sid. 156v5 *jśiñi nāṣtyāñā padīmāre* ‘they put an end to life’, Tib. *srog-la yan hbab-par byed-pas-na* (*hbab* ‘sink, fall’); Sid. 3v4 *ṣi nāscyī pasālāmṣya rva* ‘end of spring season’; II 89·48 *hamārrimji nēṣti māṣti* ‘end of month *Hamārrimja*’ (3rd spring month). With negative *a-*, Bcd 57v1 *aṇescya*, BS *ananta-* ‘endless’, JS 39v3 *aṇiscyā rāṣā* ‘endless sovereignty’, JS 39r4 *aṇescyānā*, K 51·6·4 *aṇaṣtye*. See above v 90, 1b2 *nāṣtā* ‘end’, adjective, I 177, 93v5 *aśmārya-mūttra*, *cū va utca ṇāsyā hami* ‘the disease of *aśmarī-mūttra* (‘stone urine’) which has water checked’, BS *aśmarī-kṛcchra-*, from **niṣas-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 dvā-samā nāṣṭā* ‘chapter, twelfth, ended’; inst. sing. v 79, 152r3 *nātana dāṣyāte* ‘is completed to the end’; later *ne*, SuvP. 75v2 *piṣkalā tcuram ne* ‘chapter, fourth, ended’. Connexion with *nāṣṣa-* uncertain: if *nāṣṣa-* from **ni-šad-s-* (-*ds* > -*s*-); *nāṣṭa-* is not connected. Since *-am-:-ata-* is known in *āgata-* > *āta-* ‘come’, to base *gam-* ‘go’; here *nāṣṭa-* could be traced to **niṣam-*, attested in *nāṣgm-* but with different meaning ‘to be calm’. Possibly *nāṣgm-:nāṣṭa-* occurred with a second meaning ‘complete, end’ from the base *am-* ‘to use force’, not *γṣam-*; with Av. *ama-* ‘force’, IE Pok. 778 *omə-* ‘proceed firmly’, O.Ind. *dmīti* ‘oppress’, *sam-am-*, *sam-ānta-* ‘to ally’, *āmatra* ‘firm’, Av. *ama-* ‘strong’; Greek *ἄμωμι* ‘swear’; in a sense ‘oppression’, O.Ind. *āma-* ‘attack’, *āmāyati* ‘oppresses’, *āmivā*, Greek *ἀνίη* ‘trouble’, O.Norse *ama* ‘to plague’, OHG *emiz* ‘enduring’. Then *niḥ-* intensive with *am-* ‘to make firm’.

niṣi ‘cuts down(?)’, III 80·24 *ūtā pyāthamjai sagā vīrā niṣi jṣā 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’.

niṣi-, see s.v. *naṣṭa-* ‘without’.

nāṣāṣṭa- ‘attached, adherent’, Z 2·225 *kāma-guṇa vīrā nāṣāṣṭa kho ju māte māḥṣi 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 *sriṣṭa-*, see s.v. *ṣṣāṣje*; with *na-*, *naṣiḍi*, *naṣaima*.

niṣkal- ‘to distinguish’, III 137·17–8 *cū būra caidā nva kṣame ttā naiṣkalidā* ‘whatever pleases, according to the thoughts, they distinguish’; II 59, 3a2 *dharma-mūkha mūkha niṣkalyāme hīya padaja* ‘the custom of distinguishing the mouth, the beginnings of *dharma*-doctrines’; participle, III 137·11–2 *khva masa hamāve naiṣkaistā jsa 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 jsa 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 biṣā arvā hīya niṣkeca uysdīṣaṃ* ‘we shall expound the distinctions of the medicines in spices’, Tib. *spod-kyi bye-brag bśad-de* (*bye-brag* = BS *viṣeṣa-* ‘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 saṃ ṣe hvaṇḍye paṃda niṣtā* ‘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’.

niṣṭauda- ‘heated’, SuvP. 68v4, BS *taṭpa-*, see *naṣṭauda-*. **nāṣṭvāñā** ‘to be poured’, Sid. 156v1, see above *naṣṭva-*.

niṣpaṣḍāñā Sid. 102v3, see *naṣpaṣḍ-*.

nisaije ‘having left’, K 68, 204–5 *anāgatti aysu pāṭci paḍā*

ṣṭām karmā nisaije ṣṭi drayvā bādva rraysgi spāṣāñi bōāme paṃma ‘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 *niḥsṛjya* ‘having abandoned’, absolute like K 136, 873 *udīṣāyā*, Tib. *-gi don-du*, Insc. Prakrit *udisāya*, Kroraina *udiṣa*, Pali *uddissa*, BS *uddiṣya* ‘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’.

nāsta ‘seated’, v 189·91, 5b3 <*āysanu*> *benda nāsta* ‘seated on a seat’. See *nāṣḍd-* ‘sit’, as III 20, 4b3 *āysaṃ vīra nāṣtā*.

nīsta- ‘paid back’ from ‘adjusted, put in its proper place’, v 339, 77v4 *ka (muḥu da)samyai haḍai nīstu yanāmane thuī nāsu u ne tā nīstu yanā(ma)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 api dātum tac chobanam atha na śaknumo dātum*, Tib. *ṣag-bču-nas slar hbul nus-na ni legs ci-ste hbul ma-nus-nahan*. . . Base *yat-* ‘put in its proper place’, *ni-yat-* ‘put back’, *nīsta-* from **ni-y(a)t-ta-*, see also *bīsta-*; Av. *yat-*, *yātaya-*, *yayata*, *yōiθmā*, *yaētusiš*, Sogd. Bud. *yṭw* ‘happy result’, *yṭ’kh* ‘advantage’; Man. *kw tmw yṭ’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)’; Šuynī, Xūfi, Rōṣānī *yad-*, 3 sing. Šuynī *yōḍd*, Yazg. *yṛḍd*, preterite *yat*, *yatt*, perfect *yithē*, Yazg. *yat-*, *itag* ‘to come’; Yayn. *yat-*. O.Ind. Vedic *yātati*, *yātate*, *yātādyati* ‘appoint to one’s proper place, marshal’; RV 3·59·1 *jānān yātayati*, RV 7·36·2 *yatati*; compound *yātayāj-jana-* (used of Mitra-). IE Pok. 506–7 *ṣet-*, 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. *yṭ’kh* rather than from *yam-:yata-* ‘hold’, see Zoroastrian Problems, 1943 and 1971, 82, n. 5; Mithraic Studies 1975, 15.

niha ‘of the navel’, see *nāha-*.

niharkā ‘repression’, v 115, 64v5; 6 BS *nigraha-*, later K 155·58 *ñaharka*. See *nihalj-*.

nāhalamāna- ‘reverent’, Z 278·92 *kāde nāhalamāna hāmāre* ‘they become humble-minded, reverent’; v 113, 35v2 *u abātandā u sa-gauravā u nihalamānāna 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 *ñahalamāṃ aysmūna*, II 4·49 *ñahalmā khanadai* ‘humble-minded, smiling’, II 4·50 *ñahalmā khanadai*, II 4·56 *ñahmām* (for **ñahalmām*), III 127·15 *ñahaluā khanadai*. See SDTV 30. A related form *nihela-* 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-Puṇḍarika, 1949, Kyōto) *lera-nihelamati* ‘maintaining humble thought’, where *lera-* is from *dāraya-* (Khotan Saka *der-*, Parāčī- *dēr-*) with *mati-* = *māna-* ‘thinking’. The word *nāhala-*, *nihela-* ‘humble, reverent’ is then from *ni-* ‘down, low’, adjective *niha-* ‘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 *niha-* < **niθa-* is then to be set with Šuynī **nēθ* ‘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-ānaθra-* (*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 x10b2, b2 *nihaljemate* ‘restraint’; Sid. 8r3 *niḥajāma*, BS *nigraha-*, Tib. *bsal-ba*; SuvP. 62r1 *nihejāde*, BS *hanantu*; Sid. 14r1 *ṇahejāka*, Tib. *sel-čin*; Sid. 102v4 *nihejākye arve* ‘repressive medicines’, Tib. *hphred-pahi sman*; I 189, 108v2 *rahta-pitta* (BS *rakta-pitta-*) *niḥiji* ‘restrains red bile’; I 191, 111r3 *nāhijākā*; preterite, Z 2:81 *dukhyau biśāṣa satva nṛhiya* ‘all beings oppressed by sorrows’; SuvP. 62v1 *sujsaṃdyām garyau nṛhiya* ‘oppressed by blazing limbs’, BS *ādīpta-saṃprajvalita-agni-gātrāḥ* (see s.v. *gara-* ‘limb’); III 42:9 *nīhiyai*, = III 39:61 *tcabrrīyi*; incohesive *-s-*, causative Z 12:128 *nṛhiśṣīyā*, Z 12:128 *nṛhiśṣāña*; v 117, 66r3 *ysehāña nṛhiśṣāña*, BS *śāmanā-rthaṃ*; II 106, 122 *nīhiśa hamārai* ‘become restrainers’; with negative K 52:7:2 *aṇahīse* ‘unrestrained’; III 107, 2933, 3 *nāhiśanā khva ye garā spāsa* ‘repressive as a mountain appears’; base **nīθrag-*, see s.v. *thargga-*.

nihujs- ‘sink’, participle *nihuta-*, 3 sing., Z 5:54 *nihuśdā*, Z 5:79 *haṃtsa klaiśyau jsa niṣemāñā ku ttādātā nāhuśdā* ‘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 kiḍeṣu 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 tṭye niṣṭā pabanā* ‘who is quenched, he has no rebirth-connexion’; noun, K 3, 139v3 *nihujsāmato yanāmane* ‘we perform quenching (= BS *nirvāna-*), Tib. *yons-su mya-nan-las ḥdah-bar bya*; K 4, 140r4 *nihujsāmato yādaimā*, K 6, 145v2 *nihujsāmato dyāñātā* ‘he shows *nirvāna*’; present participle as noun, v 343, 85v5 *nyihuj-sandā hālai* ‘in the western region’, BS G 37, 80a6 *paścimāyām diśi*; III 22, 12a2 *nihujsādā* (read: *-aṃdā*), BS *paścima-*; K 144, 1v1 *ñūhumsadā*; II 57:30 *ñūhūm-jsadā*; K 146:7 *ñūhūjsadye diśa jsa*; Manj. 192 *ñāhūjsada*. Base **ni-baug-* ‘bow down’, see cognates s.v. *hambujs-*, *hamphuta-*, 3 sing. *hambuśdā*. With *ñ-*, Manj. 236 *ñehūsta*, = Z 5:79 *nāhuśdā*.

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 nūhva-rāma dharma vīra*; 3 sing., Z 12:93 *hā nāhvarrde*, BS *na virodhayati* ‘does not oppose’ = ‘greatly desires’; v 102r4 *nāhvarrde*, Tib. *lhag-par ḥhags-pa* ‘greatly desires’; v 93, 17r4 *maitti vara parruṣṭe vara baitti vara nihvarrde vara bāysī(ṣṭā)* ‘desires’ (list of near synonyms); participle III 49, 19–20 *brīṭye jsa nihvarda* ‘grasped by love’ (= BS *rāga-*); K 113, 384 *brīṭya jsa nūhvarrvai* (read: *-dai*); negative, K 53:10:10 *anihvarrdye*, 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 *kṇar-* rather than *hṇar-* (see Zoroastrian Problems, ed. 2, 1971, xxvii–viii), since *-h-* is found after *-i-*. Hence *kṇar-*:*kur-* in Greek κῦρ- (κῦρω, κύρσαι) ‘push against, obtain’, as Pindaros, Pythian 1 99 ἐγκύρση καὶ ἔληγ ‘finds and takes’, with Oss. D. *k’ūārūn*, *k’uārt*, I. *k’ūryn*, *k’ūrd* ‘push against, strike’, D. *ānxuārūn*, I. *ānxūrsyn* ‘idem’ (*k’ūār-* < *skuār*, *xuār-* < *khṇar*).

nū, ‘after, according to’, III 54:83 *badācarye nū* ‘according to the good career’ (BS *bhadra-caryā*); K 25:111 *lāmdrra nū*, = K 17:173 *lāmdrra nva* ‘behind the hunter’; K 147:37–8 *harbaisa ttā hiye hiye 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 *vipāka-*), causes (BS *hetu-*)’. See *nuva*, *nva*.

nūiya ‘after’, K 30:211; K 24:96 *nūiya*, 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 *bgysa nūjsūṣṭa*, = Z 9:24 *balysā nājsaṣṭe* ‘the Buddha shows’. See *nījsuṣṭe*.

nūjsvaṣṭe ‘showed’, Manj. 277, see s.v. *nūjsūṣṭe*.

nuḍa-, *nūda-* ‘brought’, see **nuvar-*.

nūtte ‘he lies down’, see s.v. *nuvad-*.

numaṇi ‘to regret, repent’ infinitive, v 120, 012a3 *ākṣūmā numaṇi ārra* ‘I begin to regret the faults’. From *ni-man-*, see *nimāna-* ‘regret’.

numalśa, loc. sing. ‘following’. See *malys*, *nimalys-*.

numāna- ‘regret’, III 132, 05a2 *numānī ne hāmāte* ‘regret does not occur to him’. See *nimāna-*, *numaṇi*.

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 ṇimḡysā veste* ‘it follows the wind’, Tib. *rlun dan hphrod-do*; Sid. 144r5 *nva varḡa* ‘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. *fādył* ‘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 nuvgysāre 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 *nūya*; 1 sing., III 101:43 *nūyā*; II 39:24 *nuye*; present participle fem. Sid. 147v5 (= 152v4) *nūyacā* ‘lying’, Tib. *ñal-gar-las* (*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 avyāyamdai* ‘for many years he lay not speaking’; K 45:17 *ṣi naḍa hatsa nera jsa peṣā 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. *nīpaīdya-*, Zor.P. *npdyyt* **nīpadēt*, *npstn* **nīpastan*; 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. *nwastak*, Munjānī *nīlv-*:*nuwāst*; Pašto *camlam*, *camlāstəl* (*ca-* < *pā-*), IE Pok. 791 *ped-*, O.Ind. *pādyate* ‘reach’, *pannā-*, Greek πᾶδω ‘leap’; O.Engl. *gefetan* ‘fall’, O.Slav. *padō*, *pasti* ‘fall’. See also *pat-* ‘fall’.

nuvamṭh- ‘change, remove’, *nvanth-*, *nvath-*, *nvīth-*, participle *nuvamṭhāta-*, Z 20:14 *nvamṭte*, Z 12:6 *nvq-nthāre*, Z 24:423 *nvamṭhārā*; III 6, 13r4 *ma thursa ma nvamṭhi* ‘do not harm, do not change (=make worse)’; preterite v 55, 114r4 *puṣṣo nuvamṭhāndā vratu* ‘they at once changed the vow’ (BS *vrata-*), = Z 20:14 *puṣṣo nuvamṭhāndā vratu*; JS 22r3–4 *vrattavaścarnā ni nvathātai gvāna* ‘you did not at all change the practice of vowed austerity’ (BS *vrata-tapaś-carana-*) (masc. 2 sing. *-tai*, not fem. *-tātai*); causative Sid. 114r4 *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 *prīyāṃga na nvīthe* ‘the use is not changed’ (BS *prayoga-*); III 63:141 *cu kāṣṭya dukhā ttu tta nvītha* ‘what is sorrow, woe, that is thus changed’; infinitive II 128:57 and 129:65 *paryāṃ nvīthye* ‘we deign to change’. See also *gvathamṇa* ‘quivering’, *gvīth-* ‘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. DI. *fat*, Av. *para-paθwant-* ‘(arrow) in flight’, Šuynī *pōθ*, Xūfi *pūθ*, Sarīkoli *puθ*, Yazg. *peθ* ‘arrow; bullet’, Yidya *piṣ*; 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-*, *nuḍa-*, III 40:14 *spyakīne kāysū nūvārā* ‘it bears away the flowery hut’, = III 46:19 *spyakīnai kāysvāka biḍā* (< **barati*), = III 36:6 *spyakīnai kāysvāka biḍā*; III 71:146 *tī rahāsa nvīḍā natcāṣṭā* ‘then he brings out the secret’ (BS *rahasya-*); preterite, III 69:86 *nūḍā hā piṃṇḍvā strīya*

‘the woman offered alms’ (BS *piṇḍa-pāta-*); III 80:30 *paha jsa nūḍā utcāla kauysā* ‘he brought out from the bag a water-jar’; JS 16r3 and 30r3 *nuḍai* ‘you brought’, JS 33r3 *nūḍai*. From *ni-bar-* (*niž-bar-?*), Av. *ni-bar-*, *nībərəθa-* ‘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. *navar-*, Sanglēcī *newar-*; Parāčī *neṛ-*:*nōṭ* ‘pull out’. See s.v. *bar-*.

nūvara- ‘new’, SuvO. 36v2 *nūvara dhyāna thauna pro-hauyāña* ‘new bright dresses are to be put on’, BS *nava-rucira-vastrāṇi prāvaritavyāni*; 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 puña* ‘new merits of you (*-ū*)’ (BS *puṇya-*); II 74:42 *bgāṣa 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 āsī* ‘newly burst itch’; v 324:162 *nūvara-naṣkhasta chaka* ‘newly arisen sun’; v 66:12 *nūvara-naṣkhasta chaka* ‘newly opened bud’; III 89:166 *nūvara-ysā basaka hīvī saṃnā* ‘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 *tī vā krrisāme beḍa śilām nvaysīra uvāra* ‘at the time of the (drum-) beating these noble verses issued’ (BS *śloka*, *udāra-*), BS *tena āko ṭyamāñāyā ime ślokāś ca niścārāḥ*; Z 17:18 *ggaryau nuvalysde kho ju bārmaṇi samu* ‘from mountains it issues just as from a reservoir’; Z 20:57 *tturrrna* (*r* supra-script to *-r*) *nuvaysde* ‘issues from the mouth’; Z 3:125 *bātevo nuvgysāre* ‘lightnings issue’; Z 3:121 *pyaure nvgyāre pharu* ‘many clouds issue’; Z 4:56 *biśše nuvgysāre vikalpe* ‘all the concepts issue’; variant, v 380, 1r2 *b(i)śś(ā) nuvajšāre* (*js* certain). From *ni-parz-*, *ni-barz-* or *ni-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 *drjs-* from IE *dhergh-*, *dhergh-*.

nuvašt- ‘examine, test, survey’, SuvO. 4r4 *nvāstemāte jsa* ‘with examination’, BS *parīkṣaṇa-*; *vyupaparikṣaṇa-*; 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⟩tsāriya hira ni nvāštā nai ru ⟨nar⟩iya 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 nijaṣṭu hajvī nuvaštāñu* ‘so it must be examined by the wise man’; III 128, 29v5 *biṣṭ hāra ahāmāta nvaštāñā* (not *nvā-*) ‘by him all non-produced things are to be tested’; Z 12·11 *nvaštāñā śā satvā* ‘this being is to be examined’; adjective, v 130, 122 *atā nvaštānai* ‘very critical’; with suffix *-āka-*, v 131, 52b3 *nvaštākā* ‘testing’; *-inaa-*, II 117·10 *nvaštavinā hvaihvā-(ra) baridā kira* ‘let the Uigurs 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. *ṣṭa-*. 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 ja nvāta* ‘weak in senses’; Sid. 107v2 *nvāvai aṃga 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 diṃ (=dai) vāñā jīmdā* ‘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 ṣṭāna nuveindā* ‘wolves, jackals howl though far off’. Base *nau-*: *nu-* ‘to sound’, enlarged *nuvā-* (or *nvad-*?), N.Pers. *navīdan* ‘complain’, *navistan* ‘groan’, *nāvidan* ‘weep, complain’, *nōyah* ‘plaint’, *nōyīdan* ‘cry aloud’, *navānīdan* ‘cause to cry’, *navastah*, *nōstah* ‘noise of crying in throat’; Yidya *γavo anuvē*, *γava anuvo* ‘cow bellows’; Sogd. Bud. (with *-b-* increment) *nwb* ‘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 *-īcā*, see *nvīcā* ‘cry’.

nūs- see *nvāś-*, *bāsa-* ‘noise’.

nūšta ‘easy’, III 109·2942, 8 *nūšta ttī jśaṃ bēmaiñā* ‘easy, also fortunate’. See *nvašta-* ‘easy’.

nūha- ‘top, point’, for BS *agra-*, Z 4·18 *aysmya sau-nūhā* ‘concentrated in mind’; Z 23, 172 *samu kho pruha ggīśai nūhya* ‘like dew on tip of grass’; III 29, 42b1 *saṃ khu praha gīśai nauhya*, BS comparison of *avaśyāya-* ‘dew’; v 314, 4b3 *sumjīñā 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 *sau-nauḥa* ‘concentrated on one point’, parallel to BS *ekāgra-*; Bcd 44v1 *śe paramānavā nauhya* ‘on the point of one atom’, BS *eka-rajāgri* (BS *paramānu-* ‘atom’); v 68·16 *(ś)au-nauhāna aysmūna* ‘with intent mind’; SuvP. 70r2 *drrau nauhmā mahāsamudrrā*, BS *jalaṃ ca vālāgram*; L 95·2 *śsau nauhā*; L 93·15 *śsau nauhī*; K 145, 3r2 *nāmha*, *nāmhi*; K 70, 4r2 *nāmhai*, =K 67·149 *nāhīm* (for **nāmhi*) ‘beginning’. Adjective, Bcd 45v1 *hastamyām nauhaṃsyām baysām* ‘of the best highest Buddhas’, BS *sarva-jinānām*; III 127·5 *hajū nāmhaṃsa naṣagaista* ‘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 *mūčk* ‘beak’, Sarikolī *mūšk*. 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-bēzišk* ‘chief physician’, *nahatak* ‘running in front, first in combat, champion’; M.Parth.T. *nwx*, *nxwšt*, *nxwyn*, M.Pers.T. *nwx*, ‘beginning’, *nxwst*, *nxwstyn*, *nwxwyr* ‘primal man’, adjective *nxwryg*, from **naxva-*, **nox-*, seems excluded for Khotan Saka *nūha-*. Yidya *nəvyo* may indicate a base **naba-*.

nuhamjindā ‘they open’, v 125, 6b4 *kvi ttā vājāre nuhamjindā* ‘when they hold it, they open it’; Z 22·169 *tcēimañi vasute nuḥiye samu kho nīlūtpalā pārrā* ‘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 nuḥiyāndā ttandrāmā ṣei|||* ‘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 *nemme*, Z 19·19 *nerne*; with *yi*, *nai*, *nei*, with *u*, *nau*, *no*, *nyau*, *nyo*, *ño*; *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 *neṭīnei rays(ā)na* ‘with amṛta liquid’ (BS *rasa-*), BS *amṛta-rasena*. See *nāṣa-*.

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 *spāṣīrau nai* ‘do you see or not?’, =K 43·144–5 *spāṣīrau nai*; III 23, 15a3 *tta cue saittā subhūta aṣṭā nai* ‘so what does seem to you (-e), Subhūti, or is it not?’, *aṣṭā 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 *-em* = *-ai*, II 113·90 *bijsāmana nem* ‘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, 12 *ma ma ne pulsa* ‘do not ask me’, BS G 37, 73b3 *alaṃ... kim tava anena arthēna pariṣṭena*; 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-*, *nāṣasta-*, see s.v. *dāra-* ‘long’.

nejsaḍa- ‘manner’, see *nājsaḍa-*.

naijsatte ‘he rejects’, Manj. 355 *nairv(ā)ñā naiṣṭma naijsatte* ‘he refuses quiescence in nirvāṇa’. See K 153·19 *buṣq jsatte* ‘she disperses perfumes’. Base *gad-* ‘throwout’ to IE Pok *g^uedh-* ‘thrust’, O.Ind. *gandh-* ‘thrust’, Lit. *gendū*, *gēsti* ‘be injured, perish’, Zor.P. *zand* ‘violent’, Armen. lw *žand*.

naittä ‘he sits’ Bcd 55v3, K 104·228 *naitta*, see *nāṣad-*.

neṭīnei ‘of amṛta- immortal stuff’, adjective to *nāṣa-*.

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 vaḥhāya 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 *hatca*. This rather than **niš-čau-ka-* to base *kau-* ‘to observe, respect’. See also *naljsauku*.

nera, *neri* ‘wife’ oblique case, see s.v. *nārā*.

neraṃda ‘issued’, Sid. 141v4 *neraṃda lika*, Tib. *hbyun-ba*. See *narām-*: *naranda-*.

nairamāna ‘going out’, III 104·33–4 *ttradū kṣūna mauḍā naradū avagidanya nairamāna ma vā-m 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. *nairē.manah-*. Quoted above s.v. *avagidanya*.

nerāma, see *narām-* ‘issue’, Manj. 143.

nairāmā ‘issuing(?)’, Manj. 249–50 *nairāmā ṣṭa ttī vamaṣṭa aysāye mera nai ida* ‘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 **niš-rauga-*), see *narūj-*: *narrva-*, *narva-*.

neś-, see *niś-*, *niš-* ‘pour out’.

neṣta ‘end’, see *nāṣaskyā-* ‘end’.

neṣte ‘nose(?)’ or ‘end(?)’, JS 30r1 *śaysde pasujsadā-neṣte* ‘snakes with burning noses’ (as containing the fangs). From **nāsti-* as *māstā* ‘month’. See also **nāha-* in *pneha* ‘beak’. To Parācī *nēšt* ‘nose’; but Sanglēcī *nic*, Šuynī *nādz*, Rōšānī *nēdz*, to Sogd. *nyč* ‘nostrils’ < **nāhya-č-*. **naiṣṭam-** see *niṣṭam-* ‘cease’, and *naiṣṭm-*; Manj. 399 *naiṣṭamārai harbaīsa kiḍeṣa* ‘all kleṣa-afflictions cease’, =Z 9·21

nāhuta puṣṣo kleṣa abhāvu ‘the kleṣa-afflictions at once sink down to be non-existent’.

naiṣṭarīma ‘pure’, Manj. 344 *naiṣṭarīma bvāma hv(i)de* ‘is called stainless bodhi-knowledge’. See s.v. *nāṣ-*, *niṣ-*.

naiṣṭma ‘quiescence’, Manj. 355; dyadic Manj. 318 *parainairvā(na) gūstyā naiṣṭma* ‘cessation (BS *parinirvāṇa-*), escape, quiescence’. See *niṣṭm-*.

neṣemāciñā ‘act of calming’, K 137·893 *āchānā neṣemāciñā*, ‘calming of diseases’, =BS *vyādhi-praśamani*.

neṣphana ‘issue’, Manj. 87 *narvakaḷpa neṣphana prrara* ‘nature beyond concept arises’. See *phan-*, *niṣphan-*.

neskauda- ‘broken’, Sid. 128v3 *cu hā neskaudq imdā* ‘which are broken’, BS *bhanga-*, Tib. *yan-lag čhag-pa* ‘broken limb’. If from **niskaunda* < **ni-skām(f)ta-*; if from **ni-skauda-* < **ni-skafta-*; hence bases *skam-* and *skap-*. Av. *scāθwa-* ‘to be destroyed’ (Zor.P. gloss *visīnišn* ‘splitting’) in Vid. 13·40 *jaḥwa vāhrka scāθwa vāhrka* ‘wolves to be slain, wolves to be destroyed’ from base *skam-* or *skan-*. Base *skam-* in O.Ind. RV 1·104·2 *ścammn* ‘they shall destroy’, Śāyaṇa commentary *bhāṣayantu*, *himsantu*, Mādhava commentary *śoṣayantu*. For *skap-* ‘split’, Zor.P. *kāft* ‘split’, *dō-kāft-pāḍ* ‘cloven-hoofed’, N.Pers. *kāftan*, *kāfad*, *kāvad* ‘split’, *śikāftan*; noun *kāf*, *šikāf*, Sogd. Bud. *kβ-*, *kβt-*, *k'β'nt* ‘split’, noun *k'p*. To IE Pok. 930–3 *skep-* ‘split’, Greek σκέπρον ‘axe’, κόπρον, ‘axe’ σκάπτω ‘hack’, Lat. *capō* ‘capon’, Lit. *kapōti* ‘hew’, O.Slav. *ščepā* ‘splinter of wood’.

neṣtā ‘non-existent’, Sid. 141r1 *neṣtā padimāñā* ‘it is to be annihilated’, Tib. *med-par byaho*. Contrasting with *nāṣtā* ‘is not’. Sogd. Bud. *nyst βw-* ‘reduce to nothing’, *nyst 'krt* *wnty* ‘he has destroyed’; Zor.P. (Gr.Bd. TD2 147·9) *nēst-mōḍ* (LOYT) ‘hairless’; Dd 36·13 *nēst-pūtiyarak* ‘without adversary’; Balōcī *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-*.

neḥvettā ‘crosses over, passes, triumphs over’, gloss to BS *atikram-*, K 58, 28r1 *śi kṣaṇāna vamaṣṭā neḥvettā* ‘in one moment he realizes, he wins’; Manj. 168–9 *gūhamagauñā neḥvaitta beṣa* ‘he surpasses all partiality’; Manj. 169 *nairātmau neḥvaitta butte* ‘he passes over non-selfness’ (BS *nairātmya-*), he knows it’; preterite Z 11·3 *cu hā neḥvastu yādāndā* ‘which they had gained’; Z 24·469 *neḥvastu yanīndā* ‘they can conquer’; K 64, 82r1 *neḥvasta (ni)me* ‘may I be able to cross’; K 60, 35v1 *śena kṣaṇana vajñāsaña (-jñ- for -jr-) āna pūrrdā u neḥwaste* ‘in one moment, seated on the vajrāsana (‘diamond throne’, BS *vajrāsana-*), he conquered and triumphed’; K 61, 39v3 *ttāra tcga neḥvastā yūḍq īdi* ‘he has been able to cross to the further shore’; K 144, 1v2 *rahāṣe haṃdarīmai nātcarīmai dā harbiśśā neḥvastai* ‘he has gained the whole internal, external dharma-doctrine’; K 26·139–40 *sāna hamya tturya rāṣa neḥvaste* ‘the enemies came into his power, he triumphed’, =K 18·213 *sauna hamye tturye rāja neḥveste*. From *niš-hvah-*: *niš-hvasta*, see cognates s.v. *hvaittā*. Parallel Sogd. Bud. 8'my *nyst'k* ‘world-conquering’. For *ne-*, *neṇ-*, *ne-*, *nai-* see above *naṣ-* < *niš-*. Parallel to BS. Divyāvadāna 446·26 *jana-padān atikramya* ‘having crossed the countries’, Pali *samuddaṃ atikkamma* ‘having crossed the sea’.

no 'boat', Z 13·27 *kho ye ggamgo nitā ttātsaiyi mästā no pharu kāde hvgnđi* 'as one crosses the Gangā river, the boat is great, the men are very many'; Z 24·239 *šā muho nve bāgyo ttāru tcalco ttuvāya* 'convey me on the boat to the further shore'; N 50·29–31 *ce mamgere hatcašte nvyē jsa mahāsamudro vātseiya butta hađe tte nvyē gamjso cu khūnājsa o rrātgsa* '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 tcarbrištā* 'the boat breaks up'; ibid. 35 *ttye hvgnđye noya hāmāñu* 'the man must be in the boat'; v 182, 43a2 *ttāñā mistā dātīmja nauya* 'in this great dharma-boat'; JS 16r3, 21r3, *nauvi jsa*; ibid. 30v2–3 *ce nauvi byūtite pamda* 'whose boat changed its way'. Compound, II 56·29 *nāmva-vadām padā* 'a way by boat-journey' from **nauva-* and **padāna-*. From *nāu-* 'boat', O.Pers. *nāviyā-* 'fleet'; Av. *navāsa-* 'shipman'; Sogd. Bud. *n'wh*, Chr. *nv*, *čn n'wy*, *nv-bry*, Man. *nw*'s, *n'wzyy* 'shipman', Armen. lw *nauaz*; N.Pers. *nāv* 'small boat'; Aramaic Pers. *nv-pt* 'boat captain', Armen lw *nauapet*; Oss. D. *naūä*, I. *naū* 'boat', *naū-däräg* 'steersman' (*tärün* 'driver'). IE Pok. 755 *nāu-s* (from hollowed tree trunk), O.Ind. *nau-*, *nāvājā-*, Greek *ναύς*, *νεός*, *νηύς*, 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. *naurä*.

-nau 'sound(?)', K 49·4·3 *hvari-nau bināñā thāñā* '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 avarī kaide* 'the krodha-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 *ñō*.

nau 'nine', Z 13·50 *nau*, Z 15·2 *no*; v 40, 63b1 *nau jūna* 'nine times'; III 149, x, 1 *kūsa nau* 'nine *kūsa*-measures'; II 115·27 *nau štau masai* 'nine in size'; loc. plur. Sid. 16r3 *nauyvā viranvā* '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 nāṣatā* '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 kṣuñā* '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 *nausamye haḍi* '19th day', Sid. 125r5 *nausā* (for **nausam*) '19th', Tib. *bču-dgu-pa*. '90', Z 22·218 *dvā-varā-nautā* '92'; Z 22·217 *tchorā-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 pacāda* '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 *śśo-vari-nautamā*, variant *śśū-vari-nautamā* '91st'; loc. plur. v 74, 42r4 *nvevg*, 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 saḍe* '900'; Av. *nava*, *nava.dasa*, *navati-*, *nava.sata-*, *naoma-*, *nāuma-*; O.Pers. *navama-*; Sogd. *nw*, *nw'*, *n'wm'yk*, *nwm'y*; Zor.P. *nōh*, *navaṣdahom*, *nahom* (*nhwm*); N.Pers. *nuh*, *nuhum*, *nūzdah*, *nuvazdah*, *navad*; M.Parth.T. *nwh*, *nwvm*, *nhwm*, *nwm*; Oss. DI. *farast* '9' ('beyond eight'), D. *nāudās*, I. *nudās*, *naūdāzā*, Waxī *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. *niȝon*, Tokhara AB *ñu*.

nauka 'soft', see s.v. *nauna-*.

naukya, *nauka*, *noca* 'acme, top, essence of', Z 6·31 *naukya hārāñu* 'the acme of things', parallel to Z 6·33 *vārśā hārāñu* 'the strength (BS *vīrya-*) of things'; Z 6·32 *noca hārāñu*; Z 6·32 *nauca hārāñu*. 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 naunā bajāṣā khaṇau dyāñāte* 'lovely soft voice like a *kalavinka*-bird's, he shows a smile', Tib. *kalapinka-hi sgra skad yid-du hom-ba hdzum-pa mzdad-do*; Z 3·35 *nauna-*; v 92, 611v8 *⟨nau⟩nāka*, BS mṛdu; Z 3·49 *naunika-*; Sid. 147v3 *naukā*, Tib. *śib-tu* 'fine'; Sid. 100r1 *noka-*; K 56, 21r2–3 *haugā nāmka 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-śin*; Sid. 103v5 *nāmkalakye*, 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 ysīrrā rruštā tterā rrusana nauna kāde* 'as gold shines, so bright, soft exceedingly'. From base *nam-*, with suffix *-na-*, *nauna-* < **nāmma-*, 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. *nāmyñ* 'to beat', *nad* 'road', *calx-nad* 'road for wheels'. See also *nvemcā*.

nonda 'with reverence', v 340, 79r4 *⟨n⟩o⟨nda⟩ yāde*, BS G 37, 74a5–6 *namas...* *⟨kṛtaṃ⟩*, Tib. *phyag hchal-lo*; v 76, 112v3 *nonda yā|||*; later *nauda*, III 112, IV1 *namasūñ nauda*; N 163·27 *nauda baysyau* (in colophon). From **nām(f)ā* inst. sing. (or ablat. sing. **nām(f)tād*) to base *nam-* 'bend down'.

naurä 'deep(?)', III 80·22 *ttradū ttū mista-kasājsā naurä-nasā nāmhā* 'I crossed over that summit with its great caverns, with its deep(?) pools(?)'. Possibly base *nāu-* to Sogd. Bud. *n'yrwk-*, Man. *n'yrwq* 'deep', *n'yrwkt* '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 māñṇḍaka nauštaraḡ 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 *aiysna 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*, *nēsū* '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 *nyšk-* 'spear'; verbal, O.Slav. *nīz-*, *vūniziti*, Polish *mizac* 'bore, pierce'. Possibly IE Pok. 971–2 *sn-eu-*, *sn-ei-*, *sn-et-* with *-s-* and *-g(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 *paš-*: *piš-* 'pierce'. Iranian *-š-* can also derive from *-šš-*. K 48·2·9 *nauštara* is BS lw *nuštura-* 'cruel'.

nauha- 'new', compound gen. sing. *nauha-salye* 'of the new year', II 64·5 *khu vā nauha-salye bisai jsārā ttū siḍakā heḍā* 'how is the corn of the new year, that Siḍakā gives'. From **navaha-* 'new', with *nava-* 'new' (see s.v. *navaka-*), in a compound beside *nūvara-* (**nava-tara-*) in other texts, **nava-sard*, beside Kroraina *nok-šari* 'new year', Armen. lw *nausard* 'first month', Syriac *nausard-ā* 'early grape', *nausardēl* 'first Sunday of the new year', Aramaic *nwsrdy*, Sogd. *nwsrδ* (Al-Bairūni), Sogd. Man. *n'wsrδyč*, Sogd. Mug document *n'wsrδyč*, Uigur *nwsrδyč* (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 tcahauri nyanā hvāṣta panā dasau nyanei ggampha* 'these four treasuries are chiefest, every treasury is ten *ggampha-* 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 mästā* 'excellent great treasure'; v 161, 35r5–6 plur. *⟨dā⟩tinā 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 *ñanavā*. 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. *nigāmun*, I. *nigālyn*, D. *nigād* 'bury', I. *nyggänd* 'cellar', *ingän* '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-*, *phīysgāna-*).

nyaśśa- 'deficient, bad', v 102v3 *gganāmja nyaśśa atā* 'stinking, very defective'; II 87·1 *ñaśā biśā* 'humble servant' parallel Tib. *bdag nan-pa* ('bad, humble, miserable'); Sid. 134 r1 *hawvi jsa ṇaśikā hame* 'in power he is weak', Tib. *zan-pa* ('weak'); JS 1v3 *ędrre vaña nyaśakiyī štāre* 'the faculties (BS *indriya-*) are poor'. From **ni-kas-ya-* to *kas-* 'lessen', be small', Av. *kasu-*, *kaśiṣta-*, Zor.P. *kas* 'smaller', *kāstan* 'to lessen', *kāstār*, Armen. lw *pakas* 'deficient', N.Pers. *kīh* '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 *biśśā uysnora paśindā u parehārai jsa u nyasārai u tta 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 naṣṭa eṣa*; noun, K 3, 138r3 *saṃtsāri nyasāmato hvataimā* 'I spoke of contempt (disgust) of the *saṃsāra*-migration', Tib. *khōr-ba smad-pa bśad-pa dān* (*smad* 'abuse, despise'); Z 2·7 *saṃtsāru harbiśśu nyaste* 'he contemns all the *saṃsāra*-migration'; N 77·5 *haṃdārī nyasāre* 'others afflict him', BS *ke cit kleśayanti*; suffix *-kyā-*, v 150, 4b4 *niyaskya haurāka* 'givers of abuse', Z 22·249 *nyaskya nā hāmāte* 'abuse occurs for them'; Z 23·116 *nyasca*; participle *ñaṣṭa*, SuvP. 64r1 *cu ra vā ṇaṣṭa* '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. *nyaśśa-*.

nyāña- 'to be seated', SuvO. 36r1 *vara ttu āysanu vātā nyāñu ku nāṣgstā hāmāte* 'there on the seat he must sit; when he is seated', BS *āsanam prajñāpayitavyam, tatrasane niṣiditvā*. Base *niṣad-* > *ny-*.

nyāttara- 'inferior', K 1, 134r3 *nyāttara-kṣīre rre* 'king of inferior country', Tib. *kham-s-kyi rgyal-po* (E. Lamotte, translation 235 roitelet des frontières = BS *pratyanta-janapadānām koṭṭa-rāja-*); ibid. 4 *nyāttara-kṣīrau rrundu*, Tib. idem; ibid. 5 *nyāttara-kṣīre rre*, Tib. idem; Chinese *siau uang* 'small king' (K 789·1; 1298·1); Mahāvīyutpatti 3677 *koṭṭa-rāja*, Tib. *kham-s-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 hvamḍā ttyām 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 *hīna-yāna-*. Ambiguous form: either **ni-dāta-tara-* or **ni-yāta-tara-* both in sense 'place down, depress, put lower'. Sogd. Bud. Dhyaṇa 226 *w't ny*'t'k (initial *n-* or *z-*) = BS *vāyu-doṣa-* 'the defect of wind' (of the three medical *doṣa-* 'defects') would assure **ni-yāta-* to *yat-* 'place' (see s.v. *nīsta-*), with form like *pāta-* 'fallen in, sunken' to base *pat-*.

nyātān(u) 'of rivers', v 26, 49v6 *ggarīnu nyātān(u)* 'of mountains, rivers'; III 6, 12v2 *ggamgā nyāvā gruicyau sye*

māṇamda ‘like sand from grains of Gangā rivers’. See *nātā* ‘river’.

nyāmdā ‘he rejected’, K 155:57–8 *nyāmdā hastamā bumā mīmṣyāṇau 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 (= *ṣṭāmdē*)’. To *niṣṭad-* ‘sit, settle’, middle conjunctive 3 plural.

***nyāda-** ‘thrown down(?)’, K 34:65 *tvī ṇādai śi jasta amaugā* (BS *amogha-*) *ahā: prrabhāvena* ‘her I brought down alone, O prince, by power of my infallible noose’. From *ni-kan-* ‘put down’, see *nyāmdī* ‘he rejected’.

nyāska- ‘disgust’, Manj. 6–7 *tcana thyaū byehāda (va)ra avārau(tta) nervāna gūstre [=gūstye] ttaradara nyāskamasūṇa ysama-(śa)de hettana hattsā* ‘(the text) whereby at once they attain there the non-established nirvāṇa deliverance (=BS *apratīṣṭhita-nirvāṇa-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 *brāśka-* ‘question’. See cognates s.v. *nyas-*. For *masūṇa* ‘only’ = BS *-mātra*, see s.v. *mase*.

nyālsta- ‘planted’, v 340, 80r4 *baṃhyu nyālste* ‘he planted the tree’, BS G 37, 75a4 *vrkṣaṃ vāpayeta*, Tib. *śin bskyed-pa dan*; v 340, 80r5 *baṃhya nyālsta* (wrongly *kālsta*) ‘trees planted’, BS G 37, 75a6 *vrkṣaṃ vāpayeta*. From **ni-kālsta-*, present *ker-:kālsta-*, base *kar-*. See *ker-*.

nyūca –?– (without context), v 230:0173, 12b1 and 2. See *ñūca-* ‘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 saṃpratama mayā buddha-jñāne pratiṣṭhāpitās te sarve tena kālena tena samayena mrgā (a)bhuvaṇ*, Tib. *nas...* *sans-rgyas-kyi ye-śes-la so-sor bkod-pa*; Z 24:194 *nyūjāte*; fut. participle, v 183, a5 *haṃdaru hā nyūjāṇa* ‘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 *aysmuṭ nyūtā kāmō diśo 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 *ñūj-*, intransitive *nyūs-*, *ñūs-*. From **ni-auk-* or **ni-yauk-*. For *auk-*, note Av. *aočayate* ‘he instructed’ (if not *auk-* = *vak-* ‘speak’), O.Ind. *ok-:uc-*, *ōkas-* ‘dwellings’, *okya-* ‘at home’, *ūcyati*, *ucitā-* ‘be accustomed’, *saṃ-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. *ywōk ywōt* ‘learns lore’, *ywytk*, *ywōtēh* ‘accustomed’, with *-s-*, *ywysδ* ‘you learn’ (plural); adjective *ywōn’k mwočk* ‘teaching teacher’; Sogd. Man. *ywōč-*, *ywxsxw*, *ywxtyy*; Sogd. Chr. *ywōč-*, *ywōg*, *ywxt* by, *yxwstnt*, Yayn. *yuxs-*, *yuxta* ‘be accustomed’, Munjāni *yuxs-*, *yuxt* ‘learn, be accustomed’ with IE Pok. 347, Lit. *jūnkstu*, *jūnkti* ‘be accustomed’, *jaukūs* ‘tame’, *jūnktaś* ‘accustomed’, *ūkis*

‘peasant’s house’; O.Pruss. *jaukinti* ‘to practise’. See *ñuj-*, *ñūs-*, *añuska-*, 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 mulśu mulśu nyūltte harbiśśā 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-* > –*litt-*, as *baltte* ‘rolls’.

nyūta- ‘taught’, see s.v. *nyūj-*.

nyūrr- ‘cover, harness’, Z 24:405 *aśśa nā uysmalsta u aśā-nyūrrāna nyūrda* ‘their horses groomed and covered with horse-harness’; II 111:20 *pharākā vā ṇūrā haṃgrī* ‘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. *baṭha-* ‘armour’, and *bārmana-* ‘reservoir’.

nyūvajsa ‘north’, SuvO. 4r4–5 *diṣṇo tcūruwo...sarbandā hāle, rrvaye hālai... , nihujsandā hālai... , nyūvajsa...* ‘in the four regions (BS *diś-*) east, south, west, north’, BS *dikṣu catasṣu...pūrvāsmīn dakṣiṇe...paścīmāyām...uttare*; III 22, 12a3 *ñūvijsa*, BS *uttara-*; SuvO. 55r7 *nyūvajsa*, BS *uttareṇa*; Manj. 192, abl. sing., *ñūna* ‘from the north’ (*ñū-* < **ñujś(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-*, *ñuj-*, *ñūs-*.

nyausys- ‘be defeated’, Z 12:40 *tcamna nyausysāre bodhisatva* ‘whereby the bodhisatvas are overcome’; Z 12:45 *tcamna hāmāte paraṃjsa biśśāṇe śśāratete jsa balysūste jsa nyausṭā* ‘whereby he becomes adverse, defeated out of all goodness, of bodhi-knowledge’; Z 14:91 *biśśā aysura nyausṭa* ‘all asura-demons vanquished’; noun, v 107, 29v2 *purroṣca hāmāte, u aysurānu nyausca, patājāmata* ‘conquest arises, and defeat, victory over the asura-demons’, BS *jayo bhaviṣyati asurāṇaṃ ca parājayo bhaviṣyati*; III 76:247 *marāṇa dū sānā na purrdāmdā tte jsai śā ṇausṭā* ‘death, trouble, enemies they did not conquer; by that he was defeated’; III 74:213 *khvai busta śā nyausṭūm biśnā* ‘when he knew, I am utterly defeated’; K 16:146 *tta tta hḍa śera ādara* (BS) *yaṇa khva jsa na ṇauysa* ‘but so give good heed that by them you may not be overcome’, =K 24:90 *khu jsa na ṇāysai*, =K 32:41 *khva jsi ni ṇāysi (khva jsa from khva-ṇ jsa)*; Manj. 334 *kūḍeśa-māra purrda yInāda ṇāysārai harbaisa māra* ‘they can vanquish māra-demons of the *kṛeśa*-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 *nyausys-* or *-afs-* as in *ttaus-* ‘be hot’, base *tap-*.

nva ‘after’, see *nuva*, *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 kulā haphiśāṇā* ‘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 muāśḍā jsā ttū seṃda ūvārā, khvi ra jsā vemrśy tvā sadiṃ (-iṃ = -ai) na nvatte ttī mahābūvā hye devatta pātā* ‘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 *nuvaṃth-*.

nvath- ‘change’, see *nuvaṃth-*.

nvadāvaunā ‘binding-cloth’, II 61b4 *nvadāvaunā auramūṣa* ‘binding-cloth, covering-bandage’. From **nibandaka-vafna*, to Av. *nivanda-* ‘binding’ (< *nibanda-*), Sogd. Man. *nṣndyḥ*, Oss. D. *ivāndun* ‘put on clothes, wind’, *nivāndun* ‘wrap, wind’, *nivānst*, *nivanst*, I. *nyvāndyn*, *nyvāst*; with base *vaf-* ‘to weave’ (see s.v. *baudāha*), and *vauna-* like *thauna-*.

nvamth- see *nuvaṃth-*.

nvays- see *nuvalys-*.

nvašt- ‘to examine’, see *nuvašt-*.

nvašta- ‘easy’, Sid. 19r1 *nvaštā*, Tib. *bde-ba* ‘(well)’; Sid. 136v4 *nvaštā*, Tib. *sla-ba* ‘(easy)’; II 105:118 *nvaštā sūhajā āmai jsa* ‘with easy happy (BS *sukha-*) abode’, with negative, Sid. 127v1 *anvašta-*, Tib. *dkah-ba*; comparative, II 92:127 *nvaštira maṃ paṃda* ‘easier road here’; II 71:9 *u khvau tta saṃ nvaštieri hāmāte* ‘and if for you it may be easier’ (translation SDTV 73); v 67, 25a5 *ttā ttā yai nvašta khu camdātāṇā mū(ra)* ‘so it was easier than the *cintāmaṇi* jewel’; v 63:24 *nvaštau prracyau 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 **anu-ā-st(a)ya-* ‘standing in accord’. See also III 109:8 *nūsta* ‘comfortable state’.

nvasta ‘he lay down’, K 45:17 *peṣā nvasta* ‘in the evening he lay down’. From **ni-pasta-*, see s.v. *nvad-*.

nvāka ‘song’, *nvākaka*, *nvāga-*, *nvāya-*, Sid. 125v3 *nvāka hūṇe* ‘he sings’, BS *nṛtya-*, Tib. *glu len-pa* ‘(sing)’, III 48:68 *nvākaka nvāri(da)* ‘they sing (utter) songs’; Z 3:57 *nvāya bināṇa śśāru 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. *nivāk*, *hu-nivāk*, 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* *δr’y*, Man. *wyt* ‘spoken’, Chr. *wy’d’rt* (but present *w’β-*); P 8:109 *pčw’yt* –?–, *pδw’xtg* (< Parth.), *pδw’xtg*; Bud. *prw’k* ‘calumny’, *prw’č-* ‘to calumny’; Bud. *wynr* ‘voice’, *śr’w-wynr’k* = BS *siṃha-nāda-*; Bud. *w’yś*, Man. *w’yś* ‘word’, Zor.P. *vaxś* ‘word’, *vaxšavar* ‘prophet’, *vaxšik* ‘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. *yuš-*, *ywos-* ‘speak’ (< *vaxś-*); Balōči *gwašag*, *gušag* ‘speak, say’, *gvašta*, *gušta*. IE Pok. 1135–6 *uekʷ-*, O.Ind. *vāk*, *vācas-*, *ucyāte*, *vakṣyāte*, *vākti*, *uktā-*; Greek ἔπος, φείπην, εἶπον, ὅπα ‘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 *siṭhila-kṛt*, Tib. *śa 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 *siṭhila-*.] 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 ṇid-du mi bya-ste*. 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-, *nvāy-* ‘grasp’, Bcd 51v2 *tti aysā nvāyime śo grvēcika nauhya* ‘those I grasp on the point of one grain’, BS *tān abhinirhari eka-rajāgre*; III 4, 10v3 *biśše prratimñe nṛyāyāki* ‘you are the grasper of every promise’; III 5, 11v3–4 *nṛyāya vā tvā paḍāṃjsya pratiṇa byātai yani* ‘grasp (perform) that first promise (BS *pratiṇā-*); make it remembered (= remember it)’; III 5, 12r3–4 *prratimñā nṛyāya* ‘grasp (= perform) the promise’; JS 7r2 *nvāsta-*; JS 7r2 2 sing. *nṛyāstai*, JS 30v3 *tha-ṇ natcāṣte nṛyāstai* ‘you brought them out (saved)’; noun, JS 3v2–3 *jiga heme hari nvāyāscya naṣṭmā* ‘there is cessation, quiescence of remaining attachment’. From **niž-vād-* (–*ž-* attested by subscript hook) to base *vād-:vāsta-* in *bāy-:bāsta-* ‘lead’, *uysbāy-*, to Av. *vādāya-* ‘thrust’; IE Pok. 1115 *uedh-*, see s.v. *bāy-*.

nvār- ‘bring out, utter’, III 48:68 *nvākaka nvāri(da)*, =K 38:47 (*nvākaka*) *nvārida* ‘they sing songs’; Sid. 8r1–2 *utvadare jsa...hamamgāmñi 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 viṣamaḥ samaś caiva catur-vidhaḥ*, Tib. (*mehi drod*) *śas che-bar gyur-pa dan*, *śas mñam-par gyur-pahi bzi-las mehi drod kyan śas čhun-ba dan*, *śas che-ba dan*, *drod ma sñoms-pa dan*, *drod sñoms-pa dan*, *rnām-par bzir hgyur-te*; variant v 317:39–40 *ttaramdarū dai nvāri jsai viysā, tcau-padya hame*; Sid. 20r5 *cu mahairṣiṇā ṣvidā ṣe gvīhā ṣvidā jsa dilakā garkha-nvārerā u tcārba* ‘what is buffalo’s milk, that is somewhat of heavier production and fatty’, BS *gavyād gurutaraṃ snigdhaṃ māhiṣaṃ*, Tib. *mahehi ho-ma ni bahi ho-ma-bas lči-zin*. Base ambiguous, *ni-* (or *niž-*) with *par-*, *bar-*, *var-*; from *ni-bar-* ‘bring down’, *ni-bār-* ‘bring out’ (jests, jokes, songs); *nvāri*, variant *nvārri* ‘deficiency’ from ‘bringing down’ (hardly from **nvāta-tara-* ‘slower’); Sid. 20r5 *garkha-nvāra-*, comparative **garkha-nvāratara-* > *nvārerā* with *nvāra-* ‘reduction’.

nvāva ‘reduced’, see *nuvāta-*, II 109(2789):4 *edre-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, nvāse, khittā, nvāka hūṇe, u kṣimida, hve, ttiyām 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 āsphoṭanākranda-hasya-nṛtyaiḥ*, Tib. *nan-ñid-la čham-rdam byed-čin*, *rdig-pa dan*, *du-ba dan*, *rgod-pa dan*, *glu len-pa rnam yin-par śes-par byaho* (*nan* 'nature'; *cham-dam* 'blustering', *rdigs-pa* 'beat', *du-ba* 'ākranda-', *rgod-pa* 'laugh', *glu* 'song'). Here *nvāśe* 'he cries out' is for BS *ākrandā-*. 1 sing. K 45.20 *khu nā nvāśūṃ* 'how should I not cry out'; preterite, **nvāśita-* > *nvāś-*, K 45 18-9 *āṣkyai hā āte nvāśe* 'tears came to him, he cried out'; K 46.46 *ū tti nvāśā tta hvā* 'and then she cried out, so she spoke' (fem. -*tātā*); 3 plur. JS 3714 *nvāśāṃde śanau yuḍāṃde* '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 ṇāsaki ye idrre* (BS *indriya-*) *nvāśkye* 'strength was poor, faculties weak', parallel BS *vikalendriya-* 'with defective faculties'; K 53.10.4-5 *pūña haḍi bakya u bvāmatū nvāśka* 'but merits few and knowledge deficient', = K 62, 77.1-2 *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'.

nvāśā 'noise', III 72.162 *paṇṇ rathā nvāśā u dāmmā* '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, 402 *nvāśka masi ḥāyyau 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-*.

nvi 'pledge', v 1.1.2 *a tta nvi vī pūri paśātem* 'I sent my son as a pledge'; ibid. 5 *tta tta nvi gvaścāñā himāri* 'so (the *murā*-coins) must be distributed as a pledge', see *gvaśc-*. Possibly **nīpa-*, **nīpiya-* **nuviya-* > *nvi*, 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 hiye ḥājse drreha jsā brrīyikyā vīrāṣṭā* 'a cry makes flames (*buljsa-*) in the limbs with swift movement towards the beloved one'. From base *nau-* 'to sound' with suffix *-ica-*, as in *salica-*, *gruvica-*. 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*.

nveṃcā 'soft', v 123, 19.1 *tū nijsadū 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 *tāñā nvaiya* = v 244, 3b4 *tīñā beḍa* 'at the time'; K 53.9.3 *tāñā nvaiyi*; SuvP. 63.2 *vītkauñā bvāme nvaiya* 'by way of childish understanding', BS *bāla-buddhi-pracāreṇa*; K 149.14 *nveṃyq*. 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 *ṣa bāḍa jai* 'the country perished' (translation BSOAS 30, 1967, 102). With directional words, Sid. 3.5 *hauda rrichām pa jsāte* '(the sun) goes north', calque of BS *sapta rṣayaḥ* 'the seven sages', *saptarṣi-* 'constellation Ursa major'; the full passage reads Sid. 3.4-5 *khu urmaysdi hauda rrichām pa jsāte u rravye pa jsāte, dvayām paṇḍāvām 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-ñin lam gñis-su*; K 146.6 *ravye pa diśa jsa*; ibid. 8-9 *haudha raichau pa diśa jsa*; II 56.14; 17; 20; 23 *rravye pa*, ibid. 12 *rravya pa*; III 22, 12a2 *rravyi pata*, BS *dakṣiṇa-*. From **patā-*, base *pat-* 'be extended', beside *paθ-*, Av. *pabana-*, see below s.v. *phattanai*. IE Pok. 824-5 *pet-*, Lat. *pateō*, Greek πετέων, πετέσαι. 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 ṇesta tte pa* 'he mounted (to the chamber), there he sat beside her'. See *patā* 'before', BS *purataḥ*.

pā 'power', I 254, v 1 *tīśu pā virśu* 'force, power, vigour', BS *tejo-balaṃ vīrya-balaṃ*. See *pāṣa-*.

pā 'flesh', Sid. 17.1 *sya pā* 'flesh of goose', BS *hamsa-*, Tib. *nan-pahi śa*. Possibly in the official documents a commodity measured in *kinā* 'pounds' written *pa* and *pya*: IV 65.3 *mattiškāna gīhai pa 1* 'of the assessor Mattiškāna (or of Mattiśka) one (measure of) *pa* flesh (?)'; 66a3 *pya 1 kinā* 'one pound of *pya*'; 71.1 *śe hvaḍye pya 5* 'to each man 5 of *pya*'; 71.2 *pya haura 10 saira u hālai* 'give *pya* 10 *satera-* quantity and a half'. If *pya*, *pā*, *pa* is from **pitā-*, this is older *pītu-* 'food', Av. *pītu-*, Oss. D. *fid*, I. *fyd* 'flesh food', Zor.P. *pyt* **pit*, M.Parth.T. *pyd*. See also II 33, 3b2 *pē*; II 37, 12b5 *pē*. Uncertain in II 33, 3b6 *st(u)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'; *papeṣā* 'evening', *pasāla-* 'spring-time'. Different from *upa-* in *bendā* (**upāntai*) 'upon', *vīrā* (**upari*) 'over, on'. To Av. *pa-*, *paxrūma* 'roofed', glossed by Zor.P. *kw* **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-čirē* 'month before *čirē*', Lit. *pa-žastis*, *pa-žastē* 'armpit', to Av. *zasta-* 'hand', Lit. *pa-vāsaris* 'spring-time', to *vāsara* 'summer', Slav. Czech *po-dzim* 'autumn', to *zima* 'winter'. This *pa-* is also in *pati-*, Greek ποτί; no form equivalent to O.Ind. *prati*, Greek ποτί 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 *pati-* in Av. *paiti.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 *ttaramdarā paṃste śva-haḍa paṣṣrā didira ttaramdara 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 *ṇāsi bīsi āstu ārā idai ca māvara tcū-khām būka paka ttai hūḍai* 'the humble servant made some fault who there gave to him the mother Tcū-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. *tajs-*.

pakūṣḍa- 'palace-region, capital, royal abode', BS *rājadhānī*, III 117.13-4 *janave vī pakūṣḍa* 'capital dwelling in the land'; II 124.8-9 *rrājadānā pakuṣḍi*; II 7.111 *rājsadauda pakuṣḍā*; II 7.114 *rājadau pakuṣḍā*; II 10.161-2 *pakūṣṭa auna* (translation SDTV 27-9). See *kūṣḍa-*.

pakai 'covering (?)', II 129.78 *ttīve vaski jsām ttā īmjīnai hūjsava-pakai paśajsa pastāṃdū hajsāṃde* 'then for you also we deigned to send a *paśamjsana-* thing of *īmja-* material with well-fitted cover' (translation AM n.s., II, 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', Šuyñi *pūḍē* 'eyelash' (< **paḍk-*), Khowar lw *phatuk*, Waxī *patk*, *patuk*, Iškāšmī *pātik*, Yidya *puluk*, (see G. Morgenstierne, Šughnī Group 63b-64a). For *-θk-*, *-dk-* note also Av. *nemaḍka-*, Oss. D. *nimātk'u*; Balōči *paḍk* 'poplar', Kirmāni Pers. *patk*, Māzand. *palak* with Oss. D. *fātk'u*, I. *fātk'ū* 'apple'; Av. *vərəḍka-* 'kidney', below *bilga-*, Yidya *wulya*, Waxī *walrk*.

pakyerma 'outstanding, excellent', K III.362 *ṣai cai rū bajāṣa paśve jsa pakyerma* 'he who is outstanding in form (BS *rūpa-*), voice and nature'; II 81.52 *lāhūra* (read *rāhūla*) *āṣi jsa pakyairma dašta u gūmā* 'equal to *ārya*-monk Rāhula, skilled and trained'; II 7.109 *ttīṣa jsa pakairma* 'outstanding in splendour (or activity)' (BS *tejas-*); II 2.21 *sakhārma śairkq jaitṭava jsa pakyairma* '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-* 'memo-rize') and *dārmak* 'fine, delicate' (base *dar-* 'pierce'). Below *bijairma*, BS *pradhāna-*.

pakṣār-, pakṣar- 'be ashamed, modest', III 1, 6.1 *kṣārmā pakṣāre* = III 8, 16.1-2 'shame, modesty', parallel to BS *hri-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 māñada 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-xśauta-* base *xśau-*, beside *xśaud-* 'to wash, bathe', Av. *xśaoḍah-* 'stream', *xśudra-* 'fluid', *xśusta-* 'fluid, molten (Zor.P. *xśust*)', *ṣaraxśaostra-* 'flowing forth'; Zor.P. *šustan*, *šōḍ-*, N.Pers. *šustan*, *šōy-* 'wash, cleanse', *šustah* 'towel, handkerchief', Armen. lw *šouštak* 'a cloth', Arab.-Pers. *šustaqaḥ* 'a cloth' (agent and tool, suffix *-tar-* nom. sing. -*ā*, as *dōst* 'friend', O.Pers. *dauštar-*, 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).

pacaḍa- 'way of acting, manner, method', III 26, 28b3 *pacaḍana*, BS *paryāya-*; Sid. 101.12 *pacaḍā*, Tib. *skabs* ('method'); Sid. 144.15-16 *nva pacaḍā*, BS *yathā-vidhi*; Sid. 8.2 *nva pacaḍā* 'in order', Tib. *go-rim bžin-du* (see *hamphīs-*); Sid. 104.1 *pacaḍā*, Tib. *srol* ('practice, custom'); -*ky-*, v 78, 4.1 *pakyāḍāna*; v 164.2 *pakyāḍāna*; loc. sing. Sid. 9.4 *tīña paciḍa*, Tib. *de-nas*; Sid. 14.15 *tīña paciḍa bisai prihar-ra gvihaiye āstamma ha(me)*, Tib. *phyi-ma ni mchon-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. 103.5 *pacaḍakā jsa*; K 145, 3.2 *pacaḍaka jsa*. See *tcaḍa*, *nijsaḍa-*, *bijsaḍa-*. From **pati-čarta-*, base *kar-*, *čar-* 'make, act'. Similar form Sogd. Man. *p'črkṭ* 'instead', Chr. *pčrw* 'instead', Mt 5.38 *dnṭ dnṭ pčrw* 'tooth for tooth', ὀδόντα ἅντι ὀδόντα, with *pati-*, *patiš-* 'back, in return'.

pacan- 'cover' and 'bestow', SuvP. 67.12 *pacanūṃ* 'I cover', BS *chādayāmi*; III 71.133 *ca ttū ṣtām rahāsā pacimña* 'you who conceal this secret'; preterite **pacata-*, III 98.27 *khu ji carau pviṣtā pace haṃgustā na vā harūñe* 'as a lamp veiled, covered, hidden does not shine out' (triadic 'covered'), = III 99.31 *khva ja carau pviṣta pacai hagausta na vā harūñai*; fem. III 67.47 *cv-am pacā pādā rina* 'the queen nourished them whom she had hidden'; III 67.47 *dī ṣaṃde 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 ī purr-tiyṛ* 'quiver full of arrows'; see also *kaṅgā-* 'skin'.

pacaṣṭa 'attached, suspended', Z 2.45 *aunḡyo jsa āre pacaṣṭa* 'they stay hanging to branches'. Base *kas-*, participle *kaṣṭa-*, Oss. D. *nixāsun*, *nixasun* 'adhere'.

pacas- 'look back, confess', K 66, 84.4 *baysā pyatsa diṣṣy 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, 19.1 *ysama-śśamḍai benda vajase* 'you look upon the world, parallel to BS *avalokaya-*. Base *kas-*, *čas-*, see *kas-*.

pacā 'she concealed', see s.v. *pacan-*.

pacūimā (rather than **pacchimā*) '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 pachisēm* '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 mulydīju 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*; *xazindah* 'reptile', *xazān xazān* 'loitering', base (s)k(h)az-, -kh- palatalized to -ch-.

pachas- 'strike down', K 109.315 *nai yī pachasidī* '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. 101r4 *u dūṣai jsām pachāre* 'and for him the *doṣa*- defects are heated', BS *kvāthah syāt*, Tib. *nad-gzi čhos-par byed-do* (*hčhod-pa*, *hčho-ba* 'cook'). See also *pāchai* 'to be cooked'. From *pač*-> **pats*- **pats-y*- > *pach*- before *pač* > *pajs*-. Cognates s.v. *pajs*-. **pachāš**- 'satisfy, give to drink', SuvP. 70v1, 1 sing. optative, *pachāišī* 'I would satisfy', BS *tarpeya*; Manj. 413 *pachāṣe 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'.

pachiys- 'be made to, deemed to be', honorific to *yan*- 'make', I 255, 12b3 *nī pachīysde* = SuvO. 55r1 *n(e) pa(čhī)ysd(e)*, BS *na vilambiṣyati*, 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 *harbaśu pyūṣṭa pachīysde* 'he makes all heard'; 1 sing. Z 22.324 *aysu hamatā hvastā pachīyse* 'I myself am made to be beaten'; III 20, 3a1 *pīḍa parī biṣṭ dātā siyā 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 *khaiz*- (*xaiz*-), **pati-xaiz*- 'to account', cognates s.v. *chīyā*. See causative *pachiš*-.

pachiš- '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 pachīṣde* 'he honours', III 122.46 *pajsa ttā pachīṣau* 'I honour you', BS *mahāntam prasādam*, v 192, 38e2 *pajsa pachīṣī* 'I would honour', II 124.6 *pajsa ttemrra baida pachīšem*. 'I honour upon my forehead', v 216, 11-2 *a maṃ pajsa pachīṣe* 'I do honour here' (see SDTV 82); with other abstracts III 129.17 *suhī siravā samdurṣṭī prravārñaji bāḍi pachīṣgre* 'they cause pleasure,

content, happiness at the time of the *pravāraṇa*-ceremony'; of evil, v 95v5 <*pachīṣāte u ne ju byehīyā tti kiḍyāne pachīṣete ku karā haysguṣṭānu 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*-) *pachiṣāmane* 'we make (deem) it a great punishment'; Z 23.115 *muḥu pachīṣāmane hāvu* 'we make (deem) it an advantage to us' (*hāva*-, BS *ānuṣamsā*-); noun, v 225.68.2 <*pajsam ttira vī pachīṣāma drūnai* ... ||| 'we do honour on the forehead, health. . .'; preterite, K 33.47 *pajsama-m jsa pachaiṣte* 'therewith he did honour' (BSOAS 29, 1966, 508). See also *vachiṣa* 'is situated', to variant *vadade* 'made'. Transitive (causative) to *pachiys*-.

pachuta-, older *parchuta*, incohesive *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. *dban-po ṇams* (*ṇams-pa* 'injured, impaired, imperfect'); v 150b5 *pachutātena* (with -e- added to -chu-) *aysmūna* 'with impaired mind' (for *pachutāna*). If *avachauda*-, *avacchoda*- '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 incohesive *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 pachuṣṭā kho ju malayu ggaru vāte khvīyā* 'cowardice of itself is knocked back, like a wave on the Malaya mountain'; Manj. 336-8 *kūṣṭi āpatta naiṣṭa anāsrava spāṣāṇa mārga lakāttara ṣkaujyau gūvai na pachusa satvā vīra kṣamau kū ttā* '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 *pajīyi*, IV 46a2 *pajidā* 'they demand', II 22, 16a4 2 sing. imperative *paja*, II 27.34.15 2 plur. *pajitta*; preterite, II 62 Dumaqu 2 *pajistāmdī*; 3 sing. JS 20r4 *pajiste*; K 16.153 *pajeste*, = K 33.46 *pajaiste*, = K 24.95 *pajaista*; III 68.71 *pajaistāmdā*; III 65.8 *pajaista-m jsa* 'he asked therefrom'; 1 plur. v 7.7.3 *pajistāmdū*; participle present Z 11.19 *pajyandau vīri* 'against a beggar', JS 20r3 *pajamdai*; fem. K 46.36 *dūkhya ysera anāha miysdyūna hana pajaca strīya* 'sad unhappy helpless pitiful blind woman'; fut. participle, IV 17.28 *pajāñā*; infinitive, v 220.6 *pajistā tse* 'he went to beg', II 51.62 *parida pajaiṣtai* 'they deign to beg'; noun, III 66.27 *pajī tse* 'he went begging', K 47.53 *pajina pāḍām* '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. *gṛai* 'objector'), Av. *gar*-,

aibījaratar-, *gar*- 'word, song'; N.Pers. *paiyārah* 'abuse', Orošori *žār*-, *žārt* 'to sound', Šuynī *žal*-, *žalt*, Oss. D. *dzorun*, *dzurd*, I. *dzuryr*, *dzurd* 'to speak' (**jaru*-), *udžāl* 'talk' (= *dzubandi*), Parāči *jar*- 'say', Pašto *yarēdāl* 'chatter', *bayāra* 'scream', *žarəl* 'cry, weep'. IE Pok. 478 *g^uer*- 'raise voice', O.Ind. *grṇāti*, *girate*, *gurate*, *gūrtā*-, *gariṣyati*, *gir*- 'speech', Lat. *grātēs*, Oscan *brateis*; pejorative, Greek δειπῶν 'abuse', OHG *queran* 'to sigh'.

pajarūṣṭida 'they surround', see *parajūṣṭa*-.

pajāḍa 'seize, ravish'; III 38.48 *stiṇe vaṭākye tcamṇa pajēḍā uvīṣkye*, = III 48.69 *stañña vaṭākye tcana pajāḍa* <*uvīkyim* 'the womanly contortions wherewith she ravishes the wits'; III 38.46 *nai būsa vaṭākye tcanā pajīḍa uvīṣkye* 'not her jokes, contortions wherewith she ravishes wits'. Parallel to JS 34r1 *ce uvī hoṣa* '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 *pajāḍa* <**pati-jāratai*, *pajēḍā* and later *pajīḍa* <**pati-jārati*. 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 pagyāysare* 'they enjoy various (BS *vicitra*-) pleasures', BS *nānā-ratim anubhaviṣyanti*; v 116, 65r7 *pharāku rro khāysa pattarro pagyāysare* 'they enjoy foods, abundant', BS *bahu-upabhojanam bhuktvā*; III 44.53 *u ttī khāysq pajāysdai* 'and then he accepts the food'; acceptance of alms, Z 2.58 *pāṇḍāvātu pajāysa* 'you accept alms' (BS *pindapāta*-); Z 24.271 *pāṇḍāvātu pajāṣṭi*; food, Z 11.44 *cvī khāysā ūṣā pajāysāro* 'what is his food, vital force (BS *ojas*-), they may accept'; Z 13.94 *ne ju vā khāysu pajāṣṭe* 'he did not accept food'; Z 13.90 *rruso ṣṣu drai māṣṭā pajāṣṭe* 'for three months he accepted just the barley'; Z 3.114 *kye mā pajāysare ṇātu* 'who accept my *amṛta*-stuff'; K 63, 79r4 *ttū pajāysaude brrūna saskāra dauja* 'may they accept the splendid *saṃskāra*-ceremonial gift'; III 60, 37-8 *khuai parya kalpa ūṣtam stye pajāṣṭe* '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. *'y'z*- 'begin', *pč'y'z*- 'receive', *pr'y'z*-, *pr'y'z*-, *βry'z*- 'begin, grasp', participle *pč'yšt*-. Present with long vowel -ā-. IE *g(h)*/*g^h*(*h*), *a/e*, *ǵ(h)*- (16 possible forms), connexion uncertain.

pajīḍa 'she ravishes', see *pajāḍa*-.

pajittā 'he asks for', see *pajad*-.

pajiste 'he asked', see *pajad*-.

pajud- 'to cover', 3 sing. Z 2.28 *ggamtsu ye kamggīndi u ysāysānai pajuttā* 'let one dig a pit and cover it with herbs'; preterite K 3, 138v4-5 *tyau* <*palyau pajusta* 'covered with these banners', Tib *gdugs de-dag-gis yog-par snan-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 *śau pajūkā* 'one cover'; adjectives, Sid. 109v1 *pajūkīnai 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 vīrā ggātā-kīnai vara jālā pagyūni* 'trees in the surrounding, in the court a covering of network (BS *jāla*-) with bells'. Base *gaud*:-*gud*- 'to cover', see cognates s.v. *uysgun*-, below *haṃgun*-.

pajūṣṭa 'finger-ring', see *paṃjuṣṭa*-.

pajena, *pajyau*, *pajvā*, see s.v. *paṃjsa* 'five'.

pajy-, *paj*-, *pajista*-, see *pajad*- 'ask for'.

pajs- 'to cook, ripen, digest', present 2 sing. imperative III 136 a1 *khāysa vā pajsa* 'cook me food', ibid. 2 *sūraka vā pajsa* (see s.v. *sūraka*); 3 sing. Sid. 147v5 *khu śirā paṣte* 'so that it cooks well', Tib. *čhos rab-tu gyur-pa*; Sid. 152v2 *damḍa khu paṣte* 'so that it cooks', Tib. *čhos-par gyur-nas*; III 85.81-2 *khāysāṇa hāma bāva paṣta* 'in the belly the raw root cooks'; 3 sing. conjunctive, Sid. 151r4 *pajṣāte*; passive 3 plur. *pachāre* (see above); Sid. 155v5-156r1 *cu damḍvā besā āchā ttyām khaiyi trāmīdā u vinaustā hame u pajyāre u byavāre* 'what are diseases in teeth, pains enter, and it becomes painful and (horbidly) they are heated and burn', BS *damtānām toda-harṣau ca jāyate*, Tib. *so-nad zug-čib na-ba dan brce-ba rnams gñis ni* (BS *harṣa*- medical term 'sensitiveness of teeth'; Tib. *brce* 'be amused' mechanical rendering of BS *harṣa*-), with *byav*- <*abi-tap*- or *vītap*-. No preterite so far noted; participle *paha*- <**paxva*-, Sid. 11v1 *pahā*, BS *pakva*-, Tib. *zu-bahi čhad-pa*, Sid. 151r4 *pahā*, BS *pāka*-, Sid. 17v5 *pahe* (reverse to *hāma* 'raw, undigested'), BS *svīnna*- 'cooked, sodden', Tib. *bčos-pa*; gen. plur. Sid. 137r1 *pahām rrūnām āstamna* 'boiled oils and the rest', Tib. *smān mar*; I 161, 76v2 *khu pahā hamā* 'that it may be cooked'. With negative v 322.126 *apahā*, = Sid. 12v3 *ahahā*, BS *āma*- 'raw, undigested', Tib. *ma zu-ba*. Fut. participle, Sid. 122r1 *pajṣāṇa*- (and often). Noun, Sid. 14v5 *pajṣāma*, Tib. *brco-ba*; III 94.22 *būka paka* (dyadic) 'food' (**paxvaka*- or *paxtaka*-); -*pā*, see *ṣapā* 'broth'; adjectives Sid. 11v4 *pajṣāka*- 'cooking', BS *pācanīya*-, Tib. *čhos-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. -*bāḡ*, *mai fuxtaḡ*, *mai buxtaḡ* 'boiled wine', Armen. lws *pak* 'cooked stuff' (*dasta-pak* 'cakes'), *pax* 'sodden, boiled'; M.Pers.T. *pxš*-, *pxxtn* 'ripen, fade'; Sogd. Bud. *pč*-, *pxwt*, Yaṇ. *pač*-, *paṣta*, *pačna*, *pačak* 'boil, cook', Oss. D. *ficun*, *funxton*, *funx*, I. *fycyn*, *fyxtān*, *fyx*; *uāli-bāx*-, -*bɣx*-, -*fyx*-, plur. -*vyxtā* 'cheese pastry', possibly IAS 1.199 *uāli-vicgi*; Šuynī *pis*:-*pāxt* intr. 'be cooked, ripen', trans. *pīdx*:-*pāxt*; Sarikolī *pas*:-*pext*, trans. *pedz*:-*pext*, Rōṣānī *pēdx*:-*pox*t, Yazg. intr. *paš*:-*pūx*°, trans. *paj*-, *paž*:-*pūx*° participle

pax^o*ag*, infinitive *pajaj* (from *pačya-*, *pāčaya-*, *paxva-*; -*t* secondary), Pašto *pōx* ‘ripe’, plur. *pāxə* ‘cooked’, Yidya *pšāi* ‘ripe’, Sangl. *pux* ‘boiled’, Waxi *pac-*, *pōc-*: *pact*, *pōšt*, *pčetk*, Balōči *pačag*, *p’asay*, *patka*, *pahta*, causative *p’asē-nay*, Kurd. *piš-*, *pātin*. Kroraina *potğa*, *poğa* ‘boiled’, adjective *potğeci* 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*^h-, O.Ind. *pacati*, *pakva-*, Greek πέσσω, πέττω, πέπτω, Lat. *coquo*, *coctus*, Alban. *pjek* ‘I bake’, O.Engl. *ā-figen*, Celt. Welsh *pobi*, Lit. *kepù*, *kèpti*, Slav. Russ. *pečì* ‘bake, boil’, Tokhara AB *pāk-*.

pajsa ‘five’, see *pamjsa*.

pajsa ‘honoring’, see *pajsama-*.

pajsa- ‘reveal’, 2 sing. imperative to **pari-jan-*, III 71·133 *māta maṃ brra-v-ī pajsa* ‘dear mother, reveal it to me’. From **pari-janu* **pari-jaṃ* by lost *anusvāra*.

pajsa- ‘put on’ 2 sing. imperative to *pamjs-* ‘wear clothes’, III 123·70 *pamūha pajsa* ‘put on the clothes’, BS *pravarāṇa pravarā* (= *prāvaraṇam prāvara*).

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*. . . *avajsañāme hālai*, each applied in turn to BS *ākāṣa-*, *viññāna-*, 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-jan-y-* (*paljs->pajjs->pajjs-*, but *patijs->paj-*) base *gan-*, *jan-* ‘strike, put, make’, see above *jsan-:jsata-*, and *pajsan-*, *pajsañe*.

pajsamja ‘protection’, K 142·1036–7 *ttye bistvrāṣai o vā bistvrrāṣaiñi jsa rakṣi jseṃ 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. *sba-bar bgyiho* (*sba* ‘conceal, protect’). From **pari-jama-čī-*, 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 hīṣidā virā vara pajsadā diṣṭa gatcastā ṣakāle tcāraṃpha guḇā* ‘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 *saṃprasthita-*’ 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 *ciyā rre ttū dātu pyūṣṭe trāmu hā pajsatā kho śṣīyā rahamūna thonā pajsinde* ‘when the king heard this *dharma*-doctrine, he was so

struck (upon) as the cloth is beaten white by the washerman’; Manj. 411 *cī pyūṣṭai ttu dā hahisī pajsāne tvare* ‘when he heard this *dharma*-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 *puñyau biṣṣā pajsatā* ‘altogether put upon (supplied) with merits’; Sid. 1 bis 11 *pījsanīrā 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 **pajsabali-*, ‘to beat’, v 78, 149r1 *kūsu pajsabajjindī* ‘they beat the drum’ (BS lost), Tib. *rna čhen-pohi sgra hbyin-par hgyur* (‘the great drum’s sound is produced’); III 72·156 *pajsabrrīyāṃḍi cakrra u kūsa* ‘they beat the discuses and drums’. See also *tcabali-*.

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-suva-karaṇa yādāṇḍā* ‘they made honour, celebrations (of fame)’, Tib. *mčhod-rten byed-čīn de-dag mčhod-rten de-la mčhod-pahi las byed-de* (translation Lamotte, p. 244 omits); Z 5·87 *balysā pharu pajsamo yādāṇḍi*, = Manj. 412–3 *haiṣṭāda baysa pajsa* ‘they gave the Buddha honour’; K 5, 143v2 *pajsamu yādāṇḍā* ‘they honoured’, Tib. *čhod-pa byed-do*; K 5, 144r3 *pajsamī yanemate kāḍana* ‘for doing honour’; v 233, 95a1 (*hasta*) *mu rro pajsamu* ‘also best honour’; loc. sing. III 9, 18r4 *gyastāni balysāni pajsima baudhisatvāni haṃkhīṣa* ‘in the honour of the *deva* Buddhas, in the number of the bodhisatvas’; inst. sing. with *yi* III 83·25 *ttū pūṣa bāyi pajsamaina hīṇa 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 *jastuñau pajsamya uera* ‘suited to the celestial honours’; SuvP. 72v3 *biṣūṇa pajsama*, BS *pūjām*; SuvO. 53r6 *pajsamī tcerā*, BS *tasya*. . . *pūjā kartavyā*; SuvO. 5r6 *pajsamī tcerā*, BS *pūjayitavyaṃ*; v 334, 32v2 *pajsamu yanā* ‘he honours’; BS *pūjayati*; Sid. 127r2 *pajsama*, Tib. *mčhod sbyin*; gen. plur. III 21, 6a1 *pajsamānā āṣaṇṇa* ‘by the worthy one’, BS *arhatā*; compounds, as second component with *-ya-*, JS 3r1 *brūna-pajsamya* ‘splendidly honoured’; K 136·862 *āṣṇa-vajsamī* ‘you are (-ī) worthy of honour’, = BS *arhant-*. With final and lost *anusvāra*, K 45·12 *pajsaṃ pāriye* ‘he lessened the honour’; K 62, 77v1 (dyadic) *pūja pajsa*; II 124·6 *pajsa ttemrra baida pachīṣeṃ* ‘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 *hvaṃḍānū rre pajsamaḍā didrrāṃ hami kuṣṭi hācā ysyāvi* ‘he is honoured king of men so wherever he is born’, BS *narendra-rājais ca sa pūjitah sadā, etādṛṣo bheṣyati tatra tatra*; Bod 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 baysa* ‘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*. . . *prracaina*; preterite, v 247, 14b2 *baysām dā pajsamevye hime* ‘the Buddhas’ *dharma*-doctrine has been honoured’; BS *sad-dharmah pūjito bhavati*; 3 plur. K 35·79 *pajsamevyādi*, = K 26·128 *pajsameyauḍa*, = K 18·196 *pajsamīyauḍa* ‘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-suva-karaṇa yādāṇḍā* ‘they made honour, celebrations’. With negative, K 61, 41r4 *draya raṃna avajsamya yanāṃḍi* ‘they do dishonour to the three jewels’. Since *pati-j-* results in *paj-* (see *pajittā* ‘asks for’) but *pari-y-* results in *paljs*, *pajjs-*, *pajjs-*, here the one case of *pajjsama-* may indicate **pari-jam-* ‘go around attend, serve, honour, worship’ (see also **pari-ja-* in *pajjada-* ‘reverent’), as in Av. *pairi-jas-* (Yašt 10·6 *mīθrəm yazāi*. . . *təm pairi.ṣasāi*), O.Ind. *paricarati* ‘serve’. See s.v. *-jsam-*, *naljsam-*, *hajsam-*, *hamjsam-*; see participle *āta-* (with cognates). With *bi-*, see *bipajsama-*.

pajsañe (*ñ* uncertain) ‘teaches, orders’, I 251·115, IV2 BS *anusākṣyati*, variant *anusāṣisyate*, to *pajjs-* ‘ripen’.

pajsaḍā ‘overwhelmed’, III 43·25 *brīryījai brīrttā jsā pajsaḍā qbaustā ṣṭā* ‘with passionate love he is overwhelmed, senseless’. From **pa-čarta-* (not *pati-č-*, > *pac-*), see JS 6v3 *attajsaḍa*, JS 13v4 *ttajsaḍai* ‘you surpassed’ (**ati-čarta-*).

pajsaṃḍe JS 34v3 ‘they invested’; 3 plural II 74·41 *pajsaṃḍāṃḍā*, I plur. ibid. II 75·49 *pajsaṃḍāṃḍū*. See *paljsata-* ‘surrounded’.

pajsaṅga ‘distressed’, see *paljsārgga-*, from **pari-čār-* ‘think upon’, base *kar-* ‘think’, Zor.P. *uskārtan* ‘to think’.

pajšina ‘strong (?)’ III 7, 14v3 *pajšina āṣayāna* ‘with strong inclination’ (BS *āṣaya-*), if *pajsa* is not too late here for older *pātajsa-*, see *pāṣa-*.

pajsiṭhyi ‘having put away’, III 20, 4b2 *pāttara cīvarā pajsiṭhyi* ‘having put away bowl (and) dress’, BS *prati-sāmya*. The syllable *-iṭh-* is from *-arṭh-* as in *bīṭh-* ‘turn, twist’ from **varṭh-y-*. Hence *pa-(pari-?)* with *čarṭh-* to *karṭh-*, see *kāṭhaṃjuva-* ‘house-robber’, from **karṭhra-* ‘equipment’. For *-ṭh-* see s.v. *baṭha-* ‘cuirass’; *-iṭh-* occurs *bīṭh-*, *hambīṭh-*, *hasamīṭh-*.

pajsemina ‘with service’, III 42, b9 < *brū* > *na pajsemina u manāti hvaḍā khaṣṭāna u šau ravi jsa pajsaṃ 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 **pajśāma-*, **pajśāmya-* > *pajsema-*, inst. sing. *-ina* (older *-āna*), as in Sid. 127r2 *havina* ‘with *havya-* offering’ (BS *havya-*). For *-jsāma*, note also II 10·162 *avajśāmā* ‘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.

pajśūme ‘honour (?)’, II 61 b8 ||| *tsve pajśūme anvaṣṭi ṣṭi* ‘to go to honour is difficult for him’, if from *pajśāma* with *yi*. With *-ūme* as Sid. 2r4 *jehume* ‘healing’, = *jehāme*.

pajsaude ‘to carry out’, infinitive II 37, 1202 (b2) *ttāviyū parya pajsaude*. See *paljssem-*, from **pari-jāmaya-*.

paña ‘each’, see *pana-*.

pāña ‘powers’, Manj. 128 *dasau pāña*, see *pāṣa-*.

pamjalau ‘alloy of five ingredients, bell-metal’ (gold, silver, copper, tin, lead), v 132·58, 1a3 *ysīrru pamjalau padamdu yana* ‘make gold, bell-metal’; III 93·254 *pamjalau, kuṣṭi, āra* ‘bell-metal, costus, rush-plant’; adjective, v 125, 10a2 *pamjalīnai nalaki* ‘a tube of bell-metal’; Sid. 146v3 *pamjalīnai, bujśvārā jsa* ‘with a mortar of bell-metal’, BS *kāṃsa-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*.

pamjuṣṭa- ‘finger-ring’, Z 13·137 *kyite pamjuṣṭa parremā kāḍai pharu nvāsa yidāṇḍi* ‘the *cita*-ornaments, rings, *parrema*-ornaments made greatly many noises for him’; K 29·202–3 *sk(au)daka jsā ttu pajūṣṭa pharaña diṣṭe* ‘unnoticed he threw that ring into the water-jar’, = K 38·138 *ttañai hā phariñā pamjuṣṭi nīṣāve* ‘into her pot he threw the ring’, parallel Divyāvadāna 458·1 *angulimudrā*; K 29·204 *khva dyā ṣa pajūṣṭa* ‘when she saw the ring’, = K 38·139–40 *manauhari pamjuṣṭi dyā* ‘Manoharā saw the ring’; III 35·27 *pajūṣṭa* and III 106·38 *pajūṣṭa*. From *pari-anguṣṭa-* ‘being around the finger’, Waxi *plōngōšt*, Yidya *parguščē*, Munjāni *parguškyiṣ*, Yazg. *parj*^o*axt*, *pərg*^o*axt* (like Yazg. *pərdast* ‘bracelet’), Khovar lw *pulunguṣṭu*. See *hamguṣṭa-* ‘finger’, and *amṣṭi* ‘thumb’.

pamjs- ‘to put on, wear clothes’, participle *pamāta-*, Z 5·31 *pamā*, 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 *prāvara*; beside 71 *hajsa* ‘take off’, BS *uttāraya*; preterite, Z 24·277 *baṭhi māñāte styūda kyai pamātu yindā* ‘it resembles a strong breastplate which (*yi* ‘it’) he can put on’; Z 24·406 *āyṣṭru pamjsau pamātāṇḍā* ‘they put on a covering, garment’; III 105·15 *ttare pamye šara vāsta prrahauna* ‘then he put on excellent garments’ (dyadic); JS 30v4 *āysire*. . . *pamyem* ‘the covering. . . you put on’; compound, III 106·23 *šairka-vamyē ālagre* ‘well-dressed, arrayed’. Noun, *pamūha-* (unpublished older Khotanese and later frequently) ‘garment’, III 123·70 *pamūha*, BS *prāvaraṇa-*, K 45·16 *pamūhi keṇa* ‘for a dress’; III 124·85 *rrīmajsa pamūha ttai* ‘dirty garb it is’, BS *malina-karapaṭa-*; II 100·240 *pamūha 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 βούκις ‘shoe’; Zor.P. *mōk*, *mōč* (Gr.Bd. 131·11), *mōčak*, Armen. lw *moyk*, *moučak* ‘shoe’, Sanglēči *mus* ‘clothes’, O.Ind. lw *moca-* ‘shoe’, *mocika-*, *maucika-* ‘shoemaker’; verbal, Orm. *mōṣ-:mōk*, *myūz-:myōk* ‘loosen’; Munjāni *muṣ-:muyd* ‘move’. With preverb, *pati-* ‘on’, Av. *paitišmuxta-* ‘put on’, *frāmuxti-* ‘taking off’, Sogd. Bud. *ptm’wōk*, *ptm’wytk*, *ptm’ynč-*, Man. *ptmwōk*, *ptmwōyt*, *ptmwōxyy*, Chr. *ptmwōwq*; with *frā-*, Sogd. Bud. *br’”mč-*, *pr’”mč-*, Man. *fr’”mynč-*; M.Parth.T. *pdmwōč-*,

pdmwčn, *pdmwxt*, *fr'mwč*, *fr'mwxt*; M.Pers.T. *pymwō*, *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. *rāmo-dzun* 'take away', I. *rāmudzyn*, *rāmyyd* D. *nimodzun*, *nimuyd*, I *nymudzyn*, *nymyyd* 'deliver up'. See also *-mjsuwa* in *kāṭha-mjsuwa*, and *drau-mjsaa-* '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*, *mūkti* 'wipe away'; O.Slav. *mūknoti*, *s-myčō* *s-mykati* *se* 'creep'. See also *mwakalai* 'glove', *mūs-* 'take off', *mūsaka* '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 *paṃjinu*; K 9v1 *paṃjinu indriyānu* 'of five senses'; K 76.204 *paṃjem*; Manj. 216 *pajena skadhā vira* 'in the five *skandha*-masses'; IV 13.10 *paṃjyi*; IV 13.9 *paṃji hvamḍā* '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 nīva-ranyām jsa* 'with five obscurants'; II 105.106 *pajām dāyau ṣaumaññām* 'five *śrāmaṇya*-asceticisms of the *dharma*-doctrine'; Sid. 133r5 *paḍā papalā vī* 'in the five peppers', Tib. *pipiliṃ lwa-la*; Sid. 145r3 *paṃjsām mahā-buvām jsa* 'with the five great elements' (BS *mahābhūta-*); K 154.35 *pajsai 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 suhāvata(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)juvo indriyvo* 'in the five senses', BS *ṣaḍ-indriyeṣu* 'in six senses'; v 4 (6394).2.5 *paṃjvā haḍvā* 'in five days', K 56, 22v3 *paṃjvā gavvā* 'in the five life-stages' (BS *gati-*); K 59, 32r1 *pajvā gavvā*. 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 bsado*; v 183a3 *paṃjsa-padyata*. With *u* 'and', K 66, 84r3 *pajśū* 'five and...'; with *o* 'or', v 88, 22v2 *śau haḍā o dvva dra(ya tca)horā paṃjo 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 *Durjaya*'; SuvO. 27r5 *pāṣkalā nāṣṭā pūhā* 'chapter ended, fifth', BS *parivartah pancamah*; 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 *paṃcaviṃṣati*, v 88, 50v2-3 *puspa-redārsā haḍā* 'thirty-five days', v 337, 35v5 *pusparenotā* 'ninety-five', BS G 37, 32b5 *paṃcānavati*; with *-s-*, Sid. 145r1 *sparibistā*, ordinal, II 19, 10a1 *sparābistamyē haḍai* 'on the twenty-fifth day', v 249.765 *sparabistā*, II 22, 16b3 *sparadirsamyē kṣā* 'thirty-fifth regnal period', IV 1.1 *sparadirsamyē kṣu*; v 245, 6b2 *sparatcahausā*, BS *panca-catvāriṃśatinām*, II 106.140 *sparatcahaisa*, II 120.194 *sparatcahaisa*, K 96.147 *sparātcehausa* 'forty-five', v 245,

6a2 *sparaṃpaṃjsāsā*, BS *panca-pancāśatinām*, K 95.142 *sparāpajsāsā*, 'fifty-five', v 245, 5b3 *sparaḥṣaṣṭā*, BS *panca-ṣaṣṭinām*, K 95.137 *sparāḥṣaṣ(ṭa)* 'sixty-five', II 2.23 *sparahauḍā* 'seventy-five', III 112, 2r2 and v 249.759 *sparanau* 'ninety-five'. Loc. plur. v 332, 24a6 *puspa-renvetuo* 'ninety-five', BS G 37, 21b1 *paṃca-navati*. 'Fifteen', L 121.23 *paṃjsūsu*, gen. plur. v 259, D v, 4a4 *paṃjsūṣeṃ hālai hvandye* 'for fifteen men'; II 22, 17a2 *paṃjsūṣeṃ hvamḍā* 'of fifteen men'; ordinal, L 98.31 *paṃjsūsamyē*, II 88.16 *paṃjsūsa haḍai* 'fifteenth day'; N 166.16 *tcahaulasam...paṃjsūsam* 'fourteenth...fifteenth'; II 89.44 *paṃjsūsamyē*. 'Fifty', II 34.4.7 *paṃjsāsā*; IV 1.8 *paṃjsāsi*, IV 13.8 *paṃjsāst*, II 68, d3 and II 76.6 *paṃjsāst chātī*, v 7.2.4 *sa-paṃjsāsya* '150', v 8.2.3 *sa-paṃjsāst*; IV 26.3 *paṃjsāstina*; II 91.113 *drai-sse hauparipaṃjsāsā va hvamḍā muḍa* 'there (*vara*) 357 men were dead'; III 60.41-2 *paṃjsāsāna pacaḍana* 'with a method of fifty'; gen. plural, Sid. 124r4 *paṃjsāsām halirām hīyai kēkā* 'a decoction (BS *kalka-*) of 50 myrobalan *haritaki*', 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 pajsāsāu mahāṣāvyau* (BS *mahā-śrāvaka-*). Uncertain, K 37.120 *paṃjsāmsse bāysañā* 'fifty forests' [but possibly **paṃjsāsā se* '5000' or *paṃjsūsā 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-t-e* '500 to you' (*-e < te*), K 29.185 *pa-sai* (and ibid. 195; 199); II 93.45.3-4 *pau-se kṣaṣṭi ṣamāḍā 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 *panča*, **puxṭha-*, Tumšūq Saka older *paṃtsi*, *patsi* '5' *patsasu* '50', *paṃ-sade* '500' *pe-sa* '500', *pe-sada* '500', *paṃcadame sede*, Av. *panča*, *puxda-*, *pančadasa-*, *pančāsatəm*, Zor.P. *panč*, *pančom*, N.Pers. *panj*, *panjum*, *pānzdah*, *panjāh*; 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 *panč*, Yagn. *panč*, Pašto *pindzə*, *pinzəlas*, *panzəos*, Orm. *pēnts*, *pēndz*, *panzēs*, *panzāstu*, Parāči *pōnč*, *paes*, Yidya *pānš*, Sanglēči *pōnz*, *pōnzədos*, 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 buṣṣañi 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 *buṣṣañā 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 jsāni paṭhaiyā* 'the fire continually burns in the grate', =Manj. 393 *dā macai ṣi vara sūṣṭa* (BS *mancaka-*); preterite, v 26, 51v3 *dai maṃkyau varī jsānā paṭhute*; K 5, 143r3 *ttara-ndaru mā paṭhutāndā*, *kuṭ 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. *prδ'w* 'flame', *prδwṭ*, Chr. *prṭwty*, Chorasm. *ṭau-*; Waxī *ṭāw-*: *ṭit-*, trans. *ṭiiv-*: *ṭāwowd*, Parāči *thī-*, trans. *thēw-*, participle *thōi*, Šuynī *ṭāw-*: *ṭud*, Sarikolī *ṭaw-*: *ṭūd*, trans. *ṭēw-*, *ṭud*, *ṭēwt*. Isolated, if base *theu-*, *stheu-*, possibly replacing **dau-*, IE *dau-*, Pok. 179-80 *dāu-*: *dū-* 'burn', O.Ind. *dunōti*, *dūnā-*, *dāvā-* 'burning', *dū* 'pain', Greek *δαίω*; 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*, *ṣe baysgi thām paṃjsūsa* <*chā?*>||| 'two pieces of cloth, of one thick cloth (silk?), fifteen (feet?)...'. From **parta-* 'covering thing', beside *pāḍaka-*, base *par-*, *part-* with *-aḍa-* as *hvada-* '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 mauñām jsa paḍā dāśaudā hīsā* 'who have first come here with our men', =II 94.13-14 *ca vā marā mauñām jsa thyautta dāśauda hīsā*; v 310r5 *paḍā paḍāvai dasau hvandā tsvāmdā* 'one after the other (each first) ten men went', parallel BS *pūrvā-pūrvā*; 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 ṣena tta daina ūvai* 'so we spoke firstly, so secondly, so thirdly to be uttered'; III 64.17-18 *khu paḍāna pastāmda paṣṭe tta ṣena tta daidana uve* '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 daw tha-ma*. With *āñña*, Bcd 43v1 *aurga tsūm āñña paḍā* 'I come with reverence formerly, firstly'. Comparative adjective, **paḍānatara-*, II 38, 17a5 *marā ājumyarā paḍāmdara ttā parau tsve* 'fetch here; formerly the command went out (to you)'; IV 20.2 *pastāmdā si paḍāmda ttā...pāḍaki haḍi*; II 37, 11a2 *śau kūsi paḍāmdare ttā parau haḍe*; III 129.22 *paḍāmda bisamgani āṣgrya nimadrādi* 'formerly they invited (BS *nimantraya-*) the teachers (BS *ācārya-*) of the mendicant community' (BS *bhikṣu-saṃgha-*); III 65.4 *paḍāmda hīmdva kṣīra* 'formerly in Indian country'; III 72.165 *paḍāmda jabvī myāñña*, *rre ṣṭā ye* 'formerly in Jambu-dvīpa there was a king'; K 42.114-15 *ttuvī hā paḍāmda bisai vira amanā pastā gūḍe* 'to him she deigned to mention that earlier unpleasantness'; II 20, 13a4 *ṣi paḍāda samautti ye* 'he was formerly appointed' (BS *samarpita-* through Prakrit **samappita-*); II 62-3, 6-7 *cu va haṃbā budī paḍāmda ttā parau hauḍeṃ 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 bayśa*, 'former *deva* Buddhas', Tib. *svon-gyi*; v 79, 149v2 *paḍāṃjsya hvandā* 'men of old', Tib. *sems-čan rgan-po* 'old beings'; K 137.905 *paḍāṃjsyau avamāyyau gyastyau*

baysyau 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-mjsūm* 'first *vijñāna-*, last, present'; Z 4.3 *paḍāṃjsī*, Z 3.117 *paḍāṃjsiye*; adjective suffix *-auysa-*, Sid. 103v2 *paḍauysā*, Tib. *dan-po* 'first', Z 20.70 *paḍoysā*; inst. sing. Manj. 205 *paḍauysna*, inst. plur. K 135.855 *ttiyānā paḍauysyau mistyau mahāṣāvyau* 'with those foremost great *mahā-śrāvakas* ('listeners')'; III 126b4 *ttiyau paḍauysyau kṣaṣṭā yse(ryau)* 'with those first sixty thousands'; abstract *-auña-*, K 156.9 *paḍauysauña jśā* 'beginning with'; K 147.20 *paḍauysamñña jsa*, parallel to BS *-ādi-*; with suffix *-ya-kya-*, K 145, 3v1 *paḍauṣīkyi mūrakyā hīvī guttairā* 'the first *gotra-* family of seals' (BS *mudraka-*), K 144, 2r4 *ṣi paḍauṣīkyi pichaṣṭū simādhāna devattā jāyāma ṣṭe* 'the first (finger) is the meditation (= BS *dhyāna*) of the epiphanous trance-deity'. With *au* < *ām*, Manj. 215 *paḍauṣī hera usta* 'first thing (and) last', =Z 5.69 *cu vāte cu na ro hāmāre*; also *-(ām)-*, Manj. 221 *paḍ(ām)jsyī*; Manj. 229 *paḍāṣī*. 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 vira paḍājuā* 'in the five *gati*-stages first (?)'. From base *fra-* ~ *par-*, *paḍā* < **partāk*, adjective *paḍāta* < **partāka-*, Zor.P. *plīk* **fratāk*, N.Pers. *fardā* 'tomorrow', *fardād* as *bāmdād* 'dawn'; see below *hatāma-* 'foremost', Av. *fratēma-*; O.Iran. *παρθμα-*. 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 *kuṭhāraṃ grhya*, Tib. *sta-re blans-te*; ibid. 89r1 acc. plur. *rrājsa pihāka paḍe ājumāta* 'bring (2 plur.) the sharp cutting axes', BS G 37, 76b1 *ānyantu dāru-pāṭakāni kuṭhārāni* Tib. *śin ṣgegs-pahi sta-re rnams lons-ṣig*. From **partu-*, older **paraṭu-*, Oss. DI. *fārāt*, Tokhara B *peret*, A *porat*; with *ṭ < ś*, O.Ind. *paraśū-*, Greek *πῆλεκυς*. For *-ā* < *-u-*, see also *pasā* 'small cattle'.

paḍaura 'veiled', III 47.43 *sarbā paḍaura brriyakyā māsāṣṭā ṣva ṣive* 'she, veiled, mounts to the lover's abode at midnight', =III 37.25 *sarba paḍaure ṣva ṣave brriyakye māsāṣṭa*, =III 35.28 *sarbā paḍaura brriyakyā māsāṣṭa*, =III 44.48-9 *śva ṣavā sarbai brrai biśā paḍaurakā* (*-d-* different from *-r-*), with *biśā(ṣṭa)* variant to *māsāṣṭa* 'to the house'. Note also K 33.53 *āṣā* = *āṣāṣṭa* 'to the sky'. From *paḍa(ka)-bara-* 'wearing a covering cloth', see *paḍa-*, *pāḍaka-*; for *-aura-*, note *yysnaura-* 'breathing being' **uz-ana-bara-*.

paṇidi 'he was active (for)', IV 7v5 *ttiy-ū va ttāguttyau jsa paṇidi haṃdara āṣīrya 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 patindā* 'when they no more fall', v 125, 7a3 *patindā*, Z 4.59 *patindā*; Z 12.40 *payindā*, 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 mīra* ‘if I fall, I shall die’; Z 13:72 *pīya*; Z 13:79 *patīro*, Z 13:72 *pīro*; 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 pīnā 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 śamḍya*. Base *pat-*, Av. *pat-*, *pasti-*, O.Pers. *pat-*, Zor.P. *patītan*, *patēnītan*, *ōpastan*, N.Pers. *uft-*, *uftādan*; Sogd. Bud. *p’t* ‘times, case’; *’wpt-*, *’npt-*, *’wp’t*, *’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.) *zūbeḍ-*: *zūbōn-* (intrans.) to base *baid-*); Oss. D. *āftujun*, *āftud*, causative *āftauyn* ‘fall on’, Pašto *pal* ‘fringe fallen over forehead’ (**pata-*); Sarikolī *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 *paṃmakyau jsa*, BS *rajas-*; III 37:23 *patanakā*, =III 47:41 *pavanakā*, =III 35:28 *pavakā*; III 34:16 *pavanaka*, =III 37:11 *paṇānakā*, =III 46:26 *pavinaka*. Base *pat-* ‘to fall’, or ‘fly’, or with secondary *-t-* base *pau-* ‘to cover’ (see *pvāna-*). With verb *sāñida* ‘they cause to rise’, parallel Pali *Dīpaṃsa* 1:65 *rajaṃ vāta-khittam* ‘dust tossed by wind’.

patam̐tsemete ‘renunciation; presentation’, with *-am-* for *-ā-*, to *patāts-*, see *patātsaa-* ‘renouncing; bestowing’.

patājāmata ‘defeat, overthrow’, v 107, 29v2 *aysurāṇu nyauśca*, *patājāmata tcamāna ttāte hīne biśe avurde īsāre* ‘overthrow of the *asura*-demons (BS *asura-*) whereby all those armies withdraw without conquest’, BS (differt) *asurānām ca parājāyo bhaviṣyati*; *evaṃ 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. *ttajs-*.

patārgya ‘special’, Z 3:26 *patārgya haṣṭūsu buddha-dharma biśse* ‘all eighteen special Buddha elements’, =BS *āvenika-*, Manj. 128 *āvenya haṣṭūsa 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 *yrūñi mārkaṃpal*. From *pati-* ‘separate, each’ and *ar-* or *kar-* ‘to work’.

patta ‘fatigued (?)’, II 101:246 *tta tta patta ttārai* ‘so they are weary’ (*ttārai* = *štāre*, as II 100:236 *ttāvai* = 207 *štāvai*). Possibly **pati-tata-* ‘stretched’. See base *tan-*, s.v. *ttav-*.

patta ‘cuts’, Manj. 369–60 *bāva patta* ‘cuts the root’. See *patālt-*.

pattam̐j- ‘to cause’, participle *pattīya-*, v 40, 63a4 *vara pattam̐jāñā jattai* ‘there it is be effected; it heals’; Sid. 102r2 *dai pattajidā* ‘they kindle fire’, BS *agni-kṛt*

(‘making fire’), Tib. *mehi drod bskyed-čin*; incohesive, Sid. 101r4 *dai vai pattīštā* ‘kindles fire for him’, BS *vahni-dīpana-*, Tib. *mehi drod bskyed-čin*; III 112, bvi *vairśā pattajām* ‘we rouse fortitude’ (BS *vīrya-*); participle, II 128:49 *hina-bāyāma pattīya* ‘troop-leading was carried out’; II 91:100 *durḥikṣā 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 *anam̐khiṣṭā pattimā* ‘result beyond counting’ (parallel to BS *vipāka-*); v 114, 63vi–2 *vivāg(ā) pattimā rro nājsātākā* ‘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-taj-* from **pati-tuj-* to *tauk-*: *tuk-* ‘to produce’, see s.v. *ttīman-* ‘seed’ < **tauxman-*; note Sanglēcī *tēym* ‘seed’ as *rēy°n* ‘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 khaṣā pattarre* ‘food to be eaten and drunken’, BS *annena vā pānena vā*, Tib. *yo-byad* (‘victuals’); Z 13:83 *tvī 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 oṣadham ca* ‘food and medicine’; N 176:10 *khāysā āstamma pattarra* ‘victuals of food and the rest’; v 229, 9b3 *pattarri jsa*. From **pati-trṇā-*, base *tar-* ‘to nourish’, Av. *θrama-*, *θrima-*, glossed by Zor.P. *patēxvīh*, Parsi-Skt *ṛddhatvaṃ, śakti-* ‘prosperity, power’; with *-eu-* increment, IE Pok. 1095 *treu-* ‘to nourish’, Av. *θrau-*, *tuθruyē* ‘he reared’, with *-š-* *θraoš-* (3 sing., 2 plur. *θraoštā*), *θraošti-* ‘ripening’; Germanic O.N. *þrōa-sk* ‘increase’, *þrūdr*, O.Engl. *þryð* ‘power’. See s.v. *ttarraa-* for *tar-* ‘drink, be moist’, distinct from *tar-* ‘to nourish’. See also *ttākha*.

pattav- ‘to shine’, *pattauda-*, SuvP. 60v3 *dyai... tcarṣu kūśā, cu biśā hālā pattavīya, brrūñamḍai khū ji urmaysdi, vīvīya harbiśā vīra* ‘he saw the brilliant drum which was shining in all directions, bright like the sun, it was shining out over all’, BS *duṇḍubhī rucirā dṛṣṭā samantaka-prabhā, jvalamānā yathā sūryaḥ samantena virocate*; K 137:909 *pattavaṃci bhāyā paśāve* ‘he sent out shining rays’, Tib. *hod-zer phyun-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*, *pāna*, 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 vistāta* ‘stood before the Buddha’; *patāna*, v 328, 7r1 *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 *baysām paṃna* ‘before the

Buddhas’, BS *jinānām*, like SuvP. 67v2 *baysām pyamtsa*, BS *buddhānām purataḥ*; K 53:10:4 *bgysām paṃnaka*, K 64, 80v4 *baysām 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 uysnorāṇu dātu hvāñātā* ‘he preaches the *dharma*-doctrine before the beings’, Tib. *sems-čan thams-čad-la čhos hčhad-pa han yin*. Variants *patā* and *patāna*, SuvO. 36v4 *u dāta-hvāñei hā patātsuñau* ‘and one must approach the *dharma*-preacher’, BS *tasya dharma-bhāṇakasya bhikṣoḥ pratyudgamanāya ganta-vyam*; SuvO. 36v1 *patāna panamāñu u patāna tsūñau* ‘one must rise to meet and must go to meet’, BS *pratyutthā-tavyaḥ*. 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. *ṛwt’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 stavṣ ayenī*; above *pajsama-*. From **pati-čyava-* (*-čy-* > *-ch-*) with *-ava-* > *-o* > *-u* (as **čyava* 2 sing. ‘go’ > *tso*, *tsu*, *tša* base *tsva-*: *tsuta-*). See also *-tc-* in *netcūka-* ‘attendant’.

patāñiyā ‘wrench’, 3 sing. optative, Z 2:200 *yśraho kama yā manīyā aṅga patāñiyā jsanīyī* ‘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 maiḍyaṇm fšānayeinti* ‘they wrench the (victim’s) middle body to pieces’. See also *beṅa-*, *bing-* ‘to split’, BS *pāṇanā*, Tib. *dral-ba*. IE *psen-*, *spen-*, Pok. 982 *sp(h)ē-*, Greek σπάω ‘draw, wrench’, Germanic O.Engl. *spanan*, *spannan*.

patāts- ‘renounce, avoid; give freely’ later *pats-*, *paṃts-*; adjective, Z 11:27 *patātsai ni ju yane hīsu* ‘giving freely, he does not practise avarice’; v 102r5 *patātsānai hāmāte* ‘becomes liberal giver’; present, 2 sing. v 123, 3a3 *nā patātsa hvamḍānu hvāṣṭa*, BS ed. Nobel 214:6 *yathā vai tad deham tyajasi nara-vīra* ‘as you renounce this body, hero among men’; N 68:42 *jivāte patātsā<t>* ‘renounce life’, BS ed. Nobel 143 *jivitām ca parityajya*; preterite, v 118, 67v3 *patātsātaimā hūḍaimā* ‘I bestowed, I gave’, BS *tyaktam*; v 160, 2b3 *patātsātān<d>ā*, ibid. 2b5 <*patātsā-tāndā*; noun, K 7, 148r5 *uysnora vā<tā>* *patātsāmato* ‘generosity to beings’, Tib. *sems-čan rñams-la śñin-rje hen-po*; v 124, 4b5 *aysmūna patam̐tsemete* ‘in mind free-giving’; later, participle future, Sid. 103v2 *paṃtsāñā* ‘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 *vairśā patsāma mvaiśdā* ‘courage, liberality, favour’, II 81:51–2 *vīrśā 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-eu-* in Khotan Saka *tsau-*: *tsu-* ‘go’. See also *hatsāre*, *hītalatsai*.

patātsuñau ‘to be approached’, SuvO. 36v4, BS *pratyud-gamanāya 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 *vaiś-*: *viś-*, see *ḥāta-*, *biśka*, Av. *vaēśah-*, IE Pok. 1134 *veis-*, O.Ind. *veṣati*, Greek ίός ‘poison’, Lat. *ūrus*, Celtic Welsh *gwyar* ‘blood’, O.N. *veisa* ‘swamp’. For the body, N 52:11–3 *ttarandarna atapīna ganāneina biśūnyau rrimāñyau hambadāna* ‘with the body unclean, stinking, filled with manifold filth’.

patāmam̐thanā ‘arrow’, Z 13:73 *biśśā pūrna byūtta u patāmam̐thanā rrundu vara vistāta* ‘all arrows turned and darts stayed by the king’; v 332, 24vi–2 *māstāna kāścīnaina pa<tā>mam̐thāna bāsta* ‘pierced by the great arrow of grief’, BS G 37, 31b3 *mahatā śoka-śālya-samarpita*, Tib. *mya-nan-gyi zug-rñu čhen-pos zug-pa*; Sid. 144r5 *paṃam̐thā*, BS *śālya-*, Tib. *rnu-ba*; K 28:175 *paṃatha pūna jsa* ‘with dart, arrow’, =K 20:266; v 159, 2b4 <*kāśc*> *inā patāmam̐thā*. From *pati-manθ-* ‘to twist back’, base *maṃth-* below.

patāmar- ‘to report, inform’, Z 23:133 *śsamana ākṣvīndi patāmarāre sañi jsa tcerā ttatīka* ‘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 maram̐ paṃmarāñi* ‘a death by poison must be reported’ (parallel a4 *bvāñā* ‘is to be known’); IV 20:13 *kaṃtha paṃmarīrau neri pūra kim̐tha ṇāyidā* ‘you should report to the town, they will place wives (and) sons in the town’; preterite II 47:100 *ni paṃmuḍā yuḍāmdūm* ‘we could not report’; II 112:44 *paṃmūdāmdū* ‘we reported’. Noun, Z 1:36 *ne ju tta patāmara štā* ‘so there is not a report’; K 33:53 *ttyām 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’, *śumār-* ‘to count’; Av. *paiti-šmar-*, Sogd. Bud. (Man. Chr.) *šm’r-* ‘to think’, *ptšmyrty*, *ptšm’r* ‘number’, Chr. *pčm’r* ‘number’, *pčmr-* ‘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’, *ōsmurtan* ‘hear’, *pātēmār* ‘judgement’, N.Pers. *śumār*, *šumurdan*, *hamār*, *na-hmār* ‘numberless’, Armen. lw *hamar* ‘number’, *hamarakar* ‘accountant’, O.Pers.-Aramaic *hmrkr-* ‘accountant’, Zor.P. *ahmārkar*; Orm. *amarōk* ‘hear’, Yidya *imāl* ‘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 *śsamḍā yā vātco pārajsāna* ‘the earth is to be made a support by him’, BS *kṣitīm asāv avalambya* (Divyāvadāna 358:27); 3 sing. III 23, 16a2 *cu baysūštā na ra pāraysdā* ‘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 viñāna samāśritaṃ ca*, Tib. *sems dan rnam-ses kun-tu gnas-nas*; Sid. 5v3 *pārajsye jsa* 'with support', BS *āśraya-*, Tib. *rten*; 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 vīrā pārihīryau* 'may they establish themselves upon seats'; preterite, SuvO. 24r3 *patārotta-*, BS *saṃśrita-*, (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 *rāṣṭrāṇi* 'places of rule', in full *tte kanthe u tte patārahe ttā kṣīre* 'these cities and these bases, these lands'; K 3, 139v3 *ko two patāraho haṃbādu yanāma* 'that we complete this thing', Tib. *gnas de dzogs-par byed*, translation Lamotte 240 'réaliser ces choses'; Sid. 3r1 *āchām va pārahā ṣṭe* 'it is base of diseases', Tib. *nad-gzī yin-te*; Sid. 145r3 *pārihā va khunā ṣṭe* 'the base is a hole', Tib. *gnas khun-bu yin-pas*; Sid. 138v3–4 *coam duṣa 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-sṭhair* (*doṣais*) *tu*, Tib. *de-la nad-gzī 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. *hgog-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 *riyavdāl* 'to raise', Šuynī *wirāfc-:wirūvd* 'stand, rise', Waxī *warefs-:warefst-, wəwəpətk* 'stand', Sarikoli *warāfs-:warūvd*, Yazg. *wəwəfs-:wəwūvd*. Coalescent two bases 1. *rap-* 'be based', 2. *rap-* to 'go, fly' (see *bārāh-*); Munjāni *wurafs-:wura-fsāy-* 'to fly'. See also *pārīph-* 'to establish'.

patālt- 'to cut', v 69, 8v2 *kho ye hvandīye kamalu patāttā* 'as one cuts a man's head off', BS G 37, 12a3–4 *tadyathāpi nāma kaś cid eva puruṣaḥ kasya cit satvasya śīrṣaṃ chimdyāt*, Tib. *bčad-la*; Z 12·49 *samu kho ju ye hvandīye 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 hävyo kāḍarā dāru karā ne yuḍu yindā patālstu* '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-anga-pratyanga-māmsāny acchaitṣit*. Base *kart-* 'to cut', Av. *kart-*, *kərsta-*, *kərntaiti*, Sogd. Bud. *ptkrnt-* 'cut off', participle *ptkrnī'k*; Zor.P. *kirrēnitān*, *frakart*, *kārt*, N.Pers. *kārd* 'knife'. See also s.v. *hatcan-*, Pašto *skānam*, *skāṣta* [EVP 67 *s-kart-*]. For the noun **kārtā-*, see above

kāḍara-. IE Pok. 938–48 (s)*ker-*, (s)*kert-*, O.Ind. *krntāti*, *krntā-*, Lit. *kertù*, *kiṛsti* 'hew'. See also *patte*.

patāvani 'surface (?)', Z 22·121 *virāva patāvani nāstā snāda kāḍe 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 tsin(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 vīvāpaṭ* 'he cuts the grass-pastures' (etymological gloss Zor.P. *vyāpānēnitān*, 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 **zarna-vufta-*, Sogd. Chr. *zyrn-wfč* 'brocade' (E. Benveniste, JA 1936·1·224). Base *vap-*, O.Ind. *vāpati*, *upta-* 'shear, shave'. [IE Pok. 1149 only *uep-* 'throw'.] For -*utta-*, see also *parbutta-*.

patišu 'covering (?)', Z 2·176 *samu kho ātāsi vasuṣti vāno pyaurānu patišu* 'as the sky (BS *ākāśa-*) clears without the covering of clouds'. The uncertainty lies in the possibility that *patiš-* could mean 'to come' (O.Ind. Epic *jalada-āgama-* 'coming of clouds') rather than be the older form of *ptiš-* 'to cover', see KT 6, 158 and 440; below *ptiš-*.

patisā 'withdraw', Z 4·117 *ce ttārā jaḍā cīyā biysendi ttīñe biṣṣe jsa ttīyā patisā* 'who is so foolish (BS *jaḍa-*), when he wakes, then he withdraws from the house'; Z 2·98 *ṣā ṣṭakula muho vāte nṣta samu ne haṃjsaṣṭe patisā* 'this abuse is placed upon me; it is just not likely to depart' (infinitive). To *īs-* 'return', 3 sing. *īṣtā*, *īste* with *pati-* 'back'.

patāste 'renounces, leaves', present, Z 2·190 *mulśde jsa ye harbiṣṣā patāste cu uysnora pajindā* 'one (bodhisatva) in mercy renounces all which the beings demand'; III 24, 23b3 *ttaraṃdara pasti* '(if) he should renounce (give up, sacrifice) bodies', =III 26, 28b3 *ttaraṃdarā paṃste*, =28 b3 *ttaraṃdara paṃsti*, BS *ātma-bhāwān parityajet* 'abandon, give up, bestow bodies'. From *pa-kas-* (or *tas-* as in *ātasāre*), 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 harbiṣṣo patāhvāno mahākālsavi nāte* 'upon his forehead Mahā-Kāśyapa took the whole command'; K 156·64–5 *vajrra-satva hiye tvā pāṣa ūvāra parau pahaumna* 'that revered exalted order, command of the Vajra-satva' (supreme being of the Vajra-yāna); K 36, 108–9 *paṣā pahṡanā sūdhani vīrāṣṭā ysairkya* 'she, unhappy one, sent the command to Sudhana', K 28, 164 *paṣā 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 brraihā: kaṣṭā mūḷa pattiye* 'the horse tired, the belly sunk in, the muscles stiffened'. Participle to *pattis-* Sid. 132r1, Tib. *reṃspa*,

from base **pati-taxta-* to *tang-* 'draw tight', beside *ṭang-*, see *thamj-*. IE Pok. 1067 *tengh-* (or *teng-*) from *ten-*.

pattis- 'be stiffened', Sid. 132r1 *aṃgai pattisidā* 'his limbs stiffen', BS *staimitya-*, Tib. *reṃs-pa*. From **pati-tayś-*, base *tang-* beside *ṭang-*, see s.v. *pattiye* '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 *ttīma pattaudā* 'roasted seed', cliché Śikṣā-samuccaya 5·11 *na rohati vijānām agni-dagdhānām 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 *paḍiya gāṇām mījsākā* (*paḍiya* 'burnt'). From **pati-tafta-* to *pattav-*, base **pati-tap-*.

pattyāna 'thrust away (?)', Manj. 116 *na habauṣta khvai y(e) pattyāna* 'it is not fitting that one should throw it away (human birth)'. Possibly -*ya-* for older -*u-*, then **pati-tun-*, see s.v. *ttunda-* above.

patrinā 'may I attain (over)', K 149·1 *mveṣḍi jsa varaḥ haḥṣim* (=older *haṭhai*) *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. *tārati*, *tīrāti*, *tīrā-*, Greek τέρα 'end'.

patrūṣa 'edible medicament', III 92·237 *ttīra ṇēna-m jsā patrūṣa pāchai* 'with sour buttermilk therewith the *patrūṣa* must be cooked', III 92·238–9 *ṣi patrūṣā hverā avīysārā bañe* 'this *patrūṣa* must be eaten; it checks diarrhoea'. Possibly from **pati-ṭrauś-* 'nourishing thing as counter-irritant (?)', to Av. *ṭraoś-* 'to nourish', s.v. *pattarra*.

patcīhāka- 'destroyer', SuvO. 27v6, see **palcīh-*.

patcautta- 'injured', Sid. 127r3 *patcautta byāvarji hame* 'becomes injured in memory', BS *hata-smṛti-*, Tib. *dran-pa ṇams-śin*; JS 29v2 *patcauttem* (-em = ai) *pā bujsa* 'you destroyed the flames'; I 141, 49v4 *strīyau jsa petcautta ttaraṃdara* 'bodies injured by women', BS *stri-vaja-* (cf. I 170, 87·3 *stri-vadya-*); v 384, 9a5 *bve jsa patcauttai bijāṣa* 'voice injured by shouting'; with negative, II 103·59 *kalpāmdāmtta dai jsa, apṡitcāmttā* 'uninjured by the fire at the *kalpa*-age's end'. See *tcauttai* 'injured', *bijātta-* (III 80·33), and base *tcamph-*, *ngtapha*, *palcīmph-*, *patcīh-*, from **pari-skamb-*, **pariskap-*.

pats-, *patsy-*, *paṃts-*, see s.v. *patāts-* 'renounce'.

patsam 'generosity (?)', III 130·24–5 *patsam brrīyā pachī-ṣṡre* '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 jsā pathakā* 'restrained from evil' (BS *asiddha-*). See *pathamka-*.

pathamka 'restraint', see *pathamj-*.

pathamj- 'to restrain', participle *pathīya-*, v 118, 67r4 *diryau hāryau pathamjāña* 'to be restrained from evil things', BS *duṣkṛte nivārayet*; noun, SuvO. 5v6 *pathamka*, BS *vairamaṇa-*, v 114, 63r6 *adātānu pathamjemate*

kāḍāna 'for restraining of the irreligious (lawless) ones', BS *adharma-samanārhāya*; SuvP. 67r2 *pathamka*, BS *saṃvara-*; preterite, SuvO. 5v6–7 *jsamgye jsa pathīyā* 'restrained from killing, BS *prāṇātipāta-pratīvirata-*; v 118, 67r3 *pathīya-*, BS *vivarjita-*; III 69·80 *haṃdrauysī āṣa pathī* 'sky-traversing in the sky (BS *ākāśa-*) he checked'; K 8, 306b, a3 *kūri dṛṣṭi jsa pathīya* 'refraining from crooked view'; 3 plur. K 8, 306b, a3 *kūri dṛṣṭi jsa pathīyām(dī)*; K 37·129 *pathīyāmdai*; incohesive, v 176, 16v3 *pathisindā*, 3 sing. Sid. 12v5 *pathistā*, Tib. *hgags-pa* ('stop'); I plur. II 101·12 *daśām maiṣtā baṣḍām jsa pathisām* 'we refrain from the ten great sins'. Infinitive, K 156·11 *parī pathīya* 'deign to refrain', =III 64·14 *pathisām* 'we refrain'. From **pati-ṭang-*, see cognates s.v. *thamj-*.

patharka- 'bolt', Z 24·496, Tib. *sgo-gtan* (*gtan-pa* = BS *argaḍa-*), *hvwā-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 aśā parauvā va pathāñā* 'the first horse is to be harnessed for the commissioners' (translation SDTV 117). Participle **pathāta* as second component, K 64, 80r3–4 *aśa kṣaṣṭa ysārā tta huvathāta uysmestā* 'sixty thousand horses so well-harnessed, trained'; III 72·167–8 *aśa...hūvathāta tcarṣva ttumna* 'horses...well-harnessed, handsome, stout'. Noun, Z 23·137 *pathūnā-āysāta hastā* 'elephants equipped with caparisons'. From *pa-ṭau-* 'to cover' (*ṭau-* beside *tau-*), with **paṭuā-* > *pathā-* (in *pathāta-*) and **paṭua-* in *pathāña-*; the -*u-* is preserved in *pathūnaa-* from **paṭauana-ka-*. Similar loss of -*u-* in *pathāña-* 'to be burnt', *paṭhuta-* 'burnt', from **pati-ṭau-*. 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 ttāhḡ hūdāmdū* 'we gave apparel for use on the road', see *ttāha-*, to Oss. D. *taxun* 'to weave, prepare, equip'. Base *bay-* 'turn, weave, lead', IE Pok. 1120–2 *uei-*.

padajs- 'burn', Sid. 141r4 *kaṃmṡa 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 padijsāñā* 'to be burnt by fire', Tib. *bsregs-pa dan*; III 104·26–7 *padijsū hā bvi* 'I will burn incense'; 3 sing. Z 11·36 *bū padaṣḍā* 'he burns incense'; III 68·63 *tvā kaṃṭha jimdā padaṣḍa* 'destroys the city, burns it'; K 72·19 *bui padaṣṭā*; K 104·224 *padaṣṭa* 'ripens'; Manj. 78 *padaṣḡa*; *padaṣḡa*; Manj. 423–4 *buśānai rruna padaṣḡa* 'burns with scented oil'; 3 plur. v 149, 3a2 *cirau padajśindā* 'they light a lamp'; incohesive, Z 4·59 *sama-dūta pandisindā mārāre* 'the messengers of Yama (BS *yama-dūta-*) burn them, they die'; Z 4·45 infinitive *ko khāysu byehā paḍiṣṭā* 'if I get food to heat'; participle, III 44·59 *paḍiṣṭa ttisḡṣṭa*

'blazing, brilliant' (BS *tejas-*); participle to *padajs-*, v 69, 8v1 *padīta ttā sarvaśūra uysnora huvadita dyāna* '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 vajśare 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. 121r4-5 *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-*, Šuynī (intr.) *piḍis-piḍid*, trans. *piḍin-piḍid* (the participle for both intransitive and transitive); Bartangi *paḍis-paḍed*, (trans.) *paḍin-paḍid*; Yazg. (intr.) *paḍays-paḍad*, (trans.) *paḍay-paḍayd*; Waxī (intr.) *piḍis-piḍm-*, *piḍm*; 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. *hiha-*, *piha*, *pina-paka-*, *pvīn-*. See cognates s.v. *dajs-*; and *pvīn-* and *pina-paka*.

padamgya 'state, power, custom, practice', SuvO. 36v3 *mistāne 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 *punyayam varṇayāmi* ('I describe merit'), Tib. *bsod-rnams brjod-kyis ñon-čig*; SuvO. 3r3 *jsīne padamgya* 'way of life'; II 117:124 *jsīnye 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 *gyastānā baysānā nāmañām padamjā hāva* 'the advantage of the practice of the names of the *deva* Buddhas'; III 65:13-4 *brahmanām padamja* 'practice of the Brahmins'; v 261a, a1 *jiṅgyigya 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 dan*; K 32:37 *kṣīrā padamji* 'state of the country'; II 84:16-7 *skyesā 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 cimdyāmdūm si avādamji hame*, translation AM, n.s., 11, 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 anārra nā padīmīru* 'and you shall

make them innocent', BS *daṇḍa-parihāraṃ karīṣyatha*; v 117, 66v6 *śīra padīmāte* 'he contents', BS *harṣayīṣyanti*; Sid. 17v5 *padīmāre*, Tib. *hbyun-ba*; Sid. 51r4 *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 *upakaraṇa-*; 2 sing. fem. v 90, 17v4 *pādamḍatāi*; passive optative *padaidāya* 'may it be made', hence from *padanda-* with *āya*, III 83:19 *kṣaudī-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 *yīda-* and optative *āya*; see also Z 5:72 *vātāya*; 3 plur. Sid. 1 bis v4 *padidāmdā*; 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 kamtha padanda na hīrṣṭai nīṣṭā ttrāmu 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', δέμωτος; δέμως 'body', Got. *gatiman*, O.Sax. *teman* 'to fit'. For IE *dem-*, see E. Benveniste, BSL 51, 1955, 14-41. See also *vademḍa-*, *vadade*.

padama- 'wind', v 115, 64v6 *āphārāre nakṣatra ūtca 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 *ṣaṃdā, u dai, ūtca, padam āstamna* 'earth, and fire, water, air and the rest', Tib. *sa dan, chu dan, me dan, rluw rnams*; 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'.

padaśja '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 padāmdī maysairkā* 'they placed a great pit' (*hala* =BS *khadā*), translation BSOAS 29, 1966, 511, note 57. From **pati-dā-* (*-d-* preserved from *-t-d-*) 'place', see also *padāna-* 'receptacle'; Waxī *pətun* '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 gindā 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 padānañā pyanāñā* 'to be covered in an earthen vessel'; Sid. 155r1 **padānañā *pyanāñā* (*ṣ* for *p*), Tib. *snod kha*. With loss of final syllable, Manj. 25 *khu ja padā grrainai piḍa* 'as one paints a clay pot'. Cliché of the unbaked clay pot, Z 20:68 *hāmā padānā*, BS Śikṣā-samuccaya 231:3 *āma-kumbha-vat*. From **pati-dāna-*, like *-dāna-* in *khāysāna-*, *phīysgāna-*, *purāna-*, *byāna-*. See base *dā-* s.v. *dāta-*.

padāmḍa- 'blown', for older *padaunda-*, III 72:156-7

padāmḍāmdā būysa-ṣve ṣamga '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-
(tāmā)* '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 kāḍāna* 'on behalf of', BS *arthāya*. Verbal, *pader-* 'honour, assist', III 11, 20r5-v1 *padera tvā...* *haṭhtha* 'honour that truth'; 3 plur. Z 22:90 *paderindā*; participle future, v 149, 3a1 *sad-dharmā paderāñā* '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 *jsīna āysdaḍā 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 vaña ṣṭā* 'by ignorance I am now indeed confused', parallel to Tib. *rmoms*, 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 *padvāñā* 'to be fumigated', BS *dhūpayet*; I 145, 54r1 *khu padve hame* 'when it has been fumigated'; III 76:245 *bimda padva ajam ṣaṣvām* '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*, *padḍō* (*-ḍ* < *-aka-*), *paddu* 'black'. See cognates s.v. *dumā* 'smoke'.

padai-harajsa 'keeping wisdom', II 115:16 *hvañḍinai 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 Tumšūq *harema* 'we protect (?)'.

padauṣṣ 'intestinal illness', Sid. 107r4 *grihañi padauṣṣ āstamna* 'the *grihañi* disease and the rest'; BS *grihañi* 'intestinal organ', Tib. *pho gzi-nad* ('male-base disease'), I 167, 82v4 *grihañi padauṣa pāṇḍa-rauga* '*grihañi* disease, jaundice', BS *grihañi-pāṇḍutā*, I 195, 116v3 *grrahañi padauṣa arja* 'intestinal disease, piles', BS *grihañy-ārsāv*; with *padauṣṣa*, I 151, 61v3 *grrahañi padauṣṣa va pīrmāttam* 'best for intestinal disease', BS *grihañi doṣaja śreṣṭha*. Here *padauṣa-*, *padauṣṣa-* render BS *grihañi-pradoṣa-*, *grihañi-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 phaiysgāna padāmsāma (ām < au)* 'urinary disease, bladder swelling', BS *pramehā vasta-kāṃḍalai (prameha-, vasti-, kuṇḍala-)*. Base **pati-dafṣ-* to *dam-*, *daf-* 'to blow, swell'. See s.v. *dam-*. Beside *padauṣa-* from **pati-dafṣ-*, participle v 38, 33a5 *padoṣṭa-*.

padya- 'way, manner, kind', *padīya*, *pandīya*, *-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-pandīya*, III 125b1 *tcahaur-pandīya*, v 183a3 *pamjsa-padyata haurna* 'with fivefold gift', with *dva-*, *drrai-*, *tcau-*, *tco-*, *pamjsa-*, *kṣei-*, *hauda-*, *nau-*, *dasa-* (*vadya-*), *haṣṭusa-*. 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*, *panāña*, *paniña*, *panye*, *pamñe*, *pañai*, *pañā*, v 265, 27a3 *panā hala-māstā* 'every half-month'; K 5, 143v4 *paniña paniña janavato* 'in every country' (BS *janapada-*), Z 9:23 *panye kṣanā*. . . *paniña paramāṇavo* 'in every moment, every atom' =Manj. 402 *pañai kṣainai*; ibid. *pañā paramāṇave*; v 338, 62r3 *u panye vā* 'and everywhere', BS G 37, 58a5 *sarvatra ca*; III 15:48 *pamñe hirina* 'with everything'; v 64:43 *pamñe brrikai* 'dear to everyone'; II 115:18 *pañai brrivarja* 'love to everyone', =II 49:14 *pañai brrī*; Sid. 127v4 *pamñe vīra* 'to everyone', Tib. *kun-la*; II 105:105-6 *pañā hala-māṣca drrayi ūsava haḍā* 'in every half-month three *uposatha*-fasting days'; Z 22:121 *panā ṣṣīve* 'during every night'; III 104:39-40 *pana satta* 'every being'; loc. plur. II 86:41 *pañvā kṣā ḥādvā* 'in all six times'; K 70, 6v2-3 gen. plur. *panāna śūnyatta kūṣe* 'seeks the voidness of all separately' =K 67 165-6 *panāna śūje* [*?śūnyatta*] *kūṣe*; uncertain II 109:8 *hvaḍā khaṣṭā panū-(dai?) kūysdā* 'he sought food (and) drink every day'; compound, Sid. 133r4 *panūdai vaṣṭā* 'through every day', Tib. *ñin-gčig*; L 98:37 *haḍai haḍai panūdāyā brū haḍā panamāte* 'he may rise up day after day every day early in the day'; adjective *-āmjsya-*, I 175, 92r1 *ṣg-haḍāmjsū panūdāmjsī* of the second day, of every day'; v 42, 87v4-5 *pātcu vā haṃdara hau(da) haḍā panūdāmjsya (ū) haṣṭa jūna maṃdrri hvāñā* '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 bgya*. See *patā*, *patāna*.

pamna- 'a food', in a list of foods III 117r01 *paiha pamna*:

hausā hūlām pvaishka hvaṣī pāraka (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. *páyate* ‘makes swell’, *píná-* ‘fat’, *payas-* ‘milk’, Lit. *papijusi kárvė* ‘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 *āysamṇa 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 pana-māre*; Sid. 136v4 *duṣṣa jsa pana* ‘arisen from doṣa-condition’, Tib. *nad-gzi...las gyur-pa*; Sid. 126r2 *śīlīṣṇam jsa pana likye* ‘arisen from phlegm’ (BS *śleṣmā*), Tib. *bad-kan-las gyur-pa*; causative *panem-*, SuvO. 36r3 *śāstāra-saṃña panemāña* ‘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)ṛ*); 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 **pati-nam-*, see cognates s.v. *nam-*, IE Pok. 764 *nem-* ‘bend’; with other preverbs *uys-*, *bi-*, *ha-*.

panaś- ‘perish, be lost’, v 115, 64v7 *dātā ūṣā panašte* ‘the force (BS *ojas-*) of the dharma-doctrine perishes’, BS *ojas ca* with *vinaśyati*; Z 24:52 *ysama-śśandiya harbiṣse panaśṣāre ṣṣahāne* ‘in the world all the virtues perish’; participle *panašta-*, v 75, 43v3 *panašta mā aysu* ‘I perished’, BS G 37, 33b1 *ahaṃ naštaḥ*; causative, *panās-*, II 102:17 *ma ttā beysūñe aysmū panāsāmanai* ‘may we not lose the thought of bodhi-knowledge’ (=BS *bodhi-citta-*); =III 128:14 *panāsāmani*; II 71:4 *stūra kṛitta khvaṃ tta na panāsari* ‘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. *nasītan*, *nasēnītan*, *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’s* ‘harm’, *wynst*, *wnstḡ*; Sogd. Bud. *n’s* ‘ruin’, *nšt-* ‘ruined’; *nyš-* ‘to destroy’, *n’štḡ* *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*; *pnysy’n* *βnt*, *βn’s*, *βn’s* ‘corruption’, *n’yš-* to corrupt, Chr. *fn’s* ‘corruption’, *fnyštyt* ‘losing’, *fnyšy* ‘deceived’, *fnyšty* *δ’rysḡ* ‘mislead’; Yaynābī *penayš-* ‘destroy’; Šuynī *renes:-renūšt* ‘forget’; *benes:-benest* ‘lose’, Rōšānī *rinēs:-rinošt* ‘forget’, *binis-binūd* ‘be lost’, *binēs:-binēst* ‘lose’; Iškāšmī *fərnīs:-fərnūt* ‘lose’; *apanis:-apanūt* ‘forget’; Yazg. *anəs:-anūšt* ‘forget’; Waxī *nūs:-nōst*, *našak* ‘lose’, Sarikolī *bināsam:bināstam* ‘I lose, I lost’ (Shaw), *bunos:-bunost* (Paxalina).

panā 2 sing. imperative ‘touch’, see *parnaindā*.

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 binā 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 sāña panāye panāyidi* [read *-idi*] *pyāṣḡka khū ja bina astāna* ‘mounts the small waves; the flowers sound sounds as one tunes a harp’; noun, I 171, 87r4 *gvaña 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 pemeṣti 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*; Parāčī *nēšt*. See also *nešte* (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. *nōsis* ‘nose’, O.Slav. *nosū*. With other suffixes Šuynī *nedz*, Yayn. *nes*, Sanglēčī *nic* (*c=ts*).

paniyai ‘to sound (?)’, infinitive, II 1:4 *paryaḡ naištai... parya panīyai* ‘be pleased to sit, be pleased to...’, gloss to illegible Chinese signs. Possibly to base *panad-* ‘to sound’, see s.v. *nāyai*.

paniysau ‘urine’, Sid. 12v5 *sairkhq jsa haṃtsa panīysau u saṃgā* ‘urine with clot and stone’, BS *śarkarā-āsmari-*, Tib. *gčm 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 *panaś-*. From *nai:-ni-* of liquid, see *gganīh-*; O.Ind. *ned-* ‘flow’. See BSOAS 23, 1960, 22-4.

paniysde, isolated word, 3 sing. present v 158, 7a1, to base *naiz-* or *naif-*, *naič-*. See *panīysau*, and *panīšdā*.

panīšdā ‘draws tight’, III 41:27 *kāṣa harīyq ā panīšdā* ‘loosens or tightens the belt (?)’. With K 64, 8or2 *pīniysdyau* ‘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’, Nūristānī *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-*.

panūdai ‘every day’, *panūdāyā*, see s.v. *pana-* ‘every’.

paṃtsānai ‘giving’, see *patāts-*.

paṃda, *paṃdā*, *pada*, *padi*, see *pande* ‘way’.

pandara- ‘foolish’, v 60, 16a2 <*cu*> *štā rakṣayso paṃdarā hvīnde* ‘who is necessarily called *rākṣasa*-demon or fool’; JS 27r1 *ṣe aramña iyarai paṃda satva* ‘that ungrateful (BS *akṛtajña-*) debased foolish person’; comparative Z 2:134 *hanāna vajśātandai ṣṭāna pandaḡaru karaṇu yādaimā ce aysu ggaru bendā sumirā uskujāte mā haḡāya 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 13a2 has *paṃdā* for BS *bāla-* ‘foolish’, as from *pandaa-*. Armen. lw (from North Iranian) *pandoyr*, *pandorr* ‘foolish’ attests **panda-bara-*. See also *paṃdākā*. Base *pand-* or *pant-* ‘folly’. Possibly O.Ind. *paṇḍita-* ‘intelligent’ is connected by enantiosema. T. Burrow, BSOAS 34, 1971, 540-2 offers O.Ind. *paṇḍa* ‘wisdom’ and Iran. *pand* ‘advice’ for O.Ind. *paṇḍitā-*, but Khotan Saka is left isolated. IE Pok. 809 *pent-* ‘find’ seems too remote. A lost *a-* ‘not’ is possible in Khotan Saka (see *nāṣg-* ‘*amṛta*-food’), but might have left initial *b-* (as in *benda* <**upānti-*).

paṃdākā ‘foolish (?)’, v 62, 24b14 *ṣau ysādā naḡe paṃdākā* ‘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*, *paṃdāvi*, *pandā*, gen. plur. *paṃdāvām*, loc. plur. *paṃdāvvā*; *paṃda*, *pada*, *padā*, *padi*, *pade*, *padai*, *padāya*. Z 6:25 *ṣei pande hastamā rraštā* ‘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 *darṣayiṣyāmy ahaṃ mārgam*; K 42:109 *paṃdāya stāma* ‘fatigues of the road’; III 55:17 *tta paṃdāta hvañāre* ‘these are called paths’; III 2, 7r4 *kūri paṃdā 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 *paṃda pēhīštā* ‘closes the road’, Tib. *lam hgags-te* (*hgag-* ‘stop’); Sid. 3v5 *dvayām paṃdāvām paštāme* ‘passing on the two ways’; v 268, 47a9 *paṃdāvyē*; II 74:35 *harbiṣvā paṃdāvā kamthvā bvākā* ‘knowing all roads, cities’; v 289, 3b2 *pandāna haṃdray(sya-)* ‘on the way moving through the air’; III 113, 4r1 *paṃdi basti* ‘road closed’; II 33, 3a6 *paṃdi byāśdi himye* ‘the road opened’; II 44:50 *pandāyām* ‘on our (-ām) road’; III 58:1 *ekayām bārrai ṣau baysūñā paṃde* ‘the *ekayāna*-vehicle, the one path of the Buddha’; III 55:17 *paṃdāta*, =III 61:56 *paṃdāvi* ‘roads’; II 99:205 *pada prrahiṣṭa* ‘the road is open’. Compound, first component, III 9, 17v5 *paṃdā-rāysa-* ‘guide to the road’; Manj. 79 *avāyavāṣṭa padā-rāysa* ‘guides (demons) to the evil existences’ (BS *apāya-*); III 109:7 *padā-rāysq cvaṃ bāyida pada śairka* ‘guides on the way who guide on the good path’; II 86:48 *padā-rāysā garajā jasta hamīda* ‘road-guides, mountain deities together’, from clause, Manj. 161 *tta ttī khu rāṣḡ 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 *kūra-vadāva dasau* ‘the ten *karma-patha-s* (‘ways of action’); II 56:29 *nāmvā-vadām padā* ‘way by boat’. From **pantāh* masc., Av. *pantā*, *pantam*, *paṭō*, *apanti-*, O.Pers. *paṭim*, Zor.P. *pand*, *apandīh* [*pand-namak* ‘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’δ-pni’k* dyadic [rather than ‘pentad of ways’]; Oss. DI. *fāndag* ‘road’, *fātāg* ‘leader’ (**paṭaka-*) [D. *fāndā*, I. *fānd* ‘will, purpose’]; Yidyā *pādo*, *pōndo* (fem.) ‘road’. Šuynī *pūnd*. Rōšānī *pānd* (masc.), Parāčī *panān*

(**pantān-*), Yazg. *pān*, *pānd*, plur. *pāndaθ* ‘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 ttīña kṣira oṣa amanāva* (BS *amanaāpa-*) *hāra hāmāre, durbhikṣā hāmāte, aṣunā beḡa 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 *āvamḡva-*, Tib. *glo-bur-du* ‘suddenly’, rendered by *peraa-* dyadic Sid. 105r1 *perā āvamḡvām āchām jsa*, Tib. *bla-gñan rnamṣ dan ldan-pa*. See s.v. *pat-* ‘fall’.

papāgye ‘feastings’, Z 11:15 *vicitre nā māstā papāgye haṃggargga āysāta āre* ‘their various great banquets, assemblies are adorned’; Z 2:144 *nārmīto spāṣṭe papāju* ‘to see the feast created magically’. Reduplicated *pa-pā-* to base *pā-* ‘provide food’ or ‘drink’. To Av. *pāpīθwā-*, glossed by Zor.P. *pīṭ i puxt* ‘cooked food’. IE Pok. 787 *pā-* ‘to feed’, Lat. *pāscor*, *pāui*, Got. *fōdjan*, 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-*: *pītt* and Sanglēčī *pōvd*, *pīd*, Iškāšmī *pōvd*.

papūškyā ‘hoopoe’, in list of bird names, III 35:31 *papūškyā*, =III 47:48 *papūškyi*; Sogd. Bud. *pwṗ’pyh*, Chorasm. *pwṗsyk*, N.Pers. *pūpak*, *pūpū*, Šuynī *bubūbāk*, *abūbāk*; outside Iranian, Greek ἑπoψ, ἑπoπoς, Lat. *upupa*, Armen. *popop*, Lit. *pupūtis*, Let. *pupukis*, *pupucis*. With suffix *-skya-*, as II 75:58 *tčimṣiškya-* ‘eye’, K 43:146 *tcimaṣkyi*.

papeṣā ‘evening’, Sid. 100v3 *papeṣā drrai prūya khāṣṡāṇq* ‘in the evening three *prūya*-measures are to be drunk’; I 179, 98v3 *ṣa rūm pāchīm (-im = -ai) papīmāṣ (-im = -e) hauda kani hauda kani gvaña paṣāña* ‘this oil (*rrūna-*) is to be boiled, in the evening seven drops of each are to be poured into the ear’; II 88:13 *dirṣā dirṣā hvaṃdā papeṣā kīmdā* ‘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 paphīndā pyū<ṣṭe>* ‘and is not pleased to hear it’, III 41:27-8 *jiṣkyām pā ysīrākā paṃphīdā brrau hvaṃdām va* ‘then the heart of girls is content for beloved men’ (for **paphīmdā*); v 348, 12b3 *dātānu ne paphāñā pyūvēmā<te>* ‘does not rejoice at hearing of the dharma-doctrines’; Z 21:22 *paphanīndi*; participle *paphanda-*, Z 21:22 *paphande vaysāna* ‘now are satisfied’; with negative, Z 19:18 *avaphanda-*; III 42:9 *kaumā-gūrvā avaphadā* ‘unsated with lusts’; causative, SuvO. 56r2 *paphāñe* ‘I satisfy’, BS *saṃtarpayīsyāmi*; Z 5:95 *paphāñu 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 yanīmā* ‘I can satiate’, BS *saṃtarpayitvā*; K 49:3:6 *paphāmdā yinīme*; JS 23v4, 2 sing. *paphādai satva* ‘you sated the beings’; noun, SuvP. 63v3 *apaphanāme kīna* ‘for not satisfying’, BS *atrpta-*; v 182v1 *avaphanāmata*; adjective, I 145, 54r2

paphāṇāka. Base *fan-* with other preverbs *us-*, *na-*, *naṣ-*. Without preverb, Yazg. *fin-*, preterite *fūd*, participle *fadaḡ* (vocalization as *sin-*, *sūd*, *sadaḡ* 'to ascend') 'descend; stay, stop'; O.Ind. RV reduplicated *paniṣphaṇ-*, *phāṇaya-* (with secondary retroflex, see for these T. Burrow, BSOAS 34, 1971, Spontaneous cerebrals in Sanskrit, 538–59). See above *usphaṇ-*, *naphan-*, *naṣphaṇ-*. Base *fan-* with preverbs, *us-*, Rōšānī *sifan-*:*sifod* 'rise' (fem. *sifād*, plur. *sifāḡ*); causative *sifēn-*:*sifēnt-* 'raise'; Šuynī *sifān-*:*sifid* 'rise', *sifēn-*:*sifēnt-* 'raise'; *niṣ-*, Rōšānī *nawfin-*:*nawfod* 'be drawn out', *nawfēn-*:*nawfēnt-* 'pull out', Šuynī *naṣfīθ-*:*naṣfid* 'be pulled out', *naṣfēn-*:*naṣfēnt-* 'take out' (also *niṣ-*=*naṣ-*), Sarikolī (present not cited) *nalfūd*, infinitive *nalfid* 'be pulled out'; *nalfōn-* 'pull out'. IE (s)p(h)en-, if identified elsewhere, possibly (s)p(h)en-d-; see below *sphande* 3 sing. to *sphan-* 'move'.

paphūka 'amount, sum, collected (money)', IV 1·7 *spāta šemaki paphūka nāti* 'the official Šemaki 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 *vastūnvā* 'in the depositories, archives'), to verbal *paphūj-*:*paphva-* 'to collect'.

paphūj-: *paphva-* 'to collect, accumulate, meet', II 111·33 *u hera-m jsām hā paphūjrau* 'and let them collect their property', translation AM, n.s., 11, 1964, 2–5; II 83·5 *u hīryāsakā jsa paphūjrau* 'and meet Hīryāsaka' (*hīryāsa-* 'black'); IV 3v6 infinitive (-ānā), *dāsādūm paphūjā* 'we finished collecting'; IV 3v7 *na <pa>paphūjām* '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 dāthaḡai bišā cāra paphve himi* 'to transfer the grain, as much as has been collected'; IV 3·13 *hiṣti khu ttiña māsta paphve himi* '... comes so that this month it is collected'; V 153, 176a3 *<ha>ḡai paphve himi hamdyaji māsti* 'the ...th day?' is collected, month *hamdyaji* (first summer month); JS 27v4 (*ase...*) *paphvai rrumde kiṭhe cevai* (as the horse...) you gathered up the king, you brought him to the city'; I plur. II 58b5 *tū hā bišā nva parauvām u nva eyām paphvādū* 'all that according to your (-ām) orders and commands we collected'; 3 plur. V 222·19·5 *haḡai šuje jsa paphvādi gvāri haṣṭādi* 'the ...th day they met one another, they transacted business'. From base *pati-(s)p(h)euḡ- to (s)peu- 'move, drive' (see s.v. *pūsta-*) rather than *pati-bhaug-* to 'bend' (see *hamphuta-* 'bowed down'). Note also *hamphuta-* 'joined, possessed'.

paphūnva 'amount', II 38·16·2, see *paphūka*.

paba, see *pabana-*.

pabañ- 'continue', Manj. 281 *drreṣṭiyau kidaṣygu karma pabañda ga cu ysatha* 'through afflictions (BS *kṛṣṭa-*) due to heresies (BS *drṣṭigata-*) 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*

padajsaṇa nauwaretcaholsā pabanā jīvātā 'and lamps 49 must be kindled, in continuance of life', BS Bhaiṣajya-guru-vaiddūrya-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., 11, 1965, 103); K 4, 140r4–5 *kho kyi sei kyi nihutā tṭye niṣṭā pabanā* 'as he who is one who has sunk (into *nirvāṇa-*), has no continuum', Tib. *hdi ji-lta-bu zig, hdi čī gaṃ-gi che gons-su mya-nan-las hdaṣ-pa, ŋid mčhamś sbyor-ba med-na*; K 7, 147v2 *pabanu*, Tib. *raṃ-gi raṃ-bzin*; Z 5·81 *pabanā ne haṣṭā* 'the contact is not burst'; Bcd 49r3 *tṭarandarā biṣṭāna aysmuna paba* 'contact with body, tongue, mind', BS *kāyatu vācatu cetanatu vā*; II 54·22 *ysarnai rrvī gūttairā* (BS *gotra-*) *pabhā udeṣā* (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 baysām sadharmā pabastā* 'may I continuously maintain the Buddhas' good doctrine', BS *dhārayamāṇu jināna saddharmam*; K 1, 135r5 *u ne pabastago salāvānu* (BS *samlāpa-*) 'and not continuously words', Tib. *spobs-pa yons-su bri-bar yaṃ 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-gsēgs-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'; Lankavatāra-sūtra 2·99 *tarangā(h)*. . . *pravartante vyucchedaś 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 jairmām sturām vq piḡa hūdāmda* 'what for them (*ca-m 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', *hambvekye*, *habvake* 'critique'. With *-auna*, like *thauna-*.

paṃmamthā, see *patāmamthā* 'arrow, dart'; K 28·175 *paṃmātha 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 bvrāu aśka* 'you perhaps know the report of her'; III 70·111 *paṃmara bvāta* 'you may know the report'.

paṃmaṣṭā 'seized, held', II 45·74 *tta vā hir-vī nārā pūra na paṃmaṣṭā yuḡā(mdā) būnā vā āva* 'they could not at all hold wives, sons; they came here naked' (translation SDTV 111); JS 24v1 *pura pemeṣṭi aysgaṃ rraijsai pneha* 'the vulture seized the young ones with its sharp beak'; II 98·153 *khu vaña ttu auska 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-* < *mṣṭa-.

pamākā- 'measure', V 247, 15a3 *pamāka hime*, 15a4 *pamāka ni yuḡi 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, 11v4–12a1 *hauyuḡā...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-bāḡva 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 *baysa bvāre pamāka* 'the Buddhas know the measure'. From *pati-mā- with suffix *-kā-* (retaining *-k-*). See s.v. *pamāta-*.

pamāṃḡa-, *pamauda-*, see *pamūda-*.

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 balyāsāna 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 avamāvāmñā hambādā yinīme* 'I can so fill that measurelessness', BS *apramāṇa cariyāya sthīhitvā*. Compound, I 137, 44v4 *naśāna hūvamāva tta arvi vījani* 'by portion well-measured are these medicines by the physician' (BS *vaidya-*), BS *bhāḡa suttalinā (sutulita-?) bhiṣaka*. Infinitive, Z 2·83 *kye thu hamjsātq balyi pamete* 'you who intend to measure the Buddha's (measure)'; ibid. *ātāsi hamjsaḡde...* *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-*, *mīta-*, O.Pers. *mā-*, *āmāta-*, *framātar-*, Zor.P. *patmān*, *-ak*, *uzmāyīšn*, *uzmūt*, *-ak*, N.Pers. *paimāyad*, *paimūdān*, Sogd. *prn'y-*, *prn't* 'command', *pčm'k* 'noble', *ptm'k* 'measure', M.Parth.T. *nm'y-*, *nm'd*, *prn'y-*, *prn'd* 'think', *prn'ng* 'thought', *pdm'dg* 'proportioned', *frm'y-*, *frm'd* 'order', *wm'dn* 'experience', M.Pers.T. *nm'y-*, *nmwd*, *prn'y-*, *prn'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 *pyamal* 'to measure', Waxī *pūtmūi*:*pūtmoid* 'to imitate'; *rami*:-*ramatt-* 'to order', Rōšānī *rimay*:-*rimūd*, Sarikolī *rāmi*:-*rāmōd*, Šuynī *rimi*:-*rimod*. IE Pok. 703 *mē-*, O.Ind. *māti*, *mīmāti*, *mitā-*, *mātrā*, *māna-*, Greek μέτρον, Lat. *mētor*, *mēnsus*, O.Engl. *mēð* 'measure', Lit. *mētas* 'measure', O.Slav. *měra* 'measure', Tokhara B *mai-*, A *me-* 'to measure'.

pamāta- 'dressed', *pamya-*, *-vamyā-*, see *paṃjs-*, *pamūha-*.

pamūda- 'reported', III 83·20; III 110·12 *pamauda*, II 87·52 *pamāmda*, see *patāmar-*.

pamūha- 'dress', see *paṃjs-*.

paṃmetūm 'to honour', Bcd 45r4 *paṃmetūm diṣi vī biṣā sāmmūha*: *baysa* 'I honour in every region (BS *diṣā*) the epiphanous Buddhas' (BS *sāmmukha-*). 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 *bisvāra-*. The ending *-ūm* may be 1 sing. 'I am', or enclitic pronoun 'by me'.

pamphidā 'is pleased, satisfied', for **paphimda*, 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 *ābharāṇa-vrkṣa-* 'trees which produce garments', mentioned K 64, 80v3 *ābha(raṇa)-vrreḡsa*. See *paṃjs-*, *pamāta-* 'to dress'.

paya 'official title (?)', II 28, 35b2–3 *puṣa vā ttrāmūrau haṣṭe yanāmam tṭye jsārā kina ni ā vā ttrāmūrau paya ā himi thyau vā puṣi ttrāmūrau hamtsa 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*, *ditač* < **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 πῖμω 'ruin, pain', Got. *faian* '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', = *patindā*, see *pat-*.

paysaṇu 'cheek', Sid. 146r5 *paysaṇu*, Tib. *hgram-logs* ('side of cheek'); I 149, 59r3 *cū paysaṇve strisidā kamala rāhi* 'whose cheeks become stiff, headache', BS *āstambha-śīrah-śūlam*; III 130b3 *syamca paysanva* 'left cheek'; with suffix *-kya-*, III 48·68 *paysaṇvake*, = 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 *paysenda*, see *paysān-*.

paysas- 'crush' (written *paysams-*), 3 plur. III 43·30 *paysasidai dadā rāysa-m gvaunā nq byaidai* 'his (the dog's) teeth crush it; for them there is found no taste (juice)'. From *zamb-*:*zab-*, *zafś* > *zas-*. See cognates s.v. *ysimā* 'teeth'; *zaf-* in Av. *zafan-*.

paysāta- 'germane', *paysāya-*, *paysā*, JS 7r3 *khu ji pura paysāta* 'like one's own children', JS 39v2 *paysāye brrāvara* '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 māñada* 'like one's own son', = K 23·76 *paysā pūra*, = K 32·29 *paysā pūri*; V 67, 25a2 *paysā hīvi*

pye (dyadic) ‘one’s own father’. From **pati-zāta-* ‘born into the (Great) House’, Armen. lw. *payazat* ‘heir’ from **pati-āzāta-*; note also Av. *haḍō.zāta-* ‘germane’ (Yašt 14.46 *brāθre vā haḍō.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 *hvāṣṭa nā paysānāte* ‘recognizes as best’, BS *guru-kuryāt*; v 112, 34r3 *hvāṣṭa nā paysānda* ‘he recognize as best’, BS *kuryād guru-kāraṃ*; 1 sing., III 131.4 *paysānūṃ*; 1 plur., II 113.88 *paysānām*, 1 plur., middle III 129.9 *paysānāmane*; 1 sing. middle, SuvP. 64v4 *dīsūṃ āra paysāne* ‘I confess, I recognize fault’, BS *deśayāmy ahaṃ*; 3 sing., v 353, 19, 3b3 *hamjātu 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 paysāna* = Manj. 235 *uysānā kara ne paysānū (-ū < uta)* ‘he would surely not at all know the self (=BS *ātman-*)’; preterite, participle, *paysānda-*, K 60, 35v4 *paysāmdā yūḍa idā* ‘he has known’; 3 sing., v 142, 104b5 *paysānde*; 3 plur., III 67.54 *paysāmdāmdā*; 1 sing., K 4, 142r2 *uysāno paysāndaimā* ‘I knew the self’; participle future, Sid. 156v4–5 *nariḥṣānā* (BS *niriḥṣ-*) *u paysānānā* ‘to be examined’, Tib. *rtogs-par byaho*; *-ya-* adjective, JS 36v3 *avaysāna paysāna* ‘ignorant, knowing’; III 70.106 *paysāna hama* ‘be recognisable’; noun, v 131, 1a3 *paysānāmata*, v 261a, a5 *paysānāmata*, Manj. 389 *paysānāuma*, K 69.218 *paysā-naume 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. 1 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. *dānistān*, *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-*; Oss. D. *zonun*, *zond*, *zudton*, *zund*, I. *zonyn*, *zond*, *zydton*, *zynd*; Pašto *pēžanəm* ‘recognize’, Yazg. *vzan-*, *vzanitag* ‘know’, Rōšāni *wizon-*, *wizēnt* ‘know’, Šuyni *bizon-* ‘recognize’, Iškāšmī *pəzin-*, Waxī *pazdan-* (<**pazn-*), Sarikolī *padzān-*. IE Pok. 376 *gnō-*, O.Ind. *jānāti*, *jñāta*, Greek γινώσκω, γνωστός, Got. *kunnan*, *kann* ‘know’, O.Engl. *cnāwan* ‘know’, Got. *anakunnan* ‘recognize’, Lit. *žinaū*, *žinoti*, 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 *pas-* ‘be flat, plain’, Oss. D. *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. *paṃjsa* ‘five’.

paysau ‘sour (?)’, III 92.241 *kaṃāñā bañāñā paysau pettā*, *jīye 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(ṣ)-* ‘taste’, rather than to *paysau* ‘rotting’ from **pati-zau-* with *ysū* ‘pus’. See *ysūṣ-* ‘to taste’.

paysdyi ‘to send away (?)’, II 84.7 *māñq maṃ baysgā haḍi*

ṣṭāre u paysdyi āṃ ttā ni dāsāṃ ‘of ours (?) here remain many messengers and we do not yet succeed in despatching them to you (ṭtā)’. Possibly base *pazd-* infinitive (**pazditai*), see *paśd-*, s.v. *aspaśd-*, *tvaśd-*, *naṣpaśd-*.

paysnā ‘at the head (?)’, K 149.4 *amrratta-kū(nda)la* (so) *krrāda-rāji* (BS *amṛta-kundala krodha-rāja*) [*pa*] *paysnā* (*pa* duplicated at end of line?), equivalent to *paḍaṃysna* (parallel BS *-ādi-*, *-pramukha-*). Possibly **pa-zna-* to *pa-* ‘in front’, with *-za-* in *hāysa-* ‘far’ (**frāzā-*), see *patā* ‘before’; or read *pa(ḍau)ysna*.

paysyāṃn- ‘germane (?)’, v 168, 7b2 *saṃ paysyāṃn-///*, 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, Z 4.43 *pīḍe* ‘is filled’. Base *par-*, participle *purra-* (in *purra-* ‘moon’, *uspurra-* ‘complete’). See *hambīr-*, *hambēr-*, *hambāda-*, *hambāda-*. To Av. *par-*, *parana-* ‘full’, Zor.P. *pwl* **pur*, *uspurrik*, *spurr*; Aram.-Pers. *’sprn*, M.Parth.T. *’mb’r-* ‘to fill’, *’mb’rg* ‘mass’, *’pur* ‘full’, M.Pers.T. *hmb’r-* ‘to fill, gather’, *’phy’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. *spaṛ* ‘end’, *spaṛa-zēn* ‘fully armed’, *spaṛ-spour* ‘complete’; Sogd. Bud. *’np’r* ‘abundance’, *’pwrn-* ‘full’, *’spwrn-* ‘complete’; Man. *’mprt* ‘filled’, *’mb’r* ‘filling’, *’spwrnw* ‘complete’, Chr. *’mprt* ‘fullness’, Greek πληρομονή, *’pwrny spwrny’q* ‘fullness’; later *’pwn*, Yav. *pwn*, *pwn* ‘full’. IE Pok. 798–800 *pel-*, O.Ind. *’pīparti*, *’pṛnāti*, *’pūrnd-*, *’āprāt*, Greek πίμπλημι, πλήτο, Lat. *pleo*, *-plētus*, *plēnus*, Celtic O.Ir. *línaim*, *lān*, Got. *fulls*, Lit. *pilnas*, O.Slav. *plünū*.

par- ‘to nourish’, see *pār-*: *pāda-*.

par- ‘to cause, effect’, see *perra-*. Possibly II 39.5 *cā au titya uca śadai kira 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-*, *pa* from *pari-* and *parā-*, Av. *pairi*, *para*, O.Ind. *pari*, *parā-*, Greek περί, πέραν. See *parkin-*, *paltcīmph-*, *paṇiḍi*, *pārān-*, *parajūṣṭa-*, *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’; Oss. 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 *parēḍal* (IV 58), a less specialized use of IE Pok. 816 *per-* ‘go across’. See s.v. *parāṃjsi*.

parakṣa, *parekṣi* ‘belt, thong (?)’, II 60.24–5 *thauna śaci nūvarā parekṣi sau u chavanū kāmḥā parakṣa sau* ‘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. *aṛasan*, *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(ṣ)-*, as initial *ṣṣavā-* ‘night’, *kṣīra-* ‘land’. See also *guḥṣapa*.

parajūṣṭa- ‘enveloped’, K 18.217 *kara kathe parajūṣṭauda* ‘they surrounded the city environs’, = K 26.142 *kara kathe pajarrūṣṭāda* (metathesis); = variant K 35.88 *kathā ṇūṣṭyāmdī* ‘they wrapped the city about’, parallel Divyāvadāna 448.1 *veṣṭita-*; III 46.39 *pajarūṣṭida śūje tta khu sīttanvā pāyivā* ‘they entwine one another so as with their white-skinned legs’. Base *yauuxṣ->jūṣ-* (with retained *j-* after *para-*); present *-t-*, as in *ṇūṣṭ-* (**ni-yauuxṣ-*) ‘to enwrap’. See cognates s.v. *jūṣ-* ‘use’. Not with *cauṣka-* ‘holder’.

parajusta- ‘fought’, III 69.82 *paraajausta mura jsa hamtsa* ‘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-*.

paraṃjsa ‘turned away, back, adverse’, SuvO. 4v1 *o yā jsa vā divate paraṃjse indā* ‘or therewith they are hostile to the deities’ (BS *devatā-*), BS *devatāsu parān-mukhāḥ*; v 79, 149v1 *dukha purrindā paraṃjsa ni hamānindā* ‘they overcome sorrows, to adverse things they do not change’, Tib. *hkhor-ba bśñil-te rgyal-bar hgyur-ro* ‘destroying *saṃsāra*-migration they are victorious’; Sid. 125v2 *aysmu wvī*, *byātārji ttai paraṃjsa vaṣṭidā u āphārāre* ‘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 hīya prara u paraṃjsai*, *gaṣṭimḍā* ‘the nature of wind they turn back for him’, BS *jītvā vātām*, Tib. *rluṃ non-te* (non ‘press’); Z 12.45 *tcamna hāmāte paraṃjsā* ‘by which he becomes hostile’; K 68.18–4 *diṣgi biṣi simḍi (im- = -ai-) paraṃjse* = K 71, 9v2 *diṣgi baiṣa saida parrajse* ‘in every direction success is adverse’ (BS *siddhi-*), III 71.149 *khva-ṃ iṣā śā paraṃjsa* ‘so that for me the adverse curse (BS *śāpa-*) may turn back’ (*iṣā* 3 sing. optative); Manj. 355 *para(ṃ)jsa ve* ‘I was turned back (from *nīrvāna-*)’; with negative SuvP. 64v1 *cu dā prrakṣauttai ime*, *avarāṃjsā rraṣṭā abvītya* ‘as to that I have attacked the *dharma*-doctrine, not hostile, correct, unwitting’, BS *sad-dharmah pratikṣiptaḥ syād ajānantena me sadā*; v 123, 2r2 *avarāṃjsa dā(ta)*; II 102.16 *raṣṭa-haspyisākyau avarajsa-bvāmyau* ‘rightly aspirant, with favourable knowledge’, translation AM, n.s., 11, 1965, 102. Compound, K 153.29 *paraṃjsa-śaumā* ‘with faces turned away’, parallel to BS *parān-mukha-* above. From *parā-* ‘away’ with adjective suffix *-nk-* **parānčā->paraṃjsa-*, to Av. *parā*, *para*, *āča parača*, Zor.P. *parōn* ‘beyond’, Sogd. Bud. *pr’ēk* ‘beyond’, to IE Pok. 811 *per-* ‘cross over’, O.Ind. *pārā*, *pārānk-*, Greek πέραν.

paraṃthaña ‘tumult’, loc. sing. JS 27v2–3 *paraṃthaña 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 34f4 *raṃtha-*.

parapyauutta, K 17.175, see *paribyūttā* (Sid. 5r3) ‘turned’.

paraphā ‘equipment (?)’, v 310, viir4 *nai bārai paraphā jsa biṣṭyāudā* ‘they did not seize his vehicle with the equipment’. Possibly **pati-rampha-* with *tcārampha-* ‘stick, staff’ (**paṭṣ-ā-rampha-*), hence ‘with supporting equipment’; note Sarikolī *paromb-*: *paromd* ‘prevent’.

parabyūttā ‘changed’, K 25.113 *yse(rai) parabyūttā 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 *tti 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 ṣanīrā*; 2a9 *parramai auṣaki*; 2b1 *parramai saṃgabudā*; v 2, 6–7 *parramai battanakā*; plur. II 14, 2b8 *parramā pyaysidā* ‘the officials sign’ (see SDTV 6). Dialectal *-rr-<-rδ-* or *-rθ-* or *-rt-* indicates **partama-ka-* or **parθama-ka-*, to older Iranian παρθαμα-, 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 ṣye ṣye* ‘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 Parānavitana volume 1965, 35, The image in Gostana.

parahā jsa aśā ‘horse with cart’, II 111.16, if from **pa(ti)-raθa-* ‘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 rrvī parā hagrātta yaimu* ‘if I can uphold that royal command’. See *parau*.

parājsaṇā ‘injure’, III 6, 13r4 *ma thursa ma nvaṃthi ma vanāsa*, *ma parājsaṇā* ‘do not harm, do not change, do not shake, do not injure’, see *parājsan-*.

parājsan- ‘injure, destroy’, III 6, 13r4 *ma parājsaṇā* ‘do not injure’; = III 10, 19v5 *ma parā(ā)jsaṇā*. From **parā-jañ-*, see *jsan-*: *jsata-* ‘strike’.

***parāṃjsi** ‘interrupted’, I 153, 63r5 *avarāṃjsi ttavi (-i = -ai)* ‘continuous fever’, BS *saṃtata-satata*, of two types *viṣama-jvara-* ‘interchanging fever’; I 147, 57v2–3 *cū avarāṃjsi khaṣq u mau sīve* ‘who continuously consumes food and intoxicants’ (BS *sev-*). See *-āṃjsi*, adjective suffix of time *hadāṃjsi*, *panūdāṃjsi*, *hatādāraṃjsi*. From base *par-* ‘pass over’, **a-para-* ‘continuous’, to Sogd. Chr. *pyr* ‘he went’, base *par-*, Parāči *par-* ‘go’, Pašto *parēḍal* ‘flee’ (E. Benveniste, JA 1955, 325), see *para* above. See also M.Pers.T. *p’r-*, *-v’r-* *xwr-pr’n*, *xwr-wr’n* ‘west’, Zor.P. *hurb’r’n* ‘west’; M.Pers.T. *xwrnw’r* ‘evening’, Zor.P. *’drp’rk* ‘evening’, Oss. DI. *fardäg* ‘swift’, I. *afardäg un* ‘disappear’, *afardäg kānyn* ‘remove’; Armen. lw. *parh* (*čana-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 pihi* <*pa*>rā-*thyari*, BS Divyāvadāna 382·13 *mūlyena vikrīṇidhvam*; 2 sing. present, v 222·8 *cu paretha ttāṇa beḍa ganam* ‘what wheat you sell at this time’; preterite, participle *parāta-*, *parā*, v 222·7 *tvā śamdā parāti* ‘sold that land’; K 44·187 *nva piha parā yuḍādū* ‘we could sell at a price’, =K 41·70 *par(ā) yuḍādūm*; K 41·72 *ni parā ṁdā* ‘he cannot sell’, =K 44·188 *ni parā idi*; 3 plur. v 215·70·5 *ūtca parāṃdā* ‘they sold the water’; K 44·179 *nva piha pirāṃdi* ‘they sold at a price’, =K 41·62–3 *nva piha: pirāṃdā*, BS Divyāvadāna 382·14 *vikrītāni*; infinitive, v 339·77v3 *ttā parētā barindā* ‘they bring to sell’, BS *tat sarvaṃ vikriya paśu-krayārthe gacchataḥ*, Tib. *hchon-du don-wo*. Noun, *parā*, *varā*, III 130a5 *girye parā thyaui hime* ‘buying (and) selling occur at once’; II 95·51 *giryai-varā tsvāṃdā* ‘they went to buy (and) sell’. Compounds, III 50·42 *mauta-varāthāṃṇā* ‘selling intoxicants’; v 41, 56v4 *skara-varāthā(ṃṇā?)* ‘selling coals’; III 50·43 *girye-varāṃṇā* ‘buying (and) selling’. From **parā-dada-*, **parā-dāta-* ‘to give over’, Av. *mišdam...* *para.daiθāt* ‘would give reward’, *paradāta-* ‘betrothed’ (*kainin-*); Sogd. Bud. Man. *pr’ōn* ‘sale’, *pr’ōt-* ‘sold’, present *pr’yō-*, Chr. *pryōt*; Pašto *prōlāl*, *plōrāl*, *prōwul*, Sanglēcī *paraday-*: *paradūd*, *pārde-*: *pārdūd*, Yidya *plār-*: *prist*, priüst, Šuyni *pardād-*: *pardōd*, Sarikoli *paraō-*: *paraōud*, *paraōuḡ*, (Shaw) *paraōāḡ*. See *parāvai*.

parāṃdem ‘I went forward to’, III 71·130 *ttai hve sa ūtca parāṃdem khu na pyāmāna hau-dva ūca, parya nāšta sve beṃdā mam* ‘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 parrāmemate vātā bvāmava|||*; v 95r2 *parrāme* gloss to *prracavāte* ‘proceeds’ (BS *pra-cyav-*); III 26, 29b3 *parā-midi* ‘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 ira parāvai* ‘be sold jade’; II 100·209–10 *mārā-pyarau nāvai bāiša parāvai haṣḍā yūdai* ‘from parents he took, he sold all, he made report’; II 100·218–9 *ṣa ira 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 carīṣyati*, Tib. *chans-par spyad-pa spyod-pa*; K 55, 17 bis r3 *parāḥa parehe*; Sid. 104v2 *parehāṇa*, BS *tyajet*, Tib. *span-ba byaho*; v 389, 19v5 *cu ro parehāre hāryau ḍityau* ‘who avoid evil things’, BS G 37, 14b1–2 *vivarijyanti pāpāni*; v 75, 43v6 = v 338, 36v4 *u parehārai jsa* ‘and they abstain therefrom’, BS G 37, 33b3 *parivarjayanti*. Preterite, III 127·9 *parāḥa paraustai*, Z 24·494 *parauste*; Z 22·237 *parostānda*; II 3·46 *parāṃste*. Noun, *parāha-*, Bcd 47v4 *dāna parāhna* ‘with dharma-doctrine, with ethics’, BS *śīla-carīm*. Adjective suffix,

-*inaa-*, Z 15·2 *parāhīnā*; v 247, 17b4 *parāhīje hauvi 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 parehaṃdai ṣṭe* ‘I am abstinent’, K 109·312 *parehadā ṣṭāre* ‘are holding to ethics’, v 282, 2b4 *parehandā*. From **pa(ti)-raf-*, -*rafš-* (with -*rausta-*, -*rusta-* < -*rafšta-*). Base *raf-* ‘fight’, see s.v. *rraphai jsa*; rather than *rap-* ‘support’.

parī ‘escape’, II 107·169 *parī vaska* ‘for deliverance’; K 56, 19r1 *aysa parī baustūm* ‘I have awakened to salvation’, =K 57, 26r2–3 *aysā parī bustu*; K 108·293 *nairv(ā)ṇa parri* ‘nirvāṇa deliverance’ (parallel to BS *vimokṣa-*), K 61, 39r1 *parri*, K 108·297–8 *ṣai vara dāsāma parī* ‘this is fulfilment of deliverance’. See *parriya-*, *parrāta-*, *avarī*.

parrāvo ‘periods of time’, loc. plur. K 3, 139r4–5 *kalpu(vg) parrāvō*. From **parna-* ‘form, part’, see *drvarroñi*.

parigeš- ‘cause to turn round’, SuvP. 70v1 1 sing. optative, *parigeṣṭi 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 skāṃda sāmū brre māṇḍam va khai*, = III 46·27–8 *parigeṣa skāṃdaka samū brre māṇḍvā khai tta*. From *grts-* > *ggeiś-* with -*g-* kept after *pari-*.

parrij-, *parrij-*, *parij-* ‘deliver’, participle *parrāta-*, *parya-*. SuvP. 70r4 1 sing. optative, *parijī* ‘I would save’, BS *moceya*; dyadic, III 76·252 *vaña ma ttā pariḥa ttrovāya* ‘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 *padāṃjisyānu bādānu parrāt(ā)nu* ‘of first past times’, BS G 36, 5v2–3 *atite 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 jsyāmāte 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-bhakta-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 ṣṭe* ‘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 parrye khu...* ‘10 years passed after...’. Participle with negative *avarya-*, K 64, 81r3 ‘not delivered’, noun, *parriya-*, *parri*, *parī* ‘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, 27r4 *hambiridā parriyāṣṭā* ‘they are fulfilled towards deliverance’; see *parī* separately. Adjectives, -*asta-*, K 35·88 *pariyisti* ‘to the emancipated one’, parallel to K 26·143 *pūhi ve*, =K 18·218 *prruhyai vai* ‘to the purohita-chaplain’; II 59, 3b2–3 *mārgaupadeśa parṣe parrīyasta cu biṣe caigānye*

janave vīra kalyāṇamittra ya ‘the way-guides (BS *mārgopadeśaka-*), reverend (= *pārṣa-*), emancipated, who were all spiritual advisers in the Chinese land’; suffix -*astanajsa-*, II 105·119 *parīyastanajsyā samāhānyām jsa tcarhya inarai* ‘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 19r1 *parrīyastāni śirkye āme thāna* ‘the good abode (dyadic) of the ārya-monks’ (BS *sthāna-*); SuvP. 61v1 *parrīyastāṇau jsa* ‘with delivered ones (=monks)’, BS *ārya-*; L 98·35 *parrīyastām hīvi prajñā-pā(ra)mitā-nayā* ‘the exposition of the wisdom perfection of the ārya-monks’; adjective -*inaa-*, Z 22·294 *hiyāra parrīyīnā diṣṭa* ‘fruits of deliverance ripened’; v 168, 1a8 *parrīyigye*. For -*astāna-*, also K 63, 79v3 *śau-gūnasthānyau spyau jsa* ‘with flowers of one colour’ (*gūna-* ‘colour’). Incohative *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 tti parsīye* (so); v 79, 149v3 *dukhyau parsinde* ‘they escape from woes’ (Tib. omit.); III 130·27 (and 29) *ttāṣṭi pūṣi 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 *parštā u harštā* ‘passes and remains’, BS *nivāraṇī*, Tib. *yal-bar bor-ba-las* (*yal* ‘pass away’, *bor* ‘leave’); Sid. 106v1 *harštā u parštā*, Tib. *bor-ba* ‘leave’; Sid. 107v5 *parštā* ‘passes’, BS *atikramya*, Tib. *hdas-te* ‘(pass)’; v 299, 3r4 *u ttīye parštā* ‘and then escapes’ (with participle v 300, 3v2 *parryā*); v 302, 3a4 *u ttīyā parštā*; Manj. 370 *ṣā byanyā harbaisa paršta* ‘he escapes wholly from the hindrances (= *bātanyau*)’; K 28·180 *paršta apvaine* ‘he escapes without danger’; v 243·36–7 *pajsa haḍā parsidū śūjena vījyā(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-*, *rrījāre*. From **pari-raičāya-* ‘leave’, **pari-rixta-* > *parrāta-*, Av. *raēk-*, *raēčāya-*, *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’yik* ‘remains of food, scraps’; Man. *pryē-* ‘leave’, Chr. *pryē-* ‘leave’, *wryē-* ‘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 *leikʷ-*, O.Ind. *rinākti*, *riktā-*; Greek *λείπω*, Got. *leihwan*, Lit. *liekū*, *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’, *gvācha-* ‘digestion’ (*vi-pač-*), *pachāre* s.v. *pajs-*. Also *parvach-*, *parvac-*.

paribyūta- ‘changed’, see *parabyūta-*.

parriya- ‘deliverance’, see s.v. *parrij-*.

pariysmā ‘urine’, Sid. 14v3 *pariysmā kaśāma*, BS *kṛcchra-*, Tib. *gčin sri-ba*; I 157, 69r2 *cū pyatsī pariysma pihiṣṭa mūttra-kṛcchra-* ‘for whom before him the urine stops (is) urine-difficulty’ (BS *mūttra-kṛcchra-*); I 183, 102v2 *cū pariysmā kaṣṭi*, I 195, 116v3 *ca pariysmā kaṣṭi*. From **pa(ti)-raiz-ma-*, base *raič-* > *raiḡ-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 biṣṣā parrūška tvīṣse yādāndi* ‘who have destroyed all afflictions’, BS *arhatām*, Tib. *dgra-bčom-pa*, = v 333, 25v5 *biṣṣā parrūška tvīṣe yiḍe*, = v 333, 25v2 *kye biṣṣā klaiṣa tvīṣse y(āḍe)*, v 333, 25v4 *kye biṣṣā klaiṣa <pu>rrde*. Elsewhere III 20, 2a3 *kūṣṭa na karā kāma niṣṭā hiyausca 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-samggā avarrūška aysmya kṣāna* ‘the *bhikṣu-saṃgha* must be thought of free of afflictions, in the mind’; v 185 13a, 2b6 <*a*>*varrūška, u daṣṭa* ‘afflictionless and skilled’. See also above *avar-rūška-*. From **pari-rauša-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) *vara parruṣṭe vara baittā vara nihvarrde* (triadic) ‘there he desires’, see, with negative, K 66·132–3 *avarruṣṭe baṡsām dā* ‘the unaffected Buddhas’ dharma-doctrine’, =K 69, 1v1 *avarūṣyi baṡsasu dā*; K 60, 34v2 *sarvadharmvā avarūṣye* ‘unafflicted in all elements’ (BS *sarva-dharma-*). From base *rauxš-* > *rauṣ-* to *rauk-* see s.v. *rrauṣ-* ‘desire’ with both favourable and unfavourable meanings. Note for *kleśa-*, also Sogd. Bud. *nyzβ’n’k*, =Uigur lw *nizβani-lar*, Tib. *ñon-mons-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 diṣṭa ṣṭānye hālstā* ‘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-begstamyi haḍai* ‘on the twenty-eighth day’. See s.v. the numerals. From **paras-*, **parax-* > *parai-*, Tumšūq Saka -*par-*, -*war-* *hoparsana* ‘17’, *šowarsana* ‘11’, *drewarsana* ‘13’; Av. *parō*, *parē* ‘beyond’, O.Ind. *parás*, to IE Pok. 811 *per-* ‘cross’. See also *para* above.

parekṣi ‘thong (?)’, see *parakṣa*.

parremā ‘an ornament’, Z 13·137 *svaṇa-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 *baṃgāma*-; and similar form in *śaraima* (II 77:5) ‘covering (?)’ base *śar*-.

paraiṣṭā ‘twisted (?)’, II 117:6 *cū bimḍā pamūha: ū paraiṣṭā paśaṃjsa āstaṃna hera* ‘in addition to which such things as clothes and a twisted *paśaṃjsana*’. Possibly *paraiṣṭāa*- from base *rais*- ‘to spin, twist’, Av. *urvaēs*- ‘turn’ (glossed by Zor.P. *varititan*), Oss. D. *ālvēsun*, *ālvist*, I. *ālvīsyn*, *ālvīst* ‘spin’, Zor.P. *rištak* ‘spun’ (DkM 290:4 *gartiṣn ut vaṣiṣn i paṣm rištak*), N.Pers. *rištan*, *rēšidan*, *rēsam* ‘spin, twist’, *rēsmān* ‘rope’, *rēsmān-bāf* ‘rope-maker’ (dyadic), Balōči *rēsag*, Pāsto *wrēšāl*; Zor.P. *asparēs*, *asparēz* ‘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*-š-, or *rais*-, O.Ind. *riśāti*.

parau ‘command, order’, BS *śāsana*-, Chinese K 909:8 *tṣ’i* ‘rescript’ (II 129:80), frequent in official documents, II 88:21 *parau pastāmdā* ‘they ordered an order’; II 23, 184 *parau tsve* ‘the order has gone out’; II 18, 743 *khu parau pva* ‘when you (sing.) hear the order’; II 26:32-20 *khu parau pōirau* ‘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 141:3 *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 *parauvām jsa*. Derivative, see *parauvā va* ‘for the commissioners’. Compound II 41:10 *parauva-bara* ‘carrying despatches’. Verbal see *pary*:-*parsta*-.

parauvā ‘commissioners (?)’, II 41:10 *asā parauvā va pathāna* ‘horse to be equipped for the messengers’, translationSDTV 115. From *parauvaa*- adjective to *parau*.

parauys- ‘sink, drown’, 3 sing. v 125:6b2 *paroysde* ‘drowns’ (the 6th danger, parallel to BS *udaka*-); Z 24:467 *parauysārā*; participle present Bcd 57v1 *viṃma* (-iṃ=-ai-) *parauysaṃdā satva* ‘beings drowning in the sea’, BS *ogha-nimagna*-; JS 151:4 *parauysaṃdai*; preterite Z 20:65 *parauṣṭa*, Z 2:225 *parōṣṭa*-, III 68:70 *parauṣṭūṃ aysmū pajsā* ‘I am greatly sunken in mind’, III 71:143 *parauṣṭūṃ aysmū uvī* ‘I am sunken mind (and) wits’. But II 98:153 *parauṣṭā* ‘under control’ as *parau* ‘command’ with -ṣṭaa-. Causative, *parauś*-, III 68:64 2 plur. *parauśgrā miṣṭaṇa tāja* ‘drown her in the great river’. With -ām-<-au-, K 60, 37v3-4 *cu na diṃna* (-iṃ=-ai-) *sūṣti*, *ne uci jsa parāṃysye ni padamna gijsabrriṣṭq* ‘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*:- *wāṣt* ‘swim, bathe’, Yazg. *waz*:-*wēṣt* ‘bathe, wash’, causative *wazān*:-*wazant* ‘wash’; Oss. D. *aūazun*, I. *aūazyn*, *aūāst* ‘check the flow of a river’; D. *niūazun*, *niūast*, *niūāst*, I. *niūazyn*, *nyūazyn*, *nost* ‘to drink’, *karz nost* ‘intoxicant drink’.

paraṣṭā ‘controlled’, II 98:153 *na jsā utca paraṣṭā* ‘the water was not controlled’. From *parau* and base *ṣṭa*-.

parausta-, **parosta**- ‘restrained’, see *parāh*-.

parkāmda- ‘bestrewn’, K 63, 79v3 *parkāmda ḥā yausa* ‘spread the incense (=ḥū), musk’; with *varkāmda*-, III 38:42-3 *yausa jsa varkāmdā būsaṇa spyakyau ḥīya* ‘with musk-perfumed scented flowers’. For *v*- beside *p*- note also *padanda*-, *vadanda*- ‘made’. See *parkūn*-.

parkūn- ‘spread, bestrew’, Sid. 100r2 *tī-v-i beṃda sada-lūṃ* (=BS *sindhu-lavaṇa*) *parkūnāñā* ‘then upon it salt must be sprinkled’; III 86:96 *bimḍai 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 *parkāmda*, *varkāmda*- 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 *σκύλλω* ‘skin, hide’, *κύπτω* ‘covering’, OHG *hūt*, O.Engl. *hȳd* ‘hide’. This base *kau*- is preferred to tracing *parkūn*- to *parikān*- with -ūn- as in *mūn*- ‘to remain’, *mūn*- ‘to resemble’ with *mān*-. See *prāḥkuyq* ‘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 neḡi kye mā dukha jāndā* ‘he gives me to drink that *amṛta*-immortal stuff which removes my woes’; preterite, Z 5:89 *neḡi 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 samvī parnaindi ne daindā* ‘so the ignorant as blind men at night touch, but do not see’, cliché Pali *diṭṭho vo jacc-andhā hatthīti* ‘blind from birth, have you seen (=touched) the elephant?’; O.Ind. maxim *jāty-andha-gaja-drṣṭyā*; here *parnaindā* is parallel to BS *spṛṣati* ‘touches’. Present 2 sing. imperative K 47:56 *nāsi pūra ce ṣe tcāramphi ttyena paḍā panā* ‘take, my son, what is this staff, with it feel in front’. Base *nam*:-*nā*- ‘to strike’, Oss. D. *nāmun*, *nad*, I. *nāmyñ* ‘strike’, D. *nad* ‘road’, I. *cāl̥x-nad* ‘wheel-road’. Similar to Zor.P. *pīl-xvast* ‘elephant-beaten’. Hence **pari-nā(y)*- ‘to touch’.

parbava ‘overcome’, III 6, 13r1 *vaṇa muhu ṣṣūka ma piysāñā, ma ma parbava, ma ma uysdeya* ‘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 gaḍwqm pairi.bavaiti* ‘which infest the bitch’. With -*b*- kept after *pari*-. See cognate s.v. *vāta*-<**būta*- ‘become’.

parbīra ‘round, circumference’, II 103:68 *tīṣṭa* (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 Šāhpuhr 1, 1. *prybr* ‘surrounding’, Armen. lw *parberakan* ‘circular’.

parbutta- ‘grown’, K 43:160-1 *tī ṣi kūnālai rrispūri thy(au) huṣā parbutti* ‘then the prince Kunāla swiftly grew, increased in size’, =K 41:41-2 *tī ṣi kū(nā)lai rrispūrā* (-iṃ=-ai-) *thyau huṣā parbuttā*; III 105:13-4 *tta hūṣā parbautta vāṣṭa sa khū vaiysa pṛāvaṇa uca* ‘so he grew, matured, just like a lotus in cool water’. Here *huṣā parbuttā* 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 ttā parmāca tsvā* ‘on the 14th day a message went out (to you)’. From **pari-mistya*-, base *mait*- ‘to send’, (with -*s*-) *mais*-. Av. *maēθ*:-*miθ*-, *maēt*:-*mit*- ‘send; change’, *hamista*- ‘thrown down’ (*maid*- or *mait*-). See also *parmiha* ‘village’ (*maid*- ‘settle’) and *hamih*:-*hamista*- ‘change’. IE Pok. 715 *meit(h)*- ‘exchange’, O.Ind. *methati*, *mithāti*, Got. *maidjan* ‘change’; IE Pok. 968 (s)*meit*- ‘throw’.

parmāṣṭā ‘communicates (?)’, v 228, 3a1 *vāsāte parmāṣṭā* ‘he recites (BS *vācaya*-), relates’. From **pari-mis*-, base *mait*:-*mit*-, see s.v. *parmica*.

parmiḥā- ‘village’, SuvO. 55v2 *parmiho*, BS *nigame*; v 109, 31v1 *tīña āguvo parmihoḡ kintha kṣīra o ttuwo kanthuwo 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-rājadhānī*-; K 31:24 *parmahe*, =K 15:118 *paramai*, =K 23:68 *parama*; II 107:167 *gaudāra paramahai vīra* ‘in Gāndhāra town’, v 107, 30r1 loc. plur. *parmihotovḡ*, BS *nigama*-. From **pari-miθā*-, base *maid*:-*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 *mēhan*, *miθmit*; BS *tarmita* ‘Tirmiḍ, Termez’ from **tara-mita*- ‘crossing-place’, the city on the Oxus (BSOAS 13, 1950, 400-3). IE Pok. 715 *meit(h)*- ‘dwell’, Lit. *mintū*, *misti* ‘be nourished’, Let. *mitu*, *mist* ‘dwell; have food’, O.Slav. *město* ‘place’. See also s.v. *parmica*.

Here probably also the city name Chinese (Karlgren 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 *paryatī pīrṣṭā* ‘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 *paryāmina yuḍe*, II 129:67 *paryāmi biysī yuḍe* ‘we deign to have seized’; K 148:45 *paryāviṃ* (-iṃ=-ai) *bide* ‘deign to find’; noun, Sid. 15r5 *kīrā paryāme jsa u ṣūhyāme 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 paryāna yāḍe* ‘honours are to be commanded to be paid’, BS *pūjā ājñāpayitavyāḥ*. Before -*i*-, **paryi*->*parī*-, 3 sing. Z 24:450 *paritā*, Z 24:442 *pariyi*, v 63:25 *pariyi-t-i piḍa* ‘he orders to write it’, III 115, 9v4 *pari piḍi* ‘orders to write’, 2 sing. Z 22:112 *parī*, 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 piḍe* ‘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 pastāmdā*; II 22, 18a2 *parstāmdī*; -*st*->-*c*-, II 100:215 *parau na pacai* ‘he did not order the order’. Infinitive, II 113:83 *parau pastāmdī paṣte*. In colophons, SuvO. 55r2 *puṇabuddhā parste piḍe*, 1 255, 12v5 *vaṃdakai parstā piḍā*, so also Sogd. Bud. P 8:167 *m’δ APZY pr’m’y prw’yyst mwn’kw pwstk* ‘he ordered so to translate this book’. For ‘to order’ in the sense of ‘deign to’, note Sogd. Man. *frm’yδ* ‘be pleased to’; *n’ frm’yδδ* ‘be pleased not to’; Uigur *buyur*-, N.Pers. *bi-farmāyid*. 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; Ormuri *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 *ῥόπουα* ‘cry out’, O.Engl. *rēon* ‘lament’, Lat. *rūmor*, O.Slav. *revq*, *rovq*, *rutī* ‘bellow’, O.Engl. *rēotan* ‘lament’; Lit. *rūdmi* ‘lament’. Hardly better from **pa(ti)*-*mrāu*-.

parrya ‘passed over (to attack)’, IV 20:5 *piḍakā ā si huna ttā khyeṣvā ttuṃga ṣeṃ parrya ṣi haḍi va ni ye camda* ⟨*ha*⟩*ḍ(ā) u kāmya haḍai vā parrya* ‘the letter came reporting, the Huna have passed to Kāṣyar, to Ttuṃga Ṣeṃ (*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 *parrīj*-, and *pars*- ‘pass’. Infinitive II 1, 3-4 *parya vā paryai* ‘please to enter’, gloss to Chinese *ḡu* ‘to enter’, from ‘pass this way (*vā*)’. Hardly from *parś*- to Av. *paršta*- glossed by Zor.P. *patkārēt* ‘he fights’.

parysa-, **pārysa**-, verbal *parś*- ‘to serve’. With short *pa*-, Z 2:50 *parysa nirmāndā ce piḍāre hurau bātā* ‘he conjures up servants who prepare *hura*-drinks, *bātaa*-drinks’; K 148:58 gen. plur. *parysām vakṣaunarau* ‘servants, attendants’ (BS *upasthāna-karaka*-). Elsewhere *pā*-, SuvO. 5r4 *pārysau* ‘servants’, BS *guh yakaiḥ* ‘attendants’; SuvO. 4v5-6 *hamtsa hvāṣṭyau pārysau*

‘with excellent servants’, BS *sa-ganeśvaraiḥ*; II 7·112 *sa-syārya pāraysau* ‘100,000 servants’ (= 115). Verbal *parś-* III 22, 13b3 *na haḍi tti šau gyasta baysä parśāmdä* ‘they will not however serve your one *deva* Buddha’, BS *na khalu punas te...eka-buddha-paryupāsītā bhaviṣyanti*; III 66·26 *ināva parśgrā yāmdä* ‘always serve (2 plur.) strangers’; K 52·7·8 *tti münā pārysä ysūška, cu ma ṣṭāni parṣṭidā brrīya* ‘these my dear servants (*pārysaa-*) who serve me lovingly’; K 33·49 *ttu raṣīyi parṣe* ‘he serves the *ṛṣi*-sage’ (= K 24·98 *paśa*, = K 16·157 *paśe*); II 21, 15b3 *hamtsa neri jsa u pūryau jsa pyamtsāṣṭa hiyaudi parśum* ‘with wife and with sons I will henceforth serve the lord’; JS 5r1 *parṣqi* ‘you served’. Noun, Z 2·185 *ṣāte pārsā māstamä* ‘this is the greatest service’; III 130·26 *pārsq pajsam dāse* ‘he carries out service, worship’; V 111, 33v2 *ṣūṭīye pārsu yanāro* ‘may they serve one another’ (BS omits); V 107, 29r4 *pajsamä śṣāranā pārsā kādāna* ‘for the purpose of worship, service’ (dyadic), BS *pūjā-satkāra-*; loc. sing. III 79·1 *prriśa* ‘in service’. Agent noun feminine, II 125·21 *pārysya biśaka syāne* ‘may I be born a woman attendant, a woman house-servant’. Possibly **parivarz-* ‘to attend on’, with Sogd. Bud. (P 8·199) *prw’r*z ‘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’, *ōpyavov* ‘tool’. See also *jsaṇaulysa-*.

parysi ‘attendance’, III 129·22 *ūtvaḍire jsa biśamṣṭji ge parysi viri* ‘in addition, in service to the *bhikṣu-saṃgha* assembly there’ (*ge* = *gāśā-* ‘group’, rendering *saṃgha-*; with *parysa-* ‘service, attendance’); *parysya* (not *paysjye*), K 156·9–10 *biśagṭjai gai parysya udaśāyq* ‘for service to the *bhikṣu-saṃgha* assembly’, = III 64·11–12 *biśagṭje ge parysya udiśāyq*. See *parysa-* ‘servant’.

parysya ‘in service’, loc. sing., see s.v. *parysi*.

parva ‘fighters (?)’, Manj. 58–9 *jyau jsa rakṣaysā hiya rāde drraya vara mvañide maista parva śa śe phara-m beśa asada vīrā auśq* ‘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 māñāmdä aysmū cu dida parvacim (-im = -ai) vīra biśvā idrrvā baysoi* ‘the monkey-like mind which upon so much ripening in all the faculties is extinguished’; Z 2·75 *trṣṇa-indryau jsa utāra parvacha ni bvāmata rrāsca* ‘with those of the desire-faculty their noble (BS *udāra-*) ripening is the sharp awareness’, parallel to BS *āśaya-anuśaya-parijñānāt paripācya-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 tve* ‘(his power) then became matured’. Verbal, Sid. 138 v1 *thyau parvašte u berṣḍā* ‘it swiftly matures and bursts’, BS *kṣipra-pāki*, Tib. *myur-du smin-čin rdol-ba dan*; Sid. 142r2–3 *parvašte u ṣīyi cha hame* ‘ripens and white skin appears’, Tib. *dbal skya-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 pacaḍana* ‘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 *dvī-byūra parvāra* ‘two myriad accessories’; ‘attendance’, V 338, 61r5 *māra pāpimu hamtsa parvārna vara hamgrīya* ‘the evil *māra*-demons assembled there with retinue’, BS G 37, 57b1 *mārāṇām pāptyasām sa-parivārāḥ samnipatitāḥ*; K 150·20 *hatsa parvāra jsa mihākemtta* ‘with retinue Mahāketu’. From *parivāra-*, either as Iranian Saka word or as BS loanword.

parś- ‘to serve’, see s.v. *parysa-* ‘servant’.

parstā ‘passes’, see *pars-*, s.v. *parrij-*.

parṣṭore ‘they stop’, dyadic with *nihalj-*, V 148, 1b2 ||| *parṣṭore nihaljīndi* ‘they stop, they suppress’. From **pari-štuāre*, with *-ore* as in *byore* ‘they attain’, *bijore* ‘they are lifeless’, *dastoru*, *tcahora*. Base *stā-* ‘to stand, stay, stop’ (see s.v. *ṣṭe*, *ṣṭāre*) with increment. IE Pok. 1008 *st(h)au-*, Lit. *stóviu stovėti* ‘stand’, *stovā* ‘place’, O.Engl. *stōw* ‘place’, *stōwian* ‘to stow’, with noun Av. *stūnā-*, Khotan Saka *stunā-*, O.Ind. *sthūṇā-* ‘pillar’, Greek *στοῖα*, *στοιὰ*, *στοὰ* ‘hall’.

pars- ‘to pass’, see s.v. *parrij-*.

palaigä ‘plant name’, Sid. 17v4 *palaigä*, BS *pālankä* (Tib. *snehu rgod dan?*); botanic names *Boswellia thurifera* and *beta bengalensis*. Possibly Prakrit lw **palingā-* < **pālāngā-*.

palaijā ‘plant name’, possibly ‘speckled’, II 85·18–9 *ṣīyi ttrihe, tīye nvaīyi ūspurā palaijā* ‘white radish, after that complete speckled plant’. Possibly **palanji-* to *pala-* ‘variegated’ to N.Pers. *palang* ‘leopard’, *palang-muš*k ‘speckled basil’, Kroraina *palāga-varna* (660 A 4;6) ‘of speckled colour’, see BSOAS 11, 1946, 781–3, Syriac *prng*, Arab.-Pers. *ḥalanj*, *ḥaranj*, Pašto *prang* ‘leprosy’, *prāng* ‘panther’, *prāngai* ‘leopard’, Sogd. Bud. *pwrōnk-*, from base *pard-*, Greek *πάρδος*, O.Ind. *pr̥dāku-* ‘adder’, Parāčī *parōnd*, *parōṇ* ‘panther’, Khowar *pardum*.

paljsamgyā- ‘surrounding, protection, retinue’, V 107, 29v4 *ānatā nu yamda u āysda nu yanīru paljsamgyo nā yanda* ‘protect them’, triadic translation, BS *āraḥṣām kariṣyatha*; V 108, 30r4 *biṣyau sānyau jsa nā parehāte u paljsagyo nā yanīyā* ‘let him save them from all enemies and protect’, BS *sarva-pratyarthikebhya āraḥṣām kuryāt paritrāṇam kuryāt*; V 107, 29r6–7 *tcuīnu rrundānu hamtsa hiñe jsa hamtsa karvūrā paljsamgye jsa...dātinei tceimā rakṣatā hāmāte* ‘with the army of the four kings the eye of the *dharma*-doctrine has surrounding protection’, BS *yusmābhiṣ catur-mahārājaiḥ sa-bala-pari-vārair...dharma-netrī āraḥṣitā bhaviṣyati*, parallel to V 109, 31r4–5 *tcuīnu māstānu rrundānu hamtsa hiñe jsa u hamtsa parṣe jsa* ‘with army and assembly of the four great kings’, BS *sa-bala-parivārāṇām*. See K 142·1037 *pajsaṃja* ‘protection’, Tib. *sba-ba*; III 43·23 *paijsaigau*. From **pari-ḥam-* ‘to surround’ see s.v. *jsam-*.

paljsata-, *paljsāta-* ‘surrounded’, SuvO. 56r6 *biṣṣe paljsāte bāysañā banhya* ‘all enclosed places, gardens, trees’, BS *sarva-ārāma-vanavantah*; 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 māṣṣyau* ‘surrounded by gardens (BS *udyāna-*) with trees, fields’. Later *pajsata-*, *pejsata-*, *pejsya-*, *pejsa-* V 188·48a, 2a1 (isolated word) *pajsatā*, SuvP. 59v4 *parṣi jsa* (BS *pariṣad-*) *pejsata āre* ‘they sit surrounded with the assembly’, BS *pariṣadāyām parivṛtāyām*; K 76·202 *rrumdyau pajsa* ‘surrounded by kings’, K 64, 80v2 *uryauna pejsye āṣaijā vīysauja* ‘gardens (BS *udyāna*), enclosures, pools, ponds’; K 37·126 *pejsye*; II 107·167 *hiñā jsa paijsa* ‘attended by the army’. Verbal, preterite, JS 34v3 *karvinā pajsāmdē kamtha* ‘they surrounded the outer city’ (**paljsātāndā*). From base **pari-ḥan-* **pari-jata-* ‘to place around’, Yazg. *paržan:paržant* ‘to surround with thorn fence’, *paržanag* ‘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 harbiṣṣā hvāndā* ‘all men are distressed’; III 69·89 *pajsaṃga kāṣcyā jsa tsvāmdā* ‘they went about distressed in thought’. From **pari-jār-* with *-ka-* suffix (or base **pari-jark-*), possibly to IE Pok. 478 *g^uer-* ‘to raise voice’, see s.v. *pajarūṇa-*. After *pari-* the consonants remain.

paljsemāte ‘accomplish, carry out’, V 95r5 *cai jsa ttu sājindā kar-jvau vara ne paljsemāte rraṣṭa ni nijsaṣḍe* ‘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...piḍaka hauḍem ttiḍīyū parya pajsaude* ‘as to what letters I sent, please carry that out for us’. See also *paljsamgyā-* ‘surrounding’. From **pari-jāmaya-*, causative to *jsam-* ‘go’. With *fra-*, see *hajsauṇda-*. Cognates s.v. *āta-* ‘came’ (**ā-gata-*).

paltcana ‘heaps’ (less likely ‘fragments’), Z 24·422 *pūrnānu hālštānu pharu paltcana śṣando...ggāḍare* ‘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’, *āvrāyty cāndtā* ‘masses of clouds’. If ‘fragment’, see base *skand-*, s.v. *hatcan-*.

paltcīmph- ‘destroy’, SuvO. 27v5 *pvaṇānu paltcīmphākā* ‘destroyer of fears’, BS *bhaya-prabandha-cchedaka-*; Sid. 15v4 *drrayi dūṣi pūtcīphe* ‘destroys the three doṣa-defects’, BS *tri-doṣa-ghna-*, Tib. *nad-gṣi hjom-par byed-do*. From **pari-scamfya-* to base *skamb(h)-*, see s.v. *tcamph-*.

***paltcih-** or *patcih-* ‘destroy’, SuvO. 27v6 *biṣṣānu grahānu nakṣatrānu oṣānu patcihākā* ‘destroyer of all *graha*-planets and evil *nakṣatra*-constellations (lunar mansions)’, BS *sarva-graha-pranāśaka-*. From **pari-scafya-* to base *skamb(h)-*, see s.v. *tcampha-*.

palyadām ‘attendant, reverent’, III 44·54 *dastq dastq baistq tcūra-ṣauda palyadā* ‘hand to hand joined, with four staffs, attendant ones’. Variant to *pajsadā* in III 42·1 *sa khu jā hīdā 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 *śara hvāra śara khāṣq: śara da palyā baiśa* ‘good food, good drink, all accessories good to see’. From **pari-āyaka-* base *ai-i-* ‘go’, see also *palyadām*.

palsārā ‘evening’, *pašara*, *pašā*, *paišā*, III 126, 3b5 *āṣīrī śṣāriputrā 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...śva haḍā pašārā* ‘morning...midday, evening’, BS *pūrvāhna-kāla-samaye...madhyāhna...sāyāhna-*; Sid. 149v2 *pašā hālai ni vījsuiṣḍim (-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 *paišā*; II 103·67 *paišām*; III 93·267 *pešā*; adjective, Sid. 4r2 *paṣaramṣī kālā* ‘evening time’, BS *sāyāhna-kāleṣu*, Tib. *phyi-hbyed-kyi dus*; K 39·156 *peṣaramṣī*. As second component, III 14·12 <..*ṇa-vaśāri krrega* ‘the time 5–7 p.m., the cock (period)’. From **pari-uzayāra-* to Av. *uzayara-* ‘afternoon’, Oss. DI. *izār* ‘evening’, Sanglečī *vuzēr* ‘early evening’, Yidya *uzīro* ‘yesterday’, Waxī *pīrz*, *pūrz* ‘evening’, *pūrzec* ‘this evening’ (**pari-uzayara-?*); N.Pers. *bāzērah* ‘a watch of the night’ (**upā-uzayara-*), Pašto *brezar*, *barezar* ‘early morning’ (**upara-uzayara-*), *zeranai oḍā* ‘water left from the day before’ (Av. *uzayeirina-*). See also s.v. *berajī*, *byerajā* ‘1st day of the month’.

palšti ‘back (of body)’, Z 21·30 *biṣṣāte palšti* ‘broken backs’; Sid. 156v1 *paštā phamnai* ‘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 rrāha* ‘pain in the back’. From **pr-ṣti* with *-ṛṣti-* > *-lṣti*, as *hālṣti* ‘spear’ < *ṛṣti-* (see also s.v. *ggūṣti* ‘flesh’). To Av. *parṣti-* ‘back’, Armen. lw *pašt-*, *paštpan* ‘protector’, but Armen. lw *p’oušt-*, *p’ouštīpan* with Zor.P. *pušt* ‘back’, *puštak* ‘load on the back’, N.Pers. *pušt*, M.Pers.T. *pwšt* ‘support’, Pahlavi 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 *pīščo*, *piškyo*, Ormuṛī *pat* ‘upper part of back’. IE Pok. 1005, O.Ind. *pr-ṣṭhā-m* ‘back’.

palsārā ‘crowns, garlands’, V 42v2 *buṣṣānā spyetānu palsārā* ‘scented chaplets of flowers’; V 166, 2a1 <*buṣṣānyau palsāry(au)* ‘with perfumes, with chaplets’, Tib. *spas dan*, *phren-ba dan*; Bcd 45r2 *paśārā*, BS *mālyā-*; SuvP. 72v2 *peśārā buṣañā jimāne* ‘garlands, perfumes, ointments’, BS *gandham ca mālyam ca vilepanam ca*; K 152·14 *pīmsāre (-im = -ai-) ranyā ūḍq* ‘garlands covered with jewels’ (BS *ratna-*); K 63, 78v3 *peśārā grauna* ‘chaplets, garlands’; V 346b4 *graunyawu 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. *niḡōn-sār*, M.Parth.T. *ngws’r*, Parāčī *pīsār* ‘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 *kóp* ‘(on the) head’, *képas* ‘horn’.

pavam ‘dust’, III 66·18 *pavam biṃda* ‘on the dust’, see *patanaka-*.

pavanaka- ‘dust’, see *patanaka-*.

pavasvyim ‘impure’, K 150·15–7 *cvi...hatharkyi gārīyū (-ū ‘and’) hūnā viṣṇūnā amamgalīyi pavasvyim (-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. *apaxšaθra-* ‘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 vāštā* ‘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 yindi 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 hwaṃḍā paśātem dva* ‘I sent two men to you’; II 90·76 *paśāveṃ* ‘I sent’; infinitive, Z 22·106 *maha haṃjsāta mara syūta*...*paśsete* ‘you intend to leave us here orphans’. For *-śś-: -śśā-*, 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-* < *paθya-* (as *haṭhīhā-*, *hakṣā-* ‘truth’ < **haṭya-*) to Av. *paiti-*, O.Ind. *pati-* ‘husband, lord’, *patyate* ‘dominate’, IE Pok. 842 *pot-*, Lat. *potior*, *potitur*, Greek πτόρις ‘husband’, δεσπότης ‘house-master’, Alban. *pata* ‘husband’, *pashē* ‘had’, Got. *-faþs* ‘master of’, Lit. *pāts* ‘husband’, Tokhara A *pats* ‘husband’.

paśa ‘autumn’, JS 14r3 *khu pura haṃbaḍa paśā* ‘like the full moon in autumn’; III 69·96 *paśa kālā* ‘in autumn time’, parallel Pali *sarada-samaya-*; JS 19v1 *urmaysdī paśa-bāḍū āśa* ‘the sun in the sky at autumn time’; JS 3r1 *ssa-bistā paśa avasāḍ drrūnai iye* ‘may he surely be healthy for 120 autumns’. With intrusive *-v-*, N 75·38 *draya pvāše* ‘three autumns’, BS *trayaś ca śāradam* (possibly read *pāše*). Adjective, Sid. 3r5 *tāmjāra u brakhaysdya*, *śā paśāṃjsya rva šte* ‘what are the (months) *tāmjāra* and *bramkhaysdya*, that is the autumn season’; Sid. 3v2 *śi paśāṃjsya rva* ‘this is the autumn season’. From **pati-zya-* ‘near to winter’, Oss. DI. *fāzzāg*, Zor.P. *p’tyč* **pātēz*, N.Pers. *pāz*, Sogd. Man. *p’tyz* (see TPS 1945, 13). For ‘winter’ see *ysumāna-*.

paśamjsana- ‘an object made of leather’ (if *īmjīnai* is ‘leathern’), II 91·95 *dva paśamjsana* ‘two *paśamjsana*-leathern things’; II 117·6 *pamūha: ū paraištā paśamjsa āstamna hera* ‘such things as clothes and twisted (?) leathern thing’; II 129·78 *īmjīnai hūjsava-pakai paśajsa pastāṃdū hajsāṃde* ‘we have deigned to send a *paśa-jsana-*, leathern, with well-fitted cover (?)’. Uncertain; for a long time *īmjīnai* had seemed to mean ‘metallic’ (iron or steel). See also s.v. *paraištā* 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., 11, 1964, 26.

paśaramjsi 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 *paśa*.

paśāta-, *paśā*, *paśāna-* ‘commissioned, serving’, with negative *avaśāna-* ‘non-commissioned’, IV 18·4–5 *yauva-rāyā gyastā hīya paśāta himya* ‘they were the servants of the royal Yauvarāyā’ (BS *yauvarāja-*); IV 33b1–2 *paśā avasāna u qarā rāysai va 5 mūri hwaṃḍe 6 mūre 1590 thyau haura* ‘for the *qara*-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 hwaṃḍi himya 52* ‘both servants, amounting to 52 men’. From *paśś-* ‘to send out’, parallel Zor.P. *frēštak*, N.Pers. *firištah*, M.Parth.T. *fryšig*, ‘*fryšig*, M.Pers.T. *prystig* ‘sent one, messenger’, Armen. lw *hreštak* ‘messenger’, see s.v. *avaśāna-*.

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-pāni-pāda-talatā*; Z 20·52 *odi paśśāni 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 āṃrga* ‘thither to you 100-thousand, 100-m myriad times homage under the feet, under the soles (of your feet)’; IV 17·6 *daśam haḍa paśāña jīye u pā-v-i haṃguṣṭvā* ‘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 āye*, 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’.

paśi, *paśi* ‘a commodity’, v 18r1, 81r1 *paśi heḍā haudūsina* ‘he gives *paśi* to the amount of seventeen (*kūsa*-measures?)’; ibid. b7 *khaysmamji jsa paśi heḍā ysa(m)thāna* ‘with *Khaysmamji* he gives *paśi* with the interest’; ibid. b8–9 *paśi heḍā haudusi kusā* ‘he gives *paśi* to the amount of seventeen *kūsa*-measures’. See also *paśi*.

paśi ‘a commodity’, v 9·4·4 *||mūrā nāṃdī paṃ-se paśi kāmjsa hauridā||* ‘they took the *mūrā*-coins 500; they give *paśi* (and) sesame-oil (*kūmjsata-*)’; v 9·4·2 *||dā yidā paśi heḍā* ‘he can...; he gives *paśi*’. See also *paśi*. Possibly from *pasā* ‘small cattle, sheep, goats’, with adjective suffix *paśi* ‘sheep’s fat (?)’. Cf. s.v. *tcāra-* ‘fat’ of pig, deer, camel.

pašejam ‘proper name (?)’, v 276, 8b2 *še jūna pašejam va gvihā kaṃgi* ‘one time, for *Pašejam*, an ox hide’.

paśguda ‘mouth, side of mouth’, III 37·14–5 *hanava tta sa šuje paujsida paśgudana* ‘bent down so indeed they kiss one another with the mouth’, = III 46·30–1 *hanavā tta sa*

šuje paujsida paśguda jsa. From **pa(ti)-zafta-* to base *zampf-: 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’, Sarikoli *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. *säftäg* ‘hoof’ (Av. *safa-*), *cāstā* ‘eye’ (Av. *časman-*). For *-afta-* see *ttauda-* < *tafta-*; below *śauda-* ‘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 *ši tvānai bājsinai mahāsamudrre ano vara nauha ce bāmne pašte na byaide* ‘this your great sea (BS *mahā-samudra-*) of merits (*buljsā*) there without top, in which no bottom is found (dyadic with *buna-*)’; L 97·32–3 *tyte hīvyā paštā*; ibid. 34 *||paštā byehe* ‘he attains the end’, Tib. *mthar phyin-te* ‘coming to the end’; ibid. 34 *harbāśānu āvaranānu* (BS *āvarana-*) *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 *ggūštā-* ‘flesh’.

pašte ‘to command’, infinitive to *pary-: parsta-*.

paśd-, see *uspaśd-*, *našpaśd-*, *tvaśd-*.

paśyai ‘rejects’, Manj. 383 *dva paśyai nāttarai yāna* ‘he abandons the two inferior vehicles’. See *paśś-: paśśāta-* ‘to abandon’.

paśve ‘nature’, K 111·362 *rū bajāša paśve jsa pakyerma* ‘outstanding in form (BS *rūpa-*) in sound, in nature’, parallel to K 111·359 *rū bijāša prrarai*. See *prraśvava*.

paśatta- ‘placed, settled’, III 45·5 *harābiša štām vā hi(vy)ā h(i)vy(ā) sthānvā paśatta* ‘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. *pš’ m-*, Chr. *fšm-* ‘send’ (W. B. Henning, Sogdica 23–4, E. Benveniste, Viśvantara-jātaka 356; JA 1959, 132–3), rather than *šan-: šata-* in Zor.P. *aβšatan* ‘to shake’, see s.v. *šāñ-*. For *-tt-* beside *-t-*, note also *sutta-* ‘vinegar’, *patāvutta-* ‘shaven’, *parbutta-* ‘grown up’. The *anusvāra* may intend *paṃśatta-* as in *paṃts-*, older *patāts-* ‘to renounce’.

paši ‘fodder (?)’, v 210·6 *auyām ci bišgi ci paši||* ‘of foods (?), what is *bišgi*-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 *fowen* ‘to sift, clean (wheat)’, IE Pok. 827, see s.v. *pā* ‘pure’. Note Oss. I. *lūarāg* ‘millet’, *lūaryn* ‘to sift’, D. *lūuarun*, and IE Pok. 796 *peis-* ‘to trample, pound’, O.Slav. *pīšeno*, Russ. *pšeno* ‘millet’, N.Pers. *pist* ‘flour’. See also *bišgi*.

pašoj- ‘wash, rinse’, *pašauj-*, Sid. 156r2 *ttorā pašojāñā* ‘the mouth must be rinsed out’, BS *kavaḍa-graha-*, Tib. *kha bśal-žin*; Sid. 156r4–5 *ttora-m jsa pašaujāñā* ‘with that the mouth must be rinsed’, Tib. *kha bkan-la rin-du bžag-la*. From (*a*)*pa-* or *pa(ti)-xšauk-* to base *xšau-* in Av.

xšaoḍah- ‘flowing’, Yasna 42·6 *apamča foraxšaostṛam* ‘the flowing forward of waters’, *xšusta-* ‘fluid’, *xšudra-*, see s.v. *kṣusti-* ‘serum’, *šaukala* ‘rheum’. Here *xšauk-* (or *xšaug-*) beside *xšaud-* as *sauk-* ‘to burn, cleanse’, O.Ind. *śok-* beside O.Ind. *śodh-*, and *śo-* in *śóna-* ‘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-saṃghātaṃ kuryāt*, Tib. *se-gol stog-pa*. Base *skal-* ‘make noise’, see *skalā* ‘noise’, BS *dhwani-*, IE Pok. 550 *skel-*.

paškūj-: *paškauta-* ‘stir up, blow up’, K 47·56 *khu ayana paškūjā ā kāsaujsam jsa ū dištā hā šakale vīstā* ‘so that you touch on the ground and from the corners; and she put into his hand (= *dištā*) 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 Bhāiśajya-guru-vaiddūrya-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 khuysmvalā uca bāva-paškauva asāra* ‘just as the bubbles in water blown up by wind, unsubstantial’, BS *budbuda-*. From **pa(ti)skauk-* (or *skaug-*) 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, ysiri rāhā, gomā* ‘swelling, pain and contusion, heart-disease, swelling’, BS *ānāha-šūla-hṛd-roga-gulma-*, Tib. *lto sbo-ba dan, zug-čün na-ba dan, snün na-ba dan, skran*; Sid. 121v3 *hasu paškausā-v-i hame, bijāšai pasaušḍe* ‘swelling, swelling of belly, occurs, voice becomes soundless’, BS *śopha-ādhmāna-gala-*, Tib. *skran-ba dan, lto sbo-ba dan, skad hgag-čün*; III 85·71 *paškāmsā*, III 17·11 *paškāsā*; I 195, 116v3 *paškausā prrahājā* ‘opens up the swollen belly’, BS *ā(nā)ha-nāśana-*. From **pa(ti)skauk-* with *-s-* < *-xš-*, see *paškūj-: paškauta-* ‘blown up’.

pašci ‘stand’, III 74, 205 *biṃḍa śi pašci diśā* ‘thereon the white yak-tail was standing’. See *pašt-*.

pašt- ‘go away, stand up, rise’, *pastāta-*, v 339, 77v5 *paštindā hwaṃḍu gārāte* ‘they go away to buy a man’, BS G 37, 72 bis b5–6 *gaccheyuḥ paṣuṃ puruṣaṃ kretuṃ*; 3 sing. N 50·21 *balysūstāšto 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 štāna pastātā mā* ‘thence I went’, BS G 37, 21a7–12b1 *tataśca-aham prakrāntaḥ*; v 332, 24r5 *va(r)ri vā pastātu mā*, BS G 37, 21b5 *prakrānto smi*; K 33·49 *pastā* ‘he went out’; K 33·56 *pastāva* ‘she went out’, 1 sing. K 53·10·7 *pastāvū*, 3 plur. K 137·912 *vāšta 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 rnams*, parallel BS *srota-āpanna-*; participle present, with negative, Z 11·37 *avaštandaa-*; future, K 153·23 *paštāna dāvīnai rrašta 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. *h̄jog-pa* ('put'). Causative *paštān-*, K 7, 147r2 *ttā uysāno paštānāre* 'they please themselves', Tib. *yog-tu h̄chal-ba*, Lamotte, translation 254 se régala (cf. *yog-tu h̄chal-te* = Khotan Saka *kṣamātā*, ibid. 147r4); II 6·93 *baysūñai parau paštānāka* 'raising the Buddha's command', like ibid. 96 *parau hagrāhāka* 'raising the command'. From **pati-štā-* see s.v. *šte*.

paštarda 'spread, bestrewn', K 147·36 *ysarijai sye jsa paštarda sadā* 'ground strewn with golden sand'; K 63, 79v3 *baīsa āysna paštarda vaštide* 'all the seats are spread' (*spyau jsa* 'with flowers'). From **pati-štar-*, see *bašta-rda-*; cognates s.v. *star-*.

paštute 'he promised', Z 23·37 *ttatatu pharu paštute dāmgye* 'he promised to give much treasure'. From **pati-štāu-*, M.Parth.T. *pdystwōn* 'to promise', *pdyst* 'a promise', M.Pers.T. *pdyst'w*, *pdyst'wg'n* 'promise', Sogd. Man. *wys't'w* 'promise', *wys't'wty* 'has been sworn', Chr. *wys't'w* 'gospel'. Base *stāu-*:*stu-*, see s.v. *stav-*.

pašvinaca 'painful (?)', III 100·11-2 *vadrramai pašvinaca jiyai vī* 'deserted (?) in a wretched life'. But III 43·28 *peṣṇaicā* is different. From **patišvany-* or **patižvany-* 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.nvamna-*, *ayžaonvama-* 'not diminishing' (Zor.P. gloss *anīsār* 'not lessened'): *γžanu-*, *γžanva-*, Greek φθόνος (not *gvdh-en-* Pok. 466).

paša 'messenger', *pasa*, *paīsa*, *paisa*, II 117·12 *khu paša 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-ṭṣou)'; II 87·2 *khu vā nāsā bisā paša... parau nātem* 'when I, the humble servant, as messenger... received the command'; v 198, 60a1 *āmāci paša pastai* 'the *amātya*-minister commanded the messenger'; ibid. a4 *(āmā)c(i) paša*; II 95·63-4 *khu vā ištā paša kāšta khu ttiyai 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 haḍa tsvāmda paīsa hamdyaja māštai* 'the envoys in *Ša-cū* (*Ša-ṭṣou*) went as messengers in the month *Hamdyaja*', = II 95·61 *šacū bisā haḍa tsvāmda paīsa hadyaja māštai* (first summer month). Parallel context in II 119·172 *āṣṛya gākṣā haḍa āva* 'the teachers (BS *ācārya-*), householders (BS *gr̥hastha-*) came as messengers'. From **palsa-* (as *halsa-*, *balsa-*) (with usual changes -*gs-*, -*gis-*) 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 πελάζω 'approach'. To Armen. lw *parsem* 'issue, send out' (of swarm of bees or sling-stones), Tokhara B *parso*, *parsant*, A *pārs* 'missive', Tib. *par-śa*, see Indo-Iranica, Mélanges Morgenstierne 11-12; SDTV 67. Below II 71·5 *pašīna*, adjective 'of the *paša*-messengers (?)'.

pasā 'sheep', v 220, 67b1 *pasi salya* 'sheep year' (Sogd. *psyy*, Kroraina *pašu*, Tokhara B *saiyye*), II 40·1 *pasa salya* (see BSOS 8, 1937, 929; SDTV 114), III 14·10 *pasi* 'period 1-3 p.m.'; III 15·38 *<pa>sā salya*; v 339, 77r6 *varū pasā jsa(nānā)* 'there by you a sheep must be slain', BS G 7, 72 bis a5 *tatra pašur ghātayitavyah*, Tib. *de-la phyugs sod-čig* (*gsod* 'kill'); Z 13·148 *šye ju pasā bārai āya šye hastā bārai āya* 'of one the sheep is the vehicle, of one the elephant is the vehicle'; v 222·22·2 *pasi* 'sheep' (SDTV 83); v 10·6-7 *pasi šau 250 mūri u memñā pasi 6* 'one sheep 250 *mūrā*-coins and 6 sheep of *memñāa*-sort'; II 36, 9b3 *pasi gemnā* 'buy a sheep', loc. plur. Z 13·76 *pasuvo*. Adjective *pasīnaa-*, I 147, 57r5 and I 157, 68v4 *pasīna 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. *pásu-*, *paśu-*, Lit. *pėkus*. See also *paši*, *paši* 'sheep's fat (?)'.

pasa 'syrup (?)', II 85·27 *khaysam, ttye nva pasa tsīmdū draya, anūta mau nau-ṣūre* 'beverage, after that (treatment of wounds) they (beverages) come to three, syrups, waterless intoxicant, fresh grape juice (?)'; see also *pasai*; II 84·20 *anvaštā sahyām: dūm passa 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 **paxśa-* to *pak-* 'boil' (-*s-*, as *sus*-<*suxs-*, see *vasus-*) with Kroraina *masu potga, me poğa*, N.Pers. *mai puxtah*, Arab.-Pers. *mai-fuxtaf*, *mai-buxtaf* 'boiled wine'.

pasakāšta 'again, back', II 95·64 *ištā pasakāšta* 'he returned back' to older *paskyāšta*.

***pasad-**: *pasasta-* 'appear, arise', III 40·1-2 *pašaittā* (or *pamsaittā*): *cu štau pašaittā brr(ā)ṃ hvanḍām aysmya jūhai* 'what love arises in the mind of amorous men'; III 36·49-50 *cū štām pašaitta brrām hvāštāu aysmya juhgi*, = III 45·7-8 *cū štā pimsaittā brrām hvāštām aysmya jūhau*, with variants *hvanḍām* 'of men', *hvāštām* 'of the chief men'; preterite, v 172, 2v6 *pasasta* (isolated word); Z 19·87 *pasastā loviya arthūvā* 'he approved the worldly (BS *laukika-*) possessions' (BS *artha-bhoga-*). Base **pati-sad-*, **pati-sand-* (see *sad-* s.v. *saittä*), Zor.P. *psnd* **passand*, *passanditan* (DkM 578·12 *passand hač-šan xvāst* 'he asked approval from them'), N.Pers. *pasand*, *pasandidan* 'approve', Sogd. Bud. *pts'nt'rmyk* 'getting approval'; *ptsynt-*, *pts'ynt-* 'approve', Man. *ptsynt'nt*; Man. *pts'δ* '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. *sādyn* 'agree, admit, assume'.

pasamañd- 'rub', Sid. 103v4 *cu ttiyi āchai jsa prisa(mām) arvām jsa hambairstā pisalyānā u pasamañdāñā* '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 shyar-bar bsku-žin 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

fšina). Then *saṃkhal-* 'to smear' and *hasamīth-* 'destroy' (BS *vilopaya-*) could be wholly Iranian.

pasāña 'remove', II 41·12 *hirtha vira varī panavu kamala-rāhā 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-*.

pašārā 'garlands', see *palsārā*.

pasālā 'springtime', Sid. 4r1 *pašā u pasālā* 'autumn and spring', BS *śarad-vasanta-*, Tib. *ston dan dpyid dan*; N 76·1 *śśālīṣumāna pasālā* 'from phlegm in spring', BS *kapha-adhikā roga bhavanti*; adjective -ī, III 36·49 *bāda pasālī* 'time of spring', = III 34·1 *bāda pasālī*, = III 40·1 *bādā pasālī*, = III 45·7; Sid. 3v4 *pašālye rva* 'spring season'; Sid. 3v4 *pašālye* (*pasālāmjsya 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 *psidroh* 'spring-time', to Oss. D. *sārdā* 'summer'; Wanetsī *swarla*.

pašīna 'of messengers', adjective to *paša* 'messenger', II 71·4-5 *ci tta aśnesalāña pašīna drāma štāri* 'who are the messenger-runners in *Aśnesala*'. See *paša*.

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 peṣauštā* 'when it burns'; 3 plur. Z 24·501 *pasūjsāre*; Manj. 157-8 *carau pasūje* 'he lights the lamp'; preterite, III 58·5 *pasve biša māñamdū* 'as in a burning house', BS *pradīpta-*; SuvP. 62r2 *pasva sūjsamḍai diṃna (-iṃ=-ai-)* 'burning, blazing with fire', BS *ādīpta-prajvalita-agni-*; K 109·322 *pasva dai h(i)ya āca* 'flame of blazing fire' (BS *arcis-*); Manj. 232 *pasveda* 'blazing', = Z 5·75 *paḍiyo* 'kindled'; participle present, Sid. 103r4 *pasujsamḍai dai* 'burning fire', Tib. *me hbar-ba*; future I 175, 93r1 *pisūjāna* 'to be burnt'; adjective, III 33·24 *pasūjsana-*. From **pati-sauk-* see s.v. *sūjs-*.

pasuṣ- 'become hoarse, speechless', Sid. 121v3 *bijāšai pasauṣḍe* 'his voice ceased', Tib. *skad hgag-čin*; I 159, 73v4 *cu bijāša 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. *sosäg*, I. *susäg* 'secret'; D. *fāsos*, I. *fāsus* 'hoarse', D. *sos kāmun*, I. *sus kāmyn* 'to make still' (possibly to Turk. Kazan, Azarbaijān *sus* 'stillness'). Hence *kau-*, *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. *hamjūs-* 'to kindle' and *tcūlye* 'splendid', *cuvam* 'turmeric', with IE Pok. 595 *keu-* 'burn', Greek καυ- (καίω, ἔκαυσσα), Lit. *kulėti* 'become heated (wheat)'.

pasai 'syrups (?)', II 87·53 *byaihai pasai ysāra* 'I shall get pleasant syrups'. See *pasa*.

pa-sai '500', K 20·185 *pa-sai yakša* '500 goblins' (BS *yakša-*), = K 21·11 *pa-sai yakša*, = K 37·125 *pa-sse*. See s.v. *pamijsa* 'five'. JS 13v2 *pa-se-te* '500 to you', with pronoun.

paska 'back', II 121·214 *u paska tta šva vām gaisāva* 'and

they returned back to us swiftly' (*šva* to base *šau-*:*šu-*, 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. *paskūā*, *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*, Šuynī *pas*, Balōči *paš*, *pašt*, *paštara*, Oss. *fāstag*, Parāči *pēš* 'behind', *pešte* 'afterwards, behind'. Below *paskinā*, *paskināšta*, *paskāyāštu*.

paskinaa- 'behind', K 90·731-3 *ši satvā sam kalpa samtsārā paskinā bire u bišā pīrmāttamaña baysuñā baysuštāšta haiysde* 'this being passes *kalpa*-periods behind him in migration and attains the all-supreme Buddhas' bodhi-knowledge'; adjective -īnaa- to *paska*.

paskina 'behind' (adverb with -*na*), SuvO. 24v3 *paskina atapyattetyau hambadā* 'filled behind with filths', BS *śakṛn-mūtra-purīṣa-pūrṇa-*; SuvO. 36v6 *paskinā bāyātā* 'is led backwards', BS *parān-mukhāni bhaviṣyanti* 'they become backward-facing'.

paskināšta 'back', III 123·61-2 *paskināšta na s(p)āšida* 'they do not look back', BS *paštatta na paštati* (= *paścān na paṣyanti*).

paskāyālsto 'again, back', Z 24·425 *padama nā pale* (BS *patākā-*) *paskāyālsto barindā* 'the winds bear their banners backwards', v 92, 611v5 *cvī pārye paskāyāštu ne naštḥrrite indā* 'whose heels are not drawn back' (of the *mahā-puruṣa-*), BS *āyata-pāda-pārṣṇitvam*; v 244, 2b3; 3b4 *paskyāštā*, ibid. v 245, 8a1 *paskyāšta* 'again', BS *punar eva*; Sid. 156r2 *paskyāštā*, Tib. *phyir* 'again'; II 36, 8b2 *paskāšti*; III 71·130 *paskyāštā ištā* '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-pastq devatta* 'the *devatā*-genius ceased to be strained, become calm'.

pašta 'cut', participle to *patālt-*, Manj. 235 *kādara hīya dāra ne pašta ida* 'the sword cannot cut its own edge'.

pašte 'he cut', see *patālt-*.

paste 'he commanded', Manj. 43 *paste śāstāra* 'the teacher commanded', see *pary-*:*parsta-*.

pastā *iyā* 'may have fallen', N 158·9 *hettu hā puṣṣa pastā iyā* 'and the cause (BS *hetu-*) may have at once arisen', base *pat-* 'fall'.

pastarga- 'rigidity', I 171, 88v1 *ši gūniṃ (-iṃ=-ai-) biša būra strihā hami pastargā* 'this symptom is, it becomes altogether stiff, rigidity', BS *stabdha-*; K 155·58 *kaḍa ūvāra mūāśḍāṣe pastargām vaskā* 'very exalted merciful to those in straits'. See **pastramj-*:*pastrīya-*; cognates s.v. *strang-*.

pastā 'set out', see *pastāta-*, s.v. *pašt-*.

pastā 'she commanded', K 30·218 *tta pastā rina* 'so the

queen spoke' (= K 39:148); K 42:96 *pastā guṣṭe* 'she ordered to call' (= K 42:114), K 42:116 *pastā gūḍe* 'she deigned to mention', participle feminine to *pary-*: *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 ysarriḥe paste āṣṣiṃje gyahe* 'golden fountains, pools, ponds, springs'; Z 22:120 *uryāna paljsāte paste* 'gardens (BS *udyāna-*), enclosures, pools'; loc. sing. v 380, 22 *varata ttiṇa miṣṭa paṣṭa* 'there in the large pool', BS *tatra mahā-puṣkarinyāṃ* (*puṣkarinī-* '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 *paṣṭa-* 'firm, embanked', IE Pok. 789 *paṣṭo-*, 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. *ūärmā*, 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 paṃdā pastātūṃ* 'I set out on the false path'; v 332, 24v4 *pastātūmā*, BS G 37, 21b5 *prakrānto* 'smi'; v 381, 3a4 *pastātūmā*, BS G 37, 21b1 *prakrāntāḥ*... *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 *ttahiḥ-siṣilāi bisā satta iṣṭ rrumḍā va pastrīya* 'the people in Takṣaṣilā revolted from king Aśoka', = K 44:206 *ttahiḥ-saṣilāi bisā satta iṣṭ rrumḍi va past(r)īya*; III 74:202 (*āmāca*)... *jaṃbviyāṃ vūrāṣṭā tti*, *pastrīya haṣṭā 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 hīvi strehū āchai* 'severe disease of stiffening of the thigh', BS *ūru-stambha-*, Tib. *brla reṃs-pahi nad drag-po*. From **pa(ti)-strang-* to base *strang-* 'stiffen'.

paspuḍa- 'trodden', JS 7v2-3 *paspuḍāṃdā tvānai brriha garañāṣṭā sata* 'they trod upon your back, they ascended to the mountain'. From **pa(ti)-spar-*, see cognates s.v. *āspara-*.

paspursamḍai 'advocate' (the syllable *spu* with abnormal *u*), II 63:4-8 *lyibg āma paḍidā paspursamḍai hajsemyari* 'they demand the total; the advocate, send him' (Tib.

lib 'all'); II 37, 11a3 *khu ma svī hiṣṭā 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 *orsa-olsa-* 'desire' dialectal or apophonic, so with *-rs-* in *buhurs-*, *thurs-* against *puls-*; hence here from **pati-spurs-* 'speak to a subject', base *spars-* < **spṛg-s-* 'to break forth', of speech, IE Pok. 996-8, Alban. *shpreh* (**spreg-sk-*) 'express, teach'; O.Engl. *sprecan* 'to speak', *spṛæc*, OHG *spṛāhha* 'speech', Celtic Welsh *ffraeth* 'ready', *ffreg* 'chatter', Bret. *fraez* 'clear', O.Norse *spraka* 'make noise', *spraki* 'rumour'. For 'advocate', see Zor.P. *yātak-gōβ*, Armen. lw *ḵatagov*. (Correct SDTV 122.)

pasva- 'kindled, blazing, burnt', participle to *pasūjs-*, *sūjs-*, *sūta-*. Manj. 232 *pasveda*... *utca* 'burning water', = Z 5:75 *ūtco*... *paḍiyo* (see s.v. *ñāya* 'in the river').

paha- 1. 'boiled, cooked', 2. 'ripe', 3. 'rotted', 4. 'glowing', as second component *vaha-*, 1. Sid. 17v5 *pahe ṣṭāna* 'cooked', BS *svīma-*, Tib. *bcos-pa*; Sid. 137r1 *pahām rrūnām āstaṃna* 'boiled oils and the rest'; Sid. 11v1 *pahā*, BS *pakva*; Sid. 105r5-v1 *paha rrumṇa khāṣṭā* 'to be drunk with boiled oil', BS *sneḥita-sarpiṣā*, Tib. *sman mar btum-bas*; 2. Sid. 18r1 *vilakyi paha-likyi* 'little matured', BS *bāla-*, Tib. *gṣon-nu* ('young'); 3. Z 20:36 *cā bile tcabrīye pāṣāre 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 rruṣṇdā kho ju vasutā ysīrrā 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) *suvarṇena suniṣṭaptena* 'with well-refined gold', III 89:158 *phaji-vahā 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. *sthivi-* 'bag'. Phrases Pali Jātaka 1 55:23 *pattam thavikāya pakkipitvā* '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 kauysā* '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 **paṭha-*, base *paṭ-* 'to extend', Śūyāni *pēṭ* 'net', Yidya *peṣiko* (**pāṭhya-*). Not with O.Ind. RV. *apadhā-*.

pahā 'boiled(?)', v 274, 74a3 ||| *pahā rrumṇā yuḍāṃdā* 'they made boiled oils', with *pahā* acc. plur. to *pahaa-*. See *paha-*.

pahadrauvi 'embroidered(?)', II 60:11 *u pahadrauvi haysnā-likā śaci sau* 'one piece of śaci silk embroidered, for the bath'; II 60:27 *u pahadrauvi syadai hvaradai thauracaiḥ sau* 'one covering, left (and) right, embroidered'. If from *pa-* (see above) with *hadrau-vīya-*, base *ham-darb-* 'sew together'. Base *darb-*, *drab-*, Av. *darb-*, *dərwōda-* 'muscles', Kurd *dur-*, Xurī *dur-*: *duruft*, Parāčī *andarf-*: *andurfī*, Ormuḥ *underəw-*, Waxī *drōv-*: *drōvd* (< *ham-darb-*) 'to sew', IE Pok. 211 *derbh-* 'wind', O.Ind. *dṛbhāti* 'join', *dṛbdhā-*, O.Engl. *tearflīan* 'roll (intr.)', *turf* 'turf, lawn', Slav. Russ. *dórob* 'basket', Lit. *dárbas* 'work' *dírbtī* '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 kaṃṭhi vara pahājūḍa u ni ma hiṣide* '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 *hamḍārā pahīya* 'others fled'; III 124:73 *pahai* 'fleeing, fugitive', BS *prapalāna-*; III 74:202 *pahaiya* 'they fled'; III 76:246 *diṣa vīdaṣa vīra pahaiya* 'they (*nāga*-snakes) fled to the directions, to the sub-directions' (BS *diṣ*, *vidiṣ*), = 'in all directions'; II 43:28-9 *biṣā pahaiya* 'all fled'; incohesive *pahais-*, K 44:181, K 41:64 *pihaisīrā* 'they were fleeing' (3 plur. optative, = durative past), III 58:6 *pahaisimḍā ṣāvā* 'the hearers (BS *śrāvaka-*) flee'; Manj. 309 *pahaisīda satva* 'the beings flee'; Manj. 385-6 *nai vā krrīdeṣya* (= *-yau*) *jsa pahaiṣṭa* 'nor does it (the mind) flee from afflictions' (BS *kleṣa-*); III 72:154 *khu na pahaiṣṭā hīna namṣṣā* 'so that the army does not flee back'; infinitive, III 75:232 *ṣi vā tti 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 *hvaṃḍi 5 pahaisā* 'men, 5 fugitives'. Possibly base *b(h)ag-* > *fag-*, present **pati-fāj-*, IE Pok. 116 *bheg-* 'run away', Greek φέβομαι 'flee, fear', Lit. *bėgu*, *bėgti* 'run, flee', O.Slav. *-bėgnq*, *bėžq*, *bėžati* 'flee'.

pahāj- 'open', see *prahāj-*.

pahāsā 'learners(?)', v 312:11 *ṣi khu pahāsā idi*... 'he, when they are learners(?)'. Possibly connected with *hās-* in *hāsakye* 'teachings' hence *pahāsaa-* 'being taught, pupils'.

pahiys- 'vanish', *pahaiys-*, participle *pahiṣṭa-*, *pahaiṣṭa-*, causative *pahiṣ-*; Z 24:457 *dira kāḍāyāne pahīysāre* 'the evil *karma*-acts vanish'; K 138:925 *baṣḍe pahaiysāre u jāre* 'sins vanish and perish', Tib. *med-par hgyur-ba dan*; Manj. 317 *khu āttama-saṇa pahaiysde* 'when the concept of self (BS *ātma-saṃjñā-*) ceases'; K 69:221-2 *ṣṣa saṃñi pahaiysde* 'that concept (BS *saṃjñā-*) vanishes'; participle, Z 6:10 *biṣyau ṣkaugyau jsa pahāṣṭā* 'without all the *saṃskāra*-factors'; SuvO. 36r2 *bārrāṣṭattete jsa pahāṣṭāna aysmūna* 'with mind freed from pride', BS *darpa-vīvarjītena cittena*; III 23, 18b3 *pahaiṣṭa brriyai jsa* 'free of passion', BS *vīta-rāga-*; v 14, 10v5 *biṣyau baṣḍyau pahīṣṭā pahīṣṭā himi* 'becomes severally freed from all sins', causative *pahiṣ-*, *pahais-*, III 1, 5r2, 2 sing. *vasūja binema u pahaiṣa* 'cleanse, remove, and annihilate', Z 6:26 *ne ju pahīṣāte ne ju vātco aṣkaugye yīndā pahāṣṭu* 'does not destroy, does not then make perished the non-factors' (negative to *ṣkaugyā-*, BS *saṃskāra-*); Sid. 147v5 *pahaiṣṭā* 'to be destroyed', Tib. *med-par byas-te*. From **pa(ti)-haiṣ-* or **apa-haiṣ-* to base *hīys-* 'move' (see cognates s.v. *hīys-*), *vahīys-*, *haiysde*, *bahāṣṭa-*.

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 *biysmai pihīṣṭā* 'his urine stops', Tib. *gcin hgag-pa*; Sid. 121v2 *paṃda pehīṣṭā* 'blocks the way', Tib. *lam hgags-te*; v 40, 63a3 *cu biysma pahiṣṭā* 'whose urine is checked'; 2 plur. imperative K 150:26 *na pahaijārā* 'do not block'; incohesive, Sid. 122v4 *pihīṣāme* 'stopping', Tib. *hgags hgyur-ba* ('stops'); Sid. 123r1 *pehīṣāme* 'stopping',

Tib. *hgag-pa*; I 173, 91v2 *hawva pahīsi* 'strength ceases'; participle, K 23:67 *ca jsa va dārabakṣa pasta u bara pahī* 'whereby (= *ca-m jsa*) famine there befell and harvest failed'; with negative, K 50:54 *raidapāda tta maṃ hamāṃde awahīyi tvāri bijāirma* 'may the *ṛddhipāda*-powers here be unchecked, exceedingly outstanding'; K 154:48 *ipihī rraysgi* 'unimpeded, swift'. If the subscript hook is significant, from **pari-hag-* (consonant kept after *pari-*) 'adhere around, check'. To Av. *hag-*: *sg-* (in *vohunazga-* 'blood-clinging (dog)'), O.Pers. *haj-*, O.Ind. *sājati*, *saktā-*. IE Pok. 887-8 *seg-* 'cling to', Lit. *sėgti* 'cling', O.Slav. *segni* 'seize'. See *ajs-* with lost initial *h-* (as in *āma-* 'whole').

paher- 'steep, soak', Sid. 149v3 *paherānā* 'to be soaked', BS *bhāvita-*, Tib. *shan-ba* ('steep, soak'); III 89:162 *nīyakānā ṣi peṃḍai pahairānā* 'with fresh butter this *painḍaka*-poultice is to be soaked'. If *g(h)* > Iranian *g-*, *γ-* passed to *-x-* (as *d*, *ḍ* > *θ*; *b* > *f*) then **pati-gāraya-* could result in *paher-*, base Iran. *gar-*, N.Pers. *āyārdan*, *āyāridan* 'to moisten, steep', *andar sirkah āyārand* 'they steep in vinegar'; Sogd. Bud. *ny'rtk* 'fertile, juicy', Man. *nyrtysr* '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 *duḥkhārṇavam*... *saṃśusyate* 'the sea of woes is dried up', so written for *-āre*; I 147, 57v3 *pahvettā u ttara* 'dryness and thirst', BS *śoṣa-*; II 104:73 *pāttāla pahvgiṇākā* 'drier up of the *pātāla-* underworld'. From *pa(ti)-hau-*, base *hau-*: *hu-* 'to dry', see cognates s.v. *hū*, *huṣka-*.

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 pahaumna*. See also *hvāna* 'talk(?)'.

pā 'afterwards', from *pātco* with lost syllable; note also *va* from *vaska* 'for'.

pā 'feet', sing. *pai*, Sid. 131r4 *śau pai rūye* 'one foot is in pain', Tib. *rkan zug ya-gcig hjas-pa* (*hjas* 'severe pain'); acc. sing. III 75:231 *ṣi hā pai hāṣṭā haraṣṭe* '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 *pāḍau prakṣalya*; Sid. 131v3 *āṣṭiya 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 bimḍā* 'on feet'; Manj. 70 *dasta pā tti jsā ura* 'hands, feet, likewise bellies'; inst. sing. Z 2:89 *peina*, inst. plur. Z 22:148 *pāyau jsa*, loc. plur. SuvO. 68r5 *namasātai pātq* 'he reveres him at his feet', BS *vanditvā pāḍau*; Z *pātq*, *pṇq*, *pṇq*; later *pṇā*, K 77:218 *gyastā bgysā pṇā tterā jsa vaṃṇe* 'he reveres the *deva* Buddha's feet with the forehead', SuvP. 60r4 *gyastā bgysā pṇā ṣaṃdā haṃphve* 'bowed to earth at the *deva* Buddha's feet', BS *bhagavataḥ pāḍau śirasā vanditvā*. As second component, *-vā-*, *-vāya*, III 39:70 *tāurvāyi* 'quadruped'; III 43:24 *tāurvāya*; SuvP. 63r1 *ṣivāvāṃ* 'biped', BS *dvipada-*. 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'd*, Man. *p'dy*, Yāyn. *pōda*, Oss. DI. *fad*, Pašto *pal* 'footstep', Yidya *palo* 'foot', *pol* 'footstep', Suyni *pād* 'foot', Waxi *pūid* 'foot', *pād* 'footstep', Sarikoli *peḍ* 'foot', Yazg. *peḍ*. 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*...*kariṣyāmaḥ*; v 107, 29a5 2 plur. *paiya*, BS *paripālanam*...*kariṣyatha*; 3 plur. Z 16.5 *paṇdā*, 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*, Yāyn. *poy-*, *poyak* 'watch', Waxi *pūy-:p'in-*, Yazg. *pay-:payd*. IE Pok. 839 *pō-* 'graze cattle, watch over', O.Ind. *pāti*, *pāyú-*, *pālā-*, Greek πῶν 'herd', ποιμήν 'shepherd', Got. *fōdr* 'sheath', O.Engl. *fōdor* 'sheath', Lit. *piemuō* 'shepherd'. See also *nwī* 'deposit', and *pātave*, *-pānā*.

pā- 'hill(?)', as first component, III 79.4 *a ja tta cimdyai 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 tsve* 'deign to go into the mountain'. With *pā-* in Zor.P. *pā-čan*, Balōči *pācin*, N.Pers. *pāzan* beside Pašto *γar-canai* 'mountain-goat', and *pā-mir* 'plateau on mountain'. See *tcānai* 'goat'.

pē 'pure', tetradic, K 152.9-10 *jñāna-pārāma pīrmāttama hvāṣṭa*, *tāhīrji mesta vasva adū agūm pē* 'the wisdom-perfection, foremost, excellent, right, great, purified, undimmed, undefined, 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-*, *pōtar-*, *pavākā-*, *pāvakā-*, Lat. *pūrus*, *pūrgō*, *pūtus*, OHG *fowen* 'sift, clean (wheat)'.

pāka- 'foot', JS gr2 *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 'futution(?)', K 100.291 possibly to IE Pok. 824 *pes-*, O.Ind. *pāsas-*, Greek πῆος, 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 ṣṣṇa* 'to be boiled in sesame oil, to be prepared nine times'. See *pāchai*.

pāchai 'to be cooked', see s.v. *pajs-*.

pāja 'special, BS *āvenika-*', see *patārgya-*.

pājaña 'in a treasury', Manj. 150-1 *ā khu artha sp(ā)śa carauna ttārava pājaña ṣiya 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*.

pām̐jsem̐, read **pā(ra)jsai* 'on the basis of', K 155.57 *cū paura ysamā-śade biśa satva-dāttā dva-padya lāki vī*

avathīyi parau virṣa 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 *pīrām peḍa jsāti* 'he goes into the built up part of the houses(?)', base *par-* 'to build', see s.v. *pīravārā*.

pāḍa- 'reared', see *pār-*.

pāḍā 'covering' > 'colour', Z 22.117 *buṣṣānei hvāṣṣakā rrvittā kho ju ggaḍāya pāḍā 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 *ṣṣ pāḍa tte pracai ca* 'this document is for the purpose that...'. See SDTV 102; v 204, 3b1 *<g>āryā pāḍana* 'with document of sale'. See *pāḍaka-* 'document'.

pāḍaka- 'covering (garment)', Manj. 112-3 *tta khu yuḍai āvama baysa kāṇaka prr(ā)ṇa utca khavā hagrīha kamala khu puṇausta pāḍaka 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 *kāno kacchapo amukasmim eka-cchiggaḷe yuge gīvaṃ 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 *pāḍaka-* 'covering, envelope'.

pāḍaka- 'covering, envelope, missive document', II 19, 9a6 *cira pāḍaka-barā 2 āskvīra pāḍaka-barā*||| 'the document-bearers of Cira two, of Āskvīra document-bearers...'; II 35, 8a2 *pāḍaka-barā*; IV 20.3 *pāḍaki hauḍi* 'he gave the document'. See also *pāda-*. From **partaka-*, base *part-* 'to cover', Zor.P. DkM 64.21; N 17.1113 *pltk* **partak* 'covering', N.Pers. *pardah* 'covering, veil', Armen. lw *partak* 'veil', Georgian *p'ardag-i* 'curtain', *mop'ardageba* 'to curtain', Syriac *prdg-* 'tent'; Pašto *parīnai* 'woman's veil'. See Acta orientalia, 30, 1966, 30-1. To base **paltā-*, O.Ind. *paṭa-*, *paṭṭa-* see T. Burrow, BSOAS 34, 1971, 538-59; BSOAS 35, 1972, 531-45. IE Pok. 803 *pel-* 'to cover', Greek πέλαις 'skin', O.Engl. *filmen* 'thin skin'. See also Zor.P. *spar* 'shield', σπαροφόροι 'shieldmen', N.Pers. *sīpar*. Above *paḍa* 'piece of cloth(?)'; *paḍaura* 'veiled woman'.

pāta- 'fallen, sunken in', Z 2.24 *jala bulysa ūri nā pātā* '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 palṣti pharu pāta vāni kāḍe* '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 (ptktwn)* 'most abject act' (DkM 29.11).

pāti 'he hears', III 24, 23b4 *gāha pāti sājīyā* '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.

pāttagrāna 'opposition', K 72.21-2 *vīna pāttagrāna śakrrāna brrahgmānāna mustā byahi jastā bāda cakrravattāna uvāra haṃkhīysna* 'without opposition he gets favour (= *muṣḍā*) 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 **pātigvāna-*. For *pati-* 'against', see Av. *paiti.ərəna-*, Zor.P. *patiyārak* 'calamity'. Base *gau-:gu-*, see s.v. *haṃgva* 'he reached', and *guem* 'I attained'.

pāti 'pedestrian', Z 2.77 *biṣ-padya rrījite 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. *faij* '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 ṣṣūñi pātīve rrīmā hurā kṣāna kaṣṭre* (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 **payvvā*) III 37.22 = 35.28 *śattanvā pāyvā*, = 46.40 *śittanvā pāyvā* 'within white-skinned(?) legs, (*śitta-* for **śita-* = *śita-* as first component, see *śṣi-phīsa-*). From **padātīva-* 'connected with *pā-* ('feet')', rather than a compound **pāda-taiga-* 'point of foot'. See *pai*, *pā* 'foot', *pāti* 'foot-man'.

pātco, *pātca*, *pātcā*, *pā* 'afterwards, again', v 337, 35r6 *pātco*, BS G 7.33a4 *punar aparam*; v 70, 8v3 *pātco*, BS G 37, 12a7 *punar aparam*; Z 2.125 *pātco*, parallel Divyāvadāna 358.28 *bhūyāḥ*; 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 pātca*, BS G 37, 17b4 *ttena khalu punaḥ kālena*; Sid. 5v4 *hamdara pātca* 'others later', Tib. *gṣan-rnams kyan*; Z 3.108 *pātca* (with *tcā* below); v 220.13.6 *pātcūm*; Manj. 392 *pātca* (= Z 9.16 *trāma*); v 338, 61a2 *vātco*, BS G 37, 57a4 *atrāntare* 'in the meantime'; III 21, 5a4 *ttey sce ra vātca*, BS *tena khalu punaḥ samayena*; III 22, 10b3 *ṣai haḍā vātca*, BS *api tu khalu punaḥ*. With lost syllable *pā*, Sid. 7v1 *baka-hova pā idā* 'they are weak', Tib. *ñams-stobs ḥhun-ba yan yod*; Sid. 145r3 *āvaṣṣa jsa va pā haṃphve ṣṭe* 'with the sky (BS *ākāśa-*) 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 bsad-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 **pyāmdūm* 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 jsq būnāvū* 'I am not bound by (=keen for) a banquet'. See s.v. *papāgye*, *pīpe*.

pāba 'father', Z 5.109 *imu mamā hvīyā ysamthi hāmātā 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 tsīmā* 'and I go to the father Jaṭindhara', BS *yan nūnam aham imam eva pītarām jaṭimdharam upasaṃkramitvā*; v 90r5 *vipaṣyā balysā aysī ttey biṣṭū pāba* 'of Vipasyin Buddha, I am his pupil, father' (*-ū* = *-ūm* from *-āmā*). Hypocoristic, see for 'mother' s.v. *nāni*, *māma*.

pāyai 'pedestrian, infantry', III 43.40 *ṣacū būrā biṣā pāyai tsve* 'to Ṣaṭsou everyone came on foot'; III 81.41 *mvaiṣā aṣā bvaina mvaiṣā pāyai tsinā* 'sometimes I was going riding a horse, sometimes walking'; II 50.50 *tta būra pāyā hīñām prrahauna* 'those so many clothes of infantry troops'; II 50.43 *tta ra tcasyau peṣkala vīra biṣā bāja pāyā hīñām idai* 'those too are infantry troops subject to those in the Tcasyau division (= 46 *tcaisyau*)'; II 50.45 *tta bura gūra auva biṣā bāja pāyā hīñām haubarauña ḍām* (? = *ṣṭām*) 'those so many acting as *haubara*-officials of the infantry troops subject to those in Gūra village'. From **pāḍaka-* 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 pajsama cue ttā haiṣṭe kṣamauttā pāysvīrā ṣām 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 vaña pāysā vī sāna* 'I bring profession now lying on the breast'; loc. sing. IV 17.8-9 *ikātaṣṣā vī jīye pāysaṇa u pā vī cu vara khaṭti hūñā paṣi kārrā himi dvī salī ra jū mīḍi* '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 *pāzanuhntēm mēzd-arṣānikihā pasuṣ-haurvān bavēt* 'the (dog) *pāzahvant* becomes a sheep dog, getting the offering'. From Avestan, Zor.P. Nīrangastān 126v6 *p'zwpt* **pāzavat*, the name of the second sacrificial flesh between *gaunavat* 'with flesh (Av. *gaona-*)' and *astavat* ('*stuwpt*') '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 brp'z w'pt'nt* 'they fell with breast forward on the face'; VJ 360 *'wyn ywt'w pt'yēh brp'z w'pt'nt rty-šw KZNH pt'yškwynt* 'before the autocrat they fell breast forward and so replied to him'; Sogd. Chr. *prp'z'mpst* 'fell on breast'; M.Parth.T. *p's'h* 'prone', *'w hwyn bšn'n p's'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 ōpast* '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. *ä cäsğombāl ärxaudtāj* 'he fell on his face'; Georgian *p'irsa zedan daep'ina* 'he fell on the face'. Modern survival Waxī *p'ūz* (*ū<ā*) *pīz*, *pūz*, Sarikolī *puz*, *poz* 'breast', Yidya *fīz* (*i<ā*), Munjānī *fūz*, *fīz* 'breast, forepart of animal'. To that Ossetic has D. *fazā*, I. *faz* 'side, side of rump', D. *je ba ä fazābāl ārbalāsād* 'let him crawl on his back part'; I. *jā fazyl babyryd* 'he crept on his back part', D. *surx-fazā kizgä ä rostā surx* 'red-faced girl, her cheeks red', *surx-fazā fāt'k'u* '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', *ägāron fāzy* 'on endless plain', *ūāl-vāz fātānty* 'on plateau expanses'; *fāstā* contrasts with *xāstā* '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 *-xs-<-xš-* as in the (doubtful) *tāxsāg* 'carpenter', could be traced here from **pağ-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)', *prthu-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 *pağ-* 'make fast, join', O.Ind. *pajrā-* 'firm', Greek πήγνυμι, πήσσω 'make firm'. ᾀ-πoξ 'simple', Lat. *pangō* 'fix, join', *pāgus* 'expanse', 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 bisā hīrna añašta* 'parents, sons, possessed of every thing'; present 3 sing. K 46·44 *ši ma ttā pyamtsāšta pāde* 'he in future will nourish me' (**pāra-tai*); preterite, III 68·68 *ši va šā jisāka ya, rašayī mušdi jsa pāde* 'it was one girl there; the rši-sage reared her in

mercy', parallel Tokhara A 451a2 *sošāt-ām* 'he reared her' (BSOAS 10, 1940, 598); Z 5·51 *co britya 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 *mārā-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 tta pādā* 'she reared her son so in that hole'; K 47·53 *pūra aysā ūhū dūkhyām karyau jsa pajina 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 *habādau parysām* 'of servants reared together'. As second component, II 82·58 *ñāysaira-vāda* 'intimately reared'; v 66·8a *ñāmysirā-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 *aš-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 (*ratu-*) 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 *pūruša-*, *pūruša-* is the *adhibhāvayitar-* 'the after-nurturer' (see the Aitareya-āraṇyaka text II 5·1-3 quoted in full TPS 1960, 84), formed by *-uša-* suffix, like RV 1·174·3 (and 6 other times) *aśuša-* 'voracious(?)'. As the nourisher with *pārāka-*, see Zor.P. *pīt 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 sublātio: 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', *nparakauor* 'laden with food'. See also above *aš-para-* 'horse-fodder', and N.Pers. *jōš-parah* 'vermicelli food'.

pāra- 'boundary', Z 22·205 *tterī rro braṃmana 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 drrīštīyem* (-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 hvīra* 'his mouth pains so that he should consume 9 *pāra*-measures of molasses' (BS *guḍa-*); II 71·10 *pāraka gulā* 'a measure of molasses' (SDTV 74); v 174a4 *māmattī aysdām kha 6 pārna* 'Māmatti, millet 6 *khara*-measures by *pāra*-amount'; ibid. b13 *budadattā kha pārna*. Sogd. Chr. Lk. 16·7 *stew p'r ynīm* 'hundred bushels (Greek κόποι) of wheat'; ibid. 16·13 *št'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 *{sau} šsacū salya ši pāra-vastū pīdakā ttye pracaina ||| b{au}dasamgā pārām mājime nāti 14 dra{mmā?}* 'in the year of the governor (vice-ruler?) *šsacū*, this letter concerning debts is for the reason that . . . Budasamga took payment of the debt, 14 *draṃmas*'; v 5·97·2·1 *bistamyē salye kaji māštā dasamyē haḍai ši pāra-va{stū pīdakā?} ttye 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 hauḍa thyau* '(2 plur.) demand the money and give security for the debt at once'; II 34·5·6 *khu vā spāta budarmā pāra-vaysnā ājāme* '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 malārrijum pārā hambā mūrā hauḍe* 'the official Malārrijum 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 ttye tta hārū-m 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->pīra*, v 153, 176b3 *|||pīra pādā idā* 'he can pay the debt(?)'. Base *par-* 'pay' (from 'equalize?'). Av. *pāra-* 'debt', Tumšūq Saka *para-*, Av. *api-par-* 'to pay', Sogd. *p'r* 'debt', *pwrc* 'debt', Uigur lw *pwrc*, Turk. *borj*, Pašto *pōr*, Tokhara B *peri*, A *pare* 'debt', Pašto *pīrawdāl* 'to buy'. IE Pok. 817 *per-* 'to hand over, give', O.Ind. *prṇāti*, *pūrti-* 'gift', Greek ξποπον 'I gave', πτερωμένος. For 'debt', note also Zor.P. *āpām* from *pā-:pi-* 'to pay', see also *pīha-* 'price'.

pāra- 'heel, end', see *pārrā*.

pāra- 'wing', see *pārra-*, I 159, 73v1 *kriṃga sau pāra u škūta pā jsahira bisā hīra* 'of the fowl one wing and gullet, then things of the belly'.

pārra- 'feather, wing; leaf, petal', Z 4·59 *ššundānu pārrā byūvāre* 'the ravens' feathers catch fire', =v 380v1 *|||{ššundā}nā pārrā|||*; Z 2·10 *trāmu hamgrīya hamālā kho ju myo bāggare pārrē* 'so crowded together like leaves, petals, by storms'; Z 22·169 *tceimañt vasute nuhtye samu kho nilūtpalā pārrā* 'his eyes, clear, opened, just like blue lotus petals', parallel to Maitreya-vyākaraṇa (ed. S. Lévi 48) *padma-pattra-nibha-ikṣaṇaḥ* 'with eyes like a lotus petal'; Jātaka-mālā, p. 12·20 *nilotpala-dala-saḍṣam ekam*

cakṣuḥ '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 ston*; Sogd. Bud. Dhyāna 202 *ILPW prn'k rtnyn'y wḡdy* '*spṛym'y* 'a thousand-petalled jewelled lotus flower'. Also with *duma-* 'tail', v 263, 89r5 *duṃ-berri* 'tail-feathers', v 342, 83v4-5 *{duṃ-}berrā*, BS G 37, 76b6 *pakṣmāni*, Tib. *hdab-ma* 'wing' from **dum(b)a-pārrya-*. From **pārraa-*, 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', *parīdan* 'to fly', Sogd. Bud. *prn'k* 'leaf, petal'; M.Parth.T. *png* 'foliage'; Balōči *pan*, Parāči *pōn*, Pašto *pāna*, Yidya *pñēk*, Šuynī *pūn* 'leaf', Rōšānī *pārēk*, Yazg. *pun*.

pāri 'heel', see *pārrā*-.

pārrā- 'heel', Z 22·146 *vanda gguvā pārrai vande* 'small ears, small its (heels=) fetlocks' of the *aśva-ratna-* 'horse-jewel' of the *cakravartin-*, parallel to BS *pārṣṇi-*, glossed by *khurasya pārśva-* 'side of the hoof'; note also Pašto *pūnda* 'heel' and 'fetlock of horse'; v 92, 61v5 *cvī pārrye paskāyāštu ne naštḥrrite indā* 'whose heels are not drawn back', the *mahā-puruṣa* mark no. 3 *āyata-pāda-pārṣṇi-*; *pāra-*, Sid. 141r5 *pāri vī āna dvāsq hgušū uskyāštā* 'from the heel upwards twelve fingers' measure', BS *pārṣṇy-ūrdhvaṃ dvādaśa-angulaṃ*, Tib. *rtin-pa-nas sor bcū-gñis-kyi gon-du*; loc. plur. Sid. 129r1 *u pārvā u hamguštām hamḍrrvye vya* 'and between the heels and toes', BS *pārṣṇy-angula-śrita-*, Tib. *rtin-pa-las sor-mohi bar-du*. From **pārṣṇi-* (-rśn->-rr-), Av. *pāšna-* (**pārśna-*), Sogd. *pšn'*, Zor.P. *pāšnak*, N.Pers. *pāšnah*, Sanglečī *pāšne*, Waxī *pōšna*, *pošt*, *pōšna*, Yazg. *pošna* (from N.Persian), Šuynī *pērnak* (-rśn->-rn-), Yidya *pānio*, Pašto *pša* 'foot' (**parśnā*-). IE Pok. 823 *persnā-*, -ī-, -o-, O.Ind. *pārṣṇi-*, 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-pārah*, N.Pers. *pēš-pārah* 'cake'.

pāraṃgga- 'decrease', Sid. 16v2 *hauva pāraṃgā padīmāka* 'causing strength decrease', BS *bala-ghna-*, Tib. *ñam-stobs hbri-bar byed-do* (hbri 'reduce'); Z 23·109 *arātī ttrāmu ham-raštu pāraṃgga jsāte punyau jsa* 'so his envy always decreases with the merits' (BS *puṇya-*); K 109·320 *ṣai 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 *kuštai vā pāraṃgi jingā* 'or where is its decrease (and) cessation', =K 70, 4r2-3 *kūštai vā pā(ram)ga jaiga*; K 67·155 *ši āvaši pāraṃgi kuše*, =K 70, 5r1 *ṣa āvaśa pārāga kūše* '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-*, *pārajs-*.

pārajs- 'rest upon', Z 2·125 *kho hvē šsando kye pītā šsāmdā yā vātco pārajsāna 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 bhavatīha janitur uttiṣṭhati kṣitim asāv avalambya bhūyah*; 3 sing. present III 23, 16a2 *cu bḡysūstā na ra pāraysdā* ‘who no more rests upon bodhi-knowledge’ (BS omits). Noun *pārajsā-* ‘basis, support’, BS *āraya-*, SuvO. 24v1 <*pa*>-*tārajsye jsa* ‘with support’, BS *samāśrita-* ‘resting on’; v 182v3 *ttaṭvatā paramāṛthā pārājsā, u hajvattete kūśamata iṃyāndu* ‘tathatā-suchness *paramārtha*-truth, the basis, and perpetually the search for wisdom’; Sid. 5v3 *pārajsye jsa*, BS *ārayāt*, Tib. *rten* (‘support’). Adjective, III 7, 14r4 *thū-m pārājsākī* ‘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 *śītā kriyā* ‘cold treatment’, Tib. *drod éha-ba dbri-ṣin* (*dbri* ‘decrease’); Sid. 133r5 *paṃjsa paṃjsa pāraṃjsāñq* ‘to be decreased by fives’, Tib. *lwa-lwas phri-ste*; K 67·155–6 *ttiyi prracai škāṃji aškāṃje ni jināñi ni pārijsāñi* ‘therefore the *saṃskāra*-factor is a non-factor, it is not to be destroyed, it is not to be decreased’, =K 70, 5r2 *ttie prracai škauja aškauje na janāña na pārājsāña*. Preterite *pāriya-*, K 45·12 *pajsaṃ pāriye* ‘he decreased the honour’; K 45·14 *ttu khāysā pāriye* ‘he diminished the food’; K 45·16 *hivī khāysā pasta pāriye* (infinitive) ‘he ordered to diminish his own food’. Inchoative, *pāris-*, II 109·88·5–6 *tta khu maṃ dilaka hvaṇḍa pārisimḍā hvarāka āvq vā muṣḍā hiṣṭā śacū vāṣṭā* ‘so that here the few men decrease; robbers have come; the donation comes to Śa-tṣou’; 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. *ṣad-pa med-čün hbri-ba med*. Noun, Sid. 7r4 *gūṣṭi pārisāma hīya krra tcerai* ‘reduction treatment of flesh must be carried out’. From *rang-* ‘be small’, Paṣto *rangai* ‘thin, scanty, shallow’, Sogd. Bud. *rynč’kk* ‘small’, *rynč’wk* ‘light’ (-*inč*-<-*anč*-). 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 *legʰh-* ‘light, small’, Av. *rayu-*, O.Ind. *raghū-*, *laghū-* ‘swift’, Greek ἑλαχῦς ‘small’, Celtic O.Ir. *laigiu* ‘smaller, worse’, Welsh *llaw* ‘small’.

pāraysau ‘servants’, II 7·112; 115 see *parysa-*.

pāraysdā ‘rests on’, see *pārajs-*.

pāraśa ‘service’, II 12·46=II 100·208 *parśa*, 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 **pati-rāz-*, see s.v. *rrāys-*, Oss. D. *arazun* ‘to raise’.

pārahā ‘support’, see *patāraha-*.

pārāka ‘parents’, see *pār-*: *pāḍa-*.

pārāmatā- ‘perfection’ adapted from BS *pāramitā-*, with connexion to *par-* ‘cross’.

pārijsāña- ‘to be diminished’, see *pārajs-*.

pārīph- ‘support, place’, SuvP. 65r3 *pārīphī aysā* ‘I will establish’, BS *sthāpayaṣye*; II 104·80–1 *naravaunḍuā āspara vira pārīphidā* ‘they establish it upon the way to nirvāṇa-’ (translation AM, n.s., 11, 1965, 104); K 145,

3r1 *baysuṣṭi vira au pārīphidā* ‘they rest upon bodhi-knowledge’. From **patā-*, *pā-*, *ramf-*, *raf-* (note also *palcīmph-*, *naṭcīph-*); to *ramph-*, in *tcārampha-* ‘staff’, ‘to support’.

pārīpha- ‘support, basis’, Manj. 82–3 *pārīphū* (-ū ‘and’) *bāja bvāña vara hajsamāre pacadaṇa* ‘(to escape from *samsāra*-migration) as the support and basis they must be understood, there in turn they come forth’, reference back to *vairśa* (BS *vīrya-*) and *abyadī* (BS *āpramāda-*).

pāriya- ‘decreased’, see *pārajs-*; K 45·14 *pāriye u ysye* ‘diminished and removed’.

pāris- ‘be diminished’, see *pārajs-*.

pārīh- ‘establish’, III 130·31 *ttiri vā jsāni pā tta hwa hwa sthānave āysnā vira pārīhīryau* ‘may these priors (BS *sthāna-pati-*) then severally settle on the seats’. See *patārah-*, *pārah-*.

pārusta ‘lost, ceased’, III 50·56–7 *ṣa bvauma cu paysaida ṣa rā jsāna bvāma pārusta varā drāma na bide sa khu dai āca pasūste* ‘this is bodhi-knowledge which he knows (= *paysandā*); 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 *||śātā 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 payseḍā* ‘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 Parāčī *māwəṛ* ‘enclosure’ < **ham-ā-varta-*, and Kuśān Surx Kotal μαλιζο < **ham-ā-dizā-*. Bases *rūh-* are in *ārūh-* ‘move’, Manj. 375 *ārruhānai, rrūhārā, 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 *hwaramḍai ysāṇu ṣaṃdya 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 *pārauttaa-*, K 68·210–1 *dharmā-dhāttā u satva-dātti ākāśi-dhātti ri jsāna satva pārauttā biśi tti* ‘beings all established in the *dharmā-dhātu*, the *satva-dhātu*, also the *ākāśa-dhātu* (regions) then’; infinitive K 147·38 *byeḥq 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 *ysāṇū 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’.

pārgyiṇa- ‘treasury, storeroom, enclosure’, Z 22·135 loc. plur. *pārgyiṇuwo spāte vicitra* ‘various flowers in gardens’; Z 22·156 *rundā pājiṇuwo* ‘in the king’s treasuries’; acc. sing. Z 24·512 *hastamo pājiṇu dāṭimja aggaṃjo* ‘best unpolluted garden of the *dharmā*-doctrine’ (parallel BS *ārāma-*); SuvP. 73r1 *spa-masve pājiṇā tsāvi* ‘abundant, rich treasury’, BS *prabhūta-dhana-dhānya-samṛddhi-koṣāḥ*; Bcd 50r2–3 *ajāṃja pājeñā* ‘inexhaustible treasury’, BS *akṣaya-koṣaḥ*; Manj. 139 *kūṣḍa baṣūña pajeña* ‘all

kinds of palace enclosures’; Manj. 151 *ā khu artha sp(ā)śa carauma ttāra va pājaña ṣīya* ‘or as with a lamp wealth appears (BS *artha-*) in a dark treasury at night’. Tokhara lw A 333b3 *pāṣim*, BS *kośa-*, *pāṣinn oki* ‘like a treasury’, nom. plur. *pāṣināñ*, 57a7 oblique plur. *pāṣinās*. From **parīcīnyā-* to base *kai-:čī-* ‘heap up’, M.Pers.T. *prčyn-* ‘hedge’, Kandulaī *pārčīn* ‘thorn-hedge’, N.Pers. *parzīdan* ‘to repair a wall’, Baxtiārī *parzīn* ‘bramble’, Yidya *parzīn* ‘enclosure for sheep’, Waxī *palč*, *parč* ‘garden, forest’, to BS *paryāṇa-* **pari-cayana-* ‘court-yard’. IE Pok. 637–8 *kʷei-*, O.Ind. *cinóti*, *cáyati*, *citā-*, *kāya-*, Av. *čayeiti*, *činvaiti*, O.Slav. *činū* ‘rank, order’; with -š-, Av. *kaēš-* ‘prepare’.

pārrijsai ‘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 *ṣṣaṃgna* ‘by *ṣṣaṃga*-measure’; and iv 26·4 *ṣaṃgana dasau kūsa*.

pāryavamḍa- ‘reverent’, iv 7·5 *pvā ttira jsa pāryavamḍā vīṇarṭta yani* (-*rrti-* for -*ptt-*) at the feet with forehead (*ttāra-*) reverent, I make report’ (BS *vijñāpti-*). For *-vaṇḍa-*, note also, with BS lws, III 98·33 *ādaravada* ‘respectful’, II 49·13 *prrabaudavada-* (BS *prabodha-*). Saka III 128·29v4 *ācyavamḍā* ‘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 296v1 *pārysā*; K 52·7·8. *pārysya* ‘female servant’, see *parysa-*.

pārvā loc. plur. ‘heels’, see *pārra-*.

pārřva- ‘transferred, paid as something owed (wages), or given’; v 259, 3v1 *gūha kaṃga ttā pārřva dva* ‘ox-skin transferred, two’; iv 60b1 *stūrā pārřve* ‘a large beast transferred’ (=iv 65b2), v 259, 3v2 *u pārřvi āṃ phemāṣṭa* ‘and transferred to Phema’; v 204, 5a2 *māni jsarā* (read *jsarā*?) *pārřva sā* ‘our *jsarā* transferred, one’; II 2·22 *khvai hā pārřva rāṃṣṭq janavai vira* ‘when by him it is transferred to the country of (his) rulership’; iv 11·7 *ṣapāñā pārřva khu parau pvq* ‘transferred to the kitchens. When you hear the order’. iv 49b2 *śe hvaḍye mūrā pārřve 15* ‘to each man paid *mūrā*-coins 15’; iv 53a3 *gūhā pārřve 1 śe hvaḍye haṃbā pārřve 61 mūri* ‘one ox transferred; to each man, amount paid 61 *mūrā*-coins’; iv 55b2 *śe hvaḍye mūri pārřve 12*; iv 59a2 *śe hvaḍye vānā pārřva 2* ‘to each man woven stuffs paid, two’; iv 69v3 *thau pārřve 1* ‘cloth (silk?) transferred, one’; v 224·74·2 *ttraivira pārřve śt(āka?)* ‘to Traivira transferred as necessary(?)’; II 87·53 *ysira hathara pārřvai* ‘I have transferred (removed) severe troubles’. From *par-*, *parnu-* ‘transfer’, **pārmuta->pārřva-*. IE Pok. 816 *per-* ‘convey over’. See also *pāra-* ‘debt=to be paid’. For *-rrv-*, see also *darv-* < *dṛṣnu-* ‘dare’.

pārśa ‘service’, III 6, 13v5 *pārśā pajsamā* ‘reverence, worship’, K 148·61 *draina ranau pārśa pajsaṃ* ‘reverence, honour to the three jewels’; III 130·26 *pārśa paṃjsaṃ dāṣe* ‘he completed the worship’ (dyadic), as III 130·29 *paṃjsami pūjā-karma*; II 99·191 *pārśaṃ au kṣamā yūḍai caigq 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-*. **pārřsa-**, *pārřa-* ‘reverend’, III 24, 22a1 *cittye māñamḍā ṣā diṣq pārřq hamā* ‘like a *caitya*-shrine this region becomes worshipful’, BS *caitya-bhūto vandaniyaś ca*; K 97, 198–9 *caitye māñadahaṃi aurgaviya*, =v 246, 13a1 *caittyā māñadā hime aurgaviya* ‘like a *caitya*, becomes reverend’; K 8·5v5 *ṣā byātarja ttirā buri uvāra pārřsa puñauda maṃgaliya* ‘that memory is so exalted (BS *udāra-*) admirable, meritorious (BS *punyaavant-*), auspicious’ (BS *mangaliya-*). The atmosphere of reverence and awe would suit a connexion with **parša-* beside O.Pers., Av. *fraša-* (as *hatāma-* ‘first’ < **fratama-*, beside παρθαμα-, *paḍā*, *parramaa-* above) and with the metathesis as in the title *pharṣavātā-* ‘judge(?)’ from **fraša-pati-*. Then *fraša-*, and **parša* > *pārřsa-* (keeping secondary *-rř-*). For Av. *fraša-*, the traditional Parsi-Persian rendering of *fraṣagar* is Arabic-Pers. *ṣāhir-* ‘conspicuous, manifest’, which the analysis by base *par-ř-* ‘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’ εὐφραστον·σαφές ‘clear’, Lat. *pāreo*, *appāreō*, *compāreō* ‘appear’. The Parsi-Persian gloss *ṣāhir* ‘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’ni* ‘st *ṣāhir*. 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 θαητόν μέγαρον ‘splendid hall’; Yaynābī *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 *āsvādamiya-*, SuvO. 36v2 *dhyāna-*, BS *rucira-*, Zor.P. *sahik* with *aḥḍ* ‘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-fraṣata-* through **ā-rrata-* (with *orr-* < **āfrř-*). The long *-ā-* before two consonants can be seen in *pārysā-* beside *parysa-* ‘servant’ and *kārřa-* ‘deaf’ < **karna-*, but *ttarra-* ‘herb’ < **tyna-*. For *fraš-*, see also s.v. *mura-*.

pārřsa- ‘antidote’, v 87r6 *u haṃḍāra pārřsa aggadā śustāndā* ‘and others prepared the antidote, the medicine’ (BS *agada-*), here dyadic; Z 24·213 *ttrāmū pārřsa dāṭinau yindā gguvq* ‘so he puts the antidote of the *dharmā*-doctrine into your ears’. From **pati-raxš-a-* **pā-raxš-a-* > **pārřš-a-*, base *raxš-* ‘to protect, be ready against’, Oss. D. *arāṣsun*, I. *araxsyn*, *arāxst* ‘be able, ready’, *gārř-arāxst* ‘skilled with tools’ (but not D. *arāxässun*, I. *arāxsyn* ‘repair’); Armen. lw *eraṣxi-* ‘guarantee’ (E. Benveniste, TPS 1945, 71); possibly Pāzand *raxšāšnī* (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. *pttḡrk* (P 3·82) ‘against poison’, connected with Zor.P. *pātzahr* ‘bezoar’.

pārṣṭa ‘burst’, K 35·87 *rūva-m 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 Divyāvadāna 447·30 *sphoṭayitvā*; III 75·225 *gara ttrairkha pārṣṭa* ‘burst the mountain peaks’. From *pati-*, *pā-* with base *rau-ṣ-:ruš-*, **pā-r(u)ṣṭa-*. See *burṣṭa-* ‘burst’, 3 sing. present *buṣḍā*, BS *chedaka-*, from **vi-ruṣṭa-*, Balōči *pruṣag*, *pruṣṭa* ‘break, burst’, causative *prōṣag* (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 *dyw ēyth ZY kwnth ZY pr’ykth* (‘sacrifice’ to *daiva*, *ēṭak*-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. *pryṣ* ‘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 vine* ‘pains in the side’, BS *pārśva-sūla-* (‘swelling of the side’). Compound *ysāra-vālsū* ‘thousand-spoked’, Z 22·143 *caḥ gyastūni ysāra-vālsū* ‘celestial thousand-spoked wheel’; I 252, 1v1 <*ysā*>*ra-gāsū* ‘thousand-spoked’, BS *cakra-citraṃ sahasra-nemis tathā sahasra-araṃ*. From **palsu-* <*parsu-*, Av. *pərəsu.masah-*, *pərəsāum*, *parəsvi*; Sogd. Bud. *prs’kh* ‘side’, Zor.P. *pahlūk*, N.Pers. *pahlū*, Oss. DI. *fars* ‘side’, Pašto *puṣtai* (*št* < *rs*), Ormuṛi *puṣtiē*, Yidya *porəsye*, 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)’.

pāśa ‘swine’s’, genitive to *pāsa-*, Sid. 16v4 *pāśa guṣṭa* ‘flesh of pig’, BS *māmsaṃ vārāhaṃ*, Tib. *phag-śa*; Sid. 9r2 *pāśi guṣṭa*, BS *vārāha-*, Tib. *phag-śa*=v 318·58 *pveṣā guṣṭa*. See *pāsa-*.

pāśārā- ‘sun’s heat, sunshine’, K 150·17 *bīsi byājārā tta tta khva pāśira baurā* ‘melt (2 plur.) all just as the sun’s heat the snow’; Z 2·172 *ysānde samu kho ggarā ysarnai vūḍā ratanyo pāśāru vīri* ‘is beautiful just like the golden mountain covered with jewels in the sunshine’; Z 20·36 *cā bile tcabrīye pāśāre jsa stauru paha* ‘whose intestines are scattered, greatly rotted by the sunshine’, Z 22·254 *ggari rruṣṭā pāśāru vīrā* ‘the mountain shines in the sunshine’; Z 5·49 *uysdemāte śśandau naṣṭauda ce pāśāre jsa nātauda* ‘cools the heated ground which was burnt up by the sun’s heat’; Z 5·80 *ttānā cu tterā pracai nāṣṭā kho ju pāśarā 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 pāṣera ṣṭānye ch(ā)ya*; Manj. 239 *khu pāṣara 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 *tīi śādi huṣṭi saṃ pāṣere ṣṭāna* ‘then you lay down, you dried up indeed in the sun’s heat’. From *pati-*, *pā-* with base *zar-* ‘shine’ (*-iz-* > *-ž-*). IE Pok. 441–2 *gher-*, O.Slav. *zīrjo*, *zīrēti* ‘see’, *zorja* ‘shining’, *zarja* ‘ray’, Lit. *žeriu*, *žerēti* ‘shine’, *žarijā* ‘glowing coals’, *pažāras* ‘brightness’, *žarā* ‘redness in sky, twilight’. IE *ghrē-uo-*, O.Norse *grár* ‘grey’; IE *ghrē-uo-*, O.Engl. *græg* ‘gray’, OHG *grāo*.

pāśāḍa ‘disputers’, K 60, 35r4 *kṣemra-nā pāśāḍa aṇa-ttīrthyāna* ‘ninety-six disputants of the other sects’. From BS *pāśāṇḍa-*, NW Prakrit *praśaṇḍa-* (Kharoṣṭhī script), Central Asoka Prakrit *pāsaṇḍa-*, Pali *pāsaṇḍika-*, BS *pāśaṇḍin-*, *pāśaṇḍika-* (BSOAS 14, 1952, 427). Translated by Greek *διατριβοντες*, 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-* **patiraxṣa-* ‘antidote’; for loss of *-r-* from *-rṣṭ-* see s.v. *pārṣṭa-* ‘burst’.

pāśai ‘binding thing’ in a list K 100·290 *amayai mauṣaidra badamjā tcarmā cīvāra haṣṭai biḍa pāste haiya haya pāśai* ‘of the *amayai* official Mokṣendra bands, hide, garments, cut garment, dresses, coats, fastenings, ties, binding’. From **paṣṣ-* to base *pas-* ‘to fasten’ see s.v. *pāsa-* ‘fastening, load’.

pāsa- ‘load’, Z 13·33 *kharā karā pāsu ne buḍu yindā* ‘the ass certainly cannot carry the load’ parallel Sūtrālamkāra (tr. Huber 160) ‘the ass cannot carry the load’; Z 22·239 *ttāna vaysṇa harbiṣṣā vūlstāndi sta yaṣmṭhīnau pāsu* ‘therefore now you all have cast off the load of births’, parallel to BS *bhāra-nikṣipta-*, *apahrta-bhāra-*, Pali *nikkhiṭta-bhāra*. JS 19v4 *utcinai 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.paṣat*, *fšēbiš*, *paxṣta-* (*xšt* 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-śān ē pašn framūt*, Epistle Manuṣčīhr 2·9·8 *pašn-garīh*; DkM 24·14 *ham-pašnān*; Vid. 4·51 *pašenend* (*-ṣṣ* > *ṣ*), Vid. 18·10 *nipaṣṭak*; M. Parth.T. *pṣṭig*; Sogd. Bud. *np’γṣty*, Zor.P. *’wbṣty*, Pāzand *hawast*, M.Pers.T. *’wyšt* ‘to seal’. IE Pok. 787 *paḥ-* ‘made fast’, O.Ind. *pāśa-* ‘noose’, *o-paśā-* ‘headdress’. Note also Kroraina *pak’e* (**paske*), Tokhara B *paske* (BS *bhāra-*). Lat. *paciscō* ‘make an agreement’. See *pāsa-* ‘leash’, and *pāṣai*.

pāsa- ‘leash, fastening’, III 42·12 *ttraiṣṇījai birā jsā pāsa ttū mauñadā aysmū nūṣṭārā* ‘with the leash (dyadic) of desire (BS *trṣṇā*) they bind the mind’, parallel BS *gardūla*, Pali *gaddūla*; III 42·10 (written and deleted)

ttraiṣṇījai birā jsā pāṣq ttā ttu mauñada. From base *pas-* ‘tie up’, see *pāsa-* ‘load’.

pāsa- ‘company, band’, II 103·64 *raispūrām rraiysdyūrām ttyau pāsa harbiṣvā 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 *ṣve* ‘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 *pāśi guṣṭa* ‘pig’s flesh’, BS *vārāha-*, Tib. *phag-śa*, =v 318·58 *pveṣā guṣṭa*; III 91·221 *pvāśā tcāra*. From **pālsa-* to **parsa-* or **prsa-*, with intrusive *-v-* *pvāśā*, *pveṣā*. Av. *pərəsō* in Nīrangastān 114v9–10 *yaḥa huṣ pərəsō*, see K. Hoffmann, Münchener Studien 22, 1967, 29ff. IE Pok. 841 *porko-s*, Finn. lw *poras*, Mordwin *puṛts*, Lat. *porcus*, O.Engl. *fearh*, Lit. *paṛšas*, O.Slav. *praseḡ*. See for IE, E. Benveniste, BSL 45, 1949, 74.

pāsāya ‘following, followers’, Z 5·32 *ttīyā hā naltsute kūṣḍu hārūvai pāsāya hālyṣda* ‘then he went from the palace; his ministers (*hārū*=BS *śreṣṭhīn-*) present following him (*yi*)’, parallel K 41·48–9 *nimeṣṭi va yaśa nāma āmāci ye* ‘following him was an intimate (BS *amātya-*) there named Yaśas’. From *pati-*, *pā-* with base *sai-:si-* ‘be placed, lie’, to *śsāte* ‘he lies’, participle *śāna-*, *śānaṃda-*, *śśāta-*, 3 plur. *śśāre*, see also *hasai* ‘region’, BS *dhātu-*; with M.Pers.T. *pdyṣ’y*, Zor.P. *ptyṣ’y* ‘following, according to’, Pahlavī Psalter *pts’y* for Syriac *mṭl* ‘because of’, Pāzand *padasāe* translated Parsi-Skt *anurūpaṃ*. Base *sai-*, Av. *sāete*, *sayanəm*, *āsita-*, *saēre*, *sayamanō*, Zor.P. *sāyēt*, *sāk*, *sāyān*, *āsāyan*, *nisāyēt*, *nisāyān*, *niṣitan*, *ham-sāyak* (gloss to Av. *varəzəñā-*) ‘neighbour’, *ham-sāyānikān* (gloss to Av. *varəzāna-*), place-name *Nisāya-*, Νησαίος, Νησαίος, Armen. lw *nsai mianak* ‘central Nisā’, N.Pers. *Nasā*; Oss. D. *sājūn*, I. *sājyn* ‘lie ill’, *ārsad*; D. *nissājūn*, I. *nissājyn* ‘lie down, lie ill’, *nissādoncā* ‘they lay’, Waxī *nesiam*, *nāṣi*, *nāst-*, *nāsiyak* ‘lie down’, Yidya *-sən*, *yūvər-sən* ‘upper part of door-frame’ (**upara-sayana-*), *alar-sinē* ‘threshold’ (**adara-sayana-ka-*). IE Pok. 539–40 *kei-*, O.Ind. *śete*, *śāy-*, *śay-*, *śayyā* ‘bed’, *niṣṭha-* ‘night’. M.Pers.T. *ps’nyg’n* ‘follower’, Syriac *psnyq-*, Georgian *pasanik’-i* may be rather from *pasčā*-N.Pers. *pas* ‘after’.

pāsūra ‘hunting-place(?)’, III 104·35 *a ra na ttrāmū araṇina pāsūra* ‘I on my part do not enter the hunting-ground in the wild land’ (BS *aranya-*). See cognates s.v. *hasūra-* ‘quarry’, hence **patā-sūra-*, Oss. D. *sorun* ‘to hunt’.

pāsūrām ‘ornament (by inlay?)’, v 63·35 *bisvā vīra pāsūrām pīrāñā pīli vyachīryau* ‘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 *karəta-* ‘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 *tsarraī*.

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-kausṭa pāsta prrahaundya* [read *-ṣḍā*], =K 28·178 *ttyai vaska nūvara-kausṭ(ṭ)a pāsta prrahausḍā*, =K 37, 117–8 *ttye vaska nūvarā-kausṭā pāsti prrihausḍe* ‘for him she (the *rākṣasi*-demoness) put on a newly-flayed coat’; K 100·290 *tcarmā cīvāra haṣṭai biḍa pāste* ‘skins, garbs (BS *cīvāra-*), 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-* < **nṛtāun-*). See *pau-* s.v. *pvāna-*. For *-asta-* see Zor.P. *tapast* ‘carpet’, above *karasta-* ‘skin’.

pāste ‘done’, SuvP. 64r4 *cu...biṣūni basḍe 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*.

pāstuṅga- ‘inverted, with foot uppermost’, Z 13·71 *pāstuṅgā pastā aviṣā* ‘he fell headlong into Avici’, parallel BS Abhidharma-kośa 3·15 *ūrdhva-pādas tu nārakaḥ* ‘the *nāraka*-inhabitant with foot up’, Pali J 5·266 *patanti nīraye uddha-pādā*; Z 24·168 *pāstuṃgga ātasāre* ‘they fall headlong’; III 89·175 *u ṣi hā bagalā pāstuṃgā viṣṭāñā* ‘and this vessel must be set inverted’; III 85·64 *kamalā pāstāṃgā biysamjāñā* ‘the head is to be held inverted’; III 79·11 *ragyā jsā ākṣūṃ pāstāgā* ‘I am thrown headlong from the bank’. Without *pā-*, JS 15r2 *gara ttājā stāga biḥṣadā-jūna* ‘the mountain stream down-pouring on its wide course’ (see *stāṃga-*). Parallel also BS *avamūrdhaka-* ‘with head down’; M.Parth.T. *kfynd ngws’r’w ṣfr* ‘they fall head-down to the abyss’; N.Pers. *nīgōn-sār* ‘head-down’. From *pā-* ‘foot’, with adjective *stunga-* ‘raised, standing erect’, base IE *steu-*, see s.v. *stunā-* ‘pillar’, Pašto *stən* ‘post, pillar’ above base *stau-*, s.v. *paṣṭore*. With *-ṅga-*, *-mḡga-* from *-naka-*, see also Yidya *ārūnyo* ‘light’ (**ā-rauxśnakā*) and *stīnyo* ‘supine’ (**ustānaka-*).

pāha-, *pvāha-* ‘blow, stroke, noise’, verbal *pah-*, *pvah-*, *pveḡh-*, SuvP. 61v4 *pāhna* ‘with noise’, BS *ghoṣa-nādinā*; verb, III 114, 6r3 *kūsā pāhi* ‘he beats the drum’, v 250·795 *khu gyastuṇa 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 *aṇed-* ‘speech’, O.Ind. *vādati*, *uditā-* ‘speak’, *vāda-* ‘sound, noise’, *vandate* ‘praise’, Lit. *vadimū*, *vadinti* ‘name, call’, Greek *αὐδή* ‘noise’.

pī ‘fat’, see *pāyā*.

pī ‘falls’, K 38·135 *pī ṣaṃḍe* ‘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 *balysūñavūysānu hīvyā pāga* ‘power of the bodhisattvas’; plur., K 6, 145v2 *pāgañyau jsa* ‘with powers’, Tib. *stobs-kyis*. Adjective K 4, 141v3 *pāgajsa*. See *pāṣa-*.

pīcā, III 3·80·19–20 [read [pī]pīcā, cf. ibid. 23–4 [bi]bīmi], ‘haystack(?)’, *pīcā paskīnā tcāmsvām u krraigā* ‘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 pichaṣṭā dyāma nijsāñāre* ‘the *deva* Buddhas show a vision visibly’, BS *saṃmukhaṃ darśanaṃ dāsyanti*; Sid. 1v2 *pichaṣṭu*, BS *abhimukhaṃ*; Bcd 56v1 *pichaṣṭu daime* ‘I see visibly’; dyadic, Bcd 56v2–3 *pichaṣṭu sām̐muhā*: ‘manifest’, BS *saṃmukha-*; triadic, II 102·20 *pūcīra pichaṣṭū pyaṣṭa* ‘visible’. From **(a)pi-čaṣṭa-* (with *ič-* > *ičy-* > *-ich-*), base *kaṣ-*, see s.v. *tcāṣ-*.

pīja- ‘breast’, see *piṃja-*.

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 biṣye śśārate jsa* ‘and I have fallen into a grievous mental state (BS *vihāra-*) and am struck down and separated from all good things’. To *pajsan-* from *pati-ṣan-* (or *(a)pi-ṣan-*?); also *pājsāṭemate jsa* ‘with striking’, v 154, 1b3, see *pajsan-*.

pījsan- ‘apply’, see *pajsan-*.

pījsām ‘five’, gen. plur., III 38·40 *kauma-gūñām hīya pījsām* ‘of the five qualities of passion’, to BS *panca kāma-guṇāḥ* ‘objects of the five senses’, =III 47·60 *kāma-gūñām hīya (pi)jsām*. See *paṃjsa*.

pājsāṣ- ‘look’, SuvO. 36r4 *briyūnyau tcejimañyau uysdiyāñe u byūnyau* (= *bryūnyau*) *pājsāṣāñe 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 tsīde* ‘may the beings’ pleasure, favour, well-being, fortune increase’, =K 100·282 *satvāma hāmra hadāra pīsa pyālye hūṣa tsīde* (*satvāma* gen. plur. for *satvāna* older for *satvām*); =III 45·15–6 *satvāna haurā haṃdārā upajīva-bārai pīsaña hūṣa tsīdai* (*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 *vāzda* ‘fat’, see TPS 1960, 62–9) with *-s-* incohesive, to Av. *pīvah-* ‘fat’, see s.v. *pāyā*.

piṃja-, *paija-*, *pīja-* ‘breast, side; peak’, I 157, 69r1 *piṃjvā gvahaiyi* ‘wound in the breasts’, BS *kṣata-* (with phthitic diseases), perhaps pneumonia; I 145, 54r3 *śajsām paijvām gvahaiye* ‘wound in single breasts’, BS <*pa*>*kṣīhatānām* ‘hemiplegia’ (= *pakṣahata-*); IV 7·2 *paijvā vāda urmayasām māñāmda* ‘like the sun descended on the peaks’; I 169, 84v5 *pījvā*. For ‘breast’ used of ‘hills’, note Pindaros Pythian 4·8 ἐν ἀπυεννόμεντι μαστῶ ‘on gleaming hill’, Welsh *bron* ‘breast, hill’, see TPS 1955, 75; BSOAS 22·59. This north Iranian word *piṃja-* corresponds to Oss. D. *findz*, *fij*, I. *fyndz* ‘point

(of a shoe), nose’, Armen. lw *pinč*‘, *pinj* ‘nostril’, Georgian *p’ně‘v-i* ‘nostril’, Abxaz *a-p’ənc’^o*, *a-p’ənc’^o* ‘nose’. Base (s)*pai-*: *pi-* ‘be pointed’, see s.v. *phī(ra-)*, *spavi*, *pīcā*. IE Pok. 981 (s)*pei-*: (s)*pi-*, O.Ind. *sphyā-* ‘splinter’, O.Engl. *spitu* ‘spit’, Lat. *spīca*, *spīna*, Lit. *spitulė* ‘needle’.

piṃjakya ‘breasts’, III 38·43–4 *khu piṃjakya gvūthāva kveṣa brriyakya vaska* ‘as the breasts expand in the side for the beloved one’; III 34·9 *paijakya*. See *piṃja-*.

piṃjsa ‘first(?)’, K 149·6–7 *rhāṣai hairūkā pīrmāttam piṃjsa* ‘mysterious Herukā, foremost, first’, parallel to ibid. K 152·7 *pīrmāttamaṃ hvāṣṭa* (=9). Hence possibly from **patinča* to *patā* ‘in front’; for the form note *paramjsa* ‘turned back’ from **paranča-*.

pīda- ‘written, painted’, see *pīr-*.

pīde ‘is filled’, Z 4·43 *aysmū ni pīde gyaḍina* ‘their mind is filled with ignorance’. Base *par-*, see s.v. *hambīr-*, *hambāda-*.

pīdaka- ‘written message’, II 90·89–90 *u pīdakā hā nā dirvem haurā* ‘and I did not dare give the letter’, II 91·96 *cimḡām hīvi pīdakā tta tta ā* ‘so the letter of the Chinese came’; II 91·99 *biśā ysyāmdā pīdakā āstaṃna* ‘they plundered all, the letter and the rest’; loc. sing. II 97·127–8 *pīdakaña va tta ttā yai* ‘in the letter it was so’; gen. plur. II 128·59 *jsimnā vī vā pīdakām jsi haṣḍā yaṃ* ‘quickly make here a report by letters’ (translation AM, n.s., 11, 1964, 19). From *pīda-* participle to *pīr-* ‘to write’.

piṃñā ‘a medicament’, III 90·192 *gvai, raḥi piṃñā, śīya bḡhauyā*, not identified. Possibly compare Sid. 148v4 *samāṃdrri phimnā*, BS *samudra-phena-*, Tib. *rgya-mchohi sbu-ba* (‘foam’).

pāṭa-, see *pāṣa-* ‘power’.

pātajsa- ‘strong’, see *pāṣa-*.

pātām- ‘to obscure’, noun *pātāma-*, v 86, 24r4 *brītai hāde harbiṣyau pātāmyau* ‘passion however with all obscurations’; Sid. 151v2 *tceña besā āchā pyāma* ‘of diseases in the eye, covering’, Tib. *g-yogs-pa*; SuvP. 63v2 *jaḍinaī pyāmāna* ‘with covering of ignorance’, BS *ajñāna-tama-cetasā*, Tib. *mi śes mun-pahi sems* (variant *āvṛta-*); K 150·29 *vāysni pyāmā* ‘obscurations due to *vāsanā*-impressions’, K 154·43 *vāysina pyāma*. Causative v 154, 184a3 *pātemy(ā)*. Preterite, Z 22·168 *biśā handare ḡyā pātaundā* ‘all other rays dimmed’; SuvP. 68r4 *pyaudā*, BS *tama-saṃkaṭa-* ‘constricted by darkness’; K 53·10·5–6 *jiḍinaī ṣa bārānā tcim̐meñā pyaude* =K 62, 77v2 *jaḍinaī ṣa mārna tcaimēña 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-*, *taṭhra-* (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 *saṃlāpa-*) *biśāna aṃdvārna pātāyāñu* ‘with loving word it must be spoken by the whole inner chamber’ (BS *antaḥ-pura-*), BS *priya-*

vacanaīs 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 ysīru 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 *spāśā vā muhu myysdyūni pyāya* ‘look upon me, speak mercifully’; III 3, 8v3 *ne phari pyāyāñā* ‘must not speak much’; v 64·45 *serki jsa pyāyidā* ‘they speak well with him’. With negative, Manj. 416 *avyāya satva* ‘speechless beings’; JS 18v3 *avyāyamdai* ‘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 *biśā balysa pātāstāndi* ‘all the Buddhas spoke’; Z 12·13 *śārkuī jsa perre sañina naumu pātāste* ‘well by him he is to be caused to speak softly with the plan’ (=BS *upāya-*); later, K 35·95 *pyāsti hā brram̐mā* ‘the *brāhmaṇa-* spoke’, =K 27·150 *pyesta hā pūhi* (BS *puhita-*), =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* ‘spoke nonsensical words’ (BS *nirartha-*), =Manj. 308 *haphāra hvāñe* ‘(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 pātālsta-m jsa śśira hi(ra)* ‘good things are accumulated; accumulated by them good things’; v 95v1 *ne mi ju kiḍāyāne pātālsta* ‘not for me are accumulated deeds’ (=BS *karma*); SuvO. 54r7 *iyāndu pātālye ttātā pata* ‘perpetually these verses (BS *pada-*) of prosperity’, BS *ekā saṃsiddhi-padā*, Tib. *gḡig-tu de kho-na yam-dag-par sgrub-pa sbyin-pa*; later *pyāly-*, SuvP. 72v1 *cu buri mara pyālyā hvīya ṣa-m siḡi cidañi vīra* ‘whatever here is human prosperity, that for them, may it succeed in thought’, BS *yā kāci saṃpatti manuṣya-loke sā teṣa bhotu manasā-upapattiḥ*; L 95·38–9 *ṣā harbiṣye śīre sijāma byehe u biśā pyālyā byehe u biśā-padya bōama byehe u biśī dāyya kīre hvaramcīñā 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 *lakṣaṇjā pyālye jsa*, BS *lakṣaṇa-sampadā*, Tib. *mchan phun-sum ḡhogs-pa* ‘completeness, excellence of the marks’; K 148·63 *satvām haura hadāra pīña pyālyai hūṣa tsīde* ‘may the beings’ pleasure, favour, well-being, fortune increase’ (see s.v. *pīña*). From **pati-ard-*, base *ard-* ‘grow, increase’, Av. *ard-*, IE Pok. 27 *al-dh-*, O.Ind. *rdhnōti*, *rdāddhi*, *rdhāti*, *rdhyati* ‘increase’, Greek ἄλθαιω, ἔλθω ‘heal’, ἔλθομαι ‘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 saṃlapanti*, Tib. *mi brjod*; Z 24·649 *ysīra ho oṣa ni hā <ya>nindi patūcau* ‘they do not make rough evil words (*ho, hau*) (and) speech’. From **pati-aug-*, Av. *aog-* ‘speak’, *aoxta-*, see also *nātūkyo*, *nyūj-* and *uve*. IE Pok. 348 *eueg^h-h* ‘speak solemnly’, O.Ind. Ved. *vāghāt* ‘one who prays’, Av. *vayanti* (in proper name), Lat. *uoueō*, *uōtum*; *eug^h-h* Av. *aog-*, *aojaite*, *aogēdā*, *aoxta-*, O.Ind. *ohate* ‘praises, boasts’, Greek εὐχομαι ‘pray, wish, boast’.

pātūśa- ‘drum’, Z 24·410 *skalā pātūśānu* ‘noise of drums’, III 35·35 *khu pauśkyā keḡida* ‘when they beat drums’, =III 47·52 *khu pauśkyi keḡidā*, =III 38·33 *khu pauśkye keḡida*; II 75·47 *puśka-keḡai 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 kaṣ cid iha trāṇaṃ na mātā na pitā tathā*; v 76, 78r4 *pye-t-i* ‘his father’, BS G 37, 73b5 *pitā*; SuvP. 63r3 *cu ji meri vīra u pyarā abustañā baysām vīra* ‘what against mother and father unwittingly against Buddhas’, BS *mātā-pitṛn ajānantā buddhānām aprajānatā*; Z 2·137 acc. sing. *pātaru*; v 231, 16a1 *pātaru*; Z 5·19 gen. sing. *pīrā*; v 337, 36v1 *u merā pīrā jīvātā nāsta* ‘he would take away life of mother (and) father’, BS G 37, 33a6 *mātā-pitaram jīvītāḍ vyaparopayet*; N 164·5 *pyarina hambrrīhā* ‘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 ttī jsā māva* ‘father and mother’, =K 21·12 *pya skaraba māva* ‘father, harsh mother’, =K 37·126 *pye skarba mātā*. From **pitāh* with *-āh* > *-e*, Av. *pītar*, O.Pers. *pītar-*, Zor.P. *pit*, *pitar*, N.Pers. *pidar*, Oss. D. *fidā*, I. *fyd*, plur. *fidāltā*, *fydāltā*; Sogd. Bud. *’ptr-*, Man. *ptr-*, *’pīr-*, Chr. *ptr*, adjective *ptrq’n*, M.Pers.T. *pyd*, *pydr*, M.Parth. T. *pydr*, Balōči *pīṭ*, *piṭ*, *pis*, Wanetsi *piyār*, Pašto *plār*, Šuynī *ped*. IE Pok. 829 *pātē(r)*, O.Ind. *pītār-*, Greek πατήρ, Lat. *pater*.

pītā ‘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-sčaida-* ‘split’ (piece of wood), O.Norse *skeið* ‘spoon’ from *skaid-*, Got. *skaidan* to IE Pok. 920–1.

pītcīphe, see *paltcīmph-*.

pītcīra ‘before the face, in presence’, II 102·20 *maṇḍalvā ṣṭāna pītcīra pichaṣṭū pyaṣṭa* (triadic) ‘in the *maṇḍala*-circles in presence’, translation AM, n.s., 11, 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 hīvi vā pinapaka hīyim (-iṃ=-ai) vā ṣi ṭhaṃ-pastā devatta, ṣade jsa vā viṣyudā 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 (I. 22 *asta śaika*). Hence *pīna-* from older **pṛgina-* to **pa-dina-* ‘to burn’ (see *pyiñ-* ‘cause to burn’)

with Waxī *piḍan-* intr. ‘burn’, *piḍang* ‘flame’, Šuynī *piḍm-*: *piḍid* ‘cause to burn’ (-ḍ- < -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 **pada-gna-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, 8or2-3 *ysarija pīnīysdyau usthīya ura* ‘bellies drawn up with golden (**ysari-jyau*) girths’, parallel to BS *hasti-kakṣya-* ‘elephant-girth’. From **pati-naiz-* (with *-d-* increment) ‘to fasten’, *naiz-* with *naiš-*. See *panīśdā*, *panīys-*.

pindā ‘they fall’, see *pat-*.

pīp- ‘to prepare food’, Z 2.52 *khāysvī 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 *bātaa*-drinks’. From **pai-pā-* (reduplicated type intensive, O.Ind. *vevid-*, Greek ποιβύω), to *pā-*, see *papāgye*. Not from Prakrit *payapp-*, BS *prakalp-*, as offered earlier.

pīm- ‘bring’, participle *pīda-*, Sid. 141r5 *ā vā pāri vī āna dvāsq haṣū uskyāṣṭā*, *pīmāñq u ttekye uskātta benñā* ‘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 rtin-pa-nas sor bču-gñis-kyi gon-du byin-pa dral-te*; v 65, 24a10 *pīmi deśana vaña* ‘I would now bring the profession’; III 124.87 *pīma*, BS *mīnaya* (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. *yumb-*, *yumbēn-*, 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-*.

pīmīnai ‘woollen’, see *pema*, *pemīnai*.

pimya ‘long’, BS *cireṇa*, see *paiya*.

pāyā, *pī* ‘fat’, Z 20.56 *pāyā* ‘fat’, Z 20.53 *pīye*, Z 20.54 *pī*, Sid. 11r5 *pī*, Tib. *chil* ‘(fat)’, Sid. 9v1 *pī jsa*, Tib. *zag* ‘(fat)’; adjective, Sid. 141r5 *pīvinā kavīñām āhā* ‘fat fish eggs’ (gen. plur.); with negative, Sid. 135r4 *datām hāye apīye guṣṭe jsa* ‘with fatless flesh of wild beasts’, BS *jāngala-*, Tib. *śa snum bag chum-ba dan*. From base *pyā-*: *pī-* ‘to swell’, see also *pīña*, *pīsa*, *pīsaña*; Av. *pīvah-* ‘fat’; proper name *gao-pīvanhu-* ‘with fat of ox-meat’, Zor.P. *pīh*, *pī*, *frapīh*, *plpyhtl frapīhtar*, N.Pers. *pī*, *farbīh*, *farbīh*, M.Parth.T. *frbyw*; Sogd. document *βrpyy* ‘fat(?)’, Sogd. Chr. *šbyw* ‘fat’, Balōči *pīg*, Oss. DI. *fiū*. IE Pok. 793 *pei-*: *pi-* ‘be fat, exuberant’, O.Ind. *pīvan-*, *pīvari-*, *pīvas-*, Greek πίων, πειρα, Lit. *papijusi kārė* ‘cow giving milk freely’.

pāyau jsa ‘with feet’, see *pā*, *pai*.

pāyaura- ‘cloud’, see *pryaurā*.

pīysa- ‘pointed’, K 100.293 *diva 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 κακῶω, 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. *šisti* ‘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 divate hīyāra pīysgyau hāro* ‘*devas*, *devatās*, fruits, grasses, vegetation’, BS *phala-sasya-viṭapa-druma-vrkṣa-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 *phī(ra-)* ‘ear of corn’, *spavi* ‘spine’ (Lat. *spīna*), *pīcā* above. To *pīys-* corresponds Oss. D. *fez-*, in *fezonäg*, I. *fizonäg* ‘meat on spit’, like Turk. *šišlik* ‘meat on the šiš’ (‘spit’), Russ. *šāšlik*. Rescind the proposed connexion of Oss. *fezonäg* with O.Engl. *afigen* in Leeds Studies in English and kindred languages 3, 1934, 7–9. Note also *spai-* in Oss. D. *āfserä*, I. *āfsir* ‘ear of corn’ from **spaira-*.

pīr- ‘write, paint’, v 74, 42v5 *ggāhu pūstya pīrāte* ‘he may write the verse in a book’, BS G 37, 32b4 *gāthām likhayaṣyanti*; v 336, 35r4 *hotāre ttū samghāṭu sūtru pūstya* <*pīrāna* ‘they can write this Samghāṭa text in a book’, BS G 37, 32a4–5 *śakyam ayaṃ samghāṭaṃ dharma-paryāyaṃ likhitum*; v 73, 41r5 *ce ttū samghāṭu dātu pūstya pīrāte dijsāte vāṣīyā arthui ketqiyā* ‘who writes this Samghāṭa dharma-doctrine in a book, keeps, recites, ponders its meaning’, BS G 37, 31a7–31b1 *ya imām dharma-paryāyaṃ śroṣyati, śrutvā ca dhārayiṣyati vāca-yiṣyati paryavāṣyati*; v 246, 10a4 *sūtrā pīre*, = v 245, 10a1 *pīri* ‘writes the text’; v 163, 4a1 *pīr(ā)t(ā)* *drysdā sājā(tā)* ‘writes, keeps, learns’; 3 plur. III, 26, 29a2 *pīridai*; 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, *pīrāka-*, Z 9.19 *samu kho pīrākā pvaṭittā ttye yakṣā cu tvera pīde* ‘just as the painter fears the *yakṣa*-demon which he has painted on his board’, = Manj. 396 *saṃva khu pīrāka cu pvaṭitta ttye yakṣa cu tv(e)ra pīde*; infinitive, III 42b8 *pīrākā paryāñā pīdā* ‘the writer must be commanded to write’; v 244, 3a4 *pīri parī pīde* ‘writes, orders to write’, *likhisiyati likhāpayiṣyati*. 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-pratimāḥ* ‘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 pīda* ‘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 pīdīm* (*-im* = *-ai*), K 151.47

ṣyste u padaidai u pīdai ‘I prepared and composed and wrote’, noun, II 50.44 *tta beṣa magārau nva pīdau 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 *punya*) and deeds (= BS *karma*)’; Z 24.245 *ma ṣṭāni pīre drūje hvāññīdi biṣṣe* ‘do not believe at all, they speak wholly lies’; Z 13.67 *ma pīra* ‘do not believe’; K 72.26 *cū biysa vīra pīrādi* ‘who may believe on the Buddhas’, K 157.21 *pīriye*; III 101.42 *hakṣa pīra* ‘believe the truth’; v 312.20 *biysa ttu biṣa pīda* (or *pīra*) ‘he believed all that of the Buddha’ (context with preterite *bosta* ‘understood’); abstract, v 337, 35v4 *ttū samghāṭu dātu vātā rraṣṭo pīrātetu yande* ‘he believes in the Samghāṭa dharma-doctrine as true’, BS G 37, 32b2 *imām samghāṭaṃ dharma-paryāyaṃ yathā-bhūtaṃ śraddadhanti* (‘they believe this Samghāṭa doctrinal treatise as true’), Tib. *dad-čin*; v 84, 45v3 *pīrātetu hā yande* ‘believes’; III 25, 24b2 *cu ttū dā ṣadahiḍā pīrāttā hā yanāti* ‘who may believe this dharma-doctrine, put belief in it’; K 61, 40v4 *pīrāttāvu jsa 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 skun* ‘I believe’, *pyrt* ‘believes’, adjective *pyrn’k* ‘believing’ > P 16.45 *pyr’k*; noun *pyr*, *p’y* ‘belief’, P 5.70 *prw nyy pyr p’zn* ‘in deeply believing heart (Chinese text: ‘deep heart-belief’)’. Tokhara lw AB *perāk*, BS *śraddhā*; B *perākāññe*, *perākñe*, adjective *perākāññetse*. IE Pok. 817 *per-*.

pīra ‘built up(?)’, v 221.15.2 *pīra kitha* ‘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 *pīrā* ‘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 jīmḍi* ‘destroys all worms’, BS *kṛmi-*; I 181, 98v4 *khu va gvaña pīra hamāri* ‘when there are worms in the ear’, BS *kṛmayah*; III 89.163 *u pīrānā jemḍā* ‘and destroys worms’; Sid. 13v5 *pīrānām hīvī āchai* ‘disease from worms’, Tib. *srin-buhi nad*; I 177, 96r4 *pīryau jsa* ‘with worms’, BS *kṛmi-*; K 113.384 *pīryau jsa ḥasta* ‘stuffed with worms’ (not *pāda*). Adjective, Sid. 20r2 *pīrūḍa* ‘wormy’, BS *kṛmi-dūṣita-*, Tib. *srin-bu dan*. From base *par-* ‘to pierce’, Waxī *pārē*, Sangleči *pačuk* ‘worm’, Vogul lw *pārik*, Hungarian *péreg* (for another Finno-Ugrian lw 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 τερεῖδών ‘boring worm’.

pīrā ‘leaf’, see *pārā-*.

pīra ‘debt’, see s.v. *pāra-* ‘debt’.

pīracārā ‘official title’, gen. plur., II 25.29.1 *pīracārā va nūvari jsārā ṣṭāka* ‘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 *||cārāmna biṣa pāravārām hauḍām<dā>||* ‘...all, the officials gave us’; II 16, 4b2 *||stūra pajīdā pīravārām va āṣṭamḍadem (-em = -ai)* ‘they demand large cattle; the officials began for them...’; II 16, 4b5 *kaṃthā hiṣmḍā pīravārā vā pīḍakā hauḍāmḍā* ‘they come to the city, the officials presented (‘to us’ *vā*) a letter’; II 25.29.1 *bulāni rmami śārāna parau* (space) *pīracārā va nūvari jsārā ṣṭāka* ‘command from Blon Rmam Śār: for the officials new corn is required’; v 225.66.6 *bañe khvai pīraverā 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 *biṣā-* ‘house’. In form *pīra-* resembles *pāra-*, *pīra-* ‘worm’, *cira-* ‘visible’ (< *čīdra-*) and *hāra-*, *hira-* ‘thing; wealth’ (M.Parth.T. ‘yr, Armen. lw *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 *biṣā-*, *māsa-*, *kūṣḍa-*, *āmuha-*, *āmūna-*, *gvaha-*) from an IE *per-* by derivative **prd-* or **prn-* or **prī-*. It is then the cognate of the isolated Anatolian word Hittite *pīr* 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-vraa-* (*-kīra-*).

pīrām ‘houses’, gen. plur. v 33, 12a5 *tṣiye pīrām kālā himye* ‘...he would go; he became the *kālā*-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 *bāda-* ‘time’, loc. sing. *beḍa*) from *pāda-* ‘built, building, erection’ to base *par-* ‘to build’, see s.v. *pīravārā*.

pārān-, *pūrān-* ‘sow, plant’, v 389, 19v4 *bata ku jve ttīma pārēndā pharu ye vīvāgu pajāysde* ‘where he scatters little seed, one gets much ripening’ (BS *vipāka-*), BS G 37, 14a7 *bījam alpam yathā vāpya prabhūtaṃ labhate phalaṃ*, Tib. *sa-bon btāb-na hbras-bu che*; III 22, 13b4 *puña kūsalā-mulā pīrādāṃdi* ‘they sowed good roots of merit’, BS *avaropita-kūsala-mulā 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 bvāña* ‘to be known as sown good roots of merit’; N 50.23 *sumīru garu nāste nānera tcabaljātā pārāñātā uysvāñātā* ‘he takes Mount Sumeru into his palm, scatters (dyadic), tosses it’; see IV 112, parallel BS *sama-rajam kareya* ‘make it like dust’ (Mahāvastu 2.329); SuvP. 74v1 *puña pīrāṃdāṃdi* ‘they sowed merits’, BS *kūsalaṃ kṛtaṃ*, = SuvP. 74v2 *puña pīrāṃdāṃdi*; II 104.90 *pūñiye ttīma pīrānāme ūdaiśā* ‘for sowing of seed of merits’. Base

parā-kan- ‘scatter’, *kan-* ‘to throw’, but *parkūn-* ‘be-sprinkle’ from **pari-kau-*, rather than *pari-kān-*.

pīri ‘may you order’, K 148·43 *pīri paraṇaumye*, ibid. 44 *pīri paraṇāmye* ‘deign to transform’, beside 2 plur. ibid. 45 *paryāvīm (-im = -ai) bīde*; ibid. 49 *paryāvi ra samāvajī* (BS *samāpadya-* ‘reach’). Hence *pīri* from **paryi* optative to *pary-*: *parst-* ‘order; deign to’.

pīrū ‘former, ancient’, K 39·160 *pīrū sāstrri* ‘in an early text’ (BS *sāstra-*). See *pīrūya-*.

pīrūna ‘with picture’, Manj. 35·6 *strīya pīrūna ha(ma)gyā śauusta...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-*: *pīda-*.

pīrūya ‘1. former; 2. upper’, v 345, 9r2 *pīrūyai yaṣanthā biśā byāta himāre* ‘they remember all previous births’, BS *jāti-smaro bhaviṣyati*; K 96·172 *pīrūyai ysatha baiśa byāva hamāre*; Bcd 47r1 *pīrūya tti bayśa* ‘the former Buddhas’, BS *atītaka buddhā*; dyadic, II 107·152 *pīrūya pūrva-yāṅga* ‘former exploits’ (BS *pūrva-yoga-*); II 105·109 *pīrūyau jastām beysām hīyai padajī nvaīyi* ‘according to the practice of former deva Buddhas’; III (ed. 2) 146·25 *pīrūyā yaṣanthvā* ‘in former births’; K 76·212 *biśā pīrūya karma* ‘all former deeds’ (BS *karma*). For ‘upper’, III 130a1 *pīrūye <auṣṭā>* ‘upper lip’. From *parvya-* > **pīra-* with suffix *-auya-*, O.Pers. *paruviya-*, Av. *paouruya-*, *paoirya-*, Zor.P., N.Pers. *pīr* ‘old’. See also *dirūya-* ‘lower’ from **adarya-*, *-auya-*, IE Pok. 815 *prə-uo-*, O.Ind. *pūrva-*, Av. *paurva-*, *paourva-*, O.Pers. *paruva-*, O.Ind. *pūrvā-*, Alb. *parë* ‘first’, O.Slav. *prŭvŭ* ‘first’, O.Engl. *forwost* ‘first’. See also *pīrma-*, *pīrmāttama-*, *hatāma-*.

pīro ‘before’, Z 5·35 *śśāyānu pīro tsutāndā* ‘they went before the Śākya people’. From **parvya-* (with *-o < -āvu* or *-ām*), O.Pers. *paruviya-*, Av. *paouruya-*, possibly (because of the meaning) Yidya *pīro*, *apīr*, *apir* ‘before’, Šuynī *pīrō*, *pro*, adjective *pīrōnēnj*; Rōšānī *pīrō*, *prō*, *purō* adjective *pīrōninj*, Yazg. *pred*, *pəred* ‘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’; Saṃghāṭa fragment Tib. *bram*. Tokhara B *pratsāko*, *pratsākai* ‘breast’, A *pratsak*. To Yazg. *parak* ‘flank’, Šuynī *pārdz*, Rōšānī *pərdz* (see G. Morgenstierne, Etymological vocabulary of the Shughni group 58). Possibly base IE *per-*, through **par(a)ć-*, see also *ārri* for *-rj-*.

pīrma- ‘first’, SuvP. 66r5-vī *cī ji asidā yuḍi īme dikhu sīyvā 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 kalpa-sāteṣu ca*; v 68, 8v3 *pīrmo rraṣṭye <ba>lysūste jśa* ‘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. *h̥jig-rten-pa dan h̥jig-rten-las h̥das-pahi* (čhos kyan). Comparative, v 81, 171r2 *ce ro hastarā āya vasuttarā pīrmāttarā* ‘who may be better, purer, more to the fore’; superlative, v 113, 35r5 *hastamo*

viḥṣḍātaro pīrmāttamo tsāṣṭatetu ‘best, most distinguished, foremost quietude’, BS *parama-viṣiṣṭām anuttarāṃ sāntiṃ*; v 110, 32v5 *pīrmāttamye balysūste kāḍāna* ‘for the sake of supreme bodhi-knowledge’, BS *anuttarāyāḥ samyak-sambodher arthāya*; III 23, 18b3 *biśā pīrmāttama hvata aysā* ‘I am named best of all’, BS *agryo nirdiṣṭaḥ*; Sid. 5v3 *pīrmāttama*, Tib. *géo-bo*; Sid. 6r5 Tib. *m̥chog-tu gyur-pa*; III 26, 30r3 *biśā pīrmāttā baysūsta bvāri* ‘they awaken to best bodhi-knowledge of all’, BS *buddha-bodhiṃ ca-anuprāpsyati*; III 25, 25a2 *pīrmāttama duṣkare jśa* ‘with best wonder’, BS *parama-āścarya-*; with negative K 97·200 *avīrmāttama*, BS *anuttara-*. From **parmya-*, *-ma-* suffix, beside *pīrūya-* from **parvya-*, note also *harma-* ‘every’, with Lit. *pīrmas* ‘first’. See cognates s.v. *pīrūya-*.

pīrma- ‘a large number’, III 113, 3v4 *tcahause kūla pīrma haṣṭūsa lakṣa byūrā hauda ysāri haṣṭase* ‘14 koṭi-millions, 18 lakṣa-myriads 7 thousands 800’, = K 101·35 *tcīhausi kūla pīrma haṣṭūsi kūla kṣa 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 paryati pīrstā khu na bajaitā* ‘you must deign so to store the wine that it does not spoil’; = II 37, 12a3(b3). Base *prih-*: *pīrsta-* ‘conceal’, see s.v. *prih-*, and SDTV 39.

pīrsta- ‘hidden’, see *prih-*.

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 *prih-* ‘conceal’.

pīla ‘a measure’, II 15·2·9 *hvaṃḍā 46 tti jśārā drrai pīla hauridā* ‘men 46, they give three *pīla*-measures of corn’ (see SDTV 37). Possibly ‘sack’, *pīla-* beside **paila-*, to Balōčī *pēlag*, *pēlay* ‘sack, purse’, N.Pers. *pēl*, *pēlah* ‘purse, small bag’. If Indo-Aryan is connected, O.Ind. *pela-*, *pelaka-*, Hindi *pelā* (R. L. Turner, Comparative Dictionary no. 8381); and *piṭaka-* ‘basket, box’, *peṭa-*, Pali *peḷā*, 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 khuṇā ne hambrāñāñā u pīlirū-v-i hā viṣṭāñā* ‘there the hole must not be closed and the clyster-pipe must be inserted’, Tib. *rna-rēi mi sbyar-bar gēehus bśu-šin*; JS 31r3 *pīlirvām stardāṃde rrum nīyāde hāṣṭa* ‘they spread tubes in it, they poured in oil’. Compound of *pīli* and *rū*, see *rīvai* ‘mouth’, in *krimga-rūvāi* ‘mouth of anus’, Sogd. Bud. *rwβ* ‘mouth’. Possibly **pīla-* from **parṭhya-* ‘tube’, base *par-* ‘to pierce’, formed like Zor.P., N.Pers. *bēl* ‘spade’ from **barṭhya-* beside **barṭra-* in Georgian *lw bar-i*, Armen. *lw bah* ‘spade’ (see Henning Memorial Volume 30–3) and like *ttīla-* ‘string, wire’ from **tarṭhya-*. Then *pīliya-*, first component *pīli-* (as *śśi-* from *śīya-* in *śśi-phisa-* ‘white’).

pāvāru –?– v 135, 2a3 <*ba*

pīvināa- ‘fatty’, see s.v. *pāyā*.

pāsā ‘evening’, see *palsāra-*.

pīsāra- ‘disgust’, JS 4r2 *klaiṣṇu jśa byaudai saṃttāna pīsārā* ‘affected by *kleśa*-afflictions in the continuum (of life) disgust’; compound *pīsāra-vīya-*, K 41·75·6 *pīsārā-vī ṣṭe ginānai imāṅgītyi sima, rre-v-i pasti ttamḍi ṣaika pīsāra-vī ṣṭi ā biśi pīsāri-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 pīsāra-vihā: aśacāṅgyau hambaḍā bveṣṭā* ‘the body disgusting, filled, stuffed with unclean members’ (BS *aśuci-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. *haśirma*, *śārṣṭaa-*. IE Pok. 553–4 *kel-* ‘conceal’, O.Ind. *śarma-*, *śālā-*, *śaraṇa-* ‘protection’, Greek *καλῖς* ‘hut’, Lat. *cel-*, *occulo*, *celāre*, *cella*, Celtic O.Ir. *celim*, Got. *halja*, O.Engl. *helan* ‘hide’. In *pīsāra-*, *śar-*, corresponds to the O.Ind. *gop-*: *gup-* ‘hide’ in the desiderative *jugupsati* ‘wish to hide, feel disgust’.

pāsā- ‘force, power’, v 116, 65v1 *pāsā būmattātā u karī-ttātā* ‘power, force, and energy’, BS *balaṃ ca vīrya-sthāmaṃ ca*; K 7, 148r2 *balysūñavūysānu hivya pāga* ‘the power of bodhisattvas’; I 252·160, 1v5 *dasau pātā* ‘ten powers’, BS *daśabalānām*; I 251·115, 1r1 *mistai pātā*, BS *mahābala-*; v 316·14 *pē hauva* ‘force, power’, = Sid. 6v2 *bi hauva*; plural, Z 13·35 *pāṣaṇi*, Z 7·5 *pātq*; v 188·8, 2b3 *jsīno pātqñā* ‘powers in life’; v 52, 83a4 *paṃjsa pātqñā* ‘five powers’; SuvP. 71r3 *peñā*, BS *bala-*; Manj. 128 *dasau pañā*; inst. plur., K 6, 145v2 *pāgaṇyau jśa*, Tib. *stobs-kyis*; SuvO. 56v4 *pāṣaṇyau*, BS *bala-*; v 129r3 *hauyyau paṇyau* ‘forces, powers’. Adjective, Z 10·2 *pātajsa-* ‘strong’, K 4, 141v3 *pāgaṃjsa*, Tib. *stobs-čan*, Sid. 142r1 *pajśā*, Tib. *cher* ‘greatly’, K 138·926 *pajśā*, Tib. *stobs dan ldan-pa* ‘having strength’, Sid. 12r5 *pajśā ttaudā* ‘great heat’, Tib. *šin-tu čha-ba*. Z 22·145 *pātāuñā* ‘strong’. Compound, SuvO. 56v2 *pātāgarya kīre*, BS *bala-karaṇiyāni karmāni*; with *duś-*, Z 24·270 *duṣpāta*, Z 13·33 *duṣpā*; Z 7·26 *duṣpātāṇa-*; SuvP. 71r2 *duṣpya*, BS *durbala-*. From **pauśā-* or **puśā-* to *pauś-* ‘increase, prosper’, with *-āṣa-* from *-auśa-* as *nāṣa-* ‘immortal food’ from **anauśa-*, *gāṣā-* ‘group’ from *gauśā* or **guśā*. IE Pok. 848 *pu-* ‘blow up’, *pu-s-*, O.Ind. *pūṣyati*, *puṣnāti*, *pōṣati* ‘prosper’, *puṣṭa-* ‘strong’.

pāškala- ‘separation, region, attribute’, III 139v2 *balysūñā pāškala* ‘Buddhas’ distinctions’, Tib. *sams-rgyas-kyi čhos-dag*, Sid. 1 bis v3 *piṣkalā*, Tib. *lehu* ‘chapter’; SuvO. 55v7 *pāškala-*, BS *pradeśa-* ‘region, division’; K 6, 145r5 *balysūñānu pāṣkalānu kūsemate vātā* ‘in search of Buddhas’ distinctions, translation Lamotte, 252 ‘à la recherche des attributs de Buddha’, Tib. *sams-rgyas-kyi čhos yons-su bcal-bahi phyir*; II 35·7·4 *cu burau hva hva piṣkalaña auya hvaṃḍi ide* ‘whoever of them (-u) severally in the region are village men’; K 5, 143v2 *śau pāṣkalu kalpi*, Tib. *rnam-par snam-bahi bskal-pa* ‘Vairocana’s kalpa-period’; K 5, 144v1 *agāṣṭyau pāṣkalyau uspur(ā)*, Tib. *mi khyab-pahi čhos dan ldan-pa*, translation Lamotte, 245 ‘posse de des qualities vraiment extraordinaires’. Verbal *paṣkal-*, *piṣkalya-* ‘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 *pāṣkalsta-*, K 3, 138r4 *ṣa...dāti hvāñāmata vāstāri pāṣkalstāna* ‘this is the preaching of the *dharma*-doctrine in details, with distinction (dyadic with BS *vistārya-*)’, Tib. *čhos 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 *pāṣkalsta-*. With negative, K 57, 26r1 *aviṣkeṣta lakṣaṇā*, K 153·26 *piṣkeca jśa*. Compound, v 332, 24v1 *hīyauṣca-pāṣkalā*, = v 381, 3a6 *brītyausta-piṣkala* ‘having forms at will’, BS G 37, 21b3 *kāma-rūpiṇaḥ*, 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 tramḍā kuṃyāśa* ‘as a sunbeam into a room, so he entered the side’; Z 20·47 *trāmu baysāre kho ju pāsya phāni jseṇi* ‘so they moved as fine dust in a sunbeam’. Base *pais-* ‘be white’, N.Pers. *pēs* ‘white’, SuvO. 36v2 *ṣṭya śśi-phisa* (dyadic) ‘white’, BS *pāṇḍurāṇi*. Hence *pāsā* from **piśākā-*, for *-ā* note *mīśā* ‘marrow’, *śśandā* ‘earth, ground’. IE Pok. 794–5 *peik-*.

pīsa ‘well-being’, see *pīña*, *pīsaña*, base *pai-* ‘be fat’.

pīsaña, see *pīña*.

pīsāre ‘crowns’, see *palsāra*.

pīsā ‘artistic work, painting’, Z 23·49 *ttye pīsā hastaru kīro* ‘the better workman of this painting’; Z 23·41 *nāma rrūyāmā u pīsu ku ne ju hā māñāte uairi* ‘we lose our name and painting, if it does not resemble fittingly’; Z 23·50 *hārṣṭāyi pīsāna kīru* ‘really the work with painting’; K 11v5 *samu kho hajsārra u pīsā vijñānā rūvā* ‘just as drawing and painting (are) *vijñāna*-knowledge (and) form (BS *rūpa-*)’. See cognates s.v. *pīsai*.

pīsai ‘painter(?)’, v 149, 3b5 *hvāraka o pīsai o pīsā <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. *nipēs-*, *nipiṣtan* ‘to write’, N.Pers. *navēs-*, *naviṣtan*; Oss. D. *finsun*, *finst*, I. *fyssyn*, *fyst*, I. *nyvtā fyssynāj* ‘painting’. IE Pok. 794–5 *peik-*, O.Ind. *piṃṣati*, *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*, *pīsati* ‘write’, *pīstrū* ‘variegated’. See also *śśi-phisa-*, and *pīsauñā*.

pīsai ‘teacher’, Z 11·42 *kuṣṭai pīsai parstā* ‘where the teacher ordered it’; III 124·72 *pīse āṣi*, BS *upādhyāya-*, II 115·19 *pīsai āṣi* beside K 143, 1r4 *pīsai āṣiri*; Z 12·22 *ttu rro pīso vīri* ‘also to the teacher’. Tumšūq Saka *pese asri* (BS *ārya-* beside *ācārya-*). For *āṣi* see KT v1 9, from Prakrit; BS *ārya-*. Plural *pīsā*, v 63·29 *pīsā kalyāṇa-mittā*; acc. plur., III 128·16 *pīsā kalyāṇi-maittri byehāmine* ‘may we get teachers, good friends’; K 65, 83v4 *pīsā byehīme hvāṣṭā* ‘may I get best teachers’; inst. plur., K 148·55 *pīsau kalyāṇa-maittrau jśa*. The title *pīsai* occurs after proper names II 115·19 *śīlavarma pīsai āṣi*; v 220, 67a3 *vinai pīsai*; and before, v 216r1 *aysā pīsai seṃdū pīsai vasādattā pūsū* (‘I greet’), gen. plur., K 48·2·6 *mera-pyarā pīsām vīra* ‘towards parents, teachers’, abstract, v 84, 25r5 *pīsaittetu 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. *p̄dys*, Sasan. insc. *p̄'dysy* (W. B. Henning, Mitteliranisch 64) give **pa(tī)dais-* 'to teach', and Khotan Saka *pīs-*, Tumšuq 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*, *deśāyati*, *diṣṭā-*, 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-zin*; 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*, *isārston*, I. *sārdyn*, *sārston*, *sārst*, *a-jsārsta* 'smear'. For *-ly-*, note above *pāskal-*, *piškaly-*, *pāskālsta-* base *skard-*. Not yet traced outside Saka and Ossetic.

pisaundā 'painter', gen. sing., Z 22:143; plur., Z 23:38. See *pīsā* 'painting'; from **paisāvanti-*.

pisinau, N 176:16 from *pīsa-* inst. sing. *pīsāna* and pronoun *-ū*. See *pīsā*.

piha- 'price', II 101:244 *piha hūdāmda* 'they gave the price' (KT VI 196 erratum in reference); K 41:60 *nva pihi*: *pirātharā* 'sell for a price'; K 41:61-2 *nva piha*: *pirāmdā* 'they sold at a price', parallel Divyāvadāna 382:13 *mūlyena* 'by price'; Manj. 130 *jīvīje pihye jsa* 'at price of life'; JS 211r1 *jīvīji pihā*, parallel Tokhara B *śaulanmaṣṣe pitosa* 'at price of life', O.Ind. *prāṇānām atyaye*; *prāṇa-vyayāt*; Z 15:127 *vasuta dātīnā ratana ne ni piha busta hāmāre* 'pure jewels of the dharma-doctrine; their price cannot be known'; v 126, 2a1 *viśākānta piha hauḍā* 'Viśākāntā-gave the price'; K 41:69 *tturi piha*: *vī cu ṣi gimde* 'at that price who buys?'; K 41:70 *nva piha*: *par(ā) yuḍāmdūm* 'we could sell at a price'. With negative III 58:16 *ramnā aviha*: 'priceless jewel'; JS 141r1 *avihyau ramnyo*, JS 331r4 *ramne aviha*. Base *pī-* with *-ha-* (< *-ṭa-* or *-ṣa-*) 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', *āpāmēnitān*, N.Pers. *āvām*, *avām*, *vām*, *fām*, *ābām* 'to be paid'. See base *ai-*, Hittite *pai-* 'to give', BSOAS 21, 1958, 532.

piha 'hearth(?)', Sid. 147r4 *piha dāmmā* 'soot', Tib. *dud-pa* 'smoke' (beside *dud-khu* 'liquid soot'); and Sid. 147r2 *hiha dāmmā* Sid. 122r1 *hihā dauma*, Tib. *khyim-gyi du-ba* 'house-smoke' for 'soot'. Two words *piha-* and *hiha-* which can be traced to **paiṭa-* < **paida-* and **aiṭa* < **aida-* from base *aid-* 'to burn', IE Pok. 11 *aidh-* 'burn', Lat. *aedes* 'house', Celtic O.Ir. *āed* 'fire', Greek αἶθεω, αἶθελος 'soot', O.Ind. *ēdhas-*, *inddhē*, *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. *p̄dyn-* 'to kindle', see s.v. *pyiñ-*. Here *p-* from *pa-* as in *piha-* 'price' from *pa-ai-* 'to give, pay' to base *ai-* (Av. *išud-*, see BSOAS 21, 1958, 532).

pāhad-, *pāhy-*, *pihy-*, *pāh-*, *pih-*, *pyah-*, *pyih-* 'to strike', participle, *pāhastā-*; 2 plur., Z 24:144 *pāhatta*; 3 sing., v

70, 8v3 *pihei*, BS G 37, 12b2 *prahāraṃ dadyāt*; preterite, Z 24:411; 416 *pāhastā-*; I 161, 76r2 *pyahasta khasta vīraṃ* 'beaten, contused wound', Sid. 102 v2 *vī ā (vīnā?) pyihasti āna padajsāñā* 'without cutting to be burnt', Tib. *mi bēad-par bsreg-go*; infinitive, v 263, 89r2 *parste ttā dvāsu baṃhya pahaste* 'he ordered to cut these twelve trees', BS G 37, 76b3-4 *dvādāsa vrkṣās chinnāḥ*; participle present, Sid. 102v2 *pyihaca hiṣnaka jsa padajsāñā* 'with cutting iron to be burnt', BS *śastrena*, Tib. *hphro lčags-kys bsreg-go*; participle future, Sid. 152r5 *pyahāñā*, Sid. 102v2 *pyihāñā*, BS *chittvā*; noun, Z 7:22 *pāhāmata niṣṭā*; with *-ūna-*, *pihyūna-* 'stroke', v 70, 8v3 *pihyūnāna*, BS G 37, 12b2 *prahārena* (see also *phisūna-* 'seal'). From (a)*pi-xad-*, see cognates s.v. *khasta-*.

pihais- 'flee', K 41:64 *pihaisirā* 'they were fleeing', = K 44:181 *pihaisiri*, see *pahais-*, 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 aysa hvañai dā* 'listen, I will preach the dharma-doctrine to you (-e)', = 153 *pvīrya* 2 plur. optative; K 136:883 *pū* 'listen'. Older *pyū* (**patigauṣa-*), see *pyūy-*: *pyūṣṭa-* 'hear'.

pū 'steps', K 112:374 *cada pū jsāva u byaṣṭe* 'how many steps he walks and treads', = III 48:8 *camdā pve jsāve u byaṣṭe*. See *pve*, *puve*.

pūista 'covered', Manj. 24 *ttyau jsa ra pūista* '(parts of the body) with them covered'. See *pvīrys-*: *pvīista-*.

pūeḍa 'they fear', Manj. 323 *a-uysānai nai ja vā pūeḍa* 'the non-self they do not fear'. See *puvgindā*, s.v. *puvgd-*.

pūairya 'they fear', Manj. 396 *ttrāma pūairya satva avāya* 'so the beings fear ruin' (BS *apāya-*). See *puvgd-*.

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 πρυών 'cubit'. Tokhara *pok-* could derive from the same base, but with extended meaning to the whole arm.

pūjsvāñā 'to be renounced', Manj. 276 *ttu māñada ṣkauje pūjsvāñā nau-padya* 'like this the *saṃskāra*-factors must be renounced, nine-fold', = III 39, 43b3 *ttū padī ṣkaujā pamtisāñā nau-padya*. From **pati-jau-* 'move off to', base *gau-* 'go, move', equivalent to *patā-ts-* 'renounce, give'. Cognates of *gau-*, see s.v. *guem*. For *pū-* see *pūḥeṭitā* 'fastens on'.

puña 'kindness, service', II 16, 3b4 *khu sau 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 *purya-*, unless an unknown Saka word. Hence possibly *pau-* 'to move fast' (see *pūsta-*) with **pudna-*, **pudnya-* a 'swift act' as a 'service'.

puño 'plant name', Sid. 13v4 BS *phāñji*, Tib. *pa-dzi*. Possibly NW Prakrit *ñ* < *-ñj-* and *-ūn-* from *-ān-* with adapted *-o* (or *-au*) for Prakrit *-ā*. BS *phāñji* 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 fang* 'to present at Court'. Base *par-* 'give' (present not yet found), Zor.P. *pārah* 'gift', N.Pers. *pārah*, M.Pers.T. *p̄rg*. IE Pok. 816-7 *per-* 'convey across', O.Ind. *pūrtā-*, *pūrti-* 'gift', Lat. *part-*, *pars* 'part'; Greek ἔπορον '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-vrrarā* '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 *tti vira utsāhi: puḍāmdā vasve ṭvārā* 'they made a pure exalted effort' (BS *utsāha-*); III 61 46b *cu mi ahamañāmdā* (BS *adhimanya-*) *satva ṣṭikūla puḍāmdā* 'me whom the beings contemned, injured'; II 84:21 *rruṃ giryāmdūm u ṣikā khaysaṃ puḍāmdūm* 'we bought oil and made a good repast'; II 90:68 *pramāñi puḍāmdā* 'they made a promise to him'; II 130:7 *puña kuṣilā-mūlā puḍāmdī* 'they produced good roots of merits', parallel BS *avarupta-*, *avaropita-*. Base *par-* 'to produce, make' from 'carry over'.

puṇaus- 'obstruct', Sid. 155v1 *u baysgai biṣḡ hame u puṇauṣṭā aṣaukq bahyā hiye peri māñadu hinai* 'and his tongue becomes thick and is obstructed, red like the petal of the aśoka-tree', Tib. *lēe... slo-slo-bor gyur-pa dan*, *hgags-pa dan*, *ṣiṃ aśokahi lo-ma bzin-du dmar-ba rnams yino* (*hgag* 'stop'); Manj. 112-3 *kāṇaka pr(ā)na utca khavā hagriha kamala khu pūnausta pādaka vāsta* 'the one-eyed animal (=Z 5:14 *kāṇa-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. *pūṇvāñā* 'to be inserted'.

pūṇvāñā 'to be inserted', Sid. 102v1 *u rīyai hā puṇvāñā* 'and to be inserted into the anus', Tib. *rkub-la brdzans-la (rdzon-ba* 'send'); III 89:173-4 *bagala hīvi tturā gūrvyau hacānyau jsā styūdā pūṇvāñā* '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 *pūḥeṭitā* 'fastens on'. IE Pok. 767 *neu-*, cognates s.v. *vanv-*: *vanuta-*.

putā 'blown up', Z 20:35 *kye ttrāma śsāre samu kho hāysā daundā putā* 'some lie just like a skin blown up (dyadic)', parallel Śikṣā-samuccaya 81:6 *ḍrtir vā vāta-pūritā* 'a skin filled with wind'. (Not the same as *puva-* 'rotten'). Base *pu-* 'to blow, puff'; III 45:9 *phūmidā... padāmaka* 'winds blow'; Oss. I. *futt* 'puff of wind', *fufujā* 'blowing', Udi *fu-p'esun* 'to blow'; Sanglēcī *pəb:-pəvδ* 'to blow', Waxī, Sanglēcī, Sarikoli *puf* 'blowing', Yidya *pufum*, *pufāim* 'blow', *phūah*; Parāčī *phī kanem* 'I blow', Yazg. *fūṣ:-fūṣt* 'pant, blow', *fux:-fuxst* 'snore', N.Pers. *pūk* 'blowing up (the fire); bellows', Khovar *phūūk*. IE Pok. 847-8 *pū-*, Armen. *p'uk* 'breath, wind', Greek *φύσσω*

'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 ṣika*, *pūnā hiye rrūmdakyā nvaīya*, *natca khuṇe 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. *pvāna-*.

pūna 'coat(?)', II 77:25 *u pūna drraya* 'and coats three' (see s.v. *baicakama*) from **pauṣna-* or **pauna-*, see *pvāna-* and *naṣpuṣṭa*.

punūka 'pointed, erect', Z 5:1 *gguvā nyūta ttā puṣṣo thamjiro 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 *zgoyš* 'wary' (**uz-gauṣa-*); the reverse, Oss. D. *niyyos uo* 'be quiet', *fāyyos*, I. *baqus un* 'become quiet'. Tokhara B 3b4 *klautsne naiṣai pepiltso(ṣ) sau(l)mpa mā ṣpānter* 'with ears intent, do not trust life'; *klausā pilṣi* 'listening silently', BS *tūṣṇim upaṣrutika*. Herodotos 4:129 (οἱ ἱπποὶ) ὀρθὰ ἰστέοντες τὰ ὦτα; Oss. D. *qel*, I. *qil* 'erect'. But *mūnūka* 'neck' is of different origin.

pūmā 'cleft', Sid. 121r3 *u na* (read *ta=ttā* 'so') *śilakā besai vī pūmā vī naruḷāñā* 'it must be burst in the cleft at the testicle', Tib. *rlig-pahi hog-gi srubs-nas brtol-te* (*hog* 'under'; *srubs* 'cleft, wound, interval'). See *pūmye*.

pūmūḍa 'withered', *pumāḍa-*, II 75:54 *maṃ ṣā vala diṣṭa ṣṭāna pūmūḍa hamāte* 'though this *vala*-(flower) in my hand has faded'; v 88, 50r2-3 *dātai ysama-śamdyā hvandā āchānā ysīdā pumāḍa kāde vīysanosta nvathāta 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*, *pišmuridan*, *pišmurānidan* 'wither', Waxī *permər-* (**pari-mrya-*), Pašto *mṛām*, *mṛāw* 'dead, withered'. For *patiṣ-*, note also Sogd. Man. *ptzβwš'nd* 'smell', = *pčβwš-*; Oss. D. *dzubandi* 'talk' < **padṣ-bandīya-*, Sogd. Bud. *pčβ'nt* 'answer'.

pūmye 'closed', III 70:125 *pūmye vai tciṃmaña tturā* 'her eyes were closed'. Possibly **pati-mīta-*, *mai:-mi-* 'close eyes', Sogd. Bud. *myt'k*.

pūy- 'observe, watch over', III 10, 18v4 *spāṣṣa 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 nāṣidai haṣṭa pūyi jaṣṭq* 'the eight watching *devī*-goddesses take them (-au) into their care'; Z 22:249 *ttīyā hā pūyāte balyā vāṭhāyo grūṣṭā ttu kālū* 'then the Buddha observes the attendant, he calls him at that time' (BS *upasthāyaka-*); Z 21:14 *ko pūyātātā o ko uysdātātā jaḍu varī padīyā 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 nvaṣṭāre dahu* 'they laugh, watching, they test the male'. From **pa(tī)-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 baysām biṣā* 'may I become the best son of Buddhas wholly', BS *jyēṣṭhaku yaḥ sutu sarva-jinānāṃ*; v 339, 77r6 *umāvū pūru gyasta*

oṣṭe 'the deity is angry with your son', BS G 37, 72 bis 24 *devas te krudhah*, 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 *tte pūrā keṇa* '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 jāsāte avāyā* 'or the son goes to the father's ruin' (BS *apāya*-); v 170, 2r1 *sāra pūra ysyāre* 'good sons are born'; I 175, 93r4 *pūrām hūrākā* 'giving sons'; voc. plur. III 141r4; 5 *pūryau* and VI, BS *putraka* (sing.); III 74.197 *a na a nahauṣa purre ṣṭe* 'I am not, I, Nahuṣa's son' (*ṣṭe* I sing.); Manj. 18.8 *ṣṭā hūṇa 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 ttā pā drunā pvaissau* 'I ask after the health of sons (and) daughters', K 45.15 *pūrai dvarām*; v 66.9 *pūrakayau dvarayau*; with *-ka-*, voc. sing. K 47.54 *pūraka*; K 46.44 *dahakā pūrakā hamye* 'it became a male child'; v 15.2.3 *pūrakayau u biṣyau hvarakayau* 'with sons and all sisters'; JS 17v2; 17v4 *pūraka* acc. plur. 'young animals'; acc. sing. JS 26v4 *pūrakā*; acc. plur. JS 37r1 *pureke* 'your sons (-e 'your')'; *-ta-*, Z 5.107 *purata*; JS 8r4-vi *puralakā pracaina* 'for the son'. Compounds, *pūrāna-* (**puṭra-dāna-*), Sid. 1115 *pūrāṇa āchā* 'diseases of the womb', BS *yonī-doṣa-*, Tib. *mnal-gyi nad*, I 175, 93r3 *pūrām vasūjā* 'cleanses the womb', I 151, 62v3 *pūrāṇa āchā jaida* 'removes diseases of the womb', BS *yonī-*; II 87.55 *pūracīysa* 'offspring of sons(?)' see *cīysa*; *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 *gyastavūrāṇā* (**yasata-puṭra-*). BS Manj. 193 *pūtra-ttrreṣṇā*=Manj. 191 *pūra hīya ttr(e)ṣṇa* 'desire for a son' (BS *putra-tṣṇā*); second component *-vir-*, *-vīr-*, *-bīr-*, JS 8v2 *barbīrye* 'pregnant', Z 5.101 *baravīrāṇā*; JS 19r2 *baysa-vīrāṇā* 'sonship of Buddha'; see also *bīṣṭoirai*, *bīṣṭirāṣai*. From *puṭra-*, Av. *puṭra-*, *apuṭra-*, O.Pers. *puṣa*, Zor.P. *pus*, *pusdān*, N.Pers. *pus*, *pisar*, *pusar*, *pūr*, M.Parth.T. *pwhr*, M.Pers.T. *pws*, *pwsr*, *pwsy'n* 'womb', Sogd. Bud. *wyṣp'sk*, *wyspydr'k*, Man. *wyṣp'syyh*, Chr. *wyṣp'sy*, Man. *βyp'syy*, lw *βypwr*, *βypwryč*, *βypwryšt*, Chr. *pwr'yč* 'girl' (but Sogd. Bud. *z'tk* 'son', *z'tkβrč* 'womb'), Chr. *βrpšwry* 'womb'; Armen. lw *čen-bakur* 'Chinese emperor', N.Pers. *fayfūr*; Waxī *pōtr*, Parāčī *puš*, Yidya *pūr*, Šuyni *puc* (*c=ts*), Oss. D. *furt*, I. *fyr*. 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. *pelē* 'mare', Lit. *putytis* 'young animal, bird', *paūkštis* 'bird'.

pūra 'that', read *šūra*, Manj. 234 *pūra*=Z 5.77 *šārā* 'that'. **pūrā**, see *pūrāta* 'solitary'.

purr- 'overcome', SuvP. 70r4 *purri* 'may I win', BS *jineya*; v 79, 149v1 *biṣā samtsārīya dukha purrindā* 'they defeat all woes of migration', Tib. *hkhör-ba bñil-te* (*ñil* 'destroy'); I sing. III 74.206 *pūrrūm hina* 'I will conquer

the troop'; III 130b5; 6 *pūrūm*; preterite, v 77, 145r5 *u purdai māru haṃtsa hiṇe jsa* 'you overcame *Māra*-demon with the army', Tib. *khyod-kyis bdud ni gžom-pa dan*; K 154.44-5 *a purrda yinīme* 'may I be able to overcome'; dyadic, K 60, 35v1 *pūrrdā u nehwaste* 'overcome and triumphed'; infinitive, Manj. 294 *thyau cu kṣamīde satva parrde* (= *purrde*) *sañai haḍe pājsa ṣa ja satva ne* (*pu*)rrde *ida* 'at once who wish to overcome the beings; his concept (BS *saṃjñā*) is however strong; he cannot overcome the beings'; noun, Manj. 332-3 *baīṣā mārā hina 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 *pṛnu->purr-*, retained in participle *purrda-* (as *ārrda-* 'ground', *baṣṭarrda-* 'spread'). Av. *part-*, *pəṛmā-*, Zor.P. *nipart*, N.Pers. *navard*, M.Parth.T. *nbrd*, participle *nbrd'd*. IE Pok. 818-9 *per-*, *per-t* 'beat', O.Ind. *pṛt*, *pṛtanā* 'fight', Lat. *premo*, *pressus*, Lit. *periū*, *peṛti* 'strike', O.Slav. *perq*, *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 **pṛna-*, cognate s.v. *hambīr-*: *hambaḍa-*.

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 hīwī* 'of moon and sun' (plural for older dual), K 99.266-7 *pūra āurmaysdāna*; 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 **pṛnā-* 'full (moon)', see s.v. *hambīr-*: *hambaḍa-* 'to fill'.

pūrāta- 'solitary', BS *raho-gata-* 'gone into secrecy', III 3, 8r4 *aranyi tsūṇau pūrātā vara āna sāhāṇa* '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 ānā* 'being alone, solitary', Tib. *gčig-pu dben-par son-nas*; Z 13.54 *rre ṣṣu śśādūtani haṃtsa, pūrātā māye jsa śśātā* 'the king on his part Śuddhodana, alone lay with Māyā', parallel BS *ekākinō*, *raho-gatah*, Tib. *gčig-pur dben-pa haṃ lkog-tu son-ste*. Possibly preverb *pū* (as *pūheṭtā* '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 *ἐρῆμος*, *ἐρημος*, Lit. *yrū*, *irti* 'separate oneself', *eṛtas* 'wide'.

pūrāmya 'leader', II 54.18, see *pūrauysa-*.

purittā 'the illness hemiplegia', Sid. 130v4 *beti jsai hālai amga purittā, gāṇma āstamma āchā jemdā* 'it removes the diseases from wind half-limb *puritta-*, (and) *gulma-* (glandular enlargement) and the like', BS *gulma-pakṣa-āghāta-*, Tib. *rlun-nad gžogs-phyed na-ba dan, skran-la sogs-pa sel-to*. From base *par-* 'strike', with *-u-* *paru->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 ātāṣiya rrījāre 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 *purrā-*.

pūrauysa- 'in front, leader', v 64.45 *gvārā vī pūrauysi himi* 'becomes leader in affairs'; III 76.246-7 *āta vā jambvī vīra biṣā pūrauysa rmā* (read: *rāma*) *thyau rāhā: maraṇā dū sānā na purrdāmdā* '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 viṣāra-rraṣā pūrāmya śrī viṣā dharma* 'they blessed (BS *adhiṣṭhita-*) the royal name of the kingdom (= *ruṣṭā*), controlling the *vajra*-thunder bolt (and 'diamond'), the leader Śrī Viṣā Dharma' (so correcting SDTV 68); v 123, 19v2 *hajoatte jsa hamamgā purrauysye tti(ṣā?)* 'equal in wisdom, with the foremost splendour(?)' (Sukhāvatī-vyūha, ed. Max Müller, p. 7). Note also *paḍoysa-*, *paḍauysa* 'in front, first, leader' to *paḍā* 'before'. From *pūra-<*parva-* 'in front, first', with *aus-*, *vaz-* 'move, lead' to Av. *paurva-*, O.Pers. **paruva-* (in *paruviya-*), beside *pirma-* 'first' < **parmya-* and *pūrya-* 'former, upper', < **parvya-*, Av. *paouruya-*, O.Pers. *paruviya-*, Zor.P., N.Pers. *pīr* '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 *puroude*, 3 plur. Z 22.238 *purauḍāndā*, Z 22.308 *purauḍāndi*; 2 sing. JS 27v1 *peroḍai*; adjective, Sid. 12r1 *ttavai harbiṣā pūraurākā* 'remover of all fever', BS *jvara-hara-*, Tib. *rims thams-ḍad sel-to*, Sid. 14r3 *purāṇa bisām āchām pīrorāka* 'remover of diseases in the womb', BS *yonī-doṣa-hara-*, Tib. *mnal-gyi nad sel-to*; JS 71r4 *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 ttramde, mijsāka, mau hīya purga, haṃagā viṣṭāṇā* 'dried radishes, castor oil, kernels, lees of wine are to be added in equal measure'; III 18.20-I *u mamgāra mau hīye purgyāna ṣi pīmndai* (*-im=-ai*) *pāchai* 'and with lees of old wine, this *painḍaka*-poultice is to be boiled'; III 18.27 *huṣkyā ttrahe, mau hīya purga, ttramde, hamamgā viṣṭāṇā*; III 85.76 *mau hīya purgā, rūṣādā, haṃagā viṣṭāṇā* '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. 802 *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 kiḍeṣṇā pvana* 'firm arrow of *kṛṣṇa*-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 **paurunā-*, to *parvan-*: *parun-* 'knot', Av. *paurvaṇ-ḥa* '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 diṣo* 'eastern region' (BS *disā-*), Z 24.221 *purmo dāṣo*. Iranian from **paruma-* (as *purausya-<*parva-auza-* 'leader') with *-ma-* as *pirma-* 'first', *harma* 'every'. Not lw from BS *purima-*, *purima-diṣā* 'eastern region'. See cognates s.v. *pīrūya-*.

purṣṣa 'wild mountain beast', Z 17.7 *drauṣṣa u purṣṣa ggare vīri tsāndā pharu* 'many *drauṣṣa*-beasts and *purṣṣa*-beasts range the mountains'. Waxī *vroḥṣ* 'ovis poli, male wild sheep', *droḥṣ* 'bull'. For *pr-*, note also II 55.8 *prṛūṣavā hīyai bādī* 'country of the Prūṣavas', Tib. *bru-za*, modern Buruṣo, and Waxī *v-* from *b-*. Possibly base IE Pok. 121 *bhel-* 'swell', O.Engl. *bulluc* 'bullock'.

pul- 'efflate', K 100.295 (rough life text) *kharaī pulāṇi gūhai* 'his *khara-* is to be efflated, the rough fellow'; with *naṣ-* 'out', JS 22v4-23r1 *ṣava-tsuka būva u kalaputtana baysgā ājavaiṣa ysurrja naṣpulaṃdā vāṣṭa* 'night-roaming *bhūta*-demons and *kaṭapūtana*-demons thickly, *āṣviṣa-* makes angry, efflating hither'. Base *pard-*, Av. *pard-* (Vid 3.32 *daēva pərədān*), Yidya *pil-*: *pišcim*, Munjāni *piškyem*, Yidya *pilyo* 'efflatus'. IE Pok. 819 *perd-*, O.Ind. *pardate*, Greek *πῆρομαι*, O.Engl. *feortan*, Lit. *pėrdžu*, *pėrsti*, noun *pīrdis*, Slav. Russ. *perdētī*. See also *pīrsai*.

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 *prcchati*; v 295, 435v3 *pulsimā cūdi ju*|| 'I ask why...'; v 58, 128v2 *ma ne vātcu pulsu* 'do not ask more' (= *a fortiori*); v 394, 1r1; 1r3 *pulsumā* 'I ask you (-ā=-ū)', BS G 37, 73b2 *prcchāmi* (and 4), Tib. *žuho* (*žu* 'request'), S. Konow read *mā* 'so' separately; K 4, 140v4 *tta thu sāriputra manyuśrī alyānau pulsa* 'so do you, Śāriputra, ask the young Manjuśrī', Tib. *sārihi bu khyod-kyis hjam-dpal gžon-nu gyur-pa hdi ṇid-la dris-ṣig dan* (*dri* 'question'); 2 sing. v 329, 7v4 *cu thu gyastānu gyastu balysu ttāte ttāndrāme bātame pulsā* '(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 *pulsi* v 350, 17.1.3); 3 sing. III 6, 12v5-13r1 *cu ra ye vā muhu pulstā* 'who questions (judges?) me'; later *pus-*, *pus-*, *pvais-*, *pves-*, *pūais-*, *pvās-*: II 71.1 *pusūm* 'I ask', v 216r1 *pusū* 'I greet' (SDTV 82); K 66.142 *ma na pusa* 'much less', JS 28v4 *ma ne rā vā pvase* 'how much more'; III 66.22 *mahe pusāmana* '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 *drumitā paridā brriṣṭi* 'they deign to ask after health'. Preterite, v 69, 8r3 *braṣṭe* 'he asked', BS G 37, 11a5 *avocat*; noun, v 77, 145r4 *brāṣka hvāṇa* 'a question must be spoken', Tib. *sad-nas* (*sad* 'examine'); derivative, N 75.29 *braṣṭāṇe jsa aysu* 'I asked', BS *paripṛṣṭena-aham*. See also *aurāṣṣ-*

‘inform’, *oraṣṭa-*; *pharṣavatā-*. Base *pr̥s-*:*fraṣta-*, Av. *parasaiti*, *parṣta-*, O.Pers. *aprsam*, -*frasta-*, -*fraṣta-*; Zor.P. *purs-*, N.Pers. *purs-*, *pursid*, M.Parth.T. *pwrs-*, *pwrs’d*, *pdbwrs-*, M.Pers.T. *pwrs-*, *pwrsyd*, *phywrs-*, Sogd. Bud. *pr̥s-*, *br̥’s*, *br̥’s*, Yāyn. *purs-*, Oss. DI. *fārs-*, *farsta-*, Pašto *puṣṭēdāl*, Yidya *parsam*, Sanglēči *fērōs-*, Waxī *purs-*, Šuyni *pēx̥c-* (*c=ts*), participle *pēx̥č*, Rōšāni *paws-*:*pawst*, Xūfī *pāws-*:*pāwst*, participle *pawsc̥*, *pāwsc̥*; Yazg. *pis-*:*pist*. IE Pok. 821–2 *perk-*, *prek-*, O.Ind. *pr̥cchati*, *pr̥ṣṭa-*, *praś-*, OHG *forścōn*, Lat. *poscere*, Lit. *persū*, *pīrsti* ‘woo’. For **patipr̥s-* ‘read’, see *pūs-*:*pūṣṭa-*. See also *braṣṭa-* ‘asked’.

pulske ‘excrements’, Z 2.14 *kye pulske khāysā kye hvāṣṣa kye vā hīyāra* ‘of some, food is excrements, of some, herbs, or of some, fruits’; Sid. 2r3 *pvaiskyām hambādāme hīvī piṣkalā* ‘chapter of compacting of excrements’, Tib. *rtug-skam-gyi lehu*. From **pr̥škā-* (-*ršk-* > *lšk-*, see also *mulysdi*), Wanetsi *pukē* (**puṣkā*), Pašto *pača* ‘dung (of sheep)’; N.Pers. *pušk*, Yidya *pāške-drī* (dyadic), *pūška*, Yāyn. *pursk*, Šuyni *paṣṣē*, *pāx̥č*, Waxī *pōšk*, Parāči *pōrk* (**pr̥ṣaka-*). Base IE *per̥-*:*pr̥a-* > Indo-Iran. *pur-*, O.Ind. *purīṣa-* (**pr̥a-so-*) (with *-u-* due to labial *p-*), possibly Lit. *puṛvas* ‘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-garbha* ‘Buddha embryo’); Z 3.12 *klaiṣyau pūlstā* ‘hidden by kleśa-afflictions’; Z 21.22 *prrahoṇāna 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 śṣiya śṣo ysanuwa śṣāte 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 *peu-*:*pū-*. To Ormurī *pūwā* ‘hollow piece of ground’; N.Pers. *puk* ‘hollow’, Yazg. *pək* ‘maggoty’, Bajui *pug*, fem. *pag* ‘hollow’.

puvaṇā ‘fear’, see *puvgaḍ-*.

puvgaḍ- ‘to fear’, *pvgaḍ-*, participle *puvasta-*, *puvalsta-*, *pvesta-*, v 341, 80v4 3 sing. *puvgaitā*, BS G 37, 75b6 *bhīta-*; v 282, 77, 244 *puvgaitā harīysā(tā)* ‘fears, trembles’, Manj. 396 *pvaitta* ‘he fears’; v 294.13, 242 *puvgindī*, v 295, 435r1 *nā pvgindā* ‘they do not fear’, Manj. 323 *pūḍa*; Manj. 396 *pūārya* ‘they fear’; preterite, v 330, 20r5 plur. *puvgaṣṭa*, BS G 37, 17a6 *bhīta-*; Z 14.75 *saṃtsārā puvgalsta* ‘terrified in migration’; SuvP. 68r4 *pvēstai*, BS *bhaya-*; noun, v 133b2 *pvatana*, ibid. b3 *puvgaṇa*, BS G 37, 18b6ff. *bhaya-*, SuvO. 4v2 *puvaṇā*, BS *bhaya-*; v 331, 21v4 *pvana panamāre* ‘fears occur’, BS G 37, 18b7 *bhayam utpadyate*; v 341, 83r6 *pvgaṇa jyāre* ‘fears cease’, BS G 37, 77b5 (omitted), SuvP. 71r3 *pvēvā*, BS *bhaya-śataih*; SuvO. 27v5 gen. plur. *pvgaṇanu*, BS *bhaya-prabandha-*. Adjective, SuvP. 64r1 *pvastañā*, BS *bhaya-hetu*, JS 33r2 *pvascyana*. From **(a)pi-śad-* ‘press upon’, to *had-* ‘oppress’, Av. Yašt 14.56 2 sing. imperative *haḍa* ‘treat (the sacrificial victim) violently’ (see BSOAS 21, 1958, 526); O.Ind. *sad-* in *utsadana-*,

utsādana- ‘violent treatment’. See also O.Ind. *piḍ-* ‘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 *pvātaña ūci* ‘in cool water’, = K 42.161–2 *pvāvaña ūci*; Z 4.19 *ūtco puvāvo* ‘cool water’; Sid. 15v4 *hvarā u pvā u garkha* ‘sweet and cool and heavy’, BS *śito gurus...* *madhura-*, Tib. *mvar-la bsil-ṣin lči-la yin-te*; fem. *pvāca* (E y 320, p. 353); v 109, 31r4 *pvātiñe 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 byāṣāte* ‘he strides steps’, BS *padāny atikra-miṣyati*; II 11.15 *tta pvai tsuñai* ‘so one must go to the feet’ (greet humbly); II 99.198 *khu tta pvai tsvauñi 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 *camdā pve jsāve u byāṣḍe ṣi baiśā baysūstāṣṭā jsāve* ‘as many steps as he goes and strides, every (step) leads towards bodhi-knowledge’; = K 72.25 *cada pvi jsā mara jsāvi pañi pvi vaska khu byihi jabuva ysīrana vadida naika* ‘as many feet he goes here, for every foot if he gets a *niška*-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 āvaṣṭa vīra* ‘birds’ (= **murānā*) footsteps on the sky’, a cliché, simile Pali Dhammapada 92 *ākāse va sakuntānaṃ padaṃ*, BS *yathā-antarikṣe śakuneḥ padaṃ* (see E. Lamotte, translation Vimalakīrti-nirdeśa 263). From **paduvā-* or **padukā-* to *pai*, *pā* ‘foot’.

pūs- ‘recite, read’, participle *pūṣṭa-*, III 122.29 *pūsū* ‘I read’, BS *śikṣapayāmi*; II 2.18 3 plur. *hajva sājīdā pūsida* ‘the wise learn, they read’; Manj. 162 *auṣka hadarya pūsāña* ‘always to be read by others’; Sid. 1v4 *pūsākā* ‘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-*, **patifraṣṭa-*, O.Pers. *patipr̥satiy* ‘reads’, Sogd. Bud. *pt̥ṣ-*, Man. *pt̥ṣsy*, Sasanian insc. Paikuli *pt̥pwr̥s’t*, M.Parth.T. *pdbwrs-*, *pdfwrs’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’tṣr’s* ‘punishment’, Armen. lw *patouhas* (northern Iranian without *-r-*). See also *pharṣavatā-* ‘official title’. Tumsuq Saka *papūṣṭa* ‘read(?)’; *pursickari* ‘investigation’. Cognates s.v. *puls-*.

puška- ‘drum’, see *pātūsa-*, *pauskyā-*.

puṣṣo ‘at once, swiftly’ dyadic with *thyau* ‘at once’ and *raysga vī* ‘swiftly’; Z 12.93 *puṣṣu*, Z 15.11 *puṣṣvai*; *puṣṣa*, *puṣa*, *pūsa*, *puṣi*; III 45.9 *seṣīryau thyau puṣa* = III 40.3 *śaiṣīryau thyau thyau vaña*, = III 34.2–3 *seṣīryau thyau puṣa*, = III 36.50–1 *seṣīryām thyām thyām pūṣa* ‘may they make love at once’; II 28, 35b3 *thyau vā puṣi ttrāmīrau*

‘enter at once’; III 75.225 *pūṣai būḍa raysga vī hā* ‘at once he bore him away swiftly thither’; III 14b4 *na vañā drrāysā puṣa paṣe* ‘does not now at once cast away the raft’ (*-ā=ū<uta*); N 76.42 *dalsā thatau ye vā puṣṣa* ‘at once load up (2 sing. conjunctive) swiftly’, BS (ed. Nobel 190.5) *āropya...ṣighram*; Z 1.188 *kye puṣṣo parrāta dukhyo jsa* ‘who were at once delivered from woes’; K 61, 41v1 *khu ttū hvi ysamtha rūyide raṣṭa pūṣa tsīdi drrayvā avāyvā* ‘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 *-ṣso* to *ṣau-*:*ṣu-* ‘go fast’, Av. *vātō.ṣuta* ‘driven fast by wind’. See s.v. *ṣv-*. Note also *tuṣṣe*, base **tauxš-*, which would suggest a base **pauxš-* for *puṣṣo* (a variant to *paud-* ‘to speed’).

puṣkija ‘one of the two vitriols’, Sid. 12v4 *ysamyē dvī sā puṣkija u sā hauṣṭa* ‘two vitriols, one *puṣkīnaa-* and one dried’. O.Indian two kinds: 1. *dhātu-kāṣṭsa-* of *harit-* ‘yellow’ and red (*lohita-*) colours, 2. *puṣpa-kāṣṭsa-* of white and black colours (*sukla-*, *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 *kaśisa-dvaya-*, Tib. *nag-čur rnam gñis dan*. Adjective, *puṣkīnaa-*, fem. *puṣkija* from **puška-*, possibly *puš-*, as BS *puṣ-*; and Iranian *puška-* equated with BS *puṣpa-*. For base *pauš-*:*puš-* see above *pāṣa-* ‘strength’; *puška-* ‘flower’ is a possible derivative. The second sort *hauṣṭa-* seems the usual participle to *haus-* ‘to dry’, but might conceal another word equivalent to O.Ind. *dhātu-* ‘mineral’. Possibly as the ‘dried, hard’ substance, like Sogd. Man. *ṣṣṭ’h ywṣṭ* (W. B. Henning, Sogdica 17.21), glossing M.Pers. *”yw-xṣyst’n* **āyō-xṣistān*, Zor.P. *gōhr* ‘mineral’. See s.v. *ysamyē*, for the colour.

pūṣṭa- ‘recited, read’ participle to *pūs-*.

puṣṭa- ‘arrayed’, see *naṣpuṣṭa-*.

puṣṭa- ‘interrupted’, see *apūṣṭye* (**apati-braṣṭa-*).

puṣṭaka- ‘strengthening stuff, fermented drink’, III 73.171–2 *ṣai tta hve sā nāra-m ysā puṣṭaka va tsūm, dahaka-m sattakā ṣṭe, khva-m na hama ṣkūṭa 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. *pāṣa-* ‘strength’, and s.v. *puṣkija*. IE Pok. 848 *pu-s-* ‘blow up’, O.Ind. *pūsyati*, *pōṣati* ‘nourish’, *puṣṭā-* ‘strong’, *pūṣpa-* ‘flower’, *puṣkalā-* ‘rich’; Scand. Norw. *føysa* ‘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’.

puṣṭa ‘a medicament’, III 89.172 *puṣṭa-ttākavi dva śiṃga* ‘two śiṃga-measures’, within a list of plant names, unidentified.

puṣṭara- ‘juniper’, Sid. 12r2 *puṣṭarā*, BS *padmaka-*, Tib. *ṣug-pa* ‘juniper (juniperus excelsa)’, gen. plur. III 17.8 *puṣṭarāna*, Sid. 100r1 *puṣṭarāna*. 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): **piṣṭara-* ‘spiky’, with Oss. D. *pixsā*, Pam. 2.30.6–7 *xalā pixsau* ‘like a thicket of bushes’

(Russ. translation *podobno čašče lesa*); I. *pyxs*, *pyxsytā*. Note also *nauṣṭara-* ‘lancet’ to N.Pers. *niṣṭar*, base *niš-*.

pys-, *pus-* ‘ask’, see *puls-*, *pves-*.

pūsta- ‘driven’, Manj. 120–1 *ṣa ma ya dūṣarṣila hara maraṇa-kāla pūstq avāya* ‘this was here element of evil (BS *duḥṣila-*), at time of death driven to the ruins’ (BS *apāya*). See *uspūsta-* ‘raised up’; *naṣpūste* ‘drove out’, *phusta-* ‘brought out’, *naṣphusta-*. From *paud-*, Zor.P. *pwd-* **pōḍēnd* ‘move’, M.Parth.T. *pwd-* ‘to move’, *pwvud* ‘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’, *spāudžiu*, *spāusti* ‘press, drive on’.

pūstye ‘he uncovered, opened’, v 62.13–4 *ttiña va darya pa(ha ya) ttu pūstye sau-dre-salā ṣikā 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-* (reversive *pati-*) > *pūy-* (as *pati-gauš-* > *pyūv-*, *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 *pūstyēne*, III 111.185 *pūstya*; K 139.963 *ṣai pūstya diṣṣāte* ‘he keeps it in a book’; v 244, 2b2 *pūstya-t-i viṣci* ‘put it in a book’. From BS *postika-*, *pustaka*, Kroraina *camā-pothi*, Pali *pothaka*, of Iranian origin, O.Pers. *pavasta-* ‘envelope’, Sogd. *pwst*, *pwstyč*, M.Parth.T. *pwstg* ‘book’, O.Ind. RV 10.27.7 *pavdste* ‘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 *paṃṣa* ‘five’.

pūhamj- ‘to scarify’, Sid. 5v2 *cu byaṃṣā raysā ṣi ttaram-darā hamthrrajākā u pūhamjākā u strrajañākā u sammā hambīṭhākā* ‘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 ṣa na-bar byed-pa dan*, *ṣa hbri-ba dan rtug-skam-su byed*. From *thamj-* ‘draw’, see also *nuhamj-* ‘to open’.

puhara-, *pūhara-* ‘vegetable’, Sid. 17v3 *hvāṣām puharām hīya piṣkeca* ‘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. *tsaiyq*, K 1025.1 *ts’ai<ts’āi*, Jap. *sai*, SDTV 18; II 85.23 *ysirū pūha:rā ūspurā* ‘green vegetable, complete’; II 85.21–2 *paysauja pūha:ra hwa hwa : ṇye tcimñā hamga sūttā* ‘pungent vegetable, severally, sour milk, yeast, sour stuff, vinegar’. Possibly *pati-* > *pa-* with *auṣa-* ‘herb’ > *pūh-*, *puh-* with suffix *-ara-*, Zor.P. (*h*)*ōṣak*, N.Pers. *xōṣah* ‘ear of corn’, Pašto *waṣai* (**auṣaka-*), Balōči *hōṣag*, *mazan-hōṣ*, Yidya *yūya*. From O.Indian come *oṣa-* in *oṣa-dhi-* ‘herb’; *avasā-* ‘fodder’, Nūristāni Aškun *au* (**avas-*) ‘bread’. For *-h-*, see *jūh-*. A similar **pa-auṣa-* ‘mortal’ has given Balōči *pōṣinday* ‘human being’, see s.v. *hvgaḍ-*.

pūhīmyau ‘muscles(?)’, III 41·25–6 *ttaunākā šūṇa pūhīmyau śatta-śakyai pejai* ‘thick thighs, very strong (BS *śata-śakya-*) rounded(?)’. From *pūhai-* ‘to fasten, bind’, *pūhīma-* ‘ligament, muscle’, see *pūheītā* ‘he binds’, base **pa-hai-*, Av. *hā-*, *hay-*, *hi-* ‘bind’, Zor.P. *viśatak* ‘unbound, open’, N.Pers. *gušādah*. IE Pok. 891–2 *sē-*, *sei-*, *sī-*, *si-* ‘to bind’, O.Ind. *syāti*, *sināti*, *sinoti*, *sīman-*, *sīmā* ‘limit’, Greek ἵμνντ-, ἵμνς ‘strap’, O.Engl. *sīma* ‘bond’. For ‘muscle’, O.Ind. *bandha-* ‘ligature’, *bandhana-* ‘sinew, muscle’. For *-ū-* note also *būṣṣāta*, *vūmūva-*, (vūmū)ta-, vūṣṣotte, pūmye.

pūheītā ‘is tied, ties’, Z 22·168 *hurā stura pūheītā 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 ttīyā prhīyā* ‘eyes then opened’. See *prahāl̥j-*, *pahāj-*, Manj. 412 *prraihi*.

pe ‘power’, SuvP. 62v4 *cu ni pe haṃdara nistā* ‘who has no other power’, BS *aśaraṇa-*; v 316, 14 *pe hauva eṣṭāma*, = Sid. 6v2 *bi hauva eṣṭāma* ‘power, strength, stay’, Tib. *stobs dan*, *ñams-stobs dan*. See also *duṣṣya* ‘weak’; and *pāṣṅ-*.

pe ‘colour name, green(?)’, II 60·8 *u pe u śīyi maistā kabala śā* ‘and green(?) and white large *kambala*-blanket cloth, one’. Possibly **pāyi-* to base *pai-:pi-* 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-:k̥p-* with increment *k̥p-ei-* ‘be green’ with loss of first consonant (as in Av. *sata-*, Khotan Saka *sata-* ‘100’ from *dk̥m-*). Possibly to IE Pok. 529 *kāp-*, Greek κῆπος, κήπος ‘garden’, and κῶπυς. 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’ (1 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*, *āzylun*, *āyzaldāj* ‘flow’, *āzylun*, *āyzalun* ‘throw down, strew’, I. *zyālyn*, *zyāld-tān*, *zyalyn*, *zyāldton* (with *-y-* after *ār-*). See s.v. *vaysga-sta-*. O.Ind. *galati* ‘drip, fall off’ (IE Pok. 471–2 *g^uel-*) 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) *jñāninai* (BS *jñāna-*) *maula* (BS *makuṭa-*) *pechvāmeḡja ysānasta* ‘beautiful with covering of the head-dress of knowledge’. From **pati-čhud-* 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 *šūṇa* ‘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 *pāṣṅja-*.

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 byauda* ‘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-čamp-* (or *čamb-*) ‘blocked in, captive’, to base *skamb-* ‘to block’, IE Pok. 916 *skambh-*, O.Ind. *skabhnōti*, *skabdhā-*, Av. *frasčimbana-*, rather than an error *-bha-* for *-ta-*.

paijsām ‘greatly to them’, II 10·162·162 *kau baida tcauttai paijsām ariṣṭa avajsamā yudai* ‘he was injurious to the *kavi*-sages, he did them great unpleasantness, dishonour’. See *pāṣṅja-*.

pejsidā, see *pajsan-* ‘apply’.

paijsaigau ‘with protection, retinue’, III 43·23 *paijsaigau māṣṭa ttrāmīdā* ‘with company, drunken, they enter’. See *paljsamgyā-*.

paijsaimidā ‘they accomplish’, II 105·114 *kīra paijsaimidā* ‘they carry out the works’. See *paljsem-*, *paijsauda*, *paij-sādaī*.

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 *bāḍa-* ‘time’, loc. sing. *beḍa*.

paittaru ‘later’, Z 19·50 *|||hāru bōāte ne oysde ttye 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 *kiḍyāni 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 *bāsta-*, *bōāsta-*, *bveṣta-* ‘stuffed’, III (ed. 2) 139v2 *bremātā bette kādāgāne* ‘he weeps, he commits evil acts’, BS *aśru-kaṇṭhaṃ prarodati*. Possibly **pa(ti)-vād-*, see *bāy-:bāsta-*.

petcautta ‘injured’, I 141, 49v4 *strīyau jsa petcautta ttaraṃdara* ‘the body injured by women’, BS *strī-vajaṃ*. 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*.

painakayaima ‘piece of dress’, II 77·12 *painakayaima baida pvaica tsvāda drraya* ‘the coverings on the garment amounted to three’; II 78·42 *tcau pvaica jsām painakyema gīryāṃdū* ‘four coverings also we bought, garments’. From *painakya-* with *-āmya-* suffix, see s.v. *painajā*.

painajā ‘covering’, II 60·24 *painajā śi-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 *paḱ-*, *paḡ-*, Greek πᾶσσαλος ‘nail’. Hence *pema-* from **pema-< *pašma-*, as *pema-* ‘wool’ from *pas-* (IE *pek-*), N.Pers. *pašm*. Hence not *pema*, BS *pratimā* ‘image’.

pema- ‘wool’, III 88·147–8 *pemaḡjsā ṇūṣṭyāñā* ‘to be wrapped in wool’, III 84·39 *pemakañā* ‘in wool’; II 60·16 *baysgye paima jsa* ‘with thick wool’; adjective, II 62·7 *pemīnai thau nausi chā* ‘woollen cloth, 19 feet’; II 76·5 *piṃmīnai (-iṃ=-ai-) thau pasti 1 chā* ‘be ordered woollen cloth, 1 foot’; II 60·21–2 *u paimīnā 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 *fehthan*, Lit. *pešū* ‘pull out’. For *-ema-*, see also *teḡiman-* ‘eye’.

paimaiśja ‘touches’, III 102·54 *aysamū ṣṭau kauma paimaiśja guthalaka* ‘the mind in love (BS *kāma-*) touches the quivering parts’. From **pari-marz-*. See *pemeṣta-*.

pemeṣti ‘seized’, JS 24r4–v1 *pura pemeṣti aysgaṃ* ‘the vulture seized the young ones’; II 98·153 *pemaistai*, see *pammāṣṭā* II 45·74. From *pari-marz-*, with cognates, s.v. *malys-*.

peṃbara ‘covering’, Sid. 153v1 *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-pharv-*. In this later Khotan Saka possibly one should think also of **pari-para-* with *peṃ=* *pai-* from *pari-*, through *pal-*.

peṃbaṣi ‘proper name’, v 259, 4a2 *parau ā si peṃbaṣi hīyā dva-aśām dīmanāṣṭa stūra śtāka dasau* ‘the order has come that ten *stūra*-beasts are needed to the house for the two-horsed carriages of Peṃbaṣi’. The *dva* is not gen. plural but first component *dva-aśa-* ‘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 Peṃbaṣi, of place or person, could be the Turkish title *bin-baṣi* ‘officer of 1000’, with *p-* for foreign *b-* as in II 55·8 *prūṣāvā hīyai bāḍi* ‘land of the Burušo’, Tib. *bru-ža*, see SDTV 42, and above s.v. *purṣṣa*.

paiya ‘you protect’, 2 plur., see s.v. *pā-*.

paiya ‘after long time, late’, SuvP. 70r4 *ttina ra aysā kuśalnā kīrṇa*, *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 kuśalena karmaṇā bhaveya buddho na cireṇa loke*; Z 24·439 *kyerā paiya pādā hāmāte o vā khāṣṭā* ‘how long he was fed or given to drink’; II 63·9 *khu vā kṣauva u tti mūri paiya ni hīsi(dī)* ‘when the vouchers (Chin. *ṭṣ’au*, K 861·5; 2) and the *mūrā*-coins do not after long time arrive’; Sid. 156v5 *khu tti ttiyām krra paiyi hamāte* ‘when then their treatment (BS *kriyā*) is delayed’, Tib. *dehi cho-ga mchis-te*; v 63·24 *ū na paiya nvaṣtau pracyau jsa haṃphva himūryau* ‘and may they soon be joined with easy conditions’ (BS *pratyaya-*). For BS *na cireṇa*, note also Bcd 55r3 *rraysgā 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-*, *apəma*, 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. *afstarō* ‘after’.

peysūn- ‘filter, strain’, III 84·48 *ttī peysūnāñā* ‘then they must be strained’. See *ysūn-*, *niysūn-*, *baysvi*. With *pe-* from *pal-< *pari-*, base *zau-:zu-* ‘to flow’.

perā ‘leaf’, Sid. 10r5 *hīyārā ā vā perā* ‘fruit or leaf’, Tib. *hbras-bu* ‘fruit’; loc. plur. Sid. 153v1 *ysicvā pervā* ‘yellow leaves’, Tib. *lo-ma ser-pohi nan-du*. See *pārra-*, *pira-*; plur. Manj. 39 *pere*; K 63, 78v2 *pera*.

perai ‘external, accidental’, Sid. 138v5 *perai āvaṃdū āchai* (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 rnams dan yaṃ ldan-pa yin-no*. From **pārya-ka-* ‘penetrative’, to base *par-* (see *pāra-*), IE Pok. 816–7 *per-* ‘cross, penetrate’. Or possibly connexion with *papatai* ‘epidemic’, BS *āgantuka-* points to *pat-*, *pay-* ‘to fall’, **pāyira-ka->peraa-*, see *hevira-*.

pere, see *pyairā*.

perodaiyi ‘you rescued him’, JS 27v1, 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 pūsa* (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 handeḍe*; v 149, 2b5 *perre buṣṭā*; v 149, 3a4 *perrā keṣṭe*; v 148, 133b6 *perre duva pārūhāna paysendā* ‘he must know the two movements’; v 149, 2a2 *perre duva hāra buṣṭe* ‘he must be made to understand the two things’. Note also II 39·5 *kīra para* ‘works at cultivating’ if for **kīrā parrā*. From **parṇvya-* base *par-nu-* ‘to cause’, IE Pok. 816–7 *per-* ‘pass over, penetrate, cause’.

perma ‘nurture, adoption, fosterage’, II 14, 2a3–4 *āstā maṃ 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-* ‘out-standing’, from **pati-čārmya-*.

peṣaramjsi adjective ‘evening’, K 39.156, see *palsāra-*.

peśā ‘in the evening’ K 45.17 *ṣi naḍa hatsa neri jsa peśā nvasta* ‘this man in the evening lay with his wife’. See *palsāra-*.

paiśkya ‘spikes (of a bush)’ (variant with *spyakyai* ‘flowers’), III 34.7–8 *ustā karāsa paiśkya u spūleka khīysara spyakye* ‘branches, creepers, spiky bushes, and buds (BS *sphotaka-*), filaments (BS *kesara-*), flowers’; = III 46.15 *ustā karāsa paiśkyā u spūlaka khīysira spyakye*; = III 40.9–10 *ustām kārāiṣā spyakyai spūlakā khū(ysa)rā spyakyai* (*spyakyai* first, by error). From base (s)*pai-*: *pi-* ‘to prick, pierce’, to Oss. D. *pixsā*, I. *pyxs*, *pyxsytā* ‘bush’, see s.v. *puštara-*; 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(r)a-*, Oss. D. *āfserā*, I. *āfsir* ‘ear of corn’, Lat. *spīca*. See also *pīysgyau*.

peškatta ‘separates’, Manj. 16–7 *usta vī jīya tcarbrišta peškatta hvI hvI beša* ‘at last it perishes, scatters, separates severally, everyone’. See *pāṣkal-*.

peškala ‘chapter, separation’, see *pāṣkal-*.

peškājā ‘factors’, Manj. 214 *u peškājā aškājuai beša satva kiṇa škājā daittai* ‘and he sees all **pāṣkaunjās* to be not *ṣkaunjās*’, for the being he sees *ṣkaunjās*. From **pati-ṣkamb-* beside *skamb-* ‘to form’; *ṣkaunḡyā-*, BS *saṃskāra-* ‘factor’. See *ṣkam-*.

peṣṇaicā ‘prepared things’, III 43.27–8 *khva jsa viṣṭā kūṣi peṣṇaicā ṣavā haḍā* ‘when therewith (*-ṃ 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 *paṣvi-naca*.

paisa- ‘messenger’, see *pasa*.

peśārā ‘garlands’, see *palsāraa-*.

peṣauṣṭā ‘heats again’, Sid. 100r5 *khū peṣauṣṭā paskyāṣṭā hā tcerai* ‘when it heats again, it must be treated again’. See *peṣva*, *paṣiṣ-*. 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’, *viṣṭāta-*.

peṣva ‘heated’, III 91.203 *ṣi peṣva utcā hāñā tcerai paskyā-ṣṭā* ‘this reheated(?) water must be put back into the vessel’. See *peṣauṣṭā*, *paṣiṣ-*, **pasuta-*.

peṣvā ‘sides’, loc. plur. I 143, 52v2 *peṣvā vīne* ‘pains in the sides’, BS *pārśva-sūlaṃ*; I 141, 49v2 *peṣvā vīne*, BS *pārśva-sūla-*, I 147, 56v4 *peṣvā vīne*, BS *pārśva-rujā*. See *pālsū*.

paiha ‘food’, in a list of foods, III 11701 *paiha paṃna:*

hausā hūlām pvaishka pāraka- (see separately). Here *paiha* from **piṭṭa-* (with *-i->* later *-ai-*) with Av. *piṭwa-* (-θβ-), *frapiṭwa-* ‘copiosus’, Zor.P. *frapih*, N.Pers. *farbih* ‘fat’; Zor.P. *pyhw* or *pyhn* **pihw* or *pihm*, Pāzand *pehan*; Armen. *pih* ‘victuals, ἐφόδια’, Sanglēcī *pəḍf*, *pəḍf* ‘meat, flesh’; possibly Akkad.-O.Pers. *piṭpi*, *piṭpa-*, Aram. *piṭp*. To base *pai-* ‘swell’, with Av. *pitu-* ‘food’, Zor.P. *pyt*, Oss. D. *fid*, I. *fyd*. Here also M.Parth.T. *pwṣ* ‘food’, as *pwṣ* < *pixa-* ‘knot’, Sogd. Man. *pwṣty* (plural).

pehāte ‘reaches’, Z 12.80 *ne tto ggaṃjso pehāte satvānu pracaina ārragātā hāmāte* ‘he (the bodhisattva) does not commit that fault for the beings; he is guilty’, parallel to Z 12.79 *ka bodhisattvā ggaṃjso byehāte*. Base *peh-* < **pa-āfya-*, as *byeh-* < **(a)bi-āfya-*, see s.v. *eh-*, *byeh-*.

pau ‘onion’, III 87.131–2 *pau hiye ucā jsā paherāñā* ‘it must be steeped in onion water’; elsewhere with *ṣiya-* ‘white’, I 147, 57r5 *ṣiya pau*, BS *palāṇḍu*; III 87.124 *ṣi 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 Parācī *tekku*, *takku* ‘bitter’, *tekaī* ‘onion’, Khovar *treṣṭū* ‘bitter; onion’. IE Pok. 794–5 *peik-* ‘to pierce’. See also *pyaukala* ‘bitter(?)’.

pg, *pg* loc. plur. ‘at the feet’, see *pā*, *pai*.

paujsida ‘they kiss’, III 37.14–5 *paujsida paṣgudana* ‘they kiss with the mouth’, = III 46.31 *paujsida paṣguda jsa*. Base *pauk-* or *paug-* (with *-āu-* from older *-ū*, *u-*, or like *āyoysa-* with *-āu-*). Possibly to Ormurī *pōč* ‘kiss’, N.Pers. *pōz* ‘mouth, lip’, with *m-* N.Pers. *māč* ‘kiss’, with *b-* Sanglēcī *boh*, Waxī *bā*, with *p’-* Oss. *p’a*.

paunḍai ‘cake’, III 102.45–6 *saiśākau myauñā gulīnai saka-paunḍai* ‘among lovers a girdle-cake made with molasses’. From **puvant-a-ka-*, base *pau-*: *pū-*, O.Ind. RV *apūpḍ-*, 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-*.

paurde ‘he overcame’, K 155.56 *cū paurde ysamaśade biśa satva-dāttā* ‘who conquered the world (= BS *loka-*), the whole abode of beings’ (BS *sattva-dhātu-*). See *purrr-*, *purrrda-* ‘conquer’.

pauṣka ‘drum’, see *puška-*, *pātūsa-*.

pauṣṭarim, III 87.116, see *puštara-*.

pneha ‘beak’, see **nāha-*, **panāha-*.

pya ‘flesh(?)’, IV 66a3; 71b1; 2, see *pa*.

-pya ‘strength’, SuvP. 71r2 *duṣpya* ‘weak’, BS *durbala-*. See *pāṣṭā-*.

pyañ- ‘scatter’, K 35.79, infinitive, *rrinā ttu kālā āṣṭādā ysira pyañā* ‘the queen then began to scatter gold’; K 29.205 *ysirai āṣṭadā pyañā* ‘she began to offer gold to her’. From **pati-kan-* base *kan-* ‘put, throw’, translation BSOAS 29, 1966, 525; 531. See *pyan-*.

pyaḍa- ‘reversed’, Sid. 103v1 *pyaḍa tsukā* ‘going wrong’, BS *ummārgī*, Tib. *log-par soṃ-ba* (‘going backwards’); K 136.866–7 *harbiśau pyaḍamḡāryau sānyau* ‘by hostile-acting enemies’, Tib. *dgra thams-čad-kyis gnod-pa bgyi-ba*; Z 17.19 *ku vā hamurdā kho ju māstā hastā pyaḍa* ‘where (the stream) ravages like an excited elephant wildly’; Sid. 103v1 *pyaḍai jsāte*, Tib. *log-par soṃ-ba*; II 13, 1a10

cu pyaḍa ūtca uysgināte ‘who may redeem the reversed water’; compound, *pyaḍa-vāḍi* ‘hostile-acting’, epithet of the evil king Mahendrasena, K 15.114 *adāyai ttraikṣa pyaḍa-vāḍi ysauja*, = K 23.65 *a(dā)ya ttrakṣa pyaḍa-v(ā)di*, = K 31.22 *adāyai ttraikṣā pyaḍā-vāḍi ysaurrjā* ‘irreligious, savage, hostile, angry’, parallel Divyāvadāna 435.15–6 *adharmā-bhūyiṣṭhaś caṇḍo rabhasaḥ karkaśaḥ*. From **pati-kṛta-*, **pati-karta-* ‘acting against’, rather than *apa-tar-* (KT VI 208). For *-aḍa-* note *hvaḍa-* ‘eaten’, *baḍa-* ‘captive’.

pyatsausāṇa ‘standing before’ (fem.), as official title, II 77.26 *dvī birūkau u sā pyatsausāṇa u tvanakau hiyai ttarkana vaska pvaica haiṣṭe* ‘he sent coverings (clothing) for the two *birūka*-officials (Turkish *buiruq*) and one female attendant and of the Tvanakas for the (Turkish) *tarkan*’; II 76.4–5 *u pyatsvāmṣāṇa pvaica tsvā ṣā* ‘and it amounted to one covering of the (female) attendant’. From *pyamtsa* ‘before’ and second component (or suffix) *-auysa-*, *-auṣa-* (as *paḍauysa-* ‘first; leader’ and K 144, 2r4 *paḍauṣṭkyi*, and *purauysa-* ‘in front’), base *vax-*, see *bays-*. Note also Oss. D. *fās-dzāūinā* ‘follower, servant (man or woman)’.

pyan- ‘put into’, Sid. 153r5 *u grāmakaḡ hā gvañā pyanānā* ‘and hot to be put into the ear’, BS *pūraṇa-*, Tib. *dron-pos rna-ba gan-bar blugs-la*; I 145, 53v5 *surāñā padānañā pyanāñā* ‘to be put into a clean vessel’; I 145, 54r2 *khū padve hame ttī hā rūṃ pyanāñā* ‘when it is fumigated then oil must be put in’; I 159, 72v3 *āysmāstāñā padānañā pyanāñā* ‘it must be put into a clay vessel’, I 163, 78v5 *suñā bagalañā pyanāñā* ‘it must be put in a clean vessel’. Present, 3 plur. I 145, 54r1 *kūṣṭa ttū rūṃ pyanāda* ‘where they put in the oil’; imperative, 2 plur. III 68.64 *savayai pyanarā ṣiñā* ‘put her into a box’; preterite, III 68.65 *pyamḍāmdī ra miṣṭa savaya* ‘they placed her in a large box’. Infinitive, see *pyañā*. From *pa(ti)-kan-*, see base *kan-* ‘put’.

pyamtsa ‘in front, towards; future’, Bcd 56v2 *pyamtsā vaṣṭide* ‘they stand in front’, BS *āmukhi* (plural) *bha-veyyu*; SuvP. 67r2 *pyamtsāṣṭā* ‘in the future’, BS *āyatyām*; III 20, 4b4 *pyamtsa ttūsāttetā byātajā vaṭhavyetā* ‘establish the memory of *śūnyatā*-void in front’, BS *prati-mukhiṃ smṛtim upasthāpya*; v 246, 13b1–2 *ṣi pyatsāṣṭā staiñā tṭaradarā nī byehe* ‘he does not in the future suffer a female body’, BS *tasya stri-bhāvo na kadācid api bhaviṣyati*, = K 98.204 *ṣa na pātca pyetsāṣṭa staina ysatha na byehe*; IV 23.6 *pyamtsa drraina ramnāṣṭā* ‘before the *triratna*’; K 16.148–9 *pyatsa vara lāmdrri cabvañā vaṣṭā*, = K 24.92 *pyaujsa jsā lādrri cabvañā 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 viṣṭūṃ* ‘for the future I stand upon abstinence’. From **patiyančyā* ‘being in front’ from *pati*, see *patā*, *patana*. To Av. *paiti.yaṣ*, N 125r11 *paiṭiça.gaodana*, 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. *pdyč* ‘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 pyamnye kamalī buṣkve* ‘head-dress

(BS *mukṭa-*) 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-vāḍi pramā khūi parramā pyaysidā* ‘this document of fosterage is authoritative when the *parramaa*-officials sign it’; II 14, 1c9 *ṣā pāḍa pramāna himi khūi pharṣa bara pyasḍā* ‘this document is authoritative when the *pharṣa*-official Bara signs it’; v 273, II 2.9 *ṣā samja 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 *ttī ra pramām himā khū hā* <·> *hamguṣṭi viṣṭā* ‘it is then authoritative when he affixes his finger-mark’; v 2.6 *ttī ṣā pīḍakā pramām khū hā darmapuñā hamguṣṭā viṣṭā* ‘then this letter is authoritative when Dharmapunya puts his finger-mark’. Preterite, II 111.23 *ttudāmdā u pyaṣṭāmdā* ‘carried it over and sealed it’, translation AM, n.s., II, 1965, 2; II 113.76 *u ttukā herā cvaṃ pyaṣṭāmdā u na-ṃ 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 *khāṣṇa-* ‘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. *tūirya-*, O.Ind. *pitr̥vya-*, Lat. *patruus* ‘father’s brother’, and others.

pyaṣṭa- ‘equipped with’, II 104.70 *bvaiyau jsa pyaṣṭi vajrrāysa* ‘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 ṣe* ‘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 *añāṣṭa-*.

pyaṣṭa- ‘visible’, II 102.20 (triadic) *pūcīra 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. az *hajsaba pyaṣṭa-likā* ‘fair with clothes(?)’. From **(a)pi-kas-* ‘look upon’ (see s.v. *tcāṣ-*) or **pati-yaṣ-*, with Yāynābī *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 *pyahāñā* ‘to be cut off’, Tib. *bčad-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 *pyausāka-*.

pyāṣṭa- ‘bleared’, Sid. 150r1 *pyāṣṭām āstaṃna āchā* ‘diseases of bleared eyes and the rest’, BS *pilla-roga-*, Tib. *mig-byug* (*byug-pa* ‘ointment’); I 149, 59r2 *tcāiṇa paṭarā pyāṣṭi* ‘eye-veil bleared’, BS *paṭala-*; I 163, 77v5 *pyāṣṭyi*, BS *pīya-*. 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 śsandā rraṣṭa hamagga hārūṣka harbiṣṣā pyūtā* ‘the whole ground straight, level, every hump removed’; III 74·212–3 *raha: vahamdā ḍisai pyū* ‘the chariot descended, its *cāmari* (yak-tail) was torn away’. From *pati-vaj-* (*-iva* = > *-yū-*), base *vag-*, *vaj-* ‘pull out’, O.Pers. *avaḡam* ‘I pulled out’, Balōči *gwaḡag* ‘pull out’, Natanzi *vojon*, *-m bevet* ‘I drag off’, Zaza *vāṣ-*, *vāj-* ‘take out’, Xalkāli *ēvaj-*: *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’h-* is connected (Oss. D. *aūādzā*, I. *aūādz* ‘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’h-*) in Iran. *vaj-* ‘pull out’.

pyūmj- ‘deny, disparage’, Z 12·127 *ṣṣahāne pyūmjāte* ‘disparages the virtues’, BS *guṇān na udbhāvayati* ‘does not exalt virtues’; dyadic, III 2, 6v2 *ḍiṣūm pacase nā pyūmjūm* ‘I confess, I avow, I do not deny’. See also *byūmj-* and *vamj-*. From **pati-vang-* ‘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 *śṛṇuyāt*; v 334, 27v6 *pyūṣṭe* ‘he hears’, BS G 37, 24b5 *śravaṇa-*; 2 sing. imperative, v 333, 27r1 *pyū*, BS G 37, 24a2 *śṛṇu*; v 349, 13a4 *pyū*; I 137, 45r5 *pū*; I plur. III 141v3 *bajāsa ne pyūṣṭāmane guvyau jsa* ‘we do not hear the sounds with our ears’, BS *karnau me na śṛṇonti ca*; Bcd 50v4 *dā pyāne aharṣṭa* ‘may I hear the dharma-doctrine uninterrupted’; 2 sing. II 18, 7a3 *khu parau pov* ‘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 *śṛṇitvā*; 1 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 *hvāyā* ‘she spoke’); K 46·43

pyūṣṭā ‘she heard’; 1 sing. masc. v 216r3 *pyūṣṭemā* ‘I heard’; III 59·31 *aysa pyūṣṭema*; 3 plur. K 66, 84v3 *pyūṣṭāmda*; 1 plur. K 5, 144v1 *pyūṣṭāndāmā*; participle, I 254v4 *pyūṣṭu u apyūṣṭu* ‘heard and not heard’ (Suv. ed Nobel 101·19 differt); I 251, 1v3 *ttina 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 *pyūṣṭāka-*, BS *śrotar-*; noun, v 69, 8r2 *pyūṣṭāmata*; v 113, 35r3 *pyūṣṭāmata kṣamīyā* ‘he would wish to hear’, BS *śrotu-kāmo bhavet*; v 349, 14a2 *pyūṣṭemate*; v 304, 2b4 *pveṃe jsa*; adjective of the abstract, v 109, 31r4 *dāti pyūṣṭamatiṅgye pōātiṇe ūce jsa* ‘with cool water of the hearing of the dharma-doctrine’, BS *dharma-śravaṇa-salila-udaka-*, = v 112, 34r5–6. *pyūṣṭamatigye*. From **pati-gauṣ-*, Sogd. Bud. *ptywš-*, *ptywštk*, Yagn. *duyūš-*: *duyūṣṭa*; M.Parth.T. *ngwš-*, ‘*zgwl-*’, ‘*bgwš*’, M.Pers.T. *nywš-*, Pahlavī Psalter *nydwhšyt*, Zor.P. *nigōṣṭan*, N.Pers. *nigōṣāk*, *niyōṣidan*, to Av. *gaoṣ-*: *guṣṭa-*. IE Pok. 454 *ghous-*, O.Ind. *ghoṣati* ‘echo’. See also *hamgū*: *hamgūṣṭa-*.

pye ‘father’, see *pāte*.

pyairā ‘thinking, desire’, III 42·11 *sa khu jā nūṣṭyai pyairā bīrā 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 hīvī drauna* ‘just as by the leash of thought they are bound through the grasping of the self (= BS *ātman-*, for *ātma-bhāva-* ‘body’), see *drau-* ‘grasping’ (= BS *grahaṇa-*). Here *pyairā*, *pere* correspond as renderings of III 42·10 (and 12) *ttaiṣṇijai bīrā jsā* with the leash of *tṛṣṇā* ‘thirst, desire’, the BS *gardūla-* Pali *gaddūla-*. See also verbal *pyer-*, K 50·5·9 *ttaramdarā aga pyerīme* ‘I think of the limbs of the body’. Hence *pyair-*, *pyer-*, *per-* from *pati-kār-* ‘think of’, beside Tumšuq *pyer-danu* ‘deliberately’ glossing BS *saṃcintya* (BSOAS 13, 1950, 663) to Av. *kar-*, *čarakarəθra-*, 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. *hrōþeigs* ‘famous’. ‘Binding of the mind’ is in Pali *paṭibaddha-citta-*.

pyerīme ‘I think of’, K 50·5·9 *ttaramdarā aga pyerīme*, *nā hamānde ma ttanā pauṇāna* ‘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 *ttani pauṇāna* . . . *kalyāṇi-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. *pāyate*, *pīnd-*, and *pyāyate*, *pyāta-*, Pok. 793 *pei-*, Lit. *papljusi kárvė* ‘cow yielding milk’. See s.v. *pāyā* ‘fat’.

pyaukala ‘bitter(?)’ (disordered text, probably exercise in writing), III 119·40 *hvaṇḍa vara pyaukala hamyi*; ibid. 41 *bisadārā pyaukala hamī*; ibid. 45 *hvaḍa 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 ṣā ra mista utca cu mistye uca pyauca ṣā cu bāysṣā śara hauvi cu gṃyāsā kāṣṭya hīye pyauca ṣā 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’ dharma-doctrine’. Parallel BS *pratiśaraṇa-* (a list Śikṣā-samuccaya 207, translation 200); *pratikriyā*; *pratipakṣa-*, Tib. *gñen-po* ‘counteragent’, v 123, 19v4 *ggā pyauca ggaṃjsā* ⟨*jsa pahiṣṭā?*⟩ ‘counteragent to foulness, ⟨freed from⟩ fault’, BS *khila-* ‘hardness of mind’, parallel to Saddharma-puṇḍarika-sūtra 94·2 *khilāni kṛtvā* ‘having shown harsh attitude’. A list of *pratipakṣa-* quoted D. S. Ruegg, JAOS 87, 1967, 158 *maitrīvihāra* against *krodha-* and *vyāpāda-*; *karuṇā* against *vihiṃsā* and *paraḍuhkha-prīti-*; *muditā* against *irṣyā* and *para-sukha-prīti*; *upekṣā* against *kāma-*. Note also III 63·133 *saṃtsārū geṣā vaska pyauca* ‘cure for *saṃsāra*-migration’; v 66, 23a13 *dukhām pyaucamgāra kṣamattā ṣṭa* ‘counteragent to sorrows is favour’; Manj. 310 *arveyau jsa gviha rrū āsta hiṣṭā pyaucai vahaiṣṭi arvai* ‘from medicaments, cow-butter and the rest (= *āstaṃna*) 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.āpəm*; Sogd. Bud. *ptt’z’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-āfēā-* ‘working against’, beside *vyauca* **abi-āfēā-*, *avyauca-* ‘irremediable’, Tib. *mi bzad-pa* ‘intolerable’, with variants *avyaucha*, *avatca*. To base *ap-* ‘to work’, Av. *hv-apah-*, *hvāpah-* ‘working good; good work’, *xvāpara-*, *havapanaha-*, Zor.P. *hwṣp*, N.Pers. *xūb* ‘good’, Sogd. Bud. *γwp*; Man. *xwp*, Zor.P. *xvāpar*, Parsi-Pers. *xvāḡar* ‘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 lādrā* ‘in front of the hunter’ (BS *ludraka-*), but possibly read *pyamtsa*, = K 16·148–9 *pyatsa vara lāmdrri*.

-pyauutta, K 17·175 *parapyauutta* ‘turned’ = *paribyutta-*, BS *viparyasta-*.

pyaude, see *pātām-* ‘to obscure’, *pātaunda-*.

pyaura ‘cloud’, see *pryaurā-*.

pyaura-ttraumai ‘crossing into calamity’, III 44·61 *haiysdai mūkūvāṣai hada pyaura-ttraumai* ‘woe has reached him within the entrance to calamity’. From **pati-āra-* to Av. *paityāra-* ‘misfortune’, *paityārō.tma-* ‘most unlucky’, Zor.P. *paityārak*, 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’.

pyausāka ‘bud(?)’, III 34·13 *spyakīnai pyausāka aiheja aysbanakvā* ‘the flower’s bud is checked in the channels’, III 46·22 (s) *pyakīnai pyausāka iheja aysbanakvā*, = III 37·8 *spyakīnai byausāka iheja aysbanakvā*. The rendering ‘bud’ is conjectual but it is clearly part of a flower; elsewhere for ‘bud’ the lw BS *sphoṭaka-* occurs as *spūlaka-*. Connexion will then be **pati-āuṣya-* > *pyausā-* with *-āka-* or *-aka-* suffix with *-k-* retained. For *-auṣa-*, see s.v. *pūhara-* ‘vegetable’, and for *-auṣya-* > *-auṣa-* see *durausg-*. For *py-* > *by-*, note also *byaurīnai* ‘of clouds’ to *pryaurā-* and the reverse *parapyauutta-* = *paribyutta-* ‘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 *panāyidā 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 *pyausāka-* ‘bud’, see **auṣa-* s.v. *pūhara-* ‘vegetable’. Note also *-ṣ-* and *-ś-* in III 40·17 *khaṣg-* ‘beverage’, = III 47·62 *khaṣg-*. An alternative would see here *vaxš-*: *uxš-* ‘to grow’ > *-auṣṣ-* (see s.v. *hvāṣṣa-*).

prrakuya ‘to be strewn over, sprinkled over’, III 78·15 *prrakuyā hamdryi va* ‘among the medicinal things to be strewn over’ followed by musk, honey, molasses, sugar, hence to set with III 86·96 *bīmdai śikarā 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 *prakuya-* 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 *prrakuya hamdryi va* render unidentified Chinese *tcū civa ha: ḍa ḍi*.

prrakṣivīdi ‘they reject’, K 61, 41r4 *ci ttu sūttā prrakṣivīdi u draya raṃna avajṣamya 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, avaramjsā rraṣṭā abvīya*, ‘I who have rejected the dharma-doctrine, the favourable, the right, being ignorant’, BS *sad-dharmaḥ prakṣiptaḥ syād ajānantena me sadā*; v 105·4 (right half now lost) = N 158·34 *paṃjsa anamittanarya yudāmdā idi u dāru prakṣauttāndā* ‘they have committed the five *anantarya*-sins and long time rejected (the dharma-doctrine)’. From **parā-xṣaub-* (or *pari-*), see cognates s.v. *kṣāv-* ‘to toss’.

pratarā-, *prrarā-* ‘nature’ rendering BS *prakṛti-* and *sva-bhāva-*, N 90·27 *pratare jsa tuṣṣā* ||/, Suv. ed. Nobel 248 *prakṛtiṣ ca śūnyā*; v 155, 185b2 *hamaggā pratara*; ibid. 5 *tvā pratara āraugyādā* ‘they have honoured this nature’ (BS *ārāgaya-*); K 8, 306v3 *hīvī aysmvi prratarī vasvatte jsa* ‘his own mind, with purity of nature’; frequently in later form *prrrara*, *prara* (inflected *-i*, *-e*, *-ai*), Sid. 7v2 *prara*, BS *prakṛti-*, Tib. *ran-bzin*; second component *-vrrara-*, Sid. 7v2 *bīṃna-vrrarā* (*-im* = *-ai*), BS *vāta-prakṛtika-*, Tib. *rluṃ-gi ran-bzin-čan* ‘having nature of wind’. Adjective, Z 10·8 *pratārustu bādāna rrāsa vasuta kāḍe tsāṣṭa utāra pāṣkālsta ārsta saṇyau jsa dhyāna-pārāmata 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 ttūṣāttā* 'voidness by nature', BS *prakṛti-śūnyatā*; Manj. 158 *prrarasta śūnyatta*; Manj. 288 *prrarastye raṣṭe*; Manj. 301 *prrarasta śūnyatta*, Manj. 391 *prrarasta śuenyatta raṣṭa* 'natural śūnyatā-voidness, right', =Z 9.15 *svabhāvāna śūnyā 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 *prirā* 'state of affairs', =K 30.209 *prara*.

prranama 'reverent', v 33, 13b1 *prranama hvaḍa* 'reverent man' (gen. sing.). From **pari-nama-* 'respectful'; for *pari-* 'possessing', note A *pairi.aojastara-* '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 *āsūrya-t-i 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.aojas-* 'having strength', see s.v. *prranama*) with *nava-* 'new stuff, new growth', to Oss. D. *nāüä*, I. *nāü* 'green turf, new ploughing', plur. *nāüütyt mānāü fesgüxti* 'the wheat in the new ploughing throve'. 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 ārā naiṣṭā, hīṇa ysīra bīrrai ttā bvguma-vīnai vā-ṇ 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. *járata*, variant to *cāratī* 'move'. So here, rather than BS lw *pra-sar-* '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-* 'he watchful', Av. *zānahvant-* 'watchful', *zāni-* 'lively', *zāēman-* 'liveliness', *zāēnanhan-* 'watchful', Zor.P. *zēnāvand*; Av. *zāēni.budra-* 'watchfully awake', Zor.P. *zēnāvand gufrāk* 'watchful, awake' (-fr- < yr-) glossed by *zēnik xvapēt* 'he sleeps watchfully'; Parsi-Sanskrit *jāgarāṇa-* for *zāēman-*; Av. *azinavant-* 'watchful' (epithet of Taxmō urupa). To Zor.P. *zēnahār*, N.Pers. *zēn-hār*, Georgian lw *zenaar-i*, dyadic compound with *har-* 'to watch'. Base O.Ind. *jē-*, 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 *sein-k' al-i* 'smith' (**zēnakāra-*); *zēn* 'saddle' (**izaina-*).

pravā 'talk', II 68.7-8 *ttāguttyau 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 φάμι, φημι, φάω, φήμι, Lat. *for*, *fāri* 'speak', O.Engl. *bāen* 'prayer' (**bhā-ni-*), *bōian* '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 *hauda vā prrivāsti rrispūra* 'seven escorted princes', v 212, 46a1 u *prrovāstā ṣanirā naramḍā* 'and the escorted Ṣanira went out'; 'converted', II 106.132-3 *jaṭala-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 *biṣṭā rā pastā prravāste* 'he ordered to escort them all'. From *parā-* (or *pari-*) with *vād-* 'lead', see s.v. *bāy-*: *bāsta-*.

prraśvava 'nature(?)', Manj. 408 *prraśvava māttra salāva* 'talk is only nature(?)', following upon *nairmāṇa mātā kīre* 'karma-acts are only *nirmāṇa*-transformation'; K 111.362 *rū bajāṣa paśve jsa pakyerma* 'form (BS *rūpa-*), sound outstanding by nature (=BS *svabhāva-*)'; Manj. 175 *ga rrū prraśvena pakyarma* 'mountain, the form outstanding by nature'; Manj. 327 *prrara bvāra prraśve jsa hamaga* 'they know the nature; equal to nature'. From *parā-*, *pari-* or *par-* (< *fra-*) with base *śau-:śu-* 'move fast, make to move fast', hence 'driving force' as epithet of 'nature'. Since -śva- is palatalized by a preceding -i- from -śva- the word will derive from **pari-śuta-* 'driven around', see s.v. *ṣun-:śva-*, 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 *grhastha-* is replaced by Prakrit **gahaṣṭha-*, whence Khotan-Saka *gāṭhaa-*, beside the translation *bisadāraa-* 'householder'.

prraṣagāra 'confidence', as equivalent of BS *pratibhāna-* 'readiness, confidence, quick-wittedness', K 19.227 *prrāsta hā prruhi tte vīra prraṣagāra* 'the *purohita*-chaplain spoke about him with confidence', =K 27.150 *pyesta hā pūhi tte vīra paṣagagāra*, =K 35.95 *pyāsti hā brraṇmā tte vīrā 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 *aurta*. For *prraṣa-*, note also *phaṣavatā-*. Translation BSOAS 29, 1966, 511.

prrastharmaḍā '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 wṣi'rn prṣtrn w'ḍ* 'on rug, blanket, bed'; *prṣtrn* 'carpet', *pr'yṣtrn* 'mat', Sogd. Chr. *fstry* 'table-cloth', Oss. D. *listān*, I. *lystān* 'felt-bed', Balōči *pastark* 'saddle' (**pati-staraka-*), Parāči *wīranō* 'bedding' (**abiṣṭara-naka-*), Armen. lw *pastar* 'carpet', N.Pers. *bistar* 'bed', Pašto *brastən* 'coverlet' (**upa-staranī-*), Wanetsi *brēṣṭən* 'bedding', Av. *upastarəna-*, Kroraina Prakrit

vastarna, *vastarana-*, Pali *upatthara-* 'carpet'. See *āṣṭāre*, *biṣṭara-*, *baṣṭarra-*, base *star-* 'to spread'.

praha 'dew', III 29, 42b1 *saṃ khu praha gīṣai nauhya bakā burā āstā u pittā* 'just as a dewdrop stays a short time on the tip of grass and falls', =Manj. 269 *sa khu prraha gīṣai nāṃhya ba burai ja āsta khu pitta*. See *pruha*.

prahālj- 'open', *prahāj-*, *prhūta-*, Z 22.192 *nirvānā kantho prahālja* 'open (2 sing.) the city of nirvāna'; Sid. 14r1 *riṣā 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-čün*; I 179, 98v4 *kāryi gva prrahāji* 'opens deaf ears', BS *bādharya-*; preterite, Z 22.263 *avāyi paṇda prhite vaysṇa nirvānā prhīyā* 'he opened the way to ruin (BS *apāya-*), now he has opened nirvāna'; II 74.36 *ṣacū vāṣṭā paṇḍā prrihiye* 'the road to Ṣaṭsou opened'; II 91.101 *prrihiyāṇḍā* 'they opened'; II 124.9 *prrihiye*. Incohesive, II 99.205 *ṣa-ṇ pada prrahiṣṭa*, =II 11.43 *ṣa pada prrahiṣṭā* 'the road is open'; I 149, 59r2 *tcimmañi* (-iṃ = -ai-) *prrahiṣṭā vijaiṣṭi* 'his eyes open, he sees'; Sid. 152v4 *tcemañai vasaṣṭā u prrehiṣṭā* 'his eyes are cleansed and open', Tib. *miḡ blta-bar hgyuro*. From *parā-θarg-*. See *thramj-*. See also *prraihi*.

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 śśrku prahaṣṭe* 'he put on fine clothes'; SuvP. 72r3 *prrahauna*, BS *vastra-*, SuvO. 68v5-6 *surau prahaunu prahaṣṭā* 'dressed in clean clothes', BS *śuci-vastra-prāvṛtaḥ*; III 105.15 *pamyē śara vāsta prrahauna* 'he wore fine dress, clothes'; SuvO. 53v5 *prrahaunāna pamātāna*, BS *vastra-prāvṛtena*; III 3, 9r5-6 *kurkumīnā surā prahaunā paṃjsāṇa* 'clean saffron clothes are to be donned'; K 63, 78v3 *śara-ṣṣṭa prrahauna* 'well-made (*ṣṣṭa-*) 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 prraihaṇa*. As second component, -*vrahaṇa-*, Z 14.34 *āṣṇa-vrahaṇe* 'blue-garbed', Z 22.309 *rrusta-vrahaṇa* 'red-garbed', v 42v5 *ṣīya-vrrahaunā* 'white-garbed', K 41.51 *rrusti-vrrāhāṇ satti* 'red-garbed being', =K 43.168 *rrusti-vrrihāve satti*, K 47.42 *ṣīya-vrrāhā satta* 'white-robed being' (like II 118.151 *ṣi-vāsta* 'white-clad'); II 76.2 *ysumāṇa-vrrahau kāmhi thau* 'hemp cloth for winter dress'; II 76.2.4 *hamāṇa-vrrahaunī kāmhi thau* 'hemp cloth for summer clothing'. Kuci Sanskrit *parhūna*, *parhyaṇa* (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. 5r6 *prahaṇe prahauyāṇa*, BS *prāvṛtya*, SuvO. 36v2 *thauna prahauyāṇa*, BS *vastrāṇi prāvaritavyāni*; v 329, 13v2 *prahonā prrahaṣṭe*, 'he wore the clothes', BS G 37, 11a4 *uttarāṣaṅgaṃ kṛvā*; 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-ṣ-*, beside O.Pers. *xauda-* 'hat', Waxī *skīd* '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 buḍāṇḍā* 'they carried the Buddha's canopy'; Z 5.96 *prāma ṣkī-māṇḍu 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 prḍ'ytčh* 'canopy stretched out'. From **pa(ti)-rāma-*, base *ram-* 'support', Av. *ram-:ra-*, *xva-niraba-*. See *ram-*, *ramph-* 'to support', IE Pok. 864 *rem-*. An alternative would be a suffix -*āma-*, as in *haṃgāma-* '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. *pādaka-*, *pembara-*; for *pr-*, see *prūva-*.

prārū 'grasping', K 50.5.8 *cu prārū āhārā ṇāṣā, nā tsīmā haṣṭai kīra* 'what is the contemptible seizing, grasping, may I not really go to the *karma*-acts'; K 51.6.2-4 *cu prārva satvām bimda, dukha ṣṭārā kāṣṭi mara...niṣṭmā yinīme* '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 *aḥsara* 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.

prriṣa 'in service', III 79.1-2 *a ṣṭām maṃ prriṣa ṣṭānā pajsa pachīṣe* 'I on my part here in service do honour'. Possibly loc. sing. to *parṣa* 'service'.

prih- 'conceal', *pārsta-*, Z 24.387 *kho ye ratanu nāsta u dī śṣandau prihā* 'as one should take a jewel (BS *ratna-*) and hide it under the ground', simile of the *tathāgata-garbha*. See *pārsta-* 'hidden' above. Form like *haṃbrīh-*, *haṃbīrsta-* 'to share' from **ham-raiθ-*; and *ārīh-*.

prū, see *prūva-*.

prruī 'loving', III 94.35a *pvaīṣū ttā nīra 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 *śṣau* '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...dvi dvi drrim drrim* (-iṃ = -ai-) *prūya* 'oil... of each two (and) three *prūya*-measures (to be drunk)'; Sid. 100v3 *rrūṃ...drrai prūya khāṣṇā* 'oil... three *prūya*-measures to be drunk'. For 'piece', III 80.24 *nīṣi jsā prūya* 'cuts it to pieces', K 36.111 *rriyāyama paṣṭū śa prūyai hvīḍi* 'he cooks the elixir and eats one piece (or measure)', =K 28.169 *raysāya paṣṭa u śa prruye hvīḍa*. Other passages refer to *rūṃ* 'oil'. Possibly **pati-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 hamdīra prū haurānī* 'to be delivered here at the Inner Post', II 17, 5a10 *hamdara prrū tsue* 'he went to the Inner Post'; IV 51a2 *hadīra prrūvāṣṭa* 'to the Inner Post', V 199b4 *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 prrūva ysīmā* 'houses, forts, covered posts (*zarmya-)'. With *-aka-*, K 37.125 *prrūvaki ji pa-sse vari yikṣā samautta* '500 guardsmen yakṣa-goblins there appointed'; *prūvaa-*, K 21.10-11 *prrūvā hīṣṭa 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. *gčan-pahi gnas* 'place of men of the narrow pass'; BS Mahāvūtpatti 3803 *gaumika-h*, Tib. *la-gčan-pa*. Kroraina lw *pirova*, *pirova*, *piro* from older form of Saka *prūva*. From **pati-raupa-* 'raised place', Sogd. Man. *ptrwip*, *ptrwipw* 'fort' (W. B. Henning, BBB p. 93), to base *raup-:rup-* 'to raise'. For O.Ind. RV *rūp* 'raised place', see Liebenenthal Festschrift, Sino-Indian Studies 5, 1957, 9-10. The same base is in *ārūva-* 'refuge', BS *śaraṇa-*. 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. *byrūjy* '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 *Ičan Kala* of Khiva.

prrūsavā 'ethnic name, Burusho', gen. plur., II 55.8 *tcūmyai haḍai prrūsavā hiyai bādī bimḍā hisidā* 'on the fourth day they reach the land of the Prūsava-', Tib. *bru-za*, *hbru-za*, *gru-sa*, *bru-sal*, *hbru-sal* 'Gilgit', SDTV 72. For *p-* see also s.v. *purṣa*.

pruha 'hoar-frost, dew', Z 6.15 *khu stārā ttāmārā kho ḡyā pruha ciro hūni kho bāteva* 'like stars, timira- eye disease, like māyā-illusion, dew, lamp, dream, like lightning', parallel BS Vajracchedikā 32 *tārakā timiraṃ dīpa māyā-avaśyāya-budbudam svapnam ca vidyud abhram ca*, as types of transiency; V 217, 2a3 *ā khu khuysmūla ūcā ā khu prruha* 'or like bubble in water or like dew'; III 29, 42b1 *saṃ khu praha gīsai nauhya bakā burā āstā u pītā* 'just as dew rests on a grass tip for a short time and falls', = Manj. 269 *sa khu prraha gīsai nāmhya ba burai ja āsta khu pītā*. Similar Tokhara B Udānālamkāra 3b3 (translation p. 3) *wīreṣṣe pāltakwā atyaṃts 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-salilam* 'like dew-drop clinging to the tip of a *trṇa-* grass'. From **pruṣā-*, base *parṣ-*, Av. *parṣuya-* (glossed Zor.P. *katasik* 'of a water-channel'), Oss. D. *purx*, *purxā*, I. *pyrx* 'spray; besprayed', Parāči *phīṣ-* 'strew' (**prṣaya-*), N.Pers. *pāṣidan*, Pašto *pūṣ* 'sprinkling'. See for the base *par-*, above s.v. *usphir-*, IE Pok. 993-5 (s)p(h)er-.

praiysge 'covering', II 59.3 *u śaca-prraiysge bira śā* 'and silken-covering garment, one'. From *pa-* (*pati-*, (*a*)*pi-*)

with base *razg-*: **pirazg* > **pirizg* > **praizg*-, see *razg-*, s.v. *lāysgūrya-*, N.Pers. *rayzah* 'kind of woollen cloth', Yidya *rozγ* '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 hīvya pāga prrevā* '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, deviennt. . . *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-*, *byauda-*. With *fra-*, M.Parth.T. *pry'b-:pry'ftn*, *pryft* 'reach', Yazg. *fərip-:fəript* 'reach', Rōšānī *fīrap-:fīrēpt* 'reach', *fīrēp-:fīrēpt* 'make to reach', Šuynī *fīrāp-:fīrēpt* (**fra-āpaya-*); with *pari-*, Yidya *prāvam:parvām* 'find', Waxī *parvā(y)-:parvet* 'attain'.

prraihi 'opened', Manj. 412 *prraihi dāvinai tce* 'the opened eye of the dharma-doctrine', = Z 5.87 *tcēimañi ttiyā prhiyā*. See s.v. *prahālj-*.

pryaura 'cloud', III 29, 43a4 *hārvaidā pryaurā prabhāvana* 'they grow by power of the cloud' (BS *prabhāva-*), = Manj. 275 *hārvēda prraure prrabāvana*; 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' (Kāśyapa-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 *pyūv-*, IV 24.3, II 18, 7a3 *parau pvā*, beside plural II 35.7.4 *khu parau pvārau* 'when you hear the order'. But possibly **patigauṣata* > *pvā* 2 plur. present.

pvaṇa 'fear', see *puvaṇa-*, *puvāḡd-*.

pvaṇaviya, V 388, 19r4 *pvaṇaviya salāva* 'terrifying words', BS G 37, 14a2 *vākyam mahābhayam*. See *puvaṇa-*.

pvana 'arrow', Manj. 413 *thīyā ttiyā ysaira vī ṣṭāna styūda kīḍeṣṇā 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. *puvāḡd-*.

pvah- 'strike', 3 sing., Manj. 353 *na jsīda na vā pvāitta* 'he does not strike nor does he beat'. To *pvāha-* 'stroke', *pvēha-* 'stroke'; with *-ah-*, 3 sing. *-aitta-*, participle *-asta-*, see *hvaitā*, *hvasta-* 'beat', *khaittā*, *khasta-*

'occur'. From **pa(ti)-vah-* 'strike upon', to Pašto *wah-* 'to strike', *wahāl*, 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, 38v1, see *pyūv-*.

pvāca 'cool', fem. to *puvāta-*.

pvāñā 'to be smeared upon', Sid. 124v2-3 *kaṣṇṇṇ jsa amga bijsāñā*, *pvāñā*, *pvātām hvarām lihā*, *arvām jsa*, *amga 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 virecanam*, Tib. *khu-ba-la sogs-pas lus-pas blugs-pa dan*, *sman bsil-bahi lde-gus bsku-ba dan*, *sman mmar-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 *puvāta-*.

pvātyām 'skin-diseases', gen. plur. I 171, 86v3-4 *kaṣṭā u ranikām bimda pisalyāñā*, *pvātyām va pīrmātām* '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 pīrmātām* follows names of diseases (see I 145, 54v1; 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 *gaisātta-*, *parbutta-*, *paṣatta-* above) giving **puvāta-* 'skin' whence adjective *-iya-* for the disease **puvātiya* > **pvātya-* of the affected part, the skin. See s.v. *pūstyā-*, and *pvāna-* 'cosmetic'.

pvāna- 'smearing stuff, cosmetic', Z 21.13 *pvānāna skamphaina bātūśśātāndā* 'they beautify with ointment, with lac'. Base *pau-:pu-* to 'smear' from 'to cover'. See s.v. *pūstyā-*, *pvātyām*, *pvāñā*.

pyāne 'I hear', I sing. conjunctive, see *pyūv-*; Bcd 50v3; 51r1; 50v4, BS *otari*.

pvāyi, see *pvāta-*, *puvāta-* 'cool'.

pvāysā- 'fear, danger', V 23, 2r5 (=Z 19.17) *stāmo karyo pvāysa yande* 'causes strain, exertion, fear'; II 128.55 *pvāyse phirākyi ṣṭāre* 'there are many dangers' (translation AM, n.s., 11, 1964, 19); K 65, 82r2 *avāyā* (BS *apāya-*) *drayvā kūṣṭa pvāysā bvāyisā* 'in the three ruins where fears are long'. From *(a)*pi-ṣād-* 'press upon', see s.v. *puvaṇa-* 'fear'; suffix *-zā-*, see also *kuvāysa-* 'side'.

pvārye 'drawn out', K 108.291 *tta-vu pvārye rraṣṭa ttu vasva baysā dā byehūda* '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. *pūḍa-*). Probably a calque on BS *vyākārayati* 'prophesy'. Here *tta-vu(m)* 'so to them'.

pyāśā 'of a pig', gen. sing., III 91.221 *pvāśā tcāra* 'fat of a

pig', Sid. 9r2 *pāṣi gūṣṭa* 'pig's flesh', = V 318, 58 *pvēṣṭ gūṣṭa*. With intrusive *-v-* after labial *p-*. See *pāsa-* from **palsa-*, Lat. *porcus*.

pvāṣa 'autumnal', K 25.125 *pvāṣa bāda* 'autumn time'; K 34.76 *pvāṣi bādā*; N 75.38 *draya pvāṣe*, BS *trayaś ca śaradam* (ed. Nobel 178), variant to V 56.115 (without *pvāṣe*); II 85.6 *pvāṣai kālai bādā* 'autumn time' (BS *kāla-*). See *paṣa-* 'autumn'. Here adjective with *-ā-*, with intrusive *-v-* (see also *pāsa-*, *pvāśā* 'pig').

pvāška- 'cool', SuvP. 66v4-67r1 *ysināḍde muhu baysa*, *muṣḍije ūci jsa pvāṣkye* 'may the Buddhas bathe me with cool water of mercy', BS *snāpayantu ca māṃ buddhāḥ kāruṇya-salila-udakaiḥ*; SuvP. 69r1 *uysdaimidā pvāṣkāna ḡaynai jālāna* 'they cool with cool net of rays', BS *prahlādayan muni-niśākara-raśmi-jālaiḥ*; noun, Sid. 125v3 *pvāṣkai kṣīme* 'desires coolness', BS *ṣṭa-icchā*, Tib. *bsil-ba hdod-pa dan*. See *puvāta-*.

pvāse 'you feared', JS 32r2 *beṣe bāde pvāse* **ka* (MS *da*) *nq 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 śamḍya* '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-*, *pvēh-*. Pres. 3 sing. Manj. 353 *na jsīda na vā pvāitta* 'he does not strike nor does he beat' (bases *jam-* and *pvah-*). See cognates s.v. *pvah-*.

pvāḡa 'abode', II 2.27 *tcaurrvā ṣāmḡā pvāḡa kīsanū bvāyisā* 'with four mouths (entrances) a long enclosed dwelling' (SDTV 25). See *gvāha-* '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 jabuwa ysira* 'if for every step he should get jāmbunada-gold'; see *pū*; *puvā-* 'step'.

pyiñāñā 'it must be burnt', Sid. 126v5 *biṣūña pacaḍai pyiñāñā* 'in every way it must be burnt by him (yi)', Tib. *thabs rnam-pa sna-čhogs-kyis bsregs-la*. From **pati-dagnaya-* denominative to *-na-* participle, through **puyyaiñ-* > **pyiñ-* > *pyiñ-* 'cause to burn', but *pandis-* from *pata-dag-ś-* (*paṃ-* 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. *pādyn-* 'make burn'; Waxī *piḍis-*, *piḍan-* 'burn' intr., *piḍiṅg* 'flame', see *padaj-* and *pinapaka*. Uncertain connexions (see G. Morgenstierne, Shughni Group 55). M.Parth.T. *pādyn-* '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 *rrima jsa pvīsta*

'covered with filth', BS *malina-*, Tib. *dri-mas g-yogs-pa*; III 71·134 *pvistā rahāsā*; III 98·27 *carau pvistā* 'covered lamp', III 58·1-2 *rrihāsā kādi mistā tvari pvistai arthi* 'very great mystery (BS *rahasya-*); its meaning exceedingly secret'; Sid. 1 bis 14 *arve pvistayedā* 'medicines were hidden'; Manj. 24 *ttiyau jsa ra pūista* 'with them (the skeleton) is covered'; K 63, 79r2 *kamacām pvistā* 'covered with *kamaca*-cloths'. Causative, Sid. 146r5 *surakā vāsti haṣkalakā jsa tciṃ pvīṣṇā* 'the eye must be covered with a clean cloth', Tib. *ras dkar-po glan-mas g-yogs-pahi sten-du*. Since *-ršt-* is replaced by *-lšt-* in *hālšti* 'spear', but by *-lšt-* in *malsta-* (see s.v. *malys-*), and *-rzd-* by *-lysd-* in *mulysdi* '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 *pvaiṣ-* (from *puv-*) **pati-vaiṣ-* (or *paiz-* or *baiz-*, but the *-v-* would suit labial rather than *k-* or *t-*). IE Pok. 1120-2 *uei-* 'to wrap, wind round', with increment *uei-ḡ(h)* would give Iran. *vaiṣ-*. The Armen. lw *vēš* 'covering' can come from **vaiṣ-*, or (if the *-š-* is N. Iranian from *-z-*) from *vaiṣ-*. The *vaiḡ-* would mean IE *uei-g(h)-* beside *uei-ḡ(h)* (a common variant form). See also *patiṣu* 'coming' or 'covering'?

pvirau 'you may hear', II 26·32·20 *khu parau pvirau* 'when you hear the order', II 35·7·4 *khu parau pvirau*; III 120·59 *cū ama pvirau* 'what you hear', III 120·64 *cū ama pvirau*. See *pyūy-*.

pviryau 'you may hear', SuvP. 75r3 *amai vaña pviryau* 'may you now hear it'; I 173, 91r4 *tta ttā pviryau* 'so you may hear'; Manj. 153 *pviry(au) ttāṣṭa* 'listen', = Manj. 154 *pū* (2 sing.). See *pyūy-*.

pve 'footsteps', see *puve*, *pvi*, *pū*.

pve 'blown up(?)', II 47·102-3 *khu viña tta pve kamācū bādā hamāte biṣā hā hamdara bāda-dījsā nūvara uha:va u bīrūka nūmdā* '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-pūrita-* '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 *pyūy-*.

pve 'learned(?)', Manj. 309 (of a man maddened by *graha*-demons) *ā bu hvāñai salāva pahaisida satva pve daittā gūmā paitta-krra ida* (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 *piitta-kriyā*). A meaning 'physician' would fit. Elsewhere *vija-* (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*, *pytajo*, *pytati* 'investigate'.

pveca, *pvaica* 'covering', II 78·44 *yaragaka va pvaica* 'a covering for a (Turkish) *yaryaḡ* ('pelt')'; II 76·3 *padāya pvaica* 'a covering for the road(?)'; II 78·41 *ṣṭyām*

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 *āṣi* (*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) *ttaiṣkau kāḡara śau drrai śaca āra u pvaica dvī u baicakama dva u pūna drraya u dvī bōirūkau u sā pyatsauṣṇā 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 Tazik sword, valued at three *śaci*-silk pieces, and two coverings and two *biṣkam*-knives and three coats' (not *pūna*, *pūrna* 'arrow'). The syllables *-aica*, *-eca* are like *hambeca* 'summary' from older *hambirista-*, 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 *pilā mara āchai pveṇi* 'calamity (BS *pīḡā*), death (*marāna-*), disease, danger', III 55·5 *pveṇa hārīysa* 'fear, trembling', K 155·50 *pvaīna naṣḡādi* 'fear quietened'; K 58, 29v4 *cū burai pveṇa hārīysa idi ttai biṣa naṣḡamāre* 'whatever fears (and) tremblings there are, all are quietened for him'; K 29·205 *pvaīna 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 *ni pvaidā ni hārīysāri ni trāysā byehidā* 'they do not fear, they do not tremble, they do not suffer alarm' (BS *trāsa-*), BS *na-uttrasiṣyanti na samtrasiṣyanti na samtrāsaṃ āpatsyante*. To *puvḡd-*.

pvaimā 'I fear', SuvP. 66v2, BS *bhayāmi*. See *puvḡd-*.

pveme 'hearing', v 304, 2b4 *gai pveme jsa* 'with hearing of the bell'. See s.v. *pyūy-*. 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', *paīya* 'long after', *haiya* 'former', *daiyā* 'he sees'.

pver- 'remove', Sid. 2v5 *spaṣṣā pverāma* 'removal of touch' (BS *spaṣā-*), BS *bhūta-* 'demon', Tib. *gdon bsal-ba* (*gdon* 'evil spirit'); Sid. 142v5 *ysu u kṣḡuṣṭā pverāme vā* 'for removal of pus and serum', Tib. *rnag dan, chu-ser bsal-bahi thabs ni*; Sid. 127r2 *krra nva dyāme pverāñā yināñā* 'treatment must be made according to seeing, to be removed', Tib. *cho-ga ji-lta-ba bṣin-du bsal-bar byaho*. Verbal noun, K 148·60 *pverāṣṭa naraumāṣṭa hamāve* 'removal, issuing may occur'; K 100·281 *āchanakau āchai jsa pverāṣṭa hamāve* 'the freeing of invalids from

disease may occur'. Base **(a)pa-pāraya-* 'carrying away', Zor.P. *appurtan*, see s.v. *pūḡa-* (*par-* rather than *bar-*). See also above *pvārye*.

pvaiṣ- 'ask, greet', K 38·130 *jsāmnākye ṣṭā pvaiṣā ysirastā* 'humbly he asks from the heart' (Sudhana questioning the birds and beasts); note the phrase K 29·190-1 *brraṣṭa ysirasta*. See *puls-*; *pvaiṣā* optative (=durative) to present *pulṣṭā*.

pveṣā 'pig's', gen. sing., Sid. v 318·58 *pveṣā guṣṭa* 'pig's flesh', = Sid. 9r2 *pāṣi guṣṭa*. See *pāsa-*.

pvaisai 'asking', K 29·186-7 *hāṣṭa pvaisai thauñā* 'in case of his asking', = K 21·13; K 37·127 *hā pvaiṣai thauñya* (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 sūdhānā jsi*. See *puls-*.

pvaiskyām 'of faeces', gen. plur., see s.v. *pulske*.

pvaishka 'a food' in a list of foods, III 117r01 *hūlām pvaishka hvaṣi*; possibly from *pāva-* and suffix *-iskha-*, to O.Ind. *apūpā-*, *pūpa-* 'cake'. Possibly base *pau-* beside *pā-* 'to feed', as Av. *bā-*, O.Ind. *bhā-* beside Greek φαειν- 'to shine'. See *paundai* 'cake'.

pvesta-, *pvesta-*, *pvaistai*, see *puvḡd-* 'to fear', JS 18v3 *pvesti* 'you feared' (2 sing.); III 123·60 *pvaistai*, BS *baya karayatti* (= *bhayam kārayanti*).

pveh- 'strike', see *pvāh-*, III 70·107 *pvēha:jsa* 'by the stroke'; 3 sing. Manj. 353 *na jsīda na vā pvaiṭta* '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 *cvā byāva ide pha*, *avamāta tta cvam nā byāta* 'what (acts) by me (*cu-a(m)*) are remembered many, uncounted what are not remembered'; K 52·7·4-5 *cu yuḡi pha ṣaḡe* 'who did much good'. See *pharu*, *pharā*, *phara*. (JS has *pha* 7 times, *phara-* 6 times.)

-phaj- 'collect', JS 38r2 *ca-m naṣphajāmede mamī puña 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 *hamphīṣ-*, Sid. 130r3 'join, mix', Tib. *sbyarna*.

phaja 'oven', Sid. 153v1 *u phaja veṣṭāñā* 'and to be placed in the oven', Tib. *me mar-mur-gyi nan-du bṣug-la*; Sid. 152v1 loc. sing. *u phajiña viṣṭāñā*; III 86·95 *ṣi pau phaji pajsāñā* 'the white onion to be cooked in the oven'; III 89·158 *phaji-vahḡ pau* 'oven-cooked onion'; III 93·251 *ṣi pau, phaji pajsāñā* '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 *kāḡe uysnāta balyṣga* 'his rump greatly raised, high', parallel BS *Kaṭi*. 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'.

phaṃñā 'connected with the paunch', adjective plural, Sid. 100r1 *cu ṣpaijai āchanai ṣḡ-v-i arva, phaṃñā garṣva*,

ū bāṇā ṣavaraḡ 'who is ill in the spleen (*ṣpuljei*), this is his medicament, (bezoar-)stones of the paunch, and plant *bāṇā ṣavara*'. From **pakana->phaṃna-*, to IE Pok. 789 *pank-*, *pang-* '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->-amna-* see also *satana-*, *saṃna-* 'dung', like *hvatana-*, *hvaṃna-* '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 *paṣṭā phaṃnai* 'palate at the back' (see *palṣṭi*), BS *tālu-mūla-*, Tib. *rkan-gyi phug* (*phug* 'end, innermost part'), III 130, 1a3 *ci phaṃnai spalāte* 'whose palate twitches'; I 177, 95v3 *cvim phaṃni hūṣḡi* 'whose palate becomes dry', BS *tālu-ṣoṣa-* (with *-i* for *-im=-ai*). From *paṭana-* 'broad', base *paṭ-* 'expand', Av. *paṭana-*, Zor.P. *pahan*, *pahanāḡ*, N.Pers. *pahan*, *pahn*, *pahnā*, Balōči *patan*, Oss. DI. *fātān*, Sogd. Bud. *pḡkw*, *pḡkwy*, Man. *pḡkwy*, *pḡn'y*, *pḡnyh*, Yidya *paṣay* (**paṭhaka-*), *parvaṣin* 'knee-cap' (**pari-paṭana-*), Paṣto *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 *jva-*, see s.v. *būjve* 'he revives'). For the meaning note also base *nam-* 'bend up or down', Orm. *nimyēk* 'to descend'. To RV 4·40·4 *ānv āpānīphaṇat* 'moving along', and RV 8·69·13 *āphāṇayat* (quoted KT VI 214), T. Burrow added *phaṇa-*, *phañā* 'serpent's hood' (BSOAS 35, 1972, 538).

phaysdve (*phamysdve*?) 'vessel', III 38·41-2 *spyakyau ājsava beysa habāda phaysdve jastūñe khaṣḡ va isphīraciña hāysaiña*, = III 47·62-3 *spyakyau ājsavā bveysi hḡbaḡā phaysdvā jastūñe khaṣḡna asphīraci(ñā) hāysiñā*, = III 40·17-8 *spyakyau ājsavā bvaiysḡ habāla phaysdyai jastūñai khaṣḡ jṣā asphīraciña hāysaiña* '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. *mastāña-* 'fodder(?)').

phar- 'disturb', present *phir-*, *phīr-*, participle *phiḡa-*, II 112·45 *ṣi tteye bādā phīrāme hīvi parau ṣṭe* 'there is order about the disturbance in that country'; II 111·8 *khu kamācū u ṣacū ṣūjaña bādā phaiḡi* 'since the state of Kan-ṭsou and Ṣa-ṭsou is mutually distracted'; ibid. 10-11 *tteyi-hḡām: hīvi aurāsā ā si kamācū u ṣacū ṣūjaña bādā phaiḡā* 'information of the Tai-uang has come (reporting) that the state of Kan-ṭsou and Ṣa-ṭsou 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 σπαίρω 'jump', Lat. *spernō* 'thrust away' (see s.v. *āspara-*, *usphīr-*).

phara- 'pot', also *pharhya*, K 29.195 *rañja phara biḍeda* 'they carried jewelled jars', =K 38.133 *raññi pharhye gauṣṭā baiṣi hamamgā* '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 hagrtrautta yūdā sve baida phara* 'she could not lift the jar to her shoulder', =K 38.134-5 *na ṣṭām hamgrāmtti yūdā sve baida pharhya*; K 29.202 *sūdāna hā maista phara sva baidi naiste* 'Sudhana placed the large jar on her shoulder', K 29, 203 *ttu pajūṣṭa pharaña diṣṭe* 'he threw that finger-ring into the jar', =K 38.138 *ttāñai hā pharīñā pañjūṣṭi nīṣāve* '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 *pāña-galā* 'water-jar' from *pāñiya-* 'water' and *ghaṭa-* 'pot'); v 125, 10a4 *sau hīsanai pharhyau* 'one iron pot'. Hence *phara* with *-hya-* second component (become suffix) as *banhya-* 'tree', Av. *pančō.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 *pratya-*) are many', =Manj. 233 *pharai vara prracā tsīda*. As first component, Sid. 7v5 *phara-purai* 'having many sons', BS *supraja-*, Tib. *bu man-du*; SuvP. 69v1 *dukhānā phara beṣa* 'many whirlpools of woes', BS *duḥkhānavam* '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 *parijarai śā śā baysā phara anābhauga satva*; III 27, 36b2 *biḥi pharā* 'very many', BS *bahu*; with plural verb III 125b5 *ne mara pharu tsindā* 'not many come here'; Manj. 129 *phare bāda* 'many times'; compound v 40, 63b4 *pharā-siya (tt)e himāri* 'they become polymaths', III 126.1 *phara-si bōāmaya hajū* 'polymath, intelligent, wise'. From *paru-* O.Pers. *paru-*, Av. *pouru-*, *pauru-*, fem. *paovī-*, 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. *fraēṣṭa-*, Greek πλεῖστος, O.Norse *fleistr*.

pharā- 'speech, language', Bcd 48r2 *jastūñe phari u nāvānye tti* 'with language of gods and nāgas', BS *deva-rutebhi ca nāga-rutebhi*; Bcd 48r2 *phara*, BS *rutāni*; Bcd 48r3 *pharyau jsa*, BS *sarva-ruteṣu*; Sid. 4v2 *u ttī jsām ām vā phara naṣpaṣḍe* 'and likewise produces speech', Tib. *nag hbyun-ba byed-pa dan* (*nag* 'speech'); K 59, 34r3 *hivānye phara jsa* 'in (his) own language', parallel Pali *sakāya niruttīyā* (see s.v. *hivāma-*); III 72.166-7 *phara bustā ttrīyaṣūnāna* '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 bvīrau* 'if so you know his speech'; Z 14.81 *hāyvo pharo pyūyāre hivya gāmu salāva* 'they hear their own language, their very own words'; Z 23.10 *gyastūñe phare jsa* 'with language of *deva*-gods'; with named languages, Sid. 1 bis r2 *ttagūttau phari jsa* 'in Tibetan language', III 4, 10r2 *hvañnye phari jsa* 'in Khotan language', II 49.2 *ṣṭ burā cingāna phara* 'this is Chinese language' (see also s.v. *hau* 'word'); Sid. 1 bis r2 *ihiye 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-ñinu pharātauju 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. *aṣaspel* '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 nānāvidhāni*; 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 *paripīḍita-*. Possibly from base *phar-* 'disturb', **phar-na-ka-* > *pharraa-*, or **phryna-ka-* (since *karna-* > *kārra-* 'deaf', but *trna-* > *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-ṣa*, *par-ṣa*, *pa-ṣa*; Z 19.95 *pharṣavatā parste piḍe ysambastā* 'the official Zambasta ordered to write', Z 11.78 *pharṣata ysambastā parste piḍe*, Z 14.106 *pharṣava parste piḍe ysambastā*; II 13, 1a1 *pharṣṣa bara*, II 13, 1a4 *pharṣa barana*, II 69.1 *tya pharṣa-vata vañña muho jsa amanā ma yanā* 'may the official now not act unfriendly (BS *amanaāpa-*) with me'. For Tibetan II 28, 36b5 *phar-ṣa*. Hedin Tib. document IV 5; 6 *pa-ṣa*, *par-ṣa* (facsimile BSOAS 36, 1973, plates VI-VIII); Chinese transcript *p'o-ṣa* < *p'ud-ṣa* (K 721.15; 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. *prāḍ-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 **spādatatā-*, older *spāda-pati-*, parallel to BS *senā-pati-*, rendered by Tibetan *sde-dpon*). The Iranian *fraṣa-* is present also in NW Prakrit *praṣamda* (see *pāṣāda* above) corresponding to Greek οἱ περὶ εὐσέ-

βειον διατρίβοντες, and κατὰ πάσας τὰς διατρίβας (see BSOAS 14, 1952, 427-8; K. R. Norman, JRAS 1972, 113) for Prakrit *sava-pāsamdānam*. Avoiding the illusion of a 'pure' dialect at the Middle Iranian stage, *pharṣa-*, *pharṣṣa* is an inner Saka replacement of **phraṣṣa-* (note the variation *-ra-* and *-ar-* in the base *draz-* '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 *fraṣ-* see s.v. *puls-*: *braṣṭa-*, and for *phr-* see *phrrūma-*.

pharhya 'jar', see *phara*.

phalau 'dish(?)', K 100.295 (obscure text), *khāysa ttaujai u ttūra phalau sau* 'food sour-stuff and cheese, one dish (?)'. See s.v. *ttūra* and *ttaujai*, 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 *hātaa-* 'opened' (**viṣātaka-*). The *-au* may be either *-akam*, or *-āva-*. See, for another Greek word for 'dish', *lakāna* lw from Greek λεκάνη, λεκάνη (III 89.175). But N.Pers. *paīyālah*, *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 mirāhe* '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 *bīmila phastadā sagā* 'rocky rolling stones'. Causative *phaṣt-*, Z 13.113 *biṣā phaṣṭiya gyastā balysi* 'would the *deva* Buddha move his tongue?'. With preverbs, Z 20.3 *haphastāre kāḍe padamāna* 'the creepers are greatly shaken by the wind'; causative, III 6, 13r2 2 sing. imperative *ma ma naṣphaṣṭa* 'do not drive me away'; Z 29.1.6 *vaphaṣṭāte* 'it makes to tremble'. From (*s)p(h)and-*, (*s)p(h)ast-*, with the present with *-t-*, *phast-*, causative *phaṣt-* (**fastaya-*), to Z 4.72 *sphan(d)-*, BS *spand-*. IE Pok. 989 *sp(h)e(n)d-*. Present *-t-*, see *ñyūṣṭ-* 'wrap' (**niyauṣṭ-*), Zor.P. *gōṣṭet* (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', σφαδάζω 'twitch, move violently'.

phastā 'part of a name(?)', v 306.2.3 *|||phastā budadattī hamtsa tte āṣirina pīmā pu(dā?)* '... *phastā*, to him Budadatta with the teacher (BS *ācārya-*) Pīmā offered. . .

-phāj-, see *hamphāj-* 'wrap'.

phāta 'pleasures', Z 273.27 *pārḥāna-dharma ṣṣu hvinde, kau śśuwātā phāta pharā(ka)* 'the *parihāni-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. '*spxr* 'feast', Mir. Man. 2.14 *iṣpaxr vīrāst* 'he prepared a feast'; Zor.P. (DkM 554.18) *sp'hl *spaxr nē kunišn* 'he must not make a feast', N.Pers. *āen ī siparx* '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 *śśā ggoṣṭā phānā mīṣāte* 'he put one handful of dust', parallel Divyāvadāna 366.6-10 *eko 'gra-kulika-putro dvitīyaḥ kulika-putraś ca pāmśv-āgaraiḥ kṛīdataḥ* . . . *pāmśv-anjalir bhagavataḥ pātre prakṣiptaḥ*; 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 phāninai sthūpa* 'a *stūpa*-monument of mud', parallel Chinese *t'u* 'soil' (K 1129.1). Playing in mud, Jaina Mahārāṣṭri *saha-pamsu-kiliyāo*. From (*s*)*pan-*, Oss. D. *funuk*, I. *fānyk* 'ashes', Av. *paṣnu-* 'dust', Parāči *phunē* in *γā-phunē* '(dust) wind'. With *s-*, Sogd. Bud. (Vimalakīrti-nirdeśa 31) *ḍrt'yē spn'k ṣ'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. *pāmśu-*, *pāmsu-*, 'dust', *panka-* 'mud', Got. *fanī* '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-*.

phāmra, see s.v. *phora*.

phārra- 'fortune, (high) position', Z 13.16 *tcohora phārre* 'the four stages (of the Buddhist career)', Manj. 126 *tcahaurvā phārrvā byauda* 'attained to the four stages'. v 149v2 *paḍā phārrā* 'first stage', BS *srotaāpanna*; v 335, 33r5 *śātu phārru*, 'second stage', BS *sakṛd-āgāmin-*, v 335, 33v2 *dādu phārru* 'third stage', BS *anāgāmin-*, v 335, 33v4 *tcūramā phārrā*, BS *arhant*; III 23, 17a1 *srāutāvamṇā phārrā* 'having attained the position of *srotaāpanna*', III 23, 17b2 *sakṛttāgāmā phārrā byaudā*, III 23, 18a2 *arahaṃdauñā 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 *mangaliya-*. For *-arra-*, note *kārra-* 'deaf', Av. *karma*; *pārra-* 'feather', Sogd. *prn'k*, Av. *parma-*; *arra-* 'guilt', Av. *arāna-*, 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 *phāhi*, III 92.240 *phāhā*; to base *faḥ-*, *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*, Yavn. *pot*, *pos*, M.Parth.T. *p'h* 'arrow', Yazg. *peḥ*, Šuynī *pōḥ*, Yidya *piḥ*, Munjāni *pūḥ*, Rōṣāni *pūḥ*, *pūḥ-ḥēd* '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. *spīca* ‘ear of corn’, O.Engl. *spīr* ‘stalk, sprout’. See s.v. *pīysgyau*.

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. *chu-so*; loc. sing. Sid. 122v4 *phiysgāña*; I 143, 52r5 *phaiysgāña*; 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 *usphīr-* ‘spurt, splash’, IE (s)p(h)er-.

phirai ‘speech’, see *pharā-*, II 126·21.

phīs- ‘avoid, turn aside from’, *phyīs-*, SuvP. 72v4 *phīside akšana hašta* ‘may they escape the eight misfortunes’, BS *bhavantu aṣṭa-akšana-vyativṛttāḥ*; SuvP. 70v4 *phīśime asaidāna hīrrna* ‘may I escape the evil thing’, BS *vivarja-yeyam khalu pāpa-karma*; III 25, 22b1 *bišau saññau jsa phīsāñä* ‘he must avoid all *saññā*-concepts’, BS *sarva-saññā vivarjayitvā*; K 72·28 *akšanau phyīsi ysiyai* ‘he will in being born escape the misfortunes’ (translation Buddhist studies in honour of I. B. Horner 16); Manj. 110 *akšanau 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 *-ī-* is ambiguous from *-ai-*, or *-a-* with *i*-umlaut, hence either (s)p(h)aik- or (s)p(h)ak- (or *-g-*). A base *spaiik-* ‘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 prratteñña phīsūm* ‘and this is the seal of the promise’. Sogd. Bud. *pyz-* ‘to strike’, Av. *paiš-* (in *pištra-* ‘wound’), O.Ind. *peṣ-* ‘to crush, grind’ with variant *-k-* > *phīs-* here. The alternative is *śī-phīsa-* ‘white’, BS *pāndura-*, *pais-* ‘to mark’. The Sogd. Man. *t’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 *ūspīsaryām*.

phīsa-, see SuvO. 36v2 *śī-phīsa-* ‘white’, BS *pāndura-*, base *pais-* ‘to mark’, N.Pers. *pēs* ‘white’. See *pīsai* ‘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) *phūkos* ‘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 *phūkos* and Heb. *pūk*. Khotan Saka *phūka-* also could be a loan-word. But IE origin can be posited: Greek *phūkos* (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 *phūkos* ‘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-*, *hamphuta-*, *hamphūsīde* ‘join’.

phūḍa ‘hollow’, JS 6r2 *tta khu bāṣa ysamgarā phūḍā bahyā pasūste* ‘as in a wood an old hollow tree burns’; v 287, 8r1 *phūḍye baṃhyä* ‘of a hollow tree’. Similar Tokhara A 94a6 *āsu trunkāts stā(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*; Šuynī *fur-*: *furt* ‘eat with a spoon’, Iškāsmī *fər-* (G. Morgenstierne, Etym. Voc. of the Shughni group p. 32: possibly dialectal to *hvar-*), translated by Russ. *xlebatī*.

phūm- ‘blow’, III 45·9–10 *phūmūdä* (*ṣt*)*ā diṣg vī brraviya padāmaka*, = III 40·4 *phūmūdä ṣtām diṣg vīrā jāstūñq padāmākä*, = III 36·51–2 *phūmūdä ṣtām diṣg vī brraviya padāmaka*, = III 34·3 *phūmūdä ṣtā diṣg vī brraviya 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. *ptsr’wm-* ‘to charm’. For base *pu-* ‘blow’ see s.v. *puta-* ‘blown up’.

phuva ‘rotted’, Z 20·12 *khu h(u)ṣ(k)ä baṃhyä handarna sūstā phuva* ‘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 vanaspatiḥ* ‘like an old tree entered by fire’; *dahaty antar-gataś caiva śuṣka-vṛkṣam iva analaḥ* ‘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 gesane 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-*, *phūḍa-* ‘distraught’, see base *phar-*.

phaidāla ‘pained (by *kāma-* ‘love’), III 43·20–2 *sūjaba āstaṃnā avāmāvā avātsīrai*. . . *pajāsāq kṣaṣṭā ysārā caistā phaidāla pgijsaigau māstā ttrāmīdā hada baṃhyau phairīdā* ‘Śacīpati (husband of *Śaci*=*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. *ptyati* ‘grieve; reproach’, *piyaru-*, *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 **fiyant-* > **find-* (like *khīṇḍa-*), with suffix *-ala-*, or *-ila-*.

phema ‘name of a city’, frequent in documents; v 262, DR01, a1 *phemä 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 *pema* ‘image’ (from Prakrit to *pratimā*). Adjective *-āna-*, IV 24·3 *phemāña 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 būñakya 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 hiṣṭā khvau vaña 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 *aṣa-phauṇḍā*, Tib. *saptaparna*; Sid. 11r3 *aṣphāmṇḍa*, BS *sapta-parṇaka-*, Tib. *ba-hgal* (mgal ‘jaw-bone’, *ba* ‘cow’). Hence *phauṇḍa* < **funda-*, **punda-* ‘part of a horse’s body’. The similar Paṣto *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 *muṇḍa-* ‘lump’ from **mygant-*. BS *sapta-parṇa*, *-ka-* is rendered by *Alstonia scholaris* and *Mimosa pudica*. Possibly **puṣn-* variant to *vṛśn-* in *bunū* (as variants *m-*, *b-*, *ph-* see s.v. *mīysai*).

phora- ‘external part of the human body’, Sid. 100v5 *peṇḍai padīmāñq phoraḥ biṃḍq bañāñq naheje* ‘a poultice (BS *paiṇḍaka-*) must be made; it must be tied on the *phora*-part; it removes (the disease)’; Sid. 100v5 *vīmaustq phoraḥ bidq bañāñq vīna jidq* ‘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*, *namvīnje 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 ṣau būṣṇai ṣā pvaica* ‘garments (BS *cīvara-*) and (-u) *phaurthaka*-cloth one, of byssus one covering’. Possible lw in Divyā-vadāna 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 *māvara eysauja phyada samana bvaijsyā haphyau šūra pūñūda rauma khenḍa* ‘loving the mother the lady (*alysāmgyā-*), 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) byāṣṭi phyasṭi bīma u ttrairkhye* ‘he will tread the mountain, peak, rocks and sharp tops’ (BS *tikṣṇa-*). 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 ṣā* ‘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. *lāžavard* ‘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.

phrrīnā ‘love, friendliness’, III 41·28 *sūjāñāṣṭā phrrīnā paṣidā saṣai vaskā* ‘they give out mutual love for amourousness’; like III 41·32–3 *sūjāñāṣṭā nāsa paṣidā jūhai udāṣāyq*. Here *phrrīnā* 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*.

phrrūmä ‘thickened milk’, Sid. 20v5 *cu ṣvīdā hamdarye paryāyā jsa, phrrūmä 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 kilāṭādyā guravah*, Tib. *ho-malas sna gṣan-du bskyur-ba*, *phyur-ba-la sogs-pa ni lči-ba yin-te*. BS *kilāṭa-* ‘inspissated milk’, Dardic Ṣiṇā *kirāri* ‘milk product’, Khovar *kiḷāl*, *kiḷāri* ‘cheese’, Paṣai *kirār* (> Yidya *kirār* ‘cheese’), Romani *keral*, *ciral* ‘cheese’, Nūristāni Kati *kiler*, Aṣkun *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 5691 **kilāṭaḥ* (MSS *kilālam*, *kilāḍaḥ*), Tib. *čhur-ba*, Chinese *īšī* ‘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 afruṣak ut māt* ‘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. *hrouṣak* ‘sweetmeat’, N.Pers. *farūṣah*); G. Morgenstierne, NTS 5, 1932, 55 Pašto *wurṣa*, N.Pers. *haraš*, Sarikoli **rašč* (**fruṣaka-*). The Armenian *hrouṣak*, *xrouṣak* is a ‘sweetmeat of flour, butter, honey or sugar’, N.Pers. *farōṣah*, *afroṣah* ‘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 πῶλτος ‘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*, Munjāni *fiyo* (**fayaka-*), N.Pers. *fiḥ*, Šuynī *fe*, Rōšāni *fay*, Sangleči *fī*, Parāči *phī*, Tališi *hiya*, Yidya *fīyiko* ‘small wooden spade’, Oss. D. *fijjag*, *fijjagā*, I. *fijjag*, *fyyjag*, *fijjāgtā*, *fyyjag* ‘spade, shovel’; with *xw-* Pašto Wazirī *xwai*, *xwaiyē* (**fuai-*) ‘wooden shovel’ (NTS 12·264), Pašto *xwai*, N.Pers. *xwyh* **xōyah* ‘shovel, oar’. IE Pok. 981 (*s*)*p(h)ei-* ‘pointed’, O.Ind. *sphyd-* ‘splinter, spear, rudder’. See also *pīysgyau*, *pīysa-*, *phī(rā?)*, *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 *pakūṣḍa-*, *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 pītā*. See *bata-*.

bā ‘poison’, first component, Manj. 74 *ba-vāḍa rakṣaysa* ‘poison-covered *rākṣasa-* demons’; ibid. 76 *be-vāḍa*, see *bē-*, *bēi*.

baṃ ‘bundle’, plur. *bana*, v 174a1 *aysdām 10šem hwaṃdā gūñā 1 baṃ 1* ‘*aysdām*-grain, ten men 1 sack, 1 bundle’; ibid. a3 *īresa gūñā 1 baṃ 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’.

baṃ —?—, v 59, 129v3 *vašte harbiṣi baṃ cu halci ī|||* (Sūtra text) ‘places every... whatever it may be...’.

baṃhya- ‘tree’, see *banhya-*, *bahya-*, v 26, 49v6 *bātānu o baṃhyānu ggarīṇu nyātān(u)* ‘of winds or trees, mountains, rivers’.

baka ‘small’, from *bataka-*, *bata*, *ba*, III 76, 242 *baka kai drauta biysīyā* ‘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 *puṇya-*); K 156·62 *bakyi va edre* ‘defective faculties’ (BS *indriya-*), parallel BS *vikalendriya-*; K 53·10·4–5 *pūña haḍi bakyau u bvaṃmatū nvāṣka* ‘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 jśanattī* (= *kiṃcid alpaṃ jānāti*); ibid. 36 *bakalaka bvārai*.

bagala ‘vessel’, I 145, 54r1 *bagala padvāñā* ‘the vessel must be fumigated’; I 163, 78v58 *suñā bagalañā pyanāñā* ‘to be covered in a clean (*suraa-*) vessel’, BS *bhāñḍa-*; III 89·173 *bagala pyanāñā* ‘the vessel must be covered’; ibid. 173–4 *bagala hīvi 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 bagalañā* ‘in a clay vessel’; a second loc. sing. III 89·178 *bagila pyanāñā* ‘to be covered in the vessel’. From base *bag-* ‘to receive and give shares, receive, contain’, see *baxš-* s.v. *būṣṣ-*. Av. *baḥina-*, second component *raēθwiš.baḥina-* ‘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 *bašak*, Aram. *bšk*, 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 *ašvagarbīnai bagala* ‘the tree-trunk smaragdine’, with *ašva-garbha-* variant to *aśma-garbha* ‘emerald’, see Hōbōgirin 1 40 *ashumakaha*. Hence from **vana-ka-* (with *-la-* suffix) or **van-ga* (as Av. *asanga-* ‘stone’ and O.Ind. *śṛṅga-* ‘horn’, Khotan Saka above *krṅga-* ‘cock’) to *ban-* in *banhya-* ‘tree’. For ‘tree-trunk’, see also *šaica* and BS lw *skandha-* (Z 2·114, Z 7·20; Z 13·153).

bagalagvā ‘gallants (?)’, II 85·16 (miscellany) *bagalagvā šīṣpaka-jśimma* (*-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 πακαθαρ, 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 πακαθαρ, see Acta Iranica, Monumentum H. S. Nyberg 1, 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 *aññāna-*), 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. *vankṣaṇa-*, *-ā* ‘loins’, *vakṣāñā* ‘belly’. Hence *baṃkṣya-* < **vanxṣīta-* or *bakṣya-* < **vaxṣīta* (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 *parāḥ(i)nai bagau* ‘the cuirass of *śīla*-morality’, parallel to Pali Theragāthā 614 *śīlaṃ kavacam*. In military orders, II 129·70 *kaṃgīnai 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* (**nivar-tana-*) ‘covering’, quoted Acta orientalia 30, 1966, 37. To IE Pok. 1160 *uer-*.

bachadā ‘embracing (?)’, III 37·26 *bachadā bahya karāṣa šūjañāṣṭa* ‘the tree’s creepers are embracing (?) one another’, = III 47·44 *bachadā bahya, karāṣa šūjañ(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 miḍa* ‘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 bajattye ttūñe tsum mī orga* ‘to you sad, injured, I come, with reverence’; 3 plur. Z 24·395 *bajevindā*; adjective, SuvO. 27v6 *bajevāka*, BS *pranāṣaka-*; 3 sing. present II 36·9·4 *tta mau ṣṭā paryatī pīrštā 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 paryatī pīrštā khu na bajaittā*; III 24, 20b4–21a1 *baḡysanā sābhaugi 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 uysnawāna 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 *astī sarvaśūra ce hanā hve ce śśāna dastāna mahā-samuṃdrū bajauttu yanā*; JS 14v1 *cu ra kṣīra bārā ni pāstā 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. *čhan hthuns-pas mdans med-par byas-pa*. With *bī-*, present participle III 22, 13b2 *bījevamḍai bāḍa* ‘in time of destruction’, BS *vipralope*; present, 1 plur. K 36·98 *khvai bījevām 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 bījaiṃvākā* ‘destructive of crops’; preterite participle II 99·178 *bījāmtta yai*, = II 11a14 *bījauda*; noun, v 110, 32r2 *buvāna hāmāre, bajāmate* ‘destructions occur (dyadic)’, BS *vilopa-*. Causative v 117, 66r7 *bajevāmata*, BS *nāso*. 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 Parāči *-ēw-*, Pašto, Orm. *-aw-*, Munjāni *-ōv-*, Yidya *-iw-*, Waxī *-iūw-*, *-əv-*, *-ev-*, *-əw-* as causative from *-āvaya-*, beside N.Pers. *-ān-*, Sarikoli *-ān-*, Yagn. *-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. *kṣīnāti*, *kṣayayati*, *kṣapayati* ‘perish, destroy’). For *ba*- > *bī-*, see also III 114, 6r3 *bījāṣā* ‘noise’, *bajāṣṣa-*.

bajāṣṣa- ‘sound’, v 342, 83v5 *hvyāna bajāṣṣāna* ‘with human voice’, BS G 37, 78a4 *manuṣyakām vācam*; Tib. *mihi skad-du*; SuvP. 62r2 *bījāṣṣā*, BS *saṃpravāḍita-*; dyadic Bcd 44v3 *bījāṣa svarā*, BS *svara...* *ruta-*; III 114, 6r3 *bījāṣā*. Verbal *bajeṣṣ-*, Z 20·4 *bagyeṣṣāre*, Z 3·57 *bajeṣārā*; Sid. 125v4 *bījeṣe*, Tib. *smra-ba*; Sid. 133v5 *ne bejeṣe*; preterite *bajeṣy-*, *bijeṣy-* *bajeṣ-*, II 113·99 1 plur. *bijeṣyāmdūm*, 3 plur. K 60, 37r4 *bajeṣāṃdi* (with *-y-* < *-ita-*). From *-jaxš-* beside Av. *zaxš-* (*zaxšaθra-* ‘abuse’), Oss. D. *džāyun*, *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 *ǵ(h)eg-* > Iran. *gag-* and *zag-* with *-s-* **gaxš-*, **zaxš-* (not *-ǵhs-*, hence not reduplicated **ja-ǵž* > *jaž-*, unlike O.Ind. *hāsati*, *jakṣati* ‘laugh’). The *-j-* of *bajāṣṣa-* would imply an earlier *-i-* before *-j-*. For variant IE *gh-*, *ǵh-*, see s.v. IE Pok. 429 *ghel-*, *ǵhel-* ‘yellow’.

baji ‘swift animal (?)’, horse’, II 41·8 (SDTV 116–7) *kuṣṭi saṃ vāysgede 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. DI. *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-varden*.

bajsa- ‘part of a horse’s body’, Z 22·149 *bajsu vitī isā ništā* ‘there is no hair-whorl on his groin’ (*iṣā* = BS *āvarta-*), palatalised **baja-* beside non-palatalised O.Ind. *bhāga-* ‘groin’ (see G. Morgenstierne, Acta Orientalia 21, 1950,

26–32). For the *ǵ*- beside *-g*-, see also *bagala*- ‘vessel’, Armen. lw *baṣak*.

bajsiha- ‘mortar’, Sid. 146v3 *hiṣanije ā vā sāwimje bajsiha haṃdrri vya* ‘in an iron or copper mortar’, BS *āyase tāṃra-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-nid-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’, *bengiù*, *beṅti* ‘to finish’, *pabangà* ‘end’.

bajsvārra- ‘pestle’, Sid. 146v3 *paṃjilīnai bujsvārā jsa* . . . *kūṭāñā* ‘to be crushed with a bell-metal pestle’, BS *kāmsa-ghrṣte*, Tib. *btun-bus* . . . *brduns-la*, Z 4.65 *bajsvārra māstā bajsiha* ‘pestles, great mortars’. Also *bajsvārrā* in the sense of ‘club’ or the like, III 66.34 *tta bajsāmna śaṃdā 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 *bañāñā* ‘to be bound’, Tib. *bčin-ba* (‘bind’); Sid. 147v4 *bañāñā*, Tib. *phur-la* (‘wrap’); II 116.41 *pranahānau tīāṣṭa bañū* ‘I make a *pranidhāna*-vow’; III 104.28 *pranahānai vaska bañū* (with preterite, Sid. 1 bis 15 *pranahāna 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 *bandha-nam*; Sid. 19r5 *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 hvaṣti* ‘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 *hiṣanvā gijsvā banāmai* ‘binding in iron bonds (base *āļs*-)’. Infinitive, II 104.84-5 *pranidhāna pastai baṣti* ‘he deigned to make a *pranidhāna*-vow’; II 41.7-8 *hinā-pamūhai haḍā baṣtā 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*, Yav. *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. *pčpnt*-), Šuynī *vīnd*-, *vūst*, Waxī *vānd*-, *vāst*, Yazg. *van*-, *vand*-, *vūst*, participle *vastag*, Sarikolī *vīnd*-, *vūst*, causative *vandon*-, *vandond*; 3 sing. present *vist*; *vandon* ‘bound’, IE Pok. 127 *bhendh*-, O.Ind. *bandh*-, *baddhā*-, Greek πειθερός ‘father-in-law’, πείσμα ‘rope’, Got., O.Engl. *bindan*, Lit. *beñdras* ‘sharing’. See also *banā*-, *bandana*-.

baña ‘near, in front’, v 341, 80v5 *u ku nā vara ājumindā baña rrundā* ‘and when they bring them there before the king’, BS G 37, 75v7 *upanīya rājñah puratah*, Tib.

rgyal-pohi mdun-du (*mdun* ‘forepart, face’); v 331, 21r1 *baña sumirā* ‘before Sumeru (mountain)’; v 328, 7r1 *balysi patāna* with cursive *baña* below. From **upana*-adjective *-na*- to *upa*- (like Av. *apana*- from *apa*), see also *nāna*-. Parāči *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 parsidā*, = III 115, 10r1 *banya satva parsidā*. Adjective to *ban*- ‘to bind’, see *bañ*-, *banya*-.

baña bind (?), v 355, TMb2 *gvahe u baña kharijā* (space) ‘twist and bind on the thong’, see s.v. *gvah*- and *kharija*-.

bañātā ‘makes sound (?)’, v 295v4 *ce baṣa gātāu bañātā* ‘who makes bells ring at the shrine (*balsa*-, BS *caitya*-, *stūpa*-)’. See below *ban*- ‘to lament’.

baṃcai ‘with lament’ (*baṃca* with pronoun *yi*), Z 24.511 *erra nā nāte śśāña erra suratū* (-u ‘and’) *śśāña śśārśaku baṃ<k>ya* ‘he took them in his arm; in one arm Śūrata and in one (arm) Śīrśaka with lament’; Z 5.109 *u baṃcai pā nāte* ‘and with lament he took his (*yi*) feet’. With suffix *-u*- III 7, 14v3 *muysdyūne baṃtve pyū* ‘listen to the pitiful laments’; v 387.48 *strriya pharāka baṃtve yāṃdā yūḍā* ‘the woman had made many laments’; JS 15r4 *baṃtve yuḍi* ‘he made laments’; JS 37r4-v1 *ysīrūne baṃtve maysdyāune 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*- > *-nd*- and *-nč*- > *-nǵ*-), hence base *band*- ‘to strike, injure, make ill, sad’, with suffix *-atu*- (O.Ind. *edhatū*-, *tanyatū*-, Av. *fsratu*-) and *-ačā*-. See *samaṃdva*- ‘suitable’ (-*ntuva*). To Av. *bandaya*- ‘make ill’, Zor.P. *vīmārēnitan*, *bazda*- ‘ill’, Zor.P. *vīmār*, Zor.P. *bazak* ‘evil’, N.Pers. *bazah* (see s.v. *baśdā*-) beside Av. *ban*-, *banta*- ‘ill’, *baṇayən* ‘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. *banā* ‘killer’.

baṭha- ‘cuirass’, Z 24.397 *ttye pūrā ysaiye baṭhāna haṃtsa 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 *prāmūksa-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. *vārəθman*-. See also *beṣa*- ‘shield’ (**vṛtsa*-). 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 *niwārai* ‘belt of breeches’, Yidya *wōro*, Munjāni *wēra* ‘trousers’, Sanglēcī *wāl* ‘trousers’. To IE Pok. 1160-1 *uer*- ‘close, cover’, O.Ind. *api-vṛnoti* ‘shut’, *apa-vṛnoti* ‘open’, Lat. *aperiō*, *operiō*, Lit. *ūšveriu*, *vėrti* ‘close’, *atvėrti* ‘open’, *veriū*, *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 *biṣā baltte* ‘the tongue rolls’. Base *vart*- ‘turn, roll’, derivatives *bāḍa*- ‘time’, *bāḍa*- ‘country’. Preverbs *ni*-, *nyūḍ*-, *ham*-, *hambaḍ*-, *haṃbālsta*-, BS *saṃgraha*-. See also *baiṣ*-, *biṭh*-, *haṃbiṭh*-, *ābeisa*-, *beisa*-. To Av., O.Pers. *vart*-, Zor.P. *vart*-, *vaṣtan*, causative *vartēn*-, N.Pers. *gard*-, *gaṣtan* (or base *gart*-), Sogd. Bud. *wrtn* ‘cart’ (**vartana*-), M.Parth.T. *wrt*-, *wrd*-, *wšt*, *’mword*, *’mwrt*, *’mwšt*, *’mwštḡ*, *’zwrt*-, *’zwšt*-, *’whr*-, *’whr*-, M.Pers.T. *wrd*-, *wšt*, *’zwrd*, *’zwšt*, *’mword*, *’whr*-, *’whr*-, Pahlavi Psalter *wld*-, Oss. D. *āüūārdun*, I. *āüūārdyn*, *āüūārst* ‘make turn, roll’, *nymāt-uārdāḡ* ‘rolling felt’, D. *ūārdun*, I. *ūārdon* ‘cart’, Pašto *āwarəṃ*, *āwuṣtəl* ‘turn, change’, *ārawəl* ‘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*, *vṛttā*-, Got. *wairþan*, *frawardjan* ‘destroy’, Lit. *verčiu*, *versti*, O.Slav. *vṛtēti*, *vratiti*. For *gart*-, see *ggaḍ*-, *ggaltte*.

baḍa- ‘captive’, II 117.7 *cva-m jsām va stūra ya ttā-m jsām baḍa tsvāmdā* ‘what were their large cattle, they went, captured’; II 90.81 *drai-sse ula baḍā yuḍām(dā)* ‘they captured 300 camels’; II 91.107 *aśa-m jsām biṣā baḍā tsvāmdā* ‘all my horses were carried off’; II 91.117 *cva-m va pā kūthi dūṃvām stūrā ya tta-m pā biṣā baḍā yuḍāmdā* ‘what were the Dūṃvas’ cattle, in the city, those of theirs then were all made captive’. Base *var*- ‘carry off, capture’, Av. *varəta*-, *varata*- ‘captive’, Zor.P. *vartak*, N.Pers. *bardah*, M.Parth.T. *wrd*, *wrdḡ* ‘captive’. IE Pok. 1144 *uel*- ‘seize’, Greek φαλίσκεται, φαλόντοις, ὀλίσκομαι, ἔδλων; ὀλωτός ‘captive’; Lat. *uello*, *uolsus* ‘bear away’, Got. *wilwan* ‘rob’, Hittite *uallḫmi* ‘fight’.

baḍa ‘you bear’, II 94.27 *japha amq baḍa* ‘you bring talks’, = II 97.111 *japha amq baḍq*; 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 *ttye śirkye pvāṣai kālai baḍā 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 bimḍāysārā rro hā baḍe* ‘the king Bimbāsāra rides’. Middle to *bar*- ‘be borne, ride’.

baḍye ‘quail’, Sid. 17r3 BS *vartaka*-, Tib. *bartaka*-, N.Pers. *vartij*, *vardij*, *vatak*, *valč*, Balōči *gwardāḡ*, Oss. D. *ūārdcā*, *ūārdcā*, *ūārdzā*, I. *ūārcc*, *ūārccytā*; Pašto *nwarəz*, Yidya *woryo*, Sanglēcī *worc*, Waxī *wolč*, *wölč*, IE Pok. 1180 O.Ind. *vartikā*-, *vartaka*-, *vartira*-, Greek ὄρνυς, γόρνυς.

bañāsīḍa ‘in hole of a tree’ (adjective, plural), I 161, 76r1-2 *prāṇdyau jsa paṣā bi jīṃdā tta khu ṣaysdā bañāsīḍa drovīdā* ‘it destroys poison emitted by breathing things (BS *prāṇin*-), just as snakes which live in holes of trees bite (sting)’, BS *krmi-kīṭeṣu*. From **banā-kasā*- ‘innermost part, hole of a tree’, to *banāsa*-, with *-īḍa*-, like *-ūḍa*- (*pirūḍa*- ‘full of worms’) and *-aḍa*- (*pājsamaḍa*- ‘honoured’) from *kṛta*- (*yāḍa*-, *yiḍa*-, *yuḍa*-, *yūḍa*-, *iḍa*-). For variants *-ṇ*- and *-n*-, note *ysānū*, *ysānū* ‘knee’.

bata- ‘small; reverse to good’, SuvO. 5v4 *tterā batu jṣīñe pamāka* ‘such a small measure of life’, BS *evam*

parittam āyuh-pramāṇam; with compound, III 14.18 *ba-jṣīnya himāre* ‘they become short-lived’ (like ibid. 16 *muysga-jṣīnā*, ibid. 15.54-5 *muysga-jṣīnya*); Sid. 6v4 *kuṣṭa utci baka u bata bahya* ‘where little water and few trees’, BS *alpa-ambu-sākhī*, Tib. *čhu ṇun-ṣin ṣin ṇun-bahi yul-na*; K 2, 137r5-v1 *bataku ṣā gyastavura dātā cu ānandā śamanā 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 ṇun-gi*; v 179, 1a1 *bate dyāte u bate pyū(ṣte)* ‘saw little and heard little’. Later *ba*-, *baka*-, *bakala*-, *bakalaka*-, I 169, 85r1 *ba-hawwa* ‘weak’, Sid. 2v2 *baka bvāka* ‘understanding little’, BS *alpa-medhas*-, I 141, 49v4 *baka-śaukrā*, BS *alpa-śukra*-, Sid. 7r5 *baka hova*, Tib. *ñams-stobs čhun-ba*; Sid. 145r2 *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, 85r1-2 *java-ttaraṃdara cviṃ* (*-iṃ* = *-ai*) *dahaṣṭa niṣṭa ttyi śara hauwa paḍimi* ‘having an exhausted body who has no virility, it makes for him good strength’, contrasting with I 169, 85r1 *ba-hawwa śara-hauwa paḍimi* ‘makes the weak to have good strength’; Sid. 142r1 *beṭi-ysunaṃdaita* ‘with little flow’, BS *alpa-sruti*-, Tib. *hdzag-pa ṇun-ṣin*. 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’, *malj* ‘small’, Lat. *malus* ‘bad’, Got. *smals* ‘small’; Armen. lw. *nouaz* ‘little, few; base, low’, Greek ὀλίγος ‘small, few’, Alban *lig* ‘evil, meagre’. Khotan Saka *bata*- ‘small’ can thus be connected with **vata*-, Zor.P. *wt* **vāt* ‘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 *vṛā*-) hence *vata*- may be traced to *vā*:-*ū*- ‘be defective’, see s.v. *vāra*-. See also *vanda*- ‘small’.

baṭta ‘periods of time, revolutions’ K 50.5.2 *khu buri tśimā satsārā myāña*, *budhasatva-cirye udaiṣā*, *drayi baṭta-m niṣamāṃde khwa-m prari tta tta vījsyaune* ‘while I am moving in migration, for the bodhisattva’s career, may three revolutions be calmed for me, so that I may see nature’ (*prari* = 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. *γəmata*-, 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 *ṣa sattsāra bada ttīma* ‘this is the seed of the prison of migration’. Manj. 305 *cu nai byeḥi bada gūstya* ‘who does not get freedom of bond’; Manj. 305-6 *nai bada nai ja gūstya* ‘not binding nor loosing’; Manj. 287 *bada huña venā* ‘bonds without blood’. Archaic **banda*- or dialectal, from **bandha*-, see *bañ*-.

bada ‘continuance’ (like *pabana-*), K 24·86–7 *ma vañia ā jika 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 **bandanačī-*, to Pašto *wandanai* ‘binding for sheaf’, see s.v. *bañ-*.

badana- ‘binding, prison’, Manj. 41 *badana-śela* ‘in prison’, *bandana-* with O.Ind. *śālā-*, loc. sing. *śela*, or loan-word *bandhana-śālā*. See *baṃdana-*.

badara ‘loaded with’, second component II 15·3·1–2 *chaska-badara stūra ājmyarā* ‘bring the barley-loaded beasts (horses)’. See *band-* ‘bind on’, s.v. *bañ-*.

ban- ‘lament’, dyadic III 4, 10r3 *yserkā banāñā paradvāñā* ‘it must be grievously lamented’ (BS *paridev-*); Z 24·516 *ṣṣamana banāre* ‘the *śramaṇa*-ascetics lament’; K 24·107 (the sisters of Manoharā) *hvaura banīra*, =K 33·55 *hvarāka banīri*, =K 16·116 *hvauraka banīra* ‘the sisters were lamenting’. K 17·173 *yserkha banīya* ‘she lamented bitterly’, =K 25·111 *ysāiraka 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 baysīya* =K 26·135 *jaga bīysīya* from base *bays-*. Hence base *ban-* < **van-*, as Sogd. Bud. *wn-* ‘to make, do’, Yāyn. *von-*, *voñ-*, *vun-*, *vonta* ‘finish, complete’, Chorasm. *wn-*.

banā- 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 nvaṃtte 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-*.

banā (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 harbiṣṣu ggūta* ‘all prisoners are at once delivered’. Adjective, *banya-*, *baña-*, III 115, 10r1 *pariloka banya sattva parsīda* ‘in the other world (BS *paraloka-*) the imprisoned beings escape’, =V 252·829 *pariloka banya satva parsīdā*. 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 siyā 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 *yī* ‘corn, its bindings of a hundred *kuśa*-s’.

banaji ‘scraping tool’, Sid. 155v3 *cu lokṣā biṣṣā hame beṣā va darāñā banaji jsa* ‘whose tongue becomes rough, his tongue (read *beṣā-v-(ī)*) is to be scraped with a *banaja-*’; =Sid. 155v3–4 *cu lokṣā beṣā hame beṣā darāñā banaje jsa*, Tib. *de-ltar lče bem-bem-por gyur-pa-la ni, lče bṣar-ṣin*. Different Sid. 155v2 *beṣā-v-ī darā ysīrrā* ‘his tongue, thick, rough’, Tib. *lče ril-gyis stug-pa bem-bem-por hdug-la yīno* (*ril* ‘round, whole’). From *nag-* ‘gnaw, scratch, scrape’, older *gnag-* or *gnāg-*: *gnig-*, Av. *aiwi-yimixta* ‘gnawed at’, Vid. 7·30 *jezi nasuṣ aiwi-yimixta* ‘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-naṣi-* > *banajā-* oblique *banaje jsa*, *banaji jsa* ‘with scraper’. The *-a-* of *-naṣi-* may be from IE *ghnegh-* or a secondary *-a-* from *-i-*, IE *ghnəgh-*, Av. *ynig-* (*ynixta-*), to O.Engl. *gnagan*, *ginagan*, *nagan* ‘gnaw’ (IE *ghnəgh-*); IE Pok. 436 *ghen-*: *ghm-*, ‘gnaw, scrape’.

banāte ‘plum’ (or ‘pear’), Sid. 19r1–2 *kauṣāmttaka u abrra u banāte u daṃda-śaṭha* ‘*kośa-āmrataka* and plums and *danta-śaṭha* (fruits)’, BS *kośa-āmrātakaṃ dantaṃ śaṭhaṃ*, Tib. *kośamamra dan, ṇoti dan, dantaśaṭha dan*; Sid. 18v5 *u gechane, u banāte u nālakera hīyāra*, ‘and bananas and plums and coconuts, fruits’, BS *mocaṃ panasaṃ nālakerakaṃ*, Tib. *chu śin-gi hbras-bu dan, panasa dan, nalikera rams-kyi śin-tog ni*; II 56, 17–8 *ttye nva ttāje tharkye hamāre banāve ttī tta devadārā* ‘along the river are walnut-trees, plums, likewise *deva-dāru-* pines’. Here *banāte*, *banāve* render Tib. *ṇoti* ‘pear’ (Jäschke Dictionary), BS *panasa-* ‘a northern tree’ and ‘bread-fruit tree’ (of the tropics), *āmrātaka-* ‘hog-plum, spondias mangifera’ (with variants); Aškun *āmar* ‘pomegranate’, cognate (if remotely) with Iranian Zor.P. **wlmwt* **urmōt*, N.Pers. *amrūd* ‘pear’, Kati *armrōw* ‘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. *äxsinc’ä*, I. *äxsync’y* ‘plum’ from *axšaina-* ‘blue’; Slav. Russ *sliva* ‘plum’, OHG *slēwa* ‘sloe’, O.Engl. *slāh* (with Lat. *liuidus*). 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 *man-oušak*, Syriac *mnyšk-* **manīšk-ā* (whence Armen. lw *manīšak*), 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. *canmabis* ‘hemp’, Zor.P. *k’nb*, and Lat. *gosapium* ‘cotton’. See SDTV 72.

banānu ‘abusive cries’, V 111, 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 *kroš-*, *ākroš*, ‘cry out against’; Av. *zau-* ‘call; curse’, Armen. lw *nzov* ‘curse’.

banāsa- ‘hole in a tree-trunk’ Z 2·45 loc. plur. *banāsuto śsaysde pharāka* ‘in the holes many snakes’ (see above *banāsiḍa*); Z 20·33 *byūta banālsuvo 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 *kasā-* ‘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 padīyām banijām grūṣkyām hīwī kṣārā nauka ārāñā* ‘alkali of radishes, burnt willow (oak) barks to be ground up finely’; III 86·106 *caittrai hīya grūškā, banijām grūṣkyām hīwī kṣārā hamamgā 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-*), Bartangi *wanōč*, Sarikolī *wanūṣ*, Yazg. *waneg* ‘willow’; Balōči *gwan* ‘wild pistachio’, Parāči *yān*, *yan* (**vanā*) ‘oak’, Khowar *bānč*, Pašai *wanji*. Sid. 10r2 *bī* renders BS *vanjala-*, Tib. *lčan-ma* ‘willow’. Varieties of *salix* are used medicinally, but so also acorn of *quercus* ‘oak’ (Hindi *banjī* ‘oak’ RLT, Comp. Dict. 11209). See also s.v. *banhya-*. For *-ijā-*, fem. adjective, note also *barīja* ‘crop’, from *bara-*.

baṃtve ‘laments’, see *baṃcai*, *ban-*, with *-ṃt-* from *-ṃtt-* secondary contact, see Z 23·30 *nvaṃtte*, Z 5·46 *bihamitte*, *-nθ.t-*, *-nd.t-*; the conjunct *-ṃt-* arises only from *n+* dental in secondary contact with *-t-*. For the suffix note also *samaṃdva-* ‘suitable’.

baṃda- ‘vomited’, JS 18r2, see *bam-*.

baṃda- ‘binding’, V 341, 83r6 *bando* loc. sing. ‘in prison’, BS G 37, 77b6 *baṃdhanam*, Tib. *bēon-ra*; III 81·169 (Turkish) *kyešā yūki*, *paraīṣkhārā baṃda hame* ‘the quiver strap is the fastening of the equipment’ (BS *paraīṣkāra-*); V 126, 2b2 *baṃdāna basta uysānā* ‘the self bound with bonds’; parallel BS Lalita-vistara 294·6 *bandhana-latā* ‘creeper of bondage’. See also *bada-* from *baṃda-*.

baṃdana- ‘binding’, Sid. 155r3 *u biṃga baṃdanvā vīnām āstamna jedā* ‘and destroys pains in the bands of the kidney’, BS *kuṣi-*, Tib. *mkhal-rked na-ba*; Manj. 415 *brraiṣuna baṃdanyā gūva* ‘escaped from love’s bonds’. Here *-nd-* preserved (archaic or dialectal) as in *caṃdana-*. Compound, III 113, 4v4 *baṃdana-śālōā* ‘in prisons’, Manj. 41 *dukhinai badana-śela* ‘in prison of woe’, with BS *śālā-* and either indigenous *baṃdana-* or BS lw *bandhana-*. See *bañ-*.

baṃdarā ‘pepper’, Sid. 130v2 *baṃdarā*, BS *cavya-*, Tib. *dbyi-mo*, Sid. 10r5 *baṃdarā*, BS *cavya-*, Tib. *dbyi-mon*, Sid. 101v4 *badarā hīye perā* ‘leaves of pepper’, Tib. *dbyi-mohi lo-ma*, BS *cavya-* ‘piper chaba’; Mahāvīyutpatti 4226 *dbyi-mon*, BS *campah* (Prakrit **camba-*, Hindi *cāb*).

baṃdara-phūkā ‘red berry of pepper’, Sid. 107r1, BS *granthika-*, Tib. *pīpilin čhen-po*, see s.v. *phūkā*.

banya-, see *banāa-* ‘prisoner’.

banhya- ‘tree’, *baṃhya-*, *bahya-*, *bhahya-*, V 330, 20v2 nom. plur. *banhya* ‘trees’, BS G 37, 17v2 *vrkṣāḥ*, Tib. *śin*; V 263, 89r2 *baṃnhya*, BS G 37, 76b2 *vrkṣaḥ*; V 340, 80r6 *baṃhyā*, BS G 37, 75a7; V 340, 80r4 *baṃhyu nyālste* ‘planted a tree’, BS G 37, 75a6 *vrkṣaṃ vāpayeta*; Sid. 155v1 *bahyā*; II 103·59 *baḥi*, K 146, 4r2 *biḥyā*; K 146, 4r1 *śau bhahye*, ibid. 4r1 *ttyai bhahyi śāna hīyāraña* ‘in one fruit of that tree’; Sid. 144r1 *baṃhyām*; Sid. 143v5 *bahyā* gen. plur.; III 47·49 *bahyūā* loc. plur. (not *-ha-*). See also *bagala-* ‘trunk of a tree’ from **vana-ka-* or **vanga-*. From *van-* ‘tree’, Av. *van-*, *vanā-*, gen. plur. *vanam*, Zor.P. *wn’* **van*, **vun* and *bwn*, N.Pers. *bun*, Oss. D. *bun*, I. *byn* (second component), D. *äxsār-bun* ‘wood of nut-trees’, *färbun*, *fadqādbun* ‘alder wood’, *paṣbun* ‘wood, bushy place’, *rāzbun* ‘fruit garden’, *c’āxbun* ‘green herb’, I. *fadqādbyn* ‘hornbeam wood’, *bārsbyn* ‘birch-wood’; Sogd. Bud. *wnh*, *wryh*, *wn’kh*, plur. *wnth*, Pašto *wana* ‘tree’, Orm. *wunč*, Balōči *gwan* ‘wild pistachio’, Parāči *yan*, *yān* ‘oak’; Yazg. *waneg* ‘willow’, Sarikolī *wanūṣ*, 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 *viṣṭirṇa-*), with *-as-*, Av. *avah-* ‘fodder’, Yasna 32·14 *saočayaṭ avō* ‘he made the plant pungent’ (see above s.v. *durauṣg*); *avō.xvarəna-* ‘manger’ (‘eating place of fodder’); RV *avasā-m* ‘food’, Aškun *au* ‘bread’. With *-š-* O.Ind. *ōṣa-dhi-* ‘plant, herb’, Iranian Pašto *waṣai*, 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-* < **banā-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 *drām ttavai cu huñā bame tū jaidā* ‘such fever that he vomits blood, that it cures’, Tib. *khrag lud-pahi rims sel-ṣin*; causative *bamāñ-*, Sid. 8r5–v1 *namvīje uci jsa jaiṣṭa haurāñā u bamāñāñā* ‘it must be given boiled in salt water and he must be made to vomit’, BS *lavāna-toyena chardīnam tatra kṣarayet*, Tib. *lan-čhva čhuhi nan-du skol-ba blud-de skyug-tu gzug-go*. Preterite, JS 18r2 *ttye jsa baṃda* ‘from it was vomited’; Sid. 2r2 *bāma-* ‘vomiting’, Tib. *skyug-pa*; Sid. 10r3 *bamāme*. For *baṃda-*, note also *daṃda-* ‘tamed’, base *dam-*. To Av. *vam-*, *aiwi.vanīm*, Zor.P. *apar vamīt* *ēstēt*, Av. *avi dīm vanta*, Zor.P. *apar vamēt*; *vamītan*, participle, *w’t’y* **vātāy* (s.v. *spāma-*); Oss. D. *ūomun*, *ūomd*, I. *ūāmyñ*, *ūāndton*, *ūomd*, *ūāmd*, *omd*. IE Pok. 1146 *uem-*, O.Ind. *vāmiti*, *vamati*, *vānta-*, *vamathu-s*, Greek ἐμεω, ἐμετος, Lat. *uomō*, *uomit*, O.Norse *vāma* ‘evil’, Lit. *vemii*, *vėmti* ‘vomit’.

bay- ‘guide’, II 77·16–7 *pada-bayai ttāḥā hūdāmdū* ‘we gave a woven garment for travelling’. Compound, *paṃdā-* ‘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 *gūchīde mūhū ttina bayāna* ‘may they deliver me from this fear’, BS *mocayantu ca māṃ bhayāt*; II 40·36–7 *avyāca baye haysgama* ‘intolerable fear, grief’; adjective, *bayasta-*, III 5, 12r1 *bayasta haysgamaṣṭā satva* ‘fearful, anxious, terrified beings’; K 65, 83r4 *bayastām jīmāu ādārau vaska* ‘for the sake of fearful tormented ones (parallel BS *preta-*) evil-doers’; =K 51·5·10–6·1 *bayastām jīmām vaska*; K 64, 81v3 *cū vē ṣai jīmā ārāḍa 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-*, *nīwyeiti*, *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*, *bhiyas*-, *bhiṣ*-, *bhī*-, *bhītā*-, OHG *bibēn*, O.Sax. *bibōn*, O.Engl. *beofian*, Lit. *bijaũ*-, *bijóti*-, *baijūs* ‘causing fear’, *báimé* ‘fear’; O.Slav. *bojo*, *bojati se*, Lat. *foedus* ‘ugly’. Here *baya*- Iranian, not BS lw from *bhaya*-. See also *bīrrai*, *hambālkā*-. For ‘to fear’, see *puvga*d-.

bays- ‘move’ in various ways (no longer specialized to a vehicle), Sid. 131r3 *neṣāmq vaska baysāñq* ‘it is to be practised for tranquillizing’, Tib. *ṣi-bar bya-bahi ḥo-ga je byaho* (‘increasingly practises method of tranquillizing’); JS 29r2 *dai* . . . *baysamḍai* ‘rushing fire’; Z 4.46 *cī tcalco ggamgye o tcalco sāddhā baysāre* ‘when they move to the bank of the Ganges or to the bank of the Sindhu’; III 43.14–5 *syai jsīrawā*. . . *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 habaḍai* ‘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 *daṣṭu baysīro hamḡgargya nvāya kāḍā* ‘very skilfully they practised songs in the assembly’; noun, v 312.22 (uncertain text) *baysāma*. Preterite, III 70.116 *ṣāmdā tsvā khāysā va baṣṭa* ‘the raven went, she hastened for food’ (see *baṣṭa* below). Compounds, *hamḍarauiysya*- ‘moving in the atmosphere’, *bahoysana*- ‘market’ from *bahā*- ‘price’ and *vazana*- ‘place of operation’. With preverbs, *gvays*- ‘separate’, *parauiys*- ‘to sink’, *hoṣ*-, *haṣ*-. ‘to ravish’. To Av. *vaz*-, *vaṣṭa*- ‘move’, *vazō.raθa*- ‘driving a chariot’, Zor.P. *vazītan*, *vazēnitan*, M.Pers.T. *prwz*- ‘fly’, M.Parth.T. *wz*- ‘blow’, *frwšt* ‘fly away’, *wzn* ‘way’, *r’št-wzn* ‘way’, *’ndrw’z* ‘atmosphere’, *prw’z*- ‘make fly’, *pdw’z* ‘following’; Sogd. *wz*-, *w’št*k 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 *wazam*, *watal* ‘go out’, *ākwatal* ‘fly’ *prēwatal* ‘fall’, Balōči *gwazag* ‘pass’, Orm. *γūz*-, *γūštuk*, *γwaz*-, *γwaštak* ‘fall’, Waxī *wāz*:-*wāšt* ‘fall’, Šuynī *wāṣ*-, *wēšt* (= *wōṣ*-, *wēṣt*) ‘fall’, *riwāz*-, *riwuṣt* ‘fly’, *riwēz*-, *riwēzd* ‘make fly’, Yazg. *ṣawez*-, *ṣawūṣt* ‘fly’, Waxī *rawez*- ‘jump’, Oss. D. *uozun*, I. *ūzyn*, *ūzton*, *ūzt* ‘swing’ *āūztoj* ‘they rocked’. IE Pok. 1118–20 *ueḡh*-, O.Ind. *vāhati*, *ūdhā*-, Greek *φεχέτω*, *φεφε*, *ὄχος*, Lat. *uehō*, *uectum*, Got. *ga-wigan* ‘move’, Lit. *vežū*, *veṣti*, O.Slav. *vezq*, *vesti*.

baysa-, *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 baysanīda 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 Divyāvadāna 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) *baysgyikabala* ‘thick blanket’ (BS *kambala*-); JS 23r1 *ṣava-tsuka būva u kalaputtana baysgā* ‘many night-wandering *bhūta*-demons and *kala*-*putana*-demons’; III 71.136 *hīna hā bāyām baysga* ‘we conduct a large troop’; K 49.4.2 *baysgi buṣāñji pyaure* ‘thick clouds, perfumed’; III 59.27–8 *spyē bādāmdā baysgā* ‘they rained down abundant flowers’; II 125.8 *baysgā hvandā* ‘many men’; Z 13.23 *ūce ne butte ceri baysga nai bunu skote* ‘of the water he does not know how deep nor does he touch the bottom’; Manj. 57 *khui vara baysga* ‘the wave there large’; III 67.43 *baysgā pūṃminai bārā* ‘a thick rain of arrows’. From *dbaz*-, *baz*-, Av. *dəbqz*-, *bqz*- ‘sustain’, *bqzah*-, *bqṣnu*-, *bəzvant*-, Sogd. Man. *δβ’nz* ‘thick’, *δβ’nzq’wyy* ‘thickness’, Yazg. *dəvūz* ‘thick’, Sarikoli *divēz*, Yidya *livzin* ‘felt cloth’, N.Pers. *dabz*, Sangleči *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 *bhenḡh*-, O.Ind. *bāmhate* ‘increase’, *bamhayate* ‘strengthen’, *bahū*-, *bāmhīṣṭha*-, Greek *παχύς*, *πρόχος*, O.Norse *bingr* ‘heap’, Let. *biezs* ‘thick’, *bieži* ‘frequent’ (Lat. *pinguis*?). Note also Armen. *bazoum*, *bazma*- ‘much’. Iranian *d*- preverb, as *t*- in *tkaṣṣa*-.

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 *buḍa*-, middle ‘ride’, v 388, 19r4–5 *kye haḍā ṣṣāru yindā ṣṣāru biḍā* ‘but he who does good, it brings good to him’, BS G 37, 14a2 *yat karoti śubham karma sukham tasya bhaviṣyati*, Tib. *gan ṣig dge-bahi las byed-pa, de ni dge-bar hgyur-ba yin*; v 388, 19v3 *māstā vīvāgā* (BS *vipāka*-) *barindā* ‘then win great ripening’, BS G 37, 14a7 *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 *bīdi*); v 388, 19r1 *dukha bera* ‘pains are to be borne’; BS G 37, 13b6 *duhkkham anubhavittvayam*; Tib. *sdug-bsnal myon-bar hgyur-ro*; 1 sing., III 5, 12r5 *aysā uhu jsa āspāta barūṃ* ‘I get from you a refuge’; 2 plur. K 41.60 *bihauysñiya-m baḍa* ‘carry them to the market’, =K 44.178 *bihauysñiya baḍa* (**barata*); 3 sing., III 23, 14b4 *nai na hamadā biḍā* ‘he does not indeed carry it (the raft)’; K 41.56 *kimalai biḍa* ‘carries his head’; 1 sing. optative v 64.40 *cū ṣi himāti strriya cū tvuā rakṣa bida bari na* (not *barina*) *ṣi tvā rādā ārādā* ‘who the woman may be to whom I bring this protection (BS *rakṣā*), she is not evil-doer to the king’ (*ārādā*=*ārragāḍa*-.). Z 2.95 *rre biṃbāysārā 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 hamṣaṣḍa barāñā* ‘and thither he intends to ride’ (not in BS). Preterite, Z 5.35 *ttāmu hā śākya buḍāndā* ‘then the Śākya-folk rode out’; Z 13.33 *ttu kharā karā pāsu ne buḍu 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 *ttuvar*-, *nuvar*-, *haur*-,

bāraa-, *bara-virñā*, *barbīrye*, *barbajīyām*, *rraha-bārai*, *uysnora*-, *-bara*-, *-baraa*-, *bara*-, *bila*-, *biḍa*-. To Av. *bar*-, *barata*-, O.Pers. *bar*-, Zor.P. *bar*-, *burtan*, *āḡarēt*, *parvarēt*, N.Pers. *barad*, *burdan*, *āvurdan*, Sogd. *βr*-, *wy*’βr- ‘explain’, Yavn. *var*-, *vurta*; M.Parth.T. *br*-, *burd*, *’wr*-, *wy’wr*- ‘reply’, *wy’wrd*, M.Pers.T. *br*-, *burd*, *’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 *wṛam*, *wṛal*, dialect Afridi *rā-wṛam* (*r*, not *r*), Parāči *bar*-, Waxī *vīr*-, *vūr*- ‘burden’ (**bāra*-), Yidya *vīra* (**bāra*-), Yazg. *varag*, plur. *vərgaθ* ‘horse’, *verj* ‘mare’; *va(r)*-, *vəg* ‘to bear’, 3 sing. *vard*, *vūr* ‘fruit’, Yidya *vory* ‘fruit’, Rōšānī *vār*-, *vūg* ‘bring’, *vūrjak* ‘horse’, Šuynī *vīr* ‘crop’, *vār*, *vud* ‘bring’. To IE Pok. 128–32 *bher*-, O.Ind. *bhāratī*, *bhrtā*-, Greek *φέρω*, Lat *ferō*, Armen. *ber*-, O.Norse *bera*, Got. *bairan*, O.Engl. *beran*, Lit. *bėrnas* ‘young person’, O.Slav. *berq*, *bīrati*.

bara- ‘crop’, K 23.67 *dārabakṣa* (BS *durbhikṣā*) *pasta u bara pahī* ‘famine occurred and the crop failed’; v 62.4 *bari hamḍādi yidā* ‘be can reap the harvest’. See also *barija*. 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*), Yidya *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. *jānvar* ‘animal’), see also *thamḡaura*-, *paḍaura*-, *dastora*-.

bara- ‘kind of clothes (?)’, II 60.15 *ṣau 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 bīrrā barīdi*, II 36.10.8 *cu bīrri buḍāmdī* (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 tcaṣṭa tsīnū vī biḍa* ‘boxes (?)’, bowls (?) were filled with medicines; he is carried upon the bed (?)’. See s.v. *tcaṣṭa* ‘bowl (?)’.

baraka ‘carrying thing’, II 60.9 *nāmaya ṣau baraka* ‘one bag (?) of felt’; ibid. b3–4 *būṣaunām barakā ṣau habaḍa u ūla-kagā baraka ṣau* ‘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 biṣīi 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’ < **barati*; *brālba*, *blārba* < **bārb(a)rā*-, Waxī *varenj*, Sarikoli *varinz*

< **baranači*-, Sogd. Man. *z’tyβrčy* ‘in the womb’. See *bar*- ‘to bear’.

barija ‘harvest, crop’, fem. adjective to *bara*- ‘fruit, crop’, v 306.07, 1.2 *biṣna ru ḡiysda barija aṣṭi 104 kūsa kha 9* ‘altogether the crop is to hand, 104 kūsa-measures, 9 kha-measures’; II 103.66 *harbiṣām dāyau barijām ṣijāmai saba-jāmai ūdaṣāya* ‘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 naiṣṭa* ‘there is no food from the crops’, =K 23.72 *baḍajatca pamvaha naiṣṭa khuysa tti jsā buga* ‘there is not clothing from the crops, food, and also possessions’ (BS *bhoga*-); II 103.46 *pyatsāṣṭa vaska baraijā bijaiwākā upagāmttaka prracā hajsaiṣṭa prratāiṣṭa vastya ṣṭāmdai* ‘(with the view to removing) for the future the devastators of crops, epidemic conditions (which) may be established, permanent, persistent’ (translation AM, n.s., 11, 1965, 103), with BS *upagantuka*-, *pratyaya*-, *pratiṣṭhita*-, *vastuka*-; III 14.17 *bariji ni širi himāre* ‘crops are not good’; ibid. 23 *u barijai ni širi hi(me)* ‘and his crop is not good’; III 114, 6v1 *barijām ṣijāma* (BS *sidhya*-) *byehi tsā himi suhye* ‘he gets success in crops, becomes rich (and) happy’ (BS *sukhita*-); v 250.797–8 *harbiṣām barijām ṣijāma byehe tsā hime suhye*. Compound, III 14.21 *barija-kerai* ‘sower of crops’, ibid. 27 *barija-keri širai ni hime* ‘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 *banija*, *rūkija*. Here *-imjā*-, *-ijā*-, *-aijā*-, *-emjā*-.

baraijaja ‘crop’, adjective, K 15.122, quoted s.v. *barija*, and *āysāja*.

baraucām ‘official title’, gen. plur. II 94.28–9 *ca-m sam āra hagrrihāña hamāvai mhai 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*-či- ‘commandant’, see s.v. *rūkyām* gen. plur. ‘rulers, commandants’, base *rau*- and *raud*- ‘to command’, in *parau*. The *ba*- may derive from *upa*- ‘sub-ordinate’. This is adopted in preference to *bara*- ‘bearing’ and base *vak*- ‘to speak’, see *nātūkyā*-, *pātūkyā*-.

barnei ‘split’, Z 24.378 *tterā khu samu barnei biṣṣā kūṣā vāstāta* ‘so much that every drum became split’. Base *bar*- ‘to split’, adjective **barana-ka*-, with Sid. 131v4 *āṣṭā-v-i hatcyadā hamāre u beramdā* ‘his bones become fragile and tend to split’, BS *rug-bheda*-, Tib. *rus-pa grum-ṣin hgas-pa dan* (*grum* ‘lame’, *hgas* ‘be split’); I 169, 85v5 *ci-m auṣṭa bīrūnda* ‘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-ṭṣou came Stanācū and the secretaries of the tax-men’ (translation AM, n.s., 1, 1949, 33). From **bara(t)-baji*-, with *-īya*-suffix, with *bāja*- ‘tribute, tax, payment (as ransom)’, to base *bag*- ‘share’, see s.v. *būṣṣ*-.

barbīrye ‘pregnant’, see *bara-virñā*; from **bara(t)-puθra*-. **bale** ‘crane (bird)’ Sid. 9r2 *bale hīya gūṣṭa 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 sa chan dan lhan-čig-tu mi bzah, O.Ind. *balāka-* ‘crane’, Udānavarga 17.3 *chu-skyar*, BS *kala-hamsa-*, Pali *konca*. Beside *balāka-*, also *baḍa-*, *bala-*; possibly Lat. *fulica* ‘water-bird’.

baloha- ‘a cloth’, Sid. 147v4 *surakā balohā hamdrri vya* ‘in a clean cloth; Tib. *ras gcaṇ-mahi nan-du*; Sid. 148r2 *sura balohā: hā vištāñā* ‘a clean cloth must be placed’, Tib. *ras gcaṇ-ma-la žen-par btab-ste* (žen ‘desire’, *hdebs* ‘throw’); loc. sing. Sid. 149v1 *surakaña baloha:ña pviysakā bañāñā* ‘in the clean cloth the cover must be fastened’, Tib. *ras gcaṇ-mahi nan-du phur-te* (phur- ‘wrap’); Sid. 153v4 *balohaña ṇuštāñā* ‘it must be wrapped in a *baloha*-cloth’. Note also II 130, 2469, 3 *pasti pīde pharāka ma balāmhā haura pasti hauḍe* ‘he deigned to write; many pieces of cloth to me (? or *mara* ‘here’) he deigned to give’. Possibly from **apa-lau-ṭha-* 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.

balte ‘rolls’, see *baḍ-*.

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-* (*baṃsūstā kūṣe*) is called *balysuñā-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 baṃsāni baṃsūsti kūṣam* ‘we seek the all-supreme Buddhaic *bodhi*-knowledge’ and K 106.259 *salāvyaḥ baṃsūstā kūṣe* ‘with his words seeks *bodhi*-knowledge’; v 123, 19v1 *balysa-bajāṣṣā* ‘Buddha-voice’ to render *brahma-svara-*; III 134 b1 *balysuñāneina aysmūna* to render *bodhi-citta-* ‘the mind towards *bodhi*-knowledge’. Later forms *baṃsa-*, *beṃsa-*, *beysa-*; adjectives, *balysuñā-*, *balysāna-*, SuvO. 68r1 *balysānānu ṣṣāvānu* ‘of Buddha’s listeners’, BS *jina-śrāvakānām*, v 381, 3b2 *balysāni tcārīmi*, =v 332, 24v2, BS G 37, 21b4 *buddha-kṣetra-* ‘Buddha’s field’. Variant K 7, 147v1 *balysuñe-vūysā* (plur.), and K 6, 145v3 *balysu-ñevūysi*.

Tumšūq Saka (old orthography) *bārsa-*, later *bārxyenu* (gen. plur.), with *balysa-* from base *barz-* or *braz-* (as with base *dalz-*, *draz-*, see *drays-*), to O.Pers. *braxmanīya-* (*br-* assured by Elamite transcription). The IE original of this Iran. *braz-* is highly ambiguous, but, by association with (possibly) Av. *barəzavant-* (proper name), Βαρζαέντης and O.Ind. *brah-*: *br̥h-* in *brāhman-*, *brahmān-*, *br̥h-*, may be traced to IE *bhlagh-*, see KT VI 230, a later proposal by W. Wüst, PHMA 8–11, 1966, 22i **blēghmen-* to *bel-* ‘strong’ is rather a retrogression.

balysana- ‘limited district’, *baṃsana-*, *baṃsna*, III 83.14 *baṃsna kṣīra ysīnī nāmdā* ‘they took under their care the adjacent land’, K 22.64 *dada rre bāysaṇa rr(e) mvada mahedrrasena* ‘Dhana the king; in an adjacent land lived king Mahendrasena’, =K 14.112 *dada rre bīysanue mai(he)drasaina*. Adjective, III 16, 1v3 *balysañānu rrudinū rakṣa* ‘protection for the adjacent kings’; v 109, 31v6 *balysanī sānā rre* ‘the adjacent enemy king’, BS *sāmantakasya pratiśatru-rājñah*; v 110, 32r2 *ttye balysanī rrundi*, BS *tasya sāmantakasya rājñah*, v 110, 32r4 *ttye balysannī*

sānā rrundi, BS *tasya sāmantakasya pratiśatru-rājñah*; v 82.70v5 <*ba*>*lysani sānā rrundā*. See also (uncertain) v 350.17, 2b5 *balysañānu suhā jānāka* ‘destroyer of pleasure (BS *sukha-*) of the adjacent people (?)’; and v 220.13.3 *saṃ baṃsanā ṣṭāre*; ibid. 5 *hamadā baṃsanauṣṭā ṣpāṣṭe* correcting IV 116.17.22. Note also BS *prāṭisīmā rājāno* (Mañicūḍa-avadāna) and Tokhara B *lānte kālymiññi*. From base *varz-* ‘to enclose’, *varzana-* ‘enclosure’, Av. *varz-* ‘to close off’, *varəzāna-*, *varəzāna-*, O.Pers. *vardana-*, Zor.P. *vālan* (w’ln’), N.Pers. *barzan* ‘district of a city’, Zor.P. *vālanān hamsāyakān* ‘neighbours’, Parsi-Sanskrit gloss *sva-panktīya*; Oss. *ārūāz* ‘herd’. IE Pok. 1168 *uerǵ-*, *ureǵ-*, O.Ind. *vrajā-* ‘herd’, *vrjana-* ‘enclosure’, Greek ἑρπυῶ, ἑρπῶ, Celtic O.Ir. *fraig* ‘wall’.

balysga- ‘high’, Z 22.145 *phajsai kāde uysnāta balysga* ‘his rump greatly raised, high’; Samghāṭa, 8v1 *bulysdetā u tta balysgättetā* ‘length and also height’, BS G 37, 7b6 *āyāma-vistāra* (unpublished fragment). For ‘high’, see *uska*. Base *barz-*: *br̥z-* ‘to increase in size (height, length, force)’, Av. *barəzaya-*, *barəz-*, *barəzant-*, *barəzi-*, *barəzah-*, Oss. DI. *bārzonḍ*, Zor.P. *buland*, *burz*, *bālāḍ*, N.Pers. *buland*, *bālā*, M.Parth.T. *burz*, *burzys*, Yidya *vāñ* ‘long’ (**baršn-*), *vənayaro* ‘high hill’, Waxī *vərz* ‘long’, Sanglēcī *vəṣḍuk*, Šuynī *vuṣḍ*, Pašto *ūṣḍ*, Yazg. *vəz*. See also below *bulysa-*. IE Pok. 140–1 *bherǵh-*, O.Ind. *barh-*, *br̥hant-*, Armen. *berdz* ‘hill’, *bardər* ‘high’, O.Engl. *beorg* ‘mound’, Lat. *fortus* ‘strong’. For *-ga-* note *mulysga-* ‘short’.

balśa ‘in the monument’, loc. sing. to *balsa-*.

balsa- ‘monument’, rendering BS *stūpa-* and *caitya-*, K 5, 143r3 acc. plur. *balsa*, Tib. *mchod-rten* (=BS *stūpa-*, *caitya-*), K 5, 143r4 *balsānu* gen. plur.; v 29v3 loc. sing. *ce balśa śau spātau uysdīsātā* ‘who throws up one blossom on a shrine’, parallel Divyāvadāna 467.22–5 *yo buddha-caityeṣu prasanna-citta āropayen muktaka-puṣpa-rāṣim*; Z 11.55 *balśo*, Z 11.36 *balśa*; v 14, 9v5 *tīñā balśa āna* ‘being in the shrine’; III 4, 9v3 *balśa nyāñā* ‘he must sit in the shrine’, v 296v4 *ce balśa gatqū bañātā* ‘he who makes bells in the shrine (rather ‘makes to sound’)’; v 298, dr2 *kye balsuṃḡ bañātā* ‘who in shrines makes (bells?)’; v 298, dr1 *ce balsu jsāte* ‘who goes to the shrine’, later form, II 74.42 *baśā*, II 105.96–7 *beṣa būsājā* ‘*stūpa*-monument and *gandha-kuṭi*-room’; gen. plur. III 51.67; 77 *beśā hālāi* ‘towards the shrines’; K 72.16–7 *cū yi biśā ttauda jsāvā* ‘who goes reverently to the *caitya*-shrine’; ibid. 19 *bāśa*; ibid. 24 *biśāṣṭi* ‘towards the shrine’; ibid. 27 *ṣi cū biśa ttuda jsāvi* ‘he who goes reverently to the shrine’. Adjective *-ūna-*, possibly II 2.30 *baṃsūm bauspau-jaiñānā raṇinai stūpa* ‘the jewelled *stūpa*-monument of the *gandha-kuṭi*-room’. The syllables *-alsa-* occur in *balsa-*, *halsa-* and **palsa-*, *pasa-*, from **barsa-*, **harsa-* and **parsa-*. Here to IE Pok. 122–3 *bhelk-*, O.Engl. *balca* ‘baulk’, Greek φάλκς ‘plank, baulk’.

baśā ‘load’, Z 20.14 *kho baśā nvamṭte* ‘as the load shifts’; II 37, 12a4 *baśa baśa 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. *vazya-* ‘load’, Zor.P. gloss *puṣtak* ‘back-load’, Parsi-Sanskrit *bhāraḥ*; Oss. D. *ūāzā*, I. *ūāz* ‘load, weight’, DI. *ūāzzau* ‘heavy’, Šuynī *wīz* ‘burden’ (**vazya-*), *wīzdōr* ‘porter’, Rōṣāni *wazm*,

wazn, *wēz* ‘load’, adjective *wazmīn* ‘heavy’, Bartangi *wēz*, Yazg. *wāz* ‘load’. IE Pok. 1118–20 *ueǵh-*. See *bays-* above.

bašīdi ‘last (?)’, IV 62a *śude salāna 5 kūsi-v-i haḍa bašīdi* 7 ‘from Śude Salā; 5 *kūsa*-measures, they last (?) for 7 days’. Possibly **ava-zai-* ‘remain’, base *zai-* to *zā-*, Av. *zā(y)-* ‘send, let go’, *iṣṭayaṭhā* ‘you abandon’, Oss. D. *izajun* ‘remain’, *bajzajun*, I. *zajyn*, *bazzajyn*. IE Pok. 418–9 *ghē-* ‘fail; forsake’, O.Ind. *jāhāti* ‘leaves’, *hind-*, Greek κίχαιω ‘reach’, O.Engl. *gān* ‘go’. See s.v. *vašāre* ‘they avoid’ (Z 13.56).

bašūnaufā ‘variety’, Manj. 144 *paremārthai hamīra bašūnaufā gūnai mīṣṭa* ‘they would become possessed of *paramārtha-* (‘supreme reality’), there is no mark (=BS *lakṣaṇa-*, *nimitta-*) of variety’. Abstract to *biśūna-* ‘of all kinds’ (*biśā-* with *gūna-*), rendering BS *vicitra-*.

bašjām ‘sins’, gen. plur., K 156.11 *daśau maiṣṭau bašjām jsa parī pathīya* ‘from the ten great sins he deigns to abstain’, =III 64.13–4 *daśau maiṣṭām bašdām jsa pathisām* ‘we, abstain from the ten great sins’. See *bašdā-*.

bašti ‘to bind’, infinitive to *bañ-*, II 104.84–5 *prrañihāna pastai bašti* ‘he deigned to make a *prañidhāna*-vow’; II 41.7–8 *baštā* ‘to be bound’.

baštaka ‘evilily (?)’, Manj. 123 (*śakrra...*) *jsīna jū baštaka pāta* ‘then he lives an evil life’, to later form of *bašdā-*, like K 111.345; 351 *mvaṣṭai kaiṇa* ‘for favour’ (older *muṣḍe*). See also *beṣṭe* (K 98.217).

baštika ‘evil (?)’, K 153.19 *cu baštika patsyā satsārrve bāśā* ‘(she, *Dhūpā*, personified incense) who renounced evil in the forest of migration’ (BS *saṃsāra-*, 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 *baśdo*, 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 *gaṃjsā byaudai ā bašdā maiṣṭā* ‘I have committed a fault or a great evil’; v 246, 10a4 *bašde ide garkhye* ‘sins are heavy’, =K 98.217–8 *beṣṭe ide gakhye*, see also *baštaka*; III 64.13–4 *daśau maiṣṭām bašdām jsa pathisām* ‘we abstain from the ten great sins’, =K 156.11 *daśau maiṣṭau bašjām jsa parī pathīya* ‘he deigns to abstain from the ten great sins’. With *bh-*, II 55.34 *bhaṣje āyāmya naṣḡmdā* ‘evils, troubles quieted’. Adjective, v 69, 8r5; 6 *bašdainei hamḡisā* ‘heap of sin’, BS G 37, 11b3 *akuśala-skandham*, Tib. *mi dge-bahi phun-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’, *śśandainei* (from *-au-*, note also *āhvainaa-* ‘fabulous’ and *sarvainai* ‘leonine’). Compound, *bašdamggāra-* ‘sinner’, Z 13.70 *kye bašdamggāre ttā rrundā* ‘what sinners these kings’, see *divamggāra-*, *byanamggāra-*, *havamggāra-*. From base *band-*: *bad-* ‘to strike, injure’, Av. *bazda-* ‘ill’, Zor.P. *bazak*, N.Pers. *bazah* ‘evil’ (*-z-* < *-zd-*). In *bašdā* *-ś-* palatalised by *-y-* **bazdyākā-*. To IE Pok. 126 *bhen-* ‘to strike’, AV *bañayam*, with *-d(h)-* *bhendh-*: *bhṇdh-*. See also s.v. *ban-*.

baṣṣā ‘streams’, Z 17.14 *ku vātco nyūltte kho baṣṣā nyūdāre samu* ‘where later it rolls down just as streams roll down’. Possibly connected with O.Ind. *vakṣu-* ‘Oxus river’. The *-ṣṣ-* may represent older *-xš-*, *xš-*, *-fš-* or *-š-* (variant with

kṣ). 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 *ueǵh-* ‘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. *undāti*) beside Armen. *get* (gen. plur. *getoc*, ‘getic’) ‘river’, to IE Pok. 78–80 *ayed-*. The base Av. *vaz-* is in meaning unsuitable for *baṣṣa-*. For the forms of the name Vakṣu, see BSOAS 13, 1950, 402.

baṣkhvā loc. plur. ‘bushes’, JS 25r3 *cu gaṃtsvā pasta garyau saṃgyau hvasta*, *khainuḍvā baṣkhvā* ‘who fell in pits, beaten by stones from mountains, in thorny bushes’. Base *baṣ-* with suffix *-kha-* to *vaxš-* ‘grow’, Av. *urvaranam*. . . *vaxšā* (Vid. 18.63), Zor.P. *vaxštan*, *vaxšēntan*, *vaxšak*, *vaxšīn* (of plants), Yidya *waxš-* ‘to grow’ (of plants), *woxšē* (**vaxšaka-*) ‘growing’. For suffix *-kha-* (adjective and noun), see *ggarkha-* ‘heavy’, *yserkha-* ‘miserable’, *ārkhā-* ‘growth’, *birkhā-* ‘seat’, Oss. I. *uārāx*, D. *urux* ‘wide’. Possibly Ubix (Paxū) *baṣx* ‘bay tree, wild vine’ may derive from Alanian.

baṣṭa- ‘practise’, participle to *bays-*, II 80.26 *na ja baṣṭū aysa-m kūśala sājakyā vaskā* ‘I did not practise good deeds for them for the sake of learning’ (= ‘as learning required’).

baṣṭa- ‘move, hasten’, to *bays-*, III 70.116 *śāmdā tsvā khāysā va baṣṭa* ‘the (female) raven went, hastening, for food’; v 263, 89v2 *ttā hvataṃdā baṣṭa* ‘these men ran’, BS G 37, 77a2 *iti tat-kṣaṇam pradhāvitvā*, Tib. *brgugs-te* (‘having run’).

baṣṭa- ‘urge (?)’, II 8.134 *u dāda hā baṣṭadū khu draiyau kaṇa parau pasta* ‘and we urged so much that he gave an order for the three’. Base *bays-*. See SDTV 28.

baṣṭarr- ‘spread’, v 113, 35v4 *spātyau baṣṭarrāñā* ‘it (the earth) must be bestrewn with flowers’, BS *puṣpa-reṇubhir abhikaritavyah*; v 113, 35v5 *spātyau baṣṭarrdyau* ‘with bestrewn flowers’ (not in BS); SuvO. 55v5 *dharmāysanā* (BS *dharmā-āsana-*) *baṣṭarrdā iṭyā* ‘the seat of *dharmad*-doctrine is spread’, BS *dharmāsanam prajñaptam bhaviṣyati* (‘will be provided’), SuvO. 54.4–5 *āysanā* (BS *āsana-*) *vištāñā baṣṭarrāñā* ‘the seat must be placed, spread’; SuvO. 68v1 *spātyau jsa śśando baṣṭarrde* ‘he spread the earth with flowers’, BS *puṣpa-avakīrṇam dhāraṇim*; v 381, 3a5 and v 332, 24v5 *āysana baṣṭarrda*, BS *āsanānām prajñaptam*. Nouns N 176.10 <*u*>*pakāri kama jsa hwaḍā jvīndā khāysā āstamna pattarra baṣṭarrā byūmnā* ‘service by which men live, the nourishment, food and the rest, spread things, delightful’ (if *bryūna-* is understood); Z 3.41 *āysana baṣṭarrgya kho gyastūñā samu* ‘seats just as divine spreading’ (= ‘seating’); Z 2.49 *baṣṭargyo nirmite hulgo ttatatu pharu spāte vācātra* ‘he created by magic a soft spread (seating), much wealth, various flowers’ (BS *vicitra-*). See also *āṣṭāre*, *paṣṭarda-*, *biṣṭara-*, *prrastharmaḍa-*; cognates s.v. *star-*.

baṣṭyāmda *ide* ‘they blessed’, K 137.907 *u khvī baṣṭyāmda 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 *ayiṣṭh-* is more usual.

basaka- ‘calf’, Z 5·94 *kho ju basaku kūṣāte māta* ‘as the mother seeks the calf’; III 89·166 *nūvara-ysā basakā* ‘new-born calf’; II 40·38 *hirāsakā iystye basaka jsi mauña<da> visa juhi jsa* ‘as by a black frisky calf, behave through love’ (emend SDTV 121). From **vasa-* ‘calf’, Zor.P. *vahik*, Parsi-Persian *vahī*, N.Pers. *bahī* ‘kid’, Oss. D. *ūās* ‘calf’, *ūäss*, plur. *ūāsitā*; *ūāsidonā*, *ūāsdonā* ‘stall for calves’ (I. *rāūād*, rod ‘calf’), Parācī *yasō* (**vasaka-*), Orm. *yusī*, *yuskak*, *yws*, Waxī *wōšk* (**vasyaka-*), Sarikolī *wišk*, Sanglēčī *wosōk*, Yazg. *wūs* (*ū < ā*), plur. *wasat*. To IE Pok. 1175 *yet-* ‘year’, O.Ind. *vatsā-*, *vatsarā-* ‘year’, *vatsā-* ‘calf’, *savatāra* ‘having same calf’, Alban. *vjetē* ‘calf’; Lat. *uetus*, *ueteris* ‘old’, *uitulus* ‘calf’; Got. *wīþrus* ‘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 aysmva 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 *pranīhāna bastāndā indī* ‘they made *pranīdhāna*-vows’; participle **bastaka-*, Manj. 241 *behī 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 āṣṭamḍa* ‘he sold the (jade-) stone and hurried to the palace and began his discussion’. Possibly **ava-stap-* to Zor.P. *ōṣṭāp* ‘haste’, DkM 581·18 *ōṣṭāpēt*, Armen. lw *ṣṭap* ‘haste, trouble’, *ṣṭapem* ‘to oppress’, N.Pers. *ṣitāb*, *ṣitāftan*, M.Parth.T. *’wysṭ’byšn* **aviṣṭāβišn* ‘pressure’, M.Pers.T. *’wysṭ’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’.

bastā ‘stuffed’, Manj. 18 *habaḍa bastā* ‘filled, stuffed’, see *bāsta-*.

bahāysa ‘hunter’, see *bihāysa-*.

bahi ‘tree’, II 103·59, see s.v. *bankhya-*.

bahāṣṭa ‘separated’, K 9, 43r3 *tātātāne drṣṭe jsa bahāṣṭa* ‘separated from that heresy’ (BS *drṣṭi-*). See *pahāṣṭa-*.

bahau ‘contempt (?)’, Manj. 80 *cu ra bahau diḍāe hvāna* ‘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 diṇā ma bahauji ma dāvañā 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 *dhārāya-*. 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 *hina-vīryāṇi satvāni*. From *bata-* and **hotajsa-*.

bahauna (inst. sing.) ‘contempt (?)’, in a list of ethically bad acts, III 1, 5v5 *<d>ide jsa, ā bahauna, ā tvarisce jsa* ‘with degrading, or contempt (?), or exaggeration’, =III 8, 16r5 *diḍe jsa, ā bahauna, ā tvatariscāte jsa*. Hence *bahau* from *bata-* ‘small, little’ and *hau* ‘word, speech’. See Manj. 80 *bahau*.

bahauya ‘plant name’, III 86·86; III 90·192–3 *ṣṭiya bahauya* ‘white (plant)’; III 85·68 *biḥāmya*.

bahoysana- ‘market’, Z 22·136 *bahoysani hvāhā u māstā* ‘market wide and large’; II 56·24 *bahauysna* (plur.); II 25·26 *biḥāmya*; K 44·178 loc. sing. *bihauysñya*, =K 41·60 *bihauysñya*, not in Divyāvadāna 382, but Chinese text ‘in the market’ (J. Przyluski, *Asoka*, 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-*), Yidya *hūy* (**vahākā-*), Khovar lw *wāy*, Šuynī *wāj* ‘debt’ (**vahākā-*); Sogd. Bud. *ṣw’kkr* (**xwāk-kar-*) *mrtym’yty* ‘merchants’, Sogd. Man. *xw’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 *ὄνος*, *ὄνω*, *ὄνῃ* ‘purchase’, Lat. *uenum* ‘sale’, *uendō* ‘to sell’, O.Russ. *véno* ‘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 hve viysa bā thaṃje* (or *bāthaṃje*, 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 *hūjātā*). 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. *upa*, *upākā-* ‘near’.

bā ‘perfume’, K 63, 79v3, see *bū*.

bā ‘president over’, v 283, 78·2b1 *puṣi nakṣatrrā bā gyastī dīva* ‘the *devī devatā* (goddess, deity) president over the *puṣya-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 haḍā bāstā yanidi* ‘they (the animals) can preside over one day’.

bā- ‘to shine’, see *bāyā*, *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 *kūsala-mūla-*, v 78, 149r3–4 *biśānu śīrāṇu hārāṇu bāgo hamberindā* ‘they fulfil the root of all good things’, Tib.

dge-bahi čhos thams-čad yons-su rdzogs-par hgyur-ro; 1255, 170v2 *puñmju bātu kilstāmdā* ‘they planted root of merit’, BS (ed. Nobel 103·7) *avarupta-kūsala-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. *rāa-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 *tceimañi nu bāgya* ‘under their eye’; III 58·14 *rāhulā bāja* ‘with Rāhula’; administrative IV 80 *bāja* (and *dīna*) ‘under’, Chinese (K 134) *hiā* ‘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 **uj-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. *ča*, 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 spāte hīyāra* ‘leaves, flowers, fruits’, BS *puṣpa-phala-*; Z 22·119 *bāggare hīyāra spāte*, =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 sāṃkurāh*, Tib. *śu rāa-ba dan bčas*, *lo-ma dan bčas*, *myu-gu dan bčas-pa*; K 66·142 *bāgarām hamkhīysi* ‘number of the leaves’. From **varka-ra-*, 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. *vālśa-* ‘twig, sprout’, Av. *varasa-* ‘hair’, O.Slav. *vaslū* ‘hair’. Possibly here belongs, with -ks-, Av. *varāśa-* ‘plant’, Yazg. *warš* ‘herb’, Šuynī *warš* ‘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 *auvā bāja vīthasai* ‘to exact taxes in the villages’. From *bāji-*, O.Pers. *bāji-*, Zor.P. *bāž*, N.Pers. *bāj*, *bāž*, *bāz* ‘tax’, toponymic Βαζι-γρόβαζον ὁ ἐστὶ τελώνιον; Armen. lw *baž*, *bažapan* ‘exactior uectigalium’, Syriac *bzbn* **bāzbān*, N.Pers. *bājbān*, *bāžbān*, *bāžvān*, *bājdār*, *bāždār*, to base *bag-* ‘to share’, see s.v. *būṣṣ-*. Compound, *barbajīyām*.

bāja ‘basis’, Manj. 82 *pārīphū bāja bvāñā* ‘(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 *udiṣāya* (BS *uddiṣya*), K 64, 81v4 *nāsi tta dūkha satvā bāja* ‘I take so the pains on behalf of the beings’; III 129, 158, 20–1 *ttrāmā tta satvā bāji karmi āvarṇa*... *diṣe yināmāne* ‘so for the beings we may confess *karma*-acts, obscurations’ (BS *karma*, *āvaraṇa-*); III 129·22 *ttrāmā tta satvā bāji dūkha karye buḍi yināmine* ‘so for the beings may we be able to bear pains, exertions’; III 64·20 *jsina paba askhajsāme bāja*, =III 103·52 *jsiñna paba ūskhajsāmai ūdaṣāyi* ‘for the exaltation of life’s continuance’, K 156·17–157·20 *jsiñna paba askhajsāme bāja parya haiṣṭe* ‘deign to give for the exaltation of life’s continuance’.

bāje ‘together with’, Sid. 152v3 *ā vā pātca vatsāvīṣe tti bāje astauci muñāmdām murām hīye āhe tta ta pajsāñā khu ttā thyautta hwa* ‘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 bčas-pa* (*skyin-pa* ‘loan’). BS *vatsa-* ‘holarrhena antidysenterica’.

bājapāyā ‘tax-protectors (?)’ (miscellany, uncertain text), II 50·42–3 *tta tta ra tcasyau peṣkala vīra bisā bāja-pāyā hīñām idai* ‘so also are the groups of revenue-protectors inhabiting the district Tcasyau’; II 50·44–5 *tta bura gūra auva bisā bāja-pāyā hīñām* ‘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. *bāž-bān* (see s.v. *bāja-*).

bājana- ‘vessel’, Sid. 19v4 *bhājam*, K 112·367 *khu bājaña utca* ‘as water in a vessel’, III 88·150 *bājinaañā* ‘in a vessel’, III 58·9–10 *bhājina hamberindā* ‘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 *bālsakyau*.

bāñ- ‘destroy (?)’, causative to *ban-* ‘injure’, K 109·323–4 *āsa pārāhā rrūyada baiśa saña alabana ṣk(au)jai bāñāda* ‘causing to fail the sky’s (BS *ākāśa-*) basis, destroying all *sañjñā* (‘plan’), *ālambana-* (‘grasp’), factors (=BS *saṃskāra-*)’. 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 *būñā-*.

bāḍa- ‘time’, SuvP. 68v1 *bāḍā hamtharki jsa pātca* ‘with constriction of time then’, BS *kāla-saṃkaṭe*; SuvP. 66v2 *biśā bāḍa* ‘always’, BS *satatam*; v 328, 7r3 *ttu bāḍu* ‘at the time’, BS G 36, 4b6 *tasyām velāyām*; III 83·24–5 *ñitcampha bāḍā*, =ibid. 28 *netcampha kāla* ‘time of trouble’; *cu bāḍi* ‘when for him’, Manj. 243 *ttada cu bāḍi kame jāde* ‘when for him thoughts cease’, =Z 5·85 *kvī ṣṭānu kāmāte jyāre*; Manj. 208 *cu bāḍi aysmva byūtte* ‘when his mind changes’; K 46·38–9 *bāḍāna pūña yaṃdi*, *bāḍāna ttyau arthām-bāmgyau 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 *atite* ‘*dhvani* ‘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 ṣṭyi nirāmīndā* ‘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. *baḍ-*, *balitte*. 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 bimda hīsidā* 'they come to the land of the Pruṣava (Tib. *Bru-ṣa*)'; II 87·9–10 *kamā-cū va bāḍā* 'land of Kan-tṣou'; II 47·98 *ṣa-m mārā-pyarām bāḍā ṣṭe* 'that is their parents' country'; K 46·35 *bāḍi rāṣa tsve* '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-sīpherā hvamḍā* 'land-distracting men'. Dyadic *bāḍa-* and *janapada-*, II 99·199 *nva bāḍa janavai hyai naumai kama-cū* 'according to the name of the land Kan-tṣou'. From **varta-* 'turning-point, dwelling', rather than IE Pok. 1138 *uel-* 'assemble'. See *bāḍa-* 'time'. Possibly IE *uer-* 'to enclose', Pašto Waziri *wārā* 'hedge' (**varta-*), Parāči *māwər* (**ham-ā-varta-*). See also O.Ind. *ārya-āvarta-* 'land of Āryas'.

bāḍāña- 'of the land', II 54·25–6 *śūrā bāḍāñvā phara-dyi 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 *ṣpye bāḍāṃḍā baysgā* 'flowers rained down thickly'; also *vabāḍa-*, see s.v. *bār-*.

bāṇā 'plant name', Sid. 100r1 *bāṇā ṣavarā*, III 85·73; III 86·85 *bāṇva ṣavarā*; JS 27v3 *bāṇve baysge* 'thick bushes (?)'. See also *baunvākya*. Possibly adjective to *bana-* (< *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 hiye*; Z 4·73 *bete jsa* 'from wind'. Adjective, I 185, 105r1 *haṣṭā bimna āchā* 'eighty diseases from wind'; Sid. 13r2 *binām āchām*, Tib. *rlun-nad-kyi*, Sid. 130r4 *beṃnām āchām*, Tib. *rlun*; compound Sid. 7v2 *biṃna-rrarā* '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*, Balōči *gwāt*, Sogd. Bud. *w't* 'wind', *w'tṣ'r* 'living being', Yaγn. *wot*, Oss. DI. *uad* 'storm', Yidya *wūi*, *wīy*, *wīy*, Pašto *wo*, Parāči *γā*. To IE Pok. 81–4 *au-* 'to blow', *u-ē-*, O.Ind. *vāti* 'blows', Av. *vāiti*, Greek *ἄγι*; O.Ind. *vāta-* 'wind', Lat. *uentus*, Got. *winds*, Celtic Welsh *gwynt*, Tokhara B *yente*, A *want*.

bāta-tti 'seed of *bāta* medicinal plant', Sid. 132v3 *bātq-tti jsa cūnya* '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 *ἀνεμος*; apud H. Frisk, GEW, no etymology).

bātaa- 'new wine, must', Z 2·50 plur. *parysa nirmāṇdā ce pīpāre hurau bātā phaṣṣe* 'he creates magically servants who prepare pleasant (BS **sparsuka-*) *hurā*-drink and (-u) *bātāa*-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 anātmi* '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 **viśāta-*, Zor.P. *viśāt*, *viśātak*, N.Pers. *gušādah* (*vi-* with *hai-*: *hi-* 'bind'). Zātspram 4·19 (K 35, 245v4) *parikān kē-šan zafar viśāt dāšt* 'the *parik*-demons who held the jaw open'; ibid. 30·16 *dahān viśāt dārēt*, like N.Pers. Šāhnāmāh 195·1189 (ed. Vullers) *zafar bāz-kardah*. See *abyāva-* 'closed', *abyā*, *biyāś-*, *hīyaa-*. To Av. *hā-*, *hai-*, *hi-*, *haya-*, perf. *hišāy-*, *hita-*, *paitišāθrāi*, Zor.P. *viśātan*, N.Pers. *gušādan*, Waxī *wušūy-:wašan-* 'untie' (**višāy-*, **višāna-*) *wūš-:wušin-* 'to loose', M.Parth.T. *w's'd*, *wys'd*, M.Pers. *nh'y-* 'suppress', *wyh'd*. To IE Pok. 891–2 *sē-*, *sēi-*, *sai-*, *sī-* 'bind', O.Ind. *syāti*, *sitd-*, Lit. *siėti* 'bind', Hittite *išhiia-*, Luwian *hišhiia-* 'bind'.

bāthamje 'pulls out', see *bā* and *thamj-*.

bādāri 'a weapon', Z 4·60 *ttṛśśūla kāḍare hālštā bādāra ātaṇa u cakra* 'tridents, swords, spears, axes, missiles and discs', Z 24·417 *hālštā bādāra kāḍare* 'spears, axes, swords'; Z 24·280 *rrājsei bādāri māñamda* 'like a sharp axe'. Probably parallel to BS *parašu-* 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 tīyai bhadraikalpa baiysūsca bāna awaṣa* 'so that I may know the bodhi-knowledge in this present age (BS *bhadra-kalpa-*), assuredly'. Late form of *boāne*.

bāmnā 'base (?)', III 81·166 *hūlaihā: hīvī bāmnā hame* 'it is the base of the bow-case', gloss to Turkish *tüpī* (top 'ball'). See s.v. *hūlaiha-*. To *buna-*.

bāmne 'bottom', JS 38r1 *ano vara nauḥa ce bāmne pašte na byaide* 'there without top, of which the bottom, the back is not found'. See *buna-*, *bāmñā*, < **budna-*.

bāṃdabiñā 'kinship', III 49·34–5 *cu buri ysama-ṣamdyā satta biṣā bāṃdabiñā barimḍā* 'whatever beings, all, in the world (=BS *loka-*) bear kinship'. With abstract suffix *-ñā* (as *bulysīñi* 'length', *hvāñiñi* 'breadth', *bgysa-vīrñā* '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-gaḍgaḍa-mūkatvaṃ*,

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 *būña* '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 haṃjsyāra 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 *paryāmina 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 rriṣpūrām bāyākā* 'two guides of the princes'; K 138·924 *harbiṣi avāyā 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*, *nwāy-*, *pravāsta-*, *uysbāy-*, *hausta-*. Base *vad-*, *vād-*, Av. *vad-*, *vādāya-* (with preverbs *upa*, *upa vī-*, *us-*, *vī-*), Zor.P. *vādēnitan*; 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*, Šuynī *zewēd-*, *zewāst* 'take out', Sarikolī *duwādam*, *dəwōd*, *duwāst*, *dəwust* 'bring in', Pašto *rā-waləm*, *rā-wastəl* 'lead (persons)', Yazg. *wad-*, *west* 'to marry'. IE Pok. 1115 *uedh-*, *ued-*, O.Ind. *vadhū-* 'bride', Av. *vadū-*, Celtic O.Ir. *fedid* 'leads', Welsh *arweddu* 'bring', Lit. *vedū*, *vēsti* 'lead, take wife', *vedys* 'suitor', O.Slav. *vedo*, *vesti* 'lead, marry' (rarely), with *ued-*, Greek *ἑδνα* 'bride-price', O.Engl. *weotuma*, OHG *widomo*. See also *bā* 'president over' (v 283·78·2). Replacement of *vas-* '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, 11r2 *ūrmaysdānānu bāyānu* 'of sun's rays', BS *sūrya...* *kiraṇa-*; K 137·910 *bāyānā hīvya harrūñāmā cira himya* 'the shining of the rays became visible (*cira*=*ciθra-*)', Tib. *hod-zer snan-ba*; v 293, 37r1 *bāyā brūñā(te)*, Manj. 157 *brūñāve ḥaya vasva* 'he shines out pure rays'; Sid. 30r3 *cu hā pā urmaysdām bāyā ni hīṣmḍā* '(water) to which the sun's rays do not come', Tib. *ñi-ma mi mthon-bahi chu* ('water not seen by the sun'); Sid. 149v5 *khu hā aurmaysdām hiye bāyā ni hīscā* 'when the sun's ray does not come'; K 7, 5r1 *āṣṣiñi bāyā naramḍi* '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 bgysa* 'Buddhas created magically from rays'; K 137·910 *bāyyau jsa*, Tib. *hod-zer*; adjectives, SuvP. 69r1 *bāyinaī jālāna* 'with network of rays', BS *raśmi-*; v 66·14 *raṃna bāyausta vasva* 'jewels brilliant, pure'; K 104·228 *rañinai 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 *hū* 'perfume'), to base *bā-* 'to shine', Av. *bā-*, *frāvāiti*, *vi-bā-*, *bāma-*, *bāmya-*, *bānu*, *avāntəm*, Oss. DI. *bon* 'day', plur. *bontā*, Zor.P. *bām*, *bāmik*, *bām-dāt*, Waxī *vōin* 'light, radiance', =Sarikolī *vōin* (**bāhani-*), M.Pers.T. *b'm*, *b'myū*, *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-*, *bhānū-*, *bhās-*, *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 *bāysañū*; loc. sing. Z 24·208 *lumbinā bāsa* 'in the Lumbini grove', Tib. *lumbahi chal* (*chal* 'grove, wood, garden'); K 33·49 *bāṣā byahāysi* 'the hunter in the wood'; =K 16·156 *bāṣā byahāy(s)a*; loc. plur. Z 2·24 *bāysañuwg*; Z 24·166 *bāysañwo*; III 68·79 *bāysañvā byaha yañira* 'in the woods they were hunting'; III 69·95–6 *bāysañā camḅva kuṣḍa* 'in the wood, bushes, caverns'; v 314, 3a4 *bāysañe*; SuvO. 56r5 *aruve kīssāngye bāysañū ysāye biṣṣūnya hāro* 'herbs, luxuriant, groves, grasses, every kind of growth', BS *nānā-trṇa-gulma-oṣadhi-vanaspatayaḥ*; ibid 6. *biṣṣe paljsāte bāysañā 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*, *iväst* 'to extend, stretch', see s.v. *bāysū*.

bāysañā 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 bañāña* 'to be bound on the right arm'; plural, Z 21·27 *bāysuwe*, JS 13r1 *bāysve*, JS 29r3 *bvāysve*, loc. plur. K 64, 82r1 *bvāṣṭyañau bāysvā* 'in experienced arms'. Adjective, JS 30r2 *bāysvaje hauve jsa* 'with strength of arm'; uncertain context, v 184, 40a1 *dasta, khausamḍā bāysva* 'hands, moving arms'. From **bāzwa-* **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* 'fathom'; *ozai* 'bone of arm', Armen. lw *bahouand*, *bahouband*, Balōči *gwāz* 'fathom', N.Pers. *bāz*, *bāzah*. From base *baz-* in Oss. D. *ivāzun*, *ivazun*, *ivast*, I. *ivāzyn*, *ivazyn*, *iväst* '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 *bāysdaiñdā*, 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*<*ṣāθra-*); II 8·133, 1 plur. *bāysdaudū*, II 110·2 *ṣi ni bāysdye*; 3 plur. v 278·76, 2a2 *bāysdyāṃḍā*; participle present, Bcd 48r3–4 *bāysdya-*

ṃdai pārāmyā haskauttā śtāna ‘conspicuous, absorbed in the perfections’ (BS *pāramitā*), BS *peṣalu pārāmītāśv abhiyukto*, where *peṣalu* is rendered by Tib. *des-śin* (*des-pa* ‘fine, brave, noble, chaste’); K 65, 83r2–3 *ṣi aysmū bāysyadai haiga hamāve* ‘the mind may be notable, urgent’; noun, v 92r6 *bāysdiyamāte jsa*, v 95v6 *bāysdye-māte 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-dhārāḥ*. . . *nīpatiṣyanti*; SuvP. 72v3 *bārīde* ‘they rain’, BS *pravaraṣyantū*; 3 sing., Sid. 150r2 *āṣkā beḍā* ‘the tear drops’, Tib. *hdzag-pa*; K 63, 79v2 *bārī bāra* ‘he rains rain’; participle present, Z 22.110 *samu kho bārāndi padāni* ‘just like an overflowing jar’; preterite *bāḍa-*, III 59.27–8 *u spye bādāmdā baysgā* ‘they rained down many flowers’, Z 2.108 *ūtco 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 11.3.2 *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 *varṣaṃ pravaraṣanto*, SuvO. 68v7 *spāte berāñātāndā* ‘they rained flowers’, BS *puṣpā pravaraṣyanti*; 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 vabāḍe* ‘rain of sandal-powder poured down’, BS *candana-cūrṇaṃ prava-rṣitaṃ*, 3 sing. present, Z 17.10 *vabedā*, preterite, Z 23.155 *vabāḍe*. Noun *bāra-* ‘rain’, v 380, 2r1 *bāru*, BS *varṣa-*, nom. sing. *bārā*, inst. sing. SuvO. 68v3 *bārāna*, BS *varṣa-*, K 53.10.5 *jīḍinaī*. . . *bārāna* ‘with rain of ignorance’; compound, Sid. 9r2 *bārūtā* ‘rain-water’, BS *nabho-m-bhasaḥ*, Tib. *čhar-pahi čhu*; I 171, 87r4 *bārūtcana ā vā ñāvutcana* ‘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’, Yaṇ. *bor-*, *boron*, *boriṣ*; M.Pers.T. *w’r-*, *w’ryst* ‘to rain’, Oss. D. *ūarun*, I. *ūaryn*, *ūarydī* ‘to rain’, *ūarun*, *ūaryn* ‘rain’, D. *ūarinḍzäg* ‘light rain’, Pašto *wor*, *worēdal*, Parāči *γōr-*, *γār-* ‘to rain’, *γār*, *au-γār* ‘rain’ (*au-* ‘water’), Yidya *wāriyo*, Sanglēči *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 *baṣa baṣa* ‘load by load’; possibly also v 314, 3a3 *biṣī bārā*. Base *bar-* ‘carry, bear’, Yidya *vīra*, Sanglēči *vūr*, Waxī *vīr* ‘load’; O.Ind. *bhāra-*.

bāraa- ‘vehicle; riding animal’, inst. plur. SuvO. 5r1 *bāryau*, BS *vāhana-*, II 5.82 *aika-yāṃ bārai sau*, = III 58.1 *eka-yāṃ bārrai sau* ‘the one vehicle (BS *eka-yāna-*), one

bāraa- vehicle’; Sid. 102v5 *aśā āstaṃna bārrām boāma* ‘riding on *bāraa*-vehicles, horses and the like’, Tib. *rta-la sog-s-pa ſon-pa*; v 310 viir4 *ṣī 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*, *bārij*, plur. *bāreṣ* ‘rider, youthful džigit’), DI. *bajrag*, plur. D. *bajrāgutā*, I. *bajrāgtā* ‘foal’; Šuynī *vārj* ‘horse’ (**bāraka-*), Zēbakī *verāk*, Šuynī *vērdz* ‘mare’, Sanglēči *vurj* ‘horse’, Yazg. *varág*, plur. *vərgəθ* ‘horse’; *verj* plur. *verjeṣg* ‘mare’. See also second component *bāraa-* ‘riding’, and adjective *bārgyi*, *bārgyā* (**bārāci-*).

bāraa- ‘riding’ second component, Z 13.25 *aśša-bārai* ‘horse-rider’, Z 13.149 *rraha-bārai* ‘riding in a chariot’, Z 13.25 *khara-bārai*, ‘riding an ass’, *hasta-bārai* ‘riding an elephant’. See *bāraa-* ‘vehicle’, base *bar-*.

bāmrai, from **baurai*, **būrai* ‘food’, II 50.52 *bāmrai khaca* ‘food (and) drink’, from **baura-ka-*, to Av. *baōrya-*, *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-ū-* ‘eat’. IE Pok. 133 O.Ind. *bhārvati* ‘to chew’. Note three words Zor.P. 1. *bōr* ‘food’ (**barva-*), 2. *bōr* ‘yellow’ (**balṃa-*), 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-*) Bhadra. In Z 22 the *bārraa-* make the image of Buddha for Udayana. Chinese parallel texts *kung-k’iau-tṣi-ṣen* ‘skilled workmen’ (K 469; 358.4; 1210.1; 930.1). Base IE Pok. 133–4 *bher-*, *bar-* ‘to cut’, Av. *bāra* (*tiṣṭi.bāra-* ‘sharp-cutting’), *brai-*, *brīna-*, *brōiθra-*, Zor.P. *britan*, *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-* > *bārraa-*. See also *barnei* ‘split’. IE Pok. 166–7 *bhrēi-*, O.Ind. *bhrīṇāti*, *bhreṣ-* ‘to injure’, Lat. *friō*, *friāre* ‘to rub to pieces’.

bārgyi, adjective ‘riding’, Z 2.77 *kho ju bārgyi pāti hvandu* ‘as the rider (‘surpasses, overtakes’, *rrijite*) 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 *tāñña bārmaña kaṣṭṭum* ‘I came into this prison’; v 126b1 *saṃtsārūṃ bārmina* (not *bārmaṃna*, 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 bārmaṃna* ‘from prison of migration’; ‘reservoir’, Z 17.18 *ggaryau nuwalysde 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. *üärmä*, 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 biṣṣu* ‘you quenched all the forest then in the flames’; II 75.55–6 *drām-māṃjsakyā hva hva gvīracākyā paṣṭīmdā ysīrakā dravāṣaṃ dai viña yaṃdā ḥājsakyā* ‘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-g-*, Let. *blazt* ‘shine’ or IE Pok. 139 *bher-*, *bher-g-*, *bher-g-*; O.Ind. *bhrājate*, Av. *brāz-* ‘shine’, M.Parth.T. *br’z’g*, *br’zyšn*, *wybr’z’d*, M.Pers.T. *br’z-*, Zor.P. *brāz-* has *-g-*, Got. *braihts* ‘bright’, Celtic Welsh *berth* ‘shining’, Lit. *beržti* ‘become white, ripe’. Here *baljs-* has *-g-* from *bhelg-* or *bherg-*.

bāva ‘root’, see *bāga*, K 113.384 *brrīya hiya bāva kāme jsa ṣt(e)* ‘the root (if not BS *bhāva-* ‘being’) of love is from thought’ (older *kāmata*, if not BS *kāma-* ‘desire’).

bāvāvā, see s.v. *šorrai*.

bāša ‘in a garden, grove’, loc. sing. to *bāysa-*.

bāstā ‘under the presidency of’, v 62.9 *ṣi hvī mūla bāstā mīḍi* ‘this man dies under the presidency of the Rat (animal cycle, no. 1)’, loc. sing. to **bāšti-*, base *bāy-* ‘conduct’, a similar form in *kaṣta*.

bāšte infinitive to *bāy-*: *bāsta-* ‘conduct’.

bāśde ‘length’, v 62.15 from **buśde*, see *bveṣḍā*.

bāškala ‘cups’, II 85.18 *ñūdāji bāškala dvī-ssa* ‘two hundred cups, with lids’. See also s.v. *būna*. Possibly to Zor.P. *b’š* **bāš* (for *bāṣ*?) gloss to Av. *bājina-* ‘vessel’; see cognates s.v. *bagala-*.

bāsā ‘noise’, III 72.158 *hastāna hīvi bāsā* ‘trumpeting of elephants’. Elsewhere with *nī-*, Sid. 125v3 *nvāše* ‘he shouts’, BS *ākrandā-*, Tib. *čam-rdam*; Z 24.503 *gyasta nvāṣṣīndā yakṣa* ‘the *deva*-gods, the *yakṣa*-goblins make noise’; K 45.20 *nvāṣūṃ* ‘I cry out’; preterite, K 45.19 *nvāše* (from **nvāṣṣāta-*), JS 37r4 *nvāṣānde* ‘they made noise’, K 24.106 *nūṣāda* (*ū* < *vā*). Noun III 72.162 *panq ratha nvāsā u dāṇmā* ‘there arose tumult (*rrantha-*), noise and smoke’; Z 13.137 *nvāsa yīḍāndi* ‘they made noise’. From base *vas-*, *vās-*, *us-*, Av. *vās-*, Nīrangastān 38r14 **gavqm vā* **vāsayatqm* ‘or of cattle bellowing’ (see A. Waag, p. 51, 2–3), with Zor.P. gloss *pat* **vāsiṣṇih* **vāśēnd*; Sogd. Bud. (H. Reichelt, fragment III. 16) *w’s*, *w’s’y*, P 3.226 *w’s’y* ‘to shout’, Sogd. Chr. *γwβty* *ptwysd’rt* ‘he recited praises’, Chorasm. *wāšīd*, Yaṇ. *waast* ‘noise of cattle’ (E. Benveniste, JA 1955, 148); Oss. D. *ūasun*, *ūasta*, I. *ūasyn*, with *nī-*, D. *niūūasun*. Noun, D. *ūasāngā*, I. *ūasāg* ‘cock’, Parāči *wāšina* ‘cock’. See also *hośša* ‘singing birds’. IE *uāk-*, O.Ind. *vāśati*, *vāśrā-*, *vāśitā*, *vāsitā*, *nivāsa-*, BS *vāsyate*, *vasyati*, Pali *vassati*, Nepali *bāsun*, Khovar *baṣeik* ‘to sing’, Nūristānī Waigali, Kati *wats-*, Aškun *wās-*, *was-*, of animal, human and other sounds. Probably also Av. *usig-* ‘incantator’, O.Ind. RV *uśig-*, rather than Hittite *huk-* ‘to charm, cure’ (proposed by T. Burrow, Henning Memorial Volume 97).

bāsta- ‘conducted’, participle to *bāy-*. See also III 83.19 *būsta-*.

bāsta- ‘stuffed’, *bāsta-*, Z 2.13 *kye ggīsā bāste kye grūṣke* ‘some ate grasses, some husks’; Z 24.169 *ce ggīsā bāste* ‘some ate grasses’; parallel to Pali *tiṇa-bhakkha-* (Dīgha-nikāya 1.166); Manj. 19 *habaḍa bāsta* (dyadic); Sid. 8r4

ttīye hīvi gūnai haṃdaṃna ḥastā jśahārā hime ‘its mark is within the full belly’, Tib. *dehi mčhan-ma ni khov ltam-ltam-por gyur-pa dan*, = v 317.43 *bveṣṭā*. See also *bvāsta-*, K 113.382 *habaḍa bvāsta* ‘filled, stuffed’, and *bveṣta-*. 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 *pvacai 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 *bōtā*, BS *pary-ava-naddha-*. Parallel to *bāhūjāte* Pali *dharesi* ‘he held’. See s.v. *hūjāte*.

bī ‘willow’, Sid. 10r2, BS *vanjala-*, Tib. *lēan-ma*. See also *banjām* ‘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. *wulə*, Parāči *γī*, Šuynī, Sanglēči *wēd*, Yidya *wīya*, Yazg. *wiḍg* ‘vine’, Yaṇ. *wet* ‘willow; vine’. IE Pok. 1120–2 *uei-*, O.Engl. *wiþig* ‘withy’, Lat. *uitis* ‘vine’ (see also KT VI 436).

bī ‘its poison’, *bi* with *yī*, III 75.227 *ṣai bura mū ṇāmdā bī* ‘it (the *rasāyana*-elixir) destroyed its (the missile’s) poison’. See s.v. *ḥāta-* (**viša-*).

bī ‘poison’, JS 46r4, see *ḥāta-*, *bēi*; with *yī*, *bī*.

bī ‘pierces, shoots’, Z 21.15 *cu ne bī hvandī kāṣcīnyo pūnyau ysāru* ‘why does she pierce a man’s heart with arrows of grief?’, see s.v. *bid-* ‘to pierce; shoot’. From **bidūtā* optative.

bī- ‘without, not’, Z 24.411 *khasta pāhastā bijūndā śśānye haṃdārā ggaḍāre* ‘struck, wounded, lifeless, lying, others are rolling’. See verbal *bijore*, from **vi-jw-* ‘lose life’, with *jūtā* ‘he lives’; and *bīpajsama-* ‘not hostile’.

bīka ‘beloved’, IV 22.2 *bīka gyasta* ‘beloved *deva*-god’; Z 12.9 *bīka māḍāna*; Z 5.88 *bīka māḍāṃgya* (masc. voc. sing.) ‘beloved bountiful one’; v 155, 1b2 *hvadām bīka* ‘beloved of men’; N 176.21 *bīka piṣā* ‘beloved teacher (voc. sing.)’; v 291, a4 ||| *nau bīka* (fragment). Parallel to *brrī*, IV 23.15 *paññe brrī* ‘dear to everyone’, II 3.38 *paññai jsām brrī*, JS 12v1 *nārā paṃnyai brra* (fem.) ‘wife dear to everyone’, like BS Saṃghāṭa-sūtra G 37, 9a3 *sarveṣām priyo*. The variants *bīka*, *bīka* assure the older *bri-*, with *brya-* ‘dear’. BSOAS 36, 1973, 226, r5; 6 read *paṃnyūsri* ‘Manjuśrī’ (fragment 151.15).

bikṣista ‘disarranged (?)’, JS 111r1 *bikṣista rrimajsa kaṣaṭā haṣprri tcamjsa* ‘dishevelled, dirty, bad, scattered hair’ (BS *kaṣta-*, *kaṣaṭṭa-* ‘bad’). With III 42.2 *ḥṣaiṣṭtai tcamjsā* ‘dishevelled hair’, K 16.164 *vakṣaṣta* ‘he threw’. See cognates s.v. *ḥṣista-*.

bigaji ‘of the kidney’, adjective, III 89.157 *bigaji pi* ‘fat of kidneys’. See *bimṅa*, *bilga-*.

bimṅa ‘kidney’, Sid. 155r3 *bimṅa baṃdanvā vīnām astamna* ‘pains and the like in the bands of the kidneys’, BS *kaḥṣi-*, 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 *beška*, = III 37·18 *baśaka*. From **bidači*- > **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*.

bichānīndi ‘noise of horse, squeal (?)’, Z 24·413 *māstu bichānīndi* ‘(the wounded horses) cry out loudly’. For ‘neighing’ note III 72·158 *aśām hīvi rachanai*. After *i-kh*- is replaced by *-ch*-, hence *-chän*- 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. *kaīte* ‘pain’, see s.v. *kyī*. In *rachanai* a dialectal **fračhand*- could be traced (like Tumšuq *ra*- < *fra*-). Yidya *ušun*-, *ušinai* ‘to neigh’.

biche ‘rest upon, lie down’, III 28, 38b1 *šta au vā hīštā au vā biche au vā ngittā au jsāve* ‘he stands or he comes or he lies down or he sits or he goes’, BS *gacchati vā-āgacchati vā tiṣṭhati vā niṣṭhati 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 *šūra bija hvāštānā pūrā* ‘bold fighters, sons of chiefs’, II 55·31 *khu māje ysarne bādi vīrā bije* ‘fighters for our golden land’. Base *vaik*-: *vik*- to Armen. lw *vēč*, ‘quarrel’, *vičasēr* ‘loving disputes’, *vičem* ‘to dispute’; beside *vaig*- in Armen. lw *vēg* ‘dispute’, gen. plur. *vīgac*-. IE Pok. 1128 *ueik*- ‘be violent’, Lat. *uincō*, *uīci*, *uictum*, *peruicāx* ‘obstinate’, Celtic O.Ir. *fichid* ‘fights’, *fecht* ‘war’, Got. *weihan* ‘to fight’, O.Engl. *wīgan* ‘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’. Parāči *bīz* ‘corn, grain’, *bīz deheman* ‘I sow corn’, Balōči *bīj*, N.Pers. *bīj*, see s.v. *mišša*-. Cognate, not lw from BS *bija*-. Then *bija*- < **bīz-ya*- (-zy- > -j-). See also *bimmīysā* ‘millet’.

bija ‘sparrow’, Sid. 100v5 *biji*, see *biṃji*.

bijāša ‘sound’, see *bajāšša*-, *baješš*-, *biješ*-.

bijāsīna ‘a medicament’, III 89·159 *bijāsīna tcāra* ‘fat of the thing called *bijāsa*-.’. Possibly *-āsa*- suffix to *bija*- < **bilgaja*- ‘of the kidney’; but rather to *var*- ‘lamb’, Oss. D. *ūār*, *ūārigkā*, as if **bilja* < **variča*-. For *var*- note also Pašto *wrai*, Orm. *lārai*, *lyērāi*, Parāči *yarō*, Waxī *warī*, *wūrḱ*, Šuynī *wārg*, Yidya *wārya*, Sanglēči *wērak*, Yidya *wōryo* ‘one year old’, Sanglēči *worok* ‘male’, Yidya *nar-worya* ‘one year old’, IE Pok. 1170 *ueren*-, O.Ind. *urā*, *uraṇa*-, *urabhra*-, Zor.P. *varrak*, N.Pers *barrah*, Armen. *garṇ*, Greek φαρήν, ἀρμός (gen. sing.), Lat *ueruēx* ‘wether’.

bijirma ‘excellent’, *bijirma*-, SuvP. 69v3 *bvaime jsa vasva bijirma*, *lakṣanyau āysya aṃga* ‘pure, outstanding in knowledge, limbs decorated with the marks’ (BS *lakṣaṇa*-), BS *jñāna-ākaraṃ sarva-triloka-sāraṃ*... *surucira-lakṣaṇa-aṅgaṃ* (*bijirma*- = *sāra*-); II 87·54 *hvāra bijirma hvāštā* ‘bold (?)’, outstanding, supreme’; Sid. 5v4 *hva hva ttyām bijairma hirāñā* ‘severally of them the outstanding condition’, BS *itareṣām 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*-, *pakyairma*-. From **vi-čarmya*-, base *kar*-, *čar*- ‘move’.

bijīšta ‘equipped’, II 74·34 *imdrā jsā bijīštā* ‘possessing (all) faculties’. From **abi-čašta*-, to *kašta*- ‘attached’, see also *añašta*- ‘not deficient’. Parallel BS in reverse *vikalen-driya*-, see s.v. *vārūḍya*-.

bijūndaa ‘lifeless’, Z 24·411 *khasta pāhastā bijūndā śśānye haṃdārā ggaḍāre* ‘struck, wounded, lifeless, lying, others are rolling’. From **vijuvanta-ka*, see *bijore*, and *jūtā*.

bijev-, *bijaiv*-, see *baj*-, *bajev*-.

bijore ‘become lifeless’ (3 plural), v 88, 50r4 (Bhaiṣajyaguru text) < *mu* > *lsu nātca-vūṇa hāmāre, mulsa 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 *parṣṭore*, *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 *kaṣām jsa aṃga bijsāñā* ‘the limbs must be poured upon with *kaṣāya*-decoction’, Tib. *khu-ba-la sogs-pas lus-pa blugs-pa dan*; Sid. 139r3 *āchai biṃdā bijsāñā* ‘it must be poured upon the (swelling) disease’, Tib. *nad-kyi sten-du bhugs-pa dan*; Sid. 137r2-3 *ā vā pātca gviḥā svidā jsa bejsāñā* ‘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 baijsāñā* ‘it must be poured upon the disease’, Tib. *nad-kyi sten-du blugs-pa dan*; Sid. 137r3 *gviḥā rrū hīvi raysāna bejāñā* (-j- for -js-) ‘it must be poured upon with liquid of cow’s oil (butter)’, Tib. *mar-gyi sñūn-pos sten-du blugs-par byaho* (*blugs-pa* ‘pour’). Present, 3 sing. Z 22·110 *samu kho bārandi padāni kvī ye haṃberāte hatārra 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, Mppś 1 317 ‘a good vessel of good water which does not overflow’. Preterite participle, *bīya*- < **vixta*-, Z 20·31 *hūñā jsa bīya* ‘flooded with blood’, Z 24·416 *biśśā bīya hūñe jsa* ‘all covered with blood’; parallel BS *rudhira-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 *vaig*:-*vig*- ‘overflow, flow out, throw out’, Av. *vaēg*-, *vaēja*-, *vixta*-, *vaēya*-, Zor.P. *vēxtan*, *vēš*-, Armen. lw *vižem* ‘flow out’; Oss. D. *ūeyun*, *ūiyd*, I. *ūiyyin*, *ūyyd* ‘shake, move’. IE Pok. 1130-1 *ueig*- (and *ueik*-), O.Ind. *vēga*-, *vējate*, *vijāte*, *viktā*-, *vignā*- (of swift motion); Greek εἶκω ‘yield’; Balōči *gējag* (possibly old *g*-, not *u*-); Lit. *vigrūs* ‘swift’, *viglas* ‘lively’ beside *vikrūs*.

bijs- ‘assemble’, participle *bijsya*-, *baijsya*-, K 110·330 *hera bijsidu vā aharīna* ‘they gather up all things (= *dharma*-elements) without remainder’; K 110·343-4 *baśa dharma-kāya-svabāva bijsīda ṣai še drau nauhya*

dra-bāḍa harbaśa bgysa ‘all those having *dharma-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 bijsīra rū ttuše 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-nauhna khu hā bijsyādā, damdā še 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 *bvāñā kh(u) baijsyāda še dr(au)-nauhya hvidai* ‘it is to be known how they have assembled, it is said, on one hair’s point’; K 110·341-2 *ṣai parṣa khu bijsyā hā hvidai* ‘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. *gunjidan* ‘be contained’, Waxī *wic*- (**wiča*-), Šuynī *wīz*-, *wīzd*, Sarikolī *wēz*-, *wēzd*, Yazg. *waš*:-*wayd* ‘be contained in, have room in; O.Ind. *vyak*-, *vik*-, *vivycat*-, *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* > *i*), preterite *bijsya*- from **vaičita*- or **vičita*-. See E. Lamotte, Vimalakīrti-nirdesa 249, for the mounting on seats (s.v. *bihišta*-).

bijsaḍa- ‘method’, Z 19·11 *hamu bijsaḍu vīrā nā pha(ru)* ‘on the whole method, many of them...’ See *nījsaḍa*-, *pacaḍa*-; from **abi-čarta*, to *kar*- ‘do’.

bijsana ‘mark’, SuvP. 70r3 *lakṣanyau bijsanyau śūsta* ‘provided with marks’ (BS *lakṣaṇa*-, dyadic), BS *lakṣaṇa*;- IV 23·2 *haṣṭāyau bijsānau ysānastā* ‘beautiful with the eighty marks’, BS ‘the eighty *anuvyanjana*-marks’. From **abi-čana*- or **abi-jana*-. See *bijsindā*. Possibly to Armen. lw *pčīn-k* ‘decoration’, *pčnem* ‘to decorate’ from **pi-čanya*- (or **pačanya*-) to a base *kan*-, not *gan*-.

bijsātta- ‘injured’, III 80·32-3 *āstā pha stūrām hīyi cū varā bijsāttā* ‘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 *-ātta*- from *-autta*- with v 384·5 *patcauttai*, Sid. 127r3 *patcautta*, BS *hata*-, Tib. *ñams-šin* (*ñams* ‘injure’).

bijsāmane ‘we go’, II 113·95 *khu va śamdā byehā:mane u mistye bāḍā vī va bijsāmane 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 aštā si khu tsāmane mistye bāḍā vī va bijsāmana 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’.

bijsindā ‘marks (?)’, Z 2·186 *ko ttā puña dyānā āro ātāśi ṣṣai nā bijsindā* ‘where these merits may be conspicuous, even the sky (BS *ākāśa*-) does not mark (them)’. To *bijsana*-, BS *lakṣaṇa*- ‘mark’. From **vi-čan*-, **abi-čan*- with *āisān*-, *nījsava*-, base *kan*-.

bijsaurra —?—, v 386b2 *hamīḍa haḍi bijsaurra grā śālya* ‘together messengers...’.

biṃji ‘sparrow’, Sid. 17r4, BS *caṭaka*-, Tib. *mčhil-pa*; Sid. 100v5 *biji kūṭāñā skūṭa* ‘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 *wnčšky*, N.Pers. *gunjīšk*, *biṃjīšk*, *wanj*, Balōči *gwanjīšk*, Orm. *gunjīšk*, Sanglēči *ginjīšk*. For *-ūha*-, see *gū* ‘faeces’.

bīth- ‘twist’, Sid. 121v4 *cvai udāvaritta āchai hame, āśnai aṃgā tcārbe maṣāñā u bīthāñā* ‘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-gātraṃ*, Tib. *rtug-skam-gyi nad yod-pa-la ni dan-por lus snum-gyis bsku-žin dril-ba dan*; K 41·53 *tti khvai sq(tta) śamdya bīthā*, = K 43·171 *tti khvai satta tta śamdya bīthā* ‘just as a being so writhes on the ground’. With preverb *ham*-, Sid. 18r5 *ṣi samnā haṃbīthe* ‘the faeces are retained’, Tib. *phyi-sa sri-bar byed-čin*; Sid. 18v2 *ṣi* (*saṃ*) *ni garkhā, ga haṃbīthe* ‘the faeces are hard, they are retained’, Tib. *lči-ba yin-te, phyi-sa sri-bar byed-čin*. Base *vart*- ‘turn’, **varṭya*- > *bīth*-. See also *baḍ*- < *vart*-, *nyūd*- < *nivart*-, and *bāḍa*-.

biḍa, *beḍa*, loc. sing. to *bāḍa*- ‘time’, Bcd 56r4 *kāla-krre ustamausysye tsūme biḍa* ‘in the time of last going, the *kāla-kriyā* (death)’, BS *kāla-kriyām ca ahaṃ karamāno*.

biḍa ‘deceit’, K 11v3 *dyūlā biḍa ttamḍa* ‘deception, deceit only’, to O.Ind. *vṛthā* ‘falsely’, IE Pok. 1140 *uel*- ‘to cheat’, Lit. *vilti* ‘to deceive’, *vīlius* ‘deceit’.

biḍā ‘he bears’, see *bar*-, from **barati*; Manj. *satsara p(ā)tca vā biḍa* ‘then suffers migration’, = Z 5·17 *pātca dukha bera samtsera* ‘then woes must be suffered in migration’.

biḍe ‘throws’, 3 sing. Z 13·78, see *bīr*- ‘throw’.

biḍa ‘clothes’, from **baḍa*-, as *hvīḍa* ‘food’ from *hvaḍa*- ‘eaten’, K 100·290 *badamjā tcarmā cīvara haṣṭai biḍa pāste haiya haya pāṣai* (a list, see s.v. *pāṣai*); v 3·1·9 *u khaṣa u biḍi tā* < *mū* > *padatā hamaiyi yaṃdi* ‘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 *ṣai pvaica jsa jsām mūṣaka bila padaide* ‘with one covering he made a garment, clothes’, here *bila* has *-l*- < *-ḍ*- (as in III 40·17 *habāla*- ‘full’ = *habaḍa*-, and II 101·12 *śalai* ‘goodness’ = *śāḍye*); see also *mūṣaka* from **mauṣṣa*- ‘wearing, dress’, base *mauk*- ‘to put on’. See also *bira*, *bairai*. From *bar*- ‘to wear clothes’ like Greek φορέω. See also SDTV 57.

biṇ-, *biṇ*-, *beṇ*- ‘split’, Sid. 104r1 *kālanāṣtai kaṃmā hīvi pacaḍā haṃāve biṇāñā* ‘whatever the practice of the wound, it must be split’, BS *pāṭanā*, Tib. *rmahi srol* (‘custom, practice’) *gaṇ gyur-pa dral-ba dan* (*dral* ‘split’); Sid. 141r3 *cu adīṣṭa gaṇḍamāla vīra biṇāñā* ‘what must be split upon the unmatured *gaṇḍamāla*’, BS *gaṇḍamāla*... *jayet*, Tib. *hbras-kyi phren-ba ma smin-pahi ni, dral-te*; Sid. 141v3 *beṃṇāñā 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*-.

ḥāta- ‘poison’, Z 7.47 *ḥātu*, Z 11.16 *bḥi*, Sid. 2r4 *bḥ*, Sid. 2v5 *bḥ iśāma* ‘extruding of poison’, BS *gada-*, Tib. *dug-las bsrun-ba*; Sid. 14f5 *bḥ*, =V 323.158 *bḥ*; K 140.979 *bḥ-t-ī najseme* ‘I remove his poison’, Tib. *dug gñil-bar bgyiho* (*gñil* ‘expel’); inst. sing. Z 13.104 *bḥina*, K 136.870 *bḥena*. Adjective, Z 2.26 *beitño khāysu ne hvīdā* ‘he does not eat the poisoned food’; v 133, 2v5 *bḥinei pu(vanā)* ‘fear of poison’, BS G 37, 19a2 *viṣa-bhayam*, Tib. *dug-gi hñigs-pa*; III 130a2 *ḥinai maram* ‘death by poison’; with *niṣ-*, I 139, 47v1 *naṣabḥevai padīme thyau* ‘at once makes free of poison’, BS *nirviṣam kurute kṣipram*; compounds, Z 2.59 *ḥita-samñā* ‘concept of poison’ (BS *saṃjñā*); K 32.44 *bḥ-vūḍi* ‘poison-covered’, JS 21v4 *bḥ-tuḍa*, JS 30r1 *bḥ-bhūde* (*bh* for *t*), Manj. 74 *bḥ-vāeḍa*. From **viṣa-*, Av. *viṣ-*, *vaēśah-*, Zor.P. *viṣ*, N.Pers. *guṣ* (*guṣ i zard* ‘bile’), Pašto *wəṣ* (from Dardic?), Nūristānī Kati *wiṣ*. See also *biṣka-*, *patābātāñā*. IE Pok 1134 *ueis-*, O.Ind. *viṣá-*, *visra-*, *veṣati*, Greek *ἰός* ‘poison’, Lat. *uīrus*; Celtic Mid.Ir. *fī* ‘poison’, Welsh *gwyar* ‘blood’ (**ueisaro-*), O.Norse *veisa* ‘swamp’, O.Engl. *wāse* ‘ooze’.

ḥita, **beta**, oblique to *bāta-* ‘wind’.

bātamjsa- ‘astringent’, v 116, 65r4 *tṭira dajsāka bātamjsa* ‘bitter, pungent, astringent’, BS (=Tib.) *tiktaḥ kaṭuka eva ca* (but translating BS *kaṭu-kaṣāya ca* (Konow)); Sid. 5v2 *byamjsā*, 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. *trīx*), see EVP 83–4. The same base *tank-*: *tak-* in Zor.P. *takarg*, *tatarg* ‘hail’, adjective M.Parth.T. *tgrgyn*; N.Pers. *tagarg*, *taḡarg*. IE Pok. 1068 *tenk-*, O.Ind. *tanākti* ‘draw together’, *takrá-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-, *byamda-* ‘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 arthaṃ paripraṣṭavyam manyase*; Tib. *don hdi hāri-bar sems-pa ni*; v 350.17.1.3 *tta(m)ḍrrāme bātame pulśi* ‘you ask such doubts’; Z 2.131 *ma bitamu* ‘do not doubt’; v 123, 3b3 *vara bātamā štā* ‘there is doubt’, BS *vyākulaṃ vā mano me* ‘my mind is confused’; v 263, 89r1 *tṭi ttu rruṃdu māsta bātamā hāmāta* ‘then to that king great doubt arose’, BS G 37, 77a1 *saṃvigna-manas-*, Tib. *yid mi bde-nas*, v 293, 37r2 *bātamau jāndā* ‘stops doubts’; v 30, 79b1 *tṭrāmo bātamye gvaṣka* ‘such separation from doubt’; v 30, 79b2 *bāśśā bātame vasusāro* ‘all doubts may be cleaned away’; III 48.4 *ma ni pvgisa byame pha* ‘do not ask about many doubts’; with negative, v 158r4 *abātamai*, Sid. 130v4 *abyamai* (omit. BS and Tib.); adjective, K 4, 140r4 *tṭitā ṣa harbiṣa paṣa bātamājsa hāmāta* ‘then that whole assembly became doubtful’, Tib. *de-nas thams-čad dāo ldan-pahi hkhro-ro the-čhom-du gyur-nas*, Chin. *i* ‘doubt’ (K 205); Mahāvīyutpatti 362 *saṃśaya-*, Tib. *the-čhom*. Preterite *bitanda-*, *bātanda-*, Z 4.84 *bitanda-*, v 141.103, 1r3 *bātanda-*, with negative *abitanda*, Sid. 6v1 *abyamāḍā*, Tib. *bag yod-pa* ‘attentive’ (=BS *apramāda-*), K 136.872 *byamḍā*; abstract, v 52, 83a4 *bātandetā*, Z 23.93 *bitandete*. Hence verbal *bātam-*, *bātanda-*, noun *bātamā*, plur. *bitame*.

From **vi-tam-*, see s.v. *pātam-* ‘to obscure’. See also *ñāmadai* ‘uncertainty’, from *ni-tam-*.

bitar- ‘cross, develop’, Z 24.457 *puña hvamḍye bitarāre* ‘the man’s merits triumph’; II 56.16 *byaḍā jsa tṭrāmīda* ‘they cross with (skin for) crossing’; ibid. II *byaḍām biṃdi tṭrāmīdi* ‘they cross upon (skins for) crossing’, referring to inflated skins. Base *tar-*, *vitār-* ‘to cross’, Zor.P. *vitarak*, *vitarg* ‘bridge’, N.Pers. *guḍar-* ‘to cross’, IE Pok. 1074–5 *ter-* ‘to pass over’, Av. *tar-*, *taurov-*, Balōči *tarag* ‘return’, Oss. D. *tārūn*, I. *tāryn*, *tard* ‘drive’, see also *tṭiḍi*, *tṭīnu*.

bātava ‘lightning’, Z 22.271; v 115, 64a7 *o bātāve o bijuwa vapatindā* ‘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 niramde* ‘from the mouth issued lightning’. The *bijuwa* is from Prakrit *vijjuā*, BS *vidyut*. From **vidaipā-* (rather than **vitapā-*), Yidya *veliuo* ‘lightning’, to base *daip-* ‘shine’, to Sogd. Bud. *wyḍ’ynp’h*, Chr. *wydymp’h*, Bartangi *wēdeḥj*, Rōšānī *wiḍips*, Sarikolī *waḍovdz* ‘lightning’, Khowar lw *bilphak* < **wiḍipak-*, from **vidaipa-ka-*. For *daip-*, note also Oss. D. *ārdtevm*, I. *ārdtēvyn*, *ārdtywḍ* ‘shine’, from **āθra-* ‘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’.

bāṭākā ‘wood-worker’, v 352, 18.6b4, BS *kāṣṭha-kāra-*, from **abi-taṣāka-*, to base *taṣ-* ‘to work as carpenter’, see cognate s.v. *tṭāṣḍā*.

bitte ‘cuts off’, Sid. 130r5 *ṣvīdā khāṣṇā khvai bitte*, *nemaṣgai*, *ttuṃgara*, *gula jsa haṃtsi 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-viriktaṃ ca khāded viśva-guḍānviṭam*, Tib. *ho-ma hthuns-la thur-du hkhru-pa čhod-pahi rjes-la*, *bčah-sga dāo 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 yāmḍi (ji)yi na bitti u ni pāristā* ‘what fails always with its own nature (*prrara* =BS *svabhāva-*, and *prakṛti-*), is not exhausted and is not diminished’; K 55, 18r3 *maṃ na bitti nā pāristā* ‘here it is not exhausted and is not diminished’. Translation in Studies in honour of Ed. Conzé 1978. Parallel in Tibetan *zad-pa med-čñ hñri-ba med* (*hdzad*, *zad* ‘be exhausted, cease’). From **baidati*, base *baid-*: *bid-* ‘cut off’, see *bitte* (**bidatai*). IE Pok. 117–8 *bheid-* ‘split’.

bitcā ‘part of *khaucā* 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*, *büčkām* ‘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 βῆται, Got. *paida*, O.Sax. *pēda*, O.Engl. *pād* ‘cloak’.

bitcañ- ‘break in pieces’, III 93.252 *ṣi pau*, *phaji pajsāñā*

bitcañāñā u tṭye penḍai 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-sčand-*, see *hatcañ-*, *hatcasta-* to base *skand-* ‘break’.

bitcatte ‘he beat upon, shot upon’, K 32.44 *bḥ-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 puna jsa šau pu(ṇa) 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 *gaisātta-* ‘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*, *skannā-* ‘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*.

bitcamph- ‘distress’, adjective *bitcampha-* ‘distressed’, Z 1.50 *hanāsā dukhyo bitcampha* ‘lost, distressed by woes’, Z 20.8 *māsta bitcampha* ‘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 bitcapha* ‘troubled by a dream’, Manj. 194 *uṣa bitcaphi aysmva* ‘awake, distressed in mind’, Manj. 195 *uṣa betcapha aysmva šūma* ‘awake, distressed in mind, alone’; K 51.6.3 *bitcamphe añā añā draiṣṭā* ‘distressed in various other heresies’ (BS *drṣṭi-*), K 69.227 *bitcamphe sūhyāki* ‘causer of trouble’. See cognates s.v. *tcamph-*.

bitcūśś- ‘ornament, decorate, beautify’, Z 21.13 *tcargya kovī...skamphaina bātēcūśśātandā pharu* ‘the face whereon they decorated greatly with lac’; v 82.13v2 *bitcūśśā thu hudahe balysūñā āysanu* ‘you, fine man, will adorn the Buddha’s seat’, BS *samalaṃkariṣyasi tvam sat-puruṣa, bodhi-maṇḍam*. From **abi-sčaus-* from (s)*kauk-* with *-sk-* or (s)*kauk-* through *sčauśś-* > *tcūs-* with *-ya-*, or direct *sčaus-* > *tcūs-*; with (s)*kauk-*, Armen. lw *pačoyē* (< **pa-čōč-*) ‘ornament, dress’, *pačoučē* ‘to adorn’, *pačoučan* ‘ornament’. Here can belong also BS *caukṣa-*, *cokṣa-* ‘fine’, SuvO. 5r5 *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 *naṣkūmāya*.

bitsāmgya ‘alleviation’, Z 5.17 *dukhyau bitsāmgya* ‘relief from woes’; Manj. 134 *batsāga by(e)ha dūkhyau* ‘get relief from woes’; III 58.15 *bitsāmgyi ūdiṣāyi mari dva hve yāna* ‘in order to give alleviation he spoke of the two vehicles’ (BS *yāna-* here’; Manj. 356–7 *butte tva ṇāttaira 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 ṇāttarai yāna baitsāga stāvā kaina* ‘he knows the two inferior vehicles, alleviation for the weary ones’,

=Z 9.25 *tṭāri dva yāna biysāmgya kye mara stāsindā saṃtsera* ‘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-*, *tsāṣṭa-*, from *čyā-* IE Pok. 638 *k*iē-*, Lat. *quiētus*. 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 *bisa*.

bīd- ‘throw, shoot, pierce’, Z 2.138 *pūrnyau bitte* ‘is pierced with arrows’, Z 24.408 *cālonyau...bīndi* ‘they pierce with *cālona*-weapons’; preterite, v 71, 48r2 *pamamthāna bista* ‘pierced by dart’, BS G 37, 21b3 *śalya-samarpitā*, Tib. *zud-rnu čhen-pos zug-pa* ‘pierced with great pain’; Z 24.416 *vahasta joysā u pharu bāsta* ‘wounded fighter, and many pierced’; JS 27v2 *bastānde aga* ‘they pierced the limbs’, JS 7v3 *ḥistānde aga* ‘they pierced the limbs’, JS 21v3 *ḥistāde kaṃga* ‘they pierced the skin’; with preverb *ham-*, Z 24.414 *hambitta pāhatta* (2 plur.) ‘pierce, strike’. From base *void-*: *vid-*, Av. *vaēda-*, Zor.P. *vistan*, *vēstār*, *vist*, Gr.Bd. 104.1 (TD2) *pārak-ē ō asmān vist* ‘he threw a piece into the sky’; Pašto *wiṣṭal*, *wulām* ‘shoot’, Parāči *γuh-*, *γušt* ‘throw’, Iškāsmī *wēd-*: *wētt*, Yidya *wul-*, *wust* ‘put’, Šuynī *wēd*, *wēdd* ‘throw, shoot, spread, put’, Sarikolī *weyḍ-*: *wēdd* also ‘put down, take off clothes’, Yazg. *wiḍ-*, *wiḍd*, *wiḍdag*. O.Ind. *vyadh-*, *vidhyati*, *viddhā-* ‘strike’, *vyādhā-* ‘hunter’. IE uncertain connexion, possibly **ui-edh-*, to *uei-* ‘cut’, Av. *vīnaoiti*, 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 *tṭiyā ni byode* ‘then does not exist’; II 100.229 *tsāṣṭā bīdaudū* ‘we got quietness’, =II 12.9 *||byūdaudū* (from *byoda-*). Infinitive, K 148.45 *uṣa pīm tṭiṣa huṣauna paryāviṃ (-im = -ai) bīde* ‘may he deign to get increase of force (BS *ojas-*), power (*pāṣā-*), splendour’ (BS *tejas-*). Preterite 2 sing., III 101.27–8 *kāṣṭa 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 *śrī*); III 69.93 *ḥṣārma bīdāṃḍā* ‘they felt shame’; III 75.218 *haysgama bīdāṃḍā* ‘they felt distress’; III 127.29–30 *ni bīdāṃḍā iye* ‘were not received’ (translation AM, n.s., 11, 1964, 18); II 100.229 *tsāṣṭā bīdaudū* ‘we got quietness’. Passive, Z 5.80 *hārṣṭāyā ni byauḍe* ‘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 *hiñā aysmya bīde* ‘is found in one’s own mind’; K 60, 38v1 *uysdiṣākā va ni bīdi u pṛākā* ‘the teacher does not there exist and the listener’; III 25, 27a2 *ṣā saṃñā skaddhvā na bīdi* ‘this *saṃjñā*-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 tṭi vara hīra bīde* ‘the *dharma*-element is not found there’. From **abi-ifta-* > **bivda-* > *bīda-*, to base *āp-*: *ip-* (O.Ind. *āp-*: *ip-*) ‘to get, reach’, see *byev-*, *byeh-*, *byauda-*, *prev-*, *proda-*. For *-ift-* > *-īd-*, note *ṣvīda-* ‘milk’, Av. *xšvīpta-*.

bidem ‘upon them’, K 142·1050 *bide-m uhänä pašimdä* ‘they send control (=blessing) upon them’ (*uhäna* = BS *adhiṣṭhāna*-). See *benda*.

bidye ‘bird name’, III 37·29–30 *stārye papūskyä bidye baijakye yšümä* ‘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*- > *pindiyā*- > *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. *āvida*).

biṃna ‘of the wind’, adjective to *bāta*- ‘wind’; compound, *biṃna-ṽrrarä* ‘having wind nature’. See s.v. *bāta*-.

bina- ‘grove’, III 105·16 *narada binaña* ‘he went out into the grove’, from **vanya*- to *vana*- ‘tree, wood’, see s.v. *banhya*- ‘tree’.

bina ‘musical instrument; harp, lute’, Z 13·111 *kho bātāna šeräte bina* ‘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) *rlun bskyod ta-la de-dag-las sñan-pahi sgra ni* ‘le vent dégage de ces tālas des sons harmonieux’. Also III 47·57 *ranija bina* ‘a jewelled instrument’; K 37·120 *ttye vaski binä škū khū vari parštä avestä* ‘for her let him touch the instrument so that he may escape without danger’, = K 28·180 *ttye va bina škū u št(ā) paršta apvaine* ‘for her let him touch (=play) the instrument and assuredly he will escape without fear’, = K 21·5 *ttye va bina škū u štā paršta*. With -*āna*-, *bināna*- ‘instrument of music’, Z 23·138 *binānā hastama nāmda* ‘they took the best instruments’; III 106·32–3 *binauna škvōda damida* ‘they play the instruments; they blow them’; abstract suffix -*āña*-, *bināña*- ‘music’, SuvO. 68v7 *satä ysäre bināña ākšuttāndä yanä* ‘they began to make 100,000 (kinds of) music’, BS *tūrya-śata-sahasra*-; dyadic K 64, 80v4 *paja-ttaryauga binauña* ‘music’ (BS *pancaturyānga*-); SuvP. 72r2 *bināñä paṃcatturyāmga*, BS *viñā-mṛdangāḥ paṇavāḥ sughoṣakāḥ*. Z 5·87 *spātyau bināñina būna* ‘with flowers, with music, with incense’, = Manj. 412 *bināña bunā spyau jsa*, = Manj. 429 *bināña būnau spyau jsa*; Z 5·100 *bināña vicitra* ‘various music’, = Manj. 414 *bin(ā)ña aṣkūstai ṣṭāna* ‘music although untouched’. On the Iranian side to the base *binā*-, Sogd. Man. *wyn*’, *wyn’kh*, Sodg. Chr. *wyn*’, Zor.P., Gr.Bd 130·7 (TD2) *wn’* **wyn* and Husray ut šātak e 20: 62; Armen. *byē* ‘weaver’.

Manj. 34 *bainema prracā biša* ‘it removes all contingencies’ (BS *pratyaya*-); here *biša*, not *bāša* for *biśša*- ‘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-lavana*-) *āstamna haṃtsi binājāñä* ‘it is to be soaked in rock salt and the rest’, BS *saindhava-anvitair jala-piṣṭaiḥ*, Tib. *rgyam-cha rnam s lhan-čig-tu chu dags-mar byas-la*; Sid. 149v4 *buysñe biysma jsa paherāñä u hvaiñāñä u pharāka jūna binājāñä u hvaiñāñä* ‘it is to be steeped in goat’s urine and dried and many times soaked and dried’, BS *chāga-mūtreṇa bhāvitam*, Tib. *ra-gčün-gyis shan-žin bskam-pa de-lta-bur lan-grans man-du byas-la*, parallel Suśruta *bhāvayec choṣayec ca* ‘let him saturate and dry it’; Sid. 106r1 *gvihye: biysma jsa binājāñä* ‘to be soaked in cow’s urine’; BS *go-mūtreṇa subhāvitam*, Tib. *ba-gčün-gyi nan-du yun rin-du shan-ba bzah-žin*; Sid. 151r3 *buysñāq svīdā jsa binājāñā* ‘to be soaked in goat’s milk’, BS *aḥa-kṣīra-uṣita*-, Tib. *rahi ho-ma dan shans-pa*; III 18·22 *īraṃdām hiye pirä grāmūcā binājāñi* ‘leaves of castor-plant are to be soaked in hot water’; preterite, III 88·153 *ṣi hvī švidanā bināyi vištāña* ‘this must be placed, soaked in human milk’; I 153, 63v5 *tta grrāma uca binauyä vištāña* ‘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. *äxsnun*, *äxsnad*, I. *äxsyn*, *äxsad* ‘to wash’, IE Pok. 971–3 *snā*. Cognates s.v. *ysināj*-.

bināva- ‘bound’, II 103·56 *nadyām ūpanamdyām nāvānyām raudyām bastä bināva pūra aurmaysdāna* ‘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 bināštä o vā ttarvai hāmäte nai jve heḍä* ‘when he is hungry or becomes thirsty, no one gives to him’, BS G 37, 33 b7 *kṣut-pipāsā-hetunā*, Tib. *bkres-pa dan skom-pas ñen-čün čun-zad kyan* ‘starved to death, hunger, thirst, no one gives to him’.

ṣi hvī švidanā, bināmyi vištāñä ‘this is to be placed steeped in human milk’. See *bināj*- ‘to soak, steep’.

biṃnda ‘upon’, v 291, 1b4 /// *āchai biṃda* ‘upon the disease (diseased part)’, Sid. 139r3 *āchai biṃdāq* (see s.v. *bijs*- ‘pour’). Here -*iṃ*- = -*e*- in *benda*.

bipajsama ‘non-hostile’, Z 2·141 *bipajsama buljsa vīrā* ‘without attack upon virtue’ (*buljsā* = BS *guṇa*-). See *bi*-, *bijūndaa*- ‘lifeless’.

bima- ‘rock’, III 80·24 *vaṣṭi [bi] bimi haiysgä padä anvaštä* ‘continuously rock is obstructive, the road difficult’; II 81·38 *bimvā ttarā baysgä ca tta tta straihä*: ‘among rocks vegetation is thick, which is so stiff’; III 80·26–7 *bīmila phastadä sagä* ‘rocky moving stones’. From **vaima*-, Av. *vāema*- ‘rock, cleft’; M.Parth. (Hajjiabad insc. 6·12) *wym* **vēm*, M.Pers.T. *wym* ‘y *wzrg* **vēm* ī *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, I, 56. Note also Z 2·105 *bīmacātri aysuri* ‘the demon Vemacitra’, BS *vaimacitra asura-rājānaṃ* (A. F. R. Hoernle, Manuscript Remains of Buddhist Literature found in E. Turkestan, 105r9), Pali *vepacitta*-. Base of **vaima*- may be *vai*- ‘to cut’, Av. *vinaoiti*, *vinuyat* glossed by *kuṣṭan* ‘flay, kill’, Armen. lw *vēt* ‘incision’, see Henning Memorial Volume 25. For *bi* *bīma* with *bi* at end of line repeated next line, note also ibid. III 80·19–20 *pī picä*. Suffix -*ila*- as in III 80·30 *utcāla kauysä* ‘water pot’.

bimāñ- ‘make to vomit’, v 318·47 *bimāñāñä*, see s.v. *bam*-. **biṃmiysä** ‘millet’, Sid. 15v5 BS *śyāmaka*-, Tib. *khre-rgod*, panicum frumentaceum. The -*iṃ*- may indicate -*e*-, -*ai*-. Possibly dyadic *bai*- (of *biḥa*- ‘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 haṃtsa suramarṣä hvī byiha thauma* ‘together, the weaver Suramarṣa’s woven cloth (silk?)’; IV 39b1 *biye hvade 3* ‘three weaver men’; IV 53b1 *biye hvaḍä 2* ‘two weaver men’; uncertain; but rather to *vai*- ‘to twist, plait, weave’ than to *vaiḥ*- ‘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*, *begaṃnā*. To IE Pok. 1120–1 *uei*- ‘to twist’, O.Ind. *vāyati*, *ūtā*-, *vydyati*, *vītā*-. See also *baya-biya* ‘filled with fear’, and second component -*vīya*-. The form plural *biye* may derive from **vaitar*- ‘to weave’.

may be your great sin’; v 30, 73r5 *cai byaṃnu yīndä* ‘who causes hindrance to him’, v 30, 73v4 *ṣṣei byatānu yanīyā* ‘he would cause hindrance’. Here the four forms *byatana*-, *byatānu*, *byaṃnu*, *byana*- are like the name *hvātana*-, *hvātāna*-, *hvaṃna*, *hvana*-, ‘Khotan’, but the -*ta*- here is rather a secondary intrusion like v 263, 89v2 *hvataṃdä* ‘men’ (nom. plur.), BS G 37, 77a2 *puruṣau* ‘two men’, for *hvaṃdä*, later form of *hvandä*; v 92 r4 *dātākṣiṇyānu* ‘of bounties’ from *dākṣiṇya*-; v 77, 145v5 *viysäte buśānātai* ‘a scented lotus’. Compound, Bcd 48r4 *byanaṃgāra* ‘obstructor’, BS *āvaraṇiya*- ‘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 tcīm* (= *tcēma*) *byāśāñä* ‘and the eye must be opened’, Tib. *miḡ gdans-te* (*gdans* ‘opened wide’); II 33, 3a6 *paṃdi byāśdi himye* ‘the road could be opened’; II 31·27, 33 *śau paṃdi byāṣṭi* ‘one road is opened’; *byāśā* ‘she opened’, III 106·21 *ttanā ca byāśā brrūka ayāṣṭi* ‘then when she opened the window to the street’ (**biyāśśātātä*). 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 bāyāštä hā hvandä vaska maraṇä* ‘when death opens for a man’ but perhaps rather to *byālys*- ‘to step’ (see below). Note also *bātai* ‘opened’, from **viśātaka*-, Zor.P. *viśatak*. 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 *beittä*, *bettä*; *byaśde* ‘expands’. See cognates s.v. *bātai*.

biyeme vi/// —?— v 18·10·5 from a present base *biya*-, **biyāmatā*, no context.

biys- ‘embrace, hold’, v 384, 9a1–2 *ysä jū āstyä* (= *āstyau*) *ñauysera biyse hvandānai rana* ‘a thousand times (= *ysäre jūna*) closer than my bones I embrace the jewel of a man’. Parallel to v 243·34 *ñāmysaira dīryai* ‘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*- (> *biys*-, *beys*-) and participle **biysāta*- to set beside *biysamj*- ‘to seize, hold’.

biysa ‘Buddha’, v 312·20 *biysa ttu biša pīra śamatta biysūṣṭa bosta* ‘he believed all that of the Buddha; he awakened to *śamatha*- (‘calmness’) (and) bodhi-knowledge’. With *pīra* rather than *pīḍa*.

Tib. *thal-mo sbyar-ba* ('join palms'); III 69-86 *biysīyāi dastāna tvā* 'he took her by the hand'; III 132-11 *mūq tta biysīyāi hašta-se* 'so he took *mūrā*-coins 800'; III 68-67 *biysīyāi natcai vistāte* 'he took hold, he placed her outside'; 3 sing. fem. K 42-106 *pejsi vīra bāysīyā* 'she conceived great hatred' (Prakrit *vera-*); K 142-1035 *aṃjalā dasta biysīyā* 'she grasped hands in *aṃjali*-gesture'; 3 plur., II 126-14-5 *satta pada biysīyāmdā* 'the beings took the road'; K 29-200 *satta biysīyaude* 'the beings seized', v 310 vii, r4 *biysīyaudā*; participle adjective, Sid. 126v5 *biysī-likā*, Tib. *thebs-pa* ('seize'). Incohesive, JS 17v2 *biysīsamdai sāṃṃdāna* 'seizing in his mouth' (BS *śunda-*); Sid 136v2 *ttarai biysīstā* '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 baiysī* 'seized by *bhūtā*-demon, *yakṣa*-goblin, planet'. From base *zang-* 'seize', to Sanglēči *zenz-*, *zendz-*, *zōnz-*, *zānz-*, preterite *zuyd*, *zōyd* 'seize'; without *-n-*, Šuynī *zēz-*: *zāšt*, Osm. *zōz-*, Oss. D. *izazun*, *izast* 'to raise with lever', *izaznā* plur. *izaznitā* 'lever', with Av. *zaza-*. See also *zā-* in *beyzā-deṇḍe* 'raising the staff', parallel Pali *atta-daṇḍa-*, 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 biysqrāra pariastau vaṣaya* 'so the *ārya*-s are horrified at the world' (BS *viṣaya-* 'territory'); III 43-26-7 *saṃ khu jā hvai hagrrīḥq 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 himīya* 'he carries in his hand a human head; it was there horrifying'. Adjective, Z 24-261 *kādai pharu hīna 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*, *hṛṣtā-*, Greek *χέρος*, *χέρος* 'mainland', Lat. *horreo*; O.Engl. *gorst* 'gorse (plant)', Celtic O. Ir. *garb* 'rough'. See also JS 30r1 *beysīdā ṣaysde* 'horrific snakes', from participle **vi-zarita-ka-* (like *ysīdāa-* 'yellow' from *zarita-ka-*), rather than *be-* 'poison' with *ysīdāa-* 'yellow'.

biysān- 'awake', Z 4-71 *na ro biysānīndī 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 ji ni biysīndi* 'he does not wake'; Bcd 51v4 *ttiyām biysānīme aysi dāyī cakrīna* 'among them I awaken with the wheel of the *dharma*-doctrine', BS *teṣu vibudhyana cakra-pravṛttim*; 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 *saṃñā*-concept does not sleep'; v 119, 67v7 *hūnāna bāysāndā* 'awakened from sleep', BS *svapnād vibuddhaḥ*; causative, Z 4-102 *balysā biysāñāte satva jaḍina* 'the Buddha awakens the beings from ignorance'; adjective, Z 4-93 *ni vā samtsera biysāñākā ce hūṣīndi gyaḍina* 'in migration there is no awakener of those who sleep in ignorance'. Noun, Sid. 2v3 *biysānāme udiṣāyā* 'for awakening', BS *prabodhāya*, Tib. *bya-bahi phyr*; K 153-22 *biysānāmi jsa biysānāme baḍa* 'with awakening at time (= *beḍa*) of awakening'; participle future, III 36-50 *biysāñā ṣṭām caista hvaṇḍa ṣūje vaska* 'the young folk are to be awakened for one another', = III 34-2 *biysāñā ṣṭā casta hvaṇḍā ṣūja vaska* (also III 45-8, and III 40-2-3). From *zān-* 'know', see cognates s.v. *paysān-*.

biysānaa- 'intolerable, savage', fem. *biysāṃja*, Sid. 127r4 *biysānai*, BS *ghora-*, Tib. *ma runs-pa* ('pernicious'); Sid. 138r4 *beysāja kṣe-padya haṣq āchai hame* 'horrific disease of swelling is sixfold', BS *śophaḥ syāt ṣaḍ-vidho ghorah*, Tib. *skran-bahi nad mi-bzad-par rnam-pa drug hbyun-bar hgyur-te*; Sid. 145v4 *tcīmñā āchai abhaiṣaṃñā hame biysānai*, BS *abhiṣyanda-pravṛddhaḥ syāt*, Tib. *mig-nad mēhi-ma hḍzag-pa ṣes-bya-ba chabs chen-po gyur-pa-la* (*chabs chen-po* 'very great'); Sid. 146r4 *biysānai tcīmñā rrahā āchai jīmdā* 'it cures severe disease of pain in the eye', Tib. *mig-nad mi-zad-par na-ba sel-to*; Sid. 107v1 *kāṃmalā biysānai āchai va* 'for the severe *kāmala*-disease', BS *kāmalārtasya*, Tib. *mig-ser-gyis ṇam-thag-pa-la*; Sid. 109v3 *haika āchai beysānai jedā* 'it cures severe hiccoughs', BS *hikkārte*, Tib. *skyigs-buhi nad-kyis ṇam-thag-pa sel-to*; I 137, 45v2 *biysānā rakṣaysā* 'fierce *rākṣasa*-demons', BS *dāruṇā rākṣasāḥ*; III 72-155-6 *halahaja biysāṃja* 'terrifying tumult'; III 71-138 *hīna biysāṃja* 'terrifying army'. Possibly from **vizārana-*, **visārna-* to *biysar-* 'be terrified', *biyser-* 'to horrify', with loss of *-r-* in contact (see s.v. *khārga-*, *bajsvārā-*, *bisavānū*, *pāja*, *hamāja*, *āphāja*).

biysirka- 'great (?)', JS 11v3-4 *gūha. . . hambaḍa ṣays(d)yau jsa biysirka* 'a cave. . . filled with snakes, huge'. In form like *miysirka-*, *maysirka-* 'great', to base *maz-*, hence possibly to O.Pers. *vazarka-*, Sogd. Bud. *wz'rk-*, plur. *wz'rkt*, *wz'rkt*, M.Parth.T. *wzrg*, *wzrgyft* (*wzyšt* 'greatest', or 'lively?'); M.Pers.T. *wzrg*, *wzrgyh* (*wzyšt* 'greatest (?)'), Zor.P. *wčlg*, *wčwlg*, *wčwlgwtm*, 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. *bātamyjsa-*). The meaning 'great' is preferred to a connexion with *biysar-* 'be horrified', as qualifying the cave, not the snakes.

biysaurrjā 'angered', III 72-159-60 *cī rakṣaysa ttū hirā busta, jambvīyā āva biysaurrjā* '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 *buysīñe biysme jsa*, BS *basta-mūtre*, Tib. *ra-gčīn daw*; adjec-

tive, 24v3 O.Suv *biysmanna panīys<au>* (dyadic), BS *mūtra-*. See cognates s.v. *mīysai*, and note three initials *mīysai*, *biysma*, *phīysgāna-* 'bladder'. For *b-*, note also Sogd. Bud. *βzm-δ'ny* 'bladder', BS *vasti-*. IE Pok. 713 *meiǵh-*.

bir- 'throw', N 50-24 *handarñā lovadāto birāta* 'would transfer to another cosmos' (BS *loka-dhātu-*); K 90-732 *ṣi satvā. . . paskīnā bire* 'that person throws back'; I 179, 98r3 *pīra biṣa jīndi gūwq jsa birāñi* 'it destroys all worms; it must be thrown (got) from the ear', BS *prapūraṇā-*; Z 5-106 *banhyu birāte śśando* 'throws the tree to the ground' (not to Sogd. Bud. *wyr-* 'to saw'). Preterite Z 22-294 *biḥā nu biḍe* 'he threw out their seed', Z 19-44 *rrīṇa śvānānu jūndau biḍātā* 'the queen threw him living to the dogs', Z 13-78 *dādāyu biḍe* 'he threw a stone'; Z 11-36 *spāte biḍa. . . balśa* 'should throw flowers on a monument' (see s.v. *uysdīs-*). Base *bīr-:biḍa-* (like *pīr-:piḍa-* 'write'; and *pīr-* 'believe', *pīrāte* 'he believes'). Note also *piḍe* 'is filled' to base *par-*. Possibly *bai-*, noun *bai-ra-* denominative verb **bair-* > *bīr-*, or base *bar-*, *bary-* > *bīr-*. See Lit. *berīū*, *beṛti* 'to strew (grain, flour, ashes)' with *byrū*, *birti* 'to strew', to IE Pok. 132 *bher-* 'carry' in specialised meaning.

bīr- 'crack, break', I 169, 85v5 *ciṃ (=cai, or cvai) auṣṭa birimda hvaṇḍām* 'whose lips crack, of men', BS *bhagna-*; Sid. 131v4 *āstā-v-ī hatcyadā hamāre u beraṃdā* 'his bones become fragile and crack', BS *rug-bheda-*, Tib. *rus-pa grum-ṣin 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-*, Šuynī *vəraṣ-*: *vərušt*, Sanglēči *vrel-*, *vṛēt*, Yidya *vriim*, *vriurum*, Munjāni *vriṛam*, *vriṣky-*, Sarikolī *vareig-*, *varaxt*, Yazg. *varaw-*, *vəroxt*; trans. *vrand-*, *vroxt*.

bira 'dress', II 59-3 *u ṣaca prraiysge bira ṣā* 'and one *ṣaci*-silk covering, dress'. From **brya-* (as *mār-*, *mīr-*, *mūr-* 'to die' from *mrya-*) to base *bar-* 'bear, wear' (or **vrya-* to base *var-* 'cover', as Zor.P. *varr* (*vul*), Armen. lw *vař* 'mantle'). See also *bairai*, *biḍa-*, *bīla-*, *baraka*.

birā 'leash, bond', III 42-12-3 *ttraisñījsai birā jsa pāsa ttū mauñadā aysmū ṇūṣṭārā* 'a load with leash of desire (so BS *trṣṇā*), so they bind the mind'; duplicated and deleted III 42-10-11 *ttraisñījai birā jsā pāṣa ttā ttū mauñada*; III 42-11 *sa khu jā ṇūṣṭyai pyairā birā jsā hatsā* 'just as one may bind desire with a leash', parallel to BS *trṣṇā-pāsa-baddha-* quoted s.v. *ahva-* and *baittā*; Manj. 39-41 *sa khva pere bira ṇāṣṭa uysānā hīvī drauna ttu māñada harbaṣa satva aysmvīnai 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 ttīyai kṣamī narida sattāṛva birai jsa vāṣṭa ty[ā]e hīvī aysmva sa vasūjāñā* 'whom it pleases (= he who wishes) to escape the leash of migration hither, he must cleanse his own mind'. The BS *trṣṇā-garḍūla-* 'leash of desire' gives the meaning of *bīra-*, which can then be traced to a base *barb-*, **barbya-* (see above *gir-* < *gṛbya-* 'take') and so connected up with Sogd. Bud. *β'rβ* **ābarba-* rendering BS *ankuṣa-* 'the elephant hook' to conduct the elephant. This *barb-* 'to lead, drive', can be traced also in O.Ind. RV 8-32-10 *bṛbād-uktha-*, epithet of Indra, 'leader of the song', and

probably also in the RV name *bṛbū-*, in Greek *βροβέυς* 'judge, umpire'. See Donum. . . Nyberg 1954, 11; Indo-Iranica, *Mélanges G. Morgenstierne*, 8; BSOAS 23, 1960, 24-6.

birra- 'something carried as a load', II 16, 4a1 *cu birrā barīdi* 'what load they carry'; II 36-10-8 *cu birri buḍāṃdi* 'what load they carried'; II 26-31-7 *b(i)rra-barai* 'carrier of the load'. From **baranya-* (as *ysirra-* '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'.

birrai 'I fear' (doubtful *-rr-*), II 125-14 *ma jsā ma ṣīkā ārā naiṣta, hīṇa ysīra birrai ttā-ṃ bvquma-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-:bi-* with *-ra-* (cf. Armen. lw *aha-vir-k'* quoted s.v. *baya-*), hence *bīr-* (< **baira-*). For *bvquma* (distinguished from *bvāma-* 'bodhi-knowledge' by the hook?) connexion is assumed with *būñā-* 'talk'. For *vīnaa-* < **vayana-ka-*, see *vai-* s.v. *bay-* 'to guide'.

birre 'with cut', K 20-2-3 *kādara-birre raysaga vīra jsanauñā* 'with cut of sword, she must swiftly be slain', parallel K 28-178 *kādara jse vara ṣṭau raysga vīra jsanauñā*, = K 37-118 *kādarinaī vara ṣṭām raysgi vī jsanāñā*. Hence *kādara-birre* = *kādarina* 'with sword' as second component *birre* may be traced to **brnya-* 'cutting' to base *bar-* (see s.v. *barnei*). Note *-rya-* > *-ira-* in *mār-*, *mīr-*, later *mūr-* 'to die' from *mrya-* (see also *bira-* 'dress') and *-rr-* < *-rn-* primary contact or secondary in *ysirra-* 'gold' from *zaranya-*. Short *-i-* in *birre* requires *-r-*, not *-ar-*, hence **brnya-* > **birna* > *birra-*. The *-e* may be older oblique case *-yā*.

birai jsa 'with the leash', Manj. 42. See s.v. *bīrā* 'leash'.

bīraca 'breaking', see *bīr-* 'crack'.

bārays- 'spread, expound, state', *birays-*, *berays-*, participle *biraṣṭa-*, K 59, 34r1-3 *ṇūṣḍa prraciṇna (-iṃ- = -ai-) kūla se-ysirvā buddha-kṣettrovā lovadāvuā nirmāna biraysdi tcamna satvām nva gāṃttṛa* (BS *gotra-*) *hīvāmye phara jsa dā uysdīse* 'in mercy in koti-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 *dharma*-doctrine in (each) his own language'; Sid. 136r2 *ṣi agvā harbeṣā-v-ī biraysde u trāme* 'it spreads in all his limbs and penetrates', BS *sarvataḥ pravisarpaṇāt*, Tib. *lus thams-čad-du mēhed-čin hjug-pa yin-no* (*mēhed* 'spread'); of preaching, expounding, stating, Sid. 3r4 *ttīye hīya piṣkistā jsa ttā biraysāre, rve kṣa biraṣṭe* 'they are displayed with its division, the six seasons are expounded', BS *vibhāgāḥ ṣaṭ samākhyaṭā ṛtavas tasya santataṃ*, Tib. *dehi rgyun-gyi rnam-pa dbye-ba ni, dus-chigs rnam drug-tu bśad-de* (*hbyed-pa* 'divide'); I 1 sing. v 139, 1b3 (no context) *kāma vāte birayse*; Sid. 145r5 *ttiyām āstamna biraysdem* (*-em = -e*) 'those and the rest he teaches', BS *smṛta-*, Tib. *rnams yin-par bśado*; Sid. 133v1-2 *mau jsa āchām jehume vaṣkalaḥ beraysde* 'he explains the chapter of curing diseases due to intoxication', Tib. *chan-nad gso-bahi lehu bśad-par byaho*; preterite, Sid. 145r3 *biraṣṭa*, Tib. *bśado*; Sid. 107r4

biraṣṭa, Tib. *bstan-pa* ('teach'), SuvO. 55v5 *brūñāte bāraṣṭā vāstarna* (BS *vistara-*) *īyā* 'would illuminate and be taught in detail', BS *vistareṇa samprakāṣayisyate*; K 2, 137v2-3 *cu bāraṣṭaimā, u uysdiṣātaimā* '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 gan 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, 67r5 *ṣā rre nāma-varidā buljsā-jserā hāmāte bārraviyā suhauṭtā 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 *bärr-* occur with initial *r-* (see *bārāhātā* 'he soars' and *bārrāṣṭattete jsa*). Here *bärr-* is later *br-*. Base may be either *brav-* or **bi-rrav-*, **abi-rrav-*. Possibly from *frav-*, with Av. *frāvōit*, Yašt 19.80 *vaēnāmnām 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. *rāmīšn* 'joy'.

biraṣṣā 'floor, storey (?)', III 74.203-4 *haṣa sa uska-biraṣṣā, 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 *uskāškama-*, and Waxī *iska-kut* 'roof' (**uskā-kata-*). Yidya *iščy* 'roof' (**usca-kataka-*). Hence not *bira ṣā*.

bārāysda 'explain', v 143, 110a4 *kūsānei vātā se ko mā nāma bārāysda se ṣātā* '... was searching, thinking, if indeed (-ū < *uta*) he should mention my name, saying, this...'. Injunctive 3 sing. to *bārāys-* (with *bārays-*), form like III 44.53 *pajāysdai* 'he accepts', from *pajāys-*.

bārās-, *birās-*, *birāṣ-* 'explain, expound, teach', causative to *birays-*, *birāys-*, v 118, 67v6 *bārāsātā hvāñātā* 'he proclaims', BS *prakāṣayantam*; SuvO. 55v6 *vāstarna bārāṣṭiyā uysdiṣṭiyā* 'he would explain in detail', BS *vistareṇa samprakāṣayisyate*; SuvP. 65v3 *ṣau jūna khvai ye birāṣe* 'one time when he expounds it', BS *eka-velām prakāṣena*; III 60.35 *rākṣāmā ttu sūttiri birāṣām jīmñā* '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 aysmuṭ vaṣṭāmata bārāśma itā* 'where this Śūraṅgama-samādhī 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 *ṣkāṣṭattete jsa bārrāṣṭattete jsa pahāṣṭāna aysmūna* 'with mind freed from arrogance, pride', BS *māna-mada-darpa-vivarjitena cittena*. From **abi-raz-* 'raise up', to Av. *raz-* 'direct', *ham-raz-* 'rise', Zor.P. *aḥrāst* (-st- < -št-), *aḥrāstīšnūh*, N.Pers. *afraz* 'exalted', *afraṣṭan* (and *afraṣṭān*) '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 haṃsa-birds flies up', Tib. *nan-*

pahi rgyal-po bzin-du bar-snan-la hphags-te (*bar-snan* 'atmosphere'); *brāh-*, Z 21.115 *samu hatārā brāhā krñgi ka ṣātāna āvuto hīṣṭā* '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, raṣṭet* '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 ṣṣandā birātq* 'would not the earth split?'; Z 22.330 *ūru mā birātīndi* 'they split my belly', Sid. 138v1 *thiyau parvaṣte u berṣḍā* 'it quickly matures and bursts', BS *kṣipra-pāki*, Tib. *myur-du smin-čip rdol-ba dan*; 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(ni)*, = Z 20.37 *vūmūva birṣṭa ttani* 'moved, the skin is burst'; Z 13.71 *varī puṣṣo ṣṣandā birṣṭa* 'at once swiftly the earth burst'. From **vi-raiṣ-* 'injure, break', Av. *raēṣ-*, *iriṣṭa-*, Sogd. Bud. *ptr'yṣ-*, Man. *ptryṣt-* 'to tear', Sogd. Bud. *zr'yṣ-* 'destroy', Man. *zryṣt-* 'harm', Oss. D. *resun, rist*, I. *risyn, rissyn* 'to pain', *rīs* 'pain'; Šuynī *wirēṣ-*, *wirēṣt* 'tear, rip open', Rōšāni *wirīṣ-*, *wirīṣt*, Yazg. *wriṣ-*, *wriṣt*, intr. *wərox-*, *wəroyd*, *worox*. See *harātq, harṣṭa-*, *rrātu*. IE Pok. 859 *rei-s*, O.Ind. *rēṣati, riṣyati, riṣṭā-* 'injure', O.Norse *rīsta, rīsta* 'tear', O.Slav. *rešiti* 'loosen', Let. *risums* 'split'.

bārriysātā 'it shakes', K 5, 144r2 *lovadāti kṣei-padya bārriysātā* 'the cosmos (= BS *loka-dhātu-*) shakes in six ways', Tib. *hjiḡ-rten-gyi khamṣ 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 w-ywṣw-znk'y ṣn*; III 72, 158 *būriysya ṣamdā mista* 'the great earth shook'; v 84, 25v3 *ne bārriysde*, Tib. *mi skrag* ('fear'), translation E. Lamotte, 227 'ne seront pas effrayés'; see *rīysde, rrīysai, harīys-*. From *raiz-*, cognates s.v. *rrīys-*.

bārūñ- 'shine', *birūñ-*, *brūñ-*, SuvO. 27v4 *bārūñāte*, BS *ābhāṣita-*; SuvO. 5v1 *bārūñamce*, BS *uttapta-*, SuvO. 55v6 *brūñāte*, BS *samprakāṣiyati*; v 184, 40r2 *bāyyau birūñā u* 'with rays shines and...'; preterite v 156, 1a2 *bārūñā-tāndā indā*; noun, Z 23.98 *brūñāmata trāma sam kho sarbandā urmaysde* 'brightness just like the rising sun'. From **vi-rauxṣnaya-*. See *rrūdātā* 'light', *harūñ-* 'to illuminate'. Or possibly **rauxna-* < **leuk-no-*), without -ṣ-.

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, 6r4-6v1 *cvai nāma hvāñi barijām sijāma* (BS *sidhya-*) *byehi tsā himi suhye*; = v 250.797-8 *cuai nāma hvāñe harbiṣām barijām sijāma byehe tsā hime suhye*. See *bara-*, *barīja-*.

biṃrkha 'seat', K 49.3.7 (dyadic) *sihāysina sarauwa biṃrkha* 'the lion throne' (BS *siṃhāsana-*); K 147.37 *sarauwq bairkha pīla 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 nuvaindā* 'wolves, jackals cry'; Z 4.58 *birgga ṣvānā rrūwāsa ṣṣundā* 'wolves, dogs, jackals, ravens', Z 24.420 *birgga rrūwāsa hāysa ṣṭāna nuveindi* 'wolves, jackals at a distance cry'; III 71.136 *sarautām āstaṃ birga* 'of lions and the rest, wolves', Samghāṭa 155b2 *bārga* 'wolves'; III 72.157-8 *hviyaṣām hīvī rathā, birgām ttalaphām ttiyām hīvī 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 v1 262. To Av. *vahrka-*, Zor.P., N.Pers. *gurg*, Sogd. Bud. *wyrky*; Parāčī *γury*, Yidya *wury*, Sanglēčī *wurk*, Šuynī *wūrj*, fem. *wirdzin*, Yazg. *warǵ*, plur. *warǵaθ*, *warǵežg*. IE Pok. 1178 *ul̥kʰos*, O.Ind. *vṛka-*, *vṛkī-*, 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-*.

birṣṭa 'split', see s.v. *birātq*; III 89.166 *nūvara-jṣā basakā hīvī samñā birṣṭa 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 *hviḍa-* 'food' from *hvaḍa-*. See s.v. *biḍa-*.

bile 'intestines', Z 20.54 *māstai āṣke hvī aśsucā* (BS *aśuci-*) *biysma bile* 'brains, tears, sweat, faeces, urine, intestines'; Z 20.36 *cā bile tcabriye* 'whose intestines are scattered'. From **vrdā-* 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 *ṣpuljei rrūva svī jatārā bilga ysārā* 'spleen, intestines, lungs, liver, kidneys, heart'; Sid. 155r3 *binga-baṃdanvā vīnā* 'pains in the bands of the kidneys', BS *kuṣi-*, Tib. *mkkal-rked na-ba*. Adjective, III 89.157 *bigaji pī* 'fat of kidney'. Base **vṛṣka-*, Av. *vəṛṣka-*, *vəṛṭka-*, Yidya *wulya*, Waxī *wultk*, Zor.P. *gwltk* **gurtak*, N.Pers. *gurdah*, Orm. *yulkak*, Sanglēčī *wolk, gul*, Šuynī *wuṣṣ, ūwǵ*, Pašto *warga* (*puṣṭa-warga*), Kurd. *bulk*, Oss. D. *urg, urg-fiutāj* 'with fat of kidneys', I. *ürg* (= *ūyrg*), caritive *ūrgoj* 'without kidneys'. The oldest Indian *vṛkkau* (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 **vṛsa-θā-* (collective), like Pašto *wēṣṭa* 'hair' (**vṛsa-tā*), Wanetsī *ūšt*, with Parāčī *γōṣ* (**vṛsa-*), 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. *vālśa-* 'shoot, twig', O.Slav. *vlasū* 'hair'. See KT v1 242-3 for other proposals.

biva 'root', Sid. 52r3, Sid. 100r1, see *bāga*.

biṣā 'in the monument', loc. sing., older *balśa*, K 72.17 *biṣa ttauda jsāvā* 'he goes with reverence in the caitya-monument'; ibid. 19 *spyā biḍa bāśa* 'he carries flowers to the caitya'; ibid. 27 *biṣa ttūda jsāvi* 'he goes with reverence in the caitya'; = K 73.40 *biṣa tvada jsāvi*, K 73.50 *biṣa tsūmi kiṇa hāva* 'advantages of going to the caitya'; K 73.51 *spyi biḍi hārūva biṣa* 'he brings flowers,

plants to the caitya'; K 73.32 *biṣi tvada jsāvai*; K 72.25 *ṣā pve biṣāṣṭi byeṣṭi* 'he steps one step towards the caitya'. Translation, Volume of Studies to I. B. Horner 15-18. See *balsa-* 'monument, stūpa and caitya'.

biṣṣa-, *biṣa-* 'all, whole, every', singular, v 333, 27r3 *māṣvo biṣṣu kumjsatu kerā* 'he would sow every sesame (-seed) in the fields', BS G 37, 24a3-4 *tilam vāpayet*; v 334, 32v6 *biṣṣo... balysāno tcārīmu* 'every Buddha sphere', BS G 37, 29b5-6 *sarvasyām lokadhātāu*; v 64.1 *biṣem ā* 'everyone of them came'; plural *biṣṣā*, v 329, 7v1 *biṣṣi ttā wysnora* 'all these beings', BS G 36, 5r6 *te sarve*, Tib. *de-dag thams-čad*; v 68, 8v5 *biṣṣā ttā* 'all these', BS G 37, 4b3-4 *te sarve*; III 26, 31b2 *biṣā satva* 'all beings', BS *sarve satvāh*; v 125, 7a2 gen. plur. *biṣyenā hvamḍānu* 'of all men' (like numeral plural); K 53.10-9 *bḡysānā biṣānā* 'of all Buddhas'; K 136.865-6 *biṣānā sarvasatvānā uysnau-rānā* 'of all beings'; v 308, 10b1 *bāṣṣā pracaina* 'for all'; K 138.943 *biṣā hālā-t-i kama* 'in all directions protection for him'; K 139.951 *biṣā hālā kame kiṇa* 'in all directions for his protection'; K 139.954 *biṣā hālā-v-ā yanāme kiṇa* 'in all directions in working for him'; III 21, 6a2 *rraṣṭā biṣā hālā biṣyādā* 'rightly in all directions awakened', BS *samyak-saṃbuddha-*; inst. sing. v 207.17.3 *biṣina* 'in all', *dvī ysāri dvārahauḍā biṣina* 'total 2072'; v 306.7.12 *biṣna ru hiysda barīja aṣti 104 kūsa kha 9* 'in all also to hand is the crop, 104 kūsa-measures, 9 kha-measures'; inst. plur. v 134, 221v2 *biṣṣyau*; loc. sing. v 53, 93b1 *biṣṣiṇe*; with pronoun *yi*, K 151.39 *biṣi*; with pronoun *nā, ūm*, Z 23.26 *biṣṣā nā ysāru brūṣcāte kāṣca* 'sorrow torments the heart of everyone of them'; Z 4.109 *biṣṣe nā* 'all of them', ibid. *biṣṣā nu*, Z 4.110 *biṣṣu nu*, later III 9, 17r5 *biṣṣum*; v 249.755 *biṣum*, ibid. 756 *biṣum*, ibid. 758 *biṣu*, K 48.2.5-6 *biṣum ṣṭām diṣum vaṃña* 'I now acknowledge all of them'; K 49.4.5 *biṣu ām haiṣum ttāṣṭā* 'all of them I offer there'; K 41.60 *biṣum* = 61 *biṣūau*; K 44.178 *biṣu*, 179 *baṣū*; Manj. 107 *biṣu* 'all to them'; v 64.1 *biṣem* 'all of them'; Z 5.44 *biṣāna nā biṣṣā rraṣṭe* 'with the tongue he licked them both'. Compound, *har-biṣṣa-* see below. First component *biṣ-padā* 'first of all', SuvO. 54v7 *biṣ-padā*, BS *agra-bhāga-*; see below; III 7, 14v4-5 *biṣṣa-bāḍva gyasta bḡysa* 'the deva Buddhas of all times'. From **viṣva-*, *harbiṣṣa-* from **harva-viṣva-*, to Av. *viṣpa-*, O.Pers. *visa-*, *vispa-*, Zor.P. *visp-*, *har-visp*; Sogd. *wysp-*, M.Parth.T. *wysp*, M.Pers.T. *wyspy*, *wysp-zng*. IE Pok. 1176 *ui-k-*, O.Ind. *viṣva-*; and IE *uiso-*, Lit. *visas*, O.Slav. *visi*. See *biṣiji*, *biṣṣinda-*.

biṣām 'of women-servants', K 45.14 *ttiṃm biṣām biṣām nakṣautta naṣā māsta-hāysā ye* 'for the men (and) women servants there was the allotted portion of monthly food'. See *biṣa-*, *biṣṣa-*.

biṣṣā 'in the house', loc. sing. to *biṣā-*, K 16.154 *biṣa*, = II 106.138 *biṣa āna*, II 71.6 *biṣa*; Z 2.70 *biṣṣālstō* 'to the house', II 89.40 *biṣāṣṭā*, III 44.48 *biṣā*.

biṣṣā 'female servant', v 87, 23v6 *sa mī biṣṣā tta tta pastā* 'the servant here so commanded'; K 45.14 *biṣām biṣām* 'of men-servants, of women servants'. Feminine to *biṣa-* 'servant'. See also *biṣaka-*.

biṣaka 'female servant', II 125, 21 *pārysya biṣaka ysyāne* 'may I be born a female servant (dyadic)'. See *biṣṣa-*.

biṣāmni-padā 'in all ways', K 56, 22v3 *haṣṭvā akṣaṇvā*

bišāmnī-paḍi kāmā-guṇyāṃ viṣayāṃ dṛiṣṭiyāṃ jsa nīrāṃda ṣṭāre 'in the eight misfortunes (BS *akṣaṇa-*) they are blocked (BS *niruddha*), by the amorous qualities (BS *kāmā-guṇa-*), the objects of senses (BS *viṣaya-*), heresies (BS *dṛṣṭigata-*) in all ways'. See *biṣṭūnya-*.

bišā 'tongue' (nom. acc. sing.), *biṣā*, Sid. 155v1 *biṣā*, Tib. *lē*; Sid. 155r5-v1 *cu beṣā hīya āchā tti drrai-padya hamāre* 'what are diseases of the tongue, they are three-fold', Tib. *de-la lē-naḍ nī rnam-pa gsum-ste*; Sid. 143r3 *biṣā māṇāmdā henai* 'red like the tongue', Tib. *lēhi mdog hdra-bar dmar-ba dan*; Sid. 155v2 *bišā-v-ī ysirrā hame* 'his tongue becomes rough', Tib. *lē rcub-čün*; inst. sing. Z 5:44 *bišāna nā biṣā rrāṣṭe* 'with tongue licked them both'; III 14:27 *bišāna vaṣū hime* 'by tongue he becomes bad', = III 15:5-6 *biṣāna satta vaṣūna himāri* 'by tongue beings are bad'; K 156:13-4 *ttaraṃdarana...* *biṣāna...* *aysmūna* 'the three *saṃskāras* with body... with tongue... with mind', parallel Pali *kāyena vācāya uda cetasā*; = III 64:16-7. SuvP. 67r3 *ttaraṃdarana drra-vadya karma, cu ra tcāhau-padya biṣāna, 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 *harbiṣye biṣātinai kirā (-t-, not -n-)* '*karma*-deed by the tongue'; *biṣāyina* 'with (defective) tongue', III 15:52 *biṣāyina u haphāra-sa-lāta* 'with defective tongue and confused speech'; with negative v 146, 71v4 *abiṣātā (-t- certain)*; -ja, K 65, 84r1 *biṣāja* in the triad *aysmvaja āra ttaradaraja biṣāja* 'faults of mind, body, tongue'. Compound, JS 18v4 *ṣiṣṭa-biṣā* 'tongue-tied, dumb' (see *ṣāṣ-*, *ṣiṣṭa-* 'adhere'). Sid. 126v3 *sibiṣṭā padimākā nāma* 'by name making eloquent', BS *sārasvataṃ nāma*, Tib. *lē bde-bar byed-pa ṣes-bya-ba*. Possibly *-biṣ-* 'tongue' with *si-* 'sharpened' to base *sā:-si-*, N.Pers. *sānah* 'hone', O.Ind. *śā:-śitā-*, Oss. D. *insun, insad*, I. *ssyn, ssad* 'grind; sharpen', with suffix *-ta-*. Various forms of one older word, Av. *hizvā-*, *hizū-*, 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*, *zovīy*, Sanglēcī *zovūk*, Yazg. *zovēg*, Šuynī *ziv*, Waxī *zovī*, *zovāk*, *zik*, *zik*, Oss. DI. *āvzag*. IE Pok. 223 *dnghū-*, *dnghūā-* 'tongue', O.Ind. *jihvā-*, *juhū-*, O.Lat. *lingua*, Lat. *lingua*, Got. *tuggō*, O.Engl. *tunge*.

biṣāyā 'house-mistress (?)', v 267, 46a2 *(spā)ta bara hīya biṣāyā pasti...* 'the lady of officer Bara ordered...'. Adjective to *biša-* 'in the house', possibly with suffix *-āti-* as in O.Ind. *padāti-* 'footman', with meaning as Greek οἰκέρης and below *māsa-vīraa-* 'house-worker' (*kīra-*).

biṣī, *beṣī* 'buttermilk', Sid. 131r1 *biṣī*, BS *mastu*, Tib. *dar-ba*; Sid. 20v5 *beṣī*, BS *mastu*, Tib. *dar-ba*; Sid. 9r2 *biṣī*, BS *udaṣvit* 'water and buttermilk', Tib. *dar-ba*; III 92:230 *kāmyina, ā vā biṣinā vara saṃkhalyānā* '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 *mysa* 'curds' (see BSOAS 18, 1956, 40-1). The *-ś-* (of *biṣī*) from palatalised *-ś-* < *-śś-* to IE *mei-ks-*, variant with *mei-sk-*. For *-ī* note also *śidī* 'food (?)', from *-īya-*.

biṣīji 'altogether', K 35:87-8 *kathā nūṣṭyāmdī biṣīji* '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 **biṣṭinaa-*, or possibly *biṣṭinda*.

biṣṭinda 'completely', SuvO. 5v7 *yāva dasau kuśala-karma-paḥa hamaṅgu biṣṭinda parauste* 'while he practised completely, fully the ten good paths of *karma*-acts', BS *yāvad daśa-kuśala-karma-pathaṃ samādāpayet* (Tib. *yan-dag-par blans-par gyur* with *len* 'accept'); v 249:774-5 *biṣṭida gyasta baysa himāre haṃbga jsa tcāhguse 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 biṣṭinda* 'they bowed heads altogether'; K 101:34-6 *biṣṭida gyasta baysa himāre haṃbga jsa tcihgusi kūla pīrma haṣṭusi kūla kṣg byūrā haudi ysāri haṣṭisse* (here '*koṭi-*, six myriads'); III 113, 3v4 *biṣṭida jasta baysa himāri haṃbga jsa*; K 50:4:7 *biṣṭidā*; Z 2:70 *vā haṃgrīsādu biṣṭinda* 'may they all assemble here'. From *biṣṣa-* with *-anta-* 'region', see s.v. *īyānda-*, *benda*, *anada*.

biṣṭūnya- 'of all kinds' from *biṣṣa-* and *gūna-* 'colour', *biṣṭūnya-*, *biṣṭūnya-*, v 111, 33v6 *biṣṭūnina ttagatāna* 'with all kinds of wealth', BS *sarva-dhana-dhānya-*; v 113, 35v3 *biṣṭūnyau spātyau* 'with all flowers', BS *nānā-puṣpa-*; v 116, 65r5 *biṣṭūnyau vyāvulasta* 'troubled by various things', BS *sata-vyākulāḥ*; SuvP. 69r3 *biṣṭūnya*, BS *vicitra-*; v 72, 39v2 *biṣṭūnī ttagā* 'all kinds of wealth'; inst. plur. v 183b4 *biṣṭūnyau śāmanyau parāha* 'morality with all kinds of mouths (*śāman-* = BS *mukha-*)'. BS *sarvato-mukha-śila-*; ibid. b5 *bāṣṭūnyau śāmanyau jsa parāhe*; v 37v3 *biṣṭūnina padina* 'in every way', = K 56, 22v3 *biṣāmnī padī*; v 346a4 *bāṣṭūnī brūnā pārṣu* 'all kinds of splendid service'; III 92:234 *biṣṭūnā, biṣṭūnā, piṇḍā hvañāre* 'they are named all kinds of ways' (= *paṇḍā*); III 55:10 *būṣṭūnā puja-karma* 'all kinds of worship'. Compound, Sid. 126v5 *biṣṭūnā-pacaḍai* 'of every kind', Tib. *thabs rnam-pa sna-čhogs-kyis*. See *biṣṣa-* 'all' and *ggūna-* 'colour'.

biṣautta- 'hackled', N 52:17 *ne padaṃja kvī ye biṣauttu yindā* 'there is no method whereby one can hackle it' (the plant, *hāro*, *ataṣī* '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-*.

biṣauraka- 'predatory, raptor', III 108:6 *mūraka biṣaurakā ci didā 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. *sorun*, *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. *sarva-* epithet of the *vyādha-* 'hunter', Rudra, Tokhara B *serve* 'hunter' (*k' > ś*).

bištai 'woven (?)', v 258, 1b3 *bištai thauma himya 19* 'woven pieces of cloth (silk?) amounting to 19'; ibid. 1a1 *bišti thauma himya* (number); ibid. 1b1 *bišti hvamdi 7 pamñe hvamdye kauvaji mūri 53* 'woven pieces, men 7, for each

man a coat (?) value 53 *mūrā*-coins'. To base *vai-*, see s.v. *bīye*.

bište, II 128:46, infinitive to *bista-*.

biṣḍe 'sins', K 154:42 *byūmgū (-u 'and') biṣḍe* 'abuse and evil'. See *baṣḍā-*.

biṣ-padā 'first of all', SuvO. 54v7 *biṣ-padā śāndremāte nasā haurāñā* 'the best portion of Śāndramatā must be given', BS *śriyā mahādevyā agra-bhāga-pratyamṣaṃ dātavyaṃ*; Sid. 142r4 *biṣā padā* 'first of all', Tib. *thog-ma*; Z 6:1 *biṣ-padā namasāmā dātu* 'first of all I revere the *dharma*-doctrine', with adjective suffix *-ka-*, Z 11:2 *biṣ-padāka mulyśdā* 'best favour of all'. Old type of compound from **viṣva-partāka-*. See s.v. *padā*.

biṣyenā gen. plur. to *biṣṣa-* 'all', with *-yenā* of numerals, v 125, 7a2.

biṣṣāta 'broken', Z 21:30 *biṣṣāte palṣti pharu* 'many broken backs'. Possibly **vi-ṣṣā-*: **viṣṣāta-* to Av. Yašt 14:56 *vī maiḍyaṇəm fšānayeinti* 'they wrench apart the middle (of the victim's body)'. See *patāñiyā*, and *ḥin-*, < *śan-*. Type like *zan-*: *zāta-* 'be born', see *ysan-*, *ysāta-*.

biṣṣonda 'dispersed', Z 21:28 *biṣṣonda śṣāre śvānānu khāysu samu* 'dispersed they lie, only food of dogs'; Z 20:37 *ce vā biṣonda vūmūva birṣṭa ttani* 'some again dispersed, tossed about, the skin split'. Without *bi-*, Z 20:38 *ṣṣaunda* 'tossed up'; Z 20:39 *ṣṣonda*. 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 *vaiṣ-*, see *patābātāñā*, *ḥāta-* 'poison', to Av. *vāṣah-* 'rotteness', *viṣ-* 'poison', Zor.P. *patvēṣak* 'pollution'; O.Ind. *vēṣati*, *viṣā-*, *visra-* 'mouldy', *viṣ-*, *viṣṭhā* 'excrement'. Note Zor.P. *dandāniḥ pūtak* to gloss Av. *vīmūtō.dantānō*.

biṣgī 'plant, herb', v 210:6 *auyām ci biṣgī ci paṣi* (in a commercial context of *āysaṃ* 'millet') 'of fodders (?) what is the *biṣgī*-plant, what is the *paṣi*-plant', possibly two kinds of millet. Here *biṣgī* from **biṣakīya-* or **viṣakīya-* to either Av. *biṣ-* 'medicine' or rather to base *vai-* 'of growing plants', with Zor.P. *vēṣak*, N.Pers. *beṣah*, *veṣah* 'plantation forest' (see s.v. *bī* 'willow'), Sogd. Bud. *wyṣh*, Yagnābī *weṣ*, *wayṣ* 'herb, verdure, vegetables'. In *paṣi* a cognate of Oss. D. *fagā* 'millet' is possible. The group *-sg-* occurs also in III 84:55 *aviṣgīnai rūm* 'oil of curcuma', compared to I 171, 88r3 *aviṣāka mīṣāka* 'kernel of curcuma' (to the medicinal O.Ind. *aviṣā* 'curcuma zedoaria'). The context of *biṣgī* is agricultural with reference to *āysaṃ* 'millet' in line 4 and commercial with measures and prices.

biṣṭa 'disciple, pupil', for BS *śiṣya-* 'to be instructed', Tib. *slob-ma* 'to be taught', Sid. 2v4 *biṣṭām hālai biraṣṭe* 'he expounded to his disciples', BS *śiṣyebhyaḥ kathayām āsa*, Tib. *mi rnam-la bśad-do* (*mi* 'man'); SuvP. 64v3 *biṣṭām vīra* 'among listeners', BS *śrāvakeṣu*. BS *śiṣya-*, *śrāvaka-*, Pali *sisṣa-sāvaka-*; Tokhara B *akalṣalle*, A. *ākālśāl* 'to be taught' also stresses the 'teaching', as in BS *śiṣya-* and

Tib. *slob-ma* 'pupil', *slob-pa* 'teacher'. The participles in *-ṣṭa-* derive from two sources *-ṣ-* and *-s-*, hence here *vaiṣ-* or *vais-* (or *b-*). For *vaiṣ-* 'work for', see II 80:33 *bāṣṭa hamye* 'was working for (?)', Tumšūq Saka *biṣṭama*; possible *viṣṭa-* in Av. *hāviṣṭa-* 'cooperating; pupil' (*hā-* as in *hākura-*, base *kur-*, see Zoroastrian Problems, ed. 2, xxviii). The base *vaiṣ-* is used of pupils' service in O.Ind. RV 10:109:5 *brahmacārī carati vēviṣad viṣāḥ* 'as a brahmān-pupil, he attends, actively carrying out his tasks'; O.Ind. *viṣṭi-* 'labour'. The Indian *antevāsin-* 'pupil' living in the household is not a suitable concept for the ranging Buddha and his disciples.

bāṣṭa- 'working for (?)', II 80:33 *herā ttuka bāṣṭa hamye stūrī cīvarā* 'he was occupied with (working at) that business, the large beasts and the clothing'. Uncertain. See *biṣṭa-* 'disciple', and *bāṣṭum*.

bāṣṭum 'I worked (?)', v 217a4 *biṣu vaska bāṣṭum si khu nī bināsyā* 'for all of them I was occupied, thinking, how will they not be hungry?'. Uncertain. See *vaiṣ-* s.v. *biṣṭa-*, with Armen. lw *višt* 'trouble', and above *āviṣṭa-*.

bāṣṭe 'he practised', III 124a5 *cu buro tvī bāṣṭe tcāhaur-pandiya ce sājitā drṣṣāte 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 ṣaṣṣāte* 'so it is necessary to practise (BS *vartaya-*) the four *śikṣāpada*-commandments'. Base *vaiṣ-*, see s.v. *biṣṭa-*.

biṣṭara 'expanse', Z 20:42 *huška haṃdāri biṣṭaryau tcārma panatā* 'of another the dry skin has risen from the expanses (of the body-skin)'; Sid. 153v2 *paṣāñā khu ri va asuva sau beṣṭaraḥ bāgara harṣṭā* 'it is to be left till one unburnt layer, leaves, remains'. From **viṣṭara-* 'spreading out', N.Pers. *bistar* 'bed', Yidya *yiston* 'felt cloth' (**vistarana-*). See cognates s.v. *star-*, and *baṣṭarr-*, *prrastharmaḍa-*. IE Pok. 1029-31 *ster-*.

biṣ- 'be poisoned (?)', III 73:214-5 *ba-vūḍā ajavaiṣi thiye, cvai skaurya sattām biṃda, tta tta biṣira khu bura* 'he drew out (from the sea) a poison-covered *āṣviṣa*-snake, whom of the beings it might touch upon, in some way so they would be poisoned'. From *vais-* connected with *viṣ-* 'poison' (see *ḥāta-*) by *vaiṣ-* > *vais-* (IE *ueis-sk-*), like Av. *usa-* 'to shine' (from IE *ues-sk-*).

biṣā- 'house', SuvO. 53v4 *ttie ṣa bāsa hugyastu gyehāña ysānāhāñu* 'that house of his must be well cleaned, washed', BS *tena sva-grhaṃ suśodhayitavyaṃ susnā-tavyaṃ*; SuvO. 54r2 *tto bāso byāta yande* 'she remembers the house', BS *taṃ grhaṃ samanvāhariṣyati*; II 69:3 *tṭū bāsa rrāṣpūrā kheysarā haṃṣārā haurā* 'this house they intend to give to prince Kheysara'; loc. sing. v 339, 77v6 *biṣṣa ne tsindā* 'they do not go into the house', BS G 37, 72 bis b6 *na bhūyah sva-grhaṃ praviṣṭau*, Tib. *khyim-du ma don*; v 113, 35v3 *rrvīya biṣa*, BS *rāja-kulaṃ upasaṃkramitavyaṃ*; loc. plur. II 35, 84a *biṣvā*; II 75:45 *bāsvā*; nom. acc. plur. v 114, 63v6 *bāse*. With *-ī-*, *biṣā*, K 110:341 *biṣa*; K 45:9 *tṭiñā biṣa* 'in the house'. With partitive adjective III (ed. 2) 139:15 *haṃdaro biṣe* 'within the house', BS G 37, 34a5 *antar-grhe*; compound, v 327b4 *biṣadārai* 'householder', III 105:14 *biṣadārai (dā not dā)*; plural III 119:42 *biṣadārā*, ibid. 39 *biṣadhārā*; K 46:38 *hvāṣṭa hamye biṣadārai* 'became chief householder'; III 106:23

bisadārāsai ‘son of a householder’, parallel to BS *grhastha-*, whence through Prakrit *ggāthaa-*, *gākṣaa-*, Sogd. Bud. *k’rtk*, *k’rt’k* (with *-rt-* for Prakrit *-th-*); Tokhara B *kattāke*, A *kātāk*; fem. Z 22·310 *ggāthiya striya*; Z 23·130 *ggāthiye striye*; adjective v 62·20 *gāthānwā biswā* ‘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 *rañjajai 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 bzin-du*; Sid. 149r1 *tcimña bise arve* ‘medicines for the eye’; with *-i-*, 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-δywth* ‘daughter of the house’, Zor.P. *vis*, M.Parth.T. *wys-* in *wys-pwḥr* ‘son of the house’, M.Pers.T. *wys* in the list *mān uḍ vis uḍ zand uḍ dēh*, Parāči *γus* ‘house’, Balōči *gis* ‘household’, Šinā lw in *guṣ-pūr* ‘son of the house’, Oss. D. *guppur* (< **guṭpur*). IE Pok. 1131 *ueik-*, *uik-*, verbal O.Ind. *viṣati* ‘enters’, Greek οἶκος, Lat. *uicus* (*i* < *oi*), Got. *weihs* (gen. sing. *weihsis*) ‘village’, Lit. *viēš-pats* ‘lord’, O.Slav. *viši* ‘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 *harbiššā āysātā ne ju ye bisā karā* ‘all are well-born (=free), none are servants at all’; with feminine *biśa*, II 80·16 *bisa biśa* ‘man-servant, woman-servant’, gen. plur. K 45·14 *biśam biśam*; K 45·9 <*ava*> *māta masa biśi* ‘countless servants’. From **vaisha-* ‘of a dwelling’, whence *biśā-* ‘house’, Av. *vaēsa-* ‘servant’, Vid. 13·46 *xvandakarō yaθa vaēso* ‘seeking to please like a servant (of the dog)’; note also Greek οἰκῆτης, Zor.P. *rasik*, *rahik*, Pašto *kōranai*, fem. *kōranai*; 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 hvamḍam* ‘of *bisa*-men’.

bisa ‘vow, oath (?)’, K 46·29 *tī prraṇahāna bisā avasā nā* ‘then assuredly he took vows, oaths’; v 62, 24b7 *pīrāmi jsa sā-bisa 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. *fīdō*, *fīsus* ‘trust’, *fīdēs* ‘faith’, Got. *baidjan* ‘compel’, O.Slav. *běždo*, *běditi* ‘compel’. Hence *bisa-* from **bhidh-so-*.

bisa ‘broken’, Manj. 353 *baīsa kiḍeṣa bisā paḍīme* ‘he makes all *kleśa*-afflictions destroyed’. From **baisa-* to base *baid-* ‘split, break’, with *-s-* **baisa-* > **baisa-* > *bisa*. IE Pok. 116–7 *bheid*, O.Ind. *bhed-*: *bhid-*, Greek φείδομαι ‘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 būñīyamja kharaśau yai ša bisakvā bisai kadvaja yai u kadvajā au thī u bvaiysya nāvai hāysq ttā tsvai ca-m būñīyamja vaijalakā yai ša tra*

parāvai ‘he who was Kharaśau of Būñiya, 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 Būñiya; 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. *pyausāka*, 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 *būñiya-* 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 nī 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 nī 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 sīdakā yīda u bisalū nā naradā himi 30 haḍā-v-i narāmi* ‘that for him Sīdaka will make, and the “addition” cannot issue (?)’, (but) in 30 days it does issue (?)’; v 3·1·10–11 *khu šī mūpadatā bisalyū narāmī* ‘if this “addition” of Mūpadata issues (?)’ (-*ly-* < *-l-*). From **abi-sarduka-* to base *sar-* with increment *sar-d-* ‘to join’. To IE Pok. 582 *kerə-* ‘mix, join’ (see KT IV 95–6 for bases *sar-*). SDTV 8 is to be updated.

bisavānū ‘of kinsmen(?)’, III 68·77 *bisavānū khu šā usthīye, šūje na-m kšārmā paḍimḍe* ‘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’.

bisāše ‘belonging to the house’, III 104·33 *bisāše chatta pā tcaiyāṣṭa kūysi* ‘the son of the House then seeks the ceremonial jar’. From *bisā-* ‘house’ with adjective suffix *-āṣṣaa-*.

bāsivārai, *bisvrai* ‘connected with the son of the great House’, hence ‘noble, high-born’, v 229b2 *karmā tcamāna hvē bāsvārai hāmāte* ‘*karma*-act whereby a man becomes noble’, SuvP. 73r1 plural *bisvīrā*, BS *uccaiḥ-kulīnāḥ* ‘of high family’, Ind. Office fragment z *bisvrai* (facsimile BSOAS 36, 1973, plate v). From **visas-puθra-* > **visai-puθra-* > **bisī-vira-ka-*, to Av. *vīsō.puθra-* (*vis-* ‘house’), Elam.-Pers. *misa-puišša* (**visa-puša-*), translated Akkadian *mar bitī*, Aramaic *br byt* **bar baitā*, Zor.P. *blbyt* (for *vispuhr*). Widely preserved in Iranian, Sogd. (Ancient letter 4·5) *wyspōr*, Bud. *wyṣp’s’k*, Man. *wyṣp’syih*, ‘daughter of the house’, Sogd. Bud. *wys-δywth*; Sogd. Bud. (lw) *wyspyḍr’k*, Chr. *wyṣp’sy*, M.Parth. insc. (Šāhpuhr 1) 24 *wysprkn*, Mid.Pers. *wsplykn*, Greek *gouasperigan*, *ouisperēgan*, M.Parth.T. *wyspwḥr*, M.Pers.T. *vispuhrān vis-duxtān*, Zor.P. *vispūr*, *vispuhr*, *vāspuhrakān*, Armen. lw *vaspourakan*, N.Pers. *vis-duxt*, Arab.-Pers. *wsbw*, Pāzand *vaspūr*, NW Prakrit Kroraina *gauśura* (see BSOAS 13, 1950, 391–3), Tibetan in a feminine name, *gauśurya*, Kuci BS *gauśura*. Babylonian document

ūmasupitruī (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*, *guppurgintā*, I. *gūppyr*, *gūppysartā* (in the Nartā epic). From Iranian, also Šinā lw *guṣ-pūr*. Note that Khotan Saka *bāsi-vāraa-* has *-i-* < *-ē-* from older *-ai-* out of *-as-*, attested also in Armen. *se-* < **visai*, not from *-ya-* (Ossetic has D. *-e-*, I. *-i-* in other words from *-as/az*, as D. *āxsāvē-ūat*, I. *āxsāvi-ūat* ‘night-camp’ from **xšapaz-*). With suffix *-āṣṣaa-* (beside *-aṣṣaa-*) see *bāstvrāṣṣei* ‘son of the (great) House’.

bāsivāṣṣei ‘son of the (great) House’, BS *kulaputra-*, fem. *bāstvrāṣṣeiñe*, BS *kula-duhitar-*, in v 183v6, the usual address of the Buddha to his audience. Masculine, SuvP. 74v4 voc. sing. *bisvrrāṣṣā*, III 111, 4r2 *bisvrrāṣai*, K 136·877 *bisvrrāṣā*, K 76·209 *bisvrrāṣai*, v 244, 3a2 *bisvrrāṣai*, K 94·115 *bisavīvarāṣai*; N 158·25 voc. plur. *bisvīrāṣyau*, v 283, 4a3 <*bā*> *stvrāṣyau*; III 23, 15b3 *bisvrrāṣai*, III 26, 28a3 *bisvrrāṣai*, feminine v 183v6 *bāstvrāṣṣeiñe*, III 111, 4v3 *bisvrrāṣaiñi jsa*, K 75·11 *bisvīvarāṣṣaiñā*, K 90·730 *bisvrrāṣaiñā*, gen. plur. K 136·877 *bisvrrāṣaiñā*, K 94·115 *bisvīvarāṣaiñā*, nom. plur. v 89, 11r2 *bāstvrāṣṣaiñā* (*n*, not *ñ*), III 23, 15b3 *bisvrrāṣaiñā* (also 26, 29b2; and 27, 37a1), III 26, 28a3 *bisvrrāṣaiñā*, III 27, 36b1 *bisvrrāṣaiñā*. masc. inst. sing. III 42b8 *tina bisvrrāṣaina*. With *-n-*, also v 348, 12b5 <*bā*> *stvrāṣṣeiñā iya kye*. gen. sing., K 138·935 *bisvrrāṣai o vā bisvrrāṣaiñā hāvā kimna*; K 138·920 *bisvrrāṣai o vā bisvrrāṣaiñe hāvā kimna* ‘for the benefit of the son and the daughter of the (great) House’, Tib. *rigs-kyi bu ham rigs-kyi bu-mo de srun-ba dan*. Note also M.Parth.T. *wyspwḥr šhrd’r z’dg* ‘son of the house, born of the ruler’.

For the suffix *-āṣṣaa-*, see also *bisadārāsai* ‘son of the house-holder’ (parallel BS *grhastha-*), *hāruvaṣṣau*, BS *śreṣṭhi-dāraka-* ‘son of a *śreṣṭhin*-minister’, *gyastaṣai* ‘*devaputra-*’, <*kan*> *thāṣai* ‘citizen’, *hvīyaṣai* ‘human being’; note also *-aṣṣaun-*, plur. III 5, 11r3 *mulśaṣṣauna*, Z 6·55 *mulysjaṣṣonā*, to sing, Z 6·23 *mulysgyaṣṣe*, K 155, 58 *muāṣḍiṣe* ‘pitying’, BS *kāruṇika-*.

bisu ‘fuel’, see *busū*.

bise ‘being in’, see *bisaa-*, s.v. *biśā*.

bisaij-, *besaij-* ‘to make sounds’, JS 15r4 *hvīyaṣai satva parausamḍai ysirka bisaije bamṭve yuḍi* ‘a human being drowning, cried out grievously, he made lamentation’; JS 29v1 *besaijamḍā-de* ‘(the flame) with roaring fire’; III 80·31–2 *ttye hīwī škala sa khu prrīyi bisaijīdā* ‘its noise was just as the *preta*-ghosts howl’; III 72·163 *bisaijamḍā rakṣaysa biśā* ‘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 *keigʷ-*.

bisauñā ‘service’, abstract to *bisa-* ‘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 dūrsā salāva* ‘twenty, thirty words’ (BS *samlāpa-*), K 96·155 *sparābaistā* ‘twenty-five’, = v 245, 7a1 *sparabaista*, BS *panca-vimṣati*; II 59b1 *bistā salī garrvā mūmḍe* ‘he remained twenty years among the

Gara people’; v 160, 203a3 *šūvarebāstā* ‘twenty-one’; II 20, 12a6 *šūvarebistamyē haḍai* ‘twenty-first day’; K 138·923 *kāma tti bistā hāva bujse* ‘what are these twenty advantages, virtues?’, Tib. *ñi-śu gan ṣe-na*; K 138·921–2 *ttye hamgaśa bistā bujse hāva ḥāna* ‘of this in total the twenty virtues, advantages are to be conceived’, Tib. *deyi yon-tan-gyi phan-yon ñi-sur ṣes-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-śu-pa rdzog-so*. To Tumsuq Saka *bista* ‘20’, *bista pamtsi* ‘25’; Av. *vīsaiti*, Sogd. Chr. *wystmyq*, Zor.P., *vīst*, N.Pers. *bīst*, Balōči *gīst*, Oss. D. *insāj*, I. *ssādz*, Wanetsī *šwī*, Pašto *wśəl*, *šil*, Orm. *jīstu*, Parāči *yūst* Yidya *wisto*, Sanglēči *wīst*, Waxī *wist*, Šuynī *ḍəḍīs* (= ‘2 × 10’). IE Pok. 1177 *uī-km-t-i*, O.Ind. *vimṣati*, Greek ἑξικοσι, Lat. *uiginti*, O.Welsh *uceint*.

ḥista- ‘shot’, JS 7v2; Z 24·421 *bāstāna* ‘of the wounded’, see *bid-*, *bista-* ‘shoot’.

bista- ‘restricted(?)’, II 128·51–2 *hīna-bāyāma āstamna kīra biśa bistī-likyerā ṣṭāre utvaḍira* ‘all the tasks of leading the army and the rest are more and more restricted(?)’; II 128·46 *viña hā biśa ṇāna paryām biṣte* ‘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 *ni-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’, Yayn. *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 *puña biṣyau hvarakyau brātaryau jsa u biṣyau bisvāryau jsa... hambrīhi* ‘I share merits (BS *puṇya-*) with all sisters, brothers, with all kinsmen’; N 164·11 *puña... hamtsa harbiṣyau brātaryau jsa u hvārakyau jsa hamtsa harbiṣyau ysanyau u busvāryau hamtsa... hambrīhi*, the same with *ysanyau* dyadic with *busvāryau*; III 16v1–2 *biśānu ysaniñu busvārānā rakṣa* ‘protection of kinsmen’ (dyadic); II 71·2 *busvāra mama* ‘my kinsmen’. Possibly III 68·77 *bisavānū khu šā usthīye, šūje na-m kšārmā paḍimḍe* ‘when this (conduct) of kinsmen occurred, it did not cause them shame one of the other’. From *bisa-* ‘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’, Samghāṭa 155r1 *ku vā biho buḍemā jstatemā pūnyau gūysna* ‘when I rode hunting, I slew deer with arrows’, Tib. *ri-dags rnams ni mñes-par*. See *bihāysa-* ‘hunter’; *byaha* ‘hunting’.

bihan- ‘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 kiṃ*

kāraṇaṃ yat tathāgataḥ smitaṃ prāduṣ-karoti; v 330, 20v5 *tīyā gyastānu gyastā balysā bihaṃtte* ‘then the *deva* of *devas* Buddha smiles’, BS G 37, 18a1 *atha bhagavān smitaṃ prāduṣ-kṛtvā*; Z 5.26 *rrundā yī vibramindā bihante (biha⟨m⟩tte)* ‘the King’s wits wander he smiles’; Z 5.46 *bihaṃtte* (not *bihaṃnte*) ‘he smiles’. See *byahan-* below, cognates s.v. *khan-* ‘laugh’.

bihāmya ‘plant name’, see *bḡhauya*.

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 *byahāysī*, =K 16.156 *byahāy⟨s⟩a*; JS 31v1 *byehāyse*, 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 *hināysa-*). Base *vai-:vī-* ‘to drive, chase’ with *-aθa-* suffix (=Pašto *-əl* infinitive), Av. *vay-*, Oss. D. *ūajun*, I. *ūajyn*, ūad ‘run’, DI. *ūad* ‘running’; Sogd. *w’ywək* ‘hunter’, M.Parth.T., M.Pers.T. *w’ywəg*, Yidya *waina* ‘hunting’. For *bi-*, *bya-* see also *bihan-*, *byahan-* ‘to smile’ (if not old ablaut).

bihi, *bihi*, *bihita-*, *bihiya-* ‘exceeding’, see *bihita-*.

bihita- ‘mounted, exceeded’, 2 sing. preterite JS 18v2 *udvīyastā ysātī rāysāysīna uska bihivī* ‘you were born, with revulsion (BS *udvega-*), you mounted up on the king’s seat’ (BS *rājāsana-*); ‘exceed’, Z 23.27 *bihiya atā ysīru nuṣṭhura kāṣca* ‘exceeding, very harsh, savage grief’; Z 23.100 *arātū hāḍe bihiya* ‘but exceeding envy of you’; Z 24.500 *nādo hāmāte bihitu* ‘exceeding burning occurs’; v 115, 64v1 *durbhiḱṣī hāmāte bihiyā* ‘famine to it (the land) happens, exceedingly’, BS *durbhiḱṣaṃ vardhate bhr̥ṣaṃ*; v 156, 1b3 *bihitāne kāṣce jsa* ‘with exceeding sorrow’. Later *bihi*, *bihi* ‘exceedingly’, Sid. 15v3 *bihi vrrīṣanī* ‘greatly excitant’ (BS *vṛṣaṇīya-*), Tib. *m̐chog-tu ro ča-bar byed-do*; Sid. 17r3 *u ni bihi grāma* ‘and not very hot’, Tib. *ha-čan drod čhe-ba yan ma-yin*; III 106.23; 27 *bihi būra* ‘extremely’; JS 33r1–2 *bihi pvaṣcyana* ‘very horrific’. Comparative, v 263, 89r5 *bihittara yurrā* ‘greater anger’, BS G 37, 76b7 *roṣa-abhihūta-*. From base *hai-*, with increment, *haig-* ‘to go up, go beyond’. If *pahiya-* ‘fled’ is compared, the present *pahāji-* makes also a base *hāg-* or *hāk-* possible. If *bihīys-* ‘to mount’ is related (as indicated by *bihivī* ‘you mounted’), the base contains *-ai-*. Hence base *hai-* with two increments *haig-* and *haiz-* ‘to mount’, to the *hai-:hi-* of *hinā-* ‘(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 *-hita-* < **hixta-* (but *hiyaa-* ‘bound’ < **hita-*): JS 29r2 *dai*. . . *vahī pvehna* ‘the fire driven down by blast (of wind)’, from **avahixta-* (or *avahita-*?), but no present is yet identified. Note *-h-* preserved after (*a*)*bi-*.

bihīys- ‘mount; expand’, participle *bihiṣṭa-*, Z 22.113 *ṣāte jambutivā bihiysde drai ysārā ggaṃpha kho vaysīna* ‘this Jambudvīpa will expand three thousand *ggaṃpha*-measures (=BS *yojana-*) more than now’, parallel Pali *dasa yojana-sahassāni jambudīpo bhavissati*; K 109.318 *nai āriṣṭa gara sumī(ra) nai bihiysda śaṣvā tīma* ‘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 *ṛ*) K 110.340–1 *tīyā āysanau vīra daśa-bvāmā-(prāpa)ttai baudhasatva na bihiṣṭa* ‘on these thrones the bodhisattvas not having reached the ten stages did not mount’ (translation E. Lamotte, 249). From two preverbs *bihīys-* ‘expand’ < **vi-haiz-*, *bihīys-* ‘mount’ < **abi-haiz-*, both retaining *-h-* (but possibly *haiz-* > *xaiz-* before preverbs gave again *-haiz-*). See cognates s.v. *hīys-*; with preverb *pa-*, *pahīys-*, with *bu-*, *buhīṣṭā* ‘mounts’. Incohative *bihīs-* ‘increase’, causative *bihiṣ-* below.

bihīs- ‘expand’, III 11, 20v3–4 *tā mista prraṇihāna byāñam huṣṣānu bihiṣu-m* ‘these great vows (BS *praṇihāna-*), open them for me, increase them, expand them’, causative to *bihīs-*, incohative to *bihīys-*.

bihīs- ‘increase’, JS 15r2 *gara ttājā stāga bihiṣadā-jūna* ‘the mountain stream down-rushing with increasing movement’. Incohative to *bihīys-*.

bihauysīya ‘in the market’, K 41.60 *bihauysīya-m baḍa* ‘take (2 plur.) them to the market’. See *bahoysana-*. With *bi-* also K 44.178; 44.179, and *bā-* K 41.61.

bihiya ‘tree’ K 146, 4r2, see *banhya-*.

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 *mvaiṣḍa bū sira satvā* ‘give a favour, good fellow’, =K 25.110 *mvaiṣṭa bu śara satta*, =K 17.171 *mvaiṣḍa bu śara satta*. From **būṣa* 2 sing. imperative, as *pyū*, *pū*, *pū* ‘listen’ from **pyūṣa*. See *būṣṣ-*.

bū ‘incense, perfume’, SuvO. 53r6 *bū vara pathāñā* ‘incense must be burnt there’, BS *dhūpās ca dātavyāḥ*, Z 3.49 *bū*, gen. sing. Z 3.123 *buvi*, inst. sing. Z 3.140 *būna*; III 26, 30b4 *būna spyau jsai pajsama yanīdi* ‘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 *bvañām śirkām jsa* ‘with good incenses’, BS *gandha-varebhiḥ*; v 298v1 *balsā bū birā* ‘bring incense to the *stūpa*-monument’; K 72.19 *bui 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 *ysānū*. From base *baud-:bud-*, Av. *baoidi-*, Sogd. Bud. *βwδ*, *βwδδh*, *βwδdh*, 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, Šuynī; Yaṣn. *vud*, *wud*, *wod* ‘scent’, Balōčī *bōd*, *bōd*, *bōz* ‘balsam bush’. IE Pok. 150–2 *bheudh-*, O.Ind,

bodh-:budh-, Greek *πεϋθουμαι* ‘be aware’, Got. *anabiudan* ‘command’, Lit. *bundū*, *būsti* ‘awake’, O.Slav. *buždo*, *buditi* ‘wake’. See also *bā* 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 ṣacū būkā āstaṃna dva pacaḍa haḍa ya* (with *cā ttattāha* under *būkā*), =II 96, 95–6 *tī maṃ marā ṣacū būka cā ttāttāḥā āstaṃna haḍa ye* (with *baḍa* under *ttāttāḥā*), in this second passage *būka cā ttāttāḥā* is marked for deletion, ‘then for me (*maṃ*) here in Ṣa-ṭṣou 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 *būkāsaṃgalakā nāma* ‘the *būkā* official named Saṃgalaka’; II 25, 31.1 *paḍauysi būki kaṃṭhi vī kīri yanīdi* ‘the first *būka*-officials are working at the city’; II 32.2.1 *paḍauysi būki kaṃṭha āsalyā hvamḍi ya* ‘the first *būka* officials were men provisioning(?) the city’; II 29.39.4 *ṣe būki ṣanīraki*, II 29.39.5 *didi būki*|||; ‘the second *būka* official Ṣanīraka’; ‘the third *būka* official (name lost)’; II 32.2.18 *ṣe būki tti 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 *hwaina* ‘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 pūsa 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 *khuyisa tti 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 *khuyisa-*.

būj- ‘provide food(?)’, II 20.12.4–5 *khū umi parau pērau ttinī vā tti ṣapāñara samevya⟨rā⟩⟨.⟩ vī būjari tāgutṭa hvāṣṭa tti ṣapāñi va pējsi ysurri yu⟨dāṃdā⟩* ‘when you (plural) hear the order, at once appoint the *ṣapāñara*-men; they get food. . . ; the chief Tibetans, they have shown anger greatly because of the *ṣapāñi*-work’. Uncertain connexions, from *baug-* ‘prepare food(?)’, to *būjsana-* ‘banquet’. The *ṣapāñara* (**ṣapāña-kara-*) may be ‘cooks’. See *buje* ‘enjoys’.

bujāñ- ‘use as food(?)’, Sid. 135v2 *arvinā rruna u ṣvīda varāṣḡñā u bujāñāñā* ‘the medicine oils and milk are to

be used and to be given as food’, BS *sarpīh-kṣīra-niṣevanaṃ* (*niṣevana-* ‘employment’), Tib. *smān-mar dan*, *ho-ma blun-ba rnams-kyis brta-bar byaho* (*brta* ‘extend, become wide, stout, strong, great’). Causative to *būj-*, base *baug-* ‘use as food(?)’, see *būjari*, *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. *bhunākti*, *bhuñktē*, *bubhukṣā* ‘hunger’, *bhōga-* ‘enjoyment’, *bhōjana-* ‘food’; Lat. *fungor* ‘prepare’, *functum*, *dēfungor* ‘finish’.

būjv- ‘revive’, participle *bujva-*, I 139, 47r2 *ṣg bina maḍa hve paskyāṣṭa būjvaiye* ‘the man dead by poison is revived again’, BS *tataḥ saṃjīvati suptaṃ*; III 109.11 *ttuñye jūhai jsa mūre*, *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 muḍai būjve* ‘at one hundred years he died; he revived’. The form *būjvaiye* < **abi-juvayatai*, base *juv-* ‘to live’, 3 sing. present *jūtā*, *jū* (with cognates); Yazgulāmi *ṣau-:ṣod*, participle *ṣadag* (without preverb) ‘to revive after serious illness’.

bujsa ‘flames’, JS 29v2 *tṛe kūstai uce patcauttem (-em= -ai) pā bujsa* ‘you carried over drops of water, you crushed the flames’. See *bāljsaka-* ‘flame’ (rather than *burjsa-* ‘flash (of spears)’).

bujsa ‘good quality’, see *buljsā-*.

būjsamja ‘possessor, enjoying; ruler, lady’, fem., II 57a2 *mistye jasta rriña ṣi būjsamja hastara ṣṭi* ‘of the great *devī*-goddess queen, this lady is the more excellent’; v 327b5 *tī ṣi būjsamja, jiska, kṣāmdāña* ‘then this lady, girl, husband’s. . .’; II 54.16 *grahavadatta būjsaju sthānava cu ra jasta dīvye parvālā* ‘Gṛhāvatapta, Lady Sthānāvati, those also who are *deva*-gods, *devatā*-deities, protectors’ (BS *paripālaka-*), see BSOAS 10, 1942, 914 for lists; II 58b7 *haṣḍi vānā haṣḍāṃdu si bujsaji būjeṣāma* ‘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, hūlura, būjsaja ṣanīraka*, =K 100.270 *būjsyaja ṣanīraka*. A list of supernatural beings, see BSOAS 10, 1942, 915–6. Elsewhere *ṣanīra-*, *ṣanīraka-* 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 *bujsana baiḍa* ‘at time of the feast’, =K 34.70 *būjsanā beḍā*, =K 17.84 *bujsana rāṣg* ‘in arrangement of the feast’; IV 17.24 *navam vī būjsana tcera* ‘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. *bhuñkte*, *bhunakti*, *bhunjati*, ‘enjoy’, *bhoga-*, *bhoja-*, Lat. *fungor* ‘prepare’. See Iran and Islam 1971, 67.

bujsai ‘fiery (?)’, III 93.264 *ttai vā bujsai haijā haṣā jidā* ‘so for him it cures the fiery red swelling’. Assumed to be adjective to *bujsa* ‘flames’, with *bāljsaka-*, base *barg-*, *brag-* ‘blaze’.

bujśvārā ‘pounding-vessel, mortar’, Sid. 146v3, see *bajśvār-ra*.

būña ‘at the bottom’, loc. sing., III 80·27 *dī pai jśā vaṣṭā 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*) Dūraṃgamā’, ibid. 226 *acala śā haṣṭama 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*-).

buña ‘stage (?)’, v 125, 744 *〈had〉āñjsy abuña prañāhāna bhaiśajyaggurā* ‘in the present stage, vows, Bhaiśajya-guru’. In place of *〈had〉* one could have *〈pad〉āñjsya* ‘first’.

būñā- ‘intestines’, Sid. 4v4 *būñe*. BS *yakna*- ‘liver’. Tib. *lon-ga* ‘intestines’. For ‘liver’ see *gyagarrā*. Base *van*-, Waxī *wāñj* ‘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 yaṃde* ‘he talks with the wife’. With *-kya*- III 68·74 *ttye jśa va buñākya pherde* ‘he spoke words with him there’. With preverb *pa*-, see *pabauna* ‘account (?)’, and with preverb *ham*-, see *hambvekye*, *habakye* ‘report’. Possibly Pašto *ūnai* ‘babblers’<**baunaka*-. 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 φᾱυ-, beside Av. *bā*-, O.Ind. *bhā*- ‘to shine’, see above s.v. *ḥāyā* 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 *gvihā, rruṃ tcau bāga buḍana ūci jśa, u ṣvīdā* ‘(cow’s oil=) butter four parts more than water and milk’, BS *sarpiḥ kṣīreṇa*, Tib. *chu mar-gyi bži 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, 12ar *te sarvaśūra sad-dharma-pratikṣepakāḥ satvāḥ bahutaram akuśala-skandham prasaviṣyanti*; Tib. *ches man-du skyed-par hgyur-te*; v 334, 32r6-v1 *puñimau haṃbisu buḍaru pajāysde*, BS G 37, 29a7 *bahutaram puṇya-skandham prasavati* ‘he produces more heap of merit’, Tib. *ches man-du bskyed-do*. By loss of *-ra*-, Sid. 140r4 *buḍa va śeḷiśā* (BS *śleṣma*-) *purrdā ṣṭāna hame* ‘there phlegm becomes more dominant’, Tib. *bad-kan śas che-ba-las gyur-pa*; Sid. 14r3 *buḍa padīmāka* ‘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 haṃkhīysā hva ṣṭe*, in larger measure just as the number is stated’, BS *prāyas*-, Tib. *śas che-bar hgyur-te*. With *būdām*, III 123·50 *būdām phgrāka* ‘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 huṣvīde* ‘they grow more’, Tib. *cher skyes-na*, from **buratara-tara*-, see also K 8, 306b3 *mistaḍarā karmā niṣṭā* ‘no greater karma-act exists’; superlative Z 4·74 *ttu ye hūña buḍḍamu daiyā* ‘one sees that most in sleep’, from **buratama*- for *-ḍḍ*- see *bar*- ‘ride’, *baḍḍe*=*baḍe* ‘he rides’. For *bura*- ‘more, abundant’, see s.v. *buru*, Av. *būri*-, ‘much’, *baoyō* ‘longer’, O.Ind. *bhūri*-, *bhavīyas-bhūyīṣṭha*-, *bhūyas*-.

būṇa ‘with incense’, see *bū*.

buṇū ‘membrum virile’, Z 22·149 *īśā niṣṭā buṇūv ātā ysānū vīri* ‘there is no hair-whorl at the limb, upon the knee’. From **vṛśna*- ‘male organ’ (*-śn->-ṇ-*). Av. *varəšna*-, *varšni*-, Zor.P. *gušn*, N.Pers. *gušan*, Šuynī *wīrn*, *wīrm* ‘ram’, Sārikolī *wern*, Wanji *wurom*, to Av. *varšni*- (with unclear *-m*), see Donum. . . Nyberg, 4. IE Pok. 81 *ṽrsen*-, O.Ind. *vṛśan*- ‘male; man, stallion’, *vṛśaṇa*=*muṣka*-, with *-ū* as *ysānū*, *bāysū*.

buṇḍa- ‘acting evilly’, Z 24·513 *auysāra buṇḍa kyau tta śśānye daimā* ‘angry ones, malefactors whom indeed (*-u<uta*) I see lying so’. The abstract *buṇḍi*- in a context listing unethical conduct, III 1, 5v5, *ā tvarīsce jśa, ā buṇḍina*, =III 8, 16r5-v1 *bahauna, ā tvatarīscāte jśa, ā buṇḍina* (all three faults uncertain). Possibly to Av. *baosu*- glossed by Zor.P. *bwndk* **bundak*, explained as *dēv-yazakiḥ* ‘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 agvahāna āchā hamīya* ‘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 aṃga* ‘all limbs so in devotion to that’, to *būta*- from *bag*- ‘participate’.

butindā ‘they destroy’, see *buwan*-.

butte ‘he knows’, see *buw*:-*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 buvāre samu kho gyastūna busā* ‘they smell just like celestial perfumes’; Z 3·118 *vari brro bvāre 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. *baoiḍi*- Sogd. Bud. *βwδ*, Zor.P. *bōδ*, 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 vī 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-yservo buna ne///* ‘in uncoun ted 100,000. . .’. See above *bāmña*- ‘depth’, and JS 38r1 *bāṃne*. 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*, *vān* ‘bottom, main root, foot of anything’. To IE Pok. 174 *bhudh-men*- ‘ground’, O.Ind. *budhnā*-, Greek πυθμήν, Lat. *fundus*, OHG *botam*.

būna ‘table (?)’, II 85·17 (miscellany) *būna śā tcarga mase ṇūdāji bāṣkala 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 *mauwa suttana hugā būna padīmāñā* ‘with vinegar of mau-intoxicant a soft būna must be made’. Like *paiṇḍaa*- ‘poultice’. From base *baug*-, see *būj*-, *būjsana*-.

būnaa- ‘naked’, SuvP. 71v3 (plur.) *byehīde būnā vāsta* ‘the naked get clothes’, BS *nagnās ca vastrāṇi labhante*, Z 2·13 *būnai jsāte* ‘he goes about naked’, II 44·56 *būnai ma ṣṭi* ‘he is here naked’; II 45·75 *būnā vā āva* ‘they came here naked’; II 98·161 *būnā hvaṃḍq* ‘naked men’. From **bagna*-, Oss. DI. *bāynäg*, D. *bāyān-vad* I. *bāyām-vad* ‘bare-footed’, D. *bāyān-sar*, I. *bāyām-sar* ‘bare-headed’, D. *ron-bāyd* ‘without girdle (*-d<-n* or possibly participle to base *bag*-), Sogd. Bud. *βγν’k*, Chr. *βγny*, Chorasm. *βγnyk*; Av. *maṇna*-, Zor.P. *brahṇak*, N.Pers. *barahṇah*; Wanetsi *ūn*. IE Pok. 769 *nog*⁹-, O.Ind. *nagnā*-, Got. *naqaṣ*, Lit. *nuogas*, O.Slav. *naḡū*.

bunai ‘darkness’, Manj. 239 *khu pāsgra bunai na aṣṭa ne vā tte chāyī bīde* ‘as in sunshine, there is no darkness, nor is a shadow found’. From *bau*:-*bu*- ‘to shine’ beside *bā*-(as Greek φᾱυ- beside φαίω, O.Ind. *bhav*-, *vibhāva*- ‘shining’ (adjective) beside *bhā*-, see IE Pok. 104-5), hence ‘shining dimly’>‘shadow’ as O.Ind. *chāyā* ‘shining’ and ‘shadow’, Av. *saya*-, see cognates s.v. *śāhauja* ‘umbrella’. Note the parallel passage Manj. 237 *khu pāsgra ṣṭānye chāya* ‘as shadow being in sunshine’. Instead of base *bu*- **bunaka*-, less acceptable would be **bānaka*>**būnaa*- with *-ūn*-<*-ān*-.

būma ‘ground’, II 37, 12v5 (SDTV 39) *///būma jastā himi* ‘the ground is cleared’; II 33, 3b3 *paṃdā ā 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 vāte* ‘on the tenth bhūmi-stage’, Tib. *sa bēu-la*; K 104·224 *būma*, ibid. 225, 227; K 105·230; loc. sing. 104·226 *būña*<**būmña* (*-mñ-* as *damña* ‘in the house’). The tenth (*dasama*) is cited also K 105·231. See also K 155·60 *būmā mistā* ‘great stage’; list of *bhūmi*-, K 57, 24r4-25v2 *bhūmā*; the eleventh 25v2-3 *ttathāga*-<*tta*) *nāma bhūmā*; Manj. 352 *buma*; K 112·375 *būma padauysa* ‘first bhūmi’; K 157·18-9 *dāsau būma*; loc. plur. K 148·60 *būmwā*.

būmatā ‘strong’, Z 11·57 *kho hve būmatā śśūrā* ‘like a man strong, valiant’ (BS *śūra*-); K 155·55 *būmavi ṇāśaki ye idrre* (BS *indriya*-) *nvāṣkye* ‘he was strong, humble, with deficient faculties’; II 55·31 *śūra bumaya* ‘valiant, strong’. Abstract v 109, 31r6 *būmattātā* ‘strength’, BS *bala*-; Z 23·101 *būmantetu*; K 2, 137r2 *būmattoña* ‘strength’, Tib. *mithu*, Chinese *li* (K 522·1) ‘strength’. From **baum*a- to base *bau*:-*bu*- ‘increase, grow, become’, IE Pok. 146-50 *bheu*-, see s.v. *vāta*- ‘become’. With negative II 109·6 *abaumaya*.

buysa- ‘long’, *buysa*-, *bvaiysa*-, *bveysa*-, *boimysa*- (*-im*=*-ai*-), see *bulysa*-.

buysa- ‘goat’, v 10·2·6 *pasi śau 250 mūri u strīyi buysi 4* ‘one sheep, 250 mūrā-coins and 4 female goats’; III 73·192 *būysa ṣṭā ye tvāra pharākye* ‘goats there were very many’ (*ye* fem. plur.)’; III 73·193 *śā buysa caukalā tta hvā* ‘the one female goat said to the he-goat’; K 100·297 *tcānai ttura būysai* ‘(triadic) goats’, *tcānai* in Zor.P. *pā-čan* ‘mountain goat’, *ttura* ‘mountain goat’, Oss. D. *dzābo-dur* ‘noble mountain goat’, Russ. *turū*. Compound, III 72·156 *padāṃdāṃdā būysa-ṣve* ‘they blew goats’ horns’ (**padaunda*-, base *dam*-). Adjective, Sid. 16v3 *buysīña guṣṭa* ‘goat’s flesh’, BS *chāga-kraṇya*-, Tib. *ra-śa*; Sid. 20v1 *buysīñā ṣvīdā* ‘goats’ milk’, BS *chāga*-, Tib. *rahi ho-ma*; I 163, 78v1 *būysiña hwaśā hahvāña* ‘hash of goats to be pressed out’, BS *chāga-māmsa*- ‘goat’s flesh’, III 18·33 and 34 *būysiña māstai* ‘goat’s brains’; III 19·38-9 *būysiña pīm* ‘goat’s fat’. To Av. *būza*-, *buzya*-, Sogd. Chr. *bzyšt* ‘goats’, Zor.P. *bwč* **buz*, N.Pers. *buz*, Pašto *wuz*, fem. *wuza*, Šuynī *bučak*, fem. *vaz*, Yidya *nar-bəz*, *vuza*, fem. *vuzo*, Pārači *nar-buḷ*, fem. *buḷ*, Sanglēči *nar-vəz*, fem. *vəz*, *bčāk*, Waxī *buč*, *bučak*, Balōči *buz*, Oss. D. *bodzo*, *cāu-bodzo*, I. *bodz*; ‘goat’s hair’ Pašto *ōž-yūne*, Orm. *wuṣ-yenə*, Yidya *vōz-yūnzay*; ‘goat-skin’, Pašto *wṣm*. For Caucasian, see Monumentum H. S. Nyberg I, 1975, 31, Čečen (Veinax) *bož* ‘goat’, plur. *bežaloj*, Inguš *bodž*, *bož*, plur. *boželoj*; Qabard *bžen* ‘goat’, *bžena-še* ‘goat’s milk’, Adige *pčenə*. 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*-.

būysaja ‘place name(?)’, v 222, 20r2-3 *cai būysaja haṣṭe* ‘who sent it to Buysaja’, SDTV 79.

buysv- ‘quench’, participle *buysuta*-, *buysva*-, Sid. P. 62v2 *būysvāve* ‘will be quenched’, BS *nirvāpanaṃ bheṣyati*; Z 6·50 *buyso mama harbiśśā klaiśa* ‘quench all my kleśa-afflictions’ (**vi-zava* 2 sing. imperative); Manj. 365-6 *baiśa nai buysvāre* ‘all are not quenched’; Manj. 367 *nai buysvārāi nai(r)vāna vīra* ‘and they are not quenched in nirvāṇa’, Z 4·95 *buysaitā* ‘he quenches’, Z 13·132 *klaiśa buysaiyā* ‘he extinguishes kleśa-afflictions’, Z 20·24 *bārā dau buysai* ‘the rain might quench the fire’; JS 19v4 *utcīnai garkhā pāsā* **tcāmnā buysvaiye* (*tcānā*, *-ā*- for *-am*-; intrusive *-v*-) ‘by which the heavy load of water quenches’, K 59, 32a4 *buysviṇye* (*-im*=*-ai*); preterite JS 29v3 *buysva* ‘quenched’; Z 7·21 *cai buysutu yīndā* ‘who can quench it?’; K 60, 37v4 *ne aysmya buysve* ‘it is not extinguished in vijñāna-knowledge’. Infinitive, v 340, 79v1, BS G 37, 74v3 *buysai*, BS *nirvāpayitum*. Noun,

Manj. 55 *būysvāma*. From base *zau-:zu-* ‘pour’, see *ysotta-*, *niysūn-*. Present *buysaitā* < **vi-zavati*; 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-:wizeod*, Yazg. intr. *wəziw-:wəzod*, trans. *wəzaw-:wəzod*; Causative *wəzawān*; *wəzawant*; Yidya *wuzyo* ‘extinguished’, trans. *wuziāum*, *wuziēvodum*; Oss. D. *ävzujun*, *ävzudtän*, I. *ävziyjn*, *ävzydtän* ‘fall out (hair)’, IE Pok. 447–8 *ghēu-* ‘pour, flow’, O.Ind. *juhōti*, *huta-*, Greek *χευ-:χουρός*; see s.v. *niysūn-*.

buro, *buru*, *bura*, *buri*, *bure*, *bro* ‘to the limit, completion’ to express the indefinite with pronouns (*ci*, *cu*, *ce*, *kye*, *ka*, *ku*, *kuštā*, *kho*, *tteredā*, *ttū*, *tter-*, *ttātā*) and after *mulsa*, *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 *ttūmjāra*’; v 245, 9a1 *audā ustamāmsye tcaci bure* ‘up to the last limit (completing it)’; K 76.205–6 *audā rūjā gyasta baysā 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-ādyā-*, 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 *āṣodāśād bhaved bālo*, Tib. *lo bcu-drug-gi bar-du ni byis-pa ṣes-byaho*. After locative, Manj. 125 *cakrravarttaūña bure ška* ‘even up to the state of emperor (BS *cakravartin-*)’. With *-kya-* K 49.4.6 *ttyānā burikya cvām tsvai aurga* ‘including all those to whom I came with reverence’. Compound, K 138.926 *buysa-jsinī heme dār-buru ju* ‘he becomes long-lived; he lives long to the limit’, Tib. *che-rin-par hgyur-ba dan, rin-du hcho-ṣin*; III 49.33–4 *saṃtsera dārbura gāse* ‘in migration he revolves long’; Sid. 138r5 *u dāra-buri va neca hame* ‘and long time is sunk low’, BS *nimna-*, Tib. *mal-śod dar hdug-pa dan* (*mal-śod* ‘low place’, *dar* ‘little’). From *bura-* ‘complete, satisfying’ to base *bau-* ‘to suffice’, Zor.P. *bavandak* ‘complete’, Armen. lw *bovandak* (variant *bauandak*) ‘complete, entire, total’, Av. *buri-* ‘much’, *baoyō* ‘more, longer’, Kurd. *bur* ‘group’, O.Ind. *bhūri-*, *bhavīyas-*, *bhūyas-* *bhūyiṣṭha-*, ‘much, more, most’, *prabhūta-* ‘much’; the base Armen. lw *bau* ‘end, limit, sufficiency’, *bauem* ‘to suffice, be able’, *bauakan* sufficient, capable’, Sogd. Bud. *β’w* ‘sufficiency’, *β’wcyk* ‘sufficient’, *β’w-t* ‘it reaches, amounts to’, Chr. *b’w* ‘enough’, *b’wvny* ‘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 sumīru ggaru burūvāñi biśšu* ‘if one should destroy the mountain Sumeou wholly’; III 71.137–8 *katha biśā j(s)inā būrvām* ‘we will in short time destroy the whole city’; Manj. 411 *khu šī 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. *rup-* ‘pluck’, *pr’wp-*, *pr’rup* ‘sweep’, Chr. *rup-*, M.Parth.T. *pdrwb-*, *pdrwft* ‘to rout’, M.Pers.T. ‘*wyṣwrwftn* ‘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’, Yayn. *rup-*, *rub-*, *rupta*, *rubda* ‘to reap’, Pašto *rawdal*, Wanetsī *rēb-*; Waxī *repk*, *rapk* ‘sweeping’, Parāči *rūy* ‘sweep’; Pāzand (Mx. 2.182) *zrōvəδ*, Parsi-Sanskrit *antarniveśayati*. For ‘broom’, N.Pers. *jā-rōb*, Orm. *parawak*, Pašto *reboz* (**raupači-*), Yidya *rufo*, *faru*, Sanglēči *rif*, Waxī *drapič*, *darepč*, Yayn. *rōpč*. Parallel to Manj. 411, see *kho śṣīyā rrahamūna thonā pajsinde* ‘as the garment is beaten white by the washerman’. See below *rrūv-*, *rv-*, *prārū*, *prārōva*.

burjsā ‘flash’, Z 24.410 *burjsā hālštīnu* ‘flash of spears’. From **vi-ruča-*, base *rauḥ-:ruk-* ‘to shine’, M.Parth.T. *wrwč* ‘lightning’, *wrwšn-* ‘to illuminate’, Sogd. Bud. *wyrywš’t*, Chr. *wyrywšd’rt*; see *rründātā* ‘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 *vaśgrā māñamḍāna bušdā ttina vajrachedāka nāma* ‘like the *vajra*-bolt he bursts, therefore the name *Vajra-cchedikā*’ (BS *ched-* ‘cut off’), an etymology of *Vajra-cchedikā*; K 10b5 *ggari burštu yanīmā* ‘I can burst the mountain’; III 72.159 *gara. . . buršte nāṣti śadya paste* ‘the mountain burst, it sank down to the ground’; JS 19v1 *garā buršdā vaśprīštā* ‘(the bolt. . .) bursts the mountain, scatters it’; I 147, 55r2 *vīśgira raṃna māñamḍa gara bauṣḍi* ‘as the *vajra* (‘bolt’) bursts the jewel-like mountain’; III 72.153 *hī ustam buštāmdā biśā* ‘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 biśā buršta hatcasta* ‘the ashes were all broken up (dyadic)’; Z 20.46 *buškuta buršta āhārna ārsta* ‘burst (dyadic), mixed with ashes’. Base *rauṣ-:ruš-*, **vi-ruš-* > *buruṣ-* (contrasting with **vi-riš-* > *birṣ-*). See cognates s.v. *pāršta-* ‘burst’. Balōči *pruṣag*, *proṣag* ‘burst’ is ambiguous, since it may contain base *frauṣ-* or *rauṣ-* (with *pa-*). See also *bruška-*.

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, Triṃśikā, *tad yathā taimirikasya keśa-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-* < **vṛḍka-*, with *-ḍg-* > *-lg-*, Av. *vərəḍka-*. See also s.v. *hajsā*.

bulj- ‘honour, praise’, K 2, 137r3–4 *ttitā gyastā balysā āśiri ānandi buljāte se, śāru śāru* ‘then the *deva* Buddha praised the teacher (BS *ācārya-*) Ānanda, saying, Good, good’, Tib. *de-nas bčom-lan-hdas-kyis gnas-brtan* (=BS *stha-*

vira-) *kun-dgah-bo-la legs-so ṣes-bya-ba byin-te* (byin ‘bless’), Chinese *tsan* ‘praise’ (K 1027.3); Z 12.41 *uysānye buljāte ṣā paḍā pathamka* ‘he praises himself, that is the first restraint’; Z 12.52 *karā ne buljmā u ne rro hā hāme strā* ‘I will not honour at all and I do not become contented’; SuvO. 27v3–4 *stavātāndā buljātāndā ysū-ṣtāndā* ‘praised, honoured, approved’, BS *stavito varṇitah praśamsitah*. Once with *-js-*, v 179, 1b5 < *hva* > *taimā ttye balysā buljsāte* ‘I spoke; he praised the Buddha’. See also *buljs-* in *buljsā-* ‘virtue, BS *guṇa-*’. From **brjaya-*, to base *barg-* ‘to honour’, Av. *barəxša-* ‘honoured’, present *barəjaya-*, noun, inst. sing., *barəjā* ‘with honour’ (wrongly AIW to O.Ind. *brh-*), Zor.P. gloss *ārzūk* ‘desire’; Sogd. Bud. *βrys-* ‘to felicitate’, *βrys* ‘praise’; Man. *βrys’nt* ‘congratulate’; Zor.P. *burzitan* (š > z), Pāzand *burzišn*, Parsi-Persian *burzišn*. See above *aurga*, *orga* ‘reverence’. Base IE *bherg-*, as in O.Ind. RV *bhṛgu-* an official cultic title (and family name) from **bhrǵu-* ‘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 parikirtayeyuh*; v 337, 36r5 *buljse hvāñimā* ‘I mention virtues’, BS G 37, 33a4 *guṇam āmantrayāmi*; with *-iyā*, v 381, 4a3 *buljsiye kādāna ttisā kādāna, dātā kādāna* ‘for the sake of virtue, splendour (BS *tejas-*), appearance’; *bujsā-*, v 244, 2b1 *bujsā birāśāmatīnai sūtrā* ‘sūtra-treatise praising virtues’, BS *varṇa-parikirtana-*. 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-jṣinyauñu varata* ‘in long longevity’, BS *dirghāyuskatāyām*; compounds, v 303 2b2 *bulysa-jsinī* ‘long-lived’, Sid. 12r3 *buysa-jsinī*, Tib. *che rin-ba*; K 138.925 *buysa-jsinī*, Tib. *che rin-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 bāda* ‘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. *barəzant*, *barəzi-*, *barəz-* ‘high’, verbal *barəzaya-* ‘increase’, O.Ind. *barh-*, *brh-* ‘to increase’ *brhant-* ‘high’, but Sogd. Bud. *βrz’k*, *βrz* ‘long’, *βrzkwy* ‘length’, *βrz-ḍwnp’k* ‘long-tailed’; *βrz n’y’n*, BS *dirgha-nakha-* ‘long-nailed’, Waxī *vərz*, *vorz* ‘long’, Pašto *ūžd*, Wanetsī *wišd*, fem. *wužda*, Sanglēči *vəžduk*, Šuynī *vūždz*, *voždz*, *vūždz*, Rōšānī *vūz*, Yazg. *vəz*, Yidya *vān*, Munjānī *vāngy*, Yayn. *vann*. IE Pok. 140 *bherǵh-* Armen. *berdz* ‘height’, *bardzr* ‘high’; Tokhara B *parkre*, *pärkre*, A *pärkär* ‘long’. Later forms, *buiysā*, *bvaiysa-*, *bveysa-*. See abstract *buysde* above, and Sid. 102r5 *bušde*, Sid. 121r3 *bveṃšdā*, II 108.192 *bvqisḍai*, v 62.15 *bāsde*. Samghāta 8v1 *bulysdetā* ‘length’.

buv-, *bv-* ‘be aware, know, awake, smell’, participle *busta-*, 3 plur. Z 2.12 *buvāre*, III 26, 30a3 *bvāri*, v 329, 7v1 *balysūstu buvāre* ‘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 bdaḡ-čag gzigs* (‘the world rector sees us’); III 23, 15a1 *butti*; conjunctive 1 sing. SuvP. 74r1 *bāysūṣṭi hastama bvāne* ‘may

I awaken to the best bodhi-knowledge’, BS *spṛṣeya bodhiṃ virajāṃ anuttarām*; optative 1 sing. IV 3.10 *khvai a bvāna* ‘when I may know him’; 3 plur. Sid. 1 bis 11 *bvīra*; 2 plur. II 130b5 *baiysūsta bvīryau* ‘may you know bodhi’; causative *bvāñ-*, K 39.159 *bvāñūm*, = K 39.158 *bvāñū* ‘I make known, I identify as’, in the epilogue to the Sudhana tale; preterite K 34.63 *saṃ khū dyāmdā hārva bvāñāmdai hāṣṭā* ‘when they saw him the *śreṣṭhin-* ministers made it known’, = K 25.113 *khve dyāda hārrvā bvauñāmdai hāṣṭā*, = K 17.176 *khvai <dyau>da hārrvā bvauñāuda hāṣṭā*. Preterite *busta-*, 2 sing. v 247, 17b1 *bāysūṣṭā bustī* ‘you got bodhi’, BS *saṃudgata-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* > *lysūṣṭu 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 *buvāmata*, 27r2 *buvemate jsa*, 27r4 *buvamātu*, 27r3 *bvāmato*, BS *jñāna-*; adjective, SuvO. 27r2 *bvāmātiyātaryau* ‘more possessed of knowledge’, BS *jñānavatatarair narañ*; later III 63.128 *bvāma*, Manj. 344; 382 *bvāme jsa*, SuvP. 69r3 *bvaime jsa*, BS *jñāna-*. Adjective *-āka-*, Z 6.50; Sid. 144v3 *bvāka*; participle future, Sid. 131v4 *bvāña*, Tib. *bśad-do* (and frequent). Compound, see *bvākaḍā*. From base *bauḍ-:bud-*, Av. *baod-* (see s.v. *bū* perfume). IE Pok. 150–2 *bheudh-*, O.Ind. *bódhati*; *buddhá-*, Gr. πειθομαι, πυνθομαι, Got. *anabiudan* ‘command’, Lit. *bundū*, *būsti* ‘awake’, *budrūs* ‘vigilant’, O.Slav. *bljudo*, *bljusti* ‘guard’, causative *buždo*, *buditi* ‘to wake’.

buvata- ‘destroyed’, v 171, 2v4 *buvati aysmūi nyūtā* ‘taught (familiar?) to his injured mind’. See *buvan-*.

būva- ‘given’ participle to *būṣṣ-*, *būta-*, JS 27r2 *buvāṃde* ‘they shared out’. Base *bag-* ‘give or receive a share, give’. IE Pok. 107 *bhag-*, see s.v. *būṣṣ-*.

buvāḍ- ‘mount’, Z 14.92 *irāvaṇā hastā. . . kvī śśakkṛā bvāḡittā* ‘the elephant Airāvaṇa when Śakra mounts’; II 41.10 *khu parauwa-bara bvāṭtā* ‘when the order-bearer mounts’; participle, Z 23.139 *hastu buvāḡstā* ‘he mounted the elephant’, v 107, 29v2 *rraśma bvāḡlštānu* ‘the array of the mounted ones’, BS *saṃgrāmam abhirūḍhānām*; II 92.119 *bvāstāmdā* ‘they mounted’; III 66.25 *rre bvēstā* ‘the king rode’; noun, Sid. 102v5 *bvāma* ‘riding’, BS *prṣṭha-yāna*, Tib. *ṣon-pa*; participle present, II 84.12 *bvānai aśā* ‘riding horse’; adjective, III 81.41 *aśā bvaina* ‘riding a horse’. From *abi-śad-* ‘sitting upon’, see *vaysgasta-*, *haysgasta-* ‘dismount’, base *zgad-*. Cognates s.v. *niṣad-*. 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 *naṣyate*; 3 sing. III 83.27 *khu na bvīmdā* ‘if it does not perish’; III 83.24 (*khu*) *na bvīdā*; participle, v 171, 2v4 *buvati aysmūi* ‘his injured mind’; noun, v 110, 32r2 *buvāna*, BS *vilopa-*; v 114, 63v3 *adātyānu bvānānu* ‘irreligious destructions’, BS *duṣkṛtā-nām* v 153, 1a2; *čāyī bvānu ne <yindā ?>* ‘magic does not destroy him’. Later participle, K 65, 84r2 *bva bījatta* ‘perished, injured’. From **vi-kan-* ‘throw down’, Av.

vikānaya-, M.Parth.T. *wyḡn-* ‘destroy’, *wyḡn* ‘destruction’, *wyḡng* ‘destroyer’, *wyḡnd* ‘destroy’; M.Pers.T. *gwḡn-*, *gwḡndg*; Zor.P. *gwḡn-* ‘destroy’, *škanom ut gukā-nom* ‘I break and I destroy’, Parsi-Sanskrit *bhanjayāmi t̪ālayāmi*, to Armen. lw *vkandem* ‘throw down, conquer’, *apakanem* ‘destroy’, see s.v. *kan-* ‘throw’. Below, *bva*.

buvām tīrai ‘plant name’, Sid. 144r4 BS *koša-* ‘nutmeg’, Tib. *šin-tog koša* (*šin-tog* ‘fruit’). Possibly an ethnic name like *ciṃgām tīrai*, BS *nimba-*, with bitter bark; and Tib. *li don-gra* ‘ginger’, Khotan Saka *ttumgare*. Hence ‘the bitter bark (peel) of the *buva*-people’, possibly from Tib. *bod* ‘Tibet’ beside *ttagutta-* **tōbut*; and III 123.59 *tāmhatta*, 67 *tāhatta* rendering BS *bauṭa* (= *bhoṭa-*), III 84.58 *cigām būsānai*, III 95.250 *cegām būsānai* ‘perfume of the Chinese’; I 149, 60v1-2 *svaṛṇa-gūttaryām būsānai* ‘perfume of the Svarṇagotrāns’, BS *māmsī* ‘nardo-stachys’ (see s.v. *būsānaa-*).

buvāmāti ‘intelligence’, Z 12.6 *buvāmāti huṣṭā* ‘intelligence increases’; K 3, 139r5 *āsaṇā rraṣṭā bvāmātiṭā* ‘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 *puñumḍā bvāmāyi sūṛā* ‘meritorious, intelligent, bold’, see *bvāmaya-* below. From *baud-*: *bud-*, see *buv-*.

buvāyasta- ‘afflicted by *bhūta*-demons’, v 304, 2b4 *buvāyasta satva*, from BS *bhūta-*, with Iranian suffix.

buḡi ‘incense’, see *bū*.

būś-, *buś-* ‘give scent’, Z 3.37 *būśāre gyastūñi* ‘they smell in celestial sort’; causative Sid. 155r2 *būśāñāñq*, BS *ghreyam*, Tib. *snam-par byaho*; noun, Sid. 155r1 *śirka buśe* ‘good smell’, Tib. *dri žimo-čog*; Sid. 140v2 *bausa*, Tib. *dri*; I 189, 109v1 *viśūna bausa narāmi* ‘a bad smell issues’, BS *durgandha-*; v 251.801-2 *ūpalā spye hiya buśā narāme* ‘a scent of a lotus flower issues’; III 114, 6v4 *upalā spye hiya būsā narāme* ‘a scent of an *utpala*-lotus flower issues’ (oblique to *bussā*, *busā* ‘scent’). With plural *-añi*, I 252, 2v2 *būśāñi pathāñā* ‘the perfumes are to be burned’, BS *gandhā dhūpayitavyāḥ*; v 165.217, 1b2 *būna buśānyau* ‘with incense, perfumes’; SuvP. 72v2 *būśāñā*, BS *gandha-*, gen. plur. III 61.47 *būśāñām jsa*; K 63, 79v1 *śi cada hainai jastūñā būśāñā* ‘sandal, white and red, celestial scent’. Adjective, I 252, 2v3 *būśāñijā du()* *ī* *ī* BS *gandha-dhūpa-*. See also *būsānaa-*. Base *baud-*, *baus-* see s.v. *bū*. For *baus-*, see *būssā* perfume’.

būśśā ‘jokes’, plural to *būsā* ‘joke’.

buśā ‘scents’, K 153.18-9 *vīrasaṇi buśā jsatte bvaijsīje uvārre* ‘she the brilliant one, disperses good qualities (*buśā*), exalted perfumes’.

būśarā ‘jesters’, see *būsā*.

būśāñ- ‘to make to smell’, Sid. 155r2 *haysgvā būśāñāñq* ‘it must be made to be smelled in the nostrils’, BS *ghreyam*, Tib. *snar snam-par byaho* (*snom-pa* ‘smell’), see *būś-*.

būśānaa- ‘perfumed’, v 113, 35v6 *būśānā*, BS *sugandha-*; Manj. 423-4 *būśānai rruna padaśja* ‘burns with scented oil’; fem. v 113, 35v4 *būśāgye ūce jsa* ‘with scented water’, BS *gandha-udakena*; SuvO. 68v1 *būśāgye ūce jsa vatcāṣṭe* ‘sprinkled with scented water’, BS *gandha-jala-ambu-sikte*; v 303, 1a1 *būśāmja ūtca* ‘scented water’. Compound, second component, v 42, 87v1-2 *tchōra-*

būśānā u haṣṭa-būśānā u nau-būśānā spyetānu palsārā ‘garlands having four-perfumed and eight-perfumed and nine (?) -perfumed flowers’. I 149, 58v4 *svaṛṇagūttaryām būśānai* (and I 149, 60v1-2), BS *nalada-* ‘nard’; I 189, 110v5 *būśāniṃ* (*-iṃ* = *-ai*), BS *nalada-*; I 173, 91r1 *būśauniṃ* (*-iṃ* = *-ai*), BS *nalada-*; I 185, 105v1 *svaṛṇagūttaryām būśāniṃ*, BS *nalada-*; I 149, 60v1-2 *svaṛṇagūttaryām būśānai*, BS *māsi* (= *jaṭā-māmsī*); I 187, 106r4 *svaṛṇagūttaryām būśāniṃ* (*-iṃ* = *-ai*). BS *māsi*; I 189, 110v5 *svaṛṇagūttariṃ būśāniṃ*; I 177, 94r4 *tāgūttām būśāni* (for *-ānai*), BS *māsi* ‘nard’. Adjective from middle participle *-āna-* to *būś-*.

būśīnai ‘of byssus (?)’, II 9.157 *civara phaurthaka sau būśīnai śā pvaica āra* ‘clothes *phaurthaka-* garment one, value one covering’. Possibly adjective *-īma-* to *būśa-* with Greek βύσσοϛ, Syriac *būś-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 βυσσίνους δ’ ἐν πέπλοις ‘in garments of byssus’.

būśūña ‘various’ III 55.10, see *biśśūnya-*.

būśāuā ‘evil’ (*auā* or *āau*, *ā* and *au* on the one *akṣara*-letter), K 24.88 *nāsa būśāu ś(ā)* ‘accept one sin’, = K 16.144 *baśā śā*, = K 32.40 *nāsi baśdā ttaidi* ‘accept only a sin’. See *baśdā*.

būšte ‘to know’, infinitive to *buv-*; v 149, 2a2 *duva hāra būšte* ‘to know two things’; v 149, 2a4 *duva haura būšte*, *ibid.* 2b5 *perre būštāye*; v 43, 103a1 *balysūstu būšt(e)* ‘to know bodhi-knowledge’.

būṣṣ-, *būṣ-* ‘to give’, participle *būta-*, *būva-*, K 6, 146v3 *kumjśatīnau rrūnu 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 *mvaśdā bū* ‘give favour’ (from *būṣā*, see *bū*); preterite, Z 14.11 *śarīrai būta* ‘his relics were distributed’; JS 27r2 *būwāmde gūṣṭa* ‘they gave flesh’; II 84.17 *skyesā* (Tib. *skyes*) *u padamja buwāmḍum* ‘we gave the present and customary gift’. From base *bag-* ‘give or receive shares’, present *baxś-*, participle *baxta-*, here *ba->bu->bū-* (see also *būṣṣāta* for *bū-<abi-*), Av. *bag-*, *baxś-*, *baxta-*, Sogd. Bud. βγś-, βγt-, βγm-, *prβγtk* ‘offered as present’, Man. βxś-, βxt- ‘to divide’, *prβγn* ‘gift’, Zor.P., N.Pers. *baxś-*, *baxt*, Orm. *baś-* ‘give’; Oss. D. *bāydaūān*, I. *bāydaūan* ‘entrusted’. See also *bag-* in *hambajsa-* ‘general’, *hambāta-* ‘share’, *naṣphaj-*, *vūwayum* and *bv-*.

būṣṣāta ‘stairway’, Z 23.142, = Tib. *skas*, Pali *sopāna-*; broken elsewhere, Z 23.164 *⟨bū⟩s(ā)ṭā*, Z 23.153 *b(ū)s-ṣāto vīṛā* ‘on the stairs’, Z 23.143 loc. sing. *⟨bū⟩ṣṣāteññā*. From **abi-śrīṣā-*, to base *srai-*: *sri-*; with *-ś-* *sraiṣ-*: *sriṣ-* ‘to rest on, lean’; to Paṣto *ṣāl* ‘stairs’ (**sritā-*); Yazg. *ṣad* (**sritā-*); Oss. D. *asinā* (**ā-sri(ś)-na-*); Yidya *afsinyo* (**abisriṣnaka-*); Indo-Aryan Hindī *śīrhī* < *śrīḍhi* ‘resting-place’. To IE Pok. 600-2 *klei-* ‘lean’, Greek κλίμαξ ‘ladder’, Lit. *šlītē* plur. ‘ladder’, O.Ind. *nīṣṛayaṇī* ‘steps, ladder’.

buškuta- ‘burst’, Z 20.46 *buškuta burṣṭa* ‘burst (dyadic)’. From **abi-skuta-*, to base *skau-*: *sku-* Oss. D. intr. *āsk’ujun*; *āsk’udtā* ‘pieces’; I. *sk’ūn*, *sk’uijyn*, *sk’ūd* ‘burst’, trans. D. *isk’unun*, *sk’ununcā*, I. *sk’ūnyn*, *sk’uynyn*, *sk’ūd*, *ask’uynd*. To IE *skeu-*, not in Pok.

buškve ‘covered’, v 155a4 *kamalī buškve* ‘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. *kėvalas* egg-shell. O.Pers. *xauda-* ‘hat’, Waxī *skīd* (*ī* < *au*) indicate IE (*s)k(h)eu-d-*.

buṣṭa-, *burṣṭa-* ‘burst’, see *burṣ-*.

buṣvāña ‘to be placed on’, III 86.98 *nīyakā, ahaudī-vārrjā bimḍā buṣvāña u bidai hā hamaysā śikarā parkūnāñā* ‘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 *ṣunāñā-* ‘to be placed down’, Tib. *smuygs-la* (= BS *nīkṣipta-*) ‘put into’ (= *bčug-pa*). Participle *ṣva-* (1 plur. *ṣvaudū*) see s.v. *ṣun-*. The *ṣ-* is ambiguous, from *xś-*, *fś-*, *ś-*, *śr-*, *śl-* (= IE *ks-*, *ks-*, *kr*, *kl*). Possibly *kseu-* (from *kseu-*) ‘throw, put, see Pok. 955-6. See also s.v. *biśaṭta-* ‘hacked’, for *skeu-*.

bussi-, *busi-* ‘scent, smell’, Z 3.35 *busā*, Z 3.91 *bussā*; *-i-* palatalizes, inst. sing. Z 3.93 *buṣṣe jsa*, plur. Z 3.118 *buṣṣā*; thence *buśa-* as nominative, III 114, 6v1-7r1 *tturra vasva ūpalā spye hiya būsā narāme* ‘from the mouth the pure lotus flower’s scent issues’; Sid. 126r4 *ṣīyi buśa* ‘name of a medicinal plant’, BS *kaṭabha-*, Tib. *sveta* (BS *kaṭabhī* ‘achyranthes aspera’, white variety of *apamārga-*). See *buśa-* above. The base *buss-*, *bus-* arises from *bud-s-*, whence palatalised *bus-y-* to *būś-*, *buś-*. Without *-s-* *būtte* ‘it scents’ (**baudatai*), see above *būd-*. For *-ss-*, see also *passa*, *pasa* ‘syrup’, and *ssa*, *sse* ‘100’.

būsā ‘joke, jest’, v 116, 65a5 *tcarke būsā khanei* ‘sport, joke, laugh’, BS *kriḍā-hāsyā-ratāni* (elsewhere *tcarkā-*, BS *ratī-*); plural *būśśā*, Z 23.24 *hayirūne khanā būśśā* ‘amusements, laughs, jokes’; III 50.46 *khanā būśā vaṭākye* ‘laughs, jests, grimaces’; K 34.68 *tcirkyām hiyirāme būśā*, = K 26.129 *buśa haḍaraujsai tcarakye*; Z 2.91 *būṣyau jsa badru tta braṣṭe* ‘with jests he asked Bhadra so’; III 38.47 *būśā*, III 48.68 *būśa*. Compound, III 73.174 *būśarā* ‘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. *būñā-*, *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 *jek-* ‘speak’, O.Ind. *yācati* ‘begs’, Lat. *iocus* ‘joke’, Umbrian *iuka* ‘prayers’, Oskan *iūklei* ‘in consecration’, OHG *jehan* ‘to say’; Caucasian Adige *guś’^{oe}* ‘word, speech’, Qabard *guś’^{oe}* ‘joke’. For Avestan *baosavās-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 *busvī* (no context), *busū* with *yi* ‘his’; Sid.

9r1 *iraṇḍīnai bisu jsa vaha* ‘cooked with *eraṇḍa*-castor fuel’, Tib. *eraṇḍahi śin-gi mes bcōs-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 bisuna*, parallel Jātaka-mālā 19.16 *kleśa-īndhana-* ‘fuel of *karma*-acts’. From **abi-sauka-* ‘burning stuff’, to Av. *ātrā.saoka-* ‘fuel’, Sogd. Chr. *’tr-swq* **ātar-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. *buv-*, base *baud-*: *bud-*.

būstu ‘presided over’ for older *bāsta-* ‘conducted’, III 83.19 *mune-būstu* ‘presided over by sages’ (BS *muni-*).

bū-spāmja ‘perfumed chamber’ of the Buddha, at a *vihāra*-monastery, III 3, 9r2 *bū-spāmja kūśāña kuṣṭa balysāna śarīra* ‘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-uḍi-*; II 105.97 *beṣa bū-spāja padimḍā* they make the *balsa-stūpa* (and) a perfumed chamber’; III 51.70 *besā bau-spāja hālai* ‘(reverence) towards the *stūpas*, the perfumed chambers’; = *ibid.* 73 *besau bau-spāja hālai*, = 79 *sthūpā caittām u bau-spājām hālai* ‘towards the *stūpas*, *caitya*-shrines and perfumed chambers’; II 2.30 *baisūm bau-spaujañāñq ranīnai stūpa* ‘the *balsa*-monument (and) the jewelled *stūpa* of the perfumed chamber’, adjective with suffix *-añāña-*. 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 i kārḍākān* ‘resting-place for travellers, caravan-serai’; Armen. lw *aspnjakan*, *aspanjakan* ‘host receiving guests’, Syriac *špṣ-* ‘house’, *špṣkn-*, *špṣzn-* *ašpazza-kān-ā* ‘maior-domus’, Georgian lw *maspindzel-i* ‘host to receive guests’, Mandaic *špynz-*, Sogd. Chr. *spnčyr-spn* ‘olkovóμos’; *spčyr-*, *spynčyr-spnj*; abstract, *spčyr-spnj* ‘olkovóμia’, 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->*baudanā->*bauḥanā->būhanā-*, with Oss. D. *bodān* ‘garlic’.

buhīṣṭā ‘rises up’, v 327, 8a1 *tta khu hvamḍye buhīṣṭā bimḍā* *ī* *ī* ‘as it rises up over a man’, from **abi-haiṣ-* (or **abi-xaiṣ-*?), see *hīysde*, *bihīys-*.

buhu ‘we, us’, v 108, 30r5 *buhu māḍāna gyasta balysa*

tcahaura māsta rrunde. . . *rakšo 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 *muḥu*; 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*).

buhurštā ‘desires’, v 93v5 (*vara*) *biysīštā vara buhurštā vara hi*⟨*vīye*⟩ ‘there he takes, there he grasps, there he appropriates’, 3 sing, to **buhurs*-. Possibly **abi-xvar-ś*-, to Oss. D. *k’ūārun*, *k’uārt*, I *k’ūryn*, *k’ūrd* ‘push against, strike’ (**skūar*- with *-k*- kept, as in Sogd. Bud. *pčkwyr*- ‘fear’, Yayn *čukēr*-), Greek κύρω, κύρωαι ‘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 *nrtem* ‘push on, promote’, intr. *nrktim* ‘reach out towards’, for Greek ἐπεκτεινόμενος *nrktealem*, by increment *-t*- to *kur*-.

br̥haña ‘in the back’, Z 22·145 *br̥haña kāḍe hvāhā pātauña* ‘in the back very broad, powerful’; I 181, 100r1 *br̥rahaña* ‘in the back’, BS *pr̥ṣṭha*-, Sid. 121v2 *jsimñā* (*-im* = *-e*-) *brihā* ‘belly’, BS *kuksi*-, Tib. *mkhal-sked*; JS 18r1 *br̥rahā bedā* ‘on the back’, JS 12v2 *brahye-t-i jseñā* ‘into his belly’. From *fraθ*-: *prθ*- ‘broad’, to Av. *frabah*- ‘breadth’, *pr̥əθu*- ‘broad’, IE Pok. 833 *plat*-, O.Ind. *prthú*-, *práthas*-, Greek πλατύς, Lit. *plōtis* ‘breadth’, *plātūs* ‘broad’, O.Slav. *plešte* ‘shoulder’.

be ‘poison’, *be*, *bei*, *be-tūḍa*-, *be-t-i*, *beinei*, see *bāta*-.

bekhaute ‘in digging in’, JS 35v3 *hasta bedē satī stai nauha kamala*, *pāyve jsai gvaštai 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 *rākṣasīm*. . . *yadā paśyet tadā kilāṃ 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 *kuśēv*- ‘to dig’, Nūristāni Kati *kuč*- ‘to dig’, Prasun *kučə* ‘to dig’, *kučīnik* ‘spade’, Indo-Aryan Nepali *kocnu* (*c* = *č*); a similar verb is in Baškirdi (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 *rrauṭa* ‘desire’, oblique III 69·84 *raute jsa* ‘with desire’ from *rauk*- ‘to desire’ from *-xti*-(*-t*- kept, not replaced by *-θ*-).

begamñā, or *begañā*, II 85·20 *kīḍakyā 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 *uei*-.

baicakama ‘(yak-)tail’ or ‘(horse-)tail’, to Waxī *bičkam* ‘tail’ of horse and mountain animals, yak and others, Turk. lw (al-Kāšyari) *bāčkam* ‘silk or antelope tail banner’,

see E. Benveniste, JA 1948, 183, of Iranian origin; Waxī *bičkā*, *büčkām* ‘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 κέσκειον ‘tow’, O.Engl. *heord* (**kezdā*) ‘hair’, Lit. *kasā* ‘hair plait’, O.Slav. *česq*, *česati* ‘to comb’, Russ. *česka* ‘tow’, *kosā* ‘plait’; and IE *ksen*- Greek ξάσμεα ‘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*, *beganā*, *bīye*. Loss of *-h*- note *tcahora* > *tcaura* ‘four’.

baijakye ‘sparrow’, see *biṃji*, BS *caṭaka*-, Tib. *mčhil-pa*, and *bejūha* = *biṃjūha*- ‘sparrow dung’.

baijām ‘fearsome’, JS 7r1 *rakṣasām baijām šava-tsukām myāñā* ‘among the *rākṣasī*-demonesses fearsome, night-ranging’. From *baya*- ‘fear’, rather than from *bāta*- ‘poison’, *beinei* ‘poisonous’. Hence **bāyači*- > *baija*-. Note JS 12v2 *yakṣā bihi pvestyaṃ tvare* ‘the *yakṣa*-goblin very exceedingly fearsome’.

bejūha ‘sparrow dung’, see *biṃjūha*- from *biṃja*- and *gūha*-.

bejs-, *bej*- ‘pour’, see *bijs*-.

bejsyau jsa ‘with virtues’, see *buljsā*.

beḍa ‘in time’, see *bāḍa*-.

beḍā ‘it rains’, see *bār*-.

beḍena ‘reward (?)’, III 117·12 *phara beḍena hamāve* ‘may he be with (=have) much reward (?)’. Possibly *mišda*- ‘reward, wages’, *b*- beside *māšḍāna* ‘bounteous’, note *b*- < *m*- also in *biysma* ‘urine’, = *mīysai*, and *buhu*. Then *mišda*- > *bišda*- > *biṣḍa*- > *beḍa*-, see s.v. *māšḍāna*, *mišḍāna*, nom. sing. *māde*.

beḍau ‘reward (?)’, v 66·8a *pūraḥa-m kāya suhā beḍau* ‘protect my sons in pleasure (BS *sukha*-), in recompense (?)’. To **mišdāva*-, see *beḍena* ‘with reward (?)’, with *b*- < *m*- to *mišda*- ‘reward, wages’, see s.v. *māšḍāna*, *māde*. Noun or adjective ‘may he be rewarded in pleasure’.

beṇ- ‘split’, see *biṇ*- (**viṣṣan*-).

beinei ‘poisonous’, see *bāta*- ‘poison’.

beta oblique to *bāta*- ‘wind’.

be-t-i ‘his poison’, see *bāta*-.

be-tūḍa ‘covered with poison’, see *bāta*-.

bete jsa ‘wind’, see s.v. *bāta*-.

beṭi ‘small’, first component Sid. 142r1 *beṭi-ysunaṃdaita* ‘having small flow’, BS *alpa-sruti*-, Tib. *hdzag-pa ṅun-śin*, from *bata*- ‘small’ either *-e*- < *-ā*- < *-a*- or possibly **bāti*- > *beṭa*-.

bettā ‘opens’, Z 4·38 *avacchoda tsindi ttaura vaṣṭa vraṇi nāstā cu bettā* ‘unimpeded they go through wall; he has no aperture (wound, BS *vraṇa*-) which opens’. See *abyā*, *biyāśś*-, and *beittā*.

beittā ‘opens’, Z 5·18 *samu kho hambūvu beittā harbiśṣī āchai jīye* ‘just as one opens the fester, all his disease vanishes’, = Manj. 134–5 *sa khu hve habu betta harbeśa ācha jīya*. From **vi-śai*- ‘open’, participle *bātai*, with negative *abyā*, with *-s*- **byas*-, *biyāśś*- ‘to open’. Not to Av. *biš*, *bišaz*-, nor *band*-, *ban*- ‘to bind’.

bette ‘laments’, III (ed. 2) 139, 159v2 *bremātā bette kāḍa-gāne* ‘weeps, laments evil acts’, BS G 37, 34r6 *aśru-kaṇṭhaṃ prarodati* ‘with tearful throat weeps’. Dyadic phrase, from base *band*-, *bad*-, *ban*- (see above *ban*-,

baṃcai, 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. *baittā*, *baitte* ‘is bound’, with *hambette*.

baittā ‘longs’, v 93, 17r4 *vara parrušte vara baitti vara niḥvarrde* ‘there he desires (triadic)’; v 132, 2br *u nānātamo śando baittā 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).

baittā ‘binds’, v 131, 56b4 ⟨*ne*⟩ *baittā u ne ggūštā* ‘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*⟩. . . *ahvāna baittā* ‘is not bound by a noose’, BS G 36, 23r1 *na ca sa tṛṣṇā-pāśa-baddho bhaviṣyati*, Tib. *sred-pahi ṣags-pas bcims-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-čin* (*hgag* ‘stop’); with *ham*- preverb, Sid. 13r3 *u cvai va saṃgā hambette tvā naṣeme* ‘and for whom the stone is bound together, it eases that’, Tib. *rdehus hgags-pa sel-to*; Sid. 142v3 *hambette* BS *piṇḍita*- ‘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 *bitcampha*-, cognates s.v. *tcampha*-.

baitsāga ‘alleviation’, Manj. 404 *buttai dva ṇāttarai yāna baitsāga stāvā kaiṇa* ‘he understands the two inferior vehicles (as being) alleviation for the weary ones’, = Z 9·25 *ttāri dva yāna biysāṃgya kye mara stāsindā saṃtsera* ‘those two vehicles are an awakening for those who are weary here in migration’; Manj. 357 *butte tva* (= *dva*) *ṇāttaira yāna baitsāga stāvā vaska* ‘he understands the two inferior vehicles (to be) alleviation for the weary ones’. From *tsā*- ‘be at rest’, see *bitsāṃgya*.

bainema ‘removes’, Manj. 33–4 *ca mene vara dahū str(i)ya utca ya dai bā, bainema prracā bāśa* (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 *āsarī bendā berāñātāndā hastama spāte* ‘on the teacher (BS *ācārya*-) they rained down the best flowers (*hastama* = BS *sāra*-)’, BS *abhyākariṣyanti ca sāla-puṣpaiḥ* (variant *sāra*-). Tib. *sālāhi me-tog*. Sid. 20r1 *cu garq beṃdā āna nāṣṭa vahaiysana utca* ‘what water descending from upon the mountain’, BS *nairjharam*, Tib. *brag-mthon-pahi kha-nas bab-pahi čhu*; III 131·7 *tvī beṃdem ni ṇāya* ‘upon that do not place it (*-em* = *-ai*)’. From **upāntai*, Pašto *bānde* ‘upon’ < **upāntai*, possibly joining with Sogd. *pnt* ‘near’. With *-ālsto* ‘towards’, III 90·192 *biṃdāṣṭā*, 191 *bidāṣṭi*, v 246, 111r1 *bidāṣṭā*, = K 97·177 *baidāṣṭa*. See *anta*-, s.v. *iyānda*-, *biśśinda*-.

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* ‘theseso many are those women who received cloth’; II 110·22–4 *pātca siḍika bema nā sā pveca pātca gahāvāra bema nāva sā pveca*, *u šau hīrāsa hīya nāra bema nā sā pveca pātca camartha va bema huḍaudū šau keṇa* ‘then Siḍika (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*.

beṃana ‘fortune’, adjective *bemaña*-, with negative *abemaña*, K 140·978 (dyadic) *u svastakarmā beṃaṇe ttrāmānā* ‘and entering upon welfare (BS *svasti-karma*), fortune’, Tib. *bde legsu hgyur-ba dan*; III 135b2–3 *beṃaṇe jsa* ‘with fortune’; K 148·66 *daura baimana* ‘long fortune’, K 148·59 *harbiśvā bāḍuā śarā drūnā bḡimañā hamāve* ‘may there be at all times welfare, health, fortune’; K 148·56 *rraispūrau rīysdvōre šauṣī śarā drunā beṃañā hamāve* ‘of the princes and princess may there be joy, welfare, health, fortune’; II 103·64–5 *harbiśvā bāḍvā śarā tsāṣṭā drrūnā beṃañā 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 beṃaiña* ‘may he be healthy, easy, then also fortunate; N 50·33 *u beṃaiña tsāṣṭu mahāsamudro ttiṇe nve jsa baḍe* ‘and fortunate, quietly he rides on the great sea in this boat’; with negative, L 89·1–3 *ttā baṣḍe u karma vīna dukhā vīna abemañānu vīna aysmya āphā-ranānā harbiśṣu 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*-, *pema*- ‘wool’) *-e*-, *-gim*- resulted. IE Pok. 107 *bhag*-, O.Ind. *bhājati*, *bhaktā*-, Av. *bag*-, *baxta*-.

baimya ‘of bright colour’ II 60·9 *baimya kamaiśka sā* ‘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. *śukrá*-, *śuklá*- ‘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 sā* ‘one *kamaiśka* cloth with yellow flowers, of three colours’.

beyausta ‘radiant’, K 64, 80v2 *beyausta 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 *būdha*, *beysa*. **beysaj**-, *beysamj*-, see *biysamj*- ‘seize’.

beysā- ‘held’, JS 32r3 *beysā-dende* ‘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 bōare* 'they awaken to Buddha bodhi', = v 246, 1322 *baṣyūstā bustā himāre*. See *balysāna-*.

baiysi, *baiysūttai* 'taken', see *biysīya-*, *biysamj-*.

beysiḍā 'horrific', JS 3011, see *biysar-* 'be horrified', from **biysīdaa-*.

baṣysūñā-, see *balysūñā-*.

baiysūsta, see *balysūstā*.

baiyseñā 'to be awakened', K 112.372 *brrā ṣṭāna baiyseñā* 'being awake, he is to be awakened', see *biysān-*.

baiyseda 'he awakes', Manj. 404=Z 9.25 *bāysendā*, see *biysān-*; Manj. 73 *bīyseda*; *beysaida*.

baiysairām 'Buddha-sons', gen. plur. II 102.38 *baiysairām bāudhasatvām* 'Buddha-sons, bodhisattvas', if from **baṣya-vira-*, see JS 192 *baṣya-vīrñā* '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-ṣ-* in Śuynī *warv-* intr. 'boil', Parācī *yarw-*; trans. *yarwēw-*; from older *bar-ṣ-* > *ṣarḥ-*), 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 φέρωτος.

bairai 'dress', II 9.143 *daiku-v-au ysmāññai bairai pasta hūḍai* 'the Daiku deigned to give us winter clothes'; ibid. 144 *u tta hā baira hūḍadu* 'and so we gave clothes'; ibid. 147 *ttau ra vā bṣirai na hūḍai* 'to them also he did not give clothes'. See also *bira*, *biḍa*, *bila*, 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 *savūm vā ysarrñvā tcaḍā berajā vīrā* 'I mounted among the stones (?) beside (me) on the first day'; IV 17.18 *byerajā vī pamḍi ni narāmāññā* '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. *palsāra-* 'evening'.

beramḍā 'cracking', Sid. 131v4 *āstā-v-ī hatcyadā hamāre u beramḍā* 'his bones break and crack', BS *rug-bheda-*, Tib. *rus-pa grum-ṣin ḡgas-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* 'samvrti truth expounded'. See *birays-*.

berāka 'making rain', v 26, 49v4 *śrī-mahādīvatā, 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 *ṣt-*, see *bārrāṣṭa-*.

bairkha- 'stool, chair', see *biṃrkha-* (*-im-* = *-ai-*).

berṣḍā 'bursts, splits' (**birṣḍā*); Sid. 138vi; v 243.36 *baiṣḍa*; see *birāt-*, *birṣṭa-*.

beṣla 'surges', v 40, 54v5 *klaiṣṇā beṣla* 'surges of *kleṣa*-afflictions'. See *beṣa*. From base *vart-* 'turn', **vrt-s-* > *beṣls-*, *beṣ-*, *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'.

baiṣ- 'cause to turn', II 106.130 *dharmā-cakrā āra baiṣā khvai naravāñvai śarai vīra pārāñttai 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, *baiṣāvq dāyi cakrāq* 'turn the *dharmā*-wheel'. Causative to *bes-* from *vrt-s-*, see also *beṣls-*, *beṣa-*; *vart-* s.v. *baḍ-*. See *baiṣṭa* 3 sing. III 104.31.

beṣṣā 'circling', Z 24.412 *suṭṭha beṣṣā* 'the circling raptor birds'. From **vrt-s-y-* base *vart-* 'turn', see also s.v. *baiṣ-*.

baṣa-, *beṣa-*, 'all' see *biṣṣa-*, II 102.22 *beṣa sarvasatta ūysnaura* 'all beings'; K 156, 16-7 *beṣa-paḍā* 'first of all', = III 64.19 *baiṣa-paḍā*; K 157.25 *baiṣa avīrmāttama baiṣūna baiṣūsta* 'the all-supreme buddha-bodhi (=BS *samyaksambodhi-*); inst. sing. II 81.50 *beṣna*, Manj. 306 *baiṣna*; with pronouns, K 98.218 *baiṣai*, = v 246, 10a4 *biṣi* 'all for him'; Manj. 176 *beṣu* 'all of them'; adjective, Manj. 424 *baiṣūñi* for *biṣṣūñi*, Manj. 425 *baiṣūñā ālagāra* 'all sorts of ornaments' (BS *alamkāra-*).

beṣi 'buttermilk', see *biṣi*.

beṣkvā, see *hala-beṣkvā*, and *bice*.

baiṣṭa 'turns', III 104.30-1 *ttu tñu ca ma mūñā ysīra baiṣṭa* 'that I will do which turns my heart'. From *baiṣ-* 'make to turn'.

beṣṭe 'sins' from *baṣḍe*, K 98.217-8 *khvai ṣai sūmīrā garā mase beṣṭe ide ga(r)khye baiṣai vasasīda* = v 246, 10a4 *ṣai khvai tte sumīrā garā mase baṣḍe ide garkhye biṣi vasasidā* 'even if of him the sins are of the size of Mount Sumeru they are all cleansed for him', Tib. *dehi sdig-gi phum-po ri-rab čam yan yons-su byan-bar hgyur-ro*.

beṣḍe 'sins', K 150.30 *beṣḍe garkhye* 'heavy sins', see *baṣḍe*; Manj. 61 *beṣ(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 *ṣiṣya-*. See *biṣṭa-*, and *baiṣṭe*. **beṣṭarā** 'spread, layer', Sid. 153vi *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 *vīst*, *vīsti* 'trouble', *vīstac*, with base *vaiṣ-*, see s.v. *biṣṭa-* (JRAS 1953, 95-7). The *-ā* would indicate older **biṣṭāta-*.

baiṣṭe 'pupil', III (ed. 2) 144, 50a2 *pīṣai vā baiṣṭe...* *mṣ(e)ṣ(d)ga haraysde* 'the teacher Vā bestows presents on

the pupil (= III 145, 5a7-8); III 145, 50b1.4 *pīṣai hṣām baiṣṭe...* *mṣaiṣda haraysde*; III 145, 50b2.3 *pīṣai hṣā baiṣṭa*; 2.4 *pīṣai hṣām baiṣṭa*. The name *vā*, *hṣā*, *hṣām* will be Chinese *uang* (K 1298.1) 'prince'.

baiṣḍā 'bursts', see s.v. *birāt-*, *birṣṭa-*; v 243.36 *ttana ṣṭau baiṣḍā* 'the skin bursts', = ibid. 38 *ttana ṣṭau baiṣḍā*.

beṣa 'surges', Z 24.238 *ysamṭhīnā beṣa marañgye khvīyā ysyāmāṭigya ttaragga* 'surges of birth, waves of death, waves of old age' (with *ysy-* from *ysr-*); SuvP. 69v1 *beṣa* 'sea', BS *arṇava-*. See older *beṣls-*; with *ā-*, Z 17.13 *ābeṣa-*, JS 15r2 *ābeṣyau* 'whirlpools'. From **vrt-s-a-*, base *vart-* 'turn', see *baḍ-*; see present participle *beṣaci*.

beṣa- 'shield', IV 21.3 *duna pūmna hṣṭā beṣa* 'bows, arrows, spears, shields'. From *var-* 'to cover', *var-t-* see s.v. *baṭha-*, *pūlsta-*, **vrt-s-a-* > **beils-*, *beṣ-*.

beṣa 'stūpa or cāitya monument' see *balsa-*; *beṣa* gen. sing., K 148.51-2 *kaumye j(s)ām gisa* (so) *abeprrāyi pārjisa jsa ttu beṣa prrīyāṃga pasta ī haṣkaude, ṣe jṣā gisa ā vā thyau ṣijaume vī tṣīye* 'on the basis of what desire, intention (BS *abhiprāya-*) he designed to undertake this practice (BS *prayoga-*) of the stūpa-monument, he came to the desire or quickly to success (BS *sidhy-*)'. The *prayoga-* is the service of a monument, see also *prayoga-* II 74.41; II 75.43; 49.

beṣaci 'whirling', JS 10v4 *beṣaci mursala* (BS *musala-*) *seña dīṣṭa maysirkā* 'great whirling hammer in one hand'. From *beṣ-* 'to turn', to base *vart-*, *vrt-s-* 'turn', see *baḍ-*, *beṣls-*, *beṣ-*.

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'.

baṣta 'twenty', K 147.20 *baṣta ysāra* '20,000', see *bista-*.

baista older *busta-* 'known', K 111.345 *baṣyūna baista* 'he understood bodhi'; K 107.282 *na hajvattā byeha ṣai baista* 'he does not get wisdom; he understood it'; Manj. 318 *pajsa mvaṣja tṭyā vī baista baṣyūstai vaska ākhaṣṭa* 'great mercy, for them he realised bodhi, immobile'.

baista, older *basta-* 'bound', Manj. 60 *maysīrkayai tcemaña 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 baihi* 'this exceedingly great'. See *bihīta-*, *bihī*.

bauci 'his hat', K 42.117 *bauci vichuste ū ragyi biṃda kṣipalai hvaste* 'he threw down his hat and struck a blow upon his skull'. From *bauk-*, variant to *mauk-* 'put on', to Greek lw βαῦκis 'shoe'. For *mauk-* see s.v. *pamjs-*: *pamāta-* 'to wear', *aura-muṣa-*, *mūṣaka-*, *mvaikalai*. The *-c-* is from secondary contact **bauka-či-*.

bauñā 'woven stuffs', II 109.1 (and 2, deleted) *ttā vaña ttāṣṭa dalaka bauña thauña haṣḍi yūḍauḍū* 'now we have made report about (BS *sthāne*) so much woven stuff'; ibid. 3 *pā vā bauñāe hisida* 'afterwards woven stuffs (**bauñāe*) come here'. From **vafnya-kā-*, base *vaf-* 'weave', see cognates s.v. *baudāha-*.

bauda- 'borne, endured', K 64, 81v2-3 *tṭyā vaskā harbāṣā dūkhā bauda inime* 'for them may I be able to endure all pains', from older *buḍa-* participle to *bar-*.

bauda-dīṣāka- 'land-holding', II 39.10 *bauda-dīṣākyā [ña] ṇāṣā bīsa* 'from the land-holders, the humble servant'. From *bāda-* 'land' and *dīṣ-* 'to hold', II 47.102 *bāda-dīṣā*; II 90.76 *bāḍi-dīṣam*.

baunyakya 'plant name', III 35.38 *hagrīṣida caurakya baunyakya spyakakv(ā)* 'they gathered among the flowers of *coraka-* and *baunyakya-*', = III 38.37 *hagrīṣida camṇakya baunvakya spyakyakvāṣṭa*, = III 47.56 *hagrīṣida caunākya baunyakya spyakakvā*. See above *cauraka-*, BS *coraka-* 'trigonella corniculata'. Possibly *baunyakya-* 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 *bāñva ṣavarā*, ibid. 86.85; Sid. 100r1 *bāñā ṣavarā*; with *ṣavara-* 'green bush'.

boṭā 'bound together', Z 20.53 *ggūṣṭe jsa dārṣṭā tcārmaṇna boṭā samu* 'held together by flesh, enveloped by skin precisely'; Z 21.31 *ggūṣṭe jsa dārṣṭā tcārmaṇna boṭā biṣṣā*, E p. 359.4 *hūñā jsa gūṣṭā jsa dāṣṭā* 'with blood, with flesh enveloped'; a fragment v 228, 2b4 (*tcārman*) *na boṭā*, parallel to Śikṣā-samuccaya 77.11 *carmaṇā paryavaṇaddhaḥ*. From **abi-ṣauxta-*, base IE *seuk-:suk-*, Lit. *sukū*, *sūkti* 'turn, wind round', O.Russ. *sūkati* > *skati* 'envelope'. See also *hūjātā* 'hold'. For the form, see also *vgta-* 'faint'.

bautta 'he realizes', K 66, 84v3 *baṣyūstā bautta* 'he realizes bodhi', for older *butte*, see *buv-*.

baudāha 'woven stuff', III 37.16-7 *khaṣyadā nūvarra baudāha brriyūnā, sa khu jīṣkyā maunḍvā phastārā cāpaṇe* 'tossing new woven clothes, delightful, just as the garments move on the maiden's breasts'; = III 35.21-2 *khaṣyisa(dā) nūvara bādāha brriyūna sa kha jīṣka māṇḍvā phastāre cāpaṇe*, = III 46.33-4 *khaṣyadā nūvara bāmḍāha brriyūna, sa khu jīṣkyi māṇḍvā phastārā cāpīne*, = III 44.45-6 *khaṣyamḍā nūvara baudāha brriyūnā sa khu jīṣkyā maunḍā phastārā cāpanai*. From base *vaf-*: *vafta-* 'weave' with suffix *-āha-*, Av. *ubdaēna-* (glossed Zor.P. *tatak*), Zor.P. *vafīṣn ī paṣm* 'weaving of wool' (DkM 290.4); *vāf*, *pād-vāf* 'stocking' (for Av. *āthravana*), N.Pers. *bāf-*, *bāftan*, Sogd. Bud. *wβt'k* 'woven', Man. *w'f-*, *wfṭyy*, Chr. *zyrn-wfč qwrty* 'brocade shirt'; M.Parth.T. *wf-* (BSOAS 13, 1951, 914), Oss. D. *ūafun*, I. *ūafyn*, *ūāfton*, D. *uftinā*, I. *ūāfti* 'spool'; Pašto *ūdal*, Orm. *yaḥ-*, Yidya *wāf-*, Sanglečī *if-*, Waxī *ūf-*, *parwuf-*: *parwāft* 'to net, plait', Parācī *yaḥ-*, Śuynī *wāf-*, *wāf-*, *wīft*, Rōṣāni *wāf-*, *wēft*, Yazg. *waf-*: *waft*, Yaṣn. *wof-* *wofṭa*. To IE Pok. 1114-5 *uebh-* 'weave, plait', O.Ind. *ubhmāti*, *um-bhāti*, *unābhi*, *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*, *xālāftū* '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 *auvya*, *gvahe*, *-vaunā* (in *nvaḍavaunā*).

baura 'snow', *bora*, Z 17.4 *ysāmānā bora byāñāte ttrmkhe g(gare)* 'in winter snow covers peaks (BS *tīkṣṇa-*) (and) mountains'; Z 24.458 *jīyāre 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 baurā* 'make them melt (2 plur.) as snow in sunshine'; JS 5r2 *haskye kṣa śīya khu *saṃgā* (written *sāgā*) *ā vā svādā, ā mirāhīja karāsā ā vā bora* 'the six tusks white as conch-shell (BS *sankha*-) or milk or pearl-string or snow'. Adjective, JS 13v4 *śīya viysa bāta khu baurinai garā* 'white lotus root like snowy mountain'. From **vafrā-*, to base *vap-* 'throw up, heap up', Av. *vafra-*, Zor.P. *vafr*, N.Pers. *barf*, *barfēn*, Sogd. Bud. *wbrh*, M.Pers.T. *wpr wdzyd* **vafr vīdazēd* 'snow melts'; Pašto *wāwura*, Orm. *yōšr*, *yōš*, Parāči *yarp*, Yidya *warfo*, Waxi *warf* (but Oss. D. *met*, I. *mit*). To IE Pok. 1149 *uep-* 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 hīvi 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 *bhlēuo-* of light colours, 'blue, yellow', Lat. *flāuus*, *fuluus*, *flōrus*, Celtic Welsh *blawr* 'grey', OHG *blāo*, Mid Engl. *blew* 'blue', [Lit. *blāvas* 'blueish, yellow', lw German]. For *-kha-* see *bairkha-* 'stool', *garkha-* 'heavy', *ārkhā-* 'excrescence'.

borṣai 'protruding', Sid. 144v5 *hatcastā u borṣai-vī hoīda* 'food for fracture and protrusion', BS *bhinna-asthi-cyuta-sandheś ca pāko*, Tib. *chag-grugs dan bur-bahi kha-zas* (*chag-grugs* 'break'; *bur-ba* 'protrude'). Possibly **abi-bras-* > *ba-vrś-*, base IE Pok. 108 *bhar-* 'pointed'; O.Ind. *bhr̥ṣti-* 'bristle' (or IE Pok. 1151-2 *uer-s-* 'be high', O.Ind. *vārsistha-* 'highest', Lit. *virsius* 'superior'). The *-vī* may be *-vīya-*, *borṣai-vī* 'having protruding parts'.

bausa- 'evil-smelling', K 110·329 *pada bausa qīha bīysaje* 'the wind seizes the evil-smelling mouth', explained 332 *pada sa aysma bvāña* 'the wind is to be understood as the mind (= *aysmva*)'. See *buśa-*.

bauste 'to know' infinitive, older *bušte*, see *buv-*, K 157·25-6 *baysūsta parya bauste* 'deign to realize bodhi-knowledge'.

bauşđi 'bursts', see *buršta-*, I 147, 55v3.

bosta 'known', older *busta-*, see *buv-*, v 312·20.

bausti 'may be known', II 97·105-6 *pada hīyai habā na bausti* 'the state of the road may not be known'. See *buv-*: *busta-*; hence for *bustā* *īyā*.

baustiya 'acknowledged (?)', III 100·11 *baustiya pūra* 'acknowledged son', *busta-* with *-īya-* suffix, see s.v. *ysināta-*.

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 ysūs(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-*.

byađa 'means of crossing (river)', possibly inflated skin, in the mountains, II 56·11 *byađām biṃdi ttrāmīdi* 'they cross upon *byađa-s*', II 56·16 *byađa jsa ttrāmīda*. The plural excludes 'bridge'. Possibly *vi-tar-* 'to cross', **vitrti-* > *byađa-*, to Zor.P. *vitarak*, *vitarg* 'bridge', N.Pers. *guđar-* 'to cross', to IE Pok. 1074-5 *ter-*, see s.v. *ttiđi*. But **vidrti-* > *byađa-*, would better suit the river crossing on skins, with Khovar lw *dril* in Yidya from *drti-*. See BS *dr̥tir vā vāta-pūritā* 'flayed skin blown up by wind' (quoted s.v. *puta-*). For *-ađa-* see *bađa-* 'captive', *hvađa-* 'eaten'.

byađaūsā 'to be crossed', III 101·31 *byađaūsā 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. *byađa-*) and *-auśa-* as III 38·41 *gvađaūsā*, K 144, 2r4 *pađaūsīkyi* by *-ya-* palatalization of second component *-auysa-* (as in *pađuaysa-*, *hamdrauysya-*).

byata 'lightning', see *bātava*, *byava*.

byatana-, *biyana-* with intrusive *-ta-*, v 337, 36r6-v1 *byatanu yanā*, Tib. *chad byed-pa*; v 30, 73v4 *byatānu*; v 30, 73r5 *byamnu*. See *biyana-*, *byana-*.

byatsvā 'entrance', K 73·36 *ttai na bidāṣṭa gvāna ni byihīda byatsvā uwāśa* 'they (the demons) get no entrance, opportunity over him at all', translation Studies... I. B. Horner 17; *uwāśa*, BS *avakāśa-*. Parallel s.v. *vaunīha-*, BS *avatāra-*. From **abi-čyavāka-* to *tsva-*: *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 hirya* '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 rrāśa* 'under control of confusion' (= BS *pramāda-*); Manj. 80 *byadi*; 81 *byadīna*; with negative, Manj. 82; 83 *abyadi*; Manj. 180 *byedīna*.

byamdā 'servants (?)', III 73·176 *samāi byamdā jāmđā rrīne* 'but his servants struck the queen', assuming **jāmđā* 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 strīya sattā* 'the puzzled female being', to v 252·830 *nī vara byamā tcerā*; Bcd 56r1-2 *tti byamā na nī tcerai* 'so doubt must not be caused to them', BS *ma kānkṣa janetha*.

byarivā (possibly *byārivā*) 'past (?)', K 73·40-1 *cū byarivā ysathvā jsāna ttaradara biśā prracina* (*a*) *ysmūna yūdi* 'what (*karma*-acts) in past births migrating he did with body, tongue, mind'. From **vi-tarita-*, *tar-* 'to pass', see s.v. *byađa-*. These are the threefold *saṃskāra*-actions.

byalsta- 'crossed', v 107, 29b5 *ināte hīne ne byalste hāmā(r)e* 'foreign armies cannot cross' (BS, Tib. omit); v 82, 13v1 *<pi>rmāttamu byalsu* 'best crossing'; BS *atikrānta-*, 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 rrayga drrāve parsta* 'so as lightning swiftly (dyadic) escapes'; Manj. 176 *khu byave* 'like lightning'; Manj. 190 *byave rauđaina hamagye* 'equal to the light of lightning'. See *bātava*, *byata*.

byavāre '(the teeth) are morbidly sensitive', Sid. 156r1 *cu daṃdvā besā āchā, ttiyām 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-harṣau ca jāyate vātatas tayoh*, Tib. *so nad zug-čin na-ba dan, brce-bar rnams gñis nī, 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') *tapāhēnūtan* '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').

byaşte 'steps, treads', K 112·374 *pū jsāva u byaşte* 'he goes steps' (*pū* = *puvā-*) and treads'. See *byāls-*, and *byešti*.

byaśde 'matures', Sid. 131v5 *u ysīce ūtce ttaštā u byaśde* 'and the yellow water (serum) flows and matures', Tib. *chu ser hdzag-čin hjiḡ-pa dan* (*hdzag* 'flow', *hjiḡ* 'destroy'); infinitive, Sid. 142r4-5 *biśā pađa khu nī dāsi byaśde niṣemākyau arvām jsa saṃkhaluna saṃkhalayāñā khu ākṣu byaśde tti hamdeovāka 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 nī, śi-bar hgyur-bahi sman-rēis bsku-ho rnags-su cha-ba-la nī smin-par bya-bahi cho-ga byaho*. Here *byaśde* Tib. *smin-pa* 'ripen, mature', indicates **vi-dag-* to *dag-* 'burn, ripen, mature', see *dīṣṭa-*, not **vi-tak-* 'to melt', see s.v. *ttajs-*, *byaištā* 'it melts'.

byašta- 'fitted; decorated (?)', II 129·71 *u byašti-likā paraśā sau* 'and one fitted (?) axe'. Translated AM, n.s., 2, 1951, 30 and 11, 1964, 25 'fitted', and traced to base *kaz-*. See also *pyašta-likā*.

byaha 'hunting', III 65·12 *rre byaha buđe* 'the king rode out hunting'; III 66·23 *rre bađa 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 natsū*, = K 33·62 *byahi netsve*. See *bihā-*, *biho buđemā* 'I rode out hunting'. Cognates s.v. *bihāysa-* 'hunter'. Compound, *byahāysa-* 'hunter', see *bihāysa-*.

byahan- 'laugh', III 37·20 *skauda byahanāda* 'they laugh secretly', = III 35·24; = III 46·36 *skauda byihānūda*. See *bihan-*, cognates s.v. *khan-*.

byahāysa- 'hunter', see *bihāysa-*.

byaḡi-vīyi 'expulsive (?)', II 105·115 *parūṣka byaḡi-vīyi dharma* 'the *dharma*-doctrine which expels the *kṣa*-afflictions', translation AM, n.s., 11, 1965, 106. Possibly from *byaha-* 'hunting' with *-vīya-* adjective suffix.

byahauśe 'crush (?)', III 74·195 *ṣi maha sau phvai dyū, māstai-v-am biśa byahauśe* 'he will strike the flat board upon me, he will crush (or remove?) all my brains'. Ambiguous from **vi-fra-kausa-ya-* to *hauv-* **fra-kaup-* 'strike off, pound, crush', to Zor.P. *patkōftan*, N.Pers. *kōbīdan*, *kufṭan* '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 bāđu byāchāta uys-naura hāmāre* 'that time the beings become ill', BS *tad-antare glānena bahulāḥ sattvā bhavanti*; v 299, 2r2 *karmā tcamāna hve 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 byāja*, = K 36·96 *tvāki sam byāji*; IV 23·10 *byāja-m tte kilaiśa karma* 'melt away for me these *kṣa*-afflictions, *karma*-acts'; 2 plur. K 154·43 *ama dāya baysūña sarauva byājara karma* 'do you, Buddha-lions of the *dharma*-doctrine, melt away the *karma*-acts'; K 150·17 *pavasvyim hīra īde biśi 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 σιταίρη, *satira-*) are to be melted', Tib. *mar bzav-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. *cha gñis-kyis skyed-de*; Sid. 123r2 *hā daṃdā 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 *panūđai vaštā hā papalā byāñā paṃjsa paṃjsa* 'every day the pepper is to be divided five by five', Tib. *ñin-gčig bžin pipilin lha lhas skyed-de*; Sid. 149r2 *ttā tta khinđi hā byāñā* 'so it must be divided by him', Tib. *cha-res bskyede*. From *vi-dā-* 'to divide', base *dai-*, *dā-* 'to make shares', O.Ind. RV *vī dā-* 'to divide, distribute shares', *vidātha-* 'distribution'. To IE Pok. 175-8 *dā-*, *dai-* 'to distribute', Greek δαίωμαι, O.Ind. *dāti*, *dyāti*, *dind-* *dītā-*, *dāyate*. See *dyām*.

byāña 'extend', 2 sing. imperative, III 11, 20v3-4 *tvā haṭhtha u ttā mista prrañihāna byāña-m huṣṣānu bihiṣum ma hāmuri yana* 'this truth and these great vows (BS *prañidhāna-*) 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 byāmji jsa*, Tib. *chos-kyi rnam-gras* ('treatise of the dharma-doctrine'); this Tibetan phrase renders BS *dharmaparyāya*; L 99-16 *byāmje*, L 98-37 *byāmja*; K 3, 138v1 *byāmgje jsa*; v 43, 2a5 *byāmje*; 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 *byāmja* < **vidāna*ci-.

byāta 'memory, remembered', III 139r1 *aušku byāta yindā* 'he always remembers', BS *samanusmarati*; SuvO. 54r2 *byāta yande*, BS *samanvākarisyati*; SuvP. 70v3 *byāva yinānde*, BS *anusmareyam*; K 144, 2r1 *byāvā tsidā*; III 129-7 *byāti himāde*; K 144, 2r1 *byāva jsāve*; *byāvi jsāvai*. Compounds, II 7-120 *byāva-tsūva-lakā* 'famous'; with *-kar-*; Z 24-192 *byāta-gargye*, I 250, 33v3 *byāta-tādātaru* 'more remembered', BS *satkr̥tataram karisyāmah*; K 51-6-10 *byātarrajai*; Sid. 125v2 *byātaji*, Tib. *dran-pa* ('memory'), III 105-2 *byāvaja piḍaka* 'memorandum'; K 138-929 *byātarjinā hime* 'he remembers', Tib. *dran-pa dan ldan-par hgyur-ba dan*; Sid. 126v3 *byāvarji brāvi padīme* 'makes the mind clear', Tib. *dran-pa gsal-ba* (*gsal* 'cleanse'). From **abi-yā-ta*-, O.Pers. (with A for A) αβιατακα, Greek μέμνων; Zor.P. *aβiyāt*, *aβiyātēnē*, N.Pers. *yād*; M.Parth.T. 'by'd, 'by'dgr, with 'n'by'd, M.Pers.T. 'y'd, Uigur Turk. 'βy't, 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 hamggārindī* 'with the bridles of vinaya-discipline they quickly control the horses of the senses'. To Av. *aiwiḍāna*-, 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 *mlūna*, Wanetsi *avulun*, Yidya *avlan*, Sarikoli *vidān*. Base *abi-dā* 'put on', IE Pok. 235-9 *dhē*-. Note also O.Ind. RV 10-94-8 *ādāhāna*-.

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'.

byāmna 'witnesses', see s.v. *bye*.

byāmda-, older *byauda*-, 'attained', K 56, 22v1 *byāmdī* 'he got'; 3 sing. preterite fem. K 151-20 *byādā* 'she got'; K 46-49 *khausa byāmdā* 'she found rags'; 3 plur. K 59, 32v4 *byāmdāmdī*; Manj. 417 *anāha satva byādauda āchā gvaška* 'the helpless (BS *anātha*-) beings got separation from diseases'. With negative, K 54, 15v3 *abyāmda*. See *byauda*-, *byeh*- 'to get'.

byāra 'gourd', Sid. 18r3 *byāra*, BS *ervāruka*-, 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 *urvārukā*- 'a cucurbita', *irvālu*, Pali *elāluka*, West Pahārī *ēlū* '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 hamjsaṣde*

byālysyō jsa badra pamete 'who indeed, Bhadra, proposes to measure the sky (BS *ākāśa*-) with strides?'. See *byāls*- 'to stride'.

byāls- 'to stride, step', SuvO. 36v7 *pve byālsāte* 'he strides steps', BS *padāny atikramisyati*; SuvO. 36v5 *pve byālsāte*. BS *padāni bhāvayati*; III 48-8 *camdā pve jsāve u byāśde* 'how many steps he goes and strides'; K 112-374 *pū jsāva u byāste*; III 68-73 *cu hā tvā byāśda karā* 'who strides over the circle'; K 64, 80v1 *hadrrauysya tsūma āśa, tcana byāśgra lāmavadāva anatta* 'moving through the atmosphere in the sky (BS *ākāśa*-) whereby they stride to endless (BS *ananta*-) cosmoses' (BS *lokadhātu*-); K 154-46 *tcana byāśe lāmavadā anatti*; K 72-24-5 *cu sā pva biśāste byēsti* '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 bhuvi* '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. *γr'm*- (**xrām*-) 'stride' (of a lion), which render O.Ind. *kram*-. Then **vi-kārz*- translates neatly BS *vikrām*-. The Ossetic base *kārzyn* 'to tremble', *kārzydton*, *nykkārzydta* 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 *satkr̥tya*), he honours the Buddha with incense'. From **byāte* (as *jsāva* from *jsāte* 'goes') base **abi-yā*- 'go toward', as *pari-jam*-, *paḡsama*- 'honour', translated Studies... I. B. Horner, p. 16 'presents'.

byāvaja 'memory', see s.v. *byāta*.

byāvani 'witnesses', s.v. *bye*.

byās- 'to open', see *biyāśś*-.

byāś- 'to stride', see *byāls*-.

byāśāma 'opening', K 145, 31r4 *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 *axš*- 'observe', see *byāśša*.

byā(ś)sa 'neglect (?)', v 275-74, 6a1 *ārrā byehā u byā(ś)sa rruī ganam pracai* 'he commits fault and neglect (?) in the matter of the king's wheat'. Possibly from **vi-axša*- 'disregard', to *axš*- 'notice', Av. *aiwiyāxštar*- 'observer', *aiwiyāxšaya*- 'observe'. To IE Pok. 775-7 *ok** (O.Ind. *dkṣi*, Av. *aši*- 'eye') with O.Ind. *adhyakṣa*- 'superintendent', *ikṣate* 'looks'. The *vi*- is reversive, as in O.Ind. *var*- 'close', *vivar*- 'open'.

byimdi 'is found', K 55, 18v1; =III 59-23 *byide*=*byaide*, *bide*, s.v. *byeh*-, *byauda*-.

byivīri 'enclosing the quarry (?)', II 39-17-18 *tā imiysi*

khyāse nāmi vijilaka byivīri mīštai kaništa ā [.] *śušte* 'the young man (prince?) Īniysi Khyāse 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 *ām*, 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. *kūrnālūkā* 'bow-case'.

byiha 'woven (?)', IV 36b1 *byiha thauna* 'woven cloth'. See *biye*, *beganā*, *bema*.

byihamj- 'produces, draws out', Sid. 20v2 *cu miñq švidq ṣe ttavamdyā u šilīšā byihamje* 'what is sheep's milk, that draws out bile and phlegm', BS *pitta-śleṣmalam āvikam*, Tib. *lug-gi ho-ma ni mkhris-pa dan bad-kan bskyed-do*; III 135a3 *vaña ām ttā šīṇau yañi haspiśca hasta padī byihamjarā u kṣīra byāta yañirau* '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. *rlun bskyed-do*. From **vi-θang*- 'to draw out, produce'. See *thamj*-.

byūka- 'chamber', Z 3-39 *stune nā ysarrigye ālsānā byūka vara ttauraṇa vūda ggaovākṣā 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 traṇdā kuṇāsa* 'as a sunbeam into a chamber he entered (the mother's) side'; III 106-32 *sa vara nesta ttye 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*-.

byūmga- 'abuse', Z 24-449 *ši byūmggā khvei jsate pāṣkālštā biṣyau jsa ysanyau* 'this is abuse, when he has struck him, parted from all kinsmen'; with lost nasal, Z 24-268 *cvi śsaṭhe byūgga drūje īrye yole* 'who has tricks, abuse, lies, caprices, evils' in a list of evil acts; with defects in v 145, 71r1 *byūmggā ggaṃjse hwañāre* 'disparagement, defects are stated', Z 11-54 *ce mahāyānā ggaṃjse hwañite kye rru byūjāte satva* 'he who speaks of defects of the great vehicle (*mahāyāna*-), who also disparages persons'; v 329, 13a6 *byūmjāmate jsa* 'with abuse', BS G 37, 11a2 *piśuna-vacanāt*, Tib. *phra-mahi chig* ('slander'), K 154-42 *byūmggū biśde* 'disparagement and (-ū) sins'; isolated phrase, v 146r5 *khu byūmggā vīrā*. From **abi-vank*- with *-iua*->-yū. See also *vaṃjāmatā*- 'dispute' and cognates s.v. *pyūmj*- 'to deny'.

byūmga- 'bond', v 250-783-4 *amauvuā byūmgvā baṃdana-sālvā* '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. *aβyōš*-, *aβyōxt* (gloss to Av. *sraēš*- 'adhere, join'), to base *yaug*:-*yug*- 'to join', Av. *yaog*-, Zor.P. *āyōxtan*, *yōy* 'yoke', N.Pers. *juy*, Baloči *jōy*; IE Pok. 508-10 *ieu*-, *ieu*-g- 'join', O.Ind. *yāuti*, *yuvāti*, *yutā*; *yunakti*, *yuktā*-, Greek *ζεῦγνυμι*, *ζευκτός*, Lat. *iungo*, *iunctus*, Lit. *jūngiu*, *jūngti*, O.Engl. *geoh*t, *iuh*t 'yoke'. The nasal in *byūmga*- is from the present theme.

byūmj-, *byūj*- 'to abuse', see s.v. *byūmga*-.

byūta-, 'owl', Z 20-33, with Z 20-46 *byūva*, Z 20-32 *byūta*, parallel BS *ulūka*- 'owl', to N.Pers. *buh*, *būh*, *būm*, *gūf*, Baloči *guy*, Oss. D. *ug*, *ugtā*, I. *ūg*, *ūgtā*, Greek *βῦας*, *βῦζα*, Lat. *būbō*, Armen. *bou*, *bouēč*, *boučak*, Georgian *bu*, *buvī*.

byūte 'to translate', Sid. 1 bis r3 *pasti byūte* 'he ordered to translate', see *byūh*-, infinitive.

byūtta- 'changed', see *byūh*-, *paribyūtte*, BS *viparyasta*- 'reversed'.

byūda 'obtained', see *byeh*:-*byauda*-.

byūmna- 'delightful', N 176-10 *khāysā āstamna pattarra baštarrā byūnā* 'food and the rest, solid food delightful spread (of food)'. From older *briyūna*-.

byūma 'favour, support', v 225-66-6 |||*byūma bañe khvai pira ve rāksi*||| '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. *avaiti*, *uzūthyōi* 'to care for, help', *avah*-, *aoman*- 'helping'. To IE Pok. 77-8 *au*-, O.Ind. *dvati*, *ūtā*-, *avas*-, *ōman*-, *ōma*- 'favour', *ūti*- 'help', Lat. *auēō*, *auēdus*, Celtic Welsh *awell* 'longing', Got. *awi-liup* 'favour'. See also *hāva*-.

byūrru '10,000, myriad', Z 5-87 *kṣei byūrru śśāya* 'six myriad (60,000) Śākya persons', =Manj. 412 *kṣaṣṭā ysāra śāya* 'sixty thousand (60,000) Śākyas'; Z 293-28 *dvi byūrru hvamdā* '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 ttiyi śaysdā stuḍe* 'the size of the snake a myriad (10,000) feet'; III 83-17-8 *drai byūra hauvana pa-ysāra pacīḍa 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 *jambvī vīra byūra haṣṭa ysārri citrra padimḍi* 'he built in Jambudvīpa a myriad eighty thousand caitya-monuments (*citrra* for *citya*)', =K 43-132 *byūrā cittri padāde*. 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 βαιορασπος), 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*:-*bhu*- see s.v. *buro*, *buḍara*-.

byuyāre '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 *hušing* 'to burn'; Armen. lw *atroušan* 'fire-temple', from *ātra* and *aušana*- 'burning-place', IE Pok. 347-8 *eus*-, O.Ind. *ōsatī*, *uštā*-, *uṣṇa*- 'hot', Greek *εὔω*, *εὔοτροῦ* 'pit to singe slaughtered swine', Lat. *ūrō*, *ustus*, O.Norse *usli* 'glowing ashes', O.Engl. *ysle*; O.Norse *ysja* 'fire', *eim-yrja*, O.Engl. *ām-yrīe* 'embers', Lit. *usnis* 'thistle'. See *ṇautcai* 'pungent (?)', and *hauṣta*-.

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 urmaysdā sarbe khu byūṣṭā* 'the sun rises, when it dawns'; Manj. 262 *urmaysda 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 *ṣāvā 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 *byūṣṭeye ṣavi* (gen. absolute) 'when night had lightened', BS *prabhātāyām rātrau*; SuvP. 60r2 *ttye ṣvi byūṣṭā*, BS *tasyā rātryā atyayena* 'at the passing of this night'; III 70.124 *bimḍām 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 vira* '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 *ṣrātri* *prabhātā-abhūt*; v 170, 302r2 *handauṇdu o vā byūṣṭu* 'blown up or lightened'. From **abi-aus->byūs-*, with *-ū-* (<*-au-*) retained in the preterite, to base *vah-*, *uṣ-* inchoative *us-*, beside *-aus-*, Av. *vah-* only inchoative *usa-*, *usaiti-*, *vīusaiti-*, and noun *uṣah-* 'dawn', *uṣastara-* 'eastern', Sogd. Bud. *wy'ws*, Man. *wyws*, Chr. *wyws*, Zor.P. *ōṣ*, *ōṣ-bām* 'dawn', *ōṣastar* 'eastern', Pāzand *hōṣ-bām*, *hōṣastar* 'eastern'; Sogd. Bud. Dhyāna II 3 *k'w* 'wṣ' 'y kyr'n 'in the eastern direction'; Sanglečī *āluzd*, *aluzd* 'to-morrow' (**ā-uṣa-azmi-*). To IE Pok. 86-7 *aues-*, *ues*, *aus-*:*us-*, O.Ind. *vas-*, *uṣ-*, *ucchāti*, perfect *wāsa*, aorist *avasran*; *uṣās-* 'dawn', Greek *ἄως*, *ἠώς*, *αὔριος* '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. *aušrā* '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 *handroṣu*; v 28, 59r1 *ka va ne ṣei byūhāta*; 'if it should not even change'; III 138 Dandān uilik 7 *gvā(rā) byūhī rruū(ya-)* 'changes the business, the royal...'; infinitives, Sid. 1 bis r3 *ṣe pasti byūte* 'he ordered to translate'; Z 23.2 *hvatanaui yi hamṣāte 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 kūṣḍi vīrāṣṭā byūtte* '(they lifted) to carry the water to the palace'; K 29.196 *phara kūṣḍa vīrāṣṭa byauttai* 'to carry the water-jars to the palace'; preterite, Z 1.189 *cu aysu ttū hvanau byūttaimā* 'I who translated into Khotanese'; Sid. 1v2 *byüttā yinūm nva arthā* 'I can translate according to meaning'; 'to return', Z 5.22 *hālsto vā byüttā ku ysātā* 'there he returns to where he was born'; with *pari-*, Sid. 5r3 *pari-byūtte* 'reversed', BS *viparyasta-*. Absolute, Manj. 209 *pārahā byuttīye ṣṭ(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-*, **viyauf-* 'changed'. Sogd. Chr. *pčywfstyq* 'will become changed', Mat. 17.2 *pčywfs* 'he was transformed',

Greek *μετεμορφώθη*, Syriac *ʾšṭhlp*, *ḥlap* 'to change'. If Oss. D. *ājjeuun*, I. *ivyn*, *ivd* 'change, translate', D. *ājjevdzag* 'exchange', I *ivccag*, D. *jeuvcag*, *ājjeuvcag*, *jevdzi*, I. *ivddzag* is from **abi-yaufya-* with umlaut *-āui->-ē-*, it can also contain *yaup-*. O.Ind. RV *yop-* in perfect *yuyópa*, causative *yopáya-*, AV participle *yupitā-* has been translated variously by 'press down, remove'; and 'make fast', but Sāyana 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 *ḡeup-* may be traced to *ḡeu-* 'move away', see s.v. *gyūna-* 'gait; times'. See also *byautta-*.

bye 'witness', K 4, 141r5 *mamā ttattika bye ka aysu aña hvāññi*, *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 dpañ yin-te gal-te kho-bo gžan-du smra-bar gyur-na*, *kho-bos de-bžin-gsēgs-pa gshus-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 *byāmna*. Plural, III 2, 6v5 *gyasta balysa byāñni hāmāñde* 'may the *deva* Buddhas be my witnesses'; III 2, 7r2 *tī mā biṣṣā byāvani hāmāñde* 'these all were my witnesses'; II 66.7-8 *tā burā vara byāmna ya* (with list *bye...bye...bye...* with names) 'these so many were witnesses there, the witness...'; II 64.1.9 *tā burā vara byāmna ya* 'these so many were witnesses there'; II 13, 1a11 *tī buri va byām vya*, =II 14, 1c7; v 3.13-4 *tī buri va byāmna ya bye...* *bye...*; II 61, 1b7 *byaunā*, ibid. 8 *byauna*. Inflexion, nom. sing. *bye*, plur. *byāvani*, *byāmna*, *byauna*, *byaunā*, *byām*, from stem *byāvan-*. Similar is *naḍe*, plur. *naḍaunā*, from **nrtāvan-* 'hero, man'; and *miṣḍi* 'bountiful one', *māḍe*, voc. sing. *māṣḍāna* from **miṣḍavan-* (to Av. *miṣḍavant-*). 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 *vikay-*, as in Av. *vikaya-*, *vikaya-* 'witness', Sogd. Bud. *wyč'w'k* 'testimony', Pahlavi 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*, *guṣāi*, 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 tsī svahau bye bye tsidā* '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-*, *byimḍi*.

byerajä 'the first day of the lunar fortnight', see above *berajä*, to IV 17.18.

byaire 'they are found, exist', see *byore* to *byeh-*.

byev- 'get', Z 2.183 *ttyau puñyo avasi ma dāru balysūstu hastamu byevo* 'by these merits surely soon I might get the best bodhi-knowledge'; III 125a2 *ttānai byevindā parriyu harbiṣyau haysgamatyau jsa* 'by this for him they win freedom from all troubles'; III 125b5 *thatau byevindā parriyu* 'swiftly they gain deliverance'; III 125b1 *byevā*; v 103r5 *byevātā*, v 132, 2a1 *hamāṅgatetu byevāt(ā)* 'he gains indifference (impartiality)'. From base *ap-*, *āp-* 'to get', see above *ḡhate*, *ḡhāte*. Hence **abi-āpay->byev-*, Av. *avi-ap-*, Orm. *waw-* 'to obtain' (**abi-ap-*), Yāyn. *biyop-*, *biyopta*. 'to reach'; Oss. D. *ājjafun*, *ājaft*, I. *ājjaḡyn*, *ājjaḡt* (and with one *-j-*) 'to reach' (**abi-āf-*); Zor.P. *ayāftan*, *ayāpēt*, N.Pers. *yāftan*, *yābad*, M.Pers.T. *y'p-*. To IE Pok. 50-1 *ap-* (*ap-:ēp-*) 'to take, reach', O.Ind. *āpnōti*, *āptā-*, Greek *ἄπτω* 'seize, bind', *ἄπτεσθαι* 'touch', *ἄφή* 'touch', Armen. *ap* 'palm of hand, handful', Lat. *aptātor*, *aptus*, *cōepi* 'I began', Hittite *e-ip-* (*ēp-*), *appaanzi* (*apanzi*) 'take'. See *byeh-*, *byauda-*, *bide*.

byeṣṭi 'he strides', K 72.24 *biṣāṣṭe byeṣṭi* 'he steps to the *caitya*-monument (*biṣa*=*balṣa*)'.

byaiṣṭā 'it melts', K 90.743, see s.v. *ttajs-*.

byeh- 'get', participle *byauda-*, v 329, 13r2 *mārā pāpimā rrāṣu byehāte* 'the sinful *Māra*-demon gets control' (BS *pāpimant-*), BS G 37, 10b4-5 *mārāḡ pāpimān avatāram 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 vyāreṇini 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 *byehāṃdu*; 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...seṃdā* 'may I get *siddhi*-success'; K 144, 2r3 *hiṣanvā gijsvā bañāmai byaihai* 'he undergoes binding in iron bonds'; v 275.74, 6a1 *ārrā 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 bhaviṣyati*; K 138.932 *byehānai hime*, Tib. *gnas*; noun, v 111, 33r5 *rruṣṭe byehemate kāḍāna* '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 byehāṣkyā* 'and where (there is) acquirement of the five powers' (BS *bala-*); III 127r1 *ttye dāraṇe byehāṣce kāḍāna* 'for the obtaining of this formula' (BS *dhāraṇi*); Manj. 376 *byehāṣcyā*. Preterite *byauda-* 'got', BS *prāpta-*, v 342, 84r6 *byaude*, BS G 37, 78b7 *anuprāpta-*; Manj. 126 *tcahaurrvā phārrvā byauda* 'having attained the four stages' (see s.v. *phārra-*); K 106.254 *samāhā hauva 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 *abhimñā byaudāndā* 'they got supernatural powers', BS G 37, 79a2 *abhiññā-pratilabha-*; v 78, 4r5 *byaudāndāmā vīvāgu* 'we got ripening' (BS *vīpāka-*), Tib. *hbras-bu thob*; Manj. 417 *byādauda āchā gvaṣka* 'they got freedom from diseases'; Manj. 417 *śīravā*

byaudāda 'they got joy'; III 129.22.19 *mahācaitti paṃna byaudāṃdi dye* 'they succeeded in seeing the great *caitya*-monument before (them)'; K 39.160 *gamṣā byaudai ā baṣḍā maistā* 'he committed a fault or a great sin'; participle, v 132, 1b3 *ttye ttāndrāmye 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 *amṭta 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 *rkara*); Manj. 303 *na nairvāṇa byaide* 'nirvāṇa does not exist'; see also K 150.32 *byeṃdā*; K 144, 1v4 *byeda*; Manj. 318 (plural) *āttama satva pūdgala byide* 'the *ātman*-self, beings, individuals are found'; K 55, 18v1 *byimḍi*. Plural, Manj. 41 *satsai(ra) drrāmā byaire dūkhīnai badana-ṣela* 'such they exist in migration in the grievous prison' (BS *bandhana-śālā*). Present 3 plural, Z 5.54 *pracyau jsa vātā ni byaure* 'then they do not exist through *pratyaya*-causes', =Manj. 178 *pracyau jsa vātca na byaura*; K 11, r6 *ttārā 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->bida-*; 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' **abiāfyatai* (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-*, *bide*. Cognates s.v. *byev-* and *prev-*.

byehā 'position, stage, seat', II 104.88-9 *ttū ūvāra raudām byehi pastai aḡvāysye* 'he deigned to occupy that exalted kings' position' (BS *adhivāsita-* 'accepted, endured'); similarly, JS 18v3 *pvēṣṭi ttya rruṃdā byehā* 'you feared that kings' seat'; K 153.25-6 *vajrrāmai byehā dharma-kāyā vasvā harbiṣe baysūñe bvāmi gūhni...hagyēda satvā* '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 byaiḡa 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 *jastuñā byaiḡa pastāṃda pārauttai* 'they deigned to establish themselves upon the celestial (or royal) seat', translation BSOAS 30, 1967, 96; K 147.37 *hiye hiye 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 ἵσταται; plur. O.Ind. *āsate*, Av. *ānhantē*; Hittite *esa* 'sits', *esari* 'they sit', infinitive, *asanna*; hieroglyphic *es*-, O.Ind. *āsana*- 'seat'.

byehä byehä 'more and more', v 244, 3a1 *ttyām mī ša jsīna byehä byehä uskhaysde* 'their life increases', BS *tešām āyur vardhayiṣyati*; ibid. 3a2 *ttyām pātca byehä byehä jsīna uskhaysde*, BS *tešām āyur vivardhayiṣyati*, =K 94.112 *ttyau mī ša jsīna byeha byeha usakhīysde*; ibid. 113 *pātca byeha jsīnā usakhīysde*; K 96.165-6 *tye ja štāna jsīna sa salī hami ustamī hamadā byehi usakhīysde* 'his life gone at 100 years, at the last for him indeed it will increase', =v 245, 8a1 *ttye ja štāna jsīna sa salī paskyāštā u(s)khaysde*. See *bye* 'more', II 7.104-5 *jsīnau hūsa tsi svahau bye bye tsīdā* '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. *firi*h, 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 *šai 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 311 *biši 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 jsāna hvāmda svahe byau byau tsīmde* 'they said being here (?), may the pleasures increase'. See also IV 22.1.2 *cu panaṣṭi 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 haspījsye jsa bāyāña* 'they are to be treated with care, with effort'; III 7, 14v5 *gyasta bgyasa 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 balya tā byautā* 'so Buddha, do to your devoted one'; v 189, 107b3 (isolated) *byautā*; v 283, 2b2 *cu ttye va tsi byautī byehe* '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 *āyoṣṭa*-).

byautta- 'transfer, convey over, change', K 29.196 *phara kūṣḍā virāṣṭa byauttai* (infinitive) 'to carry the pots towards the palace', =K 38.134 *asthīyāmdī utci kūṣḍi virāṣṭā 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 naṣkasti āramaysda māṇada dā-byora samāhām-vyacaka āsiri vanittamji* 'the teacher (BS *ācārya*-) Vanittamji, 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*-, *bye*v-, 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'.

byaušauka, see s.v. *pyaušāka*- '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, 140 *brakhaysda māstai*; II 94.38 *bramkhaysdyā māstā* (and II 97.124-5); Sid. 3r5 *brakhaysdya*; 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 rrāṣi 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 paṣṭindā abādā brinthā* 'untimely winds arise, untimely storms', BS *viṣamā vāyavo vānti*; Z 24.415 *branthā hīṣṭā hātīngya* 'a red storm comes'; Z 24.501 *branthā hīṣṭā hātīngya*; Z 24.520 *kho ye brinthu vīri hvātu vāñite phī(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⟩inthyau hamkhau⟨ṣṭa⟩* 'tossed by storms'; III 14.29 *bāri pha hime u bramthi tsīdī* 'much rain falls and storms come'; v 62.21 *ñūhājsamdyi dīṣina vā brramthā hīṣṭā* '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 *brinthā* from **branθy*-.

braviya 'happy', JS 37r1, see v 118, 67r5-6 dyadic *bārra-vīyā suhauttā* 'happy' (BS *sukha*-).

braššāte 'falls', Z 23.103 *urā aysurā ṣṭānye vratāna puṣṣo braššāte urvaṣi kāḍna* 'Ura being an *asura*-demon fell from his vow (BS *vrata*-) at once because of Urvaṣi'; Z 24.455 *bašdye jsa braṣṭā 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. *ālvasun* 'draw out', *ālvāsun* 'come out', *ālvāst*, I. *ālvasyn*, *ālvāsyn*, *ālvāst* (see E. Benveniste, Études sur la langue ossète, 35-7). to O.Ind. *bhraṣ*-, *bhraś*-, *bhrāśaya*-, *bhraṣṭa*- '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 *brra-ṣṭāmdūm*, II 119.174 *brraṣṭaudū*; 3 sing. fem. K 45.19 *tī-t-ī hā brraṣṭā sa* 'then she asked him'; K 46.41 *braṣṭā*; K 38.140 *brraṣṭā*; infinitive, III 129.16 *drūnā paridā brriṣṭi* 'they deign to ask the health'. See *puls*-, *pūs*-. From **pr̥s*-, *pr̥ṣṭa*-, IE Pok. 821-2 *perk*-, *prk-sk*-, O.Ind. *praś*-, *pr̥cchati*, *pr̥ṣṭa*-.

braha 'back' of body; see *brhaña*; III 93.253 *brraha*-.

brāmḡā 'part of the body', III 89.163 *cu brāmḡā narāme* 'whose body-part comes out'. See the compound Sid. 4v3 'hala-brāmḡvā pārotta' established on the half of the *brāmga*-, BS *śrony-āṣṛita*-, Tib. *hdon-mohi bar-gyi naḡ-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.

brāmjiā 'birch-tree', Sid. 13r4 BS *bhūrja*-, Tib. *stag-pa*; JS 31r4 *khu hauṣke brrāmje pasuste* 'as the dry birch-tree burns'; I 179, 98v2 *brrāmja hīya grrathi*, BS *bhūrja-grratha*-. See *brunja*- 'birch-bark' Z 20.42. The bark was used in medicine.

brāta- 'awake, clear', K 136.872 *o husamḡai o vā brrātā, māstā, au vā byamḡdā* 'either sleeping or awake, intoxicated or bemused', Tib. *ñal-lam gñid-kyis log-gam, smyos-sam, rab-tu smyos (gñid-kyis log* 'returned from sleep'); I 143, 50v3 *brrāvauṣṭa jaidā hūna padīme* 'it abolishes wakefulness, it induces sleep'; Z 7.38 *cū hūña uaiṣṣa brāta* 'who are those awake in a dream' (dyadic); K 69.226 *brrā ṣṭāna* 'being awake'; Sid. 128r5 *brā*, Tib. *gsal-ba* 'clear (of mind)'; v 188, 75b4 *ṣṭ ttara hūṣta u brātā* 'he there sleeps and is awake'; Manj. 72 *kauma ṣa mvaña brrā tti ttāre hūsada dva* 'where one remains awake, then those two sleep'; v 187, 75a1 *ni brā āye gyasta ā hūṣṣā(te)* 'he may not be awake, Buddha, or send to sleep' (*hūṣṣ*- causative to *hūs*-); K 52.8.2 *jā-smarāmñā byehimā brrāta* 'I get birth-memory clear' (BS *jāti-smara*- with abstract suffix *-oñā*); Manj. 410 *hūsadai māttrā* (BS *mātra*-) *basta baiṣa brrāva māttr(ā) guva* 'the bound is sleeping only, the freed one is the wholly awake one'; K 37.122-3 *cu ī brrāve tti pūnām jsa uhyāñā* 'who may be awake, they are to be shot with arrows'; K 112.372 *bāvaña gīhna hama brrā ṣṭāna baiyṣeña usta vā* 'by help of *bhāvanā*-meditation he becomes awake, he is to be awakened at last (*baiyṣeña* from *biysāña*-)'. In Iranian elsewhere 'awake' is expressed by **vi-grāta*- to base *gar*-, *grā*-, hence possibly here **bī-rāta*- has ended in *brāta*-, to Av. *jayārāya*-, *γṛisa*-, *γṛāyrāya*-, M.Parth.T. *wygr*'d 'awake', causative *wygr*'n-, incohesive *wygr*'s-, *wygr*'syn-, M.Pers.T. *wygr*'d, *wygr*'n-, *wygr*'s-, Zor.P. *vigrāy*-, *gufrāy*-, Oss. D. *iya*l, I. *qal* 'awake',

N.Pers. *bidār* (Pašto lw *bēdār*) metathetic to **bīrād*. IE Pok. 390 *ger*-, O.Ind. *jārate*, *jāgarti*, Greek ἐγείρω. See also s.v. *gaḍanaa*- 'watcher (?)'. For *bīdār* see W. B. Henning, Sogdica 54.4.

brātar- 'brother', nom. sing. Z 13.69 *brāte*, v 210, 36.2 *brrāta*; oblique Z 13.69 *brātari*; gen. plur. SuvO. 3v5 *brātārānu*; acc. sing. II 128.58 *brrātārā*; gen. plur. II 100.209 *brrāvārām jsā*; nom. plur. v 66, 24a5 *brātari*, v 64.4 and 65.1 *brātārā*, III 69.99 *brrātārā jaiyṣa* 'brothers fighters', II 69.100 *mahe dva brātārā* 'we are two brothers'. To Av. *brātar*-, *brātāram*, *brāθre*, O.Pers. *brātar*-, Zor.P. *brāt*, *brātar*, N.Pers. *birādar*, Oss. DI. *āravad*, *āravadāltā* 'kinsmen' (D. *ānsuvār*, I. *āfsymār* 'brother'), Sogd. Bud. *βr't*, *βr'trt*, Man. *βr't*, *βr'trt*-, M.Parth.T. *br'd*, *br'dr*, M.Pers.T. *br'd*, *br'dr*, Balōči *brāt*, Pašto *wror*, Yidya *vrai*, Waxī *vārit*, Šuyñi *vārād*, Yazg. *vred*, plur. *vradar*, Yayn. *virot*, Sarikolī *vrud*, vrūt, Rošāni *virōd*, plur. *virōdar*. IE Pok. 163-4 O.Ind. *bhrātār*-, Armen. *elbayr*, Lat. *frater*, Got. *brōþar*, Let. *brātāritis* 'dear brother', Greek φράτηρ 'kinsman'.

brrāmna- (= *brāna*-?) 'carrier (?)', III 81.169 Turk. *sađı*, *brrāmñā 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, *brrāmbe* 'before', see *brumbāte*.

brāmra 'happy' see *brora*-.

brrāvā 'food (?)', II 101.244-5 *na ra maṡ stūrā aṣṭq na bḡida pamuḡa ca ma jittai u brrāvā na tta caiga kṣīrāṣṭā ka kūrā 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*-, *jīn*-, see above. The word *brrāvā* (only here) seems from the context to refer to the third requisite for travel: beast, clothes, food. Hence possibly *brāva*- from **barva*- (as *grāma*- 'hot' from *garma*-) to base *bar-ū*- 'to eat', see s.v. *bāmrai* **bauraka*- from **barvaka*- by *u*-metathesis.

brāska 'question', v 77, 145v4 *mājeina salāvānai brāska hvāña* '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, *brri* 'dear, beloved', *briya*-, *brra*-, v 64.3 *kṣīrā brī* 'dear to the land'; v 67, 25a4 *⟨gya⟩styā tsūmamcā brī* 'beloved of the coming *devī*-goddesses'; K 138.927 *bāysānā brri hime* 'he will be dear to the Buddhas'; Manj. 191 *pūra ysīda brri u ysūṣka* 'she bears (base *ysan*-) a son beloved and treasured'; IV 23.15 (verse 26) *pamñe brī*; II 3.38 *pañai jsām brri sarveṣām priyo bhaviṣyati*; Mahāvīyutpatti 2940 *bahu-jana-priya*-, Tumšuq Saka *jezdanu 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 ṣū-karanānu* '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 *keṭā*. . . *kho ju māta bryandamu pūru* 'cherishes... as a mother the most beloved son'; comparative, III 101.41 *śau śau hada hvai brrauda ysūṣkyaira* '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-*, *briyāna-*, *brītā-*. Cognates s.v. *briya-*.

brika- 'beloved', v 64.43 *paṇṇe brrikai* 'dear to everyone one', see s.v. *bika-*.

brijs- 'roast', Sid. 132v2 *pātca kumjsa brrijsāṇa* 'then the sesame-seed must be roasted', BS *prabhr̥ṣtam*. . . *tilair*; Tib. *tila br̥nos-pa*; with preverb *uz-*, see above *aysbrijs-*, *iysbrijs-*, *eysbrijs-*, Tib. *br̥nos-pa*. From *braig-*: *brig-*, beside *braiz-*: *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. *bl̥šn* **brīstan*, N.Pers. *birīstan*, *biryān* 'roasted' (**brīdāna-*), as *giryān* 'weeping' from base *garz-*, *barēzan*, *barējan* 'oven', *birzan* 'frying-pan', Balōči *brējag*, *brijag*, *brētkā*, *brihta*, Khowar lw *vrejēik*, Yidya *vročum*, *vrexčum* (**brinj-*), Pašto *writ* 'roasted' (**brixta-* or **brīsta-*), Sarikoli *virz-*, Waxi *vareš-*, *varešt* (**brīsta-*), with O.Ind. *bhr̥jjati*, *bhr̥ṣta-*, *bharjjana-*, *bhr̥jjana-*, *bhraṣtra-*, *bhr̥ṣtra-* 'frying-pan'. IE Pok. 137 *bher-* 'to roast', 1. *bherg-*, O.Lat. *ferctum* > *fertum* 'sacrificial cake', Lit. *birgelas* 'beer'; 2. *bhreigē-*, *bhreig-* Lat. *frīgō* 'roast'; 3. *bhrug-*, Greek φρύγω 'roast', φρύγανον 'dry wood'.

brinjā- 'dry place', III 59.21 *tti khu ṣakala brrinjvā karā ūtci nī byide* 'just as in dry deserts no water at all is found', parallel to BS *ujjāṅgale 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 *marici-* 'mirage' in the same text III 59.21 *vira ṣakala brrinjī khu nī ūtci udiśā, nī va byehimā ūtci stāsmidā sam* '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 hauṣā rawvā* 'dry places, arid plains'; Z 22.116 *alava* (BS *aṭavā*) *ggampha sāyate brinje jiyāre* 'forests, plains, sands, deserts will vanish'. Base *brinjā-* 'dry, parched, desert' from *braig-*: *brig-* with nasal *bring-*, see above *brijs-* 'to roast'. Sogd. Bud. *br̥'yzkh* is associated with desert VJ 902 *ptw'ch z'yh ZY br̥'yzkh ZY ṣykth* '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 Maddi pushing through hill and forest grass, clumps of bulrush reeds. The BS *jāṅgala-* is rendered Sid. 6v4 *astauā* 'dry land', Tib. *skam-sa* 'dry land'. Note *-inj-* also in *bisaij-* 'make noise' < **vi-sinj-*.

-brīta-, *-briya-*, see *tcabrīta-* 'scattered'.

brītā, *brīyā* 'love, passion' for BS *rāga-*, SuvP. 70v2 *brriyā*, BS *rāga-*; K 58, 28v2 *ysūrā jaḍi brriyā*, parallel BS *rāga-moha-dveṣa*; SuvO. 68v4 *hā tsutāndā dātā brīya* 'they went in love of the dharma-doctrine', BS *āgatā*. . . *dharma-kāmāḥ*. 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 *-īnaa-*, *-osta-*, *-ūna-*, *-aiṃja-* fem.; v 100, 43r5 *brītinā suha vaṣṭvātā* 'he experiences desirable pleasures' (BS *sukha-*, *upajīva-*), K 152.17 *brriyine*; II 104.77 *brrivīnai ysathīnai jaḍīnai vāma jsa* 'from the sea of love, birth, ignorance'; SuvP. 68r2-3 *brrivījau hamtharkyau jsa* 'with love distresses', BS *rāga-saṃkate*; v 381, 3a6 *ci brītyausta-pīṣkala* 'who have the form at will', =v 332, 24v1 *hīyausca-pāṣkāla*, BS G 37, 21b3 *kāma-rūpiṇas ca*; v 52, 83b1 *brīyostā pāṣkalā*; v 125, 7b4 *brīyaustā*; Z 20.6 *trāma hāmāro brriyosta ttīyā bāṣṣā* 'then all become so passionate'; SuvO. 36r4 *u brrīyūyau tceimanyau uysdyāṇe* 'must be surveyed with loving eyes', BS *priya-hitābhyām preṣitavyāḥ*, SuvO. 36r5 *bryūnāna salātāna* 'with loving speech' (BS *saṃlāpa-*), BS *priya-vacanaiḥ*; without *-r-*, SuvO. 36r4 *byūnyau*, see above *byūna-*. For *-aiṃja*, Z 20.23 *aysu nā buysaimā brītaiṃju 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 priyam manāpaṃ*.

brīti 'friends (?)' (dialect text), v 262 DR 01a3 *haṣṭi brīti tto mari hvātaimi* 'eight friends (?)', so here I spoke (?)'.

brītiya 'in passion' (context unclear) v 28, 59v3 *yude 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 *brāyo*; plural, SuvO. 4v1 *manāvā brya hvandā* '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 ysūṣkyaira*; 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 *ṣūra jsām mam brrauda ye* (translation, BSOAS 29, 1966, 511; 528). See *āvun-* 'to bless', participle *orāta-*; *brīyā-*, *brrauda-*, *phrrīnā*. From *frai-*: *frī-* 'to be friendly, love', Av. *frīnā-*, *frīnā-*, *frita-*, *friṭa-*, *frīna-*, *frya* (*friia-*), with *ā-*, *āfrivan-* 'blessing'; Sogd. Bud. *pry*, *pryt'tt* 'love', *pry'w'k* 'love', *pryt'm* 'dearest'; Man. *fryy*, *pry'n* *pryt'm* 'dearest of the dear', *pryyt't*, *fryt't*, *fry'n*, *frytr*; Chr. *fry*, *fryčqt*, plur. *fryt*; *fryt't* 'love', with preverbs, *ā-*, *nī-*, *pati-*; Bud. **prywm*, **brywm*, Ancient Letter **prywm*; Man. **brywmčykw*, participle **frytyy*, plur. **frytyt*, **fryn*, **frywm*; Chr. **frywm*; with *nī-*, Chr. *nifrytyt* 'accursed' voc. plur.; Bud. *ptbr̥'yn-* 'return blessing', Man. *ptfryy* 'honour'; Zor.P. *āfrīn*, *āfrītan* 'bless', *nīfrīt* 'cursed', *nīfrīn*, Pāzand *nīfrīdaa*; 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 πρῆνός 'soft', Got. *frija-*, nom. sing. *freis*,

frijōn, *frijonds* 'friend', O.Engl. *frēo*, *frī*, *frīond*, *frēod* 'love', =Got. *frijaþwa-*; O.Slav. *prějō* 'care for', *prijajo priyateli* 'friend'.

briyanda 'beloved', Z 2.180 *ṣa ju māta nāstā kye pūru ṣṣau-ysātu tterā brīyanda* 'this mother is not who holds the only-born son so dear' adjective to *brīyā* 'love' with suffix *-vant-*, with *-a* < *-u*.

brriyausti 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 kāḍā 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 *urvaranam xvaōvīranam* 'of plants reaping well' to *brai-*: *brī-* 'to cut'. There is also Vištāsp-yašt 38 *xvaōvīrā*. . . *bavāni* '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-*, *bhleḡ-s-*, *bhelg-*, see IE Pok. 122-3 'to project', so Pašto *wraṣ* 'mane' (**brz-*), Kurd *biṣū* mane (**brzuka-*), Oss. DI. *bārzāj*, *bārzēj* 'neck' (**brzaya-*), D. *barcā*, I. *barc* 'mane' from **br̥sti-* as *arc* 'lance' from *r̥sti-* (rather than from *br̥ti-*, or *br̥(t)s-*); Av. *barāša-* 'back of horse', (**br̥ḡ-s-*), Armen. lw (North Iranian) *barš*, *baš* 'mane' (**br̥ḡs-* > **br̥š-*) with Zor.P. *buš*, N.Pers. *buš* 'neck, mane'. Hence base *barg-*, *br̥g-*, and *brag-* > **bragrā-* > *brūrā-* (as *sīra-* '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 **br̥sti-* note also D. *fāsa-bārcā*, *fāca-bārcā*, I. *fāsar̥c*, *fācar̥c* 'behind the saddle' from **br̥sti-* to IE Pok. 125-6 *bhelḡh-*, whence also *baz* (< **barz*) 'cushion'.

brrivarja 'act of love', II 115.18 *pañai brrivarja yañi bāya samādāṃ ahaṣṭa* 'to everyone he was making (durative past, or 'may he make') love-acts to lead to trance (BS *samādhāna-*) uninterrupted'. From *briya-* with *kar-*, **briyakaračī* (as Sid. 126v3 *byāvarji* 'making remembered', to *byāta-* and *-karačī*).

-bris-, see *tcabrīs-*, s.v. *tcabali-* 'scatter'.

brrīṣṭi 'to ask', infinitive to *puls-*, *braṣṭa-*.

briha 'back', see s.v. *brhaña*.

brū 'early', III 20, 4a2 *brrū haḍā* 'early in the day'. BS *pūrvāhna-kāla-samaye*; K 18.217 *brrū haḍe*, =K 26.143 *brrū haḍe*, =K 35.88 *brrū hiḍā*, parallel Divyāvadāna 448.5, *prabhātāyām rajanyām* 'when the night lightened' (see also III 25, 27b4-28a1 *byūṣṭeye 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 boaittā kari jambutivī baḍe* 'the same morning when the king mounts him, he carries him around Jambudvīpa', parallel to Lalita-vistara 12.23 *sūryasya-abhyudgamana-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 πρῶν. See also s.v. *hvaṣṭa-*.

brrūka 'window', III 106.21 *ttanī ca byāṣā 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 ṣīvi brrūñāri* 'as the stars appear in the sky, at night they shine', =Manj. 261 *khu ja āsa* (BS *ākāsa-*) *stārā dyāra ṣīvi brrūñāra*; Manj. 157 *brrūñave ḥāya vasva* 'the pure ray shines' (= **brūñātā*); v 123, 19r5 *brūñāre*. Participle present, SuvO. 68r4 *brūñāndei ysānde* 'appears shining', BS *jvalantam*; III 114, 5v4 *brrūñamḍai hīmi khu ramñīnai* (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 uysgurṣṭi banhyu vāte* 'as one tears off the bark on a tree'; Sid. 13r4 *brāmja* '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*, Waxi *furz*, Pašto *barj* 'birch-bark', Sanglēči *borež*, Tajiki *burz*, Šuyni *vēyzn*, *vēydz*, Parāči *bhūn* 'tree', Yidya *vīz-vīrya*, *vāz-vuryo*, *zavīryo* (**br̥za-vāraka-*), Šuyni *brūj* 'birch-bark'. Dardic Dameli *brūš*, Phalura *brhuf*, Gawarbatī *bluz*. IE Pok. 139 *bherḡ-* 'shine', O.Ind. *bhūrjā-*, Lat. *farnus* 'ash-tree', *frāxinus* adjective (**fargasno-*), OHG *birihha*, O.Engl. *beorc*, *birce*, O.Norse *bjork*, Lit. *bėrzās*, 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 *vr̥kṣa* (BS) *vasva ramaña brūna* 'trees pure, delightful, splendid'; III 65.16 *yanūmī brrūna pajsam* 'I do him splendid honour'; compound JS 311 *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 *jastūña brrunā yudāmdā pūjā-karmā* 'they performed the divine splendid worship (BS *pūjā-karma*)'; K 64, 81r1 *ttū pajāysīryau brrūna saskāra dauja* 'may they receive this spendid gift of *saṃskāra*-ceremony', =ibid. 79r4 *ttū pajāyaude brrūna saskāra dauja*. The 'gift' is *dāmja-* to base *dā-* 'give', which is replaced by the verb *hor-* (**fra-bar-*). Compound, SuvP. 72r4-v1 *himāṃde satva aveṣṭa brrūnarā ṣūje vīra* 'may the beings become free of danger illuminant to one another', BS *prabham-karā bhontu paras-pareṇa*; derivative with *-ja-*, *brrūnājai* 'splendid', II 55.34 *cū dyāmdū biysām hya dyāma brrūnājai* (*u)vārā bhaṣje āyāmysa naṣāmdā* '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 *-n-*), to Av. *raoxśna-*, Zor.P. *rōšan*, see s.v. *bārūñ-*, *rrūdātā*.

brruna 'fine (of food)', II 115.27 *ysaujsa khaṣq ṣaika brruna ttī js(ā) ṇautcai* 'savoury drink, excellent, fine and also pungent'. See *brūna-* 'splendid'.

brrūmadā 'weeping', K 24.106, =K 33.55 *brraimamḍā*

in compound with *gārsa-* 'throat', see *brem-*. For *brrū-*, see also *brrūyasta-* 'brilliant'.

brumbäte 'in front, previous', Z 23.148 *indradanā brumbäte ysānde* 'shines before the rainbow' (BS *indradhanus-* 'Indra's bow'); Z 22.163 *pātave nā brumbäte nāstā* 'there is no guard before them'; III 26, 31a1-2 *puññinai haṃbisai brrūbi* 'his earlier heap of merit', BS *paurvakah punya-skandhah*; v 89.1111 *būtāsātva balysā brumbetā gre* 'the bodhisattvas sit before the Buddha'; III 3, 8r4 *šye ji ne vara brumbe hvē ne paśāñā* '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 mosq brrāmbha* 'one hundred years previously', Divyāvadāna 405.27 omits; III 131.6 *šau haḍā-t-ūm ma brāmba nī darrovai* 'one day none of them dared before me'. From *bru-* (**frau-*, **fru-*) keeping *fr->br-*: **frumba-* from **fruma-*, unlike *hatāma-* 'first' (**fratama-*), as also *brū* 'early'. Possibly formed like Pašto *wrumbai* 'first', assuming a secondary *-r-* (where G. Morgenstierne, BSOAS 33, 1970, 127 has derived from *fratama-*).

brrūyasta 'brilliant', K 26.138 *brrūyasta rana* 'shining jewels', =K 18.211 *bveyausta rana*, see s.v. *ḥāyā* 'ray of light'. For *brrū-* see also *brrūmadā*.

brruva 'attained', Manj. 437 *bays(ū)šta 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 damdā 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 vīnā jimdā* 'it removes harsh pains'; Z 20.14 *brūški...bani* 'rough bond'. Verbal, of mind, II 111.19 *tā tta hvē 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*, *brȳsan* 'break to pieces', Lat. *frustrum* 'fragment', OHG *brōsma* 'crum'. See *brrūšta-*.

brrūštā 'break', 2 sing. K 36.100 *thi ttu gvāra nī 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-*, *brūšca-*. Translation BSOAS 29, 1966, 511.

bre, **brrai** 'dear', JS 16v1, II 130.1, see *briya-*.

brraijā 'dry place', III 79.12; II 80.28 *brraijīm*, see *brimjā-*.

brem- 'to weep', Z 24.235 *bremāmā* 'I weep' in the story of Asita, parallel Lalita-vistara 73.28 *prārodū āsrūni ca pravartayan*; K 45.21 *ū šē ām ttiū bremū khū...* 'and secondly I weep for this that...'; K 45.19 *brraimai* 'he weeps', III 139v2 *bremātā* 'he weeps', BS G 37, 34a6 *āsrū-kañṭham prarodati*; participle present, v 330, 20r6 *bremandā* (plural), BS G 37, 17b1 *rudanti*, Tib. *mu-šin* (*mu* 'weep'); v 332, 24v1 *bremamā gyasta* 'weeping deva-gods', BS G 37, 21b2 *rodamanān bahūn devān*, Tib. *lha man-po dag mu-šin*; infinitive, v 330, 20r5 *ākṣuttāndā ī-garśā bremā* 'they began to weep with the whole throat', BS G 37, 17a7 *paridevanti*, Tib. *mu-šin*; Z 5.26 *ākṣutte bremā* 'he began to weep'; K 32.38 *samai āṣṭamdi brraima laidrrai 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)auṇdaimā* 'I wept', BS G 37, 21b2 *āsrūni ca pramuncāmi*, Tib. *mēhi-ma šor-to* (*hēhor* 'flow'); v 159.193, 1v2 *braunde gyastā balysā ttere jsa po* '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 1 Zarērān 107 *brāmēnd*, Jāmāsp-nāmak *bramēt*; Yazdī *bremūdun*, Nāini *bremb-*: *breft*, Māzandarāni *barm-* 'to weep', Sangisari *be-bürmiten*, *börma* 'weeping', Zefre *berme*, Zāzā *bermān*, 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 vibramindā* 'wits are wandering' (possibly a loan-word).

brraiha 'back (part of body)', see *brhaña*; III 93.252 *brrehā*; III 79.9 *brraihā*: 'belly'.

bro 'limit', alternative to *buro* (see above *buro*) Z 3.118 *ku buro ātāsi vari bro bvāre buššā var buro brūñāre vasuta nauna kāde* 'wherever the sky (BS *ākāsa-*) 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 *tterā tcarāmā brokyā* 'to the utmost last'; Z 23.142 *odā gyastuwg brokyā* 'right up to the deva-gods', =Z 23.151 *odā hā gyastuwg braukyā* (similar to the phrase *audi...bure*). Without *odā*, N 175.29 *gyastuo brorcu* (with intrusive *-r-*); Z 24.454 *gyastuwg brokyā* (without *odā*). After the pronouns, *šā brokyā* 'all this', Z 10.20 *šā brokyā yānyau dryau jsa haṃbajsyā bvāmata hvinde* 'all that is called bodhi-knowledge common to the two vehicles (BS *yāna-*)'; with *tterā*, Z 12.20 *tterā broci mulysdi* 'all so much favour from him'; with *vara*, Z 6.60 *ku buro satvānu vākalpa varā brocā harbišsu vīrā* 'all there in everything wherever beings' imagination exists' (BS *vikalpa-* 'false conception'). From *bura-*, see s.v. *buro*, *buḍaru*, 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 *haṃgrīhya:rā brraukala maṃ* '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 dumaka* 'secret movements of the brows'. From *brau-*:*brū-* with various suffixes, here *-kala-* (as in *caukala-* 'he-goat'), Av. dual *brvatbyaqm*, Zor.P. *brūk*, N.Pers. *abrū*, *barū*, Sogd. Bud. *βr'wkh* (**brūkā*), Oss. D. *ārfug*, *ārfgutā*, I. *ārfyg*, *ārfgūtā*, adjective D. *ārfuggin*, I. *ārfygdžyn* 'with eyebrows', Pašto *wrūdza*, Waxī *vəraw*, Yidya *vriyo*, *vrēga* (**brūkā*), Sanglēči *vrīc* (c=ts), Šuynī *vərūč*, West Iranian Tāliši *baw*, Baxtiārī *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 *švāra ma brrauda ye* 'he was very dear to me', from *briyāndama-*, see s.v. *briya-*.

brorā 'happy', Sid. 6v1 *cu vathānarā hīvī aṃga, šī surakā u alobā* (BS *alobha-*), *u brorā, u buysa-aysmu u abyamā, hauta jsa haṃphve* 'what is the attendant's (BS *upasthāna-kara-*) own character, he is clean and non-greedy, and happy (smooth) and patient and undistracted and possessed of force', BS *bhaktah snigdho 'pramattas ca balavān paricārakah*, Tib. *gcan-ziṃ, re-ba med-pa dan* (*re-ba* 'hope, wish'), *yi-rav-ba dan, bag yod-pa dan stobs dan ldan-paho*. The lists differ, but *brorā* u *buysa-aysmu* correspond to BS *snigdha-* and Tib. *yi-rav-ba* 'be glad, rejoice'; v 66, 23a7 *maṃ vīra braura thu bra ysarnā nika* 'you, pleased with me, (desire) the precious golden ornaments' (BS *niṣka-*); II 4.50 *brrāmra ṇāhalmā khanadai* 'happy, reverent, laughing'; III 127.15 *śakalaka-śaumai brraura ṇāhalaṇā khanadai* 'fine-faced, happy, reverent, laughing'; II 114.5, 15-6 *rauma kheṇḍa aidrrā sūrrai jsāka patsaunai brraura* 'like Rāma, bold in senses, devoting his life, happy'; II 115.31 *krraṇa sājū brraura* 'I make grateful, happy'; v 65.13a *maṃ vīra braura āšīrya 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-bhyah*; Z 21.15 *cūdo vaysña 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 *bramkhaysji*.

bryāriñā 'kindly act', IV 7v7, as from *briya-* and *kāra-* with abstract suffix *-ñā*, *šī samkhāram haṃjisiḍi bryāriñā* '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*, *fraēšta-*, 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* *īmā*.

bvā 'know', 3 sing. injunctive, to *buv-*:*busta-*, II 127.32 *ttye kiñai 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., 11, 1964, 19. Either **budāt* 'he should know', or 2 sing. imperative **buda*. The subscript hook is as in *ḥū* 'perfume' < **bauda-*, as *pva* '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 hvīmde khu šau bva harbāsi bvāñā šau ji hamā bvavī nīstī 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 *nī vā va byehī pātci bvākā bvavī aharina cai hvautti si hera ttuṣā, khu bvāki aharina bajimdi* '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 aharina, cvai būtta sā hira ttuṣā, khu bvāka aharina bijatte*; K 57, 24r3-4 *u na va bīdi bvākā na bvavī ttye hera prracimna* (*īm=-ai*) *ce va byehauma nīstā* '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 *kira-vadāva dasau cū bva bijātta* '(I confess to) the ten paths of karma-acts (BS *daśa*; *karma-patha-*) which have perished, vanished'. From *buvan-*, participle *buvata-*, *bvata-*, *abuta-*, *bva*, and noun **bvoti-* 'ceasing to be' > *bva*. See *buvan-*, dyadic with *baj-*, *bijautta-*.

bvañā 'perfumes', K 49.3.9; gen. plur. *bvāñām*, Bcd 45r4 *bvāñām sīrkām jsa* 'with good perfumes', BS *gandha-varebhih*. See *ḥū*.

bvanamdi 'learned (?)', v 312.27 *dīda khu ṣa rrispūra hūṣā bvanamdi 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 yserq šte ṣa viṣgrā ranq mauñāda ṣṭai ttye prracaina cū na narausta 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. *dīñā* 'you let fall, throw down' with *-n-* causative; and see also *dīra-* 'bad'. IE Pok. 187 *deiṣ:-dī-* 'move, move fast', O.Ind. *dīyati* 'flies', *dīyate* 'perish', *dīma-* 'small, wretched'; *adīna-* 'not fallen, broken' gloss to RV *āditi*. Dardic Ṣiṇā *diṣoiki* 'to fall'; Greek *δίω* 'flee', *διερός* 'fleet (of foot)', Celtic O.Ir. *dian* 'swift'.

bvaysnā 'sesame sugar (?)', II 1.9 gloss to Chinese *cī-ma tām* (SDTV 18; 29), possibly (proposed by W. Simon, letter of 1.9.72) *ṣṣī-ma* 'sesame' (K 1210.2; 593 *ma* (with radical 140)); *tang* 'sugar' (K 973.5). See derivative *bviysana*; and *bveysi*, *beysa*; also above *bvaysa*.

bvāscā 'for perfume (?)', III 42b6 (12) *u bvāscā 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 *bu-*, *bū* (**bauda-*).

bvāstā 'stuffed full', K 41.65–6 *dāda piśāri-vī herā pīrām jsa bvāstā khu šī kimalai šte* 'such a disgusting thing, stuffed with worms as the head is'; = K 44.182–3 *dīda piśāri-vīha heri pīrām jsa bvāsti khu šī kimalai šte*. See *bāsta-*, *bvestā*.

bvāsti 'he mounted', K 44.209 *tī isū rre pātāliputtri štāna bvāsti ū ttahā: kṣāsilai hīna bāste*, = K 42.92–3 *tī isū rre pātāliputtri štāna bvāsti ū ttahā: kṣāsilai hīna bāste* 'then king Aśoka being in Pātāliputra mounted and led the army to Takṣaśīla'; with *-ā-* also, III 73.191 *rre spāšta kithāštā bvāstā* 'the king looked, he rode towards the city'; III 66.25 *rre bvestā kūṣḍi vīrāšta* 'the king rode towards the palace', K 25.121 *bvesta rre h(ā) tsue* 'mounted the king went out', = K 17.186 *bvesta rri hā tsve*; K 39.155 *tīye bādā bvesta peṣaramjst ā* 'then he mounted, he came in the evening'. See *buvad-*.

bvasti 'examined (?)', IV 3.3 *vaṇa malunaskhī biṣṭi 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 *busta*.

bvā 'you accept', 2 sing. to base *bu-*, **buta-*, *bva-*, III 11, 20v5–21r2 *crāmā maṃ āśayā* (BS *āśaya-*) *bvā cirāmūṃ ggauttrā* (BS *gotra-*) (*īyā?*) *crāmūṃ hettā īyā ttindrāmī rūvinā vēṣina īryāvahina 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 *vēṣa-*), from such behaviour (BS *īryāpatha-*) deliver me, O Great Being'; K 112.372–3 *tī vara rraṣṭa prratyakṣai harb(ai)sa bvā tīye anābāuga 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 *vamīna ṣṣinaumā bve khu ma ttina ysamthāna ttrāyā* 'now accept supplication (**ṣṣnauma-*), 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 bvem 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 varttām* 'we practise adoption of the ten great good things (*śalai*=*śādye* 'goodness' for BS *kuśala-*). Present 2 plur. conjunctive *bvāta* 'you get', III 70.111 *nai ra jśam paṃmarā 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-aṣṣara 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 *bu-*: *bva-* from *bag-*: *baxta-* 'give, take (a share)', here for 'take,

accept, adopt', beside *baxš-* in *būṣṣ-*: *būta-* 'give, distribute', see *būṣṣ-*.

bvāme jsa, K 109.320 see *bvāmata-* 'knowledge'.

bvāka- 'knower', adjective to *buv-*: *busta-*, v 130, 52b1 *rrāspūrā bvākā hajū* 'prince knower, wise'; III 31.1 *bvāka hīrāmñā 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 paṇḍitaś ca* (*vidus-*=*vidvāms-*). **bvākaḍā** 'memorial (tablet?)', III 51.68; 71; 73; *bvākaḍām* 78, in a repeated phrase *u pīdā bvākaḍā prrastharmadā beysūñā prrabai-bai-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 *pajsamada-* '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 šī aysa bvāñū vaysñi* 'this prince Sudhana I announce to be myself now', *ibid.* 159 *sūryaprabhā rrinā dhanā raudām rre mahāmāyī bvāñūṃ saūdūvam 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 hāštā* 'the *śreṣṭhin*-ministers explained to him (*yi*)', = K 25.113–4 *hārrvā bvauñaudai hāšta*, = K 17.176 *hārrvā bvauñauḍe hāšta*.

bvāñā- 'to be known', participle future to *buv-*, K 105.240 *ṣai vā khu bvāñā khu vā vara dyāma baysa uysdīsa vā* 'as this is to be known how there the Buddha expounds the vision'.

-bvātta-, see *abvātta-* 'abundant'.

bvāna- 'harm', see *buvan-*.

bvānai 'for riding', II 84.12 *vīna śe śe bvānai aśā hervī haṃḍa stūri ništā* 'except one riding horse each there is no other beast at all'. See also *bvāina* III 81.41; cognates s.v. *buvad-*.

bvāma 'bodhi-knowledge', older *bvāmata-*, Manj. 341–2 *hajūttā bvāma* 'wisdom, knowledge', Manj. 344 *rraṣṭa bvāme jsa paysāda* 'known by right knowledge (parallel BS *samyak-sambodha-*)', = Manj. 382 *bvāme jsa rraṣṭa payseda*, see also *bvāme*, *bvaime*. From *buv-* 'to know'.

bvāmaja 'having knowledge', Manj. 301–2 *rraṣṭa brāmaja baysa na byaide vene aṣṣara* 'the Buddha with right knowledge is not found without the *aṣṣara*-syllable'. Adjective *-ja-* to *bvāma*.

bvāmatitā 'having knowledge', K 3, 139r5, see *buvāmātī*. **bvāmatinaa-** 'of knowledge', Z 5.82 *urmaysde mātā bvāmātino* '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 *jaḍa satva* 'foolish being' (BS *jaḍa-*), II 107.159 *pūñūda bvāmāyī*; Manj. 146 *hajū bvāmaya hve* 'wise intelligent man', Manj. 148–9 *ārya bvāmaya hajatta*. See *buvāmātī*.

byāyausta- 'brilliant', K 43.155 *byāyausta rāna vi* 'brilliant jewels there (*vi*=*vara*)', = K 40.38 *bveyausti ramna*; 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 *nī haḍe ttū bvārā jaḍa* 'they, fools, however do not know this'.

bvāvi 'is known', SuvP. 72r4 *dukhā na jve nāma nī 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*.

bvāṣcya 'knowledge, experience', Bcd 53v3 *maṃjūśrī sūri bvāṣcya* 'Mañjuśrī's experience of boldness' (BS *śaurya-*); Sid. 15r1 *krra nva bvāṣcye 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. *śes-pa* (*śes* 'know'); adjective, Sid. 2v2 *jsiña bvāṣṭiña mahāsamudrra* 'in the great sea of life experience', BS *āyur-veda-udādhi-*, 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 bvāstā khu šī kimalai šte* 'a thing full of worms as this head is', = K 44.183 *heri pīrām jsa bvāsti khu šī kimalai šte*; K 113.382 *aśucāgyau habaḍa bvāsta hadana prrānyau bāsta* '(the body) stuffed with impurities, full inside with breathing things' (BS *aśuci-*, *anga-*; *prāṇin-*). See *bāsta-*, *bvesta-*.

byāsta- 'mounted', see s.v. *bvgsti*, and *buvad-*.

byātā 'he mounts', K 41.10, see *buvad-*; Z 14.92 *bvgittā*.

bvī 'incense', K 94.108 *bvī jsa*, = v 244, 2b2 *būna* 'with incense', see *bū*.

bvīna 'may I know', IV 3.10 1 sing. optative to *buv-* 'know'.

bvinū 'with incense and (-ū)', K 154.39 *bvinū spyā jsa* 'with incense and flowers', see *bū* 'incense', *bvūi*.

byīmdā 'destroy, perishes', III 83.27, see *buvan-*.

bviṃmasti (-*im*=-*ai-*) 'exercised (?)', II 44.50 *ñāsa bisai ñamsā phara bviṃmasti* 'the humble servant exercised much his mind' (Tib. *ñams* 'mind'). From **baimasta-*, **bimasta-* or **bimasta-* from *marz-* 'rub' or *marz-* 'touch' < **abi-mṛṣta-* (through *-lsta-*), see s.v. *malys-*. See SDTV 113.

bviyi 'boiled (grain)', Sid. 122v2 *rrusa... hverai, bviyi pā yudā idā* 'barley... is to be eaten; then boiled grain can be made', BS *vāṭya-* 'fried barley', Tib. *chan ho-ma ham sa-khu dan ldan-pa ham* ('boiled grain with milk or with meat-broth'). Possibly **abi-paxta-* > *buvat-* > *bu-* with *-iya-* suffix, to base *pak-*, see s.v. *pajś-*. See *-i* in *śīdi*.

bviṃya 'rays', K 154.35 (with list of colours) *bviṃya paśida* 'they send out rays' (-*im*=-*ai-*); = K 154.36 *bveya*, see s.v. *bāyā* 'ray'.

bviṃysa (-*im*=-*ai-*), see *bulysa-* 'long'.

bviysana 'sherbet (?)' in a list with *irā* 'ale (?)', and *hūra* 'mare's milk fermented', II 11.23 *ciṃga kṣi* *rraṣṭa irā hīya u haura u bviysana u* |||, = II 99.187 *caiga kṣi* *rraṣṭa irā hīya u haurā u bviysna u hamatci hīya*, *mvaśḍana haraṣṭā ya* 'for the Chinese land presents were offered of ale (?) and fermented mare's milk (Av. *hurā*, Turk.

qumis), and this *bviysana* beverage and of *hamatci-liquor*'. Similarly, II 10.10 *irā u hūra u bviysana* (*hamitci*) *nauhya hīsyē*, = II 99.175 *irā u haurā bviysnaq hamitci nauhya hīsyai* 'ale (?) and fermented mare's milk and this beverage *bviysna*, *hamitci-liquor* came as the chief (gift)'. If connected with *bveysnaq* gloss to Chinese *cī-ma ttām* 'sesame sugar', that is **bvazana-*, by *i*-umlaut **bvazanya-*, this would give *bviysana-* (as *hīssana-*, *hīsaṃ* 'iron', Waxī *iṣy*, *yīšn* 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. *hamatci*. See s.v. *bveysa*.

bvīra, *bvīrau*, see *bu-*: *bva-* 'to accept', base *bag-*.

bviyau 'know', see *buv-*: *busta-*.

bviṣṭā 'to be associated (?)', v 170, 2r4 ||| *balysānu štānye bviṣṭā* 'to be associated (in the care?) of the Buddhas', possibly infinitive to **bvaṣṭa-* 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 *ttiramdarq drūnā paridq 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 *bu-*.

bve 'accepted', participle to *bu-*: *bva-* 'accept' 1 sing. *bve imā*, *bvem imā*, *bvemā*, see s.v. *bu-*.

bve jsa 'with a shout', v 384.5 *bve jsa patcauttā bījāsa* '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. *buxatī* 'sound muffled and long', Lit. *baūbti* 'roar muffledly', Lat. *būtiō* 'bird bittern', 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. *bučatī* 'roar, boom', Greek βύκτης 'howling' (adjective). Hence *bve* oblique to **bvā-* 'call, cry, shout' from **buvā-*.

bveci 'seated (stiff)', Sid. 145r5, BS *stambha-*, Tib. *ha-re hdug-pa* 'statue sitting', to *buvad-*, *bvesta-* 'sit upon, mount'. For *-eca-*, see also *hambeca-* 'summary' to *hambirsta-*.

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. *bərəxḍa-*, glossed by Zor.P. *āržūk* 'desire'. See *bulj-*.

bveys-, *bvaijs-*, *bvaijs-*, see *buljsā-* 'virtue', III 85.64 *bveysa* '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 *bvijsām jsa spyakya* 'flowers with buds', = III 35.34 *bveysyau spyakya*, = III 47.50–1 *bvijsyau jsa spyakya*. From *baug-*: *bug-* 'to open, release', Oss. D. *byydg*, I. *byydg* 'open', Sogd. Bud. βωγ 'deliverance', βωγk, 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*-.

bvaime 'knowledge', see *bvāma*, K 110:334 *bvaime*, SuvP. 69v3 *bvaime jsa*, BS *jñāna*-.

bveya- 'ray', II 53:7 *mṛṣṭijā bveya* 'ray of mercy'; II 102:28-9 *habādai māsta vira habādai pūra hīyām bvaiyām jsa* 'with the rays of the full moon in the full month'; K 148:53 *bveysūnā bveyām* 'of the rays of Buddhas'; adjective, K 40:38 *bveyausti raṇna*=K 43:155 *bvyāusta raṇna* (ā for *aṃ*) 'brilliant jewels'; K 49:4:1 *bveyausta raṇnā*; K 33:62 *bveyāscye raha baida* 'on the splendid chariot'. See *bāyā* 'ray'.

bvaiysa- 'long', III 123:74 gloss to BS *dirgha*-; K 52:7:9 *jvīde bvaiysi* 'may they live long'; K 155:51 *bveysa-jṣiṇa hamāve* 'may he be long-lived', =K 150:33 *bveysa-jṣiṇā hamāve*; K 151:46 *bveysyem*. . . *jṣiṇa* 'in long life'; *bviṃysa* I 175, 91v5 *drūnā byihīda u bviṃysa jṣiṇā* 'they get health and long life (-*im* = -*ai*-); II 103:52 *jastūnāi bvaiysyai ttravargyai jṣiṇa 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 hbaḍā phaysdvā jastūne khaṣṇa asphūraci(ñā) hāysiñā*, =III 40:17-8 *spyakyau ājsāvā bvaiysa habāla phaysdyai jastūnāi khaṣṇā jṣā asphūratcañā hāysiñā*, =III 38:42 *spyakyau ājsava beysa habāḍa phaysdve jastūne khaṣṇa va isphūraciñā hāysiñā* '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 *bveysna* 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*- **bvaxanya* > *bviysana*-, *bviysna*- (as *hāṣṣana*- 'iron' from **aśuṇanya*-, and *ysirra*- 'gold' from *zaranya*-), occurring in the passages cited above in a list *ira*-, *hura*-, *hamatci* (see above s.v. *bviysana*-). 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*-), *bveysna*-, *bviysana*- 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 *bveysna* < **bagazana*-, *bviysana* < **bagazanya*-, *bveysa*-, *beysa* < **bagauzya*- or **bagāzya*- (-*au*- by *i*-umlant to -*ve*-, -*e*-, as *hautā*- 'force', oblique *hvetē*, and *haur*-, *hor*- 'give', 3 sing. present *heḍā* 'he gives', or -*ā*- > -*e*-, like *bāda*- '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 **baxsma*- in Ubix *baxsma* 'wine', Kazan Turk. *maksīm*, *maksima* 'beer', Oss. D. *maxsumā*, I. *maxsymā* 'thin beer', Čerkes *maxsəme*, *baxsəme*, Al-Kāšyārī, Turk. *buxsum* 'beer from barley', formed by -*sma*- 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 **bvauza*- (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*, *mōdw*), 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*- > *bveysna*-, note the similar -*azna*- in **gavazna*- 'antelope', Khotan Saka *ggūysna*-, N.Pers. *gavazn*, Av. *gavasna*-.

bveṣḍā 'length', Sid. 121r3, Tib. *rin-du*; II 108:192 *dada stūḍai bveṣḍai baiysūnā prrabaiḍi caira hamyai* 'of such greatness (and) length the Buddha image became visible' (BS *pratibimba*-, -*ka*-); v 62:15 *byūrā chā ttīyi ṣaysdā stuḍe bāṣde ttaramdarā* '10,000 feet the greatness (and) length of the snake's body' (with *bāṣde* < **buṣde*), see *buṣde*, Tib. *srid-du*, and *bulysa*- 'long', to *barz*- 'increase', from **bulysatāti*-.

bvesta- 'mounted', v 310r4 *u ṣī bārai bidā bvestā* 'and he rode on a white steed'; v 310v3 *u ttī vara gāṃna bvestamḍū* 'and then there we rode *gāṃna*-beasts'; K 17:186 *bvesta* 'he rode', K 25:121 *bvesta*; K 39:155 *bvesta*; III 66:25 *bvestā*, see *buvqd*-, *bvāsta*-, *bvāma*-, *bvaina*-.

bveṣṭā 'filled, stuffed', III 49:17 *aśacāṃgyau hambaḍā bveṣṭā* 'filled, stuffed (dyadic) with filthy things'; ibid. 19 *pirām jsa bvāstā* 'stuffed with worms'. See *bāsta*-, *bvāsta*-.

bvestā 'ridden', gen. plur., II 58b3 *bvestā bārām* 'of ridden beasts'. See *bvesta*-, *buvqd*-.

bvaunvakya, see s.v. *baunyakya* 'plant name'.

bvaunaudai 'they informed', see *bvāñ*- causative to *buv*:- *busta*- 'know'.

bvāume 'knowledge', K 62, 77v3 *bvāume gīhna* 'by help of bodhi', =K 53:10:8 *bvāme gīhna*. See *buv*-, *bvāmatā*-.

bvāuma 'talk (?)', II 125:14 *ma jsā ma ṣikā ārā naiṣṭā, hīṇa ysīra ḥirrai ttā-m bvāuma-vīnai vā-m parya prraysarye harakā parya pīde* '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*-.

bvyauñā 'to be known', K 41:79 *ṣi ttī khu bvyauñā rraṣṭā vā hīṇa* 'how then is this to be known; state it rightly to me', =K 44:195-5 *ṣi ttī khu bvy(ā)ñi rraṣṭi vā hīṇa*. For *bvāñā*-, to *buv*- 'know'.

bharṣyām 'with sea monsters', II 104:78-80 *karyau bharṣyām ttamattamagalā prrāñā jsa ājaraista*. . . *mahā-samūdrā* 'the great sea infested by the breathing things *timitimingalas*, *kara*-fish, *bharṣya*-fish'. Possibly to base *bhal*- in Greek φάλλαινα 'whale', from **bar*-, **braṣ*-with secondary contact of -*rs*- (or archaic primary contact). To IE Pok. 120.

bhaṣje 'sins', II 55:34, see *baṣḍe*.

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*-.

bhīse 'plant name', for **bisā* (in same text with *bhahya*- 'tree') K 145, 3r4 *ñāñā bhīse grathani ni parsāñā* 'not to be to loosed from the knot of the *ñāñā*- 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. *hvāṣṣa*-, and above *bī* '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. *bvaijsa*-.

-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-aṃ* 'my brains'; Z 2:58 *ku-m bisā* 'where my house is'; in the formula N 165:35 *ttā-m pyūṣṭā*, =K 72:14 *ttā pyūṣṭā* 'so by me heard', =older SuvO. 4r2 *ttā mā pyūṣṭu*: =K 94:92 *ttā tta mahā jsa pyūṣṭa*; =v 243, 1b1 *ttā tta mahum jsa pyūṣṭā*, =III 20, 3b3 *ttā tta mamā pyūṣṭā*, =K 40:1 *ttā tta ma jsa vā pyūṣṭā himye*; =K 76:199 *ttā-m mā pyūṣṭā*, K 75:1 *ttā pyūṣṭā*; 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 *biṣṣūm* 'all of them', v 249:758 *biṣū* (see s.v. *biṣṣa*- above), for older Z 4:109 *biṣṣā nā*, Z 4:109 *biṣṣā nu*, Z 4:110 *biṣṣu nu*, Z 4:50 *biṣṣā ni*, Z 4:44 *nā biṣṣā*; 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 *bhāvana-m jsa yanāṃdi* 'they may make *bhāvanā*-meditation with it'; K 61, 40v4 *pirāttāvu jsa barīdi* (for -*um jsa*) 'they bring faith in it'; K 61, 41r2 *hvaṇḍā-t-ū jsa suha varāṣāre* '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 *parrija 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 dan bčas-śin rim-gro bskyed-nas*; K 5, 143r4-5 *vara ma paranārvātu mañātāndā* 'there they conceived me to be *parinirvṛta*-quenched', Tib. *kho-bo-la der yons-su mya-nan-las hdas-par hdu ṣes-so*; K 5, 142v2 *u namasātāndā ma* 'and they revered me'; K 16:144 *ma kaina* 'for me', = K 32:40 *maṃ kaini*; SuvP. 66r4 *nāsāṃde ma jsa biṣā āra* 'may they take from me all faults', BS *atyayam pratigrhāntu*; SuvP. 63r2 *cu buri maṃ ide karma* 'whatever are my *karma*-acts', BS *yac ca me pāpakam karma*; K 154:34 *ma jsa bāyidim* (-*im* = -*e*) 'they conduct with me'; K 154:36 *ma beḍa* '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 bvāṃde* 'may they not know feeling of pains', BS *mā kasya cid bādhatu duḥkha-vedanā*; JS 18v3 *ttā tta muṃḍai ma jve vañā āche beḍa* '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*. . . *pulsa* '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 pulsa* 'do not ask me', BS G 37, 73b3-4 *alam*. . . *paripṛṣṭena*, Tib. *ma hdri-sig*; v 58v2 *ma ne vātū pulsu*; later K 100:278 *āchai ma na hamāve* 'may the disease not arise'; SuvP. 72v4 *ma ni hā ṭside* 'may they not come', BS *vivarjayantu*. 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 āphirāṇāre* 'they here disturb the winds', BS *kopayanti samīraṇam*, Tib. *rlun hkhrug-par hgyur-ro*.

ma- 'this', pronoun, Sid. 128v3 *hvā mase muse hamthrra-jimḍā ma ā ā nūṣṭimḍa* '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 *avaṣṣa mai*, 'surely this one', BS *avaṣyam ayam*; N 76:46 *u hā yā mai ttāna paṣ<t>* 'and thither (someone) this one in this pool', BS *tatra puṣkarīṇyām prakṣipyā*. 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*.

maṃgāra- 'old, long continued', Sid. 127v5 *maṃgārā pharāka salā* 'old of many years', BS *purāna*-, Tib. *rñin-pa lo du-ma*; II 94:9 *maṃgārā hanā* 'old Khan-ruler' = II 96:92 *magāra hana*; II 28, 37a2 *maṃgārā kīrārā* 'of old workmen'; v 193, 9a1 *hvaḍā magārye dva* 'two old men'; III 18:20-1 *maṃgārā mau* 'old intoxicant drink', III 18:21 *maṃgārā gēṭhā rūṃna* 'with old cow's oil (butter)', III 18:27 *maṃgārā rrū* 'old oil'; I 179, 97r3-4 *maṃgārā ttaviṃ* (-*im* = -*ai*) 'old fever', BS *jīrṇam jvaram*; N 50:29 *ce maṃgere hatcaṣṭe neye jsa mahāsamudro vatseiya* 'who should go down to the great sea with an old broken boat'. Comparative, II 66:6 *maṃgāḍara nā iysgārya* 'the older is not bought back'. From base *mar*- or *marś*- '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 *ysaṃgara*- 'old' to base *zar*- 'grow old'.

maṃgiṇḍā 'pumpkin', Sid. 18r2, BS *kuṣmāṇḍa*- 'pumpkin', Tib. *kuṣmamaḍa* (= *kuṣmamḍa*-). From base *marg*- 'to swell', **marganta*- 'swollen fruit', see also *muṇḍa*- 'lump', base *marg*-, to IE Pok. 723 *melgh*-, variant *melgh*-, beside Av. *mərəzāna*- 'belly', Lit. *mīlšinas* 'giant', O.Ind. *malhā*- 'dew-lapped'. For -*iṇḍa*- see also *mīḍā* 'amar-

anthus'. The variation -gh- and -gh- as in IE Pok. 254 *dhregh-*, *dhregh-* 'hold'. See also *maṃgāra-* for replacement of -r-, and *muṃja-* 'ant' to base **marvi-*.

maṃgūram 'proper name', v 212, 12a1 |||*maṃgūram spaśa* 'observer Maṃgūram'.

majṣī 'women', K 46.40 *pharākya majṣī haṃgriye* '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 ṣī avīṣyaca strriya ttiyām majṣām jsa ttū hirā pyūṣṭā* 'when the blind woman heard this thing from the women'; nom. sing. III 105.8-9 *khū urauda hamya ṣṣ majṣye* 'when the woman became pregnant', II 57a1 *ma majṣyā ysādā* 'they took away my women'. See *mijṣe*. Inflexion -e, -ye, -yā nom. acc. sing., plural -ī.

ma jsā 'with me', III 81.37-8 *parādīvyai ysairka khu ma jsā dyaiyi ttāmā* 'I grieved heavily when I felt in me weariness'. See *ma*. Preterite fem. **dātātā* > *dyaiyi*.

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 *ṣan 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-anvaguḥ* ('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 mañānā* 'it must be thought a great advantage of wealth', BS *mahābalena bhavitavyam*, Tib. *don chen-po thob-par bsam-par byaho* (bsam 'think'); III 24, 22a1-2 *ttā tta hā mañānā 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 *ratī-*) and think of joy', BS *abhira-meyuḥ*; v 67, 25a2 *ttā tta khu parṣa mañā paysā hīvī 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 hḍas-par hdu ṣes-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 hḱoms-pa daw* translation E. Lamotte, 303 'la destruction de toute notion' (**sarva-manyanā-pramardana-*); III 1, 6r3 *mañāme jsa*.

maṃjsa, for *maṃ jsa*, III 131.2 |||*ṣī maṃ jsa ma ṣirkā pyāsti* 'he spoke well with me here'.

maṇḍī 'women', plural to *maṇḍe*.

maṇḍūla- 'cloak', K 63, 79r2 *ysara-ttaṣām maṇḍūlyām kamacām pṛistā* 'covered with brocaded cloaks, with coverings'. Base *mandu-* and suffix *-la-*, with O.Pers.

μανδύας 'cloak'. BS lw Mahāvvyutpatti 9183 *manduraka* Tib. *ras bal-gyi stan* 'coverlet of cotton (and) wool', Divyāvadāna 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 (?)'.

maṇḍe 'woman', III 123.52 *maṇḍe* (nom. sing.) gloss to BS *nārī*; II 110.21 *maṇḍve bema nā* 'the woman received woven cloth'; III 136a2 *maṇḍai vā kuṣa ṣā* 'seek out one woman' gloss to Chinese *bika ṇau tca la* (K 675.1 *nū*, older *niwo* 'woman'); Manj. 166 *ttiā jsa maṇḍe hvāda raṣṭa* 'from these it (*śūnyatā*) is rightly called female'; III 137.21 *khu tti maṇḍai kainā pvaṣā* 'when I then ask for the woman'; gen. sing. I 183, 101v1 *cū maṇḍyi pūra ni hami* 'what woman has no child', BS *lamba-garbhā-*; I 179, 97v5 *maṇḍī ṣvīdana* 'with woman's milk', BS *kṣīra-*; II 77.7 *maṇḍvai va* 'for the woman'; II 77.38 *maṇḍvai baidā*; II 77.40 *maṇḍvai bīda padaidaudū* 'we made clothes for the woman'; plural, III 123.63 *pharāka maṇḍī brrai* 'many beloved women', gloss to BS *prabhūta nārī priya*; II 109.7 *maṇḍvī cu bema nauda* 'the women who received woven cloth'; K 36.100-1 *saṃ varī maṇḍī ṣkāḍādi maysairkā* 'on the spot the women made great (noise)'; gen. plur., I 183, 102v2 *maṇḍyām pūrāṇa āchā* 'illnesses in women's womb'; I 159, 73v5 *miṃsta-ujām (-im- = -ai-) maṇḍyām* 'of pregnant women' (see *ūra-* 'belly, womb'); I 151, 62v3 *maṇḍyām varāṣṇā pūrāṇa āchā* 'illnesses of the womb, to be experienced by women'. Inflexion, sing. nom. -e, gen. -ī, -yi, plural -ī, -i (see also s.v. *mijṣe* 'woman'). Connexion with child birth may indicate a derivation from *ma(i)k-* 'to suckle' hence **mantiyā-* < **ma(i)kantiyā-* to Av. *maḱ-*, N.Pers. *makīdan*, *mazīdan* 'to suck, taste', Balōči *mičag* 'to suck', *mīxta*, causative *miṣenay*, 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 *mákti* 'to moisten'.

mattūna- 'bad, rotted', with *mu-*, *muttūm*, I 163, 77v4 *mattūna bauṣa* 'rotten smell', BS *pūta-*; II 33, 3b2 *paṃḍā 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 μῦδος 'moisture', μῦδός 'be moist, foul', with *smeu-*, MHG *smuz*, Engl. *smut*, *smotten* 'to foul', Engl. *smut*, *mud*.

math- 'churn', see *maṃth-*.

mada- 'intoxication', dialectal or archaic or possibly BS lw, K 63, 79r3 *mada-māyā khaṣa sūdā-bhaujana hvīḍa* 'intoxicant beverages, *sudhā-bhojana*-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 *ttiāu puñyau avaśā ma-dāru balysūstu hastamu bvāne* 'by these merits surely soon I may awaken to the best bodhi-knowledge'; = Z 11.77 *avaśā 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 *bgysa panamāṃḍe 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 *thyaū jsa ma-dārā* 'at once soon'). See *dāra-* 'long', and *paiya*, *piṇya*, BS *cireṇa*.

man- 'to injure', Z 22.324 *manīndi mā udiṣṣā* (BS *uddiṣya*) *pravaita aysu hamatā hvastā pachīyṣe* 'for my sake they injure the men gone forth (BS *pravrajita-*); I myself think to be struck'; Z 2.200 *ysīra ho kama yā manīyā aṅga patāṇīyā jsanīyi* 'rough speech by which one injures; wrenches limbs, beats' (-īyā durative past); Z 13.43 *ysīro ysūrru yande ku-m jsa haṃḍaru 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 μνέω, Lit. *minū*, *minti* 'tread', O.Slav. *min-*, Russ. *mnu*, *mjati* 'break, knead, tread, crumple'; less likely **manṭh-*, see *maṃth-*. Chr. Bartholomae, AIW traced Av. *vīmanāt*, *amāsta* to *manṭh-*; similarly G. Morgenstierne, IIFL, 2.223, Yidya *lāmonam*: *lāmim* 'rub' (**nīman*(θ)*na-*, **nīmatika-*); Yazg. *ḍamān-*: *ḍamūd* 'to knead'.

mana 'really, indeed?', with *cu*, *ku*, *ca*, hence *cu manai* 'is it truly', K 2, 136r2 *cu māna sthavirā ānandā ttandrāmāna bahuśrutūṇāna* (BS *bahuśruta-*) *uspurrā āstā* 'Is Ānanda the elder (BS *sthavira-*) really complete with such polymathy?'; Tib. *gnas-brtan kun-dgah-bo ni man-du thos-pa rnam-s-kyi mchog-go ṣes be om-lān-hḍas-kyis bkah-scal-na*; translation E. Lamotte, 238 'est-il vraiment...'; III 23, 18a1 *ttā cue saittā subhūva cu manī arahamāḍā 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 nv arhata evaṃ bhavati*; III 23, 16b4-17a1 *cu manī ṣi srāuttāvanā tta hāme nā*; without *nā*, III 23, 17b1 *cu manī ṣai 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 *ttā cu mānau sarvaśūra tte hvandī 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 hbyun-bar hgyur-te*; v 388, 19r3 *cu mānau ne usahyāta pyūṣṭā* 'do you not really strive to hear?'; BS G 37, 14a1-2 *yas tvaṃ notsahase śrotuṃ*, Tib. *khyod ni ṇan-par ṣpro 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 spon sḍig-pāhi las bgyis-pa ni sems-čan dmyal-bar yan 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 *ūtco maṃthāte kiṣṣa* '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 vimathāṇa* 'so the medicines must be pounded'; III 84.38 *hā haumai vimathāṇa* 'the barley is to be beaten'. With *pati-*, see *patāmaṃthanā* 'arrow'. From *manṭ-*, Av. *manṭ-* possibly *amāsta* and *vīmanāt* (see *man-*), Sogd. Bud. Dhuta 25 *kḍ'wty ṣy kḍ' LA mnd'* 'if one does not churn it', ibid. 27 *APZY ṣy kḍ' mnd'* 'and if one churns it' (*mnd-* = *manṭ-*); Oss. D. *āzmāntun*, *āzmānst*, I. *āzmāntyn*, *zmāntyn*, *āzmāst* 'mix; rebel' (-*nt-* < -*nṭ-*); Parāči *menth-* 'rub', Waxī *mānd*, *māṇḍ-* 'to rub' (possibly Yidya *lāmōn-*, Šuynī *ḍemān-* 'rub', see *man-*). From *maṭ-*, Sarikoli *māṭ* 'stick', Šuynī *māṭ*, Yidya *mōṣṣe* (**māṭaka-*); possibly, Armen. lw *mahak* 'large stick'. IE Pok. 732 *menth-*, *meth-* 'turn', O.Ind. *mānthati*, *mathnāti*, Greek μᾶθος 'battle tumult', O.Norse *monḍull* 'turning handle of the quern', Lit. *menčiū*, *mēsti* 'turn (flour)', O.Slav. *meṭe*, *mēsti* 'to disturb'.

mama 'my', genitive to *aysu*, a 'I', v 341, 83r2 *mamā puṇa* 'my merits', BS G 37, 77a6 *mama puṇyāni*, II 71.2 *mamā ṣirkā ṣṭe drūnai* 'my health is good'; II 28, 36a3 *salā hauḍā si mama auva* 'gave the report (BS *saṃlāpa-*) that my village...'; SuvO. 54v3 *mamā ttātā ātama saṃbajāṃḍu thataū mā saṃbajāṃḍu* 'may these my desires be fulfilled (BS *saṃpady-*), may they be swiftly fulfilled for me', BS *tena sarve ca-abhiprāyāḥ saṃrḍhyantu kṣipraṃ saṃrḍhyantu*. Derivatives, *mamī*, Bcd 54r3-4 *vasva prraṇihāna mamī pātca ma jāṃḍe* 'may my pure vows (BS *praṇidhāna-*) then not perish', BS *tāvata-niṣṭha mama praṇidhānam*; K 52.7.4 *mimi pye ysūṣka* 'my dear father'; adjectival, *mamānaa-*, K 7, 5r1 *vaṇa mamānai uṣṇilāna āṣṣiṇi ḥāyā naramādi* 'now from my uṣṇīṣa-excrement issued a blue ray'; Manj. 222 *bitcaphi cv(e) tta tta saitta mamāne jīve satva* 'troubled in my life, how does it so seem to you, (you) man?'; Z 24.482 *mamānai pūrā imu ṣṣāṣṣānā jītā* 'to-day my son's commandment perishes'; Z 22.316 *mamāno stāmo ne keṇḍi* 'they do not think of my weariness'; III 7, 14v3 *mamāne ttā mūysdyūne baṃtve* 'these my pitiful laments'; v 284, 5r3 *mamānye lovyā* |||; secondary adjective, III 117.12 *mamaūṇām tvāra aysmyā ṣairkā ṣṭe* 'the movement of mine is excellent to my mind'; with *-ālsto*, Z 22.293 *cu rro parrijimā mamāsto ṣṣākya-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 ṣṣāyyo haṃtsa kāḍe 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 hīṣṭi* 'no one goes there, nor another comes there', = Manj. 239-40 *nai ja hā jsāya mamvaka na vā vara hadara hīṣṭa*. For *-ka-*, note also *ttattī* 'here', *ttattika*; for *-ū*, *hū*, *vū*, *mū*.

maṃma- 'cotton (?)', II 85.19 (miscellany) *maṃmā thau sau* '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*

bāmpäg; Turk. *bamuk*, *mamuk*, *pamuk* (see G. Clauson, Etymological Dictionary of pre-thirteenth century Turkish, p. 345-6); with Greek βόμβυξ ‘silk-worm’, βομβύκιον ‘cocoon’, oriental loanword; also παμβόξ, παμβόκις, βομβόκιον, Lat. *bambax*.

maya, Manj. 120-1 but read *šama ya dūšaršila 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 *šama* ‘Yama’).

maysirka- ‘large, great’, variants *maysairka-*, *mayserka-*, *miysirka*, *miysirka-*, *miysāraka* (or to read *miysiraka*), JS 10v4 *beṣaci mursala* (BS *musala-*) *šeña dišta may-sirkā* ‘a whirling huge hammer in one hand’; III 75·225 *gara ttraikha pāršta maysairka* ‘he split the huge mountain peak’; III 75·222 *āšemjā astā maysairkā* ‘there exists a great pool’; III 72·158 *birgām*. . . *ttiyām hīvī nāya maysairkā* ‘of wolves. . . of them huge noise’; Manj. 60 *maysirkayai tcemaña baista* ‘bound in the great eye’; JS 30r1-2 *bešuña prrāṇā kave khuysā meysairka* ‘breathing things of all kinds, fishes, tortoises, huge ones’; K 17·189 *kūsa*. . . *miysiraka* ‘huge drums’, =K 25·123 *kūsa*. . . *miysiraka* (rather than *-ysā-*), =K 34·74 *kūsa*. . . *maysairkā*. From *maz-* ‘great’ with *mazar-* and *-ka-* (with *-k-* retained), like *biysirka* ‘huge’ (**vazar-ka-*), Av. *maz-*, *mazah-*, *mazant-*, *mazišta-*, *mazyah-*, *mažā-*, 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. *biysirka-*. See also *mijšg* ‘woman’ from **maziši-*. IE Pok. 708 *meğ(h)-*, O.Ind. *mahā-*, *māhi*, *mahānt-*, Greek μέγας, Armen. *mec*, Lat. *magis*, *magnus*.

maysjyāna ‘urinary’, adjective, I 165, 81r2 *bista pacaḍa prramiḥā aharina maysjyāna āchā biśā jīṇdā* ‘the twenty kinds of *prameha-* without remainder urinary diseases it removes’, BS *prameha viṃśatis ca*. From *maiz-*, see *mīysai*, *phīysgāna-*, *biysman-*; here *miz-* > *maz-*. IE Pok. 713 *meigh-*, 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 ṣai va painḍai* ‘what is pain in the breasts and nipples, this poultice is for it’. From *mazda-* with suffix *-ra-*, as *ttarandara-* ‘body’, Av. *snāvarə* ‘sinew’, *bāzura-* (in compound *snāvarə.bāzura-*), Oss. D. *bazur*, I. *bazyr* ‘wing’, to Greek μαστός ‘nipple’, μαστός ‘breast’, see IE Pok. 694 *mad-* ‘be moist’. Possibly Oss. D. *māšk’ä*, I. *māšk’* ‘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 *miysdyūna-*.

mar- ‘to die’, present *mār-* (**mrya-*), participle *muḍa-*; 3 plur. V 111, 33v7 *ttā hvamḍā ce mārāre* ‘these men who die’ (BS differt); Manj. 15 *mārāre*; 3 sing. V 115, 64r7 *o brye nere jsa gwaydsde, 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*; 1 sing. III 109·12 *a mīre* ‘I die’, III 73·188 *mīre a*. Preterite,

v 70, 8v6 *kho muḍye hvondi mārā-pātara* ‘as a dead man’s parents’, BS G 37, 13a1 *mṛtasya puruṣasya mātā-pitarau*; Sid. 1 bis r1 *muḍa phari satva* ‘many people have died’. Infinitive, II 16, 4b6 *hamjisyārau hvamḍā mārām kṣūna* ‘the men are like to die of hunger’; JS 26v4 *āṣṭi mīrām tti jsām kṣuna* ‘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 bāḍa* ‘time of dying’; noun K 144, 2r4 *merāme hīya samñā* ‘concept of dying’; adjective, Z 2·44 *cile varata baysgu, muḍiñi* ‘the clothes there of the dead, thickly’; Z 2·48 *rrūva muḍaiña* ‘intestines of the dead’. From *mar-* ‘die’, Av. *mar-*, *mārata-*, *maša-*, *miryeiti*, Sogd. Bud. *myr-*, *mwrty*, adjective *mwr’t’n’k*, *mwrtyk*; *mwrtyk* ‘death’, M.Parth.T. *myr-*, *mwrđ*, M.Pers.T. *myr-*, *mwrđ*, Zor.P. *mīr-*, *murtan*, N.Pers. *mīr-*, *murdan*, Oss. D. *mālun*, *mard*, I. *mālyn*, *mard*; D. *marun*, I. *maryn*, *mard* ‘kill’; Pašto *mrəl*, *mər*, Parāči *mer-*, *merō* ‘death’, *muḍō* ‘dead’ (-ō < -aka-), Waxī *mārī-*, Šuynī *mar-*, *mūd*, *mūšj* ‘dead’, Yazg. *mar-*, *məg-*, *migag*, *məraǰ*; Yaṇ. *mīr-*, *murta*. IE Pok. 735 *mer-*, O.Ind. *mārati*, *mārate*, *mṛta*, Greek ἐμπερεν ‘he died’, O.Ind. *mriyāte*, *mara*, *moriōr*, *mortuus*, Lit. *mīrštu*, *mīrti*, 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 *huwē* ‘mortal (man)’.

mar- ‘to wither’, see *pūmūda-*, IE Pok. 735-6.

mara ‘death, plague (?)’, K 150·16 *pīla mara āchai pveṃṇi* ‘trouble (BS *piḍā-*), plague, illness, fear’. From *mara-* ‘dying’, to O.Ind. *mara-*, O.Slav. *morū*, Lit. *māras* ‘plague’ (IE Pok. 735).

mara, *mari* ‘here’, *marata*, V 114, 63r3 *kho hāmāre marata hvamḍuwo* ‘as they arise here among men’, BS *jātānām manuḥa-ālaye*; K 99·253 *mara kṣīra* ‘in this land’; K 151·34 *mara jsām* (for *marrjsām*); K 147·35 *marau vaska* ‘here for them’ (-u pronoun); see also *ma* ‘here’ from *mara*. From *ima-* ‘this’, **imaθrā* (note *mar-*, not *mār-* (but *pūra-* ‘son’ < *puθra-*), like *cira-* ‘visible’ < *ēθra-*).

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-samaye*; 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-samaye*, =K 97·182 *marāṇa-kālī*; Z 24·165 *āchaina marāṇāna*; Z 6·30 *parštā marāṇna* ‘he escapes from death’; v 159, 2a3 *marāṇu vī*; adjective, Z 13·130 *marāṇīnau māro purrāṇdā* ‘they defeat death’s demon *Māra*’; Z 22·276 *marāṇīṃju hatacānita hino* ‘break up (2 plur.) the army of death’, =Divyāvadāna 300·22 *dhunīta mṛtyunaḥ sānyam*; Z 24·238 *marāṇīgye khvōtyā* ‘waves of death’. Iranian *marana-* in M.Parth.T. *mrn*, adjective *mrny*, 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, *vaña-m ttā maršyārā ārrā* ‘now forget my fault’. For ‘forget’, see *hāmura-* (**framš-*), hence archaic or dialectal *marš-*:*mṛš* retaining *-rš-*. From *marš-*, Orm. *šramōt*, Parāči *nhāmur* (not *muš-*); ambiguous *marš-* or

muš-, M.Pers.T. *pr’mwš-* ‘forget’, *pr’mwšt*, Pahlavī Psalter participle *plmwšyt*, Yidya *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 *sēž ī nihān-raβišn*); Armen. lw *maš*, *mašem* ‘use up’; N.Pers. *farāmōš* ‘forgetting’; O.Ind. *mīšyate*, *maršati*, *maršayati*.

mala ‘rock’, SuvP. 69v4 *khu ra malnā garā ttraikha* ‘as with rock the mountain peak’ (BS *tikṣṇa-*), BS *yathā-upalair merur ananta-tulyo*, Tib. *rdo*; II 103, 57-8 *mala ttraikha sūmīra gārāna rāṇda* ‘rocks, peaks, of Sumeru king of mountains’; II 2·31 *daitṭq khu raṇnā 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 *ttramēste*, 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 *nī-*, Z 22·147 *nimalśdā* ‘he rubs’, noun, loc. sing. Z 2·85 *nimalśa* ‘following’; with *pari-*, JS 24v1 *pemēsti* ‘he seized’, II 45·74 *paṃmaštā*, II 98·153 *pemaistai*; with *vi-*, Z 21·11 *ggumālste*, present, II 84·17 *gūmalām*, Sid. 122r1 *ggūmalyāñā* ‘to be smeared’, Tib. *bskus-te*; II 44·42 1 plur. *gūmaistāṇdūm*. From *marz-*, participle *malsta-* < *mṛšta-* (-l- absorbs the palatalization of *ṣ*), Av. *marz-*, Sogd. Bud. *mrznykh* (**marzanikā-*) ‘purge in medicine’, *nm’rē-* ‘touch’, *wm’rē-* ‘destroy’, Man. *wmrz-*; M.Parth.T. *nmrz-* ‘to clean’, *nmwšt*, M.Pers.T. *mrz-*; Zor.P. *marz-* ‘rub’, *mālīt* ‘rubbed’ = *mušt* (variant *sūt*), N.Pers. *māl*, *mālah* ‘harrow’, Balōči *marz*, *mālag* ‘clod-crushing log’, Waxī *lamarz* ‘slope in field’, *namurzg* ‘brush-harrow’, Gazi *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 ἐμπεργω ‘rub off’, Armen. *meržem* ‘drive away’ (to IE *merǵ-* rather than IE *melǵ-*).

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 *grahṭā* (**graha-pati-*) *parṇāyākā* ‘majordomo, army-captain’ (BS *pariṇāyaka-*). The title of the first Kaniška, Kuśān *marjhaka* is connected (see TPS 1956, 110 ft.). With increment *-d-*, *mṛž-d-* gave Khotan Saka *mulysdī* ‘favour, mercy’ (rendering BS *karuṇā*), Av. *mərəžd-*, O.Ind. RV (*mṛd-*) *mṛl-*, *mṛdati* (with metrically long syllable *mṛd-*), to IE Pok. 722-3 *melǵ-*, *mḷǵ-d-*.

mašapa, later form of *mašpa* ‘road’.

mašā ‘small (?)’, III 15·35 *u khu hiri mašā yidi <kiri> nī parsti idi u hvamḍām 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*) *parkūnāñā* ‘powdered sugar is to be sprinkled’ (see s.v. *hamaysā*), with Lit. *māžas* ‘small’, *mōžis* ‘smallness’, *mažāsis* ‘little finger’, as from IE *meğ(h)-*. See base *maz-* in Sid. 135v1 *vameys-* ‘to rub’ (BSOAS 21, 1958, 522-6), and *māštaa-* ‘pressed’.

mašāña ‘measure (?)’, v 182, 43r4 *<balyśū>ñāvūy<śai manā>mjavo mašāña, anamkhiṣṭa kalpa*. Uncertain, possibly BS *manojavā* ‘magic’, and *mašāña* for later *masūña* ‘to the measure of, quantity of’: ‘the bodhi-sattva’s supernatural power in measure, for countless ages’.

mašūm ‘quantity, extent’, II 62 Dumaqu 3 *cu mašūm draya hvamḍi vistāṇdi 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 ciṅgām hvanām cvām mašū cāṣṭā ya tti hāhā pyatsā budāṇdū* ‘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 *cāṣṭa-*, ‘assessed’ is conjectural to *čāš-* ‘inform, make known’, Zor.P. *čāṣitan*.

maštā ‘greater’, IV 23·3 (verse 15) *armyāya baysa cvai yana maštā* ‘Amitāyus Buddha whom you magnify’. See *mīštara-*, *mīsta-*.

mašpa ‘road, way’, later K 23·68 *mašapa*, once JS 25r4 *mašma* (variant?), K 149·3 *mašpa*; K 74·57 *aštāga mašpa* ‘the eightfold path’, parallel BS *aštānga-mārga-*; JS 25r4 *byaudāṇdā mašma hvahg* ‘they found the broad road’; III 73·192 *biṇda mašpa va tti būysa ṣṭā ye tvara pharākye* ‘on the road there then were very many goats’; II 92·119-20 *sūha:cū āna ḍyau-tcviṃṇā (-im- = -ai-) buri mašpa* ‘the road from Su-ṭsou to Liau-tsuān’ (AM, n.s., 1, 1949, 36); K 149·3 *hūryara bvāṣṭa jsa ttu mašpa rraṣṭā* ‘grant (2 plur.) from experience the straight road’; loc. sing. III 73·191 *pātea naḍa mašpya tse* ‘then the man came on the road’; v 220, 3a1 *magpa* for *mašpa*; K 23·68 *hārasta mašapa va gumai hījsara dava* ‘the roads were overgrown; at their pleasure the beasts were there in their haunt’, translation BSOAS 29, 1960, 507. From **maša-pā* (masc.); *-š-* may derive from *-šy-* and *pā* from *pāda-* ‘place’. Hence possibly **amaxšya-pāda-* ‘cart-path’. See BSOAS 21, 1958, 46 for Kuci *amākṣa-*. 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’ (**raṭya-*), Av. *raiṭya-* ‘way’. Note for Homeric Greek also τάρπη ‘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 adhasṭād gacchet*, Tib. *dpag-čhad čam-gyi hog-tu son-no*; Sid. 140r4

vehilai hiye gechauka mase ‘the size of the stone of a *vibhītaka*-plant’, Tib. *skyu-ru-rahi rus-pa hdra-bar*; K 27·147 *pīla šva masa vyache* ‘trouble to a half vanishes’ (BS *pīdā*), = K 19·224 *pīla šva masai vyache*, = K 35·91–2 *pīla šva masa vyache*; K 45·9 *ava* *māta masa biši* ‘servants to countless number’; K 40·20–1 *ssa salī masq*, = K 43·138–9 *ssa sala mosq* ‘for a hundred years’; K 57, 26v2 *u tte masq yāna* ‘and those many vehicles’ (BS *yāna*-); IV 7·8 *kṣaṇa masa pārśa na dāṣeṃ 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 phun-po ri-rab čam yan*; II 108·179 *spyaka haiṣṭmava masai* ‘only giving a flower’; II 108·191–2 *diṣaumaiva masāmai* ‘at once at the throwing’; K 106·252 *drau masāja naiṣṭa* ‘there is not as much as a hair’, parallel, K 105·247 (dyadic) *vāla-mātra śe drau nauhya* ‘on only a hair (BS *vāla-mātra*-) on one hair’s tip’; K 58, 29v2 *drāmva-mase niṣṭā* ‘there is not even a hair’; Sid. 7r2 *ttavaṃḍya u beta hiye buḍara masvāññi jsa* ‘with greater part of bile and wind’, Tib. *mkhris-pa dan rlun śas čhe-bar hgyur-te*; I 137, 46r5 *sakhalyāna masvāña* ‘to be smeared only’, BS *ālepa-mātreṇa*; Manj. 7 *ttaradara nyāśka-maṣiña* ‘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 *pajṣā cambula vijiṣḍe* ‘he sees very agitatedly’, BS *ḍṣṭer ākulatā bhr̥saṃ*. With pronouns, II 107·153 *dada masū āstañāmanai hvāñāmāṃ vaska* ‘so much we begin preaching for them’; II 47·99 *paṃda hivi maṃ pacadā daṃ-māsū ṣṭe* ‘the matter of the road here is just such’; II 126·24 *hina aṣṭā, daṃ-misva* ‘there is the army, of such size’; II 126·22 *caṃ-māsū kari va ṇeṣṭā hame* ‘how great it has occupied the environs’; Sid. 103v5 *cā-māsū bāñā ṣṭe* ‘how deep the bottom is’, Tib. *zabs čī-čam yod-pa dan*; K 61, 40r2 *ttemḍi masū uysḍiṣe yūde* ‘he could teach so much only’; Bcd 57v2–3 *pumñā ttinka masūṃ* (so) ‘so many merits’, BS *kuśalaṃ*... *kiṃcit*; Sid. 128v3 *mase muse* ‘severely’, Tib. *drag-tu* (quoted s.v. *hvā*). From *mas-* ‘great’, *mase* < **masāh*, *masūṃ* < **masauna*-, see *māsta*- < **masita*- ‘great’, to Av. *masō* ‘in size’, *mas*-, fem. *masī* ‘great’, *masan*- ‘greatness’, *masah*- ‘length, greatness’, *masit*-, *masita*- ‘great’, *masiṣṭa*-, O.Pers. *maṭiṣṭa*-, 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 *miṣṭor* ‘prince’ (**masyatara*-). IE Pok. 699 *maḥ*- ‘long and thin’, Greek μακρός, Lat. *macer*, O.Engl. *mæger*, Hittite *maklanteš* ‘meagre’. See *masvauña*.

masarika ‘mattock (?)’, II 39·7–8 *ṣi stula masarika biḍā* ‘he carries hoe (and) mattock’ (agricultural context); ibid. 3 *masarika girī* ‘he takes a mattock’; ibid. 5 *masarika biḍā* ‘he carries a mattock’. For *-ika*, see also *ranika*- ‘a *kuṣṭha*- skin disease’; *cakurika* ‘sorrel, oxalis’. From *masa*- < **mat*-, 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* ṡpύγiov, Russ. *motyga* ‘hoe, mattock’, O.Engl. *mattuc* (from Latin). Suffix *-ara*-, see *kādara*- ‘sword’, *bādāra*-, SDTV 117–20.

mastāña- ‘fodder (?)’, II 80·15–6 (list of gifts) *bīsa bīsa mīṣa mastāña ranū mūrā* ‘men-servants, women-servants, clothes, fodder (?), jewels and (-ū) coins’, as bestowed in birth after birth; here *mīṣa* possibly = older *miṣṣa* ‘fields’; V 222·20a2–3 (SDTV 74) *tyte herā prracainai hā paṣāta āṣīri tvā mastāñā* ‘for this reason to him (yi) the teacher despatched the fodder’; ibid. 2 *khu ṣi (ā)ṣārī tvā mastāñā* *haud* *em* (-em = -e) ‘when the teacher (BS *ācārya*-) gave the fodder’; ibid. 3 *āṣārya-t-i prranava mastāñā pajimḍā* ‘the teachers asked him for fresh (see *prranava*-) fodder’; II 17·5·5 *u pyarī dvī mastāñā imḍā* ‘and of his father there are two fodder (amounts)’; II 71·4 *u mastāñā kāṣṭi yaṃda* ‘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 *jezda*- < *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. *mārzduq* (intrusive *-r*-), I. *māstāg* ‘compact’, Armen. lw *mazd* ‘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*-. **masvauña** ‘only’, Manj. 391 *nāma-masvauña* ‘name only’, = Z 9·14 *nāma-mātrā* (plural to *-aa*- stem). See *masūña*.

maha ‘we, us’, Z 2·54 *drūjyau jsa ṣeitā maha jṣiḍe* ‘he has deceived us with lies’; Z 22·106 *ttrāmu maha haṃjsāta 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 *muḥu*, BS *mām*; I 252, 214 *mihyau*, BS *asmābhiḥ*; III 21, 10a1 *muḥu jsa*; III 74·195 *ṣi mahā šau phvai dyū* ‘he beats a spade upon me’; K 139·960–2 *mahi*... *hvāñimā* ‘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* **aḍ-parak*, N.Pers. *ēvār* ‘evening’; Zor.P. *hwlp’l’n* **xvar-parān* ‘west’ (see Chr. Bartholomae, Zum altiran. Wörterbuch, 32–3). Hardly *mahara*- from *mihira*-, the name *Miθra*-. See *ham-ā*- in Pārāči *māwər* ‘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, 15 *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 daiṣṭi baiṣa kara nai ārru-hānai jṣāve* ‘our land (and) region (BS *deṣa*-) suffers no earthquake at all’; V 339, 77r1 *ne ju ttavai āchai yindā mā*

dukha maraṇā nā ātā ‘fever disease does not cause our pains, death has not come’, BS G 37, 72b5 *na paṣyāmi jvaram kāye na ca vyādhir na duhkhati*; 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 hṣṭya ysṭha suhā* ‘in our human birth pleasure’ (BS *sukha*-); Z 22·319 *aṣka ttāte mā biṣṣa jsāna aniṣṣadya karaṇa 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*-, *ahmākam*, 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. *maxän*, Orm. *māx*, Yidya *max*, Sanglēcī *amax*, Šuynī *māš*, Yazg. *mox*, Yayn. *mox*. See also *maha*, *muḥu*.

mā- ‘to measure’, see *pamāka*-, *pamāta*-, *pamete*, *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. *ṣo* ‘ $\frac{1}{10}$ 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 Pārāči *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 *sampadya*-) at present with every delightful thing’. From **mānaci*-, see K 73·35 *śirka dyāma māna paña brri* (imperfect *b*-) ‘of handsome appearance, delightful, dear to everyone’. To Oss. DI. *mond* ‘desire’, *mondäg* ‘passionate; a longing, passion’; Svanetian *manda* ‘desire’ (from Ossetic, G. A. Klimov, Ètimologija, 1963, 183); D. *je’mond* (IAS 1 35), = I. *āvzong* ‘young, unripe’ (NK 46·33); DI. *amond* ‘good fortune’; I. *monc* (**mānθi*-) ‘desire’ (Oss.-Russ. Dict. s.v.); gloss to Georgian *šina* 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 μέμνεα ‘I am furiously eager’, see IE Pok. 726–8, specialized *men*- ‘think, care for’, s.v. *mañ*-. See also *myāmja*, and *mūñ*- ‘be pleased with’.

mājime ‘payment (for service)’, IV 4·3 *b(u)dasamgā pārām mājime nāti* 14 *dra(ṃmā?)*||| ‘Budasaṃga received payment of debts, 14 drakḥmas’, see KT IV 77. From base *mag*- ‘give what is due, pay’, with Av. Yasna 45·10 *tām nā yasnātš ārmatōis mimayṣō* ‘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 *maghāvan*-. To *maghāvan*- 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 λάτρον ‘rewards, wages’, λατρεύω ‘serve for wages’, and the use of -λατρία. For *-me*, note also *pechvāme* from *-māte*.

mājai ‘our’, adjective to the gen. plural *māju*, V 109, 31r4 *māju tcuīnu māstānu rrundānu* ‘of our four great kings’, BS *asmākaṃ caturñāṃ mahārājñām*; V 341, 80v6 *māju dvīnu hvamḍānu hīvyā śandā ne vātā ṣṭā* ‘there has not been for us two men any piece of ground’, BS G 37, 75 bis a2 *asmākaṃ na kiṃcit prṭhivī-pradeśaḥ saṃvidyate*. Adjective, *mājaa*-, V 77, 117r4 *mājeina salāvānai brāśka hvāña* ‘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 *ṣṣātīmje māje mūre* ‘our copper *mūrā*-coins’; loc. sing., Z 5·24 *mājya kṣira* ‘in our land’; II 112·58 *mājai bādā* ‘our land’; K 155·53–4 *marā 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 *haṃtca mājā āṣgu jsa* ‘with our *ārya*-monks’; but III 106·19 *māja kṣira* in our land (*māja* = older *mājya*). From *ahmā*- with suffixes; see also *umājai* ‘your’.

māmñā ‘alcoholic’, Sid. 2r3 *māmñā dīrā* ‘excess in liquor’, BS *mada-atyaya*-, Tib. *čhan-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 *āraññā māñāñā* ‘must remain in the *āraṇyāyatana*-wilderness’; III 3, 8v3 *abyamḍi 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*-, *-matī*, O.Pers. *amānaya*-, Zor.P. *mānēt*, *māndan*, *mānē-nūtan*, *vīmand* ‘boundary’, N.Pers. *mān*-, *māndan*, Balōči *mānāy* ‘become tired’ (note Khotan Saka *stās*-: *stāta* ‘be weary’), Sogd. Bud. *myn*-, Yayn. *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. *mmam* ‘remain’, Greek μένω, Lat. *manēō*.

māñātā ‘he resembles’, K 111r3 *nika*||| *ratanīnai māñātā vūḍa* ‘resembles a jewelled necklace (BS *niṣka*-) covered (with jewels)’ (II 75·61 read *spaladā-jsaimāñā* ‘with quivering eyes’); preterite JS 20v3 *śūrīna śakra munḍai* ‘he resembled Śakra (the god Indra) in bravery’. Usually present participle as adjective, *māñanda*-, *māñandaa*-, *māñandūna*-, Sid. 143r3 *māñamḍā*, Tib. *hdra-bar* (‘like’), Sid. 145r2 *māñamḍai*; Sid. 145v5 *māñamḍū*; V 334, 32r6 *syate māñandānu gyastānu balysānu* ‘*deva* Buddha resembling sands (in number)’, K 2, 136v4 *mahāsamuṃdri māñandānu* ‘resembling the great sea’; K 46·26 *māñadā*. With *my*-, L 99·20 *syē myāñamḍa* ‘like sands’. With negative, K 5, 144r4 *amāñanda*-; K 5·144r4 *amāñandūna salāva* ‘peerless words’ (BS *saṃlāpa*-), Tib. *rmaḍ-du byun-ba*. See below *mūñ*- ‘to resemble’. To Zor.P. *mān*- ‘resemble’, *mānēt*, *homānāk* ‘like’, *mānāk* ‘like’, N.Pers.

mānistān, *mān-*, *mānind* ‘like’, *mānindah*, *mānindagī*, Sogd.B. *m’n’ntk*, Chr. *m’n’wk* ‘like’, *m’n’wgy*, Man. *m’n’wq*, Bud. *m’n’kh*, Man. *mynt* ‘he resembles’; M.Parth.T., M.Pers.T. *m’n-*, Yāyn. *maynta*, *manta*, *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 *māñi*, II 84·7 *māñā mañ baysgä hađi štäre* ‘our messengers here are many’. See *māñi*.

māñām ‘of ours’, gen. plural to *māñi*, II 110·3 *māñām pađamji ništā* ‘it is not our custom’; II 90·64 *māñām jsa hamtsi*; *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 *cā vā marā mauñām jsa thyautta dāsauda hīsā* ‘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 *māñi*, and *mauñe*.

māmja ‘ant’, see *muñjakā*.

māmñđa- ‘lump’, Sid. 8v3 *māmñđa*, *u saṃnā u biysma kašāme* ‘lump, and faeces and urine stoppage’, BS *anugranthi-viñ-mūtra*, Tib. *behu-snabs-su hbyun-ba dan*, *phyi-sa dan gčin hgag-par hgyur-te* (*behu* ‘calf’, *snabs* ‘mucus’, *hgag* ‘stop’), = v 318·51–2 *u jsahera māmñđa u saṃnā u biysma kašāma* (‘lump in the belly’); II 129·70 *drai māmñđi irā* ‘three lumps of (jade-) stone’. See *muñđa-*.

māmñđā ‘dead’, K 46·31, see *mar-*: *muđa-*.

māñdvā ‘on breasts (?)’, III 35·22 *sa kha jiška māñdvā phastäre capane* ‘as on the girl’s breasts the garments flutter’, = III 46·34 *sa khu jiškyi māñdvā phastārā cāpine*, = III 37·17 *sa khu jiškyā mauñdvā phastārā cāpane*, = III 44·46 *sa khu jiškyā mauñđā phastārā cāpanai*; III 46·27–8 *parigeśa skāmdaka samū brre māmñdvā khai tta* ‘it secretly turns round, just the garment on the beloved’s breasts so’, III 37·12 *pargeśa skāmda samū brre māmñdāmva khai*, = III 34·17–8 *parageśa skādaka samū brra māñdvā khai tta*. See *muñđa-*, *māmñdaka-*.

māmñdaka ‘lump, abscess’, Sid. 141r3–4 *māmñdaka thañāñq* ‘the abscess is to be drawn’, BS *granthin uddhrtya*, Tib. *smiñ-bu phyuñ-la*. See *muñđa-*, *māmñđa-*, *māmñdvā*, *mauñdaka*.

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-ghātaṃ piṭr-ghātaṃ* (III 140); K 149·13 *māttara* ‘mothers’ (*Vajra-yāna*, hence possibly BS lw); gen. sing. v 114, 63r4 *merā uīra* (so) ‘in the mother’s womb’, BS *mātuḥ kuḥsau*; SuvP. 64v2 *meri pyarā*, BS *mātā-piṭrṣu*; JS 28r3 *mere pyare* SuvP. 63r3 *meri vīra u pyarā*, BS *mātā-piṭrñ*; II 106·135 *māira*; K 47·55 *māira jsa pyāste* ‘he spoke with his mother’; II 114·15 *māvara eysauja* ‘mother lady’; III 94·35a *mūvara*; K 139·965 *buvām māta* ‘mother of bhūta-demons’; with pronoun *yi*, K 47·55–6 *māti 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. *māwā*, 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. *motrë* ‘sister’, Lat. *māter*, Celtic O.Ír. *māthir*, O.Engl. *mōdor*, Lit. *móte* ‘wife’, *mótyna* ‘mother’, Let. *māte* ‘mother’, Tokhara A *mācar*, B *mācer*.

māta- ‘bee’ or ‘fly’, Sid. 109r4 *māta*, BS *mākṣika-* ‘bee’, Tib. *sbrav-ma* ‘fly, bee’; Sid. 109r4 *māta-vattala* ‘excrement of bees’, BS *mākṣikā-viḥka-*, Tib. *sbrav-mahi rtugpa*; Z 2·225 *kho ju māte mākṣi 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 *māvi*. From **maxši-* > **māššā-* > *māta* (see also *hvāšša-*, *hvāta-*), to Av. *maxši-* ‘fly’, Zor.P. *maxš*, Yidya *maxšē*, *mōxš*, ‘mosquito’, Orm. *mašī*, *mišī* ‘fly’; Sogd. Bud. *mavysšk-*, O.Ind. *mākṣa-*. Variants are **makasa-*, Zor.P. *makas*, *magas*, N.Pers. *magas*, Yidya *moyuso*, *magusa*, Pašto *māšai* (**masyaka-*). IE Pok. 699 *maḱo-* ‘midge’, O.Ind. *maśāka-*, Lit. *māšalas*; with -s- as above.

mātarga ‘aunt (?)’, v 66·16 <*m*>*ātarga brau pūryau cvau ya nvašta*, *pyarija pyamtsāštā 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 aviśā mās(t)ā mahānarī ātā* ‘the priest came into the great *naraka-* underworld Avici’, BS G 37, 73b6–7 *deva-pālako mahāvīcau mahānarake upapannah*, Tib. *lha bon-po ni sems-čan dmyal-ba čhen-po mñar med-par skyes-so*; v 339, 77r4–5 <*mātr*>*vālau pulsta* ‘ask (2 plur.) the priest’, BS G 37, 72 bis a2 *prcchathā deva-pālakaṃ*, 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 *ttiršcyā* ‘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 *hārwa-* with Tib. *čhon-dpon* ‘merchant’ occurs against BS *šreṣṭhīm-*, 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 mthon-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-.

māñi ‘our’, see also *mājai* ‘our’; plural *māña*, K 46·24–5 *cu māñi vaña svīyāñjsi nasām khāysā hamāte* ‘what is to be our to-morrow’s food of portions (rations)?’; III 66·28–9 *adā yuḍā māñi* ‘he did injustice to us’; N 158·4 *māñi ṣṣava haḍā karā jambviyā tsūmata* ‘for us night (and) day is the going around Jambudvīpa (*kara-* ‘around’)’; III 68·75–6 *khu māñi šūje vīra kṣarma 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 māñi pā, ysīra ašta khūrai kāšcyā* ‘they said to him, then, for us, the heart is dark with grief’. Plural, II 84·7 *māñā mañ baysgä hađi štäre* ‘our messengers here are many’; gen. plural, see *māñām*, *mūñām*, loc. sing. *mauñā*. For the form see *umāñi* ‘your’; adjective suffix -nya- to *mā-* < **ahmā-*.

mānau, see s.v. *mana*.

mānda- ‘remained’, later *mūmda-*, 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 hamamgu rrūndetu yindā tta balysūstā panye 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 *śśāya-ysane* ‘Śākyā 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-*, *pramudita-*), attested similarly in K 143·1056–7 *ysamaśamḍai gyastā bāysā nara hamadā hvanaū ātaudāmdā u ysusṭāmdī* ‘the people, of the *deva* Buddha, men indeed, desired the teaching and delighted in it’, Tib. *hjiḡ-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 *μαίνομαι*, *μανία*.

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 -ḍ-) *tvā utci amai* ‘so to her he said, where are you carrying this water, mother?’ (BS Divyāvadāna 457·25 differt), with Greek *μᾰμα*, 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) *kāmjā* ‘when it ferments, it is *kāñjika*’, BS *kāmca* (*kāñjika-* ‘sour gruel’, spontaneously fermenting); I 161, 76v2 *khu māyi, piṣijāñū* ‘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(tə)ma-*; Zor.P. *maḍenītan*, *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. *mādati* -te, *mādyati*, *mamātti*, *māndati*; *māda-* ‘intoxicant drink’, *mattā-*, Greek *μαδάω* ‘dissolve’, *μαδαρός* ‘moist’, Lat. *mādeō* ‘be moist’, *mattus* ‘drunk’, Celtic O.Ír. *maid* intr. ‘go to pieces’, O.Engl. *mōs* ‘mash’ < **mādso-*. 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. *māsidan* ‘to coagulate’ (-ds- or -dś-), Balōči *mastay* ‘curds’, Marv Balōči *bastag* ‘sour milk’, *badag*, *maḍay* ‘to coagulate’, Waxī *mōḍ-*, *mōḥt* ‘curdled’, Kurd. *mañn* ‘to coagulate’, Yāyn. *mayd-*, *mayḍta*, *mayt* ‘hard’ (of milk), Sarikoli *mād*, *mōḍ* butter-milk’. See *māya-*, *meva*, *mada-*, *māsta-*, *maitti*, *hamatte*.

māya- ‘intoxication’, K 63, 79r3 *mada-māya khaśā* ‘intoxicant drink’; SuvP. 63r4 *meva jsa*, BS *mada-*, SuvO. 36r1 *ne...māye jsa māstā hāmāñu ṣṭā* ‘must not be intoxicated with *māya-* drink’, BS *mada-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 jsā hāsārya mālakya gūḍa* ‘he for them (-<*m*>) *va(s)ka*) uttered *hāsārya-* texts, and *mālakya-* texts’; K 33·52 *ṣa-m vaska j(s)ām vā phari hāsakya gverā* ‘he was reciting many *hāsakya-* texts’; = K 16·160 *ṣa vaka jsā hāsārya mā(la)kye gūḍe*. See s.v. *mālai*. See below *hāsakye* ‘teachings’.

mālai ‘a kind of text’, III 100·9–10 *ṣerrai u mālai ṣṭika ttī jsā jāvā ttyau ysyai hūrāka khū ācārī prrabhā* (in a list of the skills of an *ācārya-* teacher) ‘the texts *ṣerrai* and *mālai*, commentary (BS *ṭikā*), then also *jāpaka-* prayers’. With the magical *mālakya-*, the base *māl-* may be traced to dialectal *manθra-*, **māhra-* (for -l- note s.v. *ttila-* ‘wire’ **tarθrya-*) or **marta-* with -l- replacing -ḍ- (see *habala-*), or possibly -l- through -ḍ- < -θ-. This variety of possible older forms connects it with Av. *maθra-*, Zor.P. *mahr*, M.Parth.T., Sogd. Bud. *m’r-* (see above *mātrvālai*) ‘a magical formula’; rather than *mar-* ‘to memorize’, or *māθ-* with Zor.P. *mātiyān* (*m’t’ñ*), 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 *pratiśyāyī* ‘catarrhal’, Tib. *čham-pa* (‘head-cold, catarrh’);

Sid. 13v5 *mālaigā u uysna āphārā* ‘catarrh and disturbance of breath’, BS *pratiśyāya-*, Tib. *čham-pa dan, dbugs mi bde-ba*; I 171, 87r5 *mālaiga*, BS *prattiśū* (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. *streām*, Lit. *sraviù, sravėti* ‘flow’, O.Slav. *struja* ‘streaming’. For *-laiga-*, see also *vālaiga* ‘citron’, O.Ind. *mātulunga-*, Zor.P. *vātarang*; *palaigā*, BS lw *palankā-* ‘cross-legged’.

māva ‘basic matter (?)’, Manj. 8o *ttyā māva byadī bvāña* ‘the basis of these (*kṛṣṇa*-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 bhāysānā māta* ‘the wisdom-perfection mother of Buddhas’.

māva ‘mother’, see *māta*, Manj. 243 *m(ā)va*, K 152·11 *māvū rinā* ‘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 *biśā(ṣṭa)*; II 118·135 *hiña māṣa, suhaje āme* ‘happy dwelling in one’s own house’; =II 85·7–8 *hiña māsa suhaje āme*; II 118·139 *myśḍā u māśā iskhījsāme vī jsāta* ‘he goes to (= obtains) promotion of favour and dwelling’, =II 85·11 *myśḍā u māśā askhījsāme vī jsāte*; III 94·34 *bramanāña māsa* ‘in Brahmanical house’; III 105·17–8 *māsa ye hada maista* ‘there was another large mansion’; v 274·2·1 *māsa haṣāya* ‘house-companion (?)’; allative *-āṣṭa*, III 37·25 *brīyake māsāṣṭa* ‘to the beloved man’s house’ (=III 35·29; III 47·43), =III 44·48 *brrai biśā(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 birgaṃdara hvaṃḍi* ‘house-workers, men of Birgandara’; II 20, 12a3 *miḍā jasti hiyā māsa-vīrā āstaṃna 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 *μόςσυν, μόσσυνος, μόσσυνοις* ‘wooden tower-like building’, Slav. *sunū* ‘tower’, Greek *μοσσυνικοί* ‘large wooden boards’, *Μοσσύνικοι* inhabitants, south of Pontos euxeinos. Possibly Av. *mišta-*, if beside **mašta-*, Vid. 18·28 *nmānam...baēvara.mištām* ‘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. *amajun, 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.

māśākā ‘plant name’, see *māśakyi*, III 92·237 *u na-ānahā anarva māśākā tcerā* ‘and (a poultice) must be made with the *māśaka-* plant unmoistened (dyadic)’.

māśakyi ‘plant name’, I 161, 75v3 *māśakyi rūniṃ (-iṃ =-ai)* ‘*mācikā-*, madder’ BS *mātraka-maṃjiṣṭā*. With *-ṣi-* and *-ṣa-*, *māṣikye* ‘a potherb (?)’, Sid. 11r1 *māśakye* =v 320·93 *māśakye*, BS *sāṅgaṣṭā*, Tib. *śārngasta*, Sid. 14r3 *māṣikye*, =v 323·153 *māṣikye*, BS *sāṅgaṣṭhā*, Tib. *śārngastha*. The name *māṣikyā-* 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 *śārnggaṣṭā-* is ‘a kind of potherb’ (also a tree). BS *mātraka-* has not been traced.

māšta ‘month’, see *māstā*.

māśḍi ‘favour’, III 128·14, =*myśḍi*, adjective, III 129·7 *māśḍiji bāyi* ‘ray of mercy’. See *mulysdi*.

māšta- ‘oppression, oppressed’, v 307·1·3 *tvarau ām māštā jsa jvīhyi* ‘for you (-ū) exceedingly under oppression of love (*jūha-*)’; participle as second component III 101·39–40 *garma-māštai kaśa nūya pātca kaśa jsāvā garma-māštai 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 *gharmārta-*; and O.Ind. *uṣṇārta-*. Since *-ršt-* is retained in *dārṣṭa-* ‘held’, base *darz-* (see s.v. *drays-*), and replaced by *-lst-* in *uysmalsta-* ‘rubbed’, base *malys-*, here *māšta-* is rather from base *maz-* ‘press’, see *vameys-* ‘to massage by pressing’. IE Pok. 696–7 *maḡ-* ‘to knead, press, smear’, Iranian Orm. *maz-:maštak*, *mēz-:muštuk* ‘it breaks’ (intr.); Pašto *māt* ‘broken’, Yidya *maz-:mōšk-*, *mōz-:mašč-* ‘kill’; Orm. *maz’ēk* ‘twist’, Pašto *mazai*, ‘twist thread’, *mazzai* ‘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 *μᾶζ-, μᾶσσω* ‘press’, *μᾶγειρος* ‘cook’; Celtic Bret. *meza* ‘to knead’, Welsh *maeddu* ‘to fight’, OHG *mahhōn*, O.Engl. *macian* ‘to make’. See also *mašḡ* and *hamaysā*.

māštai ‘tanning (?)’, II 51·57 *u šaiga-māštai pēnaka* ‘and the tanner (?) Pēnaka’. See the full text s.v. *šiga*; in an uncertain miscellany.

māsta- ‘intoxicated’, K 136·872 *māstā au vā byaṃḍā* ‘intoxicated or confused’, Tib. *smyos-sam rab-tu smyos*; SuvP. 63r4–v1 *ttye meva jsa ci māstā ṣṭāna asaiddā yuḍi ime aysu* ‘what, being intoxicated by this intoxication, I have done of evil’ (BS *asiddha-*), BS *mada-mattena yat tu pāpaṃ kṛtaṃ mayā*; v 40v3 *māstā hastā vāysāṃjo* ‘(like) a furious elephant (BS *hastin-*) in a lotus pool’; Z 17·19 *kho ju māstā hastā* ‘like the furious elephant’, parallel BS *naḍāgāra-* (see J. Brough, The Gāndhāri Dharmapada xxiii); Manj. 313 *tcāhau-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 māstaḡ* ‘curdled sour milk’, Tib. *dar-bahi ho-ma*; Sid. 20v4 *amāstaḡ ñye* ‘un-fermented sour milk’, BS *manda-jātaṃ mastu* (= *maṇḍa-*), Tib. *šo ma lams-pa (lan* ‘rise’). From base *mad-*, *bad-* ‘to coagulate’, Zor.P., N.Pers. *māst* ‘thickened milk’, Balōči *mastay* ‘curds’, *bastag* ‘sour milk’, *badag*, *maḍay* ‘to coagulate’. See s.v. *māy-*.

māsta hvāṣe ‘a vegetable’, Sid. 9r4, BS *śāka-*, 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-saṃvatsarāni*, 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 varṣḡvāysa* ‘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 āṇda ttām̐jairāñā māsta būrai* ‘from the month *Sim̐jstīja* to the month *Ttūm̐jāra*’; Sid. 3r5 *mutcaci māscā* ‘month Mutcaci’; gen. plur. N 75·39 *māstānu*, K 90·743 *khu hamāñām māstām̐ garvā baura byaištā* ‘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 thamḡā* ‘tax for the month *Cvātaja*’ (‘first spring month’); adjective *-āṃjsya-*, II 89·53 *ci vā māñām śā-māstām̐jsye saṇḍe vī āni bāstām̐da* ‘who conducted our men a one month’s journey by land’; II 117·7 *haṣṭa-māstām̐jsām̐ 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 *māštā*, plur. *māstā* (as *gyastā* ‘devī-goddess’), as Pašto *miyāst, myāst, myāšt*, plur. *myēštē*; Šuynī, Rōšāni *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’y*, 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. *mēnuo*, O.Slav. *měseč*.

māstai ‘brains’, and ‘head’, Z 20·54 *mājsā māstai āṣke* ‘marrow, brains, tears’; III 74·195 *ṣi mahā sau phvai dyū*, *māstai-v-am̐ biśa byahauṣḡ* ‘he will beat a spade on me, he will knock out all my brains’; III 18·33 *būysiña māstai, nīyakā, haṃtsa mūrāñā* ‘goat’s brains, butter to be rubbed together’; III 18·34 *būysiña māstai, u šilājattā haṃtsā hambrrīhāñā* ‘goat’s brains and bitumen (BS *śilā-jatu-*) to be mixed together’. From **masta-ka-*, Av. *mastrəyan-* (loc. sing. *mastrənya*; plur. *mastrəṇaṃ*) ‘skull’, Yašt 10·72 acc. plur. *mastrəyas-ča* ‘and brains’; Zor.P. *mastarg, masturg*, Orm. *mastory*, Wanetsī *mastrəyze* ‘brains’ (Wazīri Pašto *maxrəze*). IE Pok. 750 *moz-*, *mos-*, O.Ind. *māstaka-* ‘head, skull’, *māstīška-* ‘brains’, *mastrhan-* (Kausika-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 yuḍe āṣka mī ustaḍi* ‘he showed tears, then he wiped away the tear’; BS *aśrūni prāmuncat, so śrūni pramījya*; III 21, 54a *u šau hālai mī ngsta* ‘and on one side then they sat’; BS *ekānte nyasīdan*; v 244, 3a1 *ttyām̐ mī ṣa jsīna*; BS *teṣām̐ āyuh* ‘their life’; v 244, 3a2 *tta tta mī*, BS *tasmāt tarhi*; v 246, 11b1–2 *na mī ttye vīra*, BS

na-atra; v 247, 14b5 *ṣi mī tta tta khu*, BS *yathā*; N 157·43–158·2 *cī mī dye yuḍāṇḍā, tte...tī mī* ‘when they had seen, they...then...’; III 76, 253–4 *vañām̐ mī udvīya ṣṭāka* ‘now for them the sense of revulsion (BS *udvega-*) is necessary’, with *vaña* and *mī*; K 54, 13v3 *ṣḡ mī hvīda* ‘so this is called’; K 54, 14r1 *ṣḡ mī ma rāysinām̐di heme*; K 55, 18r3 *ṣi mī hvīdi*; K 60, 34v2 *tta tta mī bustaḡ hame*; K 60, 38r2 *tta tta mī ttā gūḍa himya*; K 54, 14v1–2 *ttina bāḍnā mī spāṣṭe* ‘this time he spoke then’; K 54, 14v4 *ttana mī paṃjsa skaṃḍha*; K 54, 15r1 *ttṛāsti mī harbiśā satva* ‘then he saved all beings’; K 136·863–4 *uysḍīsa mī vā vaña* ‘teach me now’; III 75·224 *ṣi mīm̐ tti parvachā tsve* ‘he then went readily’; III 75·224 *ṣi mīm̐ tti arve udaiśā gara ttrairkha pārṣṭa* ‘he then to get the medicines burst off the mountain peak’ (BS *tikṣṇa-*); Manj. 405 *ṣau mī tti āṣya (ya = ū) daitte*, =Z 9·27 *ttyā āṣṣūti diyānā* ‘he begins to see’. Like *cī, tti* adverbs of time, but no form like *cītā, ttītā* has been found, from pronoun *ima-* ‘this’, see *ma-* ‘this’, and *mū* ‘this’.

mī ‘also (?)’, K 154·48 *lāyī mī lākām̐ttara* ‘of this world and beyond this world’, parallel BS *laukika-, lokottava-*. Possibly *mī* for *mī* used like *tī jsā* ‘then also’.

mimch-, see *maich-*, (*-iṃ-* = *-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 *prśniparnī* in modern use ‘the speckled-leaved plant’. For the form, see also *riji-jūna*. From **mičtya-* or **maičtya-* 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. *nāüḡ meltā* ‘first beard (*rexā*) of a youth’, I. *famil vājīync 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 *nili*; Hittite *miti* ‘red’, Greek *μίλτος* ‘red’ (from Homer on), Mycenaean *mito-* = **milito-*; 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 *taṇḍulīyaka-*, 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-žin*; Sid. 144v5 *mijṣe vī tsūma* ‘going to a woman’, BS *maithuna-*, Tib. *ñal-po*; III 71·147 *khvaṃ mijṣye hauḍā ysairā* ‘when to me the woman gave her heart’; gen. sing. N 164·3 *mājṣei tama-ksana parstā piḍā* ‘the lady Tamaksana ordered to write’ in a colophon; II 68·6 *(a)ṣīri hiya mijṣe* ‘the wife of the teacher’; gen. sing. ibid. 7 *ttye mijṣe va* ‘for the wife’;

plural, III 15·41 *mijṣī mirāre* ‘the wives die’; dyadic, V 153, 176b2 *tī īdi maheḍā mijṣa* ‘these are women’, with Prakrit *maheḍā* (see BSOAS 14, 1952, 431–4); gen. plur. I 145, 54r4 *maijṣyām*; III 89·159 *mijṣām*. From **maziṣi* > **maizṣā-* > **maiṣṣā-* > **midṣṣā-* > *mājsyā-*, nom. sing. *mijṣe*, plur. *mijṣī*. See also above *majṣī*, *majṣyā*. To O.Ind. *mahiṣī-* ‘great one (fem.), lady, queen’, rendered by Khotan Saka *rrīṇā-*, feminine adjective to *mah-*, *mahiṣ-* ‘great’, see cognates s.v. *maysirka-*.

mājsā ‘marrow’, Sid. 4r5 *mijṣā*, BS *majjan-*, Tib. *rkan*; loc. sing. I 183, 102v2 *mijṣāya*; Z 20·54 *mājsā*. With suffix *-ka-*, Sid. 150v4 *mijṣāka* ‘kernel’, BS *asthi* (‘bone’), Tib. *che-gu* (‘kernel’), Sid. 100v4 *mijṣāka*; Sid. 109r1 *mejsāka*; adjective *mijṣākīma-*, III 88·140 *mijṣākīnai rūmna* ‘with oil from kernels’. From **mazgy-* > **mazjy-*, *mājs-*, **mājsākā-*. To Av. *mazga-*, Zor.P. *mazg*, *mazg’ōmand*, N.Pers. *mayz*, Balōči *mažg*, Šuynī *mužg*, *māyz*, Yaʿn. *mayz*; Sogd. *myz*-, Chorasm. *mzy*, Oss. *mayz*, Yazg. *myz*-. IE Pok. 750 *mōz-go-*, O.Ind. *majján-*, *majjā-*, *majjas-* (-jj- < -gy-), O.Engl. *mearg* ‘marrow’, O.Slav. *mōzgŭ* ‘brain’, Lit. *smāgenės* (plur.) ‘brains’, Tokhara A *māśunt*.

mīṇa, adjective ‘of sheep’, Sid. 16v3 *mīṇa guṣṭa* ‘sheep’s flesh’, BS *āvika-*, Tib. *lug-śa*; Sid. 20v2 *mīṇa ṣvīda* ‘sheep’s milk’, BS *āvika-*, Tib. *lug-gi ho-ma*; v 102·7 *memūā paṣi* 6 ‘six sheep’ (*paṣi* ‘sheep’ or ‘goat’). From **maiṣīnya-*, **maiṣīnyaka-*, to **maiṣā-*, Av. *maēša-*, *maēšt-*, Zor.P., N.Pers. *mēš*, M.Parth.T. *myš*, Yaʿn *meš*, Pašto *maš*, fem. *mēš*, Yidya *mīyo*, *māya*, *mūo*, Šuynī *maš* (fem.); *mežīf* ‘male sheep’, Rōšānī *mauāf* (**maiṣāka-*), Balōči *mēš*, Yazg. *maṣ*, Rōšānī *mēw* (fem.). IE Pok. 747 *moiso-*, *maiso-* ‘sheep’, O.Ind. *meṣā-*, *meṣī-* ‘sheepskin’, O.Slav. *měchŭ* ‘skin, sack’, O.Pruss. *moasis* ‘bellows’, Let. *māiss*, *māikss* ‘sack’, O.Norse *meiss* ‘basket’.

mīḍā ‘bounteous’, see *māṣḍāna*.

mīḍe ‘he dies’, see *mar-*, present *mār-*, *mīr-*, *mīr-*.

mīm, see *mī* ‘now’.

mimī ‘my’, see s.v. *mama*, *mamī*.

miysirka- ‘great’, see *maysirka-*.

mīysai ‘urine’, v 97, 18a3 *mīysai khārggā rrumā* ‘urine, mud, dust’. Base *maiz-*: *mīz-*, with three initials *m-* (*mīysai*, *māysjyāna*), *b-* (*bīysma*), *ph-* (*phiysgāna-*), Av. *maēz-*, *maēsman-*, *gao-maēza-*, 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 *myn’y*), Balōči *mēzay*, *mižay*, *miš’a*; Oss. D. *mezun*, *mīst*, I. *mīz-*, *myst*, D. *mezgä*, I. *mīzg* ‘urethra’; Pašto *mītal*, *mitiyāzi* ‘urine’, Yidya *mīzyo*, *mīz-*, *mēz-*: *mīzd*, Waxī *mīzg*. Šuynī *mēz-*, *mīxt*, *mīšć*, Rōšānī *mīz-*, *mīxt*, Yazg. *mīz-*, *maxt*, *māxtag*. IE Pok. 713 *meiǵh-*, O.Ind. *mēhati*, *mīdhā-*, *meha-*; Armen. *mizem*, *mēz*, Greek *μειζω*, *μειχέω*, *μειψαι*, Lat. *meiō*, *mictus*, *mingo*, *minctus*, O.Norse *mīga*, O.Engl. *mīgan*, *mīga*, Got. *maihstus*, Lit. *mēžŭ*, *mīšti*; Serb. *mēzga*, *mīžām*, *mīžati*, Tokhara B *mišo*. For Av. *mīzēn*, *mīšti-*, see s.v. *miṣṣa-*.

miysdyūna- ‘to be pitied’, see *mulysdyūna-*.

mīr- ‘to die’, see *mar-*, present *mār-*, *mīr-*, *mīr-*.

mīra ‘mother’, K 47·55 *mīra jsa pyāste* ‘he talked with his mother’. See s.v. *māta*.

mīrāha- ‘pearl’, see *mrāhe*.

mīrai ‘kindness (?)’, II 115·28 *sau mīrai vau* ‘profit, kindness, welfare’, to *miθra-* ‘kindness’, **miθraka-* > *mīrai* (long vowel as *pūra-* ‘son’ < *puθra-*), to base *mai-* ‘to bind’, Av. *miθra-*, Zor.P. *mīhr-pān* ‘kind’, *mīhr-druš* ‘treacherous’, N.Pers. *mīhr*; O.Ind. *mitra-* ‘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 *hayumdausti jsa* ‘with friendship’, for BS *mitra-*.

-mālsta-, see *ggumālsta-* ‘smeared’.

mīṣṭa ‘great’, fem. loc. sing. III 68·65 *mīṣṭa savaya* ‘in a large box’, ibid. 65 *mīṣṭaṇa ttāja* ‘in the great river’; v 380, 2r2 *varata ttiṇa mīṣṭa paṣṭa* ‘there in the great pool’, BS *tatra mahā-puṣkarīṇyām*; K 5, 144r2 *u mīṣṭiṇe rrūdete jsa* ‘and with great light’, Tib. *snan-ba chen-pos*. See *māsta-*.

mīṣṭu ‘great’, acc. sing. fem., K 9, 8r2 *hīvyo mīṣṭu hauvu byehiṇā* ‘may I get the great power’; SuvO. 53v2 *mīṣṭu nā rro śśāratetu heḍā* ‘and he will give them great welfare’, BS *teṣām ca mahatiṃ śrīyaṃ kariṣyati*; v 348, 111a1 *māṣṭu bātame* ‘great doubt’. See *māsta-* ‘great’, and loc. plur. *maīstvā*.

mīṣṭai ‘greater’, II 39·18 *mīṣṭai kaniṣṭa* ‘greater (and) smaller’.

mīṣṭama ‘greatest’, II 112·54 *mīṣṭami vā ttāttāhā: haṣṭe* ‘the greatest to-dog-official reported’; Z 13·128 *ttāte paṃjsa mīṣṭamā jṣiṇā*. . . *ttāte jṣiṇe biṣṣe paṃjsa uspurā āro* ‘these five greatest lives. . . these five lives all may be complete’. See *māsta-*.

mīṣṭara- ‘greater’, II 127·33 *ysāda u mīṣṭari hvaṇḍi* ‘the old and more important men’; Z 2·83 *māstara*; Z 19·53 *māstara* (see s.v. *hudūtā*). See also *mīṣṭauryau*.

mīṣṭauryau ‘greater’, inst. plur. II 99·200 *auhavām vq u būrūkau vā u mīṣṭauryau hvaṇḍā vī būrai* ‘as far as the ūgā-officials and the būriq-officials and the more important men’, from *mīṣṭara-*.

māṣṣa- ‘field’, v 333, 27r3 *rre tcurvo divuo māṣvo biṣṣu vātū kumṣatu kerā* ‘the king in four continents (BS *dvīpa-*) would sow sesame everywhere in the fields’, BS G 37, 24a3–4 *catur-dvīpeṣvarah sa caturṣu dvīpa-kṣetreṣu tilaṃ vāpayet*, Tib. *des glin bžihi zin rnams-la til btab-na*; v 389, 19v4 *ku ye ttumāṣa byehāte balysāna ku karā ttima ne jiye* ‘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 bijā<n> mahā-phalaṃ*, Tib. *sans-rgyas zin-gi zin mēhog-tu sa-bon btab-na hbras-bu che*; Z 17·26 *uryānyau banhyo jsa māṣṣyau* ‘with parks (BS *udyaṇa-*), trees, fields’; II 13, 1c1 *hamya miṣa hamtsa kīrā yanādā* ‘they may work together in the same field’ (facsimile SDTV 6–8, plate v); IV 17·19 *ttrai vī miṣṣa āṣṭaṇāṇā u vyihāra padīmāṇa u baṃhye kerāṇa* ‘on the third day (Prakrit *tritī*, see IV 110) fields are to be prepared, and colleges made and trees planted’. Buddhist association of field and garden in Saṃghāṭa-sūtra, G 37, 66a5 *kṣetra-ārāma-*. With *mi-* replaced by *mu-*, II 80·17 *mūṣija 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 **mixša-* or **miṣṣa-* > *miṣṣa-* 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. *mīzēn*, *mīšti-* connected with ‘sowing’, see BSOAS 18, 1956, 32–42. See also Sid. 15v5 *bimṣyāsā* ‘millet’.

māṣḍāna ‘bounteous, bestowing rewards, wages’, v 388, 19r2 *māṣḍāna* (so correct), BS G 37, 13b7 *bhagavan* (voc. sing.); Z 2·64 *māḍāna*; masc. *-ā-* stem, Z 5·88 *maḍāmgya*; nom. sing. v 80v3 *māḍe gyastā* ‘bounteous deva-god’ = ‘king’, BS G 37, 78b5 *rājā*; Sid. 1 bis v1 *miṣḍi gyastum*; ablat.-inst. II 35·7·1 *miṣḍām gyastina*; SuvO. 27r3 *māṣḍāna gyasta balya*, = v 160, 35r1; v 161, 35r2; v 276, 1·1 *miṣḍānā gyastā*; v 278, 9a1 *miṣḍānā gyastā*; v 227, 65a2 *miṣḍām gyastā hīya vitka* ‘the king’s young person’; JS 2v3 *miṣḍā gyastā hīya* ‘of the king’; III 134·15·1 *māḍām jasta*; III 134, 26a2 *miḍi gyastā*; K 77·218–9 *miḍānā gyasta baysa*; v 173, 6v1 *māḍāna gyasta balya* (and elsewhere). Fem. K 153·31–2 *baysiṇa pīrmātta yāna mīḍāji*. From *miṣḍa-* with suffix *-āvan-* > *-ān* (and voc. sing. *-āna*), Av. *miṣḍa-*, *miṣḍa-*, Zor.P. *myzd*, *mzd* **mīzd* ‘reward, recompense, wages’, Pahlavi Psalter *mzdy*, N.Pers. *muzd*, Oss. D. *mīzd*, I. *myzd*, Sogd. (Ancient Letter 2·48) *myzδ*, M.Parth.T. *mwjdg*, M.Pers.T. *myzdg*. IE Pok. 746, O.Ind. *mīdhā-* ‘reward in battle’; Greek *μισθός* ‘hire’, Got. *mīzdo*, 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 *mīṣṭā rre* ‘great king’, Tib. *rgyal-po chen-po*; v 108, 30v5 gen. plur. *tcuṛnu māstānu rrundānu* ‘of the four great kings’, BS *caturṇām mahā-rājñām*; voc. plur. v 108, 30v5 *umyau māstyau rrundyau* ‘you great kings’; v 131, 52b3 *māsta rre*; acc. sing. v 380r2 *māṣṭu spātainau būru* ‘great flowery rain’, BS *mahā-māndārāva-puṣpa-varṣam*; Manj. 417 *śīravā byau-dāda mesta* ‘they got great joy’; III 88·136 *mīṣṭye hvaṇḍe* ‘adult men’; K 47·53 *mīṣṭā himye* ‘he became adult’; oblique fem., SuvO. 24v5 *ttātā māstāṇe hāmemeṭe jsa hāmāta* ‘these arose from great becoming’, BS *ete mahābhūta*; SuvO. 36r7 *māstāṇe śīratete jsai* ‘with great joy’, BS *mahatā praharṣeṇa*; SuvO. 36v3 *mīṣṭāṇe rruṭye padamgye jsa* ‘with great royal display’, BS *mahatā rāja-anubhāvena*; with *-ka-*, K 38·134 *ysāḍi yi maistāka* ‘(the woman) was old, adult’, = K 29·197 *strīrya harya mestaka uḍa* ‘a woman remained adult (dyadic)’. Compounds, III 1, 6r2 *māsta-gvāroṇā jsa* ‘with great talk’, = III 8, 16v2 *mīṣṭa-gvārauṇe jsa*, possibly BS *prapanca-* ‘idle talk’; I 159, 73v5 *mīṣṭa-ujām* (gen. plur.) ‘pregnant’, II 45·66 *maista-ujai* III 15·41 *<mi>sta-ūri mīṣī* ‘pregnant women’ (see s.v. *ūra-* ‘belly’); K 140·997 *mīṣṭā-mūṣḍi gyastānā gyastā baysā* ‘the most merciful deva- of devas Buddha’, Tib. omits, parallel to BS *māhākāruṇika-*. Abstract, Z 22·299 *māstatete*; v 343, 85v1 *hauda ysāre ggāmpha māstate* ‘of 7000 *yojana* measures large’, = 85v3 *māstetā*, BS G 37, 80a1 *sapta-yojana-sahasra-pramāṇaḥ* ‘having the measure of 7000 *yojanas*’. Comparative *māstara-*, *mīṣṭara*, superlative *māstama-*, *mīṣṭama-*, see s.v. *mīṣṭara-*,

mīṣṭama-. Double comparative K 8b3 *mīṣṭadarā karmā nīṣṭā* ‘there is no greater *karma*-act’. Inflection listed VI 281. From **masita-*, with *i*-umlaut keeping short *-ä-*, *-i-* before *-st-* (unlike *ysīḍaa-* ‘yellow’ from **zarita-* with *-ī-*), to Av. *masita-*, see cognates s.v. *mase* ‘size’.

mihe ‘we, us’, I 252, 2r4 *mīhyau*, BS *asmābhiḥ* ‘by us’. See *maha*.

mū, *mu*, *mūm*, *muṃ*, *mvaṃ* ‘this; here, now’, II 127·32 *ttye kiṇai mū tteyi-hyām bva* ‘therefore you, the Tai-uang, should know it here’, translation AM, n.s., 11, 1964, 18; III 75·229 *jīya ḍraivī kuṣṭa āṣṭi mīm* ‘the vital spot, where is it now?’; III 66·35–6 *mū grahastā āṣṭa ṣṭi sattā* ‘here this person planet-struck stays’; III 66·36–7 *ṣṭi mu sattā hera imḍā sau* ‘this person here, alone, is doing things (‘causing trouble’); III 67·61 *śūra tta kūṣṭa imḍā mūm* ‘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 pacadni jidā bāysaṇa baṃhya* ‘(the torrent) just now (dyadic) in turn destroys trees in the grove’ (but JS 5v3–4 *maṃ*. . . *mūṃ*. . . *ma* ‘me’ with *muṃ* for *maṃ*); JS 29v1 *si* (= *saṃ*) *muṃ vāttālā pane* ‘just then a whirlwind arose’; JS 31v4–32r1 *tta vaṇa muṃ khu yanīde muṃ kṣunem mīrāre* ‘so now here how will they act; here will they die of hunger?’. Compounds, Z 11·68 *yāḍaimā mū-yaṣṃthu nuṣṭhura karma* ‘I did in this birth cruel *karma*-acts’; Z 19·31 *ne ma ne ṣṭā ṣṭi mu-yaṣṃthu* ‘it is not necessary for me in this birth’; Z 19·32 *u ne mā hāmāte mū-yaṣṃthu* ‘and it does not arise for me in this birth’; v 130, 49a1 *mū-yaṣṃthā khijāmā* ‘we are weary (BS *khiḍy-*) in this birth’; adjective, *mū-yaṣṃthiya*, v 117, 66r3 *mū-yaṣṃthyānu kāḍātānānu vivātu pattimu dyāṇāte rre* ‘the king shows the *vipāka*-result of *karma*-deeds in this birth’, BS *ḍṣṭa-dhārmika-sattvānām vipāka-janako nrpaḥ*; v 113, 35r5 *mū-yaṣṃth(iye) jṣiṇe* ‘of life in this birth’, BS *ātmanas ca ḍṣṭa-dhārmikaṃ*, L 98·39 *mū-yaṣṃthī ṣṭāna* ‘being in this birth’, v 98, 150r2 *marī mū-yaṣṃthiya śśīratātā himāte* (variant *śśīrāvā*) ‘here may arise joy in this life’; v 381, 2v1 *mu-ṣve* ‘this night’, BS *adya rātrau*; IV 20·4 *ca jṣām vā mu-ṣve khyeṣvā āna lunā tcabi yaṣamgā hī(vī) pīḍakā ā* ‘what letter this night has come of Lun-čab-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 ḍīṣṭa mū-varga āṣṭā* ‘another in the hand there is of this sort’; II 84·22 *cā-m ri maṃ ḍīṣṭa ḍilakā dilaka mu-varga ya* ‘what of them too in my hand were various small things of this sort’; II 84·22–3 *ṣḍ-ṃ jṣām pā hā draṃḍa ni ra maṃ mu-varga māṇām u ni rispūrām* ‘that of them then was removed; no such things for mine (my people) and not for the princes’; see also s.v. *gvaḍauṣg*; 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*, *ttā*, *cā*.

mū ‘he praised’ from **mūtā* (as *jū* ‘he lives’ from *jūtā*), or *vamū* ‘he praised thoroughly’, JS 26v1 *śīrkā va mū* (or *vamū*) *valmikā 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 *ysūrra-* ‘golden’ < **zarnv-a-*. Base *meu-*: *mu-*, see *mura-* ‘speech, word’ for cognates.

mukä ‘dumb (?)’, v 282-77, 1a3 *|||mukä ttaramda<ra>|||*. Possibly with *muta-* ‘dumb’; note BS proper name, JS 18v4 *mukä-paṃka* with BS *mūka-* ‘dumb’; or <*ma*>*mukä* ‘there’.

müküvāsa- ‘lamentation’, III 42-5–6 *nīysistq müküvāsa u parādīvaṃ haysgamāstq strriyām nvq tsükä* ‘he suffers woe and grief, full of sorrow, passionately going after women’; III 44-61 *haiysdai müküvāsai 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 **māḍaka-vavāsa-* > *müküvāsa-*, not BS lw containing *avakāsa-* ‘opportunity’. Note dyadic use with BS *paridīvana-* ‘lament’. See *muštā jsa*.

mūcāci ‘month name’, first winter month, see *mutcāci*.

mūja ‘abode’, *mūmja*, II 1-17 *mūja šava ya pariyaštā haudyām* ‘it was the abode, property of the seven possessors of deliverance (= *ārya*-monks)’; see SDTV 29; III 67-54–5 *parašva-rāmā kūṣṭa ya mūmja ttūsā* ‘Paraśa-Rāma (came) where was the empty dwelling’. From **mānači-* to base *mān-*, *mūn-* ‘remain, dwell’, with JS 13v3 *āmunā*, JS 15v4 *āmuhā*, v 286, 7r1 *āmuhā*; III 82-13 *āmūha nāve* ‘he took up residence’. See *māñātā*.

mujaka- ‘ant’, see *muṃjaka-*.

-mujsa- ‘hole’, see *drau-mujsa-* ‘pore’.

mūñ- ‘dwell, remain’, later form of *māñ-*, v 268, 56a2 *mūñūṃ* ‘I remain’; K 64, 81r4 *myām avīṣq mūñū* ‘may I remain in Avici’; K 21-4–5 *vara aysgana-rūvyi sā yahakṣaja mūñe* ‘there dwells a vulture-shaped *rākṣasī*-demoness’, = K 37-117 *vari aysgini-rūvyi sā rākṣājsi mūñye*, = K 28-179–80 *vara aysgana-rūvyi sā yahakṣaja mvañe*; K 39-153 *pūrā vaña ra saṃ mara mūñya* ‘my son, now remain here’; III 67-53 *garvā aštā vara ṣṭām mūñye* ‘he is in the mountains, there he dwells’; Manj. 317 *sattsera anūhvarra mvañe* ‘in the migration he dwells unaffected’; Sid. 140v5 *byysq muñidā* ‘they remain long’, Tib. *yun rin-du* (‘long’); K 150-20 *ttaradarā dāttavi khva mūñida raṣṭi* ‘as the body’s parts (BS *dhātu-*) remain rightly’; Manj. 58 *draya vara mvañida* ‘the three remain there’; participle present, Sid. 152v3 *astauci muñamdam murām hiye āhe* ‘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 muñamdam datām hiya 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 munde tta vegasti samu khu vāmi* ‘so I remained as excited (BS *vega-*) as the sea’; III 65-10 *phara bāda vara ṣṭām mūnde* ‘he dwelt there a long time’; III 65-13 *kūṣṭa mūnda* ‘where he dwelt’; K 46-36 *strriya mudā* ‘the woman dwelt’; JS 9r2 *eṣṭava muṃdai* ‘you remained firm’; JS 17r1 *thu mī vara mudai* ‘you then remained there’; K 39-154 *va mūmdū auraṣṭai*

hāṣṭā ‘he remained there and (-ū) gave information’ (translation BSOAS 29, 1966, 514); II 95-52 *audā cvāvāja māsta mara mūdauḍa* ‘till the month Cvātaja (first spring month) they remained here’; K 144, 1v1 *ttattī-śanā mudā 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 mude* ‘we deigned to stay’ (translation, AM, n.s., 11, 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 ṣāiki ni mūñīye* ‘that he might resemble it’, = K 43-150 *mūñ(ī)ye*; JS 20v3 *ttiṣṇa sūrina śakra muṃdai saṃ raudrra* ‘in splendour (BS *tejas-*), in boldness you resembled Śakra, precisely Rudra’; III 69-102 *hamā-sāmā ṣūje mūmdāmdā* ‘having the same faces they resembled each other’; III 70-105 *tta makala* (BS *markaṭa-*) *ṣūje mūmdāmdā* ‘the monkeys resembled each other’; Manj. 282 *khuvāma mvade ttai karūṇa* (BS *karuṇā-*) ‘their pity resembled the sea’. See cognates s.v. *māñātā* ‘resembles’.

mūñ- ‘feel pleasure in’, v 63-24 *kṣamauva mittrāsaya 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 māscā u muñamja ṣi ysumāña rve ṣṭe* ‘what is month Mutcāci and Muñamja, that is the winter season’, BS *mārga-pauṣau ca hemantaḥ*, Tib. *dgun zla-ra-ba dan zla hbrin-po gñis ni dgun-gyi dus-so*.

mūmja ‘abode’, see s.v. *mūja*, III 82-8 *kūṣṭa āma mūmja* ‘where is the dwelling’ (dyadic); III 82-9 *banācvā-v-ī mūmja* ‘his dwelling in Banācas’, see BSOAS 10, 1942, 911. From **mānači-*, base *mān-*, *mūn-* ‘dwell’.

muṃjaka- ‘ant’, III 73-170 *pyamtsi hā muṃjakā ā* ‘before him an ant came’; III 73-170 *māmjā naradā* ‘the ant came out’; III 73-169 *māmjāna khuṇaka* ‘ants’ hole’; N 165-40 (cover of E) *audi mujakām 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-*, Tumšuq Saka *moṣjāki* (BS *pīpīlikā-* in the *śikṣāpada*-commandment no. 1), Zor.P. *mōr*, N.Pers. *mōr*, *mōrčah*, Wanetsi *mēržā*, Pašto *mēṣai*, Yidya *muryo*, Sanglēči *mārcik* (*c = ts*), Šuyni *mūrdzak*, Rōšāni *murčak*, Yazg. *marčak*, *mərčak*, *mərč*, *mərj*; Oss. D. *muldzug*, I. *māldzyg*, *māldzgūtā*; Alan in Svanetian (**murčuk* >) *məršk*, *məšk* ‘ant’. With many variants IE Pok. 749 **morui-*, Celtic O.Ír. *moirb*, Lat. *formica*, Greek *μύρμος*, *μύρμῶξ*, *μύρμηξ*, O.Ind. *valmika-* ‘ant-hill’, *vamrá*, *vamri-*, *vamraka-*, O.Norse *maurr*, O.Engl. *mýre* ‘mire’. Khotan Saka *muṃja-* < **marviča-* with *-m-* replacing *-r-* before consonant.

muḍa- ‘dead’, participle to *mar-* (present, *mār-*, *mīr-*, *mīr-*); 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 *sijsa va haṭha prracaina, ssa salā mudai vistāmdā* ‘for Sītā’s truth (as to chastity) 100 years they remained dead to her (*muḍa*, *yi*)’; III 76-241 *ssa sala*

mūdai būje ‘being dead (*muḍaa-*) 100 years, he revived’; K 68-202–3 *tti khu muḍye kiḍi vīvā niṣṭi* ‘as of a dead man there is no *vipāka*-ripening at all’; K 64, 81v4 *mūdvā bastā* ‘bound in dead bodies’; v 188, 75a4 *muḍāna hamamggā* ‘like one dead’, BS *suptau myta-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. *span-ma*, to N.Pers. *murdā-sang*, *murdah-sang*, Arab.-Pers. *murdā-sanj*, *mardā-sanj*, Armen. lw *murtasang*, *mardasank* ‘litharge of lead’. The *-ā-* at juncture from *-aa-* < *-aka-*. See s.v. *mar-*, and *saṃga-* ‘stone’.

mūñukā ‘neck (?)’, III 81-168–9 *hūlaihä mūñukā hame* ‘it is the neck (?) of the quiver’, gloss to Turkish *yihā:raḥā:kā*, not explained, but possibly connected with *jyryl-* ‘draw together’. Possibly from **manuka-* with *man-* ‘neck’, as in Zor.P., N.Pers. *dāl-man* ‘golden-necked (eagle)’, Av. *zərənu-mani-*, *minu* ‘neck-ornament’, *manaθrī-* ‘neck’. IE Pok. 747–8 *mono-*, O.Ind. *mānyā-* ‘neck’, *mañi-* ‘neck-ornament’, Lat. *monile* ‘neck-ornament’, Celtic O.Ír. *muin* ‘neck’, Welsh *mwyn*; O.Engl. *manu* ‘mane’. See *pumuka-* for *-ūñu-*.

muṇḍa ‘lump’, III 69-83 *ṣai vaska haṃphve muṇḍa, ttalīnā hūña jsa rausta* ‘he prepared for him (the vulture) lumps of tin reddened with blood’. See also *māmṇḍa-* ‘lump, abscess’, *māmṇḍaka-*; *māmṇḍa-* ‘lump (of jade)’, *māṇḍa-*, *māmṇḍa-*, *mauṇḍa-* ‘female breast’. From **margant-a-* > **murgunda-*, Sogd. Man. *mrywndyy*, Bud. *mrywntk*, N.Pers. *myrund*, *myrundah* ‘lump’, possibly base *mer-g-* ‘to press together’, see also Greek *μάργας* ‘mother-of-pearl’, *μάργας* ‘pearl’, *μάργας* *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 *μῦκος*, *μῦτις*, *μυνδός* ‘dumb’, Lat. *mūtus*. See also s.v. *mura-* ‘word’, and *muka-*.

mutta- ‘defeated, beaten’, v 66-8a *khu maṃ ni himāri pajsa kuysva niysiya, muttā paribhūta u pajsā ṣaṇḍya 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 **mūttinya-*, III 80-26 *āvaṣā mūttiña narvāmdā* ‘in the sky (BS *ākāsa-*) 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. *mout* ‘dark; a mist’, *mt’ar* ‘dark’ from *meu-i-*.

muttūṃ ‘bad, rotten’, II 33, 3b2 *tta paṃdā paskyāṣṭa muttūṃ himye* ‘so the road has again become bad’. See I 163, 77v4 *mattīna bauṣa* ‘evil smell’, BS *pūta-*. IE Pok. 741–3 *meu-*, Greek *μυδῶ* ‘be foul’.

mutcāci ‘month name, first month of winter’, Sid. 3r5 *cu mutcāci māscā u muñamja ṣi ysumāña rve ṣṭe* ‘what is month Mutcāci and Muñamja, that is the winter season’, BS *mārga-pauṣau ca hemantaḥ*, Tib. *dgun zla ra-ba dan zla hbrin-po gñis ni dgun-gyi dus-so*; Sid. 3v3 *mutcāci myām māsti āna odā skarhveri myām māsti bure ṣi ysumāña rva* ‘from mid-month Mutcāci to mid-month Skarhvāra- is the winter season’, where *skarhvāra* is month BS *māgha-*, third month of winter; II 18, 8a4 *mūcāci paḍa-uysye haḍai* ‘on the first day of Mūcāci’; III 149, 1-2 *mūtcaci māštā*; v 205-1-1 *mūtcacya*; II 95-62 *mūtcāica māštai*; II 14, 2a1 *māsti mūdracaja*; IV 45a2 *mūtcacaji mās<t>a*, IV 61a2 *mūtcacajā mās<t>ā*.

mūda ‘remained’, see s.v. *mūñ-*, *mūmda-*, *māñ-*, *mānda-*.

mūdracaja, see *mutcāci*.

mūna ‘abode’, v 126, 2b1 *aysi mūna padedā* ‘I made a dwelling’; III 83-19 *mūne būstu* ‘I knew the dwellings’ (for *bustūḥ*), 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-m haṣḍā ttā yuḍa* ‘so precisely my servant so made report’; III 63-140 *mūnā āysāmja* ‘my lady’; K 52-7-8 *tti mūnā pārysā ysūṣka* ‘these my approved servants’. See *mānaa-*.

muyi ‘tiger’, v 210-36-1 *muyi salya* ‘in the tiger year’, III 14-5 *||byūṣṭi 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 *mewiyo* (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 *byehūṃ mū-ysaṃthi mara madrvā* (BS *mantra-*) *seṃdā* (BS *siddhi-*, *-em* = *-ai-*) ‘may I attain in this birth success in the *mantra-* formulas’; K 154-40 *cu vā mu-ysūtha cu vā hada ys(i)tha āvarṇa hajsāde* ‘what either in this birth or what in another birth obscurations, I have accumulated’ (BS *āvarana-*); adjective, v 164, 113v2 *mū-ysaṃthyānu u handara-ysaṃthyānu* (lost context). Parallel BS *ihajān-mika-* ‘in this birth’.

mūysaṃdai ‘foolish’, dyadic with BS *jaḍa-*, III 2, 6v3 *jaḍā muysaṃdai*, = III 9, 17a4; K66-141 *ṣi kiḍi muysaṃdai bvāñi* ‘he must be known as exceedingly foolish’, = K 70, 2v3 *ṣa kiḍa mūysaṃdai bvauña*. Base *maux-*: *muz-* ‘be foolish’ IE *meugh-*, O.Ind. *moh-*: *mūḍha-* beside IE *meugh-*. Av. *aś-maoya-*, Zor.P. *’hlmwk* **ahramōy*, M.Pers.T. *’hlmwg’n*, Pāzand *āšmōg*, with O.Ind. *mogha-*, *mugdha-*.

muysga- ‘short’, see *mulysga-*.

muysdyūna- ‘wretched’, see *mulysdyūna-*.

mur-, *mūr-* ‘rub, crush’, present adjective, I 167, 82v5 *śaliṣāmajsa gāṃmā mūrāka* ‘remover of phlegmatic (BS *śleṣman-*) swelling’ (BS *gulma-* ‘glandular swelling’), BS

nāsana-; participle future; *murāña-*, *mūrāña-* ‘to be rubbed’, Sid. 106r4 *mākṣī ja ha(m)brihāñā murāña* ‘to be mixed with honey, to be rubbed’, Tib. *sbran-rēi dan-sbyar-te brdzis-pa-las* (*brdzis* ‘press’); Sid. 134v3 *tīrye ūce ja murāñā u khāṣṣṇā* ‘to be rubbed in sour water and to be drunk’, Tib. *skyur-čhuhi nan-du mñes-te btun-bar byaho* (*mñes* ‘rub’); III 87.129 *gvīhārūṃna mūrāñyā* ‘to be rubbed with butter (‘cow’s oil’), = III 18.26 *gvīhā rūṃnā mūrāñā*. Preterite, JS 27v3-4 *raysgena veyse murdai* ‘swiftly you crushed the lotuses’; III 69.95 *murdāmdā dīṣṣā 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-*) *sāṃpndā* (BS *śuṇḍā-*) *murrde* ‘he pressed (crushed) the elephant’s trunk’. See below with preverbs, *vamurda-*, *hamurda-*. From base *mar-* ‘rub, press’, Yazg. *marn-:mart-*, participle *marnatag*, Oss. D. *lāmarun*, I. *lāmaryn*, *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 pära jsahera mūrindī* ‘in whose belly worms swarm’; III 76.244 *hvīyaṣā agapya ṇāsa bidā samuṃdrā khu mūrindā 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-* 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 Dūṃ people there is report, word’; II 90.68 *u haurām murām jsa ṣṭje va pramāñi puḍāmdā* ‘and with reports, words, they offered promises to one another’; II 75.50 *haurā maurā maṃ ni ṇīryau* ‘they were not making to me report, word’, III 123.62 *haura māṃra padimai* ‘he makes speeches, words’, BS *ālāpaṃ kārayati*; v 314, 3-4a4 *hārau mūrau jsa*. The word *haura-* is in II 113.94 *hauri āṃ salā nī bijeṣe* ‘he did not utter word, or speech’ with *salā* ‘word’ (BS *samlāpa-*) 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 *phā-*, above *būtā* ‘he spoke’, BS *āha*), then Greek *ποῖσα*, Doric *μῶσα*, Aiolic *μῶσα* ‘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. *zarnu-* ‘golden’, Zor.P., N.Pers. *dāl-* in *dāl-man* ‘eagle’, Av. *zarnu-māniš*. See below *mūvāra-*, and *aysmūrā-* ‘sound’.

mura- ‘bird’, SuvO. 24r3 *muri māñamdu* ‘like a bird’, BS *śakunir iva*; Z 5.100 *mura bajeṣāre vicitra* ‘the various birds are singing’, = Manj. 415 *mvara bijaiṣyāda brrai-yūna* ‘the birds sang delightfully’; III 135, 1v1 *mura rūna* ‘in bird form’ (BS *rūpa-*); gen. plur. Sid. 152v3 *murām hīye āhe* ‘birds eggs’, Tib. *bya skam-sa-na gnas-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. *ārā* ‘flaps’; K 40.31-2 *murā astā kūnāla nāma* ‘there is a bird called *kūnāla-*’ (= K 43.149); Manj. 286-7 *mvarā pve āvaṣṣā vīra* ‘the birds’ footstep in the sky’ (BS *ākāsa-*), the cliché, *upamā* simile, Pali Dhammapada 92 *ākāse va sakuntānaṃ padam*; BS Udānavarga 29.26 *ākāsaiva śakuntānaṃ padam* (28 *gatis*), Tib. *nam-mkhah-la nī bya rjes bzīn*. With *-ka-*, Z 20.8 *murka date* ‘birds, beasts’, III 108.6 *mūraka*. From **mṛga-* ‘wild creature’, Av. *mərəya-*, Zor.P. *mwlw* **murv*, N.Pers. *murγ*, M.Parth.T. *mwrγ*, M.Pers.T. *mwrw* ‘bird’, *mwrw’h*, *mwrw* ‘omen’; Sogd. Bud., Man. *mry*, plur. Bud., *mry’št*, Chorasmanian **mrya* **amya* ‘bird’, Oss. DI. *mary*, *mārytā* ‘bird’, D. *mālyā*; D. *mālq*, *mālqitā*, I. *mālq*, *mālqytā* ‘peacock’, D. *borāmālyā*, I. *burāmāly*, *bulāmāry* ‘nightingale’; Pašto *marya*, plur. *mārya*, fem. *marya*, Armen. lw *marg* in *sira-marg* ‘peacock’, Georg. *p’arša-mang-i* ‘peacock’, Zor.P. *plšmwlv* **fraš-murv*, M.Pers.T. *pršymwrw* **fraš-murv* ‘peacock’, see Zoroastrian Problems, ed. 2, VII-XVI for *fraša-* ‘conspicuous, wonderful’; for the compound *frašagar* Parsi-Persian *gāhir* ‘conspicuous’, and s.v. *aurta* ‘admired’ above; Armen. lw *mul* in *štr-mul* ‘ostrich’, N.Pers. *šutur-murγ*. IE Pok. 734 *merg* ‘dark’, perhaps O.Ind. *mṛgā-* ‘bird, wild beast’ (RV ‘bird’; of elephant). See s.v. *aurta* and *pārṣa-*.

mūrā- 1. ‘name of a coin’, and 2. ‘jewel’, plural *mūre*, later *mura*, *muri*, *murai*, corresponding to the Chinese small copper coin *ts’ien* (K 1072.5), frequent in the documents (see KT IV 60). II 9.155 *śāvī mūra āra* ‘copper coin in value’, Z 22.248 *śśātīṅgye mūre* ‘coins of copper’ (see s.v. *śāva-*); acc. sing. Z 22.251 *kye śsau mūro hatāro kūru yāḍāndā* ‘who made formerly one false coin’; oblique Z 22.250 *śśye mūre*; v 276, 8b6 *mūrau tta himya* 8000; adjective *mūrīnaa-*, Z 22.248 *kuvā 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 (-ū) jewels’; III 128.11-2 *baiṣi ysamthi vaṣṭām ttā hīya dastem ranq caṃdāvaña mvīri māñamda himamde* ‘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 ji caṃdāvañā mūrā* ‘like the *cintā-maṇi* jewel’; III 128, 8-9 *ysūri ḡjsq ramna mura mūrāhe* ‘gold, silver, precious stones, jewels, pearls’; Manj. 209-10 *khu cadāvaña mvara* ‘like the *cintāmaṇi* jewel’ (*dā*, not *ryā*); v 303, 2a4 *caṃdātāñā mūri*. Adjective, Z 22.139 *mūrīṅgye...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*, *muhrak*, 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. *mṛāhe* ‘pearls’.

murāsa- ‘peacock’, Sid. 8v5 *murāsā*, BS *barhiṇa-*, Tib. *rma-bya* (‘peacock’); Sid. 17r1 *murāsā hī(ya) gūṣca* ‘flesh of peacock’, BS *śikhī*, Tib. *rma-byahi śa*; Z 22.117 *buṣṣānei hvāṣṣakā rrvōttā 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 *rrūvāsa-* ‘jackal’, Oss. D. *robās*, I. *rubas*, *ruvas* ‘fox’, O.Ind. *lopāsa-*; Greek *ὀλώπηξ*; Av. *kahrkāsa-* ‘eagle’, Zor.P. *karkās*, Sogd. Bud. *črks*, Oss. DI. *cārgās* (from *kark-* ‘to strike’, see *kalj-*). To Pašto *mōr*, *myawr*, but other Iranian M.Pers.T. *pršymwrw*, Zor.P. *frašmwrw*, 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’xeni* ‘brown horse’, *muri* (‘brown’) rust’; Inguš (from Alanian) *mora* ‘brown’ (and *muorā*); Hittite *marruṣa-* ‘red’, *muri* (‘red?’) grapes’, to IE Pok. 701, Greek *μαυρός*, *ἀμαυρός* ‘dark’, O.Norse *meyrr* ‘decayed’, Slav. Russ. *smuryj*, *murj* ‘dark gray’. Then comparison with O.Ind. *mayūra-* in RV 3.45.1 *hāribhir yāhi mayūra-romabhiḥ* ‘come (Indra) with the red, brown-haired (horses)’; and RV 8.1.25 *hāri mayūra-śēpyā śiti-prsthā* ‘the two red brown-tailed white-backed horses’ (of Indra); and as an epithet of birds, RV 1.191.14 *mayūryaḥ* ‘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 *huṣka murau* ‘dry *mūrau*’, BS *māluka-*, for *mālūka-* ‘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*, *nīrau* ‘cassia’ from *nīra-* ‘blue’. See cognates s.v. *murāsa-*. The *ocimum sanctum* is the BS *tulasi*.

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 *|||pḡṣā mula* ‘the evening, the rat period’ of the day in the Chinese system 10 p.m.; v 62.9 *mūlq bāstā mīḍi* ‘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 *mula-*. 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. *mws*, Yaṓn. *mūš*, Pašto *maṣak* ‘mouse’, *maṣa* ‘rat’, Balōči *mušk*, Oss. D. *mistā* (-i- < -ū-), I. *myst*, Kurd. *mišk*. To IE Pok. 752-3 *mūs-*,

O.Ind. *mūs-*, Greek *μῦς*, Lat. *mūs*, *mūrinus* ‘gray’, Alban. *mī*, O.Engl. *mūs*, O.Slav. *myši*, Armen. *moukn*.

mūla- ‘testicle’, I 139, 47r3 *mūlām* (gen. plur.), BS *mūṣaka-*. Secondary meaning to *mūla-* ‘mouse, rat’; to O.Ind. *muṣkā-* ‘idem’.

mūla ‘clay’, III 89.169 *pātca mūla sūttauña nīṣāña hahvāña* ‘then the clay must be placed in acid stuff, it must be pressed out’; preceded by III 89.168 *mūla hahvāñā* ‘the clay must be pressed’. From base *mṛd-* ‘clay’, to Yidya *milyo*, Munjāni *milya*, *milyiga* ‘white clay’, *milyuz* ‘red clay’ (**mṛdakā-*), Prasun *mīrē*, O.Ind. *mṛd-*, Bower MS, §598 *pakva-loṣṭa-* ‘baked clod of clay’, PW *mṛl-loṣṭa-* ‘lump of clay’, *mṛd-bheda-* ‘lump of clay’, Caraka *paktvā* with *āma-loṣṭam* ‘baking raw clay’, used in medicine. For *mūla-* < **mṛdā-*, note also *gūla-* < **grda-* ‘mud’. See *mūla-ṣkīmā*.

mūla-ṣkīmā ‘lump of clay’, III 90.187-8 *aṣṇūha, bijūha, mūla-ṣkīmā paḍiya gaysā virā ysambaste, hamamgā, viṣṭāñā, naukā ārrāñā ttiri ṇiyena 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-ṣkīmā ttira ṇe sama-bhāga hamamgā viṣṭāña u nauka kūṭāñq* ‘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 **ṣkānya-* ‘broken stuff’, see s.v. *hatacāñ-:hatacsta-* ‘break’. For *virā* ‘root’, see parallel I 143, 52r3 *sauthaja gaysā hīyā bāva, khaṇauṣq gaysā hīyā bāvā* ‘the roots of two kinds of reeds’, and Sid. 14v4 *khaṇauṣq gaysā hīyā bāva*, Tib. *hdam-bu dan rēvahi rēa-ba*. 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-v1 *u mulām hadrre vya maunḍaka pīvinā kavīmām āhā kheṇḍa hamāre* ‘within the calves of the leg the fat lumps become like fish-eggs’, BS *mīna-aṇḍa-saḍṣa-medo*, Tib. *byin-pahi nan-na čhil-gyi rmin-bu ṇahi sgo-na hdra-ba hdug-pa rnams 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. *aṣkambak*, *maršū-* ‘belly’, glossed by Zor.P. *mwl’n* **mulān*, to IE Pok. 723 *melgh-* ‘to swell’, O.Ind. *malhā-* ‘teats on dewlap’, Lit. *milžti* ‘to swell’, *milžinas* ‘giant’. Since *paḍu* ‘axe’ shows *-rt-* to O.Ind. *paraśu-*, Greek *πῆλεκυς* (*rt* > *ḍ*), it would be possible to take *mul-* < *mard-* dialectal to *marz-*; see also *gumal-*, *ggumālsta-* ‘smear’, *mard-* beside *marz-* ‘rub’.

mūlq ‘muscles’, III 79.9 *aṣā stā brraiḥā: kaṣṭā mūlq patṭiye* ‘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-ttāḡ 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 āstaṃna* '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 *myysga-*, *mvaysga-*, *mveysga-*, *mvaiysga-*, v 244, 2a3-4 *satva bihī myysga-jśīnya ttadīyu ssa-sali jśīna* 'the beings are greatly short-lived, for them (-u) only life of one hundred years', = K 94.102 *satta bihī mvaysga-jśīnā ttadīyu ssa-(sa)lī jśīna*, BS *manuṣyā alpāyuskā varṣa-śata-āyusaḥ*; II 14.16 *myysga-jśīnī hīme* 'he becomes short-lived'; II 109.54 *aysamū jśām mveysga* 'the mind short'; III 124.7 *mvaiysgā*, gloss to BS *hrasva-*; Z 22.154 *nī vā atā bulysa nī 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'δ'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 Mādhyāya, *muhūrtā* 'moment' (for frequent discussions, references in M. Mayrhofer, Sanskrit etymological dictionary); Greek βροχός, 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 *mulysjaṣṣe*, plur. Z 6.55 *mulysjaṣṣonā*, v 49, 66v5 *biśśā mulysjaṣṣonā gya(s)ta* 'all the merciful deva-gods'; III 8, 15v1 *mulysjaṣṣauna*, III 5, 11r3 *muśda-ṣṣauna*; SuvP. 63r1 *muśdaṣṣauna śīrna aysmūna* 'with good merciful mind', BS *kṛpā-kāruṇya-cetasah*; SuvP. 66r4 *muśdaṣṣaunā*, BS *kāruṇya-arpita*; v 247, 17b2 *muśdaṣṣonā*, BS *kāruṇaka-*; K 155.58 *uvāra muśdaṣṣe*; K 65, 82r4 *mvaiśdaṣṣai parārtha-cāri dāyī śadā* 'merciful, benefactor, ethical, faithful'; II 82.56 *mvejdaṣṣauṇa*, SuvP. 66v2 *muśdaṣṣauna*, BS *kāruṇika-*; v 248, 19b2 *muśdaṣṣāṃṇā*; dyadic, III 9, 18r2 *mahākāru(ṇi)ka*, *māsta mulysjaṣṣauna ma na anāspeta paśa* 'great merciful, do not leave me refugeless'. From *mulysdi* 'favour, mercy' with double adjectival suffix *-aṣṣ-* and *-oṇa-*.

mulysdi 'favour, mercy', inflexion, nom. sing. *mulysdā*, *mulysdi*, later *mulśdā*, *muśdā*, acc. sing. *mulśdu*, oblique gen. sing. *mulśde*, *mulysde*, gen.-inst. *mulśde*, *mulśdi*, *mulśde jsa*; in compound *mulysda-jsera-* 'to be pitied', K 10, Ab3 *mista mulysdā* 'great mercy', K 46.26 *muśda brīya* 'in love of favour'; in official documents for 'present, gift' II 99.206 *śkyaisa* (Tib. *skyes*) *hīya 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 *mvaiśda haraysde* 'he offers a present'; K 111.345; 351 *mvaśgi kaina* 'for mercy'; III 128.14 *ṃāśgi*, II 11.44 *mvaśca haraysde*. Adjective, Z 5.50 *mulysdiḡyo pyauru* 'cloud of pity'; III 8, 15v2 *mistye mulśdimji ūci jsa* 'with the great water of mercy'; III 129.7

ṃāśdji bāyi birāśi 'he would send out a ray of mercy', SuvP. 68v3 *muśdijau bāyau* 'with rays of mercy', BS *karuṇā-amśubhiḥ*; adjective *-ūna-*, *mulysdyūna-* 'pitiful', K 9, 8r4 *biśśām yserām mulysdyūnām* 'of all the wretched pitiful ones', with later forms, III 7, 14v3 *myysdyūne bamīve pyū* 'hear the pitiful laments'; comparative, III 11, 21r3 *anāspāyeri myysdyūnyeri* 'more refugeless, more pitiful'; v 63.31 *myysdyūnām anāspitām sattām āspāta tcirā* 'a refuge for the pitiful refugeless beings must be made', JS 37v1 *maysdyūāne*; K 23.66 *maiysdyaina*, K 155.57 *mimysdyāmnau*, III 58.7 *muśdūm*; III 66.27 *maiysdyūm kṣuna* 'pitiful for hunger'. Compounds, Z 4.84 *atā mulysda-jsera* 'greatly to be pitied'; III 144, 50a2 *mveśdalalaka sī traudrū pīśai* 'the almoner (?)', the learned knower of laws and customs, the teacher'; v 130, 49a3 *amūysdauṇā* 'without mercy'; II 50.5 *girkhye dī-mveśdi bādī ārāki* 'crusher of the grievous, ill-favoured time' (*dī* = *dira-* 'low, bad'). Abstract, III 10, 19r2-3 *myysdyūnaūṇā* 'pitifulness'. From *-i-* stem *mulysdā* fem. < **mṛṣdi* with *-lysd-* < *-rṣd-* (-l- absorbing the palatalization of the -ṣ-), with acc. sing. *mulśdu* < **mṛṣdi-am*. The oblique *mulśde* became nom. *mulśdā*, *muśdā* and the many later forms. To Av. *mərəṣ-dā-* 'to pardon', *mərəṣdika-*, *marṣdika-* 'pitying', and noun 'pity', glossed by Zor.P. *āmurzišn*; M.Parth.T. 'mṛjd' **āmuṣd* 'pity', M.Pers.T. 'n'mwrzyšnygyh' 'pitilessness'. IE Pok. 722 *melg-* (see *malys-*) (or *merg-*) gives *marz-* with increment *-d-* > *mṛṣd-*, O.Ind. *mṛdāti*, RV *mṛlāti* with long first syllable from **mṛṣd-*; to Greek ἐμέλω, O.Engl. *melcan*, Lat. *mulgeō*, *mulctus*.

mulśu 'shortly, soon, quickly; sometimes', Z 24.419 *kū mulśu mulśu nyūltte harbiśśa hīna* 'where indeed (-u < *uta*) the whole troop gradually rolls down'; v 263, 76v1 *tta cītā 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 pāyai tsīnā* '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* (not *mvaśta*); v 284, 52v5 *pharāka muśa bur(e)*. From **mṛzyam*, to *mulysga-* 'short', see also s.v. *jśīna*-.

mūvara 'mother', III 94.35a (see *māta*) *pvaisū ttā nira mūvara iysāṃgyau* (greeting) 'I ask after the wife, mother, lady', older *mātaru*.

mūvāra- 'clanging, chiming', III 40.25 *mūvāryau gākyau* (not *nyau*) *ājsāvā pāijakyā* '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 **mauda-kāra-* 'causing delight' (see s.v. *mūkūvāsa-*, 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*.

muśśa 'robbers', Z 22.136 *tṭāte muśśa jśīrāka* 'thieves, robbers, tricksters'. From **muśya-* (with the suffix *-ya-* of the agent) to base *mauś-*: *muś-* 'to conceal, steal', Waxī *muś-*, *mōšt* 'to conceal', IE Pok. 753 *meu-s-* (to 743 *meu-* 'remove'), O.Ind. *muṣṇāti*, *mōṣati* 'rob', *mōṣa-* 'robbery', Germanic Frankish *chrēo-mōsido* 'corpse-

stealing'. See *-ya-* of agent, s.v. *baśa-*, *pāra-*, O.Ind. *ātya-* 'runner'.

muśtā jsa 'dislike, malice', III 25, 25b4-26a1 *muśtā jsa ra haṃphva maṃ saṃñña haṃīya* 'with malice then would the *saṃññā*-concept be joined to me', BS *vyāpāda-saṃññā-āpi me tasmīn samaye 'bhaviṣyat*. From *musti-*, BS *vyāpāda-* 'malice', to base *maud-*: *mud-* 'grieve', Zor.P. *mōḍak* 'lament', *must-kar* 'making sad', *mustik-karān*, *must*, *must'ōmand*, N.Pers. *mōyah*, *must*, Armen. lw *moyr* (< **mōḍa-*) 'begging', M.Pers.T. *mvey-* 'to lament', 3 plur. *mōyēnd*; Av. *ahmusta-* of uncertain meaning in Yasna 46.4. For *maud-* 'rejoice' see s.v. *mūkūvāsa-*, *mūvai*, Av. *maoḍana-* 'delighting'. Either one base IE *meud-* (O.Ind. *modate*) with divergent meanings from 'be excited' or two IE bases *meud-* and *meudh* (see Pok. 741 and 743). See also *ttremvaśta* (K 116.61).

mūṣ- 'remove, take off clothes', III 106.34 *skāda yāna mūṣe* 'secretly I will loosen the girdle'. From **maux-śa-* to *mauk-*: *muk-* 'loosen, take off', beside *mauk-* 'put on'. See cognates, s.v. *paṃjs-*: *paṃāta-* 'put on' (**pati-mauk-*); with Orm. *mōṣ-*, *myūz-*, *mōk*, *myōk* 'to loosen'; O.Ind. *mokṣ-*.

mūṣa-, see *aura-mūṣa*.

mūṣa- 'fields (?)', in a list of gifts II 80.15-6 *bīsa bīsa mūṣa mastāñña ranū mūrā* 'men-servants, women-servants, fields, fodder, jewels and coins'. But possibly it should be 'clothes', that is **mixśa-* 'fixed' older *miśśa-*, or **mauxśa-* 'clothes' with *mūṣaka-*.

mūṣaka- 'clothes', II 77.15-6 *u śai pvaica jsa jsām mūṣaka bila padaide* 'and with one covering he made clothes, garments' (see *bila*); II 78.46 *mūṣaka va yaragaka* 'a pelt for clothes (Turk. *yaryaq*)'; II 77.36 *mūṣaka va rīma gīryāmdū* 'we bought cloth for clothes'. From **mauxśa-ka-* to *mauk-* 'put on clothes', cognates s.v. *paṃjs-* (**pati-muṣ-*). See also *mvaḍai*, *mūṣa-*, *aura-mūṣa-*. Armen. lw *mouštak*, *-ac* 'fur, furred gown', glossed by *maškeak* 'skin-coat', from **muxštaka-* or **mōxštaka-*, in form like Armen. lw *šouštak* 'cloth (handkerchief, headband)', cited s.v. *kṣusti*.

muṣṭu 'fist' (acc. sing.), Z 6.13 *kho ye ttuśsau peḍete muṣṭu* 'as one clenches the empty fist', parallel BS *rikta-muṣṭivat*. From *muṣṭi-*, Av. *muṣṭi-*, Zor.P., N.Pers. *mušt*, Yidya *mīšč*, Šuynī *mut*, Wanetsī *mīt*. IE Pok. 745 *meuḥ-* 'scratch, tear', O.Ind. *muṣṭi-*, Lit. *muṣṭi* 'to strike'.

muṣve 'this night', see s.v. *mū* 'this'.

muse, see s.v. *mase*.

musti-, see *muśtā jsa*, BS *vyāpāda-* 'malice'.

muhu 'we, us', see s.v. *maha*, *buhu*; K 3.139v3 *ne muhu ho(ta)na mā* 'we are not able', Tib. *bčag-čag-gis ni gnas-de yons-su rdzogs-par byed mi nus-kyis*; v 296a4 *kho muho pādāndā* 'as they nurtured me'; ibid. az *muho jsa*; K 5, 142v1-2 read <mu>*ho vātā*.

mai 'this, here', SuvO. 27v1 *namasātāndā mai* (BS *namasya-*) 'these worshipped', BS *praṇamya*; SuvO. 54r4 *ttuto mai viḡyo śūhīmā* 'this *vidyā*-formula I prepare', BS *imā vidyāḥ prayojayāmi*; I 255, 136b4 *avaśśa mai* 'necessarily this', BS *avaśyam ayaṃ*; N 76.46 <jse>*n(u) jseṇvī nitcaste u hā yā mai ttāñña paś(ta)* 'he broke it into small pieces and there in the pool (he threw it)', BS *chittvā chittvā tatra puṣkarīṇyām prakṣīpya*. See s.v. *ma-* 'this' <*ima-*.

maich-, *mimch-* 'be confused, go astray, miscarry', I 139, 47r5 *haṃjyāra* (so read) *maichām ā vā maichide* 'they are about to miscarry or are miscarrying', BS *mūḍha-garbha* ('with embryo miscarried'); I 175, 91v4 *haṃdara mimchā-ñāri* 'others they cause to miscarry', BS *atyāharante ca garbham parāvṛtitaṃ ca dārakāḥ* ('and young (women) draw aside the foetus, reversed'). From base *mak-* 'be wild', developed to *mach-* (as *pachāre* to base *pak-* 'to bake') with *-a-* modified before *-ch-* to *ā*, whence *-ai-*, *-im-*, causative *maichāñ-*; participle present *maichāna-*. For *mak-* 'be wild, move swiftly', see India Major 1972 (dedicated to J. Gonda) 41-5, Zor.P. *makōk* 'shuttle', N.Pers. *makō*, *mākō*, *makōk*, *mākōk* 'shuttle; cup like a ship' (from the 'swift mover'), M.Pers.T. *mkwag* 'boat', N.Pers. *maxidan* (base *makh-*) of various movements ('jump, tremble'); with Tokhara B *mak-*, *māk-* 'run, flow', *makatsi*, causative *makātsi* 'to make run, drive', and the name for 'monkey', B *komokške*, A plural *mkowāñ*; O.Ind. AV *mākaka-* 'wild'. Possibly here belongs Vedic O.Ind. *markāta-* 'monkey' with intrusive *-r-*, beside later *marka-* (like the epithet *plava-*, *prava-* of 'frog' and 'monkey').

***mejana-** 'embroidery', as second component with suffix *-ya-*, II 60.20 *ysīdā-mejanya kamaiśka* 'a *kamaiśka*-cloth with yellow embroidery (?)', from **ham-ā-čyana-* > *(*ha*)*mēčāna-*, to *ācana* 'thread', *acā* 'she sewed' with cognates.

maijsyām 'of women', see s.v. *mijše*.

memñā 'of sheep', see s.v. *ṃñña*.

maitti 'be excited', v 93, 17r4 *maitti vara parruṣṭe vara baitti vara nihvarrde vara bāysī(śtā)* 'he is excited, there he longs, there he is intoxicated, there he grasps, there he seizes'. From base *mad-*, **madati* > *maitti*, see s.v. *māy-*, with *māya-*, *māsta-*.

mene 'indefinite particle', Manj. 33-4 *ca mene vara dahū st(rī)ya* 'how many there man (and) woman', see *cu mana* s.v. *mana*.

meys- 'rub', see *vameys-* 'to massage'.

mer- 'to die', see *mar-*, K 144, 2r4 *merāme hīya saṃññā* 'concept (BS *saṃññā-*) of dying'.

merā 'of the mother', gen. to *māta*, K 42.100 *caṃda-m hīye mera rriña vīra brīyā aśtā daṃda jaṣṭa rriña vīra ṣṭe* 'as much my love is towards my own mother, the queen, so much is it towards the *devī*-goddess, the queen'; v 114, 63r4 *merā uīra* (so) 'in the mother's womb', BS *mātuḥ kuṣṣau*; v 161, 35v1 *merā uīra ysamṭhu* 'birth in a mother's womb', BS G 37, 26b3 *mātuḥ kuṣṣāv upapatsyate*, Manj. 250 *aysāye mera* 'of a mother who has not born a child'; K 154.41 *merū pyara* 'mother and (-ū) father'. See *māta*. **mere** 'mother's', v 216r3 *mere maṃ pā ṣerka drrūnai pyūṣṭemā* 'I have next heard of the good health of my mother', SDTV 82; v 217, 84a1 *aysā sidavaṃdā meri pharākā śaṃdā haṃbujai* 'I Sidavaṃda (BS Siddhivant-?) bowed to the ground to my mother many (times)'. See s.v. *māta*.

meva jsa 'by intoxication', see *māya-*.

maišta 'great', Manj. 58-9 *beśa asaḍa* (BS *asiddha-*) *vīrā auśa jaḍi nāma na paḍavysa b(i)śa-hvāṣṭa maišta rre bihi bvare (=bure) nūṣāra* (BS *niṣṭhura-*) *ttāra tta khu ṣīya ṣamāra jsāve* 'all the evils, hatred, anger; the ignorance by

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 *jadmai adākāra* (BS *andha-kāra-*) 'darkness of ignorance'. From *mištama-*, see *māsta-*.

maistām, gen. plur. to *māsta-* 'great', III 64.14 fem. *maistām bašdām jsa* 'from great sins'; loc. plur. III 64.7 *rrayvā maistvā avāyvā* '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. lw *vēs* 'proud', the family name Av. *vaēsaka-*, 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. 133v1 *mau jsa āchām jehūme* 'curing of diseases from intoxicant', Tib. *chan-nad gso-ba*; Sid. 9v1 *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 pātavyāḥ*, Tib. *chan zim-po dan sbyar-te*; III 41.29 *ysarūm gūrāñai man* 'yellow grape wine'. Adjectives, Sid. 2r3 *māññā dirā hvi piškālā*, Tib. *chan-nad-kyi lehu* 'chapter of diseases from intoxicant'; *mauya-*, Sid. 134v1 *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. *maḍu-*, O.Ind. *mādhū*, Sogd. nom. sing. *mwdy*, acc. sing. *mōw*, *myw*, compound *mḍ-γw-r'k* 'drinker of *maḍu*', Pašto *mēlawā* 'grapes' (**māḍavyā-*), Balōči *mavīč* 'raisins' (**maduvīč-*), from Iranian Tokhara B *moṭ*, BS *madya-*, adjective *motāšše*; Turkish and Hungarian *bor* 'wine' (**maḍu-*). Both *madu-* and *mada-* could result in Zor.P. *maḍ*, N.Pers. *mai* 'wine', Kroraina *me*; N.Pers. *mul* (from Sogdian), Armen. *mol*, Romani *mol*. Ossetic has the older meaning D. *mud*, I. *myd* 'honey'. Chinese *p'u-t'ao*, Jap. *budō* from older *b'uo-d'āu* (K 762.2; 979.1; 4; and 1182.10), whose *p'u* 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 khauñḍa 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...* *rmin-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 *myūi*.

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 tsve hāysi* 'who has come here afar'. See *mur-*, *murḍa-*.

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 baiśā 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 sāra-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 42v1-2 *mañjūsī, kuṣṭa ysautta kāmē śā myāmja śīrā* 'Manjuśrī, where thoughts vanish, that is delightful fortune', etymology of *manju-* and *śrī*. 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. *pūheita* 'binds'); K 146, 3v4 *śī myau ṣṭe* 'that is the middle', Sid. 3v2 *myām māsti* 'mid-month'; loc. sing. Z *myāño*, *myāñu*, *myāñau*, whence *myāña*, Bcd 50r4 *myāña*, BS *madhye*, Sid. 153v5 *myāña besai* 'being in the middle'; Sid. 138v4 *myāña pārautta* 'established in the middle', Tib. *bar-na gnas-na*; with *yī*, Sid. 103v5 *ttiña myāñai nva hambusañ kīra tcerai* 'meanwhile, its suitable treatment must be undertaken', Tib. *bar-du čho-ga rim bžin-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 aviśa mūñūm* 'in Avici may I remain'; Manj. 314 *gesāre sattsāra myāña* 'they revolve in migration'; Manj. 345 *my(ā)ña*. Adjective *myānaa-*, *myānya-*, K 50.5.8 *śīri dīra myānā krramma* 'good, bad, middle, in class' (BS *krama-* 'course, rank'); JS 36v3 *šere dīre myānā*; Sid. 7r2 *hodātā salā vī bure myānai gūrste* 'up to seventy years is called middle-aged', BS *madhyama-*, Tib. *lo bāun-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 *śīra dīra myānya biśā*; II 129.68 *paḍauysa myāni irā* 'first the middle (value)

jade'; v 162, 2b6 *o myānyo vištātā strīyo* 'or places a woman of middle age', parallel BS *madhya-strī-*; Pali *majjha-* 'middle-aged'; Manj. 71-2 *habajsyā myenya beśa* 'general, middle, all'. Compound, Z 2.75 *myānā-indryiya hvandā* 'men of moderate faculties', Sid. 6v5 *myāñāvi* (repeated 7r1) = v 316.19 'of middle age', BS *madhyama-*, Tib. *bar-ma* (see also *auṣku*). From **madya-*, Av. *maīḍya-*, *maḍama-*, *maḍmya-*, *maīḍyāna-*, *maīḍyōi.šam-*, *maīḍyōi.šad-*; Sogd. Bud. *mḍ'ny*, *myḍ'ny* 'in the middle', adjective *myḍ'kk*, *myḍ'k* (> Uigur *mydyk*), and *myḍ'nč*, *myḍ'nčyk*, but Yayn. (b-), *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*, *niyāmay* (*n-m* < *m-n*), Pašto *mlā* 'waist', *myandz* 'middle', Yidya *malanē* 'middle finger', *mālān* 'waist; belt', Munjāni *malen* 'middle', Waxī *malong*, Orm. *mānz*, Šuynī *mūd* 'waist' (**madya-*), *miyūnā* 'middle', *miḍ-miyūnā* 'belt', *miḍēn* 'inside', *miḍenā* 'middle', *miḍēñ* adjective 'middle'; Rōšāni *maḍēn*, Xūfi *miḍēn* 'within', Rōšāni *maḍenā* 'the middle', *mēḍ* 'belt, waist', *mēḍ-ard* 'to the belt', Sarikoli *mēḍ* 'man's waist', Waxī *mād*; Yazg. *maḍanenj* adjective 'middle', *maḍēn* 'belt, waist', *maḍēn* 'middle', adjective, *maḍēni* 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 haṃgrīye hamālā kho ju myo bāggare pārre biśūnye caṃbule kaṣṭe* (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 bāhtyu*, *myau sarbindā* 'the flags flutter furiously, they rise with the storms (in the storm?)'; Z 24.501 *dajā paśūjsāre harbiśā hālā mātā 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. **migā-* > *myā-* with loc. sing. *myo* > *myau*, or 3. **migāva-* (with agent adjective *-āva-*) > *myo*, *myau* singular or plural (as *hamau* 'vessel') adopted in KT vi 285. From base *maig-*: *mig-* 'to be cloudy', Av. *maēya-* 'cloud', M. Parth. T. *myg'n* **mēyān*, Oss. D. *mejā*, 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 μεῖγλη, μεῖγλεσσα 'cloudy', Lit. *miqlā* 'mist', O. Slav. *miqla* 'mist', O. Ind. *megh-* occurs in *nimégamāna-* 'pouring down', with *megh-* equivalent to *mēhati* (Av. *maēz-*, see s.v. *mīysai*), 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 ālsatu 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 jsaīne* 'fine pearls'. Adjective, v 381, 2v3 *m(r)āhinā hāra* (BS *hāra-*) 'pearl necklaces', BS *muktā-hāra-*; Z 23.157 *mrāhīn()*; v 87r4 *mīrāhinai hārna* 'with a pearl necklace'; K 35.78 *mīrāhinā graunā* 'pearl garland'. Possibly the 'round' jewel, then base

marg- as in *muñḍa-* (**marganta-*) 'lump', with *mrāhā-*, by *marga* > *mura* and suffix *-āhā-*, connected with Greek μάργαρον 'mother of pearl', μαργαρίτης 'pearl', whence M. Parth. T. *mwrgr'r'yḍ*, Pašto *maryalara*, Zor. P. *mwlw'lyt* **muvārīt*, N. Pers. *marvārid*, *murvārid*, Syriac *margānīt-ā*, Armen. lw *margarit(-o-)*, Sogd. Bud. *mwrḥnt*, *mwrž'kk* **mužak* (**muḍra-ka-*), Man. *mwhrg'n*, Uigur lw *mwrḥnt* **muvant mončug* (dyadic) belong rather with Zor. P. *muhrak*, N. Pers. *muhrah* 'stone', Armen. lw *mourhak*; Yayn. *mirda* 'beads'; Abxaz *a-markald* 'mother-of-pearl' from *margarit-*; but 'pearl' is *a-feldāš*, which may go with Oss. D. *fārdug*, I. *fārdyg* 'bead'.

mvam 'here' II 44.46, = *muṃ*, *mū*, see s.v. *hatcañ-* 'give'.

mvaḍai 'he puts on', Manj. 284 *arva prrīhauna mvaḍai hayarāma pātca pajyau jsa kāma-gūny(au) byauda phīra* '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 **mūṣḍe* > **mūde* > *mvaḍai*, to *mūša*, *muṣaka* 'dress', to base *mauk-*, *mauxš-* 'to put on', see cognates s.v. *pañjs-* (**pa(ti)-mauk-*). For *ṣḍ* see *māṣḍāna*, *māḍāna*, *miḍām* 'bounteous' and *kuṣḍa-*, *kuḍi*, *kūḍai* 'hole'.

mvar- 'to move', K 109.314 *khu ja āśa mvara nai u nai yī pachaisīdi* 'as the sky (BS *ākāśa-*) has no movement and the wits do not work'. See *mūr-* 'to move', and *mūr-*.

mvarye 'way of acting' Manj. 291 *ṣā 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-*, *vamūḍa-*.

mvīr- 'to move', Sid. 150r3 *khoysamḍa u mvīramḍa vijiṣḍe* 'he sees moving and shifting things', BS *calāvila-*, Tib. *g-yo-ba dan lo-loṇ-por sran-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 *śīmā-*) 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-*, *vamūḍa-*.

mvaiśā 'sometimes, now...now...', III 81.41, see *mulśa*. **mveśdalalaka** 'almoner or the like', III 145, 50b1, 3; see s.v. *īraudrū* 'pragmaticus'. Possibly dialectal *-l-* > *-ḍ-*, *-dalaka-* 'giver (?)'.

mvaiśḍa '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 haṣḍa na darrvai yaṃ*.

yaṃ 'to make' infinitive to *yan-* 'make', see s.v. *ya*, and *yana-*, SuvO. 68v7 *bināñā āksuttāndā yanā* 'they began to make music', BS *tūrya-sāta-sahasrā pravādayantāḥ*. 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 *gista-*.

yan- ‘to make, do’, with the *-ta-* participle expressing the potential ‘can’, beside *gan-*, *tan-*, *yän-*, *yin-*, *yen-*, *in-* from *kṛnau-*; the *k-* survives in *kāra-* as second component, and in *kādāgāna-* ‘act’, *kīra-* work. Here only are selected passages, v 388, 19r5 3 plur. *yanimdā*, BS G 37, 14a3 *karoti*, Z 2·66 *yanindā*, Z 13·140 *yanändā*, Z 23·95 *tanindi*, K 30·221 *yanide*; present 3 sing. *yindā*, *tindā*, *gindā*, *indā*, *idā*, middle 3 sing. *yande*, *tande*; 3 sing. v 99v8 *gindi*, Z 2·17 *tindā*, Z 2·6 *yindā*, Z 5·16 *indā*, K 44·188 *idā*, Z 2·65 *yande*, v 52, 83a2 *tande*; *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 *yanide*; 1 sing., K 64, 81v3 *inime*; 3 plur. Sid. 122r3 *inidā*; III 40·15 *yamḍai*, = III 34·12 *yada*, = III 36·7 *yāda*, = III 46·20 *yida*; III 37·9–10 *bijāṣa yida* ‘makes noise’, 3 sing. optative Manj. 116 *narv(ā)ña ausa yaña* ‘should make desire for *nirvāṇa-*’; 2 sing. v 217r4 *khve ttā arrva 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...avāsama yanā* ‘do not dishonour’; v 158, 193r4 *thu abātamai hamu maṃ jsa yanu*|| ‘do you be undistracted (parallel BS *apramāda-*), with me do...’; 1 sing. K 154·38 *yanūmiṃ (-iṃ=-ai-)*; II 120·189 *parau na hagrtautta yanva* ‘I cannot uphold the commandment’ (= *yanū* < *yanumā*); middle, K 140·994 *āysdai yane* ‘I make him secure’, *ibid.* 998–9 *āysdai yani*; K 3, 140r2 *byāta yane aysu* ‘I remember’; 1 plur. K 3, 139v3 *yanāmane*; SuvO. 56v2 *yanindā*, BS *karīṣyanti*; v 381, 2r4 *yanändā*, BS *paricārayanti*; v 292, 2b2 *yanāro*; preterite participle, *kūda-* in *kādāgāna-* (gloss to BS *karma*), v 262·01·5 *nyānartha gāde* ‘informed’, v 99v8 *guḍu gīndi* (with *yī-* added to *gī-*); v 113, 35r7 *yāde*; v 337, 36r3–4 *yāde iyā*= v 75, 43r4 *yāde*, v 117, 66r2 *yūdu gīndā*, v 333, 25v5 *yide*, v 112, 34v4 *tāda*, K 46·48 *yāṃda yūḍā* ‘she had made’; II 102·21 *yāda yināmanai* ‘we can make’ (*-ām-*, *-ā-* < *-u-*); K 18·203 *ide*, III 83·20 3 plur. optative *idāya* (marked with *lā* above *dā*: *ilāya*) from *ida* and *āya*, thus *cuḍa idāya* ‘may they be made expelled’; K 6, 146r3 *pyūṣṭu gīndi* ‘he can hear’, Tib. *thos-nas*; v 280, 5a4 *pajistā yaṃda* ‘you (2 plur.) can demand’. Infinitive, SuvO. 36r6 *pajsama paryāña yāde* ‘honours must be ordered to be made’, BS *pūjā ājñāpayitavyāḥ*; III 121·7 *ādara parya ide* ‘deign to pay respect’; noun, K 5, 144r3 *pajsami yanemate kādana* ‘for doing honour’, v 99v5 *yanāma*, v 262·01·1 and 2 *ganāma*, 1 252, 2r3 *yaneme kiḍna*, II 106·127 *yināmai vaska*. Adjective, v 159, 1v4 *yanākā*, K 49·3·5 *yināka*. See also *čar-* in *gujsar-* ‘to injure’ (**vi-čar-*). From base *kar-* ‘make’, Av. *kar-*, *čōrət*, *kārēnaoti*, O.Pers. *kar-*, *kunautiy*, participle Av. *kārēta-*, *kāša-*, O.Pers. *k r t* **kṛta-* or **karta-*, Zor.P. *kunēt*, *kart* (*kirt*), N.Pers. *kunad*, *kard*, Oss. D. *kānun*, *kodta*, *kond*, *kindā*, I. *kānyn*, *kodton*, *kond*, *čynd*, Sogd. Bud. *kwn-:’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*, Sanglēcī *ken-:kul*, Iškāšmī *kən-:kūl*, Yidya *kenem:kərem*, Yazg. *k’an-*, *kun-*, *kiyag*, *keg*, Šuynī *kin-:čūa*, Rōšānī *kin-:čūg*. Noun, Av. *čāra-* ‘means’, Zor.P. *čār*, *čarak*, N.Pers. *čār*, *čarah* ‘means’. IE Pok. 641 *k*er-*, 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*=*habaḍa-* ‘filled’; III 83·20 *idāya* (*kṛta-* with optative *āya*) marked for *ilāya* by *lā* written above *dā*. Pamir Sanglēcī *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 striyastrisāna 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 *yūṣa-* ‘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 Loka-prajñapti and the Divyāvadāna 221·3 (with description). The *āyāma-* ‘length’ and *vistara-* ‘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 *yaudi*. See *iyāndu*, *yāṃdā*.

yāna- ‘girdle, belt’, III 106·34–5 *skāda yāna mūṣe 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 *aiwyāṇhana*, Parsi modern *ēvanghan*, glossed by *kustik*, Zor.P. *aḅyāham*, *aḅyāhanišnīh*, N.Pers. *pērāhan* ‘shirt’ (**pari-yāhana-*), *hamyān* ‘girdle’ (**ham-yāhana-*), Aramaic *hmyyn*, Greek-Aramaic *ἡμῶν*, Syriac *hmyn-*, *hymyn-*, *hemyān-ā*, *hīmyān-ā* ‘girdle’. The *y-* has probably replaced *yy-* (attested initial in *yyauvaka*=*yamvaka-* below). To IE Pok. 508 *ḡeu-* ‘to join’ with *-s-* 513 *ḡōs-*, *ḡōus-:iūs-* ‘to gird’, Av. *yānhaya-*, *yāsta-*, *yāh-* ‘cord of girdle’, Greek *ζώννυμι*, *ζώντός*, *ζώνμα*, *ζώνη*, Alban. *n-gjeḥs* ‘I gird’, Lit. *júosiu jūosti*, *jūostas*, O.Slav. *pojaso*, *pojasati* ‘to gird’, *pojasī* ‘girdle’, Russ. *pojasnī*. Further Prasun *yas-* (see NTS 15, 280).

yāṃdā ‘always’, JS 8v3, Sid. 128v4 *yāḍa* (Tib. differt), K 16·160 *yauda*, K 154·37 *yāda*, K 155·52 *yāda*, v 243·34 *yāṃdā* ‘always for you (*-ā*)’, K 150·20 *yaudi*; *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 šau* ‘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 *yyauvaka*.

yāla- ‘evil’, *yālaṣa*, see *yola-*.

yi ‘his, for him’, see s.v. *i*, enclitic *-i*.

yā, *yi*, *ye* ‘someone’, v 69, 8r5 *ttānu 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 *tti ye* (rather than *ttiye*=*ttitā*) *aruwe samkhali* ‘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 *ḡeu-* ‘to mix’ with *-s-*, *ḡōs-*, *ḡōus-*, *ḡous-*, *ḡūs-* ‘brew’, O.Ind. *yūṣ-*, *yūṣā-*, *yūṣa-*, Lat. *iūs*, *iūris*, Lit. *jūšė* (**jūsiūā*), O.Slav. *jucha* (**ḡousā*). With *-to-* suffix O.Norse *ost* ‘cheese’, Finn. *lw juusto*; further with Greek *ζῖθος* ‘beer’, *ζύμη* ‘yeast’.

yem ‘I was’, *vyem*, see *ya-*, *vāta-*, older v 142, 13r2 *aysu braṃmanassaī vātāmā* ‘I was a brahman’s son’, BS G 37, 7a3 *ahaṃ māṇavo bhuvaṇ* (= *-m*); III 131·8 *paśāñā yem* (and *ibid.* 10); III 131·6 *a jūṃdai yem*.

yeṣauna, *yaśaina* ‘from migration’, K 148·52–3 *parye yeṣauna jsām śrī vijātti samgrauma raudi* ‘the honoured (BS *śrī*) king Vijita Samgrāma escaped from migration’; Manj. 439 *parye yeṣauna pīsā āṣe* ‘escaped from migration the teacher, the *arya*-monk’; Manj. 437 *parya yaśaina rradāna rrada vīṣu sabava jsa* ‘with the king of kings Viṣa Sambhava escaped from migration’. The meaning is got from the parallel II 50·40 *parya samtsārāna* ‘escaped from migration’ (BS *samsāra-*). Hence *yeṣ-*, *yaṣ-* ‘to revolve’ from **advrts-y-* or dialectal *y-* < *v-vrts-* see above *baiṣ-* ‘make turn’, *bgs-* ‘to turn’. **(adi)vrtsa-* with suffix *-ai-*, *-au-* or *-aina-*, *-auna-* (and *-na* < *ṃna*). An alternative is possible, **vi-vrts-* > *ivrts-* > *yes-*.

yaujsi ‘operation (?)’, II 127·37 *paryām paṣṭe si invaṣṭā maṃ ttikyē yaujsi ṣṭe* ‘we deign to state that it is a difficulty here in this operation’. Translation AM, n.s., 11, 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 *yyauvaka-*.

yondāmā ‘we spent, passed’, Z 19·21 *jīvātu yondāmā* ‘we spent our life’, parallel to BS *yāpaya-*, *jāpaya-*, *dhriya-* ‘maintain life’. Base *yam-* ‘to hold’, *yonda-* < **yām-ta-*, see *tām-: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 *atārañi yole drūje ṣkāṣi māstā* ‘ingratitude, falsehood, lies, great pride’; Z 24·268 *cvi śṣaṭhe byūgga drūje ṭrye 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 jṣirgyau yaulyau hauṣindā* ‘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 hūña* ‘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 yaulaṣi hime u sahautti* (< *ni hime*) ‘and he becomes a false-speaking man and is not fortunate’ (BS *sukhita-*); III 123·59 *yālaṣa*, BS *mṛṣa-vādī*; abstract, III 121·4 *na yāmlāṣṭa huña* ‘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. *wyḍ’p’nyk* (**viḍāβānūk*) ‘deluded’, Pahlāvi Psalter *wydyptk’n*, *yola-* may derive from a dialectal form **idab-* < *vidab-* (like Oss. D. *ii-*, beside *i-* < *abi-* see s.v. *byāna-*) rather than **adi-dab-*. Hence **vidab(a)la-* > **iyaβla-* > *yaula-*. Note also *yy-* in *yyauvaka-* below.

yausa ‘musk’, I 179, 97v4 *yausa*, BS *kastūra-*, III 78·15 *yausa*, Chinese *śa hvyām* (K 865·2; 142 *ṣa-hiang*, *dzia xiang*) ‘musk’; III 38·42 *yausa jsa varkāṃdā*, = III 40·18–19 *yāṃṣa jsa vārkaṃdā* ‘strewn with musk’, K 63, 79v3 *parkāṃda hā yausa* ‘strewn perfume musk’, K 63, 79v1 *vaśaiṣṭai yausā* ‘distinguished musk’ (BS *viśiṣṭa-*). From **yafsa-*, beside Sogd. *yṣh*, for Chinese ‘musk’, W. B. Henning, BSOAS, 11, 1946, 727 from **yaxsā-*.

yyauvaka ‘butterfly (?)’, III 47·41 *yyauvaka sāñda ttu spyakūḍā pavanakā* ‘the butterflies (?) rouse the flowery pollen’, = III 37·23 *yāṃvaka sāñdā ttū spyakūḍa patanakā*, = III 35·27–8 *yyauvaka sāñada ttū spyakūḍi pavakā*, 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 *pe-uer-* in names of the squirrel (Pok. 1166). **-yv-** ‘to heat (?)’, III 88·154 *u šau hā tvī tvī āyvāñā 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 rnam-grans* ‘section of the *dharma*-doctrine’.

ysagūnya ‘gold-coloured’, II 103·68 *ysagūnya chai jsa vīvadāva* ‘shining with gold-coloured skin’, see *ysara-gūna-*.

-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 *mudā 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’.

ysamgauṇa ‘plundering’, II 38·17·4 *kīthi vā ysamgauṇā huna parrya* ‘into the city, the plundering (?) Huna (men) entered’, translation IV 122. Possibly from *zang-* ‘to seize’, see *biysamj-*, *niysīya-*, *niysīs-*, then from **zangāun-ya-* to suffix *-āvan-* (see *naḍe *nrtāvan-*).

ysamṇa ‘in the heart’, SuvP. 66v2 *khīrai ysamṇa* ‘grieved (dark) in heart’, BS *dīna-mānasāh*, loc. sing. to *ysāra-* ‘heart’; older Z 24·255; 494 *ysramṇa*.

ysaṇīnu ‘kinsman’, gen. plur. III 16, 10v1–2 *biśṣānu ysaṇīnu busvārāṇā rakṣa* ‘(may there be) protection for all kinsmen, men of the House’; III 130b4 *ysaṇau hayūṇau* ‘from kinsmen, friends’. See *ysani-*

-ysamj- ‘to sieze’, with preverbs *biysamj-*, *biysīya-*, and *niysīya-*, *niysīs-*. But *iysīye* see *ysīta-*.

ysan- ‘to bear young’, middle ‘to be born’, Z 4·50 1 sing. *paṃjsa-se pūra ysanimā* ‘I bear 500 sons’; III 15·41 *cu pūra ysanīde* ‘when they bear sons’; Manj. 191 *pūra ysīda* ‘she bears a son’; III 73·171 *hve sā nāra-m ysī* ‘he said that, my wife has borne a son’ (correcting BSOAS 10, 1940, 568); preterite, K 46·40–1 *ttī va hā ttā majṣī braṣṭā sa dahakā ysām ām 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 ysandā* ‘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-ṣin*; v 133b5 *ysaiye*, II 130b7 *ysaiya*; K 113·385 *yseya*; K 59, 32r4 *na ysaiye u na buysvīmye (-im=-ai-)* ‘it is not produced, it is not extinguished’ (not *ca ysvīmye*); v 133, 2a5 *ysēiye*, v 133, 5a2 *ysaiya*; Z 24·121 *ysaiya*, 3 plur. optative Z 8·25 *ysairo*; conjunctive, 3 sing. Bcd 54v2 *ysyāte*, 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 mirāre* ‘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 ya* ‘seven princes were born’; K 46·42 *hanā ysā* ‘he was born blind’; K 42·120 *hiya ysāta śamdā* ‘his native land’; fem. III 68·62 *ysāta dūva śā* ‘one daughter was born’; Manj. 111 1 *ys(ā)ye* ‘may be born’; K 17·183 *kaidarroṃ ysāya* ‘born (fem. sing.) among the kinnari-fairies’; gen. sing. v 133, 2b1 *ysātye 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 *nairauumauma ṣṭāve u ysyāma* ‘is origin and birth’; Z 24·165 *ysyemate*, v 233, 496r5 *ysyemā*. Causative, Sid. 18v2 *ysyāṇe* ‘produces’, Tib.

skye-bar byed-do; v 136, 88b1 *ysyāṇāta hā(mata)* ‘are produced’, noun, K 143, 1r3 *baiysām ysyāṇāme prracaina* ‘for the production of Buddhas’. Adjective to *ysyāmata-*, Z 24·238 *ysyāmātīgya 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 *aysamgga-*, *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 *hamṣa-ysātām āchām*, Sid. 3r3 *hatsa-ysyāta āchā* ‘diseases from birth’, BS *sahaja-*, Tib. *lhan-čig skye-bahi nad-rnams*. See also *ysantha-* ‘birth’ (**zanθa-*), 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’; Yāyn. *zan-*, *zānta* ‘bear, be born’, M.Parth.T. *z’y-*, *z’d*; *z’d* ‘birth’, *z’d*, *z’d*, *frzynd* ‘child’, *z’d-murd* ‘life and death’; M.Pers.T. *z’y-*, *z’y-*, *z’d*, *z’dg*; *z’dg* ‘free’; Zor.P. *zāy-*, *zāyišn*, *zātān*, 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’, *zānäg* ‘children’, *zānäg-don* ‘womb’, *zāna* ‘fruitful field, abundance’, DI. *zad* ‘born, who has born; harvest’; Pašto *zōwul* ‘be born’, *zōe*, plur. *zāman* ‘son’, *hum-zōlai* ‘of the same age’ (**zātaka-*), Wazīri Pašto *zyai* ‘son’ = *zōe* (**zāka-*); Yidya *zīy-*, *zūy-* (**zaya-*) ‘bear’, *aṣaw-* ‘bear’, *zāḥko* ‘bearing’, *pezāḥḥ* ‘male sheep (1–2 years)’, *vəzāḥo* ‘womb; pregnant animal’ (**upa-*, *api-* *zanθa-*); Šuynī *zi-*: *zod* ‘bear (animals)’. IE Pok. 373–5 *ḡen-* ‘produce’, O.Ind. *jānati*, *jāyate*, *jandāyati*; 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 *tcūr-ysanyai hīna* ‘his (-i) fourfold army’, parallel to BS *catur-anga-*; K 18·213 *tcūra-ysanye hīna*, =K 35·85 *tcūra-ysānya hīyi hīnā*; JS 34v1 *tcūre-ysaṇa hīne*, with the four members listed in Manj. 138 *aśya hastya gūha rahya te(u)ra-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*, *ywznk* ‘of one kind’ (**ēv-zanak-*); *ny’znk* ‘of another kind’ (**(a)nya-zanak-*), *ny’z’nk*; 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 brātara* ‘kinsmen, brothers’, v 66·5 *brātari ysani cu buri himāta* ‘brothers, kinsmen, whoever you may be’; III 130b4 inst. plur. *ysaṇau hayūṇau* ‘kinsmen, friends’; III 16, 10v1–2 *biśṣānu ysaṇīnu busvārāṇā rakṣa* ‘protection for all kinsmen, members of the House’; v 117, 66v4 *ysaṇānu kādāna* ‘for kindred’, BS *bandhu-jane*; III 1, 6r5 *ysanām busvārām hayūnām vīri* ‘on kinsmen, members of the House, friends’, =III 8, 16v5 *ysanām busvārām*

hay(ū)nām ⟨v⟩i⟨ra⟩; N 164·9–10 *hamṣa harbiśyau ysanyau busvārāyau jsa* ‘with all kinsmen, men of the House’; v 62·7 *ysani bisvāra* ‘kinsmen, men of the House’; Z 24·449 *ysanyau hiśśādyau hayūnyau jsa* ‘with kinsmen, relatives, friends’, abstract III 105·6 *biśaḍārāi śrāvasta kithe ysanausca yūde u nāra nāve* ‘the householder (=BS *grhastha-*) found kinship in Śrāvasti city and took a wife’ (parallel Divyāvadāna 1·5 *kalatram ānītaṃ*); IV 17·22 *sattam vī ysanaustā hvaṇai u pīśai vī biṣṭā paśāṇā* ‘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’.

ysamṇijai ‘golden’, III 104·29 *ysamṇijai je(na)vai vī caigau bādā ysāvū* ‘I was born in the golden land, China’. For ‘Golden Land’ for Khotan, see AM, n.s., 11, 1964, 10. See *ysarnnai*, *ysarrīnaa-*, *ysarnnija*.

ysanuva ‘jawbone’, Z 20·40 (nom. sing. fem.) *śśīya śśo ysanuva śśāte* ‘there lies one white jawbone’, variant III ed. 2., 142v5 ⟨*ysa*⟩*nuva ś(ś)ā(ṭe)*. From **zanuvā-*. See also *paysaṇu* ‘(side of the) cheek’, *paysaṇvakye*. 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 *āfrīn* explained as *nīfrīn* ‘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. *znwg*, glossed by M.Pers.T. *dnwvvg*, Balōči *zanūk*, Parāči *zanuk*, Pašto *zənai*, *zana*, Wanetsi *zənī*, *znī*, Zor.P. *zanak*, N.Pers. *zanax*, Orm. *zināk*. IE Pok. 381 *ḡenu-* 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 *biśṣi ysamtha vaṣṭa* ‘through all births’; III 76·252 *khu ja ra bve ysamthām jimga* ‘that I may know the cessation of births’; Manj. 85 *ysathā jega*; II 115·30 *mīrau nai ysatha ysathā gaiśū* ‘may I die and (-u) not revolve birth after birth’; Bcd 47v3 *ysamthvā* ‘in births’, BS *janmasu*; v 75, 43v4 *handarāna ysīntha* ‘in another birth’, BS G 37, 33b1 *paralokaṃ*, Tib. *hjiḡ-rten pha-rol*; K 53·9·5 *ysatha*, K 50·4·9 *ysathvā*, II 115·30 *ysathvau jsai pūḍa* ‘freed from his births’; v 129a4 *hūiya ysīntha* ‘in human birth’ (see also v 295, 435v5); allative, III 104·28 *aḍāna ysīthāṣṭa* ‘to another birth’. Adjective *ysamthīnaa-*, SuvP. 65v4 *ysamthīnai mahāsamudrrā* ‘the great sea of birth’, BS *bhava-sāgarāt*; SuvP. 73v2 *ysamthīnyau ahyau jsa* ‘with the nooses of birth’, BS *samsāra-pāśaih*; SuvP. 68r1 *ysamthijau 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 **zanθa-* base *zan-*, Av. *zqθa-*, glossed by Zor.P. *zahak*, *zāyišn*, Yidya *zāḥ-* (**zanθa-*) *zāḥko* ‘child-bearing’, *vəzāḥo* ‘womb; pregnant (animal)’ < **api-zanθa-*, see s.v. *ysan-* ‘bear’. Note also Av. *zqθra-*,

Pašto *zaryāla* ‘puerperal; lying-in woman’ < **zqθra-gatā-*.

ysamtha- ‘payment for service, usury, interest’, frequent in documents (IV 66), IV 3·5 *ysamtha tta-m pastāmdī jīsci* ‘they deigned to demand so of me as interest’; IV 3·12 *hamṣa ysamthina* ‘with the interest’; adjective, IV 3·8 *ysamthaḍa-* (suffix *-aḍa-* < *-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. *zamne* ‘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. *dāmād*, Pašto *zūm*, Wanetsi *zōm*, Parāči *zām*, Yidya *zamai*, Sanglēcī *zəmūd*, Balōči *zāmaθ*, to O.Ind. *jāmātar-* ‘son-in-law’, *jāmi-* ‘related’, *ājāmi-* ‘not akin’, *vījāmi-* ‘related by marriage’, *jāmā* ‘daughter-in-law’, Greek has the verb γαμέω ‘marry’, ἔγνηα 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’; *w’z’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 *śamdā* ‘earth’).

ysama-śśandaa- ‘world’, dyadic with BS *loka-*, III ed. 2, 139r4–5 *ysama-śamdya lovā baṇa* ‘in the world’, BS G 37, 34a5 *loke*; Bcd 46v1 *ysama-śśamdai hye suhi: kiṇa* ‘for the good, happiness of the world’, BS *sarva-jagasya hitāya*; SuvP. 69r3 *ysama-śamdye*, BS *triloke*; K 143·1056 *ysama-śamdai gyastā bgysā narā hamadā hvanau ātaudāmdā* ‘the world, deva-gods, men indeed approved the sermon’, Tib. *hjiḡ-rten yi-rans-te* (‘the world rejoiced’); v 329, 7v6 *ysama-śśamdya*. . . *panatā* ‘arose in the world’, BS G 36, 5v3 *loka udapādi*; III 24, 21b4 *hamṣa gyasta u hvamḍā ysama-śamdaina* ‘with world consisting of deva-gods (and) men’, BS *sa-deva-manuṣya-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 *harbiśā ysama-śandei*, Tib. *hjiḡ-rten-kyis*; v 55, 114r1 *ysama-śśandau ramyau biśšu* ‘the whole delightful world’; K 145, 2v2 *drra-haṣkalyā ysima-śadya* ‘in the threefold world’. Adjective suffix *-aka-* to archaic phrase **zam śyantā* (like Av. *zqm parəwīm*) > **zama-śandaa-*, see Festschrift für W. Eilers, 136–43. For *-śśandaa-*, see *śśandā* ‘earth’. From *zam-*, with suffix *-a-*, to Av. *zam-*, loc. sing. *zamarə*, gen. sing. *zəmō*, acc. sing. *zqm*; Sogd. Bud. *z’yh*,

z'y-yz'k 'creeping on the ground', Yayn. *zoy*, M.Parth. T. *zmyg*, Zor.P. *zamik*, N.Pers. *zamī*, *zamīn*, Balōči *zamik* 'fields', Oss. D. *zānxā*, I. *zāxx*, Pašto *zmaḵa*, Yidya *zaxmo* 'piece of ground', Šuynī *zemād* 'earth', *zimc* (*c=ts*) 'ground', Sarikolī *zems* 'piece of ground', Yazg. *zēmād* 'earth; tomb', *zamč*, plur. *zámčezg* 'field'. IE Pok. 414-6 *ghdem-* 'earth, ground', O.Ind. *kṣām-*, loc. sing. *kṣāmi*, gen. sing. *jmdh*, *gmāh*, *kṣmāh*, Greek *χθών*, *χουάρε* 'on earth', Alban. *dhe*, Lat. *humus*, Celtic O.Ir. *dū*, gen. sing. *don* 'place'; Lit. *žemė*, O.Slav. *zemlja*; *zmija* 'snake', *zmijī* 'dragon' (further speculations introduce Tokhara A *tkam*, B *kem* 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 *σκόποδον* '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*, Rōšānī *zimb*, *zimbā*, *zumbā*; with the sense 'jaw', Pašto *zāma* 'jaw', Wanetsī *zāmbai*, Av. *zamb-* 'to crush', *zafar-*, *zafan-* 'mouth', Zor.P., N.Pers. *dahān*, verb Av. *vīzafāna-* 'gaping', Yidya *zōmbo*, *zōbo* 'gums', *zomum*, *zōmāim* 'yawn', Khowar *zomēik* (Iranian lw). For 'bank, edge' note also O.Slav. *krajī* 'edge' to *kroiti* '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 *jṛmbhate*, where the *-r-* may be secondary. Compound, II 85-24 (miscellany) *ysambasta-kamḡai 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 šā puškija u šā 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; *puṣpa-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*, *zamj*, *zinj* (black and white), *zāy*, Arab.-Pers. *zāg* 'vitriol', *zāy-čāšm* 'blue-eyed', Oss. D. *āsmāg*, *ismāg*, DI. *smāg* 'vitriol of copper'; D. *c'āx-xuasā*, 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-čāšm* 'blue-eyed', Oss. *c'āx-xuasā* 'blue powder' make it likely this colour was 'blue'. The Khowar *očōnu* 'blue-grey used of eyes, dark grey, of horses', from *oč*, *och* 'vitriol', O.Ind. *akṣa*-supports this. With further suffix the **aḡ(h)* of (*a*)*z-* gave **aššaina-*, see above *āššeina-* 'blue' with other cognates. For *puškija-*, see above, an interpretation of BS *puṣpa-*; *haušta-*, colour-name, base *auš-*.

ysar- 'be old', present **ysār-*, *ysīr-* (**zrya-*), participle *ysāda-*, Manj. 14 *ysyāra ysīrāre mūrāre* 'they are born, grow old, die'; participle, *ysāda-*, Sid. 7r2 *ysāda-*, BS *vrddha-*, Tib. *rgan-po*; v 133, 2b2 *ysādyē wysnorā* 'of the old person', BS *jīrṇasya*; JS 5v4-6r1 *khu dyai ysādakā riṣṣyā* 'when you saw the old sage' (BS *rṣi-*); JS 31v3-4 *avījsyāmdā 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 *ysariñā*, BS *jarā-*; Sid. 3r3 *ysirāññi*, Tib. *rga-ba*, K 56, 22r2 *ysarāññā*. Adjective, SuvP. 69v1 *khvi ysarūñji* 'surge of old age', BS *jarā-tarange*. From *zar-*, **zarta-*, Av. *zar-*, *zaurura-* 'weak with age', *zarāta-* 'old', *zairina-* 'making old', *azarəma-* 'not diminishing', *azarəšant-* 'not ageing', *zaurvan-*, *zaourvan-* 'old age', Sogd. Bud. *zrwylh* 'in old age', *zrwih*, Man. *zrw* 'old age', M.Pers.T. *zrm'nyyh*, Zor.P. *zarmān*, *zarmānih*, *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 bauo* 'be aged', I. *zārad*, *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. *jārant-*, *jāratī*, *jarās-* fem., *jarā*, *jiryati*, *jūryati* 'age', *jīrnā-*, *jīrṇā-*, Armen. *cer* 'old'; Greek *γέρον* 'old', *γέρος* 'age', *γρᾱς* 'old woman', O.Norse *karl* 'man', O.Slav. *zřeti* 'to ripen'; noun, Lat. *grānum* 'grain', Lit. *žirnas* 'bean', O.Slav. *zrūno* 'corn', Got. *kairn*, O.Engl. *corn*, Pašto *zanai*, *zarai* 'kernel, seed'.

ysar- 'be reddish, yellow', see Memorial Jean de Menasce, 1974, 369-74, The range of the colour *zar-* in Khotan Saka texts; in *ysara*, *ysaramjsa*, *ysarrinaa-*, *ysamñijai*, *ysarrnaa-*, *ysarrñija*, *ysarūna-*, *ysāysa-*, *ysāiva-*, *ysīdaa-*, *ysice*, *ysīrra-*, *ysīrā*, *ysirai*, *ysūrri*; compounds, *ysara-gamṭtyai*, *ysara-gūna-*, *ysarra-gūna-*, *ysarrātare*, *ysarrara-*, *gvā-ysarūna*. To Av. *zar-*, *zari-*, *zāri-*, *zaranya-*, *zaranaēna-*, *zarənaēna-*, *zarənu-*, *zarənya-*, *zairina-*, *zairita-*, *zarōna-*, *zairiči-*. IE Pok. 429-31 *ghel-*, O.Ind. *hāri-*, *harī-*, *hārīta-* (used with *rohīt-*, *rōhita-*, *sōṇa-* 'red'), *hiranya-* 'gold', Lit. *želiū*, *žēlti* 'to become green', *žalias* 'green', *žolė* 'grass', *žilas* 'grey', *žėlvas* 'greenish', *žalvas*, *žėlvas* 'green', O.Slav. *zelenū* 'green', *zлакū* '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. *gon-ma sreg-gi ša*; to Pašto *zarka*, Šuynī *zarij*, Orm. *zradz*, *zraj*, N.Pers. *zariš*, Yidya *zaržo*, Parači *žirež* (**zarič-*); 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 *daštāmṭtyai* 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 dajvanyai šāhauja dīna* 'under the golden-knobbed, jewel-handled fire-coloured (=white) umbrella'. See s.v. *ysar-*.

ysara-gūna- 'gold-coloured', SuvP. 60v2 *ysaragūnā tcaršu kūsā* 'beautiful gold-coloured drum', BS *dundubhī rucirā*, SuvP. 68v2 *ysaragūna sam khu sumirā* 'gold-coloured like Sumeru', BS *suvarṇa-varṇā-giri-bhāsita-meru-tulya-*; SuvP. 69r4 *ysaragūna sphālye māñamḍau* 'like gold-coloured crystal', BS *rajata-sphāṭika-* 'silver-crystalline'; SuvP. 69v2 *uysdva-chata ysaragūna...amga* 'limbs of polished skin gold-coloured', BS *vyavabhāsita-angasuvārṇa-varṇa-*; K 34-77 *ysaragunā*, =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-mwd* (in Uigur lw) glossed by Pers. *palang-muš* '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 mañḍūlyām* '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-rahā-*. See *ysar-* for cognates; and s.v. *kamiškā*.

ysaraka 'heart', K 26-130, =K 18-198 *ysiraka*, =K 34-68 *ysiraki*, see *ysāra-*.

ysaramjsa 'safflower', III 85-75 and 90 *ysaramjsā*, I 175, 93v3 *ysaramjsa*, BS *kusumbha-* 'safflower'; from **zaran-č-*, 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 **zarana-*, 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-*. **ysarāññā** 'old age', K 56, 22r2 *ysyāma ysarāññā āchem* (*-em*=*-ai*) *maram* 'birth, old age, illness, death'. See *ysar-* 'be old'.

ysariṃ 'yellow arsenic', I 177, 96r2 *ysariṃ ysirā* 'yellow and red arsenic', BS *āla-manahšilā*, for *ysirai*.

ysarrinaa- 'golden', Z 22-136 *syata baštarrda ysarrimḡya* 'strewn golden sand', Z 3-39 *stune nā ysarrigye* 'their golden pillars', =Z 3-40; Z 3-42 *khāhe ysarrije paste āšimje gyahe* 'golden wells, pools, ponds, founts'; K 147-36 *ysarijai sye jsa* 'with golden sand', K 64, 80r2

ysarijā pinīysdyau 'with golden girths'; II 75-59 *ysariṃje ṇūcā jsā* 'with golden thread'. Adjective to *ysarra-* (**zarana-*). See *ysar-*; Sogd. Bud. *zyrn* 'gold', *zyrny'n* '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 ggurṣte pīrāka ysarrātare dašta* 'then he ordered to call sculptors, painters, goldsmiths, skilled'. From **zarana-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 *ysarūṃ gūrānai mau* 'red or yellow grape wine', parallel Tib. *rgun-čan*, Sid. 139v4-5 *ysarūna tṭugara* 'green ginger', BS *ārdraka-*, Tib. *sgelhu gser chod*; III 86-88 *ysarūṃ māngā* 'green beans' (BS *mudga-*); Z 20-5 *ysarūne tcalce* 'green edges (of the fountain)'; K 154-36 *hiṃje ysarūniṃ* (*-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 *zairna-*; 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 *kṛta-* 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. *zrvan-* (**zr-van-*) 'time' as 'mover', note later Armen. *zrouan...* or *t'argmani baxt kam p'ar-k'* 'zrvan which is interpreted by fortune (*baxt*) or fortune (*p'ar-k'*)', where *zrvan-* 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 *Zarmihr* may contain the same *zara-* 'giving fortune', like *bay-mihr* 'distributor' epithets of Mihr.

ysarñā- 'rough place', III 79-6-7 *samgvā tsvā nvaštakā ttramḍum*, *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 ysarñvōq* '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 *ziž* 'rough'. IE Pok. 445-6 *gher-s-*, O.Ind. *hārṣate*, *hīṣyati* 'be stiff, excited, happy', Greek *χέρος* 'mainland', *χοίρος* 'young pig' ('bristly'), Lat. *horreo*, *horridus*, Celtic O.Ir. *garb*, Welsh *garw* 'rough' (**ghr-wo-*), 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 *keyuḍa ysarrnā* 'gold ornaments'; v 31, 90r4 *sthūva ysarrnā yanda* 'make golden *sthūpa*-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 ṣumcā<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 superscript *-r-*. From **zarnaka-* < **zaranaka-*, see *ysar-*.

ysarrnīnaa-, 'golden', II 87·2 *mistye ysarrnīnje jānave vī āna* 'from the Great Golden Land'; K 49·4·2 *pyaure ysarrnīja* 'golden clouds'; without *-rr-*, III 104·29 *ysarrnījai je(na)vgi vī* 'in the Golden Land'. Adjective to *zarana-*, see also *ysarrnaa-*, to *ysar-*.

-ysas- 'crush', III 43·30 *paysqīdai dadā rāysa gvauna na 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 *ysimā* 'teeth'.

ysah- 'cease', Z 24·423 *ysahāte mātā bajāṣṣā* 'the great noise (the *siṃha-nāda*- 'lion's roar') ceases'; Manj. 93 *khvai ysaḥāda kāme kure* 'when for him false thoughts cease'. Causative, v 117, 66r3 *ysehāña nrhīṣṣāña kīraṃga-rau sañāna bvemate jsa* 'to be stopped, to be suppressed the evildoers with plan (and) knowledge', BS *duṣkṛtā-nām samanārthaṃ sukrātānām pravartakāḥ* (differt). Base *zah-*, Av. Yasna 60·7 *mā yave imat nmānəm xvarnō 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, *ysā*, *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. *ñauysira-*. Participle, *ysā-* first component, JS 32r3 *beysā-dende* 'seizing the stick' (BS *daṇḍa-*) parallel to Pali *atta-daṇḍa-* (*ātta-* 'taken'), beside the verb with nasal *bi-ysamj-*, *biysīya-* 'to seize' and *niysīya-*.

ysāda-, *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-śaṃḍya lovā baña* 'here in the world I do not shine', BS G 37, 34a4-5 *na-imaṃ loke śobhayīṣye (imaṃ=imaṃhū)*; 3 sing. SuvO. 68r4 *śśārattete jsa brūñandei ysānde* 'appears shining with fortune', BS *śrīyā jvalantaṃ*; JS 3v1 *pha hva ni ysānde* '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 pātca ṣā hina ysaunāva vāṣṭi* '(the army... they went out to the fight), it shone; so next this army shone forth ('was conspicuous hither')', both *ysānāve* and *ysaunāva* fem. sing. with *hina*; Z 2·172 *lakṣaṇyau āysāte ysānde* 'he is beautiful adorned with the *lakṣaṇa*-marks'; Z 22·99 *tcamāna ysānde bilsaṃgyi* 'whereby the

mendicant community is honoured (distinguished)' (BS *bhikṣu-saṃgha-*); JS 23v1 *tta tta baysā ysāmdī dīpaṃkarā brrūnā* 'so you honoured (active preterite) the Buddha, the brilliant Dīpaṃkara'; noun, III (ed. 2) 139r5 *ne ne ysānā paralova āstā 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 śobha-yīṣyāmi paratra ca, antar-grhe na śobhāmi na śobhāmi ca bāhire*; K 34·75 *ysāna tsve khū ji pvaṣī bādā* 'he came to beauty (was admirable) like the autumn time'. Adjective, SuvP. 74r4 *uspurā idrryau 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 tcarṣū ysaunastā* 'valiant (BS *śūra-*) brilliant, admirable', II 103·68 *tcīra parbūra ysaunastyai ysa-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. *xūinyn*, *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-maṇḍalaṃ prthivyaṃ pratiṣṭhāpya*; v 330, 20v3 *dvyaṃ ysānvyau* 'with two knees', BS G 37, 17b5 *jānu-dvayaṃ*; N 90·29 *śśaṃḍya ysānvyau* 'with knees on the ground', BS *dharanīṣu jānukaṃ*; III 133, 4b5 (*hva*) *raṃḍā ysānve śśando vī<stāndā>* 'they placed the right knees on the ground', BS *dakṣiṇa-jānu-maṇḍalaṃ prthivyaṃ pratiṣṭhāpya*; N 77·6 *odā ysānvānu vahīyse* 'up to the knees entered (the pool)', BS *jānu-mātraṃ tatra puṣkarīnyāṃ praveṣya*. With *-n-*, Sid. 129r2 *ysānū*, Tib. *pus-mo*; Sid. 129r2 *ysānve*, Tib. *pus-mo*. To Av. *zānu-* (if not 'chin'), *žnūm*, *žnubyas-čit*, *āxšnu-*, *fra-šnu-*, Zor.P. *zānūk*, *šnūk*, M.Parth.T. *z'nwag*, M.Pers.T. *šnwg*, Sogd. Bud. *z'n'wk*, *z'nwk*, N.Pers. *zānū*, Wanetsi *zūng*, Pašto *zangūn*, Sanglēči *zung*, Šuyni *zūnə*, Waxi *zōnū*, Yaṃn. *zonk*, Sarikoli *zun*. To IE Pok. 380-1 *genu-* 'knee', O.Ind. *jānu-*, *jña-*, Greek γόνυ, γνύξ 'on the knees', Lat. *genū*, Got. *kniū*, Tokhara B *kenīne* 'two knees', A *kanwem*, Hittite *genu*.

ysāya 'born', participle fem. to *ysan-:ysāta-*.

yšāyā 'rust', Sid. 13v2 *ttyām hīya yšāyā*, =v 323·142-3 *ttyām hīya yseya* 'the rust arising from them', BS *tan-mālā*, 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 samutthitaḥ*, Tib. 9·19 *lēags-las g-yah ni lams gyur-pa*, Pali Dhammapada 240 *ayasā va malaṃ samutthitaṃ*. The 'rust' as residue, from **zāyya-* > *yšāya-* (note also *čāya-* 'magic', *čyyau* 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 *yšāya-* excludes derivative from *ysāta-* 'produced'.

yšāya- 'delict, fault', Z 22·236 *paṃjyau jsa yšāyyo ttāma ysama-śśandai āphādā ṣṭātā* '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-*.

yšāyā without clear context v 57, 116v3 *sarbāte yšāyā* 'rises; the rust...'.
ys(ā)ye 'born', from *ysāta-*, s.v. *ysan-*, Manj. 111 *khū 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 *biśśūnya raysāyana aruwe kiśśāngye bāysaṇā ysāyse biśśūnya 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 hīyām bātayau jsa* 'with roots of grasses', BS *trṇa-*, Tib. *rčavi* *rča-ba* ('roots of grass'), Z 24·258 *svastākāna nāte ysāyse* 'he accepted grasses from Svastika' (the reaper), parallel BS *trṇāny upādāya śucini lāvakaṭ* ('from the reaper accepting pure herbs'); Z 2·28 *ggaṃtsu ye kaṃggindi u ysāysānai pajuttā* 'let someone dig a pit and cover it with grass'; Z 2·112 *kye va ju padajsu ysāysu* 'let someone burn grass'. Adjective, *ysāysīnaa-*, Z 13·38 *ysāysīno dālysu* 'a raft of grass'; Sid. 137r1 *ysāysīnām bātām jsa* 'with roots of grasses', BS *trṇa-*, Tib. *rčavi* *rča-ba*; JS 32r1 *ysāysīna gvaḥaṇa* 'in a grass hut', parallel BS *trṇa-śālā-*, see III 82·11-2 *ttrīṇa-śela* (loc. sing.); I 143, 52r2 *ysāysīnai hā paṃca-mūlana kaṣā stāka* 'a decoction (BS *kaṣāya-*) from grassy *paṃcamūla* is necessary', BS *kaṭuka-paṃcamūlasya kuryāt* (BS *paṃcamūla-* 'a group of tuberous plants', *trṇa-paṃcamūla-* '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. *zax* 'palm, yew' (not 'ivy'), Abaza *zaxə* 'cornelian cherry, cornus mas', Tabarsarāni *zax*, *dzadz* 'thorn', Darga *ccacci*, Lakk *ccac*. IE *gég(h)-*, *gēg(h)-* 'prick, sting', Pašto *āyzai*, *ayzai* 'thorn', *āzyan*, *ayzan* 'thorny', *āyzakai* 'a species of thorny plant', N.Pers. *yāž* 'thorn', Zor.P. *gaz-* 'to bite' (*gēcyt*, *gazēt*), N.Pers. *gazīdan* 'bite, sting', *gāz* 'biting; teeth, scissors, pincers'. See also IE Pok. 354 *gēgh-* 'bush'.

yšāysa- 'bile', III 90·194 *gvīḡa yšāysā* 'cow's bile'; Sid. 149v3 (oblique) *ysaiysā*, BS *pitta-*, Tib. *mkhris-pa*; Sid. 106r5 *ysaiysai āphīde* 'his bile is disturbed', Tib. *mkhris-pa hkhugs-nas*; III 84·44 *ysaiysai āphede*. From **zāl-za-* to *zar-* 'be yellow' (see *ysar-*), hence **zālza-* > *yšāysa-*, oblique *ā* (before *i*) > *-e-*, *-ai-* *ysaiysā*. For *-za-* note also Zor.P. *spurz*, Av. *spərəza-*, O.Ind. *plīhan-*, s.v. *špuljei*. For 'bile, gall' Av. *zāra-*, Zor.P. *z'hlk*, *zhlk*, *z'lk* **zahrak*, **zarak*, 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. *zličī*, Russ. *žělčī*, Old Russ. *zūlčī*.

ysār- 'to make noise, caw', III 40·10 *šaudākyq ysārārū*

haṃdā hauṣkyau bāhyau 'the ravens (ššund-) caw in the dry trees', =III 47·53 *šāmdakīyī rrāysārū hadā hauṣtyā bāhyā* 'the ravens caw in the dried trees', =III 35·35 *šādakye rrāysada hada hauṣkyā bāhyā*. 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', *azālum*, I. *azālyn* 'to echo', *bajazālum*, *nyjazāld*, *nyjazālyn*, *azālydi*, *azāldysty*. IE Pok. 352 *gar-* 'call, cry', Armen. *cicarn* 'swallow (bird)', Greek γάρυξ 'voice', Lat. *garriō* 'chatter', Celtic O.Ir. *gar-* 'to call', O.Engl. *cearu* 'sorrow, care', and 'cry'. See also *ysirūm*; and *šanā*.

ysāmryai 'gold-coloured (?)', II 102·30 *vamāna ysāmryai brrūnyai*, to either **ysāra-* (like Av. *zāri-*) or to *ysurr-* < **zarnu-* (Av. *zarnu-*) see s.v. *ysūrrī* below. See base *ysar-*, hence 'mansion (BS *vimāna-*) golden-coloured, brilliant'.

ysāra- 'thousand', *ysāru*, *ysārā*, *ysāre*, *ysāra*, oblique *yser-*, with *-ī ysārī*; gen. plur. *ysernu*, *yserānu*, *yseryem*, *yseryām*, *ysāmryām*; loc. plur. *yserov*, *yserānu*, inst. plur. *yseryau*; ordinal v 280, 5b2 *ysāramu nasu satāmu <nasu>* '1000th part, 1000th part'; III 26, 31r2 *sataṃ nasu ysāraṃ nasā*; K 4, 141v3 *ka nā 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-śata-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-haṣṭātā yserov kulāruo* 'in 84,000 gabled halls' (BS *kūṭāgāra-*), BS G 37, 58a2·3 *catur-āṣṭiḥ kūṭāgāra-sahasrāni*; I 252, 1r5 *<a>humāryau siyau yseryau* 'with countless 100,000s', BS *śata-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 *yserī 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 šī vāysa baida* 'upon a 1000-petalled white lotus', see *pārra-*; Z 22·143 *cakr gyastūni ysāra-vālsū* 'royal 1000-spoked wheel'; I 252, 1v1 *<ysā>ra-vāsū*, BS *sahasra-ara-*; v 91, 611v1 *ysāra-vāsvyau cakrryau*, 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 *drairbista ysā haṣṭa-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-koṭyah*. From **hazahra-* (with loss of *ha-*), Av. *hazanra-*, *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*, Yagn. *hazor*, Šuynī *hazōr*, Yazg. *azor*, and further (from Alanian) Hungarian *ezer*, Čečen, Inguš *ezar*. IE Pok. 446 *ghes-lo-*, O.Ind. *sahāsraṃ*, Greek χεῖλιοι, χέλλιοι, χίλιοι; Iranian *ha-*, O.Ind. *sa-* 'one', IE *sm̥-*, 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 naišta* 'I am not angry', BS *mama roṣa na asti*; ibid. 76 *ma ysāmra hamai* 'I am angry', BS *mama roṣa āgacchati*; II 97.105 *aysmyq ysāmra hamai āra vā hiṣṭa* (= II 94.21–2 *aysmya ysāmra hamai āra vā hiṣṭa*) '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 **ausāra-*.

ysālva 'barberry', Sid. 121r1 *ysālva*, BS *niṣā* ('turmeric'), Tib. *skyer-pa* 'shrub with yellow flowers'; III 93.264 *ysvālva*. To N.Pers. *zarfj* 'barberry'. From *zar-* 'reddish, yellow', **zāruvā* > *ysālva*-. See *ysar-*, *ysīdaa-* 'yellow'.

ysāmstā 'is lost', III 48.70 *narvāñū sauhi cada ysāmstā tte jsa pūñūdi arahada ca satsāra niraṃda na ysāra brī aṣṭa* '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 *ysūy-*: *ysotta-* 'flow away, cease', see *ysausta-*, base *zau-d-*, increment to *zau-*: *zu-* 'flow, flow away'.

ysigam 'place name' (Khotan?), v 310.viiv3, *u hatsā ysigam kṣīra bisai thim-ṣi jsa* 'with the Court envoy inhabitant of the land Zigam'. Chinese *t'ing-ṣi* < *d'ieng-ṣi* (K 1003.1; 526.2) 'court envoy'; plural II 88.25 *ramnāmje mistye jānave vī bisā thim-ṣiya* 'the Court Envoys of the Great Jewelled Land' (= Khotan), see SDTV 67.

ysica 'yellow', fem. to *ysīdaa-* (**zarita-*), Sid. 136v4 *ysica utce khāje kheṇḍā hame* 'the serum (yellow water) becomes like mud', BS *-kledī kardamaḥ kardamopamaḥ*, Tib. *chu-ser-gyi hdam zin-du hdug-pa rnams yin-no*; Sid. 136r3 *cha ysica hame* 'skin becomes yellow', BS *pīta-*, Tib. *mdog ser-zin*, Sid. 133v4 *chavai hīja u ysica* 'his skin red and yellow', Tib. *mdog dmar-zin ser-ba dan*; Sid. 131v5 *ysiceutce*, Tib. *ser*; Sid. 149v5 *cutimñia ysiciutci nirāme* 'when yellow water issues in the eye', BS *klinna-*, Tib. *mig-ḥag rñin* (*hchag-pa* 'cause to drip'); K 154.35–6 *bviṃyq (-im̐ = ai-) paṣīda ysice ṣīye āṣaṇim (-im̐ = ai-) cu ra himje ysarūñim (-im̐ = ai-)* 'they send out rays (s.v. *ḥāyā*), yellow, white, blue, which also are red, green'. See *ysīdai* 'yellow'.

ysicaurga 'very yellow', fem. to *ysīdaurga-*, Sid. 138v2 *chavī tcarba hame u ṣīya u ysicaurga* 'his skin becomes fat and white and very yellow', BS *sūkla-pāṇḍu*, Tib. *mdog snum-zin dkar-ba dan, dbal skye-ba dan*. For *-aurga* see *ysīdaurga*, *ṣīyaurga*, *haryāsaurga*. See Tib. *dbal skya-ba*, s.v. *ṣīyaurga* (*dbal* 'top').

ysīdai 'yellow', Sid. 127r4–5 *haryāsq cha ysīdai ṣi āstaṃna bvāñā* '(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 rnams 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 rnams ser-ba yin-no*; I 177, 96r3 *ysīdīm (-im̐ = ai-) śasvā* 'yellow mustard', BS *sārāpa-*; compound, III 84.46; III 88.146; Sid. 100r3 *ysīdā-spye* 'flower' (a flower name). With *-aurga-*, Sid. 140r4 *ysīdaurgā hame* 'becomes very yellow', Tib. *ser che-la*. See *ysīcaurga-*, *ṣīyaurga-*, *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 *zartagoyñ* '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 *ziyaq*, *zēr* 'yellow', Orm. *zyēr*, Parāči *zītō*, Yidya *zīt*, Sanglēči *zāl*, Waxī *zart*, Šuynī *zīrd*, Rōšānī *zīrd* 'yellow', *zīrday* 'yolk', Yazg. *zard* 'yellow', *zardak* 'carrot'. See *ysar-*, IE Pok. 429 *ghel-*.

ysāta- 'carried off', participle to *ysān-*.

-ysāta- 'adorned', see *āysān-*: *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. *zivāg*, with negative, I. *ānāzivāg* 'diligent'; as a folklore name D. *zevāg*, I. *zivāg* 'the lazy one'. IE *ǵ(h)ei-*, possibly IE Pok. 418 *ǵhēi-*, O.Ind. *hīnd-*, *jihīte* beside *hāni-* 'lack'; Av. *zā-*, see s.v. *vašāre*, rather than IE *ǵhei-* as variant to IE *ǵdhei-*, O.Ind. *kṣai-*, *kṣi-*, Greek *φθι-* (see VI 294). See also *ysittara-*. Possibly II 40.38 *iysīye basakā* 'frisky calf', from **a-ysīta-*. For *zī-* see also M.Parth.T. *zys-* 'to renounce'.

ysīta- 'seized', participle to *biysamj-*, *biysīya-*, *baiysī*, *baiysittai*, 'to seize'.

ysittara- 'reduced, short', comparative to *ysīta-*, v 130, 49a4 *satva ysittarā bālysā hā(māre)* 'the beings in shorter time become Buddhas'; Z 2.27 *ku puṣṣo ysittaru miḍā* 'where at once, more shortly, he dies'. Double comparative *ysittadāra-* (as *hastadāra-*, *mistadāra-*) Z 2.70 *ysittadāru hā usahyāmā* 'we will come very soon'. See *ysīta-* to IE *ǵhēi-* 'fail', see Av. *zā-*, M.Parth.T. *zys-* 'to renounce'.

ysīda 'she bears', from **zanati*, base *ysan-*, Manj. 191.

ysān- 'to carry off', participle *ysāta-*, *ysya-*, v 63v6 (dyadic) *hausindā ysānindā* 'they remove', BS *haranti*; Z 22.321 *ttu ni purorindi ysānindi* 'that of ours they remove, they carry off'; III 1.45 *biṣi ysīnidi* 'they carry off all of it'; participle *ysāta-*, Z 292.14 *ysātāndā*, Z 22.308 (triadic) *hoṣtāndi puraudāndi ysātāndi*; II 91.99–100 *biṣā ysyāmdā 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-*: *zi-*, Av. *zinā-*, *zinaṭ*, *zyāni-*, O.Pers. *adinā(t)*, *ditam*, Sogd. Man. *zytyy β't* 'he is ruined', *zym-*: *zyt* 'take away', Bud. *zykh* 'harm'; Zor.P. *zīn-*, *zīnišn*, *zīnitān*, *zīnitār*, *zīnan*, *zīnēnitār ut margēnitār* 'removing and killing', *zīn ī drōxtārīh* 'harm of deceit', *kōxšēnd ut zīnēnd ut drinēnd* (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', *zinaq*, *zība*, *zinag*, *zīta*, *zinta*, Waxī *zōiya* 'ruin'. IE Pok. 469–70 *ǵei-*, *ǵei-*, O.Ind. *jīnāti* (with ambiguous *j-*) 'destroy', *jyāni-* 'loss'.

ysān- 'adorn', see *āysān-*: *āysāta-*.

ysānāj- 'wash', SuvP. 66v4–67r1 *ysinājide muhu baysa muṣṭāje ūci jsa pvaṣkye* 'may the Buddhas bathe me with the cool water of mercy', BS *snāpayantu mām buddhāḥ kāruṇya-salila-udakaiḥ*; Z 3.102 *kho ju ye ysānājā neṇa uysnauru samu* 'as one bathes with *anauṣa*-drink a being'; infinitive, Z 24.220 *ākṣuttāndā pajsamā kāḍāna ysānājā* 'they began to bathe him to honour him'. See also *bināj-*, *bināya-* 'steep', *ysānāh-* 'wash', *haysnā-* 'wash'. From *snā-*, with increment *-j-*, *-h-*, to Av. *snā-*, *snāya-*, *snaya-*, *snayeitē*, *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', *šinān*, *ušnān* 'washing stuff' (**abi-šnā-*), *āšnā*, Armen. lw *ōšnān* 'soap-plant'; Oss. I. *najyn*, *nad* 'bathe (intr.)', *najāg* 'bathing', D. *nakā kănun* 'to swim', I. *lenk kănyn* (**nāy(a)na-ka-*), D. *āxsnun*, *āxsnad*, I. *āxsyn*, *āxsad*, Yagn. *sinoy*, *sinoyta*, Šuynī *zenē-*, *zini-*: *zinōd*, *zinōc* (*c=ts*) 'water-skin for swimming', Yazg. *znay-*: *zned* 'wash', Parāči *sunī-*, Sanglēči *zōnē-*, Pašto *prē-windzəl*, Wanetsī *winzen-*: *wā-*; *zn* > *zd*, Waxī *wuzdi-*, *wizdik*, *wizdey-*, *wōzdōid*, Yidya *wuzn-*, *wuzd-*, *znay-* 'bathe, swim' (**ava-snā-*). IE Pok. 971–2 *snā-*, *nā-*, O.Ind. *snāti*, *snāyate*, *snātā-*, Greek νίχω, νύχω, Lat. *nā-*, *no*, *nare* 'swim', Umbrian *snata*, Celtic O.Ir. *snām*, Welsh *naruf* 'swim'.

ysānāh- 'wash', SuvO. 53v5 *ysānāhāñu* 'to be washed', BS *snātavyam*, Sid. 135v1 *ysināhāñq*, BS *snāna-*, Tib. *khruś bya-ba*, JS 6v1 *ysināhe*; K 27.147 *ysanāhāñā*; participle, *ysānautta-*, v 113, 35v6 *huysānautta* 'well-washed', BS *susnāta-*; I 137, 45r3 *surai-v-i hūysinautta hamāñā vasvi* 'he must be clean, well-washed, pure', BS *śuci-*. Hence *-āh-*: *-autta-* from *snāp-*, Zor.P. *snāpēt*, *snāp* 'swimming', N.Pers. *āšnāb*, *āšnā*, *išnāb*, *ašnā*, *ašnāw*, *ašnāh*, *ašnāh* 'swimming', O.Ind. *snāpayati*, *snāpita-*. IE Pok. 971–2 *snā-* with cognates.

ysīnita- 'entrusted', Z 22.96 *biṣṣā gāthā ysīnita* 'all the householders are entrusted'; III 21, 6b2–3 *ysīniya hauḍi biṣa-pirmāttamye ysīniya haurāme jsa* 'he gave in trust with the all-supreme entrustment', BS *parinditaḥ paramayā parindanayā* (BS *parindati* dyadic with *nikṣipati* 'entrust'), = III 21, 8a4–b1 *ysīni hauḍā... biṣa-pirmāttamā ysīni haurāme jsa*; Z 24.502 *ce ttū śśāsanu nāndā ysīniyā balysāna* 'who took in charge this doctrine from the Buddha', K 99.261–2 *ca vā ttu hvana kṣīra ysīni nāmda iye* 'who would take in charge this Hvatana land'; K 18.208–9 *tvā nāra hvāṣṭe mīra gyaṣṭa ysīni bāste* 'he took his wife to his mother the chief queen to her charge', = K 26.136–7 *tva nāra hvāṣṭe mare jaṣṭa ysīni bāste*. From **zaina-* 'guarding' with suffix *-īya-* (secondary *-ita-*), Av. *zaēna-*, Zor.P. *zēn*, *zēnahār* (**zaina-hāra-*) dyadic 'guarding', N.Pers. *zēn-hār*, Georgian *zenaar-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'yy*, *hwzynyy*, 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 pāninéennes 16, 138, rendered 'ses biens propres'). Kroraina *jheniḡa* attests an older form **zainika-*. If O.Ind. *jénya-* is accepted here the base is IE *ǵei-* (not *ǵhei-*). See also III 106.35 *praysīnime* 'I watch'.

ysīntha 'in birth', loc. sing. to *ysantha-*.

ysīmā 'teeth', to *ysami-*, Z 24.515 *kañāre nā tturrna haṃtsa hūñe jsa ysīmā* 'the teeth are dug out from the mouth with the blood'; III 81.186 *ysīmā* 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', Sarikoli *vizāmb-*: *vizamd-* 'rub to powder', Yidya *vēzb-* 'to tighten', Orm. *zāmba*, *zām* 'jaw', Pašto *zāma*, Wazīri Pašto *zōma*. IE Pok. 369 *ǵembh-*, O.Ind. *jāmbhate*, Lit. *žembiū*, *žembti* 'cut to pieces', *žam̐bis* 'wooden plough', *žam̐bas* 'any sharp object', Let. *ziobs* 'tooth', O.Slav. *zěbo*, *zěbsti* 'tear up', *zobū* 'tooth', O.Ind. *jāmbha-s* 'tooth', Greek γόμφος 'tooth, nail', Alb. *dhëmb* 'tooth', O.Engl. *comb*, Tokhara B *keme*, A *kam* 'tooth'. See also *paysasīdai* 'he crushes'. Without nasal Av. *zafan-*, Zor.P., N.Pers. *dahān* 'mouth' (IE Pok. 382 *ǵebh-*). See *ysama-*.

ysīma- 'birth', second component Sid. 135r4 *hvāysīmq* '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-*.

ysīmā 'covered place', K 99.255 *tta tta khu biṣa prrūva ysīmā ttala gaṇḍye śalaba ysīni 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-* > *ysīma-a-*. O.Ind. *harmyā-* 'covered building, palace'. See base *zar-s.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-*.

ysimarye 'emerald (?)', K49.3.3 *camḍāvañā ysimarye brrūne* 'brilliant *cintā-maṇi* jewel', compared with dyadic v 303, 2a4 *camḍātañā mūri* 'cintā-maṇi jewel' where *mūri* renders *maṇi-* (as elsewhere it renders *ratna-*). Possibly **zimaryā-* < **zmaragdā* to Zor.P. *wzmbwrt* **uzumburat*, N.Pers. *zumurrud*, Armen. lw *zmrouxt* (*xt* < *γd*), to Greek σμαράγδος, μάρμαρος, O.Ind lw *marakata-*, Tib. *mar-gad*; Uigur *mrgt ārdni* from BS *marakata-* and *ratna-*. Variation of *ūi-* and *zi-* occurs in Khotan Saka *śāta-* 'second' (**śida-*) from (*d*)*vita-*, 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 *zui'sk* **sušak* for the Viśākhā asterism (Türkische Turfan-Texte 7.1.18). With variation *vi-*, *zi-*, *zui-* comparison can be added with Tokhara A 1b5 *cindāmaṇi 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 *sparsa-*); 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 *nastyā ysumām bisā rva* 'the season at the end of winter'. Adjective, *ysumāñā-*, Sid. 3r5 *ysumāñā 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 *ysumāñā-rrahau* 'for winter dress' to *prahoṇa-*, v 2.2.2 *ysumāñā-rrahaunajām thaumām* 'of winter-clothes, types of cloth'. See *ysumi*.

-ysiya- 'seized' see s.v. *biysamj-*, *niysiya-*.

-ysiya- with negative *iysiya-* 'frisky (?)', to *ysita-* 'depressed'.

ysiyāre '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 *ysamñā*, SuvP. 66v2 *khīrai ysmñā* 'sad at heart', BS *dīna-mānasa-*; Sid. 134r1 *ysirā*, Tib. *śñin* ('heart'); III 74.198 *ysirai nišate* '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 *ysirmai bišā* 'with his whole heart', III 108.2 loc. sing. *ysirañā*; 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. *ttāḍū*. Adjective, *ysirasta-* 'heartfelt', Bcd 44r4 *harbišām baysām sadyāyi ysirastā* 'faithful, cordial to all Buddhas', BS *sarva-jina-abhimukhena manena*; JS 21r1 *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 *rripura rrauda vñḍa* (= *vī haṣḍa*) *heṣṭa ysī(ra)sta* 'the prince sent a cordial message to the king', = K 34.69 *pyari gyastā vīrāṣṭā ke hūḍi ysirasthi* 'he gave to the *deva* king heartfelt information' (for *ke* (**kaiṣa-*) above). Adjective *-ja-*, K 144, 2r4 *ysirājā hūñā khāṣḍiḍā* 'they drink the heart's blood'; *-yāya-*, v 66.8 *ysiryāyā briya* 'heartly love', see *-yāya-* in *sadyāya-* 'faithful'; compound K 33.56–7 *pastāva kaidara-dvīpa ttuṣā-ysirūye* 'she started for *kinnara-dvīpa* ('fairlyland') 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. *zərād-*, *zərādāya-*, Sogd. Bud. *ḍrz-*, M.Parth.T. *zyrd*, M.Pers.T. *dyl*, Zor.P., N.Pers. *dil*, Balōči *zirdē*, *zird*, Oss. DI. *zārdā*, I. gen. sing. *zārdājy*, but D. *zārdi*, Pašto *zrā*, *zēra* (**zrdya-*), Orm. *zli* (**zrdāya-*), Parāči *zur*, Yidya *zil*, *zēl*, *zēla*, Munjāni *zilgy* (**zrdya-*), Šuyni *zārd*, *zōrd*, Rōšāni *zōrd*, Yazg. *zawōd*, Sarikoli *zārd*, *zōrd*, *zord*. IE Pok. 579–80 *kērd-*, O.Ind. *hṛd-*, *hṛdaya-*, Greek *καρδία*, Armen. *sirt*, Lat. *cord-*, *cor*, *cordis*, Celtic O.Ir. *cride* 'heart', Welsh *craidd* 'middle point', Got. *hairtō*, O.Slav. *srūdice* (*c=ts*) 'heart', *srēda* 'middle', Hittite *karts*, *kardias*.

ysira- 'rough', Sid. 4v1 *jsimñā, u ysira u lokṣā* 'small and hard and rough' (BS *rukṣa-*), Tib. *cha phra-ba dan mkhwan-ba dan rčub-pa dan*; Sid. 7v3 *gaudā u ysirā*

'meagre and rough', BS *kṛṣo rukṣo*, Tib. *skem-žin rčub-pa dan*; Sid. 155v2 *bišā-v-ī ysirā hame* 'his tongue becomes rough', Tib. *lče rčub-čin*; Sid. 155v2 *beṣā-v-ī darā ysirā u ṣq lokṣā hame* 'his tongue becomes scraped rough and it becomes rough' (*ysira-* dyadic with *lokṣa-*), Tib. *lče bžar-žin* (ed. Pekin *bžir*) *nad nan-pa phyun-la*, SuvP. 69v1 *ysira*, BS *karkaṣa-*; Z 24.168 *āṣṭāruvṇ ysiruvṇ nūyāre* 'they lie on hard beds'; v 146, 71v6 *u ysira hārau 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 *ysarñvō* 'on rough places'. From base *zarš-*, Av. *zarš-*, Yašt 14.20 *zaršaya-mna-* 'raising the feathers, bristling', *zarštva-* 'stone', glossed by Zor.P. *sak*, *sangēn*, Pašto *ziž*, *žiž*, Wanetsi *zəraš*, *žəraš*, fem. *zərša*, *žərša* (**zrša-*, NTS 12, 1942, 264). Hence *ysira-* **zaršya-*. IE Pok. 445–6 *gher-*, *gher-s-*, O.Ind. *harṣate*, Greek *χερσος* 'mainland', Lat. *horreo*, Celtic O.Ir. *garb*, Welsh *garw* 'rough' (**ghr-uo-*), O.Engl. *gorst* 'gorse bush'.

ysirakā 'yellow liquid, serum', III 90.199–200 *cvai vā hamdāna* (= *-amna*) *bisai ysiḍai ysirakā narāme ṣi hṛī ṣvidānā paherāñā* 'for whom the internal yellow liquid issues, it must be steeped in human milk'. See *ysire utce*. From base *ysar-*, **zrya-ka-*.

ysirāmñi '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 *-tara-* 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 *gḡārāta-* (**xrīta-*) '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 *kalyāṇa-*); Manj. 89 *ysira ysāya jsa pūda* 'gold free of rust'; Z 3.89 *kānjani ysirā* (dyadic), BS *kāncana-*, Manj. 421 *kāja ysirra* (426 *kauja*); v 399.18, 7b2 *ysirra*. Compounds, Z 5.14 *huysirra-* '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 *Mémoires de J. de Menasce*, 1974, 369–74) in *ysara-*, *ysarra-*, *ysarrnaa-*, *ysāysa-*, *ysālva*, *ysīdaa-*, IE Pok. 429–433 *ghel-*. Here trajected *i-*-umlaut *zaranya-* > **zarnya-* > **zīrna-* > *ysirra-*, as *hiṣṣāna-* 'iron' < **aṣṣanya* (see also Pašto *melawa* 'grapes' **mādavaya-*, above s.v. *mau*). Hence to Av. *zaranya-*, O.Pers. *daranya-*, Sogd. Bud. *zyrn* (**zērna-*), Zor.P., N.Pers., *zarr*, *zarēn*, M.Parth.T. *zrynyn*, Armen. lw *zārna-*; 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 *śilā-*, *manahṣilā-*, Tib. *ldon-ros*, Sid. 147v3 *ysirā*, BS *manacchilā*, Sid. 148r1, BS *śilā*, I 177, 96r2 *ysirā*, BS *manahṣilā*. From base *zar-*, hence **zaryāka-* (*-ary-* > *-ir-*).

ysirai 'yellow arsenic, auripigment', Sid. 149v4 BS *ala-*, Tib. *ba-bla*, I 177, 96r2 *ysarim* (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 škālām davām pvaṇma* 'loudly they began to shout to frighten the wild animals'; JS 37r4 *ce nvāṣānde ṣanau yuḍāṇde dukha vī tvare*, *ysirūne baṇtve mayṣdyūne 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 *gar-* 'make noise', cognates s.v. *ysār-*.

ysirūva 'reaching the heart', JS 32v2 (*hastā...*) *śebiyā satvām āṣṭāve ysirūva* '(the elephant...) the beloved refuge of the Śibi people'. Adjective to *ysārā* 'heart'. For the suffix, see also *stirūva-* v 155, 1a5, JS 9r4 *stirū* 'hard'.

-ysistā 'holds', see *biysamj-*, *niysistā*.

ysāṣṭa- 'hateful, hostile', v 352a5 *ysāṣṭāna*, BS G 37, 85a4–5 *na priya-viprayogo na-apriya-samprayogaḥ na priyād vinābhāvaḥ* hence *ysāṣṭa-*, BS *apriya-*; Z 11.14 *ne nā gvāysā brīna ne vā hamphau 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 *dveṣi*; comparative, II 82.8 *ysīṣṭyerā hve naiṣṭa* 'there is no more hated man'. See also *ysai-ṣga-* 'full of hate'. From *zaiṣ-* 'cause hatred', Av. *zaiṣ-*, *zaiṣa-*, *zōišnu-*, *zōišdiṣta-*, glossed by Zor.P. *bazakēn*, *bazaktom*, *rēman*, Sogd. Bud. *zyṣtk*, Man. *zyṣt'wō*, M.Parth.T. *zyṣtyft*, Zor.P. *ziṣt*, *ziṣt-tar*, *ziṣtīh*, DkM 315.19 *hač nēvakōkīh ō ziṣtīh* 'from beauty to ugliness', N.Pers. *ziṣt*. IE Pok. 427 *ghēis-*, O.Ind. *heḍ-*, *hīd-*, BS *heṭh-*, *hūṭh-*, NW Prakrit **vihel-* in Khotan Saka *viḥl-*, 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 *ñagraudā bahyā: hiye ysihe u chā* 'sprout and branch of fig-tree', BS *vata-ṣunga-agra-*, Tib. *šin 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 *ysyaikya*) to Oss. D. *xexā*, I. *xix* 'twig, shoot' with Oss. *x-* < *š-* (intervocalic *-x-*, *-xx-* in D. *rexe* 'beard', I. *rixī*, N.Pers. *rēš*; and *āxxā-lāgāt* 'arm-pit' from *aša-*, Av. *aša-*, 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 *gvañā vini u ysū* 'in the ear pain (BS *vedanā*) and pus', BS *karna-gūthaka-*; Sid. 153r4 *ysū*; inst. sing. Z 5.16 *hambūtā hambadā ysūna* 'fester full of pus', = Manj. 133 *habaḍa habu ysūna*, Z 14.51 *ysū biysma* 'pus, urine';

Sid. 144r4 *ysu kṣgṣṭā* 'pus, serum', Tib. *rnag dan čhu-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'), Pašto *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 *thamjāñā, ysūnāñā* 'to be pulled out, to be made to flow' (*-n-*, not *-m-*); noun, K 6, 146v1 *ysunāmate* 'flow', BS *āsrava-*, Tib. *zag-pa* (= BS *āsrava-*), Sid. 155r5 *ysu nerāme, ysunāme hiya āchā beṣq jidā* 'diseases from issuing, flowing of pus, it cures all', BS *pūti-nāsā-agadam 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 ṇun-žin* (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', *zaobra-*, *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*, *hutā-*, *ahuti-*, Greek *χεω*, *χυρός*, Got. *giutan*, O.Engl. *gēotan*, Lat. *fundo*, *fusus*; for *niṣ-zu-* see *ngysvāre* 'issue'.

ysunā jsa 'with filter' Sid. 147r3 *ysunā jsa paṣāñā u eharṣṭā bijsāñā* 'to send through filter and continuously pour over', Tib. *chags-las btan-žin rgyun-tu blugs-na*. To *ysun-* 'flow, make flow, strain'. See *ysūhaka-*, *ysūhalaka-*, *ysve jsa*.

ysūna- 'yellow, green, white', I 157, 69v4 *ysūnā kauṣṭa* 'yellow *kuṣṭha*-disease', from *ysarūna-*, BS *pāṇḍu-*.

ysūma 'broth', Sid. 135r1 *ysūma jsa hamtsa* 'with broth', BS *paṣita-rasa-*, Tib. *ša bcōs-te*; Sid. 122v2 *ysumi jsa*, BS *rasa-*, Tib. *ša-khu*; I 169, 84v5 *grrāma ysūmā* 'hot broth', BS *māṃsa-rasa-*. BS lw *yomā*, *jomā*, *jyomā* 'broth' (see JRAS 1955, 18). To base *zau-* 'flow', Pašto *zwamna*, Waziri *zemma* '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., *grac*, 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 *hamsāso...* *hīranya-parṇā uḥṭva(h)* 'geese (voc. plur.)... golden-feathered *uḥṭu*-birds' (Sāyana and Mādhava *voḍhārah* 'conveyers' by etymology to *vahati*; untranslated by K. Geldner; no note from L. Renou, Études védiques et pāninéennes 16.36). To base *zau-*, if not *uz-au-*. The Ossetic attests **zūma-*. Note also Arabic *zummaḥ* 'bird of prey'; N.Pers. *zimč* 'hawk, falcon'. Arabic *zummaḥ* glosses Turkish *kākük* in Al-Kāṣyari's Dictionary (see s.v. *kakūsa*).

ysumi 'winter', Sid. 3v1 *ṣi ysumi nastyi 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 ūysūyāña* 'deer's dung, salt, liquor, oil are to be strained out together'; Sid. 100r2 *tta arve nokā ārāñq hamagye, gvīhq 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 *ysvey ne bautte* 'does not know the taste', Tib. *ro mi chor-zin*; Sid. 15v4 *ttye ysvey* 'of the taste', Tib. *ro*; K 56, 21r1 *u ysaujsa ysvañā raysq* (loc. sing.); Z 3.59 *ysuyañi* 'tasty things', *hvarindā gyastūñi ysaujse ysaujse ysuyañi* 'they eat various royal (celestial) tasty dishes'; loc. plur. SuvO. 24r2 *ysveyañuog*, BS *rasa-*; nom. sing. v 116, 65r3 *ysau ūsā panašte* 'taste's force disappears', BS *rasa-ojaś-ca na bhavanti*; adjective, *yojsa-* '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.

ysurra 'anger, hate', *-i-* stem, v 263, 89r5 *bhūttara ysurrā hāmāta* 'greater anger arose', BS G 37, 76b5 *roṣa-abhūbhūta-*; SuvP. 64r2 *ysurri brīye rāṣṇa* 'under the influence of anger (and) passion', BS *kāma-krodha-vaśena*; SuvP. 63v3 *ysurri*, BS *roṣa-*; SuvP. 70v2 *ysurri brīyā mauhā* (BS *moha-*) 'anger, passion, confusion', BS *rāga-dveṣa-moha*; K 56, 22r4 *ysūra brīyi jaḍi* 'anger, passion, ignorance' (BS *jaḍa-*), v 134, 22iv1 *ysurre jsa brīye jsa jaḍi jsa* 'with anger, passion, ignorance'; adjective JS 8v2 *ysurrinai beṇa* 'with poison of anger'; *-ja-*, v 146, 127a2 *vyāghrrā ysurgyā* '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 ttarandaru guhei* 'and of these someone being angry strikes the body', BS G 37, 11b5 *duṣṭa-rudhira-cittam utpādayet*; Sid. 134r3 *chavi ysicaḥ hame, vḡusai hiysda ysorrijā āstaṃna hvave ṣṭāre* 'his complexion becomes yellow, fainting is present, these are called states of excitement and the like', BS *pītatva-mūrccābhīḥ paittikah smṛtaḥ*, Tib. *mdog ser-por hgyur-ba dan, mi dran-zin myos-pa rnams yin-no*. With negative, Z 3.77 *aysurra avīra* 'without anger, without hostility' (Prakrit *vera-*, BS *vaira-*). See also *ysāra*. From base *zar-*, **zṛnu-* > *ysurra*, Av. *zaranu-*, *zārāya-*, *zarata-*, Sogd. Bud. ''z'yr', ''z'r- 'to afflict', ''z'rm 'harm', Man. *pīzrn* 'anger', *p'z'rmy* 'innocent', *pw'z'rmy'h* 'non-injury', ''zr 'destruction', ''zrm-kryyt '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'.

ysurri 'golden', adjective suffix *-i* to **ysurra* (like *pvāṣi*

'autumnal'), JS 29v1 (the story of the golden goose) *śirkā vamū* (or *va mū*) *valmīkā āste ysurri* 'well (the poet) Vālmiki praised the golden body ('bone' for the whole body, *āstaa-*)'. From **zarnu-a-* to Av. *zaranu-*, *zaranu-* 'gold' with suffix *zaranumant-*, and compound *zaranu-mani-* 'golden-necked eagle', Zor.P., N.Pers. *dāl-man*. See *ysar-*, *ysirra-* '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. *rcē gžil-bar hgyur-la gñer-ma hdus-sim* (gžil 'expel'); III 18.32 *ysūrgā vīranām haśā jinākā* 'curative of the swelling of festering wounds'. See *ysū*, *ysvorga*.

ysūš- 'to like, approve', 3 sing. Z 12.44 *nyaste ne ysūṣḍe* 'he disparages, does not approve'; Manj. 364 *dhāraña ysūṣḍe* 'he approves the *dhāraṇi*-formulas'; 3 plur. Z 23.4 *ne ysūṣāre* '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 ysūṣtāmdā* 'they praised, honoured and approved', BS *stavito varṇitaḥ praśamsitaḥ*; K 143.1057 *hvanau ātaudāmdā u ysūṣtāmdā* 'they delighted in the preaching and approved it (yi)', Tib. *mnon-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 *puñau ysveyāme jsa āṣiṣāme dāna, namaṃdrāme jsa* 'with approval of merits, in desire of *dharma*-doctrine, with invitation' (BS *adhyeṣa-*, *nīmantraya-*), BS *modana-adhyeṣaṇa-āyācana-*. Adjective *ysūṣka-* 'desired', SuvP. 73v1 *aysūṣkye*, BS *aniṣṭa-*, Z 10.4 *ysūṣkā*. . . *horā* 'acceptable gift'; K 52.7.4 *mimi pye ysūṣka* 'my dear father'; K 52.7.5 *māvā maṃ ysūṣka* 'my dear mother', K 52.7.8 *tī mūnā pārysā ysūṣka* 'these may dear servants'; K 107.286 *parṣā ysūṣka* 'acceptable service'; v 64.4 *hīya ysūṣka tta vā brātārā* 'his own dear (sons), also the brothers then'; Manj. 191 *pūra ysida brīi u ysūṣka* 'she bears a son dear and desired'. Comparative, III 101.41 *hvai brrauda ysūṣkyaira* 'man dearer, more desired'. From *zauṣ-*: *zuṣ-* 'to approve, desire', Av. *zaoṣ-*, *zaoṣa-*, *zuṣta-*, O.Pers. *dauṣtar-* 'friend', nom. sing. *dauṣtā* 'friend', Zor.P., N.Pers. *dōst*; Zor.P. *dōṣitan*, *dōṣarm*, M.Parth.T. *zwaṣ* 'zeal', Pašto (loss of negative) *zwaṣ* 'grief; noise' (**a-zauṣa-*). IE Pok. 399 *geu-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-*, *-tha-*). For *-laka-*, note also *bakalaka-*, *agalaka-*, *paijalaka-*.

ysai 'early', Sid 106v3 *u ysai yāmdā khāṣṇā* 'and early to be drunk continuously', BS *prātar*, Tib. *nan-par bzin rtag-tu hthups-na yan*; Sid. 122v1 (dyadic) *ysai brū*; Sid. 124r5 *ysai ysai khāṣṇā* 'to be drunk early', Tib. *ran-par hthups-na*; Sid. 4r3 *cu ṣiṣṣām 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, spa-dro ldan-no*; K 41.58 *svamṇa ysai ysai* 'very early in the morning'; K 138.921 *ysaina panamāte* 'he may arise early', Tib. *nan-par lams-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 *hārṣtai*, *hārṣtāyā*, *ggumai*). See cognates of *azan-*, s.v. *vaysā* 'now'.

ysaina 'early', see s.v. *ysai*.

yaisai 'his gall', oblique to *yṣāysa-* 'gall', with *yi*.

ysaiye 'is born', see s.v. *ysan-*.

ysera- 'wretched', SuvP. 62v1 *ysera*, BS *śoka-ārta-*; II 104.77 *ysaira anāha ysama-sadai* 'the wretched, helpless world'; III 11, 20v3 *ysera mulysdyūna dukhautta satva* 'beings wretched pitiful, sorrowing' (BS *duḥkha-*); III 10, 18v3 *yseri mulysdyūni dukhauttā*; III 4, 10r4 *yserkā banāñā paradiṣvāñā* (dyadic) 'wretched to be lamented' (BS *paridiva-*); 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'rēnwky* 'compassion', Chr. *z'r*, *z'rēnwqy*; M. Pers.T. *zryg* 'trouble, distress', Zor.P. *zlyk* **zarik* in lists, *sēz dart zūhrān bēṣ zarik* 'ruin, pain, falsehoods, injury, trouble'; *zarik ut bēṣ ut handōh* 'trouble and injury and grief'; *handōh ut bēṣ ut zarik*; adjective *zarik'ōmand*; N.Pers. *zār* 'plaint', *zarah*, *zārī*, *zār-zār*, *zār-nizār* 'great plaint', *zāridan* 'to groan; vex', *zāriyā-nah* '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 hamtsa* 'the three men (Paraśu-rāma, Rāma, Lakṣmaṇa) spoke, being there, harsh words of hate as they were together'. From *zaiṣa-*, see s.v. *ysāṣṭa-*. The *-ga-* may be suffix *-ka-* or from *-kara-* 'causing'.

ysaiṣṭa- 'hated', see *ysāṣṭa-*.

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. *ysāṣṭa-*. Possibly parallel to Av. Yašt 14.20 *mərəyahe* . . . *yō vazaitē zarṣayamnō ayraṃ usaitīm uṣāñham* 'of the bird which flies with bristling (feathers) at early shining dawn'.

ysau 'taste', see s.v. *ysuye*.

ysaujsa- 'savoury, having taste', see s.v. *ysuye*, dyadic III 65.17 *hvaḍa khaṣṭa ysaujsa prrañitta* 'savoury excellent food (and) drink' (BS *prañita-*).

ysaunvāñā 'to be placed on', III 93.258 *ṣi piñḍai ysauñvāñā, hasvai jimdā* '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-sravāḥ*, Tib. *sgra hbyun-ba dan, hdzag-pa rnams yino*; Sid. 132r3 *cu drrayām duṣṣṣa 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 hgas-pa gaṃ yin-pa ni* (in the disease of *vāta-śoṇita-*); Sid. 121r4 *khu vā buḍa ysauttā* 'when more ceases', Tib. *hdzag-tu gzug-go* (gzug 'end'); Manj. 27 *cu navy(au) varanyau ysauttā 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-śṣandya 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 caṃdā ysausta ttye jsa pūñūda arāhaṃda 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 ttye jsa pūñūdi arahada ca satsāra nīramḍa*. 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. *vaysgede* '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-xrinati*). From base *zgd-* 'move', Av. *uzgastō* 'on going out' (**uz-zgd-*); Sogd. Man. *βjyyδδ(nd)* 'they mount' (*fra-zgd-*), present *βjyδδ-*, participle *βjyst-* (*j=ṣ*) 'mount', *βjynd*, *βjysty-ywm't*, *wjyst-* 'dismounted', Pašto *zyal*, *zyast* 'run', Yidya *zəyal-əm*, *zəyastəm* 'run away' (of wild animal); Sanglēcī *zīd-*, *zūst*, *zust* 'flow, run', Parācī *uzg-*, *uzgī-* 'to descend'. IE *zged(h)-* (not so far traced).

-ysñāte 'washes', see *haysñāte* (Z 4.96), participle Z 21.13 *haysnāta-*, and *ysānāh-*, *ysānāj-*.

-ysnāna- 'washing', v 92v7 *(tca)mna abyamga-usbrutemāte haysnānā prahaṇā haurna* 'whereby with gift of oiling, massage, bathing, clothes'. See *haysnā-*, cognates s.v. *ysānāj-*.

ysba 'cane, reed', Sid. 146r5, BS *vetra-*, Tib. *spa*. Iranian word to Tib. loan-word, to join with *sap-* 'of vegation', Zor.P. *spč* **saβz*, N.Pers. *sabz* 'green', Pašto *sābah* 'grass', *sābuh*, *sābah* 'vegetables', *sābū* 'hill grass', Wazirī *sōbā* 'a vegetable eaten with bread', Šuynī *sāpc* (*c=ts*), Rōṣānī *sēpc* 'cultivated field' (**sāpācī-*), possibly Greek κάρπος, κήπος 'garden'. Then (as *sn-* > *ysān-*) **spā-* > **zba-*, 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 *ysye* by loss of -v-, III 100·10.
ysyai 'twigs, sprouts (?)', III 96·8 *bāgara aijsijai ysyai* 'leaves of silver, twigs of coral'. Suffix -*kyā-* in lyric or diminutive (see *tcimeškyā-* 'eye'; *apakya-* 'unclean') to *ysihā-* plural *ysihe* 'sprouts, twigs' with loss of -h- (as *griha-* 'clay', adjective *greña-*).
ysva- 'strained, poured', participle to *ysun-*, I 171, 88r3 *ysva-lika*.
ysvamñā 'tastes', K 56, 2111 *ysaujsa ysvamñā raysa* (dyadic) 'savoury tastes', see *ysuye*.
ysyāka 'tasters, favourers', v 68, 8v4 *balysānu ysyāka* 'tasters (=viewers) of the Buddhas', BS G 37, 4b2 *tathāgata-darśavinah*, Tib. *mtshon-ba dan mi hbral-bar hgyur-ro* ('are not separated from seeing').
ysyāre 'they approve', see *ysūš-*.
ysvālva 'barberry', III 93·264, see *ysālva*, intrusive -v- (see also s.v. *bāysū*, and *pāšg-* 'autumn').
ysve 'filter', Sid. 146r5 *ysve jsa*, Tib. *chags-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* (*ašñūha-*, *biñjūha-*); *griha-* 'clay', adjective *greña-*; *ysihe* 'sprouts', *ysyai*.
ysve 'taste', Sid. 16v1 *cu kuñjsa šte tte ysve delāka suce hivi u hvarq u grām, hauwa u ttavadya huša bāye* 'what sesame is, its taste is somewhat alkaline (**suxtači-*) and sweet and hot, it increases strength and bile'; BS *sakšāra-madhura-smigdhō balyošnah pitta-krt tilah*, Tib. *til ni thal-bahi ro bro-ba dan, mmar-žin kha-la drod che-ste, űam-stobs dan, mkhris-pa bskyed-do*. See *ysuye*.
ysvaurgā 'suppurating, putrid', III 90·199 *ši pimñdai (-im- = -ai-) ysvaurgā āsim naškirdā* 'this paste cuts out suppurating itch'; contrast III 90·183 *stāmgā āsi hamdāve*; III 90·196 *styūdā āsi 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. *ysuye* 'taste', base *ysūš-*.
ysvyāme 'pleasure', Bcd 46v2 *puñau ysvyāme jsa* 'with pleasure in merits', BS *modana-*. See *ysūš-*.
ysvyē 'taste', Sid. 15v4 *ttie ysvye*, see *ysuye*, and III 100·10 *ysyai* 'savours' < **ysye*.

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 tcaiyāšta kūysai nauhya* 'on the top of the delightful jar for a ceremony', from **rata-* to base *ram-*, see s.v. *ramanī*.

rakš- 'to guard, protect', 3 sing. Z 12·69 *aysmū rakšātā* 'he guards the mind'; participle Z 11·60 *rakšāñi bodhicittā* 'the bodhi-thought must be guarded'; noun *rakšā-*, K 140·994 *rakša yanumā u āysdai yane* 'I guard him and protect him', Tib. *srub-ba dan, yons-su bskyab-bar bgyiho*; K 141·1023 *rakša kiḍna* 'for protection', Tib. *bskyab-pa dan*; III 132, 4a3 *rakše kāḍāna*, BS *rakšā-arthāya*; K 140·984 *rakšāme 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 *rakšā-*, *rakšati* is frequent and the source of Khotan Saka *rakš-*; or possibly coalescent Iranian and BS.

ragai 'fermented liquor (?)', III 73·171–2 *šai tta hve šā nāra-m ysā puštaka va ām tsūm, dahaka-m sattakā šte, khva-m na hama škūta 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 Niran-gastān 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) *anōšak hur* 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. *ranhā-* 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. *γmixta-*, 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 *jālāša-* and Hittite *galaktar-* (as proposed by T. Burrow, Henning Memorial Volume 89–97) assuming IE *gal-*, it would not suit Iranian **glaka-* since IE *g-* is Iranian *z-*, but the connexions can be retained from IE *gal-*, when O.Ind. *jālāša-* has *j-* from palatalized *g'*-. Add to this O.Ind. *jala-* 'water' (secondary BS *jaḍa-*) retaining the unspecialized meaning (as Lit. *sulā* 'sap', against Av. *hurā-*, and O.Ind. *rāsa-* beside *rasāyana-*).

rramga- 'bank, ridge, shore', III 76·243 *mahā-samumdrā ramgā vī āta* 'they came to the shore of the great sea'; II 117·125 *mihā-simumdrā ramgā vī*; III 71·139 *mahā-samumdrī ramgā vī āva*; K 40·9–10 *auda mihā-simumdri ramji burā* 'up to the shore of the great sea'; = K 43·130 *audā simudrā ramja buri*; III 70·127 *biṇḍa ttāja ramgā vistāva* 'he stopped at the river bank'; JS 15r3 *varadā rraga baṇhya cambva ysāya* 'tearing away the trees, bushes, herbs of the bank'; loc. sing. Z 17·16 *ku vātco rramja baysgā hamgrīvi*. . . '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 *rramjāštā naramḍā* 'they escaped to the shore'; III 108 (2933), 5 *gaga nāraga 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 *aysdruva ramgyau jsā*, = III 46·20 *aysdyūvī ragām jsa*. From *ranga-*, Oss. D. *rānyā*, I. *rāy*, *rāng* '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 hwāra* = *t'ou-fa*, from *d'au-piwat* (K 1015·5; 750·6) 'hair of the head'; K 42·117 *ragyi biṇḍa kšipalai hwaste* '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 *ašām hīvī rachanai* 'neighing of horses'. See *bichān-* of horses and *bachadā* of trees. Possibly dialectal *ra* < *fra-* (as Oss. *rā-* and Tumsuq Saka *ra* = Khotan Saka *ha-*), with base *khand-* > *kh'an-* 'make noise; laugh'.

rajs- 'rest on', see *pārajsā* 'support', BS *āśraya-*.

rajsāna 'reddening', I 189, 110r4 *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 haša* 'red swelling'. From base *rag-*, *rang-* 'to colour', see cognates s.v. *rrāša-* 'red'.

rramja loc. sing. on the bank see *ramga-*.

raṇa 'part, portion', IV 3v9 *ūjsārīna šā raṇa* 'and from corn one part'; IV 56b1 *ś(e) hvady(e) šā 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. *aši-* '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 *gviḥā: šū 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-*); Waxi *zærend-* to 'scrape', *zīrānd-:zīrest* 'to turn in a lathe' (**uz-rand-*), Balōči *randay* 'to comb', *raday*, *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 *tcūra-rane kvaiysq* 'in the four-boundaried side', like *tcūratasa-* 'quadrangular'; possibly II 103·55 *ranye* (rather than BS lw (*aṛanya-* 'wilderness', as translated AM, n.s. 11, 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 *kuštha-* '(all) skin-diseases'; I 171, 86v3–4 *khu ra va šūma rūm harštā thamjāna ysūnāna kauštā u ranikām biṇḍa pīsalyāna* 'so that only oil remains, to be drawn out, strained, to be smeared upon the skin-diseases', BS *kuštha-hṛta-*, in the prescription *vajraka nāma rūm* for skin-diseases; III 91·203–4 *khu ra va rūm harštā, thamjānā 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 *tti vā āsyām va yaugā u penḍa ranikā ttā cu jsinā āsyē sarbiṇḍā, 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 *šē ranikām va yaugā* 'the second treatment of skin-diseases'; III 90·210 *rranikām bidā samkhalyāna* 'to be smeared upon skin-diseases'; III 89·179 *kuštā ranikām bidā samkhalyānā*; III 91·206 *kuštā āstamna rranikām bidā samkhalyānā jatte* 'it must be smeared upon skin-diseases the *kuštha-* 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 *būysiñā padī šū hīya ranūškā* 'scrapings of burnt goat's horn'; III 87·113 *ašā saḥā hīya ranūškā* 'scrapings of horse's hoof'; III 91·210 *hišq hīyā rranūškā* 'scrapings of iron'; III 93·259 *gviḥā: šū ranāñā cu pejsā haikā, ttie ranūškyānā 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 *padiya gaysā* 'burnt reeds'.

rrantha- 'noise, tumult', III 72:157 *hviyaṣāṃ hīvi 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 dāṇmā* 'uproar, noise and smoke'; JS 34r4 *mista ramthā pana* 'a great tumult arose'. Verbal *rrinth-*, Z 24:415 *pale* (BS *patākā-*) *magarāmala* (BS *makara-*...) *rrinthindā bāhiyu* 'the banners the *makara*-flags (?) flutter greatly'; Z 5:34 *rrimthindā 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 *paramthāna 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 'γwštry OM 'γwštr' pr'w rnβ'y ZY ZK 'spy ḏnn '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, 33r3 (dyadic) *ramāro hayirāro* 'they might rejoice', BS *abhirameyuh*; Z 3:58 *ramindā hayāindā*; Z 22:172 *nai ne mara ramāntā satsera* 'it does not rejoice him here in migration'; Z 12:94 *ramāte* 'he rejoices'; K 138:918 *vaña rami herā hauḍāmdā* 'now they gave a pleasant thing' (Tib. omits); participle present, K 8r3 (dyadic) *haḥisaṃdai ramāmdai* 'rejoicing', K 14:111 *ramadai*; fem. III 95:42 *ramāṃca*; noun, K 26:129 *ramāme buša haḍaraujsai tcarakye*, =K 34:68 *rimāme tćirkyāṃ hiyirāme būsā* 'pleasure, amorous sports (=BS *rati-*), delight, jests'; adjective, v III, 33v3 *ramañīya*, BS *ramañīya-*; SuvO. 56v3 *ramañi*, BS *ramañīya-*; JS 37r1 *cejelake* (for *vejelake*) *ramaña bravīya agamjsa* 'young, pleasant, happy, faultless (sons)'; v 65:14 *vṛkṣa vasva ramaña brūna* 'trees clean, delightful, splendid'; v 66:12-3 *kāmjañe ysi(rrā jsa) ramaña chaka* 'stalks delightful with *kāncana*-gold'; Manj. 414 *bināña* ... *ramañi hvāra* 'music delightful, sweet' (to Z 5:100 which differs); with *-ya-*, Z 20:11 *ku ttū dātāndā ysama-śśandau ramyu biśšu* 'when they saw this world delightful, wholly'. From Iranian *ram-*, Av. *rām-*, Zor.P. *rāmišn* 'joy', N.Pers. *rām-*, *ārām*, *xuram* 'happy', M.Pers.T. *r'm-* 'rejoice', Yidya *rim-*:*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. *ramāte* '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 *parrāmāte vātā*; v 95r2 *parrāme* (3 sing.), replacing lw *prracavāte* 'go forward' (BS *pra-cyav-*); III 26, 29v3 *parāmidī* BS *pariyavāpsyanti*. From *ram-* 'to move', Zor.P. causative *rāmēnēt*, with *abi-* (<*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. *lwbyt *raβēt*, *raftan*, N.Pers. *ravād*, *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 *lawdāl* 'to speak', Šuyni *lūv-*, *lūvd*, Yazg. *laf-*, *lafd* 'speak', *lafēk* 'teller of tales'; Yidya *rov-* 'to bark', *rivd*, 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-ṭṣou till now he is not giving directions' (SDTV 112); K 109:321 *khu kāmā rraysda ttini hamye kṣaṇa* (BS) *dā vaiṣṭā* 'when thought directs, then indeed in the same instant the *dharma*-doctrine is established', K 111:348 *kāmā kṣaṇa vi ttraida kāña kṣaṇa kāmā 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 naistq, bāda vā na ra raysdai*, = II 94:10 *maṃgārā hanā hīyai pūra naistq bāda 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 paṃdā* 'right road', Tib. *legs-par*, Sid. 109r2 *raṣṭa*, Tib. *dran-ḥin* (*dran-po* 'straight'); K 138:931 *rraṣṭa-hvāñāka* 'rightly teaching', Tib. *de-bḥin-gsegs-pa* (=BS *tathā-gata-*); v 123, 2r2 *rraṣṭā-tsūkā* 'going rightly' ('faring, behaving rightly'); Manj. 160 *raṣṭānai 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 pajsa-mānā āṣaṇā* (=BS *tathāgata-*, *arhant-*); Manj. 111 *rraṣṭa-drraiṣṭi* 'having right views' (=BS *samyag-dṛṣṭi-*) with adjectival *-iya-*; K 151:35-6 *raṣṭiyim vasva dāya praraḡ vijsyānai* 'may I see the right pure *dharma*-nature', v 68, 8v3 *pūmo rraṣṭye* (<*balysūste jsa*, =BS G 37 4a2-3 *anuttarāyāṃ samyak-saṃbodhau* (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 rāṣṭida hamaga* 'they make the road straight, level'; Sid. 144v3 *bvākā vījā* (BS *vaiddya-*) *rrāṣṭñā* 'the trained physician must be directed', Tib. *cho-ga ṣes-pa sran-ḥin* (*sron-ba* 'to straighten'); III 58:8 *paṃda rrāṣṭindā 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 *viṣayaṃ rrāsā* (dyadic) 'territory'; SuvP. 63v3 *rāṣina*, BS *-vaṣena* ('under control of'); second component *-rāysa-* 'directing'; II 92, 17v5 *paṃdā-rāysa-* 'director of the road, guide'; II 92:129 *kathi-rāysa-* 'governor of a city'; Z 2:201 *ham-rraṣṭu* 'always', see below. Adjective L 95:1 *rrāysanaunda-*, BS *iṣvara-* 'owner, lord', see below. From *raz-*, Av. *raz-*, *rāzaya-*, *rāṣta-*, *raṣta-*, *-rāza-*, *arazu-*, O.Pers. *rāsta-*, Sogd. Bud., Man., Chr. *ršt-*, Bud. *ršty'kh* 'truth', *ptr'z* 'erection', *ptr'zt*, *fr'y'z't*, *fr'št'y*, *fry'zt* 'directs'; M.Parth.T. *rzwr* 'just; judge', M.Pers.T. *r'z* 'edifice', *r'zmyrd* 'builder', *r'z grwg* '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*, *ṛjū-*, *rājiṣṭha-*, Greek *ῥάγιος* '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 *diṣa* (BS *diṣā*) *auva paramai baiṣa rraysāva viṣtauda* 'regions, villages, hamlets all are empty', = K 31:24 *phiri auva parmahe cva rriysām viṣtāve*, = K 23:68 *phara auva parama ca raysāmva nvasta* 'many villages, hamlets, which lie empty', parallel Divyāvadāna 435:23 *grāma-nagarāṃi 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 *ṣg rraysāñāñā 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. *riṇākti* '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 *rāzāḡ giyāk* 'secret place', M.Parth.T. *rwštḡ* '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*, *kršn'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 rroi* (<*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 vira* '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-čam-la sogs-pahi mchan-ma*; 'light' v 87, 50r1-2 *śamī vā rre pulṣti biṣu amujātā 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 *amuyuj-* 'to enquire'); Bcd 55a4 *rraysgā*, BS *kṣipra-* 'swift', Bcd 55r3 *raysgā vi thyau* 'swiftly at once', BS *na cireṇa* 'not after long'; K 151:37 *raysga-t-i*; K 152:16 *tcana byehide rraysgana baysuṣti* 'whereby they get bodhi-knowledge swiftly', K 154:46 *rraysgi thyām* (= *thyau*) 'quickly, at once'. Compound, Sid. 17r5 *rraysga-gvācha-* 'digesting lightly or swiftly', BS *laghutara-*, Tib. *yan-po* ('light'). From **raju-ka-* (-*dž-g-* > *-ysg-*), to Av. *rayu-*, fem. *ravī-*, comparative *rānyah-*; *rāñiṣṭa-*, with component *rava-*, *-rava-*; M.Parth.T. *rg*, *rgydr* 'swift, swifter', Armen. lw *erag*, *arag* 'swift', Simnāni *raik*. IE Pok. 660 *leg'h-*, *leng'h-*, O.Ind. *raghū-*, *laghū-*, Greek *ῥαγός*, *ῥαγρός*, Lat. *leuis*, Got. *leihts*, O.Engl. *leoht*, Lit. *leñgvas*, *lengvūs*, O.Slav. *ligükū*.

rraysdvyārā 'princesses', K 155:51 *raysdvyārā rrespū(rā) hatsi* 'with the princesses (and) princes', = K 150:33 *raiysdvarām rrespūrām hatsa*, see *rriysdutar-*.

rraysma 'array, rank', Z 24:424 *āphāde ni rraysma* 'their ranks are confounded'; Z 24:407 *rraysmo thamjare u ākṣvindā 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*, *rz'm'hyg*, *rzmywz*.

rariya 'month name, second summer month', III 105:1 *rariya māsta*; Sid. 1 bis r5 *rariyi māsti*; Sid. 3r4 *rariya*; II 27:34:15 *rariye*, corresponding to BS *bhādrapada* 'month'.

ravi 'appointed time', III 42b3 *u sau ravi jsa pajsaṃ tcerai* 'and at one time the worship is to be made' (Kalparāja text), to Av. *ratu-* 'fixed time', see also *rutā*, *rve*.

ravinaa- 'of the plain' adjective to *rrai*, K 14:108 *jīvajivā ravinā cāṣa* 'jīvanjīva-birds, birds of the plains, jays', = K 22:61 *jīvajivā ra cāṣa*, BS *jīvanjīva-* 'pheasant'.

rravyi pata 'southern region', III 22, 12a2 BS *dakṣiṇa-*; Sid. 3v4-5 *khu urmaysdi hauda rrichām pa jsāte u rrayye*

pa jsāte dvyāṃ paṇḍāvāṃ paṣtāme jsa ‘when the sun goes northwards (to the seven sages) and goes to the southern region in moving on the two paths’, BS *ravi-vartma-dvaya-āśrayaḥ*, Tib. *ñi-ma byan phyogs-su hgro-ba dan, lho phyogs-su hgro-ñin lam-gñis-su hjug-pahi phyir*; II 56.12 *ravya pa*; II 56.14 *ravye pa hūva 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 haḍājsye śadi bimḍā* ‘southwards two days’ journey on land’; V 222.19.2 *rravye pana* ‘from the south’; K 144, IV 1 *ciga kṣīra jsa ravye pa nūhumjsadā* ‘south-west of China’; K 146, 3v4 *jabvī-dvīpa rriveye pa idārai hūva 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 *rravya* **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*, *rapīθwā-* ‘midday’, *rapīθwina-* ‘at midday’, *rapīθwitara* ‘southern’, formed from *ara-* ‘prepared’ and *pitu-* ‘food’; Oss. DI. *rāftad* ‘midday meal’, D. *rāftā* ‘noon’, I. *riwātdon*, *riwāddon* ‘place of noon rest’, I. *riwāt*, *riwāt 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 ἀραπίσκω, Lat. *art-* (*ars*, *artis*). See above *aramdiśś-* ‘to overlook’; for *pitu-*, see s.v. *pā*, *pya*.

rravye adjective ‘of the plains’, see *rrai*.

rraśṣ ‘ruling’, II 54r17–8 *ayikṣyaude rāsci raudānā naumā viśāra rraśṣ pūrāmya* ‘they exercised power (BS *adhiṣṭhita-*) on the sovereignty, the names of the kings, controlling the *vajra*-diamond, leaders’, from **razya-* (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 *nirasamḍai* ‘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 *damya-sārathi-*, as V 142, 13r1 *dimā(ka) grata-hvāñai*; =BS G 37, 7a2 *damya-sārathih śāstā*, G 36, 5v4 *puruṣa-damya-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 *rahā 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 *bveyāmstye rahā:*, ‘the shining chariot’; adjective, *rahya* ‘charioteer’, Manj. 138 *beśa aśya hastya* (BS *hastin-*) *gūha rahya tc(u)ra-ysanya hīna* ‘the whole four-divided army of horse, elephant, infantry, chariot’; K 33.62 *bveyāscye raha baidā* ‘upon a brilliant chariot’; III 5, 11r5 *satvāni nārvāñāṣṭa rrahā bāyāka* (voc. sing.) ‘chariot-driver of the beings towards *nirvāṇa-*’. From *raṭha-*, Av. *raṭha-* ‘chariot’, *raiṭi-* ‘road’, O.Pers. *raṭha-*, Sogd. Bud. *r’δ* ‘way’; M.Parth.T. *ryh*,

plur. *rhy’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. *rāt* (**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.Ír. *rethim* ‘I run’.

rraha: ‘red (?)’, II 85.18 *śau rraha: ṣyi ttrihe:* ‘one red, white radish’. From **raxa-* to **raxva-*, *rrāša-* **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 *ttī-rahā* ‘garment’, IV 53a3 *ttīrahām*, IV 68a1 *ttīrahā*, IV 39b1 *ttīraha*; IV 59a2 *pamūha u ttīrahā* (dyadic). From **taxta-raxṭa-* (or *-raxa-*, *-raxva-*) ‘woven cloth’ to *tak-* ‘weave’, Oss. D. *taxun*, *taɣdton* ‘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 *ānrce*, 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’, *rekq*, *rešti* ‘to say’, *raknoṭi*, *račiti* ‘to wish’, Tokhara B *reki*, A *rake* ‘word’. See also *rīma* ‘cloth, dress’ (**raxma-*?) and *rahada*. For *-ī* < *-ita* < *-axt-*, note also *sāj:-sīta-* and as first component *śsi-phīsa-* ‘white’. See also *rrīe* ‘called’.

rahada ‘clothes’, Manj. 77–8 *ttīrama sa khu hvī ayula* (BS *ayo-gola-*) *ujadīśa 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. *sādayanti* ‘dress’.

rahā ‘notch’, III 81.174 gloss to Turkish *keysā=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 *pa teyī rahā* ‘with the sword’s edge’ *rāh* ‘edge’ *rahnay* ‘bank of river’, *du-rāhen* ‘two-edged’. IE Pok. 1001 *srak*-to-* *-ti-* ‘sharp-edged, sharp edge’, O.Ind. *sraktī-*, Av. *sraxti-*, *θraxti-*, Greek ῥακτοί·φάραγγες.

rahi piṇṇā ‘a medicament’, III 90.192 *avaṣāyq, gvaṇi, raḥi piṇṇā, ṣiya baḥguyā* (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. *mušti* ‘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 *trāmu hā pajsatā kho ṣṣiyā 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. *miūā*, I. *mi* ‘thing, deed, work’, Hungarian lw *mű* ‘work’, assuming that D. *miūā* is from **muva-* as D. *siūā* ‘horn’ is from **sruva-*, I. *siū*, *sy*, *syk’a*.

rrā ‘veins’, Sid. 150v4 *rrā-v-i khāñā* ‘his veins are to be opened’, Tib. *rca gtar-ñin*, Sid. 103v3 *ñnakā 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 *ttie jsa baṃḍa jivaina hamagā huñā ttarūna, narā udiśāya narrovai hīveye re* ‘from it vomited red blood equal to life; for the man you opened your own veins’; K 19.222 *ttiau hyai rri khauñā* ‘their veins must be opened’, =K 27.146 *ttiau hīye re khauñā*, =K 35.90–1 *re khūmāñā* (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 lg **rag*, Gr. Bd. (TD2) 110.8 *lk’n*, *lhk’n*, Ind. Bd. lg’n, Armen. lw *erak*, N.Pers. *rag*; (with *-ā*) Munjāni *riūgo*, Yidya *riyo* (**rākā-*), Simnāni *ria*, Sivandi *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 κοτ-εράω ‘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 rraṣṭā* ‘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-*, *lavāna-*), 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 strikers among the fighters (?)’ (see s.v. *haspūnaka*). To Av. *rāna-* ‘fighter’ glossed by Zor.P. *patkartār*, *rēna-* ‘fighting’, glossed by Zor.P. *patkār*. For the fighting ascetic, note Divyāvadāna 138.26 *yujyadhvaṃ buddha-śāsane*, =Z 22.276 *haspāsta śśāṣiṇa balysā*.

rrānā ‘belt (?)’, N 52.9 *pharāka-padya ratana nāste ysirru āljsatu u biśūnya 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 *mīḍj*, Rōšāni *mīḍj*, Sarikoli *mīḍj* (**madyaka-*) ‘sword’ as ‘the thing at the waist’.

rāṃdām ‘ravens, crows’, I 173, 91r4 gen. plur. *rāṃdām 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 *rāṃd-* or *rāṃda-* < **rund-*, from **rapant-* ‘rapax’, like *ṣṣund-* ‘raven’ < **xšuvant-*. The

passage lists diseases caused by BS *bhūta-*, *yakṣa-*, *kākanī-*, *kumbhāṇḍa-*, *piśāca-* demons.

rāme ‘be removed’, Manj. 310 *hiṣṭā pyaucai vahaiśai arvai ttīyā arvā vai prrabāvna tte ttavai paṭṭa rāme* ‘eighty antidotic reducing medicaments, by the power of those medicaments his fever is reduced (*paṭṭa* < **patati*), is removed’. See *rram-* ‘move’, *narām-*.

rrāyā ‘times’, Z 11.61 *drai rrāyā ṣṣīve haḍāya* ‘three times, by night, by day’, parallel BS Divyāvadāna 124.19 *trī rātres trir divasasya*, Sogd. Bud. *myḍ* γṣṑw wγwṣw ḡmnw ‘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. *ltk* **ratak*, N.Pers. *radah* ‘order, rank’, Tokhara B *retke*, A *ratāk* ‘troop’ for BS *sainya-*. Note *jūna-* ‘times’, N 158.31–2 *ṣṣavi haḍā raṣṭa drai jūna ṣṣīvi u drai jūna haḍāya*; Z 12.55 *ttr-kālā*; II 7.118 *hauda kāla* ‘seven times’; and *tcīra* ‘times’, Sogd. Bud. P 7.173–4 *y’wr*.

rrāys- ‘to make noise’, Z 2.46 *suṭṭha rrāysindā u ṣṣundā* ‘the vultures and the ravens make noise’; Z 20.30 *suṭṭha rrāysindā*; III 47.53 *ṣāṃdakyi rrāysārā*, =III 38.34 *ṣaudakye rāysāra* ‘the (young) ravens make noise’ Possibly *rāz-* 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 *iśvara-*, Tib. *dban-ba*; gen. plur. II 54.13 *rāysanām hvāṣṭi* ‘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 < *-āvant-a-*, L 93.19 *dātā ve rrāysanondā*; L 94.39–95.1 *ūyāme vī rrāysanaundā* ‘dominating the survey’, BS *avalokita-iśvara-*; Sid. 1 bis v3 *ṇe bimḍā rrāysanaudā* ‘controlling the *anausa*-food’ (=BS *amṛta-*); II 120.199 *jabvī dvīpa baida rrāuysanauda* ‘ruling over Jambu-dvīpa’; K 54, 13v3 *samāhauñā rāysināmdā* ‘master of trance’ (BS *samādhāna-*), II 103.47–8 *ranījai janavai vira rāysanauda* ‘ruling over the Land of Jade’; K 60, 35r1 *dāvīnem* (*-em*=*-ai*) *ttaramdarq 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 **rājāzana-*, BS *rājāsana-*; once in JS 18v2 *rāysāysnā*, 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 *rāysāyiñā* ‘on the throne’ (loc. sing.).

rāysai ‘gift’, possibly ‘earnest money’, variant with *ham-bā* ‘share’, *vāra* ‘portion’ and *herā* ‘thing, possessions’;

IV 72a2 *qarā va hambā* ‘the share of the *qarā* official’, IV 33a2 *qarā va rāysai va* ‘for the *qarā*-official for a gift’; V 3·1·6 *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 *qarā va rāysai hī(vi) herā*. See *qarā*. With *harays-*: *harašta-* ‘to present’, see IV 72a2, with *aharašta-* (IV 55a2). To base *raz-*, s.v. *rrays-*, with meaning ‘give’ as in Greek ὀρέω. Note also for ‘earnest money’, BS *udranga-*, *avadranga-*, cited s.v. *drjs-* ‘hold’.

rrās- ‘direct’, causative to *rrays-*.

rrāša ‘control’, K 6, 143v4 *rrāšu vātā*, Tib. *sa-la*, Chinese *ti* ‘earth’ (K 223·10); SuvP. 64r2 *cu drrāvai aysmū rāšq, cu vā ysūrri brriye rāšqna* ‘what under influence of fickle mind, or what under influence of anger (and) passion’, BS *cala-citta-vašena kāma-krodha-vašena vā*; SuvP. 63v3 *kāsci ysūrri rāšqna* ‘under influence of sorrow, anger’, BS *śoka-roṣa-vašena*; V 31, 86b3 *rrāšo*; K 69·225 *byamdi rāšq* ‘under influence of confusion’ (=BS *pramāda-*); K 148·64 *rāša vauniha*; K 148·50 *rāšq vauniha ni byehide* ‘they get no control, opportunity’; K 52·7·3–4 *jsīñi bidi byehimā rāšq* ‘may I get control over life’; K 57, 24r3 *ttaramdarā vī rāšq byehe* ‘get control over the body’; K 153·20 *ca byādā pāraumvā hastimim rāšq* ‘who (fem. **byaudātā*) got best control in the *pāramitā* perfections’; Manj. 277 *tī vasve byehe rāšq škauje*, = III 29, 43b3–4 *tī vasve byehā, rāšq saṃtsārā* ‘then he gets pure control of the *saṃskāra*-acts’ and ‘of the migration’; with ‘to go, come’, III 128·5 *rāšq tsūti* ‘come under the control of’; K 46·35 *ṣi nadā hārū bādī rāšq tsve khū mudā* ‘the merchant Nanda came under the control of time so that he died’; K 109·315–6 *tty(e) aysmva pūša rrāšq jsāve* ‘at once his mind comes to control’; with *yan-*, *padim-* ‘make’, II 129·81 *rrāšj pastāmdū yude* ‘we deigned to bring into force’ (translation AM, n.s., II, 1964, 20); K 39·154 *yudāmdai rrāšj* ‘they made him in control (set him free)’ (translation BSOAS 29, 1966, 514); V 212, 46a3 *rrāšj parī yudā*, V 211, 42·3 *rrāšq parya yu(ḍe)* ‘condescend to give control’; V 280, 5a3 *rāšu padimāta kho sumirā* (context lost); III 137·12·3 *nāri kṣamī ne nā rrāšqi* ‘may it please the wife; it is not in their control (?)’; ibid. 4 *///pātcī rrāšq*; Manj. 144 *rāša reda vejsyāra* ‘they see *rddhi*-power in control (?)’.

rrāša ‘dark-coloured’, Sid. 136r5 *cha haryāsa u rrāša u hiji* ‘skin black and dark and red’, BS *śyāva-lohita-*, Tib. *mdog gnag-pa dan, sno-skyar hdug-pa dan, dmar-ba dan*; Sid. 142r1 *henai u rrāša cha* ‘red and dark skin’, BS *śyāva-*, Tib. *mdog dmar-la sno-skyar hdug-pa*, Tib. *sno-skya* from *sno* ‘blue, green’ (plants), *sno-skya* ‘pale blue’ (of emaciated skin), according to Jäschke Dictionary; *skya-bo* (=BS *pāṇḍu-*) ‘whitish, grey, yellowish white’; similar in the Das Dictionary; Mahāvīyutpatti 2088 *śyāma-*, Tib. *sno-bsans*; 8814 *nīla-*, Tib. *sno*. Hence *rrāša-*, 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 dži* ‘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-*), Yagn. *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 ῥέζω ‘to colour’. See *rajsāna*. For ‘colouring’ see also *nar-*, and *hvāraka-*.

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-ālabana*). Possibly base *rād-*, Av. *rād-*, *rāsta-* ‘prepare, arrange’, O.Ind. *rādhati, rāddhā-*; O.Pers. *rād-*, loc. sing. *rādiy* ‘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’s* ‘prepare’, *wyr’y-* ‘arrange’, M.Pers.T. *rd-* (from *rad-* and *raz-*).

rrāha- ‘pain, ache, disease’, Sid. 111r1 *kamala rrāhā* ‘head-ache’, BS *śiro-’rti-*, Tib. *klad-pa na-ba*; Sid. 124r1 *ysira rāhā* ‘heart disease’, BS *hṛd-roga-*, Tib. *snñ na-ba*; I 187, 106v1 *garša rāha 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. *rraphai* ‘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 *ādhvāya... raphitāya* ‘weak... depressed (?)’. IE *rep(h)-* Pok. 865 *rep-* ‘seize’, O.Ind. *rāpas-* ‘bodily harm’, *raphitā-* ‘injured’, Greek ἐρείπτουσι ‘tear off’, Lat. *rapiō*, *raptus*, Lit. *ap-rēpti* ‘seize’, Germanic **rabh-*, O.Norse *refsa* ‘to punish’, O.Engl. *refsan* ‘blame’. But Iranian *rf-* ‘to attack, fight’. See also *rrautte*.

rrāha māšta ‘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. 31r5 *rrāhaji māšta*, II 72·18·1 *māšta rrāhaja*; V 227·65a1 *rrāhaji 22mye ha(ḍai)* ‘(month) *Rrāhaja* 22nd day’.

ri ‘even, also, on the part of’, latest form of *ra=rro, rru*.

rrī ‘veins’, see *rrā*.

rrīj- ‘surpass’ from ‘leave behind’, V 355, 294v1 *kho būma ātāsiya rrījare pharu* ‘as things of the sky (BS *ākāša-*) surpass by much things of earth (BS *bhūmi-*, *bhauma-*)’; Z 22·165 *brahmānu rrījite dātena lakṣaṇai drāvaredirsa* ‘he surpasses *Brahmāna-* in appearance; his marks are thirty-two’ (BS *lakṣaṇa-*); II 61b9 *tī cu burā ām maṃ*

rrījāmi (no context). See cognates s.v. *parrij-* ‘to deliver’, base *raik-*.

rrijā ‘queenly (?)’, JS 12v2 *tta khu purra spāsa purna pamješā vira ttalottama ramba sūja rrījā ttišṇa* ‘as the moon shines full (BS *pūrna-*) on the fifteenth day with the queenly splendour (BS *tejas-*) of Tilottamā, Rambā, Śūjā’ (=BS *Śaci*, wife of Indra). It can be traced to **rinja-* adjective to *rrīnā-* ‘queen’, rather than connected with *rijī* ‘of *rijī*-colour’.

rijī-jum ‘of *rijī*-colour’, II 72·4 *rijī-jum hulyega* ‘a hand-cloth of *rijī* colour’; in form like *mijī-jūna-* ‘of red colour’. Basic form ambiguous, **raiči-* > **rij-* > *rij-*, or **riči-* > *rij-*, or nasalised **rinči-* > **riṃj-* > *rij-*. Since *mijī* can be connected with O.Ind. *mecaka-* with base *mai-:mi-* (see above s.v. *mijī*), here a base *rai-:ri-* can be accepted, a colour name, like IE Pok. 859 *rei-* ‘speckled, variegated’, Lit. *rainas, raīmas, 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 *rij-* to **raji-* and connecting with *rajsāna-*, *rrāša-* above, base *rag-* ‘to colour’. For ‘variegated’, see also Iranian *pard-* (Kroraina lw *palaḡa-*), see *palaiga-*.

rrājsaa- ‘sharp’, fem. *rriscya*, V 70, 8v3 *rrājseina kāḍarna* ‘with sharp sword’, BS G 37, 12b1 *tikṣṇena śastrena*, Tib. *mchon rnon-pos*; V 263, 89r1 *rrājsā pihāka paḍe* ‘sharp splitting axes’, BS G 37, 76b1 *dāru-pātakāni kuṭharāni*, Tib. *sin gśegs-pahi sta-re rnams*; JS 13v2 *rriscye guhaiñā* ‘sharp knife’; Sid. 17r2 *u tciñā rrimjsai (-im=-ai-)* ‘and (makes) the eye sharp’, BS *ḍrg... śukra-prada-*, Tib. *mig rno-ba... byed-do*; Sid. 19v1 *bida-lūm* (BS *viḍa-*, *lavaṇa-* ‘fossil salt’) *ṣi grāma u rriscya* ‘fossil salt is hot and sharp’, BS *uṣṇa-haram tikṣṇam viḍam*, Tib. *čabs-ru ča ni drod čhe-ṣin rno-ba yin-te*; Sid. 104v4 *ṣi rrimjsām (-im=-ai-)* *hvaḍā khaṣṭā āstamna* ‘this (*pāṇḍu-roga*-disease arises) from sharp foods (and) drinks and the like’, BS *tikṣṇa... niṣevaṇā*, Tib. *kha-zas-la sogs-pa rno-ba dan*; Z 2·75 *parvachā ni bvāmata rāśca* ‘their ripening, their bodhi-knowledge is sharp’; K 64, 82r1 *tvā raiscya satsārva gaumaña ttāja* ‘that sharp swift river of *saṃsāra*-migration’. From **ričaka-*, fem. **ričači-*, to base *raik-:rik-*, IE Pok. 858 *reik(h)-* (from *rei-* ‘cut’), Greek ἐρείκω ‘break up’, Lit. *riekiū, riekti* ‘cut’; O.Ind. *rikhāti, likhāti* ‘scratch’; from *reik-*, O.Ind. *riśāti, liśāti* ‘tear off’. See JS 16v1 *rraisvi gvahqiñā* ‘sharp knife’; III 42·4 *haṣḍq raisvai* ‘sharp message’, to base IE *reik-*.

rīna ‘of the queen’, see s.v. *rrīna, rīma*.

rrīna ‘queen’, K 52·76 *mista cingāni ṣi rrīna* ‘this great queen of the Chinese’ (or adjective ‘Chinese queen’); plur. SuvO. 36r3 *rrīne u rrāspūra varā u rrā(ysdūrā)* ‘queens and princes there and princesses’, ibid. 4–5 *rrī(ṇe u rrāspūra u rrāysdūrā*, BS *agra-mahiṣi rājaputrāś ca rājaduhitarāś ca*; gen. sing. V 112, 34v4 *rrīne*, BS *agra-mahiṣyāś ca*, III 73·176 *rrīne*, JS 31r2 *rrīna*, K 155·51 *jaṣte rīna*; with *yī* ‘him’, K 40·19 *rrīnai ṣā hādikaṇa biysīyā* ‘the queen took him in the clothes’, =K 43·137 *rīnai hādikaṇa biysīyā*; K 42·97 *rrīnai tta tta hvā* ‘the queen spoke so to him’; K 40·14 *dvī rrīna ye* ‘there were two queens’, =K 43·133; K 40·15 *paḍauysā rrīna* ‘the first queen’, =K 43·134 *paḍauysi rī(na)*; later oblique

K 42·105–6 *rrīna pejsā amanā himyeṃ (-eṃ=-ai)* ‘to the queen strong displeasure arose’; K 155·51 *jaṣte rīna raysdvārā rrespū(rā) hatsi*, =K 150·33 *gyaṣṭā rīnā raiysdvārām respūrām hatsa* ‘with *devī*-goddess queen, princesses, princes’; K 40·20 *rrīna āhāmrrji hvē* ‘delighted he said to the queen’, =K 43·138 *rīna āhauja hve*; III 117 (line 2)·8 *mastyē janava-kadyānye rīna jastūña aysmū* ‘the royal mind of the queen great beauty of the land’ (BS *janapada-kalyāṇā*); III 68·62 *rrīna jsa hvāstyē* ‘from the chief queen’; K 42·100 *mera rrīna vira brriyā* ‘love for my mother the queen’; K 42·100–1 *jaṣta rrrīna vira* ‘for the *devī*-goddess queen’. With *-ka-*, III 73·173 *rrumda kvāṣā, rrīnaka ya* ‘beside the king was the queen’. From the base *raz-* ‘to direct’, hence **razinī-* ‘wife of the director’ > **raižnā-* > **rainā-* > *rrīnā-*, beside *razi-* > *rrāys-*, *rrās-* see *rrāysdutar-*, *rrāspūra-*; see *rrāysan-*, and base *rrays-*. Suffix feminine *-inī*, see Šuynī, Rōšānī *wirdzin* ‘she-wolf’ (**vrčini*), Chorasmian *’wrk’n* ‘she-wolf’ (**vrkāni*), and Av. *-ānī, ahurānī*.

rrātu ‘cleft’, Z 22·281 *hamata śśandā rrātu yande* ‘of itself the earth makes a fissure’ (into which Mahākāśyapa entered); adjective, N 50·30–1 *butta haḍe tye nvyē gamjso cu khūnājsa o rrātqjsa* ‘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 *raiš-* ‘to tear, split’, see s.v. *bārātq*, participle *birṣṭa-*.

rrīna ‘queen’, see *rrīna* with *-ṇ-*.

rrīnth- see s.v. *rrantha-*.

-rīph-, see *pārīph-*, BS *sthāpaya-* ‘establish’.

rim- ‘rejoice’, see s.v. *ram-*; K 41·45 *kūnāla rrimq upagaup-ttā sthī(ri) vira*, =K 43·163–4 *kūnāla rrima upagaupptti sthīri vira* ‘(the boy) *Kūnāla* was delightful to the elder (BS *sthavira-*) Upagupta’.

rima ‘cloth’, II 77·36 *mūṣaka va rīma gīryāṃdu* ‘we bought cloth for clothes’. From **raxma-* to base *rak-*, Zor.P. *raxtak*, N.Pers. *raxt* ‘clothes’. An alternative would be **raišma-* base *raiš-* beside *rais-* ‘to spin’, N.Pers. *rištan, rēs-*, Balōči *rēsay, rēsag* ‘spin, plait’ but the lost *-š* would normally be indicated by a subscript hook. IE Pok. 858 *reik(h)-*, O.Ind. *rikhāti, likhāti, rekhā* ‘line’, and *reik-*, N.Pers. *rištan*. For **raišma-* note Zor.P. *aḇrēšm* ‘silk’, N.Pers. *abrēšum*, Tib. *par-ša ris-ma* (MT a III 001) and Tib. *par-ša re-ši-ma* (MT a VI 0056, quoted F. W. Thomas, Tibetan literary texts II, 201) may belong here, with *par-ša* for *parša-* ‘variegated (?)’. See s.v. *raha-*, for base *rak-*.

rrīma ‘faeces, filth, dirt’, Sid. 121v1 *rrīma*, BS *viṭ*, Tib. *dri-ma*; SuvP. 66v4 *rrīme*, BS *malam*; III 134·85–6 *rīma maṃ naišta* ‘here is no dirt’, BS *malina na asti*; V 134a5 *rīmañi*, gen. plur. Sid. 4r4 *rīmañām*, N 52·12 *rrīmañyau*. Adjectives, III 124·85 *rrīmajsā*, BS *malina*, Z 4·96 *rrīmajsā-*, with negative, K 62, 76v1 *arimā*, Z 22·244 *arrīmajsā-*; with *naṣ-*, Bcd 48r1 *naṣirrima*, BS *vimala-*, SuvP. 68v3 *niṣirrima*, BS *sunirmala-*. From base *rai-:ri-* ‘to flow, defecate’, Av. *irita-*, Zor.P. *riyēt, rīt, rēman, rēmantom*, N.Pers. *riyad, ridan, rēm, raiman*, Sogd. Bud. *rym, rymh, rym-γw’r’k*; adjective *rymn’k*, Man. *rymnyy*, Yagn. *rēm*, Oss. D. *lijun, lid*, I. *lijyn, lyd*, D. *lāxā*, I. *lāx* ‘excrement’, Kurd. *lāxā* ‘slag’, Pašto

rāma, rima 'mucus, dysentery', plur. *ramē* 'mucus, bile'. See also *riyai*.

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 triṃśat koṭyo amātyānām āhūya* 'the king summoning 30 koṭi- millions of his intimates'. Possibly to base *raḱ-* (see above s.v. *raha-* 'dress'), O.Slav. *rekę, rešti* 'speak', Tokhara B *reki*, A *rake* 'word'.

riyai 'anus', Sid. 102v1 *u riyai puṇvāñā* 'and is to be inserted into the anus' (BS *guda-*), Tib. *rkub-tu brdzans-la* (*rdzong-ba* 'send, put'). From **raitaka-* to *rai-* 'defecate' (see s.v. *rrima* 'dirt') or **raikaka-* to *raik-* 'pour out, leave', see s.v. *parrij-*.

***rriys-** 'to lick' (or possibly **rris-*), present 3 sing., III 43.18 *ā vā riṣṭā raijsai kādarā dairā māḱṣi* 'or he licks honey upon the edge of a sharp sword', cliché BS Śikṣā-samuccaya 204.12 *madhu-digdhā iva kṣura-dhāra-samā*; Sanskrit Niti-śāstra (5748) *asi-dhārā-avalehanam*; preterite, 3 sing. Z 5.44 *biṣāna nā biṣā rraṣṭe* 'he licked them both with his tongue'. Base *raiz-* or *rais-* 'to lick', Av. *raēzaēte*, Zor.P. *lēšēd, liṣṭak*, Sogd. Bud. infinitive *rys'ty*, Yayn. *les-*, *lis-*, *lesta*, N.Pers. *lēš-*, *liṣtan*, Sanglēcī *lēš-*, *let*, Iškāsmī *lēš-*, *liṣt*, Waxī *liṣ-*, *liṣetk*, *liṣt*, Yidya *nāriṣ-*, *nāriṣd*, Pašto *lit* 'smooth' (**liṣta-*). 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. *liežiū*, *liēžti*, O.Slav. *ližq*, *lizati*.

rriys- 'tremble', III 76.237–8 *ysīra-m ṣṭām biṣā tta tta rīysde*, *khu ja kattalā bahyā bāgara rīysde* 'my heart so trembles altogether as the leaf of the kadali-plantain tree trembles'; participle present, N 75.26 *rriysamḍai patamḍai* 'trembling, stumbling', BS *pravēpa-māno*, see s.v. *tcārampha-*. With preverb *bi-*, K 5, 144r2 *lovadāti* (BS *lokadhātu-*) *kṣei-padya bārriysātā* 'the cosmos shakes in six ways', Tib. *hḡig-rten-gyi khamṣ 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 *bīriysya samḍa 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 *ysīra-rīysai* 'trembling of the heart', BS *hrd-roga-*; SuvO. 4v2 *puvaṇā o ahva-rīysā* 'fear or trembling of the belly', BS *bhaya-vyasana-*; v 113, 35v1 (contaminated words) *aharīysātā* 'not trembling', BS *anupāyāsa-*, with variant *ahva-rīysātā* (with *-tā* from preceding word *ahaysgamatā* 'not anxiety'). From base *raiz-*, Oss. D. *rezun*, I. *rizyn*, *ryst*, D. *nirristəj* 'shake'; Sogd. Man. **wryzt* '(the fruit) drops'. IE Pok. 667–8 *leiḡ-*, O.Ind. *réjate* 'jump, shake', *réjati* 'make shake' (*-j-*=IE *-g-* or *-ḡ-*), N.Pers. *ālēxtan* 'jump, kick out', Kurd. *belezium* 'dance', *liziim* 'play', Greek *ἐλελίζω* 'make tremble', Got. *laikan* 'jump', *laiks* 'dance', O.Engl. *lācan* 'move quickly', Lit. *laigyti* 'will run around'.

rriysām 'empty', see *rraysaa-*.

rrīysū 'rice', Sid. 9v1 *rrīysu* 'rice', Tib. *hbras-bu*; Z 22.126 *rrīysū rrvittā* 'the rice grows'; III 73.183–4 *hvaḍāmdā rriysū tte* 'they were eating rice'; I 159, 72v3 *rīysū*; I 161,

76r5–v1 *rīysū*. Adjectives, I 191, 111r2 *rīysva gūrvā* 'rice grains ground', BS *taṇḍula-*; I 147, 57 *rīysvā gūrvā*, BS *mahaṣadha*; Sid. 9v1 *rrīysvanai ṣapā*, BS *kṣara-pāyasa-*, Tib. *hbras-kyi ho-thug* (*ho-thug* 'rice, boiled'); Sid. 101v1 *rrīysutcā* 'rice-water', Tib. *hbras-bu*, Sid. 101v3 *rrīysutca*, BS *taṇḍula-ambhas-*, Tib. *hbras bskus-pa*. From *urīz-*, Pašto *wriṣe* (plur.), Orm. *riḍzan*, *rēzan*, Yayn. *rijan*, Zāzā *res*, possibly Sogd. *ryz'kh* 'stny 'rice-field'; with nasalized *-nj-*, Zor.P. *brinj*, N.Pers. *birinj*, *gurinj*, Simnānī *varinj*, Uigur Turkish lw *kürüč*, *krünc*, *krüč*, Sivandī *birji*. To O.Ind. *vrīhi-*, Nūristānī Kati *r'ic* (*c=ts*) 'barley', see M. Mayrhofer, Sanskrit Etymological Dictionary, s.v. *vrīhi*; Greek *ὄρυζα*.

rrāysga 'quick', Sid. 17r1 *gvañā rrāysga padīme* 'makes ears quick', BS *śrotra-prada-*, Tib. *rna-bagsan-ba*. See *rraysga-*.

rrāys-dutar- 'daughter of the director, princess', v 112, 34v4 *rrīne rrāspūrānu rrāysdūrānu* 'of queen, princesses', BS *agra-mahīsyās ca rāja-putrānām*; v 113, 35r4 *hvāṣṭye rrīne u rruspūrānu rrāysdūrānu* 'of queen, and princes and princesses', BS *agra-mahīsyās ca rāja-putrānām ca rāja-duhitrānām ca*; SuvO. 36r5 *rrāysdūrā* 'princesses', BS *rāja-duhitarah*; K 52.7.7 plur. *rrāysdvarā*, K 148.56 *rrāysdvire*, K 155.51 *raysdvyārā*, II 128.62 *rrāysdvarām*, K 150.33 *raiysdvarām*, II 103.64 *raiysdyūrām*. From **razi-dugdar-*, as *rrāspūra-* from **razi-puṭra-*. See base *rrays-* 'to direct'.

rāysdyai 'he directs', II 94.10=II 96.93, *raysdgi*, see s.v. *rrays-*.

rrivye 'south', K 146, 3v4 *rrivye jsa*, see *rravye*.

rīṣā 'appetite', Sid. 14r1 *rīṣā prahāje* 'opens the appetite' (=produces), BS *ruci-*, Tib. *yi-ga hbye-bar byed-la*; Sid. 5v2 *rrīṣi prahājākā* 'inducing appetite', BS *rocana-*, Tib. *yi-ga hbyed-par byed-do*; III 87.130 *khāysā vī raiṣā padīme* 'produces appetite for food'; with negative, Sid. 140v2 *ariṣgi va bauṣā* 'stinking smell', Tib. *kha-dri mi ṣim-pa*. See adjective *ariṣa-*. From base *raiz-*, **raizya-> rīṣa-* 'desire', Sogd. Bud. *ryz* 'desire', *ryzy'n* 'at will', *ryz't* 'he may desire', *kṣny r'z'k* 'desiring little', *ryz-kr'k* 'sovereign', *ryz-kry'kh* 'sovereignty', Man. *ryṣ* **rēṣ*, N.Pers. *rēṣ* 'desire'. The Sogd. *z*, *ṣ*, N.Pers. *ṣ* may derive from *-z-* or *-j-*. To an IE base *reiḡh-* or *leiḡh-*, not with Indo-Aryan Prakrit *rījhaī* < **rdhyati*.

rīṣṭā 'he licks', see **rriys-*.

rriscya 'sharp', fem. to *rrājsaa-*.

rrāṣṭa- 'licked', see **rriys-*.

rrista- 'distracted', SuvP. 63v2 *klesām jsa rristāna aysmūna* 'with mind distracted by *klesā*-afflictions', BS *klesā-vyākula-cetasā*; BS *vyākulaṃ manah* is rendered v 123, 3b3 *bātamā* 'confused', Tib. *hkhrugs-pa*; verbal, III 69.89 *raistāmdā kūysdāmdā biṣā* 'they ranged, searched everywhere'; K 58, 29r2 *cu biṣvā dāvañvā samāhānvā rristya dyāma ī*, *varai hajvattivīja pārāma hambīḍā* '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 *hāriscya* 'abandonment'. From base *rait-*, Av. *raēθ-*, *irista-* 'depart', IE Pok. 672 *leit(h)-* 'go, die', Got. *ga-leiþan* 'go', O.Sax. *lithan* '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, 35r4 *rruspūrānu rrāysdūrānu* 'of princes, of princesses', BS *rāja-putrānām ca rāja-duhitrānām 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 bvākā hajū* 'intelligent, wise prince'; II 90.77 *rrispūra āta* 'princes came'; II 128.62 *rrāysdvarāmurriṃspūrām* (*-im-*=*-ai-*) 'of princesses and of princes', II 129.72 *mājā rrispūra* 'our princes'; II 103.64 *jaṣṭā riñām raiṣpūrām rraiysdvyūrām* 'of *devī*-goddess queens, princes, princesses'; K 150.33 *rrēspūrām*; JS 35r2 *rrēspare*; v 197, 43a2 *jīta rrūspu(rā)* 'Prince Jeta'. With *-ka-*, JS 3r2 *rrīṃspuraka-*. With *-rr-*, K 62, 77r3 *rrāispūrrā*. Named K 148.57–8 *mista rriṃspūra tcūsyau*; K 48.2.1–2 *rrispūrā tcūm ttehi*; III 144, 46c2 *mista rraiṣpūra pūyam ṣikvaina* (Turkish *buyan* < BS *puṇya-*). Tumšūq Saka *respū(r-)* in the fragment of the tale of Prince Uttare (unpublished). From **razi-puṭra-* 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 *gviha rrū* 'butter', see *rrūna-*, *rrum*.

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 *tham-*) 'foods exist, begging, great taxes', =K 23.72 *naṣṭa khuysa 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 *ročik* 'food, victuals', *patroučak* 'sacrificial animal', Georgian lw *roč'ik* 'i', N.Pers. *rōzi* '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 *ἀπο-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 *rauḱa-* 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 *bīrūkām sā u rūkyām va sā* 'for the *bīruka*-officials one and for the *rūkyā*-officials one'. The title *bīruka-* is Turkish *būruq*. The association of the two titles *rūkyā-* (from older **rauḱya-*) and Turkish *būruq* 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)rauḱa-* with adjective suffix *-ya-*, of agent, rather than gen. plural *-yām*. Since the Saka title *kara-lranga*, *kanārang* 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 *rwh'*

in Arabic script for *rwh'* or *rwh'* or *rwh'* (*rōjā*, *rōcā*, *rōxā*) assumed by Vīrō in the poem of Vēs u Rāmēn of Gurgānī (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 **rauḱya-* a later form would yield **rōcā-* (as *-gy-* became *-j-*). The long *-ā* of such a *rōjā* or *rōcā* 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 *baucg-* 'hat' (base *bauk-* varying with *mauk-*). The older base *rauḱa-* of *rūkyām* is attested in the ethnic name Σακαρσνκοι (variants Σακαρσνκοι, *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 *arṣai* (**ā-ruxš-*), Munjānī *yōruya* 'eructatio', Yidya *ararōy*, Sanglēcī *arāk*, Sarikoli *rēy*, IE Pok. 871 *reu-g-*, Greek *ἐπεύγομαι*, Lat. *ērūgō*, *-ere*, *ructō*, *ructāre*, O.Engl. *rocettan*, Lit. *rjāugmi*, *raugiū*, *rūgiu*, *rūgstū*, *rūgti*, O.Slav. *rygaję* *sę*. But *rauṣṭā* 'bursts', *narūj-* 'burst' from IE *leug-*.

rruḍarū 'shining', v 118, 67v6 (*rru* not quite clear) *u ratnaucayu rro dāta-hvāñau dharmā-bh(āṇaku) dāte hūña se rruḍarū myāno urmaysdānā dāstā* 'and he saw Ratnoccaya the *dharma*-preacher (dyadic) in a dream, thus shining he appears in the middle of the sun', BS *ratnoccayam paṣyati dharmā-bhāṇakam sthita sūrya-madhye ca virocāmānam*. Here *se* introduces speech or thought. The word *rruḍarū* renders BS *virocamāna-* 'shining all around', from older **rruṣḍa-*, that is, **ruxṣata-* 'shining', comparative **ruxṣatatara-* or adjective suffix *-ara-*, hence **ruxṣatara-*, beside Manj. 207 *rrūḍai* **rauxṣatai* 'shines', base *rauk-* with *raux-ṣ-* attested in Av. *raoxṣna-* 'shining', Zor.P. *rōšn*. The *-ū* may contain *u* (< *uta*) as emphatic particle or form part of a suffix *-arū*, then **ruxṣatarū-*. For **ruxṣata-*, note also Av. *huṣata-* '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* < **ruxṣatai*, nominal *rrūḍai* < **ruxṣataka-*, to *raux-ṣ-* in Av. *raoxṣna-* 'shining', Zor.P. *rōšn* from base *rauk-* 'to shine', IE *leuk-*, see cognates s.v. *rründātā*. See also *rruḍarū*. For *-ṣḍ->-ḍ-* see s.v. *māṣḍāna*, *kūḍai* 'hole', *mvaḍai* 'puts on'.

rrūṇā 'oil', K 6, 144v2–3 *o gviḥu rrūṇu*, *o kuṃjṣatīnau rrūṇu būṣā* 'give either cow's oil (=butter) or sesame oil', Tib. *mar-ram hbru-mar-gyi sbyin-pa*; K 7, 147r3 *gviḥā rrūṇā*; v 69, 8v2 *gviḥu rrūṇu*, BS G 37, 12a5 *ghrtena*; Sid. 15r2 *rrūṇ*, Sid. 9r1 *rrum*, Sid. 106v2 *rūṇ*, Sid. 15r2 *rrū*, Sid. 109v2 *rru*, loc. sing. Sid. 153r1 *rrūṇā*, inst. sing. Sid. 105r5–v1 *paha rrumna khāṣṇā* 'to be drunk with boiled oil', BS *snehita-sarpiṣā*, Tib. *smān mar btun-bas*; Sid. 152v5 *gviḥā rrūṇāṇa*, Tib. *mar-gyi nan-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*, *rōβn*, *rōn*, N.Pers. *rauyan*, Sogd. Bud. *γʿw rwyn* ‘butter’, Yidya *rūγən* ‘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 rvo*; inst. plur.

rrādautāštā ‘towards the light’, =II 53:1 *rāmdātāštā*. With suffix *-kya*, III 67:48 *rrūmdakyä* ‘light’. From **rauxšnatāti-*, Av. *raoxšna-*, Zor.P. *rōšn*, *rōšnēnātan*, N.Pers. *raušan*, Yazg. *roxn* ‘white; dawn’, *rəšan* ‘bright’, Šuynī *rišnōgi* ‘light’, Bartangi *ruxn*, Yidya *ārunyo* ‘light’ (**ā-rauxšna-kā-*), Sogd. Bud. *rywšn*, Man. Chr. *rwxsšn-*, M.Parth.T. *wrwšn-*, Balōči *rōšanī*, Oss. D. *roxs*, *roxsag*,

-rūya, *-rūvya* loc. sing. to *-rūvai* ‘opening’, see s.v. *-rūvai*. **rruv-**, *rrv-* ‘grow’, Z 15:4 *rrvūtā* ‘grows’, Z 293:25 3 plur. *rrvīndä*, participle *rrusta-*, SuvO. 36r1 *hārrusta-*, BS *uccaiḥ* (‘up, high’); with negative Z 7:22 *arrusta-*; v 64:3 *cu rrustai jva kšira brī braudama* (**briyāndama*) *pū(rä)* ‘who, being young, grew, dear to the land, dearest son’; v 263, 89r2 *banhya rrusta* ‘the trees grew’, BS G 37, 76b2 *wrksāḥ brādur bhūtāḥ*; K 22:68 *hārayta mašapa* ‘the

páyati ‘breaks off’, *rúpyati* ‘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 Munjānī *yurv* ‘mouth’ through **uruv-*. See also s.v. *pili-rūvi*.

rūs- ‘ovis Poli, wild sheep’, II 60:20 *u kabalīmai rūs-kagā thūda-ḥa šau* ‘and one blanket-cloth sheep-skin cloak’

III 69·84 *hūña jsa rausta* 'red with blood'. From base *raud-*:*rud-*, Av. *raodita-*, see cognates s.v. *rrūnai* 'madder'.

rrustä 'sovereignty', obliq. *rruštu*, *rrušte*, see s.v. *rre*.

rrustara- 'plant name, BS *arka-*, *calotropis gigantea*', Sid. 104v1 *rrustira hīwī 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 *rrustini hīyvä ysīcā pervā* 'in yellow leaves of the plant', BS *pīta-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 *rrusta-* 'red', see also *rrustāda* 'bright'.

rrustāda 'bright' in triadic phrase, II 102·27 *vasva brrūñadā rrustāda klaišnāva pahaīṣṭa pasvaṇa 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 *rrusta-* 'red' and *-ada-* < *-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 *śakr gyastānu (rre)*, BS G 37, 17a6 *śakro devānām indrah*, Tib. *lhahi dban-po brgya-byin* (*dban* 'power'), II 103·60 *śakrrā gyastāno rai*; v 341, 80v1 *rre pyūṣṭe* '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 rruṇḍu*, BS G 37, 77a1 *rājā* (different collocation); Z 5·111 *rrundu*; gen. sing. v 341, 83r1 *ttye rruṇḍā*, BS G 37, 77a5 (differt); v 341, 80v5 *baña rruṇḍā* 'before the king', BS G 37, 75b7 *rājñah puratah*; nom. plur. v 335, 33r1 *rrunde hāmāro* 'become kings', BS G 37, 29b7 *rājānāś cakravartino bhavyeṇh*; v 303, 2a1 *tcahaure mistā rruṇḍā*; voc. plur. v 108, 30v5 *māstyau rruṇḍyau* 'O great kings', BS *mahārājānah*; gen. plur. v 108, 31r1 *hvaṇḍānu rruṇḍānu rre* 'king of kings of men', BS *manuṣya-rājā*; v 72, 39v2 *rrundinu*; I 250, 33a4 *rrundunu*, SuvO. 3r6 *rrundunu-m jsa*; inst. plur. v 108, 30v4 *biṣyau rruṇḍyau*, BS *sarva-rājabhyah*; ablat. sing. v 118, 67r6 *rrundānu rruṇḍāna*. Later forms, nom. sing. *rre*, K 52·7·4 *rruṇḍānā rre*, Manj. 358 *jivai vījā re* 'Jivaka king of physicians' (BS *vaidya-*); K 58, 27v2 *paḍāṇyasa 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 *śakrrā jastāna rūda*, K 151·46 *rāṇḍānā rrādī*; Manj. 127 *dhāraṇā rradha* 'of the king of the *dhāraṇī*-formula', beside nom. sing. *dāraña rre*; inst. sing. Sid. 145r1–2 *rruṇḍā jsa*; plural, JS 11r3 *rruṇḍi*; gen. plur. III 66·29 *rruṇḍām rre*, K 52·7·4 *rruṇḍānā rre*, K 151·46 *rrāṇḍānā rrādī*, II 104·86–7 *raudau ggūttaira 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

rruṇḍyau. With suffix *-aka-*, III 43·26 *raudākā raumā* 'Prince Rāma', = III 39·72 *ādrakā rāma*. Adjectives, *-āna-*, v III, 33r4 *rruṇḍānāna iśvaraṇa* 'with royal authority', BS *rājya-aīśvaryeṇa* (Prakrit *iśvarya-*). SuvO. 36r1 *rruṇḍāne māye jsa māsṭā* 'drunk with royal intoxication', BS *rājya-māda-mattena*; K 14·101 *raudauṇau bvaijsyām jsa samatta* 'possessed of royal virtues', = K 22·57 *rradaunai bvaijsyā 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 *rrundinei hast[am]ā* 'royal elephant', BS *rāja-kunjah*; *-īya-*, v 341, 83r6 *bando jjaṣṭumā rrvīya* 'I go into the royal prison', BS G 37, 77b6 *rājño bandhanam āgatah*, Tib. *bcom-rar phyin-par gyur*; v 107, 30r2 *rruīyā kūṣḍā* 'royal palace', BS *rāja-dhāṇiṣu*; v 109, 31v4 *rruīyānu kūṣḍānu*, BS *rāja-kulānām*; N 76·9 *rruīyau kūṣḍau*, BS *rāja-dhāṇiṣu*; *-īya-*, *-ī-*, II 21, 15a4 *pharāka rrvīya kirā ṣṭārā* 'there are many royal affairs'; II 100·225–6 *rruīyā ysiḍai parau hīyā mvaīṣḍā* 'the donation from the royal yellow (=imperial) command'; II 99·189 *rrvī śkyaisā* 'royal donation' (Tib. *skyes*); *rrvī vī* 'to the court', II 100·212 *rrvī vī haṣḍā yudai* 'he made report to the Court'; II 100·232 *rrvī vī varāṣṭa* 'towards the Court'; Sid. I bis r3 *rrvī vī haṣṭe* '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 kārayatha*; gen. sing. v 111, 33r5 *rrušte*, BS *rājatvaṃ*; K 42·120 *haṣṭāmdā hīya ysāta ṣaṇḍā rrušte* '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 *murunḍa-* from *mrāu-: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 *iśvara* '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*, *rrō*.

rrai 'plain', Manj. 256 *ttarrā rrai vī āska gāma kṣejida 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) *mṛgān iva vilobhayate marīcih*. Adjective Z 19·7 *kho rro vīri rraye sphande ma(rīca)* 'as on the plain trembles the

marīci of the plains'; *rājaa-*, Sid. 19r1 *rrājā namva* 'salt of the plains', BS *lomaka-* (for *lonaka-*), Tib. *cha kha-ra*; III 87·118 *rrāje namvena*. From **rāga-* (possibly **raṇāgā*), Sogd. Bud. *r'γh*, Man. *r'γ*, plur. *mr̥x' r'γt* 'flat plains', Chr. *r'γ πεδιον*; Zor.P l'g **rāγ*, N.Pers. *rāγ*, Pašto *rāya* 'stony plain at foot of a mountain'. For *rau-*, Av. *ravas-*, *ravas-čarāt-* '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. *róe* '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(ndā)* 'some do not speak, some cry aloud'. From *rai-*, *rāi-*, Av. *ray-* (from *rāy-* or *rāy-*) *gāthrō.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. *rājyn* '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. *riēju*, *rieti* 'cry', Russ. *rajať*.

rejsaa-, *rrēmjsaa-*, *rraijsaa-* 'sharp', II 4·49 *mista raijsai ṣadū dadā-idrai śakalaka* 'great, acute, faithful, with tamed faculties (BS *indriya-*), excellent'; and ibid. 50; Sid. 19v3 *rrēmjsai* (*-em* = *-ai-*), Tib. *rno-ba* ('sharp'); Manj. 117 *vara rejsa haharka tc(e)ra* 'there keen inclinations must be made'; see *rrājsaa-*, fem. *rriscya*.

raijsai 'of the plain (?)', II 99·179 *raijsai mā pada hīye tsūma na yq* 'for me going on a way over the plains (?) was not possible', = II 11a14 *raijsai ma pada hīya tsūma na (ya)*. Possibly adjective to *rrai* 'plain'.

raiiai 'proper name (?)', II 100·224 *gubai raiiai hīyām stūrau bāida* 'on the large beasts (horses) of the guardsman (BS *gulmaka-*) Raiiai'.

rreysāte 'feel (?)', *-ys-* uncertain, v 3·1·8 (*-spā*), see SDTV 57. See *raiṣtai*.

raiysdyūrām 'of princesses', see s.v. *rrāysdutar-*.

raiṣā 'appetite', III 87·130, see *riṣā*.

raiṣtai 'showed', II 10b4 *dāda ṣada raiṣtai* 'he showed so great a faith'. Base *raiṣ-*, see *rreysāte*.

raisca 'sharp', fem. to *rrājsaa-*, Sid. 131r3 *rrestye*.

rresta- 'distracted', Manj. 72 *kāma rreste h(ā) tta ṣṭāve* '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. *raisca* to *rrājsaa-*, Sid. 131r3 *grāma arve rrestye haurāñā* 'hot, sharp, medicaments are to be given', Tib. *smān drod che-ṣip rno-ba rñams btan-wo*. Here *-sty-* from *-scy-*.

rraisva- 'sharp', JS 16v1 *rraisvi gvahaiñā* 'sharp knife'; *raisvai*, III 42·4 *sa khu ja hvāṣṭa pyatsā hāysā haṣḍā raisvai dakhaviyā* '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 *raiṣ-* (beside *raiḥ-* in *rrājsaa-* 'sharp') giving **risva-*, with O.Ind. *riṣāti*, *liṣati*, see IE Pok. 858 *rei-k-*, *rei-k-*, s.v. *rrājsaa-*.

rrō 'also, even, on one's part', *rru*, *rra*, *ru*, *ra*, *rā*, *ri*, *re*,

v 70v4 *ṣai 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 *ἄνευ*, hence possibly to IE Pok. 62 *ar-*, Greek *ἀρ*, Lit. *ař*.

rraukyo 'calculation (?)', an art taught to a prince, Z 24·241 *iṣvastu cakṛṇa kṣu rraukyo haṃkhāysgyo* 'archery, discuss-throwing, calculation, counting' possibly parallel to Mahāvvyutpatti 4976–7 *saṃkhyā, 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. *ṣumār-*, (*ṣu*)*murjo*.

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 *rauḥ-* 'to please', *rrauṭā-* < **rauxtyā-* (see also *bekhaute* 'by digging in'), Sogd. M. *''rwyṭky'* 'greed', *rwšywn* 'desirable'. See also *parruṣṭe* 'desires' **pari-ruṣṣ-*. To O.Ind. *rócate* 'pleases', Tokhara B *rok-* 'please (?)', hence IE *reuk-*, see also s.v. *rrūkji*. For *-t-* see also *ṣkuṭa* 'throat'.

rrauṭā 'plant name', III 88·149 *bā ttīma sauḥīya rrauṭā*, from **rauxtyākā-*.

rrauḍa- 'fevered (?)', III 14·16 *muysga-jsini hime u rraudi* 'he becomes short-lived and fevered (?)'; III 15·52–3 *pūra... biṣṭ muysga-jsiñya himāre u biṣṭyina 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. *arayn*, *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 *phūḍe*.

rauḍai 'shines', see s.v. *rrūḍai*.

rrautte '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 *rrautte* < **rāfatai*.

rautcū 'ruler', K 155·51 *ṣim-kūnā rautcū bveysa-jsiñā hamāve* 'may the sacred lord, the ruler, be long-lived', parallel to K 150·33 *ṣena tcūnā rrudi bveysa-jsiñā hamāve*; hence *rautcū* (*tcū* certain) = *rrudi* 'king'. Chinese *ṣim kūnā* = *ṣang-kūn* < *śiāng-kiun* (K 1205·4; 507·1) and *ṣena tcūnā* = *ṣang-tsun* < *śiāng-tsun* (K 1205·4; 1112·1). From **raudačā-* with adjective suffix *-ūna-* (< *-auna-*), as *mulysdyūna-* 'pitiful', to **rauda-* 'commanding', **rau-dači-* '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 Σακαρκαοι, *Sacaraucae*. See s.v. *rūkyām*.

raudāka- 'prince', see s.v. *rre*.

raudāṣai 'king's son', III 105·12 *raudāṣai māñada dyena* 'like a king's son in appearance'. From *rre*, *rrund-* with suffix *-ṣṣai*.

-rauys- see *paroy-* 'to sink' (**para-vaz-*).

rauṣvā 'stream', III 79·12–3 *hausṣ rauṣvā bvaiysa sūnāhe* 'the long stream carries away the *sūnāha*-bushes', where *sūnāhā-* is the BS *aruṣka-*, *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 *-uv-* note also *dyūwa-* < *daūwa-*, *syūta-* 'orphan' < **saūwa-*. See *rau-*, above *-rūv-* in *varūvāndā* 'they flow down'.

rauśā 'control', see *rrāśā*, K 155:55 *cu tvā sa deśani śystā pīdai kṣa-gavī ysama-śade vī byehīdai tvāka būaima rauśā deka ra jsā pāraume* 'because I have prepared, have written this *deśanā*-confession, in the six-stage world (=BS *śaḍ-gati-loka-*) may they get control of bodhi-knowledge, such also the perfections'.

rauštā 'bursts', Sid. 132r3 *rauštā u ysauttā* '(the wound) opens and oozes', Tib. *rma rdol-čin hdsag-te*. To IE Pok. 686 *leug-* 'break', see s.v. *narūj-*, distinct from *rūjai* 'belching' to IE Pok. 871 *reug-*.

rauštā 'rule', older *rruštā*, see *rruštā*, s.v. *rre*, K 39:157 *rauštā nāve* 'took the rulership'; K 148:49 *ne vī rauštā* 'control over *anaūša*-food', parallel Sid. 1 bis v3 *ne bimāḍā rrāysanaudā* 'controlling the *anaūša*-food'; see *rruštā*.

rausta- 'lost', see *rūy-*, *rusta-*.

rausta- 'red', see *rrusta-*.

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 hvamḍā 5 mūra hame 2000* 'and half-grown men 5 *mūrā*-coins amounts to 2000'. To base *rai-* in **raita-*, 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-raita-*. IE Pok. 330 *rei-*, O.Ind. *rināti*, *riṇa-*, *riti-* 'stream', *rētas-* 'pouring, stream', Greek ῥίπινω 'move', ῥίπιν 'strife', Lat. *orior*, *origo*, *riūus* 'stream', O.Engl. *rið* 'stream', O.Saxon *rīth*, Lit. *rytas* 'morning', O.Slav. *iz-rojī* 'pouring out', *rēka* 'river'.

ryāna 'with young body', *-na* inst. sing. to **ritāka-*, K 73:29 *biśa ysatha ni j(i)yi lakṣanyau ryāna u kḥiṇḍina* 'in every birth he fails not in (distinguishing) marks, in youthful stature and (fine) appearance'. From **raita-* 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*.

-rrvā, 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-*).

rrvāñi, 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 *rvog*, *ruto*, inst. plur. *royau*, gen. plur. *rvām*, see s.v. *rutā-*.

laka 'little, small amount', II 126:8 *u laka va khāysā dauška* (BS *duškara-*) *tsve* 'and the little food became scarce'; II 128:48 *maṃ lakā hīna-bāyāma patṭiya* 'here only a little conducting of the army took place'; II 99:205-6 *khu vā kama-cū vāṣṭa lakyai śkyaisa hīya mvaīśḍa haraysdai* 'when towards Kan-tṣou he offers only small favour of donation (Tib. *skyes*)'; II 120:210 *khū vā haḍa tsīda khū vā lakyai īra hīya mvaīśḍa haraysdai* 'when the envoys come, when he offers only little favour of jade'; II 121:224 *khu vā haḍa tsīdai laka vā īra parya hajsādai* 'when the envoys come deign to send a little jade'; III 122:47 *laka kīra āsta* 'there is little work (with it=need of it)', BS *kīja karma astī* (*kimcit karma-asti*). Suffix detached as separate word from pronouns *ttilaka-*, *dilaka-*, *vilaka-*, *cilaka-*.

-laka-, suffix to pronouns, *ttilaka-*, *ttilaka*, *dilaka*, *vilaka-*, *cilaka*, as meaning 'amount' or 'size'. Thus III 93:262 *u ttilakā* |||; III 92:239 *ttilakā hā gviha 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 *cimga kṣīrāṣṭā 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 *piñja-*; III 102:49 *āṣkalakayau jsa* 'with tears'; II 75:63 *agalakvā* 'in limbs', with *aṃga-*; 2. to adjectives, Sid. 151r1 *śikalaka* 'good', with *śśirka-*, Tib. *legs-par*; Sid. 145r2 *bakalaka* 'small', with *bata-*, *bataka-*; III 84:38 *hygalakā* 'soft', with *hulga-*; III 84:39 *ttaṃgalakāñā* (loc. sing.) 'thin', with *ttamga-*; II 107:170 *śikalakau* 'young', with *śirka-*; Sid. 143r3 *naukalaka u haguā* (dyadic) 'soft', to *nauna-*, *naumika-*, Tib. *hjam-ñin snum-paḍan* 'soft and fat'; to loan word, II 60:11 *thavalaka* 'bag', BS *sthavika-*. The same suffix occurs in Orm. *hanwalk* 'egg' (**avyalaka-*), Kurd. *hilka* 'egg'.

lakāna 'basin', III 89:175 *ḍmai hā grīmja lakāna vīṣṭāñā* 'under it a clay basin is to be placed'. Loan-word from Greek λεκάνη, λεκάνη, 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'enauor*, plur. *mek'enay-k'*. Yidya has *lāngōn*, Munjāni *lāngōn* 'hand-mill', Yidya *lungōn*. For 'dish', see also K 100:295 *phalau* with Greek φιάλη, φιάλη.

-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 πικαθαρ, 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. *lēn*, plur. *leš* 'slave', *lolla* 'slavery', Inguš *laj*, plur. *lāš*, *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 śā makala panava* 'one female monkey rose up'; ibid. 120 *phūsa* (read *(la)phūsa*?); possibly 'thesnatcher', to *laph-* in *ttalapha-* 'rapacious' of the wolves (III 72:157).

labudām 'proper name (?)', v 269 Dum. I, 1a1.

-laška-, see II 51:55 *ālaškau*.

lašta- 'staff', in the cliché with *pāttara-* 'bowl', K 46:27 *lašta pāttarā asthiye* '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 biysīye* 'he took in hand staff (and) bowl'. Note Pašto *lašta* 'stick, staff', Wazirī 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. *kalinkahi hbras-bu* ('fruit of *kalinka*'), 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 guṇaiḥ samalamkṛtaḥ*; Z 5:21 *myānu vāte kāḍaru lāysgūrya* 'equipped with sword at waist'; v 348:11:6 *(lā)ysgūri*; Z 23:137 *lāy(sgū)rya āysāta...aśśa* 'horses equipped'. From base *lazg-*, *razg-* 'covering' and *bar-* 'carry, wear' or *var-* 'cover' (see s.v. *būḍa-*), to Yidya *rozγ* 'cloak', N.Pers. *rayzah* (**razga-ka-*) 'woollen cloth'. IE Pok. 874 *rezg-*, Lit. *rezgū*, *rēgzti* 'plait, bind', O.Slav. *rozga* 'branch', O.Ind. *rājju-* 'string'. Here *-ūr-* < *-a-var-* with *-ya-*, nom. sing. *-i*. See above *praiysge* 'covering' (**pi-razg-* or **pari-razg-*).

lāšikau 'proper name (?)', II 100:208 *ca lāšikau sagīna yai śq aśj yai* 'he who was Lā Ši-kau [? *lang šī-kau*] from Saga, he was an *ārya*-monk'. For *-ina-* to a place name note II 73:22 *argīñvā* '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. *hthab hbreḡ rēod-pa* ('fight, cut off, dispute'); Kroraina *lastana-*. By normal development *lās-* with *-tana-* suffix of action (see *tvamdanu*, Tumšuq 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 *rištā*, *rrāṣṭe*). 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 *gāθrō.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-*.

lika- adjectival adjunct to participle, either as a compound or with separate inflexion, Sid. 155r1 *basta-likañā padānañā* 'in a closed pot', Tib. *snod-kha sbyar-gyi naṇ du*; Sid. 103v3-4 *jišta-lika kaṣā* 'boiled decoction'; Sid. 126v5 *biysī-likā*, Sid. 102v2 *hamya-lika*, II 60:11 *haysnā-likā*, Sid. 104v5 *saṃdvimā hambīrtām dūṣṇi jsa hamye likā hīya piṣkici* 'section concerning (the disease) arisen from *saṃnipāta-* combined *doṣa*-states', Tib. *kun-hdus-pa-las gyur-pahi bye-brag*. Inflected forms occur *likā*, *lika*, *likeye*, *likyi*, *likyā*, *likañā*. 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 jsimṇā* (*-im* = *-ai-*) 'finally *le*-cloth, fine (stuff)'. If *le* replaces **lem* < **lenā*, it could come from **laina-* adjective to **lina-* 'flax', hence *le thau* 'linen cloth'; or, assuming the latest form (hardly satisfactory in this text), *le* could come from **laim* replacing **lina-* or *līna-*. This proposes to connect IE Pok. 691 *lino-*, *līno-*, Lat. *linum* 'flax' (Celtic Welsh *llin* < Latin), Got. *lein*, O.Engl. *lin* 'flax, lin(seed)', Greek λίνον, Lit. *linas* 'flax-stalk', plur. *linai* 'flax', O.Slav. *liněnū* '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 *ataṣi*.

le 'well', Sid. 15r4 *arvām hīye kaṣi le hambādāre* 'the *kaṣāya*-decoctions of medicaments are well compacted', BS *saṃvartita-oṣadhāḥ pāko*, Tib. *smān-gyi phyem-ma legs-par hdres-pa gyur-na* (*hdres* 'be mixed'). Here *le* 'well' may be from Tib. *legs* 'good', as IV 3:14 *lyibq* from Tib. *lib* 'all'.

lyām 'provisions', II 127:29 *u khve maṃ lyām āstaṃna...ni 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 *hamḡve va tteri jsai pākā aurgi tsve*, = K 41:47-8 *hamḡve u ttarā jsai pākā aurgi tsve* 'he met (the *ācārya*-teacher) and with forehead did honour to the feet'; K 136:869 *va-t-ūm vaska asidā cemḍide* 'and for them they meditate evil' (BS *cintaya-*, *asiddha-*); Sid. 141v3-4 *arvinā kṣārā jsa tcerai avī kuham thau jsa ā vā perām jsa 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 rnam 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 sā 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 hīña 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 *śi sūtrā pīrāñā vakṣāvī bisām (y)sādām <ci śi> 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 *xšau-* 'be agitated' to base with increment -*b-* in *xšaub-* (see s.v. *kṣāv-*), hence **ava-xšāva-* with -*īya-* 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 nvārida u vakṣesaca brrāsakye* 'they bring out songs and idle (?) questions', = III 48·69 *vakṣisacā brrāsakyim (-im = -e)*. From **ava-xšaid-*, see *vakṣgista-*.

vakṣgista- 'thrown, tossed', K 16·164 *vakṣgista hā aḥa* 'he threw the noose', = K 24·104; beside K 33·53 (of the *ahā* 'noose') *khū uspūste āśg haṃ bādī panave* 'when he threw, it rose at once to the sky' (*āśg* = *āśgštā*, BS *ākāśa-*). See s.v. *kṣista-*.

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 *ttī haṃdañi beḍi garā-vadade śi kithi parau pihīyāmdā* 'then at another time in one town situated in the mountains they rejected the (royal) command', parallel to Divyāvadāna 446·26 *kārvatika-* '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-*.

vachvāne 'cover (?)', v 223·23·7 *||sta vachvāne haṃguṣṭi||* 'to be covered (?)', the finger (= signature)', see SDTV

84. From -*chva-* in *pechvāmē* '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*, *valj-*.

vaja 'hold', Manj. 314–5 *mvaśja śai baysūñā 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<di-mātā>* 'whoever with moving from distant saṃghārāma-monasteries where he does (honour) (?) so to the deva Buddhas'. See *vaj-*, *vajāte* and *valj-*.

vajāma 'movement', Manj. 28 *vajāma hamarau aga āśvāsa prraśvāsa bā* 'moving in the limbs (dyadic), breathing in, breathing out the wind (element)'. See s.v. *valj-*, and *vaj-*.

vajāysa 'stages (?)', II 5·71 *paryāvā jśām siyai raysgā vī vajāysa vyachāva jśām beysūṣṭā 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'.

vajāšte '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 *paṣyet*; Z 5·101 *vajiṣṭāndā*. See *vajsās-* (-*js* > -*j*-).

-vajjū 'observe', v 99r8 *natu suṣumu duṣvajjū dātu* 'the dharma-doctrine profound, admirable (BS *suṣama-*, 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 *κοῦω*, Got. *hau-s-jan* 'hear'. See also *bātcūś-*, *hajūva-* (with cognates). If the first subscript hook indicates a recent loss of -*l-*, the base may be *valj-* (below 'to move' = BS *iraṇa-*) but with a meaning 'grasp', like BS *acintiya*.

vajya 'formula', v 203, 79a5 *nūvarā hīñai vajya dašte* (space) '(recipient) the new member of a hīnā-group skilled in formulae', BS *vidyā* 'formula, charm', see K 139·955 *jsīñi kākā vījya* 'formula, protecting life'.

vajsase 'you survey', III 10, 19r1 *tvī śtām hamaye gyastū-ñyau tceṃañyau biṣye dri-haṣkali ysama-śśāmdai benda vajsase* 'you survey, of yourself, with celestial eyes this threefold world'. From *čas-* in *pacase* 'I make known' from **čaxs-*.

vajśāmata 'knowledge', N 75·25 *jsīñe vajśāmata ve hvanaī* 'treatise on the science of life', BS *āyur-veda-śāstreṇa*. See *vajsās-*.

vajsāre 'they see', Manj. 148. *dharma attāherā deda vajsāre* 'they see, know the (*saṃvṛti*) dharma-elements to be wrong (*ttāhīraa-* = BS *samyak*)', = Manj. 232 *vajsyāre*; Manj. 149 *khu vajsyāre ttatva artha* 'so that they know the meaning (BS *artha-*) of reality'. See *vajsās-*.

vajsās- 'know, see', Z 24·209 *vajsāṣīru*, Z 22·306 *vajsiṭāre*, Z 2·113 *vajsiṣṭe*, III 29, 41b4 *vajseṣṭe*, Z 23·99 *vajṣīru*, Sid. 105r5 *cvai hā śīyi śīyi hira āyīmdē u vajsyāte śi mīde* 'he who sees various white things of it (the disease), he dies' (with dyadic *ā-dai-* and *ava-čāś-*), Tib. *smān-no-čog dkar-po mthon-ba ni hēhi-bar hgyur-ro*; preterite, *vajsiṣṭa-*, Z 2·62 *vajsiṣṭe*; participle present Z 2·134 *vajsiṭāndai*, with negative K 46·49 *avījyadai*; adjective, Z 5·70 *vajṣāka-*. From **ava-čāś-*, see s.v. *tcās-*.

vajsyā 'afflicted', K 46·49 *khaurya byāmdā (= byaudātā) u acā ū ttu vajsyā avījyadai pūrākā nūṣṭyā* '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-*.

vañña, *vañā*, *vañā*, *veñā*, *viñā*, *vaysñā* (in E Glossar *vañña* 7 times), 'now'.

vañā 'yet', III 22, 14b4 *na vañā drrāysā puṣa paṣe khu tramdā hame* 'he cannot yet abandon the raft till he has crossed'; III 23, 15a1 *nī 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 *vaysñā*, *vañā* with -*u* (<*uta*>).

vañām 'now for them', III 76·253 *vañām mī udvīya štāka baysūṣṭāṣṭā 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. *rcod-pa* ('dispute'). From base *vank-* (or *vang-*) 'make sounds', Zor.P. *vāng* 'voice, sound', N.Pers. *bāng*, *vang*, Balōči *gwānk* 'sound', *gwanjag* 'to call'. See also *pyūmjāte* 'deny', *byūmga-* '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 viṭākyi*; III 38·48 *stiñe vaṭākye* 'feminine grimaces', = III 48·69 *staiñā vaṭākye*; III 73·174 *buṣarā buṣa vaṭākye* 'jesters, jests, grimaces'; III 38·44 *brraukalakīje vaṭākye* 'contortions of the brows', = III 47·65 *brraukalakīja dunaka*. Iranian from **vi-vart-* or **vi-kart-*, with -*t* 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 saptatiṃ yāvat*, Tib. *de-nas lo bdun-čūhi bar-du ni bar-ma ṣes-byaho*; II 64·6 *u cvai vaḍāṣṭa pamūhi tsi ttū-t-i ṣidākā yidā* 'and what from him dress comes, that for him Ṣidāka makes (supplies?)'; K 41·62 *viḍāṣṭi viḍāṣṭi jsa pihaiṣira* 'they were fleeing from the various places', = K 44·181; II 89·44 *cū āna viḍāṣṭā nā hajsāmdā yinime* 'what I cannot collect from there'; II 91·98 *u viri āna viḍāṣṭā hāysi tseve* 'and thence he went far away'; III 67·58–9 *vaḍāṣṭai pūṃna 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-rta-*.

vataysde 'flows down', Z 17·12 *ggaryau vataysde ūtca* 'the water flows down from the mountains'. See s.v. *ttajsa-* 'flow' (**ava-tačatai*).

vatu, N 141·22, read *natu* 'profound', quoted s.v. *duṣvajjū* and -*vajjū*.

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 *uei-s-* 'flow', O.Ind. *viṣ-* (nom. sing. *viṭ*), *viṣṭhā* 'excrement'. See also *biṣka-*, *patābātāna-*.

vatca 'hair', III 81·175 *vatcā* gloss to Turkish *yūnakā* (yüing 'hair, wool, cotton'); III 38·46–7 *vatcakya paysanvakya khimnai būsā vaiṭākye* 'hair on the cheeks, laughs, jests, grimaces', = III 48·67–8 *va<tca>ka paysanvakya khanai būsā viṭākyi*; E p. 357 *kūrca vatcai* 'hairs (between brows), hairs (on cheeks)'. From **vačča-* or **vasčā-* > *vatca*, to set with Oss. D. *becukkā*, I. *becykk* 'forelock', Georgian lw *bec-v-i* 'hair, fur'; Oss. I. adjective *becykḍžyn*, *becauag* (translation, Staji carmdarag, 177).

vatcasta 'broken', Z 24·249 *ysādu dāte hvamdu biṣṭi ānga vatcasta* 'he saw an old man all his limbs crippled'. See *gatcasta-*, and cognates, s.v. *hatcañ-*.

vatcīmph- 'cast down', III 6, 13r2 *ma ma vatcīmphā ustham(ji)* 'do not cast me down, (but) raise me up'. See s.v. *tcamph-*.

vatcāšte 'sprinkled', SuvO. 68v1 *buṣṭāgye ūce jsa vatcāšte* 'he sprinkled with perfumed water', BS *gandha-jala-ambu-sikta*; Z 22·140 *hārū vātā ūtco vatciṣṭe* '(the yakṣa-goblin) sprinkles the citadel with water' (Chinese parallel 'cleanses the city'); v 113, 35v4 *huvatcāṣṭa* 'well-sprinkled', BS *susikta-*. From base *čaiṣ-:čīṣ-* (or *sč-*) if the -*ā-*, -*i-* is older Iranian -*i-* or base *čāś-* if -*ā-*, -*i-* is from -*a-* (as in *tcās-* 'to see' <*čāś-*>). For *čāś-* concerned with liquids, note, Paṣto *čaṣal* '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 *cāsa*.

vatva 'non-persistent', K 156·62 *bakyi ra edre vatra vapattye ysira* 'weak faculties, sudden misfortunes (BS *vipatti-*), harsh'; K 107·268–70 *ttā baysūṣṭa prrara jsa drāma sa khu vina pyaurā āśg haḍai hīsida hāṣṭa byava ā vatve pyaure tta tta jad(i) brrīyī ysira kidāiś āśg*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 dī vatsa thajidā* '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. *uṣqā*, *ūāšk'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. *hūsa-* 'groin', BS *vankṣana-*. 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 *vatseiya nwe jsa mahāsamudro* ‘he would go down with a boat to the great sea’, BS *avatirṇa-*. From **ava-čyau-*, see *tsv-:tsuta-*; Tumšūq Saka *śakyanā 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-rttanānā* ‘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 *tāmḥitta-vadām pada* ‘the road of the Tibet road’; II 56:29 *nāmva-vadām padā* ‘the road of the boat-route’; K 65, 84r2 *kīra-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-śamdai tcema-vadī tva ttā orga* ‘before the eyes of the world; homage to you’. See *pande*, *padya-*.

vadanda- ‘made’, Sid. 151r5 *tte ṣvake damdām jsa vademda nāma* ‘these pills made from teeth by name’, BS *danta-vartir iti śrutā*, Tib. *sohi ri-lu ṣes-bya-ste*; K 35:84 *garā-vadade śi kithi* ‘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 *pariyastām 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 vadedā* (BS *rasāyana-*); Manj. 148 *kūre kāme jsa vadedā* ‘made from false thought’; III 109:36:9 *kauthaira hīsam jsā vadaidī* ‘axe made from iron’; II 55:33 *dāṃskare jsa vadedā* ‘made from admirableness’; JS 10r2 *raysāyana vadida* ‘made of the elixir’; III 66:35 *vadiṃdā* ‘he made (noise)’. From **ava-dam-* ‘make’, as *pa-dam-* ‘make’ with cognates. Only participle so far noticed.

vadr̥ta- ‘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*) > **avadr̥ta-* (see *pati-muč-* > *paṃjs-*) 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-drama-ka-*, to base *dram-* ‘move’, causative *drem-* ‘drive away’, see s.v. *dram-*, IE Pok. 204–6 *der-*, *drem-*.

van-, **vaṃn-** ‘honour’, SuvP. 68v1 *vaṃnumā* ‘I honour’, BS *vandāmi*; III 26, 29b1 *vaṃnavīya-*, BS *vandanīya-*, I 253v3 *balyu vaṃnimā* ‘I praise the Buddha’, BS *jīnaṃ namasyāmaḥ*; N 166:6 (dyadic) *namasūṃ vanūṃ*; III 51:69 (triadic) *namasū vanū aunū*. Preterite K 76:77–217–8 *kāmā hālai gyastā baysā vye hāṣṭā tsvē, u gyastā baysā pṇā tterā*

jsa vaṃñe 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 **vanita-* > **vanya-* > *vaṃñā-*. (Note *u paṣṭūṃ* displaced from the previous line after *pyūṣḍe*.) See also *tvandanu*. 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 γοῶν κλαίειν, ὕδω, αὐδῶ, εἰδῶ, Lit. *vadimī*, *vadinti* ‘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 vanāstā* ‘the marks (symptoms) of the alcoholic disease: his heart shakes’, BS *hṛd-lāsa-*, Tib. *čhan-nad-kyi mchan-ma ni*, *mer-mer-po dan*; III 6, 13r4 *ma vanāsa* ‘do not shake’; Sid. 122v4 *ysiri rrāhā: hame vanāsāma* ‘heart disease, shaking occurs’, Tib. *śñiṃ na-ba dan*, *dan-ka mer-mer-po dan*; participle present, II 76:71 *vanāsacau uyīṣkyāṃ* ‘with quivering wits’ (translation AM, n.s., 2, 1951, 42). Adjective, II 40:41 *naḍāna* (older *naḍaunā*) *bvaysa haysga vanāsa* ‘men intoxicated (?)’, violent, agitated’ (SDTV 121 to emend). From **ava-nās-* ‘shake’, possibly *nā-* beside *nau-* ‘to shake’ (see *vanuta-*) as IE Pok. 971 *snā-* beside *sneu-* ‘flow’, and IE Pok. 104–5 *bhā-* ‘shine’ beside Greek φαν-; 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) ḍi va harsāro* ‘not (even) small evil acts . . remain over’, BS *na kiṃcit pāpakāni karmāṇi saṃvetsyante*, Tib. *sdig-pahi čun-zad kyan* ‘evil action even a little’; Z 13:34 *bataku vindākā pāsā* ‘small, little load’ (dyadic); Z 13:15 *pharu buljse māstā dirāṇu tsūmata vanda* ‘many great virtues; little the career of the evil ones’; Z 13:33 *duṣpā vaṃdā* ‘weak, small’; Z 22:146 *vanda gguwga pṛrai vanda* ‘small ears, his fetlocks small’. From **vanda-* or **vanta-*, Balōči *gwand* ‘short’, Parāči *yanōkō* (**vandaka-*), *yanukō* ‘short’, hence older *v-* initial, to *vā-:u-* ‘be deficient’, Av. *uyamna-*, *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’t’k* ‘emptied’, N.Pers. *vang* empty, poor’, IE Pok. 345–6 *eu-*, *uā-*, Armen. *ounain* ‘empty’, Greek εὕνις ‘lacking’, Got. *wans* ‘lacking’, O.Engl. *wan* ‘lacking’. This is preferred to **avant-* ‘only so much’.

-vaṃdāna ‘path’, second component, K 39:155 *āṣā-vandāna* by way of the sky (BS *ākāśa-*), = K 33:59 *āṣā-vaṃdāni*, as K 33:61 *āṣā-haṃdrāysī*. 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 ttaṃdr̥ṇa saṃñā* ‘his *saṃjñā*-knowledge is inactive through fatigue’. Causative *vanvāñ-*, Sid. 19r3 *cu mīriṃjsa ṣe kūri vanvāñe* ‘what is marica-pepper, it makes the *kūri* member inactive’, BS *avṛṣyaṃ maricaṃ*, Tib. *na-le-śam ni ro ča-bar mi byed-do*. From *nau-:nu-* ‘to move’, Sogd. Man. *n’w-*, *βnw-*, *βnwtyy*, Bud. *β’n’w* ‘agitate’; Man. *n’w-* ‘shake (the head)’, *n’wδ’r*, optative *nwynd*, M.Parth.T. *nw-*, *n’w-*

‘go’, N.Pers. *navīdan*. With increment *-d-*, *nau-d-*, and *-s-*, *naus-*, see s.v. *puṇv-* ‘insert’. IE Pok. 767 *neu-* ‘push’, O.Ind. *nauti*, *navate*, *nāwayati* ‘move’, *anu-nūta-*; *nudāti-*, *nuttā-*, *nunna-*, *noda-*; Greek νεύω ‘nod’, Lat. *nuō*, *nūtō*.

vaphaṣtāte ‘makes tremble’, Z 291:6, see s.v. *phastāre*.

vaphūste ‘drive out’, Z 273:26 *uska ṣṭāna 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 pravaraṣitaṃ*; Z 17:10 *vabedā* ‘rains down’; preterite, Z 23:155 *vabāde*. See *bār-* ‘to rain’.

vamath-, *vimath-* ‘churn, pound up’, Sid. 100v2 *tta arve vimathāñq* ‘these medicines are to be pounded’; III 84:38 *ttilaka hā haumai vimathāñā* ‘so much barley is to be pounded’; III 87:118 *u hāmai hā vamathāñā*; III 85:84 *hāmai hā vamathāñā*; III 93:263 *hāmai vamathāñā*. See cognates s.v. *maṃth-*.

vamas- ‘realize, concentrate on’, III 23, 15a1 *tta tta baysñānvūysai ku na ra śirā butti ni vañā śarā vamaṣṭā nai na hamadā dā vira hīyaṣṭyai 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) *bodhi-sattvena dharma udgrahītavyo na-adharmah*; v 336, 35r3 *ce vamasāmata vā(rū)ḍya ne hautāre ttā t(tu) dāt(u) py(ū)ṣṭe* ‘who have defective realization, they cannot hear the *dharma*-doctrine’, BS G 37, 32a2 *ye hīna-adhimukti-kāḥ satvāḥ na śakyam tair ayaṃ dharma-paryāyah śrotuṃ*, Tib. *dman-pa-la mos-pahi sems-čan gaṃ-gis kyan čhos-kyi rnam-graṃs hdi ṇan mi nus-so*; III 21, 6b2 *biśānā hirānā vamasākā* ‘realizing all the *dharma*-elements’, BS *saṃbudha-*; Bcd 58r1 *vamasīme aysā may I realize*; 3 sing. present, K 58, 28r1 *śi kṣaṇāna* (BS *kṣaṇa-*) *vamaṣṭā nehvettā* ‘in one moment realizes, triumphs’; K 57, 23v1–2 *ahaṣṭa bhādā vamaṣṭā u prrīyāṃga* (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 ṣṇ ttī vamaṣṭa* ‘the issue, he then realizes’; Manj. 299 *cu tta tta baysūṣṭa 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 čhos bsad-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-kṣāṇttā vamaṣyāṃdi* ‘they realized the receptivity of the *dharma*-doctrine’; participle, dyadic, II 102:21 *vyachai vamaṣyai* ‘being devoted, having realized’ (translation AM, n.s., 11, 1965, 102); noun, v 336, 35r3 *vamasāmata*, BS *adhimukti-*, Tib. *mos-pa*; v 135, 82a3 *vamasemāt(e)*; K 69:225 *ṣi pāci vamasāma* ‘this then is realization’; III 128, 29v4 *gambhīrye dātā vamaṣeme kāḍāna* ‘for the sake of realiza-

tion of the profound (BS *gambhīra-*) *dharma*-doctrine’, K 70:8r1 *vamasāma*, K 67:173 *vimasāma*. From present *vamas-*, preterite *vamaṣya-* (< *-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. *āzmāyīṣn*), 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. *imisun*, I. *mýsyn*, *mýsydtān* ‘remember, think out, invent, create’; I. *ūac-ymys* ‘inventive; creative work’, D. *ūadz-imis*, I. *ūadz-ymys* ‘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 *śīrkā 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 *biṣṣā vamūḍāndā cakkrā pṇaṣṭāñā* ‘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. *amuyamma-*. O.Ind. *mūrā-* ‘pressing, hastening’, Greek ἄμειν-, ἄμεινυ-, ἄμύνω, Lat. *moueō*, *mōtus*, Lit. *mājuu*, *māuti* ‘put on (ring on finger)’.

vamur- ‘destroy, remove’, dyadic, JS 32v2 *sānīnām khenām vamurāke jenāke* ‘destroyer, annihilator of enemies’ laughs’; II 54:13 *harbiṣām rrāmdām hye vamurākā* ‘destroyer of all kings’. See base *mūr-* in *vamūḍa-*.

vamurr- ‘crush’, Bcd 52v1 *kleṣām hauva tvā biṣā vamurrdā yinīme* ‘I can crush the whole power of the *kleśa*-afflictions’, BS *kleśa-balaṃ parimardayamānaḥ*. From base *mar-* ‘crush’ with present *-na-* : *mṛna-* > *murra-*, retained in participle *-rrda* (as *purrdā-*). 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-* *mṛñāti*, *mūrñā-* ‘crush’ and *mṛñāti* ‘rub, rob’. See above *mur-* ‘to crush’.

vameys- ‘massage, twist’, Sid. 135v1 *aṃga makṣāñā u vameysāñā u ysīnāhāñā* ‘the limbs must be rubbed and massaged and bathed’, BS *abhyanga-utsādana-snāna-*, Tib. *lus bsku-ṣiṃ dril-ba dan*, *khruṣ bya-ba dan*. Note also v 92, 611v7 *abyaṃga-usbrutemāte haysnānā*, BS *anga-udvartana-snātra-*, where **usfruṣ-* corresponds to *vameys-*. But *-meys-* is of uncertain origin, either *maz-*, **māz-* > *mez-*, or *maiz-* > **māiz-* > *mex-*, instead of *maiz-* > *mīz-*. Assuming *maz-*, see connected words in BSOAS 21, 1958, 522–6: Orm. *maz-*, *maṣtak* ‘break’, causative *mizaw-*; Pašto *māt* ‘broken (-št- > -t-), Yidya *maz-*, *mošk’am* ‘kill’. Orm. *maz’ek* ‘twist’, Pašto *mazai* ‘twist; thread’, Wazirī Pašto *mazzai* ‘thread, cord’, adjective ‘twisted’. IE Pok. 696–7 *maḡ-* ‘press’, Greek μασ-, μόσσω

‘knead, mould’; O.Saxon *makōn* ‘to make’. See above *māṣṭaa-* ‘oppressed’, and *maṣā*.

-vamyē ‘clothed’, second component, to *pamāta-*, present *pamjś-* (**pa(ti)muč-*).

vaysān- ‘recognize’, Z 5:38 *tterī śśūru dīmu vaysānīro* ‘you might know the excellent knot on his forehead’. See *ysān-*, *paysān-* with cognates.

vaysgasta ‘dismounted, descended’, II 41:8 *kuṣṭi sam vaysgede* ‘where precisely they dismount’ (**vaysgaindā*); Z 5:37 *rre śśāyyo haṁtsa kāde durāna ṣṭāna vaysgastā* ‘the king with the Śākya men, being very far away, dismounted’; II 108:175 *bārāina vaysgaista* ‘he dismounted from the horse’. See also Z 5:101 *āchānā haysgasta* ‘and the sick rose up’. From base *zga-*, see cognates s.v. *ysgad-*.

vaysña ‘now’, Z 2:135 *vaysña vā ārru paysāni* ‘now I avow the fault’; v 247, 17b1–2 *haurīje haura bijāsa pṛāmana vaysñā* ‘may we now hear the sound of the power of the gift’, BS *dāna-balaśya śruṇṭiyata śabdaṁ*; K 39:159 *aysa bvāñū vaysñi* ‘now I make known’; K 38:137 *dvāsimai vaysñi salī khū ji vā āvā* ‘it is the twelfth year now since she came back’, =K 29:200 *dvāsamai salī khū vā āva*; II 101:1; 9 *vaysña*; v 330, 20v1 *ne ne ju muhu vaṁña ttattika māta pāte trāstu yanindā* ‘mother (and) father cannot save me now’, BS *na-asti kaścid iha trāṇaṁ na mātā na pitā tathā*; v 70, 8v5 *vaṁña mā jīvātā nāgatā hāmātā* ‘now (I know that) my life is sure (BS *niyāta-*)’, BS *aham idānīm jānāmi*; Sid. 2v4 *viña*, Tib. *de-la*, Sid. 16v2 *veña*, Tib. *da ni*; Sid. 17v3 *viña*, Tib. *da*. See also *vañā*; v 268, 48a4 *vañā 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’ (*čāθru-azanya*), Orm. *inžān* ‘day before yesterday’ (*anya-azn-*), Wanetsi *pārēnd*, Pašto *parūn*, 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*.

vaysñāmjśya- ‘present, of present time’, SuvO. 54r4 *gyasta balysa hatādarāmjśya vaysñāmjśya ustamāmjśya* ‘Buddhas past, present, future’, BS *buddhānām atīta-anāgata-pratyutpannānām*; Z 13:160 *vaysñāmjśya*; v 91, 611r3 *haḍarām<jsī bādā* ‘past time’, v 91, 611r4 *vaysñājsī bādā*. Adjective temporal suffix *-āmjśya-* to *vaysña* ‘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 ṣpāta budarmā pāra-vaysnā ājāme* ‘when the official Budarma brings the security (?) for the debt’. Conjectural, possibly **ava-zd-* ‘put down’, and *vaysna-* <*ava-zd-na-*.

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 *vaysña* ‘now’), Av.

avarə, glossed by Zor.P. *avāk*; the second component may be seen also in v 115, 64v3–4 *āmāca rrundi naysda-varṇa* ‘the intimates, attendants of the king’, BS *amātyāḥ parṣadaś ca*. Medial *-v-* replaces older *-v-* or *-p-*, hence *-varṇa-* 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*, *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 haṭha na drrūjā* ‘not there truth, not lie’, BS *tatra na satyaṁ 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 ṣmi*; v 336, 34v3 *varā*; v 380, 2r2 *varata ttīna 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 *hiṣṭā vīrā vara* ‘they come into the court’; K 47:56 *hvā si vīri vara hīṣi* ‘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 kūṣḍi viṣṭā* ‘he stood in the court of the palace’; III 68:76–7 *khūṣā viṣṭīya, 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-*, *anrāi vairi* ‘in the hostile court’, M.Parth.T. *’hrywr, ’hrywwr*, Pāzand (Aogemadaēča 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, užvėrti* ‘close’, *atvėrti* ‘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 śṣīya u drraya śṣī<ya>|||* ‘three bowls with juices, white and three white...’; ibid. 1a3–4 *tcahaura vara khāysa||| upakaraṇa viṣṭāna* ‘four vessels of food... utensils are to be set’; v 42, 87r5–6 *tcahaura vara ṣvīdīnā raysa viṣṭāna* ‘four bowls of milky liquid are to be set’; II 129:76–7

ttaṣikā tcūm hyai:nā hīya vari pastāmdū hajsāmdē śā ‘we have deigned to send one *vara*-vessel of the Tazik Tcūm-hyai:na’ (with parts made of silver), translation AM, n.s., 11, 1964, 20 (notes, p. 26). Ardha-māgadhi 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 **varabhyā-* ‘receptacle’ in Rōṣāni *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 bājsinai mahāsamudrre ano vara nauḥ ce bāmne 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 Manjuṣrī and Samantabhadra) 43v3 *hamanḡte dyāma vara samanttabhadra* ‘Samantabhadra (whose name means) excellent vision of universality’. Tibetan renders Samanta-bhadra by *kun-tu bzang-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 οὐρα of the Heftal (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 *ual-* ‘be strong’, Lat. *ualeō*, Oskan *ualaemom* ‘optimum’, with increment *-d-*, *ual-d-* ‘rule’, Celtic O.Ir. *fal-n-* ‘to rule’, *flaith* ‘lordship’, Lit. *veldėti* ‘to rule, possess’, O.Slav. *vladq, vlasti* ‘to rule’; with increment *-t-*, Got. *waldan*. Tokhara B *walo* gen. sing. *lānte* ‘ruler’ direct from IE *ual-*. 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 *dhuer-*, O.Ind. *dvar-*, *dur-*, Greek θύρα, 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. *varənā-* (object of *vanhaiti* ‘he puts on’), Zor.P. *wl *varr*, Armen. lw *var* ‘royal mantle’ (rather than Av. *varənā-* ‘wool’, to O.Ind. *ūrñā-*), the Aramaic is *LVBŠYA* ‘dress’.

-varamjśa-, second component in *avaramjśa-*, see *paramjśa- 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 ysāysa* ‘(river) tearing away the trees, bushes, grasses of the bank’, parallel in BS Avadāna-śataka 1:235:11 *sā ca nadī ahārya-hārīṇī* ‘and the river carrying away what can

hardly be carried away’; Pali, Jātaka 5:425:16 *nadī-r iva sabba-vāhī* ‘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 varaṣde* (end of verse) ‘who experiences...’; v 97, 18r5 *varaṣde*; participle, K 153:27 *ttana ṣṭām nāma miṁ hvāṣta vajrākūsa uvārye baysūñe caryi prracimnā (-im = -ai-) gujsa-brriyim (-im = -e) idryā hage varaṣṭa* ‘then the best Vajr(ām)kuśa because of exalted *bodhi-caryā* (bodhi-career) broken, experiencing the contacts (*haṁga-* = 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 *varāṣ-*, with participle *varaṣṭa-* for both **varays-* and *varāṣ-* (as Oss. I. *arazyn, arāzyn, aräst*).

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 *varāṣ-:varaṣṭa-* to ‘experience’. For IV 33a2 *ḡrā varāysai*. See *ḡrā* and *rāysai*.

varālsto, varālstu, varāṣto, varāṣṭa ‘towards’, see s.v. *vara* ‘to’.

varāṣ- ‘to experience, enjoy, eat, drink’, SuvO. 56v4 *varāṣgre*, BS *anubhaviṣyanti*, 3 sing. present, v 300, 3v2 *kho varāṣātā hāmāte ttānai nāta jsina 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 *<varā>ṣātā se tso ju drūṇā hamāro* (when) he experiences, thinking ‘go (2 sing imperative); may they become healthy’; v 302, 3a2 *|||varāṣātā*; Z 9:18 *varāṣāte samñā jaḍina* ‘he experiences *saññā*- concept through ignorance’ (BS *jaḍa-*), =Manj. 395 *varāṣg saña jaḍina*; K 46:39 *sūhi varāṣg* ‘he experiences joy’ (BS *sukha*); Manj. 188 *śīravā varāṣg maista* ‘she enjoys great satisfaction’; K 61, 41v2 *kīra varāṣgre* ‘they experience acts’ (=BS *karma*), =K 61, 42r1 *kīra varāṣgre*, =K 55, 16v4 *kīra varāṣgre*; v 40, 54v4 *varāṣāre uysnora* ‘the beings experience’; N 75:24 *varāṣāre*, BS *vedayanti sma*; participle future, v 299, 3r3 *kvī ṣṭāna varāṣāñā* ‘where he must experience’; Sid. 102r1 *varāṣgña*, Tib. *zos-la* (‘eat’); Sid. 135v2 *ṣvīda varāṣāñā* ‘milk must be consumed’, Tib. *ho-ma blud-pa* (ed. Pek. *blud* = *ldud* ‘give to drink’); I 147, 57v5 *ṣg sahasrrākṣa tta tta varāṣgñā* ‘this medicament *sahasrākṣa-* must so be employed’, BS *prajoyayet*; noun, Manj. 270–1 *tta tta varāṣgma dyāñā* ‘so must experience be seen’, =III 29, 42b3 *tta tta varāṣgma bvāñā*; participle fem. as noun, II 107:150 *harī varāṣgma ṣṭānā* ‘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 *spa-* < *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, 23a2, see *varālsto*, *vara*.

-varīḍa, see *nāma-varīḍa-* ‘famous’, BS *yaśasvin-*, medial *-v-* from *-v-*, *-p-*, *-b-*; for *-īḍa-* note also *hamīḍa-* ‘together’, from **ham-ṛta-* (to *ham-ara-* ‘limb’), hence possibly **nāma-pari-ṛta-*.

varūvāndā ‘they flow down’, Z 17.10 *vañi varūvāndā 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 brriyakyā pejūā*, = III 37.18–9 *nāṣṭā varūsārā khu tcaijsa brriyakyā paijvāṣṭā*, = III 46.35–6 *nāṣṭi varūsāra khu tcījsa brriyakyā pijvā* ‘(the *baudāha* woven stuffs) flow-down like the teats on the beloved one’s breasts’. Uncertain, possibly base *rau-* ‘flow’ with *-s-* (IE *k̑* or *sk̑*) palatalized *-s-y-* > *-ś-* (as *-śś-* in *bātcūsś-* ‘to decorate’). See *rrūv-* ‘flow’.

varkāmda ‘strewn, besprinkled’, III 47.63 *yausa jsa varkāmda baūsā spyakyām hīya*, = III 38.42–3 *yausa jsa varkāmdā būsaña 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 Yidya *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 Paṣto) a possible dialectal Saka feature; the reverse *v-* > *b-* is constant. Note too the variation in loan-words *aviṣṭya-* = BS *abhiṣeka-*, *abīdarma-* (II 3.37) = Z 22.225 *avidharma-*. ‘Fruit’ suits the context K 67.175–6 *byehimādi kīrām vargā* = K 71, 8r3 *byehīde kīrau varga* ‘they get the fruit of *karma*-actions’; K 68.202 *ttye ustaṃ 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 habusānā ranīnai ganaittrai, u āstīnai u vargastā bahyā hīyām gīchaukāṃ jsa na habūsa* ‘five sorts are not suitable for a rosary (BS *gaṇayitri*), jewelled rosary, and of bone and from kernel of fruit-bearing trees’; K 143, 1v1 (of the Vajra-yāna *kriyā* ‘rite’) *mara vajrra-yaunq nva ttuṣai 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 *φέρω* ‘fruit’, Lat. *ferāx* ‘fruitful’. See also *vūḍa-* < **bržda-*. See K 68.202 and 152.7.

-varja see *byāvarja* ‘memory’ and *brīvarja* ‘making beloved’.

-varna-, *-varna-*, see *vays-varna*, *naysda-varna*.

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 ḥabs 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 *maṃ ṣṭa vala stāka dye jsa širka u būšajsa, maṃ ṣṭa vala dīṣṭa ṣṭānā pūmūḍa 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-*, *varəzda-*, *varəda-* ‘plant name’, *varəḍā-* (Zor.P. *vašt ēštēt*, to base *vaxš-* ‘grow’), Sogd. Bud *wrd* ‘rose’, Man. plur. *wrdṭyy*, Zor.P., N.Pers. *gul*, Frahang I Pahlavik *WRTA*, Syriac *wrd-*, Armen. *vard*, Arab. *ward*, Tātī *vel*, Simnānī *vāl*, *vālā*, Khowar lw *zēr-bali* ‘yellow rose’. IE Pok. 1167 *uerdh-*, O.Ind. *vārdhati*, *vṛddhā-*, Greek *ὀρθός* ‘straight’, *βροθό-*, O.Slav. *rodū* ‘parturition, generation’. This inner-Iranian source may be secondary. Greek *ρόδον*, *βρόδον* ‘rose’, *ρόδωνία* ‘rose-garden’; Akkad. *amur-dennu*, *murdenmu* ‘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 *-āl-* < *-ard-*, note also *hala-* half (**arda-*), *salā* ‘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’, 1143 *uel-d-*, see s.v. *garsa-* ‘throat’.

valaka ‘small, young’, I 149, 59r4 *valakām u ysāḍām* ‘of young and old’, BS *bālānām atha vṛddhānām*; III 88.136 *mīṣṭye hvanḍe, ā valakyā 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 hūṣṇa namase śa āhālāña prraṇahāna tvī viyi valakām hūṣṇa ttūñe jūhe: jsa mīre i tvī hīsū* ‘I revere my children, you and my lady, alone, in another place; may there be this vow (BS *pranīdhāna-*) for you, my children, my lady wife, I die of longing for you, I will come at once (*i* = *īmu* ‘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*); *hūṣṇa* from Chinese *fu-ṣṣen* < *pīu-nzien* (K 41.1; 930.1) with various spellings; note also III 104.48 *vaija-lakām hūṣṭi(na)*. The same *fu-ṣṣen* 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 *ṛṇa-*) *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-* = *aṃga-*)’. See above *vaja-* ‘movement’, and *vajāte* ‘moves’. BS lws *āsvāsa-praśvāsa-* used of the active element air (Sid. 145r3 *paṃjsām mahābuvām jsa śamdā, u dai, u ūtca, padaṃ āstamna* ‘with the fire elements, earth, and fire, and water, air’). From base *varg-* or *vark-* ‘move, make move’, Oss. D. *gāldzun*, *gālst* ‘to throw’, dialectal *g-* < *u-* (as D. *goren*, plur. *gorentū*, 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. *vlēkō*, *vlēšti* ‘draw, drag’. See also *duṣvgjū*.

valys- ‘work, cause’, second component *jsañaulysa-* ‘causing death’ from **janya-varza-*, Z 24.452 *pharu narya dāruṇa dukha biḍā jsañaulysā cīyā hvē hāmāte batī hvamduvō jsīna* ‘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*, *ēpyov* ‘work’, *ōpyavov* ‘tool’, see also Oss. D. *gārzā* ‘tool’, plur. *gārzitā*, I. *gārz*, plur. *gārzytā* (Acta Iranica 1975, Monumentum H. S. Nyberg I, 33).

vašāre ‘they avoid, shun’, Z 13.56 *khvai śśakrā dastāna skvaiya gyasta ttārā hvamdu vašāre* ‘how could Śakra touch him with his hand? The *deva*-gods so shun man’. From base *ša-* to *zā-*, *zaya-*, *zya-* > *ša-* with 3 plur. *-āre*, preverb *ava-* (or *va-* < *vi-* before *š*) to Av. *zā-*, *zay-* ‘leave’, Oss. D. *izajun*, *izad*, I. *zajyn*, *zad*, D. *bajzajun*, I. *bazzajyn* ‘remain’, Yidya *ūzaiyah* ‘to remain’, Orm. *ōzūk* ‘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 *κίχων*, Got. *gai-*, *gaidw* ‘lack’. See also *niysāna* 2 sing. ‘abandon’. If *vi-* > *va-* before *š-*, note *naš-*, *naž-* from *niš-*.

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, ṣṭi peṃḍai, ttārā ahauḍā hīya ṣarā, ṣṭi hvī ṣvidāna bināyi vištāñā, u dva pīnḍā padīmāña, grām grām sau phīysgāña nīṣāñā u sau hā tvī tvī āyvāñā uskā vaše prrahāje* ‘for whom the tube (?) fails upwards, and it becomes painful, this is its *paiṇḍaka*-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. *vaṃśa-* ‘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*; Wazīrī Pašto *wēša* ‘large beam’, Parāčī *wē*; to O.Ind.

vaṃśa- ‘cane, beam, pipe’, *vaṃśya-*, Nūristānī Waigali *wāš*. Hence IE *uenk-*, Pok. 1112 *uank-* for this word (and Celtic Mid. Ir. *feice* ridgepole’). A hollow reed or pipe could be named as the ‘swollen’ thing (as O.Ind. *suṣīra-* ‘hollow’ to *śau-* ‘swell’). Here *vaše* (nom. sing.) is from **vaśyā-* possibly **vanśyā-* (= Wazīrī Pašto *wēša* **vanśyā-*) and rather Iranian than lw from Prakrit of O.Ind. *vaṃśya-*, *vaṃśa-*.

vaṣanaurau ‘destructive’, K 28.167 *vaṣanaurau yakṣau nāvgu jsa grayse* ‘terrifying with destructive *yakṣa*-goblins (and) *nāga*-serpents’, = K 20.252–3 *vaṣanaurau yakṣau nāvgu jsa grrayse*. BSOAS 29, 1966, 528–9 proposed **ava-ṣāna-bara-* ‘bringing bad wrenching’, rather **vi-xšāna-bara-* ‘bringing wide destruction’, accepting O.Pers. *a-xšata-* as to O.Ind. *kṣatā-*, *kṣaṇōti* ‘to injure’ with *vi-* > *va-* before *-ṣ-* (as *niš-*, *niž-* > *naš-*, *naṣ*). The absence of subscript hook would exclude *viš-* ‘poison’ (see *biška-*, *patābātāña-*).

vaṣīcha ‘stream (?)’, III 34.17 *vaṣīcha khuṣākyā jsa* ‘stream with ripples (wavelets)’, = III 46.26–7 *vaṣīcha khvīṣākyām jsa*, = III 37.11 *vaṣīcha khvauṣkyām jsa*. From *vaxš-* ‘sprinkle, flow’, see s.v. *baṣṣa-*, or possibly **ava-ṣīnčyā-*, **vi-ṣīnčyā-* with *āṣṣīngyā-* ‘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 bśad-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 *saṃgīmai vaški ṣṭi .v- ṣṭām ṣṭe, ā vā vaṃ kauthaira hīsaṃ jsā vadaidi ṣṭe* ‘this is the stone *vaški*-tool, or it is the axe made from iron’ (printed *vaṣḍi* but first copy in Paris 1937 and microfilm are rather for *vaški*). From base *vaš-* with *-ka-*; Iranian *-aš-* is ambiguous: (IE *k̑**) *taš-* ‘to cut’ (IE *k̑s*) Sogd. *čš-* ‘to drink’, *čašman-* ‘eye’. Possibly here *vaks-* > *vaš-* connected with Oss. *ūās* ‘axe’, O.Ind. *vāṣi*. Hence possibly a ‘pointed stone’ or ‘stone knife’, rather than a ‘hammer’.

vaškaista- ‘thrown down’, III 69.93 *hamgrihyarā brraukala maṃ, vaškaista hauḍva pasta* ‘lift up my eyebrows, being overthrown, both fell down’, assuming it to equate with *vakṣaista-* with *-šk-* replacing *-kṣ-*.

vaṣṭ-, *vāṣṭ-*, *viṣṭ-* ‘be placed, stay, become’, participle *vāṣṭāta-*, present 3 sing. v 116, 65v3 *adātyānu pakṣā vaṣṭāte* ‘he stands on the side (BS *pakṣa-*) of the irreligious’, BS *adharmā-pakṣa-saṃsthitāḥ*; v 111, 33r2 *oriṣṭa vāṣṭāta* ‘you (plur.) are in desire’, BS *autsukyam āpādayiṣyatha*; K 33.56 *na nā vaṣṭīryau* ‘do not stay (2 plur.)’; Sid. 125v2 *paramjsa vaṣṭidā* ‘they become adverse’, Tib. *log-čīn* (*log* ‘turn back’); Sid. 131v3 *āṣṭya pā dastām vī vaṣṭe* ‘at first it arises in feet (and) hands’, BS *pūrvam tat pāni-padeṣu sthitvā*, Tib. *thog-ma ni rkaṇ lag-gi naṃ-na gnas-la*. With the present *ṣṭa-* < *hiṣṭa-* (see s.v. *ṣṭe*); below *viṣṭ-* ‘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 *baiśa ysatha vaṣṭā* ‘through all births’; K 60, 36r1 *avamāva kūla kalpa vaṣṭā ysamtha paysaidā* ‘he

recognizes through countless koti-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 prāṇāvātāna pathisindā* 'for 100,000 *kalpa*-periods these beings abstain from killing', BS G 37, 1111 *kalpa-sata-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, 74a7-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 harbaīsa 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-*.

vaṣperī 'splash', K 60, 37r4 *data bajeṣāṃdi utca vaṣperī u bahya va hanāysāṃde* 'wild beasts roar, the water splashes and the trees display beauty'. From base *spar-*, *spāraya-* > *sper-* with *ava-* 'down'. See *usphūr-*, *sperīda*.

vaṣprīs- 'scatter', JS 19v1 *gara burṣṭā vaṣprīṣṭā* '(the *vajra*-bolt) bursts, scatters the mountain'; I 145, 54f4 *cvam avastya vaṣprīṣṭa tityām hambusaṃ* 'suitable for those (women) for whom the incohere thing disperses' (*avastya-* negative to *vastya-* 'permanent'). From base *sparg-*, *sprag-*, incohesive *sprg-ś-* > *sprīs-*, see s.v. *spalgy-*, *haspalgy-*, *spargga-*.

vasalaka 'mark by smearing', I 139, 46v5 *ttyām jsa vasalaka tcerā ttera baidā* 'with them marks are to be made on the forehead', BS *teṣām kākapada mūrdham 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').

vasī 'vessel', plur. *vasīya*, III 84·52 *drai vasiya ūca jsī jṣāñāñā khū ra va šau vasī harṣṭā* 'three *vasīya*-measures of water are to be boiled so that only one *vasīya*-measure remains over'; III 84·47 *drai vasiya uci jsa*; III 92·244 *šau vasī hambāyi* 'one *vasīya*-measure in amount'; I 143, 51r3 *uca jsa jṣāñāñā khu ra va tcāhu vasiyā harṣṭa* 'to be boiled with water so that only four *vasīya* remains'. Possibly *vas-* < **vats-* beside Lat. *uās*, *uāsis* 'vase, vessel' < **vāts-*; or if *v-* < *b-* (see *vāta-*, *varga-* 'fruit', *vara-jar*) note Waxī *vašč* 'milk-pail', hence **bas-* of a vessel.

vasū 'pure' plural to *vasva*, Manj. 387 *baīsa vāysana sty(ū)de vasū* 'all *vāsanā*-impressions strong, pure'. For -ū plural note also K 108·288 *drabādū harbaīsa bgysa* 'all Buddhas of the three times'. See *vasuta-*, *vasva*, s.v. *vasūj-* 'to purify'. For -ū also *vīyārstū*.

vasūj- 'to make pure', Bcd 52v2 *vasūjī* 'may I purify', BS *viśodhayamāna-*; Sid. 13v5 *virana vasūje* 'cleanses wounds', BS *vraṇa-śodhana-*, Tib. *rma sbyon-bar byed-do*; Sid. 5v2 *vasūjākā*, Tib. *sbyon-no*; noun, Sid. 8r3 *vasūjāma*, Tib. *sbyan-ba*; V 297a, b1 *vasūjātā*; II 101·4 *aysmū vasvajīryām* 'may you purify the mind' (translation AM, n.s., II, 1965, 102); future participle, V 182, 43r6 *aysmu vasūjāñā*, Manj. 42 *vasūjāñā*. Participle, *vasuta-*, *vasva*, V 73, 41r6 inst. sing. *vasutena aysmūna* 'with pure mind', BS G 37, 31b3 *citta-prasādena*; III 22, 14a1 *vasve aysmu byehīdi* 'they get a pure mind', BS *citta-prasādam api pratilapsyante*; dyadic, Manj. 245 (and 348) *vasve arīma* 'pure spotless'; V 303, 2b2 *vasve-t-i arrīmajsā ttaramdari* '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 111r2 *viysā spulakā māñāṃda sumārka* (BS *sukumāra-*) *vasuṣka* 'like a lotus bud delicate, pure'. Incohesive *vasus-* 'be pure', Z 3·68 *ku nā mā vasuṣṭā ttū varata vaṃñā aysmū* 'where towards him my mind now is not pure'; Bcd 54f3 *vasūsīmde satvām biṣā karma kleṣa* 'may all *karma*-acts of the beings, *kleṣa*-afflictions become pure', BS *karmatu kleṣatu yāvata niṣṭhā (niṣṭhā* 'end'); V 246, 10a1 *vasusidā*, BS *parikṣayam gacchanti* 'they perish'; = K 98·214 *vasasidā*; III 60·41 *kṣa imdrām jsām visūsīmde* '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 kīrīnai byana* 'for him is cleared the hindrance of *karma*-acts'; K 55, 17r2 (to read) *vasauuṣṭa*; V 30, 79b2 *bāṣṣā bātame vasusāro* 'all doubts may cease'. From **ava-sauk-*, see s.v. *sūjs-*.

vaska 'for', *vaski*, *vaska*, *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. *bsrun-bahi cho-ga byaho*; V 77, 145v5 *uysnaurānu vaska hāvamgārā* 'doing service for the beings', Tib. *sems-čan thams-čad yons hāzin-pa*; V 246, 10b4-11a1 *vaṣunarana satva bidāṣṭā akāla-maram vaski bidāṣṭā vāmniha ni byehīdā* 'the evil-doing (BS **viyona-karana-*) beings, untimely death do not get opportunity for it against him', = K 100·177 *viṣunarāna satva akāla-mara vaska baidāṣṭa vaunīha na byehīda*, BS *na akāla-mṛtyur avatāram 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. *vašnā* 'by wish, will', hence *vas-ka-* to *vas-* 'be willing, wish', in meaning like

O.Pers. *rādiy*, Zor.P. l'd **rāḍ*, N.Pers. *rā*, O.Slav. *radi* 'on account of', *raditi* 'care for'. IE Pok. 1135 *uek-* 'wish', O.Ind. *vaś-*, Av. *vas-*, Greek *ῥέκωv*, *ῥέκωv*, 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 *hvaḍā 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-sthāmaṃ*, 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 *vastya-* 'permanent', triadic II 103·46 *hajsaiṣṭa prratāiṣṭa* (BS *pratiṣṭhita-*) *vastya ṣṭāṃdai* 'may they be established, fixed, permanent' (translation AM, n.s., II, 1965, 103). See also I 145, 54r4 *avastya*, quoted s.v. *vaṣprīṣṭa*.

vastya 'place, bring', 2 sing. II 1·8 *ahaḍā vastya* '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 -*št-* < -*sty-*. See s.v. *ṣṭe*.

vastā 'tired', II 43·36-7 *cu jsām stūra ya ttām jsām biṣā 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* (< . .) *baṃñā* '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 *vistā*, = K 33·53 *vahaiṣṭa* 'he descended'. See *vastāta-*, *vistāta-* to present *vaṣṭ-*, *viṣṭ-*.

vastāmo 'fatigue (?)', Z 19·17 |||*vastāmo karyo pvāyso yande* 'causes fatigue, effort, fear'. See *vastā* 'tired', *stās-*, *stāta-* 'be weary'.

vastūna- 'depository (?)', III 19, 1a5 *rrvī vī vastūmwā vajarachaidakā prajñā-pārā(me) saddharma* 'at the court in the *vastūna-* ('archives') the Vajracchedikā, Pāramitā, Saddharma' (texts), loc. plur. to *vastūna-* from **ava-stavana-* '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 hvaṇḍā u herā u hvaiḥū:ra ttām biṣā cimūda hatcastāṃdā* 'what to us remained, the horses, baggage-animals and men and goods and the Uigurs, all that of ours the Cimūdas broke (took away)', see SDTV 110; II 43·38 *ttāṃdī ra ṣacū ṣe vastairmā aśā jsa ā* 'with only one baggage horse he came to Ṣa-ṭsou' (SDTV 113). From **ava-stārmya-* (as *pakyerma-* < **pati-čārmya-*) 'having things spread (=loaded) upon' to base *star-*.

vaspuḍai 'he trod', JS 33r3 *vaspuḍai ṣaysdā beda* 'he trod on serpents'. See base *spar-*.

vasva- 'pure', participle to *vasūj-*, *vasuta-*, *vasvata-*.

vasvajīryām 'may you purify', see *vasūj-*.

vaha 'boiled, cooked', Sid. 9r4 *hāmīnā kuja 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 dan til-mar bsres-pahi snum-khur rācabs lhan-čig mi bzah*; Sid. 9r1 *iramḍnai bisu jsa vaha* 'cooked with fuel of the castor-oil plant', Tib. *eraṇḍahi šin-gi bcos-pa*; III 72·161a *ttākye ttu ne vau ūcā vahā* (fragment of a document) '... boiled in water'; II 54·28 (SDTV 68-70) *carau māñādā (-ā- = -am-) vasve ssa-vahā ysūrrā* '(the city) like a lamp, pure gold of 100 refinings'. In meaning the same as *paha-*, see s.v. *vahga-*.

vahga- 'boiled, cooked', III 85·62 *khū naysdā vahā hame ttī*. . . 'when it is nearly cooked, then. . .'; III 89·158 *iramde, phaji vahga pau* 'castor-oil, onion cooked in the oven'; I 157, 67v4-5 *hatca biysma jsa vahga* '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 *paxṭa-* or *paxya-* to base *pak-*, s.v. *pajs-*.

vahaj- 'accompany; give with', Sid. 106r1 *pātcā hiṣaṃ (hiya) hīsuṣka u goṭhye: biysma jsa binājāñā dvī māṣṭā 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 phyē-ma ba-gcin-gyi nan-du yun rin-du sbans-pa bzah-šin ho-mas dbul-lo*. Possibly to this *vahaj-*, the participle **vahāta-* (as *sāj:-sita-* 'learn') is found in *vahī*, JS 29r2 *baysamḍai gūma pamde vahī pvehna* '(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 *myṣḡā 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 vahanimde* '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 vahanda* 'sorrow ceased'; III 74·212 *raha: vahamḍā* 'the chariot came down'; III 76·242 *vahamḍa vari śadya nāṣṭā* 'she (*Ṣiṣa* = BS *Ṣitā*) sank just there into the ground' (*vari* = BS *tatraiva*); III 68·65 *nīṣāṃdī mīṣṭaṇa ttāja, na vahamḍa* '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 *śśāṣṣanā 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 *hīṣasat* 'he will go to'; Yasna 50·2 *nīṣqsyā* 'will bring down'), Got. *sinþs* 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 *gvahamḍā* (III 74·211).

vahasta- ‘struck’, Z 24·416 *vahasta joysā u pharu bāsta pāhastā* ‘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-*.

vahi ‘adhered’, see s.v. *vahaj-*.

vahiys- ‘descend’, participle *vahāṣṭa-*, III 16·2 *vahaiysdq* ‘descends’; III 88·136 *cu saṃbhārā vahaiysāre, mistye hvande, ā valakyā śikā* ‘whose parts descend, of adult man or young boy’ (BS *saṃbhāra-*); participle middle, Bcd 52v4 *vahaiysāne samuṃdrā* ‘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 ttuṣā kāma* ‘empty thought descended’; infinitive, v 336, 34v5 *mahā-samudro vahāṣṭānā* ‘to descend into the great sea’; nouns, III 81·177 *vahaiysā* ‘descent’, Turkish *ildi* ‘he descended’; Manj. 6 *vahaiysā nūratma vī* ‘descent into selflessness’, BS *nairātmya-avatāra-*; II 80·29 *sarbā vahaiysā padā vaṣṭā* ‘along the rising and descending way’; v 132, 2b3 *ne vahāṣṭāmatā śtā u ne sarbāmata* ‘there is not descent and not ascent’, Tib. (v 378, 227a1) *rgal-ba yan med, hjug-pa han med*; adjective *-ana-*, Sid. 20r1 *vahaiysana utca* ‘water of cascade’, BS *nairjhara-*, Tib. *bab-pahi ḥhu* (‘falling water’); variant K 33·53 *vahaiṣṭā* ‘he went down’, = K 16·163 *vīstā*, = K 24·103 *vastā*. Causative **vahāṣ-*, Manj. 310 *vahaiṣai arvai* ‘sedative medicaments’. See base *haiz-*: *hiz-* s.v. *hāys-*; and see *pahāys-*, *pahāṣ-*, *bihāys-*.

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 hāṣāre* ‘which (trees) do bring (fruits)’ omitted BS; K 45·22 *pātcū vā sa* (= *samu*) *āḍaṇa ysitha ṣṣi pheha tta tta hīstā* ‘and next in just another birth this status so comes to me (-ū)’; *vā vāṣṭa*, v 313·34 *ttā puñau vā vāṣṭa haṣṭauda* ‘so by merits they sent’; K 147·34 *harbāṣa vā vāṣṭa namadryana* (= *-drūna*) *parya avihāysye* (BS *adhivāsaya-*) ‘deign to give invitation to all’; Z 2·50 *vā nimantraimā* ‘we invite’ (BS *nimantraya-*); III 71·142 *pīsā namaññū 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*, *vādāṣṭa*. 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 *ṣṣe 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*, *-m*.

vā older *vāta-* participle to *vāj-* ‘hold’.

vā ‘share’, plur. *vāta*, II 19, 9a3 ||| *ṣau-haḍamjsya vāta vistāta mañe vāta 2* ‘the shares for one day were deposited, for Mañe 2 shares’; II 19, 9a1 ||| *staṃ vāta vistāta kamdvaji ṣanūrā 5 haḍa(mjsya) vāta* ‘the shares for . . . were

deposited, for Ṣanīra of *Kamḍva* 5-days’ shares’; II 19, 9b5 *ṣanūraki vā ṣau* ‘for Ṣanīraka oneshare’. From **baxta-* or **bāxta-*, see, with *ham-*, *haṃbāta*. Cognates s.v. *būṣṣ-* ‘give shares’.

vā ‘only’, from *vāra-*, K 59, 32r3 *vā u ttaṃdī maṃ auṣkāṃjsī vasve ttathāgatta-garbhā āṣṭa* ‘only and alone here eternal exists the pure *tathāgata*’s embryo’ (BS *tathāgata-garbha-*), 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 *ḥṣāta āriyāmate vāta* ‘the six *saṃranjanīya*-concord is held’; Z 24·216 *bankhyu 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 nuhamjindā* ‘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 phī(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. *sūbhṛtaṃ bhar-* (see J. Wackernagel, BSOS 8, 1935–7, 823–6). From base *van-* ‘to throw’, O.Pers. *van-*, Yazdī *venōdvūn*, Simnānī *bāvandan* (E. Benveniste, BSL 47, 1951, 26). See *uysvāñātā* ‘tosses up’, parallel BS *ḥṣipeta*. Possibly add here the Zarduṣṭī phrase *xīn i tōva-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 vīysaṇā vāḍā* ‘resting on the lotus of the face’; IV 7·2 *paijvā vāḍa urmayśdām māñamda* ‘like the sun resting upon the peaks’. From **ava-ā-rta-* ‘descended upon’, to IE Pok. 326–9 *er-*.

-vāḍa- ‘nourished’, II 82·58 *ñāysaira-vāḍa vvūvayau* ‘intimately-reared royal lady’ (with *vv-*, not *ju-*, see s.v. *vvūvayau* **baga-yauna-*), = II 79·12 *ñāmysaira-vāḍa vvūvayum*; v 66, 8a *ñāmysirā-vāḍa pūra du(ra)* ‘intimately brought up sons (and) daughters’. To *pāḍa-* ‘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 *bg-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 vaisthārya (BS *vaistāra-*) ‘vast’, translated AM, n.s., II, 1965, 103 ‘extended, full and vast’; K 50·4·9–10 *biṣā aspaura āvāḍa 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 jsīna* ‘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, 611v1 *hāta vāta tśūmate jsa tcamna paṣānyau u ninārryau ysāra-vāṣvyau cakrriyau 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*, *vātcā* enclitic to *pātco*.

vāthamj- ‘draw’, participle *vāthīya-*, since *-th-* is unchanged the *vā* may rather be printed separately, Sid. 152r2 *cu va halirai jsehera arva hame ṣṣe vāthamjāñā u kuṭāñq* ‘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. 15r1–2 *ḥṣasq 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 ḥa gčig lus-par byaho*. Preterite, K 18·216 *vāthīyauḍa*, = K 26·142 *th(ī)yau(ḍa)*, parallel Divyāvadāna 447·8 *ākṣya*; JS 16r2–3 *pharākye stāma jsa vāthīyai vāṣṭā* ‘with great effort you drew them out’; K 143, 1r4 *u kāmyai ttattrā jsai vāthīye* ‘and from which *tantra*-text he has drawn it’; K 144, 1v3 *kāmye ttamitrā jsai vāthīye avattarā ttamitrā 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 *vāña tsindā* ‘they go into the temple’, BS G 37, 72 bis a3 *deva-kulaṃ gatvā*, Tib. *lhahi rten-gyi drum-du son-nas*: Z 24·240 *vāña ttuvāstāndā* ‘they took him into the temple’; loc. plur. II 75·45 *vānvā*; III 4·61 *vānvā*; v 122a4 *vānvō*; but not in v 122, 9v2 *hauda haḍā ṣvq vātā vā nu mañāre* ‘seven days in the halves they think of them’ (*vā nu* not *vānu*). From base *van-* ‘cover’, to Av *nivānanti*, *nivānāt* ‘cover, noun *vāna-* ‘covered place’, Armen. lw *van-k* ‘monastery’, Aramaic *’vwn* ‘station’, Armen. *auan* ‘village’, Mandaean *’w’n* ‘quarter’, rather than O.Pers. *vāhana-* to base *vah-* (see *gvaha-*).

vāna- ‘belly’, Z 21·30 *pāta vāni kūḍe* ‘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 stāka* ‘the *vānā* cloth-pieces are necessary’; 159a2 *ttye pracaina ṣe hvādye vānā pārrva 2 pamūha u ttī-rahā* ‘therefore for each man

cloth-pieces handed over 2 *pamūha*-cloth and *ttīraha*-cloth’; 59b1 *tvī hvāḍā 5 vānā haura 10 pamūha* ‘these men are 5; give the *vānā*-cloth-pieces, ten *pamūha*-cloth pieces’; II 37, 11b2 *vānā gāryeṃ mūrā haṣṭsi* ‘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’.

vāpnīha ‘opportunity’, see *vaunīha*, 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 *saṃsāra-nadya-patitaṃ vyasana-ogha-madhye*; Bcd 57v1 *vyaysanvā viṃma (-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 *niṭā 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 *brītiṃgya vema* ‘in the sea of passion’ (= BS *rāga-*); II 104·77 *brīvīnai ysathīnai jaḍmai vāma jsa habāḍa* ‘filled with the sea of passion, birth, ignorance’ (translation AM, n.s., II, 1965, 104); v 182r5 *māstvo vāmvo paroysanda* ‘drowning in the great seas’; Manj. 97, *āau trāme vāma my(ā)ṃ ttāja* ‘or the river enters the sea’, K 154·35–6 *ha bāḍa vāma bedāṣṭi bvīmṃyā (= bāya) paṣāda ysice ṣīye āsanīm cu ra hiṃje 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 pīsañā 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 rro vara dhātu pyuṣāre* ‘so for themselves alone there they hear the *dharma-* doctrine’. Here *gāmu* as emphasis.

vāmīnai ‘of the *vāma*-plant’, III 84·54 *vāmīnai rūṃ ṣā prīye* ‘oil of *vāma-*, one *prīya*-measure’. BS *vāma-* ‘chenopodium album’; see also III 89·161 *vāmūrām*; III 17·8 *vāmūrām*; I 169, 84v3 *vāmūrām*, BS *vāma-*; I 171, 88r3 *vāmavīrām*, BS *vīrā* ‘uraria lagopodioides’ (and various other plants), see also *sacha*.

vāya ‘alas (?)’, II 116·38 (after speaking of painful separation) *vāya kaṣṭa-jsaima anāṣpaivai jīyaka hama* ‘alas, life with fallen eyes becomes without refuge’ (*anāṣpeta-*). Note *-āya* alternating with *-ai* (*hārṣṭāyā*, *hārṣṭai*), hence *vāya* = *vai*, with Av. *vayōi*, *avōi*, N.Pers. *vāy*, Lat. *uae*, Got. *wai*; compound, Av. *vayū.bərət-* ‘exclaiming woe’.

vāra- ‘deficient’, I 169, 85v4 *vaṣma* (BS *viṣama-*) *jvarā jimdā ca uṣa vārā* ‘it removes intermittent fever for him whose strength (BS *ojas-*) fails’, BS *auja-ghrāṣṭi-*; Z 13·40 *ttāna hīna śrāvaka-yānā cu-m jsa ttāte vāṣane* (BS *vācanā*) *vāro* ‘therefore is the *śrāvaka-yāna* (Hearers’ vehicle) inferior from which these teachings are absent’; K 65, 82v1 *daḥṣaṇya tta pā na vaṣṭide vārā* ‘may the gifts (BS *dāḥṣiṇīya-*) so not become deficient’; K 65, 82v3–4 *mvaiṣḍe jsa vāra* ‘deficient in favour’; K 65, 83r1–2

hvaṇḍāna *bvaijse* (= *buljse*) *tta vāra na ide* 'may men's virtues not so be defective'; comparative, Z 14:30 *vādaru satā salī yi jśina* 'his life less than 100 years'; III 110:13 *pūñām prracainau jśina vāra na tsiye* '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 *uē-*, O.Ind. *ūná-*. See also *vārūdyā-* 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 hiye vāra mūri dvī ysā dvī-sa paṃjsāsi* 'Yaudara's share *mūra*-coins 2250'; II 35, 8a5 *śau viṣṇadatti hiya vāra* 'share of *śau* Viṣṇudatta'; II 38, 13:3 *kharamurrai va vāri* 'shares of Kharamurrai'; V 207:17:1 *thaunai vāra kṣa mūre* 'share of silk-cloth, six *mūra*-coins'; V 208:5 *vāra kṣa u nau chā* 'share six and nine feet'; V 12, 4:3 *phemḍūkā thaunakā hauḍā 1 vārai 100* 'Phemḍuks gave silk-cloth 1 portion, 100 (*mūra*-coins)'; V 16:2:2 *vārāji* (adjective, or *vāra ji* < >). From *var-* 'to distribute', keeping older *v-* (or *var-* < *vi-var-*?). Sogd. Bud. *yw'r* ('separated' =) 'but' (**vivāra-*), Oss. D. *iūarun*, *jurst*, I. *ūaryn*, *ūārst*, *a-ūaryn*, *ba-juārst* 'to distribute', D. *ūārcā*, I. *ūārst* 'distribution' (**vi-vār-*), Yidya *vār-am* preterite *wāt-am*, *wet-am* 'to separate', *wōdyo* 'separate', participle to *vār-*.

vāra- 'excellent', II 55:34 *cu dyāṃdu biysām hya dyāma brrūnājai vārā bhaṣje āyāmya naṣṇḍā* 'for us who saw the Buddhas' vision splendid, admirable, sin (and) troubles ceased'; V 310 viir3 *vāra āṃna 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 θαῖτον μέγας 'splendid hall', Zor.P. *sahastan* 'appear', *sahik* 'admirable'. See *aurta-*.

-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-ši paṇe-prrasa*: 'from above conducts treasure continually (= *iyāndu*), that it does not go to his tax; treasure for the great teacher (read *pisai*), the *tai-ši* (Chinese *t'ai-ši* < *t'ai-ši* 'great teacher', K 952:1; 893:1) Pāṇi-prasa'. See *vāra-* 'excellent'.

vārūdyā- 'deficient, defective', V 336, 35r3 *vārūdyā-*, BS G 37, 32a2 *hīna-*; SuvO. 53r3 *avarūdyatetu* 'completeness', BS *avaiḥkalyatā-*; I 145, 54r3 *valakām ysāḍām amgyām jsa vārūḍām haurāna* 'to be given to the children, old men defective in limbs', BS *bālānām vṛddhanām ca*; III 128, 10-1 *ma na ttā agyau prratyagyau jsī vārūdyā himāmane* 'may we not be deficient in limbs, secondary limbs'. From *vāra-* 'deficient' and *-ūda-* from *brta-*, as *pirūda-* 'wormy' *sagūda-* 'stony'. Cognates s.v. *vāra*, *vanda-*.

vārai, see *vāra-* 'share'.

-vārja 'leaf', second component, K 147:16 *ysāra-vārja śi vaiysa baidi* 'on a 1000-petalled white lotus'; K 63, 78v1

viysā ysāra-vārjā; III 86:98 *nīyakā, ahaḍi-vārrjā biṃḍā būsvāna* 'butter, to be placed upon a gourd leaf' (or something formed from a gourd's leaf?). See *pārra-* 'leaf, petal'.

-vāle, *-vālai*, see *kawāle*, *mātrvālai*, *hasti-vālai*.

vālai 'here', II 89:38 *cu jsām va gyaṣti hiya dyāma ya, tvā vālai hūnvāṣṭā hajsāṃdāṃdā* '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-luṃ*; I 161, 76v3 *vālaiga-raysā* 'citron-juice', BS *māttūlāgā-rasim* (*-im* = *-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. *bāta-* '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 *vālsto*. From *vā* with *-ālsto* (**ardasta-*), see *hala-*, *hālai*. For pronouns *hālsto*, *hāṣṭa*, *ttāṣṭa*, *varālsto*.

-vāṣṭa ('autumn' =) 'year', second component, V 2:2:4 *kṣā-vāṣṭa* 'a period of six years' (SDTV 57); V 5 = II 66:5 *tūrā-vāṣṭa burā iysgirāte iysgede* 'up to a four-year period he may buy back; he buys back'. To *paṣṭā* 'autumn' with *-r-* suffix (as *peṣaramjī* 'of the evening' to *palśāra-*, *peṣā*; *āṣkaraunda-* 'tearful'), adjective, *pvāṣṭi*.

vāṣda 'he grasped', V 355, 294r6 *ku na ro patindā hamā hve 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 Manjuśrī-mūla-kalpa* 1962, 38). Base *vāj-*.

vāṣnim 'veil (?)', K 153:21 *jaḍṭine vāṣnim* (*-im* = *-ai*) *natcī-phāka janāka* 'destroyer, remover of the veil of ignorance' (BS *jaḍa-*). Possibly **varśana-ka-*, to base *var-* 'cover' (see s.v. *baṭha-*) with *-ś-*, *var-ś-*, Armen. lw *varšamak* 'σουλδριον, sweat-cloth', Georgian lw *varšamag-i*, *varšamang-i* 'crown, κιδρις', 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 *āvaṣṭā mūtṭāna narrvāṃdā mārā-pyaryau hala-vāṣye bīmila phastada sagā* 'in the sky dark clouds burst open, O my parents, wholly twisted rocky moving stones'. From base *vās-*, N.Pers. *tāsaḥ vāsaḥ* 'unrest', Sogd. Man. *xw's'δ* *t's'δ* 'distressed', Oss. D. *tasā-ūasā* 'bending', where *tās-*, *vās-* are dyadic; Ossetic, Miller Dict. (s.v. *fecauum*) *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-* < *-anś-* IE *-nśk-*.

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. *vasaṭa-* '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 < *ysā* > *ra-vāsū* 'having 1000 spokes', BS *sahasra-ara-*.

vāsta 'dress', SuvP. 71v3 *byehide būnā vāsta* 'the naked get clothes', BS *nagnās ca vastrāni labhantu*; III 105:15 *pamyē śara vāsta prrahauna* 'he wore fine dress (dyadic)'; II 118:151 *śi-vāsta* 'white-clad'; K 63:78v3 *jastūñām vāstyām śara ṣṣṣta prrahauna* 'dress well-tailored from celestial clothes'; Manj. 424 *jastūña vāsta prraihāna*; Bcd 45r4 *vāstyau hamtsa* '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 Šuynī *wūn* 'dress', Rōšānī *wēn*, as second component *safēd-wēn* 'with white clothes', and Iškāšmī *wanjī* 'cloak'. IE Pok. 1172 *ues-*, O.Ind. *vāste*, *vāsana-*, *vāstra-*, Armen *z-gest*, Greek ἔνδυμα, Lat. *uestis*, Got. *wasjan*, O.Engl. *werian*, Hittite *uaš-*, *ueš-*, Tokhara B *wastsī* 'to dress', A *wsāl*.

vāhā 'valuable (?)', II 123:91:5 < *pī* > *rmāttāma vāhā rrāysināṃdā* '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. *bahoysana-*.

vā-, vi- 'be, become', participle *vāta-* to present *hāmā-*, and *ṣta-*, 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 tāma samudrarenā bramanā* 'you were then the brāhmaṇa Samudrarenū'; 3 sing. V 329, 7v6 *ysama-śśandya ratnaśrī nāma vātā gyastānu gyastā balysā* 'on the earth was a *deva* of *devas* Buddha, by name Ratnaśrī'; Z 22:190 *krausyānnā mara vāte balysā* 'the Buddha Krausyānnā (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 Kṣāntivādin'; 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 i* 'I may have been', = SuvP. 64v4 *yai i*. 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 *tīranda 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 *bvī-* 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*, *bwt*; M.Pers.T. *bw-*, *bwd*; Pahlavi Psalter *bwt*, *bwt*; 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. *vājjy* (with *v* < *β-*, not *ū*). IE Pok. 146-50 *bheu-*: *bhū-*, O.Ind. *bhāvati*, *bhūtā-*, Greek φῶω, φῦω, φῦτός, 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'.

vi '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 baučī vichuste ū ragyi biṃḍa kṣipalai hvaste* 'when he threw down his hat and struck him a blow upon his head'; III 106:28 *ttanī dva pajūṣṭa vachauste* '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 khyāṣe nāmi vijilaka* 'to you the prince Īniysa-khyāṣe by name'; Ch xc 002 (JRAS 1911, 454) *viṃjālaka byamḍā na tsa uvi hā yañā daula nā paja* 'my boy, do not be stupid, apply your wits, do not ask for punishment'; II 41:5 *ṣi buri cinā vājilakā ṣacū kīri tcerai* 'this work of prince Cīna is to be carried out in Ṣa-ṭṣou'; II 41b2 *cāka eysa vājilaka* 'prince Cāka Eysa'; II 99:185 *vājilakā gaustā* 'in the hand of the prince'; II 100:218 *cā būniyamjya vājilakā yai* 'who was prince in Būniyamjya', II 82:8 *ahā jsa brrau hvē u tte di vājilaka dva ysiṣtyerā 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 vājilaka ye ṣa ira parāvai* 'who was the prince of... he sold jade'; II 51:56 *penaka u hīrāsa nva kaurargai u vājilaka* (a list of names); II 51:58 *u ṣacū u paḍaysām u vājilaka u paḍajsā u sagai*; III 104:48 *khve brri ṣṭānai vājilakām hūṣi cūba* 'so that being a beloved he kisses the princes' wife' (*hūṣaina*, see s.v. *valaka-*); II 82:91 (incorrect) *ttyai pyocana* [= *pracaina*] *cu di vijalada* (= *vijalaka*) 'for this that the prince of Ḍi (Tib. Li = Khotan)'; JS 37r1 *cejelake ramaña bravīya agamjsa* 'children (read *vejelake*) delightful, happy, faultless'. Note the parallel V 313, 1b5 *sāja vaṭhāyā khu ma dāmā na byehq* 'learn, pupil, that you may not receive punishment from me' (BS *upasthāyaka-* 'attendant'); III 149x1 *kaspakiyī vī bisai vemjilakā jsārā nātā* 'the prince resident in Kaspakya received grain'; V 311, c, a5 *vājilaka svahamka* 'prince Svahamka'; V 236:12 *vijalaka pāraysa* '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 *vemja*.

vijiṣṭa- 'seen', see *vijsās-*, *tcās-*.

vijsās- 'see', see above *vajsās-*, Sid. 7v4 *hūñi ra jsām dai vijsaiṣde* 'he sees fire in a dream', Tib. *rmi-lam-du me hbar-ba mthon-ba yin-no*; Sid. 7v5 *huña ūtci vijiṣṭi* 'in a dream he sees water', Tib. *rmi-lam-na chu*; III 84:37 *jsiñūm jsa ni vijsēṣde* 'he does not see a fine thing with it';

Sid. 149r2 *cu pgsā hālai ni vijsuiṣḍi* ‘what is towards evening he does not see’, Tib. *mchan-mo mi mthon-ba*; Sid. 150r2 *cu ttimiri vijjṣḍe harbiṣā hambqjsya gūnā pajsā cambula vijjṣḍe* ‘who sees in *timira*-disease, all general symptoms he sees very fluctuant’; III 84.41 *ysidaurgā vijjaiṣḍe* ‘he sees very yellow’; II 94.32 *ca na drāmda na jsā vijjaiṣṭauda* ‘who did not see, did not also see’; infinitive, II 98.172–99.173 *paridā vijjaiṣṭā* ‘they deign to see’; present *vijsya-*, *vijsa-*, Sid. 150r3 *vijsyāte*, Tib. *mthon*; Sid. 105r4 *vijsyāte*; SuvP. 52v3 *vijsyāne* ‘may I see’, BS *vipaṣyayamāna-*; K 148.49 *vijsāmdē*; III 76.240 *vijsye*; III 29, 42a4 *vijsyāri*; 2 sing., III 74.194 *adā ām naḍa na vijsya ā* ‘do you not see another man coming?’; conjunctive 2 sing. K 41.50–1 *cu ām sam rrusti-rrāhām 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 *vijsyāne* (=ibid. 35), K 151.36 *praraq vijsyānai* ‘may I see nature’; K 50.5.3 *prari tta tta vijsyaune*, K 52.8.3 *vijsyaune*; 3 plur. past durative, K 41.62 *vijsirā*, =K 44.179 *vijsiri* ‘they saw’; 1 plur. middle, K 42.112 *vijsyāmana* ‘may we see’; 3 sing. III 76.236 *śūrūm khu ṣṭām sau satti vijsye ysurrjā* ‘I grieve if I see one being angry’, III 76.240 *na-m vijsye hairṣṭai vīra, naḍa vijsye ttadī ttū, cva-m hvāña śirkā salā* (BS *saṃlāpa-*) ‘he does not look at me at all; he looks only at the man who speaks good word of me’; adjective, Manj. 216 *vejyāka* ‘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-*, *veñja-*, *viñjilaka-*.

viḍāṣṭi viḍāṣṭi ‘in all directions’, K 44.181 *viḍāṣṭi viḍāṣṭi piḥaiṣṭri* ‘they were fleeing in all directions away’. See *vaḍāṣṭā* ‘therefrom’.

vinakā ‘pea’, Sid. 16r5 *vinakā*, BS *canaka-* (*caṇaka-*) ‘chick-pea’, Tib. *mon-sran čana* (*sran-ma* ‘pea, bean, lentil’), to Zor.P. *wynwōk* (Gr. Bd. (TD2) 117.2) **vēnōk*, Nāñi *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 māṣ* ‘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 *rrāgri* (= *vy-*, *vyāghri*)... *khu na hvōḍā hīya brra puraka vitka* ‘the tigress... that she may not eat her own dear young cubs’; K 48.2.5 *ṣadāvā baṣḍe garkhye āyauysi viittakā pha, biṣūm ṣṭām diṣūm vañña* ‘against the believers grievous sins, trouble, small, many, all of them I now confess’; I 141, 49v5 *ysāḍām u vaiittakām* ‘of old and young ones’, BS *vrddhānām atha bālānām*; Sid. 2v5 *vitkavīja* ‘of children’, BS *bāla-*, Tib. *byis-pa bsrun-ba dan* (‘and protection of children’), in a list of *tantra*-texts; Sid. 2r5 *vitkavīje hivi piṣkalā* ‘chapter of treatment of the young’,

BS omits), Tib. *byis-pahi rgyud-kyi lehu*; SuvP. 68r3 *vitkausta diṣūm ṣṭāna* ‘I confess childishness’, BS *bāla-kṛta-*; SuvP. 63v2 *vitkauñā bvāme nvaiya* ‘following up childish understanding’, BS *bāla-buddhi-pracāreṇa*; SuvP. 64v4–65r1 *vitkauñā ṣṭāna jaḍma* ‘in childishness, with folly’, BS *mūrkhavēna* *api bālatvāt*. From *vitka-*, adjective *vitkavīma-*, abstract *vitkauñā* (suffix *-oñā*) from *vi-*, see *vilaka-*, *viñjālaka-*; *mā viyau* voc. sing. ‘my son’, BS *he putra*.

vīthasai ‘to extract’, II 52.9 *auvā bāja vīthasai* ‘in the villages to collect taxes’. From *thas-* to *than-* ‘draw out’, IE Pok. 1065–7 *ten-*, beside *ten-g(h)-*, with incohesive *-sk-* *thysk-* > *thas-*. See also *thanj-*, *thīs-*, and SDTV 104.

vīna, *vāna* ‘without, except’, *vīna*, *vena*, JS 5 v4 *āṣpāta-m 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 gūnem* (*-em* = *-ai*) ‘without *akṣara*-marks, without *gūnaa*-marks’; JS 8r3 *sau na ye vena tvī cuai jīye hera* ‘there was no one but you who would give life for her’. Compound, v 121, 10r1 *vāna-klaīsa nāṣaunda* ‘free of *kṣēsa*-afflictions, quietened’; N 90.28 *ne haṃdaru ātīme vīna balysāna dyāmatu, auṣku* ‘I wish always not otherwise, except sight of the Buddhas’, BS *nityam ca śocāmi jinasya darśanam satatam ca*. See *vinau*. From **vinā* beside *vinau*, as M.Parth.T. ‘*n-*’ beside Khotan Saka *anau*, Greek *ἄνευ*. See *anau*, *anāvu*. IE Pok. 321 O.Ind. *vinā* ‘without’, O.Slav. *vině* ‘outside’, but *vi-* to IE Pok. 1175–6 *ui-* O.Ind. *vi-*, Av. *vi-*, O.Ind. *viṣu-* ‘different’, *viṣvank-*, Av. *viṣvank-* ‘to all sides’.

vīna ‘towards, for’, II 84.12 *rrispūrām ri maṃ vīna śe śe* ‘for the princes on their part here each one’; II 84.13 *na-m jsām va vīna sau sau dva pañjśa pamūha* ‘not for them each one, two or five garments’; IV 32a2–b2 *vīna kṣe yauvarāyānā vīna muḍā vīna āskūrya vīna gaysātajā drai hvamḍām* ‘for six of the places Yauvarāyāna, Muḍa, Āskūrī, Gaysāta, three men...’; IV 59a2 *vīna 16ṣe 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, 106 *vīna phamñājām* ‘for the men of Phamñā’. From **abinā*, formed like Av. *paitina-* ‘every’, from *pati-*, and above *nāna-* from **ninā* to *nī*; see also *vīna* ‘without’ from *vi* ‘separately’.

vīnā, read *nvaṣṭavīnā*, II 117.10 *u hvaihvārā gugava -ī-e khu mīrāvā nvaṣṭavīnā hvaihvā(ra) barīdā* ‘and he summoned (*rrīye*?) the Uigurs’ *ūgā*-officials; how he may die, let the Uigurs carry out the work of investigation’. Partly illegible text.

vinai ‘guidance (?)’, II 125.14 *ttā-m 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 *vānu gyastānu balysānu* ‘without the *deva* Buddhas’, BS *anyatra tathāgatena*,

Tib. *de-bzin-gsēgs-pa ma gtogs-par gzan-gyis* (‘apart from *tathāgata*’); Bcd 52v2 *vinau hauva yinīme* ‘I act without power’, BS *abalaṃ karamāṇaḥ*; Sid. 1 bis 14 *vinau mātsarā* ‘without jealousy’ (=BS *mātsarya-*); III 84.51 *vinau gachākām* ‘without inner parts’, = III 88.133 *vīna gīchākām*; Z 4.102 *vinau parikalpā jsa kīre mūra candāvanā yindā* ‘the *cintā-maṇi* jewel effects works without *parikalpa*-imagination’; Z 2.81 *vīno mamā niṣṭi nā trāṇā* (BS *trāṇa-*) ‘apart from me there is for them no refuge’. From *vi-na-* with *-au* as in *anau* ‘without’, Greek *ἄνευ*, 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-*: *vī-* ‘be intelligent’, to Av. *hvīra* ‘intelligent’, Zor.P. *huvīr*, glossed by *pur-šnāsak* ‘knowing much, polymath’, Zor.P. *vīr* ‘intelligence’, N.Pers. *vīr*, *bīr*, Parsi-Persian *vīrīh* = *ōšyārīh* (*uṣī-*; 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’.

viṃma ‘in the sea’, loc. sing. *vema* to *vāma-* Bcd 57v1 *viṃma parauysamḍa satva* ‘beings drowning in the sea’, BS *ogha-nimagna*.

vimath- ‘churn’, see *vamath-*.

vimas- ‘realization’, K 67.173 *vimasāma*, =K 70, 8r1 *vamasauma*, see *vamas-*.

viy- ‘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-*.

-viya- suffix (or second component) ‘possessing’, K 97.198–9 *ṣḍ ṣadā u daṣa caitye māñada hami aurgaviya*, =v 246, 13a1 *ṣḍ diṣa caityā māñadā hime aurgaviya* ‘this land and region becomes like a *caitya* shrine, worthy to be honoured’, BS *sa prthivī pradeśas caitya-bhūto vandanīyas 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 piṣārāvī hirre* =K 41.81 *dida piṣārīvī hirrā* ‘such a disgusting thing’; K 19.235 *adapūravīya strīye*; also *-viha*, K 44.182 *piṣāraviha*. Possibly also *-biya*, v 164b4 *bayabiya uysnora* ‘terrified beings’. See AION I, 1959, 116–9 where this *-viya-* 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 *āḍa hāmai, vīyaji, rājā nāmva* ‘flour, barley, grain, salt of the plains’; III 86.102 *rrūnā ttīm, vīyajā, hamagā viṣṭāñā* ‘madder seed, grain, to be placed equally’, III 91.235 *pattauda hāmai, pattaiḍā vīyaji, hauṣkyā ttrahe* ‘roasted barley, roasted grain, dry radish’. From **viṣa-* (or possibly *viya-* with insignificant subscript hook) to IE Pok. 1120–3 *vei-* ‘bend’, 1130 *vei-k-*, Lat. *uicia* ‘vetch’, Let. *vikne* ‘tendrill’, 1133 *vei-s-*, Armen. *gi*, *giōy* ‘juniper’ (**uiso-*), O.Engl. *vīr* ‘myrtle’. To this belongs Zor.P. *vēṣak*, N.Pers. *bēṣah*, *yēṣah* ‘forest’, see KT VI 436–7. Hence *vīyaji* ‘vetch-pea’ would suit, beside *viṇaka-* ‘pea’, from the same base *vai-*.

vīyārastū ‘youthful’, III 35.30 *ūysdvīda karāṣā jsa vīyārastū*

ṣṭje ‘(the nubile young women) beat with withies one with another the virile youths’, =III 37.27 *aysḍīda karāṣau jsa vīyārastū ṣṭje*; =III 47.45–6 *ūysdvīdī karāṣau jsa vīyārastū ṣṭje*. From **vaya-kāra-* ‘age of vigorous youth’, to base *vai-*: *vi-* ‘be vigorous, virile’, Av. *vīra-* ‘man’, O.Ind. *vāyas-* ‘youth’, Greek *ἴς*, Lat. *uīrēs*, *uīs*, Tokhara A *wir* plur. *wire* ‘youthful, young, fresh’; Oss. D. *ūājug*, I. *ūājyg* ‘of mythical huge men, giants’, dyadic phrase *uājgūtā āmā ūāngūtā* with adjectives *ūājygōn* and *ūāngōn*; this *ūāngōn* ‘youthful’ is from **iuvanuka-* attested with the meaning ‘young bull’ in D. *iūonug*, *uonug*, *jonug*, *jonāg*, plur. *ūongutā*, *jongutā*, I. *ūānyg*, plur. *ūāngutā*. Hence IAS 1.11 *jā ūājygōn tyx* (of *Uāxtānāg*); NK 1946.10 *ūāngōn tyx*. Armen. lw *vīg* ‘vigour; aid’ may have Iranian *-g* replacing older *-k* (as *nouag* ‘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. *āmgar* ‘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 *vitanā-*, *vīyanā-*, *vīnā-* ‘pain’, BS *vedanā*.

vāyau ‘deception’, v 23, 2v2 =Z 19.20 *varī vā jṣrgyo vāyau cāru yī(ṇdā)* ‘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 biṣū namasū nāmḍa* ‘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 biṣū namasū nauda*. Here *vīysāna-* (dyadic with *dhyāna-*), from base *vaiṣ-*: *viz-* ‘to bind’ (from ‘wrap, wind’), *vīysāna-* ‘act of binding’ (like *pīrāṇa-* ‘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-*, *asakta-* ‘free from clinging’ beside *viṣakta-*, *viṣaktikā* ‘attachment to evil’), Pali *viṣattikā-* ‘sinful bent’. Hence IE *ueig(h)-*, Lit. *výžti*, *výžu* ‘to plait’, *apvyžti* ‘wrap’; O.Slav. **vęzati* (nasalized), Russ. *vjazati* ‘to bind’, Armen. lw *viz*, *vzi* ‘neck’, O.Pruss. *winsus* ‘neck’; from *vei-* by increment *-g(h)-*, as the ‘turning’ limb. See also s.v. *viṣūna* ‘spider’.

vīra ‘intelligent’, voc. sing., N 176.21–2 *vīra bika piṣā śāra mulysjaṣṣe rraṣṭa* ‘intelligent, beloved teacher, excellent, compassionate, righteous’. From base *vai-*: *vi-* ‘be keen’, Av. *huvīra-*, *hvīra-* ‘intelligent (of children)’, Zor.P. gloss *huvīr*, 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 *prañavyi āysam vīra nastā* ‘seated upon the chair provided’, BS *nyaṣīdat prajñapta eva* *āsane*; III 22, 13a4 *sūtrām vīra* ‘in sūtra-treatises’ (BS *sūtrānta-*), BS *sūtrānta-padeṣu*; III 24, 21b1

śadyi piṣkalā vīra ‘in the piece of ground’, BS *prthivī-pradeśe*; SuvP. 74v1 *śe baysā vīra* ‘before one Buddha’, BS *ekasya buddhasya ca antike*; v 113, 35v5 *śśamdo vīrā* ‘on the earth’; Sid. 150v3 *cu ttā ttimīrām vīri 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 vīra tsīmde* ‘they vanish’. Preposition, K 47·57 *vīri vara hiśi* ‘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. *upāri*, 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. *récvahi rca-ba*, and I 143, 52r3 (decoction of rhizomes of arundo). From base *vai-:vi-* ‘to twist’, Oss. D. *üedagā*, I. *üidag* ‘root’. IE Pok. 1120–2. See s.v. *viyaji*, and *mūla-śkimñā*.

virī ‘there’, see *vara*; Sid. 147v5 *virī*, see *varī* ‘just there’.

-vīraa- ‘worker’, second component, see *māsa-vīraa-*, *kširva-vīrai* (II 18, 7a8), to *kīra-* ‘work’.

viramḍā ‘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-*.

virasta-, *virās-* see *varašta-*, *varās-* ‘experience’.

virasañi, ‘brilliant’, K 153·18 *virasañi buśa jsatte bvaijsije 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-vīrai auśka* ‘good excellent-working always’, to *kīra-*, see s.v. *-vīraa-*. But possibly to *vi-rād-* ‘to prepare, organize’ with *v-* retained to Av. *rād-*, then not a second component.

virām, *vīrā* from *vīra* with pronoun K 40·31 *śve virām tta tta pyūštā* ‘by rumour so it was heard by us’, = K 43·148 *śve vīrā tta va tta pyūṣ(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. *rūkṣa-*, 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-*.

virāštā ‘towards the upper part’, II 125·3 *māje bādā virāštā* ‘to our land’; II 111·19 *saṃgalakā virāštā tsāštakā ttā tta hve* ‘he so spoke calmly to Saṃgalaka’; Sid. 126r1 *bvāṣṭyi virāštā naysdā hame* ‘he is near to knowledge’, Tib. *śes-ñen dan*. See *vīra* with *-ālsto*.

-virīṇa ‘sonship’, second component, JS 19r2 *baysa-virīṇā* ‘sonship of the Buddha’, see also *bar-bīrye*, *bara-vīra-*, from *pūra-* (**puθra-*).

vīro, optative 3 plur. K 4, 141v3 (irrealis) *ka...lvatāndā vīro* ‘if they had said’, see the base *vā-* ‘to be’.

/// **vimrkām** ‘epithet of cloth’, v 201, 71a4 ///× *vimrkām thaunām bāji mārva 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 *maz-*), 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. *tempti* ‘stretch’. Hence **ttavirka-* ‘woven’, possibly ‘fringed’.

vilaka-, *vilaka-* ‘small’, Sid. 143r4 *mīsta u vilaka* ‘great and small’, Tib. *che-čhun*; Sid. 14v2 *vilakā*, Tib. *čhun-nu*; II 60·17 *u kagīja śkaumaka 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-*, *tīlaka-*, *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 *mīstai kaniśta 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*, K16·153 *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. *ṛṇóti*.

viv- ‘to shine widely’, SuvP. 60v3 3 sing. optative, *brrūñam-dai khū ji urmaysdī*, *vīvīya harbiśā vīra*, *harūñe biśā dīśā vīra* ‘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 *niśīrrīma tcarṣva vīvamḍā-amga* ‘pure beautiful brilliant-limbed’, BS *sunirmalam suru-cīram suvirājita-angam*; II 103·68–9 *ysa-gūnya chai jsa vīvadāva* ‘shining with gold-coloured complexion’; fem. participle, III 95·42 *ttiśa jsa vīvace* ‘shining with splendour’ (BS *tejas-*). Two derivations are possible, either *vitap-* through **viyav-* > *vīv-* (see *ttav-*, *bātāva* ‘lightning’) or *vi-ba-* to *bā-* ‘to shine’ (see s.v. *bāyi*) with *vī-* < *vi-*.

viśūṇa- ‘spider’, I 139, 47r3 *gūṇā ysāysajā js[v]a dūrṣṭa, cu viśūnyām dūṣṭa u mūlām drrvāmndyau jsa* ‘bitten by grass worms, who are bitten by spiders, and rats, by scorpions’, BS *trṇa-bhū-kīta tad-daṣṭa lūtā-mūśaka-vṛści(kaiḥ)*, hence *viśūṇa-*, 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 *wei-ǵ(h)-* to Pok. 1120–2 *wei-* ‘spin, plait, weave’, as O.Ind. *ūrṇa-vābhi-*. *ūrṇa-vābha-* ‘wool-spinner’, for ‘spider’. Note Lit. *výžti*, *výžu* ‘to plait’, s.v. *vīysāna-*.

viśc-, see *višt-*.

višt- ‘place’, I 254, 2 /// *salāta vištāmā* ‘I bestow (well-expressed) words’, BS *sunūruktā-vacana-bhāvam sambhā-vayīṣyāmi*; 2 plur. imperative, II 81·44–5 *ysīra tta na vištārā paijsa kāṣṭaṇa baḍa* ‘so do not place your heart as captive to great sorrow’; Manj. 89 *ttsāṣṭa vištāda* ‘they make to be quiet’; III 89·164 *vištā arrjā jemḍā* ‘places it, it cures haemorrhoids’ (BS *arśas-*), III 89, 167–8 *hūña vište u arrjā jemḍā* ‘puts it in the blood, it cures *arśas-*’; Sid. 128r1 *aysmu thāña vište* ‘put mind in its proper state’, BS *medhyam*, Tib. *yid gzums-par byed-pa* (*gzums* ‘strength’); v 117, 66v7 *kšīru śśāra hāra vātā vištātā* ‘places the land upon good things’, BS *rāṣṭram sukrte sthāpyate*, = N 69·2 *vište*; Sid. 152r1 *vištāña-*, Tib. *bčug-la*, v 78, 4r2 *vištātā*, Tib. *gnas-pa*; Sid. 19v1 *u bāta nva nimmgysā (-im- = -ai-) vešte* ‘and wind acts accordingly’, BS *vāta-anulomanam*, Tib. *rlun dan 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 equally’, Tib. *cha bsñams-pahi stev-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 parauryā viścāme keṇa* ‘in other lands to bring into his command’. Causative to *vā-stā-* present *vašt-*, participle *vāstāta-*, *vistāta-*, from **vi-staya-* (-sty- > -st-), 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 sthīhantu*, III 21, 7a1 *vištāñā*, BS *sthātavyam*, see *vašt-* from **ava-stā-*, present (*hi*)*šta-*. Causative *višt-*.

vāštā ‘rest, stay’ II 43·32 *vāštā hīya śamḍā* (SDTV 112), ‘ground for resting’.

visa ‘throat’, K 40·37 *ttā ṣṭām saittā si viśa vī vā ṇe ttaṣṭi* ‘it seems that the *anauśa*-liquid flows into the throat’, = K 43·154–5 *ttā ṣṭā saitti si vīsa vī vā ṇe ttaṣṭ(t)a*. From *vīsa-* from **vṛtsa-* ‘the turning limb’ to *vart* ‘to turn’, see *vīśara-* ‘rolling’ and from *gart-*, *gesāra-* ‘neck’; *navīsa*, *beīsa-*.

vīsa ‘behave’, 2 sing. imperative, II 40·38 *basaka jsī mauña(da) vīsa juḥi jsa* ‘as by a calf, behave with love’. Base *vīs-* ‘turn, behave’, to *vṛts-* from *vart-* see s.v. *vīsa* ‘throat’, *vīśarai* ‘rolling’, like O.Ind. *vartate* ‘behave’.

vīśarai ‘rolling’, II 104·79–80 *tcāmryām tcaica vīśarai satsārū mahāsamūdrā myāña ūsphīsadai* ‘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*, *versti* (base *vert-*), O.Ind. *vartate*. Translation AM, ns., II, 1965, 104.

visūs- ‘be purified’, III 60·41 *kṣa imdrām jsām visūsīmdā* ‘the six faculties are purified for them (-ām). See *vasus-* (**ava-suxś-*).

viska ‘for’, III 118, b7 /// *ye viska*, for *vaska*.

vāstāta-, *vistāta-*, participle to *vašt-*, *višt-* ‘be placed, stand’, SuvO. 68v1 *vāstāte*, BS *prāpya*; K 6, 145v3 *vāstātā*, Tib.

gnas-pa ‘placed’; II 107–8, 174 *tcāmra lākapāla pyatsa vīstāva* ‘the four world regents (BS *lokapāla-*) stood before him’; K 15·118 *baīśa raysāva vīstauda* ‘they all remained empty’; JS 35r3 *vestāva* ‘they became’; II 114·116 *vistāmdūm* ‘we became’; infinitive, II 113·107 *pastāmda vīstāte* ‘they deigned to stay’. From *ava-* (> *vā-*) (or possibly *abi-*) with *stā-*, present *vašt-*, *višt-*, causative *višt-*. IE Pok. 1004–10 *stā-:stā-*, O.Ind. *sthā-*, *tīṣṭhati*, *sthītā-*, Greek ἵστημι, σιττός, Av. *stā-*, *hišta-*, Lat. *sistō*, *stāre*, *status*, O.Saxon *stān*, Got. *stōþ* ‘he stood’, *standan*, Lit. *stóju*, *stóti*, Let. *stāju*, *stāt*.

-vīha, see *-vīya* ‘possessing’.

vāhañamce ‘depressed’, Z 5·92 *andīvarā kāścānā rrīne vāhañamce uho vāte yserā* ‘the inner chamber (BS *antahpura-*) was depressed, the queens distressed, unhappy on your behalf’. Possibly **ava-ṭan-* ‘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 *viṭhasai* from IE *thṇ-sk-*.

vū ‘hither’, II 18·7a2 *āstaṃ māste tcaura vū hīštā*/// ‘at the beginning of the month four, he comes here’; Z 24·407 *vū panata ttārā haṃtsa hūñi jsa rrunde rraymo thanjāre 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 *ttiyai vū au naravaunḍūā āspara pāriphīda* ‘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 kho 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 *bā-vūḍā ājavaiṣi* (BS *ājivīṣa-*) *thīye* ‘he drew out a poison-covered serpent’; K 32·44 *be-vūḍi pūñi jsai ysaira baidā bīcatte* ‘he struck him on the heart with a poison-covered arrow’; without *v-*, *uḍa-*, verbal, JS 28r1 *ūḍānde ramñau jse* ‘they covered with *ratna*-stones’; participle, *uḍa-*, *ūḍa-*, K 152·14 *pīmsāre (-im- = -ai-) ranyā uḍa* ‘crowns covered with *ratna*-stones’; K 63, 78v2 *daja palai kṣatrrū sāhauja brrīyūne*, *vīysā ysāra-vārrjā vasva kaujana ysīrya*, *ranyau jsa kīśana 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 biśā jsīñā vī ūḍa* ‘beautiful with the minor marks (BS *anuvyanjana-*) all covered finely’, BS *anuvyanjanaiḥ suciraiḥ suvirājita-anga-*; III 96·5 *jsaiṇa vī ranau uḍa* ‘finely covered with *ratna*-stones’; II 108·185 *mīrāhyā jsa ūḍa* ‘covered with pearls’. Parallel with v 77v5 *ratamīnyau dāmyau pajusta* ‘covered with jewelled strings’ and various BS phrases *ratna-khacita-*, *-bhūṣita-*, *-upaśobhita-*, see KT VI 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. *barəziš-* ‘cushion’, Zor.P. *bālišn*, N.Pers. *bāliš*, Orm. *bāliš*, Suynī *vīydz*, *vīydzēj*, Rōšānī *vāvz*, Yazg. *vavz*, Waxī *vōrz*, Sanglēči *vōzd* (from *brz-*), Yidya *virzanē* (**brzanaka-*) ‘pillow’,

vrāzidinē ‘pillow’, Balōči *barzī*. IE Pok. 125-6 *bhelǵh-*, O.Ind. *barhīs-* ‘strew’, *upabarhaṇa-*, -ī ‘covering’, Celtic O.Ir. *bolgaim* ‘swell’, *bolg* ‘sack’, Got. *balgs* ḗkóś, O.Engl. *bielg* (> ‘belly’), O.Norse *bolginn* ‘swollen’, *bolstr* ‘cushion, bolster’, O.Pruss. *balsinis* ‘cushion’, Lit. *balšienas* ‘fastening for sledge’, Let. *bālstis* ‘support’ (verbal use in Ossetic, Celtic and O.Norse). No trace has been found of the assumed older -šǵ- (as in *māšǵāna*, *māǵāna* ‘bounteous’).

vūmūta- ‘moved down, about’, Z 20:37 *vūmūva birṣṭa ttāni* = III ed. 2, 142 v2 <*vūmū*>*ta bārṣṭa* <*t*>*ta*<*nī*> (important -*ta*, excluding a base with -*d-*). ‘the skin disturbed, burst’; Z 14:50 *crāmu pharu prīya* (BS *preta-*) *ttarrā ggaṃgye nītāyā vūmūva prrīyā kye*|| ‘as the many *preta*-ghosts, thirsty at the Gangā river are agitated, the *preta* who. . .’; Z 20:40 *ggūne paḍamna 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 *vamūḍa-*.

vūy-, *ūy-*, *uyy-* ‘to survey’, BS *avalokaya-*, from **ava-day-*, see s.v. *uy-*, and *pūy-* < **pati-day-*.

vūysa ‘hither’, K 24:87-8 *mahādrasaina rai vā vā jśanāka paśāvai* ‘Mahendrasena the king has sent out a killer hither’, =K 32:39-40 *mahāidra(s)ai(na) rre vūysa jśanākā* <*paśāve*>, =K 16:143 *mahāidrrasaina 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 *balysūñā-vūysaa-* rendering *bodhi-sattva*, paraphrased III 98:31 *baysūstā kuśe* ‘he seeks bodhi-knowledge’, = III 99:37 *baiysūsta kūśai*. See VI 226.

-vūra- ‘son’ as second component, v 37r6 *gyastavūrānā bhavaña 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 *vūlstāndi sta ysamthinau pāsu* ‘you have thrown off the load of births’, for the BS cliché *apahrta-bhāra* (see KT 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’.

vvūvayau ‘of the origin of the *baga*-distributor’ as a royal title *baga-*, II 82, 58 *vvūvayau drūpaḍa* = II 79:12 *vūvayum drūpaḍā* ‘the royal (princess) *Drūpaḍī*’. Hence **baga-yauna-* ‘of royal origin’ with the Indian name replacing **dropaḍi-* (Epic Sanskrit *Draupadī*) with Prakrit -*aḍi* < -*aḍi* (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. *gyīna-* ‘way’). For *baga-* O.Pers. *baga-* (glossed by Akkad. *ilu* ‘god’) is Av. *baya-* ‘distributor’, Parsi-Sanskrit *vībhaktar-*, Sogd. Bud. *βγ-* rendering BS *deva-*, plur. *βγ’yšt*, gen. plur. *βγ’n*, *βγ’yst’n* ‘paradise’, *βγḍn’k* ‘altar’, *βγp’wr* ‘prince’, M.Parth.T. *bg*, plur. *bg’n*, adjective *bg’nyg*, abstract *bg’yft*; *bgp’whr* ‘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 *bäg*, with suffix *bägräk*, as proper name (of the

same man) II 89:61 *begarakä*, II 90:69 *begarä*, II 89:56 *berakä*, II 84:18 *bagarakä*; in Manichaica *bägräk* in a name *t(ä)ngrim alpim bägräkim*. 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 φάγειν ‘to eat’, O.Slav. -*bogŭ* ‘portion’, *bogatŭ* ‘rich’, *ubogŭ*, *nebogŭ* ‘poor’; *bogŭ* ‘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 *vvaga-mihira*. In the Armenian history of Agathangelos (594) in a well-known passage Grigor came to a Mithraic shrine: *gayr hasanēr i mihrakan meheann anounéal orduoyñ Aramazdaj, i giuln zor Baga-yarič koč’en ašt part’euarēn lezouin* ‘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 myḍr’ 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 *vvūvayau*, *vūvayum* 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*, -*arinč*, -*arinj* (modern -*erij*) 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 *īram* ‘people’), then the source could be base *rai-*: *rī-* in Let. *ritus* (-*u*-stem) ‘ritual act’, loc. *ritē* (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 -*ī-*, not -*r-* (from -*ḍ-* < -*d-*); and a Parthian word does not contain *yad-* < *yaz-*.

vūṣṣotte ‘he descended’, Z 22:187 *ttārau vūṣṣotte hamtsa gyastyau vara gyastuvog ṣṭānā, samu kho purra hambaḍa ṣṣīve astā ggarā vīri nāhuṣḍā* ‘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-*, *škeu-* ‘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 ysavai vāte da*<*hiñu*>|| ‘at a <manly>

sound, at a manly body (and) skin, at a manly taste, at a manly. . .’; v 250:794 *maranū ve suhāva ysamthā nāsti* ‘at death he takes birth in Sukhāvati’; N 69:2 |||*setu śśāru hira vetune vište* =v 117, 66v7 *rre dātāna gratoṣṣāte u kṣīru śśāra hāra vātā vištātā, tta kṣīruva uysnaura śśāryau karaṇyau śśāḍye, u puñyau ṣā 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 *dharmēna śāsyate rāṣṭram sukrte sthāpyate janam* ‘(by dharma-doctrine the realm is ruled; in good action the people is placed’). Here *vetune* = *vātā* ‘upon’; I 257, 3b3 |||*ve haiṣimi* ‘I send upon. . .’; III 83:23 *biṣā diṣa ve* ‘in every direction’; N 75:25 *jīñe vajsāmatu ve hvanaī pahamgg-|||* ‘became associated with the treatise on the science of life’, BS *āyur-vaidya-śāstreṇa samanvāgato babhūva*; ibid. 29 *aysu biṣṣu ve āvuog kam*<*thuvog*>, BS *sarvatra grāma-nagara-. . .upasaṃkramiṣyāmi* ‘I go everywhere in villages, cities. . .’.

ve ‘and’, Sid. 13v5-14r1 *dr̥rāma 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 jśāni* ‘just like a blind man walking on a mountain’; Z 22:106 *mulṣḍu 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 ṣtā* ‘where the Buddha has not been here’; III 69:96 *cu ṣṭām ve kuñjsa ttīma* ‘which was sesame seed’, so, not from **vaṇati* ‘scatters’ proposed BSOAS 10, 1940, 584.

vai ‘for him’, from *va* ‘for’ with *yi*, from old *vaska*, hence *vai* = *vaskai*, Sid. 8r2-3 *kāme vaskai kr̥ra tcairai* ‘treatment must be made for his protection’, Tib. *bsrun-bahi čho-ga byaho*, corresponding to Sid. 125r3 *āstaṃ vī vai anahāroṣṭā hīya kr̥ra tcerai* ‘previously for him the treatment by fasting (BS *anāhāra-*) must be made’, Tib. *thog-mar smyur-bahi čho-ga byas-la* (*smyur* ‘to fast’). The same translation ‘for him’ suits elsewhere, Sid. 107v2-3 *uvī vai haniṣṣmḍā* ‘wits fail for him (he becomes despondent)’, Tib. *sgyid lug-pa* (=BS Mahāvīyutpatti 7272 *viṣaṇṇa-mānasa-*); Sid. 7v1 *vyaysaṃ vai himāte* ‘misery may occur for him’, BS *vyasana-*, Tib. *sdug-bspal-bar gyur-tam*; Sid. 145v3 *tceṃ vai heṃmai hame* ‘his eye becomes red’, Tib. *mig dmar-žin*; K 145 3r4 *vai au byāśāma hamai* ‘for him an opening occurs’. See *vaska*.

vekṣottai ‘you scattered’, JS 34r2-3 *vekṣottai dām vaña saṃ khu kṣuna ne mūde* ‘you scattered grains now so that he does not die of hunger’. See *kṣautte*, *kṣāv-*, to base *xšaub-*. IE Pok. 625 *kseubh-*, 954-5 *skeu-*.

vecūlyāma ‘walking’, K 144, 1v2 *hamḍrrauryasya tsūma u śaṃdya veculyāma* ‘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-μ-* > *čur-* or *čau-*: *ču-* 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 Ardhamāgadhi and Mahārāṣṭri *pejjāla*, BS *peyalam eṣa* ‘this is the story in brief’.

vaijalaka ‘small; boy’, see s.v. *viṃjilaka-*.

vejañāka (possibly *vejsāñāka*) ‘showing’, causative to *vijsāṣ-* ‘see’, Manj. 206 *ttu ālaba u ttīma vejāñāka* ‘shower of the *ālambana*-cause and seed’ (BS *ālambana-*, third of the four *pratyaya-* ‘causes’). See *vajsāṣ-*, *vijsāṣ-* ‘to see’ causative -*āñ-*.

veṃja ‘young; prince’, II 50:52 *bārai khacai u veṃja haukāṃ hīyai pūra śvakale, u sagadāysa* ‘the rider (chevalier?) Khacai and Śvakale and Saṃgadāysa, sons of the princes (?)’. See ibid. 49 *hau śvaikale* ‘Lord Śvaikale’. For Chinese *hau* (K 79:1) see s.v. *hauka-*. With suffix -*laka-*, *viṃjilaka-* ‘boy’. The name *khacai*, see also II 49:1:11 *khace*.

vettā ‘young ones (?)’, II 49:15-6 *śām-śū hīya vettā bimḍā muṣḍā pastem byaude* ‘you have deigned to find favour upon the children (?) of the *śām-śū*’. Note II 117:129 *hwū-ṣiṃne, mistā śām-śū*, translated BSOAS 30, 1967, 95, note 101, the Chinese *ṣang-su* from older *śiang-śiwo* (K 856:1; 1187:17) ‘superior secretary’. For the base see *vi-* of *vilaka-* ‘small’ (> *valaka-* ‘children’), *vīyau* voc. sing. ‘son’ (BS *he putra*), *viṃjilaka-* (and variants) ‘young one, boy, prince’. Hence **vayataka-* > **vaittaa-* (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 *vīna*), *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 hīscye* ‘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 *viṃma* (-*iṃ-* = -*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 Šuynī *wāz-*: *wīxt* ‘to swim’, Yazg. *waz-*, *wex-*: *wēxt* ‘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 *kuṣḍa-*, 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 jiśka* ‘young girl’, =K 17:177 *vaka jiśka*. See s.v. *vilaka-*.

-vaiṣkeṣṭa ‘distinct’, K 145, 3r3-4 *tti avaiṣkeṣṭa ṣṭāre* ‘these are indistinguishable’, K 61, 39r2 *vasva aviṣkeṣṭa*

lakṣaṇa ‘pure unseparated marks’, from base *pāṣkal-*, *piṣkista-* (note *-ṣk-*, not *-sk-*).
vṣārā ‘rolling’, JS 9v2 *āci-vṣārā* ‘rolling in flames’ (*āci* < BS *arcis-*). From **vṛtsa-* and *-āra-* suffix (or second component *-kāra-*), see *vīsa*, *vīsārai*, *navīsa*, *bṛisa-* from *vart-* ‘turn’, as *ges-* from *gart-*, **grtsa-*.
veselake ‘mark on forehead’, JS 33v3 *hamḍrāmje 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-padam mūrḍhan* (‘crow’s foot, mark’). From base *sard-* ‘to smear’, see s.v. *vasalaka-*.
vaistā ‘fatigued’, II 116·40 *tī jṣā 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*, *vanhu*, Zor.P. *vēh* ‘better’ (*vahya-*) *vēhik* ‘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-kleṣṣje rīme*, *vauñāṃde maṃ biśā bgysa* ‘may all the Buddhas for me carry away the filth of the *kleṣa*-afflictions of the *karma*-actions’, BS *kleṣa-karma-malaṃ mahyaṃ vāhayantu tathāgataḥ*, Tib. *bdag-gi ñon-mons las-rnams-kyi dri-ma de-bḥin-gṣegs-pas sol* (*bṣol* ‘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’.
vaudā ‘devotion’, Bcd 45r2 *ṣā deśana bhadra-cirya vaudā hauva* ‘this confession (BS *deśanā*) is the power of devotion to the good course’ (BS *bhadra-caryā*), parallel to BS *bhadra-carī-adhimukti-balena* (§ vii); Bcd 54v2 *pyākā hve cankai ji hā vaudā ysyāte* ‘the listening man however much devotion may be produced for him’, BS *śrutva sakṛj janayed adhimuktim*. For *adhimukti-*, *vama-sāmata* is used in v 336, 35r3, *vamas-* ‘to realize’. In *vaudā*, *vau-* from older *vū-* **ava-* (see *vūmūta-*) would give **vūr-* with participle *vūda-* (see s.v. *raudā-*); 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 duṣpātqñā votā hve*

‘senses depressed, weak, faint the man’. To *vays-* ‘to faint’, in form like *botā-* ‘enveloped’, BS *pratyavanaddha-*. Hence *vota-* **ava-šauta-* or **ava-šauxta-* to IE *seu-*, *seuk-*, in Lit. *sukti* to turn’, see s.v. *vgus-*.

vautta ‘successful’, III 127·21 *phar(ā)ka bāḍa phar(ā)ka salī voutta sa śaikyaira 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 auramūṣa pajsā* ‘and five garments (**āvara-mauxša-*) of binding woven stuff (of medical list)’. From **nibandaka-vafna-* with *vauna-* < **vafna-* as *thaina-* < **tafna-* **θavana-*. Base *vaf-* ‘to weave’, Av. *ubdaēna-* ‘of woven stuff’, Zor.P. *wpšn* **vafšn* *ī pašm* ‘weaving of wool’ (DkM 290·4), *pād-vāf* ‘stocking’ (ad Av. *āθravana-*); Sogd. Man. *wf-*, *wft-*, Chr. *zyrn-wfē qwrty* ‘gold-woven shirt’; Yav. *wof-*, *wofta*; N.Pers. *bāf-*, *bāft*; Yazg. *waf-*, *waft*, Waxī *ūf-*, Sarikolī *wof-*, *wift*; Pašto *ūdal*, Orm. *γaf-*, Yidya *wāf-*, Sanglēcī *īf-*, Šuynī *wāf-*, Oss. *ūafun*, I. *ūafyn*, *ūāfton* ‘to weave’, *ūāft-*, *ūāvd-*, D. *ūāvd-*, D. *uftinā*, I. *uāfti* ‘spool for weaving’. IE Pok. 1114–5 *uebh-*, O.Ind. *ubhnāti*, *umbhāti*, *unābḍhi* ‘string together’, *ūrṇā-vābhi-*, ‘spider’, Greek *ὤφῃ* ‘weaving’, *ὤφαινω*, 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 *bidāṣṭā vāmūha ni byehidā* ‘they get no chance against him’, BS *na...* *avatāraṃ lapsyante*; K 148·50 *ttai jṣām hā baidāṣṭa kṣaṇa mase rāṣa 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 *rāṣa vaunīhā grau hamāve* ‘opportunity for control may become hot’; dyadic III 83·22 *vāmūha uvāsa* ‘opportunity’ (BS *avakāsa-*). From **vū-* with base *nai:-nī-* ‘lead’ (see s.v. *ānāña-*) or **vāu-* < **vāu-*.

vāus- ‘to faint’, Sid. 8v1 *vāusai* ‘fainting’, BS *mūrccā*, Tib. *skyug-pa dan* (*skyug* ‘vomit’); Sid. 134r3 *vāusai*, BS *mūrccā*, Tib. *mi dran-ṣin*; I 169, 85r3 *viṃsim* (*-im* = *-au-*, *-im* = *-ai*), BS *mūrccā*; Sid. 133v4 *vgusamḍai hame*, Tib. *myos-pa* (*myos* ‘mad, intoxicated’); JS 6r2 *vaña pittā vgusamḍai śamḍye bidā* ‘now he falls fainting to the ground’. Participle *vota-* ‘fainting’. Present *vāus-* < **ava-šuxs-* (with secondary *-š-* as in *āṣṣimgyā-* ‘pool’), participle *vota-* < **ava-šauxta-* or **ava-šauta-*. See also *hūjātā* ‘holds’. To IE *seuk-* in Lit. *sukti* ‘turn’, O.Slav. O.Russ. *sūkatī* ‘draw together’. But Oss. D. *āḍadzug*, I. *ūadzyg* ‘unconscious; fainting’, *ūadzyg-gond* ‘mad’, D. *ūadzāvārd*, I. *ūadzavard* ‘confounded, rigid’ cannot be connected.

vyā, *vyata*, *ya* ‘become’, see *vā-*, *vāta-*.

vyā ‘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-*), 1. ‘realize, devote oneself’, III 27, 34a2–3 *cu vīna uysāñe vīna satvā vīna pudgalā biśā hāra ttū nījsaḍa*

vyachī ṣi buddhakṣitrā-vyūha nāṣphāñe ‘he who so realizes all *dharma*-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 nirātmāno dharmā ity adhimucyate*, *kṣetra-vyūhān nīṣpādayiṣyāmi*; III 28, 40b1 *bgysūña-vūysaina harbiśā dharmā vyachāñā* ‘by the bodhisattva all *dharma*-elements must be realized’, BS *sarva-dharmā jñātavyā draṣṭavyā adhi-mokṭavyāḥ*; II 5·69 *vyachara baiysūṣṭa* ‘may you (plural) realize bodhi-knowledge’; II 5·72 *vyachāva jṣām beysūṣṭa* ‘may you realize bodhi-knowledge’; K 59, 33v4 *vyachi yudā idā*; K 61, 39r4 *vyache yudā idi*; Manj. 300 *dharmadhātu vyacha* ‘he realizes the *dharma-dhātu* (cosmos of the *dharma*-elements)’; 3 plur. Manj. 142–3 *tta tta vyach(i)da harbaṣa dharmā tt(u)ṣā* ‘so they realize all *dharma*-elements to be empty’; K 112·375 *butte ā vyachai* ‘understands or realizes’; K 151·35 *aysā vyachimem* (*-em* = *-e*) *raṣṭiyim* (*-im* = *-e*), *vasvā dāya prrara* ‘may I realize the right pure nature of the *dharma*-doctrine’; K 50·5·1 *vyachīme dasau bhūmā* ‘may I realize the ten stages’ (BS *bhūmi-*), Manj. 351 *vyachai tvā dāya kṣātta* ‘may he realize this *dharma-kṣānti-* (readiness)’; Manj. 320 *sa vasva vyachida 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 *dharma*-elements, the *deva* Buddhas’; K 150·27 *vyachavaḍ-dāva gyasta beṃysā hamīdi* ‘the *deva* Buddhas having realized the *dharma*-doctrine together’; K 137·906–7 *vyacha-sarva dharmā*; JS 39v4 *baiysūṣṭā vyichīme* ‘may I realize bodhi-knowledge’; v 324·162 (*with-c-*) *samāhām vyac(ā)ka āṣari* ‘the teacher (BS *ācārya-*) realizing *samādhāna*-trance’; II 106·145 *narvāṇva śarā vyachāṃdā* ‘they realized the joy (= BS *śrī*) of nirvāṇa’; Bcd 56r3 *aysā vyachīmi kuśala carya vāra* ‘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-*) *naṣṣāma* ‘cessation, change, quiescence’, III 45·11 *vyachīyai paravarttayai*; K 143·1060 *pīla akāla-maraṇai vyachāme parivarttāme vīra tṣimḍe* ‘may the calamities (BS *pīḍā*) (and) untimely deaths (BS *akāla-*) go to cessation, change for him’; JS 2v1 *vyachīṃde kṣīra āchā pīle* ‘may diseases, calamities (BS *pīḍā*) cease in the land’; v 252·843 *jṣīnai huṣīye pīlai vyachīṃde* ‘may life advance for him, may calamities cease for him’; K 93·90 *jṣīnai hūṣī pīlai vyechide*; K 52·7·10 *vyachide harbaṣā pīle*, *upadravi* (BS *upadrava-*) *āchā kṣāṣṭe* ‘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 *arāxa-*, 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-:wizd* (**viča-*) can be sustained, with the *-kh-* beside *-k-*, to O.Ind. *vyak-:vik-*, *vyācas-* from IE *uei-k-* *ui-ek-* *ui-ekh-*. See, s.v. *bijs-*.

vyata, see *vāte*, *vya*, *ya* ‘become’.

vyattaive ‘has practised’, III 41·41 *ca baṣḍai 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 *samarpayā-*), *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 *hamḍarām jṣām vyaucā yanidā* ‘they help the others’, from *abi-āfči-*, see *avyauca-*, *pyauca-*.

vrasta- ‘coloured dark’, Sid. 105r4 *svāvai 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. *bradhnā-* ‘reddish’, med. Lat. *blundus* ‘blonde’.

-vrahaunī, see *prahona-* ‘dress’.

vrriṣ- ‘put on, wear’, III 12, 21v5–22r1 *cu anūḍa vrriṣe satā śśūwarebistā jūna dā⟨ra⟩ñā hvañā* ‘(by him) who puts on (the thread), uncovered, 121 times the formula must be recited’. The word *anūḍa* 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 *ᾰολξ*, *ᾰλοξ*, *ᾰλοξ* ‘furrow’. Hence **vrxs-* > *vrīs-*, see *hamgrīs-*; *vrriṣa-*. **vrriṣa-** ‘clothes (?)’, loc. plur. v 218·22·1 *vrriṣvā -ā|||*; v 262, 2a1 *vrriṣvā nāsā gārṭu* ‘share in clothes bought’ (dialectal). Possibly from *uḷk-* **vrxs-* > *vrriṣ-*, see *vrriṣ-* ‘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 diva vyachi biś(ā) darmā prrara* ‘of the concentrated ones he becomes a *devatā*-deity, he penetrates to the nature of all *dharma*-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 *kāṅkṣā* or *vicitsā* in variant phrase *śi-nauhyā ā aṣadi* and *aṣadi ā śga-nauhye*, BS *kāṅkṣā*... *vicitsā*. See *śāta-* < **duita-*, *śāmñā* and *śe*.

śśa-, *śa-*, *śi-*, preverb, Z 21·12 *śśāre jāte śśakṣautte*, *pārsti* ‘they lie destroyed, tossed about, shaken’; II 99·196 *śaphiḍa* ‘distracted’, II 90·70 *bāḍa-śiṣherā* (plur.) ‘distracting the land’; III 69·20 *satcampha* ‘distracted’. Possibly from *adi-ā-*, with *śśa-*, unvoiced from **śa-*, see also *śśau* and *śśuvātā*.

śśakara- ‘sugar’, K 8a1 *mākṣi u śśakarā u rrīysū u namve hīvi raysā* ‘honey and sugar and rice and salt taste’;

Sid. 100v2–3 *śakara kūṭāṇā* ‘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 ṇāhaluā khanadai* ‘friend, of fine countenance, happy, reverent, laughing’; III 127·17 *śadya śakalaka-paḍi āṣi* ‘with faith, on a good course, noble one’ (monk, BS *ārya*-). See *śirka*-.

śśakṣautte ‘tossed about’, Z 21·11–2 *ggūne...śśakṣautte* ‘hairs tossed up’, see *śśa*-, and *kṣotta*-.

śaginai ‘belonging to the śaga-’, II 60·27 *u śe āšana-śadā damarāśīnai maistā kaimeja śau u daidā āšana-śadā śaginai 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 bgya ttadī śacara gū yanāda* ‘*deva* Buddhas alone can escape the seducer’, = III 48·67 *gyasta bgya ttadī śacāra gū yanādā*. From base *śak*-, *śacara*- from **śaca-kara*-, as *būšara*- ‘jester’, *ṣāyara*- ‘magician’, for *-c-* note also *khaca* ‘food’ from *xad*-. Possibly with *ś*- preserved to IE Pok. 522–3 *kāk*- ‘jump’, Greek κᾰκίς, κᾰκίς ‘anything gushing out, ooze’, Lit. *šókti* ‘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 *śacī*; II 124·10 *thauna śacī jsa kaumade* ‘trousers from silk cloth’, see SDTV 8; 15. Chinese *sien-ṣī* < *sian-tśie* (K 799·1; 1217·1 and 1212·1 *ṣī* < *tśie*); see E. G. Pulleyblank, AM, n.s., 9, 1962, 230, and Acta orientalia 30, 1966, 34. Unpublished *śacu* in a Samghāṭa text. Inflexion *-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 *śajsāva prravajā nāḍā* ‘they undertook solitary asceticism’ (BS *pravajyā*), see SDTV 25. From *śa*- ‘one’ with suffix *-čāva*- or *-jāva*-, or with *-āka*-).

śaḍe ‘goodness’, K 52·7·5 *cu yuḍi pha śaḍe uvāre* ‘who did much exalted good’, see *śśaḍe*, *śiḍi*, *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 *śśāttana*-. Possibly *śita*- ‘white’, *ttani* ‘skin’, from *śūita*- (O.Ind. *śiti*-) to IE Pok. 628–9 (see *śśiya*-).

śatcampha ‘distressed’, III 69·20 *natca-uṇa hamya śatcampha* ‘they became senseless, distraught’; III 38·31 *gege tsīda bahyau brriye jsa śatcapha* ‘they go among the

trees in the sky (BS *gagana*-), distracted with love’; I 187, 105v3 *aysmyāja śatcapha* ‘disturbed in mind’, BS *manasā samśriṣṭa*-. See *tcamph*-, *tcīph*-, with preverb *śa*-.

śadā ‘ground’, K 97·198 *śadā u daśg* (= V 246, 13a1 *diśg*) ‘ground and region’, BS *prthivī-pradeśaḥ*; oblique *śade*, Manj. 29 *śade hīvi bhāga* ‘the element earth’; allative III 69·81 *vahaiṣṭa hā śadyāṣṭā ttī* ‘then he descended to the ground’. See *śśandā*.

śadāva ‘beneficent’, for **śamdāva*, II 102·30 *śadāva-ttiśa* ‘with beneficent (?) splendour’ (BS *tejas*-), see SDTV 67. Possibly K 148·62–3 *saddharma ttā dāra-vasthu ī śāśg pajsamaḍa śade raysa sarbi satvām haura hadāra pīṇa pyālyai hūṣa tsīde* ‘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 sarabi satvāma hāmra hadāra pīsa pyālye huṣa tsīde* (*satvāma* = *satvāna*); Z 12·16 *ttu śśandau tsuño ku pratābimbā balyi* ‘it is necessary to go to the (beneficent) place, where are the Buddha’s images’ (BS *prati-bimba*-). Here and in *śśandrāmata* (rendering BS *śrī* ‘fortune’) the archaic religious **śuanta*- (Av. *spānta*-) is preserved; see s.v. *śśandā*.

śana ‘group of dwellers’, Manj. 444 *gumattīra b(ī)sa śana jsa js(ī)na hūsa ttseya* ‘with the inhabitants living in Gumattīra (I share, *habrrihū*); may life increase’. A collective noun, uncertain, but possibly **śyana*- > *śana*- to *xš*- palatalized *ś*- to *kṣīra*- ‘country, city’, Av. *šōiθra*-, to IE Pok. 626 *kṣei*-, see s.v. *kṣīra*-. Note also N.Pers. *āšyānah* ‘nest’. For *ś*- < *śy*- see also s.v. *śśasvānā* ‘mustard seed’, Sogd. Bud. *šywsṣp-ḍn*. (In V 312·11 *ṣi khu mahāsā-[īdi]śana ka va||/*.)

śamdamā, II 89·51 ‘south of the mountains’, Chinese *šan-nan* < *šan-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 hvamḍānu hīvya śandā ne vāta štā* ‘of us two men there has been no piece of ground our own’, BS G 37, 75 bis ba2–3 *asmākam na kim cit prthivī-pradeśaḥ samvidyate*; V 222·19·7 *tvā śamḍā parāti* ‘he sold that land’; K 67·157 *śamḍā u āśg* ‘earth and sky’ (BS *ākāśa*-); III 72·158–9 *biriysya śamḍā mista* ‘the great earth shook’, K 42·120 *hīya ysāta śamḍā* ‘his own land of birth’; V 69, 8r2 *ysānu śando vāstāte* ‘he set knees on the ground’, BS G 37, 11a5 *jānu-maṇḍalam prthivyām pratiṣṭhāpya*; V 332, 24v2–3 *hamtsa sumārāna garna u śamḍye 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 śamḍā añai hime* ‘at a distant place for him trouble arises’ (improving upon BSOS 8, 1937, 927); Z 12·16 *ttu śśando tsuño ku pratābimbā balyi* ‘it is necessary to go to the (beneficent?) place where are the Buddha’s images’ (BS *pratibimba*-); V 329, 13a3–4 *ḍīrau śandā-ysamṭhu* ‘the low earth-birth’ (in the lower part of the earth), BS G 37, 10b7 *vinipātam*; SuvO. 56r3 *odā vaśirimgye śśamḍye āye* ‘up to the base of the *vajra*-diamantine earth’, BS *vajramayaṃ prthivī-talam upādāya*;

Z 22·128 *śśandā binamāte ttitā* ‘the earth opens then’, II 104·44 *śada ka binamiye*, = III 108·4 *śamḍa ka bināmāve* ‘if the earth should open’. Adjective, SuvO. 24r7 *śśandeinei 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 σονδρα, Armen. lw *sandaramet*, *spandaramet*, Zor.P. *spandārmāt*, N.Pers. *isfandārmud*. IE Pok. 592–3 *keu*- ‘swell’, O.Ind. *śvāyati*, *śund*-, *śūnd*-, *śavas*-, Greek κόοι ‘holes’, κοῖλος ‘hollow’, κνέω, κύπιος; Lat. *cauus* ‘hollow’; Lit. *šaunūs* ‘active’, *pašunė* ‘strength’. For *śuanta*-, also O.Ind. *śvāntā*-, s.v. *śśandrāmata*.

śamdyāña ‘plant name, andropogon schoenanthus’, Sid. 13v3 *śamdyāña*, BS *bhūṣ-trṇa*-, Tib. *ske-che* (Jäschke Dictionary, ‘black mustard’); II 85·22 *tcimña hamga sūttā, śamdyauña śyi nimva* ‘yeast, sour stuff, vinegar, *śamdyāña*-, white salt’. Possibly translation of BS *bhūṣ-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 mahā-devī*; SuvO. 53r1 *śśamdrāmata*; SuvO. 54r3 *śśandrāmato miṣṭu gyaṣṭu*; SuvO. 54v7 *śśandremāte nasā haurāñā*, = I 255, 12v2 *śśamdre*) *me nasu haurāñā* ‘the portion of *Śśandrāmata* must be given’, BS *śriyā mahādevyā agra-bhāga-pratyamśam dātavyam*. From **śuantā ārmati*-, Av. *spānta ārmaitiṣ*, Zor.P. *spand(ā)rmāt zamāk* ‘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 *śuan*-, Av. *spanyah*-, *spanah*-, *spāništa*-, *spānta*-, see s.v. *śśandā*.

śaphīḍa ‘disturbed’, II 99·196 *ca jsā kama-cū bāḍa ṣa jsā śaphīḍa* ‘what is the land of Kan-tṣou, that is indeed distracted’; to *śaphar*-, II 90·70 *bāḍa-śipherā 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 sālya* ‘the Snake year’ year 6 in the twelve animal cycle, gen. plur. K 143·1053 *mistyau śaysdāna rrumdyau jsa āysdaḍā hime* ‘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 ttrā-māma dyāma niṣṭi* ‘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 siždyft* (*syazdyft*) *būd āgas ō sātān* ‘and in trepidation appeared before Satan’); *syzdyn* (*hwyn wčn syzdyyn* ‘their alarming voice’; *syzdyn z’wr’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 *kī-es-d*-.

śara- ‘good’, *śśāra*-, Manj. 75 *śara dī kira* ‘good, bad (= *ḍira*) *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, harbiśa namasū nauda* ‘to all the beneficent beings meritorious (BS *punya-vant*-) bodhisattvas, great ones, I bow down with reverence’, III 52·87–8 *pūñūdā śārāraṇa pīsā kaḍāna-mittira 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 *arahamḍa pūñūdi śararaṇa satva* ‘arhant-worthy meritorious beneficent beings’; III 98·24–5 *ci buri ysama-śamdyā yāva śiraraṇa satta puñāuda bgyūñā-vūysā maista harbiśum 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 pūñūda beysūña-vūysā mista hgarbase paṣg jsa hatca* ‘whoever are in the world as far as the beneficent beings meritorious great bodhisattvas all with the retinue’. Older form K 8 a6 *biśśam śsiraranam satvānā* ‘of all beneficent beings’; JS 13r3 *śiraram mistā cu yai deva-rīṣyā* ‘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 *harbiśvā bādūā* (so) *śarā drūnā bgiṃañā hamāve* ‘at all times may there be fortune, health, good luck’; Manj. 128–9 *ṣg bure mī śarā pacaḍna* ‘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 *abhīru*-, 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 *śāva*- ‘copper; red’, Av. *syāva*-.

śaraima ‘covering’ II 77·5·6 *tta śaraima va pvaica tsvāmḍa tcāmrai* ‘so, for covering, the pieces amounted to four’. From base *śar*- ‘to cover, conceal’, see s.v. *haśirma*, and *śārṣṭai* with *ś*- retained to IE Pok. 553–4 *kel*-, O.Ind. *śaraṇa*- ‘refuge’; protecting’, *śārman*- ‘protection’, *śālā* ‘hut’, Greek καλύα ‘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 *paraīma*, Z 13·137 *parremā*, II 85·21 *grāhe:mā jsa*. See also *śalaba* ‘room (?)’ (K 99·255).

śalaba ‘room (?)’, K 99·255 *bīsa prūva ysimā ttala gaṇḍye śalaba ysinī 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. *srāda-*, N.Pers. *sarāy* ‘dwelling’, Armen. lw *srah* ‘court’ (Greek αῤῥή, 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 ṣṭā maista ṣaḍe samādāye parī varttyai* ‘deigns to practise’, to BS *daśa-kuśāla-karmapatha-samādāya-vartin-*. For *-l-<-ḍ-* (from *-rt-*) note also III 40·17 *habāla*, =III 38·42 *habāḍa* ‘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 *śvavakṣā paṇḍ* ‘dispute arose’. Possibly **adi-ā-vaxśa-* 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 *uekʷ-*. But BS *paḥsa-* may be contained here.

śśaśvānā ‘mustard’, Z 2·118 *kho ggarā sumirā śśaśvānā kaṣṭe pata* ‘as mount Sumeru appears in comparison with a mustard seed’ (the cliché, see also K 109·318); Sid. 151r2 *ṣṭi śaśvā* ‘white mustard’, BS *śveta-sarṣapa-*; I 181, 100v2 *ysidiṃ (-iṃ=-ai) śaśvām*, BS *sarṣapa-*, adjective, Sid. 9r5 *śaśvānīnai rruṃ* ‘mustard oil’, BS *kaṭu-tailena*, Tib. *yuns-mar*; Sid. 17v4 *śaśvāṇiye hvāṣe* ‘mustard herbs’, Tib. *yuns-kar-gyi lo-mas* (‘leaf’). From *śśaśva-* and *dānā-* ‘grain, seed’, to M.Parth.T. *ṣyṣṭ-d’n*, N.Pers. *sīpan-dān*, Sogd. Bud. *ṣywsṣṣṣn* with *ḍn-* ‘grain’. Possibly cognate with O.Ind. *sarṣapa-*; J. Przyluski, 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 ṣṣava 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 *niśśā-*, *paśśā-*.

śā ‘copper’, Sid. 13v2 *śā*, BS *tāmra-*, Tib. *zans*, see *śāvā*, *śśātīmje*, *śāvī*. From *syāva-* ‘dark colour’.

śām ‘lying down’, IV 23·22 *sama khu ji hvē saṣi vī śām ūṣtā* ‘just as a man lying par amours slumbers’; JS 20v4–21r1 *pāysvīrā 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 īsā ništā bunū vātā ysanū 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-dumāg* ‘with forked tails’, I. *sadžil fättā* ‘forked arrows’, (IAS 1·348), *sadžil arc*, *ārcytā* ‘forked spear’ (NK 46·373), *sadžil-zārdā* ‘with forked heart’=‘hesitant’; *sag-āxtā* ‘extremities of the body’, loc. plur. *sag-āxti* ‘between the legs’ (*āx* ‘part of foot between heel and toes’). Hence **sācanaka-* to *sāk-*. IE Pok. 523 *ḥāk-*, Lit. *šākē* ‘fork’, *šakótas* ‘forked’, parallel to Akkad. *ḥallu* ‘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 ttaraṃdarā*, *śāmña jsa asaṃkhitā ṣṭe* ‘because here (?) the *dharma-kāya* (body of the dharma-doctrine) is uncontaminated with duality’; K 58, 29r3 *ṣā-v-ī śamatha cu vara śāmña na daitta* ‘that is its quiescence (BS *śamatha-*) wherein no duality appears’; K 59·31r3 *ttie herā kāmña cu śāmña jsa saṃ gū ṣṭe* ‘for the reason that he has escaped from duality’. From *śa-* ‘two’ < **dvaya-*, with suffix *-āmña* (= *-auña-*) as *śāta-* ‘second’ from **dūita-*. See s.v. *duva*. See *śauña* ‘duality’.

śāña, read *maśāña*, v 182, 43r4 *⟨manā⟩mjavō maśāña*, possibly *masūña* ‘measure’.

śāñe ‘plant name, solanum nigrum’, Sid. 13v4 *haryāsa śāñe* ‘black *śānyā-*’, BS *kācamāci*, Tib. *kačimači*; adjective, Sid. 9r3 *hvāṣa śāñiye* ‘herb of *śāñe*’, BS *kācamāci*, 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 *hamtsa 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 *sāvī*, *śāva-*, *śā*.

śāna- ‘lying down’, K 136·871 *śānaṃdā śāna* (dyadic) ‘lying down’, Tib. *ñal*; JS 20v4–21v1 *pāysvīrā śām* ‘lying on his breast (*pāysa-*)’; IV 23·22 *śām ūṣtā* ‘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 *śānaṃda-*.

śānā ‘night-watch’, K 40·7 *khvai paḍauysā śānā ṣivi parya*, =K 43·128 *khvai paḍauysā śānā ṣivi parya* ‘when for him the first watch of the night had passed’. Possibly **adi-yāna-* (see above *śa-*) to base *yā-* ‘go’, as BS *yāma-* ‘night-watch’; so rather than Prakrit **śāna-* from **śāma-*, with *y->ṣ-* as *śama-* ‘Yama’. Note M.Pers.T. ‘dyn’ ‘entrance’ (**ady-ayana*).

śānaṃdā ‘lying down’, K 136·871 *śānaṃdā śāna* ‘lying down’ (dyadic), Tib. *ñal*; SuvP. 71r2 *śānaṃdā diṣyā attrāna* ‘dwelling in the regions without deliverance’ (BS *trāṇa-*), BS *nistrāna-bhūtās ca diśa-diśasu*; preterite, JS 28r3 *tti ṣḍḍi huṣṭi saṃ pāsere ṣṭāna* ‘then you lay, you dried up in the sunshine’. From *śān-* as base to *śśā-* ‘lie

down’, with present participle *śān-anda-*, preterite-*śān-d-*. See also *āna-* ‘sitting’, present participle *ānanda-*. **śānā** ‘consolation (?)’, v 65·13a *vye jā ī vīyai ysira śānai thamjā* ‘has there been pain, the heart draws out consolation’; v 65·12–3 *kalyāṇa-mittrā ustāka⟨ji ḥisaṃ⟩gā*, *ttie vīra śānā 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 *śā-* to IE *kei-*, *ki-ē-* beside IE Pok. *kʷei-*, *kʷi-ē-*, Khotan Saka *tsā-* ‘be quiet, at rest’ or dialectal *śā-<čyā-* as Av. *šyā-*, *śā-*, O.Pers. *šyā-*, Zor.P. *śā-*, see s.v. *tsāta-*, *tsāṣṭa-*. For variation *kʷ-* and *k-*, note IE Pok. *gʷei-* and *gei-* ‘overpower’. For the meaning note *bitsāṃgya* ‘alleviation’.

śśāman- ‘face’ (but *tturra-* ‘mouth’), v 330, 20r6 *āṣka-raundāna śśāmaṃna bremaṃdā* ‘weeping with tearful face’, BS G 37, 17b1 *aśru-mukhā rudanti*; K 136·865 *śira-sāma* ‘good-faced’, BS *su-mukha-*; voc. plural K 142·1044 *śirayyau śira-sāmyau*, Tib. *bžin* ‘face’; III 52·97 *sa khu āyaña sāma* ‘as a face in the mirror’, Z 22·167 *dvāsu puke śśamāña hvāhā* ‘broad twelve cubits in face’; K 1, 135r4 *dāti sāmani* parallel to BS *dharma-mukha-* (‘introduction to the *dharma*-doctrine’); compounds, Manj. 347 *ā khu śā ye hama dva-padya satva saitta śe-sāmai vasve arima śe-sāme avasve saitta ttu māñada 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 ṣūje mūṃdāṃdā* ‘(the monkeys) having the same face resembled one another’. Uncertain source, if *dīā->śā>śśā-* it is from base *dai-:di-* ‘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’.

śāmāsaumā ‘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. *keśakeśi* ‘hair to hair’.

śśāraṇa- ‘service, honouring’, triadic, v 107, 29r4 *rrundinu rrundi pajsamā śśāraṇā pārśā kāḍāna* ‘for the service of the king of kings’, BS *sūtrendra-rājasya pūjā-satkāra-*; v 15, 1b2 *⟨rruṃdā⟩nu rruṃdā vāte nu ata śśāraṇā* ‘their great service towards the king of kings’; adjective *-ya-*, v 118, 67r4 *rre ttīsaundā śśāraṇī pajsama-ṣerā hāmāte* ‘the king becomes splendid (BS *tejasvant-*) honoured, revered’, BS *tejasvī bhavate nrpaḥ*. From base *śśar-*, causative *śśār-*, whence *śer-*, adjective, III 128, 29v2 *ce tvo dāraṇu vātā haspāsaṃdai hīṭhei hāmāñu sa-gauravā serākā* ‘who is zealous for this *dhāraṇī*-formula, he must be reverent, servant of truth’ (dyadic with BS *sa-gaurava* ‘reverent’); nouns *śerāña* ‘servants’, II 445 *hvāṣṭāna cu serāña miḍām jasti hīya 24* ‘twenty-four who are men of the bounteous god (=king), servants of the chiefs (magnates)’. Form *śśāraṇa-* like *tcāraṇa-* ‘capable’ to base *kar-* ‘do’; with *śśār-*, *śer-* like *bār-*, *ber-* ‘to rain’. Initial *ś-<ṣy-*, *ṣi-*, *dī-* and retained *ś-*, possibly *tsi-*; since

‘service’ may imply ‘quick movement’, this *śśar-* could be traced to *tsiar-* beside *tsar-* in Av. *sar-*, glossed by Zor.P. *ōštāp*, see s.v. *sarau*.

śāranai ‘wanderer (?)’, Manj. 321 *h(ā) ttrema nairvāṇa kūtthe 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 vāṣṭya śau u śau śārṣṭai tsīya* ‘everyday he would read in one book and would go to one shrine’; II 74·44 *kaṃthā tsve ssa 21 u śārṣṭā* ‘he went to the city and to 121 shrines’; II 75·45 *śau śvanakai śārṣṭā tsve* ‘the viceroy Śvanakai went to the shrines’; II 75·47 *paḍā-dūsā* (?Tib. *dpal-hdus*) *śārṣṭā tsve* ‘Paḍā-dūsā went to the shrines’ (these are Caves of the 1000 Buddhas, Chinese *ts’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*, *haṣirma*, IE Pok. 553–4 *kel-* ‘cover, conceal’, cognates s.v. *śaraima*.

śālanāṣṭā ‘to one side’, Sid. 129r2 *cvai bāta ttaurā śālanāṣṭā halinai padīme* ‘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 byas-pa yin-par ḥsad-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 haṃbette* ‘becomes wrinkled and is drawn to one side’, BS *valimat piṇḍita-unnata-*, Tib. *gñer-ma hdus-siṃ phyogs gčig-tu mthon-po čog-čog-por hbyun-ba yino*. From *śa-* and *arda-* ‘side’, see also *kālanāṣṭā*, *ttālanāṣṭā*, and *śalai*.

śālai ‘on on side’, II 46·79 *śālai āphāje u śālai jsām va khāysā ništā* ‘on one side troubles and on one side food is lacking’. From *śā-* ‘one’ and *ardaka-* ‘side’; see *ttālai*, *hālai*; translation SDTV 111.

śālākya ‘absorbent’, Sid. 144r4 *ysu kṣōṣṭā śālākya hā arve pisalyāñā* ‘medicaments absorbent of pus (and) serum are to be smeared on’, Tib. *rnag dan, čhu-ser dan hñib-pahī 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 *śāvā byūsā-guna* ‘red, reddish’, BS *tāmra-arūna-*, Tib. *skya-reṃ dmar dan*; Sid. 13v2 *śā* ‘copper’, BS *tāmraṃ*, Tib. *zans*; Sid. 150r1 *śā hīya hiṣuṣka* ‘powder of copper’, BS *tāmraṃ...cūrñitam*, Tib. *zans...ṣib-tu btag-pa* (‘finely ground’); III 71·151 *saṃgā hiṣaṃ ttalau śā* ‘stone, iron, tin, copper’; IV 66a2 *hiṣaṃ śā...dvī hvāḍā 1 kiṇa* ‘iron (and) copper for two men, 1 kin-pound’; adjective, Sid. 146v2 *hiṣanya bājinaña* (BS *bhājana-*) *ā vā śāvīña* ‘in a vessel of iron or of copper’, BS *āyase tāmra-pātre vā*, Tib. *lčags-sam zans-kyi snod-du*; Sid. 151r3 *śāvīneṃ (-eṃ=-ai) bastā bājam haṃdrre vya* ‘in a closed copper vessel’, Tib. *zans-kyi snod-kyi nan-du*; Sid. 146v2–3 *hiṣaniye ā vā śāvīnje bajsīha* ‘in a mortar of iron or copper’, Tib. *zans-sam lčags-kyi gtun-gyi nan-du*; III 88·150 *śāvīña bājinañāñā* ‘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 śśātīmje 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. *ś'w*, Oss. DI. *sau*, Zor.P. *syāh*, N.Pers. *siyāh*, Sanglēcī *šūi*, Waxī *šū*, *šū*, *šū*, *xui*, Khowar lw *šā*; also Oss. D. *sajnāg st'alu*, =I. *sau st'āl*f 'dark star', and 'spark'. IE Pok. 540-1 *kei*-, *kī-eu*- 'dark', O.Ind. *śyāvā*-, *śyāmā*-, Lit. *śyvas* 'whitish', *šemas* 'blue'. See also s.v. *śarāti* 'plant name'; also below *śair-chā*.

śāvakhye 'having a fort of copper', II 79·7 *ranījai janavai vī śāva-khye kīthe* 'in the city of the Copper Fort in the Land of Jade' (Khotan, *Hvatana*, *Gostana*). A similar city name is II 55·1 *hīsanijīm (-īm=-ai) katha vī* 'in the City of Iron', the first component is *śāva*- 'copper', the second component *-khye* oblique case to *-khyā*- 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. *kt'k* 'room', *ky'k* 'house', Zor.P. *katak* house (whence Armen. lw *k'atak*, Syriac *qdg*, Arab. *qḍq*), Waxī *kut* 'roof', *kat-ḍit* 'roof-smoke=) soot'. With dialectal *-t->-l-*, Zor.P. *kl'k*, *kl'g* **kalāk* is used of a *dīz* '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 mäsug* 'copper tower', N.Pers. *rōyēn dīz*, 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-śāhīmjä*, BS *kāravallakam*, Tib. *karbelaka*; Sid. 14v3 *makala-śāmhā*; BS *karamarda*-, -ī, -aka- 'cassia carandas'. The *makala*- 'monkey' is BS *markaṭa*-. See *śśuha*-.

śāhauja 'umbrella' (dyadic), K 63, 78v1 *kṣattrū śāhauja* (BS *chattra*- to base *chad*- 'cover'), II 103·49 *śāhauja dīna* 'under the umbrella' (parallel to BS *chattra*-); K 48·3·2 *gṣaṃdā ysarrnā kṣattra*, *śāhaujä pale wväre* 'revolving golden parasols, umbrellas, banners (BS *patākā*-), noble things'; II 53·12 *rre śūkā-śāhajā 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 buḍādā* '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. *sāyak*, 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. *satäg* 'shade, shadow' (thence

'coolness; cool'), *satäg-sau* 'very black' (**sāyaba*-). Hence *śāha*- < **sāyaba*-, with suffix *-auja*- (< *-auča*-) or second component *-a-vinča*- 'hanging down' to Oss. D. *auindzun*, I. *auyndzyn*, *auyydzän* 'to hang (trans.)', D. *auindzän*, I. *auyndzän* 'gallows; clothesrack', *xurx-auyndzän* 'bronchial tubes', N.Pers. *āvēz*-, *āvēxtan* 'to hang (trans.)', *āvēng*, *āvingān* 'hanging (trans.)' to base *vaik*- 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*.

śi- 'one', as first component, III 8, 16v1 *śi-nauhyi aysmūna* 'with concentrated mind'; III 1, 6r1 *śā-nūhyā aysmūna*. See above *śa*-.

śj- 'second, double', as first component, v 246, 11b2 *na mī ttye vīra śj-nauhyā ā aṣadī na tcerā nāmadaī tta tta*, =K 97, 184-5 *na mī tye vīrā aṣadī ā śa-nauhye tcerā nāmadaī tte* 'about this is not doubt or disbelief (BS *aśrāddha*-) to be made, likewise uncertainty', BS *na-atra kānksā na vicitsā na vimātir utpādayitavyā*. See above *śa* 'second'.

śśā- 'to lie down', Z 24·509 *śśāte śśaṃdu* 'lies on the ground'; Z 2·44 *ggūne pharu śśāre tcabrīye* 'hairs, many, lie scattered'; SuvO. 24v4 *upalatāñe ggeiha śśāte* 'lies a log in the cemetery', BS *kṣiptaḥ śmaśāne yatha kāṣṭha-bhūtaḥ*; Z 13·54 *hamtsa pūrātā māye jsa śśātā* 'together, alone, he lay with Māyā'; see also participle *śāna*-, *śānaṃda*- above. But III 74·204 read *bīraśḥ* he stretched himself out', not *śḥ* 'he lies down'. From base *sai*- 'lie down', Av. *saēte*, *sōire*, *sayana*-, *āsita*-, *pairi.sai*- 'to surround', M.Parth.T. *sy*- 'lie, Waxīnesi-: *nāsī*- 'lie down', Yidya (second component) *alar-sinē* 'threshold' (**adara-sayana-ka*-), *yūvər-sən* 'upper part of door-frame' (**upara-sayana*-); Oss. D. *sājūn*, I. *sājyn*, *sadtān*, *ār-sad* 'lie down, lie ill', D. *nissadāncā* 'they lay down'; possibly also D. *sintā* (*mārd-sintā* 'bier'), I. *synt*, *syntäg* 'bed', D. *suntäg* (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, κοιμή 'camp', Got. *haims* 'home', Lat. *cūis*, O.Slav. *sēmija* 'family'. See also III 44·62 *nīśaīdauda*.

śī 'white', see *śīta*-, *śśīya*-, *śśī-phīsa*-.

śīka- 'good' see *śśirka*-, *śāka*-.

śīkara- 'sugar', see *śśakara*-.

śīkāṃñā 'goodness', II 47·103 *ttyām biśā śīkāṃñā jsāve khu jsām paṃda prrihīstā* 'for them all will go well when the road is opened'. Abstract to *śśirka*-.

śīgā 'a measure' (in connexion with ox-hides), v 259, 3v3-4 (SDTV 41) *kīrarai śe hvamḍye śau śīgā u 4 hvamḍām śau śīgā*. . . *śīga* 'for each workman one *śīga* and for four men one *śīga* each. . . *śīga*'. With *śaiga* in the miscellany II 5·56-7 *u vaijalaka u śaiga-māṣṭai 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. *kūṣ*-) to IE Pok. 919-22 *skēi*- 'to cut', O.Ind. *chyāti*, *chātā*-, *chitā*-, Av. *sā*- (*frasāna*-), Greek σκάω. Hence *śīga*- from **śyai-ka*-,

or **śinga*- (with retained *ś*-) 'skin, hide'. Possibly *śaiga-māṣṭai* 'concerned with rubbing or treating hides as a tanner'.

śimḡa 'a measure', I 163, 78v2 *haṣṭa śāṃgā* 'eight *śimḡa*-measures', BS *caturguṇa*=4 *prastha*-; and I 153, 64v4 *śau ṣaḡa* 'one *śamḡa*-measure', BS *prastham ca caturguṇam* ('4 *prastha*-'). From Chinese *śing* < *śiang* (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 *āṣkā* 'tears of *śija*', III 90·189; III 87·113 *śimja āṣkā*; III 86·96 *śimji āṣkā*.

śīña '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 *badarī*, Tib. *rgya-śug dan*, *badara dan*; Sid. 134v2 *bara śije*, BS *kola*-, Tib. *rgya-śug-gi hbrum-bu* ('grain, fruit'), Sid. 18v3 *bara śiji hvi 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 *batarīgyo*; 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*, *sindzägun*, inflected *sindzāmā*, I. *syndz*, *syndz-zytā*, *syndzdžyn*, N.Pers. *sinjad*, *sinjid* 'jujube tree', Zor.P., Gr.Bd. 118·15 (TD2) *slnčt* **sinčāt*, Sogd. Bud. *synkt*-, Munjānī *śijiā*, 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'), Khowar 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 tcimñā nīśāme 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 rcam-gyis*; I 171, 88r5 *śi-jūm yauga varāṣāmi jsa* 'with employ of the method (BS *yoga*-) once', from *śñā* 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 śtām maista śāde samādāye*, =K 156·12 *dasau ra maista śalai 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 *śśāḍye jsa*; v 182, 43v1 *śśīḍye jsa*, v 108, 30v6 *śāḍye bāgo* 'root of goodness', BS *kuśala-mūla*-; SuvP. 73v3 *śīḍi*, BS *puṇya*-; K 52, 7·4-5 *cu yuḍi pha śāde wväre* 'who did many exalted good acts'; v 150, 4a4 *śāḍye 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*-<*-ḍ*- 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-āgāmino*; K 5, 143r5 *aysu vā śātye janavati tsutaimā* 'I came to second country' (BS *janapada*-), Tib. *kho-bo rgyal-pohi pho-bran gzan-śig-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 *śe*; Sid. 15b1 *piṣkalā śe* 'second chapter', Tib. *lehu-ste gnīs-paho*; v 26, 49v2 *tta paḍāna hauna u tta śātēna 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 śēna tta daina ūvai* 'so we spoke for the first, so for the second so for the third, to speak'; K 156·3 *śe jūnā daida jūna*; ibid. 14-5 *tta tta khū paḍāna pastauda pašte tta śerana tta daidana uve* 'so they deigned to order to speak for the first, second and third time'; parallel BS *dvir api trir api vaktavyam*; Tumšūq Saka, BSOAS 13, 1950, 651·5; 19 *vitāna dritāna hvānāmai* 'we say for the second, for the third time'; loc. plur. v 300, 3v1 *śuvḡ ysa*(*mth*)*vo* 'in second births'. As second component *-jāte*, *śśū-jāte* ('one and the other') 'one another', see below. This *śāta*- (= **śida*-) < *ḍūta*-, to Av. *daibitya*-, *bitya*-, O.Pers. *duvitiya*, Tumšūq *śīdānā*, Zor.P. *dīt*, *dīt-kar* 'second time', N.Pers. *diḡar*, M.Parth.T. *byd*, *bydyg*, M.Pers.T. *dydyg*, Sogd. Bud. *ḍḡty*, *ḡyḡty*, Pašto *bal*, Yidya *loh* 'two'. IE Pok. 228-32 *ḍyō(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. *śāttana*-, *śittana*-. Possibly from **śīta-tani*- 'with white skin'. This could compare with IE Pok. 540-1 *kei*- of colour 'grey' retaining *ś*-, if not *śīta*- replacing *śīta*-.

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*>*tāñje*, *śīyīñā*, *ttarūṇe*, *spālyata-gūne*, *āljsā-gūne* 'red, white, reddish, crystal-coloured, silver-coloured (rays of light)', BS *lohita-avadāta-maṃjiṣṭhā-sphaṭika-rajata-varṇāni* (*spālyata*- lw from BS); Z 24·250 *śśīyeñū 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 hīme* 'his skin becomes white', BS *gaura*-, Tib. *śa-mdog dkar-ba dan*; Sid. 148r4 *śīyi kanā hamāte* 'a white drop occurs', Tib. *dkar-pohi thig-le byun-ba*; SuvO. 36v2 *śīya śśī-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 *śveta-cchatrāni parigrhītavyāni*; III 81·175 *śīyā tceṃ* 'white part of the eye', gloss to Turkish *yürümā 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-rrahaunā* '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 *spīn*, Orm. *spēw*, *spīu*, Yidya *spī*, Sanglēcī *spēd*. IE Pok. 628-9 *kuei-*, *kuei-t*, O.Ind. *śvetā-*, *śvitnā-*, *śvitrad-*, *śviti-* (*śiti-*), O.Pers. σπιθρα-δότης, Lit. *šviečiu*, *šviešti* 'to cleanse', *švitū*, *švitėti* 'to shine', O.Slav. *svititū* *se*, *svitėti se* 'to shine', *švētū* 'light', Got. *hweits*, O.Engl. *hwit*. See also *śīyaurga*.

śidī 'food (?)', II 41-111 *śidī śāñā mau khaṣṭi* 'the (solid) food must be prepared, the wine, the beverages'. From *as-* 'to eat', ablaut *s-*, thence **śant-* > **śim-* > *śid-īya-*, see *as-* in *hvaśā* 'broth', BS *māmsa-rasa-* and *hvaṣī* 'food' below. To IE Pok. 18 *ak-* 'to eat', O.Ind. *asnāti*, infinitive *asitum*, *āsa-* 'eating', Greek ἀκολος 'a bit', ἀκυλος 'acorn' as 'nourishment', O.Norse *æja* '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-i hūysīnautta hamāñā 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 **śīna-* with *-tāva-* suffixes hence **śinatāva-* to *sai-* 'lie down' as Oss. D. *sājūn* 'lie down, lie ill', DI. *sājān* 'sick-bed', DI. *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 prohaūyāñā* 'white-showing, new beautiful garments must be put on', BS *sarva-śvetāni pāṇḍarāṇi nava-rucira-vastrāṇi prāvaritavyāni*. From *śśita-* (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 *bāda-śīpherā hvamḍā* 'men who distract the land' from **śapheraa-*, see s.v. *śa-* preverb, and *śaphīḍa-* 'distracted' and *āphār-*, *haphār-*, *phar-*.

śīmuṣai 'spoon', Sid. 103v5-104r1 *u nāmkalakye hīśanīnje śīmuṣai jsai spāśāñā* 'and it must be by him (-i) inspected with a smooth iron spoon', BS *esañā*, Tib. *lēags-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 *šam-* and *čam-* (as Sogd. Chr. *s'pt*, N.Pers. *čap* 'left hand'), the *ś-* affecting *-a-* to *-i-*. This leaves a suffix *-āṣaka-* of the tool, see s.v. *ranūška-* 'scrapings', O.Ind. *asūsa-* 'devouring (?)' and *pūruṣa-* 'nourishing'. There is also for 'spoon' *pītcīvi*. From a base *kap-*, note Zor.P. *kpčk* **kafčak*, N.Pers. *kafčah* 'spoon, ladle', hence a variant base *kam-* and *kap-*.

śśīya- 'white', see *śśita-*.

śīyaurga 'white', Sid. 105r3 *śgi śīyaurga hame* 'the complexion) becomes white for him', BS *pīta-*, Tib. *dkar-ba*; Sid. 136v3 *cha se śīyaurga u hemja u haryāsa u rrūsena rrīma jsa pōista* 'the complexion, that for him (*śg* with *yi*) white and red and dark and shining, covered with filth', BS *pāṇḍu-pīta-arūṇa-*... *mecakī*... *malīna-*,

Tib. *mdog-dpal skya-ñin dmar-ba dan*, *gnag-ñin hcher-te dri-mas g-yogs-pa*; Sid. 133v5 *chavī śīyaurga*, Tib. *mdog-dpal skya-ba*. For *-aurga-* see *ysīḍaurga*, *haryāsaurga*, BS *kṛṣṇābha-*.

śīr- 'be bad', II 27, 12v5 *jastā himi khu salā nā byehi u pe vī śīrī pajsā ām va aśa 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 *śuar-*, *śur-ya-* > *śar-*, *śīr-* (*śu-* > *ś-*, as *śu-* > *ś-*) to Av. *zbar-* 'go crookedly', *zbaraθa-* 'foot', *zbarāmnā-*, *zbarantam*, Sogd. Bud. *zβ'r'y* 'to go', Chr. 'zbr-', Yaṛn. *zwar-*, *zwer-* 'turn', Oss. I. *āvzār* 'bad' (but D. *lāyuz*). See KT IV 65b3; SDTV 39.

śśāra- 'good', v 116, 65v6 *śśārna hārna yādāna uysnaura* 'with good thing done, the beings...', BS *sukṛtena upapadyante sattvāḥ*; 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 Źes-bya-ba byin-te*; K 142, 1044 *tta-m hve si śīrā śīrā* 'he said to them, good, good', Tib. *legsu Źes-bya-ba byin-te* (= K 138-942 *sādhukārā haudī* 'he gave approval'); K 138-930 *śīryau lakṣanyau jsa hamphve* 'possessed of good marks' (BS *lakṣaṇa-*), Tib. *mchan phun-sum-čhogs-par gyur* (*čhogs* 'group' = BS *gana-*; *phun-čhogs-pa* 'complete'); K 46-27-8 *śārye šadā jsa* 'with good faith'; K 138-928 *śīrānā kīrānā yinākā hime* 'he is a doer of good deeds', Tib. *dge-bahi spyod-pa hgyur-ba dan*; v 339, 77ar3 *śśāru hāmāte* 'good results', BS G 37, 72 bis a1 *svastir bhaviṣyati*; K 42-111-2 *śīrye tsāṣṭe drrūne biṣuñe jsa vijsyāmana* 'may we see good things, comfort, health of all kinds'; III 134b2 *biṣyo śāruḡ gatuo ysamthu 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-sāmyau* '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 śśāratyau dukhā* 'birth, good sirs, is misery', = v 133, 2b1 *ysyāmata śīratyau dukhā*, BS G 37, 18b5 *jātir mārṣā duhkham*, Tib. *grog-s-po-dag skye-ba ni sdug-bsnal-ba yin-te* (*grog-s* '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 *śśāragaraṇānu*, BS *sukṛta-dharma-kārin-*, III 7, 15r4-5 *biśše tīā 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 **śryā-* or *śī-rā-* with retained (dialectal) *ś-*; for *-īra-* note *hāra-* 'thing' and *mār-*, *mir-*, later *mīr-* 'to die' and *cāro*, *cirau* '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. *śīr*, *sir* (with variant initial) 'good', Balōči *šar*, *šari* 'good, goodness' (also *šarr*), if *-a-* replaced *-i-*, but *mirag* 'to die' retains *-i-* (here Oss. D. *mālun* has kept *-a-*). Sogd. Bud., Man., Chr. *šyr-* with short *-i-* **śīr-* has *ś-* which could be normal from a variant IE *kīer-* (as IE *geu-* and *gīeu-* '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' (**myra-*) and also with initial *ś-* < *śī*. Pašto has *mrām* 'I die' < **myra-*, hence *šā* 'good' may be **śryā-* with *-a-* from *-ya-*, as *zra* 'heart' from *zrydyā-*. This comparison with *šā* excludes **śīra-*.

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 *puñya-*), with excellence', BS *tejena lakṣmyā śīryā jvalantam*; K 3, 139r3 *śāratete* Tib. *lhag-pa* 'superior'; K 2, 137r3 *śīratātā dyāñā* 'goodness is to be seen', Tib. *mthu-ñid-du bltaho*; v 77, 145v1 *śīrate kādāna* 'for goodness', Tib. *phan-pahi phyir*. See also *śādye* 'goodness' (**śśārtāti*).

śārā, *śīrā* 'good, welfare', SuvP. 69r2 *pūña śīrā tīśā u brūñāma bāyā brrūñāri* 'they shine forth rays the good, splendour and shining of merit', BS *śrī-puñya-jvalana-ākula-raśmi-jālaih* (with variant *śrī-pūrṇa-teja-jvalana-*) *saṃtīṣṭhate*; Bcd 43v2 *myāmja śīrā* etymology of Manju-śrī; v 77, 45r5 *hamtsa pañyau u śāre* 'with powers and goodness' Tib. *stobs dan lās-pa phan-par byas*; III 20, 3a1-2 *huṣa jsāti biśna śīrā jsa* 'increases altogether with good'; K 148-56 *śarā drūnā bemañā hamāve* 'may there be welfare, health, luck'; ibid. 58-9 *harbiśvā bādūā śarā drūnā baimañā hamāve* 'at all times may there be welfare, health, luck', Manj. 128-9 *śa bure mī śarā pacaḍna* 'this, here, welfare in due order'. From **śārākā-* 'goodness', with Sogd. Man. *šyr'q* 'goodness' (different from Bud. *šyr'kk*, Man. *šyrq* 'good', abstract Man. *šyryyh*, Chr. *šyry*). Not therefore from Prakrit **śīri-* with *-ā-* replacing *-i-*. To *śśāra-* 'good'.

śīrāve 'asparagus', see *śārāti*.

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 *śīrka buše* 'good scent', Tib. *dri Źi-mo čig*; v 166, 107r5 *kiḍi śśīrka* 'exceedingly good'; comparative, II 114-114 *śīrkyerā*, II 124-6 *saikyemrā* (*-em-* = *-ai-*), II 129-74 *śīmkyerā* (*īm-* = *-ai-*): K 40-132 *hervi śīrkye* 'nothing finer', = K 43-150 *hevi śīrke*; abstract III 69-103 *śīrkāmñā yanūm* 'I do a kindness'; II 47-103 *biśā śīrkāmñā jsāve* 'all goes to goodness'. With *-laka-* suffix, Sid. 151r1 *śīkalaka*, Tibs. *legs-par* 'well'. From *śśāra-* 'good'.

śīlakā, *śelakā* 'testicle', Sid. 121r3 *u na śīlakā besai vī pūmā-v-i narījāñā* '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)śnāi śelakā āhāsāñāñā* 'first the testicle must be made to sweat', Tib. *dan-por rlig-pa dugs byas-pa* (*dugs* 'heat').

Sid. 121r2 *dānām nirāme hīvī āchai* 'disease of issue of testicles', Tib. *rlig-rlugs-kyi nad-la* (*rlugs* 'purge, cast out'). In meaning Av. *arāzi-* glossed by Zor.P. *gund*, N.Pers. *xāyagān*. IE Pok. 782 *rghi-*, Armen. *ordzi-k'*, Greek ὄρχις, Lit. *eržilas* 'stallion'; see C. Watkins, BSL 70, 1975, 11-25. A (dialectal) connexion could be made from **rzi-* > *zi-* > *si-*, *še-* with suffix *-laka-* (see *śśa-* preverb for *ś-* > *ś-*); possibly the subscript hook *śi-* was dropped (= *zi*). A derivation from *śais-*:*śis-* (see *śes-* 'be enamoured') could give *śi-* with *-laka-* suffix, with O.Ind. *śisnā-*.

śīvāva- 'two-footed', SuvP. 63r1 *śīvāvām hastama*, 'best of bipeds', BS *dvipada-uttama-*; Z 22-257 *balysa śīvānu hastama* (voc. sing.) 'Buddha best of bipeds', parallel BS *dvipadānām agryam*. Here *śi-*, *śi-* (= *zi-*) < *dui-*, see *śāta-* 'second' < *duita-*, with *pāda-* > *vāva-* > *vā-*.

śīspaka- 'enamoured, lascivious', II 85-16 *baga-lagvā śīspaka-jsimma* (*-im-* = *-ai-*, *-e-*) 'true heroes, with amorous eyes'. To *śais-*, *śes-* 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).

śū 'only, alone', II 71-12 *u vara śū sam tta biśa ādari yam* 'and there alone so take precise care in all', SDTV 74. See *śśūka*, *śūlaka-*, *śūma-*.

śśūka- 'alone', K 51-6-8 *tika yinīmā ttaṃdī śūka* 'those (acts) I do alone, solitary'; v 147, 127b4 *ttaṃdī śśūkā* (nc context); v 81, 171r1 *ttye śśūkye pūrātā āñā aysmya vit-tarkā 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 *muḥu sarvañā mā śśūka* 'we, Omniscient one, are alone'; Z 24-251 *samu śśūkāye tīyā* 'only to him'; III 128-2-3 *nivā hīye śūkye ahvyāñe saṃtsārū baṃdani-sāl(e) guchāme udiśāyi* 'for the deliverance from the prison of *saṃsāra*-migration, unique non-produced, of the lowly ones'; K 28-171 *uttarye diśa jsa paṣṭ(ā)ñā hama śūka* 'from the northern (BS *uttara*; *diśā*) he must set out himself alone', = K 20-259-60 *uttarye diśa jsa paṣṭ(ā)ñā hamā śūkā*, = K 37-114 *uttārye diśi jsai paṣṭāñi hame śūka*; K 29-189 *śūka narada* 'he went away alone'; K 29-197 *śūka vara ñaista* 'he sat there alone'; v 64-2 *paṣṭi śūka haṃdañā ysītha* 'he sets out alone to another birth'; v 267, 43a6 *āta thu śūka* 'you came alone'; v 295, 435v4 *aysu śśūkā parrātemā* 'I alone escaped'; III 66-19 *śūka ye brramma ysādā* 'the brāhmaṇa was there alone, aged one'; K 76-207 *śūka rūjā* 'Roca alone'; K 11v6 *vina jaḍi aysmū śśūkā* 'without ignorance (BS *jaḍa-*) the mind alone'; Manj. 106 *śa sa jaḍa aysmva śūka* 'that is just ignorant mind alone'; Manj. 226-7 *sa jaḍa aysmva śūka*; JS 22v4 *thu-am śūka ttrāste* 'you alone saved them'; JS 30r2 *myāñā simāṃdrre ttramdi śūka* '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 *śū*, *śūma*, cognates s.v. *śśau*.

śśū-jāta- 'one and the second' = 'one another', v 111, 33v2 *śūjātu 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 śūjīye vihilo yanāro* 'they may not do injury to one

another', BS *na ca parasparam viheṭhaṃ janayeyuh*; Z 24·499 *śśūjāteye vaska āksuvindā juvāre* 'with one another they begin, they fight'; v 170·302, 2r1 *śūjātāye śūjātu va(śka)*; v 139, 91b1 *śśūjyet(ā)*; SuvP. 72v1 *śūje vīra*, BS *parasparam*; K 36·102 *śūjye pyatsa* 'before one another'; III 89·173 *śi biśā 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 *śāta-* 'second', from *ḍūita-*; Sogd. Bud. 'yw ZKñ ḍyḅty '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 diḡar*.

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 ṣṭa śā ttadī prrara śuḍa aysmya gu(ṇ)e ca ṣṭāṃ kaumi ysyāñida* '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*, *śūrūṃ*. (Instead of *śū-* possibly *śū* 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 pajsye 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'; *pṇāṣī* 'autumnal', *huṣv-* 'grow'). See *śuḍa-* 'trouble, pain', *śūr-* to grieve'.

śūdasa 'eleven', *śūdasa-* '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-guṇaṃ*, Tib. *sum-hgyur*. See *śūmba*.

śūma-, *śūma-* 'solitary, only; as soon as', Sid. 20r4 *śūma jeṣṭa aysdauda* '(water) as soon as boiled, chilled', BS *śṛta-śitaṃ*, Tib. *chu skolte bsgrans-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 *śūmye beta vaska* 'for wind only', BS *sadāgati-gada-*, Tib. *rlun ñi-che nad-la ni* (*ñi-che* 'single, simple, duration of one'); Sid. 124v5 *khu ri va śūma rūṃ harṣṭā* 'so that only oil remains', Tib. *mar ñi-che lus-pa*; II 12b12 *ttiyai pā drayau śūma kenau* 'of him then for three only'; II 15·2·6 *tī śumā gḡusā hauridā biśna-m gausā himi 83 kūsa 3 ṣaṃga* 'they give only *gāvarsa*-millet; their total in millet amounts to 83 *kūsa*-measures, 3 *ṣaṃga*-measures'; Manj. 10 *beśa vīra ttādā śūma* 'over all darkness only' (for the blind); Manj. 19 *dukhina haje śūma* 'only a painful dwelling (?)'; Manj. 75 *jeḍī 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 *pīḍakā hauḍe se aśūma pastādā gārye* 'he gave a letter stating, they deigned to buy not one only' (like BS *aneka-* 'not one, many'). See *śśū-* s.v. *śśau*; *śū*, *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 jalaṃ dvaye*. See also *śūba*, *śśūmbākā*.

śśūmbākā 'in number of times, in multiplication', Z 10·5 *śśūmbākā haṃ vāte māstā biśśā hālā vasutā* 'always in multiplying great to all sides pure'; Z 3·95 *māstara śśūmbāku panāna satvāna biśśā* '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 dīda śūrūṃ* 'Rāma said, I am so grieved' after the death of Sijsa (Sitā); preterite JS *śuḍvāṃde* 'they tormented (the *godhā* lizard)'; nominal, *śuḍa* 'pain' see above. From base *śaur-*: *śur-*, **śurta-* > *śuḍa*, with N.Pers. *śōr* 'agitation', *śōridan* 'be disturbed, grow mad', *śōridah* 'sad'. *śōriṣ* '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'üürun*, *k'üärt* 'strike against, thrust', I. *k'üryn*, *k'ürd* with Greek κύρω, κύπέω 'thrust, reach, strike upon' (see Zoroastrian Problems, ed. 2, xxviii). For *-uḍ-* see also *phuḍa-*.

śūla 'only, alone', III 43·30-1 *hīya ṣaḡa śūla anvaṣṭāra* 'they experience only their own saliva'; from *śśū-* 'one', see *śūlaka-*, *śaulaka-*.

śūlaka- 'alone', III 44·48 *davaḡ śūlakā asthaṃjai* 'alone she takes up the mantle (to keep an assignation, like the O.Ind. *abhisāriṇī*)', see s.v. *dava-* (or *davaṃ*). From *śśū-* 'one', *śūma-*, *śaula-*, *śūla*.

śśuvātā 'diminishes', Z 273·27 *pārḥāna-dharma ṣṣu hvānde*, *kau śśuvātā phāta pharā(ka)* 'the *parihāṇa-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-* > **śuv-* > *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*.

śuvṇ 'half, middle', Z 24·255 *śuvṇ ṣṣavo* 'midnight', Z 4·10 *śuvṇ haḍā* 'midday'; Sid. 134v4 *mau u ṣvḡ utca* 'liquor and half water', Tib. *chan dan chu phyed*; II 115·28 *ṣvḡ ṣava karavā* 'midnight, early morning'; Sid. 4r2 *ṣvḡ haḍā u ṣvḡ 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. *ṣvḡ brraṃkhaysji māṣṭi ṣṭāna* 'from the middle of month *Brraṃkhaysja*'; K 19·224 *pīla ṣvḡ-masai vyache* 'calamity as much as a half ceases'. Possibly formed like O.Persian fractions **aštawva* 'one eighth', **navauva* 'one ninth', **pančauva* 'one fifth' hence **ziauvva* > *śuvṇ*, *ṣvḡ* from *ḍui* as *śāta-* 'second'. It is less satisfactory to assume **viṣva* to *vi-* 'separated' (IE Pok. 1175-6). See *śga* 'division'.

śuvṇ 'second', loc. plur., v 300, 3v1 *śuvṇ ysa(ṃth)vo narya*

jsīna dārysyde u ttīye parṣṭā 'in second births he holds life in the *naraka*-world and then escapes'. See *śāta-*.

śūṣṭe 'urge on', II 39·17-8 *vijilaka byivīri miṣṭai kaṃiṣṭa ā ṣūṣṭe* 'the youth (prince) urged on the hunters greater and smaller'. Possibly *śūs-* in Pašto *sūṇ* 'hiss, snort' < **suṣna-*, O.Ind. RV *śūsna-* 'hisser' as demon's name; with fem. *Šuynī sāy*, Rōṣānī *sāw*, Bartangī *sāwn* 'a (folklore) snake', and *Šuynī* of Afghanistan *sāyḍ* from **suṣnā-* (G. Morgenstierne, Irano-Dardica 1975, 25-7). See also s.v. *suwā* 'lungs'. To O.Ind. *śūs-* (retaining dialectal *ś-*) in RV *śūsā-* 'epithet of a weapon', *śūsya-* 'making strong' from IE Pok. 592-4 *keu-* 'to swell'. See *sūra* (II 127·40) 'strong'.

śūsta- 'prepared', participle to *śūh-*.

śūh- 'to prepare', once Z 22·96 *śśūh-*, SuvO. 54r4 *śūhīmā* 'I prepare' BS *prayojayāmi*, Sid. 122v1 *gūlye śūhyā:ñā* 'pills are to be prepared', Tib. *ril-lur byas-pa*; III 75·223 *raysāyaṃ śūhyāṃ: ttū* 'we prepare this elixir'; K 69·227 *bitcamphe śūhyāki niṣṭi* 'there is not a preparer of troubles'; K 112·363 *baīsa aysmva śūhye cva caitta-māṭtra 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 *aruvyḡu jsa ṣu jīvai śūste* 'Jīvaka prepared it with medicaments'; I sing. K 151·35 *cu rā ṣystem tvā deśanā* (BS *deśanā*) *aysā vyachīmē* 'may I who have prepared this profession have understanding'; K 151·47 *cā kīma-śanā hīye gauttrā aysmū jsq edrai jsa ṣyste u padaidai u pīḍai* 'Čang Kim-śan with his own *gotra*-base, his mind with faculty (BS *indriya-*) prepared and created and wrote'; K 155·54 *cā kīma-śani cu tvā sa deśani ṣystā* 'Čang Kim-śan who prepared this *deśanā* profession'; III 138 Dandan-uilik 7 *curi ttū ṣystau pademdi* 'who prepared and created it'; III 75·226 *raysāyaṃ ṣystāṃdā thyau* 'they prepared the elixir swiftly'; Manj. *strīya pīrūna ha(ma)gyā śauysta* 'prepared equal to a woman's painting' (for **śausta-*); SuvP. 70r3 *lakṣanyau bījsanyau ṣyṣta* 'adorned with marks' (dyadic), BS *śubha-lakṣaṇa-alamkṛta-*, SuvP. 74r4 *huṣṣṭā* 'well-prepared', BS *upeta-*; Z 5·34 *aśśa nu wysmalsta huṣṣṭa* 'their horses groomed, well-prepared'. The forms, present *-ūh-*: preterite *-ūsta-*, indicate a base ending in a dental *-aud-*, *-aut-*, *-auθ-*; initial *ś-* = *ž-* would derive from *ṣṭi-* or *ṣṭu-* or dialectically from *ś-* or (*a*)*dī* (like *śā-* < *ḍui-* in *śāta-* 'second'). A meaning 'join, put together' (like the medical term *haṃbrīh-*) seems best, hence **adi-aud-* > **dīūd-* > **žūh-* (written *śūh-*) and participle **dīūd-ta-* > *śūsta-*. For *au-* see IE Pok. 75 *au-* 'to weave', O.Ind. *ōtum*, *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 *śśuha*.

śśuha 'plant' or 'plant name', Z 22·126 *buṣṣānai rrīysū rrvōittā, ttrāmu samu kho śśuha gyastūña* 'scented rice grows just like the celestial *śśuha*-plant'. The same word seems to be the second component in *makala-śūhi*, BS *karamarda*, cassia carandas. If *śśuha* is not 'plant' but a particular plant the name of the storax scented plant Chinese lw *su-xo* < *suo-yāp*, 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: pāroutta śe* 'supported he lies under a tree', above *śśātā* 'he lies down', *śśātā* 'he lay down', see s.v. *śśā-*.

śe 'second', older *śāta-* < **ḍūita-*, III 115, 8r2 *ṣe ysamṭhāna* 'by a second birth', III 93·249 *ttīye ṣeye haḍai* 'on the 2nd day', v 209, 34·2 *ṣeye haḍai*; K 41·65 *ṣe jūna* 'second time', = K 44·182 *ṣe jūni*; v 155, 1a2 *ṣye jūna u didā jūnai hvādā* 'a second and a third time they spoke it (-i)'; Manj. 362-3 *śā arva savrra nāma*. . . *paraimārtha hastama ṣyḡ* 'one medicament by name *samvṛti*-truth. . . the second the best *paramārtha*-truth'; v 251·813 *ṣena ysathāna baysṣṭi būtte* 'in a second birth he realizes bodhi-knowledge'; K 90·733 *ṣena ysamṭhāna*; v 300, 3v1 *śuvṇ ysa(ṃth)vo* 'in second births'; III 64·17-8 *paḍāna*. . . *ṣena*. . . *daidana* 'for the first time. . . the second. . . the third' (see s.v. *śāta-*); with *-ra-*, K 35·81 *ṣeri* 'the second one', K 156·15 *ṣerana*, K 18·201 *ṣgra*.

śe- 'one', Manj. 347 *śe-sāmai*. . . *śe-sāme* '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 *harbeṣi śena kṣṇaṇa* 'all of it in one moment' (BS *kṣaṇa-*).

śeraṇa- 'benefactor', see *śśāra-garaṇa-*.

śerākā 'servant', see s.v. *śśār-*.

śerāta 'asparagus', see *śarāti*.

śerka 'good', see *śśirka-*.

śair-chā 'dark-coloured', III 40·11 *śair-chā hvū pā u gḡisamcā rūsanā dyai* 'dark-coloured, fine-coloured (**hugūna-*) feet and whirling, brilliant to see', = III 38·35·6 *cha-hvasta pākū* (-ū 'and') *gesaca rūsanakye* 'coloured-reddened the feet, and dancing, beautiful' = III 47·54 *cha-rrvana pā u gesaca rūsanakye* (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. *ciar* 'dark brown', O.Engl. *hār* 'hoar', O.Slav. *śērū*, Russ. *śédoj* 'grey', beside *kei-no-*, and *ķī-ē-*, see above *sāva-* 'reddish', Lit. *šyvas* 'whitish'. Note **sēra-* in Armen. lw *sira-marg* 'peacock' (*marg* from North Iranian, Oss. *marj* 'bird').

śelāka, see *śilaka-*.

śaiś-, *śeś-* (with both *ś-* and *s-*) 'to be a lover, be enamoured', III 101·27 *sauha kainā saīśai ysira ysṣṭa* 'for your pleasures you make love; the heart is pleased'; with adjective suffix *-āka-*, III 42·3 *śaiśākau sattau pācaryḡ dī* 'in service of the amorous beings' (BS *pāricaryā*); III 46·13 *śeśākām*; III 34·6, *śeśākā*; III 40·7 *śaiśākau*, III 44·61 *śeśāka*, II 75·63 *śeśākā*, III 44·44 *śeśākā*; noun, III 41·28 *saīśai vaskā* 'for love'; III 41·28 *saīśai hīyai* 'of love'. Compound, **śaiśa-kīra-*, III 40·3 *śaiśtryau thyau thyau vañā spyakau dāśauda*, = III 45·23·9 *śeśtryau thyau puṣa spyakyāṃ dāśāṃdā*, = III 34·2-3 *śeśtryau thyau pūṣa spyakyā dāśāda* 'with acts of love at once (dyadic) they did honour with flowers'. See also II 36·11 *saīḡ vī* 'in love'. Connected with the amorous term Yidya *śeṣo*. From base *śaiś-*, *śaiś-*, *śeś-*, *śeś-* 'to sport amorously', incremental from *sai-* attested in Oss. D. *semun*, I *simyn*, *simḍton*, D. *sind*, I. *simd* 'dance'; Oss. D. *serum*, I. *siryn*, *sird* 'dance, amble'; Oss. D. *sexun*, 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. *śsā*, acc. sing. *śsau*, inflexion, *śsiye*, *śtye*, *śye*, *śe*, *śi*, inst. *śāna*, *śina*, *śena*, loc. *śśiñi*, *śiñe*, *śśāña*, *śñiña*, *śimñi* (-*im* = -*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 nasta* ‘they sat at one side’, BS *eka-ante nyaśidan*; Sid. 101r1 *dvyām āṃ 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. 147r4 *śo śo*; Sid. 7r1 *śau salā vī bure*, BS *varśa-*, Tib. *lo gčig-gi bar-du*; v 333, 27r6 *śau śau*, BS G 37, 24a7 *eka-ekam*. Compounds *śa-* (see s.v. *śa-*), *śā-* (see s.v. *śā-*), *śim-jum*, *śi-jūṃ* ‘at one time’, here *śau-* ‘sole, universal’, v 62·8 *śau-karānum jsa hvaṃdā drrūnā himāre* ‘thereby (-*um 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 1r1 *yuḍāṃdā śau-kṣirā krra* ‘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 hvārakyām brrātārām jsa hambrrihūṃ* ‘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*)*au-nauhāna aysmīna* ‘with concentrated mind’; Z 2·180 *pūru śsau-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 śsau balysi*, = Manj. 403 *śā śā baysā*; v 62·7 *śā-bisa hvaṃdā* ‘men of one house’; K 46·25 *śau haḍā salya* ‘one day a year’; K 68·217 *cu śau piysimdi* (-*im* = -*e*-) ‘who recognizes (that it is) one’; II 116·39–40 *śau-v-a aśa panaṣṭa* ‘one horse of theirs (-*am*) 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-salum hwaḍām khaṣṭā jsa* ‘with food (and) drink for one year’, Tib. *lo gčig čhun-čhad lon-pa ni kha-zas dan*; JS 37v3 *śā-thāña* ‘of one subject’ (BS *sthāna-*); II 89·53 *śā-māstāmjsye* ‘for one month’; v 215·70·2 *śā-salvāmjsa* ‘for one year’, above v 62·7 *śā-bisa hvaṃdā* ‘men of one house’; Manj. 153 *śā-nāha aysmva* ‘mind on one point’; Manj. 322 *śā-naiśaḍa 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 *śśūvarabistamye haḍai* ‘21st day’; III 12, 22r1 *śśūvarabistā gramthā* ‘21 knots’; ibid. 21v5 *śśūvarebistā jūna* ‘21 times’; Sid. 1 bis v4 *śūridirsq* ‘31’, Sid. 133v1 *śūribestam* ‘21st’. For ‘eleven’, II 91·92 *śūṃdasā hvaṃdā* ‘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 śūdasamye haḍai* ‘month *haṃdyaji* (first summer month) 11, eleventh day’; K 57, 25v1 *śūṃdasama*. See also *śū*, *śūka-*, *śūma*, *śuma*, *śūla*, *śūlaka-*, *śaula* ‘alone’; *śśū-jāte* ‘one another’, separately. From *aiva-* ‘one’ > **yūva-* > **zū* > *śśū-*, with *śsau* < **śśāva-*, inflected from *śśa-*, fem. *śśā*, *śśau* (**śśām*). See also *śśa-* < *adīā-* 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*, *jeiūā*, I. *iū*, Balōči *ēyōk* ‘single’, *evak’ā* ‘alone’; Pašto *yau*, Yidya *yū*, Sanglēči *wok*, *yak*, Waxī *īu*, Šuyni *yīw*, *yī*, Sarikoli *ī(w)*, Yazg. *wū*, *wūg*. IE Pok. 286 *oi-* (to *ei-* ‘this’), Greek *οἶος*, Cypriot *οἶφος*.

śguña ‘duality’, Manj. 345 *cu ā marai hvāññida śguña śg jaḍi bvāma śg* ‘what here they name duality, that is, ignorance’s knowledge’. See *śgñña* ‘duality’, to *śāta-* ‘second’ < **ḍūita-*, hence **ḍuiaumi-*.

śauda ‘rod, staff’, III 44·54 *dastq dastq baistq tcūra-śauda palyadq* ‘hand bound to hand, attendants having four rods’ (in *Kinnara-dvīpa-*) like III 42·1–2 *ḍiṣṭq gatcastq śakāle tcāramphq* ‘(men of the troupe, BS *gulmaka-*) in hand broken dry sticks’. Note *-auda-* from *-afta-* in *hauda* ‘seven’, *ttauda-* heated (**tafta-*), hence **safta-* possibly with Waxī *šōpk*, *šipk* ‘rod, twig’, Sarikoli *šēiib*, *šaiib* ‘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. *śsau* ‘one’.

śauma ‘face’, II 103·68 (triadic) *śauma tcūra parbira*, see *śśāman-*.

śol-, *śgul-*, *śaul-*, *śāl-* ‘suck, absorb’, Sid. 142v5 *śolākyā arvām jsai ysu u kṣguṣṭā pverāme vq* ‘for removing pus and serum of it by absorptive medicaments’, Tib. *hñib-pahi sman-gyis rnag dan*, *ču-ser bsal-bahi thabs ni*; Sid. 142r5 *tīi nīrūjāñā u śgulāñā arvām jsa ysu kṣguṣṭā vasujāñā piṣkalyāñā* ‘then it must be opened and be absorbed with medicaments, pus (and) serum must be cleaned and separated’, Tib. *brtol-te hñib-pahi sman-gyis rnag dan* *ču-ser dag-par bsal-nas*; Sid. 144r4 *ysu kṣgṣṭā śālākyi hā arve pisalyāñā* ‘medicaments absorptive of pus (and) serum must be smeared on’; III 90·181 *ysū śgule, u hambrrauñe* ‘(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 *hamjśul-* ‘to kindle’) to base *śaup-*, Yidya *šuv-*: *šūvd*, *šwōd* ‘to suck’; *fšūv-*: *fšūvd*, Waxī *šāp-*, Parāči *šup-* (G. Morgenstierne, IIFL 2, 209; 542 *šāp-*, but Khotan Saka favours *šaup-*, *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 *śsau* ‘one’, *śūka-*. But II 80·12 *aśgulaka* ‘unharmed (?)’.

śguvāṃde ‘they stung, bit’, JS 28r2 *pha drrvane prāṇā ca śguvāṃde* ‘the many scorpion, breathing beings who stung’. From preterite *śguva-* < **śguta-* to a base *śgu-*, variant to *jau-* to chew, bite’ see *hamjvāme* ‘chewing’, to Zor.P. *šau-*: *žūt* *zwyyt* **žōyēt*, *žūtan* gloss to Av. *gah-* ‘eat’ (written with *y*-sign), N.Pers. *šāvidan*, *jāvidan*, Balōči *jāyag*, Pašto *šōwul*, *šōyol*, *šōyam* ‘chew, bite,

gnaw’, dialectal *žew-*, *jūw-*, M.Pers.T. *zw-*. IE Pok. 400 *geu-*, *geu-*, *gieu-*, *gheu-*, O.Engl. *cēowan* ‘chew’, OHG *kiuwan*; *kewa* ‘jaw’, Lit. *židunos* (plur.) ‘jaw’, O.Slav. *žuju*, *živō*, *živati*, Russ. *ževati*, *žužū*. Khotan Saka *śau-* < *šiau-* (IE *gheu-*) and *hamjva-* < *jau-* (IE *geu-* or *gieu-*); and Balōči *jāyag*, *jāy*, *jāta-*, *jāiṭa* ‘chew, bite to pieces’ with *-āy-* < *-āvy-*.

śauve ‘plant name’, Sid. 14v3 BS *halā*, Tib. *ha-la*; Sid. 13v4, BS *kulahala*, Tib. *kolahala*. O.Ind. *halā* ‘methonica superba’, *kurala-*, *kola-* ‘jujube tree’ (see s.v. *šimja*). Possibly *šaup-* beside *śaup-*, O.Ind. *kṣupaka-* ‘bush’ (see *ś*-: *š*- s.v. *śśāra-*, *śauda-*).

śauva- ‘one’, first component, II 104·72 *śauva-hamara aika-raysa* ‘having one taste’ dyadic, BS *eka-rasa-*, see s.v. *śsau*.

śauvai ‘alone’, III 100·11 *caigvā au tsai śauvai* ‘you go alone among the Chinese (*ciṃga-*)’. See *śsau* ‘one’.

śka ‘perhaps; even’, v 67, 25a2 *marāña burai śka* ‘even to death’; Manj. 124–5 *cu bure ī hvāṇ(d)vā sūha cakrravarttauña bure śka* ‘whatever may be among men pleasure, even up to the imperial stage’ (BS *cakravartin-* with abstract *-auña*). To *aska* (**aštā ka*), v 339, 77r3 *tta hvāññidā aśka auṣṭe gyasta* ‘so they say, perhaps the goddess is angry’, BG G 37, 72b7 *vaḍet putra deva-krodham hi te bhavet*; like v 333, 27r3 *kuṃjsatu kerā aštā ko še kuṃjsati ttiima pharakā hāmāta* ‘he may sow sesame; will (is it if =) in any place this sesame seed multiply?’, BS G 37, 24a3–4 *tīlam vāpayet tat kiṃ manyase sarvaśūra bahūni tasya bijāny utpadyeran*.

ścāka ‘necessary’, see *štā*, *štāka*.

ścāna ‘necessary’, II 52·9 *ṣi jsām āṃ vā ścāna saṃbhāvana biḍa* ‘he indeed takes (the tax) with the necessary decision (?)’ (BS *saṃbhāva-* ‘to produce’). See *štā*, *ścāka* ‘necessary’, and SDTV 104.

ściṃña ‘eye’, Sid. 145v1 *ściṃña bisai āchai* ‘eye-disease’, Tib. *miḡ-nad*; Sid. 145r1 *tcimñña* ‘in the eye’, see *tcēiman-*. **štā**, *štāka*, *ścāka*, *štyāka* ‘necessary’, III 24, 20a2–3 *tyte 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. *sman-dpyad-kyi yi-ge kha-ton-du bsalbs-šin don śes-pa dan*; Sid. 101v5 *gulā hā drrai šyba štāka* ‘molasses three times is necessary’; BS *tri-guṇam guḍam*, Tib. *bu-ram sman 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 *tṭū 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 *tytā va štyāka* ‘necessary for them’; III 105·10–11 *khū ścāka 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 tṭā*

haṣṭāṃda ‘for my necessity you provided’; from **staya-* > *stya-* > *šta-* with *-ā*, *-āka-* suffix of adjective; and *štye* oblique to *štā-*.

šti ‘being’, see *ašti*, II 40·37–8 *khu štī jsa hamāri* ‘when they arise out of being’, see SDTV 121 (doubtful text). **štī** ‘is’, Sid. 131v1 *tyte paḍā hva štī* ‘there is mention of this before’, Tib. *de-la ni thog-mar* with certain *-ī*, possibly *štī* with *yi* ‘it is to it’, but perhaps scribal slip for *-i*.

štye ‘necessity’, see s.v. *štā*.

šya ‘second’, see s.v. *šg*, *śāta-*.

šsye ‘one’, see s.v. *śsau*.

švā ‘middle, half’, see *švōg*; III 14·10 *paryai śva-haḍā* ‘mid-day past’ two-hour (Chinese) period 1–3 p.m.; K 45·18 *šyām 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 švōg buḍaru* (lost context).

švakyaina ‘times’, II 100·232 *tytai rrvī vī varāṣṭa drai švakayaina japha yai* ‘of him towards the court three times there was discussion’. See also *gūkyaina*. To *śūma* ‘alone’.

švāña *gūra* ‘a kind of grapes’, I 141, 49r1–2 *halirā dva, vīhālā, aumalai, švāña gūra kaśmīrya*, ‘the three myrobalans, the three grapes’, BS *trīphalau* ‘the two groups of three’; see also Sid. 19r1 *kaśmīrye*, BS *kāśmaryaḥ*, Tib. *tri-bal* (= BS *trīphala-*); III 17·11 *švāña gūra, huṣkyi ttrahe* ‘švāña grapes, dry radishes’. Hence an epithet of grapes, possibly an ethnic like *kaśmīrya-* or O.Ind. *gostanī* ‘of Khotan’. Hardly adjective to *švān-* ‘dog’, but possibly a variant of the name *Saka*, *Saga*: **śava-* with adjective suffix *-ārya-*. 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 naspḥūstai oṣku* ‘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 tṭā šve* (*paśāri?*, ‘evening’); II 116·35 *švai au bāstai haḍā* ‘the day presided over by the Dog’; III 45·12–3 *śva tcāma śalarbe* ‘dogs, locusts’, dyadic (BS *śalabha-*, with III 15·53 *śalarbi*); II 103·45 *švq tcāma śalarba*, K 100·278 *švq tcāma śalarba*; III 15·51 *švā salya* ‘in the year of the Dog’; plural Z 2·46 *švānā*, Z 20·30 *śśvānā*; 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-*, *śśuvan-* (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. *spg*, M.Pers.T. *sg*, Wanetsī *spā*, Pašto *spai*, Orm. *spuk*, *əspuk*, Parāči *espō*, *espay*, Waxī *šač* (Sogd. *’kwt-*, *kwt-* and Pamir dialects, Oss. D. *kuj*, I. *kūdž*). IE Pok. 632–3, O.Ind. *śvā*, *śūnaḥ*, *śvaka-* ‘wolf’, Armen. *šoun*, *šan*, Greek κύων, κυός, Celtic O.Ir. *cū*, *con*; Welsh *ci*, *cwn*, Got. *hunds*, Lit. *šuō*, *šuiš*, Tokhara A *ku*, *kon*, B *ku*. **śver-** ‘speak, tell’, II 89·42 *ñasā bisai hā tta hvem si šveri tta šacū bisā salāva* ‘I the humble servant said to him, Tell the talk of Ša-tšou’ (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-* < *adi-*, see s.v. *śśa-* preverb and *śūh-* ‘prepare’, to IE *uer-* ‘assert’, cognates s.v. *vaudā*.

śvrrai ‘*sūtra*-text (?)’, III 100·8–10 (a list of studies) *drayvā pīlyā artha ausairma bāyāka tī jśām bāvāvā avaṣṭa śīya haḍāya śvrrai u mālai śṭika tī jśā jāvā ttyau 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 *piṭaka-*; *bāvāva-* may be *bhāva-vāda-* ‘discussion of being’, hence ‘philosophy’ (see also KT IV 83); *śvrrai* may be Prakrit from **surtā-* 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 *avaṣṭa* ‘studying’ may occur **abiṣṭa-* ‘occupied in’ from **abi-ṣṭa-* to base *ah-*, Av. *aiwi. ṣti-* ‘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 *śāña-*, s.v. *śā-*.

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 punar apy utthāpayitum*; later *śā, śṣ*; with pronoun *yi, śai, śei, śe, śai, śe*; with *-ta-*, *śātā, śāte*; *śā śāra-*, *śāra-*, fem. *śā, śṣ, śa*, with pronoun *yi, śai*; with *-ka-* *śika*; III 39, 43b4 *śṣ baudhisatvā*=Manj. 277 *śṣ śṣ baudhasatva*. Inflected with *ta-* (after nom. sing.), Av. *aēša-*, O.Ind. *eṣa*. IE Pok. 286 *e-*, *ei-*, *i-*. Gen. plur. Sid. 142r4 *ttikyām ttikyām hiyām gūnām jsa* ‘with these various marks’. Late *śa* without hook in K 111·355 *śa akhaṣṭai jsa dharma-kāya* ‘this *dharma*-body with motionlessness’, and 349 *śa dā* ‘this *dharma*-doctrine’.

śā ‘indeed’, older *śsu, śu*, K 40·32 *u tṭye hiye śā cimeñi herovī śirkye*=K 43·150 *u tṭye hiya śi ṭcīmaña 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 **šatukā-*, from **śritu-kā-*, base *śrai-: śri-* ‘lean on’, see cognates s.v. *būṣṣāta*.

śaksāvi ‘commandment’, V 63·28 *śakṣāvi nāsāñi* ‘the commandment is to be obeyed’; III 71·146 *tta varttāña 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-*, *saxṣ-* in *sāj-: sīta-* ‘to learn’.

śṣamga ‘a measure for grain’, for *rrusa* ‘barley’, *ggusā* ‘millet’, *jsārā* ‘corn’, II 15·4 *ṣamga rrusa*; inst. sing. IV 4·4 *śṣamgna*, V 222·9·4 *ṣamgāna*; IV 26·4 *ṣamgana*, see SDTV 37. The *ṣamga* is 4 BS *prastha-*, and 8 *śimga* (see *śimga*). Tokhara B *ṣank* see IV 77. Gloss III 124·86 *śaga* to BS *gṇḍa*=*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 *ṣamg-* ‘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. *δρῡmδnk* suggests **draxma-ṭanga-* to the base *ṭang-* ‘draw’ (see *ṭamga-* above). For the variation Iranian *s-*, *ś-*, *š-* (if inherited) it could indicate IE *k̑-*, *k̑j-*, *k̑s-*, but the variants may be of middle Iranian age. The alternative to seek a Chinese source has not succeeded.

śṣamgila ‘part of man’s body’, IV 17·1 *sa(ṭtaṃ) śṣamgila jīy(ē)*, ‘seventh, this part fails (becomes diseased)’, hence either like Waxī *šngər* ‘intestines’, Khovar lw *šangūr*, or Pašto *šangarai* ‘cloven hoof; ankle’. Possibly from *śrang-*, but initial *śṣ-* is ambiguous in origin.

śṣanīrā ‘give’, V 26, 49r3 *uvārna aysmūna vā āysda yanīrā muhu śṣanīrā 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’, Wazīri Pašto *šandəl* ‘to spend’; O.Ind. Dhātupāṭha *śraṇati* ‘give’, attested in causative *vi-śraṇayati*.

śṣanā ‘noise’, I 179, 98v4 *kāryi gva prrahāji gvaña śṣanā rāhā jīmda* ‘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. *azālun* ‘to echo’. IE Pok. 352 *gar-*, Pašto *žāy* from **śrāga-* ‘noise’. Hence three forms *zar-*, *zran-*, *zrā-*.

śanau ‘favour’, see *śśānaumā*.

śapā ‘broth’, Sid. 9r5 *priyamṅinai kakā jsa samkhaista amgā, śṭāna śapā ni hverai* ‘the body smeared with paste from *priyangu*-millet, the rice broth must not be eaten’. BS *priyangu-kalka-digdhāhvam pāyasam na samācaret*, Tib. *priyankuhi lde-gus lus bskus bžin-du, hbras-kyi ho-thug mi bzah*; Sid. 9v1 *u mo u rīysvanai śapā hamtsa ni khāśṣāñā* ‘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 rnams lhan-čig mi bzah*. From dyadic **srata-pāka-* ‘baking-cooking’, *-p-* retained from secondary contact *-t-p-*, O.Ind. RV *śṛta-pāka-*, to base *śar-* ‘mix, cook, prepare’. IE Pok. 582 *kerā-*, O.Ind. *śrīṇāti, śrāyati* ‘cooks’, participle *śrītā-, śirtā-; śrāta-, śṛtā-*, Av. *sar-* ‘to join’, Greek κίρνημι, κεράννυμι, κροτός, O.Engl. *hrēran* ‘stir’, O.Saxon *hrōra* ‘movement’, see TPS 1954, 129–32. Connected here is Šuynī, Sarikolī *šipik* ‘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 *šafād, šawād*, Brāhūi lw *šapād*, Waxī *špuḍk*, from **fša-* ‘naked, bare’, to IE Pok. 163 *bhes-: bhs-, bhoso-*, OHG *bar* (**baza-*), O.Engl. *bær* ‘bare’, Lit. *bāsas*, O.Slav. *bosŭ* ‘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-*).

śapāña ‘cook’, conjectured from contexts, IV 11·3 *a mara śapāña kaṣṭum būki āṃ ni byehī* ‘I am here attached as a cook; I was not getting the food’; plural *śapāñara*, II 28·35·9 *jsārā thyau vā śapāñara haysa* ‘convey the corn at once here to the cooks’. Passages are cited to IV 11·3 (pp. 100–1). Possibly *śapā* ‘broth’ as a major product of cooks has given the word by suffix *-ānya-* and *-kara-* ‘maker of broths’, similar to N.Pers. *āš* ‘soup’, *āš-paz* ‘cooking soup, cook’ (Turkish *āščī*), with *āš-xānah* ‘kitchen’, see also below JS 8r3 *hurāšña* ‘in the kitchen’. Kroraina *śitga-potḡeya*, from **śrita-puxta-* from the same bases as *śapā* 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.

śabajsyau ‘with claws’, JS 22r3, see *śambajsa-*.

śamār- ‘to count’, see *śumār-*.

śambajsa- ‘claw’, JS 7v3 *śambajsyau rrijsyau hiṣtāmde aga* ‘with sharp claws they pierced your limbs (*amga*)’; JS 22r3 *śabajsyau 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-buva-*.) 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. *xwḥr* ‘crooked’, Pahlavī Psalter *hwhly*. IE Pok. 34 *uenk-*, *uek-*, 1148 *ueng-*, and 1120 *uāḡ-* ‘bend’, O.Ind. *vancati, vakrā, 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’.

šara ‘nut, seed’, III 86·104–5 *ttira ahāḍā hiya šara* ‘seeds of the bitter gourd’; III 88·153 *ttirā ahaudā hiya šarā* like III 92·241 *ttirā ahaudā hiye ttīme*, hence *šara* variant *ttīma*. From **xšara-* Oss. D. *āxsārā*, I. *āxsār*, plur. *āxsārtā* ‘nut’, D. *āxsār-bun*, I. *āxsār-byn* ‘nut-wood’, adjective D. *āxsārgun*, I. *āxsārdžyn*; with *-aka-* suffix Dī. *āxsāräg* ‘squirrel’ (see BSOAS 20, 1957, 58). Waxī *tōr* ‘walnut’ has *t-* (initial only in this word) for *xš-*; like the later Khotan Saka *th* in *thra* ‘six’, in Tibetan script (V 382 no. 340; 424), *thras* ‘sixteen’ (no. 425) *threr-hbes* ‘26’ with *thr*=*kṣ-* (no. 423), the Tibetan indicates retroflex sounds by *-r-* so that *thr*=*ṭh-*. Within Khotan Saka *-th-* of the older language was in latest text often written *-kṣ-* (*haṭṭhā- ‘truth’, haḡṣā-*). From **axšar-ta-* came also Indo-Aryan, O.Ind. *akṣoṭa-* ‘walnut’, beside *ākṣoḍa-, ākḥoṭa*, Prakrit *akkhoḍa-, akkhula-*, Romani *akhor*, Hindī *akhroṭ, akroṭ*, Iranian Orm. *waṭk* might derive from **axšarka-*. Note also Khotan Saka *tharka* ‘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 *kʷer-*.

šarr-, *šsar-*, ‘be exhilarated’, with negative K 3, 139v1 *ašarrāmata* ‘indolence, despondency’, Tib. *šum-pa*, Chinese *hie-tai-sin* (K 366·3; 184·10; 801·1); Z 7·24 *suhāna ššarri klaiša* ‘with pleasure exhilarates the *kleša*-afflictions’; participle, Z 20·8 *āšṣuḍa tsindā bāysañuvog murka date* ‘the excited birds (and) beasts roam in the groves’, parallel BS *mada-mudita-vihaṃga-* ‘birds delighted in exhilaration’. See also *haṣūdā* (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 *pser-*.

ššavā- ‘night’, Z 4·111 *ššava*, Z 4·9 *ššavo*, Z 2·30 *ššive*; Sid. 146v3 *šau haḍā šā šave* ‘one day one night’, Tib. *šag* (‘day and night’); Sid. 20r4 *šā šava trvāyiye* ‘one night was passing’, Tib. *šag lon-par*; gen. sing. K 18·214 *tṭye šīye*, =K 26·141 *tṭye šīya*, =K 35·86 *tṭye šīve*; II 130b6 *pharāka ya hvaṇḍa ttakyai janavai vīra na šava-basta aysamū ha-bāḍa šā šavai 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’ (*šavai, šava* with *yi*). Compounds, Z 24·197 *mu-ššuve* ‘this night’, Z 23·43 (with *yi*) *mu-švai*; IV 20·4 *mu-šve*; first component, V 154, 184b2 *ttārāna ššava-mārā*|| ‘by darkness, the division of the night’; loc. sing. Z 24·178 *ššava-mera* ‘in the division of the night’; parallel to Pali *ratti-bhāga*, from *ššavā-* and *māra-* ‘measure’; JS 7r1 *šava-tsūkām* ‘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-haumi-*), Sogd. Bud. *’yšph*, Man. *xšp, xšp, Yayn. 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 *xəšovo*, Munjāni *xšava*, Yazg. *šāb, šāv*, Šuynī *šāb*, Waxī *šāp* ‘night’s halt’ (but *naγd* ‘night’). IE Pok. 649 *kʷsep-* ‘dark’ (with various initials), O.Ind. *kṣāp-, kṣapā-*, Greek κνέφος, κνέφος, δνόφος, ξόφος ‘dark’.

šavā- ‘property’, II 1·17 *mūja šava ya pariyaṣtā haudyām* ‘our property was of the seven *ārya*-monks’; II 5·67·8 *rrvīyām šavām jsa haraṣṭa mveśda āvaśg māñāda* ‘from the royal possessions he presented favour (=donations) as (vast as) the sky’. From *xšau-*: *xšu-* ‘to possess’, the *-eu-* form beside *xšai-* ‘to possess’ (see s.v. *šsau*) to IE Pok. 626 *kṣē(i)-*, Greek κτάομαι, O.Ind. Vedic *kṣó-: kṣú-* ‘property’ (not from *ps-*). Note variation of *kṣ-* and *ṣ-* also in *kṣustā* ‘serum’, *šaukala* ‘rheum’, *paṣoj-* ‘to wash’.

šavara- ‘green plant (tree, bush)’, III 85·73 *bāṇva šavarā, dva bāga* ‘the *bāṇva* plant, two portions’; III 86·85–6 *huṣkyi ttrahe, bāṇva šavarā, baḡauya* ‘dry radishes, *bāṇva* plant, *baḡauya* plant’; III 70·115–6 *sūnahā: biṃdā, auska-v-i šavarakā ye, še šāmda hīvī tī* ‘on the *sūnahā*-tree, there was her abode, a green (cover), the nest (?) of one raven’. Possibly, by noting the variations *s-*, *ś-*, *ṣ-* (see s.v. *śśāra-* and *ṣamga*), the base of *šavara-* may be *sap-* ‘green stuff’, Pašto *sābah* ‘grass, vegetables’, *sābū* ‘grass, panicum colonum’, Yidya *səwī* ‘vegetables’, Yazg. *suwz* ‘green, blue’, *səvza* ‘green plant’, *səvziḡ* ‘green stuff’, Šuynī *šāpc* (*c=ts*), Rōšāni *šēpc* ‘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. *śásṣpa-* 'grass' < **śap-ṣa-* to *śap-*, with Iranian *sap-*.

śaṣ- 'to adhere', see *śiṣ-* < *sraiš-*.

śaṣa, III 35·23, see *śiṣa*.

śaṣta- 'prepared', III 66·32–3 *śaṣta paraśā* 'be prepared an axe'; III 75·215 *gviḥā*: *rrūṃ ṣaṣtāmdā tte* 'they for him (yi) prepared cow's oil (=butter)'. See *śāña-* s.v. *śā-*.

śahā- 'spittle, saliva', Sid. 122v5 *śaha nirāme* 'saliva issues', Tib. *kha-nas chu hbyun-bar byed-do*; plural, Sid. 134r3 *śahe nerāmādā*, Tib. *kha-nas chu hbyun-ba dan*, =v 317·45 *śiḥe nirāmūmdā*; Sid. 156v2 *śaha*, Tib. *khu-ba* ('liquid'); Sid. 8v4 *ttira śahe* 'sourspittles', BS *āmla-rasa-*, Tib. *kha-ču skyur-ba*; gen. plur. Sid. 8v1 *ttirām śahām*. From *śah-* older **śraθ-*, *śahā* < *śraθā-*, with Oss. D. *sātā*, I. *sāt*, adjective I. *sātyṇ* 'spittle, sap, slime', to Waxī *šač-*, *šāčūv-* 'to filter', Pašto *śālūna* '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-*, Iškāsmī *šlapas* 'splashing', N.Pers. *šalap* 'splashing', Sarikolī *wašlop-*, *wašlipt-* 'splash, spill'. IE Pok. 607, Lit. *šlakū*, *šlakėti* 'to drip', *šlėkti*, *šliknōti*, Pok. 603 Greek κλέπας 'moist, muddy', Celtic O.Ir. *cluain* 'meadow', Lit. *šlampū*, *šlāpti* 'become moist', O.Slav. *slīza*, Russ. *slezā* 'tears'; Greek κλύδ-, κλύζω 'spill', κλύδω (acc. sing.) 'wave', O.Lat. *cluō* 'purgare', Celtic Welsh *clir* 'clear', Got. *hlutrs*, O.Engl. *hlutor* 'clear', Lit. *šluoju*, *šlaviaū*, *šluoti* 'sweep'. Here too, Sarikolī *šāwul* 'saliva' < **śrap-*.

śṣahānā- 'quality, virtue', BS *guṇa-*, SuvP. 70r3 *śahānyau bṛjisyau sve jsa* 'with good qualities, virtues, fame', BS *gunena varnena yaśena*; v 118, 67r2 *ce śṣahānyau āysāta lāysgūrya* 'who is adorned with virtues', BS *yo gunaiḥ samalamkrtah* (dyadic); K 38·143 *gūṇā śahāne* 'virtues'; III 101·6 *ttā bvaijsai gūṇa śahāna byāva yanīryām* 'may you remember virtues' (triadic); plural, v 67v5 *balysi buljse pyūšte śṣahāne* 'he heard of the Buddha's virtues (dyadic)', BS *buddha-guṇān śrūṇitvā*; K 138·930 *śahauṇi jsa hamphve himi* 'becomes possessed of virtue', Tib. (differt) *mi hḡigs-par hgyur-ba dan* (*hḡig* 'fear'); Z 11·5 *balysūṇi śṣahāne*, Z 14·6 *pīsaina siye daštate śṣahānā* 'he learnt from the teacher skill, virtue'; Z 23·31 *bvemete jsa śṣahāni* 'with knowledge, virtue'; adjective, III 22, 13b2–3 *śahāniya hajva*, 'virtuous, wise', BS *guṇavantah prajñāvantaś ca*; Z 24·51 *śṣahāniya hajva dātya hvāndi* 'virtuous, wise, religious men'; K 51·7·1 *śahaunī drūnai śairkā* 'virtuous, healthy, good'. From *śah-* < **śrag-* 'to prefer, please', Pašto *šāyāl* '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-*.

śā 'this', see *śa-*, K 61, 39v4 *śā-v-i prratemjña (-em-=-ai-) phisūṃ* 'this is the seal of his promise'; K 58, 29r3 *śā-v-i śamatha* 'this is his quiescence' (BS *śamatha-*); ibid. 3 *śā-v-i vapaśana* 'this is his insight' (BS *vipaśyanā*); JS 1v4 *śā jāttaka-stavā* 'this praise of the *jātaka*-births';

Sid. 2v3 *śā biysānāme udišāyā* 'this is for awakening', BS *prabodhāya*, Tib. *čhud-par bya-bahi phyir* (*čhud* 'enter'); Sid. 6r5 *śā śira śamdai ysāta štāka* 'that must be produced in good soil', BS *viparītāny asiddhaye* ('reverse to badness'), Tib. *sa bzam-po-nas skyes-pa dan*; Sid. 140r3 *dva-v-i pā hasvīmdā śā pā drrayā dūšā jsa* 'his two feet swell, that is from the three *doša*-states', Tib. *rkaṃ-pa gñis bum-pa hdra-bar skran-ba yin* (*bum-pa* 'bottle'). See also *śāra-* 'that'.

śāka- 'this', II 98·165 *śāka vā vaña pharā na ra hīsta* 'this report now does not arrive here'; II 113·102 *cu imāñām va śamdā śāka [ttaka] štāka šte khu mājā gara štāre* 'what is land for your men, that is necessary as our *Gara* are concerned', translation AM, n.s., II, 1964, 5. See *śa-*, *śā*, *śāra-*.

śāña- 'to be prepared' (as medicaments), base *śad-*, participle *śasta-*, present *śya-*, *śa-* (the hook indicating recent presence of -y- < -d-) K 19·223 *hujine tcā padīmauṇa usphīradai śyauṇa vara ysināhauṇa* 'a pool of blood must be made; it must be prepared overflowing; there it is necessary to bathe', =K 27·146–7 *hujine tcā padīmauṇa usphīradai śāña vara ysanāhāña*, =K 35·91 *hujinai maistā tcā padīmāñā uphvīramdai śāñā*, *varī ysināhāñā*; I 173, 91r4 *śā mēcāṃga būḡṇi śāña* 'one *mēcāṃga*-measure of cyperus rotundus must be prepared'; I 137, 45r1 *tcāmna tta arvi śāña u śā agada* 'with which these medicaments must be prepared and this antidote' (BS *agada-*); v 40, 63a2 *cu vā ūra rrāhā hime gviḥa bīysma śāñā* 'what is the pain in the belly (*ūra-*), cow's urine must be prepared'; v 40, 63b1 *⟨kumjsa⟩tinya rrūña pāchā nau jūna śāña* 'it is to be cooked in sesame oil, it is to be nine times prepared'; II 41·11 *śidī śāñā mau khaṣṭi* 'food must be prepared, wine, beverages'; I 175, 92r2 *khu śa rūṃ pahā hami tti mamdrana 7 jūna māmga śāña* 'when this oil has been cooked, with this formula (BS *mantra-*) the beans must be seven times prepared'. Preterite, III 66·32–3 *śasta paraśā* 'he prepared an axe'; III 75·215 *gviḥā*: *rrūṃ ṣaṣtāmdā* 'they prepared cow's oil (butter)'. From base *śad-*, older *xśad-*, for present *śya-* *śa-* note also *pajad-* to 'request, beg' present *pajya-*, *paja-*; Oss. D. *āxsādum*, *āxaston*, I. *āxsādyn*, *āxsāst* 'prepare' (in various specific ways), renders Georgian *dak'azmva* in the Georgian-Ossetic 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.

śāñindi 'are shaken down', Z 4·62 *asā-patra cūde ni śāñindi* 'why are not the sword-leaves shaken down?' (BS *asi-pattra-*), parallel text BS *patanti*. Here *ś-* = *śṣ-*, that is, *ś-*, not *ṣ-*, to base Av. *šan-* (*šanmaoyō*), Sogd. Bud. *šn-* 'shake', VJ 999 *z'yḥ wγwšw znk'n šn* 'the earth shook in six ways' (see s.v. *rrīys-*), Man. *fšnyh* 'scatter', Chr. *šnt't* (intr.) 'shook'; causative, Bud. *ś'yn'ynčh* 'ague'. *z'y-šnyy* 'earthquake'; Zor.P. *aβšan-*, *aβšān-*, *aβšatan* 'scatter', N.Pers. *aβšāndan*, Pašto *šanal*, *šanāl* 'scatter', *šanēdāl* 'shake, tremble', Yidya *firšōn-*, *firšay-* 'shake (trees)', *ušan-*, *ušad-* 'to churn'; Māzandarāni *šanne* 'he shakes', pret. *da-šandī* 'poured down' (=N.Pers. *mīrīxtī*), infinitive *dašenīān*, Balōči *šānk dayag* 'to sow broadcast'. Not O.Indian, but Prakrit (*kṣ-* > *ch-*) *chāṇana*

'sifting', Khovar *čonik* (*ch-* retroflex *ch-* < *kṣ-*) 'shake down', *čanik* 'throw down (fruit)', Kāśmīrī *chanṇu* 'be sifted', Hindī *channā* 'be strained', Romani *učhan-* 'sift', Hence IE *ksen-* or *k'en-*.

śāmd- 'raven', see *śsund-*, III 70·115–6 *še śāmda hīvī ttī* 'the (covered place=) nest of one raven' (*śāmda* gen. sing. **śsundā*); 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 *ttārña*, plur. Z 14·65 *ttāri*, plural fem. Z 11·17 *ttāre*, Z 11·33 *ttāri*. Later *šūra-*, *ttūra-*, III 69·85 *šūrā jšām samvarā nāte* 'he took the restriction', III 71·134–5 *varai ṇāsta šūrā parye* 'there he placed her, he crossed over'; III 71·129 *šūrā ttramdā* 'he crossed'; K 36·110 *šūraq*, =K 28·166 *švāra*; II 100·228 *šūra*; K 36·110 *tturye*; II 126·16 *ttūryām*. See *śa-*, *śā*.

śāha 'desirable (?)', v 58, 129b1 *biši kīre sāhā śāha* 'all acts desirable (?)'. Dyadic *sāha-* and *śāha-*, with *śā-* < IE *kṣē-* beside *sā-* < IE *kē-* see s.v. *sāha-*.

śāḡai 'stiffness', K 36·97 *ttye rrundi agi śāḡai nāve*, =K 27·151·2 *rraida ttaña baḡa aga śāḡai nāvai*, =K 19·229–30 *rri ttaña biḡa rauda aga śāḡai nāvai* 'at that time stiffness seized the king's limbs'. From *śax-* 'hard, stiff', Sogd. Man. *šx-* 'hard' Pašto *šax*. 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-*, *š-*, see s.v. *śamga*.

ši 'this', nom. sing. III 128v3 *cāndāki ye vātā śšūru yindā ši bvāñā* 'how much one does good to him, that must be known'; K 111r3 *ši tta hva⟨te⟩* 'he so spoke'; Z 5·13 *ši hvīyā ysamthū sārā māsā* 'this human birth is a great basis' (BS *sāra-*); Z 11·18 *cu balysūste hātāyi panūdai haḡai ttādārā horāmā ši samvara-ššilā* 'what for the sake of bodhi-knowledge we give so much every day, that is the moral duty (BS *śila-*) of restraint' (BS *samvara-*). From *śā* and *i* 'indeed', gloss to BS *eva*, see *varī* BS *tatraeva*. It has not been noted in the later texts.

śšika '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-śšikā* 'young partridge', =JS 29v2 *ttēre śike*, parallel to BS *titira-*; III 135, 111–2 *mattrranamdi nāma susi rūna śšikā biṣḡ 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 *dvāsamyē salyē tta śika* 'in the twelfth year so the boys'; III 88·136 *mīstye hvāṇḡe, 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 ṣi śikalakā mista hamye* 'just when the child grew adult'; K 46·32 *khū ṣi śikalakā ysā himye* 'when this child was born'; III 66·30 *vīstā śikā aysmya vīra* 'enmity (BS

vaira-) stayed in the boy's mind'; III 67·48 *dvāsamyē salyē tta śika* 'in the twelfth year so the boys (came out)'; comparative, Manj. 99 *uca khuysmvaḡe śikarai pharāka-gūttarū* 'in the water smaller bubbles of many sources' (BS *gotra*), parallel to Manj. 104 *uca khuysmvaḡe śika tta hv(ā)ñ(ī)da spālya štāre* '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 *śirka-* 'small', with cognates.

śšimgya 'shoot, bud', v 340, 80r3–4 *varī ttye haḡai hārštā śšimgya yiḡe 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 rca-ba zug-nas* (*rca-ba-* 'stalk, root'). From **śringa-* 'branch', Yazg. *šang*, *šank'* 'branch', Waxī *šūng*, *šung* 'wood, stick', connected with words for 'horn', O.Ind. *śryga-*, Khovar *srung* 'horn', like Oss. D. *sug*, I. *syg* 'horn, branch', D. *sād-sugon* 'with 100 horns, or branches'; N.Pers. *šāx* 'branch', Parāči *ši* 'branch, horn'. IE Pok. 574–7 *ker-* 'highest part of body or hill', **kṛ-n-go-*. See also *šaica*.

śiṭha, III 137·14, read *ši tham*, see s.v. *pinapaka-*.

-śidi 'attached', III 39·52–3 *ami byamdi na tsūva škaujīnai sauḡa bida pājsa naṣidi* '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 naṣaiṣ(ṭ)a* (uncertain syllable for *ṣṭa* or *ṣḡa*). From *niṣ-* (> *na-*) and **śriṣata-* > **śiṣḡa-*, *śiḡa-*, and *śriṣṭa-* > **śaiṣṭa* or **śaiṣḡa*.

śṣānaumā 'favour', with *yan-* 'to make favour, supplicate', Z 3·14 *mulśde śṣānaumā cu tā nāštā jinga kari* 'favour (dyadic) which never fails in you', E 359a4 *muśda śānoma*, Z 11·3 *mulysdā śānaumā*; Z 293·18 *śṣānomu butte* 'he knows favour'; III 11, 20r2 *śṣinaumā bve* 'I know favour'; v 38, 33a3 *śṣānaumā*; ibid. a4 *māstā śṣaṇ(au)mā*; v 28r4 *śūnaumā*; III 135a3 *śinau yami* 'I make supplication'; K 24·85 *śanaui*; JS 15v4 *śanaui*; III 75·234 *śanām yuḡa vara śtām ttī, na ma jsanyarā* 'then he being there made supplication, do not slay me'; Manj. 269 *cāya śanaui* 'magic, favour'; III 75·220 *śanām yuḡāmdā* 'they supplicated'; III 71·148 *mānavām śanām yuḡem* 'I supplicated the young Brāhmanas' (BS *mānavaka-*), III 71·150 *ttai mānavā śanām yuḡāmdā* 'so to him the young Brāhmaṇa made favour'. Adjective, JS 24v4 *balā hā haiṣṭai ttiām vaska uysgrī śanaumāyā khue jsā ttā paskyāṣṭā huḡe* '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-*, *xśnaobra-*, Zor.P. *šnōm*, *šnōhr*, Armen. lw *šnorch*, *šnom* (*Hrev-šnom-šapouh*, ruler of *Harēv*); M.Parth.T. *šnwhrg*, *šnwhrcn*, *bwrdy-šnwhr*. 'thankful'; N.Pers. *xušnūd* 'content'; O.Pers. *xśnuta-* 'heard', hence the base *xśnau-* beside *xśnā-*, as *bhā-*, Av. *bā-* 'shine' beside Greek φαν-.

śātā 'this', see *śa-*, v 298, d v 4.

śṣide (uncertain context), v 394, 2893 v, see *śṣaida*.

śina-śika- 'fecund', I 145, 54r3–4 *na śina-śikām na maista-ujām maijsyām* 'not of fecund, not of large-wombed women', BS *vadhyānām ca alpa-garbhānām*. Hence *śina-śika-* 'producing children', with first component participle

şma-, possibly to base *şai-*, from *şrai-* ‘be attached’, see s.v. *büşşāta* ‘stairs’ from **abi-şritā-*, and with increment *-š-*, see *şiş-* from **şrai-š-*.

şşinaumä, see *şşānaumä*.

şimai ‘he gnaws’, III 43:30 *sa khu jä şvai magāri hauşkā āstai şimai* ‘as a dog gnaws an old dry bone’. From base *xşai-:xši-* with increment *-m-* (see *khā-*, *khūm-*, ‘open’; *phūm-* ‘blow’; *tsūm-* ‘go’), to Yayn. *xşoy-* ‘to chew, gnaw’, Oss. D. *äxsinun*, *äxsidton* (Pam 2:66), I. *äxsynyn* *äxsyd* ‘gnaw, comb (wool)’. For ‘gnaw’ see also *hamjvāme*, *şquvānde*, and *banaj-*.

şiye, *şive* ‘at night’, see *şşava*

şirka ‘young’, K 47:55 *tī şi avijsyade şirka hāmye mira jsa pyāste* ‘then the blind child woke up’. From *fşar-* ‘to press’ (possibly base IE Pok. 145–6 *bhes-*, *bhs-er-*, whence Greek *ψάω* ‘rub’), Zor.P. *fşār-*, *fşir-* in *pafşār-* ‘press away, repel, refute’, *pafşir-* (intr.), N.Pers. *afşurdan*, ‘press’, *afşarah*, *afşardan*, Armen. lw *ōşarak* ‘expressed juice’. Hence *şirka* < **fşar-ya-* (with *-ka-*) as *kira-* ‘work’ < **karya-*; like O.Ind. *kşudrā-* ‘small’ from *kşod-* ‘press, crush’. Not to be connected with *xşira-* ‘milk’.

şās-, *şiş-* ‘adhere’, Sid. 136r4 *hā ttavai şişdā* ‘fever attaches to him’, BS *jvara-*, Tib. *rims hdebs-pa yin-no*; Sid. 136v1 *ttavai hā şişdā*, Tib. *rims bdo-bar byed-pa* (*bdo* ‘exceed, harm’); preterite, III 39:50 *kīdaşau jsa şişti* ‘attached by *kleśa*-afflictions’, =III 48:77 *şaışta*, =III 43:36 *basta*; JS 18v4 *şišta-bişğ* ‘tongue-tied’: *mukāpaṃka nāma himyai şišta-bişğ* ‘you were Mukapamka by name, tongue-tied’, as etymology to BS *muka-* ‘dumb’; Z 2:225 *nāşāšta-* ‘attached’, see also *naşīdi*. Nouns, *şşāsje* ‘service, attachment’, Z 23:28 *cvī rrīne şşāsje yanindā* ‘to whom the queens do service’; K 4, 142r4 *şāşgye yādāndā* ‘they did service’, Tib. *rim-gro bskyed-nas*; Sid. 5v4 *şaşāme*, *jsa*, BS *saṃśleşāt*, Tib. *ldan-par yod-pas-na*; adjective, Sid. 145v2 *şemāmgye* ‘sticky’, BS *piccha-*, Tib. *hbyar-hbyar-pa* (*hbyor* ‘stick’). See also IV 71b1 *şşema* ‘clay (?)’; III 43:33 *naşaima* ‘attachment’ (**ni-şraişma-*). From base *şraiş-:şriş-* ‘adhere’, Av. *sraēš-*, present *srişa-*, M.Parth. T. *sryşyšn*, Pahlavi Psalter *słst-*, Zor.P. *srēştan*, *sriştan*, *srēšet* ‘mix’, N.Pers. *siriştan*, *siriştah* ‘mix, create’, *sirēš*, *siriš* ‘glue’, Pašto *nşatal* ‘cling’, *enxata*, *nxātē* ‘sticking; present *nşaləm* (**ni-şad-*?), Oss. D. *sans*, I. *sasm* ‘glue’ (**şraişma-*). O.Ind. *śreş-*, *śleş-*, *ślişta-*, from base *şrai-* with increment *-š-*. See *srai-* in *büşşātā-* ‘stairs’ (**abi-şritā-*), and *şaide* Sid. 131r3 *perā āchā şaide* ‘epidemic diseases attach themselves’, Tib. *bla-gñan-gyis thebs-pa-la* (*thebs* ‘be thrown, be afflicted with diseases’); note above *şişdā*=Tib. *hdebs-pa* ‘seizes’. Hence *şaide* < **şrayantai*. Possibly *şraid-* in Pašto present *nşaləm* ‘cling’ above; Waxī *şiş* ‘near’.

şişa ‘dress (?)’, III 46:34–5 *hadāra ysānāra khu şişa brre hala-beşkvā* ‘others are conspicuous (beautiful) like the *şişa*-dress on the beloved one’s loins’, =III 35:23 *hadara ys(ā)nāra şaşa brre hala-beşkvā*, =III 37:18 *khu hadara ysaunarra khu şamşa brre hala-baişakvā*, parallel to III 46:32–3 *khu hala-beşkvā tsambe*. Possibly base *çai-* ‘to cut out’ with increment *-š-*, replaced by *şaiş-:şiş-*, whence *şişa-* ‘cut out, tailored, dress’, and *şişa-* > *şaşa-*, *şamşa-* (see s.v. *tsambe* for *çai-* ‘cut’). An alternative is

**xşai-š-* from IE *ksai-* replacing *kai-*, *skai-* (as *kseu-*, *skeu-* in IE Pok. 585–6 Greek *ξύω* ‘shave’, Lit. *skutù*, Let. *skuvu* ‘shave’) from IE Pok. 917 *skai-* ‘to cut’. The word **şişa-*, **şişaka-* exists in Armen. lw *şiş* ‘small vessel, flask’, Syriac *şyš-*, N.Pers. *şīšah*, Balōči *şīšag*, Georgian lw *şişag-i* ‘flask’, possibly as a thing ‘cut out’. Further N.Pers. *şīšak*, *şīšāk*, Armen. lw *şişak*, Georgian lw *şişag-i* ‘a yearling lamb fed for slaughter’ (*sak’lavi*) would also suit the basic ‘cut, kill’ like Lat. *caedō*, *occidō*.

şihe ‘spittle’, see *şahā-*.

şu, *şşu* particle, Z frequently, 6:13 *şai şşu hastama pūša* ‘that is for him (*şa* with *yī*) the truly best worship’ (BS *pūjā*); later K 40:32 *şā*, =K 43:150 *şi*. Possibly *ş* from a preceding *-i*, generalized for *şu* beside O.Ind. *su* (like Avestan *hē*, *hōi*, *šē*, O.Pers. *şaiy* ‘his’).

şū ‘horn’, Sid. 109v1 *gvīhq şū* ‘cow’s horn’, BS *go-viṣāṇa-*, Tib. *ba-lan-gi rva*; III 85:76 *būysīñā padī şū hīya ranūşkā* ‘scrapings of burnt goat’s horn’; III 93:258 *gvīhā: şū ranāñā* ‘cow’s horn is to be ground’; plural, Manj. 284 *sahaica hai şve* ‘hare’s horns’ (as impossible); III 72:156–s *padāmāmdā būysa şve šamga* ‘they blew on goat horns, conchs’ (**padaunda-*); adjective, *şvīnaa-*, Sid. 102r7 *ā vā şvīnai 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 şvīnā-daštānya byaşti-lika mārşalā šā* ‘and one hammer (BS *musala-*) fitted with horn handle’. From base *ker-* IE Pok. 574–7 (see *şşingya*), with increment *-u-*, Av. *srū-*, *srvā-* ‘nail, horn’, adjective *srvaēna-*, *srvara-*, *nivaştakō.srva-* ‘with crooked horn’, Zor.P. *srūv*, *sruv*, *sruvēn*, N.Pers. *surū*, *sarū*, *sarūn*, Balōči *surum*, *srumbē*, *srō*, Yidya *şū*, *şūū*, plur. *şūvi*, Parāči *ši*, Sanglēči *şou*, Waxī *şau*, Yazg. *şow*, Sarikoli *şaw*, Oss. D. *siüā*, adjective *siüğin*, *siüon* ‘with horn, horned’, I. *siü*, sy, *syk’a*, *sk’a*, *sydžyn*, *siüdžyn*, syon, *ästdäsion* ‘with eighteen horns’; also D. *sug* ‘branch’, I. *syg*; and D. *siüoi*, DI. *sik’o* ‘hornless’. But Pašto *şkar*, Wanetsi *şukar* ‘horn’.

şū ‘son (?)’, II 26:32:8 *şaniraki spāta şū* parallel to II 26:31:6 *şaniraki spāta pūri* ‘son of the official Şaniraka’. This *şū* from **şūta-* has *š-* either from *şuta-* developed after *-i-* (*abi-*, *vi-*) and then separated or direct from **vşūta-* after loss of first syllable vowel (as *prūva* ‘fort’, Kroraina *pirova*) from *vişūta-* attested in Zor.P. *vişūtak* ‘progeny’, to Av. *hau-* ‘bear children’. See also s.v. *ahvyāñe*. For *visai* > *se-* see s.v. *bisvīraa-*, and *şmā* ‘sons’.

şū-karaṇa, see s.v. *şuva* ‘fame’.

şşūñi ‘loins’, plural Z 20:45, to a sing. **şşūni-*, in a list *pālsuve şşūñi pātīve rrīmā hurā* ‘ribs, loins, legs, faeces, thigh’; I 147, 56v4 *şūñvā* (loc. plur.), BS *kañi-*; III 92:245 *şūñyā banāñā* ‘to be tied on the loins’, III 92:245 *maṃgārā şūñā rrāḥi: jemdā* ‘it removes chronic pain of the loin’; I 183 101r5 *şūñā rāhā*. From **şrauni-*, Av. *sraoni-*, Sogd. *şwn*, Zor.P. *srēnak* (*auⁱ* > *ē*, or read **srōnak*), N.Pers. *surūn*, Şuyñi *şūn* ‘hip’, Waxī *şūnj* (**sraunčī*), Sanglēči *şinj* ‘thigh, hip’, Orm. *şuno*, Pašto *şna* ‘hip-bone’, Balōči *srēn*. IE Pok. 607 *klou-ni-*, Lat. *clūnis*, Celtic Welsh *clun* ‘hip’, O.Norse *hlaun*, Lit. *šlaunis*, possibly base IE Pok. *kel-* ‘bend’.

şumca ‘beak (of bird)’, *şumcha*, v 341, 83v2 *kūla kṛṇga*

vaşarā māñamdāna şumcāna bīnāña pajsabrīyāndā ‘millions of cocks with diamond-like (BS *vajra-*) beak were beating out music’, BS G 37, 77b6 *pakşina kukkuṭa-koṭyo vajra-tuṇḍena tūryāni parāhananti sma*; v 342, 83v4 *kṛṇga cira hāmāta ysarrnaina şumcā(na)///* ‘cocks appeared with golden beak’; BS G 37, 78a3 *pakşina kukkuṭāḥ prādur-bhūtāni suvarṇa-tuṇḍāni*; v 263, 89r4 *kūla kṛṃgga kyāra hāmāta ysarrnaina şumchā(na)*, BS G 37, 76b5–6 *pakşinaḥ kutkuṭāḥ prādur-bhūtāni suvarṇa-tuṇḍāni*; Tib. *mčhu*; gser-gyi *mčhu-čan*; *rdo-rjeḥi mčhu* (*mčhu* ‘beak’). If *ş-* is from *č-* one could compare O.Ind. *cancu-* ‘beak’, to IE 523 *kank-*, 537–8 *kenk-* (of hooks), O.Ind. *śankú-* ‘peg’, N.Pers. *čang* ‘claw’, O.Engl. *hōc* ‘hook’, Lit. *kėngė* ‘hook’. See above *tcamjsa-* ‘hair’. In *şumca-*, *şumcha-* one could see **şundači-* with Parāči *şuṇḍ* ‘lip’; O.Ind. *şuṇḍa-* ‘tusk’, Tokhara B *şunk-* ‘belly’. See also s.v. *şambajsa-*.

-şūḍa-, see *hasūḍa-*, III 7a12 *jāphau jsa haşūḍā* ‘stirred (?) from the depths’.

-şşuḍa-, see s.v. *āşşuḍa*, *şşar-*.

şūḍātā ‘salinity’, v 132:58, 1b1 *tīḍātā o şūḍātā* ‘sourness or saltiness’, abstract to *şūra-* ‘saline’.

şuṇaumä, v 28r4, see *şşānaumä* ‘favour’.

şun-, *şva-* ‘place, insert’, Sid. 153v4 *balohaña ṇuštāñq, kujsaviña rrūña şunāñq 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 nan-du smyugs-la bsregs-te* (*dkris* ‘wrap’, *smyugs* ‘put in, insert’=*bčug*); Sid. 155r1 *basta-likaña padānaña şyanāñq padajsāñā* ‘it must be put in a closed vessel, it must be burnt’ (here *şadānaña* is written with *şa-* for *pa-*; note also I 159, 72v3 *padānaña pyanaña* ‘to be covered in a vessel’), Tib. *snod-kha sbyar-gyi nan-du bsregs-pa*; Sid. 155r5 *jşğñāñq khu re va rru harştq, hayşgvā şyanāñq* ‘to be boiled so that only oil remains, to be put into the ears’, Tib. *bskol-te*, *til-mar ṇi-če* (‘only’) *lus-pa snar blugs-na*; III 86:98 *nīyakā, ahaudi-vārrjā bimdā bişvāña u bidai hā hamaysā şikarā parkūnāñā* ‘butter, it is to be placed upon the leaf of a gourd and, on it, is to be sprinkled powdered sugar’; preterite, **şuta-*, *şva-* II 77:18–9 *şai pvaica jsa jsām drraijsai şvādū* ‘from one piece of covering (cloth) we put one *draijsaa*-garment’; II 78:46 *u šā jsā pvaica pūhja hūḍāmdū cū mūşaka va yaragaka şvauḍa* ‘and one covering (piece of cloth) of value we gave which they put on *yargaq* pelts for dress’ (*yargaq* Turkish). From *şau-*, *şuta-* present *şu-n*, and *şya-* < **şvya-*, *büşva-* < **abi-şuva-* (see *bū-* in *büşşātā-* ‘stairs’). Hence base *şau:şu-* with ambiguous initial *ş-* (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. *şau-*, *şva-*, Yasna 9:32 *vātō.şuta-* ‘wind-driven’, Vid. 2:10 *aiwişvat* ‘he drove on’, Yašt. 19:84 *daēvqn apa aşavqn* ‘they drove the *daēva*-demons away’; this *vātō.şuta-* is glossed by Parsi-Sanskrit *vāta-prasārīta-*, and by Zor.P. *aḫr kē vāt šwnkyn|šwukyn* **şōnakēn*, **şavakēn*. M.Parth.T. *frşwdn* ‘send’, present *fraşāv-*, preterite *fraşūd* suits this *şau-*, rather than *şau-* ‘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. *änsonun*, I. *änsonyn* ‘to send’ may contain this same *şau-*.

şşund- ‘raven’, plural Z 2:48 *şşundā*, fem. sing. II 70:116 *şşamdā tsvā* ‘the female raven went’, gen. plur. Z 4:59 *şşundānu*, III 70:112 *şşamdām*; gen. sing. III 70:116 *şe şāmda hivi tti* ‘the nest (?) of one raven’; with *-kya-* suffix, III 47:53 *şāmdakyi*, =III 38:34 *şaudakye*, =III 35:35 *şādakye*, =III 40:10 *şaudūkyq*; with *-la-* suffix, III 70:116 *şāmdala*. To Waxī *şend*, *şönd* ‘raven, Khowar lw *şanthu*; Oss. D. *sunt*, I. *synt*, plur. *syntyttä* ‘raven, corvus corax’. From **şuvant-* ‘swooping’ to base *şau-*: *şu-* ‘go swiftly’, IE Pok. 954 *skeu-*, *kseu-*.

şumār-, *şamār-* ‘to count’, v 333, 27r5–6 *şā ju hvē ttu kumjsatu şau şau dāna şumārā* ‘this man counts the sesame seed by seed’, BS G 37, 24a7 *anyatarah puruşas tatas tila-phalaka-rāşer ekaikaṃ tila-phalakam grhya*, Tib. *gžan-žig-gis til-gyi hbruhi phun-po de-las hbru re-re-nas blaṃs-te*; 3 sing. K 70, 2v3 *tta khu şiya ttāra vī hve*, *pūša ttrāmi kīşaña bāşq, bahyauna pera şymeḍa* ‘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 şvōi ttāri vī hvē puşa ttrāme kīşiña bāşq, bahyāni peri şiṃeḍi*; Manj. 59 *tta khu şiya şamāra jsāve* ‘just as he goes at night to count’; K 67:151 *şi ttāde vī ştām saṃ puşa ttrāme şamāri myāña* ‘he being in darkness at once enters, he counts in the midst’; K 143, 1r1 *tti au şāvām nva yānq tuşāttā şamaridā* ‘then they count the void (=BS *şūnyatā*) according to the listeners’ vehicle’ (BS *śrāvaka-yāna-*); K 154:37 *vīna jaḍi şamāre yāda para-şāmdha ime* ‘without the counting of ignorance, may I ever be pure’ (BS *parisuddha-*); preterite, participle with negative, SuvO. 5r4 *puñinau haṃbisā avamātā aşumuḍā atāştā* ‘heap of merit immeasurable, uncounted, inconceivable’, BS *puṇya-skandham aparyantam asaṃkhyeyam acintiyam*; II 93:45:4 *kşaşti şmāḍā jsā* ‘with count of sixty’; noun, N 75:18 *şu|murjo ve huşiyu* ‘well instructed in calculation’, BS *saṃkhyā-gaṇanā śikṣito babhūva*. See also *rraukyo*. From base *mar-* ‘to count’, see above *paţamar-*; Sogd. *şm’r-* ‘to think’, *ptşmr-* ‘to count’, M.Parth.T. *şm’r* ‘number’, Zor.P. *ōşmurtan*, N.Pers. *şumār*, *şumurdan*, Pašto *şmēral* ‘to count’. IE Pok. 969 (*s*)*mer*. ‘to observe’, Greek *μεριμάρω* ‘care for’, Lat. *memor*, O.Engl. *mimorian* ‘remember’, Lit. *merėti* ‘care for’.

şūra- ‘saline, salty’, Sid. 4v3 *şūra*, BS *lavaṇa-*, Tib. *lan-čhvahi ro bro-ba dan*; Sid. 104v4 *ttāra u şura* ‘sour and saline’, BS *amla-lavaṇa-*, Tib. *skyur-ba dan*, *lan-čhva dan*; III 79:12 *şūrā utcā ttaudā* ‘salty hot water (met on a journey)’; Z 16:55 *şūra* (MS *pūra*): *utca samudru eka-raysa şūra bişşā* ‘water in the sea, of one taste, wholly saline’ (*ş* certain), parallel to *eka-raso bhavati yad uta lavaṇa-rasaḥ*, Pali *eka-raso loṇa-raso*. Abstract **şauratāti-*, v 132:58 1b1 *tīḍātā o şūḍātā* ‘sourness (bitterness) or salinity’. From **şaura-*, Zor.P. *sōr*, N.Pers. *şōr* ‘salty’, but Oss. D. *sor*, I. *sur* ‘dry’ (see BSOAS 13, 1949, 136–8). O.Ind. *kşāra-* ‘salty taste’ from *kşā-*, beside *kşau-*.

şūra- ‘this’, see *şāra-*.

şşuva ‘fame’, Z 5:23 *ka hā şşuva hārthunu āta* ‘when the report suddenly came’; Z 2:3 *şşuvai bulysuburo tsutātā* ‘his fame has gone far’; Z 22:333 *ku şşai şşuvo balysā ne*

pyūṣḍe ‘where even the report of the Buddha he does not hear’, Z 23·122 *ttu ṣṣuṇṇ biṣṣu vīrā, biraṣṭe* ‘he has spread that report everywhere’; K 5, 14314 *pajṣama ṣṣuṇṇa-karaṇa yāḍāṇḍā* ‘they made honour, celebration of fame’, Tib *mēhod-pahi las byed-de*; v 58, 128v4 *ṣṣu-karaṇānu* ‘of makings of fame’; SuvP. 70r3 *ṣṣe*, BS *yaṣeṇa kīrtiyā* (dyadic); v 94, 17v7 *pajṣama ṣṣattetā jṣa* ‘with worship (and) fame’ (**ṣṣraukatātā*-); iv 23·3 *dyāma ṣṣva armyāya* ‘sight (and) fame of Amitāyus’; JS 15v4 *ṣṣva nāma ni hūñā* ‘do not speak fame (and) name’; From **ṣṣraukā*->*ṣṣuvā*-, 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 *skwk*- ‘song’ (Syriac *zmyrt*’); Sogd. Bud. *ptsr*’w- ‘to consecrate’, *ptsrwm* ‘formula, sayings’, *ṣṣrwykh* ‘female musicians’, Zor.P. *srāyītan*, N.Pers. *sarāy*- ‘to sing’ *surōd* ‘song’, Balōči *sun*- ‘to hear’. IE Pok. 605–7 *kleu*- ‘hear’, O.Ind. *śṛṇōti*, *śrūtā*-, Av. *surunaoiti*, *srūta*-, Greek κλέω, ἔκλυον, κλυτός, Lat. *clueō* ‘be named’, Celtic O.Ir. *cloth* ‘fame’, Welsh *clod* ‘fame’, *clyw*- ‘to hear’, O.Engl. *hlēodor* ‘sound, melody’, Lit. *šlovē* ‘pomp’, O.Slav. *slovo*, *sluti* ‘be called, famed’, *slava* ‘fame’.

ṣṣai ‘even’, I 137, 44v2 *vyāghrra-naka ṣai*, ‘even the plant *vyāghra-nakha*- (‘tiger’s nail’), BS *vyāghra-nakhasya* *apī*; v 14, 10v2 *khvī ṣṣai biṣṇa jṣina jya īyā* ‘even when his life has wholly ceased’. From **ṣṣāi* oblique to **ṣṣa*-<**afṣa*-<**apiṣa*- to O.Pers. *apiy*, Av. *aipi*, Greek ἔπι, ἔπιθεν, ὄψέ, Lat. *ops*->*os*- (*ostendo*); like *tca*-<**ftṣa*-<*patiṣa*- (Av. *paitiṣa*-), Sogd. *pč*- (*pčkwye*- ‘to fear’), Yaṇnābī *ču*- (*čukēr*-), Pašto *ca*- (*c=ts*, *camlāstəl* ‘lie down’), Oss. *dzu*- (*dzubandi* ‘talk’).

ṣai, *ṣei* ‘this of his’, later *ṣai*, *ṣe* from *ṣa*- ‘this’ and *yī* 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 *aṣma-garbha*- 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* **ṣingači*->**ṣincā*- (for *-či**note Šuynī *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, hauvi-v-i ṣṣaidā* ‘his eyes become heavy and they itch, its strength is affected’; III 85·65 *khū tcaimañia ṣṣaidā* ‘when eyes are affected’; III 93·266 *tcimeñia ṣṣaidā* ‘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 *ṣṣide*. From base *ṣrai*:-*śri*- ‘cling, rest upon’, *ṣṣaidā*, *ṣaide*<**ṣrayatai* and **ṣrayantai*, to Av. *sray*-, *srita*-, O.Ind. *śrayati*, *śritā*-, see s.v. *būṣṣātā*- ‘stairs’ (**abi-śritā*-). IE Pok. 600–2 *klei*-, Greek κλίνω, κλινύω, 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*, *šliėti* ‘lean on’, Slav. Russ. *sloj* ‘layer’. IE *kl-ei*- to *kel* ‘incline’, with *-s*-, see above *ṣās*-, *ṣiṣ*-<*śraiṣ*-, Av. *sraēṣ*-.

ṣṣema ‘clay (?)’ as ‘sticky stuff’ (as Zor.P. *dōṣēn* ‘clay’), iv 71b1 *ṣṣema 1 kina* ‘one *kin*-measure of clay’. See above s.v. *ṣās*- ‘adhere’, *ṣemāṃgye* ‘sticky’, BS *piccha*-, Oss. D. *sans*, I. *sasm* ‘glue’.

ṣemāṃgye ‘sticky’, fem. plural, Sid. 145v2 *āṣkyi ṣīye, u ṣemāṃgye u kahaitte u hasu* ‘tears white, and sticky; and itches; and swelling’, BS *sita-upadeha-piccha-aśru-kaṇḍū-śopha*-, Tib. *mchi-ma hbyar-hbyar-po dan g-yah-zin skran-ba rnams yino*. From **śraiṣma*-, **śraiṣmāna*-, participle to *ṣaṣ*-<*śriṣ*‘adhere’, with *-ka*-, fem. *-jā*-.

ṣer- ‘move’, Z 13·111 *kho bātāna ṣerāte bina kho ju ye ggari mñi pātāyā* ‘as the lute moves in the wind, as it echoes from a mountain’, parallel to Tib. *rlun bskyod* (‘moved by wind’). From **ṣāraya*- ‘move quickly’, Av. *γṣar*-, *γṣrād*- ‘move, flow’, Sogd. Bud. *zy’rt* ‘zy’rt ‘swift’, *zy’rtr* ‘swifter’, Man. *ṣyrt*. Chr. *ṣyrt*, *ṣyryt*, Bud. *zy’rt’k*, Pašto *zyard*, Wanetsī *zyarda*, *zyard* ‘haste’, *zyar*, *zyarda* ‘quick’; Oss. D. *zyorum*, I. *zyoryn*, *zyord* ‘run’ (**zyar-u*-). IE Pok. 487–8 *gʰhder*-, O.Ind. *kṣārati* ‘runs, flows, streams, vanishes’, Greek φθεῖρω, φθέρπω ‘make perish’, φθορά ‘destruction’, O.Ind. *nirjhara*- ‘waterfall’ (dialectal *jh*-).

ṣer- ‘play music’, III 46·13 *māgadha* (BS) *māsta ṣṣākām va ṣerida* ‘the exhilarated bards play music for the lovers’; =III 34·6 *māgadha māsta ṣṣākām va ṣerida*; III 35·38 *ṣerida jūhe jsa khu ranija bina skūi* ‘they play with love as one touches a jewelled lute’; III 38·37–8 *ṣirida jūhaunai hva biṣṣaṣa* ‘they play music; the talk of love is spoken’. From base **ṣāraya*- ‘to sound’, Sogd. Bud. *zy’yr*- ‘to call’, Man. *ṣy’r* ‘cry’, Bud. *pṣyryr*- ‘be named’, Man. *ṣyrytyy* ‘named’, Chr. *ṣyryr*- ‘to call, name’, perfect *ṣyryrd’t*; *pṣyryr* ‘cries’, perfect *pṣyryrd’t*, N.Pers. *ṣayār* ‘cry’. IE possibly *zger*-, *gzer*-.

ṣeṣā ‘this’, III 132, 5a3 *ṣeṣā karmā* ‘this *karma*-act’, =III 132·5b1 *ṣṣā karmā*. See *ṣa*-.

***ṣeṣṭe** ‘adhered, attacked’, JS 27v3 *veysvā ṣṣā drrownē ṣeṣve twī bede pajse* ‘among the lotuses the scorpions upon you attacked strongly’ (written *ṣve* for *ṣte*), from base *ṣās*-<*śraiṣ*-, see above *ṣās*-, *ṣiṣ*-, participle *ṣiṣṭa*-.

ṣaiṣṭai ‘adhered, attacked’, II 121·218 *daukha ma ttadi ṣaiṣṭai* ‘trouble attacked me only so far’, translation BSOAS 30, 1967, 98. To base *ṣās*- *ṣiṣṭa*- ‘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 *ṣau*, there occurs also II 33, 3b8 *salya-bāyāi pharṣa sāmdara* ‘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*, *śvānakai*, *ṣacū*, *ṣanirā*, *ṣanirakā*, *ṣamdū*, *ṣarnnadattā*, *ṣilā*, *saihyi*; Tib. *kraṣisā* (*bkra*-*śis*), *khri dārrjai* (*khri rdo*-*rje*), Chinese *kīma tcūna*, *kīma tsūna*, *phwai hvuihi*. The title follows other titles: MT 0489b1 (SDTV 80) *āmācā ṣṣau vāṣṇadattā*; II 72·8·2 *tcī-ṣī āmācā ṣau viṣgraka* v 218b1 *hiyaude ṣṣau viṣa*; II 62 Ačma 1 *hiyaudā āmācā*

ṣṣau viṣnadattā; 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’ou* ‘group-commander’, gen. plur. II 58b4 *ttūtūvā*); iv 71a2 *ṣau ṣilā*, iv 68a2 *ṣpāta ṣilā*. The title is preceded by a toponym: II 74·44 *hvaṃna kgrā ṣau ṣamdū* ‘of the Khotan *kgra*-’; II 73·9 and 74·43 *ttāgutṭa kgrī ṣau ṣarnnadattā* ‘of the Tibetan *kgra*-’; II 73·10 *naṃpajamñai ṣau śvānakai*. The name of the *ṣau* official is preceded by the royal name or *kṣūṇa*- (regnal period): v 2·6393·2·1 *hvaṃnā rrāmḍi vāṣṣvāham ṣṣau ṣanirā salya* ‘(in the . . . th regnal year) of the king of Khotan Viṣāvahana, 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 *hvaṃna rrāda viṣākirtta tṭya tcī-ṣī āmācā ṣṣau viṣaraka salya* ‘the king of Khotan Viṣakirti, in the year of the *tcī-ṣī āmācī ṣṣau* official Viṣaraka’. For the titles *āmācā*-, *tcī-ṣī* see iv 62; 54.

For ‘king’ Khotan Saka has *rrund*- (nom. sing. *rre*), Tumšūq Saka *rid*- (gen. sing. *ride*) for ‘prince’ *rris-pūra*-, for queen *rrīnā*- (base *raz*-); *rrāysan*- translates BS *īṣvara*- ‘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’ (**navā*), *pau* ‘onion’, Kušan coin legend PAO, PAYO gen. plur. PAONANO ‘king’. Three bases *xṣā*-, *xṣai*-, *xṣau*- to possess, rule’ can be traced in Av. *xṣāθra*- ‘power’, O.Pers. *xṣāyaθiya*- ‘ruler’ (=Akkadian *šarru*); Av. *xṣāyeiti*, Waxī *šāy* ‘rich’; *ṣṣau* (**xṣāvan*-); *ṣavā*- ‘property’. See BSOAS 12, 1948, 327–9. A leader of the Ūe-ṣṣī (in 90 A.D.) is named Chinese *fu-uang sie* ‘subordinate ruler *sie*’, older *p’iuk jiwang-zia* (Japanese *ša*) (K 52·10; 1298·1; 865·3). The sign 865 had final velar *zia*, *ziek*, and here represents Iranian *šāha*-, from older **xṣāyah*- in O.Pers. *xṣāyaθiya*-, but for the subordinate ruler, similar to Khotan Saka *ṣṣau*, and the western Sasanian *šāh* 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 vañia bāye śarv(ā) dīrvā kīrvā* ‘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 ysīdā* ‘the rheum yellow’, BS *sita-upadeha*- (‘excrescence’), Tib. *rnū-ma ser-ba dan*; Sid. 145r5 *u ṣaukalai hauṣka hamāre* ‘and his rheums become dry’, BS *dūṣikā* (‘uncleanness of eye’), Tib. *rnū-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. *xṣudra*-, *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 ṣuvṇ anāskotta darra* ‘tossed about, half disjointed, torn up’; Z 20·38 *hamḍara vātco uskyālsto ṣṣaunda* ‘others then tossed upwards’, III (ed. 2) 142v3 (*uskyā*)*lsto ṣṣonda* (variant to Z 20·38). See *biṣṣonda*.

ṣṣuma ‘desire’, II 115·27 *hvaṇḍai va sauḥa ṣṣuma mara aṣta* ‘here for the man is pleasure, desire’ (BS *sukha*-). From base *zar*- ‘desire’, to Av. *zara*- ‘aim’, O.Ind. *har*- (*haryati*), possibly Greek χαίρω, χαρίζω. Hence *zr-au*-, noun **zrauma*-, dyadic with *suha*-, BS *sukha*-.

ṣkam- ‘make, form’, present *ṣkīm*-, participle *ṣkonda*-, Z 3·107 *ṣkaugye ṣkimūdā pharu* ‘they do many *saṃskāra*-acts’; Z 2·49 *horā pharu nirmāte ṣkonde* ‘he created magically (made) many a gift’; Z 2·93 *gyastūñi āysanu* (BS *āsana*-) *ṣkodde* ‘he made the celestial seat’; K 36·100–1 *saṃ 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 *kārṣi*) *ṣkauda maṇḍalākhārā nveya* ‘there he made a circle, according to the shape (BS *ākāra*-) of a *maṇḍala*-circle’, =K 23·81 *vara kāṣa ṣkauda maṇḍalākhārā nveya*; K 32·34–5 *khu ā nāramji maṇḍila-sthām ṣkaude* ‘when he came he made a drawn dark line like a *maṇḍala*-circle’. See *haṣkim*-, *haṣkaunda*-. Noun *ṣkaunḡyā*-, *ṣkonjā*-, *ṣkaujā*-, *ṣkājā*- ‘making; action’, rendering BS *saṃskāra*-, SuvO. 36v4 *rrvīye 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. *hkhōr-bahi ñes-pa rnams dran-nas* (*hkhōr-ba* ‘circle’, *ñes-pa* ‘evil’). Adjective, v 132, 2a4 *tta hvate se ṣkogymai hārā u a(ṣkonḡyāi)* ‘so he spoke, saying, the conditioned thing (=BS *saṃskṛta*-) and the unconditioned thing’, translation E. Lamotte, 306 ‘les idées de conditionné et d’inconditionné font deux’; Z 7·28 *hīvya vākalpa ṣkaunḡjya haṭṭha* ‘own erroneous thoughts, conditioned truth’; K 9, 43r2 *ṣkaujīnai hārā*; Manj. 135–6 *ṣkājīmai saskrre dā* ‘conditioned *dharmad*-doctrine’ (dyadic, BS *saṃskṛta*-); 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 *ścimbaya*-, noun *fraskamba*-, ‘beam; forehall’, *frascimbana*- ‘beam’ (Zor.P. gloss *frāc* *aṣgandan*), *upaskamba*- ‘under support’; M.Pers.T. *ṣdyṣkmb* ‘room’, N.Pers. *paṣkam* ‘summer-house’ (> Turk. *bäckäm*), Armen. lw *paṣkamb*, *paṣkam* ‘balcony’; Sogd. Bud. *ṣk’np* ‘stage, storey’, *ṣk’np’k*, *ṣn’k’np*, *ptṣk’np*- ‘edge of roof’, *ptṣknp*-, Chorasm. *pickab* (*c=ts*) ‘wall’, Pašto *skām* ‘tent-pole’, *āčawul* ‘to throw’ (**āscab*-), *pečūmai* ‘acclivity’ (**patiṣkambaka*-), Parāči *ṣkōb*- ‘to raise’. See also above *tcamph*- ‘to support’ (**ścamb(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 *nī-*, *pā-*, *va-*, *ha-*, III 137·17–8 *cū būra caidā* (BS *cintā-*) *nva kṣame ttā naiṣkalidā* ‘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-*, *pi-*, *pe-* Z 14·36 *kyai pāṣkalindā* ‘some analyse him’; Sid. 140v5 *hva hva duṣṣā jsa peṣkalyāñā* ‘severally with the *doṣa*-states it must be distinguished’, Tib. *nad-gṣi so-sohi sman-gyi sde-čan-gyis dugs bya-ba dan* (dugs ‘warm’); Sid. 134v2 *mau jsa āchai, 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 *peṣkalq*; SuvO. 55v7 *śśaṃdye pāṣkalyau* ‘parts of the land’, BS *prthivī-pradeśe*; Z 5·56 *biṣṣā dvāsu pāṣkala kāṇa* ‘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-pāṣkalā* ‘having form as desired’, BS *kāma-rūpiṇaḥ*, 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 *vaṣkalq* ‘chapter’, Tib. *lehu* (not III 69·93 *vaṣkaista haudva pasta* ‘thrown, both fell down’); with *-s-*, Sid. 314 *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 *dr̥rā-haṣkalṭ ysama-śśaṃdai* ‘the triple world’. From base *skard-* (*-d-* increment to *skar-*) ‘to cut’, Sogd. Bud. *synkt-škrō’k* (‘(ju)ube-cutter’) the mainah bird’; *wyṣkrδ-* ‘to break up’, *wṣk’rδ* ‘needle’, *ptṣkrδ*; Man. *nṣkrt* ‘explanation’; N.Pers. *niṣgardah*, *niṣgirdah* ‘cobbler’s knife’, Oss. D. *k’ardeū*, I. *k’ardü* ‘cleft’ (see above *kēca* ‘cleft’); Orm. *parčar-* ‘to cut’ (**pari-sčard-*). IE Pok. 938–47 *sker-*, *sker-d-* ‘cut’, Celtic O.Ir. *scerdī* ‘snatches off’, O.Engl. *scort* ‘short’, Lit. *skardūs* ‘steep’, *skerdžiū*, *skeṛsti* ‘kill’, O.Slav. *o-krūdū* ‘tool to cut stone’, Russ. *oskord* ‘large axe’. See also *škälä*.

ṣkala ‘dry places’, Z 22·116 *dara ṣkala hwetā* ‘ravines, dry places, clefts’; adjective, *ṣkala-*, *ṣakala-*, *ṣakāla-* ‘dry’, III 59·20 *vīra ṣkala brrimji* ‘there dry places’ (dyadic), BS *ujjāngala-*, III 59·23 *ṣkala brrimjvā* ‘in dry places’; III 42·1–2 *ṣakāla tcāraṃphq* ‘dry sticks, rods’; K 47·57 *diṣṭā hā ṣakale vīstā* ‘she placed the stick in his hand’. From *hiṣku-* > *ṣka-* (as *hiṣta-* > *ṣta-* present to base *stā-* ‘stand’), Av. *hiṣku-* ‘dry’ Sogd. Man. *ṣqwyvy* ‘dry’ (**hiṣkuwaka-*), *ṣwōčē* ‘dry’, *pr’ṣkwōč* ‘dry’, Turk. *guruṣ*. See also *škūi*. IE Pok. 894–5 *sek-* ‘to exhaust’, Celtic O.Ir. *sesc*, Welsh *hysp*, Breton *hesp*, *hesk* ‘dry’.

ṣkalā ‘sound, noise’, Z 4·410 *ṣkalā pātūṣānu* ‘noise of drums’, Z 23·160 *kūsa-ṣkalu* ‘noise of drum’, I 171, 87r4 *gvaṇa ṣkala u paṇāyāma* ‘noise and sound in the ear’, BS *dhwani-*; III 72·162 *nadāṃ skalā ṣaṃdā tsau* ‘noise of the leaders (?) came to the ground’; JS 7v1

ysirūṃ āṣṭaṃdi ṣkalāṃ davāṃ pvaṇna ‘they began to make noise loud to frighten the wild animals’ (*ṣkalāṃ* infinitive in *-ānā*); K 33·56 *ysirā āṣṭaṃdā ṣkalāṃ jūhai gvāysāna* ‘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. *skālijn*, *skālyti* ‘bark continuously, howl’ (from Polish *skolić*); *paskalā* ‘rumour, ill report’, Let. *skal’š* ‘sounding; loud’.

ṣkāmaakaṇa ‘covering’ (*ā* < *au*), Sid. 152r1 *u tteña ṣkāma-kaṇa hā tvā arva viṣṭāñā* ‘and in that skin is to be put that medicament’, Tib. *skyin-par khon-du bčug-la* (*skyin-pa*=*skyi-ba* ‘outside of a skin’). See *ṣkauma*.

ṣkālśa- ‘pride’, Z 2·71 *māniya ṣkālśa* (dyadic) ‘pride’, (BS *māna-*); v 125, 7b2 *kāḍā ṣkālśā* ‘greatly, pride’; SuvP. 65r1 *cu ṣkāṣi prracai mānā* ‘what because of pride (dyadic)’, BS *māna-darpa-āvṛta-*; III 1, 6r2 *ṣkālśina* ‘through pride’, III 8, 16v2 *ṣkālśina*; Z 19·80 *ṣkālśi*. Abstract, SuvO. 36r2 *ṣkalṣatete jsa bārrāṣṭattete jsa pāhāṣṭāna aysmūna* ‘with mind cleared of pride, exalting’, BS *māna-mada-darpa-vivarjītena cittena*; Z 22·242 *puṣṣo ṣkālṣatetu paṣṣānda tharggu ysurru hiṣu aretu* ‘you renounced at once pride, pain, anger, greed, envy’; Z 2·72 *biṣṣu nā ṣkālṣetu mānā irdyau jsa buhu hatcañāmā* ‘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’, *skalauti*, *skaliuoti* ‘spill over’.

ṣkālā ‘piece of wood’, Z 23·44 *henei candanā ṣkālā* ‘piece of sandal-wood’ (BS *candana-*), Chinese *mu* ‘wood’ (K 643·1), like Tokhara A 15a6 *candaṃṣim or* (or ‘wood’). From **skṛdo-* *-ṛd-* > *-āl-*, base *skal-* ‘cut’.

ṣkū ‘touch’, 3 sing. K 21·5 = K 28·180 *bīna ṣkū* ‘he touches the lute’, K 37·120 *bīnā skū* ‘let him touch (play) the lute’; 3 plural, III 106·32–3 *bīnauna ṣkūda* ‘they touch the musical instruments’; optative 3 sing. III 47·57 *khu ranija bīna ṣkūvī*, =III 35·39 *khu ranija bīna ṣkū* ‘as one touches a jewelled lute’, see s.v. *ṣer-* ‘to sound’. Participle Z 13·114 *cu vara bīnāña aṣkusta adaunda ṣṭāna akrīya* ‘what music there was untouched, unblown, unstruck’; Manj. 414 *bīnāña aṣkūstai ṣṭāna pāhyāda ramanī hvara* ‘delightful, sweet music they may play, though untouched’. See cognates s.v. *skau-*:*sku-* ‘to touch’, with *-ṣk-*, see **buṣkuta-*, v 155a4 *buṣkve* ‘covered’, and *ṣkaumaka* ‘skin’.

ṣkūi ‘relic’, III 107·8 *ca būrā tta baiṣyūnyai ṣkūi vīrā* ‘what is so over the Buddha’s relic’; parallel to BS *śarīra-* (improving on BSOAS 10, 1942, 894; 905). From *ṣkuwa-*, to Av. *hiṣku-* ‘dry’, see s.v. *ṣkala-* ‘dry’, Sogd. Man. *ṣqwyvy*.

-ṣkūj- ‘stir, blow up’, see *paṣkūj-*:*paṣkauta-*.

ṣkūṭa ‘in the throat’ from **skautiā* (see *-t-* in *rraute* ‘desire’), Sid. 100v5 *biji kūṭāñq ṣkūṭa sapala naṣphaṣṭāñq* ‘the sparrow (*bimja-*) must be pounded, the green stuff in the crop must be removed’; I 159, 73v1 *krimga śau pāra u ṣkūṭa pā jsaḥira biṣā hīra tta biṣa hāysā diṣāña* ‘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 *khvaṃ na hama*

ṣkūṭa ragai ‘how shall I not have liquor in my throat?’. From **skauxti-* (or **skauti*) base *skauk-* to Sogd. Bud. ZK ‘*ṣkwōch* ZY ZK *prṣṭ ptw’sṭ* ‘throat and lips dried up’; ‘*ṣkwōch* *’ptr’γwōṣṭk* ‘throat-obstructed’, to base *skau-*, *skau-k-*; possibly ‘hollow, tube’, see *kau-* in *kuṣḍa-* ‘hole’. The *hīra* ‘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’.

ṣkauṅgyā- rendering BS *saṃskāra-* and *vyūha-*, see s.v. *ṣkam-* from **skāmanka-*, fem. **skāmanjā-*.

ṣkaumaka ‘covering’, II 60·17 *kagīja ṣkaumaka* ‘covering made of skin’, see also *skāmaka*. This meaning ‘covering’ suits the use with *kagīja* 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 *ṣkūda* ‘they touch’, see *ṣkū*.

ṣga ‘division of month, monthly quarter’, v 243·37 *ṣḡ-v-a(m) dīda māsta ṣga khainḍā habaḍa* ‘this of them is full like the month’s third quarter’. From **viṣukā-* > **uṣugā-* > *ṣga*. To Av. *viṣvank-*, *viṣpaṭa*. IE Pok. 1175–6 O.Ind. *viṣu-* ‘in both ways’, *viṣuva-* ‘equinox’, *viṣvank-* ‘to both or all ways’. But *ṣuvo* ‘half’ with suffix *-auva-*.

ṣṭa-, present base to *stā* ‘be’.

ṣṭakulā- ‘abuse’, Z 2·98 *ṣā ṣṭakula muho vāte naṣta* ‘this abuse has settled on me’; Z 12·113 *ttīyā ṣṭakule yande haṃdaru* ‘then he abuses another’; Z 12·112 *ṣṭakulce yande* ‘he abuses’; Z 12·11 *ka ne balysānā ggūtrā ṣṭakula-jsera hāmāte* ‘if the family (BS *gotra-*) of Buddha may not be worthy of abuse’; v III, 33v1 *aṣṭakulcu*, BS *abhaṇḍana-* ‘non-abuse’; v 62·9 *apahāysīye-t-ī ṣṭakūlai 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 ‘injurièrent’; K 40·51 *ṣṭikulaviyi*, = K 43·168 *ṣṭikulaviyi*; dyadic, III 61·46 *cu mi ahamāñāṃdā satva ṣṭikūla puḍāṃdā* ‘what beings despised me, abused me’, with Prakrit *ahamanya-*, BS *adhimanya-* ‘to despise’, see JS 8v4 *ahamñe ysire hve ttriṣa 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 *āṣṭīye* ‘you resisted’ (**ā-staxta-*).

-ṣṭar- ‘spread’, see *āṣṭāre*, *biṣṭara-*.

-ṣṭarr- ‘strew, spread’, see *baṣṭarr-*, *paṣṭarda-*.

ṣṭāma- ‘staying’, II 76·72 *erākaṇa ṣṭāmā*, adjective *-āma-* to base present *ṣta-* (< *hiṣta-*), see s.v. *ārra-*.

ṣpaṭa- ‘round (?)’, II 85·16 (miscellany) *ṣpaṭa-garba kusi-jsihāra* (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*, Sarikoli *peṭ*, *puṭ*; *peṭ* ‘round’; *garba-* may be BS loan-word *garbha-*, but note also Av. *garəwa-*, *gərəbuš-*, Zor.P. *gaṣr*, M.Parth.T. *gr’b*; see *garba-*. Note also BS Mahāvvyutpatti

8889 *gilla-peṭṭa*=*lamba-udara-* ‘with hanging belly’; also *gilla-peṭṭha-*. See below *ṣvakā-* ‘(round) pill’. For *ṣp-* beside *p-*, note also *ṣṭika* ‘commentary’, BS *ṭikā* (III 100·10), quoted s.v. *ṣerrai*.

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 σφαραγέομαι, Lit. *spargėti*, *sprógti*, O.Engl. *sprecan*.

ṣpuljei ‘spleen’, Z 20·55 *ṣpuljei rrūwa ṣyī jatārrā bilga ysārā* ‘spleen, intestines, lungs, liver, kidney, heart’; I 167, 82v4 *ṣpimjā*, BS *plīhan-*; Sid. 100r1 *ṣpaijai*, I 167, 83v1 *ṣpimjim* (*-im-*, *-im*=*-ai-*), I 151, 61v3 *ṣpaijā-rāli* ‘pain of the spleen’. From **ṣpr̥zya-*, 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* (**spurzāken*), Kāšāni *espul*, Orm. *spuṣak*, Yidya *spərəza*, Sanglēči *spərəz*, Waxī *sipurz*, Balōči *isp’ulk*, Yazdī *siwarz*. IE Pok. 987 *sp(h)elgh-*, O.Ind. *plīhān-*, Armen. *paicahn*, Greek σπλήν, Lat. *liēn*, Celtic O.Ir. *selg*, Breton *felc’h*, O.Slav. *slězena*.

ṣper- ‘flow, splash’, III 80·31 *baysga aysbanā saginā ṣperidā pveṣtyūṃ* ‘the many stone channels pour out alarmingly’. With *va-*, K 60, 37r4 *utca vaṣperī* ‘water splashes’. See *usphūr-*. IE Pok. 993–4 *ṣper-* ‘strew, besprinkle, flow’.

-ṣpris-, see *haṣpalgy-*, *ṣparggā*.

ṣmā ‘sons (?)’, II 86·48–9 *sajāṭta* (BS *sajāta-*) *dīvyq ṣmā* ‘kindred sons of the *devatā*’, like *gyastaṣṣaa-* ‘*deva-putra*, son of the *deva*-god’. From **viṣumaka-* > **vṣmaa-* > *ṣmaa-*, see *ṣū* ‘son’ < **viṣūta-*, to base *hau-*:*hu-*. IE Pok. 913–4 *seu-*, O.Ind. *savati*, *sūte* ‘bear young’, *sūnū-* ‘son’, Av. *hau-*, *hunāmi*, *hunu-*, *haota-*, Greek υἱός, υἱός ‘son’, Celtic Welsh *hog-en* ‘girl’ (**sukā-*). See also *ahvyāñe*.

ṣyan-, see *ṣun-* ‘to put’.

ṣyauña ‘to be prepared’, *ṣḡña-*, see *ṣy-*, *ṣ-*, *ṣṣta-*.

ṣva ‘fame’, see *ṣṣuva*.

ṣva- ‘put’, participle to *ṣun-*.

ṣvaka ‘pill’, Sid. 121v4 *arvījai hā ṣvaka* ‘medicinal pill’, BS *vartī-*, Tib. *ri-lu*; Sid. 122r3 *ṣvaka*, Tib. *ren-bu* (‘pastil’), gen. sing. Sid. 121v5 *ṣvakeye hīye krre vī* ‘in treatment by pill’, Tib. *ren-bu mas btan-bahi čho-ga*; plur. Sid. 151r2 *ṣvakeye padimāñā* ‘pills are to be made’, Tib. *ri-lur byas-pas*; Sid. 149v5 *ṣvakyi padimāñā*, Tib. *ri-lur byas-la*. Note Tokhara *ṣpakiye*, *ṣpakaim*. From **ṣapakā-* to base *sap-* ‘be round’, see *savā* ‘box, basket’, N.Pers. *sabad* (**sapatā-*) with *ṣ-* variant to *s-*, *ṣ-* (see s.v. *śśāra-*); meaning like BS *vartī-* 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 neṣṭāṃdi kūṣṭai 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 *ṣvīda jsā*; v 296, 1a3 *ṣvidu*. . . *kho muhu pādāñdā* ‘milk. . . when they nourished me’; adjectives, I 181, 99v3 *ṣvidanim* (*-im*=*-ai*) *gūlya* ‘pills from milk’, Sid. 130v1 *ṣvidīnai-v-ī hvaḍa khaṣṭa varāṣṇā* ‘for him must be used food (and) drink from milk’, Tib. *kha-zas ho-ma dan lhan-čig-tu zos-na*; v 42, 87r5 *ṣvidīnā raysa* ‘milk liquids’; *ṣvīdausta-*, Sid. 143v1 *ṣvīdaustām bahyām* ‘milk-

trees', BS *kširi druma-*, Tib. *ho-ma-čan*; Sid. 144v4 *švidaustā bamhyām*; BS *kšira-vrkša-* (= *aśvattha-*). From **xšvifta-*, Av. *xšvīpta-*, *xšvid-*, Sogd. Bud. *ʾγšypty*, Man. *xšyβt*, Yavn. *xšift*, Chorasm. *xwfc* (*c=ts*) 'milk', *xwfcyk* 'sweet', M.Parth.T. *šyft*, *šyft-xw'rg* 'milk-drinking, child', M.Pers.T. *šyftg* 'sweet', O.Pers. *σππτα-* in *σππτα-χορ* (Ktēsias) glossed by *γλυκύ, ἡδύ*, Pašto *šauda*, *šidi*, Šuynī *šūvd*, *šūvd*, Yazg. *š^oovd*, Sarikolī *ševd*, Orm. *šipt*, Zaza *šit*, Auramāni *šot*, Yidya *xušūvd*, *xušūda* 'sweet' (*xšira* 'milk'). For 'milk', Zor.P., N.Pers. *šir*; *širēn* 'sweet', M.Pers.T. *šyryn* 'sweet'.

švidā 'plant name', Sid. 14r2 *gīrāna švidā*, BS *hema-kšira-*, Tib. *bya-nu* ('bird-milk'); Sid. 129v2 *švidā bāta*, BS *payasyā-*, Tib. *birari* (ed. Pekin). For *hema-kširi* 'a kind of plant'; *payasyā* 'gynandropsis pentaphylla'. See *švida-* 'milk'.

švīnaa-, adjective to *šū* 'horn'.

šve 'night', as second component Sid. 4r2 *švga šve* 'mid-night'; IV 20:4 *mu-šve* 'tonight', see *ššava*.

šve 'report', K 40:31 *šve virām tta tta pyūštā* 'by report so was heard by us (-ām)', =K 43:148 *šve virā tta va tta pyūši* (= *šti*); SuvP. 70r3 *šve jsa* 'by fame'. BS *yašena kīrtiyā*; II 103:45 *asada švai gāriya* 'bad (BS *asiddha-*) reports, troubles'. See *ššuva*.

šve 'horns', see *šū*.

šve 'this', older *šāte*, III 75:217 *šve nāstā šamde biṃdā* 'it (the weapon) struck him to the ground'; III 75:228 *šve nāstā pūnyau ttū* 'he struck him down with arrows'; III 67:41-2 *šve nāyūm šamde biṃdā* 'I strike him to the ground'.

švauda 'they put on'; *švaudū* 'we put on', preterite to *šun-*.

s- 'five', *s-pari-* 'with five beyond' for older *pus-pare-*, see *pamjsa*.

sa 'he mounted', III 74:203 *haša 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. *zāyγā*.

sa, *ssa* '100', see *satā*; Manj. 114 *ssa sala parsaca beḍa* 'in the time passing 100 years'; K 40:20-1 *ssa salī masq brrāmbhe* '100 years in number before', =K 43:138-9 *ssa sala mosq brrāmbha*; III 76:241 *ssa sala mūdai būve* 'dead 100 years he revived', III 75:235 *ssa salā mūdai vistāmdā* 'they remained 100 years dead to her'; *ssa hašta* '108', K 146, 4r1 *ssa hašta pātta(ra)jīvā narau-mūdā* '108 putrajīvāa- (nuts) issue'; K 146, 4r3 *ssa hašta*; V 244, 2b4-3a1 *ssa hašta juna* '108 times', =K 94:111 *ssa hašta juna*, BS *ašta-uttara-śatam*; V 244, 3a4 *ssa hašta ju*=K 94:117 *ssa hašta jūnai*; *sa ysāra* '100,000', K 62:77r3-4 *sa ysāra tvaḍa šai* 'more than 100,000'; K 99:252-3 *sa ysāra sa byūra juna dī pākām dī paśauma-kyām āmrga šaraṇā haṣḍa viṇatta 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-tcīṇmgnā ahāvi jsyānde* '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 *aṃ*), older *samu* 'just, precisely, only', frequently *sa khu*, *saṃ khu*, *samu kho* 'just as'. See *samu*. In comments *cu...sa... 'what is...that is precisely'*; Manj. 197 *kau cu tv(ā) ksejī utca sa hīya kseje saña* 'he who desires that water, (it is) precisely he desires his own *saṃjñā*-concept'; similarly 197 *ttāma...sa...; saṃ khu* 'if only' III 74:196-7 *mira, saṃ khu a byehūm: hvāšā* '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 *khvam haḍem* (-em=-e)...*vāña saṃ*... 'although to me...yet now...'.
sak- 'to pass', see *skyetā*, *saja*, *sāta*.

saka-, *saṃka* 'coral', SuvO. 53r4 *saṃgyau iryau sakyau* 'conch, jade, coral', BS *śankha-śilā-pravāla-*, with *ira*=*śilā* (used in Khotan for 'jade'); JS 20v2 *keyuda ysarnā sakyau jsa samartha* 'keyūra-ornaments, golden, fitted with corals' (BS *samartha-*); Z 280:112 *cite svarna-sūttāra vā saṃka-hāra ysarnā* 'necklaces or brocades (BS *svārṇa-sūtra-* 'gold thread'), coral necklaces, golden things'; adjective, III 96:8 *bāgara ajsijai ysyaiḥya sakijai* '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* **viśsadēn 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), Pahlavi Psalter *sky* 'stone', Xūri *sik*, *sig* 'stone', Armen. lw *sing*, *sig* 'a weight of 4 κεράτια'; 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-paundai* 'a girdle cake made of molasses' (BS *guḍa-*); III 16:1 *saka-pāratta pahā jsa pyūva* 'girdle cakes taken out of the bag'. From **sātākā->*satakā-*, beside Waxī *sāt*, Sarikolī *sād*, *sād*, Yidya *sūi* 'slate', Šuynī *sād*, Sanglēči *usid* 'baking-pan', to Waxī, Sarikolī *sudγ* '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 *paundai*<**puvanta-ka-*.

sakala 'plant name', I 179, 97v4 *bāva sakala dva sira* 'of root sakala two ounces', BS *śātāhva-śāka-* 'vegetable *śātāhvā*, peucedanum graveolens, dill', =*śata-puśpa-*. From *sa-* '100' *sata-*, *kala-* 'part of a plant', see *kiḍā*, *kira-* 'bush', *cakala-* 'wood', *karāśśa-* 'creeper', to IE Pok. 545-7 *kel-*, Greek *κλαδός* 'twig', Oss. D. *k'uala*, *k'ala*, *k'alua*, *k'aleu*, I. *k'aliu* 'branch'.

sakša- 'hair', Manj. 63-4 *yaula sakša ttaira prrahauna jsirrajau 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, *striya*)

gūna cha sakṣā dyena 'to be seen, hairs, complexion, hairs'; Manj. 204-5 *sakṣye u gūnā kheṇḍa naysvāre tceṃaṃ paḍauysna* 'like hairs and hairs (dyadic) they fail (fall out) beginning with the eye'. From base **safša-* to Waxī *šafš* 'hair', *šašp*, *šafč*, *šāfš*, N.Pers. *šafš* 'thin branch', *šifšah* 'ringlet', Pahlavi Psalter *špšy* 'rod'. See also *šauda* 'rod', Waxī *šipk*, *šōpk* 'twig, rod'. Note variants *s-ś-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 *σκιπών*. Hence **kseps->šafš-*.

saṃka 'coral', see *saka*.

saṃkhal- 'smear, defile', Bcd 48v2 *cu āṃ nī saṃkhalyāre* 'lotus in the water) which are not stained', BS *alīpta-*; Sid. 102v3 *saṃkhalyāñā* 'to be smeared', Tib. *bsku-bar byaho*, Sid. 137r1 *sakhalyāñā*, Sid. 133r2 *saṃkhelyāñā*; 3 sing. Z 22:259 *ne saṃkhilittā saṃtsera* 'is not defiled in the *saṃsāra*-migration'; participle, Z 6:22 *asaṃkhilista-* 'undefiled'; JS 8v4 *bena saṃkhiṣta* 'smeared with poison'; Sid. 9v1 *saṃkhaista*, Tib. *bskus-te*; III 75:215 *biṃda hā saṃkhaistāmdā* 'they smeared (butter) thereupon'; nouns, K 9v2 *saṃkhālāmata*; Sid. 142r5 *saṃkhala-luna* 'ointment', Tib. *bsku-ho*; Bcd 45r2 *saṃkhalūñām jsa*, BS *vilepana-*; Sid. 147v4 *saṃkhalyāññām tcīñña hā nī 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 *saṃ-* and base *khal-* (present also *khaly-*), participle *khilista-*<*xard-*; the *saṃ-* is perhaps rather from *tsam-* beside *ham-* than BS loan-word. To base *xard-*, N.Pers. *xard* 'clay', Chorasm. *xθrk* 'dust', Šuynī *šarθk* 'clay', *šarδ-*, *šuxt*, Yazg. *xawδ*, *xaxt* 'defecate', Yavn. *xārd-*, Pašto *xarəl*, *xər* 'muddy, dirty brown', *axērl* 'to plaster', *axāra* 'plastering', *wara* 'silt', Waxī *xūrdəl* 'defecations'. Possibly Av. *xarədayā*, variant *xraδ-* (Yasna 10:15) (but Parsi-Sanskrit gloss *buddhi-*). See also *khārgga-* 'mud'. Possibly IE (s)*k(h)er-*, or -*l-*.

saṃgga- 'stone', Z 22:116 *saṃgga gūla* 'stones, clay', Sid. 12v5 *saṃgā*, BS *aśmari-*, Tib. *rdehu*; JS 25r3 *garyau saṃgyau hvasta* 'struck by stones from mountains'; III 104:41 *saga jsa styudyera hera naišta* 'than stone there is nothing harder'; III 72:152 *hī nāya sagyau ūca* 'place a bridge with stones in the water'; V 65:8 *raṃma-dvīpāna saṃgā* 'stones from Ratna-dvīpa'; III 71:151 *ca burā hīra ide garkha, saṃgā, hiṣaṃ ttralau śā* 'whatever things are heavy, stone, iron, tin, copper'. Adjective, -*inaa-*, III 109:8 *saṃgīnai vaški* 'stone tool', V 243:35 *sagīnai ysaira*, =ibid. 38 *saṃgīnai ysairi* 'stony heart'; adjective, -*ūda-*, III 79:10 *dūrā ttī jsām sagūḍa* 'hard then also stony'. To Av. *asanga-*, 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 *ἀκαινα* 'point', *ἀκόνη* 'whetstone', *ἀκανος* 'thorn' Lat. *agna* 'awn', Got. *ahana*, O.Engl. *egenu*, plur. *ægnan* (>*awn*), Lit. *ašnis* 'edge'.

saṃgaka 'small stones', I 177, 93v5 *drāma saṃgaka hamāri* 'such small stones occur', BS *aśmari*. See *saṃgga-*. **saṃgūrūna** 'vermilion', III 80:20-1 (the journey) *maṃ hadā saṃgūrūna sastā hvandvā āvūm* 'conspicuous in my vermilion-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 *-auna-*, see *māñandūna-* 'like', but here -*ūna-* is rather from *gūna* 'colour' as in *dajūna* 'flame-coloured'. See also *siṃjsūrā*. A reading *saṃgū 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. *sokü* '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 šāna* 'being at the last passage of time'. Hence from **sačā-* to *sak-* 'to pass', see *skyetā* 'time' <**sakati-*, and *sāta-*.

saña- 'plan', BS *upāya-*, with *dašta-* 'skilled', Bcd 52r3-4 *hajvattā u dašta saña* 'wisdom and skilful planning', BS *prajñā-upāya-*; K 57, 25r2 *daštyi sañe jsa* 'with skill'; adjective, V 164r3 *hajū ggumātā sañūvā* 'wise, trained, skilful'. With Tokhara B *sañ*, plur. *sañamma* 'plan', to Iranian base *san-*, *san-d-* 'to produce', in form coalescent with BS *saṃjñā*, in the Prakrit *saṃñā-* 'concept'. See *sand-*, *sasta-*, V 308, 10a1 *sanda-hvāñāunā pra(caina)* (following in the previous clause *pyūvāre* 'they hear').

saṃñyau jsa 'with dungs', see *satāna-*, *saṃma-*.

saṃja 'document', V 273, II 2:9-10 *šā saṃja pramāna himā khvī pharṣa maharā pyaśdā* 'this document becomes authoritative when the *pharṣa*-official Mahara signs it'; ibid. 3 *š(ā) saṃja tte pramāna cu phema spāta pakadā piškala* 'this document is of that authority which is the section of the *spāta*-official Pakada of Phema'; V 273, II 1, 2 *šā saṃ(ja) tte pra(c)aina c(u) phema spāta pakadā*; ibid. 6 *šā sa(m)ja pramāna himi khvī pharṣa... <pya>śdā*. This *saṃja* is parallel to *pīḍakā*, V 1:6392:7-8 *šī pīḍaki prammā hāmi khu hā puñārrjām haṃguṣṭi vāstā* 'this document becomes authoritative when Puṇyara-juna affixes signature', and to *pāda*, II 14, 109 *ttī rā šā pāda pramāna himi klūi pharṣa bara pyaśdā* 'this document is authoritative when the *pharṣa*-official Bara signs it'. There *pramāna-* is from BS *pramāṇa-*. From base *sanh-* 'to command', Av. *səngh-*, *sañ-*, *sanh-*, *səngha-* 'public statement', *sanhū* 'order', *sanhvant-*, verbal *sənghant*, participle *sasta-*. To IE Pok. 566 *kēns-*, O.Ind. *saṃsati*, *śastā-*, O.Slav. *seŭ* 'he speaks', Alban. *thom* 'I say' (**kēnsmi*). Hence **sanhač-*>*saṃjā-* (the usual shift from -*i-*, -*i-* stem to -*ā-* stem); or possibly **sangač-*, with *sang-* as O.Pers. *παρσαγγης*, N.Pers. *farsang*, *farsax* 'league'.

-saḍa- ‘satisfied’, to base *sar-*, JS 15r1 *ysaujsa hwaḍa khaṣṭa tcamṇa āsaḍā yai* ‘savoury food (and) drink where-with you were sated’. From *sar-*, Av. *fsəratu-* ‘reward’. IE Pok. 577 *ker-* ‘grow, nourish’, Greek κορε-, ἐκόρεσθαι, κόπος ‘satiating’, Lat. *cerer-* nom. sing. *cerēs*; *cerus manus* ‘creator bonus’, *creō, creāre*, Armen. *ser* ‘progeny’, *serem* ‘bear young’, Lit. *šerūi, šerti* ‘to feed’.

sata- ‘arisen’, see *san-*:*sata-*, with present suppletive *sarb-*.

sata- ‘hundred’, *satā, sate, sata, ssa, sa, sã, sse, se*, inflected, loc. plur. K 3, 139r4 *sītuvg yseruvg* ‘100,000’, III 6, 12v1 *sīyvā yservā*, v 49, 66a4 *sīyyau yseryau*; SuvP. 66v1 *sīyvā kalpvā*, BS *kalpa-śatesu*; acc. plur. SuvO. 36v7 *satā-yseru*; gen. plur. SuvO. 27v7 *satā-yserānu vadravānu* ‘of 100,000 troubles’; Sid. 133r5 *ssīyā papalām vī hāṣṭa* ‘comes to the ‘hundred peppers’, BS *pippalīm vardhamānām*, Tib. *pipilīm grans brgyar phyir-nas* (like Sid. 133r5 *pajā papalā vī hāṣṭa*); I 252, 1r5 *sīyau yseryau*, BS *śata-sahasra-*; N 166·18 <*da*>*sā-seyau* ‘1000’. Before other numbers, v 160, 203a3 *satā śūvare-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-śatam*; K 53·10·1 *ssa ysārā*, K 62, 77r3 *sa ysāra*, SuvP. 66r3 *sa-yseryām jsa* BS *śata-sahasraiḥ*; K 59·34r1 *se-ysirvā*, 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 *dvīsatānu uysnorānu* ‘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 cāhausā* ‘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 *ḥṣi-sse* ‘600’; III 112, 1v4 *ḥṣi-se*; II 34·4·8 *ḥṣi-se*; II 34·4·7 *ḥṣe-se*; v 215·70·2 *ḥṣe-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 pajsāsau*, 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 ḥha*; K 2, 137v2 *sata-ysāramu nasu* K 2, 137v3 *sate ysāramu nasu*; III 26, 31a2 *satam nasā ysāram nasā* ‘100th part, 1000th part’, BS *śatamīm kalām*; v 280, 5b2 *ysāramu nasu satāmu* <*nasu*>. Compounds, Sid. 103r2–3 *khaysme ttye nāma si, ssa-tturai viram śitta-pānakā gūrste* ‘the abscess, its name “hundred-orificed” is called *śata-pānakā-*’, BS *piṭakah śata-pānakah*, Tib. *phol-mig-gi min ni rma-kha brgya-pa ṣes-bya-ste* (*phol-mig* ‘ulcer, abscess’); Z 22·123 *paṃjsa-satā-salwo* ‘(a woman) of 500 years’; v 244, 2b3 *ssa-sali*, BS *varṣa-śata-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 pēmīnai-y-ūṃ jsa thau gvaṣcem 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-, satəm*, Tumšūq Saka *sa, saḍa* ‘100’, *sada bista paṃtsi* ‘125’, *dva saḍe* ‘200’, *xši saḍe* ‘600’ *paṃ-saḍe, pe-sa,*

pe-saḍa ‘500’ *na saḍe* ‘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’; Wanetsī *sī*, Pašto *sal*, Orm. *sō, sū*, Parāčī *sō*, Yidya *šor*, Sanglēčī *sāḍ*, Šuynī *īsād*, Yazg., Rōšānī, Sarikolī *sad*, Balōčī *saḍ*. To IE Pok. 191 *dekṃ* ‘ten’, 192 *kṃtóm* ‘100’, O.Ind. *śatām*, Finnish lw *sata*, Greek ἐκατόν, 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 *gvīhā satanā* ‘cow-dung’, BS *gomaya-*, =I 255r2 <*sa*>*vāna*; Sid. 8v3 *saṃnā*, BS *viṭ*, Tib. *phyi-sa*; Sid. 140r4 *sani*; v 42, 87r4–5 *gvīhā satāna kārṣa* ‘line drawn in cow-dung’; III 89·176 *saṃñyau jsa dai tcerai* ‘a fire must be made with pieces of dung’; adjective, III 42b5 *saṃñija kārṣa* ‘line drawn in dung’ (BS *kārṣi*), parallel to Divyāvadāna 306·23 *gomaya-kārṣi*; III 3, 9r3 *tī gvīhā saṃna kārṣa padīmāña* ‘then a circle of cow dung must be made’. From **sakan-* > *satana-*, *savāna-*, *saṃna-*, *sana-*, Orm. *askan, skan*, Parāčī *sayōn*, Yidya *yu-skən* (**gau-sakana-*), *xaškən*, Waxī *sagīn*. IE Pok. 544 *kekʷ-*, O.Ind. *śákr̥t̥, śaknāḥ*, Greek κόπρος, Lit. *šikù, šikti* ‘to defecate’. Note also Iranian *sak-*, Oss. I. *säg* ‘soot’, D. *āšk’orā, sk’orā* if from ‘dirty’.

satira-, *sera-* loanword from Greek σιτιρήρ, v 132, 1a1 |||*nāsā nāma raysāyanā* (BS *rasāyana-*) *śāna satirna ttāna raysāyamna*||| ‘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. *srav gčig*; Sid. 107r2 *ḥṣiri-nau saira* ‘96 *sera*-ounces’, Tib. *srav 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 pajsāsā sera* ‘a khauca-hat of 50 *sera* value’; II 60·29 *namaviña thavalakaña khauca haudūsā sera* ‘in a felt bag, a *khauca*-hat of value seventeen *sera*’. From **satēra-*, to Greek σιτιρήρ, 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 I *liang* (K 542·1)=I *tael*=I 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 snum-pa dan*, =v 317·36 *tcamjsai sanaidā*. Hence *sanaida*=*snāda-*, Prakrit to BS *snigdha-*, with -*t-* for -*n-*.

satharā ‘declivity (?)’, II 56·22 *ttye dī satharā padāmysa au ṣṭe* ‘below this declivity is the first village’ (SDTV 72); III 79·10 *bvaīysā aśājā satharā dūrā ttī 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 *pēcūmai* 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 āśarya subhūta ‘so what does seem to you, Teacher Subhūti’; III 28, 38a4 *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 *saityā*; 3 plur. v 162, 2a4 *stārñe ırye śśāre saindā* ‘women’s wiles seem good’; K 43·154 *ttā ṣṭā saitti* ‘it seems to us’=K 40·37 *ttā ṣṭām saittā*. Preterite, *sasta-*, v 332, 25r4 *duṣkaru sastu* ‘it seemed wonderful’, BS G 37, 22a6–7 *tatrāham bhagavann āścarya-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 saittyai au va pravarāṇa jsa cī ṣai hāva hamai* ‘if for you (-*ām*=*-ū*) there is any uncertainty (as to) what advantage arises from the *pravāraṇā*-invitation when it occurs’. Noun, Z 4·85 *syāmata kūra* ‘false seeming’, Z 9·10 *syemāte jsa*, III 111, 5v2 *syāma*; K 56, 21r3 *syauuma*. See also *pasasta-*. From *sand-*, *sad-*, *sasta-*, Av. *saidya-, sadaya-, sadaya-, sodaya-*, O.Pers. *ṭadaya* (or *ṭandaya-*), 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 *sodīy-, sādōid* ‘appear’, *sūdāy-, sādōid, mārək sādūd* ‘to feel’. Khowar lw *sar-*. See also *sadālaka*; *sanda-hvāñ-auña, sanā*. To O.Ind. *chand-*, *chad-*.

sadālaka ‘seeming good’, III 106·39 *ttai da sadālaka ṣa vīra ṣpāśa* ‘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 *viṭhāna-* ‘out of place’) *graha sanīndā* ‘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 *ttī auska pyaurvā sa* ‘then he arose into the clouds’; III 59·26 *āśṣṭā sa* ‘he rose into the sky’ (BS *ākāśa-*); III 74·214 *haṣa sa uska* ‘he rose up into the tower’; III 37·9 *uska se* ‘he mounted upwards’ (**satā*, **sate*); III 106·20–1 *baysānya sava* ‘she mounted to the window’; III 73·181–2 *sava hā māvā 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 *ucchrāpayisyati*; 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 *sāñā pavānakā*, =III 46, 26 *sāñīda pavinaka*, ‘they raise the pollen’; III 35·27–8 *sāñāda ttū spyakūḍi pavakā sāñīda ūskyāṣṭa yaka*, =III 37·24 *sāñīda ttū spyakūḍa patanakā, sāñīdā uskyāṣṭa u ys(ā)nāra tta ānaka*, =III 47·41–2 *sāñīda ttu spyakūḍā pavanakā, sāñīdā ūskyāṣṭā ū ysānāra ttā auna* ‘they raise the flower pollen, they raise up high and they, being seated, are beautiful’; v 303, 2–5 *dama-rāśā sāñi* ‘erects a *dharmā-*

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 *sāṃda-*, v 303, 2a2 *sthūvā benda sāṃdi* ‘raised it upon the *sthūpa*-monument’, ibid. 2a3 *ttiña thāña sāṃdi* ‘raised it in that place’ (Prakrit *thāna-*, BS *sthāna-*); ibid. 2a4 *śsarīra sāṃdi* ‘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 *śnī-* variant to *giri-* ‘hill’; Sogd. Bud. (Dhyāna 314) ‘*sky k’w* ’’*k’ē 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, snym-q*, preterite *sn*; noun Bud. *w’t-snyh* ‘breath rising’, *ṣwrt-snty* ‘vomit’, *snty* ‘act of rising’, *ṣwyr sny* ‘sunrise’, Chr. *b’msnyq nm’ē* ‘morning praise’, M.Parth.T. *sn-*, *sd*, infintive *sān* ‘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-*, Yayn. *sanāki, san-, sata-, sanak* ‘ascend’, causative *sayn-, saynak* ‘to raise’, Iškāšmī *san-*:*sad-*, Yazg. *sīn-*:*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-*, Munjānī *sasto, sāste, sāsta* ‘hillside’ (**sasta-* to **sand-* ‘ascend’). Note also Armen. *san, -ouc* ‘nursling, pupil’, adjective *sanakan, snound* ‘nutrition’, *snndakan* ‘nutritive’, *sneal* ‘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 nvaṣṭa sūhija āmai hamai* ‘(the advantage is that) there is associated with laymanship, dwelling, meritorious (BS *puṇyavant-*), fortunate, contented, happy’; Manj. 325 *sanā ylnāre harbaīśa parṣa pajsā yuḍa yini* ‘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 śīravā anamāna pārjsyai jsa* ‘and on the basis of contentment, non-regret, satisfaction, non-regret’; with -*āña* older -*auñā, -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-*.

saṃna- ‘faeces’, see *satana-*.

sanda-hvāñauñā ‘pleasing with speech’, v 308, 10a1 |||*pyūvāre, sanda-hvāñauñā pra(caina)* ‘...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 kūṭāñq ṣkūṭa sapala naṣphaṣṭāñq anvaṣṭa vīnaustq phoraḥ bidq banāña vīna jidq* ‘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 *kṛimṅa śau pāra u ṣkūṭa pā jśahira bīsā hīra tta bīsā hāysā dīsāña* ‘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’.

sam, *sa*, *sama*, *samva*, older *samu* ‘precisely, just, only’, and often ‘but’. See *sam-*.

sam ‘proper’, see s.v. *sam-*.

sam- ‘be even, plain, accord, agree, be proper’, v 341, 80v5 *cūḍe uhu naḍaunyaw śśūjātāna ne samāta u kalahārā va* ‘why do you, men, not agree one with another, but are quarrelling?’, BS G 37, 75 bis a1 *kimidaṃ bho yuwayoḥ kalaha-bhaṇḍana-vigraha-vivādo jātaḥ*; Sid. 9r5 *tī buri hera buḍa ṣvīdā jsa ne samīdā* ‘these many things do not agree mostly with milk’, BS *prāyaḥ kṣīraṃ virudhyate*, Tib. *hdi rnams ṣas-cher ho-ma dan 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 *anuśāsana*) is agreed’; N 175.25 *soṃdā yanīndā* they can agree’. Adjective *-ant-u-ka-*, Sid. 140r5 *dūṣṇ jsa samamḍva arvām jsa sakhaluṃna saṃkhalyāñā* ‘it must be smeared with ointment from the medicaments, suitable to the *doṣa*-states’, Tib. *nad-gzi dan hphrod-pahi sman-gyi bsku-ba dan*; Sid. 156v3 *samamḍvām arvām hamjvāme* ‘chewing of suitable medicaments’, Tib. *de dan hphrod-pahi sman mur-ṣin*; adjective *sama-* ‘proper’, see separately; *samu* see separately. See also *samana*, *samna* ‘properly’. From base *sam-*:*sonda-* ‘to accord, suit’, Paṣto *sam*, *sama* ‘even, plain, straight’, *sam-wālāi* ‘evenness’, *sama* ‘a plain’, and the name of the plain of the Yusufsai between Kābul river and Suvastu (Swāt). To O.Ind. RV *śām* ‘fitness’ (with BS *sam-*, Pali *sam-* distinct from *śam-* ‘rest’), possibly with Greek κάμνω, κομέω (see KT vi 357).

sama- ‘properly’, Sid. 151r4 *kām sam hamāte* ‘what is fitting’, Tib. *gaṇ yan run-bahi*; Sid. 101r1 *kām sam hamāte*, BS *yukta-*, Tib. *gaṇ yan run-ba* (et passim), like Sid. 103v4 *kāmai va hambusina ṣtāte* ‘what may be suitable for it’, Tib. *gaṇ hos-pas*. Sid. 132v1 *kāmīnā hambusaṃ ṣtāte*, Tib. *gaṇ 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 kheṇḍa* ‘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*, *samuṃ*, v 343, 85v2–3 *ne panamāre samu avātāyemate jsa āre* ‘they do not rise, but sit without speech’, BS 37, 80a3 *na caṃkramanti tūṣṇīm-bhāvena adhvāsayanti*; v 55, 113v6 *uho jsa āspāta samu* ‘with you alone is a refuge’; v 296a2 *samu-m 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 gīśai nauhya* ‘just as dew on tip of grass’; Manj. 186 *samva khu hūsadai 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 ttaṃdu* ‘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. *rīyīšn*, and *frašāimna-*, Zor.P. *rīyān*. Variation of sibilants *s-ś-ṣ*, see s.v. *śśāra-*, to base *kā-*, *ksā-*.

samuvā, *samūvā* ‘covering parts’, JS 28r1 *samuvā ūḍāṃde raṃṇiyau 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 *kām-*) ‘bend over, cover’, with *sap-* in Sogd. Chr. *s’pt* ‘left (<crooked) side’ beside IE Pok. 524 *kam-er-* Av. *kamarā-* ‘girdle’, Greek καμάρω ‘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’.

sambīrausta ‘with pods’ Sid. 16v2 *sambīraustā buśuñā-pacaḍa jśāra* ‘grain in pods of various kinds’, BS *vividhāḥ śimba-jātayaḥ*, Tib. *spyir-na gaṇ-bu-čan sna-čhogs rnams* (*gaṇ-bu* ‘husk’), BS *śimba-* ‘pod, legume’. From **sampa-* to *samp-*, *sap-* in *sava* ‘box, basket’ **sapatā-*, BS *śimba-* with secondary *-i-*. The form *sambīra-* (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 bāśūnī brūnā* ‘of Buddhas 20,000, at the rising all brilliance’, assuming *sayi ṣtāna* to correspond to III 25, 28a1 *saye urmaysdām* ‘at sunrise’, BS *sūrye* ‘bhyudgate.

sayi ‘100 to him’, *satā* with *yi*, II 27.34.11.

sar- ‘to satiate’, see *āśaḍa-*, *-śaḍa-*.

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 *zəmō daēvō.dātahe gao-jaṇō jaiwi-vafrahe upasrvatō xrūtahe ayavatō duṣḍā-ṇhahe aogaz-dastama 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 *štap* ‘swiftness,

oppression’, N.Pers. *šitāftan* ‘to speed’), see also Av. *aiwisrūθra-* of the coming of night and the wolves, Vid. 18.65 *yaθa vā vāhrkānhō sravanḥavō* ‘as the attacking wolves’. The base *sar-* ‘rush at’ gave with increment *-g-* M.Pers.T. *sr’xs-yn-* ‘to overcome’ in the passage *sr’xsīnyd ō* ‘*ndrxšt* ‘w *qys’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 *tcaurrvā śāmōvā hvāhye mista saragyai* ‘at the four entrances (*śāma* ‘mouth’) great wide halls (?)’, translation AM, n.s., 7, 1959, 20 and SDTV 25. From **sarangā-* to base *sar-* ‘cover, protect’, with *śārṣṭaa-* ‘hall’ (*s-* variant with *ś-*), *haśirma* ‘covering’, *śalaba* ‘room (?)’, Zor.P. *srād*, N.Pers. *sarāy* ‘abode’, Armen. lw *srah* ‘hall’, Mandaean *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. *slwb’k* Gr.Bd. (TD1) 84v1, Ind.Bd. 70.10 (ed. Justi) Pāzand *sruvā* of the *var ī yam-kart* ‘the enclosure made by Yama’; DkM 639.3 *slwb’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’rβwγ*, 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. Gershevitch, Mémorial J. de Menasce, 66–9); IE Pok. 553–4 *kel-* ‘cover, conceal, harbour’, O.Ind. *śaraṇā-* ‘protecting’, *śārman-* ‘protection’, *śālā* ‘house, room’, *śālā-* ‘enclosure’, Greek καλύξω ‘hut, nest’, κολεός ‘sheath’, καλύπτω ‘hide’, καλύβη ‘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 < πi), Lat. *clepō*, *-ere*, ‘steal’, Got. *hlifan* ‘steal’, O.Prussian *auklipts* ‘hidden’.

sarau ‘lion’, Z 2.90 *balysi hā trāmāte tsāṣtu 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 *siṃhāḥ*, 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 biṃrkha* (*-im-* = *-ai-*), K 147.36–7 *sarauwā bairkha pīla āysana* (BS *pīṭha-*, *āsana-*), v 247, 17b1 *hvaṃḍāna sarauva* ‘lions of men’, BS *nara-sihā*. To Sogd. Bud. *šryw*, gen. sing. *šrywvy*, Man. *šrywγ*, 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 māñite gyūnu* ‘resembles the gait of the lion’, Sogd. Bud. P 5.36 *AYKZY* ‘*γw šryw γr’mt* ‘as the lion strides’ (*xrām-*, with N.Pers. *xirāmīdan*). The beasts of prey are described as creeping upon and pouncing upon their prey: thus Oss. I. *birāyty lāburd* ‘the pouncing attack of wolves’ (NK 49.507); Geste of Igor 155 *skoči otai ljutymū zvěremū* ‘to leap like a wild beast’, Oss. translation *ärra syrdaul fälidzäg i*; Pindaros Pyth. 2.84 λύκοιο δίκον 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*, Šuynī *sār-*, *sārd*, Rošāni *sōr*, *sērt*, Sarikolī *sur-*, *sord*, Iškāšmī *sur-*, *surd*, Tājikī *sar-* ‘creep upon’ (**sāraya-* from *tsar-*, not IE *kel-*), Oss. I. *sārtäg* of abrupt movement may be traced to *sar-* ‘pounce, attack’ with archaic *-rt-* or *-rt-* < *-rθ-*. See also O.Ind. *siṃhā-* ‘lion’, s.v. *haiz-*, as the ‘pouncing beast’. The suffix *-au* < **-āva-* as in *rraysau-* ‘empty’ (base *raz-*) and Oss. D. *fijjau* ‘herdsman’ (**payāva-* ‘protector’, see Mithraic Studies 1975, 12 on *pūšān-*). Here *sarau* is from **sarāva-* but, since *-g-* is absent in *mura-* ‘bird’ < *myga-*, 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 *ś-*, see s.v. *śśāra-*.

sarb- ‘rise’, suppletive to *san-*:*sata-* ‘rise’, Sid. 103v2 *sarbe*, Tib. *byun-ste*; Sid. 156v1 *eha khayisma sarbīndā* ‘abscesses rise in the mouth’, Tib. *khar hbrum-ba byun-ba*; Z 2.43 *dumā sarbātā mästā* ‘great smoke rises’; Z 2.55 *sarbāte*; Z 17.17 *sarbīndā* ‘they rise’; 1 sing. III 72.167 *jastvā sarbūm* ‘I ascend among the *deva*-gods’; III 81.176 *sarbe* gloss to Turk. *ūwūnā* = *ön*; III 124.80 *ūskyvāṣṭa sarba* ‘he rises up’, BS *ūrdhvam āgataḥ*; participle present, SuvP. 69r4 *khu sarbandā urmaysde* ‘like the rising sun’, BS *sūrya-kalpa-*; fem. K 146.4–5 *sarbaciṃ* (*-iṃ* = *-ai*) *diṣa jsa abiryavi* ‘Abhirati (abode) in the eastern region’; v 343, 85v1 *sarbandā hālai* ‘in the eastern region’, BS G 37, 80a1 *pūrvasyām diṣi*; noun, v 132, 2b3 *ne vahīys-āmata stā u ne sarbāmata* ‘there is not descent and not ascent’, Tib. *rgal-ba yan med hjug-pa han 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’.

sarvaṃdai ‘hastening’, III 70.126 *sarvaṃdai 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 biḷve* ‘dead 100 years, he revived’; III 75.235 *ssa salā mūdai vistāmdā* ‘dead, 100 years they remained for her’;

Manj. 114 *khu vā ttī thaje natcaṣṭa ssa sala parsaca beḍa* ‘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-ṣoḍaṣāt*, 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. 12715 *maṃgārā pharāka salā* ‘many old years’, Tib. *lo du-ma lon-paḥi nan-du*; *salā* ‘years’, K 23·75 *kāla jsā māṣṭa salā hūṣa hū(ṣa) bāya*, = K 15·126 *kāla jsām māṣṭa sal(ā) huṣa huṣa bāye* ‘for times, months, years, he makes increase’, translation BSOAS 29, 1966, 507; *salī* ‘year’, Sid. 14014 *ṣā salī* ‘one year’, Sid. 14015 *ṣā salī*, Tib. *lo gčig*; Sid. 10412 *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 591 *bistā salī garvā muṃde* ‘he stayed 20 years among the Gara-people’ (or in the mountains?), JS 1813 *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. 13213 *ṣā-saluṃ hvaḍām khaṣṭā jsa* ‘with food (and) drink for one year’, Tib. *lo gčig ḥhun-ḥhad lon-pa ni kha-zas dan*; Z 22·123 *paṃjsa-satā-saluvo* ‘aged five hundred years; *salīye*, *salye* ‘of the year’, V 9213 *cu salīye 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 *hatārra kerindī salye ttīma daso-gyūnau rrvittā* ‘they sow the seed once in a year, it grows tenfold’; V 122·1, 915 *salye drai māṣṭa 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*-), *ṣaysdā* ‘snake’, *āsi* ‘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 *aśā salya* ‘in the horse year’, V 311Da4 *mauyā salya*; V 312·8 *mauyā salya*, III 138W2 *sahaicā salya*, V 255·1103 *sahaici salya* (also V 186·53·a; 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 *tṣiṣṭyām salya* ‘in the year of the tṣī-ṣī-officials’ (Chinese *t’ṣi-ṣi* from *t’ṣie-ṣi* (K 1097·2; 885·1) spelt *tci-ṣi* II 72·18·2, see KT IV 54. Compounds, II 64·5 *nauha-salye* ‘of the new year’ (see s.v. *nauha*-), I 161, 7613 *dvāsā-salāmṣjūṃ vīraṃ* ‘a wound of 12 years’ (BS *vraṇa*-), BS *dvādaśa-varṣin*-; V 215·70·2 *kṣe-se mūri śā-salvāmjsa* ‘600 mūrā-coins of one year’; III 83·19 *ysāra-salū kṣaudi-sumanāva* ‘for 1000 years happy in receptivity (of dharma-doctrine)’; Sid. 13213 *ṣā-saluṃ hvaḍām khaṣṭā jsa* ‘one year’s food (and) drink’, Tib. *lo gčig ḥhun-ḥhad lon-pa ni kha-zas dan*; Z 22·123 *paṃjsa-satā-saluvo* ‘women of 500 years of age’; first component,

II 33, 318 *salya-bāyai pharṣa sām̐dari* ‘year-president the *pharṣa*-official Sām̐dara’; K 99·267 *salye-bāyā devatta* ‘the year-presiding *devatā*-deities’; IV 72a2 *salya-bāyai kārā va hambā* ‘the amount for the year-president Kārā’; III 13, 111 *dvāsi salya-bāyā* (of the 12-year animal cycle), ‘twelve year-presidents’. From **sarda-* with suffixes, Tumšūq Saka *ṣālī-*, *ṣazdā salye* ‘in the year of the snake’, Av. *sarəda-*, 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 *nauasard* ‘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’, Parāči *saṛ*, *āsur*, Yidya *asāl*, Waxī *wuserd*, adjective *serdingī*, Rōšānī *asod*, Šuynī *asid*, Yazg. *asūd*. IE Pok. 551–2 *kel-* ‘cool, warm’, Av. *sarəta-*, N.Pers *sard* ‘cold’, Oss. *sald*, D. *sālum*, I. *sālyn* ‘freeze’; O.Ind. *śarād* ‘harvest’, with numbers ‘year’, Lat. *caleō* ‘be warm’, *calidus* ‘hot’, Lit. *šylū*, *šilti* ‘become warm’, *šqlū*, *šalti* ‘freeze’.

sala ‘mud (?)’, II 37·1215 (see SDTV 36) ||| *būma jasti himi khu sala nā byehi u pē vī ṣīri pājsā āṃ va āśa vahani<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 *esaly-* and *pisaly-* above, and s.v. *ṣīr-*. Possibly with *sar-* of Šuynī *visārn* ‘big clay pot’ (**visāranī*).

salicā ‘pea’, Sid. 1611, BS *satīna-* ‘pea, pisum arvense’, Tib. *sran ḥhun*; III 89·172 *salimca hālai ṣimga* ‘peas, half a *ṣimga*-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- < ṣ-*, as in *sikatā-* ‘sand’. For ‘pod’, see *sambīra-*.

salegarā ‘worker with **salaya-*, possibly ‘potter’, IV 5311 *biye hvaḍā 2 salegarā 1 mūri himy(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 *kṣāṇa 2omye salye hārū saleṃgari spāta ṣidakina kāmha thauna nātā* ‘in the 20th year of the regnal period the merchant Saleṃgara received hemp cloth from the *spāta*-official *Ṣidaka*’. See *sala-*. Note a similar way of naming a ‘potter’ in Zor.P. *dōsēn-karān* ‘potters’ (cited in IV 90) gloss to Av. *yāmō.-pačika-*.

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 *pyaṃdām̐di ra miṣṭa savaya*, *nīṣām̐di miṣṭaṇa ttāja* ‘they covered her in a great box, they threw it into the great river’; III 68·64 *savayai pyanarā ṣiṇa* ‘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*, Šuynī *sipt*, Rōšānī *sōpt*, with suffix *sapōc* (*c=ts*),

Waxī *sapt*, Iškāšmī *usovd*, Yazg. *sebj* ‘round basket’, Kalāšā lw *savēd*, *sohol*; Turk. lw *savat*, *sāpāt*, Alban. *sepēt* ‘basket’, Russ. *sapētkā*, Ukraina *sapet*; Hungarian *szapu* ‘basket’ < **sapay* with suffix *-aka-*, with application to the ‘boot’ (as ‘enclosure’ for the foot), O.Slav. *sapogū*.

sava ‘she mounted’, see *san-*: *sata-*.

ṣāṣ-, see *ṣaiṣ-*.

saṣj vi, IV 33·22 *saṣj vī ṣām* ‘lying con amore’, see *ṣaiṣ-*.

sasta- ‘appeared, conspicuous’, participle to *sad-* ‘appear, seem’, III 80·20–1 *majṣyi jsaiṇi aysdaurā maṃ haḍā saṃgūrūna sastā hvaṇḍvā āvūṃ* ‘in woman’s fine apparel in my vermilion mantle conspicuous I came among the men’, see the Zor.P. *sahāk* ‘conspicuous’ (s.v. *sad-*).

saha- ‘hoof’, III 87·113 *aśā saḥā hīya ranūškā* ‘scraping of horse’s hoof’; Z 22·246 *sahai tcaṣuwa styūda* ‘its hooves are bright, firm’. To Av. *safa-*, Oss. D. *sāftäg*, I. *sāftäg*, plur. *sāftēytā*, Pašto *ṣwa*. IE Pok. 530, O.Ind. *saphā-*, O.Norse *höfr*, O.Engl. *höf*, OHG *huof*. See also *bīlsaha*.

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*, Parāči *sahōk* (**sahaka-*), Yidya *ṣīy*, Sanglēči *sūi*, Waxī *ṣīi* (see JRAS 1931, 424). IE Pok. 533 *ḡas-* ‘grey’, O.Ind. *śaśā-* (secondary *-ṣ- < -s-*), OHG *haso*, O.Engl. *hara*, O.Pruss. *sasins*.

sahacara ‘plant name’, Sid. 1014, BS *sairīya-*, Tib. *sahireya*; Sid. 1413, BS *sairīya-*, Tib. *sehireya*; Sid. 12914 *sahacera*, BS *sairīya-*, Tib. *seriya*. O.Ind. *saireya-*, *sairīya-* *barleria cristata*. First component *saha-* ‘hare’? Or BS loan-word?

sahamarai ‘plant name’, Sid. 1314, BS *praciṣala-*, Tib. *praciḥala*. O.Ind. *praciṣala* ‘a kind of plant (Suśruta)’. First component *saha-* ‘hare (?)’. Or BS loan-word?

sahaica ‘hare’, Sid. 1615 *sahaicā hīya guṣṭa*, BS *vāta-sādhāraṇa*, Tib. *ri-bon-gi ṣa*; 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?*> *urmayṣdā 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 ṣve* ‘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-sāxta-* 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 ḡacyāra jauna* ‘hero whose enemies are broken in battle’. From *sāna-* through **sānakya-*, like K 156·62 *kalyākyiṃ bādā* ‘auspicious time’ (*-iṃ= -ai*), from BS *kalyāna-*.

sāgi ‘epithet of a camel’, III 80·35 *jairmā aśā sāgi aula* ‘excellent horse, Saka camel’, as substitute for ‘Bactrian’? Like Av. **dāha-* (in fem. *dāhi-*) from *dāha-*, here **saga-* adjective **sāga-*, **sāgiya-*, with *-k- > -g-* in disyllable (for *Saka*, Languages of the Saka, 131–3), see s.v. *sakāñā*. **ṣāca** ‘violent (?)’, *seca*, *sacā*, III 45·10–1 *jūhamjaka thamjida*

ysera ṣāca brīyikyī, *maṃ ṣṭā tta tta setta ṣi ṣṭām jabvī hūri* ‘they, the inamorata, 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 thaḡida ysera ṣāca brīyikyā ma ṣṭā tta tta setta ṣā ṣṭā jabvī hūri*, = III 36·52–3 *jūhāmjakya thaḡida ysira seca brīryākye ma ṣṭām tta tta saitta ṣā ṣṭām jabvī hūri*, = III 40·4–6 *jūhau-jākyai thaḡida ysira sacā brīryakyai*, *maṃ ṣṭ(ā) ttā ttā saittā ṣa ṣṭau jabvī hūri*. Possibly to base *sak-* ‘be able, powerful’, **sāčya- > ṣāca-* whence *seca-* (as *yṣāya-*, *yseya-* ‘rust’) and *saca-*. Note O.Ind. *śakrá-* ‘strong’, *śacti-* ‘power’. IE Pok. 522 *kak-*, Celtic O.Ir. *cécht* ‘power’ (**kankti-*), see s.v. *sāj-* ‘learn’.

sāj- ‘to learn’, participle *sita-*, *ṣiya-*, *sī*, Z 23·5 *sājindā*, Bcd 4714 *nva sājamcā ṣṭāna* ‘according to the teaching’, BS *anuṣikṣayamāṇa-*, III 23, 1611 *nāsāti sāḡiyā* ‘let him take, let him learn’, BS *udgrhya*; III 122·31 *sāja* (2 sing.) ‘learn’, BS *śikṣaya*; V 149, 3a3 *dātu sāḡāte* ‘he learns the dharma-doctrine’; V 314, 1a5 *cvai sāḡindā vāṣi<ndā>* (BS *vācāya-*) ‘who learn it, receive it’; 2 sing. imperative, V 313, 1b5 *sāja vaṭhāyā* ‘learn, attendant’ (BS *upasthā-yaka-*); II 115·23 *haira jsā sāja* ‘learn the dharma-elements’; Z 12·32 *sāja ttuto śśākṣo* ‘you learn this teaching’ (BS *śikṣā*); participle future, Manj. 116 *sājāña* ‘to be learnt’. Preterite, *sita-*, *ṣiya-* ‘learnt’, K 2, 13715–11 *bataku ṣā gyastavura dātā cu ānandā ṣamanā site*, *u ahumāru ṣā cu ne site ṣtā* ‘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 ḥos kun-ḥhub-par byas-pa ni ṇun-gi*, *gan dag kun-ḥhub-par ma byas-pa ni dpag-tu med-do*; ibid. 13714 *ṣīye ṣtā*; II 3·37 *draya pile* (=BS *piṭaka-*) *ṣiya-* ‘learned in three collections’. Participle present Bcd 5314 *sājamdai ime* ‘may I learn’; adjectives, *-āka-*, Z 24·472 *sājāka-*; III 31·1 *sājanai*. Compound, Bcd 4611 *sājara* ‘learner’, BS *śaikṣa-* ‘under instruction’, from **sāja-kara-*, like *čāyara* ‘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. *xvaini-saxta-* ‘finely equipped’, widely in this second sense in other Iranian, Zor.P. *sačēt* ‘it suits’, *sačāk* ‘suitable’, *sāxtan*, *sāč-* ‘prepare’, *asp zēn sačēt* ‘he equips horse with saddle’, Pahlavi Aogəmadaēča, 61 *āsen-sāxt mān* ‘iron-made house’, DkM 681·13 *čīhrēntak 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 *paṭṣač* ‘suitable, fit’, *an-saxt* ‘not equipped’, *saxteal* ‘harnessed’, Sogd. Bud. *-s’č-*, *-s’γtk* (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’č-*, *ps’č-*, *psxt* ‘form’; M.Pers.T. *sz-* ‘to suit’, *psčg*, *pszg* ‘suitable’, *ps’č-* ‘arrange’, *nsxt* ‘destroyed’; *ps’č-*, *ps’z-*, *ps’xt* ‘prepare’, *hs’č-*, *hs’xt* ‘prepare’; Oss. D. *sadzun*, *saxta*, *sāydäg*, I. *sadzyn*, *sayd* ‘prepare, put in’, *āynäg-sadzän* ‘awl to fasten clasps, hooks’, *čäfxad-sadzäg* ‘smith’ (‘hoof-worker’), *sāxtäg* ‘fastening’. IE Pok. 522 *kak-* (or *kek-*)

‘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. *khāśānvā* (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-śata-sahasrāṇi samsārāt parān-mukhāni bhaviṣyanti*. Possibly *san-* (<*sand-*) ‘approve’ and *sāña-* with second component **datānaka-*. See s.v. *sad-* ‘seem, seem good’.

sāñyau ‘with enemies’, inst. plural to *sāna-*.

sāḍa- ‘cold’, Sid. 5v5 *sāḍa-*, BS *śita-*, Tib. *gran-ba*; v 217·84·5 *sau hamauka sāḍye ūci jsi* ‘one bowl with cold water’, compound, II 89·39 *sāḍa-aysmwa štāre* ‘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. *sarata-*, Sogd. Bud. *srt*, Zor.P. *sart*, *sarmāk* ‘cold’, *aḅsār-* ‘freeze’, N.Pers. *sard*, *sarmā* ‘coldness’; M.Parth.T. *wys’r-* ‘to freeze’; Oss. DI. *sald* ‘cold’, D. *sālum*, I. *sālyn*, *sālyd* ‘to freeze’, *sālgā don* ‘frozen water’; Waxī *waser-*, *waserd* ‘to cool, become cold’. IE Pok. 551 *kel-* ‘be cold’, see cognates s.v. *salā* ‘year’. For *-āḍa-*, see *ysāḍa-*, *kṣāḍa-*.

sāta- ‘smooth’, Z 23·44 *henei candanā škālā štāka 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’, *sāta-* ‘cut, smoothed, even’, Balōčī *sāy-*, *sāyag*, *sātak* ‘shear’, Oss. I. *sart* ‘chisel’ (**sāθra-*), Armen. lw *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, Sarikolī *suḍy* ‘smooth’ Waxī *sāt*, Sarikolī *sād*, Yidya *sūi* ‘slate’, Šuynī *sād*, Sanglēčī *usid* ‘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 σῡάω ‘tear off’, Lat. *scio*, *scīre* ‘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 *karā*

kithi jsām mām sāna štāre ‘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 udyūmā* ‘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 vihlākyaū sānyau* ‘from all injurious foes’ (BS *viheṭh-*); III 130b6 *sāñyau 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 hamyaṇ-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. *sananiām*, *sanam*, gen. plur. *sanamts*; abstract *sanuññe*.

sānā ‘to endure (?)’, Z 2·220 for *sahyānā* ‘to endure’ from lw BS *utsah-*.

sānā ‘plant name’, Sid. 10r5 *sānā*, BS *yavanikī*, Sid. 19r4 *sānā*, BS *yavanī*, Tib. *la-la-phud*, Sid. 10r11 *sānā*, BS *ḍīpya-*, Tib. *la-la-phud*, Sid. 134v1 *sānā*, BS *ḍīpyaka*, Tib. *la-la-phud*. BS *yavānī* ‘ptychotis ajowan’; *ḍīpya* ‘celosa cristata, cumin-seed’. Not traced elsewhere.

sāṃḍi ‘raised’, preterite to *sāñ-*, see s.v. *san-* ‘to rise’.

sāmalā ‘shoulder’, Sid. 128v5 *sāmalā hīye re* ‘veins of the shoulder’, BS *saṃsthā-sirā-*, Tib. *phrag-pahi rca*. See also III 93·249 *svāmilau*. Possibly from *sva-*, *sa-* < *suti-* ‘shoulder’ and second component *mṛda-*, as in *kamala-* ‘head’, Av. *kaṃərəda-*, O.Ind. *mūrdhan-*.

sārme ‘plant name’, Sid. 17v4, BS *potikā*; Sid. 9r3 *kava sarmām jsa haṃtsa ni hverai* ‘do not eat fish with the plant *sarmā-*’, BS *upodaka-*, Tib. *ña-śa dan ldum-bu ’upodaka lhan-čig-tu mi bzah*. The *upodaka-* is basella cordifolia. A plant name N.Pers. *sarmah*, *sarmaḡ*, *sarmak*, Arab. *sarmaq* ‘orage, 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 vaña ttya sālyaja kāla bāḍa vī śirka *štāvi drūna-tsva* ‘when so now at this time (dyadic) of the year he is well, become healthy...’, with *dā* written for *štā*. See also SDTV 120. See *salī*.

sālye ‘part of the body, leg (?)’, III 85·83 *ṣī sālye haśa va peṃṇḍai (-eṃ= -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 *śrbl-*, Arabic *śirwāl*, 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 *araṇyi* (BS *araṇya-*) *tsuñau pūrātā vara āna sāhāña* ‘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 *-ś-*, not *-ṣu-*) 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*.

sāha- ‘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*) *aysamvīrradā tsīda* ‘singing with desire they move about’ (*aysmvīr-*, *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-*, *dēi-* ‘bind’ and 889 *sē-*, *sei-* ‘to send out’ (see s.v. *hinā-* ‘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 sāmha jsai hā sāse* ‘he gazes up with his desire’, = III 37·9 (divergent) *usqā se haṣṣiṣḍai sāmām* ‘upwards surely (*se*=*samu*?) he intends to mount’ (base *san-*, but possibly a base *sin-* ‘to make love’).

sā, late for *saṃ*, oldest *samu* ‘just, only’.

sī ‘learned’, from *sīta-*, *sīya-*, participle to *sāj-*: *sīta-* ‘to learn’, Bcd 46v4 *sī yinī* ‘may I be able to learn’; from **saxta-* (omitted BS).

sicha ‘plant name’, see *sacha*.

sijsānā ‘flower name’, III 92·247 *sijsānā spyē*, unidentified, as a medicament.

simjau ‘greyish plant (?)’, II 85·19 *palaijā, gysajā simjau dva dva bāga* ‘of the three things two parts each’. Possibly three plant names, *palaijā* ‘speckled (?) plant’, *gysajā* ‘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 *mālūkā*, to *mura-* ‘reddish brown, purple’.

simjsīmja ‘month, 2nd month of the end of spring (= 4th spring month)’, Sid. 3v1; II 74·32 *māstā simjsīmja*, II 114·114 and 124 *simjsīmji māstā*; II 112·42 *simjsīmji māsti*; II 16, 3v6 *seṃjsīji*; II 15, 3r3 *sejsīji*; II 95·71 *sijsīja māšta*; adjective, II 105·110 *saijsījaña māšta*. A second month (intercalary) IV 21·5 *śe sim<isījsā>*, IV 24·4 *śe* (read *śe*) *seṃjsījsā*.

simjsūrā ‘a medicament’, III 89·162 *yausa, simjsūrā* ‘musk, *simjsūra*-stuff’, possibly to Armen. lw *sngour* ‘red stuff, rouge’, O.Pers. *sinkabruš* ‘vermilion’, Akkadian *šingarū* ‘red stone’. See s.v. *saṃgūrūna-*. 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 *sīyvā*.

sānām ‘to rise (?)’, infinitive in *-ānu*, III 37·9 *usqā se haṣṣiṣḍai sāmām* ‘upwards surely he intends to rise’, if the base is *san-* ‘rise’ but possibly it is the base *sā-*: *sī-* with present *sinā-* or *sinau-* ‘to make love’, see *sāha-* ‘desire’. **siphām** ‘obscuring film (?)’, III 84·36–7 *tcīmmeñvā (-iṃ-*

=*-ai-*) *vī hā nestra-makaṭe hamāre garkhye drāma siphām vaṣṭe, jsiñū-m jsa ni vījseṣḍe* ‘on eyes, the *netra-mukuṭa-* (crown on the eyes) becomes heavy; such film stays, he does not see fine stuff (*jseīṇa-*) because of it (*-m jsa*)’. From base *saif-*, with nasal *simf-* ‘to smear, stroke’, Av. *saēf-*, Yašt 14·35 *ana parana tanūm aiwi. sifoiš* ‘you are to smear along the wings on the body’. See *tcāmph-*, *tcīmph-*, *tcih-* for the form. Hence *siphām* < **simfāna-*.

si-bištā ‘tongue-sharpened, eloquent’, Sid 126v3 *si-bištā padīmākā nāma* ‘by name, making eloquent’, BS *sārasvatam 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. *aśājā* and *syalahā:ṣā*. The second component is the base of *biśā-* ‘tongue’.

sima ‘horrific’, K 41·75 *pīśaravī ṣṭe ginānai imamḡiliyi sima* ‘it (the human head) is disgusting, stinking, inauspicious, horrific’, =K 44·190–1 *pīśarivī ṣṭe ginānai amamḡiliyi 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. **kair-*).

siyā- ‘goose’, K 5, 142v1 *trāmu kho siyānu rre bārāhātā* ‘as the king of geese (=BS *rāja-haṃsa-*) soars up’, Tib. *nan-pahi rgyal-po bžin-du bar-snam-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-haṃsa-*)’; Sid. 17v1 *sya pā* ‘flesh of goose’, BS *haṃsa-*, 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 mūra sye mura* ‘partridges, geese’; gen. plur. JS 26r2 *syānā rre* ‘king of geese’. From *siyā*, with Sogd. Bud. *syčh* (**siyačā-*) ‘duck’ with different suffix, like Sogd. Bud. *kyč’kh* ‘worm’ beside Balōčī *kitak* ‘small insect’, to Av. *kaēta-*, O.Ind. *kīṭa-* ‘worm’ (secondary *-t-* < *-t-*). To base *sai-*: *si-* ‘of grey colour’ Sogd. Bud. *’ps’yink’* ‘mottled’, Syriac *psynq-* ‘king of birds’ with Armen. lw *sira-marg* (*marg* North Iranian < *mṛga-*, as Oss. *mary*) ‘peacock’. See s.v. *śarāti*. IE Pok. 540 *kei-* of ‘white, blue, grey, brown, dark’.

siya-, *sīta-* ‘learned’, see *sāj-*.

siyatā- ‘sand’, v 329, 13v6 *ggamguvo nātāvō syata* ‘sand in the Gangā rivers’, BS G 37, 11b5 *gangā-nadī-bālīkā*; Z 22·136 *syata*, Z 2·16 *siyato*, Z 14·51 *syato*; plur. Z 22·116 *sāyate*; Z 22·136 *syata*... *ysarrimḡya* ‘golden sand’; K 147·36 *ysarija sye jsa* ‘with golden sand’; v 145r5 (plur.) *syatā*. From *sikatā-*, O.Pers. *θikā-*, Sogd. Bud. *śykth*, *šktk*, M.Pers.T. *sygd*, Pašto *šga*, Wanetsī *saga*, Orm. *sigo*, *saga*, Yidya *səyio*, *siyiya*, Oss. D. *sigit*, I. *sydžyt* ‘earth, soil’, Balōčī *six* ‘sand, barren land’. To O.Ind. *sikatā-* (Atharva-veda) with *s-*, Kroraina 271 obverse 6 *siḡata bhūma* ‘sandy land’, Khowar *šuyur*, Kalāšā *šgal*, Phalura *šiga*, with *ś-*.

ssiyā ‘of hundreds’, Sid. 133r5 *ssiyā papalā vī* ‘on 100 peppers’. See s.v. *sata-*.

siyāña ‘to be rubbed’, Sid. 137v3, Tib. *bdar-ba*, from **sūy-*,

beside *saury-* ‘to rub’, by *i*-umlaut of *-ū-*, as in *kūsa-* ‘receptacle’, loc. sing. *kīśsa* (Z 2:16).

siyyau, *siyvā* ‘hundreds’, see *sata-*.

sira- ‘content, happy, satisfied’, v 118, 6713 *sira-*, BS *tušta-*; K 143:1054 *sira samduštā* (dyadic, =BS *saṃtušta-*); K 46:43 *sira saduštā*; K 61, 40VI-2 *harbeša-m sira samdušta hamya* ‘all became content, satisfied’; SuvO. 68r7 *biśī sira hāmāta gyasta dīvate* ‘all the deities (BS *devatā-*) became content’, BS *praharṣitāḥ sarvi babhūvu devatāḥ*; III 132b3 *tīyā sira hāmāte* ‘then he was contented’; *sira-*, K 74:62-3 *cū vā sa sira yūdi* ‘I who have made content’; K 90:754 *sira himya* ‘were content’. With *-vāti-* (from either *-dāti-* or *-tāti-*), v 99r6 *muditta* (BS *mudita-*) *siravātā* ‘joy, content’ dyadic; Z 3:102 *siravātā*; Z 5:24 *siravete jsa*; Manj. 417 *siravā byaudāda mesta* ‘they got great joy’; Manj. 188 *siravā varāṣe* ‘she enjoys content’; K 30:220 *siradā-dāṣṭa* ‘rich in contentment’ (if correctly interpreted, supporting the second component *dāti-*); adjective, SuvO. 36r6 *avamātāna siravātīnaina suhāna* (BS *sukha-*) *uysānā paphāñāna* ‘the self must be seated with immeasurable happy joy’; BS *acintyayā atulyayā prītyā-ātmānaṃ saṃtarpayitavyaṃ*; SuvO. 36r6-7 *siravātīnaina suhāna*, BS *prīti-sukhena*. With *-ośa-* *sirośa-* ‘joy’, I 167, 83r5 *tvāñi sirausī hauva padīmi* ‘strengthens, makes happiness, strength’, BS *brmhaṇa-*, *harṣana-*, *bala-*; adjective *-āvanta-*, JS 11VI *sirośādā sau jambvī harbiśā satva* ‘all the beings of all Jambudvīpa were contented’. Compound, SuvO. 56r2-3 *cīyā uysāno paphāndu yañimā u pajsamuī yuḍu yañimā u sīruṣṭanvai padamdu yañimā* ‘when I can delight myself and I can do it honour and can content it’, BS *ātmānaṃ ca saṃtarpayitvā pratimānayitvā saṃpraharṣayitvā* (to read the last word v 119, 67v7 <s>i(ruṣṭa)na, BS 148:3 *prahrṣṭa-*); I 254, 198VI *sīruṣṭana būma* ‘gets to the *bhūmi*-stage of content’, see *uṣṭana* ‘state’. From base *sag-* to **sagra-*, M.Pers.T. *sg̃r* **sayr*, Pahlavi Psalter *sgly* ‘satisfied’, giving also the older form of Zor.P. *sgl*, *sy* **sēr*, Balōči *sēr*, N.Pers. *sēr*, *sir*. 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-:sə-*, 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 *tīrau* (**čagrāva-*) above; *sira-* is clearly nearer in meaning to M.Pers.T. *sayr* than to *āsaḍa-*, though **sarya-* would also result in **sira-*, see *kīra-* ‘act’. For West Iranian *ēr* <-*agra-* note Zor.P. *anēr*, Av. *anayra-*, *dēr* ‘long’, O.Pers. *darga-*.

sūce ‘sourness’, Sid. 16VI *cu kuṃjsa ṣṭe tīye ysve delāka suce hīvī 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-ṣin 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:bedai vaski nāma sūchāmdā u tta rrispurakā varmavardam nāma yuḍāmdā* ‘at the time of the birth-feast they named a name for him and they made the name Varma-vardhana’, = K 43:141-2 *jāttamahā bedai vaski nāma sūchādā* (*sā* written for *dā*) *ū ttu rrispuri varmivarda nāma yuḍādā*, rendering the BS cliché, as in Gilgit MSS III 1:100:11 *jāti-maham kṛtvā kuśa tti nāma-dheyam vyavasthāpitam* ‘making a birth-feast, the name *Kuśa* was laid down’; Avadāna-śataka 36 *tasya jātasya jāti-maham kṛtvā nāma-dheyam vyavasthāpyate*; Divyāvadāna 3:5 and 24:17 *jātasya jāti-maham kṛtvā nāma-dheyam vyavasthāpayanti*. A fragment without context has *sūche*, v 220:7 *tū 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*, *šaiūkti* ‘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 Sarikoli *saug* ‘tale’, Orošori *sūg* ‘tale, proverb’, Parāči *sūy* ‘word, affair’, Yidya *sūyiko*, Munjāni *stiyakā*, *sūgo* ‘tale’, Yazg. *sawd* ‘song’; with *-ś-*, *sauxś-*, Zor.P. *aḥsōs*, *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. *syčī* ‘dwarf owl’, to which add Oss. D. *sobaq*, *sovaq*, *suvaq*, I. *suag(q)* a bird’s name in folklore, called *māryty padcax* ‘king of birds’. See also *sūmjsūm*; and *sušta-* ‘famed’ (BS *kūrti-*) from **suxś-*.

sūjs- ‘to burn’, participle *sūta-*, Z 4:59 *sūjsindi* ‘they burn’, 3 sing. Sid. 152VI *damdā khu ṣe griḥa suštā u paskyāṣṭa aysdemāñā* ‘so that the clay is heated and again it must be cooled’, Tib. *hjm-pa čig-ste dmar-por gyur-nas phyun-ste bsgrans-la*; E p. 353, y 324 *sūstā*; SuvP. 62r2 *sūjsamḍai* ‘burning’, BS *prajvalita-*; preterite, v 381 3b1 *harbiśšā sūtā* ‘all burnt’, BS G 37, 21b4 *niravaṣeṣam dagdham*; Z 19:87 *āhūdāna sūtā* ‘burnt with bones’; III (ed. 2) 139r4 *sūta dīra stuna* ‘burnt bad (low?) pillar’, BS G 37, 34a4 *dagdha-sthūnam*; with negative, Sid. 153v2 *asuva* Tib. *ma čig*; with preverbs, *ā-*, III 49:14 *brīye jsa āsva tsīmdā* ‘they go about burnt with love’; *pa-*, see *pasūjs-*; *va-*, see *vasūj-*; *e-*, Sid. 152r2 *dāmma 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. *saoḥ-*, *saoča-*, *saočaya-*, *suxta-*, *ātərə-saoka-* ‘fuel’, *suxra-* ‘red’, Sogd. Bud. *swčt*, *swytw*, incohesive *swysty*, Chr. *swčnty* ‘tr’ ‘burning fire’, *swq* ‘brand, fuel’, ‘tr *swq* ‘fuel’, Man. ‘ws’wč-, ‘wswytyy, ‘wswwys-; with *apa-* Bud. ‘ps’wčn ‘brightness’, ‘pswwys-; with *pa-* pswysty, Chr. pswč-, pswyt-, pswq ‘purifying’; *pati-*, Bud. *pts’wčk*, *ptsywsty*, *pts’wčt*, Man. *ptswyt’kw*, Chr. *ptswytyt*; M.Parth.T. *swč-*, *swxt*; M.Pers.T. *swč-*, Zor.P. *sōčēt*, *sōxtan*, *āsōč*, *sōčāk*, *sōčšn*, *sōčēnitān*; *suxr* ‘red’, N.Pers. *sōz-*, *sōxtan*; *surx*; Oss. D. *suydäg*, I. *syydäg* ‘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*, *šūš* ‘red’, Waxī *səkr*. In the mental sense, M.Parth.T. *swgw’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, *śoka-* ‘flame; sorrow’, *śuci-* ‘pure’ *śukrá-*, *śuklá-* ‘white’, Greek *kúkvos* ‘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-*.

sūmjs- ‘name, call’, v 66:15 *tū ṣṭām sūmjsūm stau* <5> ‘him I shall name to praise’. From base *sauk-* ‘to name, call, speak’, see cognates s.v. *sūch-*.

sumjsaṇu ‘needle’, v 125, 6a3 *dajśindā o yi sumjsaṇu* ‘they burn or <prick> with needle’; v 314, 3b3 *sumjsiṇam 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. *sudžin-inā*, *-in* (<-*anya-*, *-ani*, not *-aina-*), Zor.P. *sōčan*, N.Pers. *sōzan*, Kroraina *suḡ’ina-kirta* ‘embroidery’, N.Pers. *sōzangird*, Wanetsi *sunzən*, Yaḡn. *sīnčīn*, Yidya *šindzo*, Munjāni *šizna*, Parāči *sīčīn*, Balōči *sūčīn*, *sīčīn*, Pašto *stən* (<**sčuni*), Iškāšmi *šəṭun*, *štən*; without *-ani-*, Waxī *sic* (**suči*), Šuynī *sedz*, Sarikoli *sic* (c=ts); from *suk-*, Av. *sūkā-*, Pašto *sūyēdal* ‘be pierced’, O.Ind. (RV) *sūci* has secondary *s-* <*ś-*. For suffix *-anī-* of a tool, note also O.Ind. *las-pūjanī* ‘(cloth-piercer) needle’ (see IV 150).

suṭṭha- ‘bird of prey, rapax’, Z 21:20 *cūdai vaysña suṭṭhi paśšā thīye* ‘why now|do you leave the bird of prey to seize it?’; Z 21:22 *paphande vaysña kū suṭṭhi thī||* ‘he rejoiced now where indeed (-u=uta) the bird of prey seized. . .’; Z 2:46 *suṭṭha rrāysindi u ṣṣundā* ‘the birds of prey and the ravens cry out’; Z 21:30 *suṭṭhānu ṣvānānu rrāśā* ‘in the power of birds of prey, of dogs’. In *haṭṭhā-* ‘truth’, the *-ṭṭh-* are from *-ṭy-*, here the base *sor-* ‘to chase’, would give **surṭhya-* ‘rapax’, see s.v. *hasura-* ‘quarry’; for *-rṭ-* see also *baṭha-* ‘cuirass’ from **varṭra-*.

suti ‘shoulder’, v 329, 13VI *syandai su(tu vā)t(ā) prahonā prrahaṣṭe* ‘he put the garment on his left shoulder’, BS G 37, 11a4 *eka-aṃsam uttarāsaṃgam kṛtvā*; v 107, 29v6 *śsau sutu vātā* ‘on one shoulder’, BS *eka-aṃsāni*; v 69, 8r2 *syandai suti prahonu prahoste*; III 71:132 *parya nāṣṭa sve bimḍa maṃ* ‘please place yourself upon my shoulder’; III 130a4 *hvarandai sve* ‘right shoulder’; JS 20r2 *sve beṃdā* ‘upon the shoulder’; K 106:256 *ṣai tti sve baida usṭhiye* ‘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*, Sanglēcī *səvḍ*, Šuynī *švḍ*, *švḍ*, Rōšāni *švḍ*. IE Pok. 627 *kup-*, Alban. *sup* ‘shoulder, back’, Mid. Low G. *schuft* (**skuftu-*).

suttā ‘vinegar’, Z 7:47 *osā vāttarkā kho yā suttāna hviḍā ḥātu*, *kuśśalā vāttarkā kho yā gguḷna hviḍā ḥātu* ‘evil doubt is as one eats poison with vinegar, a good doubt is as one eats poison with molasses’ (BS *guḍa-*); Sid. 134VI *mauyā suttā* ‘vinegar of mau-liquor’, BS *śukta*, Tib. *čhan-gi naṃ-du čhva* (*čhva* ‘salt’); III 91:219 *aṃguṣṭi*,

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 *ñye tciṃña haṃga suttā* ‘curds, yeast, sour stuff, vinegar’. From base *sauk-*, *suxta-*, Parāči *sīt* ‘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. 16VI). The *-tt-* for *-t- <-xt-* is unusual (but see also *patāvutta-* **patiwafta-* beside *suti-* <**sufti-*). Note also Mid. Parth. Nisa ostraca *HLH wytrṣpk*, *trṣpk* ‘vinegar’ (see s.v. *ttiṣcyā*). The base *sauk-* O.Ind. *sauk-* seems distinct from *sauk-* ‘to burn’.

sūttauña ‘acid stuff’, III 89:169 *pātca mūla sūttauña nīśāña 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 cuḍa 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*; *cuḍa* participle to *car-* ‘to practise’, *iḍāya* passive optative from *yīda* with *āya*; as Z 5:72 *vātāya* from *vātā* ‘been’. Hence *sudū* <**suvantuka-* 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 *phūḍa śā sūnāha kūysdā*, *vara jsām va sūnāha bimḍa*, *auska-v-i* ‘he sought a hollow *sunāha*-tree, there on the *sūnāha*-tree his nest’; III 79:12-3 *rauḍā bvaiysā sūnāhe* ‘long stream (carries away) the *sūnāhas*’. Possibly from a colour name **sauna-* > *sūna-* ‘of dark colour’ with O.Ind. *śona-* ‘red’ (of blood) to base *sau-* (see *suraa-*) with nominal suffix *-āha-* for the plant name.

sumam ‘powder’, Sid. 142VI *tciña sumam kumbā* ‘yeast powder, flax’, BS *kiṇva-atasī*, Tib. *phabs dan zar-ma dan*; Sid. 100v3 *tceñq sumam*, Sid. 100v4 *tciña sumam*, III 90:184 *tcyāña sūmam*; Sid. 132v2 *tcyauña sumam*, BS *kaṇīkya-* ‘parched wheat’, Tib. *bag-če* (= *bag-phye*) ‘wheat-flour’. From *sau-:su-*, *saud-:sud-* ‘to rub, grind’, to Av. *suḍuś* ‘corn-mill’. See *saury-*, *šy-*. BSOAS 23, 1960, 28-9.

sūra- ‘strong, large’, II 127:40 *viña maṃ sūrā pejsā rrvī vī gyastūñi aysmya iriśā 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-*, *śāvas-*, *śūra-*, *śāviṣṭha-*, *śvātrā-*, Greek *κῠέω*, *κῠπιος*.

suraa- ‘clean’, Z 22:126 *ysojsi kāḍe 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. *sman-pa gčan-ṣin re-ba*

man-bas; SuvO. 68v5–6 *surau prahaunu prahaustä* ‘he put on a clean garment’, BS *śuci-vastra-prāvṛtaḥ*; Sid. 148r2 *sura balohä* ‘clean cloth’, Tib. *ras gcan-ma*; loc. sing. SuvO. 68r7 *surgyo dišo hastamo* ‘in the best pure region’, BS *śucau pradese parama 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 10a1 *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-*) *hviḍā khīṣṭe* ‘pure, proper food (and) drink’; inst. sing. K 140·990 *suraini dijsāte* ‘let him hold it cleanly’; with negative, Sid. 125v1 *asurai herä*, Tib. *mi gcan*; 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 balohä* ‘clean cloth’, Tib. *ras gcan-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. *sūrya-* ‘morning meal’, Zor.P. *sūr* ‘banquet’, base *sau-* ‘morning’, see s.v. *svī*. **sūrutcā** ‘pool’, SuvP. 72r2 *khāhi āṣaiji vīysāmji*, *sūrutcā tcāvaka śirka* ‘fountain, pool, lotus-pond, clear-water pool, lake, excellent ones’, BS *suvarṇa-padma-utpala-padminiś ca*; v 80, 8r2 *surūtca*, *āṣimgye khalānā gyahā nātā* ‘clear-water pool, pond, pool, fountain, stream’. From **suxra-* with *ūtca-* ‘water’, see *suraa-*.

sūrai ‘bad (?)’, Manj. 66 *auṣa agapī ṣa sūrai anecvā ṣkājvā āttma* ‘this self (BS *ātman-*) is bad, improper, evil in the impermanent (BS *anitya-*) *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 **saфра-*, **sifra* or **sufra* ‘rotted’ to Lit. *šipti*, *šimpū* ‘be weak’, *šiūpti*, *šumpū* ‘to corrupt’, as Oss. D. *fud*, I. *fyd* ‘bad’ from *pūta-* ‘rotted’ (see s.v. *hambūta-*), Greek σήπομαι ‘to rot’, σαπρός, σπιτικός. Hardly **asuraa-* ‘not pure’ by loss of *a-* (as *naṣa-* 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’.

suyä ‘lungs’, Z 20·35 *kye ūri birṣṭā suvā gyagarrā rrūva nātca* ‘whose belly is injured, the lungs, liver, intestines outside’; Z 20·55 *svi*; Sid. 105r4 *svivai cha-vrrasti hamāre* ‘his lungs become inflamed’, BS *kṣaya-asita-* ‘lung-disease, black’ Tib. *glo hgrams-pa dan*; K 144, 2r4 *ysāira jarä svī* ‘heart, liver, lungs’; loc. plur. Sid. 155r3 *sviyyā 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. *šuś*, Sarikoli

sül, Pašto *šəžai*, Wanetsi *šəža*, Sanglēcī *šəž*, Waxi, Šuyni *šūš*, *šuš*, Rōšāni *suš*, beside Pašto *sūn* ‘sniff, snort’, Oss. D. *sos*, I. *sus*, Kurd *šos*. IE Pok. 631–2 *kues-:kus-*, O.Ind. *śvasiti*, *āśuśānā-* ‘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*, Šuyni *sāy* ‘snake, dragon’.

sūsca ‘it burns’ Manj. 77, = *sūstā*, see *sūjs-*.

sūstā ‘it burns’, see *sūjs-*.

sūṣṭa ‘distinguished, famed (?)’; K 73·38–9 *diṣi 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 *dylene cha bujsā suṣṭya*, *ttiau āysya*, ‘in appearance, complexion, virtues, in fame, by these decorated’, BS *rūpeṇa varṇena yaśena kīrtiyā samalamkṛtā bhontu*. From base *sauṣ-* 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*.

-suṣḍi ‘loses voice’, see *pasuṣḍi*, base *sauś-*.

susi ‘cat’, III 135a1 (with picture of the cat *graha-* ‘seizer-demon’, causing a disease in children) *susi rūna ṣṣikā biṣḍ thaṃje 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. *muṣkyśch* ‘wild cat’, Man. *muṣkyč*; *muṣkyñch* (frag. III 39); Uigur Turk. lw *miškič*, Zor.P. *gurpak*, N.Pers. *gurbah*, Pašto *pišo*, Wanetsi *pšt*, Orm. *pišt*, *pus*, Parāči *pišak*, Yidya *piško*, Sanglēcī *pūš*, Waxi *piš*, Yazg. *pəš*, Šuyni *pūšak*, note also Čečen *cicig* (*c=ts*), Inguš *cisk*.

se, *sse* ‘hundred’, see *sata-*.

se, introducing direct quotation like Greek ὅτι 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 kyerā sarvaśūra uysnaura vā ttatti 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*. Tūmšuq *ṣṭe* may have retained the *-tai* of **sahyatai*; *si* also occurs.

sai ‘cut off, destroyed’, III 101·40 *vīnau ttuñai 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 *siṃjsiṃja-*, v 259, 4b2 *semjsiṃji*.

saittā ‘it seems’, see *sad-:sasta-*.

senānu, v 262 DR 02a3 to read *cu rro ja nase nātu īni*

tātā ne paṣīdi ‘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 *sairkha jsa haṃtsa pañysau u saṃgā* ‘urine with clot and stone’, BS *śarkarā-aśmari-*, Tib. *gčīn 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 κερα-. IE Pok. 582 *kerā-* ‘mix’, Greek κερώννυμι, κίρνημι, ἄκρῶτος ‘unmixed, pure’. For *-kha-* see also *ārkha-*.

saiś-, *seś-*, see *śaiś-*.

sau ‘advantage, profit’, II 116·38 *nai ṣaika sau khu ttā hīsū kyai vī* ‘this is not profit for him when I come to you in grief’; II 115·28 *tta tta ṣṭāvai sau mīrai 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-*, *suma-*, Zor.P. *sūt*, N.Pers. *sūd* ‘advantage’.

saujsaṇā ‘needle’, see *sumjsaṇu*.

sauñ- ‘rise’, II 102·34 *aurmaysdauna sauñāma* ‘sun-rise’, see *san-* ‘to rise’.

sautta ‘vinegar’, see *sutta-*.

sauthaja, adjective, ‘plant name’ I 143, 52r3 *sauthaja gaysi hīyā bāva* ‘root of the reed *sauthaja*’; possibly to read **sauthara* or **sauthar(a)ja*.

sauthara ‘plant name’, Sid. 111r5 *sauthara spyakā* ‘flower of the plant’, BS *dhātakī*, Tib. *dhataki*; Sid. 143v1 *sauthara spyakā* Tib. *dhataki*; III 84·37 *sauthara spyakā*; v 320·101 *sautharā spyakakā*, BS *dhātakī* is ‘grislea tomentosa’.

saunūṣkā ‘a medicament’, III 91·203–4 *saunūṣkā*, *haṃtsā hvī ṣvidāna thāsakañā damdā jṣāññāñā* ‘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 *sumam* ‘powder’ and *sauy-* ‘to rub’; beside BS *cūrṇa-*, *cūrṇita-*.

saunai ‘a medicament’, III 88·155 *saunai phāmra* ‘the phora-part of this medicament’. See *phora*. Possibly ‘powder’, see *saunūška-*.

sondā, see *sam-* ‘to agree’.

saumīrai, read *sau mīrai* ‘profit, kindness’, II 115·28, see separately.

sauy- ‘to rub, grind’, Sid. 150v5 *ṣvaka padīmāñā u sauyāñā u pisalyāñā* ‘pills must be made and must be ground and must be smeared on’, Tib. *ri-lus bskus-na*; Sid. 148v3 **ṣvaka* (written *ṣkaka*) *padīmāñā u sauyāñā u tcimñāñā pisalyāñā* ‘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 *ṣvakiy padīmāñā u sauyāñā u pisalyāñā*, Tib. *ri-lur byas-pa bskus-na*; Sid. 109r5 *hvī ṣvidāna sauyāñā* ‘to be rubbed with human milk’, Tib. *bud-med-kyi nu-ṣo-las bdar-te*; Sid. 126v4 *bīysmi jsa sauyāñā u ysunāñā kaṣā haysgvā paśāñā* ‘it is to be rubbed with urine and is to be strained, the decoction (BS *kaṣāya-*) is to be put in the nostrils’; Tib. *gčīn-gyi nan-du bdar-te bcags-pahi khu-ba snar blugs-sin*; Sid. 149r4 *ṣvakiy padīmāñā u soyāñā u tcimñā nīśāñā*, Tib. *ri-lus mig bskus-na*; III 85·72 *u bimdā ṣṭiya namva sauyāñā* ‘and thereon white salt is to be rubbed’. Once *sauys-*, Sid. 137v2 *īraṃḍa āstaṃna*

sauysāñā u lihā padīmā(ñā) ‘the castor oil (tree) and the rest must be rubbed and an electuary must be made’ (BS *leha-*), Tib. *kuraṇḍa rnams 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 *sūlēdal* ‘be ground, grated’, Waziri 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. *svh-* ‘to touch’; Waxi *sīw-:sōwd*; *sāy-:sāwd*; *sūw-:sōwdəm*, *sovdum*, Yidya *sā-:sovd-*, Orošori *sēw-*; Šuyni *sāw-*, *sāwd*, Rōšāni *sēw-:sēwd*, Yazg. *saw-:sed* ‘smear, rub, grind’. See *tsue* ‘ground’.

solāte ‘creeping thing’ Z 20·33 *birgga pahīya ṣvāñā rruvāsa biṣṣā solāte byūtga banālsuwo tranḍa* ‘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 *ṣlyamñāna* ‘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-ṣ-* (like Pašto *žāwla* ‘resin’ < *jatu-*). Note for ‘to creep’, Armen. *solam* ‘to creep’, *soṭnak* ‘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 Divyāvadāna 458·2 *anālākṣitam* ‘unnoticed’.

skam- ‘to make’, see Sid. 122v1 *vaskimāṃḍe* s.v. *ṣkam-*.

skamphaa- ‘lac (colouring)’, Z 21·13 *skamphaina bātčūśātāndā pharu* ‘they decorated greatly with lac’; Sid. 109r5 *skaphai*, BS *alaktaka-*, Tib. *le-brgan*. Sid. 149r2 *lākṣa*, B Tib. *rgya-skyags* ‘lac’ is the BS *lākṣā* ‘lac’; III 41·31 *lākṣā-gūna spyakyai* ‘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’, Waxi *kirṣēpč*. 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(ñā)* ‘selling of coals’, like III 50·42 *mauta-varāthāñā* ‘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. *garēmō.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’, Waxi *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-ṣ-* it might be connected here, but it could equally well come from *čau-:čū-* 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 virai skarba* [virai] *adāyai*, =K 15·113–4 *adāyai*, parallel to Divyāvadāna 435·17 *caṇḍo rabhasaḥ karkaṣo dharmeṇa*; 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 khoysaṃdai skarbe* ‘with *rākṣasa*-demons, *makara*-monsters’. To Sogd. Chr. *sqr̥b*, Waxī *skurf* ‘rough’, from base **skarp-*. IE Pok. 943 *skerb-* ‘sharp’, O.Engl. *scearp* ‘sharp’, *screpan* ‘scrape’, O.Slav. *skorbī* ‘trouble’, Lit. *skurbė* ‘grief’, *skuĩbti*, *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–v1 *cu skarhvāra māstā u rrāhaja ši ysumi naṣtyi bisā rva šte* ‘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 *šā kvī abādā nīroskasāte kasīndā* ‘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 māngā* ‘bean, pulse’ dyadic, BS *māša-*, Tib. *mon sran grehu*; with *mānga-* < Prakrit *mugga-* < BS *mudga-*, Hindi *mūg*, *mūng*. From base (s)kar- ‘to be of dark colour’, see s.v. *skara-* ‘coals’, *skamphai*. The *māša*-seeds have black and grey spots.

skue ‘touched’, v 26, 51r2 *ni skue yindā hirā* ‘he cannot touch a thing’, see *skuta-*, *skau-*.

skuta- ‘touched’, N 76·18 *skuta vāta*, BS *spršta-* ‘touched’, see *skau-*.

skai ‘hook’, III 81·174 gloss to Turkish *ttehq: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*, *häggo*. With č-, N.Pers. *čang* ‘claw’, see *tcaṃgala-* ‘elbow’.

skau- ‘to touch’, participle *skuta-* with negative *askusta-*, *askūstaa-*; present, Z 22·144 *skaute* ‘he touches’, Z 13·23 *skote*, K 21·5 *bina škū* ‘touches (plays) the lute’; III 106·32–3 *binauma škvida* ‘they play on the musical instruments’; conjunctive, Z 22·148 *skauyāte*; optative, Z 13·56 *skvaiya*; III 75·214 *cvai skauya sattām bimda* ‘who should touch it upon the beings’; III 35·39 *khu ranija bina škui* ‘when he plays on the jewelled (*ratani-naa-*, BS *ratna-*) lute’; III 47·57 *khu ranija bina škūvī*; 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 *spršta-*, 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 *sparsā-*; K 56, 22r1 *skvāma*;

K 56, 21r3 *skvauma*; III 22, 11a3 *buṣaṇāna ysvāñāni skvaumatāni dharmānā*; III 23, 17a4–b1 *ni buṣaṇau jsa ni skvaumayau na dharmyau jsa haṃphve* ‘not joined with smells, not with touchings, not with *dharm*-elements’, III 24, 20a4 *ni buṣaṇām 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 buṣaṇām ni ysvāñām ni sk(vau)mavām na dharmām vīra*; see also *skomatā-*. From base *skau-*:*sku-* ‘touch; cover’, IE Pok. 951 *skeu-* ‘to cover’, Greek σκῦτος, κύτος ‘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-*, *ṣkāma-* ‘covering’, *ṣkaumaka* (II 60·17).

***skau-:sku-** ‘to flay, burst’, Z 20·46 *buṣkuta burṣta* ‘burst’ (dyadic), with cognates.

skomatā- ‘touch’, SuvO. 24r2 *buṣaṇā u ysvyañuvv skaumavv u dharmā u aysmū haṃjare* ‘(he has knowledge) in perfume and tastes in touchings, and in *dharm*’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 śśāmaṃna* (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 *nihāra dūma ṣkāmyai* ‘with covering of fog (and) smoke’, BS *nihāra-*.

-skotta-, see *anāskotta-*, *haskautta-*.

skoda ‘secret, unnoticed’, K 29·202–3 *sk(au)daka jsā ttu pajūṣṭa pharaṇa dīṣte* ‘unnoticed he threw the ring into the water-jar’, parallel to Divyāvadāna 458·2 *tena ekasyāḥ kinnariyā ghaṭe nālākṣitam 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 šā šā mara ṣṭāna pahaiya* ‘secretly each one fled hence’ (loc. = ablat.); K 36·102 *śūjye 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. *ṣkaft*, N.Pers. *ṣiguft* ‘wonderful’, DkM 673·20 *aḫdīh ut ṣkaftih* ‘wonderful things’; Zor.P. *ṣkaftak-tak* ‘of wonderful speed’, for Av. *dərəzi.takaθra-*; M.Parth.T. *ṣkyft* ‘powerful’; Zor.P. *ṣkaft*, also *ṣkift* and *ṣkuft*; *čand ṣkuftar* 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)ṭāi-, O.Ind. *stāyāt* ‘secretly’ *stāyū-*, *tāyū-* ‘thief’, Av. *tāyu-*). From base *skap-*, IE Pok. 930 (s)kep- Greek σκέπτω ‘to conceal, protect’, Lit. *kepūrė* ‘hat, hood’, Russ. *čepec* ‘hood’.

skyätä ‘time’ as ‘passing’, Z 2·127 *skyätä*; v 143v3 *skyāte ātā* ‘time came’; Z 14·21 *skyātu*; K 4, 141v1 *skyāti*; SuvO. 36r3 *ttye scātā ttie 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 *še stye še 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 haṃ bādā*); II 114·122 *stemna* ‘for the time’; adjective, III 130·26 *styaji kāla paride ārause* ‘the temporal time they design 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*, *stämmä* ‘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 bādā 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’.

stadā ‘compact’, Sid. 140v3 *valā gunā pajsā mestā hame stadā nvaštā ni jiye* ‘the symptoms of goitre, it becomes very large, compact, it does not easily disappear’, BS *mahā-sthira-* (the disease BS *gala-gaṇḍa-*), Tib. *dbah-bahi mčhan-ma ni šin-tu che-žin sla-ba* (‘easy’, ed. Pekin *sra-ba* ‘hard, compact’) *yino*. Here the Khotan Saka has translated *sra-ba* ‘hard’ by *stadā*, then translated *sla-ba* with an added negative. The *vala-* (BS *gala-*) may be adaptation to *val-* ‘to turn’. Hence *stadā* < **stanta-*, to IE Pok. 1010–1 *stāi-* ‘to become thick, compact’, O.Ind. *styāyate* ‘becomes hard’, *styāna-*, Av. Āfrinakān *vazyāiš stāiš ca staoyābiš* ‘with loads of *aēma*-fuel and with greater heaps’, Greek στέαρ, στέατος ‘fat’, στία ‘small stone’, Got. *stains*, O.Engl. *stān* ‘stone’, Lit. *stingstu*, *stingti* ‘coagulate’. See also *stiruva-*.

star- ‘strew, spread’, II 41·9 *bišā starāna u parauva ānāñā paḍauysa aša parauvā va pathāñā* ‘all must be spread and the messengers must be brought forward and first the horse must be harnessed’; JS 34v2 *satva viśūna starda beše karvinā pajsāṃde kaṃtha* ‘evil beings spread, in all surroundings they encompassed the city’; JS 31r3 *pilīrrva-ṃ stardāṃde rrum nīyāde hāṣta* ‘they set about in them pipes, there they poured oil’; III 93·252 *u ttie penḍai biḍā 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’, *āṣtare*, *prastharmaḍa-*, *biṣtara-*, to Av. *star-*, *stərata-*, *stairiṣ* ‘strew, bed’, *upastərma-* ‘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 στρωμή), *pastar* ‘covering, carpet’, Zor.P. *start*, *vistartan*, *vistarēt* ‘spread’, N.Pers. *gustar* ‘bed, pillow’, *gustardan* ‘spread’, *gustariṣ* ‘carpet’, *bistar* ‘bed’, Pašto *brastən* ‘coverlet’ (**upastaranī-*), Wanetsi *brēṣṭən*, Balōči *pastark* ‘saddle’, Oss. D. *listān*, I. *lystān* ‘bed’; D. *äst’alum* ‘destroy’ *äst’älun*, I. *st’älyn* ‘perish’. IE Pok. 1029–30 *ster-*, O.Ind. *star-*, *strtdā-*, *stīrnā-*, *prastarā-* ‘strew; plain’. Kroraina *astarana-*, *vastarana-*, Greek στορε-, στόρουνι, στρούωνι, στροτός, Lat. *sternō*, *strātus*, Celtic O.Īr. *sernim*, O.Slav. *pro-stīro*, *pro-strēti*, *strojī*; Got. *straujan*, O.Engl. *strēowian*; O.Norse *strā*, O.Engl. *strēaw* ‘straw’. See also *baštarr-*, *paštarda-*.

starra- ‘envelope, container (?)’, II 60·14 *tcaurrvā starrvā* ‘in four envelopes’; II 68, 143a7 *cvam pā hvaḍāṃda*

starrā nišāñā ye ī pātcī nišātai ‘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 *bišī lovapāla stavātāndā buljātāndā, ysustāndā* ‘all the world regents (BS *loka-pāla-*) praised, honoured, approved’, BS *sarva-loka-pāla-pūjitah stavito varṇitah praśamsitah*; Bcd 44v4 *aysū ttā hvāñū stava namasūṃ nāṃda* ‘I will speak praises of them, will reverence them with bowing’, BS *tān sugatān stavamī ahu sarvān*; 3 sing. optative, SuvP. 74r1 *stavīyu-ṃ* ‘I would praise them’, BS *stosyati*; v 123, 19r3 *balysā lokesvara-rāyā ttyau ggāhyau stavye* ‘the Buddha praised Lokesvara-rāja with these verses’; v 66·15 *ttū ṣtām sūmjsūm, stau|||* ‘him I will name to praise’; I 252·160, 1r1 *stavyāndā* ‘they praised’ (*stavita-*), BS *abhituṣṭwuh*. Noun, Z 22·268 *stava-* ‘praise’; Frag. 151·15 (BSOAS 36, 1973, 226) *ālsanyau stavyau* ‘with songs, with praises’. See *paṣtute* ‘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’w* ‘gospel’, Man. *wyst’w* ‘oath’; M.Parth.T. *’st’w-* ‘praise’, *’st’w’d*, *’byst’w-* ‘renounce’, *’pdystwōdn* ‘promise’, *’pdyst* ‘a promise’, Pahlavi Psalter *’pdyst*; M.Pers.T. *’st’y-*, *’yst’y-*, *’stwd*, *’st’yā*; *’pdyst’w* ‘promise’, *’stw’nyy* ‘confession’; Zor.P. *stāyitan*, *āstavan*, *patist* ‘promise’; N.Pers. *sitūdan*, *sitāy-*, Oss. D. *staūun*, *stud*, I. *stauyn*, *styd*, Šuyni *sitowiṣ* ‘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 *ṣta-* (< *hišta-*), participle *stāta-*, middle *ṣtāna-*; 2 sing. III 108·3 *brri satta khu tha ṣta* ‘beloved being as you are’; 2 sing. imperative III 63·138 *cu saṃginai ṣta tha vaña prrahijam hvē ṣta* ‘you who are a member of the community (BS *saṃgha*), be now a lay man’ (BS *prthag-jana-*); 3 sing. III 73·179 *ttuda ṣta* ‘it is hot’ (for *ṣti*, *ṣte* older *ṣtāte*); 3 sing. *ṣtāte*, v 100r6 *ṣtāte* marked to be read *ṣtī*; SuvO. 24r4–5 *trāmu ṣtāte kho kāḍgānīnei yaṃdrā o tuṣei āvū* ‘it is just like a machine (BS *yantra-*) for ill acts or empty village’, BS *sthita karma-yantram iva śūnya-grāmaḥ*; Sid. 15r5 *cu haysgvā ṣtā* ‘what is in the nostrils’; 3 sing. *ṣte*, *ṣtai*, Sid. 13r1 *ysāysā mara āstā* ‘herb (grass) is here’, =v 322·131 *ysāysā ṣte* ‘it is grass’, Sid. 16r1 *hvava ṣte* ‘it is stated’; 1 sing. *ṣte*, III 74·197 *a na [a] nāhaṣa pūrre ṣte* ‘I am not Nahuṣa’s son’; K 55, 17bis 14 *aysq parehaṃdai ṣte* ‘I am restrained’; K 55, 17 bis v1 *aysq samāvanai ṣte* ‘I have attained’ (BS *samāpanna-*), K 57, 26r3 *aysā dāvinā ttaramdarā ṣte* ‘I am *dharmā-kāya-* (body of the *dharm*-doctrine)’; *ṣti*, K 68, 204–5 *aysu pātcī paḍā ṣtām karmā nisaije ṣti drayvā bādōvā* ‘I later first have got rid of acts in the three times’; 3 plural, II 103·55 *ṣtīdi*; middle, Sid. 6r1–2 *tti krre hiya aṃga ṣtāre* ‘these are the subdivisions of the treatment’, Tib. *gso-bahi yan-lag yin-te*; v 78, 149r5 *uysnaura dīrvō gavo ṣtāre* ‘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*

ṣṭātā ‘the good *dharma*-doctrine will last 100,000 years’, Tib. *dam-pahi čhos lo hbum-du gnas-par gyur-to*; SuvO. 68v7 *tta ṣṭāta ātāso* ‘so stands in the sky (BS *ākāśa*-)’, BS *sthita antarikṣe*; Sid. 121r5 *khu sā* (= *saṃ*) *kammā krra hambusaṃ ṣṭātq krra-v-i tta tta yenāñā* ‘as is the suitable treatment for a wound, so treatment must be made’, Tib. *rma-la čho-ga ji-ltar bya-ba bžin-du byaho*; Sid. 132v1 *ttyām āstaṃnaka kāmīnā hambusaṃ ṣṭāte tcerai* ‘of those and the rest what is suitable must be done’, Tib. *hdi rnam-la gaṃ hos btan-ba bya-ste*; Sid. 101r2–3 *dvāy āna śau kām va śau hambusaṃ ṣṭāte* ‘from two what one is suitable’; Tib. *gñis-las gaṃ hos-pa zig dan*; 3 plural, *ṣṭāṃde*, SuvP. 62r1–2 *ca ja satva ṣṭāṃde avāyā* ‘what beings are in perdition’ (BS *apāya*-), BS *ye sattva tiṣṭhanti apāya-bhūmau*; K 61, 41v4 *cī ra jśāṃ maṃ drayvā avāyavā pajvā gavvā satva ṣṭāṃde* ‘also what beings are here in the three *apāya*-states in the five stages’ (BS *gati*); II 100·239 3 sing. *ṣṭāvai*=*ṣṭāte*; optative, 3 sing. III 106·27 *eysāja cū byūca ṣṭīya* ‘the maiden who might be in the chamber’; 3 plural, v 106, 29r3 *suhi haurāmato vātā bhiḥyu aurīṣṭa ṣṭīru* ‘may you be extremely devoted to giving happiness’, BS *sukha-adhyāśaya-pratipannāḥ* . . . *hita-upasamhāra-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 *ṣṭāna*- ‘being’, Z 2·82 *dvatā badr ātāsi ṣṭāna hvatātā* ‘the deity (BS *devatā*) being in the sky (BS *ākāśa*-) spoke to Bhadra’; oblique, Z 22·294 *mamā vāte nā ṣṭānye* ‘being before me for them’; Z 22·144 *ṣṭāniye*; concessive, v 245, 8a1 *ttye ja* (= *jāta*) *ṣṭāna jśina* ‘though his life has ceased’, BS *gata-āyur api*; *ṣṭāta*-, SuvO. 68v7 *tta ṣṭāta ātāso* ‘so being in the sky’ (BS *ākāśa*-), BS *sthita antarikṣe*; Z 2·111 *paḍā ṣṭātā* ‘formerly extant’. Participle *stāta*- with preverbs *vi*-, *va*-, *pa*-, but *stāta*- ‘tired’ has present *stās*-; *ṣṭuta*- Z 2·93 *cu vara ṣṭuta āysanu bāgyo* ‘who were standing beside the seat’; Z 22·237 *dātā vāte ṣṭuta sta* ‘you stood with the *dharma*-law’. Adjectives, *stāa*- ‘standing’, III 48·5 *stai ṣṭāna ngstā palamgā* *<tsū>macā kīrā yinacā* ‘standing, seated, cross-legged (BS *paryanka*-), walking, doing work’; = K 112·371 *stai ṣṭāna ngsta palaga tsūma kirai yanaca* ‘standing, seated’; JS 35v3 *hasta bedē 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 *ūraq bedq besā hamguṣṭe stā viṣṭimda* ‘(the medicaments) make the clasps (?) on the belly to stand erect’, BS *vṛṣyā*, Tib. *ro ča-bar yan hgyuro*; *ṣṭuka*-, Sid. 121v1 *padam khāysāna ṣṭukā āphide* ‘the winds, being in the stomach, disturbed’, BS *kopa-āvartana*-, Tib. *rlun lon-ka-na gnas-pa hkhruṣṭe*; II 106·125 *śāśa dāra ṣṭuka hamai* ‘the teaching (BS *śāsana*-) will be long extant’; III 98·26 *biśānā auškā sattānvā ṣṭūkā* ‘of all beings (**sattānā*) being always permanent’; Manj. 159 *ttāra vī ṣṭuka* ‘being in darkness’; Sid. 5v4 *hamdrri vya ṣṭūkā* ‘being within’, Tib. *gyur-pahi bar-ma-la byas-te*; Manj. 74 *skadñā vyahera ṣṭuka* ‘being in the abode (BS *vihāra*-) of the *skandha*-groups’ (BS *skandha*-); *ṣṭuma*-, K 59, 33r2 *pātca ṣṭūma nīṣṭa* ‘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 *adhiṣṭhāna*-. 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’, *pršt*’y- ‘to train’, *pršt*’t, *’wst*’y- ‘establish, teach’, *nyšt*’t ‘established’, *pršt*’t- ‘trained’, Orm. *ašt*- ‘rise’, Parāčī *ušt*- ‘rise’, *uštā*, Orm. *ustuk* ‘to awake’, *wustyēk* (**us-stā*-), M.Parth.T. *’št*- ‘be’, *’yšt*’d, *’wyšt*-, *’wyšt*’d; causative *’wyyšt*’d ‘placed’; M.Pers.T. *’yst*- ‘stand’, Judaeo-Persian *’ystydn*; *pryst*- ‘to honour’, N.Pers. *parastidan*, Bal. *ōṣtag*; Oss. D. *istun*, *istad*, I. *styn*, *stad* ‘stand, stay, remain’, D. *urdug-istäg*, I. *ürdydž-ystäg* ‘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 viṣṭimda*, ‘they make erect’, Tib. *ro ča-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-istäg* ‘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 bihisadā-juna* ‘mountain-stream descending in a wide course’. See *stāmga*-, *pā-stuṅga*-.

stāmḡā ‘persistent (?)’, III 90·183 *stāmḡā āsī hamdāve* ‘it burns up persistent itch’. From *stā*- ‘stand, remain’.

stāta- ‘tired, fatigued’, *stāva*-, *stā*-, to present *stās*-, Sid. 131v2 *stā āstaṃnaka* ‘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*-) *ysittaru 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 *tti śāvā stāvi 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 ease-ment for the weary ones’ (*vaska prracai(na)* dyadic); Manj. 404 *buttai dva nāttairai yāna baitsāga stāvā kainā*, =Z 9·25 *ttāri dva yāna biysāmgya 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. *stajun*, *stad*, I. *stajyn*, *stad* ‘to make weary’.

stāna ‘reward (for good news)’, III 70·127 *paḍā a rrumḍā vī tsūm*, *sarvamḍai 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*, *siṭādan*, *satāndan*, *satānidan* ‘take’, *bāj-sitān* ‘receiving tolls’; Sogd. Bud. *’st’nyk* ‘messenger’ VJ 1384 *rty nwkṛ zy’rt* *’st’nyk w’č k’w tntṛ’kk yrw s’r rty Zkn swd’šn prm’nh βr* ‘then a messenger was sent to mount Dandrak and he carried the command to Sudāšn’. For the reward note Oss. D. *xuärzān-goräggag*, *xuärzān-koräggag*, I. *xärzäg-kuräggag* (see the tale in Pam. 2·17·42) ‘gift for good news’.

stāna ‘with weariness’, II 101·247 *stāna vaṣṭā 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 prraumūha* ‘appointed men, priors’ (BS *pramukha*-); II 21, 15a5 *ḍrraya stānaḍa* ‘three appointees’, II 21, 15a4 *stāna(ḍ)au*; IV 18·7 *kṣvā auvā stānaḍa himāri* ‘they are the appointees in the Six Towns’; IV 21·1 *cira kṣvā auvā stānaḍā vara* ‘to the appointees in the Six Towns of the region *Cira*’; II 91·92 *drayi mista haḍa u nitta stānaḍā āstaṃna sūmdasā hvamḍā* ‘eleven men the three great envoys and Court appointees and the rest’. From *stāna*- ‘place, post, appointment’ with *-aḍa*- (< *kṛta*-, as *pajsamaḍa*-) ‘appointed person’ which from the context is a teacher; note the parallel IV 7r3 *ttravilai āṣiri prramuḥi* II 4·62 *stānaḍa prraumūha 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 khvam ttrūkā bayarkāvām hīya hīna dyā viri āsa wīstāmḍi u nesta u śacū-pāvq ri hā biṃda ni dīrvāmḍā* ‘and when the troop of Türk Bayarqu saw them, there they stopped horses, settled and the men of Ṣaṭṣou did not dare to act against them’. Assuming that *ūvī* is written here for *vī*- instead of for the usual word *uvī* ‘wits’, possibly even for *u* and *vī*- where *āsa u*- would mean ‘their horses’ written in place of **asau* or **asām*; with proclitic replacing enclitic.

stāma ‘exertion, weariness’, Z 22·316 *ci mamāno stāmo ne keindi* ‘who do not think of my exertion’; Z 2·15 *karya u stāma* ‘effort and exertion’; JS 15v2 *śirye 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 āsa* (BS *ākāśa*-) *stārā dyāra*; v 80, 8r3 *purre, urmayṣ-dāne, stārā* ‘moons, suns, stars’ (translation E. Lamotte, 104); Z 7·15 *kho stārā ttāmārā kho čāyā prruha 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-budbudam, svapnam ca vidyud abhram ca*; Z 23·22 *kho ju ṣa ṣṣava stāryau hamtsa* ‘as the night with stars’; Z 23·148 *samu kho purra stāryau hamtsa* ‘just as the moon with stars’. From *star*-, Av. *star*- ‘star’, plural Yašt 12·25 *staras ča mās ča hvarā 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* (**stā-raka*-), *starga* ‘planet, star’, Iškāšmī *struk*, Sangleči *ustaruk*, Waxī *stār*, Orm. *starrak*, Parāčī *estēč*, Yidya *stārē*, Šuynī *ṣetērz*, *ṣitērdz*, Yazg. *ṣtarag*. IE Pok. 1027–8 *ster*-, O.Ind. inst. plur. *stṛbhīh*, plur. *tāras*, sing. *tārā*, Armen. *astl*, Greek ἀστήρ, Lat. *stella*, Celtic Breton *sterenn*, Welsh *seren*, Got. *stairnō*, O.Engl. *steorra*. For the base *star*-, see s.v. *tralo*. See *styerrijai* ‘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 asaṃkhiya ni stāsti* ‘for three immeasurable periods he is not wearied’; Z 9·25 *kye mara stāsindā samtsera* ‘who here are weary in migration’; JS 27v2 *ssa puna stāštā ce bestāṃde 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 byehimḍā ūtci stāsindā sam* ‘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*-.

stāsamsja- ‘obstructive’, K 151·40 *stāsamsja ṣkāṃjā* ‘of obstructive *skandha*-groups’. See *stās*- ‘to stay’, and note BS *vadhakās ca skandhāḥ* ‘destructive *skandhas*’.

stiyā ‘of women’, III 39·73 *ūysirāvāsi kamthi pasvq st(r)iyā udiśāyā* ‘the city Ūysirāvāsa was burnt up because of women’. Possibly *asura-vāsa*- (?). See *strīyā*-.

stirū ‘rigid, hard’, JS 9r4 *bīysānai stirū rakṣaysa miysirkā* ‘a terrific, hard, huge *rākṣasa*-demon’; v 155·185, 1a5 *u harīysā dru-mujse-t-i stirūvi viṣṭāte* ‘and in terror his pores (of hair) became stiff’. From *stir*- with suffix *-uva*-, to base *star*- ‘be rigid’, IE Pok. 1022 *ster*- ‘stiff’, Greek στερεός ‘stiff, firm’, στερής ‘hard’, OHG *stara*, O.Engl. *stære* ‘stiff’, through **starya*-> *stir*-. Possible also is a derivation from base *stai*:-*stī*- (if older *-ī*- was retained as *-ī*-, as in *strīyā*- ‘woman’). See *stadq* ‘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 irye* ‘feminine wiles’; Z 19·76 *stārñe irye*; Z 22·153 *stārñyau ggajsyau jsa aggamjsa* ‘without fault from female faults’; v 246, 13b2 *staiñā ttaradarā ni byehi*, =K 98·204 *staina* (so)

ysatha na byehe ‘he does not get a feminine birth’ (not *taina*), BS *tasya strī-bhāvo na kadācid api bhaviṣyati*; III 74·200 *stemñe* (-*em* = -*ai*-) *gūnā cairā hamya* ‘female marks became visible’ (*cira* < *ciθra*-). From **strinya*- or **strini*- adjective to *strīyā*- ‘woman’.

stūḍai ‘largeness, size’, III 108·192 *dadā stūḍai bvaṣidai baiysūṇa prrabaiḃai* (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 paḍiṃya stuna* ‘like a burnt pillar’, BS G 37, 33b4 *yathā dagdha-sthūṇaṃ*, Tib. *ka-gdun chig*; III (ed. 2) 139r4 *sūta dīra stuna* ‘burnt bad pillar’, BS G 37, 34a4 *dagdha-sthūṇaṃ*; III 74·207–8 *stūṇā ḥṣāḥ 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*-, M.Pers.T. ‘*stwn*’, Zor.P. *stūn*, *apē-stūn*, N.Pers. *sutūn*, Pašto *stən* ‘post’, Orm. *styən* ‘pillar’. IE Pok. 1008, O.Ind. *sthūnā*-, Greek στῴνα, στοῖα, στοά ‘pillared hall’ (*στωρός), Lit. *stóviu*, *stovėti* ‘to stand’, O.Engl. *stōwian* ‘hold back’.

stura- ‘thick, large’, Sid. 5v1 *ṣi sturā hirāṇe u diḍe* ‘this thick condition and languor’, BS *sthaulya-ālasya*-, Tib. *śa che-ba dan*, *śñom-pa dan* (*śñom* ‘lassitude’); Z 22·154 *ni jseṇa ni stura bihiyu* ‘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-gatsauṇā garśa bisā āchā jidā* ‘it removes, of blood and gall, thick swelling, diseases of the throat’, BS *rakta-pitteṣu sūlaṃ 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*-, *sthulā*-, *sthāvīyas*-, *sthāviṣṭha*-, O.Swed. *stūr*, ‘great’, OHG *stiuri* ‘strong’.

stūra- ‘large cattle, horse’, Sid. 151r4 *tcure-vā stura hīya damdā* ‘teeth of four-footed beasts’, BS *catuṣpada*-, Tib. *skan* (= *rkan*) *bzi-pa phyugs* (*phyugs* ‘cattle’); v 22a3 *kapāysa-barai stūrā* ‘cotton-bearing beast’; II 127·34 *draysi-barā stūra* ‘load-carrying beasts’; II 84·12 *aśā hervī haṃda stūri niṣṭā* ‘there is not horse, nor any other beast’; II 34·5·7 *u khu jsām stūrām hwaīyā ni pajidā* ‘and when they do not ask for possession of the beasts’; IV 60a3–b1 *aṣpara-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 cāya-narmya* (BS *nirmita*-) *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 *yāvat paśyati shorān 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 *hvāṣṭāna st(u)ra-pānā hamāre* ‘they are herdsmen of the chief men’, from **staura-pā(va)n-a*-, Zor.P. *ṣp’n* **ṣupān*, N.Pers. *ṣubān*, Orm. *čupān*, *ṣwān*, Parāči *xuwān*, Šuynī *ṣibōne*, Yidya *xəṣuwān*, Waxī *ṣpūn*, Sogd. Chr. *xwṣp’n* from **fšu-pā(va)n-a*- beside Armen. lw *ṣpet* **fšu-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 τῦκος ‘hammer, axe’; *steu-g*-, Celtic Mid.Ir. *tūag* ‘axe’, OHG *stoc* ‘stick’, O.Engl. *stycce* ‘stick’, Lat. *tudit*-, nom. *tudes* ‘hammer’, Greek στῦπος ‘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 invastā u ināta-stai haḍi*. . . ‘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 haṃ 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 *ttū ṣṭām sūmjsūṃ 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 *duḥkha*-; Z 3·145 *marāṇi dya staura dukha* ‘severe pains seen at death’; JS 8r4 *staurā avasta* ‘firm security’; Manj. 49 *dūkha staura naraukṣa* ‘severe cruel pains’ (BS *nirūkṣa*-); III 49·31 *amṣiḍḍa hamāre staura* ‘unmerciful, they become severe’, Z 5·104 *kho haḍe tterā storā hamāste* ‘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* **staṣr*, *staṣrak*; ‘stiff’, N.Pers. *istabr*, *sitabr*, Parāči *estōrō* ‘thick’ (**stavara*-), Arab.-Pers. *istabraq*, *istabrak*, *sitabraq* ‘stiff silk’, Armen. lw *aṣtaurak* ‘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. *stabhmāti*, *stabhnōti*, *stambhate*, -*ti* ‘support; become stiff’, *stabdha*-; Av. *stambana*- ‘support’, O.Pers. *stabava* ‘resist’, N.Pers. *sitambah* ‘violent’, Greek ἀστεμφής ‘unshakable’; O.Norse *steffja* ‘hinder’, OHG *stabēn* ‘become stiff’, O.Engl. *stæf* ‘staff’, *stefn*, *stemn* ‘time’, Lit. *stembti* ‘set stalk’, *stambūs* ‘gross’, O.Slav. *stoborū* ‘pillar’.

styaji ‘of the time’, III 130·26 *styaji kāla paridi ārausē* ‘they deign for the temporal time to please’. See *skyātā*.

styūda- ‘firm, hard’, SuvO. 55v3 *styūda śsaṃdye dīvata*

‘firm deity of earth’, BS *dr̥dhā pr̥thivī-devatā*; SuvP. 73v2 *ysaṃthīnyau ahyau jsa styūdā* ‘bound with firm nooses of birth’, BS *dr̥dha-pāśa-baddha*- (of *bhava*- ‘becoming’); Sid. 142r2 *styūdā* ‘hard’, Tib. *mkhran*; K 68·190 *styūdi kiḍi attarve baysgā* ‘firm exceedingly, unbreakable, thick’, = K 71, 10v2–3 *styūda kiḍa attarve baysga*; Z 5·89 *styūdu klaiṣinau pūrnū* ‘hard arrow of the *kleśa*-afflictions’; gen. plur. Sid. 102v5 *styūdām āysinām biṃdā ṇāma* ‘a sitting on hard seats’, BS *kaṭhina*-, Tib. *stan mkhran-po-la hdug-pa dan*; II 86·40 *styauda bvaumaya daraujsa* ‘firm, intelligent, bold’; comparative, III 104·41 *saga jsa styudyera hera naiṣṭa* ‘than stone there is no harder thing’; III 104·41 *styudyaira ma naiṣṭa* ‘there is not harder here’; abstract, Sid. 138v2 *styudai hame* ‘hardness arises’, BS *kāṭhinya*-, Tib. *khran-ba dan*, JS 18r4 *styūdā beda* ‘in firmness’. From **staibda*- (-*aiv*- > *yū*), base *staip*-, *staib*- ‘to press tight’, to Oss. D. *stevdzā*, *steudzā*, 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*, *stipti* ‘to stiffen’. For -*yū*- < -*aiva*- see also *dyūva*-, *byūrra*-, *syūta*-. Note also *sth*- for *sty*- in *sthūda*- below.

stye ‘time’, see *skyātā*.

styerrījai ‘stellar’, JS 7r1 *styerrījai ttīṣṇa* ‘with brightness of stars’ (BS *tejas*-), see *stāraa*-.

straj- ‘to be stiff’, participle *strīya*-, Sid. 8v3 *cu nāṣṭa straji* ‘what is retained downwards’, BS *viṣṭambha*-, Tib. *thur-du ni hbyun-ba-las ni*; Sid. 17r1 *samnā 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 harbiṣe ba pahaiṣṅka* ‘constipating and removing all poisons’, BS *stambhī sarva-viṣa-apaha*-, Tib. *hkhru-ba gčod dug thams-čad sel-to*; Sid. 16v3 *u ga strajāñāka u tvāñāka* ‘and stopping the faeces and strengthening’, BS *viṣṭambhi*-. . . *br̥mhaṇaṃ*, Tib. *phyi-sa hgag-pa dan, śa skye-bar byed-do*. Participle, K 29·205 *pvaṇa jsa strīya*, = K 38·140 *pveṣṭiñā strīyi* ‘stiff with fear’. Incohative *strīs*-, Sid. 134r4 *strīsāme*, Tib. *rens-pa* ‘(stiffening)’; III 86·92 *cu jara strīṣṭā* ‘whose liver stiffens’; I 149, 59r3 *cū paysaṇve strīṣidā kamala rāhi*. . . ‘whose cheeks become stiff, headache. . .’ causative, Sid. 137r4–5 *hihā jsa strīsāñāṇq u ssa juna dvāñā khu ṣi hame* ‘it must be made tight with a binding and must be washed 100 times till it becomes white’, BS *lepa-śata-dhautaṃ 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 *pastīya*; Sid. 131v1 *pastrīsāme* Tib. *rens-pa* ‘stiffening’; with preverb *ha*-, II 94·30 *hastrīṣidā* ‘insist’. Adjective, see *strāha*. From base *strang*- ‘to make tight stiff’; without s- N.Pers. *taramjīdan* ‘to compress’, Munjāni *trōj*:-*trāyd* ‘to fasten’. See also *thrang*- (base *trang*-) and *patharka*-. IE Pok. 1036–7 *streng*-, *strenk*- ‘stiff, constricted’ (to *ster*-, *ster-g*-), Greek στραγγός ‘pressed’, σπρόγγυλος ‘round’, Celtic Mid.Ir. *srengim* ‘draw’, *sreng* ‘string’, O.Engl. *streng* ‘string’, O.Norse *strengja* ‘to bind fast’; O.Engl. *strang* ‘strong’.

striya- ‘stiffened’, participle to *straj*-.

striyā- ‘women’ (*nārā* ‘wife’, *miṣṣe* ‘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 *ttye dahā o vā strīyai*, SuvP. 73r2 *strīyi biṣā tti dāha himāṃde* ‘may all these women become men’, BS *sarvā strīyo nītya narā bhavantu*; K 46·36 *hana pajaca strīya* ‘blind begging woman’; K 46·39 *aviṣyaca strīya* ‘woman who cannot see’; Z 9·8 *kho strīya pūra dai hūṇa aysamgga* ‘as a sterile woman sees sons in a dream’, Manj. 188 *khu je strīya aysaga ṣā hūṇa 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 *strītyau*; acc. sing. v 162·2b6 *strīyo*. For ‘female’, v 10·2·2·6 *strīyi buysi* ‘female goat’. Adjective, *strīyāna*-, III 106·29 *strīyānyau bvaiṣyā byauda* ‘possessed of female virtues’ (*bulṣā*-); III 130 a6 *strīyāni*. See *stārñā*- ‘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*, Sarikolī *stīr*, Yidya *ṣīyo*, Munjāni *ṣīya*, Sanglečī *ṣec*, Parāči *ṣiçak*, Pašto *ṣedza* (**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 *kr̥ra striha* ‘severe treatment’, Tib. *dpyad drag-po*; Sid. 8r3 *striha*, BS *tikṣṇa*- (‘sharp’), Tib. *śas che-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 *ṣe streha ṣte rrejsai* ‘this is stiff, sharp’, BS *tikṣṇa*-, Tib. *drag-po*. From **straxθa*- to base *straj*- ‘to stiffen’.

sthīdu ‘steady (?)’, III 134, 23a2 *aysmū balysūṣtu varāṣṭo kāḍe 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 *sthāmaṃ balaṃ 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*-.

sthyeṃ ‘firm (?)’, II 54·24 *ṣadu* (BS *śradhdhā*-) *sthyeṃ gūttarasta* (BS *gotra*-) ‘believing, firm, of high family’.

sthyauṣṭā ‘health’, K 51·6·6–7 *āysāji bvāma sthyauṣṭā* ‘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*-.

snāṇa ‘bathing (?)’, with uncertain -*n*-, v 164, 105a3 /// *mā utca snāṇa śū*///; possibly for *ysnāṇa*-.

spa ‘prosperous’, see *spai*:-*spata*-.

spajūṃ ‘alum’, III 87·110; III 88·133 *spajū*, III 87·119, and Sid. 19r5 *spaju*, BS *sawvarcala*-, Tib. *kha-ru čha* (*cha* ‘salt’), to Prakrit *sovacala*-, *sumcala*-. Possibly **svarčā*- > **sparčā*- > *spajū*, as dialect to BS *sawvarcala*-; note Kroraina *aṣpa* ‘horse’, *viṣpa*- ‘all’; for -*ū* note -*aka*- > -*ū*-, Kroraina *kremeru*-, BS *kremerūkaṃ* (of a *kambalaṃ* ‘blanket’) ‘red’, Tib. *ke-ke-ru*, Prakrit *kakkeraa*-, 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 *haṣḍa* < **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*, *sprṇōti* ‘keep off’, *sprṇāti* ‘kills’, Armen. *spārnal* ‘threaten’, Greek σπάρω ‘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 spalīra* ‘limbs were quivering’, = K 25·116 *aga spalīra*, = K 34·67 *kaurka spalīyi*; present participle, v 153, 174b5 *⟨tcei⟩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 *kinnarī* 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*’rđt ‘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 (*täbräsär*).

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 hamdriye* ‘the bone frame held together by spine’; Manj. 24 *ttīma 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. *spīna*, O.Engl. *spīlu* ‘point’.

spava ‘perfected (?)’, K 155·60–156·61 *dr̥ra-bāḍau beysā hī gāmhye rahāsā cvi nā spava mīmste (-im= -ai-) puñi-bumā hauvq* ‘(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* > *cvaṃ*. Here *spava* < *spata*-divergent meaning from *spai-:spata-*, like Sogd. Bud. ‘*spt*’k ‘complete’, ‘*spty*’, ‘*sptw*’.

spaśa ‘observer’, II 38·13·4 *spaśi śau* ‘one observer’; compound, IV 6·1 *spaśara* < **spaśa-kara-*; abstract, II 38·13·3 *spaśañña* ‘observer-duty’; II 35, 8a3 *spaśari*; gen. plur. II 35, 6a8 *spaśarām*. A list of the names of the *spaśa*-officials

follows (as in IV 6·1–23) with dates of the periods of duty. From base *spas-* ‘look, be observer’, *spaś* < **spas-y-*, Kroraina *śpaśa*, 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 |||*kulāñña u spāñña*||| (lost context), possibly from a place-name.

spāmja ‘room’, for BS *kuṭi-*, second component in *bū-spāmja* ‘perfume-chamber’, BS *gandha-kuṭi-*, from **bauda-spančā-*.

spātā- ‘military official’, *-ā-* stem replacing older *-i-* stem, later *spā*, K 139·970 *paṃcai mistā yakṣāñā spāta* ‘Pancaka, great commander of *yakṣa*-goblins’, Tib. *gnod-sbyin-gyi sde-dpon chen-po loas-rčen-gyis* (Tib. *sde-dpon* = BS *senā-pati-*); K 141·1007 *himavat mistā yakṣāñā spāta* ‘Himavat great commander of *yakṣa*-goblins’, Tib. *gnod-sbyin-gyi sde-dpon kha-ba-čan-gyi*. Later *spā* frequently, II 74·39 *puṣka-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 *tti cakvakā spātana paphūji* ‘then gather so much from the captain’. Compound, II 26·32·8 *spāta-śū* ‘captain’s son’, like II 26·31·6 *spāta-pūri*, see s.v. *śū*. From *spāda-pati-* ‘officer of the troop’ > *spātā-*, masculine *-ā*-stem from older *-i-*. Elsewhere *hinā-* ‘army’, *hināysa-* commander of a *hinā-*, 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 *hinā-* ‘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 *śūā-* 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 *spāśāñña-*, Tib. *brtag-pa* (‘examine’); Sid. 6v1 *diṣṭai spāśāññā* ‘the region must be looked at’, BS *deśa*...*drṣṭvā*, Tib. *yul*...*mthom-na*; Z 5·47 *ttai śśāñā spāśśāte* ‘so he, lying down, looks at him’; Z 19·10 *spāśśāre* ‘they look’; tetradic, III 10, 18v4 *spāśśa ma uysdya 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 uysnaura hištā* ‘so he looks, so much comes to these beings’; Z 21·12 *spāśšu ne vaysñā* ‘look now’; optative, K 150·23–4 *mahā vā spauśīryā mūśḍ⟨i⟩nai tceṃnā jśā* ‘look upon me with favouring eye’ (= BS *karuṇā-*). Preterite, participle *spāšta-*, 3 plur. Z 21·17 *spāštañdā*; III 75·229 *spāštañdī jauttaiṣā* (with *-ṣ-*) *nvaiya* ‘they look at him according to the *jyotiṣa*-astrology’; 1 plur. II 112·69 *spāštañdūm*; infinitive, Z 21·18 *kṣamā speṣṭā* ‘it pleases to look’. From base *spas-*, Av. *spas-*, *spasya-*, *hi-spas-*, *spāsta-*, 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. ‘*sps-*’ to serve’, ‘*spsg*’ servant’. To IE Pok. 984 *spek-*, O.Ind. *pāsyati*, *spāšta-*, *paspaś-*, noun *spās-*; Lat. *speciō*, *spectus*, OHG *spehōn* ‘to spy’, O.Saxon *spāhi* ‘intelligent’, O.Norse *spā* ‘foretelling’. Greek has *skep-* σκέπτομαι, σκοπτός.

spātaa- ‘flower’, III 29v3 *ce balša śau spātau uysdīśātā* ‘who throws one flower on a *stūpa-* (or *caitya-*) monument’, BS parallel Divyāvadāna 467·24 *buddha-caityeṣu*...*āropayen muktaka-puṣpa-rāśim*; SuvP. 72v2 plur. *spyē*, BS *kusuma-*; v 314, 1a4 *spyai*; Z 2·80 plur. *spāte*; v 298r1 *spāte birā* ‘brings flowers’; gen. plur. v 42, 87v2 *spyetānu palsārā* ‘garlands of flowers’; K 154·39 *spyā jsa* ‘with flowers’; SuvO. 53v7 *spātyau* ‘with flowers’, BS *puṣpa-*; adjective, v 380, 2r2 *māstu spātainau bāru* ‘great rain of flowers’, BS *mahā*...*puṣpa-varṣam*; SuvO. 68v3 *spātainaina bārāna* ‘with flower rain’, BS *puṣpa-varṣaiḥ*; with *-auysa*, III 46·17 *spyauysām bamhyām* ‘of flowering trees’; with *-ūda-*, III 37·23 *spyakūda patanākā* ‘flower pollen’; noun with *-ka-*, Sid. 11r5 *spyakā*; with *-kaka-* v 320·101 *spyakakā*. Compound, II 60·23–4 *ysicā-spīyi drai-gūna kamaīśka śā* ‘one *kamaīśkā*-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 *xxur-spyg* ‘sun-shine’, Pahlavi Psalter 131·17 causative *spčn-*, rendering Syriac ‘*dnḥ*’ ‘make to rise, cause to shine’, Zor.P. *škōf spēčhēnd* ‘the buds burst out’, noun *spyg* **spēk* gloss to Av. *frasparəya-* ‘bud’, Orm. *ispēk*, *spēg* ‘barley’. See below *haṣpās-*.

spai-:spy- ‘be rich, abound, be satisfied, prosperous, complete’, Z 19·18 *spaiyā*, Z 20·64 *spaiye*; v 280, 5a2 *ne spaite*; ibid. b3 *ne spaiye*; III 117·13 *pūña kūśala-mūla hā spyāmde* ‘may good roots of merits flourish’; III 76·254–5 *artha-bhaugā hvāštañña 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 vīra 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 štā* ‘(the god) Śakra is not sated’; SuvP. 71v4 *spa masu jsārū ramma* ‘abundant corn and precious stones’ (BS *ratna-*), BS *prabhūta-dhana-dhānya-vicitra-ratnaiḥ*; SuvP. 73r1 *spa mase pājiñā tsāvi* ‘abundant rich treasures’, BS *prabhūta-dhana-dhānya-samṛddhi-koṣāḥ*; I 175, 92r2 *cū būri spa hamya tcahausa tcaura āchā biśā 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*, Yayn. *uspun*, *uspon* ‘outlet of irrigation field’ (**vi-spāna-*), Balōči *ispand* ‘embankment of a field’. IE Pok. 983 Hittite *išpai-:iṣpū-* ‘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 *spāśś-*.

spyē, *spyai* ‘flowers’, see *spātaa-*.

sphan- ‘move’, 3 sing. present, Z 4·72 *viñāni trāmī sphande* ‘the thinking (BS *viñāna-*) so trembles (is agitated) for him’; Z 4·81 *viñānā trāmī sphande*; Z 19·7 *samu kho rro virā rravye 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 uttarāsaṃgam 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 āṣṭi* ‘left thumb’; fem. *syamca*, III 130 b3 *ci syamca paysanva 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*, *hamjsūl-*). See s.v. *dajs-*, Av. *daxša-* ‘burning, branding’, N.Per. *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-bišta-* ‘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 ttye pīri pūra syūta ce pāte mīde 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. *saē-* (first component) in the Frahang ī oīm 2 f., glossed by Zor.P. *apurnāyak kē pit nē zīvandak* ‘a boy whose father is not alive’, M.Parth.T. *sywg*, *sywvg* ‘orphan’, Oss. D. *se-*, I. *si-* in *se-dzār*, *sidzār* ‘living alone’, Waxī *sōyēm* ‘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. *kaīls* ‘only; childless’; the Lit. *-ei-* would then be secondary from *-ai-*.

syai ‘previously’ Sid. 122r3, Tib. *sna-ma*, to read *ysai*.

syaucä 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-rči* ‘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. *šava-*.

svaṃna ‘to-morrow’, K 41·58–9 *svaṃna ysai ysai hā tti kimalai biši rruṃdā pyamtsä ttudāṃdā* ‘next day early they all brought his head to the king’s presence’, =K 44·176–7 *svaṃ ysai ysai hā tti kimalai biši rruṃdā pyatsi ttudāṃ* (*-im* = *-ai*), parallel in Divyāvadāna 382·12 *samānūteṣu śīrahsu*; K 46·26–7 *tti svanaṃ ysai ysai āśīrī anirāṃdhā tte naḍāṃ muṣḍa brriya navāysye cīvara ū laṣṭa pāttarā asthiye 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 svaṃna kalai hā augavāṃ vīrāṣṭā parauta hauḍem* ‘and next day early I gave commands (to go) to the ūgā-officials’ (*kalai*, dyadic with *svaṃna* either dialectal to *kara-* of *karavātā* ‘in the morning’, *-r-* variant with *-l-*, or lw Prakrit *kalla-*, O.Ind. *kalya-*, *kālya-* ‘morning’); III 66·25 *svaṃna 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 *-ταρός*.

svaṃdūṃ, *svaṃdū*, *svadū* ‘sulphur’, Sid. 151v4 *sauvīra-ṃjam drre bāga, svadū paṃjsa bāga* ‘antimony three parts (BS *bhāga-*), sulphur five parts’, BS *gandhaka-anjana-*...*panca-tri-bhāgaiḥ*, Tib. *stan-zil čha gsum dan*, *mu-zi čhu lsa-dan* (*mu-zi* ‘sulphur’); Sid. 152r5 *svaṃdūṃ, buśānai* ‘sulphur, perfume (*māṃsi*)’, BS *anjanam māṃsi-*, Tib. *stan-zil dan, span spos dan* (by error *svaṃdūṃ* (= *mu-zi*) in place of *sauvīraṃjam*); Sid. 151v2 *svaṃdū hiya cunya* ‘powder (BS *cūrṇita-*) of sulphur’, but BS *gandhaka-dviguṇa-rasāt*, Tib. *mu-zihi 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’ > *svaṃ-*. To Oss. D. *säüāndon*, I. *sondon* ‘sulphur, sulphur-source’, with *savana-*, (**sauna-* >) *son*. To base IE Pok. 594 *keu-* (beside *keu-* in *koraka-* ‘pigeon’ as the ‘blue bird’) with ambiguous *k̑-* or *k-* in Greek κύανος ‘dark; blue stuff, enamel, plant name cornflower’, κύανοχαίτης ‘dark-haired’, adjective, κύανος Hittite *kuṃanna*, *kuṃna* ‘copper, blue of copper’, with *k̑-* 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 *-donä*, *-don* may be direct to *donä*, *don* ‘water’ from *dānu-* or from **dawnu-*; to Av. *dānuš* ‘stream’, glossed by Zor.P. *rōt* ‘river’.

svāmīlau ‘shoulders (?)’, III 93·249 *paijvā baññāñā audā svāmīlau vī būre, ysair-banvā vīna jimdū* ‘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 *sāmālā* ‘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 *sq imq asa naiṣṭq svī hamai* ‘to-day there is no horse’; to-morrow there will be’; II 88·28 *ttā svī dāthidai paryāṃ* ‘we order to transport it to-morrow’; II 37, 11a3 *thyau hajseṃma* (*-em* = *-ai-*) *khu ma svī hīṣṭā* ‘collect it at once so that it arrives here to-morrow (or *ma* ‘for me’); Z 2·50 *svī hamtsa biṣṭyau* ‘to-morrow with disciples’; Z 23·43 *mu-ṣvai rro hāḍe kātāmā svī ākṣuvāmā padinde* ‘to-night surely we shall reflect; to-morrow we shall begin work’; III 70·114 *viñāṃ svī tciṃaṇṇa thajimḍā* ‘now to-morrow they will pull out your (*-aṃ*) eyes’; V 64·1 *ṣi ī aḍa jsāṃ svī* (uncertain context). Adjective, K 46·24 *svīyāṃjsī naṣq khāysā* ‘to-morrow’s ration of food’, with *-aṃjsya-* suffix of time. See also *svaṃna* ‘next day’. From base *sau-*:*su-* ‘to shine, dawn’, Av. *sūrəm* ‘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 arəzahī savahi* ‘to west, to east’, *upa karṣvarə yaṭ savahi* ‘to the *savahi*-region of the world’; Oss. D. *säu* ‘in the morning’; *säu-daräj* ‘in the morning’; DI. *säu-dar* ‘morning twilight’; DI. *säu-dzavd* ‘morning-struck’ (= ‘too soon arisen’); *säu-dzāf* ‘morning-struck’ (= ‘drunken’); DI. *säumä* ‘in the morning’, D. *säūmon* adjective ‘matutinal’, I. *säūon*; I. *rajsom* ‘in the morning’; D. *ison*, I. *isom* ‘in the morning; to-morrow’; D. *isonigkon*, I. *somygkon* ‘of to-morrow’; compound D. *säu-äxsed*, I. *säu-äxsid* ‘redness at dawn’; *izār-äxsid* ‘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. *śōna-* ‘red’, Russ. *sunika* ‘raspberry’. See also *sūnāha-* ‘plant name’.

svī ‘lungs’, and *svī*, see above *suṣṭā*.

sve ‘shoulder’, see above *suti-*.

svena, read *vasvena*, III 3, 9r3–4 *ṣi cam(dam)nai śśāma tcera svena ṣā kārṣa biśśūnī pajsamāna āysānāñā* ‘its mouth is to be made with white sandal-wood pure (to read *vasvena*), the circle (BS *kārṣi*) 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 II2·365 *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-*, *š’-*, M.Parth.T. *fr-*, M.Pers.T. *pr-*, Zor.P. *pl-* **fra-*, Armen. lw *hra-*, N.Pers. *far-*, Oss. D. *āra-*, DI. *rā-*, *ra-*, *lä-*, Balōči *ša-*, Orm. *šra-*, *ša-*, Yazg. *ša-*, Parāči *rha-*, Yidya *fār-*, Waxīrā-, *re-*, *ra-*, *rī-*, *rü-*, *re-*,

rā-, *ro-*, Šuynī *re-*, *ri-*, *ra-*, Sarikolī *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 *prō*, 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 *haṃ-*, see in following words.

hakṣa ‘truth’, Manj. 105 *hakṣa*...*drūja* ‘truth...falsehood’ (also Manj. 98; 103; 98–9), K 150·25 *ttye hakṣa prrabāvanā* ‘by force (BS *prabhāva-*) of this truth’, K 14·83 *hakṣa*, K 14·84 *hg:kṣa*, with *-kṣ-* from older *-ṭhṭh-haṭhṭhā-* ‘truth’, oblique *hīṭhṭhe*.

hakhiysa- ‘number’, *hakhiṣg*, *hakhiṣṭe*, see *haṃkhīys-*.

hagaj- ‘assemble, collect’, II 23·21·3 *thau haṃggja tcahau(rā)///* ‘at once collect four...’; Manj. 137 *hagga bāva* ‘he (the pupil) gathers roots’. See *haṃggaj-*, *hagajj-* from **hamgart-*.

hagatte ‘develops’, Manj. 242–3 *hagatte veṣayvā pātca*, =Z 5·84 *viṣṣaya vāte vātcu haṃgaltte* ‘he then develops in the objects of sense’ (BS *viṣaya-*), parallel to BS *pravartaya-*, see Z 4·103. See *haṃgaltte*, *haṃggālsta-* 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. DI. *rāyād* ‘ripe’.

hagarga- ‘assembly’, III 76·240 *hagargvā būṣā vaṭākye* ‘in the assemblies jests, grimaces’. See *haṃggarga-*.

hagav- ‘long for’, Sid. 133v3 (present participle) *garkḥa bejeṣe u pharākā bejeṣe hagavamḍai 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 *ysaṃthiḥje cu haysgame jsa brriṃvījau haṃtharkyau jsa hagavāme jaḍi pracaina, vitkausta diṣṭṃ 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-saṃkaṭe*...*mūrkhā-bāla-kṛta-kleṣa-saṃkaṭe*...*rāga-saṃkate* (preceded by *deṣayāmi*); JS 24r4 *niṣṭa-dai aysmya hagavāma hāsi* ‘you quieted in the mind longing (and) greed for it’; Manj. 335 (triadic) *hagavāma āgrrāḥa* (BS *āgrāha-*) *hisa* ‘greed’. From **fra-kav-* or **fra-gav-*, M.Parth.T. *prg’w-* ‘desire’ to IE Pok. 353 *gāu-* in Lat. *gaudeō*, Greek γαῖέω, possibly Tokhara B *kāw-* ‘desire’ (if not from *kā-* ‘desire’).

hagaṣṭa ‘fall forward, tending to’, Manj. 108 *ttyā jsa muysatha 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 hagārīḍa* ‘they deliver the beings who are members of the *apāya*-state’ (BS *apāya-anga-*); future participle, K 146, 3v4 *jāpani habusa niṣṃmate 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 kalyāṇa-maittrau jsa hagūjsa hamāve* ‘may there be meeting with teachers, spiritual advisers’ (BS *kalyāṇa-mitra-*); Manj. 114 *khu ttyā hagūjsa ham(ā)va* ‘if there occurs meeting with those (three things)’. See *haṃgūjs-*.

hagūṣṭa- ‘digit’, Manj. 150–1 *sa khu pūra nījvāñña ṣg hagūṣṭa jsa hvaṇḍā vaska ā khu artha ṣp(ā)sa carauna ttāra va pājañña ṣiṃya 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 *haṃguṣṭa-*.

hage ‘objects of sense (?)’, parallel to BS *viṣaya-*, K 153·27 *gujsabrriyīm* (*-im* = *-ai*) *idryā* (BS *indriya-*) *hage varaṣṭq* ‘having enjoyed objects of sense, being broken, by the senses’; from *hang-* ‘be attached’, Av. *haḡ-*, *haxta-*, see also *ajs-* ‘pursue’, Av. *vohuna-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 *haṃjsā*.

hagetta ‘turns’, see *haṃggaltte*.

hagaiṣṭa ‘information’, II 12·51 *chū bīra vīrāṣṭa hā hagaiṣṭa hūḍai* ‘for the Secret Bureau I gave a report’, =II 100, 212–3 *chū bīrā vīrāṣṭā hā hagaṣṭa hūḍai*. Here *chū bīra* is Chinese *ṭsung-mi* from *t’iung-miet* (K 1269·1; 617·2) ‘Inner Secret’, in dyadic use II 93·3 *chū bīrā vīrāṣṭā haṃdanāṣṭā* (*haṃdana* ‘within’). The variants *hagaiṣṭa* and *hagaṣṭa* (if not errata) indicate *ham-* or *fra-kista-* (*kaiṣ-* ‘to inform’) and *ham-* or *fra-guṣṭa-*.

hagaṣṭa ‘finger’, K 145, 2v1; and 2v4, see *haṃguṣṭa-*.

hagaṣṭa ‘information’, see s.v. *hagaiṣṭa-*.

hagyēḍa ‘draws out’, K 153·26 *hagyēḍa satvq* ‘draws out, saves beings’; III 38·44 *hagyēḍa skaudā brraukalakije vaṭākye* ‘displays secret contortions of the brow’; =III 47·65 *hagyēḍa skaudaka brraukālakija dunaka*. From *ha-gār-* to base *kār-*:*kāḍa-* ‘draw’, 3 sing. *hagyēḍā* (with secondary palatalised *-gy-*), see also *haṃggār-*, 3 sing. *haṃggedā*.

hagrratha, see *haṃgramtha-* ‘juncture’.

hagrrāṃdā ‘they raised’, III 108·33·36 *hagrrāṃdā dasta uskyāṣṭā* ‘they raised, their hands up’. Possibly from *ha-* (or *haṃ*) with **grab-*, *grby-* > *gir-* (see above), whence here *grr-*. See also *haṃgrīh-*: *haṃgrautta-* from *-grab-* and *-grāṭa-*; and *hagrāh-*.

hagrāḥāka ‘maintaining, upholding’, II 6·96 *parau hagrā-hāka* ‘obeying the command’. See *haṃgrautta-*. From *ham-* (or *fra-*) and *grāh-* to base *grab-* ‘seize’, see also *haṃgrīh-* from *ham-grabya-*.

hagrrautta ‘lifted’, K 29·197 *na hagrrautta yūdā*, =K 38·134–5 *na ṣṭāṃ haṃgrrāṃtti yūdā* ‘she could not lift (the water-jar)’; 3 plur. *hagrauttāṃdā*, see *haṃ-grīh-*.

hagve ‘he came to’, K 29·191–2 *dade khu hagve ttañña bāṣg raṣṣya byāda* (= *byauda-*) ‘as soon as he reached the wood he found the sage’ (BS *ṛṣi-*), =K 38·131 *saṃ khū ā ttāñya bāṣṭ bīdi* ‘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 lādr̥rai* ‘when here the hunter Padamaka met him’. From *ham-guta-* ‘met’.

hamkhiys- ‘to count’, participle *hamkhišta-*; noun, Sid. 4r1 *āchai hīvī hamkhiysā u rōwām hīvī hamkhiysā* ‘the counting of the disease and the numbering of the seasons’, Tib. *nad-kyi gr̥as dan, dus-kyi gr̥as rim bzin-du*; loc. sing. III 9, 18r4 *baudhisatvāni hamkhiša* ‘in the company of the bodhisattvas’, v 199b6 *ttiña hamkhišai hauḍe thaumaka* ‘in that company he gave him pieces of cloth’; Sid. 7r3 *khu hamkhiysā hva šte* ‘as the number has been stated’, Tib. *gr̥as bzin-du*. With suffix -gyā-, K 1, 134r2 *hamkhiysgya* ‘in the company’, K 1, 134v2 *dākṣiṇyānu hamkhiysgya tsmā* ‘I come into the number of the worthy ones’ (BS *dākṣiṇeya-*), Tib. *bdag sbyin-pahi gnas-so ṣes-bya-bahi gr̥as-su hgro mod-kyi*; acc. sing. v 163, 4a2 *hamkhiysgyo*; oblique, K 2, 136v3 *ttānu hamkhiysgye tñā* ‘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 rruīyānu kūṣḍānu kūlu nayutānu satā yseru byehandei hāmāte* ‘he gets possession with so great a number of millions, 100,000 royal palaces of empire’, BS *tāvatāṃ cakravartī-rāja-kula-koṭī-niyuta-śata-sahasrāṇām 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...* *gaṇayitum*; with negative Z 13·87 *anamkhāšta-*; SuvP. 59v2–3 *anamkhīṣṭa jasa baysa* ‘countless *deva* Buddhas’, BS *aprameyān asaṃkhyeyān buddhān*. From base *kaiz-*, *khaiz-* (= *xaiz-*) palatalized *pachīys-* ‘account’, beside *kaik-*, Oss. D. *xincun, xinst*, I. *xyncyn, xyrd, xyxton* ‘to count’ < **khinč-*; Zor.P. *nikēž-*, *nikēxtan* ‘to account, expound’, to Av. *aḥaṣṭa-* ‘uncounted’ (**a-ham-xišta-*). See also *chīyā* ‘counting’. IE *k(h)eiǵ(h)-*, *k(h)eiḱ*, with increments to IE Pok. 636–7 *k*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. *cēna* ‘honour, price’ *čēniti* ‘to treasure’; with -*t-*, O.Slav. *čito, čisti* ‘to count’, Lit. *skaityti* ‘to count’.

hamkhau(šta-) ‘tossed’, v 153, 174a1 *
inthyau hamkhau(šta-)* ‘tossed by storm-winds’. See *khoys-* ‘move’.

hamgga- ‘total’, v 174a1 *tti buri vā mūra hamga phemāšta gūñā hauḍā* ‘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 *tti mūri h(v)adā hamgi puša hauḍa* ‘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 Dharma-datta and...’; Z 4·43 *aysmū ni pīḍe gyaḍina 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, mījsāka* ‘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 hīvī 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 tciñña hamga sūttā* ‘curds, yeast, sour stuff, vinegar’. From base *am-* ‘sour, bitter’ **amaka-* > **aṃga-* with prothetic *h-*, to IE Pok. 777–8 *om-*, O.Ind. *amlā-*, *amblā-* ‘sour; sorrel’; *āmd-* ‘raw’, Armen. *houm* ‘raw; grim’, Greek ὠμός ‘raw; grim’; Alban. *ambëlë, ëmlë* ‘sweet’, *t-ëmlë* ‘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-*, *handaunda-*; *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 *haggaja*; 2 plur. II 108·183 *haggajara*.

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. *āgnäg* (**agnaka-*) ‘fastening knob, button’, D. *āngurā*, I. *āngur* ‘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 *sampuspāte nāma uryāni kuṣṭa sei hāmāte hamggarggā* ‘in the garden by name Sampuspita- where this gathering (of Maitreya) will be’, parallel to BS *pariṣad*, and *samiti*; III 76·240 *hagargvā buṣā vaṭākye* ‘in the assemblies jests, sidelong looks’. See *hamggalj-* ‘to gather’.

hamggalj- ‘to gather’, participle *hamgrita-* Z 22·297 *śśarirai gyasta hamggaljīndi* ‘the *deva*-gods gather his relics’ (BS *śarīra-* ‘body’); II 108·183 *pharāka vā kīragara hvaṇḍa haggajara* ‘assemble together many work-men’; Manj. 137 *sa khu daṣṭa ṣāyara beṣṭa hagaja bāva vecettra* ‘just as a clever magician pupil gathers various (BS *vicitra-*) roots’; preterite, Z 2·64 *tvī vaska hamgrita ulatāñe harbiṣṣā ttārtha* ‘for your sake the sectaries (BS *tīrthika-*) have all assembled in the cemetery’; Z 2·10

hamgrīya hāmālā ‘gathered in the same place’; v 338, 61r5 *māra pāpīma hamtsa parvārna vara hamgrīya* ‘the evil *māra*-demons were gathered there with retinue’ (BS *parivāra-*), BS G 37, 57b1 *sahasrāṇi mārāṇām pāpīyasām sa-parivārāḥ sannipatitāḥ* (*pāpīma-* BS *pāpimant-*); SuvO. 68v4 *cu hā divate hamgrīye 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 hamgrīye* ‘the women gathered’; v 129, 1v2 *||nu vara hamgrīya vya||* ‘had gathered’; participle, K 8, 5r3 *hamgrīna aysmūna* ‘with collected mind’; Z 5·13 *hamgrīyyo uvygu* ‘with collected wits’ (like BS *samāhita-*). Incohesive, 2 plur. Z 24·465 *cu buro jamvōīya biṣṣā mā vālsto hamgrīsta* ‘whoever, men of Jambudvīpa, you are all gathered here to me’; Z 22·320 *ku hamgrīsīndi sśūjātena* ‘when they gather with one another’; K 41·54 *āmācā hamgrīsyara* (2 plur.) ‘assemble the *amātya*-ministers’; K 41·55 *āmācā hamgrīya* ‘the *amātya*-ministers gathered’; v 30, 79a1 *bodhisatvānu hamgrīsa vāta* ‘at the assembly of bodhisattvas’; III 70·111 *hamgrīsyarā harbaīṣā 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-* < **grxta-*, see *dārāta-*, *drita-*, to *drijs-*, *ggārāta-* ‘bought’, *uysgrī*, *giryā-* 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’.

hamgalte ‘turn, develop’, Z 4·47 *kho aysmya crrāmā vipākā ttrāmu viñānā hamgalte* ‘as what kind of ripening in the mind, so the conception (BS *viñāna-*) develops’; III 52·90 *aysmya hagetta kūra kāmā* ‘false thinking develops in the mind’ (*aysmū* = BS *viñāna-*); preterite, Z 4·103 *cu mā ṣa parikalpa prravarttātā kho viñāni hamgālstā* ‘what imagination of mine developed, as the conception evolved’; III 75·233 *hamgaistā naṇḍā makalā* ‘the monkey Naṇḍa turned away’; III 75·228 *hamgastā rāmā ttanī* ‘Rāma then turned’; JS 29r1–2 *dai hamgeṣta* ‘the fire rolled’. From *ham-* with *gart-* ‘to turn’, see *ggalte*, *ggaḍāre*.

hamgaśsa ‘altogether’, SuvP. 65v4 *thyau hamgaśa byaide* ‘is altogether swiftly got’, BS *prāptaṃ kṣipraṃ*; K 138, 921–2 *tye hamgaśa bistā bujse hāva kāña* ‘his altogether twenty virtues, advantages must be recognized’, Tib. *deyi yon-tan-gyi phan-yon ñi-śu ṣes-par bya-ste*; Z 13·142 *ttātā ttādārā hamgaśsa dharmā cu mahāyāña hvañāre* ‘these such *dharma*-doctrines altogether which are preached in the Mahāyāna’; Z 10·3 *balysūstā hamgaśso ttanda* ‘so great altogether is the bodhi-knowledge’; Z 13·39 *paṃjsa sate hamgaśsu dharma vīna mahāyānā nā īndi* ‘the 500 *dharma*-elements altogether do not exist apart from the Mahāyāna’; K 10a2 *viṣpastā hamgaśso khu namo śśākyamunī* ‘altogether confident (BS *viśvasta-*) as the revered (BS *namas-* as an adjective) Śākyamuni’; III 11, 20r4 *tvī beḍa vañe hamgaśsa māsṭā mahākārunika* ‘at this time now you are (*vañā* with *i* ‘you are’) altogether the great merciful one’ (and ibid. 20r5 bis); v 43, 2a3 *hamgaśsa*; v 352, 83r2 *hamgaśo biṣi* ‘quite all’. From *ham-kas-* ‘fall together’, from **ham-kas-ya-* (or if -*gaś-* is from older -*guś-* **ham-kus-*, see Zor.P. *hangōṣṭak* ‘like’,

M.Pers.T. *’ngwšydg* ‘manner’). See also *hagašta-*, for *kas-*.

hamgasta-, see *hamgaltte*.

ham-gām ‘swiftly’, III 70·143 *haḍā ja ham-gām ā* ‘the day came swiftly’, to *ggāman-* ‘movement’, with *hama-* ‘all’. But an alternative would be **hamgāma-* ‘end’ from *ham-* and *gam-*.

hamggār- ‘draw together, draw out’, Z 19·23 *hamggeḍā* (lost context); Z 19·29 *tcamāna hā padā hamggārīndi* ‘whereby they first attract there’; Z 24·647 *aśsa hamggārīndi* ‘they draw in the horses’; Sid. 150v2 *hamgārāñā* ‘to be drawn out’, Tib. *dran-bar byaho*; Sid. 144r5 *haṣkarā jsa hamgārāñā u thaṃjāñā* ‘it is to be drawn out and extracted by pincers’, BS *āhrtya...* *kankā-mukhena* (‘heron-mouthed’ = ‘forceps’), Tib. *skams-pas drans-te phyuṃ-la*; III 60·39 *hamgārūṃ jśina miḥā vā imi ditta* ‘I will contract my life; do you now see us’; preterite, III 12, 22r1–2 *ttī baudhisa(t)v(ā) hāṣṭa hamggāḍā hame* ‘then the bodhisattva can be drawn there’ (followed by invocation); v 281·76, 8a2 *hamgāḍi harāṣī* (lost context); II 111·16 *aśā viḍāṣṭā hamgāḍāmdā* ‘they brought there the horses’ (translation AM, n.s., II, 1964, 2). See also *hagāḍa-*, *hagārāme* from **fra-kar-* ‘draw forth’. Possibly v 65·12 *<hamgā>ḍūṃ ūvi* ‘I developed the wits’. From base *kar-* ‘draw’, see s.v. *kār-:kāda-*.

hamgū ‘hears, listens’, II 112·54–5 *khu hīya tciñmgañā mistā haḍa vijsya u ttī jsām hamgū* ‘how with his own eye the great messenger sees and then also hears’; preterite, III 74·201 *hamgūṣṭa* ‘he listened’. From **ham-gauṣati*, and *ham-gauṣta-*, see *guva-* ‘ear’ and *pyūv-*, *pyūṣta*.

hamgūj- ‘to meet’, Bcd 49r3 *aysī hamgūji* ‘may I meet’, BS *samāgama...* *bhaveyyā* (like Bcd 49v1 *hamgūjsi hamāve* ‘may there be meeting’); v 54, 2r2 *gyastyau balysyau hamggūjīmā* ‘may I meet with the *deva* Buddhas’; v 302, 4b4 *hamgūjāte*; II 89·47 *khvam jsa hamgūjūṃ* ‘when I meet them’; preterite, II 89·48 *vaṣṭi vīra-m jsa ni hamgve* ‘throughout I did not meet them’; II 43·33–4 *cimūḍām jsa hamgvāmdūṃ* ‘we met with the Cimūḍa men’; II 111·38 *hamgvāmdā* ‘they met’; 2 sing. Z 2·185 *hamgguvai hāvāna vaysña* ‘you have now met with an advantage’. Noun, II 84, 19–20 *u khu ttā ttī kamā-cū astam šūje hamgūjāmane* ‘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. *kaūkas* ‘boil, scar’, O.Slav. *kučati* ‘to cover’. See also *hamgva*.

hamgūjsa- ‘meeting’, v 245, 9a1 *nai na varā hamgūjsā hame* ‘there will not be any meeting there (with trouble)’, = K 96·171 *nai varā hagūjsa hami*, BS *na...* *kadācid api upapatīṣyate*; III 130a6 *||hamgūjsa hime* ‘meeting takes place’; v 388, 19r4 *hamggūjsu naryo dukhyau jsa cu ttā vaṣṭvīndā* (BS *upajīva-*) *uysnora* ‘what these beings experience, a meeting with pains of *naraka-*’. See s.v. *hamgūj-* ‘to meet’.

hamgun- ‘cover’, participle *hamgūsta-*, Sid. 141v3–4 *kuham thau jsa ā vā perām jsa hā hagunāñā* ‘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 hamgū-nāñā* ‘it must be covered with leaves’, Tib. *lo-mas glan-la (glan* ‘mend, patch’); Sid. 148r2 *ttye jsa dyaka hamgūnāñā* ‘with that, the sight must be covered’, Tib. *mig g-yog-par byaho*; Sid. 150v2 *ṣi pyāma hamgūstā gauršte* ‘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 pṛistā pace hamgustā na vā harūñe* ‘as a lamp covered, veiled, covered (triadic) does not shine’, = III 99·31 *khva ja carau pṛistā pacai, hagausta na vā harūñai*. From base *gaud-* ‘to cover’, see *uysgun-*, *pajud-*.

hamgguva-, *hamgva-* ‘met’, see *hamgūj-*.

hamgušta- ‘finger; finger-mark, signature’; v 92, 611v6–7 *hamḍrri hamgušte jāla* ‘network between fingers’, BS *jāla-hasta-*; v 92, 611v4 *⟨bu⟩lysa hamgušte* ‘long fingers’, BS *dirgha-anguli-*; Sid. 138r5 *cve hā hamgušta jsa nehejidā u dāra buri va neca hame* ‘which they press down with the finger, and for a long time it is down’, BS *calan syāt pīdanān nimno*, Tib. *gar mnan-pahi mal-śod dar hdug-pa dan (mnan* ‘press’; *mal-śod* ‘low place’; *dar* ‘a little’); Sid. 129r1 *hamguštām* ‘of fingers’, Tib. *sor-mo*; Sid. 156v2 *hagūṣṭi bimdā* ‘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 *tīi ra pramṃā* (for *pramām*) *khu hā darauki hamguṣṭi viṣṭi* ‘then it is authoritative when Darauka appends his finger-mark’; IV 26·7–16 *hamgušte* (10 times). Broken, v 338, 611r–2 *⟨ham⟩guṣṭo paṣkāliye* ‘he cracks the finger’, BS *acchaṭā-samghātām kuryād*, Tib. *se-gol gtogs-pa* (‘snap fingers’). From *angušta-*, note *āṃṣṭi*, *āṣṭi* ‘thumb, big toe’ without *h-*; Av. *angušta* ‘finger, toe’, Zor.P., *angust*, N.Pers. *angūšt*, Sogd. Bud. *’nkwšt*, Yāyn. *angūšt*, O.Ind. *angūṣṭha-* ‘thumb’; Paṣto *gūta*, Wanetsi *nəgut*, Orm., Parāci *angūšt*, Parāci *γušt*, Yidya *oguṣṭo*, *oguṣṭiko*; Sanglēci *ingit*, Šuyni *āngišt*, *angišt*, Rōšāni *ingašt*, Yazg. *γ°ašt*, plur. *γ°aṣṭežg*; Oss. D. *āngulzdā*, I. *ānguldz* ‘finger’, D. *āngursteüān*, I. *āngurstān*, *āngurstüān* ‘thimble’, D. *āngurā*, I. *āngur* ‘hook’; Waxi *yāngəl*, IE Pok. 46 *ank-*, *ang-* ‘bend’, O.Ind. *angūli-*, *angūri-* ‘finger, toe’.

hamgūšta- ‘heard’, III 74·201 *āyanā vāṣāṃdā yāmdā, na hamgūšta ysura yuḍa pajsā* ‘they recited (BS *vācaya-*) examples continually; he did not listen, he was very angry’. See present *hamgū* from *ham-gauṣ-*, 3 plur. *hamgvāre* below.

hamgušte ‘clasps, grips (?)’, Sid. 152v5 *ūrā bedā besā hamgušte stā viṣtāmdā* ‘(the medicines) make the clasps (?) upon the belly to stand up’, BS *vṛṣya-*, Tib. *ro ča-bar yan hgyuro*. Possibly to *hamgušte* ‘fingers’.

hamgguṣṭo ‘signature (?)’, v 30, 62v3 *⟨a⟩ysu hamgguṣṭo daiyi u muhu varai ṣṣadda* ‘I saw the finger-mark (?) and we there (had)? faith’. Uncertain.

hamggei ‘altogether, wholly’, SuvO. 68r3 *nvaṣtāmato vātā u hamggei tsāṣṭu āstā* ‘he sits in study and wholly quiet’, BS *sv-adhyāyamānaḥ sukha-niṣaṃnaḥ*; Z 3·24 *maitro hamggei virā nyūva tcerā samu* ‘the teaching is to be directed wholly to kindness’ (BS *maitrā*); v 99r6 *ṣai vātcu*

muditta sīravātā hamgge ‘that then is altogether joy (and) contentment’; v 99v2 *uvikṣa aramḍiṣṣāmata hamgge* ‘is wholly neglect’ (dyadic, BS *upekṣā*), see also ibid. v3; v4. Above to *hamgga-* ‘total’ **hama-ka-*, here **hamgga-tā* (-*tah*, as *hvatā*).

hamgeṣta, *hamgastā*, *hamgaistā*, see *hamgalite* ‘turn’.

hamgramtha- ‘attachment’, Z 4·110 *hāvī parikalpaju hamgramthu saṃtsārīnau māstu* ‘their own great attachment to *samsāra*-migration caused by *parikalpa*-imagination’; III 58·2 *drayi paṃdāvū hamgrathūm sau* ‘three paths and one combination of them (-*m*)’; = II 6·83–4 *draya padāvū hagrathūi sau* (-*i* for *anusvāra -m*). From base *grand-* ‘to join together’, see s.v. *grantha-*.

hamgrama- ‘assembly (court, market)’, IV 55b1 *ha⟨m⟩grama āna* ‘from the court’; loc. sing. IV 49b2 *tīi mūrā hamgrrīma ā samauttādā* ‘they delivered the *mūrā*-coins in the court’; IV 53b2 *svī ysai mara hamgrrīma ājuma* ‘to-morrow early bring into the court’; II 14, 106 *ṣi gvārā hamgrīma ā vye* ‘this business has come to the assembly’ (SFTV 7); III 130b5 *hamgrīma pūrūm* ‘I win in the court’; II 58b11 *hamgrīmīma* (-*iṃ*- =-*e*-), see SDTV 106. From *ham-gram-* to base *gar-* ‘bring together’, Oss. D. *āryon*, I. *ārjom* ‘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’).

hamgrāṃtti *yudām*, *hamggrāṃdi*, *hagrātta-*, see s.v. *hamgrīh-* ‘lift up’.

hamgrī, *hamgrīta-*, *hamgrīya-*, see *hamggalj-* ‘gather’.

hamgrīma, loc. sing. to *hamgrama-*.

hamgris-, see *hamggalj-*.

hamgrīh- ‘hold up, maintain, raise’, participle *hamgrautta-*, Sid. 102r3 *āchainai hīya pā uskyāṣṭā hamgrīhāñā u bañāñā* ‘the patient’s feet are to be held up and tied’, BS *pratyāditya*, Tib. *nad-pa rkan-pa dgug-čim bčim-ba-la (dgug* ‘bend back’); III 69·93 *hamgrīhya: rā brraukala maṃ* ‘lift up my brows’; v 64·44 *samī ṣā rakṣa ūskāṣṭa hamgrī-hāñā* ‘for him precisely this *rakṣā*-formula must be lifted up’, = ibid. 41 *samī ṣā rakṣa ūskyāṣṭā haṃtca grrīhāñā*; II 100·215 *parauwā hagrrihāñā* ‘the commands must be obeyed’; adjective, II 86·44 *parau hagrrihāka* ‘supporter of (obedient to) the command’; preterite *hamgrautta-*, Z 5·47 *tīiyā hamgrautta harbiṣṣā śṣāya u patā balysu viṣtāta* ‘then all the Śākya men rose up and stood before the Buddha’; III 67·58 *hamgrautta saṃdya hvaste* ‘he lifted him up (and) dashed him on the ground’; K 29·197 *na hagrtautta yūdā* ‘she could not lift it’, v 310r2 *u parau hagrtauttāmdā* ‘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. *gərəb-*, *gərəw-*, Zor.P. *gūrēt*, *griftan*, N.Pers. *gīrad*, *giriftan*, Sogd.

Bud. *γrβ-* ‘seize; understand’, adjective, *γrβ’k* ‘knowing’, *ptyrβ-* ‘receive’, *fr’γrβ’nt* ‘they offer’; M.Parth.T. *gryft*, *pdγyrw-*, M.Pers.T. *gyr-*, *grypt*, *pdyr-*, *pdgrypt*, Sogd. Chr. *’grbn* ‘fork’, Oss. D. *ārjwum*, *ārjwutoncā*, I. *ārjāvyn*, *ārjāvōd* ‘load on the back’; D. *aryāvnā*, I. *ārjāc’k* ‘pincers’. IE Pok. 455 *ghrebh-*, O.Ind. *grabh-* (later *grah-*), *grbhāya-*, *grbhīta-*, *grhīta-*, Av. *grab-*, *gərəpta-*, O.Norse *grāpa* ‘seize’, O.Engl. *græppian*, Lit. *grabóti* ‘seize, hold’, O.Slav. *grebo*, *greti*, *grabiti* ‘rob’. See also s.v. *gir-*. Here *-grīh-* from **grabya-*.

hamgva-, *hamgguwa-* ‘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 ṣūje* ‘they met one another; K 41·47 *šenevakā āṣīri j(s)a hamgve* ‘he met the teacher Šenevaka’, = K 43·165 *šenivaki āṣīri 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 *hamgūšta-*.

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*, *hamgūšta-*. For *-iṣṭe* see also *brriṣṭe* ‘to ask’ (**fraṣṭayai*); *-vī-* < *ū*¹.

haca ‘piece (?)’, II 25·28·5 *|||āskvīra nva thaunakā haca kṣasi chā phamṃajā nva thaunakām ha⟨ca?⟩|||* ‘...of Āskūra according to the pieces of cloth, a piece sixteen feet long according to the cloths of Phaṃnā village’; II 24·28·2 *pemīnai thau-v-i hacam stāka drai* ‘of woollen cloth three pieces are needed for him’; II 25·28·6 *|||thaunakām 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 vriṣṣādānā*, BS *kāsa-vṛkṣādāni*, Tib. *šin kaśa dan briṣṣādāni*; Sid. 14v4 *giṣā bāte, hacana bāva, dva draubha*, BS *kuśa-kāsa-dvayaṃ darbho*, Tib. *rčva 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. *sasyd-*. IE Pok. 880 *saṣjo-*, Celtic Gaul (s)*asiam* ‘rye’, Welsh *haidd* ‘barley’, to O.Ind. *sasā-* ‘food; grass’, O.Ind. *kāśa-* ‘a grass, saccharum spontaneum’. Possibly *hatcan-* ‘to cut’, hence ‘sharp-edged grass’, see *hiravī*.

hačā, older *halci*, indefinite, SuvP. 60v2; 67r1; *hačā* SuvP. 74r4; K 138·920; *heci* SuvP. 68r2. See s.v. *halci*.

hacasta ‘given’, II 20, 12a6 *⟨ṣapā⟩ñara hacasta mūcaci* ‘... to cooks, given, month *Mutcaci* (first winter month)’; IV 3v2·3 *cu ⟨tīgutta⟩ hacasta piṣkali vī* ‘as to being in the district given to the Tīgutta (Tibetans)’; IV 3v8 *tīgutta 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’.

hačāna- ‘piece (?)’, III 89·174 *bagala hīvī tturā gūreyau hačānyau jsā styūdā pūvāñā* ‘the mouth of the vessel must

be firmly stuffed with crushed pieces’. But possibly by *hacanā*-roots see *hacana*, BS *kāśa-*.

hačyāra ‘are broken’, K 73·40 *kabi cū sākyi hačyāra jauna* ‘hero, whose enemies are broken in battle’. See *hatcy-*, *hatcañ-*.

hajaḍa ‘carried forward, continued’, II 81·40 *ttye herā pracimṃa* (-*im-* =-*ai-*) *jṣīni 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-ṣaṃdai biṣvā buddha-kṣetruā gyasta bayṣa hajaviṣya himya ttina ayeṣṭhāna tti 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 čas-te (bskul* ‘urge, drive’; *čas* ‘set out’). From **fra-čauxš-*, **fra-čauṣya* > **hajuṣ-*, 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 tēž-raḫšntar hēnd tiṣṭr...* ‘of those stars the swifter are the planet Mercury (and the stars...)’. Instead of *-juṣ-* > *javiṣ-* an alternative would be *čavāy-*: *čavi-* with *-š-* (-*āy-*: *-i-* as in O.Ind. *grbhāy-*: *grbhī-*); note also Av. *cəviš-* to base *kau-*.

hajārnā *spyē* ‘a flower name’, III 87·118 *hajārnā spyē, tcyāṃsvīna, rrāje-namvena* ‘the *hajārnā* flower, fowl’s plant (?)’, salt from the plains’; note also III 85·73 *hamārnai 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. *m khas-pa rnamṣ ni bde-bar yin*; v 389v5 *hajvānu ṣā suhā* ‘this is pleasure of the wise’, BS G 37, 14b1 *paṇḍitānām sukham bhavati*, Tib. *m khas-pa rnamṣ 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 sañūvā* ‘wise, trained, clever’; Manj. 12 *hajū bvāmaya satva* ‘wise, intelligent being’; III 22, 13b3 *hajva*, BS *prajñāvantah*; abstract, Z 8·44 *hajuvaṭtātā*, = v 26v4 *hajvaṭtātā*; Z 8·43 *hajuvaṭtete jsa*; v 182, 43v3 *hajvaṭtete*; Manj. 341 *hajūttā*; Manj. 360 *hajūtte bvāme gñna* ‘by help of wisdom, knowledge’, Manj. 84 *hajvattā*; adjective of the abstract, SuvP. 73v2 *hajvattevīnai dastāna* ‘by hand of wisdom’, BS *prajñā-karaiḥ*; Manj. 157 *hajūttevīja uvāra dāvinai carau* ‘exalted *dharmā*-lamp of wisdom’; K 2, 136v4 *hajvatteṭīnai mahā-samuṃdri māñandānu* ‘of those like the great sea of wisdom’, Tib. *ye-ṣes-kyi rgya-mcho*; K 2, 137r2 *hajvatteṭigya rrūnd⟨etu⟩* ‘light of wisdom’. Ambiguous since either *ha-* < *fra-* with base *čau-*, or *haj-* with *-wva-* 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 *dukhīna haje śuma khva ja vyeḥāra vaska tcahaura* ‘solitary dwelling of pain like, for them, the four *vihāra-* states’. From older *haṃjāta-* ‘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. *čn-*, *čidan*, *guzin-*, *guzidan* ‘choose’, *parčidan*, *parčm* ‘to fence’, Zor.P. *čitan*, *vičitak*. IE Pok. 637–8 *k^uei-* (*k^u-* because of Greek ποίεω), O.Ind. *cinóti*, *citá-* ‘heap up’, *cāya-* ‘heaping’, *kāya-* ‘body’, O.Slav. *činū* ‘rank’, *činiti* ‘to arrange’.

hajeṽi ‘dusty (?)’, II 79·14 *hajeṽi ṛmā* ‘dusty ruin (?)’. See s.v. *hājañe*.

***hajaisḍi** ‘he intends’, defective *jsa*, not *ja*, read *hajaisḍi*, III 74·198 *hajaisḍi jīyakā rrūyā* ‘he is about to lose life’, see *hajsyai*.

hajsa ‘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. *paṃjs-*. See also *hatsāre*.

hajsa ‘formed’, Manj. 205 *vāysanyā hajsa gūna* ‘the hair formed by the *vāsanā*-impressions’ (previous verse *gūnā kheṇḍa* ‘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 *hajse* ‘form’.

hajse ‘put together, form (?)’, Manj. 374 *cvai ttai vaina hajse kīre anā rū rūvyā daitta* ‘to whom his *karma*-acts are without form, he sees formed things to be without form’ (BS *rūpa-*), hence *vaina hajse* dyadic with *anā rū*. From *ham-* with *jati-*, base *jan-* ‘strike, place’.

hajse ‘small animals, worms’, SuvO. 24v4 *pāra u hajse* ‘worms and insects’, BS *kṛmi-ksudra-*, Tib. *srin-buhi phun-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 pyaṣṭa-lika* ‘fitted with clothes’. Possibly **fračampa-* ‘clothes’ with *cāpine* and *khapa-*.

hajsam- ‘gather (intr.)’, Manj. 82–3 *pāriphū bāja boāña vara hajsamāre pacadana* ‘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 *paṣṭa avala-dīmana śuka kūṣṭa* (*hvī*)*vaṣau vara hajsara naiṣṭa* ‘he starts for Alakā dwelling alone where there is no place for humans’, =K 20·252 *paṣṭe avala-(dī)mana śuka kūṣṭa hvīvaṣau vara hajsara naiṣṭa*; K 153·29 *baṃsūñe hajsara vī parajsa-śaumā* ‘with face turned adverse to the Buddhas’ place’; K 112·378 *cu gunai 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 baṃsū naṃva-būña 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 uysḍiṣṣimā nato balysāno hajsaro rahāsu biṣṣānu balysānu* ‘I teach this *sūtra*-treatise profound Buddhas’ place, mystery, of all Buddhas’, BS *idaṃ sūtraṃ prakāṣiṣye gambhīraṃ buddha-gocaraṃ rahasyaṃ sarva-buddhānām*; SuvO. 24r2 *dharma u aysmuī haṃjsare*, BS *dharma-gocaraṃ*; Manj. 45 *aysmyajai hajsara* ‘mental sphere’; loc. sing. K 23·68–9 *gumai hījsara dāva* ‘wild beasts at will in the ranging-ground’, with trajected *i*-umlaut. From **fra-čarā-* and **haṃ-čarā-*, to base *čar-* ‘to roam’, see s.v. *car-* ‘go’. With *ā*-note *ājaraista-* (**āčarā-*) ‘providing place’. See also *haṃjsarā-*.

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. *tcāš-*.

hajsāda- ‘heaped up’, K 154·40 *āvarṇa hajsāde* ‘I accumulated obscurations’ (BS *āvaraṇa-*); K 150·29–30 *āvarṇā hajsādeṃ* (*ā* = *ām*); participle, K 102·58 *hajsāmda karma baṣḍe ttai biṣā jāre* ‘accumulated *karma*-acts, sins, all of it so vanish’; v 250·793 *haṃjsāmda karma baṣḍe ttai jāre*; III 114, 6r1 *haṃjsauda karma baṣḍe ttai biṣā jāri*. See *haṃjsem-*, *haṃjsaunda-*.

hajsāmda- ‘sent’, II 88·35 *pīdakā 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 *biṣāṣṭa 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 pīdakā hau ni niṣāvem* ‘that letter I did not mention’. From **fra-jāmaya-*, see *ha-jsām-*, *haṃ-jsām-* (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’.

hajsāmida ‘they get’, II 40·28–9 *aṣi pamuhva vī burā śirka hajsāmida* ‘they get horse, clothes and the like, excellent ones’. From **fra-jāma-*, or **haṃ-jāma-* ‘get, accumulate’, see *hajsāda-*, and *haṃjsem-*, *hajsem-*.

hajsār- ‘pay (?)’, II 66·7·3 *ttā burā tṭye śamḍye 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’.

hajsārṛa ‘drawing (lines)’, K 11v5 *samu kho hajsārṛa u pīsā vijñānā rūvā* ‘just as drawing and painting, *vijñāna*-knowledge (creates) form’. From *fra-čārana-* to *kar-* ‘draw, pull, draw lines’, note also Zor.P. *nikārak* ‘diagram’, N.Pers. *nigār* ‘painting’, *nigāṣtan*, *nigāridan* ‘paint, portray’. See also *haṃjsārṛa-*. Here *ha-* may be *ham-*, and the base may be *kar-* ‘to make’.

hajsul- ‘to kindle’, see *haṃjsūl-*.

hajsem- ‘send’, v 279, 5a2 *ttila kūm(jsa) vā rrum hajsemyarā hera-vī ysūmaṃ duṣpye ṣṭi hauta vā na ra byehū* ‘send me sesame oil (BS *ttila* repeated in *kūm* for *kumjsata-* ‘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 āstaṃna pīla upadrrava hira hajsaiṣṭā prrattaiṣṭa vastyaṣṭādai* ‘whatever calamities, troublous things may be settled, established, permanent, illness and the like’ (BS *pīḍā*, *upadrava-*, *pratiṣṭhita-*, *vastuka-*). From **fra-čīṣṭa-* dyadic with BS *pratiṣṭhita-*, to base *kaiṣ-* ‘to build’, Av. *kaēš-*, see s.v. *haṃjātu*, *haje*.

hajsaiṣḍi ‘he intends’ (not *-j-*), III 74·198 *hajsaiṣḍi jīyakā rrūyā* ‘he is likely to lose life’ (so with *-js-*), see *haṃjsāš-*.

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 viṣa hajsauye baṣa* ‘from childhood till now he who was good, he broke up all evil (*viṣūna-*)’; parallel II 3·47: *cām sa yai śaika viṣu hatcāmyai baiṣa* (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 āṃ jīye rūya* ‘when he was about, in misery, to lose life’, parallel see III 74·198 *hajaisḍi jīyakā rrūyā* ‘he is about to lose life’. Here durative past *hajsyai* < **haṃjsāṣyā*, see *haṃjsaṣ-*.

hajsṽātāte ‘to invoke’ (somewhat uncertain *-v-*), SuvO. 54r3 *u ce vā hajsṽātāte śandrāmato miṣṭu gyaṣṭu ātimānā tṭye hvgmḍā ṣā vijya hvaña u ttātā mandra-pata hvaña* ‘and who is wishing to attract the great *devī*-goddess *Śandrāmātā-*, 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 *śandrāmātā-*, dialectal form to Av. *spənta ārmaitiš*, 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 *skue-*, see also *hajaviṣya* ‘urge’.

haṃña, *haña* ‘in the same’, loc. sing. to *hama-* ‘same’, K 26·130–1 *tta tta khu tc(i)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 *cakravāka-*); II 75·57–8 *vaña hamyai haña ysīthu tčimīskyām sauḥā* ‘now you have become in the same birth the delight (BS *sukha-*) of the eyes’; K 146, 4r2 *haña baiḍa* ‘at the same time’; II 38, 16·3 *brātarā haṃña biṣa* ‘brothers in the same house’. See *hama-* ‘same’.

haññāñ- ‘expand’, III 35·33–4 *tta ma jsā bvejsyau spyakya haññāñare* ‘so here the flowers expand with buds’, =III 47·50–1 *tta ma jsām (bvi)jsyau jsa spyakya haññāñare*, =III 38·32 *tta ba* (for *ma*) *jsām bvijsām jsa spyakya*

haññāñare. From **fra-nai-* with causative *-āñ-*, to base *nai-* ‘bring’; see above *āñāña-* for cognates.

haṃjātu ‘heap’, v 353, 3b3 (*dā*)*tīmau haṃjātu paysendā* ‘he knows the mass of the *dharma*-doctrine’; BS *dharma-skandham 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 *amjala(yaḥ prana)mayya*, = G 36, 4b7 *prāmjali-bhūtāḥ*; v 329, 13v2 *haṃju dasta nāte*, BS G 37, 11a5 *anjaliṃ praṇāmya*; 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-*, *są-* 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 *pratisāraṇaṃ*, Tib. *mur-ṣin*. From *jau-*, *jyau-* ‘to chew, gnaw’, see cognates s.v. *ṣguvāṃde* with IE variants *geu-*, *gīeu-* beside *geu-*, *gīeu-*, Sogd. Bud. *ṣyβ’y* ‘would bite’ (snake); M.Pers.T. *ṣwvwdn*, *ṣwvwd* ‘chew’, present *ṣw-*; Zor.P. *ṣōyēt*, *ṣūtan* (written *ywyyt*, *ywtn*), Pašto *ṣowul*, *ṣōyal* ‘chew, gnaw’, N.Pers. *jāvōdan*, 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 ārā 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 hanjīṣnīh* ‘raising up’ (*LALA hnčnyh*), *haxtan*, *hanj-*, Av. *-zga-* (*vohuna-zga-* ‘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. *sėgti* ‘fasten’, O.Slav. *segnōti* ‘seize’. Note that Zor.P. *āhanj-*, *frahanj-* may contain either *hanj-* or *ṭanj-*.

haṃjsāndei ‘aspiring’, v 85, 6v1 (*balysūṣṭ*?)*ālstu haṃjsāndei* ‘aspiring to bodhi-knowledge’, translation E. Lamotte, Śūramgama-samādhi 228 ‘il aspire profondement à l’état de Buddha’; from **ham-jamantaka-*.

haṃjsaṃdaina ‘by one having started’, III 21, 9a3 *baṃsūña-vūysaina baudhisatva-yāña haṃjsaṃdaina 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-saṃprasthitena evaṃ cittam utpādayitavyaṃ*. See *ham-jsam-* ‘go forth’ from **ham-jāma-*, with contraction of *-jamant-* > *-jsaṃd-*, see s.v. *pajsadi*.

haṃjsam- ‘assemble’, Manj. 82–3 *vara hajsamāre pacadana* ‘there they gather duly’; K 68·195–6 *tṭye karmi harbāṣi jāre nai haṃjsāmāri na tṣimḍi* ‘his *karma*-acts all cease, they do not accumulate for him, they do not go on’, =K 71, 11v2–3 *tṭye karma harabaṣa jāre* (verse 38) *nai nā hajsāmāre* (to read: *hajsamāre*) *na tsidā*; Bcd 46v3–4 *cu ji haṃjsimāṃde mamī mara pūña ttaṃda* ‘because for me so many merits accumulate here’. From **ham-jāma-*. See also transitive *haṃjsem-*.

haṃjsāmaa-, see s.v. *haṃjsem-*.

haṃjsām-, *haṃjsim-*, see *haṃjsem-*.

haṃjsem-, ‘to gather, assemble, get’ (trans.), Z 23·97 *puña*

hamjsemāña ‘merits must be gathered’ (with Bcd 57v2 *hamjsāmdā pūṃñā* ‘accumulated merits’, BS *kuśalaṃ* . . . *saṃcitu*); with *ham-* > *ha-*, II 63·8–9 *hajsemyari vā*; II 63·8 *vā hajsemyari* (2 plural); II 16, 4b6 *hajsemā*; II 116·42, 1 sing. *hajsaimina* ‘I might gather’. Preterite, *hamjsau-nda-*, SuvO. 5r4–5 *puññai haṃbisā avamātā aṣumuḍā atāṣṭā cu ttānu hamjsaundā hāmāte* ‘the heap of merit, immeasurable, uncounted, inconceivable which is accumulated for them’, BS *punya-skandham aparyantam asaṃkhyeyam acintiyam tat teṣaṃ prasṛtaṃ bhoti*; SuvP. 73v4 *pūññam armūviñi kiṇa, hamjsauda cu ra maṃ ide* ‘may I rejoice for the merits which are accumulated for me’, BS *tena-eva me punya-anumodena kāyena vācā manasā-varjitena* (differt); V 115, 63v6 *ce ju vā ttagatā iṇā hamjsaundā* ‘whose wealth has been accumulated’, BS *dhanam yasya-asti saṃcitam*; with *-āṇda-*, SuvP. 73v1 *asida evaṃ ide kira, hamjsāmda ysaṃthvā pīrma* ‘what evil karma-acts (BS *asiddha-*) there are of mine accumulated in births earlier’, BS *pāpāni karmāṇi mayā-varjitāni 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 *kāḍāgāñineina hamjsāmaina* ‘with accumulation of karma-acts’, BS *karma-upacayena*; II 102·39 *pūñña bṇāmaṇināṃ va hajsāmā ūspaurāṃ prracaina* ‘for the sake of the complete accumulations of the knowledge of merit’; K 57, 26r2 *samāhānāṃ hāvi hamjsāmaṃ ṣṭe* ‘it is an accumulation of *samādhāna*-trances’; SuvP. 68v1 *puññam hamjsāmāna vātcā* ‘with accumulation of merits thereafter’, BS *punya-m-upārjana-saṃkaṭaiḥ*; Bcd 57v2 *hamjsāmdā pūṃñā* ‘accumulated merit’, BS *kuśalaṃ* . . . *saṃcitu*. From **ham-jāmaya-*, causative to *gam-* ‘go’, Av. *ham-* . . . *jam-*, *hanjas-*, *jāma-*, *jāmaya-*; Zor.P. *hañjām* ‘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, *hnzmn* ‘assembly’, Zor.P. *hañja-man*, N.Pers. *anjuman*; Oss. D. *ānyād*, I. *āyyād* ‘enough’, *ānyādtār* ‘stronger’.

hamjsarä ‘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 *ākāsa-*) *hamjsaṣde bālysyso jsa pamete* ‘who intends to measure the sky with footsteps?’; II 23·19·1 *hamjsiṣḍi hāsi* ‘intends to come’, II 75·219 *rrāmā hamjsaiṣḍi mirām* ‘Rāma is like to die’; 1 sing. Z 14·2 *hamjsāte*; 3 plur. Z 20·18 *hamjsāre*; II 16, 4b6 *hamjsyārau hvamḍā mārām kṣuna* ‘the men were about to die of hunger’; 1 plur. II 91·104–5 *mahe kithi āna hamjsyām kṣuna mirā* ‘we in the city are likely to die of hunger’; 1 sing. III 20, 344 *aysā hamjsye 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 hūñu* ‘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 kṣira vaṣṭuna hira hamjsiṣṭa ṣṭāde khu vyachidā* ‘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 kṣamū u hamjse hā yanāve* ‘he may desire the search and may make the request’, BS *prārthayitu-kāma-* ‘(wishing to make a request)’. See the base *čaṣ-*, s.v. *tcāṣ-* ‘to see’.

hamjsārra ‘designing, drawing’, K 11, 135v4 *vikalpa-mātrā hamjsārra saṃ(kalpa)///* ‘design is *vikalpa*-thought; *saṃkalpa*-thought only. . .’; K 11, 135v5 *samu kho hajsārra u pīsā vijñānā rūwā* ‘just as designing and painting, *vijñāna*-thought (makes) form’ (BS *rūpa-*); Z 23·51 *ttīyi 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-čaranā-* > *hamjsārrā-*, possibly *kār-* ‘draw lines’ rather than *kar-* ‘make’.

hamjsul- ‘to set alight, kindle’, and *hajsul-*, Sid. 11v3 *dai hamjsuli* ‘kindles fire’, BS *pācanīya-*, Tib. *drod-pa skyed-la*; Sid. 16v5 *dai hajsuli*, BS *vahni-kṛt*, Tib. *me-drod bskyed-čin*; Sid. 17r3 *dai hajsulākye* ‘kindling fire’, BS *dīpana-*, Tib. *drod bskyed-čin*; Sid. 5r5 *hamjsulākā*, BS *dīpana-*; Sid. 20r2 *hamjsulyāka*, I 187, 107r2 *hamjsulyākā*, 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 *’zgwł-* ‘to hear’ from **uz-gauṣ-* a replacement of *-ṣ-* by *-l-* could be envisaged, as in Pamir dialects. Note also Oss. D. *ānc’olum*, *ānc’uld*, I. *ānc’ulyl*, *ānc’yld* ‘press, press together, fold’ and N.Pers. *kōlidan* ‘to dig’, Waxī *parkōl-* ‘to dig’.

hamjse ‘request’, *hajsye* BS *prārthayitu-*, see s.v. *hamjsaṣ-* ‘intend’.

hamjsem-, see s.v. *hamjsam-* ‘gather’, *hamjsaunda-*, principle 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 *nī vara haṭṭha u nī drūja* ‘there truth is not, lie is not’; Z 6·59 *hīṭṭhe dyāmatā* ‘vision of truth’; K 137·907 *hīṭṭhi prattiña* ‘oath of truth’, Tib. *bden-pahi thugs-dam*, 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 *vajrra pade haṣa uvāra* ‘the Vajra-diamond way, true, exalted’. Adjective, Z 19·30 *kāḍe hīṭṭho rraṣṭo* ‘very true, right’, < **haṭhya-*. From *hat-* ‘existent’ with *-ya-* **haṭhya-* ‘true, real’, Av. *haiṭhya-*, O.Pers. *haṣīya-*, Oss. DI. *ācäg*, 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 bṣud hchal-lo* (*bṣud* ‘go away’); III 124·82 *haḍa* glossed by BS *rajsavarī* (= *rāja-duvārika-*) ‘emissary’; Z 5·33 *āmācu hā haḍu hīṣṭe* ‘he sent the *amātya*-minister as messenger’; frequent for ‘envoy, ambassador’ in official documents, II 47·105 *ciṃgvaṣṭā mista haḍa* ‘the Great Envoy to China (North-West China of Kan-ṭsou and Ṣa-ṭsou)’. From base *har-* ‘go’, see cognates s.v. *hārūṣka-* ‘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 iṇi* ‘he does not think of himself (thinking) that I have attained them’; as ibid. 17 bis v3 *aysa biṣvā sarva-dharmvā gū ive* ‘I have escaped (*gūta-*) into all the elements’, and as ibid. 17 bis v1 *uysānā na mañā sa aysa-m samāvanai ṣṭe* ‘he does not think of himself (thinking) that I have attained them’ (BS *samāpanna-ka-* ‘attained’ = *haḍa-*); note also ibid. 17 bis r4 *samāhāna samāvaji* ‘he attains to *samādhāna*-trances’ (BS *samā-padyate*). K 55, 17 bis r3 *parāḥa parehe u tṭye haḍa āṃ ma parāha biṃdi au uysānā na mañā sa aysa parehamdai 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 būṣṇai 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 ttaña biṣa cadam buī jsa buṣa 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 *xojr* ‘hat’ < *xauda-* (see above s.v. *khoca*). IE Pok. 55–61 *ar-* ‘to fit’, O.Ind. *ara-*, *ala-* ‘fitted’, Av. *ara-*, Greek ἀραρίσκω, ἀράρα, 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. *imjīnaa-*. Below see *hāḍika-*.

haḍaa- ‘watcher, guard leader’, II 8·140–1 *u ttī vā cvāvaja māṣṭa 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) *āysḍirai kākā haḍim* (*-im* = *-ai*) *valākāteṣvarā baudasatvā* ‘the bodhisattva Avalokiteśvara, protector, guardian, watcher’ (SDTV 69). From **harta-ka-* to base *har-* ‘to watch over’, Av. *harətar-* ‘watcher, guardian’, *haraiti*, *haurvaiti*, *-haurva-*, *hāra-*, *harətayaē-ča*, *harəθra-*, glossed by Zor.P.

sardār, *sardārēnitān* ‘leader, to lead’; with *hāra-* in Zor.P. *zēn-hār* ‘protection’ (*zēn* ‘having in one’s charge’ see s.v. *ysīnāta-*), 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. *sėrgmi*, *sėrgu*, *sėrgiu* ‘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 *māṣṭā 8 haḍā 27* ‘month 8, day 27’; II 14, 2a1 *māṣṭa mūdrcaja haḍā-t-ū jsa 11 tṭye scye* ‘month *Mutḡaci* (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 *haṣṭusamyai haḍai* ‘eighteenth day’; II 20, 12b7 *mūḡaci haṣṭusamyai haḍai* ‘on the eighteenth day of (month) *Mutḡaci*’; 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 vātā ūtco vatciṣḍe* ‘he (the *yakṣa*-goblin) in the city by day sprinkles water on the herbage’; Sid. 151r3 *parāḥa haḍā* ‘many days’; IV 17·15 *satā haḍā* ‘for 100 days’; Sid. 15v5 *kṣaṣṭyā haḍām jsa* ‘within sixty days’, Tib. *ṣag drug-čus*; II 23·21·3 *10ṣvā* (= *daṣvā*) *haḍvā* ‘in ten days’; III 66·27 *pajī tsve haḍai haḍai* ‘he went begging day by day’; suffixes, adjectives, *-āmjsī*, *-āmjsū*, K 46·28 *tṭye haḍāmjsī khāysā* ‘food for the day’; II 56·21 *dva-haḍāmjsya śadim* (*-im* = *-e*) *bidā* ‘two days’ journey on land’; II 55·3 *pajsa-haḍāmjsye śadi bidā* ‘five days’ journey by land’; II 55·5 *dri-haḍāmjsye śadā bidā* ‘three days’; I 153, 63r5 *avarāmjsī ttavi* (*-i* = *-ai*) *cū śa-haḍāmjsū cū drra-haḍāmjsū tcūra-haḍāmjsū hamyi* ‘perpetual fever which is of the second day, which is of the third, of the fourth day’, BS *sattatta sanattautiva dvattiyaka-ttrattiyakaṃ jvaram catūrthakam*. Note also *imujsī* ‘of to-day’, and I 161, 76r3 *dvāsā-salāmjsī vīram* ‘a wound of twelve years’ (BS *vraṇa-*). Compound, *panūḍai* ‘every day’ from *panu* (*h*)*aḍai*. From **harta-* or **hṛta-*, **haḍāka-* masc., to base *har-* ‘go up; pass’, Sogd. Man. *xṛtyh* ‘passed’, rendered by Uigur Turk. *ärtmiṣṭā*, see IV 75. See *har-* s.v. *hārūṣka-*, 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 aruwg tcera* ‘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-mātraṣ ca*; *haḍe* ‘however’, V 339, 77v2 *ttitā hāḍe///*, ‘then however’, BS G 37, 72 bis b1 *atha tau śighra-śighram sva-grhaṃ gatvā* ‘(then those two went very quickly home)’; *haḍā*, V 388, 19r4 *kye haḍā śśāru yindā* ‘who does a good deed’, BS G 37, 14a2–3 *yat karoti śubhaṃ karma*; *hāḍe* and *haḍe* variant, V 329, 13r6–v1 *duṣkara haḍe sarvaṣūra ttātāye dātā pyūyāmata* ‘difficult however is the hearing of this *dharma*-doctrine, O Sarvaṣūra’, =V 69 8r1 *duṣkara haḍe*

sarvaśūra ttātāye dāti pyūṣṃmata, BS G 37, 11a3 *durla-bhās te sarvaśūra satvā ya imaṃ dharma-paryāyaṃ śroṣyanti*; Z 9.11 *ttatvatu je hāde ne īndā* ‘in reality (BS *tatvataḥ*) they however do not exist’, = Manj. 189 *haḍe ida* (and 174); *haḍa*, Sid. 103v2 *jihume va anvaṣta u jihāri haḍa* ‘cure is difficult, but yet they heal’, Tib. *gso dkah-ba yin-no*; *haḍi*, Sid. 17r3 *dūṣa haḍi harbiṣājidā* ‘it removes all *doṣa*-states’, Tib. *nad-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 baysa* ‘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 *praphallibhir anga-pratyangaiḥ* (variant *-phull-*), Tib. *yan-lag hdar-žin*; Z 20.44 *hatcaste vātco hatanda nā amgga biśṣā* ‘all their limbs broken, then trembling’. From **fra-tam*-, possibly **fra-kam*-, to *kamp*- ‘tremble’, see s.v. *caṃbula*, and s.v. *rrīysa*-.

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-riṣ-*). See *tarz-* s.v. *ustairṣta*-. IE Pok. 1062 *telǵh-* ‘beat, crush’, O.Ind. *trṇedhi*, *trḍhā*-, beside *tard-*, O.Ind. *trṇātti*, *trṇṇā*- ‘split’. Hence **fra-tarṣ-*, present *-aṣḍa* < *-arṣatai* with *-rṣ-* from *-rǵ(h)-s-*.

hatāḍara- ‘former’, comparative to *hatāra*- (and *haḍara*- by *-atā-* > *-a-*), Z 13.9 *kuṣṭa rro hatāḍaru balysā śśākya-muni carāte balysūṣṭu* ‘where formerly the Buddha Śākyamuni practises the bodhi-knowledge’; SuvP. 60v2 *haḍara baysa* ‘former Buddhas’ (BS differt); adjective, SuvO. 54r4 *biśṣā gyasta balysa hatāḍarāmjsya vaysñāmjsya ustamāmjsya* ‘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 hataḍarāmjsāya ni īndā* ‘former good roots do not exist’; v 234, 13a4 *hatāḍarāmjsya*-.; v 293, 7a3 *<hatāḍa>r<ā>mjsyānā gyastānā <balysānā>* ‘of former *deva* Buddhas’; v 91, 611r3 *haḍarām<jsya>|||*. Comparative to *hatāra*- from **fratarā*-.

hatāma- ‘farthest’, v 112, 34r1 *hatāmuvv gyastuvv ysamthu 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 παρθαμα-, M.Parth.T. **frdw̄m* ‘first’, Zor.P. *pltw̄m* **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. *hakarət*, Zor.P. *hakar-č*, N.Pers. *harg-iz* ‘ever’,

O.Ind. *sakṛt*; 2. ‘former’, O.Pers. *fratarā*-, *fraḥara*-, Av. *fratarā*-, M.Parth.T. **frdrystr* ‘prior’; comparative *hatāḍara* ‘former’. Cliché at beginning of *sūtras*, v 389, E180 *tta pyūṣṭu balys<ā> rājagrḥā āṇā hatāru* ‘so it has been heard the Buddha being in Rājagrha once. . .’. Z 5.7 *kye kāḍāna hatāro hamatā balysi hīvi wysgrute tcārma* ‘for whom once the Buddha broke his own skin’; Z 24.246 *byāta tā strīya jsīḍātā hataro uho* ‘by you (sing.) remembered, a woman; she once cheated you (plural)’; Z 12.55 *kho ni ye hatārra namaṣṭā* ‘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*.

hatiys- ‘shine’, Z 16.33 *cvī ysarnnai ttorā kye halci hā hatiys<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*, *tiktā*, Av. *taēya*-, *taēša*-, *tiyra*- ‘sharp’, *tiyri*- ‘arrow’, N.Pers. *tēy* ‘point, sword’; no other use of ‘brightness’.

hatāljš- ‘flutter (?)’, Z 3.98 *kṣatra pale hāra hatāljšāre* ‘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. *äst’älf* ‘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-kṣīnyānu hatīśānā ttītā* ‘then it is to be presented to the teachers as worthy recipients’ (BS *dākṣīneya*-), here with *-ai* written over *hatīś*- to indicate *haiś*-.; v 116, 65r4 *u cu rro vā haiśāre ttira dajsāka bātāmjsa hāmāre* ‘and what (fruits) they produce are sour, pungent, astringent’ (see s.v. *bātāmjsa*-); Bcd 45r3 *bīnāñām vyūhā:na haiśūmū ttāṣṭā* ‘with display of kinds of music I present them (to the Buddhas)’, BS *vāḍya*-. . . *varebhīh*-. . . *pūjana*, *teṣu jināna karomi*; II 100.213 *tā kabala hgiṣū sṣā* ‘I give a hundred blanket-cloths’ (BS *kambala*-); K 63, 79r3–4 *pāttarvā raṃnījvā haiśūm ttāṣṭā* ‘I give in jewelled bowls’ (BS *pātra*-); with *-śś-*, III 4, 10v5 *haiśṣa <bajā>ṣṣa*, *mista bajāṣṣa* ‘give (utter) sounds, great sounds (parallel BS *svara*-)’. Preterite K 24.94–5 *āratha haiṣṭa*, = K33.46 *arthai hūḍe*, = K 16.152 *arthā huḍai* ‘he gave wealth’ (BS *artha*-); K 17.184 **haṣḍa heṣṭa*, = K 34.69 *kē hūḍi*, = K 25.118 *haṣḍa yūḍe* ‘he sent (gave) a message’; Z 5.31 *aśvi wysmalstu hataiṣṭāndā* ‘they presented a groomed horse to him’; Z 2.237 *kye mā pāṇḍavātu hatāṣṭe* ‘who gave me alms’ (BS *piṇḍa-pāta*-); K 40.9.20 *rrumḍai haiṣṭā* ‘she presented him to the king’, = K 43.137–8 *rudai haiṣṭa*; K 46.28 *ū tṭye-t-ī āṣgrī haiṣṭādī* ‘and they gave it to the teacher’ (BS *ācārya*-); Manj. 412–3 *haiṣṭāda bāysa pajsā* ‘they gave honour (*pajsama*-) to the Buddha’. Noun, II 102.36–7 *pūjāpasthām hgiṣāmai ūḍāsāya* ‘with a view to offering worship’ (BS *pūjā-upasthāna*-). Accepting *haiśṣa* with *-śś-* as the basic form, the *hatīś*-, *haiś*-, *hgiṣ*-, *haiṣ*-, *hgiṣ*- 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 *-aiś-* replaced *-atīś-*. The base is then **fra-aiś-y* > **haaiśa* > *hatīś*-, *haiśś*-, with participle *hatāṣṭa*-, *hataiṣṭa*- (restored from *haiṣṭa*-) and *haiṣṭa*-. The retention of *-a-i-* in *hatīś*- could imply **fra-ā-aiś*-, with *-ā-* as found in Georgian lw *aesag-i* ‘scout’, N.Pers. *ēš*, *āišah*, *āišanah*, *āyiṣṭanah* ‘scout’ from the similar base *aiś*- ‘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 *iṣṇāti*, participle *iṣitā*-.; with *pra*-, *preṣita*- ‘sent’. This explanation of *hatīś*-, *haiśś*-, *haiś*- is preferred to assuming *-śś-* to be secondary from *-ś-* (= *-ž-*), and *-š-* > *-ž-*, whence *-žy-* > *-ž-*. For the reverse case of *-ś-* basic, and once *-śś-* see s.v. *kūysda*-. See also *heṣṭyāṣṭi*. Note also IE *eis-sk-* could result in *-aiś*-, 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 *biśṣu nā ṣkālsetū mānā irdyau jsa buhu hatcañāmā* ‘all their pride and (*-u*) arrogance (BS *māna*-) we destroy with *ṛddhi*-powers’; Z 22.276 *marāṇīmju hatcañita hīno* ‘destroy (2 plur.) the army of death’, BS *dhunidhvam 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 *hatcañmīdi*, Manj. 172 *hatcañmīda*; adjective, Sid. 12r5 *ttavai mistye ttaude hatcañāka* ‘destroying the great heat of fever’, BS *jvara*-. . . *mahā-dāha-vināśana*-, Tib. *rims drag-po hjomṣ-la*; K 136.873 *mārīṇi hīṇi hatcañākā* ‘defeating the army of the *Māra*-demon’ (omitted Tib.); preterite, Sid. 144v5 *hatcastā* ‘broken’, Tib. *čhag-grugs* (dyadic), III 139r1 *<ba>lyṣāna 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*- > *hatcya*-, 3 sing. K 7, 146v4 *hamau hatcai* ‘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 beramḍā* ‘his bones become fragile and brittle’, BS *rug-bheda*-, Tib. *rus-pa grum-žin hgas-pa dan*. Participle with negative IV 23.8 (verse 20) *ahatcastūm mūṇi styūdā* ‘may it (my *praṇidhāna*-vow) remain unbroken, firm, for me (*-m*)’. See also *gatcya*-, *gatcasta*-, *nitcasta*-, *bitcañ*-, *vatcasta*-.; and s.v. *chadrasta*-. Noun, K 63, 79v2 *hatcanaka*-. From *skand*-, *sčand*- ‘break’, Av. *skand*-, *sčandaya*-, *skanda*- ‘break’, Sogd. Bud. **sk’nt* ‘paralysed (?)’, Man. *qtsknt’k* ‘laid waste’, Zor.P. *škand*, *škast*, *škastār*, N.Pers. *šikan*, *šikastan* ‘break’, M.Pers.T. **šknyd* ‘he breaks’, **škn-hyyn* ‘breaking the army’ (**iškan-hēn*); Waxī *škəθ*-, *šken*-, *škənd*- ‘break’, causative *škəndiv*-, *škəṭ*-, *škənd*, *škətt* ‘break’. But for ‘to engrave’, base *(s)kan*- Sogd. Bud. infinitive *skn’t* ‘to incise’, not *kan*- ‘dig’; for ‘cut’, see Yidya

skəd:-*skəst*, Šuynī *xičand*- 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 σκεδάννυμι ‘scatter’, Mid.Engl. *scateren* ‘scatter’, Lit. *kedėti* ‘burst’, *skederrā* ‘splinter’, O.Slav. *skodū* ‘poor, small’. See also *-škāṇa*, *mūla*- (‘clay’).

hatcañ- ‘give’, II 119.177 *kama-cū va au hatcañi* ‘for Kan-ṭsou I will make a donation’; II 36, 8b2 *ṣi vā phema bisai āysam hatcam cu phema kamdvāṣṭā buḍāṃdi* ‘he gives the millet belonging to Phema which they brought to the Kamdva 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 ganam hoḍe kūsa* 31 ‘Virsa of Birgaṃdara gave wheat 31 *kūsa*-measures’; v 258, 2a2 *śurakā hatcastā* ‘Śuraka gave (cloth)’; IV 39b2 *tṭi hatcastā u šau hauḍai*; plural, II 44.46 *tṭū cimūḍam padamja hauḍām-dūm cvām jsām mvam harye tṭū jsām cimūḍa hatcastāṃdā* ‘that gift we gave to the Cimūḍa, what remained here, that also the Cimūḍa bestowed’ (but here ‘broke’ possibly for ‘took’); ibid. 53 *tta tta hatcastāṃdūm* ‘so we gave’. From base *skand*-, from ‘scatter’, as in Greek σκεδάννυμι, σκίδνῃμι ‘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-sčanda*- to *hatcañ*- ‘to break’ or to *hatcañ* ‘to give’, K 63, 79v2 *hatcanaka rānīnā mīrāhye jsaīne* ‘gifts (pieces) of precious stones, fine pearls’.

***hattrema** for *h(ā) ttrema*, Manj. 321 *baysa sa parṣai* (BS *pariśad*-) *jsa hattsa h(ā) ttrema nairvāṇa kīthe satsera śāraṇai har(ba)śa* ‘the Buddha with company makes (beings) enter the city of Nirvāṇa, 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 *paṃjsāre ttīyā hatsāre* ‘they put on, then they take off’; Z 280.11 *nuva velā* (BS *velā*) *ttīyā hatsāre ttrāmu ākṣvīndā pa(mete)* ‘according to season then they take off, so they begin to put on’. From **fra-mučya*- beside *paṃjs*- from **pati-muča*-. See cognates s.v. *paṃjs*-.

hatsimḍā ‘come out’, III 92.243 *u dva drrai jūna tta tta ysunāñā, khū va hera vī kalamakyā na hatsimḍā* ‘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 īṇāto hīno hatsuto pandāya ṣṭānai vā va<(ra)> puṣṣo iśṣāmā* ‘that foreign army also having set out, being on the way, we shall thrust back’, BS *taṃ para-cakram adhvāna-mārga-pratipannam tathaiva pratimvartayiṣyāmaḥ*. From **fra-čyuta*-, see *hatsimḍā*, *tsva*-, *tsuta*-.

hatsva ‘arrival’, II 117.9 *hvām<dā> sa tha mājai hatsva na ṣṭi tha vā haḍa hīvi tṣve* ‘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 *tṣve* ‘you have come’; or ‘one come’. See *hatsimḍā*, *hatsuta*- from **fra*-

ġyuta- with *-ts-* <-*ġy-* retained, contrasting with *hajs-* (see *hajsā*) ‘take off’ from *fra-muča-*. Oss. D. *xuācun* ‘to embrace’ and *docun* ‘to milk’ show similar *-c-* <-*ġy-* from the voiced *huj-* and *dauj-*.

hathara ‘trouble, resentment’, II 87·53 *ysīra hathara pārrvai* ‘harsh trouble I have removed’; II 126·17 *tta ysiri 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. Chr. *wyθrb-* ‘be troubled’. The base *θar-* is in Šuynī *aθēr-*, *aθār-* <**ā-θāraya-* ‘to extend’; see also s.v. *dāthaḍai* ‘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 dījsiya*, =K 23·65–6 *satva hatharaka dījsiya*, =K 31·22 *satvā hamtharkye dījsiyi* ‘it held trouble for the beings’ (durative past); JS 7r2 *staura hamtharka buḍāmdā*, K 150·15–6 *cvi ra jsā pīlā mara āchai pveṃni (-eṃ- =-ai-)*, *hatharkyi gārīyū hūnā vīśynā amamḡaliyi* ‘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 hathrīyādā* ‘they caused trouble so around the city’; K 46·41–2 *lāga-prracai* (BS *loka-pratyaya-*, *ā* =*ām*) *ḍraiṣṭīye hathrri ṣṭāna* ‘being pressed by opinions (BS *ḍṣṭīgata-*) created by wordly circumstances’. Participle to *ham-θrang-* ‘to press’, see s.v. *thargga-*.

hathrris- ‘distress’, K 64, 81v2 *kṣū ttaranā hathrrisīda ha vī bādā* ‘by hunger (and) thirst they are distressed all the time’. Incohative **ham-θṛxś-* to *θrang-*, see below *hamthrris-*.

hada ‘within, among’, see *handarña*.

hada ‘other’, older *handara-*, K 154·40 *hada ysatha* ‘other birth’, II 38·18 *haṃda maṃ pīḍaki niṣṭa* ‘I have no other letter (written document)’; JS 20r4 *haṃda haurāma* ‘other gift’, III 101·41 *śau śau hada hvai brrauda ysūṣkyaira* ‘each other man dearer, more delightful’. See *haṃdara-*.

hadaj- ‘accumulate, assemble’, participle *haṃḍīya-*, Manj. 377 *pūña hadajāña* ‘merits must be accumulated’; participle, v 206·13·1 *kaṃthi vīra hvamḍām haṃḍīya yudāṃdi* ‘they could gather the men in the city’. From **ham-taug-*, like *pattaj-*, *pattīya-* to **pati-taug-* ‘to attain’, *ttīman-* ‘seed’, Zor.P. *handōṣēt*, *handōxt ēstēt*, N.Pers. *andōsam*, *andōxt* ‘collect’, Zor.P. *tōṣ-*, *tōxtan* ‘to pay’, Armen. lw *toyž*, *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 *haṃdarna*.

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 *auṣka hadarya pūṣāña pātca pārāme moḡṣja jsa kṣa* ‘always by another it is to be recited, then the six *pāramitā*-perfections with favour’, like III 63·143 *haṃdaryau puṣā u hamaiyi na hanāsa* ‘you are to recite with others and not to grasp it oneself’; Manj. 78 *baudha-cetta āsta(na) dharma hadarya ttu paḍi pātca* ‘the *dharma*-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 *haṃdara haṣprīya*; III 37·18 *hadarra ysaunāra* others are conspicuous’, =III 46·34 *hadāra ysa-nāra*. For older *handara-*.

hadara ‘within’, III 124·81 *hadara ttrāmau* ‘enter (2 sing. older **trāmu*) within’, BS *abyattara pravrriṣa* (= *abhyantaram praviṣa*); II 96·91 *hadara vya* ‘within’ (see s.v. *haṃḍr*); adjective *hadarīmaa-*, Manj. 202–3 *hadarīmāne [tcari] prracaina naitcarīmā seda jaḍina* ‘because of internal things the external things seem through ignorance’, =Z 5·68 *haṃdarīmānu pracaina nitcimā saindā jaḍina*. See below *handara*.

hadarām ‘garment’, II 1·9–10 *draijsai 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 *śacī*-silk’. From **fra-darāna-*, *dar-* ‘to hold, to wear’, Oss. DI. *darās* ‘dress’, see also *draijsai* ‘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-pāṣa haraṣṭa natcani hadāḍim (-iṃ =-ai)* *satva baysūstāṣṭi* ‘he threw out the *vajra*-noose and gathered beings into bodhi-knowledge’. See *haṃdār-*, *haṃdāḍa-* ‘hold together, collect’.

hadādem ‘heated’, II 125·11 *āṃḍi va ttā parya iḍem ttraikṣa maṃ haṃi hadādem ttadī [hīyem] hīyai ṣṭe cām dyāma na vijsyem (-eṃ =-e)* ‘deign to act the man for me (*va-m*)’; here I become afflicted (BS *tikṣṇa-*); heated only, I am bound (*ṣṭe* 1 sing.), I who do not see your face (*-āṃ =-ū*). Hence *hadāda-*, older *handauda-* from **ham-tafta-*. Then *hīyaa-* ‘bound’ like *basta-* ‘bound in mind by love’.

hadāra ‘favour’, IV 63a2 *vara vaña hīna-bāyai hva-ṣi va hadāra haura* ‘now there for the army leader Hva-ṣi he gives the favour. . .’. See *haṃdāra-*.

hadāra- ‘other’, II 106·143 *hṡīyai ḡai vīra pārauttai hadāra vā satsārana ḡuve* ‘based on human life-stage, he saved others from migration’. See *handāra-*.

haḍyaja ‘month name’, v 236·22 *haḍyaja māṣṭe*, ibid. 24 *hadyaja māṣṭe* ‘month *Haṃdyaja* (first summer month)’, see *haṃdyaji*.

hadra-vyanaja, adjective ‘being within’ to *haṃḍr vāte haṃdra vya*, II 10b1 *khu ma hadra-vyanajau hīya moaṣṭa 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 pṡāne* ‘so may I not even hear contentious quarrels’. See *haṃḍrūṣa-*.

hadrrauysya ‘moving in the air’, K 64, 80v1 *hadrrauysya tsūma āṣḡ*; K 154·45 *hadrāysyi tsū āṣḡ* ‘may I go in the air’; K 110·339 *hadr(au)ysya* ‘in the air’. See *haṃ-drauysī*.

hana- ‘blind’, SuvP. 71v3 *hana daide* ‘the blind see’, BS *andhās ca paśyantu*; Z 5·101 *hana vajīṣṭāndā kārra pṡyāre* ‘the blind saw, the deaf hear’, =Manj. 415 *hana dyāda kārra pyāstāda avyāya satva* ‘the blind saw, the deaf (heard), the dumb beings spoke’ (lacuna of *pyūṣṭāda*); Manj. 76 *ājeveṣa be-vāḍa hana* ‘the snake (BS *ājivīṣa-*) poisonous, blind’; III 71·147 *hamye-m drām kamala hana* ‘my head became so blind’ (or: ‘I became (*hamyem*) so blind-headed’); dyadic Manj. 9–10 *hana avijsyadai satva* ‘a being, blind, not seeing’, K 46·39 *avijsyaca strriya* ‘blind woman’, K 46·36 *hana pajyaca strriya* ‘blind begging woman’; Z 2·122 *hastu parṇaindā 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-ünd* 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 *aṣṭā kye hanā jaḍā hvḡ prahujanā* ‘is there anyone an ignorant layman?’, BS G 37, 31b5 *santi ke cit sarvaśūra bāla-prthagjanāḥ*, Tib. *byis-pa so-sohi skye-bohi sems-čan rñams-las gan-dag*; SuvO. 5r3 *cai ju v(ā ha)l(c)indu hanu armūtindā* ‘whoever rejoice’, BS *ye ke cid anumodante*; III 128v5 *cindā hanu nasu yīndā* ‘however great a share he makes; I 252, 2r5 *ciduku hanu*, BS *kim cit* (variant *kiyat*); Z 23·11 *nai kye hanu arthi paysandā abustye arthi ju niṣṭā* ‘there is no one knows the meaning; without bodhi-knowledge a meaning does not exist’; K 1, 134v2 *cītā vā varā kye hanā hāḍe balysūstu vātā pastātā* ‘when there is come anyone to bodhi-knowledge’, Tib. *gan-gi che der de-bzin-gsegs-pa* (= *tathāgata*) *bṡugs-sam*, translation E. Lamotte, 235 ‘là où se trouvent des Buddha’; K 6, 146v3–7, 146v4 *u varā <ttandrā>mye hanā hvḡdye* (so read) *hāmurgya hamau hatcai* ‘and there of some such man through forgetting the bowl is broken’, Tib. *de-na mi ṣig dran-pa ṇams-pas snod ḡag-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 prrahūjana* ‘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 harbiṣṣā dātā* ‘the whole *dharma*-doctrine declining’ (gen. absolute, with *-ai* for *-ye*); K 156·7–8 *śarye ṣada jsa* (BS *śradhdhā-*) *hanamadau drayvau saskārau jsa* ‘with the three *saṃskāra*-actions bending forward with good faith’, =III 64·9–10 *śārye ṣada jsa hanamadām drayām saskārām jsa*; III 125b4 *dasta hā haṃju yāḍāndā <kama>la hanatāndā biṣinda* ‘they kept their hands together; they bowed their heads in all

ways’; III 37·14–5 *hanava tta sa ṣūje paujsīda paṣḡudana* ‘bowed down, so rising they kiss one another with the mouth’ (type O.Ind. *ḍṣṭa-naṣṭa* ‘seen and at once lost’), =III 46·30–1; v 157, 2b1 *kamalu hanemāte* ‘bows the head’; Bcd 46v3 *hanaimūṃ bḡysūstāṣṭi harbiṣā 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 hanaśīdā giṣā* ‘when wits are perished, vertigo’, BS *bhrama-*; Sid. 107v3 *uvivai haniṣṡmā* ‘his wits fail’, Tib. *skyid lug-pa* (‘lazy; despondent’), Z 2·198 *klaiṣyau jsa hanaśśāte iṡyā* ‘would be ruined by the *kleṣa*-afflictions’; Z 2·69 *ttāna baḍr hanaśśāte vaysña* ‘therefore Bhadra now is lost’; noun, loc. sing. Manj. 13 *hanaṣa ttsīda* ‘they perish’, Sid. 1v5 *hanaṣa tsvāṃda* ‘they came to ruin’; Manj. 334–5 *ttiyā jsa tsīda hanaṣya satva* ‘by these, beings come to ruin’. Preterite, Z 24·180 *biṣṣā hanaṣṡāndā kūra paṇḍā tsīndā* ‘all are lost; they go on the false path’; JS 25r2 *sāṭika paṃ-se mḡiysdyana anāha hanaṣṡādā* ‘the merchants (BS *sārthika-*) five hundred, pitiful, protectorless, were lost’ (BS *anātha-*); Z 2·133 *aysu hanaṣṡaimā gyaḍina* ‘I am ruined through ignorance’; Manj. 160 *kūra-vadāya hanaṣṡa* ‘he perished on the false path’. See also *hanāsa-* ‘destroy’. Cognates s.v. *panaś-*; from **fra-nas-ya-*.

hanaṣṡa ‘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 tūr-ysanyo hīno paṇḍāya ṣṭāno pastāto hanāśśāmanai* ‘we will destroy this four-membered army which has set out on the way’ (BS omits); Bcd 48r4 *baudhacittā na hanā-ṣīmā hairṣṭi gvāna* ‘may I not at all lose the bodhi-thought’ (BS *bodhicitta-*), BS *bodhiyi cittu ma jātu vimuhyet*; v 268, 47a5 *khu va hanāṣā varata nvīthā* ‘if he destroys there, he changes there’. See cognates s.v. *panaś-*.

hanāsa- ‘grasp’, III 29, 42a2 *saṃ aysmū kūrā hanāṣā* ‘the mind is just false assumption’, =Manj. 265 *sa aysmva kūra hanāsa*; III 25, 24b4–25a1 *nitcarīmai nāsākā arthā vīra hanāṣā aṣṡā* ‘an external seizer in meaning is assumption’, as BS *grāha-*; Z 7·28 *tta vā hanāṣā ne ju varata bhāvā karā* ‘so it is assumption, there is no being at all’; Z 7·32 *hanāṣā hūni brāṃttā* ‘assumption, dream, wandering in mind’; Manj. 141 *tcemañā jsīrja hanāsa* ‘illusion, assumption by the eyes’; Manj. 39 *jsīrja hanāsa* ‘grasp of deceit’ (=BS *śāṭhya-grāha-*); see the full text s.v. *drau-* ‘grasping’. Manj. 111 *kuṣṭa hanāsa prrahūjanau* ‘where is assumption by the laymen’ (BS *prthag-jana-*); Manj. 12–3 *sattsārṇvā jsīrja hanāsa* ‘in migrations illusion, assumption’; K 111r6 *pabastau jsīrgye hanāṣā abhāvāna ttārā ne byaure* ‘in a continuum illusions, assumption, with non-existence, are not found there’. Manj. 160–1 *kūra-vadāya hanaṣṡa raṣṡānai paḍāya viṣṡida khu hamaya pada nai bvāve hanāṣI* ‘lost on the false path, they join the true path, if he himself knows it not to be assumed’; Manj. 356 *hanāsa baiṣa je butte* ‘he knows all to be assumption’. From

base *nas-* ‘attain’, Av. *nas-*, *nasaiti*, *aśnaoitī*, *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 *cq mā kamacū hanāsa yai šq magārā hana vaštā bīσαι yai* ‘he who here in Kan-tšou was the minister, he was the constant servant of the old Khan’. To *hanās-* ‘to grasp’.

hanāsai ‘lost’, Sid. 133v4 *haḥhai neštā*, *hanāsai pharāka* ‘he has no truth, he is greatly lost’, Tib. *čhig mi brtan-č’in khral-khrul-ba* (‘broken’); K 67·181–2 *hanāsai paṃdi 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 *hanāśś-*.

hanu indefinite particle, see s.v. *hanā*.

hanem- causative to *hanam-* ‘bend’.

haṃtca ‘together’, see *haṃtsa*.

haṃtcā ‘bouquets (?)’, III 41·34–5 *ī šūjai tsidā spyakyai khāšidā haṃtcā* ‘now (older *īmu*) they go to one another; they make up flowers as bouquets (?)’, variant to *grauñā-* ‘garland’, III 41·29–30 *ī šūjai tsidā spyakq khāšidā gauṇe*. From *skag-*, *scāg-* noun **scāga-*, **ham-scāga-* > **haṃtcā*- plur. **haṃtce*, *haṃtcā*. See base *skhag-* s.v. *khāš-*, *khāš-*.

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 *-añ-*, see base *tar-* s.v. *ustar-*.

haṃtsa ‘together’, frequent with *jsa* ‘with’, Sid. 9v2 *haṃtsa* ‘together’, BS *ekato*, Sid. 9r2 *trihe jsa pātca haṃtsa ni kverai* ‘next with radish it is not to be eaten together’; v 107, 29r6 *haṃtsa hñie 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 grrihāña* ‘to be lifted up’, =ibid. 44 *haṃgrrihāña*; 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 *nāštā daśśānu bhāvānu haṃtsatātā hama* ‘a union of ten existences is not identical’; Z 22·328 *tyau haṃtsatetu yidaimā* ‘I made union with them’; III 68·75 *khu šau ttraima haṃtse kimṇa* ‘that one enter for coming together’. Compounds, JS 9v2 nom. plur. *hatsq-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 rnams*; 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 paṃjsa-pacaḍa aviysāra jaidā* ‘it cures five kinds of diarrhoea’ (BS *atisāra-*), BS *pravāhaka-*. See s.v. *thamg-*.

haṃtharka- ‘constriction’, SuvP. 68r4 *haṃtharka pveštai*

štāna ‘constriction in fear’, BS *bhaya-saṃkaṭe*; III 6, 12v4 *bišye saṃtsārije 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 *šī 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 *āchyau haṃthriya dukhyau* ‘oppressed by diseases, troubles’, BS *vyādhi-paripīḍita-*; 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’. Incohative, *haṃthris-*, K 64, 81v2 *kšū ttranā hathrrīsida* ‘they are oppressed by hunger (and) thirst’; K 101·41–2 *ni ni garkhyām āchām jsi haṃthrrīšti* ‘he is not oppressed by grievous diseases’; =III 113, 4r4 *ni ni garkhyām āchyau jsa haṃthrrīštā*; K 19·245 *harthišta* (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 tcabriye pāsāre jsa stauru paha haṃthuta śsāre āṣeina-ggūna puwa* ‘whose intestines are scattered, by the sunshine violently heated, burnt they lie, blue-coloured, rotted’. See *thūste*, *paṭhuta-* (v 26, 51v3) with cognates.

haṃdā, *hada* ‘within, among’, III 67·54 *tīi khu āta haṃdā garām* ‘when they came among the mountains’; III 40·21 *haṃdā spyauysām baṃhyau* ‘among flowering trees’; III 34·9 *hada spyauysā bahyā*; III 34·10 *hada spyalakau* (*-ya-* = *-ū-*) ‘among the buds’ (BS *sphoṭaka-*), III 35·36 *hada hauškyā bahyā* ‘among dry trees’, =III 40·10 *haṃdā hauškyau bāhyau*. See older *haṃdamṇa*, *handarna*.

handaj- ‘ripen (intr.)’, v 132, 58b4 *ko hadajāro sāryau 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 *puñinei 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 *uysnorānu handajāñemate kāḍa(na)* ‘for the ripening of beings’, Tib. *sems-čan yons-su smin-par bya-bahi don-du*. From **ham-daḥaya-* see cognates s.v. *dajs-*. Above *hadaj-* ‘gather’.

haṃdajs- ‘gallop together’, Z 24·424 *āphāde 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.

haṃdamṇa ‘within’, Sid. 153v2 *haṃdamṇa bese ysice pera* ‘yellow leaves inside’, Tib. *naṃ-rim-gyi lo-ma ser-po*; Sid. 156v4 *hadamṇa garśa* ‘within the throat’, Tib. *lkog-mahi naṃ-du* (partitive adjective, see also *kara-*); K 54, 14r4 *haṃdamṇa nitcāna* ‘inside, without’; K 55, 18v1 *haṃdana*. . . *nitcamṇa*; II 111·17 *haṃdamṇnāštā* ‘to the interior’. See *handarna*, *haṃdā*, *hada*, *haṃdr vāte*, *handara-*.

handara- ‘within, interior’, III 139r5 *haṃdaro biše* ‘in the inner part of the house’, BS *antar-grhe* (partitive adjective); IV 25·3 *haṃdara prū* ‘inner post’, IV 51a1 *hadīra prrūvāšta* ‘towards the inner post’, IV 57a1 *haṃdira prū* (see BSOAS 13, 1951, 920–6 for the *prūva-* ‘fortress, post’); v 56, 115a4 *||ha(m)ḍārvāto byūhāre* ‘in between they revolve’, variant N 75·42 *haṃdarovu*, BS *antare parivartayanti*; adverb, *handarna* ‘within’, Z 20·12 *kho huškā baṃhyā handarna sūstā phuva* ‘as a dry hollow tree burns inside’; Z 3·138 *handarna* ‘within’; see separately *haṃdamṇa*. Adjective, Z 5·67 *handarimā saindā āyattana* ‘the places seem internal’ (BS *āyatana-*), Z 5·68 gen. plur. *handarīmānu*; K 144, 1v2 *haṃdarimai nācarimai dā harbiśā ṇaihvastai* ‘he (stepped over=) mastered the whole *dharma*-doctrine esoteric, exoteric’. See *haṃdā*. From *antar*, *antara-* ‘within’, Av. *antarē*, *antarə*, O.Pers. *antar*, *antara-*, Zor.P. *andar*, *andarg*, *andar-nēmak*, *andarōn nēmak*; Sogd. Bud. *’ntryk-* ‘eunuch’, *čntr*, *čyntr*, Yavn. *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*, *āntara-*, Greek έντερον ‘intestines’, Alban. *nder* ‘between’, Lat. *enter*, *inter*, Oscan *anter*, OHG *untar* ‘under, between’, O.Engl. *undern* ‘midday’, Hittite *anturišas*, ‘interior’, *andurza* ‘within’.

handara- ‘other’, III 24, 23b4 *haṃdarānu vistarna birāštyā* ‘he should expound it in detail to others’, BS *parebhyo deśayet samprakāśayet*; Sid. 136v4 *harīyaja haṃdara ne jehāre* ‘the rest, the others do not heal’, BS *sādhya-itara-* (‘the reverse of curable’), Tib. *lhag-ma gžan rnams ni gsor mi run-bar bsād-do*, Sid. 20v5 *haṃdarye*, Tib. *gžan*; v 337, 36r3 *haṃdarā uysnorā*, BS G 37, 33r2 *kaś cit satvo*; loc. sing. *handarña*, v 110, 32r5 *uholaña haṃdarña kṣira* ‘in another land’ (dyadic); III 28, 41a1 *haṃdaryānā hālai uysdāštyā* ‘he should teach towards others’, BS *parebhyas ca vistareṇa samprakāśayet*; v 263, 82r2 *haṃdara vara dvāsu baṃhya rusta* ‘others there, twelve trees grown’, BS G 37, 76b3 *dvādaśa vrkṣāḥ prādur-bhūtāḥ* (‘twelve trees made visible’); plural, III 37·15; 18 *hadarra*, =III 46·31 *haṃdara*; 34 *hadāra* ‘others’; III 128v5 *kho jve haṃdarye heḍā* ‘when he gives to another’; v 63·25 *haṃdaryām hālai-t-ī uysdiši* ‘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 kṣirañvo* ‘in other lands’. Later form *haṃdaña*, v 64·2 *haṃdaña ysitha* ‘in another birth’; SuvO. 68r4 *haṃdarña* ‘elsewhere’, BS *anyatra*; inst. plur. III 63·143 *haṃdaryau puśā* ‘do you recite with others’; Manj. 162 *hadarya pūsāña* ‘it is to be recited with others’. Compounds, v 293·3, 3b1 *haṃdara-kṣira hīna* ‘army of another country’, v 164, 113v2 (gen. plur.) *handara-ysaṃthyānu* ‘those of another birth’; SuvO. 24v1–2 *handara-ysaṃthvai kāḍägāne* ‘*karma*-acts of other births’, BS *pūrva-kṛtena karmaṇā* (‘act previously done’). From **antara-*, Av. *antara-*, Pašto *nor* (**andāra-*), N.Pers. *padar-andar* ‘step-father’, Oss. DI. *ändär* ‘other’, *ändāra* ‘otherwise’, I. *ändär az* ‘year before last’ (D. *fälvarä*), DI. *ändärä bon* ‘day before yesterday’. IE Pok. 37 *anteros*, O.Ind. *āntara*,

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. *smin-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 salmi* ‘the village-official *spāta*-official Salmi’; IV 12·3 *auva haṃdasti ysiṃiṭi* ‘village-official Ysiṃiṭi’; v 278, 2a1 *||haṃdastā pūsūm u biśā hamīḍa awya||* ‘(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 *parramai* ‘official’. Tumšūq Saka *andastai*, BS *āntarāyika-* ‘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 vaštāte haṃdāmā jaḍīna ne ne ju śsuru bvāne nā vā ḍiru 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-*.

haṃdāmaṃci ‘to complete (?)’, II 38 17·7 *||haḍai haṃdāmaṃci 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 *saṃhṛta-*; II 91·118 *haṃdādā yuḍāmdā* ‘they had reaped’; v 62·4 *bari haṃdāḍi yidū* ‘he can gather in the crop’. From *ham-dar-*, see cognates s.v. *dār-*.

haṃdār- ‘to favour, support’, K 47·54 *thū vaña pūraka pyatsāšta māvara hadārā* ‘do you now in future, my son, support your mother’; K 46·36–7 *cvai āṃ puñā brriya satva hadārira* ‘whom the beings favour in love of merits’; K 46·51 *pūñūdyām satvyām hadāriryau ttā miysdyūna kauṣṭyādā dva satta* ‘O you meritorious beings, support the two pitiful beings, leprous ones’; participle, SuvO. 3ry *kho mū-ysaṃthīna hārna haṃdāḍa hāmāre* ‘how they are favoured through the fact of this present birth’; SuvO. 3r6–7 *kho kṣīña uysnaura handāḍe* ‘how he favoured the beings in abandonment’; v 58, 128r4 *tte puña balysā dārysyde h- y- haṃdāḍe* ‘these his merits the Buddha maintains, . . . he has favoured’; K 152·7–8 *tcana haṃdāḍi satva baysūštāṣṭa* ‘whereby he favoured (gathered) beings towards bodhi-knowledge’, III 21·6a3–4 *baysūña-vūysā haṃdāḍa [na] biśā-pūrmāttamye haṃdārā jsa* ‘bodhisattvas honoured by the all-supreme favour’, BS *bodhisattvā*. . . *anupariḡhītāḥ paramēṇa anugraheṇa*; infinitive, v 28, 59r1 *perrā handeḍe* ‘he is to be caused to support’. Noun, K 140·978 *raḥṣai* (BS *raḥṣā*) *yanumā*, *haṃdārāi yanumā* ‘I make him protection, I make him favour’, Tib. *srun-bar bgyi-ho*, *yons-bskyan-ba dan*; K 142·1046 *handera kiḍna u āysdarri* ‘for support and pro-

tection’, Tib. *phan gdags-pa dan srun-bahi phyir* (*phan* ‘profit’, *hgdogs-pa* ‘bind’); III 45·15 *satvāṇa haurā haṁdārā upajīva-barai pīsaṇa hūsa tsidai* ‘may gift, favour, livelihood-getting, welfare increase for the beings’; SuvO. 3r6 *haṁdāra hvīnde* ‘is called favour’. From *ham-dār-* ‘hold’, see s.v. base *dār-* ‘hold’.

handāra- ‘other’, V 114, 63r7 *haṁdārā hvē haṁdārā gyastā, haṁdārā ggandharvā rre haṁdārā rakṣaysā u haṁdā(ṛ)ā jsaṇ(au)lysā dīrāṇu hārāṇu pathaṁjākā, handārā vara merā n(āma?) haṁdārā pīrā rrundā vātā śśāra-garaṇānu wysnaurāṇu vīvāg(ā) patīmā rro nājsātākā* ‘the one man, the other deva-god, the other *Gandharva*- king, the other *rākṣasa-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 vāathā devo vā gandharvo vā narādhipaḥ, rākṣaso vāathā caṇḍālo duṣkṛtānām nivāraḥ mātā-pitā vā nṛpatiḥ sukṛta-karma-kāriṇām, vipāka-phala-darśana-arthaṁ*; Manj. 215 *pātca vā hadāre paṣa* ‘then five others’, =Z 5·70 *pātca vā handāra paṁsa*; III 66·36 *haṁdāra hvamḍā tta hvāmḍā* ‘the other men so spoke’. See *handara-* ‘other’.

haṁdiya- ‘gathered’, see s.v. *hadaj-* ‘collect’.

handāro ‘other’, V 52, 83b5 *cu ye ttarandarau handāro jseṇu vātā āysda tamde* ‘who shortly protects another body’. See *handara-* ‘other’.

haṁdiṣṭa- ‘heated, ripened’, Sid. 142v3 *cu haṁdiṣṭā hīya gūnā uskātta bisai śva haṁdiṣṭā jsa nauhā ysurgā naittā* ‘the symptoms of suppuration, festering as above through half suppuration at the top settles (ceases)’, BS *vidagdha-sopham ādiṣet, mandair etair vipakvam ca*, Tib. *rnags-pahi mchan-ma ni gon-ma smin-du cha-bahi mchan-ma rnams rce gžil-bar hgyur-la (gžil* ‘expel’); III 45·9 *haṁdaiṣṭa pattarre* ‘over-ripe food’. From *ham-dag-*, see s.v. *dajs-* ‘burn’.

haṁdiskai ‘rheumatism (?)’, IV 17·13 *haṁdiskai himi u miḍi* ‘defluxion occurs and he dies’. Connexion with Oss. D. *ändis, ändisnäg, ändisgun*, I. *ändysnäg, ändysnägžyn* ‘rheumatism’ (recognized by I. Gershevitch). Possibly to *dai-:di* ‘fall’ with inchoative *di-ś-*, Yazg. *ḍay-:ḍed, ḍadag* ‘fall’, *ḍadiḡ* ‘débris’, Šuynī *ḍiy-:ḍōd* ‘fall upon, down’. IE Pok. 187 *deia-:dī-*, O.Ind. *dīyati* ‘flees, moves fast’, Greek δῖνος ‘whirl pool’, δῖω ‘flee’.

haṁdurna ‘drift’, K 11, 135v3 *dyūlä biḍa ttaṁda u baurā haṁdurna lovi jñānā* ‘knowledge of this world is only deception, falsehood and a heap of snow’. From *dvar-:dur-* ‘to run’, *haṁdurna-* ‘drift’, to Av. *ham-dvar-* ‘assemble’, *handvaremti*; *handvarəna-* ‘assembly’, Zor.P. *dvōb*’l- **dvār-* ‘run’, M.Pers.T. *dv’r-* ‘move’, *dv’ryyšn* ‘abode’. Here *haṁdurnā-* is formed like Av. *hankurəna-* from *kūr-:kur-*. O.Ind. *dvar-* in RV 2·30·4 *vṛka-dvaras-* demon’s name ‘running like a wolf’. No *duer-* cited by Pok. (who has 204–6 *der-*).

haṁdr ‘within’, Z 16·66 *haṁdr vātā ttānu ggarāṇu* ‘within the mountains’, Z 8·39 *haṁdaro haṁdr vāte nitcana niṣṭā karā* ‘there is none other within (or) without at all’; Sid. 147v4 *haṁdrri vya* ‘within’, Tib. *nan-du*; V 92, 611v6–7 *haṁdrri hamuṣṭe* ‘between the fingers’; N 158·5 *ttiña haṁdrā vya* ‘in the midst of this’; K 145, 2v2 *haṁdryi vya auna nirāmīdā* ‘they issue from within’; JS

26r2 *āśaimjā haṁdrra* ‘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’.

haṁdev-, haṁdāv-, haṁdav- ‘ripen’, III 90·189 *haśā ḡsyē haṁdeve* ‘swelling, itch matures’; III 90·196 *āsī haṁdeve*; III 90·183 *āsī haṁdāve*; Sid. 142v2 *haṁdevākā*, BS *pācana-* ‘making mature’, Tib. *smīn-par byed-pa*; Sid. 142v1 *haṁdavāñāka-* ‘ripening’, Tib. *smīn-par byed-pa*. Participle, Z 22·285 *nāhute baḷysūñi urmaysde handauda harbiśśu vīrā sati vā pātca thu vaysña* ‘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-*.

haṁdaiṣṭa-, see *haṁdiṣṭa-*.

handauda ‘heated’, see *haṁdev-*, and *hadādem*.

handaunda- ‘blown (?)’, V 170·302, 2r1 *||hamamgu handaundu o vā byūṣṭu* 18 (end of verse 18) ‘equally, blown out or lighted’. See base *dam-* ‘to blow’.

haṁdyaja ‘month name, first summer month’, Sid. 3v2, II 98·147 *haṁdyaja māṣṭai*, ibid. 61 *hadyaja*; II 112·51 *haṁdyaji āstaṁ māṣṭi* ‘at the beginning of the month *Haṁdyaja*’.

haṁdrra ‘within’, see s.v. *haṁdr*.

haṁdrraṁj- ‘keep, hold’, Sid. 126v5 *hāṣṭā vāṣcā ni paśāñā haṁdrraṁjāñā* ‘it must not be thrown thither, hither, it must be held’, Tib. *gan yan mi bian-bar bsrūn-žin* (*btan* ‘dismiss’, *bsrūn* ‘protect’); II 8·132 *śaphiḍa bāda ṣṭai, u kama-cuvau hadrajida* ‘the land is distracted, and the Kan-ṭsou people keep us back’. From base *drang-* ‘hold’, see JRAS 1955, 15. To Av. *drag-* (*draṣa-*, *draja-*), *drang-* (*drāñja-*, *draxta-*), Zor.P. *drāñjitan, draxt* ‘learnt (by heart)’; Sogd. (ancient letter) *rōnk ṣ’yknw* ‘fortified residence’, M.Parth.T. *’wdrnž-*, M.Pers.T. *’wdrnz-* ‘condemn’, Waxī *vardezn* ‘press down’, Kroraina lw *draṁga-* ‘office’, BS lw *avadranga-* ‘earnest money’, *udranga-*, *dranga-* ‘settled place’. To IE Pok. 252–5 *dher-* ‘hold’ (see s.v. *dār-*), *dhregh-*, *dhreḡh-* (Av. *darz-*, see s.v. *drays-*). Above without nasal *drjs-*, *dārāta-*.

haṁdramā ‘forest’, SuvO. 27v6 *biṣye durbikṣīnai haṁdramā nāṣemākā* ‘making quiet the whole wilderness of famine’, BS *sarva-durbhikṣa-kāntāra-praśamanah*, Tib. *mu-gehi dgon-pa thams-čad rab-tu ži-bar bgyid-pa* (*mu-ge* ‘famine’, *dgon-pa* ‘wilderness, wood’). From *ham-dram-* ‘run about, run together’, *ham-drama-* ‘ranging place’, Av. *handra-mana* ‘place of assembly’, to *dram-*, above *dremāte* ‘drives away’, *naṣdraunjsa-jsera-* ‘to be weeded’. IE Pok. 204–6, Greek δρέμω ‘run’, O.Ind. *dram-*, Khowar *dromik* ‘flee the country’.

haṁdrāmḡā ‘forehead’, III 81·174 gloss to Turk. *aḍāna* = *alīn* ‘forehead’; loc. sing. JS 33v3 *ā khu haṁdrāmje beśā veselake spāśa* ‘or as the marks on the forehead appear’; Sid. 148r4 *haṁdrāmji*, Tib. *dpral*; I 137, 45v3 *haṁdrrauja* ‘forehead’, BS *lalāṭa-*. Possibly **ham-dranga-* ‘holding together’, if referring to the temple-bone (Z 20·43 *śśamggā*, BS *śankha-*).

haṇdrä ‘jar, pot’, Z 292·24 *handrä spātānu kho ju padamā hi()* *||* ‘a jar of flowers when the wind...’, for the action of the wind note Manj. 113 *padamyau jsa vīysa bīraca* ‘the lotuses being broken by the winds’; acc. sing. Z 5·14 *jāndā kho jaḍā haṁdru huysīrru* ‘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. *semiù sémti* ‘to ladle’, Greek ἄμῃ ‘water-jar’. For *-mt-* see *danda-* ‘tamed’ from **damōtā-*.

haṁdrri, see *haṁdr* ‘within’.

haṁdriya- ‘held together’, Z 20·53 *āste yandri spavina haṁdrriye piye* ‘the bone frame (BS *yantra-*), the fats held together by the spine’; V 113, 35v5 *śśamdo vīrā uskāṣkamā haṁdriyā* ‘upon the earth the lofty building held together (constructed)’, BS *samumata-*; Manj. 388 *hadrrīya ṣṣi daṣṭa saña saña jsai hadrrī ṣṭāka* ‘built by skill (dyadic), and by skills it must hold together’. From *ham-drag-*, *ham-draṁg-*, see *drjs-*, *haṁdraṁj-*.

haṁdris- ‘be held together’, inchoative to *ham-drag-*, Sid. 122v1 *hamamḡā, pajsāñā śīrā yāmdā khu haṁdrriṣṭā* ‘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)’.

haṁdruta- (uncertain *u*-syllable), N 164·4 *ttai puña ttrā haṁdruta hāmāṁdi* ‘so to her may the merits so become assured’, to *ham-drjs-*, hence read *haṁdrta-*.

haṁdrūṣṣa- ‘hostile act, quarrel’, V 115, 64v3 *ggūrāsa haṁdrūṣa yaule hāmāre grahā hāmāte kṣīra* ‘disputes, quarrels, evil acts occur, in the land a seizure (BS *graha-*) happens’, BS *vivādāḥ kalahāḥ śāṭhyā bhavanti viṣayeṣu ca grahaḥ*; V III, 33r2 *kalahāryānu banānu haṁdrūṣṣānu lāstanānu nāṣemāmate vātā* ‘to remove quarrellings, abuses, attacks, disputes’, BS *akalahāyaabhaṇḍanāyaavigrahāyaavivādāya*; V 47r5 *kalahārye, haṁdrūṣane, hvīndā* ‘the quarrel-maker is called attacker’; dyadic, K 65, 82v4 *hadrūṣajā kalahāra* ‘quarrelsome disputes’, Z 7·32 *vīri padānā haṁdrūṣṣā o yi bisa* ‘vessel of hatred (BS *vaira-*) or house of hostility’; JS 16r3 *haṁdrūṣa purrdai* ‘you conquered hostility’; with negative V III, 33v1 *ahamdrūṣṣa-*, BS *avighraha-* ‘free of hostility’. From base *draux-š-* > *drauš-* to *draug-* ‘injure’. IE Pok 276 *dhreugh-* ‘to injure’, O.Ind. *drūhyati, drugdhā*, Av. *draoga-*, *druž-*, see s.v. *drūja* ‘lie’.

haṁdrauysī ‘moving in the air’, Z 22·157 *paḍā haṁdrauysī cakrā nvai rre hīñe jsa haṁtsa* ‘in front in the sky the wheel (BS *cakra-*) behind the king with his army’ (the *cakravartin*’s progress), parallel to BS *vihāyasāabhyud-gamya*; K 154·45 *hadrāysyi tsū āṣā* ‘may I go in the sky’; II 92·124 *vīna haṁdrauysī murā haṁdarye hvamḍye haḍā tsūma niṣṭā* ‘except a bird in the sky there is no going for another man as messenger’; III 68·73 *haṁdrauysī murā na āṣṭa* ‘there is no bird in the sky’; Z 22·296 *haṁdrauysī hāmāte āḡāso 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 *haṁdrauysye dīvate kinthe* ‘the *devatā*-deities of the city (adjective) moving in the sky’; K 144, 1v2 *haṁdrauysya tsūma u śamḍya vecūlyāma* ‘moving in the sky and walking on the ground’; V 289, 79, 3b2 *pandāna haṁdray(s-)||* ‘in the path moving in the sky’; V 141, 18r4 *haṁdrauysī orña t(sv)e* ‘he went moving in the sky’; III 69·80 *haṁdrauysī āṣā pathī* ‘he stopped moving in the sky’;

III 69·86 *haṁdrauysī āṣā panā* ‘he rose moving in the sky’; III 75·233 *haṁdrauysī āṣāṣṭā raysga* ‘moving into the sky swiftly’; III 95·227 *haṁdrauysī pyaurvā āṣā* ‘moving among the clouds in the sky’. See also *hadrrauysya*. From **antara-vaz-īya-*, M.Parth.T. *’ndrw’z* **andar-vāz* ‘air, atmosphere’, adjective *’ndrw’zyq*, Zor.P. *’ndrw’d*, N.Pers. *andarvāz* (where birds fly). See *bays-*, *handara-*.

haṁnāj- ‘to join’, III 91·205 *khū haṁtsā hambirtte khū drām hami khū haṁnājā* ‘so that it combines, so that it becomes such that it is united’. Similar s.v. *haṁdris-* ‘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 dyāñā* ‘so that union of the *bhikṣu-saṁgha* with welfare is to be seen’, from *haṁphuta-* with suffix *-tātā*; see for *-ttā* also ibid. 121 *vasvattā* (**vasuta-tātā*).

haphada ‘trembling’, III 37·13 *ñāna-spūlakīnā haphada āṣṭakye* ‘lips of the *ñāna*-flower buds, trembling’, =III 34·19 *ñāna-spūlakīnā haphada āṣṭaka*, III 46·29 *ñāna-spūlakīnā haphada āṣṭakye*. From **fra-(s)phanda-*, see *phašt-*, *spanḍ-*.

haphar- ‘tired, exhausted’, with negative SuvP. 60v2 *ahamphīḍā*, BS *atandrita-*, Tib. *g-yel-ba med-par* (*g-yel* ‘tired’); to *ham-* with *phar-*, see *haphiḍa-*.

haphāra- ‘confusion’, JS 1v3 *caṁcalaḥ haphārā* ‘trembling confusion’; Z 5·6 *ttū nājsaḍu rraysā haphāra tcamāna gguvā lovi pātaunda* ‘so empty confusions whereby the ears of the world (BS *loka-*) are bewildered’; Z 5·1 *cū haphāryau gguvā nyūta* ‘what have accustomed your (*-ū*) ears with confusions’; Z 12·89 *saṁgganye yande bodhisatvā haphāre* ‘the bodhisattva makes society confusions’ (BS *saṁgaṇikā*); Manj. 308 *ttaña baḍa haphāra hvāñe* ‘at this time he talks confusedly’; 311 *nai nai hvāñe 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 avāṣṣaṇṇā haphaḍā* ‘confused by flux’ (BS *abhīṣyanda-*). From **fra-fṛta-*, cognates, s.v. *phar-* ‘disturb’.

haphīs- ‘mix, join’, for *haṁphīs-*, Sid. 135r5–v1 *nva duṣā haphīsāñā u neṣemāñā* ‘according to the *doṣa*-state it is to be mixed and to be quietened’, Tib. *btan-bas ži-bar byaho* (*btan* ‘give’); Sid. 138r2 *vemaṁ u vrrī jsa haphīsāñā* ‘it is to be joined with emetic and enema’ (BS *vamana-*, *vireka-*); K 146, 3v4 *nva nva kūlā haphīsāñā* ‘it is to be united according to the various families’ (*vajrayāna kula*); K 145, 3v3 *ṣā pā guttaira jsa haphīsāñā* ‘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 vākṣāmām sījāṣṭyi udāṣāyi* ‘union for success over unfavourable things’ (BS *viṣama-* and *sidhya-*); K 144, 1v4 *yaugānām śrī-vajrra-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*)*phaxš-* > *phīs-* with *-ya-*. See s.v. *haṁphīs-*, and *haṁphāj-*.

haphū ‘joined’, II 106·123 <pra>*hajanaī jsa haphū pūñūda śarā* ‘meritorious welfare associated with lay-man’ (BS *prthag-jana-*); see *hamphuta-*, *haphve*.

haphau ‘together, in company’, III 109, 8–9 *aṅescyaṃ rāśa cakrravarita 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 dan ldan-pa*; II 7·108 *ttīśa jsa haphvai* ‘possessed of splendour’ (BS *tejas-*); Sid. 7v2 *hauva jsa haphve*, Tib. *stobs dan ldan-pa*; Sid. 145r3 *haphva*; compound, III 89·91 *haphva-jsem* ‘with closed eyes’. See *hamphuta-*.

habajsyā ‘associated’, Sid. 138v3 *harbiśām jsa habajsyā* ‘associated with all (the *doṣa*-states)’, Tib. *thams-čad dan ldan-pa*; III 54·80 *pajoā gavū satvau jsa habajsyā yinau* ‘I make possessed by beings in the five *gati*-stages’; Manj. 71–2 *tye basta ysāra hadara īda habajsyā myenya beśa* ‘of him there are twenty (= *bista*) thousand others, associated, all, in the midst’; Manj. 74–5 *ttai baiśa-v-ī gihī tsīda habajsyā drayau vīra* ‘they all go to his help, associated, against the three’. See *hambajsyā*.

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 vīra 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 *jaḍīnai vāma jsa habaḍa* ‘filled with sea of ignorance’; III 38·41–2 *beyśa habaḍa phaysdve* ‘liquor-filled jars’, = III 47·61–2 *bveysi hābaḍa phaysdvā*, = III 40·17 *bvaiysa habāla phaysdyai*; Manj. 19 *aśucāgyā habaḍa b(ā)sta* ‘filled, stuffed with impurities’ (BS *aśucy-anga-*). See *hambīr-*, *hamber-*, *habar-*, *hambaḍa-*.

habar- ‘fulfil’, K 62, 76v4 *habgra 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 pīśai kiṃṇa khvai vasuśtā aysmū vāṣṭā* ‘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 habāḍām sūlyā śkyasa hūḍai* ‘and he gave presents (Tib. *skyes*) to the fourteen joint scribes’ (Chinese *shu-li* <*śiwo-lji* ‘scribe’, K 1187·17; 526·1). From *ham-* and *pār-*: *pāḍa-* ‘to nourish’; like Greek σὺντροφος ‘brought up together’.

ha-bāḍa ‘always’, Manj. 406 *ha bāḍa harbaiśa vīra* ‘all the time, on all’, = Z 9·27 *hamu bāḍu harbiśśā vīrā*; Manj. 406 *ha bāḍa geśe cakrra* ‘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 parṇāmau* ‘we turn, we transform bodhi-knowledge’, dyadic with BS *pariṇāmaya-* ‘develop, ripen’. See *hambīṭh-* for *-ṭh-* > *-kṣ-* see also *haṭhṭha*, *hakṣa* ‘truth’.

habīr- ‘be filled’, II 102·21 *biśū vara auna habīrāṃdai kṣautta-būma pāraumai* ‘may the perfections (*pāramitā-*) of the *bhūmi*-stage of *kṣānti-* (acceptance), all of them, be fulfilled (being) there’. See *hambīr-*.

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-*, *hambāḍa-*. For *-ḍ-* > *-l-* note also II 101·12 *śalai* ‘goodness’, = *śāḍye*; II 77·40 *bīla* ‘dress’ = *bīḍa* (base *bar-* ‘to wear’).

habu ‘fester’, Manj. 133 *habaḍa habu ysūna* ‘fester filled with pus’, = Z 5·16 *hambūtā hambāḍā ysūna*; Manj. 134–5 *sa khu hve habu beṭta* ‘as a man opens a fester’, = Z 6·18 *samu kho hambūva beṭtā*. See *hambūta-*.

habujsyā- ‘bowed down’, K 139·960 *pṇā saṃdā habujsyāmdā* ‘they bowed to the ground at his feet’. See *hambujś-*.

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 ranīnai habusanā* ‘a rosary (BS *gaṇitri*) jewelled is not proper’; ibid: 3v1 *gīchaukāṃ 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 muśḍā ni hīśtā* ‘as proper, the donation has not come’ (translation AM, n.s., II, 1964, 19); K 145, 3v1 *paiśa-padya pā ganaittrai na habusanā* ‘the five-fold rosary is not proper’. See *hambusana-*.

haber- ‘to fill’, K 112·376–7 *samāhā bāvaña gihna habera* ‘fulfils trance (BS *samādhāna-*) by help of concentration’ (BS *bhāvanā-*); Manj. 421 *haberaī kāja ysīrrna* ‘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 ggīhā(ka-?)* ‘assisting in the filling of all good things’; with *-ve* < *-āte*, 3 sing. Manj. 93–4 *khvai ysahīda kāme kūre haberve 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 htmāre* ‘being composed with skill (= BS *upāya-*) the masses of merits (BS *pūnya-sambhāra-*) are produced’. See *hambirsta-*.

habaista- ‘summary’, K 65, 84r1 *habaista jsa diśū* ‘I confess in brief’; K 147·29 *habaistani* ‘in brief’ from **hambirstāna*. See *hambirsta-*, *hambeca*.

habauśtā ‘it fits, suits’, Manj. 115–6 *khu mī ttu byehī ysatha ne habauśta khvai ya pattyaña* ‘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 hambauśti gyasta śi rruśta*. See *hambus-*.

habrrīṣṭā ‘injure’, II 81·36 *kaittara-ṃ ttā khū tta-ṃ paijsa*

na habrrīṣṭā ‘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-kūśale-mūla paiśa 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 *paijsa habvakya yada* ‘he makes fierce abuse’; K 30·223 *ttrakṣa habvakya pajarūna salāva* ‘sharp abusive speech’ (dyadic), = K 39·149 *hambvekye yamde*. See cognates s.v. *buñā-* ‘speech’.

ham- preverb, Av. *ham-* ‘together’.

ham-, see *hama-* ‘all’.

hama- present to *hāmā-* ‘become’ participle *hāmāta-*, see *hāmā-*, *himā-*.

hama- ‘all’, Manj. 258 *vene kūra syāme dharma hama hīrṣṭāya ne īda* ‘without false seeming the *dharma*-elements all do not actually exist’, Z 20·57 *āvusṭyau harṣḍi hamu* ‘from the lips it bursts out always’ (see *harṣṭ-*); Suv.O. 24r5–6 *ham vātā* ‘always’, BS *śadā*; K 136, 875 *ham vīra*. . . *ham vīra*. . . *ham vīra* ‘always’, Tib. *rtag-tu*. . . *yoms-su*; K 138·927 *ham vīra drrūnai* ‘always healthy’, Tib. *rtag-tu nad med-pa dan ldan-pa dan*; SuvP. 70v2 *ham vīra*, BS *nitya-*; SuvP. 73r3 *ham vī auśkā* (dyadic), BS *nityam*; v 48, 50r3 *auśkājsyo 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 auśku vātā* ‘always’, BS *satata-samitam*; Z 2·201 *ham-rraṣṭu*, Manj. 70 *ham-rraṣṭa*. Compounds, III 84·45 *ham-masā* ‘wholly’, K 154·41 *pīsām hama-dāyām ttīyām hve imā gajse* ‘of the teachers possessing the whole *dharma*-doctrine I have spoken of their faults’; III 80·21 *hama-haṃdām ttadī ttū jīye caidyai* ‘I have thought life to be only all-ruin’ (see *haṃdāma-*). 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-śhr* ‘whole world’, *h’m-kyśūr* ‘whole cosmos’; Armen. lw *hamak*, *hamaśxarhakan* ‘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 *śau hamye kṣaṇa* ‘in one and the same moment’ (also K 109·321; K 111·348); III 88·139 *ttīyau hamyau arvyau jsa* ‘with these same medicaments’; III 90·185 *u hami ttaña haśā* ‘and in this same swelling’; Sid. 150v3 *gūnā cu ttā ttimūrām vīri hvata hama hamāre* ‘the symptoms which are the same as those stated about *timīra*-diseases’, Tib. *mchan-ma rab-rib-kyi skabsu bśad-pa dan hdra-ba-las*; K 96·151 *hamye aysamuna hamye bijāśana*, = v 245, 6b2 *hamye aysmuna hamye bijāśāna* ‘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 *hamña kṣaṇa* ‘in the same moment’ (see *hamña*); v 355, 294r6 *hamā hve* ‘the same man’; K 60, 36v4 *u śa sarvasatva hamā 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 *dharma*-doctrine’; K 112·372 *ca apvaṣṭya bāvaña gihna hama brrā śtāna baiyśeña* ‘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 *śā hama prrara* ‘one (and) the same nature’; Manj. 331 *śā hama baysā baiśā kāma* ‘one (and) the same Buddha, every thought’. Compounds, Sid. 132r3 *hama-kheṇḍī* ‘of the same kind’, Tib. *so čam-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-ṃ jsa gūrūta padī-māña* ‘those of the same production, with them the grape water is to be made’; II 6·97 *hama-ysāvaṣau brrāvarau* ‘by brothers born of the same (parents)’; K 41·77 *hami-laṣṣaṇa śtāre* ‘they have the same marks’ (BS *lakṣaṇa-*), = K 44·193 *hami-laṣṣaṇa śtāre* (theskulls); v 183a2 *hama-vadamjauñā* ‘same relevance’, BS *samāna-artihatā*; III 11, 21r5–v1 *hama-vadamjāni baudhisatvāni hīṭhe biśśāni haṭhṭha-hvāñāni hīṭhṭhe jsa* ‘with the truth of the bodhisattvas possessing the same customs, with the truth of all preachers of truth’; K 57, 26r1 *hama-rrara svabhāvaṇa vasve aviṣkeṣta lakṣaṇā* ‘with nature (BS *svabhāva-*) possessing the same nature (dyadic), pure, undifferentiated marks (BS *lakṣaṇa-*); K 59, 33r1 *hama-rrara hīye prrara jsa* ‘with the nature of that possessing the same nature’; *hama-sāmā* ‘having the same face’ (plural to *hama-sāmaa-*), III 69·102 (of the monkeys) *hama-sāmā śūje mūmdāmdā* ‘having the same faces they resembled one another’; K 153·28 *hama-hadarāña jsa āvastīm (-im = -ai) gātrā baysūñe hajsara vī parajsa-saum 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 *hamamṅga-* ‘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’* ‘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*, *h’s’r*, Armen. lw *hauasar* ‘equal’. IE Pok. 902–5 *sem* ‘one, universal; same’, O.Ind. *samā-* ‘equal, even, level’, Greek ὁμός, O.Norse *samr*, *inn sami* ‘the same’, Got. *sama-kuns* ‘of the same kind’, *sa sama* ‘the same’, O.Slav. *samŭ* ‘himself’. See also *hamatā* ‘of himself’.

hamamṅga- ‘equal, even, level’, Sid. 4r4 *khu ttika hamamṅga hamāṃde āchai va ni hame* ‘when they (the *doṣa*-states) are equal, no disease is there’, BS *teṣām samatvam ārogyam*, Tib. *de-dag čha mñam-na ni nad med-do*; Bcd 52r1 *hamamṅga*, BS *samanta-*; v 155, 1b2 *hamaggā pratarā* ‘equal nature’, v 117, 66v5 *hamamṅgu pakṣā*, BS *eka-pakṣaḥ*; Z 5·102 *biśśa śandā rraṣṭa*

hamamgga ‘all the ground straight, level’; abstract, v 132, 2a1 *hamaṅgatetu byevāt(ā)* (ibid 2a2 *byehātā*); v 234, 6b5 *hamamggate vīrā*, ibid. 6b1 *hamamgā vīri*; K 112.365 *hamagtte hīya prrara* ‘nature of evenness’; K 108.298 *hamagte*; Bcd 43v3 *hamamgte*, BS *samanta-*, with reversive *ggu-*, Z 3.66 *kai ju hāmāte gguhamamggatātā vara* ‘if there were his unevenness there’; adjective, to the abstract, K 60, 36v2 *u ṣe hamamgtetīne maṃdra* ‘and this *mantra*-formula of evenness’; abstract *-auñā*, Sid. 8r2 *ttye tco-padya hamamgāmñi* ‘with this four-fold likeness’, Tib. *rnām-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 kuḥhāraṃ grhya*; SuvO. 4v5 *hamatā*, BS *svayaṃ*; I 143, 52r4 *hamayā mauḍā 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 drṣṭi jsa pahīya* ‘restrained by himself from false opinion’ (BS *drṣṭi-*); SuvP. 65v4 *tī viṣṭi bhūmvā gauttrā raṃna-vadāya hamaye* ‘so I stand in the *bhūmi*-stages of the *gotra*-family, myself on the way of the jewels’, BS *sthāsyāmi daśa-bhūmyām ahaṃ daśa-ratna-ākaraṇ varān* (BS *ākara-* ‘mine’), II 22, 16a8 *hamaiya jsā vā ttrāṃ jsārā kusa* ‘of itself, so *kusa*-measures of corn come’; Sid. 141v5 *cu hamaiyi niraṃda* ‘who himself went out’, Tib. *de-la sna-ma ni*; Sid. 141v4 *hamaiye agām beṃdā neramda* ‘of itself it came out upon the limbs’, Tib. *rma ni lus ñid-las hbyun-ba dan*; II 127.40 *hamaiyai tteyi hṃām bya* ‘the Tei-huang himself should know’; JS 19r1 *yāva khue rrāśa yuḍāṃdā hamai riṣayā* ‘while for you (-e) they ruled, yourself a sage’ (BS *rṣi-*); K 7, 147r4 *hamatā kyeri kṣamāte tterā hvīdā* ‘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 baysārrājagrā kṣira āna . . . uysdise yude* ‘at that time when the *deva* of *devas* Buddha himself being in Rājagrha land. . . had expounded’; III 138 Dandan-uilik 6 *hamayā kṣumḍai hedi* ‘the husband himself gives’. With intrusive *-ta-*, v 183a3 *u hamatayai panūḍai paṃjsa-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 śukā*, =K 37.114 *hame śuka*. For the ‘self-death’, see J. Asmussen, Temenos 3, 1968, 7–10; W. Wüst, PHMA 8–11, 1967, 43 *svayaṃ-mṛto niyata-sva-anta*. Add Armenian Sebēos (ed. Patkanean 13, p. 58 *meṛan i drann ark’ouni mahouamb iureanc*’ translation F. Macler, p. 41 ‘moururent de mort naturelle’; and Balōči, L. Dames, Popular Poetry of the Baloches (text) 6.45 *mālā waḍ-mirī gon khapta-ī* ‘my cattle have been taken by a natural death’; and (text) 11.13 *waḍ-miren*. 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. *samŭ* ‘self’; and *hamava*.

hamatte ‘is freed from intoxication’, with reversive *fra-*, Z 2.167 *samu kho hūsandi bāysendā o māstā mauna*

hamatte ‘as when the sleeper awakes or the intoxicated man recovers from intoxication’, parallel BS Lankā-vatāra-sūtra, 135.210 *yathā hi matta-puruṣo madya-abhāvād vibudhyate*. For *fra-*, note Av. *aipi-vark-* ‘put on’, *fra-vark-* ‘take off’, *paitišmauk-* ‘put on’, *fra-mauk-* ‘take off’. From base *mad-*, see s.v. *māy-*.

hamatci ‘exhilarant drink’, II 99.187 *īra hīya u haurā u bvīysna u hamatci*, =II 99.175 *īrā u haurā bvīysna hamitci*, four beverages presented to the *Dai-kau* (Chinese title, *ling-kung*, from older *liäng-kung* ‘military governor’, K 558.1; 475.1) see SDTV 32. Hence *īra-* ‘ale’, *haurā* ‘fermented mare’s milk’, Av. *hurā-*, *bvīysna* connected with *bveysa-* above, and *hamatci*, *hamitci*. Possibly *hamatci* 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* ‘wheaten flour’, and Khotan Saka *hāmai* ‘barley flour’ (see AION 1 139–40). For III 92.241 *tci* see *utci*.

hamadā ‘indeed’, sometimes concessive, v 247, 15a3 *ttye hamadā puññai haṃbīsā pamāka hime* ‘of this heap of merit indeed a measure is possible’, BS *tasya punya-skandhasya pramāṇaṃ śakyam gaṇayitum*, Tib. *bsod-nams-kyi phun-po dehi čhad ni bgran-bar nus-kyi*; II 129.74 *khva tta hamidā śimkyera kā u hīvalatsā* ‘if they are indeed better, heroes and strong men’, translation AM, n.s., 11, 1964, 19; JS 28v3–4 *ṣai sāne hamedā ysera ṣṭe dī dyai* ‘even the foe is indeed distressed to see’; v 247, 16a4 *ttyāmhamadā ūci hīyām kanām hakhīysā pamāka hame* ‘the number indeed of these water-drops can be measured’, BS *tatra eka-eka-vinduṃ śakyam gaṇayitum*; K 41.66–8 *khu saṃ hamadā pari si dastānai hā skauyīrau hamadā vā misti haysima nāste*, *tturi pīha*: *vī cu ṣi giṃde* (=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 hvanau ātaudāṃdā u ysustāṃdī* ‘indeed they delighted in the preaching and enjoyed it’, Tib. *yi-rans-te*, *bcom-lḍan-hdas-kyis gzun-pa-la mnon-pa bstod-do*; v 220.13.5 *hamadā baysanaustā spāṣṭe* ‘indeed he looked at the boundary connexion’, see SDTV 74; III 130.25 *himadā with hamadā* below; Manj. 99–100 *haṣṭā ysārai hamadā pīrma dīkha beśa bādā* ‘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. 11r4 BS *kadamba-*, Tib. *kadamba*; =Sid. v 320.97 *hameysā*. Bower MS anthocephalus cadamba, wild cinchona. From *fra-malz-* or *ham-alz-*?

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 *maṣā* ‘small (?)’, *māṣṭaa-* ‘pressed’. See BSOAS 23, 1960, 37. To Lit. *māṣas* ‘small’.

hamara- ‘limb’, Sid. 144v3 *hamarā*, BS *sandhi-*, Tib. *chigs*; Sid. 136v5 *hamarām biṃdā* ‘on the limbs’, Tib. *chigs-kyi sten-du*; Sid. 144v3 *hamarai* ‘his limbs’; I 153,

64r3 loc. plur. *hamarvā*; dyadic, Manj. 28 *hamarau* (-u ‘and’) *aga*; III 141v3 *hamara gūśindā* ‘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 ἀρσιονκω, 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, 5a2 *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. *lāmarun*, I. *lāmarnyn*, *lāmārst* ‘press out’ (**fra-mār-*). See *hamārgya-*.

hamava ‘of itself’, Manj. 398 *hamava haṣṭ(ā)ya na ida*, =Z 9.20 *hamatā hārṣṭāyi ne indā* ‘of themselves really are not’. See *hamata*.

hamasa ‘enjoys (?)’, K 73.37–8 *kāma-dātta u rūpa-dātta biśa bādā ri hamasa jastyau jsa paṣsamaḍa āṣka ṣṭi* ‘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-lūṃ* (=BS *saindhava-*, *lavaṇa-*) *āstaṃna cuṇya hamāñe ūci jsa haṃbrihāñā* ‘powders of salts and the rest are to be mixed with the same amount of water’, Tib. *rgyam-cha rnams-kyi phye-ma čhu hjam-čam dan sbyar-te*; Sid. 147r2 *ttyām āstaṃna cuṇya hamāñunye ūci jsa haṃbrihāña* ‘powders of those and the rest are to be mixed with equal water’, Tib. *hdi rnams-kyi phye-ma čhu hjam-čam dan sbyar-te*; Sid. 147r4 *hamāñci ūci jsa*, Tib. *ču hjam-čam*; Sid. 146r2 *hamāññu jsa* (ūci *jsa*), Tib. *ču hjam-čam*; Sid. 146r4 *hamāññunakā*, Tib. *ču hjam-čam*; Sid. 146v1 *hamāññuṃ*; Sid. 146r3 *hamāññunye ūci jsa*, Tib. *ču hjam-čam-du*. Adjective *-āña-*, *-āñunya-* to *hama-* ‘same’, *hamāna-* ‘equal’.

hamāna-, fem. Sid. 147r4 *hamāñci ūci jsa* ‘with equal water’, Tib. *ču hjam-čam*. See s.v. *hamāña*.

hamāna- ‘summer’, Z 17.9 *hamāni pyaurā ggaljindī* ‘in summer clouds roar’; Z 22.155 *ysāmānu sparśāna grāma hamānu skutānu puvāta* ‘(the women is) in winter warm to touch (BS *sparśa-*), 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-uṣṇeṣu*, Tib. *gran-bahi dus dan čha-bahi dus-su* ‘(in cold time and in hot time)’; Sid. 3r5 *hamāñā rva* ‘summer season’, Tib. *dbyar-gyi dus-so*; Sid. 3v2 *hamāña rva* ‘summer season’. Compound, II 76.2.4 (and 2.6) *hamāña-vrrahau* ‘summer clothing’ (from *prahōṇā-*). From base *ham-* ‘summer’, Av. *ham-*, adjective *hamina* (Vid. 1.3 *dasa avathra māñhō*

zayana dva hamina ‘there ten months winter, two summer’), *maidyō.šam-* ‘midsummer’, Zor.P. *hamēn*, *hāmēn*, Sogd. Man. ”myny, Pašto *manai* ‘autumn’, Yazg. (h)*amang* ‘summer’, Sarikoli *menj* (**haminaka-*) ‘summer, autumn’. IE Pok. 905 *sem-*, O.Ind. *sāmā-* ‘half year, year’, Armen. *am* ‘year’, *amañ* ‘summer’, Celtic O.Ír. *sam*, *samrad*, Welsh *haf*, Bret. *hañv*, OHG *sumar*, O.Engl. *sumor*.

hamārāne ‘plant name’, III 41.32–3 *gaṇai haṣaprrīya hamārāne jsa dāśau(dā)* ‘they arranged garlands with opened *hamārana* flowers’; III 46.13–4 *māgadha māsta ṣeśākām va ṣerida hamāranvā spyakvā* ‘the intoxicated bards for the lovers sang among the *hamārana* flowers’; III 40.7–8 *māgadā māstā saśākau vaiṣṇa hamārāñvā spyakām* (see *vaiṣṇa*), =III 34.6 *māgadha māsta ṣeśākā va ṣerida hamāranvā spyakvā*; III 85.73 *hamārnai phaura dve bāga* ‘two portions of parts of *hamārnai* (plant)’; III 87.118 *hajārnā spye* ‘an unidentified flower’, possibly written for **hamārnā*. From **fra-māranā-* or **ham-māranā-*.

hamārrinji ‘month name, third month of spring’, II 111.24 *hamārrinji māsti*; II 19, 1a1 *hamārīja māścā*; v 220.64.2 *hamārrījā māstā*.

hamārgya ‘alleviation, relief’, Z 5.16 *cvī ye ālīva nitcana indā 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 naṣgume vīna* ‘just so the pain for him is only quietening’. From *fra-mār-* ‘press away’, **fra-māračā*-Oss. D. *lāmarun*, I. *lāmarnyn*, *lāmārst* ‘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’.

hamārnai ‘plant name’ see *hamārāne*.

hamāla- ‘association’, Z 2.10 (dyadic) loc. sing. *haṃgrīya hamālā* ‘gathered together’; Z 4.11 *hamāli*; Z 24.487 *hālsto haṃgrīya dātu pyūṣṭe hamālā* ‘gathered to hear the *dharma*-doctrine in company’; Z 24.651 *cī haṃgrīsindī balysā pūra hamālā* ‘when the sons of the Buddha gather together’; III 125b4 *biṣṭ vaysña hamālā dasta hā haṃju yūḍāndā* ‘all now in company with him put their hands together’ (in the *anjali*-position); with number, Z 4.11 *dvāvaredārsi hamāli* ‘thirty-two together’. From *hama-* ‘same’, *arda-* ‘place, half’, see *hamālaa-*, *hala-*, *hālai*.

hamālaā- ‘group’, Sid. 10r3 *ṣā arvāna gā hiya hamālā* ‘this group of the collection (older *gāṣā-*) of medicaments’, BS *gaṇa-*, Tib. *smān-gyi sde-čhan hdi ni*; Sid. 13r1 *ṣā arvām gā* (=v 319, 73 *ge*) *hīya hamālā*, Tib. *smān-gyi sde-čhan hdi ni*; gen. sing. Sid. 15r5–v1 *arvām u gām hamāle hīvī piṣkalā ṣe* ‘chapter second, of the group of medicaments and collections’, BS *dravya-gaṇa-adhyāyo nāma dvitīyah*, 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 hbrwhy*.

hamīḍa- ‘united’, K 138.918 *hvāñāmā hamīḍa harbiśā gyastā baysa* ‘we preach to all united *deva* Buddhas’; K 63, 78v4 *baysa hamīḍā* ‘the Buddhas together’; Z 24.479 *paṃjatasā hīṣṭā haṃgrīsindā hamīḍa* ‘the

fifteenth day (BS *panca-daśa*-) comes; they assemble together'; JS 2v2 *garaja gyaṣṭa daśā-pāla hamīḍa* 'mountain goddess, region-protectors together'; JS 3r3 *pārysā āmāca hamīḍa* 'the servants, ministers (BS *amātya*-) together'; I 169, 84r5-v1 *āmalai dva sira iṃkṣa dva sira tta hamīḍa arvi* 'myrobolan, sugarcane two ounces, these medicaments together'; v 278-76, 2a1 *biśā hamīḍa auvya* 'all the village men together'; K 109-308-9 *śvvyau jsa hamīḍa* 'together with listeners' (BS *śrāvaka*-); II 53-1 *āra-verūcā āstaṃna hamīḍā* 'all beginning with Ārya-vairocana', = K 151-1 *ārya-vimrūca* (-iṃ- = -ai-) *āstani hamīḍa*. With -ka-, III 75-218 *hamīḍakā makala u hvandā haysgama bīdāṃdā pṛjṣa* 'altogether the monkeys (BS *markaṭa*-) and men felt very sad'; III 75-220 *hamīḍaka harbaiśā vaṃṇā* 'all now together'; I 169, 84v3-4 *śakara tcau sira ṣg hamīḍakā ārāṇā* 'four ounces (older *satīra*-) sugar, this is to be ground up together'. From *ham*- and -īḍa- to base *ar*- 'join'. IE Pok. 55-6 *ar*- 'to fit', see s.v. *hamara*- 'limb'. Note -īḍa- in *hviḍa*- 'food', *ysiḍaa*- 'yellow' from *hvar*- and *zar*- with -i-umlaut.

hamän- 'transform into', 3 sing. III 131b1 *aysmū 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 sīra 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 trāma 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 v1 390) to IE Pok. 710 *mei*- 'change', O.Ind. *māyate* 'exchange', *nimaya*- 'act of exchanging', Lit. *māinas* 'exchange', Let. *miju*, *mit* to exchange', O.Slav. *mēna* 'change'. See also *hamih*-, *hamih*- 'change' from base *mai*θ-.

hamāya, loc. sing. v 296r2 *kho hamāya raysā u sātā* 'as in the same, the taste (BS *rasa*-) and the second'. See *hama*- 'same'.

hamirrvā, loc. plur to *hamara*- 'limb', K 149-15 *ttarādīra 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 ātaṣā 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 Saṃsāra'; 3 plur. N 75-41 *citā indrye hamyāre u dāte* 'when the faculties change and the dhātubases', BS *parivartayanti-indriya-dhātavo* 'pi'; Z 24-2 *hamāyāre harbiśśā hera ni dāru ṣṭāre* 'all things (*dharm*-elements) change, they do not last long'; III 14-30 *bāḍa hamyāri* 'times change', II 14b6 *gvārā hamihyī* '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 tte brrātarā vīra* 'he did not change his mind towards his brothers'; with negative, K 63, 78r2-3 *baysū-štāṣṭa aysmū ahamistā akhaṣṭā* 'his mind unchanged, unmoved, towards bodhi-knowledge'; K 152-17 *akhamista*-; IV 23b8-9 *praṇahām yini*. . . *abajauttā vaṣṣarāmai akhaṇisti* '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 *ārih*-, *āriy*-. From base *mai*θ-: *mi*θ- 'change', Av. *maēθ*-, *mi*θ-, M.Parth.T. *myh-gr* 'making change, vacillating'. IE Pok. 715 *mei*- with increment *mei-t(h)*- 'change', O.Ind. *mēhati*, *mithāti*, *mithās*, Lat. *mūtāre*, Got. *maidjan* 'change', Let. *miētus* 'exchange', O.Slav. *mitē* 'alternating'. See also *hamāistai*.

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 pyaḍa* 'or where it crushes, like an exhilarated wild elephant (BS *hastin*-)', parallel v 117, 66v2 *trāmu kho haste miṣṭu āṣṣigyo oysāre* 'just as elephants rage against (the lotus in) the great pool', BS *vilupyate*. . . *gajair iṣa mahā-saraḥ*'. From *mur*- 'to crush', see *murāṇa*-, Tib. *mñes-te* ('rub').

hamai 'by myself', III 122-25 *hamai tsū* 'I myself go'.

hamaiyi 'of itself', see *hamata*, BS *svayam*.

hamāistai 'changed', II 100-214-5 *ca salā na hamāistai 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 hvandī hamo nāsāre* 'and many men take a bowl', Tib. *snod kyan yons-su bkan-nas* (*bkan* 'fill'), translation E. Lamotte, 253 'une foule de gens se présentèrent avec toutes sortes de récipients' (*bhājana*-); K 7, 146v3-4 *u varā <ttaṇḍ>āmye hanā hvandye 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 *hamvyau*; 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 āṣṭamḍa 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-cakrravarttā sīre jsa hamphā mistā* 'possessed of the vast emperor's fortune' (BS *bala-cakravartin*-). Participle to *hamphāj*-, not from *hamphuta*-.

hamphāj- 'envelope', Sid. 155r2 *haryāṣa auṣai dīṣṭe hamphājāṇa haysgōa buṣāṇāṇa* 'black cummin seed must be rubbed in the hand; it must be made to give scent in the nostrils', BS *ghreyam vā kṛṣṇa-jirakam*, Tib. *tha-phe nag-po phur-mar phur-te* (*phur* 'rub in the hand'), *snar snam-par byaho*. Participle, JS 4r1 *sīre jsa 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-ś-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', *āvvaxs* 'near, round about', D. *ānvaxs*; I. *iū-vāxsysg* 'towards one side', to O.Ind. *pākṣa*-, *pāksas*- 'side' (as the 'enclosing part', like Iranian *kōš* 'side'). IE Pok. 792 *peg*- (without verbal forms), Lat. *pectus* 'breast', Tokhara B *pāscane*, A *pāśśām* (dual) 'breasts'. The -kṣ- of O.Ind. is as always ambivalent.

hamphīs- 'mix, join', *haphīs*-, Sid. 8r2 *nva pacaḍā hwa hwa hamphīsāṇā* 'in order, each separately to be mixed', Tib. *go-rim bzin-du so-sor sbyar-ro*; Sid. 130r3 *ttye jsa vastā āstaṃna hamphīsāṇā* 'with this the bladder (BS *vasti*-) and the rest is to be associated', Tib. *hdi-las mas btan-ba-la sogs-par sbyar-na* (*mas btan-ba* 'to purge'); Sid. 105v1 *ttikye nīmaṣgi dūṣāṃ jsa spāsāṇā u hamphīsāṇā* 'after that with the doṣa-states it must be examined and connected', Tib. *dehi hog-tu nad-gēi dan sbyar-ṣin*. From *ham*- and *phīs*- < **phag*-ś-y to base (s)p(h)ag- 'enclose', with incohesive -ś-. 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 kālā-prayuktāni bhaviṣyanti*-, SuvO. 56v1-2 *ha<ṃ>phuta biśśū-n<ṭ>na <śśā>rna raysāna* 'associated with every kind of good taste' (BS *differt*); SuvO. 56v4-5 *ttā uysnaura ttiśāna pāṣāṇyau chate jsa dātāna uspurra hamphuta hāmāre* 'the beings become possessed of splendour (BS *tejas*-), powers, complexion, appearance, complete', BS *tāni sattvāni tejo-bala-varṇa-samanvāgatāni bhaviṣyanti*; *hamphva*-, Sid. 7v1 *hauva jsa hamphva* 'possessed of strength', Tib. *ṇams-stobs dan ldan-pa yod-pas-na*; v 129, 1r2 *dātāna hamphva himāre* 'they are possessed of the *dharm*-doctrine'; preterite, JS 13r1 *erakaṇa 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 jsa hamphve*; Sid. 126r2 *arvām jsa hamphva rrūna* '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)eu- or (s)p(h)eug- (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 *pṛā śamḍā hamphve* 'bowed to the ground at the feet', BS *pāḍau śirasā*, beside K 138-945 *ajalā dastyau jsa pṛā śamḍā hambujsye* 'with

hands in *anjali*- position, he bowed to the ground at the feet'. See *hambujs*-, *hambuṣḍā*, *nihujs*-, *nihuṣḍā*, *nihuta*-. IE Pok. 152 *bheug*- 'bend', s.v. *hambujs*-. For *ph*- and *b*-variant, see M.Parth.T. *pdburs*- and *pdfwrs*-, s.v. *pūs*-.

hamphūs- 'join, get possession of (with instr.)', SuvP. 71v2 *cu jṣiṇā tti hamphūside jīyina* 'who are condemned to death, they get life', BS *vadhyāś ca samyujyīṣu jīvītena*. From **hamphūj*-, *hamphuta*- 'join' with incohesive -ś- to base (s)p(h)eu- (or -g-).

hamphau 'union', v 78, 149r1 *u imā nā māstā hamphau hāme* 'and to-day for them there is a great collection', Tib. *den ḥos chen-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-duhkhām*; *apriya-saṃprayoga-duhkhām*; similar in v 353-19, 3b5 *hamphau*. Noun to *hamphuta*- 'joined', *hamphūs*- 'be joined', BS *samyojaya*-, hence from **ham-phauga*-.

hambāci jsa 'in summary', K 101-34-5 *bīṣṭa gyasta bayṣa himāre hambāci jsa tcihgusi kūla* 'in all places are *deva* Buddhas, a total of forty (or fourteen?) *koṭi*-millions'; v 249, 775-6 *bīṣṭa gyasta bayṣa himāre hambāci jsa*; I 137, 45v1 *hambica jsa*, BS *samāsa*-; II 76-2-7 *hvamāḍye hambāci jsa mūri paṣṭi* 'for the man he ordered in total the *mūrā*-coins'; K 61, 40r2 *tvā ssa-byūryi mahāprrajñā-pārāme hīya hambeca ttemḍi masū uysḍīṣe yūḍe* 'this summary only so much of the hundred-myriad-unit Mahāprajñā-pāramitā he had taught'. From older *hambirsta*-, present *hambrih*- 'put together' (-*rsti* > -*ci*).

hambajṣya 'general', and *habajṣya*-, Sid. 6v5 *hambairstau gūnyau jsa hamphva diṣi hambajṣya busti ṣṭe*, 'the district (BS *diśā*-) possessed of the combined characteristics is to be known as general', BS *saṃsrṣṭa-lakṣaṇa-upeto deśaḥ sādharāṇaḥ smṛtaḥ*, Tib. *yul skam gser-gyi ḥa hḍren-ma ni nad kyan hḍren-mar hygur-ro* (*skam* 'dry', *gser* 'wet', *hḍren-ma* 'mixture'); Sid. 150-12 *hambajṣya gūnā* 'general symptoms', Tib. *spyihī mchan-ma*; Sid. 15r5 *habajṣya ttā hvata ṣṭe* 'it is stated to be general', BS *sāmānya*-, Tib. *spyihī ḥo-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 māṇanda hambañindā salāva* 'they compose sayings like the *dharm*-doctrine'; participle, Z 5-3 *hvanaino āhau hambaste tcamma lova bitanda* 'he composed a fabulous tale whereby the world (BS *loka*-) was bewildered'; v 309-17, 2a1 *dva hambasta ṣā ttī hvī<nde>?*; ibid. 2 *dva hambasta*. See above *habasta*-; from base *band*-, s.v. *bañ*-.

hambāḍ- 'roll together, compact', Sid. 15r4 *arvām hīye kaṣi le hambāḍāre* 'the *kaṣāya*-decoctions of medicaments are well compacted', BS *saṃvartita-oṣadhaḥ pāko*, Tib. *smān-gyi phye-ma legs-par hḍres-pa gyur-na* (*hḍres* 'be mixed'). Here *le* is from Tib. *legs-par* 'well'. Sid. 2r3 *pvaiskyām hambāḍāme hīvi piṣkalā* 'chapter of the compacting of faeces', Tib. *rtug skam-gyi lehu*. From *ham-vart*- see s.v. *baḍ*- 'to roll' (beside *gaḍ*- 'to roll' <*gart*-). IE Pok. 1156-8 *uer-t*- 'turn'.

hambāḍa- ‘filled, full’ participle to *hambīr-*, *hamber-*, see also *habāḍa-*, see s.v. *hamber-*, also *hambgr-* K 53·9·6 *hambgrā āvama* ‘fulfils desires’. SuvO. 68r6 *hambāḍa purra tsargya* ‘face of full moon’, BS *pūrṇa-śaśāṅka-vaktra* (voc. sing.); v 346, 1a1 *hambāḍā āya* ‘might have been filled’; K 60, 37r3 *bāṃdhasatvyāṃ jsa hambāḍa* ‘filled with bodhisattvas’.

hambār- ‘fill’, Bcd 47r1 *hambārī bhadra-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 *hamber-*. IE Pok. 798–800 *pel-*, *plē-*.

hambā ‘stage of life’, v 316·18 *cu jsīna hīvī hambā* (=Sid. 6v5 *hamb(ā)*) *ṣi drrai-padya ṣṭe* ‘what is the stage of life, that is three-fold’, BS *vayo ’pi tri-vidham*, Tib. *na-čhod kyan 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 *hambāyāṃ*; 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 *ttyāṃ hambākyāṃ 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 rründete jsa ttitā* ‘then in shape of a young elephant (BS *hastin-*) he filled the whole world with light then’; K 57, 25v4 *aysā hambāḍā yudai dasām pārāme* ‘I have fulfilled the ten *pāramitā*-perfections’; K 3, 139v2–3 *ne muhu ho(ṭa)na mā ko tvo 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, *hambāḍe* ‘he filled’ (Z 24·187). From *ham-pāra-*, see s.v. *hamber-*.

hambālkā- ‘fear’, Z 4·114 *cvī ye hamḅālke yanāte o yā vā pṇāñāte hūñā* ‘to whom one may cause fears or may terrify in a dream’, followed by *kho ju tte hambālke ne keitā o puṇa ciyā biysendā* ‘as he does not think of those fears or terrors when he awakes’. Hence dyadic with *puvaṇa-* ‘fear’. From *bāya-* ‘fear’, **hambāyakā-* with intrusive *-l-*, to N.Pers. *bāk* ‘fear’ (**bayāka-*). For intrusive *-l-* see *bvalsta-*. IE Pok. 161 *bhōi-* ‘fear’, see s.v. *baya-*.

hambāvi ‘his share’, see s.v. *hambā*.

hambica ‘summary’, see *hambqca*, BS *samāsa-*, from *hambirsta-*.

hambīṭh- ‘retain’, Sid. 18v2 *ṣi (sam)ni garkhā, ga hambīṭhe* ‘the faeces is heavy, the faeces is retained’, BS *grāhi-*, Tib. *lci-ba yin-te, phyi-sa sri-bar byed-čin*; adjective, Sid. 5v3 *saṃmā hambīṭhākā* ‘compacting faeces’, BS *grāhi-*, Tib. *rtug skams-su byed*. See III 54·80 *habikṣau* ‘I change’ above. From *ham-vrṭha-*, see *bīṭh-* ‘writhe’. IE Pok. 1156–8 *uer-t-* ‘turn’, s.v. *baḍ-*. For *ga*, see s.v. *ggā*.

hambidā ‘is filled’, see s.v. *hambīr-*, and Z 4·4 *piḍe*.

hambitta ‘pierce’, 2 plur. imperative, Z 24·414 *halahala hoḍa nā hambitta pāhatta* ‘give them noise (BS *halāhala-*), shoot, strike’. From base *vaid-*:*vid-*, see *bitte*, s.v. *bid-*.

hambīr- ‘be filled’, to causative *hambēr-*, participle *hambāḍa-* causative *hambāḍa-*, Sid. 149v4 *cu tciṃmgañā āṣkyām ṣṭa hambīrindā āchā biśā jimdā* ‘whose eyes are filled with tears (= *āṣkyau jsa*), it cures all diseases’, BS *pillā-*, Tib. *mig mchi-mas gan-ba sel-to*; Bcd 56v4 *hambīri ma ṣṭ krra biśa aharīna* ‘may this course all without remainder be fulfilled for me’ (BS differt); III 129·10 *pārāme hambīrāṃde dasau* ‘may they fulfil the ten *pāramitā*-perfections’; and ibid. 11; K 58, 27r4 *punya-jñāna-sambhāra hambīridā* ‘the masses of merit (and) knowledge are fulfilled’; K 58, 28v1 *na vara samā(hā)ñā hambīridā* ‘not there are the trances (BS *samādhāna-*) fulfilled’; Z 3·25 *thatau hambīrindā kṣāṇdā būmā biśṣe* ‘swiftly are fulfilled receptivity and all (other) stages’ (BS *kṣānti-* and *bhūmi-*); 3 sing. Z 6·31 (=S. Konow, Saka Studies, 112) *śśa-kārāṇa naukya hārāṇu kvī tsāṣṭatātā hambidā* ‘by the letter *śa-* it is the acme of things where its quiescence is fulfilled’; K 57–8 (20 times), K 57, 24v1 *pārāma hambidā* ‘the *pāramitā*-perfection is fulfilled (carried to fulfilment)’; K 61, 39v4 *bgysūstā hambidā* ‘bodhi-knowledge is fulfilled (=attained)’; IV 11·4 (and 8) *hīhina hambidā* ‘it is filled with a dam (weir)’. See also Z 4·4 *piḍe* ‘is filled’. Parallel SuvP. 70v2 *pārāme uspurri kṣa hamberī* ‘may I fulfil fully the six perfections’, BS *pureya ṣaṭ-pāramitā anuttarā*. From **ham-parya-*. See cognates s.v. *hamber-* and *uspurra-*; Z 4·4 *piḍe*.

hambirā ‘he fills’, III 27, 36a4 *ci...lovadātā haudyau ramnyau jsa hambirā haurā hidi* ‘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 *hamberā*, see *hamber-*.

hambirte ‘he mixes, joins’, 3 sing. present to *hambrih-*, *hambirsta-*, III 91·205 *damdā jsāñāñā khu hamtsā hambirte khū drām hami khu hamnājā* ‘it is to be boiled so much that it mixes together so that it becomes such that it unites’. From **ham-riḍatai-*.

hambirsta- ‘mixed, joined’, participle to *hambrih-*.

hambālsta- ‘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 *puñīnai hambīsā* ‘mass of merit’, BS G 37, 4a7 *punya-skandha-*, note also *hamjāta-*, BS *skandha-*; Z 22·139 *hambīsa ysarnā 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 *phīsūna-* ‘seal’ (‘struck mark’), beside Sogd. Bud.

pyz-, *pyšt* ‘to beat’, Yaγn. *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 *sūtri...hambistā hvīmde* ‘the *sūtra*-text is preached in summary’; III 61·57 *hambistāna sūtrā* ‘the *sūtra*-text in summary’; v 255·1106 *hambistā ṣṭāna āṃ bgysūstā pariṇāmūṃ* ‘in brief may I ripen bodhi-knowledge’. From *hambirsta-*, participle to *hambrih-*. See also *hambqca* ‘summary’ < **hambirsti-*. **hambuj-** ‘bow down’, preterite *hambujsyā-*, K 138·945 *pvā ṣamdā hambujsyē* ‘he bowed to the ground at the feet’ (Tib. differt); K 141·1016 *pvā ṣamdā hambujsyē*, Tib. *btud-de*; K 139·960 *habujsyāmdā* ‘they bowed’, Tib. *btud-de* (*btud* ‘bend’). Adjective, v 190·176, 1b2 *ṣamdo hambujśā* ‘bowed to the ground’; with *-aka-*, III 134, 26a1 *ṣamdā hambujśai*; and v 200, 68a1; II 71·1 *neri ṣamdā hambajśai hūñūṃ* (for *hambujśai*) ‘bowed down to the ground I speak to my wife’. See 3 sing. *hambuśdā* ‘he bows’; *hamphuta-*, 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-*, *bhogd-* ‘bend’. See for bases Iranian *baug-*, Iran and Islam (Minorsky Memorial Volume, 1971, 67–8).

hambūta- ‘rotted, festering’, Z 5·16 *trāmu māñamdu kho hvgnāḍ hambūtā hambadā ysūna* ‘just as in a man a fester filled with pus’, =Manj. 133 *khu ja hvan(ḍ)ye bida habāḍa habu ysūna* ‘as on a man a fester filled with pus’; Z 5·18 *samu kho hambūvu beittā harbiśśi āchai jīye* ‘just as one opens a fester, all the disease of it ceases’, =Manj. 135 *sa khu hve habu betta habesa āch(e) jīye*; III 90·184 *stana-vriddhi tcaḇeje u hambvq* ‘it scatters breast-swelling (BS *stana-vrddhi-*) and festers’; III 90·189 *gāṃmi, habva, haśā* ‘tumour (BS *gulma-*), fester, swelling’. From base *pau-:pū-* ‘to rot’, Av. *puyeiti*, *paviti-*, *pūiti-*, Zor.P. *pūsenitan*, *pūtak*, *hambūsitān*, N.Pers. *pūsidan*, *ambūsidan*, *pūdah*, Sogd. Man. 3 sing. *pwst* ‘rots’, Chr. *pwtqy* ‘rotted’, 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’, Rōšānī *pai-:puḍ*, Yazg. *piw-:pod*, Šuynī *pūḍj*, infinitive *pidōw*; Waxī *pitk*, Yidya *pīo*, Sanglēči *pū-* ‘to rot’, *puduk* ‘rotten’, Armen. lw *p’out* ‘foulness’. See *puwa*, *phwa*, *phūda-*, *habva*, *habu*. IE Pok. 848 *peu-*, O.Ind. *pūyati*, *pūti-*, Lat. *putreō*, *putridus*.

hamburstā ‘grown together’, Sid. 143r2 *tī vā hamburstā kaṃmā 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 *hambrūittā*, see cognates s.v. *rruv-* ‘grow’. For *hambursta-* **ham-rusta-* and *hambirsta-* **ham-rista-*, note also *burṣdā* beside *bārṣḍa-*.

hambūvu acc. sing. ‘fester’, see *hambūta-*.

hambuśtā ‘it is fitting’, III 49·36 *ysana brrātara šūje pātčā ni hambuśtā khvai ye hvīdā* ‘kinsmen, brothers, one another, then it is not fitting if one eats him’; K 41·52 *ne habauštā gyasta ṣṭa rrušta tti khvai sa(tta) ṣamdya biṭha* ‘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 ṣi rrušta tti khvai satta tta ṣamdya biṭhā*. See *hambus-* ‘fit; suffice’.

hambuśdā ‘bows down’, Z 22·194 *pātco hambuśdā śśando* ‘then he bows to the ground’; Z 22·268 *paṃja-maṇḍalu pḡ balysā hambuśdā śśando ttīyi* ‘he bows the *panca-maṇḍala* to the ground at the feet of the Buddha then’ (BS ‘fivefold limbs on the ground’). From *ham-buj-* ‘to bow down’ with **bujatai* > **būṣde*. Cognates s.v. *hambuj-*.

hambuśdā ‘attains, enjoys, possesses’, Z 10·32 *dasamo hamberāte būma daśyo pātḡñyau jsa hambuśdā* ‘he fulfils the tenth *bhūmi*-stage; he is possessed of the ten powers’ (BS *daśa-bala-*, parallel to BS *daśa-balaṃ paripūrya*). See *bujšana* ‘feast’ and *hamphuta-*; without preverb *buje*, *būka*, *bya*.

hambus- ‘to fit, suffice’, above *habus-*, II 68·4 *drāmā ahambusana salā hve cu pūrā na nā hambuśidā se eṣṭyai* ‘he spoke such an unsuitable word, what (things) are not suitable for the son, saying, It is settled’; 3 sing. III 49·36 *ni hambuśtā khvai ye hvīdā* ‘it is not fitting if one eats it’; K 41·52 *ne habauštā...khvai sa(tta) ṣamdya biṭhā* ‘it is not fitting if a being rolls on the ground to him’ (see above s.v. *hambuśtā*); adjective *hambusana-* ‘fitting’, Sid. 121r5 *hambusam*, Tib. *čhog* (‘suffice’); II 127·29 *khve maṃ lyām āstamma nva hambūsam kāma-m ni bidāmdā iye* ‘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., 11, 1964, 18; Sid. 8v5 *hambusata*, =v 318·54 *hambusāna*, Tib. *phan-ba rnams*; Sid. 8v4 *ahambusana hvaḍa khaṣṭa* ‘unsuitable food (and) drink’, Tib. *kha-zas mi hphrod-pa*, Sid. 103v4 *hambusina ṣṭāte* ‘may be suitable’, Tib. *hos-pa* (‘suitable’); v 128, 2a1 *ṣṣahānyau hambuśā*||| ‘with good qualities fitting’; v 216r3–217r4 *tte hambusam ye khve ttā arrva 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 *śālanāṣṭā hambette tta tta biraṣṭā ṣṭe* ‘it obstructs to one side, so it is explained’, BS *piṇḍita-ummata-*, 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’, to *hambīr-*, participle *hambāḍa-*, present, SuvO. 56r3 *hamberīmi* ‘I fill it’, BS *paripūrayi-ṣyāmi*; Z 10·32 *dasamo hamberāte būmu* ‘fulfils the tenth *bhūmi*-stage’ (see s.v. *hambuśdā*) 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

hambāḍa-, but also intransitive *hambāḍa-*; present, Bcd 47v4 *hamberaṃcā badra-carya dāna parāhna* ‘fulfilling the good career with the dharma-doctrine, with śīla-morality’; BS *bhadra-carīṃ paripūrayamāṇaḥ*; adjective, K 90·740 *harbiśāṃ ātamāṃ hamberākā* ‘fulfilling all desires’; noun, v 182, 43v2 *śśamanānu śśahānu hamberā-mata* ‘fulfilment of the good qualities (*śśahānānu*) of the ascetics’ (BS *śramāṇa-*). From base *par-* ‘fill’, Av. *par-*, *parəm-*, participle *parəna-*, *ham.pāfrāiti* ‘fills (the belly)’, Zor.P. *purr, uspurrik*, Armen. lw *spār* ‘complete’, *spārazēn* ‘fully armed’, *spār-spur* ‘completely’, N.Pers. *siparī*, *isparī* ‘perfection, end’, Aramaic Pers. *’sprn-* ‘careful’ (from ‘perfect’). IE Pok. 798–800 *pel-*, *plē-*, O.Ind. *pīparti*, *prṇāti*, *pūrṇā-*, *prāt*, Greek πλῆτο, πλεῖος ‘full’, Lat. *pleō*, *plētus*, Celtic O. Ir. *linaim* ‘I fill’, *lān* ‘full’, Got. *fulls* (-*lna-*), Lit. *pilnas*, O.Slav. *plūnū*. See also *uspurra-* and *piḍe*.

hambairca ‘combination’, Sid. 149r1 *hamamga viścāñā tvā hambairca* ‘that combination (mixture) is to be employed equal’, Tib. *cha bsñams-pahi sten-du* (*sñom* ‘to make even’). See *hambeca*, *hambaca* ‘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 viranām hambrāñāka* ‘making wounds (BS *vraṇa-*) grow together’, Tib. *rma...sel-to*; Sid. 144r2 *kamā hambrāñe* ‘heals the wound’, Tib. *rma sbyon-ñin* ‘(cleanse)’; Sid. 121r3 *hambrāñāñā* ‘to be made to grow together’, Tib. *sbyar* ‘(join)’; Sid. 143v2 *hambrāñe*, Tib. *hḍrub-par hgyuro* (*hḍrub* ‘heal’); Sid. 143v1 *hambrāñe*, Tib. *skye-bar byedo* ‘(make grow)’; III 90·181 *hambrauñe*; III 90·190 *hambrrauñākā*; noun, Sid. 138r2 *cu kamā hambrāñe* *hiya krra* ‘what is the treatment for the growing together of the wound’, Tib. *rma gso-bahi ḥo-ga* (*gso* ‘cure’). To *hambruittā* ‘it grows together’, *hambursta-* ‘grown together’. From base *raud-* ‘to grow’, *ham-rud-* > *hambr-*, see cognates s.v. *rruv-* ‘to grow’.

hambrriṃtta ‘grows together’, I 161, 76r3 *dvāsā-salām-jstūm vīraṃ hambrriṃtta* ‘a wound of twelve years heals’ (BS *vraṇa-*), later form of *hambruittā* **ham-raudati*. Cognates s.v. *rruv-* ‘to grow’.

hambrih- ‘mix, join, combine, summarize’, participle *hambirsta-*, I sing. v 36v10 *hambrihyā* ‘I share’, N 164·4 *hambrihā*, v 255·1105 *hambrrihe*, v 255·1106 *hambrrihūm*; v 168, 7b1 *hambrihi*; 3 sing. III 91·205 *hamtsa hambirtte*; v 29, 42r3 *puña hambrihāte*; 3 plur. III 130·37 *hambrri-hāre*; Sid. 133r1 *hambrrihāñā u samkhelyāñā* ‘to be mixed and to be smeared on’, Tib. *sbyar-bas bskub-bar byaho*; SuvO. 36r5 *hambrihāñā* (BS omits). Participle, v 170·302, 2r2 *ne nā dharma-ḍisane ḥyāyā hambārste śye śye naunā brahmasvarā* ‘of the exposition of the dharma-doctrine, the soft brahma-voice has not joined each ray’; Sid. 9r4 *hambersta* ‘mixed’, Tib. *bsres-pa* (*bsres* ‘mix’). See **hambirsti-*, *hambaca* ‘summary’; K 68·188–9 *hambirstā dījsāñi* = K 71, 10v1 *hambaista dījsāñā* ‘it is to be held in short form’. See *hambista-* above. Without nasal, see *habrih-*. From base *raiḍ-* ‘mix’, see s.v. *ārih-*.

hambruittā ‘grows together, joins up’, see *hambursta-*, causative *hambrāñ-*, v 70, 8v4 *tīti śā vraṇā hambruittā*

‘then for him the wound heals’, BS G 37, 12b3 *tadā braṇāt parimucyate*, Tib. *dehi rma ḥcho-ba hgyur-ro* (*ḥcho* ‘heal’). See *hambrriṃtta*.

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-rafs-* or *ham-raufš-* to base *rap-* or *raup-* ‘mount’. See also *brāh-* and *prūva-*.

hambvə ‘fester’, III 90·184 *stana-vrridhi tcabəje u hambvə* ‘it scatters breast swelling and festerings’; III 90·185 *habvə tcabeje* ‘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 yaṃde*, = K 30·219 *habvākya yada*; K 30·223 *ttrakṣa* (BS *tikṣṇa-*) *habvākya pajarūna salāva* ‘sharp abusive (dyadic) words’ (BS *samlāpa-*). 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 cambūlq 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. *ḥātai* ‘untied, opened’, and K 100·290 *haiya* ‘binding’. See the full text s.v. *pāṣai*.

haya- for *hiya* ‘own’, K 26·134–5 *rrespūra h(i)ye peñā jsa* ‘with powers of the prince’ = K 35·83 *rrispūri peñām jsā*, = K 18·205 *rrispura hiye peñau jsa*.

hayar-, *hayār-*, *hayir-* ‘to sport, rejoice’, v 247, 17a4 *hauriḥe 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 phlra* ‘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 Kuṣān 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 *hīnāysa-* 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 *śau hayākā pātā vā tseve śacū* ‘one traveller (?) next came here to Śa-ṭsou’. 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 *hambruittā* ‘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 oṣku 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 jina-śāsane*; v 111, 33r3–4 *ramāro hayirāro* ‘they may rejoice’ dyadic, BS *abhirameyuh*; Z 3·58 *ramīndi hayirīndā*; infinitive, Z 14·84 *kho nī kṣamāte hayāde* ‘as it pleases them to rejoice’; participle *hayaramdaa-*, v 247, 17a4 *hauriḥe hauvi jsa hayaramdā* ‘happy in the power of giving’; v 248, 19a2 *hayiramdā*, BS *abhirata-*; noun *hayārūñā-*, SuvO. 24v3 *amanāva-vīyā ne vara hayirūna ṣṭā* ‘being unpleasant, no joy is there’ (BS *amana-āpa-*), BS *nir-abhiramyah*, Tib. *mwon-par mi dgah*; v 293, 12a2 *hayārūna*; SuvO. 56v4 *hayirūne varāṣāre* ‘they enjoy pleasures’, BS *ratim anubhaviṣyanti*; v 112, 34v7 *hayirūne pagyāysāre* ‘they accept pleasures’, BS *ratim anubhaviṣyanti*; with *-āmatā*, Manj. 284 *hayarāma pātca pajyau jsa kāma-guṇya byauda* ‘sporting, attaining the five amorous states’ (BS *kāma-guṇa-*); K 34·68 *rimāme tcirkyām hiyirāme būsā* ‘joy, amour, pleasures, jestings’, with variants = K18·197 *ramaumai buṣa haḍaraumai tcaṣkye*, = K 26·129 *ramāme buṣa haḍaraujsai tcarakye* (*d* < *ly* < *y*?). From **fra-krya-* to base (*s*)*kar-* ‘to play’, see *āyidetu*, *tcarkā-*, IE Pok. 935 (*s*)*ker-*, Greek σκαίρω ‘dance’, Lit. *skriejū*, *skriėti* ‘to dance, circle’, O.Norse *hrista* ‘to shake’, O.Ind. *kriḍati* ‘play’.

hayu ‘friend’, II 79·11 *nāgaidrāmā siḥa hayu maistq* ‘Nāgendrārāma Siṃha, 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 balysūste 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 iḍi biṣi* ‘all are friends’; III 127·23 *maistām hayūnau hiya* ‘of great friends’, instr. sing. JS 35v4 *hayūnma*; with *-ka-*, III 59·17 *hayūnakyau jsa*. Abstract, Bcd 49r4 *hayūndausti jsa* ‘with kindness’, BS *mitrā*; v 118, 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 *hayūnaustīnai-y-ū aysmū*, BS *maitrī-citta-*. From **ha-yauma-* ‘of the same place’ to AV. *yaona-* ‘place’, but it would be possible to consider *hai-* ‘to bind’, Av. *hiṭha-* ‘companion (?)’. Note also Oss. D. *xādzarā*, I. *xādzar* ‘house’ from **ha-čāra-*.

hays- ‘drive’, conduct, transact, make’, participle *haṣṭa-*,

Sid. 104r1–2 *nva pacaḍā uspurāmña* (so) *vīra haysāñā* ‘to be done in order fully’, BS *kramam*, Tib. *rim bzin-du mthar-gyis byas-nas* (*mthar-gyis* ‘gradually’); Z 22·331 *śśaddo tvīṣṣe haysīndi* ‘they destroy faith’ (BS *śraddhā-*); IV 11·7 *āṣiṃji 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 bemda haṣḍā khu ysāda hvamḍi pa||* ‘he conducts upon (against?) our work; when the old men...’; II 28·35b4 *jsārā thyaū vā ṣapāñāra 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)ṣṭā haṣḍā u pyari dvī mastāñā imdā* ‘he brings there...’, and for his father makes two stores of fodder’; II 37, 12b3 *||jsām vā haysa u kīrarā jsām vā tsūva āskvīra* ‘conduct here (the men?) and as workmen come here to Āskūra’; II 98·164–5 *hvandā vā haysq pātā ttā varī tsq* ‘bring your men here, then go there at once’. Preterite, v 222·19·5 *śūje paphvādi gvāri haṣṭādi* ‘they met one another; they transacted the business’, if *haṣṭa-* is from *az-*, but possibly *haṣṭa-* ‘to send’ to base *haṣ-* (see *heṣi*: *haṣṭa-* below). Infinitive *-ā*, II 46·85 *u ganamai āṣṭamḍāmḍum 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. *’spzn* ‘whip’; with preverbs, Paṣto *bōz-*, *bōlāl* ‘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*, *aṣṭā-*, 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 *indriyu haysānando padīmāte uysānye* ‘he makes the faculty which is conscious to be of the self’, BS *indriyam kurvatu jñānam ātmakam*; Z 12·112 *haysā-nandai ṣṭānu* ‘deliberately’, BS *saṃcintya*; K 54, 14v2 *haysānamḍim* (*-im* = *-ai*) *āna*; ibid. 15r2 *haysānadi ṣṭāna* (*-i* < *-im*); K 58, 27r2 *haysānamḍi jāyi* (*-i* = *-im*) ‘consciously meditates’ (BS *dhyāy-*); participle preterite, Z 17·24 *biṣvi 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<te>* ‘or not concept (of non-existence)’, Tib. *hdu-śes med-par gyur-pa haṃ ma yin*, E. Lamotte, 306 ‘ni à la notion de non-existence’ (Tib. *hdu-śes*, BS *saṃjñā*); K 59, 31r1–2 *tta tte vā pātā vapākāvāraṇa vīra haysānāma ṣṭe* ‘so for him there exists

knowledge of the obstruction of ripening' (BS *vipāka-āvaraṇa*-); K 54, 14v3 *baudhasatvā baysūñāvūysiṃ* (-iṃ = -ai) *maṃ haysaunāma ṣā cu...* 'the bodhisattva's (dyadic) knowledge here is this, that...'; K 57, 24r3 *maṃ bāmdhasatvā baysūñā-vuysi* (-i = -iṃ = -ai) *harbiṣvā bādvā 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 iya* 'would be distress', BS *apadruta-*, Tib. *logs gces-pa dan* (*logs* 'side; apart' = BS *apa-*, *gces* 'hurt'); v 113, 35r1 *ahaysgamata u anuvadrāta hāmāre* 'become free of trouble and undistressed' (BS *anupadruta-*), BS *anupasargāny anupāyāsāni ca*; SuvP. 71r4 *haysgamevu-m phari ysāri* 'many thousand distresses are theirs', BS *aneka-āyāsa-sahasra-ākulāh*; III 125a2 *haysgamatyau jsa*; K 10Ab4 <ha>*ysgamatajsam trāyāciñā himāni dukhām jināciñā* 'may I (*himāni*) become deliverer from distresses, destroyer of woes' (BS *trāya-* 'to save'); v 293, 3a5 <ha>*ysgamate jyāre* 'distresses cease'; III 75.218 *haysgama bidāmdā pajsa* '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 haysgimā naste* 'he receives great distress', = K 44.184-5 *misti haysgima naste*; v 63.37 *paya haysgami bida tte hīsīdā* 'pain, distress so come upon him (dyadic)'; with loc. sing. v 110, 32v2-3 *hino... hanāssāmanai u haysga-mīyai ājumāmā* 'the army... we destroy and bring it into distress' (*yi* pronoun). Adjective *haysgamasta-* 'distressed', III 73.169-70 *haysgamastā māmjā naradā* 'a distressed ant came out'; III 73.170-1 *kūṣṭha ām tsai haysgamastā ma vā gvera* 'where are you going, distressed; tell me'; III 5, 12r1 *bayasta haysgamasta pṛastā 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 buṣṣāni vīri ysuyāni vīrā biṣā* '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. 15r5 *haysgvāṣṭā*; adjective, K 56, 20v4; 21r1 *haysgaja-*; compound, I 191, 113r4 *haysga-ttājsim* (-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', *zgajakan* 'sensitive', *zgajaran* 'sensorium', see cognates s.v. *aysagamu* and *ajs-* 'to cling to, pursue'. See O.Ind. *ghrāṇa-* 'smell; nose', *jīghrati*, *ghrāti* 'to smell, perceive odour'. Hardly to Zor.P. 'zğ, 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. *snām-du sems-pa chen-po byun-ba dan*; v 109, 31v5 *vadravyau haysguṣṭānyau* 'troubles, distresses', BS *upadrava-upasarga-*; with -vīya-, v 116, 65r5 *haysguṣṭana-vīya* (plural) 'sad', BS *āyāsa-*; v 381, 3a5 *aysmya mā haysguṣṭanā himāte*, = v 332, 24r6 *haysgamatā hāmāta*, BS G 37, 21b2 *cittā-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 *hālysa-*.

haysñ- 'wash', participle *haysnāta-*, III 124.85 (2 sing. imperative) *haysñā* 'wash', gloss to BS *pakhalaya-* (= *praksālaya-*); Z 4.96 *o kho kāde rrimajsi thauni kṣārā biṣṣā 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 *haysñāñā-* 'to be washed'; participle, II 59.6 *haysānā-likā*, II 60.10; 12 *haysnā-likā* 'washed'; with negative, III 90.182 *ahaysnāta-* 'unwashed'; preterite, v 155, 1b3 *tī āsirī śsāriputrā āsirī 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', *šināvidan*; *šinān*, *uśnān* 'washing herb', Armen. lw *ōšnan* 'soap herb', Šuyni *zenē* : *zenād*, *zini* : *zinōd* 'wash', *zinōc* 'swimming'; Sanglečī *zēnē* : *zēnūd*, Yidya *zēnayem* : *zēnaim*, Parāčī *sunī*-, Rōšānī *zinay* : *zinūd*; Yazg. *zēnay* : *zēmed*, *zēmadag* 'wash'; Oss. D. *najun* 'swim', I. *najyn*, *nad* 'bathe'; D. *āxsnun*, *āxsnad*, I. *āxsyn*, *āxsad* 'wash', D. *nakā kēnun*, I. *lenk kēnyn* 'swim' (*lenk* < **nāyana-*); Yidya *wuzn-*, *wuzd-* : *wuznōy* 'wash', Waxī *wuzdi-*, *wīzdey-* : *wuzduk*, *wōzdōid* 'wash' (**ava-snā-*), *yāzn* 'inflated skin' (**ā-snā-*). See also above *ysānāj-*, *ysānāh-*. IE Pok. 971-2 *snā* : *snā-*, *snat-*, *snāu-*, *sneu-*, *snet-* 'flow; moisture', O.Ind. *snāti*, *snāyate* 'bathe', *snātā-*, *snāpāyati*, Greek νίχω 'swim', Lat. *nō*, *nāre* 'swim', Umbrian *snata* 'moistened', Celtic O.Ir. *snām* 'swimming', Welsh *nauf*.

haysdā 'present (?)', II 100.242 *hyā pejsa mistā kṣārma haysdā ttai* 'his very great shame is present'. See *haysdya*.

haysdya 'present (?)', II 86.36 *tvā kṣārma haysdya uysgyinā* 'he ransoms this present shame'.

haysnāta- 'washed', see s.v. *haysñ-*.

həra 'sweet' (epithet of a *thaiya-ttika*, BS *bhadanta*-monk), II 49.70.12-13 *thaiya-ttika javaittapūña biṣau bvejsām hapha*, brrā *naṣgaista prrabaudavada*, *həra-hvaña tcaṣu* 'the reverend monk (Chinese *tai-tə* < *t'āi-tək* K 952.1;

981.2) *Javaittapūña* (possibly *Javendrapuṇya*) possessed of all virtues, clear, developed, possessing knowledge (BS *prabodhavant-*), sweetly speaking, handsome'. Here *həra* from *hvara* 'sweet', the hook indicating recent loss of -v- (as *hāha-* for *hvāha-* 'broad').

harä 'made ready', v 274, 1a2 *rruṃ vā harä himye* (beside ibid. 3 *pahā rrünā 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'.

-həra- 'covering', second component in *kaucāhəra* from **kāfča-āfara-*.

harakā 'call, summons (?)', II 125.14 *harakā parya piḍe* '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 rataninā haranindā* '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-randiyāt*); 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 ttīma 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 uṣā harastā yanāmā* 'we can offer the power of the mantra-formulas' (BS *ojas-*), Tib. *gzuns-sṇags gzi rñams smras-pa* ('utter formulaary base'); II 120.56 (miscellany) *mvaṣta na harasta* 'did not offer a favour (gift)', = II 120.69 *muṣ(d)ga 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 ttaramdaraḥ bēmdā 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 mvaṣiṣḍa haraysde*, = III 144 a2-3 *mveṣga ṣa haraysde* 'he proffers a favour of skin-coats'; III 145a7-8 *karastā hīya mvaṣiṣga haraysde*; K 11r2 *ttathāggatta-dharmā haraysde* 'he offers the dharma-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 natcani hadāḍim* (-iṃ = -e) *satva* 'he stretched, he gathered out the beings'; v 384, 2a3 *mviṣja haraṣṭa* 'he proffered

the present'; Manj. 8 *ttiyāna haraṣṭa ma āauṣka* 'to them he offered here always' (*haraṣṭa* = *haraṣṭa*); IV 72a2 *hambā 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' (*yanu 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-ūtcyāem drrai-padya aisīnai 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'.

haraysä 'Mount *Harä-brz*', II 102.28 *ākāṣa-maṇḍala harāysa vī gaisadai* 'revolving on Mount *Harä-brz* in the circle of the sky' (BS *ākāṣa-maṇḍala-*); II 103.58 *sūmūra gārānā rāmda ttaira haraysä baidā* 'upon Sumeru king of mountains the peak of the *Harä* mountain'. Av. *taēra-harayā* in Yašt 15.7 *upa taēram harayā*, Yašt 9.3 *harayā bərəzō*, 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 *harä brz* 'lofty *Harä*' from base *har-* 'to rise', see s.v. *hārūška-*. For *barz-*, see *balysga-* 'high'.

harasta- 'thrown, placed, offered', see s.v. *haran-*.

harahusta- 'dispel, expel, dispossess', JS 19r4 *dā hīyau bāyau harahustai rraysgana* 'with rays of the dharma-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 Hastinā-pura', = K 15.115 *grraysye harahausta <ca> patsyau da kṣira* 'he dispossessed the distressed ones who abandoned the country', = K 31.22-3 *graysye harahausti satta cu pha patsyāmdī 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 ṣa juṣṇa pariḥa vīniyā harahausta attrāsta* 'the bodhisattva Āryāvalokiteśvara, he (took in charge) Juṣṇa, 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*, *trudere*, *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. *swst* '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* (-em = -e) *mā bēmdāṣṭim* (-iṃ = ai) *vaysṇā* 'extend arms over me now'; III 36.44-5 *tūrakā harrāṣḍai vaña ṣgula auṣṭake* 'extending the mouth, now sucks the lips', = III 48.66 *tūrakā harāṣḍai ṣaula auṣṭake*; Z 4.109

biššä nu viñānu haräsü ttathāgatta-ggarbho ‘direct all their thought to the *tathāgata*-embryo’. From **fra-rāz-*; cognates s.v. *rrāys-*.

harät- ‘split’, participle *haršta-*, Z 6·23 *harätg* bitame *bäššä klaiša* ‘you split doubts, all *kleša*-afflictions’; present 3 sing., Z 20·57 *āvusṭyau haršdi hamu* ‘bursts forth from the lips always’; Manj. 31 *cī hvai ja haršda tcabrrišta yadraḍa hva hva aga* ‘when a man bursts, scatters severally the limbs of the frame’ (BS *yantra-*); Manj. 32 *khu aysmva haršda uysanā tcabrrišida tcahaura pātca* ‘when the mind bursts, the four breaths scatter then’; v 115, 63v7 (tetradic) *ne rre ttu kīru yindā bajevātā hasamūthātā haršdā usbā* ‘the king does not do this work, he destroys’, BS *na-etat kāryam kariṣyati vilopayati*; Z 5·81 *karā hāde pabanā ne hašdā* ‘the continuum does not break at all’; participle *haršta-* ‘broken, interrupted’, Z 22·258 *tvī klaiša haršta thu vāmu puṣṣo ttrandī tvāyā uysnora* ‘your *kleša*-afflictions are broken, you have at once entered the sea, you save the beings’; with negative *aharšta-*, Bcd 49v3 *aharšta*, BS *sarvi* ‘all’; Sid. 146v5 *aharštā*, Tib. *rgyun-du* (‘continually’); Sid. 147r3 *eharštā*; Sid. 147r1 *iharštā*, Tib. *rgyun-du*; K 37, 23v1 *ahašta-*. See also *hāšdi* below. From base *raiš-*: *riš-* ‘break’, see s.v. *birätg*, *biršta-*, *rrātu*. Above *hattaršda*.

harāta- ‘left over’, to present *hars-*, *harī-*, *harye*, *harita-*, *aharīna-*, *-aa-*. From **fra-rixta-*, to base *raiḱ-* ‘leave’. Z 24·269 *drštā vara kūre harāte himduwa-kṣīra* ‘the false opinions (BS *drṣṭi-*) have remained there in the Indian land’; JS 3v2–3 *jiga heme harī nvāyā:ṣcyā naṣmā* ‘cessation occurs (of the fire of passion), quiescence as to the other grasping’; II 107·149–50 *bakalakye asadye kīra hīvi harī varāṣamca ṣṭānā* ‘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 *parinirvāṇa* of *deva* Buddhas’; II 82·62–3 *mārā-pyara ysīrasta 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 bāḍa*) for remaining time (inst. sing.)’.

hariyaja ‘remaining, other’, Sid. 136v4 (dyadic) *hariyaja hamḍara ne jehāre* ‘the remaining other ones do not heal’, BS *yāh šeṣāh sādhyā-itarā matāh*, Tib. *lhag-ma gzan rnams ni gsor mi run-bar bsad-do*; Sid. 103v2 *cu hariyijām ttyām āstaṃna jihume va anvašta u jihāri haḍa* ‘what are of these remaining ones, the healing is difficult but yet they heal’, BS *šeṣāh kṛcchra-pratikriyāh*, Tib. *lhag-ma rnams ni gso dkah-ba yin-no*. From **harita-* with adjective suffix *-ja-*. Note *-iya-* can derive from *-aika-* or *-ita-*, here rather *harita-* > *harīya-*, *harī*.

hariys- ‘to tremble’, v 341, 80v4 *puvāgittā harīysde* ‘fears, trembles’, BS G 37, 75b6 *bhītas trastah*; III 25, 25a3 *nī pvaiddā nī harīysāri nī 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 *pvaṇā (n, not ṇ) jsa harīysāme jsa* ‘in fear, in

trembling’, BS *bhaya-śoka-*, Tib. *hṣigs-śin sdans-pa* (*hṣigs* ‘fear’, *sdans* ‘anger’); *harīysa-*, III 117·5 *pveṇa harīysa*: I 173, 91r4 *rāmdām hīvi harīysna* ‘through trembling of the ravens’, BS *kākanī-ttrāsaniṣu 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 himye, u harīysā drum-mūjse-t-i stīrūvi vistāte* ‘fear (?) and trembling, his pores became stiff’. From base *raiḱ-*, see cognates s.v. *rrīysa-*.

harūñ- ‘illuminate’, SuvP. 60v3 *harūñe bišā dišā vīra* ‘shines in all directions’, BS *prabhāsītā daśa diśah*; K 34·76; 77 *harūñye* ‘shines’; III 58·8 *ḥāyi harūñmḍā* ‘the rays shine’; JS 7r3–4 *khu ji byata harrūñe* ‘as lightning flashes’; Manj. 146 *harrūñā*; K 60, 36v3 *cī maṃ bādha-satvaḡ baysuñāvuyśai p(ā) uysāñe dīpakaraḡ baysaḡ harrūñe* ‘when here the bodhisattva (dyadic) in himself shines as a lamp-making Buddha’. Noun, *harūñāmātā-*, II 102·32 *bvaiyām jsa harūñāmai jsa* ‘with illumination by rays’; JS 25v1–2 *yudai 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 *rründātā* ‘light’, *birūñ-*, from *rauxśna-* > *rrūn-*, Av. *raoxśna-*. See *harreda*, *harrida*.

harūyaḡ ‘loosens (?)’, III 41·27 *kāsa harūyaḡ ā panišdā* ‘loosens or tightens the belt (?)’. From **fra-raud-* reverse to *raud-* ‘to block’, Av. *raod-*, *raoθ-*, participle *urusda-*; O.Ind. *ruṇāddhi*, *ruddhā-*, only certain in Indo-Iranian. See N.Pers. *ka-rūd* ‘steep bank’.

harai ‘further (?)’, Sid. 131v1 *pajśā garkhā hame harai garkhā hamāre* ‘it is very heavy, they become further heavy’, BS *gaurava-kārīnām*, Tib. *šin-tu lči-bar gyur-čin*. 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-guṃi karvīnā bveyi harūñye* ‘gold-coloured surrounding rays he shines out’. From **frarūnati*, see *harūñ-*, *birūñ-* from **rauxśna-*, cognates s.v. *rründātā* ‘light’.

harautta ‘flown away’, Z 7·46 *ku sya harautta ūtca puṣṣo pāta biššā* ‘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-*.

hargə- ‘emission, discharge, renunciation, abandon’, Sid. 17v4–5 *saṃnā hargā padīmāre* ‘they make the faeces discharge’, BS *viṭkā*. . . *nāsana-*, Tib. *phyi-sa bde-bar hbyun-ba*; JS 8v4–9r1 *kṣamauttā aysmu ṣṭāne yude hargə* ‘to you (-e) he abandoned favourable mind’; JS 9r1–2 *kṣamottā muṣdā thi pā na yudai hargə* ‘you did not then abandon favour (and) mercy’; K 68·198 *atsuma hargā ni imdi* ‘he does not abandon the non-going’; intransitive (*tsv-*, *hām-*), II 105·11 *beysa-pūra śāsanasthva najsadantūna hargə tsidā tta naṣimārai* ‘Buddha’s sons standing in the treaching (BS *śāsana-sthita-*) following his example, become free, so they are quiescent’; SuvP. 71r4 *tīi*

harbišā harga hamāṇde byehīde pveṇyau gvaštā ‘they all become free, they gain separation from fears’, BS *te sarvi sattva vayasana-āgata-duḥkhitāni mucyantu tair bhaya-śataih paramaiḡ saghoriḡ (harga ham-*, BS *mucya-*); K 33·61 *ttai hvā si sam ma ttā-m 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 ṣai ysinī bāstai khva na jsām va-m 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. *hr̥g bryd *xr̥y barēd* ‘brings tax’, *hr̥g* ‘rejected stuff, discharge, refuse’. Possibly Arab. *xarāj* ‘tax’. From base *hark-* ‘pay; discharge’ (*-rg-* <*rk-*), Av. *hark-* ‘emit’; O.Ind. RV *sr̥kā-* ‘missile (?)’, VS 16·61 *sr̥kā-hasta-* ‘missile in hand’. IE *selk-*, beside IE Pok. 900–1 *selḡ-*, O.Ind. *sr̥jati*, *sarjati*, *sr̥ṣṭā-*, *sārga-* (IE *selḡ-*), Av. *harz-*, Celtic O.Īr. *selg* ‘hunting’, Welsh *hely*, O.Engl. *be-sylcan* ‘weaken’, *solcen* ‘sulky’. See AM, n.s., 7, 1959, 17–8, and SDTV 30. See *hāja*.

harthišta ‘he suffers’, K 19·245–6 *na harthišta 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-*.

harbišsa- ‘all’ (dyadic compound **harva-višva-*), v 339, 79r6 *kho haḍe ysaiye harbiššā dukha naṣeme* ‘when however he is born he quietens all pains’, BS G 37, 74b1–2 *jāta-mātraś ca sarva-duḥkḥāni nirvāpayiṣyati*; v 381, 3b1 *harbiššā* ‘all’, BS G 37, 21b4 *niravaśeṣam*; SuvP. 60v3 *harbišā vīra* ‘everywhere’, BS *samantena*; later texts frequently *-i-* *harbiša-*, and *harbeša-*, *harbaiša-*, *harbāša-*; with pronoun, K 150·23 *harbišū habaista* ‘all of them united’, K 51·6·4 *harbišū*, loc. plur. K 148·58 *harbišvā bāḍū* ‘at all times’, K 90·738 *harbišvā-t-i*, Manj. 329 *harbaśu* ‘all of them’, K 59, 31v1 *harbešū*; compound, Sid. 2v1 *harbiša-bvākye hālai* ‘to the omniscient one’, BS *sarva-jñā-*, Tib. *kun-mkhyen phyag bcāl-te*. From base *harva-* ‘whole’, Av. *haurva-*, O.Pers. *haruva-*, M.Parth.T. *hrw*, *wysp*; M.Pers.T. *hrw*, *hrwyn* (plur.), *wysp*, Zor.P. *KRA* =Aramaic *KLA* ‘all’ for *harv*, *har*; *harvisp*, N.Pers. *har* ‘every’ (*hamah* ‘all’); lw in Sanglēči, Orm., Šuynī *ar*, Parāči, Yidya *har*, Sanglēči *hōr*; Oss. D. *ali*, *alci*, *alke*, *alli*, I. *aly* ‘every, all’, *alcy* ‘all’, *alči* ‘everyone’, D. *alirdāmā*, I. *alyrdām* ‘to all sides’. See also *harmā*, *hanā*, *hanu*, *halci*. IE Pok. 979–80 *solo-*, *solūo-* ‘whole’, O.Ind. *sārva-*, Greek ὅλος, οὔλος, Lat. *saluus*, *solidus*, Tokhara B *solme* ‘whole’, A *salu* ‘complete’.

harmä ‘every’, K 90·737–8 *u ni ni ṣi satvā praharamnā jīveye rruye u ni ūci māde u ni daina suštā u harmā be-t-i ttaramḍara vāmniha 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 *kārša tcera, harmu pamješā vātā tcahaura vara ṣvīdinā raysa vīštāña* ‘a circle must be made (BS *kārṣi*); 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 *harbišsa-*.

haryāsa- ‘black’, Sid. 15v5 *haryāsa*, BS *agaura-* (‘not whitish’), Tib. *nag-po* (‘black’); Sid. 131v4 *haryāsa chava* ‘black skin’, BS *kārṣnya-*, Tib. *mdog gnag-pa*; Sid. 152r5 *haryāsaḡ ṣaysdaḡ* ‘black snake’, Tib. *sbrul nag-po*; Sid. 148r4 *haryāsyē jaste bimḍā* ‘upon the black part’, BS *kṛṣṇa-bhāge*, Tib. *mḡ-gi hbras-bu naguhi sten-du*; Z 24·212 *jāndā jaḍimgyu haryāsa māstu kāde nuṣṭhuro ttādetu kho urmaysde ṣṣavo* ‘it destroys the great black cruel (BS *niṣṭhura-*) darkness of ignorance as the sun (destroys) the night’. With *-aurga-*, Sid. 105r1 *gūnā, amḡai haryāsaurga hamāre* ‘signs, his limbs become black’, BS *kṛṣṇabha-*, Tib. *mčhan-ma ni lus-kyi mdog gnag-la*. See s.v. *-urga-*. With *-ka-*, Sid. 16r4 *haryāsakā māmḡā* ‘black bean’, BS *makuṣṭaka-*, Tib. *mon-sran na-gu*; later umlaut form, I 177, 95r5 *hīryāsa tcamjsa 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 *haryāsaki*; II 23·22·2 *harāsaki*, II 110·24 *ṣau hīrāsa hīya nāra bema nā* ‘the wife of *ṣau*-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. *harəta-*, *harəda-*, *harəda-* ‘red’, Oss. D. *xārā* ‘dark’ (adjective and noun), *xārā meyā* ‘dark cloud’, Kroraina *khara-ṽarna 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-hūṇa*, *Hala-hūṇa* 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 *rrīvāsa-*, Oss. *robas* ‘fox’ above) or is possibly a compound **hari-kāsa-* ‘with dark appearance’ to the verb *kas-* ‘appear’, see above *kas-* ‘appear’.

haryūnām gen. plur. ‘sport’, III 72·169 *haryūnām tcarkyām kiṃṇa* ‘for sporting, amorous plays’. See *naharyūna-* SuvP. 63v3 *naharyūnām. tcarkām kiṇa*, BS *kṛiḍā-rati-vaśāt*, with *na-* <*niṣ-* ‘complete (?)’; III 105·8 *nera jsa hatca tcarkye haryauna varaṣte* ‘with his wife he experienced amorous sport’, BS cliché *Divyāvadāna* 1·5–6 *sa tayā sārḍham kṛiḍati ramate paricārayati*. Hence *haryūna-* is for BS *kṛiḍā-* ‘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 strīya 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-*.

harśśāñi ‘bright’, Z 4·63 *puṣṣo harśśāñi pyaura purorīru* ‘they would soon drive off the white clouds’; Z 22·150 *aśśā*. . . *tcēimañi harśśāñi 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 *leuk̑* beside *leuk-*, Armen. *loys* ‘light’. O.Ind. *ruśant-* ‘bright’.

harštä ‘remains behind’, see *hars-*.

harṣṭa- ‘burst, interrupted’, participle to 3 sing. *harṣḍi*, base *raiṣ-:riṣ-*.

harṣṭāya ‘really’, Manj. 181–2 *harṣṭāya ttatva n(e)ṣṭa* ‘in reality there is no thatness (essence, BS *tattva-*)’; Manj. 187–8 *cu kara hīrṣṭāya ne ida* ‘which in reality do not exist at all’. See *hṛṣṭāyā*.

harṣḍi ‘it bursts’, see *harāt-*.

hars- ‘remain over, behind, be left’, Sid. 144r5 *tī va pa(ma)mṭhā harsī ttu pamamṭhā haṣkarā jsa haṃgārāñā u thamjāñā* ‘then that *śalya-* (surgical instrument) remains, that instrument must be drawn and pulled out with forceps’, BS *sa-śalyāc chalyam āhrtya kṣatāt kanka-mukhena tu*, Tib. *rnū-ba khon-na yod-pahi rma-la ni rnū-ba skam-pas drans-te phyun-la*; K 64, 81r3 *khu bura mi avarye sau 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, 1311 *harsāro*, BS G 37, 10b4 *saṃvetsyante*; 3 sing. *harstā*, v 116, 65r2–3 *hīyārāṇu jsārāñānu ysau uśā panaṣte ne j(u) ne harstā ttu bādu* ‘the taste of fruits, grains loses it power (BS *ojas-*), it does not at all remain at that time’, BS *phala-sasya-rasa-ojaś ca na bhavanti tad-antare*; Sid. 8r4 *ttīra ṣahe*, *cuai va agvahaḥ harstā* ‘sour saliva, which remains without digestion’, BS *ajirṇa...āma-amlā-rasa-*, Tib. *kha-ḥhu skyur-ba dan bčud dan drans-ma ma zu-bar lus-pa dan* (bčud ‘juice’, *drans-ma* ‘sap’, *lus-pa* ‘remain’); Sid. 140v4 *cu sā salī harstā ṣe 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 *jsṅñāñā khu ri va rruṇ harstā* ‘to be boiled so that oil remains’, Tib. *skol-la, til-mar űi-che lus-pa*. See participle *harāta-* above. From **fra-rixsa-*, to base *raiḥ-:rik-* ‘leave’, participle **fra-rixta-*, see cognates s.v. *parrij-*.

hala ‘thoroughly’, Sid. 153r5 *hala khausṅñā* ‘to be thoroughly agitated’, Tib. *ḥhub-par bsgul-šin*; IV 23:10 (verse 22) *maṃ jā halā khausṭā yinī byājā tte kilaiṣa karma* ‘here may I make thoroughly stirred these *karma*-acts of the *kleśa*-afflictions to dissolve them’; III 80:26 *hala vāsyē bimila phastada sagā* ‘wholly twisted rocky shifting stones’; III 80:29 *sarbā vahaiysā padā vaṣṭā hala vāsacā* ‘up and down the path continues wholly winding’; Hunt. v 21 *halam-khausyāmāṭijai* ‘connected with whole agitation’. From *hal-* connected with *halci*, and above *har-* of *harbiśsa* and *harmā* hence adverbial *hala* or *halam* ‘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 111, 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-saṃvatsarāni*; II 105:105 *pañā hala-māśca drrayi ūsava haḍā paraihiḍi* ‘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

ālux ‘hill’, *wolox*, *ulex* ‘rib’, Khowar lw *adrax* ‘hillside’. IE Pok. 333 *er-dh-*, O.Ind. *īdhak*, *ārdha-* ‘half’, adjective *ardhā-*, Lit. *ardaū*, *ardýti* ‘to separate’, *ėrdvas* ‘wide’. See *hālai*, *hamāla-*, *śālai*, *ttālai*, *halīnaa-*, *halija* (with further cognates s.v. *hālai*).

hala ‘hole’, JS 6v1 *vajsiṣṭai hala daina haṃbaḍa* ‘you saw the hole filled with fire’ parallel Pali Jātaka 316 *angāra-rāsi-*, BS Jātaka-mālā 32:14 *angāra-rāsi*, Cariyā-pitaka *cilakaṃ...angāra-gabbhakam*; K 36:101 *hala padāṃdi maysaṅkā* ‘they made a great hole’. Possibly *halā-* as second component to *khalā-* (as *khāysa-*, K 45:14 *nasā māsta-hāysā* ‘ration of a month’s food’) from **xadā-*, to place beside BS *khadā-* in *agni-khadā-* ‘fire-pit’, *angāra-khadā-*, Vedic Kauśika-sūtra *khadā* ‘hut’.

hala-beśka- ‘loins (?)’, III 46:34–5 *hadūra ysānāra khu ṣiṣa brre hala-beṣkvā* ‘others are conspicuous like the dress (?) on the beloved one’s loins’, =III 37:18 *khu hadarra ysaunarra khu ṣaṃṣa brre hala-baiśakvā*; III 46:32–3 *ṇesta havrriśace khu hala-beṣkvā tsambe* ‘sitting, undressed, like the dress on the loins’, = III 37:16 *ṇesta havrriśaca khu hala-baiśakvā tsabe*, = III 44:44–5 *naistā havyiśaṃcā khu hala-baiśkvā tsambai*. From *hala-* ‘side’ (**ardā-*) and *beśka-* **baida-śka-* ‘split’, see cognates s.v. *bid-*; *bice*, *bisa*.

hala-bramga- ‘thigh’, Sid. 4v3 *hala-bramgvā pārotta* ‘placed on the thighs’, BS *śrony-āsrita-*, Tib. *hdon-mohi bar-gyi nan-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 Sūyā *viraḡ-:viruṣṭ* ‘break’, Yazg. *vəraw-:vəroṣt* to **braṣ-* (**bhreḡh-s-*). See also *tcabali-*. Tumšūq *tsawargy-*.

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’.

halija ‘bent, oblique’, fem. to *halīnai*.

halīnai ‘bent’, Sid. 129r1–2 *ardettā nāma āchai cvai bāta ttauraḡ śālanāṣṭā halīnai padīme* ‘the disease called *ardita*, in which the wind makes the mouth twisted to one side’, Tib. *kha-yon ṣes-bya-ba ni rlun-gis kha phyogs-gčig-tu yo-bar byas-pa* (*yo-ba* ‘oblique’); I 168, 85v4 *ca uṣā vārā ca śāma halija jsāve cu śi hālena aṃga āchanim* (*-im* = *-ai*) ‘whose strength is deficient, whose mouth becomes twisted, whose limbs are towards one side, the invalid...’, BS *auja ghrraṣṭi ttathā adhāvabhidakim adhāga* (*ardha-bhedaka-*, *ardhānga-*). Adjective *-īnaa-* 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 *hacā*. 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 vūḍa ggavākṣa halsa śśāra stune nā ysarrigye 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 hiye kasvā* ‘in the inner parts of the tower’; III 74:203 *haśa sa uska* ‘he mounted up into the tower’; III 74:210–1 *naṃdā makalā haśa gvahamḍā* ‘Naṇḍa the monkey descended into the

tower’; K 64, 80r2 <*ha*>*stāna rraudā, ca ttye brraiha baida ṣṭāre, jastūñā-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 *raṃṇinā-hesa hasika* ‘*hasika*-places with jewelled towers’; K 37:125–6 *raṃṇiji kathī daittā hesū tti 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 εὐερκὲς ἄλσος ‘fair-walled precinct’; Pythian 5:113 ἔρκος οἴων σθένος ‘a very tower of strength’), ὀρκόνη ‘enclosure’, Lat. *sarciō*, *-īre* ‘to repair, restore, *sarctus tectus* a house ‘plaited and covered’ (either *-k-* or *-k̑-*). For the form, see also *balsa-* ‘monument’ and **palsa-* in *psa-* ‘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 *haṃdrama-* ‘wilderness’); for the folklore, see KT VI 404. From base *hau-:hū-* ‘to produce children, young’, Av. *humāmi*, *humu-*, *huna-*, *haota-*, Zor.P. *hwynynd* **hunēnd* (read *havend* by M. Molé, Légende de Zoroastre, 74), *hunuśak*, *hunuśakēnitān*, *višūt*, *višūtakān* (see s.v. *šū*), *hōtak*, N.Pers. *rōd*, Baxtiāri *rūd*, Kumzāri *rōr* ‘child’ (**frahūta-*). IE Pok. 913 *seu-*, O.Ind. *sūte*, *sūtā-*, *sūmī-*, *savati*, Greek υἱός, υἱός, Celtic O.Ir. *suth* ‘birth’ (**sutu-s*), Got. *sunus*, O.Norse *sunr*, O.Engl. *sunu*, 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*).

havyiṣ-, see *havrriṣ-* ‘doff’.

havrriṣ- ‘doff, undress’, III 46:32 *ṇesta havrriśace khu hala-beṣkvā tsambe* ‘seated undressing, as the dress on the loins’, =III 35:21 *ṇasta havrriśace khu hale-beṣkvā tsaba*; =III 37:16 *ṇesta havrriśaca khu hala-baiśakvā tsabe*. See *vrriśe*. From *vark-*, *vrx-ś-* ‘to draw on’, with reversive *fra-*, as Av. *frā-vark-* ‘remove’ and *framuxti-* ‘removing clothes’. Cognates s.v. *vrriṣ-*.

haśa, loc. sing. to *halsa-* ‘tower’.

haśa ‘swelling’, oblique to *hasu*, Sid. 2r4 *haśa hīvi piṣkalā* ‘chapter of swelling’, Tib. *skrans-pahi lehu-ste*; Sid. 20v2 *haśā...ṇiheje* ‘removes swelling’, BS *śopha-*, Tib. *skran-ba...sel-to*; Sid. 138r3 *haśā 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 ttañā haśa abaumaya hamarya* ‘the mind indeed short, you (plural) would be witless in this place (?)’. Possibly **hasa-* from **asa(h-)*, Av. *asah-* ‘place’, Pašto *ōsēdāl* ‘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 bṣā paste padaide nūvarā śirkā 20-ḥāya-v-i pyamtsā haśirma* ‘Cām ttū-ttū (Chinese family name *ṣṣang* <*t’iang*, K 1174:3; *tu-tu* for Chinese *tu-tu* <*tuo-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. *śaraima*; also *śarṣṭai*.

haṣṭā ‘spear’, IV 24v2, see *hālṣti*, *huṣṭā*.

haṣtemate jsa ‘at instance of’, v 114, 63r3–4 *gyastānu āṭimemate jsa, haṣtemate jsa rro merā ūra nāttā* ‘at the desire, at the instance of the *deva*-gods he sits in his mother’s womb’, BS *devendrāṇām adhiṣṭhāne mātuh kukṣau pravekṣyati*. From *fra-staya-*, *frastyā-*, causative to *stā-* ‘stand’, hence ‘to insist’.

haśḍi ‘he drives’, II 71:8 *stūra haśḍi* ‘he drives cattle’, see s.v. *hays-*.

haśmīṣta ‘be astonished’, III 42:2022:11 *varā ṣṭau haśmīṣta natcāṣṭā padā na byaihai* ‘there he is amazed, he finds no way out’. From **fra-smai-s-* to base *smāi-:smi-*, IE Pok. 967 *smei-* ‘be amazed; smile’, O.Ind. *smaya-* ‘astonishment’, *smāyati* ‘smile’, *vismaya-* ‘amaze’, Greek μεῖδος· γέλως, Lat. *mīrus*, *admirārī*, Celtic O.Ir. *mīad* ‘fame: pride’, German Alemannian *šmā* ‘astonish’; Mid.Engl. *smīlin*, Let. *smēju* ‘mock’, *smaida* ‘smiling’, O.Slav. *smějo smijati se* ‘laugh’, Tokhara A *smi-* ‘smile’. This assumes *sm-* surviving as *śm-*, as *sn-* survived as *ysn-* in *ysnāta-* ‘washed’, but *xśn-* gave *ṣṣānauma-*, Av. *xśnaoman-* ‘favour’.

haṣ-, *he-*, *hei-* ‘send, give’, participle *haṣta-* (different from *hays-:haṣta-*), v 341, 80v2 *ttitā ṣā rre hā hvamḍu hātā* ‘then the king sends the man’, BS G 37, 75b3 *tena ca rājñā taylor dūtaḥ preṣitaḥ*, Tib. *btan-ba*; Z 24:431 *ttīyi hā heitā thatau śśārṣaku kūśde* ‘then he at once sends to seek Śārṣaka’; Z 17:27 *hā ttu diśo heimā ayso* ‘I send you (*-ū*) to that place’; v 77, 145r2 *muho hā haḍu ḥāmā* ‘we send a messenger’, Tib. *khyod ni pho-ñar bžud hchal-lo* (bžud ‘depart’); II 28, 35b4 *būka ni hida* ‘they do not send food’; 3 sing. III 50:52–3 *pamūha upakaraṇa-m ṣada-jsa he* ‘he gives them through faith (BS *śradhdhā*) food (and) services’; preterite, IV 7:8–9 *ṣtye kina ma ttā haṣāṃda* ‘you sent (gave) because of my necessity’; K 42:119–20 *khu ttu kū(nā)lai rrimṣpūrā (-im* = *-ai*) *ttahiṣṣilai haṣāṃdū* ‘when they sent the prince Kunālai to Taḥiṣṣilai (Taxila)’; II 89:46 *u ṣi hā ṇāṣe bīsā virāṣṭā hvamḍi haṣte* ‘and to the humble servant he sent men’; v 313:34 *tta puñau vā vāṣṭa haṣṭauda ca mehe ā ysāra yaḍū* ‘so they gave indeed (*-u* < *uta*) merits of which we had made (= *yaḍāṃdūm?*) thousands’; III 66:25 *svamna hā hārva haṣte* ‘in the morning he sent *hārva*-ministers (=BS *śreṣṭhin-*)’; infinitive, II 54:22 *haḍi pasta haṣṭā* ‘he deigned to send a messenger’. Noun, v 114, 63r7 *gyasta-kṣīruvḡlsto hemate kāḍāna* ‘for sending to the worlds of *deva*-gods’, BS *preṣaṇa-arīhaṃ 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 *-ś-a-* after the preverb *fra-*.

haṣ- ‘to report, state’, Manj. 367 *gūttairū* (BS *gotra-*, *-u* ‘and’) *gvānā nai haṣḍe* ‘he does not state his family’, dyadic; Sid. 103r4 *ttaudā haṣte* ‘he stated it to be hot’, Tib. *cha-bar yin-par bśad-do*; II 87:6 *si-khūṃ cā ṣvām-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* <*ṣiang*, *ṣu* <*ṣiwo* 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-*, *pamts-* ‘avoid, renounce’ to base **tsā-* ‘move’, and Av. *frād-* ‘promote’ base *dā-* ‘put’, O.Ind. (Vedic) *vidhāti* ‘worships’, base *dhā-*. Hence present *haṣḍe* <**fra-ṣa-tai*; preterite *haṣṭe* <**fra-ṣ-ta-*. See the noun *haṣḍa-* ‘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-ωγχα ‘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 *vajra-pada haṣa* ‘the Vajra-diamond path is truth’ from *hakṣa*, older *haṭhṭha*.

haṣūdā ‘stirred (?)’, III 79·12 *ṣūrā utcā ttaudā ṣi jāphau jsā haṣūdā* ‘the water, saline, hot, this is stirred (?) from the depths’. Possibly **fra-ṣṣṭa-* to *ṣṣarr-*, *āṣṣuda-*, Zor.P. *paṣṣār-*, *paṣṣīr-* (see s.v. *durauṣḡ*).

***haṣṣai**, K 108·305 read *dharmaha ṣṣi*.

haṣkada ‘fashioned’, Manj. 180 *jaḍi haṣk(au)da* ‘ignorance fashioned’, see *haṣkam-* (parallel to Z 5·56).

haṣkam- ‘fashion, produce’, present *haṣkim-* participle *haṣkaunda-*, K 10, 9r2 *buddha-kṣetruā* < . .) *haṣkamāte cu gyasta balysa ājīṣyāmā* ‘in the Buddha-fields. . . he may produce what, O *deva* Buddha, we desire’ (BS *adhyeṣa-*); K 50, 20v2 *aysmā haṣkīme* ‘creates *vijñāna*-knowledge’; K 55, 16v3–4 *draya avāyīm (-im = -ai) haṣkimā* ‘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 trance’ (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 viparyā-ysyau saṃtsārā haṣkaundā* ‘just by reversals the migration is created’ (BS *viparyāsa-*). Infinitive, II 105·98–9 *ū baudhasattā jastā ttū tcau-padya brrāhmā puñña-kūsala-mūla pastai haṣkāmdai* ‘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 pīrmātta tcām-padya brramḥi pauñña kūśala-mūla pastai haṣkāde* (the same with *pīrmāttama-* ‘supreme’); K 148·51–2 *ttu bṣṣq prriyāṃga pasta ī haṣkaude* ‘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 *puñña kusalā-mūlām haṣkamā ysyāñe* ‘he produces the heap of good roots of merits’, BS *puñya-skandham prasumvyāt*; as second component, v 113, 35v5 *uskāṣkamā haṃdriyā nānā-vicitryau biṣṣūnyau āysātā dharmāysanā* (<*padīmā*)ñā ‘a lofty pile, firm, decorated with manifold various things of all kinds, the seat of the *dharma*-doctrine must be made’, BS *samunnataṃ nānā-alamkārair samalamkṛtaṃ dharma-āsanam avasthāpayitavyam*; II 108·184 *ṣau-krrāmśā* (BS *krośa-*) *ūskāṣkamai jsām va damarāṣḡ padī(mī)ryām* ‘you should build there (*va = vara*) a lofty pile, a *dharma-rājikā stūpa*-monument (of the king of the *dharma*-doctrine)’. From *uska* ‘up, high’, and *haṣkama-* with loss of intervocalic *-h-*. See *haṣkam-*, cognates s.v. *ṣkam-*.

haṣkarā ‘pincers, forceps’, Sid. 144r5 *ttu pamamthā haṣkarā jsa haṃḡārāñā u thamjāñā* ‘that *śalya*-instrument must be drawn and pulled out with the forceps’, BS *śalyam āhrtya kṣatāt kanka-mukhena* (‘from the wound’). From **fra-skarakā-* to *kar-* ‘draw’, see *kār-*: *kāda-*, with *skar-*, Sogd. Bud. *’nškr-* ‘to collect’.

haṣkala- ‘section’, SuvP. 61v4 *dṛ-haṣkalā* ‘in three parts’, BS *triloke*; III 138·158·5 *dra-hṣkalī ysima-ṣamde* ‘the three-tiered world’; III 4, 10v3 *drā-haṣkalī ysama-śṣamdai*; K 145, 3r1 *drā-haṣkalya ysama-śadya biṣā 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 brraiḥā: khaḍarā, hatcastai mūdā pastā ṣamdyā* ‘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 akṣarāṇu* ‘of eight syllables’, ibid. *kāmānu haṣṭānu* ‘eight desires’; inst. v 39, 54r1 *haṣṭyau jsa amgyau pamde* ‘path with eight parts’, parallel BS *aṣṭa-amga-mārga-*, v 188, 75b1 *haṣṭa akṣaṇa* ‘eight bad states’, BS *aṣṭa-akṣaṇa*; v 130, 3b3 *haṣṭyau akṣaṇyau* ‘with the eight bad states’, loc. v 122, 9v4 *haṣṭvṃṃ*, K 56, 22v3 *haṣṭvā akṣaṇvṃḡ*; 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-ysanā* ‘of eight kinds’, v 86, 5r4 *haṣṭā-yserāṇu* ‘of 8000’, II 117·7 *haṣṭa-māṣṭāṃjsām* ‘lasting eight months’, K 21·45 *haṣṭa-padya* ‘in eight ways’, III 82·7 *haṣṭa-paciḍa* ‘in eight manners’ (from *pacaḍa-* 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 lakṣa(nyau)* ‘with 28 marks’, III 41·5 *haṣ-pari-biṣṭā jūna* ‘28 times’, v 303, 01b1 *haṣ-pari-biṣṭi 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, II 11v2 *haṣṭūsā*, loc. K 13·168 *haṣṭūsā pakṣvā* ‘in 18 divisions’, =K 13·3 *haṣṭūsā pahḡḡṣvā*, =K 13·81 *hḡ:kṣūsā pakṣvā*, =K 21·44–5 *haṣṭūsā* (*ā*) *pakṣvā* (*ā*);

(BS *pakṣa-* ‘side’), ‘1800’, K 154·44 *haṣṭu-sa kṣairadairsa kūla māra* ‘1836 koṭi-million *māra*-demons’; ‘18,000’, III 67·60 *braṃmana jsāmdā haṣṭu-ysāra pharāka* ‘they slew brahmins many, 18,000’; first component, K 54, 15r4–v1 *haṣṭusa-padya ttūsātte* ‘18 kinds of void’ (=BS *śūnyatā*); K 145, 3r3 *haṣṭusa-padya*; ordinal, II 20, 12b7 *haṣṭusamyē 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 *aṣṭi*, Tib. *brgyad-ču*; gen. II 29·38·1 *haṣṭāyem*; loc. v 336, 35r4 *haṣṭevṃ*; adjective, II 24, 23·1 *drāi ysāri dvī-sa haṣṭāyī haṃbā muri* ‘*mūrā*-coins, amount of 3280’. Second component after *-pare-*, v 337, 36r1 *tcahaurvare-haṣṭātā* ‘84’; v 338, 62r2 *tcahorehaṣṭātā-yservṃ* ‘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-ūṃ 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 **haṭṭā*), Tumšūq Saka *haṣṭi* ‘8’, *haṣṭamana-* ‘8th’, Av. *aṣṭa*, *aṣṭa-dasa-*, *aṣṭāti-*, *aṣṭama-*, 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. *āstājmag*, I. *āstām* (DI. *far-ast* ‘nine’), *āstaj* ‘80’; Wanetsi *ātā* ‘80’, *otā* ‘8’, Pašto *atā* ‘8’, *atiā* ‘80’; Orm. *āšt*, *hāšt*, Parāči *ōšt*, Yidya *aščo*, Waxi *hat*, Šuyni *wašt*, Yazg. *ašt*, *aštod* ‘80’; for ‘18’, Orm. *aštēs*, Parāči *aštōs*, Waxi *ažda*. IE Pok. 775 *ōktō*, O.Ind. *aṭṭā*, *aṣṭāu*, Greek ὀκτώ, Lat. *octo*, Got. *ahtau*, Celtic O.Ir. *ocht*, Tokhara B *okt*, A *okāt*, Lit. *aštuoni*.

haṣṭa-, see *harṣṭa-* ‘broken’, *aharṣṭa-*.

haṣṭa- ‘vast’, II 102·26 *diṣḡ vīdaṣḡ haṣṭa āvāḍḡ vaisthārya* ‘in the regions, subregions, vast, immense, extensive’ (BS *vistāra-*), translation AM, n.s., II, 1965, 103. Possibly also II 103·57 *haṣṭi yamathai strīyastriṣāna 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 *tcarmā 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’ṣ-* ‘to cut’, as Av. *karāti-*, *kaṣa-* ‘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 aurrāśākā* ‘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-ṣa-ta-* base *ṣā-*, 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 *haṣpṛiya-*, Z 22·191 *satī balysūñi urmayṣde haṣpalgya māstā viysāmjā* ‘you have arisen, the sun of bodhi-knowledge, make blossom the great lotus-pool’; v 77, 145v5 *haṣpṛiyā viysāte* ‘lotus blossoming’, Tib. *me-tog rab-tu rgyas*; Z 3·43 *spāte haṣpṛiya* ‘flowers in blossom’; Z 20·3 *karāśśā haṣpṛiye* ‘the creepers blossoming’; Z 24·203 *spāte haṣpṛiya banhya vīri vicittā* ‘flowers blossoming on various trees’; of influence, II 125–8 report to Ṣa-ṣṣou, II 128·48 *pastāmdā haṣpṛiye* ‘they deigned to extend power’; II 126·15–6 *paryāmina haṣpṛiye* ‘we deign to exert influence’; K 34·66–7 *uṣṭiṣke sauḥā jsa haṣpṛiye ye* ‘the wits with pleasure (BS *sukha-*) were expanded’, =K 25·116 *uṣṭiṣke sāha jsa haṣpṛiye*, =K 17·179 *uṣṭiṣke sauḥā jsa haṣpṛiye*; K 45·16 *tṭi au satva tṭye hārū biṣa tṭye hvaḍā khaṣṭi keṇa ū pamūḥi 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 *haṣpṛis-*, III 117·11 *jūhaunai spyāmṣyṣq haṣpṛisamḍai kāla* ‘the amorous flowery time when they open’; II 104·71 *viysa spūlakq haṣpṛisauṃmai jsa* ‘with the opening of the lotus-bud’. With other preverbs *gu-*, and *va-*, *guṣpṛis-*, *vaṣpṛis-*; above without preverb *ṣparḡga-* ‘flashing’. From base *sprag-*, *sparg-*, participle *-spṛiya-* <**sprxta-*, incohesive *-spṛis-* <*spṛḡ-s-*, Av. *sparəya*, *fraspārəya-*, glossed by Zor.P. *spēk*; Zor.P. *sprahm*, *spram* (*spr’hm*, *sprgm*), plur. *spramāhā*, N.Pers. *isparam*, *ṣiparam* ‘the plant basil’, Armen. lw *spram*, *hama-spram* ‘sweet-smelling’; Zor.P. proper name *Zāt-spram*, Greek script Ζαθέσπραμ, 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’, *’spryt’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’, Waxi *spṛēṣ-* ‘to blossom’, *spray* ‘flower’, Khowar lw *isprenjik*, *iṣprenjik* ‘to blossom’, *ispṛū* ‘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 σφαργέομαι ‘be full (udder)’, ἀσπάργος, ἀσπάργος ‘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 *tṭimara āch(ai) beḍa hasa pasta carāma ṣṭāka* ‘at time of the *tṭimira*-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 biṣṣo rro dri-pāṣkalaju kṣīre ḡmate* ‘the king destroys also the whole threefold world, lands, dwellings’, BS *traidhātukā vilupyanti sarva-trailokya-maṇḍale*. As *-īṭh-* in *bīṭh-* ‘turn, writhe’ from **vrṭhya-*, *hambīṭh-* ‘turn

in, retain' from **ham-vṛṭha-*, *pajsiṭh-* 'put away, lay up' from *pa-črṭha-*, so here *mīṭh-* from *mṛṭha-* 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').

hasāña 'whetstone (?)', II 60.18–9 *gahai śau u hatca hasāña jsa aiysna śā u nauštara 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*, Munjāni *fšenne* (**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. *śīṣāti*, *śīta-*, *śāta-* 'sharpen', *śāṇa-* 'whetstone', O.Engl. *hān* 'hone' (< **haina-*), O.Norse *hein*. To IE Pok. 18–22 *āk-:k-*; 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. *haśa* to Av. *asah-* 'place', Pašto *ōsedəl* 'to dwell', see above *haśa* (*ttaña haśa*). For *-ika-*, see also *masarika*, more remotely Zor.P. *kanik*, *kanīčak* 'girl', O.Pers. *marika-* 'slave', Kušan *marega* (in the name Kušan *vaga-marega* 'servant of the Baga (*Mihira-*)).

hasu 'swelling', BS *śopha-*, Tib. *skran-ba*; Sid. 136r2 *vesarpā hāuga hame u hasva cha hasu, ttave, kheyāsa āstamna* 'eruption becomes soft and skin dark, with swelling, fever, contusions and the rest', BS *kṛṣṇa-mṛdu-sphoṭā-sopha-vaj-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 *haśā*.

hasūrā 'quarry, hunted beast', III 65.13 *hasūrā jsām vara vaštā ā kūṣṭa mūṇḍa brramma ysādā* 'the quarry came through to there where dwelt the old brahman'; JS 31v2 *ttī ahā bgiṣte hasure vīysāmje ṣtāna* 'then he pierced you (plur. *uhu*) the quarry standing in the lotus-pool'; JS 29v1 *thu mī tteña bāṣa husure še beṃhye beṃḍa ttere ṣike āṣṭiye* 'you then in that grove a quarry on a tree, a young partridge resisted'. In *husure* 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 *biśauraka-* '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 *serwe*, A *sāru* '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-ū-*.

hasai 'sphere of activity, place', SuvO. 4r2 (loc. sing.) *dharmā-dhātu hasāya āstā* 'he is in the *dharmā-*region'

(dyadic); BS *vijahāra dharmā-dhātau* (*hasāya* = loc. BS *dhātau*); Z 16.28 *mātra-vāhāri bodhisattvaṇu hasai* 'the mansion of kindness, the region of the bodhisattvas'; II 53.4 *cū parida mūdi dharmā-garbha 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. *haśa* '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 *ṣaḍ-danta-* 'six-tusked elephant'); Z 14.93 *pani kamali, haska māsta kṣei kṣei śṣiya* 'of each head six great white tusks each', parallel Sogd. Bud. VJ 63–4d *'sp'ytk wywšw 'ns'wr r'ēprt pyḍ'n 'rw't'w* 'the white six-tusked Rājavardha king of elephants'; III 81.176 *haskā* gloss to Turkish *aysaiḥā*: = *azīy* 'tusk, large canine tooth'; plural JS 5r2 *haskeye kṣa ṣiya khu sāgā* (*saṃgā* 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 *kurak masak* 'horse-fly', as the 'biting', or 'stinging' insect or plant.

haskauttā 'joined', Bcd. 48r3–4 *bāysdyamḍai pārāmyā askauttā ṣtāna* 'conspicuous, absorbed in the perfections' (BS *pāramitā-*), BS *peśalu pārāmitāsv abhiyukto*. From **fra-skaufṭa-*, see *anāskotta* with cognates.

haskeye 'plant name', Sid. 14v3, BS *grdhṛā*, Tib. *gridhya*, not identified; note *grdhṛa-nakhi* ('vulture-nailed') *asteracantha longifolia* quoted from Suśruta. This *haskeye* 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)aspātī-*, **(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 tsāṣṭatetu haṃ-ṣātāte yanā* 'he may intend to make great, measureless, best, distinguished, foremost peace', BS *mahatīm acintyām parama-viṣiṣṭām anuttarām śāntīm*... *kartu-kāmo bhavet*; loc. sing. v 113, 35v3 *hastamiña rrvīya biśa* 'in the best royal house', BS *viṣiṣṭatare rāja-prāsāde*; II 118.147–8 *hastimye pīrmāttimye baysāna baysūṣṭi byehāṣṭyi kina* 'to attain the best supreme Buddhist bodhi-knowledge'; I 251, 1r2 *hastamiñā che jsa haṃbaḍā jsa* 'possessed of best complexion', BS *paramayā śubha-varṇa-puṣkalatayā samarvāgataḥ*; v 43, 103a1 *hastamau*

balysūṣṭu buṣṭ(e) 'to awaken to best bodhi-knowledge', III 16r2 *hastamñi balysūṣṭi jsa* 'with best bodhi-knowledge', v 342, 84r2 *ysama-śṣamḍya hastamā rrūndete 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 *taxmām hantām raṭaēštāram*, 'bold, good, charioteer'; O.Ind. *sant-:sat-*, *sattara-*, *sattama-* 'good'. To IE Pok. 340–2 *es-* 'exist'. See *āstā*, *ah-*, and *hastara-*.

hastara- 'better', SuvP. 69r2 *brrūñāri hastari hastari* (BS differt) 'they shine still better'; SuvO. 56r4 *hastarvai rū padīme* 'makes it better', BS *ojasvītara-* ('stronger'); III 131a4 *|||ttuware hastaru bārūñāre* 'they shine exceedingly better'; III 76.239 *ṣa-m pharākā hastarā saittā* 'this seems much better to them'; II 57a2 *mistye jaṣṭa rrīña ṣi biṣsaṃja hastara ṣṭi* 'the great *devī-*goddess queen, she is a lady of higher class' (SDTV 106); double comparative, K 73.30 *hastadara jastyau ttīṣṇa* 'better than the *deva-*gods in splendour' (BS *tejas-*); v 63.28 *ūysāñi jsa hastirām pū(ñāum)dām* 'better than the self (=BS *ātman-*), meritorious'; K 6, 146r2 *hastaru tte kye paṃjsa anantanarya kāḍāgāne gāda* 'better for him who has done the five *ānantanarya-* evil deeds...'. Tib. *mčhams ma lna-dan 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 mūḍa kṣīra khu jve kṣīra vīnau sauḥa*: 'it is better dead in the country than alive in the country without pleasure (BS *sukha-*)'; II 81.46 *a hasta ye mūḍau hakhiṣṭa ttrramḍū* '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 *ṣe avīrmāttamye ra maṃdrā hasta neṣṭa khu baysāna baysūṣṭa* 'this supreme mantra-formula on its part (*ra*) is not better than the Buddhist bodhi-knowledge'; II 114.111 *hveṃ si khu paṣṭa 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 ttaña* below) *sa āṣgrya hastriṣidā drām hairā hūñida sa ca-m na dryāmḍa na jsā pyūṣṭaudā* 'so they spoke (*hvā(mḍā)*), 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 ṣa āṣgrya hastriṣida, drām hairā hūñida ca-m na dryāmḍa 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-strīy-*.

haspara 'path, way', Sid. 2v3 *ṣāstrā hīya haspara hvata hame* 'it is called the way of the technical treatise' (BS *śāstra-*), BS *tantra-paddhatīḥ*, Tib. *rgyud-kyi gžun hgorl-bar hdi byas-so*; K 68.199 *ṣi karmām deṣana byehe icimḍye 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 ||| thāyo haspijindā tte dārañg byehāṣce kāḍāna 'this bodhisattva they protect, . . . they urge him under compulsion for the attainment of this *dhāraṇi-*formula'; Z 2.95 *tārtha kāḍe badru haspijindā* 'the sectaries urge Bhadrā 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 vīṣā cu haspijsā vara bvāmata vīrā* 'this is endurance (BS *vīrya-*) there, which is exertion there towards bodhi-knowledge'; v 182, 43r1 *byoje haspijsye jsa bāyāña* 'to be conducted with effort, exertion'; inchoative, *haspās-*, *haspis-*, *haspīs-*, Z 22.276 (2 plur.) *haspāsta śṣāṣiña balysā* 'strive in the Buddha's instruction', BS *yuyjyadhvaṃ buddha-śāsane* (Udānavarga 4.37); K 58, 28r4 *samāhauña haspiṣi* 'he strives in trance' (BS *samā-dhāna-*); Z 22.270 (2 plur.) *haspista*; participle present, K 138.929 *u ṣire hālai haspiṣamḍai* 'and striving towards goodness', Tib. *dge-bahi don-la rab-tu brcon-pa dan* (*brcon* 'strive'); III 128v2 *dārañu vātā haspāsamḍai* 'exerting oneself for the *dhāraṇi-*formula'; K 148.60–1 *haspiṣadau jsau kṣguttvā būmvā prrasamḃvā rāṣa 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 *haspāṣāñu kāḍe* 'to be striven strongly', Manj. 161 *cu haṣṭa dharmā vara haspiṣāña* 'what eight *dharmā* doctrines (or elements) are to be striven for' (*vara* 'towards' or read *v(i)ra*); adjective *-āka-*, Z 24.644 *drañu yānānu haspāśaka* 'strivers for the three vehicles' (BS *yāna-*); II 102.16–7 *raṣṭa-haspyisākya*... *jsa hāysa na kaśāmanai* 'may we not come to be far from those rightly exerting themselves'; preterite participle *haspāta-*, SuvO. 53r1–2 *puña haṃjsaund(āi)mā* < > *tā haspāta tcamāna*... *uysnaura biṣṭūnyau* (*suḥā*) *vātānyau* < *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 iṣṭ rrumḍā haspyāṃḍā ttara khu ttu kū(nā)lai rrimspūrā* (*-im* = *-ai*) *ttahiṣṭilai haṣṭāṃḍā* 'and they urged (exerted themselves) to king Aśoka so greatly that they sent the prince to Tahikṣilai (Taxila)'; K 42.104 *rrina ttu kunālai rrispūrā* (*vi*) *ṣpātī* (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, *haspiscā-* 'exertion', K 136.878 *dā vīra haspiṣca yanāre* 'they strive for the *dharmā-*doctrine' (Tib. differt); II 105, 120 *khū tteye biṣagi hīya haspiṣtya kuśala-pakṣa śairka carya pā pōārai* '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 haspiṣce vīra biṣā parehamḍā hamīryām* 'may they all be restrained for the effort to trance' (BS *samādhāna-*); JS 18v4–19r1 *pravaje kṣaudā haspiṣcya parāhā* 'wandering, receptivity, striving, morality' (=BS *śīla-*); K 112.373 *haspiṣta yanāvai* 'he may make the effort'; K 106.260 *haspiṣva yadai* (*-sva* clearly written, but read *-sca*). From base *spaik-* (or *spaig-*) **fra-spaijaya-* > *haspij-*; **fra-spixta-* > *haspāta-*, **fra-spiy-ś-* > *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’, *xur-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 *ttena 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 *spai-* ‘to exert oneself’ (see *haspīj-*, *haspāta*) with *-gna-* as in *paphūnva-* (-bugna-) *vastūnvā* (-stagna-?) and *būnaa-* ‘naked’ (**bagna-ka-*), beside *rrūna-* ‘oil’ < **raugna-*.

haspye ‘nux vomica’, Sid. 13v4 *haspye*, BS *viṣa-guṣṭi*, Tib. *biśamuṭi*, =v 323·146 *haskye*. See *haskye* Sid 14v3 BS *grḍhrā*.

hasv- ‘to swell’, Sid. 140r3 *dva-v-i pā hasvīmdā* ‘his two feet swell’, BS *śophaṃ pādāyoh*, Tib. *rkaṃ-pa gñis bum-pa hdra-bar skran-ba yin* (*bum-pa* ‘bottle’); III 18·19 *cu pā hasvīmdā ṣi va pīmḍai* (-im- = -ai) ‘whose feet swell, this is for it the *paiṇḍaka*-poultice’ (*va* = *vaska*); Sid. 132r1 *u buḍatta vai hasvaci hame*, BS *ghana-sophavat*, Tib. *cher skrans-pa rnams yin-no* (*vai* = *vaskai* ‘for it’) ‘and for it swelling is more’; Sid. 156v1 *gūrakā hasvāme hīvi āchai* ‘disease of swelling of the uvula’, BS *gala-ṣuṇḍikā*, Tib. *lčehu 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 īmde* ‘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’ā*, I. *synk’*, *synč’ytā* ‘swelling’ (uncertain sources: Orm. *ṣus-uk* ‘swell’, Pašto *parsēdel* ‘to swell’, *parsōb* ‘swelling’, Balōči *ṣiyay*, *ṣiṭha*, *ṣiṣa* ‘swell’). IE Pok. 592–4 *keu-*, O.Ind. *śvāyati*, *śūnā*, *śūra-*, *śaviṣṭha-*, Greek κῠέω, Lat. *cauus* ‘hollow’, *inciens* ‘swelling’. See above *hasā* oblique to *hasu*.

hasva ‘black’, Sid. 136r2 *hasva cha* ‘black complexion’, BS *kṛṣṇa-*, Tib. *mdog gnag-la*. From **frasuxta-* see s.v. *sūjs-* and for the meaning, see *padvala-*.

haharka ‘attraction, inclination towards’, K 106·259 *khvai samāhāña haharka nai ī tṭye bayśūṣṭa 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 *pranidhāna-*vows’; II 104·74 *beysām dā hvāñāmai bāvaumai haharkya pārajsyai jsa* ‘on the basis of preaching, meditation (BS *bhāvana-*), attraction to the Buddhas’ *dharma*-doctrine’, translation AM, n.s., II, 1965, 104; Manj. 116–7 *dā pṇ(ā)ña sājāña raṣṭa vara rejsā haharka t(c)era* ‘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 phīṣem 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; **fraθarga-ka* > *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 *hamgrīna aysmūna haḥisaṃdai ramamḍai ḡñā* ‘he must stay (*āh-* ‘sit’) with collected mind (like BS *samāhita-*) rejoicing, happy’ (dyadic); later Manj. 411 *cī pyūṣṭai rre ttu dā hahisi pajsāne tvare* ‘when the king heard the *dharma*-doctrine he rejoiced, he was greatly struck’, =Z 5·86 *cīyā 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*, *xy*, *θ*, *θy*, *δ*, *f*, *fy*, *ṣ*) 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-kṛ-ya-* and *tcarkā-* are derived from (s)*ker-*. Av. *xrāh-* ‘excite’, *aṣxrāxvanu-* ‘most excitant’ has been traced with Armen. lw *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)*kṛk-* or (s)*kṛk-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.

hahrroj- ‘to thrust forth’, v 87, 23r6–v1 *biśśā vīra...* *hahrrojāmā,biśśā śrāvastā kṣīra hvamḍā ārautta* ‘we direct (our teaching?) to all, all the men of Śrāvastī city were stirred’. From **fra-θranjaya-*, see s.v. *thargga-*, *haharka-*.

hahvāña ‘to be pressed out, hashed’, I 157, 68v4 *paśiña hvaśā ṣa hahvāña* ‘sheep’s flesh, that must be pressed’; I 159, 73v1 *jsahira biśā hīra tta biṃśa* (-im- = -ai-) *hāysā dāśāña, hahvāña* ‘the things in the belly, they must all be removed, must be pressed’; I 163, 78v1 *būysīña hvaśā hahvāña* ‘goat’s flesh must be pressed’; I 141, 49r4 *hvakhāmdalaja āstai hahvāña* ‘boar’s tusk bone must be pressed’; III 89·169 *pātca mūla sūttauña niśāñā hahvāña* ‘then the clay must be placed in acid stuff, it must be pressed’; III 89·168 *mūla hahvāña*. The act of *hahva-* applies to ‘meat’ and ‘bones’, and corresponds I 141, 49r4 to BS *ghṛta-* in *āruka-ghṛta-*, 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. *seaw* ‘sap’, Tokhara B *swese* ‘rain’, *sū-*, *swās-* ‘to rain’, not *hau-:hu-* ‘to dry’ see s.v. *huška-*, *pahvāña-*.

hā ‘thither, yonder’ directional participle, with allative, *hālsto*, *hāṣto*, *hāṣtu*, *hāṣta*, *hāṣṭā*, SuvO. 5r1 *hā tsīndā*

‘they go’, BS *upasaṃkramya*; repeated SuvO. 55v3–4 *hā ttiña āguvṇ...* *aysu hā tsīmā* ‘away to that village... I go away’, BS *tatra grāme...* *upasaṃkramiṣyāmi*; K 4, 141v1 *ṣā 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 hṣig-rten-gi don mdzad-nas*, translation Lamotte, 243 ‘après avoir fait le bien du monde’; with *hāṣṭā*, III 75·231 *ṣi hā pai hāṣṭā haraṣṭe* ‘he stretched out his foot to them’; v 220·13·6 *hā būrām pajistā tse* ‘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 *ttā*, *vā*, *cā*, *bā* above, from **frāk*, adverb to adjective **frānk-* ‘forward’, Av. inst. sing. *fraša* ‘forwards’ (**fračā*). Zor.P. *frāč*, M.Parth. Insc. Šāhpuhr 1, 2 *hnprxš OL* ‘forward to’ (**hān-fraxš av*); Sogd. Bud. *br’k*, *br’k*, *br’kw* ‘soon, tomorrow’, *br’k’ynčyk* ‘matutinal’; Man. *fr’kčynyy* ‘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 *hūgūna*, 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 *hālji-* in *prahālji-* ‘to open’; base in *harga-*.

hāña ‘in a vessel’, loc. sing. to *hāna-*; allative, III 93·261 *hāñāṣṭā*.

hāḍa ‘a measure’, III 84·46 *kumjsa, kumbā, sā sā hāḍa nauka ārāñā, u tti ysiḍā-spye sā hāḍe, nauka kuṭāñā, drai vasiya uci jsa ṣṣṇāña* ‘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 μέδιμνος, Akkad. *ardabu*, *arṭabu*, Aram. *’rdb*, Syriac *’rdb-*, Coptic *ertob*, *rtob*. For *-αβη* note also κακκάβη, s.v. *kakva* above. The inflexion *-a*, *-e* may indicate recent loss of *-v-* through *-y-* (see also s.v. *phaysdve* ‘vessel’, beside *phaysdyai*).

hāḍikaña ‘in a cloth’, K 43·137–8 *rinai hāḍikaña biysīyā rudai haiṣṭ(ā)*, =K 40·19–20 *rrīnai ṣā hāḍikaña biysīyā rrumḍai 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-*, *haḍe*; 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 pyūṣṭamata* ‘but difficult, O Sarvaśūra, is the hearing of this *dharma*-doctrine’, BS (differt) *durlabhās te sarvaśūra satvā ya imam dharma-paryāyam śroṣyanti* ‘few, O Sarvaśūra, are those beings who will hear this section of the *dharma*’; v 339, 77v2 *ttūtā hāḍe|||* ‘then however’, BS G 37, 72 bis b1 *atha*; JS 1v3 *khvam hāḍe-m edrre* (BS *indriya-*) *vaña nyaṣakyi ṣṭāre* ‘but though my faculties are now weak’; v 114, 63r4 *ṣā rro hāḍe gyastyau hāmātā* ‘but he on his part has

arisen from the *deva*-gods’, BS *api vai deva-saṃbhūtaḥ*. 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 *baiša 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 *hamḍa 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 hīsanai pharhyau|||* ‘vessel (?)’, one made of iron, with jars...’; I 171, 88r3 *tta būra hāna āna arvi tcirīm* (-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 *hāmnam 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 *khū ji hāni kūrca vatcai* ‘like the eyelashes, eyebrows, hair on cheek’ (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*, Parāči *muḡā*, Balōči *mičāč*, *mišāš*, hence here *hāmna-* (plural, *hāmne*, *hāñi*, *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 *rrūna-* ‘oil’ (**raugna-*).

hāmḍa ‘seven’, later for *hauda*, see below, v 312·10 (miscellany) *hāmḍa rrispūra* ‘seven princes’, III 112, bvi *hāmḍhiā* ‘seven’, K 151·45 *hāmḍusamyē haḍai* ‘on the seventeenth day’. See *hauda*.

hābā ‘plant name’, I 173, 91r1, BS *palakamśa*, for *palam-kaša-* ‘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. *γm’kw*, N.Pers. *xām*, Orm. *xāmē*, Parāči *hāmō*, Yidya *xām*, Waxi *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’.

hāmīnā see s.v. *hāmai* ‘barley’.

hāmura- ‘forgetfulness, forgetting’, III 5, 12r4 *byā yani ma anamḍiśśā 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 stā* 'it is not to be forgotten'; III 71·130 *harbišai hāmura tsve* 'he forgot all of it'; III 75·224 *arve nāma hāmura tsvā* 'the medicament's name was forgotten'. With *-kya-*, K 144, 1v4 *tta tta khvai hāmuraki naiyi* 'so that he suffers no forgetfulness'. Adjective, *hāmurgya-*, K 6, 146v3 *u varā <ttandr>āmye hanā hvāndye* (so) *hāmurgya hamau hatcai* 'and there of one such man, being forgetful, the pot breaks', Tib. *de-na mi śig dran-pa űams-pas snod čhag-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 bātandetā* 'forgetfulness, confusion'; with negative, v 185, 2b4 *kye byātari ahāmurji* 'who in memory, in not forgetting'; K 144, 1v4 *ahaumaurjā prracena* 'by reason of not forgetting'; abstract, K 1-2, 135v2-3 *ahāmurgyatete kādanai* 'for not forgetting' (with *yi*), Tib. *mi brjed-pahi čhos-čan-du gyur-pahi phyir*; adjective to abstract, K 7, 148r4 *ahāmurgyatetiñā 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 *nhāmur* (*marš-*); from either *marš-* or *mauš-* 'remove', M.Pers.T. *pr'mwš*, (adjective and noun); participle, *pr'mwšt*, Pahlavi Psalter *plmwšyt*, Zor.P. *framōšēt*, *plymwš* **frāmōš* (*-ym=-m-*), Pāzand *farmōš*, N.Pers. *farāmōš*, Waxī *ramuš-*:*rīmošt* 'to forget'; Sogd. Bud. *βr'wščy*, *pr'wščy* 'forgetfulness' (if *-vuš-* in place of *-muš-*); Nūristāni, Aškun *pərmīšt*, *pəmišt* 'to forget', O.Ind. *pramṛšta-* 'wiped away'. IE Pok. 737-8 *mer-*, *mer-s-* 'disturb, forget', O.Ind. *mṛṣyate* 'forgets', *marṣayati* 'forgives', Armen. *moṛanam* 'forget', Got. *marzjan* 'to anger', Lit. *maršas* 'forgetting', *mīrštū*, *mīršti* 'forget'.

hāmai 'barley flour', Sid. 152r1 *hāmai*, Tib. *pag-zan* 'barley meal'; III 87·118 *hāmai hā vamathauñā* 'the barley-flour must be stirred'; III 85·67 *āda 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. *tkaeša-* '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. 9r3 *hāmīnā*, Tib. *phag-phe* '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 *hāmaa-* for '(naked) barley', Waxī *yūnj* 'flour' (**āmači-*). Hence not with *hgmacti*.

hāmye 'awakened', K 47·54-5 *ttī šī avījsyade širka hāmye mira jsa pyāste* 'then the blind child awoke, he spoke with his mother'; SuvP. 60r1 *cī rucarikettā baudhisatvā bīysāmd<ā>* *hāmye*, *ci āna tvā dešana byāta yude* 'when the Bodhisattva Ruciraketu awoke (dyadic), when he

remembered the teaching' (BS *dešana-*), BS *atha khalu ruciraketur bodhisattvaḥ prativibuddhaḥ samānas tā dharma-dešana-gāthā anusmarati sma*. See cognates s.v. *nāmāśdi* '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 šuje 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 jistādū* '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 diša 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 paṃdi ni himye* 'there is not a distant path for him'; III 15·35 *hāysai añai hime* 'afar for him trouble arises'; III 15·43 *haysai saṃdā añai hime* 'for him, at a distant place, trouble arises'; inst. sing. Z 2·86 *balysā hā ggarna vahāšjā kvī badṛ hāysāna daiyā patī tsute* 'the Buddha descended from the hill; when Bhadrā saw him from afar, he went before him'; *hāyse*, *hāysi* 'to a distance', Sid. 153v2 *cu netcamna bese bāgara tti hāyse dišāña 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 rnams kyan bor*, *ran-gi rgyam-cha yan 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 *tti tta ttuśā-dastā tsīṃdā ttarina tti hāysa* 'so empty-handed they go far away thirsty (ttarina inst. sing.)'; II 102·17 *kādāṇa-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 praysatā* '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 ttie 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 *vūysa*, see above K 32·39 variant to *vā*, and *vā vā*.

hāysiñā 'fountain (?)', III 38·42 *jastūñe khašq va isphāraciñā hāysaiñā* 'celestial (royal) beverages splashing in the fountain', III 47·62-3 *jastūñe khašgna asphārāciñā* *hāysiñā*. Possibly **fravāzana-* 'place of gushing forth', to Sogd. Bud. *'wz''p* (**āvāza- āp*) 'pond water'; *'w'zh* 'lake', Man. *'wzyy* 'lake, pond', Armen. lw *avazan* 'water receptacle, pond', Syriac *'wzn-* 'font', N.Pers. *āvāzah*

'swamp', Oss. D. *auāzun*, *cūāzun*, I. *auāzyn*, *auāst*, *cuāzyn* 'to dam up'; DI. *auāzān* 'sluice' for *-avā->-ā-*, see s.v. *pā* 'pure'.

hāysdā 'seat (?)', III 79·14 *misti sagā cū maṃ būjsana 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 hamgvišta 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 huša tsīde*=K 148·63 *satvām haura hadāra pīna pyālyai hūšq tsīde*. See s.v. *pīna* (here syllables rearranged); *satvāma* for gen. plur. *satvāna* restored from ambiguous *-ām*.

hārisicya 'abandonment', JS 20v1 (of Viśvantara) *yudai hārisicya hivi jīye bišna*, *karāši jsa bastadā hīya dasta* 'you wholly make surrender of your own life, with the creeper (as rope) your own hands were bound'; Manj. 383-4 *ttu najsada cu padai butte satvā hārisānai ida* 'so he who knows the path, makes renunciation for the beings'; Manj. 387 *ttī bvāma rrašta mvašjā hāristainai ida ttaina hajutte jsai stāka* 'then he makes renunciation of bodhi-knowledge the right (=BS *samyak-saṃbodhi-*), in mercy (=BS *karuṇā*), therefore he has need of wisdom' (*yi stāka* '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 *hārisānaa-*, to be set with *haspistya*, *haspiscya*, *haspisca* 'exertion'.

hārū 'merchant', see *hāruva-*.

hārū 'raised building; citadel', Z 22·140 *hārū vātā ūtco vatcišde* '(the *yakša*-goblin) sprinkles water upon the (city) buildings', parallel Chinese 'the *yakša* 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. *ptrwp-*, *ptr'wṛw* 'castle, royal city' (**pati-raupa-*); and above *ārūvā-* (**ā-raupā-*) 'refuge'. IE Pok. 684 *leu-* with increment *leudh-*, beside here *leu-p-* 'rise, grow', O.Ind. *ropáyati*, *rohati* (suppletive), RV *rúp* 'high place', see H. W. Bailey, W. Liebenthal Festschrift, Indo-Iranian Studies V, 1957, 9-10.

hāruv- 'grow', SuvO. 56r6 *biššūnya hāro ūšāna* (BS *ojas-*) *hastara hāmāre hāruvīndā* 'all kinds of plants become better in strength, they grow forth', BS *ojasvitarāḥ prarohayīṣyanti*; Manj. 275 *hārveda prraure prrabāvana* 'they grow by force (BS *prabhāva-*) of the cloud', =III 29, 43b2 *hārvaiddā pyaurā prabhāvana*; participle, SuvO. 36r1 *hārrusta* || (BS differt); see below also *hārsta-*. For cognates, see s.v. *rruv-*; and *rrusta-*, with *ham-*, *hāmbru-* *ittā*, *hāmbrusta-* 'grow together'.

hārūva 'plants', K 73·50 *cū spyi biḍi hārūva biša yāva šau piṇḍai niyi* 'he who brings a flower, plants, places even one (clay) lump on a monument'. From **frā-ruda-*, see *hāruv-*, *hāro*.

hāruva- 'merchant', and translation of BS *śreṣṭhin-*,

v 4·9 nom. sing. *hārū salemgari* 'the merchant Salemgari'; III 149·93·1 *hārū sividatti nāra gysānji pusūm* 'I merchant Sividatti greet my lady wife'; gen. sing. Z 13·31 *hāruvi*, later K 45·11 *ttie nadā hārū hīya mārā-pyara* 'the parents of the merchant Nanda'; K 45·16 *ttie hārū biša* 'in the merchant's house'; plural, Z 5·32 *hāruvai* (*hāruva* with *yi*); later II 21, 15a2 *hārva*; gen. plur. Z 24·398 *hāruvānu*; later II 34·4·2 *tsīši u hārvām u tsātā* '*tsī-ši* official (Chinese *t'šī-ši* from *ts'ie-si* 'provincial administrator', K 1097·2; 885·1) and merchants and rich men'; inst. plur. Z 2·95 *hārvyau*; loc. plur. K 17·176 *hārvvā*. Adjective Z 13·31 *hārñā ggūttrā* 'family (BS *gotra-*) of merchants', formed like *stārña-* 'female', from *stīryā-* 'woman'. Tibetan translates *śreṣṭhin-* by *čhon-dpon* 'chief seller, merchant', Chinese by *šang-ṭsu* 'merchant' (K 859·1; 1244·2). At the court the king's intimates are *amātya-* and *śreṣṭhin-*, Khotan Saka *āmāca-*, *hāruva-*, Turkish Uigur *bayayutlar* and *āmrančlār*, Kroraina *soṭhamga* and Tokhara *soštank-* correspond to *śreṣṭhin-* (see BSOS 8, 1936, 905). Since the basic concept in *hāruva-* is the rich merchant (probably dyadic with *tsāta-* 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 *čhon-dpon* and Chinese *šang-ṭsu* '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-*).

hāruvaššaa- 'son of a merchant', v 381, 2v4 *hāruvaššau*, BS *śreṣṭhi-dāraka-*, Tib. *čhon-dpon-gyi khyehu*; N 76·12 *hārvaššai*, BS *śreṣṭhi-putra-*; inst. plur. N 52·8 *h(ā)-ruvaššau*.

hārūška- 'raised unevenness, acclivity', Z 5·102 *bišša šsāndā rrašta hamamga hārūška harbiššā pyūtā* 'the whole ground straight level, every hump removed'; Z 22·114 *ttī dasau ysāre hāmāte ggāmpa jambutvi hamaṅgā kho ju hvāndi rraštā nānarri hārūška āho jīye* 'then Jambūdvīpa 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 *ukkūla-vikūla* (*vi-* from *ni-*), Tib. *mthon dman* 'high, low' in the cliché *sa-gzi thams-čad kyan lag-mthil bžin-du mñam-la mthon dman med-čin* ('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. *yr-* 'go', *yr't'k* 'the past', Man. *xrt'yyh* '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 *aḍairi harəθrahebyō*, glossed Zor.P. *hačadar harv 2 pāraḥ* 'under both parts'; *harā bəraz* 'harā mountain', Zor.P. *har-burz* (see above *harāysa-*) may contain *harā-*

‘elevation’. Hence *hārūška-* ‘raised part’, to base *har-*, but ambiguity remains since **frā-rauša-* would also result in *hārūs-*. For ‘rise and fall’ of a path note also III 80·29 *sarbā vahaiysā padā vaštā* ‘rise, descent, throughout the path’. IE Pok 900-10 *ser-* O Ind *sīrati* *sīroti* ‘flow:

v 259, D v4, a4 *paṃjsūšem hālai hvamdye* ‘of each of the 15 men’; v 165, 2b3 *hālo māštu* ‘half month’, III 88·133 *hālā mācāṃgye* ‘half *mācāṃga*-measures’, see also *hala-* ‘half’, for cognates. From base *arda-* ‘side, half’, Av. *grāda-* Oss DJ *īrdāa* (see s.v. *hala-*), here *hālāa* from

K 90·751 *hāva bujse ānušamsa*; K 77·219 *bišām satvām 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 126·8-6 *hāvā kidna u hve kina y suhā*

hi ‘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 jsām harbišā ttramda, hī ūstaṃ buštāmdā bišā khu na pahaištā hīna namašā* ‘when he had built the causeway the army all crossed; at the last they

vāra ‘the portion of the troop of district Mattiśka’. See *hīnā*- ‘army’.

hiñā ‘military (?)’, Manj. 139 *biśa hiñā āstaṃna* ‘all military things and the rest’, Manj. 140 *hiñ(ā) āstana pacaḍna*, plural to *hiñaa*-.

hiñām ‘groups (?)’, s.v. *bāja-pāyā* II 50·43; 45.

hiñai ‘member of a group’ (*hīnā*-), V 203, 79a5 *nūvarā hiñai vajya daṣṭe* ‘new member of a group skilled in formulas (BS *vidyā*-)’, see s.v. *vajya*.

hiṃja ‘red’, Sid. 136r3 *cha ysīca hame u hiṃja* ‘the skin becomes yellow and red’, Tib. *mdog ser-ñin dmar-ba dan*; K 154·36 *ysīce śīye āṣaṇiṃ* (-*iṃ* = -*ai*) *cu ra hiṃje ysarūṇiṃ* (-*iṃ* = -*ai*) ‘yellow, white, blue, what also are red, green’. See *hiṇi*, *hātānai*, *henei*.

hiṭṭhe ‘truth’, gen. sing. to *haṭṭhā*-, Z 6·59 *hiṭṭhe dvāmatā* ‘vision of truth’: K. A. 141r4 *hiṭṭhe rraṣṭa*

hiḍā ‘they give’, II 28, 35b4, see s.v. *has*-,

hīna ‘plant name’, Sid. 13v3, BS *surasī*, Tib. *surase, vitex negundo*, the plant name BS *nirguṇṭī, nirguṇḍī*; gen. plur. III 78·6 *hīnāṃ ganāṃ bā* ‘fetid root of *hīnā*-plants’; beside *hiṃsaṃ*, BS *nirguṇḍī*. Hence *hīnā* < **hīznā*- (with lost -ys-, as in *vaysñā* > *vañā* ‘now’) and *hiṃsaṃ* < **hīzana*- (see cognates s.v. *hiṃsaṃ*) from **azanya*- to *az*- ‘blue’.

hīnā- ‘army’, inflexion nom. sing. *hīna*, acc. sing. *hīno*, later *hīna*, gen. sing. *hiñe*, plural *hīne*, inst. plur. *hiṇyau*; V 110, 32r5 *tcūr-ysanyo hīno* ‘four-membered army’, BS *catur-angiṇiṃ senāṃ*; Manj. 138 *beśa aśya hastya gūha rahya tc(u)ra-ysanya hīna* ‘the whole army of cavalry, elephants, infantry, chariotry’; K 154·44 *māra hiye hīnā* ‘army of *māra*-demon’, parallel BS *māra-sainyaṃ*; V 293, Harv. 3, 3b1 *haṃdara-kṣirā hīna* ‘army of another land’: V 110, 22v1 *hīnāto hīno* (so) BS *hara-*

conjunctive, K 64, 82r1 *hamaune* (so); I plur. present, K 5, 142v3 *hāmāmane*, preterite III 75·219 *hamyadūṃ*; infinitive, II 100·219–220 *japhai āṣṭaṃdā 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 hārāṇu* ‘becoming, cessation of the *dharma*-elements’; = Manj. 145 *hamāma j(e)ga hīrāna*; K 62, 76v2 *hamaume jaigya jsa pūdā ttathattā-rrarā* ‘the nature of *tathatā*-suchness is free of arising (and) ceasing’ (parallel BS *tathatā sabbhōva utthāda- nirodha*-). Older texts always

hiya- ‘satiated’, K 34·68–9 *ttyām ji hiyāṃdā, ysīraki hiye bāve* ‘they sated the roots of their heart’, = K 18·198 *ttye jsa hiyauda ysīraka hiye bāve*, = K 26·129–30 *ttye jsa hiyauda ys(i)raka hiya 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, xyrd, xyytoj* ‘to entertain’, Armen. lw *xnčoy, xnjoy* ‘feast’; O.Ind. *asecanaka*- ‘insatiable’. The ‘roots of the heart’ are known to Oss. I. *zārdājyūidāgtā* (V. Miller, Dictionary, s.v. *carḍ*).

hiya- ‘poured out’, participle to *hāste* ‘he sprinkles’.

hiye ‘master’, II 44·43–4 *drvāttirai hiye hīvī aulā* ‘the camel of the master of *Drvāttira*’ (Tib. *Dro-tir*); III 124·74 *hiyai* ‘master’, gloss to BS *svāmin*- ‘master, owner’. See also *hiyaudi*. From **hpaivāh* base *hva*- ‘own’ with *hāvva*-

hiyauda ‘lord’, v 237·36 *kā nāra kā natta paśa hīyauda kā bīsakai mūñū* ‘where wife, where sits the husband lord, where do I live in the house?’, rather doubtful repetitive text. Possibly *paśa* < *paṣ-y-*, if **pakṣa-* < **paṭhṭha-* < *paṭhya-* ‘to own’ (as *haṣā-*, *hakṣā-* *haṭhṭhā-* ‘truth’ < **haṭhyā-*).

hiyausti ‘belonging to’, II 68·143a6 *u ṣa-ṇ pūrā mara kṣikānajā su(remdrā ā)ṣirī hīya miṣe hīyausti* ‘and this my son here belongs to the wife of the teacher Surendra of Kṣikāna’. From **hvaipaṭhyāvant-* with suffix- *ta-*, see *hīyauda-* ‘owner, lord’, Sogd. *γypδ’w’nt*, Zor.P. *xxēšāvand*.

hiys- ‘rise, reach’, Sid. 129r1 *pārvā u haṃguṣṭām haṃdrrye vya bāta tti hīysde u paṣṭe* ‘between heels and toes the wind so rises and starts’, BS *pārṣṇy-angula-śritā*, Tib. *rtin-pa-las sor-mohi bar-du na-ṣin hgro (rtin-pa* ‘heel’, *sor-mo* ‘toe’): K. 00·722·2 *u hiśā pīrmāttamañña haysūñña*

hīysamām ‘coriander’, Sid. 130v5, BS *dhānyaka*, Tib. *hosuhi hbras-bu*; I 167, 83r3 *hīysmām*, BS *dhānya-*; III 91·218 *kapāysā tti hīysāmau* ‘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. *aṣ*), and *māna-* to base *man-* ‘small’. IE Pok. 728–9 *men-*, O.Ind. *mandā* ‘a little’, Lit. *meñkas* ‘small’, Tokhara B *menki*; Armen. (*manu-*) *manr* ‘small, thin, fine’, *manouk* ‘child’, Greek μόνυ·μικρόν, Celtic O.Ír. *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 n)ātā qribā* ‘of purity the exhausted

tsūmaṃdām satvām 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 *hiravī*, BS *udīcyā-*, Tib. *balaka*; both *udīcyā-* and *vālaka-* are the *hrīvera* pavonia odorata; I 157, 72r2 *hīravī* BS *abuda-* (= *abda-*) (cyperus hexastachys communis); I 185, 104v4 *hīravī*, BS *jalā* (andropogon); I 187, 106v4 *hīravī*, BS *jalada-* cyperus rotundus; I 191, 111v1 *hīravī*, 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-*.

hīrī ‘at all’, IV 4·11 *u hīrī nā haure* ‘and give nothing at all’,

Pisani, 1969, 96). See also *thatau* ‘swiftly’ from either *ṭang-*: *ṭag-* ‘to strain’ or *tak-* ‘to run’.

hīryāsa- ‘black’, *hīrāsa-*, see *haryāsa-*.

hīrye ‘remained’, K 42·95 and K 44·210 see *harita-*, *harya-*, s.v. *hars-*.

hārṣṭāyā, *hārṣṭai* ‘(‘standing in reality’) really, at all, at any place’, SuvP. 66v2 *rrumḍūni hīrṣṭai niṣṭā* ‘there is no joy at all’, BS *na caṣasti rati me kvacit* (with variant *balam* ‘power’ for *rati*); Bcd 48r4 *baudhacittā na hanā-ṣimā hairṣṭi gvāna* ‘may I not at all ever lose the thought of bodhi-knowledge’, BS *bodhiyi cittu ma jātu vimuhyet*; v 26, 51r2 *aysmū hīrṣṭāyā ni skue yīndā hirā*, =Z 8·37 *aysmū hārṣṭāyā ne skutu yīndā hāru* ‘the mind cannot really touch an element’; v 26, 51v4 *(ttatva)tu hīrṣṭāyā hajvatattātā ku ṣṭi*, =Z 8·45 *ttatvatu* (BS *tatvataḥ*) *hārṣṭāyā hajvattātā ku ṣṭe* ‘really (dyadic) where is

hālṣti ‘spear’, later *hṣtā*, *huṣtā*, Z 4·60 *tṛṣṭula kādare hālṣtā bādāra ātana u cakra* ‘tridents, swords, spears, axes, missiles, discuses’ (BS *triṣṭula-*, *cakra-*); Z 24·410 *burjsā hālṣtinu mātā* ‘great flashing of spears’; III 63·137 *haiṣtā hīvī nauhā: jsa* ‘with point of spear’; Manj. 231 *tṛeṣṭule kādare hūṣta* ‘tridents, swords, spears’; IV 21·3 *huṣtā* ‘spears’; IV 24v2–7 *hṣtā*. Parallel Tokhara A 264r1 *cākkri tomāri śaktiñ tris(ūli bhi)ṇḍipālyi kāreñ* five BS lws with *kāre* ‘sword’. From base *ṛṣti-*, *hālṣti* replacing *-ṛṣt-* by *-lṣt-* (*ṣ* > *ṣ*), like *palṣti* ‘back’ from **prṣti-*, to Av. *arṣti*, *ārṣtya*, O.Pers. (*a*)*ṛṣti-*, *ārṣtika-*, Armen. lw *aṣteay*, gen. sing. *aṣṭēi*, Chorasmian *’šc* (*c* = *ts*), Zor.P. *arṣt*, glossed by *nēzak* ‘spear’, *aṣtr*, *arṣtr*, N.Pers. *xišt*, Oss. D. *arcā*, I. *arc*, *ārcytā*; O.Ind. *ṛṣti-*, Pali *iṭṭhi*-Prakrit *riṭṭhi-* ‘sword’, Hindī *iṭhi* ‘spear’, *riṭh* ‘sword’. IE Pok. 335 O.Ind. *ṛṣāti* ‘thrust, pierce’, *ṛṣti-* ‘spear’, Lit. *erškētis* ‘thorny plant’.

hivāma- ‘own’, K 59, 34r2–3 *hivāmye phara jsa* ‘in his own language’, parallel Pali *sakāya niruttiyā*. For *-ām-*, note also O.Ind. *svāmīn-* ‘owner’. The full text is quoted s.v. *bārayś-* 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 biśṣu nā anuvarttāte balysānā bajāṣṣā* ‘they hear their own language, actually their own words (BS *saṃlāpa-*), 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 *paramāṇava hāvya* ‘own atoms’ (BS *parama-aṇu-*); v 113, 35r7 *hīvī kṣīrā* ‘own land’, BS *sarva-viṣaya-* (but *hīvī*=BS *sva-*); K 42·120 *hīya ysāta śaṃdā* ‘his own land of birth’; v 110, 32r5 *hīvīna kṣīrna* ‘from his own land’, BS *sva-viṣaya-*; v 110, 32r4 *hīviṇa kṣīra* ‘in his own land’, BS *sva-viṣaya-gata-*; v 118, 67r3 *hīvyau y(s)anyau* ‘with his own folk’, BS *sva-janaiḥ*, v 111, 33v1 *hīvyo hīvyo kṣīrañuog* ‘in each their own countries’, BS *sveṣu sveṣu viṣayeṣu*; Z 5·7 *hīvī uysgrute tcārma* ‘he scratched his own skin’; Sid. 139r2 *hva hva dūṣā hīyā hīyā arvānām gām āstaṃna (-ānām for -īnām)* ‘of each doṣa-state, of each its own collection of medicaments’, Tib. *nad-gzi* (basis of disease) *so-sohi sman-gyi sde-čan rnamś-kyis*; K 147·37 *harbaisa hīye nū byeha paryara pārautte* ‘may you all be pleased to rest each according to his own place’; loc. sing. *hiña*, K 53·10·10 *hiña aysmya* ‘in his own mind’; K 39·156 *hiñya kṣī(ra)* ‘in his own land’; K 35·82 *hiñā ysīrāṣṭā* ‘to his own heart’; v 383·028 *ṣā pāñā-galā āsarī babudā hīvī* ‘this water-jar (=BS *pāñiya-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 jasta-bavinūā* ‘in each their own *deva*-god’s abodes’ (BS *bhavana-*); with suffixed pronoun *-ūṃ*, K 10, Ab3 *hīvyatūṃ mista mulysdā* ‘their own, great favour’ (lost context); oblique, Z 5·75 *hāvāñe saññe jsa*, =Manj. 232 *hīya saña* ‘with one’s own plan’; v 133, 24a *hīviñe hvete jsa* ‘with one’s own force (*hautā-*)’; v 155, 22a *hīviña 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 *hāvyaṛe* ‘appropriate’, v 108, 30r4 *hīvyāte*, BS *parigrahaṃ kuryāt*; v 112, 34v4 *hīvyāmata*, BS *parigraha-*, K 75·16 *divyau hīyañe hame*, =K 76·214 *divyau hīvyāñe hime* ‘he becomes owned by the *devatā*-deities’; K 141·1023 *hīvyāñāme kiṇa* ‘for protection’, Tib. *yonsu bzun-ba* (=Mahāvīyut-patti 9230 *parigrhīta*); K 140·978 *hīvyāñe*, Tib. *yonsu bskyan-ba* ‘(protect)’; K 108·299 *ttyau 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 *hīyauṣca-pāskāla* ‘having form at will’, BS *kāma-rūpiṇaḥ*; Z 3·133 *hāvyausca*, Manj. 183 *hīvyauṣtau*; Manj. 180 *hīvyāṣta*; K 56, 22r2 *hīvyāṣta* (broken, but rather *ṣta* than *ṣtha*); K 9, 43r4 *hīvyauṣkyā*; III 25, 25b1 *hīvyātca pamāka hāmā* ‘desire becomes the measure’, BS *sā eva apāramitā*; adjective, Z 22·156 *cā nā ni hīvyākā ttā nāste rrundā pājiñuog ttuvīdā* ‘who, not an appropriator, takes them, he conveys into the king’s treasures’, also *hīvāma-* ‘one’s own’, see above, K 59, 34r2 *hivāmye phara jsa dā uysdāse* ‘he teaches the *dharma*-doctrine in (each) his own language’, the allusion to the *nirukti-*, each different dialect, Pali *sakāya niruttiyā*. With negative, K 154·41–2 *ahiye 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 anhavaēi-byā-ča* ‘one’s own...alien’, Zor.P. gloss *xvēš*...*axvēš*. For the use of *hīvī* with genitive see also Sogd. Chr. *xšwny xypṭ m’t* ‘mother of the king’; the corresponding Kroraina Prakrit has *tanuwaḡa*, BS *santaka-*, *santikā*. From *hva-* with compound **hva-paṭya-* > *hāvya-*, Tumšūq Saka *hawya-*, to Av. *xvaēpaiṭya-*, *xvāpaiṭya-*, O.Pers. (*h*)*uvāpaiṣiya-*, Sogd. Bud. *γypδ*, *γypδ’w’nt*, Man. *xypδ*, *xypδδ*, *xypδ’wnd*, Chr. *xypṭ*, Yavn. *xep*, *xap*, *wxap*, *xē* ‘own’, M.Parth.T. *wxybyh*, *wxybyy-z’dg* ‘own-born’, M.Pers.T. *xwybš*, *xwysš*, 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 *xupaḭ*, *xubaḭ*; *xu* ‘one’s own’; Rōšānī *xubaḭ*, *xu*, *xo*, Yidya *xoy*, *xwoi*, *xāy*, Sanglēči *xē*, Yazg. *xī* ‘oneself; one’s own’, Waxī *xū*, Sarikolī *xubaḭ* ‘oneself’, *xubaḭ xī* ‘his own’, *xīn*, *xūn* (oblique to *xubaḭ*). 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. *savęs* ‘of himself’, *sāvas* ‘own’, O.Slav. *svojī* ‘own’.

hiṣā ‘uneven places (?)’, II 37, 12b7 *ysāḡadattā hiṣvā paḍi parya jaṣṭi āskūryām hiṣā pyāhaitta* ‘order Ysāḡadatta to clear the road in the uneven parts: with the men of Āskūra beat down the uneven parts’, SDTV 39. Note II 33, 3b3 <*pam*>*dā khunā ṣṭe* ‘there is a hole in the road’. Possibly **haizya-* ‘rising’ to *haiz-*, see above *hīys-*, and *hārūška-*.

hiśśana- ‘iron’, Z 274·43 *ṣṣai hiśśanā khastu ne yīndā* ‘even iron cannot injure’; Sid. 13v2 *hiṣaṃ*, BS *ayas-*, Tib. *lčags*; Sid. 152v4 *hiṣa*; IV 56a2 *ṣau kiṇā hiṣaṃ* ‘one *kin*-weight of iron’ (Chinese *kin* ‘600 grammes’, K 385·1 *kin* < *kiṇ*); IV 66b1 *hiṣaṃ haura 3 kiṇa* ‘give iron, 3 *kin*-weight’; with *-aka-*, Sid. 102v2 *hiśinakā jsa* ‘with iron (tool)’, Tib. *lčags-kyis*; adjective, Sid. 146v2 *hiśanya*

bājinaña ‘in an iron vessel’, BS *āyase*...*pātre*, Tib. *lčags*...*kyi snod-du*; Sid. 146v2–3 *hiśanije ā vā sāvimje bajsīha haṃdrri vya* ‘in an iron or copper mortar’, BS *āyase tāṃra-pātre vā*, Tib. *zans-sam lčags-kyi gtun-gyi nan-du*; III 71·151 *saṃgā hiṣaṃ ttralau sā* ‘stone, iron, tin, copper’; III 18·34 *u hiṣā āṣkā, jarā biṃdā* ‘and iron tears, upon the liver’, where ‘iron tears’ may correspond to O.Ind. *ayo-rasa-* ‘iron rust’; III 91·210 *hiṣā hīyā rranūṣkā* ‘iron scrapings’; v 268, 47a7 *hiṣaṃ adārye kēyāse vīra* ‘iron on the other side’; v 268, 47a2 *hiśanije ṣau*|| ‘one iron (vessel?)’; K 144, 2r3 *hiśanvā giṣvā bañāmai byaihai* ‘he suffered binding in iron bonds’; v 125, 10a4 *ṣau hiśanai pharhyau* ‘one iron pot’. From **aṣṭanya-*, Waxī *išn*, *yīšn*; Av. dialectal *haosafnaēna-* ‘made of iron’. **auspana-* from **auṣṭana-*, Sogd. Bud. adjective, *’spn’yn’y*, fem. *’spn’ynč*, Man. *’spnyn(y)*, Chr. *’spnrynč*, *sfnyg*, Chorasmian *aspanī*, M.Parth.T. *’swn* **āsvana-*; M.Pers.T. *’hwn*, Zor.P. *āsen* (‘syn), N.Pers. *āhan*, Balōči *āsīn*, Oss. Dī. *āfsān*, adjective and noun *āfsājnag* ‘iron; of iron’, D. *āfsājnaggun*, I. *āfsājnagdžyn* ‘made of iron’, Pašto *ōspana*, *ōspīna*, Sanglēči *āṣpōn*, Šuynī *siṭin*, Xūfī *siṭun*, Sarikolī *siṭin*, *spin*, Yidya *rispēn*, Munjānī *yūspēn*, *yisṭēn*. From **aṣṭana-*, IE (*a*)*kuano-*, to Greek κύανος ‘dark, dark-blue’, in contrast to red copper, bronze, see cognates s.v. *svamḍum*. For *a-* note also O.Persian in Greek σιδηρεος ἄκινάκης, Sogd. Bud. *kyn’k* ‘knife, sword’ (this base *kī-* is traced in O.Ind. Vedic *kināśa-* ‘ploughman’, BS *cimara-* ‘iron’, see TPS 1935, 67–9).

hiśśāḡai ‘kinsman’, Z 5·2 *pamjsa naḡaune hiśśāḡai pūra kamsa-dāysna biśṣā ṣṣūra jsatāndā* ‘the five (Pāṇḍava) heroes killed all the bold sons of the kinsman with *Kamśa-dāsa*’; Z 24·449 *ysanyau hiśśāḡyau hayūnyau jsa* ‘with relatives, kinsmen, friends’; abstract, III 134a5 *avāṣkālsto hiśādoṣtu dārysde* ‘he maintains undivided kinship’; adjective, v 98, 1r4 *hiśśīdaustīnau aysmū yande* ‘he practises the friendly mind’, gloss to BS *maitra* (ibid. 1r3), hence parallel to BS *maitrā-citta*. From *hī-* < **hvai-* ‘own’ (Av. *xvaē-*) and possibly **sarta-* ‘union’ to base *sar-* ‘join, unite’, Av. *sar-* ‘union’, Oss. *-sār* in Oss. D. *iwonāx-sar* ‘band of youths’; I. *gūppry-sartā* ‘groups of sons of the House’; O.Ind. Vedic *yuga-śaram* (dyadic compound), Pašto *sara* ‘together with’, *sara kṣəl* ‘to associate with’. IE Pok. 582 *ker-* ‘mix’, O.Ind. *śrāyati* ‘cooks’, *śrīṇāti* ‘mixes, cooks’, Greek κερ-, κίρνημι ‘mix’, κρᾶτός, O.Engl. *hrēran* ‘to stir’. See *sairkha-* and Armen. *sah* s.v. *spātā-*.

hiṃṣīne ‘may I give’, K 154·39 *carā (au)rga hiṃṣīne (-im-=-ai-)* ‘may I give a lamp with reverence’, see *hatīś-*, *haiśś-* ‘give, send’.

hiṣīme ‘teat’, only Sid. 102r5 *gēihye hiṣīme* ‘cow’s teat’, BS *go-stana-*, Tib. *bahi nu-sor* (*nu* ‘breast’, *sor* ‘finger’). From base *hai-* with increment *haiz-* whence *haizy-* > *hiṣ-* and suffix *-amā-*, beside *hai-k-* ‘to pour out’ (see *hiya-*, *hāste*) to IE Pok. 893 *seikʷ-*, 894 *sei-p-*, *sei-b-* ‘filter, sift, sip’ to Pok. 889 *sē(i)-* ‘sift’.

hiṣṡu ‘lack of appetite’ Sid. 11v5 *hiṣṡu*, BS *aruci-*, Tib. *yi-ga hčhus-pa*; Sid. 13v5 *phāhā u hiṣṡu* ‘ejection and loss of appetite’, BS *aruci-cchardi-*, Tib. *lud-pa dan yi-ga hčhus-pa dan*; Sid. 12r1 *hiṣṡau bāmaq* ‘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 *-azi-* > *-iž-*, to Sogd. Bud. *ṣβ’β* ‘taste’, *ṣβ’β*, verbal *ṣβ’βt* ‘he tastes’, = *ṣβ’βt*. To IE Pok. 399 *geu-ḡu-*, and *geu-s-* ‘to taste’, O.Ind. *joṣ-* *juṣ-*, Av. *zaoš-*, see *jūh-* above. A variant is Sid. 134r4 *hausṡu-v-ī hame* ‘he has loss of appetite’, Tib. *yi-ga hčhus-pa dan*. See also *ṣu-* > *zb*, M.Parth.T. *ṣdyzb’d* ‘chased away’, M.Pers.T. *ṣdyz-*, *ṣdyyz-* (**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’.

hiṣce ‘coming’, v 222·22·2 *hiṣce gvaṣcye* ‘coming, parting’. To base *hīs-*.

hiṣcā ‘comes, reaches’, Sid. 149v5 *khu hā aurmaysdām hīye ḡāya-ṃ ni hiṣcā* ‘when the ray of the sun does not reach it’, Tib. (differt) *grib-mar bskams-pas* (*grib-ma* ‘shade’); = *hiṣtā* 3 sing. to *hīs-* ‘come’.

hiṣa- ‘filth’, Z 2·44 *cile varata baysgu mudñi haṃtsa hiṣyo jsa ggaḡāre* ‘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 *hiṣūška* ‘dust’ below, from *haik-*: *hik-* ‘be dry’.

hiṣtāte ‘he sent’, Z 23·144–5 *ṣśakrā hā kūṣde hiṣtāte samudur hiṣtāte nāga kūṣde u biśṣā 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 ṣi* ‘send envoy’ (K 381·2; 885·1). From *hiṣt-* (*t-* present) with *-āta-* participle (see *huṣṣāta-* ‘grown’, *gaisātta-* ‘returned’), to base *aiṣ-*: *iṣ-* ‘to send’, as M.Pers.T. *pryst-* **frēst-* ‘to send’, participle *pryst’d* **frēstād*, N.Pers. *firistad*, *firistād* ‘send’. Hence **fra-iṣ-t-* ‘to send’, participle **fra-iṣt-āta-*. See also *hiṣte* ‘he sent’. To Av. *aēš-*, *iša-*, *išta-*, O.Pers. *aiṣ-*, *frāṣayam*; M.Parth.T. *fryštīg* ‘sent; messenger’, and *’fryštīg*, M.Pers.T. *prystīg*, N.Pers. *firištah*. IE Pok. 299 *eis-* ‘move fast’, O.Ind. *iṣṇāti*, *iṣyati* ‘hasten, drive’, *éṣati* ‘glides’, Greek ἰαρός, ἱερός ‘powerful’ οἶμα ‘attack’, Lat. *ira* (**eisā-*) ‘anger’; to *ois-*, O.Engl. *of-ost*, O.Saxon *oð-ast* ‘haste’.

hiṣte ‘he sent’, Z 5·33 *āmācu hā haḡu hiṣte* ‘he sent the *amātya*-minister as messenger’; Z 24·260 *mārā hā hiṣte dutarā irate dāste* ‘Māra-demon sent there his crafty clever daughters’. From **fra-išta-* ‘sent forward’ see s.v. *hiṣtāte* ‘he sent’.

hiṣṣtai ‘he studied, learnt’, II 3·37–8 *abidarma yāmga-śāstrra hiṣṣtai yāmga-sthauna ttu tta bauttai sa khu hīya nāma* ‘he studied the *abhidharma* (‘philosophy’), the *yoga-śāstra*, the *yoga-sihāna*, 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 *hiṣṣtai* seems the more original reading; the eight *prakaraṇas* are named II 3·39 *prrakaraṇa haṣṭi* and this may have introduced *haṣṭa* ‘eight’. But *haṣṭa*

might be a variant for *hīṣṭtai* ‘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, αἶνμι ‘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-* > *hīṣṭa-* (-ṣṣ- to separate the word from *hīṣṭa-* ‘sent’) and possibly **hīṣṭa-* > *haṣṭa-* in the variant *haṣṭa* for **hāṣṭe*.

hr̥ṣṭā ‘eighty’, Manj. 310 *arvyaṃ jsa gviha rru āsta hīṣṭā pyaucai vahaiṣṭi 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*.

hīs- ‘come, go’, participle *āta-* (**ā-gata-*); 3 sing. Sid. 133r5 *hīṣṭa*, Tib. *phyin-nas* ‘arrive’; v 246, 13a2 *hīṣi*, BS *nīpatsyati*, =K 97.199 *hīṣiye*; SuvP. 74v3 *gvañña desina hīṣṭā* ‘the teaching enters the ear’, BS *karṇa-puṭe deśanā nīnāḍiṣyati*; Manj. 97–8 *hīsa c(ā)ṣṭa biyseda ma hūna jsa vāṣṭa* ‘he comes to where he awakens from a dream here’; 3 plur. Sid. 20r3 *cu hā pā urmaysdām ḥāyā ni hīṣṃdā* ‘to which (water) the sun’s rays do not come’, BS *sūrya-varjitaṃ*, Tib. *ñi-ma mi mthon-bahi (chu)*; 2 plur. imperative, II 94.34–5 *parau yai khu hīsyarā pūhyai haḍai vari jsāvai* ‘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 hīsaṃdā ṣṭarai* ‘he heard that the messengers are coming’; future, III 139v1 *ku mā hīṣāñu* ‘where is it to be come by me’ = ‘where must I come’, BS *kutra vaṣiṣyāmi*; infinitive, JS 8r4–v1 *pacīḍai dāṣā hīṣā staurā avasta maraṇa-bhayaṭ triṣṭa 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 *hīṣca*, =v 76, 112r6 *hīṣkya* ‘coming’, BS G 37, 73b7–74a1 *abhisamparāyāḥ* ‘future state’; SuvP. 64r1 *hīsci beḍa* ‘in future time’, BS *āgama-kāla-*; Sid. 7v1 *hīscya beḍa*, BS *āgāme*; Manj. 380–1 *vainā paṣṭāme hīscye bvāeme jsa padai paysaida* ‘without arising, coming, by bodhi-knowledge he recognizes the path’; see above *hīṣce*; K 68.214 *hīsa na ṇāpe* (BS *ññāpya-*) *ni vā paṣṭāma gvāna* ‘the future is not found nor origination at all’; with *-styā*, Manj. 249 *paṣṭāma hīstye naiṣṭa* ‘there is no starting, coming’; Manj. 224 *hīstya*; noun **hīsāmatā-*, K 148.65 *satva viṣṭaunara[n]ṇi hīsaume vīra tsīde* ‘may the beings overcome the advance of evil-doing’ (= **viṣ-ūna-karaṇīya-*). With *hais-* III 134.84 *vañña haiṣṭa* ‘now he comes’, BS *adhunā āgacchati*; III 73.189 *haiṣṭa* ‘came’. From **fra-isa-* > **hīs-* > *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-* ‘”yt ‘come’, Yāyn. *tis-* : *taxta-* ‘enter’ **ati-isa-*, **ati-gata-*, Waxī *wis-* : *wiṣṭ* ‘to set (sun)’, Yāyn. *wes-* : *uxta* ‘go out’. IE Pok. 299 *eis-* ‘hasten’, see s.v. *hīṣṭāte*; not IE Pok. 16 *ais-* ‘wish’.

hīsa- ‘greed’, SuvP. 63r4 *hīsāna* ‘through greed’, BS *mātsarya-hetunā*; triadic K 73.32 *hīsa hagavāma lāba* (BS *lobha-*); Z 12.65 *ysurre jsa o hīsañi ḍiḍete ku butte*

‘when he knows the evil from anger or from greed’. Not ‘desire’, but a pejorative word, hence possibly from **ixś-* > *is-* with prothetic *h-*, connected with Oss. D. *xicā*, I. *-xic* (in *āmxic* D. *āmxicā* ‘propensity’) ‘lust, jealousy, seduction’ from **ixčā-*, 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. *aihtron* ‘to beg, long for’.

hīsūṣka- ‘dust, powder’, SuvP. 72v3 *peṣārā buṣaññā jīmāne, hīsūṣki vāsta u spyē* ‘garlands, perfumes, unguents, powders, garments and flowers’, BS *gandhaṃ ca mālyam ca vilepanam ca vāsam ca cūrnam kusumam vicitram*; Sid. 150v5 *hīṣam hīya hīsūṣka* ‘powder of iron’, BS *ayaṣ-cūrṇa-*, Tib. *lčags-kyi phye-ma*; Sid. 152v4 *hīsa hīya hīsūṣka* BS *ayo-rajah*, Tib. *lčags-kyi phye-ma*; Sid. 150r1 *śā hīya hīsūṣka* ‘powder of copper’, BS *tāmram*, Tib. *zans rnams*; Sid. 106r3–4 *hīṣam hīye hīsūṣki jsa caṃdam ham-bādā arve daṃdā hā hīsūṣka tcerai* ‘with powder of iron, sandal, at the same time medicaments so much must be made powder’, BS *loha-cūrnam, loha-rajah*, Tib. *lčags-kyi phye-ma, sman de-rnams spyir bsdoms-pahi chaḍ dan*; Manj. 426 *hīsūṣka cadaniṣe* ‘sandal powder’. From **hix-ś-* base *haik-* : *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 zqm haēcāyāt* ‘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 *seikʷ-* ‘be dry, become dry’ (beside *seikʷ* ‘pour out’), Lat. *siccus* ‘dry’.

hāste ‘he wets, he sprinkles’, Z 14.79 *hamī raysā ūce ttuto śśando hāste* ‘its whole water liquid (BS *rasa-*) sprinkles the earth’; preterite, K 29.204 *tī khva ja hīyā utca ttyau 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 *haik-* : *hik-* ‘pour out’, with *hāste* < **hičatai*, to Av. *haēk-* : *hik-*, Zor.P. *āṣinčitan, paṣṣinčīṣn, āṣit*, N.Pers. *paṣanḡidan* ‘be sprinkled’, Sogd. Bud. *pr ”ṣytčh ”ph* ‘by running water’, Man. *pṣyt-ḍ’rm* ‘I poured out’, Chr. *pṣyty bwtqn* ‘was poured’, *pṣynčn* ‘pourer’, Gazī *enḡue* ‘he pours’. See also *āṣṣimḡyā-* ‘pool’. IE Pok. 893 *seikʷ-* ‘to pour’, O.Ind. *sécate, sincati, siktā-*, *seka-*, Greek ικαίνω ‘I wet’, Lat. *siāre* ‘urinate’, OHG *sihan*, O.Engl. *siġan* ‘drip’. See also *hiysga*.

hīhā ‘fastening’, Sid. 137r4 *hīhā jsa strīṣāññāṇā* ‘to be tightened with a band’, Tib. *hkhyeg-du bčug-pa* ‘(bind)’. See *hīhā* ‘dam’.

hīhā ‘dam, sluice’, IV 11.3–4 *khu utca (hīmā)te nā hīhina hamḃīdi* ‘if there is water, the channel is filled with a dam’; IV 11.8 *khu nā hīhina ni hamḃīdi* ‘so that the channel is not filled with a dam’. From base *hai-* : *hi-* ‘to bind’, see above *hīyaa-* ‘bound’.

hīha dāṃmā ‘hearth-smoke, soot’, Sid. 147r2; Sid. 122r1 *hīhā daumā*, BS *dhūma-*, Tib. *khyim-gyi du-ba* ‘house smoke’; also Sid. 147r4 *pīha dāṃmā*, Tib. *dud-pa* ‘smoke’, parallel to Waxī *kat-ḍit* ‘roof-smoke, soot.’ Two words: *hīha-* < **aiθa-* < **aida-* to base *aid-* ‘to burn’,

Greek αἶθας ‘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, iddhā-*, *indhana-*, Greek αἶθω.

hu- ‘good’ prefix, SuvO. 53v4 *ttye śā bāsa hugyastu gyehāñña ysāñāhāñu* ‘her house must be clean’ (dyadic), BS *sva-grhaṃ suśodhayitavyam susnātavyam*, 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-*, *hūnaṣpaṣṭa-*, *hunāta-*, *hunūṣṭhura*, *hubasta-*, *hubārūñāndei*, *hubuṣṣānaa-*, *hubyauda-*, *huyuda-*, *havyuda-*, *huysānautta-*, *huysirra-*, *huraṣṭa-*, *hurittara-*, *huwatciṣṭa-*, *huwathāta-*, *huvadāta-*, *huwāysāñña-*, *huvarausta-*, *huvasva-*, *huwāysana-*, *huvistāta-*, *huṣṣīya-*, *huṣṣṭa-*, *huṣīya-*, *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- (ὕγις ‘healthy’), Celtic Gaul. *su-*, O.Ir. *su-*, *so-*, Welsh *hy-*, Lit. *su* (*sudrūs* ‘luxuriant’ plants). IE Pok. 342 *esu-*, Hittite *aššu-*, Greek ἔϋς.

hū ‘there’, III 50.50–1 *hū pañe sarvañña baysa vasva karvīnā paṣa khu ye ttyā baysau biṣa-m pajsā ida paṣa jsa hatsa* ‘there of every omniscient Buddha (is) the pure surrounding assembly (BS *pariṣad*) so that of these Buddhas all of them are strong with an assembly’ (BS *pariṣad*); III 76.255 *hū ttamḍi pūñña tsīmḍa 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 *hvī rū jsa*, =K 32.36 *hvī rūnā*; K 27.154 *hūṭ ysaira sthūda* ‘the human heart is tough’, =K 19.232 *hvī ysaira sthūda*, =K 36.98–9 *hvī ysairi styūda*. See *hḡīya-*.

hū- ‘both’, see *hū-dva*.

hū ‘asleep, sleeping’, from *hūta-*, K 45.17 *khu ṣi naḍa hū yūḍe u ṣyāmṣavai 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 **hūṣ-*, v 336, 35r2 *ce va hautta mahāsamudrā hū* ‘who could make the great sea dry?’, BS G 37, 32a2 *yaḥ śakmyād eka-pāñi-talena mahā-samudraṃ śoṣayituṃ* ‘(with one palm)’. From base *haus-* : *huṣ-* see *huṣka-*, *huṣṭi*, *huṣṭa-*.

huga- ‘soft’, see *hulga-*, *hauḡa*.

hugyasta- ‘well-cleaned’, SuvO. 53v4 *bāsa hugyastu gye-hāñña* ‘the house is to be well cleaned’, BS *grhaṃ suśodhayitavyam*. See *gyeh-*.

hugvāna ‘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*, Palī *dhāresi*; Chinese text has ‘Śakra carries the *cāmari* (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. Dhyāna 222 *’vwyh 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. *ḡta-*), with *hūjāte* < **haučaya-*, but **fra-uč-* 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, 4v1 *cvai nāma hvāñi*. See *hvan-* : *hvata-*, *hvāñ-*, *hvanaa-*.

hūña ‘in sleep, in a dream’, see *hūna-*.

huña ‘blood’, see *hūnā*.

hūñinaa- ‘containing blood’, Sid. 20v1 *cu buysṭñā ṣvīdā ṣe hūñinēm* (-eṃ = -ai) *aviysārā* (BS *atisāra-*) *jinākā* ‘what is (= as to) goat’s milk, that checks dysentery with blood’, Tib. *rahi ho-mas ni khrag-čhad sel-zim*. See s.v. *hūnā*.

hūṃjīnaa- ‘sanguineous’, Z 24.399 *hūjīmnai bārā nuṣṭhuru ttīyā vabeḍā* ‘a blood rain then rains savagely down’; Z 24.397 *ttye pūrāysaiye baṭhāna hamtsa balondā maharam-ggā pātḡñyau hūṃjīnā yā dasta* ‘his son is born together with cuirass, powerful, athletic, with powers, his hands containing blood’; K 35.91 *hūjīmnai maistā tcā paḍimāññā* ‘a large pool of blood must be made’, =K 27.146–7 *hūjīne tcā paḍimauñña* (=K 19.223), parallel Divyāvadāna 448.11–13 *puṣkariṇī...kartavyā...rudhireṇa pūrayita-vyā*; I 189, 108v3 *hūjīja arja* ‘sanguineous piles’ (BS *arśah-*), BS *rakta-arśas-*; I 147, 57v3 *hūjīnāvai khaurga* ‘sanguineous spittle’, BS *rakta-niṣṭhivana-*; Manj. 31 *hvaijīnau yadrrā ḡhāna* ‘by help of frames of blood’ (BS *yantra-*).

hūṃjuḍa ‘blood-covered’, Sid. 12r3 *hūṃjuḍā phāhā* ‘ejection of blood’, BS *pitta-asra-*, Tib. *khrag lud-pahi nad*; Sid. 101r4 *hūṃjuḍa arrja hīya, pajsākyām arve* ‘of piles with blood, medicaments of things to be boiled’, BS *srāvaṇa-rakta-*...*pācanāḥ*, Tib. *khrag-nad-kyi ḡzan-brum-čan-la chos-par byed-pahi sman*; see *hūnā* and second component *-ūḍa* in *bḡ-vuḍa*, *pīrūḍa-*, *sagūḍa-*, see *vūḍa-*.

hūḍa- ‘given’, participle to *haur-*, from **fra-byta-*.

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 *kyeṣā*, *hūlaihā:hame* ‘the Turkish (*kis*) quiver is *hūlaihā:*’; II 81.168 *kapāḡ:kā*, *hūlaihā:hivī tturakā hime* ‘the Turkish *qapṡaq* is the mouth of the quiver’. In II 72.4 the context is *rījī-jūṃ hūlyega 30-chā* ‘a *rījī*-coloured cover, thirty feet’; II 9.148 *ṣvīvī hūḍaiga pasta hūḍai śā* ‘he ordered to give one handkerchief covering’, with Chinese *suei* < *śivāi* (K 113.8); III 102.48–9 *āṣkyau jsa habaḍai hūḍaiga śu-kyaina* ‘a covering filled with tears, a handkerchief’, with Chinese *ṣou-kin* < *śiau-kien* (K 895; 384). The form may be Saka, see the similar word Yidya *wulyeyo* ‘a small shrub’, Waxi *yurṡa*. 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. *nyūḍ-* (**nivart-*); for the *-aiha-*, note also *thaura-caiha-* above; in the text III 81.174 the word *ttāḍai* ‘fore-head’ is for **tālai* as a dialectal Saka word, see s.v. *ttāra-*.

hūta- ‘asleep’, participle to *hūs-*, later *hū*.

hutāṣṭa- ‘well-thought’, Z 22.277 *hutāṣṭe ḡamate ḡgita* (2 plur.) ‘think well-thought thoughts’; v 83, 9v2

< *a* > *hutāṣṭa* ‘inconceivable’, translation E. Lamotte, Śūramgama-samādhi, 225 ‘inconceivable’ (= BS *acintya* -). **huto** ‘part of a horse’s body’ where there are whorls of hair (*isā*-, BS *āvarta*-), *huto vīri ggālserai 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. *sákthi*-, *khayati* ‘limps’, Greek σκάζω ‘limp’, O.Norse *skakkr* ‘limping’, O.Engl. *scanca* ‘shank’.

hūttarya ‘easily crossed (?)’, Manj. 108 (*jaḍī*...) *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 *-īra*-, or secondary contact **tarita*-. See s.v. *ttinu* 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 *tathāgataḥ*, Tib. *de-bz’in gśegs-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 *dvāvara-dīrsa hudihuna 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 *vamalakīrtita 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 *aśigrīva hūdahā* ‘Aśvagrīva, fine man’; v 140, 88a4 *hudahe ba* (<ly>(<s>)a ‘the great man, the Buddha’ (possibly for BS *mahāsattva*-). 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 škīmā* <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*, *dvyā*- 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-dvyā* ‘in both hands’; Sid. 143r4 *mista u vilaka hau-dvī* ‘great and small, both’, Tib. *che-chum gñis*, Sid. 122r4 *hām-dva dva bhāga* ‘both two portions’ (BS *bhāga*-), Tib. *cha gñis-kyis*. From dyadic *ubhā* and *duvā*, with *hū*- from (*h*)*uvā*, to Av. *uba*-, *uva*-, *uua* (medial *v*=*uu*), *ava*-, *va*- (glossed by Zor.P. *harv* 2), Sogd. Bud. *wḡywo* **ubayam* (O.Ind. *ubhaya*-), Munjāni *avelyi*, *ṣvelyi*, *ābeli*, *abeli* (**ubaya-dva*-); Šuynī *varθ* (*v*<*b*-), Sarikolī *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*, *bajōps*, O.Engl. *bā*, *ḡā* ‘both’, OHG *beide*, *bēde*, Tokhara A *āmpi*, *āmpē*, B *antapi*, *āntpi*. See also below *hvā-daštā* ‘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 *nidrā*, Tib. *gñid*, loc. sing. Z 3·137 *hūñā* ‘in a dream’, inst. sing. Z 4·72 *hūnāna*; v 101b5 *biysāndye hūnāna* ‘of one awakened from sleep’; Manj. 97 *khū hūñā detta ttāja* ‘when he sees a river in a dream’; K 111r1 *kye ttu hūñā daiyā* ‘who might see it in a dream’; Manj. 255 *hūna-nermyena* (BS *nirmita*-) *hamaga āttama hīvyārai* ‘they appropriate the self as a dream-created thing’; Manj. 372 *hūñā māñada* ‘as in a dream’, 323 *hūñā 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 *nidrā āgatā svapāmi*; Manj. 171 *jaḍ(ī)nai hūna jsa bitcapha* ‘troubled by dream from ignorance’, = Manj. 14 *jaḍinai hūnana bitcapha*; K 150·16 *hūñā vīṣynā* ‘bad dream’, K 59, 31v4–32r1 *cu burai hūni ālambana dṛiṃṣṭīye* (-*iṃ*- = -*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 *marici*-); = Manj. 184 *hvana māñada mīrece*; K 137·893 *asedyē hūnā uysdvyāmcīñā* ‘destroying evil dreaming’ (BS *asiddha*-), parallel BS *duṣvapta-nāṣani*; SuvP. 75v2 *ekarāttri-deśīñi vī hūnā* ‘the chapter of the dream in the teaching (BS *deśanā*) of one night (BS *eka-rātri*)’, = BS *deśanā-parivarta*-; K 111r5 *rūvu hūsandā śśānye pātco hūñā dāte* ‘a form, while lying asleep, then he saw in a dream’; K 113·386 *hūñā rūva* (BS *rūpa*-) *vaicaittra* ‘various forms in a dream’; Manj. 174 *hvlaiñā* (for *hūñā*) = Z 5·61 *hūñā* ‘in a dream’; Manj. 195 *cu hūñā cu ra js(ā) ūeṣa* ‘(woman) who is dreaming who also is awake’ with adjectival *hūñāa*-; with *-aka*- suffix, K 35·87 *hūñiki dye* ‘he saw a dream’, = K 26·141 *hūna dyai* = K 18·215 *huñā 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. *γωβνω*, *γωβny*, Man. *xvḡnyy*, Yāyn. *xūmn*, *xūxn*; M.Parth.T. *xwmr*, M.Pers.T. *xwmn*, *xwmr*, Zor.P. *xwmn*, Pahlavī Psalter *hwmmry* ‘sleepless’, Yidya *xūbun*, Sanglēcī *xūdm*, Šuynī *xūdm*, Parāči *xōm*, Waxī *yīnōt*, *yūnūk*. IE Pok. 1048–9 *śuep*- ‘to sleep’, O.Ind. *svāpna*-, Greek ὕπνος, Lat. *somnus*, Celtic O.Ír. *sūan*, Welsh *hun*, O.Norse *svefn*, O.Engl. *swefn*, Lit. *sāpnas*, Tokhara B *ṣpān*, A *ṣpām*, Hittite *suppariṭa*- ‘to sleep’.

hūnā ‘blood’, *-i*- stem, Z 20·54 *nāhune ggūne tcāra pī hūnā mājsā māstai āške hvī aśsucā* (BS *aśuci*-) *biysma bile* ‘nails, hairs, fat, fatness, blood, marrow, brain, tears, human filth (faeces), urine, intestines’; acc. sing. Z 24·412 *śśandā nā khāṣāte haṃjsaṣṭāna hūñu* ‘the earth drinks their blood purposefully’; gen. sing. Z 13·99 *dyānāhāre divate indī kye vīna āstai hūñe* ‘they are *devatā*-deities consuming meditation (BS *dhyāna*-, *āhāra*-) who are without

bones, blood’; inst. sing. Z 5·8 *hivīñe 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 *bīma hūñāna vasūje* ‘it cleanses blood due to wind’; III 93·264 *hūñā* ‘in blood’; K 144, 2r4 *ysīrājā hūñā khāṣīdā* ‘they drink the heart’s blood’; Manj. 130 *kaga hūñā āstai thiya* ‘he drew out skin, blood, bones’; Manj. 287 *bada huñā vīna* ‘bonds without blood’ (as an impossibility). The oblique *hūñu*, *hūñe* became the nom. singular beside *hūnā*. Adjectives see above *hūñāna*-, *hūñjīna*-, *hūñjuda*-, *huñāda*- (?), *hvaijīna*-, perhaps also *cau-hna*. From **vahuni*-, Av. *vohuna*-, Sogd. Bud. *γωρνω*, *γωρν*’y, *ωγρν*y, Yāyn. *waxin*, *waxn*, M.Pers.T. adjective *xwnyn*, M.Parth.T. *gwxn*, Zor.P. *xōn*, N.Pers. *xūn*, Balōči *hōn*, *hūn*, Parāči *wīna*, *hūn*, Orm. *in*, Yidya *ino*, Sanglēcī *wēn*, Waxī *wūxen*, Sīvandī *fin*, Yazg. *ṣ°an* (*ṣwan*). IE Pok. 1172 *ues*-, Av. *vanhutāt*- ‘blood’, *vanhuθwa*- ‘letting of blood’, *vohuna*- ‘blood’ to O.Ind. *vāsā*, *vasā* ‘fat’ to base IE Pok. 1171 *ues*- ‘wet’, OHG *uasal* ‘rain’, O.Engl. *wōs* ‘ooze’.

hūnaṣpauṣṭa ‘well-arrayed’, III 105·14, see *naṣpuṣṭa*-.

hunāta ‘well-held, guarded’, v 84, 25v2 *hunāta nā śāraṅgāre* ‘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 habada pyaṣṭa-likya khadīrakya ṣe* ‘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-jñāninai ttāva jsa* ‘with crown of *nirvikalpa-jñāna* (non-imaginative knowledge) well-bound on’; II 75·59 *bastā hūbastā hvaramḍai ṇauysirā grathā* ‘the fitting intimate knot bound (and) well-bound’.

hubārūñandei ‘well-shining’, v 85, 6v1 *hubārūñandei puññeina*, translation E. Lamotte, 228. See *birūñ*-.

hubuśśānaa- ‘well-scented’, SuvO. 5r6 *hubuśśānā prahaune dājsāñā* ‘well-perfumed dress must be worn’, BS *sugandha-vastra-dhāriṇā*, see *buśśānaa*-.

hubyauda- ‘well-got’, K 5, 144r5 *hubyaudā gyasta balysa māvu 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 pijsa kyihāre, humari biysamjāre ttyām ra ttīrā-dāninai 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 *cīngām* *ttirai* = 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(e)so*-, O.Ind. *āmsa*-, 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 (*ttona*-) hands are contrasted with shrivelled, dried hands (*hevira*-) of the corpse. In *huma*- there is thus dyadic relation with *ttona*- ‘fat’, not as conjectured in KT VI 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 *ṣuē*-, *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. Pašto *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. *xumä*, I. *xūm* ‘cultivated land’ could be thought of as ‘soft’ land, rather than connected with **xurmā*- ‘dust’ in Sogd. Bud. *γωrmh*, Man. *xwrm*, *xrwrm*, Sarikolī *xorm* (Shaw, p. 73), as proposed TPS 1945, 34. Yazg. *xūm*, *xūmb*, *xəmbay* (-*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 *sóma*-, the drink of the *yajñā*- ceremony should as the ‘spongy’ plant be traced to this same IE *ṣuē*-, 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 *vṛkṣāsya śākhām aruṇāsya*) causes difficulty, see Mémorial Jean de Menasce, 1974, 374. It is further possible that Sogd. Man. *xwrm*, *xrwrm*, 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. *γωρνω* ‘blood’, s.v. *hūnā*).

huyuda- ‘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 sukaram pramāṇam udgrahātum*, ibid. 11b4 *havyudā*.

huysānautta- ‘well-washed’, III 42b8 (=2) *huysānautti pīrākā paryāñā piḍā* ‘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*

haṃdru huysīrru ‘destroys it as the ignorant the vessel of fine gold’. See *ysīrra-* **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 *nirmi-*) servants who prepare *hurā*-drinks (*hure* with *u* ‘and’) and musts’; II 10.10 *īra u hūra u bēysana*, II 11.23 *īra hīya u haura u bēysana*; II 99.175 *īrā u haurā bēysnā*; ibid. 187 *īra hīyā u haurā u bēysna* ‘ale and mare’s milk and sherbet’, the *hīya* refers to *mvaiśḍa-* ‘gift’ (‘favour’), or could come from *hīya*- < **hixti-* ‘liquid’. To Av. *hurā* ‘exhilarant drink’ glossed in Nirangastān 50a3–5 *dahmō hurqm xvaraiti maḍō aspya.payanhā* ‘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. *śūrā-*, Lit. *sulā* ‘sap’, O.Pruss. *sulo* ‘thick milk’, Ziryen lw *sur*, Vogul *sara*.

hurā ‘thigh’, Sid. 131v1 *hurā*, BS *ūru-*, Tib. *brla* ‘thigh’; Z 20.45 *pālswe ṣṣūñi pātīve rrimā hurā kṣāna* ‘ribs, loins, legs, faeces, thigh, shoulder’; gen. plur. IV 17.13 *hurām*; loc. plur. Sid. 129r1 *hurāvūā*, Tib. *brla*; I 181, 100r1 *hūrā-vvā*; Sid. 131r5 *hurāvūā*; 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 pūheṭitā myāni* ‘a thick scarf is fastened at the waist’. Maitreya’s scarf was a marked feature of his images. For ‘girdle’ BS has *parikara*, Śikṣā-samuccaya 276.3 *parikara-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’.

huraṣṭa- ‘plant name’, Sid. 123r5, BS *puṣkara-*, *poṣkara-*, *pauṣkara*, Tib. *ma-nu*; I 143, 52r1 *hūraṣṭā*, BS *pūṣkara*, III 85.79 *hūraṣṭā*, BS *puṣkara-*, orris root, iris germanica. Possibly *hu-* with *raṣṭa-* to *raxš-* ‘red, dark’, see *rrāsa-*, for *-ta-* to colour name, see *rrusta-* ‘red’, base *raud-*.

hūrāka ‘choice part’, III 100.10 *ttiyau 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 padimā ṣkāja hūrrāgye* ‘without (the factors, BS *saṃskāra-*) he does not make the *saṃskāra*-factors restful’. Possibly from *hu-* ‘well’ and *rāmaka-* fem. *rāmgyā-* to base *ram-* ‘rest’, see s.v. *ram-* ‘rejoice’, with N.Pers. *xurram* ‘happy’.

hurāśña ‘kitchen’, JS 8r3 *bukajā puṣa tsvai, rrumdāña hurāśña* ‘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’, *fāuuāras 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 *vařem* ‘to kindle’, Hittite *uar-* ‘to burn’, trans. *uarnu-*, O.Slav. *variti* ‘to boil’, Russ. *var* ‘seething water’, *variti* ‘to boil’; O.Bulg. *vīrēti* ‘to seethe’, Lit. *vérdū*, *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 *ñāśq bīsa hūrāsani sagai* (space) ‘the humble servant Hūrāsani Sagai’. Other names are preceded by place-names or professional, as V 221.17.2 *sakāñā ṣanīrā* and II 74.40 *ysarrarā kharūṣai* (‘goldsmith’), hence *hūrāsani* could be ‘from Hūrāsana-’ with adjective suffix *-ī*, or ‘in charge of, working in the (or a) kitchen’. See *hūrāśña*.

hūrī ‘servant, youth’, in the story of Kunāla and Tiṣyara-kṣitā, K 42.101 *cu ām vā mara kūṣḍḡi hūrī va hūrī na dirve ttriṇma (-im=-ai-)* ‘who was here as a page in the palace, the youth did not dare to enter’; in lyrics, III 34.4–5 *ma ṣṭā tta tta setta ṣḡ ṣṭā jabvī hūrī*=III 40.5–6 *maṃ ṣṭ(ā) tta tta saittā ṣa ṣṭau jabvī hūrī*, =K 45.11 *maṃ ṣṭā tta tta setta ṣim ṣṭām jabvī hūrī* ‘here indeed it so seems that he is indeed a youth of Jambudvīpa’. From **hurita-* ‘well-grown’, with *raitā*- > *-rī*, Zor.P. *rētak* ‘youth, page’, N.Pers. *rēdak* ‘youth’, Pāzand *rōdak*, *rēdagān* glossed by Arabic *yulām*. From *raitā*- 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 *ṣḡ biṣivīrāṣyau dārañā ttiyau haḍi haṣṭā-yseryo gyastyau balysyo hvata sarva-satvānu uysnaurāñā mulśdi pracaina, hurittaru biṣivīraṣṣā udūmbarā spyai ni ttiyāñā dārañāñā hvāñāmata u hurittara vā ṣḡ dārañā u duṣkaḍara tti uysnaura cai sāṇindā u vāṣindā u parindā piḍā, hurittaru biṣivīrāṣṣā balysānu panamāma khu ttiye 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 *udumbara*-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 *hūrī*.

hulām ‘a food, sweetmeat (?)’, in a list of foods III 117r01, possibly **hvrđāna-* or **hurdāna-* to base *hvar-* ‘sweet’, see s.v. *hvarra-*, *hvara-*, *hvera-* ‘sweet’.

hulaihā: ‘covering’, III 81.166; 168, see *huḍaiga*.

hulga- ‘soft’, dyadic, Z 16.13 *trāmu atā nonā hulgi aysmu* ‘thus very gentle, soft mind’; Z 2.49 *baṣṭargyo 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 *hgauga*, Tib. *hjam-po*; III 84.48 *hugā*; with suffix *-laka-*, III 84.38 *hugalakā*. From **ṛdu-* with prothetic *h-*, Sogd. Bud. *’rḍwk* ‘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. *hwlg* ‘firm elastic tissue’. Either *ṛd-* or *urd-* could result in Khotan Saka (*h*)*ul-*.

huvatcāṣṭa- ‘well-sprinkled’, V 113, 35v4 *huvatcāṣṭa śśandā padimāña* ‘the earth is to be well besprinkled’, BS *susiktaṃ kṛtvā*, see base *tcās-*.

huvathāta- ‘well-harnessed’, III 72.167–8 *aśa pasta haiysda viṣṭarā, huvathāta tcarṣva ttumna* ‘he ordered to get ready horses, well-harnessed, handsome, stout’; K 64.8or3–4 *aśa kṣaṣṭa ysārā tta huvathāva uysmestā* ‘60,000 horses so well-equipped, well-groomed’. From *pathā-* ‘to harness’, see *pathāña-*, *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 uysnora huvadīta dyāña* ‘these beings, O Sarvaśūra, are to be seen as burnt, well-burnt’, BS G 37, 12a2 *daghās te sarvaśūra satvā dagdhā eva*, Tib. *sems-čan de-dag ni chig-pa des chig-pa-ñid-do*. See *padajs-*.

huvānd- ‘man’, see *huve*, *hvānd-*.

huvamāva ‘well-measured’, I 137, 44v4 *nasāna huvamāva tta arvi vījani* ‘by portion those medicines well-measured by the physician’, BS *bhāgā suttalina bhiṣaka* (= *bhāgāt sutulina- bhiṣak*). See s.v. *pamāta-* ‘measured’, base *mā-*, *māta-*.

hūvaysaṇi ‘of both kinds’, Z 20.13 *pūjai kāṣca hūva-ysaṇi store kāḍe* ‘reverence from it and trouble (wealth), of both kinds, is very grievous’. See *hū-* (in *hūdwa* ‘both’) *hvā-daṣṭā* ‘with both hands’ and *ysana-* ‘kind, sort’, *tcūr-ysanya-* ‘of four sorts’, to Av. *uba-*, *uva-* ‘both’.

huvaysāña ‘well-known’, V 185, 2b3 *huvaysāña mista balysūña* ||| ‘well-known great bodhisattvas’. See *paysāña-*.

hūvaraka ‘small’, K 3, 138v1–2 *bvāñu se kyera avamā<ta> dāti hvāñāmata*, *gyasti balysi u hūvaraka ṣa cu vāṣṭārna ānandā ṣamanā āstana nāṣaṣkye ṣa draiṣu vāte, avamātā ṣā cu ne draiṣu vāte ṣṭā* ‘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 bžin-gsēgs-pahi čhos bśad-pa ni dpag-tu med-do, de-la dge-slon kun-dgah-bos ni čun zad-čig kun-čhub-par byas-su zad-kyi, gaṃ-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 *uvara-*). For *u* ‘very’ see above V 78, 4v2 *u*, Tib. *rab-tu*; but it could here be *u* ‘and’.

huvarausta- ‘well-restrained’, V 161, 35r3 *cīye parāhu huvaraustu parehāte tti<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. *gaṃ-gi che čhams-par spyad-pa spyod-pa dehi che*. See *parāh-*, *parosta-*.

huvasva- ‘very pure’, K 40.22 *huvisvaña āśq*, =K 43.140

‘in the very pure sky’ (BS *ākāśa-*); III 96.4 *hūvasve bvaijai ṣa sūhāva* ‘very pure, honoured, this *Sukhāvati*’ (abode of *Amitāyus*); Manj. 47 *satva pā huvasva bvāña* ‘the beings are then to be known to be very pure’. See *vasuta-*, *vasūjs-*.

hūvāysana- ‘place of easy movement’, III 40.6 *hūvāysaṃña jūhaunai ttraikṣa maṃ kāñq* ‘in the pleasant place the amorous one is keen for me’, =III 45.12 *hūvāysaṇa jūhaunai ttrrikṣā ma kiṇa*, =III 34.5 *hūvāysaṇida jūhaunai ttrakṣa ma kiṇa* (-*ida* ‘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’.

huvistāta- ‘well-placed’, V 91, 611r7 *virā huvistātu himi* ‘he is well based upon...’, BS *supraṭiṣṭhita-*, see *vistāta-*.

huśṣīya- ‘very white’, Z 19.39 *huśṣīya haska kṣāta thīye* ‘he pulled out the six very white tusks’. See *śṣita-* ‘white’.

huśūsta- ‘well-prepared’, Z 5.34 *aśṣa nu uysmalsta huśūsta* ‘horses of them groomed, well-prepared’, see *sūh-*.

hūṣgi ‘leader (?)’, III 104.48 *khve brri ṣṭānai vaijalakām hūṣgi 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-*.

huṣgina ‘lady’, Chinese title, II 41b1 *fu-ḡen* from *piu-nzien*, Jap. *fujin* (K 41.1; 930.1), with variants.

hūšta ‘spear’, Manj. 231; IV 21.3 *hūštā*, see *hālṣti*.

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 saṃña ni huštā viñāñā harbiṣṣā 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 *ttisāna huṣṣindā* ‘they increase in splendour’ (BS *tejas-*), =V 109, 31r5–6 (*tt*)*ī-<śāna> huṣṣindā*, BS *vivardhayet*; K 51.6.7 *ṣa-m hūṣi ysathvā auṣkā* ‘in births may it increase for them always’; K 155.51–2 *bueysa bāḍa sapatta-sāha yāda hūṣi* ‘over long time always may prosperous joy (BS *sampatti-sukha-*) increase’; 3 sing. Z 11.50 *bodhi-cittāna huṣṭā* ‘he increases with bodhi-thought’; III 133, 6b3 *huṣṭā raysā saṃdye sira <hāmāro>* ‘the sap of earth increases; they may become contented’, =I 237, 53v1, BS *vivardhate dharañi-raso dharanyām praharṣitā bhonti*; participles, Z 23.128 *marī rro pharu saṇiyau huṣṣāte* ‘here for their part they being much increased with concepts’; Z 22.245 *trāmu huṣṣātāndā sta biṣṣā padya puṇyo ṣṣadde ṣa ttīyā* ‘you increased in all ways with merits (BS *puṇya-*), with faith (BS *śraddhā*) then’, II 49.71.12–3 *khu vā pā thā huṣāvī pātca māra-pyarāna pve tsve* ‘when then you were grown up then you went to your parents’ feet’; III 66.27 *hūṣāvai pūrakā kṣāṣq* ‘his son grew up at his side’; K 41.42 *thiyau huṣā parbuttā* ‘he grew fast, he became adult’, =K 43.161 *thy(au) huṣā parbutti*; causative, SuvO. 54r3 *jsārīnau haṃ-biṣu huṣṣāñāte* ‘he increases the heap of grain’, BS *mahā-dhānya-rāṣim vivardhayiṣyati*; SuvO. 56r3 *raysu huṣṣāñe u hamberimī* ‘I increase savour and fill it up’, BS *rasena vivardhayiṣyāmi*... *paripūrayiṣyāmi*; III 10, 18v1 *huṣṣāñu-m vaska mai pāraṃja* ‘increase for me, do not decrease it’; infinitive SuvO. 53v4 *huṣṣāñāte kṣamiyā* ‘might wish to increase’, BS *vivardhayitu-kāmo bhavet*; participle

future, III 9, 18r5 *ṣā mulysdi huṣṣāññāna tya* ‘the favour would have to be increased’; noun, v 113, 35r6 *huṣṣāmata kṣamīyā* ‘increase would please’, BS *vivardhitu-kāmo bhavet*; K 143·1059–60 *buysye jsiṇa huṣāme udiṣāyi* ‘with a view to the increase of long life’ (BS *uddiṣya*); K 148·45 *uṣa pīm* (-*iṃ* = -*ai*) *tṭiṣa huṣauma paryāvīm* (-*iṃ* = -*ai*) *bide* ‘may he deign to attain to increase of force (BS *ojas*-), power (*pāṣā*-), splendour (BS *tejas*-)’; adjective, Sid. 12r3 *huṣāñña*, Tib. *hphel-ba* (‘increase’). See also *huṣv*-, *huṣute*, *huṣuttie* *jsa*. From base *vaxš*:-*uxš*- with prothetic *h*-, Av. *vaxš*-, *uxš*-, Sogd. Bud. ’*γwš*-, ’*γwšty* ‘s’améliorer’, ’*γwš*’*y*- ‘croître’, ’*γ*- as in ’*γwštry* ‘camel’, Zor.P. *vaxšitan*, *vaxšēnitān*, *vaxšak*, *vaxšišn* ‘growth’, Yidya *waxš*- ‘grow (of plants)’. IE Pok. 84·5 *ayeg*- ‘increase’, O.Ind. *vakṣāyati* ‘makes grow’, *ūkṣati* ‘strengthen’, Greek ἀ(φ)έξω ‘increase’, αὔξω, Lat. *auxilium* ‘help’, Got. *wahsjan*, O.Norse *vaxa*, *vexa* ‘grow’, OHG *wahsan*, O.Engl. *weaxan*, Tokhara A *okṣiṣ* ‘grows’; *okṣu*, B *aukṣu* ‘old’. See also *varṣte* (Sid. 121r4).

huṣ- ‘to flash’ of fire, III 79·15 *hūṣa dai* ‘fire flashes’, Av. *vaxš*-, *uxšyeiti*, *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*; Simnānī *vāž*- present *dāmāvāž*- ‘kindle’, past *dāvāt* (-*āt* < -*axta*-).

hūṣ- ‘be, become, dry’, *huṣ*-, present 3 sing. I 177, 95v3 *tṭarā cvīm* (-*iṃ* = -*ai*) *phaṇni* (-*i* = -*ai*) *hūṣdi* ‘thirst (=BS *soṣa*-), whose palate becomes dry’; Sid. 212v1 *saṃna hauṣde* ‘faeces dry’, BS *viṣ*, Tib. *phyi-sa bskams-nas*; Sid. 140r4–5 *sani hauṣde*, Tib. *skam-du*; 3 sing. II 71·5 *hauryari khu na hyāre* ‘give so that they do not become dry’ (SDTV 73); I 189, 109v2 *ca aṃga hvāri* ‘whose limbs become dry’, BS *soṣa*-; participle, *huṣta*-, III 59·20 *huṣtyi ṣamde vira* ‘on the dried ground’; JS 28r3 *tṭi ṣādi huṣti saṃ pāṣere ṣtāna* ‘then you lay down, you became dried, just being in the sunshine’; III 79·9–10 *hauṣtū stai ṣtāna tṭarañā tṭi jsā tṭaudiñā* ‘I became dry, being tired, in thirst, then also in the heat’; III 19·38 *dūma-hauṣtā gūra* ‘smoke-dried grapes’. Infinitive, v 336, 35r2 *niṣtā wysnorā ce va hautta mahā-samudrā hū* ‘there is not a being who can dry up the great sea’, BS *naḥasti sa kaś cit satvo yaḥ śaknuyād eka-pāṇi-talena mahā-samudraṃ soṣayitum* (with added ‘with the palm of one hand’). With preverb, see *pahvāñ*-, *pahvañ*-, *pahvettā*. See *huṣka*- ‘dry’ separately. See also *hvā* from *hv-ā*-, participle **hvāta*- ‘dried’. From base *haus*:-*huṣ*- (with -*š*- increment to *hau*:-*hu*-), Av. *haoš*-, *huṣ*-, *haoṣataē-ča*; *anhaoṣamne āpe urvāire* ‘waters (and) plants not drying up’, Zor.P. DkM 595·20 *ahōṣiṣn āp urvar*; *huṣata*- ‘dried (of fuel)’, *huṣka*- ‘dry’; Zor.P. *hōṣet* ‘it dries’, *hōṣēnēt* ‘makes dry’, *huṣk* ‘dry’, *huṣkih*, *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. *xōṣidan*, *xuṣk*, Balōči *huṣay* ‘to dry (intr.)’, *huṣt*’*a*, *hōṣenay*, *hōṣent*’*a*, *huṣk*; Oss. D. *xuṣk*’*ä*, I. *xūšk* ‘dry’, I. *xus* ‘dry’ (**hausā*-), *xusdzinad*, *xuzdgyd*; D. *isusun*, I. *sysyn* ‘to dry up’ (**vi-šuṣ*-); D. *sosän*, I. *susän* ‘hottest

season of the year’ (**viṣauṣana*-), Pašto *wuč*, Orm. *wōkā wyōk*, *wyūk*, Yidya *wušk*, *ušk*, Waxī *wəsk*, Yayn. *xūšk*. IE Pok. 880, *saus*:-*sus*-, O.Ind. *soṣ*-, *šuṣ*-, *śuṣka*-, Greek αὔος, αὔος, Lit. *saūsas*, *saūsti* ‘become dry’, O.Engl. *sēar*. See *huṣka*-, *hauska*-.

huṣṣa ‘increasingly’, with *tsv*- ‘go’, *jsā*- ‘go’, and *bāy*- ‘conduct’, Z 6·22 *tṭā 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 *aśraddhā*) ‘their unbelief waxes’; Sid. 17v5 *tṭrehe tte hāma ṣtāna duṣe huṣa bāyidā* ‘the radishes, these raw, increase the *doṣa*-state’, BS *mūlakam doṣaṃ kṛtvā-āmaṃ*, 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 (*ṣyāndu*) increased that’; II 105·117 *bvaijsai jsa hūṣa tsida* ‘they increase in virtues (*buljsā*-)’; K 100·282 *hadāra pisa pyālye huṣa tside* ‘favour, fortune, welfare increase’, =K 148·63 *hadāra pīña pyālyai hūṣa tside*; K 52·7·4–5 *cu yuḍi pha ṣade ūvāre*, *hūṣai tsī jsiñā tṭri-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, *huṣuttie* *jsa*, see s.v. *huṣv*-.

hūṣa- ‘groin’, loc. sing. III 88·141 *hūṣya baññā naraiya jemḍā* ‘to be bound on the groin, it cures hernia’; loc. plur. I 147, 56v2 *tta būra āchā jaidā, pṛramiḥga, hūṣvā vīne, śarkarya* ‘it cures these so many diseases, urinary, pains in the groins, stone’, BS *prameho vaṃkṣaṇa-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 *venk*- O.Ind. *vakrā*- ‘crooked’, *vanka*-, *vankara*- ‘bend in river’, *vankṣaṇa*- ‘loins, groin’, *vakṣaṇā* ‘belly’, Lat. *convexus*, O.Engl. *wōh* ‘bent’; to *venk*-. Av. *nivāṣtaka*- ‘bent’.

huṣka- ‘dry’, *hauska*-, 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 *hauska*, Tib. *skam-la* (‘dry’); Sid. 145r5 *hauska*, Tib. *skam-po*; III 86·101 *hauskā gurā* ‘dry grapes’; gen. plur. Sid. 135r3 *hauskā ttriḥā hīvī raysā* ‘juice of dry radishes’, Tib. *la-phug skam-pohi khu-bčud*; I 179, 98v1 *hauskyām ttrahau hīvī kṣārā* ‘alkali of dry radishes’; III 100·9 *dai hauṣkāña bāṣga* ‘fire in a dry forest’; III 73·184 *khaḍara jsām hauṣka hvaḍāmdā* ‘the mules ate dry food (‘straw’)’; III 17·8 *huṣkyā ttrahe* ‘dry radishes’ (=13); III 17·11 *huṣkyi ttrahe* (=16). From *haus*:-*huṣ*- with suffix -*ka*-, O.Ind. *śuṣka*- (from **suṣka*-), see cognates s.v. *hūṣ*-, *huṣ*-.

huṣv- ‘grow’, from *huṣṣ*- ‘grow’, Sid. 156v5 *buḍatta huṣvīde jsiñi ṇastyāñā padīmāre* ‘they grow more, they make an end of life’, BS *pravṛddhā hanti jīvitam*, Tib. *cher 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 *śukrra* (BS *sukra*-) *hūṣvāñi pūriṃ* (-*iṃ* = -*ai*) *himi* ‘it increases sperm, he begets a son’; v 255·1103 *jsīnai huṣvīye* ‘may his life

increase’; ibid. 1105 *ttyām jsīna huṣvīye* ‘may their life increase’; 3 sing. *huṣute*, Sid. 107v2 *tṭaramdarū vai dai huṣute* ‘for him (*vai*=*vaskai*) the bodily heat increases’, BS *vahni*-, Tib. *mehi drod* (differt); noun in -*ti*-, Sid. 121v1 *huṣuttie jsa, saṃna hauṣde* ‘for the most part, the faeces dry’, Tib. *śas che bar gyur-pas phyi-sa bskams-nas*. From **uxšnu*- (see *darv*-, **dršnu*- ‘dare’), see *huṣ*- ‘grow’.

hūs- ‘sleep’, participle *hūta*-, Z 4·93 *ce hūṣindī gyaḍina* ‘who sleep through ignorance’; Manj. 187 *tṭrāma hūṣida jadina* ‘so they sleep through ignorance’; 2 sing. imperative, K 151·41 *ma ja hūṣa byadanā* ‘do not sleep with confusion’ (*bitandāna*, =BS *pramāda*-); 3 sing. v 188, 75b4 *ṣi tṭara hūṣtā cu brrātā*||| ‘he there sleeps, who awake. . .’, v 187, 75a1 *ni brā āye gyasta ā huṣṣā* ‘he would not be awake, O *deva*, or would not sleep’ (optative); Z 9·17 *kāmu buro hūṣtā nā butte* ‘whenever he sleeps, he does not know’; participle present masc. Z 9·25 *samu kho hūṣandā bāysendā* ‘just as the sleeper awakes’, =Manj. 403–4 *sama khu hūṣadai baiysedā*; K 1115 *rīvu hūṣandā ṣṣānye pātco hūña dāte* ‘lying asleep he then saw form (BS *rūpa*-) in a dream’; Manj. 186 *hūṣadai hūña hara daitta* ‘sleeping he sees things in a dream’; Manj. 194–5 *kāme kūre hūṣadā aysmva brrā añadrramā hau-dvyau naiṣta* ‘false thoughts of sleepers, mind, otherwise being awake there is none of either (sleeper or awake)’; K 136·872 *o āṇaṃdā, o hūṣaṃdai o vā brrātā* ‘either sitting or sleeping or awake’, Tib. (differt) *ñal-lam gñid-kyis log-gam* (‘sleeping or reversing sleep’); Manj. 271 *hūṣada uysnaura* ‘sleeping beings’, =III 39, 42b4 *hūṣandā uysnaura*; Z 9·11 *crāmu hūṣandā uysnora hūña hāra deindā* ‘as sleeping beings see things in a dream’, =Manj. 258–9 *crāma hūṣadai satva hūña hira d(e)tta*; Manj. 410 *hūṣadai mātṭrā basta baiṣa brrāva mātṭra gūva* ‘all as soon as asleep are bound, as soon as awake freed’ (BS *mātṭra*- with participle ‘as soon as’); Manj. 96–7 *ṣḍ kūra kāma geste hūṣade* ‘this false thought revolved for the sleeper’; fem. K 1111 *hūṣaṃkya saṃñña gyaḍina* ‘sleeping consciousness (BS *saṃjñā*) through ignorance’; Manj. 193–4 *hūṣace strīya cu dyā pūra ysā kūrai saña* ‘of the sleeping woman who saw a son born, her thought (BS *saṃjñā*) was false’; future participle, Sid. 8v2–3 *tṭye vira haḍāya hūṣāñā u nahāroṣtā bimnām hirām jsa phīṣāñā* ‘for this he must sleep by day, and he must avoid fasting, things caused by wind’, BS *tasmīn svapno dīvā kāryo langhanaṃ vāta-varjanaṃ*, Tib. *de-la smyan-bar bya-ba dan, ñin-par thun hgah ñal-na hjuho*; *zas smyan-ba drags-na rluṇ-nad mi ldan-pahi ran čam-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 ṣṣāna rriṇa* ‘lying down the queen slept’; K 45·17 *khu ṣi naḍa hū yūde* ‘when this man slept (had fallen asleep)’. See also *ūm*-participles, *ūmanda*-, *ūmāta*-. From base *hvap*:-*hup*-, Av. *xvāp*-, *xvāpta*-, *xvāfs*-, *xvābd*-, Zor.P. *xvāftan* (or *xuftan*), *xuṣēnitān*, 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 *wāfsag*, Waxī *reḥup*:-*riḥxupt* (*fra*-); Sangleči *xuṣ*:-*xuwd*, Suyñi *ṣōfc*- (*c*=*ts*):*ṣōvd*, Bartangi *aṣāfs*:-*aṣōvd*, Sarikoli *xuṣ*:-*xuwd*; Yazg. *paxas*:-

paxovd, infinitive *paxsaj*; Yayn. *ufs*-, *ūfta*, *ūfsak*; Oss. D. *xussun*, *xust*, I. *xūssyn*, *xüst*; Pašto *ūdə*, Waziri Pašto *wēwd* ‘asleep’. IE Pok. 1048 *ṣuep*-, see s.v. *hūna*- ‘sleep, dream’.

husiya- ‘well-taught’, N 75·18 *⟨su⟩murjo ve husīyu*, BS *lipi-saṃkhyā-gaṇanā-śikṣito* ‘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 *tṭi huhvata baudhisattva* ‘these well spoken bodhisattvas’.

he ‘he gives’, see *haṣ*-, *he*-, *hei*-.

he vocative particle ‘O’, v 83, 9r5 *he manyuṣrya* ‘O Manjuśrī’, see *hai*.

hai vocative particle, K 137·915 *ṣirā ṣirā hai śākyamāṃna gyasta baysa* ‘well done, O Śākyamuni, *deva* Buddha’, Tib. (no particle) *bčom-ldan-hḍas śākya thub-pa-la legso ṣes-bya-ba byin-te*; JS 514 *hai ṣira 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 Ratna-bhadrā’; 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 ṣve* ‘hare’s horns’ (the impossibility). See also I 171, 86v2 *hya*; K 19·222 *hyai*.

hai ‘plant name (?)’, Sid. 100v4 *āstya biṣā vina jidā gaisanai hai jṣeññā* ‘it cures pain in bones; twisting (?) *hai*-plant must be boiled’ (to make a *paiṇḍaa*-). Possibly to read *hai(śa)*.

haiga ‘devoted, kindly’, parallel to *braura*-, BS *snigdha*-, II 54·26–7 *nāma-tsvā śūra tsāṣṭā verṣāṃdā haiga cā kama-ṣi biṣāṃ bvejsā hvāṣṭā* ‘Cā Kam-ṣi, famous, bold, calm, vigorous, kindly, of all good virtues best’ (Chinese where *cā*=*ṭṣang*, prominent name in Śa-ṭṣou, K 1174·3 *ṭṣang* < *i’iang*); II 4·49 *dada-idrai śakalaka, haiga ṇahalmā khanadai* ‘having tamed (*danda*-) faculties (BS *indriya*-), excellent, kindly, reverent, smiling’; II 4·56 *śakalaka, bhvaiṣa saida-ṣile haigaleka ṇahmām* ‘excellent, Bhvaiṣa Siddhaśila, kindly, reverent’; parallel to III 127·15 *śakalaka-śaumi braura ṇahalūā khanadai* ‘fine-mouthed (or fine-faced) kindly, reverent, smiling’. Possibly **hīnaka*- from *hai*:-*hi*- ‘to bind’ (SDTV 30) like *caiga* < *ciṃga*- ‘Chinese’.

haiga ‘bound (?)’, K 65, 83r2–3 *baudhisatvāña carye vira pātca, ṣi 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*-.

hečä, indefinite particle, see *halci* ‘anywhere’, SuvP. 63r4; SuvP. 68r2; K 48·2·4 *hecä*.

haiñām –?-, v 268, 47a6 *naḍā dvoja-t-i beṃda kve haiñām mu(re) ha(māte?)*. Possibly *hiñām* ‘groups’.

hemja ‘red’ fem., see *hātānai*, Sid. 136v3 *hemja*, BS *aruṇa*-.

haije ‘red’, JS 28v3, see *hātānai*.

heḍä ‘he gives’, III 76·239; v 215·26·4 *heḍe*, see *haur*-, *hor*-, **haurati* by -*i*-umlaut to **her(a)ti*.

heitā 'he sends', see *haś-*, *hē-*.

-heitā, see *pūheitā* 'it is tied', see *hai-*: *hi-* 'to bind'.

haittā 'former', comparative to *haiya-* 'soon, swift', also *haittara-* 'former', K 32:30 *khu ji haittiri bādī*, = K 15:129 *khu thyautta* 'as formerly'; III 29, 43a2 *cu mara ye haittā bādā* 'who was here in former time' (BS differt); K 39:158 *cwām 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 haitti drayvā ranvā pūña kūśila-mūla yuḍādu* '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 *hamthramg-*.

hainaa-, *hena-* 'red', see *hātānai*, abstract Sid. 145v1 *hemde* 'redness', Sid. 136v2 *hainai*, BS *aruṇa-*.

heinā-khoca 'with red faces', invaders of Khotan, *Hvātana-*, *Gostana* (Z 15:9). The word *hātāna-*, *heina-*, 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 naiśa* 'there is not origination, cessation', parallel to BS *utpāda-nirodha-*.

haiya- 'soon, swift', Z 21:21 *haiyā anicca* 'swift are the impermanent' (BS *amitya-*); positive to *haittara* 'former', parallel to v 355, 294v3 *aniccā hīstā 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 *pattrorṇā* 'silk' (*patraṇa*).

haiya 'binding', K 100:290 *haiya haya* 'bindings' (dyadic), see *hai-* s.v. *ḥātai* 'untied, opened'. From *hai-ya-* beside *haya* from *hay-a-*, see also *hāha-*. See the full text s.v. *pāśai*.

haiysa 'gets (?)', Manj. 53 *tty(e) gūstye dre-vadya haiysa satsāra cu pajsā 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 *saṃtsārā cu paṃjsa skandha*. See *haiysde*, *hīys-*.

haiysgā 'blocking', III 80:23-4 *vaṣṭi bīmi haiysgā padā anvaṣṭā* 'continuously the rock is adverse, the road difficult'; III 80:18 *ttramdū tvā sīma* (BS *sīman-*) *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-cin*; K 110:335-6 *tvā bōama baiśa aharina baudhasatva aysmya ttrāye na vara haimai drā-masa haiysga* 'that bodhi-knowledge all, without remainder (=BS *aśeśa-*), 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 *heḍā*, *heḍe*.

herā 'ashes (?)', III 79:15-6 *hīśā gala ttaudā herā hvālai kauṣḍau* 'sparks from iron, hot ashes, both, from the holes'. See *āhāra-*.

hera 'at once', IV 7v6 *ṣi jsām pramuhā hera vī sa hamjisiṣṭi* 'the president at once consented'; L 93:2 *ustamāta ṣṣai hera pyūṣḍā* 'even (dyadic) once he hears'; III 4, 10r4 *tta ṣṭām hera hera 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 hera hera 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 yśumam duṣpye 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 hatsimḍā* 'so that the *kalamakya* (small reeds?) do not come out at all' (see *hatsimḍā*); K 47:55 *haira vī ām nā bve* 'I do not know at all'; *hervī*, *hivī*, II 84:12 *vīna śe śe bōanai aśā hervī hamda stūri niśtā* 'except for each one a riding horse, actually there is no other beast'; II 47:100 *hivī ra vā hirā ni paṃmuḍā yuḍāmdūm* 'actually for our part we have been able to report nothing'; K 40:32 *u ttye hīye ṣā cimeñj hervī śirkye khvai*. . . = K 43:150 *u ttye hīya ṣi tçimañña hervī śirke khva*. . . 'and his eyes are actually so fine that. . .' (*ṣā*, older *ṣu*). With emphatic *-ī* (**aiva*), II 119:166 *u hairī rām vāi ranijai janavai vīra bisau haḍām hīya kamacū bāda virāṣṭa mvaiśda 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-ṭsou'; II 119:170 *u vañā bura vā-m hairī śai haḍa hīya mvaiśda na haraṣṭā* 'and till now to us he has not sent the gift of one envoy at all'; K 46:45 *herī vī haḍa ām tcemeñja na nāpīda* '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 *hera*, *hātarra* (as proposed IV 7:6).

həivai 'his desire (?)', III 137:20 *kāida khvai japha na hamāre u həivai 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 **āyž-*.

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 *smigdhā-* 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 ham pačan nasūm hāvayan 'they cook the corpse, they desiccate the corpse', Yasna 71:8 *yaḥa ātarš huškam aēsmam*. . . *aipi kərəntaiti hāvayeiti dažaiti* '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 *hūs-*, *huš-*, *huška-*, and *-ā-s-*, *hv-ās-*, *xvās-* 'to dry', DkM 661:20 *xvāsēnēnd āp ut hōšēnēnd urvar* 'they dry up water, they dry up plants' (destroying all cultivation); Śāyast nē-śāyast 3:10 *hvāsitan*, *hvāsēnitān*, gloss to Av. *haēk-* 'dry', written Zor.P. *hwō'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-*, *haiṣṭa-*.

hai:śā 'plant name', Sid. 126r4 *hai:śā ttima* 'seed of *haiśā*', BS *śirīša-*, Tib. *śirīša*, *albizzia lebbec*; variants Sid. 13r4 *haišy*; Sid. 126v4 *haišū ttima*, Sid. 137v3 *haišva tti āstaṃna* 'seed of *haišy* and the rest', Tib. *śirīša*, *rnams*. Leguminous plant, acacia type, BS *śirīša-*. See *hai*.

heśa 'in the tower', loc. sing. to *halsa-*, with *haśā*, III 106:39. **heśū** 'whether', interrogative particle, K 30:206, possibly to read *heś(t)ū*, = K 38:140 *haištū*.

haištā 'spear', III 63:137 *haištā hvī nauhā jsa* 'with point of spear', see *hālšti-*.

haištū 'interrogative particle', K 38:140 *tvā ysādi brraṣṭā haištū tta dyāyi* 'she asked the old woman, Have you seen anyone?', = K 30:205-6 *asta vai brraṣṭā heśū 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 *āštū* 'is there. . . '.

haiṣṭa- 'sent, given', see *hataiś-*, and *haś-*.

haiṣṭai 'really', see s.v. *prārū*.

heṣṭyāṣṭi 'act of giving', K 46:28-9 *ttye-t-ī āṣgrī haiṣṭādi*, *khuṣi nadām hatsa nera jsa ttye āṣgrī penḍvā heṣṭyāṣṭi yūda-dā* '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-*: *haiṣṭa-*, *heṣṭa-* 'give' with verbal suffix *-āṣcā-*, from present *-t-*, *heṣṭy-* (see *bvāṣcā-* 'knowledge').

hesa 'towers', K 64, 80r2 *hauda-ranya hesa* 'seven-jewelled towers'; K 49:3:5 *ramnāna-hesa hasika*, K 37:126 *hesū tti jsām kūṣḍi* 'towers and (-u) then also palaces'. See *halsa-*.

hau-, for *hu-* 'good', III 22, 11b4 *havyuḍā* 'easy, well made'. See *huyuḍa-* (ibid. 11b4).

ho, *hau* 'word, speech', *hoka* 'speech, conversation', inst. sing. *hona*, *hauna*; v 141, 10a23 *ne ju ye hamdarā hau kye* || 'there was not another word of him who. . .'; N 76:12 *<ja>lavāhanā hārovaṣṣai ttye ttandrāmye hau* || 'of Jala-vāhana the merchant's son at this kind of speech (all rejoiced)', BS *jalavāhanasya śreṣṭhi-putrasya idam evam-rūpaṃ vacanam vyāharamānasya*. . . *praharṣa-jātāni babhūvuh*; SuvO. 36r5 *pātāyāñu-m jsa hau jsa hambrihāñā* 'to be talked, to be joined in speech with them', BS *ālāpayitavyam*; inst. sing. III 60:44 *hvamñi 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 ośa ni hā (ya)nīndi pātūcau* 'they do not utter rough evil words, speech' (see *pātūkyo*); plural *hauta*, II 89:41 *cu ṣacū biśā salāta ṣṭāre tti hauta ṣṭāre* 'what are the rumours (BS *saṃlāpa-*) in Śa-ṭsou, they are words'; second component, *hama-hauva-*, sing. II 105:113 *bisaga hama-hau hamai u hama-hauva ṣṭāna* 'the *bhikṣu-saṃgha* community (mendicant community) become unanimous, and they being unanimous. . .'; II 101:1 *vaysīa ra hama-hauva hamīryau* 'now also may you become unanimous'; Z 24:402 *cu tte draya rrunde ttā hama-hauva hāmāre* 'who are the three kings, they become unanimous'. With *-ka*, Z 20:21 *briya ṣṣuva hoka ālisanake brāśke 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 ||| *paṃjsa ṣaṃga hau drai ṣaṃga* 'five *ṣaṃga*-measures of. . . , three *ṣaṃga*-measures of *hau*-grain', ibid. a5 *rrusa nāte <paṃ>-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 kṣṣa ṣaṃga* 'he received one *kūsa*-measure of. . . , six *ṣaṃga*-measures of *hau*-grain'. From **au-*, Lit. *avišā* 'oats', O.Slav. *oviš*, beside Lat. *avenā-*. To be further connected with IE *au-* *es-* in *avah-*, Av. *avō* 'fodder' in *avō.xvarəna* 'manger'; *avō* in the agricultural context Yasna 49:10 *avō.mūrā* 'rich in fodder' (metaphorized); with *auš-* in Pašto *waṣai* 'awn', Yidya *yūya* 'ear of wheat', Chorasm. *wəfyk* '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 gūle hau śvaikale 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 vemja-haukām* *hiyai pūra śvakale* (a miscellany) 'rider Khacai; and Śvakale son of the *vemja-haukas*'. This may be an honorific title with *vemja-* connected with *vinjalaka-* 'boy; prince' and *haukā-* from *hau*. In this *hau* it would be possible to see older **aua-* to be taken with IE Pok. 89 *auo-* 'maternal grandfather', Armen. *hau*, gen. plur. *hauouc*, 'grandfather', Lat. *auus* 'ancestor', Lit. *avynas*

‘mother’s brother’, O.Pruss. *awis* ‘uncle’, O.Slav. **ujŭ*, *ujka* ‘aunt’, Celtic O.Ir. (*h*)*due* (later *ō*, *ūa*) ‘grandson’, Got. *awō* ‘grandmother’, O.Norse *afi* ‘grandfather’, O.Engl. *ēam* ‘eme, uncle’, Hittite *ḫu-uh-ḫa-aš* (**ḫuhḫaš*), Lycian *xuga* ‘grandfather’. Note the honorific old Tibetan title *ṣaṃ blon* ‘the uncle, the minister’ (F. W. Thomas, Tibetan literary texts and documents concerning Chinese Turkestan III, 173). See also *hau* ‘title’ above.

ḡaḡa ‘soft’, see *hulga-*, dyadic K 56, 21r2 *ḡaḡa nāmḡā*.

ḡauji ‘soft (?)’, III 92·238 *u drāma ṣikā*, ū *ahi: ṣi vq dāttā ḡauji pajsāñā*, *ārāñā* ‘and pomegranate seeds and *ahi*-plant that is *dāttā*, it must be cooked soft, must be pounded’. Possibly *ḡaḡa-*, oblique *ḡauji*. For *ṣikā* ‘seeds’ note the usual *dr̥rāma ttīma* (Sid. 9v1 and often); *ahi:* as a plant name has not been noted elsewhere, but I 183, 102r5 *dātti*, BS *damtti*; I 151, 62r3 *dhātti* (BS *dādhayā*) occur as Sid. 14r4 *dattā ḡiḡa bāta* ‘root of *danti-*’, BS *danti-*, Tib. *dandahi rca-ba*, *baliospermum montanum*.

ḡauña ‘in a vessel’, III 90·202 *ḡamṡsā ḡauña tcirā damdā jṣāñāñā* ‘together they must be in a vessel, to be boiled so much’; III 91·203 *utcā ḡāmñi tcerai* ‘water must be put in a vessel’, see *hāna-*.

ḡoḡa-, *ḡuḡa-* ‘given’ participle to *hor-*, *ḡaur-*, *ḡūr-* ‘give’, **fra-ḡyta-*.

ḡauḡa, 2 plur. ‘you give’, base *ḡaur-*, II 6, FI1, SDTV 124. **hot-**, *haut-* ‘have power, be able’, v 336, 35r4 <ṣṣai tti nā> *hotāre ttū saṃghāṡu sūtru pūstyā pīrāna* (with variant v 74, 42r3 *pyūṣṡe* ‘to hear’) ‘even these cannot write this Saṃghāṡa treatise in a book’, BS G 37, 32a4-5 *na taiḡ ṣākyam ayaṡ saṃghāṡaṡ dharmā-paryāyaṡ likhutaṡ*; v 73, 41v1 (and v 336, 34v4) *hotāre jaḡa prahujana uysnora ttū saṃghāṡu dātu pyūṡṡāna* ‘can the ignorant lay beings hear the Saṃghāṡa *dharmā*-doctrine?’, BS G 37, 31b3 *ṣākyam idaṡ sūtraṡ bāla-prthagjanaiḡ śrotuṡ*; v 340, 79r6 (and v 395v6) *u sarvasatva ne hautāre biṣṡi dukha nāsemā* ‘and all beings cannot assuage all woes’, BS G 37, 74b2 *na ḡi te sarva-satvā(h) ṣākyam parinirvāpayituṡ*; Z 14·78 3 sing. *hotte*, v 336, 35r2 *niṡṡ uysnora ce va hautta mahā-samudrā ḡū* ‘there is not a being who could dry up the great sea’, BS G 37, 32a1-2 *na-astai kaṡ cit satvo yaḡ ṣakmyād eka-pāṡi-talena mahā-samudraṡ ṡoṡayituṡ*; v 99r8 *ne butte u nai ḡā bṡāmata hautto* (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 mulṡde karā* ‘not another than you had power at all over favour’. Noun, *hauta*, *hota*, *ḡauva*, *hova*, Sid. 135r2 *hauta* ‘power’, Tib. *ñam-stobs*; Z 22·298 acc. sing. *hoto*; K 7, 147v3-4 *ag(ā)ṡtu hoto pyūṡṡāndā* ‘they heard of inconceivable power’, Tib. *bsam-gyis mi khyab-pa thos-na* (*khyab* ‘penetrate’), translation E. Lamotte, 254 ‘in-conceivables qualités et pouvoirs’. Sid. 6v1 *hauta jsa ḡamphve* ‘possessed of force’, BS *balavān*, Tib. *stobs dan*; Z 13·114 *hote jsa*, Z 22·298 *hotā jsa*, Z 24·270 *hvate jsa*, v 331, 21r6 *hvetā jsa*; v 92r6 *hvete*; v 109, 32r1 *hvete jsa*, BS *anubhāvena*; inst. plur. v 129, 1r3 *ḡauyyau pañyau* (dyadic) ‘with powers’, Tib. *rdzu-hphrul-gyi stobs-kyis* (*rdzu-hphrul*, BS *rdḡhi-* ‘magical power’); Bcd 52r4 *ḡaysāṡa ḡauva* ‘power of bodhi-knowledge’, BS *bodhi-balaṡ*; v 99v1 *ḡ(ō)va*. Adjective, K 4, 141r4 *ttu ne hotani*

ṡtā ‘he is not capable of that’, Tib. *mi nus-te*; Sid. 138v5 *ḡauvaṡ hvē* ‘strong man’, Tib. *mi ñam-stobs ḡen-po*; K 147·27 *ḡauvani ḡauvani jaṡta* ‘each powerful *devi*-goddess’; Sid. 4v1 *ḡauvana*, BS *balī*, Tib. *stobs ḡhe-ba*; with suffix *-asta-*, II 45·67 *ḡauvasta hvaihu:ra* ‘powerful Uigurs’; with negative, Z 12·117 *ahotana-*, I 163, 79r1 *aḡauvaṡ 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-*.

hauttaudau ‘a kind of disease’, II 120·192 *hauttaudau tta tta āvastai sa khū gaisīnai 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 *ḡasā*, BS *bhrama-*.

hauda ‘seven’, III 70·110 *hauda ḡaḡā* ‘seven days’; v 131, 53a7 *hauda ḡampha* ‘seven *ḡampha*-distances’ (=BS *yojana-*); v 332, 25r1 *hauda riṡḡhānu ḡalai diṡe jsa* ‘from the region (dyadic, BS *diṡā*) of the seven sages’ (=BS *sapta-rṡi-*), BS G 37, 22a3 omits (with duplicated passage; G 36, 19v4–5 omits), =v 71, 38v3 *hauda richyānu ḡā(lai)*; gen. plur. II 29·38·3 *ḡaudyem thaunām va* ‘for seven pieces of cloth (silk)’; inst. plur. v 246, 14a2 *ḡaudyau raṡnyau ḡamḡaḡā ona* ‘being filled with seven jewels’, BS *sapta-ratna-paripūrṡaṡ kṡtvā*; v 338, 62r2 *ḡaudyau ratanyau jsa*, BS G 37, 58a4 *sapta-ratnamayāni*; Z 3·46 *hodyau ratanyau jsa*; v 71, 48v6 *hodyau ratanyau jsa*; v 77, 145v4–5 *ḡaudyau ratanyau*; v 247, 15a2–3 *ḡaudyām raṡnyau jsa*; Manj. 138 *ḡaudyā jsa ranyā kūṡḡa* ‘palaces with the seven jewels’; Manj. 425 *ḡaudyā jsa ranyā ṡysta* ‘prepared with the seven jewels’; variant spelling, K 146·8 *ḡaudha*, III 112b, v1 *ḡāmdḡiā*, K 99·234 *ḡāmda raichām ḡāle* ‘to the seven sages’ (BS *rṡi-*), 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 *ḡaudama-*, K 57, 25r2 *ḡaudama* ‘seventh (*bḡūmi-* stage)’; II 30·1·13 *ḡaudamye ḡaḡai* ‘on the seventh day’; Z 10·18 *ḡodama-*; III 111 br4 (=III 112 bv3) *ḡāmdamye ḡaḡai*. ‘Seventeen’, II 119·172 *ḡaudūsa*; v 181b9 (adjective) *ḡauduṡ*, v 181b11 *ḡaudūsina*; ordinal, II 114·124 *ḡaudūsamye ḡaḡai* ‘on the seventeenth day’; ‘seventy’, Z 4·42 *ḡaudātā*, *ḡodātā*, Sid. 7r2 *ḡodātā salā vī bure* ‘up to seventy years’, BS *saptatiṡ yāvat*, Tib. *lo ldun-ḡuḡi bar-du*; II 93·9 *dvī-sa ḡaudā ḡaḡā* ‘270 days’; adjective, II 76·2·3 *ḡaudāyī chā-t-ī va* ‘70 feet for him’; ‘700’, II 24·23·5 *ḡauda-se*; ‘7000’, III 113, 4r1 *hauda ṡyāri*; Z 4·42 *ḡaudātā ṡyāre* ‘70,000’, *ḡodātā ṡyāre*. With the decades, *ḡau-*, *ḡo-* before *-pare-*, Z 7·6 *ḡo-pare-dārsā* ‘37’, II 90·85 *ḡau-pari-biṡṡā* ‘27’; II 126·20 *ḡau-pari-biṡṡamye ḡaḡai* ‘on the 27th day’; IV 60b1 *ḡau-pari-dīrāṡe*; II 65·3·5 *ḡau-para-dārsāna*; II 91·113 (and II 84·5) *ḡau-pari-paṡjṡāsā* ‘57’; III 49·18 *ḡau-para-ḡaudā* ‘77’; v 14, 10r1 (and 10r5) *ḡau-pari-ḡaudā jūna* ‘77 times’; K 113·382–3 *ḡau-parai-ḡaudā ṡyārai* ‘77,000’, =III 49·18 *ḡau-para-ḡaudā ṡyāre*. From **ḡaftā*, with *-ā* > *-a* (*-auda-* as *ttauda-* ‘heated’ from **tafta-*), from older *-an-*; *ḡaudātā* < **ḡaftāti-*; Tumṡuḡ Saka *ḡodama* ‘7th’, *ḡoparsana* ‘17’, *ḡoparsatame* ‘17th’;

Av. *ḡapta*, *ḡaptaḡa-*, *ḡaptadasa*, *ḡaptāti*, Zor.P. *ḡaft*, *ḡaftom*, *ḡaftāt*, N.Pers. *ḡaft*, *ḡaftum*, *ḡafdah*, *-um*, *ḡaftād*, *-um*, Sogd. Bud. *’βt*, *’βtmy*, M.Parth.T. *ḡft*, M.Pers.T. *ḡpt*, *ḡpt’d*; Oss. DI. *avd*, D. *āvḡājmag*, I. *āvḡām*, D. *āvḡtās*, D. *āvḡtāsājmag*, I. *āvḡtāsām*; *āvḡaj* ‘70’; Paṡto *ōwə*, *awiā* ‘70’, Yidya *avdo* ‘7’, ṡuṡnī *ūwḡ*, *uwd*, *wūwḡ*; Waxī *ḡūb*, Orm. *ḡō*, *wō*; *awēs* ‘17’, *awāi*, *awaitu* ‘70’, Sanglēḡi *ōvḡ*, Parāḡi *ḡōt*, *ḡattōs* ‘17’. IE Pok. 909 *septm*, O.Ind. *saptā*, Armen. *eut’n*, Greek *ἑπτά*, Lat. *septem*, Celtic O.Ir. *secht n-*, Welsh *saith*, Got. *sibun*, O.Engl. *seofon*, Lit. *septyni*, O.Slav. *sedmī*, Tokhara A *ṡpāt*, B *ṡukt*, Hittite *ṡipta-*.

ḡaudasai ‘having 700 (wires)’, K 25·123 *ḡaudasai ttīla bīnau(na) samautta* ‘700 stringed instruments accompanying’, =K 17·189 *ḡaudasai ttīlām bīnauna samautta*, =K 34·74·5 *ḡaudase ttīle bīnānā sa(ma)rthā*; a large number but set beside 1000 drums (K 34·74 *ṡyārā kūṡā*).

ḡau-dva ‘both’, see *ḡū-dvva*, Sid. 143r4 *ḡau-dvī*, Tib. *ḡñis*. Manj. 194 *ḡau-nvīna*, read *ḡau-dvīna*.

ḡauna, *hona*, inst. sing. to *ḡau* ‘word, speech, language’; v 122, 9r2 *ḡauna hvāññindā*.

ḡaune ‘eyelashes’, III 93·266, see *ḡānā-*.

ḡau-pare- ‘with seven more’, see s.v. *hauda*.

ḡaubarai ‘title’, II 16, 4a5 *hvāṡṡāna hvamḡḡi cu ṡerāña miḡām jasti ḡiḡa 24 ḡaubarai ṡiḡai ḡiḡa paṡjamaki u akāna* <*ḡau*>-*barai ttiri stūra nahvani*; *yauvarāyī ḡiḡa 4 ḡanama-kirā* 3 ‘the magnates’ men, who are in service of the bounteous god (=king), 24; of official *ṡiḡai*, *Paṡjamaki* and *Akāna* the official these many beasts, *Nahvani*; *Yauvarāya*’s 4; wheat-sowers 3’; II 27·35·4 |||*salami ḡaubarai ṡiḡai ḡivī*; *brattamḡai māṡa-vīrai* ‘of Salami, official *ṡiḡai*; *Brattamḡai* house-worker’; IV 18·5–6 *cu ḡaubarai ḡiḡa u dvīyām āmācām ḡiḡa paṡāta himya 13* ‘who are the servants (commissioned) of the official and of the two *āmāca*-ministers have amounted to 13’. No indication of the *ḡaubarai* at work, but the name could be traced to *ḡau* ‘word, command’ and *baraa-* ‘bearing, being in charge of’ orders. In form the word *ḡaubarai*, resembles West Iranian *dīpībara-* ‘scribe from *dīpi-* ‘document’ and *bara-* ‘carrying’, *dastabara-* ‘teacher’, later *dīpīvar*, *dīpīr*, O.Ind. lw, Kroraina *divira-*, Armen. lw *dīr*; and *dastaḡar*, *dastūr*. Hence possibly ‘paymaster’. But, note also above *ḡau* ‘a kind of grain’.

ḡaubarauña ‘office of *ḡaubarai* (?)’, II 50·45 *pāyā ḡiñām ḡaubarauña* ‘footmen military men’s office of *ḡaubarai*’ possibly ‘paymaster’; this text is a miscellany of uncertain reliability.

ḡauma- ‘raw’, see *ḡāma-*.

ḡaumai ‘naked barley’, see *ḡāmai*.

ḡaumurā ‘forgetfulness’, K 42·118 *ḡaumurā na ra ṡṡāte* ‘is not yet forgotten’; III 101·45 *ḡaumaura na tṡinai* ‘may I not forget’. See *ḡāmura-*.

ḡauyuḡa- ‘easy’, see *huyuḡa-* (III 22, 11b4).

ḡauyyau ‘with powers’, v 129, 1r3 *ḡauyyau*, *pañyau* (dyadic), see *hauta*.

hur-, *ḡaur-*, *ḡūr-* ‘give’, Tumṡuḡ Saka *ror-*, *rorda-*; 3 plur. II 118·147 *ḡaurīnde*; Sid. 103v4 *ḡaurīdā*; K 7, 146v4 *rrūnu ḡorīndā* ‘they give oil’; 1 sing. Z 11·18 *ḡorāmā*, v 92r5 *ḡaurīmā*, III 146·9·4 *ṡyaṡṡṡi ḡaurūm* ‘I give a birth’; v 63·36 *maṡḡrra ḡaurū* ‘I give a mantra-formula’;

1 plur. Z 24·517 *ḡurāmā*, K 46·25 *ḡaurām*; with *-i*-umlaut, 3 sing. *ḡeḡā*, v 296r1 *ḡauru ḡeḡā* ‘he gives a gift’, v 215·26·4 *ḡeḡe*; v 335, 33r3 *ḡaurā ḡeḡā* ‘he gives a gift’, BS G 37, 30a1 *dānaṡ dadyāt*; 2 sing. v 60, 10a7 *ṡṡvī rro ṡṡei dakṡṡu ḡerā* ‘you even give a gift’; 2 plur. imperative, Z 12·27 *ḡoḡa* (**horatā*), later II 68·9 *ḡauryarā*; conjunctive, 1 sing. K 45·22 *ḡaura ḡaurā* ‘may I give a gift’; 3 sing. conjunctive, v 348, 12a4 *ḡorāte*, BS G 37, 10a7 *pradāna-*; 3 plur. v 147, 129b2 *ḡaurāro*; optative, 3 sing. Z 3·148 *ḡauri*; preterite *ḡoḡa-*, *ḡauḡa-*, Z 13·103 *ḡoḡe*; III 10, 19r5 *ḡauri nā ḡaudēmā* ‘I gave them a gift’, III 9, 18r3 *ḡaura ḡauḡai* ‘he gave a non-gift’; III 21, 6b2–3 *ṡṡinīya ḡauḡi* ‘given in charge’, BS *parīndita*; III 71·147 *ḡauḡā* ‘she gave’. Infinitive II 69·3–4 *ḡaṡjṡārā ḡaurā* ‘they intend to give’. Participle future, Sid. 144v1–2 *ṡimaṡ ḡorāñā* ‘an emetic must be given’, Tib. *skyug-sman...* *btan*; Sid. 126r2–3 *ṡimana ḡaurāñā* (BS *vamana-*); adjective *-āka-*, III 22, 11b1 *ḡaurāka*; K 155·58 *ḡaṡiṡ ṡṡiṡṡi ḡaurāki* ‘in another birth a giver’. Nouns, v 335, 33r3 *ḡaurā* ‘gift’, BS G 37, 30a1 *dānaṡ*, K 45·10 *ḡaurā ḡamḡdāra* ‘gifts, favours’, K 148·63 *satvām ḡaura ḡadārā* ‘gifts, favours to the beings’, Manj. 84 *ḡaura tṡṡāṡṡāna yanāka* ‘maker of gift (and) riches’, and often; inst. sing. v 183 a1; a3; a4 *ḡaurna*; adjective to *ḡaura-*, K 58, 28v1–2 *ḡaurīja pārāma* ‘the perfection (BS *pāramitā*) of giving’; v 247, 17a4–b1 *ḡaurīje ḡauva jsa ḡayaramḡā hvamḡḡāna sarauva* ‘lions of men rejoicing in the power of giving’, BS *dāna-bala-abḡiratā nara-ṡiḡā*; noun *-āmātā-*, v 106, 29r3 *ṡuhi ḡaurāmato* ‘gift of joy’ (BS *sukha-*), BS *sukha-adḡyāṡaya-*; JS 20r4 *ḡaurāma vaska* ‘for giving’; III 21, 6b3 *ḡaurāme jsa*; with adjective, K 7, 147r3 *ḡorāmātīnei thān(ā)* ‘the topic of giving’, Tib. *sbyin-gton-gi mḡḡod sbyin ṡes-bgyi-ba*. As second component, II 15·2·2 *ṡṡāra-ḡaurā hvamḡḡā* ‘corn-paying men (as tax)’; IV 44a2 *nva ṡṡāra-ḡaurai*; II 63F2 *mūra-ḡaurā hvamḡḡi* ‘men who pay in *mūrā*-coins’. For the present *ḡūr-*, *hur-*, participle *ḡūḡa-*; 2 plur. imperative, K 66, 84r4 *ḡūryara ḡeṡana karmāna* ‘give the teaching about the *karma*-acts’ (BS *karma-deṡanā*); K 150·30–1 *ḡūryirā ḡeṡanā karmāna biṡām* ‘give the teaching of all the *karma*-acts’; K 149·10–11 *paṡarū ḡūryarau* ‘send and give to them’; 2 sing. imperative, K 150·18 *ḡūra ma mūṡṡḡā ṡṡā* ‘give me with favour’; middle *-u*, III 124·86 *ḡūrū ttā* ‘bring there’, BS *ānaya*; optative, II 100·240 *ṡau pamūḡa na ḡurīyai* ‘he was not giving one garment’ (durative past); v 193, 9a2 *ḡurīryau* (lost context); participle future, K 27·145 *ṡṡira ḡūrauña* ‘gold must be given’, =K 19·221 *ṡṡira ḡūrauña*, =K 35·92 *ṡṡiri ḡūrāmñi*. Preterite participle *ḡūḡa-*, III 132, 5a2 *ku ḡūḡu yīndā numāñi ne ḡāmāte* ‘where he can give, no regret occurs to him’; ibid. b3 *ḡūḡu tīndā*; preterite, Z 13·82 *ḡoru ḡūḡe* ‘he gave a gift’, K 52·7·6 *ḡūḡā* ‘she gave’; 3 plur. K 5, 143v1 *ḡūḡāndā*, K 4–5, 142r4–5 *u khāysu mā ḡūḡāndā* ‘and they gave me food’; v 118, 67v1 *ḡūḡaimā* ‘I gave’, BS *niryātita-*. Noun, II 105·99–100 *ḡaura ḡūrāmāi ūḡaiṡa* ‘with a view to giving a gift’; adjective, Sid. 1v2 *ṡṡiñi ḡūrākā* ‘giver of life’. Kuṡān Saka *ḡoraka* ‘donator’, parallel to BS *dāna-pati*. From *fra-bar-* as O.Pers. *fra-bar-* ‘proffer’; both *hor-* and *ḡūr-*, *ḡoḡa-*, *ḡūḡa-* are equally old, hence from *frā-bar-* > *hor-* and *fra-bar-* > *ḡūr-* (see also the two participles

byauda- and *bīda-* from different vowels). See cognates s.v. *bar-* ‘bear’.

haur- ‘ward off’, III 71·150 *śāvai haura* ‘ward off for him the curse’ (BS *śāpa-*). From *fra-* and base Av. *var-*, IE Pok. 1160–1 *uer-* ‘cover’, O.Ind. *vr̥ṇóti*, *várati*, *vṛtá-*, Greek *ῥεῦν-* ‘keep off’, *ῥευσθαι*; *ῥύουσαι* ‘save’, Got. *warjan* ‘ward’, O.Engl. *wearnian* ‘warn’, *wiernan* ‘refrain’.

haur- ‘to command, rule’, II 88·27 *ysarrnai mistye haurā pyam̐tāṣṭā hā aurāsā haṣḍi khu yine* ‘when I make report of information to the Great Golden (= Imperial) authority’; III 42 *gaudā naumā haurā*. . . *ttraumq* ‘the leader by name Gauda enters’; II 55·31 *śūra bumāya haurā bim̐dā da-rām̐ja* ‘valorous, strong, bold in ruling’. From *fra-* and *var-* ‘to assert’, Av. *var-* (not ‘wish’), *urvata-* ‘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. ²*var-*), Oss. D. *urnun*, I. *urnyn* ‘be convinced’ (with locative pronoun), D. *ärüäd*, *irüäd*, I. *iräd* ‘bride-price’ (**vrata-*). IE Pok. 1162–3 *uer-* ‘speak solemnly’, Greek *ῥέω* ‘speak’, *ῥράτρω* ‘speech, treaty’, O.Ind. *vratá-*, 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 bōāme 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 virāṣame 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-* (<*f-a-vrn-*) in *āhaurda* = BS *prīti-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. *fraorəṭ*, ‘willingly’, to IE Pok. 1137 *uel-* ‘be willing’, O.Ind. *vr̥ṇāti*, *vṛtá-*, Lat. *uolō*, *uelim*,

haura- ‘talk’, II 113·94 *hauri ām salā ni biješe* ‘he does not utter a word or remark’ (BS *samlāpa-*); 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 māmra padimi* ‘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, 344 *hārau mūrau jsa*.

haura ‘beverage’, Av. *hurā-*, Zor.P. *hur*, see *hurā-*, *hūra* above.

hauraja ‘adjective in *-ja-* to a place name, *Haura*’, V 186, 50b1 *kiraṇa-bhadrānā thaumaka dva hauraja byauda* ‘by Kiraṇabhādra received two pieces of cloth (silk) of *Haura*’; *haurāja-*, V 273 II 2·4–6 *kūsa 108 kha 4 haurāja ttū ganaṃ 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 *khui ji hauva ī* ‘as he may be able’ (see s.v. *thāka*); Manj. 119–20 *dā hiye hauva prrabāvna* (BS *prabhāva-*) *nū kṣama byehida ysatha* ‘by power (and) force (dyadic) of the *dharma*-doctrine they get birth according to desire’; K 139·95 *gyastā baysā hauvi jsa, ū gyastā baysā ayeṣṭhānāna* ‘by force of the *deva* Buddha and by dominance of the *deva* Buddha’, Tib. *sans-rgyas-kyi byin-gyis brlabs-pahi gzuns-snags gzi rnams* (BS *adhiṣṭhāna-*); V 50, 6r1 *dārañā hauvā jsa* ‘by power of the *dhāraṇī*-formula’; possibly a compound, II 87·55 *hauva-thauja 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 *hauvani hauvani jaṣṭa ide* ‘various powerful *devī*-goddesses exist’; K 147·31 *hauvina hauvina pāraṣadā pāraṣadye* ‘various powerful members male and female of the assemblies’ (BS *pāriṣada-*); K 150·21 *amanūṣa-rājā, pajsā hauvanā mista* ‘the *Amaṇuṣa-rāja* (non-human king) exceedingly powerful, mighty’; K 149·4–5 *hauvanā mimṣṭā (-im̐ = -ai-)* ‘powerful great’; III 83·14 *parvālā hauvana mista* ‘protectors (BS *paripālaka-*) powerful great’. See above *hotana-*.

hauvim̐dā ‘they grind’, Sid. 122v2 *hviḍai jsām hauma rrusa hauvim̐dā* ‘in his food they grind up bare barley’, Tib. *kha-zas-su ni nas rjen-pa khram-khrom-du btags-pahi chan* (*chan* ‘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 *śāthyau jsirgyau yaulyau hausindā ysānindā* ‘by tricks, by deceits, by evil acts they carry off, they plunder (dyadic)’, BS *śāthya-kāryebhir haranti ca parasparam*; V 88, 50v1 *hoś(ñdi) bāyindi* ‘they carry off, they lead away’, BS Bhāiṣajya-text Gilgit MSS I 24·10 *upanāmyate* ‘is brought’; JS 34r1 *māra-kam̐ña ce uvī hoṣā* ‘the maiden of *Māra* who ravishes the mind’; III 73·186 *aḍa aṣparā khaḍarām pyam̐tsa, ma vaska haṣara ttim̐da* ‘other fodder, lucerne, is before the mules, fetch some for me’; K 28·178 *raḥsajai hausā*, = K 20·2 *rahgkṣaje hausē*, = K 37·118 *raḥsajai hausē* ‘the *rākṣasī*-demoness ravishes him (*yī*)’; III 79·12 *śakala brriajā hausā rawvā bvaiysā sūnāhe* ‘in the dry place the long stream carries off the *sūnāha*-bushes’; preterite, 3 plur. *hoṣtāndi* ‘they took away’, Z 22·308 *bilsamgya hūḍā tu hoṣtāndi puraḍāndi ysātāndi* (triadic) ‘they carried off, removed, plundered that donated stuff in the *bhikṣu-saṃgha* (mendicant community)’; III 66·30–1 *saṃ ttanī prracā hauṣṭe* ‘he precisely then seized on the causes’, contrast III 66·31 *na jsām pā prracā haiysda* ‘the circumstances were not ready’; III 70·119 *śīsa jsām dajagraiva hauṣṭe* ‘*Daśagrīva* carried off *Sitā*’. From **fra-vāzaya-* ‘carry forth’, see cognates s.v. *bays-*. For *byahausē*, in III 74·195 *māstai-v-aṃ biṣa byahausē* ‘he will crush (remove?)

all my brains’, either *haus-* ‘take away’ or *haus-* from **fra-kaufsaya-* to *hawv-* ‘strike, pound, crush’ is possible.

hausā ‘a food’, III 117, 101 *paihq paṃna : hausā hūlām pvaishka hvaṣi pāraka*. Possibly from **auś-ya-* to *avah-*, **auśa-*, see s.v. *hau* ‘a grain’ with Av. *avah-* ‘fodder’; **auśa-* Zor.P. *hōṣak*, *xōṣak* ‘ear of corn’, Pašto *waṣai*, O.Ind. *oṣa-* in *oṣadhi-* ‘herb’.

hoṣā ‘finger’, Sid. 102r5 *ttori vī hvāha:tte tcau hoṣā, u byṣḍe pajsā hoṣā* ‘in the entrance width four fingers, and in length five fingers’, BS *catur-angulam āyāme nāhena- angula-pancakam̐ (nāha = ānāha-* ‘length’), Tib. *khahi sboms (sbom-po* ‘thick’) *sor bzi, srid-du sor lsa yod-par byas-la*; Sid. 103r1 *ttaurā vī dvī hoṣi* ‘in the opening two fingers’, BS *dvya-angule*, Tib. *kha-nas sor gñis*; Sid. 141r5 *pāri vī āna dvāṣā hauṣā* ‘from the heel twelve fingers’, BS *pārṣṇy-ūrdhvaṃ dvādaśa-angulam*, Tib. *rtin-pa-nas sor bču-gñis*. From *vaxš-* ‘be pointed’ to *vak-* ‘point’, through *vaṣy->vaś-*, hence **fra-vaṣya->hoṣā*, see BSOAS 23, 1960, 31–2.

hośśā ‘singing birds’, Z 20·7 *panā kaso hośśā ālīsindi māstu kāde* ‘in every nook the *hośśā*-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 hausū haurā śśāriputri* ‘the *yakṣa*-goblin proposed to give a blow with his fist to Śāriputra’ (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 *pauk̐-:puk̐-* ‘to punch’ with fist or ‘strike’ with dagger, with *paug̐-:puḡ-* in Oss. I. *rām-p’uzyn*, *rāmp’yston* ‘to pierce’, O.Ind. Vedic *las-pūjant* ‘needle’ (*las-* ‘cloth’). IE Pok. 828 *peuk̐, peug̐-*, Greek *περικυκῆς* ‘pointed’, *πυγμαί* ‘fist-fight’, *πύκτης* ‘boxer’, Lat. *pugil* ‘boxer’, *pūgnāre* ‘fight’. Hence *hausūa-* from **fra-puś-ya-*. See also *hoṣā-* ‘finger’, and KT IV 150.

hausgu ‘lack of appetite’, Sid. 134r3–4 *yseri vanāstā u ṣahe nerāmīdā u hausgu-v-ī hame* ‘his heart shakes and salivas issue and he loses appetite’, BS *hrl-lāso ‘rocakah*, Tib. *mer-mer-po dan, kha-nas chu hbyun-ba dan yi-ga hchus-pa dan*. See *hūṣgu*. Possibly **fra-uṣūāba-*, umlaut by anticipation of *-u-*.

hauso ‘noise’, Z 24·647 *aśsa haṃgārīndi ku ne nā hauso ya(n)ī(ñd)ā* ‘they hold in the horses so that they make no noise’. From *vay-* ‘make noise’, present *vās-*, see s.v. *bāsa-*, hence **fra-vaṣṣa-*, see BSOAS 23, 1960, 32, and *hośśa-* ‘singing bird’.

hauska- ‘dry’, see *huška-*.

hauskārā ‘well-pounded’, Sid. 100r1 *puṣṭarāna, hauskārā hāmai, tta arve nokā ārāñq* ‘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* (**xaramana-*), Orm. *šramand* (**xramana-*), Parāčī *khamōr* (**xamarna*- < **xramana-*), Yidya *xurom*, *xurām* to Khovar *krom-*, Nūristānī Kati *kr’am-* ‘to thresh’, with Iran. *xram-*, O.Ind. *kram-* ‘to stride out’; BS *krandīta-* ‘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 *kāṣisa-* ‘vitriol’. See s.v. *ysamye*. Possibly **fra-auś-* ‘burn out’, whence a colour name, rather than *huṣṭa-* ‘dried’.

hoṣṭa-, participle to *hoś-* ‘carry off’.

hausḍe ‘dries’, see *hūṣ-*.

hausā, K 55, 17 bis r vertical in margin: to read (*tca*)*hausā* ‘14’, below *ṣē* ‘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-*, *hiya-*, I 171, 86v1–2 *ciṃgām ttirīm* (*-im̐ = -ai*) *hya pira* ‘leaves of the nimba-plant’ (BS *nimba-*, *azadirachta indica*); II 100·235 *śkaisa hyī* (= *hiye*) *mvaiṣḍem̐ (-em̐ = -ai)* ‘gift of a present’ (Tib. *skyes*); K 19·222 *ttiyau hyai rri khauña*, = K 27·146 *ttiyau 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)vaṃgārā* ‘benefit to all’ (but *hita-* could be concerned here). See *hāvya-*.

hyāysdā ‘present’, see *hālyysda-*.

-hriya-, participle to *-hrag-* see *hahrīyai*, BS *careyam*, s.v. *hahraj-*.

hva ‘of oneself, itself’, repeated *hva hva* ‘severally’, see *hvātā*, *hvatu*.

hva ‘spoken’, from *hvata-*, participle to *hvan-*.

hva-khām̐dalaja ‘of boar’s tusk’, I 141, 49r4 *hva-khām̐dalaja 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 *maṇḍūkī* is translated by *khwysaa-* ‘frog’ (I 179, 98v1). For *hva-* ‘boar, hog’, Av. *hu-* in Nīrangastān 114v9–10 *huṣ pārāsō* ‘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*, *oūs*; 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 *hvatarrakīnai*.

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-*, *hviḍa-*.

hvaṃnau, see *hvatana-*.

hvaṇḍ-, see *hvand-*, s.v. *huve*, *hve* ‘man’.

hvatana- ‘Khotan’, Z 23·4 *ne ysvāre hvatana kari hvatanau dātu* ‘the men of Khotan do not approve the *dharma*-doctrine 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*; *hvatam̐-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 viṣākīrtta* ‘of Viṣākīrti, king of Khotan’; III 60·44 *hvaṃni hauna* ‘in Khotan speech’; II 101·248 *hvaṇau bauttai* ‘he knows

Khotan speech’; v 273·1, 1–2 *hvani mistä rrundānu rr(e)* ‘great king of kings of Khotan’, v 273·2, 1 *hvani mistä rrumdānu rre*; III 83·18 *hvaṃ 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 *gāṃstana-deśai*; Sid. 103r4 *hvaṃṇau vī nāma* ‘name in Khotan speech’; Sid. 103r3 *hvaṃṇo vī*, JS 2r1 *hvaṃṇau*. 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 *yüttinā*, *yüttiyena*, *yüttiyaina*; Hudūd al-‘ālam *xutan*, Latin (medieval) *quotan*; at A.D. 641 local pronunciation Chinese *huan-na* < *xuān-nā*, hence the later Khotan Saka *hvaṃna*, K 99·1 (with radical 85); 647·1 *xuan-na* < *xuān-nā*; Sogd. Man. *xwδnyk* (adjective). Tumšūq (ed. Konow) VI 6 *havadane* and VIII b6 *hvaḍna* 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 vaijalaka* 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 *hvaḡnd-*, see *huve* ‘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’, δέπρις ‘flayed skin’.

hvatā ‘of oneself, itself’, later *hva*, BS *prthak*, v 117, 66r3–4 *śśārānu 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 karmaṇām 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 sā sā* ‘severally one by one’, K 154·48 *hva hva pajsam hūrida* ‘separately they give honour’. From *hva-* ‘one’s own’, with adverbial (ablative) *-tah*, Av. *xvatō*, Sogd. Bud. *γwtγ*, 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. *śes-bya-ba*; v 47, 12r5 *kalahārye*, *haṃdrūṣane hvīndā* ‘dispute means quarrel’, ibid. 12r4 and 6 *hvīnde*; Sid. 106r5 *hvīmde*, Tib. *bsad-de*; II 105·103 *hvidai*; III 28, 38b3 *hvide*, BS *ucyate* (also *-ā*, *-i*); future participle *hvaña-*, and *hvañaa-*,

v 160, 203a1 *maṃdrā hvañā* ‘a *mantra*-formula must be recited’; III 22, 10b1 *ṣā baudhisattvā hvañai* ‘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 *hvāña 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 hvāñiñi* ‘I may speak other things’; 2 plur. imperative, II 101·7 *hvāñāra*; 1 sing. Bcd 44v4 *hvāññū*, BS *stavāmi* (‘I praise’); participle present, I 254, 198r5 *hvāñāṃdu*, BS *deśyant-*; Bcd 55r4 fem. *hvāñāṃcā*, BS *bhaṇamāna-*; adjective *-āka-*, Manj. 381 *vaina hvāñāka apyāyau vī* ‘without speaker in non-speech’; III 21, 6a1 *tāhīrau hvāñākāna* ‘by one preaching correctly’, BS *tathāgata-*; agent noun *-aa-*, *hvāñaa-* 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 *hvāñāmām vaska* ‘for the sermons’; see separately *hvanaa-* ‘something spoken’. Preterite, participle *hvata-*, *hvava-*, *hva*; 3 sing. v 69, 4r4 *hvate*, v 336, 35r1 *hvete*, 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, DRo1, a3 *hvātaimi*; 3 plur. (with *ide*) K 137·907 *hvāṃdā ide*; JS 38r3 *hvi* ‘I spoke’ (from **hviṃ* 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 *heri vī māñadā hvāyā tta tta yanau* ‘as you said, so I will act’; K 4, 141v3 *ka*. . . *hvatāndā vīro* ‘if they had spoken’; with following pronoun, v 40, 63b3 *hvatū jsa nimaysāña 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 *<a>ysu ni*. . . *hvata yidēmā* ‘I could not speak’, K 5, 142v1 *hvatu 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 indi* ‘things which are not spoken’; II 248, 20a1 *hva yuḍe* ‘he had spoken’. Absolutive genitive, v 346v4 *ttātaye hvataye* ‘this having been spoken’, Tib. *de skad-čes bkah ścal-pa dan*; v 80, 71r3 *hvatātye hvanai*, =III 21, 7a2 *ttye hvaye hvanai* ‘this having been said’, BS *evam ukte*; III 24, 22a4 *ttye hwayai hvanai*; nominal, Sid. 137r4 *uskātta hvattye hiye kaṣṣe jsa bejsāñā* ‘it must be poured over with the *kaṣāya*-decoction stated above’, Tib. *snar bsad-pas nad-kyi sten-du khu-ba blugs-pa dan*. Infinitive, Z 5·7 *aysu haṃṣe hvīye* ‘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 *hvāña(a)-* ‘speech’, Manj. 329 *baīśa hvāña vī artha na bīde* ‘in every utterance no meaning (BS *artha-*) exists’; v 49, 467r2 *kho aysu ttū*

hvāñō darroṇa ‘as I (spoke) that speech with boldness’. See also *patāhvāno* ‘command’. From base *hvan-*: *hvata-*, Waxī *ṣān-*: *ṣat* ‘speak, say’, elsewhere ‘call, recite, read’, Yazg. *ṣvan-*: *ṣvant-* ‘read, learn, recite’, Av. *hvan-*, Zor.P. *xvān-*, *xvānd*, N.Pers. *xvān-*, *xvānd* ‘call, read’, Yidya lw *buxōn-*: *bixēd*. IE Pok 1046–7 *ṣuen-* ‘to sound’, O.Ind. *svdnati*, *svanita-*, 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 hvaye hvanai* ‘this speech having been spoken’, BS *evam ukte*, v 248, 20a1 *ttu gyastā bāysā hvī hvanai thyau nāṃdā* ‘they swiftly accepted this speech (sermon) of the *deva* Buddha’, BS *bhagavato bhāṣitam abhyanandan*; v 79, 152r2 *balysā hvī hvanau <ā>taudānde* ‘they rejoiced at the Buddha’s preaching’; K 143·1057 *gyastā bāysā nara hamadā hvanau ātaudāṃdā* ‘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 vajsāmata ve hvanai* ‘the statement for the study of life’, BS *āyur-veda-śāstreṇa*; K 4, 141r2 *hvanai arthi* ‘meaning of the preaching’; K 143·1057–8 *gyastā bāysā 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 ciṃgām 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 haṃbaste* ‘he composed a fabulous narrative’, see also Z 22·249 *āhvainā* ‘fabulous things’.

hvaḡnd- ‘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 *hvaḡndu*, BS G 37, 33b2 *satva-*; Z 2·77 *hvaḡndu*; gen. plur. SuvP. 74r4 *hvaḡndānu rre* ‘king of men’, BS *narendra-rāja*; IV 46a2 *paṃjem hvaḡndām* ‘of five men’, IV 58a2 *hvaḡndā*; IV 39a2 *dvāṣe hvaḡā* ‘of twelve men’; gen. sing. IV 55b2 *še hvaḡdye* ‘of one man’; IV 33b1 *še hvaḡdye*; inst. plur. K 136·868 *hvaḡdyau*, *ahvaḡdyau* ‘from men, non-men’; with suffixed pronoun, K 61, 41r2 *jastvā hvaḡdā-t-ū jsa suha varāṣāre* ‘they enjoy pleasures among *deva*-gods, among men (= **hvaḡdvā*) therewith’; I 250, 33v2 *ttu hvaḡndānu rrundu* ‘the king of men’, BS *manuṣya-rājānam*, =v 108, 30v4; K 6, 146v3 read *hvaḡ(m)dye*; v 247, 17b4 *hvaḡdāna sarauva* ‘lions of men’, BS *nara-siṃhāh*; loc. plur. v 301, 2r3 *hvaḡnduvṇo ysam̐thu byehāte* ‘he gets birth among men’; dialectal, v 262, 1a2 *hvaḡdovṇo*. Adjective, v 384, 9a2 *hvaḡḍinai rana* ‘human jewel’, II 4·52 *hvaḡḍinai rana*; lost context, v 61, 16b5 *hvaḡḍūna yanāre*; *-ya-* suffix, *hṣīya-* ‘human’, SuvP. 72v1 *pyālya hvīya* ‘human welfare’, BS *sampatti manuṣya-loke* (‘welfare in the world of men’); II 106·143 *hṣīyai ggi vīra* ‘on the human *gati-* (stage of life)’; Sid. 109r5 *hvī ṣvidā* ‘human milk’, Tib. *bud-med-kyi nu-ṣo*, Sid. 109r5 *hvī ṣvidana*; K 15·138 *hvī rū jsa* ‘with human form’, =K 32·36 *hvī runā*=K

23·83 *hū rū jsa*; v 129, 3a4 *hṣīya ysam̐tha* ‘human births’; K 61, 41v1 *hvī ysam̐tha rūyīde* ‘they lose human birth’, Manj. 115 *hvī ysatha*; K 41·57 *kimalai hvī*: ‘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-hvegyau āysda|||* ‘<with divine eyes> pure super-human guarding’, BS *divyena cakṣuṣā viśuddhena atikrānta-manuṣyakeṇa vyavalokayiṣyāma*. Note also Manj. 77 *hvī* ‘man’: *ttrāme sa khu hvī ayula ujadiṣa js(ā) hadara satva* ‘just as a man throws an iron ball (BS *ayo-guḷa-*) to another being’ (here *uysdiṣ-* ‘throw’ with *-j-* for *ṣ*). 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 *hvīyaṣaa-* below. From **auṣavant-* ‘mortal’ with Av. *aoṣah-vant-*, Aogəmadaēča 58 *aoṣanuhatəm maṣyāṇəm* ‘of mortal mortals’, glossed by Zor.P. *ōṣ(ō)-mand*; Dd 36·80 *frahist ōṣ’ōmandān mīrēnd* ‘mostly the mortals die’; ibid. *ōṣ’ōmand*. Hence **hvaḡnd-* < *auṣa-vant-* with *-uv-* as in *gguvḡ-* ‘ear’, *gvḡ-* < **gauṣa-*. Pašto *ṣawai* ‘person’ < **uṣavant* < **auṣavant-*, Balōči *p’ōṣinday* ‘human being’ **pa(tī)-auṣavanta-ka-*. See *auṣ-* s.v. *nāṣa-*. Note also Pindaros, Pythian 5·3 βροτῆσιος ὄνηρ ‘mortal man’.

hvar- ‘sister’, SuvO. 3v5 (gen. plur.) *hvarāṇu* ‘of sisters’, N 164·7 *hvāri*; 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 *hvarakq*; K 33·55 nom. plur. *hvarāka*; voc. plur. *hvarakyā*, =K 16·166 *hvaauraka*, voc. plur. *hṣārakyau*, =K 24·106 *hvaura*, 107 voc. plur. *hvārakyā*; v 252·845 *hvārakyām brvātarām jsa* ‘with sisters, brothers’. From **hvāhar-*, **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 *gwahār*, *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 *delež sestry i otkaz sestry* ‘participation of sister and rejection of sister’; Pašto *xor*, Orm. *xwār*, Parāči *xī*, Yidya *ixō*, *ixiko*, Sanglēči *yoxōai*, Waxī *ṣūi*, Śuynī *plax*, Yazg. *ṣvarḡ*. IE Pok. 1051 *ṣuesor-*, Greek ἑορ, plur. ἑορες ‘relatives’, Lat. *soror*, Celtic O.Ir. *siur*, Welsh *chwaer*, Got. *swistar*, O.Engl. *sweostor*, O.Pruss. *swestro*, Lit. *sesuō*, gen. *seseṛs*, O.Slav. *sestra*, Tokhara B *ṣer*, A *ṣar*.

hvar- ‘to eat’, *hvar-y-* > *hvīr-*, III 123·49 *khāysa hvāra* ‘eat (2 sing.) the food’, BS *bhakatta būja* (= *bhaktam bhunja*); v 343, 85v2 *hvarīndā* ‘they eat’, BS G 37, 80a3 *bhunjanti*, 1 sing. Z 4·50 *hvarīmi*, 3 sing. *hviḍā*, Z 2·26 *beitiṇo 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 *hvaḍa-*, 3 sing. Z 13·95 *hvaḍe vātāya* ‘he had eaten’; Z 2·24 *hvaḍāndi* ‘they ate’, 3 sing. fem. III 73·182 *hvaḍā* ‘she ate’; participle future, Sid. 9r1 *ni hvarāñā* ‘it must not be eaten’, BS *tyājya-*, Tib. *mi bzah*; Sid. 106r4 *hvarāña-*, Tib. *zos-na yan*; *hveraa-* ‘to be eaten’, Sid. 9r1 *ni hverai* ‘is not to be eaten’, BS *tyajyāt*, Tib. *mi bzah* (**hvārya-*

ka-). Infinitive, Z 11:55 *ce balšo 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, ysṭai āchai hame* ‘from eating (the earth) the yellow disease attacks him’, BS *niṣevanāt*... *pāṇdurogaḥ*, Tib. *zos-pa-las skya-rbab-kyi nad-du hgyur-te*. Adjective, Z 24:42 *ka ysojse iyā ka cwi 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 *hvīḍa-* ‘food’, *hwāra-* ‘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. *xvardan*, *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. *xūārun*, *xūārd*, I. *xāryn*, *xord*, *xārd* ‘eat’, D. *xūārun*, *xurst* ‘to irrigate’, D. *don-xuarug*, *don-xuārug*, *donxuār*, I. *doxxār* ‘irrigation’; Baloči *warag*, *wārta* ‘eat’, Pašto *xwaṛəl*, Yayn. *xwar-*, *wxar*, *xworta*, Orm. *xr-*, Parāči, *xar-*, *xār-*, Šuynī *xar-*, Yidya *xoar-*, Sanglēči *xwār-*, Parāči *xūṛḍ* ‘eating’. Ambiguous either IE *suer-* or *suel-*, for *hvar-* ‘take, consume, eat’ note O.Ind. *āhāra* ‘taking; food’ (*harati* ‘takes away’), Nūristānī 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. *xūārun* ‘eat’, *xūārun* ‘to irrigate’ (see Zoroastrian Problems 99, fn. 5); note also Zor.P. *druvist-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 hīra 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 kṣīra hīyāra vāta paḍā* ‘sweet and large fruits which were formerly in the country there’, BS *madhurāṇi mahānti ca phalāni viṣayeṣu hi*; Sid. 4v3 *cu śiliṣṭā ṣṭi ṣṭi hvarā u sūrā u tcārba u gaṛkhā u cihajsā* ‘what is phlegm (BS *śleṣman-*), that is sweet and saline and fatty and heavy and sticky’, BS *madhuro lavaṇaḥ snigdho guruḥ śleṣmā-vati-picchilah*, Tib. *bad-kan ni mṅar-ba dan, lan-čhvali ro bro-ba dan, hjam-pa dan lči-ba dan śin-tu hbyil-baho*; JS 10v1 *aysmu hvarrā* ‘sweet mind’; JS 37r2 *ysaujsa hware* ‘savoury sweetness’ (-e<-atāti-); Manj. 414 *bināñā aṣkūstai ṣṭāna pihyāda ramanī hvara*

‘music untouched beat out delightful, sweet’. Also *hvera-*, Sid. 16r2 *hverā*, BS *madhura*, Tib. *mṅar-ba* ‘sweet’, see below. With negative *a->ā-* (before two consonants) *āhvaraa-*, Sid. 9r4 *mau āstaṃna 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. *xvarəzišta-* ‘sweetest’, Zor.P. *xvarzist*, N.Pers. *xvālidan* ‘to taste’ (*rz>rd>l*), Armen. lw *axorž* ‘sweet’, Pašto *xōž* fem. *xwažā*, Orm. *xwaš*, *xwašr*, Waxī *xūžg*, Iškāšmī *xəšok*, Sarikolī *xeg*, *xlylg*, Šuynī *xīž*, Balōči *axwarzā* ‘pleasant’. The form *hvarra-* may derive from **hvarna-* or **hvarša-*; the form *hvera-* is from **hvār-ya-* rather than **hvārnya-*, note *ysirra-* ‘gold’ < *zaranya-*. Oss. D. *xūārz*, I. *xorz*, *xārztā* ‘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 tvamdanu tsute* ‘having performed the right-hand perambulation’, BS G 37, 18b4 *pradakṣiṇī-kṛtya*; Bcd 47v2 *hvaramciñā*, BS *pradakṣiṇu*; V 133a5 *gyastā balysā hvaramciñā tvamdanu tsute*; III 21, 5a3 *drrai tcīra hvaramciñā tva(mda)nā tsuāmdā*, BS *triṣ-pradakṣiṇī-kṛtya* ‘having thrice turned to the right’; III 26, 29b1 *hvaramciñā tvamdanā tsuñai* ‘it is necessary to turn to the right in reverence’, BS *pradakṣiṇīyaś ca*; Z 24:194 *hvaramciñi*. From *hvarandaa-* ‘right hand’, with *-iñā*, see also *uysdvyāmciñā* ‘expelling’, BS *pratiṣedhana*.

hvarandaa- ‘right side, right hand’, K 142:1042 *hvaradau*, Tib. *g-yas* ‘right’, in the passage *hvaradau ysarra-gūnā bāysu haraṣṭe* ‘he stretched out his right gold-coloured arm’, Tib. *phyag g-yas-pa gser-gyi kha-dog-čan brkyaṇ-nas*; III 130:14–6 *hvarandai* ‘right’ beside *syandai* ‘left’; K 145, 2v3 *hvaramde dastā* ‘right hand’; V 382, 4b4 *hvarandau ysānū śamḍya vāstāte* ‘he placed his right knee upon the ground’; V 381, 3b5, =V 332, 24v5 *hvarandai hālai* ‘right region’, BS G 37, 21b7 *dakṣiṇasyām diśi*; compound, II 74:34 *pūñūda hvarandā-vīrai imḍrā* (BS *indriya-*) *jsā bijīṣṭā hvāṣṭā ye* ‘he was meritorious, working dexterously (*kīra-*), possessed of faculties, chiefest’. From base *hvar-* ‘be fit’, N.Pers. *xvarand*, *xvērā* ‘suitable’, *bar xvardan*, *dar xvardan* ‘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 *vīna padīmākā paysānāki buvāki 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-pamjsāsā yahi:malīha: hvaṇḍā ṣṭā(re)* ‘we are here indeed of three sorts; robbers, 57 *yaymalīq* men are here’. Here *hvarāka-* ‘taker’ is dyadic with Turkish *yaymalīq*, from *yayma* ‘plundering’. An uncertain context is found in II 109:88:6 *khu maṃ dilaka hvaṇḍā pārismḍā hvarāka āvq vā muṣḍā hiṣṭā* ‘when here the few men decrease, robbers have come; here the favour (donation) comes’; II 108:2 *cu haupari-pamjsāsā hvarāka ami ṣṭirau* ‘who are the 57 robbers, you might be’. For cognates see s.v. *hvar-* ‘to eat’, originally ‘to take’; Av. *axwarəta* is glossed by Zor.P. *agrif* ‘not seized; which cannot be seized’. See below *hvāra-* ‘rapax’.

hvāri-nau ‘sweet-sounding’, K 49:4:3 *hvāri-nau bināñā* ‘sweet-sounding music’ from *hvarra-*, *hvara-* ‘sweet’, and **nādu->-nau* ‘sound’, to base *nad-*, see *nāya-*, *panāy-*.

hvala ‘covering (?)’, II 77:34 *u śā-m kainā hvala u śā jsā pvaica* ‘and for them one *hvala*-covering and also one *pvaica-* covering’; II 78:59 *pātca būhgra barsa hvala hūdaudū haṣṭā 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 *vriś-* in *havriś-* ‘doff’), with secondary *h-*, as in *hvāṣṣa-* ‘herb’.

hvaśā ‘juice from meat’, I 147, 57r5 *paṣiña hvaśā drrai ṣamga ūca jsa pāchai* ‘juice of sheep’s flesh is to be boiled with three *ṣamga*-measures of water’; I 157, 68v4 *paṣiña hvaśā, ṣa hahvāñā drim (-im=-ai) ṣamga uca jsa pāchai* ‘sheep’s flesh, that is to be pressed, to be boiled with three *ṣamga*-measures of water’, BS *māmsa-rasa-*; I 163, 78v1 *būysiña hvaśā hahvāñā dva ṣamga uca jsa pāchīm (-im=-ai)* ‘goat’s flesh is to be pressed, it is to be boiled with two *ṣamga*-measures of water’, BS *chāga-māmsa-kaṣāyaka-*; I 169, 84v1 *buysiña hvaśā hahvāñā dva ṣamga uca jsa jṣāñāñā* ‘goat’s flesh is to be pressed, it is to be boiled with two *ṣamga*-measures of water’, BS *chāga-māmsa-rasa-*. Possibly **hu-aśyāka-* ‘good food’, from *as-* ‘to eat’ (see s.v. *śiḍi*), N.Pers. *āš* ‘meat, soup, gruel, pottage’, *āš-paz* ‘cook’, *āš-xānah* ‘eating-house’, from **aśša-* base *as-* ‘to eat’. See *hvaṣi* ‘food’. A Turkish *aša-* ‘to eat’ is reported in Turfan Turkish, Researchers in Altaic languages 1975, 208.

hvaṣṭi ‘to beat’, infinitive to *hvah-*: *hvasta-* (see s.v. *hvaittā*), IV 7v5–6 *hamdara āṣṭīya paṣṭi bani u paṣṭi hvaṣṭi* ‘the other teachers (BS *ācārya-*) he ordered to bind and he ordered to beat’ (note SuvP. 71r4 *basta*... *hvesta*).

hvaṣṭi ‘first’, Sid. 131v1–2 *ttye paḍā hvaṣṭi, śeliṣām neṣām, loṣām arvām jsa krra yenāñā* ‘first, removal of the phlegm (BS *śleṣman-*), treatment must be made with rough medicaments’, BS *sarvai rūkṣaḥ kramah kāryas tatra āḍau kapha-nāṣanaḥ*, Tib. *de-la ni thog-mar bad-kan sel-bahi sman rčub-bo-čog-gi cho-ga byas-la*. Hence *ttye paḍā hvaṣṭi*=BS *tatra āḍau* ‘at this beginning’, =Tib. *de-la ni thog-mar*, which indicates a dyadic *paḍā hvaṣṭi*. Since it is hardly to be read *hva ṣṭe* or *hva ṣṭā* ‘it has been stated’, the word *hvaṣṭi* may be a palatalized

hvaṣṭa-, with suffix *-ya-*, for ‘first’. See *hvaṣṭa-* and s.v. *brū*.

hvaṣi ‘a food’, III 117r01 *paiḥg pamna : hauṣa hūlām pvaiskha hvaṣi pāraka* (list of foods), from **hu-aṣṭya-* to N.Pers. *āš* ‘meat, soup, gruel’ (see s.v. *hvaśā* ‘broth’) from **aśṣiya-*, base *as-* ‘to eat’. Cognates s.v. *śiḍi*.

hvaṣṭa- ‘first (?)’, III 41a2 <*pa*>*ḍā hvaṣṭā biṣṣūnya vara spye viṣṭāña* (sacrificial, BS *bali*-text) ‘first (dyadic) all kinds of flowers must be placed there’; V 152, 160a2 *||hvaṣṭā sijindī harbiṣṣā kī(rā)* ‘first they learn it; all the *karma*-acts...’. From *frav-:fru-* (see *brū*, *brumbāte*) with *hu-* (as *ha-<fra-*), hence **fraviṣṭa-* ‘first’ > **havaṣṭa->hvaṣṭa-* (for *hv-* note also *hvāha-* ‘wide’ **frapāḥa-*, if not **hu-pāḥa-*). From **fraviṣṭya* can derive *hvaṣṭi* dyadic with *paḍā* (see for *-iṣṭya-*, Av. *zəviṣṭya-* ‘swiftest’).

hvasta- ‘beaten’, participle to *hvah-* (see s.v. *hvaittā*), SuvP. 71r4 *cu tti cu vā basta cu hvasta, hamtharkvā vyaysaṇa ṣṭāre* ‘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 *paṣṭi bani u paṣṭi hvaṣṭi* ‘he ordered to bind and beat’; ‘beat (drum)’, K 25:123 *kūsa hvastāda*, =K 17:188, =K 34:74 *kūṣā hvastāmdī* ‘they beat the drums’; V 66:8a *pajsa śamḍya hvasta* ‘beat strongly on the ground’; III 75:233 *ṣai nāṣṭā śamḍya hvaste* ‘he struck him down to the ground’, III 67:58 *hamgrautta 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 paysāmdāmdā hvastāna parya tti khu āta hamḍā garām* ‘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 *varna-*), 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-daṣṭā* ‘with both hands’, and above *hū-duva* ‘both’.

hvā ‘dried’, Sid. 128v3 *guṣṭa u ghā, hvā mase muse hamthrra-jimḍā ma ā ā ṇuṣṭimḍā* ‘the flesh and bone, dried, are drawn together greatly, as if wrapped’, BS *śoṣād veṣṭana-*, Tib. *śa skam-pa dan, drag-tu bčir-ba hdra-bar na-ba rnams yin-no (bčir* ‘press’). From base *hau-*, *hu-*, with *-ā-*, *hvā-* ‘to dry’, here *hvāta-* (Tib. *skam-pa*). See cognates s.v. *hūṣ-*, *huṣka-*, *hyāñ-*, *hvās-*.

hvāñ- ‘speak’, see s.v. *hvan-*.

hyāñ- ‘to dry’, SuvO. 27v5 *śāma-lovyānu dukhānu hvāñānkā* ‘drier up of the woes of Yama’s world’, BS *yama-loka-duhkha-saṃśoṣakah*; with *pa-*, SuvP. 69v2 *pahvāñari* (for *-āri*) in the passage *beṣa ysira vegaste pahvāñari biṣna* ‘the fierce violent (BS *vega-*) whirlpools are wholly dried up’, BS *arṇavam parama-karkaśa-caṇḍa-vegam saṃśuṣyate*. With *hvañ-*, Sid. 11r4–5 *jsahera pī hivi āchai hvaiñe*, =V 320:99 *hvenñe*, BS *medo-viṣoṣaṇa-*, Tib. *chil rgyas-pahi nad skems*; Sid. 149v2 *pajsañā u hvaiñāñā u kūṭāña* ‘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 niśāñā* ‘to be dried and put into the eye’, Tib. *bskams-pas mig bskus-na yan*; I 147, 56v1 *dasau jūna gamihāña u hvaiñāña* ‘to be moistened ten times and to be dried’, BS *bāvayetta* (= *bhāvayet*). With *pa-*, II 104·73 *drraiṣṭiyinai pātāla pahvgiñākā* ‘the drier up of the underworld (BS *pātāla-*) of heresies’ (BS *drṣṭigata-*). From base *hau-:hu-* ‘to dry’ see above *hūṣ-*, *huṣka-*, beside *hvā* < **hvāta-* ‘dried’; hence **huṣānya-* causative.

hvāṇa- ‘eloquent (?)’, II 54·25 *hvāra hvāñā vicakṣa* (BS *vicakṣaṇa-*) *edrrām jsa sūrā* ‘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 222·19·3 ||| *himya nausi chā u hv(ā)tte saṃdā 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 ttiyā patharku arahamdu jsindi* ‘with both hands in fury then he took the bar, he kills the devotee’ (BS *arhant-*). See *hū-duva* ‘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 ttye 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 kiḍeṣa cu ra bahau diḍāe hvāna* ‘anger, folly, passion (=BS *dveṣa-moha-rāga-*), the *kleṣa*-afflictions, and what is the contempt (?), degrading (*ḍīra-* ‘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 *hvätte*, *hvāha-*.

hvāysīma ‘born together’, Sid. 135r4 *apīye guṣṭe jsa haṃtsa hvāysīma hverai*, Tib. *sa snum-bag čhun-ba dan lhan-čig-tu bzaho*, BS . . . *sarvam evedaṃ prayoktavyaṃ cikitsitaṃ*. Here *hvāysīma*, Tib. *lhan-čig-tu* ‘together’. Possibly *hvā-* ‘both’ (as in *hvā-daṣṭā* ‘with both hands’ and *hvālai* ‘both’) with *-ysīma-* 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 hiyāra 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 diraujsa* ‘violent (BS *vega-*), bold, audacious’; II 54, 25 *hvārā hvāñā vicakṣa* (BS *vicakṣaṇa-*) *edrrām jsa sūrā* ‘bold, eloquent, intelli-

gent, 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 pīśai o pīśa(nu biṣṭa?)* ‘or colourers or painter or painters’ <pupils>, from the context of the *pīśaa-*. 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. *xworn-ptxwrk-ḍndyt* (**xvarana-pati xvaraka-ḍandēt*) ‘with teeth painted dark with dark colour’ (*xworn* ‘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 *suer-* ‘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 *auṣ-* ‘to die’, see s.v. *nāṣa-*.

hvālai ‘both, together’, Manj. 67 *akṣārmauñā apakṣarāttai dasta hvāle dvi hīsa dūṣṛṣīli* ‘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 paṃda hvālai kaṣṭa* ‘its path (the *ārya-mārga-*) is connected with both (*parama-artha-* and *saṃskāra-*)’, = K 70, 6v2 *ttye pada hvālai kaṣṭa*, dyadic, as *hū-duva*; III 79·15–6 *hiṣā gala ttaudā herā hvālai kauṣḍgu* ‘iron sparks (?), hot ashes (?)’, both from the caverns’, III 80·22–3 *mīsta ttraikhye gvagye baysgā hvālai phyaṣṭe* ‘great peaks (BS *tikṣṇa-*), compact hills, both brilliant’; v 310, viir4 *u hvālainai bārai paraphā jsa biysīyauḍā* ‘and both (*hvālaina*) of him they seized, the riding beast with the harness’. For *-lai* note *śālai*, *ttālai*, *hālai*. Otherwise *-la-* in *śūla* ‘alone’, *śūlaka-*, *śaulaka-*. For *hvā-* see *hvā-daṣṭā*, *hū-duva*, from older *ubā-* ‘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 rḍad dan*; Sid. 17v3 *hvāṣāṃ pūharāṃ hīya piṣkece* ‘chapter of herbs, vegetables’, Tib. *ldum dan snod-kyi bye-brag*, Sid. 17v3 *haryāsa-sāñe hvāṣa*, BS *kācamāci*, Sid. 9r5 *hvāṣa sāñje*, BS *kācamāci-* ‘solanum nigrum, garden nightshade’; Sid. 20r2 *ūtca*. . . *hvāṣā jsa bijautta* ‘water polluted by vegetation’, BS *śevāla-dūṣita-*, Tib. *ña-čig yod-de* (*ña-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 *maxī-*); Sid. 17v4 *śaśvāñje 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-xiṣ*° ‘medicine; powder’, Abaza *wəq*°*ṣ*°, Ubix *šxo*a. 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 rrñe* ‘chief queen’, BS *agra-mahiṣṭ*; Bcd 53r4 *hvāṣṭā pūrā bayśāṃ biṣā* ‘the all-best son of Buddhas’, BS *jyeṣṭaku yah sutu sarva-jinānām*; III 123·64 *hvāṣṭa-* gloss to BS *śreṣṭhin-*; v 108, 30v3 *hvāṣṭa nā paysānāte* ‘he should know them as best’, BS *guru-kuryāt*; K 152·7 *pīrmāttamā hvāṣṭa* ‘foremost, chiefest’; Manj. 59 *b(i)ṣa hvāṣṭa maiṣṭa rre* ‘all-best greatest king’; K 18·208 *tvā nāra hvāṣṭe mira gyāṣṭa ysīnī 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 ysīnī bāste*; Manj. 290–1 *ṣā mvaṣṣa ttatva* (BS *tatvataḥ*) *hvāṣṭa* ‘this is the really chief favour’; K 152·14 *devatta hvāṣṭa* ‘best deity’ (BS *devatā-*); K 138·944 *brahmānā gyāṣṭa parṣṇā 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 *avamāvyaṃ hvāṣṭānyaṃ śīrkau bujśyaṃ jsa hamphve* ‘possessed of countless good virtues of the chief people’; abstract, III 76·254·5 *artha-bhaugā* (BS *artha-bhoga-*) *hvāṣṭāñña suhi-nām spyāra* ‘may the possession of wealth (and) the best welfare flourish for the happy men’ (BS *sukhin-*), here *-āñña* for older *-auñā*, *-oñā*. See also *hvauṣṭa-*. From **hvāyiṣṭa-*, **hvāiṣṭa-*, Tumšūq Saka *hveṣṭa-*, Av. *hvōiṣṭa-* (glossed Zor.P. *mas* ‘great’), contrasted with *yōiṣṭa* ‘youngest’; Sogd. Bud. *γwyṣṭk* ‘teacher’, *γwyṣṭr-* (comparative), *γwyčšt*; Man. *xwyṣṭr*, *xwṣṭr* ‘superior’, Turk. Uigur *qoṣṭar*, fem. *qoṣṭiranč* (title), Chr. *xwṣṭy* ‘teacher’, *xwṣṭrty* *dynd’rt* ‘high priests’, Munjāni *xuščī*, *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 *Huwiṣka-* from *huviṣ-* (or *huviṣṭa-*) with *-ka-*, beside the name *Kaniṣka-* Khotan Saka *Kaṇaiska-* (with the adjective *kaṇaiska-* ‘smallest’) as the ‘most youthfully vigorous’ (like Av. *yōiṣṭa-*).

hvāha- ‘wide’, v 55, 113v5 *utāra* (BS *udāra-*) *hvāha ggaṃbhīrā* (BS *gaṃbhīra-*) *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 *bulysīñi ggaṃpha dwoāsu haṣṭa hvāhīñi* ‘in length twelve *gaṃpha*-distances (=BS *yojana-*), in width eight’; v 49a2 *hvāhīñā*; 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 hvätte ‘(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-*, *phattanai*, *phaṃnai* ‘(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 πετόννυμι, πέτολον ‘plate, leaf’, Lat. *pateō*, *pandō*, O.Engl. *fæðm* ‘embrace, fathom’, Lit. *petys* ‘shoulder’. The form *hvāha-* may derive either from **hu-pāḥa-* (like Zor.P. *xvartak* ‘small’ **hu-artaka-*, Pašto *wur*) or from **fra-pāḥa-* (like N.Pers. *farbih*, Zor.P. *frapīh* ‘fat’). See also *hvaṣṭa-* ‘first’ traced above to **fraviṣṭa-*.

hvi ‘sweat’, Z 20·54 *māstai āṣke hvi aṣṣucā* (BS *aśuci-*) *biysma bile* ‘brains, tears, sweat, filth, urine, intestines’. To *hvaid-* ‘to sweat’, **hvaida-* > *hvi*, Av. *xvaēda-*, Zor.P. *xvēd*, with negative *a-xvēd* ‘not sweating’, N.Pers. *xvai*, Pašto *xwala*, Orm. *xōla*, Yidya *xul*, Sanglēči *xair*, Waxī *xil*, Yazg. *šwiḍ*, Sarikolī *šaiḍ*, Khovar lw *xēl*. 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* (**swidso-*), 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*).

hyi ‘human’, see above s.v. *hvagn-* and *hviya-*.

hviḍa- ‘food’, SuvP. 64r3 *hviḍi kinau khīṣṭe* ‘for food and (-u) drink’, BS *pāna-arthaṃ bhojana-arthaṃ ca*; SuvP. 72r1 *hviḍau khīṣṭe* ‘food and (-u) drink’, BS *anna-pāna-*; SuvP. 71v3 *hviḍi u khīṣṭe*, BS *bhojana-pāna-*; K 136·870–1 *o hviḍi o khīṣṭe au vā viysamna 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. *xvardi*, to Av. *xvarəti-*.

hviḍiña ‘due to eating’, Sid. 103v1 *cvai hā hviḍiña gvihaiya jsāherā kaṣṭe u hvīḍai* ‘whose belly is affected by pain from eating, and he eats’, Tib. *kha-zas zug-rnu 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-*.

hviya- ‘human’, v 129a4 *mara hviya ysīṃtha* ‘here in human birth’; Bcd 44v4 *hviya jastūña raṃna* ‘jewels, human, celestial’. See further s.v. *hvagn-* ‘man’.

hviyaṣaa- ‘human’, *hviyāṣaa-*, *hviyaṣaa-*, III 76·244 *hviyaṣā agapya ṇāṣā* ‘human beings, impure, contemptible’; II 107·162 *pharākē vā hviyāṣā ū trīyaṣūnya satva* ‘many beings human and animal’ (BS *trīyag-yoni-*); III 119·25–9 (exercise in script) *khva ma ysima-śadya hviyīṣā hvāṇḍā h[v]iṣyā ṇāpāma hamya cū mārā-pyarana biṣvā bāḍvā paṣamaḍa ḍīryāṃda* ‘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 *ñāpāma* ‘being found, near or present’ from BS *jñāpya-* ‘be known to be’, III 72·157 *hviyaṣāṃ hviṣi rathā*

'noise of humans': JS 15r4 *hviyaṣai satva parausamḍai ysirkā bisaije baṃtve yuḍi* 'the human being, drowning, shrieked pitifully; he made lamentation'; JS 26v4 *hviyeṣai āṣṭi mīrām* 'a human being was about to die'; K 20·252 *kūṣṭa hviyaṣau vara hajsara naiṣṭa* (=K 28·167-8 (*hvi*)*vaṣau*) 'where there a place for humans (gen. plur.) does not exist'. From *hviya-* adjective to *hve* 'man' (as *rrviya-* 'of the court' to *rre* 'king'), whence by adjective suffix *-aṣṣaa-* 'belonging to'.

hvū 'having good, fine colour', 40·11 *śair-chū 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'.

hve, *huve* 'man', see *hvgnd-*.

hve 'he spoke', see *hvate* s.v. *hvan-*; K 40·20 *hve* 'he spoke', = K 43·138 *hve*.

hve 'to talk', infinitive to *hvan-*, Sid. 125v3 *ḡṣimīdū hve* 'they wish to talk', see *hvan-*.

hvai 'own', v 64·47-8 *<hi>māti khū hvai prratīne* (BS *pratijñā-*) *āya ne gyasta ḡṣyā* 'may it be when your own promise may have been, not of the *deva* Buddha', for *hviye*, *hīyai*.

hvaījīnaa- 'sanguineous', see *hūmjīnaa-*.

hvaīñ-, *hveññ-* 'to dry', see *hṡāñ-*.

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 ggampḥa sāyate brinje jiyāre* 'ravines, dry places, clefts (?)', forests (BS *aṭavī*), expanses, sands, dry grounds will vanish'; loc. plur. SuvO. 55v3-4 *kintha o garuwo ārañānuwo o hvētuvog o rrundā kūṣḍu vātū* 'in the city or in the mountains, in wildernesses (BS *āraṇya-āyatana-*), or in clefts or in a king's palace', BS *nagare...* *āraṇya-pradeṣe vā giri-kandare vā rāja-kule vā*; here *hveta-*, BS *kandara-*; SuvO. 55v3 *ārañānā o garuwo o a<la>vā o rrundā kūṣḍu vātū* 'in wilderness (BS *āraṇya-āyatana-*) or in mountains or forest or a king's palace', BS *āraṇya-pradeṣe vā giri-kandare vā rāja-kule vā*, Z 17·10 *vabeḍū bārā vañi varū-vāndā ggaryau hve<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 arıyda 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* < **kalčā*)'. 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. *fadyen*, *fast*; *mit fady* 'cuts through the snow' (quoted V. Miller, Dictionary s.v. *märygä* 'breast-straps').

hveta jsa 'with power', see *hautā-*.

hvaittä 'he beats', participle *hvasta-*, Z 2·16 *kho ye siyato hvaittä bajṣiḥa* 'as one beats sand in a mortar' parallel Brahman-Sanskrit Bhartṛhari, Nīti-śataka, *śloka* 5, *labḥeta sikaṭāsu tailam api yatnataḥ pūḍayan* 'would one get oil among the grains of sand even if one pounded it vigorously?'; v 30, 73v1 *amatauya kaṣṭe hvaittä* 'he falls into distress, he is beaten (for older **hvaितte*). Participle, SuvP.

71r4 *cu vā basta cu hvasta* 'who are bound, who beaten', BS *baddha-piḍitāḥ*; Z 2·218 *hvasta bremandā basta* 'beaten, weeping, bound', parallel Suvarṇa-bhāsa 3·79 *tāḍitā bandhana-baddha-piḍita-*; with negative Z 22·158 *ahvasta ṣṭāna abasta, uysnora dātu yanūndi* 'although not beaten, not bound, the beings practise the law'; 3 sing. JS 10r2-3 *biṣṭā 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-čiv* (*snad* 'injure'), for the form see *khaiya-* 'contusion' (base *khad-*). From base, *hvah-:hvasta-*, **hvahati* > *hvaittä*, Av. *xvānhaya-* *xvasta-* 'thresh', Sogd. Bud. *γw'y-*, Man. *xw'y-* (*xvāy-* < *xvāhy-*), Oss. D. *xūajun*, *xuaston*, I. *xoin*, *xojyn*, *xost* 'to beat' (*-hy-* > *-y-*, but *-d-* is kept), Zor.P. *xvastan* 'thresh, beat', *xvahēt*; *pīl-xvast* 'elephant-trodden (of a road)', *xvastak*, *xvahiṣn* 'trampling'; M.Pers.T. *frxw'h-* 'tread'; Yaṡn. *xuay-*, *xoy-:xuasta*, *xasta*, Chorasmian *uxvāh-*, *xāst*; Yidya *xāim:xāstəm*, Sanglēcī *xūy-:xūiḍ*; Orm. *xay-:xūst*, 3 sing. *xīd*, Baxtiārī *axū* 'threshing'. With preverb *pa-* II 5·75 *paḥvastaḡ yai nāmḍa stā vaṃmāḍa* 'he was beaten, bowed down, tired, exhausted'; *tā-*, see above *tāhvaittä*: *neḡi-* < *niṣ-*, see *neḡhvasta-*. Sogdian preverbs 'n-, 'p, -'w-, n-, nṣ-, p- pč-, pt-, pr-, βr-, s-, (w)y-; Yaṡn. *puxoy-*, *suxoy-*, *tuxoy-*, *unxoy-*. Possibly IE *seu-:su-*, with increment *-es-*, *ṣues-* 'press'.

hvāide 'is said', Manj. 166 *ttyā jsa maṇḍe hvāide raṣṭa* 'because of these it is rightly called female (?)'. See *hvīnde*, s.v. *hvan-*.

hvaina 'messenger', II 120·206-7 *tāṣṭa ttā janavai vīrāṣṭa 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. *hvaittä*.

hvaīyā '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 *ṣvād-* 'be sweet; to like', O.Ind. *svādate* 'enjoys', *svādū-* 'sweet', Greek ἡδόμεναι, ἡδύς, ἔδύς, OHG *swōti*, O.Engl. *swēte*; to O.Ind. *svāttā-* 'spiced', Av. *xvāsta-* 'fermented', Balōči *wād* 'salt'.

hveyyau 'men', second component, I 250, 214a1 *vasutyau tvatare-hveyyau* 'with pure superhuman (eyes)', BS *cakṣuṣā viśuddhena atikrānta-manuṣyeṇa*. See *hvgnd-*, nom. sing. *huvē*.

hvera- 'sweet', *hvarra-*, *hvara-*, Sid. 16r2 *cu ganam ṣi pvā u garkḥu-gvāchā u hverā, vrrīṣaṇi* 'what is wheat, it is cool, and heavy of digestion and sweet and giving virility' (BS *vṛṣaṇeya-*), BS *vṛṣyaḥ śito guruḥ svādur god-hūmaḥ*, Tib. *gro ni bsil-ziṃ lci-la mṡar-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 kḥaṣā pattarre* 'food and drink, the edibles and the rest', BS *annena vā pānena vā*; SuvO. 56r7 *hvera kḥaṣa* 'food (and) drink', BS *pāna-bhojanāni*.

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-*.

hvaauraka '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 *hvāṣṭa-*. For *-vau-*, see Manj. 368 *akhvauṣṭa-* 'unmoved'.

-hvyāñe 'produced', second component, III 128·2 *ahvyāñe* 'non-produced, eternal (of *saṃsāra*-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. *sūnū-*, Got. *sunus*, O.Engl. *sunu*, Lit. *sūnūs*, O.Slav. *synū*, Greek υἱός, υἱός, Tokhara B *soyā*, A *se* 'son'.

hvera- 'to be taken, suffered', v 3·2·6 *pajse phguwa hvera himāra* 'severe penalties are to be suffered', with *phguwa* 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 dāṣiḍa āṣṭ ttā yañā* 'heroic in behaviour, bold, all youthful, they have deemed worthy'. See *hvāra-*.

hveraa- 'to be eaten', Sid. 9r1-2 *gvihā rrum paṃjiliñña bājinañña 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 nap-du ṣag bču phan-čhad lon-pa mi bzah*, parallel to *hvarāñna-* 'to be eaten'. See s.v. *hvar-* 'to eat'.

hverām 'food (?)', III 14·14 <...> *ma hverām pāsi* 'the period (of two hours) for eating (supper?) presided over

SUPPLEMENT

anāraṣṭa- ‘unexcited (?)’ (with blurred *akṣara* after *a-*), III 104.35–6 *nara pā āyvena āyāṣṭa pāṣgrai anāraṣṭā* ‘no more thereafter distressed by heat, undisturbed in the sun-shine’. From base *ā-raz-* ‘to raise up’, see *āraṣṭa* ‘he built’, and cognates s.v. *rrays-*. 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. 61v1 *parrīyastāna-* ‘saved’, is glossed by Uigur Turk. *qutluγ* ‘fortunate’ (P. Zieme, Acta orientalia hungarica 22, 1969, 109).

ālaška-, *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 *huška-* ‘dry’ and *huṣṭa-* ‘dried’. If *Zaza lāš*, *lāṣ*, *lāṣ* ‘fight, war’ is connected with Zor.P. *laṣkar*, N.Pers. *laṣkar* ‘army’, the *laṣ-* of *ālaška-* 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 *khariña* 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).

āstam, older *āstana-* ‘beginning’, in II 32.9 *āstaṃ kaṃthi vī hiysda hvamḍi* ‘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 naumä* ‘Kaniška by name’, and 160 Khotan Saka *kaṇaiska naumä*. The same word *kaṇaiska-* is also used of the little, smallest finger, for which Munjānī has *kandir* (older **kanatara-* ‘smaller’) in *kandir āguṣṭikā* ‘little finger’. In *kaṇaiska-* ‘smallest’ the suffix *-yah-* : *-iṣ-* of the comparative is turned to superlative by suffix *-ka-*, as the superlative Iranian *-iṣṭa-* 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’anüg*, *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’, *kaniṣṭha-*, *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 Yayn. *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.

kirā ‘rung’ of a ladder, see s.v. *ṣakye*.

kšāv- ‘to make noise’, add Oss. D. *äsk’ot* ‘piping’ with variation *ks-* and *sk-*.

gārāta- ‘bought’, note also Sogd. Man. *ptxryt* *ḍ’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).

cāša in the phrase *kṣasq cāša* renders Tib. *bču-drug hgyur-du* ‘sixteen times’. This might indicate for *cāša* 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. *kīzman* acc.sing. ‘time’, and Alban. *kohē* (**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 *-ḥ-* to express the voiced fricative *-ɣ-* is found in III 123.59 *ttāmḥatta*, 67 *ttāmḥatta* rendering BS *bauṭa* (*bhoṭa*) ‘Tibet’ from Tib. *Bod*. The medial vowel is then extruded in II 120.205 and 220 *ttāmḥtta-vadām pada* ‘the road of the Tibet road’.

tturaka- ‘covering’. The BS *tula-* ‘umbrella (?)’ of the Bāzāklīk 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 *pāmir* in TPS 1960, 76.

tcäṣ- ‘to pour’ in *vatcäṣ-* ‘to sprinkle’; here can be added Sogd. Bud. *čš’ntk* ‘thirsty’ (Dhyāna 105).

teūlye ‘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 *daḍ u murū*.

deka ‘so much’, here the translation is incomplete: ‘may all beings become Buddhas’.

naḍe ‘man’ in v 341, 80v2 renders BS *bhoḥ* ‘sir’.

naṣi- add II 40.3 *naṣiḥpaṣtu* to the list.

nītcana ‘outside’, here with *handarna vicittre* ‘within, various’ left untranslated.

nārako tindā ‘punishes’ v 114, 63v3, BS *daṇḍa-*, from BS *nirākāra-* with lost syllable, as v 95.16 *parāvā* ‘abuse’ if from BS *parivāda-* but see p. 254.

pacaḍa- ‘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 *pyūv-*.

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 Pahlavi Psalter *w’ngy* ‘voice’.

phara- ‘much’, add Tumšuq Saka *phuru*.

bagalaga- ‘hero, galant’ with *baka-* ‘true, sure’, note the Chinese use of *ṣṣən* ‘true, real’ in *ṣṣən 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 *brījs-* ‘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 Tumšuq Saka *jezdānu bre* ‘dear to the yazatas’.

bhātai ‘you gave’, JS 16v3 *krraññīnai bhātai ttu haṃdara muṣḍe* ‘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 **miθra-* 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. *avā.mīra-* ‘rich in fodder (?)’, and *maya-* ‘fortune’, see TPS 1960, 66–7.

mrāhe ‘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

yabiz, *yavuz*, *yawri-*, T. Tekin, Acta orientalia hungarica 22, 1969, 58.

ysamye ‘vitriol’, in Arab.–Pers. *zāf*; the *zāfāt* are five in colour: *safēd* ‘white’, *aḥmar* ‘red’, *aṣfar* ‘yellow’, *sabz* ‘green’, *kabōd* ‘blue’.

rūkyām ‘rulers’. Three Iranian bases *rauḥ-* 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 Σκύθαι.

rutā- ‘season’, a similar *-ā-* stem from older *-u-* is in *pā* ‘food’, from *pitu-* above. Sogdian also has *-ā-* from older *-u-* stems, as in Sogd. Man. *β’z* ‘arm’, Av. *bāzu-*; *prs* ‘side’ from **prsu-*, and Sogd. Bud. *prs’kh*, N.Pers. *pahlū*, see W. B. Henning, BSOAS 12, 1948, 316.

rre ‘king’, has also been traced to IE *ual-* ‘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 varga* ‘because without seed there is not ripening (BS *vipāka-*), fruit’, quoted s.v. *ttani cu*.

-vādi second component of *pyaḍa-vādi* corresponding to BS *rabhasa-* ‘violent’ has long resisted interpretation. For the present it is proposed to trace to a verbal **pati-dai-* ‘to attack’ connected with *dai-* ‘to fall’ and *dīm-* ‘to make fall’ (see 2 sing. *dñā* ‘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 *šauṣi hiya vistāna rāṣq pastāda yuḍi* (rather than *yuḍa*) ‘they deigned to bring into force (cause) a state of excitement’. From *vi-stā-* ‘to stand, be in a condition’.

šauṣi ‘excitement, joy’, II 83.97 *šauṣi hiya vistāna* ‘condition of joy’; K 148.56 *šauṣi šarā drūnā bemañā* ‘joy, fortune, health, luck’; Ch 1.0021 c (unpublished) *tsāṣṭā šauṣi muñā* ‘may calm joy endure’. This can be traced to a base *šaux-š-* to *saus-* with retained initial *š-* (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 *skeu-*, Pok. 954 *skeu-* and *skeu-* (with *-k-*) in *skeu-d-* ‘be angry’.

ṣakye ‘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 *-āv-*. In I. *uāfti*, D. *uftinā* ‘weft’ the result has been *-aft-*; variation of *-v-* and *-ū-* occurs in D. *stevdzä*, *steūdžä*, 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 *śraddhā* and *sthitaka-*. **ḥamatci** for ‘sherbēt, 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. *zw’tk*, *zwtk* ‘intoxicant’, *zw’t-γw’r* ‘drinker of *zw’t*’. Thus P 2.388

mδw APZY (= *at*) *zwtk* ‘wine and intoxicant’. Syriac has *zwlyn* and *zwtw*s rendered ‘beer’.

hāmye ‘awakened’, SuvP. 6or1 *bīysāmdā hāmye* dyadic. But here the BS text has *samāna-* ‘being’, that is *hāmye*.

hāmvaĵa ‘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 aho*si. Similar is K 34.63 *tta ye* ‘so he thought’ and JS 11r4 *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)’.

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 **azmuv-* 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 *āṃṣṭi* ‘thumb’ and *haṃgušta-* ‘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 ἄγρᾱ ‘hunting’. In *hīnāysa-* ‘commander of troops’ the compound has *hainā-* and *āza-* ‘leading’. From this Indo-European base *aġ-*, 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

hvand- ‘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.

the only trace of this word in Iranian; in O.Ind. *nī-drā-* corresponds. Similarly Georgian *gušag-i* ‘sentinel’, Armen. *goušak* ‘informer’ is found elsewhere only in the Old Persian in Aramaic *gwišk-* ‘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 ἀήρ.

It is possible to go further in Indo-European. Here Greek ὀκνος ‘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 *aġ-*, as IE *paġ-* beside *paġ-* ‘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 *uej-* 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 *pū-*, from *pa-*.

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