



DICTIONARY OF
KHOTAN SAKA

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BY
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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 *hwatanau* '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 The plan required first the printing of unpublished manuscripts and the slow elucidation of the whole corpus of texts.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 *hwatana*- 'Khotan' and *ttāgutta*- 'Tibetan'), personal (like *Vīma*) and place-names are here rarely included: they demand a separate study. Foreign words too, as from Greek *sera* 'ounce' or from Chinese *phauwa* 'penalty', are few. The Buddhist Sanskrit vocabulary, and particularly the varieties of Prakrit, require a separate treatment and with few exceptions are excluded here.

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 For Armenian *dz* has been used, not *j*; similarly the *j* of Pamir languages and Pašto has been replaced by *dz* (to reduce the many different uses of *j*).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

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

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

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

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

The date of the Khotan Saka linguistic facts may be set between A.D. 300 and 1000. One Kharoṣṭhī document (no. 661) dated from Khotana is extant belonging to the period of the Kharoṣṭhī texts of the Shan-shan (Kroraina) kingdom around A.D. 300. The Chinese traveller Hūan-tsang in about A.D. 640 cited the local pronunciation of the name of the Khotan kingdom as *huan-na* which is the later *hvaṇna*, *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. *daš-*; in *-rt-* in Tumshuq Saka *rorda-* 'given', Khotan Saka *hoda-* '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 *-š-* lost (but often marked by a subscript hook), *-ṣd-* beside *-d-*, preverb *fra-* to *ha-*, prothesis of *h-* to initial vowel, frequent *i*-umlaut of *a*, *ā*, *ū*, *o* (absent from Tumshuq Saka), loss of medial vowel as in *gyasta-* 'worshipped one', from *yazata-*, *bidā* 'he bears' from *barati*, *ysīdaa-* 'yellow' from *zaritaka-*; genitive plural *-ānu*, *-āvi*, later *-ām*, *-ā*; suffix *-atāti-*, to *-ttā*, *-dā*, oblique *-tte*, *-de*; *-āmata*, to *-āma*, and in latest texts loss of nasal before the medial consonants *-k-*, *-g-*, *-d-*, *-b-*. At times several older Iranian forms coalesce in Khotan Saka. The convenience in the older texts of using doubled *śś* and *ṣṣ* for the unvoiced consonant and the single *ś* and *ṣ* for the voiced is not consistently employed, the one text may often have both doubled and single consonant.

In the translations an imprecise English word is used where precise definition is not possible; hence, for example, 'covering' is used for various words referring to dress. For Buddhist technical terms one word is selected, thus *dharmā*-doctrine for *dāta-*, *dharmā*-element for *hāra-* (where the Sanskrit has only *dharmā-*), *deva-* for *gyasta-*, *Buddha-* for *baḷyasa-*, *kṣeṣa-* 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-puṇḍarika-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 2834.48) and from III 81.174 (by one); for II 37.12 a and b are verso and recto. Frequent improvements in the texts have been incorporated, where syllables were left isolated (as K 4, 14115 *ttattika*) or sometimes wrongly grouped (as *sau 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 *l* for the inverted *-i*-syllable (formed like the high *-ā-*) has been kept; it is mainly in K 113–35. For *u* and *ū* in later texts some syllables, that is, *u, ū; ku, kū; gu, gū; tu, tū; du, dū; ru, rū; su, sū* 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
June 1978

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

2. NAMES OF TEXTS CITED

I. Iranian

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

II. Indian

Anāgata-varṣa-. (Pali).
 Abhidharma-kośa-.
 Avadāna-śataka-.
 Aśoka-avadāna-.
 Udāna-varga-.
 Udānālaṃkāra-.
 Aitareya-āranyaka.
 Kalpa-rāja-.
 Kālidāsa, Vikramorvaśīya-.
 Kāśyapa-parivarta-.
 Kausika-sūtra-.
 Kroraina, North-western Prakrit in Shan-shan (Kroraina).
 Gilgit Manuscripts.

Cariyā-piṭaka- (Pali).
 Jātaka- (Pali).
 Jātaka-mālā.
 Thera-gātha- (Pali).
 Dīvyāvadāna-.
 Dīgha-nikāya- (Pali).
 Dīpa-varṣa- (Pali).
 Dhamma-aṭṭhakathā (Pali).
 Dhamma-pada- (Pali).
 Dharmapada- (Kroraina).
 Dhyāna-, Sogdian Buddhist.
 Nīti-śāstra-.
 Bhartṭhari, Nīti-śāstra-.
 Bhaiṣajya-guru-vaiḍūrya-prabha-rāja-sūtra-.
 Majjhima-nikāya- (Pali).
 Mañicūḍa-avadāna-.
 Mahāparinirvāṇa-sūtra-, ed. E. Waldschmidt.
 Mahāyāna-sūtrālaṃkāra-, ed. S. Lévi.
 Mahāvastu-.
 Mahāvvyutpatti-.
 Maitreya-vyākaraṇa-.
 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-.
 Saṃghāṭa-sūtra-.
 Sad-dharma-puṇḍarīka-sūtra-, = Sdp, ed. Wogihara
 Sukhāvati-vyūha-.
 Sūtrālaṃkāra-, translation Ed. Huber.

3. DICTIONARIES, GLOSSARIES AND INDEXES

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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., Ormuṣī.
Oss., Ossetic, with D. 'Digoron', and I. 'Iron'.
Yaḡn., 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... tšime* '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 štar(ā) da(ṃ)di akalāśca hiri yudai* 'and as to how many are the shares, so unskilfully you have acted'; IV 3·8-9 *ttadi <daṃdi> 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-*.
- akāmāte jsa 'not thinking', dyadic v 131, 56a1 *amañāmata akāmāte jsa*.
- akāṣṭa- 'inconceivable', K 53·10·10, with *agāṣṭa-*, *avāṣṭa-*, *āṣṭa-*, to *kāṣ-*: *kāṣṭa-*; BS *acintiya-*.
- akirā 'unproductive', Sid. 1v4, to *kira-* 'work'.
- akāṣāna 'inconceivable', SuvO. 36r6, BS *acintya-*, to *kāṣ-*.
- akriya 'unstruck' v 145, 33v5, = BS *aghaṣṭita-*, *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-*.
- akṣārmārādāṃ gen. plur. 'shameless', II 106·122 (of BS *puḍgala-* 'individuals').
- akhamista- 'unmoved', K 152·17; IV 23·9 *akhamista-*, to *hamiḥ-*: *hamista-* 'to change', *ahamista-* 'unchanged'.
- akhaṃys(ā)ma 'not moving', K 111·354 *akhaṃys(ā)ma jsa*, see *khoys-*.
- akhaṃṣṭa- 'unmoved', Bcd 56v2, Bcd 55v1, BS *adhṛṣya-*, with *akhāṃṣṭa-*, *akhāṣṭa-*, Manj. 368 *akhvaṃṣṭa-*, to *khoys-*: *khaṃṣṭa-*.
- akhviñānau 'undisturbed', SuvO. 4r4, BS *akṣobhya-*, to *khviñ-* 'to agitate'.
- agamjisa- 'faultless', Bcd 48r1, BS *acchidra-*, to *ggañjisa-* 'defect'.
- agaṣṭau 'inconstant (?)', epithet of lovers, II 130b1 *agaṣṭau brrau jsa inīda* 'they act with violence towards the inconstant (?) lovers', to *akaṣṭa-*.
- agāṣṭa- 'inconceivable', K 5, 144v1, with *akāṣṭa-*; abstract K 6, 144v4 *agāṣṭatetu*.
- agūṃ 'unpolluted', K 152·10 *jñāna-pārāma... vasva adū agūṃ pā darma-vajra*, 'the knowledge-perfection pure, undimmed, unpolluted, clear, the Dharma-vajra' from **gauna-* or **guna-* 'pollution', to *gū-*, *-ūha-* 'excreta', Av. *gūḥa-*, IE Pok. 483-5 *g^hōu-*: *g^hū-* 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 kḥu nārāya jasta* 'invincible like the deva-god Nārāyaṇa', K 35·86 *agvīhasti*, K 39·153 *agūhastā*, K 18·214 *agvehasta*, = BS *durdharṣa-*, to *guhei*.
- agaun(d)i 'not injuring', K 7, 148r5, = BS *aparihāñi-*, Tib. *mi nams-pa*, to *gauda-*.
- agvaha- 'indigestion', Sid. Sr4, BS *āma-*; Z 13·104 *inst. sing. agvāhāna*, from **vīpaxḥa-* or **vīpaxa-* to *pak-*, *gvach-*, *paha-*, *pajs-*.
- aṃga- 'limb', Sid. 2v4; Sid. 12Sv4 *aga-*, from *ang-* 'to bend', in Av. *anura-* of *zairimyanura-* 'with covered limbs' epithet of the tortoise; to *hamguṣṭa-*, Oss. D. *iuong, jong*, I. *uāng, uong, ong*, plur. *uāngtā* 'limb' (from **vivanga-* or secondary *iu-*, *j-*, *u-*). Zor.P. *zarimangur* has *-ng-* for Av. *-v-*. The BS loan-word is in *aṃga-prattyamga* v 327a3. See *agalaka*, s.v. *aṣṭulaka*.
- 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 *ankwaṣ*, Uigur 'nk' *pwōṣ*, Chinese *a-uei* < *ā-ngjwei*; *iang-kuei* < *iang-g'jwei* (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. *angouzat*, *angzat*, *angouzataber* 'bearing silphium', N.Pers. *anguzād*, *angudān*, *anguyān*. From **angu-jatu-* with *jatu-* 'gum, resin', Pašto *ṣwōla*, O.Ind. *jatu-*, *jatu-vāra-* (JRAS 1955, 17-18), N.Pers. *zād* 'gum'. IE Pok. 480 *g^het-*. 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 khaṃysa byāṃdā u acā u ttu vajsa avījyadai purahā nūṣṭyā* 'she found a small piece of cloth and she sewed and wrapped it round her afflicted blind son'. To *ācana* 'thread', BS *sūtra-*. Base *čai-*: *č-*, with *acā* from **ačītātā* and *ācana* from **ā-čyana-*. With *č-* > *ž-*, M.Pers.T. 'bzyng', M.Parth.T. 'bfyn'gr 'tailor', N.Pers. *āzīdan*, *āzādan*, *āzāndan* 'to sew'; with *kai-*: *ki-* in Sogd. *kyn'k* 'sword', O.Pers. *čakivčakys*, O.Ind. *kūnāsa-* '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. *stvyati*, *syūta*, *sūtra-*. For *acā*, see also *pacā* 'she covered' from **pa(ti)-čātātā*, pres. *pacan-*. See also *mejanya-* 'embroidery (?)'. N.Pers. *žanah* '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 *hanāme jingya jsa*, = BS *utpāda-nirodha-*. The *-jya-*, *-ja* is from *jāta-*, *jita-*, participle to *jin-* 'to perish'.
ajyānaa- 'imperishable, inexhaustible', v 171, 303b4; Bcd 44v2 *ajānaa-*, BS *akṣaya-*; Bcd 50r2 fem. *ajāñja pājeñā*, BS *akṣaya-koṣaḥ*, to *jai-*: *ji-*. pres. *jin-*.
ajs- 'to pursue', 1 plur. II 45·67; 46·89 *ajsām* (VI 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-*:*jata-*.

ajsirāna- 'undecivable', K 4, 141r4, Tib. *slu-bar mi mdzadpa*; SuvO. 54v1, BS *avisamvūdanā*, to *jsir-*:*jsida-* 'to cheat'.

ajsera- 'desirable', v 115, 64r7 *bryau ajseryau jsa*, BS *išta-*; Z 24·438 *ttārā nāštā ajserā panye uysnorā kho brī jvātā* 'there is not a desired thing to any being like dear life', to a base *gar-* 'to value' or 'abuse'. The *-js-* derives from either *-js-* or *-tc-* intervocalic. See *ggīraa-* and *pajarūṇa-*.

añā- 'other', K 4, 141r5 *ka aysu añā hvāmūi* 'if I may speak other things', Tib. *gžan-du smra-ba gyur-na*, III 25, 27a3 *ni añā* '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, Yagn. *ane*, *ani*, M.Parth., M.Pers.T. 'ny, Iškāsmī *an*, Waxī, Sarikolī *yan*, Oss. *innā*, *annā*, IE Pok. 37 *an-*, *anio-*. Derivatives are SuvO. 68r7-68v1 *hastamo añānāmo*, BS *parame viśište*, Z 4·54 *añārāmā* 'other'; *añadrāmā*, dyadic v 83, 13v4 *añādrāmāyau haṇḍaryau*, Manj. 195 *husadā aysmva brrā añādrāmā haudvryau naišta* (see s.v. *hus-*); K 54, 15r4 *rrū ttūsā ni va añādrāmā nāštā*, K 54, 15r4 *añādrāmā*, K 55, 16r1 *añādrāmā naištā*, III 104·27-8 *tta añarrva brraṣṭi* 'so he asked other things (?)'.

añā- 'ill-luck', III 15·35 *hāysai añai hime* 'for him ill-luck becomes remote'; III 15·43 *hāysai saṇḍā 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. *ny'sg* (**nai-s-*) 'bright' to IE Pok. 760 *nei-*:*ni-*, Lat. *niteō*, 'shine', Celtic O.Ír. *noib* 'holy'. To this source can be traced also BS, Pali *anaya-* 'misfortune'. Note loss of interior *-a-*, as in *gyasta-* < **yazata-*.

añāšta- 'not deficient; equipped with', Manj. 111 *usp(u)rra edrra jsa añāšta* 'complete, possessing the faculties' (BS *indriya-*); = BS *avikalendriya-*, K 30·207 *aidrrau jsa añāšta*, variant K 38·141-2 *adrryāṇi jsi ukhsastā* (read: *uskhastā*), to *nyāśś-* 'be weak, poor, deficient'.

añū 'untaught (?)', II 130b2, s.v. *cista-*; and *nyūta-*.

aḍā 'other', III 73·178; 71·132; 74·194 *aḍā*, shortened from *aḍāra-* (as *pharu*, *pha*); loc. sing. IV 22·3·13 *aḍāna māšta* 'another month'. III 72·155 *tta ttai dyāṇḍā aḍā vā daitte* 'so they saw him, the other (= the enemy) is seen'.

aḍāra- 'other', III 76·55-6 *aḍarā ye cvāṇi pyanṭsa ā* 'there was another who came before them'; III 69·103 *aḍarā vā giḥyarā jse* 'do you help to kill the other one'; Manj. 234 *ttu (pade)daima tta vā aḍāra*, variant Z 5·77 *ttū padandaimā u ttūru* 'this I have created and the other (variant: that one)'. From **ar-tara-* to IE Pok. 25 *al-tero-*, Lat. *alter*.

aḍari 'vehicle', Z 24·120 *brīk(o?) aḍari baḍe kuberā puṣpakī nāma* 'Kubera rides his favourite vehicle, its name is

Puṣpaka'. Either base *art-* variant with *vart-* 'to roll', whence Sogd. *wrtn* **vartana-* and related words, or **urtara-* from *vart-*, as in *uḍāra-* 'crystal' to *varta-* 'stone', and *a-* replacing *u-*.

aḍāra- 'other', III 70·106 *aḍarā jsanām* 'the other we will kill'; loc. sing. K 45·24 *aḍāna ysithai* 'in another birth', Manj. 237 *aḍāna*, variant Z 5·80 *ttārāna*; inst. sing. III 71·129 *aḍārīna ttāja khu ā* 'when he came to another river', III 71·134 *aḍārīṇ ttāja khu ā*; plural IV 20·16 *khu aḍārye vyauli yuḍāṇḍa* 'so that you caused other alarms'; Sid. 132r5 *aḍārye*, Tib. *gžan* 'other'; v 268, 47a7 *aḍārye kvāyise vīra* 'on the other side'. With initial *i-* in place of *a-*: K 146, 3v4 *jabvī-dvīpa rrvyve pa iḍarai hūḍva-kṣtrā Samattai nāma kṣirā ṣṭe* 'in Jambū-dvīpa in the south another Indian land there is by name the Samattai land'; II 89·45 *u iḍārīṇ jsām hā cingā rruṇḍā hīvī haḍā* 'and another messenger of the Chinese king'; II 111·36 *iḍāryāṇ iṇakā*. From **ar-tāra-* 'other' to *aḍāra-*, with *-tāra-* as Av. *katāra-*, *kataras* *čī*, Greek *πότερον*.

aṇascya 'endless', III 60·35 *ahakhīysa 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* 'unsuppressed always may I get dominion'. To v 113, 35v1 *aṇhīya-*, BS *anavamardita-*. See *nīhalj-*.

aṇūta- 'waterless', II 85·27 *aṇūtā mau* 'pure wine'. See *ūtca* 'water'.

aṇūsa 'without desire', Manj. 168 *aṇūsa na re parīta* (= BS *apraṇihita-*) 'he no more passes without desire'; K 107·305 *aṇūsa*, K 55, 18r4 *aṇāṇsa-*, v 86, 5v2 *anaulsa-ata*, *atā* 'excessively', v 15, 1b2 *ata śśāraṇā* 'great service', 1b3 *ata arrīmajse* 'very unclean'; v 22, 1r6 *atā atār añi 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 *ἐτι*. See also the preverb *tī-*, *tī*, *ttu-*, *t-*, *tta-*.

attajśāḍa- 'unsurpassable', JS 6v3 *attajśāḍa eṣṭāme vī* 'in supreme firmness', to JS 13v4 *ttajśāḍai* 'you surpassed', from **(a)ti-čārta-*, see *pajśāḍa-*, *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 harbīṣvā bāḍvā attāyā ṣṭā* 'which in all times is unpolluted', glossing BS *śuci-* and Khotan Saka *vasvattā* 'purity'. From **a-tāyāna-* to *tā-* 'to melt, decay' in Av. *tāta-*, Oss. D. *tajun*, *tad*, I. *tajyn*, *tad* 'to melt, dissolve, corrupt', D. *tajnāy* 'melting', IE Pok. 1053 *tā-*:*t-* 'melt' in O.Slav. *taję*, *tajetū*, O.Russ. *tajati*, O.Engl. *þāwan* 'thaw', Greek *τῆκω*.

atāṣta- 'inconceivable', SuvO. 36r6, BS *acintya-*, see *akāṣta-*, *avāṣta-*, *āṣta-*.

attāhiraa- 'untrue, wrong', K 56, 21r4 *u tte biṣā dharmā prracada ṣṭāri attāhīrā svabhāvāna ttūsā*; Manj. 145 *attāhīre hvāñ(ā)me jsa* 'with improper speaking'; Manj. 148 *harbaśa dharmā attāherā deda vaṣṣāre* 'they see so many all *dharmā*-elements as bad', without negative Manj. 371

ttāhīrai rraṣṭa pajseda 'he knows it to be right, correct', see *ttāhīraa-* 'right', BS *samyak*.
atīsamdaa- 'not returning', BS *avaiivartika-*, *anāgāmin-*. v 250·778; III 113, 4r3 *aviṣadai*; K 101·39 *iisedai*. From *is-* 'to return', with *a-* and hiatic *-t-*.
attuṣai 'not empty', = BS *aśūnya-*, Manj. 328.
attuṣīma- 'significant, not empty', II 53·2 *attuṣīma-nāmi* 'with significant name'; K 152·3 *attuṣīmā-nāmai*. See *ituṣāa-* 'empty'.
attrīma 'unsurpassable', JS 6r3 *panate tte-ve-v-ī muṣḍā pajsā attrīma* 'there arose for you strong unsurpassable mercy to him', from **a-tramyā-*, to base *tar-* 'to cross', with increment *-am-*.
attuṣāsta- 'unsaved', SuvP. 62v3, BS *nistrāṇa-*, see *ttuvāy-*, *truvāy-*.
atvaḍīrū ve 'exceedingly', Bcd 45v2, see *utvaḍa*, Bcd 57v1 *utvaḍīrū ve*.
atsāṣṭa 'unquiet', JS 33r1 *anaṣāṇḍe atsāṣṭa*, dyadic.
atsūmavija 'not to be traversed', K 61, 39v2-3 *twā atsūmavija tsūma*.
adamgyā- 'not taming, repressing', v 117, 66v1 *uysnaurānu adamgya*, BS *anigraha-*, to *dam-* 'to tame' in *ḍim-*: *danda-*.
adāta- 'wrongful, unjust', v 114, 63v4 *adāta huṣṣa tsīndā* 'the irreligious prosper', BS *adharmo vardhate*, to *dāta-*. K 15·117 *adā kaiṇa*, K 23·67 *adā kāṇa*, K 31·24 *adā kaiṇi* 'because of wrongs'; *adātya-* v 114, 63v3 *ośānu adātyānu bvānānu*, BS *duṣkṛtānāṇi*; K 15·114 *adāyai*, BS *adharmēṇa*.
adiṣṭa- 'unripened', Sid. 103v2; 141r3, Tib. *ma smīn-pa*, to *dajs-*, *daja*.
adū 'undimmed', K 152·10 *vasva adū agūṃ 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 *adr̥śyair ātmabhāvavaiḥ*; v 52·83b1 *dyānai pāṣkalā*, u *adyānei pāṣkalā paṣemate kā(ḍāna)* 'conspicuous attribute; and for abandoning the ugly attribute'.
adyāma 'not sight', III 28, 39a1-2 *dyāma adyāma*, BS *dr̥ṣṭi-*; *adr̥ṣṭi-*.
an- 'to breathe', see *uysana-*, *uysaṇḍi*, *uysānā*.
anaṃkhāṣṭa- 'unnumbered, countless', SuvO. 68v4 *anaṃkhāṣṭa nayuta satā ysāre kūla*, BS *acintiyā niyuta-sahasra-koṭīyo*; I 252, 124 gen. plur. (a) *naṃkhāṣṭīnu raṇmānu*, BS *aneka-ratna-*, see *haṃkhāṣṭa-*.
anacī 'endless', Manj. 16 *anacī rāṣā*, see *aṇṣcya*.
anada 'limitless (?)', Manj. 42 *aysmva sa vasūjāna anada te(e)rai* 'the mind is just to be purified, it is to be made unlimited (?)'. Possibly to Oss. D. *āndā*, I. *ādtā* 'outside'; hardly BS *ananta-*. See *īyānda-*.
anaṃdīśś- 'to tolerate', v 135, 124 *anaṃdīśśānaina a(ysmūna)* 'with tolerant (indifferent) mind'. See *araṃdīśś-*.
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 māśakā tcerā* '(the poultice) must be made of the plant

māśakā (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 *anarrva-* < **a-niruxta-* 'unbroken'.
analsca-ttiśā 'of endless splendour', v 123, c2v5, to *nāṣṣkya* 'end', and BS *tejas-*.
anaṣāṃda- 'unquiet', JS 33r1, see *niṣam-*, *niṣaunda-*.
anasa- 'without a share', v 29, 47v4 *ta anasu ne kaṣṭe* 'so he does not come to be shareless'.
anahvardye 'unseizable', K 63, 78r1; K 52·10·10 *anīhvarrdye*, = BS *agrāhya-*. See *nuhvarr-*.
anā 'without' Manj. 374 *anā rū rūvyā daitta* 'he sees the formed things (BS *rūpiya-*, *-ka-*) to be without form' (BS *rūpa-*), see s.v. *hajse* 'form'. Here *anā* for older *anau*, *ano*.
am[.]nā 'not bound (?)', III 104·36 *paṣarai am.nā raṣṭa* 'sunshine, unchecked, direct'. From **a-nāxta-* to *nāj-* 'to join', in *nāju*, *haṃnāj-*; but possibly *qhanā* < **a-haṃnāxta-*.
anāchaa- 'free from disease', N 76·15 *anāchā himāta jya-āchā* 'they became free of disease, healthy', BS *nānā-rogebhyaḥ parimocitāni, arogāni babhūvuḥ*. See *āchai* 'illness'.
anāphāḍa- 'undisturbed', III 131a3 *anāphāḍa dvāredārśyau hudahi(ṇyau)* 'undisturbed, with 32 *mahāpuruṣa* (marks)', to *phar-* see *āphir-*, *āphiḍa-*.
anārūhā 'inactive', SuvO. 24r4 BS *niṣeṣṭa-*, from *ā-rūh-* 'to move'.
anārāra- 'without fault, innocent', v 339, 79r1 *tta hvate se anārāra gyasta balya naḍe ysamthu kuṣṭa nāte* 'so he spoke, saying, O *deva* Buddha where did the innocent man take birth?', BS *āha, anaparādhikasya bhagavan puruṣasya kutropapattīḥ*; v 64·42 *anārī* from *anārāra yi*; see *āra-* 'fault'.
anāvu 'isolated', Z 24·445 *ṣī jaḍī anāvu* 'this is only ignorance', *-āvu* beside *au*, *o* as Z 13·113 *āvuṣṭe* 'lips' beside III 130a1 *auṣṭā*. See *anau*.
anāśśa- 'inaccessible (?)', Z 12·71 *parigraha ttrāma cu ṣṣāvānu anāśśa* 'such possessions which are inaccessible to *śrāvaka*-listeners'; Z 10·9 *ggaṃbhīra vasuta anāśśa*. . . *bvāmata* 'profound, pure, inaccessible bodhi-knowledge'. See *nas-* in *hanas-*.
anāṣṣiṇe 'unworthy', JS 28v4-29r1 *anāṣṣiṇe nāvai phare ysamthe veśīna* 'you accepted many unworthy evil births'; to *āṣṣa-* '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 Śuynī *wiśkamb-*: *wiśkūvd* 'to sort (wool)', O.Slav. *skubati* 'pluck, ravel out', IE Pok. 955 *skeubh-*.
anāstana- 'without beginning', Z 5·85 *tāna anāstanā hvatā saṃtsāri*, = Manj. 243 *anāsta satsāra hva* 'therefore *saṃsāra* 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 *anāspitāṇi sattāṃ*; v 64·2 *anāspe*; JS 22v1 *anāspeta anāha* (BS *anātha-*); JS 28v2 *anāspete śatcampha*; III 11, 21r3 *anāspāyeri* 'more refugeless'. See *āspātā-* 'refuge'.

animūnā 'hostility', K 35·82 *animūnānti* 'was planning enmity', = K 18·203 *avamāuna īde* 'he works contempt' (BS *avamāna*-), = K 26·133 *nāhara 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 *niyaśśa*-, *ñaśśa*-.

anīratete 'lack of virility, non-virility', v 52, 83a4 *pañjisa pāṭṇā anīratete u diḍetā hamurgyatetā, bātandētā* 'the five powers, non-virility, and low character, forgetfulness, confusion of mind, (folly?)', the BS *pañca-bala*- of *śraddhā, vīrya*-, *smṛti*-, *samādhi*-, *prajñā*-, in reverse, if it is accepted that *diḍetā* can correspond to *śraddhā* and *bātandētā* to *samādhi*-. This gives the analysis **a-naryatāti to nara*- 'man' with *-ira*- < *-arya*-. The context excludes *an-arya*- 'ignoble'.

anāhvarremāte jsa 'without grasping', v 124, 4b4; K 53·10·10 *akāṣṭye anihvarrye bāvani gīhna*, K 63, 78r1 *akāṣṭye anahvardye bāvāna gīhna* 'by aid of *bhāvanā*-meditation inconceivable, ungraspable', Manj. 354 *anūhvarada*, = BS *agrāhya*-. See *nuhvarr*- 'to grasp'.

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

anūḍa- 'uncovered', III 12, 21v5 *sa cu anūḍa vrrīse* 'he who wears (the thread) being unclothed'. See *ūda*- 'covered' from base *var*- 'to cover'.

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

anūhvarra Manj. 278; 317, to *nuhvar*- 'to grasp'.

anṛhīya- 'not defeated', v 113, 35v1 *ṇete hīne jsa anṛhīyā* 'unbeaten by alien army', BS *anavamardita*-. See also *anahīse*. Base *ni-θrang*- 'to press down'.

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

aneṣṭavanā 'unsubstantial', SuvO. 24r4 *ttarandarā anārihā u ayicā u aneṣṭavanā*, BS *kāyaś ca niśceṣṭa nirvyāparaś ca asārakaḥ* 'the body motionless and inactive (BS *akṛtya*-) and unsubstantial'. See *eṣṭ*-.

anau 'without', Sid. 15v1 *anau hvaḍā khaṣṭa*, BS *anna-pānād ṛte* 'without food and drink', III 21, 9b2 *anau rūvāna*, BS *arūpiṇaḥ* 'formless'; *ano* JS 37v4. From *ana*-, see also *anāvu*. To Greek *ἀνα*, 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 *anausa*, Manj. 168 *anausa*-, see *olsa*-.

anauškāṃjsia- 'not eternal', III 24, 21a1 *anauškājsi*, Z 22·271 *anauškāṃjsye*, v 52, 83b2 *(a)noškājsya hāra oškājsya nai hārāṇu*; v 52, 83b2 *anauškājsyatetā*. See *ošku*.

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

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

anvathā 'not despondent', Sid. 7v1, BS *aviṣṭādi*, 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-darśi*; II 109·5 *anvaṣṭā barāṃ*; II 84·20 *anvaṣṭā sahyāṃ:dūṃ* 'we suffered opposition'; Sid. 9v4 *anvaṣṭāvai ni hime*, BS *viruddhaṃ na bhavet*; v 246, 12a2 *anvaṣṭe vaśyde bīṣṭ janidā* (BS omits). From *a*- and (*a*)*nu-ā-stay*- 'to conform'.

apakṣarāttai 'immodesty', Manj. 67 *akṣārmāuṇa 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 *atrṣṭi*-. See *phan*-.

apaysāṃdā 'unknown', Sid. 1 bis r1, 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-i ṣṭakūlai yanāti śi hvi mūlā bāstā mīdi* 'he who may attack it and abuse it, that man dies presided over by the Rat'. Parallel phrase v 330, 13v4 *sūtru apramā(nu ya)nde*, BS G 37, 11b3 *sad-dharma-pratikṣepād*, v 388, 19r1 *ttu dātu apramānu yanāre*, BS G 37, 13b6 *sad-dharma-pratikṣepakaiḥ satvaih*; also SuvP. 64v1 *cu dā prakṣauttai ime*, BS *sad-dharmaḥ prakṣiptaḥ syād*. . . *me*; K 61, 41r4 *ci ttu sūtrā pṛrakṣvīdi*. Hence *apahāysīye* denominative from **pahāysa*- 'grasping, approving' to base *has*- 'seize', Av. *has*-, O.Ind. *sahate*, IE Pok. 888-9 *segh*-, Greek *ἔχω*, *ἔσχω*.

apiye 'without fat', Sid. 135r4, Tib. *śa-snum bag ḥhun-ba*. See *pāyā* 'fat'.

***apihi** 'unchecked', see *ipihī*, *avīhi*, *avihi*.

apūṣṭye 'uninterrupted', III 48·6 *apūṣṭye bhāvana gīhna*, K 112·372 *apvaṣṭya bāvāna gīhna* 'by help of uninterrupted *bhāvanā*-meditation'; II 72·5 *śā salī śiri apvaṣṭi khu vyachūṃdi harbaiśi 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*.

apṛicāṃttā 'uninjured', II 103·59 *kalpāṃdūṃtta dai jsa apṛicāṃttā ṣṭāna* 'being uninjured by the fire of the kalpage's end', to *patcautta*-, *petcautta*- 'injured, checked', Tib. *ñams-śin*.

apaucaḥlikā '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 *haṃbūta*-, *puva*, *phuva*-.

apyāya 'speechless', Manj. 329 *apyāya vī śā pava* (BS *pada*- 'verse') *pyūṣṭe harbaśu pyūṣṭa pachīsyde* 'the dumb hears one verse, he can hear all'; Manj. 381 *vaina hvānāka 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 ſid thos-pa*

- yin-gyi, ma thos-pa-las thos-pa ma yin-pa*. See *pyūy-*: *pyūṣṭa-*.
- apvaṣṭi** II 72·5, see *apūṣṭye*.
- apvaine** 'without fear, danger', K 28·180 *parṣta apvaine* 'escapes without fear' parallel to K 29·184 *parṣta 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 bīdāṃdā pharākā, śūrī-vaṇi aphārā hamye* 'they felt much shame, their valour became a disgrace'. Once *aphāra-* is variant to *haphāra-*: K 70, 5VI *tta drūjana aphāra hūñidā*, = K 67·158 *tta drūjana haphārā hvāñīndi* 'so with falsehood they speak confusion'. Base *phar-* 'to speak', *pharā-* 'speech', *pher-* 'to speak' from *phāraya-*, or base *phar-* 'to disturb', or with later *-r-* for *-rr-* from *phārra-* 'fortune, high position', or with *a-* from *ā-* for **āphāra-* 'disturbance', uncertain.
- abasta-** 'not bound', Manj. 304 *abasta harbaśa satva* 'freed all beings', to *bañ-*: *basta-*.
- abādā** 'untimely', V 170, 2r4; V 125, 6b3 *kvī abādā niro-skasāte* 'when untimely water floods him' in a list of untimely deaths, BS *akāla-maraṇāni*.
- abātanda-** 'not confused', SuvO. 5r2, BS *samāhita-*, later *abyaṃda-*.
- abātamai** 'without doubt', V 158, 193r4 *thu abātamai hāmu* 'be without doubt', later *abyamai*, I 185, 104r2 *abyamiṃ* (*-iṃ = -ai*), BS *nātra saṃśayaḥ*.
- abīysāda-** 'unwakened', K 34·64 *abīysādi khu jīstā* 'unawakened like a *devī-* goddess', variant K 25·114 *avayseda khva jaśta*, to *biysānda-* 'awakened, aware', BS *saṃbuddha-*. See *biysān-* 'to awake'.
- abiśātā** 'without tongue', V 146, 71v4 *ā vā abiśātā u kārrā* 'either dumb or deaf', to *biśā-* 'tongue'.
- abustaṇṇā** 'not aware', SuvP. 63r3, BS *ajānanta-*; abstr. *abus(t)attāte* V 139, 1a5; Manj. 342 *abusta-*; SuvO. 24v7 *abustatete jsa*, BS *avidyayā*.
- abemaṇa-** 'misfortune', L 89·3 *vina abemaṇānu*, see *bemaṇa-*, quoted s.v. *āphāra-*.
- abaumaya** 'weak', II 109·2789·5-6 *ama ttaṇa haśa 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-*.
- abyāṃda** 'not reached', K 54, 15v3 *abyāṃda ttuśāttā*, = BS *abhāva-śūnyatā*, later form of *abyauda-* from *byeh-* 'to get'.
- abyūṣṭā vīra** 'at dawn', II 16, 4b5 *khu ma abyūṣṭā vīra kaṃthā hiśiṃdā* 'when here at dawn they come to the city', to *byūṣṭa-* 'lightened, dawned'.
- abyehāme** 'not attainment', Manj. 165 *baysūṇa pade abyehāme jsa cerāṇa*, to *byeh-*.
- abyehāṣṭe jsa**, K 57, 26r4 *cu abyehāṣṭe jsa bīdi baysūṣṭā* 'who by not attainment got bodhi-knowledge'; Manj. 371 *eva abyehāṣṭe jsa baiśa ttāhīra 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 baiśa 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 *apṛcchivā*.
- abrriya** 'not dear', Manj. 384-5 *bvāme jsa harbaśa 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 hāmānu*, 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(śa)ya āvīda abvāta* (the mind) sees the abundant sense-objects' (BS *viśaya-*) variant to Manj. 348 *vaiśaya āvīda pharāka* 'sees many sense-objects'; and variant Manj. 246 *vaśaye 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 *gaiśāta-* '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 di kīra abvāṣṭa* 'unexperienced in good and bad works'. See *bvāṣṭa-*.
- abviya-** 'not knowing', SuvP. 63r3, BS *aprajānanta-*; SuvP. 64v2 *abvīya*, BS *ajānanta-*. See *buv-*: *busta-*, with suffix *-īya-*, as *ysīntīya-*.
- ama** 'you', 2 plural, K 154·42; K 61, 42r2. See *umā*, *imi*.
- amañāmata** 'not thinking', V 131, 1r1 dyadic before *aḥmāte jsa āste*. See *mañ-*.
- amatau** 'distress, distressful', V 29, 47r3 *o yi jsa ysīru pātāyātā o ye vā vātā amatau nāṭyātā* '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 *amauvā*, III 113, 4v3-4 *cvai nāma hvāñi amauvā 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 amauvā byūṃgvā baṃdana-śālvā na kaṣṭe*; K 102·46-7 *cvai nāma hvāñe ni imauvā byūṃgvā u ni baṃdana-śālvā kaṣṭe*. From base *am-* 'to treat violently', Av. Yasna 71·17 *xšayasā amayavdsā*, Zor.P. gloss *ševan ut mōdak* '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. *-vāṇi*, inst. plur. *-vyau*, note *sarau* 'lion', plur. *sarauva*, gen. plur. *sarautāṇi*, loc. sing. *rraysauya* 'empty', *hamau* 'bowl', inst. plur. *hamvayau*, *parau* 'command', gen. plur. *parauvāṇi 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 ejattūḷa*; K 100·297 *amayai arsa[na]lana*; V 237, 31-39 *amaye cīna kharasana*, 34 *amayai cīna śau kharasana*. Possibly **amayaka-* 'forceful, in authority' from base *am-* (see *amatau*). Possibly from *maya-*, *māya* 'fortunate'.

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

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

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

amāsta- 'unfermented', Sid. 20v4 *amāstā nīye* 'unfermented buttermilk', BS *manda-jātaṃ tu mastu* (= *maṇḍa-*), Tib. *šo ma laus-pa*. See *māsta-*, *māya-*, *meva*.

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

amūṣṭu 'merciless', III 38·50, see *amūṣḍye*.
amūṣḍye 'pitiless', JS 28r1; III 49·31 *amūṣḍā*. See *mūlysdī*.
amai 'old woman', K 38·136, variant K 29·198 *māmā*.

Widely used, Germanic OHG *amma*, O.Norse *amma*, Span. *mama*, Greek *μᾶμα* Lat. *mamma*, O.Ind. *ambā*.

amauvuā 'in troubles', see *amatau*.

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

amya 'without core', III 49·16 *cu baiśā hīra amya butte* 'who understands all *dharma*-elements to be without substance', like BS *asāraka-* 'without firm inner part'. From **a-madya-* to *myāna-* 'centre' from **madyāna-*, Zor.P. *mīyān*, 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 sīma mistā ayai* 'great limited area (BS *sīma-*), great ground'; K 47·56 (of a beggar) *khū ayana paṣkūjā ā kāsaujsām jsa ū diśta hū ṣakale 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 jśā tve aye vī* 'so he walked in the street'; III 106·21 *ttañ ca byāśā brrūka ayāṣṭi* 'then when she opened the window on to the (ground) street'. See *evāte*, *āye*, BS *tala-* 'ground'.

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

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

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

aysamvīrr- 'sing', see *aysmūr-*.

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

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

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

āysāya 'a medicament, plant name', III 85·78; III 85·84 *āysāyā*.

**āysiya-* 'lively (not despondent)', II 40·38 *hīrāsaka iysiye basaka jsi* 'from the black frisky calf' (SDTV 121), see *ysita-*.

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. *azam*, O.Pers. *adam*, Pašto *az*, Waxi *wuz*, Ormuṣi *az*, Sogd. *ʾaz*; Oss. *āz*. O.Ind. *aham*, IE Pok. 291 O.Slav. *azū*, Greek *ἐγών*.

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

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

aysgana- 'vulture', JS 24v1 *pura ra pemeṣṭi aysgaṇi* 'the vulture seized the young ones'; K 21·4 *aysgana-rūvyi* 'in vulture-form', K 28·179 *-e*; K 37·117 *vari aysgini-rūvya sū rakṣājsi mūṇye* 'there dwells one demoness (BS *rākṣasi*) in vulture-shape'. See *uysgana-*.

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

aysdām 'a commodity', possibly 'goat's corn', v 174a1 *u aysdām 10ṣeṇ (= daṣeṇ) hwaṃḍā gūñā I baṇṇ I* 'and corn (?) for ten men, one sack, one packet'; v 174, a2 *u aysdām kha 4 auṣyaka aysdām kha 2* 'and corn (?) 4 *kha*-measures and *Auṣyaka* corn (?) 2 *kha*-measures (similarly with other names); v 174b12 *ṣi vā aysdām puḍai* 'he presented corn (?)'. Tumṣuq *eḍdanū kalasta* 'skin-bag for corn (?)' may belong here (see *karasta-*). Base *aza-* 'goat', Av. *aza-* with *dānā-* 'grain'. The *aza-* is in the Nīrangastān 114v9, Zor.P. *ʾz*, *ʾzy*, Caucasian Adige *ač'e*, Qabard *ač'e*.

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

aysdeña 'safe', II 82·58 *ṣa ma sagaṣila tceṇā aysdeña svaḥāka*, parallel to II 80·12 *ṣq mā aysdārā aṣgulaka 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. *irāsun*, *irāxt*, I. *rāzyn*, *rāzydtān*, *rāxt* 'to grow'. IE Pok. 26-7 *al-* 'to grow' (see *aliya-*) with increment. See *ālysānaa-* 'youth'.

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

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

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

- dramf-* from IE **dhrembh-* 'hold together', cf. Yid-ya *dizo* 'squatting' *han-daiṣā-*.
- aysdravaṣṭa** 'consisting of an excursion place, park', K 49:3-7-8 *padmāyāsina kulārā pātā, 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. *hnrvon*, Pāzand *handurun* (Menök i xrat, ed. Anklesaria, 5-6), O.Ind. *dravati*, *druta-*; IE Pok. 204-6 *dreu-*.
- aysdrauttā** 'he flew up', III 73:180 *aysdrauttā mā hā pūṣu pastā* 'the fly flew up, at once it fell away'. See *drautta hamīya* 'is able to fly', base *drāh-*.
- aysbana-** 'channel (?)', something made of stone, III 80:3 *baysga aysbanā saginā speriḍā* 'the many stone channels pour out'; III 37:8 *spyakīnai byauṣṭaka iheja aysbanvāi* 'the flower bud is stopped in the channels'; III 34:13 *spyakīnai pyauṣṭaka giheja aysbanakvā*; III 46:22 (s) *pyakīnai pyauṣṭaka iheja aysbanakvā*. From **uz-band-* 'to hold back by a bank', like N.Pers. *band* 'weir', Paṣto *wasta* 'pool', see s.v. *pastā-*.
- aysbrijs-** 'to roast', Sid. 146r2 *aysbrijsāñā*, Tib. *brnos-pa*; Sid. 147r4 *īysbrijsāñā*; Sid. 151v4 *eysbrijsāñā*. 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 āsuḥ*), BS *cetana-* (Bcd 49r3 *aysmuna*, BS *cetanato*), BS *vijñāna-* (K 56, 20v3), and K 5, 144v1 *aysmū vaṣṭāmato*, BS *samādhi-*. Inflected forms are nom. sing. *aysmū*, *aysmu*, later *aysmva*; gen. sing. *aysmuvā*, *aysmuvī*, *nva aysmūi*, *aysmuī*, *aysmuvī*; inst. sing. *aysmūna*, *aysmu jsa*; loc. sing. *aysmya*; uncertain III 130:23 *aysmyani*. With the pronoun *yi* K 58, 28r3, Z 24:196 *aysmūti*. Adjectives are *-yaa-* v 91, 611r2 *aysmuyai*, parallel to *biśātīnai* (with *-t-*, not *-n-*) 'of the tongue'; *-inaa-*, Manj. 40 *aysmvināa-*, JS19r3 *aysmvījvā*; *aysmūnaa-*, adjective, 'of the mind', III 44:41-2 *aysmūnā pūna* 'arrows of the mind'; *ibid.* *aysmūnai bisana* 'by the mental servant'; and *-ja-* Sid. 311 *aysmyaja*, BS *mānasa-*. Dyadic are K 56, 20v1 *aysmū vijñānā*, and III 71:143 *aysmū uvī*. Compounds are Sid. 7v1 *garkha-aysmu* 'heavy-minded'; II 89:39 *sāda-aysmva ṣṭāre* 'are cold-minded', and v 123, 3r2 (*du*) *ṣkareñāna ārāhāta-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 tsida ḥḍa spūlakau* 'the birds) range singing amorously among the buds' (BS *sphoṭaka-*), with *-mvīrr-* from *mvar-y-*, parallel to *gvīr-* 'sound, sing' from *gvār-y-* III 34:10 *sāḥṇa gvīradā tsida ḥḍa spūlakau*, = III 46:18 *sāḥṇa gvīradā tsida ḥḍaṃ spūlakam*. See *aysmūra-*.
- aysmūra-** 'sound, noise', III 34:16 *aysmūryau jūhānai sāñīda pavanaka* 'amorous with sounds they raise the pollens', = III 46:26 *āmysmūryau jūhānai sāñīda pavanaka*, = III 37:11 *āmysmūryau jūhaunai sāñā pavānaka*. From *uys-* with base *mūr-*, *mvīr-* 'to sound, sing' see s.v. *mura-* 'speech'.
- ara-** 'proper', only in *aram-diś-* and Sid. 3v5 *rravye pa*, III 22, 12a2 *rravyi pata* 'south'.
- aramdiś-** 'to overlook, tolerate, be indifferent', v 99, v4 dyadic *aramdiśāmata uvikṣa* 'tolerance'; v 99, v2 *uvikṣa aramdiśāmata*, BS *upekṣā*. Elsewhere only *anamdiś-* with *-n-* replacing *-r-*, III 5, 12r4 *ma anamdiśā ma hāmuri yana* 'do not overlook, do not forget', III 11, 20v4 *ma āna yana ma anamdiśā* 'do not act otherwise, do not tolerate', Z 12:114 *anamdiśāte*, v 114, 63v2 *ciyā rre anamdiśāte kṣīrū bvānu o adātu* 'when the king overlooks ruin and injustice in the land', BS *yadā hy upekṣate rājā duṣkṛtaṃ viṣaye sthitam*, v 115, 64r2 *rre anamdiśākā*, BS *rājā hy upekṣakah* 'neglectful king'.
- arājsa** 'wild (?)', K 154:41 *cu bura vā yāla arājsa jūṣū kulā* '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-buwa-*. Base *ara-* 'wild', *araa-* as first component, to Av. *ara-*, Oss. *arra* 'wild, mad' (as the young boy Batraz is called *arra lāppu* '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 jśahira arāmdām jimda* 'it removes inflammation in the belly', BS *dāha-śamana-*, possibly **arāvāntāka-* from base *ur-* 'to burn', IE Pok. 28 *al-*. For *-āmda-*, note also *urāmda-* 'pregnant' from *udarāvānt-*. See also *rauḍa-*.
- arīma-** 'spotless', K 62, 76v1 *arimā* with variant K 53:9-2 *agañjsa-* 'faultless'; dyadic Manj. 347 *arīma, avasve*; adj. *arīmajsā-* 'clean', SuvP. 69r3 *arīmajsā*, BS *nirmala-*; v 15, 1b3 *ata arīmajse*; v 303, 02b2 *vasvetī arīmajsā ttaramdarā himi* 'he has a pure spotless body (-ī himi 'is to him)'. Base *rai-:rī-*, see *rrīman-* 'dirt'.
- arīṣṭa** 'stinking', Sid. 153r4 *u arīṣṭa bauṣa hame* 'and bad smell occurs', BS *gūthaka-*, Tib. *dri mnām-pa yino*; Sid. 140v2 *arīṣṭi va bauṣā hame*, Tib. *kha-dri mi śim-pa* 'mouth smell not pleasant'; III 123:61 *arīṣṭa satta*, BS *virūpa-satva-*; III 124:76 *thām arīṣṭa bijaiṣṭa*, BS *ttava virūpa kathaiyasi* 'you speak ill'. See *rrīṣṭa* 'appetite', BS *ruci-* '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 *dāvje arrū pṛrabāvna naṣṃmārai harbaiṣa sañe* 'by force of the dharna-medicine, all concepts are made quiescent'.
- arūnai** 'not broken', v 64:42 *balauḍī ūstānā arūnai hu(ḍ)* *sīdhavaṃḍi pādīmi* 'I will make him strong, upright,

- sound, well- ..., successful'. From *a-rugnaa-*, base *raug-*: *rug* 'break'. See *narūj-*.
- aruṣa**, plural *aruṣe* 'medicament' later *arva*, pl. *arve*, *arve*, Sid. 6r1 *vijā arva āchanai*, *u vaṭhānarā*, BS *bhiṣag-bheṣaja-roḡārta-paricāraka-saṃpadah*, Tib. *smān-pa dan*, *smān dan*, *nad-pa dan*, *nad g-yog dan*; SuvO. 56r5 *biṣūnya*, *raysāyana aruṣe* 'all kinds of elixirs, medicaments'; v 69, 8v2 *aruṣe*, BS G 37, 12a4 *bhaiṣajya-*, Tib. *smān*; adj. Sid. 139r2 *arvīnaa-*, fem. Sid. 121v5 *arvīje*. See also *aruṣa*. From **aruṣā-* to IE *arues-*: *arus-* 'plant', see TPS 1954, 141, n. 3; 1960, 79-81.
- aruṣa** 'medicament', v 52, 83a5 *anya-ttirthyānu aruṣa*; 83b3 *dālīgya aruṣa*. See *aruṣa*.
- are jsa** 'envy', III 1, 5v4 *ājadī rrāsāna*, *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 kā(dāna)* 'for envy', plural Z 1-40 *aretā*; inst. sing. SuvP. 63v4, *arena*, BS *irṣyā-* 'envy'. v 102, 16r4 *ka ne arāyā nā hāmāte*, Tib. *phrag-dog* 'envy'; Z 2-9 *māstā arātā*. Base *ar-* or, with *ṣ*, *arṣ-* 'to envy' (as Av. *kar-*, *karṣ-* 'draw', *var-*, *varṣ-* 'rain'), elsewhere Av. *arṣ-*, *araska*, Sogd. *r'sk-*, Man. *r'sk*, Sogd. C. *r'sqny* 'zealot', Zor.P. *lyšk*, *lšk*, N.Pers. *arašk*, *rašk*; O.Ind. *irṣyā* 'envy', IE Pok. 337, Hittite *arsaniya-* 'to envy'.
- arrā** 'bear (animal)', JS 26v4 *thvai arrā ṣṭāna* 'you being a bear (cared) for him', BS *rḡṣa-*. From **rḡṣā-*, Av. *arō* (Aog. 79), Zor.P. *'rs* or *hrs* **ars*, or *hirs*, N.Pers. *xirs*, Oss. DI. *ars*, plur. *arsitā*, I. *arsytā*, 2nd component *kurm-asitā* 'blind bears (a game)', Wanetsī *yirṣ*, Pašto *yaṣ*, Orm. *yirs*, *yirṣ*, Yidya, *yarṣ*, Šuynī *yūrṣ*, Sarikoli *yurṣ*, *yirṣ*, Sanglēči *xars*, Parāči *uṣ*, *uṣ*; IE Pok. 875, O.Ind. *rḡṣa-*, Greek ἀρκτος, ἀρκος.
- arkakā** 'plant name', Sid. 10v4 *arkakā hīrā* 'the arkaka bush', BS *artagala-*, Tib. *artagala* 'barleria caeruli'. The name *arka-ka-* may be archaic with *-rk-* preserved to base *ark-* 'to be bright' whence Zor.P. *arčič* 'the bright metal tin'. This *ark-* beside *arḡ-* (IE Pok. 64-5) and IE Pok. 340 *erk-*, O.Ind. *ārcati*, 'shine', *arka-* 'shining'.
- arnīne** adj. 'of the elbow', JS 27r2 *arnīne dasti varī śaṃdya pasta* 'the hand to the elbow fell on the spot to the ground'. From **arina-* to **arāni-*, O.Pers. *arašni-*, Av. *arəθna*, *frārāθni-*, Pāzand *arəθ*, N.Pers. *āran*, *aran*, *āranj*, *aranj*, Oss. *-ārina-*, D. *cāng-ārinā*, I. *ālm-ārin*, *ārn-ārin* 'cubit', dialectal *ulin-* in the folklore name *Ulinkā* 'cubit-high) dwarf', modern Yidya *razon*, *razin*, Šuynī *-ērn* in *wiṣty-ērn*, *wiṣč-ērn*, Sarikoli *yorn*, Yidya *səm-arn* (*huška-*). IE Pok. 308 *el-*, O.Ind. *aratni-*, Greek ὄλην, O.Engl. *eln*.
- ***arma-** 'solitary', III 79-14 *misti sagā cū maṃ bñjsana hāysdā grūsīdā*, *hajeṣi irnā yaḡṣākṣvā u di-sthyāṃ taurā hñsa dai avajsanaya u kauṣḍyā* '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 *irma-* may replace either *arma-* or *ārma-*. From *ar-* in Av. *airime* 'still', *armaē-*, *arnōi-*, *armaēštā-* (of water), Zor.P. *armēšt*, Oss. *ārmāst*, *ārmāst-dār* 'alone, only' to O.Ind. RV *arnakā-* 'ruins' from IE Pok. 332 O.Ind. *ārma-*, *armaka-*, Lit. *yrū*, *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*, *śśandrāmatā*, *harāysa-*, *ttaira-*.
- arva**, *arve*, *arve*, see *aruṣa* 'medicament'.
- aliyā** 'nourished', with BS *bhākṣaya-* 'to feed', deleted but necessary to the story, III 61-47 *busāñāṃ jsa aliyā padīyeṃ tvā kāyi* 'I burned this body nourished on perfumes'. Armen. lw *ar-* in *parar* 'fat', *pararak* 'fatted', *pararem*, *parart* 'to fatten' to Sogd. Bud. *prēt* 'fat' (A. Meillet, REA 2, 1922, 3) from **pari-aršta-* (not 'lip'). See also *ārkhā-* 'excrement'; *ārḍiyo* 'excess'. BS *kāya-* 'body'. From *al-* (or *ald-*) 'to grow, make grow, nourish'. IE Pok. 26-7 *al-*, Lat. *alo*, *alitur*, *adolescere* 'grow up', *proles* 'offspring', Got. *alan*, *ol* 'grow up', *aliḡs* 'fed'; *al-dh-* O.Ind. *ardh-*, Av. *ard-*. Greek ἐλθεῖν 'grow'. If *ard-*, note Khotan Saka *āl-* in *hala-* 'half', *sali* '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 *āysānje*; III 94, 35a *iysāngyau*, BS *dāraka-*, *kumāra-*, Tib. *gzon-nu* 'young', Kāṣyar Kančakī *'alyonḍsa*, *'alyohjah* (see BSOAS 13, 1950, 393). From *arx-*, *raz-* 'to grow', Oss. D. *irāxun*, I. *rāzyn* 'to grow', I. *rāxān* 'growing organism, child', D. *irāx*, I. *rāx* 'growth'. Also *aysdau*, *aysdo* may be from *arx-* meaning 'young', BS *bāla-*.
- avacha** 'assuredly' from the contexts, K 19-231 *mūna pura ausairama nāra ṣṭe avacha* 'of my son the woman is assuredly the vital thing'; Manj. 336 *itye na hira naiṣṭa avacha* 'for him there is no *dharmā*-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 *brrūnādā avachvasadāvā*; II 103-69 *chai jsa vīvadāva avachūsadāvā dyaunai* 'with colour brilliant, vivid to see'. See *pachus-* 'be impaired, be destroyed'.
- avachaudo** 'unimpeded', SuvO. 3v7 *u aysu-ṃ jsa avāṣṣā avachaudo bvāmato byehitā* 'and thereby may I necessarily get uninterrupted bodhi-knowledge'; v 91, 611r4 *avārrūṣka avachauda dyāmata bvāmata* 'afflictionless unimpeded vision, bodhi-knowledge'; Z 4-38 *avachhoda tsīndi ttaura vaṣṭa*, = BS Mahāvvyutpatti 219 *tiraḡ-kudyaṃ tiraḡ-prākāraṃ* 'passing unhindered through walls'; Z 11-6 *avachauda mulysdā hamaṃḡga* 'free impartial favour'. To *parchuta-*, *pachuta-*, BS *upahata-* 'struck', *pachus-* 'perish', *vichuste* 'he threw down', with *-auda-* from *-āufta-*, base (s)k(l)aup- 'to strike', M.Parth.T. *kwbg* 'kick', Zor.P. *kōpand*, *kōft* 'to beat', N.Pers. *kōb-*, *kōstan*, *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 evak 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 sōjanai harbaiṣā padya bṛāka hirañā 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 (= *nirodha-*)'. Base *paṣan-* 'to apply', as Sid. 1 bis 11 *paṣanira 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 *paṣama-*.
- avajsamātā** 'dishonouring', BS *nigraha-*, V 115, 64v4-5 *u adātyānu uysnaurānu avajsamātā hāmāt(e), u niharkā nuṣthurā*, BS *dhārmikāṇāṃ ca sattvānāṃ nigraho bhavati dhrivaṃ* '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 nigrahaṃ*. See *paṣama-*; suffix *-ātā*, see *arātā* 'envy', s.v. *are jsa*.
- avajsamya** 'unapproachable', III 79·15 *dīsthyāṃ ttaurā hūṣa dai avajsamya u kauṣḍvā* 'in the mouth of the demons and in the hollows a fire blazes unapproachable'. From **a-pariṣam-ya-*; see *paṣama-*.
- avajsamya** 'dishonoured', K 61, 4114 *rana avajsamya yanāṇḍi* 'they may make the jewels (BS *ratna-*) dishonoured', adjectival suffix *-ya-* to *avajsama-*, see *paṣama-*.
- avajsamā** 'dishonour', II 10·162 *kau baida tcauttai paṣṣāṇi arīṣa avajsamā yuḍai* 'against the *kavi-s* (= BS *ācārya-*) he was violent, he did them grievous unpleasantry and dishonour'. From *paṣam-* to *paṣama-*.
- avatca** 'intolerable', K 23·72, variant to *avyauca*.
- avatsā-vīya** 'faultless (?)', III 108·3 *ysīrañā bisā raṇna u avatsā-vīya* 'the jewels in the heart and faultless ones'. From **a-gaṇtsa-* 'without hole', similar to Pali *acchidda-vutti*.
- avathīyi** 'unrestricted', K 155·57 *avathīyi parau* 'unrestricted command', from *pathīya-* 'held back'.
- avadamja-** 'impolitic', II 112·46 *tī tta cīṇdyāṇḍūṃ si avādāṃji hame* 'we thought so that it will be impolitic'. See *paṇḍāyā-* 'custom'.
- avadanda-** 'not made', K 11VI *ggandharva-naggārā ṣa kaṇṭha padanda na hirṣai niṣṭā ttrāmu hira bisṣā 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 *apraṇṭti-vikalpa-* 'having no productive discrimination'; Manj. 379 *avadedai draya avāya* 'unreal the three *apāya*-states'; Z 5·73 *samu vikalpina avadanda*. See *padīm-*: *padanda-* 'to make'.
- avaphada** 'unsated', III 127·23-4 *raysga vīra avaphada* *brruna magaliya dy(ā)ma byaihūdai* 'may they swiftly attain unsated brilliant fortunate vision'. See *paṣhan-*. Parallel to BS *asecanaka-*, see BSOAS 21, 1958, 530-1.
- avaphanāmata** 'not satisfaction', V 182, 43VI *avaphanāmata u hajuwattete* 'dissatisfaction and wisdom'. See *paṣhan-*, *avaphanda-*.
- avaphande** 'unsatisfied', Z 19·18 *trāmu tte teḍimañi avaphande gyāḍina* 'so his eyes are unsatisfied through ignorance', = BS *asecanaka-*. See *paṣhan-*.
- avamā** 'unmeasured', Manj. 365 *satva-dhātta avamā tī* 'the base (BS *dhātu-*) of beings is measureless then', see *avamāta-*. Possibly *tī* 'place'.
- avamāta-**, *avamāya-*, *avamāva-*, *avamāga-*, *avamā* 'unmeasured', SuvP. 69v4 *avamāta*, BS *ananta-*; III 6, 12v3 *avamāta aṣumuḍa* 'unmeasured, uncounted'; K 76·207 *avamāva ahamkhīysā* 'unmeasured without number', K 45·8 *vāsta avamāga* 'clothes numberless'. See *paṇāta-* 'measured'.
- avaṃḍāyā** 'pathless', II 94·26 *saṃ *khu ita āṣa avaṃḍāyā kaṣaudai* 'just as in the sky (= from the sky) without paths they may fall'; II 97·109 *sa khu ttā āṣa avaṃḍāyā kaṣaudai*; II 8·136 *sa khu ita āṣa avadāya kaṣaudai*; II 96·104 *āṣa avaṃḍāyā kaṣarai*. See *paṇde*.
- avaysāna** 'ignorant', JS 36v3 *ṣere dīre myānā avaysāna paṣyāna* 'good, bad, middling, ignorant, knowing'; K 68·183 *avaysāne udmādi ṣāna*, = K 71, 9v1-2 *avaysāṇḍye ūttamatta ṣāna* (BS *unnāda-*). Adjective suffix *-ya-* to **paṣyāna-* 'knowing'; as also *avaysānda-* 'ignorant', to *paṣyānda-* 'knowing'.
- avaysāda** 'ignorant', Manj. 344 *avaysāda aysmva kūra* 'ignorant mind, false'; Manj. 353-4 *buttai si hīya sa avaysāda* 'he understands that one's own is just ignorant'; K 66·134-5 *cu avaysāṇḍi aysmū kiṇa haṃṣaudai ime heḍi* 'whatever (*karmas*) through ignorant mind I have accumulated'; K 56, 20v2 *avaysāṇḍi aysmū haṣṭime*. See *paṣyāna-* 'to know'.
- avarāṃjsa-** 'good, not adverse', SuvP. 65v3 *khvaṃi hwa yinī tvā rraṣṭa, avarāṃjsa deṣana ṣirka*, BS *deṣayīṣye imāṇi deṣanāṇi svarābhāṣottamāṇi śubhāṃ* 'that I may be able to preach this right good excellent *deṣanā*-profession', with dyadic *avarāṃjsa-* and *ṣirka-* 'good'; SuvP. 64v1 *cu dā prraṣauttai ime, avarāṃjsā 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-haspyisākyau avarājsa-bvāmyau* inst. plur. 'rightly aspiring, with excellent knowledge'. See *paraṃjsa-* 'perverse'.
- avarī** 'no salvation, ruin', III 71·145 *cu varttīṇḍā avarī yāṇḍā* 'they who always practise no salvation'. See *paṣyāna-*.
- avarye** 'unsaved', K 64, 8113 *khu bura mi avarye ṣau harsī satva* 'while even one being remain for me unsaved'. See *parrāta-*.
- avarrūṣka-** 'afflictionless, without *kleṣa-*', V 91, 61114 *avarrūṣka avachauda dyāmata bvāmata* '*kleṣa*-less unimpeded vision, knowledge'; Z 6·44 *abrīyai dātā bil-saṃggā avarrūṣka aysmya hāna* 'without passion (= BS *rāga-*) the *dharma*-doctrine, the *bhikṣu-saṃgha* are to be thought of in the mind as free from *kleṣa*-afflictions'. See *parrūṣka-*.

avarūṣye 'unafflicted', K 60, 34v2 *khu aṣṭa biṣvā sarva-dharmvā avarūṣye* 'so that he is in all dharmu-elements unafflicted' (*aṣṭa*, not *ra ṣṭa*); K 6, 145v3 *avarū(ṣy)au* (*sa*)*lāvya* 'with unaffected words', Tib. *hphags-pahi tha-sñad* 'noble talk', Chin. = BS *ārya-caryā*; translation E. Lamotte 252 nobles modes de parler. From *a-* 'not' and *parrūṣya-* 'subject to affliction', see *parrūṣka-*, BS *kleśa-*.

avaśāna 'not sent, non-commissioned (?)', IV 33b1 *še hvaṃḍye 260 mūri paśā avaśāna* 'for each man 260 mūrā-coins, commissioned, non-commissioned'; IV 52a2 *stūra pajimḍā paśā avaśāna daṣe hvaṃḍūm* 'they demand stūra-cattle, commissioned, non-commissioned, of ten men', see SDTV 3; II 23-19-2 *paśā avaśāna hvaṃḍi himya*; II 20, 12b2 *tī jśā(ṃ) paśā avaśāna cirāṣṭa* 'then commissioned, non-commissioned to Cirā'. See *paśāta-* 'sent'.

avaśāya- 'plant name', III 90-192, see s.v. *raḥi-piṃṇā*.

avaṣṭa 'studying' (with locative), III 100-9 from *abi-ah-*, *abi-ṣṭa-* base *ah-* 'throw, put' or possibly *ah-* 'to be' *abi-ah-* 'be absorbed in', Orm. *aw-*, infinitive *awōk*, and *haw-*, participle *hiṣṭak* 'to read' from *abi-ah-* and *abi-ṣṭa-*. See the full text s.v. *ṣurrai*.

avaṣṭaga 'not departing, permanent', K 148-61-2 *pārṣa paṣaṃ avaṣṭaga caḍāve* 'may he practise continuous worship, reverence'. From *a-* 'not' and *paṣṭa-* 'depart'.

avaṣṭandaa- 'permanent', Z 11-37 *avaṣṭandai ṣṭi varata parāhā* 'the *ṣṭi*- (moral rule) is permanent there'; Z 22-313 *puṇa avaṣṭandā yande* 'he makes permanent merits (BS *puṇya-*)'. To *paṣṭa-* 'depart'.

avaṣṭa- 'not fear, safety', K 140-997 *avaṣṭe haurākā* 'giver of security'; SuvP. 72r4 *avaṣṭa*, BS *abhaya-*; K 64, 81r2 *avaṣṭa kīthe*, *abhāyi-pūrā*. See *puvasta-* 'fearing'.

avastīnai loan-word with *-īnaa-*, V 183, 24 *avastīnai haurna* 'with non-*vastu* gift'.

avastyā- 'non-permanent, incohere' I 145, 54r4 *cvam avastyā vaṣṭrīṣṭa* 'for whom the incohere thing disperses'. See *vastyā-* s.v. *vasta*.

avasva- 'not pure', Manj. 347 *še śāmai vasve arīma še śāme avasve sāitta* 'of one mouth the pure seems foul, of one mouth it seems impure'. See *vasuta-* 'purified'.

avahā 'pathless', K 110-338-9 *daṣau diṣau jsa hāṣṭa baysūna-vuysā tsvāda avahā tye baiśa hāṣṭa* 'from the ten regions the bodhisattvas went there by air into the house'. Rather Prakrit from BS *apatha-* with *-ka-* 'without a path', hence 'through the pathless air'. But possibly *paθ-* as Av. *paθō*.

avahīya- 'unchecked', K 50-5-4 *raida-pāda tta maṃ hamāṃḍe avahīyi tvāri bījairma* 'may I persist through inconceivable, unchecked, very excellent'. See *pahīya-* from *pahej-*.

avārahe: *jsa* 'lack of base', K 68-187, *avārihū* K 68-213. See *pārahā*.

avārautta- 'unbased', III 24, 20a3 *avārauttā aymū*, BS *apratīṣṭhitam cittam*; K 60, 38r2 *avāraṃṭta-*; Manj. 149 *avāraṭta*. See *pārautta-*.

avārūḍyatetu 'no deficiency', SuvO. 53r3, BS *avaikalyatā*. See *vārūḍya-*.

avāṣṭa- 'inconceivable', SuvP. 70v1 *tīṣṭimā kalpa avāṣṭa*, BS *tīṣṭheya kalpāni acintiyāni* 'may I persist through inconceivable kalpa-ages'. See *akāṣṭa-* from *kāṣ-*: *kāṣṭa-* 'to think'.

aviṣyaca 'not seeing, blind', fem., v 387-48 *aviṣyaca strīya* 'blind woman'; K 46-37 *ttye aviṣyace strīyi jsahera* 'in the womb of that blind woman'.

aviṣyadai 'blind', masc., JS 31v3-4 *aviṣyamdā ysāḍaka dva mārā-pyara* 'blind two old parents'; K 46-47 *pūra aviṣyadai ysā* 'the son was born blind'; K 47-54 *ṣi aviṣyade ṣirka* 'the blind child'; Manj. 9 *hana aviṣyadai satva* 'blind, not seeing, being' (dyadic). See *vijsāṣ-*.

avātīyemate *jsa* 'not speaking', v 343, 85v2 *samu avātīyemate jsa āre* 'they sit silent', BS G 37, 80a3 *tūṣṇīm-bhāvena adhvāsayanti*, Tib. *čap mi smra-bar hkhod-pa*, beside v 343, 85v5 *samu apātīyāme jsa*, BS G 37, 80a6 *tūṣṇīm-bhāvena adhvāsayanti*. See *avyāya*, to *pātīy-* 'to speak'.

avimem 'invisible (?)', K 60, 37v4 *ne ṣaṃḍya 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 maṃḍūsāna ṣaṃḍā gārye avimya gaṃṭsa kūḍai vīra* 'because Bugura bought land from Maṃḍūsa, stoneless (?), with hole (and) pit'. See *bīma-* 'rock, stone', Av. *vaēma-*, Parth. Insc. *vēm*, Armen. *vēm*. See s.v. *kāṣṭa-*; SDTV 58.

avirmāttama- 'best', K 66, 84v3 *baysūstā baṭta avirmāttama hvāṣṭā* 'he realizes the supreme excellent bodhi-knowledge'; K 59, 33r4 *ttye kāṃq mī byāṃḍāṃḍi tvā avirmāttame ra(ṣṭa) baysāna baysūstā biṣvā sarva-dharmā bīysāṃḍa* 'therefore they got that supreme Buddhas' bodhi-knowledge awakened in all dharmu-elements'; II 102-23 *avirmāttama baysāna baysūstā bausta hamye hamau-manai* 'may we become awakened to the best Buddhas' bodhi-knowledge', rendering BS *anuttara-*. See *pīrmāttama-* 'best'.

avāṣkālsta- 'undivided', v 265, Dum 7b3 *u avāṣkālstu pratāha*|||; III 134, 325 *avāṣkālsto hiṣṭādoṣṭu dāryśde*; K 57, 26r1 *aviṣkeṣṭa lakṣaṇā*; K 60, 36v4 *vasva aviṣkeṣṭa lakṣaṇa*; K 145, 3r3-4 *avaiṣkeṣṭa (-ṣk-, not -sk-)*. See *pāṣkal-* 'to separate'.

avisadai 'not returning', = BS *avaivartika-*, *anāgāmin-*, III 113, 4r3; K 92-48. See *ātīsandaa-*, *iṣedai*.

aviḥa- 'priceless', JS 33r4 *phare raṃne aviḥa* 'many priceless jewels', JS 14r1 *aviḥyau raṃnyo* 'with priceless jewels'; III 58-16 *aviḥā-*; BS *anargha-*. See *pīha-* 'price', BS *mūlyā-*, and *āra-* 'value'.

ayihī 'unchecked', K 59, 31v4 *baysūnavuysai asaṃkhiṣṭā ṣṭe ayihī* 'the bodhisattva is untouched (unsmeared), unchecked'; K 58, 28r3 *varī aysmūṭī anāvidhyāyi hame ayihī* 'on the spot his mind becomes untouched, unchecked'. See *pahej-*: *pahīya-* 'to stop', *ipihī*.

avurda- 'not overcome', K 153-22 *māryau jsa avurrdā* '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 hānāre* 'they are unconquered', BS *anavamardīta-*. See *purr-*: *purrda-* 'to fight'.

avuvasta- 'unafraid', v 41, 24 *avuvasta tśind(ā)* 'they go safely'. See *puvasta-* 'fearful'.

avāḍidanya 'unheroic (?)', III 104-34 *kṣūna maudā naradū avāḍidanya nairamāna ma vāṃ sāṣṭā* 'dying of hunger I went out feeling unheroic (?); in going out I (fem.) looked (= *spāṣṭā*) upon you here (= *mara vā-ū*)'. From the context and from possible connexion with *vad-* 'to thrust' in Oss. *bādān-* in DI. *bādājnag* 'heroic (man, woman, horse)' from 'impetuous', with Oss. *bādān* 'membrum virile', base *vad-* in Av. *vādāya-*.

avesta 'lack of fear', K 64, 81r2 *avesta kīthe*, *abhāyi-pūrā*

- 'in the city of safety', dyadic; K 29.183-4 *khu ra parṣta* *avesta* 'so that he escape unafraid'. See *avvasta*, *avasta*-, from *puvāḍ*-.
- avyāca** 'intolerable', III 106.24, see *avyauca*-.
- avyāya** 'speechless', Manj. 415-16 *pyāstūda avyāya satva* 'the dumb beings spoke', variant Z 5.101 *u muta pātāstu yādāndā* '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 simāhāṇṇ 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 ṣa dharmā mūkhau jsa jaḍau prahajāṇau jsa (hvata?)* 'however the ignorant (BS *jaḍa*-) accept the false things, not spoken; this is stated as *dharmā*-doctrine by fools (BS *mūrkhā*-) by ignorant laymen', BS *sa ca bāla-prthagjanair udgrhītaḥ*; III 28, 39a3-4 *ttina gyasta baysāna hvata avyāstā dharmā jaḍyau prahajāṇau jsa hvata* 'the *dharmā*-doctrine, not taught, spoken by the *deva* Buddha is stated by the ignorant laymen to be false'. To *pātāsta*-; = BS *anīrvacaniya*- 'ineffable'.
- avyūṣṭa**- 'not heard', K 1, 135v2 *ne avyūṣṭu pyūṣṭe* 'hears not the unheard'; Z 2.117 *niṣṭā avyūṣṭā adāte avaysāndā kari* 'is not unheard, unseen, unknown at all'. See *apyūṣṭa*-.
- avyauca** 'intolerable, severe', Sid. 12r5 *ttarā hīvī āchai avyauca ṇaheje* 'removes the intolerable disease of thirst', Tib. *skom-pahi nad mi bzad-pa ṣi-bar byed-de* (elsewhere Tib. *mi bzad-pa* renders BS *dāruṇa*-); Sid. 100r3-4 *dvyā kvgyāsvā vī avyauca vīna himāre* 'in both sides severe pains occur'; K 31.27 *avyauca baida āvūṇ mara ṣṭānā pahaiyi* '(taxes) intolerable were laid on them, from here, they fled', = K 15.117 *ttāṇa kṣira daura(ba)kṣa pasta tvāra avyauca* 'in the country famine occurred exceedingly severe', = K 23.72-3 *avatca vī āva bhī kiḍa bara jasta skadaka ṣā ṣā mara ṣṭāna pahaiya* '(taxes) were laid on them, intolerable exceedingly, O king, one by one they fled hence secretly'. Also *avyāca*, III 106.24 *ttā brīvīnai be-vūḍa pūna ysaira baida baista avyāca* 'so love's poisoned arrows intolerable pierced the heart', see SDTV 30; II 40.36-7 *dakhu kāra avyāca baye haysgama* 'misery, torment (BS *kāraṇa*-), intolerable fear, grief'. Without negative II 2.19 *haṇḍarāṇi jṣāṇi vyaucaḥ yanīdā* 'they make tolerable to others'. See *pyauca* 'counter-action, remedy' for the connexions.
- aśśa**-, *aśa*- 'horse', V 115, 64v2 *aśśa mārāre* 'horses die', BS *mṛtābhikṣaṇaṃ priyāsvās ca*; Sid. 102v5 *aśśā* 'horse', Tib. *rita*; v 236.23 *aśa sālya* 'in the Horse year'. Compound Z 13.25 *ṣāte ju aśśa-bārāi āya* 'the second may be the horse-rider'. Epithets of the horse are in III 72.167-8 *hūvathāta tcarṣva ttumna* 'well-comparisoneed, handsome, stout'. From **aśśa*-, direct to *aśśa*- (as Waxī yaś), 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 yaś, Pašto *ās*. For 'rider', N.Pers. *suwār*, Zor.P. *asaβār*, O.Ind. lw *asvavāra*-. IE Pok. 301-2, O.Ind. *āśva*-, Lat. *equos*, Got. *aihwā*-, O.Engl. *eoh*, Celt. Gaul *epo*-, Ir. *ech*, Tokhara B *yakwe*, A. yuk. See also *aśya* 'cavalry'.
- aśśa-nyūrrāna** 'horse harness', Z 24.405, see *nyūrra*-.
- aśśāna** 'non-duality', Manj. 87 *ttuṣāttā ttathattā aśśāna* 'the void, suchness, unity', beside K 55, 17r4 *ṣāṇṇaj sa* 'with duality'; K 58, 29r3 *cu vara ṣāṇṇā na daitta* 'where duality is not seen'. See *duva* 'two', *ṣāta*- 'second', later *ṣe*; *aśśāna* 'non-duality'.
- aśśampha**- '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'.
- aśśājā** 'sharp, flinty, stony', III 79.10 *bvaiysā aśśājā satharā dūrā tti jṣāṇi sagūdā* '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 *čkavos* 'thorn'. Here **aśan-č*- with dialectal *-ś*- kept. See s.v. *śśāra*- 'good'.
- aśśūla** 'unhurt (?)', v 145, 117b5-6 *maśā aśśūla harya|||ga se mū va aśśūla|||*. See *aśśulaka* 'unhurt'.
- aśe** 'plant name, BS *kaśeruka*-, scirpus kysoor' (Lat. *scirpus* 'bulrush'), Sid. 18r4. Base **as-ya*- 'sharp, pointed', to *as*-:s- 'to sharpen', with Av. *aśūra*- 'point', Oss. D. *ānsurā* 'tusk', I. *ssyr*, Sogd. B. 'ns'wr, BS *danta*- 'tusk'. IE Pok. 18-22 O.Ind. *śīśāti*: *śīta*- 'to sharpen'.
- aśśulaka** 'unharmed (?)', II 80.12 *ṣa mā aśśārā aśśulaka svahaka* 'this my supporter, unharmed (?), safe'. Base *zai*-: *zi*- 'to injure' with *śa*- 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 *aṅga*-. Here dyadic with *svahaka*-.
- aśka** 'perhaps', III 70.109 *paṇmarai bvīrau 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 *aśtā ka*, note v 333, 27r3 *aśtā ko se kuṇṇisati t(t)ima pharākā hāmāta*, BS G 37, 24a4 *bahūni tasya bijāny utpadyeran*. See *aścā*, *aśte* 'is there . . . ?'.
- aścā** 'is there . . . ?', K 32.32 *aśte ī* 'is it perhaps . . .'; v 244, 1b3 *pasti sa aścā*, = K 94.96 *pasta hva sa aśta*. . . 'he spoke saying, Is there . . . ?'; II 10.161 *aścai kaiṇa*.
- aścū**, see *aśtū*.
- aśti** 'existence', K 54, 15v1 *aśti jsa ttuṣāttā, naiścā jsa ttuṣāttā*, = BS *saṃskṛta-śūnyatā*, *asaṃskṛta-śūnyatā*; K 53.9.4-5 *aśti naiśte jsa pahaiṣṭā* 'without existence (and) non-existence'; K 67.168-9 *aśte jsa aśtu khu jīye* 'how existence is destroyed by existence'; Manj. 320 *nai aśta* 'exists not' (but *niṣṭā* 'is not'). See BS *asti-nāsti-bhāvah*. From older *asti*, Tumšūq *asti*, Av. *asti* to base *ah*- (as-before *-t*-).
- aśta** 'it is' with pronoun, II 101.244 *na ra ma stūrā aśtā na bḍida pamūhā* 'there is no longer for me beast, not clothes upon me' (*ma*. . . *aśtā* 'I have').
- aśtū** 'what', III 123.59 *aśtū vai kṣamai*, BS *kiṇ kṣamati* 'what pleases you?'; II 52.6 *parau na ā sa khve tcerai aśtū-ṇi āṇ ya* 'a command did not come how you (-e) should act, what to do with them (-ṇi)'; II 52.8 *pvesīda sa aśtū ā yaṇḍā* 'they ask, What are you doing?'; II 85.13 *vīna ra ttā aśtū pharākā ttuṣā silāta haṣḍi yīne* 'now also I make report as to many empty words'; II 7.118 *aścū gvaṣṭai ysathūā* '(what) have you been separated in births?' See also *haiṣtū*.

aśpara 'horse's fodder, lucerne', III 73:184 *aśa ra aśpara hvaḍāṃdā* 'the horses ate lucerne'; II 124:86 *aśpara*, BS *yāṅga asana* (?yoga-aśana-); Z 13:91 *rrusa aśpari* 'barley, horse's fodder'; compound IV, 60a3 *aśpara-barā* 'carriers of lucerne'. From **aśa-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 *āspista-*, Zor.P., N.Pers. *aspast*, Aram. 'spst-', Syriac 'spst-', pstst-', Arab. *fusṣ*, *fusṣuṣah*.

aśya 'cavalry', Manj. 138 *aśya hastya gūha rahya t(c)u)ra-ysanya hīna* 'four-membered army, cavalry, elephants, infantry, chariotry'. Adjective to *aśa-* 'horse'.

aśajvāmana 'not attached', II 115:31 BS lw Kroraina *aśajamaṇa*, Pali *asajjamaṇa-*, BS *aśajyamāna-* to base BS *śang-* (O.Ind. *saug-*) 'attach', see the full text s.v. *khāśānvā*.

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

aśṣānaka 'pigeon' Z 20:16 *tārauka daindā duva aśṣānaka* 'two ducks are seen, pigeons'; JS 34r2 *aśṣake*; II 80:25 *aśanai*; Sid. 17r5 *aśai aśnai*, BS *hārīta-*, Tib. *phug-ron snon-po* 'blue pigeon'; plural III 35:32 *aśnā*; compound Sid. 142v4 *aśnūha* 'dung of pigeons' (**axśaina-gūḥa-*). To Oss. D. *āxināngā*, DI. *āxināg* 'dove' (TPS 1945:6); Tokhara B *ekšinek* in the adjective *ekšinekaṃṃāna misa* 'flesh of pigeon'. See also *aśṣeīna-* from **axśaina-* 'blue'.

aśkāṃjśya 'eternal', K 60, 35r1 *aśkāṃjśya jśna byehe* 'he gets eternal life', see *ośkāṃjśya-*, *āṃškāṃjśya*.

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

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

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

aśṇaa- 'pigeon', see *aśṣānaka-*.

asaṃkhālsta-, *asaṃkhista-* 'unsmearred, unpolluted', Z 6:22 *daśyau baśdyau jśa asaṃkhālsta* 'undefiled by the ten sins'; Z 6:39 *klaiśyau jśa asaṃkhālsta*; K 60, 36v2 *biśām upakleśāṃ vāysaṇāṃ ośyāṃ asaṃkhista śte* 'is undefiled by all smaller afflictions (BS *upakleśa-*), influences (BS *vāsanā*), desires (*olsa-*)'; Manj. 171 *asakheṣṭa sa khū ja veysa* 'undefiled like the lotus'; K 73:34 *asakheṣṭa sa khū ji rana* 'undefiled like a jewel'; K 55, 17r4 *śāṃṃā jśa asaṃkhista śte* 'is undefiled by duality'; K 54, 13v3 *svabhāvna asaṃkhista* 'undefiled by nature'; K 59, 31v4 *asaṃkhista śte avīhī* 'undefiled it is, unchecked'. Parallel to Pali *anulitto lokena toyena padumaṃ yathā* 'unsmearred by the world as the lotus by water'. See *saṃkhal-*.

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

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

asuraa- 'impure', III 123:66 *asūrai*, BS *asuci-*; Sid. 125v1 *asurai* 'unclean', BS *amedhya-*, Tib. *mi gcan*. See *suraa-* 'pure' (**suxraka-*).

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

asottāna- 'slow, slow-witted', equivalent to BS *jaḍa-* 'foolish', Z 5:14 *hvate balyśā hvyā ūtamo ysamthā kāḍe asottāna 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. *swḍ swḍ'n* 'swiftly', IE Pok. 954 *skeu-* 'of speed', Lit. *śūju*, *śūti* 'throw (> shoot)', *śūvis* 'shot', *śūdyti* 'make throw about, shoot often', O.Slav. *sujo*, *sovati* 'shove'. Beside IE Pok. 954 (*skeu-* with increments, Pok. 955 *-bh-*, *-d-*, *skeubh-* see s.v. *anāskotta-*, *haskautta-*, to O.Ind. *cōdati* 'drive, force', N.Pers. *čust* 'swift'. See also *biśautta-* 'hackled' from *saub-*. Suffix *-āna-* with *-ya-*.

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

askin- 'put back', III 93:261 *(da)dā jśāṇāṇā khū svā jīye tīī askināṇā paskyāśṣṭā hāṇāśṣṭā, ysūnāṇā* '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 *askhaṃjśa* (SDTV 30); Sid. 7v1 *iskhajsā*, BS *abhyudaya-* 'rising'; II 123 (4091):6 *askhījśye apvenye bādā* 'prosperous secure time'; with *-āmātā-*, III 64:21 *askhajsāme*, II 85:11 *askhījśāme*. See *sūkhajs-*.

askhāys-, see *askhauys-*.

askhaukara 'eminence, protuberance', Sid. 138r4 *śgikā cu askhaukara hame*, BS *utsedha-* 'protuberance'; Sid. 143r3 *ni ri ysauttā askhaukarīyāvai ri va ni hamā vasve baustā śte* '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 rnam 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 bīnaniye brrī satta vahanī ā vāvai jīyi drai giha: askhāysī hamāra brra hvaṇḍa u gvaysāra avīpa*, = III 108:4-5 *śaṃḍa ka bīnāmāve brrī satta vahanī ā vā vāvai jī(yi drai giha: 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 *avikalpani*).

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

astam 'at last', II 94:16 *astam āvā* 'they came at last', = II 96:99 *asta āvā*; K 30:205-6 *astavai brraśṣṭā heś(t)ū tta dyāya* 'at last she asked her, Did you see anything?', = K 38:140 *tā ysādī brraśṣṭā haiśtū 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 bina astāna*. Infinitive III 40·16 *khu bīnā škidā 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. *tanōti, tatā-*, Greek τάνυται, τείνω, τανός. See also *thana-*, *taṃga-*, *tanv-*.
- astaucā** 'dry land, terra firma', Sid. 6v4 *astaucā kuṣṭa utci baka u bata-bahya dīṣa* 'dry ground, where there is little water and a region with small trees', BS *jāngalo* 'lpāmbu-śākhī ca, Tib. *skam-sa ni chu nūn-šin sin nūn-bahī yul-na*; 134v3 *astaucā ysātām u muṇāmdām datām hīya guṣṭa*, BS *jāngalaja-*, Tib. *ri-dags skam-sa-na gnas-pahi śa-khu*; Sid. 135r4 *astaucā muṇāmdām datām hīye apīye guṣṭe jsa*, BS *jāngalam*; Sid. 144v5 *astauci āṇāmdām datām hīya guṣṭa*, BS *jāngala-*; Sid. 152v3 *astauci muṇāmdām murām hīye āhe* 'eggs of birds dwelling on the dry land', BS *jāngalāṇḍaja-*. 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 *asai*, Lat *ara* 'altar', *arēō* 'be dry', *aridus* 'dry', OHG *essa* (**asiōn*) 'forge, chimney', Tokhara AB *as-*, *ās-* 'to dry', A *asar* 'dry', Hittite *haššī* 'on the hearth'. With *-d-*, *azd-*, Greek *δζω* 'dry', *ἀζαλέος* 'dry; blazing'; Armen. *ačium* '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 sau tturā vāṣṭā* 'pull out for me a mouthful'. Preterite v 387·48 *ttu pūra asthīyā* 'she took up her son'; K 46·27 *laṣṭa pāttarā asthīye* 'he took up staff (and) bowl'; 3 plur. K 46·28 *khāysā isthīyāmdā* 'they took up the food'. Infinitive III 130·32-3 *dānīve vā jsāni pā audi tti pastāmdī asthīye* 'the donators (BS *dānapati-*) indeed next inclusively (?) they deigned to raise'. Incohesive v 327a4 *[[[hīya nāma asthīsi]]]].* See *usthamj-*.
- asthūmājsa-** 'sound', Sid. 6r4 (and v 315·9) *cu jehavīyī āchā u asthūmājsā āchinai ttikyāṇ 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 *khūmājsa-* 'possessing holes', to a noun *asthūma-*, BS *sad-* 'good', Tib. *dam* 'good', and 'self'.
- aspaṣde** 'causes', III 23, 19a1 *jau ni aspaṣde* 'does not cause strife', BS *araṇa-*; Sid. 20v5 *kuṣṭā āchai aspaṣde* 'causes the *kuṣṭha*-disease', BS *kuṣṭha-hetavaḥ*; Sid. 2r5 *dahoṣṭā aspaṣdākā* 'causing virility', Tib. *ro-cha-bahi rgyud*; Sid. 11v2 *aspaṣtāka* (with *-št-* for *-sd-*). See *uspaṣde* K 59, 31v1 (not *-šte*). With *-šj-*, v 321·104-5 *aspaṣjāka*.
- aspā** '(compressed) lump', I 169, 84v2 *aysdīmāna khū drrāṇ hami khu aspā tta būriṇ hā arva tcirīṇ* 'to be cooled so that it becomes like *aspā* ('compressed stuff')', all that is to be made into a medicament' (*-iṇ* = *-ai*); I 169, 83r4 *aysdīmāna drāṇ hami khu aspā*; I 147, 57v1 *aysdīmāna drrāṇ hami khu aspā tti hā tcahau sera gūla haṃbrrihāna* '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 *aysdīmāna khu drāṇ 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'.
- aspāmda** 'compact mass, lump', Sid. 145r2-3 *cu tciṇ hīya uysānā, aspāmda hame heṃji hame u ṣīya u haryāsa* 'as to the nature of the eye, it becomes a lump, it becomes red and white and black', BS *piṇḍam rakta-sita-asitam*, Tib. *mig-gi ran-bzin ni gan run hdug-pa dan dmar-ba dan dkar-po dan gnag-pa yin-no*. From **uspāxta-vant-a-*, see *aspā*. For *-āmda-*, see *urāmda-*, *arāmdā*.
- asphīr-** 'to splash', JS 8v3 *maittrīnai nēna asphīramdai yāmdā* 'with elixir of kindness always bedewing'; Sid. 153r5 *khu hā haṃdāna* (= *haṃdamna*) *nāme u khveṃ vā asphīriye vūāṇ se šerai yude* '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 karna-śūla-nut*, Tib. *phyir pho-na rna-bahi nad sel-to*; III 34·10 *usha asphīraca jahvā sphālya-gūna*, = III 46·19 *uska asphīraca jahvā sphālya-gūna* 'splashing upwards in fountains crystal-coloured'; III 38·42 *jastūne khaṣa va isphīraciṇa hāysaiṇa*, = III 40·17-18 *jastūnai khaṣa jsā asphīratcaṇa hāysaiṇā* '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*, *-m*, *ime*; 2 sing. *ī*, opt. *āyai*; 3 sing. *astā*, *štā*, negative *ništā*, opt. *āya*; 1 plur. *mā*, conjunctive *āmaṇ*; 2 plur. *sta*; 3 plur. *indā*, *ṇde*, *yindā* (v 336, 35r6 = variant v 74, 42r6 *indā*). Av. *ahmi*, *ahi*, *asti*, *hanti*, N.Pers. *ast*, IE Pok. 340-2 *es-*, O.Ind. *asmi*, *asti*. *smah*, *stha*, *santi*, Greek *ἔμμι*, *ἔστί*, *ἔντί*. See also *astī* 'being', and *nestā*.
- ah-** 'to throw, shoot', pres. *ukya-*, pret. (*ahas->*) *ihas-*, *uhas-*, K 37·123 *pūnām jsa uhyāna* 'must be shot with arrows' = K 28·175 *ttu uhy(ā)na hāṣṭa vīśgra-pamatha pūna jsa* 'it is necessary to shoot that one with arrow of *vajra*-bolt'. Preterite Z 13·73 *rrīṇo ihaste* 'he shot the queen'; III 75·232 *uhyastai pūna jsa rrāmā* 'Rāma shot him with an arrow', = III 70·106 *uhya:stai pūna jsa rāmā*; III 63·136 *ttye prracai maharamgā 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 saṇ uhyasta iye, vilau pūnā gvāna na tsiya* 'whatever he may have shot, no arrow went astray at all' (BS *viloma-*); K 16·150 *be-vūda pūna jse sau pu(ṇa) uhyāṇsta* (variant K 32·44 *bitcatte*, K 24·93 *bitcattai*). See also *ahva-*, *aha-* 'noose', BS *pāśa-*. Av. *anhyeiti*, *astar-* 'shooter', *asta-* 'shot', O.Ind. *āsyati*, *asta-*, *asita-*, RV superlative *āsiṣṭha-*, *āstar-* 'shooter', infinitive *āstave*, *astavai*; Oss. D. *āxsun*, *āxst*, I. *āxsyn*, *āxston* 'to shoot', from *ahasta-*. See also *ahāvi*.
- aha-**, *ahā*, *ahva-* 'noose' ('throwing weapon'), K 33·46 *ahā: pajaiste*, = K 24·95 *aha pajaista* 'he asked for the noose', BS *pāśa-*; K 16·154 *ahā*. Ablative sing. Manj. 331 *ahna* (so, rather than *ahva*): *mārīna 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 piṇḍai* 'this is the belly-cleansing *piṇḍaka*-medicament'; loc. sing. III 85·70 *khāysānā u ahaṇa āma naṣpaṣde* 'it dispels indigestion (BS *āma-*) in the stomach and belly'; III 17·1-2 inst. sing. *[[[ahāna ārrdā mā(ṇ)gā paheṛānā* '...from the

- stomach, the ground bean is to be soaked'. See *ahva-* in the compound *ahva-rīya-*, I 233, 4v2 *puvaṇā o ahva-rīyā*, BS *bhaya-vyāsana-* 'fear, distress', with *rīy-* 'to tremble', hence 'belly-trembling' for 'panic', to Ō.Pers. *afuvā-*.
- ahakhiya** 'numberless', III 60·35, see *hamkhiya-*.
- ahatcasta-** 'unbroken', Bcd 48r1, BS *akhaṇḍa-*; *ahatcastūṃ* 'unbroken for me', IV 23·8 *ahatcastūṃ mūñi* 'may (the vow) remain for me unbroken'. See *hatcan-*.
- ahamdrūṣṣa-** 'without hostility', V 111, 33v1 *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 bsrub-bahi čho-ga byaho*. See *hamista-*.
- ahamista-** 'unchanged', JS 4v1 *sūmīrā garā māñamādhā ahamista akhāṣṭā* 'like Sumeru mountain unchanged, unmoved'; K 63, 78r3 *aysmū ahamista akhauṣṭā* 'the mind unchanged, unmoved'; Sid. 7v1 *cuai hauva ahamaista he* (variant *hame*) 'for whom the strength is unchanged', Tib. *sñin stobs ni mi hgyur-ba byed-pa-ste*.
- ahamñe** 'abusive', JS 8v4 *ahamñe ysire hve ttrikṣa salāta* 'abusive, harsh, sharp words he spoke'. From Prakrit to *adhimanya-*.
- ahamphiḍa-** 'undisturbed', SuvP. 60v2 *ṣye ṣivi ahamphiḍā sāna, hūñā dyai haḍara baysa*, BS *eka-rātram atandritena svapnāntaraṃ gataṃ mayā* 'one night lying undisturbed I saw in a dream former Buddhas'. See *hamphīr-*.
- ahambusana-** 'unsuitable', Sid. 8v4-5 *ahambusana hvaḍa khaṣṭa patsāñā* 'unsuitable foods and drinks must be avoided', Tib. *kha-zas mi hphrod-pa de-dag spaws-la*; Sid. 8v4 *ahambusanaṃ hvadāṃ khaṣṭaṃ jsa*. See *hambusana-*.
- ahamya-** 'not arisen, non-existent', K 112·381 *cu baiśa hara ahamya vādai* 'who may know all *dharma*-elements to be non-existent'; Manj. 2 *ahamye aje naṣguda* 'non-existent, not perished, quietened'. Older *ahāmāta-*.
- ahaysgamata** 'without trouble', V 113, 35r1 (dyadic) *ahaysgamatu u anuvadrāta hāmāre*, BS *anupārgāny anupāyāsāni ca*; V 113, 35v1 *u ahaysgamatā ahvariysātā* (variant *ahariysātā*), BS *anupārgaṃ cānupāyāsaṃ ca*. See *haysgamata*.
- ahaysnāva** 'unwashed', III 85·75 *ahaysnāva ysaraṃjsa*, III 90·182 *ahaysnāvā ysaraṃjsā* 'unwashed safflower (*carthamus tinctorius*)'. See *haysnāta-*.
- aharaṣṭa** 'unpresented', IV 55a2 *aharaṣṭa ysārā drrai-se haudā mūri* 'not presented, 1370 *mūrā*-coins'. See *haraṣṭa-*.
- aharīna-** 'with none left out, total', Bcd 50v1 *aharīna*, BS *aśeṣataḥ*, Sid. 130r1 *beti jsa āchā aharīna biysāñā harbeśā jidā* 'dispels all severe diseases arising from wind', Tib. *rlun-nad-kyis ñam-thag-pa thams-čad sel-ba yin-no*; V 247, 14b1 *aharīna*, BS *sakala-samāpta-*.
- aharīnaka** 'total', Sid. 133r3 *cu burī saṃ aharīnaka 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 113, 35v1 *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 8v1, see *uhu*.
- ahāmurji** 'not forgetting', V 185, 2b4 *kye byātari ahāmurji vā(tā)*, dyadic.
- ahāmurgyatete** 'not forgetfulness', K 2, 135v2-3 *ahāmurgyatete kādanai*; K 7, 148r4 *ahāmurgyatetiñā pāga*, Tib. *mi brjed-pahi stobs* 'power of not forgetting'. See *ahaumaurjā*, From *hāmura-*.
- ahāvi** 'quarry, wild beast', III 68·79 *ssa-tciṃmañā 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 *jsīñāa-* 'to be slain, criminal condemned'.
- ahi:** 'plant name', III 92·238 *ū ahi: ṣṣi vq dāttā* 'the *ahi:* plant, that is the *dāttā*-plant'; I 183, 102r5 *dātti*, BS *daṃtī (danti)*; Sid. 14r4 *dattā hiya bāta* 'root of *danti-*', BS *danti-*, Tib. *dandahi rca-ba (rca-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 *maṇḍūki*, and *hva-khāṃdala-* for BS *ūruka-* from *āru-* 'boar'). Then base *anh-*: *ah-* 'to cut', *ahi-* 'cutting tool, sword', to Av. *ashū-* (ablative Yašt 13·46 *ashuyāt*) and O.Ind. *asī-* 'sword, knife', Lat. *ensis* 'sword' (where base *anh-* is like *kart-* 'to cut', Av. *karata-* 'sword', see *kāḍara-*). BS *danti(n)-* is *baliospermum montanum*.
- ahāmāta-** 'non-existent', Z 9·26 *ahāmāta dharma*, = Manj. 404 *ahaimye*. From *hāmā-* 'to become'.
- ahiye** 'not one's own', K 154·41-2 *ahiye hera nāsāmi* 'taking not one's own', the BS *ṣikṣāpada-* command *adattādāna-* 'taking things not given'; Z 12·64 *ihiṃi heḍā* 'he gives not his own'. See *i-* = *a-* negative, and *hiṃi*.
- ahīsa** 'not greed', V 38, 28b3 *|||-ā ahīsa naunda himā(te?)|||* See *hiśa-*.
- ahu** 'you', III 21, 6a2 *ahu jsa* 'by you', see *uhu*.
- ahumāra-** 'unnumbered', K 5, 142v3 *ahumāru uy(sn)ora puñīnei nasta bāgyā handajñātenā* 'I made unnumbered beings to ripen good roots of merit', Tib. *sems-čan man-po dag dge-bahi rca-ba-la yons-su smin-par byas-so*; K 2, 137v1 *u ahumāru śā cu ne site 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-*, *ṣumar-* 'to count', *ṣumuda-* 'counted'.
- ahūlaña** 'elsewhere', Manj. 222-3 *mare mīde ahūlaña hiśta* 'he dies here, elsewhere he migrates'. See *uholaña*.
- ahauḍa-** 'gourd', II 1·8 *ahauḍa vastya*; Sid. 18r2-3 *ahouḍa*, BS *alabu-*, Tib. *ku-ba*; III 88·153 *tīrā ahauḍā hiya śarā* '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 *tīdī (= ttaṃḍi) ahaura haudāi* 'you gave such non-gifts' beside III 10, 19r5 *hauri nā haudēmā* '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 *ysāda paskyāṣṭi cista padīmi*

- ahavam pijsa padimi* '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 tṣṣṇā-pāsa-baddho bhaviṣyati*, Tib. *sred-pahi śags-pas* (BS *pāsa*-) *bčios-par mi hgyur-ro* 'he is not bound by the noose of desire'. See *aha*-, *ahq*-, inst. plur. *ahyau*. For *hv*- note also *ahva*-, *aha*- 'belly'.
- ahva**- 'belly', as first component in *ahva-rīysa*- 'fear' from *rīys*- 'to tremble' and *ahva*- 'belly', as the source of 'fear'. See *aha* 'belly', and *rīys*- '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 *gur-i* 'ear' *gru* 'deaf', Megrel 'uru' 'foolish'; Greek *λοχιος* 'hip', *λοχιός* 'pain in the hip'. Hence O.Pers. *afwā*- 'fear', O.Ind. *āpōā*-, *āpōā* 'fear', from the source 'belly'. Note Al-Tha'ālibī, *Histoire*, ed. H. Zotenberg 714 *fa as-hala* 'l-xaufu baṭana-hu' 'and fear loosened his belly'. Similarly O.Ind. *śaṣkūti* 'ear', and 'disease of hearing'.
- ahvañe** 'not to be spoken', III 73-188 *mire a ahvañe ṣṭāna* 'I shall die since it is not to be spoken'. Base *hvan*- 'to speak', *hvañā*- 'to be spoken'.
- ahvaḍāṃdī** 'before eating', I 167, 83r4 *ahvaḍāṃdī tharka masi hviri* 'as much as a walnut is to be eaten before taking food'. Base *hvar*- 'to eat'.
- ahvaṇḍa**- 'not man', v 308, 9r1, BS *amanuṣya*- in the series from gods to goblins.
- ahvandā** 'not men', v 257-6, 1b4 (*hva*)*ndā ahvandā uvāra* 'men, not men, noble ones'. See *hvand*- 'man'.
- ahva-rīysa**- 'belly-shaking, fear', SuvO. 4v2 *haysgamata iyā o hāṣca u vadrava iyo gārvā 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, 35v1). Possibly a subscript small *a* added before *hva*, hardly visible on the photograph, but reported by Konow. The scribe may have intended *a*- 'not' before *ahva-rīysātā* (instead of *an*- as in *a-uysānā*) or has wrongly written *hva* for *-ha*- in *ahuriysa*- 'not trembling'. The ending *-ātā* may represent either the suffix *-ita*-, or stand for *-ā*, as in v 77, 145v5 *viṣyāte* 'lotus' for *viṣyā*, with *buṣānātai* 'scented' for *buṣānai*.
- ahvyāñe** 'not produced, eternal', III 128-2-3 *śukye ahvyāñe saṃtsāru baṃdani-śāl(e?) guchāme udiṣāyi* 'for escape from the universal (one = universal) eternal transmigrational prison'. For the 'prison', v 126, 6r *saṃtsārūṃ bārmina*, BS *saṃsāra-bhava-bandhanāt*, Tib. *lcon-ra*, Tokhara B *saṃsārṣe pele*, and Jaina *saṃsāra-cāraya*-. Base *hau*-: *hu*- 'to bear young', hence parallel to BS *aja*- 'not produced' (see also *ahāmāta*- 'not arisen'); Av. *hunu*- 'son', *hazarō.huna*-, *haota*-, *hunahi*, *hunāmi*, O.Ind. *sūte*, *sūtā*-, *sūni*-, Zor.P. *hunuśakēnitān*, *viṣūtakān*. Form *hvya*-, as *dvyā*- 'to beat', base *dav*-. IE Pok. 913-14 *seu*-: *sū*-. See also *ṣū* 'son'.
- ā** 'or', I 189, III 12 *rīysūtcaṇa khāṣṭāna ā māḥṣi hiyi uca jsa* 'to be drunk with rice-water or with honey water'; JS 5r2 *śāgā* (for *śaṃgā*) *ā vā ṣvīdā*, *ā mīrāhija karāṣā ā vā bora* 'conch, or milk or pearl spray or snow'. With *vā* also,
- Sid. 102r4 *ā vā ṣvīnai ā vā hiṣānai yaṃdrā padmānā* 'a tool (BS *yantra*-) must be made either of horn or of iron', Tib. *roa ham*, *lēags-kyi shubs*. This *ā* replaces older *o*, *au* 'or' either as dialectal difference or phonetic development (cf. also loc. plur. *-vā*, 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^{em}*-.
- ā**- 'not' in the word Sid. 5r2 *āhvarai* 'sour', Tib. *skyur-ba*, fem. Sid. 4v2 *āhvarja*, Tib. *skyur-ba*, BS *amla*-, from *hvara*- 'sweet'. The reverse is in Sogd. Man. *n'mryh ṣ'r* 'sweet poison'; *čn škr* 'n'mrtr' 'sweeter than sugar' (W. B. Henning, BBB 45), from **an-āmra*- 'not sour'. See *haṃga*- 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.
- āṃ** 'he came', JS 34r3, see *ā*.
- āṃṣṭīna** 'with thumb', Z 22-305 inst. sing. from **anguṣṭya*-, beside *haṃguṣṭa*- 'finger', see *āṣṭi*.
- ākrrē** '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)*kṛta*- or *ā*-(s)*kṛya*-.
- ākṣuvindā** 'they begin', Z 24-499; 3 sing. Z 4-15 *ākṣūtā*, III 83-25 *ākṣū jiye* 'begins to vanish'; Sid. 1142r5 *ākṣu byaṣḍe* 'begins to mature', Tib. *cha-ba-la*; pret. Z 5-26 *ākṣutte*, 3 plur. SuvO. 68v7 *bināna ākṣuttāndā yanā*, BS *pravādayanti* 'they began to sound music'; Manj. 405 *ākṣya (ya = ū) daiita* 'he begins to see' = Z 9-27 *ākṣūti ddyāna*; 'be seen', III 79-11 *ragya jśā ākṣūṇi pāstāgā* 'from the bank I was tossed headlong'. See also *niḥṣūtā*, *naḥṣautta*-, *ḥṣāv*-, *ḥṣautta*-, *praḥṣautta*-. Base *xṣaub*- 'to disturb', Av. *xṣufsa*-, M.Pers.T. 'šwob 'disturbance', *wšwb*-, *wyšwb*-, *wšwb*'g (He. Verbum 184; Mir.Man. 2-54); Zor.P. *āšōp*, *āšuftak*, *višōpišn*, *višuftan*, Armen. lw *apšop*, *ašop*, N.Pers. *āšōb*, *āšuftan*, *gušuftan*, Balōči *šufay* 'to thresh', *šufay*, *šupta* 'be angry'; IE Pok. 625 *hseubh*-, O.Ind. *ḥṣobh*-, *ḥṣubh*-; Slav. Pol. *chybač* 'move to and fro' (variants *-bh*- and *-p*-).
- ākhoṣā** 'movement, behaviour', K 4, 142r3 (*pra*)*cīga-sambuddhānu ākhoṣā dyāñātemā* 'I showed the behaviour of the *pratyeka-sambuddhas*', Tib. *spyod-lam* (= BS *iryāpatha*-). See *khauṣ*- 'agitate', v 340, 80r5 *ākṣutte khauṣā* 'began to move', BS G 37, 75a7 *vāta-ḥṣobhena*, verbal *khauṣāna*, *akhauṣta*-, *khoys*- 'move'.
- ***āgū**, *āvū* 'village', BS *grāma*-, nom. sing. SuvO. 24r1 *kho ṣā āvū tcam(ā)na ḥṣāṣa itāṣe āre* 'like the village where dwell six robbers', BS *ṣaḍ-grāma-caurebhi*, Tib. *čhom-rkun-dag dan gnas-pa bāin*, later *au*, IV 20-7 *tī jśāṃ au au parau paṣa* 'then send a command to each village', II 22, 18a1 *au au āva*; gen. sing. Z 6-24 *āvūṣ*; loc. sing. SuvO. 24r1 *āvuto rraysauya* 'in an empty village', BS *ṣṭīnya-grāme*, Tib. *gron ston*; K 1, 134v1 *āvuto parmīho ḥṣīra*

kīntha miṣṭāvo janavato rruṇḍānu, emāta '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 hamāna āvuvvo ttāṣe kṣāta ni śśūjīye buāre* 'as in the same village robbers, six, do not know one another'; II 13, b2-3 *marā birgaṇḍara auva* 'here in Birgaṇḍara 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 *āvutg kaṇṭhuvv parmiḥuvv* 'in villages, in towns, in hamlets'; Suv. N 75-29 *āvuo kaṇṭhuvv*, 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 hvanḍi* '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 *-š-* could belong here O.Ind. *ghoṣa-* 'village', Tokhara B (oblique fem.) *kuṣai, kwaṣai*, rendering BS *grāma-*.

āca 'in water', loc. sing. to *ūtca-*, III 50-58 *sa khu dai āce 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 *saujsaṇa ācana vā-ṇ bara* 'bring me needle (and) thread', BS *śūca anaya, sūtra*. From **ā-čya-* 'to sew', see cognates s.v. *acā*, as BS *sūtra-* from *sluyati, syūtā-*.

ācastai 'you desired', JS 36r4 *nai ācastai suha, cakravart-tānai 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 tīrau āce* 'geese, there, ducks, water birds', Sid. 17r5 *āci hīya gūṣta* 'flesh of duck', 17v1 *āci hī(ya) gūṣta*, BS *jalapakṣin-*, Tib. *chubya nams-kyi ṣa*, to Waxī *yōč*, Yidya *yēṣko*, Paṣto *helaṭ, heliye* (< **aḥyakī*), Oss. *acc, adždž* 'wild duck'. IE Pok. 41 *anot-* 'duck' O.Ind. *ātī-*, *ātī* 'water bird', Greek *vōσσα*, *vḥσσα*, Lat. *anas, anatem, anitem*, gen. plur. *anitium*, OHG *enit, anut*, Lit. *āntis*.

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

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

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

āchai 'disease, illness', v 339, 77r1 *ttavai āchai* 'fever', BS *vyādhi-*, Tib. *rims* 'fever'; III 14r5 *āchei*; Sid. 6v2 *āchai*, Tib. *nad*; Sid. 155v4 *āche*; plural Sid. 6v4 *āchā panamāre* 'diseases occur'; ablat. plur. III 113, 4r4 *garkhyām āchyau jsa* 'by severe diseases'; SuvP. 71r2 *parsāṇḍi āchau biṣna* 'they may escape from diseases altogether' for older *āchyau*; 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^h-*, Av. *aka-* 'ill', O.Ind. *aka-*, Greek *ἀπ-* in *ἀπάρτη* 'deceit', with Av. *axti-* 'pain', O.Ind. *śirokti-* 'headache' (*śiras-*, *akti-*); Armen. lw *axt*.

ājaraista 'swarming with', II 104-78-9 *karyau bharsyām ttamattamagalā prrāṇā jsa ājaraista... 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 *jyika-*. See also *ājuva-*, and cognates under *jūtā, jū, juva-, jva-*, base *jīva-*. *ājūā* 'livelihood', K 23-71-2 *ājūā va satva phara phīda* 'for their livelihood many beings are distressed', = K 15-121 *jvauma (va) phīda* 'distressed for livelihood'. See *ājuva-*.

ājum- 'to bring', v 110, 32v3 (1 plural) *haysgamīyai ājumāmā* (BS omits) 'we bring troubles upon it'; IV 4-10 *(pi)ḍakā ājumi* 'bring a letter'; II 38-17-5 *marā ājumyarā paḍāṇḍara* 'bring here first'; IV 53b2 *svī ysai marā haṅgrāma ājuma* 'early in the morning bring here into the *haṅgrāma*-market'. Later *ājām-* II 34-5-6 *khu vā spāta budarmā pāra vaysnā ājāme; ājīm-, ājimm-, ājemm-*, v 64-41 *ājimīdā* 'they bring, lead (a life)', II 113-74 *cū vā śika viśūna phara ci vā ājimi* 'as to what is good (and) bad talk who would bring it here...'; II 114-109 *phari vā ājīmūṇ* 'I bring the talk here'; II 15, 3a2 *stūra ājīmymarā* 'bring (2 plur.) the horses'; SDTV 78-81-2 *kūra ājemūṇ* 'I bring the *kūra*-(berries?)'. Preterite *ājimda-*, III 72-161 *hina ājīṇḍāṇḍā* 'they brought the troop', II 95-50 *ājīdauda*, v 310, vii 13 *ājīḍāṇḍā*. See also *pīm-* 'to bring'. Base *pa(ti)-* with *jum-* later *jām-, jīm-, jem-*, from *yau-*: *yu-* 'move', with increment *-m-* in *jum-*, and *j-* kept in the compound. To Zor.P. *yumb-*, *yumbēntan* 'to move', N.Pers. *jumb-* from *yu-m-* and *yu-mb-* (either secondary *-mb-*, as in Oss. D. *dumāg* 'tail', N.Pers. *dumb*, 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 *išim-*, *išim-*: *ōγoδ*, *išum-*: *āγad* 'bring', Waxī *wūzem-* 'bring', M.Parth.T. *j'm* **šām-* 'conduct', participle *j'm'd* (*j = š*), *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 *tū bāṇḍhacittā*

dettā 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^ueṣ-*.

ājve 'covering, layer', III 90·196 *ṣi 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 *gīn* 'to cover', *prigīn* 'horse-cloth'; Sarikoli *parwein* 'horse-cloth', *parway-*: *parwid* 'to cover'. For *gaud-*, see *uysgun-*.

ājsa 'silver', JS 4v1, see *ājsata-*; adj. *ājsija* JS 6v4.

ājsava 'covered', III 38·41 *spyakyau ājsava* 'covered with flowers', = III 40·17 *spyakyau ājsāvā*, = III 47·62 *spyakyau ājsāvā*. 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 aṃga ājsānidā* 'they deck well the limbs with ornaments (BS *alamkāra-*)'. Base *jan-* or *čan-* 'to cover'. See *ājsava-*.

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

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

ādā 'flour', Sid. 133r1, Tib. *phye*, Sid. 142v1 *ārā* (-*r-* for -*d-*), BS *śaktu-*; 2nd component Sid. 143r2 *rrūsādā* 'barley flour', III 85·76; 86·87 *rūsādā*, in phrase II 23·19·2 *rruṣi jsa āḍi*. Base *ar-* 'to grind' see *ār-* 'to grind'. For 'flour', the participle *ā-rita-*, -*ka-*, here *ādā-* (either **arata-* or *ā-rita-*), Zor.P., Yayn. *art*, N.Pers. *ard*, Pašto *ōrə* masc. plur., Wazīri Pašto *ārə* 'dough', Yīdya *yārē*, *yōrəy* (**ārtaka-*), Šuynī *yāuyj*, Sarikoli *yoyj*, *yowj*, Sanglēči *wuļōk*, Parāči *wārun* (**ārtana-*). O.Ind. *aṭṭa-*, Hindi *āṭā*, Kroraina *ata*, from **alta-* (T. Burrow, BSOAS 35, 1972, 539).

āḍe 'flour', Sid. 134v2 *mau jsa āḍe jsa grauṣṭ padimāñā* 'a paste is to be made from *mau*-liquor, from flour', BS *snigdā madyena śaktavaḥ*, Tib. *čhan 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 *Sitā* though under threat of the pulling out of their eyes); K 65, 83r4 *bayastāṃ jsīmau āḍarau vaska* 'for the fear-filled ghosts (*jsīmaa-* = BS *preta-*), more wild, (may I get *Āryāvalokiteśvara*'s power)'. Parallel to K 64, 81v3 *tyā vaskaḥ harbāṣṭa dūkha bauḍa tñime, cū vā ṣai jsīmā āḍāda 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 *āḍāda-*) to Sogd. 'r'k **āraka-* 'mad', Av. *ara-*, Oss. *arra* 'wild, mad', see also *arājsa*, *arā-bū*. But *āḍāda-*, *ārāḍa-* is the later form of *āḗragāḍa-* 'evil-doing, guilty'.

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

āṇa Z 4·60 'weapon', see *ātaṇa-*.

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

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

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

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

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

ātajsandā 'overflowing', Z 292·16 *dukkhinaī ttiyā bāṣṣā ātajsandā teḡimañi* 'all eyes overflowing then through grief for him'. Base *tak-* 'flow', see cognates s.v. *tajs-*.

ātaṇa, *āṇa-* 'a missile weapon', Z 4·60 *ttṛṣṣūla kāḍare hālṣṭā, bādāra ātaṇa u cakra* 'tridents, swords, spears, lances (?), slings (?) and discus'. BS lists show *tomara-* 'lance' which may be *bādāra* as 'thrusting weapon', and *bhūṇḍipāla-* 'missile weapon, sling or dart'; Tokhara A has *bhūṇḍipāl*, Uigur *bintipal*. From **ā-šana-* 'missile', to *šan-* 'to throw down, shake down', Sogd. *šn-* 'to shake', BS *kamp-*. See cognates s.v. *ṣāñindi*, = BS *patanti*. For 'sling', note Av. *fradaxṣanā-* 'sling', with *daxṣ-* 'throw', see *dīs-* '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 saṃbajāñdu*, BS *sarve cābhiprāyāḥ saṃrḍhyantu* 'may all my desires be fulfilled'; Z 2·194 *āgamu*; SudP. 72v1 *āvama*, BS *abhiprāya-*; gen. plur. K 90·740 *harbiṣāṃ ātamāṃ haṃberākā* 'fulfiller of all desires'; K 62, 76v4 *āva*; plur. Manj. 136 *āvaṃvama*; inst. sing. III 129·11 *āvāṃmi*; plur. III 137·19 *āvama*; JS 38v2 *āvam*. V 64·42 *ttyi kvāṃḍi ātaṃ haṃbirūṃ* 'I will fulfil the man's desire'; loc. sing. II 106·131 *pacā āṣaryāṃ 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-*.

ātīm-, āyīm- 'to desire', pres. 1 plur. III 128·2 āyīmāmana; 3 plur. V 122, 1V1 ātimāre; participle Bcd 54v2 āyīmānai āna, BS *anuprārthayamāna*-, SuvO. 54r3 ātimānā, BS -kāmēna; pret. 3 plur. K 143, 1057 *hvanau ātaudāndā u ysusṭāmdī* 'they desired the preaching and approved it', = BS *bhāṣitam abhyānandan*, Tib. *gzus-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 dādaru āte lakṣaṇyo āysāte balysi* 'if he may dwell there longer, the Buddha adorned with the marks', to āh- 'sit, dwell, stay', with 3 plur. āre.

ātsāna- 'refraining from', K 57, 23v3 *baysūñavvysai jsaṃjā jsa ātsāna yaṃdī* 'the bodhisattva refrains from killing', the *śikṣāpada-* 1 *prānātipāta-viratīh*, Pali *pānātipāta veramaṇī*, see BSOAS 13, 1950, 662. Base āyā-, see *bitsāṅgya*, and *tsāṣṭa*-.

ādraka- 'prince', variant to *raudāka-*, III 39·72 (examples of amorous passion) *rauste a(bi)ñe paṣi ṣi ādrakā rāma ṣai 28* 'prince Rāma even he lost the five magic powers', = III 43·25 *raustā abgīna paṣa ṣṣ raudākā rauma ṣṣ* '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 ἀδρα 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 *āndrā*, Kalāsa *āndrak* '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 *āndā-*, later *aṇḍa-*. See also *āṇḍī*.

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

āna 'being in', whence 'from', III 61·53; V 246, 13A1 *ona*, elsewhere *aunaka*. From the participle *āna-* to *āh-*.

āna- 'sitting', see *āh-*.

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

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

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

ānata- 'protected, secure', V III, 33r1 *ānatu yanda*, 2 plur. 'you will protect', BS *ārakṣayisyatha*; V 108, 30r5 *ānatā nu yanīyā*, BS *paripālanam kuryāt*; III 128, 29r5-6 *tāte haṣṭa gyastāṣṣā ttāttu bodhisatvā ānatā yanīndā u haspījindī*; Iledong 6, 2A1 (unpublished) *ne ānata tcera*; later *ānaṃ*, III 50·42 *karmapaha dasau maista ṣavi haḍā ānaṃ štāka* 'the ten great karmapatha (BS *karmapatha-* 'course of action') must be assured by night and day'; III 50·44 *ttarandarā pathamka štāka biṣṭ ṣi ānaṃ tcere* 'restraint of the body is necessary, the tongue is to be secured'. From *ā-nata-* to *nā-:na-* 'to protect', with second component *nāta-* (and *ā* shortened) or *nata-*; Tumšuq *anādu*, Kroraia *anata*, *anati*, *anada*, *anadi*, *anada lekha*, *anadi lekha* with the bases *rakṣ-* 'keep' and *dhar-* 'hold', for 'carefully, sure', see T. Burrow. The language of the

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

ānahā 'moistened (?)', III 84·53 *na-ānahām dvi prūyi māṅgārā gvīhā rūṃ tcerai* 'it (a *paṇḍaka*-poultice) must be made without moistening with two *prūya*-measures of butter (cow oil)'; III 92·237 *u na-ānahā anarva māṣākā tcerā* '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. *haēk-* 'pour out'), *naft*, N.Pers. *nam* 'moist'. To IE Pok. 315-16 *enebh-* 'moist', O.Ind. *nabhas-* 'mist, sky', Av. *nabah-*, 'sky', Greek *νέφος*, *νεφέλη* 'cloud', O.Slav. *nebes-* 'sky', O.Sax. *nebal*, O.Engl. *nifol* 'mist'. Hence *ā-nah-* 'to pour upon', as Av. *aiwi-nap-*.

ānānā 'to be brought', II 41·9 (SDTV 117) *parau vā ānānā* 'the command is to be brought'. From ā with base *nay-:ny-*, yielding *ā-na-* without trace of -y- (? *naya-* > *na-*), see also SuvP. 66v4 *vauñāṃde*, BS *vāhayantu*; III 38·32 *hañānāre* '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 *vāntm:vādēm* 'bring' < *upa-nay-*; Parācī *ēn-*: *ānt* 'to bring', *ūn-*: *ūnt* 'lead down' < *ava-nay-*; Kurd. *ānīn*. Zaza *ān-*. IE Pok. 760 Av. *nayeiti*, O.Ind. *nayati*, *nītā-*; Celt. Mid.Irish *nē*, *nīa* 'fighter, hero' < **neit-s*, gen. sing *nīath*; Hittite *nāi-* 'lead'.

ānude -?-, V 262, DR 01A3 *sa duva ānude haṣṭi briti*.

āṇḍī 'virility', II 124·10 *āṇḍī va(-ṃ?) ttā parya idem (-em = -ai, -e)* 'deign to act the man for me'. Assuming *āṇḍī* from **āṇdra-* 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- > -drr- in *ādraka-* has kept the -r-, but not the -n-. For *nar-* see also s.v. *nade* 'man'.

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

āphāra- 'disturbance', Sid. 10r1 *ūysna āphārā* 'disturbance of breath', BS *svāsa-*, Tib. *dbugs mi dbe-ba*; Sid. 6v4 *luñia āphārā*. Base ā with *phar-*, see pres. *āphir-:āphīḍa-*. *āphārana-* 'disturbance', L 89·3-5 *karma vīna dukhā vīna abemañānu vīna aysmya āphāranānā harbiṣṭu jyāre* 'the acts (*karma*) wholly disappear without woe, without ill-fortune, without disturbances in mind'. See *āphir-*.

āphīr- 'be disturbed', Sid. 4r1 *beta vī bure paṣā u pasālā āphīrāre*, BS *kopaḥ śarad-vasanta-*, Tib. *rluv-rnams gčog-čīn*, *ston daw dpyid daw dbyar hkhruḡ-par gyur-te*; V 155, 1a6 *ma thu rāhula aysmū āphīrā* 'do not, Rāhula, disturb your mind'; Sid. 5r2 *āphīrīdā*. Preterite and participle, Sid. 4r3 *āphīḍa*, Sid. 121v1 *āphīde*, Tib. *hkhruḡs-te*; Sid. 144v1 *āphīdā*; III 84·40 *ṣṣ ṣya haḍ(ā) āphēde*; III 131, 2a3 *anāphāḍa*; Sid. 106r5 *ysaiysai āphīḍe*, III 84·44 *ṣi ysaiysai āphēde* 'his bile is disturbed'. Causative, Sid. 5r2 *tī maṅ bāta āphīrānāre* 'these here excite the wind', Tib. *rluv hkhruḡ-par hgyur-ro*; noun *āphīrāme* 'disturbance', Sid. 128v2 *bāti āphīrāme jsa* 'from disturbance of the wind',

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

ābeis- 'to turn', Z 24.500 *trāmu ābeistā śśaṃḍā samu kho ju cakr* 'the earth turns like a wheel'. See *baḍ-*, *balite*, causat. *haiś-*, from **ā-urṣati*.

ābeisa- 'whirlpool', Z 17.13 *ise yande ku vā ābeisa natā* 'makes whirlpools where are the deep whirling places'; inst. plur. JS 15r2 *ābeṣyau khvīyau vyaulasta bajāṣa* 'sounds horrific with whirlpools, waves'. See *ābeistā* 'it turns', without *ā* also Z 24.238 *beisa*, loc. sing. Z 24.412 *beisā*, older v 40, v5 *klaiśinā beisā* 'waves of affliction'.

āma 'total', IV 3.14 *lyibā āma* 'total' dyadic, Tib. *lib* 'all'; II 63.8 *lyibā āma pajidā* 'they demand the total', without *āma* also II 21, 15a6 *lyibā pajidi*. From *ham-*, *hāma-* 'all' without *h-*, beside *hama-* 'all', *haṃḡga-* 'total' from **hamaka-*, to M.Pers.T. *hm'g*, *h'm'g*, *h'm-* 'all', Zor.P. *hamāk*, Armen. lw *hamak*, N.Pers. *hamah*, Av. *hama-*. IE Pok. 902-5 *sem*.

āmaṃ 'we may be', Z 5.107 *ka tā muhu byāta ne āmaṃ* 'if we have not been remembered by you'. The older middle ending *-āmane*, is later frequently *-āmaṃ*, as IV 3v1 *yanāmaṃ*, IV 3v3 *himāmaṃ*, for older *yināmane*, *himāmane*.

āmatā- 'dwelling-place', acc. sing. SuvO. 54v4 *āmato*, BS *vihāra-* v 381, 424 *gimetātu*; loc. sing. K 1, 134v1 *gmāta ne biharāre* 'they do not dwell in the dwelling (BS *vihar-*)', Tib. *mi gnas-pa*, v 140, 92v5 *gmāta*; plural v 116, 65v4 *dripāškala ju kṣīre āmate*, BS *trailokya-maṇḍale*; later III 130b2 *śīra āma byehūṃ* '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 jśino* 'short life'; v 297, Mac. a, b4 *karma tcamāna hvḡ āmur(ā)* 'the act (*karma*) by which a man (gets) a short (life)'. From *ā* with *mura-* to Av. *mūra-* 'defective', *mūraka-* beside *dahaka-*. IE Pok. 751-3 *mū-* in Khotan Saka *muta* 'dumb', O.Ind. *mūka-*, Celtic Ir. *mut* 'short', Lat. *mutulus*, *mūtus*, Greek *μυκός*, Norw. *mua* 'be silent'.

āmūha- 'dwelling', v 286, 7r1 *|||yamdi āmuhā*; JS 15v4 *bhāgā āmuhā nāsā* 'take portion, dwelling'; III 82.13 *āmūhanāve* 'took the dwelling'. From *ā* with *mān-* 'to stay', see also *āmunā*.

āmauna 'possessing', II 115.22 *biśau bvaijśyā āmauna* 'possessed of all virtues', parallel to II 115.21 *biśau bvaijśyā 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 śtyi śtyi hira āyīṃde u vajsyāte śī mīde* 'to whom appear bright white things, and he sees, he will die', Tib. *snan-no-čog dkar-por mthon-ba ni hchi-bar hgyur-ro*; Z 4.100 *samu kho purra āyāte ūca*, Manj. 385 *sa khu pūra āye uca* 'just as the moon appears in water'; Z 15.121 *kho ūca banhya āyāre trāmā* (.), Manj. 176 *ā khu bahya chāyī uca śkañjai āyāre khu byāve* 'or as a tree's shadow in water the *saṃskāra* factors appear like lightning'; III 29, 41b3 *ni jā nā āyāri hugvāna*, Manj. 263 *nai na ja āyāra hugvāna* 'they do not appear at all'. Verbal noun III 61.52 *ttyāṃ dharma-punyāṃ āyāme kiṇa* 'to see

those *dharma* merits'. Base *ā-day-* 'to see', Av. *dai-:di-*, see *dai-* 'see', also *vūy-*, *pūy-*, and *āya* 'official title'.

āya 'official title, supervisor (?)', IV 26.7 *śī pīḍakā pramāṇda hime khu hā āya haṃḡṣṭe vistāte*, 'this letter becomes valid when the *āya*-official affixes his finger', see SDTV 13; parallel II 14, 2b8-9 *khui 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 vira satv(ā)na āvīda tīre* '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-*.

āyāna 'in a mirror', see *āyāna-*.

āyanā 'examples', see *āyānaa-*.

āyīdetu 'hilarity', Z 12.75 *ka bodhisatvā āyīdetu nāśaṣḍe apracā*, BS *saṃcagghati saṃkrīdate saṃkilikilāyate auddhatyaṃ dravaṃ prāvīṣkaroti* 'if the bodhisattva shows hilarity without cause'. Base *kar-* 'to play', see cognates s.v. *carke*, and *hayār-*.

āyāna- 'mirror', Z 24.491 *kve hvāṇdi hūva gvḡ haysge patalste ttu mā na vā hvāṇita āyārna 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 ādarśaiśāṃ kutah priyaḥ*, Tib. *mi sna dav rna-ba bēad-pa-la melon-gi čī śig bya*. Loc. sing. Z 4.100 *āyāna*, Z 15.123 *āyāna*, III 52.96 *sa khu āyāna śāma* 'like a face in a mirror', Manj. 283-4 *uce pūra āyāne tcara* 'the moon in water, a face in a mirror'; Manj. 300 *khu āyīnai dyāma tīre* 'like the sight of a face in a mirror'; Manj. 373 *ā tīra āyēna dette* 'as a face is seen in a mirror'. This is a cliché, as Mahāyāna-sūtrālamkāra 11.30 *udakacandra-bimba-sadrśāḥ* and Śikṣ. 261.18 *ādarśa-maṇḍale*. Without final *-a-* III 70.105 *āyem baṇa* 'bind on a mirror' (Rāma's advice to the monkey); K 28.181-2 *khu ja āye spāsa* 'as a mirror appears', = K 21.6-7. From **ādāina-* 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 vāśāṃḍā yāṃḍā* 'they continually recited examples', = BS *dṣṣānta*, found in III 29, 44b2 *dṣṣānta*. From **ā-dayanaka-*, see also *āyāna-* 'mirror', to base *dai-* 'to see'.

āye 'ground, sole of foot', SuvO. 56r1 *ttere jsa tte dāta-hvāṇī 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-saṃharīśyāmi*; SuvO. 56r3 *odā vaśīrīṅgye śśaṃḍye āye*, BS *yāvād vajramayaṃ pṛthivī-talam upādāya* 'as far as the ground of the adamant earth'. See also *evāte* 'street', and *aya* 'ground'. From *āy-* (the hook indicating older *āyy-*), with Av. *āi*, and N.Pers. *xāk* 'dust'. M.Parth.T. 'y'g 'place' may be added here. For N.Pers.

xāk a derivation from **āhaka-* 'ashes' is proposed by G. Morgenstierne, NTS 12, 1942, 266, with Parācī *hāy*.
 āyauttye, K 156·17 for **āyaunye* written possibly *āyaunnye*, lw from BS *āyāneya-*, *ājāneya-* 'well-born', III 64·20 *āyānye* *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 *āse yai āyāni rruṇde subhadre* 'you were the horse well-born of king Subhadra'. BS *ājāneya-*, *āyāneya-*, Pali *ājāntya-*, *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 *biṣānu āyoysānu jānāmata* 'dispelling of all troubles'; K 8, 5r5-v1 *cu buri aysmū āyauysāna satva āyauysāri, u hivi 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 *āyāṃysā*. 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. *sñog-tin*; Manj. 89 *āyauṣṭa bājaṇa utca* 'water tossed in a pail'. From *ā-yauz-*, Av. *yaoz-* 'be in commotion', O.Pers. *yau-* (*ayauda*), Sogd. **y'wz*, **ywz*, verbal **y'wz-*: **ywšt'k*, compound **y'wz-kr'k*, and *pty'wz* 'trouble'; Zor.P. *āyōzitan*, rendering Av. *yaoz-*, with gloss *bē kōfštenitan*, N.Pers. *justan*, M.Parth.T. *ywz-*, *ywšt*, **ywz-*, **ywšt*, noun **ywz*, second component *rz-* *ywz*; Pahlavi Psalter *ywd-*, but M.Pers.T. *ywz-*, *pdywz-* from Parthian; Armen. lw *yoyz*, *youzem*; Balōči *juzay* 'to move, go, walk', participle *juziṭa*, 2 plur. imperative *juziṭ*, *juzlēn-* 'to move the head', *juzōx* 'walker'. IE Pok. 512 *ienḡ-* in Iranian, Germanic Got. *juukan* 'to fight', and Tokhara A *yok-*, AB *yuk-* 'to conquer'. See also *nyauys-:nyauṣṭa-* 'to be overthrown', *nyauṣca*, BS *parājaya-* 'defeat'.
 āyvāṇa- 'to be heated', Sid. 124r3 *āyvāṇā* 'to be heated', Tib. *bsres-pa*; Sid. 125r2 *gvīkhye, biysmi jsa āyvāṇā* 'to be heated with cow's urine', BS *ṣṭā mūtṛe*, Tib. *ba-gcīn bsros-pa dan*; III 17·5 *gvīkhye biysma paherāṇā, ṣi peṇḍai āyvāṇā* '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. *ttav-*.
 āyvena 'by heat', III 104·35 *na ra pā āyvena āyāṣṭa* 'neither then disturbed by heat', assuming that *āyāṣṭa-* is *āyoṣṭa-* 'agitated', as *ākḥāṣṭa-* is *ākḥauṣṭa-* 'unmoved'. From *ā-tapa-* 'heat', inst. sing. **ā-tapāna* > *āyvena*, as *dātāna* 'by sight' > *dyena*. See *āyvāṇa-*.
 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), *haṃbera 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 *voḥuna-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. *segnŋti* 'to seize', *pri-seṣti* 'touch'. Here add Armen. lw *zga-*, *zgam*, *zgač'i* 'to feel, touch, know', *zgalī-k'* 'intellectual faculties', *zgayaran hančaroy* 'intellect', *zgašt* 'clever', *zgaštout'iun* 'recovery of one's senses', *andzin zgam* 'to recover one's senses', from Iranian *zga*. See also *haysgā-*.

āysam 'millet, panicum miliaceum', v 210·37·3 *pācī 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 10* 'there is millet, 10 kūsa-measures'; v 204, 30a1 *āysam hauḍi* 'he gave millet'; II 16·3·5 *tū āysam drraṣṭirau* 'transport that millet'. The later form in Sid. 16r1 *eyṣā* (with the two dots in place of the *anusvāra* one dot **eysam*), BS *nivāra-*, Tib. *ciče* 'millet'. Base **arzana-* through **ālysana-* to *āysam*, *eysam* to N.Pers. (dialectal) *arzan*, *alum* (-m as *gandum* 'wheat'), Zor.P. (Gr. Bd. TD2 117·3) '*lum alom*, Baxtiārī *halum*, Pašto *ṣdan*, Wanetsi *ēṣḍan*, Sanglēči *wuṣḍan*, Yid. *yürzun*, Waxi *yürzn*, Orm. *aṣan*. Possibly *arzana-* from *arz-*, *raz-* 'to grow', as 'growing plant' specialized to 'millet', see *arz-* s.v. *ālysāna-*, *aysdau*. The *panicum italicum* was *gausa-*, N.Pers. *gāvvars*.

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

āysā 'well-born', see *āysāta-*.

āysāja 'favour', as a 'presentation', like *muṣḍi* 'favour, gift', = BS *prasāda-*, K 51·6·6 (in a list of good qualities) *haṣṭi muṣḍi 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 ṣāṣa hiye āysāja parā ṣpāṣṭai* 'deign to look to the favour of this Buddhas' doctrine'; II 111·14 *ysarrnai mistye bādā hiya āysāji*; II 111·6-7 *ysarrnai bādā hiya āysāji*; II 111·28-9 *ysarrnai bādā hiya āysāji ā* 'the favour of the great golden land came' (for *-ji* note also K 15·122 *baraṣjaja khāysā* 'food from the harvest', variant K 2·72 *badajata*); II 112·70-1 *mājai mistye ysarrnai bādā hiya āysāji ni hamāte*; III 63·140 *vaṇa tta mūnā āysāṃja spāṣā*; II 112·50-1 *ysarrnai bādā hiya āysāji spāṣāta*. Base still uncertain since later Khotan Saka *-āja-* may be older *-ārja-*, but III 63·140 *āysāṃja*, 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-daṇḍa-* '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 *harbiṣṣā āysāta ne ju ye biṣa karā* 'all well-born, no one, servant at all'; K 65, 82r3-4 *baṣṭa ysamtha dāha 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-*, *hwāzāta-*, Pers. Aram. *zāt* (Brooklyn Papyrus 5·4), Zor.P. *āzāt*, *āzātak* (Zāmāsp-nāmak 36, BSOS 6·58 *bandakān pat rāh ī āzātān ravēnd* 'servants walk in the way of the well-born'); M.Pers.T.

'z'd, 'z'dyh, M.Parth.T. "z'dyft; Armen. lw *azat*, *azatak*, *azata-tohm*, *aztih*; Georg. *azat*'; Sas.Insc. Hajjiabad 6 plur. 'z'tn; Kroraina *ajhate*, *ajhade*, *ajhateyasa*; Sogd. "z't, 'z'tkw, "z'tch, "z'tk; Greek ἀζάτη 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 *samalaṃkartavya*-; Z 3.56, 3 plur. *āysānāre*; 3 sing., Z 16.60 *āysindā*, Z 16.64 *āysāndā*; participle SuvO. 4r7 *āysātu*, BS *samalaṃkṛta*-, SuvO. 68v2 *āysāte*; later SuvP. 73r2 *tyau āysya*, BS *samalaṃkṛtā bhontu*, SuvP. 69r1 *āysya aṃga*, BS *lalita-indriya-aṃga*-, SuvP. 69v3 *lakṣaṇya āysya aṃga*, BS *surucira-lakṣaṇa-anga*-; K 60, 37r2 *vasve āysye budha-kṣetra*- 'pure adorned Buddha-fields' (BS *buddha-kṣetra*-), SuvP. 72v4 *āysyānde*, BS *āsādayantu*. Base *zai*-: *zi*- 'to equip', N.Pers. *zēvar* 'ornament', Sogd. *zywr*; with increment -b- N.Pers. *zēbidan* 'befit', *zēbāi* 'beauty', Lit. *zāib*-, *zēib*-, *zībū*, *zībēti* 'to shine', *zāibas*, *zēbas* '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 paśīṣāṃ mara āysā gabhira paramārtha baiysāṃ dā hvānāma śtai* 'to-day evening there is the preaching of the Buddhas' *dharma*-doctrine, noble, profound, with supreme meaning'; II 105.100 *tyai prāvārṇajai śava vira āysā gabira beysāṃ dā pastai ājaśi* 'on that *prāvārṇa*-night he deigned to desire the noble profound Buddhas' *dharma*-doctrine', parallel to BS *ārya-dharma*- (presentation at the end of the rains). Base *ā* with *zan*-: *zā*-, **ā-znya*-. Av. *āsna frazaintiś* 'noble children', M.P.T. 'zn'n, glossed by Sogdian *āsātaq-i*; first component Zor.P. *āznāvar* 'noble' of warriors, Armen. *azn*, gen. plur. *azanc* 'people, generation', *azniu* 'noble'; Georg. *aznaur* 'noble, Greek εὐγενής', *u-azn-o* 'ill-born', whence Oss. D. *aznurtā*, I. *āmzor*. See *āysāta*-.

āysīra- 'equipment, cuirass, protective armour', Z 24.276 *praharaṇa śūste 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 udeśe* (in the *jātaka*-tale of the *kūrma* 'tortoise') 'you endured, were surely firm in the matter of the carapace'; III 44.41 *hajūtājsā āysīra* 'the armour of wisdom'; plural IV 21.2 *āysīrāṃ āstaṃna pariśkhāri* 'the equipment of the armour and the rest'; IV 21.4 *cu āysīra tīyāṃ kiṇau va hā ttāguttāu pīdakā pastem hauḍe* 'as to the armour I have given you a letter about them in Tibetan'; v 276, 8a3 *tīyāṃ āysīrāṃ*. Base *ā* with *zar*- 'to cover', **ā-zarya*- > *āysīra*-. See *āysīri*, and *āysīrīṃna*-.

āysīrāṃjā 'equipped with protective armour', II 57.35 *hīna ssa byūra ssa byīrā āysīrāṃjā biśā* 'an army all accoutred, 100 myriads [100 myriads]', with suffix *-ānaka*- to *āysīra*-.

āysīri, v 233, 496r1 (lacuna before Z 24.162) isolated word, *āysīrā* with *yi*.

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

bavanāṃ āysīrūṇānu; Manj. 68 *prahaumai u āysārūna*; Manj. 71 *āyserū prahāna* parallel to SuvP. 72r3 *ālaṃgāra prahauna*, BS *bhūṣaṇa*-; Manj. 64 *prahauna jīrīrjau jsa āysū*. Base *ā* with *zar*- 'to cover, have protective armour', Av. *zairimya*- first component in *zairimyasura*- 'armoured-limbed, tortoise' (like O.Ind. *harmuṣa*- 'tortoise'), Oss. I. *zaldzāg* 'protective armour' (**zarčaka*); with increment -d-, Av. *zāda*-, 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 χλαμύς.

āysda 'safe, secure, protected, cared for, honoured', from **azdā* inst. sing., with *-a* as *vaṣṭa*, *huṣṣa*, *śtāka*, *uaiṣṣa*. Use with verb *yan*-, *tcera*- 'to make', dyadic with *kāś*- 'care for'. I 250, 214r1 *āysda* (*yanāmā*), BS *avalokayī-syāmāḥ* 'we will survey so as to save'; v 331, 21r3 *āysda yanu*, BS G 37, 18a5 *vyavalokaya* 'survey completely'; SuvO. 53r2 *āysda yaṃde*, BS *avalokayati*; v 343, 85r6 *āysda ne yanu*, BS G 37, 79b6 *vyavalokaya* (*ne* with imperative); v 109, 31v6 *āysdagarai paṃsamagarai*, BS *mānayitar- pūjayitar*-; v 109, 31v2 *paṃsamagarānu āysdatarānu*, BS *mānayitar- pūjayitar*-; v 108, 30r6 *raḥṣo yanāmā āysda nu yanāmane*, BS *ārakṣāṃ kariṣyāmāḥ*; K 136.875 *āysdarai*, Tib. *skyon-ba* 'protect'; K 139.961 *āysdarra*, Tib. *srub-ba* 'protect'; SuvO. 24r2 *āysdatargye vātā*, BS *gocara*-, SuvO. 24r1 *āysdatargye*, BS *viśaya*-; v 182, 43r1 *āysdatargya śūhyāna* 'protection must be prepared'; SuvO. 27v2 *biśānu gyastānu balysānu āysdagādā*, BS *sarva-tathāgata-samanvāhṛtaḥ*, Tib. *dgows-pa* 'think, remember'; v 247, 17b1 *āysdaḍā śāna*, BS *samudgata*-, Tib. *yan-dag hphags* 'exalted'; SuvP. 66r3-4 *āysdarai śīrna aysmāna*, BS *samanvāhita-cetasā*; Manj. 368 *āysdaḍa kāṣṭa*, Manj. 369 *āysdaḍai kāṣṭi hīmāre*, K 141.1017 *āysdarja yanumā u kāma*, II 118.142 *kāki āysdarā haṣṭi baudhasatva* 'the eight protecting guarding bodhisattvas', II 103.41 *kākāṃ āysdarāṃ daivattāṃ parvālā* (gen. plur.) 'protecting guarding *devatā*-divinities, guardians', III 107.5-6 *kāka nīvāysva āysdarā devattā parvālā* 'protecting in-dwelling (BS *nīvāūsika*-) guarding *devatā*-divinities, guardians'; v 261a, 44 (*ā*)*ysdargya-jseira vātā āysdagarja*, BS *smṛti*-; K 141.999 *āysda-yanāka*; K 138.917 *satvāna āysda-yanāna rīrūṃde yanāka*, Tib. (lacuna) *rnams snan-ba byed-pa*, 'maker of light in the saving of beings', v 183b1 *āysda-tc(e)ra*-, I 139, 47r6 *āysdarja tairai*, BS *raḥṣa-karṣū*. The basic meaning is 'assured, secure', Av. once Yasna 50.1 *azdā zūtā* 'invoked with assurance (?)', O.Pers. *naīy azdā abava* 'was not assured', specialized to knowledge (as Lat. *certiorem facere*), Pers.-Aram. 'zd, Aram. Daniel 2.5 'zd' 'assured', Zor.P. Aramaic 'zdḥ, Pāzand *azd*, Zor.P. *Arjāsp azd mat* 'it was assured to Arjāsp', verbal *azdēn*- 'to assure', Parsi-Sanskrit *vijñāpaya* 'inform'; Armen. lw *azd* 'influence, knowledge', *azdel* 'be strong, report', Georg. *anazd-i* 'unexpected', M.Parth.T. 'zd, 'zd'g, 'zdygr 'knowing, making known'; Pašto *zda* 'learned, known, remembered'. The sense of certain knowledge of secret things (*gūhya*-) is in RV *addhā* with adjective *addhātī*-,

Vedic *anaddhā*, *addhā-vidyā* contrasted with *vicikitsā* 'doubt'. Connexions disputed; possibly participle to *adh-* 'to speak, assure, assert', Av. *āda*, *ādāya-*, *ādāya-*, 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 idrroā 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 virā 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* (*hihag-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 hauṣka yśāva* 'ground dry barberry'; I 145, 53v5 *naukā ārāna*, BS *dāpaya*; I 175, 93r2 *hā nauka ārda*. See also *āda-* 'flour', and *ñada-* 'small'. Base *ar-* 'to grind', pres. **ar-nā-* > *ār-*, **arnata-* *ārrda-*, to Av. *-arāna-* in *yāv-arāna-* '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 *ārūle* 'he grinds', Pašto *anal*, participle Av. *aśa-*, *anaśa-*; Orm. *ēl-*, *hāl-*, *hinl-* (**ṛnya-*), Iškāsmī *yunuk*, Sanglēčī *yūn-*, Šuynī *yān-*: *yūd*, participle *yūyī*, Yidya *yān-*, *yān-*: *yāgyi-*, *yīr-*, *yūr-*, Bartangī *yēx-*: *yētē*, Yazg. *yawn-*: *yug*. Second component in the words for 'water-mill', **hvata-āraka-* 'self-grinding', Waxī *xadōrg*, Šuynī *xedārj*, Yazg. *xwayērg*, Yidya *xirgoh*, Yaγn. *xutanna*, Parāčī *xēra* 'mill', *xēra-gīr* 'mill-stone', and Caucasian lw Čečen *heri*. For 'small', Zor.P. *xv-artak*, Armen. lw *xortak*, N.Pers. *xurd*, *xurdah*, Pašto *wur*, *wōr* (**ṛta-*, IIFL 2.273), see also below *ñada-* 'small' from **ni-arta-* or **ni-ṛta-*. From **ārθra-* or **arθra-* 'mill' derives Maima'i *ār* 'mill', N.Pers. *ās*, *āsyā*, *āsyāv*, *āsyāb*, Zor.P. *āsyāk*, *āsyāp* 'mill', with N.Pers. *āsyā-sang* 'mill-stone', Kurd. *ās* 'mill'. IE Pok. 28-9 *al-* 'to grind', O.Ind. *aṭṭa-* 'flour', no verbal forms (**altō-*, see T. Burrow, BSOAS 35, 1972, 539), Greek *ἄλεω* 'to grind', *ἄλετών* 'mill', *ἄλεαρ* 'flour', Armen. *alam* 'to grind', *aliur*, *aleur* 'flour', *alauri* 'mill'.

āra 'value, price', II 9.155 *sāvī mūra āra* 'value copper *mūrā*', II 9.157 *sā pvaica āra* 'value of one *pvaica*-covering', II 77.24 *dvāsa śaca āra* 'value twelve *śaci* (silk pieces)', II 77.24-5 *ḍrai 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. *arāj-* 'be worth', *arājah-* 'value, price', Sogd. *'ry*, Oss. DI. *ary* 'price', Zor.P. *arš-* 'be worth', N.Pers. *arzān*, *arz*, *arj*, *arjmand*, Armen. lw *aršan* 'worthy', *aršē* 'is worth', IE Pok. 32-3 *alg^h-*, O.Ind.

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

āra- 'worthy, valued', II 5.70 *āra baiśvā dāyī cakrā* 'make the honoured wheel of *dharmā*-doctrine to turn'; K 51.5.10 *samāhāṃ ārā dāna* '*samādhāna*-trance with the honoured *dharmā*-doctrine (where however *ārya-dharma*-is possible)'; II 106.130 *dharmā-cakrā āra baiśā* 'turn the honoured *dharmā*-wheel'; III 56.20-1 *tta baudasatva viśyānvā dyaunvā* (not *rā-*) *ārā biśū namasū nāṃda* 'these bodhisartvas, honoured in bindings (of mind), in *dhyāna*-trances, all of them I revere with obeisance'; = K 91.11 *tta baudasatva viśyānvā 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 *ārā-samadṛāya* 'to the noble sea'; K 99.237 *āra-verāṃca*, BS *ārya-vairocana-*; K 149.14 *āra-itārru*, BS *ārya-tārā*; III 107.15 *āra-majvāsūri*, BS *ārya-manjūsri*; III 107.14 *ārāvalākyaīttaiśvārā*, BS *ārāvalokīteśvara-* 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' (*ayṛāyī*); Armen. lw *argoy* 'honourable, valuable, effective', *yargem* 'to honour, treasure', *an-arg* 'unworthy, ignoble' (*-r-* from Iranian, IE Pok. 32-3 *alg^h-*). Here also II 97.110-11 *ca vā rrvī jsā āra narau-māvai* 'what honour may issue from the court'; = II 94, 26-7 *ca-ṃ vā rrvī jsā āra hīstiyai*, = II 94, 28-9 *ca-ṃ saṃ āra hagrīthāna hamāvai*, = II 97.112-13 *ca-ṃ saṃ āra hagrīthāna hamāvai*. Not BS *ādara-* 'respect' here, hardly suitable as coming from the Court.

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

ārā 'saw (tool)', III 43.17-19 *draumā khva hvai aṃgau baidā raijsai āra haṃjsā gūšta thajā diśā diśē ā vā rištā raijsai kādārā dairā baidā māksī ysvoyai kaiṃq aṣtan daukhā varāśai* '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. *arrak*, Balōčī *arrag*, *harray* 'saw', *harag kanag* 'to saw', lw in Ormuṇī *arē*, Yidya *arra*, Sanglēčī *arrē*. IE Pok. 911-12 *ser-* 'cut with hook', O.Ind. *ṣṛṇi-* 'hook to drive elephants', *ṣṛṇi* '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. *arrak*, 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 *hrivera-*.

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

BS *āpatti-*, *sāpattika-*; III 139r6 *āre jsa yādaimā diva-kādūgāne aysu*, BS G 37, 34a6 *doṣa-hetoh kṛtaṃ pāpaṃ*; Bcd 45v4 *tta śtām aysā diṣṭūṃ biśā ārrā paysāne* 'so I confess, I avow every evil act', BS *taṃ pratideśayamī ahu sarvaṃ*; SuvP. 64v4 *ārā paysāne*, BS *tat sarvaṃ deśayāmy ahaṃ*; 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 byaudī*; II 35:7-5 *garkhī āri daṇḍi byehi*; II 99:204 *u āra baida hiṣūṃ* 'and I come into great wrong-doing'; II 101:250 *khu āra beḍa na hiṣū* '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 spaiya* 'the punishment for the fault is abundant (suffices)'. Another use to be noted: K 65, 84r1 *aysmyaja āra ttaradaraja biṣāja* 'faults of mind, body, tongue', but III 56:21 *dyaurā-ārā*, read *dyaunvā ārā*. Compound, *ārragaḍa-* '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. *arənaṭ.čəšša-* Yašt 10:35 'working at the requital', and Zor.P. *ark*, Sogd. 'rkh, Yāyn. *ark*, Waxī *yark* 'work' with Armen. *arēnem*, *arar* 'to make'; nominal Sogd. 'rn 'ill deed, fault', that is the act in a pejorative sense, as *kādūgāna-* 'deed' was used for 'ill deed, karma', but M.Parth. *kṛtkn* was used in a good sense; O.Ind. *ṛṇā-* 'guilt, fault, debt'. This IE *ar-* (Armen. *ar-*) is distinct from *ar-* 'to fit', Greek ἀραρῶσκω (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 *śiṣa jśāṃ era biṣyīye* 'he took Sītā in his arms'; with suffix *-ka-* K 43:138 *revi erki nāve* 'the king took him in his arms': III 70:125 *erkañai haṃphve* 'he gathered him in his arms'; K 40:20 *rrə-v-i erkāña nāve* 'the king took him in his arms'; JS 26v4 *khu pye purakā kettā erakaña kāsje* 'as a father cares for his son he held him in his arms'; JS 13r1 *erakaña haṃphvai tta khu hīvī purā* 'you gathered into your arms like one's own son'; II 76:72 *ṣai khū ṣtāṃ hūsime hūñā dai erakaña ṣtāmā* 'even when I sleep I see you in a dream staying in your arms'. From *arma-* 'arm', Av. *arəma-*, *aəvō.arəma-*, Zor.P. *əvak-arm*; Zor.P. *arm ī daṣṇ ut ān ī hōy*, N.Pers. *arm*, Sogd. SCE 401 'pš-'rm'y 'with arms behind', Waxī *yurm*, Yidya *yārmē* 'foreleg, shoulder-blade', Oss. DI. *arm*, plur. *ārmā* 'hollow hand', I. *army i'āpān* 'palm of hand', I. *ārm-ārin*, *ālm-ārin* 'elbow, cubit' (D. *cāng-ārinā*, *cāng-ārijnā*), D. *ārmāj armnā*, I. *ārm ārny* '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-byu*; Tāliši *ām*, Zaza *ērme*, *ārmāi*. IE Pok. 58 *arə-mo-*, O.Ind. *irmā-*, Lat. *armus*, O.Pruss. *irmo*, Lit. *armāi*, O.Slav. *armo*, Got. *arms*, Armen. *armoukn*.

ārrā 'beat, flap or spread', II 75:62-3 *hai tha mūrā kakva jastūña mūra ka tcaḍā māhāsamāṇḍrā māñāṇḍā kṛriṅgā 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- kirāti*, *kīrā-*, IE Pok. 933-4 (*s)ker-*. For *pārā* 'wings' acc. plur. to **pārāa-*, elsewhere *pārāa-*.

ārraj- 'diminish, shrink', Sid. 128v5 *coai bāta sāmālā hīye re ārraje tta tta bvañā*, BS *māruta-ākuncita-*, Tib. *rluḡ-gis phrag-pahi rca hkhums-par byas-na yin-par ṣes-par byaho* 'for whom the wind presses together the veins of the shoulder, it is so taught'. Incohesive *āris-*, Sid. 128v3 *amgāṃ ārisāma*, BS *saṃkoca-*, Tib. *yan-lag hkhums-pa*; K 109:318 *nai āriṣṭa gara sūmī(ra?) nai bihīysda ṣāṣvā tīma* 'the mount Sumeru does not diminish, the mustard seed does not increase'. See *pāraṅga-* 'decrease', *pāris-*, *pāraṅjs-*. Base *rang-* 'be small', Pašto *rangai* 'thin, scanty', Sogd. *rynē'k* 'small' **rinē/ja-* < *ranja-*. IE Pok. 660-1 *lenḡ'h-*, 'light, swift, small', Av. *ragu-*, *rənjyō*, *rənjīṣta-*, O.Ind. *laghū*, *raghū-*, *raṃhate*, *ranghat*, Greek ἔλαγός 'little', ἔλαφρός; ἔλαφος 'deer', Lat. *leuis*, Celt. O.Ir. *laigiū* 'smaller', Got. *leihts*, Lit. *leñgvas* 'light', O.Slav. *ligūkū*. See *pāraṅga-*.

āraḍā- 'evil-doing', older *ārragāḍa-*, v 64:40 *na ṣi tvā rādā āraḍā au vā mistām hvaṣṭāṃ jiyi* (cu *kusa*) *lāṃña ājimidā* 'she is not evil-doer to the king or the great chiefs who lead a life of goodness'. See also *ārāḍa-*, *ārā-* '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 saḥhārma* 'in Gūmattīra (Tib. *Gum-tir*) he (= Śrī Vijatta Sagrauma) built monasteries (BS *saṃgha-ārāma-*)'. Base *raṣ-*, 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 *ttaida va mūmdū auraṣṭai hāṣṭā* 'so long he stayed and instructed them'. See *puls-:braṣṭa-*. Zor.P. *āfrās*, below *aurās-*, *aurāś-* 'to inform, instruct'.

ārahau 'place of assembly (?)', Z 5:24 *marā ātā mājya ḥṣtra ttiṇe sīravete jsa mātā ārahau harbiśṣu 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) *girkhiye dī-mveṣḍi 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 jśmā āraḍa bayista* 'who are even ghosts (BS *preta-*?), guilty, full of fears'. See the variant K 65, 83r4 *āḍara-* 'more wild (?)'; and *āraḍa* from *ārā-gāḍa-* 'guilty'.

āris- 'diminish', see *ārraje*.

āriṣa, v 235, 5a2 (lost context).

ārih- 'to mix, participate', participle *ārsta-*. SuvO. 3v6 *uysnauryau haṃṣta haṃbrihe, u itu padī biṣyau sarva-satuyau ārihe* 'I share with the beings and I participate in this way with all beings'; noun *ārihā-*, acc. sing. Z 24:205 *gyasta biśśā śśāyyo āriho tśindā* 'all the deva-gods with the Śākyas go to the participation'. Pres. *ārya-*, *āriya-*,

v III, 33vi u *śūjātāna trāmu ūryāro māna(n)d(ā kho svi)dāna ūca*, BS omits, 'and with one another they so participate (mingle) as water with milk'; noun *āriyāmatā-* 'concord', Z 6.20 *kṣāta āriyāmate vāta* 'he held the six concords', = BS *saṅgrājanīyā 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 -āi-). See *haṃbrīh-*, *haṃbirsta-* 'share, join' (intrusive -b-). Outside Iranian Tokhara B *ritt-* 'mix', BS *yog-*, B *raitwe*, A *reitwe* '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 ttyāṃ ttrāṇā ārūva hastama pīrma* 'may I become the best foremost salvation refuge for them', BS *trātā teṣāṃ bhaveyaṃ ca śaranyāḥ 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 tsāvāmanai, 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 paḍya ārotta* 'shook six ways', BS G 37, 58r6 *ṣaḍ-vikāraṃ prakampitāḥ*; v 87vi *hvaṃḍā ārutta*; Z 2.103 *ārūhāte haṃtsa ggaryau jsa*; Z 2.235 *nā ṣā vīna pracai māsta ārūhāte te śśandā balysa*; Z 2.66 *ārottu yanfūdā*; noun SuvO. 24r4 *anārūhā u ayicā* 'inactive and not busy', BS *nīśceṣṭa nirvyāpāraś ca*, Tib. *g-yo-ba med-čän byed-pa med*, with *ayica*, BS *akṛtya-*. See cognates s.v. *rrūhārā*, *rauf-* beside *raup-*, see *harautta-*.

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

ārauṣe 'to please', III 130.26 *parīdi nimaṃdre, styaji kāla parīdi ārauṣe, pārśa pajsam dāse* 'they deign to invite, for the time (*styaji* adjective to *stye* 'time', dyadic with BS *kāla*), they deign to please, to complete service and worship' (that is, *parīdi dāse*). Base *rauz-*, *rauz-ya-*, beside O.Ind. *rok-*, Tokhara B *rok-* 'to please', hence either IE *reuḡ-* beside *reuk-*, or different increment to *reu-*, as for IE Pok. 686 *leug-*, *leuḡ-*, *leuk-* 'to break', Oss. D. *lux*, I. *lyg* (-g < -k-). Sogdian Chr. *rwz-* 'to please' is from either *rauz-* or *raug-*. See also Khotan Saka *rrautā* 'desire', *raute* from **rauxtyā-*, Sogd. 'rwył-, N.Pers. *āruydaḥ*. See also *ārri*.

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

dan, lin-tog dan, mig hdzer dan, rab-rib rams 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-*. *ārgāvemštīne* 'in a mortar', III 86.91 *mākṣīna vasva uysmā pakerānā, ārgāvemštīne nāka kūjānā* '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. *pišanti-*, *pištra-* 'flour', Zor.P. *pst* **pist*, N.Pers. *pist*, Šuyūnī *pišt* 'mulberry flour', Sarikoli *pašt*, Yazg. *pašt* 'broken', Yidya *pušč* 'apple-flour' Munjāni *tūi-pušky* 'mulberry-flour'. IE Pok. 796 *peis-*, O.Ind. *peṣ-*: *piṣ-*, Greek *πίσσω*, Lat. *pīnsō*, *pīsāre*, *pīstor*, *pīsō* 'mortar', Lit. *paišyti*, O.Slav. *pišq* 'thrust'.

ārri 'provisions (?)', II 126.13 *cu hā ārri paryāmina hajsāṃde* 'what provisions we deign to send'; II 126.15 *khu hā hāṣṭā kara vāṣṭā ārri ni rīyāṃ* '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 *ārri* 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 *rōšī*, N.Pers. *rōšī*, 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. *pirowz-* 'sacrificial beast'. IE Pok. 655 *lau-*: *lu-*, O.Ind. *lota-*, *lotra-* 'booty', Greek *ἀπολαύω* 'enjoy', *λαῖά* 'booty', *πολυ-λίχιος* 'rich', Lat. *lucrum* 'gain', Got. *laun* 'reward', O.Slav. *loviti* 'to catch, chase'.

ārđiyo 'excess', SuvO. 27r2 *u tto ārđiyo buḍaru sarvasatvayau* 'and by all beings in greatest number', BS *sarva-sattva-atirekabhīḥ*, Tib. *sems-čan kun-las rab kphags-pa* 'than all beings greatly exceeded'. From **ārda-* by suffix *-iyā-* 'state of...', to base *ar-* 'to increase', hence **ārṇata-* > **ārnda-* > **ārda-* (as Z *purda-*, *purda-* 'fought' and *ārnda-*, later *ārda-* 'ground up'). IE Pok. 26-7 *al-* 'to increase', see *aliya-*, *ārkhā-*. For -o loc. sing. fem., see Z 20.7 *haso*.

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

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

ārḥvi 'inner part of tooth', Sid. 156r3 *cu ārḥvi kyihāre u huūā nirāme* 'when the inner parts of the tooth itch and blood issues', Tib. *sohi druv g-yah-ba dan so khrag hḡag-pa dan*, BS *danta-kapḍo-asra-*. From *raf-*, **ā-rafva-* *ārḥva-*, to *patārahā-* 'place'. For *-hw-* < *-fv-*, see also *ahva-rīysa-*.

ālaška-, *ālašta-* 'settlement, town', BS *nagara-*, v 110, 32v7 *haṃtsa ālašṭ(y)au kṣīrañā*, BS *tāni ca nagarāṇi tāni ca rāṣṭrāṇi*, 'with towns, the kingdoms'; II 51.55 *sūpiyāna ālaškau jsa* 'from the towns of the Sūpiya people'. Base *lag-* 'to be sited, lie down' with -s- to **laxš-*, see cognates s.v. *pārajs-*, IE Pok. 658 *legl-*, Greek *λέγεται* 'lie down', *λέχος* 'bed', Lat. *lectus* 'couch', Got. *ligan* 'lie',

- lagjan* 'to lay'. Possibly also N.Pers. *laškar* 'army, camp', *laškaristān*, *laškargāh* 'camp'.
- ājs- 'to sing', Z 20·7 *hošsū ājsindī māstu kāde* 'the hošsa-birds sing very loudly'; Z 23·159 *vicitra jātā balysā ājsindā* 'they sing of the various births (BS *jātaka*-) of the Buddha'; Z 23·141 *ājsanda harbāssā* 'all singing'; Z 24·243 *ājsanyau yā harbišsu nyānarthu yādāndā* 'with songs they inform him of all', Frag. 151·15 (BSOAS 36, 1973, 226) v4 *ājsanyau stavayau būna cirauv(yau)* 'with songs, praises, incense, lamps'; Z 20·21 *briya šsuva hoka ājsanake brāske hamu* 'dear reports, talks, songs, questions the whole time'; K 152·15 *iṃsiṃ* glossing BS *gītā* 'personified song' in the Vajrayāna, from **gījsaa*- with *iṃ-* for older *ai*. Two bases confused: 1. IE Pok. 64 *ark*, *arǵ-* 'to shine' in O.Ind. *ark-* 'to shine', and O.Ind. *arj-* 'to be bright', and 2. IE Pok. 340 *erk-*, *erg-* (or with *a-*) 'to sing', Armen. lw *erg* (*ergo-*) 'song' from Iranian with the usual Armen. *er-* for *ār-* of older Iranian loanwords, as in *handerdz* 'clothes'; *an-vauer* 'untrustworthy', Zor.P. w/pl **vāvar*, N.Pers. *bāvar* (not *-er* < *-arya-*); *der*, N.Pers. *dar* 'court'; O.Ind. RV *arkū-* 'song', *ṛk* 'verse', beside *arg-* in *ṛgmin-*. See AM, n.s., 7, 1959, 18; KT VI 18.
- ājsata- 'silver', SuvO. 53r4 *ājsatā*, BS *rajata-*; Sid. 13v2 *ājsa*, BS *rūpyam*; SuvP. 72r3-4 *ysirā ājsa raṃna mirāhi* 'gold, silver, jewels, pearls'; N 52·9 *ysirru ājsatu* 'gold, silver'; adjective *ājsātinaa-*, Z 23·143 *būšāteññā vrūlye myāñu šsau hālo kāñjanā ysirā sātu ājsātina vūda haudyau jsa ratanyau bišsā* 'on the stairs beryl in the middle, one side *kāncana*-gold, the second side silver, covered with the seven precious minerals, all'; Z 22·139 *haṃbisa ysarnā kase virā ājseinā māsta* 'golden heaps in the inner chamber, great ones of silver'; Z 14·40 *kyai virūlinai ājseināu daindā* 'some see it of beryl, of silver'; Z 3·39 *vrūliṃgye bise stune nā ysarrīgye ājsānā byūka vara* 'houses of beryl, their pillars of gold, the chambers of silver'; II 75·59 *ājsiṃjāṃ auvya bastā ysarīṃje nūcā jsā pyaštā* 'bound with silver plaits (**auvya*), ornamented with golden thread'. Compound v 342, S4v4 *ājsā-gūne*, BS *rajata-varṇa-* 'silver-coloured'. From **arzata-*, O.Pers. *ardata-*, Av. *arzata-*, O.Ind. *rajata-*; IE Pok. 64 *arǵ-* 'be bright, white', O.Ind. *arjuna-* 'white', *rajataṃ hiranyam* 'white gold = silver'; Lat. *argentum*, Celt.Gaul. *arganto-*, Armen. *arcat*, Greek ἀργός 'white', ἀργυρός '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 ἀσημιός in Zor.P. *asēm*, *asēmēn*, N.Pers. *sēm*, *sēmēn*, M.Pers.T. 'syn', 'synyn and by Sogd. *n'krt'k* calqué on ἀσημιός, as BS *rūpyam* from *rūpa-* 'form', in place of *rajata-*. In *ājsata-* is intrusive *-d-* **ar(d)zata-*, as in *špuljei* 'spleen', from **spr(d)zyaka-*.
- āva, see *ā*, *āta-* 'come'.
- āva 2 plur. conj., III 75·230 *ttai hvāñdā sā khu da sūrā āva* 'they said to him, If you are a fine (*da* = *dyena širkā*) hero. . .', from either **ahāta* or **āhāta*, base *ah-* 'be' or *āh-* 'sit, dwell'.
- āva- 'age', Sid. 6v5 and 7r1 *myāñāvi* 'of middle age'. See s.v. *aušku*, to *āyu-*.
- āvamjsa 'compact', dyadic with *peṇḍai*, III 92·233 *jsāñāñā, baysgā saṃkhalayāñā, āvamjsā, peṇḍai padimāñā* 'to be boiled, to be smeared thickly, to be made into a compact lump'. From *ā* with *tank-* 'to coagulate', see *bitamjsa-* 'astringent' from **vi-tanča-*, Zor.P. *takarg*, *tatarg* 'hail', N.Pers. *tagarg* from **takaraka-*. IE Pok. 1068 *tenk-* 'become thick', O.Ind. *tanākti* 'to coagulate', *ātāngana-* 'coagulant', *takrā-* 'buttermilk'; N.Pers. *tanjidan* 'squeeze', Celt. M.Ir. *techt* 'coagulated', O.Norse *þētr* 'thick', Lit. *tānkus* 'thick'.
- āvasakāṃ jsa 'with straps (?), II 60·23 *kāmra-kaga khausa sa āvasakāṃ jsa* 'boot of *kaura*-leather with straps'. From *ā* with *pas-* 'to fasten'. See cognates s.v. *pāsa-*.
- āvasta- 'gathered, desired', K 7, 147v3 *iskya nā āvasta vāta* 'and for them return was gained'; II 2·24 *khvai mi āvastai karma baśdāṃ haṃjsāma* 'that to him then *karma*-acts, a mass of evil deeds, gathered'; K 153·29 *hama-hadarāñā jsa āvastīṃ gātrā* 'the family (BS *gotra-*) joined with sameness and difference' (*-iṃ* = *-ai*). From *ā* with *vad-* 'to conduct', Av. *vad-*, *vādāya-* 'lead', Yazg. *wad-*: *west* 'to marry'; IE Pok. 1115-16 *uedh-* 'lead, marry', O.Ind. *vadhū-* 'bride', Av. *vadhū-* 'bride', Celt. O.Ir. *fedid* 'leads', W. *dyweddio* 'to marry', Lit. *vedū*, *vesti* 'lead, marry', O.Slav. *vedo*, *vesti*, *voditi*. Also *ued-*, Greek ἔδωv, ἔδωvα 'bridal gift', O.Engl. *weotuma* 'bridal price', OHG *widemo* 'dowry'. See also *āvya-*.
- āvāḍa- 'filled, expanded, vast (?), II 102·26 *i paišā dišg vīdašg hašga āvāḍg vaisthārya. . . dāva hvāñāma* 'the preaching of the *dharmā*-doctrine to-day in the evening in all quarters, extended, vast, expanded'; K 50·4·10 *disa-vidye dharmā-cārye jsa, bišā aspaurā āvāḍā imā* 'the tenfold *dharmā* career I have filled all complete'. First component *āvāḍālāki* 'with full burners', *āvāḍa-* 'filled' with *ālāka-* 'burner', K 152·18 *ṣā dhupi devatta āvāḍālāki* 'that is the *Dhūpā* deity with full censers (?)'. From *al-* 'to burn', in Zor.P. *alālaka-* 'red flower, anemone', N.Pers. *lālah*, Chin. lw *lālāk*, see TFS 1955, 80-2; IE Pok. 28 *al-* 'to burn', O.Ind. *alāta-* 'torch', Swed. *ala* 'to burn'; Lat. *ol-* in *adoleo* 'burn on an altar', *altāre* 'altar'. Base *ā* with *par-* 'fill'.
- āvī 'or his', K 40·37-8 *āvī vā bvāyausti raṃna vi gaḍāra*, = K 43, 155-6 *āvī vā bvāyausta rāna vi gaḍārā* 'or his shining jewels roll there' (*vi* = *vara*). From *ā* 'or' and *vi* 'his'.
- āvīda 'he sees, he is seen', Manj. 245 (as the sky (*ākāśa-*) by clouds) *ttu māñā(da) aysmva pātca beśa bāḍa vasve arīma kāmyau jsa āphīḍa saitta va(śa)ya āvīda abvātta* 'so the mind then at all times pure, stainless, seems by thoughts disturbed, sees the sense-objects abundant', = Manj. 246 *vašaye āv(ī)da abv(ā)tta*; Manj. 246 *vasve ya āya vīra satv(ā)na āvīda tcīre* 'one sees persons' faces upon a clear mirror' (see *tcari-* 'face'); Manj. 347-8 *ttu māñāda aysmva prrara* (by nature) *baīśa bāḍa vasve arīma nāmyau jsa āphīḍa saitta vaiśaya āvīda pharāka* (for *nāmyau* 'by names' with clear *nā*, read *kāmyan* 'by thoughts'); Manj. 376 *khu uca bahyāna āvīda ch(ā)ye* 'as in water one sees the shadows of trees'; Manj. 385 *nai nai va āvīda aysmva nai vā krrīdeśyā jsa pahaīśta* 'the mind does not see it nor is it freed from *kheśa*-afflictions'. From *ā* with *vin-* '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: dūt*, N.Pers. *bēn-: dūd*, Sogd. *wyn-: wyt, wytk*, Yavn. *wen-: weta* 'to see', Waxī *wīn-: wīnd-* 'to see', Oss. D. *uinun, jinun, uindton*, I. *ūnyn, ūdton, ūnd*; IE Pok. 1123 *uei-* 'pursue, desire', O.Ind. RV *véṇati* 'long for'. Variant *aivida* Manj. 385 *nai nai va aivida* (above). For 'see' also *dai-: di-*, 3 plural Manj. 200 *āyida*, 176 *āyāre*. See also *avimem* 'invisible (?)', and *bina*.

āviṣṭa 'troubled', Z 24.389 *tāna hārna śśāsani hārṣṭāyā panaṣṭe kalā-yuggāna vaṣṭātā āviṣṭai ttīyā* 'by that thing the doctrine (*śāsana*-) really perishes, it becomes troubled by the *kalī*-age then'. From *ā* with *viṣṭa-*, with *-ṣt-* from bases in *-s-*, *-ṣ-*, *-xṣ-*, here from base rather *vaiṣ-: viṣ-* 'be troubled', Sogd. Vimalakīrti-nirdeśa-sūtra 148 *sym* 't *wyṣtk* 'terror and trouble', Chin. *luan* (K 582.2) 'confusion'; Armen. lw *viṣt* 'trouble', *vṣtanam* 'to suffer', O.Ind. *viṣṭi-* 'forced labour'. IE Pok. 1131 (uncertain) *viṣṭi-*; O.Ind. *veṣ-: viṣ-* 'to be busy, serve'.

āvū 'village', see **āgū*.

āvun- 'to bless', later *aun-*, *ān-*, participle *orāta-*, later *aurya-*, Z 4.90 *āvunāna*; III 51.69 triadic *namasū vanū aunū* 'I bow down, praise, bless'; III 51.75 *ānū namasū*; Z 22.112 *biṣṣā orātāndi hanna hona gyastā balysā hvatāndi* 'all approved, with the same speech they spoke to the deva Buddha'; K 40.11-12 *cu buri jambūyā rruṃdi ya harbiṣai auryāmdā ū parau yinira* (=K 43.131) 'whoever were kings of Jambudvīpa, they all blessed him and obeyed him'. Base *ā* with *frai-: fri-* 'to like, approve', Av. *āfrivana-*, *āfriti-*, Zor.P. *āfrin*, *āfrinēntan*, N.Pers. *āfarin*, Sogd. *prywn*, *pryw*, *frywn*, M.Parth.T. *frywn*, M.Pers.T. *pryn*, Armen. lw *aurhnem*, Oss. *arfā*. For other cognates see *briya-*. See also *phrrinā*.

āvusṭe 'lips', Z 13.113 *biṣā phaṣṭiya gyastā balysā ū āvusṭe biyāṣsa* 'the deva Buddha would move the tongue, and would open lips'. See *auṣṭa-* lip.

āvaiyā, see *āvya-* 'gather'.

āvairāmai 'filling', K 143, 113 *baiysām ysyānāme ppracaina āvairāmai vīrāṣṭā anamauryāma āstai ppracenā 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 āvyāni u puṇa* 'profit and merits are to be accumulated'; Z 291.3 *ce hye bātandā ttū ne āvaiyā dukhu* 'he who is a bemused man, he does not bring grief upon him'. From *ā* with *vad-* 'to lead'. See cognates s.v. *āvasta-*.

āvye 'he dwells', III, 125.5 *kintha biṣa āvutō bāsa, garuṣṭ ulatāne saṃkherma o rrayso biṇā ku āvye* 'in town, house, village, garden, mountains, *saṃghārāmas* or in empty forest (?) where he dwells'. Possibly from **ā-vīta-*, see *vātā-*, *vye*.

āvya 'in a parable', III 52.99 *sumira garu ṣaṣvā tta tte āvya bāvyaṛā* '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-*.

āvrye 'surrounded', III 6, 135.5-6 *cirāmyau aysā... byanaṅgāryau hiryaū āvrye imā* 'by which hindering things I have been surrounded (covered)'. From *ā-var-*

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

āṣṣī 'axe (?)', K 36.113 *āṣṣī śkaṃdhinā dva kathiri biḍi* 'he carries on shoulder two (axes), the *āṣṣī* and the *kathiri*'. The *āṣṣī* 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. *kuphāra-*), the *āṣṣī* may also be Indian, then to O.Ind. RV *āṣṣya-*, *āṣṣiya-*, Hindī *hāṣiyā* 'sickle' (see BSOAS 29, 1966, 529).

āṣṣaṇa- 'worthy', K 136.862 *thu... āṣṣaṇa-vajsamī* 'you are worthy of honour' (also K 137.906 *āṣṣaṇa-vajsama*, K 138.931), = BS *arhant-*; III 21, 6a1 *pajsamānā āṣṣaṇa*, BS *arhatā*; III 107.6 *pajsam āṣṣaṇa*; Z 24.188 *śśāya ysane āṣṣaṇa yāde* 'he deemed the Śākya kinsmen worthy'; K 34.65 *āṣṣiṇe jasta paryavai ttā nāte* 'worthy of a deva-king, deign to accept her'; JS 28v4 (with negative) *anāṣṣiṇe nāvai phare ysamthe veṣūna* 'you accepted many bad unworthy births'; v 108, 30v3 *u āṣṣaṇa nā pajsama yanīyā* 'and does them worthy honours', BS *pūjayet*; JS 37v4 *tvā ttāṣṭe āṣṣeṇa yaṃ* 'make that worthy'. From base *arg-* 'to be worth, worthy', with *-ṣ-* from **argh-s-* > **aryṣ-* > **āṣ-*, voiced *-ṣ-* due to older *-gh-*, see TPS 1952, 57, Tokhara lw A 240.1 *yārkes āṣām*, BS *arhant-*, *āṣām*, *āṣānik* 'worthy', B *āṣām*, *āṣānik*. For 'worthy' Zor.P. *arṣān*, Sogd. Bud. 'ṣy'n'k, Man. 'yṣn; other cognates s.v. *āra-* 'value' from **arga-*.

āṣṣimpyā- 'pool', Z 20.4 *viysāṃgye hārste khāhe āṣṣimpye* 'lotus-ponds, lakes, pools are overgrown'; Z 3.42 *khāhe ysarriṅgye pāste āṣṣimje gyāhe* 'lakes, gold-coloured reservoirs, pools, fountains'; v 190, 154.3 *āṣṣimpye*; JS 26r2 *āṣṣimpyā*; SuvP. 72r2 *khāhi āṣṣimpye viysāṃgye, surutcā tāvāka* 'lakes, pools, lotus-ponds, pure water, fountains', BS *utsāh sarāḥ puṣkarīṇi-tadāgāḥ*; K 100.274 *khāhvā āṣṣimpyā ttāyā* 'in lakes, pools, rivers'; adjective Sid. 19v5 *āṣṣimpyā ūtca* 'pool water', BS *sārāsa-*, Tib. *mchōhi chu*; v 117, 66v2 *kho haste miṣtu āṣṣimpye oysāre* 'as elephants destroy a large pond', BS *gajair ūva mahā-sarāḥ*. From *ā* with *haik-*, *ṣaik-: hik-*, *ṣik-* 'to pour', Zor.P. *āṣṣimpyā*, Sogd. 'ṣytēh' 'ph, O.Ind. *sek-: sik-*, see other cognates s.v. *hāste* 'he pours'. P. 4 8^v

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 *āṣṣiṇi*, Sid. 144r3 *āṣṣeṇ*, Sid. 133v4 *āṣṣaṇa*, Tib. *son-po*, III 124.77 *āṣai*, BS *nila-*; oblique *āṣṣāne*, *āṣṣeini*, *āṣṣāni*; Sid. 17r5 *āṣai aṣṣai* 'blue pigeon'; Sid. 142r2 *hainai hame, u yṣṭai, u aṣṣeṇ* 'becomes red and yellow, and blue', BS *pīta-nīla-*, Tib. *ser-ṣin dmar-la svo-ba dan*. Compound Z 14.34 *āṣṣeina-vrahoṇe* 'with blue garment'. From **axṣaina-*, O.Pers. *axṣainaka-*, Av. *arṣō... axṣāēnō* 'blue bear', Zor.P. *axṣēn*, *xṣēnēn*, N.Pers. *xaṣēn*, Sogd. 'yṣ'yn'k (with *-s-*, not *-ṣ-*), Pāzand *aṣṣe-gun*, PS *ākāṣa-varṇaḥ* for Av. *axṣāēna*, Oss. D. *āṣṣināg* 'pigeon', D. *āṣṣinā*, I. *āṣṣinā* '(blue fruit=) plum', Yidya *axṣin* 'blue', Paṣto *ṣin*, fem. *ṣna* 'blue, green', Śuyñi *ṣin* 'blue, grey, green', Yazg. *ṣin* 'blue, grey', Sarikolī *ṣayn* 'blue'. Here five words are involved. 1. **axṣa-* < *aghs-* to *agh-es-* in O.Ind. *akṣa-* 'blue mineral, vitriol', Khowar *och, oç* 'vitriol', adjective *oçōnu* 'blue grey (of eyes), dark grey (of a horse)' (ç < hṣ),

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. *zamē* 'vitriol' from *aḡh-* without *-s-*, and with suffix *-am-*, as in Oss. DI. *sāmān* 'axle' from *ś-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 *ὄχρῶς* 'yellowish', τὸ ὄχρῶν τοῦ ὄιου 'yoke of egg', **vi-āgh-* in O.Ind. *vyāghrā-* 'tiger', Armen. lw *vagr*, Zor.P. *bpl*, *bwpl* **baβra-*, 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. *vešan*, *ošan* 'tiger'; N.Pers. proper name *bēšan*, Arab.-Pers. *byšn*, Syriac *wyšn*, Greek οὐζόνης, λουζόνης, Armen. *višan*, *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-azana-* or **vi-āsanya-*, or with *-s-* > *-z-*. 5. Khotan Saka II 60:8 *aysūra-gūna-* 'of *aysūra*-colour' may contain *az-* with suffix *-ura-* and could mean 'blue'.

āška- 'tears', Sid. 147r3 *āškā beḏā* 'a tear drops', Tib. *mčhi-ma hdzag-pa*; III 25:242-3 *āški cira yude āška mī ustadi* 'he revealed tears, he then wiped the tears', BS *āsrūni prāmuncat so śrūni pramjya*; Sid. 145r5 *āškyai* (with *-s-*, not *-š-*) *sādi hamāte* 'the tears become (*hamāre*) cold'; Sid. 145v1 *āškyai ttauda hamāre* 'the tears become hot'; Sid. 145v3 *āškyai ttarūna hamāre* 'the tears become red', Tib. *mčhi-ma réa dmar-ba rñans yino*; K 38:142 *icaiñai tta ttā āškye baysirā* 'his eyes flowed with tears', = K 30:208 *tcaimēna āškyā jsa habadai* 'his eyes filled with tears'; III 102:48-9 *āškyau jsa habadai hūḏaiga* 'a cloth filled with tears'; with suffix v 330, 20r6 *āškaraundāna śśāmaṇna bremandā* 'weeping with tear-stained face', BS G 37, 17b1 *āśru-mukhā rudanti*, Tib. *nu-šin gdon mčhi-ma gap-bas*; III 102:49 *āškälakyaū 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*, Sarikoli *yux(h)*, Yidya *yāšk*, Suynī *yūšk*, Yazg. *yāšk*, Sanglēcī *āšik*, Pašto *oša* (from **ašrā-*). IE Pok. 23 O.Ind. *āśru-*, *dśra-ṃ*, Lit. *ašarā*, Tokhara A *ākār*, plur. *ākrunṭ*, B *akrūna*.

āškā III 90:189 *šiji āškā* 'a medicament, name of a plant' in a list of plant names: *šiji āškā*, *rūnai*, *mahābāñji*, 'tears of the *šimje*-jube (= BS *badara-*), madder, *mahābūñjā* (BS *yašfi* 'liquorice')'.

āmṣkāmjsya 'eternal', K 57, 23v4-24r1 *āmṣkāmjsya jsīna* 'eternal life', see *aškāñjsa*, *oškāñjsī*.

āšt-, **āštan-** 'to begin, be about to', Preterite *āšta-*, *āštaṃda*, JS 26v3 *āšti mirāṃ* 'was about to die'; fem. JS 17v2 *āštā puraka hwarā* '(the tigress) was about to devour her young ones'; v 87r1-2 *ši hā(rā ājavī)ši himye hwaṃdā āštā ḡsimjā* 'the (jewel-) string became a snake, it was about to desire men'; III 75:233 *ši vā āšta pahaisā* '(Daśagrīva) was about to flee'; 3 plur. JS 30v2 *āštāde mirāṃ* 'they were about to die'.

āštan- 'to begin, be about to', III 73:176 *āštaṃda gvgra ši*

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

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

āšta- 'unbelievable', SuvP. 66r2 *baysūñau bujsyau āštā hañberti sarva-jñānā* 'I will fill with Buddhas' virtues the inconceivable all-knowledge', BS *acintiya buddha-guñaiḥ sarva-jñatvaṇ prapūraye*. See *akāšta-*, *agāšta-*, *avāšta-* to *kāš-* 'to think', here *avā-* > *ā-*.

āštī 'thumb', III 75:230 *pai hīvī hvaradai āštī biṃda* 'upon the right big toe of his foot'; III 75:230 *hvarāṃdai pai hīvī āštī* 'on the big toe of his right foot'; K 145, 2v1 *syadai dastā hīvī āštī* 'thumb of the left hand'; K 145, 2v2-3 *syāṃdai āštī* 'left thumb'; K 145:2v3 *hvarāṃde dastā hīye āštī u dvī haguṣṭi* 'of the right hand a thumb and two fingers'; oblique Sid. 122r1 *āštye āštye mase gvñhā: rruṃ 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 āñṣṭina ḡyau paśśāte narya vīrā biraysde* 'with big toe he sends out a ray, it extends over the beings in *naraka-*'. From **anguṣṭiya-* 'connected with fingers'. See *hañguṣṭa-* 'finger', *pañjuṣṭa-* 'finger-ring'.

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

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

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

- Greek εὐθηνίαρχος '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 cvam̐ 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 *yaniryau dāna puṇau āsā pātā* 'you then should memorize with the *dharmā*-doctrine, with merits'; v 120, 8ag *āsā tcerā*; v 183a3 *āsā-tcerayētinaī hau-⟨r̥na⟩* 'the gift (in the doctrine) of memorizing'; (medical use) I 151, 62v3 *khva-m̐ jsa āsā yaṃde pūra-m̐ jsa byeḥe* 'if thereby she conceives, she gets thereby a child'. Parallels are in Sdp II 197 *udgr̥h̥nyād dhārayed vā vacayed vā paryavāpnuyād vā prakāśayed vā likhed vā likhāpayed vā likhitvā cānusmaret*. From *ā* with *sāxta-* 'kept', to Av. *ā-sak-*, *aiwi.sak-* 'to keep in memory', Pašto *sātāl*, 3 sing. *sātī* 'to keep, protect'. If 'keep' is the basic meaning this *sak-* may be different from *sak-* 'be skilled, able', see *sāj-* 'to learn' with cognates.
- āsī, *āsī* 'itch', III 90·196 *āsī*, Sid. 11v5 *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 *isyē*; I 167, 82v1 *isyī*, BS omits; III 14·26 *u hāysai paṃdi ni himye u bedai āsyē ⟨hīmā⟩ri* 'the road is not far for him, but upon him the itches occur'; ibid. 15·40 *āsyē-t-ī sarbīdi* 'itches arise for him'; III 89·170 *āsyām va yaugā* 'treatment for itches'. Base *ars-* 'be ulcerous, itch', IE Pok. 730 *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 *mrga-*; Manj. 256 *ttarrā rrai vī āska*; Manj. 38; Sid. 17r1 *āskā hīya gūṣṭa* 'flesh of antelope', BS *aīna-*, Tib. *khar-go-sol-gyi śa*. From **āsuka-*, Av. *āsu-* 'swift', thence 'swift animal, antelope' Sogd. ''*suk*', ''*suk*', Balōči *āsk*, Zor.P. *āhūk*, N.Pers. *āhū*, Orm. *āū*, Pašto *ōsai* < **ausaka-*, M.Pers.T. '*hwg*'. IE Pok. 775 *ōkū-s*, O.Ind. *āsū-* 'swift', Greek ὄκυς, Lat. *ōciōr*, *ōcissimus*.
- āskotta-, see *anāskotta-*, *haskautta-*.
- āskyai Sid. 145r5 variant for *āṣkyai* 'tears'.
- āsñā- 'first', dyadic Bcd 43v1 *aurga tsūm āñā paḍā śadi jsa brriya* 'I come with reverence first of all in faith with love'; Sid. 138r2 *vīsarpa vī āñā vemaṃ u vrrī jsa haphī-sāñā* 'in the case of skin eruption first it must be joined with emetic (BS *vamana-*) and purgative (BS *vireka-*)'; Sid. 121v4 *āsñai aṃga tcarbe makṣāñā*, Tib. *dan-por lus-skam-gyis bsku-ṣiṃ* 'first his limbs must be rubbed with fat'; Sid. 126v5 *ādāmādā jsa biysi-likā tte āñya bañāñā* 'on one afflicted by madness (BS *unmāda-*) it must first be bound', Tib. *smyo-byed-kyis thebs-pa-la, thog-mar ni bciṃ-ba dan*. From **āst(a)nya* > *āsñā-*, see *āstana-* 'beginning', and *āstani* '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-ṣiṃ*; Sid. 151r4 *khariña āste* 'bone of deer', Tib. *glā-ba...rus-pa*; Z 5·8 inst. sing. *āstaina*, Z 23·15 loc. sing. *āsto*; plural Z13·138 *āste*; loc. sing. I 169, 86r1 *āstyā bīsā būvajimda* 'removes wind in the bone', BS *asthi-gata anila-*; I 171, 88r5 *āstyā mijsā* 'marrow in bone'; v 384, 29a1-2 *āstyā ūuysera biyse hvanḍṇai 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 *āstinaī yadrra* 'bony skeleton' (BS *yantra-*); K 145, 3v1 *rañinaī ganaiṭtrai, u āstinaī* 'rosary of jewels and of bone' (BS *ganayitri*). From **astaka-*, with *ā* before two consonants, Av. *ast-*, adj. *astaēna-*, Zor.P. *ast*, *astēn*, N.Pers. *ast*, Sogd. Bud. '*stk*', Man. '*stk*', Yaṃ. *sitak*, M.Pers.T. '*stg*', Yidya *yastē*, Waxī *yaič*, Sanglēčī, *ostok*; IE Pok. 783 *ost(h)-*, O.Ind. *asthi*, gen. sing. *asthndh* Greek ὀστρεόν, 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 *dṛṣṭvā karma samārabhet*, Tib. *hdi-rnams mthon-nas gdod* ('beginning') *byaho*; pret. *āstaṃda-*, II 26·32·1 ||| × *rai pau tsi āstaṃdādi phimāñā kiṭha* '...they were about to go into Phema city...'; II 107·171 *śau phāñinaī sthūpa āstadāṃdā* 'they began one clay monument'. See also *āṣṭ-*, *āṣṭan-*. Noun *āstana-* 'beginning', adjective *āstani*.
- āstana- 'beginning', K 3, 138r5-v1 *ne thatau harbi(ṣṣu) ttu dātu āstanu nāṣṣkye jsa draiṣu vātu yanindā* 'not soon can they memorize the whole *dharmā*-doctrine, the beginning with the end'; K 3, 138v2 *cu vāstārna ānandā śamanā āstanu nāṣṣkye jsa draiṣu vāte* 'what in detail Ananda the ascetic memorized the beginning with the end', Tib. *kun čhub-par byas-su zad-kyi*; Z 22·287 *krosuṃni mara vāte balysā biṣpaḍā āstanu kalpā* 'the Buddha Krakusanda was here first at the beginning of the *kalpa*-age'. Particularly common to render BS *-ādi-* 'beginning with, and the like', Z *āstarni*, *āstarnau* 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-kuṣṭhādyāḥi* 'the illnesses of the body are fever and leprosy and the like'. Adjective, SuvO. 5v2 *āstani pāṣkalā*, BS *parivartah prathamah* 'first chapter'; Z 21·16 *āstaniya*; Sid. 3r4 *vaskalyāmata mase raysga āstanuta gūnai*, 'the mark swift as the amount of a wink and the like', BS *nimeṣādika-lakṣaṇaḥ*, Tib. *mig-hdzum-bahi yud-čam-la sogs-pahi mčhan-ma-čan-no*; Manj. 175 *ga rrū pprasvena pakýarma rū āstanūva pačadana* 'the form of mountain (BS *rūpa-*), by nature outstanding form, in normal course, and the like'; IV 23·5 *tyāna āstanauyau jsa* 'beginning with those'. Later forms of the noun *āstana-* are Sid. 140v1 *āstaṃnakai*; Sid. 121v3 *āstaṃnakā*; Sid. 126r2 *āstaṃ vira*, Tib. *thog-mar* 'formerly': Manj. 310 *gviha rrū āsta aroyau 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-* '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' 'l'pw' 'stnyn' 'permanence'; 6·155 pwt'y' '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 brrīya ysūra jadī āstana kiḍaiṣā āstarāda ity(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.

āstīye 'resisted', JS 29v2 ttere sike āstīye bujśyau 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. *stija nijainti*, Zor.P. *stēš*, N.Pers. *sitēš*, *sitēš*; M. Parth.T. 'styyh'g 'quarrelsome', N.Pers. *sitihidan*, *sitihidan*, 'to quarrel'. IE Pok. 1016-17 (s)teig- 'to pierce' generalized; Oss. D. *st'eγun*, *āsteyun*, *astiydzān*, *rast'ixta*, *st'eγäg* 'robber', I. *stīynyn*, *rastyyla*, *styydton* 'to flay, tear off, rob', *stīyäg* 'robber'. Possibly a third base? For *stak-*, see *stada-*, *stirūvi*.

āstya 'in the bone', loc. sing. to *āstaa-*.

āspar- 'tread', Z 22·147 jseṇu āspīdā brāyūnu '(the horse) treads lightly, pleasantly'; Z 23·153 ||| vā āspuḍe balysi 'the Buddha trod (on the stairway)'; Z 23·169 samu balysi āspuḍe śśando 'the Buddha trod on the ground'. Noun see *āspara-* 'path'. With other preverbs: JS 7v2-3 paspuḍāmdā tvānai brrīnha 'they trod upon your back'; JS 33r3 vaspuḍai śaysdā beda 'you trod upon the snakes'; Sid. 2v3 śāstrā hīya haspara, BS *tantra-paddhati-* 'path of the treatise'. From *spar-* 'to tread, trample', Av. *frasparat*, *visparat*, Sogd. 'nšpr-' 'to step', *pršp'r* 'kicking (?)', *pnšp'ry* 'to kick', *βšp'ry* 'sole of foot', *ptšp'ry* 'arrangement', Sogd. Chr. *pčp'ry* 'remains', Sogd. Man. *pšp'r* 'to fix', *pšp'ryy* 'rush forth'; M.Pers.T. *nyspwrđ* 'trodden down', BSOAS 12, 1947, 46·46 zn'n 'wš'n nyspwrđ 'yyp'y'n bug'n 'I shall smite them and their oppressed, trampled servants'; *prysp'r* '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*, Orošorī *baspār*, Yazg. *bāspur*; Sarikolī (Shaw) *našpor-*; *našpug*, (Paxalina) *našpe(dx)-*: *našpug* 'to tread'; N.Pers. *našpār* 'grape-treading place'. IE Pok. 992 *sp(h)er-*, O.Ind. *sphurāti* 'kick, hurry', redupl. aorist *apasphariḥ*, intens. *pharpharāyate*, Greek σπάρω 'jump', Lat. *spernō*, *sprētum*. O.Norse *sperna* 'kick', Lit. *spiriū*, *spirti* 'kick, press'.

āspara- 'path', II 104·80 naravaunḍū āspara vīra pārīphīda '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 vāśānā 'to be recited calming words'. BS *sāntvair upācaraiḥ*, Tib. *čhig hjam-pos gšam-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 vaṃṇā* 'who for us is a saviour and refuge now?', BS G 37, 72b6-7 *kasya śaraṇaṃ ko me trātā bhaviṣyati*, Tib. *su-la skyabs-su hgro-bar bya*, *bdag-gi skyob-par su-šig gyur*; V 77, 145r1 *nai nā samtsera āspāta hāme* 'there is for him no hope in the *saṃsāra*-migration', Tib. *re-ba med-par hgyur*. With negative *anāspeta-*, V 332, 24v4 *anāspetā hāmātemā* 'I became hopeless', BS G 37, 21b5 *nirāśi-bhūtaḥ prakrānto 'smi*. Compound, III 12, 21v2 *haṃtsa-āspetā*, JS 9v2 *hatsa-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 yanāki* 'you are maker of refuge', III 5, 11r5 *āspāvā yanāka*. From ā with *spā-* 'to rest', see cognates s.v. *āspā*.

āsyē 'itch', see *āsi*.

āsva 'burnt', III 49·14 brrīye jsa āsva tsīmdā 'they become burnt by lust'; parallel to 19-20 brrīye jsa nihvarda; Manj. 100-1 *hśya (=hśū) ttarana āsva tsīda* 'they become burnt by hunger, thirst'. From ā with *sūta-*, see cognates s.v. *sūjs-*.

āh- 'sit, dwell, live', pres. 3 sing. *āste*, 3 plur. *āre*, 3 sing. conj. Z 2·222 *ātē* (see above), later SuvP. 71v1 3 plur. *āre*. Preterite *āsta-*, V 37r7 *kāmi hālai tti gyasta balysa āsta* 'where these *deva* Buddhas were dwelling', and in the cliché BS *viharati sma* 'he was staying', III 58·3 *śīna beda gridhikūṭā gari vī āstai ye* 'at one time he was dwelling on the Gṛdhra-kūṭa mount'; SuvO. 4r2 *tta mā pyūṣṭu itye bādā grjākūlu ggaru balysā dharmadhātu hasāya āstā* 'I have heard at that time the Buddha in the *dharmadhātu*-region was staying'; III 20, 3b4 *śrāvastā kṣīrā āstā vyā* 'he was staying in the city of Śrāvastī'; K 135·853 *āsta vye*; parallel K 72·14 *mūṃde* 'he dwelt'. Participles, pres. *āna-*, *āna-*, *ānaṃda-*, III 23, 18b2 *jau-niṣṅmā ānadā* (plural) 'of those dwelling without strife', BS *araṇā-vihāriṇām*; ibid. 19a1 *araṇā cu samāhāna ānadai* 'free from strife (BS *araṇa-*) who is dwelling in the *samādhāna*-trance', fem. *ānaṃkyā-*, gen. plur. *āna-ṃcānu*; future passive K 8, 306r3 *ramaṃdai ānā* '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*), *ān*, *ā*, like *ṣṭāna*, *ṣṭān*, *ṣṭā*, and *jsāna*, *jsān*, *jsā*, with final *-a* from older inst. sing. *-ā*. The meaning 'from' from 'being in' is found in Sid. 3v2 *haṃdyaji myām māsti āna audā tīṅjeri myān māsti bure* 'from mid *Haṃdyaji* 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*, *āsīna-*, Greek 3 sing. ἤσται, participle ἤμενος, Hittite *as-*, Hieroglyphic Luwian *es-*.

āha- 'mouth', in *hīnāha-*, = BS *senā-mukha-*, elsewhere loc. sing. *eha*, Sid. 4v4 *eha*, Tib. *mthov-ga* 'chest', Sid. 109v2 *eha*, Tib. *khār* 'in the mouth', Sid. 152r5 *eha*, Tib. *khār*, I 159, 74r4 *iḥā rāḥā* 'pain in the mouth', BS *mukha-*; *aiha*, K 110·329 *baśa aiha bīysaje* 'bad smell seizes the

mouth', Z 22:150 *uspurrai dandā eha* 'the horse his teeth complete in the mouth', Sid. 140v2-3 *ihai va byamjsa* 'it is astringent for him in the mouth', Tib. *rkan skam-par byed-pa yin-no* (*rkan* 'palate'). III 11, 2112 *eha* 'into the mouth'; K 46:50 *ū ehai hā tcajsa vistā* '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-*, *ārya-* 'mouth', *oṣṭha-* 'lip', Lat. *ōs*, O.Slav. *usta* 'mouth'; Nūristānī Prasun *iš-*, *iš-kič* 'moustaches', from *ārya-keša-* (G. Morgenstierne, Prasun 66).

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

āhalj- 'to restrain', with *-halj-* only in *āhaljaa-* 'restrained', see below, later forms v 264, b13a *āhajā*; II 98:162 *ghaijā*, II 88-9:36-7 *u cu maṃ ttikyām āstaṃna haḍā ṃde daṃda-ṃ ihejāṃ kuṣṭi buri vā mājā haḍi ni hiṣiṃde* 'and those who are the messengers of those and the rest, those we hold back so long as our messengers do not arrive'; III 37:8 *iheja*, III 46:22 *iheja*, K 18:211 *eheja*, K 26:139 *aihajā*, III 34:13 *aiheja*; 3 plural II 10b3 *aihajīda*. Participle **āhrīta-*, Sid. 132r3 *āhrri hame*, BS *yāmya-* 'restrained', Tib. *hʃog-nus-so* 'able to place'; Sid. 128v4 *aga ne āhrri idā* 'the limbs are not stiffened', BS *stambha-*; II 126:16 *cvai ri āhrri: yinidā, tteyi hvām haḍā tta ysiri hatharā ni bara* 'such that they intercept it; you, the Tai-uang, should not bear resentment in your heart'; 2 plural II 109:4 *u amq vq kṣira ttaṇḍi drai mātā āhrriyāṇda* 'and you were held back in the country only three months'. Later *āhi*, v 2:2:6 *saṇḍā vā uysgeṃde sīḍaki nā āhi idi* 'he buys back the land; Sīḍaka- cannot stop him'. From *ā* with *θrang-* 'to pull', see cognates s.v. *thargga-*.

āhaljā 'restrained, stopped', passive to *āhalj-*, type *pāta-* 'fallen', Z 24:424 *āhaljā nīndā* 'they cannot be stopped', still not certain, but here *nīndā* may be for Z 1:34 *ne nīndā*, 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 *krrīṅgīṇe āha hīvī dalai* 'shell of the fowl's egg', BS *dakṣāṇḍa-tvak*, Tib. *khyim-bahi sgo-nahi sun-lpags*; Sid. 141r5 *kavīṇā āhā kheṇḍa* 'like fish eggs', BS *mīnāṇḍa-*, Tib. *ñahi sgo-na hdra-ba*; Sid. 152v3 *astauci muṇāṇḍam murām hīye āhe tta ta pajsāñā*, Tib. *bya skam-pa-na gnas-pahi sgo-na... bcos-pahi* 'eggs of birds living on dry land, those are to be boiled'; III 86:97 *krrīṅgīṇā āha* 'fowl's egg'; loc. sing. Z 7:42 *kho āhya āñā 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-* < *āvya-*, 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 **āvya-*), Wanetsī *hōya*, Sanglēcī *āhik* (from **āvyaḥā-*), Parāčī *ēx*, Orm. *wulk*, *ōlk*, *hōnk*, plur. *ēlēi*, *hēncī*, *harwalk*, Khovar lw *āyukun*, Auramānī, *hēlā*, Kurd *hilkā*. IE Pok. 783-4 (not O.Indian) *ō(μ)iom*, *ajom*, Greek *ώϊόν*, *ώϊον*, Celt. Welsh *wy*, O. Cornish *uy* (from **auion*), Lat. *ouum*, O.Slav. *ajice* (from **ōja-*), 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 *biṣṣu āhārā ttū* 'all that ash'; Z 13:138 *ttā vā ucātāṇḍā vara āhāro* 'they gathered there the ashes'; Z 20:46 *buṣkuta burṣṭa āhārna ārsta jseṇu āste* 'dispersed, scattered mixed with ashes lightly, the bones'. From *āθrya-* 'ashes', adjective to *ātar-* 'fire', Av. *ātrya-*, Sogd. 'f'k, 'f'y, Orošori *adēr*, Bartangī *adīr*, Šuynī *θīr*, Sarikolī *θer*, (Shaw *thier*), Pašto *irē*, *ere*, Wanetsī *arē*, Sanglēcī *wuter*, Yidya *yaxio*, *yēxya*, Brahui *hēs*, *his*, *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 grausā 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 *nānji-*.

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 *pirūḍa-* '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-hvāhant-aka-* (or *-ava-*) to *hvah-:hvasta-* 'strike'. See *hvaittā*, *hvasta-*. For *-īnd-*, note also *jūndaa-* 'alive'.

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

āhus- 'to sweat', Z 2:57 *āhusāte rriysai nāte duṣḍarrau hvāñāte hāde* '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 *āhasā-ñāñā*, BS *svedanam*, Tib. *dugs bya-ba* 'causing heat'. Noun *āhasā*, Sid. 134r2 *āhasā-v-i nerāne* 'sweat issues for him', Tib. *rnul hbyun-la*; Manj. 27 *cu nauya varanyau* (BS *vraṇa-*) *ysautta āhūsā ganā ṣa utca* 'what flows from the nine orifices, that water is stinking sweat'. Adjective, Sid. 7v4 *āhisinūḍā*, =v 317:34 *āhisinūḍā*, BS *prasvedī*, Tib. *rnul sni-ba* 'sweat flowing'. From base *hvaid-:hvaid-* 'to sweat', with *-s-* increment, hence **ā-hvaid-s-*, **ā-hvit-s-*, Av. *xvīsaṭ*, *xvīsan*, Zor.P. *hwyst* **xvīst*, Sogd. *γwyst* 'sweats'. From *-us-* to *-ās-*, *-is-* and *-as-*, see also *vīrasāñi*, *nīrasaṃḍai*. 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 *āhāṇi kauṣḍi*; loc. sing. K 46:49-50 (dyadic) *ttāñe 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 *kuṣṣa-* 'hole'. IE Pok. 588-92 *keu-*; for *khū-* see *khūṇā-* 'hole'. JRAS 1970, 61-2 *kōmīś*.
- āhau 'tale, fable', Z 5.3 *hvanaino āhau hambaste tcamma lova bitanda* 'he composed a fabulous tale whereby the people (BS *loka-*) were confounded', parallel to Z 24.385 *hanbañindā salāva* 'they compose tales', = BS *kathās ca-kruh*. Adjective *āhvainaa-* 'fabulous'. From *ā* with *hau-* in *hau, ho, hoka-* 'talk'.
- āhaurda 'pleased, happy', III 95.41 *jastā beysau jsa āhaurda* 'happy through the *deva* Buddhas'; III 71.150 *nai patsa sāvai haura, āhaurda ma paskyūṣṭā ttū* 'do not abandon him, ward off the curse (BS *sāpa-*) for him, make him happy again' (*ma* 2 sing. to *mays-* 'to make'?). From *ā* with *fra-var-*, Av. *fraorēt, frū-var-*, glossed by Zor.P. *dōṣitan* 'desire'. IE Pok. 1137 *uel-* 'wish'. See also *haura* 'desideratum', and *āhurra*.
- āhriya- 'restrained', see *āhalj-*.
- āhvarai 'sour', BS *āmla-*, Tib. *skyr-ba*; fem. *āhvarra*; Sid. 5r2 *dajsaṃdai u āhvarai u *ṣūrā raysā* 'sharp and sour and saline taste', BS *kaṭv-āmla-lavaṇa-*, Tib. *cha-ba dan, skyr-ba dan, lan-čhwa rnam-skyis ni*; Sid. 9r4 *āhvarā hīyāra* 'sour fruit'; Sid. 9r4 *āhvaryau raysyo jsa* 'with sour tastes'; Sid. 136r1 *āhvarām*; I 181, 99r2 *āhvariṃ (-iṃ = -ai) raysa*, BS *abrra (= ambra-*, from *āmla-*); Sid. 124r2-3 *āhvarā ttira ā vā suttā* 'sour, bitter or vinegar'; fem. Sid. 4v2 *ttavadya āhvarra* 'the bile is sour', Tib. *mkhris-pa ni skyr-ba*. Negative *ā-* to *hvarra-* 'sweet', similar to the reverse in Sogd. Man. *n'mry* 'sweet' from **an-āmra-*, see s.v. *haṃga-* 'sour'; not with N.Pers. *namak* 'salt' (see *namva*) see I. Gershevitch, *Mémoria*, Ide J. de Menasce 1974, 48. See cognates s.v. *hvarra-, hvara-*.
- āhvainaa- 'fabulous', Z 22.249 *nyaskya nā hāmāte bihiyu ce ttāte āhvainā kuṣṣe* '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 *ihiṃi heḍā* 'he gives not his own', v 91v2 *ihiṃya-nāsauñā* 'taking not one's own', the 2nd *śikṣāpada*, BS *adattādāna-* (BSOAS 13, 1950, 665-7), parallel to K 154.41-2 *ahiye hera nāsāmi*. Elsewhere *i-* is made on the *akṣara* sign *a-*. K 101.39 *iṣedai* 'not returning', = BS *anāgāmin-*, *avaivartika-*, = v 250.778 *atisaṃdai* from *i-* '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 *invaṣṭa-* 'difficult', = *anvaṣṭa-*. K 154b48 *lākāṃttara* (BS *lokottara-*) *ipihī raysgi*, beside K 58, 28r3 *anāvīdhīyāi hame avīhi* '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 *ihiye kṣīrā* 'in alien land'; Sid. 1v4 *ihiye 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 *ākṣuttāndā i-*

- garsā bremā* 'they began to weep with the whole throat', similar use of *śau* 'one, whole' in K 15.114 *śau-kṣīra satva* 'beings of the whole land'. See *garsa-* 'throat'.
- i 'to-day, at once', III 73.191 *haṃdarye i khari tsvā* 'at once she went to the other ass'; III 105.55 *ttuñe jūha:jsa mire i tvī hīsū* 'through your love I die, at once I come to you'; II 102.26 *i paisām*, II 103.66 *i paisām* 'to-day in the evening', translated AM, n.s., II, 1965, 109; II 96.82 *khvai vā sam i hvai hīyāi* 'if for him here precisely to-day a man should come'. See *īmu* 'to-day'.
- i, older *itā, iyā* 'might be', 3 sing. optative to *ah-* from **(a)hītai*.
- i suffixed to preceding word for *yi* 'him, his, her', once with *-t-* Z 24.196 *aysmūtī*, 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 **aiṃva*, as O.Ind. *eva*.
- īm 'before', IV 23.5 *baudhisatva im bagyā am myāñau hara-ysimḍā* 'the bodhisattvas prostrate themselves before the Buddha in their midst'. See *iñā*.
- iñā, iñā 'in presence of, from', *iñā vātā* 'in presence of, by', v 343, 85v4 *pusparebāstā ysāre kūlai vara iñā vātā uysnora haṃgrī(ya)* 'twenty-five thousand millions (BS *koṭi-*) of beings gathered there being near it (the tree)', hence *yi vara iñā vātā* 'in the vicinity of it there' (parallel *ibid*. 85v6 without *vara*), BS G 37, 80a7 *tatra paṃca-viṃśati-koṭi-sahasrāṇi jana-kāyasya sannipatitāni*; Z 6.36 *ggare iñi* 'in front of the hill'; 'because of' III 29, 42a4 *carau pracaina. . . aysmu iñā* 'by means of a lamp. . . by means of the mind'; Z 5.74 *kuire kāmāte iñi*, = Manj. 231-2 *kūra kāmē kiṇa* 'because of false thinking'. See also *iñaka*. From *ani-* in Av. *ainika-* 'front', Zor.P. *ānik* 'front', N.Pers. *āni* (in *pēš-āni* 'forehead'), O.Ind. *ānika-* 'face', IE Pok. 311 *en*.
- iñā 'injurious, painful', II 85.24 *ttiyām nviṃyi (-iṃ- = -ai-)* *iñā iñā kiṃma, biṣṭūñam arvām jsa ṣūsta* 'after those (medicaments) the most painful wounds (= *kaṃma-*), prepared from all kinds of medicines'. From **in-ya-* base *ain-*: *in-*, see *in-*.
- iñaka 'vicinity, in presence of, from (derived from locative)', Sid. 103v3 *cu jsā va (= vara) iñakā rrām vīra huñā nirāme* 'what there nearby, on the veins, blood issues', Tib. (Pekin ed. 198a8) *deli ñen-bkhor ham rca-nas khrag hbyuv-ba dan* 'from near it or from the veins blood flows'; Sid. 136v2 *iñakai ttaudq skarā māñamq hainai u aṃga ttevāre* 'near it like hot coals red, and the limbs become heated', Tib. *ñen-bskor me-mdag bñin-du dmar-ñin lus cha-ba dan*; Sid. 136v3 *venausta u iñakai va ysica utce khāje kheṇḍā hame* 'painful and near it there yellow water (serum) becomes like mud', Tib. *cha-ñin ñen-skor-du chu-ser-gyi hdam ñin-du hdug-pa rnam yin-no*; Sid. 144v1 *āphaiḍā kaṃmā iñakā karvinā huñā paśāñā* 'near the disturbed wound the surrounding blood must be removed', Tib. *rmahi ñen-skor gtar-ñin*; K 147.33-4 *jastau beysām iñakā dā pvaume beḍa* 'before the *deva* Buddhas at the time of hearing the *dharma*-doctrine'; III 72.154 *tti ra khu mī iñakā āva, naysdā lagā-pūrā kaṃthe* 'then

when they came to the vicinity, near the city Lankā-pura'; III 109·6-10 *īnakā tsūn* 'I will draw near'; K 63, 78r1-2 *śarye aysmū īnaka upgeve* 'I am producing by means of good mind' (BS *utpādāya-*); 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 īysdāra* 'maintenance of the attendants'. See *īna* 'vicinity' from base IE Pok. 311 *en*, Av. *ainika-* 'face'.

ijjīnai, *ijjinai*, *ijjijī*, *ijjī*, *ijjā*, *ijjainai* derivatives from **ija-* 'leather'. II 59·5-6 u *ijjinai hīrāsā hva-ttarakīnai ūrabadā sau* 'and one belt of leather, black, of boar-skin (?)'; II 129·78 *ijjīnai hūjsava-pakai paśajsa pastāṃdū hajsāṃde sau* 'and we deigned to send one *paśajšana-* with well-beaten leather cover (?)'; II 91·95 u *ijjijī nūca u dva paśaṃjsana* 'and a *nūca* of leather and two *paśaṃjsana-*'; III 47·52 *saṃ khu pauśkyi kajīdā ijjī nūvare* 'as they beat new drums of leather'; = III 38·33 *sa khu pauśkye kejīda ijjā nūvare*, = III 35·35 *sa:khu pauśkyā kejīda ijjāna nūvare*; II 103·59 *paṇḍyīṃ kabala-śaila ijjainai 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-silā*. Reconsideration of the word *ijjāa-* led to comparison with Waxī *išīn* '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 *silāsana* named *pāṇḍukambala*. . . if you sit down, you will sink into it to your navel as in a blanket (= *āstaraṇa*)'. O. von Hinüber showed me similar in the Pali Dhammapada-aṭṭhakathā 1 273·12 *yattha nisinna-kāle upaddha-kāyo pavissati 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 *silāyaṃ 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-šig, 'a-mo-li-ka, 'a-mo-nig 'long carpet, blanket', according to the gloss *stan-rin*, in Mongol *śahalag debse* 'hairy saddle-cushion' to render *pāṇḍu-kambala-*. This Tibetan word may be an Iranian **armānika-* or **armaunika-* through Buddhist Sanskrit from the base *ar-* in Khotan Saka *haḍa-* 'dress, cover', see *haḍa-*. Possibly with this belongs also Kroraina *aruavaj'i* 'a kind of cloth', measured in ells (*hasta-*), and with epithet *špeti* (fem.) 'white'.

The adjective *ijjaināa-* is made from *ijjāa-*, hence meaning 'forming a cushion of leather'. The same suffix is in III 89·174 *juṣṭīnainai* from *juṣṭīnāa-* adjective of *juṣṭa-* 'jute'.

Earlier in BSOAS 19, 1957, 55-7; BSOAS 21, 1958, 540; AM, n.s., 11, 1964, 26; AM, n.s., 11, 1965, 112 an attempt was made to connect with Sogd. (P 8·119) 'ynkwynč 'of steel', Tokhara B *eñcuwo*, adj. *eñcuwaññe*, A adj. *añcwāsi*, Ossetic *āndon*.

As 'leather', *ijjīnaa-* has -j- from older -zy- (as in *špuljei* 'spleen') with Av. *izaēna-*, *isaēna-* '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. *zēnaar-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*, *uzēnah*, beside *atēn* 'entrance', from **uz-ayana-*, **ati-ayana-*. The initial *i-* may represent earlier either *i-* or *ī-*. *ijjīsim* 'song', gloss to BS *gitā* 'personified *gitā-* 'song' (Vajrayāna-), K 152·15-16 *ṣṣ cu yaṃda ijjīsim baysānā biśānā* 'she who sings of all Buddhas'. For older **āljsai*, see *āljs-* 'to sing'.

idā 'jade (?)', II 85·12 *khu idā ttayi-pū yūttienā kuhā: jinave vi*. . . *byehūm* 'when I reach the *idā tai-pu ū-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 biṣi* 'all the other heads'; = K 44·187 *idāri ki(ma)lai biṣi*; 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, 32v1 *ināto hīno*, BS *para-cakra-*; V 113, 35v1 *inēte hīñe jsa*, BS *para-cakra-*; V 115, 64v1 *ināte hīñe jsa*, BS *para-cakra-*; V 107, 29v5 *ināte hīne* plural, BS omits; V 113, 35r1 *inātyau nāta-kṣirgyau hīnyau*, BS *para-cakra-*; V 117, 66v4 *inātānu kāḍāna*, BS *para-jane*; SuvO. 27v5 *inātānu hīnausānu iśśākā* 'turning back invading forces', BS *sarva-para-cakra-pratimivartanaḥ*; III 66·26 *ināva parṣarā* 'serve (2 plur.) strangers'; II 52·6 *ināvaṇa kṣira* 'in foreign land'; III 123·58 *ināvaka āṣi ā* 'the incoming (visiting) *ārya*-monk came', BS *āgantuko bhikṣur āgataḥ*. Since the basic concept is the coming in from outside, the base may be **adi-ayana-*, **ayy(a)yana-*, **ayyyna-* > **ēna-*, Khotan Saka *īna-*, 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 *agaṣṭau brrau jsa ināda* 'they act violently with the distracted lovers'. From base *ain-:in-* 'to injure', Av. *aēn-:in-*, *inaoiti*, *inīta-*, *aēnah-*, O.Ind. *inōti*, *-inīta-*, *ēnas-*; Sogd. Chr. 'yn'qwč 'blasphemer'; Tokhara B *ainake*, A *enāk* 'evil'; IE Pok. 10 *ai-* 'drive, oppress'. See also *īna*.

in- 'to make', III 122·45 *ysāra na ina* 'do not (make anger =) be angry', BS *rauṣa na karaya* (= *roṣaṇi na kāraya*); V 262, 01a2 *harā ne inī*; K 99·253 *haṣḍa viñatta ināṇi* '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'.

imānām 'yours', II 110.3 *imānām u hwe:hvu:ra haṃtsi ṇiyām* 'we settle your men and the Uigurs together', II 113.102 *cu imānām va śaṇḍā* 'what is the land for your men'. See *umāni*, *amāni*.

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

imu 'to-day', V 78, 149r1; 3; 4; 5, Tib. *dev*; 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 pyārā*. 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 tcāṣa karavi stārya*; III 47.47 *kaukalā imūka cāṣa karavi stāryi* 'cuckoo, parrot, jay, *karavīraa*-cuckoo, starling'. From Chinese *yīng-u*, older *ung-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 haḍāṇjsa*; III 124.78 *imūjsi* 'to-day', BS *adya*.

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

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

iyatara- 'inferior', V 109, 31v4 *tānu rro iyatarāṇu kṣirāṇūmu u tānu rro māstānu* (*kṣi*)*raṇānu rakṣo yanāmā* 'of these inferior lands and of these great lands we make protection', BS *teṣāṃ ca rāṣṭrāṇāṃ teṣāṃ ca viśayāṇāṃ āraḥṣāṇaṃ kariṣyāmaḥ*; JS 8v3 *iyarai duṃḍubha nā ṣā kiḍi paḥsā* 'the inferior *nāga*-snake is very strong'; JS 27r1 *ṣa arañṇā iyarai paṇḍa satva* 'this ungrateful inferior foolish being'. Parallel K 1, 134r3 *nyāttara-kṣīrei* beside K 1, 134v1 *mistāvō janavato*. From **adah*, Av. *adā*, *adara-*, *adairi*, O.Ind. *adhas*, *adhara-*, *adhama-*. IE Pok. 771 *ndhos*, *ndheri*, *ndhero-*, Lat. *inferus*, *infinus*, *infrā*, Armen. *and*, Got. *undar*.

iyānda- 'perpetual', Bcd 48r1 *ahatcastā naṣṣirīmā iyāṇḍā agañjsā paraustā yinimā* 'I shall practise moral restraint (BS *śīla-*) perpetually unbroken, unstained, faultless', BS *śīla-carīm vimalāṃ pariśuddhāṃ nityam akhaṇḍam acchidra careyaṃ*; SuvO. 54r7 *iyāṇḍu pātālye ttātā pata* 'these verses of prosperity always', BS *ekā saṃsiddhi-padā*, Tib. *gčig-tu de-kho-na yan-dag-par sgrub-pa sbyin-ba*; K 153.30-1 *iyāda naṣṣuda* 'always calm'; later Sid. 106v3 *yāṇḍā*, Tib. *rtog-tu* 'continually'; Sid. 140r4 *yāṇḍā*, Tib. *thams-čad-du*; II 126.17 *panūḍai vaṣṭā yāṇḍā vaṣṭā nīradā hamāre* 'every day throughout they can issue this way'; Sid. 128v1 *yāḍā*, Tib. *rtag-tu*. With adjectival *-va-* II 104.91 *iyāḍve namadrūnā jsai*. From **aiva-anta-* 'to one end, to all ends', see *i-* in *i-garsā* 'with the whole throat', with *anta-* 'region, end', Oss. D. *āndā*, I. *ādtā* 'outside'; also *biṣṣṇāḍā* '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 *śidi ṣāṇā 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. *irāzin*. See *alysānaa-*.

iysānai 'young, boy', K 65, 83v3 *sūdhana iysānai* 'Sudhana the youth' (BS *kumāra-*); K 46.33 *ṣi iysānai cadaṇṇā 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 *śīlā* and *vajra-*, SuvO. 53r3-4 *dīnāra ysirrā aljsatā mūryau mārāh(yau) vārūlyau ṣaṃgyau īryau sakyau nānā-vicitryau ratanyau* 'with (coined) gold, gold, silver, jewels, pearls, beryls, conchs, stones (BS *śīlā*, Tib. *man-śel*), corals, various gems', BS *hiraṇya-suvarṇa-maṇi-muktā-vaiddūrya-śankha-śīlā-pravāḍa-jātarūpa-rajataih*, Tib. *gser dan, nor-bu dan, mu-tig dan, baidūrya dan, dūn dan, man-śel dan, byi-ru dan, dnul dan*. Tibetan *man-śel* 'crystal, glass', for BS *sphaṭika-śīlā* (Das Dictionary). For 'jade' the use of BS *śīlā* in the name *Śailodā* for the Jade River in Khotan in II 1.16 *rañjajī 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 *irīnaa-* conforms, N 158.5 *so hālo cakkravāla gari u śśo hālo irinā gari* 'on the one side the Cakravāla mountain and on the other side the Vajra mountain', BS in the Lankāvatāra-sūtra the *Vajraka-Cakravādāh*.

The *i*-umlaut of *ū* resulted in *ui* and *i* (Z 5.74 *kuire*; Z 2.16 *kīśśā*). 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. *mchib-bu* 'crystal', with Iran. *varta-* 'stone', and JS 19v1 *urvārīnai garā* 'crystal mountain', from base *var-*: *ur-* belong here.

ira-saṃga- 'proper name Irasaṃga-', II 15.2.15; IV 16.10 and elsewhere, contains 'jade-stone', in Chinese *I-sung*, older *iēt-sung* (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 boṭysana*, = II 99.175 *irā u haurā boṭysna* 'ale and mare's milk and sesame drink'. See *boṭysna* and *hurā* (Av. *hurā-*); also II 11.23; II 99.187; adjectives *irāuda* 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 *øl* 'beer, carousal', O.Engl. *ealu(d)*, O.Sax. *alo-fat* 'ale cup', Lit. *alūs* 'mead', O.Slav. *olū* 'beer', Finn. *lu olut* 'beer'.

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

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

irū 'oleander', Sid. 104r5 *karavīrai, śi irū hīya bāta śte* '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-sakrah* '(poison to asses') oleander', Arabic *zaqqūm* 'oleander', with *zaqqama* 'give deadly food'. Similar is the name Oss. D. *dzalyādā*, I. *zalyād* 'poisonous wood' for the azalea pontica, rhododendron ponticum' which is toxic in honey. Hence *irū* is from *ira*- by suffix *-ū* (inflected *-uvi*) as in *stīrū*, *stīrūvi* 'rigid, irresistible', see *ira*- 'intoxicant drink'.

irū proper name, III 147-12; b2; b7.

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

iraudrū, *iraudū* 'pragmaticus (knower of affairs and laws)', from *iraudra*-, *irauda*- with *u* 'and' enclitic, III (ed. 2) 145, 50b1, 3-5 *tte hyām hīye m(ve)śda-lalaka si iraudrū pīśai 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 pīśai*, and *ibid.* 3 (*irau*)*dū u pīśai*. The enclitic *u* is repeated after *iraudū*. The basic form is made difficult to decide by the presence of *-r-* in one of the forms. If the *-r-* is primary, it may be derived from **ērāva-dara-*; if it is secondary, it may be **ēravanta-*. The basic word is **arya-*, **ēra-*, *ira-* 'thing, affairs, laws', with suffix *-āva-* or *-vant-a-*. This *ira*- stands beside the other word *hira-*, *hāra-*, later *hira*- 'thing, wealth; the *dharm*-element in Buddhist philosophy'. The Armen. lw *ir* 'thing, affairs, laws' has *i-* from either Iranian *i-*, or *-ī*, but not *ē-*; the *i-* is preserved in the derivative *irau* 'justice'. The corresponding words in M.Parth.T. 'yr, M.Pers.T. xyr, x'yr, xyr'n and Zor.P. 'yl, hyl have uncertain vocalization. Pāzand varies with *hāer*, *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 K.T II 110-4, translated in AM, n.s., 11, 1964, 1-5.

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

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

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

maña sa aysā hada ivi 'then he does not think of himself, saying I have risen up'; K 55, 17 bis v3 *pātcā ām va uysānā na maña sa aysā biśvā sarvadharmvā gū ive* 'then he does not think of himself, saying, I have escaped in all *dharm*-elements'. From **āve* '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-cakrāni ca pratiniivartayisyāmah* 'and we turn back the invading troops'; v 111, 33r1 *īñāte rro hīne iśāta*, BS *para-cakrāni niivartayisyatha* 'you turn back the invading troops'; SuvO. 27v5 *biśśānu īñātānu hīnauśānu iśśākā*, BS *para-cakra-pratiniivartanaḥ*. Verbal noun Sid. 2v5 *bā iśāma* 'counteraction to poison', Tib. *dug-las bsrub-ba*; Z 12-48 *aysmū iśśāte balysūste jsa*; III 71-149 *khvam iśā iśā parañjsa* 'if for me he should reverse the curse (BS *śāpa-*)'; v 64-42 *tū hvamḍā iśāda* '(if) they turn back that of the man'; Manj. 108-9 (*jadī* . . .) *iśe dūkhvāṣṭa hūttarya* 'ignorance' returns them to troubles easily defeated'.

iśīmā 'covering' with epithet *kainejā*, II 60-23 *mīṭi-jūna śādā 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. *asadyūn*, *asāst*, and DI. *asūt* 'cloud'; *sad-* in Pašto *siyalai* **sadyaka-* 'rennet', *psōl* 'belt, necklace', *psōlal* 'to wear, put on'. *psūnai* 'ambush (**upa-sādana-*)'. IE Pok. 919 *śked-* O.Ind. *chādayati* 'to cover', *chattra-* 'umbrella', *chada-*, *chadis-* 'covering', O.Engl. *hāteru*, plural, 'trousers'. For Khotan Saka *ś* for older *s*, see *haśirma*, *śārṣṭaa-*, *śīnje* 'jujube'.

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

iṣṭa- 'returned', see *is-*.

is- 'come back, return', pres. 3 plur. v 107, 29v2-3 *īcamāna tātē hīne biśe avurde isāre* 'whereby all those troops return defeated', BS *evam tasya sarva-cakra-prana-thasya*; 1 sing. K 36-108 *tai hvā si a śṭāñ tsūñ kaidari-dvīpā 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 *iśte*; Z 12-68 *iśtā*; active Z 8-47 *vṛtte jsa śei iśtā hajvī hāḍe 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 gatcaññi 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 tsutāñdā*, BS G 37, 79a7 *punar eva pratyudāvṛtya bhagavantañ tṛṣ-pradakṣiñikṛtya* 'then he returned, they did reverence to the *deva* of *devas* Buddha'; v 381, 2r3 *hā gyastuvv iṣṭa* 'they went back to the *deva*-gods'; Verbal noun *iśkyā*, K 7, 147v2-3 *u iśkyā nā āvasta vāta*, Tib. *slar hjuḡ hdod-par gyur-pa*, 'and return (rebirth) by them

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

is- preverb, see *us-*.

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

isā- 'whirlpool' and 'whorl of hair, vortex', SuvP. 69v1 *kāṣṭji isē* 'whirlpools of grief', BS *śokākule*; Manj. 56 dyadic *āvartta isē* 'whirlpools', Z 17:13 *isē* 'whirlpools', Z 22:149 *isā* 'whorl of hair, = BS *āvarta-* in hippological texts; adjective III 46:25 *isijā tcaimeśakyāṃ jsa*, = III 34:16 *aiisijā tcaimeśakyā jsa*, = III 37:10 *isija tcaimeśkyau jsa* 'from eyes which are whirlpools' (with the identifying suffix *-inaa-*); III 34:12 *gesta yada isakye* 'turning makes whirlpools, eddies', = III 36:7 *gesta yāda isakye*, = III 40:15 *gaistā isakyai yaṃdai*, = III 46:21 *gestayida dvanakye*. From *is-* 'to turn back'.

jsa 'desires', K 56, 21v3-4 *u cu bura au maṃ jsa panamāṃdi harbiṣū aṃ jaḍi uspaṣḍi* 'and whatever desires arise for me, all of them ignorance produces'; dyadic K 56, 22r2 *isq aumsau prracaina*; II 118:137 *iṃsq āva* 'desires, wishes' (dyadic), older *orsa-* and *ātama-*. See *orsa-*.

jste, *aistā* 'I desired', K 62, 77v3-4 *vaṇa ṣṭāṃ jste khu dai buḡume gihna, dharna-dāṭta raṣṭā vasva dāya-prrara* 'now I have desired truly that I may see with the aid of bodhi-knowledge the essence of the *dharna*-element, excellent, pure *dharna*-nature', = K 53:10:7-8 *viṇā ṣṭāṃ aistā khu dai buḡume gihnā*; *dharna-dāṭṭā raṣṭa vasva dāya-prrara*. The older form is in JS 2r1 *tta tta-ṃ ṣṭāṃ oste jsa-ṃ hvaṃṇau āya* 'he so desired that through me (*jsa* with 1 sing. pronoun *-ṃ*) it might be in Khotanese', and JS 38v3 *ysaṃṭhā vare nāste kūṣṭai āvaṃ auste* 'he takes birth there where he wished'. Possibly older **orsata-* from *orsa-* 'desire', formed like *kūysda-* 'sought, searched', pres. *kūṣ-*, from **kūysata-*. See *orsa-*. The *-st-* excludes a base in *-s-*, which gave *-ṣṭ-*, and *jste* is 1 sing. from *-tāmā* in the preterite. For *o-*, *e-*, *i-*, see s.v. *orsa-*. Emending KT VI 37: present tense.

istidā 'he scrapes', Sid. 148v5 *ṣṭyi kanāṃ āstaṃṃa priharaṃ māṇāṃdū istidā jṃdā*, Tib. *lin-tog-la sogs-pa gris bzogs-pa bṣin-du med-par byed-do*, BS *śuklādī śastravaḷ likhet* 'the white drops and the other (diseases) as with a knife he scrapes, he cures', BS *praharaṇa-* for BS *śastra-*; see *ustadi*.

istya 'return', Manj. 356 *ttye ra ma istya nai aṣṭa avaiavartta byeha vī āva* 'of him there is here no return, (such as) they have come to the position of no return (BS *avaiva-rtika-*)'. From *is-* 'to return', see also *iskya*.

isthaṃjāki 'you are the deliverer', III 7, 14r4. See *usthaṃj-*. *ihaste* 'he shot', Z 13:73 *rriṇo ihaste* 'he shot the queen'. See *ah-*, *uhyasta-*.

u 'and', later both *u* and *ū*, v 68, 8r1 *u atīsaṃdai hāmāte*, BS G 37, 4a2 *avaivartikāś ca bhaviṣyanti* 'and becomes (BS plural) non-returning'; Sid. 149r2 *ū tciṃṇa niṣāṇā* 'and it is to be put in the eye'; *-āṃ* from *-ā u*, Sid. 147v4 *saṃkhalyāṇāṃ tciṃṇa hā ni paṣāṇā* '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 caṃbvaṇā vahaṣṭā* '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 *drrāma tīma ve gūra* 'pomegranate seed and grapes', Tib. *bal-pohi sehu dan, rgun dan*; *u* apodotic v 334, 27v4-5 *kyerā... u iterā...;* v 335, 33r1 *cerā... u iterā...;* 'what... such...'. From *uta* 'also', Av. *uta*, *utā* O.Pers. *utā*, *uta-*; Sogd. 't'; Yaγn. *at*, Yazg. *at*, *ata*, *ta*, *a*, *ḍūs-ata penj*, 'fifteen', M.Pers. Parth.T. 'wd, W *uḍ, N.Pers. *u*, Armen. lw *eran eut aneran*. IE Pok. 73-5 *au-*: *u-*, O.Ind. *u*, *utā*, *uta*, Greek ἤυτε 'so', O.Sax. *-od*, *thar-od* 'there'.

u 'particle', v 78, 4v2 *u kye u aysmū vasu(te)* 'and he who has fully purified his mind', Tib. *de sems rab-tu dan byas-nas (dan-ba* 'be pure')'; suffixed to vowels, III 47:46 *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 *ṣqu*; K 3, 138v2 *u hūvaraka* 'very little', Tib. *ḥuo-zad-ḥig*, translation E. Lamotte 240 'très peu de chose'.

-ū jsa 'therefrom', K 76:216 *dātū jsa pyūṣḍe u parṣe-t-ūṃ idū* (so corrected) 'he hears the *dharna*-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 brrainai* '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 *haṃṭsa ū ysūyāna* 'to be filtered together in water'; Sid. 100r1-2 *gviḥq rriṇa u ysauyāna* 'with butter to be filtered in water'. Uncertain, possibly read *ū(cī)*, and *u(cī)*, loc. sing. to *ūtca-* (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*, *uōī*, *avī*, Z *uḡā*, *uḡi*, gen. plur. *uḡnu*, inst. plur. *uḡau*, *uḡau*, *uḡyau*, *uḡvau*, *uḡiyāṃ*, *ūiyau*, with subscript *-v-*. Sid. 125v2 *aysmū uōī*, *byātaji*, Tib. *yid dan*, *blo dan*, *dran-pa* 'mind, intelligence, memory'; Sid. 107v3 *uōī vai haniṣṇā* 'wits are lost' (*vai* 'for him', = *vaskai*), Tib. *sgyid lug-pa* 'despondent'; I 177, 95v3-4 *cū avī hanaṣṭidā gisā*, BS *bhrama-*, 'vertigo'; v 65:12 (*haṃga*)*ḍūṃ uōī* (not *rūvī*) *khu ni ni pīmā avāyā* 'I develop my wits so that I do not fall into the *apāya*-state' (from *ham-gart-*); v 61, 01b6 *uḡnu hanā(sā)* 'loss of senses', Second component N 105:37 *nāṭca-vūṇa*, Z 12:56 *nāṭca-ūṇā*, III 69:88 *natca-ūṇa hamyā śatcaṃpha* 'they were senseless, distracted'. With suffix *-ṣkyā-*, K 25:116 *uṣkye*, = K 34:66 *uōīṣkye*. In II 89:59 read *uōīṣṭāṃdā* with proclitic *u* 'their': *āsa uōīṣṭāṃdā* 'they stopped their horses', hence *āsa u* 'their horses', enclitic *u* = *-aṃ* 'of them'. From **uṣī-* 'intelligence' from the organ of hearing, ear, replaced in the meaning 'ear' by Iran. *gauṣā-*. Here sing. *uī*, plur. *uḡā*; Av. *uṣī*, O.Pers. *uṣī-*, Sogd. 'ṣy 'memory', M.Parth.T. 'wṣ 'thought', 'wṣy 'memory', 'by'wṣ 'senseless', Zor.P. 'wṣ *ōṣ, *hōṣ, N.Pers. *hōṣ*, Armen. lws *apouṣ* 'amazed', *apṣim* 'be amazed', *ouṣ*

- 'intelligence, memory', *yišem* 'remember', possibly in Nūristāni Prasun *yūmu* 'ear' from **uīma-*. IE Pok. 785 *ōus-*: *aus-*: *us-*, O.Slav. *umū* 'intelligence', Greek *ὄσ*, *ὄϋς*, *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 *nānurūpaṃ ca kurvīta daṇḍaṃ* 'and does not make the appropriate reproach'; III 96.12 *bvaujsā āṣṅga sūhaja na hamya uvaira* 'happy state worthy of merits has not existed, suitable'; K 107-8-286-7 *jastuñau pajsamyau uera* 'suitable to celestial worships'; III 6, 13v5 *uerā padī hamraṣṭā* 'suitably always'; Z 23.38 *ṣṣei viṣpaṣarmi 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-*: *dī-* 'to see', with *ūy-*, *pūy-*, *āya-*.
- uaiṣṣa** 'awake', contrasted with *hūñā* 'in sleep, in a dream', Z 4.81 *cu buro uaiṣṣa cu hūñā* 'whatever awake, what in sleep'; Z 9.11 *crāmu hūsandā uysnora hūñā hāra deindā 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 ueṣa jaḍina*; Manj. 195 *cu hūñā cu ra js(ā) ueṣa betcapahaysmva sūma* 'who in sleep, who awake are in troubled mind, only'; Manj. 194 *cu ra ueṣa* 'who being awake'. If the Pašto *wīṣ* 'awake', Wanetsī *wriṣ* **wṛṣti-* 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', BS *udaka-paripūrṇā*; v 247, 16a3 *ūca jsa hambaḍā* 'filled with water', BS *udaka-paripūrṇā*; v 247, 16a4 *ūci hīyām kanām*, BS *ekaika-vīndum* 'drops of water'; II 39.5 and 8 *uca ṣadai* (8 *uca*) 'in water (and) land', see s.v. *masarika*. See *ūtcā-* 'water'.
- ucika** 'transcendent(?)', K 148.46 *dīdrāma-vadya ucika samāhauna paryāvi ra samāvajim* (*-im* = *-ai*) 'in such a manner may he deign to enter upon the transcendent trances' (BS *samādhāna-*). Possibly **acceka-*, BS *ātyayika-* 'transcendent'; BS *samāpadya-* > *samāvaja-*.
- ujāḍiṣa** 'throws', Manj. 77 *ttrāma sa khu hvī ayula ijadṭsa js(ā) hadara satva sūṣca jsa(-ṃ) hvī dasta padaṣaja 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 *padaṣaja* **padaṣja*, the *-sd-* has passed to *-jd-*, note also such forms as *mvejda-* (II 82.56 *mvejda-ṣauñā*) and Manj. 162 *mvaṣṣjā jsa*, from older *mūlysdī*. See *uysdīs-* 'to throw'.
- ūḍa-** 'adult', K 29.203-4 *khva hā āva hūṣḍā vira ṣa uḍa* 'when the adult (= old) woman came to the palace', = K 38.139 *saṃ khū tsvā ysāḍī kūṣḍī vīrāṣṭā* 'when the old woman went to the palace'; Z 23.132 *āṣye ūḍa padīme* 'he considers the *āryikā*-nuns adult' (and hence 'qualified'); Z 23.128 *abhīñvo* (BS *abhijñā-*) *daṣṭe karihe ka ni nā ūḍāndu ysāñūdā* 'they destroy the skilled efforts towards the *abhijñā*-powers if they are not capable', *ūḍa-* 'grown up to, capable of', and *āñdu*, 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. *br̥gha-*, BS *būḍha-*, Pali *-būḷha-*, *-bāḷha-*. See *balysga-*, *bulysa-*, IE Pok. 140-1 *bhergh-*, Av. *barəz-*, *barəzan-*, O.Ind. *barhāyati*, *br̥hānt-*, with cognates s.v. *balysga-*.
- ūḍa-** with negative III 12, 21v5 *ṣa cu anūḍa vrrīṣe* 'that which he puts on (uncovered =) unornamented'. See *ūḍa-*, *vūḍa-* 'covered'.
- ūḍāmpde** 'they covered', JS 28r1 *ūḍāmpde raññau jse* 'they covered with jewels'. See *vūḍa-*.
- ūḍāra-** 'crystal', Sid. 148v5 *ysīrā, ṣaṃgā ūḍārā, ṣī camdaṃ* 'ochre, conch, crystal, white sandal-wood', BS *ṣilā-ṣankha-camdana-*, Tib. *ldov-ros dan, dun dan, mēhiv-bu dan, čandan dan*. From base *vart-:urt-* with suffix *-āra-* as in *gitsāra-*, *gatsa-* 'gypsum' and Av. *daxsāra-* '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', Nūristāni Aškun *wāṭ*, Kati *woff*, Dardic Khowar *bort*; second component N.Pers. *lāzavard*, *lāṣuvard*, *lājavard*, BS lw *rājavatyā-*, *rājapaṭṭa*. To IE Pok. 1138 *uel-* 'press together', as Got. *staina-* 'stone' to IE *stai-* 'be hard'. See also *ira-* 'jade', and *urvārīnai garā*.
- ūtai** 'and to him', v 62.16 *guṣṭe ūtai hvī* 'he called and said to him', with old *-ta-* kept, see also *ibid.* 20 *ttutaṃ hā sūtrā*. See *u*.
- ūtcā-** 'water', nom. sing. v 263, 89v1 *amṛtija ūtca narāmā*, BS G 37, 77a1 *amṛtodakaṃ pravahati*, Tib. *bdud-rčihi čhu byun-no* 'the water of *amṛta*-elixir issues'; acc. sing., Z 2.16 *ūtco*, K 29.204 *hīyā utca*, = K 38.139 *nīṣā 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 *utci*, 6v4 *utci*, 141r2 *uce jsa*, 134v3 *ūce jsa*, 124v4 *ūci jsa*, 9r2 *uci jsa*; loc. sing. III 50.58 *sa khū dai āca paṣūṣṭe* 'as fire burns in water', Manj. 287 *dai āce paṣva* 'fire burning in water'; gen. sing. III 63.134-5 *cu maīstye dai pyauca ṣā cu mīṣta utca cu mīstye uca pyauca ṣā cu bāysṣā sara havi* 'as to the cure for a great fire, that is a great water, as to the cure for a great water, that is strength in the arms (for swimming)'; acc. sing. v 215, 70.2 *khu hvā-cai ūtca ne byehī* (not *mye*) 'when Hvā-cai(?) does not get water', *ibid.* 5 *kamalajū ūtca parāñḍā* 'they sold water for individuals(?)'. With suffix Z 3.42 *ūtca puvāta vasuta* 'cool pure water'. Adjectives, *ūcaa-*, Sid. 19v1 *ūcā nimva* 'salt from water', BS *sāmudra-*, Tib. *mēhohi lan-čhva*; I 161, 76v4 *ucā namva*; III 37.30 *aṣṇā ttā tcrāukā 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'; *ūcīnaa-*, SuvO. 24r7 *ūcīnei ājāvāṣā*, BS *saliloraga-* 'water snake', JS 19v4 *ūtcaīnai garkhā pāsā* 'heavy load of water' with negative, II 85.27 *anūtcā mau* 'liquor without water'; III 80.30 *utcāla kauysā* 'water-jar'. Compounds, Sid. 132v4 *ucāñkatāṃ āstaṃna sattā hīya guṣṭā*, Tib. *čhu-na gnas-pahi srog-čhags ūa-la sogṣ-pahi ṣa* 'flesh of beings living in the water'; K 106.256 *utca-kanā ttara nai naiṣṣime* 'a drop of water does not quench thirst'. As second component, I 153, 63v5 *gūrūtca* 'juice of grapes', I 189, 111r1 *riysūtca* 'rice-water', Sid. 131r1 *ñetutcā* 'curds', Tib. *šo kha-čhu*, I 169, 85v4 *ñivūtca*, I 171, 87r4 *bārūtca* 'rain water', I 171, 87r3 *khavarutca* 'water of *khavara-*

(BS *bhārngī*, Tib. *ga-bra*), I 171, 8714 *tāmgarūtcana* 'ginger water'; II 10479 *haraysa-ūtcyāem* (-āem = -ai) 'with vast waters (*māhā-samūdrā*)'. Nine sorts of water are listed Sid. 19v4-20r2. From **apačā-* > **aučā-*, *ūtcā-* (not **udačū-* 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-snp'k 'border of the water', adj. "pynčh, M. Parth., M.Pers.T. 'b, Pašto *ōbā*, Yaγn. *op* (= *āp*), Parācī *āwā*, Sanglēcī *vēk*, Orm. *wōk*, *wak*, Šuynī second component *γōb-ōv* 'water containing silt'. IE Pok. 51-2 *āp*, O.Ind. *āp-*, acc. plur. *āpās*, O.Pruss. *ape* 'river'. Lit. *ūpē* 'water'.

ūtcī 'epithet of important men', gen. plur. *ūtcāmī*, IV 50a1 *śude salā vaśīrasamṅ(gā) haudyē ūtcāmī thau pajītti śau* 'Śude Salā Vaśīrasamṅā demands one (silk) cloth for the seven (*haudyē* gen. plur.) *ūtcā*-officials'; IV 50a1 *ustāki vī ūtcī thau 5 besunānām ūtcī 4 thau hedī* 'the *ūtcī*-official in Ustāki (monastery) gives five pieces of cloth, the *ūtcī*-official of Besanāna gives four pieces'. The place *Besanāna* may be the place III 82.8 *Bisanāna*. The form *ūtcēm* occurs before an empty space in V 187, 61a2 *[[na-bhadrā sudabhadrā udeṃdabhadrā ūtcēm*, possibly gen. plural; *ibid.* V 187, 62a1 *[[ūtcā ca hvaṇḍa* followed by proper names. A compound is *ūtcā-hāle*, V 187, 62a1 *ūtcā-hāle kālā* (at the end of phrase). The word *kālā* is a title in II 126.11 *hīnī hīvī kālā*, which is compared with *kāka-* 'protector'. If *-hāle* is traced to base *har-* 'to protect' it would be dyadic with *kālā*. Possibly also *ūtcā-* was near in meaning to *kālā*, *kālai* (here V 187, 62a1). A connexion with *ūy-* 'to survey' is possible. In IV 156 a source **uścya-* from *uska* 'up' was thought of, but seems too imprecise. The base *har-* was used in Zor.P. *zēn-hār* 'guard, watch'.

ūtcī 'fluid', III 92.241 *paysau pettā, jīye utcī narāme* 'the festering gall (BS *pitta-*) is diseased and fluid issues'. Printed *utci*, possibly adjective suffix *-īya-* to *utcā-*, hence 'watery stuff'. Connexion of a word *tcī* with *-tcī* of *hamatcī* is excluded by the contexts. From *utcā-*, note also III 80.30 *utcāla kauysā* 'water-pot'.

utvaḍara- 'surpassing, exceeding', abstract Sid. Srī *utvaḍare jsa*, BS *ādihyāt* 'from excess', Sid. Srī *śī utvaḍarvacā-ṅgarā bustā śte* (= V 317.38 *utvaḍarvatā*), BS *adhika-prakṛtikah smṛtaḥ*, Tib. *gan śas che-bahi ran-bzīn yin-par bśad-do*; II 103.47 *utvaḍaryai jsa*, II 128.52 *utvaḍira*, III 129.21 *ūtvadire jsa*; Bcd 45v2 *pirmāttami atvaḍirūve*, BS *amuttara-*; by loss of *-ra-* also. Bcd 57v1 *utvaḍirūve*, BS *atva*. See also *tvada-* without initial *u-*, *a-*, and *ttuware*. From *ati-bar-* 'to carry beyond', with *utvar-* from *ati-bar-*, *utvar-*, *ttuvar-*, *tvar-*, note also *ati-* > *ti-*, V 184, 1v5 *tirandā vyata* 'have crossed', and *ati-* > *i-* in *imāta-* 'invading', *iśimā* 'covering'. Hence **ati-baratara-*.

upalatāne 'in the cemetery', SuvO. 24v4 *cīyā naṣphūstā hāmāte upalatāne ggeiha śśūte*, BS *kṣiptaḥ śmaśāne yatha kṣāṣṭha-bhūtaḥ*, 'when it is cast out in the cemetery it lies a log of wood', later Z 2.47 *ulatāne*, Z 20.34 *ulagāne*. From **upala-kānā-* 'heap of stones', with Pašto *pal*, plur. *plūna*, Orm. *pal* 'mill-stone', Paśai *pal* 'stone for a bow', 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 kvāmdā* '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 14 *devas te krudhah*, Tib. *khyod-la lha bkyon-gyis* 'the god is angry with your son' (BS and Tib. omit 'son'); V 61, 16a3 *khu umā vāṣṭa yi hīstā* 'if someone comes towards you'; inst. plur. V 283, 3a4 *unyau tcerai* 'it is to be done by you'. See also adjectival *umājaa-*, *umāni*, and with *am-*, *im-*. Cognates s.v. *uhu*.

uma 'you', nom. plural replacing *uhu*, III 69.92 *sa tta hve uma ca vaṇa caistaka śfirau* 'he so said, You who are young now'; II 20, 12a4 *khu umi parau pūirau* 'when you hear the order'; III 69.103 *ama śūra śfirau haṃtsā* 'you are bold together'; II. 11a24 *ama pā hāysa tsāva* 'you then are to go away'; III 120.59 *cū ama pūirau* '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-sāmyau* 'O you, goodly ones, having good faces'.

umājaa- 'your', Z 23.102 *umājye ārru arete* 'fault of your envy', = Z 23.104; Z 23.104 *unājā vātcu arātā* 'afterwards your envy'; *amājā* II 91.112 *mihe ri āṇi amājā śirki viśūna nāma nināṇi yināṇi* 'we on our part will make disappear (*nināṇi* = *nānauta-*) your good (and) bad names'; II 109.5 *khu āṇi amājāṇi haḍāṇi hīya anvastā barāṇi* '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 haḍī* 'your envoys' (-*js-* for -*j-*). Formed from *uma-* by adjective suffix *-ājaa-*. See also *mājaa-* 'our'.

umāni 'your, of you, by you', II 71.2 *khu tta umāni śirkū śāte drūnai* 'if your health is good'; II 33, 3b9 *umāni ttā si dyāna* 'you must see'; II 22, 16a7 *ahū umāni kāṇa haṣḍi yude* 'for you (*ahū* = *uhu*) he made a report'; II 57a2 *āmūnā jsina* 'your(?) life' (for *umānā?*); II 45.65 *amāni ārrā śte* 'it is your fault'; II 110.3 *ttā ttā hve si mānāṇi padanṅji niśtā si imānāṇi u hve: hvu: ra haṃtsi nīyāṇi* 'he said so, that, It is not our practice to settle your men and the Uigurs together'; K 76.204 *kṣamūdū pyūṣṭā śṣamanyau umāni... nāme* 'would they please you to hear, śramaṇa ascetics, the names'. See *umā*, and *māni* 'our'.

ūm- 'to sleep', Z 11.29 *ūmandā śāni tte kīre biśśā 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 cāyaḍa hvaṇḍa stura ūmadā dyārau tsūka ttu mānāda satsāra bvaṇia* 'as in a magically created city the enchanted men (and) beasts they see sleeping and walking, so one must conceive *saṃsāra*-migration'; SuvP. 59v1 (prologue) *ttina sūhāna śirave jsa ūmye*, BS *suptaḥ svapnāntara-gataḥ*, 'asleep with pleasure (BS *sukha-*), with contentment'; K

69-226 *cu ni umye śī ji ni biysiṃdi* 'he who is not asleep, he does not wake up'; I 139, 46v5 *biṇa umya*, BS *viṣa-supta*-. From *ūma*- denominative **ava-humna*-, from base *hwap*- 'to sleep', see *hūs*-, *hūna*-. The form *ūmanda*- 'sleeping' seems to exclude the base *mai*:-*mi*- 'to close eyes', and in *ūmiśdā* 'he opens the eyes' the *-ū-* from *ava* (from *apa*?) is reversive, contrasting with *nāmāśdi* 'he winks', and *pūmya*- 'closed'. See also *ṛṣṭā* 'he sleeps' from **ava-hūs*-. For *ava*- note Av. *avanhabdamna*-.
ūmiśdā 'he opens the eyes', V 164, 113v4 |||*dukhāna ūmiśdā 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 *Āvalokiteśvara*-. 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. *us*-, *us*-, Sogd. *ʿs*- ('*atyw* 'exiled'), M.Pers.T. *ʿws*-, *ʿs*-, *ʿs*-, M.Parth.T. *ʿs*-, *ʿs*-, Zor.P. *us*-, *us*-; N.Pers. *as*-, *ās*-, *si*-, Oss. *ās*-, *is*-, *s*-, Waxī *as*-, *ās*-, *s*-, Yidya *as*-. O.Ind. *ud*-, *ut*-, O.Pers. *ud*-, *us*-. IE Pok. 1103-4 *ud*-.
uysāñā 'personal (?)', IV 7v7 *pramuhā hīya uysāñā hau* 'the president's personal (?) statement', taken as if adjective to *uysāñā* 'self'.
uysan- 'to breathe', JS 21v4 *na uysamdi thu vāṣṭa hirṣṭai vīra uysana be-tūḍa ka na tti satva mirāre* 'you did not breathe out at all poisoned breath that the beings might not die'. From *an*- 'to breathe', Av. *āntya*-, *parāntya*- 'breathing in and out' (uncertain *vyānaya*), O.Ind. *ānti*, Atharva-veda *ānti*, *ānta*-, *ānt*-, Tokhara B *anā-sk*-, 'to breathe', *onolme* 'being', IE Pok. 38-9 *an(ə)*-, Greek *ἀνεμος*, Lat. *animus*, Celt. O.Ir. *anāl*, Welsh *anadl*, Got. *us-anan*, *uzōn*, O.Norse *gn̄d*, gen. *andar* 'breath, soul'. See also *uysana*- 'breath', *uysāñā* 'self', *uysmora*- '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 *svāsa*-, 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-samñā*; III 28, 39a2-3 *uysāñā dyāma*, BS *ātma-dṛṣṭi*-; III 28, 39a1-2 *uysāñai vīra dyāma adyāma*, BS *ātma-dṛṣṭis*... *adrṣṭiḥ*; Sid. 3r1 *mahābhūta bujsā ūysānai ṣṭe*, BS *mahābhūta-guṇa-ātmakaḥ*, Tib. *hbyum-ba chen-pohi yon-tan-gyi ran-bṣin-čan-gyi mi* 'a man possessing the nature of the good qualities of the great elements'; JS 6v2 *uysāñā diṣṭai ttiṇa dāñā* 'you threw yourself into the fire'; II 48-120 *khu dāñā ttrā-māñā hamāte aysāñā paskyāṣṭā nā bāyām* 'if it becomes necessary to enter the fire, we shall not bring our selves back'; V 77, 145r1 *u tuṣau ye uysāñau vajiṣṭe*, Tib. *bdag kyan ston-par mthlon-pas-na* 'and one sees the self to be empty (= BS *śūnya*-.). From *uz-āñkā*- 'breathing thing', see *uysan*- 'to breathe', *uysana*- 'breath'.

uysāstā 'you spoke', JS 26r4 *uysāstā hvarrā khu ne pejsidā guṇā* 'you preached to them (-ā) sweetness as one puts *amṛta*-elixir into the ear'. From base *ad*- 'to speak', in *pātāy*-, *ṇātāy*- to Av. *ad*-, O.Ind. *āha*, *āttha*, IE Pok. 291.
uysāñe jsa 'in one moment(?)', N 50-24 *o vā siñe uysāñe jsa handarñā lovadāto birāta* 'or in one moment it is cast into another world'; parallel to K 60, 36v4 *tti hamye kṣāna uysāñā baysa dittā* 'then at the same moment the self sees the Buddha'. To *uysana*- 'breath'.
uysgana- 'vulture', = BS *gr̄dhra*-, Z 13-35 *uysgani*, changed from *uysguni*, K 28-179 *aysgana-rūvye*, = K 21-4 *aysgana-rūvyi*, K 37-117 *vari aysgini-rūvya śā rakṣājsi mūñye* 'there dwells one *rakṣasī* in vulture form', = BS *Divyāvadāna* 450-13 *vajrake pakṣi-rājena praveśaḥ* 'meeting with the king of birds on the Vajraka mountain'; JS 24v1 *pura pemṣti aysgaṃrraijsai pñeha* 'the vulture seized the young ones in sharp beak'. From *uz-gana*- 'rapax' of a bird of prey, N.Pers. *sayan*, Greek *λω ζόγυαος*, Turk *lw sagen*. For the meaning rapax, note O.Ind. *gr̄dhra*- to *gardh*- 'seize', Yidya *yereno* in the compound *kyāl-yereno* 'bald eagle', from **gr̄dnu*-, 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 ošandak* 'aid', from **abi-janda-ka*-. Possibly Sogd. VJ 906 *γνω* 'force'.
uysgin- 'redeem', see *uysgārnū*.
uysgārnū 'redeem' 2 sing. imperative, Z 5-51 *uysgārnū mā karyo* 'repay my labour'; II 14c3 *uysginānde*; II 13-10 *uysgināte*; II 66-6 *iysgināte*, 3 sing. *iysgēde*; 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. *ggāndā*, *ggārāta*-. IE Pok. 648 *k^wrei*-.
uysgun- 'uncover, open', participle *uysgusta*-, III 98-27-8 *khu ji carau pyistā pace haṃgustā na vā harūñe aysgustā ṣṭāṃ sam ttiñā beḍa hamye kṣāñā rrūñdā iñdā* '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 samttāñā uysgunindā kho ṣṣava byūṣṭā uysnori* 'so in the continuum (of life) they open up as the night lightens for a being'; Z 5-32 *uysgusta nā harbāṣṭā kākṣya 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*-, *pagyūna*-, *haṃgun*:-*haṃgusta*-. M.Parth. T. *ʿbgwnd*-, *ngwnd*-, *ngwst*-. Sogd. *ʿγωδ*, Man. *ʿγωṣtyh*, *nywstyh*, *nywōn*, Chr. *nywōntw*, *nywōn*, Man. *ptywōd*, Chr. *ptywst*-; N.Pers. *faryūl* 'wrapper, cloak' (**fragauda*-); Oss. D. *ayodā*, I. *ayud* 'cloak', D. *āzyundun*, *āzyunst*, I. *ayūndyn*, *ayūst* 'to cover', D. *azyunst*, I. *ayūst* 'covered; building, room'; Balōči *gud* 'cloth', Sangisari *gut* 'tent', Pašto *āyundəl*, *āyustəl*, Orm. *parjūn*-, *paryan*-, Munjī *āyud*-, *āyust* 'put on clothes', Parāči *āyūn*-, *āyust*-; Xūfi *niyūdm*, Šūyānī *nuyūdm* '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'.
uysgurṣṭi 'splits, scratches', Z 20-42 *samu kho ju brunjā*

- uysgurṣṭi banhyu vāte* 'as one splits off the bark of a tree'. See *uysgrute*.
- uysgrute** 'split', Z 5·7 *balysi hivi uysgrute tcārma* 'the Buddha split off his own skin'. See cognates s.v. *gruta*-.
uysdam- 'to blow out, refuse', causative 'to cool', K 46·42 *dākṣaṇya ūsyāmdai* 'he refused alms'; SuvP. 69r1 *uysdaimidā pvaṣkāna bhāyinaī jālāna*, BS *prahlādayan muni-nisākara-raṣmi-jālāḥ* 'they cool with cool network of rays'; Sid. 101r5 *uysdimāñā*, Tib. *bsgrans-pa* 'to be cooled', Sid. 152v3 *uysdemāñā*, Tib. *bsgrans-la*; Sid. 20r4 *uysdauda*, 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 *uysdāindū* 3 plural. From *uz* with *dai*-: *di*- 'to see', see *dai*-, *āy*-, *āya*-, *pūy*-, *vūy*-.
uysdiś- 'to throw', v 29, 47v3-4 *ce balśa śau spātau uysdiśtā balysūste kūśāneina aysmū(ṇa)/// ta anasu ne kaṣṭe* 'he who casts one blossom on a *stūpa*-monument with a mind seeking bodhi-knowledge... he does not become shareless', parallel to BS texts, see v1 230 s.v. *balsā*-. From *uz* with *diś*- 'to throw', with cognates, see also *ujadiśa*.
uysdiś- 'to teach', Sid. 2v4 *paḍā uysdiśāṇ* 'first we will expound', Tib. *bśad-par bya-ste*; SuvP. 70r4 *uysdiśi* 'I would teach', BS *deśeya*; SuvO. 5r2 *ttu sūtru uysdiśīmā* 'I teach this *sūtra*-text', BS *idaṃ sūtraṃ prakāṣiṣye* (the double *-ś-* excludes BS *deśaya*-); infinitive K 54, 13v1 *dā paṣṭi uysdiśā* 'he deigned to teach the *dharma*-doctrine'; 1 sing. with pronoun III 58·14 *uysdiśmūṃ* 'I teach them'; preterite K 2, 137v3 *uysdiśātamā* 'I have taught'; v 63·27 *ūysdiśāve himyi*; noun K 61, 40r2 *haṃbeca tteṃdi masū uysdiśe yūḍe* 'he made an exposition so much in size as a summary'; adj. triadic K 144, 1v1 *ūysdiśākā pīśai āṣṭi* 'teacher'; K 148, 54-5 *dā uysdiśākau pīśau kalyāṇamaittrau ja haḡūśa hamāve* 'may there be meeting with teachers (dyadic) of the *dharma*-doctrine, *kalyāṇamitras* (doctrinal advisers)'. In III 25, 27a4 *yvīśe*, read **uysdiśe*. From *uz* with *daisaya*-, causative to *dais*:-*diś*- 'to show'. But *diś*- 'to confess' is Prakrit *deś*-.
uysdaura 'beings' for *uysnora*, III 129·12 *baiśi sarvasatva uysdaura ysimaśadya baysi himāñide* '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 *tā kien* (K 980·2; 370·1) 'got firmness', and Tib. *spel-ba* 'combine', from base *dar*-, *drang*- to *drav*- '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-gūna*, BS *svaṛṇa-varṇa-vyavabhāsi-tāṅgaṃ* 'with limbs bright with golden colour'. From *uz* with *dau*:-*du*- 'to rub, polish', see cognates s.v. *doāñā*, BS *dhauta*-; IE Pok. 261.
uysdvy-, **uysdy-** 'to beat away', 2 sing. imperative III 6, 13r1 *ma ma uysdvyā* 'do not strike me out', K 137·893 *uysdvyāñciñā* 'rejecting', BS *pratiśedhana*-; K 8b1 *diṛa kīre uysduidā* 'they dispel bad *karma*-acts'; K 139·979 *beṭi naḡseme sānai uysdyūmā* 'I remove poison for him, his enemies I beat off', Tib. *dug gñil-bar bgyiḥo* (*gñil*-ba 'subdue'); K 8b2 (*u*)*uysdyū*. From *uz* with base *dau*:-*du*- 'to strike', see cognates s.v. *dyu*-. 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 tṛṅkhe āṣṣāñi māsṭā pharu* 'many high blue large peaks'; Z 22·145 *phajśai kāde 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 banhyu kālste*, BS G 37, 78a6-7 *kīdrśaḥ 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 breath' and second component *bara*- 'possessing', hence **uz-ana-bara*-, Tumšūq *usanvara*, like N.Pers. *jānvar* from **giyāna-bara*-, older **vi-āna*-, parallel to BS *prāna*-, *prāñin*- > *prānaa*-, *prāṇaka*- lws, Z 11·43 plural *prāñā*; Manj. 112 *kāṇaka pr(ā)na* 'one-eyed beasts' (so to read).
uysbāy- 'to draw out', JS 5v1 *saṃ kḥu praskandha bhaya thanja uysbāyā* 'as an athlete pulls out, draws out a tree'; III 89·166 *arrjā uysbāyi thanjē* '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. *-wṛira*-.
***uysbrījs-** 'to roast', see *aysbrījs*-, and *brijs*-.
uysmā 'earth, soil, clay', Sid. 104v4 *auysma*, BS *mṛttikā* 'clay'; III 86·91 *maḡśina vasva uysmā pahaṛāñā* 'clean clay to be soaked in honey', Manj. 20 *ca kala gaysa kīdā ū auysama* 'wood, reed, withy, clay'; Z 14·48 *saṃgga uysma phāna* 'stones, clay, mud'. Adjective K 67·170 *uysminai piṃṇḍai*, = K 70, 7v1 *auys(m)inīm piṃṇḍai* 'clay lump', = BS Divyāvadāna 467·15 *mṛttikā-piṇḍa*; II 108·189 *āmysminai piṃṇḍai*; and adjective with suffix *-austa*-, I 161, 76v2 *āysnāstāña bagalaña*, = I 181, 99r2; I 59, 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 lokō* (RV 3·37·11), glossed by '*vistṛṇa*-', from a verbal base *-uṇoti*, would be interesting, but remains unclear.
uysmalsta- 'rubbed down, groomed', of horses, Z 5·31 *asvī uysmalstu hataiṣṭāñdā* 'they brought him the groomed horse', Z 5·34 *aśśa nu uysmalsta huśūsta*, = Z 23·137 *aśśa ni uysmalsta huśūsta* 'their horses groomed, well-prepared', Z 24·405 *aśśa nā uysmalsta u aśśa-nyūrrāna nyūrda* 'their horses groomed and harnessed with horse-harness'; K 64, 80r3 *aśa kṣaṣṭa ysārā tta hūvathāva uysmestā* '60,000 horses so well-caparisoned, groomed'; K 35·78 *uysamesti bārā aśi haste mahaiṣṭa* 'groomed riding horses, elephants, buffaloes', = K 17·189, *uysamīsta bārā aśa*, = K 25·123-4 *uysamesta bārā aśa*. From *uz* with *marz*- 'to rub'. Participle *-alsta*- from older *-rśta*-. See *malys*-.
uysvāñātā 'tosses up', N 50·22-3 *ku sumīru garu nāste nānera tcabaljātā pārāñātā uysvāñātā* 'when he takes

Mount Sumeru, scatters it (dyadic) on his palm, tosses it up', parallel BS *grahetvā giri-varaṃ cakra-vādaṃ 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 duṣkaraṃ*. See *vāṇite, hvātu*.

ūra-, **ura-** 'belly', K 18-216 *ura vā pāṣṭauda*, = K 26-142 *ura vā pāṣṭauda*, = K 35-87 *rūva-m jsa pārṣṭa*, BS Divyāvādāna 447-30 *udaraṃ sphoṭayitvā* 'they split the belly'; Manj. 70 *dasta pā tti jśa ura* 'hands, feet likewise belly'; Z 2-24 *jala bulysa ūri nā pātā* 'the hair-mass long, their belly sunken in'; loc. sing. Z 22-127 *cu rro ūrañi stāma* 'what is strain in the belly'; and loc. sing. v 114, 63r4 *mera ūra nāttā* 'he sits in the mother's womb', BS *mātuḥ kuksau 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-garbhant*; I 145, 54r4 *na maista-ujāṃ maijṣyāṃ* 'not of pregnant women', BS *alpa-garbhanta*; and II 59-6 *ūra-bada* 'belt', from **udarabanda-*; and v 62-18 *ūranā(t)i (ka)śiryau* 'they would fail in pregnancy(?)', from *ūra-* 'belly' and *nāta-* 'taken'. From *udara-*, Av. *udara-*, Yidya *ilr *udarya-*; IE Pok. 1104 *udero-*, O.Ind. *udāra-*, *anūdara-*; Greek *ὄδερρος*, Lat. *uterus*.

ūrāva -?, IV 4523 *mūtcacaji mās(t)a bisa ūrāva haṃṭsa* 'the lords(?) in the month Mūtcacaji, together', plural, possibly a title, from older *ahura-* 'lord' see *urmaysde*.

-urga- 'very' in colour names, see *ṣtyaurga-*, *haryāsaurga-*, *ysīdaurga-*, *ysīcaurga-*.

urmaysde 'sun', Z 2-84 *samu kho sarbandā urmaysde* 'like the rising sun', Manj. 241 *urmaysdī bovāmavija*, = Z 5-82 *urmaysde bovāmātino* 'sun of knowledge'; III 25, 28a1 *saye urmaysdām* 'the sun having arisen', Manj. 155 *urmaysda saye kāla* 'at sunrise'; plural v 314, 322 *urmaysdāne graha nakṣatra* 'suns, planets, lunar mansions'. Adjective with suffix *-āna-*, I 252, 1r2 (u) *urmaysdānānu bhāyānu* 'of the solar rays', BS *sūrya-kiraṇa-*. From *ahura-* and *mazdāh*, Av. *ahurō mazdā*, O.Pers. *a(h)juramazdā*, Akkad.-Pers. *a-ḥu-ra-ma-az-da-*, Zor.Pahl. *'whrmzd*, N.Pers. *Hurmizd*; in the meaning 'sun' Chorasmian *rēmazd* (Arabic script), Iškāšmī *rēmuz*, Sanglēcī *ōrmōzd*. The divine name is in Armenian *Aramazd*, Georgian *Armas-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-*.

urvārinai 'of diamond or crystal', JS 19v1 *tta khu viśīrā paṃna urvārinai garā burṣḍā* 'just as before the thunderbolt the crystal mountain bursts', from *var-*: *ur-* in *varata-* 'stone', see *ūdāra-*, *ira-*.

ula- 'up', Z 22-144 *haudyau ulā ṣṭāniye skaute aṅgyau jsa śśando* '(the elephant) standing up touches the ground with seven limbs'; Z 23-44 (39 *pratātibau* . . .) *āṇi vā tcero ula ṣṭāni* '(is the statue) to be made seated or standing?'. From **ṛdua-*, Av. *ṛdwa-*, 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. *ūrx*, *ūrdx* 'finger-tip', Av. *ṛzū-*, to O.Ind. *ṛjū-*. Av. *ṛzū-* 'straight', or from *urd-* as *urs* 'stallion'. IE

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

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. *rna-mo mgrin žes-bya-ste*; IV 18-2 *ulā gintrau* 'do you buy a camel'; compound IV 24-2 *ula-bārai*; adjective *ulinaa-*, III 89-158 *ūliṇā tcārā* 'camel's fat', III 87-123 *ūliṇye*; Sid. 20v2 *ulīṇā ṣvīdā* 'camel's milk', BS *auṣṭraṃ*, Tib. *rna-mohi ho-ma*; Sid. 151r4 *ūliṇe āste* 'camel's bone', Tib. *rna-mohi rus-pa*. Also II 43-40 *śau aulā*. The base will be Iranian *uṣṭra-*, Av. *uṣṭra-uṣṭrā-* *uṣṭrī-*, O.Pers. *uṣa-*, acc. sing. *uṣa-bārim* 'camel-riding', Zor.P. *uṣṭr*, *uṣṭrastān*, N.Pers. *uṣṭur*, *ṣutur*, Armen. *ṣṭr-*, *iṣṭr-* and *oult*; Pašto *ūṣ* (**uṣṭra-*); Sogd. *'γwṣṭr-*. Hence dialectal Saka *ūla-*, *ula-* from **uṣṭla-*, with *-l-* from *-θr-* as in Zor.P. *baxl* 'Bactra', O.Pers. *baxtriš*, 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 *uṣa-*, fem. *uṣi* (misread 35 *uḍ'a*), Central Indian Prakrit *uṣṭa-*, RV *uṣṭra-* 'buffalo', Māhābhārata 'camel'.

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

ūvi 'intelligence', see *uī*.

ūvā 'to be spoken', in form infinitive *-tayai*, v 67-8 *tta ṣṇa tta dādāna ūvā* 'so to be spoken secondly, so thirdly', = BS *dvir api trir api vaktavyaṃ*; II 102-13-4 *khū ta paḍāna hvāṃdū tta ṣṇa 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 paṣṭe tta ṣṇana 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 paṣṭāṃda paṣṭe tta ṣṇa tta daidana uve*. The archaic *uve* 'to be spoken' is in a ritual phrase. Parallels in Tumšūq *vitana dritana hvānāmai* (BSOAS 13, 1950, 651, lines 5; 19). A different phrase is in K 156-3-4 *ūrāva tsām, ṣṇ 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. *vakti*, *uktā-*, Greek *ἔτος* 'word', Lat. *uox*, *uocō*, Tokhara B *wek*, A *wak* 'voice'. See *wak-* s.v. *nvāya-* 'song'.

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

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

uṣṭā bāvā 'bog-weed', see *auṣṭe*.

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

uśmāna 'similarity', BS *upamām apy upaṇiṣadam apy* 'likeness and comparison', III 26-1-3 *puṇinai haṃbīsai brrūbi sataṇi nasā ysāraṇi nasā kūla nasā haṃkhīysā masā uśmāna masi na ni kaṣṭe*, BS *asau paurokahi puṇya-skandhaḥ śatatamim api kalāṇi nopaiti sahasratamim api śata-sahasratamim api koṭitamim api* . . . *gaṇanām apy upamām apy upaṇiṣadam api yāvād 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 27-372-3 *puññai haṃbāsā hāmā, sataṃ nasā ysāraṃ nasā uśmāna masi hā ni kaṣṭā*. From **uz-mayānā-* from *mai-:mi-* 'to measure', similar to BS *upamā-* and *upanīśad-*. IE Pok. 703 *mā-*; *mā-*, O.Ind. *māti*, *mimāti*, *mitā-*, Av. *mai-:mita-*, *mīta-*, *māta-*, Greek μέτρον, μέτρος, Lat. *mētor*, Got. *mēl* 'time', Lit. *mētas* 'year'. See *mārā-* 'measure', *ṣṣava-mārā-* 'period of the night'.

uṣṭānā 'faculty', see *uṣṭana-*.

uṣṭana- 'faculty, state', v 68-16 (s) *au-nauhūna aysmūna bāsā uṣṭānā satva* ||| 'with concentrated mind all faculties'; III 134, b5 u tta biṣu uṣṭānā abātandā 'and so altogether undistracted in faculty' (*abātanda-*, BS *apramāda-*); III 131-10 *paṣṣūṃ vā uṣṭaṃ hūmya* 'our faculty became strong'; as second component, SuvO. 562 *sīruṣṭanvāi padaṃdu yañimā* 'I will make him happy (-vāi = -o yi)'; Z 5-13 *sīruṣṭana-*; 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 haysguṣṭānu ne yande* 'where it does not cause distress'; v 116, 65r5 *haysguṣṭanavīya u biṣṣūnyau vyārulasta hāmāre* 'they are troubled and distracted by all sorts of things', BS *āyāsa-sata-vyākula-*. Tumšūq (ed. S. Konow) 5-7 *deruṣṭāni* 'trouble'. From base *vaz-:uz-* 'be strong', O.Pers. *vazarka-*, Sogd. *vz'rktt*, *vz'rktt* plur., Zor.P. *vazurg*, Pāzand *guzurg*, N.Pers. *buzurg*, *vuzurg* 'great', Armen. lw *vzrouk*, with suffix *-tana-*, as in Tumšūq *pištane* 'to report' (= Khotan Saka *haṣṭa-*), O.Pers. *-tanaīy*, later *-tan*, *-dan* infinitive suffix, and Parāci *wārun* 'flour' from **ārtana-* or **upārtana-*. To this Av. *uṣṭana-*, *uṣṭāna-*, Zor.P. *uṣṭān* (glossed by *jan* '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 ātāsā ṣṭānai dīvata* 'the devatā-deity standing above in the sky (BS *ākāśa-*)'; K 90-750 *śā kanaka ūska uṣṭhañjā* 'he draws up one drop'; III 70-107 *aska jśā rruṣṭā* 'he goes up to the rulership'; v 191, 223, 2v1 *uskā*; III 88-152 *ūskā*; II 98-153 *auskā pada*, = II 95-70 *auska-vaṃdā* 'upper path'. See *uskāta*, *uskālsto*, *uskāṣkama-*. 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-n's'r', 'sk't'r', 'sk'tryk', 'sk'tm', 'sk'tmčyk' (not in Yaṣnābī); Pašto (*h*) *ask*, *uḥat* (**usča-šta*), Waxī *uč*, *wuč*, first component *iska-kut* 'roof' (**uska-kata-*), Yidya *iš-čy* 'roof', *sko*, *sko* 'on', *sār-skū* 'upwards'; Yazg. *wask* 'high, aloft', *waskay* 'height'. IE Pok. 1103-4 *ud-*, *uds-*, O.Ind. *uccā* 'upper', *uttara-*, *uttamā-*, Av. *ustama-*. See also *uys-*, *us-* 'up, out'.

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

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

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

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

uskālsto 'upwards', SuvO. 24r6 *uskālsto tsimḍā*, BS *ūrdhva-gāmin-*, 'going up'; v 71, 38v4 *uskyālsto diśā jsa*, BS G 37, 224 *ūrdhwayām diśi* 'in the zenith'; v 77, 145v3 *uskyāstu*, ibid. 145v4 *uskālstuo* later *ūskāṣṭa*, *ūskāṣṭā*, v 64-44 *ūskāṣṭa haṃgrrihāna* 'to be lifted up', ibid. 41 *ūskyāṣṭā haṃtca grrihāna*; III 22, 12a2-3 *ravyi pata nihujsādā nyūvijsa nāṣṭa uskyāṣṭā*, BS *dakṣiṇa-pāścima-uttarāsv adha-ūrdhvaṃ*, 'south, west, north, nadir, zenith'. *uskāṣkama-* v 113, 35v5 *uskāṣkamā haṃdriyā*, BS *samun-nata-* 'raised aloft', see *uska*, and *haṣkama-*.

ūskāṣkamai, II 108-184 *śau-krrāmśā ūskāṣkamai jśāṃ va damarāṣa padī(mi)ryāṃ* '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 *haṃgṅūjsa-* 'meeting' ('move together', not 'shrink, fear'), verbal *haṃgūj-*, with M.Pers.T. *ngwē-* 'bend down', participle *ngwēcyd*, 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 āyidetu nājsaṣḍe, naṣkhamtā jamphāte uskūṣḍā apracā* 'if the bodhisattva shows sport, mocks, chatters, leers without cause', BS *bodhisattvaḥ...uccais saṃcagghati saṃkriḍate saṃkilikilāyate auddhatyaṃ dravaṃ prāvīṣkaroti*; BS *auddhatya-* 'frivolity', especially glossed by Tib. *mig-zur* 'sidelong glance' (= BS *kaṭākṣa-*). From *kauṣ-* 'to observe' (with *-ṣḍ-* from *-ṣat-*) to Z 22-249 *kuṣḍe* 'he observes', Sogd. *tkwṣ-*, 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 paṣsamā tcerā uskoṣāna*, BS *nānā-rasa-sārās ca niḥṣepta-vyāḥ* (variant with *vi-kṣep-*), parallel ibid. 54r2 *nānā-vicitryau raysyau varata vāḥṣvā 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 *kawvāle*, as base *keu-k-* beside *keu-bh-* in O.Ind. *śok-* and *śobh-* 'shine'. See also *kūstai* 'you scooped, baled' from (s) *keu-ḥ-*.

uskhajsa- 'rise', BS *abhyudaya-*, v 67, 2513 (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 *vyasanābhuyudaya-gāme*, Tib. *sdug-bsnal-bar gyur-tam*, *mthos-par gyur-na*; II 103-52 *jsiṇa paba ūskhājsāmai* 'exaltation of life's course' K 156-7-17-20 *jsiṇa paba askhājsāme bāja parya haiṣṭe*, III 64-21 *jsiṇa paba askhājsāme bāja haiṣṭāṃ* 'we present the gift of exaltation of life's continuum (*pabana-*); II 2-19-20 *pūṣṭida sājīdā askhājsa bāyīda śāṣa* 'they read, they learn, they exalt

the *sāsana*-teaching'; II 123.4091, 6 *askhīysye apvenye bādā* 'fortunate fear-free time'; II 85.11 *askhīysāme vī jsāve* 'he goes to fortune'; causative Sid. 133r5 *tta tta khendī uskyāṣṭa eskhejāṇā* 'so like that, it must be prepared', Tib. *sna-ma bzin-du bskyed-de*; see also V 112, 34v4 *naṣkhajāmata*, BS *parihāra-* 'freeing'. From (s)k(h)ak- or (s)k(h)ag- 'to rise', possibly to IE Pok. 922-3 (s)kek-, skeg- 'to jump', O.Slav. *skakati*, 'to leap', O.Norse *skaga* 'arise'; with O.Ind. *khacati* 'to project, produce' or O.Ind. *khajati* 'to stir'.

uskhays- 'rise', v 244, 3a2 *byehā byehā jsīna uskhaysde* 'life increases in fortune', BS *āyur vardhayīsyati*; = K 94.112 *jsīna byeha byeha uskhīysde*. If it is not for **uskhīysde*, the base is *xaz-* (or *xag-*, with -jat- > -zd-, see *uskhajs-*) to N.Pers. *xazīdan*. See also *uskhīys-*.

uskhasta- 'originating, issued from (ablat.), equipped with (inst.)', II 53.1-2 *ttye viṣera hīye gūtemra jsa uskhasta* 'arisen from the family of the Vajra-family', = K 151.1-2 *ttye viṣer(i) hīye gūtterāni hamye (uskhasta- = hamya-)*; K 38.141-2 *adrryāṃ jsī ukhsastā* (read *uskhastā*), = K 30.207 *aidrrau jsa aṇaṣṭa* 'possessed of the faculties'; K 49.3.4 '(treasures) *padmi-rāysāṃ jsa uskhasta* filled with rubies (BA *padmarāja-*)'; K 152.13-4 *uskhastā pīsāre ranyā udā* 'a crown covered with jewels is produced'. From *khah-*: *khasta-*, see *khaitā*, *khasta-*.

uskhīys- 'rise', K 94.112 *jsīna byeha byeha uskhīysde* 'life increases in abundance', see *uskhays-*. If the base is *xaz-*, it connects with Av. *haēz-* (only Vid. 21.4 *pāiri. haēzan- uha*), see *pahīya-*, *vahīys-*, *bihīys-*; assuming that *hais-* had become **khais-* before compounding with preverb *us-* (note *usbru-* with *us-* to *bru-* < *frū-*).

***uskhauk-** 'rise', see Sid. 138r4 *askhaukara*, BS *utsedha-*, Tib. *skrav-no-čog* 'protuberance'; *askhaukariyāvai*, BS *utsanna-*, Tib. *rlo-ba*, with Lit. *kaukarā* 'hill'.

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

ustama- 'last, future, utmost', v 75, 43v2 *u ustamu ṣā uys-norā ākṣāba nātā* 'and at last that person felt regret', BS G 37, 33a7 *atha sa satvaḥ paścād vipratīṣāri bhūtaḥ*, Tib. *sems-čan de phyis lgyod-čho*, variant v 337, 36v1 *ustamā*; Sid. 3r3 *ustama hirāṇai*, Tib. *tha-ma* 'last'; Sid. 1 bis r5 *ustimye kālā*, SuvO. 55v2 *vaysāna u ustamye bādā* 'now and in the future', BS *etarhi cānagate dhvani*: K 36.104 *ustami thākye* 'to the utmost power'; K 96.166 *ustami hamadā byehi usakhīysde*, = v 245, 8a1 *paskyāṣṭā u(s)khaysde* '(life) prospers again'; with pronoun K 61, 41r3 *ustamū jsa* for *ustamā* with *ū jsa*; K 28.177 *ustama jsīda* 'at last she kills them', = K 20.1 *astama jsīda*, = K 37.120 *ustama-ṃ jsīndi*; K 68.202 *ustam*; v 65.6 *ustam vī* 'at last'; III 60.37 *ustam stye*, ibid. 33 *ustam bādā* 'last time'; JS 14v3 *ustam*, ibid. 3v1 *āstam vī*, ibid. 5r1 *āstam vīra*; K 74.53 *klū na hami usta namā krañīna* 'so that there arise not at last regret on the score of kindness (BS *kṛtajñātā-*)', with loss of -mā in latest texts. See also *astam*. Adjectives, v 107, 30r1 *ustamāṃjsī bādā* 'future', BS *anāgata-*; III 60.36 *ustimāṃjsī bādā*; SuvO. 54r4 *hatādarāṃjsya vays-ñāṃjsya ustamāṃjsya*, BS *atīta-anāgata-pratyutpanna-*, 'earlier, present, future', BS 'past, future, present'; v 107, 29r7 *padāṃjsyānu hālysdamjyānu ustamāṃjsyānu gyastānu balysānu*, BS (as before); v 245, 9a1 *audā usta-*

māṃjsye tcaḥi bure 'up to the utmost boundary', BS *kadācit*, =(with errors) K 96.171 *nāda ustahajsyē tceca bure* (*nā* for *au*, *ha* for *mā*); adjective *-auysya-*, Bed 56r4 *kāla-krre ustamausyē tsūme biḍa* 'at time of death, at the time of last passing'; III 26, 30b3-4 *cu vā tti idā ustamājsī bādā ustamausyē paṃcāśai*, BS *yac ca paścime kāle paścime samaye paścimāyāṃ paṃcāśatyāṃ* (variant *paṃcāśatyāṃ*) 'those who exist at the last time, at the last 500 period'; III 29, 43b1 *ustamājsyē ṣkaujā*, = Manj. 275 *ustamājsyē ṣkauje* 'last *samskāras* (acts)'; M.Parth.T. 'stym' 'at last', 'stwmyn' 'last'. See cognates s.v. *uys-*, and *uska-*.

ustamātu, *ustamāta* 'finally = even', III 27, 36b4 *ustamāta śau tcura-patī gāhā pīri sājīyā dījsāti*, BS *antaśas catuṣ-padikām api gūthāṃ udgrhya*; III 28, 40b4 *ustamāta tcahaura-patī śau gāhā nāsāti o sājī*, BS *antaśas catuṣ-padikām api gūthāṃ udgrhya*; III 26, 31a1 *u śau śalo ustamāta pūjā pajsam yanī* 'and he performs even one śloka-verse in worship'; L 99.17 *ustamāta śśau mase akṣarā*. Similar SuvO. 5v7 *amḍumaśu*, BS *antaśah* (from BS *antimaśah*), K 1, 135v1 *śau patā tcaramu* 'even one *pada*-verse', Tib. *chig gčig kyaw*, L 93.1 *ustamāta ṣṣai herra pyūṣḍā* 'he hears even once', dyadic. Tumšūq Saka *ustamato*, *ustamatau*, see BSOAS 13, 1950, 669. Dyadic III 132, 05a4 *ustamātu tcaramu*. From *ustama-* 'last'. See *uys-*, *uska-*.

ustar- 'scrape, wipe away', Z 24.385 *tā ttuto balysānu ustarāndā nātūkyo* 'they wipe out this instruction of the Buddhas'; III 25, 24a2-3 *āṣki cira yuḍe āṣka mī ustadi* 'he made visible tears, he wiped away the tears', BS *āsrūṇi prāmuncat*, so 'srūṇi *pramjya*; Sid. 148v5 *ṣīyī kanāṃ āstaṇna priharaṃ māñamḍū istīdū jīmḍā* 'the white drops and the rest he wipes away as with a tool; it vanishes', Tib. *lin-tog-la sogs-pa grīs bāogs-pa bzin-du med-par byedo*. From *us* with *tar-* 'to rub', see above *attarvce*; Zor.P. *ustartan* 'to shave', *ustarak* 'razor', Pāzand *hustar* (SGV 13.38), N.Pers. *usturdan*, *siturdan*, *suturdan* 'to shave, erase, scrape', *usturah* 'razor'; Sogd. *ptr-* 'wipe', '*ptr-* scald off (hair)', Chr. *frirwmy* 'healing', *dsprfrjy* 'cloth', Man. *ptyrk* 'lancet (?)'; Syriac *ṣirk-* 'scalpel'; M.Parth. T. *wystr-* 'keep clean'; Parācī *astar-* 'rub, wipe away', Yidya *istōr-*, *istār-*, Sanglečī *astar-*, Šuynī *sedar-*, *zidār-*: *zidūd* 'to sweep', IE Pok. 1071-4 *ter-* 'rub', Greek *τεῖρω* 'rub', Lat. *tero*, *trītum*, Lit. *trīti*, *ltri* 'examine', O.Slav. *trōq*, *trēti* 'rub'. See *hamtrān-*.

ustā 'twig', III 34.7-8 *ustā karāsa paīskya u spēleka khīysara spyakye* 'twig, creeper, spike, and bud (BS *sphoṭaka-*), filament (BS *kesara-*), blossoms', = III 46.15 *ustā karāsa paīskya u spēlaka khīysimru spyakye*, and III 40.9 *ustāṃ kārāśā spyakyai* (for *paīskya*) *spulakā khī(ya)ṣrā spyakyai*. From the context, *ustā* 'twig', to N.Pers. *istāx*, *istāk*, *sitāk* 'branch', hence **us-tāka-* to Zor.P. *tāk* 'branch' (used as gloss for Av. *fravāxš* (*pouru. fravāxš, pur-tāk*) and Av. *qsu-* 'stalk' (*naṃy-qsu-*, *narm-tāk* 'with soft stalk', see *nauna-*); N.Pers. *tāk* 'ten-dril 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. *tivrad-* 'sharp' (?). See also Zor.P. *tāyak*, *tāk*, N.Pers. *tāy* 'piece' (C. Bartholomae, *Zum sasanidischen Recht* 5, 27 note 1).

ūstānā 'erect (?)', v 64.42 *anāri padīmi balaudī ūstānā arūnai*

- 'I will make him free of wrongful acts (*an-ārra-*), strong (BS *balavant-*), erect(?), without broken limbs'. From *us* with *tāna-* 'stretched' to base *tan-*, see s.v. *ttamga-*.
- ustairštai**, 2 sing. preterite 'you tore', JS 24v2-3 *ustairštai aṅgām bedā jṣṇakye chale* 'you tore the thin skin upon the limbs'; JS 36r3 *ustairštai chala guṣṭe agyām beda* 'you tore skin (and) flesh upon the limbs'. See also *hattarṣṭa* Manj. 240 = Z 5·81 *haṣṭā* 'bursts'. From *us* with base *tarz-*. N.Pers. *iftālidan* 'to split'. Beside the base *tard-*, Śuynī *tard-*: *tuṣṭ* 'to fight', *zidarδ-*: *ziduṣṭ* intr. 'to split', Rōṣānī *tard-*: *tuṣṭ* 'to fight', *zidarδ-* intr. 'to split', *tadarδ-*: *taduṣṭ* 'to tear off', Waxī *peterδ-* 'spring from one split seed', Yīdya *patiṣc-*, *patiṣcē* 'broke, was torn' (**patitryda-*, **patitrysta-*), Parācī *tār-*. IE Pok. 1062 *telegh-* 'beat, crush', O.Ind. *tr̥nedhi*, *tr̥nhanti*, *tr̥hā-*, *tatarha* 'to crush'; IE Pok. 1076 *ter-d-* 'to split, bore' from *ter-*, O.Ind. *tr̥ṇḍī*, *tr̥ṇḍ-*, *taṭṛdānd-*.
- ustauda-** 'burnt out', SuvO. 5v1 *ustauda bārūñamce śśāḍye bāta* 'having burnt brilliant roots of goodness', BS *uttapta-kusāla-mūlāḥ* (with variant *upta-* 'sown'); Z 22·294 *śā nā kusāla-mūlyo ustode* 'he has heated their roots of goodness'. From *us* and *tap-*, *taṣṭa-* 'to heat', see base *ttav-*.
- usthañj-** 'draw out', SuvO. 53r6 (and 53v2) *nāma usthañjāñā*, BS *nāmadheyam uccārayitavyaṃ* 'the names to be pronounced', Sid. 152r4 *gvehaiṣkye jsa asthañjāñā*, Tib. *thur-ma-la bsgo-ṣin*, 'to be lifted with a spoon'; Sid. 151v3 *esthajāñā*, Tib. *bsgres-te* 'prepare'; Sid. 147v2 *pīcīyi jsa isthañjāñā*, Tib. *thur-mas blaṅs-la*; v 75, 43v1 *samāhānāna usthañjā*, BS G 37, 33a6 *samādher uccālayet*; participle *usthīya-*, II 108·189 *śau āmṣmīnai painḍai ūsthyai* 'he raised one lump of clay'; v 62, 24b14 *ttu pūstye śau drre salā ṣikā esthīya* 'he drew out that in the covering (box?)', a child of one to three years'; K 38·134 *asthīyāṃdi utci kūṣḍi vīrāṣṭā byūtte* 'they drew water to convey towards the palace'; K 46·28 *ttye haḍāñjī khāysā isthīyāṃdā* 'they took the day's food'; K 29·195-6 *usth(i)yaḍa phara kūṣḍā vīrāṣṭā byauttai* 'they lifted the jars to convey water to the palace'; K 46·27 *cīvara ū laṣṭa pāttarā asthīye* 'and he took up the robe and staff (and) bowl'; III 71·70 *usthīyāṃda hīna bīysāmja* 'they raised a terrible troop'; III 66·33 *paraśā ūsthīye* 'he lifted the axe (BS *paraśu-*)'; inchoative *asthīs-*, v 327, a4 *nāma asthīsī* 'the name they will pronounce'. From *us* with *ṭang-* 'to draw', see cognates s.v. *thañj-*.
- uspaṣḍ-** 'produce, create', K 59, 31v1 *ṣā kūra kūma uspaṣḍe* 'it creates false thought'; K 56, 21v3 *harbīṣū āñ jaḍi uspaṣḍi* 'ignorance creates all of them (desires)'; Sid. 20v5 *kūṣṭā āchāi aspaṣḍe* 'it causes the *kūṣṭha*-disease', Tib. *mje-nad-kyi rgyur hgyur-ro* ('becomes the cause of'); Sid. 11v2 *nī paṣṣā dai aspaṣṭāka (-ṣṭ- for -ṣḍ-)* 'not greatly producing fire', Tib. *la-čan meli drod che-bar yan mi byed*; Sid. 2r5 *dahoṣṭe aspaṣḍākā piṣkalā* 'the chapter of producing virility', Tib. *ro-ča-bahi rgyud-kyi lehu dan*; K 69·224 *uspaṣḍāki*; K 68·214 *uspaṣḍāki va niṣṭā* 'originator of it (the thought) does not exist'. From *us* with *paṣḍ-* causative to *paysd-*, see *tvaṣḍ-*, *naṣpaṣḍ-* and *paysdyi*. Av. *paṣḍaya-* 'drive away', M.Parth.T. *paṣd-* 'to chase', *paṣd* 'expulsion', *n'y-paṣd* 'flautist', Oss. I. *fāzdäg* 'smoke', Sogd. *paṣt-*, Yavn. *paṣd*, *paṣt*, *paṣt*, *paṣt*; *paṣd kun-* 'to burn up'. Base *had-*: *ṣd-* 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. *paṣruma-* 'roofed'.
- uspurra-** 'full, completed', v 113, 35r6 *rrōyāna ttāsāna* (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 *śravete jsa uspurre hā(mā)re*, BS *saumanasyena samanvāgatā bhaviṣyanti* 'they become full of contentment'; v 334, 32v5 *kye ttū saṃghāṭu dātu uspurru biṣṭu pyūṣṭu yindā*, BS G 37, 29b4-5 *yaṣ cemaṃ saṃghāṭaṃ sūtraṃ dharmaparyāyaṃ sakala-samāptaṃ vistareṇa śroṣyati*, Tib. *mthah dag ḥhub-par thos-par hgyur-ba*; Sid. 1v2 *imḍryau jsa uspurra*, SuvP. 74r3 *uspurā imḍryau*, BS *sarvendriya-*, K 65, 82v2-3 *idrrau jsa sa baīsa burā uspaura ime*, Manj. 416 *aidrryā jsa uspurrai*, Manj. 111 *usp(u)rra edrra jsa añaṣṭa* 'complete with full faculties'; v 376·198 *ūspurā dāse*, v 367·151 *asapāra dhāse*, K 143·1058-9 fem. *uspurra dāṣyā*, K 151·43-4 *ūspāmra dāṣā* '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', *haṃbar-* 'to fill', Av. *parəna-* 'full', *aspəranō* 'completeness' (*as-* < *us-*), Zor.P. *uspurrīk*, M.Pers.T. *spwr*, M.Parth.T. *spwryg*, Armen. lw *spaṣ-spuṣ*, IE Pok. 798-801 *pel-*, *plē-*.
- uspurāmna virā** 'in fullness', (*nā*, not *u*) Sid. 104r2, Tib. *mthar-gyis* ('gradually'). See text s.v. *hays-*. Suffix *-āmna*, older *-āna-* to *uspurra-*.
- uspūsta-** 'raised up', v 70, 8v2 *tta uspūstā rro sarovaṣūra ṣā 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 āṣḍ(ṣṭa) haṃ bāḍi 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-*.
- usphir-**, later *asphir-*, 'burst out, pervade', K 27, 146-7 *hūjine tcā padīmauñā usphiradai ṣāñā vara ysanāhāna* 'a pool of blood must be made, it must be made splashing up, there one must bathe', = K 19·223 *usphiradai ṣyauñā vara ysināhauñā*, = K 235·91 *usphiraṃdai* (so read) *ṣāñā*, *varī ysināhāñā*; Sid. 153r5 *tta ttai hala khauṣḍāñq khu hā haṃdaṃna trāme u khveṃ vā asphirīye boñā se ṣerai yude* 'so it must be thoroughly shaken so that it reaches the inside and when it pours out one must know that it has made it well' (for *haṃdāna*, *nāme*), Tib. *nan-du ḥhub-par bsgul-ṣin phyir pho-na* (*pho-ba* 'pour out') *rnahi nad sel-to*, hence *asphir-* for Tib. *pho-na* 'pouring out'; JS 8v3 *maitrīnai nena asphiraṃdai yāṃdā* 'always overflowing with the elixir (BS *amṛta-*) of kindness'; III 38·42 *jastūñi khaṣā va isphiraciña kāysaiña* 'celestial drink splashing in the fountain'; III 46·19 *uskq asphirāca jakvā sphālyagūna*, III 34·10-1 *uska asphirāca jakvā sphālyagūna* 'splashing up in fountains crystal-coloured'. From *sphar-*;

see also *vaṣperī*, and *ṣperīdū*, also *pruha*. Parallel BS *maṭṭyā 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 mähāsamūdrā myāna ūsphīsadaī ityai vū au naravaunḍū āspara vira pārīphūda* 'they establish (this world) upon the road to Nirvāna, being exalted in the midst of the great ocean of migration' (see translation AM, n.s., 11, 1965, 104); compound with *-kara-* 'making', V 123, 19v4 (nā) *usphīsaroṇā karā astā* 'there is no pride at all', BS (Sukhāvati-vyūha 7, verse 3) *tenonnamanā na cāsti*, with BS *unnamanā* 'pride'; II 104-69-70 *ūsphīsaryāṃ bvaīyau jsa pyaṣṭi vajrāyasa* 'the diamond-seat (BS *vajrāsana-*) decorated with up-rising rays'; II 104-77-80 *ūsphīsaraḍa-ūtcyai drraiṣṭīyīnyāṃ daga-rakṣasyāṃ jsa panūdai... mähāsamūdrā myāna* 'in the midst of the great ocean with splashing waters noisy with the water-demons (BS *udaka-rākṣasa-*) of heresies (BS *drṣṭi-*)'. From *us* with *phis-* to base *bag-* 'go fast', hence from **bhag-sk-*. **phayś-*, *phis-*. IE Pok. 116 *bheg-* 'move fast, run', Greek φέβομαι, φόβος 'fear', Lit. *bėgu*, *bėgti* 'run', Slav. Russ. *bėgú*, *bėždti*. 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 yīndā bajevātā hasamīṭhātā harṣḍā usbā ttu kṣīru*, BS *naitat kāryaṃ kariṣyati, vilopayati svaṃ rāṣṭraṃ* 'he will not perform his work, he destroys his own kingdom'. From **usbāti*, with loss of *-ti* as in *jūtā*, *jū* 'he lives', and *kā* 'it sounds'. The *us-*, not *uys-* before *b-* is also in *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. *plyati* 'to abuse', *pāpā-* 'evil', Greek πῖμα 'ruin', Got. *faiān* '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 pīsānu abyāṃga-usbruteṃāte haysnānā prahauṇā haurna*, BS *gurūṇām eva cāngodvartana-smātrāchādanāni dattvā* 'and to the very teachers having given anointing, massage, washing, clothing'. From *us* with *frauš-*: *fruš-* 'to press' to IE Pok. 301-2 *pel-* 'move by thrusting or beating'. Three bases Iran. *frauš-* exist, so in **frōšaka-*, N.Pers. *farōšak* 'sweetmeat', Armen. lw *hroušak*, *xroušak*; Zor.P. *plwōšak* **frōšak* 'beestings' (GrBd 110-11), Pahl. Texts 113-6 *šir, panir, afrōšak* 'milk, cheese, rennet', M.Pers.T. *prwōšg* 'rennet', N.Pers. *furšah* 'beestings', Pašto *wuržə*; Balōči (if the *p-* is not a preverb) *prušag* 'to break (intr.)', *prōšag* 'to break (trans.)'. For *frōšak*, *frušak* 'rennet', see W. B. Henning, BSOAS 11, 1946, 719.

uhā 'control, (of the celestials) blessing', II 124-7-8 *rājā-dīvyā gyaṣṭi vrrīśama laikapālā, (k)āka bāysvā uhā paṣṭide* 'the deity of the kingdom (BS *rājya-devatā*), Vaiśramaṇa world-regent (BS *lokapāla-*), protectors, send out blessing

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

uhānā 'control, (of the celestials) blessing', dyadic SuvP. 75r4 *biśāṃ jastāṃ baysāṃ hīvi uhānā ayiṣṭhānā* 'the blessing (*uhāna-* = BS *adhiṣṭhāna-*) of all the Buddhas'; K 142-1046-7 *gyastānā baysānā ayaiṣṭhāna u uhānāna* 'with blessing (dyadic) of the *deva* Buddhas', Tib. *de-bzin-gsegs-pahi byin-gyis brlabs-kyis* 'by the *tāthāgata*'s blessing'; K 142-1050 *ṣṣharbiśau baysyau ayiṣṭhye hime bide-ṃ uhānā paṣṭmā* '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. *patiyyavahyaīy*, M.Pers.T. *pywh-* 'to supplicate', M.Parth.T. *pāwh-*, *pāwhm*, *pāwhmyg*; Sasan. insc. Naqš i Rajab *ptwhyt*. Zor.P., gloss to Av. *vahma-*, *nigāyīšn* 'singing to'. IE Pok. 1174 *ues-*: *us-*, O.Slav. *veselū* 'joyous'. For reduced grade *uh-* see *uštana-*. For *uha-* see *uhu* 'you', Av. *yūšəm*, and s.v. *jūh-*.

uhu 'you', nom. acc., V 108, 30v5 *uhu*, BS *yūyaṃ*; K 47-53 *pūra aysā uhū dūkhyāṃ karyau jsa pajina pādāṃ ū thu vaṇa 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, 62z *ahu jsa*, III 21, 7b3 *uhu jsa*; II 22, 16a7 *ahā umānī kāna haṣṭi yude* 'for you I made a report', JS 31v2 *tī ahā baiste hasure* 'then he shot you as the quarry'. See also *umā*, *umā*, *umānu*, *umāvou*, V 108, 30v5 *umyau* voc. plural; Z 22-108 *umyau jsa* inst. plural, later *ama-*.

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

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

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

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

uhyāna 'to be shot', see *ah-*.

ajsa- 'bond', K 144, 2r3 *khu jsina paśai hiśanvā ajsvā baṇāmai byaihai* 'so that he gives up life, he comes to binding in iron bonds'. See also Manj. 204 *ajsyau jsa pabasta* 'bound with bonds'. From *ajls-* with later replacement by *ajsa-* and *ajisa-* (see also *abysānaa-* with *āys-*, *eys-*, *iys-*, *ays-* and *ajls-* 'to sing', *injīsm* from **ajlsaa-* 'song'). Base older *ark-* or *arg-*, to IE Pok. 65-6 *arek-*

'to close, protect', Greek ἀρκέω 'keep off' (Euripides, Bakkhai 231 σιδηροῖς ἀρκεῖσθαι ἐν ἀρκυσι), Armen. *argel* 'hindrance', Lat. *arceo* 'close', OHG *rigil* 'bolt', Lit. *rakinti* 'to close'; and IE Pok. 64 *areg-*, O.Ind. *argala-* 'bolt', O.Saxon *racud*, O.Engl. *reced* 'building, house'.

For *ark-* see Monumentum H. S. Nyberg III 1975, 311.

aijsa 'silver', see *ājsata-*, 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 spyakyim*. From **ā-cata-* or **ā-jata-*. See *ājsava-*.

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

eyām 'command', II 58·5 (SDTV 106) *ttū hā bisā 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-*, *uysāstā*.

eysā 'millet', Sid. 16r1 read **eysam*, BS *nivāra-*, Tib. *ciēe*, 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. *sair-chā, śarāti*. For *pala-*, see BSOAS 11, 1946, 781–3.

aiysna, eysna 'awl', from older **alaznā-*, II 60·13–4 *gahai śau u eysna śā maista* 'one pointed shaft and one great awl'; II 60·18–9 *gahai śau u hatca hasāna jsa aiysna śā u nauštara śau* 'one pointed shaft, and with the whetstone one awl and one lancet'. From **alazna-* '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 *kārauštā, u elai, bāmā* 'deafness, and stammering, dumbness', BS *jaḍa-gaḍgadamūkatvaṃ*, Tib. *hon-pa dan, dig-pa dan, lkug-pa*. From **ālyaka-* to base *al-* 'be wild', see *arājsa*.

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

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

ešta 'hog-weed, BS *punaruava-*, 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 aiṣṭi siradā-dāṣṭa* 'endure, be firm, contented'; 2 plur. imperative III 75·220–1 *ṣa-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 aysire udeṣe* 'you endured, precisely you were firm in the matter of the (tortoise's) shell'; JS 18v1 *staura eṣṭyai hatharka* 'you endured severe distresses'; III 65·3–4 *khvaṃ eṣṭa byysye bādna* 'when for them it (the *śāsana*-teaching) had lasted a long time'; infinitive K 37·129 *cvai rā gra hyūdā pathiyāṃdai eṣṭyā* 'those who spoke advice to him, constrained him to stay' (K 29·188, K 21·17 different);

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

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

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

aisinai 'of a whirlpool', adjective to *isā-*, *iśija-*.

esūj- 'to make to smoke, kindle, be red', Sid. 152r2 *bara-śijā hīvī besu jsa dāṃṃa padajsāñā, daṃḍa khu hāmai suṣṭa u dāṃṃa jīye u esūjāñā*, BS *badarānala-sampakvaṃ* '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 naḥ-du sregs-la, bag-zan čhig-ste dud-pa čhad-nas ślar byun-ste* (variant *phyun-ste*) *bsgran-la*. From *ā* with base *sauk-* 'burn' (see *āsva*), cognates s.v. *sūjs-*; quoted s.v. *cvvaṃ*.

aistā 'I desired'. K 53·10·7–8 *viṇā ṣṭām aistā khu dai bvāme giṃna*: 'now indeed I have wished that I may see by help of bodhi-knowledge', = K 62, 77v3 *vaṇa ṣṭām ište khu dai bvāume giṃna*. See *ošte*. Here 1 sing. pret.- *te, -tā* from *-taimā, -temā*.

eh- 'to reach, enter', v 84, 4r3 *ku harbiśśā ṣṣāvā pracīya-saṃbuddha ne ehāre* 'where all *śrāvaka*-listeners, *pratyekabuddhas* 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-*.

ēhā 'bone', Sid. 128v3 *guṣṭa u ēhā* '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 *āphaēna-* 'made of bone', to IE *os-*, Luwian *haṣṣa-* beside Av. *as-t-*, O.Ind. *āsthi*. IE Pok. 783 *ost-*. See also *āhūda-* 'skeleton'.

aiha: 'period of life', III 104·45 *jīvi drai-aiha: askhāyṣi*, = III 108·4–5 *jī(yi drai-aiha: askh)auyṣi* 'may life flourish in three periods', parallel to BS *tri-varga-*, K 52·7·5 *hūṣai tṣi jśinā trivargā* 'may the threefold life go on increasing', II 103·52 *ttavargyai jśiña paba* 'the continuance of the three-fold life'. From **āyuxa-* to *āyu-* 'life' in *oṣku*. See also *āvi*.

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

- o**, *au* 'or', v 69, Sv2 *saṃkhalī o māksī o śakarū o gulu o gvihu rrūnu o kujsatīnau kamalu vātā* 'let him smear on the head either honey or sugar or molasses or cow's butter or sesame oil', BS G 37, 12a5 *māksikena vā śarkarayā vā guḍena vā ghytena vā tailena vā taṃ śirṣaṃ pralepayet*; v 330, 20v2 *ne banhya o vā kṛiga*, BS G 37, 17b3 *na vṛkṣā na ca pakṣiṇaḥ* 'not trees and not birds'; K 139-963 *au-t-i vā śai pustya dījsāte u vāśīti* 'or even keep it in a book and read it'; K 2, 136r5 *o ne* 'or not?': 4-5 *cu sthaviri ānandā ttandrāmāna bahusrutūnāna uspurri kluo manyu(śr)ī alyāneī 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 bvegyasti raṃma vi gadāra* '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 *αὐ* '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 *pārsīgu au kṣama yūḍai*, = II 99-176 *pārsīṃ u kṣama yūḍa* '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 gāṃśta* 'I get release'. See s.v. *auṣku*, and s.v. *ysāra* (*jsau* = *jsāṃ* 'indeed').
- au** 'alas', K 46-46 *tta hvā sā au haḍā cī ya tta pīrūya daṃda ttrākṣa stāṃra viśūna kīra yūḍaudū* 'so she spoke, alas indeed, that we so formerly have done such grievous harsh evil deeds'.
- au** 'village', see *āguta*-, s.v. **āgū*.
- au** 'food(?)', II 100-217-8 *kadvajā au thī u bvaiysya nāvai hāysa ttā tsvai* 'the man of Kadva carried off the food, and took the drink, he went away'. From **avah*-, Av. *avah*- in *avā.xvarāna*- 'manger', and *avā.mīra*- 'rich in fodder', Nūristānī *Aṣkun au* 'bread' from **avas*- to O.Ind. RV. *avasā*- 'food'. See s.v. *durauṣa*- (BSOAS 20, 1957, 53-8); also *auyāṃ* and *hgu*.
- auṅgyo jsa** 'from branches', Z 2-45 *huṣka vara banhya ku rrūva auṅgyo jsa āre pacāṣta* 'dry trees there where the guts remain attached to the branches'. From **ā-van-čā* to base *van*- 'tree', see *banhya*-. Possibly to compare with Zor.P. 'ywn' 'part of a tree' either **adi-vana*- or **ada-vana*- (*adāh*- 'under'). If the base is *auṅgya*-, but possible is also base *auṅga*-, from **ā-vanahā*.
- oṅa** 'in the sky', see *ora*-.
- oṅa**- 'powerful', Z 13, 35 *saruai oṅā bajāṣṣā* 'the loud roar of a lion', = BS *siṃha-nāda*-. From base *aug*- 'increase, be strong', either **āugna*- with *-ṅ*- from *-n*-, see *rrūna*- 'oil' from **raugna*-; or **āussna*- from *aug-s*-. IE Pok. 84-5 *aug*-: *ug*-, Av. *ugra*-, *aojīsta*-, O.Ind. *ugrā*-, Lat. *augeō*.
- auttā** 'reached', Z 2-237 *ka mā va hā jivāte 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-mātraṃ* 'up to the knees', K 46-50 *auda gīsāra pīrstā* 'she covered him up to the neck'; III 67-58 *vahaṃdā nāṣṭā audā tcījsāṃ* '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. *śāndā*); K 65, 84r2 *prraunāve āstana auda cū kūra-draīṣṭā* 'beginning with killing up to what are false views'. With following *buru*, v 99, r5 *odi āstai mijsāya buru panu uysnaurā vāte mulśdu upevāte* 'as far as the marrow of the bone on each being he produces (BS *utpādāya*-) favour'; Sid. 3v3 *odā skarkveri myāṃ māsti bure* 'until the middle of month Skarkvāra'; III 93-249 *audā svāmilau vī bure* 'up to the shoulders'; K 103-98-100 *namau krrakasumḍi gyasti baysā vī āna gudi rūji gyasti baysi vī buri ysāri paṃjsa bhadrakalpya gyasta baysa 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 *dānive vā jsāni pā audi tti pastāṃdi asthīye* 'the donators indeed next inclusively they they deigned to raise up' (BS *dānapati*-). From **afta*-, base *ap*-, see s.v. *prev*-; note **afta*- > *auda*-, **āfta*- > *autta*-, **āmfta*- > *aunda*-.
- auḍe** '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, auna, 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 sīḍakā u hamīḍaka auya* 'the official Sīḍaka 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 nimāṃ yanāte* 'and the *auya*-official regrets'; v 3-1-12-3 *khu hā vikausa u mūpadatā haṃgūṣṭi viṣṭāri u hamīḍa auya haṃgūṣṭi viṣṭāri* 'when Vikausa and Mūpadatta sign and the united *auya*-officials put their signatures'. Contrast with IV 26-7 *ttī ri ṣi pīḍakā pramāṃda hime khu hā āya haṃgūṣṭe 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.
- auyāṃ** 'fodders(?)', gen. plur. v 210-7-6 ||| *laśāṃ auyāṃ cī biṣḡi cī paṣi* ||| '...of fodders, what is *biṣḡi*-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 haḍe pāte pūrāna oysde* 'the father is not angry with the son'; Z 2-133 *ni auysde* 'he is not angered'; participle *oṣta*-, *auṣta*-, v 115, 64r4-5 *dvātānu oṣtānu oysāna* 'with anger of the angered *deva*-gods', BS *devātānāṃ prakopena*; Z 23-106 *oṣte*, Z 12-82 *aysvī auṣaimā*, SuvO. 4v1 *auṣta*, BS *dvīṣta*-; v 339, 77r3 *tta hvānīndā aṣka auṣte gyasta* 'they say, perhaps the *deva* god is angered', BS G 37, 72b7 *deva-krodhaṃ hi te bhavet*; Tib. *smras-pa bu*, *khyod-la lha yan rab-tu bkyon-gyur-gyis*; v 339, 77r6 *unāvū pūru gyasta oṣte* 'the deity is angry with your son', BS G 37, 72 bis 4 *devas te krudhāḥ*, 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 *oi-* 'make angry', causative to *oys-*, **ā-vazaya-*. **auysāra-** 'angry', Z 24:513 *auysāra buṇḍa 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. *orāna, oṅa*, v 141, 18r4 *haṃdrauysī orāna* 'moving in the sky', parallel to Z 22:296 *haṃdrauysī hāmāte āgāso*, K 64, 8ov1 *hadrrauysya tsūma āśa*, = BS *vihāyasā-abhyudgāmya*, Pali *vehāsaṃ abhuggantvā*; Z 23:158 *orāna ggaljīndi pāyore* 'in the sky the clouds thunder'; III 29, 41a4-b1 *khu jā oṅa stārā dyāri śvi brrūnāri hamrrasṭā* 'as in the sky the stars appear, they shine at night all the time', = Manj. 261-2 *khu ja āśa stārā dyāra śiva brrūnāra hamrrasṭā*. From **abra-*, Av. *avra-*, Zor.P. *aḅr*, N.Pers. *abr* 'cloud', but Oss. DI. *arv* 'sky', *āvray* 'cloud'. Pašto *waryadz*, fem., 'cloud' < **abryac-*, Orm. *yēwar*, Parāci *air* < **abrya-*. IE Pok. 315-6 *nebh-*, *embh-*, *ṃbh-*, O.Ind. *abhrā* 'clouds, sky', Lat. *imber*, Armen. *amb* 'cloud'. See *pryaura-*.

orrā 'objectors', v 95, r6 (*tta pātu vā balysūnāvū*) *ysai perrā śśau hirā bušte ka orrā śśirku nyūjite ne nā parāvū indā* 'so next by the bodhisattva it must be caused to know one thing, if he well instructs the objectors, does not abuse them...'. From **ā-farš-* < *ā-fraš-* 'to question, object', like the north-west Prakrit (Iranian lw) *praśamḍa-* rendered by Greek διατριβουρες, and with Pašto *wrāša* 'speech' (**frasyā-*). See also *ggīraa-* 'objector' rendering BS *codaka-*. Base with cognates s.v. *puls-* 'to ask'.

auramūša 'covering, bandage', in a surgical list, II 60b3-61b5 u *ūla-kagā baraka śau u nvadāvaunā auramūša paḅsa u gahā ś(ā) maistā gahai śau u valakā śau u thūtra-ma śau* 'and camel-skin bag one, and binding-cloth covering-bandages five, and pointed *gahā*-tool one, great *gahā*-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 hasāna jsa aysna śā u nauštara śau*, where *nauštara* is a surgical tool 'lancet'. Here *aura-mūša* 'covering-bandage' is from **āvāra-mauxša-*, dyadic compound, bases *var-* 'to cover', and *mauk-* 'to put on, wear', with *-s- mauxš-*. See *mauk-* s.v. *paḅjs-*. 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 *mvaḍai*, *mūšaka-*, *mūše*. For *nvadāvaunā* 'binding-cloth' compound from **nibandaka-vafna-*, see s.v. Tib. *thur-ma* 'surgical instruments' renders O.Ind. *śalākā-*; see also *pitciyi*.

auraṣṭa- 'informed', see *aurās-*.

aurās- 'inform', noun II 87:1 *aurāsā haṣḍā* 'report of information', parallel Kroraina *viṃṇādi-lekha* (= BS *vijñāpti-*), II 43:23 *aurāsā haṣḍā*. Verbal *aurāsśā-*, participle *oraṣṭa-*, *auraṣṭa-*, *aurāsṭa-*; III 122:38 *thāṃ tsa aurāsā hām*, BS *ttava gatsa vajñapūttī kārayā* 'go you, make a report', IV 34:21:5 *hā aurāsīrau si...* 'do you inform that...', fut. participle Z 12:28 *aurāsśāni*, adjectives II 117:125 *haṣḍāṃ aurrāsākā* 'informer of reports'; v 381, 2v5 *aurāsśā amāca* 'reporting ministers', following *saṃbatsara nīmāttapaṃṇa*, BS *gaṇaka-mahāmātrāh*, BS *saṃvatsara, nimitajña-*. Participle K 39:154 *auraṣṭai hāṣṭā* 'he greeted', ibid. 150 *āraṣṭā* 'she greeted'; Z 23:92 *oraṣṭe*;

III 72:160 *auraṣṭāmdā*; II 95:67 *tta itā auraṣṭāuda sa kamacū vāṣṭa va haḍa na idā* 'so they reported that the envoys are not at Kaṅṭsou'. 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*'huṭ nywāš'nd. IE Pok. 821-2 *perk-*, see s.v. *puls-*.

orīṣṭa, 'desirous, eager, agreed', v 106, 29r3 *suhi haurāmato vātā bihiyu aurīṣṭa ṣṭīru* 'may you be very eager for the giving of happiness', BS *hitopasaṃhāra-abhiyuktāh*; v 111, 33r2 *lāstanānu nāsemāmate vātā orīṣṭa vaṣṭāta* 'you may become desirous of calming quarrels', BS *aviṃvādāya 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 ārakṣāṃ hariṣyatha*; II 13b8 *tī mūri uspurī 2500 aurīṣṭa* 'these 2500 *mūrā*-coins in full were agreed'; II 14, 2a7-8 *ttu puṇadatti pūrā haryāsaki permā aurīṣṭa* 'I have agreed to the rearing of this Haryāsaka son of Puṇadatta'. From *ā* with *barḡ-* 'desire', **ā-brayš-* > **āβraiš-* > *aurīš-*, participle *aurīṣṭa-*, to Av. *barḡ-*, *barəxḍa-* Sogd. *βryš-* 'to felicitate'. See *bulj-* below.

aurggā-, *orgā-* 'reverence', III 4, 10r5 *aurgga tyā muhu jsa punosari jsa biśśāni gyastānā balysānā hālaiyāṣṭa* 'may there be reverence from me from Punosari towards all the *deva* Buddhas'; III 20, 3b2 *orga ī harbiśānā gyastānā baḅsānā u baudhisatvām hālaiyāṣṭā*; III 58:1 *aurga ī tte 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 *harbiśa-bvākye hālai aurga tsue* 'he came to reverence to the all-knowing one'; Tib. *kun-mkhyen phyag bcāl-te*; K 139:952 *amjalā dastyau jsa aurga yude* 'with hands in *anjali*-position he made reverence'; dyadic K 155:59 *ttanai tsū aurga sakāca jsāṃṇe ṣṭānā* 'therefore to him I come to reverence, bowing, honouring'; gen. sing. Bcd 46v2 *aurgyi tsūme jsa paḅsaṃ diśāme jsa*, BS *vandana-pūjana-deśanatāya*. Hence not as proposed earlier inst. sing. to *orga-*. Adjective *aurgavīya-*, v 246, 13a1 *caittyā mānādā hime aurgavīya* 'is to be revered like a *caitya*-shrine', = K 97:198-9 *caitye mānāda hami aurgavīya*, BS *vandanīya-*. From archaic *ā-bargā*, retaining *-rg-*, unlike *mura-* 'bird' (**mṛga-*), to *barḡ-* 'to reverence', see cognates s.v. *bulj-*.

-aurga-, see *urga-*.

aurrtā 'admired', N 175:36 *biśā aurrtā kīre mā(ṣṭa)* 'all admired great deeds', laudatory epithet of *kīre* 'deeds'. From **ā-fraṣata-*, **aurrata-*, *aurrtā*, to *fraš-* 'be conspicuous, admired', Av. *fraša-*, O.Pers. *fraša-*, the compound *fraṣagar* glossed by Parsi-Persian *ḡāhir* 'manifest', see Zoroastrian Problems, ed. 2, 1971, vii-xvi. For *orr-* from a different *fraš-* 'to question', see *orrā*. See *pārṣṣa-* 'venerable'; and *fraša-*, 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-mūša* (dyadic) 'covering', *gvar-*, *nyūrr-*. The context has the Turkish *yaragaka* 'pelt, skin' and *jūṣḍi-kaga* 'ibex skin'. See also Oss. D. *ūormeg* 'cloak', Armen. lv *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-jrīnā-*, K 38.135 *pī śamde aurye itye ysāḍakya brriyi* 'he falls to the ground, he greeted that old women kindly'; K 42.105 *anavaritya aurye* 'he took leave without consent'; K 40.12 *auryāṃdā ū parau yinīra* 'they approved and did the command'. See *āvun-*.

orsa-, *aurṣa-* 'desire', later *gṣa-*, *gusa-*, *gṣa-*, *gīsa-*, *īsa-*, *īṃsa-*, Z 6.16 *ttuṣṣāttete aggūnaina anau aursi*, BS *śūnyatā, animitta-, apraṇihita-* 'void, causelessness, desirelessness', Z 6.32 *śśunyyaha noca hārāṇu aggūnai nauca anaurṣi* 'the acme of dharma-elements is the void, the acme is causeless, desireless'; SuvP. 62r4 *āvama gusa*, BS *āśaya-prārthanāh*, 'desires, wishes', JS 22v2 *vīni gṣā* 'without desire'; Manj. 380 *āausa gṣa*; K 148.51 *gīsa* (so) *abeprrāyi* 'desire, intention'; other dyadic phrases Z 20.48 *aursi britye jṣa*; Z 22.171 *orsā*. . . *brīyo vīri*; Z 22.163 *orsī*. . . *rrauja*; with negative also Manj. 168 *aṅgusa-*. Adjective *aurṣavīya-* 'to be desired', Z 5.64 *viṣṣaya aurṣavīya* 'desirable objects of the senses'. See *olsa-*, *gṣte*, *īste*. From **āvras-* > *ors-*, **ā-vas-* > *ols-* (variation as in *drays-*, *dālys-*), to *vars-*, beside *vars-* in Oss. D. *ūarzun*, I. *ūarzyn* 'to love', IE. *uerk-*, *uerǵ-* (variants as IE Pok. 795 *peik-*, *peig-* 'hate'), M.Parth.T. *wrjwg*, Zor.P. *ār-zūk* 'desire'. So improve upon KT VI 36-7. See also K 56, 21v2 *īṃsa*, and ibid. 22r1 *īṣa*.

aurṣārma 'vital material', K 27.153 *mvaṇa pūra [nā] aurṣārma nāra ṣṭe avacha* 'my son's vital essence surely is his wife', = K 36.97 *mūnai pūri jīyaka [ni] aurserma ṣṭe nārā ṣṭe avachā*, = K 19.231 *mūna pūra ausairama nāra ṣṭe avacha*, BS Divyāvadāna 448.23 *prāṇāh* 'vital airs'; III 100.7-9 *aidrā jṣa naṣgaista khū dai hauṣkāna bāṣṭa drrayvā pīlyā ariha ausārma bāyāka* 'evolved with *indriya*-faculties, as fire in a dry forest, expounder of the essence of meaning in the three *piṭaka*-texts'. From *aurṣa-* and *ārma-* 'material', Oss. DI. *ārmāg* 'material', D. *γād-ārmāg*, I. *qād-ārmāg* 'building timber', plural I. *ārmādžytā*. Second component in Zor.P. *dōṣ-ārm* 'pleasure', Parsi-Sanskrit *vāllabhya-*, M.Pers.T. *dus'rm*, *-yḥ*, *-ygr*, M.Parth.T. *hw'rmyn* 'darling', Sogd. Bud. *pts'nt'* *rmyk* 'getting approval', *βurt'rmyky* 'depression(?)'. Base **arma-*, **ārma-* from IE Pok. 326-8 *or-* 'to arise'. For meaning 'material, essence, base', note also *aneṣṭavana-*, BS *asāraka-*.

olsa- 'desire', *aulsa-*, v 86, 5v2 *ttuṣau 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 *biṣṣā olsa* 'all desires'. From **āvras-*, see *orsa-* from **ā-vas-*, and *gṣte*.

auve 'villages', IV 64a1 *kṣa auve* 'the Six Villages', loc. plur. IV 13.1 *cira kṣvā auvā* 'Cira, the Six Villages'; II 25.30.1 *cira kṣvā auvā*, IV 16.15 *kṣā ovā*, to sing. IV 20.7 *au au* 'to each village'. See **āgū*, *āvū*.

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

auvya 'woven stuff(?)', II 75.59 *ājsīnjām auvya bastā* 'bound in silver woven stuff'. From **ā-vaya-* to base *vai-vi-* 'to wind, weave', Av. *-āvaya-* in the compound *uzgæršnāvayō*. Zor.P. gloss *pat girt vayḍan* with verb Av.

niva(ha)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 *wei-*, O.Ind. *vāyati, ūtā-* 'weave, plait', Lat. *uiso*, Lit. *vejū, vyti* 'to wind', O.Slav. *vijō, viti* 'wind, plait'. Uncertain since *vaf-* 'to weave' might be traced here; see *baudāha-*, and *-vaunā* for *vaf-*. Kroraina *oṃna, uṃna* has been translated 'woollen'. See also *gvah-* 'to spin'.

oś- 'to cause anger', v 115, 64r4 *rre gyasta dīvate ośātā āphirāā* 'the king will anger, disturb, the *devatā*-deities', BS *rājā devatāh kopayisyati*; Z 3.69 *niṣṭā ju satvā kye va ju na ro ausā muho* 'there is no being who might no more anger me'; v 355, 294v5 *nuṣṭhura ysurrja kāmu oṣṭyā samu*; v 291, 01a1 *muho ausē*. Causative to *oys-* 'be angry'. See also *ośa-* 'bad'.

ośa-, *auśa-* 'bad evil', SuvO. 4v3 *o ce vā auśu hūnu daiye*, BS *pāpakaṃ paṣyate svapnaṃ* (variant *svapne*) 'or who sees a bad dream'; v 116, 65v7 *ośāna bvanāna*, BS *duṣkṛtāt* 'from evil harm', v 114, 63r6 *ośānu hārāṇu*, BS *duṣkṛtā-nām*; SuvP. 64r3 *ośā hira*, BS *pāpaṃ*; SuvP. 67v2 *īcamna vīvā hame ośā*, BS *aniṣṭa-phala-vāhakaṃ* 'whereby the ripening (BS *vipāka-*) becomes bad'; compound, SuvP. 63v4 *auśaranyau*, BS *anārya-jana-*; Z 12.67 *ośatarāṇa uysmora* 'evil-doing beings'. Adjective from *oys-* 'to be angry'.

auṣṭe bāta, uṣṭā, eṣṭa, aiśca, iṃṣṭa, aiṣṭa 'plant name, BS (and Tib.) *punarnava*, Boerhavia procumbens, hogweed', Sid. 139r5 *auṣṭe*, 140r2 *auṣṭe*, 133r2 *eṣṭa*, 135v3 *eṣṭe*, 135v2 *eṣṭā*, 100r4 *aiśca*, III 91.213 *uṣṭā*, I 159, 73r5 *iṃṣṭa*, I 165, 79v2 *iṃṣṭa*, I 165, Sov4 *āiṣṭa*, I 155, 66r4 *auṣṭa*, I 149, 58v3 *aiṣṭa*, always followed by *bāta, bā*. Connexions unknown; *auṣṭe* could be traced to older **ā-vastyā* and possibly belong to older **avah-*, Av. *avō* 'herb', O.Ind. RV *avasā-*. For *au-* see also *auṣai* 'cummin'. For older *avah-* see s.v. *durausg, hau, au*.

oṣku 'always', v 388, 19v1 *jada rro vā oṣku dukhauṭta* 'the ignorant are always woeful', BS *nityaṃ dukkhaṃ hi bālasya*; v 109, 31r3 *auṣku vātā*, BS *satata-samitaṃ*; SuvP. 73r3 (dyadic) *haṃ vī auṣkā*, BS *nityaṃ*. From **āyūṣ-kam* to Av. *āyū* (Yasna 31.20); later Yašt 8.11 *zrū āyū* 'age of time', Oss. D. *jauḍ*, 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. *āyu-*, *āyus-*, *yūh*, Av. *āyū, yavaē.tāt-*, *yaōṣ*, Greek αἰός, αἰών 'age', Lat. *aeuo-*, *aetas*, Got. *aiws* 'time, world', O.Engl. *ā, ō*. See also *juvā* 'young', and *au* 'life(?)'.

oṣkāṃjṣi 'eternal', adjective to *oṣka-*, K 59, 32v2 *oṣkāṃjṣi*; Z 6.10 *auṣkāṃjṣi kāśyapa-ggotra dātīnai ttarandari balysā* 'O Kāśyapa-family men, the *dharma*-body of the Buddha is eternal', K 60, 37r2 *dātīnai ttarāṇdarā*. . . *auṣkāuṣi*; Manj. 276 *auṣkāuṣye*; K 54, 15v2-3 *auṣkāṃjṣya ttuṣṣāttā* 'eternal void'; v 52, 83b2 *oṣkāṣya*; v 48, 50r3 *auṣkāṣyo haṃ vātā jṣino* 'eternal life for ever'. See also with negative *anauṣkāṣi*, v 52, 83b2 (*a*)*noṣkāṣya hāra*.

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

auṣṭā 'lip', III 130a1 *dirūye auṣṭā spatte* 'the lower lip quivers', Z 13.113 *āvūṣṭe* plur., inst. plur. Z 20.57

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

osa- 'desire', see *orsa-*, *olsa-*, III 76-254 *baysūstāṣṭā gusa yanīrau* 2 plur. opt. 'may you desire bodhi-knowledge'; inst. plur. K 60, 36v2 *vāsayānām oṣyām asaṃkhiṣṭā ṣṭe* 'is undefiled by *vāsanā*-impressions, by desires'; K 58, 26v4 *biṣṭām yānām auṣṭyau jsa avārāṃittā ṣṭe* 'is unbased upon all vehicles' desires'; K 55, 16v1 *oṣyau jsa ttūṣai ṣṭe* 'is empty of desires'.

auserma, see *aurṣarma*.

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

auska 'up', see *uska*.

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

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

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

'rhan. . . *iti*. v 328, 7r4 *kāmu hālau gyastānu gyastā balysā āstā hālsto (na)masāte*, BS G 36, 5a3 *yena. . . tena. . .* 'where the *deva* of *devas* Buddha is, thither he bows'; v 77, 145r3-4 *tso thu hā kāmo diṣo gyastā balysā* 'go you there where is the *deva* Buddha' (BS lost), Tib. *ston de ga-la bṣugs-par bṣud* ('*bṣugs-pa* 'sit', *bṣud* 'go away'); III 24, 22b4 *kāmu jā*, BS *kaṣ 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 gan-las gyur-pa daw*; fem. loc. sing. v 94, 17v6 *kāmiṇe siravāte jsa sarvasatva parrījīmā* 'with what joy I save all beings'; K 4, 142r2 *kāmiṇa kāmiṇa* 'in whatever', Tib. *gan daw gan-du*; III 28, 39a4 *kāmañā diṣṣāna* 'in what region', III 24, 21b4 *kāmiṇa diṣṣāna*; K 97-197 *kāmiṇa diṣṣāna auna*; v 246, 12b4 *kāna diṣṣāna ona*, BS *pṛthivi-pradeśaḥ*. With suffix *-inaa-*, *-anaa-*, *-emaa-*, K 143, 1r2 *kāmanai samādāna* (BS *samādhāna-*); III 122-28 *tvī au kāmanai pūṣṭye kṣamai* 'which kind of book pleases you?'; Sid. 153r5 *kāmenai saṃ hamāte*, Tib. *gan yan run-ba*; Sid. 101r1 *kāmi saṃ hamāte*, BS *yukta*, Tib. *gan yan run-ba* 'as befits'; Sid. 132v1 *kāmiṇā hambusaṃ ṣṭāte*, Tib. *gan hos*; Sid. 132r4 *kāmiṇai hamāte*, Tib. *gan yin-pa ni*; Sid. 103v4 *kāmai va hambusina ṣṭāte*, Tib. *gan hos-pas*; K 143, 1r4 *kāmiṇai piṣai āṣṣṭi* '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 (muhu da)samye haḡai nistu yanāmane* 'if we can repay on the tenth day', BS G 37, 72 bis b4 *yadi śaknumo daṣame divase punar api dātum*; v 333, 27r5 *ko ju sarvasūra ṣā hve āya kye ttū biṣu kamjṣati*|||, BS G 37, 24a5-6 *tataḥ sarvasūra kaṣ cit satvo bhaved yas tāni tīla-phalakāny eka-rūṣṭim kuryāt* 'then suppose' = 'if there is'; v 115, 64r4 *ne dāru ṣṭā ka ṣātā rre gyasta divate oṣātā āphūrātā* 'it is not long before the king angers, disturbs the *deva devatās*', BS *na cireṇa hy ayaṃ rājā devatāḥ kopayīṣyati*. With negative 'if not lest', JS 21v1 *sāṣṭikām* (BS *sārthavāha-*) *pvesti ka ni uci nīrāre* 'for the merchants you feared lest they die in the water'; JS 6r4 *hamye drrātai tvare ka ni ṣa hve miḡe* 'you greatly feared lest the man die'; III 80-35 *ka nā miḡe* 'lest it die'. See also *aśka* 'there is when' = 'perhaps'. From **kadā*, Av. *kadā*, *kada* 'when', Zor.P. *AMT* = *kaḡ*, M.Parth.T. *kd*, M.Pers.T. *k'*, N.Pers. *kai* 'when?'; Sogd. *kδ*, *kδ'*, Yāyn. *kad* 'when'; Paṣto *kala*, Orm. *ka*, Yidya *kola*, Sanglēcī *kāḡi*; O.Ind. *kadā*, to IE Pok. 644-8 *k^ho-*.

ka 'to think, care for, protect', III 71-141 *vilakā ṣṭām ṣyem ka* 'when young I learned to think'; parallel to N 176-5-6 *ci ke sājindā ggarāni-sāstra, ci vātcu śakhe sājindā* 'some learn to think (=study) of the treatises of action (of the calendar?), some next learn the branches (BS *śākhā*-sectarian texts?)'. Hence the infinitive to *kāṣ-* 'to think'. *kakūṣa* 'raptor bird', v 384, 9a3 *kakūṣa vā ā garrvā* 'the *kakūṣa*-bird came into the mountains', with Turkish *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. *cārgūs*. The Turkish *kakūk* is in Al-Kāṣyari's *Luyat al-turk*.

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

ysyama (-ya- for -ū-), = III 46·16 *kakva tairauka u papūśka bimjakye*, = III 34·8 *kakva tairāka u papūśkyā bejakyā*, with different III 37·29-30 *stārye papūśakyā bidye baijakye ysūmā* 'starling, kakva, hoopoe, sparrow, ysūma-', beside *tairauka* 'anas casarca, BS *cakravāka*-, and *bidye* 'pecker, BS *pika*-(?)'. The further passage III 96·6 *|||<(mū)ra kakye mūra sye mūra hayarida nva kṣama āsajvā* 'the... birds, the *kakya*-birds, the geese sport themselves at will in the pools', and the passage II 75·62 *hai tha mūrā kakva jastūna mūra ka tcaḍā māhāsamūndrā* '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 *kaḥg*, N.Pers. *kaḥg*, Greek κωκάβη, 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 hūna āstai* 'skin, blood, bone'; III 18·35 *kaṅgyā bimḍā* 'on the skin'. The skins of various animals are given: *kāmra kagā*, *birga kagyā*, *ūla kagā*, *gūha kaṅga*, *jūṣḍi kaga*, *rūś-kagi*, Z 2·12 *ggūgno* (read: *ggūśno*) *kaṅgo*, v 268, 47a3 *kaṅga mahaliṅna* 'monkey's skin' (BS *markaṭa*-). Adjective, II 129·70 *kaṅginai baṅgām* 'leathern cuirass', II 60·17 *kagija 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*-.

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

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

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

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

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

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

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

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

kaṅaiska 'smallest finger', K 145, 2v3-4 (Vajrayāna list allotting fingers to the highest deities) *āṣṭi vairaucā u paḍaṅsa haṅguṣṭi armyāyi ṣṣ haḡauṣṭi vajrasattā u dīda haḡauṣṭa rahnasabhavā u kaṅaiska amāṅgasaida* 'the thumb Vairocana, the first finger Amitāyu, the second finger Vajrasatva, the third finger Ratnasambhava, the little finger Amoghasiddha'. See also *kaniṣṭa* 'smaller'. From *kan*- 'be fresh, new, small', Oss. I. *k'annāg*, *k'anāg*, acc. sing. masc. *k'annādžy* 'small' (but Digoron *mānk'i*), *k'adtār*, *k'addār* 'smaller', Munjāni *kandir*, *kandār* 'smallest, youngest', *kandara*, *kandir āguṣṭikikā* 'little finger'. For 'young', Av. *kainyā*, *kaini*-, *kainin*-, Sogd. Man. *qncy*, *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', Tāliši *kīneli*, Munjāni *kinčākā* 'small girl', Auramāni *kanačā*, Pašto *čan*- in *čan-γōl* 'betrothed' (**kanya-kāta*-), Parāči *kaštē* 'girl' (**kaništā*-); Sarikoli *-čēin* 'girl' (**kanyā*-) in *p-čēin* 'young girl' (*upa*- or *pa*- > *p*-). The spelling with retroflex -ṅ- and dental -s- also in the name of the Saka Kuṣān emperor *Kaṅaiska*- 'the most vigorous one'. IE Pok. 563-4 *ken*- 'fresh, young', O.Ind. *kanina*-, *kaniyas-kaniṣṭha*-, *kanyā*-, gen. plur. *kaninām*, Greek κενός 'new', Lat. *recens*, Celtic Ir. *cinim* 'arise', *cinēl* 'generation', Gaul *cintu*- 'first', Got. *hindumists* 'outmost', O.Engl. *hindema* 'latest', O.Slav. *-čino*, *-četi* 'to begin'.

kata- 'covered place, house', Sid. 132v4 *ucāṅkatām āstamna sattā hiya guṣṭā* 'the flesh of beings who dwell in water and the like', Tib. *čhu-na gnas-pahi srog-čhags űa-la sog-pahi śa*. From *kata*- 'having a dwelling in', with *ucām* gen. plur., or *ucāa*- adjective'. Base *kat*- 'to cover, hide', Av. *kata*- 'room, house', *katō.masah*- 'large as a house', Zor.P. *kat*, *katak*, *katičak*, *kwt*, *kwtk*, adjective *katakik* 'domestic', *kwt-m'n* **kat-mān* 'roofed house' (gloss to Av. *paxruma*-). M.Parth.T. *kdg* 'house', *gdyxwd'y* 'housemaster', M.Pers.T. *gdg* 'house', N.Pers. *kad*, *kadah*, Armen. lw *k'atak*, Arab.-Pers. *qadaq*, Syriac *qdg*; Sogd. *kt'ky* 'house', *kt'y'kh*, *kt'k-ḡ'r'y* 'house-holder', Pašto *kəlai* 'village' (-l- > -l-), *bōr-jal* 'house', *γu-jəl* 'cowshed'; Yazg. *kud*, plur. *kadaθ* 'house'. With -l- also Zor.P. *kl'g* **kalāk* (see AION 1, 1959, 118-120). For *kata*- 'roof', Pašto *čat*, Parāči *kō*, Yid-ya *čof* 'ceiling', Waxī *kut*, *kūt*, *katīč* '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 *ṣṣ 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 *kaṅdvaji šanrā* 'Šanra of Kadva'; II 36, 8b2 *cu phema kaṅdvāṣṭā buḍāṅdi* 'who brought them (-ā) to Kaṅdva of Phema'.

kan- 'to throw, put' (as Lat. *mittō*, French *mettre*), Z 2·80 *uskāna ni divate bendā spēte kañḡindi gyastūna* 'from on high the *devatā*-deities scatter celestial flowers upon them', parallel to *tcabriye* 'he scattered', SuvO. 68v2 *cuṅyau 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*-, *pyāñ*-. To O.Pers. *ava-kan*- 'put down on', Armen. lw *hanganak* 'contri-

bution', M.Parth.T. 'gn- 'to fill', 'bgn- 'to throw', pr'gn- 'scatter', Zor.P. *aḥkandan* 'to throw', *bun aḥkandan* 'to lay a foundation', N.Pers. *afgandan*, 'to throw', *āgandan* 'to fill', *parāgandan* 'to scatter', Zor.P. *parkēnēt* 'he removes' (Zātspram 3:56, ed. Anklesaria) from **parikanya-*; Sogd. Man. *ākan-* in *m'k'nd*, *pr'kn-*, *pr'k'-nt'k*.

kan- 'to cover', with preverbs, *biyana-*, *byatana-*, *byana-* 'obscuration', BS *āvarāna-* 'covering'; *nījsava-* **ni-čata-*, K 72:25 *ranyau jsa nījsava* 'covered with jewels', K 63, 78v2 *ranyau jsa kīšana pera udā nījsave* 'thick leaves covered (dyadic) with jewels'; JS 21v3 *raṇnyo jsī najasata*; II 129-78 *imjinai hūjsava-pakai paśajsā*; *pyan-* 'to cover'; *pucan-* '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-*, *qtrq-*. Possibly in *kangā-* 'skin' as 'covering'; *kanthā-* 'city' as 'covered place', *kanā* 'film'. Since intervocalic *-js-* may derive from *-č-* or *-f-*, the base *jsan-* 'strike put' is also possible here.

kan- 'dig', reduplicated, see *kaṃggan-*; pres. *kañāre* 'they dig out', above; *naškanda-* '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. *nygānyūn*, *nygād* 'to dig, bury', Armen. lw *akan* 'digging (to break into a house), mine, moat'; Sogd. *knt*, Man. *qnyy*, Chr. *qnd'rt*, *qnty* '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-*), *kandal*, *kanam* 'dig', *kašai* (**kanštrya-*) 'mattock', Av. *kaštra-* '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 *buwan-*, M.Pers.T. *gwgn-*, Armen. lw *uhandem* 'throw down, conquer', *apakanem* 'destroy'.

kan- 'cut, engrave', see s.v. *hatcan-* (not in Khotan Saka), N.Pers. *kandan* 'engrave', *muhir-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* (*himāri* 'who are greedy beings in the kṣetra-field'). From *kan-* 'desire', Av. *čakana*, *čānah-*, *čīnah-* 'desire'. See also *ātam-*.

kanā- 'drop (of water)', v 247, 16a3-4 *tta tta mī khū tcahōra mahāsamudrā sṭāre ūca jsa hambaḍa ityāṃ hamadā ūci hīyāṃ kanāṃ 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 bhavyeṣu, tatra ekaika-vindum śakyam gaṇayitum* (*kanāṃ* gen. plur., BS *vindu-* 'drop'); K 106:256 *utca kanā ttara nai naiṣāime* 'a drop of water does not quench thirst'; I 179, 98v3 *hauda kani* 'seven drops'; III 85:63 *ḥṣi kanai* 'six drops'; Z 2:118 *kho ggarā sumirā śśāśvānā kašte pata mahāsamudrā śśo-kanā utca baña* 'as mustard appears in relation to Mount Sumeru, water in one drop (compound adjective) in relation to the great sea'; Z 2:108 inst. plur. *kanyau*. With suffix *-aka-*, K 90:750 *khu mahāsamudra āna śā kanaka ūska 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', *kaṇiṣṭa* 'smallest'. See *kinām*.

kanā 'film, pellicle, spot', Sid. 148v3-4 *tcimṇā[nā] pīsal-yāñā śīyi kanā jīṃdā* 'it must be smeared on the eye, it removes the white film', Tib. *bskus-na yan lip-tog dkar-po sel-bar byed-do*; Sid. 148r4 *haryāsye jaste bimḍā śīyi kanā hamāte* 'there may be a film on the black part of the eye', Tib. *mig-gi hbras-bu na-guhī sten-du dkar-pohi thig-le byuo-ba ni*; plural Sid. 149r4 *kane*, Sid. 148v5 *kanām*. If named as a 'covering', the base is *kan-* 'to cover'.

kaṇiṣṭa 'smaller', II 39:18 *miṣṭai kaṇiṣṭa* 'the greater, the smaller'. From *kan-* 'small', see s.v. *kaṇaiska-* 'smallest'. See s.v. *byivīri*.

kanthā- 'city', *kaṃtha*, *katha*, plur. *kaṃthe*, v 112, 34v7 *kaṃthe*, BS *nagarāṇi*, loc. plur. v 108, 30v7 *kanthwoḥ*; gen. sing. *kīnthe*, loc. sing. *kīntha*, *kītha* (late form *gyīltha* III 94:35a *ṣacū gyīltha* 'in Ṣacū city'); with suffix N 52:8 (*kaṃthāsyau* inst. plur. 'citizens'; compound II 92:129 *kathī-rāyśa-* 'director of a city', Greek-Persian *kanda* in Μαροκαυδα, Zor.P., N.Pers. *samar-kand*, Arab.-Pers. *samarqand*; O.Ind. (Pāṇini) lw *kanthā-*. Sogd. *knḍh* **kanthā-*, later in place names *kaḥ*, *kand*, Sogd. Chr. *knt*, *kṣ*, Balōči *kant* name of a village, Oss.I. *kānt* 'building', plur. *kāntyā* (translation of Mark 13:1, later replaced by *ayūstyā*), N.Pers. *kand* 'village', Pašto *kandai* 'ward'. If the *kanthā-* is the 'covered place, built enclosure', the base is *kan-* 'to cover', as Oss. D. *āzyunst*, I. *ayūst* 'building' connects with *ayūndyn* 'to cover' (see cognates s.v. *uysgun-*).

kaṃdā 'place name', II 83:6-7 *u ttakq kaṃdā rrispūra, u śau kamalā hāysa tsuva* 'and those Kaṃda- princes and one person went away'; II 84:9 *khvāmī vā parau hīštā kaṃdyi tā śau kamalā hāysa tsuūi ṣṭāve* 'when the command comes one person of Kaṃda- is to go'. Possibly the same place name II 73:11 *kaṃdakā bisā kaṃtha* 'the city situated in Kaṃdaka-', in a list of place names *phimāna... tsāḍīkhāṃ... paḍakā... kaṃdakā... ysbaḍā-parrūṃ*. This *kaṃdakā* is Tib. *ka-dag*, and possibly late Chinese of the Yüan-Mongol period, year 1286, *k'ie-t'ai* (K 491:6; 184:1 *kiop-t'ai*). If the name is Iranian it can be traced to **kan-ta-*, beside *kanthā-* from *kan-thā-*.

kaṃpha- 'hemp', IV 54a2 *kaṃpha pajīdā* 'they demand hemp'; IV 54b1 *kahā*; III 89:172 *kahā*; with *-ā-*, II 1:11 *kāṃḥa thām* 'hemp cloth', gloss to Chinese *ṭai-bā* (K 952:1, 593:1) *tai-ma* from north-west dialect *d'ai-mba* 'hemp', see KT IV 178; v 4:1:10 *kāṃḥa 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 *kaṃhīnai rrūṃ* 'hemp oil'; III 91:203 *kaḥīnai rrūṃ*; III 79:13 *gaysū kāṃhūnā baysgye* 'reeds hemp-coloured, thick'. But Z 22:147 *kāhyānai ggūmina* '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. *gānū*, I. *gān* 'hemp, flax'; D. *gām-bi* 'winding hemp' and Čeremis *keñe*, *kiñe* 'hemp'; Swan. *kan*; elsewhere with suffixes, *-pa-* (*-ba-*, *-fa-*), Greek (Herodotos 4:74-5, native of Skythia) *κάνναβις* 'hemp',

Zor.P. *k'nb* **kānaβ*, N.Pers. *kanab*. Arab. *kanib*, Assyrian (tempore Sargon II 721-705) *gunnabu*, *gunubu*; 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 *ṣaṣna*, O.Ind. *sāṇa-*. 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-* 'wrinkled', *kaṃjita-* 'wrinkled', N.Pers. *ṣikanj* 'twisting or coiling rope'. The Khotan Saka forms can be analysed: **kanab(h)a-* > **kanfa-* > *kaṃha-*, with later *-āṃha-* through *-uṃh-*. For flax the related Khotan Saka word is *kuṃbā*, BS *ataṣī*, Sogd. *kānbā* from older **kanaba-*, with *-uṃh-* < *-aṃb-*.

kaba 'a measure (of oil, medicinal plant)', I 179, 97v4 *kuṃṣavūniṃ rūṃ dva kaba gviha rrūṃ dva kaba* 'two kaba-measures of sesame oil, two kaba-measures of butter', III 92-239 *ṣau kabā sperka jṣāṇānā* '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. *kapīč*, Armen. lw *kapič* 'a measure', Oss. I. *k'ābic* 'storeroom'; with *-čaka-*, N.Pers. *kafč*, *kafčah* 'spoon', Sogd. P 19-7 'dry *kpčky* 'three spoonfuls' (see TPS 1954, 146-156). Turkish Uigur *qapčūq* 'small bag' is from Iran. **kapčik* (as Turk. place name *Lopčūq* from older *Napčik*, Khot. Saka *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* < *γáp*, Uigur *qav*.

kabā 'horse(?)', V 310 viir2-3 *u vara hā ṣt bārai ājīdāṃdā u* [deleted *kabā ṣt*] *vāra āṃna kabā ṣt-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 *ṣt bārai bidā bvestā* 'he mounted the white steed' and v3 *gāṃna bvestāṃdū* 'we mounted the *gāṃna*-animals'. Possibly *kaba-* to Lat. *caballus* '(poor) horse, working horse', later replacing *equus*; Lat. *cabō*, *-ōnis* 'large horse'; O.Slav. *kobyła* 'mare'.

kabi 'hero', K 73-40 *kabi cū sākyi hačyāra 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 *bāṃdabīnā* 'relationship' (to BS *bāṃdhava-*), and lw JS 19v1 *jīyabaṇa*, BS *jetavana*; and *barbīrye*, beside *baravīrā* 'pregnant'.

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

kamṃma- 'wound', and *kama-*, Sid. 141v1 *kaṃmā jehāme hiya krra tcerā* 'treatment to cure the wound must be used', Sid. 141v1 *kaṃā hūvī hā taurā padajṣānā* 'the mouth of the wound must be burned', BS *vraṇa-*, Tib. *rma-kha sregs-te*. From base *kad-*, beside *khad-* 'to beat', then **kadma-* > *kaṃma-*, as N.Pers. *saxm* '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 *kamalā*, later Sid. 144r3 *kamaṇa*, I 163, 78r1 *kamiṇa vīni* (BS *vedanā-*) 'pain in the head', BS *śiṣa-roga-*; V 69, 8v2 *kho ye*

hvāṇdiye kamalu paṭāttā 'as one cuts a man's head', BS *tad-yathāpi nāma sarvaśūra kaś cid eva puruṣaḥ kasya cit śiṣaṃ 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 *ṣau kamala haḍa*; II 84-7 *ṣau kamalā*; ibid. 10 *dva kamala*. For 'beginning', II 54-20 *kṣuṇi ye pūha cū hiṇa kamala aṣi rā bāṣṭiṃ salī* 'it was the fifth *kṣuṇa*-period having the name *cū hiṇa* 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'; *kamalaja-*, IV 33a2 *kamalajā hambā* 'individual portion', V 2, 6394-2-2 *kamalajā mūri* 'individual *mūrā*-coins'; V 215-70-5 *kamalaja ūta parāṃdā* 'they sold individual water'; *kamalāyasa-*, II 54-24 *gūttarasta kamalāyasa* 'of good family, leaders'. Compounds, III 93, 253 *kamalar-rāhā*, II 41-12 *kamala-rāhā* 'head ache'. From **kaṃṣda-*, Av. *kamərəda-*, Zor.P. *kaṃāl*, *kaṃālikān*, Yidya *kyṃmaljo* 'skull'. IE Pok. 725 *melōdh-*, O.Ind. *mūrḍhan-*, Greek βλασθρός 'grown high', βλαστός 'sprout'; O.Engl. *molda* 'top of head', Tokhara AB *malto* 'at first'.

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

kar- 'to do, make', replaced in verbal use by *gan-*, *tan-*, *yan-*, *yin-*, *m-*, but retained in derivatives, see *kādūgāna-* 'deed', *kīra-* 'work', *kīraara-* 'workman', as second component *-gara-*, *-gāra-*, *-tarana-*, *-arana-*, *karāṇa* 'making', K 5, 143r4 *ṣuva-karāṇa* 'celebrations'; V 112, 34r2 *pajṣamatarei* 'honourer', BS *pūjayitar-*. Participle *guḍa-*, *giḍa-*, *yāḍa-*, *yīḍa-*, *yūḍa-*, *iḍa-*. From *kar-*, Av. *kar-*, pres. *kərəna-*, *karəta-*, *kaša-*; O.Pers. *kumautiy*, *krta-*, Zor.P. *kunēt*, *kart*, *kartan*, N.Pers. *kunad*, *kard*, Sogd. *kr-*, pres. *kwnty*, perf. *kδ'r'y* (2 sing.), beside *wn-* 'to do', infinitive *krty*, passive *kyrty*, participle *kr't'k*, noun *kr'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.

kānyin; Balōči *kanag*, *kurta*, *kut*; Pašto *krəl*, Parāči *kan-*, Yidya *ken-:kər-*, Waxī *car-* (*c = ts*), *caram*; Sarikoli *kanam*, Šuynī *kinam:čud*. IE Pok. 641-2 *k^{er}-*, O.Ind. *kṛnōti*, *kṛtá-*, Celtic Welsh *paraf* 'work, effect', Lit. *kuriū*, *kūrti* 'build, make'.

kar- 'to sow, plant', pres. *ker-*, participle *kālsta-*, v 333, 27r3 *biššu vātā kunjsatu kerā* 'he should sow everywhere sesame seed', BS G 37, 2413-4 *sa caturšu doipa-kṣetresu tilam vāpayet*; v 334, 32v6-33r1 *tcūrimu vātā kunjsatā kerā*, BS G 37, 29b6 *loka-dhātau tilam vāpayet*; Z 4:35 *ne ye nandanu kālste* 'one has not planted the Nandana-grove'; II 91-117 *kāistā yudāmdā*; III 80-19 *kaista jsārā* 'planted corn'; v 342, 84r1 *banhyyu kālste* 'he planted a tree', BS G 37, 78a7 *vāpito drumah*; v 108, 30v6 *šuru yādāndā sta kālstandā sta uhu śādye 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 *kūnjsata-kerā* u *ganama-kerā* 'sowers of sesame and wheat'; III 14-21 *barīja-kerai* 'sower of crops'. See also *kara-* 'field(?)'. From *kar-* 'to scatter', Av. *kāraya-*, beside *karš-*, *karšta-*, Zor.P. *kištan*, N.Pers. *kārad*, *kištan*, M.Pers.T. *kyšt* 'sown', M.Parth.T. *kyšt*; Sogd. *kyr-:kyšk*; *kšth* 'seed'; *kšt'yč-kr'k*, Sogd. Chr. *qš'tr*, *qš'd'rm*; Balōči *kišag*, *kišta* 'to sow, plough'; Oss. D. *kalun*, I. *kalyin*, *kald* 'pour, scatter', intransitive D. *kālun*, I. *kālun*, *kald*; Pašto *karəl*, Orm. *kar-* 'to sow, till', Šuynī *čēr-* 'to cultivate', pret. *čērt*, infinitive *čērtōw*, Sarikoli *čār-*, *čārd-*, Waxī *kūram*, *kōštam* 'cultivate, plough', *kūrn* 'cultivation', Yazg. *k'ar-:k'ard* 'plant, cultivate'. IE Pok. 933-4 (*s*)*ker-*, O.Ind. *kirāti*, *kīrud-* 'strew'.

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

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

kara- 'monster fish', II 104-79 *klaišinyān karyau bharsyān ttamattamagalā prrāṇā jsa ājaraista...māhāsamūdrā myāna* 'in the midst of the great sea haunted by the *kara*-beasts, the *bharya*-beasts and the *timitimingila*-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^ualos* 'whale'. Note also Finnish *kala* 'fish', Hungarian *hal*. See AM, n.s., II, 1965, 113.

kara- 'surrounding', partitive adjective, Sid. 142r2 *karā kamā hainai hame, u ysīda u āšem* 'the part around the wound becomes red, and yellow, and blue', BS *pīta-nīla-*, Tib. *rma dan*, *nen-skor-gyi ndog ser-šiw dmar-šiw suo-ba dan*; Sid. 144r3 *karā kamā u kamaña pisalyānā* 'around the wound and at its head it must be besmeared'; Sid. 147v4 *karā tcimañān* 'around the eyes', Tib. *mig-gi phyirol*; K 18-217 *drrai tcīra kara kathe parajñšāuda* 'they three times wound it around the city', BS Divyāvadāna 448-1 *sarvaṃ taṃ nagaram antrair veṣṭitaṃ*; II 126-20-1 *kara kīthi hīna bāste u vari ṣṭi karā kamthe* '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 *bodhī(satvā mahāsattvā-saha)sra-parivṛtaḥ* 'surrounded by a thousand bodhisattvas, great beings'; Z 5:33 *karā vātī*, Z 2-79 *karā virā*; 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^uel-*.

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

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

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

karā 'circle', III 68-73-4 *cu hā tvā byāśḍa karā, mara mūna myāna kare* 'he who treads over that circle, he remains there inside the circle'; III 68-72-3 *karavīnā karā yudāmdū* 'they made a circle roundabout'; Sid. 145v3 *tcem vai hemnai hame u ttaudā, haijai kare, āškyaī ttarūna hamāre* 'for him the eye becomes red and hot, red parts around, his tears become red', Tib. (different) *mig dmar-šiw čha-ba hur-hur-por hdug-la, dmar-po šar-šar-por hbyun-šiw, mchī-ma rca dmar-ba rnam yin-no*. Sid. 149r2-3 *šiyi kanā u ārkhi jsai āstaṃna u hānāṃ rrāhā kare bišā jīmdā* 'white film and with excrescence and the like and pain of the eyelashes(?) roundabout, it dispels all', Tib. *liv-tog dan, mig mdzer-la sogs-pa med-par byed-do*. From *kar-* 'to draw lines, enclose', see *kara-*.

karā 'title', II 73-9 *tāgutta karā šau šarnādattā u hvamna karā šau šamdū* 'the Tibet *karā*-official the *šau*-official Šarnādatta and Khotana *karā*-official *šau*-official Šamdū', II 74-44 *hvamna karā šau šamdū*; IV 16-5 *karā gaudā nāte* 'the *karā*-official Gauda received'. The form *kara* in II 22, 16a3 u *kara sikha ysanaḥi vā hīrā ha(rašā?)* '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 haṃbāṃ* and occurs with other title in II 33, 3b8 *salya-bāyai pharṣa sāmḍara*, 'president of the year, judge Sundara'. In a different phrase there is also v 10-2-1 *šsau šacū salya* 'in the year of *šau*-official Šacū' (also v 4-2-1). More common is the documentary use in connexion with 'gifts', IV 33a1-2 *še hvamḍye kamalajā 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 *še hvamḍye 260 mūri pašā avasāna 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 haṃbāṃ* is parallel assuring the division of *va* from *rāysai*. After a proper name v 3-1-6 *spāta sīdahi 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'; IV 55a1-2 *karā va rāysai hī(vī) herā hanye aharaṣṭā* 'the thing (= money) of the gift for the *karā*-official has not been presented'; IV 53b1-2 *karā va rāysai hīye biye hvadā 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

karā va hambāṃ haraṣṭādā 'they presented the share for the *karā*-official', and IV 55a2 *aharaṣṭā* 'not given'. With this context can be compared the loan-word *prahānaja-* 'gift', BS *prahēnaka-*, Pali *paheṇaka-* 'gift', II 14, 2b2 *uspurrā prahānaji hodi* 'gave the full gift'; II 14, 2b7 *prahānaji sā mūra 5 hedā* 'the gift one *mūra*-coin, he gives 5'. See SDTV 4. The two earlier attempts to interpret these phrases in IV 146, and SDTV 4 are here superseded. The title *karā* is from older **kāṣa-kara-* 'watcher, protector, keeper', to the base *kāṣ-:kāṣta-*, with *kara-* 'maker', beside *kāka-* 'protector from **kāṣāka-*'; note the bases *kāt-* and *k-* in *kātāna-*, *kāna-* 'to be cared for'. For the absence of *-iṣ-*, see *ḥatai* 'opened', Zor.P. *viśātaka-*. The word *rāysai* 'gift' is from *raz-*, as Greek ὀρέω 'to stretch out, give'. The earlier rendering of *karā* by 'region' AM, n.s. 2, 1951, 9 is unsatisfactory.

karā 'surely, indeed', V 389, 19v4-5 *ku ye ttumāsa byehāte balysāna ku karā tīma ne jīve* 'where one gets Buddhaic great fields where the seed does not fail', BS G 37, 14b1 *kṣetre tu sukṣetre uptād bijān mahāphalaṃ*; K 32:29 *rre ṣi jśāṃ dāyi kari asaīda 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 *karnē*; frequent in Z *karā*, *kari*. From *kar-*, to *kāde* **kṛtai*.

karavātā 'in the morning, betimes', Z 22:121 *panā ṣṣive ttāndiku beḍā karavātā vāto vasuṣṭi* 'every night it rains only so much, in the morning then it is clear'; Z 24:508 *karavātā naltsute* 'in the morning he went out'; II 115:28 *ṣoḡ ṣava karavā* 'at midnight, in the morning'; I 181, 99r4-5 *karavā khāṣāna* 'it is to be drunk in the morning'. From *kara-* 'point of time' Sogd. *kry* 'succession in time'. Man. *gry*; *n'kry* 'čyq' 'untimely'; Oss. D. *karā*, I. *kar* 'age of a person', D. *kargin*, *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 kabalinaī rūś-kagā thūda-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 mṃ(e)ś(d)ya haraysde* 'he presents a gift of *karasta*-garments'; = III 145, 50b1:4 *karastā hiya mṃaiśda 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', Sanglēcī *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 kṣaṣṭyām bisā jsa* 'one ward with 360 houses'; II 57:32 *kṣaṣṭa ysāre ṣa ṣau āṃ drai-sse ysā*

karānām '60,000 (villages), the one village 300[000] wards'; II 56:23 *varava karāna drai-sse* 'there 300 wards'; V 62:8 *ṣau-karānūṃ jsa hvanḍā drūnā himāre* 'men of the whole ward thereby become healthy'; II 104:90-1 *viṣṇa-vakrārma-sakhāra kītha kārānū vara mānadi pastai ūśrīrye* 'he deigned to erect in the city the Viṣṇu-vikrama-ārāma *sanḡhārāma* (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 *daśinam upa karanam aiōhā zəmō* 'at the right end of this earth'; Oss. D. *kāronā*, I. *kāron* 'end, side, fence', *kārāj kāronmā* 'from end to end', *āgār* 'exceedingly'; Sogd. *kyr'n* 'side, direction'; Zor.P. *kanārah*, N.Pers. *karān*, *kanār* 'side'. See also *tcalcā-*.

karāśša- 'creeper, twig', parallel to BS *latā*, Z 20:3 *karāśśā haṣpriye* 'the creeper burgeoned', JS 37r4 *kerāse tteye jśāṃ hvaste* 'he beat them with the creeper', JS 5r2 *mīrāhija karāśśā* 'string of pearls', JS 20v1 *karāśi jsa bastadā hiya dasta* 'with creeper you bound your own hands'. For the binding creeper, Lalita-vistara 213:19 *bandhana-latā*. Tokhara B. *karāś*, A *kārāś* 'forest' (cf. O.Ind. *van-* 'tree', *vana-* 'forest'). From *kar-* base of words for branches, with suffix *-āśša-*, to *kiḍā*, = BS *latā* with *kiḍā* from **karitākā-*, as *ysidai* from **zaritaka-*; and *kīrā* 'bush' (Sid. 10v4). See Mémorial Jean de Menasce, 1974, 371 for Av. *gao-karāna-*, Zor.P. *gwrn* (whence by graphic change *gwkr*) epithet of the *haoma*-plant from *gava-* 'yellow' and *kar-* of branches **gau-kṛna-* 'have yellow or reddish sprout'. Add Oss. D. *k'ūala*, *k'ala*, *k'aluā*, *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 *karittētā thānā*, BS G 37, 75a1 *vīrya-sthānaṃ*; V 134, 69b1 *karittetu*; JS 15v2 *karittete jsa*. Adjective, V 261, 10a3 *karittetiṃja pārāmata*. Abstract from *kariha-* 'energetic'.

kariha- 'energetic, vigorous', V 77, 145r2 *u balysūṃavūysā kariha ne khijāmato kaīndi styūda-vrata* 'the bodhisattvas, vigorous, do not admit fatigue, strong in vows', Tib. *byan-čhub sems-dpal skyo-ba* (weary) *med*, *brčon-hgrus ldan-žin*; Z 16:45 *balysa panamāre marata śūra 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 kejidū u thvrrūcalaste hūlūka* 'they beat the *kargaka*-drum and the *hulūka*-drum with the fringes(?)'; = III 47, 53-4 *karāgaka kajida u thvrrūcalasta hūḍūka*; = III 35:36 *karaka kajī(da) u thculasta hūḍūka*. See *kalj-* 'to strike' from base *kark-*.

karju, *karjvau*, see *karā*.

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 jśāṃ hūṣṭi kaidari-*

dvīpa dākhyāṃ karyāṃ jśā 'when he comes to Kinnara-dvīpa with pains and efforts', = K 38·132 *dākhyā karyāṃ jśi*; JS 19v2 *karya jśa*; III 65·3 *karya sakye*: 'he exercised fortitude'; K 47·53 *dākhyāṃ karyau jśa*. Adjective with suffix *-austa-*, Sid. 11v4 *duṣāṃ drrayāṃ karyauṣtā jināka* 'remover of the three difficult *doṣa*-humours', BS *kṛcchra-doṣa-trayūpaham*, Tib. *nad-gzi gsum-las gyur-pahi gcin-nad sel-to*; v 265, 29a4 *karyausta*; III 2, 7r3 *karyaustaṇa, dukhajaṇa, kāṣca-jseraṇa, saṃtsāriṇa 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 *padī karyāsti*. Note also in poor orthography II 40·36 *dakhu kāra avyāca baye haysgama* 'pains, efforts, intolerable fears, grief', with *kāra* from *karya*, see SDTV 121. From base *kar-* 'to exert force', see cognates s.v. *karīha-*.

karvīnaa- 'surrounding', adjective to *karvira*, *karā vīrā* 'in the surroundings', with loss of *-r-* before suffix *-naa-*, Sid. 144v1 *āphaidā kaṃmā īnakā karvīnā huṇā paśāṇā* 'around, near the confused wound the blood must be let out' (dyadic), Tib. *rmahi ṇen-skor gtar-ṣin khrag dbyun-ba daw*; Sid. 142r1 *kaṃmā karvīnā loṣṣā henai u rrāṣa cha hame* 'around the wound the skin becomes rough, red and livid', Tib. *rmahi ṇen-skor-gyi mdog ser-ṣin dmar-la sro-ba daw*; 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 lākṣīna nauka khīysarā karvī* 'around the soft red lac-coloured filaments'; Bcd 49v4 *karvīnā baysā pūryau paṣi jśa haṃtsa* 'surrounded by Buddha-sons with the assembly (BS *paṣiṣad*)', BS *buddha-sutebhi parivṛtu*; K 15·136 *sīma karvīnā baste* 'he bound (put a limit to) the boundary around' (BS *sīman-*), = K 23·81-2 *sīma kara vī baste*, = 32·35 *sīma kari baste*; III 68·72-3 *karavīnā karā yudā-ṃdā* 'they made a circle roundabout'. See *kara-*, *karā*.

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

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

kala- 'excellent' in derivatives, see *kalai, kalye, kalyākyim, kalā-icyarai, kalyāscya, akalāśca, kalsta-*. From IE Pok. 524 *kal-* 'excellent', O.Ind. *kalyā-* 'excellent (beauty, health, vigour, strength, skill, readiness, auspiciousness)', *kalyāna-* 'excellent, beautiful, noble, beneficial, auspicious, fortunate'; Greek Boeot. *καλφός*, Hom. *καλός, κάλλιστος, κάλλι-* 'excellent, beautiful', *κάλλαιος* '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 *ṣaṣa kala* 'sixteen parts, all, the whole'.

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

a pen'. IE Pok. 612 *kolamo-* 'reed', Greek *κόλαμος*, Lat. *culmus*, OHG *halm*, O.Engl. *healm*; O.Pruss. *salme* 'straw', O.Slav. *slama* 'straw'; BS (Li-yen and I-ising 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 sālā*, BS *kalamah*, 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 *bīrūkā tse cu ṇāse bīsā hīvī kalātcyarai ye* 'the *bujruq*-official went who was your humble servant's official'; II 88·31 *tī vā kajī māstā berajī vī kalātcyarai bīrūkā dīstī 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 hīya muśdā* (read *mū*) *haraysde* 'what kind of donation he presents to the *kalātcyaraa*-officials'. Possibly from **kalaka-(s)āda-kara-ka-* 'domestic administrator', to *kala-* 'excellent' and (*s*)*kad-* 'to prepare', beside *ksad-* in Khotan Saka *ṣa-:ṣasta-* 'to prepare', O.Ind. *kṣad-*. For *-kara-*, see also *karī*.

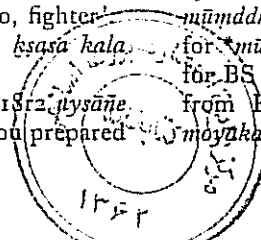
kalarbā 'a plant name', unidentified, III 88·145 *kalarbā bāta* 'root of *kalarbā-*'. O.Ind. *kalabhī* 'a sort of vegetable'.

kalai 'excellent(?)', III 108·7 *(tīyā)ṃ ṣi paījalakvā gūṣṭa kalai ṣe* '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-, kālya-* 'morning'.

kalj- 'to strike', v 78, 149r4 *īnu dātīnau kūsu kaljīndā* 'to-day they beat the drum of the *dharma*-doctrine', Tib. *de ḥos-kyi rna ḥhen-po rdun-bar hgyur-te*; II 35·72 *kūsi kajīmdā* 'they beat the drum'; Z 14·83 *kaljāndā*; noun SuvP. 61r1 *kejāma... kūśā*, BS *parāhananta dundubhīm*. Participle *krīya-*, III 67·45 *paraśṇai bāysve krīye* 'with axe his arms were struck'; with negative v 145, 33v5 *akrīya*; Z 13·114 *cu vara bināna aṣkusta adaunda ṣṭāna akrīya* 'what music there not plucked, not blown, not struck', = BS *aghaṭṭitā dundubhayah*. Inchoative *krīs-*, SuvP. 61r1 *krīsāme 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*, Yīdyā *karγez, karγes*, Sanglēcī *koryōs*; with *ē-*, Sogd. *ērks*, Oss. *cārgās*. The suffix *-āsa-* is used for bird and beast, as O.Ind. *lopāśa-*, Greek *ἀλώπηξ*, Oss. D. *robas*, N.Pers. *rōbāh* 'fox', Khotan Saka *rrūvāsa-* 'jackal'; and *murāsa-* 'peacock'. Other verbs ending in *-lj-* are *tcabalj-, āhalj-, nihalj-, haṣpalj-*.

kalya- 'excellent', III 124·87, gloss to BS *mūṃjsana* before *mūṃmdha, ṇūśka* '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 *mōyaka-* laudatory epithet, originally probably *modaka-*



'delightful'. See also v 162, 3b2 *///moya-darsāno* (BS), and II 75·56 *mūvai* 'sweetmeat', = BS *modaku*-. The word Av. *maodana*- 'delightful' corresponds. See *kala*-.

kalyākyim 'auspicious', K 156·62 *vañi tye kalyākyim bādā* 'now this auspicious time', either Iranian from *kalya*- or BS *kalyāna-kya*- (-im = -ai, -e). See *kala*-; and s.v. *sākyi*.

kalyāsta 'excellent', K 29·192 *vara prra(ma)na sabaja kalyāsta* 'there the brahman prospers (BS *sampady*-), excellent (in morals or skill?)'; = K 38·131 *prramanā samī-śunā kalyāscya* 'the brahman of noble origin, excellent'. From *kalya*- with suffix *-āsta*-. See *kala*-, and *akalāśca*; *samī-śunā* from Prakrit **same-yona*-, BS *samyag-yoni*-.

kalsta- 'a particular ornament', Z 13·137 *cu hā āysārūna harastāndā svarṇa-sūttāra kalsta kyite pañjuṣṭa parremā kādai pharu vōśa yidāndi* 'what adornments they displayed brocade (BS *svārṇa-sūtra*-), *kalsta*-ornaments, *cita*-ornaments, finger-rings, *parrema*-ornaments, they made for him very great noise'; K 63, 78v3 *hāra kaityāra kaista maula paraima* 'necklace (BS *hāra*-), bracelet (BS *keyūra*-), *kalsta*-ornament, headdress (BS *makuṣṭa*-), *paraima*-ornament'; JS 33v3-4 *keste keyure hāre graune galaṇna* (*graunā*- 'garland'; *galaṇna*- '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 *mahāsamāṇḍrra kavā mānāṇḍā tsya* 'would go like a fish in the great sea'; Z 24·504 *kho ju ṣa kava ballte ce duru ūce jsa kašte* 'as a fish quivers which falls far from the water'; Sid. 9v1 *kava hūvi pī jsa haṃṣa* 'together with fat of fish', BS *matsya-tailena*, Tib. *ñahi śag dan*; plural Z 4·49 *kave*, JS 30r2 *kave* (JS 28v2 *keve* for **kava*). Adjective, Sid. 151r5 *kavaṃṇe* '(bone) of fish', Tib. *ña-rus*; Sid. 17v2 *kaviṇe guṣṭa*, ibid. 9v2 *kaviṇe gūṣṭa* 'flesh of fish', Tib. *ña-sa*; Sid. 141r5 *kaviṇāṃ āhā kheṇḍa* 'like fish eggs', Tib. *ñahi sgo-wa hdra-ba*. From *kapā*-, Sogd. *kpy*, Yidya *kap*, Waxī *kūp*, Pašto *kab*, plur. *kabān*, *kabūnah*, *kabō*; Oss. DI. *kāf*, plur. *kāftā*; I. *jāu-gāf* = *kāfy ājcytā* 'fish eggs, caviar'. Connexion with Lakk *xṭaba* gen. *xṭablul* (with *xṭ* = voiceless pharyngal *h*) 'fish' uncertain. Possibly Oss. D. *kāsalgā*, I. *kāsag* 'fish' from older **kafsa*-, with Wanetsī *kašš*, plur. *kaššē* 'fish'. Caucasian Darga dialects *xavš*, *kavš*, *yavš* (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. *ttugarū-baira*.

kavārma 'safe place(?)', II 18, 8b2 *tī vā kavārma tsvāṇḍi* 'they went to the keep', after a list of names, as elsewhere *spasaṇa tsvē* 'he went on guard duty', following names. Possibly from base *kap*- 'to hold, imprison', and *var*- 'to surround, enclose', hence **kapa-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. *qwtwt'yč* 'pigeon', Yaṅn. *kapūča* 'dove', Balōči *kapōt*, Munjāni *kōwūya*, Yidya *kōvio*, Waxī *kibit*, Sanglēči *kōvīd*, Sarikoli *čabaud*, Kurd *kāwūk*, Khowar lw *kōvōr*. O.Ind. *kapōta*- 'dove', *kapotaka*- 'grey'. Base *kap*- 'grey' also in O.Ind. *kapila*-, *kaṣīsa*- 'reddish', *kapi*- 'monkey', Zor.P. *kapik* 'monkey'. See also *kava* 'fish'.

kašš-, *kaš*-, *kaš*-, *karš*- 'fall, come into, fail', Z 23·99 *ttāna ttāḍeta kaššīru* 'may you fall into this darkness'; Z 10·11 *varata kaššāre bodhi-sambāra hamālā* 'there the bodhi-sambhāra-' means for bodhi-knowledge 'come together'; Sid. 121v3 *dyaṃkyai kašāre* 'his sight fails', Tib. *miḡ ldons-šin* 'eye becomes blind'; 3 sing. Sid. 14r5 *nāṣṭā ga kašte* 'faces go downwards', Tib. *lto sbo-bo dan*; K 65, 82v1 *aṣṇavā haṣṭyā na kašaune* 'may I not come into the eight calamities (BS *aṣṇa*-)'; noun Sid. 2r2 *bīysma kašāme hūvi piṣkalā* 'chapter of the failing of urine', Tib. *gēin sri-bahi lehu*; Sid. 8v3 *bīysma kašāma*, Tib. *gēin hgag-pa* (*hgag-pa* 'stop'). With intrusive *-r*- only JS 38v3-4 *karšē bhadrre-kalpya* 'migrates into the bhadrakalpika-world', parallel BS *cyavate*. Participle *kašta*-, K 64, 81v3 *kūladvā kašta* 'fallen into the kūlada-(?)'; JS 25v1 *ttāḍeta kaṣṭye ysama-śamḍai vaska* 'for the world (= BS *loka*-) fallen into darkness'; 1 sing. III 2, 7r4 *ttāna bārmaṇa kaṣṭūṃ* 'I have come into this prison'; III 5, 11v5 *haṃtharkaṇa kašta* 'come into distress'; v 32, 9a5 *kaṣṭūṃ*; K 46·47 *ma tcaimeṇa 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. *qhw*n **kafvan*-, **kahvan*-, N.Pers. *kuhan*, *kuhnah* 'old'; Zor.P. *kpt*, *kptn* 'to fall', Balōči *kapag*, *k'afay*, *kapta* 'fall, happen, bring forth'. Possibly *kašš*-, 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').

kašcai 'sorrow', II 7·117 *ysira kašcai heṭhīye* 'the heart has been troubled in sorrow' where *kašcai* loc. sing. is possibly from *kāścā* but with shortened *-a*- (*heṭhīye* < *haṃthīrye*).

***kaša**- 'belt(?)', III 41·26-7 *khvā daittā hvāṣṭā kāša harūya ā panīṣṭā* 'when the lord sees you, he loosens or ties up his belt'. Uncertain: possibly *-āš*- from *-aš*- as in *kāš*- 'to look', and *kāša* 'six' from **ksaš*-. 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', Šuṅni *bi-juš* 'armpit' from **api-kaša*-, Waxī *kal*- (*-l* < *-š*-), N.Pers. *kalk* 'side under armpit'. IE Pok. 611 *kokso*-, *-ā* 'part of body', O.Ind. *kaṣṣā*, *kaṣya*-, Lat. *coxa* 'hip'; O.Ind. *kaṣṣā*-, *kaṣyā*- 'girdle, girth'.

kašta- 'attached', see *kas*-, Manj. 170-1 *akašta asaḥheṣṭa sa kku ja veysa* 'unaffected, unsmearred like the lotus'.

kaṣṭā 'sunken', III 79·9 *aśā stā brraiḥā: kaṣṭā mūla 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 nirokasāte kaṣṭindā* 'when for him untimely water rises, they fall. . .'; *ātas*-, Z 24·168 *kye vā pā-stuṃḡga ātasāre tta āre* 'who fall headlong, so they stay'. For *kašte* 3 sing., see *kašš*-. Participle *kašta*-

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

kas- 'look, be seen, appear', Z 2·118 *kho ggarā sumitrā śśāsvānā kaśte* 'as in relation to Mount Sumeru the mustard appears', Pali (Jātaka 6·174) *sineru* 'antike *sāsapo viya khāyati* 'as mustard appears before Mount Sineru'. See *naśkaṣṭa-* 'looked out'. From base *kas-* 'to look, appear', Av. *kas-*, *akasa-*, Sogd. *kas-* in *'nyr-ks'yt* **anxara-kasaka-*, plur., 'astrologers', Man. *pēks-* 'expect', Zor.P. *kaśit* 'was seen', *nikās* 'regard', *ākās* 'aware', N.Pers. *nigāh*, *āgāh*, Armen. lw *agah* 'aware', M.Parth.T. 'gs, 'gs 'apparent' (**āgas-*), M.Pers.T. *pāgs-* 'to look', *pāgs* 'face', Sasan. insc. *p'tk'sy*; Oss. D. *kāsun*, *kast*, I. *kāsūn*, *kast* 'look at; shine'; *fālgāsūn* 'look around'; Pašto *kas-*, *katal* 'look at', Wanetsī *kās-*, Sangl. *kas-*:*kot*, *kust*, Šuynī *ēs-*:*čūft* 'see', Rōšānī *ēs-*:*čōxt*, Yazg. *k'as-*:*k'ūxt*, participle *k'aštāg*. From IE Pok. 638 *k^hek-* 'appear, show', O.Ind. *kāśate* 'appear', in O.Slav. (*k^heg-*) *kašō*, *kazati* 'show', *ukazū* 'showing', Greek τέκνωσ 'sign'. See also *tcās-* from IE *k^hek-s-*.

kas- 'adhere, attach', noun loc. sing. Z 2·120 *bātā ahāna kaśta hāmāte vātā biśśā* 'can all the wind, being caught in a noose, be held?', parallel BS (Lalita-vistara 245·17) *śakyo vāyuh pāsair baddhuṃ*. Participle with negative *akaṣṭa-* 'unattached', Bcd 48v2 *ā klu urmaysdi u pūra āśa akaṣṭa* 'and as the sun and moon are untouched in the sky (BS *ākāśa-*)', BS *sūrya śaśi gagane va asaktah*; Bcd 52r3 *bvāme ja rraṣṭā akaṣṭā tsūma tsime* 'may I go the course right, untouched, with bodhi-knowledge', BS *jñāna-balena asaṅga-gatena*, K 67·165 *ttye paṃda hvālai kaṣṭa* 'the (*ārya-mārga*) path is connected with both (*parama-artha-* and *saṃskāra*)'. With *pati-*, *pacaṣṭa-* 'attached, suspended', Z 2·45 *huška vara banhya kū rrūva auṅgyo ja āre pacaṣṭa* 'there the dry trees where guts remain attached to the branches'. From *kas-*, Oss. D. *nixāsūn*, *nixastān*, causative *nixasūn*, *nixastōn*, I. *nyxā-syn*, *nyxasyn* 'adhere, stick together' (with *x-* < *k-*, as *xārsun* 'to carry'). Possibly also Oss. D. *igūās*, 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 *pratyākrośati* 'he returns abuse'. To Oss. D. *nixās*, I. *nyxas* 'talk, sound', NK 29·73 (at top) *fāndry nyxasmā* 'to the sound of the *fāndyr* fiddle', with secondary *x-* from *k-*. Possibly Sogd. *k's*, Man. *q's*, *k'syy*, N.Pers. lw *kās* 'pig', if this is an epithet from the noise made by the animal. IE not identified.

kas- 'decrease, diminish', in the participle with negative *aṅaṣṭa-* 'not deficient' from **a-nikaṣṭa-*; K 30·207 *aidrrau ja aṅaṣṭa*, =K 38·141-2 *adrryāṃ jsi ukhāsata* (for **uskhāsata*), Manj. 111 *edrra ja aṅaṣṭa* 'not deficient in the faculties', parallel to BS *avikalendriya-*. See *nyas-* 'be deficient'. From *kas-*, Av. *kas-*, *kasu-* 'small', *kasiṣṭa-*, Zor.P. *kas*, *kaśist*, *kēhist* 'smallest', *kast ut aβzōn* 'less and more', *kāstan*, *kastār*, *kāstār*, *nikāstārīh*, *čaśm-kās* 'despised', *kāhišn*, Parsi-Skt *kṣiṇatā*, Sogd. *kyś-* 'to diminish', Oss. DI. *kāstār* 'younger', Balōči *kastar* 'smaller' N.Pers. *kīh* 'smaller', *kāstan*, *kāhidan*, Armen. *kasem* 'cease', *pakas* 'less, failing, smaller', *pakasem* 'to cease', Pāzand *xāhidan*, *xāhoṭ*, *kāh* 'small'; Oss. *āgas* 'whole', Hungar. lw *egész*. IE Pok. 521 *kak-*, Av. *kasu-*

'small', NHG *hager* 'haggard, thin', Lit. *kaś-* in *nukašēti* 'be weak'. (E. Fraenkel, Lit. Et. Wb. *kašēti*, *katēti* has no reference to *kasu*, and rejects Greek κωκός.)

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

***kasā**, K 19·229, read *tvāku sa(m)*.

kasā- 'inner part', Z 22·139 *haṃbisa ysarnnā kase vīrā āljseinā māsta* 'great heaps golden, silver, in the inner rooms', Z 16·38 *tcūra-tasā divā uttarūvā* 'the four-cornered Uttarakuru continent (BS *dvīpa-*)', = BS *catur-astā-* 'quadrangular'; Z 20·7 *panā kaso* 'in every nook', Z 2·45 *banāsuto* = Z 20·33 *banāsurvō* 'in holes of trees'; III 101·39-40 *garma-māṣṭai kaśa nūya pātca kaśa jsāvō 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 haśū hīye kasvā* 'pillars within the inner parts of the tower'. Adjective for the *antahpura-* 'inner chamber', K 36·102 *kaśajvām śujye pyatsa skauda tta hvādi* 'in the inner chambers to one another they spoke so, secretly' = K 27·156 *kasajsvā ṣṭau skauda*; K 47·56 *kaśajsvām jsa* 'from the corners'; III 80·22 *ttradū ttu mista-kaśajsvā naurā-nasā nāmhā* 'I crossed that summit with great nooks, with deep pools(?)'. From *kasā-*, base *kas-*, Oss. D. *k'āsā*, I. *k'ās* 'nook, inner room, corner', D. *k'āsi-badā* 'sitting in the nook, witch', = D. *k'oli-badūg*, I. *k'uly-badūg* '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. *kāśas-* (only Taittiriya-brāhmaṇa 1·4·8·3) *yēna devā apunata yēnāpo divyāṃ kaśah* 'whereby the *deva*-gods purified the waters, whereby they purified the celestial inner part'; Sāyana glossed *kaśas-* by *deva-loka-viṣayāṃ gatim* 'place within the sphere of the *deva* world'. IE uncertain (*s*)*kek-* or (*s*)*kak-*. Oss. D. *c'asā*, I. *c'ass*, plur. *c'āsšytā* 'hole' may be connected, from **scāsa-*.

kasai 'fever', I 147, 57v4 *tī vai tta tta kasai hame* 'then for him so there is fever', BS *jvara-*; v 64, 25b6 *ū ci kasai naṣṭausai* 'and who has burning fever', parallel to v 63, 25 *ttavai naṣṭausai*. From *kas-* 'to burn', to IE Pok. 519 *kāi-:kī-* 'to burn', Lit. *kairā* 'glow of fire', Got. *heito* 'fever', forms like IE *dā-:dā-*, beside *dāi-:dā-*, 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 *teḡimañi nu būgya (nā)tasta būkaja balysā* 'the devoted ones of the Buddha fallen under their eye'. With *niś-*, II 7·116 *naṣkasta-*, II 124·1 *naṣakhasta-* 'become open'. See *khasta-*, pres. *khaittā*.

kasta 'lesser', K 45·17 *tī vara tte hārū kasta naḡa ye drau dakhāmtta miysdyūṃ* '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 *anaśvarya-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 ttā agyau prattyagyau jse vārūdyā himāmane* 'may we not become inferiors, may we not become deficient in limbs and members'; Z 23·173 *kastare*. Abstract v 28, 59r3

- kastaroṇa*; v 262, 1a1 *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. *snūn g-yah-ziṅ na*. Verbal, see *kahaitte*.
- kahaitte** 'it itches', Sid. 145v2 *kahaitte u hasu* 'itch and swelling', BS *kaṇḍu-ṣophañh*, Tib. *g-yah-ziṅ skran-ba rṃams yino*; Sid. 138v2 *styudai hame u kahaitte* 'becomes hard and itches'; Sid. 136r4 *kīhaitte*; Sid. 103r5 *kahaittai*. See *kahai* 'itch'. From *kah-* 'to scratch', IE Pok. *kes-* 'scratch, comb', Lit. *kasù, kásti* 'dig' *kasyti* 'scratch', O.Slav. *česq, česati* 'to comb, pluck'. In *kahaitte*, the verbal base may be **kahāy-*, as in **grbāy-*, Av. *garəwāy-*; 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 *šo hālo cakrāvāla gari u šo hālo irinā gari ttiṇa haṃdrā vya vara mista dumā sarbi u (mi)stā nṃāsā kā gyasta balysa u bodhisattva 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. kadāg* 'epic recital', Georgian lv *k'adag* 'herald', *k'adageba* 'proclaim, preach' may contain a base *kā-* or base *kad-*. Since in N 120-26 *ysnānā* is printed for *haysnānā* (the *ha* is written below) the syllable *mi* may be on the manuscript which is not available.
- kā cu** 'if anyone, whoever', later for *ko, kau*, Manj. 118 *kā cu vare āsā yade* 'whoever memorizes there', Manj. 419 *kā cu ttu sājau daiysde vāṣiye piḍā pari (pi)ḍe* 'whoso learns this, retains it, recites it, writes it, orders to write it'; also *kau* in Manj. 197 *kau cu tv(ā) kṣeji utca* 'if anyone should desire this water'; and Manj. 53 *kau cu*. See *ko*.
- kā** III 70-126, read *haṃtsakā* 'together', plural, like *hamiḍa-ka-*.
- kāka-** 'watcher, protector', K 136-874-5 *ta khu aysā gyastā baysā haṃ vira kākūṃ* 'as I the *deva* Buddha am always protector (-*ūṃ* 'I am')', Tib. *ji-ltar bḍag rtag-tu de-bzin-gṣeg-pahi. . . srup-ba dan*; K 139-963 *jsiṇi kāka vījya* 'charm protecting life' (BS *vidyā*), Tib. *che skyon-bali 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 nāvaysva devatta paravālā* 'protectors, local geniuses (BS *nāvāsika-*), deities, guardians'.
- kāmāna** 'in what', loc. sing., K 68-184 *kāmāna kṣaṇa* 'at what moment'; v 246, 12b4-13a1 *kāna diṣṣiṇa* 'in what region'; K 97-197 *kāmāna diṣṣiṇa aṇna* 'in what region', BS *yasmin pṛthivī-pradeśe*. See *kāma-*, s.v. *ka-*.
- kāna** 'to be thought', see *kās-*.
- kāmjuva-** 'domestic', Z 5-29-30 *vari vā śśaṃdya pastā kāmjuvai śśirku usthiyāndā* '(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. *kāncukin-* 'chamberlain'. M. Parth.T. *qñjwg* 'coat' may be Iranian (see Indo-Iranica, Mélanges Morgenstierne 9-11), from the base *kan-* 'to cover', Khotan Saka *kaṅgā-* 'skin' above.
- kāmjsam** 'sesame seed', III 17-14 *kāmjsam, kāmbā* 'sesame, flax', see *kūmjsata-*, *kūmbā*.
- kāṭhamjsuva** 'robbers(?)', Z 22-136 *ne vara kāṭhamjsuva ttāte muṣṣa jsirāka bahoyśna* 'there in the market are not robbers(?), thieves, stealers, cheats'. From **karṭra-* 'equipment', with N.Pers. *kālah, kālā*, Armen. lv *kah* 'furnishings'. Hence *-mjs-* as in *pa-mjs-:pamāta-* 'to put on clothes, wear', base *mauk-:muk-* 'put on, take off, remove'. See *paṃjs-*. For *-iḥ-*, see also *pajsiṭhyi*.
- kāda-** 'drawn', participle to *kār-* 'to draw'.
- kāḍara-** 'cutting weapon, sword', v 70, 8v3 *rrāṣeina kāḍarna* 'with sharp sword', BS G 37, 12b1 *tikṣṇena śastreṇa*, Tib. *mčhon rnon-pos*; K 37-118 *kāḍarinai vara ṣṭām raysgi vī jsaṇānā* 'with sword there she must swiftly be slain by him', inst. sing. *kāḍarina* with pronoun *yi*; Z 4-60 *tṛśśūla kāḍare hālśtā* 'tridents, swords, spears'; Manj. 231 *tṛśśule kāḍare hūśta*; Z 5-78 *hāvyo kāḍarā dāru karā ne yuḍu yindā patālstu* 'the sword cannot cut its own edge'; Manj. 235 *kāḍara hīya dāra ne pāśta* 'the sword does not cut its own edge'; II 77-24 *ttāṣīkau kāḍara* 'Arab sword'. From *kart-* 'to cut', **kartara-* to Av. *karāta-*, Sogd. *krt, krtk* 'knife', Zor.P. *kārt*, glossed by *šampšēr* 'sword', N.Pers. *kārd*, Oss. *kard* 'knife, sword', *āxsar-gard* 'sword'; Yagn. *kort* 'knife', Pašto *čāra*, Orm. *čārthai, kāli(gak)*, Suyni *čēd* 'knife', Rōšāni *čēg*. See cognates s.v. *pātālt-*. IE Pok. 941 (s)*ker-t-*, O.Ind. *kṛtī-* 'knife', Lat. *cortex* 'bark', Lit. *kertū, kiṛsti* 'to hew', Hittite *kartai-* '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-*, *apraṭiṣṭhita-*; without the hook Manj. 97 *kūra kāma* 'false thought', Manj. 88 *kāme kūre*; compound Khotan Saka and BS, Manj. 354 *kāma-māttra* 'thought only', = BS *citta-māttra-*; for 'protection', K 141-1009 *raḁṣai yanumā u āysdai yani u kāma-t-i yanumā* 'I will make for him protection'; K 139-947 *raḁṣa kāma hvāṇumā* 'I will proclaim protection'. See *kāṣ-:kāṣṭa-* 'to think, care for'.
- kāmmadā** 'trousers', II 59-3 *u kabaliḁa 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*, Panjābi *sutthan*, Hindī *sūthan*, archaistic O.Ind. *svasthāna-*, *svasthagana-*. For *kaumadai*, see Acta Orient. 30, 1966, 50; SDTV 15. From *kam-* as in *kamaiškā*, beside *kap-*, see *khapa*.
- kāmbaṃdā** 'a particular gift to a shrine', II 75-46 *kām̄baṃdā haurā hauḍe śe u chām-syū śau* 'he gave in gift one *kām̄baṃdā* and one *chām-syū*'. If *chām-syū* is the source of Turkish *čangşu (čängşü)* 'a small *qurtaq* (shirt)', the *kām̄baṃdā* 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 *ṣṣan-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 *pūra-ṃ kāya suhā bedau* 'I am (-u = -ūṃ) protector for my son in time of happiness'. From **kāṣāta*- 'protecting' to base *kāṣ-:kāṣta*- '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 pajsū-gū* '(the fountain water) carries away the bower, five-coloured, flower-covered'; = III 34.11 *spyakīnai kāysvāka bīda pajsu-gu*; = III 36.6-7 *spyakīnai kāysvāka bīdā baida pajsu-gū*, = III 46.19-20 *spyakīnai kāysvāka bīda pajsu-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 Morgensterne 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' (see s.v. *pyays*).
- kār-** 'to draw', participle *kāda-*, Z 24.420 *svānā kārindā muḍā* 'the dogs drag off the corpses'; III 39.70-1 *rahā kādā gūhā khinḍā* 'he drew the cart like an ox', = III 43.24 *rahā kādā gūhā khainḍā*. See also *naṣkār-*, *haṃgār-*, *haṣkarā jsa*, *hagār-*. Form like *pār-:pāda-* 'to rear'. From *kar-* beside *kar-š-* 'to draw', Zor.P., N.Pers. *kaš-*, Oss. D. *xārsun*, *xāssun*, I. *xāssyn* 'to bring'. Without *-š-*, N.Pers. *parkār*, *pargār*, *pargāl*, *pargālah* 'compasses'. With *-š-*, Av. *karš-*, O.Ind. *kārṣati*. The meaning 'draw, drag' separates this base from IE *k^hel-* (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^hel-*. IE Pok. 639 *k^hel-*, *k^hel-s-*.
- kāra** 'effort', II 40.36 see *karya* (poor spelling).
- kārra-** 'deaf', Z 5.101 *kārra ppyāre* 'the deaf hear', = Manj. 415 *kārra* (lacuna); N 169.1 *hanā kārrā mutā* 'blind, dumb, deaf', parallel Pali *andha-*, *mūga-*, *badhira-*; v 146, 71v4 *abiṣāta u kārrā* 'tongueless and deaf'; SuvP. 71v3 *kāra pvaṃde* 'the deaf may hear', BS *badhirāś ca śṣṇvanti*; abstract Sid. 126v3 *kāraustā*, Tib. *hon-pa* 'deafness'; and I 143, 52v2 *kārāṃṇā* 'deafness', BS *bādhīrya-*. From **karna-* (adjective of deficiency to **karna-* 'ear', as Greek *λοχτος* 'hip', *λοχιάς* 'pain in hip'), Av. *karəna*; 'deaf', *karəna-* 'ear', O.Ind. *kārṇa-* 'ear', but *badhira-* 'deaf'. Sogd. *krn*, Yagn. *kan*, Zor.P. *kl* **karr*, N.Pers. *karr*, *kar*, M.Pers.T. *qr* **karr*, Pašto *koṇ*, Orm. *kōn*, Šuyñi *čün*, Yidya *kuṇ-*, *kun-*, Munjāni *kūn'gy*.
- kāpra-**, see *kaura-*.
- kālā** 'a title', II 126.11 *hūni hīvī kālā* 'official of the troops', context of *ārji* 'provisions or equipment', hence possibly 'provider', rather than Kroraina *kala*, *kaṃla*, *kāla* 'prince' or the like. From **karθra-* > *kāla-*, with Armen. lw *kah* 'equipment, tools', N.Pers. *kālā*, *kālah* 'equipment'. See *kāṣṭhaṃsuwa*, but *kālā-tyarai* with *kal-* 'excellent'.
- kālā** 'a title', v 33, 12a5 *pirāṃ kālā himye* 'he became the *kālā*-official of the houses(?)', see s.v. *pāravārā*. With the title *ūtca*, v 187, 62a1-2 *ūtca-hāle kālā*; *ibid. ūtca-hālai* *kālā*; *ibid. ūtca-hāle kālā* after proper names. Possibly from **kāθrya-*, see *kāṣṭha-mjuwa-*.
- kālanāṣṭā** 'wherever, whitherever', Sid. 102v1 *u kālanāṣṭā arji hamāte* 'and wherever piles (BS *arsās-*) occur', Tib. *hbrum-bu ga-la yod-pahi*; Sid. 104r1 *kālanāṣṭai kaṃmā hīvī pacadā 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 byuw-ba*; II 84.23 *nai āṃ bvām si kālanāṣṭa tsūñi hamā(mane)* 'we do not know wherever we may have to go'; K 143, 1r3 *kālanāṣṭa ganaittrai* 'the rosary to any place(?)'; K 143r1-2 *āṣṭe vīrāṣṭi ganaittrai, kālanāṣṭā ganaittrai āṣṭe pṛracainā* 'the rosary towards being, wherever the rosary, for the sake of being'. From *kālana-* with *-āṣṭa* base *ka-* 'what' with *arda-* 'direction', see *hala-*, *hālaa-*. The same *-anāṣṭa* occurs in *śālanāṣṭa* 'to one side', *ttālanāṣṭa* 'to that side', *dījanāṣṭa* 'downwards', *hālāināṣṭā*, beside *hālāiyāṣṭā* 'in the direction'.
- kāṣcā-** 'thought, grief', see *kāṣṭa-*, pres. *kāṣ-*.
- kāṣṭa-** 'thought', participle to *kāṣ-* 'to think, care for, protect', v 75, 43r4 *kāṣṭe iyā* 'he may have thought', BS and Tib. omit; Z 22.234 *kāṣṭāndā*; SuvO. 27v7 *kāṣṭānu vadravānu* (BS *upadrava-*) *nāsemākā* 'calmer of grievous troubles', BS *śokāyāsa-praśumana-*; with negative above *akāṣṭa-*, BS *acintiya-*; infinitive K 26.137 (= K 18.209) *paryavai ma kāṣṭe* 'deign to protect me', v 149, 344 *perrā keṣṭe* 'compelled to think'. See also above *ke*, *ka* from **kāṣā*; noun. *kāṣcā-* 'thought, grief', Z 5.39 *kāṣca*, v 42, 425v3, SuvP. 71v1 *kāṣṭye*, BS *śoka-*, Sid. 125v2 *kāṣṭyi jsa*, Tib. *mya-nan-gyis* 'with sorrow', III 63.135 *gṇāyāṣā kāṣṭya hīye pyauca* 'the remedy for the sorrow of separation'; adjectives, SuvP. 66v1 *kāṣcinūṃ* 'I am sad', BS *śoka-citto* 'ham', v 101, 102b1 *[[[kāṣcina uysnau(ra)]]]* 'sad beings'; v 332, 24v1 *kāṣcinaina pa(tā)maṃthāna* 'with sorrow's arrow', BS *śoka-śalya-*; SuvP. 69v1 *kāṣṭiji iṣe* 'whirlpools of sorrow', BS *śokāhule* (variant **śokāvarte*?); compound III 2, 7r3 *kāṣca-jseraṇā*, loc. sing., 'causing grief'. See pres. *kāṣ-:kāṣṭa-* 'to think'.
- kāṃṣṭi** 'hole', K 46.36 *āhau kāṃṣṭi* (dyadic), see *kuṣṭa-* and *āho*.
- kāse** 'abuse', see above *kas-*.
- kāhai**, **kāṃha-**, see *kaṃha-* 'hemp'.
- kāhyānai** 'brown(?)', Z 22.147 *kāhyānai ggūmīna rruṣṭā* '(the horse) shines with its brown(?) colour'. That assumes *kāhya-* with inst. sing. and pronoun *yi*. To be taken from *kadru-*, Av. *kadrua-*, 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*.
- kāṃha-** '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 vajrapāṇā*

pū tirā kicau-t-i aysmya yanā hvānūme aysa tvā sumukha nāma dāyya byāṃja 'therefore you, O Vajrapāni, 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 zuw sig dan, sgo bzan-po zes-bya-bahi čhos-kyi rnam-grans bsad-par byaho*; Z 4.119 *ni ju kicau hamatā biyendā* '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 pṣā tceñā niśāñā 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', **katicāva-* adverbial 'to any extent' = 'wholly'.

kījsanū 'of the garden', adjective to *kāljsa-* 'garden', II 2.27-8 *pvāḥa kījsanū bvaiysa, mista sīma mistā ayai* 'long buildings with gardens, a great enclosed space (BS *sīman-* '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.

kīḍakyā 'garment', II 85.20 *kīḍakyā begaṇṇā sau* 'one garment, woven'. From *kart-* 'to cut, tailor', Av. *kərati-* 'garment', with *-īda-* as in *hvīda-* 'food', *bīda-* 'dress' from **hwarti-*, *barti-*. Base IE Pok. 938-947 (s)*ker-* 'to cut', see s.v. *pātāli-*.

kīḍā 'creeper, bush', Manj. 20 *cakala gaysa kīḍā u auysama* 'wood, reed, creeper and clay', parallel Pali *kaṭṭhaṃ ca...vallīṃ ca...tiṇaṃ ca...mattikaṃ ca*. From **kari-tākd-* (as *ysīdaa-* 'yellow' from **saritaka-*), to base IE Pok. 545-7 *kel-* 'of branches', see above *karāśśa-* 'creeper', *kīrā*, and *cakala-*.

kādāgāna- 'deed', translating Buddhist *karman-* 'evil or good deed', v 117, 66r4 *kādāgānā*, BS *karma*, K 6, 146r2 *kādāgāne gāda*, K 6, 146r5 *dirna kādāgānāna* 'by evil act', Z 9.21 *kādāyāne*, Z 23.370 *kādātāne*, v 148, 141 *kādītānānu*, v 117, 66r3 *kādātānānu*, K 10, 9v5 *karma kīdyāni* (dyadic), K 75.14 *kīḍāna jāre* 'acts cease'. Adjective, SuvO. 24r5 *kādāgānīnei yaṃdrā*, BS *karmayantraṃ*, v 111, 33r5 *kādāgānīneina haṃsāmāina*, BS *karmopacayena*. From **kṛtāhāna-*, base *kar-* 'to make, do', Sogd. VJ 448 '*kr'tnyh-k'r'k* 'doer of deeds', Sasan. inscr. Šāhpuhr I, Parth. *krtkry* = Greek θρησκευεῖα τῶν θεῶν 'service of the gods', = M.Pers. inscr. Kartūr 4 *kltk'n*, M.Parth.T. *kyrdg'n*, M.Pers.T. *kyrdg'n* 'action'.

kādāna 'for, for the sake of' (calqué on Prakrit, Kroraina *kridena*), inst. sing. to *kāda-* 'done', v 117, 66r5 *uysānye kādāna* 'for oneself', BS *ātmano 'rtham*; v 77, 145r2 *bodhisatvānu kādēna*, Tib. *-kyi phyir*; K 136.883 *ttye hīrā kīḍna*; IV 17.30-1 *drūne kiṃṇa* 'for health'; IV 54b1 *kiṇa*; IV 56a2 *kiṇā*; IV 21.4 *kiṇau*; II 76.39 *ma kaṇa* 'for me'; K 143, 1r2 *kaiṇa, kaiṇa*; 59, 31r3 *ttye herā kaṃṇa cu* 'because'. Base *kar-* 'make'.

kāḍe 'greatly, very', Z 2.9 *kāḍe*; III 58.2 *kāḍi*; v 166 r5 *kīḍi*; III 58.7 *kīḍa*; Z 2.7 *kādā*; III 130.24 *kīḍa*. From **kṛtai* to base *kar-*, IE Pok. 531 Greek κάρτα, Mid. Low German *harde* 'very'. A similar meaning in Sogd. *šx* 'hard', *šxwv* 'very'.

kāṇa 'if not', K 39.161 *kāṇa gaṃsā byaudai* 'if I have not committed a fault'. See *ka* 'if' and *ne, na* 'not'.

kītha 'in the city', loc. sing. to *kanthā-*; v 2.47, 17b2 *kīthāḥṣṭā vāḥṣṭā* 'to the city'; Manj. 44 *nairo(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 kīya kināṃ haṃkhiysi* 'the number of drops of water', = K 44.203 *ūci kīyāṃ kinā haṃkhiysi*. See *kanā-* 'drop'.

kiṃṇa 'wounds(?)', II 85.24-5 *iṇa iṇa kiṃṇa* 'various painful wounds(?)'. See *iṇa-* and *kaṃṇa-*.

kāra 'surrounding', II 117.8 *kāra kītha sāna tta jsāṃ hathri-yādā* 'around the city the enemies so pressed'. See *kara*.

kīra- 'work, deed', v 245, 10a1 *ttye paṃjsa anamttanarya kīra vasuśīdā* 'for him the five anantariya-evils are purified', BS *tasya pancānantariyāni karmāvaraṇāni pari-ḥṣayaṃ gacchanti* (= K 98.213-4); SuvO. 56v2 *kīre* 'works', BS *kārya-*; v 333, 25v3 *balysūna kīre tindā* 'he does the Buddha deeds', BS G 37, 22b3 *buddha-kṛtyaṃ*; v 115, 63v7 *ttu kīru yīndā*, BS *kāryaṃ kariṣyati*; loc. sing. v 59, 129v4 *ttiṇa kīro*; inst. sing. SuvP. 70r3 *kuśalna kīrna*, 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 teacā kīrā* 'like the man who has work on the far bank'. Adjective, *kīrīnaa-*, K 107, 279-80 *kīrīnai byanā* 'obscuration of the acts', parallel to K 106.265 *karmāvaraṇa-vīśudha-sūtra vīrā*. Also K 107.275; 278, 281; 282. Compounds, v 117, 66r3 *nyhīśśāna kīraṅgarau*, BS *samanārthaṃ sukṛtānāṃ*; II 108.183 *kīragara hvaṇḍa*, 185-6 *pharāka kīragara hvaṇḍā*. Later form *kīraraa-*, II 34.4.1 *kīrarā hvaṃ(di)*; 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 bva biḥṭta* 'the ten paths which are broken, corrupt', parallel BS *akuśala-karma-patha-*. From **karya-* 'to be done', as *hvaṇā-* 'to be spoken', by *-ya-* participle future, to base *kar-*, see *kar-:gōda-, yuḍa-*.

kīrāṃja 'work-place', II 108.188 *ttaṇa kīrāṃja tsvai* 'he went to the work-place'. From *kīra-* 'work' with suffix *-āṃja*, as in *narāṃja* 'ink-pot' (III 124.74).

kīra 'cultivation', II 39.5 *cā au ttya uca śadai kīra para*, repeated *ibid.* 8 *cu ā ttai uca śadī 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 caeruli', Tib. *artagala*. Possibly also II 66.7.5 *kīra ḥāstā idā* 'he can plant bushes'. To *kīḍā* 'creeper', parallel to Pali *valli-*; IE Pok. 545-7 *kel-*.

kīrāstānā 'proper name or title', II 118.145 *detatte, mistye ttikye kīrāstānā nāma jsa hvāḥṣṭā u hvū:ṣina hīvī gyastūñā ttiraṃdarā iyaiṣṭhāṃ ārahā:ḥṣa simābaṃdha hauriṃde* 'may the *devatā*-deities give to the celestial body of this great chief by name Kīrāstānā and his consort blessing (BS *adhiṣṭhāna-*), protection (BS *āraḥṣā*), 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 che 'great precious jewel' according to Jäschke's Dictionary BS *cintāmaṇi*. K 40·36 *kārkyina raṃna* = K 43·153 *karakīyina rana* 'the *karketana*-jewel'. Zor.P. (DkM 206·4) *klgyhn* **kargēhan*, Pahl.Riv. 160·6 *klkyy-hnyh* **karkēhanēn*, Armen. *karkehan* 'dark red stone, anthrax', Syr. *qrkdn*-, Arab. *karkuhan*, Greek *χαλκηδών*, Lat. *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. *karanta*-, O.Ind. *krntati*, hence *kirrda*- from **krn*- as *purrdā*- 'conquered' from **prn*- to *part*-. For *kart*- see *pātālt*-.

kālsta- 'planted, sown', SuvO. 5v3 *kālstā vāta*, BS *avaropita*-; I 255, 170v2 *kālstāndā*, BS *avarupta*-; v 108, 30v6 2 plur. *kālstāndā sta* v 353, 244 *(baṃ)hya kālste* 'he planted the tree'; v 341, 83r1 *śā naḍe kye ttu baṃhyā kālste* 'the man who planted this tree', = v 342, 84r1 *kye ttutu baṃhyu kālste*, BS G 37, 78r5 *yenāyaṃ vāpito drumah*. From *kar*-, pres. *ker*- 'to plant, sow', with *ni*-, *nyālsta*-.

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

kīśāna- 'abundant, full of', SuvO. 56v3 *pharākyau uysnauryo kīśānā* 'full of many beings', BS *bahujanākīrṇamanuṣya*-; SuvO. 56r5 *biśśūnya raysāyana aruvē kīśāngye bāysānā* 'in the garden full of various elixir medicines', BS differt; Z 15·5 *samu kho mura kīśānā bāsa* 'as birds in a thick grove'; Z 22·119 *baṃhya pharu kīśāna-siṃgya* 'many trees thick-branched'; v 111, 33v4 *pharākyau uysnauryau hvagṃdyau kīśānā hāmāte*, BS *bahujanākīrṇamanuṣya*-; v 112, 34r1 *biśśā gyastānu thāna kīśāna hāmāre*, *gyastyau u gyastāyau* 'all the *deva*-gods' places (BS *sthāna*-) become full of *devas* and *devaputras*'; K 66·140 *kīśānā bāsa*, K 70, 2v2-3 *kīśānā bāśa* 'in a thick garden'; K 63, 78v1 *ranyau jsa kīśāna* 'abounding with jewels', fem. JS 20r1 *kīśeṃja*; K 60, 35r4 *kīśeja*. From **kaisyana*-, Sogd. *kysn*'k 'luxuriant vegetation', Yidya *kesina* 'forest', Lit. *kīsti* 'grow thickly', *kīeša*, *kīšynas* 'thickly overgrown place'.

kīśaukā 'tree', Sid. 13r4 *sarrjarasā by kīśaukā* 'the tree of *sarrjarasa* perfume', BS *sarja*-, Tib. *sra-ti pog-gi sin*, the *sāl*-tree shorea robusta. From base *kais*- in *kīśāna*- '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 *akāṣānā*, BS *acintya* 'not conceivable', elsewhere *ke*-, *kei*-, *kāt*-, *k*-, v 76, 44v4 *aysnya tta ketā* '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 keitā* 'with pity he protects'; Z 13·31 *kei*; participle future Z 6·51 *hānu*. Past participle *kāṣta*- and noun *kāṣcā*-, see above, with infinitives *keṣe*, *ke*; noun *hāmata*.

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

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

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

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

puṇya-skandhaḥ; v 389, 19v4 *ku ye ttumāsa byehāte baly-sāna ku karā tīma ne jīye* 'when one attains these great fields of the Buddhas where the seed fails not at all', BS G 37, 14b1 *buddha-kṣetre tu sukṣetre uptād bijān mahā-phalaṃ*; v 341, 83r5-6 *tcamna ye hīstā nāvā(nā) kīntha ku biśśā pvaṇa jyāre* 'whereby one comes to the city of Nirvāṇa, where all fears perish', BS G 37, 77b5 *nirvāṇa-pura-gāmināṃ*; III 139v1 *ku mā hīsānu* 'where I must come', BS *kuṭra vasīsyāmi*; Z 5·85 *kuī* = Manj. 243 *cu bādī* 'when to him'; v 339, 79a1 *u kvī hīsca hāmāte* 'where his coming happens', BS G 37, 73b7-74a1 *ko 'syābhīsaṃ-prāyaḥ*; 'where' = 'so that there', v 69, 8r5 *guhei ku hūnā narāmāte* 'strikes so that the blood issues', BS G 37, 11b5-6 *duṣṭa-rudhira-citta*-; v 106, 29r2 *kho uhu cerā ku umānu paḍāṃjyānu bādānu* 'as you such, when of you in former times', BS *yathāpi pūrvaṃ dūrgha-rātraṃ*. With added *u(uta)* in *kū*, SuvO. 54v3-4 *u tto bāso śsuru padaṃdu iindā* 'he has made this house excellent', = I 255, 0012, 11 *kū tvā|||*, BS *tad grhaṃ saṃcaukṣaṃ kṛtvā*; v 116, 65r4 *cu ttā hāra kū jsa hatāro tcarke bīsā khanei vātā u śśāra sasta* 'what are those things whence once arose sports, jests, laughs and good things appeared', BS *pūrva-ramyāṇi bhāvūni kṛdā-hāsya-ratāni ca*; *ku ku* 'wherever', K 6, 146v1 *ku ku ne padānā itā* '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 *āsrava*-influences perish'; *ku-ṃ jsa* 'when therewith', K 67·179-80 *ku-ṃ jsī vā naravāṇā kūse* 'when therewith he seeks nirvāṇa'; = K 71, 9r1 *kū jsa vā naravaṇa kūśe*; *ku mana* 'where indeed', K 74·64 *ku mana byihīma rāśa 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 kāmiṇa kṣtra* 'wherever in what country'. From *ku*, Av. *kū*, Oss. D. *ku*, I. *kū* 'if, when', Zor.P. *ku*, N.Pers. *kū*, *kujā* 'where'; with suffixes Av. *kudā* 'where', Oss. D. *kud*, I. *kūd* 'how, that', O.Ind. *kūha*; Av. *kuṭa* 'how', *kuṭrā*, *kuṭra* 'where', O.Ind. *kuṭra*. IE Pok. 644-8 *k^u-u*-, Greek Cret. *ἔπου* '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*.

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

kuṃjsata- 'sesame', v 333, 27r3 *kuṃjsatu kerā* 'sows sesame seeds', BS G 31, 24a3-4 *tilaṃ vāpayet*; Sid. 9v1 *kuṃjsa*; Sid. 9r3 *kujsa jsa*; Sid. 100v4 *kāṃjsa*. Adjective v 333·27v2 *kuṃjsatīnau haṃbīsū* 'heap of sesame', BS G 37, 24b1 *tila-phalakāni*; v 335, 33r1 *kuṃjsatiḥ dāne* 'sesame grains' BS G 37, 29b6 *tila-phalakāḥ*; v 69-70, 8v2-3 *govū rṛūṇu o kujsatīnau*, BS G 37, 12a5 *ghṛtena vā tailena vā*; Sid. 139r2 *kuṃjsavīnā arvīnā rṛūna* 'sesame medicinal oils'; compound II 35, 8a8 *kāṃjsata-kerā u ganana-kerā* 'sowers of sesame and sowers of wheat'. From *kuncīta*-, O.Ind. *kuncīta*-, Zor.P. *knēyt*!, N.Pers. *kuṃjid*, *-īd*, *-ud*; Sogd.

- kwyt'yē* (**kunś.t-*); Armen. lw *knčit'*, *knjit'*, *knčit'n*, Balōci *kunčib*, Pašto *kunzala*.
- kumjsārgye** 'oil-cake', Sid. gr4 *kumjsārgye*, BS *pinjaka-*, Tib. *til-gyi chigs-ma* ('residue'); III 85·83 *kūmjsārgyā*, *mauna pāche* 'oil-cake, to be boiled in liquor'. From **kunčita-pārakā-*, to *par-* 'to nourish'. N.Pers. *kunjidah* 'oil-cake'; Tib. (Jäschke Dict.) *mar-gyi chigs-ma* 'oil-cake'.
- kūḍai** 'hole', and *kuḍi*, see *kuḣḍa-*.
- kūmi-guṇyaujsa** 'with desires', III 128·1 with *-m-* broken, but not *-r-*, from BS *kāma-guṇa-*.
- kumbā** 'flax', Sid. 142v1 *kumbā*, BS *ataśi*, Tib. *zar-ma*; Sid. 100v4 *kāmbā*, III 90·186 *kāmbā*. From **kanaba-* connected with *kaṃha-* 'hemp', as being 'fibrous'; Sogd. *kyṃp* **kembā*, Kančakī (of Kāšyar) *kānbā*. See *kaṃha-*, Oss. D. *gānā*, I. *gān* both 'hemp' and 'flax'.
- kūys-** 'to seek', pres. *kūś-* (= **kūś-*) and once *kūś-* (v 147·129, 1b2): *kūysda-*, Z 5·94 *kho ju basaku kūśāte māta* 'as the mother cow seeks her calf', III 98·31 *baysūstā kūśe* 'he seeks bodhi-knowledge', Z 7·2 *kūśindā*, v 147·129, 1b2 *haurāro kūśāro* 'they may give, seek', Z 5·112 *vainaiyā kūysde kho ju māta kūśāte pūru* 'he sought those to be disciplined, as the mother seeks the son'; fem. III 70·115 *kūysdā*, 3 plur. III 70·113 *kūysdāmdā*; infinitive Z 23·144 *kūśde hiśtāte* 'he sent to seek'; participle v 143, 110a4 *kūśānei vātā*; v 135, 1b5 *kūśānei*; v 29, 47v3 *kūśāneina aysmū(ṇa)*, BS Divyāvādāna 467·24 *prasannacitta-* (quoted s.v. *uysdās-*): future K 8, b5 *śśira kalyāṇamittra kūśāṇa*; noun v 118, 67v2-3 *kūśemate kādāna* 'for seeking', BS *parimārgaṇā-arihaṃ*; K 6, 145r5 *kūśemate vātā*, Tib. *yons-su bcāl-ba* 'seek fully'; K 94·114 *kūśguma āyīmāve*, = v 244, 3a2 *āyīmāma kṣamī* 'wishing to request', BS *prārthayitu-kāma-*; abstract II 106·122 *kūysdattā byaiḥida* 'they undertake the search' (see AM, n.s., 11, 1965, 106). From *kauz-*, pres. *kauz-ya-*, pret. **kauzata-*. If *k-* varying with *x-* is assumed, as in Av. *karš-*, N.Pers. *kaś-* 'to draw', Oss. D. *xārsun* 'to carry', Yidya *xišk* 'he pulls', the Armen. *xoyz*, *xouzem* 'to seek' may be an Iranian loan-word here. IE *keu-ḡ(h)-* would vary with *keu-k-* if Yidya *wuškunj-*:*wuškujay-* 'to seek' is also adduced here, from *us-kunča-* (not *-tunj-*).
- kūysa-** 'bent, crooked', Sid. 128v4 *kuysye duṇe māṇaṃdūṇi* 'like a bent bow', BS *dhanu-skandha-*, Tib. *gśu hkhums bśim-du*; v 30, 73v5 *śā rro hāmāte kāṇa atā kūysā bihiyā* 'he on his part is one-eyed (BS *kāṇa-*), very exceedingly bent'; Z 24·250 *śśiyāni ggūne tcanā śśāmāna kūysā tcāraṃphādīsta tīya sārālu pulstā* 'white hairs, wrinkles on the face, bent, with staff in hand, then he asks the charioteer' (BS *sārathi-*). From *kauza-* (or *kubza-* ?), Sogd. *kwz*, *kwzz* 'crook-backed', N.Pers. *kwz*, *kwzah* (ū or ō ?), Armen. lw **kouz*, *kzout'iun*. With *-š-*, N.Pers. *kwš*, Yidya *kušo*, from base *kauk-* or *kang-* (or secondary *-š-* from *-s-* ?). Pašto *kōš*, Wanetsi *kōš*, hence secondary *-š-* from *-š-*. O.Ind. *kubjā-* from base *kaub-* with suffix *-ja-* from *-ḡ-* or *-ḡ-*. Hence various increments to base *keu-*, IE Pok. 588-92.
- kūysa-** 'pot, jar', III 80·30 *paha jsa nūḍā utcāla kauysā* 'the water-pot drawn from the bag'; III 104·32-3 *tcāṃ tcāiyāśta kūysa bina ra tcāiyāśta kūysai naukya*, *būśāse chatta pā tcāiyāśta kūysi gvadināṃ 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 *kouš* (secondary, Parthian (?), *-š-*), Uigur lw *kūzāč*, Orm. *kuzali*, Parāčī *kīzarē* 'water-jar'. IE Pok. 588-92 *keu-*, *keub-*, Greek κύβος 'cup', with *kūza-* from base *keu-ḡ-*.
- kuysva** 'thrown down', v 66·8a *pūraka-m kāya suhā beḍau*, *khu maṃ ni himāri pajsā kuysva niysīya*, *muttā paribhūta u pajsā śamḍya hvasta nāṃysirā-vāḍa pūra du(ṛa)* '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. *nikizyēk* 'to throw down, sow, propel', Pašto *kūz* 'low', *kūzawul* 'make to descend', *kūzēdal* 'to descend', Waxī *kīz*. Hence IE *keu-ḡ-*. The form *kuysvana-* is like M.Parth.T. *kṣun* **kafvan*, M.Pers.T. *khwn* **kahvan*, Zor.P. *kahvan*, N.Pers. *kuhan*, *kuhanā* 'old' from *kaf-* 'to fall down'.
- kūra** 'grapes (?)', II 71·9-10 *drai śiṃga huška kūra* 'three śiṃga-measures of kūra (grapes ?)'; SDTV 78 *kūra ājēṃūṃ* '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. *śiṃje*, 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. *mjiṃ-pa yobahi nad*, SuvO. 24r4 *kūro*, BS *abhūta-*, K 18·218 *kūra*, BS Divyāvādāna 448·8 *vitatha-*, v 117, 66r7 *kūra hāra*, BS *śāṅhya-* 'trickery', v 117, 66v1 *śśāṅhanu kūrāṇu uysnaurāṇu*, BS *śāṅhyakara-*; Z 5·74 *kūre kāmāte* 'false thoughts', = Manj. 231 *kūra kāme*; 1137, 45v4 *vittāla*, *būva u kūra hira* 'vittāla-demon, bhūta-ghost and evil things', BS *vittāṇḍa*, *pūrtanā kraitta vidhaka* (= *vetāḍa-*, *puttana-*, *ḥṛta-*, *-ḥ-*). Compound, Manj. 160 *kūra-vadāya* 'on the false path'. From *kau-* 'to bend', *kūra-* from **kaura-* 'bent', specialized of blindness in Zor.P. *kōr* 'blind', N.Pers. *kōr*, Oss. D. *kurmā*, *kurm*, I. *kūrm*, *kūrmytā*. For 'blind' Khotan Saka has *hana-*, Av. *anda-*. O.Ind. *kora-* 'joint' is direct from IE Pok. 588-592 *keu-* 'to bend'.
- kūra-** 'membrum virile', Sid. 19r3 *cu miriṃjsya śe kūrī vanvāṇe*, Tib. *na-le-sam ni ro-ča-bar mi byed-do* 'the marica-pepper does not cause lust'; IV 17·12-3 *ttrauvaśā haḍā kuri vi u haṃdiru hurām jīye* 'the thirteenth day he fails in the kūra- and the inner thigh'; K 34·67 *tta ttaī 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*, Bīyābānakī *kūr*, Zor.P. *kyl* **kēr*, N.Pers. *kēr*, *kīr* from **kurya-* (as Zor.P. *tyl* **tēr* 'butter', Av. *tūiryā-*). IE Pok. 954 (s)*keu-* 'to thrust'.
- kūrāḍa-** 'falsity', v 149, 2a3 *vāṭco kyī uysānye kūrāḍa vajiśḍi* *|||* 'then he who sees the falsity of the self (= BS *ātman-*)'. From *kūra-* with **kāḍa-* < **karta-* 'effecting'.
- kurkuma-** 'saffron, crocus', Sid. 10v2 *kurkuṃ*, Tib. *gurkum*; I 185, 105v1 *kūrkuṃ*, BS *kunkuma-* (written *kūkūma-*), later with *-āṃ*, I 179, 97v3 *kurkām*, I 187,

- 108r5 *kūrkaṃ*. Adjective III 3, 9r5 *kurkuminā sura pra-haunā* 'clean dress of saffron'. From *kurkuma-*, Tib. *gur-kum*, *gur-gum*, *kur-kum*, Sogd. *kwrkwnph*, O.Ind. lw *kunkuma-*, Lat. *curcuma*, Tokhara B *kurkamāṣṣi*, *kurkka-māṣṣi*, *kwārkaṃāṣṣi* 'of saffron'. Chinese (K 555·9; 387·1) *ü-kin* from *iwat-kiem* for foreign **kurkum*. Assyrian *kurkānu* has been compared but without certainty.
- kurrçeta** 'place name(?)', v 223·3·3 *himāte nīvā kurrçeta*, SDTV S3-4. Uncertain, possibly a place-name **kurrçāta-*, 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.
- kuva-** 'heap', Z 22·248 *kuvā mūrīnā daindi* 'they see heaps of jewels', Chinese parallel text 'heaps'; Z 24·411 *kuṣṭa bista štāre kuvā khasta pāhastā* 'where they lie, heaps, pierced, beaten, stricken'; v 308, 10b2 |||u *kuve u āštāre* '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 raštā ttājā pharākye* 'many dark(?) hills, straight rivers'. From **kaufaka-* or **kufaka-*, to Av. *kaofa-*, O.Pers. *kaufa-*, Zor.P. *kwṣ* **kōf*, *kōfiē* 'mountain men', Arab.-Pers. *quṣf*, O.Pers. *akaufačiya*; M.Pers.T. *qwṣ*'n, Sogd. *kwṣ* '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', *kaupiū*, *kaūpti* 'to heap'.
- kuyāysa-** 'side', Z 24·217 *merā kuyāysāna dāsta* 'he appeared from the mother's side', = BS *pārśvena prādur bhavati*; Sid. 134r2 *kuyāysā vine* 'pains in the side', Tib. *rēibs-logs-na-ba*. Inflected forms Manj. 236 *kuāysna*, Sid. 121v2 *kveysa*, Sid. 102v5 *kveysvā*, Tib. *glo-logs-su*, II 52·111a *kuēša* (quoted at KT VI 49). From base *kau-*, *kau-š-* 'hollow; container', with suffix *-āza-*, to Sogd. Chr. *qwš* 'side of body', Zor.P. *kušt*, Armen. lw *koušt* 'side, belly', *kštapanak* 'armlet'; O.Ind. *kośa-* 'container', beside *kośa-*, 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'arazā*, *k'arazgā* 'window', DI. *k'abaz* 'branch', possibly Av. *varāza-* 'boar', Zor.P. *varāz*, Armen. lw *varaz*, N.Pers. *gurāz*, O.Ind. *varāhd-*.
- kūš-** 'seek', present to *kūys-*, participle *kūysda-*.
- kūšā** 'kūsa-measures', plural to *kūsa-*, II 18, 7a5 *tcāhu kūšā rruāšā jsa ādā* 'four kūsa-measures flour from barley'; see *kūsa-*.
- kušām** 'awns, seed-vessels', gen. plur., III 80·19 *varava ye kaistajsarāstiyā kušāmbanai* 'there had been sown corn, sheaf of a hundred awns'. From **kaus-y-* or **kus-y-*, base *kaus-* 'to contain', with O.Ind. *kośa-* 'seed-vessel'. See *kūsa-*.
- kuṣ-** 'to observe, look at', Z 22·249 *nyaskya nā hāmāte bihiyu ce ttāte āhvainā kuṣḍe* '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 *nijṣusḍe*, *nijṣū* from **ni-čauš-*.
- kūš-** 'strive', II 87·53 *ysira hathara rrvai dvi kūšām byaihai pasai ysāra* 'I have transferred harsh trouble (or 'in the heart'), I shall fight the worries, I shall obtain the tasty(?) syrups(?)'. From *kauṣ-* 'to try, strive, struggle, fight' to Zor.P. *kōṣ-*, *kōhš-* 'to fight', N.Pers. *kōš-* 'to strive', Oss. D. *kosun*, *kust*, I. *kusyn*, *kūst* 'to work, serve'. Base IE *keuk-s-*.
- kūš-** 'to flay', JS 28r2 *kuṣṭāde kamge* 'they flayed off the skin'; participle *kaṣṭa-*, K 28·177 *nūvara-kaṣṭa(t)a pāsta prrahaiṣḍā*, = K 20·1 *nūvara-kaṣṭa pāsta prrahaṣḍya*, K 37·117 *nūvarā kaṣṭā pāsti prrihauṣḍe* '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. *kušaiti*, glossed by Zor.P. *kušet ku darret* 'he cuts, that is he tears, flays'; Zor.P. *kušan*, N.Pers. *kuš-*:*kušan* 'kill', Sarikolī *kayy-*:*kašt* 'to kill, cut, flay'. From *kauš-*:*kušta-*. Zor.P. *kušan* is also the gloss to Av. *vinaoiti* 'to cut'. O.Ind. *kuṣṇāti* 'to tear', *kuṣita-* and *kuṣati*; Tokhara B *kau-*, *kaṣ-*, A *ko-* 'to kill'. IE Pok. omitted. For *kaṣṭa pāsta* a doubt arises since it might be traced to *kauš-* in *cauška-* as *kaṣṭa-* 'covered, enveloped'.
- kūš-** 'to stir, churn', JS 34r4 *samudrre kaṣṭānde* 'they churned the great sea'; JS 24v2 *aysmu kaṣṭā* '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 hwaṃdā kuṣṭa ysamṭhu nāṃdā* 'where did these two men take birth?', BS G 37, 73b2-3 *kuṭra bhagavan teṣāṃ satvānām upapattiḥ*, Tib. *sems-čan de-dag gav-du skye-ba šuho*; Sid. 102r4 *tta tta spāšānā se kuṣṭi ṣṭe* 'so one must look where it is', Tib. *ga-la hduḡ-pa brtag-na*. Note *-štā* in Pašto *čarta* 'when' (**kari-štā*); *byarta* 'back' (**apari-štā*), and *učat* 'high' (**uśca-štā*). See *ku* 'where'.
- kūṣḍa-** 'mansion, palace', v 107, 30r2 *rruiyā kūṣḍā*, BS *rājadhāni*, v 109, 31v4 *rruiyānu kūṣḍānu*, BS *rājakulānāṃ*, N 76·9 *rruiyvau kūṣḍau*, BS *rājadhāniṣu*; acc. sing., SuvO. 55v3 *kūṣḍu vātā*, K 42·101 *kūṣḍyī*, III 149·x2 *kūṣḍvī*, K 41·69 *kuṣḍvirāštā*, K 42·99 *kūṣḍvirā* (*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 abhiṣṭkramitavyaṃ*; 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 *rājadhāni*. From *kauš-*:*kuš-* with suffix *-da-*, Av. *kaoṣḍa-* in the compound *āsta-kaoṣḍa-* 'with eight tiers'; with *-aka-*, Zor.P. *kōšk* 'castle', N.Pers. *kōšk*, *kūšk*, *kušk*, Georg. lw *k'ošk-i* 'tower'; *kōšk* = Arab. *qaṣr* in the place-name *Kōšk i Qand*, Arab. *Qaṣr Qand* (V. Minorsky, *Ḥudūd al-'ālam* 373); Aram. lw *qwšq-*, Arab. *jausaq*. Possibly Sogd. *kwṣ*'k (Dhyāna 180) *šwnk kwṣ*'k 'head-dress'. IE Pok. 951-3 (s)*keu-* 'to cover', O.Ind. *kośa-*, *kośa-*, *koṣṭha-* 'container', Germanic Got. O.Norse, OHG, O.Engl. *hūs*. For *-ṣḍ-* beside *-šk-*, see also *jūṣḍa-*.
- ***kūṣḍa-**, *kuṣḍa-* 'hole', also *kaṣḍa*, *kūḍai*, *kuḍi*, Bcd 45r4 *sūmīrā garā mānāṃdā kuṣḍyāṃ jsa cuṃyau jsa* 'with

hollow hands, with powders, like Sumeru mountain', BS *cūrṇa-puṭebhi ca meru-samebhiḥ*, Tib. *phye-mahi phur-ma* 'medicinal powders', but Khotan Saka translates BS *puṭa-* 'hollow, cavity'. For *kuṣḍi*, v 387.48 with K 46.49 *cū va tṭye āhāṃ kuṣḍi bidā ba kḥauysa byāṃdā* 'what was a small piece of cloth on the pit (and) hole, she found it' (dyadic with *āho* 'hole'); II 66.2-3 *saṃdā gārye avimya gaṃṭsa kūḍai vīra* 'bought land, stoneless(?)', possessing pits, holes' (see SDTV 54; note p. 58); II 39.22 *haṇa kuḍi āvu* 'I came into the same pit' (see SDTV 120). From **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'oskū*, 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. *hord* 'hoard' (IE Pok. 951 (*s*)*keu-* 'to cover').

kuṣḍa- 'clearing, glade, opening in a wood', III 69.95-6 *murdāṃdā diṣa vī tcaḍā, bāysaṇa cambva 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. *ṣkōh*, N.Pers. *ṣkōh*, *ṣukōh* 'splendour', Got. *skauns* 'conspicuous', O.Norse *skygginn* 'clear', like Lit. *laukas* '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 ūlco kāmthāte kīṭṣā* 'or churns water in a vessel'; Suv.P. 59v1 *kūṣā*, BS *bherī*; Suv.P. 61r1 *kūṣā*, BS *dundubhī-*, like Sogd. Dhuta 216 *ṣrn'yk kus pyzt* 'beats the drum of the dharma-doctrine'; plural K 34.74 *ysārā kūṣā hvastāṃdī* 'they beat a thousand drums', = K 17.188 *ysāra kūsa hvastāda*; III 114, 6r3 *khu jastūnā kūṣā pāhi* 'as one strikes a celestial drum'; II 129.72 *kūṣā śau* 'one measure', plural II 100.224 *dasau kūṣai*, II 18, 7a5 *tcakau kūṣā rruūṣū jsa āḍā* 'four measures of flour from barley'. From *kauṣa-*, Oss. D. *k'os*, I. *k'us* 'cup, bowl'; N.Pers. *kōs* 'drum', Armen. lw *gor* 'drum', Munjāni *kyesa* 'cup' (or from *kūsa-*?), Sogd. *kws* 'side', M.Parth.T. *kws*, Armen. lw *koy* 'side'; with preverb Zor.P. *pātkōs* 'province', M.Parth.T. *p'dgws*, M.Pers.T. *p'dgws*, *p'ygws*, Armen. *patgos*, *patgosa-pan*; Balōči *pathōs* 'a measure for the date fruit'. IE Pok. 588-592 *keu-* 'to bend' or Pok. 953 (*s*)*keu-k-* 'cover'.

kūsi 'hollow', II 85.16-7 *ṣpaṭa-garbā kūsi-jṣihāra* 'with hollow womb', with *kūsi* to N.Pers., Balōči *kus* 'vulva', Av. *kusra-* 'hollow', base *kauṣ-:kus-*, see also *kūsa-*. With *jṣahāra-* 'belly'. In *ṣpaṭa-* one can see either BS *peṭṭa-* 'belly' (Mahāvīyutpatti 8889, Tib. *gsus* 'belly') or Waxī *peṭ*, *put*, Sarikoli *peṭ*, *puṭ* 'round'.

kūstai 'you transferred liquids', JS 29v2 *tṭre kūstai uce* 'you carried over drops of water'. From base *kauṭ-* (or *kaut-* or *kaud-*), 2 sing. preterite, IE (*s*)*keu-t(l)-*, in Oss. D. *fālgotun*, *fālgocun* (*t < θ*, *c < θy*), pret. *fālgutton* 'to scoop, filter, ladle out', *fālgotān*, *fālgocān* 'scoop'. IE (*s*)*keu-* in Sogd.B *nšk'w-* (Vim. 162 *nšk'wnt*, Frag. III 64 Reichelt) *nšk'w'y* 'to draw out', and P 5.32; 3.274). With increments, Sogd. Chr. *nyṣḡwyd'rṭ* (Luke 10.35),

Greek *ἐκβαλόν* (Math. 21.39), *nyṣḡwxd'r(ṅt)* 'they thrust out', Greek *ἐξέβαλον*. See *uskoṣ-*, and *naṣkoṣ-*; and *kauwāle*. IE Pok. 955 *skeu-g-*, *skeu-b-*, *skeu-bh-* 'to shove, scoop, shoot'. Got. *skiuban* 'to shove', O.Engl. *scofl* 'shovel', Mid.Engl. *scope* 'scoop', Lit. *skumbū*, *skūbtī* 'begin to hurry', *skubūs* 'fast, eager'; Mid.Engl. *schokken* 'shock'. **kubana-** '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 nūṣṭānā śirā ṃdā* 'it must be bound round with an old cloth, it makes it well', BS *caila-paṭṭāḍibhir baddhvā*, Tib. *dehi stev-du ras-la sogs-pas dkri-ba ni bzaw-ste*. From **kafvana-* 'fallen = old', M.Parth.T. *kṣwn*, M.Pers.T. *khwn* **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 *kṛṅga*; Sid. 17r2 *kṛṅgā*; first component Sid. 121v5 *kṛṅga-rūvya*, BS *guda-*, Tib. *gṣaw*, Sid. 142v4 *kṛṅgūha* 'excrement of fowl', Tib. *bya-gag... tug-pa*. Adjective v 141, 18v2 *kṛṅgūṅṅū*; Sid. 148v4 *kṛṅgūṅṅe āha hīvī dalai* 'shell of fowl's egg'; Sid. 9r3 *kṛṅgūṅṅe gūṭi* 'flesh of fowl', Tib. *bya-gag-gi śa*. From **kṛnka-*, nasalized to *karka-*, Av. *kahrka-*, Zor.P. *kark* N.Pers. *kark* (Sogd. SCE 352 *kr'ynch* 'duck') for 'cock', Wanetsi *čirag*, Pašto *čirg*, Yazg. *k'arj* 'hen', Pašto *čirga* 'hen', Waxī *kerk* 'hen', Šuyni *čuṣ* 'cock', *čaṣ* 'hen'; O.Ind. (AV 5.31.2) *kṛka-vāku-* 'cock', Greek *κέραξ* 'hawk', Lit. *karkūi*, *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 yūde ysīrasta*, = K 17.182 *rripura rrauda *vī haṣḍa* (written *vhiṇḍa*) *heṣṭa ysī(ra)sta*. Here *ke* = *haṣḍa-* 'message, report'. From **kaiṣa-* to base *kaiṣ-:ciṣ-* 'to make known', Av. *kaēṣ-*, *ṭkaēṣa-*. See *hī'a-* 'teacher' from **kaiṣiya-*. For the loss of *-ai-*, note also *jṣ-* 'to boil' in the causative *jṣān-*, with 3 sing. pres. *jṣāḍi*, and *-au-* in *nāṣa-* > *ne* 'immortal food', BS *amṛta-*, from **anausa-*.

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

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

kai, read *ṣaikai* **saṃ* in K 39.147, 'this for him', = K 30.217 *ṣaika*.

kai 1. 'heroic', 2. 'ārya-monk', plural *kā*, gen. plur. *kāṃ*, *kau*, II 129.72-4 *cu jṣāṃ tta mājā rripūra ṣṭāre u śiṅka ṣā āṃ tta kai u hūṭala-tṣai... khva tta hamidā śiṃkyerā kā u hīvāla-tṣā, pātcā jṣi ma gyastūni aysmya saṃdauṣṭyerā paryāṃnina hanye* '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 aṣcāi kaiṇa hāysa bāya: u māṇau jṣāṃ ma aṣcāi kaṇa paṣa u pakūṣṭa auna kau baida tcauttai paiṣṣāṃ ariṣṭa avāṣṣāmā 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 *āsāu baida* 'to the *āryas*', that is, the *bhikṣu*-monks. The *kai*, plural *kā* (beside the dialectal K 73.40 *kabi* above) has retained the two original meanings specialized of 'royal hero' and 'wise man'. From *kavi-*, Av. *kavi-* of the king Vištāspa-, later *kai Vištāsp šāh*, and the *kavi-* 'wise man' with the *karapan-* 'incantator' (connected with Armen. lw *karap* the 'singing' bird, the 'swan' as O.Engl. *swin* 'song', *swan* 'swan bird'), and with the professional suffix *-anyū-* O.Ind. *krpaṇyū-* 'singer' (debased in Chorasmian *krb-* 'to mutter'). Later Zor.P. *kai* 'title of king', *kayān*, N.Pers. *kai*, *kayān*, *kayāni*, and dialectal *kav* 'hero'. The Manichean used *kavi-* of the Giants, M.Pers.T., M. Parth.T. *k'w*, *k'w'n*, for Greek γίγαντες and Arab. *al-jabābirah*, Sogd. *quy*, *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 κοίω 'to notice, hear', κόης, κοίης 'priest'. In Anatolia, Hittite *kawi-*, Hieroglyphic Luwian *kawai-*, Lydian *kaveš*, Greek acc. κούειν 'priest' to Artemis and other deities. From *keu-* also O.Engl. *hāwian* 'to look'. The word *kai* therefore suited well for the monk, the *bhikṣu-*, called honorifically *ārya-*. See SDTV 33.

keca 'cleft, ravine', JS 9r4 *gara keca mānāmdā* 'like a mountain ravine', JS 11r3 *gara keca khuṇāstā-ramgā* 'the mountain ravine with banks full of caves'; loc. sing. JS 5r4 *hiṇa ttūrre kecaṇa štām thiye* 'in (=from) your own jaw you pulled (the tusks) out in a cleft'; JS 13r2 *cuai vāštā thiyai gara keçṇa štāna* 'for whom you pulled them out in a mountain cleft'. The syllables *-eca-*, *-eca-* occur in *tcalcā-*, later *tcēca* '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. *darrāh* 'defile'. Parallel to BS *giri-kandara-* 'mountain cave, defile'. For base *kart-*, see *pātālt-*. Armen. *karč* 'short', and *kirč* 'defile, pass' may be Iranian loan-words.

kej- 'to strike', see *kalf-*.

kaiḍyānai 'deeds', Manj. 399 *kaiḍyānai harbaiša järe* 'all deeds (BS *karma*) perish'; Manj. 431-2 *dira kaiṇd(ā)na jyäre* 'all evil deeds perish'. To Manj. 399 corresponds Z 9.21 *kādūyāne*.

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

kaiṭta 'thinks', K 106.260; *kaṭitta* K 113.385; K 33.47 *vari kairā* 'take care there', = K 16.154 *vara kaira*, = K 24.96 *vara kira*, v 308.17, 1a1 *kaṭit* 'they care for him'; Manj. 200 *jaḍa keda* 'the foolish ones think'. See *kāṣ-*, *kei-*, *ke-*: *kāṣta-*.

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

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

kaivaḥ jsa 'with gruel', Sid. 137r2 *kaivāḥ jsa paṣāṇā* 'to be boiled with gruel', BS *saṃsiddha-*, Tib. *thug-pa čhos-par byas-nas* (*thug-pa* 'gruel'; *hčhos-pa*, pret. to *hčhod-pa* 'cook'). From **kaš-va-*, with *-va-* (hardly *-va-* < *-ya-*, since *šy* > *ś*), to IE *kak-s-*, beside IE *kāk-* 'to strain', in Lit. *kōšiu*, *kōšti*, Let. *kast*, *kašu*, *kasu*; Slav. Russ. *kāša* 'gruel', O.Bulg. *kašica*, from **kās-īā-*. 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 śā hvē āya kye...* 'if indeed there may be a man, Sarvaśūra, who...', BS G 37, 24a5-6 *tataḥ sarvaśūra kaś cit satvo bhaved yaḥ...*; v 337, 36r5-6 (=v 75, 43r6-VI) *kau ju* (variant *ja*) *sarvaśūra śā hvē hāmāta kye balysāna cīya hatcaṇa* 'if indeed, Sarvaśūra, there may be the man who may destroy Buddhist shrines (BS *caitya-*), BS G 37, 33a5 *tad-yathā kaś cit satvo bhaved yaḥ sūpa-bhedaṃ kārayet*; Z 5.72 *kau ju* = Manj. 228 *cī ja*. From *ka* with *u* (< *uta*).

kāu a particular art taught to a young prince, mentioned after *caḥṇa* 'with discus weapon'; Z 24.241 *iṣvastu caḥṇa kāu rraukyo haṃkhiṣgyo* 'archery, discus-throwing, slinging, calculation, counting'. From **kaupa-* to *kaup-* 'to throw' in Zor.P. *kwpyñ*! **kōpēñ*, gloss to Av. *fradaṣ-šan-* 'sling', but N.Pers. *kōbēñ* 'hammer'. Possibly with *kau-* 'send out, shoot', see s.v. *kūstai*, *uskoš-*, *naškoš-*. For the hook note also *hū* 'perfume' from **bauda-*, Oss. D. *bodā*.

kauce 'hindrance, obscuration', dyadic with BS *āvāraṇa-*, III 129, 158.20-1 *ttrāmḡ ttā satvā bāji karni āvarṇa kauce*, *baśde śadāvā diṣe yināmane* 'so for the beings we, being believers, can make confession of *karma*-deeds, hindrances (BS *āvāraṇa-*), obscurations, sins'. From base *kaud-* 'to cover', from IE (*s)k(h)eu-*, to Pok. 951-3 (*s)keu-*, O.Pers. *xauda-* 'hat', Waxī *skūd* from **skauda-*. The *-c-* of *kauce* is due to secondary contact *-d.č-*. See *khoca*.

kaucāhara 'covering', II 110, 17-18 *paṣa kiṇa jsām kaucāhara va huḍaudū* 'five *kin*-pound (value) we gave for coverings (dresses?)', II 110, 19-20 *pātca vā āṣe kaucāhara ā śau hatca ḍausvera jsa* 'then Aṣe took one covering together with cover (?) (*ḍausvera*)'. The *ā* marked for deletion may stand for *nā* 'took'. Possibly from *kauca-* 'covering', see *kauce*, and **āhara-* from *ā-fara-* to base (*s)p(h)ar-* 'to cover', as in Zor.P. *spar*, Armen. lw *aspar*, *spar-*, N.Pers. *sīpar* 'shield', Greek-Pers. σπαραβάραι, 'shield-bearers', note Armen. *aspara-pak* 'covered by shield'. The same base in Oss. D. *p'aruā*, *p'arū* '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 *kaucāhara* 'covering' is dyadic.

kausjā 'bud', see *kujsā-*.

kaumadai 'trousers', see *kāṃmadā*.

kauysā 'pot', III 80.30 *utcaḷa kauysā* 'water pot'. See *kūysa-*.

kaura 'sheep', III 89.178 *kaura hvāṣi* 'the herb *kaura-*' or 'of the *kaura*-animal', II 59.4 *kāṇra kaḡā* 'skin of the *kaura*-animal', and *ibid.* 60.22. From **kāura-*, **kāvara-*, with Kurd. *kaur*, Aurāmi *kawrā*, *kawir* 'lamb, sheep, ram'. If with *-u-* from older *-p-* to IE Pok. 529 *kapro-* 'goat', Lat. *caper*, O.Norse *gafr*, 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 *aṣṣāṇakā* 'pigeon' and Sogd. *kp'wt'yčh *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 *κύανος* 'dark blue thing', Hittite *kuyanna(n)-, kunna(n)-* 'copper, copper blue'. To this *kau-* belongs *kora-* with suffix *-ra-*. For *kua-:kū-* see above s.v. *kūra-* 'grape'. For IE *keu-*, see s.v. *svaṃdūm* 'sulphur', and *hiśšana-*.

kaurka, see *kūra-*, N.Pers. *kēr*.

kauvajī 'coat (?)', v 258, 1b1 *paṃñe hvamdye kauvajī mūri* 53 'for each man a coat 53 mūrā-coins'. From base *kau-p-* (or *kau-b-*) 'to cover' from *kau-* 'cover' with labial increment (as often to a base in IE *-eu-*) to IE Pok. 951-3 (*s)keu-* 'to cover', see s.v. *buṣkve*, and *khoca*. Connected with O.Ind. *kavaca-* 'cuirass', BS *kavacikā*, Pali *kavaca-*, *koca* 'mail', Prakrit Kroraina *kavajī*, and the *ko-* of BS *kocava-*, *kocca*, Pali *kojava-* 'coverlet', O.Ind. (Arthasāstra) *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 śtā pīrūyi maṃdri sāhye kalpa kauvāle śaṃdyu ī rāhā: nāve, raśtā* '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 śtā* the two other texts have *tta tta khū* 'so when'; K 32.42-3 *tta tta khū sādrra spāṣṭi kauvāle maṃdrra* 'so when the *kauvālaa-* looked at the potent mantra-charm'; here the two other texts differ, K 24.91 *tta tta khū s(ā)-hyām madrra sa(ttra)*, K 16.147 *tta tta khū sāhyām madrra satrra* 'so when he prepared them potent mantra-charm'. Earlier proposals for *kauvāle* were uncertain (see BSOAS 29, 1966, 520-1). Here a new interpretation is attempted. From *kaub-* 'to practise rites, pray', attested in Oss. D. *kovun, kuvd* 'to pray, celebrate a communion offering', *kufitā, kuvditā* 'offering', I. *kuvyn, kuvd, küft* and derivatives, Vedic *kobh-* attested in RV 5.52.12 (Marūtas) *kubhanyāva utsam ā kīrīṇo nrtuh* '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-, naškoś-* for bases *kaub-, 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 *-g-*, as Khotan Saka *paḍā-* 'axe', acc. sing. *paḍu*, plur. *paḍe* from **par(a)-tu-*, Oss. DI. *fārāt* 'axe', beside O.Ind. *paraśu-*; or the increment is different, then *var-z-, var-g-, var-d-*. The form *varda-* is attested in Armen. lv *vardapet* 'teacher', and the proper name in the Sasanian inscription of Šāhpuhr I. Parth. 27 *wrđpt prštktpty*, Pers. 33 *wrđpt ZY plštktpt*, 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 4r2 *hasta-vālaa-*, = BS *hastipālaka-* 'elephant-keeper'. Here *sādrra, satrra* 'potent' will be BS **sādhra-*. *koś-*, see *uskoś-* 'give', *naškoś-* 'scoop out', and s.v. *kūstai* 'you scooped up'.

kauṣṭa-, see *kuṣṭa-*, s.v. *kūṣ-*.

kauṣṭi 'hole', see *kūṣṭa-*.

kyahāri 'they itch', I 157, 69v4 *cū amga kyahāri* 'whose limbs itch'. See *kahaittä*.

kyā 'whose', *kyi*, see s.v. *ci*.

kyindāku 'how much', K 1, 135v2 *kyindāku halci pyūṣṭe harbiṣu ttu pyūṣṭu pyūṣṭe* 'however much he hears, all that matter heard he hears', Tib. *gaw ci thos kyan de thams-čad mnon thos-pa ṅid thos-pa yin-gyi*. See *cāndāku*.

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

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

krrasanica 'plant name, BS *karkoṣa(ka)-*'; Sid. 107r5 *kākoṣā krrasanica hīye bāta* 'root of the plant', BS *karkoṣa-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. *karkaṣa-* 'crab', *karkoṣa-* 'poisonous animal', and Greek *καρκίνοσ* 'crab', Lat. *cancer* (**kar-kro-*), and beside *ker-k-* in O.Ind. *sarkoṣa-* 'poisonous animal'. Association of 'scorpion' and 'crab' is shown also in Tib. *sāig-pa* 'scorpion', *sāig-srin* 'crab' (*srin-bu* 'insect, worm'). Hence *krrasanica* 'plant of the poisonous animal', mechanical rendering of *karkoṣa-*, as Khotan Saka *khuyśaa-* 'the frog-plant' renders BS *maṃḍūkī* (I 179, 98v1). The *karkoṣa-* is the *momordica mixta* in Suśrūta. 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-*.

krīya- 'beaten', *kalj-*.

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

kyāyśa- 'side', see *kuyāyśa-*.

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

kṣa 'six', see *ksāṣa*.

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

kṣamevāṇa 'the *deva*-god must be pleased with him', BS G 37, 72 bis a4 *devasyopakāraḥ kartavyaḥ*; 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 pūrāma*, BS *kṣānti-pāramitā*; v 248, 18a3 *kṣamautteviḥ hūva jsa* 'with power of receptivity', BS *kṣānta-bala*-. See also *kṣāma*-(?) 'wish, pleasure'. From Iranian *xšam*-, Av. Yasna 29-9 *xšānmānē* 'to be pleased', but coalescent with Prakrit *kṣam*-, and causative *-ev*:-*-autta*-. See *kṣāda*.

kṣaṣṭa 'sixty', see *kṣāṣṭa*.

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-guti*-, in place of the usual *panca-gati*-.

kṣādai 'he shamed him', III 11, 21r3 *ttū ahamaṇe kṣādai naṣphūstai* 'him he abused, shamed, expelled', with *kṣāde* and *yi*; Z 19-73 *kṣādā 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. *ttādū*.

kṣāna 'shoulder', Z 20-45 *pāsuve ṣṣūni pātīve rrimā hurā kṣāna kasīre tcaḥriya śṣāre pharu* 'many ribs, loins, legs, faeces, thigh, shoulder-blades, spines, lie scattered about'. From **fšāna*- 'flat thing', Zor.P. *šānak*, N.Pers. *šānah* 'shoulder', Sogd. Dhyāna 37 *γ'wzn'n γwt'wy m'n'ntk š'n'kh* 'shoulder like the king of stags'; adjective with *-cī*-, Oss. D. *āfsoj*, I. *āfsondz* 'yoke'. Yidya *šfina*, *šfino*, *šfuna* 'instep' (like N.Pers. *šānah i pāy*); Balōči *šānay* 'backbone, nape of neck'; Yidya *rašan* 'instep; sole'. IE *psen*- beside *spen*- to IE Pok. 980 *sp(h)ē*-, Greek *σπίρη* 'wedge', O.Engl. *spōn* 'spoon', *spada* 'spade', with Khotan Saka *phvai* 'spade', Oss. *fājnāg* 'board', Pašto *xwai*, *xwaiye*, Yidya *fīa* 'spade', N.Pers. *fīh* 'oar, spade', Waxī *pēi*. Distinct from N.Pers. *šānah* 'comb', IE Pok. 797 *pšten*-. See also s.v. *paššāna*-.

kṣāmdaa- 'husband', see *kṣundaa*-.

kṣāma- 'wish, pleasure', uncertain SDTV 84, MT c. 0025 (omitted from KT v) *pīrūyavā ysamthvā kṣāma pisai* 'in previous births, pleasure (?)', the teacher'; II 125-20 *šīna 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 *bqysām nva parau kṣāri bāysdye* '(and it pleased him) to look at his power according to the Buddhas' command'. Possibly *kṣāra*- < *xšātra*-, as *pūra*- < *puḍra*- 'son' (with short vowel note also *cira*- < *ciḍra*- 'visible', *mara* < **imaḍra*- 'here'), to Oss. D. *āxsarā*; Av. *xšātra*-, O.Pers. *xšāca*-, Armen. *lw ašxarh* 'world', Zor.P. *štr*!, N.Pers. *šahr*, M.Parth., Pers.T. *šlr*, Sasan. *insc*. Parth. *xštr*.

kṣārmā 'shame', III 68-77 *kṣārmā padīnde* 'he felt shame', *inst*. sing. III 69-94-5 *hāysa tsvāndā kṣārmana haṃtsa* 'they went away with shame'; III 123-51 *kṣāramai tta naišta* 'has no shame', BS *lajjā na asti*; III 123-52 *aḥṣārma hve* 'shameless man', BS *nirlajja puruṣa*; Z 24-495 *kṣārmā hāmāte* 'he felt shame'. See verbal *kṣār*:-*kṣāda*-, and *paḥṣār*:-; causative *kṣer*-.

kṣā-, *kṣi*- 'six', see *kṣāṣṭa*.

kṣī'a- 'teacher', dyadic with *āṣīri*, BS *ācārya*-, II 68-2

āṣīri sureṃdra kṣī'a, *voc*. sing. '*ācārya*-teacher Surendra, *kṣī'a*-teacher'. See KT IV 13. From **kaiṣīya*-, to Sogd. *kyšyk*- 'teacher', plur. *kyšykty*, Tokhara A *kūṣṣi*, B *kūṣṣi*, and *kāṣṣi*, Uigur *kš'y*, *kšy*, to verbal Av. *kaēš*- 'to teach', *ikaēša*- 'teacher', Zor.P., N.Pers. *kēš*, Armen. *lw k'ēš*, M.Pers.T. *kyš*, *qyš*, verb *qyšyhd*, Zor.P. *čāštan*, *čāšt* (from **čāštan*); but M.Parth.T. *paḥyšg* 'requitat' from *kaiš*- 'to observe, punish'. For *kṣ*-, note also *js*- 'to boil', to *yaiš*-.

kṣimj- 'to long for', *kṣemj*-, *kṣij*-, *kṣaj*-, Sid. 124v4 *mijše vi kṣime*, *kṣije*, *khāysi ni kṣime* 'he desires a woman, he longs for her, he does not wish for his food', Tib. *bud-med-la dgah-zin sñeg-pa dan*, *kha-zas mi hdod-pa rnam yin-no*; Sid. 125v3 *ysaurjā hame*, *poāskai kṣime*, *satta kṣemje* 'he becomes angry, loves coolness, pursues beings', BS *kopa-šita-icchā-tarjana-abhidravādibhiḥ*, Tib. *khro-ba dan*, *bsil-ba hdod-pa dan*, *sdiḡs-pa* ('threaten') *dan*, *sniḡs-pa-la sogs-pa rnam yin-no* (*sniḡs* = *sniḡs* 'pursue'), where *kṣemj*- renders BS *abhidrava*- 'approach, pursue, attack'; Z 3-16 *puñāunda satva kye ne ne kṣimjindā uyā ṣkogye* 'meritorious beings whose wits do not long for the *saṃskāra*-acts'; Z 2-226 *kṣimjyindā*. From base *xšaik*-, with form like *haik*- pres. *hinca*- 'to pour', and *hai*:-*hi*- 'be sated', with *haik*:-*hik*-, see below *hiya*- 'sated'. Hence *xšai-k*- to *xšai*- in Oss. D. *āxsajun*, *āxsajdta*, I. *āxsajyn*, *āxsajdta* 'to long for, be attracted, be troubled', Pam. 2-57-32 *dā zārdā āxsajuj* 'your heart longs', I. *mā zārdā fexsajdta* 'my heart was troubled'. The IE is not traced.

kṣīna 'abandonment', JS 21r4 *jiye kṣīna yudai* 'you abandoned life'; JS 35v2-3 *yudai jiye kṣīna*, Z 2-8 (innate accusative) *ttārthānu kṣīnu paššāndi* 'they abandoned the Tirthya-sectaries'; Z 22-317 *mulśde kṣīno paššāndā* '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 kṣīna uysnaura handāde* 'how he favoured the beings in (his) abandonment'. From *xšai*:-*xši*- 'cease; abandon', with Oss. D. *fexsujun*, *fexsud* 'be exhausted, rub away', I. *ixšijyn*, *ixsyd* (if from *xšai*:-*xši*-, and not *xšau*:-*xšu*-), Balōči *šay* 'to rub away', Yidya *fšii* 'very soft, rotten'. By this connexion the base is IE *ksei*-, as a variant to Pok. 487 *g^hhdei*- in O.Ind. *kṣiṇoti*, *kṣīna*-, *aḥṣita*- (but *kṣ*- is highly ambiguous in O.Indian), Greek *φθίω*, *φθίσις*, *ψθίσις* 'perish', with initial variant *sk*- or *ks*- beside *g^hhd*-, as in the medial position in the word for 'eye', Av. *aši*-, O.Ind. *akṣi*, Greek *ὀφθαλμός*. See also *ysita*.

kṣīpalai 'a blow', K 42-116-7 *ka bauṣi vichuste ū ragyi biṃda kṣīpalai 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 *xšaip*- or *xšvaip*- 'to strike a sweeping blow', keeping *-p*-, to Av. *xšvaēwaya*-, Zor.P. *šēp*- 'to throw', Waxī *višiv*- 'sweep' from **abi-xšvaib*-, *rašip* '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, 2113 *tīu ahamañe* (BS *adhimanya-*) *kṣādai naṣphūstai* 'him he abused, shamed, expelled'. Causative *kṣer-*, III 11, 2011 *ma ma kṣera* 'do not shame me'. See above *kṣārmā* 'shame', BS *lajjā*. From *fšar-*, Av. *fšarəma-*, Yidya *fšarm*, *fšarm*, Oss. DI. *āfsārm*, Sogd. *šβ'r* 'shame', Man. *šf'r*, verbal, Bud. *šβ'rs-*, Ch. *šfrs-* 'be ashamed', Bud. *šβ'rm'k*, *šβ'rmyk*; M.Parth.T. *šfrs-* 'be confused', Zor.P. *šarm*, N.Pers. *šarm*, adj. *šarmūdah* 'ashamed'. With preverb *pa-*, III 1, 611, and III 8, 1611 *kṣārmā pakṣāre*, = BS *hrī-r-apatrāpya-*. With negative, Manj. 67 *akṣārmauñā apakṣarāttai*; Zor.P. (DkM 790·3) *ppšyl- *paššir-*, transitive (DkM 654·14) *ppš'l- *paššār-*. For *kṣ-* < *fš-* see also *kṣāna-* 'shoulder' above; and medial *sakṣa-* 'hair', Waxī *šāfš*.

kṣīra- 'country, kingdom', v 110, 3217 *kṣīru*, BS *viṣaya-*, v 109, 3111 *kṣīra* loc. sing., BS *janapada-rāṣtra-*, v 109 3114 *kṣīrañānu*, BS *rāṣtrāñam*, v 111, 3313 *kṣīrañuvō*, BS *nagara-*, III 67·60 *kṣīrañvā*; v 116, 6514 dyadic *kṣīre āmate*, BS *mañdale*; v 115, 6412 *kṣīrañā vātā*, BS *bhavanaṣu*; v 115, 6412 *kāmiñā kṣīra*, BS *yatra*; v 116, 6513 *cu vara kṣīra hīyāra vātā*, BS *phalāni viṣayeṣu*. Compound, v 117, 6612 *gyasta-kṣīra*, BS *surūlaya-*; v 114, 6314 *dvāvaredārśvo kṣīruvo*, BS *trayastrīmśad-bhavanaṣu*. From **śāidra-* 'dwelling-place', Av. *šāidra-*, O.Ind. *kṣetra-*, Tumšūq Saka *xšera-*, to IE Pok. *kṣei-* 'dwell', Av. *šāiti*, *šiti-*, O.Ind. *kṣeti*, *kṣiti-*, Greek κτλεις, Armen. lw *šen* = Av. *šayana-*, Georgian *šeneba* 'to build'. Tumšūq excludes *xšābrya-*.

kṣīruva- 'of the land', adjective to *kṣīra-*, plural v 108, 3011 *kṣīruva uysnaura* 'beings of the country', BS *viṣaya-gatāni sattvāni*; gen. plur. v 108, 3015 *kṣīruvānu uysnaurānu*, BS *viṣaya-gatānām ca sattvānām*; inst. sing. v 116, 6513 *kṣīrūña*, Z 24·391 *kṣīrūna dātāna* 'law of the land'; acc. sing. v 114, 6312 *kṣīrū bvānu* 'harm to the country'; JS 314 *biśā kṣīruva hvanḍā* 'all men of the land'; III 67·50 *kṣīruva hvanḍā*. Compound v 192, 1013 *śau hve aśti kṣīruva-vīrai* 'there is one man concerned with affairs (kīra-) of the country', contrasting with II 21, 1511 *kṣīruvām kirām*.

kṣāv- 'to toss', Z 20·49 *khu ju dai māstā, kvī padamā kṣāvātā puṣṣo* 'as a great fire when the wind tosses it about'; Z 2·43 *hañdāri ṣtāna 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 *śākṣautte*; and N 158·34 *prakṣauttāndā*. From *xšaub-* 'toss', *xšūbya-* > *kṣāv-*: *kṣautta-*, see above *ākṣuv-*. But *kṣāv-* could also derive from *xšīp-*; *kṣautta-* however is from either **xšāufta-* or **xšāfta-*, not from *xšīp-*. For 'to beat' note Šuynī *xēb-*: *xīvd* 'thresh, pound'; Waxī *xīb-*, Sarikoli *xēb-* 'to beat' (**xšvaip-* or *xšaip-*).

kṣāv- 'to make noise, sounds', Z 4·63 *ṣṣundā kṣāvīru* 'the ravens caw'; III 81·39 *kṣvīrā striyi* 'women cry aloud'; III 108·36·6 *kṣavū*, 3 sing. with *-u* 'and' or *u* 'indeed'. From *xšai-*, *xšai-ū-*, Sogd. *'š'ywn* **axšēvan* 'lament', Armen. lw *šivan-k*, Zor.P., N.Pers. *šēvan*, Av. Yasna

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

kṣāṣa 'six', twice in I 234, 2411; v 139, 114 *kṣāṣa indriye*; N 75·42 *kṣāṣa roḡ* 'six seasons', BS *ṣad ṛtūni*; with pronoun *yi*, Z 22·144 *kṣitai haska* 'his six tusks'; with pronoun *nā*, IV 3·4 *kṣatūm* 'six of them', and v 303, 0214; Z 5·87 *kṣei*, II 25·29·3 *kṣi*; III 85·63 *kṣi*; K 56, 2114 *kṣa*; Sid. 511 *kṣa*; gen. plur. *kṣeitānu*, v 56, 11511 *kṣeīnu*, N 75·42 *kṣeīnu dātānu* 'of six dhātu-bases'; K 56, 2114 *kṣenā*; K 50·5·1 *kṣimñā*; Sid. 10913 *kṣayau gattyām* 'of six kinds'; II 104·76 *kṣyām pāramvā jsa* 'with six perfections'; inst. plur. Z 10·10 *kṣyau*; Z 10·23 *kṣātyau*; loc. plur. N 176·24 *kṣvo*; IV, 311 *kṣvā au(vā)* 'in the six villages'; compounds, Sid. 13814 *kṣe-padya haṣa* 'sixfold swelling', BS *śophaḡ syāt ṣad-vidho*; v 2·2·4 *kṣā-vāṣara* 'a six-year period'; K 5, 14412 *kṣei-padya*, = BS *ṣad-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 *th*, hence for Khotan Saka *kṣ-* (inverse to *hakṣa* = *haṣṭhā* 'truth'). Ordinal *kṣeīma-* Z 10·22 *kṣeīma pāramata*; II 33, 3110 *kṣemye haḍai* 'sixth day'; II 89·55 *kṣimmye haḍai*; Sid. 12215 *kṣimnā bhāgāna* 'with sixth part'; L 95·31 *pūhye u kṣemye* 'fifth and sixth'.

For 'sixty' *kṣaṣta*, IV 713 *kṣaṣta*, IV 4511 *kṣaṣti*; Manj. 412 *kṣaṣtā*; v 340, 7915 *kṣaṣtā kalpa vaṣta* 'through sixty kalpa-ages', BS G 37, 7416-7 *ṣaṣṭiḡ kalpān*; loc. plur. v 331, 2413 *kṣaṣtūvo kūlvo*, BS G 37, 2114 *ṣaṣti-koṭṣu*; v 381, 311 *kṣaṣtutuo*. For 'sixteen', *kṣasu*, Z 22·159 *kṣasu puke* 'sixteen cubits', Sid. 711 *kṣasā salā vī buri* 'up to sixteen years', Tib. *lo bcu-drug-gi bar-du*; also *kṣasā*, *kṣasaḡ*, *kṣasa*, *kṣasa*, *kṣasi*; inst. plural L 89·13 *kṣasyau māstyau* 'with 16 great ones'; with pronoun *nā*, III 58·14 *kṣasūm* 'sixteen of them'; with suffix, v 1805 *kṣasina*; ordinal *kṣasama-*, II 17, 511 *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, IV 4 *kṣi-se*. For 'six' with tens, *kṣei-vare-* 'six beyond' (from *paras-*, **paraz-*, **parai-*), K 4, 14013 *kṣeivaredārśā* '36', Z 22·217 *kṣeivarenotā* '96', later *kṣera-*, II 27·34·8 *kṣeradirśā*, K 96·150 *kṣairādarsa*, K 154·44 *kṣairadarsa*, II 54130 *kṣairāhaṣṭā* '86', Sid. 10712 *kṣīrinau* '96', K 60, 3514 *kṣeranā* '96(?)'. In v 185, 212 *dvāvavidirśā* '32' (not *kṣa-*).

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

sādi '600'; Zor.P. *śas*, *ś'zdhwum* *śāzdahom; N.Pers. *śas*, *śānzdah*, *śast*; Pers.T. *ššum*, *šst*; M.Parth.T. *šwḥ*, *šhwom*, *šwhum*, *šst*; Sogd. *wywsḥ*, Chr. *xwšw*, *xwšrts* '16', *xwššty* '60'; Ya.γn. *uxš*, Chorazm. *uxs-*; Pašto *špaš*, Wanetsi *špōš*, Yidya *uxšo*, Munjāni *dxšu*; Orm. *šū*, *šūlēs*, *šwēštū*, Sanglēcī *xuāl*, *xuāldos*, Waxī *šād*, *šal*, Sarikoli *xel*, Parāčī *xī*, *xudōs*, Šuyñi *xauš*, *xōš*, Rōšāni *xūw*, Yazg. *xu*. IE Pok. 1044 *sueks*, *seks*, *ksueks*, *kseks*, *ueks*, *uks*, O.Ind. *śas-*, Greek *σεξ*, *ἕξ*, Lat. *sex*, Celtic Welsh *chwech*, Tokhara B *škas*, A *šāk*, Got. *saihs*, O.Engl. *six*.

kṣīsta- 'thrown, tossed', III 42·2 *tha-kṣaisttai tcañjsā gaudā naumā haura* 'hair wildly(?) tossed, the leader called Gauda'; JS 1111 *bikṣistā rriṃa jsā kaṣaṭā haṣprri tcañjsa* 'he (Kalmāṣa-pāda), bestrewn with filth, disgusting (BS *kaṣaṭā*-, *kaṣaṭa*-, Pali *kaṣaṭa*-) hair dishevelled'; K 16·164 *wakṣaista hā aha* 'he threw the noose', = K 24·104. See also III 38·47 *wakṣesaca*, III 48·69 *wakṣisaca* with *brāsake* 'idle(?) questions'. IE Pok. 1042 *sueid-* 'to throw', Lit. *sviedšiu*, *sviesti* 'to throw', *svāidyti* 'to throw often', base *suei-*; and with other increments. Hence *xšuaid-*, *xšaid-*.

kṣū 'hunger', SuvP. 64r3 *kṣu ttarna haṃthṛri* '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. *šud-*, Zor.P. *šwd*, Oss. D. *sud*, I. *syd*; Balōčī *šūda*, *šud* 'hunger', *šūdig*, *šūdig*, *šuzi* 'hungry', verbal *šūday*, *šusta* 'be hungry'. O.Ind. *kṣodh-*:*kṣudh-*, *kṣudh-* 'hunger', *kṣudhyati* 'be hungry'. IE *kseudh-*, isolated, see Pok. 625.

kṣuṇa- 'section, period of time', in datation 'period of rule in a year', also written: *kṣuṇṇa-*, *kṣāṇṇa-*, *kṣauṇa-*, *kṣāuṇa-* (or to be read *kṣuāṇṇa-*, or *kṣāuṇṇa-*), *kṣu*, *kṣā*; IV 20·8 *36mye kṣuṇā* 'in the 36th regnal year'; V 210·36·1 *15mye kṣuṇa*; II 33, 3b10 *33 kṣuṇi*; II 129·80 *tcūrmye kṣuṇṇā*; 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 *sparadīrsamyē kṣu* (for *kṣu(ṇā?)*) 'in the 35th year'; II 22, 16b3 *sparadīrsamyē kṣā*; V 385·92 *naumyē kṣauṇa* 'in the ninth year'; II 42·1 *hau kṣaryā* (in the initial incomplete words). The word occurs in five other sources: Tumšūq Saka *xšana-*, ed. S. Konow 1·1 *xšimane xšane* 'in the sixth year'; Surx Kotal Greek script *xpovo* from **xšana* or possibly **xšuna-*; Kroraina Prakrit 661·1 *ij'a kṣunami* 'in this period of time'; 121·1 *iśa kṣunammi*, with dental *-n-*, not *-ṇ-*. Kharoṣṭhi inscriptions, with both *-n-* and *-ṇ-*, ed. S. Know 87·1 *iśa kṣunami*; 75·1 *iśe kṣunammi*, rendered by Konow 'at that term', and 'at this instant'; 85·3 *iś(e) divasa-kṣunammi*, rendered 'on this day-term'. Parallel is 39·2 *itra kṣaṇasa* rendered 'at this instant'. Tokhara B *kṣuṇ*, *kṣuṇe*, *kṣuṇtsa*, *kṣuṇmṭsa* (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 *xšana-*, and **ks-un-o-* in Khotan Saka *kṣuṇa-*. This double derivation is found similarly in Greek τέρεν,

τέρενος 'tender', from **teren-*, Sogd. *trn* **tarana-*, beside Av. *tauruṇu-*, O.Ind. *tāruṇa-*. From **ks-en-o-* came also O.Ind. *kṣaṇa-* 'time, moment' post-Vedic, North-West Prakrit *khaṇa-* 'time', with parallel, inscriptional *kṣuṇami*. This base *kes-:ks-* is then a development from the base *sek-:sk-* 'to cut off', found also in (*s*)*ken*, *skei-*, *skeu-*, and here in (*s*)*kes-*. A similar development gave the other base Pok. 585 *kes-:ks-* 'to scratch, comb, shave' with *ks-en-*, *ks-es-*, *ks-eu-*. With O.Ind. *kṣaṇa-* belong also Baltic O.Pruss. *kisman* from **kēs-*, acc. sing. 'time', and O.Slav. *časū* from **kēso-*, used for 'time, hour, moment' in Slavonic languages, Alban. *kohc* 'time' from **kēsā*.

kṣundaa- 'husband'; Z 22·123 *pañjsatā-saluvo anūdo māta pūte 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-nu lna-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-vaṃsa 34 *panca-rassa-sat* *itthīnaṃ vivāhā ca bhavissanti*; Z 19·74 *kṣundau jśidu yanindā* 'they can deceive the husband'; Z 24·448 *nārā handaru kṣundo nāste* 'the wife takes another husband'; JS 19v3 *strīya brri kṣudai gvāysinai dainq naṣaudai aysmya* 'you calmed the woman in mind, with fire of separation from her beloved husband'; K 46·25 *kṣundai ysūṣṭe* 'the husband approved'; K 30·215 *manauhara hīya vā kṣauḍe ā* 'Manoharā's husband has come', = K 39·147 *manauhara hīyai vā kṣūmdai ā*, = K 39·151 *manauha: rā hīyai vā kṣaudai ā*; K 45·23 *kṣāṃdaina pyāstā* 'she spoke with her husband'; N 164·8 in the colophon of the Jñānolkā, *haṃtsa kṣāṃdai vaśiradattina* 'with the husband Vajradatta'. Adjectives, II 57·3 and II 58·4 *kṣuṇdausta*, II 57·1 *kṣuṇdāṃsta*. With negative II 58a5 *cu ikṣuṇdā ṣṭe* 'she who is husbandless'. Abstract, v 327, 8b5 *ttī ṣṭi bujsamja, jśka, kṣāṃdāṇṇa* 'then the lady, the girl, (desires?) possession of a husband'. Compound, III 68·69 *khu hamya kṣuṇdā-bāḍva* 'when she became nubile' with *bāḍa-* 'time'. From *fšau-:fšu-* 'to fatten cattle', Av. *fšaonaya-* 'to fatten', *fšaoni-* 'luxuriant', Zor.P. *fšō-nēnitān*, *fšōnišn*, glossed by Parsi-Sanskrit *sphītayitum*; Av. *fšuyant-* 'husbandman', **fšuyaka-* in Yidya *šifē*, *šfūi*, 'husband', Zor.P. *ševy* **šūy*, N.Pers. *šūi*, Parāčī *xāi*, Luri, Kurd. *šū*. From a base Iran. *pah-:fš-* with *-au-* increment *fšau-:fšu-* 'to rear, feed', possibly to *pā-:p-* 'to feed' (IE Pok. 787) with increment *-es-*, *p-es-*, Iran. *pah-*, whence *fš-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 **fšūva-ntaka-*, with *kṣ-* as in *kṣārma-*, Av. *fšarēma-*. Possibly O.Ind. RV 7·4·6 *āpsavaḥ* 'without *psu*-nutriment' belongs here: *mā tvā vayāṃ sahasāvān avitrā māpsavaḥ pāri śadāma 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', Sāyana *rūpara-hita-* 'without form', Mādhava *aputra-* 'sonless').

kṣusti- 'serum', Z 8·32 *kyai dau ysū biysma 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 kṣoṣṭā śālākya hā arve pisalyānā* 'medicaments are to be smeared on, absorbent of pus, serum'; Tib. *rnag dan, chu-ser hjiib-pahi sman-gyis bskus-te*; Sid. 142r5 *śaulānā arvām jsa ysu kṣauṣṭā vasujānā piṣkalyānā* 'to be absorbed, by medicaments the pus, serum is to be cleansed, to be removed', Tib. *hjiib-pahi sman-gyis rnag dan chu-ser dag-par bsal-nas*; Sid. 142v5 *ysu u kṣauṣṭā*, Tib. *rnag dan, chu-ser* 'pus and serum'. From IE *kseu-d-* 'flow' beside *kseu-k-* in *paṣoj-* 'to rinse', without increment in *śaukala* 'rheum'; Av. *xśaoḍah-* 'stream', *foraxśaostra-* '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. *śusr* 'liquid', *ayō-xśust* 'molten metal', M.P.T. 'yuxsyst'n 'minerals' for Sogd. Man. *šx'h ywš* (W. B. Henning, Sogdica 17-21); Zor.P. *šōd-*: *šustan* 'wash', N.Pers. *šōy-*, *šustan*, M.Parth.T. *šwud-*, *šwstwd*, *šwstn*; M.Pers.T. *šwyy-*, *šwst*; Balōči *šuday* 'to wash oneself', *šōdag*, *šōday*, *šōzay* 'to wash, bathe'; Armen. lw *šouštak* 'cloth', N.Pers. *šustah* 'hand-cloth', Arab.-Pers. *šustaḡah*; *xśusta-* changed to *xusta-* in Yidya *xusto*, *xust* 'wet', Waxi *xašč*, *xaič*, Šuyni *xest*, Pašto *xušt*, Sarikoli *xast*. IE Pok. 625, O.Ind. *kṣōdas-* 'stream', RV 5-58-6 *kṣōdanta ḍpo* '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 *kṣej*; *kṣeje*, see *kṣimj-*.

kṣaijsā 'message(?)', III 117-17 *khu jsām vāstja va hā vasva kṣaijsā hiśa* 'when there (*va*) the clear message(?) touching the desired matter (*vāsa-*, adjective *vāstja*, like *bara* 'harvest', *barija*) may come', in a context of the royal palace (*pakūśda-*, *rrvīye*), a donation (*śkyesa*, Tib. *skyes*), and messenger (*hadā*). Possibly *kṣaijsa-* 'message' with *kṣ-* in *kṣi'a-* 'teacher' from *kaiš-* 'to inform', like *ke* = *haśda-* 'report'. For *vāsa-*, adjective *vāstja*, see *vāsa-* 'desire', base *vas-* 'to will, wish'.

kṣautte 'thrown', Z 2-44 *ggūne pharu śśāre tcarbīye diśe vīri brinthe jsa kṣautte* 'hairs abundant lie scattered everywhere tossed by the storm'. See *kṣāv-*, *vekṣotta-*, *naḡṣa-utta-*, *praḡṣauttai*, *śśakṣautta-*. From *xśaub-*: *xśub-* 'to disturb', Av. *xśaub-*, *xśufsqn*, M.Pers.T. *wšwb-*, *wšwšwb-*, *šwb-*, *wšwb'g*; Zor.P. *višōpišn*, *višuft*, *višōpēt*, N.Pers. *āšuftan*, *āšōftan*, *āšōb*, *gušuftan*. IE Pok. 625 *kseubh-* 'swing', O.Ind. *kṣōbhate*, *kṣūbhyaṭi*, *kṣobha-*, *kṣubdha-*; Slav. Polish *chybač* 'swing' (Polish *ch* = *x*).

kha 'a measure for grain, grapes' used with high numbers, after *kūsa-*, before *śaṅga* and *śiṅga-*, from fuller spelling *khara*, as *pharu*, *phara*, *pha* 'much'; v 211, 39-5 *āyśaṅ kha 8 gūra kha 7* 'arzana-millet 8 kha-measures, grapes 7 kha-measures'; v 181, 222 *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 17422 (in a list of gifts) *aysdām kha 4* 'the *aysdām-*

grain(?) + *kha-measures*'; v 126, 221 *ganam kha 6 viśākānta piha haudā* 'Viśakāntā gave the price of wheat 6 kha-measures'; v 306-1-2 *barija aṣṭi 104 kūsa kha 9* 'the crop, there is 104 kūsa-measures, 9 kha-measures'. The fuller form *khara* is in three passages, II 36-10-4 *|||anirūda khara sū* 'Aniruddha (gave) one khara-measure' (*śā* fem.); II 25-29-2 58 *khara u 6 śaṅga drrai śega* '58 khara-measures and 6 śaṅga, three śiṅga'; II 25-29-3 *u guñi-haysāka hwaṃḍi tta hā jsārā jseṇi haudā 64 khara kṣi śaṅga 2 (ś)ai(ga)|||* 'and the carriers of sacks, so fine grain was given, 64 khara-measures, six śaṅga, 2 śiṅga'. Possibly a word basically meaning 'receptacle', not a loan-word, but cognate with O.Ind. *khāra-*, *khāri-*, *khāri-* 'of 18 droṇa-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 σκόζω, Celtic Mid.Ir. *scingim* 'jump', O.Norse *skaker* 'limping', OHG *hinkan* 'to limp'.

khaca 'food', II 120-195 *śacū śaika āvūā ca ma śau dva khaca hāira yai ttuva-ṃ padāya khaysa u ca va baiśa ja* 'I came well to Śacū, what were my one or two things for food, that I ate on the road, and what there was, was all used up' (*khaysa* taken as **khaysita-* in 1 sing. 'I ate'). From *xad-* 'to eat', with suffix **xad-čā-*, see *khays-*, *khāysa-*. See also *khacai*.

khacai 'food', II 50-51 (miscellany) *hauška 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 hē-š bōrak* 'bread which is his food'.

khace 'title(?)', II 49-10-1 *hamgīnai thyai tvanū-kām khace vara* 'to the Khace Thyai Tvanū-kām of Hamgīnai'. Possibly 'concerned with food (*khaca*)', like the BS *khādyaka-cāraka-* 'distributor of food' (Mahāvīyutpatti 9059), an official in a *vihāra-*.

khaj- 'rise', from *khajs-* palatalized. See *uskhaj-*, *naṣkha-jāmatā-* 'escape'; also *khajsā*.

khajsā 'rise, abscess', Sid. 1111 *hamdanma khajsā*, = v 320-91 *hamdanma khajsāṃ* 'interior abscess', BS *antar-vidradhi-*, Tib. *khon-hbras*; I 183, 102v1 *khajsā*; I 157, 69v3-4 *vā-sarūm jaida khajsāṃ ādmāda yśdīm 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 hauška hōadāṃdā* 'the mules ate the dry (grass)'; ibid. 185 *aḍa aśparā khaḍarām pyamṭsa* 'the other, the lucerne before the mules'; ibid. 187 *khaḍarā ttiyām prrara viśūna* 'of the mule, their nature is bad'; ibid. 189 *khu hā haiṣṭa, khaḍarām pana, haṣkaistai brraiḥā: khaḍarā* 'when he placed it before the mules, he struck the back of the mule'. From **xara-tara-* 'on one side ass', Sogd. P 2-771 *yrtr'k* **xarataraka-* 'mule'; it

passed to Turkish *qatir*, whence it was brought back to Oss. D. *qadir*, I. *qadyr*, beside I. *xārg-āfs* 'ass-horse'. The form is like Zor.P. **stl *astar*, N.Pers. *astar* from **assatara* 'on one side horse', O.Ind. *āsvatara-*. See also *khara* 'ass'.

khaṇauṣā 'a kind of reed plant', Sid. 14v4 *khaṇauṣā gaysā hīya bāva* 'root of the reed', with *gaysa-* 'reed', BS *naḍa-* 'reed', Tib. *hdam-bu*; I 143, 52r3 *khaṇauṣā gaysa hīyā bāvā*. From base (s)k(h)an-, *khaṇa-* with suffix *-auṣā-* (see also *duraṣā*), with Oss. D. *c'ānodā*, I. *c'ānud*, *c'ānut* 'reed', adjective I. *c'ānuddžyn*, *c'ānutdžyn fātān* 'reedy plain'. IE *kʰan-* in Celt. Ir. *canach*, Welsh *pān* 'marsh grass, cotton-down plant', quoted without connexion Pok. 565. **khattāvihā** 'laughing (?)', III 106.28–30 *tta tta baiśmāśvarmai śīste ā kaumadeva hamaiyā strīyānyau bvaijisyā byauda khattāvihā brrīyā 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 *-vihā-*, to base *khan-* 'laugh'. For *-viya-*, *-vīha-* also K 19.235 *adapuraviya strīye* 'women of the inner chambers', =K 27.156 *attapuraviye strīye*, =K 36.102 *aṇitta-pūri strīye*; and III 49.17 *piśāravīhā*: 'disingusting', K 44.198 *piśāravī*, =K 41.81 *piśāravī*. See AION 1, 1959, 116–8.

khadirakya 'receptacle', II 60.31 *jsainyām hīrām jsa habada pyaṣṭa-likya khadirakya śe* 'one receptacle, decorated, filled with small things'. From **xandira-* beside Oss. D. *xāndug*, I. *xāndyg* 'receptacle to hold salt water for cheeses', with *k-*, Armen. lw *k'andouk* 'vessel to hold grain', M.Parth.T. *kndwg*, N.Pers. *kandū*, *kandūk*, Arab. *kandūj*, Syriac *kndwq-* 'large grain receptacle'. For variant *-ūr-* and *-ir-*, note Armen. lw *i'onir* 'oven', N.Pers. *tanūr*. The receptacle, if *hūnangyā* means 'plaited', will be a basket. The *śe* is oblique for fem. *śā*.

khan- 'to laugh', pres. 3 plur. Z 20.20 *khanīndī*, 3 sing. Sid. 125v3 *khittā*, BS *hāsyā-*, 3 sing. III 73.173 *khatta*; pres. participle Z 3.61 *khanandā*, III 134a4 *khanançe tcīre jsa* 'with laughing face', II 82.62 *śauma khanaca* 'laughing face'; noun, *khanaa-*, plur. Z 23.24 *khanā*, III 50.46 *khanā būsā vaṭākye* 'laughs, jokes, side-looks'; acc. sing. Z 2.232 *khano*, v 328, 7r5 *khanau cārā yāḍai*, 'he made visible a smile', BS G 36, 5r4 *smitasya prāduṣkaraṇāya*; N 6.40 *khanau ciru yāḍe* 'he showed a smile', BS G 36, 5a2 *smitam prāduṣ cakāra* (=v 328, 7r3 incomplete); v 342, 84v2 *khanau dyāñātā* 'he shows a smile', BS G 37, 79a3 *smitam prāduṣ cakāra*; v 78v3 *khanau dyāñātā*, Tib. *hdzum-pa mdsad-de* (BS lost); v 343, 85r2 *cu pracai khanau dyāñā(t)ai* 'why did you smile?', BS G 37, 79b3 *kaḥ pratyayāḥ smitasya prāduṣ-kāraṇāya*; gen. plur. JS 32v2 *sānīnām khenām vāmurāke jenāke* 'dispeller, remover of enemies' laughs'; inst. sing. Z 21.25 *khanaina*. With preverb *naṣkhanṭte*; with *bi-* *bihanṭte*. See also *chadā* 'chattering (of monkeys)', and *bichān-* 'to neigh'. From *xand-*, Zor.P. *xandit*, N.Pers. *xand-*, *xandīdan*; Sogd. Bud. *ynt'nt*; adjective *yntmyn'k* 'derisory', with *us-*, Bud. *sy'ntēyk* 'ridicule', Man. *'sxnd-* 'mock', *q'ṭ-sxndyy*, '(s)ṣ'nt; Chr. *sxntut*, pr *sxnt ṣṣty* 'spoken in mockery'; with *pa-*, *psxnt* 'mockery'; M.Parth.T. *xnd-*, *xndynd*; *'sxnd-* 'to mock'; M.Pers.T. *xn-*; Balōči *handag*, *kandag*, *xandag*, Pašto *xandol*, *xandā* 'laughter', Waxī

kānd-, *kandā* 'laughter', Orm. *xanōk*, *xani* 'laughter', *xanak*, Parāči *khan-*, *khanōi* 'laughing', Sanglēči *xānd*, Yidya *xond*, Šuṣnī *sānd-:šint*, Sarikolī *sānd-*; *šind*, Oss. I. *xyndžylāg* '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 *καχάζω*, Lat. *cachinnāre*, O.Engl. *ceahhettan*. Turkish *oryançula-* 'to mock' may derive from Sogd. *us-xand-* (F. W. K. Müller, Uigurica 1915).

khapa 'dress', III 50.52 *haḍa khapa vāsta pamūha upakaraṇa-ṇ śada 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*, *kwop'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 195.4, 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 *hāmdamyē haḍai khū tti baiśā kūśala dāse, pustyaū ttai beḍā baiśā khama yūdāmdū, pūstya ma haṅkhiysna tcahaisā ṣṭāre* 'on the seventh day when I finished all these excellent things, from the books we had made summaries; books of mine are forty (or fourteen) in number'; = III 112, br3 *hāmdamyē haḍai khū baiśā kū(śala dā)se, pūstyaū 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 *hamīsta-*.

khamūḍa- 'container' as a measure, v 211.39.2 *||tsue rūpaiysjā khamūḍa 9* 'ground (barley, *hāmai*), Rūpaiysjā, 9 *khamūḍa*-measures'. From **kamṛta-* to base *kam-*, *kham-* (see *kamaiškā*, and *khama*), beside *kap-* 'to hold, contain, envelope', see s.v. *khapa*. The base *kam-* 'to carry' is known in Rōšāni *pujunc* (*c = ts*), Xōfi *pajunc* 'pad worn on back to carry a burden', from **pati-kama-ča-*, and Tokhara AB *pār-* 'bear', supplented by *kām-*. Similar Yidya *kūmio* 'large basket' from **kamitā-* (from **kamṛtā-*?), beside, with *čam-*, Sanglēči *čumōl* 'large basket', Šuṣnī *čimūd*, Orošori *camūg*, Sarikolī *camūg*, all from **čamṛta-* 'container'. This *-uḍa-*, *-ula-* is Saka also in the ethnic name Khotan Saka *cinuḍa-*, *cumuḍa-*, Chin. K 1256.2; 617.2 *ṭs'u-mi* from *ṭs'wo-miet* (**čumil*), Turk. *junul* (**čumul*), probably also Kroraina *cimola*, a tribe speaking their own language (not 'jargon') in the 11th century, but speaking also Turkish as being associated with Turks at that time. The name means 'warriors' from *kam-*, *čam-* 'to stride out as warriors', as in N.Pers. *čamīdan* 'to stride boldly', M.Parth.T. *čm-* 'to run', *čmg* 'course', *č'm-* 'stride' in *fr'č č'm'h* 'stride forth', Armen. lw *čem* 'walking', *čemaran*, Greek *περίπατος* '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-*, *cukurikiṭi*, plant name *oxalis*

corniculata, wood sorrel' and *cakala-*, *cikala-* 'wood', *canda-*, *cindā* 'how much'. The same Saka *-ula-* is in the name *Mihira-kula-* from **miθra-kṛta-* 'made (fortunate) by Miθra', a name like the Sasanian *Yazdakereta-* in Armen. lw *yazkert*, Zor.P. *yazd-kirt*, Greek *ἰσθιγέρης* (see Iran S, 1970, 70), and in *Zābul*, O.Ind. *jāguda-*. Khotan Saka has *-l-* beside *-d-* in II 101:12 *śalai* 'goodness' for *śāde*, and *habāla-* for *habāda-* 'full'. See also *tcāma-*.

khays- 'to drink', noun *khaysana-* 'eating and drinking, feast', K 26:129 *khaysana khaštāuda* 'they feasted a feast', = K 35:80 *khāysani khaštāmdā*; II 85:14-5 *khaysam paṃmarā pharāka*, parallel to *ibid.* 17 *hwidi tta paṃmarā pharāka* 'of food the report is abundant'; III 70:118 dyadic *hwada khaysam*, II 87:54 *khaysna hwāra*; II 86:49-50 *khaysa hīyai pīdakā* 'letter about food', II 85:26-7 *padamja bimda khaysam* 'food as usual'; III 66:20 *na ma distā khaysam ūryām* 'here is no food in the grove'; II 85:29-30 *mušdā inū khaysam vahajū* 'I will do favour, I will give food'; loc. sing. v 310v2 *khaysāna*. 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 *jāstūnai khaśā jā asphīratcañā* 'gushing with celestial beverage', = III 47:62 *jastuñe khaśāna asphīrāci(ñā)* (with variation *-ṣ-* and *-ś-*); *khāysa-* 'food', Z 2:26 *khāysu ne hwidā* 'does not eat food', Z 2:26 loc. sing. *khāśa*; plural, Sid. 132v4-5 *khāśe besā hā arua neśānā* 'the medicaments spices and the rest must be applied', Tib. *spod sna-čhogs-kysis btab-la*; Sid. 5r5 *khāysq gwāchākā* 'digesting food', Tib. *zas bzu-ba dan*; Sid. 4r3 *ṣi khāysā hwaḍā idā* 'that can eat food', Tib. *zas sos mathag dan*; compound Z 13:98 *khāysa-tīra-* 'act of eating'; *khāysānd-* 'stomach', from **xāsa-dānā-* 'receptacle of food', Sid. 138v4 *khāysānai ja*, Tib. *pho-bahi nan-na* (-ai, oblique -e); loc. sing. Sid. 4v4 *khāysānya*, BS *kāyasya-āmāsāya-sthāna-*, Tib. *pho-ba*; Sid. 121v1 *khāysāñā ṣtukā* 'being in the stomach', BS *pakvāsāya*, Tib. *lon-ka-na* 'in the intestines'. See also *phīysgāna-* from **mizga-dānā-* 'bladder'. Adjective to *khāysa-*, Z 13:129 *khāysinei*.

Verbal, *khāś-* 'to drink', participle *khaštā-*, pres. 3 plur. Z 3:59 *hamvyau ratanīnyau khāśindā* 'they drink from jewelled bowls'; III 35:30 *khāśīdau ttū brrvōinai ysaujsā nika-raysā* 'they indeed (-u) drink that savoury amṛta-food of love'; = III 37:28 *khāśīda*; infinitive, III 65:18 (*bāysa* . . .) *rrumda va kūṣṭya ye khāśe* (the grove) . . . where it is possible for the king to drink'; Sid. 6r2 *mākṣī ttaudyē uci ja ni khāśāñā* 'honey must not be drunk with hot water', Tib. *sbran-rēi čhu dron-pos kphul-šiv mi bzah*; Sid. 15r1 *khāśāma* 'drinking', Tib. *btun-ba*; participle *khaštā-* (beside *khāś-*, as *rrāś-* beside *rraštā-*, like Oss. *arāst*, participle to intrans. *arāzun*, and trans. *arazun* 'be made, make'); Z 2:120 *khaštā hāmāte* 'it can be drunk'; as noun III 64:19 *hwada khaštā* 'food and drink'; Sid. 125v1 loc. plur. *hwadwā khaštāvā*, Tib. *bzos-šiv, hthwus-pa dan*; from **xāsti-*, infinitive Z 5:64 *khāśte*; and noun SuvP. 64r3-4 *hwidi kīnau khāśte*, BS *pāna-*, *bhojana-*. The causative participle is *khāśta-*, Z 2:439 *pādā hāmāte o vā khāśtā* 'was fed or given to drink'. With preverb *par-* in

Z 2:237 *parchāśa* 'he satisfies', pret. 2 sing. Z 5:89 *neī ma parchāštai* 'you gave me to drink amṛta-drink'; v 95r8 *ne parkhīyaṣtu yindā*; SuvP. 70v1 *pachāīṣi* 'I would satisfy', BS *tarpeya*. From *xaz-* 'to consume' (either food or drink), **xāsta-*, also M.Parth.T. participle *x'z'd* **xāzāδ*, pres. *x'zyndg* **xāzēnday* 'devouring'. Beside *xad-* in Balōči *khāḍay* 'to eat', N.Pers. *xāyīdan* with O.Ind. *khād-*, *khādati*, *khādītā-*. See IE Pok. 634, a list of words with initial *kh-*, Armen. *xacanem* 'to bite'. See also *khaca*.

khaysma- 'abscess', Sid. 103r2 *khaysma ākrre herā hame* 'the abscess becomes painful', Tib. *ñam-thag-pa byed-pahi phol-mig lbyuw-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 *khvam śau khaysam ni yinām* 'if we do not provide one repast for them'.

khara- 'ass', III 73:185 *strīya khara kharā ttī hvā* 'then the female ass addressed the ass'; III 73:186 *khairattatta hve* 'the ass so spoke to her'; plural III 73:185 *khara*; gen. plur. III 73:192 *kharam*. Adjective, IV 33b1 *kharaḍā hambū* '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*, *xrō*, Parāči *khōr*, Yīdyā *xoro*, Waxī *xūr*, Sarikoli *šer*, Yazg. *xūr*, plur. *xuraθ*; Nūristāni Kati *kur*. IE Pok. 634, in a list of words with initial *kh-* as not proven to be Indo-European.

khara- in the adjective Sid. 151r4 *khariñā āste* 'bone of deer', BS *plava-*, Tib. *gla-ba* 'musk deer'. See also adjective *khiera*. Possibly a colour name. See below *khara-*. For a colour name for an animal, see O.Ind. *enī*, *hariñī*.

khara- 'dark(?)', K 109:314 *tta tta paḍā ya kharañā* '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-ūarna-* 'dark-coloured' or 'ass-coloured'?, see Asiatica, Festschrift Fr. Weller 18. Oss. D. *xārā* 'dark', *xārāmeγā* 'dark cloud' may have either older *x-* or *h-*.

khara- loan-word from BS *khadira-* 'acacia', Sid. 13r4 *khara*, BS *khadira-*.

kharambette 'plant', Sid. 17v3, BS *kalambukā*, Tib. *kalama*, convolvulus repens. It may be a local adaption of the name.

kharasamñā II 85:31, *khvā ṣq kharasamñā* 'like this ass-dung', from *khara-* 'ass' and *satana-*, *sañna-* 'dung', in an uncertain text.

kharijū 'thong(?)', v 355, TM b2 *gvahe u bañña kharijū* (space) 'weave and bind the khara-thongs(?)'.

khārūkā 'loving(?)', v 66:14-5 *dūtakā nāmysirā 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-*, *kā-ro-* 'desire'.

kharaī 'faeces(?)', K. 100:295-6 *kharaī pulāñi gūhai* 'faeces, efflatus, excrement'. From **kaxra-* to IE Pok. 521 *kakka-*,

- Lat. *cacūre*, Armen. *k'akor* 'dung'. See also *kajaka-*. Also II 116-292 *khara*.
- kharsalāp 'name', v 269, Dum I, 122.
- khal- 'defile', only in *saṃkhal-* 'to defile'. From *xard-*. See also *khārga-* 'mud'.
- khālānā 'pool', v 80, Sr2 *surūtca, āṣiṃgye khālānā, 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 *gūla hīvi 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 *kāṇa ka pr(ā)ṇa utca khavā hagrīha kamala* 'if the one-eyed animal lifts its head to the foam of the water'; Z 6-53 *samu kho khavā o kho marīca kadalā khuysmūlā ūca o cāya-nārmāte* 'like foam or mirage, *kadalā*-plantain, bubble in water or magic-made'; E s 9 (p. 351) *kadalā māṇṇāde asāre samu kho khavā ūcai bātāva* 'like *kadalā*-plantain without inner matter, just like foam in water, lightning'. Parallel in comparison of insubstantiality, *phena-piṇḍa-*, *marīci-*, *budbuda-*, *māyākāra*. Adjective, III 49-25 *khavīnai peṇḍai tte na astā eṣṭāma sārā drāmā rū* 'a mass of foam, of it, there exists no stability, inner matter (BS *sāra-*), such is form (BS *rūpa-*)', the comparison with BS *phena-piṇḍa-* and *rūpa-*. From *xafa-*, Av. *kafa-*, Zor.P. *kp, kwp *kaf*, N.Pers. *kaf*, Oss. D. *xāfā*, I. *xāf* 'pus', *xāf-dāndag* 'with bad teeth', Waxī *xāf, xep*, Munj. *xaf*, Suynī *xif*. IE Pok. omits; O.Ind. *kapha-* (post-Vedic) 'phlegm, foam', only Indo-Iranian.
- khavara- 'plant name', Sid. 10r5 *khavari bā* 'root of *khavara-*', BS *bhāringī*, I 187, 106r3 *khavara bā*, I 149, 60v1 *khavare*; BS *bhāringī*, Tib. *ga-bra* (lw from Saka *khavara-*), clerodendrum siphonantus. Tibetan-Mongolian Dictionary VI 260 *ga-bra-ste kaṇḍakari smug* 'red *kaṇḍakāri* (solanum)'. Possibly Greek *κόππαρις*, N.Pers. *kabar*, Armen. lw *kapar* 'caper'.
- khavā 'from the foam', see *khava-*.
- khaš- '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 **hvaṣṣa-*, Zor.P. *hvaṣṣ, xvaṣṣ*, N.Pers. *xvaṣ* 'pleasant', beside Prakrit *phaṣṣa-* from *sparśuka-*.
- khaṣṭa-, *khāṣṭa-* 'drunk, made to drink', see *khays-*.
- khasta- 'beaten, pained', participle to *xad-*, v 31, 86b5 *khastā kuhye jsa* 'injured by deceit' (BS *kuhā-* 'deceit'), Z 13-81 *khastā kuhe jsa*; Z 274-43 *khastu ne yindā* 'he cannot injure'; I 161, 76r2 *cū pyahasta khasta vīraṃ* 'what is a wound corrupt, contused', BS *duṣṭa-tāḍa-vraṇeṣu ca*; pret. JS 7v1 *cu (śaṃ) dai khastādā* 'who beat the ground'; pres. *khaittā* from **xadati*, v 153, 121 *gahai ttu ne khaittā* 'the shaft does not injure him'; conjunctive 3 sing. Z 13-81 *khvei 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-čin na-ba rnam*s. Adjectives, Sid. 124r2 *khaiyuḍa-* 'painful', Tib. *zug-čin*; Sid. 136r3 *kheyājsa*, BS *toḍavān* 'suffering contusion'. With preverbs, *pā-* Z 7-22 *pāhāmata* 'striking', participle *pāhastā-*; pres. *pāha-*, *pyāha-*, *pyāha-*; with *va-*, Z 24-416 *vahastā-*; with *gu-* v 69, 8r5 *guhei*, K 26-140 *aguhasta-*.
- From *xad-:xasta-* 'to bear', Av. *vīxaḍa, vīxaḍat*; M.Parth. T. *xst*, noun *xām* 'wound', with *-s-* from *-ds-*, *wyas-*, *waxs-* 'be wounded'; Sogd. Man. *'xst*, Chr. *'waxsā'rt*, *'waxsty* 'broken'; Orm. *waxa-* 'to dig' from **apa-xad-*; Zor.P. *xastak* 'injured', N.Pers. *xastan* 'to hurt'. See also *kaṃma-* 'wound' from **xadma-*. IE (s)k(h)ed-, not traced.
- khasta- 'arrived', to pres. *khaittā*, II 128-47 *tī hā drām herā khaste* 'then such a thing has happened' (translation AMI, n.s., II, 1964, 19); III 67-61 *tī ra khu mī samavāyā khaste* 'when the conjuncture occurred'; K 27-155; 157 *tta tta khu hā khaste haḍā* 'so when the day arrived'; K 19-234 *didā khu hā khasta haḍā*; K 19-237-8 *tta tta khvai hā khaste haḍā*; K 36-103 *tta khvai hā khaste bādā* 'so when the time arrived'; K 42-125 *ṣā jśām hā kālai khaste*, = K 40-4 *ṣā jśām hā kālai khaste* 'this time (BS *kāla-*) arrived'. Pres. *khaittā*, II 126-12 *ṣī pā hā viṇa nī ri khaittā* 'he has not yet arrived'. See *uskhasta-*, *naṣkasta-*, *naṣakhasta-*. From *xah-:xasta-* beside **kah-:kasta-* 'to move', *kah-* in Armen. lw *nśkahem* '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-*, *anvi-*, *pravi-*, *sam-*. Kroraina *akas-*, *ahasida*, *aḡas-*, *aḡajh-* 'take away' from **ā-kāsaya-*; Ardhamāgadhī *nikkas-*, Khovar *kas-* 'wander about'; Paṇini 7-4-84 *canikasīti*. IE (s)k(h)es-, not in Pok. See also *kas-*, possibly from **kas-s-*. Uncertain III 131-5-6 *ū samūvā garśā khaste*.
- khahāni 'plant name(?)', II 25-29-2 *nūvarā khahāni haurāta ttīmā tte jsārā|||* 'may you give the new seed of *khahāna-*; of the corn. . .'. Not traced.
- khā- 'to open', Sid. 150v4 *rrā-v-ī khānā* 'his veins must be opened', Tib. *rca gtar-sim*, parallel to BS *sīrām mocaya-*, *asrī-mokṣaṇa-*, *asrī-mukti-*; K 19-222 *tyau hyai rri kha-uña*, = K 27-146 *tyau hīye re kha-uña* 'their veins must be opened'; = K 35-90-1 *re khūmāna*; participle II 4-60 *garśā khā* 'with open throat' from **khāta-*. See *khūm-*, *khūṇā-*, *kūḍai* 'hole'. From base *khā-*, *kā-* 'to open, make a hole', Oss. DI. *kōm* 'mouth', from **kāma-*, Oss. D. *igon*, I. *-jgom*, *gom* 'open', D. *sār-igon* 'with bare head', from **vi-kāma-*; D. *ārgom*, 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. *kwmyk *kōmīk* 'belly', Fars dialects *kum*, *kom*, *kōm* 'belly'; N.Pers. *kōmīš* 'digger (of wells)'; *kōltan* 'to dig'. Waxī *parkōl-* 'to dig'. With *-m-*, Khotan Saka *khūm-* 'to open'. Base *kauk-* see *bekhauṭe* 'by digging in'; Nuristani Prasun *kučō* 'to dig', Parāčī *kus-ēw* 'to dig'. See JRAS 1970, 61-2.
- khājaṇa, *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 *khuyśaa-* for the plant BS *maṇḍūki*). See s.v. *hva-* 'boar'. K 32-44 *khaudalā kāḍīrani*, K 16-150 *khaudala kāḍa(ra) jsa* 'with sharp(?) sword' varies with *-au-*. If *khāṃda-* 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 *shep-*, *skap-* 'to cut with sharp tool', N.Pers. *kāftan* 'split'. For tusk, note Av. *tīši.asūra-* and Khotan Saka *haska-* from base *as-* 'sharp'.

khāysa- 'food', see *khays-*.

khāysde 'moves', Manj. 343, see *khoy-*; and Manj. 343 *akhāṣṭa*.

khārāva- 'shining(?)', II 103:57 *strīyastrīsāna katha khārāva-ttiṣṭa gyasta-bhāvanyāṃja* 'the city of the trāya-strīṣa-gods, bright-splendoured abode of the deva-gods'. From base *kā-*, *kai:ē-*, *kau:ē-* 'to burn', possibly **kārāva-* with suffix *-āva-*. See also *cirau-*, *tcūlye*, *hanṣul-*. AM, n.s., II, 1965, 104; III; AION I, 1959, 120-5. The word *hwāṣṭa-* beside Av. *hwōišta-* 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 thanjāte khārja* 'as one pulls a lotus out of the mud'; without *-r-*, Sid. 136v2 *khāje mānāṃdu* 'like mud', BS *kardamopama-*, Tib. *rdzab-hdra*; Manj. 278 *vas(v)a klu weysa khāje sūrai* 'pure like a clean lotus in the mud'; JS 23v1-2 *jala haraṣṭai thu khājaṇa* 'you threw your matted hair (BS *jaṭā*) in the mud'; JS 27v4 loc. sing. *kheja*. From *xar(d)-* 'to dirty', see cognates s.v. *saṃkhal-*.

khāvara- 'a tool(?)', III 109:8 *drāmaki khāvarā ma bīysaṃja styūdā* 'do not seize such a hard *khāvara-*'. Possibly from IE Pok. 930-3 *skep-* 'to cut, split', Zor.P. *kāft* 'cloven' (Gr.Bd. 95:1), *škāf-* 'open', *parr škāfēt* 'opens wings', gloss to Av. *paṣdaya-*; N.Pers. *kāftan*, *škāftan* 'to split'; Zor.P. *gukāftan*, M.Pers.T. *gwg'ftn* (BSOS 9:83). See also *khaudala-*.

khās- 'to drink', see *khays-*.

khāsāna- 'abode, place', II 115:31 *sājū brraura kūṣṭa tta khāsānvā savāpaśama va aṣajvamāna miraudai hīstai* '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 *khāsāna-* corresponds to BS *viśaya-* (which is normally retained) by literal rendering 'dwelling, place', as in Tib. *yul* 'land' with the rare BS *śava-* 'misery' for the usual BS *duḥkha-* in *śava-upaśama*, and with BS *aṣajyamāna* 'not attached' (note *-s-* as in BS and Kharoṣṭhī Dharmapada in this word *-sang-*), here written *aṣajvāna* (with *ma* below), Kroraina *aṣajamaṇa*, Pali *asajjamāna-*, with *-jv-* archaistic from *-jj-* < *-jy-*. For *khāsāna-* either *khāśa-* with suffix *-āna-* or *-akāna-*, or compound *khāśa-dāna-* (as *khāysāna-* 'belly' **khāysa-dāna-*) to base *ka-* or *ka-* as in N.Pers. *kās* 'hut', *kāzah* 'house', Armen. lv *kāzm* 'arrangement' (see s.v. *pyays-*, *kāysū*).

khāṣīda 'they fasten', III 41:30 *spyakya khāṣīdā gaṇe* 'they tie up flower garlands', ibid. 34 *spyakya khāṣīdā hanṭcā* 'they fasten flowers in bouquets', with *-s-*, not *-ś-*. For 'garland-making' O.Ind. *mālya-grathana-*, hence possibly *khāś-*, *khāś-* equates with BS *grath-*. Variation of *-ś-* and *-s-* can be traced to older *-s-* and *-ś-*, yielding a base *xas-* and *xāś-*, to IE *k(h)eg(h)-*; if the *-g-* alternated here with *-k-* (as in Pok. 739-40 *merk-* and *merg-* 'to rub'), O.Ind. *khacayati*, *khacita-* = *grathita-* could be adduced.

khāśkya, II 78, b2, see *khauska*.

khāṣīdā 'they fasten, tie up', see *khāṣīda*.

khāṣṇa, see *khausā*.

khāhā- 'spring, fountain, well', Z 22:138 *myāṇo 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 viysāṃji*, BS *utsāh sarāh puṣkarīṇi-taḍāgāh*; III 86:87 *khāhām hīye ūci jsa* 'with water of fountains', K 100:274-5 *khāhvā āṣaijvā ttājevā*, loc. sing. K 12:13 *madūhaṇa khyiha*, K 64, 80r1 *madākaṇa khyeha* 'in Mandākinī lake'. From **xāxā-* to base *xā-* 'to open', see *khā-*, recalling Zor.P. *čāsmak* 'fountain' from *čāsm* 'eye', Zor.P. *lh* **xāx*, Sogd. B *γ'γh*, adj. *γ'γyk*, Man. *x'x*, Yazg. *xēx*, Yidya *xūyo*, *xūga*, Waxī *kōk*, *kik*, Sarikolī *kauk*, Orm. *xāka*. Without suffix Av. *xā-*, nom. sing. *xā*, O.Ind. RV *khā(s)*. With *-n-* Zor.P. *xān*, adj. *xānik*, N.Pers. *xā* 'sewer, sink', Pašto *warxa* **fra-xā-* 'field channel'.

khījsā 'convex(?)', II 129:77 *vari...cvai daṣṭam u gva khījsā-tcīrika u nakhausai ejstnā ṣṭāre* 'a bowl(?)... whose handle and ears and convex(?) surfaces and covering are of silver'. Possibly with *khājs-* 'to rise up'.

khāṇḍa- 'way, manner, guise, likeness', Z 1:51 *ttū khāṇḍu* 'so'; Sid. 156v3 *uskāta bisai khīṇḍā* 'as above', Tib. *soa-ma bzin-du*; Sid. 150r4 *khadyautṭa prāṇai khīṇḍā* 'like the insect firefly', BS *khadyota-*, Tib. *srin-bu me-khyer...lta-bur*; adjective *khīṇḍaa-*, Sid. 7r3 *huṇi paśāme khīṇḍai krra striha ni tcerā* 'such a severe treatment as letting blood is not to be used'. Tib. *gtar-ka lta-buhi dpyad*. Triadic use in IV 23:17 *kheṇḍā veṣiṇa rūna* (BS *veṣa-*, *rūpa-*). The medial vowel is written also *-a-*, *-ai-*, *-e-*, *-im-*, and *nd-* varies with *-md-*. Compound, K 68:211 *tti klu hama-khīṇḍya bvāni* '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-*.

khīnā, plural 'low, depressed, sad', III 130:24 after invitation of the *āṣṭarya* 'teachers', *khīnā nīmīnāṃdi* 'they invited the low beings'. Parallel to III 130:38 (the same text) *āṣṭarī āstaṃna yāvi audī sarva-nivāṇa būre* 'beginning with the teacher down to all the low (BS *nivāta-*) ones'. See KT VI 137 *nāvāta-*. From *khī-na-ka-* with *khīrājsa-* 'sad', Z 12:76 *khīrājsa wysnaura bitanda yindā* 'he makes the low ones confused'; and *khīraa-*, SuvP. 66v2 *khīrai ysamṇā* 'sad at heart', BS *dīna-mānasa-*; N.Pers. *xīrah* 'dark, moody, dim'. Base *(s)k(h)ei-*, *(s)k(h)ai-*, Celtic Mid. Ir. *scith* '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* 'whitish', *šemas* 'blue-grey'.

khīṇnyau jsa 'from thorns', Sid. 14v3 *khīṇnyau jsa hamye paṃcīmulā*, Tib. *cher-mahi rca-ba lta-pa* 'the five roots produced from thorns'; variant V 324:164 *khīṇnyām jsa*; with suffix *-uda-*, JS 37r3 *khīṇnyūde kerāse* 'thorny creepers'; JS 25r3 *khīṇnyūdvā baṣkhvā* 'in thorny thickets'. From *khāina-* for older **khān-*, possibly connected with the *kan-* in O.Ind. *kaṇṭa-* 'thorn', and, with non-palatalized *k-*, to Greek ἀκανθῶν '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*, *uskhāysde* 'rises'. With *ch-*, see *pachīys-* 'to cause'.

khīys-, see *haṃkhīys-* 'to count', and *chīyā*.

khīraa- 'depressed, sad', SuvP. 66v2 *khīrai ysamṇā* 'sad

- at heart', BS *dīna-mānasa-*; III 70·108 *ysira astū khīrai kāśca* 'the heart is gloomy with sorrow'. From *xi-ra-ka-*, with N.Pers. *xīrah* 'dark, dim, moody'. Sogd. Bud. *γyr'k* 'stupid' has *γ-* in Man *γγry*, hence either *γiraka-* or secondary *γ-*. From (s)k(h)ai-:(s)k(h)ī-, see *khīnā* 'low'.
- khīrājsa-** 'sad', Z 12·76 *khīrājsa uysnaura bitanda yindā* 'he makes the sad beings to be confused'; Z 5·23 *vadrta u khīrājsa* 'oppressed and sad'. From *khīra-* with suffix *-ājsa-*, see *kheyājsa-* 'painful', *khūnājsa-* 'with holes'.
- khāšta-**, *khi(šta-)* 'causative to *khays-* 'to drink'.
- khīšta-** 'beverage', see *khays-*.
- khīšte** 'to drink', infinitive to *khays-*.
- khū**, *khū*, see *kho*.
- khūāysda** (or *khūysda*) 'moves', Manj. 92 *samvadrra ne ne khūāysda* 'the great sea does not move'. See *khoys-*; and *khūysde*.
- khūi** 'waves', Manj. 56-7 *kaumijai khūi vara baysga* 'these abundant waves of *kāma*-desire'. See *khwi*.
- khūisakyā jsa** 'with wavelets', III 34·17 *vašiča khūisakyā jsa raga spyakya bīysašte* 'the stream with its waves seizes the flowers of the bank'; = III 37·11-2 *vašiča khūisakyā jsa raga spyakya bīysašte*, = III 46·26-7 *vašiča khūisakyā jsa raga spyakya bīysašte*. From *khwi* with suffix *-skya-*. See *khwi*.
- khūnā-** 'hole', Sid. 145r3 *pārihā va-ṃ khūnā šte* 'for them the base is the hole', Tib. *gnas khun-bu yin-pas*; K 145, 3r2-3 *cu mūrakyām hīya khūnā šte* 'what is the birds' hole'; Sid. 102r5-v1 *mīsta khūne padīmānā drrīye tcauri bure* 'great holes must be made up to three (or) four', Tib. *bu chen-po gsum-cam byas-te*; III 67·48 *natca khūne vāštā naramda* 'they issued from the hole'; Sid. 102v1 *kālanāštā arji hamāte khūne hāštā pašānā* '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 *khūnyā āna dūmā* 'smoke from the hole', Tib. *huli nap-nas dud-pa*; Sid. 102v3 *ttiina khūnyāštā nišpašdānā* 'it is to be produced in the hole', Tib. *hbrum-bu gan-gi byun-ba-la*. With *-ka-*, III 73·169 *mānjāna khūnaka dye* 'he saw hole(s) of the ants'. Adjective, N 50·30 *butta haḍe tte nyve gamjso cu khūnājsa u rrātajsa* 'he would know the defect of the boat which is full of holes and rifts'. From *khū-* with *-nā-*, to *khūm-* 'to dig a hole' (see *khā-*, *kūšda-* 'hole'); Oss. D. *xunk'*, plur. *xunk'itā*, I. *xūnk'*, plur. *xūnē'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 khūmāna* 'veins are to be opened', = K 19·222 *rrī khauāna*, = K 27·146 *re khauāna*. From *khū-* with *-m-*, see also *phūm-* 'to blow', and *tsunaṃdaa-* (with *-u-* and *-ū-*), see *khūnā* 'hole', and *khā-* 'to open'. Note also *-m-* in Sogd. Bud. *ptswm-* 'to speak a charm'.
- khūysaa-** 'tortoise; frog', JS 30r1-2 *bešūna prrūnā kave khūysā meysairka, mere myāna simāndrre* 'all kinds of huge animals, fishes, tortoises, here in the great sea'; as name of a plant, I 179, 98v1 *khūysiṃ (-iṃ- = older -ai)* BS *maṇḍūkī*, literally rendered by 'frog-plant', a name of various plants, Bower MS *maṇḍūka-parṃi-* 'Hydrocotyle asiatica, pennywort'. From **xavsaa-*, **xafsaka-*, Oss. D.
- xāfsā*, I. *xāfs* 'frog', *ūorjīn xāfs* 'tortoise', similarly, Avar *querq* 'frog' with epithets *c'ili*, *šurūn* ('skull'), *t'ala* ('stone') means 'tortoise'. Metathetic from *kasyapa-* 'tortoise', Av. *kasyapa-*, Zor.P. *kšwk* **kašavak*, N.Pers. *kašap*, *kašp*, *kašaf*, Sogd. *kyšph*, Pašto *kašap*, Parāči *kašabaka* 'tortoise'. O.Ind. *kaśyāpa-*, *kaśchapa-*. Base possibly *kaśā-* 'innermost part', O.Ind. *kaśas-*.
- khūysmūlaa-** 'bubble', plural Z 6·15 *khūysmūlā ūca* 'bubbles in water', v 217, 2a3 *ā khū khūysmūlā ūca ā khū pruha* 'or like bubbles in water or like dew', in the Mādhyamika list of types of unsubstantiality; III 29, 42b2-3 *saṃ khū khūysmūlā ūcā bāna paškauta asāra* 'like bubbles inflated by wind, without inner material', Manj. 104 *uca khūysmūla*. Compound with *gūla-* 'ball'; *khūysma-*, possibly *khaysma-*, 'outburst, BS *visphoṭa-*'. Sogd. *γwzpr'yčk* (Soghd. Texte II 8b4).
- khai** 'dress', K 25·110 *rana tti jsā khai* 'the jewel and likewise the robe'; K 17·171-2 *rana tti (jsā) khai*; = K 36·104 *ttu ranmā tti jsām vāstā hāvai hūḍā* (= K 33·60); K 27·159 *ca ša ya bvaiausta rana tti jsā khai ttuve hā hūḍā* 'she gave to her what was the jewel and likewise the robe (and) dress'; K 26·138-9 *rana tti jsai khai ttuve hā hāra*, K 18·210-1 *cai ša bveiausta rana tti jsā khai ttuvai hā hura*, K 19·239-40 *cai ša ye bveiausta rana tti jsā khai ttuvai hā hūḍā*. Also *khai* beside *khai tta*, III 37·12 *pargeša skāmda samū brre māṃṇḍām va khai*, = III 34·18 *parageša skādaka samū brre māṃṇḍvā khai tta*, = III 46·27-8 *parigeša skāmdaka samū 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 *khaiwān jsa*. In *khaiwa-*, secondary suffix to *khai*.
- kheja** 'in the mud', see *khārgga-*.
- khaiṭṭā** 'it beats, wounds' v 153, 1a1 *gahai ttu ne khaiṭṭā* 'the arrow-shaft does not wound him'. See *khasta-*.
- khaiṭṭā** 'it appears', see *khasta-*.
- khainuḍa-** 'thorny', see *khimnyau*.
- khaiya-** 'injury', see *khasta-*.
- khaiyuḍa-** 'painful', see *khasta-*.
- khaiwān jsa** 'with dresses(?)', III 40·24 *ttagyau khaiwān jsa* 'with tight dresses'. See *khai*, formed by suffix *-wa-* 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-sthūnaṃ*; 'as, how' with verb, v 108, 30v5 *kho... suru yādāndā sta* 'as you did good', BS *yathā... kṛtādhikārā(h)*; v 338, 61r1 *kho pū(šajsi) hvḡ haṃ'guṣṭo paškāliye* 'as a strong man might snap his finger', BS G 37, 57a3 *tad-yathāpi nāma balavān puruṣo cchaṭā-saṃghāṃ kuryāt*; II 87·9-10 *brrašāṃḍūṃ si... khū šte* 'we asked, How is it?'; v 74, 42v2-3 *kho rraṣtu ttai avsmūna 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 vāšīṃ* 'he said to her, How should I not cry out'; *khvaṃ na* 'how for me not', III 73·172 *khvaṃ na hame škūṭa ragai* 'how should there not be for me liquor in my throat?'; like Oss. D. *kud nā*; 'when', v 340, 79r6 *kho 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 bṛāmatīva* 'when the sun of great knowledge has not yet risen', = Z 5·82 *kāmā na ro sarbāte urmaysde bṛāmatīno māsṭā*; 'so that', I 151, 61v2 *pāchai khu ra va śuma rūṃ harṣta* 'to be cooked so that only oil remains'. The latest form *kha* occurs in K 112 363 to read: **gu* (*gū* 'escaped') *kha va ttī*; K 113·384 *kha vara*; K 113·386 *kha jai*; and the same text 351; 249. The three forms *kho*, *khu*, *kha* as *tso*, *tsu*, *tsa* 'go', 2 sing. imperative, like Oss. D. *co*, I. *cu*. From **kaθā* *uta* (rather than **kaθām* or **kaθāu*), Av. *kaθā*, *kaθa*, O.Ind. *kathā*, *kathām* 'how', to base *ka*.
- khaukeja** 'quail', Sid. 1713, BS *lāva*- 'quail', Tib. *čo-ga* 'quail, lark', see *kakva*, possibly to Greek *κακκάβη* 'partridge', N.Pers. *kaḡ*. Čečen *qoqa* 'pigeon' could be an Iranian loan-word (Čečen *q'oq'a*, Inguš *q'oq'*).
- khauca**, *khoca* 'face', from 'covering', v 125, 1025 *khauca dīrsa sai(ra)* 'a covering (hat?) worth thirty *satera*'; II 60·29 *namaviṇa thavalakaṇā 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 *khaucaija*, II 59·5 *khaucaija khauška sū* 'one khauška-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*, *kawaji*. To IE Pok. 951-3 (s)keu-.
- khoje** 'plant name', Sid. 1814, BS *śṅgāṭa*-, Tib. *śṅgāṭa* 'trapa bispinosa'. The name has *śṅga*- 'horn', with suffix, with horny thorns of the fruit, hence translation by **xaujā*- or **xaucū*- to *khauk*- in *askhaukara*- 'protuberance', BS *utsedha*- (as *khuyśaa*- 'frog' for the plant name BS *maṇḍūkī*), by etymology to *śṅga*- 'horn'.
- khauṇā** 'to be opened', see *khā*-.
- khaute** 'he dug', JS 35v3 *pāyve jsai gvaṣṭai ttāre bekhaute* 'with the claws (the tiger) split the forehead by digging into it'. From **abixauxyā* to base k(h)auk- 'to dig', see *khā*- 'to dig'. For the form see also *rraute* 'by desire'.
- khauṇḍa** 'lumps', JS 10v4 *burbulye ysāta khauṇḍa maunḍa pharāka* '(on the body) arose pustules, lumps, many lumps', dyadic with *maunḍa*- = *muṇḍa*- 'lump' (**marga-nta*-), 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*- > **khauṇḍa*-.
- khaudala**- 'sharp', K 16·150 *khaudala kāḍa(ra) jsa* 'with sharp sword', = K 32·44-5 *khaudalaḡ kādirani*. See *khāmdala*- in *hva-khāmdalaja* 'made from a boar's tusk'. Base (s)k(h)an- 'to cut', see s.v. *hatcan*-.
- khoys-**, *khauys-* 'move', Sid. 150r3 *khoyśamḍā u mṵiraṃḍā vijjśde* '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 *raḡśaysyo maryo khoyśamḍai* 'moving with *raḡśasa*-demons, with *makara*-sea monsters'; v 184, 4011 *khauśamḍā-bāysva* 'with moving arms'; 3 sing. Sid. 8r2 *tta tta khu ni khauysde*, Tib. *de-las mi hgyur-bar*; Manj. 31 *mṵirau khauysda*; participle *-khauṣṭa*- 'moved', with negative K 104·227 *akhaṣṭa*, gloss to BS *acala* 'motionless'; noun *khauysāma*, K 109·310 *nai khauysāma naiṣṭa* 'there is no movement of it'; with negative K 111·354 *akhaṣṭa(ja) ma jsa naśamna* 'with non-motion,
- with cessation'; K 111 355 *akhaṣṭai jsa dharmā-kāya śṭa* 'the *dharmā*-body is with non-motion'. Causative *khauṣ*-, Sid. 153r5 *tta ttai hala khauṣāṇṇā* 'so it is to be thoroughly shaken', Tib. *čhub-par bsgul-śin*. With *ā*- K 4·142r3 *ākhośā* 'behaviour', Tib. *spyod-lam*. III 100·12 read: *hūṇa a sa khauṣina ttāṣṭa hālai ku tsai* 'I myself in a dream might move towards you whither you go'; infinitive v 340, 80r5 *ākṣutte khauṣā* 'it began to be shaken', BS G 37, 75a7 *vāta-kṣobhena* 'by agitation of wind'. From **xauś*- beside **kauś*- in *khoyś*:-*khauṣṭa*-, 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*.
- khauysa** 'piece of cloth, rag', K 46·49 *ba khauysa byāṃḍā* 'she found (*byaudātā*) a small rag'. From *xauś*- 'to cover', beside *xaud*-, see *khauca*-.
- khaurā** 'spitting', K 100·291 see *khaurga*.
- khaurga** 'spittle', Sid. 8r5 *u khorga nīrāmida* 'and spittles issue', BS *kleda*-, Tib. *mčhil-ma maw-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-śauśa* (= BS *niṣṭhivana-śośa*-); v 317·45 (Sid.) *khaurga*. From **xaurka*-, **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', πτύαλον 'spittle', Lat. *spuo*, *spūtum*, Got. *speiwan*, O.Engl. *spīwan*, Lit. *spīduju*, *spīduti*, O.Slav. *pljuje*, *pljivati*; also O.Ind. *kṣivati*, Greek σιάλον 'spittle'.
- khoś**-, see *khoyś*-.
- khauška** 'covering(?)', II 59·5 *u khaucaija khauška sū* 'one khauška-covering(?) to make a khauca-covering'; II 78b *yaragakava dva u khāṃṣkyava śamī* 'two rain-coats (Turkish *yargaq*) and one covering'. Formed by *-ka* to *khauśa*-.
- khauśa** 'shoe', II 59·4 and 60·22 *kāṃra-kagā khauśa* 'shoe of *kaura*-skin'; see also *naṣkhauśai*. From *kafš*-, by *-ś*-, 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*.
- khauṣṭa**- 'moved', see *khoyś*-.
- khauśa** 'proper name', v 200, 8b1 *spāta khauśa hau* (*haude* 'he gave?').
- khye** 'fort(?)', II 79·7 *sāvakhye kīthe* 'in the city Copper Fort', from first component *sāva*- 'copper' (**śyāva*-) and **khata*- = *kata*- 'covered place' used for 'house' (see AION 1, 1959, 118-20). Note also II 55·1 *hiṣanijim* (-im = -ai) *katha vī amī* 'from the Iron City'. See also the legendary N.Pers. (Šāhnāmah) *rōyēn dīz* 'copper fort'; and Buxārā was called in Arabic *madīnah al-ṣifriyyah* 'copper city'.
- khyainā** 'causing fatigue(?)', Manj. 324 *nai ja khyainā stāma mañāre* 'they do not think it a fatiguing effort', as

if from **khidaa-* with *-inaa-*. But possibly from *khay-* in *khaiya-* 'injury', to *khasta-*.

khyera 'of the musk deer', see *kharīna*, BS *plava-*, Tib. *gla-ba*, III 87·109-110 *khyera svidi jsi pemdai pāchai* 'with deer's milk a poultice must be boiled'; III 92·248 *khyera svidāna*; III 91·223 *khyera samna* 'faeces of deer', III 91·221 *khyerā tcārā*, *ulīna tcārā* 'deer's fat, camel's fat'; III 88·147 *ulīne tcāra jsā u khyerye tcārā jsā*; III 87·120 *khyerye tcāri jsi*. From **xārya-* adjective to **xara-* in adjective *kharīnaa-*.

khyeba 'in the lake', see *khāhā-*.

khva, *khvaṃ* from *khu* with the pronouns *-aṃ*.

khvi 'wave', SuvP. 69v1 *khvi*, BS *taranga-*, inst. plur. JS 15r2 *ābēyau khviyau vyaulasta bajāsa* 'noise horrific from the whirlpools, from the waves', plural Z 5·41 *khviyā*; Z 24·238 *marañigye khviyā ysyāmatigya ttaragga* 'waves of death, waves of old age (from *ysr-*)'; Manj. 203 *khu khvi samvadra* 'like a wave in the sea'. From *khava-* 'foam'. See also *khut*.

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

ggā 'foulness', v 123, 19v4 (Sukhāvati-vyūha) *ggā pyauca ggamñsā* (<*jsa pahistā*) 'counteragent to foulness, free of fault', BS *khila-* (of the mind) 'hardness, badness', *khila-mala-*, *khila-doṣa-*, Tib. *tha-ba* 'bad, hard, compact'. From *gau-*:*gū-* 'be foul', **gūvā-*; see s.v. *ga*, *gū* 'faeces', *-ūha-*. For counteragents, see s.v. *pyauca*.

ga 'faeces', Sid. 18v2 *ga hambīṭhe* '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 *viṣṭambhū*; Sid. 19r4 *nāṣṭā ga baitte*, BS *vibandha-*. From *gau-*:*gū-* 'be foul', s.v. *ggā*, *gū*, *-ūha-*.

ga 'group', of things or people, Sid. 9v4 *arvāṃ hīyāṃ ga hīya piṣkalā* 'the chapter of the group of medicaments', BS *gaṇa-*, Tib. *sman-gyi sde-čan-gyi lehu*; Sid. 10r1 *ṣā arvāna ga* 'this group of medicaments', = v 319·73 *ṣā arvāna ge*; Sid. 10r3 *ṣā arvāna ga hīya hamālā*, = v 319·77 *ṣā arvāna ge hīya hamālā*, Tib. *sman-gyi sde-čan hdi ni*; dyadic with *saṃgha-* in K 53·9·6 *ga bisamgīja* 'the group of the *bhikṣusaṃgha*'; K 135·853 *miṣṭe bisamgīje gī jsa haṃṭsa* 'together with the great group the *bhikṣusaṃgha*'; v 30, 79r5 (<*bo*)*dhisatvīṃjo ggā haṃgrīyo dāte* 'he saw the group of the bodhisattvas assembled'. See *ggāṣā-*.

ga preverb from *ava-* 'down', dialectal to *va-*, see *ggani-hātā* 'it moistens'; *gatcya-* 'to break', *gatciña-* 'to break', *gatcasta-*; *gachānaa-* 'woe', beside *vatcasta-*, *vaysgasta-*.

ga 'mountain' for older *garā*, K 100·272 *cū ra tti ga aṃṇa-ḍvā devatta paravālā* 'who also are then the *devatā*-deities, guardians dwelling on the mountain', parallel K 100·273-4 *ca gara-veysāṇā 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 chu*. Adjective to *ggamtsa-* 'hole, pit'.

gachākām 'of the kernels', III 84·51 *vinau gachākām* 'without stones', see *gechauka-*.

gachānai 'misery', Sid. 125v1-2 *poṅnā jsa, hariysāme jsa u kāṣṭyi jsa, gachānāṃ jsa, aysmu wvi, byātaji ttai paramjsa vaṣṭidā u āphūrāre* 'from fear, from trembling, and from sorrow, from woes, mind, wits, memory are so for him turned back and disturbed', Tib. *ljigs-sin sdans-pa, mya-van-gyis gduṃs-nas yid dan, blo dan, dran-pa dan log-čin hkhrug-pa yin-no*, whence Tib. *sdans-pa* 'tremble', *mya-van-gyis* 'grief', *gachānaa-* = *gduṃs-* 'misery'; K 42·113 *rrispūrā hivi gachānai byāta hīmye* 'resentment against the prince was remembered'; K 35·83 *ṣa 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-chāna-* with *ga-* dialectal = *va-*, older *ava-* 'down, reversive preverb'; *-chāna-* from *čyāna-* 'happiness', to *tsāta-* 'rich', *tsāṣṭa-* 'quiet', with *-ch-* as in *pachāre* 'are cooked', and reversive *ava-* (as O.Ind. *ava-mok-* 'to unharness', beside *prati-mok-* 'to put on', and *ava-grah-* 'to separate'); see also *nicho* 'reverence', *patāchu* 'reverent approach' to *tsva-*:*tsuta-*.

gaja 'exuberant(?)', III 101·31-3 *vauma vī parauysadā-jīya, naiṣṭa ra satsaira jva gaja ma vā thājai khva ṣa vā hīṣṭ 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 **ganači* > **ganjā-* > *gaja* 'exuberant', to base *gan-* 'to abound, be exuberant' of waters, in Av. *agēnyā-* (Yasna 38·5); with O.Ind. RV 2·13·1 *āhanda-* 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.

ggāñu 'smell', Z 20·32 *ggāñu purauḍe* 'he removed the scent', acc. sing. to *ggani-*.

ggamñsā- 'defect, fault', BS *doṣa-*, *chidra-*, v 116, 65v4 *anaṃkhāṣṭe ttāndrāme ggamñse hāmāre* 'countless such defects occur', BS *aneke hī-vidṣā doṣā bhavanti*; Sid. 20r3 *cuai va gañjsa ni heme ṣṣ asthajāñā* 'what (water) has no defect, that is to be drawn', BS *udakaṃ grāhyam ebhir doṣair vīvarjitaṃ*, Tib. *skyon de-dag med-pahi chu ni blaḥ-bar byaho*; v 77, 145r3 *ṣkaugyānu ggamñse byāta yanāre* 'they remember the defects of the *saṃskāra*-factors', Tib. *hkhhor-bahi ṇes-pa rñams dran-nas* (*ṇes-pa* 'wrong, evil, fault, sin'); with negative, *aggamñsa-* Z 2·6 *cu biṣṣā padya aggamñsi* 'who is wholly complete'; Bed 4S11 *ahatcastā naṣṣīrīmā iyāñdā agamñsā* 'always unbroken, not filthy, not defective', BS *nīyam akhaṇdam acchidra careyaṃ*. The Iranian base for 'defect' is *gau-*:*gu-*, Oss. D. *γāun*, *γudtān*, I. *qāun*, *qudtān*, *qud* 'to fail, be needed', D. *γāuagā*, I. *quag* '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', *zmayaj-ay yu* 'it is necessary to wash'. Hence *ggamñsā-* is from **gvančā-*. See also *ggamtsa* 'hole'

from **gvančya* 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 hamtsa hišyo jsa ggaḍāre* 'there garments thickly with excrements are lying'; K 40:38 *bvəyausti ramna vi gaḍāra* 'shining jewels lie there (*vi = va, vara* 'there'), = K 43:155-6 *bvəyausta rāna vi gaḍārā*; 3 sing. Z 24:450 *ggaltte* 'he lies', with *ham-*, Z 5:84 *hamggaltte* 'evolves', participle *hamggālsta-*; with *naš-*, II 49:70:13 *našggaista*. See inchoative *ggeils-*. From base *gar-t-*, Zor.P. *gartitan* 'to turn', N.Pers. *gardidan*, *yardah* 'wheel', Waxi *ḡirt-:ḡortt* 'to collect', M.Pers.T. *grd-*. See G. Morgenstierne, EVP 27 *ḡarəl*. 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. *gltñ, gldñ* **gartan, gardan* 'neck', N.Pers. *gardan*, M.Pers.T. *grdn* 'neck', Sogd. *ḡrδ'kh* **ḡarḍakā-* (hardly **ḡarḍakā-*), see G. Morgenstierne, EVP s.v. *ḡarāi* 'throat', *ḡāra* 'neck' (EVP 27). For *gart-*, see *gaḍ-*, *gaḍā-* 'roller', *ggaltte*. For the loc. sing. *-iya, -āya, -ya*, note also *pūstiya, pūstāya*, K 139:963 *pūstya to pūstaa-* 'book'.
- gaḍā-** 'roller', first component, II 59:2; 6; *ibid.* 60:9; 10; 16 *gaḍā-hvasta-* 'beaten with a roller, beetle', 59:6 *u gaḍā-hvastā štyi haysānā-likā thauracaiḥā dva* 'and two roller-beaten white coverings for bathing', always with *thauracaiḥā-*. 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 *koḥ-* 'to beat'. Note also Šuynī *wardān* 'weaver's beam', *ward*, *wardan(a)* 'rolling-pin; axle-tree'; N.Pers. *gardanah* 'rolling-pin'; Armen. lw *grtanak, grtnak* 'rolling-pin'.
- gaḍā** 'stone(?)', IV 49:2 *thau va mūri pajistā 500 u tti ra gaḍā hajsāmā haraštādā* 'he demanded for the (silk-)cloth 500 mūrā-coins and then also they presented parcels of (jade?) stone'. Possibly *gaḍa-* < **gartā-*, with *g-* < *v-*, to **varta-* 'stone', see s.v. *ūdūra-* 'crystal'; and N.Pers. *vard* in *lašavard* 'lapis lazuli'. The stone of Khotan was *ira-* (= BS *šilā-*) 'jade'. For *hajsāmā* 'collections, parcels', possibly older **hamjśāmākā-* 'collection'.
- gaḍana-** 'watcher(?)', III 137:3 *khu ttyāñ gaḍanau pajsā kšamī, jastyāñ beysāñ ubauda(satvāñ)*; and III 137:4-5 *khu ttyāñ gāḍanau pajsāñ kšamī, jastyāñ beysāñ u baudhasatvāñ aurga tsvāñi* 'if he desires worship of these guardians(?), to the *deva* Buddhas and bodhisattvas he must go with reverence'; *ibid.* 8-9 *khu au vañā imjśū ttyau gaḍanāñ jsa ttu pvaisai pvaisū* 'if now to-day from these guardians(?) I should ask this question'. From the context epithet of the protective Buddhas and bodhisattvas, hence like the *parvālaa-*, BS *paripālaka-*. Possibly from base *gar-* 'to watch' or *gar-* 'to observe' if a second base with agent suffix *-tana-*, as in Pašto *caštan* 'master, husband', *taštan*, Orm. *čēštan*, royal name *Caššana-*, Uigur Turk. *čš'ny*, from *čaxš-* 'to command' (see BSOAS 13, 1949, 125), and the epic name Oss. *ūāxtānāg* (**varxtanāka-*) 'commander' as the ancestor, 'master of the Great House'; beside the noun of action *-tana-* in infinitives O.Pers.

- nipīstanaiy*, Zor.P. *nipīstan*, N.Pers. *navištān*. 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. *ḡ'r-* 'to watch', *ḡ'r'nt* 'they watch', *ḡ'r'k* 'watcher', plur. *ḡ'r'yt*; Pašto *zḡōrəl, zḡōrəl* '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-*.
- gaḍye** 'edifice (?)', in a list of places taken under protection by the *paripālakas*, K 99:255-6 *bīsa prūva ysīmā ttala gaḍye šalaba ysīni nānda iye* 'may he have taken into his charge the houses, fortresses, covered places (**zarmyukā-*), halls (*tala-*), edifices, abodes (base *šar-* 'to cover')'. Possibly (like *muḍa-* 'lump', from **marganta-*, Sogd. B *mrywnk*, Man. *mrywndyy*, N.Pers. *muḡund, muḡundah*) *gaḍa-* may derive from **garganta-* to base IE *ghergh-* beside *gherdh-* of an enclosure, Pok. 444 *Avḡarəḍa-*, O.Ind. *grhā-* 'house', Finno-Ugrian lw. Wotyak *gurt* 'village', Ziryen *gort* 'house', Got. *gards* 'house'. The *stūpa* name in Khotan *Go-ma-sa-la-gan-dahi mēhod-rten* (variant Derge edition *-gan-dhāhi*), in Mongol translation *kwym-s'l'* *suburgan* (omitting *ganda*), may contain a Khotan Saka *ganda-* to go with this *gaḍā-*, in the Derge edition Sanskritized with *-dh-*. The context excludes *gaḍyā-* 'gong', BS *ghanḍā-* here. The Derge edition may have had in mind the BS *gandha-kuḥi-*, Prakrit in Tibetan *gandhola*, see *būspāñja*.
- gatcasta-** 'broken', participle to *gacīñ-*, *gacy-* '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, 3r4 *u samai gacyāma u parau gacīñmā mistā gatcasta samai štai* 'and the breaking of the vow and infringement of the command is a great vow broken (*sanaya-*, Tib. *dam-čhig* 'oath', Vajrayāna term). From *ga-* < *ava* 'down', dialectal beside *va-*, with *tcasta-* to base *skand-*, *skad-* 'to break', see *hatcañ-* 'to break'. Here *tcy-* from *ścada-*, and *-iñ-* from *-añ-*. See also *vatcasta-*.
- gatacaustada** 'they were detained', II 119:176-7 *raispūra gatacaustada u haḍa ra vā na paste pašāvai* 'the princes were detained and he also has not deigned to let the envoys go'. From *ava* with **skafsta-* to base *skaf-* 'to hold' as *parosta-* to *parāh-*, base *rāf-*, *rap-*. Hence *-fšt-* replaced by *-fst-*. To IE Pok. 930-1 *skabh-* 'to hold firm', Av. *skamb-*, O.Ind. *skabhati, skabhnoti* 'supports', Lat. *scannum* 'bench'.
- gatsā** 'gypsum', III 89:174 *styūdi śamḍai dirā jušḥmainai gatsā padimāñā* 'under compact earth a gypsum vessel with jute-cloth must be made'. III 80:27 *dī pai jsā vaštā ragā būña būña gatsā* 'under foot continuously in various holes of the bank (was) gypsum'. From **gačya-*, with *gitsara-*; Zor.P., Pāzand, N.Pers. *gač*, Syriac *g's-* (**ga's-ā*), *g's-* (**gašš-ā*), Arab. lw *jašš, jīšš, qašš, qīšš*, Akkadian *gaššu*; Zor.P. adjective *gačñ*, gloss to Av. *vīčīcaēšva*. Mesopotamian word from the Zagros oil regions. See *gitsāra-*.
- gatsauñā** 'swelling', second component with abstract suffix *-auñā*, to *ggañtsa* 'hollow, hole', I 195, 116r1 *rahta-pitta stūra-gatsauñā garsa bīsā āchā jida* 'of blood

(and) gall, thick swelling, diseases of the throat it removes', BS *rakta-pitteṣu sūlaṃ* (for *sūlaṃ*) *kaṇṭha-vikāras 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 *κῦμα* 'hole'.

gan- 'to smell', noun **gani-*, acc. sing. Z 20:32 *ce ggaṇu puraude būta biśā byūta puṣṣo* 'who dispelled stench, all the *bhūta*-demons, the owls, at once'; Manj. 27 *āhūsā ganā ṣa utca* 'that liquid is sweat stench'; adjective *gganāna-*, N 52:12 *ttarandarna atapīna gganāneina* 'with the unclean stinking body'; fem. Z 20:28-9 *ulatāna... gganāṃjya stauru muḍā pharu śāre kūde* 'a cemetery stinking badly, the dead lie very many'; v 102, 16v3 *briyau paśāta gganāṃja* 'abandon (2 plur.) stinking lust', Tib. *hdod-pa dri-nan ṣpan-bar byos*. In a plant name, III 85-79 *ganānai bā ttīma* 'the seed of the stinking root', III 92-231 *ganānai bā*; see *ganāṃ bā*. Either a Prakrit loan-word or Iranian, v 153, 17444 *ganā hasta* (so) 'the scent elephant', BS *gandhi-hastin-*. From *gan-d-* (-*n-* from -*nd-*) 'to smell pleasant or unpleasant', Av. *gainti-* (from *gan-*); M. Parth.T. *gnd'g* 'stinking', *gndgyft* 'stench', Zor.P. *gandak*, N.Pers. *gandak*. O.Ind. *gandhā-* 'smell', *sugandhi-* 'scented'. IE Pok. 466 *g^hedh-* '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 **kyn-*.

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-driyāṃ bādā* 'time of wheat harvest'. From **gandama-*, Av. *gantuma-*, Zor.P., N.Pers. *gandum*, M.Pers.T. *gnum*, in Greek script γανδόμεν; Sogd. *γntum*, Yagn. *γantum*, Wanetsī *γandam*, Pašto *yanam*, Orm. *ganum*, Yidya *yādam*, Šuynī *šindam*, Waxī *šidim*, *yudim*, Sarikolī *šandam*. Indianized, O.Ind. *godhūma-*, details in M. Mayrhofer, Skt Et. Dict. s.v.

ganamāvi 'wheat-men(?)', v 259, 443 *rrvīya ganamāvi 10 7* '17 royal men for the wheat'. See *ganama-*.

ganāṃ bā 'plant name', III 78-6 *hīnāṃ ganāṃ bā* 'stinking root' of the *hīnā*-plant.

ganāyāi 'leader(?)', II 104-71-2 *ṣṣ ganāyāi sauva-hamara aika-raysā gūstya ū ysānai mahākaraṇā-naiṣanā naravā-nāṣṣā bāyāmava ṇaista* 'the leader having the one feeling (*mar-* 'to notice'), having the one taste of release, and placed to lead to escape and *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 *ānāna-*.

ganāma 'moisture', III 18-19 *ganāma bisai kumbā pattevāṇā* 'the flax which is kept in the vessel of liquid(?) is to be heated'. From **ganāidma-* to base *ga-naid-* > *gganāih-* 'to moisten'. A loc. sing. to *ganama-* 'wheat' seems not to fit here.

gganāih- 'to moisten', participle *ganāista-*, Z 301-66 *o kho śāru diru gganāihāte samu ū(tca)* 'or as water surely wets the good, the bad'; I 147, 56v1 *ganāihāna u hvaiñāna* 'to be moistened and to be dried', similar Sid. 149v3 *paheñāna u hvaiñāna* 'to be steeped and to be dried'; Sid.

153v3 *cu hā arve hīvī raysa tramā ganaiste* 'what is the medicinal juice entered (and) moistened', BS *tad-rasah*, Tib. *gser bag yod-pa* (*gser* 'wetness'); Sid. 6v3 *ganaistā hālai* 'wet region', BS *anūpa-*, Tib. *gser-bahi phyogs*; III 21, 9b1 *ganistā 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'.

ggamtsa- 'hole, pit', Z 2-28 *ce tta hvate ggamtsu ye kamggīndi* 'one spoke so, someone will dig a pit'; loc. sing. Z 2-29 *ciyi hā jsāte ggamcha pītā* 'when he goes away, he will fall into the pit'; loc. sing. K 47-57 (corrected number) *ū gamtsa vihārāmsta cala bastā* 'and in the hole she bound on him the clothes for walking out (BS *vihāra-*)'; JS 9r3 *pātāla gamtsā bihi pṛeṣtyu tvare* 'the *pātāla*-underworld pit is greatly, very horrific'; JS 25r3 *cu gamtsvā pasta garyau saṃgyau hvasta* 'who (were) fallen into pits, struck by stones from the mountains'; II 66-73 *gamtsa kūdai vira* 'with pit, hole', dyadic with *kūṣṣa-* 'hole'. With adjectival -*ya-*, *gachaa-*, Sid. 20r3 *gachā utca* 'well water', BS *kaupya-*, Tib. *khron-pahi chu*. From **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* **gwpūn*, Sanglečī *γōv*, Orm. *šūv*, Sarikolī *šēv*, Waxī *γōv*, *γūv* 'corn-bin', Yazg. *γūv* 'store-room', and Yidya *γūvē* (**gaupaka-*) 'trough', Greek γύπη 'hole in the earth', O.Engl. *cofa* 'cove, hole'. With suffix -*r-* also Zor.P. *gwl* **gafr*, *gōr*, N.Pers. *gōr* 'hole, tomb', and place name *Gōr* in Fārs, Arab. *fwr*, modern Firūzābād. For *gu-* > *g-*, see also *ggamjsā-*. See s.v. *guryā*.

gam- 'to go', in *jsā-*, 3 sing. *jsāte*; *āta-* 'come' **ā-gata-*; *naljsem-*, *hamjsam-*, *hajsam-*; *jsimā*. IE Pok. 464 *g^hem-*, O.Ind. *gman*, *gacchati*, Av. *jam-*, *jas-*, Greek βαίνω, βατός, Lat. *uenio*, Got. *qīman*, *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-dāyā-da-* 'hostile heir'; Z 19-75 *ysāru ggamanaṇu* 'a thousand robbers'; Z 22-137 *ggamuna hārṣṣāyā ni indā* 'there will not be robbers at all' in Ketumatī city; Z 24-467 *ggamuna jsanīndi* 'robbers kill'. From *gam-* 'to seize' with suffix -*una-*, Sogd. *γ'm* 'brigand, thief', *pr γ'mh* 'by violence', IE Pok. 368-9 *gem-* 'to seize', Greek γέωτο 'he seized', Let. *gumstu*, *gunt* 'to seize', O.Slav. *šimq*, *šeti* 'press together'.

ggampha- 'extent, expanse', Z 22-116 *alava ggampha sāyate* 'forests, plains, sands' (*alava*, BS *aṭavī-*); K 15-120 *attīṣa gapha*, =K 23-70 *attīṣa bahya*, =K 31-25 *baiṣū gapha attīṣā* 'unprosperous plains', 'unprosperous trees'. Thence as a measure of length, BS *yojana-*, v 341, 83v3 *pusparebāstā ggampha* 'twenty-five ggampha-measures', BS *panca-viṃśati-yojana-pramāṇam*, Tib. *dpag-čhad ni-śu-rca-lwa*. See also *jāphau jsa*. From *gamb(h)-*, elsewhere of extent in depth, Av. *jafra-*, *jafnu-*, *jaiwi-*, Zor.P. *zufra*,

M.Parth.T. *jfr*, M.Pers.T. *zwopr*, N.Pers. *zarf* 'deep', Pašto *zawar*, Orm. *γauē*, 'deep', N.Pers. *γaučt* 'deep well'; with O.Ind. *gabli-*, *gabhira-*, *gambhira-*, lw in Khotan Saka *gambhira-*, *gabira-*; M.Parth.T. *gmyr*.

gaysa- 'reed', Sid. 14v4 *khaṇausā gaysā* 'reed', BS *naḍa-*, Tib. *hdam-bu*; I 143, 52r3 *sauthaja gaysā hiyi bāva khaṇausā gaysā hiyā bāvā* 'root of sauthaja reed, root of *khaṇausā* reed', Manj. 20 *cakala gaysā kiḍā u auysama* 'wattle, reed, creeper and clay'; Manj. 137 *cakala gaysā gītsarū 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 *ggaysinaa-*, Z 22-276 *damānu ggaysimgyo* 'house of reeds', BS *nādāgara-*, Tokhara A *kārwāsi wastt oki* 'like a house of reeds'. From *gaza-*, Oss. D. *qāzā*, I. *cāz* 'reed', N.Pers. *gaz* 'tamarisk', Pašto *yōza* 'firewood', Šuyñi *šiz*, Sarikoli *šez*, Waxī *šuz*, Sanglēcī *yōz*.

gaysañām II 51-58 *gaysañām ḍaiwūā 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 *ggarāṇu*; V 11-11 *garānu*, JS 7v4 *garāṇ*; I 252, 1v2 *(ga)rānu rrundā* 'king of mountains', BS *giri-indra-*; III 140v4 *garu virā sarbīmā* 'I mount the hill', BS *parvate mūrḍhni gacchāmi*; III 69-91 *garā hiya ttraikha* 'peaks of the mountain', K 10, Ab5 *ggari burṣtu yanimā* 'I can burst the mountain'; plural, V 380, 1r3 *dirṣḍa ggari* 'firm mountains', = Z 4-57 *dārṣḍa ggare*; Manj. 57 *maista gara ṣṭāra* 'there are great mountains'; loc. sing. III 79-3 *mahā jsa hamtea gira parya tse* 'with me together deign to go in the mountain', *ibid.* 4 *tsūm pā gira* 'I will then go in the mountain'; Sid. 10v3 *giri bisai buśānai* 'perfume of the mountain', BS *jaṣā-maya-*, Tib. *stag-gi sder-mo dan span-spos*; Sid. 17r5 *giri bisai aṣṇai* 'mountain pigeon', BS *pārāvata-*, Tib. *plug-ron*; loc. plur. III 139r3 *ggarūvo x trāmā* 'I enter the mountains', BS *parvata-giri-kandareṣu praviśāmi*, 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 jśārā* 'on the . . . day, corn to the Mountain (= *Mazār Tāgh*)', V 204-83 *gara vi 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 śi kīlhi* 'in one city situated on the mountain', with *pachīys-* = *padīm-*; K 100-27 3-4 *tta tta khu mahābala paravāle ca gara-veysāna ysini pastai nāve* 'just as the protector (BS *paripālaka-*) Mahābala has deigned to take in charge the mountain ranges'; K 100-274 *gara-kīwā khālvā āṣaijvā ttājvā bisā devatta parvāla* 'the *devatā*-deities protectors (BS *paripālaka-*) in the mountain ranges (here not to BS *kūpa-* 'well'), in lakes, pools, rivers'. Manj. 175 *ga rrū ppraśvena pakyarma* 'mountain, the form outstanding by nature'; V 209-8-1 to read: *garana byaude* (not *h(i)ra*).

By lost *-rā*, K 100-272 *ga auṇāḍvā devatta* 'the deities living on the mountain'. Adjective, *garaja-*, II 86-48 *garaja jasta hamīda* 'the *devas* of the mountains together', JS 2v2 *tti garaja, gyāsta daśāpāla hamīda* 'then the mountain goddess (BS *devī*), together the region-protectors (BS *dīś, pāla*)'. From *gari-*, Av. *gairi-*, Sogd. *gar*, Yagn. *gar*, Pašto *gar*, Yidya *gar*, *vāna-garo* 'high hill', N.Pers. in eastern place names; *yarčah*, *yalčah* 'mountain-dweller', *yarčistān* 'mountain terrain', Orm. *giri*, *grī*, beside Wanetsī *gar*, Yidya *gar*, Sanglēcī *gar*, Waxī *yār*, Šuyñi *šir* 'stone', Yazg. *γārčug*, plur. *γārčugath* 'mountain', *γār* 'stone, rock' adjective *yarin* 'of stone'; compound Pašto *gar-canai*, Orm. *γir-canai* 'mountain goat', with *gar-* = *pā-* in Zor.P. *pā-čan*. IE Pok. 477-8 *g^her-*, O.Ind. *giri-*; Alban. *gur* 'rock, stone', Greek *δεῖρός* 'hill', Lit. *giriā, gire* 'forest', O.Slav. *gora* 'mountain' and dialectal 'forest'.

gara- 'limb', SuvP. 62v1 *sujsamdyām garyau ṇihīya* 'oppressed with burning limbs', BS *ādīpta-prajvalita-agni-gātrāḥ* ('limbs alight, blazing with fire'). From *gam-*: *ga-* 'go' with *-θra-* of agent (like Av. *zbaraθa-* 'foot'); beside BS *gātra-* from *gā-*, present *jigāti*.

gara 'ethnic name', originally 'mountain folk', Tib. *ngar*, *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. *ttumāṣa-* '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 *gara-* '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 laryngal *-'* beside Khotan Saka *-r-*. From these *gara* on the Oxus the *Gara* of *Θο-γάρα* were emigrants, later returning westwards under the name *To-gar*, O.Ind. *Tukhāra-*. The *gar-* is retained in N. Persian in *yalčah*, *yarčah* 'mountain folk', and place name *yarčistān*. 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 *garkhāttetu*, Tib. *gus-pa* 'reverence'; compounds, Sid. 16r2 *garkha-gvāchā* 'hard to digest', III 119-33 *garkhūṣṭānā* 'reverence' (see *uṣṭāna-*); Z 23-38 *ggarcha padandāndā* 'they thought it hard'. From *gar-*, Av. *gouru-*, Zor.P., N.Pers. *garān*, Yidya *γary*, *γorg*, *γarx*, Waxī *γārūng*, Sarikoli *garun*, Yazg. *γārən*, with suffix *-kha-*, as Sogd. Ancient Letter *mz'yxh* 'great' and Oss. D. *urux*, I. *uārāx* 'wide'. IE Pok. 476-7 *g^her-* 'heavy', O.Ind. *guri-*, *gāriyas-* *gāriṣṭha-*, Greek *βαρύς, βάρος*, Lat. *gravis*, Got. *kairu-*.

garba- 'belly, womb', Manj. 285 *phtra-garbaṇa ysatha* 'births in many wombs'; II 85·16 *ṣpaṭa-garbū kusi-jśahāra* (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. *garwa-*, *garəbuš-* 'young animal', Zor.P. *gbl*, *gwbl* **gaβr*, as gloss to Av. *garwa-*, also *gylp*, *gpl*, *gypl*, with abstract *-ih*, *gwbl̥yḥ* **gaβr̥ih*; M.Parth.T. *gr'b*, M.Pers.T. *gbr*, O.Ind. *gārbha-*, IE Pok. 473 *g^helbh-*, Greek *δελφύς*, *ἀδελφεός*, *ἀδελφός*, OHG *kilbur*, O.Engl. *cilfor* 'young animal'.

garma- 'hot', as first component III 101·39–40 *pātca kaśa jśwā garma-māṣṭai nūtte* 'then he goes to the inner chamber, heat-oppressed he lies down'; III 101, 39 *khwai pā hūnū ga[r̥i]rma-māṣṭai kaśa nūya* 'when I speak to him, heat-oppressed lie down in the inner chamber'; parallel to JS 6v1 *ttaudāna haṃthrrī* '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*, Yaṣn. *γarm*, Oss. D. *γar*, I. *qārm*, Sanglēcī *γōrm*, Sarikolī *šūrm*, *šūrm*, IE Pok. 493–5 *g^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-*.

garśva 'stones(?)', III 87·114 *vastaṇa bisā garśva* 'stones in the bladder (BS *vasti-*)'; Sid. 100r1 *phaṇiṇū garśva* 'stones in the paunch(?)' in a list of medicaments, see *phaṇiṇū* 'paunch'. Possibly the bezoar stone. From *graš-* or dialectal from *garš-* 'to be hard, rough', to base IE Pok. 439 *gher-* 'be rough', O.Ind. *gharṣati* 'rub', beside *gher-* in Av. *zarštva-*, glossed by Zor.P. *sang*, *sangēn*. See also *gruīca-* 'grains of sand'.

garsa- 'throat', K 24·106 *br̥rūmaudā-garsa* 'with weeping throat', = K 33·55–6 *br̥raimaṇḍā-gārsye*, different K 16·166 *byemadā tsvauda ysairakha* 'they went weeping bitterly'; loc. sing. Sid. 4v4 *garśa*, BS *kaṇṭha-*, Tib. *lkog-ma*; III 75, 232 *garśa jśai bastāṃdā* 'they bound him by the throat'; also v 281, 8a3 *garśi hama diṣṣi ṣṣā(vi)*; III 131·5–6 *ū samūvā garśā khaste*; compound *ī-garśā*, v 330, 20r5 *ākṣuttāṃdā ī-garśā bremā* 'they began to weep with the (one =) whole throat', BS G 37, 17a7 *aśrukaṇṭhā paridevanti*, Tib. *nu-šio mčhi-ma sag-pa* 'weeping, pouring tears'. From *gart-* 'to turn', with *-s-*, **gart-s-a-*. See *gaḍ-*.

gala 'sparks(?)', III 79·15–6 *hiṣṣā gala ttaudā herā hvālai kauṣḍau* 'iron sparks, hot ashes, both, from the holes'. From *gar-* 'be hot', IE Pok. 493 *g^her-* 'heat', O.Ind. *hāras*, *ghṛṇā-* 'heat', *ghṛṇóti* 'glows', Greek *θεῖος* 'heat', *θεῖομαι* 'become hot', Lit. *gāras* 'steam', O.Slav. *goriti*, *gorēti* 'to burn'. See also *garma-*, *grāma-*.

ggalā -?-, v 309·17, 1b2 *ni gga lā u ni|||*; 2. *u ni vara va|||*. Possibly BS *gala-* 'throat', see also Sid. 121v3 *galā*, BS *gala-graha-*.

galamna (or *gaḷana*) 'necklace(?)', JS 33v4 *keste keyure hūre graume galaṃna*, a list of ornaments. Adjective to **gardana-* 'neck'; see *gaḍ-*.

ggalū 'family', SuvO. 4v1 *o kāmiṇa biṣṣa o ggalū-gga(luvō)* *haysgamata iyā* '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.

garōda- 'house', Zor.P. **gil-sāh TYN A MLK A* '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 *gardu*, *gardu-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 *ākāśa-*) the cloud thunders'; Z 2·19 *ggaljindi kho pyaure* 'they roar like the clouds'; Z 3·125 *nauniku ggaljindi kho gyastūna svāra* 'softly they sound like the celestial voices' (BS *svāra-*); Z 23·158 *orāna ggaljindi pāyore* 'in the sky the clouds thunder'; Z 24·502 *ggaljindi ttā nāga* 'the nāga-serpents hiss'. Parallel Pali *megho thanayan*; Itivuttaka 66 *yathāpi megho 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 *γānil* 'to roar, bleat', Balōči *garand*, Seistāni *grand* 'thunder', Zor.P. *γarrānāk* 'thunder', *γarrānišn*, Pāzand *grīmā*, rendering Parsi-Sanskrit *ākrandā-*, Zor.P. *gryn'k* (GrBd TDz 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-ǵ-*; O.Ind. *garj-* is ambiguous.

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

-gav- 'desire', see *hagav-*.

gašnā 'reedy(?)', IV 52a2, uncertain, possibly to *gaysa-* 'reed', see SDTV 5.

gahaa- 'arrow-shaft', III 81·173 (174) *gahē* subscript to Turk. *ūlünā* = *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 valakā gahai šau* 'one large pointed shaft and one small pointed shaft', associated with *aiysna* 'awl' and *naušṭara-* 'lancet'. Possibly connected with *geiha-*, *geha-*, and Oss. D. *γādā*, I. *qād* 'wood', Av. *gaḍā-* 'club'.

gahaā- 'covering', II 60·17–8 *dāṇrminai 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-mūṣa paṇiṣa u gahā š(ā)* 'five *aura-mūṣa*-coverings and one *gahaā*-covering'. Compound, II 110·23 *pātca gahāvāra bema nāva* 'then she received a woven cloth of *gahāvāra*-covering'. From *gah-* 'to cover' < *gah-*, older *gu-ad-* beside *gaud-*: *gud-* 'to cover', see above *nysgun-*, *nyvgusta-* 'uncover'. Two forms *gaud-* and *guad-* (note also IE Pok. 596 *kuēp-*: *kuēp-* in O.Ind. *kopa-* 'agitation', Lit. *kvāpas* 'breath, vapour'). For *gu-* > *g-*, see *ggaṇjśā*, and *ggaṇtsa-*.

gahāvāra 'covering', II 110·23 *gahāvāra bema* 'woven stuff for covering', from **guadaa-vara-* or *-bara-*. See *gahaā-*.

gahvardama 'pipe-blower, flautist', III 38·36 *pyatsa nīdā pau gahvardama grrūsīdā* 'they sing in front; then they call upon them, the pipers', = III 47·55 *pyatsa nīada, pau gahvardama grrausīda*, = III 35·37 *pyatsa nīada pā gahvardama grrausīda*, with variant III 40·12-3 *pyantsā nīdā [pam] 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. *svārati* 'to sound' (*sūrmī*, *sūrmī-* 'pipe' (also with *ś-*)); 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 *ava svarāti gārgaro godhā pári 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. *dhrānati* '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 ratanūyau ggākyau* 'covered with the jewelled bells' (misprinted with *-ny-* for *-ky-*); Z 280·113 *ggavākṣā pale ggāka* 'windows, banners, bells'. Parallel to BS *ghaṅṭā-* and *kinkīnt*. See *ggātāka-*. From **gauśāka-*, base *gauś-* 'to sound; hear'.

gāḍai 'trouble', see *ggārīva-*.

gāṅām 'plant name', Sid. 100v4 *koṣṭā gāṅā pattoda mījsāka* 'costus, gāṅāa-plants, roasted kernels'; III 90·186 *gāṅā mījsākā*, III 90·198 *gāṅām*, III 90·195 *pattaudā gāṅā mījsākā*; older form, III 85·78 *guṅāṃ u gīchanā mījsāka*. From *guṅa-* or *gunaa-* not yet traced.

gāṃna '(animals for) mounts(?)', v 310, vii v3 *u tti vara gāṃna bvestamḍū* 'and then there we mounted the mounts'. If *gāṃna-* 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 gāṃ ā* 'he returned to the same place(?)'. 2. adjective 'swift': Sid. 4v5 *gāmaṅa tcerai* 'it must be done swiftly', BS *kārya-avilambitā* 'treatment not delayed', Tib. *bsmyur-te byāho*; III 121·22 *gāma tsū* 'I go swiftly', BS *śighram gacchāmi*; dyadic Z 24·115 *ggāmaṅu rrayṣgu*; Z 16·1 *ggāmaṅi rrayṣgā* and Sid. 156v5 *gāmaṅā thyau*, Tib. *myur-te*; III 94·32 *raysgā vī gāmaṅa*. From *gāma-* to base *gā-* 'to go', see *jsāte*, *hanṣam-*. For 'swift' expressed by the verb of motion, note Oss. DI. *fardäg* 'swift' from *par-* 'go'; also *uaj-tayd*, *tayd-tayd*, Khotan Saka *thatau*, *thyau*, O.Ind. *tāku-*, *takvā-*; Lat. *celer*, *cito*.

gāra 'trouble', K 148·64-5 *gāra satva viśgama* 'trouble; bad beings...'

ggārīva 'trouble', SuvO. 4v2 *kāṣca u vadravā iyo gārīvā o puvaṅā o ahvartīsā iṅā* 'sorrow and distress it may be or trouble or fear or belly-trembling', BS *artha-nāśair upadrutāḥ 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 kūnā viśunā amaṅgalīyī* 'oppression, troubles, bad dreams (BS *viyona-*) in unauspicious thing'; II 44·52 *gārī ni hamīya*; K 74·59 *ka nā gārīya padīmī* 'that it would not, cause trouble for you'; II 112·59 *vīna gārī* 'without trouble'; v 3·11 *kīrām gārī bīḍi u auya nīnām yanāte mūrām gārī barīdī*. Participle *gāḍa-*, II 5·77 *vīma sāna vīna gāḍai mara āvūṃ 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 asaṃbhavārthe* (MS G)'; SuvO. 27r4 *ne ye gāvu haṅkhāṣṭu yīndā* 'one cannot at all count it', BS *na śakyaṃ gaṇayitum*; Z 3·146 *ne ne gāvu*; Z 12·47 *nai ne tātu*; Z 23·134 *ne ni tāvu*; K 4, 141v3 *ne gāvu vamaśiro* 'they would not realize', Tib. *mos-par mi hgyur-te*, Chinese 'not believe, not accept'. See also *duru tātu*, > *dūrṃvā*, *durā*.

gāmrste 'is called', K 152·6 *gāmrste vajra-satvā* 'is called Vajrasatva'; K 152·8 *ṣā mahāpārauma gārīti vasvā* 'that great perfection is called pure'; K 152·11 *cu pārāma gārīste*; K 153·31 *ttye kenā gārīste vajra-gaṅḍā wāra* 'therefore it is called the exalted Vajraganḍa'. See *grūs-:gurṣṭa-*.

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

ggāha- 'verse', v 337, 36r3 *śsau ggāhu pyūvānde* 'they may hear the one verse', BS G 37, 33a1 *gāthām śrośyanti*. From **gāḍa-* with suffix *-ḍa-*, beside Av. *gāḍā*, O.Ind. *gāḥā-*, 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. *gledu*, *giestu*, *giedōti* 'to sing, crow', *gaidys* 'crow', *giesmē* 'hymn'.

gāha- 'ox, cow', as first component v 207·5·1 *gāha-kamgā* 'hide of an ox', see *gūha-*.

gīchanāa- 'plantain, BS *moca-*', III 84·55-6 *gūrvām gīchanām mījsākām jsa* 'with marrow of ground plantains', III 87·113 *gīchanā mījsākā*, III 85·78 *u guṅām u gīchanā mījsāka*; Sid. 101v2 *gīchanām hvoṭ raysā* 'juice of plantain', Tib. *ḥlu-śin-gi hbras-bu* 'fruit'; Sid. 18v5 *gechane*, BS *moca-*, Tib. *ḥlu-śin*. 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-*, *ge-* from *ava-*, see *gichauka-* 'inner part'. Medial *-ch-* from *-kh-* palatalized *kh-*.

gichauka- 'inner part', Tib. *śūin-po* 'chief part', rendering BS *sāra-*, and Tib. *rus-pa* 'stone of a stone-fruit'; III

S.4.51 *haltrai, vihāle, aumalai, vinau gachāmkām* 'the three myrobalans without the inner parts'; Sid. 152r1 *halitraña āna gichauka thamjāñā* 'the inner part of the myrobalan is to be drawn out', Tib. 'arurahi sñā-po phyuṅ-bahi; III 88.133 *vina gichāmkām halirā dvyi mēcāṅgye* 'without the inner part, the myrobalans, two *mēcāṅgyā*-measures'; K 145, 3v1 *ganaittrai, u āstīnai u vargastā bahyā hiyāṃ 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 hiye gechauka mase māṃṇdakā* 'lump as much as the inner part of the *vihilaa*-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 kādāgūne gāḍa ā|||* 'who has committed the five *anantariya*-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 hīṃdā kye jālānu ggātāka trānu kaljāndā kho bināni vācātrā* '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 ci hataḷsāre padamā(ṅa)* 'banners (and) bells when they are moved by wind', parallel to BS *vāterita-*; III 131, b3 *pajustā ratanūnyau gākyau* (with -ky-, not -ny-) 'with jewelled bells'; III 40.25 *mūvāryau gākyau ājsāvā pajjākyai* 'the breasts adorned with delight-causing bells'; v 296v4 *kāmā ttātā dasau hāva ce balā gātāu bañātā* 'what are these ten advantages for him who fastens bells on a *caitya*-shrine'; later form, III 124.72 BS *ghanḷā, gai* 'bell'; v 304, b4 *gai bajāṣṣā pveṃe jsa* 'with the hearing of the sound of the bell'; K 72.19 *gai niyi u bui padaṣṭā* 'he places a bell and burns incense', parallel K 49.3.8-9 *mīrūhyau raṃnyau jāla, buṣāñā bvañā* 'nets with pearls (and) jewels, scented incenses'. Adjective, Z 22.138 *ggātākinai vara jālā pagyīni* 'a covering there of net-work of bells', parallel to BS *kinkīṇi-jāla-*.

gīti 'he accompanies, assists', present 3 sing. to *gīti-*.

gītsara- 'gypsum' building material, Manj. 137 *cahala gaysa gitsarū gūla* 'wood, reeds, gypsum and (-ū) mud'; III 89.175-6 *grīṃja lakāna viṣṭāñā, ā vā mistā gītserā* 'it must be placed in a clay *lakāna*-vessel or in a great gypsum-jar'; III 92.228 *gitsirīna bājīnañā* 'in a gypsum vessel'. Derivative to *gatsā* 'gypsum', with suffixes -*ara-*, -*ārya-*, -*īra-*, as in *gesāra-*, *gīsāra-* 'neck'. See *gatsā*. Possibly two dialectal forms, 1. *gatsā*, Zor.P. *gač* from older **vičči-*, passed from the Zagros oil regions to Old Babylonian; and 2. **vičči-*, here *gitsa-*, *gīsa-*, 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 *vei-s-* 'to flow' (especially of rotting plants, impure liquid and poison), see s.v. *biška-*, *patābātāñā-*. The bad odour of *naft* is familiar.

ggān- 'to buy', with *uys-*, -*gārṇ-*, later *gin-*, *gyin-*, *geṃn-*, Z22.209 *uryānu ggāndā* 'he buys the garden', parallel

Pali *gahito ārāmo*; later K 41.68 *giṃde*, = K 44.185 *gidi*, IV 8.3 *gyedā*, plur. II 84.14 *vaṃṃ jsa hamidā sau khaysai kharā gināre* 'from whom indeed they buy one *khara*-amount of food'; IV 8.3-4 *pātcā hamīda ksyau auyau jse gyinīrau* 'then together you should buy it from the Six Towns (line 3 *asa* 'horse')'; IV 18.2 *ulā ginīrau* 'you should buy a camel'; V 204, 5b *thiyau gini u haura* 'at once buy and give'; II 36, 9b3 *vara āna jsām vā pasi geṃṇā* 'thence indeed buy for us a sheep'; II 63, a9 *vā asaū gānāna 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 tcaṃma mau girye* 'the portion with which he bought liquor'; II 84.20-1 *mau u hāmāi u rruṃ giryāṃdūṃ* 'we bought liquor and barley and oil'; II 37, 11b2 *gāryeṃ* 'I bought'; infinitive, v 339, 77v5 *paṣṭīndā hvāṃṇdu ggārāte* 'they go away to buy a man', BS G 37, 72 bis b5-6 *gaccheyuḥ paṣuṃ puruṣaṃ kretuṃ*; II 34.5.2 *pastādā gārye* 'they deigned to buy'; participate as noun, III 130, a5 *cu ysiri spatte girye parā thiyau hime* 'if his heart quivers, at once buying (and) selling is done' (*parāta-* 'sold'); II 29.11 *girai-varā vā ye* 'there was buying (and) selling'; v 204, 3b1 (g)āryā *pādāna*; II 116.42 *giryai-vaḍā na iḍaudū* 'we did not make purchase (or) sale'; III 103.23 *giryai-vārāṃ aṣṭa*; IV 17.26-7 *būtaṣā haḍā girye parā tcerā* 'on the twelfth day buy (and) sell'. See above *uysgārnu*, *uysgrī*, *iysgārya-*, *uysgināte*, *iysgede*. From base *xrai-:xri-*, Sogd. Bud. *γr'yn-:γr'ytk*; Chr. *xryd't* 'he bought', Bud. *γr'yn'k* 'buyer'; with *pati-*, Bud. *ptγr'yt* ḍr'y, with *us-*, *syr'yn-* 'buy back'; M.Parth.T. *xryd*, M.Pers.T. *xryn-*, *xryyd*; Zor.P. *xrinēt*, *xrit*, N.Pers. *xaridan*, *xarad*; Oss. DI. *ālxān-:ālxād*, Sangl. *xarn-*, Yazg. *xarn-:xarnt*, Orm. *ṣrīn-:ṣrīyēk*. IE Pok. 648 *k*rei-:k*ri-*, O.Ind. *krīṇāti*, *kritā-*; Greek πρῆρα, Celtic O.Ir. *crenaim*, *crith* 'purchase', Welsh *prynu*, *prid*, Lit. (gen.) *krieno* 'bride-price'; Slav. O.Russ. *krīnuti*, *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. *ču-mig hphar-bahi čhu ni mkhris-pa sel-to*. From possibly **ava-yahma-ka-* to base *yah-* 'to splash, seethe', in *gyahā*, *jahā-* 'fountain' and *jīṣṭi* 'it boils', *jīṣṭa-*, *jeṣṭa-* 'boiled'. For -*hm-* note *imā* 'I am' < *ahmi*, and for *ga-* see *gatcasta*-.

gir-, *gīr-* 'take, keep(?)', II 71.11 *tta rai va tta śira ja girau u ṇāyarī* '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 *gir-* means 'to take', from **grbya-*, Zor.P. *gir-*, *grift*; N.Pers. *gir-*, *girift*. IE Pok. 455 *ghrebh-* 'to seize', O.Ind. *grabh-*, *grah-*, Av. *grab-*, Lit. *grabōti* 'to grip', O.Norse *grāpa* 'seize', O.Engl. *græppian*, O.Slav. *grabiti* 'to rob'. See also *bīr-* to base *barb-*. Below *hagrāṃdā*.

gīra 'in the mountain', loc. sing. to *ggari-*, IV 9.2 *tī śūṃḍasi gīra tsvādi* 'the eleven went to the Hill (=Mazār Tāgh)'; III 82.13 *sakāya-gīra* 'in the Sakāya mountain'. See *ggari-*. *girāna ṣvidā* 'plant name', Sid. 14r2 BS *hema-kṣīri*, Tib.

- bya-nu*. If Tib. *bya* 'bird', is rendered by *gīra-*, gen. plur. *gīrāna*, it may be 'the mountain bird', see above s.v. *gari-*, *giri bisai aṣṇai* 'mountain pigeon' (Sid. 1715).
- ggirai* 'objector', Z 24.42 *ggirai ṣṣu braṣṭe* 'the objector on his part asked', parallel BS *codakaḥ pṛcchati* 'the objector asks'. From base *gar-* 'to speak', see *pajarūṇa-* 'abuse', from **pati-jarauna-*, Parācī *jar-* 'to say', with *-ir-* < **garya-ka-*.
- gīrai* 'red ochre', Sid. 10715 *svaṃṇa gīrai*, BS *gairika-*, Tib. *bāg*, beside O.Ind. *gerukā-*. Sid. 10911 *svaṃṇa-gīrai*, BS *kāncana-gairika-*, Tib. *bāg*. If Iranian, *gīraa-* could be **gauryaka-*, to *gau-*:*gu-* of the colour name, see s.v. *gvā-*. But the compound with *svaṃṇa-* suggests rather a loanword from Prakrit to BS *gairikā-*.
- gārṛtu* 'taken(?)', v 262.0211 *vṛisuvṇ nāsā gārṛtu* 'in the clothes(?) he received the share'. Possibly **grāfta-* or **grfta-* to present *gir-* from IE Pok. 455 *ghrebh-* 'to take'; or possibly a form of *ggārāta-* 'bought'. See *gir-*.
- gārṇ-* 'to buy' in *uysgārṇu*, see *ggān-* 'to buy'.
- girma* 'excellent', II 84.17-8 *biśi girma ṣṭāre* 'all are good'; beside *gyerma* (not *gyemi*) II 117.7 *khāysā biśā gyerma ye* 'all the food was good'. See s.v. *jarma-*, *bijairma-*, *pakyerma-*.
- gīrya-* 'bought', older *ggārāta-*, see *ggān-*.
- gīs-* 'to turn round', K 151.39-40 *saṃtsārī baiśa bāvaṇā gīśnā 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 andīvārāṇo gāṣo* 'the whole group of the inner chamber', BS *sarvāntahpura-gaṇāḥ*; SuvO. 27v3 *gyastūnānu ggāṣānu* 'of the groups of *deva*-gods', BS *deva-gaṇa-*; K 3, 139v1 *ttiṇa gāto* 'in this group', Tib. *hkhor 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 *vṛt-s-* in *navīsa-*, *vīsārai*, and *gīs-*.
- gīsana* 'braid of hair', III 81.174 (173 corrected) *ttulūnā* with *gisana* below, Turk. *tulung* 'braid of hair, lock of hair on the temples'. From **gaisanā-*, to *ggīśai* 'hair'; N.Pers. *gēsanaḥ* 'rope'.
- gīsāra-* 'neck', K 46.50 *ttūtū pūra auda gīsāra pīrstā* 'she covered the son up to the neck'. From *grt-s-* 'to turn' to *gīs-*. See also *gesāra-* 'neck', and cognates s.v. *gaḍ-*.
- ggīśai* 'grass', Z 2.13 *kye ggīśā bāste* 'someone consumed grass', parallel to Pali *tiṇa-bhakkha-*; Sid. 109v1 *gīśai 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 ggīśai nāhya* 'like the dew-drop on the tip of grass', v 217, 223 *khu pruha*||; III 29, 42b1 *saṃ kḥu praha gīśai nauhya bakā burā āstā u pītā* 'just as the dew-drop on the grass tip rests a short time and falls': Manj. 269 *sa kḥu praha gīśai nāhya ba burai ja āsta kḥu pītā*. 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. *gysvog*, *gyswgur*, Armen. lw *gēs*, *gisak* 'long hair', N.Pers. *gēsanaḥ* 'rope'; Waxī *reyīš* 'beard' from **fra-gais-ya-*. See also base
- gai-p-* 'to twist' (IIFL. 2.211; 535; 537). Below *ggihe* 'he twists'.
- gīska* 'rope', K 69.219-20 *tti kḥu śaysdī saṃṇa jśā gīska pvaṇi heḍi avaysāṃdī ṣṭāna* 'just as through imagination of a snake a rope gives fear to the ignorant'; K 69.220-1 *śaysdā ttiṇa gīskaṇi gvāna ttrāmāma dyāma nīstī* '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 ysītha 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 *adāyānu pakṣā vaṣṭātā u gitte 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 gitte śśārku* 'he does not well assist'; III 25, 27b1-2 *artha biśā pari hālai gīti* '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 *mattīśkāṇa gīhai* 'the assistant *Mattīśkāṇa*', v 259, 4b1-2 *phaṇṇāje gīhānu hālai* 'towards the assistants of the (village) *Phaṇṇā*'. Infinitive IV 7.9 *serū vā pastāṃda gīste* 'they deigned to assist you well'. Noun in *-ta-*, II 130.4-5 *ttiyai gīsta jsa maista baiysūstā bvīryau* 'by its assistance may you attain the great bodhi-knowledge', = III 100.15 *gīsta jsa baiysūstā bvīryau*. Noun *gīha-* frequent inst. sing. *gīhna* 'with help of', K 108.293 *bāvaṇa gīhna* 'by help of *bhāvanā*-meditation'; III 130.31 *dānīvā gīhāni pārśa paṇṇisaṃ pajāysūryau* 'by help of patrons (BS *dānapati-*) may they get honour, worship'; SuvO. 5r1 *haṃtsa hīṇe jsa gīhāna bāryau* 'with army, with help, with vehicles', BS *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 gītā* 'the deity song (personified)', BS *gītā-*. From **ava-yad-* to base *yad-* 'to accompany', through **ga-yath-* > *ggīh-*:*ggīsta-*, the *-st-* improving the dental *-d-*. Note *-d-* > *-θ-* > *-h-* in *gga-nih-* 'to moisten', base *naid-*. For *gi-*, see also *gīmā* **ava-yahma-*. Base *yad-* in O.Indian RV *yādamāna-* 'accompanied', with present *yād-*; with adjective *yādura-*, RV 1.126.6 *dādāti māhyaṃ yādurti yāsūnām bhoyā satā* 'the lusty one gives me a hundred enjoyments of lovers'. Here both *yad-* and *yaś-* are from IE Pok. 293-7 *ei-i-* in sexual sense, like Sogd. SCE 131 *šw'yt* 'he approaches', rty-kδ *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

anujīrṇa- 'approach sexually' (BSOAS 21, 1958, 525; 23, 1960, 35). For base *yat-* see *bīsta-*, *nīsta-*, and *gīsta-*.
ggu- with verbal and nominal forms, see *gukṣapa-*, *gujsar-*, *gujsabalj-*, *guḍa-*, *gumaly-*, *ggumāta-*, *ggumai*, *ggumerāñ-*, *gumesta-*, *guryā*, *gūrva-*, *gguhamaṅgattātā*. From *vi-* preverb 'in various directions'.
gū 'faeces', Sid. 10v3 *kava hīvī gū* 'faeces of fish', BS *sukti-* 'mother of pearl', Tib. *ña pkyi-sa*; compounds, Sid. 142v4 *krrīṅgūha-* 'dung of fowls' Tib. *bya-...tug-pa*, Sid. 142v4 *aṣṇūha-* 'pigeon droppings', Tib. *thi-ba(hi) tug-pa*, Sid. 142v4 *biṅjūha-* 'sparrow droppings' together *aṣṇūha u krrīṅgūha u biṅjūhā āstamna*, BS *kapota-dakṣa-vid-yukta-*, Tib. *thi-ba dan*, *bya-gag dan*, *mchil-pahi tug-pa rnam*s. From *gūtha-*, Av. *gūtha-*, Zor.P., N.Pers. *gūh*, Sogd. Bud. adjective *γωδ'ynch* fem., Yagn. *γūt*, *γūta*, Pašto *γul*, Yidya *γoh*, Šuynī *γaθ*, Waxī *γaθ*, Yazg. *γ^oθ*. IE Pok. 483-5 *g^hou-:g^hū-* 'excrement', O.Ind. *gūtha-m*, *gudāti*, *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 gvaumā* 'and the ear does not understand the nature of sound, nor the sound (the nature) of the ears'; K 56, 19r2 *gū haysgyi biṣā ttaramdarā* 'ear, nostrils, tongue, body'. See *gguya-*. From *gauṣa-*.
gū 'escaped', Manj. 302 *ne hadai gū sau-mast satva* 'but not even one being escaped'; K 55, 17 bis v3 *aysa bīṣvā sarvadharṇvā gū iva* 'I have escaped (in the case of =) from all elements' (*iva* 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 15r-42 *gyastuñi guem pūṣa dyau vajra-satva* 'I have attained the celestial vision of Vajrasatva'. From **gutaimā* to base *gau-:gu-* 'to go', with transitive preterite as *tsutaimā* 'I went'. If this is not the base in *gūch-:gūta-* 'release', the connexion lies with the *gau-:gu-* of Oss. D. *ayuyun* 'to frequent', *evnyun*, *evyud* 'to pass', *evyauun* 'to make pass', D. *ānyud*, I. *āmyūd* 'time', Zor.P. *plgwtk pargutak* 'omitted', see Zor.Prob., ed. 2, xxxiv. Possibly Av. Yasna 48-8 *Javarō* 'result(?)'. KT 6-73 rendered 'I escaped'. See also *pättigvāna* 'opposition'.
gūkyaina 'time', III 116-43 *śau gūkyaina* 'once', but probably *gū* for the similar sign *śū* with II 100-232 *drai śvakyaina* 'three times' and II 12b12 *drayau śūma* 'three times'. See *śūma* 'alone'.
gukṣapā 'large', JS 10v3 *ttina himye ttaunā gukṣapā aṅgna maysirkā* 'thereby he became fat, huge in limb, vast', the story of Kalmāṣapāda. Dialectal or archaic form **viṣāpa-* (like *harāyṣa*, *ttaira haraysā* for Av. *harā bərəz*, *taēra*). Here *gukṣapa* follows *ttainā* 'fat, stout' and is dyadic with *maysirka-* 'huge'. In Khotan Saka *kṣ* and *ṣṣ*, later *ṣ*, replace older *xṣ* or *ṣ* and *kṣ* can replace *fṣ* also; in later texts variations occur, note *haṭṭhā* 'truth', *hakṣa*, *haṣa*; *kṣusta-* 'serum', *ṣaukala* 'rheum'; *hīṣṣtai* 'he studied'; and *paraḥṣa* 'belt(?)', with *-ṣṣ-*; loan-word BS *viṣama-:viysama-*, JS 25r2 *viṣṣamera* 'more unfavourable', K 144, 1v4 *vāḥṣāma-*. The *-p-* intervocalic retained is like the *-p-* of *khapa* 'cloak'. Since my proposal (quoted by

M. J. Dresden, *Jātakastava*, p. 473) to trace here BS *kukṣimant-* 'pot-bellied' is now unacceptable, it is preferred to trace *gukṣapa-* to older **viṣāpa-* (or **viṣāpa-* with shortened second vowel) in the sense of 'extended hugely'. The suffix *-pa-* (*-apa-*, or *-āpa-*) is familiar in Av. *kasyapa* (and frequent in Old Indian). The base is then *vai-:vi-* 'to extend' (in the indeclinable Av. *vi* and all later Iranian) and with increment *-g-* in the base *vai-g-* 'to extend, expand', M.Pers.T. *wyhm* 'broad, wide' in *wyhm̄dr* 'broader', *wyhm̄yl* '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 **vaiṣā-*). Av. *viṣāpa-* is an epithet of *aži-* 'snake, dragon', hence possibly 'huge', Armen. *viṣap* is used of anything monstrous (see C. Dowsett, BSOAS 19, 1957, 466; E. Benveniste, REA 7, 1927, 7-9), the *-i-* pretonic may represent Iranian *-i-* as in *hamširak* 'foster-brother', or *-ē-* (< *-ai-*). Georgian *vešap-i* 'dragon' may have retained Iranian *-ē-* (see also *sp'et'ak'-i* 'white') or have replaced Armen. *-i-* of *viṣap* by *-e-*. Note also Av. *mazan-* (and later) 'huge' used of demons.
ggūch- 'to release', *gūs-* 'to escape', participle *gūta-*, *gūva-*, *gū*; SuvP. 66v3 *gūchūde mūhū ttina bayānu* '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 *trāyāki ggūchāki parrijāki* 'you are deliverer'; v 134, 69a5 *gūchīñi jāñiñi* 'I would release, remove'; noun, Manj. 305 *venā gūchāme gūva* 'escaped without escape'; III 128-3 *saṃtsārū baṃdani-śāl(e?) guchāme ūdiṣāyi* 'for escape from the *saṃsāra*-migration prison'. Intransitive, *gūs-*, v 131-56, 1b4 *ne ggūštā* 'is not released', Tib. *mi grol-ba*; Z 5-58 *hīvyāmata harbiṣṣa gūštā* 'every appropriation is removed'; I 137, 46r5 *viraṃ hīye gaṃjsa jsa gūsta* 'is cured of the defect of an opening', BS *vraṇādiṣu pramocyate*; SuvP. 73v2 *gūside bayṣa himānde* 'may they be released, may they become Buddhas', BS *mokṣitu bhontu*, Tib. *bčins-pa khrol-bar sog*; III 43-34 2 plur. imperative *gūsyara*, = III 39-55 *nāraumyara* 'go out'. Participle *gūta-*, Z 3-142 *vikalpa ysotta hīvyauṣce ggūte* 'the imaginations flowed away, the appropriations ceased'; v 263, 89v2 *ttā dva hva(ṃ)ḍā ggūvāndā* 'they released the two men', BS G 37, 77a2-3 *tau puruṣau tatas carakabandhanān 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 iva* 'I have escaped'; K 59, 31r3 *śāṇa jsa saṃ gū ṣṭe* 'he has escaped from duality'. Noun with suffix *-kyā-* see also *kāṣcā-* 'thought, care', *gūscyā-* 'escape, release', dyadic with *nirvāṇa-*, Manj. 343 *gūṣca nairvāṇa*; Manj. 12 *gūṣtya*; Bcd 48v2 *gūscyā*, BS *vimuktu*; adjective III 47-59 *gūscyimai āsparā* 'the road to *nirvāṇa*-release'. From **ava- auk-* 'to remove from the home', through **ga-aič-* to *ggūch-*, **ga-uxs-* to base *auk-*, Av. Vid. 22-7 *aočayata* 'he instructed'. IE Pok. 347 *euk-* 'be at home', O.Ind. *ok-: uk-*, *okas-* 'home', *ūcyati* 'is accustomed', *ucitā-* 'wont', Lit. *jūnkstu*, *jūnkti* 'be used to', *jauktinti* 'to tame', O. Slav. *učiti* 'to teach', *ukū* 'teaching, science'. For *-ch-* see *pachāre* 'they boil'.

gujsabalj- 'to defeat', K 153·27 *gujsabrrīyī, idryā* '(the beings) defeated by the faculties'; K 60, 37v3 *cu na diṃma sūsti ne uci jsa parāmysye ni padaṃna gujsabrrīṣṭa* 'which is not burned by fire, is not drowned in water, is not scattered by wind'. See *tcabalj-*; *diṃma* = *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 *gūñāṃ*. Perhaps rather loan-word from Kroraina *goni* 'sack', O.Ind. *gonī*, with -ñā as *dārañā* 'dhāraṇī'; unless from Iran. *gauma-* 'hair', see *ggūna-*; Sarikolī *γewn* 'coarse sack', Pašto *γūnj* 'bag for straw', Kābuli *gūni* 'charcoal sack', Balōči *gōn-dōš* 'packing needle'.

guḍa- 'told, narrated', II 90·90 *guḍe*, see present *gvar-*.

gūṇaṃba 'assault (?)', III 123·69–70 *na ttanḍaya, na dvyā, samaṣana, gūṇaṃba, dveṣi, ysaiṣṭa*, 'do not beat (BS *daṇḍaya*); assault (BS *saṃmarṣana-*); hostile'. The context of glosses is of 'hostility', hence possibly *gūṇaṃ-ba* 'causing violence', from **vr̥ṣna-* 'male' and 2nd component *pa-* 'working', base *pā-* beside IE *pen-* in Greek πένος, 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 *tr̥(ṇa-)bhu-kīṣṭa* **kair daṣṭa* (-d- and -t- hard to distinguish in this text). Hence *gūṇa-* for BS *kīṣṭa-*. The form *gūṇā* for **gunyau* inst. plural. Possibly from IE Pok. 400 *geu-* 'chew, bite, gnaw', O.Engl. *cēowan* 'chew', OHG *kewa* 'jaw', Lit. *siūnos* 'jaw'. See s.v. *hanjvāme* (from *gyeu-*). Pali *guṇa-*, Suśruta *ghuṇa-*, Vedic ŚB *ghūṇi-* '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-*.

guṇāṃ 'plant name', see *gāṇāṃ*.

guthalaka 'quivering part', III 102·54 *aysamū ṣṭau kauma paimaiṣṭa guthalaka* 'the mind in love (BS *kāma-*) touches (**pai-marśide*) the quivering parts (?)'. Possibly from *gvanθ-*:*gunθ-* 'to quiver', in *gwith-* 'to quiver'. See also III 104·48 *gvathanṇa gucḥa* 'escapes from the quivering'. Forms like *nuvanth-*, *nvith-* 'to change'. For 'quiver', note GrBD 105·7 *kēr drafṣēt* (with Balōči *drafṣant* = *larzant*).

ggūna 'ear', inst. sing., III 7, 14v2–3 *wasvena ggūna* 'with pure ear' see *gguḍa-* 'ear'.

ggūna- 'colour', SuvP. 69r3 *arīmajsa virūlyā vistārya-gūna, biṣṭanya-padya sāvā byūsā-gūna* 'undefiled berylline vast colours, of every kind, dark, with shining colours', BS *vaidūrya-nirmala-viśāla-vicitra-varṇais tāmrārūṃai rajata-sphātika-lohitāṅgaṃ*, whence *ggūna-* = BS *varṇa-*; SuvP. 68v2 *ysara-gūna* 'of golden colour', BS *suvarṇa-varṇa-*; K 142·1042 *ysarra-gūnā*, Tib. *gser-gyi kha-dog-čan* 'having the colour of gold'. As second component also Z 20·36 *āṣṣeiṇa-ggūna puva* 'of grey colour, rotted'; III 124·77 *ysarūna-*, BS *harita-*; v 342, 84v4 *ttarūne* 'of madder colour', BS G 37, 79a6 *manjīṣṭhā... varṇa-*; Sid. 145v3 *ttarūna-*, BS *tāmra-*. Three forms in III 41·31 *lākṣā-gūna* (with *gaṇe* below), = III 46·30 *lākṣa-gū*, = III 37·14 *lākṣūna* 'of the colour of lac (BS *lākṣā-*)'.

From **gauna-*, Av. *gaona-*, Sogd. B *γwnē* '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-*), Sangleči *γenōk*, Yidya *γunia*, plur. *γuni* 'hair', Waxī *γani*, *γēno* 'goat's hair', Oss. D. *γun*, I. *qūn* 'hair', D. *lāgun*, I. *lāgūn* 'hairless' (**fra-gauna-*). Possibly **gauna-* beside O.Ind. *guṇa-* 'bow-string', as Balōči *jōy* 'yoke' beside O.Ind. *yuga-*, Av. **yuga-* (written *yuya-*), with secondary retroflex -n-.

ggūnaa- 'mark, sign', Sid. 8r4 *ttye hīwī gūnai* 'its mark, symptom', Tib. *dehi mēchan-ma*; Sid. 122v5 *harbiṣāṃ gūnāṃ jsa haṃphve hame* 'it is joined with all marks', Tib. *mēchan-ma thams-čad daw ldan-pa*; Sid. 125v4–5 *harbiṣāṃ gūnā jsa haphve* 'possessing all marks', BS *sarva-linga-anvita-*, Tib. *mēchan-ma thams-čad daw ldan-te*; with negative, *aggūnaa-*, BS *animitta-* 'causeless'. From **gaunaka-* to **gauna-* 'colour'.

gunaḍa 'with marks', K 109·308 *ṣa nairo(ā)ṇa hamaga gunaḍa ttatva ya* 'that was the marked reality equal to nirvāṇa-'; K 108·305 *agunai ttuṣai anausa*, parallel to BS *animitta-*, *sūnya-*, *apraṇihita-*; Manj. 362 *gūnaḍa byāvaje raṣṭa*. From **gauna-kṛta-*.

ggupha 2 sing. imperative 'speak against, abuse', III 9, 18r2 triadic, *ma ma ttāṣera ma ma ggupha ma ma ahamañā* 'do not pass me over, do not abuse me, do not depise me (BS *adhūmanya-*)'. 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' (con-junctive = potential), from *dab(h)-* to Av. *dab-*, Got. *ga-daban* 'happen, befit'. From base *gaubh-*, O.Pers. *gaubataiy* 'speaks of himself', Zor.P. *gōβ-*, *guftan*, N.Pers. *gōy-*, *guftan*, Sogd. Bud. *γwβ-* 'to praise', Man. participle, *γwβt-*, *γwβtyy xcy* 'is praised', *pc̣γwβt-* 'praise'. Armen. lw *gov* 'praise', *govem*, *govest*. For O.Ind. *gobhila-*, W. Wüst, BSOAS 8, 1935–7, 835–73. For the pejorative sense in *gguph-*, note both meanings in O.Ind. *katthati* 'to praise, abuse', and *krosati* 'cry out', *ākrosati* 'to abuse'; and below *paṣarūṇa-* 'abuse' to *gar-* 'to greet, praise'. IE Pok. omitted. See also Tumsūq Saka *guphi* (I 12, not *zuphi*), cited in Languages of the Saka 154.

gubrris- 'to scatter', III 38·38 *gūbrriṣida diṣa vī paskvāṣṭa hāysa ṣida* 'they scatter in all directions, back they travel afar'. From *vi-* with *balj-*, see *tcabalj-*, 'to scatter'.

gūma-ttirai 'being of Gūmatūra-, Tib. *hγum-tir*', town in Khotan region, v 242·5 *gūmatūrai tsue* 'the man of Gūmatūra went'; adjective v 222·20·4 *gūmatūrya biṣaṃja* 'in the *bhikṣu-saṃgha* community of Gūmatūra'. See *Goma-sala-ganda*, s.v. *gaṇḍye*. Probably an Iranian name.

ggumal- 'smear, anoint', Sid. 122r1 *gūmaḷyāñā* 'to be besmeared', Tib. *bskus-te*; Z 21·11 *ggūne ggumālste naṣpuṣṭe ṣkaunde kāde* 'the hairs besmeared, arranged, greatly piled up'; transferred meaning, II 44·41–2 *cvai cimūḍvā gūmaistāṃdūṃ* 'what we preserved among the Cimuḍas'. 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 sāñūvā* 'wise, trained, full of plans'; JS 11v3 *kuśalai yai daštā gumā* 'you were good, skilled, trained', parallel to BS *upāya-*; JS 20r1 *vijā yai daštā gūmā* 'you were the skilled trained physician' (BS *vaidya-*); II 81.52-3 *paḡyairma dašta u gumā* 'outstanding, skilled and trained'; Manj. 283 *khu cāyara dašta gūmā* 'like skilled trained magician'; K 51.6.10 *byātarrji daštā gūmā* 'skilled trained memory'; fem. v 87, 23r1 *tū mirāhīnai hārā dye ggumācai yude si* 'he saw that pearly necklace, he felt sure that...'; Z 2.65 *tvi hūvyo bōāmata balysa ggumāce yande* 'he, Buddha, makes that his own knowledge sure'. From *vi-māta-* 'measured in details', beside *paḡmāta-* 'measured', Av. *bišš. framāta-* 'skilled in medicine'. IE Pok. 703-4 *mē-*, O.Ind. *māti, mītā-*; Av. *mā-, mātā-, mīta-, mīta-*, Greek μέτρον, Lat. *mēlior, mēnsus*, O.Engl. *mēd* 'measure'. With negative, see *agumāta-*, N 148.31 (lost fragment to v 101, 102b2), *kye vara agumāta*.

ggumai 'at will', Z 3.61 *ggumai barindā bušānā grauḡe pharu* 'at will they carry away scented garlands'; Z 20.31 *ggumai barindī banhya vāte rrūva mura* 'at will the birds carry away the intestines to the trees'; K 23.68-9 *gumai hūjsara dāva* 'at will the wild beasts in their haunt', parallel to III 96.6 *mūḡ hayarīda nva kšama āšaijvā* 'the birds sport at will in the pools'. Parallel in Sogd. Bud. *ryzy'n* 'at will', *ryz'n*, and O.Ind. *svēcchayā, svacchandaḡ*. From *vi-māya-* 'to experience with pleasure', M.Parth.T. *wm'dn* 'to endure', M.Pers.T. *gum'y-*, *gum'yd* 'endure', Sogd. *wm't* 'he was', to Av. *mayā-, māyā-*, 'good state', *humaya-* 'prosperous', N.Pers. *lumāyūn* 'auspicious'. The form in *-ai* is like *hārštai, hārštāya* 'in reality' from **hāra-štaya-*. Parallel also in Av. Vid. 2.11 (of cattle) *hvaḡ anu uštim zaošm-ča* 'according to their own will and pleasure'.

ggumerāñāte 'presses', Z 5.11 *tāna ggumerāñāte klaišino be* 'thereby it (the Buddha's teaching) crushes the poison of *kleśā*-affliction'. From **vi-māraya-*, formed like *berāñā-* 'to make to rain', to base *mar-* 'crush, press'. See also *hanārgyā-* 'alleviation', *hamurdā* 'it crushes'. For pressure as 'touch', note Av. Yašt 14.29 *āpō urvāešm mārāyēite* (the *kara-* fish) feels the turning of the water', Zor.P. *mārtan*. Oss. D. *lāmarun*, I. *lāmāryn, lāmārst* 'to press out'; DI. *don-marān* 'weir' ('holding back the water'); D. *yezāmarā*, I. *qizāmar* 'torture'. Iranian *mar-* may derive from IE either Pok. 716 *mel-* 'to crush', or Pok. 735-6 *mer-* 'to rub away'; a third *mar-* is in *šumar-* 'to count', below.

gumesta- 'rubbed', for *ggumālsta-*, present *gumal-* 'be-smear', v 34, 14b1 *khara gumesta pañ(jsa?)* 'five groomed asses'; ibid. 4 *khara šī nāsti* 'he takes the asses'; I plur. *gūmaistāmdūm* 'we preserved', s.v. *ggumal-*.

ggūysna- 'stag, deer', v 142, 13r4 plur. *ggūys(n)a*, BS G 36, 5b6 *mygāh*, Tib. *ri-dvags*; JS 16r1 dyadic *rurā guysnā* 'the Ruru stag'; III 135, 3r1 *gūysna rūna* 'in stag form' (with picture of a stag); Z 13.77 *samu naḡe dastyau ggūysnā suprāššā rrundi nijsašte* 'the man just showed the stag in his hands to the king Suprāššā'. For Z 2.12 *ggūgno kaḡno*

'deer skin' parallel to BS *ajina-*, read *ggūšno* with *-s-* (**ggūysnya-*). From **gavasna-*, Av. *gavasna-*, Sogd. *γ'wzn*, plur. *γ'wzn'n*, Zor.P. *gw'zn*, N.Pers. *gavasn*, Oss. D. *γāūanz*, plur. *γāūānzā*, I. *qūazn, quaz, qāūūaz*. Possibly named from the colour *gau-*:*gu-* 'reddish yellow', see s.v. *gwā-*, as O.Ind. *hariṇi* 'antelope', and *eta-, enī* 'kind of antelope'; not to *gau-* 'bovine'.

gūysma 'alternative(?)', Sid. 100r3 *khu hvaḡdye jsahera ttauda sāḡa gūysma bāta hame* 'when in a man's belly there arises hot (and) cold wind alternating'. Possibly from **ava-uz-* 'to change', to Oss. D. *uozun, ozun*, I. *ūzyn, ūzt* 'to swing, rock, stagger'; *uzgā-uzgā zyory* 'he swims swingingly'; from *aux-*, a variant to *vaz-* 'to move', see *bays-*.

gūra- 'grapes', Sid. 12r2 *gūra*, BS *mydvikā*, Tib. *rgun*; I 171, 87v5 and I 153, 63v5 *hauska gūra* 'dry grapes', BS *drākšā*. Compound I 153, 63v5 *gūrūtca* 'water of grapes'. Adjective III 41.29 *ysarūm gūrānai mau* 'red (or yellow) grape wine'. From **angaura-*, Zor.P., N.Pers. *angūr*. Śūyī *angūrδ*, Yidya *agidro*, Munjānī *aglero*; Yidya *γiro* 'cluster of grapes'.

gūrakā 'uvula, part of mouth', Sid. 156v1 *gūrakā*, Tib. *lčehu čhuw-ba* in *gūrakā hasvāme hīvī āchai* 'the disease of swelling of the uvula', BS *gala-šunḡikā* (*šunḡaka-* 'swelling of uvula'). See *gūra-* 'grape'.

gūraphusta- 'abundant' from 'thickened, thick', as *baysga-* 'thick, many', and Armen. *bazoum* 'thick, much, numerous'; JS 2r1 *gūraphusta vyanjana šai vrttā anvašta* 'the figurative expressions abundant, the metre itself difficult' (BS *vyanjana-*, *vrtti-*). From **vi-frusta-* 'thickened, inspissated', to base *frau-d-*; with traject *-r-*, as in *harthištā* < **fra-θraxsāti*, and *nḡhīya-* < **ni-θraxta-*, *nḡhīšā-* < **ni-θraxsaya-*. 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 *kilāḡa-* 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. Iw *hroušak, xroušak*, 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* < **frala*, Sarikolī *rašē*; M.Pers.T. *prwšg* 'thickening stuff' (G. Morgenstierne NTS 5, 1932, 55; W. B. Henning, BSOS 9, 1937, 86; BSOAS 11, 1946, 719). Possibly to IE Pok. 802 *pel-* of 'flour, dust, chaff', Greek πῶλτος 'milk pap', Lat. *pult-*, nom. sing. *puls* 'thick pap of flour', *pulmentum* 'condiment, sauce', *pulus* 'dust', O.Ind. *palōva-* 'chaff'.

ggūrāsa- 'quarrel, dispute', v 115, 64v3 *ggūrāsa haḡdrūša yaule hāmāre* 'disputes, quarrels, tricks occur', BS *vivādāh kalahāh sāḡhyā bhavanti*; v 341, 80v1 *gūrāsu gūrāšāre* 'they dispute a dispute', BS *vivadatah*; 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 *gau-*, with *rās-* 'make noise', beside *rāz-* (see *rrāys-*) with variant *k* and *g*, as in IE Pok. 787 *pak-*, *paḡ-*; 795 *peik*, *peiḡ-*; 857 *rek-*, *reḡ-*; 984 *spek*, *speḡ-*; or (2) from **ava-urā-s-*, **ava-urās(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 *tsūšta-* 'quiet', to base *čyā-* (IE Pok. 638 *k^uiē-*), 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 *-ś-*, not indicating *-š-*, as *aramdiśśāmata*, *aramdiśāmata*, BS *upekšā*; N 158.4-5 *śo, śśo* 'one'; and III 134b5 *hīśādostā* 'friendship', v 98, 114 *hīśādaśitnai aysmū* 'kindly mind', BS *maitra-citta-*, and Z 5.2 *hīśādāi*.

gurmā 'a kind of pea', Sid. 16v1, BS *kalāya-*, Tib. *čē sran* (ed. Pekin). From base *gau-:gu-, gur-* 'round', IE Pok. 393-8 Greek *γῦρός* 'round' of a round 'pea', form like Oss. D. *kurmā, kurm*, I. *kūrm* 'blind' beside Zor.P. *kōr*.

gurmānā- 'to be broken(?)', III 87.109 *īramdegurmānā, nauka ārānā* 'the castor-oil plant is to be broken, it is to be ground fine'. From **vi-ram-*, so far isolated in Iranian, to base IE Pok. 674 *lem-* 'to break', O.Slav. *lomljō, lomiti* 'to break', Russ. *lom* 'break', Lit. *liūti* 'break under a load', O.Sax. *lam*, O.Norse *lami* 'lame', Celtic Mid.Ir. *lem* 'faded, foolish, impotent'. Note also III 87.120 *gūrve īramde* 'crushed castor plant'.

guryā 'of the reservoir', Sid. 20r1 *guryā utca* 'reservoir water', BS *caudya-* from *cūda-* 'small well', Tib. *ču-mig-gi čhu* 'well water'. From either (1) **vi-riya-* to base *rai-:ri-* 'to flow' (IE Pok. 330-1), see s.v. *rrīma-*; or (2) *gaβra-* 'hole', with suffix *-ya-*, Zor.P. *gaβr, gōr*, N.Pers. *gōr* 'hole, tomb', see above s.v. *ggamtsa-* 'hole'.

gūrva- 'broken(?)', III 89.174 *gūrvyau hačānyau jsā* 'from broken fragments'; and III 87.120 *gūrve īramde* 'broken castor oil plant'. From **vi-ruxta-* to base *raug-*, in *narūj-, narva-* 'break', IE Pok. 686 *leug-* 'break', Av. *uruxti-* 'break', Oss. D. *lux*, I. *lyg* 'cut off; a piece'; O.Ind. *rujāti, rugñd-* 'break'. O.Engl. *to-lūcan* 'destroy'; and *leug-*, Lit. *lūžiu, lūžiti* 'to break'.

gūrva 'grains', Sid. 9v2 *havīnā gūšta u rīysva gūrva u rruṃ u biśi haṃtsa haṃbirstā 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 sarpiśy udaśvitāṃ*, Tib. *ñā-śa dan, yos dan, mar dan, dar-ba rnamś lhan-čig mi bzah* (*yos* 'slightly roasted rice'); Sid. 109r1 *rrīysva gūrva haṃtse haṃbrīhānā* 'to be mixed with rice grains', Tib. *hbras yos rnamś lhan-čig-tu sbyar-ba dan*; Sid. 123v3 *rrīysva gūrvaṃ hīya caṃya* 'powder of rice grains', Tib. *hbras brnos-pahi phye-ma* 'flour of parched rice'; III 90.186 *āda gūrva* 'grains of flour'. The Tibetan text clearly alludes to parching. But *gūrva*, BS *dhānā-* seem to refer only to 'grains'. See *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 grūcyau (syata)* 'like sand from the grains of Gangā river'; v 74, 42r4 *kho nuevo ggamgguvo nītāvoṃ grīcyo syata*, BS G 37, 32a5 *navati-gamgā-nadi-bālikā-samāni* 'like sand from grains in ninety Gangā rivers'; v 245, 7b1 *gaga nāya grīce sye jsa hamaga* 'equal to sand from grains in Gangā river', BS *gangā-nadi-vālukā-upamānaṃ*; Bcd 44r3-4 *parīmau-ṇava grīca* 'atoms grains', BS *rajas-* 'dust'; v 314, 3b2 *grūcyau syatā*; v 43, 2b1 *grūcau sye myānānda*; K 103.96-7

khu gamgi nāya grūcyau sya; v 252.829-30 *khu gamgā nyāya grūcyau sya*. From either 1. *gurva-* 'broken' to **viruxta-*, or 2. base *grau-* 'rub to pieces', with *grauśē* '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. *grāušas* '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 kiḍā auysama* 'wood, reeds, withies, clay', Pali Majjhima-nikāya 1 190.15-9 *kaṭṭham...vallīṃ...tiṇaṃ...mattikaṃ ca paṭicca* 'with wood, withies, grass, clay'; Z 6.5 *kho ju ggūli o vā ggeiha* 'like clay or wood'; Z 19.56 *kho ju rrayśā 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. *γolū*, I. *qul*, Pašto *star-yalai* 'eye-ball', N.Pers. *gōl, gōlah* 'ball', Yidya *yūlak* 'peller-bow'; Zor.P. *gōḍ*, plur. *γōḍān ī čāśm* 'eye-balls', N.Pers. *gōy* 'ball'. IE Pok. 393-8 *geu-* 'bend, be round', O.Ind. *golā*, Greek *γυλιός* 'long pocket', *γύαλον* 'hollow, valley', O.Engl. *cēol*, O.Norse *kjöll* 'round boat'. See also *gūlyā-* 'pill'.

gūlyā- 'pill', Sid. 10rv5 *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'.

gguvaṣ- 'ear', SuvO. 5v1 *tānu šei hvaneī gguvō pittā* 'in their ears falls this talk', BS *yeśām iyam karna-puṣe deśanā ninādiśyati*; K 1, 135v2 *guvō hiśti* 'comes to the ears'; v 246, 132z *gvaṇa hiśi*, BS *karna-puṣe nipatsyati*; nom. sing. Z 8.35 *gguvā*, K 56, 19r4 *nā gū bijāśā prara butte* 'the ear does not understand the nature of sound', inst. sing. III 7, 14v3 *ggūna*, Z 2.22 *ggūna*; plur. Z 5.1 *gguvō*, Z 24.209 *gva*; v 334, 32r2 *gva ātā* 'come to the ears', BS G 37, 29a3 *śrotra-avabhāsam āgataṃ*; gen. plur. K 56, 19r4 *nā vā bijāśā gvaunā* 'nor the sound understand (the nature) of ears'; inst. plur. Z 8.35 *gguvō*; III 14.1v2 *pyūvāmane guvyau jsa* 'we hear with the ears'; loc. plur. L 99.7 *satvānu gvo hiśtā* 'it comes into the ears of beings'. With suffix *-ka-*, JS 10r1-2 *tvānā gvaka* 'your ears'. Adjective, K 56, 20v4 *gvaṣa aysmū* 'the vijñāna-knowledge of the ear'. From *gauśa-* 'ear', Av. *gaośa-*, O.Pers. *gauśa-*, Zor.P., N.Pers. *gōś*, Sogd. *γwš*, Yagn. *γwš*, M.Parth.Pers. T. *gwš*, Oss. D. *γōś*, I. *qus*, Pašto *γwaš*, Yidya *γū*, Sanglēcī *γōl*, Waxī *γīš*, Šuynī *γūš*, Rōšānī *γōw*, Yazg. *γəvon*; *γəwəg* 'ears of kettle'. Verbal, see *pyūš-*, *haṃgūš-*, Av. *gaoš-*, *guš-*, O.Ind. *ghośati* 'to sound', *ghośa-* 'sound'. IE Pok. 454 *ghous-*.

gūva 'escaped, released', see *ggūch-:gūta-*, Manj. 410 *basta...gūva* 'bound...freed'; Manj. 414 *sattśārna gūva* 'escaped from *samsāra*-migration'. See *gū*.

gguvaṣhuta 'burnt in various parts', Z 2.43 *gguvaṣhuta dāna* 'burnt in fire'. From *vi-* and *paṣhuta-* 'burnt'.

guvašte 'it cracks', Z 2.179 *vaśāra śśai aśka guvašte* 'even the vajra-bolt may perhaps crack' (as an impossibility);

Sid. 132r4 *gvaysde* 'it cracks', Tib. *hgas-pa*. See *gvays-*. For *gvašte* 'it digests', see *gvach-* < **vi-pak-*.

gūvai 'freed', Manj. 337-8 *anāsrava spāsāna mārga* ((*au*)-*kāttara śkaujyau gūvai na pachusa satvā vira kṣamau kū ttā kṣamā uvāra baiśa satva asatva dyāna* 'the path (BS *mārga-*) is to be seen to be without *āsrava*-influences, transcendental, freed from *saṃskāra*-factors; kindness to the beings fails not (*kṣamau* = BS *maitra-*); where it favours, being exalted, all beings are to be seen to be non-beings'. See *ggūch-*, *gūta-* 'to deliver'.

ggūstā 'escapes', v 14, 10v3 *harbāsāu avāyau ggūstā* 'escapes from all evil existences (BS *apāya-*)'; Manj. 183 *hīvyauṣṭau harbeśa gūstā* 'escapes from all concepts of self'; K 144, 2r2 *u satsāra jsa gūstī* 'escapes from *saṃsāra*-migration'. See *ggūch-*, *gūs-*, *gūta-*.

ggūstā 'flesh, meat', Sid. 16v4 *pāśa guṣṭa* 'boar's flesh', BS *māṃsaṃ vārāhaṃ*, Tib. *phag-sa*; Sid. 105r4 *gūstai jīye* 'his flesh fails', Tib. *śa zad-pa dan*; Sid. 7r4-5 *tīye gūstī pārīsāme hīya krra tcerai* 'the treatment to lessen the flesh must be given', BS *sthūla-dehasya karśanaṃ*, Tib. *śa dbri-bahi sman byaho*; Z 20:53 *ggūste jsa dārṣṭā* 'compact of flesh', later E p. 359, 24 *gūstā jsa dārṣṭā*, Sid. 9r2 *pāśi gūstā* = v 318:58 *pvēśā guṣṭa* 'boar's flesh', BS *vārāha-*, Tib. *phag-sa*; III 49:30 *pathāsānā gūstina* 'one must abstain from flesh'. With *-sc-* (*s*, not *ś*), Sid. 17r1 *murāsā hi(ya) gūscā* 'peacock's flesh', Tib. *rma-byahi śa*. Adjective Z 13:119 *ggūstīnai ttarandari* 'body of flesh'; Sid. 139v5 *gūstīnām raysā*, Tib. *śa khu* 'meat juice'; III 27, 34b1 *gūstīji tcaimāñā*, 34b2 *gūstaijā tcaimāñā* 'the eye of flesh', BS *māṃsa-cakṣuḥ*. Compounds, K 57, 23v3-4 *gūstā-hvārāne jsa pathīstā* 'he abstains from eating meat'; III 49:33 *gūstā-hvārāmñā* 'meat-eating'. From **gau-ṣṭi-* 'produced from bovine', with *-ā-* stem from *-i-*, to Zor.P., N.Pers. *gōšt*, Balōči *gōšt*, *gōšd*, Pašto *ḡwaṣa*, but Orm. *gāk^a*.

gūṣṭā 'she called', K 47:52 *tīti śi māva gūṣṭā* 'then the mother called him'. See *grūs-*:*gurṣṭa-*.

guṣṭe 'to call', infinitive, K 42:86 *rrīṇa kunālai rrispūra pastā guṣṭe* 'the queen deigned to call prince Kunāla'; ibid. 114 *yaṣi āmāci pastā guṣṭe* 'she deigned to call the minister Yaśas'.

gūṣṭrīs- 'to spread out', II 88:24 *aurmaysdi guṣṭrīsamcā* 'east', ibid. 26 *urmaysdi guṣṭrīsamcāṣṭā* 'to the east'; III 95:45 *aurmaysda gauṣṭrīsaca auna aurmaysda ttrāmācāṣṭā* 'from east to west'. From **vi-sprag-* with *-s-* inchoative. See *sprag-*, s.v. *ṣpargga-*, *vaṣṭrīstā*, *haṣṭpalgy-*.

gūs- 'to escape', see s.v. *ggūch-* 'to deliver'.

gūscā 'deliverance, release', Manj. 343 *gūscā nairvāṇa hvāde* 'it is called loosing, nirvāṇa-'; K 144, 2r4 *gūscyi ni byaihe* 'does not get release'; K 56, 22v4 *gūscā āṇ ma na byihidi* 'they do not get deliverance here'; K 55, 17 bis v2-3 *u tīi vasve gūscā vī āste* 'and then he dwells in pure deliverance'; K 56, 17 bis v4 *tīi vasve gūsci dyāme pari vī āste* 'then he dwells in deliverance, vision, salvation'; Manj. 145 *ne bada ne ja vā gūstya* 'not bondage, nor release', = Manj. 305-6 *nai bada nai ja vā gūstya*; Manj. 149-50 *avārātta nerv(ā)ṇa gūstya* 'unbased nirvāṇa, release'; K 110:327 *acaidya gūstya naiṣāina* 'release, inconceivable quiescence'; K 152:4 *gūstya raheṣā* 'in the mystery of release' (BS *rahasya-* > *rahāsa-*, *rahāśaa-*);

Manj. 318 *gūstya naiṣāina*; Manj. 305 *cu nai byehi bada gūstya ttai prare jsa harbāśa 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 *ggā*, *ga*.

gūha- 'ox', *gūhā-* 'cow', II 36:10:5 *gūha śā* 'one cow'; Sid. 148v3 *gūhā: hīvī daṃḍai* 'ox tooth', BS *go-danta-*, Tib. *ba-lao-gi so*; III 135, 3v2 *guharū(ṇa)* '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. *ḡog*, I. *qug*; Pašto *ḡwā*, *ḡu-* as first component *ḡu-jal* 'cow-shed', Orm. *gōi*, Parāči *gū*, Yidya *ḡavō*, Waxī *ḡiu*, Šuynī *ḡōw*, Sarikoli *ḡaw*, Yazg. *ḡew*; **gauka-* N.Pers. *gōg* 'calf', Šuynī *ḡiej* 'deer, horned wild animal', *ḡiej vāz* 'female ibex'. IE Pok. 482-3 *g^hou* 'cattle', O. Ind. *gāus*, gen. sing. *gos*; Greek *βοῦς*, *βῶς*, Lat. *bou-*, nom. sing. *bōs*; O.Engl. *cū*; Lit. in the place name *Guovainiai*, 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 te(u)ra-ysanya hīna* 'an army of four members (=BS *catur-anga-*) having horses, elephants, footmen and chariots', parallel to BS *hasti-*, *aśva-*, *ratha-*, *patti-* (Mahāvvyutpatti 3638-41); pejorative, III 75:222 *sūpīyām 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 *sūpīyāna ālaṣkau jsa* 'from the Supīya settlement', and Z 15:6 *huna cimḡga supīya*. A footman of Māra in Manj. 332 *ṣā māriṇa ahna gūha baiśā māra hīna pūrāna* '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 *aumācḡ 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-*, *-ś-*, and *-θ-* from *-ḡ-*. 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-ḡiudai* (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. *ghorā-* 'causing fear, and feeling fear'; Got. *gaura-*, *gaur* 'troubled'.

gūhai 'faeces(?)', K 100:295 *khara pulāni 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 pāṣkalānu vātā guhamān(ga)tete|||* 'not a difference about the self,

not about his beings, not about (doctrinal) sections', Tib. *bdag-gam, sems-čan-nam, čhos-la kun-tu rtogs-pa rnam-pa sna-čhogs-pahi hdu-šes-su haw ma byed-pa yin-te*, translation E. Lamotte, 138, qui ne fait aucune distinction entre sa propre personne, les êtres et la chose préchée, ce bodhisattva, dis-je, est *bahuśruta*-.

gūhamagauṇā 'difference', Manj. 168-9 *gūhamagauṇā nehvaitta besa* 'he overcomes all difference', with abstract suffix *-oṇā*.

gūhImaga 'different', Manj. 299 *ṣā bayasa gūhImaga ne īda kluu śau dharmā buttai* 'he does not make the Buddhas different when he understands the one *dharmā*-doctrine', for older *gguhamanṅga*-. See *hamanṅga*-.

guhei 'he strikes', participle *guhasta*-, v 69, 815 *ysurgyā ṣṭānā ttarandaru guhei ku hūnā narāmāte* 'being angry he strikes the body so that blood issues', BS G 37, 11b5 *duṣṭa-rudhira-cittam, utpādayet*, Tib. *gnod sems bskyed-pa-bas ni*; Z 2:199 *gguhaimā aysu* 'I strike'; Sid. 136r5 *guhāme jsa* 'with striking', BS *kṣata*-.; noun JS 13v2 *rrisycye gūhaiṇā hvastāṇdā* 'they struck with a sharp tool', JS 16v1 *kharija raisvi* (read: *raisici*) *gvahaiṇā* 'a sharp knife of acacia wood'; action noun, Sid. 3r3 *gvahaiyi jsa panata* 'arisen from a blow', BS *vighātoṭtha*-, 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 klu 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 *ghaṇṭā*; v 304, 2b4 *gai bajṣṣā vṛeme jsa* 'with the hearing of the sound of a bell'; v 296v4 *balśa gātṭu baṇṭā* '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 *gūn*-, *uysgārnu*, *geṇṇā*.

ggeiśś- 'to turn, make to turn', causative to *ggeiśś*-, present Z 6:4 *ggeiśśīndi dāti cakkrū* 'they turn the *Dharma* wheel', preterite Z 2:1 *dātīnau ggeiśśāte cakkrū*; 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 *geśide*, BS *pravartayanti*; noun, Bcd 51r1 *dātīnai cakrā najsadā geśāme jsa*, BS *cakra-nayaṇ parivartayamāna*; *geś*-, Sid. 131v1 *geśīndā*; *giś*-, K 151:40 *bāvaṇa giśīṇā* 'may I revolve in *bhāvanā*-meditation'; with preverb, SuvP. 70v1 *parigeśi* 'may I turn round', BS *parivartayeyaṃ*. See *ggeiśś*-.

ggeiśś- 'to turn (intrans.)', Z 1:50 *ggeiśśāre*; Z 20:16 *ggeiśśāre*; Z 20:56 *ggeiśśāre*, 3 sing. Z 4:98 *ggeiśśāre*; *geiś*-, II 102:28 *geiśśādai*, Sid. 100v4 *geiśśānai*; *ges*-, JS 29r3 *gesane dūmī* 'its rolling smoke', III 4, 10v4 *paṇjvā ggvā ggesaṇḍānu satvāni* 'of the beings revolving in the five *gati*-stages'; SuvP. 62v1 *gesaṇḍā*, BS *paribhramanti*; *gesaca* 'turning, whirling, dancing', III 38:36; III 47:54; III 35:37; and III 40:12 *geiśśāncā*; *ges*-, Manj. 314 *gesāre satsāra myāṇā* 'they revolve in the midst of *saṃsāra*-migration'; Manj.

121:177 *gesāra gavvā* 'they revolve in the *gati*-stages'; *gais*-, II 9:142 2 plur. *gaisara*; *gas*-, Sid. 103r5 *gasamḍai saṃgā* 'spiral conch', Tib. *duṅ lkhyl-ba*; nouns, **ggā-lsāra*-, loc. sing. with *yi*, Z 22:149 *ggālsāra* 'on his neck'; Sid. 20v5 *cvui 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 khor-ba*, I 187, 105v4 *gisā jīmḍa* 'cures vertigo'. Participle in *-āta*-, II 90:83 *khu vā viri am 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*-, *ggallte*.

gesava 'round'(?), III 80:29-31 *peṃā mase saṃgā vṛāyisā gesava ihāṃrsa* 'house-sized long, round (?), sharp (?) stone'.

gesti 'revolving' (**grt-ti*-), III 52:91 *gavām gesti* 'revolving of stages of life', BS *gati*-. See *gaḍ*- < **gart*-.

ggeha 'wood', K 11, 135v4 *saṃkalpa-mātrā ātma, parikalpa-mātrā ggeha vikalpa-mātrā haṃsāra* 'the *ātman*-self is *saṃkalpa*-concept only, the piece of wood is *parikalpa*-imagination only, the sphere is *vikalpa*-discrimination only'. Here *ggeha* of the splinter which struck the Buddha. See *ggeiha*.

ggeiha 'wood', SuvO. 24v4 *upalatāne ggeiha śśāte* 'in the cemetery the wood lies', BS *kṣiptaḥ śśāṣāne yathā kṣāṣṭha-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 nō 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 *gad*- in Av. *gaḍā*- 'club', Zor.P. *gaḍ*; Oss. D. *γādā*, I. *qād* 'wood'; O.Ind. *gadā*- 'club'. For *-h*- from *-θ*- from *-δ*-, see *gganīh*- 'to moisten', and *gūha*- 'foot soldier'.

gaihe 'he twists, spins', III 123-4:71-2 *bahai kathaiyatti, natca gvairīda, karatti, gaihe, ghaṇṭa gai* 'they speak outside; he spins; bell'. Here *gaihe*, BS *karatti* 'he spins' where BS *karatti* is from older **karatti*, Vedic *kṛṇāti*, base *kart*- 'to twist, spin', Pali *kantati*, Prak. *kaṇṭai* 'to spin'. In *karatti* the syllable *kṛṇ*- has been treated as in *kṛṇōti, karoti* 'to make'. Hence *gaih*- from base *gai*- with increment *-ḍ*-, *-θ*-, *-f*-, or *-ś*-, to *gai*- in *jidā* below; *gai-p*-, Paṣto *yaiba* 'cotton thread' (G. Morgenstierne, NTS 11, 1942, 263); Yazg. *γib*:- *γipt* 'to spin', Waxī *šip*-, *šūp*:- *šōvd* 'to spin', *šitr* 'thread', Sarikoli *šayb*:- *ševd* 'to spin', *wašayb*:- *wašapt* 'return (trans.)', *wašefs*-, *wašafs*:- *waševd* 'return (intrans.)', Šuyni *šēb*:- *šōvd* 'to spin'; *šib* 'spindle', Yidya *γium*:- *γivdum*; *γiw*:- *γivd* 'to spin'; with *uz*-, Yidya *zīyeum*:- *zīvōdum*; Munjāni *zīvōum*:- *zīvōdam* 'twist'; *γivdōk, ivduk* 'thread'; *gai-s*-, see above *gōśai, gīśka*-, *gai-z*-, Oss. D. *yezāmarā*, I. *qizāmar* 'torture'. To IE Pok. 354-5 *gei*- (only with increments) 'turn', *geigh*-, *geibh*-, *geim*-, *geis*- (but Oss. D. *zelun*, I. *zilyn* possibly with O.Ind. *hel*-, see E. Benveniste, Études sur la langue ossète, 1959, 29-30). See also *jsīr*- 'deceive'.

gau- 'to go', see *guem*, and *hamgva*.

gauṇe 'garlands', III 41:30 *spyakā khāśidā gauṇe* 'they bunch the flowers into garlands'; *ibid.* 32-3 *gauṇai*

(*dās*)*audā haṣapriya hamārāne ja dāsau(dā)* 'they arranged the garlands; they arranged them with spread out *hamārāna*-plants'. From older *grōṇā*- 'garland'. Note the lost *-r-* also in *gūṣṭa*- 'called'.

gauda- 'emaciated, lean, dry', Sid. 131v4 *agai gauda hāmāre* 'his limbs become exhausted', Tib. *lus skam-pa dan*; Sid. 7r4 *godā*, BS *kṛṣā-*, Tib. *skem-pa*; SuvP. 71r2 *āchinaka duṣṣya gauda* 'diseased, weak, lean', BS *vyādhitā durbalā kṣiṇa-gātrā*; Sid. 7v3 *gaudā u ysirā* 'dry and rough', Tib. *skem-ziṅ rēub-pa dan*; Sid. 144v1 *gaudā*, Tib. *sa zad-ēin* '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 nams-pa* 'unimpaired' from base *gāmb-*. Sogd. Man. *γmbn-* 'trouble', *pw γmb|||* 'without trouble', rendering M.P.T. 'by-rnz **aβē-ranz*; Sogd. Bud. *γmp'wm* 'weariness, trouble', Sogd. *γmpn* 'with labour', beside verbal Sogd. Bud. *γβt'ynt* 'walk painfully', *γβs'nt* 'be wearied'. Further connexions uncertain, IE *g-*, *g^h-*, *gh-*, *g^hh-emb(h)-*.

gaumaña 'swift', K 64, 82r1 *gaumaña ttāja* 'swift rivers'.

See *ggāma-*.

ggoṣṭā 'hand', v 155, 185a3 *śśā-ggoṣṭā phānā niṣṭāte* 'he deposited one handful of dust', parallel to BS (Divyāvadāna 366-9) *pāṃso-anjali-* in the tale of Aśoka (J. Przyluski, La légende de l'empereur Açoka, 228): K 17-176-7 *tte hvāuda jasta ṣa tta lām(d)rre gauṣṭa*, =K 34-64 *ttai hvā(ndā) si gyastā ṣi ttā laudrai dīṣṭā* 'they said to him, King, she is thus in the hunter's hand'; K 38-133 *raṃṇiṣi pharhye gauṣṭā baiṣi hamamgā* 'the jewelled water-jars in the hand, all alike', =K 29-195 *raṃiṣa phara būdeda* 'they bore jewelled water-jars'; II 116-42 *gauṣṭa śau gūkyaina* 'in the hand one hand-covering', with subscript *mvakalai gauṣṭa* '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. *gablasti-* 'forearm, hand' (beside Av. *gava-*, if from **gaba-*, Zor.P. *gw^l*, *gwk*), to base IE Pok. 407-8 *ghabh-* 'to take', Celtic O.Ir. *gaibid*, Welsh *gafael*, Lat. *habeo*, Got. *gabei* 'riches', Lit. *gabana* 'armful', O.Slav. *gobino* 'fullness', *gobīzī* 'abundant'.

gauste 'is called', K 152-10, see *gurste*, s.v. *grūs-*.

gaus- 'to be exhausted', I 145, 54r5 *ttavai rāja-yakṣ(m)a ca mamgāra naṣṭausai kṣayāna gausāma, bauma phāha* 'fever, consumption which is chronic dryness (= BS *śoṣa-*), exhaustion from *kṣaya-* 'phthisis', vomiting, ill breathing', BS *jvarīja rāja-yekṣmā ca kṣata-kṣiṇe vapārava, cūdi kāsa* (BS *vipārīta-?*; *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)uer-ko-*, N.Pers. *gāvars*, Yidya *γavarso*, Pašto *γōṣ*, Parāčī *gāš*.

-gausta- 'covered', see *uysagausta-*, *hamgusta-*.

gyedā 'he buys', IV 8-3, see *ggān-* 'to buy'.

gyerma 'excellent', II 117-7, see *girma-*.

gra 'instruction, advice', III 72-163-4 *gra hvāṃdā* 'they uttered advice', K 37-128-9 *gra hvāḍā*; K 37-129 *na ri nāve gra* 'he did not accept the advice'; see *gratā*.

graṃṇā 'enclosure(?)', III 69-96 *paṣā kālā naḍa dyāṃdā*

graṃṇā, cu ṣṭām ve kuṃṣa 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. *ysraṃṇā*; or **grana-*, **vraṇa-*.

graṃṇaṃca 'growling' fem., of the tigress JS 17v2 *graṃṇaṃca biysamḍai sāmḍāna* 'growling, seizing with the jaw'. From *gran-* to base *gar-* 'make noise', see s.v. *ggaljīndī* 'they make noise'.

gratā 'instruction, advice', Z 2-75 *ttā mamā grati mī prayseindī* (BS *prasad-*) 'they believe because of my instruction', parallel BS *anusāsanā-*; acc. sing. Z 24-516 *gratu hvāṃāte*, Z 14-73 *gratu pyūṣṭe*, Z 12-52 *gratu nūndā*, K 20-249 *grra tsīye*; v 35, 2a4 *grata vira*. With *vās-* (Prakrit to BS *vācaya-*) 'to recite', coalescent, v 117, 66v7 *gratoṣṣāte*, BS *sāsyate*, v 118, 67v5 *gratauṣṣāte*, BS *praṣasti*, later II 106-133 *gra vāṣi*, II 53-8 *grā vāṣiḍi*; dyadic III 49-33 *baysām hīvī gra parau* 'the instruction, command of the Buddhas'; with pronoun *yi*, K 36-109 *ttai hvā si ggravai ma hūṃye* 'speak to him my advice', K 28-164 *grave hūṃa*, =K 20-248 *grrave ma huṃa*, v 118, 67r3 *dātānai gratā hvāṃei* 'by him the *dharmā*-doctrine is to be spoken', BS *dharmam samanūsāsayet*. Compounds v 142, 1r1 *grata-hvāṃai* 'teacher', BS *śāstar-*, v 77, 145r4 *grata-hvāṃā* voc. sing., Tib. *ston-pa*, v 15, 1a1 *grata-hvāṃā*. See also *gra*. From *xratu-* 'expression of mind, wisdom', whence 'instruction, advice', Av. *xratu-*, O.Pers. *xraθu-*, M.Parth. Pers.T. *xrd*, Armen. lw *xrat* (*u*-stem), Zor.P. *xrat*. N.Pers. *xirad*, O.Ind. *krātu-*, to base *kar-* in Zor.P. *uskārtan* 'to think', M.Parth.T. *wd-ysg'r* **vad-īsgār* 'thinking evil', N.Pers. *sigāl* 'thought', Av. *čarəkrəθra-* 'thought', rather than to Greek *κράτος* 'power'.

grantha- 'knot', III 12, 22r1 *śśīvaribistā graṃṭhā viṣṭāna hvaramḍai bāysū vira baṃāna* 'twenty-one knots must be placed, they must be bound on the right arm'; Z 20-56 *tcēmaṃni ggūṣṭa, ūce graṃṭhā pāyā* 'eyes, flesh, water knots, fat'; v 139, 3a2 *graṃṭhā*; I 179, 98v2 *brrāṃja hīya grrathī* 'knot of birch', BS *bhūrja-grantha-*; K 145, 3r4 *nāna bhīse grathā* 'knot of the bush *nāna*'; II 85-20 *gratha ttīlā vī burikyāṃspuri* 'perfect down to the twisted strings'. With *ham-*, Z 4-110 *hamgranthu*. From base *grand-* 'to fasten', Sogd. *γr'nš* (**grandya-*), Yidya *γureṣ* (**gradya-*), Sarikolī *šires*, *šeres*, Waxī *šerāš*, Yazg. *γarawθ*, Balōčī *garanč* (**granḥāci-*), N.Pers. dialectal *ylē* (**grḥāci-*), Zor.P. *gryh*, N.Pers. *giriḥ*, Oss. D. *ālxij*, I. *ālxync*, *lxync*. IE Pok. 386 *gret(h)-* to base 385-90 *ger-* 'to turn', O.Ind. *granth-*, *grathmāti*, *grathita-*, *granthi-*, *grantha-*; O.Engl. *cradol* 'cradle', OHG *kratto* 'basket'.

graysa-, **graysya-** 'wild', K 15-114-5 *śau-kṣira satva hatharaka dijṣṭiya 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-kṣira satva hatharakye dijṣṭiyi, graysye harahausti satta cu pha patsyāṃdī kṣīri* 'who held the beings of the whole

land oppressed, robbed the terrified beings who, many of them, left the land'; K 20:252-4 *kūṣṭa hvīvaṣau vara hajsara naiṣṭa vaṣanaurau yakṣau nāvau jsa grrayse dūāha gara kaicai rakṣajā jsa grrayse sthahe*, = K 28:166-8 *kūṣṭa (hvi)vaṣau vara hajsara naiṣṭa vaṣanaurau yakṣau nāvau 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-handara*-), terrific, fierce with *rākṣasa*-demons'. See also *graysān*- '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. *grazōju*, *grazōti* 'to threaten', O.Slav. *groza* 'horror, shudder', *groznyj* 'terrible'. Note also BS *bhūta-graha-āviṣṭa*- 'crazy'.

graysān- 'to cause to go wild, to cause miscarriage', I 173, 91v2-3 *cū jśahira āna śika graysānāri khū ysā hami tī pharāka āchā biḍa grahaja* 'what young ones in the womb are made to miscarry, when one is born then he bears many diseases caused by (demonic) *graha*-seizure'; I 173-5, 91v3-4 *cū jśahira āna śika grraysānāri, lambaudara, lamba-bhūja lamba-karṇa, prralambakā laba-sphija, labanāsā lamba-kyiṣa, haṃdara miṃchānāri haṃdara vā haṃtsa ūchām jsa ysyānāri* '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 *graysān*- 'to make miscarry' is modelled on BS *mūḍha*- 'bewildered, miscarried' in the compound *mūḍha-garbha*-. Hence *graysān*- is dyadic with *miṃchān*- 'to miscarry'. Note also I 138, 47r4-5 BS *strīṇāṃ va mūcha-garbhāṇāṃ* (read *mūḍha*-), rendered by I 139, 47r4-5 *kāma tta striye cū haṃjśyāre maichām ā vā maichide* '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 *ysamaśaṃdya grāmu hāmātu* 'in the world it has become hot'; Sid. 17r2 *cū krrīṅgā hīya gūṣṭā śi tārba u garkha u grāma ṣṭe* 'as to the flesh of fowl, it is fat and heavy and hot', BS *uṣṇo... snigdho guru...*, Tib. *bya-gag-gi śa ni, snu-mi-ṣin lēi-la drod che-ba yin-te*; Sid. 16r3 masc. *grām*, Tib. *drod che-ste*; II 79:5 *grau aysmū jsa* 'with warm mind'; III 109:1-2 *grā aysmū jsa*; I 153, 63v5 *grrāma uca*; see compound *grāmūcā* 'hot water'. With *-ka*-, Sid. 153r5 *grāmaka*- 'tepid', BS *koṣṇa*-, Tib. *dron-po*. Comparative II 112:57 *grāmyera*; abstract, Sid. 8r1 *grauttā* 'heat' (**grāmatātā*), BS *anala*- 'fire', Tib. *mehi drod*; Manj. 28 *grrāttā*. Compound, III 18:22 *grāmūcā* 'hot water'. See also *garma*- in the compound *garma-māṣṭaa*-, and *gala* 'sparks(?)'. From *garma*-, Av. *garāma*-, O.Pers. *garma*-, Sogd. *γrm*, Yagn. *γarm*, Zor.P., N.Pers. *garm*, Sangl. *γorm*, Sarikolī *zurm*, Oss. D. *γar*, I. *qārm*. IE Pok. 493 O.Ind. *gharmā*-, Greek θερμός, Lat. *formus*, Armen. *ferm*, O.Pruss. *gorme* 'heat', Let. *garne* 'heat',

Lit. *garmaliūoti* 'to undulate, heave'. For *-rām*- from *-arm*- note also *śāndrāmatā*-, and M.Parth.T. *gr'b* **grāb* = Av. *garāwa*-, see *garba*-.

grāhe: *mā jsa*, II 85:21 *tcamgīdai grāhe:mā jsa sūṣṭa* 'harp(?) equipped with holder(?)'. Possibly base *grab*- 'to take, hold' with Av. Yašt 15:52 *grāfe* 'clothes(?)' or 'envelope(?)'. See *gir*- from **gybya*-. For *-ema*- suffix, note also *parremā*, *paraima*, 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 *śśi-phisa* 'white'. See *haṃggrih*- 'to lift'.

grīca 'grain', Bcd 44r3-4 *parimauṇava grīca* 'atomic grains', BS *rajas*- 'dust' (BS *parama-aṇu*-). See *gurvīca*.

grīṃja adjective 'of clay', III 89:175-6 *u śi hā bagalā pāṣṭuṅgā viṣṭāṇa, dīmai hā grīṃja lakāna viṣṭāṇa, ā vā mistā 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*-, *greṇa*-, and *grrai*-.

grīh- 'to lift', v 64:41 *śā rakṣa ūskāyāṣṭā haṃtsa grrīhāṇa* 'this protection (BS *rakṣā*-) is to be raised up together', = *ibid.* 44 *ūskāyāṣṭā haṃgrrīhāṇa*. See *haṃgrrīh*-.

grīta- 'bought', in *uysgrīya*- 'redeemed', beside *ggārāta*-, see *ggān*- 'to buy'.

grīha:- 'clay', Sid. 152r5-v1 *u haryāṣa śaysda, kamala pyahāṇā tvā arva eha veṣṭāṇā u grīhā jsa ttū kamala darā esalyāṇā u phajīṇa viṣṭāṇā, daṃdā khu ṣe grīhā suṣṭā u paṣkyāṣṭa aysdemāṇā* '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 bēad-pahi khar bēug-la, hījim-pas g-yogs te bsregs-la, hījim-pa chig-ste dmar-por gyur-nas phiyun-ste bsgrans-la*. See also *grīṃja*, *grrai*, adjective *ggrrainai*, *greṇa*. From Iranian *grai*:-*grī*- with suffix, Yidya *γarāi*, *γuroi* 'earth, dust', Yazg. *γaruy* 'clay for plastering the hearth', Oss. D. *ārγā* 'mud', I. *ālyg*, Sogd. Bud. *γr'yk*-, Man. *γryk*, Yagn. *γirik* 'dust'. To IE Pok. 362-3 *glei*- from *gel*- 'to stick', Greek γλία 'clay', adjective γλοιός, Lat. *glū-t*-, nom. sing. *glūs*, *glūten* 'clay', Celtic O.Ir. *glenim* 'to stick', O.Engl. *clæg* 'clay', OHG *klenan* 'to stick', Lit. *gliėjū*, *gliėti* 'to besmear', Slav. Russ. *glej* 'clay', *glina* 'clay'.

gruta- 'broken, scratched', Z 23:15 *ttāna hatāro sarvaṇi balysā hāvye ttaṇi grute tārma* 'therefore once the omniscient Buddha broke the skin of his own epidermis'; JS 18r1 *brāhā bedā kaṃga guvāi* '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 tārma* 'the Buddha himself broke his own skin'. With *-s*-, Z 20:42 *samu kho ju brunjā 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 *gurvīca*- 'grains', or IE Pok. 622 *kreu*- 'to thrust, break', Greek κρούω 'beat' (*kreu*-s-), Lit. *kruṣtiū*, *kruṣti* 'to tread, beat apart'. O.Engl. *hrēowan* 'to make rue'. Possibly Av. *xrūta*-, Vid. 7:27 *zāmō... xrūtahe*

- ayavatō* 'winter... causing injury (Zor.P. gloss *rēš*), full of evil', rather than to *xru-* 'raw flesh'.
- grūška-** 'covering, husk' of the fragile husk of rice, Sid. 101r5 *ysāṭve hīya grūškyi* 'skin of turmeric (or barberry?)', Tib. *skyer-pahi sun-lpags*; Sid. 101r1 *ciḡām tīrai hīya grūška* 'skin of azadirachta indica', BS *bhū-nimba-*, Tib. *nimpahi sun-lpags*; Sid. 143v3 *jambraḡ bahyā, hīya grūška* 'skin of eugenia jambolana', Tib. *dzambuhi sun-lpags*; III 86·106 *caittrai hīya grūškā* 'skin of the tree citraka-', plumbago zeylandica, parallel to BS *citraka-*, Tib. *kru-trug-tres*; III 86·106 *banījām grūškyām hīvī kṣārā* 'alkali of banīja- skins'. Adjective Sid. 14v2-3 *ṣi grūṣkinai hamye paṃcamulā*, Tib. *hkhiri-ṣin-gi rca-ba lna-pa hdi ni* 'this is five-root of a creeper' (*hkhiri-ṣin* = *hkhiril ṣin* 'creeper'). Compound Sid. 15v2 *hiṃnā-grūṣkai rriysu* 'red-husked rice', BS *rakta-sāli-*, Tib. *hbras salu sun-lpags dmar-po*. From *xrau-xru-* 'to cover, hide', with *-š-* *xrauš-*, with Av. *xru-* in *paxruma-* 'roofed', Zor.P. *kwit-ni-n* **kat-mān* 'roofed stall', see *Studia classica et orientalia* A. Pagliaro oblata, 1969, 147-8, to IE Pok. 616-7 *krāu-:krū-* 'to cover', Celtic O.Ir. *cráu, cró* 'stall, hut', Lit. *krājuju, krāuti* 'lay upon, heap', O.Slav. *krovū* 'roof', with *-b-*, Greek κρύπτω (naturally not to *xraušd-* 'hard').
- grūs-** 'to call', participle *ggurṣta-*, 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 grūtā* '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 *tīyā gyastānu gyastā balysā sarvaśūru māstu balysū-ñāvūysau ggurṣte* 'then the *deva* of *devas* Buddha called Sarvaśūra the great bodhisattva', BS G 36, 5a4-5 *atha khalu bhagavān sarvaśūram bodhisatvam āmantrayām āsa*; v 243, 1b3 *gurṣte*, BS *āmantrayate*, = K 94·96 *gauṣte*; III 27, 36a3 *gūṣte* 'he called'; infinitive, K 42·96 *pastā guṣte* 'she deigned to call'. From *xraus-:xrus-* 'to make noise, cry out', Av. *xraos-*, *xrušta-*, Zor.P. *xrōsiṣu, xrōsēnitān, xrōsiṣu-ōmand*; *xrōsitakih, xrōsitaktar, xrōsak*; N.Pers. *xurōšidan, xurōs* 'cock'; M.Parth.T. *xrus-* 'to call', *xrustn, xruštān, xrus* 'a call', *xrusg* 'caller', *xrušt, xruštg* 'called', *bxrus* 'call, shout'; M.Pers.T. *xrwih-, xrwst'r* 'caller', *xrwih-xw'n* 'preacher', *nrxrwih-, -yd* 'to blame'; Sogd. Man. *frxrus* 'anxious'. IE Pok. 567-71 *ker-* 'of harsh noise', *kreu-k-* 'call, cry', O.Ind. *krōsati, kruṣta-*; *kreu-k-*, Lit. *kraukū, kraukti* 'to croak, caw'.
- grrai** 'clay(?)', IV 32b2 *drai hwaṃdām grrai pārroe*; IV 32b3 *grrai 12 kūsa kṣe ṣaṃgā* 'clay(?) 12 kūsa-measures, six ṣaṃga-measures'. Adjective, *grrainaa-*, Manj. 25 *padā grrainai* 'clay vessel', *padā*, older *padāna-* 'vessel'. See also III 92·232 *greṇa bājinaṇā* 'in a clay vessel', and *grīha-*.
- grauṇā-**, *grōṇā-* (and *-n-*) 'garland', Z 3·61 *buṣāṇā grauṇe* 'scented garlands'; v 244·2b2-3 *byna spyau buṣāṇau grauṇyau saṃkhalunyau jsa pajsam yanī* 'he may do honour with perfume, flowers, scented garlands, unguents', BS *puṣpa-dhūpa-gandha-mālya-vilepana-*, omitted in K 94·108 *u spyau jsai u vōt jsa buṣāṇām jsa u sakhalyūmnā jsai pajsā yanīye*; K 63, 78v3 *peṣārā grauna* 'crowns, garlands'; III 106·25 *spyaktinai tceṣū grāna haraṣṭā tīye baidāṣṭa* 'she placed upon him a flowery beautiful garland'; JS 24r1 *vīyṣinai graunā* 'a lotus garland'; v 346b4 *grauṇyau palsāryau* 'with garlands, crowns'. The *grāna* of III 106·25 is called also (BS) *caḡraka* 'circlet' which may point to IE Pok. 935-8 (*s*)*ker-* 'turn, be round', 938 (*s*)*kr-eu-* in Greek κορῶνός 'bent', κορῶνη 'bent thing' (whence Lat. *corōna*), Celtic O.Welsh *crunn* '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. *aryāwnā, I. arγāc'k* 'pincers' attest the base *grab-*. For *xrau-*, see *grūškā-*.
- graušā** 'flour paste', v 315 Duldur Aquar a1 *āhārīja graušā 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 *saktavaḡi* (*saktu-, saktu-* 'coarsely ground barley', glossed by Tib. *phye* '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. *graušas* 'gravel'. See also *graušā* in older spelling with *-š-* = later *-j-* (= *-š-*). 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 *ggurōica-*, *grīca-*.
- gvā** 'tell, speak', III 73, 174-5 2nd sing. to *gvar-*, by loss of *-ra*, see also *pha* from older *phara, pharu* 'much'.
- gvā, gva** 'ears' plural to *gguwa-*, from **gauša-*, O.Pers. *gauša-*.
- gvaka** 'ear', see *gguwa* with *-ka-*.
- gvaka** 'speaker', III 109·6-7 *aśūlaka baudhasatta gvaka hīyāda*: 'the bodhisattva Aśūlaka, the *gvaka*-entitled master'. As epithet of a Bodhisattva *gvaka-* can be analysed as *gva-* with the professional suffix *-ka-* (as in *malysaka-* 'treasurer') to derivatives *gauba-* > *gva-* or *gauša-* > *gva-* from a base *gau-*. For *gaub-* see s.v. *gguḡh-*; for *gauš-*, note Armen. lw *goušak* 'informer, diviner', *goušakem* 'to predict'; Aramaic Pers. *gwšk-* an Achaemenian official 'informer', Georgian lw *gušag-i* 'sentinel'. Hence *gvaka-* 'the preacher' or 'predicter'.
- gvagyē** 'hills(?)', III 80·23 *mista ttraikhye gvagyē baysgā hvālai phyaṣte* 'great peaks (Prakrit *tṛṃkha-*), 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 *hvadū khaṣṭā gvaṣte* 'food and drink are digested', Tib. *kha-zas zu-bahi*; N 75·40 *tta khāysā gvaṣte* 'so the food is digested', BS *amaṃ ca pūnaṃ ca tathā jiryate*; Sid. 130v1 *khvai ṣe arva gvaṣte* 'when for him the medicine is digested', Tib. *zu-bar gyur-pahi hog-tu*; Manj. 27 *cvai gvaṣte hvadū khaṣṭa*; III 114, 5v2-3 *hvadū khaṣṭā anāvāraṇā gvaṣti* 'the food and drink is digested without hindrance'; Sid. 15v4 *garkhā gvaṣde*, 'it digests heavy', Tib. *lci-ba yin-te* ('it is heavy'); *gvach-*, Sid. 8r3 *tī vai khāysā ni gvachāve* 'then

for him the food may not digest', Tib. *kha-zas ma zu-nas*; Sid. 3r3 *cu āvaṃdva āchā tti* [*gvachā tti*] *gvahaiyi jsa panata* 'what are the āgantuka-diseases, they have arisen from blows', BS *āgantavo vighātottāh*, Tib. *glo-bur-gyi nad ni gnod-pa-las byun-bahi nad-do* (*gvachā tti*, scribal error); Sid. 4r2 *gvachāme vi biraysde* 'it spreads in digestion', Tib. *hju-bahi che ldam-no*; causative, Sid. 4v3 *ūsā gvachānāka* 'causing the strength (BS *ojas-*) to be digested', BS **pakty-ojo-...kāraṇaṃ*, Tib. *hjug-par byed-pa dan*; noun, *gvācha-* 'digesting', Sid. 15v5 *uskāta bise raysa jsa u gvāchā u hauvi jsa dilakā nāda* '(of rice) with the above juice and with digestion and power it is little, small', BS *kincid vināsitas tasmād aparō rasa-pākatah*, Tib. *soa-ma-las ro dan, zu-bahi mthu čun-zad čam-gyis čhun-no*; adjective, Sid. 5r5 *khāysā gvāchākā u pajsākā dai haṃsulyākā* 'causing digestion of food, and cooking, kindling a fire', BS *pācana-dīpana-*, Tib. *zas hju-ba dan, čhos-par byed-čün drod skyed-par byed-do*; compounds, Sid. 2or5 *garkha-gvāchā* 'of heavy digestion', Tib. *lēi-ba yin-te*, Sid. 16r2 *raysga-gvāchā* 'of light digestion', Tib. *yan-la*. See also *gvaha-* 'digestion', *agvaha-* 'non-digestion'. From **vi-pak-*, see *pajs-*, *puchāre*.

gvaja 'of the ear, aural', -*ja* suffix to *gva-*, K 56, 2ov4 *gvajā aysmū* 'the *vijñāna-* of the ear'. See *ggvva-*.

gvaña 'in the ear', Sid. 153r3; *gvaña*, v 304, 2b5, v 246, 13a2; K 97-199 *gvaña*, BS *karṇa-puṭe*.

gvaḍa 'changed', K 63, 79r4 *pajsa gḍ satva gvaḍa prrabautta ide* 'the beings of the five life-stages (BS *gati-*) are changed, transformed', dyadic *gvaḍa-* and *prrabautta-*, *prabyūta-* from *parā-byūth-*, 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 maudā* 'from the talkers, I entered, dying of hunger'. With *gvaḍa-* for *gūḍa-*, present *gvar-* 'to talk' with adjective suffix *-ina-* 'having...'. See s.v. *gvar-*.

gvaḍauśā 'changeful', III 38-40 *nai ī gvaḍauśā bhavanīji mū-varga* = III 47-59 *nai ī gvaḍauśā bhavanīja mū-varga* 'he has not the changeful(?) present life-stage of the cosmos (BS *bhavana-*)'. For *-auśā-*, see also *durauśā*, *paḍauśa-*. From **vi-var-*, see *gvaḍa-*, different *byaḍa-*, *vi-tar-* 'cross'.

gvathamna 'from shaking, quivering(?)', ablat. to *gvathā-* or *gvathana-*, III 104-48-9 *thā jsā ma kaunadāu gvathamna guchā* 'save me from the quivering of Kāmadeva-'. If *kāmadāu* is from *kāmadevā*, otherwise from *kāma-* 'lust' and *dau*, archaic for *dai* 'fire'. For the base see *gvāth-* 'move'.

gvānastai 'free(?)', K 112-371 *hāmvaja gvānastai śtāna* 'being free from forgetfulness'. Possibly *gvāna-* **gutana-* 'escape, freedom' to *gūta-* with *-ana-* suffix, with adjectival suffix *-astāa-*.

gvāmānidem 'is convulsed', Tib. *hgul-ba yin-no*, Sid. 128v3-4 *cu beṭi jsa ākṣepakā nāma āchai cu yāḍā aga ne āhurri idā u gvāmānidem* '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 muluḥi kṣepād*, Tib. *de-la rlun-nad dam-po šes-bya-ba ni ran dhan med-par lus hgul-ba yin-no*. From *ava-* and *man-*, to base *man-* in Av. *vaēmanā* (Nīrangastān 155v1), glossed by Zor.P.

RMVTN = *aḥkanēt* 'throws'. The *akṣara* here is *mā*, not *ha*. See also *manīndi* 'they injure'.

gvays- 'to part, separate', *gvaṣṭa-*, Sid. 132r4 *cve āstai gvaysde* 'whose bone cracks', Tib. *rus-pa hgas-pa gan yin-pa ni*; v 115, 64r7 *brye nere jsa gvaysde* 'he parts from the beloved wife', BS *prāpnoti priya-bhāryā-viyogam*; Z 4-116 *cu ye gvaysdā ysāstāna haṃtsa* 'who parts from the hated one'; III 108-6-5 *gvaysārā* 'they part'; II 115-26 *khvau jsa na gvaysū* 'so that I do not part from them'; v 243-34 *nāysaira diryai khvā jsa na gvaśū* 'I have held you close so that I do not part from you (-ā)'; participle, *gvaṣṭa-*, JS 35v3 *pāyve jsai gvaṣṭai ttāre bekhaute* 'he split it with claws, in digging into the forehead'; II 4-59 *gvaṣṭamdūm* 'we parted'; II 116-37 *ahā jsa gvaṣṭū* 'I parted from you'; v 243-35 *gvaṣṭū, mā jsa* 'I parted from you' (-ā); II 115-29 (bis) *gvaṣṭmā jsa* 'I parted from you'; III 101-28 *gvaṣṭi mā jsa* 'you parted from me'. Verbal noun, *gvaṣṭi-*, SuvP. 71r4 *byehide pveṇyau gvaṣṭā* 'may they get separation from fears', BS *mucyantu tair bhaya-śataih*; *gvāś-*, III 89-177-8 *jsenā jsenā gvāśauṇā 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 jāre* '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-var-*, see cognates s.v. *bays-*. Older above Z 2-179 *gvuaste* 'it splits'.

gvar- 'open', II 75-55 *drām-māṅsakyā hva hva gvīracākya paṣṭimā* 'holes (pores) of the hairs rise opening separately'. From **vi-var-* 'open', reversion to *var-* 'to cover, close', O.Ind. *vivara-* 'hole'. IE Pok. 1160-1 *uer-* 'close', Av. *var-*, O.Ind. *vr̥nōti*, *vr̥tā-* 'cover', Lat. *operio* 'cover', *aperio* 'open', Lit. *ušveriu*, *ušverti* 'shut', *atverti* 'open'. See cognates s.v. *baṭha-* 'cuirass'.

gvar- 'assert, tell, speak', (1) present *gvīr-*, Z 23-141 *āljsanda harbāśśā gvīrandā* 'singing, all, talking'; III 34-10 *sāhāna gvīradā tsida hada spyalakau* 'amorously chattering they move among the buds'; participle, *gvīda-* K 27-160 *drā tēra gvīda āśāṣṭa panava* 'reciting three times she rose into the sky' (BS *ākāśa-*); passive, Z 4-22 *ne samu saṅṅiṇe jsa gvīḍe* 'it is not named with (the word) *saṅṅiṇā-*'; (2) present *gvar-*, participle *gūḍa-*, III 73-175 *khū gvārī varī śi mīḍe* 'if he tells, he dies at once'; III 70-123 *śai khvai gvārī rruṇḍā pyaṅtsai gvare* 'even if she tell it, she tells it before the king'; III 70-122 *nai śa haḍā gvare* 'she does not tell to the messenger'; III 70-126 *maṅ vā gvāra* 'tell it to me'; III 71-128 *vā raṣṭakā gvāra* 'tell it truly'; III 73-174-5 *gvā vā māñā pyaṅtsā* 'tell it before me'. Participle *gūḍa-*, K 26-143 *brū hadāe pūhyai pyatsa gūḍa* 'early in the morning he told it (the dream) before the *pyrohita*-chaplain', = K 35-88 *ttu hūnā brū hidā prrūhī purohita 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 **gvāraya-* denominative to *gvāra-* 'speech, business', K 4-140v4 *śā ttutvī gverā* 'he tells

that', Tib. *lan ldon-par hgyuro* 'answers'; K 31:24 *cu rre gwāra ni gveri* 'what matter the king does not tell'; K 30:206 *rašta ma pyatsa gvera* 'tell it truly before me'; II 127:33 *hvaṇḍā pvaṣa u ttike itā gveridā* 'ask the men and they will explain it to you'; *gvairrida* 'they speak', III 123:71 *natca gvairrida*, gloss to BS *bahiḥ kathayanti* 'they speak out'. For *var-*, see also W. W. Malandhra JAOS 95, 1965, 266ff. From base *var-* 'to assert', Av. *urvata-* 'command', *varah-* 'ordeal', Zor.P. *var*, *varastān* 'court of ordeals', Orm. *γwar*, Yidya *wor* 'oath', Hittite *ueriṣa-* 'to call, appoint', Greek *φῆ-, ῥη-* 'to speak solemnly', see IE Pok. 1162-3 *uer-*, O.Ind. *vrata-* 'command'. Base either *var-* or **gu-var-* from **vi-var-*.

gvar- 'distribute', present *gvār-*, K 14:88 *beysūne dyaume kainaḡ gvāḍai* 'for the bodhi-vision he distributed', = K 12:6 *gvāḍe*; = K 22:49 *baiysūne dyaume kainaḡ gūjsabrriya* 'for the bodhi-vision he strewed'. With noun *vāra-* 'share', IV 1:8 *yaudarā hiye vāra mūri dvī-ysā dvī-sa paṅjsāsi* '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 *wārəm*, *watəm* 'to separate'. To RV *vāra-* 'treasure', *ball-* 'offering', Kroraina *vara*.

gvaśc- 'distribute', IV 3:6 *aysi āṅ ni bve si caṃḍi gvaścāṃda 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 *haṃbā uspurri biša gvešce himye* 'the whole amount has all been distributed' (for the form with *-e-*, note *kešte* 'to think'); II 68:9 *aysi hā gvašci 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-baxšaya-*, see s.v. *būš-*. See also *gvašč-*.

gvašte 'it is digested', see above *gvach-*. III 101:29 *bai khaštai na ṣṭau gvaštai* 'you drank poison, it however is not digested'. But *gvašte* 'it splits' to *vi-vaz-*.

gvaška- 'separation', Manj. 101-2 *dūkhyau jsa gvaška* 'separation from sorrows'; V 30, 79b2 (*ysā*) *ṣṭye gvaškāna* 'separation from the hated one'; V 30, 79b1 *bātamyē gvaškā*, 'freedom from doubt'. From *gvašč-* with *-ka-*, see *gvayš-*.

gvašč- 'to distribute', present stem, V 1:15 *tta tta nvi gvaščānā* 'so the deposit is to be distributed', see *nvi* 'deposit, pledge(?)'; V 304, 5b2 *tta ṣaniraki hamaiyi vara gvašci* 'these Ṣaniraka himself distributes'; preterite, II 35:8-3 *haṃdira prū tve thaunā gvašce cira jsāra-barā* 3 'he went to the Inner Fort, he distributed pieces of cloth (plural to *thanaa-*), three carriers of corn of Cira'; II 65:2-3-4 *kāṃha thaunaka gvaščāṃdā drai-se paṅ-saya peminai-y-ūṃ jsa thau gvaščem 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 *tta cu silya gvaščāṃ(dī)* those which the secretaries distributed (or *sily(au)* from the secretaries(?)); noun, V 222:22-2 *hišce gvaščye dvī-ysāra mūri pasi* '... income, distribution, 2000 mūrā-coins, sheep' (SDTV 82). See *hišce* from *hatai-* 'to send, give'. From *vi-baxša-* with *-ka-*, verbal *-ča-*. See the similar *brūška-*, *brūščate* 'rough; be rough', 2 sing. imperative *brūštya*, below.

gvah- 'to weave, spin', V 355, b2 (TM bilingual text) (*hvā-*)

ṇa haṣṭa ysāra jū, gvahe u baṇa kharijā (space), '(the *dhāraṇi*) is to be recited 8000 times; twist and bind on the thong of deer's leather(?)'. With 2nd sing. imperative middle *-e* from *gvah-* 'to spin', from *vaf-* or *vi-vaf-*, note in the preceding clause *dasa jsa baṇāna* 'to be bound with the thread'. The *kharijā* is from the adjective *kharinaa-* 'of the musk deer', with *-ija-* fem. to qualify the omitted *dasa* 'thread'. See cognates s.v. *uvuya-*, *baudāha-*, and *-vaunā*.

gvaha- 'digestion', Sid. 134r5 *khu mau khāṣe khvai gvahā, hame* 'when he drinks liquor so that for him there is digestion', BS *jirne madyāya dātavyam*, Tib. *čhan sna-ma hluus-pa šu-bar gyur-pahi hog-tu*. With negative *agvaha-*, BS *āna-*, Tib. *ma šu-ba*. See also *paḥā*, BS *pāka-*, Tib. *šu-bahi čhad-pa* 'heat of digestion', and negative V 322:126 *apahā*, = Sid. 12v3 *alahā*. From **vi-paxa-* or possibly **vi-paxθa-*. See *pajs-*, *pachāre*, IE Pok. 798 *pekʷ-*; and *gvach-* 'to digest'.

gvaha- 'dwelling', K 49:3-7-8 *šira gvahe aṇi aṇi thāna* 'good abodes, various other places' (BS *sthāna-*); III 68:66 *vira biṃḍā ttāja gvahaṇa, raṣayā ye* 'there at the river there was a ṛṣi-sage, in a hut'; JS 32r1 *ysāysīna gvahaṇa ṣṭāṃ bāse ttusaṇa* 'in the grass hut in the empty grove'. From *vivaha-* to base *vah-* 'to dwell', Av. *vahaiti*, O.Pers. *āvahana-*, IE Pok. 1170-1 *ves-* 'to dwell', O.Ind. *vāsati*, *uṣita-*; Greek *ἄεσα*, Got. *wisan*, O.Engl. *wesan*, Tokhara B *ost*, A *wašt* 'house'.

gvahan- 'to descend, send down', participle *gvahaṃda-*, III 74:207-8 *stūnā haṣṭā hiye kasvā, haṃdarai dīšira, haṃdarai hāṣṭā gvahaṃda* 'pillars in the inner parts of the tower, some were overthrowing it, others threw it down'; III 74:210-11 *naṇḍā makalā hṡa gvahaṃda* 'Naṇḍa the monkey descended into the tower'. See *vahan-* 'sink'. Possibly to Av. *han-t-* 'to reach', in *hisasat*, *niṣayā*, IE Pok. 908 *sent-* 'take a direction, go', Celtic O.Ir. *sēt*, Welsh *hynt* 'way', Got. *sinþs* 'time', O.Engl. *sīd* 'going, way, time', Got. *sandjan* 'to send', O.Norse *sinna* 'to travel'. Note also SuvO. 3v1 *āchā vahānātā* 'he drives away diseases'.

gvahaiṇā 'tool', JS 16v1 *kharija raisvi* (for *raisci*) *gvahaiṇā* 'with a sharp tool of acacia wood (BS *khadira-*)'; JS 13v2 *pa-sete rrisceyē gūhaiṇā hvastāṃdā beda* 'they struck 500 sharp knives upon you'. From **ava-xadani-*, to base *xad-* 'to strike', see s.v. *guhei* 'he strikes', participle *khasta-*.

gvahaiya 'stroke, blow', Sid. 3r3 *gvahaiyi jsa panata* 'caused by a blow', BS *vighātotta-*, Tib. *gnod-pa-las byuo-bahi nad-do*; Sid. 155r3 *gvahaiya*, BS *ghāta-*, Tib. *brdol-ba*; Sid. 103v2 *gvahaiyā jsa*, Sid. 141v5 *gvahaiye*; I 187, 105v4 *ysira vī gvahaiṇyi (-iṃ- = -ai-)* 'wound in the heart', BS not clear. From **ava-xad-* 'to strike', see also *guhei*.

gvahaiškye 'probe', Sid. 151v4-5 *tceṇa bise arve hiye gvahaiškye jsa esthajānā* 'to be drawn out with the probe used for the eye medicament', Tib. *mig-sman-gyi thur-ma-la ngo-šib* (*hgo* 'divide, distribute'); Sid. 151v3 *u gvahaiškye jsa esthajānā*, Tib. *mig-sman-gyi thur-ma bsgres-te* (*sre-ba* 'to mix'); Sid. 152v1 *gvahaiškye jsa asthajānā*, Tib. *thur-ma-la bsgo-šib*. Tib. *thur-ma* renders BS *śalākā-* 'pointed tool, medical probe'. Hence *gvaha-*

iskyā- 'small pointed tool' to *gvahaiñā* 'sharp tool'. From **ava-xadani-*. Suffix as in *tcimeškya-* 'eye' in lyric verse, from *tcēiman-*.

gvā- 'yellow, green', as first component, Sid. 107VI *gvā-ysirūm āchai* 'yellow disease', Tib. *nad ljan-gu-kha*; Sid. 107v2 *cha gvā-ysirūna hame u śi āṣaṇa, dilakā ysica* 'skin become green and white-blue, a little yellow', BS *harita-śyāva-pūta-*, Tib. *mdog ljan-gu-khar hdug-pa dan, sro-sans dan, ser-ba dan*; Sid. 107v4 *gvām-ysirūm ūchai halimākā* 'the green disease halimaka-', BS *pāṇḍuḥ. . . halimakaḥ*, 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 **gawaka-* or **guvaka-* with conjunct *-ā-*, to base *gau-:gu-* 'yellow, green', in Av. *gao-karəna-*, 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); *karəna-* to base IE Pok. 545-7 *kel-*, see s.v. *karāśša-*; Zor.P. *gwklit *gōkirt*, N.Pers. *gōgurd, gaugird*, M.Pers.T. *gwgrd*, Sogd. *γwkt, γwqt* 'greenish yellow mineral, sulphur' with *krta-* 'stuff'; N.Pers. *γōk* 'frog' if called 'greenish'; with adjective suffix *-ra-* **gaura-*, Balōči *gōray* 'grey, white', Balōči, Zor.P., N.Pers. *gōr* 'wild ass', Pašto *γyara* from **gaurya-*, Balōči *gōr-dil* 'daphne mucronata', named from its red berries. O.Ind. *gaura-* 'whitish, yellowish, brilliant', *gaura-* 'ox, bos gaurus', with BS *gaura-khara-* 'a kind of ass', Ardhmagadhī *gora-khara-* 'white ass', Palī, Prakrit *gora-* 'white, brown, grey, red'. This *gaura-* is rendered by Tib. *dkar-ba* 'white', Sid. 7v4 *stya*. Two coincidences, unless loan-words from Iranian, are Tib. *gva-ba, gva-ma, gva-pa* 'red' and 'red horse with white spot on forehead', and Causasian Adəge *γua-, γo-* 'red', Qabardei *γua-* 'yellow; copper'.

gvācha- 'digestion', see *gvāch-* from **vi-pač-*.

gvāḍa- 'divided', see *gvar-*.

gvāna- 'growth', only in dyadic state with *gotra-*, 'family, state, origin', Manj. 367-8 *baysāna krraṇī kṇa gūttairū gvāna nai haṣḍe baysūna gūttara ṣe cva baudha-caitta akhvaṣṭa* 'by the kindness of Buddhas he does not fail the *gotra*-basis of bodhi-knowledge; the *gotra-* of bodhi is what is the *bodhi-citta-* ('mind of *bodhi-*'), immovable'. The dyadic phrase with *-ū* 'and', as in II 116-36 *gvāysū paiṣkaica* 'separation'. From *gau-:gu-* 'to grow, increase', Av. *gūnaoiti*, Zor.P. *gōhr* 'growth, origin' (from **gau-θra-* or **gavāθra-*), also concretely 'precious stone, mineral or metal', N.Pers. *gōhar* 'gem, pearl', Zor.P. *gōhrak-dānākān* 'experts in physics', Sogd. *γwš* 'substance', Oss. D. *γom, γon, γom-bāl, āna-γom, I. qom, qomyl, āna-qom* 'grown, capable', and D. *γom, I. qom, qomtā* 'herd of cattle', *qom-vos* 'cattle' (see BSOAS 21, 1958, 537; TPS 1959, 100; E. Benveniste JA 1961, 106); Georgian lw *gvar-i* 'family', *gvarian-i* 'nobly born'; Armen. lw *gohar* 'precious stone'; Georgian lw *gvam-i* 'body, person'; with verb, O.Pers. *abi-jāvaya-*, Zor.P. *aβzūtan, aβzāyēt, vizūtan, vizāyēt, aβzōn*, N.Pers. *afzāy-, afzūdan, afzōn* 'to increase', M.Pers.T. *'bzw-, 'bzwyšn, 'bzw;* 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-fōri-*. 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 *gvāna ne*, K 71, 1211 *gvauna*, K 69, 2v1 *gūnā na*, = K 66-138 *gvāma ni*, Manj. 193 *hūgūna*, K 71, 10r2 *hūgvāna*. Manj. 237 *gvāna ne bide* '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 lauvya gvāra hvūnāre ā khaṇā būsā vaṭākye* 'where they talk of worldly (BS *laukika-*) affairs or laughs, jests, jokes'; v 222-95 *|||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, 15-6 *nātca ka ne aysu gvāna lovā baṇa, āre jsa yāḍaimā* 'if I do not (shine = *ysān-*) outside in action before the world, I have acted with evil', BS *na śobhāmi ca bāhīre, doṣa-hetoḥ krtaṃ pāpaṃ*. With suffixes, II 71-8-9 *ttūti vā gvāradāna stūrā baridū* 'then for him they bring the *stūra*-beasts (horses) as negotiated', if from **gvāra-kādāna-*. With *-āṣkyā-*, K 1, 135r3 dyadic, *pāṣkalyāmate gvārāṣkyo* 'statement of distinctions', Tib. *spobs-pa* (= BS *prati-bhāna-*); K 7, 147v3 *hvanai gvārāṣkyo* 'speech, explanation', Tib. *bsad-pa*. Compound, v 64-44 *gvāra-gviryau bahauysyau jsa* 'from business-transacting markets'. For the transfer from 'word' to 'business', note Syriac *ml* 'to speak', *mlt* 'word, business'. From *gvar-* 'to speak'.

gvārai 'busy', III 79-7 *ysarīvā bura gvārai yim* (= *vyem*) 'even in the rough places I was busy'. To *gvāra*-business'.

gvāś-, see *gvāys-* 'to separate'.

gvāsa rī 'style of dress(?)', if Tib. *gos ris*, v 220-3-7 *ttū 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 *pinjakya gvīthāva* 'the breasts expand'. From **gvānth-y-*, **gvīnth-* to *vi-* (or *ava-*?) *panθ-*, with **ni-panθ-* in *nuvānth-* 'to change'. Note *-ih-* from *-aiθ-* (*hambrih-* 'join'), *-ith-* from *-nthy-* (*brīnth-* to *brānthi-*) and *-īth-* from *-rθy-* (*bīth-* 'to turn'). Possibly to base *paθ-* in *phātana-* 'broad', and *phāha-*, see cognates s.v. *phātana-*, IE Pok. 824-5 *pet-*, Lat. *pateo*. Hardly to be

preferred, base *pan-* in *pan-t-* here, and *pan-k-* in O.Ind. *pra-panca-* 'expansion'.

gvir, see *gvar-* 'to open'.

gvir-, see *gvar-* 'to speak', v 64.44 *gvāra-gvirya* *bahauysyau jsa* 'from business-transacting bazaars'.

gvīha- 'of bovines', adjective to *gūha-*, Sid. 9r1 *gvīhā rruṃ* 'cow's butter', BS *sarpis-*, Tib. *mar*; K 6, 146v2 *gvīhu rruṃ* 'cow's butter', Tib. *mar*; with K 6, 146v2-3 *kumjsatīnau rruṃ* 'sesame oil', Tib. *hbru-mar*; v 42, 87r4-5 *gvīhā satāna* 'cow dung'; v 40, 63a2 *gvīha biysma* 'cow's urine', v 276, 8b2 *gvīhā kamgi* 'cow's skin', see also *gūha-kamga*, *gūha-kaga*; later with : after *ha-*, III 75.215 *gvīhā: rruṃ*. From **gauhya-*, cognates s.v. *gūha-*.

gvīhaiya 'injury', see *gvahaiya-*.

gvai 'a medicament', III 90.192 *avaṣāya gvai, rahi pīṃṃā, śīya bahauya* (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 gvōvāna*. Uncertain is II 28, 35b4 *hvaṃḍe gvavānna de jsārā thiyau vā ṣapānāra haysa* 'the men here are observers(?) (reading *ide* 'they are')'. Send the corn at once to the cooks'. From **vi-ā-aīša-* with suffix *-āna-* (as in *kādāgāna-*), replaced by **gvāiṣ* to *gvēt-*. This *aīṣ-* 'to seek to know, learn' is from *ai-* 'to teach, learn' with desiderative *-ī-*, 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 *αἰσός* '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. 'yš' *ēš, 'yšh' *āīšah, 'yšh' *āīšanah 'scout, spy'. For *ā-aīṣ-* see also *hataiṣ-* '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 *bahīḥ kathayanti*), *natca gvairrīda* 'they speak outside'.

gvaunā 'of ears', gen. plural, K 56, 19r4; to *gū* nom. sing. *ibid*. See *gguva-*.

gvya 'with ears', inst. plural to *gguva-*, 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 *cīyā*; III 122, 30 *ca bāḍe* 'when', gloss to BS *kī kala* (*kīm kālaṃ*). For *-a*, note also *tco*, *tsu*, *tsa* 'go', 2nd sing. imperative to *tsu*:*tsuta-*. See *cu*, *ci*, *calaka-*, *cilaka-*, *culaka-*; relative, JS 28r2 *prāṇā ca* 'the breathing things (BS *prāṇin-*) which'.

ca 'how many', from *caṃ*, *canda-*, Sid. 124v3 *caṃ tcerai*; II 95.54 *ca masam* 'to what amount'. See *canda-*, *canka-*, *cinda-*. From **čivant-*, Av. *čvant*, N.Pers. *čand*; but O.Ind. *kiyant-*.

caṃ-misū 'how great', II 126.22 *caṃ-māsū kari va ṇestā hame* 'how great the settlement is for the kara- ('camp')', translation AM, n.s., II, 1964, 18 (to be emended); Sid.

103v5 *ṣai kamma cā-māsu bāṇā ṣte* 'this wound how deep it is', Tib. *rma zabs či-čam yod-na daw*. 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 gīsarū gūla* 'wood, reed, gypsum, and clay', parallel Pali *kaṭṭham...vallīṃ...tiṇaṃ...mattikaṃ*; v 19.2-3 *jseṃṇi cakalā haurāṇā* 'fine wood is to be given'; v 145, 117b2 *cakala*. Either from reduplicated **ča-kala-* to base *kar-*, *kal-* 'part of trees', see *karāśā-* 'creeper', *kiḍā* and *kīrā*; or from base *čak-* 'pointed', see *cakurika-*. See also *cikala-* with *ci-* from *ca-*.

cakurika- 'oxalis corniculata, wood sorrel', I 191, III 111v1 *cakurika*, BS *cāgārī* (= BS *cāngerī*); I 193, III 141v1 *cakūrīkā*; I 155, 67r1 *cakūrīka*; I 155, 67r4 *cāṃgīrāda rūṃ* 'the oil from oxalis and the rest', BS *cāgīrī-ghrattam* (BS *ghrtam*), and BS I 155, 66v3 *cāgīrī*. Also with *čuku-* in Sid. 17v3 *cukurīkī* 'product of oxalis', BS *cāngerī*, Tib. *čamgerī*. From base *čak-* 'be pointed, horned', with suffixes, *čaku-* with *-ra-*, as **anšu-* (Av. *āsu-*), O.Ind. *anšu-* '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 *ranīka-* 'skin-diseases'; II 39.3; 5; 8 *masarika* 'mattock'; and then *-ija-* 'produced by', as *barija-* 'crop', Zor.P. *bar* 'fruit'; *kharijā* 'produced from the deer *khara-*'; the same *čak-* is in **čakundar* 'beet-root', in Armen. *lw čakndel*, N.Pers. *čagundar*, *čuyundur*, Kurd. *čavandar*, *čunār*, Chinese with loss of the first syllable *ča-*, *kün-t'a*, older *kiuən-d'āt* K 508.1; 957.1 (with radical 140) for **kundar* (B. Laufer, Sino-Iranica 399). Possibly also in *cakala-* 'piece of wood' (if not from reduplicated **ča-kala-*). IE Pok. 537-8 *kek-*, *kenk-*, *keng-*, *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. *čqkaḍa-* 'elbow', N.Pers. *čangal*, *čang*, Pašto *cangal*; with O.Ind. *cangerī*, *cangerīkā-* 'basket'. For *-ara-*, see also *tcādare*, BS *cilli*.

cakyām 'sporting', K 42.104 *cakyām thāna* 'by way of sport', see *tcarkā-* 'amorousness'.

caḥṣa 'for eye(?)', v 386 b3 *khvau tciṃṃāṣṭa caḥṣa parī haḍa* 'if he deigns to give *caḥṣa* for our eyes'. Possibly from BS *caḥṣus-* as 'eye-medicament'.

caḍa vī 'in the vicinity of', K 29.184 *kaidara-dvīpa caḍa vī hiṣṭa* 'he comes near to Kinnara-dvīpa', but different K 21.10-1 and K 37.125. See *tcāḍa* 'beside'.

caḍāve 'he practised', K 148.61-2 *pārṣa pajsam awaṣṭaga caḍāve* 'he did worship (and) honour unceasingly (to the three jewels)'; II 82.57-8 *śau badraikalpe ṣṣ jsinq caḍāve* 'he lived a life for one bhadrakalpa'. With *tc-*, Bcd 53v1 *ttye nameṣā kūśala biṣā kira tcāḍāṃḍe* 'after him may all good deeds be done', BS *nāmayāmi kuśalam imu sarvaṃ*. From (s)*kar-*, participle *tcāḍa-*, *caḍa-*, older **čarta-* or **črta-* 'done', with verb *ah-*. See also JS 28r1 *ūdāṃḍe*, and Z 23.128 *ūdāṃḍu*. Similar in Oss. D. *kind*, *kindā*,

- I. *ēynda*, *ēynda* 'made, done' with verb *ēynda ūj* 'is made'; D. *arḥā xād-zari kindā ūuj* 'blessing is made in the house'. See also *cidā*-, *cūda*- 'having lived', to base *car*-.
- caṃṇim** 'fountain(?)', III 80-25 *ttaurā saṃ ragye caṃṇim virāṣṭā ttraṃdū* 'I entered towards the fountain(?) at the mouth by the bank'. Possibly (with *-im* = *-ai*) **caṣmnaa*- from **caṣman*- 'eye', as Waxi *caṣma* 'hot spring', Šuyñi *caṣma*, Parācī *caṣma*, Orm. *cimī* 'spring', Zor.P. *caṣmak*, N.Pers. *caṣmah*; M.Parth.T. *caṣmg*. 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 *neṣve*. . . *bveyāscye raha baidā* 'he went out on the shining chariot'; K 34-67 *bveyāstye rahā: bida varai mī neste* 'he placed her on the shining chariot'. From *čand*- 'to shine' with *ca*-, not *tca*-, to IE Pok. 526 (*s*)*kand*-, (*s*)*kend*- 'to shine', O.Ind. *candati*, *cāniścadat*, adjective *candrá*- and *-scandra*-; Greek *κάνθαρος* 'coal', Lat. *candeo*, *accendere*, *candidus*, *ciendula* '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 haṃṣimāṃde mamī mara pūña ttaṃda*, *canka masi namasi ūriṃva jsa baysa si yini baysāṃ nva cirya padaṃja* 'what so many merits for me are gathered, as many as I would worship Buddha because of a refuge, may I be able to learn the practice according to the *caryā*-course of Buddhas'; Bcd 54v1-2 *ci tvā pariṇāmana rruṃdā māṇāṃdā hvāṣṭa pūṃkā 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 ttaī hve si kāmā cankai ja na bisivrrāṣā gaṃbhīrye hajvattetiḥe pāvāme kūṣāma vā kṣamā ṣṭāna tte ma khūsājāṇā* and so he spoke to him, saying, O son of the (Great) House, what kind (and) how great for him is the desire to seek the profound perfection of wisdom, how he must study it' (repeated with variants in 4v3 and 6r2). From **čivanta*-*ka*-, through *cāndaka*-, see also *ttanka*-, *ttidanka*-.
- canda**- 'how many', III 27, 36b1-2 *caṃdā ṣi bisivrrāṣai o bisivrrāṣaiṇa puṇa kūṣāla-mulā ysyāṇe* 'as many merits, roots of good, this son of the House or daughter of the House may produce'; III 24, 21a3-4 *caṃdī puṇa kūṣāla-mulā hamāri* 'as many merits, roots of good, may arise for him'; K 5, 142r5 *candye sā hve dāti padānā vātā ttaṃdovī 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*, *cāndāka*-. From **čivanta*-, to Av. *čvant*-, M.Parth.T. *čvnd*, O.Ind. *kiyant*-, Lat. *quantus*, IE Pok. 644-8 *k'o*-.
- 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 bahysūṇāvīṃso āysda yanāre* 'they protect that bodhisattva'. Hence Z 24-378 *panā hvai hāde rro candarno grūṣṭā* 'every man however calls upon him, the captain'. Here *hvai* from *hve* 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 āṣṭaṃdī 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 *ysangara*- 'old' from **sara-kara*- to *zar*- 'be old', and *maṃgāra*-, oblique *maṃgere* 'old' from **mara-kāra*- to *mar*-, *marś*- 'to be exhausted'. The Lat. *cancro*-, nom. sing. *cancer* 'crab' is of the same type, compared with Zor.P. *karčang*, Greek *κάρκινοσ*, O.Ind. *karkaṭa*-. In **čara*- 'troop' there lies the cognate of Av. *čarya*- 'warrior', glossed by Zor.P. *kārēčārik* 'warrior', in Aogemadaēča 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 *čārgās* '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', *pathār* 'fighting', Armen. lw *karavan*, *payk'ar*, *p'ayk'arim*, *payk'arim*, N.Pers. *kār* 'fighting', *kārzār* 'battlefield', *paigār* 'conflict', M.Pers.T. *k'rē'r*, *k'ryē'r*, *q'ryē'r*, M. Parth.T. *k'rw'n*; Greek has preserved *κάρδοκες* '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 *καρα-λαραγγα*-, corresponding to the contemporary Byzantine Greek of Prokopios, Persian Wars 1 5-4 *καραράγγης* 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) *kanārangakān dēh* 'the district of the Kanārang'.

This *kara*-, *kāra*- belongs with Indo-European (Pok. 615-6) *koro*-, Lit. *kāras* 'war', *kārias* 'army', Got. *harjis*, O.Engl. *here* 'army'. See earlier *Mélanges E. Benveniste*, 1974, 19-20.

The second component *-daranaka*-, Khotan Saka *-darnaa*-, Surkh Kotal *dranga*-, is from the base *dar*- 'to hold', as in Saka *bīsa-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 Kanīṣka and of the king of Fu-nan (Cambodia). As Khotan Saka *handarna* 'inside, within' gave later *haṃdaṃna*, *haṃdana*, *hadana*, one would expect later **caṃdana(a)*- 'captain'. This title occurs before the name of Kanīṣka in Chinese spelling *čandan*, written K. 965-3,

967·3 *ṣṣan-t'an*, older *tṣiān-d'ān*, and K 1194·1, 967·3 *ṣṣan-t'an*, older *tṣien-d'ān* (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-chakaṣika* 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 II 107 the BS text begins with 156 *cadra kaṇaiskā* and is then rendered in Khotan Saka 160 *cadra kṇaiska*. 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-kaumudī 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-varṣa 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', Kharoṣṭhī *moga-*, *mō'a-*, like Kroraina *moḡaya-*, West Iranian *Μαυάκης*, to which a meaning 'benefactor' or 'protector' could be ascribed, to an Iranian base *mau-*, as in Greek *ἀμύω* '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 Kuṣān 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 *camḃā*; see also *cabe*, *cabaka*. BS *caṇpaka-*, *caṇpā*, Tib. *čampaka* (Mahāparinirvāṇa-sūtra, ed. E. Waldschmidt, pp. 31, 33), Telugu *canupaka-*, Tamil *ceṇpakam*, *caṇpakam*. 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 *pajṣā cambula vijiṣḍe* 'he sees things greatly disturbed', BS *drṣṣter ākulatā bhṛṣam*, Tib. *sin-tu zi-zi-por gyur-par yin-pa*; III 84·45 (of eye-disease) *drāmi hera haṃ-masā camḃūla maṃ ṣṭāre* 'so for him the things here become wholly disturbed'; Z 2·10 *haṃgrīya...kḥo ju myo bāggare pārre biṣṣūnye 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', *pkḥḥty* '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 *svānā kārindā muḍā cambuve vīri* 'the dogs drag off the corpses to the bushes'; JS 15r3 *banhya camḃva ysāyasa* 'trees, bushes, herbs'; III 69·95-6 *bāyasaṇa camḃva kuṣḍa*, 'woods, thickets, glades', loc. sing. *cabvaṇa*, K 16·162-3 *ttu aḥa nāve cabvaṇa vīstā* 'he took the noose, he hid in the thicket', = K 24·103 *ttu aḥa nāve u cabvaṇa vīstā*; K 16·149 *lāmdrri cabvaṇa vaṣṭāṃ* 'the hunter went into the thicket', BS parallel to Divyāvadāna 443·10 *puṣpa-phala-viṭapa-gahanam āsṛitya*. From *kamp-* 'to bend', with meaning like O.Slav. *kopina* 'bramble', Russ. *kupina* 'bushes, thicket'. See *cambula-*. Possibly O.Ind. *campū-* 'alternate prose and verse' as the 'twisted composition', showing the suffix *-ū-*.

car- 1. 'go on a course', 2. 'be near', see *tcaḍa-*, 3. 'live', with attested two initials *ca-* and *tca-*, see also *cadana-* 'shining' for *ca-*; SuvP. 73r4 *caride*, BS *carantu*; Bed 48v1-2 *ysama-ṣaṃdai tsūma vara gūscya carīme* 'may I go the course of the world there towards deliverance', BS *loka-gatiṣu vimuktu careyaṃ*; Bed 47v2 *baysūna mista carya cu aysā carīme* 'the great course of bodhi-knowledge on which I am going', BS *bodhū-carim ca ahaṃ caramāno*; v 155, 1b1 *dā carūṃ* 'I practise the *dharma*-doctrine'; middle, 3rd plur. K 110·337 *anābh(au)ga carya jsa baysūna kṣīra cairārai* 'they go on the effortless course to the Buddha world'; K 59, 32r3 *ysyāri cerāre u vavajidā vā* 'they are born, and go on the course, they succeed'; participle fut. Manj. 165 *abyehāme jsa cerāna* 'they must practise without attainment'; noun, K 112·367-8 *tīmara āch(ai) beḍa hasa pasta carāma stāka* 'at the time of the *timira*-disease it is necessary to cause the swelling to decrease'. See *caḍāve*; *tcaḍa-*, *ciḍa-*, *cūḍa-*, *hajāḍa*.

carā 'lamp', see *cīrau*.

carūṭta 'plant name', I 161, 75v5 *dva sira hā carūṭta haṃbrīhāna* 'two ounces (*satera-*) *carūṭta* to be added'; Sid. 143v4 *cirūṭtā*, BS *śikṣā*, 'bignonia indica', Tib. *prāchūla* (for BS *prācūvala*); III 91·214 and 217 *cirūṭtā*; III 91·216-7 *cirūṭtāna*. According to S. Konow BS *cīrāta-*.

cala 'dress', K 47:57 *viḥārāsta cala* 'dress for walking (BS *viḥāra-*)'; later form of *cilā-* 'dress'.
calakā 'how much, many', II 93:7 *calakā khāyasa hvadaī thā calakā nvaīya paraustai* 'how much food you have eaten, how much afterwards refrained'; *ibid.* 5 *salī calakya parye* 'how many years have passed'. With *cu-*, *ibid.* 6 *culakye māśca parye* 'how many months passed'. See *ca-* 'what' with *canda-* 'how much, many', suffix *-laka-*, as *dilaka-*, *vilaka-*.
caṣṭem 'master, as a proper name', v 386 b1 *hiyaudi amāci ṣṣau ṣṣau caṣṭem vara tta haṣṣā yanāmā* 'we make report so there to the lord ruler (BS *amātya-*), the ṣṣau (viceroy, governor?) the ṣṣau *Caṣṭem*', translated SDTV 78. In *Caṣṭem* may be seen older **caṣṭāna-* from *Caṣṭana-*, royal name in Indian inscriptions *Caṣṭana-*, *Cāṣṭana-*, Kharoṣṭhī *Caṣṭana*, Greek Τισσατώνης, Uigur Turkish *čst'ny*, Pašto *caṣṭan*, Orm. *caṣṭan*, *taṣṭan* 'master', *ceṣṭena* 'housewife', see BSOAS 13, 1949, 125; G. Morgenstierne, Irano-Dardica 94; NTS 5, 1932, 13. From *caṣ-* 'to instruct, command', to Oss. D. *fādzāxsin*, I. *fādzāxsyn* 'to entrust, enjoin', to base *kas-* 'to show', see *tcāṣ-*.
ca-sa '400', II 24:23:4 *ca-sa cāhausā* '440', see *tcahora* 'four'.
-casta- see JS 36r4 *ācastai* 'you pleased', and Z 24:434 *pa-caste* 'confesses'.
castāna 'to be taken, drunk(?)', present *-t-*, II 39:15 *ṣi karavā castāna* 'this is to be taken in the morning'. From denominative *casta-*, from older **caṣṭa-*, as *uysmalsta-*, *uysmesta-* 'rubbed', to base **caṣṭ-* in Armen. lv *caṣak* 'bowl', O.Ind. *caṣaka-* 'cup', see also *cāsa* 'cup'. IE Pok. 550-1 *kel-* with *-k-* and *-k-* 'cup'. For *-ls-* > *-s-*, see T. Burrow, BSOAS 35, 1972, 544. If the 'cup' is the 'drinking vessel', as O.Ind. *pātra-*, Lat. *pōculum*, then Sogd. *čf-* 'to drink' is the verbal base.
cāḥgusā 'forty', II 34:4:5 *ṣau-cāḥgusā* '41'. See *tcahora* 'four'.
cā 'whither', K 38:135-6 *ttai hvē si cā biri tvā utci amai* 'he said to her, Where are you carrying the water, old woman?', = K 29:198 *brraṣṭe sa māmā kūṣṭa ṣṭā bira ṣa utca* 'he asked, Where is the water being carried, old woman?'; K 31:26 *hvaṇḍā cā tsvāṇḍa kṣīrā* 'where have the men gone to a country?', = K 23:70 *hvaṇḍa tcā tsaida kṣ(i)ra*; = K 15:120 *hvaṇḍa cā (tsvā)da kṣira*; with *-āṣṭo*, Z 22:263 *vaysiā nirvānā pṛhīyā cālsto trāmāre uysnora* 'now *nirvāna* is opened where the beings enter'; Z 24:453 *cālsto rre gyastu hālsto harbiṣṣā kṣīrā* 'whither the king *deva* (*gyastu* = *gyastā*), thither the whole land', later *cāṣṭa*, K 29:190-1 *brraṣṭa ysirasta 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*.
cāṃkaliṇā 'of goat', adjective to *caukala-*, I 181, 100v3 *cāṃkaliṇā biysma* 'goat's urine', BS *basta-mūtra-*, see *caukala-*.
cāṃṇā 'plant name', Sid. 13r2 *mauṣṭakā bahyā ṣi cu cāṃṇā*, BS *muṣṭaka-*, Tib. *mus-ska*; *muṣṭaka-* = *ghaṇṭā-pāṭali-* 'bignonia suaveolens'. From **caṣṭāna-*, **caṣṭāna-*, uncertain. The bignonia is called also trumpet flower. With *-kya-* see *cāṃṇakya*. For bignonia see also *cirutta-*.

cāṃṇakavi 'cinnamon leaf', I 185, 105v1 *cāṃṇakavi*, *tvacā*, BS *tvaca* 'cinnamon leaf'; I 193, 113v5 *cāṃṇakavi*, BS *dala-* 'cinnamon leaf'. Uncertain connexion, possibly from **caṣṭāna-* with suffixes.
cāṃṇakya 'plant name', III 38:37 *cāṃṇakya*, = III 47:56 *cauṇakya*, = III 35:38 *caurakya*, III 38:37 *hagrīsīdā cāṃṇakya bauṇvakya spyakyakvāṣṭa* 'they gather among the *cāṃṇakya* and *bauṇakya* flowers'. The *cauraka-* occurs in I 187, 107v1 *ṣala cauraka nīlātpala*, BS *ṣaṭhī caurakam utpala*; and I 187, 106v5 *cāṃṇakya*, from BS *cauraka-*, *coraka-* 'trigonella corniculata'. See for *cāṃṇakya* also *cāṃṇā*.
cāpaṇe 'garments(?)', III 37:16-7 *khauysadā nūvarra baudāha brrīyūnā, sa khū jīṣkyā mauṇḍvā phastārta cāpaṇe* 'moving the new delightful woven cloths, just as on the maiden's breasts the *cāpaṇa*-garments flutter', with variants III 44:46 *cāpaṇnai*, III 35:22 *capane*, III 46:34 *cāpine*. From *kap-* 'to enclose, cover with garments', see s.v. *khapa*, *khai*. With *k-*, note Zor.P. *kāpēn*, N.Pers. *kābēn* 'dowry', mainly of cloths, from **kāpanya-*.
čāya- 'magic, sorcery', I 252, 1v3 *čāyā marici māṇḍ(ā)* 'like magic, mirage', BS *māyā-marici-kalpa-samaṇi*; SuvO. 4v2-3 *čāyyau dāruṇā nuṣṭhurā* 'savage cruel with magic acts', BS *kākhorda-dāruṇa-grahe*; I 137, 45v5 *čāyūm jsa pātca biṣa naṣṭmāri* 'from them all the magic acts are quelled', BS *khākhordās ceva sāmyanti*; Manj. 395 *kīdeṣa sa ttrāmo khū čāyo čāyo bvāma khū karma* 'the *kīdeṣa*-afflictions are like magic, the magic is knowledge like *karma*-acts', = Z 9:18 *klaiṣa samu trāma kho māya māya samu trāma khū karma*; inst. plur. K 136:870 *au beṇa, o čēyyau jsa* 'either with poison or by magic acts', Tib. (differt) *dug-daw, byad-kyis gnod-par ma hgyur-ba daw* ('and poison, harm from enemy'); *čāyī (čāyā with yi)* v 153, 1a2 *tcamna čāyī vuānu ne (yindā?)* 'whereby magic does not destroy him'. From *kai-*:*či-* 'to have magic power, foretell', Av. *kaēta-*, Yašt 8:5 *kaēta-ča parō družintō* 'and the *kaēta-* previously injurious', Sogd. *čytk* 'genius, supernatural being', Zor.P. *kyt *kēt, pēṣ-kētikh* 'foretelling', M.Parth.T. *qydyg* 'magician' (see TPS 1955, 66-7). In form *čāya-* may have the hook indicating recent loss of a consonant, hence **čāyya-* from **čāy-* by suffix *ya-*. Possibly also O.Ind. RV *cāyū-* in 3:24:4 *yajñēṣu yā u cāyāvah* 'and those who are *cāyū-* in the sacrifices'. The base may be a specialized used of *kai-* 'to observe', IE Pok. 636-7 *k^hei-*. But if Sogd. *čdy* 'magic' is connected the base could be *kad-*.
čāyaḍa- 'bewitched', Manj. 94-5 *khū ja čāya-narmyā katha čāyaḍa hvaṇḍa stura umadā dyārau tsūka ttu māṇḍa sattsāra bvāna* 'as the magic-built (BS *nirmita-*) city, magic-made men, strong, sleeping and walking appear, like that is *saṃsāra*-migration to be conceived'. From *čāya-* and *krta-*, for *-aḍa-*, see also *pajsamaḍa-* 'honoured'.
čāyara- 'maker of magic', Manj. 137 *sa khū daṣṭa čāyara beṣṭa hageja bāva vecettra* 'as the skilled magician pupil gathers various roots'; Manj. 283 *khū čāyara daṣṭa gūmā čāyau jsa nermye daṣṭa* 'as the magician skilled, trained seems to have created by magic acts'. From *čāya-* with *-kara-*, like *jāyara-* 'maker of *jāya-*'. See *čāya-* 'magic', BS *māyā-*.
cāyūm 'I consume', BS *khādi* (= *khādet* 3 sing.), I 181,

99v3 *khviṃ* (-iṃ = -ai) *kṣamī sa kḥu vrrī cāyūṃ ṣoīdanim* (-iṃ = -ai) *gūlya khāsāṇa, tūṃgara* '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-gudānvita(m)* 'and let him consume with milk, ginger with molasses'. From **cād-* 'to consume', beside, with *x-*, N.Pers. *xāyīdan* 'eat', O.Ind. *khādati*, see above *khays-*, *khāysa-*, *khāṣ-*. For *č-* and *x-*, note above *cāpane* 'garments', and *khapa* 'dress', Zor.P. *kapāh*. Different is I 137, 45v5 *çāyūṃ jsa* 'magic from them', from *çāyā* 'magic with -ṃ jsa 'from them, thereby'.

cāmraki, see *cauraka-*.

cāvām 'top, peak' of a *stūpa*-monument, II 2·31 *cāvām tta tta daitṭa kḥu raṃṇā male ttraikha* 'the top so appears as rocks, peaks of jewels'. From **cāvāna-* 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 *heu-* '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 *heu-*. Note also Balōčī *kitak* 'small insect', Sogd. *kyč'* *kh* 'worm', O.Ind. *kīṭa-* 'worm, insect'.

cāśa 'measure for fluids', Sid. 15r1 *arvām jsa kaṣā padimānā jiṣṭā beḍa u kṣasa cāśa utca nisānā* 'a *kaṣāya*-decoction of medicaments must be made at the time of boiling and sixteen measures of water must be poured on', Tib. *smangyi kḥu-ba dbyun-zin bskol-ba ni, čhu-smang-gyi beu-drug hgyur-du byas-la*. From **cāśya-* to base *čaś-* 'to drink', Sogd. *čš-* 'to drink', Armen. lw *čaśak* 'cup', O.Ind. *caśaka-* (for O.Ind. *caś-* as dialectal from *čālš-*, see T. Burrow, W. B. Henning Memorial volume 89-97). With IE Pok. 550-1 *kel-* with suffix 'cup', O.Ind. *kaldśa-* 'jar', Lat. *calix, calicis* 'bowl', Umbrian *skarse-to* 'ex patera'. For 'drinking vessel' note O.Ind. *pātra-* 'bowl' from *pā-* 'to drink'. See also *caśāna*, *icaśṭa*, and *-tcaśṭa-*.

cāṣṭa 'whither', see *cā*.

cāṣṭā 'assessed(?)', II 58, 69 *cvām maṣū cāṣṭā ya tti hāhā pyatsā buḍāṃdū* 'what our amount (of them?) was assessed, those we carried before the *hāha*-officials(?)'. From **čāś-* 'to make known, teach', to Zor.P. *čāś-* 'to teach', *čāśitan*, *čāśt*, *čāśēt*. Form like *tsāṣṭa-* 'calm', *māṣṭa-* 'pressed'.

ci, *cā*, *kyā*, *kyi*, 'what?', Z 2·13 *kye...kye...ci...ci* 'some...others'; v 329, 7v2 *kyi kāḍāna* 'for what', BS G 36, 5a7 *ko hetuḥ kaḥ pratyayo yat*; v 336, 35r6 *u cā ttā uysnora ce* 'who are the beings who...'; BS G 37, 32a6 *yena* (but translating *yaiḥ*); Z 8·13 *dāyākā nā-stū 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 *kleśa*-afflictions have perished'; v 80, v4 *ci paḍā ysāta* 'who were born first', Tib. omits. See *ca*, *ce*. From older *čit*, *čīš* rather than later form of *ce*.

cī 'what', II 105·101-2 *prāvārṇa cī ṣa salā ṣṭe* 'what is (means) the word *prāvārṇa*?'; II 105·103-4 *prāvārṇa jsa cī ṣai hāva hamai ū cūḍai* 'from *prāvārṇa* 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 itatva dyāka vena praccāi baiśa bvara दौरा* 'who had been

the seer of it actually, without *pratyaya*-cause all would appear (*bvara* = older *bura*)', = Z 5·72 *kau ju varā dyākā vātāya vāna praccāi haṃ vātā दौरा* 'if there had been there a seer, they would have appeared always without *pratyaya*-cause' (SuvO. 2·15 *haṃ vātā*, BS *sadā* 'always'); Manj. 420-1 *cī ja āya hadara hve* 'who might be the other man'; Z 11·6 *kyai ne brī yande...cī brī yande* 'who does not make him beloved... who makes him beloved'. From *ci* < *či-*, with pronoun *yi*, parallel to *kyai* from *kye* with *yi*. **cī** 'when', v 108, 30v2-3 *cī ṣā māḍāna gyasta bahysa hwaṃdānu rre ttā sūtrāṇu rruṇḍānu dāṣṣāka āśārya aśye ūvāysā ūvāysye šuru ṇu vātā yanīyā* 'when this king of men, bounteous *deva* Buddha, should do good to them, the keepers of the kings of *sūtras*, the *ācāryas*, *āryikās*, *upāsakas*, *upāsikās*', BS *yadā ca bhādanta bhagavan manusya-rājā sūtreṇdradhārakān bhikṣu-bhikṣuṇy-upāsakopāsikāḥ satkuryāt*; K 90·752 *cī āna śākyamunā gyastā baṣā ttu sūtrā hve* 'when Śākyamuni the *deva* Buddha preached this text'. See *cīḍā*, *cīyā*.

cī, *kyī* 'to lament(?)', Z 17·27 *ma thāṣi cī hā ttu diśo heimā ayo* 'do not persist in lament; I will send you (plur.) to that district'; Z 17·1 *siddham ma thāṣi kyī, drāha hā bikā ttu dāśu* '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 kḥu ttā hiśū kyai vī* 'it is not profit in this that I come in grief'. With West Iranian, M.Pers.T. *čyāšn* 'complaint', inf. *čyydn*, pres. *čyyd*, agent plur. *čy'g'n*, base **čēy-* or **čty-* 'lament'; Zor.P. *čy''k* **čēyāk*, *čy''k*; *beš ut zarik ut čiyāk* 'hatred and grief and lament', with intruse *-l-* GrBd TD2 129·15 *čy''lk*. IE Pok. 519 *kai-* 'be hot, pained', Lit. *kaistū*, *kaisti* 'become hot', Let. *kaiste* 'pain', O.Engl. *hāt* 'hot'. See also *kasai*, 'fever', *cirau* 'lamp'.

cīkalā 'bush, shrub', Sid. 10v4 *kaṇḍārya u vātāka cīkalā* 'the bushes *kaṇṭakārī* (solanum xanthocarpus) and *vātāka* (solanum melongena)', BS *brihatī-yugma-*, Tib. *brihatī rnam gñis dan*; Sid. 10r1 *vātāka, brihatta dva, kaṇḍārya, vrrīstya*, BS *brihatyau vṣcīkālī ca* 'the two *brihatī* plants, and *vṣcīkālī* (tragia involucrata)', Tib. (Pekin ed.) *brihatī dan, vṣcīkālī dan*; v 211·42·3 *||va cīkala 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 *tī cakvakā spātana paphūji* 'then gather as much from the *spāta*-official' (SDTV 57); with *cu-*, v 19·6·1 (fragment) *||cukvakā pahai||*; v 90, r1 (=N 114) *||ṣi cukvakā tyanā hīvyānā mārā-pyarānā||*. Derivative from *ca-* 'what', see *calaka-*, *cilaka-*, *culaka-*. **ciggu**, see *ciṅga-* 'Chinese'.

ciṅga-, *ciṅga-*, *ciṅga* 'Chinese', Z 15·9 *huna ciṅga supṭya* 'Huns, Chinese, Supiya (brigands, see s.v. *guhāa-*)'; Z 23·5 *ciṅānu ciṅgau dātā kaspārau tterā khaṣṣa phaṣṣā kaspārai hāde tta sājindi* 'to the Chinese the *dharma*-doctrine is excellent, desirable, in Chinese, in Kaspāra- 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 *ciṅgā rruṇḍā vaskā* 'for

the king of China'; III 95·66 *cīga kṣira* 'land of China'; K 144, IVI *cīga kṣira jsa*; II 100·208 *caiga kṣira*; II 12, 246 *caga kṣira* II 10, 27 *cega kṣirāṣṭa* 'to China'; K 151·45-6 *caiga rramdāna rradā hīye* 'of the king of kings of China'; loc. plur. II 47·97 *khu cingvā hīsmṁdā* '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 *ṣa jsā auna aspaura caigau bauttai na jsā hvanau bauttai* 'he knows the Chinese speech fully, he does not know the Khotanese'. Adjective in -āna-, II 49·2 *cingāna phara* 'Chinese speech'; II 118·141 *cingānye jinave hīya* 'of the Chinese land'; II 59, b2 *caigānye janave vīra* 'on the Chinese land'; K 52·7·6 *mista cingāni ṣi rīna* 'the great Chinese queen'; II 39·13 *misti cingāni gyāṣṭa* 'the great Chinese goddess (= BS *devī* 'queen')'; III 93·250 *ceṅgām būsānai* 'Chinese perfume'; III 84·58 *cigām būsānai*; Sid. 1112 *cingām ttirai hīya perā* 'leaves of the Chinese bitter plant', BS *nimba-* 'azadirachta indica (with bitter fruit)', Tib. *nimpa*; Sid. 1015 *mistā cingām ttirai hīvī hīyārā* 'fruit of the great Chinese bitter plant', BS *mahānimba-*, Tib. *mahanimpahi hīras-bu*; Sid. 10414 *cigām ttirai hīye perā*; Sid. 13774 *ceṅgām ttirai perā*, BS *ariṣṭa-* 'azadirachta indica', Tib. *nimpa*. Name, v 186, 50a2 *thau bistā chā ceṅgānā jsa byaudā* 'received from Ceṅgānā (Chinese lady) twenty feet of silk', parallel to ibid. 3 *krāntabhadrāna byaudā*. Adjective as noun, Z 19·87 *ciggu hvānīndā, se āhūdāna sūtā* 'they name it Chinese incense, saying, it is burnt with the skeleton'. From Chinese (K 1082·1) *ts'in*, from *dz'ien*, Sogd. Ancient Letters *čynstn*, Armen. lw (from Persia) *čen-k'*, *čen-bakour* 'emperor of China', *čenastan*; Zor.P. *čēnik* (*čynnyh*), *čenastān*, O.Ind. *cīna-*, *mahācīna-*, N.Pers. *čīn*, *mācīn*, Arab. *šīn*, *māšīn*. See P. Pelliot, T'oung Pao 1912, 727 ff. for the dynastic title from 255-206 B.C.: BSOAS 15, 1953, 537.

cījau 'plant colocasia antiquorum', Sid. 1813 BS *kebuka-*, Tib. *kebuka*. Many variants *kacu*, *kacvī*, *kecuka-*, *kevuka-*, *kevūka-*, *kevikā*, *kevera-*. Possibly from Prakrit **cecuka-* to **cījū* and hence *cījau* (variant Prakrit as the name *kīrāta-*, *cīrāta-*).

cīnaka 'cover(?)', II 85·21 *ṣau pajūkā ttumna cīnaka* 'one cover, a covering of porous stone'. From *kan-*, *čan-* 'to cover', see *pacan-*, *kaṅga*, and suffix -yā-, **čānyā-* > *cīnā-*, here dyadic with *pajūka-* from **pa(ti)-jaudaka-*.

cīda 'lives', v 244, 2a2 *jsīna dīysde u cīda*, = 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. *cīda*, *cūḍa* from *carati*, with short -i- and -ū-, beside *biḍā* 'he bears' from *barati*. The meaning *car-* 'to live' is normal in Oss. DI. *cārun*, *cāryn*, *card* 'to live'. Possibly K 59, 3213 *yyāri cerāre u vavajidā vā* means 'are born, live and prosper', rather than 'they keep a course', see s.v. *car-*.

***cīnakā** 'millet', BS *canaka-*, Tib. *mon-sran caru*, possibly to be read for the isolated Sid. 1615 *viṅakā*, but see s.v. *viṅakā*.

cītā, *cīyā*, *cī* 'when', v 70, 8v4-5 *u cīti ṣā vranā hambruittā ttītā 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*

duhkhām 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 bāḍa* 'what time'. From *cī-* '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 *svaṛṇa-sūttāra kalsta kyite paṃjuṣṭa parremā* 'gold-thread (brocades), *kalsta*-ornaments, *kyite*-ornaments, finger-rings, *parrema*-ornaments'; Z 280·112 *cite svaṛṇa-sūttāra* 'ornaments, brocades'. From *cītā-* to base (s)*kait-* 'be conspicuous', IE Pok. 916-7 (s)*kāit-*, (s)*kaid-*, see s.v. *cira-*, Av. *čītra-*. Armen. lw *čītak*.

cinda- 'how much, how many', III 128v5 *kho jve hamdarye heḍā cindā hanu nasu yindā* 'when one gives to another whatever share he provides'; with -aka-, v 172·309, 2v5 *cāndāku ju|||*; III 128, 29v3 *cāndāki ye vātā ṣāru yindā ṣi bvañā* 'however much good he does, that of him must be known'; I 252, 215 *biṣṣānu rro dīvānu ciduku hanu mas(e)|||* 'of all the *deva*-gods however much in amount . . .', BS *sarva-devānām ca kiyan-mātraṃ kuśalaṃ pratyaṃṣaṃ dadyūt*; Z 2·179 *cāndaku ye tvī vāte balya ṣāru yindā 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. *gan čī thos kyan*. See *canda-*, and the correlative *tāndāka-*.

cīpan- 'to cut up, shred', III 86·95 *ṣi pau phaji pajsānā, cīpanānā, biṃḍai śikarā parkūnānā* '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 pajsānā bitcañānā u tte peṇḍai bidā starānā* 'white onion must be baked in the oven, it must be broken up, and must be spread upon the *pañḍaka*-poultice'; III 92·240 *rrustirānā cīpanānā kamāna bañānā* '(parts) of the plant *rrustira-* (BS *arka-*, *calotropis gigantea*) must be cut up, it must be bound on the head'. From *cīpan-*, to base *cīp-* with -p- retained, as in *khapa* 'dress', to Sarikolī *cev-*: *cevd* 'to tear, shred', participle *cevj*; Waxī *čīp-* 'to cut, mince', and with second meaning 'pick'; with Yidya *čiv-*: *čivd* 'pick, choose'. Note also BS *cipp-* 'to crush, squeeze', Śikṣā-samuccaya 182·2 *naḍa-cippitika vā cīpyamānasya* 'of one crushed like the crushing of a reed'; Pali *cippiya-*, *cipiṭa-* 'crushed flat'. IE Pok. 919-22 *skei-*, *skei-p-* 'cut off, split off'.

cimuda, *cumuḍa* 'name of an ethnic group', see s.v. *khamuḍa-*.

cīmāṣkyi 'eyes', K 40·26, = K 43·143 *cīmeṣkyi*, see *teṣiman-*.

cīmmeṇi 'eyes', K 40·32, = K 43·150 *teṣmaṇa*, see *teṣiman-*.

cīysa 'offspring(?)', II 87·55 *hauva-thauḍa pūra-cīysa jastvā* 'possessing power (and) force, being filial offspring among the *deva*-gods'. From base *kai-*: *čī-* 'come into existence', to Av. *čītra-* 'origin', O.Pers. *čīca-*, Zor.P. *čīhr*, Armen. lw *čēt* 'race, posterity', *ančēt* 'without offspring', *ančitem* 'deprive of posterity'. To IE Pok. 538-9 *kei-* 'move', with -eu- in Av. *ṣyau-*, Khotan Saka *tsau-*, Oss. D *cāun*, *cud*, I. *cāun*, *cyd*, and D. *cāūt*, I. *cot*, *cool*, *ciot*, *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 *ṣāu*

baṃhyā cārā hāmātā 'one tree appeared', BS G 37, 80a4 *eko vṛkṣaḥ prādur bhūtaḥ*, Tib. *jin*. . . *ḥig byun-nas*; v 263, 89r4 *kūla kṛmga kyāra hāmāta* 'millions of cocks became visible', BS G 37, 76b5-6 *pakṣiṇaḥ kukkuṭāḥ prādur bhūtāni*; v 381, 2v3 *m(ṛ)āhīnā hāra cira hāmāta u gyastū-ñānu rro mandāra* 'pearl necklaces became visible and (rain) of *mandārava* (flowers rained down)', BS *muktā-hāra-sahasrāṇi pravaraṣītāni divyāni ca māndarava-puṣpa-varṣāni nirgacchanti* (with interchanged verbs), Tib. *phab-čin*, and *bab-po*; K 137-910 *hāyānā hīvyā harrūnāma cira himya* 'the shining of rays became visible', Tib. *snun-ba byuno*; III 25, 24a2 *āṣki cira yude* 'he made tears to be seen', BS *asrūṇi prāmuncat*; Z 12-73 *ggūnā cira yindā* 'he reveals the marks'; III 74-200 *steṃñe gūnā cairā hamya* 'the female marks appeared'; II 108-191 *apūrve gūnai caira hamāvi* 'let an unparalleled sign become visible'. From *čitra-* 'conspicuous', with short *-i-*, like the short *-a-* in *mara* 'here', and *ttara* 'there', but *pūra-* 'son' from *pudra-*. To Av. *čitra-*, 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. *citrā-* 'conspicuous'. See also *cāte* 'ornaments'.

cira- 'what', see *cera-*.

cirāma- 'what kind of', K 37-127 *nai ṅyāpe khvai va hame cirāṃ padīnā* 'he does not know how it will be for him there, by what way' (K 29-186 *differt*); III 59-20 *cirāṃ mānāṃdā kuṣṭyi saṃde vīra* 'as upon the dry ground'; III 11, 20v5-2111 *crāmā maṃ āśayā boā cirāmūṃ ggauttrā (īyā?) crāmūṃ hettā īyā* 'as my *āsaya-* you understand, as my *gotra-* essence is, as my *hetu-* cause is', III 6, 13r5 *cirānyau aysā*. . . *āvrye imā* 'by which I have been encompassed'; Manj. 297 *cerau sau-hauva bayasa* 'what a Buddha having universal power'; Manj. 265 *cerā mānāda* 'just as'; Manj. 297 *cerāmau*. See *crāma-* from *či-* and *-rāma-*.

cirāminai 'of clay', Sid. 19v4 *cirāminai 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 *gir*, Arab. *ḡir*, Heb. *abnei gir*, of uncertain origin.

ciruttā see *carutta*.

cārau 'lamp', Bcd 51v3 *cārau dijsāka* 'holder of the lamp', BS *pradīpa*; III 124, 1a1 *cāro padajsānā* 'the lamp is to be lit', BS *dīpa-*; JS 25v2 *cirau mānāṃdā* 'like a lamp'; JS 25v3-4 *dātīnai carau* 'lamp of the *dharmā*'; Manj. 157 *dāvīnai carau*; Z 6-15 *cīro*; Z 11-36 *spāte biḍā bhū padaśdā cīro balā* 'brings flowers, burns incense, a lamp at the monument'; K 40-22 *cirāṃ*, = K 43-139 *cārā*; K 154-39 *carā*; gen. sing. Z 14-10 *cārūai āra* 'beam (BS *arcis-*) of a lamp'; Manj. 266 *cerau praccaina* 'by means of a lamp'; inst. sing. Manj. 151 *caraua*; plural, K 49-3-9 *cirāṃva*; 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'yr*, *č'yr*, Zor.P. *č'yr* **čīrāy*, N.Pers. *čīrāy*, Jud.-Pers. *č'ir*, M.Parth.T. *č'ir*, M.Pers.T. *č'ir*. Oss. D. *cīray*, I. *cīray*, *cīrāytā*; Aramaic lw *šrg-*. With other suffixes Oss. D. *cīrēn*, I. *cyren*, *cren* 'flame'; Ormuṣ

bacirāi 'spark', Pašto *bacerrai*, Waxī *corax*. Base *kai-:či-*, see also *kasai* 'fever', *tcūlye* 'splendid', *hamjsūl-* 'to kindle'. IE Pok. 519 *kāi-:kī-* 'to be hot', Got. *haisam* dat. plur., rendering Greek *λαμπρός* 'lamp', from **kai-es-*; Lit. *kaistū*, *kaitai*, *kaisti* 'become hot'. From IE *kā-i-*, beside *kā-u-* (see Pok. 595). The form *cira-* is like Greek *σκίπων* 'umbrella', from IE *skai-*, beside *σκιά* 'shade'. Earlier see AION I, 1959, 120-5.

cīrvā 'how', see s.v. *cera-*.

cīle 'dress', plural, Z 2-44 *cīle varata baysga muḍīni hamtsa hīṣyo jsa ggaḍāre* 'garments there thick, of the dead, lie with the excrements'; Z 22-329 *rrusto cīlo 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 *cīlaja namata* 'felt for garments'. From base *kai-* 'to cover', Rōšānī *cīl* 'large woman's head-dress', Yazg. *cil* 'head-dress', O.Ind. *cīvara-*, *cīra-*, adjective *caila-*, BS *cēla-*, *ceḍaka-*, *cellaka-*, *caila-*, Pali *cēla-*, Prakrit *cēla-*. Possibly Lat. *ciliūm* 'eyelid', Oscan *kaila* 'house' (rather than base Pok. 553 *kel-*). See also *thauracaiha-*.

cīlai 'name', v 3-10 *u cīlai spāta* 'and the *spāta-* official Cilai'.

cīlaka- 'how much', see *calaka-*, *culaka-*.

cālonyau inst. plur. 'with weapons', Z 24-408 *cālonyau nuṣṭhuru kāḍe bīdi biḥyū* 'they pierce with the *cālon-* weapons very exceedingly savagely'. From **čilauna-*, Sogd. Man. *čyḍnyh-*, Zor.P. (Vid. 8-90) *čyl'n-kl* **čēlān-kar* 'maker of weapons', to base *kai-:či-*, O.Pers. *čōivāxḡṣ* 'sword', Sogd. *kyn'k*, with IE Pok. 917 (*s*)*k(h)ai-* 'to cut', Lat. *caedō*, *caelum* 'chisel', and the *ci-* of BS *cīmara-* rendered by Chinese 'iron', Tib. 'copper', Waigali *čimār*, Pašai *čimār* (BS Saṃghāṭa-sūtra G 37, 85v3); R. L. Turner, Comparative Dictionary, p. 828), and Kharoṣṭhī of Kroraina *cina cīmara* '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.

cīstai 'youthful', SuvP. 63r4 *gāttirna išvari tsāttauṇā jsa u cīstīye jsa tīye meva jsa* 'with *gotra-* family, ownership, riches and youth, with that intoxication', BS *aīsvarya-mada-mattena kula-bhoga-mada-mattena ca tāruṇya-mada-mattena*, whence *cīstīye jsa* renders *tāruṇya-* 'tenderness'; I 163, 79r1 *ysāḍa paskyūṣṭi cīsta padīmi* 'it makes the old young again', BS *vrdhā-*: Z 3-62 *suhautta kāṇa biṣṭā drūṇā cīsta kāḍe* 'all must be thought to be happy, healthy, very youthful (vigorous?)'; III 35-29 *brīyūmakye cesta jīṣke kṣaudā-bākve* 'splendid young girls, nubile', = III 37-26 *caista*, = III 47-45 *cesta*; with *-aka-* II 130b2 *chaugalakai aga aṇū caistaka jīyaka* 'ardent in limbs, untaught(?), youthful life'; III 69-92-3 *uma ca vaṇa caistaka šīrau* 'you who are now youthful'; III 44-47 *caistā hvaṇḍā* 'of young men'; K 38-133 *caistā hā pa-sse ttī kaidari āve* 'then five hundred *Kinnari-* women came there'. From *kai-:či-* 'youth', with various suffixes Oss. D. *kizgā*, I. *čyrg* 'girl'; O.Ind. (AV) *kiśorā-* 'young animal'. So far not traced outside Irano-Indian. The *-ist-* indicates older *čid-* or *čit-* or *čit-*.

- cihajsā** 'slimy', Sid. 4v3 *cu śīlīṣā ṣṭi ṣṭi hvarū u śūrā u tcārba u garkhā u cihajsā* 'what is phlegm, that is sweet and saline and fatty and heavy and slimy', BS *madhuo lavanaḥ snigdho guru-sleṣmā* 'tipicchilak'; Tib. *bad-kan ni mmar-ba dan, lan-čhwaḥi ro bro-ba dan, hjam-po dan, lči-ba dan, sin-tu hbyil-baho*. From **čifa-* with adjective suffix *-jsa-*, to Oss. D. *c'ifā*, I. *c'yf* 'mud, slush, puddle', I. *c'yf-don* 'muddy place or water', adjective D. *c'ifgun*, I. *c'yf-džyn*; 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 śig mthov*; v 332, 25r5 *cu nāma gyastyau balysyau ṣā balysāna tcārīmā* 'what indeed, *deva* Buddhas (voc. plur.), is this Buddha sphere?', BS G 37, 2227 *kiṃ nāma iyam bhagavan loka-dhātuh*; v 328, 7r5 *kye kādāna cu pracai* 'for what reason, what is the cause', BS G 36, 523 *ko bhagavan hetuh kaḥ pratyayah*; v 73, 41v1 *cu te saittā* 'what does it seem to you?', BS G 37, 31b3 *tat kiṃ maryase*; relative, v 69, 8r5 *cu tteye kādāgānā ttattī kādātānā māstarā hāmāte* 'whose is the evil, to him the evil becomes greater'; BS G 37, 11b6 *yaś cemaṃ saṃghāṭa-pratikṣipēd ayaṃ tato bahutarāṃ pāpakaṃ*; 'that', v 329, 7v3 *śśīru śśīru...cu ihu 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 biśā prācya-(saṃbuddha 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-mahāsāhasryāṃ lokadhātau satvās te pratyeka-buddhā bhavēyuh*. See also *ca, cā, ci, ce, kyā, kyī, kye*. Base *ka-* and *č-* 'what'. IE Pok. 644-8 *kʷo-, kʷi-*.
- cū** 'who indeed', from *cu* and *u* < *uta*, v 343, 85r4 *cū haṃdaryau bal(ysā)nyau tcārīmyau uysno(ra ts)utāndā muhu varā* 'what beings from other worlds have come towards me', BS G 37, 79b5 *janakāyam āgacchantam mama-antike*.
- cukvakā** 'how much', see *cākvakā*.
- cūda** 'he lives', K 94.100 *jsīna daiysde u cūda* 'he maintains life and lives', = v 244, 222 *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 *ida-* and optative *āya*; here with 19 *padaidāya* from *padanda-* and *āya*, like Z 5.72 *vātāya*; see the full text s.v. *sudū*.
- cūḍe** 'why?', K 9, 43r2 *cūḍe cu pracai* 'why, what cause', parallel to v 328, 7r5 *kye kādāna cu pracai*, BS *ko hetuh kaḥ pratyayah*, see s.v. *cu*; K 70, 6r2 *cūḍa*, = K 67.162 *cūḍi*; III 105.104 *cūḍai*; v 295, 435v3 *pulśimā cūḍi ju* 'I ask why'; K 106.266 *cūḍai*. From *cu* and *kāde*, like *kādāna* 'because of'.
- cūḍana** 'dispelling(?)', II 81.44-5 *ysira tta na viṣtarā paijsa kāṣṭana baḍa*; *škaisau vā cūḍana au mauñāṃ vaskā* 'so do not set (make) your heart greedily 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-, škr-* 'hunt', Zor.P. *viškar* 'hunting' N.Pers. *bišgar* 'hunting', *šikardan* 'to hunt', *šikār* 'hunting'; Sogd. Bud. *škr'k* 'hunter', adjective 'for hunting'; but also Sogd. Bud. *škr-* 'bring, lead, take to', *βškr-* 'pursue', *nyškr-* 'explain' *pskr-* 'reject', *pskyr-* 'be hunted', *wškyrtk* 'opened' *nškr-* 'collect', Chr. *yškr-* 'to pervert'.

cūḍām 'a measure of length', III 79.8-9 *rrai tsvai šau bvaiysā aspaurā sparābistā cūḍām* 'I went on the plain, one long, full twenty-five *cūḍām*-measures'; III 79.11-2 *drai cūḍām nāṣṭā khu jsā āvū ttāḷā* 'three *cūḍām*-measures till I came down to the river'. From **cūḍāna-*, with plural **cūḍānā, cūḍām*, to base *čar-* 'to go round, about', with **črta-* > *cuḍa-* with suffix *-āna-* or *-akāna-*, as *cūḍa* (**črtai*) 'he lives', BS *yāpayati*. Hence to Av. *čarātu-* '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 *haṃdrrauysya tsūma u šaṃdya vecūlyāma u mahāsamāṃdrra kavā māñāṃdā 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 *tcimāna biśā anjana, cuvam, priyamgā* 'ointment in the eye, turmeric, millet', BS *anjana-tākṣaja-śyāma-*, Tib. *mig-sman skyer khaṇḍa daw rā śyama daw*; I 177, 95r3 *praḷūṇḍārī, cūvam vimysā khīysara*, BS *pra-ḷūṇḍarika ca rasāyanaś ta kiḷjalka-* '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 *k-*), 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 *esūj-* '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 tteye satvā hauru heḍū 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 tteye satvā haurā heḍū ce didu phārru bustā*, BS G 37, 30a7 *ya ekasya sakṛd-āgāmino dānaṃ dadyāt*; v 328, 7r5 *kye kādāna* 'why', = v 329, 7v2 *kyi kādāna*, = N 6.43 *cā kādāna*. See *ci* and *ca*.

kyai vi 'in grief(?)', see *ci, kyī*.

ceyyau 'by magic arts', see *čāya-*.

cera-, kyera- 'what kind, how great', v 330, 13v3 *tta cerā vā gyasta balysa itye uysnorā kāddātānīnai haṃbīsā hāmāte* 'so how great, *deva* Buddha, will the mass of evil be for this being?', = v 69, 8r3, BS G 37, 11a6 *kiyantaṃ bhagavann apuṇya-skandhaṃ prasaviṣyati*; v 329, 7r6 *kyerā sarva-śśūra uysnaura vā ttattī tsutāndā* 'what beings, Sarvaśūra, have come here', BS G 36, 5a5 *ye sarvasatvā ihāgatvā*; v 337, 36r2 *kyerā halci balysūnavūyā indā* 'however many bodhisattvas there are', BS G 37, 32b7 *ye bodhisatvā mahāsavā*, Tib. *gav*; K 7, 147r4 *hamatā kyeri kṣamātā* 'of itself how much it pleases him'. With adjective 'how' N 165:43-4 *khu thu parānirvi cirvā dāri baysūnī śāsaṃ hamraṣṭi ṣṭi* 'when you have ceased (entered *parinirvāna*-), how long is the Buddhaic teaching (BS *śāsana*-) to continue?'. From *ce* with *-tara*. See also correlative *ittera*- 'such', with adjectives 'so'.

cev- 'to fetch', SuvO. 53r3 *ysāre uysnaura biśśūnyau (suhā)vatānyau (jsa) hāmāre avūriḍyatetu 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 avaikalyatāṃ ca pratilapsyante*; JS 27v4 *raysgena veyse murdai ne *vahaṃdi kheja, papkvai rrunde kīthe cevyaū 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. *capitō*, see s.v. *khapa*.

-caīha- 'piece of cloth', from **čāixa-*, base *kai-* 'to cover' (see *cilā-*), below *thaura-caīha*.

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 hāṣṭā* 'the he-goat so spoke to her'; III 74:197 *caukalī tta tta hve hāṣṭā*; adjective, I 181, 100v3 *cāṃkalīnā būysma* '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. **šcāni-* (K. Hoffmann, Münchner Studien 22:29-38), Yīdya *čana* 'kid', *nar-čan* 'he-goat', Zor.P. *pā-čan* 'mountain goat', N.Pers. *pā-zan*, Balōči *pā-čīn*, Pašto *yar-cauai* 'mountain-goat' (*pā-* 'mountain' to *ap-:p-* in Oss. *āfcäg* 'top', Lat. *apic-*, *apex*, and *yar* 'mountain'), and Oss. I. *sānygh* 'goat up to 6 months' (if *s-* from *š-*); 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 ṣṭāna kṣamū na vā caudana neye* 'if I please him, I will not raise complaints'. Assuming that *cauda-* is connected with Oss. D. *caud*, I. *caūd* 'bad, unfitting' from **čāuta-*, to *kau-*. In *ttauda-* 'heated' *-auda-* is from *-afta-*, so here *caudana-* is ambiguous.

caurakya 'plant name', III 35:38 *hagrrisida caurakya baunyakya spyakakva* 'they gather flowers *cauraka-* and

baunyaka-, = III 47:56 *cauṇakya*; = III 38:37 *cāṃṇakya*, see above. Possibly BS *cauraka-*, Sid. 10v2 *cauraka*, BS *cauraka-*, Tib. *bčah-ba*; I 187, 107v1 *cauraka*, I 187, 106v5 *cāṃrakā*, for BS *coraka-* 'trigonella corniculata'.

cauṣī 'goat's fat(?)', III 89:160 *tcārū, cau-ṣī, tharka mijsā* (three fatty things) 'fat, goat's fat, walnut kernel'. Possibly from *cau* 'goat' (see *caukala-*), and **ṣī* from *svī* with intruse *-r-*, from **suīya-* 'fatty stuff' to base *sau-:sū-* 'to swell', like IE Pok. 793-4 *pei-:pī-* 'swell, be fat', O.Ind. *pāyate* 'swells', *pīnā-*, *pīvan-* 'fat'. See also *co-śvi*. Base IE Pok. 592-4 *keu-:kū-* 'swell'.

co-śvi 'goat's fat(?)', Sid. 100v3 *papeṣā drrai prūya khāśānā co-śvi 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 *cauṣī* and *cau-hna*.

cauṣi 'envelope(?)', III 80:16 *baysga cauṣi ttauda-brathā dvanaka-gūnā* 'thick covering (of clouds), with hot winds, dark(?) coloured'. Intervocalic *-ṣ-* may replace *-ṣṣ-* (as in *hvāṣṣa-*, *hvāṣa-*, *hvāta* 'herb') from *-xṣ-*, and *-au-* occurs in *āyoysa-*, *āyauṣṭa-* 'agitate' for *-āu-*, but *-ṣ-* would normally give *-š-* replaced by subscript hook (see *kuyāysa-*). In *cauṣi* one might rather see older **čafša-* to base *kap-* 'to hold, envelope' (see *khausā-* from **kafšz-* 'shoe'). See also *cauṣka-*.

cauṣka- 'covering', III 58:16-7 (summary of the Sad-dharma-puṇḍarika-sūtra) *tti tta klu myām cauṣkā bañṭi-dā raṃnā avihā*; *hūsaṃdai hvāṇḍye biṃdā hayūñakyaū 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-gṛhaṃ praviṣṭasya mattasya vā sūptasya vā sa mitro 'nargha-maṇi-ratnaṃ vastrānte badhṃtyād asyedaṃ maṇi-ratnaṃ bhavatv iti*; III 60:35-6 *ṣi jastām baysām tti klu cauṣkaṇā raṃnā* 'this (sūtra-) of the *deva* Buddhas (is) just like the jewel in the dress'. Here *cauṣka-* renders BS *vastra-* 'dress'. JS 22r2 *jaṃbuia cauṣkaṇā mura pura yuḍāṃdā* 'the birds bare the young in the golden (BS *jāmbunada-*) covering'. Parallel in Chinese rendering of BS *śankha-śikha-* 'head-dress'. From *kau-š-* or *kafš-* with suffix *-ka-*. If the base is *kauš-* 'to enclose', see Sogd. *qwš* from **kōša-* 'side', O.Ind. *koṣa-* 'receptacle', s.v. *kuyāysa-*. IE Pok. 953. *keu-*. If the source is *kap-*, *čaf-š-*, see *cauṣi*, and *khausā-*. 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-śvi cau-hna* 'goat's fat(?)', 'goat's blood(?)'. Assuming that *cau* is 'goat', and that *hna* 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 ysā cya haṣṭa-se* 'twenty thousand and eight hundred'; IV 19:14 *tcakṇasi ysā cya* 'forty thousand' (or 'fourteen'); IV 13:10 *14 ysā ca drrai-se* 10 '14 thousand three hundred, 10'. From Tib. *rca* used with numbers.

crāma-, crāma-, cirāma- 'what kind' adverb 'as'; v 388, 19r5 *dukha vaṣṭvīṃdā* (BS *upajiv-*) *naryo ṣṭāna crāma karma yādāṃdā* 'they endure pains being in *naraka-*,

what evil deeds they have done', BS G 37, 1423 *yaḥ karoty aśubhaṃ karma duḥkham eva bhaviṣyati*; v 336, 35r2 *crrāmu sarvaśūra niṣṭā uysnaurā ce va hautta mahāsamudrā 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 yaḥ śaknyād eka-pāṇitalena mahā-samudram śoṣayitum*; III 11, 20v5-21r1 *crrāmā... ttindrāmi...*; Manj. 210 *crrāma prrabebai uce* 'as an image in water'. See also *cīrāma-*.

cvātāja 'first spring month', II 30:1-7, listed with the other month names in IV 11. See also *cūvija*.

cvī, *cvē*, *cvai*, *cvau*, *cvam*, see *cu* with pronouns.

cha, older *chatā-*, *chavā-* 1. 'colour', 2. 'skin, complexion', SuvO. 56v4-5 *tā uysnaura tīṣāna pāṣṇīyau chate jsa dātāna uspurra hampluta* 'these beings are fully fitted with splendour (BS *tejas-*), powers, with colour, with fine appearance', BS *tejo-bala-varṇa-rūpa-samanvāgatāni bhaviṣyanti*, Tib. *sems-čan de-dag gzi-brjid dan stobs dan kha-dog dan gzugs dan ldan-par hgyuro*; I 251, 1r2 *hastamiṇā che jsa haṃbādā jsa* 'filled with the best colour', BS *paramayā śubha-varṇa-puṣkalatayā samavāgataḥ*; v 58, 128v4 *tcarsū kāde chate jsa brīy(ū)ni* 'very beautiful in appearance, lovely'; SuvP. 73r2 *dyena cha bujsā suṣṭya* 'with fine appearance, colour, virtue, fame', BS *rūpeṇa varṇena yaṣena kīrtyā*; Sid. 127r4 *haryāṣa cha*, 'black colour', Tib. *mdog gnag-pa*; III 105:11 *cha ttarū vaiysna hamaga* 'complexion like a red lotus'; Sid. 131v4 *haryāṣa chava tta tta bōṇā* '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 *chavīṃ* (for *chavai*) *heṃji hame*, Tib. *mdog dmar-la*, Sid. 7v4 *chavī jṣāṃ śīya hame* 'his complexion becomes white', BS *gaura-*, Tib. *śa mdog dkar-ba*; JS 21v2-3 *ysīrā māṇāṃdā che jse* 'with skin like gold'; JS 28r1 *ysare-guṇi che jsa* 'with gold-coloured skin'. Compound, *cha-urrasti* 'colour-inflamed', Sid. 105r4 *svivai cha-urrasti hanāre* 'his lungs become inflamed', BS *hṣaya-asita-*, Tib. *glo hgramṣ-pa dan* (*hgramṣ* 'be inflamed'). See cognates s.v. *urrasta-*. See also *chala*, *ttaṃ-cchatā*. From palatalized *khau-* 'to cover' with suffix *chavā-*, to IE Pok. 951-3 (*s*)*keu-:sku-*, Greek σκῦτος 'skin', O.Ind. *chavi-* 'skin' (IE *skheu-*); rather than loan-word from O.Ind. *chavi-* with shift to the *-ā-* stem.

cha-hvasta 'colour-reddened (?)', III 38:35-6 *cha-hvasta pākū gesaca rūsanakye śūje pyatsa nīdā pau gahvardama 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 **hvogsta-* 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'; *nīdā* 'they make sounds' to base *nad-*, *ny-*, 3 plural. With variants; III 47:54 *cha-rroana pā u gesaca rūsana[dye]kyi śūje pyatsa nīda, pau gahvardama grrausīda* 'colour-reddened the feet and dancing, beauti-

ful, they (are) making sounds (singing?) before one another, then they call them, the pipers'. Here *rrvana* 'reddened' from **raudana-* to base *raud-* 'be red', with *rrūnaa-* the 'red thing' for 'madder', from **raudana-*; *nāda* present participle **nadant-a-*, *ny-*, *n-* 'to sound'. The same text in III 35:37 *cha-rroana pā u gesaca rruasanakye śūje pyatsa nīda pā gahvadama grrausīda*. With other variants in III 40:11-2 *śairchū hvū pā [pai] u gaisaṃcā rūsanādyaī śūjai pyamtsa nīdā [paṇi] pau gahvera-drānā gūsīdā* 'red-coloured, fine-coloured the feet; they make sounds (sing?) in the presence of one another, then they call them, the pipers'. Here *śaira-* 'red', and *hvū* from **hu-gauna-*, like Av. *hugaona-*, see s.v. *śaira-*.

chaka 'bud', JS 24v4 *hīyāra chaka bāgara hvāra* 'fruits, buds, leaves as food (or infinitive 'to eat')'; v 66:12-3 *hai vasva nūvara naṣkhasta uwārā, kāmjane ysi(rā jsa) ramaṇa chaka* 'O pure newly arisen exalted with *kāncana*-gold, delightful buds'; adjective *chakīnaa-*, III 46:36 *chakīnyau daṃdākyau skauda byihānūdā* 'with bud-like teeth secretly they laugh' (or 'mock'). See *chai*, *chā*, *chei*, BS *ankura-*.

chatta III 104:33 'I seek (?)', *bīsāse chatta pā tcaiyāṣṭa kūysi* 'as the son of the House I seek the ceremonial jar'; 1 sing. *-a* from *-ā* < *-e*. See *chattān-* 'find out'.

chattānarā 'find out', 2 plur. imperative, II 113:102-3 *khū mājā gara ṣṭāre, khvāṃ tta ysira iye chattānarā 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., II, 1964, 5. From **chatata-* or **chanta-ta-* with secondary *-atta-* or *-antta-* (see *spattā*, *bīhamitte*, *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-*, *fy-*, *x-*, *xu-*: Khotan *phvai* 'spade', Oss. D. *fijjag*, *fijjagā*, I. *fyjag*, *fyjjag*, *fijjag* 'spade', Waxī *pēi*, Parācī *phī*, Yidya *fīa*, Tališī *hiya* beside Pašto *xvai*, *xvaiyē*, N.Pers. *fih*, *xvayh* **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*, *fadag* 'to descend', Khotan Saka *phan-*, *phān-* with preverbs, and Šuynī *xwen-*.

chadā 'chattering', III 72:157 *makalānā hvōi chadā* 'chattering of monkeys'. Initial *ch-* from palatalized *kh'-*, base *khand-*, *xand-* 'to make noise', see *khan-* 'to laugh', and *bichān-* 'to neigh'. The group *-nd-* is either preserved as *-nd-* or *-d-*, or replaced by *-n-*, see *baṇda-*, and *cadana-*.

chadrasta 'pieces', I 147, 56r2 *ttrūsna chadrasta padīmānā khū ysarūna hamāṃde ysira kūṭānā* 'from the gourd pieces are to be made, so that they are reddish, they are to be ground roughly'. Prakrit *kūl-* from *koṭay-*. BS *tripūsā-(ja)rjari-kṛtōā*, with *jarjara-* 'broken piece. From *chand-* 'to break', palatalized from *khand-* beside *skand-* in *hatcan-* 'to break', see *bitcañ-*, *hatcañ-*.

chays- with preverb infinitive, *pachaysāvai* II 118:158-119:159 *khū vaṇa ranījai janavai vira alattuna hana mesta jasta rauṣta jsa pasta pachaysāvai* 'when now in the Land of Jade the Altun Khan the great god (=king) has designed to retire from sovereignty'. From **pati-khaṣ-*.

To a base *xaz-* 'to rise up', see *khays-*. Translation, BSOAS 30, 1967, 96.

chala 'skin', JS 36r3 *ustairštai chala gušte agām beda* 'you tore out the skin of the flesh upon your limbs'; JS 24v2-3 *ustairštai amgām bedā jsiṅakye chale* 'you tore the fine skin upon your limbs'; v 60, 10a8 |||-e hā khīšte chalt yā|||. Possibly a name in v 200, 68a |||vari chala-vāysi šaṃdā haṃbujai '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] parekši šau u chavanū kāmhā parakṣa šau* 'and one *parekṣa-* (belt, scarf ?) of *śacī* silk and one coloured(?) *parakṣa-* of hemp'. Adjective to *chava* 'colour', with suffix as in *kīsanū* adjective to *kāljsa-* 'garden'. See *cha*.

chaska 'barley', II 20, 11a2 *u chaski hā drraširau* 'and you should convey the barley here', parallel to II 16, 3:5 *tīū āysaṃ drraširau* 'you should convey that millet'; II 15:3:1 *umāni (va) chaska-badara stūra ājīmyarā* 'for yours bring the barley-loaded draught-animals', with (*va*) as in *ibid.* 4 *umāni va vārā*; II 15:3:2 *u še hvamḍye chaski 2 šaṃga pašā a(vasāna), hauda* 'and to each man barley 2 *šaṃga*-measures, for the commissioned and uncommissioned men, he gave'. Two *šaṃga*-measures = one BS *prastha-*. From **khaska-* palatalized *kh-* to *ch-* to N.Pers. *kašk*, Armen. *lv kask*, Yazg. *kāsk*, Šuynī *čušč*, Sarikoli *čušč* 'barley'. For *k-*, *kh-*, *ch-*, see *kas-* beside *pichašta-*. Base *ak-:k-*, *k-es-* 'be sharp' IE Pok. 18-22 *ak-* beside *ak-*; *ak-es-*, Greek ἀκοστή 'barley', Got. *ahs*, O.Engl. *ēar* 'awn, ear of corn', Lit. *akmuō*, *akmeis* 'stone', *ašnuō*, *āšmens* '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 *tāḍai* 'forehead, top', loan-word from Iranian *tāla-*, *tāra-*, in the list here *chaskām... ttāra... haṃdrrāṃgā* all three words for 'top' or 'forehead'. Hence *chaska-* 'pointed thing', with suffix *-āna-*.

chā 'a measure of length', plural, Z 22:143 *cahr... 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 *ts'ī*, foot of about 10 inches (KT IV 53). The fabulous snake has v 62:15 *byūrā chā tīyī šaysdā stuḍe* 'the size of the snake is 10,000 *chā*'. With numbers as second component *-chāya*, v 10:2:2 *nau-chāyā thauma* 'silk nine *chā* long'; v 10:2:4; 5 *šūṃdasa-chāyā* 'of eleven *chā*'; II 74:42 *20-chāyā-v-ī pyatsa haširma* 'before it a *haširma*-covering 20 *chā* in size'; IV 12:3 *bista-chāyā* 'of twenty *chā*', *ibid.* 5 *zosta-chāyā*; IV 46b *thauna dasi-chāyā* 'silk ten *chā*'; v 220, 7b3 *thauna jidā draya tcahausi-chāyā* 'they demand silk three pieces, 40 *chā*'. See *chei*.

chāṃga-, *chauga-* 'excited, passionate', Sid. 7v4 *āhīsinuda, chāṃgā, ysurrjā inḍrrāṃ jsa* 'sweating, excited, sharp in senses', BS *prasvedī kopano budhaḥ*, Tib. *rvul sūi-ba dan, spro thun-ba dan, sems rno-ba dan*; JS 6r1 (of an old man) *māstā dušpye chāṃgā* 'intoxicated, weak, passionate'; II 130b2 *chaugalakai aga añū caistaka jīyaka* 'excited, limbs untrained, youthful in life'. Either *-āṃ-* 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 haudeṃ* 'the *spāta*-official Utha gave *chām-sū*'; II 75:46 *kāṃbaṃdā haurā haude še u chām-syū šau* 'he made a gift of one *kāṃbaṃda-* and one *chām-syū*'. Possibly Chinese K 1174:1; S82:2 *šang* from *d'iang* 'long'; *siu* from *siu*, Jap. *siu* = *sū* 'embroidery'; but s.v. *kāṃbaṃdā*, Turkish *čangsu* 'shirt' is adduced.

chāte 'buds, twigs', see *chei*.

chīyā 'account (ř)', II 64:4 *tīyāṃ brīyāsi u budarsaṃ chīyā yanidā sīdakā va gvārā nāstā* 'of these Brīyāsi and Budarsaṃ make the account; for Sīdakā there is not business'; IV 4:11 *tīye hā chīyā tcera hāmū* 'then the account is to be made'; II 64:10 *ci vañā ustaṃ brīyāsi jaṃpha hīmaḍe budarsaṃ hā chīyā yidā* 'what now finally Brīyāsi may discuss, Budarsaṃ will make the account'; v 145, 71r2 *tīyānā chīyā tta tta bva(ñā)!!!* 'of those the account must be known so'. From **chitākā-*, to base *khui-:khi-* palatalized to *ch-* 'to count'; with increments *-k/g-* in Oss. D. *xincun, xinst, I. xyncyn, xyrd, xyxton* 'to count'; Zor.P. *nikēxtan, nikēš-* 'to account, detail'; with *-g(h)-* in *haṃkhīys-* 'to count', participle *haṃkhīšta-*; and *pachīys-*, *pachīš-*; Av. *aḥamxšta-* 'uncounted, innumerable'. Parallel to BS *itī saṃkhīyāṃ gačchati* 'is accounted to be'.

chīys-, see *pachīys-*, and *haṃkhīys-*.

chus- see *pachus-*, *parchuta-*.

chai 'shoot, bud, twig', plural *chā*, Sid. 156v4 *chai khīndū* 'like a sprout', BS *ankurātmikā*, Tib. *myu-gu ltar*; Sid. 143v2 *ṅagraudā baḥyā hīye ysihe u chā* 'of the fig-tree top and branches', Tib. *šix batahi yal-gahi thor-to*. With suffix *-ha-* 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 šīṃgya bāggare chāya spāte hīyāra nā yīndā* 'there comes not bud, not trunk, not branch; leaves, twigs, flowers, fruit are not'; Z 7:20 *kuštā hāmāte banhiyā chīte skandhā u šīṃgya spāte hīyāra kušta* 'where comes tree, buds, trunk and branch, flowers, fruits, where'; Z 14:79 *tīma vicātrū chei yande* '(water) creates various seed and bud'; Z 180v12 *chātu tṛṇa* 'bud, herbs'. This *chei*, plural *chāte* and *chai*, plural *chāya*, *chā* 'sprout', if compared with *kṣāša*, *kṣāta*, *kṣei* 'six' from **xšaš*, may derive from older **chašā-*, with palatalized *kh-* variant as often with *k-*; hence **chašša-*, with Nūristāni Waigali *kāčīk* 'thorn', Pašai *kāč* 'tinder', Khovar *koč* 'jungle'. O.Ind. *kākṣa-* 'undergrowth', Pali *kačcha-* 'grass, rush'. See also *kāša-* 'armpit', Av. *kaša-* for *-šš-*. Uncertain in IE **kokso-*. Possibly a base *ak-:k-* 'pointed' with *-ā-* (as *kā-* in O.Ind. *śisāti* 'to sharpen', *šāna-* 'hone'), whence Oss. D. *k'ado* 'branch', *xalā*, I. *xal* 'grass stalk' (variants *k-k'-x*), beside *k-ak-* with *-s-* in IE *kok-so-*, O.Ind. *kākṣa-*.

choda-, in *avachoda-* 'uninterrupted, from *kh-* palatalized with **kafta-*. See *avachoda-*.

chva- 'to cover' in *pechwāṃe jsa* II 104:75, and v 223:3:7 *vachvāne*. From (s)k(h)eu-d-, see s.v. *khoca*. O.Pers. *xauda-* 'hat', Waxī *skūd* 'hat' from **skauda-*.

ja 'perished, gone, vanished', older *jāta-* to base *jān-*, *jīm-*; SuvP. 61v1 *hamāṃde satva avešta, ja-pveṇa saṃ klu ra*

baysa 'may the beings become safe without fears like the Buddhas', BS *bhavantu sattvā abhaya gatābhaya*; v 244, 2b3 *ttye mī ja štāna jsīna paskyūštā ssa-sali uskhaysde* 'for him then, though life is gone, again it occurs of one hundred years', =K 94.109 *ttiau mī ja štāna j(s)īna pasakyāšta ssa-(sa)lī usakhīysde*, BS *te parikṣiṇāyusaḥ punar eva varṣa-satāyuso bhaviṣyanti*. Similar v 245, 8a1, =K 96.165, BS *gatāyuh*. See *jān-*.

ja particle, see *ji*, *ju*, Manj. 242 *kūṣṭi būrai ja*; v 337, 36r5 *kau ju*, =v 75, 43r6 *kau ja*; III 98.27 *klu ji*, =III 99.31 *khu ja*.

gyagarrā 'liver', Z 20.35 *kye ūri birštā suvā gyagarrā rrūva nātca* 'whose belly burst, lungs, liver, intestines outside'; Z 20.55 *ṣpuljei rrūva svī jatārrā bilga ysārā* 'spleen, intestines, lungs, liver, kidneys, heart'; III 86.104 *jarra vī*; ibid. 104 *jara vī*; I 187, 195v4 *jarā* BS *yakrt*; I 147, 57v3 *u jari āchanai hame* 'and his liver becomes diseased', from *jarā* with *yi*; III 86.99 *jarrā biṇḍā*, III 86.102 *jarā biṇḍāštā* 'upon the liver'; adjective, III 86.100 *cū buri va jaramāna āchā imde* 'whatever liver diseases there are'. From **yakrt*, **yaknaḥ* 'liver', Av. *yākara*, 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 *suγda-* beside *suxda-* 'Sogdian' (where however *-γ-* is older); Zor.P. *yakar*, N.Pers. *jigar*, Orm. *jđšr* (*j= dš*); from *yaxn-*, Pašto *yina*, *yina*, *yanna*, *yena*, *žna*; Yidya *yēyan*, to IE Pok. 504 *jēk^v-r(t)*, O.Ind. *yakṛt*, *yaknās*; Lit. *jėknos*, *jėknos*, 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 *svaṃna hā hāruva hašte, aḍa gūha: jaitta vāštā* 'in the morning he sent the hāruva-ministers, Demand the other thing, the cow for me'. Infinitive IV 3.5 *tta-ṇ pastāṇḍi jīsci* 'so they deigned to ask them'; II 62.A4.4 *pastāṇḍi *pajīsti*; participle *jista-*, IV 3.17 *mūri vageve dīna jiste* 'the servant of Vageve demanded *mūrā*-coins'; v 22, a3 *kapāysa-barai stūrā jisti* 'the cotton-carrier demanded the *stūra*-animal' (*kapāysa-* 'cotton', Prakrit, BS *karpāsa-*); v 186, 51a1 *jāstā*; v 180, b6 *ysamadattā ganaṃ jistā 9 kū(sa)* 'Zamadatta asked for wheat, 9 *kūsa*-measures'; fem., v 181, b15 *puṇāṣilā ganaṃ jistā 2 kūsa* 'Puṇāṣilā asked for wheat, 2 *kūsa*-measures'. See also *pajya-*, *pajista-*. From *gad-* 'to ask for, beg for, desire, demand'. Av. *jaiḍya-*, O.Pers. *jadiya-*, Zor.P. *žastan*, *žāḍitan*, *vižāy-*, *vižāstan*, *gujastak* 'wished ill to'; M.Parth.T. *nyz'y-* 'to honour', M.Pers.T. *nyz'y-*, *zstg* 'bride', *hwšy'g*, *hwšstg*; Sogd. Bud. *γ'δ-*, SCE *'py'δw* (no Chinese), *'γ'δ'k* Sogd. Man. *'γ'δyy*, verbal Bud. *'γ'δ'm*, Man. *'γγδ-*; Bud. *ny''δ'kh* 'wish', Man. *ny''δ'br*, *'ny'δčykw* 'praises', Chr. *ny'd'br-* 'pray'. IE Pok. 488 *gʷhedh-* 'beg, desire', Greek θέσσασθαί 'beg', ποθή 'desire', Celtic O.Ir. *guidiu*, Welsh *gweddi* 'pray', Lit. *gedū*, *gedėti* 'long for', O.Slav. *žęždq*, *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-ṇālaṃkārair ātmā samalaṃkartavyaḥ*; K 63, 78v4 *alagrū sairka jamānyam jsa pacādana* 'adorned and excellent with ornaments in due course'; SuvP. 72v2 *peṣārā buṣānā jimāne* 'garlands, perfumes, unguents', BS *gandham ca mālyam ca vilepanam ca*. The second derivative *jamā* 'continuum', IV 7v6 *phemam kū-thaigā-ṣī ṇaṣṭa jamā pasti yidi* '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) *yūma-* 'pottery clay', in *xumbaḥ hača yāmō. pačikāḥ* 'from the jar of baked clay', glossed by ZorP. *hač xumbak bē yāmik-pačān (pē'n, pē'n)*, explained by *dōsēn-karān* 'of the potters', like DkM 521.9 *yamak ī dōsēn* 'clay pot'. Here belongs Zor.P. *yamak* 'pot', N.Pers. *jāmah* 'cup', and Zor.P. *yamak* 'garment'; M.Pers.T. *ž'mg* 'dress', N.Pers. *jāmah* 'dress'; for 'hold' and 'dress' see s.v. *khapa*, and *darz-* in Armen. lw *handerdz* 'dress'; Av. (2) *yama-*, *yima-* Vid. 8.85 *yamanam paitinam saitinam* 'of the separate pieces of the pottery vessels', Zor.P. 'm' for **yamak*. For the *-ā* of *jamā*, note the final vowel in *chīyā*, *mījsā*, *uysānā*, *karā*. IE Pok. 505 *jem-* 'hold', O.Ind. *yāmati*, *yatā-*, Av. *yam-*, *yasaitē*, with derivatives O.Ind. *yamā-*, Av. *yāma-* 'twin', Zor.P. *ywm'k*, with negative *'ywm'k* **yomāk*, *ayomāk*, Celtic Mid.Ir. *emon* 'pair of twins'.

gyays-, *jays-* 'to sacrifice', v 122, 111 *gyaysāmateṃ o yināma padīmāre* 'they make for him (*-em* = *-a* with *yi*) worship or deed (of honour?)'; preterite, III 68.78 *jaštāṃḍi ttū vara štāna* 'they worshipped him there'; Z 23.108 *pharu salī cu gyaysna gyašte* 'many years who offered sacrifices'; noun in suffix *-na-*, v 339, 77r6 *gyastai kṣamevūna gyaysnū tcerā* 'the goddess must be appeased for him, you must make a sacrifice', BS G 37, 72 bis a4 *devasyopakārah kartavyaḥ yajanaṃ kartavyam*; loc. sing. Sid. 127r1-2 *devattāṃ pūjā tcerai u bala, jaysīya 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-upahareṣṭi-homa-mantra-*; JS 11r4 *ttai ya si jaysnā yanunḥ buvāṇi 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*, *yštg* 'offering'. IE Pok. 501 *iaḡ-* 'revere', O.Ind. *yājati*, *iṣṭā-* Greek ἄζουμι.

jaysarūmā 'prophecy', III 71.144 *jaysarūmā tvā-v-aṃ haude* '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 *hajada-* in *ttye herā prracainā jśini hajada īyai kaumye tta brrāvarā a byāva hamaunai* 'for this reason that life is passed in which I would be mindful of those brothers'. From **fra-čarta-* or **fra-črta-*, see *car-*, *cūda*, *ciḍa* 'lives'.

jara, *jarra*, *jurā* 'liver', see *gyagarrā*.

jarma 'excellent, outstanding', IV 60a3-b1 *ašpara-barā hauparidirāse hvaḍā stūrā pārrve 1 jarma hūmye* '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 jārma hūmya* 'and four (horses?) here (of mine?) being excellent'; II 117.7 *khāysā bišā gyerma ye* 'the food was all excellent' (*gyerma*, not *gyemū*); II 84.18 *bišī girma šṭāre* 'all are excellent'; II 101.243 *jairmā stūrau jśā tsvaudā* 'they went with excellent *stūra*-animals'; II 101.243 *ttu jairmāṃ stūrau vā pūha hūḍānda* '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 *ggīrai*), hence **jarma-* and **jārmya-*. See also *pakyerma* 'outstanding' from *čār-*, **čārmya-* in form like *perma-* 'to be reared' from *pār-*.

jašti 'to clean', infinitive, see *gyeh-*, *jeh-*.

gyaštā 'epithet of the queen', = BS *devī*, K 150.33 *śena tcūnā rruḍi. . . gyaštā riñā* 'the *devī* queen of the king Śena-tcūna' (Chinese K.1205.4 *šəng < śiang* 'holy'; K.1112 *tsun < tsuan* 'honoured'); II 45.65-6 *kamā-cū bišā ha: ha: nā hīya jaštā* 'the *devī*-queen of the *hahana-* (*khakan*) of Kan-ṣou'; gen. plural II 128.62 *jaštām u rriysdvarām u rrispūrām jsi* 'from the *devī*-queens and princesses and princes'; voc. sing., K 30.220 *tte hve sa jaštā* 'he said, Queen'. See *gyaštā* nom. singular.

jašta- 'sacrificed', see *gyays-*.

jjaštumā 'I came', v 341, 83r6 *šā naḍe hve yādaimā paḍā kādātāne cu bando jjaštumā rroṭya* 'the man said, I first did evil so that I came into the royal prison', BS *pratijñām akarot tataḥ pūvaṃ mayā kṛtaṃ pāpaṃ rājño bandhanam āgataḥ*. From base *gaz-* 'to move', to Yazg. *γaz-*, Šuyni *šáš-* '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 māḍe gyastā grūštā* 'and so he spoke, saying, The gracious king calls', BS G 37, 75b5 *etad avocat, rājā yuvayor āmantrayati*; Tib. *rgyal-po lbod-do šes smras-pa dan*; II 20, 12a3 *miḍā jašti hīyā māša-virā āstaṃna* 'the house-men and the rest of the gracious king'; as honorific after names, III 127.8 *prrānavarda jaista* 'the *deva*-person Prajñāvardhana', ibid. II *vairśa-jī nauma jaista* 'the *deva*-person by name Viryajiva'; ibid. 14 *dyaumaiśū jaista*. Voc. sing. K 42.112 *gyasta*; ablat., II 35.7.1 *miḣḍām 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 *vimāna*-abode of the *devas*'; K 141.1015 *mistā gyastānu spāta* 'the great captain of the *devas*', = BS *mahāsenāpati-*; K 146, 4r2 *jaštā baiysā* 'of the *deva* Buddhas'; loc. plural, Manj. 84 *jaštā 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 gyastānuvī vā balysā tta hvate* 'the *deva* of *devas* the Buddha so spoke to him', K 146.2 *jastaumi jasta beysa*, ibid. 5-6 *jistauna jasta beysa*; inst. plural K 143.1056 *gyastyau gaṃddharayau hvamḍyau* 'with *devas*, *gandharvas*, men'. Feminine, K 139.965 *hārva mista gyastā buvām māta* 'Hāritī great *devī*, mother of *bhūta*-goblins'; ibid. 141.1021 *mista gyastā*; K 42.100-1 *jašta rriñā vira* 'for the *devī* queen'; voc. sing. fem. K 30.220 *jaštā*. Adjective, *gyastūna-*, v 109, 31r5 *ttā gyastūna ttarandara* 'these divine bodies', BS *imān dīvyāt-mabhāvān*; compounds, *gyastaššaa-* 'son of a *deva*-god', SuvO. 3r4 *pharākānu gyastaššānu* 'many *deva*-sons'; v 114, 63r4 *gyastaššai*, BS *deva-putra-*. Spelled with -šš-, -š- and with *j-*; III 127r2 *jastaššai*. Also *gyastāvūra-* 'deva-son', N 157.41 *mista gyastāvūra* 'great sons of *devas*'; K 2, 136r2 *śasi-vimala-garbhā gyastāvurā* 'the *deva*-son Śasivimala-garbhā'; ibid. 137r2 voc. sing. *gyastāvura*. The 'abode of the *devas*' is SuvO. 27v4 *bišvo gyasta-kšīrurg* 'in the *devas*' worlds', BS *sarva-deva-bhavana-*; K 50.5.5 *bišā jasta-kšīrvā auska* 'all dwellings in the *deva* worlds'; v 284.2, 5v2 *gyasta-kšira himāre* '*deva* worlds arise'. Also Z 4.38 *hauda gyastānu gyastavarna* 'the seven groups of *devas* of the *devas*', see *-varṇa* below, *naysda-varṇa*. BS *parśadaḥ*. 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 ἱερωπόρος; M.Parth.T. *yzd*, *yzdygyrd* 'divine', M.Pers.T. *yzd*, plur. *yzd'n*, *yzdygyrd*, *yzdyg* 'divine'; Jud.Pers. *yzdyd*; O.Ind. *yajātā-*. 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 naguhī sten-du*; Sid. 148r5 *tcīm hīye šīye jaste biṃḍā* 'upon the white part of the eye', Tib. *mig-gi sprin-gyi sten-du*; III 81.175 *jaštā*, gloss to Turkish *yimti-karakū* (following upon 'eyelash'), uncertain, according to G. Clauson Turkish *yiti karak* 'sharp eye'. From base *yat-* 'to place in its proper place', hence generally 'a place'. For *yat-* see *bīsta-*, *nīsta-*, *gīsta-*. Note O.Ind. *āyatana-* 'place'.

gyahe, *jahe* 'fountain, spring', Z 3.42 *khāhe ysarrīje paste āššimje gyāhe ūtāka pūata vasula kāḍe ysaujsa ššāra* 'fountains, golden pools, ponds, springs, cool waters, pure, very savoury, excellent'; Z 20.5 *ūtce pastāte ysarūne tcalce jahe* 'the waters are arisen, the fountains on the green verge'; III 36.5-6 *ūska asaphīrāca jahā sphālyagūnā* 'crystal-coloured (water) splashing up in the fountain'; III 46.18-9 *uskā asphīrāca jahvā sphālyagūna* 'crystal-coloured (water) splashing up in the fountains'; III 34.10-11 *uskā asphīrāca jahvā sphālyagūna*. From base *yah-* 'to seethe, gush', see s.v. *jiš-*.

jāna- 'place (?)', II 111.21-2 *cu hve:hvu:rām hīvī herā ttuv-am haṃna biša bišā jānvā ttuḍāṃḍā* '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-*.

jāṃḍem K 151.34 *jāṃḍem karma* 'may the *karma*-acts perish for me', conjunctive 3 plur. to *jiy-*, *jiy-*, *j-* 'perish', see *jān-*.

jāphau jsa 'from the depths', III 79.12 *šūrā utcā ttauda ši*

jāphau jsa haṣṣidā '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 tsā haspīsa jāmana masa* '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 *hur rōc-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* **paḍ ēv šamān* 'in a moment'; Sogd. Bud. *zmn-* (-w, -y, -wh, -yh) plur. *zmnth*; Man. *jmnw*, plur. *jmn'd*, obliq. plur. *jmn'dy*; Bud. also *zmnw* with initial *a-*; Armen. lw *šamanak* 'time', *šam* (-u and -a stems) 'hour', Georgian *šam-i*; Armen. lw *šaman* 'approaching swiftly' (verbal derivative).

jām̐ysa '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*.

jīka 'girl', v 66:13 *ttā-ṃ jīka pūra* 'there my girls, sons'. See *jīška* 'girl'.

jīka 'life', K 24:6-7 *ma vañā ā jīka bada baida* 'now he has come against continuance of my life', = K 32:39 *viñā-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. *jāṅgo* 'perishing, vanishing', v 70, 28v3 (<ne>) *jīṅga hvata hāmā(te)* 'the end cannot be told', BS G 37, 16b1-2 *anantā dharma-deśanāḥ*; Z 3:14 *mulde ṣṣānaumā cu tā nāstā jīṅga kari* 'mercy, favour of yours of which there is no end'; K 53:9-2-3 *hamāne jīṅgya jsa pūḍā ttāhattā-ṃrrarā* '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 *nīrodhas ca nāma vīrya-sthānaṃ*, Tib. *hgag-pa* ('stop'); SuvO. 4r6 *jāṅje* (-n-, not -ñ-) *kāḍāna* 'for cessation'. Adjective *jīṅgyīnaa-*, v 261, 10:11 *jīṅgyīgya padamgya* 'state of cessation'. See s.v. *jān-*, *jīn-* 'to perish'. Later forms also *jīṅga*, *jīga*, *jaigyā jsa, jēgi*.

jāta- 'perished', *jata-*, *ja-*, see *jān-*, *jīn-* 'to destroy; perish'.
jīte 'perishes', v 122, 9v3 (<cu>) *nā jīna jīte cu nā juvāñu* 'whose life ceases; by whom it must be fought'; Manj. 366 *nai jīye* 'does not perish'; v 389, 19v4-5 *ku karā ttīma ne jīye* 'where seed does not fail at all', BS G 37, 14b1 *uptād bījān mahāphalaṃ* 'from sown seed great crop'.

jīttai 'fails', II 101:244-5 *na baida pamūhā ca ma jīttai u brrāvā na* 'there is not clothes on me for whom there is trouble, and not food'. Here *jīttai* for older *jīte* keeping -t- as -tt- (as in *gaisātta-* 'returned' in the same text). See *jīn-*.

jīdā 'they demand', v 220, 7a3 *thauma jīdā draya* 'they demand three pieces of silk'. See *jad-*, and *pajy-*.

jīdā 'they put together (in a bouquet)', III 41:36 *bvaijsā-kaujsā spyakai jīdā* 'they bunch the open-calyxed

flowers'. From base *gai-:jī-* 'to twist together', see s.v. *gtsai*.

jān-, **jīn-** 'to destroy; perish', *jīy-* 'perish', 3 plur. Sid. 102r2 *jīnīndā* 'they destroy', Tib. *sel-to*; 3 sing. Z 22:196 *jāndā*; optative 1 sing. SuvP. 70v2 *jīnī*, v 134, 69a5 *jānīñī*, 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 gaccheyuh*; later *jāre*; 3 sing. v 122, 9v3 *jsina 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-jsina vara jastvā* 'with life exhausted there among the *deva*-gods'; Sid. 138r3 *jata-guṣṭā* 'with emaciated flesh', BS *kṣīna-māṅsa-*; preterite 3 sing. *jāte*, 2 plur. *jātāndā*, III 72:164 *janave jāṃdā* 'they destroyed countries'; III 73:176 *samai byaṃdā jāṃdā rīne* 'but her doubtings destroyed the queen'; K 6, 146v1 *arahandā kyī jāte ysūnāmate* 'the worthy one (BS *arhant-*) who had destroyed *āsrava*-influences'; infinitive, K 67, 149 *hamṣiṣḍī ttādā jīṃni* (-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-cemūā*; K 10, Ab4 *dukkhāṃ jīnācīnā* '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^heiō-* 'overcome', O.Ind. *jīnāti*, *jīyate*, *jītā-*, future *jīyasyati*, noun *jyā*, Greek βίαι '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 *jīška*, = K 34:64 *strīyā* 'female'; K 46:41 *braṣṭā sa dahaka ysāṃ ā jīškā* 'she asked, Have I borne a boy or a girl?'; v 327, b5 *ḡī bujsaṃja, jīška, kṣāṃdāṃñā* 'this lady, the girl (desires?) possession of a husband'. Possibly from *jāni-* 'female', through **jāni-skā*, **jī(n)škā-*. For this *jāni-*, Av. *jāni-*, Zor.P. *zan* or *šan*, N.Pers. *zan*, Armen. lw *j-* in *jūkan* (H. Hübschmann, *Armenische Grammatik*, p. 69) the royal 'keeper of women', the *maypet*; M.Parth.T. *šzyn*, M.Pers.T. *zn*, plur. *zn'yn*; Gazī *žen*, Sanglēcī *jānj*, *janj* (from **jāni-čī*), Yidya *žinko*, *jinko*, Šuyñī *žēnik*, *žin*, *žīnik* (with unusual *j-* to *ž*); Pašto *jīnā*, *jān*, *jāl* has *j-* for normal *dz-*. IE Pok. 473-4 *g^henā-*, O.Ind. *jāni-*, Armen. *kin*, Greek γυνή, Celt. O.Ir. *ben*, gen. *mná*; *ban-*, *bé*; Welsh *benyw* 'female'; Got. *qino*, O.Engl. *cwene*, O.Pruss. *genna*, O.Slav. *žena*, Tokhara B *šana*, *sno*, A *šān*, *šnu*.

jīšci 'to demand', infinitive to *jad-*, *jīsta-*, IV 3:5 *pastāṃdī jīšci* 'they deigned to demand'.

jīṣ- 'boil', III 85:63 *khū sau dva jūṃ hamtsā jīṣḍī thanjāñā* 'when it boils together one or two times, it is to be drawn out'; JS 29r2-3 *marāṃ māñāṃde phustī gesane dūmi jse* 'like death the whirling smoke is blown out (and) boils'. Causative, *jṣāñ-*, *jṣāñ-*, Sid. 20r3 3 plur. *khu utca jṣāñidā* 'when they boil water', Tib. *ču skol-ba*; Sid. 8v1 *jṣāñāñā*, Tib. *skol-te*; III 89:164 *jṣyāñāñā*; participle Sid. 15r1 *jīṣta-*, Sid. 20r4 *jeṣta-*, Sid. 8v1 *jaiṣta-*, inst. sing. Sid.

135r1 *jištāna*; noun Sid. 15r2 *jištānāme beḍa* 'at time of boiling'. From *yah-* reduplicated *ya-yā-* > *yaiš-*, *yīš-*, Av. *yaēšya-*, Pašto *yašēdal*, *yašawul*, *yašand*, *yašnā*, *ašnā*, Waziri *yašēdal*, 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* > *jīš-*, but *yaiš-* > *jš-*. See also *gyahā-* 'fountain'.

jišājīha 'with clear voice (?)', Sid. 17r2 *u tciñā rrijsai u cha širka u bijāšā jišājīha u šikrā pharākā padīme* '(peacock's flesh) makes the eye keen and skin fine, voice well-sounding and sperm abundant', Tib. *mig rno-ba daw*, *ša-mdog bzaw-ba daw*, *skad sñan-pa daw*, *khu-ču hphel-bar byed-do*. Possibly from **yaxša-jīha-* to Yaṅnābi *yaxš-* 'to appear', hence 'conspicuous, excellent', and base *gāi-ji-* 'to sing', in Av. *gābā*, 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 *yīx*. IE Pok. 355 *gē(i)-gī-*, O.Ind. *gā-;gī-*. See *pyašta-*.

jāsta-, *jista-* 'demanded', see *jad- pajy-*.

jāh-, see *jeh-* 'to cleanse, heal'.

ju particle, Z 24:179 *kye ne gyu hamatā buāre* 'who themselves do not awaken'; Z 2:16 *kari ju vara rruñā ni byodā* 'oil is not found there at all'; v 388, 19v1 *suhī ju nyānartha ne tsindā* 'of joy no reports come', BS G 37, 1444-5 *sukha-hetor na veti yah*, Tib. *gan-šig bde rgyu mi zēs-pa*; v 329, 13r1 *nai ju ne; ne ju ne*, BS G. 37, 10b4 *na kiñcit*. Later *jī, jā*.

jū- 'to live', Z 11:47 *o pāṇḍāvātāna jūtā* 'or lives by alms' (BS *pīṇḍapāta-*); 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 *khāyā jsa jū* 'he lives by food', Tib. *kha-zas-kyi hcho-ba-nas*; K 138-926 *dār-buru ju* 'he lives long', Tib. *rix-du hcho-šiw* (long, living); IV 17:10 *dui salī ra jū mīdi* 'he lives two years more, he dies'; N 176:9 *kama jsa hvadā jvīndā* 'by which men live'; K 52:8-1 *sauhna jvīmā pharāka bāḍa* 'may I live with pleasure for a long time'; III 14:18 (cu) *jvīdi ba-jiṣīya himāre* 'who live, they become short-lived'; K 52:7-9 *jvīde*; II 40:40 *ca *štā* (written *dā*) *ju* 'who lives'; 2 sing. conjunctive K 43:139 *tta tta jvā* 'may you so live', = K 40:22 *tta tta jvāṇi*; optative, 1 sing. v 70, 8v5 *ku buro jvīti ne ne gāvu aysu asādu dīru hāru yanīmā* 'as long as I live, I shall not do an evil (dyadic) act' (BS *asiddha-*), BS *na kadā cit punaḥ pāpakam akuśalaṃ karma-abhiṣkāraṃ kariṣyati*; 2 sing. III 69:92 *brraštāṃḍai khu ra štāṃ 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 *jutāṇḍā* 'they lived', III 76:252 *buysā jve pharākā bāḍa* 'he lived, long, a great time'; III 66:28 *ṣai tta hve khu ra maṃ jvāi* 'he said to him, How have you lived here?'; III 66:29 *gūha: ysye tcaṇṇaṃ jvem* 'he took away the cow by which I lived'; participle present, gen. absolute, JS 26r3 *brahmadattā juttairruṇḍā* 'while king Brahmadata lived'; Sid. 140r5 *jutyē vīre* 'alive', Tib. *hcho-ho*; participle past Sid. 15v1 *anau hvadā khaṣṭa satvāṃ jvva ni 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 *ṣai tsodī haṃ jve* 'he swallowed him still living'; *jūndaa-* 'alive', Z 19:44 *rīṇa svānānu jūndau bidātā* 'the queen threw living to the dogs'; III 102:49-50 *āṣkālakyau jsa jūdai auna ttraikṣa bidai kāṣṭa* 'with tears, being alive, he found grievous sorrows'; II 91:116 *u paṇiṣāsā jśaṃ jūṃḍā bāstāṃḍā* '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-samjñā pravarteta jīva-samjñā vā*; Manj. 314 *nai pūḍgala na ja vā jvākā* 'not the *pūḍgala*-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*, *ājīka*, *jīya-*, *jsīna*. From *gai-;ji-* 'to live'; *jūtā* from **jīvati*, *jūndaa-* from **jivantaka-*; *jsīnā-* 'life' from **jainā-* or **jayanā-*, Tumsūq Saka *tsena* (retaining *-e-*); to AV. *gaya-*, *jva-*, *juya-*, *jīva-*, *jyātu-*, *jyāti-*, *jīti-*, O.Pers. *jīva-*; Zor.P. (with *z-* or older *š-*) *zīvēt* 'lives', *zīviṣi*, *zīvandak*, *gōšt* I *zīvand* (gloss to Av. *jīva-*); N.Pers. *zindah*, *zistan*, *zistan*, *ziyad*, *hazār sāl bi-zī* 'live a thousand years'; Balōčī *zindag* 'living'; Sogd. Bud. *z-w-*, *z-w-*, *z-w'ntk*, *z-w'n* 'life'; M.Parth.T. *jyw-*, *jywndg*, *jyw'ng* 'animal', *jyw'hr* 'life', *jyw'hryn* 'alive', *njywg*, *nčywg* 'vivifier'; M.Pers.T. *zyw-*, *zywystn*, *zyndg* (Pahlavi Psalter *zyntkyhy*), *przyw-* 'to live beyond'; Pašto *zīvāk*, *zīvand* 'live', *zīvandai* 'living', *zīvandūn* 'life', Parāčī *janō* 'alive'. IE Pok. 467-9 *g^hei-*, *g^heiō-*, 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 *bīw* 'horned cattle', *byw* 'alive', Lit. *gyvas*, O.Slav. *živū*. See also *bijore*; *bujvaiye*.

juv- 'to fight', Z 2:46 *svānā śśūjātēna jvāre* '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 ggūhu aysuryau jūtā* 'assist here to fight with *asura*-demons', and *-ānā*, v 340, Sor6 *ākṣutte lāstanā yanā u jvānā* 'began to dispute and to fight' (and *ibid.* Sor6-br); participle, v 122, 9v3 (cu) *nā jsīna jīte cu nā jvāñu* '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. *yūiḍya-*; M.Parth.T. *ywdy-*, *ywdy'g* 'exert oneself, struggle', Balōčī *jōḍ* 'fighter', IE Pok. 511 *yeu-dh-* 'be moved, fight', O.Ind. *yodhati* 'to seethe (of water)', *yodhati*, *yudhyati* 'fight', Av. *yūiḍyeinti*, *yūiḍišta-*, Lat. *iubeo*, *iussum* 'command' from 'make move', Lit. *judū*, *judėti* 'move tremblingly', *jaudā* 'seduction'. Note also *āyoys-* 'be agitated' from IE *ieu-ḡ(h)-*.

gyūna-, *jūna-* 'movement, gait', and 'times', Z 24:221 *sarvai māñite gyūnu* 'resembles the gait of a lion', parallel BS *siṅgha-vikrānti-gāmin-*; JS 15r2 *gara ttājā stāga bihīsadā-jūna* 'mountain rivers descending with extensive movements'; K 4, 140v1 *kṣēvōaredārsā kūla sate ysāre gyūna* '36 ten-million hundred-thousand times', Tib. *lan bye-ba khrag-khriḡ brgya ston phrag sum-ču-rca*; II 7:120 *ysāra jūna*; SuvP. 65v2 *ṣau jūna* 'once', BS *eka-velāṇi*; II 21, 15b2 *dvī jūna*, II 92:119 *dva drai jūna* 'two or three

times', v 42, 87v3 *drāi jūna*, v 59, 129v2 *hoda gyūna*, v 42, 87v5 *haṣṭa jūna*, v 40, 63b1 *nau jūna*, III 93:267 *hauda haṣṭā jūm*, Sid. 147v5 *ṣiṃ jum* 'once', Tib. *ciḡ 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. *salye*). From **yauna-* 'movement; place, time of movement', Av. *yaona-*, O.Pers. *yauviyā-* 'channel', Zor.P. *ywd*, Pahlavi Psalter *ywd*, N.Pers. *jōy* 'stream'. To O.Ind. *yoni-*. Possibly *i-eu-* from *ei-i-* 'to move' by increment *-eu-*; not to IE Pok. 507, 508, 511. See also *tcīra-*, *rrāyā*.

jūnaka 'youthful(?)', II 116:34-5 *u maista sūra-pacaḍa hvaira hama-jūnaka dāṣṭa āṣa ttā yaña* 'and great, heroic in action, bold, altogether youthful, they have deemed worthy (*āṣana-*)'.

jūṣ- 'to use, practise', K 154:41 *cu bura vā yāla arājsa jūṣū kūlā* 'what evil wild acts I have used against the *kula-* family (of the Vajrayāna 'Diamond Vehicle')'; preterite, III 80:29-31 *peṃā mase saṃgā bvaṃyāṣā gesava thāmr̥sa paha jsa nūdā 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 *parajūṣṭa-*. 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 *juṣṭhi*, *jhuṣṭhi*, *cuṭhiye* 'some kind of seed', 703 *bhij'a juṣṭhi* 'jute seed'; R. L. Turner, Comp. Dict., 14, 524 **jūṣṭa-* 'corchorus capsularis, jute', Oriyā *jhoṭa* 'jute fibre', to *jūtā* 'twisted hair', Prakrit *jūda-*; BS *jūtā* is rendered I 192, 113v3 by *tāmālakā*, = BS *tāmālakī* 'flacourtia cataphracta'.

jūṣḍa- 'ibex, mountain goat', II 78rb *jūṣḍi kaga* 'skin of ibex'; ibid. *dvāṃ jūṣḍi-kagāṃ* gen. plur. 'of two ibex skins'. From **yauṣ-da-*, as *kūṣḍa-* 'mansion' from **kauṣ-da-*, comparable to N.Pers. *vušk* 'ass', Armen. lw *youska-* 'ass' in the compound *youska-parik* 'onoken-taurus' like *kousk* in Zor.P. *kōšk*, Georgian *k'ošk-i*, N.Pers. *kōšk* 'castle'. See KT 6:91, and Pratiḍānam (F. B. J. Kuiper Volume) 157-8. Possibly Yazg. *yok* 'large mountain goat' could be added here, to Waxī *yukš* 'wild goat'.

jūṣḍānyau 'with thongs (?)', Z 2:139 *kye mamā ṣṣau bāysū malstā, ṣṣau 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 *jūṣḍyānāṃ khainḍā saga dī pai bayṣgā* 'stones under the feet thick as the nuts of the pistachio tree'. Here **yauṣda-dāna-*, in N.Pers. *vušk-dānah* 'terebinth nut'.

jūh- 'to love, be passionate', parallel to *brī-* 'to love', II 123:8 (dyadic) *jūhānai brītyausti aysmū jsa* 'with passionate love-filled mind'; II 80:24 *jūhai udiṣāyi* 'for love', parallel II 80:32 *brītye udiṣāyi*; III (ed. 2) 148 (on the picture) 2 *jūhai ūdaṣāyā*; verbal 3 sing. Z 23:27 *aṭi kāḍe jūhāte balysā* 'the Buddha loves him greatly'; 1 sing. III 108:7 *jūhyi: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 *jūhānjaka*, and II 115:28 *jūhūja*; noun, 'lover, love', III 35:38 *jūhe jsa* 'with love'; gen. plur., III 104:27 *paḍiṣū 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 *jūhānai pyara brāvīrau* 'beloved father, brothers'; fem. noun, JS 22v1 *āchaija gyauha mirāniya* 'the ill courtesan about to die'; JS 22v3 *gyauhya drūme kiṇa* 'for the health of the courtesan'; II 39:17 *jauhya* 'in love'; *jūhānjara* 'making love', III 48:72-3 *ca ma ṣṭām jūhānjara vyātteva panūḍai* 'who every day here practises as maker of love', = III 39:51-2 *ca ma ṣṭām jūhaujiri* (so) *vyattive panūḍai*, = III 41:41 *ca baṣḍai jūhaujara vyattive 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 *ulu* 'you' from **yūṣam*; to Zefre (Central dialect) *yōṣ-* 'seethe', present 1 sing. *yōṣōn* (*-ōn* = *-ān*), infinitive *boyōṣād*, causative pres. 1 sing. *yōṣōn*, infinitive *vōyōṣnād*; N.Pers. (*y-* to *j-*) *jōṣ* 'ebullition, agitation (mind, body, lust)'; *jōṣiṣ* 'violent desire', *jōṣidah* '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'; *vasūhomaṃ 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 *tye ṣa bāsa hugyastu gyehāna ysānāhānu* 'by him the house must be well-cleaned, must be washed', BS *tena sva-grhaṃ susodhayitavyaṃ susnātavyaṃ*; Z 24:490 *cvī varata gyastu ttu biṣṣu ttiyā vajsiṣḍe cu ne gyastu tyā ttu vā jehāte ttiyā* '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 aruṃ 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 *ttikyāṃ jatte* 'it cures from those (diseases)', Tib. *gsor run-no*; Sid. 144r3 *klu 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 *nimaysāña 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 tse* '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 jatti* 'deign to clean'; participle fut. SuvO. 53r4 (above)

- gyehāna-*, Sid. 155v3 *jehuṇa-*; v 14, 10v1 *jehānā*; noun, v 13, 9v1 *jehāme* 'cleaning', Sid. 139r1 *jehāme*, Sid. 153r2 *jehume*, Sid. 128v1 *jihuma*, Sid. 145v5 *jahāme*; adjective Sid. 6r4 *jeha-viyi 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-*, *iū-* (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 *rājabhīḥ sārḍhaṃ samgrāmo* (and 32a5); K 136-879 *kalahāryau, jau lāstanyau* 'quarrels, fights, disputes', Tib. *hthab-pa dan, hchan hāru-ba dan* ('fight, provoke, irritate'); plural II 127-34-5 *virī jśam āṃ va pharāka jauva hamāre* 'there indeed many fights will occur'; III 69-99 *tta-ṃ hvāmāda sa jauvana jōvrau* 'they spoke so, saying, do not fight a fight'; K 73-40 *cū sākyi haḥyāra jauna* 'whose enemies are broken in fight'; III 66, 22 *jauya usta tsūnai* 'at last one must go to fight'; III 107-4 *netsāmdū jāmyāṣṭi vaysnā* 'now they went out to the fighting'. Possibly adjective, Manj. 57-8 *maista gara ṣṭāra paṣsa jyaujsa rakṣaysā hiya rāde drraya vara mvañda* '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 samāhāna ānadai* (= BS *vihārin-*) *cu haṃdarye samttāna klaiṣṇai jau ni aspāṣde* 'the (word) *araṇa-* means that he being engaged in another *samttāna*-trance does not strive with *kleṣa*-afflictions in another *samttāna*-life-continuum'. From **yauḍa-* 'fighting', with *-aud-* from *yāud-*. See *juv-* 'to fight', and *joysa-* 'fighter'.
- gyoysa-**, *joysa-* 'fighter', v 78, v1 *gyoysu māru* 'the fighter *Māra*-demon', Tib. *bdud ni mi bzad* (*mi bzad-pa* = BS *dāruṇa-*); III 69-99 *makala dyāmdā brrātara jauysa* 'they saw monkeys, brothers, fighters'; Z 2.4.16 *vahasta joysā u pharu bāsta pāhastā* 'fighters struck down and many pierced, beaten'; Z 2-138 *aysu hastā māñāmā jauysā* 'I resemble a fighting elephant (BS *hastin-*)'; Z 14-90 *śśakkra nārmāte gyoysa* 'he created (BS *nirmita-*) Śakra fighters'; III 107-3-1 *pharā ysārā jāmyāsa* 'many thousand fighters'. From base *yauḍ-* with suffix *-s-* (if *-ds->-s-*), or from base *yauz-*; hardly *-za-* suffix to *jau* 'fight'. See *juv-*, *jau*.
- gyauha** 'courtesan', see s.v. *jūh-* 'to love'.
- jauhya** 'in love', II 39-17 *tī vaṣṭi jauhya* 'then I stand in love (am enamoured)'. To *jūhā-* 'love'. See the full text s.v. *ttādū*.
- jbdrre** '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. *gabragān* as the 'excellent ones' like the epithet *vēh-dēn*.
- jya** 'exhausted, vanished', v 14, 10v2 *khvī ṣṣai biṣna jsina jya tyā jtye* (*u* (?)) *naramūḍi i paskyāṣṭi vā jsina tīti* 'even when his life has wholly ceased, he ceases and has gone out, again his life returns'; compounds N 76-15 *anāchā himāta jya-āchā* 'became diseaseless and with vanished illnesses', BS *rogebhyaḥ parimocitāni, arogāni ca babhūvuh*; v 244, 3a1 *jya-jsīnya ide* 'they are without life', = K 94-113 *ja-jsīna ide*, BS *pariṣṇāyusaḥ sattvā*. Older *jāta-*, *jata-*, see *jān-*.
- jjyando** 'disappearing', v 381, 3a5, BS G 37, 21b1 *sad-dharmam antar-dhāyantaṃ*. See *jān-*. From **jy-ant-aka-*.
- jjyava** 'exhausted', fem. to *jāta-*, Manj. 122 *jjyava jsina vara justvā* 'life exhausted there among the *deva*-gods'. See *jān-*.
- jye** 'bowstrings', v 41, 56v2 *durnāna ra kā(ka?) -ā vara ce jye yanī(ndā* (?)), 'with bow...there, who use the bowstrings'. From *jyā-*, Av. *jyā-*, N.Pers. *zih*, Gazi *ze*, Waneltsi *ziā*, Pašto *zai*, Orm. *zāy*, Yidiya *zō*, Parācī *zē*, Sanglēcī *zē*, Waxi *dzoi*, Yazg. *zay*; Parācī *jir*, Šuynī *zil*, Sarikoli *zil*. IE Pok. 481 *g^hiū-* 'string', O.Ind. *jyā-*, Greek βίος from *g^hiū-*; Lit. *gijū* 'thread', O.Slav. *žica* 'bowstring' (either to IE Pok. 481 *g^hiū-* or to IE Pok. 489 *g^hheḥ-* 'vein, sinew').
- jye** 'ceased', IV 7v3 *hirā jye* 'money lost'; *ibid.* 4 *tī bisā 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-*.
- jjyaujsa** 'combative, pugnacious', Manj. 58 *jjyaujsa rakṣaysā hiya rāde* 'fighting kings of *rākṣasa*-demons'. Adjective to *jau* 'fight', with *jy-*=*j-* (also in *jjyava*=*jata* 'perished', s.v. *jān-*).
- jva-** 'alive', see *jū-*.
- jva** 'young', v 64-3 *cu rrustai jva kṣirā brī* 'who grew up, young, dear to the land'. If *jva* from older **yuvān* nom. sing. to *yuvan-*. See *juā*.
- jva-** 'lived', older *juta-* participle to *jū-* 'to live'.
- javā** 'young', plural to *jvaa-*, IV 45a1 *stūra javā* 'young *stūra*-animals'. From **yuvaka-*, Oss. D. *iuonug*, I. *uānyg* 'steer' from **yuvanuka-*; Sanglēcī *wānic* 'calf' (*c = ts*) from **yuvānicī*; Av. *yvan-yavan-*, *yōišta-*, *yūnō*, Zor.P. *yuvān* (*ywb'n*), N.Pers. *javān*. IE Pok. 510 *ieu-* 'young', O.Ind. *yuvan-*, *yāvīṣṭha-*; Lat. *iuvēnis*; Celtic Welsh *ieuanc*, *ieu*, *ieuaf*, Lit. *jāunas*, O.Slav. *junū*. See also *jūnaka-*.
- javāhai** 'amorousness', II 86-46 *javāhai thauṇa* 'because of love', see s.v. *jūh-* 'to love'.
- javāri** 'they fight', v 295, 435r2 *śśūjetāna javāri* 'they fight with one another'. See *juv-* 'to fight'.
- javīhyi** '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 *-ūi-*.
- jve** 'alive', s.v. *jva-*, and *jū-*, *juta-*.
- jve** 'he lived', see s.v. *jū-* 'to live'.
- jve** particle 'indeed', SuvP. 71v4 *ma jve dukha-vedana bovāṇde* 'may they not at all feel pains of distress', BS *mā kasya cid bādhatu duḥkha-vedanā*. See *ju*.
- jṣe** 'boiled', see s.v. *jṣ-* 'to boil', JS 29r3.
- jsa** 'from, with'; often with *haṃtsa* 'together', also written *jsā*, *jsi*. With pronoun *-ṃ*, III 92-237 *ñena-ṃ jsā* 'with curds therewith'; *jsa ri* in v 217, 4a5 *ūmāni jsa ri sau hamauka sādye ūci jsi paṣṭtā* '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', 'š, M.Pers.T. 'č', 'z, Sogd. *čn*, Yagn. *čē*, *čī*, Yidya *šē*, Šuynī *as*...*ti*, *as*, *az*; Xufi *as*, *az*, Rōšāni *az*, Yazg. *az*, Balōči *ač*, *aš*, older Tumšūq Saka *tsi*; IE Pok 896 *sek*⁻, O.Ind. *sácā*.
- jsañā** 'you strike', Z 24.50 *pharu rro jsañā satva* 'you slay many beings', see *jsan-* 'to strike'.
- jsañaulysa-** 'killer', Z 24.452 *dukha biḍā jsañaulysā* 'the killer suffers woes'; v 114, 63v1 *jsañ(au)lysā*, BS *caṇḍāla-*. See *valys-*, Av. *varz-* 'to work, effect'.
- jsamgye** 'killing', v 91, 611v2 *jsamgye ihīvya-nāsauñā pathamko* 'abstention from killing, stealing', the first *śikṣāpada*-commandment', BS *prānātipāta-virati-*; K 57, 23v3 *jsamjā jsa ūtsāna* 'refraining from killing', v 158, 193r3 ⟨*pa*⟩*thīyā jsamgye jsa* 'refrained from killing'. See *jsan-* 'strike'.
- jsaṇa** 'humble', III 127.12 *valaka auma khu tsūai jsaṇa padaja ṣaumaṇa* 'being young, when you went to asceticism in humble guise' (BS *śrāmanya-*). See *jsanāta-* 'bowed down'.
- jsanākya** 'humble', K 64, 81r1, see *jsanāta-*.
- jsata-** 'struck', participle to *jsan-* 'to strike'.
- jsatte** 'she disperses', K 153.19 (*dhūpā*...) *vīrasaṇī buṣṭā jsatte bvaijsiṣe wāre* '(*Dhūpā*, personified perfume) the brilliant one disperses excellent noble perfumes'. With preverb *nai-*, Manj. 355 *nairo(ā)ñā naiṣāma naijsatte satvā paraipāka prac(ai)na* '(the bodhisattva) rejects rest in nirvāṇa with the aim of ripening the beings'. From *gad-* 'to throw out, reject', IE Pok. 466-7 *g^hedh-* 'thrust', O.Ind. *gandh-* 'thrust', Lit. *gendū*, *gēsti* 'to be injured, perish', Zor.P. *zand* 'violent', Armen. lw *šand*. Preverb *nai-* from older *nal-*, *niš-*, *nīš-*.
- jsan-** 'to strike, kill', v 339, 77v5-6 *ṣā hvē 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 jāñiyād yan mām ete jivitād vyavaropayisanti*; 3 sing. Z 7.24 *jsindī*; III 140, v6 *kye vvsāno 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 āṣṭamḍāṇḍā jsanā* 'there they were about to kill him'; Z 24.442 *cīye rre hvadu hamatā jṣīye pariṣi* 'when the king himself deigned to strike a man'; preterite, 1 sing. III 140v4 *aysu mātaru pātaru jsatāmā* 'I slew mother and father', BS G 37, 34b2 *mātr-ghātaṃ piṭr-ghātaṃ*; Z 13.122 *jsate* 'he slew', Z 24.449 *jsate*, 3 plur. Z 5.2 *jsatāṇḍā*; III 67.50 *cvām jse pyarā* 'who slew my father'; III 67.60 *saṃttanī brraṇmana jsāṇḍā* 'at once then they slew brahmans'; v 40, 56r4 *jsate* (misprint *jaste*); participle fut. K 37.118 *raysgi vi 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 27.43 *jsiñiau hvamdu* 'a condemned man'; compounds, v 114, 63v1 *jsañ(au)lysā* 'criminal', BS *caṇḍāla-*, Z 24.452 *jsañaulysā*; III 75.235 *harye vara ṣṭāna ajsa* 'he remained there unharmed', like Zor.P. *pat anastak*, Lat. *incolumis*; v 41, 56r4 *hvanda-jsanā* 'killers of men'. From base *gan-* 'to strike, kill', Av. *gan-*, *jan-*, *-gna-*, O.Pers. *jan-*, *jata-*; Zor.P. *zan-*, *zatan* (or *z-*), N.Pers. *zan-*, *zadan*; M.Parth.T. *jn-*, *'wjn-*, *'wjđ*; M.Pers.T. *zn-*, *zd*; Sogd. Bud. *'wz'n-*, *'wzy'n-*; Balōči *janag*, *jata*; Pašto *šanəm*, *šəl* (with preverbs), *parašēlē* 'wounded', *war-šəl* 'to mince', *wēšni*, *wašəl*, *wašləl*, *wajəl*; *bša* 'slaughter', *-yna* (*mačōyna* 'sling'); Orm. *uznawim* 'I kill', Parāči *jan-*, Šuynī *zñ-*: *zid*, Sanglēči *šan-*, Sarikolī *zanam*, *zon-*: *zed*, 3 sing. *zind*; Orm. *zan-*, *dzan-*; Yazg. *šan-*: *šada(g)*; with *ava-*, Wanetsī *wezen-*, Orm. *wazn-*. IE Pok. 491-3 *g^hen-*, O.Ind. *hanti*, *ghnānti*, *hatā-*, Nūristāni Kati *jār-*, *šir-*, Waigali *jā*, *šār-*; North-west Prakrit *jan-*; Dameli *šan-*; Greek *θείω*, *φόνος*, Lat. *dē-fendō*, *infensus* 'hostile', Germanic OHG *gund-*, O.Engl. *gūþ*, O.Norse *gudr*, *gunnr* 'fight'; Lit. *genū*, *giūti* '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 pgra uḍā nijsave* 'abundant leaves covered (dyadic) with jewels'; II 129.78 *injinai hūjsava-pakai paśajsa pastāṇḍū hajsāṇḍe šau* 'we deigned to send one *paśajšana*-tool, made of *inja-* with well-fitted cover (?)', see AM, n.s., 11, 1964, 26; III 43.20-1 *ālagāryau jsa šaikā aṃga ājsāñāḍā* 'they bedeck the limbs well with ornaments'. See also *pajsan-*, *bijsan-*. From *čan-* 'to cover' rather than from *jan-* 'to strike'. See s.v. *kaṅga* 'skin'.
- jsanaspāra** 'plant name', III 86.85, possibly *jsana-* 'killing', as in BS *śvamāra-* 'horse-killer, oleander', and Italian *ammazza-cavallo*. See s.v. *irū* 'oleander'; and *spāra-*.
- jsam-** from base *gam-* see *naijsam-*, *hajsam-*, *hamjsam-*, and *jsā-*, *āta-*, causative *paljsem-*, *hajsauṇḍa-*.
- jsar-** from *čar-* with preverbs, *gū-*, *tta-*, *ha-*. See also *jarma-*.
- jsarā** 'receptacle (?)'; v 204, 52z *u māñi jsarā pārrova šā* 'and our (or *umāñi* 'your') one *jsarā* given as payment'. From **jarākhā-* 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', *šāṇḍā-* 'earth'.
- jsahāra-** 'belly', Sid. 8r4 *tte hvōi gūnai haṇḍamṇa bāstā jsahārā hime* 'its mark is the belly stuffed up within', BS *viṣṭambha-*, Tib. *dehi mčan-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...* *-ghnaṃ navañitaṃ*, Tib. *mar ni pho-bahi nad*... *sel-to*; 1 187, 106v1 *jsahira haṣa u garša rāḥa āchā jṃḍā* 'cures the diseases swelling of the belly and pains of the throat', BS *śvayīlū gala*; K 46.37 *strīyī jsahera ysatha byaude* 'he got birth in a woman's womb'; v 312.24 *jsahira jsa śikalaka* 'the young one from the womb'; K 46.31 *nera jsahaira ysamtha nāvai* 'in the wife's womb he took birth'; II 85.17 *jsihāra* (dyadic with *garba-*). From **jabāra-*, from older **jarthāra-* by loss of first *-r-* (like *bāggare* 'leaves' from **varkara-*). If Sogdian *kṣ'r*, *kṣ'r'k*, *kṣ'r'y* 'belly' is connected, the base would be **garthāra-*, replaced by **kaḍāra-*. O.Ind. *jaṭhāra-* 'belly' has been traced to *jartū-* 'womb', Got. *qilþei* 'womb' (see T. Burrow, BSOAS 35, 1972, 540-1 with *-lith-*). IE Pok. 358 *gel-t-*.
- jsā-** 'go', and *jsa-*, Sid. 3v4-5 *khu urmaysāi hauda rri-*

chām pa jsāte u rrayye pa jsāte 'when the sun goes the path of the Nine Sages (BS *sapta rṣayah*, Ursa major) and the path of the south', BS *ravi-vartma-dvayāstrayāḥ*, Tib. *ñi-ma byan phyogs-su hgro-ba dan, lho phyogs-su hgro-zin*; v 80, 71r1 *paṇḍau jsātā*; i 169, 85v4 *ca sāma halīja jsāve* 'whose face goes crooked'; ii 101.7 *baīysa ārva jsāmanai* 'we go to refuge of Buddha', beside *ibid.* 7 *dā ārva tsūāmanai*; *ibid.* 7-8 *bīsaga ārava tsāmanai*; with *jsa-*, v 67.142.1 *dā ārūva jsaman(e)*; Z 19.94 *jsamane myāne dukhānu* 'we go among sorrows'; participle middle, *jsāna-*, SuvO. 36v2 *śāṇḍau 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 *saṃprasthita-*, and *pajsada-*. With pre-verb *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 *g^hā-*, O.Ind. *jigāti*, *dgām*, *gātū-*, Greek *ἔβαν*, 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 *harbiśśā vaṃṃā ttā karma dukha āra(.) 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 *g^hei-* 'to overcome'. See *ggā*.

-jsāda-, see *-jsar-* from *čar-*.

jsāṇa 'humble, bowed down', K 29.190 *jsāṇa au brraṣṭa* 'bowing down he asked'; with *kya-*, K 38, 130 *jsāṇṇākye ṣṭā pvaīśā* (misprint *-ñ-*) 'bowing down he asked (durative past)', K 155.59 *jsāṇe ṣṭānā* (with two dots over *ā*); K 149.10 *jsāṇṇākyā ṣṭānā*; K 42.97 *jsāṇṇākyi ṇāstā* 'he sat humbly'. See *jsānāta-*.

jsāna 'going'; particle 'indeed', participle middle to *jsā-* 'to go'.

jsāra- 'grain, corn', SuvO. 53r3 *ttagatā jsārā dināra ysirrā* 'wealth, grain, *dināra*-gold, gold', BS *dhanena vā dhānyena vā hīraṇya-suvarṇa-*; SuvO. 54v7 *jsāraṇau*, BS *dhānyam*; v 116, 65r2 *jsāraṇānu* (gen. plur.); SuvO. 56r6 *jsāraṇā*; v 116, 65r6 *jsāraṇā*, BS *sasyānām*; ii 25.29.1 *nuvari jsārā*; Sid. 16v2 *cu sambīraustā buṣūna-pacaḍa jsāra īde* 'what are husked grains of all sorts', BS *vividhāḥ śimbatāyāḥ*, Tib. *spyir-na gan-bu-čan sna-čhogs ruams ni*; adjective, SuvO. 54r3 *jsāriṇau hambīsu* 'heap of grain', SuvO. 53v4 *jsāriṇai hambīśā*, 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 *ḡer-* in Pašto *zanai*, *zarai* 'kernel, seed' from **zrmo-*, O.Slav. *zrino* 'corn', Lat. *grānum*, Lit. *širnis* 'pea', O.Engl. *cyrnel*; rather than IE Pok. 439 *gher-* 'rub', Lit. *grūdas* 'corn'.

jsāṣṭa-, see *nijsāṣṭa-*, *najsauṣṭa-* 'shown'.

jsāna 'life', oblique to *jsāna* 'life', K 151.46 *ūvārye dravargye jsāna* 'of the noble three-staged life'; K 138.936-7

jsāni kāka vījya drreṃśa dijsāve 'he keeps in mind the *vidyā*-charm protective of life', Tib. *che skyons-bali rig-snags hdi hdzin-čin*; K 139.948 *jsāni haurāka vījya drraisā dijsāte* 'he keeps in memory the *vidyā*-charm giving life'; v 313.33 *jsāne*; v 154, 1b1 *jsānai*, v 297, a, a3 *ṣātā jsānā*|||. See *jsānā-*.

jsāda- 'deceived', participle to *jsir-* 'to deceive'.

jsāna- 'swift, short (time), small', see *jsēina-*.

jsāda 'he strikes', 3 sing. to *jsan-*, Manj. 353 *na jsāda na vā pvaḡitta* 'he does not strike nor does he beat'; Manj. 76 *jsāda jaḍinai rakṣaysa* 'he strikes the *rakṣasa*-demon 'of ignorance', see *jsāndā*.

jsānā- 'life', v 337, 36r1-2 *ysāre kalpa vaṣṭa jsāna hāmāte* 'there will be life for a thousand *kalpa*-ages', BS G 37, 32b7 *kalpa-sahasrāny āyus-pramāṇam bhaviṣyati*; Z 22.286 *bataku marā dṛte mā jsāno* 'here I have kept my life a short time'; N 75.25 *jsāne vajsāmatu* 'knowledge of life (= medicine)', BS *āyur-veda-*; ablative, Z 13.124 *jsānāna. . . pathīyā* 'withdrawn from life'; Sid. 12r3 *jsāni buysa padīmāka* 'maker of long life', Tib. *che rin-ba. . . byed-de*; Sid. 2v2 *jsāna bvāṣṭīna mahāsamudra* 'the ocean of experience of life (= medicine)', BS *āyur-vedodudhi-*, Tib. *cheli rig-byed-kyi rgya-mcho*; through *-nā*, *-ṇ* to *jsī*, ii 107.150 *vasvava-ayasmū ṣṭāna jsī paṣāva i* 'pure-minded he would have left life (= died)', Compounds, SuvO. 5v5 *bulyso dāra-jsīnyauṇu varata* 'to long continued life', BS *dirghāyuskatāyām*; Z 13.129 *dāra-jsīniya* plur. 'long-lived'; iii 15.54 *myysga-jsīniya*, *ibid.* 54 *myysga-jsīni hime* 'becomes short-lived'; iii 14.18 *ba-jsīniya* 'with little life'. From *gai-*:*ji-* 'to live', see cognates s.v. *jū-* 'to live'. Tumšūq Saka 16 *tšenya*, 35 *tšenya tsi* (BSOAS 13, 1950, 657).

jsāndā 'he strikes', v 298, d v3 *kye hamdaru jsāndā* 'who strikes another', from *jsan-* 'to strike'; iii 71.145 *gūha: ra jsāndā* 'he kills the cow', see also *jāda*.

jsīmā 'ghosts (?)', K 64, 81v3 *jsīmā ārāḍa bayista* 'tormented ones (?)', afflicted (?), terrified', K 65, 83r4 *bayastām jsīmau āḍarau vaska* 'for the terrified ones, tormented, afflicted'; K 51.5.10-6.1 *bayastām jsīmām vaska, āṣpātā ime ttrāmā* 'of the terrified ones, tormented may I be such a refuge'. Here taken from base *gam-* 'to torment' with Sogd. Bud. *'wγ'm* 'torment', *wγ'm*; M.Parth.T. *'bg'm* 'torment', *'bš'm'dn* 'to torment' to IE Pok. 368 *gem-* 'to seize, press', Greek *-γεμος* 'seizing', O.Slav. *žino*, *žēti* 'to strangle', Lit. *gamulā* 'depressed thing', Let. *gūmstu*, *gūmt* 'to seize, attack', Celtic Mid.Ir. *gemel* 'fetter'. This is preferred to base *gam-* 'to go', as if rendering BS *preta-* 'gone'. From **jamya-*.

jsir- 'to deceive', participle *jsāda-*, present v 162, 6a4 *ttayau jsa jsirāte satva* 'with them she deceives the beings'; K 4, 141r4-5 *hīthei rraṣṭa hvānā ajsīraṇā, ttu ne hotani ṣṭā harbiśśā ysamaṣāndeī kai va jsīdu yane mamā ttattika bye ka aysu aṇa hvānīni, jsāda 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 gsun-ba, yan-dag-par gsun-ba slu-bar ni mdzad-pa yinno, de ni lha dan bcas-pahi hijig-rten-gyis bsla-bar mi nus-te, de ni hdir kho-boli dpaṇ yin-te, gal-te kho-bo gšan-du*

smra-bar gyur-na, kho-bos de-bzin-gslegs-pa gslus-pas hgyur-ro; Manj. 171 *sattsera jsida uysnaura* 'beings deceived in *saṃsāra*-migration'; K 56, 20r4 *biṣā jsiraṇu ṣṭāre* 'all are deceptive'; Z 19:5 *jsiraṇa-* 'deceitful', Z 22:136 *jsirāka-* 'deceiving'; noun, v 147, 127a5 *jsirgyā-*, Manj. 12 *jsirjā-* 'deceit'; abstract, v 45, 91b1 *jsirjatete jsa*; v 49, 467r5 *ajsirat(tātār)*; compound, Manj. 39 *jsirjahanāsa* 'grasp of deceit' (= BS *sāṭhya-grāha-*). Parallel to BS *śaṭha-* 'deceitful'. From **jai-r-* with *-r-* increment to base *gai-* 'to twist', see s.v. *ggisaa-*, and *gaihe* 'he twists'. The Tumšūq form with *ts-* = Khotan Saka *js-* is preserved in Tokhara B *tser-* 'to deceive'; possibly Oss. *džera* 'raptor bird' attests a base *jēr-* 'to seize'. For 'twist' and 'deceive', note N.Pers. *šikanj* 'twist, deceit', s.v. *tcana* 'wrinkle'.

jsis- 'to win, desire', causative *jsisān-* 'to cause to be gained', K 7, 147v2 *ttatitā vā ttā dvī-satā ysita-aymuva balyśū-ñavūysā kye pabanu nā jsisānātāndā vāta, u iškya nā āvasta vāta* 'then these two hundred depressed bodhisattvas who have not sought rebirth and have not desired return', Tib. *de-nas byan-čhub sems-dpah sems šum-pa ran-gi ran-bzin-la slar hjug hdod gyur-pa ŋis-brgya-po dedag-gis lhahi bu dag*. From **jai-s-* to base *gai-*:*ji-* 'to win', IE Pok. 469-71 *g^heis-* 'to overcome', see *jān-*.

-jsüre 'grape juice (?)', compound II 85:27 (miscellany) *khaysam, tte nva pasa tsindā draya, anūtcū mau naujsüre* 'feasting, after that, there come in three, syrups (?)', waterless wine, fresh grape juice (?). Possibly **čagru-* (or *jagru-*), 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'.

jsej 'little', III 141r5 *parstā piḍe . . . šva jsej āchei ošā āchei na puwaṇa hāmāre* 'he ordered to write; may there not be (ill) report, slight illness, severe illness, not fears'. See *jsejina-* 'small'. For 'slight illness', II 103:53 *baka misai ṣṭāra āchai*, translated AM, n.s., II, 1965, 103.

jsejina- 'small, short, fine', Sid. 132v4 *jsejā kūṭānā* 'to be ground fine', Tib. *šib-tu brduns-pa-ste*; v 184v6 *jsejina gurvica* 'small grains', ibid. 5 *jsejindama ggurvica* 'smallest grains'; III 124:80 *jsaiṇa*, BS *b(ā)la* 'child'; Sid. 4v1 *jsiṇṇa* 'fine', BS *sūkṣma-*, Tib. *ča phra-ba*; N 76:46 (*jse*)*ṇ(u) jseṇvī nitcaste* 'he broke into small pieces', BS *chittvā chittvā*; III 89:117 *jsejā jsejā gvāśauṇā* 'to be divided into small pieces'; v 52, 83b5 *jsejṇu vātā* 'in short', III 66:22 *jsaiṇa vira*, II 52:4 *jsaiṇa vira haṣṭu yūḍai* 'he (or I) at once made the report'; ibid. II-2 *jsaiṇa vī aurrāsa haṣṭa yūḍādū* 'we at once made the information report'; III 60:35 *birāśāmī jsiṇṇā* 'we explain it in short'. v 196:8:2:1 *jsejṇi cakalā* 'small wood'; SuvO. 54v1 *jsejṇu vāt(ā) hajuvānu dr(ai)śa tc(e)ra* 'in short they must be held in memory of the wise', BS (differt, uncertain text) *prāvakta-dhārayamāṇaḥ (prāvṛta-, prāvṛkta-, Tib. hdon-čiv* 'uttered'). With suffix *-aka-*, v 280, 544 *jsejṇakā va tteṇḍā hirā pajistā yaṇḍa* 'you can demand

the small and such a thing'; JS 24v2-3 *ustairṣṭai amgām bedā jsiṇakye chale* 'you tore the fine skin on your limbs'. Five spellings in Z *jsejina-*, *jsejina-*, *jsejina-*, *jsāna-*, *jsej*; Tumšūq Saka *tsānakai* 'small' of insects (BSOAS 13, 1950,657). From **jaśna-* (as *tcēiman-* 'eye' from *čaśman-*) with palatalized *j-*, beside Zor.P. *gšnk* **gaśnak* 'small' (BSOAS 26, 1963, 69-72). Base *gaś-* from **gaxš* to IE *gagš-*, *gāk-s-* beside IE Pok. 349 *gag-* 'small (lumps)' with variants *-gš-* and *-g-*. For the form *gaśnak*, note also Zor.P. *dšnk* **daśnak* 'dagger', Armen. lw *daśnak*, N.Pers. *daśnah* to Oss. D. *dasun*, I. *dasyu*, *dast* 'to cut', possibly Zor.P. *d'st* **dāst* 'cut' (Zoroastrian Problems, ed. 2, xxxvii).

jsau, *jso* 'indeed', after negative 'at all', v 77, 145r4 *širu biysāndi grata-hvānā ma jsau ju khiji gyasta balyśa* (BS *khūdyā-*) '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 *dvyau 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 *jsonāta ṣṭāna*; III 125, r4 *patā balyśu jsonāta vāstāta* 'before the Buddha they bowed'; Z 2:55 *jsaunīti patāna vistātā* 'he bowed before him (the Buddha)'; JS 2r2 *nimaṃdrīye jsaunīkyi ṣṭām* 'he invited him humbly'; Sid. I bis r3 *ṣi tu sāstrā jsāṇṇakya ṣṭām rrovi vī haiṣṭe* 'he presented humbly that book to the Court'; II 108:175 *bārainā vaiysgaista pyatsa stai jsāṇṇakya vāstām* 'he dismounted from his horse, standing before them he bowed'; III 76:250 *baysā pyatsā jsāṇṇakya ṇāstā* 'before the Buddha he sat humbly'. From **jaufna-* either to base IE Pok. 450 *gheu-b(h)-* 'bend', Lit. *gaūbtī-s* 'bend', Let. *gubt*, O.Slav. *gūb-*, *sūgūṇti* '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 *||{haṃdara} prū jsausīya parau||* '...should reach the Inner Fort. The command (went out on the date...)' . From **jafš-*, as *ttaus-* 'heat' from **tafš-* to *taḥ-* 'to heat', to a base *gab-* or *gaub-*, possibly beside base *gam-* 'go'.

jsyāmde 'they struck', III 68:79 *alāvi jsyāmde* 'they killed the quarry' (so to group syllables), see *jsan-*.

ñaḍa 'small', Sid. 15v5 *hawvi jsa dilakā ñaḍa* 'with little, small strength', BS *kincid-vināśita-*, Tib. *mlhu čuv-zad čam-gyis čhum-no*; comparative Sid. 19v1 *dilakai hauta ñaḍara* 'his strength little, smaller', gloss added to BS, Tib. *mlhu čhum-no*. From **ni-arta-* 'ground down' and hence 'small', to Zor.P. *hwrtk* **xvartak*, Armen. lw *xortak*, N.Pers. *xurd*, *xurdah*, Mākrānī Balōči *hūrt*, Sibi Balōči *hūrt*, from **hu-arta-*, beside Pašto *wur*, *wōr*, gem. *wura*, plur. *wāra* 'small', Parāči *γurōk* 'small boy' from **hu-ṛta-* with lost *h-*. IE Pok. 28-9 *al-* 'to grind', Greek *ἀλέω*, Armen. *alam*, above Khotan Saka

ārr- and cognates. O.Ind. *aṭṭa-* 'ground stuff'. For O.Ind. *ānu-*, *āṇiyas-* 'small', see *-ln->-ṇ-* (T. Burrow, BSOAS 35, 1972, 543) and *ālpa-* 'small' (against M. Mayrhofer, Dict.). For 'crush' and 'small', note also O.Ind. *ksōdati*, *kṣudrā-*. See *ārr-* 'to grind'.

ñatcūkā 'instructor, adviser', II 79.3 *huṣṣinā ñatcūkā saṃgīnā dvilai* 'the Lady's spiritual adviser Saṃgīnā, knower of two *piṭaka*-scriptures (BS *dvi-piṭaka-*)'. With *ñā-* from older *ni-*, as in *niharka-*, later *ñaharka-* 'restraint', and *nāhalamāna-*, later *ñahalmā* 'reverent', here *ñatcūkā*, **niścan-* 'teach'. Parallel BS *kalyāṇa-mitra-*.

ñāda 'making sounds, singing', participle present to base *nyā-*, III 47.55 *śūje pyatsa ñāda* 'they are making sounds before one another', = III 35.37 *śūje pyatsa ñāda*, variant III 38.36 *śūje pyatsa ñidā* 'they make noise before one another', = III 40.12 *śūjai pyaṃtsā ñidā*. From base *nad-* 'to sound', see cognates s.v. *panāy-* 'to sound'.

ñānaa- 'treasure', v 67, 25a6 *ñānai*; SuvP. 71v3 *dukhya ñānau byehāde* 'the poor get treasure', BS *daridra-sattvānī nidhīn labhantu*; III 67.52 *rraiṣmaṇi śi ñānau rrāśa* 'this treasure was in charge of Raiṣmana-'; III 76.238 *ñānau va biśā maṇi rrāśa* 'there (*va=vara*) all treasure is under my control (*maṇi*, not *māṇi*)'; plural, K 49.3.3-4 *ñānauvā visva bijairma* 'pure outstanding treasures'. See *nyanei*, *nyanau*.

ñāṇdā 'destroyed', III 75.227 *śai bura mū ñāṇdā bī* '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*, *ñūṇdi*. Here *ñāṇdā*, middle **nikanda-*.

ñāśa 'low, humble, despised', III 123.66 *aśurai ñāśa satta* 'unclean low person', BS *aśuca hīna satva*; with suffix *-aka-*, K 155.55 *būmavi ñāśaki ye idrre nvāśkye* 'having become poor in power, deficient in faculties'. See *nyas-*, *nyas-* 'to scorn'.

ñāṣṭa 'deficient', SuvP. 64r1-2 *vyaysanvā cu hīsci beḍa, cu pvaṣṭāñā cu ra vā ñāṣṭa haṃdarye kastarā ṣṭāna, cu ji dīra yuḍi ime pātācā* '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 'smīn kāmānāṃ bhaya-hetunā, anaiśvarya-gatenāpi yat tu pāpaṇi kṛtaṇi mayā*. Participle to *nyas-*, *nyas-* 'be low, deficient, despised'; but with negative *añāṣṭa-* 'not deficient, fully equipped'. See *nyasś-*.

ñāsyā 'stopped', I 177, 93v5 *u aśmārya-mūttra cū va utca ñāsyā hanū* 'and stone-urine disease, in which the water is checked', BS *aśmāri-kṛcchra-*; one of the *prameha*-diseases. From **niśad-*, **niśas-* 'to end'. Printed *utcañā sya*.

ñāha 'cure (?)', K 155.59 *pīrmātta ñāha* 'best cure (?)'; possibly to **ni-yah-*, see *jeh-*, *jatte* 'cure', text quoted s.v. *ñaharka*.

ñāhara 'suppression, contempt', K 26.133 *rāda hīya brrama va ñāhara āstada*, = K 35.81-2 *raudha hīyai brramaṇi animūnā mīyi*, = K 18.203 *rrauda hīye prama avamauna iḍe* 'the Brāhmaṇa of the king made to injure him'; K 18.205 *ñāhara ida tsaikṣū* (read: *ttraikṣa*) *u aślāma padīme* 'he causes injury, severe, and makes mischief (BS *a-saṅloma-*)', = K 35.82-3 *ñāhira idi*. From

**ni-harga-* to *nihalj-* 'to suppress, hold back'. See BSOAS 19, 1966, 525.

ñāharka 'restraint', K 155.58 *ñāharka daji vīnausta haña ysīlhi haurāki pīrmātta ñāha* '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*.

ñāhalmā 'reverent', II 4.49; 50; II 4.56 *ñāhmā*, see v 113, 35v2 *nihalamūnāna* inst. sing. BS *subahumānena*; Z 278.92 *nāhalamāna*.

ñā 'river', v 167, 5a2 *khu gaṅgā nā* 'like Gaṅgā river', JS 7v2 *ñāṇ ttāji* 'on the stream of a river'; III 61.54-5 *biśūñā ñāvāṇ* '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. *ttādū*.

ñāṇ 'we shall place', II 84.10-1 *dva kamala jśaṇi daṇḍā ñāṇi kūṣṭi buri ciṃgvāṣṭā paṇḍa hīya phara ri hamāve* 'we shall place two persons so that wherever there may be rumour of a way to China...'. Causative to *ni-śād-*; or possibly rather to base *nay-* 'to conduct', see *āñāna-*.

ñāña 'is to be seated', Sid. 8v2 *u padaṇi hālaināṣṭā ñāñā* 'one must sit towards the wind', BS *vāta-niśevāṇaṇi*, Tib. *bser-bu* ('breeze') *phyogs-su hdug-par byaho*. See *nāṣad-*.

ñāña 'occasion (?)', II 44.53 *tta ñāña ñāña hirā raustāṇḍā* 'so they lost the property on various occasions'; II 44.58 *tta ñāña dasau paṇjśūsā haḍā parya* 'so on the occasion ten, fifteen days passed'. Loc. sing. from *ñāna-* < **ni-yāna-*.

ñāña- 'plan (?)', II 128.46 *vīña hā biśā ñāña paryāṇi biṣṭe* 'now we deign to restrict the whole plan (?)'. Possibly from **ni-kānya-* from *kan-* 'to put'.

ñāña 'plant name', oblique to *ñāna-*, Sid. 14r4 *ñāna spyakā* 'the flower *ñāna-*', BS *śankhīnī*, Tib. *saṃgīni*; Sid. 127v5 *ñāna spyakā*, BS *śankha-puśīpa*, Tib. *smān sānge-puśīpa* (ed. Pekin, *śanka-puśīpa*), the andropogon acidulatus, *canscora decussata*'. With *ñāña*, K 145, 3r4 *ñāña bhīse grathani parsāña* 'the *ñāña* twigs must be passed in a knot'; III 46.29 and III 37.13 *ñāña spūlakīnā*, III 34.19 *ñāña spūlakīnā* 'the budded *ñāña*'.

ñāña buṣāra 'proper name', v 305.5, 2a2 *tī rrusa ñāña buṣāra jīsta* 'then Ñāña Buṣāra asked for barley'.

ñātai 'name (?)', v 305.5, 2b3 *haṃtsa ñātai|||*.

ñāttara- 'inferior', Manj. 357 *tva ñāttaira yāna baitsāga stāvā vaska pṛracai* '(knows) the two inferior vehicles, a means for the alleviation of the weary ones' (*tva=dva* 'two'); Manj. 383 *dva paśyai ñāttarai yāna* 'he abandons the two inferior vehicles'; Manj. 404 *buttai dva ñāttarai yāna baitsāga stāvā kaiṇa* 'he understands the two inferior vehicles, an alleviation for the weary ones', = Z 9.25 *ttāri dva yāna biysāṅgya kye mara stāsīndā saṃtsera* 'those two vehicles are the awakening of those who are here weary in *saṃsāra*-migration'. These are the two vehicles *śrāvaka-yāna* and *pratyekabuddha-yāna-*, inferior (BS *hīna-*) compared to the *mahā-yāna-*. See *nyāttara-*.

ñā dai 'he brought down', K 34.65 *tvi ñā dai śi jasta amaugā ahā: pṛrabhāvna* 'he has brought down (captured) this

- one *devī*-goddess by the power of his unfailing noose (BS *amoghā-*). From **ni-kan-* 'to put down', preterite **ni-kān-ta-*. See also K 155·57 *nyāṇḍi* 'he established, secured'.
- nāna* 'plant name', see oblique *nāṇa*.
- nāna* (-*n-* uncertain) 'put', 2 sing., II 85·31–86·32 *kḥvaṃ nā bīdā tvā-ṇ ttrvāṇā nāna* 'if for them he does not carry it, put it for me (them?) in the *ttrvāna-*' (possibly 'garden').
- nāma* 'sitting', Sid. 102v5 *styūdāṃ āysināṃ bīṃdā nāma* 'sitting on hard seats (BS *āsana-*)', BS *kāthina-*, Tib. *stan mkhṛan-po-la hdug-pa*; see *nāṣad-* 'to sit'; *nāma* from **nīśadāmatā-*.
- nāma* 'support (?)', II 128·62 (translation AM, n.s., II, 1964, 19) *miri kūṣḍvī jaṣṭāṃ u rriysdvarāṃ u rrispūrāṃ jsi nāma ni paryāṃ byaude* 'here in the Palace we have not deigned to obtain the support of queens and princesses and princes'. Possibly from base *nai-:nī-* 'to conduct'.
- nāmadai* 'uncertainty', V 246, 11b2; *ṣi-nauhyā aṣadī na tcerā nāmadai tta tta*, = K 97, 184–5 *aṣadī ā ṣa-nauhye tcerā nāmadai tte* 'so doubt or unbelief (BS *āśrāddha-*) is not to be made, likewise uncertainty', BS *na...kāṅkṣā na vicitsā na vimātir utpādayitavyā*. From *ni-tam-*, see *bitam-* and *pātam-*.
- nāme* 'it is injected', Sid. 153r5 *khu hā haṇḍāna* (= *haṇḍaṇna*), *nāme* 'when it is injected within', BS *pūraṇāt*, Tib. *phyir pho-na (hbo-ba* 'pour out'), the medical term *pūraṇa-* 'injection of fluid'. From **ni-am-* 'to force in' (*am-* 'to use force') or *ni-yam-* 'to hold in, insert'. To IE Pok. 778 *omā-*, O.Ind. *āmiti*, *ānta-*; *ama-* Av. *ama-* 'force'; or IE Pok. 505 *jem-* 'hold'.
- nāya* 'in the river', Manj. 232 *prīya vā karmyau nāya pasveda vajsyāre utca ma*; = Z 5·75 *prīya karmyau ja nātāya ūco vajsāre padīyo* 'the preta-ghosts, because of *karma*-acts, in the river see burning water' (with *vajṣ-* 'to see'). See *nā*, *nātāya-* 'river'.
- nāysai* 'you are defeated', K 24·89 *tera ādara yaṇa khu jsa na nāysai* 'give good heed that you are not overcome thereby'; = K 32·41 *||ādari yaṇ khva jsi ni nīyāysi*. Plural present, Manj. 334 *nāysārai harbaiṣa māra* 'all *Māra*-demons are defeated'. Noun V 215·6·4 *nai ṣe nāṃysā heḍe* 'he does not give him offence (?)'. See *nyauys-* 'be defeated'.
- nāysara-* 'devoted', see *nauysira-*.
- nāva* 'channels', IV 11·2 *mulaki hīye muhu nāva parstai vistāti u vaṇa buri (pa)rya* 'Mulaki, you deigned to place your channels for me; and now deign to do so'. Ibid. 4. sing. *nā hihina hāmbīdī* 'the channel is filled with a dam'. See *nātāya-* 'stream'.
- nāvāṃ* 'streams', gen. plural, III 61, 55 *biṣṭnā nāvāṃ* 'of all kinds of streams', see *nātāya*.
- nāṣṭa* 'bound', Manj. 39–40 *pere bīra (jsa) nāṣṭa* 'bound by the leash of thought (desire)'. See *nūāṣṭa-*, *nūṣṭa-*.
- nī* 'buttermilk', see *nē*, *nye*.
- nīdā* 'they make sounds, sing', from base *nad-* 'to sound', cognates s.v. *panāy-*. References quoted s.v. *nāda*, present participle 'sounding'.
- nīṃḍi* 'they throw off', K 68·197–8 *khu vā ni tti karma nīṃḍi bīṃda tti khu garkhā pāsā* 'if he does not throw off these *karma*-acts, they are upon him like a heavy load'. See s.v. *pāsa-*. From **ni-kan-* 'place down'.
- nīvūtca*, *nāvutcana*, see *netutcā* 'water of buttermilk'.
- nūāṣṭa* 'bound', Manj. 39 *tcāhau-padya jśirja-hanāsa tcāna ma nūāṣṭa satva* 'fourfold is deceit's grasp, whereby beings here are bound'; beside Manj. 40 *nāṣṭa* 'bound', see s.v. *drau-* 'grasp'. See older *nūṣṭ-*.
- nūcā* 'thread, thong (?)', II 75·59 *ysariṇje nūcā jsā pyaṣṭā* 'adorned with a golden thread'; II 91·95 *tjīṃji nūca u dvo paśaṃjsana* 'a leathern thong(?) and two *paśaṃjsana*-tools' as presentation gifts. Possibly from **ni-hūyač-* to Oss. D. *xujun*, *xud*, I. *xūjyn*, *xūd* 'to sew', to IE Pok. 915–6 *siū*, O.Ind. *stvyati*, *syūtā-*, Got. *siujan*, Lit. *siuvū*, *siūti*, *siūtas*, O.Slav. *šije*, *šiti*, Greek *ὕμην* 'thin skin, sinew'. See *hūya-*.
- nūj-* 'to teach', intransitive *nūs-* 'be taught, be accustomed, dwell', K 58, 2713–4 *prīyāṅga-mārgānai jsā kūsalāṃ dharmāṃ pūrāmyāṃ vīṇyāṃ nūjāna baysuṣṭāṣṭa* 'by the *prīyoga-mārga-* ('road of practice') by him (*yi* of agent) it must be taught, to the disciples, of the good doctrines (*dharmā-*), the *pāramitās* (perfections) to bodhi knowledge'; IV 23·14–5 *puṇaudā ra paṃṇe brī nāṣi-salā puṇa-v-i nūjāne satva* 'full of merit, dear to everyone, having soft speech, may I teach beings his merits'; K 33·51 *śairkāṃ jsa nūve yāṃdā hā pūṣiṃ tsīri* 'he was well accustomed with them, they went to him at all times', = K 24·99–100 *śaka jsa nūve y(ā)da hā pūṣa tsīra*; K 16·159 (*ca*) *va vara nūve raṣya pharāka bāḍa* 'the sage (BS *ṛṣi-*) had dwelt there a long time', = K 33·50–1 *cū mi vara mūde raṣya phirākā bāḍi*, = K 24·99–100 *ca va vara nūve raṣaya pharāka bāḍa*. Participle with negative, Sid. 104v4 *aṇṭa hvoḍa khaṣṭa* 'unusual food and drink', BS *asūmya-*, Tib. *snon ma goms-pahi kha-xas dan*. See *nyūj-*, *nyūta-*, *nūska-*.
- nūḍāji* 'covered (?)', II 85·17–8 *būna śā tcarga mase nūḍāji bāṣkala dvī-ssa* 'a *baudana*-censer(?) of the size of a *tcarga* (face, disc?); two hundred *bāṣkala* (cups?) with covers (?)'. Possibly from *ni-vrta-*, see *nyūrr-*.
- nūna* 'from the north', Manj. 192 *raṇye nūhūjsada nūna* 'from south, west, north', ablat. sing. from *nyūva-*, see *nyūvajsā-* 'north'.
- nūysja-* 'explanation, display', Manj. 148–9 *cu savra hakṣa beraṣṭa nūysjā keṇa satvā vaska khu vajsyāre ttatva artha* 'who explained the *saṃvṛti-* (conventional) truth by way of expositions for the beings so that they may see the meaning of *tattva*-essence'. Possibly from **ni-baza-dya-* or **ni-vaza-dya-* 'spreading out, expounding' or 'pouring out', to Oss. D. *ivāzun*, *ivazun* 'to expand' or *vaz-* 'to move'. See also *nūysdyi*.
- nūysdyi*, with *nyūysdyi* below, 'display', III 61·50 *sūbiviyūhā: nūysdyi muṣḍi ūḍiṣi bustuṃ biṣā* 'Subhavyūha expounded in mercy; I realized all'. Here *nūysdyi* is preterite to *nyūys-* from **ni-baz-* or **ni-vaz-*. See *nūysja-*; but possibly the base is *ni-baud-* with *-zd-* < *d-t-*.
- nūrā* 'equipment', II 111·20 *pharākā vā nūrā haṅgrī* 'much equipment was collected here', older *nyūrra-* from **nivarna-* 'covering, harness'.
- nūška* 'simpleton (?)', III 124·87 rendering of BS *muddha-* for *mugdha-* 'simple, foolish'. From *nūska-* 'usual' by suffix *-ya-*.
- nūṣṭ-*, *nūṣṭy-* 'to wrap up, bind', Sid. 144r2 *kuhaṃ: thau jsa nūṣṭāṇā śirā ṇḍā* 'to be bound up in an old cloth, it makes it well', Tib. *ras-la sogṣ-pas dkri-ba ni bzān-ste*;

Sid. 128v3 *ñūṣṭmā* 'they bind'; III 18-35 *kamgyā bimā* *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 *kāmyām jsa ñūṣṭye basti* (dyadic) 'wrapped up, bound in thoughts', = K 70, 4v3 *kaumyau jsa ñūṣṭe basta*; K 66-137-8 *tcamma 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-yauṣṭa*- to base *yaug-* 'to join'. See *jūṣū*, and *parajūṣṭa-* 'surrounded'. Above *ñūṣṭa*, and *ñāṣṭa*.

ñūs- 'be accustomed, be taught', IV 23-17 *ñūsāmde satva muhu jsa* 'may the beings be taught by me'; II 39-25 *ñusa 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 ttaramdarū dai strihā hamāte u hauva jsa hamphwe 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, nams-stobs che-ba-la ni*; II 115-28 *tī jśā 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 Samyasa'; III 22, 12a2-3 *rravyi pata niḥjsādā nyūvijsa* 'south, west, north', BS *dakṣiṇa-pāscima-uttara-*; V 62-21 *ñūhājsamdyi diṣiṇa* 'from the western region'. See also with initial *ni-*, *nyī-*. From **ni-faug-* to base *baug-* 'to bend, move away'.

ñe 'buttermilk', Sid. 100v4 *tīrā ñe*; Sid. 9r3 *ñye jsa hamtca* 'with thick milk', BS *dadhnā*, Tib. *ṣo*; Sid. 142v1 *tīrā ñye jsa murāñā* 'to be crushed with sour milk', BS *dadhy-amlā-mardita-*, Tib. *ṣo skyur-po dan sbyar-te*; III 90-188 *tīra ñyena*; III 93-258 *tīra ñena*; III 92-237 *tīra ñena-ṃ jsā*; I 161, 76v3 *tīra ñi*; compound, Sid. 131r1 *ñetutcā*, BS *mastu*, Tib. *ṣo-kha-ḥhu* '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 **nūtaka-*. See cognates s.v. *niyaka-*.

ñehūṣṭa 'ceases', see s.v. *niḥjs-*.

ñō 'surely not', III (ed. 2) 140v5 *(tītā) mā cu ñō jūmā aysu* 'then I am one who shall surely not live', BS G 37, 34b3 *tata ātmānaṃ tyajāmy ahaṃ* 'then I will abandon life'; Z 13-81 *khvei ñō khā pau vātā ggeiḥa* 'surely the piece of wood would not hurt his foot'; Z 23-7 *cu ñō ṣṭāka sarvañi balysā nirārthā hvāna salāva* 'surely necessarily the omniscient Buddha would not speak senseless words'; Z 274-38 *[[[sānā kho ñō vā balysā]]]*. From **na-id uta*, to O.Pers. *naiy*, Av. *nōit*, O.Ind. *néd*.

ñauñau 'tender (?)', II 114-14-5 *avādarū 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 khaśa śaika brruna tī jś(ā) ñautcai* 'tasty drink, excellent, fine, likewise pungent'. From **ni-aus-ḥi-*, base *aus-* 'to burn, be pungent', inchoative *aus-* (as *aus-* 'shine', inchoative *byūs-*, Av. *us-*, O.Ind. *ucchati*) whence *-ṣḥ->-tc-*; similar *añuska-* 'unaccustomed' from inchoative *ñus-* to *nyūj-*, *nyūta-*. For *aus-* 'burn' see *byūyāre*. Note that **ni-tafs-ḥi-* to base *tap-* 'heat' might also result in *ñautca-*.

ñauys- 'overcome, defeat', intransitive middle, participle *ñauṣṭa-*, K 16-145-6 *śera ādara yaña khva jsa na ñauysa* 'take good care that you are not overcome by it', = K 24-90 *ñāysai*, = K 32-41 *ñyāysi*; participle *ñauṣṭa-*, III 76-247 *tīye jsai ṣā ñauṣṭā* 'by it (death) he was overcome'. See *nyauys-* 'to be defeated'.

ñauysira- 'devoted, intimate, loving', II 75-59 *bastā hūbastā hvaramḍai ñauysirā grathā* 'bound, well-bound the right hand, an intimate knot'; III 101-45 *auda mara vai sa ñauysaira hamaunai* 'up to here indeed may I be intimate for him'; V 384, 9a1-2 *ysājū āstyā ñauysera bīyṣe hvāṇḍinai rana* 'I hold firmly as an intimate adherent, the jewel of men'; V 66-14-5 *dutakā ñāmysirā tsumam(ca u) kharūkā ḥṣama* 'it pleases the daughters, becoming intimate, and being loving (?)'; V 66-8a *ñāmysirā-vāda pūra du(ṛa)* 'lovingly nourished sons, daughters'; II 82-58 *ñāysaira-vāda vūvayau drūpaḍā* 'Drūpaḍa lovingly reared, the princess (so *vūvayau* from **baga-yauna-*)'; = II 79-12 *ñāmysaira-vāda vūvayau dryapaḍā (-ya- for -ñ-)*; *Drūpaḍa* from BS *Draupadī* with secondary *-ḍ-*; V 243-34 *ñāmysaira dīryai khvā jsa na gvañū* 'I have held intimately so that I shall not part from you' (*-ā = -ñ*). If the older form is *ñauys-*, the base may be **ni-yauz-* 'be excited in love or intimacy'; if the older is *ñāys-* the base could be **ni-āz-* 'to tie tight'. For *yauz-* see *jūh-* 'to be enamoured' from **yauṣṣ-*.

ñauvā jsa 'with plants (?)', III 104-50 *śaika bādā pvāṣṭi ṣṭai śaika paśālt habaḍa ñauvām jsa* 'the autumn, the spring time is good for him, filled with plants (?)'. Possibly *ni-ava-* to *avah-* 'food', Av. *avō.xvarma-* 'manger', Nūristānī Aṣkun *au* 'bread', O.Ind. RV *avasā-*, *oṣadhi-*. See s.v. *durauṣā*.

ñauṣṭa-, see *ñauys-*, *nyauys-* 'be overcome'.

ñye, see *ñe* 'buttermilk', Sid 20v4 *amāṣṭā ñye* 'unfermented buttermilk'.

ḍausvera 'covering (?)', II 110-19-20 *kaucāhara ā śau hatca ḍausvera jsa* 'one covering (?) together with *ḍausvera* covering'. Uncertain, possibly *ḍausa-* from **draṣṭa-* to base *drap-* 'put on, wear', beside Av. *draṣṭa-* 'banner', *draṣṭaka-* 'fringe, streamer of dress' (used of a *puṣā-* 'crown'), Zor.P. *drap-* 'to wear', gloss to Av. *vah-* 'to wear', O.Ind. *drāpi-* 'mantel, clothes'; and **vārya-* from *var-* 'to cover', Av. *varma-* '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 **rṣ-* from *dr-*, note medial *-ḍ-* from older *-rt-* as *ḥṛta-* in *kādūgāna-* 'act'.

ṇ-, initial only in later Khotan Saka texts.

- ṇa* 'food of immortality, BS *amṛta-*', K 49:4:4 *ṇa rīvsāyamnū hamangye* 'equal to the elixir *anausa-*'; K 25:115 *ṇa*, = K 17:177 *ṇe*; I 163, 78r2 *ṇi māṇaṇḍa* 'like *anausa-*', BS *amṛtopama-*; JS 37r2 *ṇeṇe* 'with *anausa-*'. See older *nāṣa-*, *ṇāta-* from **anausa-* '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 ṇetsūe*; 3 plural, III 107:3:4 *ṇetsāṃdā jāṃyāṣṭi vaysāna* 'they now went out to the fight'. Older *naltsuta-*, from *niṣ-* and *ḥyuta-*.
- ṇāsta* 'it ends', Manj. 242 *kūṣṭi būrai ja kalpa na ṇāsta* 'where the *kalpa*-age does not yet end', = Z 5:83 *kāmā na ru kalpā nāṣṭā*. See *niṣas-* 'to end'.
- ṇasta* 'seated', K 110:3:40 *ṇasta tṭyā āysanau vīra* 'seated on the seats' (BS *āsana-*).
- ṇaste* 'he placed', Manj. 121 *ṇaste gaṇḍa* 'he set up a gong', present K 72:19 *gai ṇiyi u bui padaṣṭa* 'he sets up a bell and burns incense'. See *ṇāste*.
- ṇastyāṃṇā* 'end', Sid. 156v5 *jsīni ṇastyāṃṇā padimāre* 'they put an end to life', BS *hanti jīvitaṃ*, Tib. *srog-la yan hlab-par byed-pas-na*, see *niṣas-*.
- ṇastyauṇā* 'end', Manj. 243 *ṇastyauṇā tṭadī* 'only the end', = Z 5:85 *u paryanṭi tṭandā* 'and only its end' (BS *paryanta-*). Formed with abstract suffix *-auṇa-* from the participle *ṇasta-* to *niṣas-* 'to end'.
- ṇahīṣe*, see *anahīṣe* 'unoppressed'.
- ṇāṣṭa* 'to sit', infinitive, III 71:131 *parya ṇāṣṭa sve biṃḍā maṃ* 'please sit on my shoulder'. See *niṣad-*.
- ṇāṣṭa* 'to sit (?)', II 109:9:4 *ṇāṣṭa 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-*.
- ṇāste* 'he placed', III 67:46 *rruṇḍa jse brraṃmana ṇāste* 'he slew kings, he set up the brāhmaṇas'; K 40:8-9 *aṣū nāma rre ṇāṣṭā rruṣṭa*, = K 43:129 *aṣū nāma re ṇāṣṭa rruṣṭa* 'a king by name *Azū* (*Aśoka*) established the sovereignty'; III 75:217-8 *ṣve ṇāṣṭā ṣaṇḍe biṃḍā* 'he struck him to the ground'; III 75, 227-8 *daṣagraivā rakṣaysā ṇāṣṭā* 'the rakṣasa-demon *Daśagrīva* was seated'; III 75:228 *ṣve ṇāṣṭa pṇyau tṭu, na vā pastā saṃ tṭa tṭa ṇāṣṭā* 'he struck him with arrows, he did not fall, just so he was seated'; III 75:232 *tcamḡalai ṇāṣṭāṃḍā dva* 'they secured his two elbows'; III 67:61 *rakṣaysāṃ ṇāṣṭyā jṃḡa* 'she was destined to be the ruin of the rakṣasa-demons'. From **ni-ṣādaya-*, see *niṣad-*.
- ṇā* 'our', V 78, 4r4 *haṃbera ṇā āysagamu* 'fulfil our desires', Tib. *bdag-ḥag bsam-pa rdzogs-par mdzod*. See *nā*, Av. *nō*.
- ṇītcampha* 'ruin, calamity', III 83:24-5 *tṭū kālā ṇītcampha bādā khū kṣīra ākṣū jīye*, = ibid. 28 *tṭū kālā ṇītcampha kālā khū kṣīri ākṣū dū jīye* 'that time the time of ruin when the country begins to fail'. From **niṣ-scamb(h)a-* to *tcamph-* 'be disturbed', see *nacīph-*, and *palcīmph-*. Parallel BS *antardhāna-*.
- ṇīmīysa* 'contact, following', I 179, 97r3 *bīva va pīrmātṭaṃ vva ṇīmīysa vī ṣṭāka* 'for the wind best, suiting it, being necessary', BS *vātānulomana-*. See III 23, 17a2 *ṇamaysāna*, from *nīmalys-*.
- ṇiyi* 'he sets up, places', K 72:19 *gai ṇiyi* 'he sets up a bell'; K 73:51 *ṣau piṇḍai ṇiyi* 'he places one lump (of clay)', see

- ṇeye* 'he places' to participle *ṇāsta-*, from *niṣādaya*, see *niṣad-*.
- ṇīysūn-* 'to flow', I 179, 98r3 *ṇīysūnāma*; I 171, 87r5 *ṇīysūnāma*, BS *srāvana-*; I 183, 101v1 *ṣṭrīsāna tṭi ṇīysūnāma* 'making stiff, then flowing', BS *stambhana-*, *prasravana-*; I 191, 111r3 *ṇīysūnāṃcā* 'flowing', BS *prasruta-*. See *ysūn-*, *ysūma*, *buysu-*, *ysotta*, *ṇāysva-* to base *zau:-zu-* 'flow', Av. *zaotar-*, *zaothrā-*, *āzuti-*, M.Parth.T. *wzw:-wzwd* 'quench', Oss. D. *āvzujun*, I. *āvzījyn*, *āvzyd* 'fall out (of hair)'. IE Pok. 447-8 *ḡheu-* 'pour', O.Ind. *juhōti*, *hutā-*, *āhuti-*, Greek *χέω*, *χυστός*, *χεύμα*; *gheu-d-*, Got. *giutan*, O.Eng. *gēotan*, Lat. *fundō*, *fūsum*.
- ṇihīṣā* 'one who arrests, punishes', plural to adjective **ṇhīṣāa-*; *ṇahīṣ-*, older *ṇhīṣ-* '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 diṣāṃ byinādāra* 'suppress all the maintainers of obscurations (BS *āvaraṇa-dhara-*) of the regions'. See *nihalj-*.
- ṇe* 'immortal food, BS *amṛta-*', K 148:48-9 *tṭai jṣāṃ hā baudhasatvau vṭāra tṭaradira bedī ṇe vī rauṣṭa vijsāṃḍe* 'may they see the lordship of the *amṛta-* upon the noble body of the bodhisattvas', parallel to Sid. I bis v3 *aurga i ṇe biṃḍā rrāysanaudā vīrāṣṭā* 'may there be homage towards the lord over the *amṛta-*'. See *nāṣa-*, from **anausa-*.
- ṇetsāṃḍā* 'they went out', III 107:3:4 *ṇetsāṃḍe jāṃyāṣṭi* 'they went out to the fight'; K 33:62 *ṇetsūe*, = K 25:112 *ṇatsū*. See *naltsuta-* from *niṣ-* and *tsva-* (**ḥyuta-*).
- ṇemām* 'end', JS 34v3 *se veṇa tṭye kṣīre yanīde ṇemām beṣna* (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 bāṃdhasatvā bayūṇāvuyṣai dī bāṃdhamaṇḍa tsāṣṭa akhāṃṣṭa samāhauṇa ṇesta hemye hīme* 'and when the bodhisattva (dyadic) has seated himself under the bodhi-tree in *samādhāna*-trance, quiet, immobile'. From *niṣasta-*, *niṣad-*.
- ṇehvasta-* 'crossed, triumphed over', K 64, 82r1 *ṇehvast(ā mī)me* 'may I be able to cross'; K 144, 1v2 *ṇaiḡhvastai* 'he crossed'. See *ṇaiḡhvaste-* from *niṣ-* and *hvah:-hvasta-*.
- ṇvāya* 'grasp', K 105:244 *tṭu artha vā vaiṇa ṇvāya* 'now grasp this meaning'; = K 110:331-2 *tṭu artha vā vaiṇa ṇvāya*. See *ṇvāy-*, BS *abhinīhar-*.
- ṇvisty-* 'diarrhoea', I 191, 111v2-3 *avīysāra vasūjāka ṇvisty bāma va pīrmātṭaṃ* 'diarrhoea clearing, best for diarrhoea (BS *atisāra-*), vomiting', BS *sarvātīsāra-vināṣana-*; I 191:112v2 *ṇvisty vasūjāka u ṇīysūnāmi* 'clearing diarrhoea and flux'; I 191, 113r2 *ṣi nā biṣūṇi avīysāra jṃḍā ṇvistyā baṇā uskyāṣṭā grrahaṇī padauṣa baṇā* 'this *amṛta*-medicament checks all kinds of *atisāra-*; it binds diarrhoea; it binds up *grahaṇi*, *padauṣa-* (dyadic)', BS *grahaṇi* 'chronic diarrhoea'. From **ni-vṣti-* 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 *padauṣṭa-* from *pa-* and *dau-ṣ-*, the form with suffix *-ṣ-* to base *dau:-du-* 'to run', see *padauṣa*.

nveysdyä 'bow-case', III 81.167 *yasikā*, *nveysdyä hame* 'the Turkish *yasīq* "bow-case" is the *nveysdyä*'. Possibly from base *barz-* 'to cover', with *n-* due to former *-r-*, through **nibalzdya-* (*-alz->-ez-*). Base *barz-*, Av. *barāziš* 'cushion', *barāsmān-* '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. *tkaeša-* 'teaching' (see s.v. *kšī'a*), and Sogd. Bud. *tkwōš-* 'observe' (s.v. *kuš-* 'observe').

ta, usually *tta* 'so', v 40, 63b2 *tcera khu ta iyā* 'it must be done so that it is so'; K 54, 14v2 *ta ta khu* 'so that'. See *tta*.

tta 'so', *tta tta* 'so', v 68, 8r4 *gyastā balysā tta hvate* 'the *deva* Buddha so spoke', BS G 37, 4a6 *bhagavān āha*, Tib. *bčom-lđan-hdas-kyis bkah-scal-pa*; Manj. 271 *sūha dūkhhu tta vā upekša* 'pleasure or woe, indifference', = III 39, 42b3-4 *sūha dūkhha tta vā upekša* (BS *sukha-*, *duḥkha-*, *upekšā*); *tta-tta-nāmana-* 'of a man so-named, so and so', II 123.7 *mistye tta-tta-nāmana hvandye* 'of a man so-named'; III 129.13 *tta-tti-nāmani dānīve bayši himāmane* 'may we the patrons (BS *dānapati-*) so-named become Buddhas'; III 107.9.20 *tta-tta-nāmaṃ (d)āunavaq* 'a patron so-named'; III 129.14 *tta-tti-nāmani dānīve*. See BSOAS 13, 1950, 655 BS *evam-nāmā*, *amuka-nāmā*; fem. *evan-nāmikā*; Kuci Sanskrit inst. sing. *itthun-nāmena*, *itthan-nāmo*; Pali *itthan-nāma*; Tumsuq 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, 8or4 *ttaka*; passim; v 353.19, 1r5 *ttakyi kādānai* 'for this', *ttikye* and frequently. The accusative *ttu*, *tu*, *tū* continued in use in later texts; v 339, 77v5-6 *ṣā hvq ttu na butte se* 'he does not know that, that...'; BS G 37, 72 bis b6 *sa ca puruṣo na jāntīyāt*; Sid. 1 bis r3 *ṣi tu sāstrā jśāṃṣakayi ṣṣāṃ rrvī vī haiṣṣe* 'he humbly presented this treatise to the Court'; Sid. 16r4 *drām ttavai cu hūnā bame tū jaidā* 'such a fever which vomits blood, that it cures' (printed *bāmetū*), Tib. *khrag lud-pahi rims sel-ṣiv* (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 *bilsaṃgya hūdā ttu hoṣṣāndi puraūdāndi ysātāndi* 'that given to the *bhikṣusamgha* they took away, removed, plundered'; inst. sing *ttāna*, *ttena*, *ttina*, K 56, 19v4 *tana* (so); acc. sing. v 64.40 *tvuā rakṣa* 'this protection' = *tvā*. Pronoun from *ta-*, Av. *ta-*, O.Ind. *ta-*, IE Pok. 1086-7 *to-*, Greek τό, Lat. *istum*, *tam* 'so'; Got. *ḥata*, Lit. *tās*, O.Slav. *tū*. The *ṣa* is Av. *aēša-*, O.Ind. *eṣa-*.

ttagata- 'wealth', v 115, 63v6 *ttagatā*, BS *dhana-*, SuvO. 54v6 *ttagatāna*, BS *dhānena*, I 251, 119r5 *uysnaura biṣūnina ttagatna tsāta himāri* 'beings become rich with all kinds of wealth', BS *sattvāni sarva-dhana-dhānyasamṣddhāni bhaviṣyanti*; v 335, 33r2 *biṣūnina ttatana*; v 72, 39v2 *biṣūni ttagā*; III 128.12 *ttanṣta*; Z 15.1 *ttate*, Z 2.30 *ttata*, K 45.7 *ttaye*. Adjective SuvO. 36r5 *ttagatīnei*. Possibly from **takata-* 'mobile', to *tak-*

'to move, run, flow', in meaning like Greek πρόβριος 'property', πρόβατον 'sheep'. Later 'wealth' is expressed by *hira-*, for BS *dhana-*, *vastu*. For base *tak-* see *ttajs-*.

ttamka 'so much (?)', III 147, b8 *biṣe ttamka rrusi hamye 15 kūsi 8* 'all in total barley amounting to 15 *kūsa*-measures (and) 8 (*ṣaṃga?*)'.

ttamga- 'thin, small, sparse, scanty', JS 38v2 *kleṣa ttamge himāre* 'the *kleṣa*-afflictions become rare'; compound, Sid. 7v3 *ttamga-tcaṃṣai* 'with scanty hair', BS *alpa-keṣa-*, Tob. *skra srab-pa*; comparative, v 30, 42v4 *ṣi karmā kādyānā ttamgāttarā hāmāte* 'for him the karma-act becomes rarer'; with suffix *-laka-*, III 84.39 *ttamga-lakaṇa pemaḥaṇa* 'in a thin piece of wool'. By loss of *-m-*, *ttaga-*, III 40.24 *ttagyau khaiṣvām jsa pviṣṣā ttunām aṃga* 'their thick limbs covered by thin dresses'; II 107.149 *ttagalaka hiraṇa* 'in thin condition'; abstract, JS 30v4 *ttamḍā kena* 'for thinness', from **tanakatāti-*. From **tanaka-* to base *tan-* 'to stretch'. See also *ttuni-* 'skin'. Oss. Dī. *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 *tanuk* 'thin', N.Pers. *tanuk*, Sarikoli *tanūk*. IE Pok. 1065-6 *ten-* 'to stretch', O.Ind. *tan-*, *tatā-*; Greek τανυ-, τείνω, τειρός; Lat. *tenuis*, *teneo*, Celtic Welsh *teneu*, O.Ir. *tanae*, O.Sax. *thinmi*, O.Slav. *tinūkū* 'thin'. See also *thanj-*, Av. *ṭang-*. With *vi-*, see *byān-* 'extend'.

ttajarasttra or *tta jarasttra*, v 312.26 |||*ttajarasttra n(ā)ma yūd(ā)ṃda* '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 *haysge ttajśāde* 'the nostrils drip', I 191, 113r4 *haysga-ttājsaa-* 'running nose', BS *pīnāsa-*; 3 sing. Sid. 13.1v5 *ttāṣṣqubyaṣṣe* 'drips and melts', Tib. *hdzag-čiv hṣig-pa*; present participle K 21.7-8 *ttāja ṣṣāre tcāmlasa kṣārīṣe ttajśace* 'rivers there are fourteen, alkaline, flowing', = K 28-9.182-3 *ttāja ṣṣāra tcaulasa kṣār(ī)ja ttajśaca*, = K 37, 123 *ttāji ṣṣāre sūdāsā kṣārīṃji ttīṣṣāidi* 'rivers, eleven, alkaline, flowing violently'. Noun SuvP. 69r4 *ttājū* 'river', BS *nadi-*. With preverbs, Z 292.16 *ātajśandā* 'overflowing'; *ava-*, Z 17.12 *ggaryau vataysde ūta hā pītā biṣṣa* 'from the mountains flows down the water, all falls there'; *ni-*, *nūtā* 'river', see *nūtā*; *vi-*, K 90, 743 *khu hamānām māstām garvā baura byaiṣṣā* 'as in the summer months the snow melts on the mountains'; causative, Sid. 109v2 *byājānā* 'making to melt', Tib. *bzu-ste* ('melt'), K 154.43 *byājara* 2 plur. imperative; *ham-*, see *hamdajśare*. 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-*, *prdx*, *bdxtn*, *txtn*, *d'xt*, *bdč-*, *hnd'č-*, N.Pers. *andāxtan*, *gudāxtan*; Sogd. Bud. *weyt'yčt* 'melts', *tyyh* 'stream', *nt'č* 'troop'; Oss. D. *tādzyn*, I. *tādzyn*, *taṣṣṣyn*, *taṣṣṣyn* 'drip, well up', D. *tādzun*, I. *tādzyn*, *taṣṣṣṣyn*, *taṣṣṣṣyn* 'make drip'; *taṣṣṣ* 'swift', Dī. *tāx* 'stream', D. *tāxun*, I. *tāxyn*, *taxtān* 'fly', D. *tāxsun*, I. *tāxsyn* 'fly'; Pašto *tōe* 'stream' (**tāka-*), *cəm*, *dzəm* 'to go', *tō* from **taxta-*, *war-tag* 'going', *rā-tag* 'coming'; Sarikoli *tedz-*: *tūid*, Waxi *taṣṣ* 'went', Šuyni *tis-*: *tūid*. IE Pok. *tek-*, O.Ind. *takti*, *taktā-* 'tun', Celtic O.Ir. *techid* 'flees', Welsh *go-dep* 'flight'. Got. *þius* 'servant', Lit. *tekū*, *tekėti*

- 'run, flow', O.Slav. *tokū* 'flowing', Tokhara B *cake* 'river'.
- ttajsāḍai** 'you surpassed', JS 13v4-14r1 *ttajsāḍai tte jsa thū urmaysdān ttīṣṇā* 'you surpassed thereby the sun's brilliance'; with negative, *attajsāḍa*, JS 6v2 *uysānā dīṣṭai ttīṣṇā dāṃṇā pasvaṇu attajsāḍa eṣṭāme tvī ttā orga* 'you cast yourself into that burning fire, to your unsurpassable endurance homage'. From **ati-ḥar-*, causative *ḥar-*, see also *pajsāḍa-*; cognates s.v. *ḥar-*. See *ttājsera* 2 sing. imperative.
- ttāñā** 'skin', III 18·30 *ṣi pedai hīya ttāñā haṣā jemḍā* 'this *painḍaka*-medicament cures skin swelling'; Sid. 105r2 *ttāñā*, Tib. *pags-pa*. See *ttanā*.
- ttam-cchatā** 'skin', dyadic, v 93, 17r6 'skin', from *ttani-* and *chavi-*.
- ttatara-** 'partridge', N 169·3 *bāysā padīyā varā ttatara-ṣṣikā vāṭī* 'there the forest blazed, you became a partridge young'; JS 29v2 *tere ṣike āstīye* 'you endured as a young partridge'; Sid. 17r2 *ttarā*, BS *ttitiri-*, Tib. *sreg-pa*. From *tatara-*, Median-Greek τέραπος 'partridge', τέρπος '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 τετραῶν 'heath-cock', Lit. *tetervā*, O.Slav.Russ. *tetrei* 'pheasant', *teterev* 'heath-cock', Armen. *tatrak* 'turtle-dove'.
- ttattī** 'here', v 329, 7a6 *ttattī*, BS G 36, 5a5 *iha*; K 6, 144v2 *ttattī* (printed *tta ttī*); v 261, 10a, b2; 4 *tattī*; with *-ka*, K 4, 141r5 *ttattika* 'here', Tib. *hdīr*; v 160, r1 *ttattika*, BS *iha*. To pronoun *ta-*.
- ttattītā** 'then', v 341, 83r2, BS G 37, 77a7 *atha khalu* 'then'. See *ttītā*.
- ttatye** 'this', v 173, 1a5 ||*ttatye se klu*||.
- ttadī** 'only', Manj. 279 *ttadī sā* 'only one'; Manj. 86 *sattsāra ttadī artha* 'of *samsāra*-migration the only meaning'. See *ttamḍi*.
- ttadīyu** 'only for them', v 244, 2a3 *satva bhīhi muysga-jṣīnya ttadīyu ssa-salt jṣīna* 'the beings are very short-lived, only, for them, life is of one hundred years', =K 94·102 *satta bhīhi mvaṣga-jṣīnā ttadīyū ssa (sa)li jṣīna*, BS *manuṣyā alpāyūṣkā varṣaṣatāyusaḥ*; II 37, b2 *piḍaka hauḍem ttādīyū parya pajsauḍe* 'I have given letters, only deign to collect them'. From *ttamḍi*, *ttadī* 'only' with pronoun *-ū*.
- ttadrāma** 'such', K 136·874 *ttadrāma 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 sā* 'these so many *pvaica*-coverings which we had drawn upon the looms (?), in the first way one *pvaica*-covering came'. Possibly **tantra-* to N.Pers. *tār* 'thread'. From *tan-* 'to stretch', O.Ind. *tāntra-* 'weaving tool'. See *ttan-*.
- ttan-** 'to stretch', Manj. 41 *aṣmvinai drrauna ttanvāre* 'they are drawn by grasp of the mind; see *astān-* 'to stretch (the musical instrument)'. IE Pok. 1065-6 *ten-* 'to stretch', cognates s.v. *ttamga-*.
- tan-** 'to do', see *yan-*.
- ttanā** 'skin', Z 3·49; Z 20·37 *birṣa ttani* 'the skin has burst', =v 343·36 *ttana ṣṭau baiṣḍa*; oblique, Sid. 105r2 *ttāñā*; BS *chavi-*, Sid. 148r3 *ttāñā biṃḍā* 'upon the skin', Tib. *pags-pahi steḍ-du*; JS 7v3-4 *guṣṭa ttāñā*. See also *ttam-*
- cchatā*; *śāttana-*. From **tani-*, Oss. D. *tānā*, I. *tān* 'loins and 'string'. Cognates s.v. *ttamga-*. See *ttīṣṇā*.
- 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 ṣirka pūṇa tcira* 'therefore by him now with faith good merits must be achieved'; JS 14r2 *ttini* 'then'; JS 37r2 *ttenīyūṃ* 'then to them'; III 75·226 *hūḍamḍū rāmā ttanī* 'they then gave to Rāma'; JS 27r2 *ttanīyā* 'then you'.
- ttane** 'therefore for you (*te* sing.)', JS 5r1 *ttane ttā orga buḍa* 'then to you reverence was offered'.
- ttanai** 'then by him', K 16·141 *ttanai āstana brraima lāmḍrai pana*, =K 24·85-6 *ttanai āstada brraima lāmḍrai 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, 141 *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 kārṣapaṇaṃ dānaṃ dāsyati*; III 22, 17a2 *tta hve ni miḍāna gyasta bāysa ttinka (ma?)sa hārna haṃphve ttina* 'so he spoke, gracious *deva* Buddha, he is not possessed of only so much wealth'; Bcd 57v2-3 *cu mara haṃṣamḍā puṃṇā ttinka namasūṃ* 'what here merits are accumulated, so many I revere', BS *yat kuṣalaṃ mayi saṃcita kiṃ cit*. See *ttidanka-*.
- ttanda-** 'so much', Lat. *tantus*, v 296, a2 *ttanda āspāta* 'so great a refuge'; Z 22·245 *ttamḍu ttamḍu; ttandī, ttamḍi, ttadī* 'only (so much)', like Lat. *tantum*, Z 5·4 *ttandī*, plural Z 23·16 *ttamḍiya*, fem. Z 15·6 *ttamḍya*; K 51·6·8 *ttika yinimā ttamḍi ṣika* 'these I do only, alone'; III 76·255 *hū ttamḍi puṇa tṣmḍā kīrā* 'thither only acts of merit go'. See above *ttadī*. With *yi*, K 5, 142r5 *candye...* *ttamḍoi dātā hvataimā* 'as much... so much for him we preached the *dharma*-doctrine'. See also *ttidaṇḍa-*.
- 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 tamde*, see *yan-*.
- ttandrāma-** 'such', v 338, 62r6 *ttamḍrāme prātāhālye dīyāre* 'such wonders appear', BS G 37, 58b1 *imāny evaṃ-rūpāṇi...prātihāryāni saṃḍṣyante*, Tib. *ḥho-hphrul hdi lta-bu*; v 142, 13v4 *ttandrāmā usāvīyu salāvu pyūṣṭe* 'he heard such urgent speech', BS G 37, 7b2 *tad utsāhaṃ śrutvā*; K 2, 136r4 *ttandrāmāna bahuśrutūñāna uspurri* 'you are perfect in such polymathy', Tib. *man-du thos-pa-rnams-kyi mchog-go*; v 132, 58b3 *ttāndrāmye byaudye aṣmuḍ*. See also *añādrāma-*, *añārāma-*, *trāma-*, *crāma-*.
- ttanv-** 'to stretch', Sid. 1 bis v4 *tta tta klu tanvāme hīvi piṣkalā* 'just as the chapter of the *tantra*-theory', repeated in 2v4 *viñā ttā tte paḍā ttanvāme hīvi piṣkalā paḍā uysdīṣāṃ* 'now we will first expound the first chapter of the *tantra*-theory', Tib. *de-la rgyud-kyi lehu bsad-par byaste*. Here *ttanvāme* renders literally BS *tantra-*. Manj. 40-1 *aṣmvinai drrau na ttanvāre* 'they do not stretch the

grasp of the mind', a metaphore like Manj. 40 *uysānā hīvi 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 vira ttanye virā u haiysdai daścaī sañai vira gūmāva* 'much skilled (plural) in speech, in theory and in ready skill, expediency' (translated SDTV 27). Here *virā* for *vira + ā = u* 'and' repeated in the following *u* 'and'. From **ttanā-*, or *ttanyā-* or *ttanvā-* 'theory', like *ttanvāme* '(medical) theory' gloss to BS *tantra-*, Tib. *rgyud*. See *ttanv-* and cognates s.v. *ttamga-*.

ttambirā 'coriander', Sid. 123r5 *ttambirā, halirā* 'coriander, myrobalans', BS *tumburūni*, Tib. *ldum-bu seyaba*; I 151, 61v1 *ttambira*, BS *kustūburū*; O.Ind. *kustūmburu*, *kustūmbarī* 'coriander'. See also *hiysamām*. The *ttambira-* may derive from a Prakrit form. Tibetan *se-yab*, *bse-yab*, *se-g-yab* is explained by 'fig' (Jäschke, Das, Tibetan-Tibetan-Chinese and Tibetan-Mongol dictionaries).

ttaye 'warp', II 109.9.3 *ysidā-ttaye vāṣṭa pā vā bauñāe hīstā nau-ttaye* 'of yellow warp, they come here next as woven stuffs, of nine warp'. Possibly, *ttaya-* < *tata-* 'stretched, woven' (base *tan-*, see *ttanvāme*, BS *tantra-*) and *bauñe* (*bauñāe*) 'woven stuffs' (base *vaf-* 'weave') beside in lines 7 et seq. *bema* 'woven cloth' (base *vai-*).

ttaye 'wealth', K 45.7, see *ttagata-*.

ttara, pronominal words to 'this', I. 'that', K 61, 42r4 *ttaraḡ harbaśā paṣṣā hatsa jastā hvadā ysamaśadi sira hamye* 'with that all the assembly, the *deva*-gods, men, the people were contented'; 2. plural, Z 22.318 *kho ttara haṃdāri yanīndi* 'if they change these'; v 259 Dv 3b2 *ttara gayseta haura* 'give these in Gaysāta'; 3. 'there', v 188, 75b4 *ṣi ttara hūstā* 'he sleeps there'; III 24, 22a1-2 *mañāñā sā śāstāra ttara āsti*, = III 28, 39a4-39b1 *mañāñā śāstāra ttara āsti* 'it must be thought that the teacher dwells (or was dwelling) there', BS *tasmiṃś ca. . . pṛthivī-pradeśe 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 bādā parsāmai jsa* 'so when then with the passing of further time'; K 46.33 *ttara khu ṣi eysānai vāṣṭa hūṣā* 'so when the boy grew up'; v 355, 294v3 *anāccā hīstā 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 ttarā baysgā* 'herbage thick among the rocks'; Z 20.64 *samu kho dai huṣkā ttarre* 'just as a fire (burns) dry herbs'; N 169.6 *padīyāndā kho dei huṣke ttarre* 'they burned as fire the dry herbs'. Note *-rn-* to *-arr-*, but *-arn-* to *-ārra-* in *kārra-* 'deaf'. Not in O.Iranian texts, Zor.P. *ilk* **tarrak* 'garden herbs', N.Pers. *tarrak*, *tarak*. IE Pok, 1031 (s) *ter-n-*, O.Ind. *tīṇa-* 'herb', Greek *τέρωαξ* 'artichoke; cactus stalk', Got. *þairmus*, O.Norse *þorn*, OHG *dorn*, O.Slav. *trünū* 'thorn', *strünū* 'stalk'.

ttarra- 'thirst', Z 22.127 *kṣū ttarrā* 'hunger, thirst'; *ttara-*, Sid. 2r2 *ttarā hīvi piṣkalā* 'chapter on thirst', Tib. *skems-*

pahi lehu; Sid. 12r1 *ttarā hīvi āchai* 'the disease of thirst', Tib. *skom-pahi nad*; inst. sing., Z 22.274 *ttarna dukha kṣūna barīndi* 'they bear pain through thirst, through hunger', JS 17v1 *kṣu ttarna duṣṣya* 'weak through hunger, thirst'; SuvP. 71v2 *cu kṣuna ttarna dukhauttā* 'who are pained by hunger, thirst', BS *kṣut-tarṣa-pīpāsā-pīḍita-*; JS 34r3 *kṣu ttarna khejautte* 'fatigued by hunger, thirst'; III 59.22 *ttarina* 'through thirst'. With *yi*, Sid. 136v2 *ttarai biysīstā* 'thirst seizes him', Tib. *skom-dad*; Sid. 134r2 *ttavaṃdye 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-bali chas-nad-kyi mchan-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 *dharmā-paritṛṣita-*; *dātu vātā ttarrai hāmāte* 'he becomes thirsty for the *dharma*-doctrine'; JS 24r4 *ttarrai dā.vaska* 'thirsty for the *dharma*-doctrine'. Verbal, *ttarrāy-*, v 296, r4 *ttarrāyātā*; JS 6r1 *ttarrāye kṣuna pasūjsamḍai deṃna* 'thirsted with hunger, burning in the fire'; Manj. 260 *ttarrai vī*. Dyadic, Manj. 65 *ttṛṣṇai tvī ttara jśā hvāle* 'this thirst for him, indeed thirst, both'. From **tarṣ-*:*tṛṣ-* 'to thirst', Av. *tarṣna-* 'thirst', *tarṣu-* 'dry', M.Pers.T. *iš* 'dry, firm'; Zor.P. *tyšn*, *tyšnk*, N.Pers. *tiš*, *tišnah*, *tišnagī*; Sogd. *čšn* 'thirst', *čšntk* 'thirsty' (Vim. 134; Dhyaṇa 105), Paṣto *taṣāi* Wanetsī *tərša*, Yidya *trušnē*, Orm. *trumuk*, Waxī *tax*, Šuynī *tušna*, Sarikolī *tūr* 'thirsty', *turaydz* 'thirst', Balōčī *tun* 'thirst', *tunnag* 'thirsty'. IE Pok. 1078-9 *ters-* 'to dry', O.Ind. *tarṣ-*:*tṛṣ-*, *tarṣa-* 'thirst', *tṛṣṇā* 'thirst', *tṛṣyati*, *tṛṣṭā-*; Greek *τέρωμαι* 'become dry', *ταρσός* 'drought', Lat. *torreō*, *torsum*, Got. *þairsan*, *þairsnan*, 'to dry', *þairsjan* 'to thirst', *þairstei* 'thirst', O.Eng. *þurst* 'thirst', *þyrre* 'dryness'. Possibly however 'to thirst' is from *tar-* 'be moist', *tar-š-* 'wish to drink', to Oss. D. *lādarun* 'weep', I. *lādaryn* 'flow out', *lādaryn* 'make flow away', *lādārsyn* 'flow away', Inguš lw *ladar* 'flow'; Parāčī *ter-*:*thōr-* 'to drink', Ormuḡi *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 *ttavaṃdye* 'bile', see also *tcārbaṃdye*.

ttarandara- 'body', v 69, 8r5 *ttarandaru guhei* 'he strikes the body', BS G 37, 11b5-6 *duṣṭa-rudhira-cittam*; SuvP. 64r4-v1 *cu ttaraṃdarāna biṣāna aysmūna asidā ī* 'what may be evil (BS *asiddha-*) by body, tongue, mind', BS *kāya-vān-mānasaṃ pāpaṃ*; K 62, 76v1 *ttaraṃdharā*; Sid. 131v2 *ttiraṃdara-*; v 246, 13b2 *staiñā ttaradarā* 'woman's body', BS *stri-bhūva-*; K 98.204 *staina ysatha* 'birth as a woman' (printed *ttaina*), Manj. 7 *ttaradara nyāska masūñā* 'the body only contempt'; K 112.381 *ttaradara* (with abuse). Adjectives, SuvO. 3v1 *ttarandariyā āchā* 'bodily diseases'; Sid. 3r1 *ttaraṃdaraja āchā* 'bodily illnesses', Tib. *lus-kyi nad*; II 107.161 *ttaradarajoye hauva* 'bodily force'; Sid. 6v2 *ttaraṃdarū dai*, Sid. 8r1 *ttaraṃdarū dai* 'fire in the body', BS *jaṭhara-*, *analāḡ*, Tib. *mehi drod*. From base *tar-* 'dry, firm', **tar-ant-ara-* (with *-ara-* as in *maysdara-* 'nipples'), see s.v. *ttarra-*, and

- pattarra*. Possible also would be base *tar-* 'be moist', Av. *θrima-* 'nourishment'.
- ttarūṇa-*, *ttarūna-* 'reddish, madder-coloured', v 342, 84v3-4 (*hā*)*tānje*, *śyīnā*, *ttarūne*, *spālyata-gūne ālśa-gūne* 'red, white, reddish, crystal-coloured, silvern', BS G 37, 79a6 *lohita-avadāta-maṃjiṣṭhā-sphaṭika-rajata-varṇāni*, Tib. *le-brgan* (for *ttarūṇa-*); Sid. 145v3 *ttarūna*, BS *tāmra-*, Tib. *dmār-śiv*; III 105.11 *cha ttarū vaiysna hamaga* 'skin red like a lotus'. From **tara-gauna-* with *tara-*, attested in Zor.P. *tērak*, N.Pers. *tērah*, Balōči *tēray* 'dark' (if not from **tanḍrya-*). For 'dark', note Khotan Saka *rrāsa-* '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 *bīsa prrūva ysīmā ttala gaṇḍye śalaba ysīni nāṃda 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 *tkw'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 *aḡai ttavāre*, *ttavai-v-ī hame* 'his limbs are hot, fever is of him (= he has)', BS *dāha-jvara-*, Tib. *lus cha dan*, *rims-kyis hdebs-pa rnam* *yin-no*; Sid. 136v2 *aṃga ttevāre*, BS *dāha-*, Tib. *lus cha-ba dan*; participle, Sid. 5v5 *sāḍā ttauda svabhāvai vī*, 'with his cold, hot nature', BS *śiṭoṣṇa-lakṣaṇa-*, Tib. *graw-ba dan cha-bahi mēhan nīd-do*; abstract, Sid. 142r2 *aṃgvā vī ttaudā hame*, BS *dāha-*, Tib. *lus cha-ba*; oblique, Sid. 12r5 *ttavai mistye ttaude hatcañāka* 'destroyer of great heat of fever', Tib. *rims drag-po hjom-la*. Incohortive see *ttaus-*, *ttausai* 'heat'. Noun, *ttavai* 'fever', Sid. 5v2 *ṣi ttavai u ttarā ācltai 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 *naṣṭausai āchai* 'phthisis', Tib. *skem-pahi nad* (= BS *śoṣa-*); Z 5.28 *naṣṭo-sāte*; v 243.35 *naṣṭauṣka-*; Z 5.49 *naṣṭauda-*; K 149.9 *naṣṭev-* (so); with *nā-*, Z 5.49 *nātauda-*; with *pa-*, Z 13.152 *pattauda-*, see *pattav-*; with *ham-*, Sid. 142v1 *hamdavanāka*, BS *pācana-*, Tib. *rnags-par bya-bahi sman*; Sid. 142v2 *hamdevāka-*, Tib. *smim-par byed-pahi*. From *tap-* 'to heat', Av. *tap-*, *tafuu-*, Zor.P. *tp*, *tpśu*, N.Pers. *taff*, *tāftan*, *tābidan*, *āftāb*, Sogd. Bud. *tp'kh*, *tp'h*, 'ntph', Oss. DI. *āntāf* 'hot; heat', Waxī *andav* 'fever', Yidya *idou*. IE Pok. 1069-70 O.Ind. *tap-*, *taptā-*, Lat. *tep-*, Germanic O.Norse *pefa* 'to smoke', O.Slav. *tep-*, Russ. *tēplyj* 'hot', O.Slav. *tophū* 'hot', Hittite *tapašša* 'fever'.
- ttav-* 'be sour', *ttavaṃḍya-* 'bile, gall', Sid. 4r1 *ttavaṃḍya*, BS *pitta-*, Tib. *mkhriś-pa*; Sid. 6v4 *ttavaṃḍye ja*, Sid. 107v5 *ttavadye hivi*; Sid. 4v2 *ttavadya*; adjective, Sid. 7v3 *ttavaṃḍyūda*, Tib. *mkhriś-pahi*; Sid. 131r2 *ttavaṃḍyūda*, Sid. 138v3 *ttavaṃḍyude*, Sid. 12r5 *ttavaṃḍyūḍye ttavai* 'fever from bile', BS *pitta-jvara-*. Base *tau-*:*tu-*, Oss. D. *tauḡ*, I. *tūag* 'sour'; D. *tauḡ t'affā* 'sorrel' (= I. *xurxāg*), DI. *āntaun* 'make sour, brew', D. *āntud*, I. *āntyd*; D. *āntud*, I. *āntyd* 'lees, distiller's grains', D. *āntuān*, I. *āntūan*; Av. *tūiri-*, *tāyuri-*, Zor.P. *tyl *tēr*; Pašto *tomna*, *toma* 'rennet, ferment, yeast', (Russian script) *twīmna* 'ferment, leaven'. Outside Iranian, Nūristāni Waigālī *tuṛā* '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*.
- ttavaṃga* 'moth', Z19.90 *ttuṣṣe jsāte samu kḥo dāna ttavaṃggā* '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-*.
- ttaśa-* 'thread (?)', K 63, 79r2 *ysara-ttaśaṃ maṇḍūlyāṃ* 'with gold-threaded cloaks'. Possibly with *-tt-* for *-d-* to *daśā-* 'thread' with *-ya-*, but rather from *tak-* 'to weave', through **tax-ś-* (> *tas-*) to Lat. *texō*, *textus*. See s.v. *tti-raha*, and *ttaśakana*.
- ttaṣṭi* 'flows', see s.v. *ttajs-* 'to flow', from older *tačati*.
- ttaśakana* 'dress', II 78r, b *śau jsā jūṣḍi-kaga ttaśakana va hūde* 'he gave one ibex-skin *taśkan*-covering', Armen. *lw t'aśkinak*, *t'arśinak* 'handkerchief, towel', rendering Greek σουδάριον; Zor.P. *tśknk* or *tśkwk*, glossed by *šapik* 'shirt'. From base *tak-* 'to weave', Oss. D. *taxun*, *taɣdton* 'to weave', DI. *āndax* 'thread'; possibly D. *tax bidta* 'he plaited firmly', if dyadic. See also *tti-raha*, and *ttaśa-*. 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 *pātr* 'rope in a sail'. Uncertainty between Zor.P. *tśknk* and *tśkwk*, may compare with Oss. D. *āxsauk ā*, I. *āxsānk* '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*, *var* from *abra*, *tabra*, *avabra*. So II 127.39 *u kḥu jsāṃ ttā saṃ ttāṣṭā muṣḍā paryāmināte hajsāṃde* 'and if we should signify to send presents there'; III 7, 15r2 *biṣṣe ttā riṣaya sidha-vidyādihara byauja bāyūṃ* 'I care for all the sages (BS *rṣi-*), *siddha-vidyādihara* (sorcerers and charmers)'; with *ttiyā* once, III 7, 15r1 *biṣṣe ttiyā srantāvāṃna sakṛdā-gāma... byauja bāyūṃ*; Bcd 44r2-3 *tti ttā aysā vanūṃ biṣā aharīna* 'I revere all those without residue', BS *tān ahu vandami sarvi aśeṣān*; Bcd 44r4 *ttā tsūṃ biṣā aurga* 'I go to all with homage', BS *karoni praiṇāmaṃ*; Bcd 44v4 *aysū ttā kvānū stava namasūṃ nāṃda* 'I utter praises to them (BS *stava-*), I worship with homage', BS *tān sugatān stavamī ahu sarvān*; Sid. 16v2 *veṇa ttā guṣṭi hīya peṣkeci uysdīśa* 'now I expound the chapter of meat', Tib. *da ne śahi bye-brag bśad-do*; v 244, 242 *pū ttā vaṇa*, = K 94.101 *pū ttā vaṇa* 'now listen', BS *śṛṇu*, Tib. *ñon-čig*. From **tāk* (or **tākā?*), see *vā*, *hā*, *cā*, *bā*, *paḍā*. With suffixes, *ttāṣṭā*, *ttālaa-*, *ttālanāṣṭā*.

ttāka 'pool', K 21·6 *dija ttāka* (written *ttāṃka*) 'down, pool', variant to *āṣaija* 'pool', K 28·181 *dījanāṣṭa āṣaija* 'downwards, pool'. From **tākaka-* with lost interior vowel, formed like *nvāka* 'song' from **nivākaka-*, to base *tak-* 'flow', hence *ttākā-* 'place of flowing to', see s.v. *ttajs-*.

ttākā 'girth-strap' II 81·172(173), gloss to Turkish *kālūmnā* (*golun*), hence from base *tang-* 'draw tight', beside *θang-* (see *tharṃj-*), by suffixes **tāgaka-* with *-ā* from *-āka-* as in *mijsā* 'marrow'. See also from *θrang-* 'to draw tight', Waxī *trāng* 'girth-strap', Yidya *trōk* 'girth', *trōk* 'narrow', *troyo* 'tight', beside N.Pers. *tang* 'narrow', *taranj* 'narrow pass', *taranjīdan* 'to be drawn together', see s.v. *tharṃj-*.

ttāgutta- 'Tibetan', passim; although no direct bilingual text has been found, it was pointed out in BSOAS 10, 1940, 605 that a wrong translation of Tib. *cha* 'part' as *cha* 'salt' occurs in Sid. 145r2 *nimve mānāṃdai ttā bakalaka* 'like salt, a little', Tib. *cha cam śig* 'only a part', for BS *tasya leśah* 'a little of it'. This makes certain that Sid. I bis r3 *ttāgūto* 'in the *ttāgūta-* 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 **tōḅut-*, the *-g-* resembles the similar O.Ind. *jāguda-*, Zor.P. *sābul-*.

ttāja 'stream, river', SuvP. 69r4 *saṃsūrva ttājā* 'rivers of *saṃsāra-*migration', BS *saṃsāra-nadyah*, Z 17·15 *ttājā paṣṭāudā* 'rivers start'; II 1·16-7 *ranījai ttāja baida* 'on the Jewelled River', that is, the Jade River, parallel to BS *sailodā*, the river of Khotan; JS 15r2 *gara-ttājā* 'mountain streams'. JS 7v2 *nāṃ ttāji* 'river stream', JS 15v2 *vahaiṣṭi ttāja* 'you went down into the river'; K 64, 82r1 *tvā raiscyā satsārva gaumaṇa ttāja* 'that sharp swift river of *saṃsāra-*migration'; Manj. 97 *khu hūna detta ttāja* 'if a river appears in a dream'; III 68·65 *miṣṭāna ttāja* 'in the great river'; III 68·66 *vira biṃdā ttāja gvahaṇa* 'there upon the river (the box) floats down'; III 70·127 *ttāja rraṅgā* 'the river bank'. From **tāci-* from *tak-* 'to flow', formed like O.Pers. *bāji-* 'tribute' from *bag-* 'to share'. See cognates s.v. *ttajs-*.

ttānāka 'strengthening', Sid. 12r3 BS *vṛhaṇa-* (= *brhaṇa-*), beside the older Sid. 16v3 *tvānāka-*. See *tvān-* 'to strengthen', base *tau-*: *tu-*.

ttāni 'of that place (?)', Z 17·20 *ku vāto ttāni sye varata tsindā hava* 'where those geese go to the breeding grounds'. Adjective to *tta-*.

ttāna 'that' loc. sing., v 180, 29 *nū-ysamthā u ttāna ysīntha* 'this birth and in that birth'; to Z 5·80 *ttāna*. To *tta-* 'this, that'.

ttānai 'then for him', K 42·106 *ttānai pejsi virā bāysīyā* 'then for him she conceived strong enmity'.

tāṃjerā v 202, 533 (*mā*)*scā tāṃjerā* 'month *ttuṃjāra-*'; v 215·6·5 *ttāṃjere 10ṃye haḍai* '10th day'. See *ttuṃjāra-* 'first autumn month'.

ttāḍā 'darkness', JS 19r4 *ttāḍā*; *ttāḍe* 'darkness', K 67·151 *ṣi ttāḍe vī ṣṭāṃ sam puṣa ttrāme ṣamāri myāna* 'he though being in darkness, yet at once enters into the counting'; Manj. 156 *ṣavā jṣ[ṣ]a ttāḍ(ā) jīy(e)* 'with the night darkness vanishes'; Manj. 10 *ttāḍā śuma* 'only darkness'.

ttāḍā darkness', Z 5·79 *ku ttāḍātā nāhusidā* 'where

darkness descends'; loc. sing. Z 23·99 *ttāna ttāḍeta*; JS 25v1 *ttāḍeta kaṣṭye ysamaṣāṃdai vaska* 'for the world (= BS *loka-*) involved in darkness'; Sid. 127r3 *ci avasmārā ṣṭe ttāḍāvai aysṃu neheje u āphide* 'the *avasmāra-* diseased, darkness presses down his mind and distracts it', Tib. *brjed-byed ni mun-pa hāra-bas sems non-nas*. From *ttāra-* 'dark' with suffix *-tāti-*, to **tanθra-tāti-*. Cognates s.v. *ttāra-*. *ttāḍū* 'I woo', II 39·16-7 *ttiṇa ysītha khva gīsta khva ttāḍū kṣāda vī bāsti ka-ṇa dvīnā ttāḍū*. . . *tti vaṣṭi jauhya nā ysīraka paṇa 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 *-unā*. The base *art-* 'to woo' occurs in Tokhara A *art-* 'to love' (= BS *bhaj-*), *art* 'suitor', B *art-*, *art-*. For the other words, see sub vocibus. Earlier reference to *art-*, Annals, Bhandarkar Institute 48-9, 1968, 71-3. This is a complete replacement of the proposal in SDTV 119.

ttāṭe 'thieves', see *ttāṣe*.

ttāde, dāde 'proper name', II 110·8 *pvoca hiya ttāde* (read *ttāde hiya*) *bema nāva* 'the covering-cloth Ttāde's (wife, with *nāra* as line 24) received'; *ibid.* 16 *pāta ttāde bema nā sā pvoca* 'next Ttāde received one covering-cloth'; *ibid.* 27-8 *ttāde hiye sā* 'Ttāde's (wife took) one'; *ibid.* 28-9 *pāta dāde sā* 'next Dāde (took) one'.

ttāmā 'fatigue', III 81·37-8 *parādivoyai ysairka khu ma jsā dyaīyī 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 *tāmu* . . . *ku* . . . 'as far as', BS G 37, 21b5 *yāvād*; Z 5·83 *tāmu buro*, = Manj. 242 *ttā bura*.

ttāma 'then', III 76, 251-2 *tta-ṃ ttāma ttuṣye baysa cu ma rrāmā pūnyāṃ baista* 'so for me, O Tuṣita Buddha, then, Rāma who shot me with arrows'; III 59·30 *aciṃḍya ttāma khu aysā mari rre vyeṃ* 'inconceivable then when I became king here'; JS 16v1 *lobhā pracaina itauma raṃnāṃ vaska* 'by reason of greed (BS *lobha-*) then, for the jewels'. Adjective *ttāmaa-*, Z 22·201 *ttāna lvaandā ttāmai ṣṭāni puṣṣo briye kṣīna paṣṣāna* '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 *kvatā 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 dāraṇānā hūva 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 bekhauṭe* 'you split the forehead by digging in'; III 39·66

hauda piṣkala ttāra gvāṣṭā 'the head split into seven pieces', parallel to the BS cliché *saptadhā sphalet*; from oblique *ttara-*, JS 4v1 *braha tterā* 'top of the back'; K 136-886 *gyastā baysā tteri māñāmdā aviṣijya tti dārañinā maṃdrāṃ pata cu vaña gyastā baysāna hvata* 'besprinkled like the top of the *deva* Buddha's head, these *dhāraṇi*-formular charms (BS *mantra-pada-*) which have been spoken by the *deva* Buddha. . .', Tib. *de-bśin-gsēgs-pas spyi-bo-nas* (*spyi-bo* 'crown of head') *dban bskur-bahi gzuṃs-saags-gzi nmams bkah-scal-to*; SuvP. 68v2 *tterā jsa-ṃ namasūṃ biśā* 'with my head I revere them all', BS *mūrdhnā ca tān sarva-jinān namāmi*; Bcd 44r4 *didamdyau tteryāṃ ttā tsūṃ biśā 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 jśai pvo namasindā* 'with the forehead they revere him at the feet'; v 159, 193v2 *gyastā balysā ttere jśa po|||* '(revere) with the forehead the *deva* Buddha's feet'; II 124-6 *tteṃrra baida* 'upon the head'; K 53:9-1 *aurga tsūṃ ttera jśa* 'I come with reverence with the forehead'; Manj. 5 *ttara jśa namasū aysa* 'I revere with the forehead'; with *ttira*, III 85-66 *myāṃ ttira vīna jimā* '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 *ttāḍai* (**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 traṇḍā hamā ni tāmu ja hārā vajiṣḍi* 'when a man has entered darkness, he sees no thing at all', BS *tad-yathāpi nāma subhūte puruṣo 'ndhakāra-praviṣṭo na kiṃ cid api 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 *pātca ṣṣavo nārmāte ttāru ṣvoḥ haḍā* 'then he created night, dark, at mid-day'; Z 24:193 *ttāru haryāsu jaḍi harbiśū 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 *tāmā-, pātam-, bātam-*; **tandra-* > **tāra-*; Av. *tmah-, 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'rē*, Yagn. *tōra*; Oss. DI. *tar* 'dark, darkness', D. *talingā*, I. *talyng*; Pašto *tōr, tyārō* 'darkness' (from **tandrya-*), Yidya *tīro, tūro*; Sarikolī *turik*. Possibly Zor.P. *tērak*, N.Pers. *tērah*, Balōči *tēray* may come from **tandrya-*, but see also s.v. *ttārūna-* 'reddish', with *tara-*. IE Pok. 1063-4 *tem-*, O.Ind. *tāmas-, tāmīra-, timīrā-*, Lat. *tenebrae*.

ttāra- 'that', v 72, 40r2 (= v 335, 33v2) *cu tti puña himāre, ttārā vā puña māstara hāmāre* 'what is this heap of merit, he produces a larger heap of merit than that', BS G 30b2 *yah puṇya-skandhaḥ ayaṃ tato bahutarāṃ puṇya-skandhaṃ*

prasavati; v 72, 40v4-5 *cu tti puña himāre ttārye vā puñinai 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. *ttārña, ttārña*. From base *ta-* 'this', **ta-tāra-*.

ttāpra 'mouth', see *tturra-*; II 1:10 gloss to Chinese K 419 *k'ou* 'mouth'.

ttārrā 'dark', E p. 353, 330 *ttārrā ttīyā purvatī byūṣṭā ṣṣava* 'then in the Pūrvavideha-continent the dark night is illuminated'. From **tarna-ka-* to base *tar-* 'to dry up, scorch, burn', Let. *torris, ttorrus, torres* 'firebrand' from base *ter-s-* (see s.v. *ttarra-* 'thirst'). Similarly named 'dark' colours in *sauk-* 'to burn', Av. *suxra-* 'red'; O.Engl. *blæc* 'black' from *bhleg-* 'shine, burn'. Possibly also in *ttārūna-* 'reddish, madder-coloured' from **tara-gauma-* with **tara-* or **taru-*. Here *-ārra-* from *-arna-* as in *kārra-* 'deaf', N.Pers. *karr*, Av. *karṇa-*; *phārra-* 'high position', O.Pers. *farnah-*.

ttālaa- 'directed hither', II 93-6-7 *māra vā-ṃ ttāle kāmācu au thai-ṣi ā* 'here to us in this direction from Kan-ṭsou the great teacher came (Chinese)'; II 96-88-9 *māra vā ttāle kamācu au māṣṭā dvāsamyai haḍai thai-ṣi ā* 'here in this direction from Kan-ṭsou 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 adāraṣṭā tsūmaṃca hame* 'the swelling part is moving to and fro', BS *calan syāt pīḍanān nimno*, Tib. *skran-ba-ñid phan-ḥhun-du hpho-ṣin* (*hpho-ba* 'change, shift'). See also *kālanāṣṭa, śālanāṣṭa*; and *ttālai*.

ttāva 'crown', II 104:76 *jñānīnai ttāva jśa* 'with crown of knowledge', parallel to ibid. 75 *jñānīnai maula* (see AM, n.s., II, 1965, 113). From **tāga-*, Syriac lw *t'g-*, *tg-* **tāg-*, N.Pers. (Arabicized) *tāj* 'crown', *tāq* 'arch, cupola', Armen. lw *t'ag*, M.Pers.T. *t'g*. IE Pok. 1013-4 (*s)teg-* 'to cover', O.Ind. *sthaḡati* 'conceal', Greek στῆγος 'cover', στῆγος, τέγος 'roof', Lat. *tegō, tectum*, O.Engl. *þeccan*, O.Norse *þekjan* 'cover', Lit. *stiegiu, stiegti* 'to roof', Celtic O.Ir. *tech*, O.Welsh *tig* 'house'.

ttāva- 'burning', II 104:73 *dūklīnai ttāvāna naṣmāvā ṅyśdaimākā* 'cooler of painful burnings, conflagrations'. Possibly read *naṣṭāvā* for *naṣmāvā*; II 41:12 *pasāna ttāvī* 'remove the pain'. From base *tap-* 'to burn', see *ttav-*.

ttāvai 'then', II 100:235-6 *khu vā kamācū rrvī ṣkyaisa hyī mvaiṣḍā na habūsana ttāvai khu vā ttyau pā jśā hīya mvaiṣḍim haraysdai* 'if in Kan-ṭsou 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', *ttāṣā, ttāṭe*, SuvO. 24r1 *kho ṣā āvū tcam(ā)ña kṣāṣa ttāṣe āre* 'like the village wherein there dwell six thieves', BS *sūnya-grāme ṣad-grāma-caurebhi samāśritāś ca*; parallel K 56, 20r2-3 *khu ṣiña vyahera kṣa dyūka*; Z 6:24 *kho ju hamāña āvuvō ttāṣe kṣāta ni ṣṣūjiye bvāre* 'as in the same village six thieves do not know one another'; v 41, 56v3 *caṇḍāla hvānda-jśanā ttāṭe* 'Caṇḍālas,

man-slayers, thieves'; Z 22:136 *ne vara kāthamjsuva ttāṣṭe* 'there not burglars, thieves'. Sing., Z 24:174 *ttāṣṭu māñandā dātā, vaska kho ttāṣṭā* '(of Muskarin-) just so, like a thief for the dharma-doctrine'. From *tāsi- to base (s)ttā- 'to take stealthily', Av. *tāyu-* 'thief', *tāya-* 'theft'; Tumšūq Saka *štenāna* 'from theft' (BSOAS 13, 1950, 667); M.Pers.T. *t'yy* 'theft', Sogd. Bud. *t'y* 'thief', *t'y'wny* 'theft', Man. *t'ywny* 'theft', Bud. adjective VJ 339 *t'y'yēk'* 'furtive'. IE Pok. 1010(s)ttāi-, O.Ind. *stāyū-*, *tāyū-*, *stāyāt*, *stena-*, Greek τῶσιος 'idle', τῆράω 'to rob', Celtic O.Ir. *tāid* 'theft', O.Slav. *tati* 'thief', *taj* 'secret', Hittite *taieszi* 'steals'. The -s- may come from older -šša-.
ttāṣṭā 'hither', III 123:51 *ttāṣṭa vāṣṭa na tsa* 'do not go here and there', BS *attaś ta mūttas ta na gatsa* (= BS *attaś ca amutaś ca na gaccha*), from pronoun *ta-* and -āṣṭo 'direction', found together with *ttā*.
ttāsai 'fever', Manj. 169-70 *brivīnai ttāsai jeda* 'it dispels the fever of love'. See *ttausai*, base *ttaus-* 'be hot'.
ttāha- 'excellent', K 18:196 *śau satta ttāha aunadai paṣsa-mīyauḍa śeka* 'they honoured her sitting alone, admirable', = K 26:128 *śau saha* (read *satta*) *ttāha auna(dai) paṣsa-meyauḍa śeka*, = K 35:79 *śau sattā ṣṭānai paṣsimevyādi śairkā*; possibly here *ttāha-* 'dress(?)', see next *ttāha-*; SuvO. 4r6 *ttāhā ṣṭāratete jsa* 'with excellent goodness', BS *śri* (printed *ttā hā*); Manj. 44-5 *tteña ttaradara hvi baiśā aysmyajai haṣsara ttāha* 'in this body separately (= *hvatā?*) all the spheres of the mind (= *manas-*, or *vijñāna-*) are right'; Manj. 211 *ttaradara aysmvinai abaṣṭka u baysa ttāha ttuśā* 'of the body, the mental *abhiṣeka-* (water consecration) and of the Buddha right, empty (= BS *śūnya-*)'.
ttāha- 'apparel (?)', II 77, 17 *pada-bayai ttāha hūḍāṃdū* 'we gave apparel (?) for use on the road'. From *tāxa- or *tāxθa- to the base *tak-* 'to weave', see s.v. *ttī-raha*, and *ttāṣakana*, to Oss. D. *taxun*.
ttāharaa- 'proper, excellent', Bcd 43v3-4 *hamamṅte dyāma vara samaṃtta-bhadra ttāharai aśtā avārauttā akhaṣṣā* 'the one good in general vision, Samantabhadra (BS 'universally good'), excellent, unbased, immobile is he' (parallel BS *apraṭiṣṭhita-*, *aneya-*); Sid. 2v1 *u ttāhirai hye paḍimākā sidhasārā* 'the Siddhasārā, the creator of excellent good (BS *hita-*)' by etymology, BS *samhitā sidhasārā iyaṃ*; Tib. *yan-dag phan-pa gēs-grub hdi*; Sid. 15v2 *piṣkica ttāhirā birāṣṭāṃ* 'we will expound thoroughly the section', BS *vidlis tasya nigadyate*, Tib. *bye-brag des-par bśad-do*; III 21, 6a1-2 *ttāhirau-hvāñākāna* 'by the one rightly preaching', BS *tathāgata*; III 21, 6a4 *ttāharā-tsūkana* 'by the one rightly moving', BS *tathāgata*; III 25, 27a4 *ttāharā-vyāraṇa ni aña* 'speaking rightly, not other things', BS *tathā-vādī ananyathā-vādī*; K 152:9-10 *jñāna-pārāma pīrmāttama hvāṣṭa, ttāhirji mesta vasva adū agūṃ 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 *baiśa ttāhtrai rraṣṭa payseda* 'he knows all correct, right'; Manj. 320 *ttāhairai satva nai aśta* 'the proper being does not exist'; SuvP. 75r1 *baysūnū ttāhīre bujse* 'the Buddhas' excellent qualities'; K 56, 21r3-4 *tte biśā dharma pīracāḍa ṣṭāri attāhūrā*

svabhāvāna ttūsā 'these are all the dharma kinds, not excellent, empty of nature (BS *svabhāva-*)' with *pīracāḍa* = *pacaḍa*, hardly BS *pracaṇḍa-* 'violent'; K 111:360 *kāma hvāñe 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 baysūṣṭi* 'right bodhi-knowledge (= BS *samyak-sambodha-*)'; Manj. 254-5 *ttāhtrai śā mast neṣṭa beśa cetta-māṭṭrā ṣṭāre* 'there is not one right, all are thought only'. See also *ttāha-* 'good'. Hence *ttāharaa-* renders BS *samyak*, *sam* of *samhita*, *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 *śāra-* 'good') is brought in here, the words may be compounds with base *hā-:h-*, *hāy-* *hi-* 'have special character', as in Khotan Saka *hitala-*, *hivāla-* '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. *bāsura-*), 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 mulyśdā ttatvatu iyi* 'if your favour really exists' (BS *tattoatah*).

tā 'these', v 30, 73r1 *baśdā tā garkha* 'these heavy sins'; v 64:46 *ti biśā maṃ parauya ṣṭāri* 'all these are under my command'. See *tta-* 'this', and *ta*.

ttī 'then', K 142:1041 *ttī mī ttiña beḍa* 'then at the time', Tib. *de-nas*; K 138:941 *ttī vā ttiña haṃdrri vya* 'then within the time', Tib. *de-nas*; = *ibid.* 944 *ttiyā vā ttiña haṃdrri vya*; see *ttitā*, *ttiyā* 'then'. With *jsām*, *ttī jsām* 'also, likewise', K 68:203 *mūva ttī jsām puri* 'mother and son', and often.

ttī, **ttīṃ** 'seed', see *ttiña*.

ttī 'abode, covered place, nest', III 70:115-6 *śe śāṃda hivi ttī* 'the nest of one raven', from **taxta-* to base (s)tag- 'to cover', N.Pers. *taxt* 'sitting or sleeping place above ground', *taxtah* 'bed'. IE Pok. 1013-4 (s)teg-, O.Ind. *sthagayati*, *sthagati*, Greek στεγῶ, στεγός, τέγος 'roof, house', Lat. *tegō*, *tectus*, Celtic O.Ir. *tech*, O.Welsh *tig* 'house', O.Norse *þekja* 'to cover', Lit. *stiegu stiegti* 'to roof', *stogas* 'roof', see *ttāva* 'crown'.

ttājsera 'overwhelm, surpass', III 9, 18r2 *ma ma ttājsera ma ma ggupha ma ma ahamañā* 'do not overwhelm me, do not abuse me, do not contemn me'. From **ati-čārāya-*; see also *ttājsāḍa-* 'surpassed'.

ttiña 'in this', K 6, 146r5 *ttiña śūraṅgamo aysm(u)ī raṣ(t)e-mā(ṭe)* 'in this *śūraṅgama-samādhi*'; Z 5:55 *ttāteña*, loc. sing. to *tta-*.

ttiña 'on skin', Sid. 147v4 *karā tcimañāṃ ttiña biṃdū samkhalyāñāṃ tcimña hā ni paśānā* 'it must be smeared

- on the skin round the eyes, but (-*am* = -*u*) it must not be allowed into the eye', Tib. *pags-pahi stev-du* 'on the skin'. See *ttāni-* 'skin'.
- ttīdātā** 'bitterness', v 132, 58b1 *ttīdātā o śūdātā* 'bitterness or salinity'; ibid. b4 *klesānu dukhījo ttīdetu* 'bitterness of the pain of kleśa-afflictions'. From **ttīratāti-*, see *ttīra-*, BS *likta-*, Tib. *skyur-ba*.
- ttīdī** 'crossing place', II 56-18 *ttīdī va magala-cakra naumā* 'at the crossing place there (*va* = *vara*) by name Mangalacakra'; ibid. 20 *ttīdī ānā ravye pa* 'from the crossing place southwards'. From **tartīya-* 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-*, *tīrā-*, Av. *tar-*, Greek τέρμα 'aim, final point', Lat. *terminus* 'terminus', Armen. *t'arm* 'end piece', O.Ind. *tīrtha-* 'ford', Waxī *turt* 'ford'.
- ttātā** 'these', v 262, 213 *cu rro ja nase nātu īni ttātā ne paśīdi* (so) 'what I can get as shares, these they do not despatch'. See *ta*, *tā*, *tī*, *ttātā*.
- ttātā** 'these', v 265 Dum. 7a2 *haṣṭa ttātā akṣara kṣāna* 'these eight syllables must be pondered'; v 266 Dum. 1a4 *ttātā vā gyastā ba(lyśā)*; inst. sing. K 5, 143v2 *ttātāne jsa aysu māḍāna śāriputra padamgye jsa varā ttātā*. . . *paranārvātemā* 'with this practice I then there, O gracious Śāriputra, was quenched', Tib. *bcun-pa śārihi bu rnam-gras des*. . . *kho-bo*. . . *yons-su mya-nan-las hda-te*; K 5, 142v3 *ttātāna śāriputra padāna* 'by this way, O Śāriputra', Tib. *bcun-pa śārihi bu rnam-gras des*; genitive absolute, v 388, 19r1 *ttātāye hvatāye 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 nyanḍānu* 'to these nirgrantha-sectaries', BS G 37, 18a1 *nirgranthānām*; v 235, 6a2 *ku ye ttātānu*|||.
- ttītā** 'then', *ttīyā*, *ttī*, v 339, 77r5 *ttītā ttīye āchānai mārā-pātara vāna tsindā* 'then the parents of the sick man go into the temple', BS G 37, 72 bis a2-3 *atha tasya tau mātā-pitarau deva-kulaṃ gatvā*. With pronoun *yī*, K 74-52 *ttītī śī māva gūṣṭā* 'then the mother called him'. See also *ttīyā*, *citā*, *ciyā*, *cī*. From pronoun *ta-*.
- ttidanka** 'so many' with dental -*n-* before -*k-*, *tanka*, K 90-748-9 *ttidanka mittrā* 'so many kind acts'; without -*k-*, ibid. 750-1 *caṃda mī*. . . *ttidamda mī*. See *ttaṃda-*, *daṃda-*, *canda*, *canka*, *didamda*.
- ttīdamda** 'so many', v 315, Aqur a2 *vamūna ra jsām arahaṃdā ṣṭāna ttīdamda ava(śirṣṭa ?)* 'now also the arhants (aspirant monks), so many remaining'; for *avaśirṣṭa-*, see K 90-750 *avaśirṣṭau* in context with *harya* 'remaining'. See *ttidanka*. To BS *avaśirṣṭa-* 'left over'.
- ttādīyū** 'only', II 37, 12b2, see *ttādīyū*.
- ttādāra** 'so' with adjective v 132, 1b2 *ttādārā buljsyajsera* 'so much to be praised'; 'so many', v 158, 193r2 *ttāderā kalpa* 'so many ages'. Also *ttēderā*, *ttēderī*, *ttāderī*, *ttīderī*, and with *d-*, III 24, 21a2 *didira lovadāta hamāri* 'so many worlds exist' (BS *loka-dhātu-*), BS *tāvato lokadhātūn*; III 25, 24a4-b1 *didira gaṃbhīrā dā pyūṣṭā* 'having heard such profound dharma-doctrine', BS *evam-rūpo dharmaparyāyah śruta-pūrvah*; III 22, 10a2 *dādīrā avamāta satva* 'so many countless beings', BS *evam aparimānān api satvān*; III 20, 2b4 *dadārā pārṣa wāra* 'so revered, noble'.
- ttina** 'with that', inst. sing. to *tta-*.
- ttīnu** 'through', Z 4-56 *ttārānu aysmū ttīṣṇā cu mā pari-kalpāte 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 *tcūrnu*, *tcūnu* '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 *tīrah-kudyaṃ tīrah-prākāraṃ*, as in Z 4-38 *avacchoda tsindī ttaura vaṣṭa* 'unimpeded they go through walls'. For *tar-*, Av. *tarō*, Zor.P. *tar* 'across, through', Pahlavī Psalter *tl- *tar*; Pašto *tar* 'from; up to, until'; *tēr* 'passed' (**tīrya-*), Orm. *tar* 'passed'; Yīdya *patarē* 'roof-beam' (**pati-taraka-*), Waxī *patari* 'rafter', N.Pers. *tīr*; Armen. *utar* 'opening in the body'. See also s.v. *ttīdī* 'crossing'; and s.v. Manj. 108 *hūttarya*.
- ttāndāka-** 'only so much, little', Z 14-98 *ku aysu ttuto ttāndāko thīyaimā bataku* '(in the *sūtra*-texts) where I have drawn out so little'; Z 22-121 *panā ṣṣīve ttāndīku beḍā* 'in every night so little it rains'. See *ttanka* (with dental -*n-*), *canka*, *ttidanka*. Isolated word v 289, 9, 3a1 *tāndāka*.
- ttāndrāma** 'such', v 381, 2v1 *ttātā ttāndrāma śsara gga*||| 'these, such good signs', BS *etāni nimittāni*; v 132, 58b3 *ttīye ttāndrāmye byaudye aysmū balysūnāvūysei*||| 'of the so-arrived (= BS *tathāgata*-?) mind, the bodhisattva. . .'; v 133, 2b4 *ttātā ttāndrāma puvāṇa* 'such fears'. See *ttāndrāma-*.
- ttīma-** 'seed', and 'cause', v 389, 19v4 *bata ku jve ttīma pārendā* 'where one scatters (sows) little seed', BS G 37, 14a7 *bijam alpaṃ yathā vāpya*; ibid. 19v4-5 *ku karā ttīma ne jīye* 'where the seed fails not at all', BS G 37, 14b1 *uptād bijān mahāphalaṃ*; Sid. 104v1 *vītsāvīṣī ttīm* 'the seed of (BS) *vatsa-*', BS *vatsa-* 'holarrhena antidysenterica', Tib. *dug-mo-nūo*, with I 191, 112r5 *vatsaka-bijā*, BS *vatsa*; Sid. 132v3 *ttī*, Tib. *sa-bon* 'seed'; III 29, 43a4 *ttīmañāṃ pracai diysdai hārvaidā pryaurā prabhāvāna* 'it holds the cause of seeds, they grow by power of the cloud'; ibid. 43b2 *biṣṇā ttīmañā diysedā*; Manj. 242 *ttena cu vejñāni ttīma* 'because the *vijñāna*-thought is its seed', = Z 5-84 *ttāna cu viñāni nā bijā* 'because the thought is their seed'. For the meaning 'cause', SuvO. 5v4 *cu ttīma u cu pracai* 'what cause and what reason', BS *ko hetuḥ kaḥ pratyayo*; SuvO. 5v5 *dvi ttīmañā, u dva pracya* 'what two causes and what two reasons', BS *dvau hetū dvau ca pratyayau*; hence read SuvO. 36v4 *tta ce (ttīmā)na*, BS *tat kasya hetoḥ* 'for what reason?' (BS *hetu-*); dyadic Manj. 86 *ttīma hetta kāma ṣṭāve* 'what is the cause, reason?'. From *tauk-: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*, Yīdya *tuyum*, Waxī *taγum, taym, tēym*, Sanglēcī *tiēym* (-*ē-* from -*au-*), Pašto *toma, tomia* 'seed'. But *pattimā* 'result', with *pattaj-:pattīya-*.

ttiyā 'then', v 329, 13v1 ttiyā, BS *atha khalu*, Tib. *de-nas*. See *ttitā*, *ttī*.

ttīye 'this', = *ttātāye*, K 6, 146v1 ttiye *sūrangame*, parallel to K 6, 146r4 *ttuto sūrangamo*, ibid. 5 *ttiña sūrangamo*; Z 12.33 ttiye; Z 24.251 ttiyā.

-ttīysde 'shines', Z 16.33 *coīysarnnai 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. *ttira-*. *ttirā* 'so much', see *ttera-*.

ttira- 'bitter', v 116, 65r4 *ttira dajsāka bātāṃsa hāmāre* '(the fruits) become bitter, pungent, astringent'; BS *tiktah katuka eva ca* (omitting *kaṣāya-*); Sid. 104v4 *ttira u sūra* 'bitter and saline', BS *āmla-lavaṇa-*, Tib. *skyur-ba dan*, *lan-čhwa dan* (*skyur-ba* 'sour'), Sid. 5r2 *dajsaṃdai u ttirā u byaṃsā* 'pungent and bitter and astringent', BS *kaṣu-tikta-kaṣāya*, Tib. *cha-ba dan*, *kha-ba dan*, *bka-ba*; Sid. 134v3 *ttīre ūce jsa* 'with bitter water', Tib. *skyur-čhuhi nan-du*; Sid. 142v1 *ttirā ūye jsa* 'with bitter curds', Tib. *so skyur-po dan*; Sid. 101r4 *ttirām rriysāṃ jsa* 'with bitter tastes', Tib. *kha-bahi bag-las*; Sid. 10v5 *ttirā ahaudā* 'bitter gourd', BS *bimba-* 'momordica monadelphæa' (with a red gourd), Tib. *bal-ba*, ed. Pek. *bi-lba*. Abstract v 132, 58b1 *ttidātā* 'bitterness', see separately. BS *tikta-* 'bitter', but Tibetan *kha-ba* 'bitter' and *skyur-ba* 'sour'; for 'sour' Khotan Saka *āhvaraa-*. From **tigra-* 'sharp, bitter', to base *taig-*: *tig-* 'be pointed', Av. *taēya-*, *taēza-*, *tiyri-*. Zor.P. *tēy*, *tēz*, *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. *cyry* 'sharp, pointed', *cyry-āngyst* 'strongly fermented'; Yidya *tiry*, Munjānī *tiryō*, *tarya* 'sharp', Waxī *teyd*, *tayd* 'sharp', Sarikoli *ceṣ* 'bitter', *tayd* 'sharp', Oss. D. *ciyd*, I. *cyxt* 'cheese', Šuynī *ciš* 'sharp, bitter'; Pašto *tērō* 'sharp'. IE Pok. 1016-7 (*s*)*teig-*, O.Ind. *tejate* 'be sharp', *tiktā-* 'sharp, bitter', *tigmā-*, *tikṣud-* 'sharp', *tejas-* 'sharpness, brilliance'; Greek *στίζω* 'prick', *στίζω* 'pricking'; Lat. *stīg-*, *instīgāre* 'to spur', *distīgūō* 'to mark', Got. *stīks* '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 khams mi-mjed hdir byin-nas* ('reach').

ttirahā 'cloth', IV 68b1 *thau haura u ttirahā qarā va rāysai himārā* 'give cloth (silk) and they are pieces of cloth as gift for the *qarā*-official'; IV 39a2-b1 *mūri himye 375 ttiraha 13 qarā va rāysai va biye hvade 3* 'the *mūrā*-coins amounting to 375, 13 pieces of cloth as gift for the *qarā*-official, 3 men weavers'; IV 53a3-b1 *še hvadye hambā pārrve 61 mūri ttirahām 2 qarā va rāysai hīye biye hvadā 2* 'for each man the amount paid over, 61 *mūrā*-coins, two pieces of cloth gift for the *qarā*-official, men weavers 2'. For *rāysai*, possibly = Prakrit *prahānaji* 'earnest money' (II 14, 2b2), see s.v. *qarā*. In *ttiraha* a compound has been conjectured from **taxta-* and **raxa-*, base *tak-* 'to weave', see *ttāha-*, *ttāṣakana*, to Oss. D. *taxun*, *taydton* 'to weave', Lat. *texo*, *tectum*. For *rak-* 'to dress', N.Pers. *raxt* 'clothes', see below *rraha-*.

ttiranda- 'entered', v 184, 1v5 *kho jseindama ggurovica ttiranda vyata|||* 'as the smallest grains have entered. . .', later *tranda-*, see s.v. *trām-* from **uti-ran-*, see *ram-* 'to move'. The *vyata* from *vya* for older *vāta*, archaistic by addition of *-ta*.

ttirādānā 'medicinal plant', III 89.172; adjective, ibid. 171 *ttirādānīnai rūṃ* 'oil of the plant'. From *ttiraa-* and *dānā-* 'grain', see *dānā-*.

ttirai 'medicinal plant', Sid. 11r2 *ciṃgām ttirai hīya 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 hīvi hīyārā 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 *ttira-*, with suffix *-aka-* for noun 'the bitter plant', as Oss. I. *xurxäg* 'sorrel' from D. *xurxā*, I. *xurx* 'sour whey'; D. *taūäg* 'appā' 'sour leaf' for 'sorrel'. The *nimba-*, modern *nim*, is 'bitter bark'.

ttirai 'medicinal plant, bitter plant', Sid. 144r4 *buvām ttirai u ambrāsā hīya cuṇya* 'powder of the bitter plant of the *buvā-* and of *amrāstha-* kernel of the mango', BS *koṣa-amrāsthi-*, Tib. *sin-tog koṣa ham*, *sin lban-ko btags-pahi phyē-mā* (*lban-ko*, ed. Pek. *lpan-ko*, not found in the dictionaries). BS *koṣa-āmra-* 'wild mango, mangifera sylvatica'. The *buvā-* may be BS *bhūta-* 'demons', or an ethnic *buvā-* from Tib. *bod*. See *buvām*.

ttīla 'tree, shrub', K 64, 80v3 *vāṣaka 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. *tolzā*, I. *tulzā* 'oak tree', Hungarian lw *tölgy*, if from **talū-*; O.Ind. *tarū-* 'tree'; or from **tarθrya-*, see Henning Memorial Volume 31-2.

ttīla- 'thread, wire', K 25.122-3 *ysārā kūsa hvastāda ha bāda mīysāraka haudasai ttīla binau(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)ḡa mīysāraka haudasai ttīlām binauna samautta*, = K 34.74-5 *ysārā kūsa hvastādi haṃ bādā maysairkā, haudasai ttīle binānā sa(ma)rthā*. The thousand drums occur also in Uigurica IV 20, 239 *ming artuq köwruklār*; II 85.20 *grathā ttīlā vī burakyā ūspuri tcaṃḡidai grāhe:mā jsa* 'the knot, the strings and the rest complete, a harp with its holder'. For *ttīla-* 'string', from older **tīla-*, 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 *-el* 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 kṣiruvō* 'in these lands'; Z 14.98 *ttāto sūtruvō* 'in these sūtras'; Z 5.57 *tvo škojuvō* 'in these *saṃskāra*-factors'.

ttāṣai 'empty', Z 4.87, see *ttūṣāa-*.

ttāṣ- 'to cut', Z 2.139 *kye mamā śsau bāysū malstā, śsau mā jūṣdyāryau ttāṣdā* 'one who presses my arm, one cuts me with thongs'. From base *taṣ-* 'to cut', with *-āṣ-* as in *kāṣ-* 'to think', and *tāṣ-* 'to see', Av. *taṣ-* 'to cut, fashion', *taṣan-* 'carpenter', Zor.P. *tāṣtan* 'to create',

taś, *tēs* 'axe', Armen. *tašem* 'cut', *antaś* 'unhewn', *vima-taś* 'cutting stone', N.Pers. *taś*, *tēśah* 'axe', Zor.P., from participle, *tāstik* 'decisive, certain'; Sogd. Bud. *tś*- 'axe', *t'š*- 'to cut', 3 sing. *t'št*, conjunctive *t'š't*, 3 plur. *t'š'nt*, Yagn. *toś*- 'to cut'; Pašto *tōšel* 'to shave', *tiyāśō* fem. 'axe' (**taśyā*-); Waxī *tīś*-: *tāšt* 'to shave', *tūś*-: *tošt* 'to cut'; Munjānī *tīśam*: *taydam* 'to cut'; Šuynī *tāšt*, Sarikolī *tušt*, Yazg. *taw*-: *tešt* 'to cut, shave', from **tāśaya*-. IE Pok. 1058-9 *tekp-*, O.Ind. *takṣati*, *taṣṭi*, *taṣṭā*-; *tākṣan-*, Greek τέκτων, OHG *dehsala* 'axe', Lit. *taśau*, *taśyti*, Slav. Russ. *tēs* 'sawn boards', Hittite *takš-* 'to join'. See also *bātāka*- 'wood-worker', BS *kāṣṭhakāra-*, from **abi-taś*-; *nīśi* 'cuts down (?)' from *ni-taś*-; and *haṣṭai* 'dress' **fra-taštaka*-.

ttiṣya 'medicinal plant, oldenlandia', Sid. 105v2, BS *parpaṭa*-, Tib. (ed. Pek.) *sbo-lo*, where *parpaṭa*- = *tikta*- 'bitter plant'; I 185, 103v5 *ttiṣya*, 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 **trfšā*- to M.Part.T. *tryfš* 'sour', Yagn. *tīśpa*, Balōči *truśp*, N.Pers. *turš*, *turuš*, Orm. *trūš*, Waxī *treśp*, *treśp*, Yidya *triśp*, Munjānī fem. *triśpaṭa*, Šuynī *tušt*, Yazg. *tašt* 'sour' and 'cheese', Sarikolī *tūśp*; Nisā texts *tršpk*, *wytršpk* (with *HLH* 'vinegar'). IE Pok. 1024 *trēp-*, O.Slav. > Russ. *terpkij* 'bitter, sour'. The BS *parpaṭa*- survives in New Indo-Aryan for many plant names, R. L. Turner, Comp. Dict. 7935 Panjābī *pāpṛā* and the rest. The Tibetan *sbo-lo* is not in the dictionaries, but *sbor-lo* is rendered by anemone polyantha.

ttāśḍaidā 'writhing (?)', pouring over (?), K 37·121 *ūjivaśā* *bāysga vari śtāna ttāśḍaidā* 'snakes there abundant pouring over'; K 37·123 *ttāji śtāre śudāsā kṣārīmji ttāśḍaidā* 'rivers there are eleven alkaline, pouring over', = K 21·7-8 *ttāja śtāre tcāmlasa kṣārīje ttājsace* 'rivers there are fourteen, alkaline, flowing', = K 28·182-29·183 *ttāja śtāra tcaulasa kṣārīja ttājsaca*. Hence *ttāśḍaidā* equates with *ttājsaca* 'flowing'. Possibly base *šan-* 'move, shake, pour over', pres. *šan-*: *śat-* whence present *śat-* with participle *-ant-*, to Zor.P. *aṣṭatan*, *aṣṭanēt*, Māzandarānī infinitive *da-šenian*, *da-šāndī* 'you poured out', = N.Pers. *mī-rīxtī*. See s.v. *šāñdī* 'they shake'.

ttisā 'an object in the context of incense', III 16v5 *ttāmī ttisā ttrāmi bywā|||* 'such his incense (?), such the perfumes'. Possibly a 'stick' of incense wood. See *ttāsā* 'boat', meaning as in the connexion of O.Ind. *dāru*, *dru-* 'wood' and *drona-* 'boat'.

ttāsā 'boat', from the contexts, Z 20·65 *parauṣṭa tsīndī brīṭṅgya vema jaḍa ttāsā nā nīstā* 'drowned in the sea of love-passion, the ignorant depart; no boat exists for them'; Z 24·239 *klaīśnā magara kye duru ttāsā panaṣṭa śā muho nve bāgyo ttāru tcalco ttuwāya* 'the makaramonsters of the sea of the *kleśa*-afflictions through whom far away the boat has perished; do you convey me over to the other shore in a boat'; Z 24·173 *handarūai kūro ttāsau nāndā jaḍīna* 'they took through ignorance its other deceptive boat'. Parallel Tibetan *ču-bo sgröl-bahi gru* 'the boat which crossed the waters' (Samghāṭa-sūtra, Tibetan ed. Peking 2941). From **tisākhā*- from **tisa-* 'stem of a tree (?)'. Possibly a base *tai-* 'to grow', whence,

here, with increment *-s-* from either IE *-k-*, *-sk-* or IE dental *t*, *d*, with *-s-* (as Khotan Saka *āhus-* from *āhvid-s-* 'sweat'), hence bases *tei-k-* or *tei-d-*, beside *tai-l-*, Oss. D. *tilläg* 'crop', O.Ind. *tildā*- 'sesame seed', *tivilā-* 'fertile', see *ttisā*.

ttihīsde 'moves', Sid. 129r1, but rather *tti hīsde* with resumptive pronoun. See *hīs-* and *puhīs-* with cognates. *ttāhvah-* 'tread over, cross', Z 13·21 *kho hastā nātū ttāhvaittā darrōṇa trāyāte satva ttrāmu māñandu mahāyāna saṃtsāri ttāhvaindā* 'as the elephant crosses the river, with boldness saves the beings, so by the Mahāyāna (Great Vehicle) they cross *saṃsāra*-migration'; Z 13·20 *kho ju draya nitā ttāhvaindā* 'as the three cross the river'; Z 13·22 *samu kho aśśā nitā ttāhvaittā pharūi kāḍe khvōihātā ūtca nai rraṣṭo yīndī ttāhvastā* 'as the horse crosses the river, for him the water is greatly agitated, he cannot completely cross it'. From *hvah-*: *hwasta-* 'strike, tread', see cognates s.v. *hvah-*.

ttu 'this, that', III 83·21 *ttū hvam kṣī(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 āśārī anarūda dye* 'he saw the teacher Anuruddha', to gen. sing. *ibid.* 28 *ttye-t-ī āśārī haiṣṭādī* 'they gave it to the teacher'; K 46·25 *ttūm dākṣṇyā haura haurām* 'we will give this *dākṣṇeya*-gift'; K 45·20 *ttū-m nvaśūm* 'I cry out for this of mine'; *ibid.* 21 *ttū-m brremū* 'I weep for this of mine'; II 111·21-2 *cu... ttu... 'what... that...'*; K 46·50 *ttūtū pūra auda gīsāra pirstā* 'she covered the son up to the neck'; K 4, 140v4 *ttutvī gverā* 'let him tell it to him'; v 265, 7a1 *ttuto dhārañu* 'this formula (BS *dhārañī*)'; *ibid.* 7b4 *ttvo dhārañu*; K 41·72-3 *ci ttu vī am va ganṣi bva* 'what do you know to be the defect in it?'. See the pronoun *tta-*. With *-ka-*, II 114·116 *ttukā*, II 88·12 *ttūkā*.

ttugarā-baira II 51·97, uncertain word, see s.v. *baira*-.

ttuṅgara- 'ginger', Sid. 101r5 *tuṅgara* (with *tu-*, not *ttu-*), BS *śuṅṭhī*, Tib. *bāh-sga dan*; Sid. 101v5 *tūṅgare*; Sid. 19r3 *tuṅgare*, BS *śuṅṭhī*, Tib. *bāh-sga*; Sid. 19r3 *ttāṅgarā*; Sid. 12v2 *tūṅgare*, BS *nāgara-*, Tib. *li don-gra*; Sid. 130v5 *yserūnām ttūṅgarām hīvī raysq* 'juice of green ginger', BS *ārdraka-*, Tib. *sgelu-gser-gyi khu-ba*; Sid. 153v5 *ttugara*, BS *śuṅṭhī*, Tib. *bu-bran śio* (not in the dictionaries); Sid. 100v1 *hīndvāṅṅq ttuṅgarq* 'Indian ginger' (no Sanskrit text so far traced). For *gra-* of *don-gra* Khotan Saka *-gara-*, compare also *khavara-*, Tib. *ga-bra*. Tokhara B *twānkarai*, oblique *twānkaro*, adjective *twānkarracce*. Tibetan *li* 'Khotan' occurs before plant names, see JRAS 1955, 17-8. From **tuvaṃ-kara-*, with **tuva-* 'swollen, tuber, rhizome', hence the ginger root, to base *tau-*: *tu-* 'to swell', Lat. *tūber* 'swelling', IE Pok. 1080-5, see s.v. *tu-*.

ttuṇa 'thy', 2 sing. pronoun, III 105·55-6 *ttuṇe jūhḡ: ja mīre ī tvī hīsū* 'from love of you I die; I will come to you at once', but possibly rather 'from strong love'; JS 27r3 *yśtra puṇaṇḍai ttuṇṇa tta khu rene viṣere* 'your heart is compacted like the diamond jewel', but possibly 'the heart compacted, strong, like the diamond jewel'; JS 18v2 *dukhya bajattye ttuṇṇe 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 *paskyāṣṭa ttuṇe jūhai ja svī bujve* 'again from

great love of you (or strong love?) I revive in the morning'. See *tvānaa-*, *ttūnaa-* 'thy', and *ttumna-* 'strong'.

ttumjāra- 'first autumn month', II 91·114 *ttumjeri māsti*; IV 8·4 *ttumjerā 17mye haḍai* '17th day of Ttumjāra-'; Sid. 315 *ttāmjāra*, BS *iša-* 'the month *āsvina-*, September-October', Tib. *ston-zla hbris-po* 'autumnal month, middle'; Sid. 3v2 *ttāmjeri*; II 96·87 *ttāmjairā māsta*; II 116·39 *ttāmjairai māsta*; IV 18·1 *ttāmjirā māstā*; II 23·21·5 *ttājerā*; II 26·32·21 *ttājirā šeye haḍai* 'the second day of Ttumjāra-'; II 96·75 *ttaujairā*; II 125·1 *ttaujerā māsti*; II 57·43 *ttaujimrā māstā*; V 388·93 *ttamjera māste*. With adjectival suffix *-añā*, II 105·104 *ttāmjairañā māscu*; II 105·111 *ttāmjairañā māsta*, as in II 105·110-1 *saijsijañā māsta* 'the Simjsimja month'.

ttuḍa- 'carried across', participle to *ttuvar-*, K 41·58-9 *svamṇa ysai ysai hā tti kimala biṣi rrumḍā pyamṣā ttuḍāṁḍā* 'in the morning early they brought all these heads before the king', = K 41·176-7 *svamṇ ysai ysai hā tti kimalai biṣi rrumḍā pyatsi ttuḍāḍim*; II 111·21-2 *cu hve:hvu:rām hivi herā ttu-v-aṁ haṁṇā biṣa biṣā jānvā ttuḍāṁḍā u pyaṣāṁḍā* '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 = *haṁḍaṇṇā*) and sealed it up (?)'. Present Z 22·156 *ttuwiḍā* from **ati-barati*, see *bar-*.

ttūda- 'carried off, plundered', participle to *tun-*, II 112·66 *u šije hīya stūra biṣā ttūdā yudāṁḍā* '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-ṁ āspāta hiyaudāna* 'I do not know whether he has carried it off or not. Now my refuge is with the lord'. See s.v. *ttunda-*, base *tau-:tu-* 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 *balsā-* 'caitya, *stūpa-*'); ibid. 16-7 *cū yi biṣa ttauda jsāvā* 'what one goes with reverence to the *caitya-*'; K 73·32 *ṣe cū biṣi tvada jsāvai* 'he who goes with reverence to the *caitya-*', ibid. 38 *cu biṣa tvada jsāvi*; ibid. 40 *ṣi cū biṣa tvada jsāvi*. The three spellings *ttuda*, *ttauda*, *tvada* are from older *tvamdanu* 'to revere', *tvamdanā*, *tvamḍam*, *tvana*.

ttuda 'hot', III 73·179 *bihī ttuda ṣta 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 ciṅga*, and II 127·28; II 127·41, either 'powerful, important Chinese' or 'the local Chinese'. For 'strong', see *ttumna-*; for 'local', adjective from the pronoun *tta-*.

ttunām 'fat', III 40·24 *ttunā aṅga* 'fat limbs', from *ttumaa-*, see III 41·25 *ttaumākā ṣūṇā* 'fat thighs', and Z 21·27 *ttone* of the *dasta* 'hands'. Base *tau-* 'to swell', See s.v. *tv-*.

ttūnaa-, *ttumaa-*, *tvānaa-* 'thy'; II 4·58-9 *ttunai ysaira mānai ysaira* 'your heart, my heart'; II 49·11 *ttūnā mārāpyara* 'your parents'. See *tvānaa-*.

ttumna- 'strong, stout', Sid. 715 *cu hova ṣte haṁḍara ttumna u baka-hova pā idā*, *u hadara gauda u hawva jsa haṁḍhva 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 ṣte haṁḍarā ttāṇna ū bakā*, *hauwā pā imḍā*, *ū haṁḍarā gauda ū hauta jsa haṁḍhva pā*

imḍā, BS *sthūlo* 'tyalpa-balaḥ kaṣ cit kṛṣās ca balavān naraḥ', Tib. *ñams-stobs ni la-la ṣa che-la*, *ñams-stobs ḍhuvba yan yod la-la ṣa skem-la* *ñams-stobs dan ldan-pa yod-pasna*; III 72·167-8 *aṣa . . . hūvathāta tcarṣva ttumna* 'horses well-harnessed, handsome, strong'. See base *tv-*, *tvān-*.

ttumna 'porous stone (?)', II 85·21 *ṣau pajūhā ttumna cīṇaka* 'one lid, a porous receptacle (?)'. From *tau-:tu-*, Lat. *tāfus*, *tūfus* 'porous stone, tufa' to Av. loc. plur. *tūtuxsvā* 'loam'. To IE Pok. 1080-2 *teu-* 'to swell'. For *cīṇaka-* 'cover', base *kan-* 'to cover', see s.v. *kaṅgā-*; *cīṇa-* from **čanya-*.

ttunda- 'removed, plundered', participle to *ttun-*, Z 22·235 *jsatāṁḍi ṣṣūjātu satva ṣṣūjīye ggūsto hwaḍāṁḍā ttundāṁḍā drūjo hvatāṁḍā kūre drṣṣīyate nāṁḍā* '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 *pattyāna* (Manj. 116), if *ya = u*.

ttumalsta- 'swallowed', Z 13·83 *tvī padī pattarra ttumalste ne ju handaru khāysu pajāṣṣṭā* 'he swallowed the food in that way, he did not accept other food'. With *ttarra-*, *ttra-* in place of *ttu-*, JS 4r2 *cu brrīyaustā hastā, parve ayūlā ttrameste* 'who was the amorous elephant, he swallowed the red-hot ball of metal (BS *ayo-gola-*'); III 69·83-4 *mūṇḍa, ttralīnā hūṇa jsa rausta, murā rauṣe 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 *marx-*. From **ati-marx-* 'to rub through', and hence 'to swallow' (?). See *malys-*.

ttumāša 'large fields', V 389, 19v4-5 *ku ye ttumāša byehāte balysāna ku karā ttīma ne jīye* 'where one gets large fields of Buddhas where seed fails not at all', BS G 37, 14a7-14b1 *buddha-kṣetre tu sukṣetre uptād bijā(n) mahā-phalaṁ*. Hence *ttumāša* may be rendering of *sukṣetre kṣetre* with *ttu-* for BS *su-*; note also Sid. 7v5 *phara-purai* 'having many sons' for BS *su-praja-*. After assuming *ttu* for plural pronoun *ttā*, and deciding against **ttuma-miṣṣa-* 'seed fields' (as if from *tuxma-*), it is proposed to see in *ttu-* the word for 'great', equivalent to O.Ind. *tuvi-* (frequent as first component), which can be seen also in the Greek $\Theta\omega$ - of the place-name $\Theta\omega\gamma\alpha\pi\alpha$, in Kan-ṣou, 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 *tu-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 $\tau\alpha\upsilon\varsigma$: $\mu\acute{\epsilon}\gamma\alpha\varsigma$, $\pi\omicron\lambda\upsilon\varsigma$, Lat. *tōtus* 'whole', Slav. Russ. *týju*, *tylī* 'become fat'. For variation 'great' and 'good' in *ttumāša-* = BS *sukṣetra-*, note the reverse in *hudaha-* 'good man' = BS *mahā-puruṣa-*; and the use of BS *su-* in Sumeru, Hindu Sanskrit Meru, and Pali *sineru*. Sid. 7v5 *phara-purai* 'having many sons' renders BS *supraja-* (above).

ttura 'goat', K 100:297 *tcānai ttura bāysai* 'three kinds of goat'. From **taura-* or **tura-*, to Oss. D. *dzābo-ūr*, I. *dzābi-dyr* with first component *dzābo-*, *dzābi-* from older **jaba-* to Oss. DI. *dzābāx* 'excellent' (Inguš lw *zuoq* 'joy' = Ingušo-čečensko-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 *ġab-* '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 *zāhir*. 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 ttūjai u ttūra phalau šau* 'food sour-stuff and cheese, one dish (?)'. From *tau-*:*tu-* 'to be sour', see cognates s.v. *ttavaṃḍya*; the same *tau-* in *ttūjai*.

tturā 'tightly (?)', III 70:125 *pūmye-v-ai tcjmaña tturā* 'her eyes were tightly closed (?)'. Possibly **tura-* 'strong', base *teu-*, see *ttuṃna-*. From **taura-* or **tura-*.

tturra- 'mouth', v 342, 84v2-3 *ttu scātā gyastānu gyastā balysā tturrāna haṣṭātā ysāre bhāyā 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 niścaraṇti sma*; Sid. 156r2 *ttora*, Tib. *kha*, Sid. 129r2 *ttaura*, Tib. *kha*; v 250-1, 801-2 *ysaṃthvā-t-t-tturra vasva ūpalā spyē hiya 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 1011 *viysāṃ māṇāṃḍā tturka* 'mouth like lotuses', II 75:60 *tturkā viysā* 'lotus mouth'; III 108:2 *tturka viysāṇā* 'on the lotus mouth'; adjective II 104:71 *ttūrṇai viysā* 'lotus being the face' (identifying suffix *-ṇaa-*); suffix *-aka-*, III 48:66 *ttūrakā harāśḍai vaña śgula auṣṭake* 'protruding the mouth, now sucks the lips'; compounds, JS 1711 *suisaṃḍā-ttura nāta* 'nāga-snakes with burning mouths'; Sid. 103r2-3 *ssa-tturai viram* 'a hundred-mouthed wound', BS *śata-pāṇaka-*, Tib. *rma-kha brgya-pa šes-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', *τεπέω* 'bore', *τόρυος* 'hole'; *teru-*, Greek *τρῦμα*, *τρῦμη* 'hole', *τρῶω* '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 *kapūhākā, hūlaihā: hīvi tturakā hame* 'the Turkish *gapyaq* "cover, quiver", is the cover of the *hūlaihā*'. See BSOAS 23, 1960, 33 for base *tau-*:*tu-* 'to cover', O.Ind. *tūna-*, *tūṇi* 'quiver', O.Slav. *tulū* 'quiver', Oss. D. *āftaun* 'to cover', *āftaugā* 'horse-rug'. Not as in IE Pok. 1102 *tū-* '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 pājīnuvō ttuviḍā* 'he conveys them into the king's stores (treasury)'; IV 20:13 *neri pūra kiṃtha pāyidā u dāha hvamḍā 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 šije hāyarā jsārū jsa tvaryari* 'who has not *stūra*-cattle, help one another (2 plural), convey the grain with them'; participle *ttuḍa-*, K 41:59 *ttuḍāṃḍā*, II 111:22 *ttuḍāṃḍā*, 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, tisna, tisak* 'enter', Yazg. *dis*:*dayd*. Noun *tvārā-* 'section of a text', loc. sing. *tvera*, see below. Yāyn. *divar-* 'to bring in', inf. *divārak*.

ttuvare 'exceedingly, surpassing', III 131a4 *ttuvare hastaru bārūnāre kho ysarrne 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-hveyyau* '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 *ṣadī jsa tvarā* 'with faith exceedingly' (BS *śraddhā-*); Bcd 54b3 *tvada*, BS *viśiṣṭa-* 'distinguished'; with *ut-* from *ati-*, Sid. 8r1 *utvaḍare jsa* 'from excess', BS *ādhiḥyāt*, =v 317:39; Sid. 8r1 *ṣi utvaḍarvacā-orrhara bustā ṣṭe* 'this is known to be beyond nature', BS *adhika-prakṛtikāḥ 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 *ttuvarīshkyu* 'excess (?)', III 1, 5v5 *tvarīśce*, III 8, 16r5 *tvatarīśc(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 sira saduṣṭā himya* 'she became very contented (dyadic); BS *saṃtuṣṭa-*). From *ati-bar-* 'to surpass', see *ttuvar-*.

ttuvāy- 'conduct across, save', Z 24:239 *tāru tcalco ttuvāya* 'convey to the further shore'; Z 24:238 *ttu ma vānu tvāya ku ysamthānā beisa* 'convey me over this sea where are the whirlpools of birth'; preterite, Z 5:105 *rre gyastā balysā bil-saṃḡgu 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-*, *ttuvāy-*; cognates s.v. *bāy*:*bāsta-* 'lead'. See also K 14:89 *ysāra śāya tta jsāṃ śāṣāṇa tuste* 'he so brought over a thousand Śākyas into the doctrine (BS *śāsana-*)', =K 22:50 *ys(ā)ra śāya tta jsā śāṣāṇa ttrō(ā)ste*.

ttuvārā 'vehicle', v 350:17, 1a5 *dātā biśṣā 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 biśṣā hālā tvāro*.

ttuššaa- 'empty', SuvO. 24r5 *ttuṣēi avū* 'empty village', BS

śūnya-grāmah; v 77, 145r1 u *ttuśau ye uysānau vajiṣṣe ku ye ttuśāttetu dya yindī* 'and one sees the self (BS *ātman-*) to be empty (BS *śūnya-*); where one can see the emptiness...'; Tib. *bdag kyaw ston-par mthon-pas-na, mthon-nas...*; SuvO. 27r5 *ttuśāttete pāṣkalā nāṣatā pūhā* 'the chapter of emptiness finished, the fifth', BS *śūnyatā-parivartah pancamah*; III 67. 54-5 *kuṣṭa ya mūmja, ttuśā* 'where the empty dwelling was'; V 139, 1a4 *ttuśā dharmā hāra* 'empty elements (dyadic)'; III 129.9 *sarva-dharmi ttuśā pāyānāmane* 'we recognise all the *dharmā*-elements to be empty'; JS 32r1 *bāṣe ttuśamāna* 'in the empty wood'; Z 7.16 *kho ju ttuśāi muṣṭā rrasā* 'like the empty (dyadic) fist', parallel to BS *rikta-muṣṭi-*; Manj. 279 *ttuśe abāve* 'empty non-existent'; compounds, II 46.94 *āṣīrya pā ttuśā-dastā tsiṇḍā* 'then the teachers (BS *ācārya-*) go empty-handed'; III 59.22 *ttuśā-dastā tsiṇḍā* 'they go empty-handed', K 33, 56-7 *pastāva kaidara-dvīpa ttuśā-ysīrye* 'they departed to *Kinnara-dvīpa* (fairlyland) empty-hearted'; abstract, v 132, 2b2 *ttuśāttā*; Z 6.8 *ttuśāttetu*; K 54, 15r4-15v1 *haṣṭāsa-padya ttuśātte* 'eighteen emptinesses', parallel to BS *aṣṭādaśa śūnyatāh*; K 143, 1r1 *ttuśāttā*; adjective to abstract N 50.20 *ttuśāttetiḡye*. From base *tau-ś-*, Av. *taośaya-*, *tusa-*, Zor.P. *tuhik, tōśēnūtan*, N.Pers. *tuhī, tih*; Balōcī *tusag* 'be quenched', *tōśay* 'quench', *tōśenag* 'avoid'; M.Parth. *Nisa twsyk*; Pašto *taś*, Orm. *tusk*, Waxī *tōś-*, *taś*, Sarikolī *tis-*, Šuyñi *tas, tis*. IE Pok. 1085 *teus-* O.Ind. *tucchā-, tucchya-*, Lat. *tesqua* 'deserts', O.Slav *tuštī* 'empty', Russ. *tošij* 'meager'. See also *ttāśai, ttuśśīma-*.

ttuśśīma- 'empty', Z 24.440 *biśso karyo merā śā hve ttuśśīma yindā* 'the whole effort of the mother the man makes empty'; K 67.172 *karya-v-i ttuśśīma jsāte* 'his effort is wasted', =K 70, 7v3 *karya-v-i ttuśśīma jsāve*; III 11, 20r1 *ma-ṇ ttuśśīma padīnā* 'do not make empty for me'; III 74.212 *saidā śai ttuśśīma tve* 'the magic (BS *siddhi-*) went to emptiness'; with *a-* negative, K 152.3 *ttathattā-rrarā attuśśīmī, nāmai baysuṇā sarāṇ* 'the lion of Buddhas having nature of suchness, with significant name', =II 53.2-3 *attūśśīma-nāmī baysūnā sarau*. See *ttuśśāa-*; the suffix *-īma-* in *nīcarīmaā-, nīcīmaā-, natcarīmaā-, handarīmaā-*.

ttuṣṣe 'struck, destroyed, ruined', *ttūṣa, twiṣṣe, twiṣā*, with *yan-*, *hays-* 'make', *tsv-*, *jsā-* 'go to'; SuvO. 24v1 *uskālsto ttuṣṣe tsindā* 'they (the snakes) go upwards to destruction', BS *ūrdhva-gata-*; followed by 7 *biśśā vā jyāre* 'all perish', BS verse 12 *naśyanti*; III 21, 6b1 *klaīṣṇānā sānānā twiṣā yanākāna* 'by the destroyer of the enemies, the *kleśa*-afflictions'; v 68, 8r5 *ce biśśā parrūṣka twiṣṣe yādāndī* 'who have destroyed all afflictions', BS G 37, 4a7 *arhatām*, by etymology *ari-han-*; III 23, 181a1-2 *muhu jsa arahaṇḍauṇā byauda tamma klaīṣṇā sāna ttūṣā yanīmā* 'by me the state of arhant was obtained whereby I destroy all enemies, the *kleśa*-afflictions'; Z 22.331 *ṣṣaddo twiṣṣe haysindi* 'they destroy faith'. From **tauxśayai*, or **tuxśayai* to base *taug-* 'strike', Zor.P., N.Pers. *tōš-*, *tōxtan* 'to punish, make atone, repay', Armen. *lv toušem, toyš, tougan*, Syriac *twgn-* 'vexation', Sogd. Bud. *twy* 'pain', *'nt'wyc* 'sorrow', Zor.P. *handōh*, N.Pers. *andōh* 'pain', Armen. *lv ando-hakan* 'causing anguish', Sogd. Man. *'ntwyc*, adjective *'ndwxcn* 'k' 'anxious', Chr. *'ntwxc* 'grief', Greek *λύπη*,

adjective *'ntwxcn* 'q; (<wy>tw-pd'rt 'he overthrew' (according to the Syriac). Without *-g-*, Sogd. Man. *t'w'n* 'guilt, atonement'. IE Pok. 1032-4 (*s)teu*, (*s)teu-g-* 'strike', O.Ind. *tujāti tunjāti, tunakti* 'press', Celtic Mid.Ir. *tūag, stūag* 'axe', O.Engl. *stoc* 'stick', N.Engl. 'to stoke'.

ttuṣṣai, see *ttuṣṣe* with pronoun *yi*.

ttuste 'he carried over' K 14.89, =K 22.50 *ttrove*, see *ttwāy-*.

te 'you', 2 sing. enclitic, v 333, 25v4 *aysu te... nājsātē* 'I will show you', BS G 37, 22b6 *vayam te... darśayisyāmāh*, Tib. *nas khlyod-la bstan-to*; v 75, 43r6 *pātco te... hwāñimā* 'I will state to you', BS G 37, 33a4 *āmantrayāmi*, Tib. *bśad-par byaho*; v 342, 84v2 *aysu te hwāñimā* '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 kiṇ manyase*, contrasting with the plural, K 39.158 *cvām saittā śamanyau* 'what does it seem to you, ascetics?' (*-ām* = older *-ū*); Manj. 154-5 *pā ayse hwañā dā* 'listen I will teach you the *dharmā*-doctrine'. From **tai*, oblique to *thu* 'you', Av. *tōi, tē*, O.Pers. *taiy*, O.Ind. *te*, Greek *τοί*. See also *tā* (Z 2.58).

tte 'these', plural to *tta-*, Manj. 189 *ttarāma tte harbeśa śkāje* 'so all these *saṃskāra*-factors'. See *tta-*.

tte 'so to you (sing.)', v 216r3-4 *tte haṃbusaṃ ye* 'so for you it was suitable', from *tta* and enclitic *te* 'to thee'.

tte 'so to her', K 47.55 *ū tte hve* 'and so to her he said', from *tta* and pronoun *yi*.

ttai 'it is', II 94.29; 97.113 *mīhai baraucām parau ttai* 'it is for us an order of the *barauca*-officials'; III 121.10 *śaika ttai* 'it is good'. From *astā* or possibly a pronoun (like Turkish *ol*).

ttai cai 'those who', Manj. 331 *kāma ttai cai kāhva tsīde tta māriṇā alma 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)ttarā hīśta* 'at once he reaches the pure fields', see *ttanī, ttenī*. **ttēṇḍī masū** 'only so much', K 61, 40r2 *haṃbeca ttēṇḍī masū uysdiṣe yāde* 'the summary only so much he could teach' (misprint *ttāṇḍī*). See *ttāṇḍī*.

ttairā 'sharp weapon (?)', III 43.26-7 *saṃ khu jā hvai hagrrīhā ttairā da bīysarā-vī* 'just as a man lifts up a weapon, terrifying to see'. From **taira-*, to base *tai-* 'be pointed', beside *taig-* 'be pointed', Av. *taēra-* 'peak', beside *staēra-*, Zor.P. *tērak*. IE Pok. 1015 (*s)tei-*, Lat. *stilus* 'pointed stake'. Pašto *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 bṛs*', II 103.57-8 *mala ttraikha ttraikha sūmūra garānā rāṇḍa ttaira haraysā baidī* 'upon the rocky peak of Sumeru king of mountains, the *Taira Harā Bṛs*'; II 102.28-9 *ākāśa-maṇḍāla harāysa vī* 'at the circle of the sky, the *Harā Bṛs*'. Dialectal *haraysa-* from *harā-bṛs-*, to Av. *harā bərəz, harā bərəzaitī, haraitī*, Zor.P. *har-burz*, N.Pers. *Alburz*, identified in this Buddhist text with the Buddhist world mountain *Sumeru*, Hindu Sanskrit *Meru*. For *harā* 'mountain (?)' see base *har-*, s.v. *haḍā, haḍai* 'day', For *-ai-* of *ttaira-*, see also s.v. *durauśa*.

ttera 'on the forehead', oblique to *tāra-*. SuvO. 54r7 *tteru vātā avīṣjāta* '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 *tārā-*.

ttere 'partridge', JS 29v2 *ttere ṣike* 'the young partridge'. See *ttatara-*.

ttera- 'such, so many', v 334, 27v4-5 *u kyerā vā tte kuṃṣatīṃgye dāne u tterā ju gyasta balysa hāmāro* 'as many as these sesame grains, so many many as the *deva* Buddhas be', BS *yāvantas te tila-phalakās tāvantas tathāgatā bhavyeṣuḥ*; v 335, 33r1 *cerā... u tterā...*, BS *yāvantas te... tāvanto*; v 336, 35r3 *tārā*; 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 brrūṇaṃḍai hīme klu raṃṃnēṃ daṣā* 'becomes as brilliant as a jewelled banner (BS *dhvaja-*)'; similarly *cera-* with adjective Z 13:23 *ne butte ceri baysga* 'he does not know how deep'. With *buro*, Z 12:17 *tterburu, tterburo*; Z 22:100 *ttārburo... kuburo*.

-tairṣṭai 'split', JS 24v2 *ustairṣṭai* 'you tore out', see s.v. *ustairṣṭai*.

ttau 'from these', ablat. plural of *tta-*, K 156:11 *ttau būṛa ṣṭām daṣau maiṣṭau basjām jsa pari pathīya* 'from these ten great sins he deigns to abstain', parallel to III 64:13-4 *ttām būra ṣṭām daṣau maiṣṭām basdām jsa pathisām* 'we will abstain from these ten great sins'. See *tta-*.

ttauca 'top', Z 6:26 *ṣkaujānu ssumāha ttauca* 'the voidness is the acme of the *saṃskāra*-factors', parallel to Z 6:32 *ṣsunryaha noca hārāṇu* 'the voidness is the acme of the *dharma*-elements'. From base *tap-* 'top', *ttauca* from **tāfā*, as *nauca* from **nāfā*-. To Waxī *tāpik* 'forehead', see BSOAS 26, 1963, 83-9.

ttauca 'hot', fem. to *ttauda-* participle to *tap-* 'be hot, heat', s.v. *ttav-*. I 161, 76r1 *hiṃja ttauca haṣā biṃḍa* 'upon the red, hot swelling'. But *astauca* 'dry land' is to base IE *as-* 'dry'.

ttaujīṃra 'the month *Ttunjāra-*', K 151:44 *ttaujīṃra māstā*, II 57:43 *ttaujīṃra māstā (-iṃ = -ai-)*, see *ttunjāra-*.

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. *ttavaṃḍya*; *ttūra*, Zor.P. *tēr*, Turk. *tūrāq* 'cheese', Greek βού-τυπος.

ttauṇāte 'he may...', v 382, 4b1 *ttauṇāte kye tta-ttānāmi 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 *aṃḡvā vi ttaudā* 'heat in the limbs', JS 6v1 *ttaudāna haṃthri* '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 ttaunū gukṣapā aṃḡna maysirkā* 'by that he became fat, large (?) in limbs huge'; III 41:25 *ttaunākā ṣūṇa* 'fat thighs'. Base *tau-*: *tū-* 'swell', see *ttuṃna-* 'strong', and cognates s.v. *tv-*, *tvān-* 'to strengthen'. IE Pok. 1080, Russ. *tyti, tyju* 'become fat'.

ttauma 'then', JS 16v1 *lobhā pracaina ttauma raṃṃnām vaska* 'then through greed for the jewels'. See *ttāma*.

ttaura 'wall', Z 4:38 *avacchoda tsīndi ttaura vaṣṭa* 'unhindered they go through walls', Buddhist cliché, Mahāvvyutpatti 219 *tiraḥ-kudyaṃ tiraḥ-prākāraṃ*. From *tau:* *tu-* 'to cover', see above *tturakā* 'cover', with BSOAS 23, 1960, 33-4, O.Ind. *torāṇa-* 'gateway'. Parallel text s.v. *tūnu*.

ttaurā 'wall (?)' K 67:169-71 *ṣī saṃ drām klu ji hve nāste uysmīnai piṃḍai dūrā, tteye jsa mī ttaurā nirūje, virai jsām saṃ klu ysaiye; cu vā haṃṣāri biysaṣte tti pyaṃṣi 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 *ṣa sa drau klu ji hve nāste, uauys(m)īnai piṃḍai dūra, tteye jsa mī ttaura narrūje, varai jsām tti klu ysaiye; cū vā haṣāra biysaṣte, tti pyatca ttaura na byehe*.

ttauraṇā 'picture', Manj. 35 *klu ttauraṇā hamadā strīya pīrūna ha(ma)gyā ṣyausta* 'as in a picture (loc. sing.) indeed a woman is created like a painting', ibid. 37 *tvira pīrūna hamaga* 'in a picture like a painting'. Here *ttaura-* from *tvārā-*, loc. sing. *tvera*, *tvira* 'scroll, text', Manj. 396 *saṃva klu pīrāha cu pvaitta tte yakṣa cu tvara pīde*, = Z 9:19 *samu kho pīrākā pvaittā tte yakṣa cu tvera pīde* 'as the painter fears the *yakṣa*-goblin whom he has painted'. See *ttuvārā-*, *tvārā-*.

ttorā 'peak', Z 16:33 *cōi ysarnai ttorā kye hal-ci hā hattysde* '(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-*.

ttaurjā 'anther (?)', or 'pollen(?)', II 75:61 *viysā khīysarā ttaurjā* '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 vidāhītam*, Tib. *lte-bahi phyogs cha-ba yin-nō*; Z 23:123 *kāṣcīnai ttausai māstā panye ysāru virā uysdaundā* 'the great heat of grief in every heart is cooled'; Manj. 169-70 *brrivīmai ttasai* '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 ttaustā*, BS *toda-*, Tib. *na-ba yin-no*; Sid. 128v2 *ttausace vinauste* 'breaking, painful', BS *bhanga-*, Tib. *yan-lag chag-pa sñam-byed-pa dan, zug-pa dan* 'the limbs feel as if broken, and there is pain'; III (ed. 2) 140v6 *ttausau pātcu uysānye cūde yana* 'why then do you cause injury to yourself?'; BS *ātma-ghātam*. Possibly IE Pok. 1056 *tap-* distinct from IE Pok. 1069-70 *tep-*, as Zor.P. *tapāh*, N.Pers. *tabāh* 'injury'. O.Indian *tapas-* seems also to have two origins.

tca- 'preverb in *tcabalj-* and *tca-ršva*; *tcabalj-* 'to break, scatter', Tumšūq Saka *tsawargy-*, base *burg-* < *brag-*; *tca-ršva-* 'brilliant' from base *raux-š-* 'shine'. From *patiš-* by *ptš-a-*, or from *patiša-* to *pča-* to *tca-*. See also Sogd. Bud. *pčkwyr-* 'to fear', Yagn. *čukayr-*, *čukēr-* 'to fear'; Šuynī *pāxtaj-:pāxtoyd* 'to sift, filter' (**patiš-*, *tuč-*); Sogd. Man. *ptšβwš-* 'smell', elsewhere *pč-*; and Oss. D. *dzubandī* 'talk', from **pač-bandiya-* to Sogd. Bud. *pčβ nt βr-* 'to give an answer', beside *pčβ nty* '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. *ššai*.

tcamgalai 'his elbows', III 75:232 *garša jsai bastāmdā thyau*, *tcamgalai nāstāmdā dva* 'they swiftly bound him about the neck, they fastened down his two elbows', *tcamgala* with *yi*. From *čangala-* 'elbow', the *-l-* from older *-d-*, Av. *čankada-* 'elbow' (W. B. Henning, BSOAS 11, 1945, 471, n. 3), Pašto *cangal* 'elbow', Oss. DI. *cong*, plural *cāngtā* 'arm', D. *cāng-ārinā* 'cubit (elbow as a measure)' to base *kank-*, *kang-* 'be bent', N.Pers. *čang*, *čangal*, *-ah* 'finger, claw', Av. *čingha-* as second component *pšō-čingha-* 'with spread claws'. IE Pok. 537-8 *keng-*, *kenk-* 'to hook', O.Norse *kaka* 'chin', Slav. Russ. *kogotī* 'claw'.

tcamgīdai 'musical instrument (?)', II 85:20-1 *grathā ttilā vī burakyā ūspuri tcamgīdai grāhe:mā jsa šūstā* 'the case of the *tcamgīdai*-instrument, fitted with twisted strings'. If correctly rendered, note Sogd. Man. *čyngry*' (W. B. Henning, Sogdica 36-30), with Chinese *cheng* (K 1199:2 *ʃšəng*, from *ʃšəng*) 'harp', Zor.P. *čang*, *čag* (*čng*, *čg*), N.Pers. *čang*, M.Parth.T. *šng*, Arab.-Pers. *šanj*, *šaff*, *čang* 'harp'. See s.v. *ttila*.

tcāca, *tcēca*, see *tcalcā* 'edge, shore, bank', from **čart-čā-*.

tcajsa- 'hair', see *tcamjsa-*.

-tcañ- 'to break', see *gacny-*, *gatcasta-*; *vatcasta-*; *nitcaste*; *būcañ-*; *hatcañ-*, *hatcy-*, *hatcasta-*.

tcamjsa- 'hair', Sid. 7v4 *abāđai tcamjsā šyi nīrāmūmdā* 'untimely his hairs become white', BS *akāla-paliti*, Tib. *dus-la ma bab-par skra dkar-ba dan*; Sid. 19r1 *tī tcamjsā hañtrāñāre* 'they decrease the hair', BS *keša-ghnañ*, Tib. *skra hbyi-bar byed-do*; II 112:67 *tcamjsi masi* 'as much as a hair', like K. 105:247 BS *vāla-m(ā)ttra* 'hair only'; II 44:51 *še tcamjsā* 'one hair'; Z 22:146 *tcamjsi kādā mulysgā* 'the hair very short' (of the horse); K. 100:298 *tcajsa thiyai* 'you pulled out the hair', III 124:75 *tcajsai na thanjū* 'I do not pull out the hair', BS *kešañ na utpiñđayāmi*; K. 100:297 *tcajsa rrūmai* 'you pulled out the hair';

v 220:34 *|||gāđa tcajsau*; compounds, Sid. 7v3 *ttamga-tcamjsai* 'with scanty hair', BS *alpa-keša-*, Tib. *skra srab-pa*; JS 11r1 *hašprri-tcamjsa* 'with dishevelled hair'; I 177, 95r4-5 *širka-m jsa hūryāsa tcamjsa himi šya-m jsa jūri* 'by this (oil) the hair well becomes black, by it the white hairs disappear', BS *kṛṣṇa-palita-nāšana-*, the oil *keša-rohana-*. From base *skank-* or *skang-*, **ścanča-* or **śčanga-* to IE Pok. 923 O.Engl. *sceagga* 'hair of head, shag', O.Norse *skegg* 'beard'.

tcāđa 'vicinity, surroundings', K. 29:194 *šūka vara naista sūdana tcāđa vīysājai* 'alone there sat Sudhana beside the pool', K. 38:152-3 *bāšī neštā ī kūšđi vari tcāđa vīysāñje* 'in the grove he sat there beside the pool of the palace'; III 69:95 *murrđāmdā dīša vī tcāđā* 'they ranged over the district around'; II 74:62 *hai tha mūrā kakva jastūñā mūra ka tcāđā māhāsāmāmdrā* 'O you bird kakva (duck?), celestial bird if beside the great sea' (BS *māhāsāmudra*). From base *kar-* 'to surround', *karā* 'circle', adjective *kara-* 'surrounding', to **čartu-*, Av. *čarātu-*.

tcāđa- 'practised, passed', Bcd 53v1 *ttye namesđā kūšala bišā kira tcāđāmdē* 'following him (Samantabhadra) may all good deeds be practised', *tcāđa* with *āmdē* 3 plural to base *ah-* 'be'; BS *nāmayāmi kūšalañ imu sarvañ* (note also that Bcd *vyachūmi* 'I realize' renders BS *nāmayāmi*); for this periphrastic verbal form note also JS 28r1 *ūdāmdē ruññāu jsa* 'are covered with jewels'; and Z 23:128 *ka ne nā ūđāmdu* 'if they have not grown up (adult, and so qualified)', *ibid.* *šiyādu dātu* 'the *dharma*-doctrine has been learnt'. With *c-* beside *tc-*, II 82:57-8 *šau badraikalpe šā jšīñā cadāve* 'in one Bhadrakalpa (present age) may this life be passed', with *cadā* 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 *osa-uysnaura* 'evil beings'.

tcana inst. sing., see *tcamāna*, *tcamna*, *tcamna*, *tcane* 'by which', to *ca-*, *cu*.

tcana 'wrinkles', I 145, 54r3 *šiyām u tcanām janāka* 'removing white hairs and wrinkles', I 171, 88v1 *tcanañ šiyām janāka*, BS *vali-palita-nāšana-*; Z 24:250 *ššiyāñi ggūne tcanā ššāmāña kūysā* 'white his hairs, wrinkles, crooked in face'; adjective, Sid. 142v3 *tcinora*, BS *valimat*, Tib. *gñer-ma hdus-šin*. See also *kañjita-*. From base *skan-*, N.Pers. *šikan* 'twist, wrinkle, curl', and with increment *-k-* or *-g-*, base *sken-k-*, *sken-g-*, Zor.P. *škynčēk* **škencāk* 'twisting, torturing tool; *škanc aš man karēnd kē bandēnd zēnān* 'they make from me the straps which fasten saddles' in Draxt asōrik 41; N.Pers. *šikanj* 'twist, wrinkle, curl', *šikanjah* 'torture'. Possibly IE Pok. 930 (s)*keng-* 'to limp, be oblique', O.Ind. *khanjati* 'to limp', O.Norse *skakkr* 'oblique, limping', O.Eng. *scanca* 'shank'.

tcabalj-, *tcabej-*, *tcabj-* 'to break up, scatter, separate', participle, *tcabrīta-*, SuvO. 68v2 *buišāñyau cunyau vāysyo tcabrīye hā rre āysanu vātā* 'the king scattered upon the seat (with) perfumes, powders, scents' (BS *cārña-*, *vāsita-*), BS *vara-candanaiš ca abhyākari rāja tad-āšanañ ca*; III 131b2 *vāysāñyau tcabrītā* 'bestrewn with perfumes'; variant with *nḥita-*, III 39:61 *yserā bišā tcabrīyi*, = III 42:9 *ysarā baišā niñiyai* 'he oppressed the

whole heart'; N 50:23 *nānera tcabaljātā* 'he breaks up (Sumeru) on his palm', parallel BS *pāṇibhya gṛhya*; K 54, 15v2 *tcabrriya itūsāttā* 'absolute void', BS parallel *anava-kāra-sūnyatā* (hence 'separate' = 'absolute'); III 85:78 *hasā tcabeje* 'breaks up the swelling'; III 90:184 *stana-urridhi tcabaje* 'cures the *stana-urddhi* disease' (BS *stana-urddhi* 'swelling of the breast'); Z 24:643 *hīñi tcabaljāka purrāka* 'scatterer, conqueror of the army'; III 17:2 *hemje hasā tcabejākā* 'removing red swelling'. With *gu-*, K 22:49-50 *gujsabrrriya heśa tta dāvinā rana* 'he scattered all the jewels of the *dharmā*-doctrine', = K 14:88 *gvādai dā(vinā ra)na* 'he distributed the jewels of the *dharmā*-doctrine'; Bcd 55v3-4 *gujsabaji mārā hīya tvā hīna* 'he scatters the army of the *Māra*-demon', BS *dharaṣayi māru sa-sainyaka*. With *pa-* 'upon' in the sense of 'beat', v 78, 149r1 *kūsu pajsabajindī* 'they beat the drum', Tib. *sgra lbyin-par hgyur* 'sound is produced'; III 72:156 *pajsabrrriyāñdā cakerra u kūsa* 'they threw the discus and beat the drum' but III 130:24-5 *kida būrām ja štām patsambrriyā pachisāre* 'they greatly create generosity, love with them', see *patsam* 'generosity'). Inchoative, Manj. 31 *ci hvai ja harṣḍa tcabrriṣṭa yadraḍa hwa hwa aga* 'when a man bursts, breaks severally the limbs of his bodily frame'; Manj. 33 *khū aysmva harṣḍa uys(ā)na tcabrriṣṭa* 'if he bursts the mind, they break the self'. From base *brag-* 'break', whence 'separate, scatter, destroy, beat upon'; to IE Pok. 165 *bhreg-* 'break', Got. *brikan*, O.Engl. *brecan*, with nasal Lat. *frango, fractus*, O.Ind. *giri-bhrāj-* 'thrown from the mountain' (-g- or -ḡ-). Tumšūq Saka (ed. S. Konow, 49) *tsawargyandī*. See also *gūbrriṣṭa* 'they scatter'. Note also Pamir **braša-* 'to break' from IE *bhreg-s-* in *Šuyni viraṣ-*, *Rōšāni viraw-*, pret. *viruṣt* 'to break' intr., from **braša-*; and **brašaya-* in Sangl. *vrēl-:varēt*, *Yidya vrī-:vriṣ-*, *Munjanī vrīr-:vrīṣky-*. See also II 81:36 *habrrriṣṭa* 'breaks'.

tcamañā (or *tcamañi*?) 'eyes', Manj. 263 *tcamañā āstanai anaice* 'impermanent things, the eyes and the rest', = III 29, 41b2 *tcemā āstaṇna anici*; K 73, 37 *sathāna dyina añaṣṭa vasvi śira tcamiña byihī* 'he gets stature (BS *saṃsthanā-*) excellent to see, pure fine eyes' (correcting Horner Volume, p. 17 *tcamiña* 'wherein'). See *tcēiman-*. **tcamaña** 'by which', inst. sing. SuvO. 53r2 *tcamaña vaysña*, BS *yena-etarhi*; later *tcamna*, *tcamiña*, *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 hīvi (< >) ṣkala nārā tcamphāti* 'I here utter not my own noise to destroy', if *nārā* 1 sing. to *nār-* 'to make noise', with allusion to the *simha-nāda* 'lion's roar' (see *nārīñā*); from **tcāph-*, preterite II 10, 161-2 *u pakñṣṭa aima kau baida tcauttai* 'and from the palace (= BS *rājadhāni-*) he harmed the *kavi*-sages (= BS *ārya*-monks)'; ibid. b5 *ṣa hvai āṣau baida khū tcauttai* 'how the man harmed the *ārya*-monks'. With preverbs, 1. *pal-*, *pa-*, *pi-* (from *pari-*, Oss. *fāl-*), SuvO. 27v5 *paltcāphāka-*, BS *chedaka-* 'cutting, destroyer', ibid. 27v6 *patcāhāka-*, BS *pranāśaka-* 'destroyer'; present, Sid. 15v4 *pitcāphe* 'it destroys', BS

-ghna-; Sid. 127r3 *patcautta*, Tib. *ñams-śiv* 'injured'; JS 29v2 *patcauttem* 'you checked'. With *nal-*, *na-*, *na-*, *ni-*, *ni-*, *ne-* (from *nī-*, *Sarīkōli nal-*), Sid. 15v3 *patcāphe* 'overcomes', Tib. *lijoms-pa byed-čiv*; Sid. 129v4 *natcāphāka-*, Tib. *sel-to* 'remove'; I 177, 94v2 *natcāphāka*, BS *dhwamsa-* 'destroying'; JS 9r3 *natcāpha kāla*; Sid. 16v3 *nitcāpha*; III 83:24-5 *nitcāpha bādā* 'troubled time'; III 83:28 *netcāpha*. With *bi-*, Z 1:50 *bitcāpha* 'troubled', Z 20:8 *māsta bitcāpha brītye ja strīye dāha* 'women and men intoxicated, troubled with love'. With *va-*, III 6, 13r2 *ma ma vatcāphu* 'do not cast me down'. With *śa-*, I 186-7, 105v3 *aysmyāja śatcāphā* 'mental disorders', BS *manasā saṃsṣṭa-*; III 38:31 *brītye ja śatcāpha* 'distracted by love'; III 69:88 *natca-ūṇa hānya śatcāpha* 'became senseless, distraught'; JS 28v2 *śatcāpha*. For *śa-* see s.v. *śakṣautte*. Note Sogd. Man. *pw-skṣty* 'without resistance' **skṣft*. From base *(*s*)*cāmbh-*, or (*s*)*cāmf-* 'to disturb, destroy, cut off', assuming a basic meaning 'break', the base may be IE *sken-*, *sken-d-*, *sken-bh-*, similar to IE Pok. 1064-9 *ten-* 'to stretch', *ten-d-*, *ten-p-*. Bud. Sanskrit *champ-*, *chambh-*, Pali *chambh-* 'be afraid' seems not connected, the meaning being too remote.

tcara 'face', fem. -i- stem, Z 4:100 *khū tcari āyāñā dātte* 'as the face appears in a mirror', parallel III 52:96-7 *sa khū āyāñā śāma* 'as the face in a mirror', Pali *ādāse*. . . *mukha-nimittam paccavekkhamāno* 'seeing the face in a mirror'; Z 15:123 *vasutāñā ātīñā* 'in a clear mirror'; oblique, Z 24:489 *āyāñā hvē āyāte tcīru* 'the man sees the face in the mirror'; III 1344 *khanaṃce tcire ja* 'with laughing face'; with suffix -*gya-*, Z 21:13 *ṣāṣā tcargya* 'this face'; SuvO. 68r6 *haṃbaḍa purra tsargya* (with *ts-*) 'the full moon's face', BS *pūrṇa-śaśāñka-vaktra-*. With prefix, II 102:21 *pitcāra* 'in face'; compound II 129:77 *khīṣā-tcīriha* 'with convex (?) face'. If the 'face' is named from 'a covering', Oss. D. *c'arā*, I. *c'ar* 'covering, bark of tree, thin skin' may connect here, from IE Pok. 938-47 *sker-* 'to cut', Av. *čarāman-*, s.v. *tcārma* 'skin', and *karasta-*.

tcaraṇa, read *tc(ā)raṇa-* 'able' Manj. 159 *ne tc(ā)raṇa ttāra vī ṣṭhka* 'is not able in the darkness'.

tcarama- 'last; even', K 1, 135v1 *śau patā tcaramu* 'even one verse (BS *pada-*)', Tib. *chig gōig kyaw*; Z 13:47 *śśau tcaramu ṣṣāvai niṣṭā* 'there is not of even one *śrāvaka*-listener' (= 'in possession'); Z 12:55 *pajsamā tcerā ttr-kālā tterā tcaramā brokyā* 'honour is to be performed at the three times to the last limit' (see s.v. *rrāyā* 'times'). From **čarama-* 'last', base IE Pok. 640 *k^hel-* 'distant', O.Ind. *caramā-* 'last', *cirā-* 'long', Greek τῆλε, πῆλυ. Celtic Welsh *pell* 'far'. See the BS *antimaśah* and *antimah* 'last, even', Khotan Saka lw *aṃdumaśu*.

tcarkā- 'play, sport', v 116, 65r5 *tcarke būsā khāñai* 'play, jest, laughter', BS *kriḍā-hāśya-ratāni*; SuvP. 63v3 *naharyūñam tcarkām kiña* 'for sport, play', BS *kriḍā-rati-vaśāt*; K 152:12 *lāsā cu ṣṭau tcarkāñi vasva vīvā gñni* 'Play (personified as a *devatā*) which indeed is sportiveness helped by pure *vīpāka*-ripening', glossing BS *lāsā-*; Z 24:125 *ṣa vara avitsaryau tcarke yanide* 'he there makes sport with the *apsaras*-nymphs'; III 105:8 *nera ja hatca tcarkeye haryāma varaṣṭe* 'with his wife together he experienced sport, pleasure'; later forms K 33:52 *tcirkeye*, = K 16:161 *tcakkeye*, = K 26:129 *tcarakye*; K 24:102

carskya; K 42·104 *cakyām*, III 72·169 *tcarkyām*. K 34·68 *tcirkvām*; III 43·14 *tcarkyau*; K 152·13 *tcarka naharyā*; II 105·119 *samāhānyām jsa tcarkya inārai* 'they may take pleasure in *samādhāna*-trances'. From base *skar-* 'be sportive, play', see *āyidetu*, *hayār-*. To IE Pok. 934 Greek *σκαίρω* 'jump, dance'; O.Ind. *kṛīdati* 'to play, sport, jest' (**kr-is-d-*); probably also Tokhara B *kery-*, A *kāre-* 'to laugh' (not to Oss. D. *zarun* 'to sing', Lat. *garrere*). For 'play' note also Oss. D. *γαζυν*, I. *qazyn* 'to play, be sportive (with horse), dance', the act D. *γαστ*, I. *qast* 'play'.

tcarga mase II 85·17, *būna sā tcarga mase nūḍāji bāṣkala dvīssa* '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 dvīpva* 'in four continents', older *tcūrvog*, see s.v. *tcahora* 'four'.

tcarsū 'brilliant', SuvP. 60v2-3 *ysara-gūnā tcarsu kūṣā, cu biṣā hālā pattavīya* 'a golden-coloured brilliant drum which was illuminating all regions', BS *dundubhī rucirā drṣṭā samanta-hanaka-prabhā*; SuvP. 68v3-4 *niṣīrīma tcarsva vivandā aṅga* 'pure, beautiful, shining limbs', BS *sunirmalaṃ suruciraṃ suvirājitāṅgaṃ*; SuvP. 69r1-2 *anūvyamjanyau tcarsva biṣā jsiṇā vī ūḍa* 'all beautiful with subordinate marks, covered delicately', BS *anuvya-njanaiḥ suruciraiḥ suvirājitāṅgaṃ*; III 72·168 (*aśa...*) *hūvathāta tcarsva ttumna* '(horses...) well-harnessed, brilliant, sturdy'; Z 22·145 *aśī kiḍe tcarsū māstā* 'his horse very splendid, large'; Z 10·25 *aṅga vyamjanyau tcarsva vūḍa* 'limbs beautiful, covered with the marks'; K 49·3·4 *padmi-rāysām jsa uskhasta, haṃbisa tcarsva śairka* 'heaps, beautiful, excellent, piled with rubies (BS *padma-rāja-*)'; v 58, 128v4 *tcarsū kāde chate jsa* 'very beautiful in complexion'; abstract, Z 23·40 *cvi ttiṣā tcarsvattātā tto ye ce yuḍu tūdi padandu* 'what is the splendour (BS *tejas-*, dyadic) that of his (*ye=yi?*) who can have it made?'. From *tca-*, see s.v. *tcabalj-* 'break', preverb *patiṣ-*, *patiṣa-*, with *rauk-* 'to shine', s.v. *rrūndātā* 'light', here from *ruṣā-* with loss of *-u-* in a second syllable.

tcalcā- 'boundary, shore, side', SuvO. 56r4 *mahā-samuṃdrā tcalcānu* 'edges, shores of the great sea', BS *samudraparyanta-*, parallel to K 40·10 *mahā-simuṃdri raṅja* 'on the shore of the great sea'; Z 6·9 *kho rru rraṣṭa tcalca hārānu* 'like the straight shore of things'; Z 6·43 *cu rro paṅjinu skandhānu tcalca* 'which is the boundary of the *skandha*-masses'; Z 20·5 *ūtce pastāte ysarrūne tcalce jahe* 'waters arisen, green borders, fountains'; Z 4·46 *cī tcalco ggaṅgye 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, 91r *audā ustamājsye tcaçi bure kuṣṭa ha-cā ysyāte*, = K 96·171-2 **auda ustamājsye* (*ha* for *mā*) *tecca bure kūṣṭa kūṣṭa ysyāve* 'up to the utmost boundary wherever he is born'; K 61, 39v3 *ttāra tcaça*. From **čart-čā-* (*-lc-* from *-rtč-*), to base *kart-* 'to cut off', like O.Slav. *krajī* 'border', to Russ. *krojū*, *kroiti* 'to cut'. IE Pok. 946 *skerī-*, *skri-* 'to cut', base 938-47 (*s*)*ker-*, Greek *κεῖρω*.

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'. **tcasta** 'bowls', K 106·256-7 *vījaya-śākhī daṣṭa tteye baidā ūchai naṣṭa ṣai tti sve usṭhīye habada arvyau jsa barā tcaṣṭa tsmū-v-i būḍa* 'Vijayaśākhī (was) skilled; illness settled upon him; he then was lifted on the shoulders; boxes, bowls were filled with medicaments; he is carried to his bed'. From base *čaš-* 'to drink', by *-ta-* **čašta-*, with Armen. lw *čašak* 'bowl', O.Ind. *caṣaka-*. If *t...št-* has replaced *č...št-*, Av. *tašta-*, 'cup', Zor.P., N.Pers. *tašt* belong here, together with the Arab.-Pers. *fās*, plur. *fāssāt*; Arab. *faṣṭ*, plur. *fuṣūt* '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 **čadruma-*, N.Pers. *tasū*, *tasūj* 'fourth part'; and Arab.-Pers. *tasmīzaj*, N.Pers. *čašmīzak* 'antimony'. See *cāsa*, *castāna*, *thāsaka-*.

tcasta- 'heaped up', see v 65, 241r *tcīṣṭa*.

tcasta- 'broken' with preverbs, present *tcāñ-*, see *gatcasta-*, *vātcasta-*, *nūtcasta-*, *bitcāñ-*, *hatcasta-*.

tcahai '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 *daṣṭa* 'hand' gloss to Chinese *ṣ* = K 895 *sou* from *śiau* 'hand' with the same *i=iau*). The form *tcahai* may derive from several older forms. Here it is proposed to trace it to **čahga-* from **čahlaa-* through **čaflaa-* to **čab(h)alaka-*, with *č-* beside the *k-* in Sogd. Bud. *kβrδh* 'leek' **kaβarδā-*, N.Pers. *kavār*, Turkish (from Sogdian) *kavrd* **kōvārdā* 'leek' (W. B. Henning, BSOAS 11, 1946, 720-1). For this *č-* beside *k-* note Sogd. *črks*, Oss. *cārgās* 'vulture', beside Av. *kaḥrkāsa-*, N.Pers. *kargas*.

tcahora 'four', on the one folio v 355, 294r5 *tcahora, tcahori, tcohora*, 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 *catvāraḥ*; v 303, 2a1 *tcahaure mista rruṃḍā*; K 39·157 *tcahaure dvīpa*; v 128, 457v6 *tcohaura*. With loss of *-rau*, v 327b2 *tcahau salī ita ita āstā* 'four years so he dwelt'; II 24·23·2 *tcahau ysāri* 'four thousand'; II 100·234 *tcā salī* 'four years'. Inflexion, gen. plural, v 108, 30v5 *tcūirnu māstānu rruṃḍānu* 'of the four great kings', *caturjāṃ mahārājānāṃ*; v 109, 31r4 *tcūirnu māstānu rruṃḍānu*; SuvP. 74v1 *nī dvyaṇā drrainā nī tcvīnā nī paṅjai vīra, nī vā ṣai daṣṭiṃ vīra* 'not (before Buddhas) two, not three, not four, not five, not even ten', BS *na dvayor api caturṣu* (variant *traveṣu*) *na pancasu na daṣasu*; v 187, 62a1 *tcahauryeṃ āṣṭīryāṃ* 'of four teachers'; v 207, 2·2 *tcahaurye hvaṃḍā*; IV 39a2 *tcahaurye hvaḍā* 'of four men'; II 117·121 *tcihauryaṃ lokapālāṃ jsa*; II 104·79 *tcāryāṃ tcaic(ā)* 'of the four borders'; K 152·11 *tcahaurya pārānā hīya māvū rinā* 'mother and queen of the four *pāranūtā*-perfections'; v 239·34 *tcihauryaṃ viśāradhyaṃ* 'of the four

intrepidities' (BS *vaiśāradya*-). Loc. plural, v 343, 85r4 *tcūruvō diśvō* 'in the four directions', BS G 37, 79b5 *catūr-dīśam*; v 118, 67v4 *tcūruvō diśvō rrayse* 'lord in the four continents' (BS *dvīpa*-), BS *catūr-dvīpa-īśvaraḥ*; v 333, 27r2 *tcūruvō diśvō rrayse*, BS *catūr-dvīpēśvaraḥ*; Manj. 126 *tcāhaurvā phārrvā byauda* 'having attained the four *phārra*-stages'; v 32, 9a1 *tcāhaurvā yauñvā* 'in the four places' (BS *yoni*-); II 2:30 *tcāurvā sāmuvā* 'in the four entrances'; II 120:199 *tcārvā dvīpvā* 'in the four continents'. Inst. plural, v 132, 1a2 *tcūryau*. Before the numbers 20–90, K 3, 139r4 *tcōhorvaretcōhōlsuvō*, loc. plur. 'in forty-four'; v 337, 36r1 *tcāhaurvarehaṣṭātā* '84', =v 75, 43r1 *tcāhaurvarehaṣṭātā*; K 54, 15r2 *tcāhaurvarehaṣṭātā* *ysāre* '84,000'; K 95:153 *tcāurāhaṣṭā*; K 64, 80r1 *tcāurāhaṣṭā*; v 263, 89r4 *tcāhaurvarehaṣṭā* '24'; II 62 *Acma* 6 *tcāhaurabistā*; II 89:57 *tcāurabistā*; I 183, 101r5 *tcāurabimsta*; Sid. 141v4 *tcāur-rabestam* '24th' (with *-r*-supra-script to *ra*); II 34:4:1 *tcāhauracāhāsi* '44'; IV 13:1 *tcāhauracāhāsi*; Z 22:217 *tcōhorāntōtā* '94'. For 'fourteen', v 40, 63a1 *tcāhaurāsa jūna* '14 times'; *ibid.* b3 *tcāhaurāsa jūna* '14 (or 40?) times'; v 215:9:1 *tcāhaurāsa ysā ca* '14,000'; Sid. 107v4 *tcāhaurāsa*; N 166:16 *tcāhaurāsa sam* '14th'. For 'forty', Z 22:124 *tcāhaurāsa puke* '40 cubits'; v 104, 78r4 *tcāhaurāsa satā ysāre* '40 hundred thousands'; II 34:4:7 *kṣe-se tcāhaurāsa* '640', *ibid.* 8 *kṣi-se tcāhaurāsa* '640'; II 29:38:2 *dvātcahaurāsa-chāya* 'measuring 42 feet'; v 245, 6b2 *sparatcahaurāsa* 'forty-five'; K 96, 147 *sparatcahaurāsa*, BS *panca-catvāriṃśati*-; II 106:140 *sparatcahaurāsa*, II 120:194 *sparatcahaurāsa*; II 24:23:5 *dvī-ysā hauda-se tcāhaurāsa* '2740'; I 165, 81v1 *tcāhaurāsa sara* '40 satira-', BS *dasagūṇa-siddha*. . . *catuṣpala*- '10 × 4 (= 40) ounces'. Uncertain are III, III, 5b5 *pūstya ma haṃkhiysna tcāhaurāsa ṣṭāre* 'I possess 40 (14?) books in number'; II 95:70 *hatacahaurāsa kamacū-pavā bisā sūlyam jśā* 'together with 40 (14?) secretaries belonging to the citizens of Kan-ṭṣou'. For 'four hundred', K 148:49 *tcāurāsa tcāurāsa garkha āchā* '404 severe diseases'; I 175, 92r2 *tcāhaurāsa tcāurāsa āchā* '404 diseases'; III 113, 3v4-4r1 *tcāhaurāsa kūla* '400 ten-millions' (BS *koṭi*-); IV 13:8 *tcāhaurāsa paṃjāsā chā* '450 feet'. Ordinal Sid. 15r3 *tcūram* '4th'; Sid. 15r1 *tcūrā* (*-ā* for *-am*); v 72, 40r5 *tcūrāmā phārrā* 'the fourth *phārra*-stage', BS *arhato*. Compounds, first component *tcūra*-, v 337, 35v5 *śau tcāramu tcāramu-pata* (*ggū*)*hā* 'even one *gāthā*-poem of four verses', v 334, 32v1 *tcūru-patā gā* (*hu*); III 28, 40b4 *tcāhaurāsa-patī śau gāhā*; III 23, 16b1 *tcūrā-patā śau gāhā*; III 24, 23b4 *tcūrā-patī gāhā*; III 27, 36b4 *śau tcūrā-patī gāhā*; III 24, 21b1 *tcūrā-patī śau gāhā*; Z 22:142 *tcūrāsyanyai hīna* 'his four-membered army' (*tcūrāsyanya* with *yi*); Z 23:136 *tcūrāsyanyai hīne jśa haṃtsa*; v 110, 32r5 *tcūrāsyanyai hīno*, BS *catūr-anginīm senām*; v 109, 31v7 *tcūrāsyanyai hīne jśa haṃtsa*, BS *catūr-angena bala-hāyena sārhaṃ*; K 18:213 *tcūrāsyanyai hīna*, =K 26:140 *cūrāsyanyai hīna*; =K 35:85-6 *tcūrāsyanyai hīni hīnā*; Js 34v1 *tcūrāsyanyai hīne*; v 10:2:7 *pasi* 6 (so) *tcūrā-saya* 'small cattle 6, worth four hundred'; III 43:24 *tcūrā-vāya kīhāṣṭā rahā kāḍa gūhā khāñḍā* 'a quadruped, he drew the cart to the city like an ox', =III 39:70-1 *tcūr-vāyi kīhāṣṭā rahā kāḍa gūhā khāñḍā*; Sid. 151r4 *tcūrā-vā stura hīya daṃḍā* 'teeth of a four-footed beast', BS *catuṣ-pada-dvijā*, Tib. *skan bzi-pa phyugs*; Z 16:38 *tcūrātasā dvā uttarvā* 'four-

angled continent Uttarakuru', BS Kośa III 55 *catūr-āśraḥ kuruk*; III 42b5 *tī mī tcūrāsa saṃnīja kūrṣa tcerā* 'then here a four-angled circle must be made (BS *kūrṣi*)'; III 125b1 *tcāhaur-pandīya* 'of four kinds'; Sid. 8r2 *tcō-padya*; Sid. 145r4 *tcāu-padya*; K 144, 2r2 *tcām-padya*. From **caḍuārā*, **catūra*-, to Tumšūq Saka *tsahari* '4', *tsārmana*, *tshārmana*- '4th'; Av. *caḍwārō*, *catāwō*, *caḍru*-, *caḍruśva*-; O.Pers. *caḍuśva*-; Sogd. Bud. *čtβ'r*, *čtβ'rm*-, *-yk*, *čβt'rmyk*; first component Bud. *č'rδ*-*p'δw*, *čyrδ*-*p'δw* 'quadruped', Man., Chr. *čf'r*; Yagn. *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*, *čwhr-č'wyd* 'fourfold', *čf'r-ds*; Zor.P. *čahār*, *tswm* **tasom* 'fourth', *čahārom*; N.Pers. *čahār*, *tasom*, *tasū*, *tasūj* 'fourth part'; Oss. D. *cuppar*, *cuppārājmag*, I. *cyppar*, *cyppārām*, D. *cuppor*, I. *cyppor* '40 (of shepherds)'; Balōčī *čār*; Pašto *calor*, *cvar-las*, Orm. *cār*, *carēs*, Parāčī *čōr*, Yidya *čšr*, *čfūr*, *čfūr*, *čōromī* 'fourth', *pčūrma* '4 days ago', *čūrmo* '3 days ago' (**caḍbruma*-); Sanglečī *cafur*; Waxī *cōbūr*, Šuynī *cafor*, *cavōr*; Wanetsī *cūn-sō* '400'; Yazg. *čer*, *čargen* 'four by four'; Sarikoli *cavur*. IE Pok. 642-4 *k'etuer*- O.Ind. *catvāras*, *cātasra*, *catūr*-, Greek τέτταρες, πέτταρες, πένταρες, Lat. *quattuor*, Celt. O. Ir. *cethair*, *cethōir*, O. Welsh *petguar*, New Welsh *pedwar*, *pedeir*; Got. *fidwōr*, Lit. *keturi*, Tokhara B *štōār*, *štwer*, A *štōar*.

tcā 'pool, lake', see *tcāta*—.

tcām 'fine, admirable', III 104:32 *tcām tcāiyāṣṭa kūysa* 'a fine jar, for a ceremony', from **scāvana*- to base *skau*- 'be conspicuous', Zor.P. *škōh*, N.Pers. *šikōh*, *šukōh* 'splendour'. IE Pok. 587-8 (*s)keu*- 'be observed', Got. *skaus* 'fine, beautiful', O.Engl. *scene* ('sheen').

tcāmśvā 'scratching fowls (?)', III 80:20 *picā pashinā tcāmśvā u kraigā* 'a corn-heap (?), scratching (fowls) and cock behind', see also III 87:118 *tcāmśvāna*. Possibly from **caus-yu*- to base *kau*- 'to scratch', with increment *kau-s*- and agent suffix *-u*-. From **kāyaya*-, Šuynī *čdw*-, *čdw*, *čēw*-, *čēwd*, *čud*; Yazg. *k'aw*-, *k'awd*, imperative sing. *k'aw*, infinitive *k'awaj*, participle *k'awda(g)* 'to scratch'; Išk. *kow*- 'pick', Šuynī *kōwun*, *kōwunt* 'to pick' (loan-word with *k*-). Possibly with Let. *skuju*, *skuwu*, *skūt*, Lit. *sku-t*- in *skutū*, *skūsti* 'to shave' to IE Pok. 585-6 *kes*- 'to scratch', *ks-eu*- 'to shear, shave'. Šuynī *čēw*-, *čēwd* 'to scratch oneself' could derive from IE *kseu*-. For *-ām* for older *-au*-, see also *caukala*-, *cāṅkaliṇā* 'of the goat'. In *tcāmśvāna*, adjective to *tcāmśvā*-, the base may be IE (*s)kieu*-, Iran. (*s)cyau*-.

tcāta- 'pool, lake', K 35:90-1 *re khūmāna u hūjinai maistā tcā padimānā* 'the veins must be opened and a great pool of blood must be made'; =K 27:146-7 *tyau hīye re khūmāna hūjine tcā padimānā*, =K 19:222-3 *tyau hyai rri khūmāna hūjine tcā padimānā*, BS parallel *Divyāvādāna* 448:11-3 *puṣkariṇī*. . . *rudhīreṇa pūrayitvā*; Sid. 20r1 *tcātakvā bisā utca* 'water in pools', BS *tādāga*-, Tib. *lten-kahi čhu*; SuvP. 72r2-3 *khāhi āsaiji vīysāñji*, *surutcā tcāvāka śirka* 'excellent wells, ponds, lotus-pools, ponds, pools', BS *utsāhī sarāhī puṣkariṇī-tādāgāhī svavarṇapadma-utpala-padminīś ca*. From **ca-t*-, Av. *čāt*- (loc. sing. *čāiti*), Zor.P. *čāh*, N.Pers. *čāh* 'pit, well', Sogd. Bud. *č't*, Turk. Uigur lw *čat* 'well', Balōčī *čāt*, *čāb*, 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, palaigū himja mijidā*, BS *vāstuka-*, *potikā, cilli, pālankā, taṇḍuliyaka-*, Tib. *rgya-snehu, snehu čul-li, snehu-rgod, mon-snehu dmar-ru*. Hence *tcādare*, BS *cilli*. Possibly from **čakuntarā-* through **čaudarā-* formed like N.Pers. *čagundar, čuyundur* 'beet', Armen. lw *čakndel*, Kurd. *čavandar, čmār* by suffixes to *čuk-*, 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-* (*sčāēni, sačāini-, sačāini-*, 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-čēn*, Yidya *čan, čana, čānoyo, nar-čan* 'kid', Oss. I. *sānygk, sānykk*, gen. *sānyččy* 'kid to six months' (if *s-* from *sč-*). Nuristāni Aškun *čānā* 'kid', Pašai *čānaṛā*. 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 *kanīšta, kaṇaīska-*.

tcāma 'leaping insect, either locust or grasshopper', II 103:45 *amaḡaliya-vadya hīra šva tcāma šalarba, pyatsāšta vaska baraijā bijaiwākā* 'inauspicious things, dogs, locusts (dyadic), for the future, destroyers of crops'; K 155:53 *dārabaikša hiyi phera brrathu bāri šve šalarba tcāmū cu ra āchū hwa hwa na hamānde* 'the disaster of famine, storm and rain, dogs, locusts (dyadic) and what are diseases, severally may they not occur' (*tcāma* with *u* 'and' or *tcāmū-*), for locusts note III 15:53 *šalarbi hūsi jsārā hvaridi* 'the locusts (BS *šalabha-*) come, they devour the grain'; K 100:278–9 *tta tta klu šva tcāma šalarba harabaiša tta našuma tside 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', *čng* 'course', *č'm-* 'stride out', *fr'č č'm'h* 'stride out boldly (2 sing. imperative); Armen. lw *čem* 'walking', *čēmaran* 'academy', *čēmakan* 'peripatetic'; O.Ind. *camūru-*, *samūra-* 'antelope'. See *cimuḡa-*, *khamūḡa-*.

tcāra- 'fat', K 27:149 *kādaryaṇa tcāra ša hū tti kūšta byahā* (*-ā < -ū*) 'this fat of *kinmarī*-fairy, where am I to find it?'; =K 19:226–7 *kaidariṇa tcāra ša hū tva kūšta byehau*; =K 35:94–5 *kaidariṇya tcāri ša kūšti byaude dapha* 'this fat of *kinmarī* where can it be got?'; K 27:147–8 *tti kādaryeṇa tcāra jsa hava padajsāṇa* 'then an offering (BS *havya-*) of *kinmarī* fat must be burnt', K 19:224–5 *tti kaidariṇa tcāra jsa hava padajsāṇa*; =K 35:93 *šai kaidariṇya tcāri... have padajsāṇā*, BS Divyāvadāna 448:18, *vasā, 20 meda-*; III 91:221 (in medicine) *pyāšā tcāra, khyerā tcārā, uliṇa 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-*.

tcāraṇi 'you are able', III 6, 12v3 *tcāraṇi thū (klu... parijā)* 'you are able (to save)'. See *tcāraṇa-*.

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tcāramiškyajā 'bordering', K 1, 134r3 *tcāramiškyajā nyāttara-kṣirei rre* 'the king of an inferior neighbouring country', Tib. *mthah-hkhob-kyi glin-na gnas-pa-la ni khamis-kyi rgyal-po*. See *tcārīma-*.

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tcārīma- 'range, sphere, field', BS *kṣetra-*, K 1, 134r3 *ku tcārīmu vātā āste rre* 'where the king dwells in a region'; Tib. *mthah-hkhob-kyi glin-na gnas-pa*; v 161, 15 *ciye balysāna tcārīmā dāte* 'when he saw the region of Buddhas' (adjective), BS G 36, 22b6 *yadā buddha-kṣetraṃ paśyati*, Tib. *sauv-rgyas-kyi zin mthon-nas*; v 333, 25v3 *balysāna tcārīma balysūna kīre tīndā* 'in the Buddhas' sphere he does Buddhas' deeds', BS G 37, 22b3–4 *buddha-kṣetre buddha-kṛtyaṇ karoti*; v 332, 25r5–6 *šā balysāna tcārīmā*, BS G 37, 22a7 *loka-dhātu-*; v 332, 24r4 *balysānvo tcārīmvo*, BS G 37, 21a4–5 *buddha-kṣetreṣu*; v 332, 24v2 *tte balysāne tcārīmā*, BS G 37, 21b4 *buddha-kṣetraṃ*; K 1, 134r3–4 *ttiṇa tcārīma kṣīra* 'in this region' (dyadic). From base *kar-*, *čar-* 'to range over', with suffix *-imā-* or *-amyā-*. IE Pok. 639–40 *kuēl-*. See also *tcāramiškyajā*.

tcāṃrai 'four', II 77:5–6 *pvaica tsvāṃda tcāṃrai* 'the coverings amounted to four'; *ibid.* 7 *u maṇḡvai va tcāṃrai* 'and for the woman four'. With *ibid.* 38–9 *pvaica tsvāṃda tcaurai*. See *tcahora*.

tcāre 'capable', v 85, 6r4 (*bāsi*)*vraṣā hāryau uspurā kye tcāre kko ye ttuvo aysmū 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 biṣyenā hvamḍānu* 'capable of promise what of all men...'. From *čāraka-*, see *tcāraṇa-* 'capable'.

tcārba- 'fat', SuvO. 56r4 *tcārba padūme u biṣṣo śśāndo tcārbāna raysāna hamberimā* 'I make fat and I fill the whole earth with fatty juice', BS *snigdheṇa pṛthivī-rasena snehayaṣyāmi*; Sid. 4v3 *hvarā u šūrā u tcārba u garkhā u cihajśā* 'sweet and saline and fat and heavy and sticky', BS *madhuro lavaṇaḥ snigdho guru-śleṣmātipicchilāḥ*, Tib. *mnaar-ba dan, lan-čwahi dan, ro bro-ba dan, hjam-pa dan, lēi-ba dan, śin-tu lhyil-baho*; v 116, 65r6 *jsārañānu u hāyārānu tcārbattete raysā jśa jīye* 'the juice of fatness of grains and fruits fails', BS *sasyānām ca phalānām ca snigdha-bhāva-rasaṃ kṣayate*; Z 22-147 *tcārbina hārma nīmāśdā* 'he rubs with fatty stuff'. From verbal *tcārb-*, Sid. 135v1 *tcārbamḍye jśai aṃga maḥṣāñā u vameysāñā* 'his limbs are to be rubbed and massaged with fat', BS *abhyangotsādana-*, Tib. *snun-gyis lus bsku-šin dril-ba dan*. Missing in Old Iranian, Zor.P. *čarp, čarpīh, čarpīšn*, 'fat', *člbt* **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 *čarve*, Yazg. *čaru*, Sarikolī *čorv*; Oss. Dī. *carv*, plur. *cārvtā* 'butter', adjective D. *carogun*, I. *carvdžyn, cārvdžyn*. See also *tcāra-* 'fat'. If IE *selp-* 'fat' is connected, one could assume the series *selp-*, *kselp-* (s)*kelp-* to Iranian *čarp-*, beside *tcāra-* from (s)*kel-* without *-p-*, like IE *šuem-* in Got. *swams* 'sponge', beside I *ksuem-* in O.Ind. *kšimpha-* 'spongy plant, fungus', and IE Pok. 585-6 *ks-eu-*, *sk-eu-* 'to shave'. For IE Pok. 901 *selp-* 'fat', O.Ind. *sarpls-*, verbal adjective *sprpd-* 'oiled, smooth', Greek Ἐλαρός, Ἐλαρός 'oil', ὄλιπυ '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 jśa dārštā tcārmanna bōtā biṣṣā* 'with flesh held firm, altogether encased in skin', = v 228, 2b4 (*tcārman*)*na bōtā*, parallel to BS *carmanā paryavanaddha-*. From **čarman-*, Av. *čarman-*, Zor.P., N.Pers. *čarm*, Oss. Dī. *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, hinja mījidā tti bure tcāve bāte seltšā jinīdā* '(listed plants) these so many potherbs remove wind, phlegm', Tib. *hdī rnaṃs ni rluṃ dan, bad-kan sel-šin*. From IE *kap-*, like IE Pok. 529 *kāp-*, Greek *kāpos, kēpos* 'garden', Alban. *kopshētē* 'garden', Greek *kōπια* 'onion', Lat. *cēpa, cēpe*, Greek *κηραία* 'plant like portulaca', beside IE *kap-* in Pašto *sābah* 'grass, vegetable', Šuynī *sāpc* 'cultivated field' (**sāpačī-*); Zor.P. *spz* **saβz*, N.Pers. *sabz* 'green' (**sapačī-*). See also s.v. *tcahai, 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 *ūtciā-* 'water'.

tcījsa 'breast', III 35-23 *khu tcījsa brīyākya* 'like the beloved breast'; III 67-58 *audā tcījsām* 'up to the breasts'; Sid. 12v3 *tcījsvā bisā āchā* 'diseases of the breast', BS

stanya-, Tib. *nu-mahi nad*; Sid. 18r5 *tcījsvā švīdā* 'milk in the breasts', Tib. *nu-šo*; Sid. 14r3 *ttījsvā* = v 323-154 *tcījsvā*. Base **čičī-*, Sanglēcī *čičī*, N.Pers. *čučū*, Indo-Aryan *cuccu, cucci* (R. L. Turner, Dict, 4855), IE Pok. 523 Celtic O.Ir. *cich* 'female breast', Welsh *cig*, Breton *kik* 'flesh'.

tcīña 'yeast', Sid. 142v1 *ttī vā hamdavāñāka arve, kuñjsa tcīñña sumam kuñbā* 'medicaments to treat suppuration, sesame, yeast powder, flax', BS (*pācana-*)...*tila-kiñva-ataśi*, Tib. *de-la rnags-par bya-bahi sman ni til dan phabs dan, zur-ma*; Sid. 100v3-4 *dājsamḍai hiya ttīma āra tceñā sumam tteye jśa piñdai padimāñā* 'pungent seed, acorus calamus, yeast powder; with that a poultice must be made'; Sid. 100v4 *kāmjsa kāmā tcīña sumam āra* 'sesame, flax, yeast powder, rush (acorus calamus)'; II 85-21-2 *paysauja pūha:ra hva hva:ñye tcīñña hamga sūttā, śamdyauña śīyi nimva* 'plants for suppurating treatment separately, curds, yeast, sour stuff (sorrel?), vinegar, pepper, white salt' (but Sid. 13v3 *śamdyāñā*, BS *bhūst-ṛṇa-* 'andropogon schoenanthus', Tib. *she-če* 'sinapis ramosa, black pepper'); III 90-184 *dājsamḍai ttīma, āra tcyāñā sūmam, aṣṇūhu* 'pungent seed, acorus calamus, yeast powder, dove-dung'; Sid. 132v2 *cve va beti hiya gunā hamāre, tcyauña, sumam, buystīti švīdā hambrrihauñā u pesalyāñā u jemda* 'who has the marks of wind, yeast powder, goat's milk must be mixed and smeared on and it removes it', BS *kañikyājā-payo sa-ghṛto vāta-akta-jit*, Tib. *yan-na rluṃ 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: *tcīñña, tcīña, tceñā, tcyāña, tcyauña* 'yeast', BS *kiñva-*, Tib. *phabs*. The base is *čī-* or *šī-* 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, xysā* 'flour with yeast', O.Ind. *kinva-*. If the base is (s)*kā-*:(s)*ki-*, to Zor.P. *kāmak, aḥkāmak* (or *āpkāmak*?), N.Pers. *kāmāh, ābkāmāh* 'sour food, dough, vinegar', Aramaic, Syriac lw *kmk-*; Arab, *kāmax*. Further to Lat. *cāseus* 'cheese', Apabhraṃśa *chāsī*, and base *kyā-* IE Pok. 627-8 *kyat-* 'become sour', *kyātso-*, O.Slav. *kvastū* '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.

tcīmanāṃ 'of eyes', III 73-173 *doyāṃ tcīmanāṃ jśa hamaṅga* 'equal to the two eyes', see *tcīman-*.

-tcīmph-, see *tcaṃpha-*.

tcīra, tcīre 'face', see *tcāra-*.

tcīra '(so many) times', v 331, 24r2 *drai tcīra*, BS G 37, 21a4 *triguṇṭam*, Tib. *lan gsum*; III 21, 5a3 *drai tcīra*, BS *tris*. See also *gyūna-*, and *rrāyā*. Base *skar-*, *šcar-* 'to cut', with *tcīra-* from **šcārya-*, as *kīra-* 'work' from **kārya-*. IE Pok. 941 O.Pers. *ha-karam* 'once', Av. *ha-karōt*, O.Ind. *sa-kṛt*, *-kṛtvaḥ* (to numerals), O.Slav. *kratū*, Lit. *kařtas* 'time'.

tcīratsa 'sweet juice', Chinese *hai:ttāva* III 78-15 in list with *māḥṣī* 'honey', *gulā* 'molasses', *šikara* 'sugar'. From **čīra-t(a)ya-* 'sweet liquid', dialectal *č-* < *š-* *xštra-* 'milk; sweet' Zor.P. *šīrenih* gloss to Av. *xšvid-* 'milk', Parsi-Sanskrit gloss *gauḷya-* 'molasses stuff'. See s.v. *švīda-*, for *šifta-* 'milk' and 'sweet'. Chinese *hai:ttāva* = **yai-dau* is not yet identified.

čāl-āw 'pool'; Waxi *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 mijidā*, BS *vāstuka-, potikā, cilli, pālankā, taṇḍultiyaka-*, Tib. *rgya-snehu, snehu čul-li, snehu-rgod, mon-snehu dmar-ru*. Hence *tcādare*, BS *cilli*. Possibly from **čakuntarā-* through **čauṇdarā-* formed like N.Pers. *čagundar, čuyundur* 'beet', Armen. lw *čakndel*, Kurd. *čwandar, čunār* by suffixes to *čuk-*, 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-* (*sčāni, sačini-, sačaini-*, see K. Hoffmann, Münchener Studien 22, 1967, 29-38), Pašto *canai* in the compound *γar-canai* 'mountain goat', Orm. *yir-canai*, Zor.P. *pā-čan*, N.Pers. *pā-zan*, Balōči *pā-čin*, Yidya *čan, čana, čamoyo, nar-čan* 'kid', Oss. I. *sānygk, sānykk*, gen. *sānyččy* 'kid to six months' (if *s-* from *šč-*). Nuristāni Aškun *čānā* 'kid', Pašai *čanařā*. 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', *ščenok* 'young dog'. See also *kaništa, kaṇaiška-*.

tcāma 'leaping insect, either locust or grasshopper', II 103:45 *amagalkya-vadya hira švaq tcāma šalarba, pyatsišta vaska baraijā bjaivōkqā* 'inauspicious things, dogs, locusts (dyadic), for the future, destroyers of crops'; K 155:53 *dārabaiḥša hīyi phera brrathu bāri šve šalarba tcāmū cu ra āchā hvq hvq na hamāpde* '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 hīsidi jsārā hvarūdi* 'the locusts (BS *šalabha-*) come, they devour the grain'; K 100:278-9 *tta tta khu šva tcāma šalarba harabaiša ttū nařuma tsīde āchai ma na hamāve* 'such as dogs, locusts (dyadic); may all become quiescent, may here be no disease'. From base *čam-* 'to stride proudly, run', M.Parth.T. *čm-* 'run', *čmg* 'course', *č'm-* 'stride out', *fr'č č'm'h* 'stride out boldly (2 sing. imperative); Armen. lw *čem* 'walking', *čemaran* 'academy', *čemakan* 'peripatetic'; O.Ind. *camūru-, samūra-* 'antelope'. See *cimuda-, khamūda-*.

tcāra- 'fat', K 27:149 *kādaryaṇa tcāra ša hā ttī kūřta byahā (-ā < -ū)* 'this fat of *kinnari*-fairy, where am I to find it?', =K 19:226-7 *kaidariṇa tcāra ša hā tvā kūřta byehau*; =K 35:94-5 *kaidariṇya tcāri ša kūřti byaude dapha* 'this fat of *kinnari* where can it be got?'; K 27:147-8 *ttī kādaryeṇa tcāra jsa hava padajsāna* 'then an offering (BS *havya-*) of *kinnari* fat must be burnt', K 19:224-5 *ttī kaidariṇa tcāra jsa hava padajsāna*; =K 35:93 *šai kaidariṇya tcāri. . . have padajsānā*, BS Divyāvādāna 448:18, *vasā, 20 meda-*; III 91:221 (in medicine) *pyāšā tcāra, khyerā tcārā, ulīna 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-*.

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tcāramiškyajā 'bordering', K 1, 134r3 *tcāramiškyajā nyāttara-křirei rre* 'the king of an inferior neighbouring country', Tib. *mithah-hkhob-kyi glin-na gnas-pa-la ni khamas-kyi rgyal-po*. See *tcārima-*.

tcārampha- 'staff, stick', N 75:26 (*tcāra*)*mphi rriřyaṇḍai patamḍai jsāte* '(in hand, *diřta*) his staff, trembling, falling, he walks', BS *daṇḍam avařtabhya pravēpamāno vrajan na śaknoti*; III 42:1-2 *diřta gatcastā řakāle tcārampha* 'in hand a broken dry staff'; K 47:56 *nāsi pūra ce řę tcāramphi ttena paḍā panā. . . ū diřta hā řakale viřtā* '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 diřta* 'staff in hand'. From **ramf-*, see s.v. *pāriřh-*. With preverbs *(*p*)*č-ā-* from **patiř-ā-* (see *tca-* above).

tcārima- 'range, sphere, field, BS *křetra-*', K 1, 134r3 *hu tcārimu vātā āste rre* 'where the king dwells in a region'; Tib. *mithah-hkhob-kyi glin-na gnas-pa*; v 161, r5 *cīye balysāna tcārimā dāte* 'when he saw the region of Buddhas' (adjective), BS G 36, 22b6 *yadā buddha-křetraṃ pařyati*, Tib. *sans-rgyas-kyi řin mithon-nas*; v 333, 25v3 *balysāna tcārima balysūna kire tindā* 'in the Buddhas' sphere he does Buddhas' deeds', BS G 37, 22b3-4 *buddha-křetre buddha-křetyaṃ karoti*; v 332, 25r5-6 *řa balysāna tcārimā*, BS G 37, 22a7 *loka-dhātu-*; v 332, 24r4 *balysānvo tcārimvo*, BS G 37, 21a4-5 *buddha-křetreřu*; v 332, 24v2 *tte balysāne tcārimā*, BS G 37, 21b4 *buddha-křetraṃ*; K 1, 134r3-4 *ttiṇa tcārima křira* 'in this region' (dyadic). From base *kar-, čar-* 'to range over', with suffix *-imā-* or *-amyā-*. IE Pok. 639-40 *kuel-*. See also *tcāramiškyajā*.

tcāmrāi 'four', II 77:5-6 *pvaica tsvāṇḍa tcāmrāi* 'the coverings amounted to four'; *ibid.* 7 *u maṇḍvai va tcāmrāi* 'and for the woman four'. With *ibid.* 38-9 *pvaica tsvāṇḍa tcaurai*. See *tcahora*.

tcāre 'capable', v 85, 6r4 (*bāsi*)*vrařā hāryan uspurā kye tcāre kho ye ttuvo aysmuṇ vařtā(mato)///* 'sons of the House complete with the *dharma*-elements who are capable to (believe) this mental meditation'; v 125, 7a2

<pra>tijñā *tcāre cu ye biṣyenā hvuṃdānu* 'capable of promise what of all men...'. From *čāraka-*, see *tcāraṇa-* 'capable'.

tcārba- 'fat', SuvO. 56r4 *tcārba padīme u biṣṭo śśāndo tcārbāna raysāna haṃberimā* 'I make fat and I fill the whole earth with fatty juice', BS *snigdgena pṛthivī-rasena snehayiṣyāmi*; Sid. 4v3 *hvarā u śūrā u tcārba u garkhā u cihajṣā* 'sweet and saline and fat and heavy and sticky', BS *madhuro lavaṇaḥ snigdho guru-śleṣmātipicchilāḥ*, Tib. *mār-ba dan, lan-čhvahi dan, ro bro-ba dan, hjam-pa dan, lēi-ba dan, śin-tu lhyil-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-rasam kṣayet*; Z 22.147 *tcārbina hārna nīmālsdā* 'he rubs with fatty stuff'. From verbal *tcārb-*, Sid. 135v1 *tcārbaṃdye jsai aṅga maḥṣāñā u vameysāñā* 'his limbs are to be rubbed and massaged with fat', BS *abhyangotsādana-*, Tib. *snun-gyis lus bsku-žin dril-ba dan*. Missing in Old Iranian, Zor.P. *čarp, čarpīh, čarpišn*, 'fat', *člbšt *čarbišt* 'cream', N.Pers. *čarb*, Balōčī *čarp, čarpī*, M.Parth.T. *črb* 'mild', Sogd. *črp*, Pašto *carb, cvarb, corb*, plur. *cārbō*, fem. *carba, carbē*; Waxī *čarvī*, Šuynī *čūrve*, Yazg. *čarv*, Sarikolī *čorv*; Oss. DI. *carv*, plur. *cārvtā* 'butter', adjective D. *carugun*, I. *carvdžyn, cārvdžyn*. See also *tcāra-* 'fat'. If IE *selp-* 'fat' is connected, one could assume the series *selp-, kselp- (shelp-* 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. *sarpīṣ-*, verbal adjective *śprā-* 'oiled, smooth', Greek *ἔλαιος, ἔλαφος* 'oil', *ὄλιππ* '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 bgtā biṣṣā* 'with flesh held firm, altogether encased in skin', = v 20.53 *ggūšte jsa dārštā tcārmanna bgtā samu*, = v 228, 2b4 (*tcārman*)*na bgtā*, parallel to BS *carmanā paryavanaddha-*. From **čarman-*, Av. *čarman-*, 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, hiñja miñidā tti bure tcāve bāte śeliṣā jinidā* '(listed plants) these so many potherbs remove wind, phlegm', Tib. *hdi rñams ni rlun dan, bad-kan sel-žin*. From IE *kāp-*, like IE Pok. 529 *kāp-*, Greek *κῆπος, κήπος* 'garden', Alban. *kopshitē* 'garden', Greek *κόμια* 'onion', Lat. *cēpa, cēpe*, Greek *κηραία* 'plant like portulaca', beside IE *kāp-* in Pašto *sābah* 'grass, vegetable', Šuynī *sāpc* 'cultivated field' (**sāpačī-*); Zor.P. *spz *saβz*, N.Pers. *sabz* 'green' (**sapačī-*). See also s.v. *tcahāi, sapala*.

tcī, a possible reading in III 92.241 *u tcī* 'and fluid', but *utci* or possibly *u (u)tcī* is preferred, as **utciya-*, adjective 'watery stuff' from *ūtca-* 'water'.

tcījsa 'breast', III 35.23 *khu tcījsa brīyākya* 'like the beloved breast'; III 67.58 *audā tcījsām* 'up to the breasts'; Sid. 12v3 *tcījsvā biṣā āchā* 'diseases of the breast', BS

stanya-, Tib. *nu-mahi nad*; Sid. 18r5 *tcījsvā śvidā* 'milk in the breasts', Tib. *nu-šo*; Sid. 14r3 *ttījsvā* = v 323.154 *tcījsvā*. Base **čiči-*, Sanglēcī *čičz*, N.Pers. *čučū*, Indo-Aryan *cuccu, cucci* (R. L. Turner, Dict, 4855), IE Pok. 523 Celtic O.Ir. *cich* 'female breast', Welsh *cig*, Breton *kik* 'flesh'.

tcīñā 'yeast', Sid. 142v1 *tti vā haṃdavāñāka arve, kuñjsa tcīñā sumam kuñbā* 'medicaments to treat suppuration, sesame, yeast powder, flax', BS (*pācana-*)... *tila-kiṇva-atasī*, Tib. *de-la rñags-par bya-bahi sman ni til dan phabs dan, zar-ma*; Sid. 100v3-4 *dājsaṃdai hīya ttīma āra tceñā sumam ttye jsa piñdai padīmāñā* 'pungent seed, acorus calamus, yeast powder; with that a poultice must be made'; Sid. 100v4 *kāñjsa kūñbā tcīñā sumam āra* 'sesame, flax, yeast powder, rush (acorus calamus)'; II 85.21-2 *paysauja pūha:ra hwa hwa:ñye tcīñā haṃga sūttā, śaṃdyauña śīyi nimva* 'plants for suppurating treatment separately, curds, yeast, sour stuff (sorrel?), vinegar, pepper, white salt' (but Sid. 13v3 *śaṃdyāñā*, BS *bhūst-ṭṭṭa-* 'andropogon schoenanthus', Tib. *ske-čhe* 'sinapis ramosa, black pepper'); II 90.184 *dājsaṃdai ttīma, āra tcyāñā sūmam, aṣṇūha* 'pungent seed, acorus calamus, yeast powder, dove-dung'; Sid. 132v2 *cve va beti hīya gunā hamāre, tcyauña, sumam, buysīñi śvidā haṃbrrihauñā u pesalyāñā u jeṃda* 'who has the marks of wind, yeast powder, goat's milk must be mixed and smeared on and it removes it', BS *kañikyājā-payo sa-ghyto vāta-rakta-jit*, Tib. *yan-na rlun śas che-ba-las ggyur-pahi dreg-la ni bag-čhe mar dan, rahi ho-ma dan sbyar-bas bskus-na sel-bar hgyur-ro*. Five spellings occur: *tcīñā, tcīñā, tceñā, tcyāñā, tcyauña* 'yeast', BS *kiṇva-*, Tib. *phabs*. The base is *čī-* or *śčī-* 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. *kāmak, aḥkāmāh* (or *āpkāmāh?*), N.Pers. *kāmāh, ābkāmāh* 'sour food, dough, vinegar', Aramaic, Syriac lw *kmk-*; Arab, *kāmax*. Further to Lat. *cāseus* 'cheese', Apabhraṃśā *chāsi*, and base *kyā-* IE Pok. 627-8 *kyat-* 'become sour', *kyātso-*, O.Slav. *kvāsū* '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 *dvyāñi tcīmañām jsa hamāṅga* 'equal to the two eyes', see *tegiṃan-*.

-tcīmph-, see *tcāmphā-*.

tcīra, tcīre 'face', see *tcāra-*.

tcīra '(so many) times', v 331, 24r2 *drai tcīra*, BS G 37, 21a4 *triguptam*, Tib. *lan gsum*; III 21, 5a3 *drai tcīra*, BS *tris*. See also *gyūna-*, and *rrāyā*. Base *skar-*, *ścar-* 'to cut', with *tcīra-* from **ścārya-*, as *kīra-* 'work' from **kārya-*. IE Pok. 941 O.Pers. *ha-karam* 'once', Av. *ha-karāt*, 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)rya-* 'sweet liquid', dialectal *č- < ś- xštra-* 'milk; sweet' Zor.P. *šrēñih* gloss to Av. *xšvid-* 'milk', Parsi-Sanskrit gloss *gauḷya-* 'molasses stuff'. See s.v. *śvidā-*, for *śifta-* 'milk' and 'sweet'. Chinese *hai:ttāva* = **yai-dau* is not yet identified.

tcīrau 'duck', Z 22·135 *syē varata tcīrau āce* 'geese there, ducks, (wild) ducks'; III 35·32 *aṣṇā tcīrauka ū ttara* 'doves, ducks and partridges'; III 34·8 *kakva tcīrāka u papūškya* 'the *kakva*-bird, duck and hoopoe'; = III 36·3 *tcīmrrauka*, = III 46·16 *kakva tcīrauka u papūška*; Z 20·16 *ku haṃtsa āṇa, tcīrauka daindā duva* 'where seated together two ducks are seen'; = V 56, 114VI *tcīrauka d(ai)ndā du(va)* 'two ducks are seen'; II 8·123 *khu paradaisai tcīrauka* 'like ducks in a foreign land' (BS *para-deśa*-); K 26·130 *hamya brrīyausta basta šuje vīra tta tta khu tcārāka* '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 jsīrauvā ucā šūjai kṣajīdā* 'as geese, ducks, (wild) ducks (if *ucā*=*āce*) cry out on one another'. From **čayravāka-* to Zor.P. *č'hw'k* **čaxravāka-* (Vid. 2·42), O.Ind. *cakravāka-* 'anas casarka', proverbially faithful in connubium, as in Atharva-veda 14·2·64 *cakravākéva dāmpati* '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 *jsēṇu vātā nā chādrā tcāšāri* 'they see their faults in detail (rather than 'quickly')'. Base *čāš-*, from *kas-* 'see', with *-s-*, **čāš-š-*, Av. *čāšte*, *čāšana-*, O.Ind. *caṣṭe*, *caṣ-*. IE Pok. 638-9 *k^hek-*, Av. *kas-*, M.Parth.T. *pdgs-* 'look' (**pati-kas-*), and noun *pdgs* 'a look', "gs, 'gs' 'apparent', Zor.P. *ā-kās* 'aware', O.Ind. *kāsate*. See also *nājsās-*, *pajsās-*, *vajsīs-*, *vijīs-*, *hamjsās-*. With *k-*, *kās-* 'to think, care for', and *pacas-* 'to confess'. With *-ā-*, Zor.P. *čāšitan* 'teach', *čāšīn* 'taste' beside *vičāšīnīh*.

-*tcāṣṭa-* 'sprinkled', V 113, 35V4 *huvatcāṣṭa śāndā padī mānā* 'the earth must be well sprinkled', BS *rājakulaṇ*. . . *gandhodakena susiktaṃ kṛtvā* (variant texts); SuvO. 68VI *vasutāne buśśāgye āce jsa vatcāṣṭe* 'he sprinkled with pure scented water', BS *ratnodake gandha-jalāmbu-sikte*. Present *-tcāṣṭe*, Z 22·140 *hārū vātā ūtco vatcāṣṭe* '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 *čāšal* 'to drink', O.Ind. *caṣaka-* 'cup', if not Iranian lw, from dialect *čakš-* (T. Burrow, Henning Memorial Volume 94) beside *caṣaṇa-* 'drink promoting relish'. For the meanings 'drink, drench, irrigate', note also Zor.P. *xvārēn-* 'irrigate', and Greek *πτεῦω* 'irrigate'. See *cāsa*, *tcāṣṭa*.

tcīsta- 'heaped, gathered (?)', V 65·24110 *cvam tcīsta ide saṃ anījsa(ṣṭa tti) karmapaha dasau cvam bvānāi īne, hauda-(rā?) deśana karmāna biśā(nā)* 'what ten evil courses (BS *karmapatha*) have accumulated for me, but are not expounded, those which I ought to understand, give the teaching of all the *karma*-actions'. From (s)*skand-* 'to heap', Oss. D. *cāndā*, I. *cānd* 'heap, mass', *āvāryty 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 *ttū vā tcūtta, padī* '(agree to speak) this in simple (?) style' was offered in AMI, n.s. 11, 1965, 108. Possibly to connect with *tcauci* 'happy' or 'bold', as from *(s)*čāfta-*.

tcūra- 'four', see *tcahora*.

tcūlye 'splendid', K 73·35 *pajsamada tcūlye śirka-dyāma* 'honoured, splendid, of fine appearance', parallel to Tib. *thams-čad-du ni mchod-par hgyur* 'he is praised in all'. See the translation in Buddhist Studies in honour of I. B. Horner, 1974, 15-8. To *hamjsāl-* 'to kindle, set alight', base *kau-*:*ku-* 'to burn' (see AION 1, 1959, 120-5). IE Pok. 595 *keu-* 'kindle', Greek *kav-*. For *-ūl-* see *vecūly-* 'to walk', and for the colour name see *cvam* '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-buhuz* (D. *fud* 'bad'), to a base *bau-*:*bu-* 'to abound', with *bū-l-*. See s.v. *būmatā* 'strong', Sogd. Bud. *β'w-*, Armen. lw *bau*, *bauem* 'to suffice', E. Benveniste, TPS 1945, 71; O.Ind. *bhūti-* 'fortune'.

tcē, *tcai* 'eye', K 56, 19r2 *tcē ca pā na byaidi u ni gū haysgyi bišā taramdari aysmū āstaṇa* 'of whom accordingly there is found not eye and not ear, nose, tongue, body, mind' (followed by notes on *tcē*; *gū*; *haysgi*; *bišā*, *taramdara*, *aysmū*); K 145, 3r3 *jñānīnai tcai šte* 'is the eye of knowledge'. See *tcēiman-*.

tcēci 'bank', K 40·4-5 *tī pūši ūsihye tcēci nīraja nāya* 'then at once he approached the bank of the river Nairanjana'. See *tcalcā-*.

tcēcai 'bank', K 68·190-1 *nai nāpi tcēcai kāma* = K 71, 10v3 *nai bautta tcēcai kāma* 'he does not know the boundary of desire (BS *kāma-*)'. See *tcalcā-*.

tcējīsa 'breast', K 46·50 *ū ehai hā tcējīsa vīstā* 'and she placed the breast to his mouth'. See *tcējsā-*.

tcēpha- 'trouble', JS 34VI inst. sing. *tcēphine*. See *tcampha-*.

tcēiman- 'eye', nom. sing. Z 6·5 *tcēimā*, III 27, 35b2 *hajvattetīnai tcemā* 'the eye of wisdom', BS *dharma-cakṣuḥ*, nom. plur. V 85, 7r2 *tcēimañi*; with *yī*, Sid. 152v4 *tcēimañai* 'his eyes'; K 46·45 *tcemeña*; gen. plur. K 9, 43VI *pañjīnu tcēimañīnu* 'of five eyes'; I 187, 106r3 *tcēimañāṇ*. Short forms occur: K 56, 20v3 *tcēṃ*; Sid. 145r2 *tcēṇ hīya* 'of the eye'; K 145, 3r3 *jñānīnai tcai* 'the eye of knowledge'; K 56, 19r3 *nī tcē rū prara butte* 'the eye does not understand the nature of form'; K 150, 23-4 *muṣṣā(i)nai tcēimā jā* 'with eye of mercy'. Adjectives, V 85, 7r3 *tcēimaundyau uys(n)oryau haṃtsa* 'with beings possessing eyes'; III 25, 27b4 *tcāimauda hve* 'a man with eyes', BS *caṣṣuṣmān puruṣo*; Manj. 10 *tcāimausta hoṣeṇḍa rūdā* 'light of a man with eyes'. See also *caṃṃiṇ* 'fountain'. Base *čāš-* 'to see', with *-gim-* from *-ašm-*, as *pema* 'wool', *bema* 'fortune', in Av. *čāšman-* 'eye', Zor.P., N.Pers. *čāšm*, Sogd. *čšny*, plur. *čšmth*, M.Parth.T. *čšm*, M.Pers.T. *čšm*, Oss. D. *cüstā*, I. *cäst*, plur. *cüstytā* (and D. *caus*, I. *casu* 'window-opening, net?'), Balōči *čam*, Orm. *cimī*, *cīm* (*c=ts*), Sanglēči *cām* (*c=ts*), Šuryñi *cim* (*c=ts*), *cēm*, Yidya *čam*, Yazg. *čam*, *čam*, plur. *čamaθ*. IE Pok. 638-9 *k^hek-*, O.Ind. *caṣ-*, *caṣṭe*, *caṣṣate*, *caṣṣus-*, *caṣṣas-*. See *tcāš-*.

tcāiyāṣṭa 'for a show, ceremony', III 104·32-3 *tcāiyāṣṭa kūysa* 'a jar for show' ('for a ceremony'), from **sčāvya-* > **sčāivya-* > **sčāiya-* to base *skau-* 'be conspicuous', see s.v. *tcām* (**sčāvana-*).

tcera- 'to be made, done', V 339, 77r6 *gyaysnū tcerā* 'by you sacrifice must be made', BS G 37, 72 bis 44 *yajanaṇ*

- kartavyam*; v 70, Sv.4 *aruṣa tceera* 'medication must be made', BS G 37, 12b2 *bhaiṣajya-yogaṃ kartavyam*; v 341, 83r3 *ṣā rrustā tceera* 'the rule must be done', BS G 37, 77b1 *tvayā rāyaṃ kārayitavyam*; III 20, 313 *sūtrā āsā tcaira* 'the *sūtra*-treatise must be memorized'; *tceera-*, Sid. 4v5 *krā tceera* 'cure must be made', Tib. *cho-ga*. . . *byaho*; later K 26.144 *tcerai*, 145 *tcarrai*. With suffix *-vīya-*, K 51.6.7-8 *cu buri tcerā-vīyi bijairma*, *baysūñā ide kīra*, *ttika yinimā ttaṃdā 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-tcearayētīnai haura* 'the gift of memorizing'. As second component, Z 24.438 *ajsera-* 'not to be done', Z 2.87 *pajsama-jsera-* 'to be honoured'; v 261, 10, 24 *(ā)ysda-gargya-jseira* 'to be protected'. From *kar-* 'to make', *tceera-* **čārya-*, see *kāḍa-*, *yan-*, *car-*.
- tcesta-** 'heaped up, accumulated', K 154.42 *cū vā ma ttakyi tcesta tta karma* 'what are these *karma*-acts so accumulated here'; II 115.17 *ṣau kharasau tcaista hayū byāva ma tta yañā* 'remember here thus the *ṣau* Kharasau as a tested (?) friend'; K 39.156 *khū hā ā hīnya kṣī(ra) pā tcaistā jastūñā brrunū yudāmdā 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 mañni ysāra tcauci yana* 'do not shame me, make my heart happy (or bold (?))'; III 10, 18v4 *ttrāya ma mañni ysāra tcaumci 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 *mīsta rriṣpūra tcū-syau hīyā cā ttu-ttai tcauṇḍaka āstaṃna habāḍau parysāṃ vaksāunarau ttīyāṃ pā harbiṣvā bādūā śarā 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. *čarāitikā-*, formed like north-west Prakrit *praṣaṇḍa-* 'questioner', rendered by Greek διατριβοντες, from *fraṣant-*.
- tcautta-** 'injured, beaten', II 10.162 *kau baida tcauttai* 'you injured the *kavi*-sages' (= 'the monks'); II 10b5 *āṣau baida khū tcauttai* 'when you injured the *ārya*-nobles' (= 'monks'). Base either *(s)*kāf-* or *(s)*kauf-*, see *patcautta-*, *petcautta-* 'injured' (Tib. *ñams-ñi*), *apai-tcāmṭta-*, *petcautta-*. To Zor.P. *pathōftan* 'beat', or *pathkāftan*; Oss. Dī. *caud* 'bad' to base *kau-*.
- tcauma** 'a name', III 110.11-2 *ñām tcauma kṣṣā paṃjsa pharāka byaudauda* (after four or five names) 'they found very many protected followers'.
- tcaura-** 'four', K 151.42 *tcauryā bvaīyā* 'with four rays'; K 151.39 *tcauryā dvīpyau* 'with four continents'; III 127.19-20 *tcaurya mahābuvau hīye* 'of the four great elements' (BS *mahābhūta*); compounds, v 239.34 *tcaura-*
- kṣṣṣīyāṃ pājāṃ dharmāṃ* 'of the 64 special elements'; II 116.33 *tcaura-haṣṭā ysārai kathu ida* 'there are 84 thousand cities'; K 64, 80r1 *tcaura-haṣṭā ys(āre)* '84,000'. See *tchōra*, *tcūra-* 'four'.
- tcaulasa** 'fourteen', K 28.182-3 *ttāja ṣṭāra tcaulasa kṣā(ri)ja ttajsaca* 'there are fourteen flowing alkaline rivers', = K 21.7-8 *ttāja ṣṭāre tcāmlasa kṣārīje ttajsace*, but different, K 37.123 *ttāji ṣṭāre śudāsā kṣārīñji ttīṣḍaidi* 'there are eleven alkaline rivers overflowing'. See s.v. *tchōra*.
- tcause** '400', K 148.49 *tcause tcaurai hā garkha āchā* '404 severe diseases'. See s.v. *tchōra*.
- tcyarai**, see *kalātcyarai*.
- tcyāṃśvīna** 'fowl's plant (?)', III 87.118 *hajārnā spyē, tcyāṃśvīna rrāje namvena ṣi piñṇḍai pāchai* 'with the *hajārnā* flower, fowl's plant, with desert salt, this poultice (BS *pañḍaka-*) is to be cooked'. See *tcāṃśvām* 'scratching (fowl)?'. Possibly here the *-na* is inst. singular.
- tcyāñā**, *tcyauñā* 'yeast', see s.v. *tcīñā*.
- tcvīnā** 'of four', gen. plural, older *tcuīrnu*, *tcuīnu*, see s.v. *tchōra*.
- ttīyāñā** 'of these', gen. plural, v 314, 124 *ttīyāñā dārañāñā* 'of these *dhārañi*-formulas'; v 145, 71r2 *ttīyāñā chīyā* 'the account of these'. See *tta-*.
- ttīyena** 'with this', K 47.56 *nāsi pūra ce ṣe tcāramphi ttīyena paḍā panū* 'take, my son, what is this stick, with it feel before you'. For *ttina*, *ttena*.
- ttrateṣṇā** 'woman's name', v 121, 038a1 *hamtsa hvarā ttrateṣṇā jsa* 'with the sister Ttrateṣṇā'.
- ttrada** 'entered', *ttramda*, see *tram-*, *ttrām-*.
- ttraba** 'fringe(?)', II 60.17 *u kagīja ṣkaunaka vilaka śā hatca ttraba jsa* 'and one small covering of skin, with fringe (?)'. Possibly from **ati-rampa-* to IE Pok. 655-7 *leb-*, *lep-* 'to hang down', O.Ind. *lambana-* 'hanging, ornament'; Lat. *limbus* 'trimming', with *-b-* O.Saxon *lappo* 'lappet, patch', with *-p-* OHG *lappa* 'down-hanging piece of cloth'.
- tram-** 'to enter, cross', present *trām-*, participle *tranda-*, *ttiranda-*; SuvO. 54v5 *hā trāmāte* 'he enters', BS *praviṣitvā*; Sid. 153r3 *gvā vīna trāmāre* 'in the ears pains enter', Tib. *rna-ba gñisu zug-čiv na-la*; Sid. 155v5-156r1 *ttīyāṃ khaiyi trāmīdā u vīnaustā hame* 'pains enter them (the teeth) and they ache'; durative past (*-yā-*), III 68.75 *khū ṣau ttraima hamtsē kiñña* 'when one was entering for intercourse'; optative Manj. 321 *baysa sa paṣai jsa h(ā) ttrema nairvāṇa kithe* 'the Buddha would enter with his company into the Nirvāṇa city'; K 109.308-9 *baysa ṣāvyau jsa hamīda hā ttrema paṣai jsa hattsa* 'the Buddha with his disciples together would enter with his company'; participle v 184, 40v5 *ṣṣindama ggurōtca ttirandā vyata* 'the finest grains had entered'; SuvO. 24r3 *muri māñāṇḍu drāca tsūmata indriyyau tramdye* 'like a bird trembling motion having entered the faculties'; BS *śakunir iva cancalam indriya-saṃpraviṣṭam*; III 22, 14b4 *na vañā drrāysā puṣa paṣe khū tramdā hamā* 'he does not leave the raft till he has crossed'; Sid. 2v2 *cu hā ni tramdā himāre* 'who cannot enter', Tib. *brgal-bar mi nus-pa*; infinitive Z 24.172 *trinde*; noun Sid. 2v2 *trāmāmata*, Tib. *khon-du chud-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'.
- ttrameste** 'he swallowed', JS 4r2 *pasve ayūlā ttrameste* '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 *birgāṇi ttralaphāṇi ttiyāṇi 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 λάβωρον 'booty', -λαφης 'seizing', Lit. *lobti, lobstū* 'become rich'. The *ttra-* as in *ttrameste* from *ttu-*, older *ati-*.
- tralo, ttralau** 'tin', Sid. 13v2 *tralo u sā, hīsaṇi, daujsā, ysīra ājsa* 'tin and copper, iron, lead, gold, silver', BS *trapus tāmrām ayah sīsaṇi hema-rūpyaṇi*, Tib. *čhon-mo-ste dan, zans dan, lāgs dan, ra-ñe dan, gser dan, dñul dan*; III 71·151 *ca burā hīra ide garkha, saṅgā hīsaṇi ttralau sā* 'whatever things are heavy, stone, iron, tin, copper'; adjective, III 69·83-4 *muṇḍa, ttralīnā hūña jsa rausta* 'a lump of tin reddened with blood'. The form *tralo* assures the reading of *ttralau* from **tralāva-*, beside **tralaka-* in the adjective *ttralīnaa-* (as *raysāva-*, 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. *l'cyč, *arcčē*, Armen. lw *arcčē*, N.Pers. *arsīs* 'tin' (distinguished by the epithet 'white' from 'black' *arsīs* '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. *sajnāg 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'pūt*) to IE *kep-* beside *kep-* (or *kap-, kap-*); for *čāpuk* see Zoroastrian Problems, ed. 2, xxxvi; and for 'swift' and 'light', IE Pok. 660-1 *lep^h-*, O.Ind. *raghū-, laghū-*. See also s.v. *ājsata-* '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. *esüst* 'silver'.
- ttraha** 'draught (of liquid)', III 101·33-4 *sq ma vā thajai khū duraušq ttraha thaja* 'he draws me to him as one draws a *duraušq*-drink' (see *duraušq*). Base *tar-* 'be moist, drink', Orm. *tr-* 'to drink', Parāci *ter-:thōr, terēm* 'to drink', with suffix *-aha-*, as Oss. DI. *ārtāx* 'dew', D. *ārtāx*, I. *ārtax* 'drop of liquid'; Sogd. **p'ynčh tryh* 'drop of water'. See below *ttre* 'drops of water', and *ttrraa-* 'thirsty'. Note *tr-* maintained, see *ttralo*, and *trāvi*.
- ttrahā-** 'radish', Sid. 9r2 *trihe jsa*, BS *mūlaka-*, Tib. *la-phug*; I 179, 98v3 *ttrahāṇi hīvī raysa* 'juice of radishes', I 179·98v1 *ttrahau hīvī kšārā* 'alkali of radishes'; III 85·71 *ttrahe*; Sid. 129r4 *trehā*; Sid. 153v4 *trehe*. From base *tra-* 'shine' whether of 'red' or 'white' colour; the Tib. *la-phug* is red, or white of the radish a loan-word from Chinese *lo-po* < *la-b'wək* (K 569·4; 52·9 with radical 140). Hence **trafa-* or **traxa-*, see s.v. *tralo*.
- ttrahi** 'continuum', K 151·39 *ttrahi sāya 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 *šē ttrākha gaumaña tsvā* 'she went quickly to the food-provider'. To *tar-* in *pattarrā-* 'solid food'. With suffix *-axa-*. In a tale when the lovers are entertained.
- trām-, ttrām-** 'to enter, cross', present to base *tram-* above, v 115, 64v3 *trāmāte kšira āchei hāmāte nuššhurā* 'enters the land, disease becomes severe', BS *pravišate rāštre vyādhir bhavati dāruṇaḥ*; K 64, 81r2 *namadrūnā ttrāmāṇde avesta kīthe* 'by invitation may they enter the fear-free (= BS *abhaya-pura*) city'; K 3, 138r2 *trāmāmato hvataimā* 'I preached entrance'; K 67·176 *ttina-ṇi ttrāmāma ništi tte advayi paṇḍā vīra* 'therefore for them there is no entering upon the path of duality (BS *advaya-*)'; K 144·2r3 *maṇḍale pā ttrāmāštā na iye* 'he could not then enter the *maṇḍala*-circle'; optative K 149·15 *ttrāmīryau*; participle middle K 140·978-9 *u svastaharmā bemaṇe ttrāmānā daṇḍyau jsai parhārā yanumā* 'and entering into welfare, fortune, I protect him from the rods', Tib. *bde legsu hgyur-ba dan, čhad-pa span-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 *paripālanaṇi*; SuvP. 65r2 *trāyīme* 'I save', BS *uddharisīyāmi*; Manj. 213 *anābhagna ttrāye satva* 'he saves beings without effort (BS *anābhoga-*)'; v 330, 20v1 *ne ne ju muhu vaṇṇa ttattika māta pāte trāstu yanūdā* 'they cannot save me here now, the mother, the father', BS G 37, 17b2 *nāsti kaś cid iha trāṇaṇi na mātā na pitā tathā*; noun, v 108, 30r6 *trāyāmato*, BS *paritrāṇa-*; K 110·330 *trāyūma jsa*; adjective *trāyāka-* 'saviour', K 136·873 *trāyāka himi* 'becomes saviour', Tib. *skob-par hgyur-ba* 'defends'; SuvP. 66r1 *trāyākā baysā himāne* 'may I become a saving Buddha', BS *tareyaṇi*; III 4, 10v4 *trāyāki ggūchāki parrījāki* 'you are saviour (triadic)'; Manj. 5 *ttrāyāka satvā* 'saviour of beings'; abstract, K 10, Ab4 *(ha)ysgamatajsaṇi trāyāciñā himāni dukhāṇi jināciñā* '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*, *rādhhyati*. See also *ttrūāy-*, *ttrūāy-* 'to save'.
- ttrāyau** (with *tta* below *yau*, for *ttrātta?*) 'penetrates (?)', K 151:38 *sūmīra garā pūṣṣa ttrāyau śaśvāṃ myāñā* 'Mount Sumeru might penetrate into the middle of the mustard seed'. To base *tar-* 'cross, enter' IE Pok. 1074-5 *ter-*.
- trāvi** 'thieves (?)', III 14:18 *ba-jśīnya himāre u trāvi pharāka himāre* 'they become short-lived and many are thieves'. See also *tāṣṣā*, *dyūka-*, *ggamuna-*. Base *tarp-*:*trp-* 'to steal', Av. *tarp-*, *trāfyāt* (Yasna 11:5), Zor.P. *trftēntan*; *trft*, *truftak* 'stolen' of the intercalary days, Greek κλοπιμαῖοι, Arab. *al-masrūqāt*; *trftakūh*, Sogd. Bud. *čβ-*:*čβt-*; Pamir Yidya *tarif-*:*tarāft*. Sangl. *tarāf-*, Iškāšmī *trāf-*, Yazg. *caf-*:*caft*, infinitive *cafaḥ*, 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 *asutṛpā udumbalau yamāsyā dūtau* 'Yama's two breath-stealing long-tailed messengers'; like Oss. D. *uod-jesäg*, I. *ud-isäg* 'life-taking, death'; RV 10:86:5 *paśu-tṛpaṃ nā tāyūm* 'like cattle-stealing thief'. Here *trāva-* from **trāpa-* or **trāpi-*, with *-rā-* as in *grāma-* 'hot' (from *garma-*).
- trāsta-** participle to *trāy-* 'to save'.
- ttrīmā**, see *trema*, s.v. *tram-* 'to enter'; K 42:101-2 *nī dirve ttrīmā* (= *ttrainā*) 'did not dare to enter'.
- ttrīma-**, **attrīma-** 'unsurpassable' above.
- ttrihe** 'radishes', see *ttraha* above.
- ttrūāye**, see *ttrūāy-*, and *trāy-* 'to save', *ttuvāy-*.
- ttrūysa** 'gourd', Sid. 18r3 *trūysa*, BS *trapuša-*, Tib. *gru-sa*; I 147, 56r1 *ttrūysi*, BS *trapusa-*; I 175, 93v3 *ttrūysāṃ*; I 147, 56r2 *ttrūysna*; II 1:7 *ttrūysa*, Chinese *hau kva* = *xukua* < *γuo-kwa* (K 91:1; 432:1) 'foreign cucurbita' (SDTV 18). The syllable *tra-* may be that of *tralo* 'tin' ('bright metal'), and *trahā* 'radish' ('red or white fruit') with suffix, BS *trap-usa-* and *trap-uša-*, see cognates s.v. *ttralo*. With first component *lā-* 'red (?)', see *lā-trūysa-*, BS *kalinga-* 'holarrhena antidysenterica'.
- ttre** 'drops of water', JS 29v2 *tre 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*, *ttraraa-*.
- trema** 'enter', see s.v. *trām-*.
- tremvaštā** 'beyond trouble', K 116:61 *tremvaštā phara satva dhātu gēsera gavyā tisida* 'the many beings beyond trouble revolving in the *dhātu*-cosmos migrate in the *gati*-stages'. From **taraz-mustya-* with III 25 25b4 *muštā jsa* 'badness', BS *vyāpāda-*. See s.v. *muštā*. For *taraz-* > *tarai-* > *ttre-*, see Oss. D. *täre-γād*, I. *tāri-γād* 'transgression'. For lost first vowel *tarai-* > *ttre*, see also *parā-* > *pra-* and *prūva-*, Kroraina *pirova*. Since *bisvira-* **visas-puθra-ka-* has developed *ai* > *ē* > *ī*, here in *ttre-* may be later *-e-* < *-ai-* < *-ī-*, if not archaic *-ē-* kept.
- ttrvāñā** 'in the garden (?)', II 85:31-86:32 *khvāñā ṣa khara-saṃnā, khvaṃ nā bīdā tvā-ṃ ttrvāñā nāna* 'like this ass-dung; when it is brought to them, it must be placed by them in the garden (?)', uncertain miscellany. From *khara-* 'ass' and *satana-*, *saṃna-* 'dung' and *ttrara-* 'herb, plant' with *-dāna-* 'receptacle, place'.
- ttrvāy-** 'to save', contamination of *trāy-* and *ttuvāy-*, II 87:56-7 *cā-ṃ ra ttrvāya śacū auna* 'also what (*cā*=*cu*?) for me he brings over from Śa-ṭsou'; 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 *khvai ṣa na ra ttrvāyidā, būsarā būsā vaṭākye* 'how can this be? do the jesters not pass on the jokes, jests?'; K 52:8:2 *niravāṇi ttrvāyīmā* 'may I pass into *nirvāṇa*'; Sid. 20r4 *ttrī śā ṣava ttrvāyīye* 'so he would pass one night', BS *uṣitānte ca*, Tib. *de nīd śag lon-pur byas-na*; preterite III 71:129 *na ttrvāsti* 'he did not take her across', K 54, 15r3 *ttrvāsta* (so) *yūḍi* 'could save' (printed *-st-*); II 111:31 *ttrvāstāndā*; K 30:211 *ttrvāstāda* 'they brought over'; adjective, K 64, 81v4-82r1 *ttrvāyāka hamaune* (so) 'may I become saviour'. See also *trāy-* and *ttuvāy-*.
- ttrvāyā** 'thrusting in (?)', K 100:291 *ttrvāyā pākai* possibly 'futation'. From *ati-vād-* 'thrust in' with intruded *-r-*; *ati-* as in *trām-* 'to enter'; and base *vād-* 'thrust', Av. *vādāya-*, IE Pok. 1115 *uedh-*, O.Ind. *vadhati*, Greek *ωθεω*.
- ttrvāhā** 'he dares (?)', K 42:102 *tte ci mara kūṣḍyī tsūma ttrvāhā* '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 *tvāne hīya krra tcerai* 'fattening treatment must be made', BS *br̥ṇhaṇīyo vidhiḥ kāryaḥ*, Tib. *śa rta-bahi* (Pek. *brta-bahi*) *sman-gyi cho-ga yav bya-śiḥ*. See causative *tvāñ-*, and adjectives *ttuṃna-*; *ttauna-*, *ttone*. Base *tau-*:*tu-* 'be strong, fat, swollen', Av. *tav-*, *tavaṇ*, *tūtava*, *tavah-*, *tavišt*, O.Pers. *utava*, *tauviyah-*, *atāvayam*, *tunuvat-*; 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*, *tōš* 'strength', *tāvīdan* 'be strong'; Sogd. Bud. *twnt* 'powerful, violent', *t'w* 'power', *δšt'w'n* 'poor'; M.Parth.T. *t'wḡ* 'powerful', *t'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-*, *teus-*:*tū-* 'to increase in size', O.Ind. *taviti*, *tūtāva*, *tavās-* 'powerful', *taviṣḍ-*, *tuvi-*, *tūya-* 'strong, swift'; Greek *σῶς*, *σῶος* 'safe', *ταύς-μέγας*, *πολύς*; Lat. *tōtus* 'all', *tōmentum* 'stuffing for cushions'. See *ttu-* in *ttumāṣa*, BS *sukṣetra-*.
- tva-padya** 'twofold', Manj. 306 *tva-padya nairāttam(ā)ñā* 'twofold absence of the self (BS *ātman-*)'; Manj. 361 *tva-padya arva padīme* 'he makes the twofold medication'. With *tv-* for *dv-*, see *dva* 'two', Manj. 357 *tva nāttaira yāna*, Manj. 383 *dva paṣyai nāttarai yāna* 'he sees the two inferior vehicles (BS *yāna-*)'. Variation *tv-* and *dv-* also s.v. *tvāṇdanu*.
- tvāḍa** 'more, excessive', Bcd 54v3 *pīrmāttama tvāḍa tte tta puñā himāre* 'the merits become for him very much of the first class', BS *agru viśiṣṭa bhaved imu puṇyam*. See *ttuware*.
- tvatariscāte** 'excess', see *ttuware*.
- tvada** 'reverence', K 73:32 *ṣe cū biṣi tvada jśāvai* 'he who goes reverently to the *stīpa*-monument' (also 38; 40), see also K 72:16 *ttauda*, K 72:27 *ttuda*. From older *tvāṇdanu*.

tvamdanu 'reverently', v 331, 21v1-2 *hvaramcānā tvamdanu tsute* 'he went to the right hand in reverence', BS G 37, 18b4 *pradakṣiṇīkrtya*, Tib. *bskor-ba byas-te*; v 331, 24r2 *drai tcira ṅā hvaramcī nū 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 tcirai tvamdanū tsuetā* 'he revered him seven times'; III 21, 5a3 *dr̥rai tcira hvaramcānā tva(mda)nā tsuāmdā*, BS *triṣ pradakṣiṇīkrtya*; III 26, 29b1 *ysamaśamdaina vaṃnavīya hvaramcānā tvamdanā tsuṅai* 'the land must be revered by reverent turning to the right', BS *vandanīyaḥ pradakṣiṇīyaś ca sa pṛthivī-pradeśo bhaviṣyati*; SuvP. 6or4-v1 *dr̥rai tcirai tvamdanam tsue u śi hālai nestā* 'three times he turned to the right of him and sat at one side', BS *triḥ pradakṣiṇīkrtya, ekānte nyaśīdat*; with *dv-*, v 386, 44a1 *pū dvamdanam viṅṅatta yane* 'then reverently I make report (BS *vijñapti*)', SDTV 77. See also *tvada*, *ttauda*, *ttuda*. From *ati-van-* with absolutive *-danu*, as in Tumšūq Saka *pyerdanu* 'deliberately', BS *saṃcintya*, to *pati-kur-*; Av. *vand-*, Zor.P. *vandēnitān*, M.Parth., Pers.T. *wnd-*, *wynd-*, Parth. *prwnd-* 'to supplicate', IE Pok. 76-7 *au-*, *aued-*, O.Ind. *vādati*, *vandate*, Greek *αείδω* 'sing', Lit. *vadinti*, *vadinti* 'call, name'. Khotan Saka *van-* is then from older *vand-*.

tvāra 'on the scroll', from *tvera*, Manj. 396 *ttye yakṣa cu tv(e)ra pīḍe* 'of the yakṣa-goblin which he painted'. See *tvārā-*.

tvāra- 'exceedingly', see *tvare*, *ttuware*.

tvāradāna 'exceedingly', see *ttuware*.

tvārai 'many', Manj. 425-6 *ranyā jāla aidrranilā kauja ysīrrna pharai kṣattra ṅāyai khu pyaurai dajai pala tvārai* 'nets with jewels, *īndranīla*-stones (sapphires), with *kāncana*-gold, abundant; he may set up like clouds umbrellas, standards, banners, many' (BS *dhvaja, patākā-*). See *ttuware*.

tvārau v 307, 9r1-3 *tvārau āṃ māṣṭā jsa jvīhyi -ai* 'love with exceeding exhilaration'. Here *-au* may be pronoun, either *-āṃ* 'of us' or *-ā* 'of you'.

tvāriskya, *tvārisce*, *tvatariscāte*, see *ttuware*.

tvāśd- 'transfer', and *ttvāśd-*, II 22, 18a2 *u drrīma ttvāśdā vara ttagutta hvāṣṭa tta parstāṃdi si hvamḍi vā bi(ṣi) kītha tvāśdyarā* 'and impel into the drama- (assembly?); there they ordered the Tāgutta chief men so, saying, bring all the men over into the town'; IV 20-6 *khu parau pva hvamḍā u stūra biṣi phemāṅa tva(śdya)* 'when you (singular) hear the order bring all men and large cattle into Phema city'; IV 20-11-2 *khu parau pṣīrau ttye nva parau biṣi (hvamḍ) dā kītha tvāśdyarā* 'when you (plural) hear the order according to the order bring all the men into the town'; II 23, 18a3 *ttvāśdyari khu parau pṣīrau hvamḍi vā kītha tvāśdyari 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 nairvāṅa* (=BS *apraṭiṣṭhita-nirvāṅa-*), *gūstyā tvāka sarvaṅa baysa* 'in unbased nirvāṅa escape are the powerful (=BS *balavant-*) omniscient Buddhas'. See base *tv-*, *tvān-*.

tvān- 'to make strong, fat, nourish'; Sid. 14v2 *tvāṅe* 'fattens',

BS *brhaṅa-*, Tib. *sa skye-bar byed-cīv*; Manj. 222-4 *mare mīde ahūlaṅa hīṣṭa vara pūṭca ysyāma saṅa jīva pauṣa pūḍgala keda uysānā maṅ(ā)re satva tvānāre drraṣṭa vecetre ne tvāre ttatve raṣṭa hīṣṭya (hame?)* 'he dies here, he comes to another place, there then is birth, naming, living thing, individuality (BS *saṅjñā, jīva-*, *puruṣa-*, *pūḍgala-*), they take thought for, they care for the self, they nourish the beings, they know not various false-views (BS *dr̥ṣṭi-*), there occurs the true attainment of reality (BS *tattva-*)' (where *hīṣṭya* = *hīṣca*). Adjectives, v 321-116 *tvānāka*, = Sid. 12r3 *ttānāka*, Tib. *sa skye-ba dan*; Sid. 16v3 *tvānāka*, Tib. *sa skye-bar byed-do*.

tvātūṃ jsa 'that from them (or 'thereby')', v 155, 2a3 *pvāta ūca 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 namasiyā* 'would worship with pure mind the section of text', BS G 37, 31b2-3 *paryāyaṃ citta-prasādena namaskariṣyati*; III 33-14-5 *kṣyāṃ tvārāṃ* 'of the six entrances', = BS *śad-āyatana-*; loc. sing., Z 9-19 *samu kho pīrākā pvaṅṅittā ttye yakṣā cu tvera pīḍe* 'just as the painter fears the yakṣa-goblin which he has painted on canvas', = Manj. 396 *samva khu pīrāka cu pvaṅṅittā ttye yakṣa cu tv(e)ra pīḍe*; Manj. 36 *tvāra pīrūna hamaga* 'like a painting on a canvas'. From **ati-bar-* 'to carry over', see *ttuvar-*, and *tvārā-*.

tvārā 'crossing (?)', III 117-12 *ttye kaṃṅa mamaūṅṅ tvārā aysmyā sairkā ṣṭe* 'for this the movement of my own (people, feelings?) is excellent in my mind', from **ati-bāra-*.

tvārā 'transference', K 147-40 *pūṅṅ kūsāla-mūlyā hajsāuma jsa tvārā hamya iye* 'may have been transference from the mass of good roots of merits', = III 130-35 *ttām pūṅṅ kūsāla-mūlā hīya tvārā himya*; JS 2r4 *baysūṣṭi brīya pūṅṅ tvāre kiṅṅ* '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 *biṣā* 'tongue'). See *tta-*.

tvī 'this', II 68, 143a6 *tvī tvī vāṣṭa hajsaudai* 'this I gathered'. See *tta-*.

tvīra 'on the canvas', see *tvārā-*, with late replacement of *-e-* by *-ī-*, or **tvūrya* > *tvīra*.

tvīṣe see *ttuṣṣe* 'to destruction'.

tvai, *tvai tvai* 'together', parallel to *ham-*, II 58, b3 *u ttugavāṃ jsi jṣā tvai hamgvāṃdu* 'and we met together with the *ttuṅga* officials'; II 58, b4a (interlinear) *cīka kaṅga ṣṭa tvai nī*, perhaps to read *t(s)vaiṅṅ*. For *tvai tvai* v 310, r6 *hā thyāna-ṣī ttayi-ṣī u kvāṃ thyiṅṅā-ṣī tvāṅṅā tvai tvai* 'there T'ien-ṣī *tai-ṣī* and Kuang T'ien-ṣī went together'; v 310, v3 *u hatsā ysiṅṅ kṣīra bisai thiṅṅ-ṣī jsa tvai tvai kīnthāṣṭā ttrāṅṅṅṅ* 'and with T'hiṅṅ-ṣī inhabitant

of Ysigan land we entered the city together'. From **tuva-* pronoun with *-u-* suffix, as in Av. *θwāt*, 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. *hadāyā*, loc. sing. *hadāya*, later *hadai* 'day'.

tvā 'of them', Manj. 181 *crāma tvā jā āttama harštāya itatva n(e)šta* 'as of them the self (BS *ātman-*) really is not reality' (BS *tattva-*). Read *ttyānā jśām*.

tsa 'go' imperative 2 sing. II 90·64 *mānām jsa haṃtsi hāysa tsa* 'with our men go away'; II 125·22 *hā tsa* 'go there'. See *tsu-*, 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 tsūmanai*, = II 101·7 *ārva jsāmanai*, parallel BS *śaraṇam gacchāmi* 'we go to the refuge'. Base *tsā-* beside *tsu-*, from **čyā-*, *čyau-*.

tsaba, see *tsambe*.

tsambe 'dress (?)', *tsambai*, *tsabe*, *tsaba*, III 46·32–3 *ṇesta havrriśace khu hala-beškū tsambe* '(she) seated, throwing off clothes, like the dress on the loins at the side'; = III 44·44–5 *naīṣṭa havyīṣamcā khu hala-baiśkū tsambai*, = III 37·16 *ṇesta havrriśaca khu hala-baiśakū tsabe*, = III 35·21 *ṇasta havrriśace khu hale-beškū tsaba*. Possibly from base *kai-:kī-*, *čī-* 'to cut, cut out' in O.Pers. *čakivčakēs*, 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. *karati-*, *kaśa-*, and *sker-* in Engl. *skirt*. See also *kaśa*, *šīša*.

tsarra '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. *pāsūrām pīrānā* '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 *ši ju hvē hāmya tsātā ce biśūni ttagā anamkhištā*, = v 335, 33r1 *šā ju hvē (hāmya tsā)tā biśūnina itatana anamkhāštā* 'there might be a man rich countless with manifold wealth', BS G 37, 29b7 *atha kaś cid eva puruṣo bhaved ādhyo mahādhanō mahābhogaḥ*; SuvP. 61v3 *baudhaugyau peryau tsāta* 'rich with *bodhyangas*, with powers', BS *bodhyanga-guṇair upetāḥ*; SuvP. 73r1–2 *spamasve pājīnā tsāvi* 'rich in abundant treasury', BS *prabhūta-dhana-dhānya-samṛddhi-kośāḥ*; Manj. 424 *baiśūni arthana tśāva* 'rich with manifold goods'; SuvO. 53r4–5 *biśūnyau sambāryau tsāta samartha* 'rich possessed with manifold requisites', BS *sarvopakarāṇa-samṛddha-*; SuvO. 56v3 *tsātā hāmāte u samarthā hāmāte* 'becomes rich and gets possessions', BS *kṣemaś ca bhaviṣyati*; III 114, 6v1 *barijām sijāma byehi tsā himi sūhye* 'he gets success in crops, becomes rich, happy'; IV 12·7 *hāvō u tsātā peminā thauna* 'of the magnates and rich

men woollen cloths'; K 138·926 *varaspi hira pharā himi tsā* 'valuable property, he becomes very rich'; II 115·31 *tsā pārśā* '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 *gūtīrīna īśvārī tsāttānā jsa u cistīye jsa* 'with family, authority, riches and with youth', BS *aīśvarya-mada-mattena kula-bhoga-madena tāruṇya-mada-mattena*; Manj. 84 *haura tsāttāna yanāka* 'maker of gifts, riches'. Base *čyā-* 'be at rest, happy, prosperous, rich', Av. *čyā-*, *šā-*, O.Pers. *čyāti-*, 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 *sāte*, A *šāt* 'rich', Armen. lw *šat* 'many'. See also *tsāṣṭa-*. IE Pok. 638 *k^hejō-:k^hi-*, *k^hiē-*, O.Ind. *cīrd-* 'delay; long'; Lat. *quīēt-*, *quīēs*, *tranquīlus*, Got. *hveila*, O.Engl. *hwīl*, O.Slav. *po-kojī* 'rest', *po-čijō*, *po-čiti* 'to rest'.

tsām- 'to swallow', participle *tsoda-*, v 40, 63a3 |||*tsāmāna jattai* 'it is to be swallowed, it cures'; III 4, 9v3 *švidā tsā(mā)nā* 'milk must be swallowed', I 169, 84v5 *hā švida tsāmāna* 'milk is to be swallowed'; possibly v 201, 70a2 *umi khāšāri tsā(m)ā<ta>* 'you are to drink, you are to swallow'; participle, JS 12v2 *šai tsodi haṃ jve brahye-t-i jseṇā* '(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. *cunum*, I. *cymyn*, *cymdton*, *cymd* (*c-* like *cāun* 'to go'); Sogd. Bud. *š'm-*, **š'm-* 'swallow', M.Parth.T. 'bš'ng 'swallowing', Zor.P. *āšambēnītan*, N.Pers. *āšāmīdan*. Without *-y-*, IE Pok. 640 *k^hem-* 'swallow', O.Ind. *cāmati*, *camati*, *ācānta-*; *camasā-s* 'cup', N.Pers. *čam* 'eating', *čamīdan* 'to drink', Norse *hvōma* 'to swallow up'.

tsāraṇa- 'able', Z 11·16, see *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 *tsāṣṭā*, BS *śānti* (= *sānti-*); III 38·43 *ci vōi tsāṣṭa dīrye ida* 'who can hold the mind calm', = III 40·19–20 *cā ī kṣāṣṭā dīryai ida* (with *ī* for *uī*; *kṣ-* for *ts-*), = III 47·64 *ca vōi tsāṣṭa dārye idā*; III 135a3 *tsāṣṭā aysā samduṣṭūm* 'I am calm and contented'; *ibid.* b1–2 *khu mara kṣīra 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 *sānti-*, v 188, 73b, 1a1 *tsāṣṭate<te>*; v 384, 9a2 *khvai tta ṣṭāvai tsāṣṭa tī jśā drrūnai* 'that for him there may be calm and health'; compound, Z 20·10 *atsāṣṭa-* 'not calm'. From base **čyā-*, to *čyā-*, see *tsāta-*, *tsā-*, 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. 'nē'y- 'to cease'.

tsī-, see *tsu-* '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 *sā-* below for cognates. For *sayana-*, Oss. D. *sintā* in *mārd-sintā* 'bier', *suntāg* 'bed' (LAS 13163), I. *synt*, plur. *syntyā* 'bed'.

The suffix *-ū* from *-uva-* or *-uka-*.

tsai 'you come', 2 sing. to *tsv-*, K 4299. See *tsv-*.

tso 'go' 2 sing. imperative, *tsu*, *tsa*, Oss. D. *co*, I. *cu*. See *tsv-*.

tsau 'came', III 72-162 *śamdā tsau* 'came to earth', older *tsute*. See *tsv-*.

tsv- 'to go, come', participle *tsuta-*, *ts-* before *i*, *ai*, *o*; v 54, 2r2 *tsimā tṛṣṭhamdyau gyastyau balysyau hamggūjīmā* 'I go, I meet with the epiphanous *deva* Buddhas'; N 75-28 *pābu jaṭimdhara vara tsimā* 'I go to my father Jaṭimdhara', BS *pitaram jaṭimdharam upasamkramitū*; v 339, 77r5 *vāna 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 tsumamḍā himāre* 'where he may go they follow him', BS *prṣṭhataḥ prṣṭhataḥ samanubaddhāḥ*; v 164, 214a6 *ku buro tsīnā* 'whenever I may go'; 2 sing. K 4299 *nī 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 bhoh*; Z 2-144 *tsau ju*, = Z 24-121 *tso ju*; II 90-64 *mānām 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-*, *tsua-*, *tsvata-*, *tsvava-*, *tsv- tsu-*, *tsū-*, K 5, 143r5 *aysu vā sātye janavati tsutainā* 'I came to a second country' (BS *janapada-*); Z 2-24 *tsutāndi*, K 60, 35v1 *tsvāṇdi*, K 61-40v2 *tsūāṇdi*; v 331, 21v2 *tvamdanu tsute* 'he went in reverence'; II 126-8 *tsve*; Sid. 2v1 *aurga tsue*, Tib. *phyag béal-te*; v 123, 19r1 *tvamdanā tsuetā*; III 20, 4b1 *tsuta hanyetā* 'he had gone', BS *pratikrānta-*; II 89-44 *nī tsua hame* 'he cannot go'; 1 plur. II 87-4 *tsvāṇdūm*; infinitives, v 110, 32v3 *hamjsāṣṭe tsei* 'he may intend to go', BS *śaknoti upasamkramitūm*; JS 13v1 *dāse tsai* 'he ended going'; II 90-65 *nī dirveṇi tsai* 'I did not dare to go'; Z 7-26 *saiyā tsute* 'seem to go'; adjective, Z 4-106 *tsūka-*, Sid. 103v1 *pyada tsukā* 'going back, reversing', Tib. *log-par son-ba*; III 63, Dumaqu F1 *erma-tsūkām* 'of travellers to Erma'; II 119-177 *tsvaka-*; Manj. 237 *tsvaka pā guāna ne bīde* 'a migrator is not found at all', = Z 5-80 *tsūkā hārṣṭāyā nī byaude*; participles, present K 136-871 *tsvamḍā jsānā* 'going' (dyadic); from *tsum-*, Sid. 7v3 *āṣi tsūmamḍai* 'moving in the sky', Tib. *nam-mkhah-la ldav-ba yin-no*; III 63-131 *saṃtsera tsūmamḍām satvām* 'of beings moving in the *saṃsāra*-migration'; fem. Sid. 138r5 *tsūmaṇca hame*, BS *calan*, Tib. *hpho-ṣin*; v 67, 25a4 *tsūmaṇcā brī*; future participle *tsūta-*, v 100v2 *u nai hā tsūū stā* 'and he need not go'; SuvO. 56v6 *hā ttā vara tsūūau* 'must go there', BS *antikam upasamkrameyuh*; II 100-234 *tsūūi hamai*; II 99-198 *tsvauūi hamāvai*; II 88-34 *tsūūai hame*; III 137-5 *aurga tsvāūai*; III 137-7 *āmruga tsvauūai*; 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 *harbaisi tsūma jīya* 'all motion ceases for him'; with negative K 68-198 *tsume vīri... atsuma* 'in transmigration, non-transmigration'; K 61, 39v2-3 *atsūmavīja, tsūma* 'a course which is not a course'; Manj. 168 *harbasū tsuamā vaṣṭa* 'through all courses'. For *tsvāmanai, tsāmanai* 'we go' see s.v. *tsā-*. With preverbs, see *naltsu-*, *patu-*, *vatsv-*, *hatsu-*, *ttātsu-*. Tumšūq Saka 1 sing. *cchamī*, BS *gacchāmi*, preterite *acchu* 'I came'; 3 sing. imperative *cchatu* 'let him go'; *vatsyu* 'I descended'. From base *kyau-*, *čyau-*: *čyu-*, Av. *fyav-*, *šav-*, *šu-*, O.Pers. *šiyav-*, Sogd. *šw-*, Zor.P. *šav-*, *šutan*, N.Pers. *šav-*, *šudan*, Kamboja *šavati*, Balōči *šaduy* 'go', *šutha*, and 'become'; Šuynī *sāv-:sut*, *sutt* 'go, become' (*s-* < *čy-*?), Yīdyā *šūi* 'he went', = *šay*: less developed Orm. *caw-* 'go' (*c=ts*), Parāči *čh-*, *č(h)im-*, Waxī *čāw-*, Kurd. *čūyīn*, past *čū*. For *tsum-*, see also *phūm-* 'to blow', Sogd. *ptr'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 *jsīḍa tsutānda* 'you have been cheated', like N.Pers. *šudan* with participle to form the passive. IE Pok. 538-9 *kei-* 'to move', *kī-eu-*, O.Ind. *cyāvate*, *cyutd-*, Greek *σέωω*, *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-*, *saury-* with cognates. For *t-*, note Av. *ṭhaṣā-* 'teaching' see s.v. *kṣī'a*, and Sogd. Bud. *thwš-* 'observe', see s.v. *kuš-* '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 tcaṇjsā* 'with dishevelled hair'. From **ṭata-*, base *ṭan-*, see *thamj-*, and *thatau*. From *ṭan-* also *thana-* 'string', Oss. D. *tānā*, I. *tān*, *tāntā* 'string'. For *tan-* see s.v. *ttamga-*; with increment *thamg-*, s.v. *thamj-*. For tossing hair in excitement, see E. R. Dodds, *The Greeks and the irrational*, 1963, 273-4.

tham-pasta- 'calmed' from 'fallen, ceased from wildness', III 137-14 *ṣī tham-pastā devatta* 'this is the no longer wild *devatā* genius', see text s.v. *pinapaka*. With *tham-* from **thana-* 'drawn taut, vehement, wild' as in *tha-kṣaisttai* 'wildly tossing'. To base *than-*, *ṭan-* beside *tan-* see *thamna-*.

thagāja 'possessing strength(?)', K 73-39 *ibijātta mūna thagāja kṣīraṇa kabi cū sākyi haḍyāra jauna* 'uninjured, he dwells strong in the land, the hero whose enemies are broken in battle'. From **ṭungā-* with *-ja-* suffix, to base *ṭang-*, see s.v. *thāka* 'power'.

thamga- 'requisition, exaction, tax', II 21, 15b1 *rrvī thamgi kiṇa* 'for the royal tax'; K 15-131 *satta vāgūsyerābīsa thaga paṣarā* 'release the beings, remit the tax', = K 23-78 *baisā thaga*, = K 32-32 *baisā thamgi*; K 42-92 *thamgai pihī-yāṇdā* 'they held back his taxes', = K 44-207 *thagai*

pihiyānda; 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 *haṃṣkyi 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 12 *thaṃgaurāṃ pidaki* 'document of the tax-bearers'. From **θanga-bara-*.

thaṃj- 'to draw, stretch', participle *thīta-*, Sid. 141v1 *thaṃjāñā* 'to be pulled out', Tib. *phyuṃ-la* (*hbyin-pa* 'produce'); Sid. 128v1 *thajāñā*, Tib. *bsgrims-te* ('twist together'); Z 5.90 *kho ju ye vīsu thaṃjāte khārja* 'as one pulls lotuses from the mud'; III 70.112 *ṭcīmañūṃ thaṃjūṃ* 'I will pull out your eyes'; ibid. 114 *thajūṃdā*; ibid. 120 *thaṃjūṃdā*; III 124.75 *tcajsai na thaṃjū* 'I do not pull out his hair', BS *keṣaṃ na utpiṇḍayāmi*; K 144, 2r4 *ysaira jarā svī dī vatsa thajidā* 'they draw out the heart, liver, lungs from under the breast'; III 75.230 *pai hīvī aṣṭī thaṃjū* 'stretch out the toe of your foot'; v 66.6 *thaṃjari ysira sā bisā* 'draw out the whole joy of his heart' (*thaṃjarū* 2 plural); v 65.13a *ysira sānai thaṃjū* '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 durauṣa ttraha thaja* 'he draws me to him, as one draws a draught of *durauṣa*-drink'; preterite *thīta-*, *thīya-*, III 74.213-4 *myāṃ samuṃdra ṣṭānai ṣī vā, ba-vūḍā ājavaiṣa thīye* 'being in the great sea he drew out a poison-covered serpent'; v 189, 4r1 (fragment) *puvatta thītau*; II 44.56 *bisai cimūda thīyāṃdi* 'all that the Cimūda-people extracted'; Z 20.37 *teṭimañā nu thīye* 'he pulled out their eyes', II 100.217 *thī*; III 127, 29r1 *thīyo*; infinitive Z 19.39 *parstātā huṣṭīya haṣkā ḥāta 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-*(?), *haṃthamga-*. Base *θang-*: *θaxta-*, Av. *θang-*, *θaxta-*, *θanjaya-*, Zor.P. *āhaxtan*, *frahaxtan*, *frahang*, N.Pers. *āhixtan*, *farhaxtam*, *farhixtan*, *āhanjīdan*, *pālhāng* 'pillory' (**pāri-θanga-*), *sar-hang* 'chieftain'; Sogd. Bud. *ḍynč'k*; *sr-ḍ'nkw* 'chief', *ḍnky* 'tendon', *prḍ'ynč-* 'to pull', *prḍ'ynč-* 'to stretch', *prḍ'nk* 'tension', *prḍ'yt'k* 'stretched', *wyḍ'xty* 'then', Man. *srḍng*, plur. obliq. *srḍngty* 'leader', Bud. P 19.14 *ḍrym-ḍnk* = N.Pers. *diram-sang* 'a measure'; M.Parth.T. *whynj-*, *whxt*, *nhynj-*, *frhynj-*, *pdhynj-*, M.Pers.T. *'hynz-*, *'hxt*, *nhynz-*, *nhxt*, *pršynz-*; *'whng* 'sorrow', adjective, *'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-*, *θanvarō* 'bow', Oss. D. *itindzun*, *itūng* 'stretched, strong, greatly', I. *tūndzyn*, *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 māḍāna sthira* 'go swiftly, bounteous elder' (BS *sthavira*), Tib. *gnas-brtan myur-du bśud-du gsol* (*bśud-* 'depart'); v 338, 61r1 *trāmā māñāndāna thato kho pā(śajsā hvē haṃ)guṣṭo paṣkāṭīye* 'so swiftly as a strong man cracks his finger', BS G 37, 57a3 *tadyathāpi nāma balavān puruṣo 'cchaṭā-*

saṃghātaṃ kuryāt; later *thiyau*, SuvP. 65v3-4 *tcamna thiyau haṃgasa byaide bisāṃ kīrāṃ byaññāṃ jaiga* 'whereby swiftly the disappearance altogether of the hindrances to all *karma*-acts occurs', BS *yena ca prāptuṃ kṣīpraṃ karmāvaraṇa-saṃkṣayaṃ*; Sid. 138v1 *thiyau parvaṣṭe u berṣḍā u hauga hame* 'quickly it matures and bursts and becomes soft', BS *kṣīpra-pāki mrdūh*, Tib. *myur-du smin-čīn rdol-ba dan*, *mdog hjam-pa dan*. See also *thiyauta* 'previously', *thiyautta*. From base *θan-* 'to stretch'; hence **θata-ka-*, neut. adverb **θatakam*, or with suffix *-āva-*, see s.v. *thanā* 'string'. The form **thatauta-*, *thiyauta-* 'previous' would support the suffix *-āva-*.

thana 'up to', from Tib. *tha-na* 'up to, even', IV 7v3 (*gna*)-*sa-prattāṇā ya pharākā pañjsāsā kṣaṣṭa tha-na bisamgām hīrā jye haṃtsa biṣṭyau jsa* 'the elders (Tib. *gnas-brtan*) were many up to fifty, sixty; he removed property of the Bhikṣu-saṃghas together with the pupils'.

thamna- or **thana-** 'stretching part', III 81.169 (BSOAS 1973, 36, 224) *bahā:rai, duṃnā hīvī thamnā 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'; *dyūadūstānon fāndyr* 'twelve-stringed harp'. See also *tha-* 'stretched' with cognates. To Turk. *ya bayrī* 'middle of the bow'.

thargga- 'oppression, harm', Z 1.40 *aretā tharggū hīsu* 'envy, oppression and greed'; Z 11.56 *hīsu tharggū ne tcerā* 'greed, oppression is not to be practised'; v 88, 1r *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 *nigraha-*; *nihaḷj-*, *nṛhīya-* 'hold down', *haharka-*, L 95.3 *hahajāte* 'direct to', BS *adhyāśaya-*; SuvP. 67v1 *hahrrīyai*, BS *careyaṃ*; v 87, 1r *hahrrajāmā*; Sid. 153v3 *haṃthrrajāñā*, Tib. *bčor-ba* 'press'; Sid. 9v3 *haṃthrristā*, Tib. *ñam-thag-pa* 'suffering'; K 64, 81v2 *haṃthrrisāda*; K 19.245 = K 27.162 *harthiṣṭa*; I 173, 91v1 *harthrrajāmi*; v 142, 13r5 *haṃthrrīya*, BS *paripīḍita-*; SuvP. 64r3 *haṃthrrī*, BS *ardīta-*, SuvP. 68r1 *haṃthrrī*, BS *saṃkaṭa-*; preterite plur. II 91.101 *haṃthrrīyāṃdā*; II 117.8 *hathrīyādā*; 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', *tr'yt-* 'oppressed', Man. *tr'yt'ryh* 'oppressed', *tr'yt'y* 'distress'; *βtr'ynč-*, *βtrynč-* 'to press', participle *βtryty*, *βtryh* 'ill effect(?)'; *mmtr'y* 'he oppressed', *ntryt'y* 'coagulated(?)', Chr. *wytrxyd* 'constrained', from Sogdian in N.Pers. *fadrang* 'door bar', *taraydah*, *turunjīdan*; *tarang* 'girth', *taranjīdan* 'be compressed', Waxī *trāng*, Šuynī *terang*, Khowar *lv trang*, Yidya *trok* 'narrow', *trok* 'saddle-girth', *trog*, *troyo* 'tight', Yazg. *trarang*. See also *ttraha* 'draught', and *strāha-* 'tight'. IE Pok. 1032 *streng-* 'stretched', Greek *σπαραγγός* 'twisted', *σπαραγγύεσθαι* '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. *θrafāda-* 'richly provided, satisfied' (of the *daēnā-* hypostasis and of *srausa-* discipliner); *θraf-s-* 'contentment', hence *(s)t(h)ra- to IE Pok. 1077-8 *terp-* 'be content', O.Ind. *tīpyati, tīptā-*, Greek *τέπω* 'satiates, delight', Lit. *tarpa* '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. *pδ'rβ-* 'to last', Man. Chr. *wyθrō-* 'be troubled', and Avestan has *θrab-* in the proper name *awarəθrabah-*.
- thahä:cauha:** 'cautery(?)', II 85:26, from **taxa-* from **dagaxa-*, and **cauxa-* from **cāvaxa-*, to base *dag-* 'to burn' (see *tcālye, hamjśul-*). See s.v. *syalahä:šā* 'cautery'.
- thā** 'thou', see *thu, tha*.
- thā** 'draw out', 2 sing. imperative, III 73:193-4 *ma vaska vā šau tturā thā* 'for me pull out one mouthful of hay', parallel to III 73:178 *asthanja vā šau tturā vāštā* '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 ši dašta sanmā 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 *khui ji hauva i* 'as to him may be power'; III 10, 19v4 *cve thāka iyā cve upāya indī saña ttavaś-carāna* (BS *tapas-*) *hauva rrāša* 'you to whom there may be power, you to whom there are means, plan, austerity, power, control'; JS 13v2 *viršā ādara thāka* 'vigour, respect (BS *ādara-*), power'; Manj. 338-9 *vairśajai thāka kṣamī* 'the power of vigour (BS *virya-*) may please'; K 36:104 *biśai ustami thākye ālamgryādi 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', *σθένής, σθένω*. See also *thājsa*, and *thauja-*. See *thāna-* 'strength'.
- thājsi** 'stretch, persist(?)', Z 17:1 *ma thājsi kyī* 'do not continue to lament(?)'; Z 17:27 *ma thājsa cī hā ttu dišo heimā ayso* 'do not continue to lament; I will send you to the place'. Base *θāk/g-* beside *θang-* 'to stretch, continue'. See *thana-*, *thā*, and *thamj-*.
- thāna-** 'strength', Sid. 128r1 *aysmu thāna vište* 'puts the mind in strength', Tib. *yiḍ gzuns-par byed-pa*, BS *medhya-*. See *thāka*. From IE (s)t(h)en-, Greek *σθένω*.
- thāśakāñā** 'in a vessel', III 91:204-5 *saunūškā, hamtsā hvī svidana thāśakāñā daṃdā jśgāñāñā* 'the medicament *saunūška-* is to be boiled so much with human milk in a *thāśaka-*vessel'. From **θāśa-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 *ṯās, ṯass, ṯassah*, Balōčī *tās*, Armen. lw *t'as*; and hence to Europe Ital. *tazza*, Fr. *tasse*. See *tcašta*.
- thī**, III 41:39, read *brri* with incomplete *b-*, as in III 48:71 *brri*.
- thīta-** see s.v. *thamj-*, participle *thīta-*, *thīya-*.
- thu** 'thou', v 330, 20v5 *tso thu* 'go you', BS G 37, 18a1 2 sing. *gaccha*; K 138:918 *cu thu vaña hvai* 'what you now

- said'; K 136:861 *cū tta tta tsūai* 'who so came', gloss to *tathāgata-*; K 47:53 *aysā ūhū...pādām ū thu vaña mistā himye* 'I reared you (plural *uhu*) and now you have become adult'; K 47:54 *thū vaña pūraka pyatsāšta māvara hadārā* 'you now, my son, in future are to support your mother'. Later, JS 34v3-4 *naramdī hāšte tha* 'you went out'; JS 9r1-2 *thi pā na yudai harga* 'you did not abandon'; JS 5v3 *the mam biśā bāda hamā piśai hvāšta* 'may you always be my best teacher'; with *yi*, v 339, 77v4 *thui 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, twām, tum, θwam, tōi, tē*, O.Pers. *tuwam, taiy*, Zor.P. *tō*, N.Pers. *tu, tū*. IE Pok. 1097-8 O.Ind. *tuam*, Greek *τύ, σύ*, O.Sax. *θū*, Armen. *dou*.
- thūda-pa** 'fur-coat', II 60:20 from Tib. *thul-pa*.
- thūra-ma** 'surgical instrument', II 61b5 (full text s.v. *auramūša*), from Tib. *thur-ma*, BS *śalākā-* 'tool', Jäschke Dictionary 'a class of surgical instruments'.
- thurs-** 'to harm', III 6, 13r2 *nā nā thursūm* 'that I do not harm them'; v 96, 13r7 *thursātāndā*, changed to later *thursyāndā*; II 104:87 *kaumye agūjsā šā śāśa thūrsi* 'where this faultless doctrine (BS *śāsana-*) is attacked' (translation AM, n.s., II, 1965, 105); III 6, 13r4 *ma thursa ma wuamtli* 'do not harm, do not change'. Later *thāmrś-*, *thaus-*, *thauras-*, II 2:22-3 *ttana kālena ya janavaq thāmrśāva bījāntta* 'at that time the land was harmed, ruined'; K 23:71 *tta tta hvāda jasta tvarā thaurasā pajsā* 'they so said, king, they are exceedingly, greatly harmed', = K 15:121 *thausāva*. Base *thurs-* from *θurs-*: *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', *truculentus*.
- thūste** 'kindles', Z 4:45 *ce hā dau thūste* 'who lights the fire', see *paḥuta-*, *hamthuta-* cognates.
- thau** 'cloth', see *thauna-*.
- thau** 'swiftly', III 127:23 *thau raysga vīra* 'swiftly, quickly', II 23:21:3 *thau hamgaja* 'at once collect', see *thyau*.
- thauja-** 'power', second component, II 87:55 *hauva-thauja pūra-cīysa jastvā* 'having force (and) power, a son as offspring among the *deva-*gods'. See *thā-* in *thāka-*.
- thauna-** 'cloth; silk', Z 3:82 *gyastūña thauna kāśāya-vastrā rrusana pruhaušta āre* 'they sit dressed in celestial garments, the *kaśāya-* dress, brilliant'; Z 5:86 *thonā pajsinde* 'the cloth is beaten'; SuvO. 68v2 *thaunyau*, BS *paṭṭa-*; v 6:1:1 *pamūhaja thona* 'cloth for dresses'; II 29:38:3-4 *thauñam va*; v 208, 17:3:2 *thauñau chā*; v 208:17:5 *thauñam vaskai*; v 207, 17:1 *thauñai*. With suffix *-ka-*, II 38:14:2 *šau thauñaki*; II 24:28:1 *thauñaka*; II 25:28:5 *nva thauñakām*; v 199, 63b11 *thauñaka vāra*. Shorter *thau*, Sid. 141v3 *thau jsa*, BS *cailapaṭṭa-*, Tib. *ras*; II 24:28:2 *peṃinai thau* 'woollen cloth'. Kroraina lw *thavanne, thavannaga*, Kuci-Sanskrit **thavana* (written *-ca-*); Oss. D. *tunā*, I. *tyn*, Uigur Turk. lw *ton*. From base *tap-* 'to twist', Zor.P. *tapast, tapastak* 'carpet', N.Pers. *tapast, tāftan*, Armen. lw *tapastak*, Greek (loan-word?) *τάπης* 'carpet'. IE Pok. 1064 *temp-* 'to stretch', from base *ten-p-*, Lit. *tempti* 'stretch', Armen. *t'amb* 'saddle'. See also *thaura-*.
- thauracaihä** 'woven covering cloth(?)', II 59:2 *gaḍā-hvasta*

thauracaihā bera sā 'roller-beaten cloth for wearing, one'; ibid. 6-7 *gaḍā-hvastā śīyi haysānālikā thauracaihā dva* 'roller-beaten white bathing cloths, two'; II 60-9-11 *hainai gaḍā-hvastā baysgi thauracaihā sau u haysānālikā gaḍā-hvastā thauracaihā dva* 'red roller-beaten thick cloth, one, and bathing roller-beaten cloth, two'; ibid. 16 *gaḍā-hvastā thauracaihā jsa* 'with roller-beaten cloth'; ibid. b1 *mīji-juna thauracaihā birā sā* 'red-coloured cloth to be worn, one'; ibid. 30 *thauracaihā śūkyainā dva* 'cloth, for gloves, two'; II 59-4-5 *kāṃra-kagā khausa thāṃra-caihā pabanā s(ā)* 'of sheep-leather boot, one cloth fastening'. Compound of dyadic type, like *aura-mūṣa* and *tī-rahā*. With *thaura-* suffix *-ra-* beside *thauna-* 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 *thorrūcala*.

thyau 'swiftly', K 138-930-1 *u thyau ra pīrmāttama hastama baysāna baysuṣṭi butte* 'and at once he understands the foremost best Buddhistic bodhi-knowledge'. See *thatau*. With pronoun, v 278-76, 223 *thyau-t-ūṃ mara ūjumyarā* 'at once bring them here'.

thyauta 'former', *thyautta*, Sid. 132v1 *thyauta*, Tib. *sar*, ibid. 152r4 *thyauta*, Tib. *saa-ma*; Sid. 152v3 *thyautta*, Tib. *saa-ma*; Sid. 122r3 *thyotta*. See *thatau*.

thyauttanāṃjsi 'former', II 87-10-1 *cu thyauttanāṃjsi ha:nā ye śī parye* 'he who was the former *khan*-chief (Turk. *xan*), he has passed away'. With suffix of time *-āṃjsya-*. See *thatau*, *thyauta*.

thvai 'you it' from *thu* and *yi*, see also *thui*, III 131-5 *thvai busti* 'you understood it'. See *thu* 'thou'.

thvrrūcala- 'jingles(?)', III 47-54 *thvrrūcalasta hūḍūka* 'drum with jingles', = III 38-35 *thvrrūcalaste hūḷūka*, = III 35-36 *thculasta hūḍūka*. Base unknown. The *hūḷūka-* 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*, *dātēna* 'in appearance'. Base *dai-*: *dī-* 'see', with cognates.

da 'appearance(?)', v 66-9 *thu da ttā kṣama ma jsa nā nerā jsa haṃtsa* '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 hvāṃdā sā khu da šīrā āva* 'they said to him, If you dwell so great a hero...'. See *daṃ-*, *daṃda-*.

daṃ-māsū 'so great', II 47-99 *pamda hīvi maṃ pacaḍā daṃ-māsū šte* 'the matter of the road is here so important'; II 126-24 fem., *sichvanā ttayi-kvainā hīna aštā, daṃ-māsū cu va hīnā hīnā hīvi kirā hamāte* 'at the Si-chvan great court there exists an army as great as is necessary for each military need'. From *daṃda-* 'so great' with *masu* 'in size', see *masu*; II 107-153 *dada-masū*; see also *caṃ-misū* 'as great'.

dagya, *dagye* 'taming', see *daṃgyā-*.

daṃgyā- 'taming', v 118, 67r5 *daṃgyo tīndā dīraṃggārānu uysnaurānu* 'he tames evil-doing beings', BS *kurute damanaṃ pāpa-kāriṇaṃ*; v 117, 66r5 *dagye kāḍāna* 'for taming', BS *damanārthāya*; v 117, 66v3 *dagya tcerā* 'taming must be done', BS *kuryād damaṃ*; v

117, 66v1 *uysnaurānu adamgya* (variant (*adamjja*) 'no taming of beings', BS *anigrahaḥ*. From **damačā-* (with *-ā-* from *-ī-*). See base *dum-*, present *dīm-*, participle *dunda-*.

dajā 'flame', Z 24, 648 (*mā*)*šte daje bājo uysnorānu saṃtsera* 'great flames on the beings in *saṃsāra*-migration'; Z 24-501 *dajā pasūjsāre harbišā hālā māštā* 'great flames blaze over all'; Z 20-23 *aysu nā buysaimā britaiṃju māstu daju* 'I quench their great flame of amour'; K 155-58 *ṇaharka daji* 'flame of distress'; v 154, 184a2 *hastamo daju ttāro* 'best flame, darkness', beside ibid. b2 *ttārāna ššava-mārā* 'from darkness, period of night'. From **dajī-*, base *dag-*, see *dajs-* 'to burn'. Compound *daja-gūna-*, *dajūna-*; with *dai* 'fire'.

daja-gūna- 'flame-coloured (red or white)', II 75-67 *dajū-gūnā spūlakye* 'red (or white) buds' (BS *sphoṭaka-*); *dajūna-*, Sid. 100r4 *dajūna sacha bāva* 'red (or white) *sacha*-root', = BS *bala-* 'crataeva Roxburghii' and BS *jhaṣā* 'uraria lagopodoides'; II 103-49 *dajvanyai (va = ū-) sūhauja dīna* 'under the white umbrella', parallel to SuvO. 36v3 *śiyā ro kṣatṛā* 'white umbrella', BS *śvetacchatra-*; II 60-8 *aysūra-gūna dajūna baimya kamaiškā* 'blue(?) coloured white woven covering'. From *dajī-gūna-*. See also *dā-gūna-*.

dajs- 'to burn, to ripen', v 125, 6r3 *dajsīndā* 'they burn'; Sid. 15v4 *rrīysu cu kṣṣṣṣā haḍā daṣde śī* 'rice which ripens in 60 days, white', BS *ṣṣṣṣika-*, Tib. *hbras drug-čus smīn-pa dkar-po ni*; Sid. 138r2 *vesarpā daṣte* 'the fester matures', Tib. *hbrum-bu rnags-te* (Narthing *mnag-te*); IV 17-15 *cu vara khaitti daysdī satā haḍā ra jū mīdi* 'who suffers there, it matures, he still lives 100 days, he dies'; K 22-60 *ca va śadye tt(i)maṇa ha baḍā dajira* 'in which ground the seeds always ripen', = K 14-105-6 *ca śara vara ttīma(ṇa) vaṇa raṣta vīstāve* 'where good seed now becomes ripened (right)', v 115, 64r1-2 *jsāraṇā u spēte u hīyāra ttīmaṇā ne bāḍāna dagyāre* 'corn and flowers and fruits, seeds ripen not in season', BS *sasyaṃ puṣpaṃ phalaṃ bījaṃ na sanyak parīpacyate*. Participles, present *dajsaṃdai* 'sharp (of taste)', Sid. 5r2 *dajsaṃdai u ttīrā u byaṃjsā raysā* 'sharp and bitter and astringent taste', BS *kaṭu-tikta-kaṣāya-*; Sid. 136r1 *dījsaṃdāṃ u ttāudāṃ* 'sharp and hot', BS *kaṭu-uṣṇa-*; fem. N 75-24 (*da*)*jsaṃco vīyano varūšāre* 'they experience burning pain' (BS *vedanā*), BS *kaṭukāṃ amanāpāṃ vedanāṃ vedayanti sma*; past *-dīya-* in *padīya-* 'burnt', v 69, 8v1 *padīta...hvadīta* 'burnt...well burnt' BS G 37, 12a2 *dagdhāḥ...dagdhā eva*, Tib. *čhig-pa...čhig-pa-ñid-do*, and inchoative *dīs-* (as in *pandīs-*) *dīṣṣa-* 'ripened', negative *adīṣṣa-* 'not ripe', see below; adjective, v 116, 65r4 *ttīra dajśāka bātāṃjsa hāmāre* '(fruits) bitter, sharp, astringent', BS *tiktaḥ kaṭuka eva ca* (reading *kaṭu-kaṣāya-*). See also *dajā* 'flame', *dai* 'fire', *padajs-*, *pandīs-*, *padīs-*, *padīya-*, *avadīya-*; *puñ-* and *byaśde* 'it matures'. Base *dag-*, Av. present *daš-*, with *-š-* *daxša-* 'brand', adjective *dāšū-* 'a disease' listed with *tafnu-* 'fever', glossed Zor.P. *dart*; M.Parth.T. 'wdj-' 'burn', adjective 'wdjn' 'burning'; Zor.P. *dašitan*, *dašēt*, N.Pers. *dāy* 'brand', *dīžan*, *dīžand*, *dužan*, *dažand* 'sharp, angry', Balōči *daxta* 'brand mark', Armen. lv *dažan* 'bitter, rough, wild'; Sogd. Bud. *δγ'n* 'burning', *δγ-* 'to burn, ripen', *δγs-* 'ripen', 3 sing. *δγsty*. For

- Pamir dialects, see s.v. *padajs-*. IE Pok. 240-1 *dheg^h-* 'burn', O.Ind. *dāhati*, *dagdhā-*, *dāha-s*, *midāgha-s*, Greek τέφρα 'ashes', Lat. *foueo*, *fauilla* 'ash', *febris* 'fever'; Celtic Mid.Ir. *daig*, gen. *dega* 'fire', Got. *dags* 'day', Lit. *degù*, *dėgti* 'burn, warm'.
- dajs-** 'hold', and *dejs-*, older *drjs-*, Manj. 3.26-7 *aharīna baysā dā dejsāmanai baiśa khu hva* 'holding fast to the whole *dharma*-doctrine of the Buddhas, all as taught'; Manj. 330 *dajsāmanai sadharma baiśa* 'holding fast to all the good *dharma*-doctrine' (BS *sad-dharma*). Middle participle *-āmanaa-* (noted only here), beside the usual *-āna-*; compare 1 plural middle *-āmane*. Note also Av. *sayamanō* beside *sayana-* 'lying down'. Above *aśajyāmana*.
- dañña** 'in the house', III 69-87 *āta vara hau-dva dañña, na va ya śīśa biśa* 'they came there both of them into the house, Sītā was not there in the house'. Loc. sing. to *damāna-*.
- dañai** 'into his house(?)', II 37, 1222 *kīṇṭha ūṇ naraṃdā dañai dūthadai* 'he went out into the city; he took it over into his house'. From *dañña* and pronoun *yi*. See *damāna-*.
- damjanai** 'building', II 2.26 *āvāyasa māṇḍaba damjanai śai ysini bāstai* 'he placed in charge the dwellings (BS *āvasa-*), the pavilions (BS *maṇḍapa-*), the buildings'. Triadic for 'buildings', with *damjanai* from **dama-čana-ka-* 'connected with the *dama-* ('building')'. Suffix *-čana-* 'connected with', as Sogd. Man. *-čn*, *p'čn* 'showing reverence' to *pāś* 'respect', M.Parth.T. *zčn* **āz-čan* 'greedy' beside Sogd. Bud. *-č'n'k*, Man. *-č'nyy*; Armen. lw *erax-čan* 'muzzle, halter' from *erax* 'mouth', *vax-čan* 'end', and *xraxčan* 'joy; joyful'. See base *dam-* 'to make', s.v. *padim-*, *padanda-*.
- data-** 'wild animal', gen. plur., Sid. 144v5 *astauci ānaṃdāṇi datām hiya 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 bajeśāṃdi* 'the wild beasts roared'; K 38.130 *mūra davi*, =K 21.18 *m(u)ra dava* 'birds, beasts'; K 97.199 *mūrau davau* 'of birds (and) wild beasts', =v 246, 131-2 *davau murām*, BS *mrga-pakṣiṇām*; JS 29r4 *data*, ibid. 7v1 *davāṇ*, 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 *mrga-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. *ḍḍṭyṣṭt*, M.Pers.T. *dd*, *dd mwrw* 'beasts, birds', Zor.P. *dat*, *datah*, N.Pers. *dad*, *dadah*, *dad-nāk* 'full of wild beasts'. IE Pok. 289 *edont-*, *dont-*, *dūt-* 'tooth'. See s.v. *dandaa-*.
- dada** 'so great', see *danda-*, *ttanda-*.
- dadāye** 'stone', see *didiyā*.
- damnda-** 'so great', Sid. 15r3 *caṃdā rrū hamāve damdā hā ṣṭidā nisāna* 'as much oil there may be, so much milk must be poured on', BS *snehāt snehaś sama-kṣīraś*, Tib. *ho-ma mar dan phyed mar bya-ste*, *ho-ma du-bar byaho*; Sid. 104v1 *damdā khu ri va rruṇ harstā* 'so much that only oil remains'; Tib. *skol-la, til-mar ŋe-che*; II 83.4 *damdā mūnarā kūṣṭi buri cīṃgvāṣṭā paṃda ni hamāve* 'you are to remain so long as there is not a road to China';
- II 84.10-1 *damdā nām kūṣṭi buri cīṃgvāṣṭā paṃda hiya phara ni hamāve* 'we shall settle so long as there is no report of the road to China' (printed *ri* for *ni*); II 107.153 *dada masū āstañāmanai* 'so much we begin'; III 50.51-2 *dadaka pha* 'so many'; JS 8r3 *didī pha*, ibid. 11v3 *dida*, ibid. 18v1 *didī*, ibid. 29v4 *dede*. See *ttanda-*, *ttidanda-*, *dam-misū* from **tavant-*, beside *caṃda-* from **čuvant-*. Note also Sankolī *dund*, Sanglēcī *dunda* 'so much'; O.Ind. *tāvant-*.
- danda-** 'tamed', see s.v. *dam-* 'to tame'.
- dandaa-** 'tooth', Sid. 148v3 *gūhā: hīvi damdai* 'ox tooth', BS *go-danta-*, Tib. *ba-lan-gi so*; I 252, 1r3 *damdā* 'teeth', BS *daśana-*, Sid. 151r4 *stura hiya damdā* 'teeth of cattle'; Z 22.150 *uspurrai dandā eha* 'complete teeth in its mouth'; Sid. 151v5 *damdām jsa vadeṃda* 'made from teeth'; Sid. 155v5 loc. plur. *damdōā*; with *-ka-*, III 46, 36 *chakñnyau damdākyau* 'with bud-like teeth'; Z 21.25 *dandāka*; adjective, II 104.71 *dadānai kiśūka jsa ysānastā* 'beautiful with teeth like the *kiśūka*-flower'; JS 5v2 *damdānā raṇna* '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*, Yaṣn. *dindak*; Balōcī *dantān*, *datān*, Oss. DI. *dāndag*, plur. D. *dāndāgutā*, I. *dāndāgtā*; Yidya *lad*, Waxī *lānd*, *dendik*, Šuyñi *dindūn*, Yazg. *ḍān*, plur. *ḍandab*. See also *data-* 'wild beast', *ysimā* 'teeth', *haska-* 'tusk'. IE Pok. 289, O.Ind. *dunt-*, nom. sing. *dān*, gen. sing. *datās*, Armen. *atamn*, Greek ἄδοντες, ἔδοντες, Lat. *dent-*, *dens*, Celtic O.Ir. *dēt*, Welsh *dant*; O.Engl. *tōθ*, Got. *tundus*, Lit. *dantis*.
- damdā** 'a measure', plural, I 147, 57r4-5 *ṣīya pau baista damdā* 'white onion, twenty damdaa-measures', BS *palāṇḍu-*. Possibly 'layer', to *dam-* 'to form'.
- dapha** 'it is possible' with infinitive, K 35.94-5 *kaidārīnya tcāri śa kūṣṭi byaude dapha* 'this fat of *kinnarī*-fairy where can it be got?'; =K 27.149 *kādaryānu tcāra śa hū tti kūṣṭa byahā* 'this fat of *kinnarī*-fairy where can I get it?'; =K 19.226-7 *kaidārīña tcāra śa hū tvā kūṣṭa byehau* 'this fat of *kinnarī*-fairy where can I get it?'. Possibly *dapha-* from base *daph-* from older **damph-* or *dab(h)-* to **daf-* to be traced in Av. *dab-* 'to practise'; IE Pok. 233-4 Got. *gadaban* 'to fit', Lat. *faber* 'artisan', O.Slav. *dobrū* 'good', Lit. *dabā* 'character', *dabinti* 'to adorn'.
- dam-** 'to tame', present *dīm-*, participle *danda-*, K 9, 43v4 *aysm(u)ṛi dīmāmata* 'control of mind', parallel BS *cittāśya damanaṃ*; adjective *dīmaka-*, V 142, 13r1 *dīmā(k)ā* 'tamer', BS *danya-* in the cliché *puruṣa-damya-sārathi-*; noun *damgyā-* 'taming', BS *damana-*, *dama-*, see above; participle *danda-*, *dada-*, K 144, 2r3 *damda hamarai* 'they become tamed'; preterite, Z 24.273 *dande* 'he tamed'; 2 sing. fem. III 101.38 *ma śa ysiraka derā dedāya-ṇ nāse* 'do you (śa 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 *dada-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 *dems-*, O.Ind. *dam-*, *dāmyati, damitar-, dāntā-*; Greek *δαμῶω, δάμνωμι, -δμῶτος*; Lat. *domāre, domitus*; Celtic O. Ir. *dammaim* 'to bind'; Got. *gatamjan* 'to tame', O.Engl. *temian*; adjective, O.Norse *tamr*, O.Engl. *tam*, OHG *zam* 'tame'; Hittite *damašzi* 'he oppresses'.

dam- 'to blow, breathe', participle *daunda-*, Z 23-160 *śaiga damindā* 'they blow the conchs'; Z 19-88 *dunāte* 'it is blown'; SuvP. 70v2 *damī dukha jinī kleśa* 'may I blow away woes, destroy *kleśa*-afflictions', BS *haneya kleśān vidhameya dukkhān*; III 106-32-3 *binauna skvāda damida* 'they play, blow the musical instruments'; participle Z 20-35 *hāysā daundā* 'a bag blown up'; Z 13-114 *adaunda-* 'not blown', *bīnāna aškusta adaunda śāna akriya* 'music untouched, unblown, unstruck'. With *uys-* Z 23-123 *kāścinaī ttausai mātā panye ysāru virā uysdaundā* 'the great fever of sorrow is blown out in every heart'; Sid. 20r4 *śuma jeṣṭa aysdauda* 'cooled as soon as boiled', BS *śyta-śita-*, Tib. *chu skol-te bsgrans-pas ni*; preterite K 46-42 *dāksyanya ūysdūndai* 'he refused the *dāksīneya*-gifts'. Causative *-dem-* with *uys-*, Z 22-186 *ci biśā ūysdemāte klaiśa* 'who removes (blows away) all *kleśa*-afflictions'; SuvP. 69r1 *uysdaimidā* 'they cool (fire)', BS *prahlādayan*; Sid. 105v5 *uysdimānā*, Tib. *bsgrans-pa*; Sid. 101r5 *uysdaimānā*; Sid. 152v3 *aysdemānā*, Tib. *bsgrans-la*; participle Sid. 20r4 *aysdauda*. With *pa-*, preterite III 72-156-7 *padāmdāmdī būysa šve śaṅga* 'they blew upon the goat horns, the conchs'; inchoative, I 147, 56v3 *hīyāra padausidā*, BS *vṛṣaṇā-vardhana-*; I 141, 49v3 *hamarvā vine prramihā phaiysgāna padāmsāma* 'pains in the limbs, swelling of bladder', BS *kuṇḍala-*; noun *padama-* 'wind'; with *ham-*, v 170, 302r1 *hamanṅu handaundu o vā byūṣu*. From base *dam-*, Av. *dafədra-* 'breath', *dādmāina-*; Sogd. *dm-*, *dm's-* 'to swell', adjective *dm'yn'k* 'windy'. Sogd. Chr. *ptmd'rt* 'he blew'; Zor.P. *damitan, daftan* (DkM 814-7), Pāzand *bi-daft* 'he blew', Zor.P. *dušdaft* 'with ill breath', N.Pers. *damidan* '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 *lamoīya* 'swollen', Pašto *dūnai* 'catarrh' from **handāma-ka-*: Waxī *peḍameḥ-* 'to swell', *pōdmōš-* 'to ferment, foam, rise (dough)' from **pati-dmansaya-*. IE Pok. 247-8 *dhem-*, O.Ind. *dhamati, dhmāta-*, BS *dhānta-*, Greek *θεμερός* 'solemn'; Celtic Mid.Ir. *dem* 'dark, black'; Lit. *dumiū, dūmti* 'to blow'; O.Slav. *dumō, 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 hūḍai* 'we made only a covering to give' (beside 17 *hūḍāmdū* 'we gave'); from participle *danda-* to base *dam-*, see *padim-*, *padanda-*.

damāna- 'house', Z 4-5 *damānu dīru* 'the dread house', the cleft of Mahā-Kāśyapa in the Kukkuṭapāda mountain; Z 22-276 *damānu ggaysīṅgyo* 'reed house', parallel to BS *naḍāgāra-* (see s.v. *gaysa-*); loc. sing. III 69-87 *āta vara hau-dva daṃṇā* 'they came there into the house both of them'; II 37, 12b2 (a2) *dañai dāthaḍai* 'he transferred

it into the house (*daṃṇā + yi*'); loc. sing. v 259, 4a2-3 *parau ā si pēmbaṣi hīyā dva-asām dīmanāṣṭa stūra štūka dasau* 'the order has come that ten *stūra*-animals are needed to the house for the two-horse (carriages) of Pēmbaṣi'; IV 60a2-4 *parau ā si ttai-ṣṣi hīya ttā aśa bāyīṅḍā dīmanī* 'the order came that they conduct the tai-ṣi's horses to the stall'; K 28-166 *ttu pada paṣṭa avala-dīmana śūka* 'let him set out to Alakā dwelling alone', = K 20-251 *ttu pada paṣṭe avala-(dī)mana śūka*. See also *dañjanai* 'building'. Base *dam-*, Av. *dam-*, *dāmāna-*, *nmāna-* 'house'; Sogd. Bud. *-dmnyh (yr-dmnyh)*, Man. *dm'n*, with *padnī-*, Sogd. Bud. *'δβ'npnwḥ, δβ'npnwḥ* 'lady of the house', Zor.P. *bān-biṣn, bān-boṣn*, Armen. lv *bam-biṣn* 'queen', gen. sing. *bambṣan*; possibly Pašto *kōrma* 'wife, family' from **kāra-dama-*. IE Pok. 198-9 *dem-* 'build', O.Ind. *dam-*, *dāma-*, Greek *δέμω* 'build', *δεδμημένον, νεόδμητος*; Got. *gatiman* 'to fit', O.Engl. *teman*, O.Norse *timbr* 'timber'. Noun *dem-*, O.Ind. *patīr dān* 'master of the house', Av. *dng patōš*; Greek *δῶ, δῶμα*, Armen. *taun* '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 prracai diysdai*; III 29, 43b2 *diysedā* to older *drysyde* base *drjys-* 'hold'. See also *dujs-*.

daysdi 'burns', IV 17-3; 5; et seq., see *dajs-* 'to burn'.

dar- 'hold', see *darra-*, *dār-*, *-dāraa-*, *der-*, *pader-*, *hamdār-*, replaced by *drjys-*.

dār- 'to rub, scrape', Sid. 155v3 *cu lokṣā biśā hame beśā va darāñā banaji jsa* (variant *ibid.* 3-4 *beśā darāñā banaje jsa*) 'whose tongue becomes rough, their tongue must be scraped with a *banaji* (*banaje*) tool', Tib. *de-ltar lēe bem-bem-por gyur-pa-la ni, lēe bžar-šio* (*bžar-*, ed. Pek. *bžir-*, 'to scrape with a knife'). See *dara-* 'valley' from 'torn, cleft'. Base *dar-*, Av. *dar-* 'split, burst', *dārənā-*, *darədar-*, *dārāya-*, *dārta-*; Zor.P. *darrītan*, N.Pers. *darīdan*. IE Pok. 206-9 *der-*, O.Ind. *dar-*, *dr̥nāti*, *dara-*, *darī* 'hole', *dr̥ta-*, *dr̥ṇa-*; Greek *δέπω* 'to flay', Got. *dis-tairan* 'tear apart', O.Engl. *teran*, Lit. *dirūi, derūi, dirūi* 'to flay, cut (grass)', O.Slav. *derō, dirati* 'tear, flay'.

dara- 'valley', Z 22-116 *dara škala hvetā alava ggāṃpha sāyate brīṅje* 'valleys, deserts, clefts, forests, plains, sands, dry places', with Sogd. Bud. *šryh* 'ravine', M.Parth.T. *dr*, Waxī *šōr*, Munjānī *darō, dara* 'valley' from **darā-*, Yazg. *šūr*, N.Pers. *dar* 'pass (mountain)', *darrāh* '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 šira vasūja* 'cleanses bad and good'; Sid. 15v2 *širā u darā hīye piškica* 'chapter of good and bad', Tib. *dehi phan-gnod-kyi bye-brag*. Possibly from **adara-* 'inferior', beside *dīra-* from **adarya-* (but Tumšūq Saka *deruštañi* is from *-aira-* not *-arya-*).

dara- 'thick', Sid. 155v2 *beśā-v-ī darā ysīrrā u ṣa lokṣā* 'his tongue is thick rough and that is *lokṣa-* "rough"', Tib. *lēe 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 būdā darā paryāṃ* *bīysi yude* 'if we deign to be able to hold together this country(?)'.

dara 'maintenance', II 107·147 *ārysadaje dara dījsāme kaīna* '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 akūtye bagala* 'unbroken(?), unpounded vessel'. See *darra-*.

darra- 'unbroken', K 7, 147r2 *uysnora kye hamo darrā* 'beings whose bowl is unbroken', Tib. *gau-dag mod dan ldan-pa ni*, in contrast to *hatcasta-hamo* 'with broken bowl' (translation E. Lamotte 254); dyadic with *ham-basta-*, Z 20·43 *samu kho ju śaṃgā śpavina 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 *thamgā samauttādā darra-haurāka hwaṃdā* 'they appointed the tax, the tax-giving men'; *ibid.* 4 *jsaysayudā vaśarapuṇa darrye hwaṃdye kṣīrva-vīrai nva pravānai* '(the men) Jsaysayuda- (and) Vajrapuṇya, taxed(?) men according to the account by the State Worker (-vīraa- from *kīraa-*)'.

darrāu 'daring, valour', v 180, 1214 *dasau pa darrāu tcahaura* 'ten powers, four intrepidities', parallel BS *daśa-bala*, and *vaiśāradya-*; = Manj. 128 *dasau paṇa darrāu tcahaura*; with v 239·34 *tcīhauriyāṃ viśāradyāṃ* 'of four intrepidities'; v 336, 34v5 *hve prahujanā* (BS *pythag-jana-*) *kye va da(rr)au(jsa?) mahā-samudro vahīyānā* 'the layman, (those) who (are) bold to enter into the great sea', BS G 37, 31b5-6 *ye śaknuvur mahā-samudre gādham labdhum*, Tib. *gtio rñed-par nus-pa* 'able to reach the bottom' (reading uncertain, ed. Konov *darrāuva*, 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, darrāu, darroṇa, darrauna, duṣḍarrāu*; v 49, 467r2 *darrōṇa* (= E p. 355). Adjective, II 93·1-2 *hvāṣṭa sūra daraujsā* 'chiefest, valourous, bold' (dyadic); II 55·31 *sūra bumaya haurā biṃdā darāṃjsa* 'valorous, strong, bold in ruling'; II 53·12 *sūra darāṃjsa*; II 75·63 *seśākā daraujsa* 'bold lover'; II 50·5-6 *jinivīṃ vī (-iṃ = -ai) brrūṇadā sūri dirrvājsa, jastā ysūṣṭā* 'brilliant in the land (BS *janapada-*), valourous, bold, approved of the *deva*-gods'. From base *darś-* 'to dare', Av. *darś-*, *darśita-*, compound, *darśi.draoś* 'with violent weapon', Zor.P. gloss *śkaft-zēn*; O.Pers. *darś-*, O.Ind. *dharṣ-*, IE Pok. 259 *dhers-* 'attack'. See *darv-* 'to dare'.

darausām adjective to a place-name **darauysa-*, v 209, 001a1 *darauysām ṣau khri dārrjai* 'the *ṣau*-official Khri dorje of Darauysa', to Tib. *khri* 'seat', *rdo-rje* 'BS *vajra-*', hence for *vajrāsana-*.

darv- 'to dare' (present and preterite stem), II 52·11a *hamadā vai āṃ hā kveśa hwaṃdī 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 *ttū 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 dirveṃ haurā* 'and I did not dare to give the letter'; II 89·51 *ttrūkū hā ni dirvāṃdā* 'they did not dare to go among the Turks'; II 89·59-60 *ṣacū-pava-ṃ ri hā biṃda ni dirvāṃdā* 'the Ṣa-ṣou people did not dare against them'; III 131·6 *nī darrvai* 'did not dare'. From base *darś-* 'to dare', Av. *darś-*, *darśita-*, O.Pers. *adarśnauš*; IE Pok. 259, O.Ind. *dhṛṣṇōti, dhṛṣṭā-, dhṛṣū-*; Got. *gadars, gadaursan* 'dare', O.Engl. *dear, durran*, Greek *θέρος, θάρρος, θρασύς*; Lit. *drėšu* 'I dare'. Here in *darv-* occurs **dr̥nu-*. See also *darrāu* 'boldness, daring'.

dalaa- 'shell, bark', Sid. 148v4 *krringīṇe āha hīcī dalai* 'shell of fowl's egg', Tib. *khyim-byahi sgo-nahi sun-lpags*; Sid. 148v5 *krrigīṇe āha hīya dalā* (plural); I 189, 111r1 *dr̥rāna dalai* 'pomegranate rind', BS *dādīma-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 *δαδῶλλω*, Lat. *dolāre* 'to hew', Lit. *delū, dīlti* '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, 1421 *tanka masi haurā haurī*, BS *ekam api kārṣāpaṇaṃ dānaṃ dāsyati*; II 109·1 (repeated 2) *dalaka bauṇā thauṇa haṣḍi yūḍaudū* 'we made report, so much, in the matter (= BS *sthāne*) of the woven stuffs (**vafnyākā-*)', with *ibid.* 3 *bauṇē* for *bauṇē* plural. See *calaka-*, *cilaka-*, *vilaka-*, *dilaka-*.

dalśā, see *dālysa-*, *drays-*.

davaṃ (or *dava*) 'mantle', III 44·47-9 *ṣva ṣavā panamī davaṃ śūlakā 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 *panamida va*), 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. *dīci* 'shoes' (*c = ts*) from **dutaka-* (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, 125 ||| *daśa ṣṭāna pīra* 'being... write' (broken text).

daśā 'ten', K 43·136 *daśā māst(ā) parsāme jsa* 'with the passing of ten months', = K 40·18 *dasau māstāṃ jsa*. See *dasau* 'ten'.

daśaina gen. plur. 'ten', II 105·107 *daśaina hāvāṃ* 'of ten benefits' = *ibid.* 111-2. See *dasau* 'ten'.

dašta- 'skilful', Bed 52r3-4 *hajvattā u dašta saṃnā* 'wisdom and skilful plan'; BS *prajñā-upāya-*; K 57, 25r2 *duṣṭyi saṇe jsa pārāma* 'the perfection of skilfulness'; = K 58, 29r4 *upāya pārāma*; III 68-66 *raṣayā ye sāstrī daštā* 'the ṛṣi-sage was a skilled scholar' (BS *sāstrin-*); Manj. 283 *cāyara dašta gūṃā* 'skilled, accurate magician' (cf. v 164, 113r3 *hajū ggumātā saṃvā*); II 6·95 *haiysdai daṣcai saṇai vīra gūṃāva* 'present, accurate in skilled planning'; III 11, 20v2-3 *daštāna saṇāna* 'with skilled planning', parallel BS *upāya-kausalya-*. Abstract, III 134b4 *daštate jsa*; Z 14·6 *pīsaina śīye daštate 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. *daštōvā-*, *danra-*, O.Ind. *dasrā-*, *dasmā-*, IE Pok. 201-2 *dens-* 'teach, learn', Greek δέδωκε '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. *ūdism*, beside D. *udzestā*, *idzestā*, I. *disny* 'span' from older Av. *vitasti-* (note also D. *γᾶzdug*, *γᾶznug* 'rich' from **gaz-nuka-*); derivation of *dāsni* from *dašīna-* '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 hajsāpde sū cvai daštām u gva u khijsā-tcirika u nakhausai ejšinā šfāre* '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 *švinā-daštānya byašti-lika mārśalā sū* 'one hammer with horn handle, decorated'; II 103:49 *rana-daštānyai* (not *-ti-*) *dajvanyai sāhauja* 'umbrella with jewelled handle, flame-coloured (= white)'. From **dastānya-* with trajected umlaut *i-*. See *dasta-* 'hand'.

dašte, *dašde*, see *dajs-* 'to burn, ripen'.

dašyau, *dašvā* 'ten', see *dasau*.

dašika 'proper name', III 141r4 *dānavatā dašikā parstā pīde* 'the patron (BS *dānapati-*) *Dašika* ordered to write'.

dasa 'section' or 'arrangement', K 94:106 *tu(ā) dā hīya dasa pīri u pari pīde* 'he would write or cause to write this section of the *dharmā*-doctrine', = v 244, 2b1 *tvā dā hīya dasa pīri pari pīde*, BS *dharmā-paryāyaṃ likhīsyanti likhāpayīsyanti*; K 54, 13v2 *aysmvajā dasa šau skandhā 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. *dāš-*.

dasa 'thread', III 12, 21v5 *kapāysīnja dasa bañāna* 'the cotton thread is to be tied'; v 355, b1 *dasa jsa bañāna* 'it is to be tied with thread'; v 40, 63b2 *dasa tcera* 'a thread is to be made'; v 160, 203a1 *maṇḍrā hvāñā ša dasa gu* 'the *mantra*-formula is to be recited, this thread is to be (tied?)'; ibid. b4 *ggya dasa bañāna* 'the (cotton?) thread is to be tied'. From base *das-* in the noun Balōčī *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-ttašāṃ* rather *ttaša-*, not *dasa-*.

dasa- 'ten', as first component, SuvP. 67r4 *dasa-vadya* 'tenfold', BS *daśa-vidha-*, IV 46b *thauma dasi-chāya štāka* 'cloth of ten feet is necessary'; Manj. 129 *dasa-vadye*, Manj. 118 *dasa-vadye*. See s.v. *dasau* 'ten'.

dasau 'ten', Sid. 133r1 *dasau*, Sid. 100v1 *daso*; inflexion, gen. plur. Z 8:18 *daššānu*, II 105:111 *dašāna*, II 101:12 *dasāṃ*, Sid. 153r2 *dašau*; inst. plur. Z 6:22 *dašyau*, Z 13:144 *dašyau*, Manj. 61 *dašyā jsa*; loc. plur. v 338, 61r6 *dašvo*, SuvO. 515 *dašvug*; III 22, 12a3 *dašvā*, SuvP. 65r3

dašvā bhūmvā 'in the ten bhūmi-stages', BS *daśa-bhūmyāṃ*, 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 11-19 see separately, *sūṃdasu*, *duvāsu*, *drāišuwo*, *draisaṃ*, *tcahulasa-*, *tcaulasa-*, *paṃjsūsu*, *kṣasu*, *haudūsā*, *haštūsū*, *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', *dreuarsana* '13'; Av. *dasa*, *dasāma-*, Sogd. *ḍs*, *ḍs'*, *ḍsm'yk*, Yavn. *das*, M.Parth.T. *ds*, M.Pers.T. *dhum* 'tenth', N.Pers. *dah*, *dahum*, Oss. DI. *dās*, D. *dāsājmag*, I. *dāsām*, Pašto *las*, Parāčī *dōs*, *dōsumī*, Yidya *los*, Waxī *das*, Šuynī *ḍis*, Yazg. *ḍūs*. IE Pok. 191-2 *dekṃ*, O.Ind. *daśan-*, Greek δέκα, Lat. *decem*, Oscan *deke-*, Celtic O.Ir. *deich*, Welsh *deg*, Got. *taihum*.

dasta- 'hand', Manj. 70 *dasta pā* 'hands, feet'; I 252, 1v1 *dastānu u pānu* 'of hands and feet', BS *kara-carāṇe*; inflexion, Sid. 131v3 *dastām vi*, Tib. *lag*; inst. sing. SuvP. 73v2 *dastāna*, BS *karaiḥ*; loc. sing. *dišta*, Sid. 155r2 *dīšte hamphājāṇā* 'to be wrapped in the hand', Tib. *phur-mar phur-te*; v 107, 29v7 *haṃju dasta nāndā* 'they held the hands bent', BS *anjaliṃ praṇanya*; with *-ka-*, K 63, 78r3 *dastakvā hau-dvyā* 'in both hands'. In the sense 'by the power of', SuvO. 53v6-7 *śāndremate gyašte dastāna* 'in the hand of the *devī*-goddess *Śāndrāmatā-*', BS *śriyā mahā-devyā hastena*, Tib. *mthus*; parallel to SuvO. 53r5 *mīšta gyašte prabhāvāna tte dastāna*, BS *śriyā mahā-devyāḥ prabhāvena*; later K 146:1 *distani*; II 102:35 *dastana*; v 246, 11b1 *dastāna biysamjāre* 'they hold hand and hand', BS *hastena hastam tasyopanāmayanti*, = K 97:183 *dastana beysajāre*. With *yi*, K 41:67 *dastānai hā skauyīrau* 'they touch him with the hand', = K 44:184 *dastīnai hā skauyīrau*. See also *haṃdasta-* 'official title'. For 'hand' also *ggoštā*. From **dasta-*, Av. *zasta-*, O.Pers. *dasta-*, Zor.P., N.Pers. *dast*; Sogd. *ḍst-*, M.Parth.T., M.Pers.T. *dst*; Šuynī *ḍust*, Rōšāni *ḍost*, Yazg. *ḍüst*, plur. *ḍastaθ*. Oss. D. *xube-dzāstāj* 'with both hands', see s.v. *hau-dva*, *hvādaštā*; here rather *-dz-* from *-d-*, as in *udzestā* 'span' from older *vitasti*, than from *zasta-*. As second component, Yazg. *parḍast* 'bracelet'. The proposal to connect *dastāna*, *distani*, *dastana* 'by the power of' with Av. *danh-:dah-* 'to teach', *daštōvā-* 'teaching', Zor.P. *dastaβar* '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-šastē*, *pa-šastis* 'armpit'.

dasta- 'group(?)', K 154:34-5 *dasta ma jsa bāyīdim* (*-im* = *-ai*) *hiyōvā 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 *adhīṣṭhita-*). To Zor.P. *dastak* (Yasna 10:15 gloss to *gundān* 'groups', Parsi-Sanskrit *šreṇi-*, to Av. *una-*), N.Pers. *dastah* 'handful, assembly, brigade, handle'; Armen. lw *dastak* 'wrist'; Oss. DI. *dāstāg* 'handful of awns; handful'; Arab. *dastaj*, Syriac *dstq-* 'handle'.

dasta 'appeared', Manj. 142 *cāyuau dasta* 'appeared through acts of magic', III 29, 42b2 *ttaramdarā buta dasti*, = Manj. 270 *daista*. From older *dista*- 'see' s.v. *dai*- 'to see'.

dastakvā loc. plur. 'group', K 48·3·1 *sa kūla dastā ayiṣṣe*, *dastakvā hva hva krramna* 'a hundred koṭi-million groups he blessed (BS *adhīṣṣhita*-), in each group in turn'. See *dasta*- 'group'.

dastem 'handful(?)', III 128·11-2 *tā hīya dastem rana camdāvaṇa moiri mānāmda himānde* '(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 haudai* 'he gave a staff'; Z 291·8 *ne būku nāste u ne dastoru karā* 'he takes not the food and not the staff' parallel K 46·27 *laṣṭa pāttarā asthīye* 'he took up staff, bowl'; III 74·204 *pātte laṣṭāna vā* 'he held the bowl, staff'; III 69·85 *laṣṭa pāttara dīsta biṣyīye* '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. *ḍstb'ry* 'instrument'.

dastauraja- 'belonging to the record', IV 26·6-7 *heri pajīstādā dastaurajā* 'they demanded the money according to the record (or document)'. From **dasta-bara*- 'exemplar, record', N.Pers. *dastār* 'licence, exemplar, basis, original of a book, record, tax', Zor.P. *dastaḥar* 'teacher'. Suffix *-ja-* from older *-čī-* for adjectives of connexion.

daha- 'man, male' in contrast to 'woman', SuvP. 74r2-3 *dahā strīya* 'man, woman', BS *puruṣāḥ striyo*, IV 20·13 *daha hwaṃdā* 'men' quoted s.v. *ttuvar-*; SuvP. 73r3 *strīyi biṣā tti dahā himānde* 'the women, they all shall become men', BS *sarvā striyo nitya narā bhavanti*; III 89·160-1 *dahā pūra padīme* 'creates a man child'; III 66·35 *naḍa ye dahā:* 'there was a man, a hero'; III 105·10-1 *ysā ṣa pačīda dahā pūra* 'she bore in due course a male child'; K 65, 82r4 *daha ysyāne āysā krraṇa* 'may I be born a man, free (*āysāta*-), kindly', *ibid.* 82v2 *ma tṣīme dahā ṣṭāna hamaica vīra* 'may I not, being a man, come to a (worse) change'; K 51·6-9 *dahi ysyāne* 'may I be born a man'; Manj. 33-4 *dahū str(i)ya* 'man and woman' (*-ū* 'and'); v 189, 127, 2a1 *dahāna haṃtsa* 'with a man'; loc. plur., Manj. 191 *cī dahū(ā) savāsa* (BS *saṃvāsa*-) *yade* 'when she dwells among men'. With *-ka-*, K 46·41 *braṣṭā sa dahakā ysām āṇ jīśka* 'she asked, saying, have I borne a boy or a girl?'; III 73·171 *dahaka-ṇi sattakā ṣṭe* (so to read) 'it is for me a male being'; abstract, *dahoṣṭa*, Sid. 2r5 *dahoṣṭa aspādākā piṣkalā* 'chapter on producing virility', Tib. *ro ča-bahi rgyud-kyi lelu*; I 175, 93r4 *dahausta padīmāka* 'producing virility'; I 169, 85r1 *cvin* (*-in* = *-ai*) *dahausta niṣṭa* 'who has not virility'. Adjectives, *dahiṇā*-, III 88·145-6 *dahiṇā, gūnai bimḍā baṇāṇā* 'to be bound upon the male mark'; II 7·116 *dahiṇau bvaujsām gūṇa ṣahaṇau jsa haphvai* 'possessed of the male virtues (triadic)', = II 7·111 *dhiṇau bvaujsām gūṇa ṣahaṇau jsa* (deleted); *dahiṇa*-, II 86·38 *dahiṇi sūra* 'manly, bold (dyadic, BS *sūra*-)', III 105·16 *dahaṇa ālaṅgāra* 'man's ornaments'; III 127·14 *dahū*; II 115·16 *dahū*; compound with *hu-*, K 110·338 *hūdaha* 'excellent man', BS *mahā-puruṣa-*; K 137·909 *hudahunā gunaina* 'with the mark of the great man', BS *mahā-puruṣa-laṣṣaṇa*-. 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. *dāhī* ethnic name, Greek Δάαι, Δάοι, Δάσσαι, Lat. *Dahae*, O.Pers. *dahā* 'the Daha people'. O.Ind. RV 6·21·11 *yé mānuṣ cakrūr úparam 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-guṇi karavīnā bveya harūnye* 'gold-coloured rays round about shine forth'; II 60·16 *dā-gū baysgye paīma jsa* 'from fire-coloured thick wool'; Sid. 150r4 *āṣana cha vijīṣde, u ysiḍā, u drrāṇi dā-gūṇi khadyautta prāṇai khiṇḍā* 'skin appears blue, and yellow, and red-coloured like the *khadyota*-firefly insect'. Tib. *kha-dog soon-po dan, ser-po snaw-ṣiu, me lhar-ba dan, srin-bu me-khyer dan, glog ltar-bu mthov-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 *palsārā* 'evening'. Hence possibly 'sunset time'. The second component is from *dāta-* (see *karavāta-* 'morning'), as in Av. *hū frāšmō. dāti-* 'sunset' (for *frāšma-* 'appearance', see Zoroastrian Problems, ed. 2, 1971, xv, DkM 610·12 *fratom frāšm vistarīhēt* 'the initial appearance is spread (before the body of the sun appears)'. The *dāti-* 'placing, being settled', is like the *dāt* of Zor.P. *bām-dāt*, N.Pers. *bām-dād*, and the *-vāta-* of *karavātā* 'morning'.

dā- 'to give', in the noun *dāṅgyā-* and in *parāth-* 'to sell', elsewhere for 'give' Khotan Saka has *hor-* from *fra-bar-*. See *dāṅgyā-*.

dājsaṃdai 'name of medicinal plant', III 17·14 *rājā namva, dājsaṃdai, aṣṇūha* 'plains' salt, *dājsaṃdaa-*, 'doves' dung'; Sid. 100v3 *dājsaṃdai hīya tīma* 'seed of *dājsaṃdaa-*', III 87·115 *dājsaṃdai, mijsāka* 'kernel'; III 90·184 *dājsaṃdai tīma*. From base *dāg-*, possibly present with *-ā-* to *dajs-* 'to burn, ripen', base *dag-*, then 'pungent'; see *dajsaṃdai*.

dāña 'in the fire', K 110·325 *khvai dāña niṣīdu* 'when they put it (the dress) in the fire'. See *dai* 'fire'.

dāṅgyā- 'gift', Z 23·37 *ttatatu pharu paṣṭute dāṅgye* 'he promised much wealth, gifts'; v 225·66·4 *(dī)yamtharāṇi dāṅja he(d)i* 'he gives a gift of lamps'; JS 35r2 *pha dāṅje 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 pajāystrīyau brrūna saskāra dauja*. But K 24-88 *yanū ma dāauja* (for *drūja* 'injury'), = K 16-144 *yanū ma drrūja* 'do a violent act for me'. The acc. sing. *dāṃja* assures theme *dāṃgyā-*, hence from **dānāci-* passed to *-ā-* stem. Base *dā-* 'to give', elsewhere in *parāth-* 'to sell' from *parā-dadā-*. Replaced by *hor-* from *fra-bar-*, as O.Pers. *fra-bar-* 'give'. Av. *dā-*, Zor.P. *dātan*, N.Pers. *dādan*, M.Parth.T. *dh-*, *d'd*, M.Pers.T. *dy-*, *d'd*, Sogdian diverges *θβr-* **ati-bar-*; Pašto *ləl*, Wanetsī *l-*, Yidya *dāltm*, pret. *līm*; Sanglēcī *dāy-*, Šuynī *dāk* 'gift', *ḍāḍ*, *ḍēd*, 3 sing. *ḍīd*; Yazg. *ḍaḍ-*, *ḍed*. 3 sing. *ḍaḍ*. IE Pok. 223-6 *dō-*: *da-*, O.Ind. *dādāti*, *dattá-*, *-tta-*; Greek *δίδομι*, *δοτός*; Lat. *da-*, *dō-*, *dātus*, Armen. *tan*, *etou*; Lit. *duomi*, *duotas*, *duoti*; O.Slav. *dati*, *-danū*.

dāta- 'placed, established; law', v 112, 34r5 *ttātāne dātā pyūvāmatigye pvātīne ūce jsa* 'with the cool water of the hearing of this *dharma*-doctrine', BS *anena dharmasraṇa-sulilodakena*; v 108, 30v7 *dātāna*, BS *dharmeṇa*; v 118, 67r3 *dātānai kṣirā ānatā tcerā* 'by the *dharma*-law his land must be guarded', BS *dharmeṇa pāluyed rāṣṭram*; later Bcd 48r3 *uysdīṣṭini baysām dā* 'I preach the Buddhas' *dharma*', inst. sing. Bcd 47v4 *dāna parāhna* 'by *dharma*, by *śīla*-code'; adjectives, v 123, 19v3 *dātānyau aysmya dūrysde* 'with... of the *dharma* holds in mind'; K 58, 29r2 *dāvānvā samāhānvā* 'in trances of the *dharma*' (BS *samādhāna-*); *dātya-*, Z 6-4 *dātī cakru* 'wheel of *dharma*'; SuvP. 61v4 *dāvī cakrā*; Bcd 51v4 *dāyī cakrīna*, ibid. 46r4 *dāyī cakrā*; fem., K 53-10-8-9 *dāya pprara* '*dharma* nature'; K 136-864 *dāyya byāṃja* 'section of the *dharma*'; 865 *dāye byāṃji jsa*; plural, v 108, 30v7 *dātya*, inst. v 118, 67r2 *dātyau*; gen. v 115, 64v4 *dātyānu*; with negative, v 115, 64v5 *adātyānu*, BS *adharmika-*; *dātīnaa-*, III 24, 23a4 *dātīnai ttaradarā* for BS *dharma-kāya-*; III 27, 35a2 *dātījā tcainañā* 'in the *dharma* eye', BS *dharma-cakṣus-*; v 182, 43r2 *dātīnja nauya* 'in the *dharma* boat'; *dāvīnaa-*, III 114, 6v3 *dāvīnai ttarāṃdarā*; fem. v 55, 2v4 *dātīgyeṇ tceṃañā*; K 61, 40v1 *dāvīji*; Manj. 316 *dāvīje*; plural, v 45, 99a4 *dātīnā bulysā* '*dharma* Buddhas'; K 105-231-2 *dāv(i)ja py(au)ra*, BS *dharma-megha-* '*dharma* cloud'; II 105-100-1 *ttyai aṃ dāvasta carāṃ jsa* 'by that *dharma* lamp' (translation AM, n.s., 11, 1965, 105). Compound, SuvO. 36r3 *dāta-hvāṇāa-* '*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. *ḍ'mḍ'r'k* 'lord of creatures', *ḍ'mh* 'creature'; for *dāta-*, Av. *dāta-*, *dātya-*, Zor.P. *dāt*, *dātastān*, *dātuṣār*, *dātīk*, N.Pers. *dād*, *dāvar* 'judge'; Armen. lw *dat* 'judgement', *datastan*, *api-rat* 'unjust'; Sogd. *ḍ't'kh* 'law', adjective *ḍ't'yk*, *ḍ'tkr'k* 'judge', Chr. *d'tb'r-*; Bud. *ḍ'ḍ'ty*, *ḍ'ḍ'ty*, Chr. *ḍ'ḍ'ty* 'unjust', *ḍ'ḍ't-qry*; M.Parth.T. *d'dbr*, M.Pers.T. *d'ywr*; Pahlavī Psalter *d'trobl'n*; Pašto *dōe* 'custom' from **dāḍ* from **ḍāḍ*. IE Pok. 235-9 *dhē-*: *dhō-*, O.Ind. *dādhāti*, *dhītā-*, *hitā-*, Greek *τίθημι*, *θετός*, Lat. *-ditus* (*ad-*, *con-*), Lit. *dėti*, *demī*; O.Slav. *dėti*. See also *padā* 'she placed'; *padāna-* 'receptacle'; and *nyāttara-* 'inferior' from **ni-dāta-* or **niyāta-*.

dānā- 'grain, corn', v 333, 27r5-6 *ṣā ju hvḡ ttu kuṃjsatu*

ṣau ṣau dāna ṣumārū 'this man counts the sesame, one by one grain', BS G 24a7 *ekaikaṃ tila-phalakaṃ ḡṛhya*; 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-hauṣṭū gūra*, *ttiyām ma dāna thamjāna* 'smoke-dried grapes, from them the seeds must be extracted (*ma* possible scribal beginning of *mījsā* 'kernels'). Second component III 89-172 *ttirā-dānā* 'medicinal plant ('bitter grain')'; adjective III 89-171 *ttirā-dānīmai rūṃ* 'oil of the plant'. Not identified. See also *jūṣḍyāna-* 'terebinth', *ṣāvūṃ* 'mustard', possibly *aysdām*. Base *dānā-*, Av. *dānō*. *karṣa-* 'grain-carrying (ant)', N.Pers. *dān-kiš*, *dānah-kiš*, Zor.P. *dān-kaš*, *dānah-kaš*; N.Pers. *dāncah* 'millet', Balōcī *dān*, *dānag*; *dānūc* 'millet', Sanglēcī *ḍang* 'seed', *dūnik*; Yazg. *ḍanāḡ* 'grain'; Šuynī *dūnā*, Rōšānī *dōnā*; Yidya *nānoyō*, Pašto *nīne* 'parched grain', *nānga* (from **dānakā*) 'blackberry'. IE Pok. 242 **dhōnā-*, O.Ind. *dhānāḥ* fem. plural, *dhānyā-*; Lit. *duona* 'bread', Tokhara B *tāno*.

dānām 'testicles', gen. plural, Sid. 121r1-2 *pī huṣāme jsa hamye dānām nīrāme hīwī 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-rlugs-kyi nad-la ni*, *dugs bya-ba daw* (*rlug-pa* 'cast out'). See *dānā-* 'grain'; and *śelaka-*.

dāma- 'bond', v 77, 145v4-5 *haudyau ratanyau kye rata-nūnyau dāmyau pajusta* '... with the seven jewels, which are covered with jewelled fastenings', Tib. *rin-chen bdung-gyis śin-tu spras rin-chen dra-bas legs-par brgyan* (*spra-ba* 'to adorn'; *dra-ba*, BS *jāla-*); v 147, 131a1 *mārīna 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. *ḍ'm* 'net', Chr. *d'my* 'fettlers'; Man. *ḡṛyy pḍ'mnyh* 'edge of mountain'; M.Parth.T. *d'mg* 'net', *d'mg wd bndg* 'net and bond'; Pašto *lūma* 'snare', *laman* 'border, hem', Munjānī *lōmago* 'snare' (**dāmakā-*), Waxī *ḍāng*. IE Pok. 183 *dē-*: *da-*, O.Ind. *dyāti*, *dītā-*, Greek *δέω*. See *dīma-* 'tie'.

dāmmā 'smoke', III 72-162, see *dumā*.

dāyī 'injures', III 104-37 *ka ma āḍāra bevai dāyī* '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 bāḍena bisadārai nera jsa pyāste* 'at another time the householder spoke with his wife'; with suffix *-āṣṣaa-*, III 106-23-4 *bisadārāṣai ttaña beḍa bihī būra śairka-vāmye ālagre* 'the householder's son at that time was exceedingly well-dressed, arrayed', v 327, b4 *bisadārai*. For *-darana-* *-darāna-*, see *candarno*. Base *dar-* 'hold', present *dār-*, *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. *ḍ'r-*, *ḍ'r'y-ḍ'r'wk* 'lamp-holder', Gilgit *lera-* (first component) in names; M.Parth.T. *d'r-*, participle *dyrd*, *shr-d'r* 'governor', M.Pers.T. *d'r-*, *d'št*; N.Pers. *dār-*, *dāstan*, *-dār*; Pašto *larəl*, Parācī *der-*, Šuynī *ḍēr-*, Yazg. *pārḍar-* *pārḍard* 'hold', Waxī *wīḍar-*, Yidya *lār-*, Oss. D. *darun*, I. *daryn*, *dard* 'hold', compound D. *ciray-darān* 'lantern'; D. *lūdārūn* 'understand'. IE Pok. 252-5 *dher-*, O.Ind. *dhārāyati*, *dhṛtā-*,

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 stā* 'it is not long', BS *na cireṇa hi*; v 131, 52, 1b4 dyadic, *atā dāru bulysu* 'very long'; Sid. 20r5 (*dā*)*ra-ḥsina* 'long-lived', Tib. *che rin-bar byed-do*; SuvO. 5v5 *dāra-ḥsinyauṇu* 'long life', BS *dirghāyuskatā-*; K. 100-283 *sadarma śāśā dāra-vastu hamāve* 'may the teaching of the good *dharma* be long-enduring' (BS *vastu-* 'thing'); fem. K. 90-745 *u ḥsinaī dāra-vastva hime* 'and may his life be long'. With *buru* 'in measure', I 255, 170v1 *dārburu* 'long', BS *ciraṇ*; K. 138-926 *dār-buru*, Tib. *rin-bu*; Sid. 138r5 *dāra buri va neca hame* 'it is long kept low' (*neca* = *nesta* 'set low'), BS *nimno*, Tib. *dar hdug-pa* 'to remain a little'; K. 148-66 *daura-baimana hamāvai* 'may he be of long fortune'. From *darga-* 'long', as *āra-* 'price' from *arga-*, but *mura-* 'bird' from *mrga-*; O.Pers. *darga-*, Av. *daraga-*, *daraya-*, *drājišta-*, *drājō*; Pahlavi Psalter *dgly*, Zor.P. *dgr dyr* **dayr*, *dēr*, *drahnād*, N.Pers. *dēr*, *dirāz*, Balōči *dēr* 'long, late; time, duration'. IE Pok. 196-7 *del-*, *dlēgh-*, O.Ind. *dirghā-*, *drāghīṣṭha-*; Greek *δολιχός*, *ἐνδελεχής*, Got. *tulgus* 'steadfast', O.Slav. *dlugū*, Hitt. *daluga-*, Lit. *ilgas*.

dārā- 'edge', Z. 5-78 *kho hāvyo kādarā dāru karā ne yuḍu yindā patālstu* 'just as a sword cannot cut its own edge', parallel Manj. 235 *uysānā kara ne paysānū kādara hīya dāra ne paṣta ida hauvai naišta* 'the self is not to be known at all (-ā, older -ū 'by you' or particle ū), and the sword cannot cut its own edge; there is no power to it'; III 43-18 *ā vā rīstā raijsai kādarā dairā baidā māhṣi* 'or he licks honey upon the edge of a sharp knife', parallel BS *madhu-dīgāha iṇa kṣura-dhāra-samā*. Base Av. *dārā-* 'edge', glossed Zor.P. *taš* 'axe', *tiži-dārem* epithet to *taša-* 'axe', Zor.P. gloss *tēz-tēy*, Pašto *lōr* 'side', *lērai* 'ridge of mountain' (from **dāryaka-*), O.Ind. *dhārā-*, IE Pok. 272 *dhō-* 'to sharpen', Greek *ἔθωσα* 'I sharpened', O.Engl. *darop* 'spit', *daru* 'harm', *derian* 'to wound'.

dāraṇā 'tearing(?)', III 11-20v4-5 *ma anaṇḍisā ma ma dīnū ma bahauji ma dāraṇā yana* 'do not neglect me, do not cast me down, do not seize me, do not rend me(?)'. Possibly **dāraṇāta-* to base *dar-* 'to tear', like O.Ind. *dāruṇa-* 'savagely, cruel' (variation in suffix -*ana-* and -*una-*).

dāmrmīnai, see *daurmīnai*, from **durma-*, II 60-17 *dāmrmīnai škāma dalē šau*; II 77-23 *daurmīnai bagala*.

dāmla 'stick', see *daula-*, v 313, 1b5.

dālysa- 'raft', Z. 13-28 *ysāysīno dālysu* 'raft of reeds', see *drāyusa-* 'raft', cognates s.v. *drays-*.

dāvā jsa 'the *dharma*-doctrine therewith', Manj. 130 *kaga hūṇa āstai thīya dā-v-ā jsa paṣa yude* '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)g yūdāda ma ra pā dāsāda* 'for the men they showed favour, for me also they did honour then', = III 46-14 *hvaṇḍāṃ vī mūsda yūdāṃda maṇ ra pā dāsāṃdā*, = III 40-8-9 *hvaṇḍā vī nvaīśda yūdāṃdā maṇ ra pā dāsaudā*. Variant to read in III 41-33 *g(r)auri [dāsaudā] haṣapriya haṇmārāne jsa dāsau(dā)* 'with

blossoming *hamāranā*-plant they did honour'; III 45-2025-9 *seṣṭryau thīya puṣa spyakyāṃ dāsāṃdā* 'by love-acts (**seṣa-kīra-*) at once (dyadic) they honoured with flowers'; = III 36-50-1 *śeṣṭryāṃ thīyāṃ thīyāṃ puṣa spyakyāṃ dāsāda*, = III 40-3 *śaiṣṭryau thīya thīya vaṇa spyakau dāsāuda*, = III 34-2-3 *seṣṭryau thīya puṣa spyakyā dāsāda*. Base *das-*, present *dās-* < **dās-ya* 'to accept, receive with honour (greet), get (possessions)', Av. *dasa-* 'goods, possessions', *dasadvant-* 'rich'; IE Pok. 189-91 *dek-* 'receive, accept, greet, honour, get', O.Ind. **daśas-* in *daśasyati* '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 dāsāte* 'he completes the deeds'; Z. 23-36 *dāsṣīmi padīde* 'I would finish making'; Sid. 142r5 *khu ni dāsī byaṣde* 'when it has not ripened', Tib. *de-la thog-ma ma smin-pahi che*; Bcd 46r1 *sājura cu ra vā ṣai dāsāṃdā kīri* 'the learners (and those) who also have completed the study', BS *śaiṣṭya-śaiṣṭya-*; noun, Bcd 52r2 *dāsāma vīryāne* 'may I see completion', BS *samanta-mukhena*; III 130-26 infinitive, *paridi*. . . *pārṣa paṣaṃ dāse* 'they deign to complete the worship, honour'; preterite **dāṣṣita-* > *dāṣya-* > *dāśa-* (the latest, *dās-*, is thus the same as the present stem), I 139, 47v3 *dāṣyā* 'finished', BS *samāpta-*, I 149, 58r1 *dāse* 'finished'; v 13, 9v1 *piṣkulā dāṣye* 'the chapter is finished'; K. 143-1061 *sarvakāri dāse* 'the whole work is finished'; K. 143-1058-9 *uspurra dāṣyā* 'completely finished'; v 367-151 *asapāra dhāse*; K. 151-43-4 *ūspāṃra dāsā*; Sid. 121r4 *u pharākai ni dāsā varṣte* 'and for him it has not ceased to increase' (for **vaṣte*, infinitive to **vaṣ-* from **vaṣ-*), 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 seṣākhā dāsāidai brriya* 'the lover showing a new display (BS *vyūha-*) in love'; K. 30-209-10 *dāsāda pvaṇu* 'they have already heard', = K. 38-143 *dāsāṃda pṣyā*. From base *das-* 'to put in order', to Armen. lw *dasel* 'to arrange', *das* 'order', N.Pers. *handasi* 'mathematics, geometry'; Oss. D. *dasun*, *dast* 'collect, heap up' (E. Benveniste, TPS 1945, 72, not with H. H. Schaefer, *Iranische Beiträge* 1, 1930, 257, to *han-dāč-* 'to measure'). See also *dasa-* 'section' or 'arrangement'.

dāṣta- 'rich, happy', as second component, K. 30-220 (addressed to the queen) *sahyā aiṣṭiṇ śradā-dāṣta ṣṭauna* 'persist, be firm, content'. Base *dās-* 'get possessions', hence *dāṣta* 'contented with riches', to Av. *dāsta-*, Yašt 19-54 *aṣiṣ pouru .xvāθra spāra. dāsta sīra gēuš ēa vāstrahe ēa* 'Fortune (*aṣi-*, Zor.Pahl. art) having abundant welfare, having got wealth, possessing riches in cattle and pasture'. See cognates s.v. *dās-* 'to receive'.

dāśa- 'collection, heap', K. 49-3-10-4-5 *ṣiri pāricittrā bahya, raṃṃijā dāsa u ttraikhye, voveyausta raṃṃā iṇvāra*. . . *haiṣṭṃ* '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. *dāsṣ-*.

dāsai 'covering' as second component, K. 64, 80r2 *jastūna-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 *-dāsye > -dāsai. See s.v. *halsa-*.

dāsyā 'joy(?)', II 115-29 *ṣa tta prranahāna ya hatca āhā jsa na ṣa 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 *śtra-* 'content'. See cognates s.v. *dās-* 'get'. In *gvaṣṭū* occurs **vivaṣṭi-* 'parting' to base *vaz-*, with -ū 'you', enclitic; *mā jsa* 'from us' (but -*m jsa* 'from me'). **dī** 'appearance', JS 5r3 *dī śirka* 'fair in appearance', see *da, dāta-*.

dī 'under', *dīm, dīna, dīraṃ, dījanāṣṭa*, K 135-853 *dī baudhī 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 bāndhamaṇḍa* 'under the bodhimāṇḍa'; Z 14-17 *dī bodhī banhyu*, = Z 24-258 *dī bodhī banhyā*; Z 22-156 *dī śśando* 'under the earth'; JS 28v4 *ysera ṣṭe dī dyai* 'is sad (enemy) at the sight'; Bcd 55v2 *baysūnā rruṇḍā dī bahyāṣṭā* 'under the royal bodhi tree'; IV 23-1 *ttye dīm banhyi* 'under the tree'; SuvP. 73r4 *raṇṇināṃ banhyām dīna* 'under the jewelled trees', BS *ratna-drumendreṣu*; = SuvP. 59v3; *raṇṇināṃ bahyām dīna*, BS *ratna-vr̥kṣa-mūle*; JS 12r4 *pākām dīna*; JS 35v1 *pākām dīmna*; 'under, subordinate to', v 205-10-1 *tti burā budesa dīna* 'all these subordinate to Budesa', see SDTV 88; Manj. 108 *ttiyā jsa mu-yasatha vacaittra bāva haḡaṣṭa dīna* 'from them (the parents) births here are various, origin (BS *bhāva-*) evolving downwards'; with *yi*, III 89-175 *dīnai* 'under it'; Bcd 47r4 *baudha-vrraikṣā dīnāṣṭā* 'under the bodhi tree', BS *bodhī-drumendra-gata-*; *dīraṃ*, III 89-174 *styūdi śaṇḍai dīraṃ* 'under compact soil'; *dīrna*, Z 3-45 *āysana gyastūnā dīrna banhyā śśāra* 'excellent celestial seats (BS *āsana-*) under the tree'; E p. 353, y 320 *dīrna*. See also *dījanāṣṭa* 'below'. Base **adas*, with *dī* from **dax* > **dai* > *dī* (with -ī kept in a monosyllable as *svi*) to Av. *adā* 'under, below', O.Ind. *adhās*; *dīmna, dīna* from older *dīrna* with suffix -*na*. See *dīra-*. K 57, 25v2 read *haṇḍiḍi dī tti*, with -ī *dī* 'under it'.

dījanāṣṭa 'below', K 28-181-2 *gara ṣṭāre viṣarīnā 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 viṣarīnā styūda dīja ttāṃka khu ja āye spāsa*. See *dī*. Here *ttāṃka* '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 pūstyeñe vīṣṭi dījsāvveoi u vāṣīyevai* 'and puts it in a book, keeps it and reads it (-e-v-ai)'; III 60-33 1 plur. *dījsāma* 'we keep'; III 61-52 *dījsāṇḍe*. See *dījs-*.

dījsaṇḍaa- 'hot', Sid. 136r1, see *dajsaṇḍai* s.v. *dajs-* 'to burn'.

dīnā 'throw down(?)', 2 sing. imperative to **dīn-*, III 11, 20v4-5 *ma hāmuri yana ma aña yana ma anaṇḍiṣā ma ma dīnā ma bahauji ma dārañā yana* 'do not forget, do not treat me ill, do not abandon me, do not make me fall, do not seize me, do not rend me'. Causative in -*n-* to base

dai-: *dī-* 'fall' (similar to O.Ind. *dhayati* 'sucks', *dhinōti* 'suckle', IE Pok. 241). See s.v. *dīra-* and *bvaysdaiyai*.

dīnī 'may I see', to base *dai-* 'to see', Z 2-100 *ma ne dīnī* 'may I not see'.

dīḍe 'badness, languour', Sid. 5v1, BS *ālasya-*; Z 12-88 *dīḍete*, v 52, 83a4 *aniratete u dīḍetā hāmurgyatetā bātanḍetā* '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 *smidūn(ā) hāmāte dātēna* 'becomes smooth (BS *smigdha-*) in appearance'; v 297 c, a4 *smidūnā dyatenā*; v 300, 4b2 *dātāna asādūnā hāmāte* 'he becomes ugly in appearance'; I 175, 91v5 *dyina śiṃka* 'good to see', BS *priya-darsana-*. See also *da, dī, de, dyena*. SuvP. 72r1 *dya-vīya* 'having a good appearance', BS *abhirūpa-*. Also III 105-10 *dya-vi 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 *ttūve ttā svī dāthidai paryām* 'this of yours (= *te*) we command to transfer to-morrow'. From base *ṭar-* = *tar-* 'to transfer, carry over', with *ṭāraya-* in *Śuynī aḍār-*, Rōśānī *aḍēr-* 'extend, hand over' from **ā-ṭāraya-*. For IE *ter-* Pok. 1074-5. Here *dā-* from *adi-*, like *ttā-* from *ati-*.

dāda-, **dādda-**, **dīda-**, **dīda-** 'third', see s.v. *drai* 'three'.

dīda- 'so much', older *danda-*, III 134, b6 *biṣūnya hāra dāde -e-andā hāmāte* 'various things, it becomes so greatly confused' uncertain, printed *n-* and *ya-*, possibly *bitandā* 'confused' with *abitandā* of the previous line; v 301, 27r2 *dādā ku*; JS *dīdi, dīdī, dīda, dede*. See *danda-*, *ttanda-*.

didamḍa- 'so great', Bcd 4r4 *didamḍyau tteryām* 'with so many (bowings of) forehead', BS *praṇanya*; JS 12r2 *didamḍe gaurava* 'so great a reverence'; JS 18r3 *didamḍe*. See *ttidanka*.

didarā 'such', K 91-9 *didarā varā paṣa* (BS *paṣad*) *pharāka* 'there such a large assembly'; K 45-21 *didira dikha ṣṭārai khu haṣyai* 'such woes they are that I am struck down' (**fra-jata-*); K 103-96 *u didarū jsa parilauka baṃṇa 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-*.

dīdiya 'stone', Z 13-74 *nī ṣa byūhīya dīdiya ttīyā devadattā kamālā* 'this stone would not then return upon the head of Devadatta'; Z 13-72 *balysā vā bendo dādāyo harāña devadattā ayuktā* 'Devadatta, uncontrolled, would throw a stone upon the Buddha'; Z 13-78 *kye balysā bendā dādāyū bīḍe* 'who threw a stone upon the Buddha'. Later *dadāye* for **dādīye*, II 39-14 *mīrāhya dadāye ṣāga* 'pearls, stones, conchs' (see SDTV 119). Possibly II 41-10 *dādā* 'stone for mounting(?)'. From either *dag-* 'to throw', in *dīs-*: *dīṣṭa-* 'to throw' (**dag-ṣ-*), Av. *daxš-* 'to throw', or *dai-* 'to be thrown', *Śuynī dī-*: *ḍōd* 'to be thrown, fall', Yazg. *ḍay-*: *ḍed* 'to fall'. If O.Ind. RV *didyū-* 'missile' is

from *dī-dī-ū-*, to base *dī-* 'to fall', it can be connected here. See also IE Pok. 187 *deis-* 'to swing', O.Ind. *dlyati* 'flies', Greek *δίουται* 'I chase away'.

didrāma- 'such', SuvP. 7414 *didrām*, BS *etādṛṣa-*; Sid. 9v2 *didrāma-vadya*, Tib. *hdi lta-bu*. See *ttandrāma-*.

diṃna for *daina* 'by fire', SuvP. 62r2, BS *agni-*; K 60, 37v3 *diṃna*. See *dai*.

dīna 'under', see *dī*, *dīra-*.

dīnū 'cow', K 27.145-6 *ysīra hūrauṇa rana dīnū gūha* 'gold is to be given, jewels, milch cow', =K 19.221-2 *ysīra hūrauṇa rana dvinai guha*; III 65.8 *dīnva gūha*. From **dainu-*, **dainuvā-*, **duain(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. *šir-dār*, Parsi-Skt *dugdhavati*. IE Pok. 241-2 *dhē(i)-* (rather *dhā-ei-*) 'to extract', O.Ind. *dhāyati*, *ādhāt*, *dhītā-*, *dhenū-*, *dhārū-*; Armen. *diem* 'I milk', Greek *θησαστο* 'he suckled', *θηλας* 'female'; Lat. *fēmina*, Celtic O.Ir. *dīnu* 'lamb', *dīth* 'he suckled', *denaid* 'he sucks', Welsh *dynu* 'to suck', Got. *daddjan*, O.Swed. *dægga* 'to suck', Lit. *dieni* 'pregnant', Let. *dēju*, *dēt* 'to suck'; O.Slav. *dojō* 'to suckle', *dētī* 'child', *dēva* 'girl'.

dīm- 'to tame', present to base *dam-*.

dīmana 'in the house', loc. sing. to *damāna-*.

dīma- 'tie, knot', Z 5.38 *tteri śsāru dīmu vaysānīro ku phastāri padamāna kho ju saruai kesarā brira* 'you might know the excellent knot of forehead where they shake in the wind like the *kesarin*-maned lion's mane'. This is the BS *ūrṇā-* 'hair' of the Buddha (and of the *mahā-puruṣa-*) used in compounds *ūrṇā-kośa-*, *ūrṇā-keśa-*, and *ūrṇā-pāśa-*, that is, *kośa-* 'container', *keśa-* 'hair', *pāśa-* 'tie, knot'. From base *dai-:di-* 'to tie', **daima-* or **damyā-* > *dīma-*, see cognates s.v. *dāma-*. Not from *dai-* 'to see', Av. *daēman-*, Zor.P. *dēm* 'face'.

|||*dīysā* -?, v 283.078.221, 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 śā kyera dāra u(ysāne jsa?)* 'this is tenth, as much as with evil self'. Possibly *dīre* in III 131, 9-10 *dīre vā anāspeti pašānū yem* 'I have sent the bad, the refugeless ones'. See *dara-* 'bad'. Possibly from *adara-* 'inferior.'

dīra- 'low', SuvP. 72v4 *dīra ge ma ni hā tsīde*, *phīśīde akṣaṇa haṣṭa* 'may they not come into the low stage of life (BS *gati-*), may they avoid the eight ill moments', BS *nīcā gatih sarva vivarjayantu bhavanu aṣṭākṣaṇa-vyativṛttāh*. With adjective suffix *-īya-*, *dīrīya-* 'lower', III 130a1 *ci dīrīye auṣṭā spatte* 'whose lower lip twitches'; parallel to *pīrīya-* 'upper'. From **adarya-* to *adara-* 'inferior', Av. *adara*, *adairi*, Zor.P. *adar*, (*> ēr*) 'below', N.Pers. *z-ēr* 'under', O.Ind. *ādharma-*, Lat. *inferus*. See *dī* 'under'.

dīra- 'bad', SuvP. 68v1 *dīra hīra* 'evil things, BS *pāpa-*; v 70, 8v5 *aysu asādu dīru hāru yanīmā* 'I do an evil bad thing', BS G 37, 12b5 *akuśalaṃ karma-abhisamṣkāraṃ kariṣyāmi* (dyadic; *asāda-*, BS *asiddha-*); K 10, 9v5 *dīra karma kiḍyāni dīśyāṃ* 'we confess evil karma-deeds'; K 6, 146r5 *dīrna kādāgānāna* 'with bad karma-act'; v 48, 133a1 *dīrāṇu kiḍitānānu*; v 348, 12a1 *dīruṣṣo gavuṣṣo ysaṃthu ne (nāste)* 'in bad lives (BS *gati-*) he does not take birth'; v 79, 149r5 *dīruṣṣo gavo*. Abstract, see *dīdēte*, *dīde*

'badness'. Compounds, III 134, b7 *dīraṃgāryau hayūna* 'friends with evildoers'; II 50.6 *girkhye dī-mveṣṭi 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 auṣṭa* 'good and bad vipāka-ripening'. Read Manj. 62 *ttrakṣa dūkha dīragā:ra* 'sharp pains, evil-doing'. v 312.21 read *śari dīrā ysamaśadya* 'good and bad people'. If Tumšūq *deruštana-* 'trouble' is connected, the base is **daira-*, not **adarya-*, since Tumšūq Saka has no *-y-* umlaut, thus *būrya-* is Khotan Saka *bera-* 'to be borne'. Hence the base is *dai-:di-*, possibly *dai-:di-* 'to fall', as N.Pers. *past* 'low, vile' from *pat-* 'to fall'. Not from base *duai-:dūi-* 'to hate', since *dūi-* is retained in Khotan Saka v 99, v7 *dūiṣṭā* 'is hated', IE Pok. 227-8 *duei-* 'to frighten', O.Ind. *dvēṣṭi*, *dviṣṭā-*, Av. *dvaēš-*, *ṭhiṣṭa-*, Zor.P. *bēš*. Lat. *dīrus* is traced to *duei-*. See s.v. *bvaysdaiyai*.

dīrā 'excess', Sid. 2r3 *māmāna dīrā hīvī piṣkalā* 'chapter of alcoholic excess', Tib. *chan-nad-kyi lehu*, parallel to Sid. 135v5 *mau jsa, āchai hīvī peṣkala*, BS *mada-atyaya-adhyāya-*. From *dīra-* 'bad'.

dārāta- 'held, comprehended', K 4, 142r3 *praciya-saṃbudu dārātāndā* 'they understood (me to be) the *pratyekasambuddha*', Tib. *raṃ saṃs-rgyas-su hdu-śes-so*, Chinese (K 1218.1) *ṣī* 'know, understand', translation E. Lamotte 243 'on me croyait Pratyekabuddha'. Participle *dārāta-* to *dṛjs-* 'to hold', beside *dṛta-*, *dreita-*, *draitā-*, *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-*.

dīrvājsa 'bold', see *daraujsa-*, s.v. *darrau*.

dīrṣṭa-, **dārṣṭa-**, **dāṣṭa-** 'held', see s.v. *drays-*.

dīrṣṭa- 'firm, stable', older participle from base *drays-* 'to hold firm', v 380, 1r3 *dīrṣṭa ggari* 'firm mountains', = Z 4.57 *dārṣṭa ggare*. See later participle *dīrṣṭa-*, s.v. *drays-*.

dīrṣa '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. *didyṣu-*, Greek Iliad 14.301 *ἔρχομαι ὀφρομένη* 'I (fem.) come to see'. Compound, *dīrsu-* 'to see', and *čanah-* 'desire', base *dars-:dṛs-* 'to see', Av., O.Pers. *dars-*, Av. *darašta-*, O.Ind. *dars-*, *dṛṣṭā-*; Yīdya *liṣē-*, Munjāni *lišk*, *lašky-*, Parācī *dhōr* 'seen'. For *-jsinā*, Oss. D. *-dzān-*, *-dzin-*, I. *-dzān-*, *-dzyn-* suffix to form the future, D. *fārs-dzān-ān* 'I shall ask' to Av. *čanah-*, *činah-*, O.Ind. *cānas-* 'desire', O.Pers. *-θīna-* in Greek *Ἀσπεθίνης*. The *-ū-*, as in *panūḍai* 'every day' from **patinu hadai*.

dīlaka- 'so much', Sid. 15r5 *dīlakā nvātta* 'so much weakened'; Sid. 20r5 *dīlakā garkha-nvārerā* 'so much more heavy-bearing (buffalo than cow's milk)', Tib. *lī-ziv*; see *dalaka-*, *calaka-*, *cilaka-*, *vilaka-*.

dīvi 'wild beasts', K 35.90, =K 27.146 *satta*. See *data-* 'beast'.

dīś- 'throw', participle *dīṣṭa-*, Sid. 153v2 *cu netcaṇma bese bāgara tti hāyse dīśāṇa u seda-lūṃ pā hāyse dīśāṇā* 'what are the outside leaves, they are to be thrown away and the

rock salt is then to be thrown away', BS *lavānam uddhūya*, Tib. *lo-ma pnyi-rim rnam kyan bor, nan-gi rgyam-cha yan bor-la*; I 159, 73v1 *jsahira bīsā hira tta bīsā hāysā dīśāna* 'all the things in the belly must be thrown out'; III 74.208 *haṃdarai dīśra* 'some were throwing it out'; participle, *dīśta-*, K 29.202-3 *sk(au)daka jsā ttu pajūṣṭa pharaṇa dīṣṭe* 'he secretly threw that ring into the water-jar', = K 38.138 *ttañai hā phariṇā pañjūṣṭi niśāve* (*niśā-* 'to deposit'); parallel Divyāvadāna 458.1-2 *inām angulimudrām ekasmin ghaṭe prakṣipyamīti . . . anālakṣitam prakṣiptā*; JS 6v2 *uysānā dīśtai ttiṇu dāṃṇa pasvaṇa* 'you cast yourself into the blazing fire'; JS 9v1 *uysānā dīśtai gara ttraikhaṇa* 'you threw yourself down from the mountain top'. Noun, II 108.191 *ttai dīśaumai jsa apūrve* (BS *apūrva-*) *gūnai caira hamūvi* 'by this cast may an unparalleled sign become visible'. With preverb *uys-*, v 29, 47v3 *ce bāsa sau spātau uysdīśātā* 'who throws upon the caitya-shrine one flower', parallel Divyāvadāna 467.24 *yo buddha-caityeṣu prasanna-citta āropayen mukta-ka-puṣpa-rāṣim*. Base *dag-*, with *dag-ś-y-* to *dīś-*, with Av. *daxš-* from *dag-ś-* 'to throw', *fradaxšanā* 'sling', adjective *fradaxšanya-*; *fradaxštanū-* 'sling-stone'. Possibly beside base *dak-* in Zor.P. *handāxtan*, *handāc-* 'to throw', N.Pers. *andāxtan*, *andāzad*; uncertain, since this *handāxtan* may contain rather *tak-*. See also *dīśda*.

dīśś- 'to teach' with *uys-*, III 58.14 *uysdīśimūm ttā saṇa baysūnā paṃde* 'I will teach them the plan, the Buddha's path'; SuvO. 55v6 *sūtrāṇu rruṇḍānu rruṇḍu vāstarna bārāṣṭyā uysdīśṣyā* 'he would expound, teach in detail (BS *vistara-*) the king of kings of *sūtra*-texts', BS *sūtrendra-rājānaṃ vistareṇa samprakāśayisyati*. Base *daiś-* 'to show', see s.v. *uysdīś-*.

dāśtā 'to heap up', II 17, 4b7 *cve ra tta jsārā ī thyau thyautī parya dāśtā* 'what corn you may have (-e = te), at once order to collect it'. From base *daiś-*: *dīś-* 'to heap up', Av. *daēz-*, *dīśta-*, O.Pers. *dīdā-*, Sogd. Man. *prδys-* 'garden', Chr. *prδys*, Zor.P. *dīz* 'fort', N.Pers. *dīz*, *pālēz*, Yidya *lizo* 'fort', **han-daiś-* in Yidya *dīz-em*, *dīzdam* 'to bury'. Elsewhere base *daiś-*, Sogd. *prδys* 'court', *δyštik* 'built', Man. *δys-* 'to build', Chr. *dyšt'lt* 'he built', Zor.P. *dēsak* 'form', *dēstak* 'built', M.Parth.T. *dyšt*, *dyštū*, *dysm'n* 'building'; M.Pers.T. *dys-* 'to build', *dysyd*, *dys'd*; Surkh Kotal Kušān *MAAIZO* 'enclosure', from **ham-ā-dīzā-* (as Parācī *māwaj* from **ham-ā-varta-*).

dīśta 'in the hand', loc. sing. to *dasta-*; so K 47.57 *ū dīśtā hā ṣakale vīśtā* 'and in his hand she placed the staff' (not *vīśtā*).

dīśta- 'ripened', see s.v. *daiś-*.

dīśta- 'thrown', see s.v. *dīś-*.

dīśda 'is put in', Sid. 15r3 *jsāññā dāṃda klu ṣi *kaṣā* (MS *cuṣā*) *dīśda* 'to be boiled; so much this *kaṣaya*-decoction is to be poured in', Tib. *sman-gyi klu-ba du-nas* (*hdu* 'combine'; l. 3 *du-bar byaho* = *niśāna-*). To base *dīś-*: *dīśta-* 'to throw out', from *dagś-* > *dīś-* **dag-śa-tai* **dīśde*.

dīśa- 'yak-tail ornament(?)', BS *cāmari* 'chowry', in a list of martial things, III 44.41-2 *aysmūnā pūna parāhṇai bagau, dāvinaī dīśa hajūtā jsā āysira, aysmūnai bīsana ka nai darya yūdādū* 'arrows of the mind, breastplate of the moral code (= BS *śila-*), the *dīśa-* 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: asāṃ jsa hauṣtā, bīṃda śi paṣcī dīś-* 'drawn by the *vālāha*-thoroughbred horses, thereupon stands a white *cāmari*(?)'; ibid. 206 *dīśai vā dāśe dyā*, 'his *dīśa-* ceased to beat'; ibid. 213 *dīśai pyū* 'his *dīśa* was removed' (see *pyūta-*). O.Ind. Vikramorvaśī act 1 verse 4 *haya-śirasi . . . cāmaram* 'the yak-tail ornament of the horse's head', Nanda 4.125 *javinaś cāmariṇaś ca vāji mukhyāḥ* 'the fine horses, swift, with yak-tail ornaments. Possibly from **daiśa-* 'show' for 'ornament', see s.v. *uysdīś-*.

dīśa-vadye, 'tenfold', Manj. 118 *dīśa-vadye dharma-carya jsa*, = Manj. 129 *dāśa-vadya dharma-carya jsa* 'by the tenfold *dharma* practice'. See *dasau*.

dīśta- 'appeared', III 131, b4 *dāśta*; III 60.46a *dīśtā* (misread *dikhā*). See *dai-*: *dī-* 'to see'.

dīśtani 'by the hand of', see s.v. *dasta-*.

dīśthyām 'of demons', III 79.15 *dīśthyām ttaurā hūṣa de* 'from demons' mouth fire flashes'. From **dīra-staye* 'evil-being', to Av. *sti-* 'being'.

dū 'harm, illness, trouble', Z 24.414 *tcampha u dū māst bajāṣṣā* 'confusion and injury, great noise'; III 76.24 *marāṇa-m dū sānā na purrdāṃdā* 'death, harm, enemy did not conquer them'; III 15.36 *sāni pha himāri u ba ā haysīdi* 'enemies multiply and they cause little trouble III 83.25 *klu ḥṣīra ākṣū jīye* 'if the land begins to be troubled'; with III 83.28 *klu ḥṣīri ākṣū dū jīye* 'if the land begins to be troubled (dyadic)'; see s.v. *dūte*; wit suffix *-ā-*, Sid. 13v3 *ysira dūva* 'heart disease', BS *hṛc roga-*, Tib. *snin na-ba*; JS 31v2-3 *mareṇa dve vīna tte n saste hugvāna* 'death, illnesses, pain (BS *vedanā-*), they did not at all appear to you (-e)', base *dau-*: *du-* 'to press' (with ambiguous *d-* < IE *d-* or *dh-*). O.Slav. *daolj daviti* 'press', Russ. *daviti* 'press, choke' to IE *deu-*, connected with *durasg* 'exhilarant' (against IE Pok. 2; *dhau-* in Got. *af-dauīps* 'plagued') and O.Ind. Ved *durasyāti* 'he oppresses, injures'.

dūiṣṭā 'hated' participle *dūiṣṭa-* or 3 sing. to base *dūiś-* v 99, v7 *tīrthānu dūiṣṭā* 'to the sectaries hated', A *doaś-*, *ṭhaś-*, *ṭhiśta-*, Zor.P. *bēś*. IE Pok. 227-8 *due* 'to frighten', O.Ind. *dve-ś-*, *dvi-ś-*, Lat. *dīrus* 'dire'. See also s.v. *dīra-*.

dutar- 'daughter', Z 24.125 *dūta*; v 115, 64r7 *dūva, E duhitar-*; acc. sing. IV 2.9 *pūra ysyai u śā dūrā ysyai* 'I took sons and he took one daughter', ibid. 2.3 *dva pīṇ ysyāṃdā u śā dvarā* 'they took away two sons and one daughter'; gen. sing. Z 7.36 *dvīrā*; N 164.9 *dvī Vidyauttamā jsa*; plural, Z 24.260 *dutarā*; II 89.50 *d dvarā* 'two daughters'; gen. plur. III 63.141 *dvarāi*. inst. Z 19.95 *biṣyo pūryau dvataryau haṃṣa* 'with all sons and daughters'. With *-aka*, acc. sing. K 36.106 *dīvāḥ* = K 27.161 *dūva*. See also *rriysdutar-*. From *dustar* Av. *dugadar-*, *duydar-*, nom. sing. *dugadā*, *duyda*; Zor.I N.Pers. *duxt*, *dustar*; Sas. insc. *Sāhpuhr* 1 Parth. : *duxtkyh* Pers. 27 *duxtk*, Greek 48 δουκτακ; Sogd. Bu *δwyth*, *δyuth*, Yāynābī *duxtar*, M.Pers.T. *duxst*, Paś lūr, plur. *lūna*, Wanetsī *lūr*, *lūnī*, Yidya *luydo*, Orm. *dū duka*, Parācī *dut*, Sanglēcī *wudəyd*, Waxī *δəyd*, Yaz *δoyd*, plur. *δədar*. IE Pok. 277 *dhug(h)ster-*, O.Ind.

- duhitar-*, Greek θυγάτηρ, Oscan *futir*, Got. *dauhtar-*, Lit. *duktē*, O.Slav. *dūsti*, Tokhara B *tācer*, A *ckācer*.
- dūte** 'he beats', Z 24:379 *kuī šsu kaljīru samu rro dūte ne kalste* 'when they strike it, though they beat, it does not sound (the broken drum)', III 83:28 *khu kšīri āksū dū jīye* 'when the land begins to suffer, to perish', = III 83:25 *khu kšīra āksū jīye* (without *dū*, hence dyadic with *jīye*), infinitive to *dū-*. See *dū* 'trouble' for cognates. Below with *-ya-* suffix, *dvyā-* 'to beat'. With *fra-* Z 19:53 *hudūtā* 'beats'.
- dūna-** 'bow (weapon)', see *durna-*.
- dunaka-** 'distortion', III 47:65-6 *brraukālākija 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 *tīña haṃdrā vya vara mista dumā sarbi u (mi)stā nvāsā kā* 'between that there a great smoke arises and a great noise sounds'; Sid. 109v2 *dūma*, Tib. *dud-pa*; Sid. 147r2 *hiha, dāṃmā* 'house smoke' (= 'soot'), Tib. *dud-pa*; Sid. 122r1 *hūhā daumā*, Tib. *khyim-gyi du-ba*; III 93:259 *dumi*; compound, III 84:42 *duma-haušta gūra* 'smoke-dried grapes'. See *padva-*, *padūte*, *dūya*. Base *dau-*:*dū-* 'to fumigate', Av. *dvan-*, *dumman-* 'cloud', Zor.P. *dūt*, N.Pers. *dūd*, Balōči *dūt*, *dīt*, Pašto *dund*, *lū*, Parāči *dhī*, Yidya *lūi*, Sangl. *dīd*, Waxī *dit*, Šuyñi *ḍud*, Yazg. *ḍod* (but Sogd. Bud. *pzt-*, Oss. D. *fāzdāg*, Yayn. *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. *βr̥z-δw̥np'k* 'long-tailed', Man. *ḍw̥m*, Bud. *p'r̥δw̥np'h* 'crupper', N.Pers. *pārdum*; Yazg. *porḍam*; Armen. lw *dmak*, Balōči *dumb*, *dumbag*, Oss. D. *dumāg*, I. *dymāg*, as second component D. *-dun*, I. *-dym*, Pašto *lām*; *spa-lām* 'fox'. Possibly O.Ind. RV 10:14:11-2 *śvānau... uḍumbalāi* 'two long-tailed dogs'. IE Pok. 227 *dumb-*, Av. *duma-*, OHG *zumpfo*.
- dumbarri** 'tail-feathers', v 263, 89r4-5 *tcahaurebistā kūla kṣṇṅga kyāra hāmāta ysarrnaina šuṃchā(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-pakṣmāṇi* (variant *pakṣāṇi*); Tib. *bya gser-gyi ze-ba-čan gser-gyi mchu-čan rin-po che sna-bdun-gyi hdab-ma-čan ŋi-śu-rca bzi byun-no*; 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 *taṃ-ccatā*, *haṃbādā*. See *dumaa-*.
- dūya** 'dusty(?)', Z 23:100 *dūya indā pāṃsu-piśāca* 'they are dusty dust-demons *piśāca*-type', dyadic with *pāṃsu-* 'dust', to base *dau-*, Lit. *dujā* 'dust', Tokhara B *tweye*, A *twe* 'dust'. IE Pok. 261-7 *dheu-*, see s.v. *duma-*.
- dūra-** 'far', Z 14:24 *dūrā balysi panatā* 'remotely the Buddha arisen'; Z 14:37 *duru duru ṇā balysā* 'very remote for them the Buddha'; Z 5:37 *manū rre śśāyyo haṃtsa kāḍe duraṇa śṭānā vaysgastā* 'here the king with the Śākya

alighted very remote'; v 100, *rō śīla-pārāmetā jsa durā*||| 'remote from the perfection of morality'. With *tātu*, *gāvu*, later *-vā*, *-ā* 'ever', Z 14:15 *duru gāvu tta saittā balysūstu bustā* 'he remotely indeed, so it seems, awakened to bodhi-knowledge'; parallel, III 65:2 *baṃsā baṃsūstā busta dūrā* 'the Buddha awakened to bodhi-knowledge remotely'; III 98:29 *biśā baṃsūstā bausta durā* 'they all awakened to bodhi-knowledge remotely'; Z 5:83 *samu kko 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 sanvadrra* 'far indeed, moved exceedingly, so the continuous wave of the sea'. For 'long enduring, continuing', III 48:78 *dūrā narya vavadi*, 'attained to long continuing *naraka*-existence', III 39:58 *dūrā narya vavada*, III 43:37-8 *dūrā narya vavauṇda*; JS 30v4 *sahyai saṃ eṣṭyai āysire udeśe, cai dūrā kāle paṃyeyē* '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 virśja paṃsadi dūrā śira styūda dījsākye 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 *dūra-* 'long' from *darga-*, and is against *druva-*, see Indo-Celtica dedicated to A. Sommerfelt 1972, 25-6. Base *dau-* 'move away', Av. *dūye* 'I drive away', *avi-frādavaite* 'it removes', Zor.P. gloss *apar frāc barēt*; Av. *dūra-* 'far', *dbōištām* 'longest', Zor.P., N.Pers. *dūr*, Sogd. *ḍwr*, M.Parth., Pers.T. *dwr*. IE Pok. 219-20 *deu-*, Greek *δέω* 'I lack', *δῶρον*, *δῆρον* '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 jsāṃ sagūdā* 'hard and stony'; K 67:170 *ucyminai piṃṇḍai dūri* 'hard clay lump', K 70, 7v1 *auyys(m)iniṃ piṃṇḍai dūra*; III 88:150 *dūra padimānā* '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 rrayisma haṃḍajsāre gūyyo jsa durāhe śśānde āhaljā nūndā* '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. *druva-*, O.Ind. *dhruvā-*, IE Pok. 214-7. Zor.P. *druvist*, N.Pers. *durust* 'healthy'. See *drīṇā-* 'health'.

duru tātu, see *dura-* 'far'.

duraušā 'elating, exultant, exhilarant', in an amorous context, epithet of a beverage III 101:33-4 *ṣa ma vā-ṃ thajai khū duraušā 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 *-aušā* is found also in Sid. 14v4 and 1 143, 52r3 *khaṇaušā gaysā* 'the *khaṇaušā* reed', adjective *-ya-* to **kanauša-*, beside *-auta-* in Oss. D. *c'ānodā*, I. *c'ānud*, *c'ānut* 'reed', from IE *k'an-*, Celtic O.Ir. *canach*, W. *pān* 'marsh grass';

see also 1 167, 83r5 *śrausī* 'contentment' to *śra-* 'content', adjective JS 11v1 *śrośā* 'content'. If *durausā* is adjective **durausya-*, it connects with Av. *dūraoša-*, Zor.P. *dwl'wī* **dūr-ōš*, O.Ind. *duroša-*, epithet of the sacred drink Av. *haoma-*, Zor.P. *hōm*, O.Ind. *sōma-*. Veda usage is wider for *duroša-*, *durošas-*: 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-āśi-* '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 *-ausā-* like the Khotan Saka *-ūš-* < *-ausā-* in *parrūška-* 'affliction, BS *kleśa-*', 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-*, *tīvrā-* 'sharp'. After hesitating again over a compound of *dur-* 'be pungent' with *aus-* 'burn, be pungent' (for Iran. *aus-* 'to burn' see s.v. *byūvāre* 'they catch alight') I prefer now a word *dur-* with suffix *-ausā-*, 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 **haura-* in Khotan Saka *kūra-* '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 *durośāso 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-*, *paššār-*, *paššir-* 'press back', N.Pers. *afšardan*, *afšārdan* 'press', *afšarah* 'expressed juice', Armen. lw *ōšarak*, Arab.-Pers. *afšarāj*, beside Khotan Saka *ššarr-* 'to exhilarate', *aššuda-* dyadic with *māsta-* 'exhilarated, intoxicated' (base *mad-*), *haššuda-* 'forced forth' (**fra-fšarta-*). With this O.Ind. *psar-*, parallel to *mad-*, can be placed (BSOAS 21, 1958, 543). In Yasna 32:14 *dūraošem saočayaṭ avō* I see the meaning 'he made pungent the plant (*avahi-*) so that it was exhilarant'. For this sense of IE *keuk-*, *kenk-*, note Vedic *śukta-* 'vinegar', Khotan Saka *sutta-*, Pers. central dialect *suta*, Parāči *sit* 'sour' and O.Ind. *cukrā-* 'sour', Nūristāni Waigali *cukurā* 'wine'.

The contexts exclude two other interpretations recently known to me, R. E. Emmerick in 1969 informed me that he saw *us-* 'intelligence' in the second part, as if meaning 'depriving of intelligence'. The Avestan *haoma-* bestowed wisdom; and *us-* '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 *durośāso amanmahī* 'we thought ourselves *duroša-*'.

In RV 10:94:3 reference to the stalk of *sōma-* cites the *vṛkṣāsyā śākhām aruṇāsya* 'the branch of the red *vṛkṣa-* plant'. Av. *varaša-*, O.Ind. *vṛkṣā-* seem to have survived

in Yazgulāmi *warṣ* 'a herb which blinds cattle', and Šuṇi 'a hill grass', if these are traced to **vārša-*; it could then give a meaning 'plant with branch, shoot or stalk', whence later 'tree'. The derivation may be *-š-* suffix to IE *uelk-* in O.Ind. *vālśa-* 'shoot, twig', Av. *varasa-* 'hair' beside IE *uelk-* in O.Ind. *valka-* 'bark', Av. *varaka-* 'leaf'. The N.Pers. *bēšah*, *γēšah*, Zor.P. *vēšah* '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 *vṛkṣā...aruṇā-* with 'branch' hardly suits a mushroom.

durna 'bow (weapon)', Z 24:279 *durna...* *pūrnānu* 'bows...arrows'; Z 24:410 *durnānu sparggā* 'twang of bows'; v 41, 56v2 *durnāna*; III 67:41 *dūṇna ra jsām rriṇjśā pūṇna* 'bow, also sharp arrows', III 81:169 *dunā*, K 28:171 *dūna pūna* 'bow, arrows'; Sid. 128v4 *kuysye duṇe mānaṇ-dūṇ* 'like a bent bow', BS *dhanu-skandha*; III 81:167 *dūṇnai*. But III 47:66 *dunaka* is rather 'distortion', parallel to BS *vikāra-*. Base **druna-* by *-na-* suffix to *dru-*, *dāru-* 'wood'; base **drauna-*, Zor.P. *drōn*, N.Pers. *durōnah*, Oss. D. *ārdunā*, *āndurā*, I. *ārdyn*, Yidya *drūn*, *drūṇ*, Balōči *drīn* 'rainbow'; Av. *druča* 'and bow' either unenlarged *dru-* or for **druwan-*; 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*.

durṣṭi, see *duṣṭi*.

dūva 'daughter', see *dūte*, s.v. *dutar-*.

duva, *duta*, *dva* 'two', v 341, 83r1 *śsau duva o vā tcahaure* 'one, two or four', =v 263, 89v3 *śsau dva o vā tcahaura*; Z 7:38 *duta yāna* 'two vehicles'; =Z 9:25 *dva yāna*; v 265, 29a7 *duta*; v 341, 80v4 *dva hvāṇdā*, BS G 37, 75 bis az *tau dvau puruṣau* 'these two men'; ibid. 80v5-6 *tītā tīā dva hvāṇdā rruṇdā tta hvāṇdā* 'then these two men so speak to the king', BS G 37, 75 bis az *aitha khalu tau dvau puruṣāv utthāya taṇ rājānam etad avocatāṇ*; gen. plur. v 341, 80v6 *māju dvōnu hvāṇdānu* 'of us two men', BS G 37, 75 bis az *asmākaṇ*; iv 18:5 *dvīyāṇ amācāṇ* 'of the two *amāca-* ministers' (BS *amātya-*); SuvP. 74v1 *ni dvīyānā drrainā ni tvōinā ni paṇjai vira, ni vā šai daṣiṇi* (*-iṇ* = *-ai*) *vira* '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. bśi-la*); Sid. 7v5 *dvīyāṇ*; gen. plur. II 75:48 *dvā rruṇdāṇ va* 'for the two kings'; II 78r *dvāṇ jūṣḍi-kagāṇ* 'of two ibex-skins'; Sid. 136r5 *dvīyāṇ 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. *gnīs gnīs*, II 125:12 *dvī satī* 'two years'; 'two hundred', K 7, 147v2 *dvī satā...balysūñāvūṣyā* '200 bodhisatvas'; gen. K 3, 139v1 *dvī satānu uysnorāṇu* 'of 200 beings', Tib.

srog-čhags nīs-brgya, II 24·23·1 *dvī-sa*, II 89·49 *dvī-ssa*; II 34·47 *dvī ysārā dvī-sa pañjsāsū* '2250', v 207·17·3 *dvī ysārī dvārāhaudā* '2072', II 24·23·5 *dvī ysā hauda-se tcaḥausā* '2740'; II 17·5·5 *dvī mastānā* (see SDTV 74·4); III 88·133 *dvī mīcāṅgye* 'two *mīcāṅga*-measures'. Ordinal, *sāta*- 'second', v 341, 80v4 *sātā naḍe* 'the second man', BS G 37, 75b6 *dvītyāsa ca puruṣaḥ*; as second component, *śū-jāta*- 'one another' see s.v. *śū*- 'one'; later *śe*, Sid. 15v1 *piṣkalā śe* 'second chapter', BS *adhyāyo nāma dvītyāḥ*, Tib. *lehu-ste gñis-paho*; III 23, 16a4 *śe vāta āya cu*... 'a second then there might be who...'. BS *yaś ca* 'and he who'; v 26, 49v2 *ta puḍāna hauna u tta sātēna u tta didāna* 'so in a first statement and so in a second and so in a third'; K 156·3 *śe jūna daida jūna* 'second time, third time'; K 156·15 *paḍāna...tta śrāna tta daidāna*, Tumšūq Saka *vitāna dritāna hvānāmai* 'a second, a third time I speak'. First component before *pare* with 20–90, *dvā-vare*-, *dvāre*-, *dvāra*-, v 77, 145v2 *dvāvaredārśyātāu* inst. plur. 'with thirty-two'; loc. plur. N 68·46 (BS 143·11) *dvāvaredārśvāu* 'thirty-two' (BS diff. *trayas-triṃśat* '33'); Z 2·238 *dvāvarenautamā* '92nd'; v 120, 10v5 *d(v)āvareadārśvo* 'in 32'; III 7, 15r3 *dvāradārśvā gyasta-kṣīrvā* 'in the 32 *deva-loka* (worlds of gods)'; K 73·45 *dvāradārśa* '32', Sid. 105v3 *dvāradārśā*, Tib. *sum-ču-rca gñis*; v 207·17·3 *dvī ysārī dvārāhaudā* '2072'. 'Twelve', K 11r4 and 6 *dvāsu*, II 71·7 *dvāsū kīsa* 'twelve *kīsa*-measures'; ordinal II 94·7 *dvāsamyai haḍai* 'on the twelfth day', K 29·200 *dvāsamāi salt* '12th year', K 38·137 *dvāsamāi vaysnī salt* 'now the 12th year', III 69·96 *dvāsamyē sahye* 'in the 12th year'; I 161, 75v4 *dvāsāsi sira* 'twelve *satera*-measures' = I 181, 99v2 *dvāsāsi sira*; '1200', v 243, 1b2 *dvā-sse pañjsāsāu āśīryau jaśa* 'with 1250 teachers (BS *ācārya*-)' = K 94·94 *dvā-se pañjsāsāu*, BS *ardha-trayodaśabhir bhikṣu-sataih* $(13 - \frac{1}{2}) \times 100 = 1250$, Tib. *dge-slon brgya phrag phyed dan bču-gsum dan*; III 20, 4a1 *dvā-si pañjsāsāu*; K 135·854·5 *dvā-se pañjsāsāu samanyau* '1250 pupils'. Compounds, Z 4·3 *dvā-pāndīya* 'two-fold', Sid. 6r1 *dva-padya*, Manj. 361 *tva-padya*; with *pāda*- 'foot', SuvP. 63r1 *śivāvāṇ pīrma* 'best of bipeds', BS *dvīpadottama*; Z 22·257 *balysa śivānu hastama* 'Buddha, best of bipeds'; K 45·20 *dva-pācīdā dūkha* 'twofold woes' (BS *dūkha*-); 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 **dvī-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 *hūdurai dasta* 'both his hands', Z 13·79 *dasta hū-duva*, later K 18·212 *hau-dvī*, Sid. 101r1 *hva-dvāyām*, see *hūdva*; I 161, 76r3 *dvāsā-salāṅjṣu* 'of twelve years'. From **dūvā* dual number 'two', Tumšūq Saka *dva*, *śīda* 'second', older *vitāna* 'twice', *bista* '20', inst. plur. *dvo*; Av. *dva*, *dvā-ēina*, *dvaēibya*, *dvaē-ēa*, *dvaē-ēa saite*, *duye hazanre*, *dvaē-ēa hazanre*, first component *dvaē*-, *baē*-, adverb *biś* 'twice'; Sogd. Bud. 'dw, dw', 'dw'; δβty 'second', first component δββ-; M.Parth., Pers.T. *dw*; Zor.P. *dō*, N.Pers. *du*, Oss. D. *duūā*, I. *dyūā*, D. *dugkak*,

I. *dykkak* 'second', first component D. *du*-, I. *dy*-; Pašto *dwa*, Yidya *loh*, Sangl. *dou*, Waxī *būi*, Wanetsī *dwē sū* '200', Šuṣṣī *du*, *duw-at nīm* 'two and a half', *diyōn* 'two', Yazg. *du*. IE Pok. 228–32 *duō*, *duōy*, Greek *δύο*, *δύο*, Lat. *duo*, *duae*, *bi*-, Got. *twai*, *twōs*, *twa*, Lit. *dū*, fem. *dvi*. *dūvaka* 'daughter', III 137 Dandan *ōilik* + *dūvaka*; v 120, 2b1 *dūvake*, see *dūta*, s.v. *dutar*-. *duś*-, *duśa*- (= **duś*-) 'bad', first component, v 183, 43v5 *duśkara*- 'difficult, wonderful', Tib. *dkah*; v 314, 1·5 *duśkadara* 'more wonderful'; abstract III 25, 25a2 *duśkare jaśa*, BS *āścarya*-; v 183, 43v5 *atā-duśkarā*, later *duśka*; K 5, 144r4 *duśkarūna amāñandūna salāva* 'wonderful unparalleled speeches', Tib. *no-mchar rmad-du byuwbahi čhos-kyi sgra*; v 123, 3r2 (*du*)*śkareñāna* 'by astonishment', BS *vismaya*-; Z 5·41 *duśdarrau* 'lack of boldness'; Z 24·270 *duśpāta*, 24·391 *duśpāta*, Z 13·33 *duśpā*, SuvP. 71r2 *duśpya* 'weak', BS *durbala*, I 171, 88r4 *dauspyattā* 'weakness'; v 99r8 *cu natu suśumu duśvajū dātu balysā(ṅu) ne butte* 'who does not understand the profound excellent (BS *suśama*-), hard to understand *dharma*-doctrine of the Buddhas' (*vajū*, see *valj*-); II 55·33 *duśiṣkūṇḍā* 'hard to fashion'; K 3, 139v2 *duśhāmañkya balysūna bvāmata* 'difficult bodhi-knowledge of the Buddhas', Tib. *mkhyenpa-ñid-du han hgyur-ba dkaḥ-ba yin-te*, Chin. 'hard to attain', to *hāmā*- 'to arise, become'; SuvP. 64v1 *duśa-tsūma*, BS *duścaritaṃ*; III 28, 38a3 *duśbusta*, BS *na vijñeya*-, K 155·59–60 *duśgabaustā biysā dā* 'the Buddhas' *dharma*-doctrine hard to understand', v 126b4 *duśībyau(da)* 'hard to attain'; SuvP. 63v1 *duśgyudāna*, BS *dūhkrēna*, SuvP. 67r3 *duśīyudā*, BS *dūhkrētaṃ*, SuvP. 67r2 *duśīyudāyau hīryau jaśa*, BS *dūhkrēta-karmañām*; SuvP. 63v1 *duśīhwa* 'hard to speak', BS *duruktam*. Base *duś*-, *duś*-, Av. *duś*-, *duś*-, O.Pers. *duś*-, M.Parth.T. *dwšmyn* 'enemy', *dwšfr* 'unfortunate', *dwjx* (**dauśahva*-) 'evil existence', *dyjw'r* 'hard, unfortunate; ill-luck', *dwrcyhr* 'ugly', M.Pers.T. *dwšmyn* 'enemy', *dwšcyhr* 'ugly', *dwšux* 'evil existence', *dwšdynyy* 'evil religion'; Sogd. Bud. *δšt'w'n* 'poor', Man. *dyšt'wč*, *δšt'wč* 'poverty', *dyšt'w'n* 'poor', Armen. lw *dš*-, *tš*-. IE Pok. 227 O.Ind. *duś*-, *dur*-, *dūh*-, Greek *δυσ*-, Celtic O.Ir. *do*-, *du*-, Got. *tuz*-, OE. *tor*-. *dušta*- 'stung', participle to base *das*-, III 90·191–2 *śi durṣṭi āryau bidāṣṭā penḍai* 'poultice upon the stinging itch'; III 90·194 *duṣṭi āsi biṃḍi bañāñā* 'is to be bound upon the stinging itch'; I 139, 47r3 *gūṇā ysyāsajā* (for *ysāsajā*) *jaśa dūrṣṭā*, *cu vīśūnyām dūṣṭa u mūlām drrvāṇdyau jaśa* 'what is stung by worms in grass, bitten also by spiders, by rats, stung by scorpions', BS *ṭṛ(ṇa)-blu-kīta*kair daṣṭā lūtā-mūśaka-vrścikaih*. Hence *dušta*-, *dūšta-durṣṭa*-, *dūrṣṭa*- 'stung, bitten', BS *daṣṭa*-, from base *das*- 'bite, sting', Waxī *duś* 'wasp', Pašto *laśa* 'sting, spike' (**daxśa*-) with *dans*- > *duns*- (as Oss. D. *dunsun* 'to swell' from *dams*-) to IE Pok. 201 *denk*- 'bite', O.Ind. *dāśati*, *dāṃśati*, *daṣṭa*-, Av. *tiži-dāstra*- 'sharp-toothed' (*str* < *śtr*), Greek *δέκνω*, *δέκρον*, Mid. Low Germ. *tanger* 'biting, sharp', OE *tang*, *tange*, *tōh* 'tough'. *duṣḍe* 'thinking ill' v 98, 20r2 *duṣḍe c(in)d(ā)ñā* 'to be thought evil-thinking'; ibid. 20r3 *duṣḍe cinditā* (BS *cintaya*-). To Av. *duśdāh*-, Zor.P. *duś*, *duśd*, N.Pers. *duzd* 'thief'. **dūha*-, *dūha* (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-*, *dījs-*, *dejs-*; 3 plur. Z 22·265 *drjsāre*, Z 3·124 *trjsāre*, Z 2·45 *dījsāre*, I 234, 5r6 *prahaṇe dājsāna* 'clothes must be worn', BS *vastra-dhāriṇā*; 2 sing. imperative, III 24, 22b1 *tta ttai nāma dījsi* 'so hold its name', BS *evaṃ cainam dhāraya*; 3 sing. present, K 1, 135v1 *hvanau dārysde* 'holds the statement', Tib. *bsad-pa kun hdzin*; ibid. 135v2 *pyūṣde dārysdui ro* 'he hears, he also holds it', Tib. *thos-pa kun hdzin-pa dan*, Z 12·8 *drjsde*, v 163, 4a1 *drjsdā*, v 244, 2a2 *jsina 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 *diryeṃ*, III 66·34 *dirye*; middle participle *-āmanaa-*, Manj. 330 *dajsāmanai*, Manj. 326 *dejsāmanai* 'holding to' (noted only here for the usual *-āna-*). See also *haṃdrāṃj-*, *haṃdrīya-* 'hold together'. Base *dar-* with increment *-g-*, see *dar-* above, Av. *drag-*, *draṣāite*, *drājanhe*, *drānjaiti*, *draxta-*, *upadarṣṇvainti*, BS *lv dranga-* 'settled place', *udranga-*; *avadranga-* 'earnest money' (see JRAS 1955, 14-5), Sogd. *dryt-*, *zyt-* 'held', *rōnk* 'fortified(?)', M.Parth.T. *-drynj-* 'hold', *'ndrynj-*, *'ndrxt-*, *nydrynj-*, *nydrxtn*, *'bdrynj-*; *drxs-* 'endure', M.Pers.T. *'wdrnz-* 'condemn', Waxī *vardenz-* 'press down', IE Pok. 254 *dheregh-*, O.Slav. *drūžati* 'to hold', Russ. *drogā*. See also IE *dheregh-*, s.v. *dārṣṭa-*.

drvarroṇi fem. adj. 'having three forms or parts', Z 23·142 *būṣṣāta . . . drvarroṇi hvāha . . . māsta* 'a stairway in three sections broad . . . large', parallel to Pali *passa-* 'side', Tib. *phyogs* 'side', Chin. *tau* 'way'. From **θri-par(a)na-*, see *drai* 'three', to K 3, 139r4-5 *kalpu(vp) parrāvō* 'in *kalpas*, periods', dyadic to base *par-* 'appear, have form', Greek *πεπορεῖν*.

dṛhaṣkala- 'three-form (world)', SuvP. 61r4 *dṛhaṣkalā*, BS *triloke* 'in the three-fold world', from **θri-*, see s.v. *drai-*, and *haṣkala-*, base *ṣkal-* 'to fashion'.

dai 1. 'fire', 2. 'caustic stuff', Sid. 7r3 *dai*, BS *agni-*, Tib. *me*, acc. sing. *dau*, later *dai*, inst. sing. *daina*, later *dīṃna*, loc. sing. *dāna*; Sid. 128r5 *dai jsa*, Sid. 121r4 *dām jsa*; 2. Manj. 253-4 *ne ja vara kṣārrū dai ne vā ysū kṣuṣṭa ne biysma* '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^hh-*, O.Ind. *dāgha-*, Got. *dags*.

dai- *di-* 'to see', participle *dāta-*, *dya-*, 1 sing. v 343, 85r5 *ne dainā* 'I do not see', BS G 37, 79b6 *na paśyāmi*; 1 plur. *dāyāmā*, *dyāmā*, 3 plur. *dāindā*, Manj. 148 *deda*, 3 sing. *daiyā*, *deiyā*, Sid. 150r5 *daiye*, Tib. *mthon*, 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 *dūi*, 3 plur. *diru*; middle reduplicated, 3 plur. *dīyāre*, *dyāre*, 3 sing. *ditte*, *dātte*, *daitte*, *daittā*, Manj. 218-9 *khu ja cāya nairmya daive* 'as it appears created by magic', 3 plur. Z 5·72 *daira* 'they appear', = Manj. 229 *daira*, Manj. 230 *d(ai)ra*; participle, *dāta-*, *dya-* 'seen', v 171, 309a2 *ni dye āya* 'may not be

seen', Manj. 391 *dyai ida* 'he can see', = Z 9·15 *dātu yindā*, K 54, 14v4 *dyi yudā idā*; preterite, 3 sing. v 161, 35r5 *dāte*, Tib. *mthon-no* 'he saw', v 332, 24r5 *dātaimā aysu* 'I saw', = v 381, 3a4 *dyaimā*, = v 381, 3b5 *dyemā*, v 314, 5-6b3 *dātemā aysu*; 3 plur. K 5, 143r3 *dātāndā* 'they saw'; K 29·204 *khwa dyā ṣa pajūṣṭa* 'when she saw (= **dātātā*) the ring', ibid. 38·140 *paṃjūṣṭi dyāṃ* 'she saw the ring', Manj. 193-4 *hūsace strīya cu dyā pūra ysā* 'the dreaming woman who saw a son born'; 1 sing. fem. K 30·207 *tte dyā drrau* 'so I saw him (to be) such' (parallel ibid. 38·141 *nādā 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 *dīyāna-*, Z 9·27 *ttīyā akṣāti dīyāna* 'then he begins to see', = Manj. 405 *ṣgu mī ttī akṣya* (*ya = ā*) *daitte*; K 151·42 *gyastuṇi guṃ 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, *dīyān-*, *dyān-* 'to show', K 6, 145v2 *nihūṣāmato dyānāte* 'he shows *nirvāna*-sinking', Tib. *yops-su mya-nan-las hdah-bar yan ston-la*; K 4, 142r3 *dyānātaimā* 'I showed', K 4, 142r4 *dyānātemā*, ibid. 142r4 3 plur. *dyānātāndā*, K 5, 143v1 *aysu paranārvānu dyānātaimā* 'I showed *parinirvāna-*'; III 61·49 *dhyāne*. Participle future, *dyāña-* 'to be seen', Manj. 219 *tta tta skadha dyāñau* (-u 'and') *satva* 'so the masses (BS *skandha-*) and the beings are to be seen', with *-āna-* suffix. Noun *dāta-* 'sight, appearance', SuvO. 56v5 *dātāna*, BS *rūpeṇa*, v 296r3 *dātena*, SuvP. 73r2, *dyena*, BS *rūpeṇa*, SuvP. 71v4-72r1 *śira dyena*, BS *sudarśana-*, I 175, 91v5 *dyina śiṃka*, BS *priya-darśana-*, K 51·7·1 *dye khaiṇḍani tvari aṇāṣṭā* 'exceedingly equipped (possessed) with (fine) appearance (and) manner (*khūḍa-*)', 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 ppraysāvūna* 'handsome', BS *abhirūpa-* (BS *prasāda-*). With preverbs *ā-*, *uys-*, *va-* (*vūy-*), *pa-* (*pūy-*). From base *dai-*: *di-* 'see', Av. *dai-*, *diḍā-*, *daidy-*, *dīta-*, *dōiḥre*; *daēman-*, *dōiḍra-*, Zor.P. *dītan*, *dēm*, *handēmān*, N.Pers. *dīdan*, *dēm*, *dēmāh*, Balōči *dēm*, M.Parth.T. *dyd*, *dydyšn*, "dyng 'mirror'; M.Pers.T. *dyd*, *dym* 'face', Pahlavi Psalter *dyty*, Armen. *lv dēm-k'*, *y-andīman* 'opposite', *dēt* 'spy', gen. plur. *dītač*, *parēt* 'inspector'. IE Pok. 243 *dheis-* 'see', O.Ind. *dīdhet*, *dīdkhya*, *dhyāti*, *dhyātā-*, *dhitā-*, Greek *σᾶμα*, *σῆμα*. See also *āy-*, *āyāna-* 'mirror', *āyānaa-* 'example'; *dyāna-* 'conspicuous'.

deka 'so much', K 155·55a *byehīdai tvaka bñaima rausā deka ra jsā pāraume baiṣa satva baiysa hamādiṃ* (*iṃ = -ai*) 'may they get this control (= *rāṣā*) over *bodhi*-knowledge (= *bvāme*) so much also of the *pāramitā*-perfections', taking *deka* as later form of *daṃdaka*; for *ra jsāṃi*, see v 315 Aquar 22 *vamṇa ra jsāṃ* 'now also'. Note also *tanka*, and *canka* from **taṃdaka-* and **caṃdaka-*.

dedr(ā)ña Manj. 202, = Z 5·68 *trāma dīyāña*; possibly *de(da) *dyāña*.

daina 'for the third time', II 102·13-4 *tta paḍāna hvāṃḍū tta ṣṇa tta daina uvai* '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 ysiraka*

- derā dedāya nāse* 'hold this heart of mine, you have tamed it, accept it', to present *dāray-* see also *pader-*, *handede* infinitive to *handār-*.
- dairša-** 'of goat's hair(?)', II 60·14 *dairšvā khaucvā drauhye bitcā dairsa* 'and thirty... (*bitcā*) made of hair in goat's hair coverings (hats?)'. Possibly to Waxī *širs*, *šārs*, Yidya *lirs*, *lurs*, Šuynī *došc* 'goat's hair', N.Pers. *dīrs* 'camel's hair; threadbare garment', Pašto *dāš*, Parāčī *dōš*, Brahui lw *drassam*. Possibly to O.Ind. Atharva-veda 8·6·11 *dūrša-* 'a kind of garment' (see T. Burrow, BSOAS 33, 1970, 48-51).
- dairsa** 'thirty', II 60·14, see s.v. *drai*.
- desā -i-** (written obliquely) MT ×3 III 149, SDTV 96, plate 68 *šau šūresa hīyai desā* 'the *desā* of the *šau*-official Šūresa'.
- 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. *δwōš-*, O.Ind. RV *dhoaj-* 'banner', O.Norse *dúkr* 'cloth'. Note also *duaxš-*, Šuynī *devušk* 'snake' **duaχša-*, Yazg. *δayūfc* 'snake', Rōšānī *dīvāsk*, Sarikoli *tafūsk* (G. Morgenstierne, Etym. voc. Shughni group, 30). Parallel to *pale* with *daja*.
- dauja** 'gift', see *dāmgjā-*, base *dā-* 'give'.
- daujsā** 'lead (metal)', Sid. 13v2, BS *sīsa-*, Tib. *ra-ñe*. Possibly '(burnt) white', as the 'whitish metal', to base *dau-* 'burn' from **dāvačā-*. IE Pok. 179-81 *dāu-*, O.Ind. *dunōti*, *dūnā-* 'burn', *davathu-* 'burning'. Similarly Zor.P. *arčē* 'lead', base *ark-* 'shine'; Germanic **blīwa-*, OHG *blīo*, O.Norse *blj* 'lead' from 'violet-coloured'; Zor.P. *sruβ* 'lead', from **subra-* 'bright', O.Ind. *śubhrā-* 'shining'; see also *ttralo* 'tin'.
- daunda-** 'blown', see *dam-*.
- daurminai**, 'made of **durma-*', II 77·23 *daurminai bagala haīšta šau* 'he sent one vessel made of **durma-*'; II 60·17 *dāmrmīnai škāma dale šau* 'one covering shell made of **durma-*'. Possibly to **daura-*, *dūra-* 'hard clod or stone', Oss. D. *dor*, I. *dur* 'stone', as Oss. D. *kurm*, *kurmā*, I. *kūrm* 'blind' to Khotan Saka *kūra-* 'bent', Zor.P., N.Pers. *kōr* 'blind', O.Ind. *kora-* 'bend, joint'. Possibly with *haṃdurna*. Since *dušta-* 'bitten' replaced *dašta-*, possibly *durma-* is older **darma-* 'flayed skin' (to Greek *δέρμα*, base IE *der-*).
- daula** 'stick', III 123·69, BS *lakuṭa-*; 'stroke', III 138, Dandan-ōllik 8 *dīrsā 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 dāṃla na byehā* '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-deṇde* '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*, *dvoja-*.
- dauspyattā** 'weakness', I 171, 88r4, see *dušpāta-* s.v. *duš-*.
- daus-** 'to swell', I 147, 56v3 *padausidā*; I 151, 61v3 *padaušta*, see s.v. *dam-*. With *-aus-* from *-āfs-* (*daf-* ~ *dam-*), see also *ttaus-* 'be hot', base *tap-*.
- dya** 'sight, appearance', III 105·10 *dya vī šairka* 'good to look at'; Manj. 206 *khu tterthyā dya vī* 'as in sight of the sectaries', see *dāta-* 'appearance'; later *da*.
- dya** 'seen', Sid. 127r5 *dya hamāre* 'are seen', see *dāta-*, s.v. *dai-* 'to see'.
- dya-vīya** 'to be gazed at, handsome', SuvP. 72r1, parallel BS *darśaniya-*. See s.v. *dai-* 'to see'.
- dyaka** 'sight', Sid. 148r2 *ttye jsa dyaka haṃgūnānā* 'with that the eye must be covered', Tib. *miḡ g-yog-par byaho*; Sid. 121v3 *dyaṃkyai kašāre* 'his powers of vision fail', Tib. *miḡ ldons-šin*; III 69·88 *dyakya hvastāmdū u ysairā* 'they beat the eyes and heart'. From *dāta-* > *dya-* with *-ka-*, *-kya-*, see *dai-* 'to see'.
- dyā** 'she saw', and 'I saw' (fem.), see s.v. *dai-* 'to see'.
- dyāka-** 'spectator', Manj. 228 *cī ja vye ttatva dyāka vena prracai baiša vvara (=bura) दौरa*, =Z 5·72 *kau ju varā dyākā vātāya vāna pracai haṃ vātā दौरa* 'those who had been spectators of that *tattva*-reality would see all (to be) without cause', by adjective suffix *-āka-* from *dai-*; *di-* 'to see'.
- dyām** 'to beat', infinitive *-āna-* to *dvyā-*, III 74·206 *disai vā dāse dyām* 'his *cāmari*-sign ceased to beat'.
- dyām** 'we distribute', III 71·149 *habā dyām pišai kiṃna* '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*, *dind-*, *dītā-* 'cut off', *dāna-m* 'portion', *dūyate* 'distributes', Greek *δαλομαι*, O.Engl. *dæll* 'deal', with Zor.P. *dānak* 'part', Armen. lw *dank*, *dang* '6th part of a δροχμή', Syriac *dnq-*, N.Pers. *dāng*. See also *dyāma*, and *byānā*.
- dyāna-** 'admirable, conspicuous, bright', and *dhyāna-*, SuvO. 56r7 *tcārātara hā(māre) dyānatara u māstara hāmāre* 'they become more smooth, they become more admirable and greater', BS *snigdhatarāni āsvādanīyāni bhaviṣyanti darśanīyatarāni mahattarāni bhaviṣyanti*; SuvO. 36v2 *štīya śśī-phīsa nūvara dhyāna thauma pro-hauyānā* 'white, bright, new, splendid clothes are to be worn', BS *sarva-śvetāni pāṇḍarāṇi navā-rucira-vastrāni prāvaritavyāni*; Z 2·186 *ko ttā puṇa dyānā āro* 'where these merits (BS *punya-*) are conspicuous'; v 52, 83b1 *brīyostā pāṣkalā u dyānai pāṣkalā, u adyānei pāṣkalā paśemate 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 serā ttīye kṣīre vaska* 'admirable great fortune for this land'; JS 33v4 *dyāneve* (read *-ce*) *brīyā ya saṃde bede* 'admirable beloved one being on earth'; III 106·28 (*eyśāja*... *narada*...) *drauma sa khū ye pīchaṣṭa dyaunaca brīyā spāsa* '(the maiden came out) just precisely as appears manifest an admirable beloved person'. Denominative participle *-ant-* to *dyāna-*, fem. *-aṃca*, *-eve* for *-aṃce*, *-aca* for *-aṃca*. This is preferred to *ce* 'who'.
- dyāma** 'distribution, gift', II 89·38 *cu jsām va gyaṣti hīya dyāma ya* 'what was there the gift of the *devī*-queen'. Base *dai-* 'divide', see s.v. *dyām* and *byānā*.
- dyāmata** 'sight', acc. sing., Z 11·73 *dyāmato*, Z 6·59 plur. *dyāmata*, Z 6·7 *dyemāte jsa*, v 304, 2b3 *ttīye sthīvā saṃ dyeme* 'at very sight of the *stūpa* monument', see s.v. *dai-* 'to see'.

dyāvai 'intent upon', III 102.52 *haurau dyāvai... aysamū* 'the mind intent upon desires', see s.v. *paimaiśja* 'touches', and *guthalarka* 'quivering'. From *dyā-* 'think of', by *-ā-* increment to *dai-:di-* 'see', like O.Ind. *dhyā-:dhī-* 'to meditate', hence **dyātaka-* > *dyāvaa-*.

dyāte 'seen things', V 179, 121 *bate dyāte u bate pyū(ṣṭe)* 'small seeing and small hearing', to base *dai-* 'see', *dāte, dye*.

dyū 'demon', Z 20.6 *kho ju dyū hīstā* 'if a demon comes'; gen. plur. SuvO. 4.7 *dyūwānu ūsahārānu mātā* 'mother of strength-robbing demons'. From *daiva-* (with *-yūv-* from *-aiw-*), O.Pers. *daiva-*, Av. *daēva-*, acc. sing. *-dōyūm*, Sogd. Bud. *ḍyw*, M.Parth.T., M.Pers.T. *dyw*, Zor.P., N.Pers. *dēv*, Armen. lv *deu*, Oss. D. *āv-deu*, I. *āv-diu* 'evil spirit'. IE Pok. 184-6 *dei-* 'to shine', *deiwo-*, O.Ind. *devā-*, *daivya-*, Lat. *deus, diuus*, Greek *δῖος*.

dyū 'he beats', Sid. 125.2-3 *ādamādā āchai (hīya) gūnā satta dyū, nvāse, khittā* 'marks of the disease of madness (BS *unmāda-*), he beats people, cries out, laughs', BS *vidyād āphoṭanākranda-hasya-*, Tib. *smyo-byed-kyi mčhan-ma ni, nav-ñid-la čham-rdam bye(d)-čiv 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 śvera dyū* 'so she said to him, tell me; let him beat'; III 66.36 *śamādā dyū* 'he beats the ground' parallel to *ibid.* 34 *śamādā hvaste* 'he beat the ground'. See *dūte, dvya-*, *āysdyūvi*. For 3 sing. *-ū* see also *jūtā*, later *jū* 'he lives' to base **ju-*.

dyūka 'robber', K 56, 202-3 *idre tti trāmā mānāmā śtāri klu śīna vyahera kṣa, dyūka himārai* 'the senses, they are just as six robbers in one dwelling-place (BS *vihāra-*)', parallel Z 6.24 *āvuvvo ttāṣṣ kṣāta* 'in a village six thieves', BS Suv. ed. Nobel 56.4 *śad-grāma-cauro-pama indriyāni*; Uigur Turk. Säkiz yükmäk 156 *altī türlüg yaḡilar* 'six sorts of foes'. Base *dab-* 'to rob', Oss. D. *davun davton*, I. *dawyn, davd* 'to steal', Waxi *ḍaviy-:ḍavoid* 'steal', elsewhere less specialized 'to injure', Av. *dab-* 'deceive', M.Parth.T. *dbygr* 'treacherous', *wdybgr* 'deceiving', *wdyfs-* 'to deceive', *wdybyšn* 'deception', Sogd. Bud. *prḥ'β'k* 'injurious', Man. *prḥβn*, Chr. *prḥbn* 'injury', Man. *wyḍ'β*, Chr. *wyḍ'p-* 'danger'. IE Pok. 240 *dhebh-*, O.Ind. *dabhmōti, dābhati, dabdā-*. See s.v. *yola-, vāyau, dyūla-*. Form *dyūka-*, like *tsūka-* 'going' from *tsua-*. See also III 104.35 *dāyi* 'he injures, cheats' beside *beva-* 'to cheat' (**vidabaya-*).

dyūma 'robbing, ravening', JS 34.4 *tte klu dyūma-baste sero spāse* 'just as a lion bound upon ravening appears': Base *dab-*, see s.v. *dyūka* 'robber'.

dyūla- 'deception', Z 4.5 *uysāno trāma kho dyūlā śa samu parikalpa ni karma* '(he created) a self (*uysānā-* = BS *ātman-*) just like a deception; it is just *parikalpa-* imagination, not *karma-* activity'; K 11.3 *lovi jñānā* (BS *laukika-, jñāna-*) *dyūlā saṃkalpa vihalpa* 'worldly knowledge is deception, associative (and) discursive thought'. Base *dab-* 'deceive, injure; rob', see s.v. *dyūka-*.

-dyūva 'robs, tears away', see *aysdyūva, āysdyūvi*. Base *dab-* 'steal', s.v. *dyūka-*.

dyena, see *dāta-* 'appearance'.

dyaurai 'exhausted, ill', Z 12.113 *dyaurai vātā* 'become

ill', parallel BS *anāpattir glānaḥ syāt*; IV 17.7 *cu vara khaitti hūnā paśi dyaurai himi u midā* '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-:dho-* 'vanish', Celtic O. Ir. (reduplicated) *de-d-* 'vanish', O.Engl. *dem* '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', Sarikolī *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-bādū* 'tritemporal'; K 151.46 *dra-vargye jśīna* 'in the threefold life'; Manj. 125 *dra-haṣkala vīra* 'in the triple world'; K 145, 311 *drā-haṣkala ysama-śadya* 'in the three-fold world' (= BS *loka-*). See *drai*.

drajā 'cliff region(?)', III 80.18-9 *drajā bise ttrai khye* '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 *gaḥvera-drānā*, parallel to *gaḥvar-dama-*, 'blower of flute' to IE Pok. 255-6 O.Ind. *dhrāṇati*, O.Sax. *dreno*, O.Engl. *drān* 'drone', Got. *drunjus* 'sound'.

draṇda 'has gone', II 84.22 *cāṃ ri maṃ dīsta dilakā dilaka mu-varga ya ṣṭ-ṇ jśām pā hā draṇda ni ra maṃ mu-varga mānāṇi 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' (*haṇdrama-* 'ranging-place') and IE Pok. 204 *drem-*, O.Ind. *drāmati* 'run', *dandramyate* 'run about', Greek (aorist infinitive) *δραμειν, δρόμος*, Khovar *dromik* 'flee from the country'. See *dram-*.

draph-, see *aysdraphai* 'squatting'.

dram- 'go, range, remove', participle *draṇda* above. Causative *dremāte*, Z 12.95 *nīvara(ṇa) puṣṣo dremāte paṃjsa* 'removes the five *nīvaraṇa-* coverings'. With *va-*, III 100.11 *vadrramai* 'deserted(?)'. See *haṇdramā*.

draṇmaa- Greek lv *δραμῆ*, II 17, 4b7 *biśai draṇmā naṣkāra* 'remove all his *drakmas*'; II 70, 117a2 *draṇmai-y-ūṃ bāysi(yā?)*; V 196, 31a5 *biśa drammai*; V 306, 06b3 *drammai*; V 267, 46a1 *dramma-t-ūṃ jsa*. See BSOAS 13, 1949, 128-9.

draṇmāja 'financial' (form like *pravanāja*), II 13, 1b5 *vaṇṇa draṇmāja viṣtuṇ didā bāgā-v-i 2500 mūri* 'now I place a sum of money, his third portion 2500 *mūrū-* coins'; IV 29.2 *draṇmāje vādā piḍa(kā)* 'financial document-letter'; V 260, viii, 3a2 *draṇmāja ysā(re)* (uncertain in broken contexts).

drays- 'hold firm, fasten, bind on a load, roll up', (= *dras-* beside *darz-*), II 44.48 *draysā* 'load', V 201, 71a1 *draysa*; II 127.34 *draysi-barā stūra* 'load-bearing animals'; infinitive, IV 7.7 *haṃsiśḍi bryāriṇā kīra jśāṇi*

drayṣa 'intends to hold firm to friendly acts'; *draś-*, II 16:325 *ttū āyasaṃ drraṣīrau* 'load up this millet'; II 20, 1122 *chaski hā drraṣīrau drrai stū(ra)* 'load up barley on the three beasts'; noun, III 23, 14b4 *drāyśā* 'raft', BS *kaula-*; participle, Z 4:57 *daiyā dūrṣḍa ggare* 'he sees the firm hills', = v 380, 1r3 *(dai)yā dirṣḍa ggari* from **drṣḍa-*; later reformed Z 20:53 = Z 21:31 *ggūšte ja dārṣṭā* 'held together by flesh'; = E p. 359, 44 *gūštā ja dāṣṭa*; Z 17:22 *kāljsa nā dirṣṭa* 'their gardens enclosed'. From *darz-*, N 76:42 *dalsā* 2 sing. conj. 'you will load up', BS *āropyā* and *upanāmyā* 'load up'; Z 13:28 *ysāyśino dālysu* 'raft of reeds'. From *darz-*, Av. *darz-*, *darzaya-* 'make firm', 'fasten', adjective *dārōzra-*, *dārōzišta-* 'firm'; Sogd. Bud. *čm y'tk ZY čm γwrn* ZY *čm črpy dyšt* 'held together' (**drṣṭa-ka-*) with flesh and with blood and with fat' (rather than **deštak* from *daiz-* 'to heap up'), as *kšt'k* 'seed' from **kṣṭaka-*; M.Parth.T. *drz-* 'fasten, load up', *bdrz-* 'unload, untie', *ndrz* 'prescription, command', Zor.P. *handarz* 'binding order' = N, Pers. *andarz*; *padarzah*, *payarzah* 'wrapper, bundle', Armen. lw *handerdz* 'clothes', *anderdz* 'order', N.Pers. *darzi* 'tailor', Armen. lw *derdzak* 'tailor, shoemaker', *derdzan* 'thread', Zor.P. *darzik* 'tailor', Syriac *drzyq-*, N.Pers. *darzan* 'needle', *darz*, *darzak* 'sewing', *darzmān* 'thread', Yazdī *hē-darze* 'I sew', *daštūn* 'to sew', Armen. lw *handerdzem* 'I equip', *handerdz* 'equipment', Krorain Prakrit *darṣa-* 'load', Pašto *ležal* 'fasten, load', *blēšdal* 'to swaddle', Orm. *dažyek* 'to load', Parāčī *derz-*, Waxī *durz-*: *dezd* 'seize'. Sarikolī *derz-*, Yidya *palarzem: palisčem* 'wrap up', *larsē* 'sheaf', Tālišī *darz* 'sheaf', Sanglēčī *pēšl-*, Šuynī *niduždz* 'woollen yarn', *pidūždz*, Xūfī *pidūwdz* 'cords, threads of goat's wool' (**ni-drza-*, **puti-drza-*); Khovar lw *drazēik* 'to load up'; Kalāšā *drāz-*. Possibly also Sogd. Bud. β8'yšt'k 'covered', Yaγn. *bidēz-*, *bidišta* 'cover up'. IE Pok. 252-4 *dher-* 'hold', 254 *dher-gh-*, *dhregh-*. O.Ind. *dṛṇhati*, *dṛḍhā-* 'make firm', Lit. *dirštū*, *dīrštū* 'become hard', *dīršmas* 'strong', O.Slav. *drūzū* 'bold'. K 99:264-5 *daṣa būma dīvya* = K 147:28 *draiṇḍa būma dīvya* = SuvO. 55v3 *styūda śśa-ṇdye dīvata* 'the deity of the firm earth', BS *dṛḍhā pṛthivī-devatā*, contains (NW Prakrit?) **daṣḍa-*, BS *dṛḍha-* glossed by Khotan Saka *styūda-* 'firm'.

dravāsaṃ 'dark, red', of fire, II 75:55-6 *ysīrakā dravāsaṃ dai viṇa yaṃdā hājsakya* 'the heart's red fire now creates flames (of love)'. Base *drau-*: *dru-* 'be dark', with suffix *-āsa-* palatalized to *-āśa-* with *-ina-* (if the *anusvāra -ṃ* replaces *-nā*), as in *haryāsa-* 'black' to Oss. D. *xārā* 'dark'. See also *droanaka-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. *bāļsakyau*.

drrarrā -?- v 214:68:3; 5 (SDTV 95).

draṣṭa -?- II 1:8 for Chinese *ana khaṇi le yaṃ* = *draṣṭa yai* 'it was...'. Unidentified.

drahvā 'in clefts', Z 2:66 *drahvā śśāre* '(the śśālarba-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 *-axa-* rather than *-aθa-*. 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 *balysānvo tcārīnvo* 'in Buddhas' spheres' = v 381, 343 *balysānvo tcārīnvo*.

drā- first component 'hair', see s.v. *dro* 'hair'; also *drāṃva-*, *drūṃ-*.

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 *drāṃgulya*; I 181, 99v2 *drrāṃgulyai*, BS *śva-damṣṭrā* 'dog-tooth', = *gokṣura-*. From base *dar-* 'to tear', **drānga-* with suffix *-ul-*, to Gaul. *dravoca* 'darnel', Germ. Dutch *tarwe*, Engl. *tare* (< **doreuā*); Zor.P. *dart*, N.Pers. *dard* 'pain'.

drāca 'tremulous', fem. to *drāta-*, SuvO. 24r3 *drāca tsūmata* 'tremulous movement', BS *cancala-*; Z 20:15 *tcēinaṇi nu drāce kāde* 'their eyes very tremulous'. See *drātai*.

drātai 'tremulous'; SuvP. 68r3 *drrātai aysmū kiṇa* 'for the tremulous mind', BS *cāpalya-citta-*, Sid. 7v3 *drrāvā-aysmu* 'having flighty mind', BS *cala-citta-*, Tib. *rgod-pa* 'wild', SuvP. 64r2 *drrāvai aysmu rāṣa* 'under the power of an uncertain mind', BS *cala-citta-vaśena*, JS 6r4 *hamye drrātai tvare* 'you became very distracted'. From base *drā-* 'to run' Zor.P. *drāt* (DkM 601:6-11), to IE Pok. 204 *drā-*. O.Ind. *drāti*, Greek δῖδρᾶσκω 'run', ἔδρᾶ.

drāṃda 'they saw' II 94:32 *na drāṃda na jśā vijaiṣṭaudā* 'they did not see, they also did not observe'. With II 97:115 *dryāṃda* 'they saw' from *dar-*, and **drta-* > *drya-* > *dra-*. See also 3 sing. K 45:18 *hūna drrauda* 'he saw a dream' from base *drām-* or *drap-*. For *dar-*, Ar. *darata-* 'observed', O.Ind. *ādar-*.

drāṃva- 'hair', first component, see *dro*.

drāma- 'such', JS 13v4 *drrāmā śāhauja cu tvī beda buḍādū* 'such the umbrella which they bore over you'. See also *trāma-*.

drāma 'runners(?)', II 71:4-5 *ci tta aśnesalāṇa paśiṇa drāma śfāri* 'those who are so the runners of the messengers of Aśnesala-'. From *dram-* 'to run, range', Causative *drem-* 'to remove', *hamdramā* 'ranging ground', BS *kāntāra-*. See *dram-*, *dramā*.

drāṃma 'pomegranate', Sid. 13v5 *drrāma ttīma ve gūra* 'pomegranate seed and grapes', BS *dāḍimam drūḥṣā*; I 181, 99r1-2 *drrāmām hīvī ūhvarim* (*-im* = *-ai*) *rayśa* 'sour juice of pomegranates'. Base *drāma-*, Chin. (K 1133:2; K 555:1) *t'u-lin* < *d'uo-liam* = **drōm*; O.Ind. *dāḍina-*, *dālīma-*. Possibly *drāma-* < **darma-* as *grāma-* 'hot' from *garma-*; O.Ind. *dāḍina-*, *dālīma-* from **dālma-*, to base *dar-* 'to split', naming the fruit from its splitting rind.

drrāmā 'wanderers(?)', Manj. 4r *satsai(ra) drrāmā byaire dūkhūnai badana-śela* 'in *saṃsāra*-migration they are found as wanderers (migrators) in the imprisoning hall (= BS *bandhana-sālā*) of woe (BS *duḥkha-*). From base *dram-* 'to run, wander', see s.v. *drem-*.

drāme 'flood(?)', K 49:42 *āṣa bayṣgi busāmji pyaure ysarrnija drāme śairkye raṇṇūnai 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. *riol 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 *drātai*.

drāṃva- '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 kḥḍe rraysga drāve parṣta* 'like lightning, it passes very quick, swiftly'. Adjective to *drau-* 'to run', IE Pok. 205 *dreu-* 'to run', see s.v. *drāvā* 'attackers', here dyadic *drāva-* with *raysga* 'swift', K 110:332-3 *tā pū: pada sa aysm(u) buāvūṇa parvacha drāvai rays(g)a* 'listen to the way, that the mind ripens quick and swiftly in *bhāvanā*-contemplation'.

drāṃśā 'millet', Sid. 16r1 *gausā u *eysam u drāṃśā*, BS *priyangu-nivāra-koradūṣaḥ* Tib. *khre dan ḥi-ḥe dan koradūsa rnam* (*ḥi-ḥe*, Jäschke Dict. *ḥi-ḥe*). From **drūs-* or **drās-*, connexion unknown, possibly with BS *-dūṣa-* of *koradūṣa-* (Ind. *dū* < *drū?*), hence **drūs-* < **drūsya-*.

drāh- 'dart about, range, fly', participle *drautta-*, III 40:21 *bajjakyē drāhidā* '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 (t)tye prracaina drrautta hamīya* 'by which means she could fly'; =K 25:111 *cu t)tye prracai(na) drrautta hamī* parallel to K 33:60-1 *ca t)tye prracaina āṣa haṃdrāyāsī tsvā* 'with that she went passing through the air (BS *ākāśa-*). 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-*, *drāta-*; O.Ind. *drāpayati*, *vidrāp-*. Above *aysdrautta-*.

drāta- 'held', participle to *drjś-* from **drjśta-*, v 56, II 4v3 *bālyānā drāte parau* 'he kept the Buddhaic command', =Z 20:18 *drte*, see *dārāta-*, *dreita-*, *dirya-*, base *drjś-*.

drīma- 'transferable things (animate and inanimate)', II 22, 18a1-3 *haṃda(stā) u drīma-ttvaśdā vara ttāgutta hvāṣṭa tta parstāṃdī si hvāṃdī vā bi(ś)i (kūtha?) ttvaśdyari* 'to the *haṃdasta*-officials and conveyers of *drīma-*, the chief Tibetans so ordered, saying, convey all the men here into (the city)'. Assuming *drīma-* from **dramya-* base *dram-*, causative *drem-* 'to remove', hence 'all movable things, men and cattle'. See s.v. *ttagata-* 'wealth'.

drīya- 'reaping', II 113:81-2 *cu hā ṣacū gauama-drīyāṃ bāḍā dva-pacaḍa hīna haṃjśyāra bāyā* 'what is the time of the wheat-harvest in Ṣa-ṭṣou, they (the Turkish Khans) intend to bring a troop', translation AMI, n.s., II, 1964, 4; 16. Base *drau-*: *dru-* 'to reap', *drīya-* < **drōiya-*, 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 *larovo* 'reaping', Munjāni *larawā* 'reaper', Waxī *drāw-*: *dratk*, Yidya *lari-m:lareim*, Sanglēcū *derāy-*, Orm. *dir-*: *dilak*, Šuynī *cāw-* (*c = ts < dr*), Rōšāni *cay-*: *cid* (*c = ts*), Sarikolī *cay-*: *cud*. IE Pok. 206-11 *der-* 'to tear', 208-9 *dreu-* 'to reap', (to O.Ind. *dūrva* < **dra-uā-* 'panic grass' *panicum dactylonī*). See *drvārā*.

drāṣṭāti -ṭ-, v 262, 0122 *hvāḍavṇ rre drāṣṭāti syānāti 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 *viśamāḥ sarva-bhāvā bhavanti viśayasya hi*. Base *druva-* 'firm, stable', see cognates, s.v. *drūṇaa-*.

drūkū 'beard', III 81:171, gloss to Turkish *saḡal*. See *druṃ-*, *dro*.

drūjja- 'falsehood', III 27, 33a4 *na ra vara haḥḥa na drūjā* 'there not truth, not falsehood', BS *tatra na satyaṃ na mṛṣā*; v 329, 13r6 *drūje jsa pathamko vātā vaṣṭindā* 'they become restrained from lie', BS G 37, 112 *mṛṣā-vādāt prativiratā bhaviṣyanti*, Z *drūja*, *drūjo*, *drūjya*, *drūje*, *drūjyau*, *drūgyau*. Base *draug-*: *drug-*, **draujā-* > *drūjā-*, O.Pers. *drauga-*, *draujana-*, *draujiya-*, *duruxta-*, Av. *draoga-*, *draojina-*, *draojišta-*, *drug-*, *drujas-*, Zor.P. *drōy*, *drōv* (*dlwb*), *druxtan*, *druš*, *druššn*, Av. *drəvant-*, Zor.P. *druvand*, Armen. lv *dršem*, M.Parth.T. *druxt*, 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. *drīṣi*, *drēṣi* 'lies'. IE Pok. 276 *dhrugh-* 'cheat, injure', O.Ind. *drōgha-*, *drūhyati*, *drughdā-*, O.Sax. *bidriogan* 'cheat', *drōm* (Engl. *dream*), O.Norse *draumr*.

drūjana 'false', K 70, 5v1 *tta drūjana aphāra hūnīdā*, =K 67:158 *tī drūjina haphārā hvānīṃdī* 'they speak false nonsense'. To *drūjā-* 'lie', adjective *-ana-*, O.Pers. *draujana-*, Av. *draojina-*.

drūjsa 'false(?)', (dialectal) v 262, 0125 *drūjsa nyūnartha gāḍe* 'made false information' (Prakrit from *jñāna-*, *artha-* 'matter of knowledge').

drūṇaa- 'healthy', and *drūnaa-*, III 75:220 *khu hama rrāma drūnai thyau* 'so that Rāma should quickly become well', III 75:227 *hamya-v-ī drūnā rrāmā* 'health became his, Rāma's', K 138:927 *drūṇai* 'healthy', Tib. *nad med-pa*; v 384, 29:2 *tsāṣṭa tti jsāṃ drrūnai* 'peaceful, likewise healthy'; plural, K 52:77 *rrispūrā rryisḍvarā pātca bisā bāḍā drūnā ide* 'princes, princesses, then the whole time may they be healthy'; Z 3:62 *drūnā*; abstract 'health' *drūṇā* < **drūnatāti-*, III 129:16 *drūnā parīḍq brrīṣṭi* 'they deign to ask after the health'; II 115:19 *drūnā pvaīsū* = *ibid.* 21 *drūnā pvaīsūau* 'I ask after the health'; Sid. 5r1 *drrūne va hettā* 'causes of health' (BS *hetu-*), BS *ārogya-hetavaḥ*; SuvP. 71r3 *drrūnā peṇā* 'health, forces', BS *ārogya-bala-indriyāni*; K 42:109 *drrūnā brraṣṭāmdā* 'they asked after health'; II 118:131 *drūnā pūṣāṃq* 'enquiry after health'; IV 7:6 *drūnai*; IV 17:30-1 *biśāṃ satvāṃ drūne kiṃṇa* 'for the health of all beings'; v 225:68:2 *ttira-v-ī pachīśāna drūnai* 'so we deem him healthy'; parallel Kroraina Prakrit *kojalya pī-chaṃti* 'they ask after welfare'. With *-ka-*, III 94:29 *drūnaka mūdai* 'remained healthy', III 117:16 *drrūnaka*

pari mūde 'deigns to remain healthy'. From **drauna-ka-* to *druva-* 'firm, stable', Av. *drea-*, *dreatāt-*, Zor.P. *drōt*, N.Pers. *durōd*, *padrōd*, superlative Zor.P. *druvist*, N.Pers. *durust* (*st* < *št*); Sogd. Bud. *drw'k*, *drwt'ih*, *dr'wst'th*, *zwb*, Chr. *durt*, *durt'y* '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 *ājviṣa daiyā drutāta* 'he sees...snakes'. If parallel to BS *āsivīṣā dārūna...* *mahāvīṣogrāh*, possibly 'fierce', from *drau-* 'to attack', see *drāvā* 'attackers'. But possibly *drau-* 'to twist, writhe', see *drvidā*. For *-āta-* adjective of agent, note *atāphara-hvarāta-* 'gluttonous'. Possibly also *drau-* 'to cut' in Zor.P. *drōs*.

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. *rāa dhārba*; Sid. 14v4 *drraubha*, BS *darbha-*, Tib. (*dar*)*bha*; Sid. 10v5 *drraubhā* (*-bhā* like *-cā*), BS *darbha-*, Tib. *rāa dar-ba*, (but v 320.89 *draraucā*). Yazg. *darb* 'berberis oblonga' may be traced to **dūrba-* (as *dar* 'far' from *dūra-*). See also *brunja-* 'birch' from **barza-*, Šuynī *bruj*, Pašto *barj*, Dardic Dameli *brūš*, Oss. D. *bärzā*. In TPS 1955, 76-80 comparison was proposed with O.Ind. *drumbhālī*, *dārbhūsa-*, 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-ī 'his pores of the hair', v 155.185, 1a5 *harīyāsā dru-mūjse-t-ī stīrūvi vistāte* 'trembling, his pores became stiff'. See *dro* 'hair'.

drūysi 'breast', III 81.172 gloss to Turkish *kāmmülā* to place with *kōngül* 'breast', as first component *kōmōldürük* 'breast-band'. From **drausa-* (or **drūsa-*) 'expanse', as O.Ind. *vistāra-* 'breast' to base IE Pok. 1029-31 *ster-*, Greek *στέρων*, Oss. D. *itarā*, I. *tar*. See *pārja* 'breast', parallel to BS *vistāra-*. This **drūsa-* < **drausa-* resembles Oss. D. *ārdozā*, I. *ārduz* 'clearing in wood', if from **drausa-* (to *ārdozun* 'to cut'?).

drai 'three', SuvO. 53r6 *drai jūna* 'three times', BS *triṣ-kytvā*, SuvP. 72v2 *drrai-bāda* 'of three times', BS *triṣ-kāla-*, K 29.201 *drrai jūne*; K 38.137 *haḍai ṣtām drai jūnāka* 'three times a day'. Inflexion, nom. Manj. 368-9 *draya rana* 'three jewels', II 55.4 *drīya sakhārma* 'three monasteries' (BS *saṅghārāma-*), Sid. 102r5-6 *drriye tcauri* 'three (or) four', Tib. *gsun-čam*, III 126.4 *draiye pīla stīe* 'learned in the three *piṭaka*-collections'; gen. Z 22.231 *draiṇu*, Z 22.267 *drraiṇu*, later *draiṇā*, *drraiṇā*, *drriṇmā*, *drrena*, *drina*, *drraiṇna*, IV 32b2 *drai hvadām* 'of three men', Sid. 4r3 *drayāṇi*, Sid. 19r5 *drayā*, Sid. 13v2 *drayā jsa*, Sid. 134r4 *drayā*, with loc. plur. III 127.13 *draina pīlvā* = *ibid.* 16 *draina pīlā*; loc. Sid. 124v5 *drayvā āna*, II 22, 16a4 *draiyvā haḍā*, Sid. 125r3 *drayvām dūṣṣm jsa* 'from the three *doṣa*-conditions', instr. Z 16.44 *dryau*. First component, SuvP. 61r4 *drhaṣkala-* 'triple world, BS *tri-loke*', III 128.5 *drahiṣkalī*, III 4, 10v3 *drāhaṣkalī*; SuvP. 67r3 *drra-vadya* 'threefold', BS *tri-*

vidha-, *ibid.* 4 BS *tri-prakāra-*, Manj. 365 *drrai-padya*; III 104.45 *jīyi drai-aiha*: 'life of three sections', parallel to BS *tri-varga-*; Bcd 44r2 *dri-bāḍva-* 'of the three times', BS *tri-y-adhva*. 'Three' with 20-90, Z 14.93 *dravare-dārsā* '33', Sid. 138r3 *drerabestān* '23rd', II 93.8 *drrai-rābaista*, II 93.10 *drairbista*, II 116.35 *drairabuistamyai haḍai* 'on the 23rd day'. Ordinal, 'third', Z 12.43 *dāddā*, Z 3.95 *dādā*, II 27.34.6 *didi*, Sid. 128v4-5 *ṣe...dida...* *tcūram* 'second, third, fourth', II 23, 22.1 *didye haḍai* 'on the third day'; v 26, 49v2 *tta paḍāna huuna 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 *dide kṣuṇa* 'in the third period', II 116.39 *diḍyai haḍai* 'on the third day'; from **trīta-* 'Thirteen', loc. v 334, 32v2 *drraisūvo*, BS G 37, 29a5 *trayodaśa-*, = v 71, 39r1 *draiṣvo*; ordinal, Sid. 104v3 *drraisam*, Tib. *bču-gsum-pa* adjective *-ī*, v 272, 73a1 *mūri nāti drraisī hambā-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 *triṣat*; Z 24.386 *bāstā dārsā* 'twenty, thirty', II 60.14 *dairsa* 'thirty', II 88.13 *dārsā dārsā* '30 each'; gen. Z 10.14 *dārsānu*, with lower numbers, *dravare-dārsā*, *pusparedārsā*, *dvāvaredārsā*, *dvaredārsā*; gen. IV 60b1 *hauparidirāse hvadā* 'of 37 men'; loc. v 120, 10v5 *d(v)āvaredārsvo*, III 7, 15r3 *dvāradārsvā*, N 68.46 (BS 143.11) *dvāvaredārsvoṇu*, inst. v 77, 145v2 *dvāvaredārsyātau* Base *drai* < **drāya(h)*, *dārsā*, Tib. script v 382.423 *hders*, < **θrisat*, **draisu* < **θrayadasam*; to Tumšūq Saka *dre*, *diḍā* 'third', older *dritana* 'thrice', *drewarsana* '13'; older *drainu* 'three', inst. plur. *dreyo*; *drisu* 'thirty'. Av. *θri-*, *θrāyō*, *θriṣva*, *tiṣrō*, *θriṣ*, *θriṣya-*, *θriṣas*, *θriṣata-*, O.Pers. *čitīya-*, Zor.P. *sih*, *sī*, N.Pers. *sih*, *sī*, Sogd. Bud. *dry*, 'dry', Chr. *sy*, Yayn. *tirai*, M.Parth.T. *hry*, M.Pers.T. *sh*, *sdyg* ('300' M.P.T. *tyryst*, *tylyst*); Pašto *dre*, Orm. *ḥri*, Parāčī *ḥi*, Yidya *ḥuri*, Sanglēcī *rōi*, Waxī *trūi*, Sarikoli *aroy*, Šuynī *arāi*, Balōči *sai*, Oss. *ärtā*.

draiṣai 'garment', II 60.13 *kabalinaī draiṣai sau* 'one garment associated with blanket-cloth' (BS *kambala-*); II 1.9 *draiṣai* 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 sai pvaica jsa jsām drraiṣai ṣvādū* 'and with one covering we put on a *draiṣai*-garment'. Base **drāi-juka-*, **drāiḥaka-* (or *-i-* > *-ai-*), either *dar-* 'flay, skin', IE Pok. 206 *der-* 'to tear'; Greek *δέριος* 'leather garment'; or *dar-* 'to hold, wear', Oss. DI. *darūs* 'dress', IE Pok. 252-6 *dher-*.

dremāte 'drives away', see *dram-*.

draivī 'his container(?)', III 75.229 *jīya draivī kūṣṭa āsta mī* '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 *draiṣṣu vājāre*; K 138.921; 922 *drraiṣā diṣṣāte* 'he may retain', Tib. *hdzin-čō*, = K 138.936 *drreṣṣa diṣṣāve* = K 142.1030 *drreṣṣā diṣṣāte*; K 3, 138v1 *draiṣu vātu yanindā* 'they can retain', *ibid.* 138v2-3 *draiṣu vāte*, *ibid.* 138v3 *draiṣu vāte stā*; K 2, 137r3 *draiṣvī vāje*, *ibid.* 137r5 *thu*

- draisū vāja* (Tib. *hdzin*; *chub-par byed-do*, *chub-par byas-su*; translation E. Lamotte, 239-40 *retenir*); instr. *draisāna*, L 93.14 *draisāna paṣsama hvāñā* 'you are to express reverence from memory'. Base *dar-* 'to hold', with increment *drais-y-*; to Av. *drang-* 'learn by heart', *drānjaya-*, *draxta*, Zor.P. *drāñitan*, *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 *udgrhṃyād dhārayed vā*; Suv. (ed. Nobel 89) *udgrahṣyanti dhārayiṣyanti*. (v 142b7, read *klaiṣa*).
- dreha jsā** 'swift movement', II 75.64 *nvicā idā agalakvō hīye ḥājse drreha jsā brīyikya 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 *bijēsārrā* '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 *vālagraṃ*, Bcd 50v1 *drau nauhya* 'on the tip of a hair', BS *vāla-patheṣu*; plural, III 76, 242 *baka kai drauta biṣyīya* 'when he had taken a few of her hairs'; hair as cord. With suffix *-ka-*, Z 7.17 *draukā*, III 81.171 *drūkā* 'beard', gloss to 'Turkish *saqal*. With *mase* 'in size, only as much as' (= BS *mātra-*) also v 60, 10a6 *dro mase*, Manj. 381-2 *kūṣṭa drrā-mase ṣkaujai nai ida* 'where *saṃskāra*-factors are not even as much as a hair'; Manj. 8-9 *ne vā drāva-masa darma* 'not elements (BS *dharmā-*) as much as a hair'; K 58, 29v2-3 *bvāma raṣṭa drāmva-mase niṣṭā* '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-mujsakya...haṣprīya* 'pores...opened', = K 34.66 *drām-mūjse...haṣprīye*, parallel to BS *roma-kūpa-* 'holes of the hairs'. From **dravu-* (as *mau* < **madu-*) Yaṣn. *dirau*, Sogd. Bud. *ṣroy*, Oss. D. *ārdo*, I. *ārdu*, Khowar lw *drōh*, Orm. *dri*, Nūristāni Aṣkun *dro*. As the 'stretching stuff' to IE *dhreu-* beside IE Pok. 276 *dhr-ei-gh-*, *dhr-ei-k(h)-*, Greek θριξ, τριχός, Lit. *driēkti* 'stretch', *drjkti* 'hang down long'.
- drau-** 'grasping', Manj. 39-41 *tcahou-padya jsirja-hanāsa tcana ma nūāṣṭa satva sa khva pere bira (jsa?) nāṣṭa uysānā hīvi drau:na ttu māñada harb(i)ṣa satva aysmōinai drauna ttavāre* 'the grasp of deceit (= BS *śāṭhya-grāha-*) is fourfold, whereby the beings here are bound; just as they are bound by the leash of thought (see *pere*, *pyairā*) through the grasping of the self (= BS *ātman-*, for *ātma-bhāva-* 'body'), so all beings are drawn by the grasping of mind (*aysmū* = BS *manas-*, *citta-* and *vijñāna-*)'. Hence *drau-* (= BS *grahaṇa-*) from **drāpa-* or **drāva-* from base *dar-*: *dr-* 'hold, seize' with increment *-ap-* or *-av-*, IE *dher-*, *dhr-ep-* or *dhr-eu-* (see a similar *-ep-* and *-eu-* to IE *der-* in Pok. 211 *dr-ep-* and *dreu-*).
- drro** 'rushing, speeding', JS 34v1 *tcephine drro mestye skalana* '(the troops, plur. *hīne*) in tumult rushing with great noise'. From **drāva-*, fem. plur. **drāve* > **drāvā*
- > *drro*, base *drav-* 'run', IE Pok. 204-5 *der-*, *drā-* (see *drāta-*), *drem-* (see *dram-*) and *dreu-*, Av. *drāvaya-*, *draoman-*, *drūta-*. This is preferred to the earlier proposal to trace *drau-* 'speak'.
- drraucā**, see *draubhā*, s.v. *drūba*.
- drroṇve** 'scorpions', JS 27v3 *veysvā ṣṭā drronve ṣeṣve tvī bede* 'among the lotuses the scorpions seized (= *ṣiṣṭa-*) upon you'; JS 28r2 *pha drrvamṇe prrāñā* 'many scorpions, breathing things' (BS *prāñin-*); I 139, 47r3 *drrvāmṇdyau jsa* ('stung' *dūṣṭa-*) 'by scorpions' (BS *vṣcika-*); *-āṇdyau* from *-āṇyau* also in I 161, 76r1-2 *prrāṇdyau jsa* 'with breathing beings' (BS *prāñin-*). With O.Ind. *druṇa-* as lw, or as Iranian cognate, to base *drau-* 'to cut' in Iran. *drau-ṣ-* 'to cut', beside Oss. D. *ārdozun* 'to cut' from *drau-ṣ-*, to Zor.P. *drōṣ*. See also *druṭāta-*, and *druṭā*.
- drautta-**, see s.v. *drāh-* 'to fly', *aysdrautta-* 'flying up'.
- drrauda** 'he saw', K 45.18 *u ṣvaṣavai 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 δρῶπταιν '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 *drāmā*.
- droma** 'dharma-doctrine', III 83.19-20 *cadyi* (for *cindyē*) *droma hera* 'the dharma-elements of thought', assuming **drāma-* from BS *dharmā-* (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 **drūṣṣa-*, Waxi *drukṣ*, *durukṣ*, *drukuṣ*, *daruṣḥ* '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', *ṣṣabhā-* 'male', *ajā-ṣṣabha-* 'he-goat', Av. *aršan-* 'male' (*aspa-*, *uṣtra-*, *gau-*), DkM 282.12 Avestan *aršnō.tačīn* glossed *bun tōhmak* 'primal seed'; O.Ind. *varṣati* 'rains', *vṣṣān-* 'male', *vṣṣa-*, *vṣṣabhā-* 'bull', *vṣṣni-* 'male; wether', *vṣṣaṇa-* 'testicle', Av. *varṣna-* 'male', *varṣni-* 'wether' (see s.v. *buṇṇ*); and O.Ind. *ukṣāti* 'pour upon', *ukṣān-* 'ox', Av. *uxṣya-* 'splash'. Base *drau-*, IE Pok. 205 *dreu-* 'run, flow' O.Ind. *drāvati*, *drāvā-* 'flowing', see s.v. *drāvā* 'attackers', as river name Illyrian *Dravos*.
- drauhye** 'made of hair' II 60.14 *u dairsvā khaucvā drauhye bitcā dairsa* 'and thirty dress-parts (*bitcā*) made of hair in goat's hair coverings (hats?)'. Not *drau hye* (= *hīye*) 'of hair', but *-hya-* suffix as in *banhya-* 'tree', to *dro*, *drau* 'hair', hence adjective 'made of hair'.
- dryāmdā** 'they saw', II 97.115 *na dryāmda na jsā [na jsā] pyūṣṭaudā* 'they did not see, also they did not hear', = II 94.30-1 *na dryāmdā na jsā pyūṣṭaudā* = II 97.117 *na dyāuda na jsā pyūṣṭaudā*. Possibly intrusive *-r-* to *ditāndā* 'they saw', but base *drai-* 'to see' may belong with IE *der-* O.Ind. *ā-dar-* 'to regard', *drapaṇa-* 'mirror', *darṣ-*:

dr̥s-, Av. *dar-*, *dars-*, Khotan Saka K 45.18 *dr̥rauda* 'he saw' to *drap-*, Greek δρῶπιτω 'see', Note also II 94.32 *na dr̥m̄da na js̄ā vijaiṣṭaudā* 'they did not see, also did not notice'.

dr̥vamaṇe 'scorpion', see *dr̥ronve*.

dr̥vanaka-gūnā 'dark-coloured', III 80.16 *baysga cauṣi ttauda brrathā dr̥vanaka-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 *dr̥vāsaṃ* 'dark, red (of fire)', *dr̥vā-* with suffix *-āsa-*. For 'thick clouds' see K 49, 4.2 *baysgi buṣaṃji pyaure* 'thick scented clouds'.

dr̥rvārā 'they reap', II 26.32.21 *(ga)naṃ dr̥rvārā* 'they reap the wheat', see *ganama-driyāṃ*. Base *drau-* 'to reap', s.v. *driya-*,

dr̥vidā 'cut, bite', I 161, 76r1-2 *pr̥rāṇdyau jsa paṣā bi jimdā tta kku ṣaysdā baṇāṣīda dr̥vidā* 'it removes poison ejected by breathing animals (BS *pr̥rāṇin-*), as the snakes dwelling in tree-holes bite'. Base *drau-* 'cut, bite', to Zor.P. *dr̥ś* 'cutting' (glossed by Parsi-Sanskrit *cheda-* 'cutting'), Oss. D. *ārdozun* 'to cut', see above s.v. *dr̥ronve* 'scorpion'.

dva 'two', see *duva*.

dva 'foe', II 82.8 u *ttye di vaijalaka dva ysiṣṭyera hve naiṣṭa* 'and the foe of this prince of *Di* (= Tib. *li* = Khotan), a more hated man there is not'. From base *dau-* 'oppress', see s.v. *dū*.

dva- 'smear', participle *dva-* (< **duta-*), Sid. 137r5 u *ssa jūna dvānā kku ṣī hame* 'and 100 times it must be besmeared so that it becomes white', BS *lepana-ṣata-dhauta-*, 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 *fr̥ādavata* 'rub clean'; Sogd. Bud. *ḍ'w-* 'smear', *nḍ'w-*, Yaṣn. *dōw-*, M.Pers.T. *'nwdg'n* 'anointed ones' (**handūtaka-*), Pahlavi Psalter *'nwtky* 'anointed', Zor.P. *handūlak, (rōyn-handūtak* 'butter-smear'), N.Pers. *azdūdan, zidūdan, zidāyīdan, andūdan*, Yidya *dāum:davdum* 'smear'. IE Pok. 261 *dheu-* 'shine; white', O.Ind. *dhauald-* 'shining white', *dhūvati* 'cleans', Greek θοός·λαμπρός, θοῶται·λαμπρῶναι, θέοντες. See also *dvāda* (II 130.2).

dvāda (BS *dvandva-*?), K 109.315 *cu nai by(e)ha dvāda nai dharma* 'who does not get duality, not dharma-doctrine'; K 109.312-3 *ttye ṣai durṣīla dvāde nai advaya vasve parāha* 'of him even evil-moraled duality, not pure non-duality'.

dvānakye 'eddy', variant to *ṣakye* 'whirlpool', III 46.20-1 *aysdyūāvi ragāṃ jsa gestā yida dvānakye* 'turning round from the plundered banks it makes eddies', = III 40.15 *aysadrwaq rangyau jsā gestā ṣakyaī yaṃdai*, = III 36.7 *aysdyūva ragnyau jsa gesta yāda ṣakye* = III 34.12 *aysdyāva ragū jsa gesta yada ṣakye* (see *aysdyūva-*, base *dab-* 'remove, steal'). Base *dvān-* 'to toss', Av. *dvān-*:*bata-* 'to winnow', *dvāṣa-*, *dvāṇaya-*, Paṣto *kvan-*:*kwast*, Yazg. *ḍvān-*:*ḍvūd*, Yidya *labānəm labadəm, lvān-*:*lvēd*, Šuyni *divēn-*:*divēnt*. IE Pok. 261-7 *dhen-*, 266 *dhūen-* 'to eddy', O.Ind. *dhvan-* 'quench, vanish', *dhvānayatī* 'darken', *dhvānta-* 'dark', Greek θαν- 'to die', Let. *dvans, dvanums* 'vapour'.

dvāṃdā 'clothes(?)', dyadic with *pamūha-*, II 84.14 *cva-ṃ jsa dvāṃdā u pamūhā: barīṃdā* 'with which they get

garments and clothes', acc. plural to **dvāṃdā-*. Base *dau-*:*du-* 'to wear', see s.v. *davaṃ* 'mantle(?)', Sogd. Bud. *pḍ'wm-* 'to be attached', with increment *-b-*, Sogd. Bud. *pḍ'wβ-*, *'ḍwβ-*, and *-s-*, *pḍwβs-*, Man. *pḍwβs-* 'attach', Oss. D. *rādovun*, I. *rāduwyn, rādyvnton* 'tear off' (**fra-daub-*), intr. D. *rāduwsun*, I. *rādywsyn, rādyvst*, Šuyni *biḍafc-:biḍūvd* 'close', *niḍafc-:niḍūvd* 'adhere', Waxi *nāḍefs-*, *nāḍafst*, *nāḍavn-:nāḍevd* 'embrace'. Hence *dvāṃdā* < **dvāntaka* 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 upādhyāḥ = kākṣa upādūtyaḥ* 'the belt is to be donned' (Maitrāyaṇiya = Kāṭhaka 6.2). Note also Orm. *dici* 'shoes', plural to **dutaka-*, Greek ἐνδύεσθαι. See above *dava*.

dvāra 'daughters', K 24.99 *pa-se dvāra* '500 daughters', = K 33.50 *pa-se dvāri*; K 29.199 *dvāra ye pa-sai*, K 38.136 *pa-sse dvārā*. See s.v. *dūte*.

dvī 'two', see s.v. *duva*.

dvī 'pain', II 87.53 *ysira hathara pārrvai dvī kūṣūṃ* 'I have transferred the harsh trouble (or 'of the heart'); I shall fight the worry'. From **duviya-* to *dū* 'pain'.

dvīda 'they rub on(?)', II 130.2 *khvai ṣapā ma kaiṇa dvīda vīnai na hamai* 'when they rub on the *ṣapā* (brew?) for me, no pain occurs'. See *dva-* 'to besmear'.

dvūnā 'in force, violence' loc. sing.; or inst. sing. **dvūna* 'with violence', hence from base *dab-* 'to force, rob' *dv-ūna-* (*-ūna-* as *phūsūna-*) or *dvū-*, see s.v. *dyūma-*, *dyūka-*. The full text is s.v. *ttādū*, II 39.16.

dve 'suffering', JS 31v2, see s.v. *dū*.

dvya- 'to beat', Sid. 126v5 *bañānā u dvyañā* 'it is to be bound and beaten', BS *bandha-tādana-*, Tib. *bčiv-ba dan, rdeg-pa dan*; Sid. 121v2 *uskyāṣṭā dvyañdā udāvarttām āchai hame* 'they beat upwards, it is the disease *udāvarti-*', Tib. *gyen-du hkhyl-bar gyur-pa ni rtug-skan-gyi nad bskyed-par biad-do*; I 173, 91v1 *dvyaṃi*, BS *tādana-*; III 123.69-70 *na ttaṇḍaya*, (BS *tādaya*), *na dvya* 'do not beat'. See *dūte*, *hudūtā* 'he beats'. With *uys-* K 137.893 *uysdvyañciñā* 'repulsion', BS *pratiṣedhana-*; III 6, 13r1 *ma ma uysdvya* 'do not repulse me'; K 140.979 *be-t-i najseme sānai uysdyūmai* 'I remove poison for him, I repulse his foes'; K 8b1 *dīra kire uysdūdā* 'they repel evil karma-deeds', K 8b2 *(u)ysdyū*. Base *dau-*:*du-* 'press', Av. *dav-* 'oppress', O.Slav. *daviti*, see s.v. *durauṣa* (not IE Pok. 235 *dhau-*). Not to *dyūma* 'ravening', *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.

-ṃ (= *-n*), older *nā* 'them', and singular masc. and neut. **nu*, frequently *-ṃ jsa* 'therewith'; III 92.237 *ttīra ṇēna-ṃ jsā pattrūṣa pāchai* 'with sour buttermilk therewith the pattrūṣa-medicament is to be cooked'; III 65.8 *pajaista-ṃ jsa* 'he asked from him'. See under initial *m-*.

-ṃ, older *nā* 'us', N 175.22 *biṣṭiṃ tta saittā* 'so it seems to all of us'; frequently *-āṃ*, II 88.16 *didye hadai-v-āṃ ha:nā pyaṃṣā bāstāṃdā* 'and on the third they conducted us before the Khan-ruler (Turkish *xan*)'.

na 'not', K 65, 82v1-2 *na... na vā*, III 74.194 *aḍā āṃ naḍā*

na vijsya ā 'another man, he does not see come', IV 7-8 *kṣaṇa masa pārśa na dāṣem* 'I ceased not a moment from service'. See *ne, nā, ni*; with *yī nai, nei*; with *-u* (< *uta*) *nyau, nyo, ño*. Also *na* with imperative III 75-234 *na ma jsanyarā* 'do not (2 plur.) kill me'; K 112-370 *ma na pūsa* 'do not ask'. With *stā* 'is', *nistā, nāstā*; v 330, 2011 *ku suhū ju nistā* 'where pleasure (BS *sukha*-) is not yours', BS G 37, 17a2 *vīparitā sthitā yūyaṃ*. With *ro*, v 77, 145v2 *na ro*, Z 22-166 *na ru*, later *na ra*, Sid. 104r4 *ni ra*; Sid. 141r1 *nestā* 'non-existent', Tib. *med-par* (see below). Av. *na*, O.Pers. *naiy* = Av. *nōit*, Zor.P. *nē*, N.Pers. *na*, *nīy-*, *nay-*; Sogd. Bud. *L.A. n'*, *nw*, *nyst*, Chr. *n'*, *ny*, *nyst*, compound Bud. *n'* "2'yt 'non-birth', Chr. *n'* *šyrywzyty* 'enemies'; M.Parth., Pers.T. *ny*, M.Parth. 'n'-; Oss. D. *nā, ānū-*, Yazg. *na*, Waxī *ne*, Pašto *na*. See also *nestā*, and *naṃṃā*; *na-ānaha* 'not moistened'. IE Pok. 756-8 *ne*, O.Ind. *nā, nēd, nū vā*, Greek *νε-*, *νη-*, Lat. *ne-*, *ne-sciō*, *noenom* > *nōn*, *ne-que*, Celtic O.Ir. *nech* 'someone'; Got. *ni*, O.Engl. *ne*, Lit. *ne* 'not'. See *ne* below.

na particle, *ne*, with imperative, SuvO. 24v4 *dya ne thu* 'do you see', BS *paśyāhi tvam*, Tib. *ltos*; Z 21-21 *spāśū ne* 'look'. With *hā*, Z *hā ne, hā ni, hā na*; later *hām*, III 122-39 *thā-ṃ tsa aurāśa hām* gloss to BS *vijñapti kṛta* 'report made', III 123-52 *dai hā-ṃ viśta*, gloss to BS *agaṇī prajśvalaya* [= *agniṃ prajvālaya*] 'light the fire', III 123-54 *tsāṣṭā drrūnā hā-ṃ pvaśa* 'ask after peace, health', gloss to BS *kuśala vṛtta pṛcchaya*; III 123-60 *mām hā-ṃ dyauda pvaistai tsvauda* 'they saw me, were afraid, they went', gloss to BS *mama dṛṣṭa bhaya kāra-yanti gatāḥ*. After *vā*, Z 21-21 *vā ne haṃggarū vyi* 'gather (your) wits'; Z 23-161 *vā ni*. Possibly to IE Pok. 319-21 *eno-*, *no-*, *ne*, Av. *yathand*, Lat. *egone*, Got. *aftana* 'from behind'. See *ne*.

na- from *ni-*, see *naṣ-*.

nakṣautta- 'established, inaugurated', II 105-111 *drrai māśca vaṣṭvāyasa pastāṃda nakṣāṃttai* '(the Buddhas) deigned to inaugurate the three months' retreat in the rains' (**nakṣautte* infinitive); K 45-11 *mārū-pyara nakṣauṃttāṃdi ū viśtāṃda* 'the parents started and established (it)'; K 45-14 *ityām biśāṃ biśāṃ nakṣauṃttā nasā māśta-hāysā ye* 'of all those servants the appointed portion was a month's food (-*hāysa* from *khāysa-*)'; K 70, 7r2-3 *cū beśa hīra aśta nakṣvīda, tte karma baiśa būra haiysda* 'all the elements (= BS *dharma*) which establish being (*aśtā* 'existence'), of that all, the *karma*-acts are present', = K 67-167-8 *cu biśi hīra aśtā nikṣvī(da) tte karma biśi buri haiysda*. See *nikṣūtā*, cognates s.v. *ākṣuvīndā*.

nakhausai 'covering', II 129-77 *vari... cvai daśtām u gva u khījsā-tcīrika nakhausai ejsinā ṣṣāre* 'a bowl of which the handle and ears and convex-faced cover are of silver'. Base (s)k(h)eu- 'to cover', see s.v. *khauca*, from **ni-χauśaa-*.

najs- 'to make sounds', I 175, 91v5 *najsāṃa tcāraṇa hamāri* 'they are capable of making sounds', BS *śakyi sattū bhūyau* (not clear); Z 2-46 *hyūva kade 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*.

najsada- 'manner', see *nījsada-*.

najsata 'set, inlaid', JS 21v3 *kaṃga ya tvī bedā raṃnyo jsa najsata* 'upon you the skin was set with jewels'; K 72-25 *naika runyau jsa nījsava* 'a necklace (BS *niṣka-*) set with jewels'; II 129-78 *hūjsava*, to base *čan-*, *kan-* 'cover' rather than *jsan-*.

najsāṃa, see *najs-* 'make noise'.

najsūṣṭā 'showed', III 29, 43b3, see *nījsūṣ-*; III 66-24 *najsauṣṭe*.

najseme 'I stop', see *najśām-*, K 140-979 *be-t-i najseme* 'I check poison for him'.

najsauṣṭe 'he showed', III 66-24 *gūha: hā pyamtsā najsauṣṭe* 'he pointed out the ox in front', see *nījsūṣ-*.

naṃṃā 'nothingness(?)', III 52-99 *sumirā śāvām naṃṃā ttrāyi hateā tcauryau dvīpyau* 'Sumeru (mountain) (and) the mustard seed he carries away to nothingness together with the four continents' (BS *dvīpa-*). From *na-* 'not', with *-ṃṃā-* see also *śāṃṃā* 'duality', to *sāta-* '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, 80ṣ *tārye naḍaunā* 'of that man', v 49, 57v1 *tte naḍauni* 'of the man', K 46-30 *tte naḍāṃ bida* 'on the man'; inst. sing. v 340, 80ṣ-6 *haṃdarna naḍaunāna*, 'by another man', BS G 37, 75b1 *anyatarāś ca puruṣaḥ*; nom. plur. Z 5-2 *paṃjsa naḍaune* 'the five heroes (the Pāṇḍavas)'; III 66-34 *naḍa naḍāṃ vaska* JS 13r2 *naḍau*; voc. plur. v 341, 80v5 *cūde uhu naḍauryau 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 Buddhist mystery' (BS *rahasya-*), BS *sūtraṃ gambhīraṃ buddha-gocaraṃ*; SuvO. 68r4-5 *dāryśde natu gyastānu balysānu rahāsu* 'he maintains the deep mystery of deva Buddhas', BS *dhāreṣi gambhīra jinasya gocaraṃ*; SuvO. 5r5 *balysyo daṣṭv vidiṣṭv nato tśūmato vātā* 'in profound career in the regions, subregions with Buddhas', BS *saṃbuddhebhīr diśo daśa gambhīra-caritebhīś ca*; v 55, 113v5 *ggambhīrā natā* 'profound, deep'; ablat. *natāna* 'from below', v 80v1 *hvaṃdā ysyārā, u natāna* 'men are born, and from below...'; Tib. *hog-gi phyogs-nas*. With *-āsto*, *-āṣṭā* 'towards' SuvO. 24r6 *dva uskālsto tśūndā, dva natālsto tśūndā* 'two go up, two go down', BS *dve ūrdhva-gāmi dvaya heṣṭagāmi*; Z 20-38 *natālsto uskālsto*; Sid. 136v2 *nāṣṭā tsume* 'down going', Tib. *hkhru-ba* 'diarrhoea'; Sid. 20r1 *garā beṃdā āna nāṣṭā vahaiysana utca* 'water descending downwards from the mountain', Tib. *brag mthon-pahi kha-nas bab-pahi ḥhu ni*; Manj. 192 *sarbadana ā vā nahāṣṭa ā ravye nūhūjsada nūna ā dīṣyā vīdīṣyā āna* 'from east or nadir or south or west, north, regions, subregions', = III 22, 12a2-3 *ravyi pata nihu-jśādā nyūvijsa nāṣṭa uskyāṣṭā daṣvā diṣvā*, BS *dakṣiṇa-*

- paścimottarāṣṭro adha ūrdhvaṃ dig-vidikṣu samantād dasu diṣṣu*. Adjective *navimaa-*, III 75·221 *navimye diṣā hālai* 'to the lower region'. From *ni-* 'down', **nita-* > *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 *huyudā...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 pūrāṃ nattalūnām va śau śau parau* 'and for (*va* = *vaska*) sons, grandsons, one command each'. With *-att-* < *-apt-*, from **naptal-*, Av. *naptar-* (*naptāram*, *napōdrō*) with *-ar-* suffix to *napat-* nom. sing. *napāt-* (*napā*, *napōs*) 'grandson', fem. *napti-* granddaughter. For *-al-* note also Oss. DI. *ārvad*, *ārvadāl*, plur. *ārvadāltā* (**brātar-*). Other suffixes Sas. insc. *npy*; N.Pers. *navah*, *navādah*, Balōči *navāsag*, Waxī *napūs* grandchild, Pašto *nwasai*, Parāči *nawā*. For adjective suffix *-ūna-*, see also *bisalūna-* 'addition', *mānāndūna-* = *mānānda-* 'like'.
- natca** 'outside', K 46·35 *natca kūtha* 'outside the city' = II 90·71 *nitcā kithi*; JS 7v4 **ūstai natca nēstā* 'he forced out the bone'. See *nitca*.
- natcapha** 'destruction', JS 9r3 *natcapha kāla* 'at the time of disaster', see *nitcapha bādā*.
- natciphāka** 'destroying', II 102·33 *adākhāra natciphāka* 'destroyer of darkness'; Sid. 15v3 *natciphē* 'overcomes', Tib. *hjoms-pa byed-čün*; K 153·21-2 *natciphāka janāka* (dyadic) 'destructive'. See *tcapha-*, *bitcapha-*, *paltciphāka-*, from **scamb(h)-*.
- nadaṃva** 'Nanda', K 151·45 *nadaṃva kīṣṣvī ānā* 'being in the Nanda palace', BS proper name.
- nadām** 'leaders(?)', III 72·162, see base *nai-* 'to lead'. See s.v. *skalā* 'noise'.
- naphanidā** 'they rejoice', II 2·29 *khvai vijsyūrā satta 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*, *nānda* '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. *namāc* 'prayer', *ānāmītan*, Yasna 46·1 *ōnāmom* gloss to Av. *nāmōi* 'I go', *franāftan*, *franāmēn*, *franāmīšn*, *franāmāt*, Vid. 2·10 (Pāzand) *huanm*, = Zor.P. *ōnām* 2 sing., to Av. *nāmanha*; M.Parth.T. *fri*'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'ē* 'prayer'; N.Pers. *namāz* 'prayer', Čečen lw *lāmāz*; Orm. *nimiyēk* 'descend' (base *nam-*), Sogd. Man. *nm-* 'to submit', Bud. *nm'ēw* 'reverence', Man. *nm'čk'n br'nd* 'bring offering', Chr. *nm'čq'n* 'offering', *nm'ē br'm*; Oss. D. *āznāmun* 'leap up', *āznāmagū* 'shy', *āznāt* 'raging', *feznāmun* 'rush upon'. IE Pok. 764 *nem-* 'bend', O.Ind. *nānati*, *natā-*, Greek (uncertain connexion), Celtic Welsh *nant* 'valley' (if the 'winding thing'). See also *pranamā* 'reverent(?)'.
- namañ-** 'invite', III 71·142 *pīsā namañū vā vāṣṭā* 'I invite the teachers hither'. Base *ni-man-ya-* 'advise to (enter)', to *man-* 'think, care for', like Lat. *moneō*, *admoneō*. Parallel meaning in O.Ind. *nimantrayati* 'he invites' from *mantra-* 'thought'.
- namañe** 'with repentance', IV 23·8 (verse 19) *draina raṃṇāṃ vī namañe ṣṭāṃ āra paysāne* 'repentant towards the three jewels I acknowledge faults'. From *ni-man-* 'regret, repent', see *nimāna-*.
- namata** 'felt cloth', II 71·10-1 *cilaja namata* 'felt for cloth', II 60·9 *u nāmāya śau baraka* 'and one dress of felt', II 60·29 adjective *namaviṇa thavalakāna* 'in a felt bag' (*thava-* Prakrit to *stha-*); II 61b5 *namaviṇa thavalakā*; II 60·24 *painajā śī nama śau* 'a covering of white felt'; Tumšūq Saka (ed. Konow) II 6 *ša nimata cila*; I 15 *namade*. To Av. *nimata-*, *namata-*, Sogd. (ancient letter 8·10) *nm̄t*, Bud. P. 3·229 *nm̄ty*; Zor.P. *nm̄t*, Nir. 168·13 *nm̄tyk*, N.Pers. *namaḥ*, Oss. D. *nimād*, *nimāt*, I. *nymāt*, Yidya *nāmyo* (**namatā-*), Sanglēcī *numōḥ*, Waziri Pašto *namla* 'pad for horse', *lamcai* 'felt', Sangisari *lamā*, Georgian *nabad-i*, Aramaic *nm̄t-*, Syriac *nm̄t-*, *lm̄t-*, Arab *namaṭ*. Loan-word in Indian, BS *namata-*, *nāmātika-*, O.Ind. *navata-*, *namata-*, Kroraina *namata-*, *namatha-*, *namatae*, Pali *namataka-*, *nantaka-*, Hindi *namdā*. See BSOAS 19, 1957, 53-4 ('beaten stuff' to base *nam-* 'to beat?'), Acta Orientalia 30, 1966, 42-3. See *namve*.
- namāysāna**, see s.v. *nimalys-*.
- namāṣṣā** 'after', Sid. 8v1, Tib. *-las* 'from', see *nimāṣṣa-*, s.v. *nimalys-*.
- namā** 'regret', K 74·53, see *nimāna-*.
- namūsthāṃ** 'nape of neck(?)', III 81·178, gloss to Turkish *ārtdā āyai* = *artoyi* 'hollow in nape of neck', to base *nam-* 'bend' and **stāna-* 'place', from 'bent part', like Oss. D. *nāmug*, *nāmgutā*, I. *nāmyg*, *nāmgutā* '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-čhwa*, Sid. 19v1 *nīmva*, Sid. 130v2 *pañjsa nemve* 'the five salts', listed Sid. 19r5 *namvā hīya ni(śke)ci uysdiśām* 'we expound the list of salts', Tib. *lan-révaḥi bye-brag bśad-de*; gen. sing. K 8a1 *namve hīvī raysā* 'taste of salt' (BS *rasa-*), inst. sing. III 92·227 *namvena*; adjective, III 88·155 *namvīmje uci jsā* 'with salt water', Sid. 8r5 *namvīje uci jsa*, BS *lavaṇa-*, Tib. *lan-čhwa čhuhi nan-du*. The five salts are named Sid. 19r5 *sida-lūṃ*, BS *saindhava-*, *spaju*, BS *sauvarcala-*, *bida-lūṃ* BS *viḍa-*, *rrājā-namra*, BS *lomaka-*, *ūcā nīmva*, BS *sāmudra-*. This *namva* can be traced to **namadā* (-*v* as in *pāvai* 'his nerves' beside Sogd. *pōdōv*). Hence to Sogd. Bud. *nm'ēkh*, Man. adjective *nm'ēk'ynčh*, M.Pers.T. *nm̄yḥq*, Zor.P. *nmk*, N.Pers. *namak*, Yidya *nāmāyo* (-*o* < *-ā*), Sanglēcī *nāmēyḥ*, Sarikolī *namōḥ*, *nimāḥ*, 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. *ānāna-* 'to be brought'.

nay- 'to sound', see *nāda*, *nīdā*, *panāyai*, base *nad-*.

naysda- 'near', Z 22:115 *naysdā naysdā* 'very near', parallel Pali *Anāgata-vamsa* 38 *acc-āsanna-* (= BS *aty-āsanna-*); Sid. 126r1 *bvāṣṭyi virāṣṭā naysdā hame* 'he is near to understanding', Tib. *śes-ñen* (*ñen* 'near'), III 72:154-5 *naysdā lagā-pūrā kamthe* 'near to Lankāpura city', K 8, 5v1 *hāysa... naysdā* 'far...near'; II 81:48 *naysdi grām aysmū jsa* 'with near warm mind', II 114:14 *naysda grrau brriyausta jühūnai aysmū jsa* 'with near warm loving joyful mind'; K 109:316 *baysūṣṭi naysdaka bvāna* 'it must be known to be near bodhi-knowledge', Z 13:62 *naysdā ātā balysūste* 'he has come near to bodhi-knowledge'; Z 23:166 *ku balysā naysdakā ātā* 'where the Buddha came near', Z 17:21 *naysdā ggarīṇu* 'near to the mountains'. Compound *naysda-varṇa*, V 115, 64v3-4 *āmāca rrundi naysda-varṇa tte rrundi kṣira adātya* 'the ministers (BS *amātya-* 'intimate'), the courtiers of the king in the king's country (become) irreligious', BS *amātyāḥ parśadas caiva bhavanti asyāpy adharmikāḥ*. Here *naysda-varṇa-* renders BS *parśadas* 'those who sit around', hence *naysda-* 'near' and *var-* 'to surround', **varana-* > *varṇa-*. Base *nazda-*, Av. *nazdyō* 'nearer', *nazdišta-* 'nearest' (to *āsna-* 'near'), Zor.P. *nazdik*, *nazdiktar*, *nazdist*, N.Pers. *nazd*, *nazdik*, M.Pers.T. *nzd*, Balōči *nazik*, *nazī*, Pašto *naždē*, *nīždē*, *nāzdē* (**nazdyah-*), Sarikōli *nīzd*, Kurd *nēzik*. IE Pok. 886 *sed-*, O.Ind. *nēdyas-*, *nēdiṣṭha-* to *āsanna-*; from **ne-sd-*.

naysvāre 'they issue, flow out', Manj. 69-70 *tturā tcanai vāṣṭa nairaumīde ysira salāva naysvārai tturna* 'the mouth wherefrom come out harsh words, they issue from the mouth'; Manj. 205 *gūnā kheṇḍa naysvāre* 'they fall out like hairs'. From **nīṣ-zau:-zu-* 'to flow out', see s.v. *naṣ-*, and *ysotta-*, *nīysūn-*, IE Pok. 447-8 *ḡheu-* 'pour', Av. *zaotar-*, *zaōvrā-*, *āzūti-*, O.Ind. *juhōti*, *hutā-*.

nar- 'be able, skilled', verbal in Parāči *nar-:narī* 'be able', *ṣin e na narēm* 'I cannot come', compound Av. *hu-nar-*, *hu-nara-*, *hunarātāt-* 'skilful, skill', O.Pers. (*h*)*unara*, (*h*)*unvara-* (Av. Yasna 43:5 *hunarā* 'by skill' of Ahura-Mazdāh-), Zor.P. *hunar* 'skill', N.Pers. *hunar* 'skill, art', Armen. lv *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-šanḍai gyastā baysā nara hamadā hvanau ātaudāṃdā u ysuṣṭāṃdī* 'the people, the men indeed, approved the *deva* Buddha's statement and praised it', Tib. *hjiḡ-rten yi-raps-te bcomldan-hdas-kyis gsuns-pa-la moon-par bstod-do*, parallel BS *āttamanas te bhikṣavo bhagavato bhāṣitam abhyanandan* (Avadāna-śataka 7:12 cited KT 6:12); JS 18r3 *narā udiṣāya* (BS *uddiṣāya*) *narrvai hīvyē re* 'for the man you broke open your own veins'. See also *nārā-* 'wife' (but *strīyā-* 'woman'). Av. *nar-*, adjective *nairya-*, Vid. 2:41 *stri-ča nairyas-ča*, *nairē.manah-*, fem. *nāiri-*, *nāirikā-*, Zor.P. *nar* 'male', *nērōk* 'strong', N.Pers. *nar*, *nērō*, *ka-nir* 'lazy fellow, glutton' (**ka-narya-*), Sogd. Man. *nyrq///*, =M.P.T. *wyrwr* 'virile', Man. *nyrk* 'male', Bud. *nyrk* (*n/z* ambiguous), Šuynī *nir* 'male sheep', M. Pers.T. *nrwyr* **nar-vir* 'man', *nr* 'male', *nyrwg'wmd*

'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 *nālḡ*, *nālgojmag* 'masculine', D. *nālfus*, I. *nālfys* 'wether', Pašto *nar*, plural *nōr* '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', *sūnṭā*, 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 *raudaku-*, and *āṃḍi*.

nar- 'seize, hold', with preverb *pa-*, IV 7v5-6 *ttiyū va ttāguttyau jsa paṇiḍi haṃdara āṣīrya pasti bani u pasti hvasti* 'then he took hold for us with the Ttāgutta (Tibetans); the other *ācārya*-teachers he ordered to confine and he ordered to beat'. From *pari-nar-*. Possibly connected with Oss. D. *āvnalun*, I. *āvnaḷyn*, *āvnāld* 'seize, touch' (**abi-nārya-*); with *vi-* Zor.P. *wyn'l-** *vinār-*, Pāzand *vinār-* 'organise', *wnltk* **vinartak*, M.Parth.T. *wyn'r-*, M.Pers.T. *wyn'r-*, intr. *wnyr-* (see IV 88-90).

nar- 'to dye', III 124:74 *narāṃja* 'ink-pot', gloss to BS *maṣi-bhājana*; the *melanduka-*, *meraṇḍu-*, *melāndhu-*, (from Greek μέλκυ- 'black') was one of a *bhikṣu*-mendicant's possessions. Note a similar name N.Pers. *xwāl* 'lamp-black', *xwālistan* 'ink-pot', see s.v. *hwāraka*; and Oss. D. *xuarān-donā* 'colour-pot, ink-pot' to *xuarun* 'to colour'. Hence **nara-* 'ink', with suffix *-āṃja*, as *kīrāṃja* 'work-place' (II 108:188), possibly from *-dāna-* as in *phīysgāna-* '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 *nārāṃji*.

nar- 'to roar', *nārīnā* 'thunderous', V 62:12 *gyastaṣai mistā ttu nārīnā bajāṣā* (*yude*) 'the great *devaputra* (god's son) made that thunderous noise'; V 64:49 *ṣkala nārā tcamphāti* 'noise, roar tumultuous'. Base *nar-*, Oss. D. *nārun*, *nārdtān*, I. *nāryyn*, *nārydtān*, *nārd* 'to thunder', *nārd* 'thunder', *ārv-nārāgāu* 'like sky thundering', D. *arvi-nārun* 'thunder', I. *arv-nāryyn*, D. *unār*, I. *ūnār*, *unār* 'noise', with increment *-g-*, D. *ināryyn*, *ānāryyn*, I. *ūnāryyn*, *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. *nārāy* '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 *ōndrak*, Lahnda *āṇḍrā* 'egg, testicle', Vedic RV *āṇḍā-*, later *aṇḍa-* < **ā-nra-* through **ā-ndra-* (see Mithraic Studies 1974, I 10 n. 21; not from *ond-*, with T. Burrow, BSOAS 38, 1975, 71). For the two meanings note also Zor.P. *xāyah*, N.Pers. *xāyah* (**āvya-ka-*). For *-nr-* > *-ndr-* see also *ādraka-* 'prince' above. The name of the 'pumpkin' as the swollen globular fruit is also named from *nar-*, Inguš (from Alan) *nars*, plur. *narsaš*, Čečen *nās*, plur. *nāsaš*, Oss. D. *nasā*,

- plur. *nāstā*, I. *nas*, *nastā*, adjective *nasdžyn*, Georgian *nesv-i* 'melon', Lakk *nisvarti* 'cucumber', Qabard *našā* '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*, *ner̃ti* 'sink, flee', O.Slav. *nīro*, *nr̃eti* 'penetrate'.
- nare** 'wife', K 30·222 *tī jsā n(e)re*, = K 39·150 *tī jsām nere*. See *nārā-*.
- narāmja** 'ink-pot', see s.v. *nar-* 'to dye'.
- narām-** 'issue', participle *naranda-*; *nirām-*, *nerām-*, v 263, 89v1 *amṛtija ūtca narāmā* 'amṛta-water issues', BS *amṛtadakaṃ pravahati*; v 69, 8r5 *guhei ku hūnā narāmāte* 'strikes so that blood comes out' (BS, Tib. om.); v 346, 23 *rrīysū narāmātā* 'the rice comes up'; III 124·81 1 sing. *narāmau*; II 5·72 2 plur. *narāmda*; K 145, 2v2 *nirāmūdā*; preterite v 342, 84v3 *tturrāna haštāte ysāre ḥāyā naraude* 'from the mouth 80,000 rays emerged', BS G 37, 79a4 *catur-aṣṭi raṣmi-śata-sahasrāṇi niścāranti* (84 hundred thousands); infinitive Z 22·276 *narinde*, Manj. 41 *kṣamī narīda*, Manj. 83 *kṣamī narīde* 'be pleased to issue'; participles present SuvO. 68v4 acc. sing. *narāmandau*, BS *abhinīṣkramantaṃ*; 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*; *-āśca*, K 9, 43r4 *narāmāśca*, K 61, 41v2 *narāmāśce*, K 148·60 *naraumāśṭa*. Base *ram-* 'to move', *naram-* < *naš-ram-* with *niš-*. See *ttirandā*, *trām-*, *tranda-*, *ḥarrām-*, *ḥarām-*. IE *er-ir-* with *-em-* increment.
- narūj-** 'to burst', participle *narrva-*, *narva-*, *nirva-*, variant presents *nirūj-*, *nairūj-*, *nerūj-*, Sid. 121r3 *narūjāñā* 'to be burst', Tib. *brtol-te* (*rdol-ba* 'burst'), 3 plur. K 55, 16v3 *narūjīdi*, 3 sing. Manj. 398 *nairūje*, K 55, 17v4 *narūjīdi*, K 55, 17r1 *narrūjīdā*, 3 sing. III 110·19 *narausta*; preterite JS 18r3 *narā udiśāya* (BS *uddiśya*) *narrvai hīvyē re* 'for the man you split your own veins'; 3 plur. JS 31r2 *narrvāṃde*; II 121·220 *pada narrvai* 'opened the road', II 47·107-8 *paṃdā na nirve hame* 'the road cannot be opened'; III 80 26 *narrvāmdā*; I 137, 46r3-4 *narva haṭcasta u hvasta* 'burst, broken and beaten'; incohesive Sid. 103r1 *nirasaṃdai* 'bursting', Tib. *rdol-ba*. Verbal noun III 33·14 *narūjāme*, III 31·1 *narrūjāme*. 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 **niš-rauga-*. Base *raug-* 'to break' with *niš-* 'out', to Av. *uruxti-* (*fra-*, *an-ava-*), Oss. D. *lux*, I. *lyg* 'cut off; a piece'. IE Pok. 686 *leug-*, *leug-*, O.Ind. *rujāti*, *rugnā-*, *rōga-*, *arogya-* 'health', Lit. *lāušiu*, *lāušti* 'break', intr. *lūšti*. See *rausti*, *gūrva-*, *attarve*, *attarve*. Different is the base IE Pok. 871 *reug-* 'to eructate', Pašto *aršai* 'eructation' < **ā-ruṣṣaka-*, *aršamai* 'eructation', Sarīkoli *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 *narīyi*, BS *vardhman-*, I 183, 102v1 *narīmyi* (*-im-* = *-ai-*). From *niš-raik-* or *niš-raig-*, to Oss. D. *berindzun*, *beriyt*, *beriyd* 'to stretch, yawn, press,
- force open (**apai-raik/g-*). For *-aiy-* note also *daiyā* 'he sees', *spaiyā* 'prosper', *naltsaiye* 'issues'. IE Pok. 858 *reik-* 'break in pieces', Greek *ἐπέικω* 'break, tear', possibly Armen. lw *parex*, *-ic* 'precipice, cliff'. So, rather than base *nar-* 'to swell'.
- nal-** 'out' preverb from *niš-*, see s.v. *naš-*.
- 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'ḍ*, *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 bhāgā 4* 'four parts of nard'; I 137, 44r5 *gaṃdha-naladha*, BS *nalada-*. Akkad. *lardu*, *larda*, Heb. *nrđ* (**nērd*), Aram. *nird-ā*; Greek *vōpδos*, Lat. *nardus*, O.Ind. *nalada-*. Originally Iranian from *nar-* 'be fat'? It was recorded in Gedrosia (Arrianos, Anabasis 6·22).
- naljsem-** 'drive out, end', participle *naljsonda-*, K 140·979 *be-t-i najseṃme* 'I drive out poison for him', Tib. *dug gšil-bar byyi-ho* (*gšil-ba* 'expel'); Z 1·188 *tī hvano samantabhadṛ biśsu hulvatu rraṣṭo naljsondā* 'all this sermon true well-pronounced Samantabhadra ended'; Z 3·150 *maitro paḍaṃju balysā naljsonde* 'the Buddha ended the display of maitrī-kindness'; Z 22·334 *balysā tī hvanaū 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 **niš-jāmaya-* 'to make to go out', either 'expel' or 'end'. See *naš-* 'out', base *gam-* 'to move' s.v. *āta-* 'come'.
- naljsauku** 'crescent(?)', v 132, 58a4 *balysiñū aysmū naljsauku yanāndā* (printed wrongly) 'they make the Buddha's mind to be crescent'. Possibly from **niš-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. Dī. *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 śva ṣṣava bāśa* 'you went out at once at midnight into the garden'; Z 22·202 *rre hamatā rruṇḍyau haṃtsa thatau naltseīye pravaḷo* 'the king himself with the kings swiftly goes out to the migrant life' (BS *pravrajyā-*); Z 24·252 *tīye puṣṣo iṣṭe pātcu vātcu naltsaiye* 'then at once he returns; then he goes out'; Z 24·405 *tīni haṃtsa hīñi jsa patā rrunde naltseīyā* '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 **niš-čyau-* 'go out', see cognates s.v. *tsva-*: *tsuta-* < *čyav-*: *čyu-*; and s.v. *naš-*.

navaka- 'novice', Z 20·9 *cestā navaka ce na ro ṣṣai klaiṣa jita* 'youthful novices of whom even the *kleṣa*-afflictions are not yet destroyed'. Possibly indigenous Saka with Av. *nava*- 'new', Paṣto *nawai* 'new, fresh'. Zor.P. *navak*, *nōk*, N.Pers. *nau*, Kroraina lw *nok-sari* 'new year', Armen. lw *nauasard* '1st month', Öss. DI. *nāūāg*, *nūog*, *nog* 'new'; Šuynī *naw*, Yazg. *nuḡ*, Sarikolī *nūf*; but BS *navaka*- has the technical meaning '(Buddhist) novice'. See also *nūvara*-, 'new', and *nauha-satyē* 'of the new year' (II 64·5), and also *pranava*.

navimaa- 'lower', III 75·221-2 *navimye diṣa hālai* 'towards the lower part', see s.v. *nata*- 'deep; below'.

navisa 'revolving', II 104·79-80 *ḍrai-padya aiṣinai padāna navisa tāmryāṇ tcaic(ā) viṣarai* 'revolving in the triple path of a whirlpool, turning from the four boundaries'. From **niṣ-vṛtsa*-, incohesive to *vart*- 'turn', see *visa*-, *viṣarai*, and from *gart*- see *ges*-, *gīs*-.

naṣtā 'he cries out(?)', v 30, 73v3 *kvī pulstā handarā samu ṣārā nu naṣtā* 'when another asks him, he only cries out at them'. See *najṣ*- above.

naṣtā 'end', v 90, 1b2 *khu ni hvīya jṣini naṣtā maraṇu ve pyūṣtā yanindā* 'if they can hear of death the end of their human life'. See *nātaskya*, *neṣta*-.

naṣ-, *naṣa*-, *naṣa*-, *na*-, *na*-, *niṣ*-, *nal*- 'out', preverb from *niṣ*-, *niṣ*-, found in *naljsem*-, *naljsauka*-, *naltsuta*-, *natsva*-, *navisa*, *naṣagaista*-, *naṣagaista*-, *naṣaḡbevai*, *naṣiḡphaṣtu*, *naṣirrimā*, *niṣirrima*, *naṣkando*, *naṣkargā*, *naṣkaljāte*, *naṣkaṣṭa*, *naṣkastyai*, *naṣakhastye*, *naṣkūr*-, *naṣkirrdā*, *naṣkoṣātā*, *naṣkrrīya*-, *naṣkhajāmata*, *naṣkhamtā*, *naṣtāva*, *naṣtaudo*, *naṣtauške*, *naṣtosāte*, *naṣtva*-, *naṣtāma*, *naṣthrrite*, *naṣdamāka*, *naṣdraunjsa-jsera*, *naṣpaṣde*, *naṣpulaṇdā*, *naṣpuṣte*, *naṣpūste*, *naṣphajāṇde*, *naṣphanā*, *naṣphaṣta*, *naṣphīṣātā*, *naṣphūsta*-, *naṣmāvā*). To Av. *niṣ*-, O.Pers. *niṣāyām*, Sogd. Bud. *nzytw* 'exiled', = Armen. *nṣdeh*, Sogd. Bud. *nyškyr'n* 'apart', Chr. *nyšqr'n* 'out', Bud. *nyz'y*- 'issue', Man. *nyjy*-, M.Pers.T. *nyjd'd* 'unjust'; Šuynī *niṣ*-, *naṣ*-, *naṣ*-, Sarikolī *nal*-, Rōṣāni *naw*-, Bajui *nar*-, Waxī *neṣ*-, *neṣ*-, Yidya *nax*-, Yazg. *naṣ*-, O.Ind. *niṣ*-, *nir*-, *niṣtya*- 'foreign', O.Slav. *ništī* 'poor'.

naṣagaista 'developed', II 3·39-40 *svārtha-parārtha vīra hajū nāṇhauysa naṣagaista* 'in his own and others' service wise, eminent, developed', = III 127·5 *svārtha-parārtha vīra hajū nāṇhauysa naṣagaista*, III 100·7-8 *aidrā jsa naṣagaista* 'evolved with faculties'; I 139, 47v1 *naṣaḡbevai* 'without poison', BS *nirviṣa*-, II 40·3 *naṣiḡphaṣtu* 'inactive(?)'; Bcd 48r1 *naṣirrimā* 'undefiled', BS *vimala*-, SuvP. 68v3 *niṣirrima*, BS *sunirmala*-.

naṣata 'ceased(?)', Manj. 18 *skadā naṣata prrara tta prracā jsa hamya padeda* 'nature freed from(?) *skandha*-groups, so arisen from *pratya*-causes, created'. To *niṣam*- 'become quiet', *nāṣata*-; here fem. *-tā* preserved as *-ta*.

naṣam-, see *niṣam*-.

naṣama- 'cessation', K 111·354 *akhausama jsa naṣamna* 'with non-motion, with quiescence'. See *niṣam*-.

naṣaṣ(t)ā 'seated', SuvO. 68v7, BS *saṇṇiṣaṇṇa*-, see *nāṣasta*-.

naṣāṇa 'ruinous(?)', III 45·13-4 *naṣāṇa hīrāṇa vī tsīyai* 'that it go into a calamitous state'. Possibly *naṣ*- <

**naṣ*-, base *nas*- 'perish', see *hanāsa*-. IE Pok. 762 *nek*-, O.Ind. *naṣyati*, *naṣtā*-, Av. *nasyeiti*, *naṣta*-.

naṣāma 'cessation', JS 3v3; JS 11v2 *vyaysanām jigya naṣāmā hālai* 'for the destruction, quiescence of troubles' (BS *vyasana*-), = JS 13v3 *vyaysanām jegi niṣāmā hālai-yūṣta*. See *niṣam*-.

naṣī 'a kind of coction', III 92·236 *biṣā hamamgā stākā, u ārāṇā paḡerāṇā, u naṣiyūṇ jṣā pāchai, u tī ṣī naṣī, paṣkyāṣtā ārāṇā, ysūnāṇā* 'all must be equal, and must be ground, steeped, and a *naṣī*-coction must be cooked with them, and then this *naṣī* must again be ground, filtered'. Possibly from **niṣ-srita*- > **naṣ-ṣita*- > *naṣī* to base *sar*-, *srai*- 'to cook' whence *ṣa*- in *ṣapā* from **ṣta-pāka*-, like O.Ind. RV 1·162·10 *ṣta-pāka*-, Kroraina *ṣitgu-potga*-, see TPS 1954, 130-2.

naṣīdi 'attachment', see *naṣaima*.

naṣaima 'attachment', III 43·33 *saṃtsārū sauha baida paṣsa naṣaima* 'to the pleasures (BS *sukha*-) of *saṃsāra*-migration intense attachment', = III 39·53 *ṣkaujinai sauhā bida paṣsā naṣīdi* 'to pleasures of the *saṃskāra*-acts intense attachment'. From base *sraiṣ*- 'adhere', *ṣgmām-gye* 'sticky', *nāṣāṣta*- 'attached', *ṣaṣje* 'service'. Hence *naṣaima* < **niraiṣma*-, *naṣīdi* < **niraiṣata*- (or with *niṣ*- instead of *ni*-).

naṣevarīva- 'not youngest, smallest' = 'highest', Manj. 121-2 *śakra jasta kāśaka jyava jṣina vara jastvā tī dā pyūṣta baṣsa naṣevarivā jastvā ā* 'Śakra Kauṣika 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 *naṣevariva*- (loc. plur. *-vā* < *-vā*) *naṣ*- '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 *hūrī* 'youth' < **hu-raita*-.

naṣkando 'dug', Z 11·36 *naṣkando baṇāte* 'he closes the excavation'; see s.v. *kan*- 'to dig'.

naṣkargā 'a tool(?)', v 280·6-2 *ṣau naṣkargā cu 230 mūri pa|||* 'one tool(?) which costs(?) 230 *mūrā*-coins'. See *naṣkalj*-.

naṣkalīda 'they distinguish', III 137·17-8 *vva kṣame ttā naṣkalīda* 'according to wish, they distinguish'. See *niṣkici* 'distinction', Tib. *bye-brag*, and *niṣkalyāme*, *naṣkaista*.

naṣkaljāte 'drive away, beat away', Z 12·67 *ysurre jsa naṣkaljāte o mānāna nyaste* 'by anger is beaten down or by pride (BS *māna*-) is defeated'; III 6, 13r2 *ma ma naṣkalja, ma ma naṣphaṣta* 'do not repel me, do not shake me off'; participle III 9, 18r3-4 '(do not despise me, saying...) *tāde naṣkrrīyā gyastāni balysāni paṣṣima* 'so cast away in the matter of worship (loc. sing. to *paṣsama*-) of the *deva* Buddhas'. See *kalj*- 'to beat', *kargaka* 'percussion musical instrument', *naṣkargā*.

naṣkaṣṭa 'looked out to see', III 106·25-6 *khu ṣa cakraka spāṣta naṣkaṣṭa ca ṣḡ vā niṣāva* 'when he saw the circlet (BS *cakraka*-) he looked out to see who had thrown it'.

- To base *kaṣ-* 'to see', see s.v. *tcāṣ-* 'see', to Oss. D. *kāsun* 'look, watch'.
- naṣkasta-** 'issued', II 7·116 *nvavara-naṣkastyai vīyasa spūlaka mauṇada* 'like the bud of a newly emergent lotus'; III 95·45 *nūvara-naṣkascye aurmaysda māṇadā* 'like the newly arisen sun'; = II 124·1 *nūvara-naṣakhastye āṇrmaysdāṇ māṇadā*. Base *kah-/s-*, *-kasta-*, *-khasta-* 'go out', see above *ūskhasta-* 'arisen', cognates s.v. *khah-: khasta-*.
- naṣkāṛ-** 'draw out, present', V 67·2 *ttye pāṇṇā naṣkāra|||* 'draw out of this merit' (BS *punya-*); preterite IV 2·6 *cū-ṇ pūra naṣkūḍāṇḍā ttyāṇ keṇa-ṇ tta hvādā* 'as to my sons whom they dragged away, for them they said to me'. See cognates s.v. *kār-: kāda-* 'to draw', *haṇḡgār-*.
- naṣkīrrdā** 'draws out(?)', III 90·199 *ṣi piṇṇḍai (-iṇ- = -ai-) ysvaurgā āṣiṇi naṣkīrrdā* 'this poultice draws out the suppurating itch'. Base *kr-na-* > *kīrr-* to *kar-* 'draw', to present with *-ā- kūr-*.
- naṣkūmāya** 'fittings, decoration(?)', II 60·28-9 *u hadā-naṣkūmāya namaviṇa thavalakāṇa khauca haudūsā sera pyaṣṭalika* 'in an excellently-equipped(?) felt bag (O.Ind. *sthavi-*), a covering of 17 *satēra* (weight or value, 'ounce'), ornamented'. In compound *hadā-naṣkūmāya* '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 *bātcūś-* 'decorate' with O.Ind. BS *caukṣa-* 'excellent' to base (*s)k(h)au-k-*.
- naṣkoś-** 'bale out, scoop out', N 50·32 *cerā cerā nvyā ūtca ttrāmāte ttārī vā naṣkośūtā* 'whatever water enters the boat, all that (*ttārā+yi*) he bales out'; N 50·38 infinitive, *dāsātā ūtco naṣkośā* 'he completes the baling out of the water'. See *uškośāna-*, 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*, *nyšk'wṭ*, Chr. *nyšqwxd'r* 'has extracted', Greek ἐκβάλλω.
- naṣkyadī** -?-, V 196, 3125 *biśa drammai byaṇ(d?)i naṣkyadī hajāni neṣta* (unidentified).
- naṣkriīya-** 'beaten out', see *naṣkalj-*.
- naṣkaista** 'arisen', II 7·120-1 *nvavara-naṣkaista vīyasa spūlaka māṇada* 'like a newly emergent lotus bud'. See *naṣkasta-* 'emerged'.
- naṣkhaj-** 'to free', V 112, 34V4 *ārrāṇa naṣkhajāmata* 'deliverance from ill act', BS *daṇḍa-parihāram*. See *khaj-* 'rise'.
- naṣkhamittā** 'laughs out, mocks', V 189·115, 3b1 *naṣkhamittā*; Z 12·75 *ka bodhisatvā āyidetu nājsaṣḍe, naṣkhamittā jaṃphāte uskūṣḍā apracā* 'if the bodhisatva shows amusement, mocks, chatters, is frivolous, without cause'. See s.v. *uskūṣḍā*. Base *khan-* (< *xand-* 'to laugh'), *bihamitte*.
- naṣkhasta-** 'issued', V 66·12 *nūvara-naṣkhasta uvāra, kāṇjaṇe ysi(rrā jsa) ramaṇa chaka* 'a newly emerged noble, delightful (= BS *ramaṇiya-*) rod of *kāncana*-gold'. See *naṣkasta-*.
- naṣkhauysa** 'motionless', V 264·25, 1b18 *|||pa naṣkhauysa*. See s.v. *khaus-* 'to move'.
- naṣta** 'lost, deficient', SuvO. 54V6 *naṣta hāmāte* 'becomes deficient', BS *vaikalyaṇ karīṣyati*. See *nas-* 'perish', s.v. *hanas-*.
- naṣta-** 'pour out', see *naṣṣva-*.
- naṣtāma** 'pouring out', Sid. 156V3 *hamjēāme u paṣkyā(ṣṭa) naṣtāma tcerai* 'chewing to be done and again pouring out', Tib. *mur-ṣin, khu-ba phyir dbo-bar byaho* (*dbo-bar* 'pour'). See *naṣṣva-*.
- naṣtāva-** 'burning', SuvP. 64r4 *naṣtāvayau jsa*, BS *saṃtāpa-*. See also II 104·73 *naṣmāvā*, and *naṣtev-*; cognates s.v. *ttav-*.
- naṣtev-** 'cause to burn out', adjective K. 149·9 *asādarāṇiṇaṇ naṣtevākā* (so) 'burner up of evildoers' (**asiddha-karaṇa-*). Base *tap-*, *tāpaya-*, see *ttav-*, *haṃdev-*.
- naṣtauda-** 'burnt', Z 5·49 *pyaura... uysdemāte śśanda u naṣtaudo ce pāsāre jsa nātauda* 'the cloud... cools the burnt earth which is heated by the sunshine', from **nīṣ-tafta-*, see *ttav-*, *ttauda-*.
- naṣtauṣke** 'grief', V 243·35 *ysaira naṣtauṣke* 'grief of heart'; ibid. 38 *naṣ(t)auṣke*. See *ttav-* 'burn'.
- naṣtosāte** 'is burnt', Z 5·28 *naṣtosāte saṃtāpima* 'he burns out with heat' (BS *saṃtāpa-*); noun, Sid. 140r1 *naṣtausai āchai* 'disease of dryness', = BS *śoṣa-*, Tib. *skem-pahi nad*. See *ttausai* 'fever', *ttav-* 'to burn'.
- naṣṣva-** 'to pour out', Sid. 155V5 *u paṣkyāṣṭa naṣṣvāṇa* 'and again to be poured out', Tib. *phyir dbo-ba* (*dbo-ba* 'pour'); Sid. 156r5 *ttora-ṇ jsa paṣaujāṇā u paṣkyāṣṭā naṣṣvāṇā* 'the mouth is to be filled with it and it is again to be poured out', Tib. *kha bkan-la rin-du bṣag-la phyir dboho*; Sid. 156v2 *ḡha biysaṃjāṇā u ṣaha paṣkyāṣṭā naṣṣvāṇā* 'it is to be held in the mouth and again spittle poured out', Tib. *mkhur-la bkan-ṣin phyir pho-na*; without *-v-*, verbal noun Sid. 156V3 *u paṣkyā(ṣṭa) naṣṣtāma tcerai* 'and again a pouring out must be made'. Base *tau-*: *tu-*, **nīṣ-tau-* 'pour out', probably *tau-* 'to empty', in Av. *taos-*, *tusan*. Zor.P. *tulūk*, N.Pers. *tulū*, Paṣto *taṣ*, see *ttuṣṣa-* 'empty', O.Ind. *tucchā-* 'empty', O.Slav. *tūštī* 'empty', rather than *tu-* 'to spit', Oss. Dī. *tū* 'spittle'.
- naṣṣhrīte** 'drawn', V 92, 611V5 (see s.v. *pārra-* 'heel'), *ne naṣṣhrīte*, BS *āyata-* 'extended', to base *ṭrang-*, see s.v. *ṭraṇj-* 'to stretch'.
- naṣṣdam-** 'blow away, disperse', SuvP. 62r1 *naṣṣdamīde dukha staura* 'they disperse severe pains'; III 5, 11r3-4 *biṣṣe jaḍiḡe ttāde naṣṣdamāka* (voc. sing.) 'dispenser of all darknesses of ignorance' (BS *jaḍa-*). See base *dam-* 'to blow'.
- naṣṣodai** 'you blew', JS 34V4; see s.v. *dam-*; parallel Pali *sankhaṇi dhama* 'blew the conch-shell'. See *dam-*.
- naṣdraunjsa-jsera** 'to be weeded', Z 22·125 from **nīṣḍrā-mačā-*, base *dram-* 'move', *drem-* 'to remove'. Note *d*, not *ḍ*.
- naṣpaṣḍ-** 'produce, bring out', Sid. 4v2 *phara naṣpaṣḍe* 'produces speech', Tib. *nag hbyun-bar byed-pa*; III 85·70 *u ahaṇa āna naṣpaṣḍe* 'and draws the undigested out from within the belly'; Sid. 102v3 *ttiṇa khuyāṣṭā niṣpaṣḍāṇā* 'into the hole to be produced', Tib. *hbrun-bu gan-gi nan-du hyun-ba-la*; noun, Sid. 4v2 *rīmaṇā naṣpaṣḍāme āstaṇma piṣkici jsa haṃphve* 'with the section beginning with the production of the filth', Tib. *dri-ma hbyin-pa rnam-skyi bye-brag dan ldan-paho*. Base *paṣḍ-*, causative *paṣḍaya-* > *paṣḍa-*, see s.v. *uṣpaṣḍ-*.
- naṣṣpul-** 'make explosive noise, hiss (snakes)', JS 23r1 *ājawaiṣa ysurrja naṣṣpulaṇḍā vāṣṭa* 'the *āṣṭoiṣa*-snakes

- enraged, hissing hither'. Base *pard-*, Av. *pard-*, 3 plur. *parədan, pərəθan*, Zor.P. *pwlyt, pwelyt* **pulit*. IE Pok. 819 *perd-*, O.Ind. *pārdate*, Greek *πέρδουσα*, O.Engl. *feorting*, Lit. *pėrsti, pėrdšiu*, Russ. *perdeti*. See *pulāni*.
- naṣpuṣṭe** 'dressed, arranged', Z 21·11 *ggūne ggumālste naṣpuṣṭe* 'hairs besmeared, arranged'; compound *lu-*, III 105·14 *hūnaṣpauṣṭa hūysinātta* 'well-dressed, well-bathed', parallel to Suv. BS 150·16 *susnāta-gātraḥ śuci-vastra-prāvṛtaḥ*. Base *pau-*:*pu-* see *pvāna-* 'covering ointment', and with increment *paus-*:*pus-* or *pauṣ-*:*puṣ-* (no present stem so far noted) 'cover, wear', either to Zor.P. *pōṣitan* 'wear', *yāmak pōṣit*, N.Pers. *pōṣidan*, Pāzand *pōṣāni*, Waxī būt 'dress' (**hampuṣṭi-*); or to Av. *pusā-* 'headdress', Sogd. Bud. *'ps'kh*, M.Parth.T. *pwsg*, Armen. lw *psak, -i, -a* 'garland, crown', Greek *ἀπτύξ*.
- naṣpūste** 'drove out, threw out', SuvO. 24v4 *cīyā naṣpūstā hāmāte upalatāne* (with *-ph-*) 'when it is thrown into the cemetery', see s.v. *upalatāna-*; Z 2·94 *hālsto ulatāne naṣpūste*; III 73·181 *rre mā naṣphūsta natcāṣṭā* 'the king drove the fly out'; Sid. 131r4 *khve huñā naṣphusta ida* 'when for him he can draw out blood', BS *śonita-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-ṇ naṣphajūṇde mamīm puña avamāta* 'what immeasurable merits (BS *puṇya-*) have been accumulated by me', parallel (with *pāpa-* 'evil'), Suv. BS 3·28 *pāpaṃ tridhā duṣcaritaṃ citaṃ* 'evil, threefold bad, accumulated'; Pali *puñña-kammāni ācīni* 'he accumulated meritorious acts'. Base *bag-*, *-phag-* < *bhag-* 'give and take portions', see also *hambāta-* 'portion, share', Av. *bag-*, *baya-*, *baxta-*, O.Pers. *baga-*, Zor.P., N.Pers. *baxš-*, *baxt*, Zor.P. *bay*, *hambāy*, Sogd. Bud. *βγ-*, *βγtw* *δ'rm*, Man. *βyty*; with preverbs *'βγš, prβ'γth, prβyn*, Chr. *prbxšny, prbxšty* 'traitor'; Man. *βxšy* 'divide', Oss. D. *bāydauān*, I. *bāydūan* 'entrusted', Orm. *baš-* 'give'. See below *būṣṣ-*, *būta-*. IE Pok. 107 *bhag-* 'attribute', O.Ind. *bhājati, bhaktā-*, Greek *φαγεῖν* 'to eat', O.Slav. *u-bogū, ne-bogū* 'poor', *bogatū* 'rich', *bogū* 'God'. Note variant *b/ph* also in *hampḥuta-* 'bowed down', *hambuj-* 'to bow down'.
- naṣphan-** 'issue', Z 5·28 *ttavai naṣphanā* 'fever arises'; Manj. 87 *narvakaḷpa neṣphana prrara* 'nature beyond concept issues'. Causative *naṣphān-* 'produce', III 24, 19b4–20a1 *aysā buddha-kṣitrā padanṇja piṣkalā naṣphānū* 'I produce the display (dyadic) of the Buddha-field' (BS *buddha-kṣetra-*), BS *ahaṃ kṣetra-vyūhān niṣpādayiṣyāmi*; III 27, 3423 *buddha-kṣitrā vyūha naṣphāne*; noun, K 10, 8v4 *naṣphānāme 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 *naṣīphaṣṭu* 'despondent(?)'; Sid. 121v1 *naṣphaṣṭāka* 'producing', Tib. *hbyin-pa*; Sid. 19r1 *saṃnā vvaṣṭā naṣphaṣṭākā* (*d*, not *t*) 'bringing out faeces easily', Tib. *phyi-sa bde-bar hbyun-bar byed-do*; Sid. 100v5 *naṣphaṣṭāṇā* 'to be taken out'. See *phaṣṭ-*.
- naṣphān-** 'bring out', see s.v. *naṣphan-*.
- naṣphīṣ-** 'avoid', v 86, 24r3 *naṣphīṣātā*, see *phīṣ-*.
- naṣphūsta-** 'drove out', III 11, 21r3 *ttū ahamaṇe 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 ūysadaimākā* 'calmer (making cool) of woeful burnings, of pains'. Possibly base *mau-*:*mu-*, but it may be miswriting for **naṣṭāvā* 'burnings', from **niṣ-tāpa-*, see *naṣṭāva-*.
- nas-** 'perish, be deficient', SuvO. 54v6 *naṣṭa hāmāte* 'becomes defective', BS *vaikalyaṃ kariṣyati* (*vikalu-* 'incomplete'). See s.v. *hanas-*, IE Pok. 762 *nek-*; but *binās-* 'to hunger', rather *abi-nā-* present *-nās-* with *nās-*:*nātu-* 'get, take'.
- nasa-** 'part, portion, amount, period (of time)', SuvO. 54v7 *nasā haurāñā* 'portion is to be given', BS *pratyamṣaṃ dātavyaṃ*; Sid. 138r1 *habistā naṣā* 'in contracted amount', Tib. *mdor-na* 'in short'; III 60·40–1 *pañjsāsā nasi* 'fifty parts' parallel to ibid. 36 *pañjsāsā kaḷpa* 'fifty kaḷpa-periods'; compound, K 154·37 *hama-nasā hamagi* 'equal' (dyadic); with negative v 29, 47v4 *anasu ne kuṣṭe* 'does not fall portionless', v 28, 59r3 *nasā*. Base *nas-* 'get', beside *ans-*, *as-*, Av. *qsa-* 'portion', verbal Av. *nasaiti, aṣnaoiti, nāsa-*, *nāśomna, naṣaṣ, aiwināsante*; glossed by Zor.P. *arṣānīk būtan* 'to get' (like Armen. lw *erjanik* 'happy'). IE Pok. 316 *enek-, nek-, enk-, nk-*, O.Ind. *asnōti, nāsati, nāksati, āmā-*, 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 *naḥṣauuttā 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 *svēyām-jī nasā khāysā hamāte* 'to-morrow's portion is food'; K 46·28 *ttū nāsā tte hadāmjī khāysa isthīyāmdā ū tte-t-ī āṣṛi haiṣṭādi* 'that portion of that day's food they took up and gave it to the teacher' (BS *ācārya-*). Base *nas-* 'to get, have a share', *nasa-* 'portion', *nasā* 'portion' < **nasāta-* **nasāka-* or **nasāna-* (hence 46·24 read *nasām?*). See *nasa-*.
- nasā** 'pool(?)', III 80·22 *ttradū ttu mista-kasājsa naurā-nasā nāṇhā* '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 *śaṇḍā tvā samudra-naṣcya* 'this earth ending at the sea', see *neṣṭa, nāṣasta-*.
- naṣṭā** 'checked(?)', Sid. 133v5 *cedāma naṣṭā chavī śiyaurga*, 'thought checked, his complexion very white', Tib. *sems-pa dan, bzin-ndog dpal skya-ba dan*. From *nāṣasta-* 'ended', or perhaps **nasata-* base *nas-* 'perish'.
- nasta** *bāgyā* 'root' from 'end-part', K 5, 142v3 *puñīnei nasta bāgyā* 'root of merits', Tib. *dye-bahi rā-ba*; Z 24·513 *bāgya nātasta* 'placed under'.
- naṣta** 'seated', K 112·371 *naṣta palaga* 'seated in paryanka-attitude'. See *nāṣad-*.

nasyaiya 'are perished', II 99:202-3 *nāsau bisau hā hauwā nasyaiya* 'the humble servants' forces are exhausted'; =II 99:196 *pejsa hatcasta yai hauwa hānasyaṣṣa* 'was greatly broken, the forces exhausted' (see *hanas-*). Base *nas-* 'perish', passive *nasya-* with periphrastic *āya(?)*. See *nas-* 'perish', participle *naṣṭa-*.

nahariyāsā 'no tremblings', V 63:22 *tteña biḍa ci nahariyāsā taṃḍa* 'at that time when it causes no tremblings'. From *na-* < *niṣ-* with *hariyasa-* 'trembling', see s.v. *riyasa-*.

naharyūnām 'play, sport', SuvP. 63v3 *naharyūnām tcarkām kiṇa* 'for play, sport', BS *kriḍā-rati-vaśāc ca*; K 152:13 *rahiṣe tcarka naharyā cu paḍaṇi* 'secret (BS *rahasya-*) sport, play which is normal'; without *na-*, III 72:169 *haryūnām tcarkyām kiṇṇa*. Here *na-* < *niṣ-* to express 'full, complete', see also below *haryūna-*.

nahāṣṭa 'lowest, the nadir', Manj. 191-2 *sarbadana ā vā nahāṣṭa ā ravye* 'from east, to the nadir, or the south', =K 147:11 *nāṣṭa diṣa jsa*; III 22, 1223 *nāṣṭa uskyāṣṭā*, BS *adha-ūrḍhvaṃ*, see s.v. *nata-* 'down' from **nita-*.

nahaṃkyai 'touching', Z 5:38 *kho ju saruai kesarā brira nahyaṃkyai ṣṣandā seittā* 'as the *kesarin-* ('maned') lion's mane appears as touching the ground'; JS 4v1 *gyastakṣīryau jsa nahyaṃdā braha tterā* 'such a back in contact with the god-worlds' (=BS *deva-loka-*). Participle in *-ant-a-ka-* masc. *-aṃḍaa-*, fem. *-aṃkyā-* to base *nahya-*, possibly **niṣ-hai-* 'to bind fully', see *hiyaa-* 'bound', base *hai-:hi-*, O.Ind. *syāti, sitā-*, rather than base *had-* (VI 130), or BS loan word.

nā 'taken', participle to *nās-:nāta-*, Manj. 391-2 *nai yai dyai ida nai nā*, =Z 9:15 *nai ye dātu yindā ne vātu* 'no one can see it, nor grasp'. See *nās-*.

nā 'to take', infinitive to *nās-:nāta-*, see also *nete* s.v. *nās-*, V 66:9 *kṣama, ma jsa nā* 'it pleases to take from me'.

nā'a 'taken', K 46:29 *tī pprānahāna* (BS *praṇidhāna-*) *bisa avaśā* (BS *avaśyaṃ*) *nā'a* 'then *praṇidhāna* vows must be taken'. Possibly with medial *-a-* for *-ta-* or *-va-*, see similar medial *-a-*, II 68, 14322 *kṣi'a*, K 101:39 *i'ṣedai* = III 113, 4r3 *avṣadai* '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-ṣṣaḍānu* (gen. plur.) rendering BS *kṛta-puṇya-* 'having made merits'; and SuvO. 5v3 *yāda-vaṣsamā* 'having done honour', BS *kṛta-adhikāra-*, Tib. *bsñen-bkur byas-pa* (a type familiar in Zor.P. *karti-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*) *gaṇḍa karma* 'nine grievous actions' (BS *gaṇḍa-*, *karma*).

-nā- 'to touch' see *parinaidā*.

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 ṣṭāṃ sūṃṣūṃ* '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 haṃṣā hambirtte khū drāṃ hami khū haṃṇājā* 'so that it combines together,

so that it is such that it holds together'. With *bi-*, *bināj-*: *bināta-* 'to saturate ('hold throughout')' rendering BS *bhāvuyā-*, Tib. *sōan-ba*; dyadic II 103:56 *bastā bināva*. Base *nak-* or *nag-*, Sogd. Man. *n'j-* 'shrink together', 2 sing. present *n'jy* (*j = j < -ē-, -j-*), Pašto *prānadzəm, prānatāl* 'to open' (**parā-nak/g-*), Wanetsi *neci* 'to take', *wu-nca* (*c = ts*), *wu-na* 'taken'. IE *nek-* in Lat. *nectō, nexus* 'join' (not with Pok. 758 s.v. *ned-*).

nāmji 'bread' (originally 'bread baked in cinders'), III 18:20 *paysāya bisā nāmji tcerā* 'bread (which is) from the griddle is to be prepared'. From **nayna-* < **nak(a)na-*, older **nikana-* (in Armen. lw *nkan* 'bread under ashes or on griddle'), from *ni-* and *kan-* 'to put down (into the ashes)'. The form **nayna-* is in Balōči *nagan, nayan*, Sogd. Chr. *nyny*, Pašto *nayan*, Parāči *nayōn*, Yidya *nayən*, O.Ind. *ṣan* beside Chorasmian *phnd*. For the form *nayna-*, note also Av. *huyāyana-* 'companion' beside *yākar-* 'liver'. From **nayna-* came Zor.P. *nān*, N.Pers. *nān*, as here *nāmji* < **nānāci-*, and as a loanword in Central Asia (see J. Harmatta, *Acta orientalia hungarica* 3, 1953, 245-83, and E. Benveniste, *REA*, n.s., 1, 1964, 13-20).

nāta- 'taken', see *nās-* 'to take'.

nātte 'sounds', 3 sing. to *nād-*, II 75:66 *khvai hā hiṣū vīrā hūna 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, 23115 *nāni dyai* 'I saw the mother', ibid. 10 *nāeauni dyai*. Yazg. *nān* 'mother', Yidya *nīno, nēno*, Sanglēcī, Waxī, O.Ind. *nān*; Waxī *nānej* 'stepmother', N.Pers. *nana*, O.Ind. *nandā* 'mother', Greek *νάνη* 'aunt'.

nāndā 'they took' from **nātāndā*, see *nās-*.

nā pai, v.l. *pai nā* 'he took the cup(?)', III 101:24 *sā ṣavai aysamū va tvī baida basta valakā nā pai* (v.l. *pai nā*, II 130:7-8 *sā 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-māla*; Manj. 142 *n(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)nda* 'they gave a name'; III 11, 20r2 *u nāme hva yanūṃ* 'and I can speak your name' (*nāma-te*); inst. sing. Manj. 59 *nāmana* 'by name'; gen. sing. V 334, 27v5 *dātā nāmani buljse kwānāro* (-s-, and -o rubbed but certain) 'they may utter praises of the name of the *dharma-* (text)', BS G 37, 24b5-6 (differt) *dharma-...parikīrtayeyuḥ* (= Tib. *chos...yons-su brjod kyan*), gen. plur., K 90:751 *nāmaṇṇam 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*, Wanetsi *nōm*, Pašto *nūm*, O.Ind. *nām*, Yidya, Parāči *nām*, Sanglēcī *nīm*, Yazg. *nəm*, Waxī *nong*. Compound, *nāma-tsuta-* 'famous', II 83:30-3 *phirākōḍ bāḍvā nāma-tsuta-lika* '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, 6715 *nāma-varīda* 'famous', BS *yaśasvin-*. IE Pok. 321 *en(o)m̃n-*, *nōm̃n* '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 *tyāṃ hīvī nāya maysairka* 'the great howling of those (wolves)', see *nāyai*.
- nāyai** 'sound', Sid. 153r3 *ne pyūṣḍe u nāyai vā nerāme u ysautte* 'does not hear, and noise issues and flows away', BS *bādhīrya-nāda-srāvāḥ*, Tib. *hon-śin sgra hbyun-ba dan*, *hdzag-pa rnam yino* (*hon* 'deaf', *hdzag* 'flow out'). See also *panāy-* 'to sound' and *nātte* 'it sounds'. Base *nad-*, Av. *nad-* 'to abuse'. See also above *nāda* 'singing', *nīdā* 'they sing'. IE Pok. 759 *ned-* 'to sound', O.Ind. *nādāti*. Possibly also Oss. D. *inātun, nātun, I. nātyñ* 'to groan' (-t- < -ḍ- < -d-, as I. *mātyx* 'locust'; D. *āsmotun, āsmustun, I. smūdyn, smýston* 'to smell').
- nāyai** 'leading(?)', see II 10·471 *ganāyai*.
- nāyidā** 'they place', IV 20·13 *neri pūra kūṃtha nāyidā* 'let them set wives, children in the town'; Mānj. 426 *ksattra nāyai* 'he sets up umbrellas'. From **nī-śūdaya-*, see s.v. *nāṣad-*.
- nāys-** 'be proud, delicate', with *ha-* (< *fra-*), K 60, 37r4-v1 *utca vaṣṣerī u bahya va hanāysāṃḍe pamyām jsa vā bināṅa narāme* 'water splashes down and trees there are ornamented with garments; music issues'. See also *nāsa-salāva* 'with caressing words'. Base *nās-*, 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'; *nāsān* 'sporting', *nāzīš* 'glory'; adjective *nāzūk* 'gracious, slender'; verbal *nāzīdan* 'feign, indulge, be happy'; Georgian lw *naz-i* 'delicate beauty', *nazoba*, 'delicate' = *nazūk*-i *nazūk*'oba; *sinaze*. Sogd. Bud. *n'zvk* (*n/z*) 'tender, dear', M.Parth.T. *n'z* 'pleasure', *n'zwo* 'tender', M.Pers.T. *n'z'g* 1. 'proud', 2. 'delicate', *n'zwo* 'delicate', Zor.P. (DkM 550·17) *n'zyñkyh* **nāzē-nakīh* (or **vāzēnakīh*?) 'flattery'; *n'zwokyh* **nāzūkīh* (K 20, 170r10), verbal *n'zytn*; M.Parth.T. *n'zynd* 'be in glory', M.Pers.T. *nāzēnd* (*n'zyynd*) *qabūtār frašēmuru* 'the doves, peacocks rejoice'. Possibly Oss. D. *dzīnazun*, I. *dzynazyn* 'to groan' from **pačnās-* (*pač-* 'reversive', as D. *dzubandī* 'talk' to Sogd. Bud. *pečnty* 'answer' from **pačbandiya-*; Yāyn. *čukayr-*, Sogd. Bud. *pečwoyr-* 'fear'). A different base *nās-*, *nāš-* '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-* < **nās-ya-* 'caressing, tender'. For the action of the trees *hanāys-*, note K 64, 80v3 *ābha-vrreḥṣa kalpa-vrreḥṣa brīryūna* 'garment trees, cosmic trees, lovely', with Divyāvadāna 221·21-2 *ābharaṇa-vrḥṣa-* (*ābha-* from **ābharna-*). IE *nağ(h)*, or *neğ(h)*. If *nās-* < *nāis-* (IE *naig-*), with IE *naig-* in Slav. Russ. *nešnyj* 'delicate', (= Georgian *naz-i*); Let. *naigāt* 'long for'.
- nāysā** v 166, 107v5; **nāysu** v 134, 69az, uncertain.
- nārā** 'roar, thunder', v 64·48-9 *aysa...nārā* quoted s.v. *nar-*; **nārīnā** 'thunderous'.
- nārā** 'wife', Z 24·448 *nārā handaru kṣuṃḍo 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 aysāṃji pūṣṭm* 'I merchant Sividatta greet my lady wife'; oblique *nera, neri, naira, nerā*; III 94·35a *pvaīsū ttā nira mūvara iysāṃgyau śva-prrūī* 'I greet the wife and mother Lady Śva-prrūī'; plural *nerē* (II 125·4); III 73·171 *nāra-ṃ* 'my wife'; II 9·155 *nārāi* 'his wife'. From *nārī-* (nom. sing. *nārā*), replaced by -ā- stem (*nāra*), to Av. *nārī-* 'woman', O.Ind. *nārī*, feminine to *nara-*, see above s.v. *nar-*.
- nāramji** '(circle drawn in) dark colour', K 32·34-5 *khū ā nāramji maṇḍila-sthām śkaude* 'he made a dark mark in form of a maṇḍala-circle', = K 15·135 *kāṣa*, = K 23·81 *kāṣa*, = 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 *gvihā saṃna kārṣa padīmūna* 'a line drawn in cowdung must be made'. From base *nar-* 'to dye, make dark'. From **nāranāci-*, see s.v. *narāmja*.
- nārām** 'leaders(?)', II 102·38-9 *baīysairām baudhasatvām nārām paḍaṃsāṃṇa jsa* 'with the bodhi-making bodhisatvas, leaders(?) at the head'. Possibly **nāya-kara-* to *nai-* 'to conduct', see s.v. *ānāna-*. Translation in AM, n.s., II, 1965, 103.
- nārrvā** 'unbroken(?)', K 26·139 *nārrvā tva hīna usthiya paurada baiśa* 'he led out that unbroken, army, conquering all', as if from **an-ā-ruxtaka-* (*raug-* 'to break'). See cognates of *raug-* 'break', s.v. *narūj-*.
- nāṃva-** 'boat', as first component, II 56·29 *nāṃva-vadām padā* 'way in boats', see *nau, no* 'boat'.
- nāvai** 'he took', II 100·209-10 *mārā-pyaraū nāvai* 'he took the parents'; II 100·211 *nāvā*; II 100·217 *u bvaīysya nāvai* 'and took the beverages'. See *nās-* 'to take'.
- nāśa-** 'tender, caressing', v 297, 21a4 *cve salāvā nāś(ā ye)* 'whose speech was soothing'; K 90·744-5 *u dyena śirā u pajsā u nāsa-salāvā* 'and (he is) handsome and strong and tender-speaking'; K 52·7·3 *virīṣṇḍā nāsa-salā* 'steadfast, tender-speaking'; IV 23·15 *paṃṇe brī nāśī-salā(vā) puṇa vī ūjījāne satva* 'dear to every one, soft in speech, may I teach the beings in merit'. From **nās-ya-* to *nāys-* 'be tender'. Compound with *salāva-* Prakrit to BS *samlāpa-* 'talk'.
- nāś-** 'lose', causative to *nas-* 'perish', see *hanāś-*, II 71·4 *stūra kḥitta khva-ṃ tta na paṇāśari* '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 śaṃḍya hvaste* 'he beat him down on the ground'; III 76·242 *vahaṃda varī śadya nāštā* 'he descended thereupon down on to the ground'. See *natālsto*, s.v. *nata-*.
- nāšta** 'nadir', III 22, 12a3 BS *adhas-*, see s.v. *nata-*.
- nāštā** 'towards' suffix -āsto to -na-, see *kālanāštā, śālanāštā, ttālanāštā, hālānāštā, dījanāštā*.
- nās-** 'to take', participle *nāta-*, SuvP. 67r2 *pyaṃtsāštā pathaṃka nāse* 'I undertake restraint for the future', BS *āyatyaṃ saṃvaram āpadye*; 3 sing. v 339, 77r1-2 *jīvātā*

nāste 'takes life' (BS, Tib. diff.); II 101·9, 1 plur. *nāsū-manai*; 3 plur. v 329, 1374 *sandū-yaṣan̄thu ne nāsāre* 'they do not receive earth-birth', BS G 37, 1067 *vinipātaṃ na gamiṣyanti*; III 23, 1661 *nāsāti* 'he may take', BS *udgrhya*; SuvP. 66r4 *nāsānde* 'they may take', BS *pratigrhāntu*; 2 sing. imperative K 47·56 *nāsi* 'take'; noun, K 9, 43r4 *nāsāmata*, III 23, 1861 *nāsāma*, BS *grāha-*; K 154·41-2 *ahīya hera nāsāmi* 'taking not one's own things', the commandment (*śikṣāpada-*) *adattādāna-*; adjective v 183a1 *sutvāṃ nāsāmatinai haur̄na* '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 cīvāra pana nāti* 'took up bowl and robe', BS *pātra-cīvaram ādāya*; III 23, 19a3 *nā āya*, BS *udgrhūta-*; 1 sing. Z 1·190 *nātāinā*, II 87·3 *nāteṃ*; *nātu inī* 'I may have received', v 262 DR 02a3 *cu rro ja nase nātu inī tātū ne paṣīdi* 'whatever shares I may have received, those they do not send (give?)'; to correct from *jata senānu*. Potential II 89·41 *nā yudeṃ* 'I could take', II 91·112 *nā yināṃ* 'we can take'; 3 sing. v 329, 1372 *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 *uma ra śāṃ cīṃdyarā niṃ* 'you on your part think to take'. See also above *natū*, *nāti*, *nitā*, BS *udgrahitum*. Base *nā-s-*, *nā-ta-*, possibly from *nyās-* (if *ānāna-* from *ā-nyāna-* 'to be brought'), then with Tumsuq 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-:nīwul*, Sanglēcī *nas-:nōḍ* 'hold'. Yāynābi *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 *nīhāṣṭā*; III 88·134 *nīha*. 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, Paračī, Šuyñī *nāf*, Yidya *nif*, Waxī *nōf*, Yazg. *naf*. IE Pok. 314 *enebh-* (*enbh-*, *onbh-*), O.Ind. *nābhya-* 'nave' *nābhi-* 'navel, nave' and 'kindred', Greek *ὀμφαλός*, Lat. *umbilicus*, Celtic O.Ir. *imblū*, O.Engl. *nafu* 'nave', *nafela* 'navel', Baltic Pruss. *nabis* 'nave, navel', Let. *naba* 'navel'.

**nāha-* 'nose', see *pneha*, *nešte*.

nāṃpha- 'top', adjective *nāṃphaṃyasa-*, see *nūha-*, *nauha-*.

nāhīm, *nāṃhai* 'its beginning'; K 67·149 *tāḍā...nai butte nāhī kām* 'darkness... he does not understand it, what is its beginning', = K 70, 4r2 *tāḍā...nui bautta nāṃhai kau*, from *nūha-* 'beginning' and 'highest point', BS *agra-*. Note displaced *amusvāra* in *nāhīm* < *nūhī*; and *nāṃhai* from *nūha* with *yi*. See s.v. *nūha-*.

nāhune 'nails', Z 20·54 *nāhune ggūne tcāra pī hūnā mājsā*

māstai āṣke 'nails, hairs, *tcāra* fat, *pī* fat, blood, marrow, brain, tears'. To Zor.P. *n'hwcn* **nāxun*, *srwv* *ēgōn nāxun* 'hoof like nail', N.Pers. *nāxun*, *naxun*, Sogd. Bud. *n'γn* **nāxan*, *βr̄z-n'γ'n* BS *dirgha-nakha-*, Oss. D. *nix*, I. *nyx*, Orm. *naxk*, *naxcī*, Pašto *nūk*, *nuk*, Paračī *nōrk*, Yidya *anaxno*, Sarikolī *nīšawr*, *našawr*, Waxī *diger*, *d'γōr*. 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', *nogūlī* 'nail, claw'.

ni 'not', see *na*, *ne*, *nā*, II 113·78 *ni...u ni* 'not...nor': *ni mānāṃ paṣīdā u ni hve:hvura* 'they do not let us go nor the Uigurs'; v 309·17, 1b1-2 *u ni...u ni...u ni...*

nā, *nu*, *ne*, *ni* 'them, their', enclitic, Z 4·109 *biṣṣā nā*, 4·109 *biṣṣā nu*, 4·110 *biṣṣu nu*, 4·50 *biṣṣā ni*, 5·44...*nā biṣṣā*, v 249·755 *biṣūṃ*, ibid. 756 *biṣūṃ*, ibid. 758 *biṣū*, II 102·21 *biṣū* 'all of them'; III 58·14 *kṣaṣūṃ* 'sixteen of them'; v 155, 1b1 *ne-ṃ virā nī ysurrā* 'not their hatred nor anger'. From **na-* pronoun 'that', plur. **nai*. IE Pok. 319 *e-no-*, *no-*, Av. *ana-* (*anayā*, *anu*, *anāiṣ*), O.Pers. *anā* 'that', O.Ind. *anā-*, Greek *ἐντ* 'day after to-morrow', Lit. *añs*, *anās* 'that', O.Slav. *onū*; O.Ind. *nā-nā* 'variously', Greek *υαί* 'surely', Lat. *enim*, *nam* 'for'.

nā, *nī*, *-āṃ* 'us, of us', enclitic, v 339, 77r1 *maraṇḍ nā ātā* 'our death has come', BS G 37, 72b5 *paṣyūmi maraṇaṃ*; v 339, 77r2 *ce nā rro trāyākā u āspāta hāmāte* 'who for us will be now saviour and refuge?'; BS G 37, 72b6-7 *gacchāmi kasya śaraṇaṃ ko me trātū bhaviṣyati*; v 341, 83r3 *ne nā śātā padāṃjī rre ysānde* 'this one does not shine as our first king', BS G 37, 77b2 *nāyaṃ pūrvimako rājā śobhate*. Enclitic *-ṃ*, *-āṃ*, II 47·112 *paraṃvāṃ tta tta ye* 'the order to us was'; II 48·117 *pātcāṃ* 'then to us'; ibid. 118 *khvāṃ*. IE Pok. 758 Av. *nā* 'us two', *nā*, *nō* 'us (plural)', Oss. *nā*, O.Ind. *nau*, *nas*, Greek *νός*, O.Saxon *unc* (**n-ge*), Got. *uns*, Lat. *nōs*, O.Slav. *nasū*.

niḥṣūtā 'urges', Z 24·43 *kye pharu dātu niḥṣūtā* 'who much presses on the dharma-doctrine'; K 70, 7r2 *cū beṣa hīra āsta nakṣvīda* 'who urge every thing exists' (parallel BS *sarvāstivāda-*), = K 67·167-8 *cu biṣi hīra āsta niḥṣū(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 *nīccaṃ*, BS *nīyaṃ*.

nācho, *nīcho* 'reverent approach', Z 22·110 *mamā nācho vātā ātu* 'have come to honour me'; v 108, 30v7 *nīcho vātā vāstāta sta* 'you have come to do honour', BS *paryupāsita-*, Tib. *bsñen-skur byas-pa* 'doing honour by approaching'; parallel O.Ind. *pratīpatti-*, Zor.P. *patīrah*, N.Pers. *paḍīrah*. Note with *patā-*, Z 2·192 *cvī ne patāchu hāmāte* 'to whom there may be reverence'. From **nī-čyava-* 'moving near', with *-ch-* < *-tś-* to *tsoa-:tsuta-* 'to move', the preceding *-i-* palatalizes; so also *patāchu*. Note the contrast Khotan Saka *vātseiya* and Tumsuq Saka *vatsyu*; *cchami* 'I come', *acchu* 'I came'. The 2 sing. imperative **čyava* is kept as *tso*, *tsu*, *tša*, Oss. D. *co* (*c = tś*), I. *cu*. Elsewhere *ch-* is palatalized from *kh-*.

nājs- 'to fight', Z 22·118 *mura date...avvasta tsīndī nā nājsīndā ne śśūjātāye puvgīndā* 'birds (and) wild beasts roam unafraid, they do not fight, they do not fear one another'. Base *naik-:nik-*, Av. name *darši-nika-* 'boldly

attacking', to IE Pok. 761 *neik-*, Greek *νεῖκος* 'conflict', Lit. *nik-*, *ap-ninkū*, *apnikti* 'attack', Let. *naiks*, *nikns* 'angry'.

nijsaḍa- 'manner, way', *nājsaḍa-*, *nejsaḍa-*, *najsāḍa-*, v 70, 8v5 *ttrāmi 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-vajra cu ṣṭā gauṣte najsāḍanā* 'the *dharmā-vajra* which is named in the explanation'; K 14.90 *najsāḍa usthiye pūravayāṅga guḍe* 'he brought out an illustration; he told of his *pūra-yoga-* (earlier exploits)'; Manj. 382 *ttu najsāḍa*; Bcd 51r1 *dātīnai cakrā najsāḍā geṣāme jsa* 'with the turning of the method of the *dharmā-wheel*', BS *cakranayam parivartayamāno*. Adjective *-ya-* suffix v 118, 67r5 *ḍyā rre mānāṃdo nājsaḍyo dātāna daṅgyo tindā* 'when the king by *dharmā-* makes appropriate taming', BS *nrpaḥ*, *yadā anurūpaḥ kurute damanaḥ*; adjective *-ūna-*, II 105.116 *najsāḍanūna*. From **ni-čarta-* to base *kar-*, *čar-* 'make, do, perform', see also *taḍa-*, *pacaḍa-*, *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^hel-* and Pok. 641 *k^her-*.

***nijsata-** 'covered, inlaid' with *ūda-* 'covered', JS 21v3 *raṅnyo jsa najsata* 'covered with jewels', K 72.25 *ranyau jsa nijsava*, K 63, 78v2 *ranyau jsa kiṣana pgra uḍā nijsave* 'thick leaves covered with jewels'. See also *ājsava-*. Base *kan-*, *čan-* 'cover', see s.v. *kan-* 'cover'. The meaning seems to exclude the base *jsan-*, *gan-*.

nājsaṣṭa-, *nījsaṣṭa-* 'shown', see *nājsaṣ-*.

nījsān- see *nījsvān-* causative to *nījsuṣ-*.

nījsāndā 'appeared', III 10, 19v2 *harbiṣṭā vaṃṃā ttā karma dukha āra(. . .) te benda nījsāndā, 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 *nījsāta-*, base *jsā-* 'go', 3 sing. *jsāte*, from base *gā-*, see IE. Pok. 463 *g^hā-*, *g^hem-*, O.Ind. *jigāti*, Greek βίβας, ἔβην, ἔβαν, O.Ind. *āgām*, *gātū-*, Av. *gātu-* 'place', see s.v. *jsāte*.

nājsaṣ-: *nājsaṣṭa-* 'show', v 333, 25v4-5 *aysu te bā(ṣi)-vrrāṣṣā nājsāte* 'I will show you, son of the (Great) House', BS G 37, 22b6 *vayaṃ te kulaputra . . . darsayiṣyāmaḥ*, Tib. *rigs-kyi bu . . . nas khyod-la bstan-to*; 3 sing. *nījsaṣḍe*, *nājsaṣḍe*; preterite SuvO. 68r3 *nājsaṣṭāndī* 'they showed it', BS *deṣenti*, *darṣenti*; Z 6.8 *ne yudu yindā nājsaṣṭu* 'he cannot make seen'; 2 sing. N 171.13 *ṣṣahānā nījsaṣṭai* 'you showed virtues'; infinitive, v 60, 10a3 *hautāre nījsiṣṭe* 'they can show', Z 23.171 *parste . . . nījsiṣṭe* 'he ordered to show'. From *ni-čāṣ-*, Yidya *niṣāṣ-*, *niṣāṣ-*, Munjānī *nījāṣum:nījāṣtum* 'show'. See *čāṣ-* s.v. *tcāṣ-* (*-āṣ-* < *-aṣ-*).

nājsis- see s.v. *jsis-*.

nījsuṣ-: *nījsuṣṭa-* 'show', K 68.202 *vargā nījsuṣḍe* 'it shows the fruit' (*varga-* of the *karma*-acts); 2 sing. imperative, N 90.36 *nījsū thlu mamā* 'show you to me', Chinese 'make me see' (Suv. ed. Nobel 273-5); III 29, 43b3 *khu mara najsuṣṭā* 'as here shown'; = Manj. 276-7 *khu ma nījsuṣṭe*; III 66.24 *gūha: hā pyaṃṭsā najsauṣṭe* 'he showed a cow before him'; K 145, 3v1 *nījsaṣṭa*, II 105.101

padāva nījsaṣṭa 'he showed the way'; II 9.146 *parau vā nījsāṃṣṭai* 'he showed the command (*vā* = 'to me')'; II 9.142 *parau vā na nījsāṃṣṭauda* 'they did not show the command'; II 9.145-6 *parau nījsāṃṣṭa* 'the command is to be shown' (*nījs-* < *nījsv-* with future participle *-āṃṣṭa*; or *nījsān-* = *nījsvān-* causative 2 sing. imperative); K 145, 3v3 *guttara nījsaṣṭa ṣṭai* 'the family (BS *gotra-*) is shown'. Base ambiguous, *ni-čāṣ-* and *ni-čāṣ-* partly coalescent, *ni-čāṣ-* > *ničāṣ-* > *ničūṣ-*, but 2 sing. imperative *nījsū* < **ni-čāṣa-*, as *pyū* 'hear' < **patiguṣa*. 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 *nījsvān-*.

nījsvāka 'shower', III 20, 222 *biṣānā paramārthā yaugā nījsvāka* 'shower of the method (BS *yoga-*) of the supreme meaning (BS *paramārtha-*) of all' from *nījsuṣ-*; but N 94.23 *nājsaṣṭkā*, Z 12.91 *nājsāka-* from *nījsaṣ-*.

nījsvān- 'show', causative to *nījsuṣ-* beside *nījsān-* from *nījsaṣ-*, Sid. 140r4 *gunā nījsvānāre* 'they show the marks', Tib. *mčhan-mas bstan-to*; Bcd 49r4-v1 *ttyaṃ nījsvānūṃṣṭā paṃdi bhadrā-carye jsa* 'it is the *bhadrā-caryā* path of these teachers', BS *bhadrā-cariya nidarsayitārah*; III 10, 19v5 *vaṃṃa-ṃ biṣṭā ma beṃḍa nījsvānā* 'now against me do not show all'; Manj. 150 *sa klu pūra nījsvānā* 'just as the moon reveals'; Manj. 151-2 *tta tta savra hāṣa nījsvāne* 'so he shows the *saṃvṛti-* (conventional) truth'; II 102.33-4 *bāṃḍha-kṣaitra-vadāvau nījsānāka* 'showers of the way to the Buddha-*kṣetras*'; noun, K 144, 2r2 *mūrakyaṃ gutterā nījsānāme hivi artha* 'the meaning of the showing of the family (BS *gotra-*) of the seal-signs (BS *mudrā*)'; with *dyāma* 'vision', v 246, 11a4 *dyāma nījsānāre*, = K 97.182 *dyauma nījsānāre* 'they show the teaching', BS *darśanaṃ dāsyanti*. See s.v. *nījsuṣ-*, *tcāṣ-*.

nījsvāne 'creates', Bcd 49r1-2 *u diṣāne bhadrā-carye hauva nījsvāne* 'and he produces the power of the *Bhadrā-caryā* (career) in the teaching' (BS *deśanā*), BS *bhadrā-cariṃ ca prabhāvayamānaḥ* ('creating *prabhāva*-power'). Possibly equivalent to *nījsvāne* 'shows'.

niḍi 'man', JS 16r1, see *naḍe*; K 38.141 *nāḍā*.

nāḍa- 'BS *amṛta-*', see *nāṣḍā*.

nātāḍ- 'sit', see *nāṣḍā*.

nātāṅna 'with the end', inst. sing. to *nātata-* 'ended', see *nāṣḍā*.

nātāṣkyā 'end', K 1, 135r5, Tib. *bri-bar yan mi hgyur-bas-na* (*hbrī-ba* 'lessen'), Chinese 'end, be exhausted'. See *nāṣṭkyā* 'end'.

nātāṣṭa- 'ended', see *nāṣḍā*.

nīta- 'inner, of the Court', II 91.92 *drayi mista haḍa u nīta stānaḍā* 'three great envoys (= royal) and Court teachers' (= BS *ācārya-*, as diplomats). From *nāta-* 'deep within' used like Chinese *nei* 'inner' (K 654). Here *-t-* preserved by doubling *-tt-* (see *gaisāta-* 'returned' with participle *-āta-*, and *phattauai*, *phaṅmai* 'palate'). See *nata-*, *nūta-*. **nātā** 'river', *nītā*, *nyā*, *nā* (v 167, 5a2), gen. sing. *nātāyā*, nom. plur. *nātā* (Z 2.109 *nītā*; 22.117 *nātā*), gen. plur. III 61.55 *nāvāṃ tsūmaci ṣi ūta* 'this flowing water of rivers'; JS 7v2 *nāṃ ttāji* 'stream of rivers', loc. plur. v 69, 8r5 *nātātūṣo* = v 330, 13v6 (ed. Konow) *nātāvog*, N 3.42.7 *nātāvau*, *nyāvā*, *nyāvūā*; renders BS *nadi*, Tib. *klun*.

- From *ni-tāka-* to base *tak-* see s.v. *ttajs-*. See below gen. plur. *nyātān(u)*, *nyāvā*.
- nātāyātā** 'commands', v 29, 47r3 o *yi jsa ysīru pātāyātā o ye vā vātā amatau nātāyātā* 'either he speaks harshly to someone or he commands distress upon someone'. From **niš-ād-* to Av. *ad-* 'speak', O.Ind. perfect *āttha* 'you spoke', *āha* 'he spoke', see s.v. *pātāy-*.
- nātta** '(you) sit', 2 plural imperative, v 182, 43r2 *tsūta u nātta* 'go and sit'; *nāttā* 'he sits', SuvO. 55v6, BS *niṣad-ya*; Sid. 131v2 *nittā* 'he sits', Tib. *hdug-ñin*. See *nāṣad-*.
- nītā** 'to take', see *nati*, *nata*, *nete*, infinitive to *nās-*.
- nīte** 'complete, nett', v 273, 073, II 15 *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 27-8 *piṣkala kaṃdvaja uspurā nite puḍa* 'he presented full, complete (the wheat) of the Kaṃdva district'. This assumes dyadic use of *uspurra-* 'full' and *nīta-* '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. *nīteo*, *nītīdus* (> O.French *neit*, *net*, Engl. *neat*, *net*, *nett*). See *nīro*, and *nyūvaja-*.
- nātūkyo** 'instruction', Z 24385 *tā ttuto balysānu usturāndā nātūkyo* 'they rub out this teaching of the Buddhas'. From *nīyauk-* (base *yauk-* or *auk-*), see s.v. *nyūta-*, and *pātūcau* 'speech'. v 230, 12b1 and b2 *nyūca* (without context). See also s.v. *baraucām*.
- natca** 'outside', *nāta*, *natca*, *netca*, *nica-* (K 42:105 *nicāṣṭa*), v 176, 2r1 *nīca bise* 'outside the house', Tib. *khyim-gyi gnas-nas*; II 90:71 *nīcā kīhi* = K 46:35 *natca kātha* 'outside the city'; II 127:29 *nīci jinave* 'outside the land'; II 91:108 *nāci bāstāṃdā* 'they led out'; JS 7v3-4 *guṣṭa ttañā harṣṭa u āstai* (MS *āsvai*) *natca neṣṭā* 'he broke the flesh, the skin and forced the bone out'; III 67:48 *natca khuṇe vāṣṭā naramḍa* 'issued hither out of the hole'; III (ed. 2) 139r5 *nāta* 'outside', BS *bāhire*. From **nīscā* 'out', from *nīš-* (as *pātco* from **pasčām*).
- nitcana** (with *-nā* suffix), Z 5:66 *handarna vicittre, vicittrai nātcana pharāka ttāmāra* = Manj. 199 *vecettra netcana pha tlemere* 'various (BS *vicitra-*) external many eye-troubles' (BS *timira-*); K 54, 14r4 *haṃdaṇṇa nītcāna* 'within, outside'; Sid. 153v2 *netcaṇṇa bese bāgara* 'outside leaves', Tib. *lo-ma phyi-rim*; Sid. 136v5 *haṃdaṇṇa u netcaṇṇa* 'inside and outside', Tib. *phyi-nan*. See *nitca*.
- nitcarīmai** 'external', III 25, 24b4 *ityānā nitcarīmai nāsākā arthā vīra hanāsā astā* 'of those the external taker is grasping in meaning' (BS differt); K 144, 1v2 *haṃdarīmai nātcarīmai 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 *naitcarīma*. Adjective to *nitca*, see also *nitcīmaa-*.
- nītcāṣṭā** 'to the outside', Sid. 105r2 *nītcāṣṭā nīrāmāre* 'they issue out', Tib. *hbyun-ñin*; II 117:125 *nātcāṣṭā*; JS 30v3 *natcāṣṭe vāstai* 'you brought out, saved'; K 42:105 *nicāṣṭa-ṇi jsa nīramḍā* 'he issues out from that'. See *nitca*, with *-ālsto*, *-āṣṭa*.
- nitcīmaa-** 'outer', Z 5:68 *nitcīmā trāma diyāñā 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 *tīyā 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-uṇṇa hamya śatcampha* 'they became senseless, distracted'. From *nitca* and *ūi* 'wits'.
- nātca-kṣīrga-** 'exterior to the country', v 113, 35r1 *ṇātīyau nātca-kṣīrgyau hīnyau* 'with foreign external armies', BS *para-cakra-*.
- nitcaste** 'he broke', Suv. N 76:46 <*jse*>*ṇi(u) jseṇvī nitcaste* 'he broke it into small pieces', BS *chittvā chittvā*. Base *sčand-:sčasta-*, see also *vatcasta-*, *hatcañ-*, *hatcasta-*, *gatcasta-*; Yazg. *nāxk'an-*, *nāxk'ont* 'separate, tear off'.
- nitciph-** 'disturb', see *natcaph-*, *nītcampha-* from **nīš-sčamf-*.
- ***nīdāśā**, Sid. 121v4 read *nī dāśā*.
- ***nīthīyamḍa** v 279:76, 2a5 read *nī thīyamḍa*.
- nādo** 'burning', Z 24:500 *nādo hāmāte* 'a fire occurs'. From **nīdāvu-* or **nīdāgu-* bases *dau-:du-* IE Pok. 179-80, O.Ind. *dunōti*, *dāvā-*, *doman-*, Greek *δαίω*, *δαῦσα*, Celtic Welsh *deifio* 'burn', or *dag-* see s.v. *dai* 'fire'. For *-o* note *ho*, *hau* 'speech', *mau* 'wine', *hamau* 'bowl'.
- nāna-**, *nīna-* 'within, hidden', BS *antar-*, v 132, 2b1 *u nānātamo śando baittā* 'and he is bound in the lowest (parts of the) earth' (like v 329, 13a3-4 *dirau śandāy-samṭhu*, BS *vinipātaṇ*) translation Lamotte 306 differt; SuvO. 27r4 *ne ye gāvu haṃkhāṣṭu yīndā nānātamu hātau gyastānu balysānu vāmāto* 'one cannot at all calculate the *deva* Buddhas' knowledge to the innermost region', BS *jñānaṇ ca mahāmuneḥ, aneka-kalpa-koṣiṣu na śakyaṇ gaṇayitūṇ kvacit*. Compound, *nānauta-*, *nīnauta-* 'hidden, vanished', BS *antar-dhīta-* 'vanished', v 330, 20r6 *nānauto dyāñāte* 'he shows (to be) hidden', BS G 27, 17a7 *ātmānam antardhītaṇ darśayati sma*; v 331, 21v2 *varī nānautā hāmāte* 'at once vanishes', BS G 37, 18b4 *tatrai-vāntardhītaḥ*; 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 *nī-* with suffix *-na-* (as Av. *paitina-* see s.v. *pana-* 'each'), Yīdya *nīna-* in *nīna-māścē* 'spleen', Pašto *nana* 'inside', Ghilzai Pašto *inana*; Oss. D. *nīllāg*, I. *nyllāg* 'lower', I. *nymāg*, *nyyūg* 'quenched', D. *nīdāu*; Sogd. Bud. *nym'k* 'lowered', *ry čnn nym'k ZKwḥ* "try *swē'y* KZNH ZY *šy kḥny kḥny ṛw pzy sn'y* 'he makes the fire burn low so that gradually the smoke rises'. IE Pok. 312-3 *nei-:ni-*, O.Ind. RV *nīnyā-* 'low', *nīmna-* 'low', preverb Av. *nī-*, O.Ind. *nī-* 'down'. v 284:01, 52r2 read *nīnau* <*t*>. For *nīnyā-* see T. Burrow, BSOAS 34, 1971, 538-59 on cerebrals.
- nīnāṃ** 'inner, vanished', K 60, 35v1 *u biśā nīnāṃ tsvāmḍi* 'and all vanished', later for **nīnau* < *nānauta*.
- nānārra-** 'palm of hand', v 91, 611v1 *paśānyau u nīnāryau* 'with soles of feet and palms of hand', BS *pāṇi-pādātālātā* 'surface of hands and feet', loc. sing. N 50:22-3

ku sumīru garu nūnerra t̄cabaljātū 'when he scatters Sumeru mount on his palm', parallel to BS *pāñibhya gr̄hya*; Z 22.114 *hamangā k̄ho ju hv̄gndi rras̄tā nūnārri* 'level like the straight palm of a man's hand', parallel to BS *pāñi-tala-sama-*, Tib. *lag-mthil ltar mīam-par* 'level like the palm'. From *nāna-*, *nina-* 'within', and *arma-* 'arm, hand', above *arra-* in loc. sing. *erra* 'in the arm'.

nimays-, see **nimalys-**, and **nimaśā-**.

nimalys- 'rub into, be in contact, follow', Z 22.147 *k̄ho ye t̄cārbina hārna nimalśdū* 'as one rubs with a fatty substance'; Z 22.202 *cai nāmāśa barāre* 'who ride behind him'; participle Z 21.32 *chate j̄sa nāmālstā* 'smeared with colour'; v 40, 56a4 *t̄t̄ye nātā baśdainai js(ū?)te numāśa* 'follows(?) that river of sins'; III 23, 17a2 *t̄t̄ā(na) āryā-ṣṭāga-mārgīnai nāmaysāna haṃphve* 'associated with the course (**nimalysa-*) of the eightfold path', (BS differt); Sid. 125r3 *t̄t̄ye nimaśā* 'after that', Tib. *dehi hog-tu*; v 246, 12a2 *nimaśi t̄sumāṃdā himāre* 'they are moving behind him (yi)', BS *pr̄ṣṭhataḥ pr̄ṣṭhataḥ samanubaddhāḥ*, Tib. *dehi phyi b̄z̄ip h̄bran-z̄in* (*h̄bran* 'follow'); fut. participle, v 40, 63b3 *hvatū j̄sa nimaysāna jattai* 'as stated it must be rubbed therewith (-ñ j̄sa), it heals'. From *ni-* and *marz-* 'rub', see **malys-**.

nimānā 'regret', with *ni-*, *nā-*, *nu-*, *na-*, Z 2.124 *kādai aysmūna nimānā ttai hāmāte ne śśāru yidaimā* 'greatly for him regret in mind; so he thinks, I have not done good'; Z 11.20 *nai ustamu hāmāte nāmānu* 'at the last no regret occurs to him'; Z 12.64 *numāni hāmāte ustamu* 'regret arises for him at the end'; III 132, 05a2 *ku hūḍu yindā numāni ne hāmāte* 'when he can give, regret does not arise for him'; K 74.53 *khū na hami usta namā krañina* 'so that regret does not at last arise for him because of kindness' (BS *k̄rtajñatā*). Infinitive, v 120, 012a3 *āk̄ṣumā numāni āra* 'I begin to regret ill deeds'. With negative K 35.82 *animūnā t̄niyi* 'he may make non-regret', = K 18.203 *avamauna ide* 'he makes contempt' (BS *avamāna-*) = K 26.133 *nāhara āstada* 'he began trouble'. Base *ni-man-* to *man-* 'think', infinitive *numāni* from **nimanyai*, noun *nimāna-*; Sogd. Chr. *nm'ny* 'regret', adjective *nm'nygn*, Man. *nm'ny* 'regret', Bud. *nm'n'k* 'contempt', *nym'n nym'nyh* '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-nivāna* 'all the low ones' (BS *nivāta-*). See **namañi** 'I invite'. For 'invite', note BS *nimantrayati*, and Av. *aiwi-vaēdaya-*, glossed Zor.P. *nivīst*, *nivēd-*, *nivēdēn-*, noun Dd 15.6 *mīzd ut drōt ut nivēd*, M.Parth. inscription Šāhpuhr I, 22, 24, 26 *nywd pty* 'master of the invitations', Greek δεῖπνοκλήτορες, Pers. *dnyk*.

nāmāśdi 'he winks, blinks', Z 23.122 *samu k̄ho hv̄g rras̄ygu nāmāśdi* 'as a man swiftly closes the eye'; v 81v3 *anāmā-j̄syau t̄cemañyau* 'with unwinking eyes', parallel to BS *animesa-*; v 164v4 *ūmīśdā* 'opens the eyes'. Base *mai-*: *mi-* (and with increments) *maig-*, *maīš-*, *maik-*, Sogd. Bud. 3 sing. *myt* 'he closes', participle *mytk*, *myt'y* 'closed'; Man. *mz'* 'eyelash', Bud. *nymz'y* 'winking'; with *-k-*, Balōčī *mīčāč* 'eyelid', Zor.P. *myč-* **mēč-*, *čaśm-mēčīśm*,

mīč 'eyelid'; with *-k-* or *-g-*, Yīdya *namiš-*; with *-s-*, Iškāśmī *numuḥ-*. IE Pok. 712-4 *meik-*, *meigh-*, *meis-*. O.Ind. *meṣ-*: *mīš-*, *nimeṣa-*; Lit. *mingū mīgti* 'fall asleep', *mūgas* 'sleep'; Lat. *micāre*, O.Slav. *mik-*, see BSOAS 23, 1960, 23. See below **hāṃna-** 'eyelash', and **hāmye** 'he awoke'.

niyaka- 'fresh butter', Sid. 20v4 *cu niyakā ṣe 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 *māk̄ṣī j̄sa u niyakā j̄sa haṃbrihāñā* 'to be mixed with honey and butter', Tib. *sbrap-r̄ci dan mar-sar* ('fresh butter') [v.l. *gsar*] *sbyar-ba*; III 86.98 *niyakā*; III 89.162 *niyakāñā*; III 18.33. Base *nai-*: *ni-* 'to churn, roll', verbal, Rōšāñi, Xūfi *nay-*: *nid*, Sarikolī *ney-*: *nīd*, *nūd*, Yazg. *nay-*: *ned*, *nadag* 'churned', infinitive *nayaj*, Šuyñi *nāy-*: *no(t)*; nominal Balōčī *nēmag*, *nēmay*, *nēway* 'butter', Yīdya *nīya* 'butter-milk', Sanglēčī *nīduk*, *nīduk*, *nuduk* 'butter-milk', Kurd *niwīšk* 'butter'; Šuyñi *nīm-dōrg* 'churning-stick, rolling-pin'; Xūfi *buñay-dōrg* 'churning-stick' (**upa-naya-dārūka-*), *pañnīdz* 'churn, large clay jar', Waxī *parnac* 'churn' (**pari-ni-čī?*); Zor.P., N.Pers. *panir* 'cheese', Balōčī *panēr*, Sarikolī *paner*, Armen. *lw panir*, *panranam* 'thicken' (of cheese). Nūristāñi Kati *nīwā* 'butter-milk', Waigalī *nār* 'butter'; Dardic Kalāšā *nū*, Dameli *nūt* 'buttermilk', Gawarbatī *nāu-nīl* 'butter'; O.Ind. *nava-nīta-* 'fresh butter', *netra-* 'churning-cord', IE Let. *nīju*, *nīt*, *panīnas*, *panijas*, *nuonijas* 'butter-milk'. See also **puñāṃdai** 'compact' (JS 27r3), and **ñe**.

niyaśśa-, see **nyas-**.

niyaskya 'abuse', v 150, 4b4 *niyaskya haurāka vātā* 'become giver of abuse'. See **nyas-**.

niyāde 'they poured', JS 31r3 *pūlir̄va-ṃ stardāṃde rrum̄ niyāde hāṣṭā* '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 k̄nūn*, I. *lenk k̄nyn* 'to swim', see **ysināh-**, **ysināj-**.

niysānā 'leave', 2 sing. imperative III 6, 13r1 *vañā muhu śśūka ma niysānā* 'now do not leave me alone'. From **niš-zā-*. See **ysāya-** 'rust' ('left behind') and **vašāre**. Base *zā-*, Oss. D. *izajun*, I. *zajyn* 'remain'.

niysīya 'held down, depressed', v 66.8a *khu mañ ni himāri paṣja kuysva niysīya, muttā paribhūta u paṣjā ṣaṇḍya hvāsta* 'so that here they may not be greatly depressed, held down, beaten, defeated, and strongly struck to the ground'. From **niysīta-* to *ysañj-* 'hold', see **niysīstā**, and cognates s.v. **biysañj-**.

niysīstā 'is seized', III 42.5-6 *niysīstā mūkūwāsa u parādīvam̄ haysgamāstā st̄triyāṃi nvaḥ tsūkā ysārā jūna bayast̄yairā* 'he is seized with (=suffers) weeping and lamenting (BS *parid̄tvana-*), sorrowful, going after women, 1000 times, more dangerously'. See **zang-**, **zanj-** in **biysañj-**, **biysīya-**, **biysīs-** 'to take', Yazg. *zaz-*: *zax̄tag*, *zax̄aj* 'take, seize'; and **ysāj-**, **iysīye**.

***niysūn-**, see **niysūn-** 'flow', **ysūn-**, **baysvi**.

-niysdyau 'covering', K 64, 80r2-3 *ysarijā p̄niysdyau usthīya ura* 'the (elephant's) belly drawn up with golden

girths'. See *panīśdā*. Base *nai-z-* beside *naig-*, *naiš-* (see BSOAS 23, 1960, 23) to O.Ind. Vedic *niṣṭyā-* glossed by *grīvā-bandha-* 'neck-band', Nūristānī Kati *nīste* 'belt', Aškun *nēstā* 'turban', O.Ind. RV *niṣkā-grīva-* 'wearing a neck-ornament'.

nīysno -?, fragment v 232 Balawaste 0173·33, 221 |||*mā nīysno*.

nīysva 'lentil', Sid. 16r5, 16v1 BS *masūra-*, Tib. *sran-čhun*; III 88·141 *pācā nīysva jṣānānā* 'then lentils are to be boiled'. From **naiṣva-* or **naṣva-*. 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. *ṣmje*); N.Pers. Parācī *nask*. With *m-*, Zor.P. *myčwčk*, *myčwčk*, Pāzand *mačzčk*, *mīzū*, *mīšō*, N.Pers. *myčw*, *myčw* **mēzū*, **mējū* (*ē > ī*), Persian Abyānah dialect (*Studia iranica* 3, 1974, 53) *nezg* 'lentil'. To O.Ind. *masūraḥ*, *masarā*, Ved. *masīṣya-* '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 lavaṅgā* 'cassia, clove'. See *nīro*.

nīrā 'water', v 330, 20v2 *nīra* 'water', BS G 37, 17b3 *udakaṃ*, Tib. *ču*; v 125, 6b3 *ṣā kwi abādū nīroskasāte* 'when for him untimely water may flood' from *nīrā uṣkasāte* (in the cliché of dangers). Base *nai-:ni-* see s.v. *nīyāde* 'they poured', *panīysau*, BS *mūtra-*. To O.Ind. *nīra-* 'water', Nūristānī Aškun *nīl* (fem.) 'lake', Kati *nyilē*, Bhadravāhī *nīrū* 'river'.

niranda- 'issued', see s.v. *narām-*, IV 662 *niraṃda*, SuvP. 75r1 *naraṃda*.

nirasamḍai 'bursting', Sid. 103r1, Tib. *rdol-ba*, with *-ras-* < *-rus-*, as Sid. 16v5 *āhas-* < *āhus-* 'sweat'; and K 153·18 *virasañi* 'shining' from *-rus-*. See *narūj-*.

nirūj- 'burst', see *narūj-*.

nīro 'plant name', Sid. 13v3, BS *kāsamardika-*, Tib. *kasamarda*, 'cassia sophora', O.Ind. *kāsamaṛḍa*, *-ka*; II 85·24 *nīrau*, see s.v. *hīysaṃ*. From colour name **nīra-* of the blackish-green decoction of cassia; base *nai-:ni-* see s.v. *nīte*, to O.Ind. *nīla-* 'black, blue', N.Pers. *lailak*, *līlak* 'lilac'. For *-au* see also Sid. 18r4 *murau* BS *māluka-*.

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 *hīnāte nīvā kurrčeta*, see SDTV 84.

nīvā 'good things(?)', v 137v4 *kāma strīya cū beṇḍa bari ā nīvā sājīdi* 'where (is) the woman on whom one bears or they learn (enjoy) the good things(?)'. Uncertain; possibly like N.Pers. *zan-bāragī* (Ves u Rāmēn, ed. M. Minovi, 47·53), and *zan-bārah* (ibid. 54); and *nīva-* from **naiba-ka-*, O.Pers. *naiba-*, Zor.P. *nēv*, *nēvah*, *nēvakōk*, N.Pers. *nēv-*, *nēk* 'good', to base *nai-:ni-* (see s.v. *nīte*), and add Oss. D. *nīfs*, I. *nyfs* 'energy'; D. *nīvā*, I. *nyv* 'form, fortune', *nyvtā fyssynāj* 'in painting pictures', *nyvdžyn* 'lucky', D. *nīvugun*. See *nīte*.

nīšš-, **nīš-**, participle *nīššāta-*, later *nīš-*, *nīš-*, *nāš-*, *neš-* 'discharge (put, affix, send, pour, utter)'. The doubled *-šš-* only in v 155, 123 *ššā-ggoštā phānā nīššāte* 'he placed one handful of dust'. Present, Sid. 15r1 *utca nīšānā* 'water is to be poured', Tib. *ču*. . . *hgyur-du byas-la*; Sid. 109v3

hā nīšānā, Tib. *btob-pa* ('throw, put, affix'); Sid. 103v4 *hā*. . . *nīšānā*, Tib. *sten-du blugs-na* ('pour upon'); Sid. 147v5 *nīšāme jsa* 'with pouring', Tib. *blugs-pa* ('pour'); K 30·5·7 *bārā hamangā satva-lāṃka vīrā nīšimā* 'I discharge equal rain on the world of beings' (BS *satva-loka-*), Sid. 15r2-3 *hā švidā nīšānā*. Preterite, II 58a8 *hau nī nīšāve* 'he did not utter a word' (see SDTV 106); II 68·7 *nīšātai* 'you sent'; III 75·216-7 *praharaṃ nīšāta prrāsā* 'he threw a missile weapon' (BS *praharaṃ*, *prāsa-*); K 30·223 *daṇḍa-karama nīšāve*, = K 39·151 *daṇḍa-karma vīstāve* 'he inflicted punishment'. Infinitive, II 128·45 *aysmya tta tta pastāmdū nīšāte* 'so we deigned to think in mind'; K 38·139 *nīšā tvā utci* 'she poured that water', = K 29·204 *hīyā utca* (base *haik-:hixta-*); Sid. 147v4 *u nuvari-nīšā gviḥa: 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 *nešānā*, Tib. *glugs-te*; 132v5 Tib. *btabla*. See also *pašš-*, *paš-*, *pašāta-* 'let go, send'. Three bases with meaning 'discharge', 1. *šūā-*, Khotan Saka *ššā-*, O.Pers. *frāsaḥ(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. *špāh*, Sogd. Bud. 'sp'š, Armen. lw *spah-*, *spay-*, M.Parth.T. 'sp'd; 3. *šūā-* or *spā-*, Av. *spay-*, *spāta-* 'throw', Sogd. Bud. *pspy-* 'reject'; *-spāt*, Av. *fraspāt-* (loc. sing. *fraspāiti*) 'cushion', N.Pers. *farasp* 'carpet' (lw if from *šūā-*); Armen. lw *parisp* 'wall', *parspem* 'to wall in', M.Parth.T. *prysp*, M.Pers.T. *prysp* (lw if from *šūā-*), M.Parth.T. *nyspy-*, *nysp'd* 'bend, throw down'; 4. *šūā-* 'to rest', N.Pers. *āsān* 'easy'; M.Pers.T. *sā-* 'to rest'; but *spā-*, Zor.P. *āspēn*, M.Pers.T. *hsp-*; 5. *spā-*, Waxī *rešpuk* 'bodkin, shuttle', *wšp* 'plough-pole'; = Sanglēcī *āvišp* < *vi-špā-*; 6. Sogd. Bud., Man. *pš'y-* 'throw', Man. 'pš'ryydy, *pš'q* 'abortion'.

nīšaidauda 'they have lain', III 44·62 *khu brrana byaiḥe ravye au nīšaidauda* 'when he meets with the beloved, they have lain in sport' (BS *ratī-*). From base *šai-:šī-* 'to lie down', Oss. D. *sajun*, *nissajun*, I. *sajyn*, *nissajyn*, Av. *nīšāya-* 'settlement' as a place name, Waxī *nāsi-am*, *nāsi-:nāst-*; *nāst-:nāst-*, participle *nāstak* 'lie down'. See s.v. *ššāte*. Assuming *nīšaida-* from **nī-šai-u-ta-* (see Waxī *wīn-:wīnd-* 'to see').

nīšti, **nāštā** 'is not' from *nā aštā*; nominal Sid. 17v5 *nīšti herānā vīra hāyīdā* 'they conduct to state of non-existence, they annihilate', Tib. *med-par byed-do*; Sid. 147v5 *nīšte padīme*, Tib. *med-par byaho*; Manj. 165 *ašta nešta* 'existence, non-existence'; K 54, 15v1 *nāiscā jsa ttusāttā* 'void from non-entity'. See also *neštā*.

nīštūjā 'denyer', III 28, 392, BS *nāstika-*, from *nīšti*.

nāṣa- 'immortal thing', rendering BS *amṛta-* 'immortal food'; v 112, 34r6 *dātīnai nāṣā 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 *neī*, Z 24·237 *ttu neī*, Z 3·50 *neīna*, Z 3·85 *neīna*; adjective, SuvO. 56r1 *dātīn(ai) neīnei rays(ā)na*, BS *dharma-amṛta-rasena*. Compound, Z 5·11 *neīta-yīru* from *nāṣa-*

and *kīra-* 'work'. Later forms are Sid. 1 bis v3 *ṇe biṃda*; 1 163, 78r2 *ṇi mānāṃda*, BS *amṛta-*; JS 10r2 *ṇena raysāyana*; Manj. 414 *nai*, = Z 5:89 *ṇei*; K 49:44 *ṇa riysāyannā*. From **anausa-*, Av. *anaoša-* 'without death, immortal', Sogd. Bud. Dhyaṇa 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 virā-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* '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*, *uṣta-* 'to burn' see s.v. *byūyāre*. For **aušavant-* 'mortal', see s.v. *hvand-* 'mortal (man)', lost initial negative *a-*, note also N.Pers. *nāb* 'waterless', *nōš* 'immortal', Sogd. *nwš*, Orm. *axvaranak* 'hungry', *xuranak*, *xrunuk*, N.Pers. *burnā*, Zor.P. *apurnāyakh* 'youth'.

nāṣata- 'ended', later *ṇe*, see s.v. *nāṣas-*.

nāṣad- 'sit', participle *nāṣasta-*, causative *nāṣād-*; present 3 sing., SuvO. 55v6 *nāttā*, BS *niṣadya*, Bcd 55v3 *naittā*, BS *niṣdati*, Sid. 131v2 *nittā*, Tib. *hdug-čün*; 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 *niyāna-*; preterite, SuvO. 36r1 *nāṣastā hāmāte*, BS *niṣādivā*, Z 5:44 *nāṣasta*, Z 2:93 *ttye bendā balysā niṣgal-stā* 'on that (seat) the Buddha sat', Z 2:98 *nasta*, 2 sing. N 171:16 *nastī*, III 20, 4b3 *āysam vira nastā* 'sat on the seat' (BS *āsana-*), III 21, 5a4 *nasta*, K 60, 36r4 *samāhauṇa ṇesta hemye hime* 'had sat in trance' (BS *samādhāna-*); II 94:9 *naista* = II 96:9.

Causative *nāṣād-* < *ni-śādaya-* 'place', participle *nāṣā-sta-*; present, *ṇāy*, *ṇey-*, *ṇay-*, *ṇiy-*, 2 sing. imperative, III 72:152 *hī ṇāya* 'place the causeway', III 72:153 *hī ṇāstā yude*; 3 sing. K 37:115 *ṇeye*, K 28:174 *ṇaya*; K 72:19 *gai ṇiyi* 'he places a bell'; 1 plur. II 110:4 *ṇiyāṃ* 'we place, settle'; preterite, v 114, 63v2 *ayiṣṭhātāndā nāṣā-stāndā* 'they placed', BS *adhīṣṭhita-*; III 75:232 *ṇāstāṃdā*, II 88:12 *nīvarā ha:nā ṇēstāndā* 'they set up the new khan-ruler'; II 105:107 *ṇaistyai* 'he ordained', II 104:72-3 *bāyāma va ṇaista* 'placed to lead' (translation AM n.s., II, 1965, 104); II 111:21 *ṇiṣtāṃdā* (translation AM n.s., II, 1964, 2). Base *had-*, *ni-śad-* 'sit', Av. *had-*, *-hastā-*, *niṣasta-*, *niṣasti-*, *hadīš*, O.Pers. *hadīš-*, *niṣādaya-*; Sogd. B. *nyδ-*, *nyst-*, causat. *nš'yδ-*, Yagn. *nid-*; M.Parth.T. *nšyd-*, *nšt*; M.Pers.T. *nšyy-*, *nšt*, *nš'y-*, *nš'st*, Pahlavī Psalter *nšyd-*; Zor.P. *niṣnēt*, *niṣastan*, *niṣāstan*, N.Pers. *niṣīnad*, *niṣastan*; Oss. D. *badun*, I. *badyn* (**upahad-*), Balōčī *nindag*, *ništa*, Pašto *-ni*, *nāstəl*, Orm. *n-*:*nustuk*; causat. *nawyēk*; Parāčī *nḥin-*:*našt*, causat. *nḥēn-*:*nḥānt*; Sanglečī *nīδ-*:*nīlōst*, *nulust*, *nalāst*, *nəlost*; Šuyṇī *niθ-*

nūst, Yazg. *niθ-*, *nyūst*, *nūstag*, causat. *niḥan-*, *niḥant-*, *niḥantag*, Sarikolī *niθ-*:*nalūst*, causat. *nalaḥon-*:*nalaḥond*, Waxī *nezd-* (*nazd-*, *nōzd-*):*ne-in-*, infinitive *nūḥn*; Yidya *niš-*:*niāst-*, *niyōst*, causat. *nāilā-*, *nēilā-*:*nēilavd-*; *niyalōv-* < **ni-šād-*. IE Pok. 884-7 O.Ind. *sātsi*, *śadat*, *śdati*, *sādāyati*, *sattā-*, *-sammā-*, Greek *ἐζουσα*, *ἴζω*, Lat. *sedeō*, *sessus*; *sēdāre*, Celtic O.Ir. *saidid*, Welsh *seddu*; Got. *sitan*, *sat*; *satjan*, Lit. *sēdšiu*, *sēdēti*, O.Slav. *sēšdo*, *sēdēti*, *saditi*.

niṣam- 'become quiet', SuvO. 4v5 *nāṣamindā* '(troubles) are calmed', BS *śāmyante*; SuvP. 71r1 3 plur. conjunctive, *niṣamāṇdi*, BS *praśamantu*; noun, Bcd 48v3 *niṣam yinime* 'I calm', BS *praśamanto*; inst. sing., K 111:354 *akḥauys(ā)ma jsa naṣamna* 'without movement, with quiescence'; JS 11v2 *nāṣāmā*, III 23, 18b2 *niṣāmā ānadā*, BS *araṇa-vihārin-*; III 31b, a1 *śamītha ṣi cu naṣoma* 'the quiescence (BS *śamatha-*), that which is calm'; K 100:278 *naṣuma*. Causative *nāṣem-*, participle *niṣaunda-*, Sid. 142r5 (adjective) *niṣemākyau*, 'calming', Tib. *ši-bar hgyur-ba*; Z 5:79 *niṣemānā*; SuvO. 27v7 *nāsemākā* 'calming', BS *praśamayitar-*; noun, K 146, 3v4 *niṣāmate*; v 111, 33r2 *nāsemāmate vātā* 'in cessation', BS *a-*negative; infinitive v 340, 79r6 (*ne hautāre*) *biṣi dukha naṣemā*, BS G 37, 74b1-2 *sarva-duḥkḥāni nirvāpayiṣyati*; preterite, and participle, Z 3:103 *nāṣaunde*, *nāṣṇda*, K 55, 16r3 *niṣāṇdi*, Manj. 2 *naṣguda*, Sid. 150r5-v1 u *niṣāṇda vā dyāre* 'and appear firm', Tib. *brtan-par snan*. Base *niṣam-*, connexions still uncertain, from *ni-ṣam-* or *niš-am-*. A good connexion can be established with **ni-ṣam-* 'to be quiet' from *ṣam-* beside Pašto *ṣyaməl*, present *ṣyamī*, preterite *ṣyāmah* 'be patient', adjective *ṣyamūnkai* 'patient, quiet'. Hence *ṣam-* beside *ṣyam-*, or *ṣgam-*, as Av. *ṣgar-*, *ṣzar-* 'move fast', Pašto *ṣyard* 'swift', Oss. D. *ṣyorun*, *ṣyord* 'to run', to O.Ind. *kṣar-*, IE Pok. 487 *gʰhder-* 'run', Greek *φθείρω*, *φθέρω*, *φθάρω* 'perish', *συμφείρω* 'mix'. Avestan has also *ṣrād-* 'flow' with *ṣr-*. A connexion with *niš-am-*, base *am-* 'to press' has been set aside. For *-ām-*:*-aunda* see *pātaunda-*, *hamṣaunda-*.

niṣas- 'to end', Z 5:83 *kalpā nāstā* 'the kalpa-period ends'; v 55, 2v5 *ja jsina nāstā* 'the life ends'; noun, K 1, 135r5 *nāṣaskya* 'end', Tib. *yons-su bri-bar*; Z 24:252 *nāṣaskya*; Z 6:2 loc. sing. *niṣasca* 'at the end'; K 3, 138v2-3 *āstanu nāṣaskye jsa draiṣu vāte* 'he memorised the beginning with end'; ibid. 138r5-v1 *ne thatau harbi(ṣu) ttu dātu āstanu nāṣaskye jsa draiṣu vātu yanindā*, Tib. *thams-čad čhub-par sla-ba ma yin-no*; JS 12r1 *samudrra-ṇascya* 'ending with sea' (parallel to BS *samudra-paryanta-*); Sid. 156v5 *jsīni ṇastyānā padīmāre* 'they put an end to life', Tib. *srog-la yan hhab-par byed-pas-na* (*hbab* 'sink, fall'); Sid. 3v4 *ṣi ṇascyi pasālāṃṣya rva* 'end of spring season'; II 89:48 *hamārrinṣi ṇṣṭi māsti* 'end of month Hamārrinṣa' (3rd spring month). With negative *a-*, Bcd 57v1 *aṇescya*, BS *ananta-* 'endless', JS 39v3 *aṇiscyā rāṣā* 'endless sovereignty', JS 39r4 *aṇiscyānā*, K 51:6:4 *aṇastye*. See above v 90, 1b2 *nāstā* 'end', adjective, I 177, 93v5 *aśmarya-mūtra*, *cū va utca nāsyā hami* 'the disease of *aśmarī-mūtra* ('stone urine') which has water checked', BS *aśmarī-kṛcchra-*, from **niṣas-ya-*. For the participle 'ended', the form is *nāṣata-*, SuvO. 5v2

āstani pūṣkalā nāṣṭā 'first chapter ended'; *ibid.* 2715 *pūṣkalā nāṣṭā pūhā* 'chapter ended, fifth'; *ibid.* 5512 *parivarttā nāma nomā nāṣṭā* 'the chapter (BS *parivarta-*) named... the ninth, ended'; v 118, 6717 *pūṣkalā dvāsamā nāṣṭā* 'chapter, twelfth, ended'; inst. sing. v 79, 15213 *nātana dāsyāte* 'is completed to the end'; later *ne*. SuvP. 75v2 *piṣkalā tcuram ne* 'chapter, fourth, ended'. Connexion with *nāṣas-* uncertain: if *nāṣas-* from **nīśad-s-* (-*ds-* > -*s-*); *nāṣata-* is not connected. Since -*am-*: -*ata-* is known in *āyata-* > *āta-* 'come', to base *gam-* 'go'; here *nāṣata-* could be traced to **nīśam-*, attested in *nāṣam-* but with different meaning 'to be calm'. Possibly *nāṣam-*:*nāṣata-* occurred with a second meaning 'complete, end' from the base *am-* 'to use force', not *γśam-*; with Av. *ama-* 'force', IE Pok. 778 *om-* 'proceed firmly', O.Ind. *āmīti* 'oppress', *sam-am-*, *sam-ūnta-* 'to ally', *āmātra* 'firm', Av. *ama-* 'strong'; Greek *ὀμνυμι* 'swear'; in a sense 'oppression', O.Ind. *āma-* 'attack', *āmāyati* 'oppresses', *āmivā*, Greek *ἀνίη* 'trouble', O.Norse *ama* 'to plague', OHG *emiz* 'enduring'. Then *nīś-* intensive with *am-* 'to make firm'.

nīsi 'cuts down(?)', III 80-24 *ūtā pyāthamjai sagā virā nīsi jśā prruya* 'the water drags along upon the stone; it indeed cuts it to pieces'. Possibly from *nī-taś-* 'cut down'; see *tāśdā*, base *taś-* 'to cut'.

nīsi-, see s.v. *naṣa-* 'without'.

nāṣāṣṭa- 'attached, adherent', Z 2-225 *kāma-guṇa virā nāṣāṣṭa kho ju māte mākhī virā* 'attached to lusts (BS *kāma-guṇa-*) as flies upon honey', parallel to Tib. *sbran-ma rī-la lbyar* 'the bee attached to honey' (IIJ 9-162). Base *sraiś-* 'adhere', participle *sriśta-*, see s.v. *śśāṣje*; with *na-*, *naṣiḍi*, *naṣaima*.

nīṣkal- 'to distinguish', III 137-17-8 *cū būra caidā nva kṣame ttā nīṣkalīda* 'whatever pleases, according to the thoughts, they distinguish'; II 59, 3a2 *dharmā-mūkhā mūkhā nīṣkalyāme hīya padaja* 'the custom of distinguishing the mouth, the beginnings of *dharmā*-doctrines'; participle, III 137-11-2 *khva masa hamāve nāṣkaistā jśa vā paraya (= parya) uysdīśai* '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 nīṣkici jśa ṣṭe* 'and these so many vehicles for the influences upon the beings, it is with definition according to the family' (BS *gotra-*); Sid. 192-3 *khāṣī bisā arvā hīya nīṣkeca uysdīśam* 'we shall expound the distinctions of the medicines in spices'; Tib. *spod-kyi bye-brag bsad-de* (*bye-brag* = BS *viśeṣa-* 'distinction, particularity'); II 83-31-2 *kūṣṭi buri nāṣkaica ni hamāve ni tsva hamāre* 'wherever there may be no detail, they cannot go'; II 46-93-4 *kūṣṭā burā bādā hīya nāṣkaica ni hamāve hervi sam ṣe hwanḍye paṇḍa nīṣṭā* 'wherever there may be no description of the land, there is no road at all even for one man'; infinitive, II 12, b10 *pastauda nāṣkeśce*; II 100-230 *pastauda nāṣkaistai* 'they deigned to distinguish'. Base *ṣkal-* 'cut out', see also *pūṣkala-* = BS *parivarta-* 'chapter' and BS *pradeśa-* 'region'.

nīṣṭauda- 'heated', SuvP. 68v4, BS *tapta-*, see *naṣṭauda-*.

nāṣṭvāṇā 'to be poured', Sid. 156v1, see above *naṣṭva-*.

nīṣpaśḍānā Sid. 102v3, see *naṣpaśd-*.

nīśaije 'having left', K 68, 204-5 *anāgatti aysu pāṭci paḍā*

ṣṭam karmā nīśaije ṣṭi drayvā bādāv rraygsi spāsāni boāme paṇma '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 *nīśajja*, Pali *nīśajja*, *nīśajja*, BS *nīśajja* 'having abandoned', absolutive like K 136, 873 *udīśāyā*, Tib. -*gi don-du*, Insc. Prakrit *udīśāya*, Kroraina *udīśa*, Pali *uddissa*, BS *uddīśya* 'relating to'; K 155-59 *saṃkaca*, v 113, 35v2-3 *(sa)kacā*, Bcd 44v1 *sakicā*, K 72-20 *sakāca*, N.W. Prakrit *śakhaca*, Pali *sakkaccam*, BS *sakṛtya* 'honouring'.

ṅāsta 'seated', v 189-91, 5b3 *(āysanu) benda ṅāsta* 'seated on a seat'. See *nāṣad-* 'sit', as III 20, 4b3 *āysam vira nāṣṭā*.

nīsta- 'paid back' from 'adjusted, put in its proper place', v 339, 77v4 *ka (muhu 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. *śag-bcu-nas slar hbul nus-na ni legs ci-ste hbul ma-nus-nahav...* Base *yat-* 'put in its proper place', *ni-yat-* 'put back', *nīsta-* from **nī-y(a)t-ta-*, see also *bista-*; Av. *yat-*, *yātaya-*, *yayata*, *yōiθamā*, *yaētusiš*, Sogd. Bud. *ytw* 'happy result', *y'kh* 'advantage'; Man. *kwo tmw y'ty* 'he will reach as his proper place darkness' (= BS *naraka-*); Chr. *pty't* 'will arrive', *yty* 'chance'; M.Parth.T. (but -*d-* ambiguous from -*t-* or -*d-*) '*w rwz 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, Rōšānī *yad-*, 3 sing. Šuynī *yōdd*, Yazg. *yīdd*, preterite *yat*, *yatt*, perfect *yīθc*, Yazg. *yat-*, *itag* 'to come'; Yayn. *yat-*. O.Ind. Vedic *yātati*, *yātate*, *yādyati* 'appoint to one's proper place, marshal'; RV 3-59-1 *jānān yātayati*, RV 7-36-2 *yātati*; compound *yātayāj-jana-* (used of Mitra-). IE Pok. 506-7 *iet-*, 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 Morgens-tierne* 21-7. See also above *jaste* 'part of the eye'. Possibly Zor.P. *ytk* with Sogd. Bud. *y'kh* rather than from *yam-:yata-* 'hold', see Zoroastrian Problems, 1943 and 1971, 82, n. 5; Mithraic Studies 1975, 15.

nīha 'of the navel', see *nāha-*.

nīharkā 'repression', v 115, 64v5; 6 BS *nīgraha-*, later K 155-58 *nīharka*. See *nīhalj-*.

nāhalamāna- 'reverent', Z 278-92 *kāḍe nāhalamāna hāmāre* 'they become humble-minded, reverent'; v 113, 35v2 *u abātandā u sa-gauravā u nīhalamānāna hvōṣṭōñāna hvōñāñā* 'and it must be preached unperturbed and reverently and with humble-minded supremacy', BS *akṣipta-cittena ca sagauraveṇa ca sabahumānena ca*; in a later form, II 124-5 *nāhalamān aysmūna*, II 4-49 *nāhalamā khandai* 'humble-minded, smiling', II 4-50 *nāhalamā khandai*, II 4-56 *nāhamān* (for **nāhalamān*), III 127-15 *nāhaluā khandai*. See SDTV 30. A related form *nīhala-* occurs in the proper name from the Gilgit *stūpa* (S. Lévi, JA 1932, 1, 45; N. Dutt, *Gilgit Manuscripts* 1, colophon to Bhaiṣajya-guru-prabha-rāja-sūtra and Ajitasena-sūtra) facsimile G. Honda and J. Deguchi, *Sanskrit Manu-*

scripts of the Saddharma-Puṇḍarīka, 1949, Kyōto) *lera-nihelamati* 'maintaining humble thought', where *lera-* is from *dāraya-* (Khotan Saka *der-*, Parācī- *dēr-*) with *mati-* = *māna-* 'thinking'. The word *nāhala-*, *nihela-* 'humble, reverent' is then from *ni-* 'down, low', adjective *niha-* 'low' with secondary suffix *-la-*, comparable with *naha-* in Manj. 192 *nāhāṣṭa* 'nadir' = *nāṣṭa*, older *natāḥsto*; for the *-la-*, note also *brauka-la-* 'brow', *bakalaka-* 'small'. The adjective *niha-* < **niṭha-* is then to be set with Śuṇī **nēṭ* 'low' (queried in IIFL 2:35* and absent from Et. Voc. Shughnī group), but *-h-* is very ambiguous in Khotan Saka; the Gilgit Iranian dialect is too little known. KT 6:139 offered a Prakrit to BS *nikhila-* 'full', but it was unsuitable for the meaning. See also *jsonāta-* 'bowed, humble, reverent', and Armen. lw *xonarh* 'low, humble, respectful' < **hu-ānabra-* (*xo-* as in *xostovan* 'confessing' < **hu-ā-stavāna-*).

nihalj- 'suppress', v 148, 131, 1b2 *parṣṭore nihaljīndi* (dyadic) 'they stop', Z 22:142 *hiñe nihaljāka* plur. 'checking the army'; Z 2:178 *date trāmu nihaljā* 'he would so subdue wild beasts'; v 263, D x10b2, b2 *nihaljemate* 'restraint'; Sid. 8r3 *nihajāma*, BS *nigraha-*, Tib. *bsal-ba*; SuvP. 62r1 *nihejūde*, 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-*) *nihijī* 'restrains red bile'; i 191, 111r3 *ṇāhijākā*; preterite, Z 2:81 *dukhayau biṣṭā satva nrhīya* 'all beings oppressed by sorrows'; SuvP. 62v1 *sujśamdyāṃ garyau nrhīya* 'oppressed by blazing limbs', BS *ādīpta-saṃprajvalita-agni-gātrāḥ* (see s.v. *gara-* 'limb'); III 42:9 *nīhīyai*, = III 39:61 *tcabrrīyi*; inchoative *-s-*, causative Z 12:128 *nrhīṣṭīyā*, Z 12:128 *nrhīṣṭāṇa*; v 117, 66r3 *ysehāṇa nrhīṣṭāṇa*, BS *śāmanā-rtham*; II 106, 122 *nīhīṣa hamārai* 'become restrainers'; with negative K 52:7-2 *aṇahīṣe* 'unrestrained'; III 107, 2933, 3 *nāhīṣanā khva ye garā spūṣa* 'repressive as a mountain appears'; base **niḥrag-*, see s.v. *thargga-*.

nihujs- 'sink', participle *nihuta-*, 3 sing., Z 5:54 *nihuṣḍā*, Z 5:79 *hamṭsa klaiṣyau jsa niṣemānā ku ttādātā nāhuṣḍā* 'together with the *kleṣa*-afflictions it must be made to cease when the darkness sinks away' (as in the parable of the raft, *kola-upamā*) = Manj. 236 *neṣṭmārai kiḍeṣu hatsa klu ttādā neṣṭme nēhūṣṭa* 'they (the *paysānāka-* 'knower' and the *ātman-* 'self') cease with the *kleṣa*-afflictions, when the darkness ceases, it sinks away'; K 4, 140r4 *kyi nihutā tte niṣṭā pabanā* 'who is quenched, he has no rebirth-connexion'; noun, K 3, 139v3 *nihujsāmato yanāmane* 'we perform quenching' (= BS *nirvāṇa-*), Tib. *yons-su mya-van-las hdah-bar bya*; K 4, 140r4 *nihujsāmato yādaimā*, K 6, 145v2 *nihujsāmato dyānātā* 'he shows *nirvāṇa*'; present participle as noun, v 343, 85v5 *nyihujśandā hālai* 'in the western region', BS G 37, 80a6 *paścimāyāṃ diṣi*; III 22, 12a2 *nihujsādā* (read: *-amḍā*), BS *paścīma-*; K 144, 1v1 *nīhujśādā*; II 57:30 *nīhūṃjsādā*; K 146:7 *nīhūṃjsadye diṣa jsa*; Manj. 192 *nāhūṃjsada*. Base **ni-baug-* 'bow down', see cognates s.v. *hambujs-*, *hampluta-*, 3 sing. *hambuṣḍā*. With *ñ-*, Manj. 236 *nēhūṣṭa*, = Z 5:79 *nāhuṣḍā*.

nāhvarr- 'desire, grasp at', participle *nāhvarrda-*, present stem, Manj. 147 *nūhvarāre dharmā vīra* 'they grasp at

the *dharmā*-doctrine'; v 124, 4v4 *pajśamā anāhvarremate jsa* 'without desire of worship', Manj. 170 *ṣe jśā nūhvarrāma dharmā vīra*; 3 sing., Z 12:93 *hā nāhvarrde*, BS *na vīrodhayati* 'does not oppose' = 'greatly desires'; v 102r4 *nāhvarrde*, Tib. *lhag-par chags-pa* 'greatly desires'; v 93, 17r4 *maitti vara parruṣṭe vara baitti vara nihvarrde vara bāysi(ṣṭā)* 'desires' (list of near synonyms); participle III 49, 19-20 *brīye jsa nihvarda* 'grasped by love' (= BS *rāga-*); K 113, 384 *brīya jsa nūhvarrvai* (read: *-dai*); negative, K 53:10-10 *anūhvarrde*, Manj. 317 *anūhvarrda*, parallel to BS *agrāhya-* 'ungraspable'. Base *ni-hvar-* with *-rrda-* from *-rn-ta-* (as *ārr-* 'to grind', *ūrrda-*). Connexion uncertain, *nāhvarr-* and *buhurs-* attest a base *kuar-* rather than *huar-* (see Zoroastrian Problems, ed. 2, 1971, xxvii-viii), since *-h-* is found after *-i-*. Hence *kuar-*: *kur-* in Greek *kup-* (κῦρω, κῦρασι) 'push against, obtain', as Pindaros, Pythian 1 99 *ἐκῦρωσθ καὶ ἔλη* 'finds and takes', with Oss. D. *k'ūārun*, *k'ūārt*, I. *k'ūryn*, *k'ūrd* 'push against, strike', D. *ānxuārsun*, I. *āxxūrsyn* 'idem' (*k'ūār-* < *skuār-*, *xuār-* < *khuar-*).

nū, 'after, according to', III 54:83 *badācarye nū* 'according to the good career' (BS *bhadra-caryā*); K 25:111 *lāṃdrra nū*, = K 17:173 *lāṃdrre nva* 'behind the hunter'; K 147:37-8 *harbaisā ttā hīye hīye nū byeḥā paryara pārautte* 'all, according to each one's position, deign to establish'; Manj. 143 *nū kira vīvā hettava* 'according to *karma*-act, ripening (BS *vīpāka-*), causes (BS *hetu-*)'. See *nuva*, *nva*.

nūiya 'after', K 30:211; K 24:96 *nūya*, K 16:155 *nveya*, K 33:48 *nvaiya*; Manj. 68; 72 *nūaiya*. See *nuva*.

nūjsūṣṭe 'showed', Manj. 276-7 *klu ma nūjsūṣṭe* (or *-va-*), = III 29, 43b3 *klu mara najsuṣṭā* 'as he showed here'; Manj. 402 *baysa nūjsūṣṭa*, = Z 9:24 *balyā 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 āra 'I begin to regret the faults'. From *ni-man-*, see *nināna-* 'regret'.

numāṣa, loc. sing. 'following'. See *malys*, *nimalys-*.

numāna- 'regret', III 132, 05a2 *numānt ne hāmāte* 'regret does not occur to him'. See *nīmāna-*, *numaṇi*.

nūy- 'lie down', see *nuvad-*.

nūra 'new', II 98:151 *hana mauḍa u nūra jśā hauva na dāṣai byaiha* 'the khan-ruler has died and of the new one I have not received information', probably graphic error for *nūvara*. The *hauva* is plural to *hau* 'word'.

nuva, **nva**, **nū** 'after, according to', Z 12:124 *nāste nuva* 'takes after him'; Z 22:247 *pharvī nuva* 'many after him'; with *yi*, Z 5:33 *nuvai*, Z 22:157 *nvai*; Sid. 19v1 *bāta nva nīmaysā veṣṭe* 'it follows the wind', Tib. *rlun dan hphrod-do*; Sid. 144r5 *nva varḡa* 'according to the rank' (BS *varga-*), Tib. *rim bāin-du*; Sid. 8r2 *nva pacadā* 'according to the way', Tib. *go-rim bāin-du*; K 17:173 *lāṃdrre nva* 'after the hunter', = K 25:111 *lāṃdrra nū*; SuvP. 63v2 *nvaiya*, BS *pracāreṇa*, Sid. 127r1 *ttiṇa 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. *nipadiy* 'behind', loc. sing. to *ni-pad-*, like Oss. D. *fädbäl*, I. *fädyl* 'immediately after', to IE Pok. 790-2 *ped-* 'foot'.
- nuvajs-** 'move down' (with certain *j*), v 380, 1r2 *b(i)šš(ä)* *nuvajsā(re)*, =Z 456 *bišše nuvajsāre vikalpe* (with certain *y*) 'all concepts descend'. See *nuvalys-*.
- nuvad-** 'lie down', participle *nvasta-*, Z 472 *nuvatte*, Z 22-129 *nütte*, III 101-39-40 *pūca kaša jsāvā garma-māštai nütte* '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 *nūye*; present participle fem. Sid. 147v5 (=152v4) *nūyacū* 'lying', Tib. *ñal-gar-las* (*ñal* 'lie down'); v 63-28 *tīlī nūyānā* 'then he must lie down' (with *yi* 'by him', of agent); preterite, JS 18v3 *pharā salī nvastā avyāyandai* 'for many years he lay not speaking'; K 45-17 *ñi naḍa hatsa nera jsa pešā nvasta* 'this man in the evening lay with his wife'; K 23-68 *nivasta*, =K 31-24 *vištāve*, =K 15-118 *vištauda*. From *ni-pad-*, Av. *nipādiya-*, Zor.P. *npdyyt* **nipādēt*, *npstn* **nipastan*; Sogd. Bud. *nyḍ'nt*, *nyḍty*, *np'st-*, *np'stk*; preterite *nyḍ*; causat. *np'yḍ't*; Man. *npḍty*, *np'sty*; Yaḡn. *nēpid-*, *nīpid-*, *nēpista-*, *nīpista-*, causat. *nīpayd-*, *nīpayta*; Orm. *nwastak*, Munjānī *nīlv-:nuwāst*; Pašto *canlām*, *canlāstol* (*ca-* < *pca-*), IE Pok. 791 *ped-*, O.Ind. *pādyate* 'reach', *pannā-*, Greek *πηδῶω* 'leap'; O.Engl. *gefetan* 'fall', O.Slav. *padō*, *pasti* 'fall'. See also *pat-* 'fall'.
- nuvanth-** 'change, remove', *nvanth-*, *nvath-*, *nvith-*, participle *nuvanthāta-*, Z 20-14 *nuvannte*, Z 12-6 *nvānthāre*, Z 24-423 *nuvanthārā*; III 6, 13r4 *ma thursa ma nuvanthi* 'do not harm, do not change (=make worse)'; preterite v 55, 114r4 *puššo nuvanthāndā vratu* 'they at once changed the vow' (BS *vrata-*), =Z 20-14 *puššo nuvanthāndā vratu*; JS 22r3-4 *vratavaścarnā ni nvathātai gvāna* 'you did not at all change the practice of vowed austerity' (BS *vrata-tapaścaraṇa-*) (masc. 2 sing. *-tai*, not fem. *-tātai*); causative Sid. 141r4 *nvathānānā* 'to be removed, changed', Tib. *sbyans-la* 'cleanse'; with negative, Sid. 7v1 *anvathā* 'not changed', BS *avišādī*, Tib. *sro śi-ba dan*. With *-ya-*, K 57, 23v2 *prriyāṅga na nvithē* 'the use is not changed' (BS *prayoga-*); III 63-141 *cu kaštya dukhā ttu tta nvitha* 'what is sorrow, woe, that is thus changed'; infinitive II 128-57 and 129-65 *paryāṇi nvithye* 'we deign to change'. See also *gvathamna* 'quivering', *gvith-* 'to quiver', *guthalaka* 'quivering parts'. Base *ni-panθ-* > *nuvanth-* to *panθ-* 'throw, eject', Sogd. Bud. *ḍr'wn-p'ḍ'y* 'shooting with bow', *p'ḍḍ* **pāḍa-* 'arrow', Yaḡn. *pāt*, Oss. Dī. *fat*, Av. *para-paḍwant-* '(arrow) in flight', Šuḡnī *pōḍ*, Xūfī *pūḍ*, Sarīkōlī *puḍ*, Yazg. *peḍ* 'arrow; bullet', Yidya *pāx*; 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 *nūḍa-*, *nuḍa-*, III 40-14 *spyakine 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 nūḍā natcāštā* 'then he brings out the secret' (BS *rahasya-*); preterite, III 69-86 *nūḍā hā pūṇḍvā strīya* 'the woman offered alms' (BS *piṇḍa-pūta-*); 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-* (*niš-bar-?*), Av. *ni-bar-*, *nībarθa-* 'store-room', Sogd. Bud. *nḅ'yr'kh* 'rassemblement(?)', *prw nḅ'yr* (*zḅ'yr?*) 'en foule(?)', *nyy nḅ'yr* 'attentive(?)'; Yidya *nvor-:nvor* (*nowur*, *nevar*) 'take, draw out', *nvarum* 'I take', *nuvārum* 'I took', Orm. *nawar-*, Sanglēcī *nawar-*; Parācī *neḡ-:nōt* 'pull out'. See s.v. *bar-*.
- nūvara-** 'new', SuvO. 36v2 *nūvara dhyāna thauna pro-hauyānā* '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-cān gzon-nu de-dag* ('then those new beings'); Z 23-94 *nūvarau puṇā* 'new merits of you (-ū)' (BS *puṇya-*); II 74-42 *bašā paste padaide nūvari širkū* 'he ordered to make a new, excellent stūpa-monument (or caitya-monument)'; v 92, 19r3 *saliye nūvara* 'years new' (changed to *salye*); II 7-116 *nvavara*, II 98-151 *nūra*; v 203, 79a5 *nūvarā hīṇai*, and ibid. a2 *nūvari hīṇai*; gen. plur. v 129, 1r1 *nūvarāṇu*. Compounds, III 90-181 *nuvara-narve āsi* 'newly burst itch'; v 324-162 *nūvara-naškasti āramaysda* 'newly arisen sun'; v 66-12 *nūvara-naškasta chaka* 'newly opened bud'; III 89-166 *nūvara-ysā basaka hīvī saṇṇā* '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 *véos*, Lat. *novus*, O.Lit. *navas*, O.Slav. *novū*; 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 šilām nvaysira vōāra* 'at the time of the (drum-) beating these noble verses issued' (BS *śloka-*, *udāra-*), BS *tena āko-tyamūnāyā ime ślokās ca niścārāḥ*; Z 17-18 *ggaryau nuvalysde kho ju bārmaṇī samu* 'from mountains it issues just as from a reservoir'; Z 20-57 *tturra (r* supra-script to *-r*) *nuvalysde* 'issues from the mouth'; Z 3-125 *bātevo nvaysāre* 'lightnings issue'; Z 3-121 *pyaure nvaysāre pharu* 'many clouds issue'; Z 4-56 *bišše nuvajsāre vikalpe* 'all the concepts issue'; variant, v 380, 1r2 *b(i)šš(ä)* *nuvajsāre* (*js* certain). From *ni-parz-*, *nībarz-* or *nī-varz-*; to Armen. lw *parzem* 'to filter, purify, expand, put forth'. Hence IE Pok. 801-2 *pel-* 'drive', see s.v. *pasa* 'emissary' < *pel-k-*, Armen. lw *parsem* 'send out'; Lat. *pello*, *pulsus*, *pultāre*; OHG *-falz* in *anafalz*, O.Engl. *anfilte* 'anvil', O.Engl. *felt* (cloth). Here *nuvalys-* < **ni-pelg(h)-* and *nuvajs-* < **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-*; *vyupaparīkṣaṇa-*; v 130, 1a3 *nvāstāmate*; SuvO. 53r2 *u kāmo dišo nvāstāt(i)* (not *nvāttā*) 'and in what direction he looks down', BS *yāṇi yāṇ diṣam avalokayati*; v 295, 435v5 (*saṇ*) *tsārīya hira ni nvāstā nai ru (nar)īya ysītha* 'he examines not the things of migration nor in the *naraka*-underworld birth', Z 7-32 *nuvaštu*, Z 1-51 *nuvaštāre*, Z 20-20 *nvāštāre*,

K 104:228-9 *tta baida dasta nvaštāre* 'so on the hands they examine'; Z 4:83 *tū nīsaḍu hajoi nuvaštānu* 'so it must be examined by the wise man'; III 128, 29v5 *biṣi hāra ahāmāta nvaštāna* (not *nvā-*) 'by him all non-produced things are to be tested'; Z 12:11 *nvaštānā śā satvā* 'this being is to be examined'; adjective, v 130, 1a2 *atā nvaštānai* 'very critical'; with suffix *-āka-*, v 131, 52b3 *nvaštākā* 'testing'; *-īma-*, II 117:10 *nvaštavinā hvaihvā-(ra) baridā kīra* 'let the Uigurs carry out the work of investigation'. Uncertain; see the fuller text s.v. *vinā*. 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 jsa nvāta* 'weak in senses'; Sid. 107v2 *nvāvai aṅga hāmāre* 'his limbs become weak', BS *māndya-kṛt*, Tib. *sgyid lug-pa* ('the knee-joints give way'); of a slow fire, I 185, 105v3 *nvāva diṃ (= dai) vānā jindā* 'stops slow fire in the belly', BS *mandāgni-*. From *ni-pāta-*, see *pāta-* 'fallen in', base *pat-* 'to fall'. See *nvātta*.

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', *navīstan* 'groan', *nūvidan* 'weep, complain', *nōyah* 'plaint', *nōyīdan* 'cry aloud', *navānīdan* 'cause to cry', *navastah*, *nōstah* 'noise of crying in throat'; Yidya *γavo anuvē*, *γawā anuvo* 'cow bellows'; Sogd. Bud. (with *-b-* increment) *nwβ* 'noise'. To IE Pok. 767 *neu-* 'call', O.Ind. *navate*, *nauti* 'sound, praise', Celtic O.Ir. *nūall* 'cry', possibly Lat. *nuntium* 'message' (**noyention*); Tokhara AB *nu-* 'to roar'. With suffix *-īcā*, see *nvīcā* 'cry'.

nūš- see *nvāś-*, *bāsa-* 'noise'.

nūšta 'easy', III 109:2942, 8 *nūšta tī jsām bemaīna* 'easy, also fortunate'. See *nvašta-* 'easy'.

nūha- 'top, point', for BS *agra-*, Z 4:18 *aysmya śau-nūhā* 'concentrated in mind'; Z 23, 172 *samu kko pruha ggisai nūhya* 'like dew on tip of grass'; III 29, 42b1 *saṃ khu praha gisai nauhya*, BS comparison of *avaśyāya-* 'dew'; v 314, 4b3 *sumjśīnā nūhāna* 'on point of needle', Tib. *khab-kyi rce-mos*; Sid. 18r3 *ysba hīvi nauhā* 'point of reed', BS *vetrāgra-*, Tib. *spahi to-rto*; Sid. 142v3 *nauhā* 'point', Tib. *rce*; Bcd 50v1 *drau nauhya* 'on tip of hair', BS *vāla-patheṣu*; Z 2:115 *druai nūhāna*; III 99:36 *śau-nauḥā* '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 *drāu nauhnā mahāsamudrā*, BS *jalaṃ ca vālāgram*; L 95:2 *śsau nauhā*; L 93:15 *śsau nauhi*; K 145, 3r2 *nāṃha*, *nāṃhā*; K 70, 4r2 *nāṃhai*, = K 67:149 *nāṃhī* (for **nāṃhī*) 'beginning'. Adjective, Bcd 45v1 *hastamyāṃ nauhaṃsyāṃ bāysāṃ* 'of the best highest Buddhas', BS *sarva-jinānāṃ*; III 127:5 *hajū nāṃhauysa naṣgaista* 'wise, highest, evolved'. From *nau-* with suffix *-ha-* < **nauxa-* (like *-ha-* in *khāha* 'fountain', Yazg. *xēx*), see

also *naukya*, *nauca* 'acme'. With Yidya *nēyo* 'beak', N.Pers. *nauk*, *nāl*, Waxī *nūck* 'beak', Sarīkolī *nūsk*. Since *-ahva-* is kept in older *ahva-*, later *aha-* 'noose', BS *pāsa-*; *paha-* 'cooked, ripe' < **paxva-*, Pašto *pōx* plur. *pāxə*, a connexion with West Iranian *naxva-* 'before, in front, first', Zor.P. *naxvist*, N.Pers. *nuxust* 'first', Armen. lw *naxa-*, *naha-* 'first', *naxa-bāšik* 'chief physician', *nahatak* 'running in front, first in combat, champion'; M.Parth.T. *nax*, *naxst*, *naxwyn*, M.Pers.T. *nwx*, 'beginning', *nwxst*, *nwxstyn*, *nwxwyr* 'primal man', adjective *nwxryg*, from **naxva-*, **noχ-*, seems excluded for Khotan Saka *nūha-*. Yidya *nēyo* may indicate a base **naba-*.

nuhamjindā 'they open', v 125, 6b4 *kvī ttā vājāre nuhamjindā* 'when they hold it, they open it'; Z 22:169 *teḡimañi vasute nuḥīye samu kko nīlūtpalā pārrā* 'his eyes pure, open like the blue-lotus petal' (parallel Rāmāyaṇa II 4:2 *rājīva-patra-aḡsa-* 'having eyes like *rajīva-* lotus petal', see A. Roṣu, JA 1969, 37-9); v 124, 6a1 *cvī nuḥīyāndā 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, expansion', Armen. lw *nahang* 'province, region', N.Pers. *nihang* ('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 **nūhvarr-**.

nṛhiya- 'restrained', **nṛhiś-** 'to check', see **nihalj-**.

ne 'not', v 329, 13r1-2 *nai ju ne... ne ju ne... ne ne...*, BS G 37, 10b4-5 *na kiṃcit... na ca... na jātu...*; Z 22:211 *nenne*, Z 19:19 *nerenne*; with *yī*, *nai*, *nei*, with *u*, *nau*, *no*, *nyau*, *nyo*, *ño*; *ne ra* (Sid. 129r1); *o ne* 'or not' K 2, 136r5. See *na* with *ni*.

neḡ 'immortal thing', JS 4r3, 17r2, 26r4; *ibid.* 8v3, 10r2 *neḡna*; *ibid.* 37r2 *neḡne*; Manj. 414 *dāvī(nai) nai* 'amṛta of the dharma-doctrine', = Z 5:89 *neḡi*; adjective, SuvO. 56r1 *neḡineḡ 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-kāyaṃ*; 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 *spāśīrau nai* 'do you see or not?', = K 43:144-5 *spāśīrau nai*; III 23, 15a3 *tta cue saittā subhūta aśtā nai* 'so what does seem to you (-e), Subhūti, or is it not?'; *aśtā nai* also III 23, 19a2; 24, 22b2; 26, 32a3; 27, 33b3; 28, 40a1; and *nai* alone III 24, 23a2; 28, 37b1. Also K 2, 136r5 *o ne* 'or not'; IV 2:5 *ā ni*; with *-eṃ* = *-ai*, II 113:90 *bijsāmana neṃ* 'we go or not'.

nai particle to *vā*, K 40:39 *bāyarā vā nai* 'bring here', = K 43:156 *bāyari vā nai*. See s.v. *ne* particle.

ne, ni, na after *ma* 'not' prohibitive, v 58, 128v2 *ma ne vātcu pulsu* 'a fortiori'; v 394, r2 *ma ma ne pulsa* 'do not ask me', BS G 37, 73b3 *alaṃ. . . kiṃ tava-anena-arthena pariprṣṭena*; SuvP. 72v4 *ma ni hā tsīde* 'let them not go away', BS *vivārjayantu*; 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-*, *nāṣta-*, see s.v. *dāra-* 'long'.

nejsaḍa- 'manner', see *nājsaḍa-*.

naijsatte 'he rejects', Manj. 355 *nairv(ā)ṇa naiṣāma naijsatte* 'he refuses quiescence in nirvāṇa'. See K 153-19 *buṣājsatte* 'she disperses perfumes'. Base *gad-* 'throw out' to IE Pok *g^hedh-* 'thrust', O.Ind. *gandhi-* 'thrust', Lit. *gendū*, *gēsti* 'be injured, perish', Zor.P. *zand* 'violent', Armen. lw *zand*.

naittā 'he sits' Bcd 55v3, K 104-228 *naitta*, see *nāṣad-*.

neṭinei 'of amṛta- immortal stuff', adjective to *nāṣa-*.

nete 'take' infinitive to *nās:-nā-* 'take'.

netca 'outside', see *nātca*; *naitcana*, *netcarimaa-*.

netcūkā 'attendant' from 'following', II 82-7 *netcūkā hakṣa śā 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 vaṭhāya 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 *hamṣa* '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*.

neramḍa 'issued', Sid. 141v4 *neramḍa lika*, Tib. *hbyun-ba*. See *narām-*; *naranda-*.

nairamāna 'going out', III 104-33-4 *ttradū kṣūna mauḍā naradū avāḍanyā nairamāna ma vā-ṇi sāṣṭā* (= *spāṣṭā*) 'I entered, I was dying of hunger, I went out unheroic(?)'; in going out I (fem.) looked at you (*-ām = ā*) here'. Assuming *narām-* with *-āna-* participle and shortened *-rām-*. But possibly **narya-māna-* 'with skilful mind' or 'manly, womanly mind'; like Oss. *nārāmon* epithet of the vehement Soslan; Av. *naire.manah-*. Quoted above s.v. *avāḍanyā*.

nerāma, see *narām-* 'issue', Manj. 143.

nairāmā 'issuing(?)', Manj. 249-50 *nairāmā śā tī vamaṣṭa aysāye mera nai īda* '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-*.

neš-, see *niš-*, *niš-* 'pour out'.

neṣṭa 'end', see *nāṣaskyā-* 'end'.

neṣṭe 'nose(?)' or 'end(?)', JS 30r1 *śaysde paṣṣjadā-neṣṭe* 'snakes with burning noses' (as containing the fangs). From **nāsti-* as *māstā* 'month'. See also **nāha-* in *pneha* 'beak'. To Parācī *nēst* 'nose'; but Sanglēcī *nic*, Šuynī *nādz*, Rōšānī *nēdz*, to Sogd. *nyč* 'nostrils' < **nāhya-č-*.

naiṣgam- see *niṣgam-* 'cease', and *naiṣtm-*; Manj. 399 *naiṣgamārai harbaiṣa kiḍeṣa* 'all *kṣeṣa*-afflictions cease', = Z 9-21

nāhuta puṣṣo kṣeṣa abhāvu 'the *kṣeṣa*-afflictions at once sink down to be non-existent'.

naiṣgrīma 'pure', Manj. 344 *naiṣgrīma bōama hv(i)de* 'is called stainless bodhi-knowledge'. See s.v. *nāṣ-*, *niṣ-*.

naiṣāma 'quiescence', Manj. 355; dyadic Manj. 318 *parainairvā(na) gūstya naiṣāma* 'cessation (BS *parinirvāna-*), escape, quiescence'. See *niṣām-*.

neṣemāciṇā 'act of calming', K 137-893 *āchānā neṣemāciṇā*, 'calming of diseases', = BS *vyādhi-praśamani*.

neṣphana 'issue', Manj. 87 *narvakalpa neṣphana pṛvara* 'nature beyond concept arises'. See *phan-*, *niṣphan-*.

neskauda- 'broken', Sid. 128v3 *cu hā neskaudaḍ iṇḍā* 'which are broken', BS *bhaṅga-*, Tib. *yan-lag čag-pa* 'broken limb'. If from **niskaunda* < **ni-skām(f)ta-*; if from **ni-skauda-* < **ni-skafta-*; hence bases *skam-* and *skap-*. Av. *scāṭwa-* 'to be destroyed' (Zor.P. gloss *visīniṣ* 'splitting') in Vid. 13-40 *jaḍwa vahrka scāṭwa vahrka* 'wolves to be slain, wolves to be destroyed' from base *skam-* or *skan-*. Base *skam-* in O.Ind. RV 1-104:2 *ścamnan* 'they shall destroy', Sāyaṇa commentary *bhakhṣayantu*, *hiṃsantu*, Mādhava commentary *śoṣayantu*. For *skap-* 'split', Zor.P. *kāft* 'split', *dō-kāft-pāḍ* 'cloven-hoofed', N.Pers. *kāftan*, *kāfad*, *kāvad* 'split', *šikāftan*; noun *kāf*, *šikāf*, Sogd. Bud. *kβ-*, *kβt-*, *k'β'nt* 'split', noun *k'p*. To IE Pok. 930-3 *skep-* 'split', Greek σκέπαρον 'axe', κόπαρον, 'axe' σκάπτω 'hack', Lat. *capō* 'capon', Lit. *kapōti* 'hew', O.Slav. *ščepd* 'splinter of wood'.

neṣṭā 'non-existent', Sid. 141r1 *neṣṭā padīmānā* 'it is to be annihilated', Tib. *med-par byaho*. Contrasting with *nāṣṭā* '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-pitīyārak* '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-*.

nehvettā 'crosses over, passes, triumphs over', gloss to BS *atikram-*, K 58, 28r1 *śi kṣaṇāna vamaṣṭā nehvettā* 'in one moment he realizes, he wins'; Manj. 168-9 *gūhamagaūna nehvaitta beṣa* 'he surpasses all partiality'; Manj. 169 *nairātmau nehvaitta butte* 'he passes over non-selfness' (BS *nairātmya-*), he knows it'; preterite Z 11-3 *cu hā nehvastu yāḍāndā* 'which they had gained'; Z 24-469 *nehvastu yanīndā* 'they can conquer'; K 64, 82r1 *nehvasta (ini)me* 'may I be able to cross'; K 60, 35v1 *śena kṣṇana vajñāyasaṇa (-jñ- for -jr-) āna pūrrdā u nehvaste* 'in one moment, seated on the *vajrāsana* ('diamond throne'), he conquered and triumphed'; K 61, 39v3 *tāra tcaḍa nehvastā yūḍā īdi* 'he has been able to cross to the further shore'; K 144, 1v2 *rahāse haṃdarīmai nātcarīmai dā harbiṣṣā nehvastai* 'he has gained the whole internal, external *dharna*-doctrine'; K 26-139-40 *sāna hamya tturya rāṣa nehvaste* 'the enemies came into his power, he triumphed', = K 18-213 *sauna hamye tturye rāja nehvaste*. From *niš-hvāh-*: *niš-hvasta*, see cognates s.v. *hvaittā*. Parallel Sogd. Bud. *δ'my nyst'k* 'world-conquering'. For *ne-*, *nei-*, *ne-*, *nai-* see above *naṣ-* < *niš-*. Parallel to BS. Divyāvādāna 446-26 *jana-padān atikramya* 'having crossed the countries', Pali *sanuddaṃ atikkamma* 'having crossed the sea'.

no 'boat', Z 13:27 *kho ye ggamgo nitā ttātsaiyi māstā no pharu kāde hvāndi* 'as one crosses the Gangā river, the boat is great, the men are very many'; Z 24:239 *ṣā muho nve bāgyo ttāru tcalco ttuvāya* 'convey me on the boat to the further shore'; N 50:29-31 *ce mangere hatcaṣṭe nvyē jsa mahāsamudro vatseiya butta haḍe tte nvyē gamjso cu khūṇājsa o rrātajsa* '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 *ttiṇe nve jsa*; ibid. 34 *nau tcabrīstā* 'the boat breaks up'; ibid. 35 *tte hvāndye noya hāmānu* 'the man must be in the boat'; v 182, 432 *ttāṇa miṣṭa dātīmja nauya* 'in this great dharma-boat'; JS 16r3, 21r3, *nauvi jsa*; ibid. 30v2-3 *ce nauvi byūtte paṇḍa* 'whose boat changed its way'. Compound, II 56:29 *nāṇva-vadāṃ padā* 'a way by boat-journey' from **nauva-* and **padāna-*. From *nāu-* 'boat', O.Pers. *nāvīyā-* 'fleet'; Av. *navāza-* 'shipman'; Sogd. Bud. *n'wh*, Chr. *nw*, *čn n'wy*, *nw-bry*; Man. *nw''z*, *n'wzyy* 'shipman', Armen. lw *nauaz*; N.Pers. *nāv* 'small boat'; Aramaic Pers. *nw-pt* 'boat captain', Armen lw *nauapet*; Oss. D. *naūā*, I. *naū* 'boat', *naū-dārāg* 'steersman' (*lārūn* 'driver'). IE Pok. 755 *nāu-s* (from hollowed tree trunk), O.Ind. *nau-*, *nāvājū-*, Greek *ναῦς*, *νεῶς*, *νηῦς*, Lat. *nāuis*, *nāuigō*; Celt. O.Ir. *nāu*, gen. sing. *nōe*. Armen. *nau*, *nauak*, *nauapet* (original Armenian or lw), *nauaz* lw. Av. *nāvaya-* 'deep(?)', see s.v. *naurā*.

-*nau* 'sound(?)', K 49:4:3 *hvari-nau bīnānā thāna* 'with sweet-sounding music', from **nādu-* (as *mau* < **madu-*), see s.v. *nātte*, *nāyai*, *panāy-*.

nau 'not indeed' from *na* with *ū* (**na-id+uta*), II 80:23 *krraudī-rāja devattā nau avari kaide* 'the *krōdha-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 *no*.

nau 'nine', Z 13:50 *nau*, Z 15:2 *no*; v 40, 63b1 *nau jīna* 'nine times'; III 149, x, 1 *kūsa nau* 'nine *kūsa*-measures'; II 115:27 *nau ṣṭau masai* 'nine in size'; loc. plur. Sid. 16r3 *nauyā viravā* 'in the nine orifices', Manj. 27 *nauya varanyau* (BS *vraṇa-* 'hole, wound'); compound v 10:2 *nau-chāya thauna* 'cloth (silk) of nine feet'; II 60:21 *hainā thauna nāṃ* 'nine pieces of red cloth'; ordinal, *nauna-*, *noma-*, v 136:82, 4b3 *naumu bhūmu* 'ninth stage' (BS *bhūmi-*); SuvO. 55r2 *parivarttā nāma nomā nāṣṭā* 'the ninth chapter (BS *parivarta-*) called... is finished' (= BS *parivarto navamāḥ*); K 143:1061 *naumye māsti* 'in the ninth month'; II 96:76 *naunai haḍai* 'on the ninth day', II 93:6 *naumyai haḍai*; II 129:81 *nāṃmye haḍai*, II 82:89 *nāmye kṣīṇā* 'ninth regnal year'; '19', v 40, 56r3 *nausu-padya* 'of 19 kinds'; II 25:28-6 *nausā chā* '19 feet'; II 62, Ačma 7 *nausi chā*; II 82:89 *nausamyē haḍi* '19th day', Sid. 125r5 *nausā* (for **nausaṃ*) '19th', Tib. *bču-dgu-pa*. '90', Z 22:218 *dvā-varā-nautā* '92'; Z 22:217 *tcohorā-notā* '94'; v 79, 149v1 *nau-vare-nautā ysāre* '99,000', Tib. *ston phrag dgu-bču*; Sid. 107r2 *kṣīri nau* '96'; III 124, a1 *nau-vare-tcaholsā* '49'; III 41, a2 *nau-varā-nau paḍaḍa* '99 kinds'; III 42, b10 *nau-vare-nau jīna* '99 times'; v 246, 11a4 *nau-vara-nau*; K 97:182 *nau-varā-nau*, BS *nava-navatayahi*; v 303, 01a3 and 02a5

nau-vari-nau; ordinal, Z 13:102 *śso-vari-nautamā*, variant *śśū-vari-nautamā* '91st'; loc. plur. v 74, 42r4 *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*, *nxwm'y*; Zor.P. *nōh*, *navazdahom*, *nahom* (*nhwm*); N.Pers. *nūh*, *nūhum*, *nūzdah*, *nūvazdah*, *navad*; M.Parth.T. *nwh*, *nwwm*, *nhwm*, *nxwm*; Oss. DI. *farast* '9' ('beyond eight'), D. *nāudās*, I. *nudās*, *naūādzā*, Waxī *nau*, *nāu*, *nāu*, *nāb*, *nāo*, Yidya *nau*. IE Pok. 318 *e-neuen-*, 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. *nīyon*, Tokhara AB *ñu*.

nauka 'soft', see s.v. *nauna-*.

naukya, *nauca*, *noca* 'acme, top, essence of', Z 6:31 *naukya hārāṇu* 'the acme of things', parallel to Z 6:33 *vārsā hārāṇu* 'the strength (BS *vīrya-*) of things'; Z 6:32 *noca hārāṇu*; Z 6:32 *nauca hārāṇu*. 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 khanau dyāñāte* 'lovely soft voice like a *kalavinka*-bird's, he shows a smile', Tib. *kalapīnka-hi sgra skad yid-du hon-ba hdzum-pa mdsad-do*; Z 3:35 *nauna-*; v 92, 611v8 (*nau*)*nāka*, BS *mṛdu*; Z 3:49 *nauūika-*; Sid. 147v3 *naukā*, Tib. *ṣib-tu* 'fine'; Sid. 100r1 *noka-*; K 56, 21r2-3 *haugā nāṃkā 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-ṣib*; Sid. 103v5 *nāṃkalakye*, 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 rruṣṭā tterā rrusana nauna kāḍe* 'as gold shines, so bright, soft exceedingly'. From base *nam-*, with suffix *-na-*; *nauna-* < **nāmna-*, beside suffix *-ra-* in Av. *namra-*, Sogd. Bud. *nmry*, P 2:76 *nmry m'nh* 'tender mind'; M.Parth.T. *nmr*, with metathetic *nm*, M.Pers.T. *nm*, 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. *nāmyn* 'to beat', *nad* 'road', *calx-nad* 'road for wheels'. See also *veṃcā*.

nonda 'with reverence', v 340, 79r4 (*n*)*o(nda)* *yāde*, BS G 37, 74a5-6 *namas-... kṛtaṃ*, Tib. *phyag hēchal-lo*; v 76, 112v3 *nonda yā|||*; later *nauda*, III 112, 1v1 *namasṭhū nauda*; N 163:27 *nauda bāysyau* (in colophon). From **nām(f)tā* inst. sing. (or ablat. sing. **nām(f)tād*) to base *nam-* 'bend down'.

naurā 'deep(?)', III 80-22 *ttradū ttū mista-kasūsā naurā-nasā nāmhā* 'I crossed over that summit with its great caverns, with its deep(?) pools(?)'. Possibly base *nāu-* to Sogd. Bud. *n'ywēk-*, Man. *n'ywq* 'deep', *n'ywkt* '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 māṃṃdaka nauštara jsa pyihānā* 'so for him the lump (= *muṃṃdaka-*) must be cut with the lancer', BS *śastreṇa* 'knife', Tib. *hbrum-bu mchon-gyis bčad-la*; II 60-19 *aīsyna sū u nauštara šau* 'one awl and one lancer'; with suffix *-tara-* of instruments to base *nauš-*, possibly from older *nuš-* < *niš-*. Then to N.Pers. *nēštar*, *nīštar*, *nēš*, *nēšū*, *nēšū* 'lancer', *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-s-:niš-* Av. *naēza-* 'spear', Zor.P. *nēzak*, Armen. lw *nizak*, N.Pers. *nēzah*, Balōčī *nēzay* 'spear, spit', Syriac *nyzk-* 'spear'; verbal, O.Slav. *nīz-*, *vīnīziti*, Polish *nizac* 'bore, pierce'. Possibly IE Pok. 971-2 *sn-eu-*, *sn-ei-*, *sn-et-* with *-s-* and *-ǵ(h)-* (forms like *sn-ā-:sn-ə-*, *sn-eu-*, *sn-et-* 'flow', see s.v. *ysināh-*). For *-š-* and *-s-* note also Armen. lw *patnēš* 'rampart', Georgian lw *p'at'nez-i*, see also *puštara-* possibly to base *paiš-:piš-* 'pierce'. Iranian *-š-* can also derive from *-šš-*. K 48-2-9 *nauštara* is BS lw *nušthura-* 'cruel'.

nauha- 'new', compound gen. sing. *nauha-salye* 'of the new year', II 64-5 *khu vā nauha-salye bisai jsārā ttū sīdakā hedā* 'how is the corn of the new year, that Sīdakā gives'. From **navaha-* 'new', with *nava-* 'new' (see s.v. *navaka-*), in a compound beside *nūvara-* (**navatara-*) in other texts, **nava-sard*, beside Kroraina *nok-sari* 'new year', Armen. lw *nausard* 'first month', Syriac *nausard-ā* 'early grape', *nausardāl* 'first Sunday of the new year', Aramaic *nwsrdy*, Sogd. *nwsrδ* (Al-Bairūnī), 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 tcahuri nyanā hvāšta panā dasau nyanei ggaṃpha* 'these four treasuries are chiefest, every treasury is ten *ggaṃpha-* in size'; Z 22-160 *tcahorai nyanā* 'to him are four treasuries'; Z 4-19 *kho ju dukhāte nyanau keitā* 'as a poor man thinks of treasure'; v 58, 129a3 *sārā nyanei māstā* 'excellent great treasure'; v 161, 35r5-6 plur. *(dā)tinā nyanau dāta hāmāre* 'the *dharmā*-treasures are seen', BS G 37, 26b2 *sarva-dharma-nidhānāni pašyati*; Z 22-160 *nyanai*; *nyanā*; SuvP. 71v3 *ṇanau*, BS *nidhi-*, v 67a6 *ṇanai mistā*; III 67-52 *ṇanau*; plur., K 49-3-3 *ṇanauvā*. 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. *nigānuun*, I. *nigānyun*, D. *nigād* 'bury', I. *nyggānd* 'cellar', *ingān* 'tomb' (Av. *hankana-*). For **ni-dana-*, Waxī *naḍun* 'quiver', *nāḍān* 'scabbard' (**ni-dāna-*), O.Ind. RV *nidhāna-ṃ*, 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-*, *phiygāna-*).

nyašša- 'deficient, bad', v 102v3 *ggaṃṃja nyašša atā* 'stinking, very defective'; II 87-1 *ṇāšā bisā* 'humble servant' parallel Tib. *bdag nan-pa* ('bad, humble, miserable'); Sid. 134 r1 *hawi jsa ṇāšikā hame* 'in power he is weak', Tib. *šan-pa* ('weak'); JS 1v3 *gdrre waṇa nyašakiyī štāre* 'the faculties (BS *indriya-*) are poor'. From **ni-kas-ya-* to *kas-* 'lessen', be small', Av. *kasu-*, *kasišta-*, Zor.P. *kas* 'smaller', *kāstan* 'to lessen', *kāstār*, Armen. lw *pakas* 'deficient', N.Pers. *kīh* 'smaller', Oss. DI. *kāstār* 'junior person'. See participle in negative *aṇāšta-* 'not deficient'. To be kept distinct from *nyas-* 'to abuse, be disgusted at'.

nyas- 'abuse, feel disgust', v 338, 36v4 and v 76, 44r1 *bisšā wysnora pašindā u parehārai jsa u nyasārai u tta hvāṇindā se sūtā bajāte* 'all beings abandon, they withdraw from him and feel disgust at him, and so they speak, saying, he is burnt, is ruined', BS G 37, 33b2-3 *sarva-satvāḥ parivarjayanti jugupsanti, dagdho našta eṣa*; noun, K 3, 138r3 *saṃsāri nyasāmato hvataimā* 'I spoke of contempt (disgust) of the *saṃsāra*-migration', Tib. *khōr-ba smad-pa bšad-pa daw* (*smad* 'abuse, despise'); Z 2-7 *saṃsāru harbiššu nyaste* 'he contemns all the *saṃsāra*-migration'; N 77-5 *haṃḍūri nyasāre* 'others afflict him', BS *ke cit kleśayanti*; suffix *-kyā-*, v 150, 4b4 *niyaskya haurāka* 'givers of abuse', Z 22-249 *nyaskya nū hāmāte* 'abuse occurs for them'; Z 23-116 *nyasca*; participle *ṇāšta*, SuvP. 64r1 *cu ra vā ṇāšta* 'what also is disgusting' (or 'reprobated'). BS *kāmānāṃ*. 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. *nyašša-*.

nyāṇa- 'to be seated', SuvO. 36r1 *vara ttu āysamu vātā nyāṇu ku nāšastā hāmāte* 'there on the seat he must sit; where he is seated', BS *āsanaṃ prañāpayitavyaṃ, tatrāsane nišiditvā*. Base *nišad-* > *ny-*.

nyāttara- 'inferior', K 1, 134r3 *nyāttara-kširei rre* 'king of inferior country', Tib. *khams-kyi rgyal-po* (E. Lamotte, translation 235 *roitelet des frontières = BS pratyanta-janapadānāṃ koṭṭa-rāja-*); *ibid.* 4 *nyāttara-kširau rrundu*, Tib. *idem*; *ibid.* 5 *nyāttara-kširei rre*, Tib. *idem*; Chinese *siāu uang* 'small king' (K 789-1; 1298-1); Mahāvīyutpatti 3677 *koṭṭa-rāja-*, Tib. *khams-kyi rgyal-po*. Z 12-53 *nyāttara ūrre* 'inferior faults'; II 57-33 *ṇāttara sakhāma* 'smaller *saṃghārāma*-monasteries'; II 92-123 *ṇāttarāṃ hīya hīya hauva* 'power of various inferiors', contrasted with 122 *mistāṃ hvāṃḍā tityāṃ hīya hauva* 'power of the great men', translation AM n.s., 1, 1949, 36; Manj. 357 *ṇāttaira yāna* 'inferior vehicles' (BS *yāna-*); Manj. 383, 404 *ṇāttarai 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-doša-* 'the defect of wind' (of the three medical *doša-* 'defects') would assure **ni-yāta-* to *yat-* 'place' (see s.v. *nīsta-*), with form like *pāta-* 'fallen in, sunken' to base *pāt-*.

nyātān(u) 'of rivers', v 26, 49v6 *ggarīnu nyātān(u)* 'of mountains, rivers'; III 6, 12v2 *ggaṃḡā nyāvā gruicyau sye*

- māṃaṃda* 'like sand from grains of Gangā rivers'. See *nātā* 'river'.
- nyāṃdā* 'he rejected', K 155:57-8 *nyāṃdā hastamā bumā miṃṃsdyānau vaska* 'he rejected the best stage (BS *bhūmi-*) on behalf of the pitiful ones'. From **ni-yān-* to base *kan-* 'put', *ni-kan-* 'put down'.
- nyāṃda* 'they settled', II 8:132 *ca na nyāṃda u na [ṣṭau ja]* *ṣṭ(ā)da* 'who may not settle and not stay (= *ṣṭāṃde*)'. To *niṣad-* 'sit, settle', middle conjunctive 3 plural.
- **nyāda-* 'thrown down(?)', K 34:65 *tvī nādai śi jasta amaugā* (BS *amogha-*) *ahā: pṛrabhāvena* 'her I brought down alone, O prince, by power of my infallible noose'. From *ni-kan-* 'put down', see *nyāṃdi* 'he rejected'.
- nyāska-* 'disgust', Manj. 6-7 *tcana thyaū byehida (va)ra avārau(tta) nervāṇa gūstre [=gūstye] ttaradara nyāskamasūṇa ysama-(ṣa)de hettana hattsā* 'the text) whereby at once they attain there the non-established *nirvāṇa* deliverance (=BS *apṛatiṣṭhita-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 *brāska-* 'question'. See cognates s.v. *nyas-*. For *masūṇa* 'only' = BS *-mātra*, see s.v. *mase*.
- nyālsta-* 'planted', V 340, 8or4 *baṃhyu nyālste* 'he planted the tree', BS G 37, 75a4 *vrkṣaṃ vāpayeta*, Tib. *ṣip bskyed-pa dan*; V 340, 8or5 *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 *nūca-* 'thread', or *nātūkyo* 'teaching'.
- nyūj-* 'teach', participle *nyūta-*, V 142, 13r3 *nyūtemā tṭā uysnora kye mara...* 'I taught the beings who here (have become wild beasts)', BS G 37, 7a3-4 *ye satvā saṃpratam mayā buddha-jñāne pratiṣṭhāpitās te sarve tena kālena tena samayena mygā (a)bhuvan*, Tib. *nas... sans-rgyas-kyi ye-śes-la so-sor bhod-pa*; Z 24:194 *nyūjāte*; fut. participle, V 183, a5 *haṃdaru hā nyūjāna* 'the other it is necessary to teach'; noun, Z 12:86 *nyūjāmate*; K 6, 145v1 *nyūj(e)-mat(e) kādana* 'for teaching', Chin. *kiau* 'teach' (K 143:5), Tib. differt; adjective III 5, 11r5 *nyūjāka*; ibid. III 4, 10v4 *nyūjāki* 'you are teacher' (-i 'you are'); preterite, V 171:302, 2v4 *aysmūi nyūtā kāmo diṣo aysmūi nyūste* 'his mind is accustomed; in what place (BS *diṣ-*) the mind becomes accustomed (learns)'; Z 24:176 *nyūte* Z 3:24 *nyūvā*, Z 24:117 *nyūvu*. For the later forms see *nūj-*, intransitive *nyūs-*, *nūs-*. From **ni-auk-* or **ni-yauk-*. For *auk-*, note Av. *aočayate* 'he instructed' (if not *auk-* = *vak-* 'speak'), O.Ind. *ok-:uc-*, *ōkas-* 'dwellings', *okya-* 'at home', *ūcyati*, *ucitā-* 'be accustomed', *sam-ok-*, to IE Pok. 347 *euk-*, Armen. *usanim* 'learn' (*uk-*, *uk-*), Got. *ūht-*, *biūhts* 'accustomed', O.Slav. *ukū* 'learning', *učiti* 'teach', *vyknūti* 'become accustomed'; for *yauk-*, Sogd. Bud. *ywōk ywēt* 'learns lore', *ywōyth*, *ywētēh* 'accustomed', with *-s-*, *ywōysd* 'you learn' (plural); adjective *ywēt'ik mwēk* 'teaching teacher'; Sogd. Man. *ywōc-*, *ywōxsw*, *ywōxyy*; Sogd. Chr. *ywōc-*, *ywōq*, *ywōxt* by, *ywōxtnt*, Yāyn. *yuxs-*, *yuxta* 'be accustomed', Mūnjāni *yuxs-*, *yuxt* 'learn, be accustomed' with IE Pok. 347, Lit. *jūnkstu*, *jūnkti* 'be accustomed', *jaukis* 'tame', *jūnkta* 'accustomed', *ūkis* 'peasant's house'; O.Pruss. *jaukinti* 'to practise'. See *nūj-*, *nūs-*, *aūuska-*, and *nyūs-*, *nātūkyo*.
- nyūḍāre* 'roll down', Z 17:14 *kho baṣṣā nyūḍāre samu* 'as streams roll down'; Z 17:14 *ku vātco nyūltte* 'when then it rolls down', Z 24:19 *kū mulṣu mulṣu nyūltte harbiṣṣā hīna* 'when indeed (-ū < *uta*) little by little the whole troop rolls down'. From *ni-vart-*, see cognates s.v. *baḍāri* 'they roll' (-*iva-* > -*yū*), secondary contact -*rtat-* > -*litt-*, as *balte* 'rolls'.
- nyūta-* 'taught', see s.v. *nyūj-*.
- nyūr-* 'cover, harness', Z 24:405 *aśā nā uysmalsta u aśā-nyūrāna nyūrda* 'their horses groomed and covered with horse-harness'; II 111:20 *pharākā vā nūrā 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. *baḥha-* 'armour', and *bārmana-* 'reservoir'.
- nyūvajsā* 'north', SuvO. 4r4-5 *diṣog tēūruvō... sarbandā hāle, rraye hālai... niḥujсандā hālai... nyūvajsā... 'in the four regions (BS *diṣ-*) east, south, west, north', BS *dihṣu catasṣu... pūrvasmin dakṣiṇe... paścimāyān... uttare*; III 22, 12a3 *nūvijsa*, BS *uttara-*; SuvO. 55r7 *nyūvajsā*, BS *uttareṇa*; Manj. 192, abl. sing., *nūna* 'from the north' (*nū-* < **nūj(ā)*) by loss of consonant become final, like *pā* from *pātco*). Possibly from *naiba-* 'good' or **anaiba-* 'bad' according as the north was considered as the home of *daiva* 'gods' or 'demons', see cognates s.v. *nite*, *nīro* (-*aiba-* > -*yūva-* as *dyūva-* < *daiva-*).*
- nyūste* 'learns', see *nyūj-*, *nūj-*, *nūs-*.
- nyauys-* 'be defeated', Z 12:40 *tcamna nyauysāre bodhisatva* 'whereby the bodhisatvas are overcome'; Z 12:45 *tcamna hāmāte paraṃjisa biṣṣāṇe śśāratete ja balysūste ja nyauṣṭā* 'whereby he becomes adverse, defeated out of all goodness, of bodhi-knowledge'; Z 14:91 *biṣṣā aysura nyauṣṭa* 'all asura-demons vanquished'; noun, V 107, 29v2 *purroṣca hāmāte, u aysurāṇu nyauṣca, patājāmata* 'conquest arises, and defeat, victory over the asura-demons', BS *jayo bhaviṣyati asurāṇāṃ ca parājayo bhaviṣyati*; III 76:247 *marañā dū sānā na purrdāṃdā tte yjai ṣā nauṣṭa* 'death, trouble, enemies they did not conquer; by that he was defeated'; III 74:213 *khvai busta ṣā nyauṣṭūṃ biṣṇā* 'when he knew, I am utterly defeated'; K 16:146 *tta tta haḍa sera ādara* (BS) *yaṇa khva jsa na ṇauysa* 'but so give good heed that by them you may not be overcome', = K 24:90 *khū jsa na ṇāysai*, = K 32:41 *khva jsi ni ṇyāysi* (*khva jsa* from *khva-ṃ jsa*); Manj. 334 *kīdeṣa-māra purrda yntida ṇāysārai harbaṣa māra* 'they can vanquish māra-demons of the kleṣa-afflictions; all the māra-demons are defeated'. From *ni-yauz-*, with *ā-yauz-*, see *āyoysa-*, *āyoṣṭa-* 'disturb'.
- nyausta* -?-, V 50, 6r5 *nyausta hāmāre* (at end of a verse). From **ni-yaud-* or **ni-yafs-* with *-au-* as in *nyauys-* or *-afs-* as in *ttaus-* 'be hot', base *tap-*.
- nva* 'after', see *nva*, *nū*, K 68:208 *cu vā nva dā tta tta hvūṃde* 'what is called so according to the dharmadocctrine'; K 146, 3v4 *nva nva kūlā haphiṣāṇā* '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 **ni-vartavantuka*- equivalent of *ācārya*- 'teacher of deportment'.

nvatte 'he changes for the worse', K 150.18-9 *hūra ma nyāśdā jsā ttū seṇḍa ūvārā, khvi ra jsā veṇrsū tvā sadiṇ (-iṇ = -ai) na nvatte ttī mahābūvā hye devatta pātā* 'give me out of favour that exalted success (BS *siddhi*-power) so that (*khvi* = *khv-an*) he may not change my vigour (BS *vīrya*-) and that success (BS *siddhi*-), he the deity of the great elements, afterwards'. See *nuvaṇth*-.

nvath- 'change', see *nuvaṇth*-.

nvadāvaunā 'binding-cloth', II 61b₄ *nvadāvaunā auramūṣa* 'binding-cloth, covering-bandage'. From **nibandaka-vafna*, to Av. *nivanda*- 'binding' (< *nibanda*-), Sogd. Man. *nβndyhl*, 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 *nuvaṇth*-.

nvays- see *nuvalys*-.

nvāst- 'to examine', see *nuvāst*-.

nvāsta- 'easy', Sid. 19r1 *nvāstā*, Tib. *bde-ba* ('well'); Sid. 136v₄ *nvāstā*, Tib. *sla-ba* ('easy'); II 105.118 *nvāstā sīhajā āmai jsa* 'with easy happy (BS *sukha*-) abode', with negative, Sid. 127v1 *anvāsta*-, Tib. *dkah-ba*; comparative, II 92.127 *nvāstira maṇ paṇḍa* 'easier road here'; II 71.9 *u khvau tta saṇ nvāstyeri hamāte* 'and if for you it may be easier' (translation SDTV 73); v 67, 25a5 *ttq ttq yai nvāsta klu caṇḍātāñā mū(ra)* 'so it was easier than the *cintāmaṇi* jewel'; v 63.24 *nvāstau pracyau jsa haṇḥlva himīryau* 'may you become with easy conditions' (BS *pratya-*ya-). From **ni-past-ya*-, **ni-bast-ya*-, **ni-vast-ya*- or with *-st-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. *nuvad*-.

nvāka 'song', *nvākaka*, *nvāga*-, *nvāya*-, Sid. 125v3 *nvāka hūñe* 'he sings', BS *nītya*-, Tib. *glu len-pa* ('sing'), III 48.68 *nvākaka nvāri(da)* 'they sing (utter) songs'; Z 3.57 *nvāya bināna śāru baṣeṣārā biśśā* 'all the songs, music, sound well'; Z 21.29 *haṅggargya 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'q*, *nw'kyy*, N.Pers. *navā*, *navāxtan*, *navāzam* 'song; to sing', *xuryā*, *xūnyā* 'music', Armen. lw *nouag*, *nouagem*, Georgian lw *novag-i* 'melody, tune'. See also *āljs*- 'sing', BS *gīta*- 'song'. Base *vak*- 'speak', Av. *vak*-, *vaš*-, *uxda*-, *uxti*-; Sogd. Bud. *wysty* 'he says', *wyt*-, *wytw* *δ'r'y*, Man. *wyl'* 'spoken', Chr. *wy'd'rt* (but present *w'β*-); P 8.109 *pōw'ytik -?-, pōw'xtq* (< Parth.), *pōw'xtq*; Bud. *prw'k* 'calumny', *prw'č*- 'to calumny'; Bud. *wnyr* 'voice', *šryw-wnyr'k* = BS *siṇha-nāda*-; Bud. *w'γš*, Man. *w'χš* 'word', Zor.P. *vaxš* 'word', *vaxšavar* 'prophet', *vaxšik* 'spiritual' *vāč*, *vāčak*, *ēvāč*, N.Pers. *āvāz*-, *āvā*-, *vāxš*-, *vaxš*-; Armen. lw *ouxt*-, *-i* 'covenant, vow'; Central Persian Keše I sing. *avājun*, *be-š-vāt*, Gazī *avājun*, *be-š-vā*; Orm. *γuš*-, *γwos*- 'speak' (< *vaxš*-); Balōči *gwašag*, *gušag* 'speak, say', *gvašta*, *gušta*. IE Pok. 1135-6 *uek*^h-, O.Ind. *vāk*-, *vācas*-, *ucyāte*, *vakṣyāte*, *vakti*, *uktā*-; Greek *ἔπος*, *φείπην*, *ἔπρον*, *ἄπτα* 'voice'

(acc. sing.), Lat. *uōx*, *uōc-is*, *uocāre*; OHG *gi-wahanen* 'to mention' < **gawahnjan*, *giwahht* '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*-.

nvātāmā 'slackness', Sid. 5v1 *nvātāmā padmākā* 'making slack', BS *sīhila-krt*, Tib. *ša slo-bar byed-do*. Suffix *-āmā*-, *-ānā*- from older *-aūnā*-, *-oñā*-. [Tib. *slo* 'slack' (if correct, ed. Pekin illegible) with *lod-pa*, *glod-pa*, *lhod-pa* = BS *sīhila*-.] See *nuvāta*-, BS *manda*-.

nvātta 'more reduced, slower' (from **nuvāta-tara*-), Sid. 15f5 *ṣi ttakye jsa dilakā nvātta pāchai* 'this than that is to be cooked a little slower', Tib. *chos-pa nūd-du mi byaste*. Suffix *-tara*- with loss of final *-r(a)*, as *hastara*-, *hasta* 'better'. See *nuvāta*-, *nvāta*- 'slow (of fire)', BS *manda*-. For *-tt*-, note *nyāttara*- 'inferior'.

nyāy-, *nyāy*- 'grasp', Bcd 51v2 *tti aysā nyāyime śo grvīcika nauhya* 'those I grasp on the point of one grain', BS *tān abhinirhari eka-rajāgre*; III 4, 10v3 *biśše prattiṇṇe nyāyāki* 'you are the grasper of every promise'; III 5, 11v3-4 *nyāya vā tvā padāṇjsya pratiṇa byātai yani* 'grasp (perform) that first promise (BS *pratiṇṇā*-); make it remembered (= remember it)'; III 5, 12r3-4 *prattiṇṇa nyāya* 'grasp (= perform) the promise'; JS 7r2 *nyāsta*-; JS 7r2 2 sing. *nyāstai*, JS 30v3 *tha-ṇ natcāṣṭe nvāstai* 'you brought them out (saved)'; noun, JS 3v2-3 *jiga heme harī nvāyāṣya naṣāmā* 'there is cessation, quiescence of remaining attachment'. From **ni-š-vād*- (*-š*- 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*) *nvārīda* 'they sing songs'; Sid. 8r1-2 *utvadare jsa ... hamaṅgāmū jsa, ttaramdarū dai nvārī jsa viysā* (for *viysaṇ*) *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 daw, śas nām-par gyur-pahi bzi-las mehi drod kyan śas čhuo-ba daw, śas che-ba daw, drod ma sñoms-pa daw, drod sñoms-pa daw, rnam-par bziir hgyur-te*; variant v 317.39-40 *ttaramdarū dai nvārī jsai viysā, tcau-padya hame*; Sid. 20r5 *cu mahairṣiṇā ṣvīdā ṣṣ gviḥā ṣvīdā jsa dilakā garkha-nvārērā u tārba* 'what is buffalo's milk, that is somewhat of heavier production and fatty', BS *gavyād gurutarāṇ snigdhaṇ māhiṣaṇ*, Tib. *mahehi ho-ma ni bahi ho-ma-bas lči-ziḥ*. Base ambiguous, *ni*- (or *niž*-) with *par*-, *bar*-, *var*-; from *ni-bar*- 'bring down', *ni-bār*- 'bring out' (jests, jokes, songs); *nvārī*, variant *nvārī* 'deficiency' from 'bringing down' (hardly from **nuvāta-tara*- 'slower'); Sid. 20r5 *garkha-nvāra*-, comparative **garkha-nvārātara*- > *nvārērā* with *nvāra*- 'reduction'.

nvāva 'reduced', see *nuvāta*-, II 109(278g).4 *edre-v-āṇ 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 hūñe, u kṣimida, huṣ, ttyāṇ āstaṇna 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. *van-ñid-la cham-rdam byed-čün, rdig-pa dan, du-ba dan, rgod-pa dan, glu len-pa rnam yin-par ses-par byaho* (*paṅ* 'nature'; *cham-dam* 'blustering', *rdigs-pa* 'beat', *du-ba* 'ākranda-', *rgod-pa* 'laugh', *glu* 'song'). Here *nvāśe* 'he cries out' is for BS *ākranda-*. I sing. K 45.20 *khu nā nvāśūṃ* 'how should I not cry out'; preterite, **nvāśīta-* > *nvāś-*, K 45 18-9 *āśkyai 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 37r4 *nvāśūṃde śanau yudāṃde* 'they cried out, they supplicated'. From **ni-vās-ya-*, see *nvāsa-* 'cry', and *bāsa-* for cognates. Also above *nūś-*. For II 115.31 *khāśā nvāśa* see *khāśānvāś*.
- nvāśka-** 'reduced', K 155.55 *bīmavī nāśaki ye idrre* (BS *indriya-*) *nvāśkye* 'strength was poor, faculties weak', parallel BS *vikalendriya-* 'with defective faculties'; K 53.10.4-5 *pūṇa haḍi bakyou u bōamatiṃ nvāśka* 'but merits few and knowledge deficient', = K 62, 77v1-2 *pūṇa haḍa bakū bōamavū nvāśka*. Base *vā-* 'be deficient', see *vāra-*, *vārūḍya-*, hence **ni-vā-s-* with adjective suffix *-ka-*, possibly with Armen. lw *nouast* 'low, contemptible'.
- nvāśā** 'noise', III 72.162 *paṇṇ rathā nvāśā u dāṃmā* 'there arose tumult, noise and smoke'; Z 13.137 *nvāśa yidāndi* 'they made noise'. From **ni-vāsa-*, see cognates s.v. *bāsa-*, verbal *nvāśī-* above.
- nvāśka-** 'flame(?)', v 184, 40r2 *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-*.
- nvī** 'pledge', v 1.1.2 *a tta nvi vī pūri paśāteṃ* '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-* **nuvīya-* > *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-*, *nīvi-* 'pledge'. See *pā-* 'protect'.
- nvicā** 'cry(?)', II 75.63-4 *nvicā idā agalakvā ḥīye ḥājse drreha jā brrīyikyā vīrāśā* '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. *nuvaindā*.
- nvīḍa** 'he brings out', participle *nūḍa-*, see *nuvar-*.
- nvīth-** 'change', see *nuvaṃth-*.
- nve** 'boat', see *nō-*.
- nvemcā** 'soft', v 123, 19v1 *ttū nījsadā balysa-bajāṣṣā nvemcā avamā<ta>* 'in this way the *brahma-svara*-voice, soft, with unmeasured...'. From **naumkya-* to *nauna-* 'soft', parallel to BS *manju-* one of the qualities of the *brahma*-voice. See s.v. *nauna-*.
- nvaiya** 'after', K 95.128 *ttaña nvaiya* = v 244, 3b4 *ttiña beḍa* 'at the time'; K 53.9.3 *ttaña nvaiyi*; SuvP. 63v2 *vitkauña bōame nvaiya* 'by way of childish understanding', BS *bāla-buddhi-pracāreṇa*; K 149.14 *nvemīya*. See s.v. *nuva* 'after'.
- pa** 'region', older III 22, 12a2 *pata*, II 120.184 *pa ḥīya nvaiśda* 'favour (=donation) of the land'; II 120.187

bāsa pa jai 'the whole region perished (suffered ruin)', parallel to II 119.160 *śa bāda jai* 'the country perished' (translation BSOAS 30, 1967, 102). With directional words, Sid. 3v5 *hauda rrichāṃ pa jsāte* '(the sun) goes north', calque of BS *sapta rṣayah* 'the seven sages', *saptarsi-* 'constellation Ursa major'; the full passage reads Sid. 3v4-5 *khu urmaysdi hauda rrichāṃ pa jsāte u rrvaye pa jsāte, dvyūṃ paṃdāvāṃ paśāme 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-ziṃ lam gnīs-su*; K 146.6 *rvaye pa diśa jsa*; ibid. 8-9 *haudha raichau pa diśa jsa*; II 56.14; 17; 20; 23 *rrvaye pa*, ibid. 12 *rravya pa*; III 22, 12a2 *rravyi pata*, BS *dakṣiṇa-*. From **patā-*, base *pat-* 'be extended', beside *paθ-*, Av. *paθana-*, see below s.v. *phattanai*. IEPok. 824-5 *pet-*, Lat. *pateō*, Greek πετάωμι, πετάσαι. 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*.
- pa** 'power', I 254, v1 *ttiśu pa vīśu* 'force, power, vigour', BS *tejo-balaṃ vīrya-balaṃ*. See *pāśa-*.
- pa** 'flesh', Sid. 17v1 *sya pa* 'flesh of goose', BS *haṃsa-*, Tib. *van-pahi śa*. Possibly in the official documents a commodity measured in *kiṇā* 'pounds' written *pa* and *pya*: IV 65b3 *mattīškāna gīhai pa 1* 'of the assessor Mattīškāna (or of Mattīška) one (measure of) *pa* flesh (?)'; 66a3 *pya 1 kiṇā* 'one pound of *pya*'; 71b1 *śe hvadye pya 5* 'to each man 5 of *pya*'; 71b2 *pya haura 10 saira u hālai* 'give *pya* 10 *satera-* quantity and a half'. If *pya*, *pa*, *pa* is from **pitā-*, this is older *pītu-* 'food', Av. *pītu-*, Oss. D. *fid*, I. *fyd* 'flesh food', Zor.P. *pyt* **pīt*, M.Parth.T. *pyd*. See also II 33, 3b2 *pe*; II 37, 12b5 *pe*. Uncertain in II 33, 3b6 *st(ū)ra-pānā* 'different kinds of meat' of *stūra-* 'large cattle' as gen. plural; but rather (see below) *st(ū)ra-pāna-* 'herdsman of cattle', base *pā-* 'watch'. See SDTV 5, where the different interpretation by *pāyā* 'fat' was produced.
- pa-** 'beside, near', prefix to nouns, see *pakūśḍa-* 'palace'; *papeśā* 'evening', *pasāla-* 'spring-time'. Different from *upa-* in *bendā* (**upāntai*) 'upon', *vīrā* (**upari*) 'over, on'. To Av. *pa-*, *paxruma* 'roofed', glossed by Zor.P. *kwat* **kata-* 'roofed', see s.v. *grūška-*; and preverb Av. *pā-* in *pāyaoza-*, beside *āyaoza-*, *vīvaoza-*. Pašto *psarlai* 'spring-time', **pa-sarada-ka-* (not *upa-*). Chorasmian *pa-čirē* 'month before *čirē*', Lit. *pa-žastis*, *pa-žastē* 'armpit', to Av. *zasta-* 'hand', Lit. *pa-vāsarīs* 'spring-time', to *vāsara* 'summer', Slav. Czech *po-dzim* 'autumn', to *zima* 'winter'. This *pa-* is also in *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. *nī-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 *ttaraṃdarā paṃste śva-haḍā paśārā didira ttaraṃdara 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 *nāśi 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. *ttajs-*.
- pakūṣḍa-** 'palace-region, capital, royal abode', BS *rāja-dhāni*, III 117.13-4 *janave vi pakūṣḍa* 'capital dwelling in the land'; II 124.8-9 *rājadānā pakūṣḍi*; II 7.111 *rājsadauda pakūṣḍā*; II 7.114 *rājadau pakūṣḍā*; II 10.161-2 *pakūṣṭa auna* (translation SDTV 27-9). See *kūṣḍa-*.
- pakai** 'covering (?)', II 129.78 *ttive vaski jsām ttā imjinai hūjsava-pakai paśajsa pastāmdū hajsānde* 'then for you also we deigned to send a *paśajjana-* thing of *imja-* 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', Šuynī *pūthē* 'eyelash' (< **padk-*), Khovar lw *phatuk*, Waxī *patk*, *patuk*, Iškāsmī *pātik*, Yidya *puluk*, (see G. Morgenstierne, Šughnī Group 63b-64a). For *-θk-*, *-dk-* note also: Av. *nəmadka-*, Oss. D. *nimātk'u*; Balōči *paθk* 'poplar', Kirmāni Pers. *patk*, Māzand. *palak* with Oss. D. *fātk'u*, I. *fātk'ū* 'apple'; Av. *varōdka-* 'kidney', below *bilga-*, Yidya *wukya*, Waxī *walk*.
- pakyerma** 'outstanding, excellent', K III.362 *ṣai cai rū bajāsa paśve jsa pakyerma* 'he who is outstanding in form (BS *rūpa-*), voice and nature'; II 81.52 *lūhūra* (read *rāhūla*) *āśi jsa pakyairma daṣta 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 śairka jaitṭava jsa pakyairma* 'good *saṃghārāma-* monasteries as outstanding as Jetavana'; Manj. 175 *ga rrū pprasvena pakyarma* 'outstanding mountain in form (BS *rūpa-*), in nature'. See also *jārma*, *jarma*, *bijairma*. From **pati-čarm-ya-* 'acting before, surpassing', base *čār-* 'move, act'; form **čarma-*, as Zor.P. *vārn*, *vārom* (w'lwom) 'mind' (base *var-* 'memorize') and *dārmak* 'fine, delicate' (base *dar-* 'pierce'). Below *bijairma*, BS *pradhāna-*.
- pakšār-, pakšar-** 'be ashamed, modest', III 1, 6r1 *kšārmā pakšāre* = III 8, 16v1-2 'shame, modesty', parallel to BS *hrī-r-apatrāpya-*; with negative Manj. 67 *apakšarāttai*. See s.v. *kšār-*.
- pakṣau** 'bathed (?)' III 105.11-2 *cha ttarū vaiysna hamaga bure habāna pakṣau śairka raudaṣai mānāda 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-gātrena*, from **pati-xšauta-* base *xšau-*, beside *xšaud-* 'to wash, bathe', Av. *xšaoḍah-* 'stream', *xšudra-* 'fluid', *xšusta-* 'fluid, molten (Zor.P. *xšust*)', *fəraxšaostra-* 'flowing forth'; Zor.P. *šustan*, *šōd-*, N.Pers. *šustan*, *šōy-* 'wash, cleanse', *šustah* 'towel, handkerchief', Armen. lw *šouštak* 'a cloth', Arab.-Pers. *šustaqah* 'a cloth' (agent and tool, suffix *-tar-* nom. sing. *-ā*, as *dōst* 'friend', O.Pers. *dauštār-*, Armen. lw *dēt* 'observer' from **daitar-*, *parēt* 'overseer' from *pa(ti)-daitar-*); Zor.P. *ašust dast* 'unwashed hand' (DkM 794.19). O.Ind. *kṣodas-* 'stream', IE *kseud-*, WP 1 502 (omitted Pok. 625).
- pacāḍa-** 'way of acting, manner, method', III 26, 28b3 *pacāḍana*, BS *paryāya-*; Sid. 101r2 *pacāḍā*, Tib. *skabs* ('method'); Sid. 144r5-v1 *nva pacāḍā*, BS *yathā-vidhi*; Sid. 8r2 *nva pacāḍā* 'in order', Tib. *go-rim bzin-du* (see *hamphīs-*); Sid. 104r1 *pacāḍā*, Tib. *srol* ('practice, custom'); *-ky-*, v 78, 4v1 *pakyāḍāna*; v 164 b2 *pakyāḍāna*; loc. sing. Sid. 9v4 *ttiṅa pacīḍa*, Tib. *de-nas*; Sid. 141v5 *ttiṅa pacīḍa bisai prihar-ra gvihaiye āstamua ha(me)*, Tib. *phyi-ma ni mčhon-la sog-pas rmas-pa yino* (*phyi-ma* 'later', *rmas-pa* 'wounded'); compounds, K 45.20 *dva-pacīḍa dūkha* 'twofold woes'; III 82.7 *haṣṭa-pacīḍa śira baudhasatva* 'eightfold good bodhisatvas' (possessive compound with *-ya-* suffix). With *-ka-* Sid. 103v5 *pacāḍakā jsa*; K 145, 3r2 *pacāḍāka jsa*. See *taḍa*, *nijśaḍa-*, *bijśaḍa-*. From **pati-čarta-*, base *kar-*, *čar-* 'make, act'. Similar form Sogd. Man. *p'ēkrē* 'instead', Chr. *pērw* 'instead', Mt 5.38 *dnf' dnf' pērw* 'tooth for tooth', ḏōḏvnta čvrti ḏōḏvnta, with *pati-*, *patiš-* 'back, in return'.
- pacan-** 'cover' and 'bestow', SuvP. 67r2 *pacanūṃ* 'I cover', BS *chādayāmi*; III 71.133 *ca ttū ṣṭāṃ rahāsā paciṃṅa* 'you who conceal this secret'; preterite **pacata-*, III 98.27 *hhu ji carau pyūstā pace haṃgustā na vā harūṅe* 'as a lamp veiled, covered, hidden does not shine out' (triadic 'covered'), = III 99.31 *khva ja carau pūstā pacai hagausta na vā harūṅai*; fem. III 67.47 *cv-aṃ pacā pādā rīna* 'the queen nourished them whom she had hidden'; III 67.47 *dī śaṃde pacena pyūva* 'they issued (were drawn out) from concealment'; fem. with *yi*, K 29.204-5 *khva dyā ṣa pajūṣṭa u tta tte pvaīna jsa strīya 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 *kantiyr ī purr-tiyr* 'quiver full of arrows'; see also *kaṅgā-* 'skin'.
- pacāṣṭa** 'attached, suspended', Z 2.45 *auṅgyo jsa āre pacāṣṭa* 'they stay hanging to branches'. Base *kas-*, participle *kaṣṭa-*, Oss. D. *nixāsun*, *nixasun* 'adhere'.
- pacas-** 'look back, confess', K 66, 84r4 *baysā pyatsa diṣṭi pacase* 'before the Buddhas, I avow, I confess' (dyadic); Z 24.434 *karma pacaste* 'he confesses evil deeds'. See also *vajsas-* 'look down upon', III 10, 19r1 *ysama-śṣaṃḍai benda vajsase* 'you look upon the world, parallel to BS *avalokaya-*. Base *kas-*, *čas-*, see *kas-*.
- pacā** 'she concealed', see s.v. *pacan-*.
- pacūimā** (rather than **pacchīmā*) 'I make, put', II 61, b3 *a maṃ pajsam tterā vī pacūimā* 'I here put worship upon

- (my) forehead (I worship with my forehead)', parallel to II 124.6 *pajsa tteṅṅra baida pachīṣem* 'I put worship on my forehead'. Base *pa-cv-* < **pati-čau-*, earlier **pati-čyau-*, see also s.v. *netcūka-* 'attendant', and *pacha*.
- pacai** 'he ordered', II 100.215 *parau na pacai* 'he ordered no order', older *parste*, *paste*, see *pari* 'he orders'.
- pacena** 'from concealment', ablat. sing. to **pacati-* see s.v. *pacan-* 'cover'.
- pacha** 'attack (of fever)', Manj. 311 *tī khvai pacha jasta* 'then when his attacks are cured'; Z 291.7 *marañā pachā cā mulysdīju niṣṭā 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 *rauṣta jsa pasta pachaysāvai* 'he deigned to retire from sovereignty'. From *pati-xax-*; N.Pers. *xax* 'creeping, crawling', *xaxīdan*; *xaxīdah* 'reptile', *xaxān xaxān* 'loitering', base (s)k(h)ax-, -kh-palatalized to -ch-.
- pachas-** 'strike down', K 109.315 *nai ūi pachasīdī* 'his senses are not knocked back', from older *pachus-*, with -as- < -us-, see s.v. *āhus-*, *āhas-* 'sweat', *niras-* 'burst', *vīras-* 'shine'.
- pachāre** 'are cooked', Sid. 1011.4 *u dūṣai jsām pachāre* 'and for him the doṣa- defects are heated', BS *kvāthah syāt*, Tib. *nad-gzi ḥhos-par byed-do (hēhod-pa, hēho-ba* 'cook'). See also *pāchai* 'to be cooked'. From *pač-* > **pats-* **pats-y-* > *pach-* before *pač* > *pajs-*. Cognates s.v. *pajs-*.
- pachāṣ-** 'satiated, give to drink', SuvP. 70v1, 1 sing. optative, *pachāṣī* '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 *ne ma parchāṣtai* 'you gave me to drink amṛta-stuff'. See *parchāṣ-*. From **pari-xāz-y-*, see *khaysa-* 'food'.
- pachīys-** 'be made to, deemed to be', honorific to *yan-* 'make', I 255, 12b3 *ni pachīysde* = SuvO. 55r1 *n(e) pa(chi)ysd(e)*, BS *na vilambīṣyati*, variant *vībhavīṣyanti*, Tib. *hphos-par mi hgyur (hphos-pa* 'be poor; lose; be dejected'); 'is caused to do', v 245, 9b1 *pīḍa pachīysde* = K 96.189 'is to be written', BS *likhāpītāni bhavīṣyanti*; Manj. 329-30 *harbaṣu pyūṣṭa pachīysde* 'he makes all heard'; 1 sing. Z 22.324 *aysu hamatā hvastā pachīysde* 'I myself am made to be beaten'; III 20, 3a1 *pīḍa pari biṣī 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 *khais-* (*xais-*), **pati-xais-* 'to account', cognates s.v. *chīyā*. See causative *pachīṣ-*.
- pachīṣ-** 'make, cause', honorific to *yan-* 'make', 3 sing. K 98.209 *pīḍa pachīṣte* 'he causes to write', = v 245, 9b1 *pīḍa pachīysde* 'is caused to be written', BS *likhāpītāni bhavīṣyanti*. With *pajsama-* 'worship, honour', K 66, 84v3 *pajsa pachīṣde* 'he honours', III 122.46 *pajsa tīā pachīṣau* 'I honour you', BS *mahāntam prasādam*, v 192, 38e2 *pajsa pachīṣī* 'I would honour', II 124.6 *pajsa tteṅṅra baida pachīṣem*. 'I honour upon my forehead', v 216, 11-2 *a maṅ pajsa pachīṣe* 'I do honour here' (see SDTV 82); with other abstracts III 129.17 *suhī siravā saṃdurṣī pṛavārñaji bādī pachīṣāre* 'they cause pleasure,

- content, happiness at the time of the *pravāraṇa-* ceremony'; of evil, v 95v5 (<pa)chīṣāte u ne ju byehīyā tti *kidyāne pachīṣete ku karū haysguṣṭaṅu ne yande* 'he causes ... and does not attain; the evil deeds he commits where he makes no trouble at all'; Z 22.107 *māstu daṅḍu* (BS *daṅḍa-*) *pachīṣāmane* 'we make (deem) it a great punishment'; Z 23.115 *muhu pachīṣāmane hāvu* 'we make (deem) it an advantage to us' (*hāva-*, BS *ānūsāṃsā-*); noun, v 225.68.2 (<pa)jṣam tīra vī *pachīṣāma drūnai* ... ||| 'we do honour on the forehead, health. ...'; preterite, K 33.47 *pajsama-m jsa pachīṣte* 'therewith he did honour' (BSOAS 29, 1966, 508). See also *vachīṣa* 'is situated', to variant *vadade* 'made'. Transitive (causative) to *pachīys-*.
- pachuta-**, older *parchuta*, inchoative *pachus-*, *pachas-*, 'strike upon, injure, knock back', BS *upahata-*, SuvO. 4r7 *parchuta-indriyyau jsa uysnora* 'beings with impaired senses', BS *upahata-indriyā ye hi sattvā*, Tib. *dban-po nams (nams-pa* 'injured, impaired, imperfect'); v 150b5 *pachutātena* (with -e- added to -chu-) *aysmūna* 'with impaired mind' (for *pachutāna*). If *avachauda-*, *avachoda-* 'unimpeded, not knocked back' is associated here, the base is *khaup-* (rather than *khap-*): **pari-kh'ufta-* > *pachuta-* would suit *kaup-* 'to strike against, beat', cognates s.v. *avachauda-*. See inchoative *pachus-*.
- pachus-** 'be struck upon, be knocked back, impaired', Z 14.54 *tta vara pachusindā hīvān|||* 'their own (deeds?) are impeded'; Z 5.41 *duṣḍarrāu hamatā pachustā 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 spāṣāna mārga lakāttara kṣaujyau gūvai na pachusa satvā vīra kṣamau kīl tīā* 'where no fault (BS *āpatti-*) exists, the way must appear as without *āsrava-* influences, beyond the world (BS *lokottara-*), free from *saṃskāra-* factors, where favour to the beings is not struck back'. Participle present with negative, see *avachusada-* 'not being struck back, unimpeded'.
- paj-**, *pajy-* 'to beg', see *pajad-*: *pajista-*.
- pajad-** 'beg, ask for, demand', 3 sing. Z 12.42 *pajāttā*, 2 sing imperative v 121, 10v2 *pajya*, *ma kāḍāna* 'beg for me', 3 sing. optative Z 11.19 *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 pajistāṃdi*; 3 sing. JS 20r4 *pajiste*; K 16.153 *pajeste*, = K 33.46 *pajaste*, = K 24.95 *pajasta*; III 68.71 *pajastāṃdā*; III 65.8 *pajasta-m jsa* 'he asked therefrom'; 1 plur. v 7.7.3 *pajistāṃdū*; participle present Z 11.19 *pajyandau vīri* 'against a beggar', JS 20r3 *pajāṃdai*; fem. K 46.36 *dūkhya ysera anāha miṣdyūna hana pajaca strīya* 'sad unhappy helpless pitiful blind woman'; fut. participle, IV 17.28 *pajānā*; infinitive, v 220.6 *pajistā tṣve* 'he went to beg', II 51.62 *parīda pajaiṣtai* 'they deign to beg'; noun, III 66.27 *pajī tṣve* 'he went begging', K 47.53 *pajina pādāṃ* 'I nourished by begging'. See *jad-*, *jista-* with cognates.
- pajarūna** 'abuse', v 76, 44v1 *pajarūnai hvānūn(dā)* 'they utter abuse of him', BS G 37, 33b7 *paribhāṣā-hetunā*; K 30.223 *habvākya pajarūna salāva* 'abusive (dyadic) words'. Base *gar-* (see s.v. *ggīrai* 'objector'), Av. *gar-*,

aibijaratar-, *gar-* 'word, song'; N.Pers. *paiyārah* 'abuse', Orošori *šūr-*, *šūrt* 'to sound', Šuynī *řal-*, *řalt*, Oss. D. *dzorun*, *dzurd*, I. *dzuryo*, *dzurd* 'to speak' (**řar-*), *udžäl* 'talk' (= *dzubandi*), Parāči *řar-* 'say', Pašto *řarēdal* 'chatter', *bayāra* 'scream', *šaral* 'cry, weep'. IE Pok. 478 *g^her-* 'raise voice', O.Ind. *grṛāti*, *girate*, *gurate*, *gūrtā-*, *gariṣyati*, *gir-* 'speech', Lat. *grātēs*, Oscan *brateis*; pejorative, Greek *δειριόων* 'abuse', OHG *queran* 'to sigh'.

pajarüştida 'they surround', see *parajüşta-*.

pajāda 'seize, ravish'; III 38-48 *stiñe vařake tcamna pajēdā uwiškye*, = III 48-69 *staiña vařake tcana pajāda (uwi)kyim* 'the womanly contortions wherewith she ravishes the wits'; III 38-46 *nai būsa vařake tcana pajīda uwiškye* 'not her jokes, contortions wherewith she ravishes wits'. Parallel to JS 34r1 *ce uwi hoša* 'who ravishes the wits' (see *haus-*, which renders BS *harati* 'seizes'), BS name *Manohari*; *mano-hara-* 'fascinating'; Homer, Iliad 14.216 *ἔκλαψε 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-*, *řar-*, **pati-řar-* > *pajār-* and *pajāda* < **pati řaratai*, *pajēdā* and later *pajīda* < **pati-řarati*. Present with long vowel *-ā-*. Possibly Armen. lw *patgarak* ('carrying receptacle') barrow, litter, sedan' from *pati-gdra-* 'take up'. For Aramaic Pers. 'bygrn. **abigarana-* see E. Benveniste, JA 1934.2.178-9.

pajāys-, *pagyāys-* 'take, accept, enjoy', v 112, 34v7 *vicitre hayirūne pagyāysāre* 'they enjoy various (BS *vicitra-*) pleasures', BS *nānā-ratim anubhaviṣyanti*; v 116, 65r7 *pharāku rro khāysu pattarro pagyāysāre* 'they enjoy foods, abundant', BS *bahu-upabhogaṇam bhuktvā*; III 44.53 u *tti khāysa pajāysdai* 'and then he accepts the food'; acceptance of alms, Z 2.58 *pāṇḍāvātu pajāysa* 'you accept alms' (BS *piṇḍapāta-*); Z 24.271 *pāṇḍāvātu pajāṣṭi*; food, Z 11.44 *cvi khāysā ūsā pajāysāro* 'what is his food, vital force (BS *ojar-*), they may accept'; Z 13.94 *ne ju vā khāysu pajāṣṭe* 'he did not accept food'; Z 13.90 *rruso řřu drai māstā pajāṣṭe* 'for three months he accepted just the barley'; Z 3.114 *kye mā pajāysāre ūātu* 'who accept my *amřta-stuff*'; K 63, 79r4 *ttl pajāysaude brrūna saskāra dauja* 'may they accept the splendid *sauškāra-ceremonial gift*'; III 60, 37-8 *khui parya kalpa ūstaṃ stye pajāṣṭe* 'when over him the ages had passed in the last time he accepted'. Base *gāz-*, *řaz-* 'take', N.Pers. *āyāz* 'beginning', Oss. D. *ayaz*, I. *aqaz* 'help' (taking hold of), Sogd. with preverbs *ā-*, *pač-*, *fra-*, Bud. ''*ř-*' 'begin', *pč'ř-* 'receive', *pr''ř-*, *pr'ř-*, *řř'ř-* 'begin, grasp', participle *pč'řt-*. Present with long vowel *-ā-*. IE *g(h)/g^h(h)*, *a/e*, *g(h)* (16 possible forms), connexion uncertain.

pajīda 'she ravishes', see *pajāda-*.

pajittā 'he asks for', see *pajad-*.

pajiste 'he asked', see *pajad-*.

pajud- 'to cover', 3 sing. Z 2.28 *ggaṃtsu ye kaṃggīndi u ysāysānai pajuttā* 'let one dig a pit and cover it with herbs'; preterite K 3, 138v4-5 *tyau (pa)lyau pajusta* 'covered with these banners', Tib *gdugs de-dag-gis yog-par sman-ste* ('having appeared covered with these umbrellas'; *yog-pa* = *g-yog-pa* 'cover'); v 77, 145v4-5 *haudyau ratanyau kye ratanīnyau dūmyau 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 *pajūkinai būjaṃ* (BS *bhājana-*) 'lidded pot', Tib. *snod kha-sbyar*; Sid. 147r3 *pajukaustā būjaṃ* 'lidded pot', Tib. *snod kha-sbyar*; noun v 216, 27.2 *pajūmai*; v 258, 24 *pajūmai*, ibid. b1 *pajūma* associated with *thauna* 'cloth'; Z 22.138 *banhya karā virā ggātākinai vara jalā 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 *hamgun-*.

pajüşta 'finger-ring', see *paṃjušta-*.

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 pajsā* 'cook me food', ibid. 2 *śūraka vā pajsā* (see s.v. *śūraka*); 3 sing. Sid. 147v5 *khu řirā pašte* 'so that it cooks well', Tib. *chos rab-tu gyur-pa*; Sid. 152v2 *daṃda khu pašte* 'so that it cooks', Tib. *chos-par gyur-nas*; III 85.81-2 *khāysāna hāma bāva pašta* 'in the belly the raw root cooks'; 3 sing. conjunctive, Sid. 15r4 *pajsāte*; passive 3 plur. *pachāre* (see above); Sid. 155v5-156r1 *cu daṃdvā besā āchā ttyāṃ khaiyi trāmidā u vinaustā hame u pajyāre u byavāre* 'what are diseases in teeth, pains enter, and it becomes painful and (morbidly) they are heated and burn', BS *dantānām toda-harṣau ca jāyate*, Tib. *so-nad zug-čip na-ba daw brče-ba rnam gñis ni* (BS *harṣa-* medical term 'sensitiveness of teeth'; Tib. *brče* 'be amused' mechanical rendering of BS *harṣa-*), with *byav-* < *abi-tap-* or *vūtap-*. No preterite so far noted; participle *paha-* < **paxva-*, Sid. 11v1 *pahā*, BS *pakva-*, Tib. *śu-bahi čhad-pa*, Sid. 15r4 *pahā*, BS *pāka-*; Sid. 17v5 *pahe* (reverse to *hāma* 'raw, undigested'), BS *svinna-* 'cooked, sodden', Tib. *bčos-pa*; gen. plur. Sid. 137r1 *pahām rrūnām āstaṇna* 'boiled oils and the rest', Tib. *smān mar*; I 161, 76v2 *khu paha hamā* 'that it may be cooked'. With negative v 322.126 *apahā*, = Sid. 12v3 *ahahā*, BS *āma-* 'raw, undigested', Tib. *ma śu-ba*. Fut. participle, Sid. 122r1 *pajsāna-* (and often). Noun, Sid. 14v5 *pajsāma*, Tib. *brčo-ba*; III 94.22 *būka paka* (dyadic) 'food' (**paxvaka-* or *paxtaka-*); *-pā*, see *řapā* 'broth'; adjectives Sid. 11v4 *pajsāka-* 'cooking', BS *pācanīya-*, Tib. *chos-par byed-pa-ste*. With *vi-* see *gvach-*, *gvāch-*, *gvachāñ-* 'to digest'. See also *pāchai* 'to be cooked'. Base, *pak-* 'cook, bake, ripen, boil'. Av. *pak-pacaiti*, *pacāya-*, *puxda-*, *pāka-*, Zor.P. *pač-*, *puxt*, *pāk*; N.Pers. *paz-*, *puxt*, *-bā*, Arab.-Pers. *-bāj*, *mai fuxtaj*, *mai buxtaj* 'boiled wine', Armen. lws *pak* 'cooked stuff' (*dasta-pak* 'cakes'), *pax* 'sodden, boiled'; M.Pers.T. *pax-*, *pwxtn* 'ripen, fade'; Sogd. Bud. *pč-*, *pwyt*, Yaγn. *pač-*, *pašta*, *pačna*, *pačak* 'boil, cook', Oss. D. *ficun*, *funxton*, *funx*, I. *fycyn*, *fyxtān*, *fyx*; *uāli-bāx*, *-byx*, *-fyx*, plur. *-vyxtā* 'cheese pastry', possibly IAS 1.199 *uāli-vicgi*; Šuynī *piř-*: *pāxt* intr. 'be cooked, ripen', trans. *pīdz-*: *pāxt*; Sarikolī *pas-*: *pext*, trans. *pedz-*: *pext*, Rōšānī *pēdz-*: *poxt*, Yazg. intr. *paš-*: *pūx^o*, trans. *paj-*, *paš-*: *pūx^o* participle

*pac*² *ag*, infinitive *pajaj* (from *pačya-*, *pāčaya-*, *pacva-*; -t secondary), Pašto *pōx* 'ripe', plur. *pāxo* 'cooked', Yidya *pšāi* 'ripe', Sangl. *pux* 'boiled', Waxī *pac-*, *pōc-*: *pact*, *pōšt*, *pačētk*, Balōči *pačag*, *p'ašay*, *patka*, *pahta*, causative *p'ašē-nay*, Kurd. *piš-*, *pātin*. Kroraina *potga*, *poğa* 'boiled', adjective *potgēci* 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*²-, O.Ind. *pacati*, *pakva-*, Greek πέσσω, πέπτω, πέπτω, Lat. *coquo*, *coctus*, Alban. *pjek* 'I bake', O.Engl. *ū-figen*, Celt. Welsh *pobi*, Lit. *kepū*, *kēpti*, Slav. Russ. *pečī* 'bake, boil', Tokhara AB *pāk-*.

pajsā 'five', see *paṃsā*.

pajsa 'honoring', see *pajsama-*.

pajsa- 'reveal', 2 sing. imperative to **pari-jan-*, III 71·133 *māta maṃ brra-v-i pajsa* 'dear mother, reveal it to me'.

From **pari-janu* **pari-jam* by lost *anusvāra*.

pajsa- 'put on' 2 sing. imperative to *paṃjs-* 'wear clothes', III 123·70 *paṃūha pajsa* 'put on the clothes', BS *pravarṇa pravarā* (= *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) *apanamūme hālai*... (3) *jaiga hālai*... *avaṣaṇāme hālai*, each applied in turn to BS *ākāśa-*, *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-* > *pajs-* > *paj-*, but *patijs-* > *paj-*) base *gan-*, *jan-* 'strike, put, make', see above *jan-*: *jsata-*, and *pajsan-*, *pajsañe*.

pajsamja 'protection', K 142·1036-7 *tte bisvōrāṣai o vā bisvōrāṣaiṇi jsa rakṣi jsem pajsamja yanumā* 'I make guard (BS *rakṣā-*) with the *kulaputra-* ('son of the Great House') and the daughter of the family, I make protection for them', Tib. *sba-bar bgyiho* (*sba* 'conceal, protect'). From **pari-jama-čī-*, to base *gam-*, *jan-* 'go', see the older form *paljsamgyā-*.

pajsatā 'surrounded', v 188·48, 2a1, see *paljsata-*'.

pajśadi 'reverent', JS 22r4-vi *virśija pajśadi 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 khū jā hīsīdā virā vara pajśadā diśtā gatcastā śakāle tcāramphā giḥā* '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 *haṃjsadaa-* 'set out, BS *saṃprasthita-*' from **ham-jantaka-*, beside *haṃjsedai*, *haṃjsamḍai* (see below). For *pari-*, note *pajsama-* 'honouring', later *pajsama-* to base *gam-*, *jan-* 'go'. Similar use of O.Ind. *pari-car-* 'attend on, serve' and without *pari-*, Av. *čarāti-*, *čarātikā-* 'young woman'.

pajsan- 'put on, apply, beat upon', Z 5·86 *cīyā rre ttū dātu pyūṣte trāmu hā pajśatā kho śśīyā rahamūna thonā pajśinde* 'when the king heard this *dharma*-doctrine, he was so

struck (upon) as the cloth is beaten white by the washerman'; Manj. 411 *ci pyūṣtai ttu dā hahist pajsañe tvare* 'when he heard this *dharma*-doctrine, he was excited (rejoiced, **hahalsā* durative past), he was greatly struck'; Z 19·58 *kūleina pajśinde* 'it is beaten upon with the beetle' (Prakrit **koḍaga-*, BS *koṣanaka-*); Z 17·25 *puṇyau biśśā pajśatā* 'altogether put upon (supplied) with merits'; Sid. 1 bis r1 *pijsanira aprrasama arve, muda 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'. *pajśabaj-*, older **pajśabalj-*, 'to beat', v 78, 149r1 *kūsu pajśabajīndi* 'they beat the drum' (BS lost), Tib. *rwa čhen-pohi sgra hōyin-par hgyur* ('the great drum's sound is produced'); III 72·156 *pajśabrrīyūḍi cakrā u kūsa* 'they beat the discuses and drums'. See also *tcabalj-*.

pajsama- 'worship, honour' (once L 89·5 *pajsama*), L 89·5 *ātī vā draisāna pajsama hvāñā* 'or he recites honours to him from memory'; SuvO. 68v3 *pajsamu yāde* 'he honoured', BS *abhyāciktṛṣu*; K 5, 143r4 *pajsama-ṣuva-karaṇa yādāndā* 'they made honour, celebrations (of fame)', Tib. *mčhod-rten byed-č'in de-dag mčhod-rten de-la mčhod-pahi las byed-de* (translation Lamotte, p. 244 omits); Z 5·87 *balysā pharu pajśamo yādāndi*, = Manj. 412-3 *haiṣṭāda baysa pajsa* 'they gave the Buddha honour'; K 5, 143v2 *pajsamu yādāndā* 'they honoured', Tib. *čhod-pa byed-do*; K 5, 144r3 *pajśami yanemate kādana* 'for doing honour'; v 233, 95a1 (*hastā*) *mu rro pajśāmu* 'also best honour'; loc. sing. III 9, 18r4 *gyastāni balysāni pajśima baudhisatvāni haṃkhiṣā* 'in the honour of the *deva* Buddhas, in the number of the bodhisatvas'; inst. sing. with *yi* III 83·25 *ttū pūṣa bāyi pajśamaina hiṇā bhavañā* 'him at once he leads, with honour into his own house' (misplaced *-ai-* over *m* instead of *nai*: to read **pajśamānai*); inst. plur. K 107·286 *jastūṇau pajśamyau uera* 'suited to the celestial honours'; SuvP. 72v3 *biśūna pajśama*, BS *pūjām*; SuvO. 53r6 *pajśami tcerā*, BS *tasya*... *pūjā kartavyā*; SuvO. 5r6 *pajśami tcerā*, BS *pūjayitavyam*; v 334, 32v2 *pajśamu yanā* 'he honours'; BS *pūjayati*; Sid. 127r2 *pajśama*, Tib. *mčhod sbyin*; gen. plur. III 21, 6a1 *pajśamānā āṣaṇna* 'by the worthy one', BS *arhatā*; compounds, as second component with *-ya-*, JS 3r1 *brūna-pajśamya* 'splendidly honoured'; K 136·862 *āṣaṇa-vajśamū* 'you are (-i) worthy of honour', = BS *arhant-*. With final and lost *anusvāra*, K 45·12 *pajśam pāriye* 'he lessened the honour'; K 62, 77v1 (dyadic) *pūja pajsa*; II 124·6 *pajsa tteṃrra baida pachīṣem* 'I do honour on my forehead'; Manj. 422-3 *pajsa ida* 'he does honour to'. With *kar-* 'make', v 112, 34r2 *pajśama-tarei* 'doer of honour', from *-kara-ka-*; BS *pūjayitar-*; K 64, 81r1 *pajśama-jsera* 'to be honoured' (*tcerā-*); SuvP. 74r4 *hvaṇḍānū rre pajśamaḍā didrām hami kuṣṭi hācā ysyāvi* 'he is honoured king of men so wherever he is born', BS *narendra-rājais ca sa pūjitaḥ sadā, etādṛśo bheṣyati tatra tatra*; Bcd 55v2 *pajśamaḍā*, BS *pūjita-*; K 73·38 *jastyau jsa pajśamaḍā āṣka ṣṭi* 'he is ever honoured by *deva*-gods' (*oṣku*); verbal Manj. 131 *pajśamedai* (so) *harbaṣa baysa* 'he honoured all Buddhas'. Second component, SuvO. 5v3 *yāda-vajśamā* 'having done honour', BS *kṛta-adhikāra-*; above K 136·862 *āṣaṇa-vajśamī* 'worthily-

honoured' rendering of BS *arhant-*, Tib. *dgra bcom-pa* 'conquering foes' gloss to BS *arihan-*. With denominative suffix *-ev-*, present stem, K 144, 2r3 *pajsamevāma*; K 143, 1r3 *pajsamevāme*. . . *praccaina*; preterite, v 247, 14b2 *baṣyāṇ dā pajsamevyē hime* 'the Buddhas' dharma-doctrine has been honoured'; BS *sad-dharmaḥ pūjito bhavati*; 3 plur. K 35·79 *pajsamevyādi*, = K 26·128 *pajsameyauḍa*, = K 18·196 *pajsamiyauḍa* 'they honoured'. Compounds, first component, III 26, 29a4 *pajsama-vīya* 'to be honoured', BS *pūjanīya-*; v 94, 17v7 *pajsama-ṣvattetā jsa* 'with honour and celebration', see above K 5, 143r4 *pajsama-ṣva-karaṇa yādāndū* 'they made honour, celebrations'. With negative, K 61, 41r4 *draya ranna avajsamya yanāṇdi* 'they do dishonour to the three jewels'. Since *pati-j-* results in *paj-* (see *pajittā* 'asks for') but *pari-y-* results in *paljs*, *pajs-*, *pajs-*, here the one case of *pajsama-* may indicate **pari-jam-* 'go around attend, serve, honour, worship' (see also **pari-ja-* in *pajsada-* 'reverent'), as in Av. *pairi-jas-* (Yašt 10·6 *miθrām yazāi*. . . *təm pairi-jasāi*), O.Ind. *paricarati* 'serve'. See s.v. *-jsam-*, *naljsam-*, *hajsam-*, *haṁjsam-*; see participle *āta-* (with cognates). With *bi-*, see *bipajsama-*.

pajsāne (ñ uncertain) 'teaches, orders', I 251·115, IV 2 BS *anusāksyati*, variant *anusāsiṣyate*, to *pajs-* 'ripen'.

pajsāḍā 'overwhelmed', III 43·25 *brīyijai brrittā jsā pajsāḍā qbaustq ṣṭā* 'with passionate love he is overwhelmed, senseless'. From **pa-čarta-* (not *pati-č-*, > *pac-*), see JS 6v3 *attajsaḍā*, JS 13v4 *ttajsaḍāi* 'you surpassed' (**ati-čarta-*).

pajsāṁde JS 34v3 'they invested'; 3 plural II 74·41 *pajsāṁdāṁdā*, I plur. ibid. II 75·49 *pajsāṁdāṁdū*. See *paljsata-* 'surrounded'.

pajsārga 'distressed', see *paljsārgga-*, from **pari-čār-* 'think upon', base *kar-* 'think', Zor.P. *uskārtan* 'to think'.

pajsina 'strong (?)' III 7, 14v3 *pajsina āsayaṇa* 'with strong inclination' (BS *āsaya-*), if *pajsa* is not too late here for older *pātajsa-*, see *pāṣga-*.

pajsiṭhyi 'having put away', III 20, 4b2 *pāttara civarū pajsiṭhyi* 'having put away bowl (and) dress', BS *prati-śāmya*. The syllable *-iṭh-* is from *-arṭhy-* as in *bīṭh-* 'turn, twist' from **varṭh-y-*. Hence *pa-(pari-?)* with *čarṭhy-* to *karṭh-*, see *kāṭhanjuva-* 'house-robber', from **karṭhra-* 'equipment'. For *-iṭh-* see s.v. *baṭha-* 'cuirass'; *-iṭh-* occurs *bīṭh-*, *haṁbīṭh-*, *hasamīṭh-*.

pajsemīna 'with service', III 42, b9 (brū)na *pajsemīna u manāti hvaḍā khaṣṭāna u sau ravi jsa pajsam tcerai* 'with splendid honour and with desirable food (and) drink and with one ritual period (= Av. *ratu-*) worship must be performed' (Kalparāja text). Possibly from **pajsāma-*, **pajsāmya-* > *pajsema-*, inst. sing. *-ina* (older *-āna*), as in Sid. 127r2 *havina* 'with *havya-* offering' (BS *havya-*). For *-jsāma*, note also II 10·162 *avajsamā* 'dishonour', and *haṁjsāma-* 'gathering, collection'. Hence **pari-jāma-*, **pari-jāmya-* 'going around, service' beside the normal *pajsama-* 'honour, worship', noun with both *-a-* and *-ā-* in the base.

pajsūme 'honour (?)', II 61 b8 |||*tse pajsūme anvaṣṭi ṣṭi* 'to go to honour is difficult for him', if from *pajsāma* with *yi*. With *-ūme* as Sid. 2r4 *jehume* 'healing', = *jehāme*.

pajsaude 'to carry out', infinitive II 37, 1202 (b2) *tāvīyū parya pajsaude*. See *paljsem-*, from **pari-jāmaya-*.

paña 'each', see *pana-*.

paña 'powers', Manj. 128 *dasau paña*, see *pāṣga-*.

pamjalau 'alloy of five ingredients, bell-metal' (gold, silver, copper, tin, lead), v 132·58, 1a3 *ysirru pamjalau padaṇḍu yana* 'make gold, bell-metal'; III 93·254 *pamjalau, kuṣṭi, āra* 'bell-metal, costus, rush-plant'; adjective, v 125, 10a2 *pamjalinaī nalaki* 'a tube of bell-metal'; Sid. 146v3 *pamjalinaī, bujṣvārā jsa* 'with a mortar of bell-metal', BS *kāṁsa-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. *paṁjsa*.

pamjuṣṭa- 'finger-ring', Z 13·137 *kyite pamjuṣṭa parremā kāḍai pharu nvaṣa yidāndi* 'the *cita*-ornaments, rings, *parrema*-ornaments made greatly many noises for him'; K 29·202-3 *sk(au)daka jsā ttu pajūṣṭa pharaṇa diṣṭe* 'unnoticed he threw that ring into the water-jar', = K 38·138 *taṇai hā phariṇā pamjuṣṭi nīṣave* '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 *manuhari pamjuṣṭi dyā* 'Manoharā saw the ring'; III 35·27 *pajūṣṭa* and III 106·38 *pajūṣṭa*. From *pari-anguṣṭa-* 'being around the finger', Waxī *plōngōṣṭ*, Yidya *parguṣṭe*, Munjānī *parguṣṭyīy*, Yazg. *pary'aṣṭ*, *parg'aṣṭ* (like Yazg. *pardast* 'bracelet'), Khowar lw *pulunguṣṭu*. See *haṁguṣṭa-* 'finger', and *āṁṣṭi* '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(ōṇa) pamjsāna* 'the garments are to be worn', BS *vasana-dhārin-*; III 123·70 *pajsa* 2 sing. imperative 'put on', BS *pāvāra*; beside 71 *hajsā* 'take off', BS *uttāraya*; preterite, Z 24·277 *baṭhi māṇāte styūda kyai pamātu yindā* 'it resembles a strong breastplate which (*yi* 'it') he can put on'; Z 24·406 *āysīru pamjsau pamātāndā* 'they put on a covering, garment'; III 105·15 *ttare pamye šara vāsta prahauna* 'then he put on excellent garments' (dyadic); JS 30v4 *āysīre*. . . *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 *prāvāraṇa-*, 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 hūriyāi* '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 *bauci vichuste* 'he threw down his hat', with *b-*, like Greek lw βαυκις 'shoe'; Zor.P. *mōk*, *mōč* (Gr.Bd. 131·11), *mōčak*, Armen. lw *moyk*, *moučak* 'shoe', Sanglēcī *mus* 'clothes', O.Ind. lw *moca-* 'shoe', *mocika-*, *maucika-* 'shoemaker'; verbal, Orm. *mōš-*: *mōk*, *myūz-*: *myōk* 'loosen'; Munjānī *muš-*: *muyd* 'move'. With preverb, *pati-* 'on', Av. *paitišmuxta-* 'put on', *frāmuxti-* 'taking off', Sogd. Bud. *ptm'wk'*, *ptm'wytk*, *ptm'ynč-*, Man. *ptm'wk*, *ptm'wytk*, *ptm'wxytyy*, Chr. *ptm'wwoq*; with *frā-*, Sogd. Bud. *fr'mč-*, *pr'mč-*, Man. *fr'mynč-*; M.Parth.T. *pdmwč-*,

pdmwēn, pdmwxt, fr'mwē, fr'mwxt; M.Pers.T. *pymwēg, pymwēc-, pymwxt, prmwēn, pr'mwēc-, pr'mwxt*; Zor.P. *patmōk, patmōēan, patmōxt*, N.Pers. *paimōxtan*, Pāzand *padmōš-*, Armen. lv *patmouēan*, Waxī *pūmec-*, Išk. *pomuc-*, Sanglēči *pumec-*, Sarikolī *pamez-*, Oss. D. *rāmodzun* 'take away', I. *rāmudzyn, rāmyyd* D. *nimodzun, nimuyd, I nymudzyn, nymyyd* 'deliver up'. See also *-mjsuva* in *kāṭha-mjsuva*, and *drau-mūsaa-* 'the hole of a pore of the skin', IE Pok. 744-5 *meuk-, meukh-, meug-, meugh-* 'to loose', O.Ind. *muncāti, mucāti, muktā-*; Lit. *munkū, mūkti* 'wipe away'; O.Slav. *mūknōti, s-myčō s-mykati sē* '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 loas*; later *pajsa*, K 152.12 *pajsa ge vira* 'in the five life-stages (BS *gati-*)'; inflexion, gen. plur. Z 6.43 *paṃjīnu*; K 9v1 *paṃjīnu indriyānu* 'of five senses'; K 76.204 *paṃjēm*; Manj. 216 *pajena skadhā vira* 'in the five *skandha*-masses'; IV 13.10 *paṃjīyī*; IV 13.9 *paṃjī hvaṃḍā* 'of five men'; SuvP. 74v1 *paṃjai vira* 'in five', BS *pancasu*; II 58b12 *ttikyāṃ paṃjyāṃ*; K 76.210 *paṃjāṃ gyastāṃ* 'of five *deva*-gods'; K 59, 31v4 *paṃjāṃ nīva-raṇyāṃ jsa* 'with five obscurants'; II 105.106 *pajāṃ dāyau ṣaumañāṃ* 'five *śrāmaṇya*-asceticisms of the *dharma*-doctrine'; Sid. 133r5 *pajā papalā vī* 'in the five peppers', Tib. *pipilin loa-la*; Sid. 145r3 *paṃjsāṃ mahā-buvāṃ jsa* 'with the five great elements' (BS *mahābhūta-*); K 154.35 *pajsaī 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 *pancabhūh 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(ṃ)juvō indriyōvō* 'in the five senses', BS *ṣaḍ-indriyēsu* 'in six senses'; v 4 (6394).2.5 *paṃjvā hadvā* 'in five days', K 56, 22v3 *paṃjvā gavuā* 'in the five life-stages' (BS *gati-*); K 59, 32r1 *pajvā gavuā*. Compounds, K 60, 35v3 *paṃjsa-padya* 'fivefold'; K 145, 3v1 *pajsa-padya*; Sid. 103r2 *paṃjsa-padya biraṣṭā ṣṭe* 'is explained to be fivefold', Tib. *lwa yod-par blado*; v 183a3 *paṃjsa-padyata*. With *u* 'and', K 66, 84r3 *pajsu* 'five and...'; with *o* 'or', v 88, 22v2 *ṣau hadā o duva dra(ya tca)horā paṃjso kṣāta hau(da)* 'one day or two, three, four, five or six, seven'. Ordinal *pūha-* 'fifth', Z 10.13 *pūhā*, Z 10.16 fem. *pūha vā durjaya būmā* 'the fifth *bhūmi*-stage *Durjayā*'; SuvO. 27r5 *pāṣkalā nāṣṭatā pūhā* 'chapter ended, fifth', BS *parivartah paṃcamah*; K 143.1061 *pūhye: hadai* 'on the fifth day'; v 307.09.2, 3 *pūhye hadai*; v 252.847 *pūhye māsti* 'of the fifth month'. The number five with the tens: *pus-*, and *s-* with *-pare* 'beyond', v 341, 83v3 *pusparebistā* 'twenty-five', BS G 37, 78a2 *paṃcaviṃśati*, v 88, 50v2-3 *puspareddārsā hadā* 'thirty-five days', v 337, 35v5 *pusparenōtā* 'ninety-five', BS G 37, 32b5 *paṃcanavati*; with *-s-*, Sid. 145r1 *sparibistā*, ordinal, II 19, 10a1 *sparābistamyē hadai* 'on the twenty-fifth day', v 249.765 *sparābistā*, II 22, 16b3 *sparādīrsamyē kṣā* 'thirty-fifth regnal period', IV 1.1 *sparādīrsamyē kṣu*, v 245, 6b2 *sparatcahausā*, BS *pancatvāriṃśatināṃ*, II 106.140 *sparatcahaisa*, II 120.194 *sparatcahaisa*, K 96.147 *sparātcehausā* 'forty-five', v 245,

6a2 *sparāpaṃjsāsā*, BS *panca-pancāśatināṃ*, K 95.142 *sparāpajāsā*, 'fifty-five', v 245, 5b3 *sparakṣaṣṭā*, BS *panca-ṣaṣṭināṃ*, K 95.137 *sparākṣaṣṭ(a)* 'sixty-five', II 2.23 *sparahaudā* 'seventy-five', III 112, 2r2 and v 249.759 *sparanau* 'ninety-five'. Loc. plur. v 332, 24a6 *pusparevetuo* 'ninety-five', BS G 37, 21b1 *paṃca-navati-* 'Fifteen', L 121.23 *paṃjsūsu*, gen. plur. v 259, D v, 4a4 *paṃjsūsem hālai hvaṃḍye* 'for fifteen men'; II 22, 17a2 *paṃjsūsem hvaṃḍā* 'of fifteen men'; ordinal, L 98.31 *paṃjsūsamyē*, II 88.16 *paṃjsūsa hadai* 'fifteenth day'; N 166.16 *tcahulasam...paṃjsūsam* 'fourteenth...fifteenth'; II 89.44 *paṃjsūsamyē*. 'Fifty', II 34.4.7 *paṃjsāsā*; IV 1.8 *paṃjsāsi*, IV 13.8 *paṃjsāsi*, II 68, d3 and II 76.6 *paṃjsāsi chātī*, v 7.2.4 *sa-paṃjsāsya* '150', v 8.2.3 *sa-paṃjsāsi*; IV 26.3 *paṃjsāsina*; II 91.113 *drai-sse haupariṃpaṃjsāsā va hvaṃḍā muḍa* 'there (*vara*) 357 men were dead'; III 60.41-2 *paṃjsāsāna paḍaḍana* 'with a method of fifty'; gen. plural, Sid. 124r4 *paṃjsāsāṃ halirām hīyai kḥkā* 'a decoction (BS *kalka-*) of 50 myrobalan *haritaki*', BS *pancāśad abhaya-kalkāḥ*, Tib. 'arurahi hbrum-bu loa-bcū'; III 20, 4a1 *dvāsi paṃjsāsau āṣṛyau jsa* 'with 1250 teachers' (BS *ācārya*), BS *sārdham ardhatrāyo-dasabhir bhikṣu-sataiḥ*; v 243, 1b2 *dvāsse paṃjsāsau āṣṛyau jsa*, =K 94.94 *dvāse pajāsau mahāṣāvoyau* (BS *mahā-śrāvaka-*). Uncertain, K 37.120 *paṃjsāṃsse bāysaṇā* '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 samāḍā 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', *paṃsade* '500' *pe-sa* '500', *pe-sada* '500', *paṃcadame sede*, Av. *panča*, *puxṭha-*, *pančadasa-*, *pancāsatam*, Zor.P. *panē*, *pančom*, N.Pers. *panj*, *panjum*, *pānzdah*, *panjāh*; M.Parth. T. *pnj*, *pnz*, M.Pers.T. *pnz*, *pnzwm*, Sogd. Bud. *pnē*, *pnēm*, *pnēm'yk*, *pnēds*, Chr. *pnē's*; Oss. DI. *fonḍz*, D. *fāndsājmag*, I. *fāndsām*, D. *findtās*, I. *fyndtās*, *fāndzaj*; Balōči *panē*, Yavn. *panē*, Pašto *pindzə*, *pinzəlas*, *pandzōs*, Orm. *pēnts*, *pēndz*, *pandzēs*, *pandzāstu*, Parāči *pōnē*, *paes*, Yidya *pāns*, Sanglēči *pōnz*, *pōnzədos*, Waxī *pānz*, Suynī *pīndz*, *pīndz-ḍis* '50', Sarikolī *pīndz*, Yazg. *penj*, *paṃ(j)-sū(u)ḍ* 'of five years'.

paṃjsau 'dress', see s.v. *paṃjs-*.

paṭh-: *paṭhuta-* 'burn', I 252, 2v2 (vi) *citṛā buṣṣāni paṭhāñā* 'various perfumes must be burnt', BS *nānā-gandhā dhūpayitavyāḥ*; SuvO. 53r6 *hū vara paṭhāñā* 'incense is there to be burnt', BS *dhūpās ca dātavyāḥ*; SuvO. 54v4 *buṣṣāñā vara tere u paṭhāñe*, BS *dhūpaṃ ca dātavyāṃ*; 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 vari jsānā paṭhute*; K 5, 143r3 *ttara-ndaru mā paṭhutāndā, kuī paṭhutu yād(ā)ndā* 'they burned my body; when they had burned it...'; Tib. *lus*

bsregs-so; bsregs-nas. See *thūste; haṃhuta-*. Base *ṭau-*: *ṭu-* 'burn', Sogd. Man. *prδ'w* 'flame', *prδwt*, Chr. *prδwt*, Chorasm. *ṭau-*; Waxī *ṭāw-*: *ṭit-*, trans. *ṭiūw-*: *ṭāwōwd*, Parāci *thi-*, 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*, *śśa-*; rather than *ṭap-*, *ṭaf-* to *tap-*. But N.Pers. *fay*, *fayfūr* from Sogd. *βγ-* older *bagā-* 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, 1425 *dva paḍa, śe baysgi thām paṃjsūsa* (<*chā?*>)/||| 'two pieces of cloth, of one thick cloth (silk?), fifteen (feet?)...'. From **parta-* 'covering thing', beside *pādaka-*, base *par-*, *part-* with *-aḍa-* as *hwaḍa-* '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 dāsaudā hīṣā* 'who have first come here with our men', = II 94-13-14 *ca vā marā mauñām jsa thyautta dāsauda hīṣā*; v 310r5 *paḍā paḍāvai dasau hvaṇḍā 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 śena tta daina ūvai* 'so we spoke firstly, so secondly, so thirdly to be uttered'; III 64-17-18 *khu paḍāna pastāmda paṣte tta śena 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 hīrāna ustama hīrānai* 'first state, last state', BS *ādi-nidhana-*, Tib. *thog-ma dav tha-ma*. With *āsna*, Bcd 43v1 *aurga tsūm āsna paḍā* 'I come with reverence formerly, firstly'. Comparative adjective, **paḍānatara-*, II 38, 17a5 *marā ājūmyarā paḍāmdara tta parau tsve* 'fetch here; formerly the command went out (to you)'; IV 20-2 *pastāmdā si paḍāmda tta*... *pāḍaki hauḍi*; II 37, 11a2 *śau kīsi paḍāmdare tta parau hauḍe*; III 129-22 *paḍāmda bīsaṅgani āśgrya nīmadrādi* 'formerly they invited (BS *nīmantraya-*) the teachers (BS *ācārya-*) of the mendicant community' (BS *bhikṣu-saṅgha-*); III 65-4 *paḍāmda hīndva kṣīra* 'formerly in Indian country'; III 72-165 *paḍāmda jabvī myāna, rre śtā ye* 'formerly in Jambu-dvīpa there was a king'; K 42-114-15 *ttuvī hā paḍāmda bisai vīra amanā pastā gūḍe* 'to him she deigned to mention that earlier unpleasantness'; II 20, 13a4 *śi paḍāda samautti ye* 'he was formerly appointed' (BS *samarpīta-* through Prakrit **samappīta-*); II 62-3, 6-7 *cu va haṃbā buḍi paḍāmda tta parau hauḍem kṣauwā kiṇa* 'as to what amount be brought, I formerly (earlier) gave order about the vouchers' (Chin. *kṣau*). Parallel to Kroraina 177R5 *pūrvatara*... *prahidemi* 'I sent earlier'. Adjective suffix, of time *-āṃjsiṣya-*, K 4, 140r5 *paḍāṃjsiṣyānu bād(ānu)* [not *byāta*] 'of former times' (Tib. om.), K 137-906 *paḍāṃjsiṣya gyasta bayṣa*, 'former *deva* Buddhas', Tib. *snon-gyi*; v 79, 149v2 *paḍāṃjsiṣya hvandā* 'men of old', Tib. *sems-čan rgan-po* 'old beings'; K 137-905 *paḍāṃjsiṣyau avamāyṣyau gyastyau*

baysyau jsa hvata 'spoken by former numberless *deva* Buddhas'; K 68-201-2 *paḍāṃjsiṣyau skamḍhyau*; K 59, 33r1 *paḍāṃjsi aysmā*, ibid. 33r2 *ustamāṃjsi*, ibid. 33r2 *heysdā-ṃjsiṣm* 'first *vijñāna-*, last, present'; Z 4-3 *paḍāṃjsi*, Z 3-117 *paḍāṃjsiṣye*; adjective suffix *-auysa-*, Sid. 103v2 *paḍauysā*, Tib. *dan-po* 'first', Z 20-70 *paḍoysā*; inst. sing. Manj. 205 *paḍauysna*, inst. plur. K 135-855 *ttyānā paḍauysyau mistyau mahāśāvryau* 'with those foremost great *mahā-srāvakas* ('listeners')'; III 126b4 *ttyau paḍauysyau kṣaṣṭā yse(ryau)* 'with those first sixty thousands'; abstract *-auña-*, K 156-9 *paḍauysauña jsa* 'beginning with'; K 147-20 *paḍauysāṃña jsa*, parallel to BS *-ādi-*; with suffix *-ya-kya-*, K 145, 3v1 *paḍauṣiḱyī mūrakyā hīvī guttairā* 'the first *gotra-* family of seals' (BS *mudraka-*), K 144, 2r4 *śi paḍauṣiḱyī pīchaṣṭū simādhāna devatā jāyāma śte* 'the first (finger) is the meditation (= BS *dhyāna*) of the epiphanous trance-deity'. With *au* <*ām*, Manj. 215 *paḍauṣiḱyī hera usta* 'first thing (and) last', = Z 5-69 *cu vāte cu na ro hāmāre*; also *-(ām)-*, Manj. 221 *paḍ(ām)ṣiṣyī*; Manj. 229 *paḍāṣi*. Compound, Z 6-1 *bīṣ-paḍā*, Z 11-2 *bīṣ-paḍāka* 'first of all', SuvO. 54v7 *bīṣ-paḍā*... *nasā* 'first part', BS *agra-bhāga-*, beside Sid. 142r4 *bīṣā paḍā*, Tib. *thog-ma*. Uncertain, K 110-333 *pajsa ge vīra paḍājuā* 'in the five *gati*-stages first (?)'. From base *fra-* ~ *par-*, *paḍā* < **partāk*, adjective *paḍāta* < **partāka-*, Zor.P. *plī'k* **fratāk*, N.Pers. *fardā* 'tomorrow', *fardāḍ* as *bāmdāḍ* 'dawn'; see below *hatāma-* 'foremost', Av. *fratāma-*; O.Iran. *παρθμα-*. Adjective *paḍauysa-* from **partā(k)-auza-* 'moving in front', base *vaz-* or with suffix *-auza-* (as Oss. D. *k'abosā* '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 *ānayantu dāru-pāṭakāni kuṭhārāni* Tib. *śiv gsegs-pahi sta-re rnamṣ loṃs-śig*. From **partu-*, older **parabu-*, Oss. DI. *fārāt*, Tokhara B *peret*, A *porat*; with *θ* < *ś*, O.Ind. *paraśū-*, Greek *πέλεκυς*. For *-ā* < *-u-*, see also *pasā* 'small cattle'.

paḍaura 'veiled', III 47-43 *sarbā paḍaura brriyakyā māśāṣṭā śva śive* 'she, veiled, mounts to the lover's abode at midnight', = III 37-25 *sarba paḍaure śva śave brriyakye māśāṣṭa*, = III 35-28 *sarbā paḍaura brriyakyā māśāṣṭa*, = III 44-48-9 *śva śavā sarbai brrai bīṣā paḍaurakā* (*-ā* different from *-r-*), with *bīṣā(śṣa)* variant to *māśāṣṭa* 'to the house'. Note also K 33-53 *āśā* = *āśāṣṭa* 'to the sky'. From *paḍa(ha)-bara-* 'wearing a covering cloth', see *paḍa-*, *pādaka-*; for *-aura-*, note *uysnaura-* 'breathing being' **uz-ana-bara-*.

paṇiḍi 'he was active (for)', IV 7v5 *tty-ū va ttāguttyau jsa paṇiḍi haṇḍara āśīrya pastī bani u pastī hvastī* '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-*: *āphida-* 'to disturb'). Of the various bases *nar-* (see above) either *nar-* 'be skilled' or *nar-* 'hold' (in *vi-nar-*) would give a suitable meaning here.

pat- 'fall', v 355, 294r6 *ku na ro patīndā* 'when they no more fall', v 125, 7a3 *patīndā*, Z 4-59 *patīndā*; Z 12-40 *payīndā*, v 173, 1a3 *pīndā*, v 147, 129a4 *pīndi*; 1 sing.

Z 2:129 *patāmā*, 3 sing. Z 2:29 *pittā*; optative 1 sing. III 73:179 *khu hā pī mira* '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 *rīyaṃdai patāṃdai jsāte* 'trembling, falling he goes' (Suv., ed. Nobel 175 differt); preterite *pasta-* 'fallen', Z 5:29 *śāṃdya pastā* 'he fell to the ground'; III 73:190 *pastā śāṃdya*. Base *pat-*, Av. *pat-*, *pasti-*, O.Pers. *pat-*, Zor.P. *patītan*, *patēnītan*, *ōpastan*, N.Pers. *uft-*, *uftādan*; Sogd. Bud. *p'l* 'times, case'; *wpt-*, *'npt-*, *'wp'st*, *'np'stk*, Man. *'npst* 'he fell', *pčp'ŋ* 'to meet'; Chr. *'wpt-* *'wps't*, *'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-*, *bōtt-* 'throw down' (but *zūbūt-*: *zūbott* 'burst' (trans.) *zūbed-*: *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 *paṃnakayau jsa*, BS *rajas-*; III 37:23 *patanakā*, = III 47:41 *pavanakā*, = III 35:28 *pavakā*; III 34:16 *pavanaka*, = III 37:11 *pavānakā*, = III 46:26 *pavinaka*. Base *pat-* 'to fall', or 'fly', or with secondary *-t-* base *pau-* 'to cover' (see *puāna-*). With verb *sāñīda* 'they cause to rise', parallel Pali *Dīpavaṃsa* 1:65 *rajaṃ vāta-khittam* 'dust tossed by wind'.

patamsemete 'renunciation; presentation', with *-am-* for *-ā-*, to *patāts-*, see *patātsaa-* 'renouncing; bestowing'.

patājāmata 'defeat, overthrow', v 107, 29v2 *aysurānu nyauśca*, *patājāmata tcamāna ttāte hīne biśe avurde isāre* 'overthrow of the *asura*-demons (BS *asura-*) whereby all those armies withdraw without conquest', BS (differt) *asurāñam ca parājayo 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 biśe* 'all eighteen special Buddha elements', = BS *āveṇika-*, Manj. 128 *āveṇya haṣṭuśa dharmā*; BS *aṣṭādaśa...* *āveṇika-buddha-dharmāḥ*; later form *pāja-*, v 180a15 *haṣṭūsā dharmā 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 dharmān*; isolated words v 189:91 2a4 *patārgya māsta*. Tokhara A *yrūnci 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 = ṣṭāre*, as II 100:236 *ttāvai = 207 ṣṭāvai*). Possibly **pati-tata-* 'stretched'. See base *tan-* s.v. *ttanv-*.

patta 'cuts', Manj. 369-60 *bāva patta* 'cuts the root'. See *patālt-*.

pattamj- 'to cause', participle *pattīya-*, v 40, 63a4 *vara pattamjāñā jattai* 'there it is be effected; it heals'; Sid. 102r2 *dai pattajidā* 'they kindle fire', BS *agni-kṛt*

('making fire'), Tib. *mehi drod bskyed-cīw*; incohesive, Sid. 101r4 *dai vai pattīstā* 'kindles fire for him', BS *vahmi-dīpana-*, Tib. *mehi drod bskyed-cīw*; III 112, 6v1 *vairśā pattajām* 'we rouse fortitude' (BS *vīrya-*); participle, II 128:49 *hīna-bāyāma pattīya* 'troop-leading was carried out'; II 91:100 *durhikṣā u āphāji pattīye* 'famine and confusion were caused'; infinitive, II 33, 3b9 *pasti pharśa vida kūsi pattīyi* 'ordered the *pharśa*-official Vida to beat the drum'; II 129:67 *paryāmīna hū pattīye* 'we deign to effect it'. Noun *pattimā* 'result', Z 24:517 *anamkhiṣṭā pattimā* 'result beyond counting' (parallel to BS *vīpāka-*); v 114, 63v1-2 *vivāg(ā) pattimā rro nājsātākā* 'showing ripening result' (BS *vīpāka-*), BS *vīpāka-phala-darśana-*; v 117, 66r3 *vivātu pattīmu dyāñāte rre* 'the king shows ripening result', BS *vīpāka-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^on* 'melted butter' < **raugna-*.

pattarrā- 'food', v 116, 65r7 *pharāku rro khāysu pattarro pagyāysāre* 'they accept much food (dyadic)', BS *bahu-upabhojanaṃ bhuktvā*; SuvO. 53r3 *hverā āstanna khaśā pattarre* 'food to be eaten and drunken', BS *annena vā pānena vā*, Tib. *yo-byad* ('victuals'); Z 13:83 *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 ośadham ca* 'food and medicine'; N 176:10 *khāysā āstanna pattarra* 'victuals of food and the rest'; v 229, 9b3 *pattarri jsa*. From **pati-tṛnā-*, base *tar-* 'to nourish', Av. *θraṃa-*, *θrina-*, 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*), *θraoštī-* 'ripening'; Germanic O.N. *þrōa-sk* 'increase', *þrūdr*, O.Engl. *þryd* 'power'. See s.v. *ttarraa-* for *tar-* 'drink, be moist', distinct from *tar-* 'to nourish'. See also *ttrākha*.

pattav- 'to shine', *pattauda-*, SuvP. 60v3 *dyai... tcarṣu kūśā, cu biśā hālā pattaviya, brrūñamdai khū jī 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 *dundubhī rucirā dṛṣṭā samantaka-prabhā, jvalamānā yathā sūryaḥ samantena virocate*; K 137:909 *pattavañci hāyā paśāve* 'he sent out shining rays', Tib. *hod-zer pkyun-ste*. From **pati-tap-*, as *vīv-* from **vi-tap-*, see s.v. *ttav-*, *ttauda-*, and *nātauda-*, *naṣṭauda-*, *pattauda-*.

pattāṃdā 'heated', III 90:182 *pattāṃdā hāmai* 'roasted barley', see *pattauda-*, base *pattav-* < **pati-tap-*.

patā 'before, in front of', *pata*, *patāna*, *pañna*, *pana*, v 338, 61r2 *patā gyastu (balysu) ātā* 'he came before the *deva* Buddha', BS G 37, 57a4 *āgatya bhagavataḥ purata sthitaḥ*; v 295:15:1 *patā balysu*; III 125a4 *patā balysu jsonauta vāstāta* 'they remained bowed before the Buddha'; Z 5:47 *pata balysu vīstāta* 'stood before the Buddha'; *patāna*, v 328, 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*; *pañna* Bcd 51v3 *baysāṃ pañna* 'before the

Buddhas', BS *jinānām*, like SuvP. 67v2 *baysām pyamtsa*, BS *buddhānām purataḥ*; K 53·10·4 *baysām 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 dharmā-bhānakasya bhikṣoḥ pratyudgamanāya gantavyam*; SuvO. 36v1 *patāna panamāṇu u patāna tsūñau* 'one must rise to meet and must go to meet', BS *pratyutthātavyaḥ*. See also *baña* (v 328, 7r1 cursive below *patāna*). From **pati*, and **patina*- Av. *paiti*, O.Pers. *patiy*, Zor.P. *pat*, N.Pers. *bad-* (*bad-ān*), *bah*, M.Parth.T. *pd*, *pt*, M.Pers.T. *pd*, preverb *pdy-* (*pdys'y*), *phy-* (*phykr* 'image'); Sogd. Bud. *γwt'w pt'yčh* 'before the king'; IE Pok. 842 *po-ti*, Greek ποτι.

patāchu 'approach', Z 2·192 *cvī ne patāchu hāmāte* 'to whom there is no approach'. See *pacha* 'attack', *pācho* 'reverent approach'. Parallel Zor.P. *patirak*, N.Pers. *paḍirah* (**pati-ar-*), Av. Yasna 50·9 *paiti stavas ayenī*; above *pajsama-*. From **pati-čyava-* (-*čy-* > -*ch-*) with -*ava-* > -*o* > -*u* (as **čyava* 2 sing. 'go' > *tso*, *tsu*, *tsa* base *tsva-*:*tsuta-*). See also -*tc-* in *netcūka-* 'attendant'.

patāñiyā 'wrench', 3 sing. optative, Z 2·200 *ysiraho kama yā maniyā aṅga patāñiyā jsanīyi* 'savagery whereby he injures him, dislocates his limbs, kills him'. Base *patā-na-* < **pati-ž(a)n-a-* to *fšan-* 'to wrench', Av. Yašt 12·56 *vī maiḍyqnam fšānayeinti* 'they wrench the (victim's) middle body to pieces'. See also *beṅa-*, *biṅa-* 'to split', BS *pātanā*, 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 hvāṃdānu hvāṅṣta*, BS ed. Nobel 214·6 *yathā vai tad dehaṇi tyajasi nara-vīra* 'as you renounce this body, hero among men'; N 68·42 *jivāte patātsā(t-)* 'renounce life', BS ed. Nobel 143 *jivitāṇ ca parityajya*; preterite, v 118, 67v3 *patātsātaimā hūdāimā* 'I bestowed, I gave', BS *tyaktaṇ*; v 160, 2b3 *patātsātān(d)ā*, ibid. 2b5 (<*patātsātāndā*; noun, K 7, 148r5 *uysnora vā(tā) patātsāmato* 'generosity to beings', Tib. *sems-čan rnam-la sñin-rje hen-po*; v 124, 4b5 *aysmūna patāṃtsemete* '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 *vairṣā patsāma mvaiśidā* 'courage, liberality, favour', II 81·51-2 *vairṣā patsauma mvaiśidā*. From *čyā-* > -*tsā*, after preverb -*ts-a-*, participle -*tsāta-* to IE Pok. 538-9 *kei* 'move' whence *kī-ā-*, with *pati* 'back', beside *kī-ey-* in Khotan Saka *tsau-*:*tsu-* 'go'. See also *hatsāre*, *hūtalatsai*.

patātsuñau 'to be approached', SuvO. 36v4, BS *pratyudgamanāya gantavyam*; SuvO. 36v1 *patāna panamāṇu u patāna tsūñau*, BS *pratyutthātavyaḥ* (see s.v. *patā*), = I

251, 115a5 (ed. Nobel 81·1) *patā panamāñā patsuñau*, BS *pratyutthātavya-*. From **pati-čyav-*, see *ts-*:*tsu-*.

patāna 'before', see s.v. *patā*.

patābātāñā 'to be rotted', N 52·21 *ys(v)orgāna ttarandarna ce patābātāñā hāmāte* 'with the suppurating body which becomes rotted'. Parallel Buddhist concept of Pali *pūti-kāya-* 'body of corruption'. Base *vaiš-*:*vīš-*, see *ḅāta-*, *biška*, Av. *vaēšah-*, IE Pok. 1134 *veis-*, O.Ind. *veṣati*, Greek λός 'poison', Lat. *uirus*, Celtic Welsh *gwyar* 'blood', O.N. *veisa* 'swamp'. For the body, N 52·11-3 *ttarandarna atapīna ganāneina biśūnyau rrimānyau haṃbādāna* 'with the body unclean, stinking, filled with manifold filth'.

patāmaṃthanā 'arrow', Z 13·73 *biśū pūrna byūtta u patāmaṃthanā rrundu vara vistāta* 'all arrows turned and darts stayed by the king'; v 332, 24v1-2 *māstāna kāścainaina pa(tā)maṃthāna bāsta* 'pierced by the great arrow of grief', BS G 37, 31b3 *mahatā śoka-śalya-samarpita*, Tib. *mya-nan-gyi zug-rñu čhen-pos zug-pa*; Sid. 144r5 *pamaṃthā*, BS *śalya-*, Tib. *rñu-ba*; K 28·175 *pamatha pūna jsa* 'with dart, arrow', = K 20·266; v 159, 2b4 (<*kāsc*) *imā patāmaṃthā*. From *pati-manθ-* 'to twist back', base *maṃth-* below.

patāmar- 'to report, inform', Z 23·133 *ṣṣamana ākṣvīndi patāmarāre sañi jsa tcerā ttattika* 'the ascetics (BS *śramaṇa-*) begin, they report, it must be worked with a plan here'; III 130a3 *āchai paṃmarāñā* 'a disease must be reported'; ibid. az *hinai maraṃ paṃmarāñi* 'a death by poison must be reported' (parallel a4 *bvāñā* 'is to be known'); IV 20·13 *kaṃtha paṃmarārau neri pūra kiṃtha nēyidā* 'you should report to the town, they will place wives (and) sons in the town'; preterite II 47·100 *ni paṃmuḍā yudāṃdūṇ* 'we could not report'; II 112·44 *paṃmūdāṃdū* 'we reported'. Noun, Z 1·36 *ne ju tta patāmara śtā* 'so there is not a report'; K 33·53 *ttyāṇ paṃmari 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', *šumar-* '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', *pršm'r* 'reckoning', Zor.P. *mar*, *marak* 'number', *āmār* 'account', *ōšmurtan* 'hear', *pātēmār* 'judgement', N.Pers. *šumar*, *šumurdan*, *hamār*, *na-hmār* 'numberless', Armen. lw *hamar* 'number', *hamarakar* 'accountant', O.Pers.-Aramaic *hmkr-* 'accountant', Zor.P. *almārkar*; Orm. *amarōk* 'hear', Yīdya *ināl* 'number', *imar-* 'to count', Pašto *šmērāl*, *do-mar* 'so much', Oss. D. *fāsmārūn*, *fāsmard* 'recognise, remember', D. *axe nimār* 'for himself'. IE Pok. 969-70 (*s*)*mer-*, Lat. *memor*, OE *geminor* 'known', Lit. *merēti* '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 *śśaṃdā yā vātco pārajsāñā* 'the earth is to be made a support by him', BS *kṣitīm asāv avalambya* (Divyāvādāna 358·27); 3 sing. III 23, 16a2 *cu baysūstā na ra pārajsdā* 'because he does not

yet rest on bodhi-knowledge'; noun, SuvO. 24v1 *aysmūi* (*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-ṃ 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 pārāhaude baiśa* 'may they all establish themselves there'; III 130-31 *āyśnā virā 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 tvo patāraho haṃbādu yanāma* 'that we complete this thing', Tib. *gnas de rdzogs-par byed*, translation Lamotte 240 'réaliser ces choses'; Sid. 3r1 *āchāṃ va pārāhā ṣṭe* 'it is base of diseases', Tib. *nad-gzi yin-te*; Sid. 145r3 *pārihā va khūṇā ṣṭe* 'the base is a hole', Tib. *gnas khua-bu yin-pas*; Sid. 138v3-4 *coṃṃ duṣṣa jsa hera hame, haṃdamna pārāhe, haśau khāyśnāni jsa uskyāṣṭā pārāutta hame* 'by which doṣa-state the thing (swelling) occurs, with a base in the inner part, with the swollen belly it is based in the upper part', BS *upary-āma-āśaya-sthair* (*doṣais*) *tu*, Tib. *de-la nad-gzi pho-bahi nan-na gnas-na ni, ro-stod* ('upper body') *skran-bar hgyuro*; Z 20-69 loc. plur. *kāṣce patārahvā dukhā* 'sorrows, grief in things (or places)'; K 5, 143r1-2 (*ni*)*hujsāmato vātā aysmūi patāraho yāḍaimā*, translation Lamotte 244 'j'entrais dans le recueillement d'arrēt (*nīrodha-samāpatti*), Tib. *hgog-pahi sñoms-par hjug-pa-la*. Base *rah-* (also *ārahau, bārāh-*), from *raf-* beside nasalised *raṃph-* (*tcāraṃpha-* 'supporting staff') 'to be placed, be basic, establish', Av. *rap-* 'support', Sogd. Bud. *ptr*'β'*k* 'stick', Pašto *riyawdal* 'to raise', Šuynī *wirāfc-*:*wirūvd* 'stand, rise', Waxī *warefs-*:*warefst-*, *wərapətk* 'stand', Sarikoli *warāfs-*:*warūvd*, Yazg. *wəraf-*:*worūvd*. Coalescent two bases 1. *rap-* 'be based', 2. *rap-* to 'go, fly' (see *bārāh-*); Munjāni *wurafs-*:*wurafsāy-* 'to fly'. See also *pārāph-* 'to establish'.

patālt- 'to cut', v 69, 8v2 *kho ye hvandīye kamalu patāltā* 'as one cuts a man's head off', BS G 37, 12a3-4 *tadyathāpi nāma kaś cid eva puruṣaḥ kasya cit satvasya śiṣṣaṃ chiṃdyāt*, Tib. *bčad-la*; Z 12-49 *samu kho ju ye hvandāye puṣṣo kamalu patāltā*; preterite, Z 24-491 *kye hvandī hū-dva goḡ haysge patāltste* 'the man's whose both ears, nose are cut off', cliché Śikṣā-samuccaya 47-5 *saṃchinna-karṇa-nāsa-*, Tib. *sna dap rna-ba bčad-pa* (see KT 6-14 s.v. *āyāna-*); Z 5-78 *kho hāvvyo kādarā dāru karā ne yuḍu yindā patāltstu* 'as a sword cannot cut its own edge'; later, III 25, 25b2 *mamā kalā rri, aga-prattyāṅga pāste* 'the king Kalā cut off my limbs', BS *kalinga-rājā-vaṅga-pratyāṅga-māṃsāny acchātsit*. Base *kart-* 'to cut', Av. *kart-*, *karasta-*, *karantaiti*, Sogd. Bud. *ptkrnt-* 'cut off', participle *ptkrnt*'k; Zor.P. *kirrenītan, frakart, kārt*, N.Pers. *kārd* 'knife'. See also s.v. *hatcan-*, Pašto *skāṅam, skaṣta* [EVP 67 *s-kart-*]. For the noun **kārta-*, see above

kādarā-. IE Pok. 938-48 (*s*)*ker-*, (*s*)*kert-*, O.Ind. *krntāti, krttā-*, Lit. *kertū, kiṛsti* 'hew'. See also *patte*.

patāvāni 'surface (?)', Z 22-121 *virāva patāvāni nāstā snāda kāḍe śśandā nauna* 'there is no rough surface (?); the ground is very smooth, (BS *smigda-*), 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 tśm(d)* (*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 **vufsta-* (from **vafsta-*, **ufsta-*) passed to *utta-*, base *vap-*, Av. Yasna 32-10 *vāstrā vīvāpat* '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-vufsta-*, Sogd. Chr. *zyrn-wfē* 'brocade' (E. Benveniste, JA 1936-1-224). Base *vap-*, O.Ind. *vāpati, ufta-* 'shear, shave'. [IE Pok. 1149 only *uep-* 'throw'.] For -*utta-*, see also *parbutta-*.

patīśu 'covering (?)', Z 2-176 *samu kho ātāśi vasuśti vāno pyaurānu patīśu* 'as the sky (BS *ākāśa-*) clears without the covering of clouds'. The uncertainty lies in the possibility that *patīś-* could mean 'to come' (O.Ind. Epic *jalada-āgama-* 'coming of clouds') rather than be the older form of *poīś-* 'to cover', see KT 6, 158 and 440; below *poīś-*. **patīśā** 'withdraw', Z 4-117 *ce ttārā jaḍā cīyā biysendī ttiñe biśṣe jsa ttiyā patīśā* 'who is so foolish (BS *jaḍa-*), when he wakes, then he withdraws from the house'; Z 2-98 *ṣā ṣṭakula muho vāte nāsta samu ne haṃjaśṣe patīśā* 'this abuse is placed upon me; it is just not likely to depart' (infinitive). To *ś-* 'return', 3 sing. *īśtā, īste* with *patī-* 'back'.

patāste 'renounces, leaves', present, Z 2-190 *mulśde jsa ye harbiśśā patāste cu uysnora pajindā* 'one (bodhisatva) in mercy renounces all which the beings demand'; III 24, 23b3 *ttaraṃdara pasti* '(if) he should renounce (give up, sacrifice) bodies', = III 26, 28b3 *ttaraṃdarā paṃste*, = 28 b3 *ttaraṃdara paṃsti*, BS *ātma-bhāvān parityajet* 'abandon, give up, bestow bodies'. From *pa-kas-* (or *tas-* as in *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 *teru vāte harbiśśo patāhvāno mahākāśavi nāte* 'upon his forehead Mahā-Kāśyapa took the whole command'; K 156-64-5 *vajrasatva hīye tvā pāśa vīvāra parau pahaṃma* 'that revered exalted order, command of the Vajra-satva' (supreme being of the Vajra-yāna); K 36, 108-9 *paśā pavyānā sūdhani virāṣṭā ysairkya* 'she, unhappy one, sent the command to Sudhana', K 28, 164 *paśā pahauna sūdana virā(ṣṭa) ysakya*. From **pati-hvan-* with *hvan-* 'speak'.

patīmā 'result', see s.v. *patāṅj-* 'effect'.

patīya, participle to *patāṅj-* 'effect, produce'.

patīye 'stiffened', III 79-9 *aśā stā brrāihā: kaṣṭā mūlā patīye* 'the horse tired, the belly sunk in, the muscles stiffened'. Participle to *patīś-* Sid. 132r1, Tib. *renṣpa,*

- from base **pati-taxta-* to *tang-* 'draw tight', beside *ṭang-*, see *thaṃj-*. IE Pok. 1007 *tengh-* (or *teng-*) from *ten-*.
- pattis-** 'be stiffened', Sid. 132r1 *aṅgai pattisidā* 'his limbs stiffen', BS *staimitya-*, Tib. *reos-pa*. From **pati-tayś-*, base *tang-* beside *ṭang-*, see s.v. *pattiyē* 'stiffened'.
- patte** 'cuts', see *patālt-*; III 66·22 *ustam vā vāma patte* 'at last he decides what is known'.
- pattauda-** 'heated, roasted', participle to *pattav-*, Z 13·152 *tīma pattaudā* 'roasted seed', cliché Śikṣā-samuccaya 5·11 *na rohati vijānām agni-dagdhānām ankuro harito yathā* 'does not grow, like the green shoot of fire-roasted seed'; III 90·182 *pattānudā hāmai* 'roasted barley', III 91·211 *pattaudā hāmai*, *pattaudā ādā* 'roasted barley, roasted flour'; III 87·111 *pattaudā gāṇā mījsākā* 'roasted kernels of *gāṇa-* plant', Sid. 100v4 *pattoda mījsāka*; parallel to III 90·198 *padīya gāṇam mījsākā* (*padīya* 'burnt'). From **pati-tafta-* to *pattav-*, base **pati-tap-*.
- pattyaṇa** 'thrust away (?)', Manj. 116 *na habauṣta khvai y(e) pattyaṇa* '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.
- pattrinā** 'may I attain (over)', K 149·1 *mveṣḍi jsa varaḥakṣiṃ* (=older *haḥhai*) *pattrinā* '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 *τέρας* 'end'.
- pattrūsa** 'edible medicament', III 92·237 *tīra ṇena-ṃ jsa pattrūsa pāchai* 'with sour buttermilk therewith the *pattrūsa* must be cooked', III 92·238-9 *ṣi pattrūṣā hwerā avīyārā baṇe* 'this *pattrūṣa* must be eaten; it checks diarrhoea'. Possibly from **pati-ṭrauš-* 'nourishing thing as counter-irritant (?)', to Av. *ṭraoṣ-* 'to nourish', s.v. *patarra*.
- patcīhāka-** 'destroyer', SuvO. 27v6, see **palcīh-*.
- patcautta-** 'injured', Sid. 127r3 *patcautta byāvarji hame* 'becomes injured in memory', BS *hata-smṛti-*, Tib. *dran-pa ṇams-ṣin*; JS 29v2 *patcautteṃ (-eṃ = ai) pā bujja* 'you destroyed the flames'; I 141, 49v4 *striyau jsa petcautta ttaramidara* 'bodies injured by women', BS *stri-vajja-* (cf. I 170, 87·3 *stri-vadya-*); v 384, 95 *bve jsa patcauttai bijāsa* 'voice injured by shouting'; with negative, II 103·59 *kalpāṃdāṃtta dai jsa, apāitcāṃttā* 'uninjured by the fire at the *kalpa-*age's end'. See *tcauttai* 'injured', *bijātta-* (III 80·33), and base *tcāmph-*, *natcapha*, *palcāmph-*, *patcīh-*, from **pari-skamb-*, **pariskap-*.
- pats-**, *patsy-*, *paṃts-*, see s.v. *patāts-* 'renounce'.
- patsam** 'generosity (?)', III 130·24-5 *patsam brriyā pachī-ṣāre* 'they create generosity, love'. See *patāts-*.
- patsuṇau** 'approach', I 251, II 555 *patā panamāñā patsuṇau* 'must rise up, must approach', SuvO. 36v4 *patātsuṇau*, BS *pratyudgamanāya gantavyam*, see *patātsu-*.
- pathakā** 'refraining', II 105·102 *asadye jśā pathakā* 'restrained from evil' (BS *asiddha-*). See *pathaṃka-*.
- pathaṃka** 'restraint', see *pathaṃj-*.
- pathaṃj-** 'to restrain', participle *pathīya-*, v 118, 67r4 *dūryau hāryau pathaṃjāṇa* 'to be restrained from evil things', BS *duṣkṛte nivārayet*; noun, SuvO. 5v6 *pathaṃka*, BS *vairamaṇa-*, v 114, 63r6 *adātānu pathaṃjemate* *kādāna* 'for restraining of the irreligious (lawless) ones', BS *adharmā-śamanārthāya*; SuvP. 67r2 *pathaṃka*, BS *saṃvara-*; preterite, SuvO. 5v6-7 *jsamgye jsa pathīyā* 'restrained from killing, BS *prāṇātipāta-pratīvairata-*; v 118, 67r3 *pathīya-*, BS *vivarjita-*; III 69·80 *haṃdrauysī āśa 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 pathīyāṃ(dī)*; K 37·129 *pathīyāṃdai*; inchoative, v 176, 16v3 *pathīsindā*, 3 sing. Sid. 12v5 *pathīstā*, Tib. *hgags-pa* ('stop'); I plur. II 101·12 *daśam maistā baśdām jsa pathīsām* 'we refrain from the ten great sins'. Infinitive, K 156·11 *pari pathīya* 'deign to refrain', =III 64·14 *pathīsām* 'we refrain'. From **pati-ṭang-*, see cognates s.v. *thaṃj-*.
- patharka-** 'bolt', Z 24·496, Tib. *sgo-gtan* (*gtan-pa* = BS *argaḍa-*), *hwā-dastā 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 aśū parawā 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 huwathāta uysmestā* 'sixty thousand horses so well-harnessed, trained'; III 72·167-8 *aśa... huwathāta tcarṣva ttuṃna* 'horses... well-harnessed, handsome, stout'. Noun, Z 23·137 *pathūnā-āysāta hastā* 'elephants equipped with caparisons'. From *pa-ṭhau-* 'to cover' (*ṭhau-* beside *tau-*), with **paṭhū-* > *pathā-* (in *pathāta-*) and **paṭhua-* in *pathāñā-*; the *-u-* is preserved in *pathūnaa-* from **paṭhauana-ka-*. Similar loss of *-u-* in *pathāñā-* 'to be burnt', *paṭhuta-* 'burnt', from **pati-ṭhau-*. For *tau-:tu-* 'cover', see BSOAS 23, 1960, 33-4.
- pathaiyara** 'saddler (?)', II 51·57 *pathaiyara kharacū* 'the saddler Kharacū', in an uncertain miscellany. See *pathāñā* 'to be harnessed', and the full text s.v. *ṣiga*; from **pathavya-kara-*.
- pathramj-** 'restrain, see s.v. *patharka-* 'restraint'.
- pada** 'road', see *pande*; compound, II 77·16-7 *pada-bayai ttāḥa hūḍāṃdū* 'we gave apparel for use on the road', see *ttāha-*, to Oss. D. *taxum* 'to weave, prepare, equip'. Base *bay-* 'turn, weave, lead', IE Pok. 1120-2 *uei-*.
- padajs-** 'burn', Sid. 141r4 *kaṃṃa padajsāñā* 'the wound is to be cauterized', BS *vahni-karma prayojayet*, Tib. *rma-kha sregs-so*; Manj. 88 *daina padajsy(ā)ra* 'are burnt by fire'; Sid. 121r4 *dām jsa padījsāñā* 'to be burnt by fire', Tib. *bsregs-pa dan*; III 104·26-7 *padījsū hā vū* 'I will burn incense'; 3 sing. Z 11·36 *hū padaśdā* 'he burns incense'; III 68·63 *tvā kaṃṭha jindā padaśdā* 'destroys the city, burns it'; K 72·19 *bui padaštā*; K 104·224 *padašta* 'ripens'; Manj. 78 *padaśja*; *padaśaja*; Manj. 423-4 *buśānai rruna padaśja* 'burns with scented oil'; 3 plur. v 149, 3a2 *cirau padajsīndā* 'they light a lamp'; inchoative, Z 4·59 *sama-dūta paudīsīndā mārāre* 'the messengers of Yama (BS *yama-dūta-*) burn them, they die'; Z 4·45 infinitive *ko khāysu byehā padīštā* 'if I get food to heat'; participle, III 44·59 *padīṣṭa ttīṣṭā*

'blazing, brilliant' (BS *tejas-*); participle to *padajs-*, v 69, 8v1 *padita ttā sarvasūra uysnora hucadita dyūñā* 'burnt are those beings, Sarvasūra, they are to be seen well-burnt', BS G 37, 12a2 *dagdhās te sarvasūra satvā dagdhā eva*; v 338, 36v6 *kho padita stuna* 'like a burnt pillar', BS G 37, 33b4 *yathā dagdha-sthūṇaṃ*; Z 4:46 *kṣāru vajśāre padīyu* 'they see burning alkali'; v 332, 24v2 *pa(d)ī(tā)*, = v 381, 3b1 *sūtā* 'burnt', BS G 37, 21b4 *dagdha-*; III 90:198 *padīya*, = III 87:111 *paṭtauda-* 'burnt'; III 93:257 *padīyāṃ*. 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-*, Śuynī (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-:piḍan-*, *piḍang*; 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-*, *pīha*, *pīna-paka-*, *pyiñ-*. See cognates s.v. *dajs-*; and *pyiñ-* and *pīna-paka*.

padamgya 'state, power, custom, practice', SuvO. 36v3 *mistāne rruīye padamgye jsa* 'with great royal power', BS *mahatā rāja-anubhāvena*; v 334, 32r5 *puññai hambtsā padamgyo hvāñāmāte pyūṣḍe* 'he hears the practice of the heap of merit in preaching', BS G 37, 29a5 *purīyaṃ varṇayāmi* ('I describe merit'), Tib. *bsod-rnams brjod-kysis ñon-čig*; SuvO. 3r3 *jsñe padamgya* 'way of life'; II 117:124 *jsiṇye 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 *jastāṃ beysāṃ hīyai padaji nvaiyi* 'according to the practice of the *deva* Buddhas'; K 90:751 *gyastānā beysānā nāmañāṃ padamjā hāva* 'the advantage of the practice of the names of the *deva* Buddhas'; III 65:13-4 *braṃmanāṃ padamja* 'practice of the Brahmans'; v 261a, ar *jīngyigya padamgya*, BS *kṣānti-*; K 38:143 *prirā padamji*, = K 30:209 *prara padaja* 'course of the affair' (BSOAS 29, 1966, 513); K3, 138r3 *padamgyo hvataimā* 'I spoke of the practice', Tib. *theg-pa* (= BS *yāna-* 'vehicle') *bsad-pa daw*; K 32:37 *kṣirā 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 daman* (as if *damja* in the text; see the variant v 117, 66v3 *dagya tcerā*); but also II 112:46 *tta cimdyāmdūṃ si avādamji hame*, translation AM, n.s., II, 1964, 3 'we thought it impolitic'. With suffix, adjective, II 54, 23 *padajūdi* 'having display' (SDTV 69 'splendid'). Compound, v, 183, 1a2 *hama-vadamjauñā jsa* 'with the same meaning', BS *samāna-arthatā*. From **pati-damač-* with transfer to the *-ā-* stem, see *padam-* 'to make'.

padam- 'to make', Tumšūq Saka *pandam-*, present *-ya-*, *padīm-*, v 110, 32v7 *u anārā nā padīmīru* 'and you shall

make them innocent', BS *daṇḍa-parihāraṃ karīsyatha*; v 117, 66v6 *sira padīmāte* 'he contents', BS *harṣayisyanti*; Sid. 17v5 *padīmāre*, Tib. *hbyun-ba*; Sid. 5r4 *padīme*, Tib. *byed-do*; participle future Sid. 123r5 *padīmāna*, 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 *padandū kirna* 'with assistance', BS *upakaraṇa-*; 2 sing. fem. v 90, 17v4 *pādamḍātai*; passive optative *padaidāya* 'may it be made', hence from *padanda-* with *āya*, III 83:19 *kṣaudi-sumanāva padaidāya* 'may it (the Khotan land) be made happy in receptivity (of the *dharma*)' (BS *kṣānti-sumanaāpa-*); *ibid.* 20 *cuḍa idāya* passive optative potential 'may it be possible to practise' with *yiḍa-* and optative *āya*; see also Z 5:72 *vātāya*; 3 plur. Sid. 1 bis v4 *padidāṃdā*; Z 22:143 *padāndi*; Manj. 233 *ida 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 kaṃṭha padanda na hīrṣṭai niṣṭā 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', -δμῶτος; δέμας 'body', Got. *gatiṃan*, 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 ūta padama* 'constellations, water, winds are disturbed', BS *prakupyante nakṣatra-jala-vāyavaḥ*; N 69:10 *bādāna padama paṣṣindā* 'in time winds rise', Suv. ed. Nobel 144 *kālena vāyavo vānti*, Sid. 145r3 *ṣamḍā, u dai, ūta, padamī āstamṃa* 'earth, and fire, water, air and the rest', Tib. *sa dan, čhu daw, me daw, rluo 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'.

padaṣja 'burns', see *padajs-*.

padaṣka- 'burning', see *padajs-*.

padā 'she placed' (from **padātātā*), K 46:49-50 *ū ttañe āhya gatsa padā* 'and she placed him in that hole, pit'; 3 plur. K 36:101 *hala padāṃdi maysairkā* 'they placed a great pit' (*hala* = BS *khadā*), translation BSOAS 29, 1966, 511, note 57. From **pati-dā-* (*-d-* preserved from *-i-d-*) 'place', see also *padāna-* 'receptacle'; Waxī *patun* 'repair' (**pati-dāna-*). See cognates, s.v. *dāta-*.

padāna- 'receptacle, vessel', K 5, 142r5 *padāna*, Tib. *snod*; K 5, 142v3 *padāne hānāmāne* 'may we become vessels'; K 6, 146v1 *ṣa cu gīndā ku ku ne padānā štā* 'he who acts so that there is no vessel', Tib. *snod-du ma gyur-pa*, Lamotte, translation 253 'est pareil à un récipient brisé'; loc. sing. v 303, 1a2 *padāna*; I 159, 72v3 *āsymāstāna padānaṃa pyanāna* 'to be covered in an earthen vessel'; Sid. 155r1 **padānaṃa *pyanāna* (*ṣ* for *p*), Tib. *snod kha*. With loss of final syllable, Manj. 25 *khu ja padā ggrainai pīda* 'as one paints a clay pot'. Cliché of the unbaked clay pot, Z 20:68 *hāmā padānā*, BS Śikṣā-samuccaya 231:3 *āma-kumbhāva*. From **pati-dāna-*, like *-dāna-* in *khāysāna-*, *phiygāna-*, *purāna-*, *byāna-*. See base *dā-* s.v. *dāta-*.

padāṃda- 'blown'; for older *padaunda-*, III 72:156-7

padāṃdāṃdā *bīyṣa-ṣve saṃga* 'they blew upon goat-horns, conchs'. See *dam-* 'to blow'.

padāms- 'swell', see *padaus-*.

padāḍa- 'favoured', see *padār-*.

padāra- 'honouring', K 3, 138r3 *mahāyāni padāro hva-* (*taimā*) 'I preached the favour of the Mahāyāna', Tib. *theg-pa biad-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...* *haḥṭha* 'honour that truth'; 3 plur. Z 22-90 *paderindā*; participle future, v 149, 3a1 *sad-dharmā paderānā* 'the good dharmā-doctrine is to be honoured'; adjective, SuV. 3v2 *sūtrāṇu dārjāsakānu 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 *jāna āyṣdaḍā kāṣṭa i 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 *pāti-dar-*, **pāti-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 vaṇa ṣṭā* 'by ignorance I am now indeed confused', parallel to Tib. *rmous*, BS *mūdha-*, possibly from **padūta*, attested in Z 6-39 *kho ātāsi dume jsa karā nā padūte* 'as the sky (BS *ākāṣa-*) 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 *ākāṣa-*) is not at all dimmed by smoke'. 'To fill with smoke (of incense)', I 145, 54r1 *padvāna* 'to be fumigated', BS *dhūpayet*; I 145, 54r1 *khu padve hame* 'when it has been fumigated'; III 76-245 *biṇḍa padva ajaṇi śaṣvāṇi* '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* (-ō- < -aka-), *paddu* 'black'. See cognates s.v. *dumā* 'smoke'.

padai-harajsa 'keeping wisdom', II 115-16 *hvaṇḍinai 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 (?)'.

padauṣṭā 'intestinal illness', Sid. 107r4 *grihaṇi padauṣṭā āstaṃna* 'the grahaṇi disease and the rest'; BS *grahaṇi* 'intestinal organ', Tib. *pho gzi-nad* ('male-base disease'), I 167, 82v4 *grahaṇi padauṣṭa pāṇḍa-rauga* 'grahaṇi disease, jaundice', BS *grahaṇi-pāṇḍutā*, I 195, 116v3 *grrahaṇi padauṣṭa arja* 'intestinal disease, piles', BS *grahaṇy-ārṣau*; with *padauṣṭa*, I 151, 61v3 *grrahaṇi padauṣṭa va pūrnāttaṃ* 'best for intestinal disease', BS *grahaṇi doṣaja śreṣṭha*. Here *padauṣṭa-*, *padauṣṭa-* render BS *grahaṇi-pradoṣa-*, *grahaṇi-doṣa-*, by Iranian *padauṣ-* (rather than by Prakrit **padoṣa-*); v 38, 33a5 *padoṣṭā tsi(n)dā* 'they go, become swollen', participle to *padaus-*. *padaus-* 'to swell', I 147, 56v3 *ṣṣ cu hīyāra padausidā* 'he

whose fruits (=testicles) swell', BS *vṛṣāna-vardha-*; I 141, 49v3 *prramiḥā phaiyṣgāna padāmsāma* (*āṃ < au*) 'urinary disease, bladder swelling', BS *prameḥā vastakāṃḍalai* (*prameha-*, *vasti-*, *kuṃḍala-*). Base **pāti-daf-* to *dam-*, *daf-* 'to blow, swell'. See s.v. *dam-*. Beside *padauṣa-* from **pāti-daf-*, participle v 38, 33a5 *padoṣṭa-*. *padya-* 'way, manner, kind', *pādiya*, *pāndiya*, *-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 aparaṃ*; III 20, 1b3 *ttū padī*; inst. sing. III 10, 18v3 *biṣna padīna* 'in every way'; v 130, 49b4 *niṣṭhurna padīna* 'in a savage way' (BS *niṣṭhura-*); plur. v 58, 128v4 *biṣṭā padya* 'in all ways'; as second component v 183a1 *pharūka-padya* 'of many kinds', and with numerals, Z 4-3 *duva-pāndiya*, III 125b1 *tcahaur-pāndiya*, v 183a3 *paṃjisa-padyata haurna* 'with fivefold gift', with *dva-*, *drri-*, *tcau-*, *tco-*, *paṃjisa-*, *kṣei-*, *hauḍa-*, *nau-*, *dasa-* (*vadya-*), *haṣṭāsa-*. Adjective *-ya-* to *pande*, *pada-*.

padva 'dimmed (with smoke); perfumed', see s.v. *padūte*. *padvala*, see s.v. *padūte*.

pana- 'each, every, plur. all', *panā*, *panu*, *panāna*, *panāna*, *paniṇa*, *paniṇa*, *pānye*, *paṃṇe*, *paṇai*, *paṇa*, v 265, 27a3 *panā hala-māstā* 'every half-month'; K 5, 143v4 *paniṇa paniṇa janavatḡ* 'in every country' (BS *janapada-*), Z 9-23 *pānye kṣaṇā...paniṇa paramāṇavo* 'in every moment, every atom' = Manj. 402 *paṇai kṣaṇai*; ibid. *paṇa paramāṇave*; v 338, 62r3 *u pānye vā* 'and everywhere', BS G 37, 58a5 *sarvatra ca*; III 15-48 *paṃṇe hirina* 'with everything'; v 64-43 *paṃṇe brriḥai* 'dear to everyone'; II 115-18 *paṇai brriḥarja* 'love to everyone', = II 49-14 *paṇai brri*; Sid. 127v4 *paṃṇe vīra* 'to everyone', Tib. *kun-la*; II 105-105-6 *paṇa hala-māṣca drrayi ṣṣava haḍā* 'in every half-month three *uposatha*-fasting days'; Z 22-121 *panā ṣṣṭve* 'during every night'; III 104-39-40 *pana satta* 'every being'; loc. plur. II 86-41 *paṇvā kṣṣ bāḍvā* '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-(ḍai?) kūṣyā* 'he sought food (and) drink every day'; compound, Sid. 133r4 *panūḍai vaṣṭā* 'through every day', Tib. *ñin-gēig*; L 98-37 *haḍai haḍai panūḍāyā brū haḍā pananāte* 'he may rise up day after day every day early in the day'; adjective *-āṃjisa-*, I 175, 92r1 *śa-haḍāṃjīstū panūḍāṃjīstī* of the second day, of every day'; v 42, 87v4-5 *pātcu vā haṃḍara hau(da) haḍā panūḍāṃjīsyā (ū) haṣṭa jūna maṃdrri hvāṇā* '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. Dī. *fājnā* 'every', D. plur. *fājnetā*, by *-na-* suffix to *pāti* 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 pīai vinadattā* '...from the southern region; as far as the teacher Vinadatta'.

pana, *panā* 'before', v 171-302, 1v1 *panā balysā patāna nāṣṣṭi(ā)* 'before the Buddha, he sat in front (or possibly read *panatā* 'he rose up')'; Z 9-24 *pani gyaṣṭā balysā* 'before the *deva* Buddha', = Manj. 402 *pana jasta bāyṣa*. See *patā*, *patāna*.

paṃna- 'a food', in a list of foods III 117r01 *paiḥḡ paṃna:*

hausā hūlām pvaiskha hvaṣi pāraka (see separately). Here possibly from **payana-* 'cheese, butter' with Waxī *ṣamū* 'butter', N.Pers. *ṣimū* 'cream-cheese', to base *pai-* 'swell', Av. *payah-* 'milk', IE Pok. 793-4 O.Ind. *páyate* 'makes swell', *pimá-* 'fat', *payas-* 'milk', Lit. *papijusi kárve* '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 *āchaima pvaṭaṇa panamāre* 'fears of disease occur', BS G 37, 18b6 *vyādhi-bhayaṃ utpadyate*; SuvP. 70r4 1 sing., *panamāni* 'may I arise', BS *bhavya*; Sid. 133v3 *panamāre*, Tib. *skye-bar hgyur-ro*; 3 sing. K 69-224 *panami* 'arises'; preterite, v 328, 7r1 *āysamna panata* 'they rose from the seat', BS G 36, 4v6-7 *utthāya-āsanād*; III 126, b5 *samāhānāna panatā* 'arisen from trance' (BS *samādhāna-*); Manj. 178 *panava dharma* 'the elements have arisen' = Z 5-54 *hāra panamāre*; Sid. 136v4 *duṣā jsa pana* 'arisen from doṣa-condition', Tib. *nad-gsi...las gyur-pa*; Sid. 126r2 *śilīṣṃ jsa pana likye* 'arisen from phlegm' (BS *śleṣmā*), Tib. *bad-kān-las gyur-pa*; causative *panem-*, SuvO. 36r3 *śāstāra-samāna panemāna* 'the concept of the teacher (BS *śāstar-*) must be created'; K 6, 146r4 *aysmū panemāte* 'thought is induced', with preterite K 7, 147v4 *aysmū panatān(d)ā* (participle K 7, 147v4 *panate ay(s)m(u)i*); v 69, 8v1 *oṣu aysmū panemāte* 'produces evil thought', BS G 37, 12a1 *āghāta-cittam utpādayiṣyanti*. Noun, Z 16-19 *panama hāmāre* 'acclivities occur'. From **patinam-*, see cognates s.v. *nam-*, IE Pok. 764 *nem-* 'bend'; with other preverbs *uys-*, *bi-*, *ha-*.

panās- 'perish, be lost', v 115, 64v7 *dātā usā panaṣte* 'the force (BS *ojas-*) of the *dharma*-doctrine perishes', BS *ojas ca* with *vināsyati*; Z 24-52 *ysama-śśandīya harbiṣṣe panaśāre ṣṣahāne* 'in the world all the virtues perish'; participle *panaṣta-*, v 75, 43v3 *panaṣtā mā aysu* 'I perished', BS G 37, 33b1 *ahaṃ naṣṭah*; causative, *panāś-*, II 102-17 *ma ttā beysūne aysmū panāśāmanai* 'may we not lose the thought of bodhi-knowledge' (= BS *bodhi-citta-*); = III 128-14 *panāśāmani*; II 71-4 *stūra kaitta khvaṃ tta na panāśari* 'take care of the large cattle so that you do not lose them'. From base *nas-* 'perish', *pa-* in meaning rather (*a*)*pa-* than *pa(ti)-*, Av. *nas-*, present *nasya-*, Zor.P. *nasitan*, *nasēnitan*, *vinās*, *nastak*, *anastak*, *franastak*, *avinast*; N.Pers. *gunāh*; M.Parth.T. 'bn's-'destroy', 'bn's'ruin', *frnšt*g destroyed', M.Pers.T. *wn'h-*, *wn'st* 'harm', *wynst*, *wnšt*g; Sogd. Bud. *n's* 'ruin', *nšt-* 'ruined'; *nyš-* 'to destroy', *n'šik* *βwt* 'are destroyed', *pn'yšt-* 'lose', Man. *nšt-* 'to ruin', *nšt*yy *βwt*, 3 sing. present *nyšt*yy; *n'syy* 'ruin'; Chr. *nyš-* 'disappear', *nyšt*, *frnyšt*y 'seduced', present participle *nyšt*nyt 'perishing'; Bud. *pn'yšt* k'm; *pn'sy'n* *βwt*, *βn's*, *βn's* 'corruption', *n'yš-* to corrupt, Chr. *fn's* 'corruption', *frnyšt*y 'losing', *frnyš*y 'deceived', *frnyšt*y *δ'rys*g 'mislead'; Yāznābī *penayš-* 'destroy'; Šuynī *renes-*:*renūšt* 'forget'; *benes-*:*benest* 'lose', Rōšānī *rinēs-rinošt* 'forget', *binis-binūd* 'be lost', *binēs-*:*binēst* 'lose'; Iškāšmī *fərnis-*:*fərnūt* 'lose'; *apanis-*:*apanit* 'forget'; Yazg. *anēs-*:*anūšt* 'forget'; Waxī *nūs-*:*nōst*, *našak* 'lose', Sarikolī *bināsam*:*bināstam* 'I lose, I lost' (Shaw), *bunos-*:*bunost* (Paxalina).

panā 2 sing. imperative 'touch', see *panaindā*.

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*] *pyausā khu binā škidā astāmdā* 'the herbs sound as one touches a tuned harp'; = III 46-21 *panāyida spyakya khū ja bina astāna*; III 104-51-2 *khvaiškya sāna panāye panāyidī* [read -*idī*] *pyāṣka khū ja bina astāna* 'mounts the small waves; the flowers sound sounds as one tunes a harp'; noun, I 171, 87r4 *gvaña škala u panāyāma* 'in the ear noise and sound', BS *dh(ṣ)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 pemeṣṭi aysgaṃ rrajsai pneha* 'the vulture seized the young ones in his sharp beak'. From *nāh-* 'nose' with *pa-* 'associated with' (see *pa-* above). Av. *nāhaya*, *nāha*, O.Pers. *nāham*; Sogd. Bud. *nns*, Man. *ns*; Parāčī *nēšt*. See also *neṣte* (JS 30r1). IE Pok. 755 *nas-*, O.Ind. *nas-*, inst. sing. *nasā*, dual *nāsā*; fem. sing. *nāsā-*; Lat. *nāris* 'nostril', *nāsum* 'nose', O.Engl. *nōse* 'promontory', *nasu* 'nose', Lit. *nōsis* 'nose', O.Slav. *nosū*. With other suffixes Šuynī *nedz*, Yāzn. *nes*, Sanglēcī *nic* (*c=ts*).

paniyai 'to sound (?)', infinitive, II 1-4 *paryā nāistai* . . . *paryā panīyai* 'be pleased to sit, be pleased to . . .', gloss to illegible Chinese signs. Possibly to base *panad-* 'to sound', see s.v. *nāyai*.

panīysau 'urine', Sid. 12v5 *sairkha jsa haṃtsa panīysau u saṅgā* 'urine with clot and stone', BS *śarkarā-aṣmari-*, Tib. *gcin hśdus-pa daw rdehu*; Sid. 14v5 *u panīysau vasū-jākā* 'and cleansing the urinary organ', Tib. *chu-so sbyoo-ro* (*sbyoo-*, *sbyoo-* 'to clean'); SuvO. 124v3 *panīys(au)* 'urine', BS *mūtra-*. From base *nai-* 'flow', with *pa-* (<*apa-* rather than *pa(ti)-*), see *panās-*. From *nai-*:*ni-* of liquid, see *ggañih-*; O.Ind. *ned-* 'flow'. See BSOAS 23, 1960, 22-4.

panīysde, isolated word, 3 sing. present v 158, 7a1, to base *nai-* or *naij-*, *naič-*. See *panīysau*, and *panīśdā*.

panīśdā 'draws tight', III 41-27 *kāṣa harīya ā panīśdā* 'loosens or tightens the belt (?)'. With K 64, 80r2 *pīnīysdyau* 'girth, belt'. Base *nai-* 'to tie' (**pa(ti)-naizata-*); from *nai-* of dress, see BSOAS 23, 1960, 22-3. O.Ind. Vedic *nīṣṭyā* 'neck-band', Nūristānī Kati *nīṣte* 'belt', Aškun *nēstē* 'turban', O.Ind. RV 5-19-3 *nīškā-grīva-* 'having a *nīška*-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*, *padī*, see *pande* 'way'.

pandara- 'foolish', v 60, 16az (cu) *stā rakṣayso paṃdarā hvūnde* 'who is necessarily called *rākṣasa*-demon or fool'; JS 27r1 *ṣe araṃṇā iyarai paṃda satva* 'that ungrateful (BS *akṛtajña-*) debased foolish person'; comparative Z 2-134 *hanāna vajśātandai ṣṭāna paṃdaru karaṃu yādaimā ce aysu ggaru bendā sumrā uskujāte mā hadāya 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 132z 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. *paṃdita-* 'intelligent' is connected by enantiosemy. T. Burrow, BSOAS 34, 1971, 540-2 offers O.Ind. *paṃdā* 'wisdom' and Iran. *pand* 'advice' for O.Ind. *paṃdita-*, but Khotan Saka is left isolated. IE Pok. 809 *pent-* 'find' seems too remote. A lost *a-* 'not' is possible in Khotan Saka (see *nāṣa-* 'amṛta-food'), but might have left initial *b-* (as in *benda* < **upānti-*).

paṃdākā 'foolish (?)', v 62, 24b14 *śau ysūdā naḍe 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, paṃdāvī, pandā*, gen. plur. *paṃdāvām*, loc. plur. *paṃdāvū; paṃda, pada, padā, padi, pade, padai, padāya*. Z 6:25 *ṣeī pande hastamā rraṣṭā* 'this is the best straight road'; v 343, 85r3 *hutsutu pando tsutāndā* 'they moved on the well-traversed way', BS G 37, 79b4 omit, parallel to BS *sgata-*; v 330, 20r2 *aysu pandāyā nāṣjā-tāmā(ṭe)* 'I show the way', BS G 37, 17a4 *darṣayisyāmy ahaṃ mārgaṃ*; K 42:109 *paṃdāya stāma* 'fatigues of the road'; III 55:17 *tī paṃdāta hwañāre* '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 pehīṣṭā* 'closes the road', Tib. *lam hgags-te* (hgag- 'stop'); Sid. 3v5 *doyām paṃdāvām paṣṭāme* 'passing on the two ways'; v 268, 47a9 *paṃdāvye*; II 74:35 *haribṣvā paṃdāvūvā kaṃthvā bvākā* 'knowing all roads, cities'; v 289, 3b2 *pandāna hamḍrauy(sya-)* 'on the way moving through the air'; III 113, 4r1 *paṃdi basti* 'road closed'; II 33, 3a6 *paṃdi byāṣṭi himye* 'the road opened'; II 44:50 *pandāyām* 'on our (-ām) road'; III 58:1 *ekayām bārrai śau baysūnā paṃde* 'the *ekayāna*-vehicle, the one path of the Buddha'; III 55:17 *paṃdāta*, = III 61:56 *paṃdāvī* 'roads'; II 99:205 *pada prrahiṣṭa* 'the road is open'. Compound, first component, III 9, 17v5 *paṃdā-rāysa-* 'guide to the road'; Manj. 79 *avāyovāṣṭa padā-rāysa* 'guides (demons) to the evil existences' (BS *apāya-*); III 109:7 *padā-rāysa cvau bāyīda pada śairka* 'guides on the way who guide on the good path'; II 86:48 *padā-rāysā garajā jasta hamīḍa* 'road-guides, mountain deities together', from clause, Manj. 161 *tta tī klu rāṣṭe pade jśū* '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 *kīra-vadāva dasau* 'the ten *karma-patha-s* ('ways of action')'; II 56:29 *nāṃva-vadām padā* 'way by boat'. From **pantāh* masc., Av. *pantā, pantam, pavō, apanti-*, O.Pers. *paḥim*, Zor.P. *pand, apandih* [*pand-nāmak* 'book of counsel'], Pāzand *rāh u pand* [but see also s.v. *pandara-*], N.Pers. *pand* 'road', M.Parth.T. *pnd* 'path' (and 'counsel'), M.Pers.T. *pnd* 'path', Sogd. Bud. *r'δ-pnt* "k dyadic [rather than 'pentad of ways']"; Oss. DI. *fāndag* 'road', *fātāg* 'leader' (**paḥaka-*) [D. *fāndū*, I. *fānd* 'will, purpose']; Yidya *pādo, pōndo* (fem.) 'road'. Šuynī *pūnd*. Rōṣānī *pānd* (masc.), Parāčī *panān*

(**pantān-*), Yazg. *pān, pānd*, plur. *pandab* '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. *pæd* 'path' (Iranian lw?, see TPS 1961, 107-42).

papatai 'infectious (disease)', v 116, 65r2 *draya vara ttiña kṣīra ośa amanāva* (BS *amanāpa-*) *hāra hāmāre, durbhikṣā hāmāte, aśunā beḍā papatai āchei hāmāte* 'there three in that country evil unpleasant things will occur, famine will come, the thunderbolt will fall down, infectious epidemic disease will occur'. From reduplicated *pa-pat-* 'fall intensely' or **pati-pat-* 'attack', parallel to BS *āgantuka-*, Khotan Saka lw *āvamḍva-*, Tib. *glo-bur-du* 'suddenly', rendered by *peraa-* dyadic Sid. 105r1 *perā āvamḍvūm āchām jsa*, Tib. *bla-gñan rnamṣ dan ldan-pa*. See s.v. *pat-* 'fall'.

papāgye 'feastings', Z 11:15 *vicitre nā māṣṭā papāgye haṃggargga āysāta ḡre* 'their various great banquets, assemblies are adorned'; Z 2:144 *nārmito spāṣṭe papāju* 'to see the feast created magically'. Reduplicated *pa-pā-* to base *pā-* 'provide food' or 'drink'. To Av. *pāpīḍuā-*, glossed by Zor.P. *pit i puxt* 'cooked food'. IE Pok. 787 *pā-* 'to feed', Lat. *pāscor, pāui*, Got. *fōdjau*, O.Engl. *fēdan*, or possibly IE Pok. 839-40 *pō-* 'to drink'. See also *pāpe; pīp-*. For IE bases, E. Benveniste, BSL 51, 1955, 29-36. Note *pā-* 'to drink' in Waxī *pōv-, pōb-*: *pitt* and Sanglēčī *pōvō, pīō, Iškāsmī pōvd*.

papūškyā 'hoopoe', in list of bird names, III 35:31 *papūškyā*, = III 47:48 *papūškyi*; Sogd. Bud. *pwṣpyh*, Chorasm. *pwṣpyk*, N.Pers. *pūpak, pūpū, Šuynī bubūbāk, abūbāk*, outside Iranian, Greek ἔποπος, ἔποπος, Lat. *upupa*, Armen. *popop*, Lit. *pupūtis*, Let. *pupukis, pupucis*. With suffix *-škyā-*, as II 75:58 *tcimūškyā-* 'eye', K 43:146 *tcimaškyi*. **papeṣṣ** 'evening', Sid. 100v3 *papeṣṣā drrai prūya khāṣṭānā* 'in the evening three *prūya*-measures are to be drunk'; I 179, 98v3 *ṣa rūmī pāclim (-im = -ai) papimṣā (-im = -e) hauda kani hauda kani gvañā paṣāna* '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 hwaṃḍā papeṣṣ kīndā* 'each thirty men are in charge in the evening'. Interpreted as with *pa-* 'approaching' and *paṣṣ* 'evening'.

paphan- 'be satisfied', causative *paphān-*, III 134v6 *u nai paphāndā pyū(ṣṭe)* 'and is not pleased to hear it', III 41:27-8 *jiškyām pā ysīrākā paṃphūdā brrau hwaṃḍam va* 'then the heart of girls is content for beloved men' (for **paphīmdā*); v 348, 12b3 *dātānu ne paphāñā pyūveṣmā(ṭe)* 'does not rejoice at hearing of the *dharmā*-doctrines'; Z 21:22 *paphānāndi*; 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 *saṃtarpayisyāmi*; Z 5:95 *paphāñu ni* 'satiating us' (2 sing. imperative middle); SuvO. 35r6 *uysānā paphāñāna* 'the self is to be satisfied', BS *ātmānaṃ saṃtarpayitavyaṃ*; v 382, 2a2 *paphāñā*; participle Z 5:47 *paphānde*; SuvO. 56r2 *paphāndu yanimā* 'I can satiate', BS *saṃtarpayitvā*; K 49:36 *paphāndā yinime*; JS 23v4, 2 sing. *paphādai satva* 'you sated the beings'; noun, SuvP. 63v3 *apaphānāme kiṇa* 'for not satisfying', BS *atṛpta-*; v 182v1 *avaphānāmata*; adjective, I 145, 54r2

paphānāka. Base *fan-* with other preverbs *us-*, *na-*, *naṣ-*. Without preverb, Yazg. *fin-*, preterite *fūd*, participle *fadaḡ* (vocalization as *sin-*, *sid*, *sadaḡ* 'to ascend') 'descend'; stay, stop'; O.Ind. RV reduplicated *paniphan-*, *phānaya-* (with secondary retroflex, see for these T. Burrow, BSOAS 34, 1971, Spontaneous cerebrals in Sanskrit, 538-59). See above *usphan-*, *naphan-*, *naṣphan-*. Base *fan-* with preverbs, *us-*, Rōṣānī *sifan-:sifod* 'rise' (fem. *sifād*, plur. *sifāḡ*); causative *sifēn-:sifēt-* 'raise'; Śuṃnī *sifān-:sifid* 'rise', *sifēn-:sifēt-* 'raise'; *niṣ-*, Rōṣānī *naṣfīn-:naṣfod* 'be drawn out', *naṣfēn-:naṣfēt-* 'pull out', Śuṃnī *naṣfīṭh-:naṣfid* 'be pulled out', *naṣfēn-:naṣfēt-* '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 ṣemaki paphūka nāti* 'the official Ṣemaki took the sum'. With variant suffix *-nva*, II 38·16·2 *sūlyau ja paphūnva nāne* (read: *nāte*) 'from the secretaries he took the sum'. From **pa(ti)-p(h)auga-ka-* (as *pajūka-* 'lid' from **pati-fauda-ka-*) and **pati-p(h)ugna-* (see also *vastūrvā* 'in the depositories, archives'), to verbal *paphūj-:paphva-* 'to collect'.

paphūj-: paphva- 'to collect, accumulate, meet', II 111·33 *u hera-ṃ jsām hā paphūjirau* 'and let them collect their property', translation AM, n.s., II, 1964, 2-5; II 83·5 *u hīryāsakā ja paphūjirau* 'and meet Hīryāsaka' (*hīryāsa-* 'black'); IV 3v6 infinitive (-*ānā*), *dāsādūṃ paphūjā* 'we finished collecting'; IV 3v7 *na <pa>phūjām* 'we are not bringing in'; participle **paphuta-*, *paphva-*, II 29·38·1 *āmāci sūlīna paphve thauna vā nāte dva* 'the *āmāca*-official (BS *āmātya-*) met the secretary; he took two pieces of cloth (silk)'; II 62·4·5 *vā hajsemyari khu ttiṇa māsta paphve himi* 'send here so that this month it is collected'; II 17·4·8 *jsārā dāthaḡai biṣā cāra paphve himi* 'to transfer the grain, as much as has been collected'; IV 3·13 *hiṣti khu ttiṇa māsta paphve himi* '...comes so that this month it is collected'; V 153, 176a3 <ha>ḡai *paphve himi haṃdyaji māsti* '(<the ...th day>) is collected, month *haṃdyaji*' (first summer month); JS 27v4 (*ase...*) *paphvai rruṃde kiṭhe cevyai* '(as the horse...) you gathered up the king, you brought him to the city'; I plur. II 58b5 *ttū hā biṣā nva parauvām u nva eyām paphvādū* 'all that according to your (-*ām*) orders and commands we collected'; 3 plur. v 222·19·5 *haḡai ṣūje ja 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 *haṃphuta-* 'bowed down'). Note also *haṃphuta-* 'joined, possessed'.

paphūnva 'amount', II 38·16·2, see *paphūka*.

paba, see *pabana-*.

pabañ- 'continue', Manj. 281 *drreṣṭīyuan kiḡaṣṭyau karma pabañda ga cu ysatha* 'through afflictions (BS *kṛṣa-*) 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*

padaṣṣāna nauvaretcaholsā pabanā jīvātā 'and lamps 49 may be kindled, in continuance of life', BS Bhaiṣajya-guru-vaiddīrya-prabha-rāja-sūtra 25 *jīvita-hetau*; III 64·20 *jsīna paba askhajsāme bāja* 'for furthering the continuance of life', = II 103·52 *jsīna paba ūskhajsāmai ūdaṣāyā* (translation AM, n.s., II, 1965, 103); K 4, 140r4-5 *kho kyī ṣei kyī nihutā tteye nistā pabanā* 'as he who is one who has sunk (into *nirvāṇa-*), has no continuum', Tib. *hdi ji-lta-bu ṣig, hdi ṣi gaṃ-gi ṣhe gons-su mya-nan-las hdaṣ-pa, nīd mchams sbyor-ba med-na*; K 7, 147v2 *pabanu*, Tib. *raṃ-gi raṃ-bzin*; Z 5·81 *pabanā ne haṣḡā* 'the contact is not burst'; Bcd 49r3 *ttarandarā biṣāna 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 *dīṣāne baysām sadharmā pabastā* 'may I continuously maintain the Buddhas' good doctrine', BS *dhārayamāṇu jīnāna saddharmam*; K 1, 135r5 *u ne pabastago salāvānu* (BS *samlāpa-*) 'and not continuously words', Tib. *spobs-pa yous-su bri-bar yaw mi hgyur-bas-na*; K 3, 139r2 <ta>-*ndrāma dāti pabastatau hvāñāmata hāmāte* 'such preaching of the doctrine continuously takes place', Tib. *ji-ltar de-bzin-gṣegs-pahi ṣhos biṣad-pa daw* (correct KT 6·165); III 65·6 *salī parye dvāsā pabastā* 'twelve years passed altogether'; Z 5·83 *samu kḡo dura tātu pachyisu 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 continent sans qu'il y ait interruption'; Lankāvatāra-sūtra 2·99 *tarangā(h)*. . . *pravartante vyucchedaṣ ca na vidyate* 'the waves continue and there is no interruption'. From **pati-basta-*, see s.v. *bañ-*, *basta-*.

pabauna 'statement, stated charge (?)', II 101·243 *ca vā pabauna yai ttu jairmām sturām va piḡa hūdāmāda* 'what for them (*ca-ṃ va?*) was the charge, they gave that as price of the excellent large cattle'. From **pati-bau-* 'to state about', see s.v. *būñā-* 'speech, talk', *haṃbvekye*, *habvakeye* 'critique'. With *-auna*, like *thauna-*.

paṃmamāthā, see *patāmāthā* 'arrow, dart'; K 28·175 *paṃmatha pūna ja*, = K 20·266 'with arrow' dyadic.

paṃmar- see *patāmar-*; noun, III 70·125 *paṃmare bve* 'I know the report of her'; III 70·109 *paṃmarai bvirau aṣka* 'you perhaps know the report of her'; III 70·111 *paṃmara bvatā* 'you may know the report'.

paṃmāstā 'seized, held', II 45·74 *tta vā hir-vī nārā pūra na paṃmāstā yuḡā(ṃdā) būnā vā āva* 'they could not at all hold wives, sons; they came here naked' (translation SDTV 111); JS 24v1 *pura pemeṣti aysgaṃ rrajsai pneha* 'the culture seized the young ones with its sharp beak'; II 98·153 *khu vaṇa ttu aṣka pada pemaistai na jsā utca parauṣṣā* '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-* < **mṛṣta-*.

pamākā- 'measure', v 247, 15a3 *pamāka hime*, 15a4 *pamāka ni yuḍi hime* 'it cannot be measured', BS na... *pramāṇam śakyaṃ gaṇayitum* (and 15b4; 16a1); v 247, 16a4 *hakhiysū pamāka hame* 'it can be counted, measured', BS *śakyaṃ gaṇayitum*, III 22, 11v4-12a1 *havyuḍā... āśi 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-bādva śi 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-mātraṃ* 'only one pala-amount'; Manj. 420 *baysa būre pamāka* 'the Buddhas know the measure'. From **pati-mā-* with suffix *-kā-* (retaining *-k-*). See s.v. *pamāta-*.

pamāṇḍa-, *pamaṇḍa-*, see *pamūḍa-*.

pamāta- 'measured', no present so far noted; infinitive *pamete*; v 78, 4a3 (ed. Konow 119) *pamāta hāmāte* 'can be measured', Tib. *dpag-tu ruṃ*; ibid. (119)a3 *u ne balysāna būmāta pamāta hā(māte)* 'but the Buddha's bodhi-knowledge cannot be measured', Tib. *śes ma yin*; with negative, *avamāta-*, III 22, 10a2 *dādīrā avamāta satva* 'such numberless beings', BS *evam aparimāṇān api sattvān*; SuvP. 69v3 *avamā kanyau samudrā* 'the sea with drops countless', SuvP. 69v4 *avamātā*, BS *ananta-*, SuvP. 70r1 *avamāva*, BS *aneka-*; abstract, Bcd 54r1 *tta tvā avamāvāṇṇā haṃbādā yinīme* 'I can so fill that measurelessness', BS *apramāna cariyāya sthīhītvā*. Compound, I 137, 44v4 *nasāna hūvamāva tta arvi vijāni* 'by portion well-measured are these medicines by the physician' (BS *vaidya-*), BS *bhāgā suttalinā (sutulīta-?) bhiṣaka*. Infinitive, Z 2-83 *kye thu haṃjsāta balysi pamete* 'you who intend to measure the Buddha's (measure)'; ibid. *ātāśi haṃjsaṣḍe...* *pamete* 'he is about to measure the sky (BS *ākāśa-*)'. From **pati-mā-*, base *mā-* 'to measure', see below *māre*, *ṣṣava-māra-*. To Av. *mā-*, *māta-*, *mīta-*, O.Pers. *mā-*, *ānāta-*, *framātar-*, Zor.P. *patmān-*, *-ak*, *uzmāyīšn*, *uzmūt*, *-ak*, N.Pers. *paimāyad*, *paimūdan*, 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'du* 'experience', M.Pers.T. *nm'y-*, *nmwd*, *prn'y-*, *prn'd*, *gwm'y-* 'suffer', 'm'dg' 'potent'; Armen. lw *parma-yem* 'test', *hranayem* '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 *pūtnūi-*: *pūtnoid* 'to imitate'; *rami-*: *ramatt-* 'to order', Rōšāni *rimay-*: *rimūd*, Sarikolī *rāmi-*: *rāmōd*, Šuynī *rini-*: *rimod*. IE Pok. 703 *mē-*, O.Ind. *māti*, *mīmāti*, *mītā-*, *mātrā*, *māna-*, Greek μέτρον, Lat. *mētor*, *mēnsus*, O.Engl. *mēd* 'measure', Lit. *mētas* 'measure', O.Slav. *mēra* 'measure', Tokhara B *mai-*, A *me-* 'to measure'.

pamāta- 'dressed', *pamyā-*, *-vanyā-*, see *pañjs-*, *pamūha-*. **pamūḍa** 'reported', III 83-20; III 110-12 *pamaṇḍa*, II 87-52 *pamāṇḍa*, see *patāmar-*.

pamūha- 'dress', see *pañjs-*.

paṃmetūṃ 'to honour', Bcd 45r4 *paṃmetūṃ diṣi vī biṣā sāmūha: baysa* 'I honour in every region (BS *diṣā*) the epiphanous Buddhas' (BS *sāṃmukha-*). Either *paṃmet-*

or *paṃmet-* 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 *-ūṃ* may be 1 sing. 'I am', or enclitic pronoun 'by me'. **paṃphidā** 'is pleased, satisfied', for **paphūṃdā*, see s.v. *paphan-*.

pamyām jsa 'with dresses', K 60, 37r4 *bahya va hanāysāmde panyām jsa* 'the trees there (*ra=vara*) are adorned with garments', parallel to BS *ābharaṇa-vrkṣa-* 'trees which produce garments', mentioned K 64, 80v3 *ābha(ṛaṇa)-vrreṣa*. See *pañjs-*, *pamāta-* 'to dress'.

paya 'official title (?)', II 28, 35b2-3 *puṣa vā trāmīrau haṣḍe yanāmaṃ tyē jsārā ḥiṇa ni ā vā trāmīrau paya ā hini thyau vā puṣi trāmīrau haṃtsa gūhyau jsa* 'Come over here at once. We will make a report to you (-e?); in the matter of the corn, it has not come. Come over here. The *paya*-official has come. Quickly at once come over here together with the *gūha-* (*gūha-* 'oxen' or *gūha-* 'foot soldiers' or *gūhaa-* 'ruffian'). Possibly from **patidayā-* to Av. *paīti.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*, *dītac* < **daitar-* 'guard, inspector, spy, informer, emissary'; *parēt* gen. sing. *parēti*, *parīti*, 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. *pim* 'pain'. IE Pok. 792-3 *pēi-* 'pain, injure', O.Ind. *piyati*, 'abuses', *pīyū-*, *piyāru-* 'abusive', Greek πῖμα 'ruin, pain', Got. *faian* 'to blame', *fijan* 'hate', *fjands* 'enemy', O.Engl. *fēon* 'hate', *fēond*, *fiond* 'enemy'; see also Av. *pāman-* 'a skin disease', Pašto *pam* 'itch', N.Pers. *pam*, O.Ind. *pāman-* '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 rāḥi* 'whose cheeks become stiff, headache', BS *āstambha-śīraḥ-śūlaṃ*; III 130b3 *syamca paysaṇva* 'left cheek'; with suffix *-kya-*, III 48-68 *paysaṇvakyē*, = III 38-46 *paysaṇvakyā*. From *zanu-* 'jaw', and *pa-* < *pa(ti)-*, as Av. *paīti.varah-* 'beside the breast' for 'nape of neck'. See cognates s.v. *ysaṇva* 'jaw-bone'.

paysada 'knows', Manj. 178, for *paysendā*, see *paysān-*.

paysas- 'crush' (written *paysas-*), 3 plur. III 43-30 *paysasidai dadā rāysa-ṃ gvaunā nā byaidai* 'his (the dog's) teeth crush it; for them there is found no taste (juice)'. From *samb-*: *zab-*, *zaf-* > *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 brrāvāra* 'own brother', JS 16r4 *brrāte paysā*, JS 39v4 *paysāve hvārakā* 'one's own sister'; II 43-20-1 *paysāva hvārakā* 'germane sister'; v 3-1-2 *paysā brātari*; K 15-128 *paysā pura mānada* 'like one's own son', = K 23-76 *paysā pura*, = 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-āsāta-*; note also Av. *hadō.zāta-* 'germane' (Yašt 14:46 *brābre vā hadō.zātāi*). See *ysan-* 'bear', *āysāta-* 'noble'; Armen. lw. *harazat*.

paysān- 'know, recognize', v 117, 66r1 *pūru paysānāre* 'they recognize as son', BS *bhavati putratvaṃ*; v 108, 30v3 *hwāṣta nā paysānāte* 'recognizes as best', BS *guru-kuryāt*; v 112, 34r3 *hwāṣta 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 *dīṣūṃ āre paysāne* 'I confess, I recognize fault', BS *deśayāmy ahaṃ*; 3 sing., v 353, 19, 3b3 *haṃjātu paysānda* 'he knows the mass', BS *skandhaṃ prajānāti*; Manj. 225; 299 *paysāda*, Manj. 354 *paysāda*, Manj. 178 *paysāda*; optative, 3 sing., Z 5:78 *uysānau (-u < uta 'surely')* *karā ne paysānā* = 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 yūḍā 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 *nirikṣ-*) *u paysānānā* 'to be examined', Tib. *rtogs-par byaho*; *-ya-* adjective, JS 36v3 *avaysānā paysānā* 'ignorant, knowing'; III 70:106 *paysānā hama* 'be recognisable'; noun, v 131, 123 *paysānāmata*, v 261a, 25 *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 *pēšānam* 'recognize', Yazg. *vzan-*, *vzantag* 'know', Rōšāni *wizon-*, *wizēnt* 'know', Šuynī *bizon-* 'recognize', Iškāšmī *pazin-*, Waxī *paздan-* (< **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 nānji tcerā* 'bread (baked) on a griddle must be made', from base *pa-* 'be flat, plain', Oss. D. *fāzā*, I. *fāz* (see s.v. *pāysa-*) with suffix *-ā* as *mājsā*, *mijsā* 'marrow, kernel', loc. sing. *mijsāya*. See also s.v. *sāta-*.

pa-ysāra '5000', see s.v. *pañjsa* 'five'.

paysau 'sour (?)', III 92:241 *kañānā bañānā paysau pettā, jiye utci narāme* '... to be bound on the head; the suppurating (?) bile (BS *pitta-*) is stopped, watery matter issues'. From **pati-zau-* to *ysū* 'pus'. See *paysauja*.

paysauja 'pungent (?)', II 85:21-2 *paysauja pūha:ra ūspurā* 'savoury (?) vegetables complete'. From **pati-zau(š)-* 'taste', rather than to *paysau* 'rotting' from **pati-zau-* with *ysū* 'pus'. See *ysūš-* 'to taste'.

paysdyi 'to send away (?)', II 84:7 *mānq maṃ baysgā haḍi*

šfare u paysdyi ām ttā ni dāsām 'of ours (?) here remain many messengers and we do not yet succeed in despatching them to you (*ittā*)'. Possibly base *pazd-* infinitive (**pazdītai*), see *paśd-*, s.v. *aspaśd-*, *waśd-*, *našpaśd-*.

paysnā 'at the head (?)', K 149:4 *amratta-kū(ṇḍa)la* (so) *krrāda-rāji* (BS *amṛta-kuṇḍala krodha-rāja*) [*pa*] *paysnā* (*pa* duplicated at end of line?), equivalent to *paḍauysna* (parallel BS *-ādi-*, *-pramukha-*). Possibly **pa-zna-* to *pa-* 'in front', with *-za-* in *hāysa-* 'far' (**frāzā-*), see *patā* 'before'; or read *pa(dau)ysna*.

paysyāmn- 'germane (?)', v 168, 7b2 *saṃ paysyāmn-///*, fragment of colophon. From *paysāta-* 'germane (of brother or sister)' with intrusive *-y-* as in Sid. 3r3 *hatsa-ysyāta āchā* 'congenital diseases', BS *sahaja*, Tib. *lhan-čig skye-bahi nad-rnams* = Sid. 3r1 *haṃtsa-ysātām āchām*.

par- 'to fill', 3 sing. middle, Z4:43 *piḍe* 'is filled'. Base *par-*, participle *purra-* (in *purā-* 'moon', *uspurra-* 'complete'). See *haṃbīr-*, *haṃber-*, *haṃbaḍa-*, *haṃbāḍa-*. To Av. *par-*, *parāna-* 'full', Zor.P. *puł* **purr*, *uspurrik*, *spurr*; Aram.-Pers. *'sprn'*, M.Parth.T. *'mb'r-* 'to fill', *'mb'rg* 'mass', *puw* 'full', M.Pers.T. *hmb'r-* 'to fill, gather', *phyp'r-* 'to fulfil', *'wb'r-* 'swallow' (different base?), N.Pers. *pur(r)* 'full', *šipari*, *šipari* 'perfection, end', *ambār-* 'to fill', *ōbār-* 'swallow', Pahlavi Psalter *'wpl'ty*; Armen. lw. *spař* 'end', *spařa-zēn* 'fully armed', *spař-spouř* 'complete'; Sogd. Bud. *'np'r* 'abundance', *puwrn-* 'full', *'spwrn-* 'complete'; Man. *'mprty* 'filled', *'mb'r* 'filling', *'spwrnw* 'complete', Chr. *'mprt* 'fullness', Greek πλησιονή, *puwrny spwrnyq* 'fullness'; later *puw*, Yaṅ. *puwn*, *puw* 'full'. IE Pok. 798-800 *pel-*, O.Ind. *pīparti*, *prñāti*, *pūrñd-*, *dprāt*, Greek πίμπλημι, πλήρω, Lat. *pleo*, *-plētus*, *plēnus*, Celtic O.Ir. *līnaim*, *lān*, Got. *fulls*, Lit. *plinas*, O.Slav. *plūni*.

par- 'to nourish', see *pār-:pāda-*.

par- 'to cause, effect', see *perra-*. Possibly II 39:5 *cā au tya 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 περι, πέρας. See *parkūn-*, *paltcīmph-*, *pañiḍi*, *pūrān-*, *parañjūṣṭa-*, *para-byūtā*, *paribyūtā*.

para- 'food', see *pār-*.

para- 'going, journey', II 120:193 *di-para* 'having a bad journey', from *dira-* '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 *parēdal* (IV 58), a less specialized use of IE Pok. 816 *per-* 'go across'. See s.v. *parañjsi*.

parakṣa, *parekṣi* 'belt, thong (?)', II 60:24-5 *thauma śaci nūwarā parekṣi śau u chawanū kāmthā parakṣa śau* 'a band of silk cloth, new, one; and one band of coloured (?) hemp'. From **pa(ti)-raṣṣa-* to base *ras-* 'to fasten', Zor.P. *rasan*, N.Pers. *rasan* 'rope', Armen. lw. *ařasan*, *erasan* 'rope, bridle', *aparasan* 'unbridled', Arab. lw. *rasan* 'bridle', Heb. *rsn* **resen*. IE Pok. 863 *rek-*, *reğ-* 'to bind', O.Ind. *raśanā-* 'thong, belt', *raśmi-* 'rope, bridle', O.Norse *rakki* 'thong', O.Engl. *racca* 'thong',

- O.Norse *rekendi*, O.Engl. *racente*, *racete*, OHG. *rahhinza* 'chain'. Here *-kṣ-* medial, variant = *-ṣ(s)-*, as initial *ṣṣavā-* 'night', *kṣīra-* 'land'. See also *guḥṣapa*.
- parajūṣṭa-** 'enveloped', K. 18·217 *kara kathe parajūṣṭaude* 'they surrounded the city environs', = K. 26·142 *kara kathe pajarrūṣṭāda* (metathesis); = variant K. 35·88 *kathā nūṣṭyāṇḍi* 'they wrapped the city about', parallel Divyāvadāna 448·1 *veṣṭita-*; III 46·39 *pajarūṣṭāda sūje tta khu ṣittanvā pāyivā* 'they entwine one another so as with their white-skinned legs'. Base *yauṣ-* > *jūṣ-* (with retained *j-* after *para-*); present *-t-*, as in *nūṣṭ-* (**ni-yauṣ-*) 'to envelop'. See cognates s.v. *jūṣ-* 'use'. Not with *cauṣku-* 'holder'.
- parajusta-** 'fought', III 69·82 *paraajausta mura jsa haṃṭsa* '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-*.
- paraṃjṣa** 'turned away, back, adverse', SuvO. 4v1 *o yā jsa vā dvāte paraṃjṣe indā* 'or therewith they are hostile to the deities' (BS *devatā-*), BS *devatāsu parān-mukhāh*; v 79, 149v1 *dukha pūrrindā paraṃjṣa ni hamūnindā* 'they overcome sorrows, to adverse things they do not change', Tib. *hkhor-ba bsūl-te rgyal-bar hgyur-ro* ('destroying *samsāra*-migration they are victorious'); Sid. 125v2 *aymu wvī, byātarji ttai paraṃjṣa vaṣṭidā u āphārē* 'mind, wits, memory, so become adverse to him and they are disturbed', BS *tīvra-kopa-*, Tib. *yid dan, blo dan, dran-pa log-ñi* (*log* 'return, turn back'); Sid. 131v5 *beti hīya prara u paraṃjṣai, gaṣṭindā* 'the nature of wind they turn back for him', BS *jītvā vātaṃ*, Tib. *rluṣ non-te* (*non* 'press'); Z 12·45 *tcamna hāmāte paraṃjṣā* 'by which he becomes hostile'; K. 68·18-4 *diṣṭai biṣi siṃḍi (im- = -ai-) paraṃjṣe* = K. 71, 9v2 *diṣṭai baiṣa saida parrājse* 'in every direction success is adverse' (BS *siddhi-*), III 71·149 *khwa-ṃ iṣā sā paraṃjṣa* 'so that for me the adverse curse (BS *śāpa-*) may turn back' (*iṣā* 3 sing. optative); Manj. 355 *para(ṃ)jṣa ve* 'I was turned back (from *nīrvāna-*)'; with negative SuvP. 64v1 *cu dā prrakṣauttai ime, avarāṃjṣā rraṣṭā aboṣya* 'as to that I have attacked the *dharma*-doctrine, not hostile, correct, unwitting', BS *sad-dharmaḥ pratikṣiptaḥ syād ajānantena me sadā*; v 123, 2r2 *avarāṃjṣa dā(ṭa)*; II 102·16 *raṣṭa-haspyisākyau avarājṣa-bvāmyau* 'rightly aspirant, with favourable knowledge', translation AM, n.s., 11, 1965, 102. Compound, K. 153·29 *paraṃjṣa-śaumā* 'with faces turned away', parallel to BS *parān-mukha-* above. From *parā-* 'away' with adjective suffix *-nk-* **parāñca-* > *paraṃjṣa-*, to Av. *parā, para, āca paraça*, Zor.R. *parōn* 'beyond', Sogd. Bud. *pr''ēk* 'beyond', to IE Pok. 811 *per-* 'cross over', O.Ind. *pārā, pārānk-*, Greek *πέρα*.
- paramthañā** 'tumult', loc. sing. JS 27v2-3 *paramthañā verttai vere bāṃve bayṣge* 'in the tumult you turned there to thick plants'. From **pati-ranṭh-* with *ranṭh-* in Z 17·17 *rrinthaḥ (rrantha-)*, JS 34f4 *raṃtha-*.
- parapyauutta**, K. 17·175, see *paribyūtā* (Sid. 5r3) 'turned'.
- paraphā** 'equipment (?)', v 310, viir4 *nai bārai paraphā jsa biṣṭyauḍā* 'they did not seize his vehicle with the equipment'. Possibly **pati-rampha-* with *tārampha-* 'stick, staff' (**paṭṣ-ā-rampha-*), hence 'with supporting equipment'; note Sarikolī *paromb-*: *paromd* 'prevent'.
- parabyūta** 'changed', K. 25·113 *yse(rai) parabyūta bbraṣṭa* 'his heart was changed; he asked', = K. 17·175 *ysira parapyauutta bbraṣṭa*; = variant K. 34·63 *ysirai pana tta ye* 'his heart rose up; so he thought'; Sid. 5r3 *tti tti raysa paribyūtā herna sīvāme jsa* 'then these tastes with reversed state; with eating', BS *eta eva viparyastāḥ*, Tib. *de-dag-las ldog-ste, sos-na*. See s.v. *byūh-* 'change' (*sīv-*, BS *sev-*).
- paramai** 'village', see *parmiha-*, K. 15·118.
- parramai** 'official title', plur. *parramā*, II 14, 1c7 *parramai ṣanirā*; 2a9 *parramai auṣaki*; 2b1 *parramai ṣaṅgabudā*; v 2, 6-7 *parramai battanākā*; plur. II 14, 2b8 *parramā pyaysidā* 'the officials sign' (see SDTV 6). Dialectal *-rr-* < *-rṭ-* or *-rṭ-* or *-rt-* indicates **partama-ka-* or **parṭama-ka-*, to older Iranian *παρθμα-*, see s.v. *paḍā* and *hatāma-*. As title O.Pers. *fratama-*, Heb. lw plur. *prīmym* '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 *peṃā-* 'image' (III 51·67, 70, 77). See Parānavitana volume 1965, 35, The image in Gostana.
- parahā jsa aṣā** 'horse with cart', II 111·16, if from **pa(ti)-raṭha-* 'associated with cart', see *raha-* 'wagon, chariot'. Translation AM, n.s., 11, 1964, 2 with note 12.
- parā** 'sold', v 222·22·3, see SDTV 83 (plate 61), from older *parāta-*, in a fragment *||/va parā, mūri 300*.
- parā** 'you are to deign to', II 10·163 *parā spāṣṭai* 'deign to look', 2 sing. *-ā* to base *par-*, *par-* to 'order'; see SDTV 33.
- parā late for parau** 'order', II 40·31 *khu ttu rrvī parā hagrātta yainu* 'if I can uphold that royal command'. See *parau*.
- parājṣaṇā** 'injure', III 6, 13r4 *ma thursa ma nvaṃṭhi ma vanāsa, ma parājṣaṇā* 'do not harm, do not change, do not shake, do not injure', see *parājṣan-*.
- parājṣan-** 'injure, destroy', III 6, 13r4 *ma parājṣaṇā* 'do not injure'; = III 10, 19v5 *ma par(ā)jṣaṇā*. From **parājan-*, see *jan-*: *jsata-* 'strike'.
- ***parāṃjṣī** 'interrupted', I 153, 63r5 *avarāṃjṣī ttavi (-i = -ai)* 'continuous fever', BS *ṣaṃtata-satata*, of two types *viṣama-juara-* 'interchanging fever'; I 147, 57v2-3 *cū avarāṃjṣī khaṣa u mau sīve* 'who continuously consumes food and intoxicants' (BS *sev-*). See *-āṃjṣī*, adjective suffix of time *haḍāṃjṣī, paṇūḍāṃjṣī, hatādarāṃjṣī*. From base *par-* 'pass over', **a-para-* 'continuous', to Sogd. Chr. *pyr* 'he went', base *par-*, Parāci *par-* 'go', Pašto *parēdal* '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. *hwrbr'n* 'west'; M.Pers.T. *xwrnw'r* 'evening', Zor.P. *drp'rk* 'evening', Oss. DI. *fardāg* 'swift', I. *afardāg* un 'disappear', *afardāg kānyu* 'remove'; Armen. lw *parh* (*čana-parh* 'journey'). IE Pok. 816 *per-* 'pass', O.Ind. *pīparti* 'pass over', Greek *πέρα* 'pierce', Lat. *portāre*, Got. *faran, for*; Slav. Russ. *na-perje* '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 pīhi: pīrāthyarā*

'sell (2 plur.) for a price', =K 44:178 *nva pīhi (pa)rā-thyari*, BS Divyāvadāna 382:13 *mūlyena vikrīṇidhvaṃ*; 2 sing. present, v 222:8 *cu paretha ttāna beḍa ganaṃ* 'what wheat you sell at this time'; preterite, participle *parāta-*, *parā*, v 222:7 *tvā śaṃdā parāti* 'sold that land'; K 44:187 *nva pīha parā yuḍādū* 'we could sell at a price', =K 41:70 *par(ā) yuḍādūṃ*; K 41:72 *ni parā ṃdā* '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 pīha pīrāṃdī* 'they sold at a price', =K 41:62-3 *nva pīha: pīrāṃdā*, BS Divyāvadāna 382:14 *vikrītāni*; infinitive, v 339:77v3 *ttā parētā barīndā* 'they bring to sell', BS *tat sarvaṃ vikrīya paśu-krayārthe gacchataḥ*, Tib. *hchov-du don-no*. Noun, *parā*, *varā*, III 130a5 *gīrye parā thyau hime* 'buying (and) selling occur at once'; II 95:51 *gīryai-varā tsvāṃdā* 'they went to buy (and) sell'. Compounds, III 50:42 *mauta-varāthāṃnā* 'selling intoxicants'; v 41, 56v4 *skara-varāthā(ṃnā?)* 'selling coals'; III 50:43 *gīrye-varāṃnā* 'buying (and) selling'. From **parā-dada-*, **parā-dāta-* 'to give over', Av. *miḍdam... para.daiθāt* 'would give reward', *parādāta-* 'betrothed' (*kainin-*); Sogd. Bud. Man. *pr'dn* 'sale', *pr'dt-* 'sold', present *pr'yō-*, Chr. *pryθē*; Pašto *prōlāl*, *plōrāl*, *prōwul*, Sanglēcī *paraday-*:*paradūd*, *pārde-*:*pārdūd*, Yidya *plār-*:*prist*, *prist*, Suynī *pardāḍ-*:*pardōd*, Sarikolī *paraḍo-*:*paraḍud*, *paraḍuj*, (Shaw) *paraḍāj*. See *parāvai*.

parāṃdem 'I went forward to', III 71:130 *ttai hve sa ūtca parāṃdeṃ khu na pyāmana hau-dva ūca, parya ṇāsta sve beṃdā maṃ* '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 bōāmava||*; v 95r2 *parrāme* gloss to *praccavāte* 'proceeds' (BS *pra-cyav-*); III 26, 29b3 *parā-mīdi* 'attain' (KT 6:300 erratum *pār-*), BS *paryavāṃpyanti*. From *pari-ran-*, see s.v. *ram-* 'move', with *pari-r-* > *parr-*, as in *parrīj-* 'save' < **pari-raicāya-*.

parāysau 'guide to the road', K 147:29, for *padā-rāysau*, see s.v. *pānde*.

parāṃsye 'sink', see *paraṃs-* 'sink'.

parāvai 'he sold', II 124a8 *mārā-pyarau nāvai baiṣa parāvai* 'he took from parents, he sold all'; II 124:56 *ṣa ira parāvai* 'be sold jade'; II 100:209-10 *mārā-pyarau nāvai baiṣa 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-caryaṃ carisyati*, Tib. *chans-par spyad-pa spyod-pa*; K 55, 17 bis r3 *parāha parehe*; Sid. 104v2 *parehāna*, BS *tyajet*, Tib. *spaw-ba byaho*; v 389, 19v5 *cu ro parehāre hāryau dīryau* 'who avoid evil things', BS G 37, 14b1-2 *vivarjayanti pāpāni*; v 75, 43v6 = v 338, 36v4 *u parehārai jsa* 'and they abstain therefrom', BS G 37, 33b3 *parivarjayanti*. Preterite, III 127:9 *parāha paraustai*, Z 24:494 *parauste*; Z 22:237 *parostānda*; II 3:46 *parāṃste*. Noun, *parāha-*, Bcd 47v4 *dāna parāhna* 'with dharma-doctrine, with ethics', BS *śīla-carīṃ*. 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 parehāndai ṣṭe* 'I am abstinent', K 109:312 *parehadā ṣṭāre* 'are holding to ethics', v 282, 2b4 *parehāndā*. From **pa(ti)-raf-*, *-rafš-* (with *-rausta-*, *-rusta-* < *-rafšta-*). Base *raf-* 'fight', see s.v. *rapphai jsa*; rather than *rap-* 'support'.

parī 'escape', II 107:169 *parī vaska* 'for deliverance'; K 56, 19r1 *aysa parī baustūṃ* 'I have awakened to salvation', =K 57, 26r2-3 *aysā parī bustu*; K 108:293 *nairv(ā)na parī* 'nirvāna deliverance' (parallel to BS *vimokṣa-*), K 61, 39r1 *parī*, K 108:297-8 *ṣai vara dāśama parī* 'this is fulfillment of deliverance'. See *parrīya-*, *parrāta-*, *avarī*.

parāvō 'periods of time', loc. plur. K 3, 139r4-5 *kalpu(vō) parāvō*. From **parna-* 'form, part', see *drvarroṇi*.

parigeṣ- 'cause to turn round', SuvP. 70v1 1 sing. optative, *parigeṣṭi dāvi 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 sāmū brre māṇḍvā khai tta*. From *grts-* > *ggeiṣ-* with *-g-* kept after *pari-*.

parrīj-, *parrīj-*, *parīj-* 'deliver', participle *parrāta-*, *parya-*. SuvP. 70r4 1 sing. optative, *parījī* 'I would save', BS *moceya*; dyadic, III 76:252 *vaṇa ma ttā pariṣa ttvūya* 'now save me, deliver me'; 2 plur. imperative, II 5:70-1 *vainīyāvō parījāva satva* 'discipline, deliver the beings'; v 94, 17v6 1 sing., *parrījīmā*. Preterite, participle *parrāta-* 'saved' and (to *pars-*) 'passed', v 329, 7v5 *paḍāṃjisyānu bādānu parrāt(ā)nu* 'of first past times', BS G 36, 5v2-3 *atīte dhvani*; v 70, 8v4-5 1 sing., *aysu dukhāna parrātā mā* 'I have escaped from sorrow', BS G 37, 12b3 *braṇāt parimucyate*; v 295, 435v4 *aysu śūkhā parrāte mā jysāmate jsa o maraṇāna* 'I alone have escaped from birth or death'; Z 22:227 *parrete mā*, Z 22:293 *parrītai mā*; v 337, 35v6, 3 sing., *parrāte hāmāte* 'is saved'. With meaning 'past', III 20, 4b1-2 *hvaḍā khāysā kū scetā paryeta hānye* 'when the time of eating had passed', BS *paścād-bhaktā-piṇḍapāta-parīkrāntaḥ*; III 50:40 *parya saṃtsārāna* '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 parye khu...* '10 years passed after...'. Participle with negative *avarya-*, K 64, 81r3 'not delivered', noun, *parrīya-*, *parrī*, *parī* 'deliverance', with negative *avarī*. So *parrīya-* '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 *haṃbīrida parrīyāṣṭā* 'they are fulfilled towards deliverance'; see *parī* separately. Adjectives, *-asta-*, K 35:88 *parīyīsti* 'to the emancipated one', parallel to K 26:143 *pūhi ve*, =K 18:218 *prruhyai vai* 'to the purohita-chaplain'; II 59, 3b2-3 *mārgaupadeśā parṣe parrīyasta cu biṣe caigānye*

janave vira kalyāṇamitra ya 'the way-guides (BS *mārgopadesāka-*), reverend (= *pārṣa-*), emancipated, who were all spiritual advisers in the Chinese land'; suffix *-astāna-*, II 105·119 *pariyastānaṣyā samāhānyām jsa tcarhya inārai* 'may they take pleasure in trances (BS *samādhāna-*) tending to escape'; suffix *-astāna-*, Manj. 126 *pariyastāna serā* 'fortune of emancipated ones' (= *ārya-monks*; *serā* = BS *śrī*); JS 191 *pariyastāni śirkye āme thāna* 'the good abode (dyadic) of the *ārya-monks*' (BS *sthāna-*); SuvP. 61v1 *parrīyastānau jsa* 'with delivered ones (= monks)', BS *ārya-*; L 98·35 *parrīyastān hivi prajñā-pā(ra)mitā-nayā* 'the exposition of the wisdom perfection of the *ārya-monks*'; adjective *-īnaa-*, Z 22·294 *hīyāra parrīyānā 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'). Incohesive *pars-*, 3 plur. conjunctive, SuvP. 71r2 *parsāmdī* '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 *sā salī parsīye* 'one year pass', Tib. *lo gōg lhag-pa daw*; 3 sing., Sid. 106r5 *parstā u harstā* 'passes and remains', BS *nivāraṇī*, Tib. *yal-bar bor-ba-las* (*yal* 'pass away', *bor* 'leave'); Sid. 106v1 *harstā u parstā*, Tib. *bor-ba* ('leave'); Sid. 107v5 *parstā* 'passes', BS *atikramya*, Tib. *hdas-te* ('pass'); v 299, 3r4 *u ttīye parstā* 'and then escapes' (with participle v 300, 3v2 *parryā*); v 302, 3a4 *u ttīyā parstā*; Manj. 370 *ṣā byanyā harbaīsa parsta* 'he escapes wholly from the hindrances (= *bātanyau*); K 28·180 *parsta apvaine* 'he escapes without danger'; v 243·36-7 *pajsa haḍā parsidū śūjena vijyā(re)* 'five days pass and (-ū) they look upon one another (= visit)'; participle present, Manj. 114 *ssa sala parsaca beḍa* 'in time passing, for 100 years'; future, K 145, 3r4 *gratha ni parsāna (-rs- not -ts-) gasāna* 'the knot must not be loosed, must be turned'; noun, K 9, 43v2 *parsāmata iyā*; II 107·166 *kālā bādāṃ parsāmai jsa* 'with passing of the times' (dyadic, BS *kāla-*); K 46·30 *hadarye bādā parsāmai jsa* 'with the passing of further time'; ibid. 25 *parsaume*. See also *harita-*, *rrijāre*. From **pari-raicāya-* 'leave', **pari-rixta-* > *parrāta-*, Av. *raēk-*, *raēcāya-*, *rixta-*, *raēxnah-*, Zor.P. *rēxtan* 'pour out', *rēxt*, *rēxn*, *vīrēk* 'flight', N.Pers. *rēxtan*, *rēxad*, *gurēy* 'flight', *rēk*, *rēg*, *rē* 'things left behind', *murdarē* 'effects of the dead'; Sogd. Bud. *pr'yē-* 'leave', *p'rytyk* 'perishable', *wr'yē-* 'pour', *zrync-* 'to free', *rym'k* 'remainder', *pr'yk* 'remains of food, scraps'; Man. *pryē-* 'leave', Chr. *pryē-* 'leave', *wryē-* 'pour', *wryd'rnt*; M.Parth.T. *ryxt* 'flowed', *wryxt* 'fled', M.Pers.T. *ryz-*, Xalxālī *viridzam* 'I run', *be-vrite* 'he fled'. IE Pok. 669-70 *leik-*, O.Ind. *riṅakti*, *riktā-*; Greek *λείπω*, Got. *leihwan*, Lit. *liekti*, lkti 'leave', Lat. *linquo*, *lictus*.

parijuṣṭi 'enveloped', see *parajuṣṭa-*.

parāpāch- 'ripen', N 175·39 *satva parāpāchūṃ khu haṃdāda himāre* 'I ripen the beings so that they become favoured'. From **paripāc-* palatalized > *-ch-*; see *pāchaa-* 'to be cooked', *gvācha-* 'digestion' (*vi-pāc-*), *pāchāre* s.v. *pajs-*. Also *parvach-*, *parvāc-*.

paribyūta- 'changed', see *parabyūta-*.

parrīya- 'deliverance', see s.v. *parrīj-*.

parrīysmā 'urine', Sid. 14v3 *parrīysmā kaśāma*, BS *kṛcchra-*, Tib. *gcin sri-ba*; I 157, 69r2 *cū pyatsī parrīysma pīhiṣṭa mūttra-kṛcchra-* 'for whom before him the urine stops (is) urine-difficulty' (BS *mūtra-kṛcchra-*); I 183, 102v2 *cū parrīysmā kaṣṭi*, I 195, 116v3 *ca parrīysmā kaṣṭi*. From **pa(tī)-raiz-ma-*, base *raic-* > *raij-ma-* > *raiz-ma-*. See s.v. *parrīj-*; or possibly base *rai-* 'flow' with increment *z-* (IE *ǵ(h)*), see *nai-* beside *naiz-*, above s.v. *panīys-*.

parrūṣka 'affliction, BS *kleśa-*', a list of six, BS *rāga-*, *pratigha-*, *māna-*, *avidyā*, *kudṛṣṭi-*, *vicikitsā*. In the etymological translation of *arhant* 'worthy' as *ari-han-* 'slaying foes', as Tib. *dgra-bcom-pa* 'overcoming foes', v 68, 8r5 *ce biṣṣā parrūṣka twiṣṣe yādāndi* 'who have destroyed all afflictions', BS *arhatām*, Tib. *dgra-bcom-pa*, = v 333, 25v5 *biṣṣā parrūṣka twiṣe yide*, = v 333, 25v2 *kye biṣṣā klaiśa twiṣṣe y(āde)*, v 333, 25v4 *kye biṣṣā klaiśa (pu)rde*. Elsewhere III 20, 2a3 *kūṣṭa na karā ḥama niṣṭā hīyauśca tta vā parrūṣka* 'where there is no thought at all, there is no appropriation or afflictions'; II 105·115 *parūṣka byaḥi-vīyi dharma* 'the *dharma*-doctrine expelling the afflictions'; v 125, 7b3 *saṃtsera parrūṣka* 'afflictions in migration', Z 6·44 *bil-saṃggā avarrūṣka aysmya ḥāna* 'the *bhikṣu-saṃgha* must be thought of free of afflictions, in the mind'; v 185 13a, 2b6 (a) *varrūṣka, u daṣṭa* 'afflictionless and skilled'. See also above *avar-rūṣka-*. From **pari-rauśa-ka-*, to *parruṣṭe*.

parruṣṭe 'desires', v 132, 2v1 *u ne parruṣṭe* 'and does not desire', v 93, 17r4 (in a list of verbs of desiring) *vara parruṣṭe vara baittā vara nihvārde* (triadic) 'there he desires', see, with negative, K 66·132-3 *avarruṣṭe baysāṃ dā* 'the unafflicted Buddhas' *dharma*-doctrine', = K 69, 1v1 *avarūṣyi baysau dā*; K 60, 34v2 *sarvadharma vā avarruṣṭe* 'unafflicted in all elements' (BS *sarva-dharma-*). From base *rauś-* > *rauś-* to *rauḥ-* see s.v. *rrauṣā-* 'desire' with both favourable and unfavourable meanings. Note for *kleśa-*, also Sogd. Bud. *nyzβ'n'k*, = Uigur lw *nizβanī-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 hāltā* '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', *kṣgi-vare-dārsā* '36', *nau-vare-nautā* '99'. Once *-pa-* II 51·64 (miscellany) *haṣpa-beṣṭanyī haḍai* 'on the twenty-eighth day'. See s.v. the numerals. From **paras-*, **paraz-* > *parai-*, Tumšūq Saka *-par-*, *-war-* *hoparsana* '17', *šowarsana* '11', *drewarsana* '13'; Av. *parō*, *parō* 'beyond', O.Ind. *parás*, to IE Pok. 811 *per-* 'cross'. See also *para* above.

parekṣi 'thong (?)', see *parakṣa*.

parremā 'an ornament', Z 13·137 *svarna-sūttāra kalsta kyite pañjuṣṭa 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-rūmya*-, hardly suffix -*ūma*-, see *baṅgāma*-; and similar form in *śaraima* (II 77.5) 'covering (?)' base *śar*-.

paraiṣṭā 'twisted (?)', II 117.6 *cū bimḍā pamūha: ū paraiṣṭā paśamjisa āstaṅna hera* 'in addition to which such things as clothes and a twisted *paśamjisa*-'. Possibly *paraiṣṭā*- from base *rais*- 'to spin, twist', Av. *urvaēs*- 'turn' (glossed by Zor.P. *varṭitan*), Oss. D. *älvesun*, *älvist*, I. *älvisyn*, *älvyšt* 'spin', Zor.P. *rištak* 'spun' (DkM 290.4 *gartišn ut vafišn ī paśm rištak*), N.Pers. *rištan*, *rēšidan*, *rēsam* 'spin, twist', *rēsmān* 'rope', *rēsmān-bāf* 'rope-maker' (dyadic), Balōči *rēsag*, Pašto *wrēšāl*; Zor.P. *asparēs*, *asparēs* 'race-course'. IE Pok. 1158-9 *ureik-* 'turn, twist, bind', Av. *urvaēs*-, *urvis*-, Greek *ποιός* 'bent', Lat. *rīca* 'headdress', O.Engl. *wrigian* 'stretch', Lit. *rišū*, *rišti* 'bind', *raištis* 'band, headdress'. This is now preferred to a connexion with IE Pok 857-9 *reik-* 'cut', Lit *reikū*, *riēkti* 'cut' through **raix-s-*, or *rais*-, O.Ind. *riśīti*.

parau 'command, order', BS *sāsana*-, Chinese K 909.8 *ṣṣ'ī* 'rescript' (II 129.80), frequent in official documents, II 88.21 *parau pastāṃdā* 'they ordered an order'; II 23, 18.4 *parau tsue* 'the order has gone out'; II 18, 7.3 *khu parau pva* 'when you (sing.) hear the order'; II 26.32.20 *khu parau pūrau* 'when you (plur.) hear the order', loc. sing. v 389.5 *balysi parauya* 'in the Buddha's command', BS G 37, 14b1 *jina-sāsane*; III 141.3 *paroya*, K 42.94 *parauyi*, inst. sing. Z 2.102 *parauṇa*; acc. sing. (?), v 310, viir3 *parautu*; acc. sing. Z 24.512 *parov*; gen. sing. II 117.126 *parau paryākā* 'commander of a command', plural, II 88.18 *parauta haudem* 'I gave orders', gen. II 120.185 *parauvāṃ 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 *aśā parauvā va pathāna* 'horse to be equipped for the messengers', translation SDTV 115. From *parauva*- adjective to *parau*.

parauys- 'sink, drown', 3 sing. v 125.6b2 *paroyśde* 'drowns' (the 6th danger, parallel to BS *udaka*-); Z 24.467 *parauysārā*; participle present Bcd 57v1 *viṇṇa (-iṇ-=-ai-)* *parauysaṃdā satva* 'beings drowning in the sea', BS *ogha-nimagna*-; JS 15r4 *parauysaṃdai*; preterite Z 20.65 *parauṣṭa*, Z 2.225 *parouṣṭa*-, III 68.70 *parauṣṭūṃ aysmū pajsā* 'I am greatly sunken in mind', III 71.143 *parauṣṭūṃ aysmū woi* 'I am sunken mind (and) wits'. But II 98.153 *parauṣṭā* 'under control' as *parau* 'command' with -*ṣṭā*-. Causative, *parauś*-, III 68.64 2 plur. *parauśarā miṣṭāna ttāja* 'drown her in the great river'. With -*āṃ*- <-*au*-, K 60, 37v3-4 *cu na diṇṇa (-iṇ-=-ai-) sūṣṭi, ne uci jsa parāṇyīye nī padanṇa gūjsabrrīṣṭa* 'which is not burnt in fire, is not drowned in water, is not scattered by wind'. From **parā-vax*- 'to be borne away', see cognates s.v. *bays*-. With reference to liquid, note also Šuynī *wāx*:- *wišt* 'swim, bathe', Yazg. *wax*:-*wexšt* 'bathe, wash', causative *waxān*:-*waxant* 'wash'; Oss. D. *aūazun*, I. *aūazyn*, *aūāst* 'check the flow of a river'; D. *niūazun*, *niūast*, *niūāst*, I. *nūazyn*, *nyūazyn*, *nost* 'to drink', *karz nost* 'intoxicant drink'.

parauṣṭā 'controlled', II 98.153 *na jsā utca parauṣṭā* 'the water was not controlled'. From *parau* and base *ṣṭa*-.

parausta-, *parosta*- 'restrained', see *parāh*-.

parkāṃda- 'bestrewn', K 63, 79v3 *parkāṃda hā yausa* 'spread the incense (=hū), musk'; with *varkāṃda*-, III 38.42-3 *yausa jsa varkāṃdā būsaṇa spyakyau hīya* 'with musk-perfumed scented flowers'. For *v*- beside *p*- note also *padanda*-, *vadanda*- 'made'. See *parkūn*-.

parkūn- 'spread, bestrew', Sid. 100r2 *tī-v-ī beṃda sada-lūṃ (=BS sindhu-lavaṇa) parkūnāṇā* 'then upon it salt must be sprinkled'; III 86.96 *bimḍai śikarā parkūnāṇa* 'upon it sugar must be sprinkled'. Parallel, Uigur 2.24.50 *škār ōz-ā sačip* 'having sprinkled sugar upon it' (G. R. Rachmati, Zur Heilkunde der Uiguren, 1930-2). The -*k*- is kept after *pari*-. From **pari-kau*- 'to cover around, strew over', with present *kūn*- (as *ysūn*- 'to flow' base *zau*:-*zu*-); ambiguous participle *parkāṃda*, *varkāṃda*- either from *kau-n*- or *kān*-. To base *kau*- 'cover', IE Pok. 951-3 (s) *keu*- 'to cover', O.Ind. *skauti*, *skunāti*, *skunoti* 'cover', Greek *σκόλος* 'skin, hide', *κύτος* '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 *prāḷkuyā* '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 *parchāś*-, *pachāś*-, to *khays*-, *khāys*-.

parchāś- 'give to drink', Z 24.237 *ṣā muho parchāśa ttu ṇei kye mā dukha jāṃdā* 'he gives me to drink that amṛta-immortal stuff which removes my woes'; preterite, Z 5.89 *ṇei ma parchāśtai balysa* 'you made me drink immortal stuff, O Buddha'. See cognates s.v. *pachāś*-; 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 baṅhyi* '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 hatthūti* 'blind from birth, have you seen (=touched) the elephant?'; O.Ind. maxim *jāty-andha-gaja-dṛṣṭyā*; here *parnaindā* is parallel to BS *spṛṣati* 'touches'. Present 2 sing. imperative K 47.56 *nāsi pūra ce ṣe tcāraṃphi tṭyena paḍā panā* 'take, my son, what is this staff, with it feel in front'. Base *nam*:-*nā*- 'to strike', Oss. D. *nāmun*, *nad*, I. *nāmyṃ* 'strike', D. *nad* 'road', I. *cāl-x-nad* 'wheel-road'. Similar to Zor.P. *pīl-xvast* 'elephant-beaten'. Hence **pari-nā(y)*- 'to touch'.

parbava 'overcome', III 6, 13r1 *vaṇa nuhu ṣṣūka ma ṇiysānā, ma ma parbava, ma ma uysḍoya* '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 gadwāṃ pairi.bavaiti* 'which infest the bitch'. With -*b*- kept after *pari*-. See cognate s.v. *vāta*- <**būta*- 'become'.

parbira 'round, circumference', II 103.68 *tīṣṭa* (BS *tejas*-)

śauma tēra parbira ysaunastyai 'splendour, beautiful in mouth, face, countenance'. From **pari-bar-* 'to surround' (with *-b-* kept after *pari-*), **pari-barya-* > *parbira*. M.Parth. inscription Šāhpuhr 1, 1. *prybr* 'surrounding', Armen. lw *parberakan* 'circular'.

parbutta- 'grown', K 43·160-1 *tī śi kūnālai rriṣpūri thy(au) huṣā parbutti* 'then the prince Kunāla swiftly grew, increased in size', = K 41·41-2 *tī śi kū(nā)lai rriṣpūrā (-iṃ=-ai-) thyau huṣā parbutti*; III 105·13-4 *tīa hūṣā parbutta vāṣṭa sa khū vaiyasa pūvāna uca* 'so he grew, matured, just like a lotus in cool water'. Here *huṣā parbutti* is dyadic. With *-b-* kept after *pari* and *-ūta-* maintained as *-utta-*. See cognates s.v. *vāta-* < *būta-* 'become'. Present base *parbau-*, see *parbava*. For *-utta-*, see also *patāvutta-* 'shaven'.

parmica 'change, ('exchange' >) message', IV 23·10-11 *ttrāma-ṃ parmica himāte* 'such for me be the change'; IV 361-2 *spāta ṣilāna parmāca āta* 'from spāta-official Ṣilā a message has come'; V 259, 4b2-3 *14mye hadai tta parmāca tsuā* 'on the 14th day a message went out (to you)'. From **pari-mistya-*, base *maīt-* 'to send', (with *-s-*) *mais-*. Av. *maēθ-:miθ-*, *maēt-:mit-* 'send; change', *hamista-* 'thrown down' (*maid-* or *maīt-*). See also *parmiha* 'village' (*maīθ-* 'settle') and *hamih-:hamista-* 'change'. IE Pok. 715 *meit(h)-* 'exchange', O.Ind. *methati, mīthāti*, Got. *maidjan* 'change'; IE Pok. 968 (*s*)*meit-* 'throw'.

parmāstā 'communicates (?)', V 228, 3a1 *vāsāte parmāstā* 'he recites (BS *vācaya-*), relates'. From **pari-mis-*, base *maīt-:mit-*, see s.v. *parmica*.

parmiha- 'village', SuvO. 55v2 *parmiho*, BS *nigame*; IV 109, 31v1 *tīnā āguvo parmihoḡ kīntha hṣira o ttuvoḡ kanthuvog ku rrandā kūṣḍa* 'in this hamlet, village(s), city, land or in these cities where are king's palaces', BS *grāma-nagara-nigama-janapada-rāṣṭra-rājadhāni-*; K 31·24 *parmahe*, = K 15·118 *paramai*, = K 23·68 *parama*; II 107·167 *gaudāra parmahai vīra* 'in Gāndhāra town', V 107, 30r1 loc. plur. *parmihotovog*, BS *nigama-*. From **pari-miḥā-*, base *maīθ-:miθ-* 'be placed, settle', Av. *maēθana-* 'dwelling', Zor.P., N.Pers. *mēhan*; verbal Av. *miḥnatu, miḥnāi, miḥnāiti, mitayatu* (glossed by Zor.P. *māndan* 'remain'); Sogdian in place-names *mēhan, miḥmit*; BS *tarmita* 'Tirmiḥ, 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-su*) 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 budā* 'deign to bring'; II 36·9·4 *paryati pirstā* 'deign to store it away'; 2 plur. imperative II 147·39 *paryara yudai* 'deign to do', 1 plur. present II 128·57 *paryān yuḍe*, II 127·26-7 *paryāmina yuḍe*, II 129·67 *paryāni biysi yuḍe* 'we deign to have seized'; K 148·45 *paryāviṃ (-iṃ=-ai) bīde* 'deign to find'; noun, Sid. 1515 *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 yuḍe* 'honours are to be commanded to be paid', BS *pūjā ājnāpayitavyāḥi*. Before *-i-*, **paryi-* > *pari-*, 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 *pari*, 1 sing. Z 12·51 *parimā*, 2 plur. Z 12·28 *pariya*. Preterite, Z 2·101 *parste*, Z 5·43 *paste*, Manj. 43 *khu paste sāstāra* 'as the teacher ordered' (BS *sāstar-*), K 52·8·5 *pastā piḍe* 'he ordered to write'; K 100·274 *ysīni pastai nāve* 'deigned to take in charge'; II 105·104 *pastā aṅyāi* '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 paste*. In colophons, SuvO. 55r2 *puṇabuddhā parste piḍe*, I 255, 12v5 *vamḍakai parstā piḍā*, so also Sogd. Bud. P 8·167 *m'ḍ APZY pr'm'y prw'yst mwn'kw puskk* 'he ordered so to translate this book'. For 'to order' in the sense of 'deign to', note Sogd. Man. *frm'yḍ* 'be pleased to'; *n' frm'yḍḍ* 'be pleased not to'; Uigur *buyur-*, N.Pers. *bi-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. *raoḡ.nāmanā* (and *rayō-nāmanā*, O. Friš, Archiv orientální 18, 1950, 2), Oss. I. *arauḡ, aryḡta* 'to echo'. For *raud-:rud-*, Av. *raod-*, *raostā* 'he lamented', but Yasna 44·20 *urādōyatā* of non-Zoroastrian ritual chanting; Ormuḡi *ḡraw-*, *ḡū-*, *ḡustak* 'to weep' (**fra-raud-*), Parāci *ruh-* 'to weep' (**ruda-*). IE Pok. 867 O.Ind. *rāuti, ruvāti, ravati, rutā-* 'of noise', *rod-:rud-* 'roar, weep, cry out', Greek *ὠρούουα* 'cry out', O.Engl. *rēon* 'lament', Lat. *rūmor*, O.Slav. *revog, rovoḡ, ruti* 'bellow', O.Engl. *rēotan* 'lament'; Lit. *rāudmi* 'lament'. Hardly better from **pa(ti)-mrau-*.

parrya 'passed over (to attack)', IV 20·5 *piḍakā ā si huna tta khyeṣvā ttuṅga ṣeṃ parrya ṣi haḍi va ni ye caṇḍa* (<ha>ḍ<ā> u *kāmya haḍai vā parrya* the letter came reporting, the Huna have passed to Kāṣyār, to Tuṅga Ṣeṃ (*ttuṅga* = 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 ysangauñā 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 *parrij-*, 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 *parṣ-* to Av. *parṣta-* glossed by Zor.P. *pathkārēt* 'he fights'.

parysa-, *pārysa-* 'servant', verbal *parṣ-* 'to serve'. With short *pa-*, Z 2·50 *parysa nirmāndā ce piḡāre hurau bātā* 'he conjures up servants who prepare *hura*-drinks, *bātā*-drinks'; K 148·58 gen. plur. *parysām vakṣaunarau* 'servants, attendants' (BS *upasthāna-karaka-*). Elsewhere *pā-*, SuvO. 5r4 *pārysyau* 'servants', BS *guhyaakāiḥ* 'attendants'; SuvO. 4v5-6 *hamṣa hvāṣṭyau pārysyau*

'with excellent servants', BS *sa-ganeśvaraiḥ*; II 7-112 *sa-ysārya pāraysau* '100,000 servants' (= 115). Verbal *parś-* III 22, 13b3 *na haḍi tti ſau gyasta baysā parśāṇdā* 'they will not however serve your one *deva* Buddha', BS *na khalu punas te...eka-buddha-paryupāsītā bhaviṣyanti*; III 66-26 *ināva parśgrā yāṇdā* 'always serve (2 plur.) strangers'; K 52-7-8 *tti mūnā pārysā ysūṣka, cu ma ṣṭāni parśdā brrīya* 'these my dear servants (*pārysaa-*) who serve me lovingly'; K 33-49 *ttu raṣīyi parṣe* 'he serves the ṣṣi-sage' (= K 24-98 *paṣa*, = K 16-157 *paṣe*); II 21, 15b3 *haṃtsa neri jsa u pūryau jsa pyamtsāṣṭa hiyaudi parśūṃ* 'with wife and with sons I will henceforth serve the lord'; JS 5r1 *parśai* 'you served'. Noun, Z 2-185 *ṣāte pārsā māstamā* 'this is the greatest service'; III 130-26 *pārsā paṣam dāse* 'he carries out service, worship'; V 111, 33v2 *ṣūṣye pārsu yanāro* 'may they serve one another' (BS omits); V 107, 29r4 *pāṣamā ṣṣāraṇā pārsā kādāna* 'for the purpose of worship, service' (dyadic), BS *pūjā-satkāra-*; loc. sing. III 79-1 *prīṣa* 'in service'. Agent noun feminine, II 125-21 *pārysya biṣaka ysyāne* 'may I be born a woman attendant, a woman house-servant'. Possibly **parivarz-* 'to attend on', with Sogd. Bud. (P 8-199) *prw'rz* 'care', M.Parth.T. *prwrz*, *prwrz'g* 'attendant, attendance', *prwrz'd* 'attended', rather than (KT 6-168) **pari-za-* to *zā-* 'move'. IE Pok. 1168-9 *uerǵ-* 'to work', Av. *varz-*, Greek *fépyov*, 'work', *ōpyavov* 'tool'. See also *jsañaulysa-*.

parysi 'attendance', III 129-22 *ūtvaḍire jsa biṣaṃṣīji ge parysi viri* 'in addition, in service to the *bhikṣu-saṃgha* assembly there' (*ge* = *gāṣā-* 'group', rendering *saṃgha-*; with *parysa-* 'service, attendance'); *parysya* (not *paysjye*), K 156-9-10 *biṣagījai gai parysya udaṣāya* 'for service to the *bhikṣu-saṃgha* assembly', = III 64-11-12 *biṣagīje ge parysya udiṣāya*. See *parysa-* 'servant'.

parysya 'in service', loc. sing., see s.v. *parysi*.

parva 'fighters (?)', Manj. 62 *jsa rakṣaysā hiya rāde drraya vara mvañde maista parva ṣa ṣe phara-ṇi beṣa asada virā auṣa* '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-, *parvac-*, *parāpāch-* 'to ripen', K 56, 20r3-4 *makalai māñamā aysmū cu dida parvacin (-in = -ai) vira biṣvā idrrovā baysvi* 'the monkey-like mind which upon so much ripening in all the faculties is extinguished'; Z 2-75 *ṣṣṣa-īndryau jsa utāra parvacha ni boāmata rrāṣca* 'with those of the desire-faculty their noble (BS *udāra-*) ripening is the sharp awareness', parallel to BS *āṣaya-anuṣaya-parijñānāt paripācya-anuṣāṣaṇi-prātihāryena* ('by the miracle of instruction ripened out of full understanding of the (mental states) *āṣaya-* and *anuṣaya-*'); K 110-333 *parvacha drāvai raysa* 'ripening, unsteady taste'; III 75-224 *ṣi mīṇi tti parvacā tṣve* (his power) then became matured'. Verbal, Sid. 138 vi *thyau parvaṣte u berṣdā* 'it swiftly matures and bursts', BS *kṣipra-pākī*, Tib. *myur-du smin-ḍin rdol-ba dan*; Sid. 142r2-3 *parvaṣte 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 *jsahārinā 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 *doi-byūra parvāra* 'two myriad accessories'; 'attendance', v 338, 61r5 *māra pāpīmu haṃtsa parvārna vara haṃgrīya* 'the evil māra-demons assembled there with retinue', BS G 37, 57b1 *mārāṇām pāpīyasām sa-parivārāḥ saṃnipatitāḥ*; K 150-20 *hatsa parvāra jsa mihākemṭta* 'with retinue Mahāketu'. From *parivāra-*, either as Iranian Saka word or as BS loanword.

parś- 'to serve', see s.v. *parysa-* 'servant'.

parśtā 'passes', see *parś-*, s.v. *parrij-*.

parṣore 'they stop', dyadic with *nihalj-*, v 148, 1b2 *||parṣore nihaljīndi* 'they stop, they suppress'. From **pari-ṣtuāre*, with *-ore* as in *byore* 'they attain', *bijore* 'they are lifeless', *dastoru*, *tcahora*. Base *stā-* 'to stand, stay, stop' (see s.v. *ṣṣe*, *ṣṣāre*) with increment. IE Pok. 1008 *st(h)au-*, Lit. *stōviu stovēti* 'stand', *stovā* 'place', O.Engl. *stōw* 'place', *stōwian* 'to stow', with noun Av. *stūnā-*, Khotan Saka *stunā-*, O.Ind. *sthūṇā-* 'pillar', Greek *στοῖα*, *στοῖα*, *στοῖά* 'hall'.

pars- 'to pass', see s.v. *parrij-*.

palaigā 'plant name', Sid. 17v4 *palaigā*, BS *pālankā* (Tib. *snehu rgod daw?*); botanic names *Boswellia thurifera* and *Beta bengalensis*. Possibly Prakrit lw **palingā-* < **pālangā-*. **palaijā** 'plant name', possibly 'speckled', II 85-18-9 *ṣīyi ttrihe, tṣye nvaīyi ūṣpurā palaijā* 'white radish, after that complete speckled plant'. Possibly **palanji-* to *pala-* 'variegated' to N.Pers. *palang* 'leopard', *palang-muṣk* 'speckled basil', Kroraina *palaga-varna* (660 A 4;6) 'of speckled colour', see BSOAS 11, 1946, 781-3, Syriac *prng*, Arab.-Pers. *falānj*, *farānj*, Paṣto *prang* 'leprosy', *prāng* 'panther', *prāngai* 'leopard', Sogd. Bud. *parwḍnk-*, from base *pard-*, Greek *πάρδος*, O.Ind. *pṛdāku-* 'adder', Parāči *parōnd*, *parōṇ* 'panther', Khovar *pardum*.

paljsaṃgyā- 'surrounding, protection, retinue', v 107, 29v4 *ānatā nu yaṃda u āysda nu yanīru paljsaṃgyo nā yanda* 'protect them', triadic translation, BS *āraṣṣām kariṣyatha*; v 108, 30r4 *biṣyau sānyau jsa nā parehāte u paljsagyō nā yanīyā* 'let him save them from all enemies and protect', BS *sarva-pratyarthikebhya āraṣṣām kuryāt paritrāṇam kuryāt*; v 107, 29r6-7 *tcuīnu rrundānu haṃtsa hiñe jsa haṃtsa parṣe jsa* 'with army and assembly of the four great kings', BS *sa-bala-parivārāṇām*. See K 142-1037 *paṣaṃja* 'protection', Tib. *sba-ba*; III 43-23 *paṣsaigau*. From **pari-jam-* 'to surround' see s.v. *jam-*.

paljsata-, *paljsāta-* 'surrounded', SuvO. 56r6 *biṣṣe paljsāte bāysāñā banhya* 'all enclosed places, gardens, trees', BS *sarva-ārāma-vanavantaḥ*; dyadic Z 17-23 *paljsāte ārāma* 'gardens, places of rest (=gardens)', Z 3-58 loc. plur. *paljsovg uryānuvg* 'in gardens, in parks' (BS *udyāna-*);

Z 22·120 *uryāna paljsāte*; Z 17·26 *paljsatā uryānyau banhyo jsa māšsyau* 'surrounded by gardens (BS *udyāna*-) with trees, fields'. Later *pajsata*-, *pejsata*-, *pejsya*-, *pejsa*- v 188·48a, 2a1 (isolated word) *pajsatā*, SuvP. 59v4 *pari jsa* (BS *pariśad*-) *pejsata āre* 'they sit surrounded with the assembly', BS *pariśadāyām pariṣṭāyām*; K 76·202 *rruṇdyau pajsā* 'surrounded by kings', K 64, 80v2 *uryauna pejsye āsaija vīysauja* 'gardens (BS *udyāna*), enclosures, pools, ponds'; K 37·126 *pejsye*; II 107·167 *hiṇa jsa paijsa* 'attended by the army'. Verbal, preterite, JS 34v3 *karvīnā pajsāṃde kaṃtha* 'they surrounded the outer city' (**paljsātāndā*). From base **pari-jan-* **pari-jata-* 'to place around', Yazg. *pəršan*:*pəršant* 'to surround with thorn fence', *pəršanag*, *pəršanag* '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 harbiššā hvandā* 'all men are distressed'; III 69·89 *pajsārga kāšcyā jsa tsvōṃdā* 'they went about distressed in thought'. From **pari-jār-* with *-ka-* suffix (or base **pari-jark-*), possibly to IE Pok. 478 *g^her-* 'to raise voice', see s.v. *pajarūna*-. After *pari-* the consonants remain.

paljsemāte 'accomplish, carry out', v 95r5 *cai jsa ttu sājindā kar-jeau vara ne paljsemāte rrašta ni nijsašde* 'whence they learn that, he does not at all carry it out there, he does not show the right things'; infinitive, II 37, 12az *cu* . . . *pīdaka haudeṃ ttādīyū 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 *hajsaunda*-. Cognates s.v. *āta-* 'came' (**ā-gata-*).

paltcana 'heaps' (less likely 'fragments'), Z 24·422 *pūrnānu hālštānu pharu paltcana ššando* . . . *ggaḍāre* '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', *āvraṅty cāndtā* 'masses of clouds'. If 'fragment', see base *skand-*, s.v. *hatcan*-.

paltcīmph- 'destroy', SuvO. 27v5 *pvaṅānu paltcīmphākā* 'destroyer of fears', BS *bhaya-prabandha-cchedaka-*; Sid. 15v4 *drrayi dūšī pītīcīphe* 'destroys the three doṣa-defects', BS *tri-doṣa-ghna-*, Tib. *nad-gzi hjomš-par byeddo*. From **pari-scamfyā-* to base *skamb(h)-*, see s.v. *tcamph-*.

***paltcīh-** or **patcīh-** 'destroy', SuvO. 27v6 *bištānu grahānu nakṣatrānu ošānu patcīhākā* 'destroyer of all *graha*-planets and evil *nakṣatra*-constellations (lunar mansions)', BS *sarva-graha-pranāśaka-*. From **pari-scafyā-* to base *skamb(h)-*, see s.v. *tcampha-*.

palyadām 'attendant, reverent', III 44·54 *daštā daštā baista tcūra-šauda palyadā* 'hand to hand joined, with four staffs, attendant ones'. Variant to *pajsadā* in III 42·1 *sa khu jā hišdā vīrā vara pajsadā* 'just as they come into the court-yard, reverent ones (attendant ones)'. From **pari-iyant-a-ka-* 'going around, attending upon' base *ai-:i-* 'to go', as *pajsadā* from **pari-jamanta-ka-*, base *gam-* 'to go' (see *pajsadām* above). IE Pok. 293-7 *ei-* 'go'.

palyā 'accessories (?)', II 87·51-2 *šara hvāra šara khāšjā: šara da palyā baiša* 'good food, good drink, all accessories good to see'. From **pari-āyaka-* base *ai-:i-* 'go', see also *palyadām*.

paljsārā 'evening', *pašāra*, *pašā*, *pašā*, III 126, 3b5 *āšri ššāriputrā paljsārā samāhānāna panatā* 'the teacher Śāriputra rose from the trance (BS *samādhāna-*) in the evening'; v 54, 83r4 *paljsārā*; III 26, 28b2-3 *brū haḍā* . . . *šva haḍā pašārā* 'morning . . . midday, evening', BS *pūroāhna-kāla-samaye* . . . *madhyāhna* . . . *sāyāhna-*; Sid. 149v2 *pašā hālai ni vijsuišdīm (-im=-ai)* 'does not see at night', BS *naktāndha-*, Tib. *mēhan-mo mi mthou-ba*; Sid. 153r1 *pašā hālai va*, Tib. *nub-mo šiu* ('evening'); I 165, 81r1 *pāšā*; II 107·150 *pašā*; II 103·67 *pašām*; III 93·267 *pešā*; adjective, Sid. 4r2 *pašaraṅjīst kālā* 'evening time', BS *sāyāhna-kāleṣu*, Tib. *phyi-hbyed-kyi dus*; K 39·156 *pešaraṅjīst*. As second component, III 14·12 (..) *ṇa-vašāri pešaraṅjīst*. The time 5-7 p.m., the cock (period). From **pari-uzayāra-* to Av. *uzayara-* 'afternoon', Oss. DI. *izār* 'evening', Sanglēcī *vušēr* 'early evening', Yidya *uštō* 'yesterday', Waxī *pīrz*, *pūrz* 'evening', *pūrzēr* 'this evening' (**pari-uzayara-*?); N.Pers. *bāzērāh* 'a watch of the night' (**upā-uzayara-*), Pašto *brezar*, *barezar* 'early morning' (**upara-uzayara-*), *zeranai oša* 'water left from the day before' (Av. *uzayeirina-*). See also s.v. *beraji*, *byerajā* '1st day of the month'.

palšti 'back (of body)', Z 21·30 *biššāte palšti* 'broken backs'; Sid. 156v1 *paštā phamṇai* '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-šti* with *-ršti->-lšti*, as *hālšti* 'spear' <*ršti-* (see also s.v. *ggūšti* 'flesh'). To Av. *paršti-* 'back', Armen. Iw *pašt-*, *paštpan* 'protector', but Armen. Iw *p'oušt-*, *p'ouštīpan* with Zor.P. *pušt* 'back', *puštak* 'load on the back', N.Pers. *pušt*, M.Pers.T. *pušt* 'support', Pahlavi Psalter *puštī* 'back'; Sogd. Bud. *pr prēh* 'on the back', Man. *prēh*, Chr. *prēy* 'behind', Chorasm. *pšk* 'back', Yayn. *parča* 'edge', Waxī *pert* 'animal's back', Yidya *pūščō*, *piškyo*, Ormuṛī *pat* 'upper part of back'. IE Pok. 1005, O.Ind. *pr-ṣthā-m* 'back'.

palsārā 'crowns, garlands', v 42v2 *buššānā spyetānu palsārā* 'scented chaplets of flowers'; v 166, 2a1 (bu) *šānyau palsāry(au)* 'with perfumes, with chaplets', Tib. *spōs dan*, *phreō-ba dan*; Bcd 45r2 *pašārā*, BS *mālyā-*; SuvP. 72v2 *pešārā bušānā jimāne* 'garlands, perfumes, ointments', BS *gandham ca mālyam ca vilepanam ca*; K 152·14 *pīmsāre (-im=-ai-) ranyā ūḍā* 'garlands covered with jewels' (BS *ratna-*); K 63, 78v3 *pešārā grauna* 'chaplets, garlands'; v 346b4 *graunyau palsāryau spātyau* 'with garlands, chaplets, flowers'. From **pari-sāra-ka-* 'around the head', Sogd. Bud. *pr's'r'h* (Reichelt, Frag. III 81; 88), beside **api-sara-*, Zor.P. *pysl* **apisar*, N.Pers. *afsar*; Yidya *pusur* 'head' (**pāti-sarah-*). For *sāra-*, Av. *sāra-*, Zor.P. *nikōn-sār* 'head down', N.Pers. *nigōn-sār*, M.Parth.T. *ngw's'r*, Parācī *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. *śras-*, Greek *kōp* '(on the) head', *kēpōs* 'horn'.

pavaṃ 'dust', III 66·18 *pavaṃ biṇḍa* 'on the dust', see *patanaka-*.

pavanaka- 'dust', see *patanaka-*.

pavašvyim 'impure', K 150·15-7 *coi* . . . *hatharkyi gārīyū (-ū 'and')* *hūnā višūnā amaṅgalīyī pavašvyim (-im=-ai)*

- hira ide biśi 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', *apaśnorh* 'ungrateful', Av. *apaxšātra-* '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 *paśānā* '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 vāśtā* '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 puśšo paśśātu viru yudu 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 hvaṇḍā paśātem dva* 'I sent two men to you'; II 90·76 *paśāvem* 'I sent'; infinitive, Z 22·106 *maha haṇjsāta mara syūta... paśśete* '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 mūnū* [nū] 'where the wife where the husband-lord sits, where I dwell in the house?' Possibly *paśa* < *paś-ya-* < *paśša-* < *paśya-* (as *haṭhā-*, *haḥṣā-* 'truth' < **haśya-*) to Av. *paiti-*, O.Ind. *pāti-* 'husband, lord', *patyate* 'dominate', IE Pok. 842 *pot-*, Lat. *potior*, *potitur*, Greek πῶσις 'husband', δεσπότης 'house-master', Alban. *pata* 'husband', *pašē* 'had', Got. *-faþs* 'master of', Lit. *pāts* 'husband', Tokhara A *pats* 'husband'.
- paśa** 'autumn', JS 14r3 *khū pura haṇḍa paśā* 'like the full moon in autumn'; III 69·96 *paśa kālā* 'in autumn time', parallel Pali *sarada-samaya-*; JS 19v1 *urmaysdī paśā-bādū āśa* 'the sun in the sky at autumn time'; JS 3r1 *ssa-bistā paśa avasā drrūnai iye* 'may he surely be healthy for 120 autumns'. With intrusive *-v-*, N 75·38 *draya pōāse* 'three autumns', BS *trayaś ca śaradaṇ* (possibly read *pāse*). Adjective, Sid. 3r5 *tāmjāra u brakhaysdya*, *śā paśāmjsya rva śte* 'what are the (months) *tāmjāra* and *bramkhaysdya*, that is the autumn season'; Sid. 3v2 *śā paśāmjsya rva* 'this is the autumn season'. From **pāti-* *zya-* 'near to winter', Oss. DI. *fāzšäg*, Zor.P. *p'tyč* **pātēz*, N.Pers. *pātēz*, Sogd. Man. *ptyz* (see TPS 1945, 13). For 'winter' see *ysumāna-*.
- paśāmjsana-** 'an object made of leather' (if *īmjīnai* is 'leathern'), II 91·95 *dva paśāmjsana* 'two *paśāmjsana*-leathern things'; II 117·6 *pamūha: ū paraīštā paśāmjsa āstaṇna hera* 'such things as clothes and twisted (?) leathern thing'; II 129·78 *īmjīnai hūjsava-pakai paśajsa pastāndū hajsānde* 'we have deigned to send a *paśajsa-*, leathern, with well-fitted cover (?)'. Uncertain; for a long time *īmjīnai* had seemed to mean 'metallic' (iron or steel). See also s.v. *paraīštā* which can be traced to *raīs-* 'to spin, twist', rather than to *raīxš-* 'to cut'. A possible connexion could be found in Sogd. Bud.
- 'pš'nt* 'bands, bonds'. See an earlier interpretation in AMI, n.s., 11, 1964, 26.
- paśāramjsi** adjective 'of the evening', Sid. 4r2 BS *sāyāhna*, see s.v. *paśārā*.
- paśā** 'commissioned', II 20, 12a3 *māsa-vīrā āstaṇna paśā* 'servants who work in the house'. See *paśāta-*.
- paśāmjsya** adjective 'of the autumn', see *paśa*.
- paśāta-**, *paśā*, *paśāna-* 'commissioned, serving', with negative *avaśāna-* 'non-commissioned', IV 18·4-5 *yauvarāyā gyastā hīya paśāta hīmya* 'they were the servants of the royal Yauvarāyā' (BS *yauvarāja-*); IV 33b1-2 *paśā avasāna u kārā rāysai va 5 mūri hvaṇḍe 6 mūre 1590 thyau haura* 'for the *kāra*-official, commissioned (and) non-commissioned, 5 *mūrā*-coins, 6 men, as earnest money give at once, 1590 *mūrā*-coins'; II 23·19·2 *paśā avasāna hvaṇḍi hīmya 52* 'both servants, amounting to 52 men'. From *paśś-* 'to send out', parallel Zor.P. *frēštak*, N.Pers. *firištah*, M.Parth.T. *fryštig*, 'fryštig', M.Pers.T. *prystg* 'sent one, messenger', Armen. lw *hreštak* 'messenger', see s.v. *avaśāna-*.
- paśśāna-** 'sole of foot', *paśāna*, v 91, 611v1 *paśānyau u ninārryau ysāra-yāsvyau 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-gūg-nas rkaw mthil yan-la* 'from top of head to sole'; K 99·252 *tā sa-ysāra sa-byūra jūna dī pākām dī paśaumakyām āmrga* 'thither to you 100-thousand, 100-myriad times homage under the feet, under the soles (of your feet)'; IV 17·6 *daśaṇ haḍā paśāna jīye u pā-v-i haṇguṣṭvā* '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 *kśāna-* 'shoulder' as the 'broad part', see Yidya *rašan* 'instep; sole', *śfina* 'instep', N.Pers. *śānah i pāy* 'instep', Balōči *śānay* 'backbone, nape', N.Pers. *śānah* '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 *sol-*, Lat. *solea* 'sole', *solum* 'soil'.
- paśī**, *paśī* 'a commodity', v 181, 611v1 *paśī heḍā haudūsina* 'he gives *paśī* to the amount of seventeen (*kūsa*-measures?)'; ibid. b7 *(khaysmaṇ)ji jsa paśī heḍā ysa(ṇ)thāna* 'with Khaysmaṇji he gives *paśī* with the interest'; ibid. b8-9 *(pa)śī heḍā haudūsī kusā* 'he gives *paśī* to the amount of seventeen *kūsa*-measures'. See also *paśī*.
- paśī** 'a commodity', v 9·4·4 ||| *mūrā nāṇḍi paṇ-se paśī kāmjsa hauridā* ||| 'they took the *mūrā*-coins 500; they give *paśī* (and) sesame-oil (*kumjsata-*)'; v 9·4·2 ||| *dā yidā paśī heḍā* 'he can...; he gives *paśī*'. See also *paśī*. Possibly from *paśā* 'small cattle, sheep, goats', with adjective suffix *paśī* 'sheep's fat (?)'. Cf. s.v. *tcāra-* 'fat' of pig, deer, camel.
- paśejam** 'proper name (?)', v 276, 8b2 *śe jūna paśejam va gvihā kamgi* 'one time, for Paśejam, an ox hide'.
- paśguda** 'mouth, side of mouth', III 37·14-5 *hanava tta sa śūje paujsīda paśgudana* 'bent down so indeed they kiss one another with the mouth', = III 46·30-1 *hanavā tta sa*

śūje paujsīda paśauda 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. *sāftäg* 'hoof' (Av. *safa-*), *cāstā* 'eye' (Av. *časman-*). For *-afta-* see *tiauda-* < *tafta-*; below *śauda-* 'staff', Waxī *šōpk*.

paštā 'it boils, he cooks', see s.v. *pajs-*.

paštā 'back of body', see *palšti*.

paštā, loc. sing. to *paštā-* 'pool'.

paštā 'end, lowest part', *pašte*, JS 38r1 *ṣi tvānai ḥājsinai mahāsamudrre ano vara nauha ce bāṃne 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 *ttye hīvya paštā*; ibid. 34 *|||paštā byehe* 'he attains the end', Tib. *mthar phyin-te* 'coming to the end'; ibid. 34 *harbāšānu āvaraṇānu* (BS *āvaraṇa-*) *paštā byehe* 'he reaches the end of all hindrances', Tib. *sgrib-pa thams-čad zad-nas* (*hdzad* 'cease'). From **pa(ti)-sti-* (or **pa(ti)-stā-*), to Zor.P. *paštāk* 'end'. Not with *palšti-* 'back of body' nor *paštā-* 'pool'. For *-sti-* see *ggūštā-* 'flesh'.

pašte 'to command', infinitive to *pary-:parsta-*.

pašd-, see *uspašd-*, *našpašd-*, *tvašd-*.

pašyai 'rejects', Manj. 383 *dva pašyai nāttarai yāna* 'he abandons the two inferior vehicles'. See *pašt-:paštāta-* 'to abandon'.

pašve 'nature', K 111:362 *rū bajāša pašve jsa pakyerma* 'outstanding in form (BS *rūpa-*) in sound, in nature', parallel to K 111:359 *rū bijāša prrarai*. See *prrašvava*.

paštata- 'placed, settled', III 45:5 *harābīša štām vā hi(vy)ā h(i)vy(ā) sthānōvā paštata* '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. *šān-*. For *-tt-* beside *-t-*, note also *sutta-* 'vinegar', *paštāvutta-* 'shaven', *parbutta-* 'grown up'. The *anusvāra* may intend *paṣṣatta-* as in *paṣṣ-*, older *paštā-* 'to renounce'.

paši 'fodder (?)', v 210:6 *anyāṃ ci biṣḡi ci paši|||* 'of foods (?), what is *biṣḡi-* plant, what is fodder ('millet?')'. In a commercial context of *āyasaṃ* '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-* > *paṣṣ-*. But possibly to base *pau-* 'to clean, sift', then **pvaša-* > *paša-*, with OHG *foven* 'to sift, clean (wheat)', IE Pok. 827, see s.v. *pā* 'pure'. Note Oss. I. *lūarāg* 'millet', *lūaryn* 'to sift', D. *lūuarun*, and IE Pok. 796 *peis-* 'to trample, pound', O.Slav. *pīšeno*, Russ. *pšeno* 'millet', N.Pers. *pīst* 'flour'. See also *biṣḡi*.

pašoj- 'wash, rinse', *pašauj-*, Sid. 156r2 *ttorā pašojānā* 'the mouth must be rinsed out', BS *kavaḍa-graha-*, Tib. *kha bśal-šin*; Sid. 156r4-5 *ttora-ṃ jsa pašaujānā* 'with that the mouth must be rinsed', Tib. *kha bkan-la rin-du bśag-la*. From (a)*pa-* or *pa(ti)-xšauk-* to base *xšau-* in Av.

xšaoḍah- 'flowing', Yasna 42:6 *apamča fəraxšaostrəm* 'the flowing forward of waters', *xšusta-* 'fluid', *xšudra-*, see s.v. *ḥṣusti-* 'serum', *šaukala* 'rheum'. Here *xšauk-* (or *xšaug-*) beside *xšaud-* as *sauk-* 'to burn, cleanse', O.Ind. *śok-* beside O.Ind. *sodhi-*, and *śo-* in *śoṇa-* '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-samghāṭam kuryāt*, Tib. *se-gol stog-pa*. Base *skal-* 'make noise', see *skalā* 'noise', BS *dhvani-*, IE Pok. 550 *skel-*.

paškūj-:paškauta- 'stir up, blow up', K 47:56 *khu ayana paškūjā ā kāsaujsam jsa ū dištā hā śakale vištā* 'so that you touch on the ground and from the corners; and she put into his hand (= *dišta*) the staff'; v 88, 50a2 *ārrā o garkhā o vā rraysgā ttī-t-ī paškūjindā pulsindā* 'fault either heavy or light, then they examine him, they ask him', BS Bhaiṣajya-guru-vaidūrya-prabha-rāja-sūtra 24 *taṃ pṛcchati gaṇayati*; participle III 29:42b2-3 *saṃ klu khāysmūlā ūca bāna paškauta asāra* (BS *asāra-*), = Manj. 270 *khu je rai khuyismvalā uca bāva-paškauva asāra* 'just as the bubbles in water blown up by wind, unsubstantial', BS *budbuda-*. From **pa(ti)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, ysīri rāhā, gomā* 'swelling, pain and contusion, heart-disease, swelling', BS *ānāha-śūla-ḥṛd-roga-gulma-*, Tib. *lto sbo-ba dan, zug-čīn na-ba dan, sñiv na-ba dan, skran*; Sid. 121v3 *hasu paškausā-v-ī hame, bijāšai pasaušde* 'swelling, swelling of belly, occurs, voice becomes soundless', BS *śopha-ādhimāna-gala-*, Tib. *skraw-ba dan, lto sbo-ba dan, skad hgag-čīn*; III 85:71 *paškāmsā*, III 17:11 *paškāsā*; I 195, 116v3 *paškausā pṛrahājā* 'opens up the swollen belly', BS *ā(nā)hanāšana-*. From **pa(ti)skauk-* with *-s-* < *-xš-*, see *paškūj-:paškauta-* 'blown up'.

pašci 'stand', III 74, 205 *biṃda śi pašci diśā* 'thereon the white yak-tail was standing'. See *pašt-*.

pašt- 'go away, stand up, rise', *paštāta-*, v 339, 77v5 *paštīndā hwaṃdu gārāte* 'they go away to buy a man', BS G 37, 72 bis b5-6 *gaccheyuh pašuṃ puruṣaṃ kretuṃ*; 3 sing. N 50:21 *balysūštāṣto paštātā* 'he goes to bodhiknowledge', Sid. 18r5 *aviysa pašte* 'becomes not unfavourable' (BS *avišama-*), BS *avirodhin-*, Tib. *mi phrodpa ma yin-no*; II 75, 55 *ne pašta raysāya* 'the immortal elixir (BS *rasāyana-*) arises'; Sid. 129r1 *hiysde u pašte* 'rises and issues' (Tib. omit.); preterite, v 71, 107r5 *varī štāna paštātā mā* 'thence I went', BS G 37, 21a7-12b1 *tataśca ahaṃ prakrāntah*; v 332, 24r5 (*va*)rī vā paštātu mā, BS G 37, 21b5 *prakrānto smi*; K 33:49 *paštā* 'he went out'; K 33:56 *paštāva* 'she went out', I sing. K 53:10:7 *paštāvū*, 3 plur. K 137:912 *vāṣṭa paštāta*, Tib. *čhas-te* ('set out'); K 6, 145r3 *nātāyi hāde paštāgānu uysnorānu* 'of beings however entered into the stream', Tib. *rgyun phyogs-su ded-pa rnam*, parallel BS *srota-āpanna-*; participle present, with negative, Z 11:37 *avaštāndaa-*; future, K 153:23 *paštānā dāvīnai rraṣṭa parau* 'she is to be started towards the proper command

- of the *dharm*-doctrine'; noun, Z 4:99 *paštāmata hūskya* 'going, coming'; Manj. 380-1 *paštāme hūscye*; Manj. 252 *paštāma hūstya*; Sid. 4v2 *paštāma*, Tib. *h̄jog-pa* ('put'). Causative *paštān-*, K 7, 147r2 *tā 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 *baṅsūnai parau paštānāka* 'raising the Buddha's command', like ibid. 96 *parau haḡrāhāka* 'raising the command'. From **pati-štā-* see s.v. *šte*.
- paštarda** 'spread, bestrewn', K 147:36 *ysarijai sye jsa paštarda śādā* 'ground strewn with golden sand'; K 63, 79v3 *baiša āysna paštarda vaštide* 'all the seats are spread' (*sp̄yau jsa* 'with flowers'). From **pati-štar-*, see *baštarrda-*; cognates s.v. *star-*.
- paštude** 'he promised', Z 23:37 *tātatu pharu paštude dāṅgye* 'he promised to give much treasure'. From **pati-štau-*, M.Parth.T. *pdystwōn* 'to promise', *pdyst* 'a promise', M.Pers.T. *pdyst'w*, *pdyst'wg'n* 'promise', Sogd. Man. *wyst'w* 'promise', *wyst'wly* 'has been sworn', Chr. *wyst'w* 'gospel'. Base *štau-*:*stu-*, see s.v. *stau-*.
- pašvīnaca** 'painful (?)', III 100:11-2 *vadrramai pašvīnaca jīyai vī* 'deserted (?) in a wretched life'. But III 43:28 *peṣṇaicā* is different. From **patišvany-* or **patišvany-* to Sogd. Bud. *nyzβ'n'k* 'affliction', rendering BS *kleśa-*, and occurring in P 2:34-9 (a long list of diseases), 'the disease *nyzβ'n'k*'; Uigur lw *nyzβ'ny* (-y Sogd. <-k), Mongol *nisvanis* (=BS *kleśa-*, *āsrava-*). Khotan Saka -*sv-*=Sogd. -*zβ-* from -*γz-*, hence base *γzūan-* from *γzau-*:*γzu-* beside *γšan-* Av. *ayzō.vvamma-*, *ayzāonvamma-* 'not diminishing' (Zor.P. gloss *anizār* 'not lessened'): *γšanū-*, *γšanva-*, Greek φθόρος (not *gudh-en-Pok.* 466).
- paša** 'messenger', *paša*, *paša*, *paša*, 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-t̄sou)'; II 87:2 *khu vā nāšā 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 t̄yai hya 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 haḡa tsvāñda paša haṅdyaja māštai* 'the envoys in *Ša-cū* (*Ša-t̄sou*) went as messengers in the month *Haṅdyaja*', = II 95:61 *šacū bisā haḡa tsvāñda paša haḡdyaja māštai* (first summer month). Parallel context in II 119:172 *āšārya gākšā haḡa āva* 'the teachers (BS *ācārya-*), householders (BS *gr̄hastha-*) came as messengers'. From **palsa-* (as *halsa-*, *balsa-*) (with usual changes -*as-*, -*ais-*) to base *pars-* 'to send out', derivative like Lat. *mittere*, *emissarius*, Engl. *envoy*. Possibly IE Pok. *pel-* 'drive' with increment *pel-k-* to Lat. *pello*, *pepulī*, *puliāre*, 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-ša*, see Indo-Iranica, *Mélanges Morgenstierne* 11-12; SDTV 67. Below II 71:5 *pašāna*, adjective 'of the *paša*-messengers (?)'.
- pasā** 'sheep', v 220, 67b1 *paši salya* 'sheep year' (Sogd. *psyy*, Kroraina *pašu*, Tokhara B *šaiyye*), II 40:1 *paša salya* (see BSOS 8, 1937, 929; SDTV 114), III 14:10 *paši* '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 *paši* 'sheep' (SDTV 83); v 10:6-7 *paši šau 250 mūri u meñnā paši 6* 'one sheep 250 *mūrā*-coins and 6 sheep of *meñnāa*-sort'; II 36, 9b3 *paši gemnā* 'buy a sheep', loc. plur. Z 13:76 *pasuvo*. Adjective *pašāna-*, I 147, 57r5 and I 157, 68v4 *pašāna hwašā* 'juice of sheep flesh', BS *māmsa-rasa-*, to be set beside I 163, 78v1, I 169, 84v1 *būystāna hwašā*, 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. *pāšu-*, *paśu-*, Lit. *pēkus*. See also *paši*, *paši* 'sheep's fat (?)'.
- pasā** 'syrup (?)', II 85:27 *khaysam, t̄ye nva pasā t̄mūdā draya, aṅūtca mau nau-šjūre* 'beverage, after that (treatment of wounds) they (beverages) come to three, syrups, waterless intoxicant, fresh grape juice (?)'; see also *pasai*; II 84:20 *arwaštā sahyām:dūm passa u mau u hāmai u rruni giriyāmdūm* 'we endured difficulties; we bought syrups (?) and wine and barley and oil'. For -*ss-*, see also *būssa-* 'joke'. Possibly **parša-* to *pak-* 'boil' (-*s-*, as *sus*-<*suxs-*, see *vasus-*) with Kroraina *masu potga, me poḡa*, N.Pers. *mai puxtah*, Arab.-Pers. *mai-fuxtaj, mai-buxtaj* 'boiled wine'.
- pasakāšta** 'again, back', II 95:64 *ištā pasakāšta* 'he returned back' to older *paškyāšta*.
- ***pasad-** *pasasta-* 'appear, arise', III 40:1-2 *pašaittā* (or *paṃsaittā*): *cu štau pašaittā brr(ā)ni hwañdām aysmya jūhai* 'what love arises in the mind of amorous men'; III 36:49-50 *cū štām pašaitta brrām hwaštāu aysmya jūhai*, = III 45:7-8 *cū štā piṃsaittā brrām hwaštām aysmya jūhai*, with variants *hwañdām* 'of men', *hwaštām* 'of the chief men'; preterite, v 172, 2v6 *pasasta* (isolated word); Z 19:87 *pasastā loviya arthūwā* 'he approved the worldly (BS *laukika-*) possessions' (BS *artha-bhoga-*). Base **pati-sad-*, **pati-sand-* (see *sad-* s.v. *saittā*), Zor.P. *psud* **passand*, *passanditan* (DkM 578:12 *passand hač-šan xvāst* 'he asked approval from them'), N.Pers. *pasand*, *pasanditan* 'approve', Sogd. Bud. *pts'nt'rmyk* 'getting approval'; *ptsynt-*, *pts'ynt-* 'approve', Man. *ptysynt'nt*; Man. *pts'ō* 'shape, appearance' (W. B. Henning, BSOAS 11, 1943, 69:3); Šuyñi *pisan-*, *pisand* 'approach, be equal' (-*sand-* replaced by -*san-*); Oss. (without *pati-*) D. *sādtun*, *sastān*, I. *sādtyn* 'agree, admit, assume'.
- pasamañd-** 'rub', Sid. 103v4 *cu t̄t̄yi āchai jsa prisā(mām) arvām jsa haṅbairstā pišalyāñā 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 sbyar-bar bsku-šio 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

- fšna*). Then *saṃkhal-* 'to smear' and *hasanīṭh-* 'destroy' (BS *vilopaya-*) could be wholly Iranian.
- pasāna** 'remove', II 41.12 *hirtha vira varī panavu kamalārāḥa pasāna ttāvi* 'suddenly there head-ache came upon me (-u < -am); do you remove the pain' (*ttāva-* < **tāpa-*). Base *san-* 'rise', causative *sān-*, hence *pasān-* 'make rise' (*pa-* < *apa-* 'away'), see *san-*.
- pasārā** 'garlands', see *palsārā*.
- pasālā** 'springtime', Sid. 4r1 *paṣā u pasālā* 'autumn and spring', BS *śarad-vasanta-*, Tib. *ston daw dpyid daw*; N 76.1 *śśālīṣṣumāna pasālā* 'from phlegm in spring', BS *kapha-adhikā roga bhavanti*; adjective -ī, III 36.49 *bāḍa pasālī* 'time of spring', = III 34.1 *bāḍa pasālī*, = III 40.1 *bāḍā pasālī*, = III 45.7; Sid. 3v4 *pasālya rva* 'spring season'; Sid. 3v4 *naṣcyi pasālāṅjysya rva* 'spring season at its end'; v 56, I 15r1 *pasālye* (isolated word). From **pa-sarda-* 'near the summer' (see *pa-* above); cognates s.v. *sala-* 'year'. N.Pers. *absālān* 'early spring'; Pašto *psarlai* 'spring', *pasarlai*, Munjāni *psīdroh* 'spring-time', to Oss. D. *sārdā* 'summer'; Wanetsi *swarla*.
- paśiṅna** 'of messengers', adjective to *paśa* 'messenger', II 71.4-5 *ci tta aśnesalāna paśiṅna drāma śtāri* 'who are the messenger-runners in Aśnesala'. See *paśa-*.
- pasūjs-** 'burn': **pasuta-*, *pasva-* 'burning', Z 4.95 *samu kko 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 peṣauṣṭa* 'when it burns'; 3 plur. Z 24.501 *pasūjsāre*; Manj. 157-8 *carau pasūje* 'he lights the lamp'; preterite, III 58.5 *pasve biśa māñāṅḍa* 'as in a burning house', BS *pradīpta-*; SuvP. 62r2 *pasva sūjsaṅḍai diṃna (-iṃ- = -ai-)* 'burning, blazing with fire', BS *ādīpta-prajvalita-agni-*; K 109.322 *pasva dai h(ī)ya āca* 'flame of blazing fire' (BS *arcis-*); Manj. 232 *pasveda* 'blazing', = Z 5.75 *padīyo* 'kindled'; participle present, Sid. 103r4 *pasūjsaṅḍai 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 *bijāṣai pasauṣḍe* 'his voice ceased', Tib. *skad hgag-čīn*; I 159, 73v4 *cu bijāṣa pasuṣḍi* 'whose voice becomes silent', BS *visvarya-* (= *vaisvarya-*); I 151, 61r1 *ca garśa pasauṣḍe* 'in whose throat it becomes hoarse', BS *visvarya-*. From **pati-sauṣ-*, to base IE (s)*keu-s*, to Oss. D. *sosāj*, I. *susāj* 'silently', D. *sosāj*, I. *susāj* 'secret'; D. *fāso*, I. *fāsus* 'hoarse', D. *sos kānun*, I. *sus kānyn* '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. *hanjstul-* 'to kindle' and *teūlye* 'splendid', *cuvam* 'turmeric', with IE Pok. 595 *keu-* 'burn', Greek *καυ-* (*καίω*, *έκαυστα*), Lit. *kūlēti* 'become heated (wheat)'.
pasai 'syrups (?)', II 87.53 *byaihai pasai ysāra* 'I shall get pleasant syrups'. See *paśa*.
- pa-sai** '500', K 29.185 *pa-sai yakṣa* '500 goblins' (BS *yakṣa-*), = K 21.11 *pa-sai yakṣa*, = K 37.125 *pa-sse*. See s.v. *pañjsa* 'five'. JS 13v2 *pa-se-te* '500 to you', with pronoun.
- paska** 'back', II 121.214 *u paska tta ṣva vāṃ gaisāva* 'and they returned back to us swiftly' (*ṣva* to base *ṣau-*: *ṣu-*, IE *kseu-*); II 121.226 *paskūṃ 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 Dī. *fās-* 'behind', Yazg. *paski* 'behind'. IE Pok. 841 *pos-ko-*, O.Ind. *paścāt*, *paścā*, Lit. *paskui*, *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*, Suyāni *pas*, Balōči *paš*, *pašt*, *paštara*, Oss. *fāstag*, Parāči *pēš* 'behind', *pešte* 'afterwards, behind'. Below *paskinā*, *paskināṣta*, *paskāyāṣtu*.
- paskinaa-** 'behind', K 90.731-3 *ṣi satvā saṃ kalpa saṃtsārā paskinā bire u biśā pīrmāttamaña baysuña baysuṣṭāṣṭa haiyside* 'this being passes kalpa-periods behind him in migration and attains the all-supreme Buddhas' bodhi-knowledge'; adjective -inaa- to *paska*.
- paskina** 'behind' (adverb with -na), SuvO. 24v3 *paskina atapyattetyau haṃbaḍā* 'filled behind with filths', BS *śakṣm-mūtra-purīṣa-pūrṇa-*; SuvO. 36v6 *paskinā bāyātā* 'is led backwards', BS *parān-mukhāni bhaviṣyanti* 'they become backward-facing'.
- paskināṣta** 'back', III 123.61-2 *paskināṣta na s(p)āṣṭā* '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 paskāyāṣtu ne naṣṭhrīte indā* 'whose heels are not drawn back' (of the *mahā-puruṣa-*), BS *āyata-pāda-pārṣṇitvaṃ*; v 244, 2b3; 3b4 *paskyāṣṭā*, ibid. v 245, 8a1 *paskyāṣṭa* 'again', BS *punar eva*; Sid. 156r2 *paskyāṣṭā*, Tib. *phyir* 'again'; II 36, 8b2 *paskāṣṭi*; III 71.130 *paskyāṣṭā iṣṭā* 'he returned back'. See s.v. *paska*.
- pastā-** 'ordered', see *pary-*: *parsta-*.
- pasti** 'renounces', see *patāste*.
- pastā-** 'fallen, become', III 75.228 *pastā* 'he fell'; K 23.67 *dārabakṣa pasta* 'famine occurred' (BS *durbhikṣā*).
- pastā-** 'fallen from, ceased to be', III 137.22 *byada-pasta* 'ceased to be confused; rational'; III 137.14 *tham-pasta devatā* 'the *devatā*-genius ceased to be strained, become calm'.
- pāsta** 'cut', participle to *patālt-*, Manj. 235 *kāḍara hīya dāra ne pāsta ida* 'the sword cannot cut its own edge'.
- pāste** 'he cut', see *patālt-*.
- paste** 'he commanded', Manj. 43 *paste śāstāra* 'the teacher commanded', see *pary-*: *parsta-*.
- pastā iya** 'may have fallen', N 158.9 *hettu hā puṣṣa pastā iya* 'and the cause (BS *hetu-*) may have at once arisen', base *pat-* 'fall'.
- pastarga-** 'rigidity', I 171, 88v1 *ṣi gūṇiṃ (-iṃ- = -ai-) biśa būra striḥa hami pastargā* 'this symptom is, it becomes altogether stiff, rigidity', BS *stabdha-*; K 155.58 *kaḍa ūvāra ṃūāṣḍāṣe pastargāṃ vaska* 'very exalted merciful to those in straits'. See **pastranj-*: *pastrīya-*; cognates s.v. *strang-*.
- pastā** 'set out', see *paštāta-*, s.v. *paṣṭ-*.
- pastā** 'she commanded', K 30.218 *tta pastā rīna* 'so the

- queen spoke' (=K 39:148); K 42:96 *pastā guṣṭe* 'she ordered to call' (=K 42:114), K 42:116 *pastā gūde* 'she deigned to mention', participle feminine to *pari-*: *parsta-*.
- pastā-** 'pool', acc. sing. Z 14:177 (E 3:77) *caṃdu padānu pasto vāte bīdā ttando byehāte ūtco* 'what size of vessel he takes to the pool, so much water he gets'; plural, Z 3:42 *khāhe ysarrije paste āṣṣiṃje gyahe* 'golden fountains, pools, ponds, springs'; Z 22:120 *uryāna paḷṣāte paste* 'gardens (BS *udyāna-*), enclosures, pools'; loc. sing. v 380, 2r2 *varata ttiṇa miṣṭa paṣṭa* 'there in the large pool', BS *tatra mahā-puṣkarīṇyām* (*puṣkarīṇi-* 'pool'); and N 76:46, N 77:6; JS 24r3 *ttramdi nāṣṭa vīysiṇa paṣṭa sa kḥu hastā vahaiysde* 'you entered down into the lotus pool, just as an elephant descends'. Base *pastā-* 'firm, embanked', IE Pok. 789 *pasto-*, O.Engl. *fæst hūs* 'fortress'. The walls as the important part of a reservoir or pool give words for the pool itself: N.Pers *band* 'embankment', Paṣṭo *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. *ūārmā*, 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*; I sing. III 2, 7r4 *kūri paṇḍā pastālitīm* 'I set out on the false path'; v 332, 24v4 *pastātumā*, BS G 37, 21b5 *prakrānto 'smi*; v 381, 3a4 *pastātūmā*, BS G 37, 21b1 *prakrāntah. . . me*; K 53:10-7 *pastāvū* 'I set out'. See s.v. *paṣṭ-*.
- ***pastraṃj-** 'restrain, withdraw, revolt, stiffen', noun *pastarga-* 'rigidity'; *pastrīya-*, *pastrīs-*, K 42:90-1 *ttahiḷ-ṣiṣilāi bisā satta iṣṭ rruṇḍā va pastrīya* 'the people in Takṣaṣilā revolted from king Aśoka', =K 44:206 *ttahiḷ-ṣaṣilāi bisā satta iṣṭ rruṇḍi va past(r)īya*; III 74:202 (*āmāca*). . . *jaṃboṭiyāṃ vīrāṣṭā tti*, *pastrīya hāṣṭā pahaiya* 'the intimates (BS *amātya-*) then revolted and fled away to the people of Jambudvīpa'; K 30:213-4 *dada khva hā hvārakya baiśa pastrī tsāṣṭa* 'so much that all the sisters were restrained, quiet (-ī < -īyī < iye fem. plur.)', translation BSOAS 29, 1966, 513; Sid. 1v5 *daiṣṭa-karma pastrīyāṇḍā hanaśa tsvāṇḍa* 'they restricted the practice here (BS *dṛṣṭa-karma*), they (the medical teachings) went out of use' (translation Taqizadeh Volume 34); Sid. 102r3 *dirṣṭa-karma*. Inchoative, Sid. 131v1 *hurā pastrīsāme hīvi strehā āchai* 'severe disease of stiffening of the thigh', BS *ūru-stambha-*, Tib. *brla rens-pahi nad drag-po*. From **pa(ti)-strang-* to base *strang-* 'stiffen'.
- paspuḍa-** 'trodden', JS 7v2-3 *paspuḍāṇḍā tvānai brrīha garañāṣṭā sata* 'they trod upon your back, they ascended to the mountain'. From **pa(ti)-spar-*, see cognates s.v. *ūspara-*.
- paspursamḍai** 'advocate' (the syllable *spu* with abnormal *u*), II 63:4-8 *lyibā āma pajidā paspursamḍai hajsemyari* 'they demand the total; the advocate, send him' (Tib. *lib* 'all'); II 37, 11a3 *kḥu ma svi 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-gōḥ*, Armen. lw *jatagov*. (Correct SDTV 122.)
- pasva-** 'kindled, blazing, burnt', participle to *pasūjs-*, *sūjs-*, *sūta-*. Manj. 232 *pasveda. . . utca* 'burning water', =Z 5:75 *ūtco. . . padīyo* (see s.v. *nāya* 'in the river').
- paha-** 1. 'boiled, cooked', 2. 'ripe', 3. 'rotted', 4. 'glowing', as second component *vaha-*, 1. Sid. 17v5 *pahe ṣṭāna* 'cooked', BS *svinna-*, Tib. *bcos-pa*; Sid. 137r1 *pahāṃ rruṇḍā āstaṃna* 'boiled oils and the rest'; Sid. 11v1 *pahā*, BS *pakva*; Sid. 105r5-v1 *paha rruṇḍa khāṣṭānā* 'to be drunk with boiled oil', BS *snehita-sarpiṣā*, Tib. *smān mar btuo-bas*; 2. Sid. 18r1 *vilakyi paha-likyi* 'little matured', BS *bāla-*, Tib. *gson-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 rrusindā kḥo ju vasutā ysīrrā pahā* 'so they shine just as pure glowing gold', parallel Pali *pakka-* 'glowing', Dīpavaṃsa 1:62 *pakkaṃ va ayomāya-pabbatūpamaṃ* 'like a glowing iron mountain'. For 'heated gold', note Rāmāyaṇa, Ayodhyā II 9:36 (ed. Baroda) *suvarṇena suniṣṭāptena* 'with well-refined gold', III 89:158 *phaji-vaha pau* 'oven-cooked onion'. From **paxva-*, base *pak-*, see s.v. *pajs-*.
- paha** 'bag', the BS *sthavikā-*, *pātra-sthavikā-*, Pali *thavikā-*, *patta-thavikā-*, to carry bowl and water-strainer, with O.Ind. RV. *sthiṃ-* 'bag'. Phrases Pali Jātaka 1 55:23 *pattam thavikāya pakkhipitvā* 'placing the bowl in the bag'; Jātaka VI 67:6 *pattam thavikāya osāretvā* 'taking the bowl out of the bag', III 80:30 *paha jsa nūḍā utcāla 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 **paha-*, base *paθ-* 'to extend', Šuynī *pēθ* 'net', Yidya *peṣiko* (**pāḥya-*). Not with O.Ind. RV. *apadhā-*.
- pahā** 'boiled(?)', v 274, 74a3 ||| *pahā rruṇḍā yuḍāṇḍā* 'they made boiled oils', with *pahā* acc. plur. to *pahaa-*. See *paha-*.
- pahadrauvi** 'embroidered(?)', II 60:11 *u pahadrauvi haysnā-līkā śaci śau* 'one piece of śaci silk embroidered, for the bath'; II 60:27 *u pahadrauvi syadai hvaradai thauracaiḥā śau* 'one covering, left (and) right, embroidered'. If from *pa-* (see above) with *hadrau-vīya-*, base *ham-darb-* 'sew together'. Base *darb-*, *drab-*, Av. *darb-*, *dāravda-* 'muscles', Kurd *dur-*, Xurī *dur-*: *duruft*, Parāčī *andarf-*: *andurfī*, Ormuḡī *undarəw-*, Waxī *drōv-*: *drāvōd* (< *ham-darb-*) 'to sew', IE Pok. 211 *derbh-* 'wind', O.Ind. *dṛbhdāti* 'join', *dṛbhdā-*, O.Engl. *tearfliān* 'roll (intr.)', *turf* 'turf, lawn', Slav. Russ. *dōrob* 'basket', Lit. *dārbas* 'work' *dārbti* '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 kaṃthi vara pahājīdā u ni ma hiside* 'here they flee towards (*vara*) the city, but they do not arrive here'; participle, Z 20.33 *birgga pahīya* 'the wolves fled', Z 24.421 *hamdārā pahīya* 'others fled'; III 124.73 *pahai* 'fleeing, fugitive', BS *prapalāna-*; III 74.202 *pahaiya* 'they fled'; III 76.246 *diśa vīdaśa vīra pahaiya* 'they (*nāga*-snakes) fled to the directions, to the sub-directions' (BS *diś*, *vīdiś*), = 'in all directions'; II 43.28-9 *biśā pahaiya* 'all fled'; incohesive *pahais-*, K 44.181, K 41.64 *pihaisirā* 'they were fleeing' (3 plur. optative, = durative past), III 58.6 *pahaisimdā śāvā* 'the hearers (BS *śrāvaka-*) flee'; Manj. 309 *pahaisida satva* 'the beings flee'; Manj. 385-6 *nai vā krrideśya* (= *-yau*) *jsa pahaišta* 'nor does it (the mind) flee from afflictions' (BS *kleśa-*); III 72.154 *khu na pahaišta hīna namaśū* 'so that the army does not flee back'; infinitive, III 75.232 *śi vā tī āṣṭa pahaisā* 'he then began to flee'; noun, Manj. 386 *pahaisāme jsa nai ysūṣṭa* 'it did not approve of fleeing'; V 215.68.11 *pahaisai* 'fugitive', II 35, 8a7 *hvaṃdi 5 pahaisā* 'men, 5 fugitives'. Possibly base *b(h)ag-* > *fag-*, present **pati-fāj-*, IE Pok. 116 *bheg-* 'run away', Greek φέβοσ, φέβομα 'flee, fear', Lit. *bēgu*, *bēgti* 'run, flee', O.Slav. *-bēgno*, *bēšo*, *bēšati* 'flee'.

pahāj- 'open', see *prahāl-*.

pahāsā 'learners(?)', V 312.11 *śi khu pahāsā idi...* 'he, when they are learners(?)'. Possibly connected with *hās-* in *hāsakye* 'teachings' hence *pahāsaa-* 'being taught, pupils'.

pahiys- 'vanish', *pahaiys-*, participle *pahišta-*, *pahaišta-*, causative *pahīś-*; Z 24.457 *dīra kādāyāne pahīysāre* 'the evil *karma*-acts vanish'; K 138.925 *baśde pahaiysāre u jāre* 'sins vanish and perish'; Tib. *med-par hgyur-ba dan*; Manj. 317 *khu āttama-saṅa pahaiysde* 'when the concept of self (BS *ātma-saṃjñā-*) ceases'; K 69.221-2 *śā saṃñi pahaiysde* 'that concept (BS *saṃjñā-*) vanishes'; participle, Z 6.10 *biśyau śkaugyau jsa pahāṣṭā* 'without all the *saṃskāra*-factors'; SuvO. 36r2 *bārrāṣṭattete jsa pahāṣṭāna aysmāna* 'with mind freed from pride', BS *darpa-vivārjītena cittena*; III 23, 18b3 *pahaišta brriyai jsa* 'free of passion', BS *vīta-rāga-*; V 14, 10v5 *biśyau baśdyau pahīṣṭā pahīṣṭā himi* 'becomes severally freed from all sins', causative *pahīś-*, *pahaiś-*, III 1, 5r2, 2 sing. *vasūja binema u pahaiśa* 'cleanse, remove, and annihilate', Z 6.26 *ne ju pahīśāte ne ju vātco aśkaugye yīndā pahāṣṭu* 'does not destroy, does not then make perished the non-factors' (negative to *śkaugyā-*, BS *saṃskāra-*); Sid. 147v5 *pahaiśgñā* 'to be destroyed', Tib. *med-par byas-te*. From **pa(ti)-haiś-* or **apa-haiś-* 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 *bīysmai pīhīṣṭā* 'his urine stops', Tib. *gñm hgag-pa*; Sid. 121v2 *paṃda pehīṣṭā* 'blocks the way', Tib. *lam hgags-te*; V 40, 63a3 *cu bīysma pahīṣṭā* 'whose urine is checked'; 2 plur. imperative K 150.26 *na pahajjārā* 'do not block'; incohesive, Sid. 122v4 *pīhīśāme* 'stoppage', Tib. *hgags hgyur-ba* ('stops'); Sid. 123r1 *pehīśāme* 'stopping',

Tib. *hgag-pa*; I 173, 91v2 *hauva pahīśi* '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 50.5.4 *raidapāda tta maṃ hamāṃde avahīyi tvāri bijairma* 'may the *ṛddhipāda*-powers here be unchecked, exceedingly outstanding'; K 154.48 *ipihī rrayāsi* 'unimpeded, swift'. If the subscript hook is significant, from **pari-hag-* (consonant kept after *pari-*) 'adhere around, check'. To Av. *hag-*: *-g-* (in *vohumazga-* 'blood-clinging (dog)'), O.Pers. *haj-*, O.Ind. *sājati*, *saktā-*. IE Pok. 387-8 *seg-* 'cling to', Lit. *sēgti* 'cling', O.Slav. *segnōti* 'seize'. See *ajs-* with lost initial *h-* (as in *āma-* 'whole').

pahe- 'steep, soak', Sid. 149v3 *paheānā* 'to be soaked', BS *bhāvita-*, Tib. *śāva-ba* ('steep, soak'); III 89.162 *nīyakānā śi peṃḍai pahairānā* 'with fresh butter this *paṃḍaka*-poultice is to be soaked'. If *g(h)* > Iranian *g-*, *γ-* passed to *-x-* (as *d*, *ḍ* > *θ*; *b* > *f*) then **pati-gāraya-* could result in *pahe-*, base Iran. *gar-*, N.Pers. *āyārdan*, *āyāridan* 'to moisten, steep', *andar sirkah āyārand* 'they steep in vinegar; Sogd. Bud. 'ny'rtk 'fertile, juicy', Man. 'yrtyst' 'more fertile', Oss. D. *γarun*, I. *qaryn* 'to penetrate'. IE Pok. 446 *gherto-* 'milk', O.Ind. *ghṛta-*, Celtic Mid. Ir. *gert* 'milk', with *jigharti* 'besprinkle'.

pahauna 'command', see *pahyānā*.

pahv-, *pahvān-* 'to dry', SuvP. 69v2 *vāma... pahvānārī* 'the sea... (the woes) dry it up', BS *duḥkhārjāvamaṃ...* *saṃsusyate* 'the sea of woes is dried up', so written for *-āre*; I 147, 57v3 *pahvēttā u ttara* 'dryness and thirst', BS *śośa-*; II 104.73 *pāttāla pahvāñākā* 'drier up of the *pātāla-* underworld'. From *pa(ti)-hau-*, base *hau-:hu-* 'to dry', see cognates s.v. *hū*, *huṣka-*.

pahyānā 'command', K 36.108; = K 28.164 and K 20.247 **pahauna**. See *patāhvānā-* 'command', to base *hvan-* 'speak'; K 156.65 (dyadic) *parau pahaunma*. 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-gñi hjas-pa* (*hjas* 'severe pain'); acc. sing. III 75.231 *śi hā pai hāṣṭā haraṣṭe* 'he thrust out his foot'; gen. sing. III 75.230 *pai hīvī āṣṭi* 'big toe of foot'; plural, acc. plur. III 20, 4b2 *pā haysnātā* 'he washed feet', BS *pāḍau prakṣalya*; Sid. 131v3 *āṣṭīya pā dastān 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-jālaṃ*; loc. plur. I 181, 100r1 *dastvā u pān vīra* 'on hands and feet'; III 18.21 *pān bimḍā* 'on feet'; Manj. 70 *dasta pā tī jsā ura* 'hands, feet, likewise bellies'; inst. sing. Z 2.89 *peina*, inst. plur. Z 22.148 *pāyau jsa*, loc. plur. SuvO. 68r5 *namasātai pātō* 'he reveres him at his feet', BS *vanditvā pāḍau*; Z *pātō*, *pṇp*, *pō*, *pau*; later *pyā*, K 77.218 *gyastā baysā pyā tterā jsa vaṃñie* 'he reveres the *deva* Buddha's feet with the forehead', SuvP. 60r4 *gyastā baysā pyā saṃdā hamphve* 'bowed to earth at the *deva* Buddha's feet', BS *bhagavataḥ pāḍau śirasā vanditvā*. As second component, *-vā-*, *-vāya-*, III 39.70 *tcūrāvāyi* 'quadruped'; III 43.24 *tcūrāvāya*; SuvP. 63r1 *śvāvāṃ* 'biped', BS *dvīpada-*. See also *pāka-*, *puke*, *pve*; *pāyai*. From *pad-*, *pāda-*, Av. *pad-*, *pād-*,

- pada-*, *paḍa-*, *-bd-*, O.Pers. *pāda-*, Zor.P. *pāḍ* (*p'd*), N.Pers. *pāy*, *pā*, Sogd. Bud. *p'd*, Man. *p'dy*, Yaṅn. *pōda*, Oss. DI. *fad*, Pašto *pal* 'footstep', Yidya *palo* 'foot', *pol* 'footstep', Šuynā *pāḍ* 'foot', Waxī *pūid* 'foot', *pāḍ* 'footstep', Sarikolī *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*. . . *kariṣyāmah*; v 107, 29a5 2 plur. *paiya*, BS *paripālanam*. . . *kariṣyatha*; 3 plur. Z 16.5 *paindā*, preterite 2 plur. Z 22.237 *uhu*. . . *pānda*. Base *pā-*, Av. O.Pers. *pā-*, *pāta-*, *pātar-*, *-pāvan*, Zor.P. *pāyitan*, *pātan*, *pās-pān*, *āpāt*, N.Pers. *pāyad*, *ābād*, N.Pers.T. *p'y-*, *p'd*, *p'd'r*, M.Parth.T. *p'y-*, *'b'd*, *phr-br*, *p'ng*; Sogd. Bud. *p'y-*, *p't*, *p't'k*, *p'tk*, *"p'y-*, *"p't*, *'wp'y-*, *p's*, *p'rδ*, *p's'k*, *γwp't*, *-p'k*, *pyδ-p'k*, *-p'n*, Yaṅn. *po-y-*, *po-yak* 'watch', Waxī *pūy-pīn-*, Yazg. *pay-payd*. IE Pok. 839 *pō-* 'graze cattle, watch over', O.Ind. *pāti*, *pāyū-*, *pāld-*, Greek πῶν 'herd', ποιμήν 'shepherd', Got. *fōdr* 'sheath', O.Engl. *fōdor* 'sheath', Lit. *piemuō* 'shepherd'. See also *nvi* 'deposit', and *pātave*, *-pānā*.
- pā-** 'hill(?)', as first component, III 79.4 *a ja tta ciṇḍyai 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 tsvē* 'deign to go into the mountain'. With *pā-* in Zor.P. *pā-čan*, Balōčī *pāčīn*, N.Pers. *pāzan* beside Pašto *yar-canai* 'mountain-goat', and *pā-mir* 'plateau on mountain'. See *tcānai* 'goat'.
- pā** 'pure', tetradic, K 152.9-10 *jñāna-pārāma pūrmāttama hvāṣṭa, ttāhirji mesta vasva adū agūm pā* 'the wisdom-perfection, foremost, excellent, right, great, purified, undimmed, undefiled, pure'. From **pavāka-*, M.Parth.T. *pw'g*, M.Pers.T. *p'k*, Zor.P., N.Pers. *pāk*, Av. *pūitika-* 'purificatory', base *pau-*: *pu-*, IE Pok. 827 *peu-* 'purify', O.Ind. *punāti*, *pāvate*, *pūtā-*, *pōtar-*, *pavāka-*, *pāvakā-*, Lat. *pūrus*, *pūrgō*, *pūtus*, OHG *fowen* 'sift, clean (wheat)'.
pāka- 'foot', JS 9r2 *pākām orga* 'reverence at the feet', JS 8r2 *pākvā orga*; JS 33v2 *pākām dina* 'under the feet', II 108.175 *pākau va aurga*; II 42.11 *dī pākā*; K 99.252 *dī pākām dī paśaunakhyām āmrga* 'reverence under feet, under soles'. From *pāda-* > *pā* with suffix *-ka-*. See *pā* 'feet'.
- pākai** 'futation(?)', K 100.291 possibly to IE Pok. 824 *pes-*, O.Ind. *pāsas-*, Greek πῆος, Lat. *pēnis*, O.Engl. *fæsl*, as from **pāha-* or **pahā-* with *-ka-*.
- pāchā** 'to be cooked', v 40, 63b1 (*kunjsa*)*tinya rrūmna pāchā nau jūna ṣṣāna* 'to be boiled in sesame oil, to be prepared nine times'. See *pāchai*.
- pāchai** 'to be cooked', see s.v. *pājs-*.
- pāja** 'special, BS *āveṇika-*', see *patārgya-*.
- pājaña** 'in a treasury', Manj. 150-1 *ā khu artha sp(ā)śa carauna ttārava pājaña ṣṣya haguṣṭāva pūra neśta* '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 *pājīñū*, *pārgyiñū*.
- pājīñā** 'treasury', BS *koṣa-*, see s.v. *pārgyiñū*.
- pāmjsem**, read **pā(ra)jsai* 'on the basis of', K 155.57 *cū paurde ysamā-śade biśa satva-dāttā dva-padya lāki vī avathīyi parau 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 *pirām peḍa jsāti* 'he goes into the built up part of the houses(?)', base *par-* 'to build', see s.v. *piravārā*.
- pāḍa-** 'reared', see *pār-*.
- pāḍā** 'covering' > 'colour', Z 22.117 *buṣṣānei hvāṣṣakū rrvūtā 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 *ttā pāḍa bu(dāṃdā)* 'they carried the document'; II 13, 1a1 *ttā pāḍa pharṣṣa bara pyaṣṭi u bramgalā* 'the document the official Bara signed and Bramgalā'; *ibid*. 1a2 *ṣṣā pāḍa tte pracai ca* 'this document is for the purpose that. . .'. See SDTV 102; v 204, 3b1 (*g*)*āryā pādana* 'with document of sale'. See *pāḍaka-* 'document'.
- pādaka-** 'covering (garment)', Manj. 112-3 *tta klu yudai āvama baysa kāṇaka prr(ā)na utca khavā hagrīha kamala klu puṇausta pādaka vāsta* 'so as the Buddha made the comparison (BS *upamā-*), the one-eyed animal (BS *prānin-*) would raise his head in the waves of the water, as one would insert (one's head) into a covering garment', parallel Sad-dharma-puṇḍarīka-sūtra, ed. N. Dutt, p. 302, *mahārṇava-yuga-cchidra-kūrma-grīvā-praveśavat*; Majjhima-nikāya, ed. Chalmers, III 169 *kāṇo kacchapo amukasmim eka-cchiggaḷe yuge gīvam paveseyya*. Z 5.14 *kho rro kāṇa-kachavo hvate balysā hvīye ūtamo ysamthā* 'as the Buddha taught the one-eyed tortoise parable (BS *upamā-*) of human birth'. See *pāḍaka-* 'covering, envelope'.
- pāḍaka-** 'covering, envelope, missive document', II 19, 9a6 *cira pādaka-barā 2 āskvīra pādaka-barā* 'the document-bearers of Cira two, of Āskvīra document-bearers. . .'; II 35, 8a2 *pādaka-barā*; IV 20.3 *pādaki hauḍi* 'he gave the document'. See also *pāda-*. From **partaka-*, base *part-* 'to cover', Zor.P. DkM 64.21; N 171r13 *ptlk* **partak* 'covering', N.Pers. *pardah* 'covering, veil', Armen. lw *partak* 'veil', Georgian *p'ardag-i* 'curtain', *mop'ardageba* 'to curtain', Syriac *prdq-* 'tent'; Pašto *paḍunai* 'woman's veil'. See Acta orientalia, 30, 1966, 30-1. To base **palta-*, O.Ind. *paṭa-*, *paṭṭa-* see T. Burrow, BSOAS 34, 1971, 538-59; BSOAS 35, 1972, 531-45. IE Pok. 803 *pel-* 'to cover', Greek πέλσς 'skin', O.Engl. *filmen* 'thin skin'. See also Zor.P. *spar* 'shield', σπαροβάρται 'shieldmen', N.Pers. *sipar*. 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 *gātrū ca patitā sarve* 'and all the limbs fallen in' (pictured in Gandhāra sculpture, A. Foucher, Art gréco-bouddhique du Gandhāra II 269). Similar Z 21.30 *biṣṣāte palṣṭi pharu pāta vāni 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 *mvāta-*. From *pat-* 'to fall', with passive sense in adjective *pāta-*, as Av. *ustāna-*, O.Ind. *uttāna-* 'raised', *udāra-* 'exalted'. From *pat-* also Zor.P. *kunīšn 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.

pāttagvāna 'opposition', K 72:21-2 *vīna pāttagvāna śakrāna brrahamānāna muṣṭā byahi jastā bāda cakrāva-itāna uvāra haṃkhiysna* 'without opposition he gets favour (= *muṣṭā*) of Śakra and Brahmāna- (plural for dual compound) besides (= *benda*) the *devas* in company of the emperors' (BS *cakravartin-*). From base **pati-gau-* 'go against', adjectival **pāttagvāna-*. For *pati-* 'against', see Av. *paiti.ərāna-*, Zor.P. *patiyārak* 'calamity'. Base *gau-:gu-*, see s.v. *haṃgva* 'he reached', and *gum* 'I attained'.

pāti 'pedestrian', Z 2:77 *biś-padya rrijite imu kho ju bargyi pāti kvandu* '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 *pāsuve ṣṣūnī pātīve rrimā hurā kṣāna kasire* (BS *kaṣeru-*) 'ribs, loins, legs, faeces, thighs, shoulders, spines'; JS 35v3 *pāyve jsai gvaṣṭai ttāre bekhauṭe* 'with his paw he tore apart the (elephant's) forehead, he dug into it' (the tiger on the elephant). Loc. plur. *pāyivā* (for **pāyivā*) III 37:22 = 35:28 *śattānvā pāyivā*, = 46:40 *śittānvā pāyivā* 'within white-skinned(?) legs, (*śitta-* for **śita-* = *śita-* as first component, see *śī-phisā-*). From **padātīva-* 'connected with *pā-* ('feet')', rather than a compound **pāda-taiga-* 'point of foot'. See *pai*, *pā* 'foot', *pātī* 'foot-man'.

pātco, *pātcu*, *pātca*, *pā* 'afterwards, again', v 337, 35r6 *pātco*, BS G 7:33a4 *punar apāraṃ*; v 70, 8v3 *pātcu*, BS G 37, 12a7 *punar apāraṃ*; Z 2:125 *pātco*, parallel Divyāvadāna 358:28 *bhūyah*; v 342, 84v5 *pātco vā iṣṭe* 'he returned', BS G 37, 79a7 *punar eva pratyudāvṛtya*, Tib. *slar log-nas*; v 330, 20v3 *ttu scātu vā pātca*, BS G 37, 17b4 *ttena khalu punaḥ kālena*; Sid. 5v4 *haṃdara pātca* 'others later', Tib. *gṣan-ruams kyan*; Z 3:108 *pātca* (with *tcā* below); v 220:13:6 *pātcaṃ*; Manj. 392 *pātca* (= Z 9:16 *trāma*); v 338, 61a2 *vātco*, BS G 37, 57a4 *atrāntare* 'in the meantime'; III 21, 5a4 *ttye sce ra vātca*, BS *tena khalu punaḥ samayena*; III 22, 10b3 *ṣgi haḍā vātca*, BS *api tu khalu punaḥ*. With lost syllable *pā*, Sid. 7v1 *baka-hova pā idā* 'they are weak', Tib. *ṅams-stobs ḥlun-ba yan yod*; Sid. 145r3 *āvāṣā jsa va pā haṃphve ṣṭe* 'with the sky (BS *āhāṣa-*) there possessed', Tib. *nam-mkhah dan yan ldam-no*; Sid. 16r1 *ṣī pā tta tta kvava ṣṭe* 'this is so stated', Tib. *...ruams kyan de dan hdra-bar bśad-do*. For cognates see s.v. *paska*.

pātsa 'departure, ruin', K 73:40 *vara pātsa ysatha ni byilhi* 'he does not there get birth in perdition', parallel to BS *apāya*, loc. sing. **pātsya* to *pātsa-* 'going away' from base *tsu-: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'.

pāṃdū 'we paid(?)', v 211:39:3 *|||pāṃdū hāmai tsue kū(śā)* 'we paid; the barley flour to a *kūsa*-measure', if **pītāndāmā* has through **pyāṃdūṃ* resulted in *pāṃdū*, 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 *ṣeṃdū*; IV 18:2 *cvāṃdū*.

pāpe 'with banqueting', III 101:36 *na pāpe jsa bīnāvū* 'I am not bound by (=keen for) a banquet'. See s.v. *papāgye*, *pīpe*.

pāba 'father', Z 5:109 *īmu mamā hvīyā ysarṅthi hāmātā ku uho pāba dātāimā* 'this will be to-day my human birth when I have seen you, father'; N 75:28 *(u aysu ttū) pābu jaṣṇdhara vara tsimā* 'and I go to the father Jaṣṇdhara', BS *yan nūnam aham imam eva pītarāṃ jaṣṇdharam upasaṃkramitvā*; v 90r5 *vīpāṣyā balysā aysī tte biṣṭū pāba* 'of Vīpāsyin Buddha, I am his pupil, father' (*-ū* = *-ūṃ* from *-āmā*). Hypocoristic, see for 'mother' s.v. *nāni*, *māma*.

pāyai 'pedestrian, infantry', III 43:40 *ṣacū būrā bisā pāyai tsve* 'to Ṣaṣṣou everyone came on foot'; III 81:41 *mvaīsā āṣā bvaina mvaīsā pāyai tsinā* 'sometimes I was going riding a horse, sometimes walking'; II 50:50 *tta būra pāyā hūnāṃ prrahauna* 'those so many clothes of infantry troops'; II 50:43 *tta ra tcasyau peṣkala vīra bisā bāja pāyā hūnāṃ idai* 'those too are infantry troops subject to those in the Tcasyau division (= 46 *tcasyau*)'; II 50:45 *tta būra gūra avva bisā bāja pāyā hūnāṃ haubarauṇa ḍām* (? = *ṣṭām*) 'those so many acting as *haubara*-officials of the infantry troops subject to those in Gūra village'. From **pādaka-* or **padātaka*, see *pai*, *pā*, *pātī*.

pāyvā, see *pātīve*.

pāysa- 'surface', Z 2:132 *balysā pḡ pāysu vīri haraysde* 'he prostrated himself on the breast at the Buddha's feet'; JS 20v4 *brrūna pajsama cue ttā haiṣṭe kṣamauttā pāysvīrā sām brrīya ysīrastā 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 deśana vaṇa pāysā vī sāna* 'I bring profession now lying on the breast'; loc. sing. IV 17:8-9 *ikātaṣṭ vī jīye pāysaṇa u pā vī cu vara khaiti hūnā paṣi kārrā himi dvī salt ra jū mīdi* '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 *pāzanuhntam mēzd-arṣānikihā paṣiṣ-haurvān bavēt* 'the (dog) *pāzahvant* becomes a sheep dog, getting the offering'. From Avestan, Zor.P. Nirangastān 126v6 *p'zwpṭ* **pāzavat*, the name of the second sacrificial flesh between *gaunavat* 'with flesh (Av. *gaona-*)' and *astavat* ('*stwpṭ*) '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 ʃrp'z w'pt'nt* 'they fell with breast forward on the face'; VJ 360 *'wyn ʃwt'w pt'yēh ʃrp'z w'pt'nt rty-šw KZNH pt'yškwynt* 'before the auto-crat they fell breast forward and so replied to him'; Sogd. Chr. *prp'z'z'mpst* 'fell on breast'; M.Parth.T. *p'z'h* 'prone', *'w hwyn bñ'n p'z'h* 'their bodies prone'.

Prostration may be either 'on the face' or 'on the breast' (or both) or 'on the belly'. Thus Buddhist Tokhara A 24b4 *kātsā kāklo* 'he fell on his belly', like Hindu (Brahman) *uraseva praṇamase* 'you bow as with the belly'; Zor.P. *pat rōd ʔpast* 'he fell on the face'; M.Parth.T. *kft 'br dym* 'they fell on the face' (Balōči *dēm* 'face'); O.Slav. *pasti za lici* 'fall on face'; Oss. D. *ā cāsgombāl ārxaudtāj* 'he fell on his face'; Georgian *p'irsa zedan daep'ina* 'he fell on the face'. Modern survival Waxī *p'ūs (ū < ā) ʃix, pūs, Sarikoli puz, poz* 'breast', Yidya *ʃix (ī < ā), Munjāni ʃix, ʃix* 'breast, forepart of animal'. To that Ossetic has D. *ʃaxā, I. ʃax* 'side, side of rump', D. *je ba ā ʃaxābāl ārbalāsād* 'let him crawl on his back part'; I. *jā ʃaxyl babyryd* 'he crept on his back part', D. *surx-ʃaxā kixgā ā rostā surx* 'red-faced girl, her cheeks red', *surx-ʃaxā ʃāt'k'u* 'red-sided apple', plur. *surx-ʃaxtā*. With short -ā- Ossetic has D. *ʃaxā, I. ʃax* 'plain', plur. *ʃaxtā; ʃātān ʃax* 'wide plain', *dāl-vāx* 'lower valley', *ūāl-vāx, ūāl-ʃax* 'high plateau', *āgāron ʃaxy* 'on endless plain', *ūāl-vāx ʃātānty* 'on plateau expanses'; *ʃaxtā* contrasts with *xāxtā* 'hills' (like Šāhnāmāh v 618, 1720 *pahn bē-āb dašt* 'wide waterless plain'). As 'part attached', Oss. I. *ʃax* 'split, piece', *sil-vax* 'uxorious', *dāl-vax sary* 'a slipping saddle', adjective second component, D. *-vaxug, I. -vaxyg* 'part'; *ʃaxson* 'twin'; with Sogd. (ancient letter 10:4) *p'xy* 'piece', Man. *'yw p'xyy* 'one piece', *šw p'xy* 'shortly'; Armen. lw *hanapax* 'always' (**hama-pāxa*). Oss. DI. *lābāx* 'hip, thigh' from **fra-paxa-* (with -b- kept, as -g- is in *lāgun* 'hairless' < **fra-gauna-*). Oss. *ʃaxs* 'side', if the -xs- is the unusual -χs- < -xš- as in the (doubtful) *tāxsāg* 'carpenter', could be traced here from **paḡ-s-*, but may go rather with O.Ind. *pakṣa-* 'side'.

From **pāxa-* 'wide surface' with Lat. *pāgus* 'country', and Oss. **pāxa-*, **paxa-*, 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 oblati I 146). To IE Pok. 787-8 *paḡ-* 'make fast, join', O.Ind. *paḡrā-* 'firm', Greek πηγυρμι, πηγυρμι 'make firm'. *ἄ-πας* '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 bišā hirrna añašta* 'parents, sons, possessed of every thing'; present 3 sing. K. 46:44 *ʃi ma ttā pyaṇtsāšta pāde* 'he in future will nourish me' (**pāra-tai*); preterite, III 68:68 *ʃi va šā ʃisaka ya, rašayī mušdi jsa pāde* 'it was one girl there; the ʃsi-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(šāndā)* '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 *cvanṇ pacā pādā rina* '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 dūkhyaṃ karyau jsa pajina pādāṃ* '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 *habāḡau parysām* 'of servants reared together'. As second component, II 82:58 *nāysaira-vāda* 'intimately reared'; v 66:8a *nāmysirā-vāda*. From *par-* 'to nourish, rear, feed', Sogd. Bud. (Dhuta 266) 3 sing. present *p'rt* (SCE 106) *p'rt*, VJ 1 sing. *p'r'w*. With short vowel, *para-* 'food', is in *as-para-* 'horse-fodder, lucerne'; Av. (Vid 8:86) *parō. barajya-* '(oven) for roasting food' (BSOAS 26, 1963, 90). N.Pers. *aždahā-pārah* 'of dragon nurture, race' suits well here. See also *pāra-* 'cake'. The personified female nurturer is Av. *pārāndi-*, *parāndi-*, Zor.P. *pārānd*, the chief of women (*ratu-*) named from her chief function to produce and rear children. The corresponding O.Ind. RV. *pūraṃdhi-* is similarly 'nurturer' as the quintessence of woman. The Vedic concept of *pūruṣa-*, *pūruṣa-* is the *adhibhāvayitar-* 'the after-nurturer' (see the Aitareya-āraṇyaka text II 5:1-3 quoted in full TPS 1960, 84), formed by -uṣa-suffix, like RV 1:174:3 (and 6 other times) *aśiṣa-* 'voracious(?)'. As the nourisher with *pārāka-*, see Zor.P. *pit parvarēt* 'the father rears', and the Zor.P. gloss *parvart ku vēh kart* to Av. *θraošta*. IE Pok. 818 *per-* 'to rear', Lat. *pariō, peperī, partus, parens*, Lit. *per-* 'to brood over young', *periu, 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 Tumsūq pār- *pāra-* 'cake', III 16:1 *saka-pāra tta pahā jsa pyūva* 'girdle-cake drawn from the bags', with III 102:46 *saka-paunḡai* 'girdle (lump=) cake'; Zor.P. *pēs-pārah*, N.Pers. *pēs-pārah* 'cake'; Armen. lw *nparak* 'food', *nparakem* 'to give food', *nparakaur* 'laden with food'. See also above *as-para-* 'horse-fodder', and N.Pers. *jōš-parah* 'vermicelli food'. pār- 'boundary', Z 22:205 *tterī rro braṇmana pātco ce vetānu pāri isutāndā* 'such indeed are then brāhmaṇas who have come to the further shore of the veda-scriptures'; possibly K 153:33 *bišūne vāysanā drrīštyem (-em=-ai) pūra* 'the boundary of manifold vāsanā-impresion,

(false) belief'. Av. *pāra-* from *par-* 'to cross', Pašto *pore* 'beyond'; Zor.P. *parr* (pl) < **parna-* 'boundary'. IE Pok. 816 *per-* 'cross', O.Ind. *pāra-*. See s.v. *dr-varroñi*.

pāra 'a measure', II 130·8 *ttaurai jsā dū khū nau pāra gaula hvira* 'his mouth pains so that he should consume 9 *pāra*-measures of molasses' (BS *gūda-*); II 71·10 *pūraaka gulā* 'a measure of molasses' (SDTV 74); v 174a4 *māmattī aysdām kha 6 pāra* 'Māmattī, millet 6 *khara*-measures by *pāra*-amount'; ibid. b13 *budadattā kha pāra*. Sogd. Chr. Lk. 16·7 *stw p'r yntm* 'hundred bushels (Greek κόροι) of wheat'; ibid. 16·13 *št' p'r* '80 bushels', Syriac *kwryn*. Possibly to IE Pok. 804 *pel-* 'receptacle', O.Ind. *pāla-* 'measure of capacity'; *pāri* 'milk-pail', = Greek πέλλα; O.Ind. *palya-* 'sack for grain'.

pāra- 'debt, to be paid', participle *pāda-* 'paid as debt', IV 4·2-3 (*šau*) *ššacū salya šī pāra-vastū pīdakā tte pracaina* ||| *b(au)dasamgā pārañi mājime nāti 14 dra(ñmā?)* 'in the year of the governor (vice-ruler?) Ššacū, this letter concerning debts is for the reason that ... Budasamga took payment of the debt, 14 *drañmas*'; v 5·97·2·1 *bistamyē salye kaji māstā dasamyē haḍai šī pāra-va(stū pīdakā?) tte pracaina* 'in the 20th year, month *Kaji* (2nd spring month) 10th day, this letter concerning debts is for the reason that...'; II 64·F11 *hiri pajitta u pāra-vaysdāni 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 malārrjūm pārā haṃbā mūrā hauḍe* 'the official Malārrjūm gave coins to the amount of the debt'; ibid. 3 *šā pārā hašta se haṃ(bāy)-y(au)jse* 'this debt is with amounts of 800'. From **pārya-* > *pera-* 'to be paid as debt', IV 3·15 *ci tte tta hārū-ñi 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. *prñāti*, *pūrti-* 'gift', Greek ἔποπον 'I gave', πεπρωμένος. For 'debt', note also Zor.P. *āpām* from *pā-*: *pi-* 'to pay', see also *pīha-* 'price'.

pāra- 'heel, end', see *pārrā*.

pāra- 'wing', see *pārra-*, I 159, 73v1 *kriṃga šau pāra u skūta pā jsahira bisā hira* '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 haṃgrīya haṃālā kho ju myo bāggare pārre* 'so crowded together like leaves, petals, by storms'; Z 22·169 *tcgimañi vasute nuhiye samu kho nilūtpalā pārrā* 'his eyes, clear, opened, just like blue lotus petals', parallel to Maitreya-vyākaraṇa (ed. S. Lévi 48) *padma-pattra-nibha-ikṣanaḥ* 'with eyes like a lotus petal'; Jātaka-mālā, p. 12·20 *nilotpala-dala-sadṣam ekaṃ*

caḥṣuḥ 'one eye like a lotus leaf'. Compound, *ysāra-vāra-*, v 66·10 *vīysa ysāra-vera* 'thousand-petalled lotus' (**pārya-*); Z 3·80 *vāysānu bendā ysāra-vārgyānu* 'upon thousand-petalled lotuses'; K 63, 78v1 *vīysa 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 riny'n'y wḍy 'sprym'y* 'a thousand-petalled jewelled lotus flower'. Also with *duma-* 'tail', v 263, 89r5 *dum-berri* 'tail-feathers', v 342, 83v4-5 (*dum-*) *berri*, BS G 37, 76b6 *pakšmāñi*, 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. *parana-* 'wing, feather', Zor.P., N.Pers. *parr* 'wing', *parīdan* 'to fly', Sogd. Bud. *prn'k* 'leaf, petal'; M.Parth.T. *ḥṃg* 'foliage'; Balōči *pan*, Parāči *pōn*, Pašto *pāna*, Yidya *pañek*, Šuyñi *pūn* 'leaf', Rōšāni *pārk*, Yazg. *pun*.

pāri 'heel', see *pārrā*.

pārrā- 'heel', Z 22·146 *vanda gguwḡ pārrai vande* 'small ears, small its (heels=) fetlocks' of the *aśva-ratna-* 'horse-jewel' of the *cakravartin-*, parallel to BS *pāršni-*, glossed by *khurasya pārśva-* 'side of the hoof'; note also Pašto *pūnda* 'heel' and 'fetlock of horse'; v 92, 61v5 *vī pārre paskāyāštu ne naštḥrrite indā* 'whose heels are not drawn back', the *mahā-puruṣa* mark no. 3 *āyata-pāda-pāršni-*; *pāra-*, Sid. 141r5 *pāri vī āna dvāsq haušā uskyāštā* 'from the heel upwards twelve fingers' measure', BS *pāršny-ūrdhvaṃ dvādaśa-angulaṃ*, Tib. *rtiv-pa-nas sor bču-gñis-kyi gon-du*; loc. plur. Sid. 129r1 *u pāvū u haṃguštāṃ haṃdrryve vya* 'and between the heels and toes', BS *pāršny-angula-śrīta-*, Tib. *rtiv-pa-las sor-mohi bar-du*. From **pāršni-* (-*ršn-* > -*rr-*), Av. *pāšna-* (**pāršna-*), Sogd. *pšn*, Zor.P. *pāšnak*, N.Pers. *pāšnah*, Sanglēcī *pāšne*, Waxī *pōšna*, *pošt*, *pōšna*, Yazg. *pašna* (from N.Persian), Šuyñi *pērnak* (-*ršn-* > -*rn-*), Yidya *pāñio*, Pašto *pša* 'foot' (**paršna-*). IE Pok. 823 *persnā-*, -*i-*, -*o-*, O.Ind. *pāršni-*, Greek πτέρων, Lat. *perna* 'shank, leg', Got. *fairzna*, O.Engl. *fersin* 'heel', Hittite *paršina* 'loins'.

pāraka 'a measure', see *pāra-* 'a measure'.

pāraka 'a food; cake', in a list of foods, III 117r1, see *pār-* 'to nourish', Zor.P. *pēš-pārak*, N.Pers. *pēš-pārah* 'cake'.

pāraṃga- 'decrease', Sid. 16v2 *hauva pāraṃgā padīmāka* 'causing strength decrease', BS *bala-gḥna-*, Tib. *ñam-stobs hñri-bar byed-do* (*hñri* 'reduce'); Z 23·109 *arātī ttrāmu haṃ-raštū pāraṃga jsāte puñyau jsa* 'so his envy always decreases with the merits' (BS *puñya-*); K 109·320 *šai 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 jingga* 'or where is its decrease (and) cessation', = K 70, 4r2-3 *kūštai vā pā(raṃ)ga jaiga*; K 67·155 *šī āvašī pāraṃgi kušē*, = K 70, 5r1 *šā āvašga pārāga kušē* 'the sky (BS *ākāśa-*) seeks decrease'; v 191 viii, 5b3 *pāraṃga tsindā* 'they go to decrease'; v 348, 8b4 *uysnorānu pāraṃgā dyā(ñāte)* 'he shows the decrease of beings', BS G 37, 61b1 *ūnatvam... prajñāyate*. See *pāraṃj-*, *pārājs-*.

pārājs- 'rest upon', Z 2·125 *kho huḡ ššando kye pītā ššamḍā yā vātco pārājsāna šše 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 *bhiraṣṭo hi yah kṣīti-tale bhavatiha jantur uttiṣṭhati kṣītim asāv avalambya bhūyāḥ*; 3 sing. present III 23, 1622 *cu bhaysūstā na ra pāraysdā* 'who no more rests upon bodhi-knowledge' (BS omits). Noun *pārajsā-* 'basis, support', BS *āśraya-*, SuvO. 24v1 (*pa*)-*tārajsye jsa* 'with support', BS *samāśrita-* 'resting on'; v 182v3 *tatvatā paramārthā pārajsā, u hajvattete kūṣā-mata īyāndu* 'tathatā-suchness *paramārtha*-truth, the basis, and perpetually the search for wisdom'; Sid. 5v3 *pārajsye jsa*, BS *āśrayāt*, Tib. *rten* ('support'). Adjective, III 7, 14r4 *thū-m pārajsākī* 'you are my support' (-ī 'you are'). See *patārajs-*, beside *pārajs-*, for cognates.

pārajs-, *pāraṃj-* 'to decrease', v 92, 611v3 *brī nu ttatu ni pāraṃjite* 'does not decrease their beloved wealth', causative (-*ranjaya-*); Sid. 144v2 *ttaudā pāraṃjānā* 'heat is to be reduced', BS *śitā kriyā* 'cold treatment', Tib. *drod čha-ba dbri-śiv* (*dbri* 'decrease'); Sid. 133r5 *paṃjsa paṃjsa pāraṃjsānā* 'to be decreased by fives', Tib. *ka-laas phri-ste*; K. 67·155-6 *ttyi prracai škāṃji aškāṃje ni jināni ni pārijsāni* 'therefore the *saṃskāra*-factor is a non-factor, it is not to be destroyed, it is not to be decreased', =K 70, 5r2 *ttye prracai škauja aškauje na janāna na pārajsāna*. Preterite *pāriya-*, K 45·12 *pajsaṃ pāriye* 'he decreased the honour'; K 45·14 *ttu khāysā pāriye* 'he diminished the food'; K 45·16 *hivā khāysā pasta pāriye* (infinitive) 'he ordered to diminish his own food'. Incohesive, *pāris-*, II 109·88·5-6 *tta kku maṃ dilaka hvaṇḍa pārisimḍā hvarāka āva vā muṣḍā hūstā śacū vāṣṭā* 'so that here the few men decrease; robbers have come; the donation comes to Śa-ṭsou'; 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. *xad-pa med-čün hbri-ba med*. Noun, Sid. 7r4 *gūṣṭi pārisāma hiya krra tcerai* 'reduction treatment of flesh must be carried out'. From *rang-* 'be small', Pašto *rangai* 'thin, scanty, shallow', Sogd. Bud. *rynč'kk* 'small', *rynč'wk* 'light' (-*inj* < -*anj*-). Man. *rynč'okstr* 'lighter', *rynč'k* 'small, short', *rystr* 'smaller, shorter', Chr. *rynč'q* 'child', *rynč'q* 'small', M.Parth.T. *rngs* 'short, little'. IE Pok. 660-1 *leg'h-* 'light, small', Av. *rayu-*, O.Ind. *raghni-*, *laghni-* 'swift', Greek ἔλαχος 'small', Celtic O.Ir. *laigiū* 'smaller, worse', Welsh *llaw* 'small'.

pārajsau 'servants', II 7·112; 115 see *parysa-*.

pāraysdā 'rests on', see *pārajs-*.

pāraśg 'service', II 12·46=II 100·208 *parśg*, 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'.

pārijsāna- 'to be diminished', see *pārajs-*.

pārīph- 'support, place', SuvP. 65r3 *pārīphi aysā* 'I will establish', BS *sthāpaysiye*; II 104·80-1 *naravaunḍuā āspara vira pārīphūda* 'they establish it upon the way to nirvāṇa-' (translation AM, n.s., II, 1965, 104); K 145,

3r1 *bayyūsti vira au pārīphidā* 'they rest upon bodhi-knowledge'. From **patā-*, *pā-*, *ramf-*, *raf-* (note also *paltcīmph-*, *natcīph-*); to *ramph-*, in *tcārampha-* 'staff', 'to support'.

pārīpha- 'support, basis', Manj. 82-3 *pārīphū* (-ū 'and') *bāja vvaṇa vara hajsamāre pacaḍana* '(to escape from *saṃsāra*-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 *apramāda-*).

pārīya- 'decreased', see *pārajs-*; K 45·14 *pārīye u ysye* 'diminished and removed'.

pāris- 'be diminished', see *pārajs-*.

pārīh- 'establish', III 130·31 *ttiri vā jsāni pā tta hva hva sthānave āysnā vira pārīhīryau* 'may these priors (BS *sthānave āysnā vira pārīhīryau*) then severally settle on the seats'. See *patārah-*, *pārah-*.

pārusta 'lost, ceased', III 50·56-7 *śa vvauma cu paysaida śa rā jsāna vvaṇa pārusta varā drāma na bide sa kku dai āca pasūste* 'this is bodhi-knowledge which he knows (= *paysendā*); that knowledge is lost; there such is not found just as fire blazes in water'. Base *raud-*, present *rrūy-* 'lose', *rusta-*.

pārūhāna 'movements(?)', v 148, 1b6 *perre duva pārūhāna paysendā* 'to be caused; he knows the two movements'; v 148, 1b7 *|||śātā ttātā dva mārūhāni pay(s)ān(de)* 'he...; these two movements he knew', v 94, 16v7 *(balysūna)v(ū)ysai perrā śsau hārā buṣte ka mārūhāna paysedā* 'by the bodhisattva one thing must be caused to be understood, if he knows the movements'. From *patā-*, *pā-* and base *rūh-*, and *mā-* from *ham-ā-* (by loss of *ha-*), formed like Parācī *māwər* 'enclosure' < **ham-ā-varta-*, and Kuṣān Surx Kotal *μολιζο* < **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-* < **hasāra-* 'roo'.

pāremate see *pārāmatā-* 'perfection', v 349, 14a2.

pārautta- 'supported', K 135·8 *hvaranḍai ysāṃṣi śamdyā pārautte* 'he placed the right knee upon the ground'; III 72·169 *pārautta se* 'he lay supported'; K 109·322 *nai hā pārautta hamāre* 'are not based upon it'; participle *pārautta-*, K 68·210-1 *dharma-dhātā u satva-dātī ākāsi-dhātī ri jsāna satva pārauttā biṣi tti* 'beings all established in the *dharma-dhātu*, the *satva-dhātu*, also the *ākāsa-dhātu* (regions) then'; infinitive K 147·38 *byeḷq paryara pārautte* 'deign to settle on the throne'. See s.v. *patārah-*. With negative, III 24, 20a3 *avārauttā*, BS *apraṭiṣṭhita-*.

pārka 'knee-pan', Sid. 129r2 *ysāṃṣi hiya pārka hasu* 'knee-pan swelling'. Tib. *pus-mohi lha-na skran-ba*. From *par-* 'turn round, be round', Armen. lw *par* 'round'. IE Pok. 816 *per-* 'to pass over'.

pārgyiña- 'treasury, storeroom, enclosure', Z 22·135 loc. plur. *pārgyiñuwo spēte vicitra* 'various flowers in gardens'; Z 22·156 *rrundā pājiñuwo* 'in the king's treasuries'; acc. sing. Z 24·512 *hastamo pājiñu dātīṃja aggañjso* 'best unpolluted garden of the *dharma*-doctrine' (parallel BS *ārāna-*); SuvP. 73r1 *spa-masve pājiñā tsāvi* 'abundant, rich treasury', BS *prabhūta-dhana-dhārya-samrdhī-koṣāḥ*; Bcd 50r2-3 *ajāṃja pājeñā* 'inexhaustible treasury', BS *akṣaya-koṣāḥ*; Manj. 139 *kūṣḍa baṣūṇa pājeṇa* 'all

kinds of palace enclosures'; Manj. 151 *ā khu artha sp(ā)śa carauna ttāra va pājaṇa śīya* '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. *pāṣinān*, 57a7 oblique plur. *pāṣinās*. From **paričinyā-* to base *kai-:ci-* 'heap up', M.Pers.T. *prčyn-* 'hedge', Kandulāi *pārčīn* 'thorn-hedge', N.Pers. *parzīdan* 'to repair a wall', Baxtiāri *parzīn* 'bramble', Yidya *parzīn* 'enclosure for sheep', Waxī *palč*, *parč* 'garden, forest', to BS *paryāna-* **pari-cayana-* 'court-yard'. IE Pok. 637-8 *k^uei-*, O.Ind. *cinōti*, *cāyati*, *citā-*, *kāya-*, Av. *čayeiti*, *činvaiti*, O.Slav. *činū* 'rank, order'; with *-š-*, Av. *kaēš-* 'prepare'.

pārjsai 'support', see *pārjsai*.

pārdi see *pur-* '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 *ṣṣaṅgna* 'by *ṣṣaṅga*-measure'; and IV 26.4 *ṣaṅgana dasau kūsa*.

pāryavampda 'reverent', IV 7.5 *pyā ttira jsa pāryavampdā viñārrta yani* (-*rrti-* for *-ptt-*) at the feet with forehead (*ttāra-*) reverent, I make report' (BS *vijñapti-*). For *-vampda-*, note also, with BS lws, III 98.33 *ādaravada* 'respectful', II 49.13 *prabaudavada-* (BS *prabodha-*). Saka III 128.29v4 *ācyavampdā* 'eager'. Possibly *pārya-* should also be sought in BS or Prakrit to III 42.3 *pācarya-* 'service' (<BS *pāricarya-*, 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 *pārysa-*.

pārvā loc. plur. 'heels', see *pārva-*.

pārva- 'transferred, paid as something owed (wages), or given'; v 259, 3v1 *gūha kaṅga ttā pārva dva* 'ox-skin transferred, two'; IV 60b1 *stūrā pārve* 'a large beast transferred' (= IV 65b2), v 259, 3v2 *u pārvi āṇ phemāṣṭa* 'and transferred to Phema'; v 204, 5a2 *mānt jsarā* (read *jsarā?*) *pārva sā* 'our *jsarā* transferred, one'; II 2.22 *khvai hā pārva rāṇṣṭa janavai vira* 'when by him it is transferred to the country of (his) rulership'; IV 11.7 *ṣapāñā pārva khu parau pva* 'transferred to the kitchens. When you hear the order'. IV 49b2 *śe hvadye mūrā pārve 15* 'to each man paid *mūrā*-coins 15'; IV 53a3 *gūhā pārve 1 śe hvadye haṅbā pārve 61 mūri* 'one ox transferred; to each man, amount paid 61 *mūrā*-coins'; IV 55b2 *śe hvadye mūri pārve 12*; IV 59a2 *śe hvadye vānā pārva 2* 'to each man woven stuffs paid, two'; IV 69v3 *thau pārve 1* 'cloth (silk?) transferred, one'; v 224.74.2 *ttāivira pārve št(āka?)* 'to Traivira transferred as necessary(?)'; II 87.53 *ysira hathara pārvoi* 'I have transferred (removed) severe troubles'. From *par-*, *parnu-* 'transfer', **pārnuta-* > *pārva-*. IE Pok. 816 *per-* 'convey over'. See also *pāra-* 'debt=to be paid'. For *-rv-*, see also *darv-* < *dṛṣnu-* 'dare'.

pārṣā 'service', III 6, 13v5 *pārṣā pajsamā* 'reverence, worship', K 148.61 *draina ranau pārṣā pajsam* 'reverence, honour to the three jewels'; III 130.26 *pārṣā paṅṣam dāśe* 'he completed the worship' (dyadic), as III 130.29 *paṅṣami pūjā-karma*; II 99.191 *pārṣā au kṣamā yūdai caiga kṣira tsau* 'it pleased our service to go to the Chinese land'; with *ibid.* II 207 *ma pārysā* 'my servants', and II

100.208 *parṣā yanau* 'to do service'; II 115.32 *pārṣā ttā dāsū* 'I complete the service'. See above *parṣā* and *parysa-*. **pārṣṣa-**, *pārṣa-* 'reverend', III 24, 22a1 *cittye māñāṃdā ṣā diṣā pārṣā hamā* 'like a *caitya*-shrine this region becomes worshipful', BS *caitya-bhūto vandaniyaś ca*; K 97, 198-9 *caitye māñādahamī aurgaviya*, = v 246, 13a1 *caityā māñādā hime aurgaviya* 'like a *caitya*, becomes reverend'; K 8.5v5 *ṣā byātarja ttirā buri uvāra pārṣṣa puñāuda maṅgaliya* 'that memory is so exalted (BS *udāra-*) admirable, meritorious (BS *puñyavant-*), auspicious (BS *māṅgaliya-*). The atmosphere of reverence and awe would suit a connexion with **parṣa-* beside O.Pers., Av. *fraša-* (as *hatāma-* 'first' < **fratama-*, beside *παρθαμα-*, *paḏā*, *parramaa-* above) and with the metathesis as in the title *pharṣavatā-* 'judge(?)' from **fraša-pati-*. Then *fraša-*, and **parṣa* > *pārṣṣa-* (keeping secondary *-rṣ-*). For Av. *fraša-*, the traditional Parsi-Persian rendering of *frašagar* is Arabic-Pers. *ḡāhir* 'conspicuous, manifest', which the analysis by base *par-š-* 'appear, be conspicuous, admirable', IE *par-* 'appear' *par-ḡ-* whence *prk-s-*, Iran. *fraš-*, O.Ind. RV *prkṣ-*, fully confirms (see Zoroastrian Problems, ed. 2, vii-xv), to IE Pok. 789 *par-*, Greek *περαπειν* 'show forth' *εὐφραστον-σαφές* 'clear', Lat. *pāreo*, *appāreō*, *compāreō* 'appear'. The Parsi-Persian gloss *ḡāhir* 'conspicuous', is for the compound *fršgr*, see J. J. Modi, The Persian Farziāt-Nāmeḥ and Kholāseh-i dīn of Dastur Dārāb Pāhlān 1924, p. 92 of the Kholāseh-i dīn in Parsi-Persian *nām i fršgr ma'nī st ḡāhir*. 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'; Yaṅnābi *yaxš-* 'to appear', O.Ind. RV *yakṣā-* 'wonderful apparition' (Indo-Iranian Journal II, 1958, 152-6); Bcd 48r3 Khotan Saka *bāysdyamḏai* gloss to BS *peśala-* (Tib. *des-pa* 'fine, noble'); SuvO. 567 *dyāna-*, BS *āsvādāniya-*, SuvO. 36v2 *dhyāna-*, BS *rucira-*, Zor.P. *sahik* with *aḥd* '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' *duṣkara-* occurs in Buddhist contexts, III 25, 25a2 *duṣkare jsa* 'with wonder', BS *āścarya-*. See also above N 175.36 *aurrta* 'admirable' from **ā-fraṣata-* through **ā-urrata-* (with *orr-* < **āfrš-*). The long *-ā-* before two consonants can be seen in *pārysa-* beside *parysa-* 'servant' and *kārva-* 'deaf' < **karua-*, but *ttarra-* 'herb' < **tṛna-*. For *fraš-*, see also s.v. *mura-*.

pārṣṣa- 'antidote', v 87r6 *u haṅdāra pārṣṣa aggadā śūstāndā* 'and others prepared the antidote, the medicine' (BS *agada-*), here dyadic; Z 24.213 *ttārmū pārṣṣa dātīnau yindā gguwp* 'so he puts the antidote of the *dharmad*-doctrine into your ears'. From **pāti-raxš-a-* **pā-raxš-a-* > **pārṣš-a-*, base *raxš-* 'to protect, be ready against', Oss. D. *arāxsun*, I. *arāxsyn*, *arāxst* 'be able, ready', *gārz-arāxst* 'skilled with tools' (but not D. *arāxssun*, I. *arāxsyn* 'repair'); Armen. lw *eraṣxi-* 'guarantee' (E. Benveniste, TPS 1945, 71); possibly Pāzend *raxšāni* (E. K. Antia, Pāzend Texts 83.16). IE Pok. 32 *alek-* 'keep off', O.Ind. *rākṣati*, *rākṣitā-*, Greek *ἀλέξω*, O.Engl. *ealgian* 'protect',

- Got. *alhs*, O.Engl. *ealh* 'temple'. For 'antidote', Sogd. Bud. *pttṣrk* (P 3·82) 'against poison', connected with Zor.P. *pātsahr* 'bezoar'.
- pārṣṭa 'burst', K 35·87 *rūva-ṃ ja pārṣṭa* 'burst therewith the intestines', = K 26·142 *ura vā pāṣṭauda* 'they burst the belly', = K 18·216 *ura vā pāṣṭauda* (so with *pā*), BS Divyāvādāna 447·30 *sphoṭayitvā*; III 75·225 *gara ttrairkha pārṣṭa* 'burst the mountain peaks'. From *pati-*, *pā-* with base *rau-ṣ-*: *ruṣ-*, **pā-r(u)ṣṭa-*. See *burṣṭa-* 'burst', 3 sing. present *buṣḍā*, BS *chedaka-*, from **vi-ruṣṭa-*, Balōcī *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 čytk ZY kumtk ZY pr'ykth* '(sacrifice) to *daiva*, *čētak*-spirits, and *kundak* and *parikṣ*', M.Pers.T. *pryg*, *pryg'n* 'witch'. N.Pers. *parī*, Pašto *pērai* (**pāryaka-*). Non-Iranian *pal-*, Greek *παλλακίς*, *παλλακή* 'concubine', *πάλλαξ* 'youth', Sogd. Bud. *pr'yṣ* 'servant woman', Heb. *plgš*, *pylgš*, Targum *plqt*, *pylqt*. From 'woman of a lower class, servant, concubine', passing to 'witch'. If *pālīka-*, *pairikā*, *παλλακίς* belong together, the derivation from *pari-ik-* 'look around' is unsuitable, M. Witzel, Münchener Studien 30, 1972, 188. Celtic O.Ir. has *airech*, *airige* 'concubine'.
- pālsuve 'ribs, sides; spoke of wheel', Z 20·45 *pālsuve*, Z 2·24 *pālsve*, I 143, 52v2 *pesvā vīne* 'pains in the side', BS *pārsva-sūla-* ('swelling of the side'). Compound *ysāra-vālsū* 'thousand-spoked', Z 22·143 *caḥṛ gyastūni ysāra-vālsū* 'celestial thousand-spoked wheel'; I 252, 1v1 (*ysā*)*ra-vālsū* 'thousand-spoked', BS *cakra-citraṃ sahasra-nemis tathā sahasra-araṃ*. From **palsu-* < *parsu-*, Av. *parasu.masah-*, *parasāum*, *parasvi*; Sogd. Bud. *pr'skh* 'side', Zor.P. *pahlūk*, N.Pers. *pahlū*, Oss. DI. *fars* 'side', Pašto *puštai* (*št* < *rs*), Ormuṣi *puštiē*, Yidya *porasyē*, Waxī *purs*. IE Pok. 820 *perk-*, O.Ind. *pārsū-*, *pr̥thu-pārsavo* (RV 7·83·1), O.Slav. plur. *prūsi* 'breast', Lit. *pr̥šys* plur. 'breast (of horse)'.
 pāša 'swine's', genitive to *pāsa-*, Sid. 16v4 *pāša gušta* 'flesh of pig', BS *māmsaṃ vārāhaṃ*, Tib. *phag-ša*; Sid. 9r2 *pāši gušta*, BS *vārāha-*, Tib. *phag-ša* = v 318·58 *pvešā gušta*. See *pāsa-*.
- pāšārā- 'sun's heat, sunshine', K 150·17 *bīsi byājārā tta tta khwa pāšārā baurā* 'melt (2 plur.) all just as the sun's heat the snow'; Z 2·172 *ysānde samu kho ggarā ysarnai vūdā ratanyo pāšāru vīri* 'is beautiful just like the golden mountain covered with jewels in the sunshine'; Z 20·36 *cā bile tcabrīye pāšāre ja stauru paha* 'whose intestines are scattered, greatly rotted by the sunshine', Z 22·254 *ggari rruštā pāšāru vīrā* 'the mountain shines in the sunshine'; Z 5·49 *uysdemāte śśandau naṣṭaudo ce pāšāre ja nātauda* 'cools the heated ground which was burnt up by the sun's heat'; Z 5·80 *tīnā cu tterā pracai nāštā kho ju pāšārā ṣṭānye chāya* 'because such a cause (BS *pratya-ya-*) does not exist, just as shadow in sunshine', = Manj. 237 *tīane cu va ppracai nāštā khu pāšāra ṣṭānye ch(ā)ya*; Manj. 239 *khu pāšāra bunai na āsta ne vā tte chāyi bīde* 'as in sunshine darkness is not, nor so for him (*tte* = *tta yi*) is shade found'; JS 28r3 *tīi sādī huṣṭi sam pāšāre ṣṭāna* 'then you lay down, you dried up indeed in the sun's heat'. From *pati-*, *pā-* with base *zar-* 'shine' (-*is*->-*ṣ-*). IE Pok. 441-2 *gher-*, O.Slav. *zīrje*, *zīrēti* 'see', *zorja* 'shining', *zarja* 'ray', Lit. *žeriu*, *žerēti* 'shine', *žarijā* 'glowing coals', *pāšāras* 'brightness', *šarā* 'redness in sky, twilight'. IE *ghrē-uo-*, O.Norse *grár* 'grey'; IE *ghrē-uo-*, O.Engl. *græg* 'gray', OHG *grāo*.
- pāšāda 'disputers', K 60, 35r4 *kṣemra-nā pāšāda anā-ttīrthyāna* 'ninety-six disputants of the other sects'. From BS *pāšānda-*, NW Prakrit *praśaṇda-* (Kharoṣṭhī script), Central Aśoka Prakrit *pāsaṇda-*, Pali *pāsaṇḍika-*, BS *pāsaṇḍin-*, *pāsaṇḍika-* (BSOAS 14, 1952, 427). Translated by Greek *διαιρηγορες*, assuring the derivation from Iranian **paršanta-* variant to **frašanta-*; 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 *yargaq* (Turkish, 'pelt')'. This *pvaica* is object of *hūḍāmdū* 'we gave', *jaistādū* 'we demanded', *ṣvaudū* 'we wore', and 3 sing. *haiṣṭe* 'he gave', *nāva* 'he took'. Possibly *pati-*, *pā-* with base *raxṣ-* 'keep, guarantee', see above s.v. *pārṣṣa-* **pati-raxṣa-* 'antidote'; for loss of *-r-* from *-rṣṭ-* see s.v. *pārṣṭa-* 'burst'.
- pāšai 'binding thing' in a list K 100·290 *amayai maukṣaidra badaṇḍi tcaṛmā cīvara haṣṭai bīda pāste haiya haya pāšai* '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 yīndā* 'the ass certainly cannot carry the load' parallel Sūtrālamkāra (tr. Huber 160) 'the ass cannot carry the load'; Z 22·239 *tīāna vaysīna harbiṣṣā vūlstāndi sta yaṣṃthīnau pāsu* 'therefore now you all have cast off the load of births', parallel to BS *bhāra-nikṣipta-*, *apahrta-bhāra-*, Pali *nikkhitta-bhāra*. JS 19v4 *utcīnai garkhā pāsā* 'heavy load of water'; K 68·197-8 *garkhā pāsā* 'heavy load'. From base *pas-* 'to tie up, load up', *pāsa-* 'load', Av. *ava.pāsat*, *fšōbīš*, *paṣṣta-* (*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'; Pahlavi Rivāyat, Dātastān i dēnik 136, § 32 *kaḥ-šān ē pašn framūt*, Epistle Manuščīhr 2·9·8 *pašn-garīh*; DkM 24·14 *ham-pašnān*; Vid. 4·51 *pašnēnd* (-*xš*>*š*), Vid. 18·10 *nīpaštak*; M. Parth.T. *pštīg*; Sogd. Bud. *np'yšty*, Zor.P. 'wḥšty, Pāzand *hawast*, M.Pers.T. 'wyšt 'to seal'. IE Pok. 787 *paḥ-* 'made fast', O.Ind. *pāsa-* 'noose', *o-paśā-* 'headdress'. Note also Kroraina *paḥ'e* (**pashe*), Tokhara B *paske* (BS *bhāra-*). Lat. *paciscō* 'make an agreement'. See *pāsa-* 'leash', and *pāšai*.
- pāsa- 'leash, fastening', III 42·12 *ttraisṃṣai bīrā jśā pāsa ttū mauṇadā aysmū nūṣṭārā* 'with the leash (dyadic) of desire (BS *tṣṣṇā*) they bind the mind', parallel BS *gardūla*, Pali *gaddūla*; III 42·10 (written and deleted)

- ttraṣṇījai bīrā jśā pāsa ttā ttu mauṇada*. From base *pas-* 'tie up', see *pāsa-* 'load'.
- pāsa-* 'company, band', II 103.64 *raispūrām rraīsydyūrām tṭyau pāsa harbiśvā bādvā śarā* '(may there be) for the princes (and) princesses, for their company, at all times good fortune'. From *pas-* 'to bind together', see s.v. *pāsa-* 'load'.
- pāsa-* 'pig, hog', v 62.12 *pāsā salya* 'in the hog year'; III 15.54 *pāsi salya* (without subscript hook) 'hog year' (in animal cycle no. 12 after *śve* 'dog'); III 14.14 *pāsi* '9-11 p.m.' (BSOS 8, 1937, 928 animal cycle *pāsa-*, Sogd. *k's*, NW Prakrit Kroraina *suḡ'ara*, BS *sūkara*, Tokhara B *suwo*); gen. sing. Sid. 9r2 *pāsi gūsta* 'pig's flesh', BS *vārāha-*, Tib. *phag-śa*, =v 318.58 *puśā gūsta*; III 91.221 *pvāsā tcāra*. From **pāsa-* to **parsa-* or **pṛsa-*, with intrusive *-v-* *pvāsā*, *puśā*. Av. *parasō* in Nīrangastān 114v9-10 *yatha luś parasō*, see K. Hoffmann, Münchener Studien 22, 1967, 29ff. IE Pok. 841 *poroko-s*, Finn. lw *porsas*, Mordwin *puris*, Lat. *porcus*, O.Engl. *fearh*, Lit. *pařias*, O.Slav. *praśe*. See for IE, E. Benveniste, BSL 45, 1949, 74.
- pāsāya* 'following, followers', Z 5.32 *tṭiyā hā naltsute kūṣḍu hāruvai pāsāya hālyśda* 'then he went from the palace; his ministers (*hārū*=BS *śreṣṭhin-*) present following him (*yi*)', parallel K 41.48-9 *nimeṣṭi va yaśa nāma amāci ye* 'following him was an intimate (BS *amātya-*) there named Yaśas'. From *pati-*, *pā-* with base *sai-:si-* 'be placed, lie', to *śśāte* 'he lies', participle *śāna-*, *śānaṇda-*, *śśāta-*, 3 plur. *śśāre*, see also *hasai* 'region', BS *dhātu-*; with M.Pers.T. *pāys'y*, Zor.P. *ptys'y* 'following, according to', Pahlavī Psalter *pts'y* for Syriac *mīl* 'because of', Pāzand *padasāe* translated Parsi-Skt *anurūpaṇ*. Base *sai-*, Av. *saēte*, *sayanām*, *āsita-*, *saēre*, *sayamanō*, Zor.P. *sāyēt*, *sāyān*, *āsāyan*, *nīsāyēt*, *nīsāyān*, *nīsitan*, *ham-sāyak* (gloss to Av. *varəzānā-*) 'neighbour', *ham-sāyānikān* (gloss to Av. *varəzānā-*), place-name *Nīsāya-*, Νησαῖος, Νισαῖος, Armen. lw *nsai mianak* 'central Nisā', N.Pers. *Nasā*; Oss. D. *sājun*, I. *sājyn* 'lie ill', *ārsad*; D. *nissājun*, I. *nissājyn* 'lie down, lie ill', *nissādoncā* 'they lay', Waxī *nesiam*, *nāsī*, *nast-*, *nasiyak* 'lie down', Yidya *-sən*, *yūvar-sən* 'upper part of door-frame' (**uparasayana-*), *alar-sinē* 'threshold' (**adara-sayana-ka-*). IE Pok. 539-40 *kei-*, O.Ind. *śete*, *śāy-*, *śay-*, *śayyā* 'bed', *nīśītha-* 'night'. M.Pers.T. *ps'nyg'n* 'follower', Syriac *psnyq-*, Georgian *pasanik-i* may be rather from *pasā-* N.Pers. *pas* 'after'.
- pāsūra* 'hunting-place(?)', III 104.35 *a ra na ttrāmū araīna pāsūra* 'I on my part do not enter the hunting-ground in the wild land' (BS *araṇya-*). See cognates s.v. *hasūra-* 'quarry', hence **patā-sūra-*, Oss. D. *sorun* 'to hunt'.
- pāsūrām* 'ornament (by inlay?)', v 63.35 *bisvā vīra pāsūrām pīrānā 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 *ullīta-* (*ullīpta-*), Prakrit *churiya-* glossed *khacita-*, *vyāpta-*, *līpta-*. Iran. *saur-*, O.Ind. *chor-* from IE (s)k(h)eu-*r-*. See *isarraī*.
- pāsta* 'committed, done', v 168, 7b4 *kiḍyāni pāsta ide* 'the deeds (=BS *karma*) are committed'. See *pette*.
- pāsta* 'garment', K 20.1 *tṭyai va(s)ka nūvara-kauṣṭa pāsta prrahaundya* [read *-śdā*], =K 28.178 *tṭyai vaska nūvara-kauṣṭa pāsta prrahaundya*, =K 37, 117-8 *tṭye vaska nūvarā-kauṣṭa pāsti prrihauṣṭe* 'for him she (the *rākṣasī*-demoness) put on a newly-flayed coat'; K 100.290 *tcarmā cīvara haṣṭai bīḍa pāste* 'skins, garbs (BS *cīvara-*), garments, dresses (*bar-* 'wear'), coats'. All four MSS have *-ā-* which makes older *-au-* unlikely, hence hardly to Zor.P., N.Pers. *pōst* 'skin' (to O.Pers. *pavasta* 'envelope'), or to Av. *pāsta-* 'skin' (glossed by Zor.P. *pōst*). Possibly **pāvasta-* from *pau-* 'to cover' with *-ā-* < *-āva-* (see *māṣḍāna-*; preterite *-tānda-* < *-tāvant-a-*, but *nadaun-* < **nṛtāun-*). See *pau-* s.v. *pvāna-*. For *-asta-* see Zor.P. *tapast* 'carpet', above *karasta-* 'skin'.
- pāste* 'done', SuvP. 64r4 *cu... biśūni baide pāste* 'what sins of all kinds I have committed' (*-te=tem*, *-temā* 1 sing.), BS *yat tu pāpaṇ kṛtaṇ mayā*. See also *pāsta* 'done', *pette*.
- pāstuṅga-* 'inverted, with foot uppermost', Z 13.71 *pāstuṅgā pastā aviśā* '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 *pāstuṅga atasāre* 'they fall headlong'; III 89.175 *u śi hā bagalā pāstuṅgā viśtānā* 'and this vessel must be set inverted'; III 85.64 *kamalā pāstāṅgā biśyanjānā* 'the head is to be held inverted'; III 79.11 *ragyā jśā āksūm pāstāgā* 'I am thrown headlong from the bank'. Without *pā-*, JS 15r2 *gara tīājā stāga bihīśādā-jūna* 'the mountain stream down-pouring on its wide course' (see *stāṅga-*). Parallel also BS *avamūrdhaka-* 'with head down'; M.Parth.T. *kfynd ngws'r* 'w *šfr* 'they fall head-down to the abyss'; N.Pers. *nigōn-sār* 'head-down'. From *pā-* 'foot', with adjective *stunga-* 'raised, standing erect', base IE *steu-*, see s.v. *stunā-* 'pillar', Pašto *stun* 'post, pillar' above base *stau-*, s.v. *paṣṭore*. With *-ṅga-*, *-ṅga-* from *-naka-*, see also Yidya *ārūnyo* 'light' (**ā-rauxśnakā-*) and *stīnyo* 'supine' (**ustānaka-*).
- pāha-*, *pvāha-* 'blow, stroke and noise', verbal *pah-*, *pvah-*, *puḡh-*, SuvP. 61v4 *pāhna* 'with noise', BS *ghoṣa-nādinā*; verb, III 114, 6r3 *kūsā pāhi* 'he beats the drum', v 250.795 *khu gyastūna kusā pāhe* 'as the celestial drum sounds'; Mānj. 414 *pāhyāda ramanī hvara* 'they played delightful, sweet (music)', =Z 5.100 *hamatu binānu yāḍāndā* 'of themselves they made music'; SuvP. 61r4 *pāhāme jsa* 'with sound', BS *śabda-nādinā*; K 60, 37v1 *tṭye pāhana* 'with sound of it (of music)'. From **pati-vah-* < **pativad-* (*d>ḍ>θ>h*). IE Pok. 76 *ayed-* 'speech', O.Ind. *vādati*, *uditā-* 'speak', *vāda-* 'sound, noise', *vandate* 'praise', Lit. *vadinū*, *vadinti* 'name, call', Greek αὐδῆ 'noise'.
- pī* 'fat', see *pāyā*.
- pī* 'falls', K 38.135 *pī śaṇḍe* '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'.

piṃ 'I fall', III 11, 21r2 *ku ne biśīye janava-kāyā eha piṃ* 'where I do not fall into the jaw of the people'. See *pat*-.

pāga 'power', K 7, 148r2 *balysūñāvūyāsānu hīvya pāga* 'power of the bodhisattvas'; plur., K 6, 145v2 *pāgañyau jsa* 'with powers', Tib. *stobs-kyis*. Adjective K 4, 141v3 *pāgajsa*. See *pāṣa*-.

picā, III 3·80-19-20 [read [pī]picā, cf. ibid. 23-4 [bī]bīmī], 'haystack(?)', *picā paskinā tcāmśvām 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, 1124 *gyasta balysa pāchaṣṭā dyāma nijsāñāre* 'the deva Buddhas show a vision visibly', BS *saṃmukhaṃ darsanaṃ dāsyanti*; Sid. 1v2 *pāchaṣṭu*, BS *abhimukhaṃ*; Bcd 56v1 *pāchaṣṭū daime* 'I see visibly'; dyadic, Bcd 56v2-3 *pāchaṣṭū sāṃmuhā*: 'manifest', BS *saṃmukha*-; triadic, II 102·20 *pūcīra pāchaṣṭū 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 *pajsa*, *pāṣa*-.

pījsata- 'struck', III 6, 13v2 *u kāṣṭinya 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-jan*- (or (a)pi-jan-?); 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 *pañjsa*.

pājsās- 'look', SuvO. 36r4 *bryūnyau tceīmañyau uysdyāñe u byūnyau* (= *bryūnyau*) *pājsāsāñe u bryūnyau uysdyāñe* 'to be looked at with loving eyes', BS *priya-hitābhyām 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 hāñra hadāra pīsa pyālye huṣa tsīde* (*satvāma* gen. plur. for *satvāna* older for *satvām*); = III 45·15-6 *satvāna haurā hāñdārā 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 *wāzda* 'fat', see TPS 1960, 62-9) with *-s*- inchoative, 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 *sajśām pajivām gvahaiye* 'wound in single breasts', BS ⟨*pa*⟩*kṣihatānām* 'hemiplegia' (= *paḥṣahata*-); IV 7·2 *pajivā vāda urmaysdām māñāṇda* 'like the sun descended on the peaks'; I 169, 84v5 *pījvā*. For 'breast' used of 'hills', note Pindaros Pythian 4·8 ἐν ἀπρυεὺνόμεντι 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*-, *piñj* 'nostril', Georgian *p'nc*'-*v-i* 'nostril', Abxaz *a-p'anc*'², *a-p'anc*'³ 'nose'. Base (s)*pai*:-*pi*- 'be pointed', see s.v. *phī(ra)*-, *spavi*, *picā*. IE Pok. 981 (s)*pei*:-*(s)pi*-, O.Ind. *sphyā*- 'splinter', O.Engl. *spitu* 'spit', Lat. *spīca*, *spīna*, Lit. *spitulė* 'needle'.

piṃjakya 'breasts', III 38·43-4 *khu piṃjakya gvithāva kveṣa brīyakya vaska* 'as the breasts expand in the side for the beloved one'; III 34·9 *pajakya*. See *piṃja*-.

piṃjśa 'first(?)', K 149·6-7 *rhāśai hairūkā pūmāttam piṃjśa* 'mysterious Herukā, foremost, first', parallel to ibid. K 152·7 *pūmāttamaḥ hvāṣṭa* (=9). Hence possibly from **patinā* to *patā* 'in front'; for the form note *paramjsa* 'turned back' from **paranā*-.

piḍa- 'written, painted', see *pīr*-.

piḍe 'is filled', Z 4·43 *ayśmū ni piḍe gyadīna* 'their mind is filled with ignorance'. Base *par*-, see s.v. *haṃbīr*-, *haṃbaḍa*-.

piḍaka- 'written message', II 90·89-90 *u piḍakā hā nā dirveṃ haurā* 'and I did not dare give the letter', II 91·96 *ciṃgām hīvi piḍakā tta tta ā* 'so the letter of the Chinese came'; II 91·99 *biśā ysyāmdā piḍakā āstaṃna* 'they plundered all, the letter and the rest'; loc. sing. II 97·127-8 *piḍakāna vā tta tta yai* 'in the letter it was so'; gen. plur. II 128·59 *jsiṃnā vī vā piḍakām jsi haṣḍā yañ* 'quickly make here a report by letters' (translation AMI, n.s., II, 1964, 19). From *piḍa*- participle to *pīr*- 'to write'.

piṃñā 'a medicament', III 90·192 *gvai, raḥi piṃñā, śtya bhḡhauyā*, not identified. Possibly compare Sid. 148v4 *samāṃdrri phīṃñā*, BS *samudra-phena*-, Tib. *rgya-mchohi sbu-ba* ('foam').

pātā-, see *pāṣa*- 'power'.

pātājsa- 'strong', see *pāṣa*-.

pātām- 'to obscure', noun *pātāma*-, v 86, 24r4 *brītai hāḍe 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 *jadīnai pyāmāna* 'with covering of ignorance', BS *ajñāna-tamacetasā*, Tib. *mī śes mun-pahi sems* (variant *āvṛta*-); K 150·29 *vāysni pyāmā* 'obscurations due to *vāsanā*-impressions', K 154·43 *vāysina pyāma*. Causative v 154, 18443 *pātemī(ā)*. Preterite, Z 22·168 *biśā handare bhāyā pātāundā* 'all other rays dimmed'; SuvP. 68r4 *pyaudā*, BS *tama-saṃkṣāta*- 'constricted by darkness'; K 53·10·5-6 *jiḍīnai ṣa bārānā tcīṃneñā pyaude* = K 62, 77v2 *jadīnai ṣa māna tcaīneñā pyaude* 'by rain (or *māra*-demon) of ignorance the eyes obscured'. From (a)pi-*tam*- (note pi-*t*->*pāt*-, but pati-*t*->*patt*-) base *tam*- 'dark', Av. *tamah*-, *taḥra*- (see *tāra*-), 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-ṃ jsa hau jsa haṃbrikāñā* 'to be spoken by them, to be joined with speech', BS *ālāpayitavya*-; SuvO. 36r5 *bryūnāna salātāna* (BS *sañlāpa*-) *biśāna aṇḍvārna pātāyāñu* 'with loving word it must be spoken by the whole inner chamber' (BS *antaḥ-pura*-), BS *priya*-

vacanaḥ 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 pyāyarā* 'speak well with them'; V 29, 47r3 *o yi jsa ysīru pātāyātā o ye vā vātā anatau nātāyātā* 'either with him he speaks roughly or against him he speaks distressfully'; 2 sing. imperative, III 4, 10v5 *spāśā vā muhu muysdyūni pyāya* 'look upon me, speak mercifully'; III 3, 8v3 *ne phari pyāyānā* 'must not speak much'; V 64·45 *śerki jsa pyāyidā* 'they speak well with him'. With negative, Manj. 416 *avyāya satva* 'speechless beings'; JS 18v3 *avyāyaṇḍai* 'not speaking'; noun, III 60·36 *avyāyāne 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 saṇina nānu pātāste* 'well by him he is to be caused to speak softly with the plan' (= BS *upāya-*); later, K 35·95 *pyāsti hā brraṇinā* 'the *brāhmaṇa-* spoke', = K 27·150 *pyēsta hā pūhī* (BS *purohita-*), = K 19·227 *prāsta hā prruhī*; II 108·176 *hā pyāstāṇḍa ttai hvāṇḍa* 'they spoke, so to him they said'; Manj. 313 *nairarthā pyāstai salāva* 'spoke nonsensical words' (BS *nirartha-*), = Manj. 308 *haphāra hvāṇe* '(the fevered) speaks confusedly'; K 38·140 *pyāstāyi* 'she spoke', III 76·239 *pyāstā* 'she spoke', K 45·23 *kṣāṇḍaina pyāstā* 'she spoke with her husband' (*kṣundaa-*); noun, Z 6·43 *vāna pātāyemate* 'without speaking'. From **pāti-ād-* 'speak to', base *ad-* 'speak', see s.v. *nātāyātā* (IE Pok. 291 base *adh-*); *uzāstā*.

pātāly- 'to accumulate, gain', Z 23·94 *nūvarau puṇa ni pātālyāre bitandete pracaina* 'for you are not accumulated new merits (BS *puṇya-*) because of confusedness (= BS *pramāda-*)'; V 93, 45r6 *śīra hira pātālyāre pātāḥsta-m jsa śīra hī(rā)* 'good things are accumulated; accumulated by them good things'; V 95v1 *ne mi ju kiḍāyāne pātāḥsta* 'not for me are accumulated deeds' (= BS *karma*); SuvO. 54r7 *iyāṇḍu pātālye ttātā pata* 'perpetually these verses (BS *pada-*) of prosperity', BS *ekā saṃsiddhi-padā*, Tib. *gčig-tu de kho-na yan-dag-par sgrub-pa sbyin-pa*; later *pyāly-*, SuvP. 72v1 *cu buri mara pyālyā hvīya ṣa-m siji cidaṇi vīra* 'whatever here is human prosperity, that for them, may it succeed in thought', BS *yā kāci sampatti manuṣya-loke sā teṣa bhotu manasā-upapattiḥ*; L 95·38-9 *ṣā harbiṣye ṣire sijāna byehe u biśā pyālyā byehe u biśā-padya bvāma byehe u biśā dāyya kīre hvāraṇcītā 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-, dharmā*; III 22, 12b4 *lakṣaṇijā pyālye jsa*, BS *lakṣaṇa-sampadā*, Tib. *mchan phun-sum chogs-pa* 'completeness, excellence of the marks'; K 148·63 *satvāṇ haura hadāra pūna pyālyai hūṣa tsīde* 'may the beings' pleasure, favour, well-being, fortune increase' (see s.v. *pūna*). From **pāti-ard-*, base *ard-* 'grow, increase', Av. *ard-*, IE Pok. 27 *al-dh-*, O.Ind. *ṛdhnōti, ṛdhāddhi, ṛdhāti, ṛdhyati* 'increase', Greek *ἀλθαίνω, ἄλθεω* 'heal', *ἄλθομαι* '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 hvāṇindā 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)nīndi patūcau* 'they do not make rough evil words (*ho, hau*) (and) speech'. From **pāti-aug-*, Av. *aog-* 'speak', *aoxta-*, see also *nātūkyo, nyūj-* and *uve*. IE Pok. 348 *eueg^h-* 'speak solemnly', O.Ind. Ved. *vāghāt* 'one who prays', Av. *vayanti* (in proper name), Lat. *uoueō, uōtum; eug^h-* Av. *aog-*, *aojaitē, aogadā, aoxta-*, O.Ind. *ohate* 'praises, boasts', Greek *εὐχομαι* 'pray, wish, boast'.

pātūsa- 'drum', Z 24·410 *ṣkalā pātūsaṇu* 'noise of drums', III 35·35 *khu pauṣkya kejīda* 'when they beat drums', = III 47·52 *khu pauṣkyi kajīdā*, = III 38·33 *khu pauṣkye kejīda*; II 75·47 *puṣka-kajai spāta* 'drum-beating official' (as a name?). From **pāti-aus-y-* to base *aus-* = *vas-* 'make noise', see *bāsa-*; hardly *pa-* with *kūsa-* 'drum'.

pāte 'father', V 330, 20v1 *ne ne ju muhu vaṇṇā ttattika māta pāte trāstu yanindā* 'here not now mother, father can save me', BS G 37, 17b2 *nāsti kaś cid iha trāṇaṇ 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 abustaṇā baysaṇ vīra* 'what against mother and father unwittingly against Buddhas', BS *mātā-pitṛṇ ajānantā buddhānām aprajānatā*; Z 2·137 acc. sing. *pāturu*; V 231, 16a1 *pāturu*; 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-pitaraṇ jīvītād vyaparopayet*; N 164·5 *pyarina haṃbrrīhā* 'I share with father'; II 119·162 *pyai pasta yai* 'his father deigned to be'; acc. sing. III 67·50 *cōāṇ jse pyarā* 'who slew their father'; K 29·186 *pye tti jśā māva* 'father and mother', = K 21·12 *pya skaraba māva* 'father, harsh mother', = K 37·126 *pye skarba mātā*. From **pītāh* with *-āh > -e*, Av. *pitar*, O.Pers. *pitar-*, Zor.P. *pit*, *pitar*, N.Pers. *pidar*, Oss. D. *fidā*, I. *fyd*, plur. *fidāltā, fydāltā*; Sogd. Bud. *ptr-*, Man. *ptr-*, *ptr-*, Chr. *ptr*, adjective *ptrq'n*, M.Pers.T. *pyd, pydr*, M.Parth. T. *pydr*, Balōči *pit, piḥ, pis*, Wanetsi *piyār*, Pašto *plār*, Šuyni *ped*. IE Pok. 829 *patē(r)*, O.Ind. *pītār-*, Greek *πατήρ*, Lat. *pater*.

pittā 'he falls', *pīndā* 'they fall', *pīmā* 'I fall', *pīnā* 'I may fall', *pī*, see s.v. *pat-* 'fall'.

pīteiyi 'spoon', Sid. 146v4, Tib. *thur-ma*, and Sid. 147v2; 149r1; 150r1. From **pāti-sčaida-* 'split' (piece of wood), O.Norse *skeid* 'spoon' from *skaid-*, Got. *skaidan* to IE Pok. 920-1.

pītcīphe, see *paltcīmph-*.

pītcīra 'before the face, in presence', II 102·20 *maṇḍalvā ṣṣāna pītcīra pīchaṣṣū pyaṣṣa* (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 hīvī vā pinapaka hīyīṇ (-iṇ = -ai) vā ṣi thaṇ-pastā devatta, ṣade jsa vā vīṣṣudā 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 **pyina-* to **pa-dīna-* 'to burn' (see *pyiṇ-* 'cause to burn')

with Waxī *pīdān-* intr. 'burn', *pīdāng* 'flame', Śuynī *pīdīn-:pīdīd* 'cause to burn' (-*ḥ*-<-*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 *apa-* 'work' (as *sā-* 'to sharpen' to *as-* 'be sharp'). See also Armen. *tagnap* 'anxiety' (of similar form to this **padagna-pa-*) from Iranian base *tang-* 'stretch', participle **tagna-* 'stretched, anxious', with -*pa-*. See for *pa-* Studi linguistici in onore di V. Pisani, 1969, 96.

pīniysdyau 'girth', inst. plur. K 64, 80r2-3 *ysarija pīniysdyau usthiya ura* 'bellies drawn up with golden (**ysarijyau*) girths', parallel to BS *hasti-kakṣya-* 'elephant-girth'. From **pati-naiz-* (with -*d*- increment) 'to fasten', *naiz-* with *naiz-*. See *paniśḍā*, *paniys-*.

pīndā 'they fall', see *pat-*.

pīp- 'to prepare food', Z 2.52 *khāysoi ju vaska ne pīpe* 'I do not prepare food for him'; Z 2.50 *parysa nirmāndā ce pīpāre hurau bātā* 'he magically created (BS *nirmā-*) servants who prepare *hurā*-drinks and *bātā*-drinks'. From **pai-pā-* (reduplicated type intensive, O.Ind. *vevid-*, Greek *πομπύω*), to *pā-*, see *papāgye*. Not from Prakrit *payapp-*, BS *prakalp-*, as offered earlier.

pīm- 'bring', participle *pīda-*, Sid. 141r5 *ā vā pāri vī āna dvāsa hausā uskyāṣṭā, pīmānā u ttekye uskātta beṅānā* 'or from the knee twelve fingers upwards it is to be brought up and it is to be split above that', BS *hrtvā*, Tib. *yao-na rtiṅ-pa-nas sor bču-gūis-kyi gov-du byin-pa dral-te*; v 65, 24a10 *pīmi deṣana vaṇa* 'I would now bring the profession'; III 124.87 *pīma*, BS *mīṇaya* (not identified; 'bring'?); v 300.3 *ttye āsīrina 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-*, *ājūm-*:*ājūnda-* '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*, *pēmīnai*.

pīmīya 'long', BS *cireṇa*, see *paīya*.

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. *ṣag* ('fat'); adjective, Sid. 141r5 *pīvīnā kavīnān āhā* 'fat fish eggs' (gen. plur.); with negative, Sid. 135r4 *datān hiye apīye guṣṭe jsa* 'with fatless flesh of wild beasts', BS *jāngala-*, Tib. *sa snum bag chun-ba dan*. From base *pyā-:pī-* 'to swell', see also *pīnā*, *pīsa*, *pīsaṇa*; Av. *pīvah-* 'fat'; proper name *gao-pīvanhu-* 'with fat of ox-meat', Zor.P. *pīh*, *pī*, *frapīh*, *pīpyīht frapīhtar*, N.Pers. *pī*, *farbīh*, *farbīh*, M.Parth.T. *frbyw*; Sogd. document *βppyy* 'fat(?)', Sogd. Chr. *šbyw* 'fat', Balōčī *pīg*, Oss. DI. *fiū*. IE Pok. 793 *pei-:pi-* 'be fat, exuberant', O.Ind. *pīvan-*, *pīvarī-*, *pīvas-*, Greek *πίον*, *πίερα*, Lit. *papījusi kārvė* 'cow giving milk freely'.

pāyau jsa 'with feet', see *pā*, *paī*.

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 *pulāni* from *pard-* (see *pul-*), 296 *gūhai* 'ruffian'. Hence *pīys-* 'be pointed' (see s.v. *pīysgyau*), and *kaj-* to IE Pok. 521 Lat. *cacāre*, Greek *κακῶ*, Celtic Mid.Ir. *caccaim*, Welsh *cach*, Russ. *kakati*, NH Germ. *kacken*. For 'pointed', see also REW III, 277 *xuj* 'membrum uirile', Alban. *hu* 'stake, membrum uirile'; base *pei-* in *pei-s-*, Lit. *pisti* 'coire', Mid.HG *fisel* 'membrum uirile' (IE Pok. 796 with *peis-* 'to pound').

pīysgyau '(pointed) grass', inst. plur. to either *pīysga-* or *pīysgya-*, SuvO. 53v1 *gyasta 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 *fezonāg*, I. *fixonāg* 'meat on spit', like Turk. *šīšlik* 'meat on the šīš ('spit')', Russ. *šašlik*. Rescind the proposed connexion of Oss. *fezonāg* with O.Engl. *afigen* in Leeds Studies in English and kindred languages 3, 1934, 7-9. Note also *spai-* in Oss. D. *āfserā*, I. *āfsir* 'ear of corn' from **spaira-*.

pīr- 'write, paint', v 74, 42v5 *ggāhu pūstya pīrāte* 'he may write the verse in a book', BS G 37, 32b4 *gāthān līkhayīsyanti*; v 336, 35r4 *hotāre ttū saṅghāṭu sūtru pūstya* (*pīrāṇa* 'they can write this Saṅghāṭa text in a book', BS G 37, 32a4-5 *śakyam ayaṃ saṅghāṭaṃ dharmaparyāyaṃ līkhituṃ*; v 73, 41r5 *ce ttū saṅghāṭu dātu pūstya pīrāte dījsāte vāṣīyā arthū ketāiyā* 'who writes this Saṅghāṭa dharmadocctrine in a book, keeps, recites, ponders its meaning', BS G 37, 31a7-31b1 *ya imaṃ dharmaparyāyaṃ śroṣyati, śrutvā ca dhārayīsyati vācayīsyati paryavāpsyati*; 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 *pīrdai*; noun, v 62.7 *pīrāmi jsa*; participle future, v 164, 215a4 *śaysdā pīrānā* 'the snake must be painted'; v 63.35 *pāsūrān pīrānā* 'the *pāsūrāna*-decoration must be painted'; adjective, *pīrāka-*, Z 9.19 *samu kho pīrākā poṅittā tte yakṣa cu tvera pīde* 'just as the painter fears the *yakṣa*-demon which he has painted on his board', =Manj. 396 *sanva khu pīrāka cu poaitta tte yakṣa cu tv(e)ra pīde*; infinitive, III 42b8 *pīrākā paryānā pīdā* 'the writer must be commanded to write'; v 244, 3a4 *pīri pari pīde* 'writes, orders to write', *līkhīsyati līkhāpayīsyati*. Preterite, *pīda-* 'written, painted', Z 24.240 *tta pyūṣṭu po 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-pratīnāḥ* '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* (-*īm*=*-ai*), K 151.47

- parā-kan-* 'scatter', *kan-* 'to throw', but *parkūn-* 'besprinkle' from **pari-kau-*, rather than *pari-kān-*.
- pīri* 'may you order', K 148:43 *pīri paraṇaṃyē*, ibid. 44 *pīri paraṇānyē* 'deign to transform', beside 2 plur. ibid. 45 *paryāvīṃ* (-iṃ = -ai) *bide*; 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 *pūrū sāstrī* 'in an early text' (BS *sāstra-*). See *pīriya-*.
- 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 *-waa-*, *-ū*. See *pīr-*: *pīda-*.
- pīriya* '1. former; 2. upper', v 345, 9r2 *pīriyai ysamthā biśā byāta himāre* 'they remember all previous births', BS *jāti-smaro bhaviṣyati*; K 96:172 *pīriyai ysatha baiśa byāva hamāre*; Bcd 47r *pīriya tti baysa* 'the former Buddhas', BS *atitaka buddhā*; dyadic, II 107:152 *pīriya pūrva-yāṃga* 'former exploits' (BS *pūrva-yoga-*); II 105:109 *pīriyau jastāṃ beysāṃ hiyai padajī nvaiyi* 'according to the practice of former *deva* Buddhas'; III (ed. 2) 146:25 *pīriyūā ysamthvā* 'in former births'; K 76:212 *biśā pīriya karma* 'all former deeds' (BS *karma*). For 'upper', III 130a1 *pīriyē* (<*auṣṭā*>) 'upper lip'. From *parvyā-* > **pīra-* with suffix *-auya-*, O.Pers. *paruviya-*, Av. *paouruya-*, *paoirya-*, Zor.P., N.Pers. *pīr* 'old'. See also *dirīya-* 'lower' from **adarya-*, *-auya-*, IE Pok. 815 *prā-uo-*, O.Ind. *pūrva-*, Av. *paourva-*, *paourva*, O.Pers. *paruva-*, O.Ind. *pūrvyā-*, Alb. *parē* 'first', O.Slav. *pruvū* 'first', O.Engl. *forwoost* 'first'. See also *pīrma-*, *pīrmāttama-*, *haiāma-*.
- pīro* 'before', Z 5:35 *śāyānu pīro tsutāndā* 'they went before the Śākya people'. From **parvyā-* (with *-o* < *-ānu* or *-ān*), O.Pers. *paruviya-*, Av. *paouruya-*, possibly (because of the meaning) Yidya *pīro*, *apīr*, *apīr* 'before', Šuynī *pīrō*, *pro*, adjective *pīrōnēj*; Rōšāni *pīrō*, *prō*, *purō* adjective *pīrōninj*, Yazg. *pred*, *pared* 'before; foremost', plur. *preddθ*.
- pīrauda-*, *pīrorāka-*, see *puror-* 'remove'.
- pārja* 'chest, breast', Z 22:167 *pārja kiḍe hvāha briyūna* 'the chest very broad, handsome' (of Maitreya-), parallel BS *vistāra-* 'expanse'; Saṃghāta fragment Tib. *bran*. Tokhara B *pratsāko*, *pratsākai* 'breast', A *pratsak*. To Yazg. *parak* 'flank', Šuynī *pārdz*, Rōšāni *pērdz* (see G. Morgenstierne, Etymological vocabulary of the Shughni group 58). Possibly base IE *per-*, through **par(a)č-*, see also *ārji* for *-rj-*.
- pīrma-* 'first', SuvP. 66r5-v1 *cī jī asidā yuḍi ime dikhu siyvā 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-śateṣu ca*; v 68, 8v3 *pīrmo rraṣṭye* (<*bajsa* 'with foremost correct bodhi-knowledge', BS *anuttarāṃ samyak-sambodhiṃ*; v 338, 36v5 *cu lovyā s(u)ha, u pīrmo-lovyānu sukānu* 'what are pleasures of the world and of pleasures beyond the world', BS G 37, 33b3 *laukika-lokottarād*, Tib. *hjiḡ-rten-pa dan hjiḡ-rten-las hda-pahi* (*chos 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*
- vijīṣḍātaro pīrmāttamo tsāṣtatetu* 'best, most distinguished, foremost quietude', BS *parama-viśiṣṭām 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 *agrya nirdiṣṭaḥ*; Sid. 5v3 *pīrmāttama*, Tib. *gco-bo*; Sid. 6r5 Tib. *mchog-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 jsa* 'with best wonder', BS *parama-āścarya-*; with negative K 97:200 *avīrmāttama*, BS *anuttara-*. From **parmya-*, *-ma-* suffix, beside *pīriya-* from **parvyā-*, note also *harma-* 'every', with Lit. *plrmas* 'first'. See cognates s.v. *pīriya-*.
- pīrma-* 'a large number', III 113, 3v4 *tcahause kūla pīrma haṣṭiśa lakṣa byūrā hauda ysāri haṣṭase* '14 koṭi-millions, 18 lakṣa-myrriads 7 thousands 800', = K 101:35 *tcihguṣi kūla pīrma haṣṭiśi kūla kṣa byūrā haudi ysāri haṣṭisse*, = v 250-1, 775-6 *tcahause kūla pīrma haṣṭiśā 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 klu na bajaittā* '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...śākṣautte 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 jsārā drrai pīla hauridā* 'men 46, they give three *pīla*-measures of corn' (see SDTV 37). Possibly 'sack', *pīla-* beside **paila-*, to Balōči *pēlag*, *pēlay* 'sack, purse', N.Pers. *pēl*, *pēlah* 'purse, small bag'. If Indo-Aryan is connected, O.Ind. *pela-*, *pelaka-*, Hindi *pelā* (R. L. Turner, Comparative Dictionary no. 8381); and *piṭaka-* 'basket, box', *peṭa-*, Pali *peṭā*, Kroraina *peṭ'a*, Prakrit *peṭā* 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 kluṇā ne haṃbrānānā u pīlirū-v-i hā vištānā* 'there the hole must not be closed and the clyster-pipe must be inserted', Tib. *rna-rēi mi sbyar-bar gchelus bsu-ṣiv*; JS 31r3 *pīlirvaṇṇ stardāṇde rruṇṇ nūyāde hāṣṭa* 'they spread tubes in it, they poured in oil'. Compound of *pīli* and *rū*, see *rūvai* 'mouth', in *kriṅga-rūvai* 'mouth of anus', Sogd. Bud. *rvβ* 'mouth'. Possibly **pīla-* from **parθrya-* 'tube', base *par-* 'to pierce', formed like Zor.P., N.Pers. *bēl* 'spade' from **barθrya-* beside **barθra-* in Georgian lw *bar-i*, Armen. lw *bah* 'spade' (see Henning Memorial Volume 30-3) and like *tīla-* 'string, wire' from **tarθrya-*. Then *pīliya-*, first component *pīli-* (as *śī-* from *śīya-* in *śī-phīsa-* 'white').
- pāvāru* -? - v 135, 2a3 (<*ba*

pivinaa- 'fatty', see s.v. *pāyā*.

pāsā 'evening', see *palsāra-*.

pisāra- 'disgust', JS 4r2 *klaiṣṣu jsa byaudai samttāna piṣārā* 'affected by *klesa*-afflictions in the continuum (of life) disgust'; compound *piṣāra-vīya-*, K 41·75·6 *piṣārā-vī ṣṭe ginānai imamgīlyi sima, rre-v-i pasti ttaṃdī ṣaikhā piṣāra-vī ṣṭi ā biṣi piṣāri-vīyī ṣṭāre* 'it is disgusting, stinking, inauspicious, horrific; the king said to him, is this alone disgusting or are all disgusting?' (=K 41·191-2). Parallel Divyāvadāna 382·24 *jugupsita-* (the story of the human head for sale). III 49·17 *ttaraṃdarā piṣāra-vīhā: aśacāṃgyau haṃbaḍā 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. *hasīrma*, *sārṣṭaa-*. IE Pok. 553-4 *kel-* 'conceal', O.Ind. *sārma-*, *śālā-*, *śaraṇa-* 'protection', Greek *καλιό* 'hut', Lat. *cel-*, *occulo*, *celāre*, *cella*, Celtic O.Ir. *celim*, Got. *halja*, O.Engl. *helan* 'hide'. In *piṣāra-*, *śar-*, corresponds to the O.Ind. *gop-:gup-* 'hide' in the desiderative *jugupsati* 'wish to hide, feel disgust'.

pāṣā- 'force, power', v 116, 65v1 *pāṣā bīmattātā u kari-ttātā* 'power, force, and energy', BS *balaṃ ca vīrya-sthāmaṃ ca*; K 7, 148r2 *balysūñāvūysānu hīvya pāga* 'the power of bodhisattvas'; I 252·160, 1v5 *dasau patā* 'ten powers', BS *daśabalānām*; I 251·115, 1r1 *mīstai patā*, BS *mahābala-*; v 316·14 *pē hauva* 'force, power', = Sid. 6v2 *bi hauva*; plural, Z 13·35 *pāṣāni*, Z 7·5 *pāṭa*; v 188·8, 2b3 *jsīno pāṭāñā* 'powers in life'; v 52, 83a4 *pañjisa pāṭāñā* 'five powers'; SuvP. 71r3 *peñā*, BS *bala-*; Manj. 128 *dasau paṇa*; inst. plur., K 6, 145v2 *pāgañyau jsa*, Tib. *stobs-kyis*; SuvO. 56v4 *pāṣānyau*, BS *bala-*; v 129r3 *hauyyau pañyau* 'forces, powers'. Adjective, Z 10·2 *pātajsa-* 'strong', K 4, 141v3 *pāgaṃsa*, Tib. *stobs-čan*, Sid. 142r1 *paṃsā*, Tib. *cher* 'greatly', K 138·926 *paṃsā*, Tib. *stobs dan ldan-pa* 'having strength', Sid. 12r5 *paṃsā ttaudā* 'great heat', Tib. *šin-tu cha-ba*. Z 22·145 *pātāñā* 'strong'. Compound, SuvO. 56v2 *pātāgārya kīre*, BS *bala-karaṇyāni karmāni*; with *duṣ-*, Z 24·270 *duṣpāta*, Z 13·33 *duṣpā*; Z 7·26 *duṣpātāñā*; SuvP. 71r2 *duṣpya*, BS *durbala-*. From **pauṣā-* or **puṣā-* to *pauṣ-* 'increase, prosper', with *-āṣa-* from *-auṣa-* as *nāṣa-* 'immortal food' from **anausa-*, *gāṣā-* 'group' from *gauṣā* or **guṣā*. IE Pok. 848 *pu-* 'blow up', *pu-s-*, O.Ind. *pūṣyati*, *puṣṇāti*, *pōṣati* 'prosper', *puṣṭa-* 'strong'.

pāṣkala- 'separation, region, attribute', III 139v2 *balysūñā pāṣkala* 'Buddhas' distinctions', Tib. *sans-rgyas-kyi čhos-dag*, Sid. 1 bis v3 *piṣkalā*, Tib. *lehu* 'chapter'; SuvO. 55v7 *pāṣkala-*, BS *pradeśa-* 'region, division'; K 6, 145r5 *balysūñānu pāṣkalānu kīṣemate vātā* 'in search of Buddhas' distinctions', translation Lamotte, 252 'à la recherche des attributs de Buddha', Tib. *sans-rgyas-kyi čhos yons-su bcal-bahi phyir*; II 35·7·4 *cu burau hwa hwa piṣkalaña auya hwaṃdī ūde* 'whoever of them (-u) severally in the region are village men'; K 5, 143v2 *śau pāṣkalu kalpi*, Tib. *rnam-par snan-bahi bskal-pa* 'Vairocana's kalpa-period'; K 5, 144v1 *agāṣṭyau pāṣkalyau uspur(ā)*, Tib. *mī khyab-pahi čhos dan ldan-pa*, translation Lamotte, 245 'possède des qualités vraiment extraordinaires'. Verbal *paṣkal-*, *piṣkaly-* 'to divide, separate, distinguish',

Z 14·36 *paṣkalindā* 'they separate', Sid. 142v1 *piṣkalyāñā*, Tib. *dag-par (hdag-pa* 'to clean'), Sid. 134v2 *piṣkalyāme va*, Tib. *bsal-bahi phyir* 'to remove'; preterite *pāṣkālsta-*, K 3, 138r4 *ṣa...dāti hvāñāmata vāstāri pāṣkālsta* 'this is the preaching of the *dharmā*-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 *pāṣkālsta-*. With negative, K 57, 26r1 *aviṣkeṣṭa laḥṣaṇā*, K 153·26 *piṣkeca jsa*. Compound, v 332, 24v1 *hiyaṣca-pāṣkala*, = v 381, 3a6 *brītyausta-piṣkala* 'having forms at will', BS G 37, 21b3 *kāma-rūpiṇaḥ*, Tib. *gdod-pahi gṣugs-čan* 'having form at will'. From **pati-śkal-*, see s.v. *śkal-*, base **skard-* 'cut'.

pāsā 'sunbeam', Z 24·189 *kho ju pāsā byūca trāmu traṃdā kuvāsa* '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 *śīya śī-phīsa* (dyadic) 'white', BS *pāṇdurāni*. Hence *pāsā* from **piṣkā-*, for *-ā* note *mīṣā* 'marrow', *śśandā* 'earth, ground'. IE Pok. 794-5 *peik-*.

piṣa 'well-being', see *pīṇa*, *piṣaṇa*, base *pai-* 'be fat'.

piṣaṇa, see *pīṇa*.

piṣāre 'crowns', see *palsārā*.

piṣā 'artistic work, painting', Z 23·49 *ttye piṣā hastaru kīro* 'the better workman of this painting'; Z 23·41 *nāma rrūyāmā u piṣu ku ne ju hā māñāte uairi* 'we lose our name and painting, if it does not resemble fittingly'; Z 23·50 *hārṣṭāyī piṣāna kīru* 'really the work with painting'; K 11v5 *samu kho haysārā u piṣā vijñānā rūvā* 'just as drawing and painting (are) *vijñāna*-knowledge (and) form (BS *rūpa-*)'. See cognates s.v. *piṣai*.

piṣai 'painter(?)', v 149, 3b5 *hvāraka o piṣai o piṣā(nu)///* 'colourers or painter or (pupils?) of painters'. From **paisaka-*, base *pais-:pis-* 'to mark, write, paint', Av. *paēs-*, O.Pers. *pais-*, Sogd. *pys-*, Zor.P. *nīpēs-*, *nīpiṣtan* 'to write', N.Pers. *navēs-*, *naviṣtan*; Oss. D. *finṣun*, *finst*, I. *fyssyn*, *fyst*, I. *nyvāt fyssynāj* 'painting'. IE Pok. 794-5 *peik-*, O.Ind. *piṣati*, *peśas-*, *peśalā-*; Greek ποικίλος 'variegated', Got. *filu-faihs* 'manifold', O.Saxon *fēh*, O.Engl. *fāh*, *fāg* 'variegated', Lit. *pieṣti* 'paint, write', *piešā* 'rust', O.Slav. *pišō*, *pišati* 'write', *pištrū* 'variegated'. See also *śī-phīsa-*, and *piṣaundā*.

piṣai 'teacher', Z 11·42 *kuṣṭai piṣai parstā* 'where the teacher ordered it'; III 124·72 *piṣe aṣī*, BS *upādhyāya-*, II 115·19 *piṣai aṣī* beside K 143, 1r4 *piṣai aṣīri*; Z 12·22 *ttu rro piṣo vīri* 'also to the teacher'. Tumṣuq Saka *pese aśri* (BS *ārya-* beside *ācārya-*). For *aṣī* see KT vi 9, from Prakrit; BS *ārya-*. Plural *piṣā*, v 63·29 *piṣā kalyāṇa-mittra*; acc. plur., III 128·16 *piṣā kalyāṇi-maittri byehāmine* 'may we get teachers, good friends'; K 65, 83v4 *piṣā byehīme hvāṣṭā* 'may I get best teachers'; inst. plur., K 148·55 *piṣau kalyāṇa-maittrau jsa*. The title *piṣai* occurs after proper names II 115·19 *śilavarma piṣai aṣī*; v 220, 67a3 *vinai piṣai*; and before, v 216r1 *aysā piṣai seṃdū piṣai vasādattā puṣū* ('I greet'), gen. plur., K 48·2·6 *mera-pyarā piṣām vira* 'towards parents, teachers', abstract, v 84, 25r5 *piṣaittetu 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. *pāys*, Sasan. insc. *p'dysy* (W. B. Henning, *Mitteliranisch* 64) give **pa(ti)dais-* 'to teach', and Khotan Saka *pīs-*, Tumsuq 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. *diśditi*, *deśdyati*, *diśtā-*, Greek δεικνυμι, δίκη, Lat. *dicere*, *dicere*, *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-ziw*; Sid. 126v5 *pisilyāñā*, Tib. *bsku-ba*; noun, Sid. 151r1 *pisalyāme*, BS *pralepa-*, Tib. *bsku-ba*. From base *sard-* with *pati-* or *(a)pi-*, Oss. D. *isārdun*, *isarston*, I. *sārdyn*, *sārston*, *sārst*, *a-jsārsta* 'smear'. For *-ly-*, note above *pāskal-*, *piškaly-*, *pāskālsta-* base *skard-*. Not yet traced outside Saka and Ossetic.

pisauṇḍā 'painter', gen. sing., Z 22:143; plur., Z 23:38. See *pīsā* 'painting'; from **paisāvānt-*.

pisinau, N 176:16 from *pīsa-* inst. sing. *pīsāna* and pronoun *-ū*. See *pīsā*.

pīha- 'price', II 101:244 *pīha hūdāṃda* 'they gave the price' (KT V 196 erratum in reference); K 41:60 *nva pīhi: pīrāthyarā* 'sell for a price'; K 41:61-2 *nva pīha: pīrāmdā* 'they sold at a price', parallel Divyāvadāna 382:13 *mūlyena* 'by price'; Manj. 130 *jīvīje pīhye jsa* 'at price of life'; JS 21r1 *jīvīji pīhā*, parallel Tokhara B *śaulanmaṣṣe pitosa* 'at price of life', O.Ind. *prāṇānām atyaye*; *prāṇavyayāt*; Z 15:127 *vasuta dātīnā ratana ne ni pīha busta hāmāre* 'pure jewels of the *dharmā*-doctrine; their price cannot be known'; v 126, 2a1 *viśākānta pīha hauḍā* 'Viśākāntā-gave the price'; K 41:69 *tturi pīha: vī cu śi gimde* 'at that price who buys?'; K 41:70 *nva pīha: par(ā) yudāṃdām* 'we could sell at a price'. With negative III 58:16 *raṇṇā avīhā: 'priceless jewel'*; JS 14r1 *avīkyau raṇṇyo*, JS 33r4 *raṇṇe avīhā*. Base *pī-* with *-ha-* (<*-tha-* or *-cha-*) to *pai-*:*pi-* 'give over, pay', Tokhara B *pīto*, *pīto* 'price'; with increment Oss. D. *fedun*, *fist*, I. *fidyn*, *fyst* 'pay'. Possibly *pāṇḍū* < **pitāṇḍāmā* 'we paid(?)', see above. Hence a base (like *hā-*, *hai-*, *hi-* 'to bind') *pā-*, *pai-*, *pi-* 'give' with Zor.P. *āpām* 'debt', *āpāmēnitan*, N.Pers. *āvām*, *avām*, *vām*, *fām*, *ābām* 'to be paid'. See base *ai-*, Hittite *pai-* 'to give', BSOAS 21, 1958, 532.

pīha 'hearth(?)', Sid. 147r4 *pīha dāṇṇmā* 'soot', Tib. *dud-pa* 'smoke' (beside *dud-khu* 'liquid soot'); and Sid. 147r2 *hiha dāṇṇmā* Sid. 122r1 *hihā dauma*, Tib. *khyim-gyi du-ba* 'house-smoke' for 'soot'. Two words *pīha-* and *hiha-* which can be traced to **paīḥa-* < **paīda-* and **aīḥa* < **aīda-* from base *aid-* 'to burn', IE Pok. 11 *aidh-* 'burn', Lat. *aedes* 'house', Celtic O.Ir. *āed* 'fire', Greek αἶθω, αἶθλος 'soot', O.Ind. *ēdhas-*, *inddhē*, *iddhā-*, *indhana-*; *aid-s-* > *aiz-*, Av. *aēsma-*, Zor.P. *ēsm*, N.Pers. *hēzum*, *hēmah* 'fuel', M.Pers.T. **yng ēmay*; conjectured *aid-* also in M.Parth.T. *pdyn-* 'to kindle', see s.v. *pvīñ-*. Here *p-* from *ai-* as in *pa-* 'price' from *pa-ai-* 'to give, pay' to base *ai-* (Av. *išud-*, see BSOAS 21, 1958, 532).

pāhad-, *pāhy-*, *pīhy-*, *pāh-*, *pīh-*, *pyah-*, *pyih-* 'to strike', participle, *pāhastā-*; 2 plur., Z 24:144 *pāhatta*; 3 sing., v

70, 8v3 *pīhei*, BS G 37, 12b2 *prahāraṃ dadyāt*; preterite, Z 24:411; 416 *pāhastā-*; I 161, 76r2 *pyahastā khastā vīraṃ* 'beaten, contused wound', Sid. 102 v2 *vī ā (vīnā?) pyihastī āna padajsāñā* 'without cutting to be burnt', Tib. *mi bčad-par bsreg-go*; infinitive, v 263, 89r2 *parste ttā dvāsu baṃhya pahaṣte* 'he ordered to cut these twelve trees', BS G 37, 76b3-4 *dvādasa vṛkṣās chinnāḥ*; participle present, Sid. 102v2 *pyihaca hiśinaka jsa padajsāñā* 'with cutting iron to be burnt', BS *śastreṇa*, Tib. *hphro lčags-kyis bsreg-go*; participle future, Sid. 152r5 *pyahāñā*, Sid. 102v2 *pyihāñā*, BS *chittvā*; noun, Z 7:22 *pāhāmata nīstā*; with *-ūna-*, *pihyūna-* 'stroke', v 70, 8v3 *pihyūnāna*, BS G 37, 12b2 *prahāreṇa* (see also *pīsūna-* 'seal'). From *(a)pi-xad-*, see cognates s.v. *khasta-*.

pīhais- 'flee', K 41:64 *pīhaisirā* 'they were fleeing', = K 44:181 *pīhaisiri*, see *pāhais-*, s.v. *pahej-*.

pū 'hear', 2 sing., I 137, 45r5 *pū*, BS *śṛṇu*; III 72:164 *pū ttā jasta* 'listen, O king'; Manj. 154-5 *pū aysa hvañai dā* 'listen, I will preach the *dharmā*-doctrine to you (-e)', = 153 *pūrya* 2 plur. optative; K 136:883 *pū* 'listen'. Older *pyū* (**patigauśa-*), see *pyūv-*:*pyūṣṭa-* 'hear'.

pū 'steps', K 112:374 *cada pū jsāva u byaṣṭe* 'how many steps he walks and treads', = III 48:8 *caṇḍā pve jsāve u byaṣṭe*. See *pve*, *puve*.

pūsta 'covered', Manj. 24 *ttayau jsa ra pūsta* '(parts of the body) with them covered'. See *pyīys-*:*pyīsta-*.

pūḍa 'they fear', Manj. 323 *a-uysānai nai ja vā pūḍa* '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-*, *peuḡ-*, 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 śkauje pūjsvāñā nau-padya* 'like this the *saṃskāra*-factors must be renounced, nine-fold', = III 39, 43b3 *ttū padī śkaujā paṃtsāñā 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 *pūḥitā* '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 *puṇya-*, unless an unknown Saka word. Hence possibly *paud-* 'to move fast' (see *pūsta-*) with **puḍna-*, **puḍnya-* 'a swift act' as a 'service'.

puño 'plant name', Sid. 13v4 BS *phāñji*, Tib. *pa-dsi*. 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 36 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. *p'rg*. IE Pok. 816-7 *per-* 'convey across', O.Ind. *pūrdā-*, *pūrti-* 'gift', Lat. *part-*, *pars* 'part'; Greek *ἔτροπον* 'gave'. See also above *pāra-* 'debt' from 'to be paid, given over'.
- puḍa-**, *pūḍa-* 'removed, freed from', Manj. 89 *sa khu ysira ysāya jsa pūḍa* 'like gold free of rust'; K. 53·9·2-3 *hamāme jingya jsa pūḍā tāthattā-rrarā* 'the nature of suchness (= reality) free of origination (and) cessation', parallel BS *utpāda-nirodha-*. From base *par-* (as *bar-*: *buda-* '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. *ippāryu*, *ippārd*, *ippārst* 'be separated'.
- puḍa-** 'committed', III 60·32 *tī vira ūtsāhi: puḍāṃdā vasve ūvārā* 'they made a pure exalted effort' (BS *utsāha-*); III 61 46b *cu mi ahamaññāṃdā* (BS *adhimānya-*) *saiva sṭikūla puḍāṃdā* 'me whom the beings contemned, injured'; II 84·21 *rruṃ giryaṃdūṃ u sika khaysaṃ puḍāṃdūṃ* 'we bought oil and made a good repast'; II 90·68 *pramāñi puḍāṃdā* 'they made a promise to him'; II 130·7 *puña kusilā-mulā puḍāṃdi* 'they produced good roots of merits', parallel BS *avarupta-*, *avaropita-*. Base *par-* 'to produce, make' from 'carry over'.
- puṇaus-** 'obstruct', Sid. 155vi *u baysgai biṣā hame u puṇaustā asauka bahyā hiye peri māñadu hinai* 'and his tongue becomes thick and is obstructed, red like the petal of the asoka-tree', Tib. *lce... slo-slo-bor gyur-pa dan, hgags-pa dan, sio asokahi lo-ma bzün-du dmar-ba rnam yino* (*hgag* 'stop'); Manj. 112-3 *kāṇaka pr(ā)ṇa utca khavā hagrīha kamala khu puṇausta 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 *-n-* is due to *-r-*) with *-u-* due to the labial *p-*. See s.v. *pūṇvāñā-* 'to be inserted'.
- pūṇvāñā-** 'to be inserted', Sid. 102vi *u rīyai hā puṇvāñā* 'and to be inserted into the anus', Tib. *rkub-la brdzaṅs-la (rdzon-ba* 'send'); III 89·173-4 *bagala hīvi tturā gūrvoyau 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 *pūḥeītā* 'fastens on'. IE Pok. 767 *neu-*, cognates s.v. *vanv:-vanuta-*.
- putā** 'blown up', Z 20·35 *kye ttrāma śsāre samu kho hāysā dauṃdā putā* 'some lie just like a skin blown up (dyadic)', parallel Śikṣā-samuccaya 81·6 *dytir vā vāta-pūritā* 'a skin filled with wind'. (Not the same as *puva-* 'rotten'.) Base *pu-* 'to blow, puff'; III 45·9 *phūmīdā... padāmaka* 'winds blow'; Oss. I. *futt* 'puff of wind', *fufujā* 'blowing', Udi *fu-p'esun* 'to blow'; Sanglēcī *pab:-pəvō* 'to blow', Waxī, Sanglēcī, Sarikoli *puf* 'blowing', Yidya *pufun*, *pufāim* 'blow', *phūah*; Parācī *phū kanem* 'I blow', Yazg. *fūx:-fūxēt* 'pant, blow', *fux:-fuxēt* 'snore', N.Pers. *pūk* 'blowing up (the fire); bellows', Khovar *phūk*. IE Pok. 847-8 *pū-*, Armen. *p'uk* 'breath, wind', Greek *φύσσει* 'blowing', Lit. *pūšu*, *pūst* 'to blow'. See also *pve* (II 47·102).
- pūna**, *puna* 'arrow', see *pūrna*.
- pūnā** 'covered place, hole', II 67·48 *tta śika, pūnā hiye rrūṃdakyā vvaīya, naica kluṇe vāštā 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 *gguṇa nyūta ttā puṣṣo thanjīro 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. *lv zgoys* 'wary' (**uz-gauṣa-*); the reverse, Oss. D. *niryos uo* 'be quiet', *fāyyos*, I. *baqus un* 'become quiet'. Tokhara B 3b4 *klautsne naiśai pepiltso(s) sau(l)mpa mā spānter* 'with ears intent, do not trust life'; *klausā pūṣi* 'listening silently', BS *tūṣṇim upaśrutika*. Herodotos 4·129 (ol ἴπποι) ὀρθὰ ἰστέαρες τὰ ὠτα; Oss. D. *qel*, I. *qil* 'erect'. But *mūnūka* 'neck' is of different origin.
- pūmā** 'cleft', Sid. 121r3 *u na* (read *ta=tta* 'so') *śilakā besai vī pūmā vī narujāñā* 'it must be burst in the cleft at the testicle', Tib. *rliḡ-pahi hog-gi srubs-nas brtol-te* (*hog* 'under'; *srubs* 'cleft, wound, interval'). See *pūmye*.
- pūmūḍa** 'withered', *pumāḍa-*, II 75·54 *maṃ ṣā vala dīsta ṣṭāna pūmūḍa hamāte* 'though this *vala* (-flower) in my hand has faded'; v 88, 50r2-3 *dātai ysama-ṣaṇḍya hvandā āchānā ysīdā pumāḍa kāde vīṣyanosta vvaṭhāta pharrā ysera dukhautta* 'he saw in the world men diseased, yellow, exhausted, greatly suffering, deformed, wretched, pitiful, sad'. From **pati(ṣ)-mar-*, N.Pers. *pišmurdan*, *pašmurdan*, *pišmurīdan*, *pišmurāñīdan* 'wither', Waxī *pcrmər-* (**pari-mrya-*), Pašto *mṛām*, *mṛāw* 'dead, withered'. For *patiṣ-*, note also Sogd. Man. *ptṣβwš'nd* 'smell', = *pčβwš'*; Oss. D. *dzubandi* 'talk' < **padṣ-bandīya-*, Sogd. Bud. *pčβ'nt* 'answer'.
- pūmye** 'closed', III 70·125 *pūmye vai tciṇṇmaṇa tturā* 'her eyes were closed'. Possibly **pati-mita-*, *mai:-mi-* 'close eyes', Sogd. Bud. *myt'k*.
- pūy-** 'observe, watch over', III 10, 18v4 *spāśsa ma wysdya ma pūya vā vyava(lo)va vā* 'look on me, survey me, observe hither, gaze hither' (BS *vyavaloka-*); II 83·60-1 *ysmṭvau nāsīdai haṣṭa pūyi jaṣṭa* 'the eight watching *devī*-goddesses take them (-au) into their care'; Z 22·249 *ttīyā hā pūyāte balysā vathāyo grūštā ttu kālu* 'then the Buddha observes the attendant, he calls him at that time' (BS *upasthāyaka-*); Z 21·14 *ko pūyātātā o ko usydātātā jaḍu varī padṭyā 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 pūyaṇce vvaštāre dahu* 'they laugh, watching, they test the male'. From **pa(ti)-day-* **puḍay->pūy-*, see *ūy-* (BS *avalokaya-*), *āya*, *paya*, Av. *paīti*. *daya-* 'supervisor'. See s.v. *dai-* 'to see'.
- pūra-** 'son', Bcd 53r3-4 *himāne hvāṣṣāpūrā baysāṃ biṣā* 'may I become the best son of Buddhas wholly', BS *jyēsṭhaku yaḥ sutu sarva-jinānām*; v 339, 77r6 *umāvū pūru gyasta*

ošte 'the deity is angry with your son', BS G 37, 72 bis a4 *devas te kruddhaḥ*, Tib. *khyod-la ūa bkyon-gyis* (*bkyon* 'scold'); Manj. 191 *pūra ysida brri u ysūška* 'she bears a son beloved and delightful', K 46.46 *ttye 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 jsāte 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 pūrre ṣṭe* 'I am not, I, Nahuṣa's son' (*ṣṭe* I sing.); Manj. 18.8 *ṣā hūnā 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 drinā pvaisau* '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 *puraka* acc. plur. 'young animals'; acc. sing. JS 26v4 *purakā*; acc. plur. JS 37r1 *pureke* 'your sons (-e 'your')'; *-ta-*, Z 5.107 *purata*; JS 8r4-v1 *purakā pracaina* 'for the son'. Compounds, *pūrāna-* (**puṭra-dāna-*), Sid. 1115 *pūrāna āchā* 'diseases of the womb', BS *yonī-doṣa-*, Tib. *maal-gyi nad*, I 175, 93r3 *pūrām vasījā* 'cleanses the womb', I 151, 62v3 *pūrāna āchā jaida* 'removes diseases of the womb', BS *yonī-*; II 87.55 *pūracīya* 'offspring of sons(?)' see *cīya*; *gyasta-vura-* 'son of deva-god', acc. sing. K 2, 137r5 *gyastavurā gurṣṭe* 'he called the *devaputra*'; nom. sing. K 2, 136r3 *gyastavurā*, Tib. *Ūhahi bu* (=BS *devaputra-*); nom. plur. N 157.41 *gyastavūra*; gen. plur. N 157.40 *gyastavūrānā* (**yazata-puṭra-*). BS Manj. 193 *pūttra-ttrreṣṇā* = Manj. 191 *pūra hīya ttr(e)ṣṇā* 'desire for a son' (BS *putra-tṣṇā*); second component *-vir-*, *-vīr-*, *-bīr-*, JS 8v2 *barbīrye* 'pregnant', Z 5.101 *baravirānā*; JS 19r2 *baysa-vīrānā* 'sonship of Buddha'; see also *bisvīrai*, *bisvīrāṣṣai*. From *puṭra-*, Av. *puṭra-*, *apuṭra-*, O.Pers. *puça*, Zor.P. *pus*, *pusdān*, N.Pers. *pus*, *pisar*, *pusar*, *pūr*, M.Parth.T. *puhr*, M.Pers.T. *pus*, *pusr*, *pusy'n* 'womb', Sogd. Bud. *wyspš'k*, *wyspydr'k*, Man. *wyspšyyl*, Chr. *wyspšy*, Man. *βγpšyy*, lw *βγpwr*, *βγpwrȳc*, *βγpwrȳst*, Chr. *pwryc* 'girl' (but Sogd. Bud. *z'tk* 'son', *z'tkbrc* 'womb'), Chr. *βpšwony* 'womb'; Armen. lw *čen-bakur* 'Chinese emperor', N.Pers. *fayfūr*; Waxī *pōtr*, Parācī *puš*, Yidya *pūr*, Šuyñī *puç* (*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*, *pauillus*, *putus*, *pullus*, *pusillus*; Greek παῦρος, παῦς, παῖς, πῶλος, 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'.

purra- 'overcome', SuvP. 70r4 *purri* 'may I win', BS *jineya*; v 79, 149v1 *biṣā saṃsārīya dukha purrindā* 'they defeat all woes of migration', Tib. *hkhor-ba bsñil-te* (*sñil* 'destroy'); I sing. III 74.206 *pūrrām hīna* 'I will conquer

the troop'; III 130b5; 6 *pūrām*; preterite, v 77, 145r5 *u purdai māru haṃtsa hīne 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 *pūrrda u nehoaste* 'overcome and triumphed'; infinitive, Manj. 294 *thya u kṣamīde satva parrde* (= *purrde*) *sañai hade paṣa 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 *baiṣā māra hīna purāma kṣama hīmāve* 'may the defeating the army of all *māra*-demons be the wish'; adjective, Z 13.85 *purrāka-*. With negative K 153.22 *avurrda-*, K 52.7.3 *avaurrda-*. From *par-*, present *prnu-* > *purr-*, retained in participle *purrda-* (as *urrda-* 'ground', *baṣtarrda-* 'spread'). Av. *part-*, *parānā-*, Zor.P. *nīpart*, N.Pers. *navard*, M.Parth.T. *nbrd-*, participle *nbrd'd*. IE Pok. 818-9 *per-*, *per-t-* 'beat', O.Ind. *pft*, *pftanā* 'fight', Lat. *premo*, *pressus*, Lit. *perii*, *peiti* 'strike', O.Slav. *perę*, *pīrati* 'beat'; Armen. *hari* 'I struck' (present *harkanem*); without *-t-*, Armen. lw *goupar* (**vipdra-*) 'fight'. Uncertain fragment v 312.7 *pārdi*, possibly **purrđi*.

purra- 'full', second component, *uspurra-* 'complete', from **prna-*, cognate s.v. *hambīr-*: *hambāda-*.

purrā- 'moon', epithet of *māh-* absent from Khotan Saka, see *māstā* 'month', v 111, 33v5 *purra urmaysde* 'moon (and) sun', BS *candra-sūrya-*; II 103.67 *pūrau aurmaysdām hīvi* 'of moon and sun' (plural for older dual), K 99.266-7 *pūra ānrmaysdāna*; Manj. 220 *sa khu pūrā dette uca* 'as moon is seen in water', Manj. 283 *uce pūra*, Manj. 385-6 *sa khu pūra āye uca*. From **prnā-* 'full (moon)', see s.v. *hambīr-*: *hambāda-* 'to fill'.

pūrāta- 'solitary', BS *raho-gata-* 'gone into secrecy', III 3, 8r4 *araṇyi tsuñau pūrātā vara āna sāhāna* 'it is necessary to go to the *araṇya*-wilderness to remain solitary there'; III 4, 9v2 *araṇyi pūrā śtūka* (dyadic) 'solitary alone in the *araṇya*-wilderness'; v 81, 171r1 *śtūkye pūrātā āṇā* '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-gataḥ*, Tib. *gčig-pur dben-pa haṃ lkog-tu son-ste*. Possibly preverb *pū* (as *pūheiti* 'fastens') and *-rāta-* 'separated', to base ar-: *r-* 'be apart', Av. *airime*, Sogd. Bud. *rmyli* 'solitary', Oss. DI. *ärmāst* 'only'. IE Pok. 332-3 *er-* 'separate', O.Ind. RV *armakā-* 'ruined place', Greek ἐρημος, ἐρημος, Lit. *yrū*, *lrū* 'separate oneself', *eřtas* 'wide'.

pūrāpnysa 'leader', II 54.18, see *pūrauysa-*.

purittā 'the illness hemiplegia', Sid. 130v4 *beti jsai hālai aṃga purittā, gāṃna āstaṃna āchā jeṃdā* '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 ātāsiya rrijāre 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', *pūrṇā-*. See *purṇā-*.
- pūrauysa-** 'in front, leader', V 64:45 *gvārā vi pūrauysi himi* 'becomes leader in affairs'; III 76:246-7 *āta vā jaṅbōi vīra biśā pūrauysa rmū* (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 viśāra-rraśā pūrānyasa śrī viśā dharmā* 'they blessed (BS *adhīṣṭhita-*) the royal name of the kingdom (= *rruśtā*), controlling the *vajra*-thunder bolt (and 'diamond'), the leader Śrī Viśā Dharma' (so correcting SDTV 68); V 123, 19v2 *hajoatte jsa hamaṅgā purrauysye tti(śā?)* 'equal in wisdom, with the foremost splendour(?)' (Sukhāvati-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 *pīrma-* 'first' < **parmya-* and *pīrūya-* 'former, upper', < **paroya-*, 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 *purorīndi*, optative 3 plur. Z 4:63 *purorīru*; preterite, Z 20:32 *purauḍe*, Z 20:47 *purouḍe*, 3 plur. Z 22:238 *purauḍāndā*, Z 22:308 *purauḍāndi*; 2 sing. JS 27v1 *peroḍai*; adjective, Sid. 12r1 *ttavai harbiśā pīraurākā* 'remover of all fever', BS *jvara-hara-*, Tib. *rims thams-čad sel-to*, Sid. 14r3 *purāna bisām āchām pīrorāka* 'remover of diseases in the womb', BS *yonidoṣa-hara-*, Tib. *mool-gyi nad sel-to*; JS 7r4 *pīrorākye*. From **parā-bar-* or **parā-par-* 'carry away', *pur-* before *-o-*, *-au-*, *pīr-* before *-e-* (**parā-parati*) like *heḍā* 'he gives' (**fra-barati*). Base *bar-* 'carry' or *par-* 'remove', see s.v. *pūḍa-*.
- purga** 'lees', III 17:17 *huṣkyi ttrahe īraṅde, mijsāka, mau hīya purga, haṃagā viśtānā* 'dried radishes, castor oil, kernels, lees of wine are to be added in equal measure'; III 18:20-1 *u maṅgāra mau hīye purgyāna ṣi piṇḍai (-iṇ-=-ai) pāchai* 'and with lees of old wine, this *piṇḍaka*-poultice is to be boiled'; III 18:27 *huṣkyā ttrahe, mau hīya purga, īraṅde, hamaṅgā viśtāna*; III 85:76 *mau hīya purgā, rūśādā, haṃagā viśtāna* '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'.
- pūrṇā-** 'arrow', Z 13:78 *pūrṇa*; V 355r5 *pūrṇa tcohorā* 'four arrows', IV 21:3 *duma pūrṇa* 'bows, arrows', JS 27v2 *ssa puna* '100 arrows'; Manj. 413 *styūda kīdeśīnā pvaṇa* 'firm arrow of *kīśa*-afflictions'; III 75:231 *uhvastai pūrṇa jsa rrāmā* 'Rāma shot him with an arrow'; inst. plur., Z 2:138 *pūrṇyau*, Z 21:15 *pūrṇyau*, III 75, 228 *ṣve nāsta pūrṇyau tti* 'he brought him down with arrows';
- III 76:252-3 *cu ma rrāmā pūrṇyām baista* 'he whom here (*ma*=*mara*) Rāma pierced with arrows'; adjective, III 67:43 *baysgā pūrṇinai bārā* 'thick rain of arrows'. From **paurunā-*, to *parvan-*:*parun-* 'knot', Av. *paurvaṇ-ča* 'and arrows' (BSOAS 24, 1961, 470), base *par-* 'to fly' (E. Benveniste, BSL 51, 1955, 36ff). See s.v. *pārra-* 'leaf'. Tokhara B *prere* 'arrow', BS *śalya-*, B *paru*, plur. *parwa* 'feather', A *pārra-krase* 'arrow-shooting', nom. sing. *pār*, plur. *pārās*. See below *pvana*.
- purma-** 'eastern', Z 3:51 *purmo diśo* 'eastern region' (BS *diśā-*), Z 24:221 *purmo dāso*. Iranian from **paruma-* (as *purauysa-* < **parva-ausa-* 'leader') with *-ma-* as *pīrma-* 'first', *harma* 'every'. Not lw from BS *purima-*, *purima-diśā* 'eastern region'. See cognates s.v. *pūrūya-*.
- purṣṣa** 'wild mountain beast', Z 17:7 *drauṣṣa u purṣṣa ggare vīri tsāndā pharu* 'many *drauṣṣa*-beasts and *purṣṣa*-beasts range the mountains'. Waxī *vrokṣ* 'ovis poli, male wild sheep', *drokṣ* 'bull'. For *pr-*, note also II 55:8 *prūśavā hīyai bādī* 'country of the Prūśavas', Tib. *bru-śa*, modern Buruśo, and Waxī *v-* from *b-*. Possibly base IE Pok. 121 *bhel-* 'swell', O.Engl. *bulluc* 'bullock'.
- pul-** 'efflate', K 100:295 (rough life text) *kharai pulāni gūhai* 'his *khara-* is to be efflated, the rough fellow'; with *naṣ-* 'out', JS 22v4-23r1 *ṣava-tsuka būva u kalaputtana baysgā ājavaiṣa yurrja naṣpulaṃdā vāṣṭa* 'night-roaming *bhūta*-demons and *kaṭapūtana*-demons thickly, *āśviṣa-* makes angry, efflating hither'. Base *pard-*, Av. *pard-* (Vid 3:32 *daēva pardaṇ*), Yidya *pil-*:*piścim*, Munjāni *piśkyem*, Yidya *pilyo* 'efflatus'. IE Pok. 819 *perd-*, O.Ind. *pardate*, Greek πέρδομαι, O.Engl. *feortan*, Lit. *pėrdzu*, *pėrsti*, noun *pīrdis*, Slav. Russ. *perdētī*. See also *pīysai*.
- puls-** 'ask', see *puls-*.
- puls-** 'ask', participle *braṣṭa-*, V 88, 50r2 *pulsīndī* 'they ask him' (*yi* pronoun); infinitive, SuvO. 68r1 *ākṣutte hā pulsānu* 'he begins to ask', BS *prcchati*; V 295, 435v3 *pulsīnā cūḍi ju|||* 'I ask why. . .'; V 58, 128v2 *ma ne vātcu pulsu* 'do not ask more' (= 'a fortiori'); V 394, 1r1; 1r3 *pulsunā* 'I ask you (-ā=-ū)', BS G 37, 73b2 *prcchāmi* (and 4), Tib. *śuho* (*śu* 'request'), S. Konow read *mā* 'so' separately; K 4, 140v4 *tta thu śāriputra manyuśrī alyśānau pulsa* 'so do you, Śāriputra, ask the young Manjuśrī', Tib. *śārihi bu khyod-khyis hjam-dpal gñon-nu gyur-pa hdi ūid-la dris-ṣig dan* (*dri* 'question'); 2 sing. V 329, 7v4 *cu ihu 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 tvaṃ tathāgatam etam arthaṃ paripraṣṭavyaṃ manyasa* (with variant *pulsī* V 350, 17:1:3); 3 sing. III 6, 12v5-13r1 *cu ra ye vā muhu pulsā* 'who questions (judges?) me'; later *pūs-*, *pus-*, *pvais-*, *pves-*, *pūais-*, *pvās-*: II 71:1 *pūsūm* 'I ask', V 216r1 *pūsū* 'I greet' (SDTV 82); K 66:142 *ma na pūsa* 'much less', JS 28v4 *ma ne rā vā pvāse* 'how much more'; III 66:22 *mahe pūsāmana* 'we ask'; K 112:370 *ma na pūsa* 'do not ask'; II 52:7 *pvesīda*, II 43:22 *pvesāma*, II 124:2 *pūgīsāma*, II 125:20 *pvaisāma*. Infinitive, III 129:16 *drūnā paridā brrīṣṭi* 'they deign to ask after health'. Preterite, V 69, 8r3 *braṣṭe* 'he asked', BS G 37, 11a5 *avocat*; noun, V 77, 145r4 *brāśka hvāna* 'a question must be spoken', Tib. *sad-nas* (*sad* 'examine'); derivative, N 75:29 *braṣṭāne jsa aysu* 'I asked', BS *paripṣṭena*-*vaham*. See also *aurrāśś-*

'inform', *oraṣṭa-*; *pharṣavatā-*. Base *pr̥s-:fraṣta-*, Av. *p̥rasaiti*, *parṣta-*, O.Pers. *ap̥rsam*, *-frasta-*, *-fraṣta-*; Zor.P. *purs-*, N.Pers. *purs-*, *pursid*, M.Parth.T. *purs-*, *purs'd*, *pdbwrs-*, M.Pers.T. *p̥wrs-*, *p̥wrsyd*, *phypwrs-*, Sogd. Bud. *pr̥s-*, *ḥr''s*, *ḥr's*, Yaṣn. *purs-*, Oss. Dī. *fārs-*, *farsta-*, Pašto *puṣṭēdal*, Yidya *p̥arsəm*, Sanglēcī *fārōs-*, Waxī *purs-*, Šuyni *p̥āxc-* (*c=ts*), participle *p̥āxcē*, Rōšānī *paw̥s-:paw̥st*, Xūfi *pāw̥s-:pāw̥st*, participle *paw̥scē*, *pāw̥scē*; Yazg. *pis-:pist*. IE Pok. 821-2 *perk-*, *prek-*, O.Ind. *pr̥cchati*, *pr̥ṣṭa-*, *praś-*, OHG *forsecōn*, Lat. *poscere*, Lit. *peršū*, *pīršti* 'woo'. For **patiḥpr̥s-* 'read', see *pūs-:pūṣṭa-*. See also *braṣṭa-* 'asked'.

pulske 'excrements', Z 2.14 *kye pulske khāysā kye hwāṣṣa kye vā hīyāra* 'of some, food is excrements, of some, herbs, or of some, fruits'; Sid. 2r3 *pvaishyāṃ haṃbaḍāme hīwī piṣkalā* 'chapter of compacting of excrements', Tib. *rtug-skam-gyi lehu*. From **pr̥škā-* (*-ršk->lšk-*), see also *mulyśdī*, Wanetsī *pukē* (**puškā*), Pašto *pača* 'dung (of sheep)'; N.Pers. *pušk*, Yidya *paške-drī* (dyadic), *pūška*, Yaṣn. *pursk*, Šuyni *paṣcē*, *pāxcē*, Waxī *pōšk*, Parācī *pōrk* (**pr̥ṣaka-*). Base IE *per̥s-:pr̥s->* Indo-Iran. *pur-*, O.Ind. *purīṣa-* (**pr̥s-so-*) (with *-u-* due to labial *p-*), possibly Lit. *puṣvas* 'dirt'.

pūlsta- 'hidden', Z 2.387 *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 *pr̥rahōṇāna pūlstā* 'hidden with clothes'. From **pa(li)-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 *-l̥t < -rt-t-*.

puva 'rotted', Z 20.40 *ce vāicu śśīya śśo ysanuwa śśāte puva* 'of some, next, one white jaw-bone lies rotted'. Here *puva* parallel to *phuva* 'rotten, hollow (of tree)', to base *pau-:pū-* 'to rot', see s.v. *haṃbūta-* 'rotted', IE Pok. 848 *peus-:pū-*. To Ormurī *pūwā* 'hollow piece of ground'; N.Pers. *puk* 'hollow', Yazg. *pək* 'maggoty', Bajūi *pug*, fem. *pag* 'hollow'.

puvaṇā 'fear', see *puvaḍ-*.

puvaḍ- 'to fear', *puvaḍ-*, participle *puvaṣta-*, *puvalsta-*, *puvesta-*, v 341, 80v4 3 sing. *puvaḍittā*, BS G 37, 75b6 *bhīta-*; v 282, 77, 2a4 *puvaḍittā hariysā(tā)* 'fears, trembles', Manj. 396 *puvaitta* 'he fears'; v 294.13, 2a2 *puvaḍindī*, v 295, 435r1 *nā puvaḍindā* 'they do not fear', Manj. 323 *pūveda*; Manj. 396 *pūairya* 'they fear'; preterite, v 330, 20r5 plur. *puvaṣta*, BS G 37, 17a6 *bhīta-*; Z 14.75 *saṃtsārā puvalsta* 'terrified in migration'; SuvP. 68r4 *puvaṣtai*, BS *bhaya-*; noun, v 133b2 *puvatana*, ibid. b3 *puvaṇa*, BS G 37, 18b6ff. *bhaya-*, SuvO. 4v2 *puvaṇā*, BS *bhaya-*; v 331, 21v4 *puvaṇa panamāre* 'fears occur', BS G 37, 18b7 *bhayam utpadyate*; v 341, 83r6 *puvaṇa jyāre* 'fears cease', BS G 37, 77b5 (omitted), SuvP. 71r3 *puvōvā*, BS *bhaya-sataih*; SuvO. 27v5 gen. plur. *puvaṇānu*, BS *bhaya-prabandha-*. Adjective, SuvP. 64r1 *puvaṣṭānā*, BS *bhaya-hetu*, JS 33r2 *puvaṣyana*. From *(a)pi-śad-* 'press upon', to *had-* 'oppress', Av. Yašt 14.56 2 sing. imperative *hadā* 'treat (the sacrificial victim) violently' (see BSOAS 21, 1958, 526); O.Ind. *sad-* in *utsadana-*,

utsādana- 'violent treatment'. See also O.Ind. *pīd-* 'oppress', Greek *πιέζω* 'press' (IE *sed-* distinct from *sed-* 'to settle to a place').

puvāta- 'cooked, cool', Z 3.42 *utcāka puvāta* 'cool water' (in a list with pools); Sid. 16v2 *puvāta-*, Tib. *bsil-zin* (*bsil* 'cool'); K 41.42.3 *puvātaṇa ūci* 'in cool water', = K 42.161-2 *puvāvaṇa ūci*; Z 4.19 *ūtco puvāvo* 'cool water'; Sid. 15v4 *hvarā u puā u garkha* 'sweet and cool and heavy', BS *śito gurus*. . . *madhura-*, Tib. *mvar-la bsil-zin lči-la yin-te*; fem. *puvāca* (E y 320, p. 353); v 109, 31r4 *puvātiṇe ūce jsa* 'with cool water'; I 137, 46r3 *puvāyi ucana* 'with cool water'; see also *puvāśka-* 'cool', *puvāśkai* '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 2.220 *hauda puve* 'seven steps', parallel Mahāvastu 2.24.6 *padāni sapta*, = N 171.12 *hauda puve byāṣṭai* 'you stode seven steps'; Z 2.130 *ūca puve ne byaure* 'footsteps are not in water'; SuvO. 36v5 *puve byāśāte* 'he strides steps', BS *padāny atikramiṣyati*; II 11.15 *tta puvi tsuṇai* 'so one must go to the feet' (greet humbly); II 99.198 *khu tta puvi tsuauṇi hamāvai* 'if so it is necessary to go to the feet' (possibly here *puvā* loc. plur. with pronoun *yi* 'by him'). A cliché occurs III 48.8-9 *caṃdā puve jsāve u byāśde 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 paṇi pvi vaska khu byihi jabuwa ysirana vadida naika* 'as many feet he goes here, for every foot if he gets a *niṣka*-ornament made of gold'; K 112.374 *cada pū jsāva u byāṣṭe* 'as many steps as he goes and strides'; Manj. 286-7 *mvarā puve āvaṣṭ vira* 'birds' (= **murānā*) footsteps on the sky, a cliché, simile Pali Dhammapada 92 *ākāse va sakuntānaṃ padam*, BS *yathā-antarikṣe śakuneḥ padam* (see E. Lamotte, translation Vimalakīrti-nirdeśa 263). From **paduvā-* or **padukā-* to *pai*, *pā* 'foot'.

pūs- 'recite, read', participle *pūṣṭa-*, III 122.29 *pūṣū* 'I read', BS *śikṣapayāmi*; II 2.18 3 plur. *hajva sājidā pūṣida* 'the wise learn, they read'; Manj. 162 *auška hadarya pūṣāna* 'always to be read by others'; Sid. 1v4 *pūṣākā* 'reader'; infinitive, III 122.29 *parya va pūṣṭai* 'deign to read', BS *śikṣapaya*; preterite, Z 22.224 *vinau śiyāndā hvatāndā pūṣṭāndā* 'they learnt the *vinaya*-discipline text, preached it, recited it'. From **pati-fras-y-*, **patiḥfraṣta-*, O.Pers. *patiḥpr̥satiy* 'reads', Sogd. Bud. *pt̥ḥs-*, Man. *pt̥ḥsyy*, Sasanian insc. Paikuli *pt̥wrs'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't̥ḥr's* 'punishment', Armen. lw *patouhas* (northern Iranian without *-r-*). See also *pharṣavatā-* 'official title'. Tūmšūq Saka *papuṣṭa* 'read(?)'; *pursickari* 'investigation'. Cognates s.v. *puls-*.

puška- 'drum', see *pātūśa-*, *pauṣkyā-*.

puṣṣo 'at once, swiftly' dyadic with *thyau* 'at once' and *raysga vī* 'swiftly'; Z 12.93 *puṣṣu*, Z 15.11 *puṣṣvai*; *puṣṣu*, *puṣa*, *pūṣa*, *puṣi*; III 45.9 *śeśiryau thyau puṣa* = III 40.3 *śeśiryau thyau thyau vaṇa*, = III 34.2-3 *śeśiryau thyau puṣa*, = III 36.50-1 *śeśiryāṃ thyāṃ thyāṃ pūṣa* 'may they make love at once'; II 28, 35b3 *thyau vā puṣi ttrāmīrau*

'enter at once'; III 75:225 *pūšai būda raysga vi hā* 'at once he bore him away swiftly thither'; III 14b4 *na vañā drrāysā puša paše* 'does not now at once cast away the raft' (-ā=ū <uta); N 76:42 *dalsā thatau ye vā pušsa* 'at once load up (2 sing. conjunctive) swiftly', BS (ed. Nobel 1905) *āropya... śighram*; Z 1:188 *kye puššo parrāta dukhyo jsa* 'who were at once delivered from woes'; K 61, 41VI *khu ttū hvi ysamtha rūyide raštā pūša tśidi drrayvā avāyavā* 'when they lose this human birth, straightway at once they go into the three ruins' (BS *apāya*-). Connexion uncertain; possibly *pa(ti)* > *pu-* with base -*šso* to *šau*:-*šū*- 'go fast', Av. *vātō.šuta* 'driven fast by wind'. See s.v. *šv-*. Note also *tušše*, base **tauxš-*, which would suggest a base **pauxš-* for *puššo* (a variant to *paud-* 'to speed').

puškija 'one of the two vitriols', Sid. 12v4 *ysamyē dvī sā puškija u sā haušta* 'two vitriols, one *puškinaa-* and one dried'. O.Indian two kinds: 1. *dhātu-kāśīsa-* of *harit-* 'yellow' and red (*lohita-*) colours, 2. *pušpa-kāśīsa-* of white and black colours (*śukla-*, *kr̥ṣṇa-*); it is an *upadhātu-* 'secondary mineral'. Vitriol now is copper sulphate (blue), ferrous sulphate (green), zinc sulphate (white), vitriol of Mars non-sulphate; oil of sulphate is concentrated sulphuric acid. Here BS *kaśīsa-dvaya-*, Tib. *nag-čhur rnam gnīs daa*. Adjective, *puškinaa-*, fem. *puškija* from **puška-*, possibly *puš-*, as BS *puš-*; and Iranian *puška-* equated with BS *pušpa-*. For base *pauš-*:*puš-* see above *pāša-* 'strength'; *puška-* 'flower' is a possible derivative. The second sort *haušta-* 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. *šxī'h ywšē* (W. B. Henning, Sogdica 17:21), glossing M.Pers. "yw-*šsyst'n* **āyō-xšistān*, Zor.P. *gōhr* 'mineral'. See s.v. *ysamyē*, for the colour.

pūšta- 'recited, read' participle to *pūš-*.

pušta- 'arrayed', see *našpušta-*.

pušta- 'interrupted', see *apūštye* (**apati-brašta-*).

puštaka- 'strengthening stuff, fermented drink', III 73:171-2 *šai tta hve sā nāra-ṃ ysā puštaka va tsūṃ, dahaka-ṃ sattakā šte, khva-ṃ na hama škūta ragai* 'he (the ant) said to him so, My wife has born a child, I am going for drink; it is a male child; how should I not have liquor in my throat?'. Base *pauš-*:*puš-* 'to nourish, strengthen', see s.v. *pāšā-* 'strength', and s.v. *puškija*. IE Pok. 848 *pu-s-* 'blow up', O.Ind. *pūšyati*, *pōšati* 'nourish', *puštā-* 'strong', *pušpa-* 'flower', *puškalā-* 'rich'; Scand. Norw. *foysa* 'swell up, ferment' (< **fausian*). See also s.v. *ragai* (**rangaka-*), beside Oss. *rong* 'fabulous drink', Swanetic *rang*, Megrel *rang-i*, Georgian *rang-i* 'honey drink, mead'.

pušta 'a medicament', III 89:172 *pušta-ttākavi dva śiṅga* 'two śiṅga-measures', within a list of plant names, unidentified.

puštara- 'juniper', Sid. 12r2 *puštara*, BS *padmaka-*, Tib. *śug-pa* 'juniper (juniperus excelsa)', gen. plur. III 17:8 *puštaraṇa*, Sid. 100r1 *puštaraṇa*. The juniper has awl-shaped prickly leaves; hence possibly to base IE Pok. 981-2 *spei*:-*spi-* 'be pointed' (see s.v. *phī(ra-)*), with *pu-* < *pi-* (after labial): **pištara-* 'spiky', with Oss. D. *pixsā*, Pam. 2:30:6-7 *xalā pixsau* 'like a thicket of bushes'

(Russ. translation *podobno čašče lesa*); I. *pyxs*, *pyxsytā*. Note also *nauštara-* 'lancet' to N.Pers. *nūštar*, base *nīš-*.

pus-, **pus-** 'ask', see *puls-*, *pves-*.

pūsta- 'driven', Manj. 120-1 *ša ma ya dūšaršila hara maraṇa-kāla pūstā avāya* 'this was here element of evil (BS *duḥśīla-*), at time of death driven to the ruins' (BS *apāya*). See *uspūsta-* 'raised up'; *našpūste* 'drove out', *plūsta-* 'brought out', *našplūsta-*. From *paud-*, Zor.P. *puw-* **pōdēnd* 'move', M.Parth.T. *puw-* 'to move', *puwd* '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', *spaudžiu*, *spāusti* 'press, drive on'.

pūstye 'he uncovered, opened', v 62:13-4 *ttiṇa va darya pa(ha ya) ttu pūstye šau-dre-salā šikā esthīya* 'in that holder there was a bag (*paḥa*), that he opened, he drew out a child of from one to three years'. From *pati-gaud-* (reversive *pati-*) > *pūy-* (as *pati-gauš-* > *pyūw-*, *pū-* 'hear') to *gaud-* 'cover', see *uysgun-*.

pūstya- 'book', III 122:25 *pūstya*, BS *pūstaka-*, loc. sing. Z 22:226 *pūstāya*, Z 11:60 *pūstiya*, III 122:27 *pūstye*, K 95:122 *pūstyeṇe*, III 111:br5 *pūstya*; K 139:963 *šai pūstya dijsāte* 'he keeps it in a book'; v 244, 2b2 *pūstya-t-i višci* 'put it in a book'. From BS *postika-*, *pūstaka*, Kroraina *cañña-pothī*, Pali *potthaka*, of Iranian origin, O.Pers. *pausta-* 'envelope', Sogd. *pwst*, *pwstyč*, M.Parth.T. *pwstg* 'book', O.Ind. RV 10:27:7 *pauste* '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 *khadara-* 'mule' < **xaratarā-*, Sogd. *xtr'k*, Turk. *qatir*, whence Oss. D. *qadir*, I. *qadyr*.

pūha- 'fifth', see *pañjsa* 'five'.

pūhamj- 'to scarify', Sid. 5v2 *cu byamjśā raysā šī ttarāṇ-darā haṃthrrajākā u pūhamjākā u strajāṇākā u sannā haṃbīthākā* 'when the taste is astringent, it draws together the body, scarifies it, stretches it, and compacts the faeces', BS *piḍana-lekhana-stambhī*, Tib. *bska-ba ni ša na-bar byed-pa dan, ša hri-ba dan rtug-skam-su byed*. From *thamj-* 'draw', see also *nuhamj-* 'to open'.

puhara-, **pūhara-** 'vegetable', Sid. 17v3 *hwāšāṃ puharāṇi līya piškeca* 'chapter of herbs and vegetables', Tib. *ldum dan snod-kyi* (Pek. ed. *snad*) *bye-brag*; II 1:6 *pūhara vā bara* bring me some vegetables', Chin. *tsaiyā*, K 1025:1 *ts'ai < ts'ái*, Jap. *sai*, SDTV 18; II 85:23 *ysirū pūha:ra ūspurā* 'green vegetable, complete'; II 85:21-2 *paysauja pūha:ra hwa hwa* : *nye tciññā haṅga sūttā* 'pungent vegetable, severally, sour milk, yeast, sour stuff, vinegar'. Possibly *pati-* > *pa-* with *auša-* 'herb' > *pūh-*, *pūh-* with suffix *-ara-*, Zor.P. (*h*)*ōšak*, N.Pers. *xōšak* 'ear of corn', Pašto *wašai* (**aušaka-*), Balōči *hōšag*, *mazan-hōš*, Yidya *yūya*. From O.Indian come *oša-* in *oša-dhi-* 'herb'; *avasā-* 'fodder', Nūristāni Aškun *au* (**avas-*) 'bread'. For *-h-*, see *jūh-*. A similar **pa-auša-* 'mortal' has given Balōči *pōšinday* 'human being', see s.v. *hwand-*.

pūhīmyau 'muscles(?)', III 41·25-6 *ttaumākā sūṇa pūhīmyau satta-sakyaī pejai* 'thick thighs, very strong (BS *sata-sakya-*) rounded(?)'. From *pūhai-* 'to fasten, bind', *pūhīma-* 'ligament, muscle', see *pūhēitā* 'he binds', base **pa-hai-*, Av. *hā-*, *hay-*, *hi-* 'bind', Zor.P. *višatak* 'unbound, open', N.Pers. *gušādah*. IE Pok. 891-2 *sē-*, *sei-*, *sī-*, *si-* 'to bind', O.Ind. *syāti*, *sināti*, *sinoti*, *siman-*, *sīmā* 'limit', Greek *ἑλάντ-*, *ἑλός* 'strap', O.Engl. *sīma* 'bond'. For 'muscle', O.Ind. *bandha-* 'ligature', *bandhana-* 'sinew, muscle'. For *-ū-* note also *būṣṣāta*, *vūmūva-*, (*vūmū*)*ta-*, *vūṣṣotte*, *pūmye*.

pūhēitā 'is tied, ties', Z 22·168 *hurā stura pūhēitā 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 *teḥimāni ttiyā prhīyā* 'eyes then opened'. See *prahālj-*, *pahāj-*, Manj. 412 *prraihī*.

pe 'power', SuvP. 62v4 *cu ni pe haṃdara ništā* '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 *pāṣṣā-*.

pe 'colour name, green(?)', II 60·8 *u pe u śīyi maistā kabala sā* 'and green(?) and white large *kambala*-blanket cloth, one'. Possibly **pāyi-* to base *pai-*: *pī-* in O.Ind. *pītā-* 'yellow' and *pitta-* 'bile'. Hardly from **pīsa-* (see *śīphīsa-*), 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. *spē* **sabz*, N.Pers. *sabz* 'green', IE *kāp-*: *kāp-* with increment *kāp-ei-* 'be green' with loss of first consonant (as in Av. *sata-*, Khotan Saka *sata-* '100' from *dām-*). Possibly to IE Pok. 529 *kāp-*, Greek *κάρπος*, *κῆπος* 'garden', and *κόπος*. See SDTV 14-7.

pai 'cup(?)', III 101·23-4 *aysamū va tvī baida basta valakā nā pai* 'the mind there (*vara*) bound upon you (2 sing.), he took the cup of the drinkers(?)'; II 130·6-7 *aysmū va tvī baida basta valakā pai nā*. Assuming *pai* from **pāda-*, Sogd. Chr. *pt̄y'd* **patigāda-* 'cup' (1 Cor. 11·25 Syriac *ks'* **kāsā*, Greek *ποτήριον*), N.Pers. *paīyālah*, *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*, *āyzālun*, *āyzaldāj* 'flow', *āyzalun*, *āyzalun* 'throw down, strew', I. *zyālyn*, *zyāldtān*, *zyālyn*, *zyāldton* (with *-y-* after *ār-*). See s.v. *vaysgasta-*. O.Ind. *galati* 'drip, fall off' (IE Pok. 471-2 *g^hel-*) 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) *jñānīmai* (BS *jñāna-*) *maula* (BS *makuṭa-*) *pechvāme jsa ysānasta* 'beautiful with covering of the head-dress of knowledge'. From **pai-čhud-* with *xaud-* 'to cover', O.Pers. *xauda-* 'hat', Waxī *skūd*. See s.v. *khoca*.

pejai 'rounded(?)', III 41·26 *pūhīmyau satta-sakyaī pejai* 'with muscles very strong (BS *sata-sakya-*), rounded'

(of the *sūṇa* 'thighs'). Adjective from **pāryači-* to *pāra* 'round', Armen. lw *par* 'round'. For BS *sakya-*, note also *mahaśakya-*, *alpaśakya-* (KT VI 277).

paija 'breast', see *piṃja*.

pejsa 'strong; very', see *pāṣṣa-*.

pejsata-, *pejsye*, see *paljsata-* 'surrounded'.

pejsa 'surrounded', K 99·240 *baudasatvā jsa pejsa* 'surrounded with bodhisattvas'. See *paljsata-*.

paijsa 'retinue(?)', II 110·11-2 *kāṣṭa paijsa pharāka byaudauda* 'where (= *kuṣṭa*) were found many followers (? , *paijsa*)', from *paljsata-* 'accompanied'; K 147·17 *raudau jsa paijsa* 'surrounded by kings', see *pejsa*.

paijsabha 'captives', Manj. 415 *baṃdanyā gūva paijsabha* 'captives freed from prisons', = Z 5·100 *banā puṣṣo harbiśu 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*, *skabhdh-*, Av. *frasčimbana-*, rather than an error *-bha-* for *-ta-*.

paijsām 'greatly to them', II 10·162·162 *kau baida tcauttai paijsām ariṣa avajśamā yudai* 'he was injurious to the *kavi*-sages, he did them great unpleasantness, dishonour'. See *pāṣṣa-*.

pejsidā, see *pajsan-* 'apply'.

paijsaigau 'with protection, retinue', III 43·23 *paijsaigau māstā ttrāmidā* 'with company, drunken, they enter'. See *paljsamgyā-*.

paijsaimidā 'they accomplish', II 105·114 *kira paijsaimidā* 'they carry out the works'. See *paljsem-*, *paijsauda*, *paijsāda*.

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 bvāte ne oysde tte vtrā 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 arā na pette* 'so that he commits no fault'; preterite, v 168, 7b4 *kiḍyāni pāsta ide* 'he has committed evil acts'; SuvP. 64r4 *biṣūni baṣḍe pāste* 'I committed all kinds of sins', BS *yat tu pāpaṃ kṛtaṃ mayū*. For *-ette*, note *hambette* 'stops' (Tib. *hgags-pa*), beside *bāsta-*, *bvāsta-*, *bveṣta-* 'stuffed', III (ed. 2) 139v2 *bremātā bette kāḍāgāne* 'he weeps, he commits evil acts', BS *aśru-kaṇṭhaṃ prarodati*. Possibly **pa(ti)-vād-*, see *bāy-*: *bāsta-*.

petcautta 'injured', I 141, 49v4 *striyau jsa petcautta ttaraṇdara* 'the body injured by women', BS *stri-vajaṇ*. See JS 29v2 *patcautta-*.

painā 'liquid', KBT 100·292 (in context with defecation) *painā pyau* 'overflow of liquid', to base *pai-*: *pī-* 'swell, overflow', see s.v. *pyau* and *pāyā*.

painakyaīma 'piece of dress', II 77·12 *painakyaīma baida pvaica tsvāda draya* 'the coverings on the garment amounted to three'; II 78·42 *tcau pvaica jsām painakyaīma giryāṇḍū* 'four coverings also we bought, garments'. From *painakya-* with *-āmya-* suffix, see s.v. *painajā*.

painajā 'covering', II 60·24 *painajā śi-nama sau* 'one

covering of white felt'. Possibly base *kan-* 'to cover', through **pa-kānya-*, **pena-*. See cognates s.v. *pacan-*; with adjective suffix *-ja- < -ā-*. See also *pinapaka-* for *-ina-*.

pai nā, II 130b7, variant *nā pai*, see *nā pai* III 101·24, and *pai* 'cup(?)'.

pemā 'building(?)', III 80·29 (of the road) *pemā mase samgā* 'stones of the size of houses(?)'. Note Av. *asānō...* *katō.masanhō* 'stones as large as a house'. Possibly from **pašma-* 'fixture, building' to *pas-* 'to join', IE Pok. 787-8 *pač-*, *pač-*, Greek πάσσολος 'nail'. Hence *pema-* from **pema- < *pašma-*, as *pema-* 'wool' from *pas-* (IE *pek-*), N.Pers. *pašm*. Hence not *pema*, BS *pratimā* 'image'.

peṃma- 'wool', III 88·147-8 *peṃma jsā nūštyānā* 'to be wrapped in wool', III 84·39 *peṃmakaṇa* 'in wool'; II 60·16 *baysgye paima jsa* 'with thick wool'; adjective, II 62·7 *peṃminai thau nausi chā* 'woollen cloth, 19 feet'; II 76·5 *piṃminai (-iṃ-=-ai-)* *thau pasti I chā* 'be ordered woollen cloth, 1 foot'; II 60·21-2 *u paiminā thauna tcaura* 'and woollen cloths, four'. From **pašma-* (*-ašm- > -gm-*, as *-ašm- > -gn-*), 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 *fehtran*, Lit. *pešū* 'pull out'. For *-gma-*, see also *teḡiman-* 'eye'.

paimaišja 'touches', III 102·54 *aysamū štau kauna paimaišja guthalaka* 'the mind in love (BS *kāma-*) touches the quivering parts'. From **pari-marz-*. See *peṃešta-*.

peṃešti 'seized', JS 24r4-v1 *pura peṃešti aysgam* 'the vulture seized the young ones'; II 98·153 *peṃaistai*, see *paṃmāštā* 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. *fihnen* 'skin', *fell* (*-ln-*), *fellen* 'leather'. See BSOAS 20, 1957, 49-50 for O.Ind. *pra-pharot-*. In this later Khotan Saka possibly one should think also of **pari-para-* with *peṃ- = pai-* from *pari-*, through *pal-*.

peṃbaši 'proper name', v 259, 422 *parau ā si peṃbaši hīyā dva-ašāṃ dīmanāšta stūra štāka dasau* 'the order has come that ten *stūra*-beasts are needed to the house for the two-horsed carriages of Peṃbaši'. The *dva* is not gen. plural but first component *dva-aša-* 'having two horses' an epithet of a carriage, which can be compared with Armen. lw *despak*, beside Zor.P. *by'spk* **bēšpak* (see Zoroastrian Problems 46, n. 4) from **dvi-aspaka-* and **bi-aspaka-* 'carriage' and 'team'. The name Peṃbaši, of place or person, could be the Turkish title *bin-baši* 'officer of 1000', with *p-* for foreign *b-* as in II 55·8 *prūsavā hīyai bādi* 'land of the Burušo', Tib. *bru-ša*, see SDTV 42, and above s.v. *puršša*.

paiya 'you protect', 2 plur., see s.v. *pā-*.

paiya 'after long time, late', SuvP. 70r4 *ttina ra aysā 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-vaḥaṃ kuśalena karmaṇā bhavēya buddho na cireṇa loke*; Z 24·439 *kyerā paiya pādā hāmāte o vā khāšā* 'how long he was fed or given to drink'; II 63·9 *khu vā kṣauva u tti mūri paiya ni hīsi(di)* 'when the vouchers (Chin. *ṣ'au*, K 861·5; 2) and the *mūrā*-coins do not after long time arrive'; Sid. 156v5 *khu tti ttiyāṃ krra paiyi hamāte* 'when then their treatment (BS *kriyā*) is delayed', Tib. *dehi čho-ga mčhīs-te*; v 63·24 *ū na paiya nvaštāu pṛracyau jsa haṃphva hīmīryau* 'and may they soon be joined with easy conditions' (BS *pratyaya-*). For BS *na cireṇa*, note also Bcd 55r3 *raysgā vī thyau* 'swiftly, at once'. The form *paiya*, comparative *paittaru*, is like *haiyā*, *haittara* 'early, earlier'. From *apa-*, O.Pers. *apataram* 'further off', Av. *apana-*, *apara-*, *apama*, Pašto *byal* 'separated' (**apa-θya-*), *byarta* 'again, back' (**apari-štā-*), *byā* 'again', Av. *apaya*; Pašto *ba* verbal prefix to Av. *apaya*, *apaṃ*, *ape*, to O.Ind. *aṃpara*, *apama*. The *-aiya* is from *-āyah*, as Av. *frāyō* 'more', *frāšta-* 'most', O.Ind. *prāyas-*. IE Pok. 53-5, Got. *aftarō* 'after'.

peṃsūn- 'filter, strain', III 84·48 *tti peṃsūnānā* '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-pokhi nav-du*. See *pāra-*, *pīra-*; 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 *taḍ-upadrava-saṅgataḥ*, Tib. *rluv-nad-kyi bla-gñan rñams daw yan ldan-pa yin-no*. From **pārya-ka-* 'penetrative', to base *par-* (see *pāra-*), IE Pok. 816-7 *per-* 'cross, penetrate'. Or possibly connexion with *peratai* '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 pūša* (BS *pūjā*) *yanānā* 'as he has power, to that extent there he must equip, as he has power, so he must worship' (*perra-* = participle *-ānā-*); Z 12·13 *perre...pātāste* 'he must speak'; v 28, 59r1 *perrā handede*; v 149, 2b5 *perre buštā*; v 149, 3a4 *perrā kešte*; v 148, 133b6 *perre duva pārūhāna paysendā* 'he must know the two movements'; v 149, 2a2 *perre duva hāra bušte* 'he must be made to understand the two things'. Note also II 39·5 *kīra para* 'works at cultivating' if for **kīrā parrā*. From **parṇvya-* base *par-nu-* 'to cause', IE Pok. 816-7 *per-* 'pass over, penetrate, cause'.

perma 'nurture, adoption, fosterage', II 14, 2a3-4 *astā 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-vādi* 'document of fosterage'. From **pārmya-* to *pār-*:*pāḍa-* 'to rear, nourish'. For *-erma-*, note also *pakyerma-* 'outstanding', from **pati-čūrmya-*.

peṣaramjsi adjective 'evening', K 39:156, see *palsāra-*.

peṣā 'in the evening' K 45:17 *ṣi naḍa hatsa neri jsa peṣā nvasta* 'this man in the evening lay with his wife'. See *palsāra-*.

paiškya 'spikes (of a bush)' (variant with *spyakyai* 'flowers'), III 34:7-8 *ustā karāsa paiškya u spēleka khīysara spyakye* 'branches, creepers, spiky bushes, and buds (BS *sphoṭaka-*), filaments (BS *kesara-*), flowers'; = III 46:15 *ustā karāsa paiškya u spēlaka khīysira spyakye*; = III 40:9-10 *ustām kārāśā spyakyai spēlakā khī(ya)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. *puṣṭara-*; hence *pais-*:*pis-* 'to pierce', with *-s-pixš-* (for *piš-*). IE Pok. 981-2 *spei-* 'be pointed', O.Engl. *spitu* 'spit', O.Norse *spīkr* 'nail', Engl. *spike*; Lit. *spūtēlė* 'needle'. See *phī(ra-)*, Oss. D. *āfserā*, I. *āfsir* 'ear of corn', Lat. *spīca*. See also *pīysgyau*.

peṣkatta 'separates', Manj. 16-7 *usta vī jīya tcaḥrīṣṭā peṣkatta hvi hvi beṣa* 'at last it perishes, scatters, separates severally, everyone'. See *pāṣkal-*.

peṣkala 'chapter, separation', see *pāṣkal-*.

peṣkājā 'factors', Manj. 214 *u peṣkājā aṣkājūai beṣa satva kiṇa ṣkājā daittai* 'and he sees all **pāṣkaunjās* to be not *ṣkaunjās*; for the being he sees *ṣkaunjās*'. From **pati-ṣkamb-* beside *skamb-* 'to form'; *ṣkaungyā-*, BS *saṃṣkāra-* 'factor'. See *ṣkam-*.

peṣnaicā 'prepared things', III 43:27-8 *khva jsa viṣṭā kūṣi peṣnaicā ṣavā haḍā* 'when therewith (*-m jsa*) he stands, he seeks prepared things night (and) day'. From **pari-ṣnai-* > **palṣnai-* > *peṣnai-*, to Oss. D. *āfsnajun*, *āfsnaid*, I. *āfsnajyn*, *āfsnaidton*, *āfsnaid* 'arrange, cleanse, prepare, keep, provide' (from *fṣnai-*, or preverb *abi-*, *api-* with *snai-*). Possibly O.Ind. *psnya-* in *viśvā-psnya-* 'all-nourishing' epithet of *bhōjana* 'food'. Not with *paṣvīnaca*.

paisa 'messenger', see *pāsa*.

peṣārā 'garlands', see *palsāraa-*.

peṣauṣṭā 'heats again', Sid. 1005 *khu peṣauṣṭā paskyāṣṭā hā tcerai* 'when it heats again, it must be treated again'. See *peṣva*, *paṣūjs-*. Possibly **pari-sauk-* 'burn around', with *pe-* < *pal-*.

peṣtāṃdā 'they set up around', K 34:74 *dīsa peṣtāṃdā pale tī jṣāṃ 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 hānā tcerai paskyā-ṣṭā* 'this reheated(?) water must be put back into the vessel'. See *peṣauṣṭā*, *paṣūjs-*, **pasuta-*.

peṣvā 'sides', loc. plur. I 143, 52v2 *peṣvā vīne* 'pains in the sides', BS *pārsva-sūlan*; I 141, 49v2 *peṣvā vīne*, BS *pārsva-sūla-*, I 147, 56v4 *peṣvā vīne*, BS *pārsva-rujā*. See *pālsū*.

paiḥg 'food', in a list of foods, III 11701 *paiḥg paṃna:*

hausā hūlām pvaishka pāraka- (see separately). Here *paiḥg* from **piḥva-* (with *-i-* > later *-ai-*) with Av. *piḥwa-* (-*θβ-*), *frapiḥwa-* 'copiosus', Zor.P. *frapiḥ*, N.Pers. *farbiḥ* 'fat'; Zor.P. *pyhw* or *pyhn* **pihw* or *pihn*, Pāzand *pehan*; Armen. *piḥ* 'victuals, ἐφόδια', Sanglēcī *pəḍf*, *pəḍf* 'meat, flesh'; possibly Akkad.-O.Pers. *pitpi*, *pitpa-*, Aram. *ptp*. To base *pai-* 'swell', with Av. *pītu-* 'food', Zor.P. *pyt*, Oss. D. *fid*, I. *fyd*. Here also M.Parth.T. *puw* 'food', as *puw* < *pīca-* 'knot', Sogd. Man. *puwty* (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 hīye ucā jṣā paherānā* 'it must be steeped in onion water'; elsewhere with *ṣīya-* 'white', I 147, 57f5 *ṣīya pau*, BS *palāṇḍu*; III 87:124 *ṣi pau*. From **pīyāva-*, Sogd. Bud. *py'kh*, N.Pers. *pīyās*, Yazg. *pīyēg*, Waxī *piūk*. Base *pai-*:*pi-*, beside *pei-k-* in Greek *πικρός* 'bitter', as Parāčī *tekkū*, *takku* 'bitter', *tekaī* 'onion', Khovar *treṣṭū* 'bitter; onion'. IE Pok. 794-5 *peik-* 'to pierce'. See also *pyaukala* 'bitter(?)'.

pg, *pvq* loc. plur. 'at the feet', see *pā*, *pai*.

paujsida 'they kiss', III 37:14-5 *paujsida paṣaudana* 'they kiss with the mouth', = III 46:31 *paujsida paṣauda jsa*. Base *pauk-* or *paug-* (with *-āu-* from older *-ū*, *u-*, or like *āyoysa-* with *-āu-*). Possibly to Ormurī *pōč* 'kiss', N.Pers. *pōx* 'mouth, lip', with *m-* N.Pers. *māč* 'kiss', with *b-* Sanglēcī *boh*, Waxī *bā*, with *p'* - Oss. *p'a*.

pauṇḍai 'cake', III 102:45-6 *saiṣākau myauṇā gulīnai saka-pauṇḍai* 'among lovers a girdle-cake made with molasses'. From **puvant-a-ka-*, base *pau-*:*pū-*, O.Ind. RV *apūpā-*, later *pūpa-* 'cake', Pali *pūpa-*, *pūva-*, *pūvika-* 'cake', BS *pūpalikā*, Pāṇini *apūpyā-* 'wheat meal' (for *-pa-*, note also *yāpa-* '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 *haṃbūta-*.

paurde 'he overcame', K 155:56 *cū paurde ysamaṣade biṣa satva-dāttā* 'who conquered the world (= BS *loka-*), the whole abode of beings' (BS *sattva-dhātu-*). See *purr-*, *purrda-* 'conquer'.

pauṣkyā 'drum', see *puška-*, *pūtūṣa-*.

pauṣṭarim, III 87:116, see *puṣṭara-*.

pneha 'beak', see **nāha-*, **panāha-*.

pya 'flesh(?)', IV 66a3; 71b1; 2, see *pa*.

-pya 'strength', SuvP. 71r2 *duṣpya* 'weak', BS *durbala-*. See *pāṣṭ-*.

pyaṇ- 'scatter', K 35:79, infinitive, *rrīnā ttu kālā āṣṭādā ysīra pyaṇā* 'the queen then began to scatter gold'; K 29:205 *ysīrai āṣṭādā pyaṇā* '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 tsuka* 'going wrong', BS *unmārgī*, Tib. *log-par son-ba* ('going backwards'); K 136:866-7 *harbiṣau pyaḍaṃgāryau 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 jṣāte*, Tib. *log-par son-ba*; II 13, 1210

cu pyaḍa ūtca uysgināte 'who may redeem the reversed water'; compound, *pyaḍa-vādi* 'hostile-acting', epithet of the evil king Mahendrasena, K 15.114 *adāyai ttraikṣa pyaḍa-vādi ysauja*, = K 23.65 *a(dā)ya ttraikṣa pyaḍa-v(ā)di*, = K 31.22 *adāyai ttraikṣā pyaḍā-vādi ysaurrjā* 'irreligious, savage, hostile, angry', parallel Divyāvadāna 435.15-6 *adharmā-bhūyīṣṭhaś caṇḍo rabhasaḥ karkaśaḥ*. From **pati-kṛta-*, **pati-karta-* 'acting against', rather than *apa-tar-* (KT VI 208). For *-aḍa-* note *hvaḍa-* 'eaten', *baḍa-* 'captive'.

pyatsausāṅṅa 'standing before' (fem.), as official title, II 77.26 *dvī birūkau u sā pyatsausāṅṅa u tvanakau hiyai tarkanā vaska pvaica haiṣte* '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 pyatsvāṁṣāṅṅa pvaica tsvā sā* 'and it amounted to one covering of the (female) attendant'. From *pyanṭsa* 'before' and second component (or suffix) *-auysa-*, *-auṣa-* (as *paḍauysa-* 'first; leader' and K 144, 2r4 *paḍauṣīkyi*, and *purauysa-* 'in front'), base *vaz-*, see *bays-*. Note also Oss. D. *fās-dzāūinā* 'follower, servant (man or woman)'.
pyan- 'put into', Sid. 153r5 *u grāmaka hā gvaṅṅa pyanāṅṅa* 'and hot to be put into the ear', BS *pūraṅṅa*, Tib. *dron-po rna-ba gan-bar blugs-la*; I 145, 53v5 *suraṅṅa padānaṅṅa pyanāṅṅa* 'to be put into a clean vessel'; I 145, 54r2 *khu padve hame tti hā rūm pyanāṅṅa* 'when it is fumigated then oil must be put in'; I 159, 72v3 *āyasmāṅṅa padānaṅṅa pyanāṅṅa* 'it must be put into a clay vessel', I 163, 78v5 *suṅṅa bagalaṅṅa pyanāṅṅa* 'it must be put in a clean vessel'. Present, 3 plur. I 145, 54r1 *kūṣṭa tti rūm pyanāṅṅa* 'where they put in the oil'; imperative, 2 plur. III 68.64 *savayaī pyanarā sīna* 'put her into a box'; preterite, III 68.65 *pyanāṅṅāṅṅā ra miṣṭa savaya* 'they placed her in a large box'. Infinitive, see *pyanā*. From *pa(ti)-kan-*, see base *kan-* 'put'.

pyanṭsa 'in front, towards; future', Bcd 56v2 *pyanṭsa vāṣṭide* 'they stand in front', BS *āmukhi* (plural) *bhavayyu*; SuvP. 67r2 *pyanṭsaṣṭā* 'in the future', BS *āyatyām*; III 20, 4b4 *pyanṭsa ttiṣāttetā byātajā vāṣṭavyetā* 'establish the memory of *sūnyatā*-void in front', BS *prati-mukhīm smṛtīm upasthāpya*; V 2.46, 13b1-2 *ṣi pyatsāṣṭā stānā ttaradarā ni byeḥe* '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 stāna ysatha nā byeḥe*; IV 23.6 *pyanṭsa drraina raṅṅāṣṭā* 'before the *triratna*'; K 16.148-9 *pyatsa vara lāṅṅrri cabvaṅṅa vāṣṭā*, = K 24.92 *pyaujsa jṣā lāṅṅra cabvaṅṅa vāṣṭā*, = K 32.43 *(va)stā* 'in front there the hunter descended into the thicket'; III 73.170 *pyanṭsi* 'before him'; III 2, 6v3 *pyanṭsaṣṭa pathanṅka vira viṣṭūm* 'for the future I stand upon abstinence'. From **patiyanṅyā* 'being in front' from *pati*, see *patā*, *patana*. To Av. *paiti*. *yaṣ*, N 125r11 *paiṭiṣā*. *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. *pdyc* 'in front'. For *-nṭsa*, see also *hanṭsa* 'together'. Suffix *-ank-* of direction.

pyanye 'covering', V 191, VI 13, 3a1 *pyanye gr(aune?)*; V 155, 1a4 *murkluṅṅa pyanṅnye kamali buṣkve* 'head-dress

(BS *mukuṭa-*) covering, head covering'; IV 28.2 *pyanyau*|||. From *(a)*pi-kan-* 'to cover', see *kan-* 'to cover' and *pyan-* 'put'.

pyays- 'to sign, put *akṣara*-signature', II 14, 2b8-9 *ṣi perma-vādi pramā khuī parramā pyaysidā* 'this document of fosterage is authoritative when the *parramaa*-officials sign it'; II 14, 1c9 *ṣā pāḍa pramāna himi khuī pharṣa bara pyasdā* 'this document is authoritative when the *pharṣa*-official *Bara* signs it'; V 273, II 2.9 *ṣā sanja pramāna himā khvī pharṣa maharā pyasdā* 'this document is authoritative when the *pharṣa*-official *Mahara* signs it' (BS *pramāna-*). Parallel to V 1.1.6 *tī ra pramāni himā khu hā (< >) haṅguṣṭi viṣṭā* 'it is then authoritative when he affixes his finger-mark'; V 2.6 *tī ṣā pīḍakā pramāni khu hā darmapuṅṅa haṅguṣṭā viṣṭā* 'then this letter is authoritative when *Dharmapuṅya* puts his finger-mark'. Preterite, II 111.23 *ttudāṅṅā u pyaṣṭāṅṅā* 'carried it over and sealed it', translation AM, n.s., II, 1965, 2; II 113.76 *u ttukā herā cvaṅṅi pyaṣṭāṅṅā u na-m hā paṣiṅṅde* '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 *khāṣṅṅa-* 'place', N.Pers. *kāzah* 'house', above *kāysū*.

pyarija, fem. 'father's sister(?)', V 66.16 *pyarija pyanṭsaṣṭā dukhām jināka* 'the father's sister(?), hereafter remover of sorrows'. See *mātargā-* 'mother's sister(?)'. IE Pok. 829 *pater-* with adjective suffixes Av. *tūrya-*, O.Ind. *plīryva-*, Lat. *patruus* 'father's brother', and others.

pyaṣṭa- 'equipped with', II 104.70 *bvaiyau jsa pyaṣṭi vajrāyasa* 'the *vajrāsana* (diamond throne) adorned with rays'; II 60.29 *khauca haudūsā sera pyaṣṭa lika* 'hat worth 17 *satīra*-coins (or weighing 17 ounces), decorated'; II 60.31 *jsaiṅṅyām 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 *aṅṅaṣṭa-*.

pyaṣṭa- 'visible', II 102.20 (tridic) *pitcira 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-lika* 'fair with clothes(?)'. From *(a)*pi-kas-* 'look upon' (see s.v. *tcāṣ-*) or **pati-yaṣ-*, with Yaṅnābī *yaxṣ-* 'be visible' see Indo-Iranian Journal II, 1958, 152-6 (associated with O.Ind. *yakṣd-* 'wonderful thing', *yakṣini* 'beautiful'). But *phyaṣṭa* 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-**, **pīh-** 'to strike', see *pāhad-*. Sid. 152r5 *pyahāṅṅa* 'to be cut off', Tib. *bād-pa* 'cut off'.

pyāḱara, see *pyaukala*.

pyāthamjai 'draws on', III 80.24 *itcā pyāthamjai sagā vīrā nīṣi jṣā 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-*.

pyāṣaka, III 105.52, see *pyauṣaka-*.

pyāṣṭa- 'bleared', Sid. 150r1 *pyāṣṭam āstaṃna āchā* 'diseases of bleared eyes and the rest', BS *pilla-roga-*, Tib. *miḡ-byug* (*byug-pa* 'ointment'); I 149, 59r2 *tcāiṇa paṭarā pyāṣṭi* 'eye-veil bleared', BS *paṭala-*; I 163, 77v5 *pyāṣṭyi*, BS *pilya-*. From **api-sā-s-* 'to cover' to base *hā-*, *hāi*, *hi-* 'to bind', see *abyāṣṭa-*, *biyāṣṭ-*, 'closed'; to open', beside *hātai* 'opened', Zor.P. *viśātak*. 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 *pyūv-*: *pyūṣṭa-*.

pyūaṣṭa 'he heard', K 30-222, see *pyūṣṭe*, s.v. *pyūv-*.

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 śaṃde pacena pyūva* 'brought out from concealment under the ground'; Z 5-162 *biśā śāndā rraṣṭa hamaṃga hārūṣka harbiśā pyūtā* 'the whole ground straight, level, every hump removed'; III 74-212-3 *raha: vahaṃdā dīśai pyū* 'the chariot descended, its *cāmari* (yak-tail) was torn away'. From *pati-vaj-* (-*iva* => -*yū-*), base *vag-*, *vaj-* 'pull out', O.Pers. *avajam* 'I pulled out', Balōči *gwaḡaj* 'pull out', Natanzi *vojon*, -*m bevet* 'I drag off', Zaza *vāš-*, *vāj-* 'take out', Xalkāli *ēvaj-*: *ēvatan*. O.Ind. RV *vāja-s* 'something torn out, booty', RV 5-39-3 *ā vājan 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 *vax-*, O.Pers. *vaxarka-*, Sogd. *wx'rk-*, Zor.P. *vaxurg* '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. *auādzā*, I. *auādz* '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-uddbhāvayati* 'does not exalt virtues'; dyadic, III 2, 6v2 *dīṣṭm pacase nā pyūmjūm* 'I confess, I avow, I do not deny'. See also *byūmj-* and *vamj-*. From **pati-vang-* 'speak against', Balōči *gwanḡaj* '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 *ṣṣnyūyāt*; v 334, 27v6 *pyūyde* 'he hears', BS G 37, 24b5 *ṣṣavana-*; 2 sing. imperative, v 333, 27r1 *pyū*, BS G 37, 24a2 *ṣṣnu*; v 349, 13a4 *pyū*; I 137, 45r5 *pū*; I plur. III 141v3 *bajāṣa ne pyūyāmane guvyau jsa* 'we do not hear the sounds with our ears', BS *karnau me na ṣṣṇonti ca*; Bcd 50v4 *dā pūāne aharṣṭa* 'may I hear the dharma-doctrine uninterrupted'; 2 sing. II 18, 7a3 *khu parau pva* 'when you hear the command'; 2 plur. II 26-32-20 *khu parau pūtrau* 'when you hear the command'; preterite, v 118, 67v5 *pyūṣṭe* 'he heard', BS *ṣṣṇitvā*; I sing. fem. K 45-23 *aysā tta pyūṣṭam* 'so I heard'; 3 sing. fem. III 70-124 *ca tū pyūṣṭāyā da śirkā* 'what you have heard, beautiful one' (ibid. 70-132 *hwāyā* 'she spoke'); K 46-43

pyūṣṭā 'she heard'; I sing. masc. v 216r3 *pyūṣṭemā* 'I heard'; III 59-31 *aysa pyūṣṭema*; 3 plur. K 66, 84v3 *pyūṣṭāmda*; I plur. K 5, 144v1 *pyūṣṭāndāmā*; participle, I 254v4 *pyūṣṭu u apyūṣṭu* 'heard and not heard' (Suv. ed Nobel 101-19 differt); I 251, 1v3 *tina pyūṣṭāna dā(tāna)*, BS *anena dharma-śravaṇena*; infinitive, Z 14-97 *pyūṣṭe*, Manj. 123 *dā pyūṣṭa hā ne ne tṣve* 'he did not come to hear the dharma-doctrine'; adjective, v 108, 31r2 *pyūyāka-*, BS *śrotar-*; noun, v 69, 8r2 *pyūṣṭamata*; v 113, 35r3 *pyūyāmata kṣamīyā* 'he would wish to hear', BS *śrotu-kāmo bhavet*; v 349, 14a2 *pyūyemate*; v 304, 2b4 *pveṃe jsa*; adjective of the abstract, v 109, 31r4 *dāti pyūyāmātīṅgye pūātīṅe ūce jsa* 'with cool water of the hearing of the dharma-doctrine', BS *dharma-śravaṇa-salila-udaka-*, =v 112, 34r5-6. *pyūyāmātīgye*. From **pati-gauš-*, Sogd. Bud. *ptyuš-*, *ptyuštk*, Yaḡn. *duyūš-*: *duyūšta*; M.Parth.T. *ngwš-*, *sgwš-*, *bgwš*, M.Pers.T. *nywš-*, Pahlavi Psalter *nydwhšyt*, Zor.P. *nigōštan*, N.Pers. *nigōšak*, *nigōšidan*, to Av. *gaoš-*: *gušta-*. IE Pok. 454 *ghous-*, O.Ind. *ghoṣati* 'echo'. See also *hamḡū-*: *hamḡūṣṭa-*.

pye 'father', see *pāte*.

pyairā 'thinking, desire', III 42-11 *sa khu jā nūṣṭyai pyairā bīrā jā 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 bīra (jsa?) nāṣṭa wysānā hīwī 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) *ttraṣṇijai bīrā jā* with the leash of *tṣṣṇā* '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 Tumšūq *pyer-danu* 'deliberately' glossing BS *saṃcintya* (BSOAS 13, 1950, 663) to Av. *kar-*, *čarakarəθra-*, Zor.P. *uskārtan* 'to think out', M.Parth.T. *wd-sgr* 'with evil intent', N.Pers. *sigāl* 'thought'; IE Pok. 530-1 *kar-* 'praise', O.Ind. *carkarti* 'mention with praise', *kīrti-* '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 hamāṃde 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-mūṭtri hamāṃde* 'by this merit (BS *puṇya-*) 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-*: *pī-*, *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 kārė* 'cow yielding milk'. See s.v. *pāyā* 'fat'.

pyaukala 'bitter(?)' (disordered text, probably exercise in writing), III 119-40 *hvaṇḡa vara pyaukala hamyi*; ibid. 41 *bisadārā pyaukala hamī*; ibid. 45 *hvaḡa 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 šē ra mista utca cu mistye uca pyauca šē cu bāysyā sara hauvi cu gyāysā kāsytia hiye pyauca šē 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 *pratisāraṇa-* (a list Śikṣā-samuccaya 207, translation 200); *pratikriyā*; *pratipakṣa-*, Tib. *gñen-po* 'counteragent', v 123, 194 *gga pyauca ggaṇisā* (<*ja pahiṣṭā?*) 'counteragent to foulness, (freed from) fault', BS *khila-* 'hardness of mind', parallel to Saddharma-puṇḍarīka-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 *paraduhkha-prīti-*; *muditā* against *īrṣyā* and *para-sukha-prīti-*; *upekṣā* against *kāma-*. Note also III 63:133 *saṃtsārū geṣā vaska pyauca* 'cure for *saṃsāra*-migration'; v 66, 2313 *dukhāṇi pyaucamgāra kṣamattā ṣṭa* 'counteragent to sorrows is favour'; Manj. 3:10 *arvyau jsa gvīha rṛū āsta hiṣṭā pyaucai vahaiṣi arvai* 'from medicaments, cow-butter and the rest (= *āstamma*) 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. *pd'y'b* 'acting against', Av. *paiti.āpam*; Sogd. Bud. *ptt's'r'k* 'contre-poison', Zor.P. *pātsahr*, N.Pers. *pāzahar*, Pāzand *pādzahar*, Arab.-Pers. *fādzahr*, *bādzahr*, *bāzahar*, Lat. *bezar*, Georgian *p'azar-i* 'bezoar'. Hence *pyaucā-* (nom. sing. *pyauca*, plur. *pyauce*) from **pai-āfčā-* 'working against', beside *vyauca* **abi-āfčā-*, *avyauca-* 'irremediable', Tib. *mi bzad-pa* 'intolerable', with variants *avyauca*, *avatca*. To base *ap-* 'to work', Av. *hv-āpah-*, *hvāpah-* 'working good; good work', *xvāpara-*, *havapanha-*, Zor.P. *hwṣ*, N.Pers. *ḫūb* 'good', Sogd. Bud. *γwṣ*; Man. *xwṣ*, Zor.P. *xvāpar*, Parsi-Pers. *xvāṣar* 'creator', to O.Ind. *āpas-*, *apās-*; IE Pok. 780 *op-*, Lat. *opus*, *operāre*, O.Engl. *efnan*, OHF *uoben*. M.Parth.T. *pd'y'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 *pyaujsa*, = K 16:148-9 *pyatsa vara lāmdrri*.

-pyauutta, K 17:175 *parapyauutta* 'turned' = *paribyūtta-*, BS *viparyasta-*.

pyaude, see *pātām-* 'to obscure', *pātaunda-*.

pyaura 'cloud', see *pryaurā-*.

pyaura-ttraumai 'crossing into calamity', III 44:61 *haiysdai mūkwāsai hada pyaura-ttraumai* 'woe has reached him within the entrance to calamity'. From **pai-āra-* to Av. *paityāra-* 'misfortune', *paityārō.tama-* 'most unlucky', Zor.P. *patiyārak*, 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 *spyakinai pyausāka aiheja aysbanakvā* 'the flower's bud is checked in the channels', III 46:22 (<*s*) *pyakinai pyausāka iheja aysbanavāi*, = III 37:8 *spyakinai byausāuka iheja aysbanvāi*. The rendering 'bud' is conjectural but it is clearly part of a flower; elsewhere for 'bud' the lw BS *sphotaka-* occurs as *spūlaka-*. Connection will then be **pai-āuṣya-* > *pyausā-* with *-āka-* or *-aka-* suffix with *-k-* retained. For *-auṣa-*, see s.v. *pūhara-* 'vegetable', and for *-auṣya-* > *-auṣa-* see *durauṣa-*. For *py->by-*, note also *byaurinai* 'of clouds' to *pryaurā-* and the reverse *parapyauutta-* = *paribyūtta-* 'turned'.

pyausā 'flower(?)', III 40:16 *panāyidi* (read *-idi*) *pyausā klu būā škidū astāṃdi* 'the flowers sound as they touch the harp in tuning it', = III 36:7-8 *panāyidā spyakyā klu ja būa astāna* 'the flowers sound as one tunes a harp'. Hence *pyausā* variant to *spyakyā* 'flower'. Possibly **pai-auṣa-* (with retained *-ṣ-*) beside *pyausāka-* 'bud', see **auṣa-* s.v. *pūhara-* 'vegetable'. Note also *-ṣ-* and *-f-* in III 40:17 *khaṣa-* 'beverage', = III 47:62 *khaṣa-*. An alternative would see here *vaxf-:uxf-* 'to grow' > *-auṣ-* (see s.v. *hvāṣsa-*).

prākūya 'to be strewn over, sprinkled over', III 78:15 *prākūya haṃdryi va* 'among the medicinal things to be strewn over' followed by musk, honey, molasses, sugar, hence to set with III 86:96 *biṃdai 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 *prākūya-* is from **parā-kūya-* 'to be covered over, strewn over' rather than **parā-kuta-*. See also *khauca* 'covering', and KT VI 428-9 *heinā-khoca*. The words *prākūya haṃdryi va* render unidentified Chinese *tcū civa ha: ḍa ḍi*.

prākṣivīdi 'they reject', K 61, 4114 *ci ttu sūtra prākṣivīdi u draya raṇna avajsamya yanāṃdi* 'who may reject this sūtra-text and treat the *triratna* three jewels with disrespect'. From **parā-xṣaub-* (or *pari-*) see s.v. *prākṣautta-* 'rejected'.

prākṣautta- 'rejected', SuvP. 64v1-2 *cu dā prākṣauttai ime, avarāṇisā 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 *paṇjsa ananttanarya yudāṃdā idi u dāru prakṣauttāṃdā* 'they have committed the five *anantarya*-sins and long time rejected (the *dharma*-doctrine)'. From **parā-xṣaub-* (or *pari-*), see cognates s.v. *ksāv-* 'to toss'.

pratarā-, *prarā-* 'nature' rendering BS *prakṛti-* and *svabhāva-*, N 90:27 *pratare jsa ttuṣṣā*|||, Suv. ed. Nobel 248 *prakṛtiṣ ca śūnyā*; v 155, 185b2 *hamaggā pratarā*; ibid. 5 *tvā pratarā āraugyādā* 'they have honoured this nature' (BS *ārāgaya-*); K 8, 306v3 *hivō aysmvi prratarī vasvatte jsa* 'his own mind, with purity of nature'; frequently in later form *prarā*, *prara* (inflected *-i*, *-e*, *-ai*), Sid. 7v2 *prara*, BS *prakṛti-*, Tib. *ran-bzin*; second component *-urrara-*, Sid. 7v2 *biṃna-urrarā* (*-iṃ* = *-ai-*), BS *vāta-prakṛtika-*, Tib. *rlun-gi ran-bzin-can* 'having nature of wind'. Adjective, Z 10:8 *pratārasu bādāna rraṣa vasuta kāḍe tsāṣṭa utāra pāṣkālsta ārsta saṇyau jsa dhyāna-pārāmata būāna* 'the *dhyāna*-meditation *pāramitā*-perfection is to be known to be naturally in time in control,

pure, exceedingly calm, exalted (BS *udāra-*), distinctive, full-grown with plans'; K 54, 15v2 *prrarasta ttūśāttā* 'voidness by nature', BS *prakṛti-śūnyatā*; Manj. 158 *prrarasta śūnyatta*; Manj. 288 *prrarastye raṣṭe*; Manj. 301 *prrarasta śūnyatta*, Manj. 391 *prrarasta śūnyatta 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 *prrirā* '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 *prakuya-* and *pranava*.

prranava 'of fresh grass', v 222a3 *āśārya-t-i prranava mastānā pajimā* '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. *nāūā*, I. *nāū* 'green turf, new ploughing', plur. *nāūityty mēnāū fegūxti* 'the wheat in the new ploughing throve'. See *nava-*, s.v. *navaka-*, *nauha-*.

prrabautta 'transformed', K 63, 79r4 *pajsa gḡ satva gvāḍa 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-*.

pramāṃḍa 'authorized', IV 26.7 adjective to BS *pramāṇa-* 'authority', **pramānavant-a-*.

prraysarye 'to send(?)', II 125.14 *ma jsā ma ṣikā ārā naištā, hiṇa ysira birrai ttā boḡuma-vīnai vā-ṃ parya prraysarye* 'here indeed this fault is not mine; in my own heart I fear(?); deign to send me guidance(?) for discussion(?)'. Uncertain. Possibly infinitive from **parā-zar-*, to base *zar-* 'move, cause to move towards'. See BSOAS 23, 1960, 35 (with earlier references) for *zar-*, O.Ind. *jārate*, variant to *cārate* 'move'. So here, rather than BS lw *prasār-* 'be stretched out', medial -*ys-* for -*s-*, as in *āysana-* 'seat', Prakrit -*s-*.

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. *zānakvant-* 'watchful', *zāni-* 'lively', *zāman-* 'liveliness', *zānavhan-* 'watchful', Zor.P. *zēnāvand*; Av. *zāni. būdra-* 'watchfully awake', Zor.P. *zēnāvand gufrāk* 'watchful, awake' (-*fr-* < *ṣr-*) glossed by *zēnik xoapēt* 'he sleeps watchfully'; Parsi-Sanskrit *jāgarāna-* for *zāman-*; Av. *zānavant-* 'watchful' (epithet of Taxmō urupa). To Zor.P. *zēnahār*, N.Pers. *zēnhār*, Georgian lw *zēnaar-i*, dyadic compound with *har-* 'to watch'. Base O.Ind. *je-*, not *he-*, see s.v. *ysinīta-* 'taken under care'. With -*me* (correcting printed -*re*). Note that Zor.P. has also *zēn* 'armour' (**zayana-*), Georgian lw *zēin-k'al-i* 'smith' (**zēnakāra-*); *zēn* 'saddle' (**izaina-*).

pravā 'talk', II 68.7-8 *ttāgutyau jsa jampha pravā panata* 'with the Tibetans the discussions (and) talk arose'. Possibly **paribāta-*, base *bā-* 'to speak' (see also *būnā-* 'talk') with IE Pok. 105-6 *bhā-*, O.Ind. *bhā* of *sabhā* 'assembly', *bhānati* 'speak'; Greek φασί, φημί, φάμα, φήμη, Lat. *for*, *fāri* 'speak', O.Engl. *bēn* 'prayer' (**bhā-ni-*), *bōian* 'to boast'; Slav. Russ. *baju*, *bajati* 'narrate', *basnī* 'tale', Armen. *ban* 'word', *bay* 'word', *bam* 'I speak', Tokhara A *pā-* 'beg'. For **bhau-*, see s.v. *būnā-*, Armen. lw *hambau* 'report, news'. This is preferred to BS lw *pravāda-*. See *bāma-* 'dumb'.

pravāsta- 'escorted', II 90.75 *hauda vā prrivāsti rrispūra* 'seven escorted princes', v 212, 46a1 *u prrvāstā ṣanūrā naram(ḍā)* 'and the escorted Ṣanūra went out'; 'converted', II 106.132-3 *jaṭala-brramana khwa prravāsta idai* 'when he had been able to convert the hair-matted brāhmaṇas', translation AM, n.s., II, 1965, 106. Infinitive, v 387, 66 *biṣṭi rā pastā prravāste* 'he ordered to escort them all'. From *parā-* (or *pari-*) with *vād-* 'lead', see s.v. *bāy-*: *bāsta-*.

praśvava 'nature(?)', Manj. 408 *praśvava māttra salāva* 'talk is only nature(?)', following upon *nairmāṇa mātīā kīre* 'karma-acts are only *nirmāṇa*-transformation'; K 111.362 *rū bajāṣa paṣve jsa pakyerma* 'form (BS *rūpa-*), sound outstanding by nature (= BS *svabhāva-*)'; Manj. 175 *ga rrū praśvena pakyerma* 'mountain, the form outstanding by nature'; Manj. 327 *prara būra praśve jsa hamaga* 'they know the nature; equal to nature'. From *parā-*, *pari-* or *par-* (< *fra-*) with base *ṣau-:ṣu-* 'move fast, make to move fast', hence 'driving force' as epithet of 'nature'. Since -*ṣva-* is palatalized by a preceding -*i-* from -*ṣva-* the word will derive from **pari-ṣutā-* 'driven around', see s.v. *ṣun-:ṣva-*, IE Pok. 954-6 *kseu-*, beside *skēu-*. 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 *gāḥṭha-*, beside the translation *bisadāraa-* 'householder'.

praśgāra 'confidence', as equivalent of BS *pratibhāna-* 'readiness, confidence, quick-wittedness', K 19.227 *prāsta. hā prruhi tte vira praśgāra* 'the *purohita*-chaplain spoke about him with confidence', = K 27.150 *pyesta hā pūhi ttya vira paśagāra*, = K 35.95 *pyāsti hā brraṇmā tte virā 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 *praśg-*, note also *phaṣavatā-*. Translation BSOAS 29, 1966, 511.

prrastharmadā 'spread (cloth)', III 51.68 (-*am* III 51.71; 74; 78) followed by *hālai aurga* 'with reverence towards'. From **pari-star-* to 'spread around' (or dialectal *prra-* < *fra-*), elsewhere various preverbs, Sogd. Bud. *pr wšt'rn prštrn w'd* 'on rug, blanket, bed'; *prštrn* 'carpet', *pr'yštrn* 'mat', Sogd. Chr. *fstry* 'table-cloth', Oss. D. *listān*, I. *lystān* 'felt-bed', Balōči *pastark* 'saddle' (**pati-staraka-*), Parāči *wīranō* 'bedding' (**abištara-naka-*), Armen. lw *pastar* 'carpet', N.Pers. *bistar* 'bed', Pašto *brastan* 'coverlet' (**upa-starani-*), Wanetsi *brēštən* 'bedding', Av. *upastarona-*, Kroraina Prakrit

vastarna, vastarana-, Pali *upatthara-* 'carpet'. See *āṣṭāre, biṣṭāra-, baṣṭarra-*, base *star-* 'to spread'.

praha 'dew', III 29, 42B1 *saṃ khu praha gīṣai nauhya bakā burā āstā u pītā* 'just as a dewdrop stays a short time on the tip of grass and falls', =Manj. 269 *sa khu praha gīṣai nānhyā ba burai ja āsta khu pītā*. See *pruha*.

prahāl- 'open', *prahāj-*, *prhīta-*, Z 22.192 *nīrvānā kantho prahālja* 'open (2 sing.) the city of nirvāna'; Sid. 14r1 *rīṣā 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-čiv*; I 179, 98v4 *kāryi gva prrahāji* 'opens deaf ears', BS *bādharya-*; preterite, Z 22.263 *avāyi paṃda prhīte vaysīna nīrvānā prhīyā* 'he opened the way to ruin (BS *apāya-*), now he has opened nirvāna'; II 74.36 *ṣacū vāṣṭā paṃdā prrīhīye* 'the road to Śaṭṣou opened'; II 91.101 *prrihīyāṃdā* 'they opened'; II 124.9 *prrihīye*. Incohesive, II 99.205 *ṣa-ṃ pada prrahīṣṭa*, =II 11.43 *ṣa pada prrahīṣṭā* 'the road is open'; I 149, 59r2 *caimmañi (-iṃ=-ai-) prrahīṣṭa vijaiṣṭi* 'his eyes open, he sees'; Sid. 152v4 *tcenañai vasaṣṭi u prrehiṣṭā* 'his eyes are cleansed and open', Tib. *mig blta-bar hgyuro*. From *parā-ṭarg-*. See *thramj-*. See also *praihi*.

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 *prrahauṇā śśārku prahauṣṭe* 'he put on fine clothes'; SuvP. 72r3 *prrahauṇa*, BS *vastra-*, SuvO. 68v5-6 *surau prrahauṇu prahauṣṭā* 'dressed in clean clothes', BS *śuci-vastra-prāvṛtaḥ*; III 105.15 *pamyē sara vāsta prrahauṇa* 'he wore fine dress, clothes'; SuvO. 53v5 *prrahauṇāna pamātāna*, BS *vastra-prāvṛtena*; III 3, 9r5-6 *kurkumīnā surā prrahauṇā pañjṣānā* 'clean saffron clothes are to be donned'; K 63, 78v3 *sara-śṣṭa prrahauṇa* 'well-made (*śṣṭa-*) clothes'; Manj. 284 *ārova prrithauṇa mvaḍai* 'he puts on (burned =) clean clothes', see *ārova-* 'burnt, clean', and *mvaḍai* from **mūṣḍe*; Manj. 71 *prrahāna*, Manj. 424 *vāsta prrahāna*. As second component, *-vrahonā-*, Z 14.34 *āṣṭiṇa-vrahone* 'blue-garbed', Z 22.309 *rrusta-vrahauṇa* 'red-garbed', V 42v5 *śīya-rrahauṇā* 'white-garbed', K 41.51 *rrusti-rrāhāṃ satti* 'red-garbed being', =K 43.168 *rrusti-rrihāve satti*, K 47.42 *śīya-rrāhā satta* 'white-robed being' (like II 118.151 *śī-vāsta* 'white-clad'); II 76.2 *ysumānā-rrahau kāmhi thau* 'hemp cloth for winter dress'; II 76.2.4 *hamānā-rrahauṇā kāmhi thau* 'hemp cloth for summer clothing'. Kuci Sanskrit *parhūṇa, parhyāṇa* (P. Bagchi, Deux lexiques sanskrit-chinois I 325; II 1267). See *prahauy-*.

prahauy- 'to wear', *prahoṣṭa-*, V 113, 35v7 *thauṇa prahauyāna* 'the garments must be put on', BS *vastra-prāvṛta-*; SuvO. 5r6 *prahauṇe prahauyāna*, BS *prāvṛtya*, SuvO. 36v2 *thauṇa prahauyāna*, BS *vastrāṇi prāvāritavyāni*; V 329, 13v2 *prahonā prrahauṣṭe*, 'he wore the clothes', BS G 37, 11a4 *uttarāṅgaṃ kṛtvā*; K 135.859 *śau sve civarā prahoṣṭe* 'he put the robe on one shoulder', Z 23.169 *pruhoṣṭa-*, Z 3.82 *pruhauṣṭa*; irregular, K 28.177 *prrahauṣṭā* 'she put on', =K 37.118 *prrihauṣṭe*, =K 20.1 *prrahauṇḍya*. 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 *sauy-* 'rub'.

prāma- 'canopy, awning', Z 23.164 *balysi prāmi budāndā* 'they carried the Buddha's canopy'; Z 5.96 *prāma śkī-māṃdu evāte viri* '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 prō'ytch* 'canopy stretched out'. From **pa(ti)-rāma-*, base *ram-* 'support', Av. *ram-:ra-, xva-nīraḥa-*. 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. Iw *varšamak*, Chorasmian *w's'myk*, N.Pers. *vāšāmah, bāšāmah* 'woman's headdress'. Georgian *varšamag-i, varšamang-i* 'linen kidaris'. Then *par-:pr-* 'to cover', **parāma-* 'awning'. See *par-* s.v. *pādaka-, peṃbara-*; for *pr-*, see *prūva-*.

prārū 'grasping', K 50.5.8 *cu prārū āhārā nāṣā, nā tsmā haiṣṭai kira* 'what is the contemptible seizing, grasping, may I not really go to the karma-acts'; K 51.6.2-4 *cu prārūva satvāṃ biṃda, dūkha ṣṭūrā kāṣṭi mara... niṣāṃdā 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. *prārūva* dyadic with BS *āhāra-* 'grasping'. See base *raup-*, s.v. *rrūv-, burūv-* 'remove'.

prārāsta '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-*).

prārī, K 73.35, *prārīya* K 74.70 incomplete *akṣara* syllable for *brri, brriya* (but 73.33 *prara* in *prara*, and 74.63 *pra* in *pracaina* rather similar). Translation in Volume in honour of I. B. Horner.

prārīṣā 'in service', III 79.1-2 *a ṣṭāṃ maṃ prārīṣā ṣṭānā paṣja pachūṣṭe* 'I on my part here in service do honour'. Possibly loc. sing. to *parṣa* 'service'.

prāh- 'conceal', *pārsta-*, Z 24.387 *kho ye ratanu nāsta u dī śśandau prīhā* '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-, haṃbirsta-* 'to share' from **ham-raiṭ-*; and *ārīh-*.

prū, see *prūva-*.

prūū 'loving', III 94.35a *pvaisū tīā nīra mūvara iysāṅgyau śva prūū* 'I greet you my wife (and) mother the alysāṅgyā-lady with whole love(?)'. Line 36 *prūū* repeated three times. Possibly dialectal for *friya-* 'beloved'; *śva* to *śśau* 'one, whole', as in *śau-kṣīra-* 'the whole land'. See *brri*.

prūya 'a measure; piece', the measure for *rūṃ* 'oil' giving quantity to be drunk; I 183, 103r4 *rūṃ... dvī dvī drrīṃ drrīṃ (-iṃ=-ai) prūya* 'oil... of each two (and) three *prūya*-measures (to be drunk)'; Sid. 100v3 *rrūṃ... drrai prūya khāṣāṇā* 'oil... three *prūya*-measures to be drunk'. For 'piece', III 80.24 *niṣi jśā prūya* 'cuts it to pieces', K 36.111 *riyāyāṇi paṣṭū sū prūyāi hvīḍi* 'he cooks the elixir and eats one piece (or measure)', =K 28.169 *raysāya paṣṭa u sū prūeye 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 haṃdīra prū haurāni* 'to be delivered here at the Inner Post', II 17, 5110 *haṃdāra prrū tsue* 'he went to the Inner Post'; IV 5122 *hadīra prrūvōṣṭa* 'to the Inner Post', V 199b4 *netca prūvōṣṭa* 'to the Outer Post'; plural, V 26, 49v5 *o balsānu, o cīyānu, ci vā kṣirā prūva* 'or stūpa-monuments or *cāitya*-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 Divyāvādāna 451.11 *gulmakam*, 457.1 *gulmaka-sthānam* 'guards' post', Tib. *gān-pahi gnas* 'place of men of the narrow pass'; BS Mahāvīyutpatti 3803 *gaulmika-h*, Tib. *la-gān-pa*. Kroraina lw *pirova*, *pirova*, *piro* from older form of Saka *prūva*. From **pati-raupa-* 'raised place', Sogd. Man. *ptirwp*, *ptir'wpw* 'fort' (W. B. Henning, BBB p. 93), to base *raup-* 'to raise'. For O.Ind. RV *rūp* 'raised place', see Liebenthal 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 *rōḍ* 'steep bank', N.Pers. *ka-rūd* 'well with steep bank', O.Ind. *rōdhas-* 'bank'. Possibly Oss. D. *buru*, I. *bru*, *byru*, gen. sing. *byrujy* 'enclosure', whence Inguš *bru* for 'Vladikavkaz', belongs here with either **abi-raupa-* or *b-<p-*. See BSOAS 13, 1951, 924-5 for *prūva-*. For 'Inner Fort' note the *Ičan Kala* of Khiva.

prūśavā 'ethnic name, Burusho', gen. plur., II 55.8 *tcūmyai haḍai prrūśavā hīyai bāḍi biṃdā hīsidā* 'on the fourth day they reach the land of the Prūśava-', Tib. *bru-śa*, *hbru-śa*, *gru-śa*, *bru-śal*, *hbru-śal* 'Gilgit', SDTV 72. For *p-* see also s.v. *purṣa*.

pruha 'hoar-frost, dew', Z 6.15 *khu stārā ttāmārā kho cāyā pruha ciro hūni kho bāteva* 'like stars, *timira-* eye disease, like *māyā*-illusion, dew, lamp, dream, like lightning', parallel BS Vajracchedikā 32 *tārakā timiraṃ dīpo māyā-avaśyāya-budbudam svapnam ca vidyud abhram ca*, as types of transiency; V 217, 223 *ā khu khuysmūla ūca ā khu prruha* 'or like bubble in water or like dew'; III 29, 42b1 *saṃ khu praha gīśai nauhya bakā burā āstā u pītā* 'just as dew rests on a grass tip for a short time and falls', = Manj. 269 *sa khu praha gīśai nāmya ba burai ja āsta khu pītā*. Similar Tokhara B Udānālamkāra 3b3 (translation p. 3) *wriyeṣṣe 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 *tanagga-laggam iva avassā-salilaṃ* 'like dew-drop clinging to the tip of a *trṇa-* grass'. From **pruṣā-*, base *parś-*, Av. *parśuya-* (glossed Zor.P. *katasik* 'of a water-channel'), Oss. D. *purx*, *purxā*, I. *pyrx* 'spray; besprayed', Parāci *phīš-* 'strew' (**prśaya-*), N.Pers. *pāšidan*, Pašto *pūš* 'sprinkling'. See for the base *par-*, above s.v. *usphīr-*, IE Pok. 993-5 (s)p(h)er-.

prraiysge 'covering', II 59.3 *u saca-prraiysge bira śā* 'and silken-covering garment, one'. From *pa-* (*pati-*, (*a*)*pi-*)

with base *raṣg-*: **pirasg* > **pūrasg* > **praisg-*, see *raṣg-*, s.v. *lāysgūrya-*, N.Pers. *raṣzah* 'kind of woollen cloth', Yīdyā *rozy* 'woman's cloak'. Quoted also s.v. *bira-* 'to be worn'.

prev- 'attain', *proda-*, V 190, 343 *prevāte* (no context); K 7, 148r2, 2 sing. conjunctive, *balysūnavūysānu hīvyā 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, *deviennent...pratyeka-buddha*; preterite, V 340, 80r2 *proda-phārrā* 'having reached the fortune ('good stage')', BS G 37, 75a3 *srotaāpanna*; V 335, 33r3 *śye proda-phārrā* 'of one who has attained the stage', BS G 37, 30a4 *ekasya srotaāpannasya*; III 9, 17v1 *prroda-phārra gyasta* 'deva-gods attained the position'. This compound is equivalent to BS *prāpta-* with *pada-* 'position', but BS has the different metaphor *phala-* 'fruit', see s.v. *phārra-*.

From **parā-ap-*, base *āp-*, *ap-* 'reach', see s.v. *āh-*, *peh-*, *byeh-*, *byev-*, with *-ev-<-āpaya-*, beside *-eh-<-āfyā-*. For *proda-*, see also *auda-* and *aunda-*, *byauda-*. With *fra-*, M.Parth.T. *pry'b-*: *pry'ftn*, *pryft* 'reach', Yazg. *forip-*: *forapt* 'reach', Rōšāni *firap-*: *firēpt* 'reach', *firēp-*: *firēpt* 'make to reach', Šuynī *firāp-*: *fiript* (**fra-āpaya-*); with *pari-*, Yīdyā *prāvam*: *pārvām* 'find', Waxī *parvē(y)-*: *parvet* 'attain'.

prraihi 'opened', Manj. 412 *prraihi dāvīnai tce* 'the opened eye of the dharma-doctrine', = Z 5.87 *teḍimañi ttīyā pṛhīyā*. See s.v. *prahālj-*.

pyaura 'cloud', III 29, 43a4 *hārvaidā pryaurā prabhāvāna* 'they grow by power of the cloud' (BS *prabhāva-*), = Manj. 275 *hārvēda prraure prrabāvāna*; 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 *pyūw-*, IV 24.3, II 18, 7a3 *parau pva*, beside plural II 35.7.4 *khu parau pvārau* 'when you hear the order'. But possibly **patigauśata* > *pva* 2 plur. present.

pvāna 'fear', see *puvāna-*, *puvād-*.

pvānavīya, V 388, 19r4 *pvānavīya salāva* 'terrifying words', BS G 37, 14a2 *vākyam mahābhayaṃ*. See *puvāna-*.

pvana 'arrow', Manj. 413 *thīyā ttīyā ysaira vi śtāna styūda kīdeśīna pvana* 'you pulled out the firm arrow of *kleśa*-afflictions in their heart', = Z 5.89 *thīyai mā ysāru vātā śtānā styūdu klaiśīnau pūrnū* 'you pulled out the firm arrow of *kleśa*-afflictions in my heart'. See *pūrna* 'arrow'.

pvas- 'ask', V 324r3 *pvasū* 'I greet', see *puls-*.

pvastū 'terrible', Manj. 60 *maista pvastū tvare* 'great exceedingly terrifying'. See s.v. *puvād-*.

pvah- 'strike', 3 sing., Manj. 353 *na jsīda na vā pvāitta* 'he does not strike nor does he beat'. To *pvāha-* 'stroke', *pvaha-* 'stroke'; with *-ah-*, 3 sing. *-aitta-*, participle *-asta-*, see *hvaittā*, *hvasta-* 'beat', *khaittā*, *khasta-*

- 'occur'. From **pa(ti)-vah-* 'strike upon', to Pašto *wah-* 'to strike', *wahal*, 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 *pyūy-*.
- pvāca** 'cool', fem. to *pvāta-*.
- pvāñā** 'to be smeared upon', Sid. 124v2-3 *kaṣṭhī jsa amga bijsāñā, pvāñā, pvātāñ hvarāñ lihā, arvāñ jsa, amga pisalyāñā* 'with decoctions (BS *kaṣṭhya-*) the limbs must be poured over, must be besmeared, with cool sweet electuary medicaments the limbs must be smeared', BS *sekālepā-himā(.)madhuraiś ca virecanam*, Tib. *khu-ba-la sog-s-pas lus-pas blugs-pa dan, sman bsil-bahi lde-gus bsku-ba dan, sman mmar-dag-gi bkru-sman btaw-wo*. Hence *pvāñā-* renders BS *ālepa-* 'smearing'. Base *pau-:pu-* 'to smear', see s.v. *pvāna-*. For *liha-*, BS *leha-* 'electuary, syrup'.
- pvāta-**, *pvāyi*, I 137, 46r3 *pvāyi ucana* 'with cool water', see *pvāta-*.
- pvāttyāñ** 'skin-diseases', gen. plur. I 171, 86v3-4 *kaṣṭhā u ranikāñ biñda pisalyāñā, pvāttyāñ va pīrmāttañ* 'to be smeared upon the *kaṣṭha-* disease and the *ranika-* diseases; it is best for the *pvāttya-* diseases'. BS *kaṣṭha-* (rendered *ranika-*) is used for skin-diseases. The phrase *va pīrmāttañ* follows names of diseases (see I 145, 54v1; I 151, 61r2; I 157, 67v5; I 155, 65v3; I 165, 80v1). Here then *pvāttyāñ* equates with BS *kaṣṭha-*, 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 *-i-* preserved as *-tt-*, see *gaisātta-*, *parbutta-*, *paṣatta-* above) giving **pvāta-* 'skin' whence adjective *-iyya-* for the disease **pvātīyya* > **pvātīyya-* of the affected part, the skin. See s.v. *pūstyā-*, and *pvāna-* 'cosmetic'.
- pvāna-** 'smearing stuff, cosmetic', Z 21-13 *pvānāna skamphaina bātcūsātāñdā* 'they beautify with ointment, with lac'. Base *pau-:pu-* 'to smear' from 'to cover'. See s.v. *pūstyā-*, *pvātīyyāñ*, *pvāñā*.
- pyāne** 'I hear', I sing. conjunctive, see *pyūy-*; Bcd 50v3; 51r1; 50v4, BS *otari*.
- pvāyi**, see *pvāta-*, *pvāta-* 'cool'.
- pvāysā-** 'fear, danger', v 23, 2r5 (=Z 19-17) *stāmo karyo pvāyso yandē* 'causes strain, exertion, fear'; II 128-55 *pvāyse phirākyi ṣṭāre* 'there are many dangers' (translation AM, n.s., 11, 1964, 19); K 65, 82r2 *avāyavā* (BS *apāya-*) *drayvā kūṣṭha pvāysā bvāyisā* 'in the three ruins where fears are long'. From *(a)*pi-śād-* 'press upon', see s.v. *pvāna-* 'fear'; suffix *-zā-*, see also *kvāyisa-* 'side'.
- pvārye** 'drawn out', K 108-291 *tta-vu pvārye rraṣṭa ttu vasva baysā dā byehida* 'so to them he prophesied right; they attain that pure Buddhas' *dharma-* doctrine'. From *pvār-* (beside *pver-* 'draw out, take away') to *(a)*pa-par-*, base *par-* 'rob, take' (see s.v. *pūda-*). Probably a calque on BS *vyākārayati* 'prophesy'. Here *tta-vu(ṇ)* 'so to them'.
- pyāśā** 'of a pig', gen. sing., III 91-221 *pyāśā tcāra* 'fat of a pig', Sid. 9r2 *pāśi gūsta* 'pig's flesh', = v 318, 58 *pvēśā gūsta*. With intrusive *-v-* after labial *p-*. See *pāsa-* from **pāsa-*, Lat. *porcus*.
- pvāśa** 'autumnal', K 25-125 *pvāśa bāḍa* 'autumn time'; K 34-76 *pvāśi bāḍā*; N 75-38 *draya pvāśe*, BS *trayaś ca śāradam* (ed. Nobel 178), variant to v 56-115 (without *pvāśe*); II 85-6 *pvāśai kālai bāḍā* 'autumn time' (BS *kāla-*). See *paśa-* 'autumn'. Here adjective with *-ā-*, with intrusive *-v-* (see also *pāsa-*, *pvāśā* 'pig').
- pvāśka-** 'cool', SuvP. 66v4-67r1 *ysināñide mulu baysa, muṣṭiṭje ūci jsa pvāśkye* 'may the Buddhas bathe me with cool water of mercy', BS *snāpayantu ca māñ buddhāñ kāruṇya-salila-udakaiḥ*; SuvP. 69r1 *uysdaimidā pvāśkāna bhāyīnai jālāna* 'they cool with cool net of rays', BS *prahlādayan muni-nisākara-raṣṇi-jālaiḥ*; noun, Sid. 125v3 *pvāśkai kṣīme* 'desires coolness', BS *śita-icchā*, Tib. *bsil-ba hdod-pa dan*. See *pvāta-*.
- pvāse** 'you feared', JS 32r2 *beṣe bāde pvāse *ka* (MS *ḍa*) *na dukhya hamāre* 'all the time you feared lest they become unhappy'. Possibly to read **pvāyase* < **pvāyisita-* to *pvāyisā-* 'fear'.
- pvāha-** 'stroke', III 75-231-2 *pastā vā pvāhā:na śamdyā* 'he fell at the stroke to the ground'; III 74-207 *pvāhna: varaira* 'they tore with a stroke (noise?)'; K 102-60 *kūsi pvāhna* 'with stroke of drum'; see III 114, 6r3 *kūsā pāhi* = v 250-795 *kūsā pāhe* 'he strikes the drum'. Verbal noun, SuvP. 62r4 *ttye kūśā pvāhāme jsa* 'with striking of the drum', BS *anena ca dundubhi-ghoṣa-nāḍinā*. See *pāha-*, *pveh-*. Pres. 3 sing. Manj. 353 *na jśida na vā pvāitta* 'he does not strike nor does he beat' (bases *jsan-* and *pvah-*). See cognates s.v. *pvah-*.
- pvāḥa** 'abode', II 2-27 *tcaurrvā śāmuvā pvāḥa kījsanū 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 jśā mara jśāvi* 'how many steps he walks here'; K 72-25 *pañi pvi vaska khu byihī jabuva ysira* 'if for every step he should get jāmbūnāda-gold'; see *pū*; *pvā-* 'step'.
- pyiñāñā** 'it must be burnt', Sid. 126v5 *biṣūñā pacadaī 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 *pandīs-* from *pata-dag-ś-* (*pañ-* as in *pañtsa-*). To Xūfī *paḍays-paḍid-* 'burn' intr.; *paḍin-*, *paḍid* 'make burn', Šuṇī *piḍis-*, *piḍid*; *piḍin-*, *piḍid*, Yazg. *paḍays-:paḍad*; *paḍāy-*, *paḍayd*; Yazg. *paḍus* 'firebrand'; M.Parth.T. *pdyn-* 'make burn'; Waxī *piḍis-*, *piḍin-* 'burn' intr., *piḍiñg* 'flame', see *paḍajs-* and *pinapaka*. Uncertain connexions (see G. Morgenstierne, Shughni Group 55). M.Parth.T. *pdyn-* 'to kindle' has been traced to base *aid-* (A. Ghilain, Essai 84).
- pvīys-** '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 strīyāi hvāṣṭa viṣāmūlai jsa hūṣṣṭā* '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 *rīma 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 kāḍi mistā tvāri pvistai arthi* 'very great mystery (BS *rahasya-*); its meaning exceedingly secret'; Sid. 1 bis r4 *arve pvistyedā* 'medicines were hidden'; Manj. 24 *ttyau jsa ra pūsta* 'with them (the skeleton) is covered'; K 63, 79r2 *kamacām pvistā* 'covered with *kamaca*-cloths'. Causative, Sid. 146r5 *surakā vāsti haṣkalakā jsa tciṃ pvistānā* 'the eye must be covered with a clean cloth', Tib. *ras dkar-po gcaṃ-mas g-yogs-pahi steṃ-du*. Since *-rīt-* is replaced by *-līt-* in *hālīti* 'spear', but by *-līt-* in *malsta-* (see s.v. *malys-*), and *-rūd-* by *-lysd-* in *mulysdi* 'favour', in *pvīys-*:*pvīsta-* the *-līt-* may have replaced *-rīt-* either as variant after long vowel (beside *-rīt-* preserved) or dialectal *-rīt-* > *-līt-* (familiar in West Iranian, southern *-līt-* against northern *-rīt-* preserved, as in *frēst*:-*frēst-* 'to send'). The base is then *pvais-* (from *puv-*) **pati-vais-* (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-g(h)* would give Iran. *vais-*. The Armen. lw *vēš* 'covering' can come from **vaij-*, or (if the *-š-* is N. Iranian from *-z-*) from *vais-*. The *vaij-* would mean IE *uei-g(h)*- beside *uei-g(h)* (a common variant form). See also *patiṣu* 'coming' or 'covering'?

pvīrau 'you may hear', II 26.32.20 *khu parau pvīrau* 'when you hear the order', II 35.7.4 *khu parau pvīrau*; III 120.59 *cū ama pvīrau* 'what you hear', III 120.64 *cū ama pvīrau*. See *pyūy-*.

pvīryau 'you may hear', SuvP. 7513 *amai vaṇa pvīryau* 'may you now hear it'; I 173, 9114 *tta tīā pvīryau* 'so you may hear'; Manj. 153 *pvīry(au) ttāṣṭa* 'listen', = Manj. 154 *pū* (2 sing.). See *pyūy-*.

pve 'footsteps', see *puve*, *pvi*, *pū*.

pve 'blown up(?)', II 47.102-3 *khu viṇa tta pve kamācū bādā hamāte biṣā hā hamdara bādā-dīṣā nūvara uha:va u bīrūka nūndā* 'when now the Kan-ṭsou state is so distracted, all the other state-holders, *ūgās* and *būiruks*, are settling'. From the context of disturbances in Kan-ṭsou, *pve* is a pejorative adjective or participle. See earlier SDTV 112-3. Hence possibly 'inflated', see above *puta-*, Z 20.35 *hāysā daundā putā* 'skin blown up, inflated', like BS *vāta-pūrīta-* 'filled with wind'.

pvai 'I hear', II 115.29 (and 30); II 99.198 *pvai*, and II 11.35 *khu ra tta pvai* 'when I hear so'. To *pyūy-*.

pve 'learned(?)', Manj. 309 (of a man maddened by *graha*-demons) *ā bu hvāṇai salāva pahaisida satva pve daitā 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 *pitta-kriyā*). A meaning 'physician' would fit. Elsewhere *vīja*- (BS *vaidya-*) is used, named as the 'possessor of *vidyā*', that is, 'medical knowledge'. Here participle *puta-* 'trained, learned' (dyadic with *gumāta-*). Hence possibly IE Pok. 827 *peu-* 'to investigate, be intelligent', Lat. *putare* 'reckon', Greek πινυτός, πινύμενος 'intelligent', O.Slav. *is-pytū*, *pytafo*, *pytai* 'investigate'.

pveca, **pvaica** 'covering', II 78.44 *yaragaka va pvaica* 'a covering for a (Turkish) *yaryaq* ('pelt')'; II 76.3 *padāya pvaica* 'a covering for the road(?)'; II 78.41 *ṣyāṃ*

pvaicām jsa jsā yaḍama '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 ṣai u haḍa baista chā u cīvarau phaurthaka ṣau 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) *ttāṣīkau kādara ṣau drrai ṣaca āra u pvaica dvī u baicakama dva u pūna drraya u dvī bōirūkau u sā pyatsauṣāṇa u tvanakau hīyai ttarkana vaska pvaica haiṣṭe* 'he despatched coverings (*pvaica*) both for two *būiruk*-officials and one woman attendant and the *tarkan*-official of the Tvanakas(?) (consisting of) one Taṣik sword, valued at three *ṣacī*-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 *hambīrsta-*, hence possibly **pati-vrsta-* to *vart-* '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 *nī-* see also *nyūd-*, *nyūltte* (**nī-vartatai*).

pveṇa 'fear', see s.v. *puvād-*, K 150.16 *pilā mara āchai pveni* 'calamity (BS *pīdā*), death (*marāṇa-*), disease, danger', III 55.5 *pveṇa harīysa* 'fear, trembling', K 155.50 *pvaiṇa noṣāḍi* 'fear quietened'; K 58, 29v4 *cū burai pveṇa harīysa idī ttai biṣā naṣāmāre* 'whatever fears (and) tremblings there are, all are quietened for him'; K 29.205 *pvaina jsa* 'with fear', with negative K 28.180 *apvaine*. See *puvaṇa-*.

pvāḡita 'he beats', Manj. 353 *na jsīda na vā pvāḡita* 'he does not strike nor does he beat', to bases *jsan-* 'strike' and *pvah-*, *pvāh-*, *pveh-* 'to beat'.

pvaidā 'they fear', III 25, 25a3 *nī pvaidā nī hariysāri nī trāysā byehidā* 'they do not fear, they do not tremble, they do not suffer alarm' (BS *trāsa-*), BS *na uttrasīṣyanti na saṃtrāsīṣyanti na saṃtrāsām āpatsyante*. To *puvād-*.

pvaimā 'I fear', SuvP. 66vz, BS *bhayaṃi*. See *puvād-*.

pveṃe 'hearing', v 30.4, 2b4 *gai pveṃe jsa* 'with hearing of the bell'. See s.v. *pyūy-*. For the form, see *ibid.* 2b3 *dyene* 'seeing'.

pvaiya 'a kind of disease', II 120.191 *cvai va pvaiya āchai yai* 'who had the *pvaiya* disease', translation BSOAS 30, 1967, 97. For *-aiya*, note *khaiya-*, *kheye* 'contusion', BS *toda-*, *naraiya* 'hernia', *paiya* 'long after', *haiya* 'former', *daiyā* 'he sees'.

pver- 'remove', Sid. 2v5 *sparṣā pverāma* 'removal of touch' (BS *sparṣa-*), BS *bhūta-* 'demon', Tib. *gdon bsal-ba* (*gdon* 'evil spirit'); Sid. 142v5 *ysu u kṣaṣṭā pverāme va* 'for removal of pus and serum', Tib. *rnag dan*, *ḥnu-ser bsal-bahi thabs nī*; Sid. 127r2 *krra nva dyāme pverānā yinānā* 'treatment must be made according to seeing, to be removed', Tib. *ḥho-ga ji-tta-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. *pūda-* (*par-* rather than *bar-*). See also above *pvārye*.
- pvaiś-** 'ask, greet', K 38:130 *jsāmnākye śtā pvaiśā ysirastā* 'humbly he asks from the heart' (Sudhana questioning the birds and beasts); note the phrase K 29:190-1 *brraṣṭa ysirasta*. See *puls-*; *pvaiśā* optative (=durative) to present *pulstā*.
- pveśā** 'pig's', gen. sing., Sid. v 318:58 *pveśā guṣṭa* 'pig's flesh', = Sid. 9r2 *pāśi guṣṭa*. See *pāsa-*.
- pvaisai** 'asking', K 29:186-7 *hāṣṭa pvaisai thauṇā* 'in case of his asking', = K 21:13; K 37:127 *hā pvaisai thauṇya* (BS *sthāna-*, Prakrit *thāna*), K 27:161 *pvaisyara mahā sūdāna jsa* 'take leave (2 plur.) of Sudhana for me', = K 36:105-6 *pvaisyari hā mahā sūdhānā jsi*. See *puls-*.
- pvaiskyām** 'of faeces', gen. plur., see s.v. *pulske*.
- pvaiskha** 'a food' in a list of foods, III 117r01 *hūlām pvaiskha hvaṣi*; possibly from *pūva-* and suffix *-iskha-*, to O.Ind. *apūpa-*, *pūpa-* 'cake'. Possibly base *pau-* beside *pā-* 'to feed', as Av. *bā-*, O.Ind. *bhā-* beside Greek *φα-* 'to shine'. See *paundai* 'cake'.
- pvesta-**, *pvesta-*, *pvaistai*, see *puvad-* 'to fear', JS 18v3 *pvestī* 'you feared' (2 sing.); III 123:60 *pvaistai*, BS *baya karayattī* (= *bhayaṃ kārayanti*).
- pvēh-** 'strike', see *pvāh-*, III 70:107 *pvēha:jsa* 'by the stroke'; 3 sing. Manj. 353 *na jsida na vā pvaitta* '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 *cuva byāva ide pha, avamāta tta cvamā nā byāta* 'what (acts) by me (*cu-a(m)*) are remembered many, uncounted what are not remembered'; K 52:7:4-5 *cu yuḍi pha śade* 'who did much good'. See *pharu*, *pharā*, *phara*. (JS has *pha* 7 times, *phara*- 6 times.)
- phaj-** 'collect', JS 38r2 *ca-m naṣṭhājāṃde mamī puṇā avamāta* 'what merits (BS *puṇya-*) uncounted are accumulated for me'. See also *haṃphāj-* 'wrap up'. Possibly base *bag-* 'get a share', with *-ph-* as *haṃphuta-* 'bowed down' beside *haṃbujs-*. For *bag-*, cognates s.v. *būṣ-*. Inchoative *haṃphis-*, Sid. 130r3 'join, mix', Tib. *sbyar-na*.
- phaja** 'oven', Sid. 153v1 *u phaja veṣṭānā* 'and to be placed in the oven', Tib. *me mar-mur-gyi nav-du bčug-la*; Sid. 152v1 loc. sing. *u phajiṇa viṣṭānā*; III 86:95 *śī pau phaji pajsānā* 'the white onion to be cooked in the oven'; III 89:158 *phaji-vaha pau* 'oven-cooked onion'; III 93:251 *śī pau, phaji pajsānā* 'white onion to be cooked in the oven'. Base *phaji-*, like *ttāji-* 'river', *bāji-* 'tribute, tax'. Possibly *phaj-* beside *pajs-* 'to cook', hence *phaji-* 'cooking-place'.
- phajsai** 'his rump', of the *aśva-ratna* 'horse-jewel' of the Cakravartin-emperor, Z 22:145 *kāde wysnāta balysga* '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'.
- phamṇā** 'connected with the paunch', adjective plural, Sid. 100r1 *cu ṣpaijāi āchanai ṣā-v-ī arva, phamṇā garṣva*, *ū bhāṇā ṣavara* 'who is ill in the spleen (*spuljei*), this is his medicament, (bezoar-)stones of the paunch, and plant *bhāṇā ṣavara*'. From **pakana-* > *phaṇna-*, to IE Pok. 789 *pank-*, *paṅ-* 'to swell', Lat. *pānus* (**pank-no-*) 'swelling; ear of millet', *pantex* (**panc-to-*) 'belly, intestines', O.Slav. *počiti se* 'be inflated'. From *pantex*, O.French *pance*, *panche*, Mod. French *panse* 'paunch'. Here adjective suffix *-ya-ka-*. For *-akana-* > *-aṇna-* see also *satana-*, *saṇna-* 'dung', like *hvatana-*, *hvaṇna-* 'Khotan'.
- phattanai** 'palate of mouth', with *-tta-*, not *-ta-* (see facsimile BSOAS 36, 1973, plate I, opp. p. 226), III 81:178 (corrected number) *phattanai*, gloss to Turkish *ev* 'broad part'; Sid. 156v1 *paṣṭā phaṇnai* 'palate at the back' (see *paṣṭi*), BS *tālu-mūla-*, Tib. *ṛkan-gyi phug* (*phug* 'end, innermost part'), III 130, 123 *ci phaṇnai ṣpalāte* 'whose palate twitches'; I 177, 95v3 *cvim phaṇni hūṣḍi* 'whose palate becomes dry', BS *tālu-ṣoṣa-* (with *-i* for *-im* = *-ai*). From *paṭana-* 'broad', base *paṭ-* 'expand', Av. *paṭana-*, Zor.P. *pahan*, *pahanād*, N.Pers. *pahan*, *pahn*, *pahnā*, Balōči *patan*, Oss. DI. *fātān*, Sogd. Bud. *pōkku*, *pōkkuw*, Man. *pōkkuwuy*, *pōn'y*, *pōnyh*, Yidya *paṣṣy* (**paṭhaka-*), *parvaṣṭin* 'knee-cap' (**pari-paṭana-*), Pašto *plan*, Orm. *pan*. IE Pok. 824 *pet-*, Greek *πετάωννυμι*, Lat. *pateō*, O.Norse *faðmr* 'embrace, fathom', Lit. *petys* 'shoulder'.
- phan-** 'move', with preverbs, see s.v. *paphan-*; without preverb Yazg. *fin-fud* 'descend' *fadag*, like *sin-sud*, participle *sadag* 'ascend' (without preverb also Yazg. *ṣaw-ṣod*, *ṣadag* 'revive' from *jva-*, see s.v. *būjve* 'he revives'). For the meaning note also base *nam-* 'bend up or down', Orm. *nimyeḱ* 'to descend'. To RV 4:40:4 *āv apānīphaṇat* 'moving along', and RV 8:69:13 *āphāṇayat* (quoted KT VI 214), T. Burrow added *phaṇa-*, *phaṇā* 'serpent's hood' (BSOAS 35, 1972, 538).
- phaysdve** (*phaṇysdve?*) 'vessel', III 38:41-2 *spyakyau ājsava beysa habāda phaysdve jastūṇe khaṣā va isphiraciṇa hāysaiṇa*, = III 47:62-3 *spyakyau ājsavā bveysi habāda phaysdvā jastūṇe khaṣāna asphiraci(ṇa) hāysaiṇa*, = III 40:17-8 *spyakyau ājsavā bvaiṣyā habāla phaysdyai jastūṇai khaṣā jśā asphiraciṇa hāysaiṇā* 'decorated with flowers, filled with *bveysa*-drink, the bowls, celestial beverage splashing up in the fountain(?)'. From **fazduka-* (formed like **xanduka-* Oss. D. *xāndug*, I. *xāndyg*, N.Pers. *kandūk*, *kandū* 'large jar for grain', Armen. lw *k'andouk*) to Armen. lw *p'as* 'pitcher, jug' (5-8th century), variant *-s(t)-* with *-zd-* (note Oss. D. *māzduḱ*, I. *māstāg* 'compact', Armen. lw *masd* 'thick, compact', Av. *myazda-* 'solid sacrificial food', Zor.P. *mēzd* 'table', s.v. *mastāna-* 'fodder(?)').
- phar-** 'disturb', present *phir-*, *phīr-*, participle *phiḍa-*, II 112:45 *ṣi tteye bādā phirāme hīvi parau ṣte* 'there is order about the disturbance in that country'; II 111:8 *khu kamācū u ṣacū ṣūjaṇa bādā phaiḍi* 'since the state of Kan-ṭṣou and Ṣa-ṭṣou is mutually distracted'; ibid. 10-11 *tteyi-lvṣāṃ: hīvi aurāsā ā si kamācū u ṣacū ṣūjaṇa bādā phaiḍā* 'information of the Tai-uang has come (reporting) that the state of Kan-ṭṣou and Ṣa-ṭṣou is mutually disturbed' (translation AM, n.s., 11, 1964, 2; 12). Causative *pher-*, see below. With preverbs *ā-phar-*, *haphar-*, *ṣapher-*. Base *far-* 'distract', Av. Yasna 49:1 *pafrē* 'has

opposed(?)', O.Ind. RV *par-phar-*, IE Pok. 992-3 *sp(h)er-*, O.Ind. *parpharāyate* 'moves violently to and fro', Greek *σπείρω* 'jump', Lat. *spernō* 'thrust away' (see s.v. *āspara-*, *usphīr-*).

phara- 'pot', also *pharkhya*, K 29.195 *rañija phara bīdeda* 'they carried jewelled jars', = K 38.133 *raññiji pharhye gauṣṭā baiśi hamaṅgā* 'jewelled jars in the hand of each equally'; K 29.196 *phara kuṣḍā vīrāṣṭa byauttai* 'to convey jars to the palace'; K 29.197 *na hagroutta yūḍā sve baidā phara* 'she could not lift the jar to her shoulder', = K 38.134-5 *na ṣṭāṃ haṅgrāṃṭti yūḍā sve baidā pharkhya*; K 29.202 *sūdāna hā maista phara sve baidi ṇaiste* 'Sudhana placed the large jar on her shoulder', K 29, 203 *ttu pajūṣṭa pharaṇā diṣṭe* 'he threw that finger-ring into the jar', = K 38.138 *ttāñai hā pharīñā pañjūṣṭi niśāve* '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 *pāñā-galā* 'water-jar' from *pāñīya-* 'water' and *ghaṭa-* 'pot'); v 125, 1024 *śau hiśanai pharkhyau* 'one iron pot'. Hence *phara* with *-hya-* second component (become suffix) as *bankhya-* 'tree', Av. *pancō.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 *πέλλα* 'milk-pail', Lat. *pēluis* 'plate', O.Norse, O.Sax., O.Engl. *full* 'beaker' (**pl-na-*).

phara- 'much, many', Z 5.76 *phara varata pracyā tsindā* 'there the causes (BS *pratyaya-*) are many', = Manj. 233 *pharai vara prracā tsīda*. As first component, Sid. 7v5 *phara-purāi* 'having many sons', BS *supraja-*, Tib. *bu man-du*; SuvP. 69v1 *dukhīnā phara beṣa* 'many whirlpools of woes', BS *dukhkhāṇavaṇ* 'ocean of woes'. Compound, v 164, 11374; 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 anābhauṅa satva*; III 27, 36b2 *bihī 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-sīya (tt)e himāri* 'they become polymaths', III 126.1 *phara-sī bōāmaya hajū* 'polymath, intelligent, wise'. From *paru-* O.Pers. *paru-*, Av. *pouru-*, *pauru-*, fem. *paoirī-*, Zor.P., N.Pers. *pur*, Oss. D. *fur*, I. *fyr*. See also *bryau*. To IE Pok. 800 *pēlu-*, *plū-*, O.Ind. *pulu-*, *purī-*, Greek *πολύς*, Got. *filu*, O.Engl. *fela*, *feala*, *feola*. Comparative Av. *frāyah-*, O.Ind. *prāyas-*, superlative Av. *fraṣṭa-*, Greek *πλεῖστος*, *πλεῖστος*, O.Norse *fleistr*.

pharā- 'speech, language', Bcd 48r2 *jastūñe phari u nāvāñye ttī* 'with language of gods and nāgas', BS *deva-rutebhi* ca *nāga-rutebhir*; Bcd 48r2 *phara*, BS *rutāni*; Bcd 48r3 *pharyau jsa*, BS *sarva-ruteṣu*; Sid. 4v2 *u ttī jsāñi āñi vā phara naṣpaśde* 'and likewise produces speech', Tib. *ñag lhyun-ba byed-pa dan* ('ñag 'speech'); K 59, 34r3 *hivāñye phara jsa* 'in (his) own language', parallel Pali *sahāya niruttīyā* (see s.v. *hivāma-*); III 72.166-7 *phara bustā ttrīyaṣūñāna* 'he knew the speech of

animals' (BS *tīryag-yoni-*); III 70.110 *phara vā yañde* '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 boīrau* 'if so you know his speech'; Z 14.81 *hāvyo pharo pyūyāre hūya 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 *ttāgūttau phari jsa* 'in Tibetan language', III 4, 10r2 *hvañnye phari jsa* 'in Khotan language', II 49.2 *ṣṭi burā cimṅāna phara* 'this is Chinese language' (see also s.v. *hau* 'word'); Sid. 1 bis r2 *thīye phara jsa* 'in foreign language'; Manj. 58 *phara-ñi* 'their speech', of the Rākṣasas. Adjective, Manj. 64 *baiśa pharīñye parvāra* 'all speech accessories' (BS *parivāra-*) of delusions. Verbal *pher-* 'to speak', see below. Derived Z 19.93 *aysū tceima-ñinu pharātau ju yāḍaimā* 'I have made for you (-ñ) speech of eyes', for *-ātau*, note also above *amātau* '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. *araspel* '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 *bahutarāñ*, Tib. *man-du*; v 333, 27r4 *pharākā*, BS G 37, 24a4 *bahūni*; v 330, 13v4 *pharāka*, BS G 37, 11a7 *bahu*; SuvO. 56v2 *pharāka-padya* 'of many sorts', BS *anekāni nānāvīdhāni*; K 46.24 *pharāki vīvā yadai* 'makes for him much ripening' (BS *vīpāka-*). 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-* > *pharra-*, or **phr̥na-ka-* (since *karna-* > *kārra-* 'deaf', but *tṛna-* > *ttarra-* 'herb').

pharīñye 'of speech', see s.v. *pharā-*.

pharṣavatā- 'an official title', probably 'judge' as the 'official in questions', *pharṣata*, *pharṣava*, *pharṣṣa*, *pharṣa*, Tib. script *phar-śa*, *par-śa*, *pa-śa*; Z 19.95 *pharṣavata parste pīde ysambastā* 'the official Zambasta ordered to write', Z 11.78 *pharṣata ysambastā parste pīde*, Z 14.106 *pharṣava parste pīde ysambastā*; II 13, 11r1 *pharṣṣa bara*, II 13, 12a *pharṣa barana*, II 69.1 *tya pharṣavata vañña muho jsa amanā ma yanā* 'may the official now not act unfriendly (BS *amanaāpa-*) with me'. For Tibetan II 28, 36b5 *phar-śa*. Hedin Tib. document IV 5; 6 *pa-śa*, *par-śa* (facsimile BSOAS 36, 1973, plates VI-VIII); Chinese transcript *p'o-ṣa* < *p'uā-ṣa* (K 721.15; 846.1).

No bilingual evidence has been found, but the judge is known in Tibetan texts *khrim-bon*, *khriṃs-dpon* (v 196, 29a1 *khrraṅbānā* has either *khram* 'farm', or possibly *khrim* 'judge'). The judge is questioner; so in Tokhara B *prekṣanta*, A *prakṣānti*, O.Ind. *prāḍ-vivāka*. Hence *pharṣavatā-* contains **fraṣa-pati-* with metathetic *pharṣa-* (-s- < -ṣṣ- < -ṣṣ-) and final masculine *-ā-* stem derived from older *-i-* stem (as also *spāta*, later *spā*, Tib. script *spa*, from **spādavatā-*, older *spāda-pati-*, parallel to BS *senā-pati-*, rendered by Tibetan *sde-dpon*). The Iranian *fraṣa-* is present also in NW Prakrit *praṣaṃda* (see *pāśāda* above) corresponding to Greek οἱ περὶ εὐρέ-

βειον διατριβοντες, and κατά πάσας τὰς διατριβὰς (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-*, *pharṣa* is an inner Saka replacement of **phraṣṣa-* (note the variation *-ra-* and *-ar-* in the base *dras-* 'to load', see *draysa-*, *dālś-*). 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 *fraś-* see s.v. *pulś-:braṣṭa-*, and for *phr-* see *phrrūma-*.

pharhya 'jar', see *phara*.

phalau 'dish(?)', K. 100.295 (obscure text), *khāyṣa ttaujai u ttūra phalau śau* 'food sour-stuff and cheese, one dish (?)'. See s.v. *ttūra* and *ttaujai*, base *tau-* 'be sour', cognates s.v. *ttavampdyā*. Possibly *phala-* lw from Greek φιάλη, φιάλη, Mykenaeen *piara* 'flat dish or bowl', through **fyala-*, loss of *-y-* as in *ḅātaa-* 'opened' (**viṣātaka-*). The *-au* may be either *-akam*, or *-ūva-*. See, for another Greek word for 'dish', *lakāna* lw from Greek λακόνη, λακόνη (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 garśa mīrāhe* '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 *bīmūla phastadā sagā* 'rocky rolling stones'. Causative *phaśt-*, Z 13.113 *biśā phaśtīya gyastā balysi* 'would the *deva* Buddha move his tongue?'. With preverbs, Z 20.3 *haphastāre kāde padamāna* '(the creepers) are greatly shaken by the wind'; causative, III 6, 13r2 2 sing. imperative *ma ma naṣphaśta* 'do not drive me away'; Z 29.1.6 *vaphaśtāte* 'it makes to tremble'. From (s)p(h)and-, (s)p(h)ast-, with the present with *-t-*, *phast-*, causative *phaśt-* (**fastaya-*), to Z 4.72 *sphan(d)-*, BS *spand-*. IE Pok. 989 *sp(h)et(n)d-*. Present *-t-*, see *īyūṣt-* 'wrap' (**niyauṣt-*), Zor.P. *gōḅtet* (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', σφαιδάζω 'twitch, move violently'.

phastā 'part of a name(?)', v 306.2.3 ||| *phastā budadattī haṁṣa tte āṣīrina pīmā pu(dā?)* '... *phastā*, to him Budadatta with the teacher (BS *ācārya-*) Pīmā offered. ... -*phāj-*, see *haṁphāj-* 'wrap'.

phāta 'pleasures', Z 273.27 *pārḥāna-dharma ṣṣu hvinde, kau śśuvātā phāta pharā(ka)* 'the *parihāṇi-dharman* man is so called (in that) he diminishes many pleasures', parallel to Abhidharma-kośa (ed. L. de la Vallée Poussin, VI 261 n. 4) *yaḥ parihīyate dṛṣṭa-dharma-sukha-vihāre bhyaḥ sa parihāṇa-dharmā* 'if he withdraws from enjoyment of present *dharma*, he is *parihāṇa-dharman-*'; Vyākhyā 584.5-6 *parihāṇa-dharmā yaḥ parihātuṇ bhavya itī* 'the *parihāṇa-dharman* man is he who is happy to withdraw'. Base *phā-* or *phāk-*, *phāg-*, participle **phāta-* or **phāsta-*, possibly to base *spak-* in M.Pers.T. 'spax' 'feast', Mir. Man. 2.14 *ispaxr vīrāst* 'he prepared a feast'; Zor.P. (DkM 554.18) *sp'hil *spaxr nē kunišn* 'he must not make a feast', N.Pers. *āēn 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, 123 *śśā ggoštā phānā nīśśāte* 'he put one handful of dust', parallel Divyāvadāna 366.6-10 *eko 'gra-kulika-putro dvitīyaḥ kulika-putraś ca pāmsv-āgāraih kṛdatah... pāmsv-anjalir bhagavatah pātre prakṣiptah*; Z 14.48 *saṁgga uysma phāni* 'stones, soil, dust'; loc. sing. Z 24.422 *phāna ggaḍāre* 'they roll in the dust'. Adjective, II 107.171 *śśau phānīnai śśhūpa* 'a *śśūpa*-monument of mud', parallel Chinese *t'u* 'soil' (K 1129.1). Playing in mud, Jaina Mahārāṣṭri *saha-pāmsu-kiliyāo*. From (s)pan-, Oss. D. *funuk*, I. *fānyk* 'ashes', Av. *pāmsu-* 'dust', Parācī *phunē* in *γā-phunē* '(dust) wind'. With *s-*, Sogd. Bud. (Vimalakīrti-nirdeśa 31) *ḍrt'yē spn'k z'yh* 'manured ground', Man. *ḍrt'yē spnyy*, Chr. *ḍrt'yē spnyty* (W. B. Henning, BBB p. 102; E. Benveniste, JA 1955, 323). IE Pok. 807 *pen-*, O.Ind. *pāmsu-*, *pāmsu-*, 'dust', *panka-* 'mud', Got. *fani* 'mud', O.Norse *fen* 'swamp', O.Engl. *fenn* 'swamp, moor', *fyne* 'moisture', Lit. *pania-*, Let. *pane* 'puddle, slough', place-name *Pannonia*.

phāra 'disturbance(?)', v 210, 38a3 (SDTV 93), no context. See *āphāra-*, base *phar-*.

phārra, see s.v. *phora*.

phārra 'fortune, (high) position', Z 13.16 *tcōhora phārra* 'the four stages (of the Buddhist career)', Manj. 126 *tcāhaurvō phārrvō byauda* 'attained to the four stages'. v 149v2 *paḍā phārrā* 'first stage', BS *srotaūpanna*; v 335, 33r5 *śśālu 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 *sravātāvāṇnā phārrā* 'having attained the position of *srotaūpanna*', III 23, 17b2 *sakṛtāgāṇnā phārrā byaudā*, III 23, 18a2 *arahaṇḍauṇnā 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 *mangalya-*. For *-arra-*, note *kārra-* 'deaf', Av. *karəna*; *pārra-* 'feather', Sogd. *prn'k*, Av. *parəna-*; *ārra-* 'guilt', Av. *arəna-*, hence *phārra-* normally from **farna(h)-*. For *farnah-*, see Zoroastrian Problems, ed. 2, 1972, xvi-xix.

phāhā 'cough', Sid. 10r1 *phāhā*, BS *kāsa-*, Tib. *lud-pa*, III 85.82 *phāhā*, III 86.94 *phāhī*, III 92.240 *phāhā*; to base *faθ-*, *paθ-*, *pat-* 'to eject, shoot'; verbal *pheh-*, Sid. 1 bis v5 *huṇa phehāme hīvī piṣkalā* 'chapter of ejecting blood', Tib. *khrag lud-pahi lehu*. Noun, Sogd. Bud. p'ḍḍ, Yagn. *pot*, *pos*, M.Parth.T. *p'h* 'arrow', Yazg. *peθ*, Suryñi *pōθ*, Yidya *pēx*, Munjāni *pūx*, Rōšāni *pūθ*, *pūθ-dēd* 'shooting', Oss. DI. *fat* 'arrow' as the 'ejected missile', to IE (s)p(h)et(h)-. Possibly Armen lw *npatak* 'aim, target' as the 'thing ejected towards'. See also *pheha*. For *paθ-* see s.v. *nuvanth-*.

phīda, **phīda** 'disturbed', see base *phar-*, K 23.71-2 *ājūā va satva phara phīda* 'for their livelihood the many beings are distraught', = K 15.121-2 *jvauma (va?) phīda* 'for living disturbed'.

phī(.), possibly *phīra-*, Z 24.520 *kho ye brīnthī vīri hvātu*

vāñite phī(raī) '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. *subhṛtam bhār-* (J. Wackernagel, BSOS 8, 1935-7, 823-6) to base (s)p(h)ei- 'be pointed' from **sphaira-*, Oss. D. *āfserā*, I. *āfsīr* '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 *sañtsārā jsa phijāma* 'escape from migration'. See also *phīs-* 'avoid', with cognates.

phiysgāna- 'urinary bladder', Sid. 121v2 *phiysgām*, BS *vasti-*, Tib. *čhu-so*; loc. sing. Sid. 122v4 *phiysgāna*; I 143, 52r5 *phaiysgāna*; III 88-148 *pheysgāna*. Adjective, I 157, 69r2 *phāysagāna āchā* (or loc. sing.?). From **mizga-dāna-*, Sogd. Bud. *βam-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', *phīś-*, SuvP. 72v4 *phīśide akṣaṇa haṣṭa* 'may they escape the eight misfortunes', BS *bhavanantu aṣṭā-akṣaṇa-vyatiṣṭāḥ*; SuvP. 70v4 *phīśime asaidāna hirra* 'may I escape the evil thing', BS *vivarjajeyam khalu pāpa-karma*; III 25, 22b1 *bīśau saññāu jsa phīśānā* 'he must avoid all *saññā*-concepts', BS *sarva-saññā vivarjayitvā*; K 72-28 *akṣaṇau phīśi ysiyai* 'he will in being born escape the misfortunes' (translation Buddhist studies in honour of I. B. Horner 16); Manj. 110 *akṣanyau phīśe 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)aiḥ- or (s)p(h)ak- (or *-g-*). A base *spaik-* 'to burst out from' is found in Zor.P. *spēč-* 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 prrattejā phīsūm* 'and this is the seal of the promise'. Sogd. Bud. *pyz-* 'to strike', Av. *paīś-* (in *pīstra-* 'wound'), O.Ind. *peṣ-* 'to crush, grind' with variant *-k-* > *phīs-* here. The alternative is *śī-phīsa-* 'white', BS *pāṇdura-*, *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 *ūspīsaryān*.

phīsa-, see SuvO. 36v2 *śī-phīsa-* 'white', BS *pāṇdura-*, base *pais-* 'to mark', N.Pers. *pēs* 'white'. See *pīśai* 'painter'.

phūkā 'red berry of pepper', Sid. 107r1 *bandara phūkā*, BS *granthika-*, Tib. *pīpīlo čhen-po* 'great pepper'. The 'red berry' of the pepper indicates a colour name **fūka-*. Such a name is in Greek (from Homer) *φῦκος* 'seaweed; rouge, rouge-pot; orchil ('red on purple from lichen)', Hebrew *pūk* 'eye-ointment, antimony' is also quoted. Foreign origin is proposed for both Greek *φῦκος* and Heb. *pūk*. Khotan Saka *phūka-* also could be a loan-word. But IE origin can be posited: Greek *φῦκος* (from Homer) is 'seaweed' and 'orchil' the dye, red and purple, from the lichen *roccella tinctoria*; N.Norse *fūki* 'rotten

sea-weed', and Armen. *hou* 'purulent blood' (with many IE words for 'pus', as Lat. *pūr-* (*pūs*, *pūris*), O.Ind. *pūya-*, *pūti-*, Greek *πῦος*, Lit. *pūliau*). This rottenness of red colour could thus give a colour name, red or purple. IE (s)p(h)eu- would provide *φῦκος* 'orchil', and Khotan Saka *phūka-* 'red berry of pepper'. From this same (s)p(h)eu- then derives also Greek reduplicated (to a base *phu-r-*) *πορφύρα* 'purple-colour'; Homeric adjective *πορφύρεος* as a colour-name (for a base in *-eu-* giving *-eu-r-:-ur-*, note O.Ind. *kora-* 'bend, joint', Av. *kurit-* 'neck-guard'). The isolated Hebrew *pūk* **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. *fugā*, plur. *fugātā* 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-*, *hamphūside* 'join'.

phūḍa 'hollow', JS 6r2 *tta khu bāṣa ysaṅgarā phūḍā bahyā pasūste* 'as in a wood an old hollow tree burns'; v 287, 8r1 *phūḍye baṅhyā* 'of a hollow tree'. Similar Tokhara A 94a6 *āsu trunkāts štā(m)* 'dry hollow tree', Tokhara B *tronkātse štām*. 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-kvanā 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 *fār-* (G. Morgenstierne, Etym. Voc. of the Shughni group p. 32: possibly dialectal to *hvar-*), translated by Russ. *xlebatī*.

phūm- 'blow', III 45-9-10 *phūmīdā* (št)ā *dīṣe vī brraviya padāmaka*, = III 40-4 *phūmīdā štām dīṣa vīrā jāstūnā padāmaka*, = III 36-51-2 *phūmīdā štām dīṣa vī brraviya padāmaka*, = III 34-3 *phūmīdā štā dīṣa vī brraviya padāmaka* 'the pleasant (variant celestial) breezes blow around' (BS *dīṣā*). 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)ā baṅhyā 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. *antah-prasṭadāhano jarann iṅva vanaspatīḥ* 'like an old tree entered by fire'; *dahaty antar-gataṣ caiva ṣuṣka-vṛkṣam iṅva-analaḥ* 'burns like the fire entered into a dry tree'; note also BS *antah-pūti-*, Pali *anto-pūti-* 'rotten within'. See also *phūde-* 'hollow'. To base *pu-* 'rot' see s.v. *puva*, *hambūta-*.

phusta 'driven out', JS 29r3 *maram mānānde 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, phida-, phūda- 'distracted', see base phar-.

phaidāla 'pained (by kāma- 'love')', III 43.20-2 *sūjaba āstamṇā avāmāvā avātsīrai*. . . *paiśāsā kṣaṣṭā ysārā caista phaidāla paiśaigau māsta ttrāmīdā hada baṃhyau phairīdā* 'Śacīpati (husband of Śacī= Sūja, epithet of Indra) and the rest, countless apsaras-nymphs. . . fifty, sixty thousands, youthful, love-sick, enter in groups, intoxicated; they converse among the trees'. Base (s)p(h)ei-, if with Zor.P. *pēm* 'pain', O.Ind. *piyati* 'grieve; reproach', *piyaru-*, *piyū-* 'scornful'. IE Pok. 792-3 *pē(i)-pī-*, Greek *πῆμα* 'ruin, trouble', Got. *faijan* 'blame', *fijan* 'hate', *fjands* 'enemy', O.Engl. *fēon*. Hence *phaid-* from **fiyant-* > **find-* (like *khiṇḍa-*), with suffix *-ala-*, or *-ila-*.

phema 'name of a city', frequent in documents; v 262, DRoi, a1 *phemā kṣīrā* 'in Phema city'; adjective, v 304.05, 1a3 *phemai tṭāguttina* '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 *pēma* 'image' (from Prakrit to *pratimā*). Adjective *-āna-*, IV 24.3 *phemāna kīṃtha* 'in Phema city'. Marco Polo *Pein*. (See J. Hamilton, T'oung Pao 46, 1958, 118.)

pher- 'to speak', III 68.74 *tīye ja va būṇakya pherde* 'he talked there in conversation with her'; III 43.22 *hada baṃhyau phairīdā* 'they talk among the trees' (see s.v. *phaidāla*). Verbal to *pharā-* 'speech', IE *spel-*.

-pher- 'make disturbed', causative to base *phar-*, see *siphera-*.

phera 'distress', K 155.53 *dārabaiḥṣa 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 hīstā khvau vaṇa ṣte* 'this fate will so occur, as it now is for us'. To *pheh-* 'eject', as 'state of rejection', like BS *apāya-* 'going away to ruin, perdition'. See s.v. *phah-*.

-phauṇḍa, -phāmūḍa, second component in the plant-name Sid. 137v2 *asa-phauṇḍā*, Tib. *saptaparna*; Sid. 1113 *aṣphāmūḍa*, 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 **pāśnatā* (NTS 12, 1942, 264), see above s.v. *pārra-* 'heel', and 'fetlock of a horse'. Note for the form *mūṇḍa-* 'lump' from **mūḡant-*. BS *sapta-parṇa-*, *-ka-* is rendered by *Alstonia scholaris* and *Mimosa pudica*. Possibly **puṣṇ-* variant to *vṛṣṇ-* in *bunū* (as variants *m-*, *b-*, *ph-* see s.v. *miysai*).

phora- 'external part of the human body', Sid. 100v5 *peṇḍai padimāṇā phoraḥ bīṇḍā baṇāṇā ṇaheje* 'a poultice (BS *paiṇḍaka-*) must be made; it must be tied on the *phora*-part; it removes (the disease)'; Sid. 100v5 *vīnaṣṭā phoraḥ bidā baṇāṇā vīna jidā* 'it must be tied upon the painful *phora*-part; it stops the pain' (BS *vedanā-*). Here *phora-* derives from **phaura-* from older **fāura-* (or (s)p(h)aura-) to base *phur-* in *phūda-* '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 phāmrā, namvīṇje uci ja pāchai* 'this medicament to be boiled in salt water'. Not identified. Possibly connected with *phora-*. See *saunai* 'powder(?)'.

phaurthaka 'cloth', II 9.157 *civarau phaurthaka sau būṣṇai sā pvaica* 'garments (BS *civara-*) and (-u) *phaurthaka*-cloth one, of byssus one covering'. Possible lw in Divyāvādāna 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 **farvada-*.

phyada 'friendly, loving(?)', II 114.15 *māvāra eysauja phyada samana bvaīṣyā haphyau sūra pūṇūda rauma kheṇḍa* '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 *phrrina-* 'love, friendliness'.

phyasṭa 'shines', K 72.46 *gara ysarni (-i=-im=-ai) phyasṭa* 'the golden mountain shines'. From *fyas-* to *pais-* 'be marked', *śī-phīsa-* 'white'. For the form note *mais-* 'to mix', beside *myas-* (see Av. *myas-*). Not with *pyasṭa* 'visible'.

phyasṭi 'pointed peak', K 36.113 *gi(ri) byāsṭi phyasṭi bīma u ttrairkhye* 'he will tread the mountain, peak, rocks and sharp tops' (BS *iḥkṣa-*). 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 *gvagyē baysgyā hvālai phyasṭe* 'hills compact both brilliant'. See s.v. *phyasṭa* 'shines'.

phyiṣ- 'evade' (with ablat.), see *phīṣ-*.

phrramaina 'colour name', II 60.22 (SDTV 15) *phrramaina kabala sā* 'one *kambala*-blanket of silver-gilt (colour)'. Tib. *phra-men*, *phra-myen*, *hphra-men* 'silver-gilt' (see Acta Orientalia 30, 40). R. A. Stein BEFO 41, 1941, 444 *phra-men yi-ge-pa* 'lettres de pierres précieuses'; M. Lalou, JA 1955, 195 (not translated). Possibly Iranian **framēn* 'lucky', like O.Ind. *peroja-* 'victorious', from Iran. N.Pers. *pairōzah* for 'turquoise' and *rājavarta-* from Iran. *lāšavard* 'lapis lazuli', to M.Pers.T. *prmyṇ* 'luckily, happy' (and *framēn-* verbal 'be lucky'). G. Tucci, The Tombs of the Tibetan Kings, 79, has the meaning 'silver-gilt' with the Chinese equivalent.

phrrinā 'love, friendliness', III 41.28 *śūjānāṣṭā phrrinā paṣidā saṣai vaskā* 'they give out mutual love for amorousness'; like III 41.32-3 *śūjānāṣṭā nāsa paṣidā jūhai udāṣāya*. Here *phrrinā* parallels *nāsa* 'tenderness'. From *frīna-* (or *frīvana-*) with dialectal or archaic *fr-* kept, see cognates s.v. *brya-*. For *fy-* < *fry-*, see also *phyada-*, and *bryau*, *byau*.

phrrūmā 'thickened milk', Sid. 20v5 *cu svīdā haṃdarye paryāyā ja, phrrūmā 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 lī-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 kilēr*, 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 **kilāṣaḥ* (MSS *kilāṣaḥ, kilāḍaḥ*), Tib. *čhur-ba*, Chinese *ṣī* 'liquid, gravy, juice' (K 876.3). Hence *phrrūmā* 'thick milk', is from base *frau-* beside *frau-ṣ-: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 panir afrušak ut māst* 'milk and cheese, thick milk and curdled milk', M.Pers.T. *prwšg* (see W. B. Henning, BSOS 9, 1938, 86; BSOAS 11, 1946, 719 *frwšk*: not to Armen. *hroušak* 'sweetmeat', N.Pers. *farūšah*); G. Morgenstierne, NTS 5, 1932, 55 Pašto *wuršə*, N.Pers. *harāš*, Sarikoli **rašč* (**frušaka-*). The Armenian *hroušak*, *xroušak* is a 'sweetmeat of flour, butter, honey or sugar', N.Pers. *farōšah*, *afrošah* 'a sweetmeat of flour, butter and honey'. From a base *frau-*, *frau-ṣ-* 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 *πόλτος* '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 *adā āṃ 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*, Mlunjānī *fīyo* (**fayaka-*), N.Pers. *fiḥ*, Suynī *fe*, Rōšānī *fay*, Sanglēčī *fī*, Parāčī *phī*, Tališī *hiya*, Yidya *fīyiko* 'small wooden spade', Oss. D. *fijjag*, *fijjagā*, I. *fijjag*, *fijjag*, *fijjagā*, *fijjag* 'spade, shovel'; with *xw-* Pašto Wazirī *xwai*, *xwaiyē* (**fuyai-*) 'wooden shovel' (NTS 12.264), Pašto *xwai*, N.Pers. *xwyl* **xōyah* 'shovel, oar'. IE Pok. 981 (*sp(h)ei-* 'pointed', O.Ind. *sphyā-* '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 *pakūšda-*, *pasāla-* rather O.Iran. *pa-*, Lit. *pa-*, O.Slav. *po-*.

ba 'small', *baka-*, *bata-*, *bataka-*, Manj. 269 *ba burai ja āstai klu pitta* '(the dewdrop) remains a short space when it falls', =III 39, 42b1 *bakā burā āstā u pitta*. See *bata-*.

ba 'poison', first component, Manj. 74 *ba-vāeḍa rakšaysa* 'poison-covered *rākšasa-* demons'; ibid. 76 *be-vāda*, see *be-*, *bei*.

baṃ 'bundle', plur. *bana*, v 1741 *aysdām 10sem hwaṃdā gūnā 1 baṃ 1 aysdām-grain, ten men 1 sack, 1 bundle*; ibid. a3 *iresa gūnā 1 baṃ 1 Iresa (gave) 1 sack, 1 bundle*; plural ibid. a 2 *vikausa gūnā hauḍi 3 bana 3 Vikausa gave 3 sacks, 3 bundles*; ibid. b1 *māmattī gūnā 3 bana 3 Māmattī (gave) 3 sacks, 3 bundles*. From **banda-* 'binding, bundle'. See cognates s.v. *bañ-* 'to fasten'.

baṃ —?—, v 59, 129v3 *vaste harbišī baṃ cu halci i|||* (Sūtra text) 'places every... whatever it may be...'

baṃhya- 'tree', see *banhya-*, *bahya-*, v 26, 49v6 *bātānu o baṃhyānu ggarīnu nyātān(u)* 'of winds or trees, mountains, rivers'.

baka 'small', from *bataka-*, *bata*, *ba*, III 76, 242 *baka kai drauta biystyā* 'when he seized her small hairs' (not *bakakai*); II 103.53 *baka misai štāna āchai* 'though only a small illness'; K 39.160 *bakyā pūnā 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 *pūnā haḍi bakyau u boāmatū nvāška* 'but merits few (*-au=-a u* followed by *u*) and deficient knowledge' (*-ū* 'also').

bakala 'small', III 122.35 *bakala būrai* 'they understand little', gloss to BS *kijatta alpa jsanattī* (= *kiṃcid alpam jānātī*); ibid. 36 *bakalaka būrai*.

bagala 'vessel', I 145, 54r1 *bagala padvānā* 'the vessel must be fumigated'; I 163, 78v58 *suṇā bagalaṇa pyanānā* 'to be covered in a clean (*surāa-*) vessel', BS *bhāṇda-*; III 89.173 *bagala pyanānā* 'the vessel must be covered'; ibid. 173–4 *bagala hīvī tturā* 'mouth of vessel'; ibid. 175 *bagalā pāstumgā vištānā* '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 *āysmāstānā bagalaṇa* 'in a clay vessel'; a second loc. sing. III 89.178 *bagāla pyanānā* 'to be covered in the vessel'. From base *bag-* 'to receive and give shares, receive, contain', see *baxš-* s.v. *būšš-*. Av. *baḵina-*, second component *raēθwiš.baḵina-* 'mixing vessel', glossed by Zor.P. *gumēčak bāš* (Nirangastān 135r9) and Vid. 14.8 *HLQWN* (**baš*), to receive the *hōm* from the *hāvan-* mortar, Armen. lw *bažak*, Aram. *bək*, 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 *ašma-garbha* 'emerald', see Hōbōgirin I 40 *ashumakaha*. Hence from **vana-ka-* (with *-la-* suffix) or **van-ga* (as Av. *asanga-* 'stone' and O.Ind. *śṛṅga-* 'horn', Khotan Saka above *kṛṅga-* '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 šīspaka-jšimma* (*-im=-ai-*) 'the gallants (?) with amorous (?) eyes'. Uncertain, but possibly *baka-* 'sure, heroic', M.Pers.T. *bg*, with negative M.Parth.T. 'bg, with *bagā-* in Oss. inscription Zelenčuk *πκαθαρ*, 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 *bagā-* 'heroic' with *lagva-* 'youth, esquire'. For *πκαθαρ*, see Acta Iranica, Monumentum H. S. Nyberg I, 1975, 35. This connexion of *lag-* would be dialectal *l- < d-*, if the Ossetic and Ibero-Caucasian *lag* is from Iranian *dahaka-* (Khotan Saka, K 46.41 'male') as proposed in TPS 1946, 204; TPS 1959, 108 in citing *bagala-*.

Hence *bagalagvā* is not the loc. plur. of a derivative of *bagala-*.

bagila, loc. sing. to *bagala-* 'vessel'.

baṃkṣya 'crooked (?)', K 64, 81v2 *añānā baṃkṣya ttrīṣṭūna satva* 'ignorant (BS *añāna-*), crooked animal beings' (BS *tiryag-yoni-*). Dyadic with *tiryag-* 'crosswise', to base *vank-* 'bend'. See also *baji* 'horse (?)'. IE Pok 1134-5 *uek-*, *uenk-*, O.Ind. *vāncati* 'go crookedly', *vakrā-* 'crooked', with *-s-*, in O.Ind. *vankṣaṇa-*, *-ā* 'loins', *vakṣāṇā* 'belly'. Hence *baṃkṣya-* < **vaxṣīta-* or *bakṣya-* < **vaxīta* (the subscript hook being secondary?); IE *uek-* in Av. *nūva-štakō.sroa-* 'with crooked horns'.

baṃggāma- 'cuirass', Z 24.278 *haṣṭa śśākṣāvataḥ baṃggāmu padande* 'he made the eight *śikṣāpada*-commandments to be a cuirass'; Z 24.425 *samu nā baṃggāmyau āspāta* 'their refuge is just with their cuirasses'; III 44.41 *parāh(i)ṇai bagau* 'the cuirass of *śīla*-morality', parallel to Pali Theragāthā 614 *śīlaṃ kavacaṃ*. 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 *-m-*. For *-āma-* note N.Pers. *vāśāmah*, *bāśāmah* 'covering, veil', Armen. lw *varšamak*, Georgian lw *varšamang-i*, *varšamag-i*, from *var-š-* 'to cover'. See *var-* in *baḥha-* 'cuirass', *var-t-* in *beṣa-* 'shield', *pūlsta-* 'hidden', possibly *pvaica* 'covering', Armen. lw *nouartan* (**nīvar-tana-*) 'covering', quoted Acta orientalia 30, 1966, 37. To IE Pok. 1160 *uer-*.

bachadā 'embracing (?)', III 37.26 *bachadā bahyaḥ karāśa śūjanāṣṭa* 'the tree's creepers are embracing (?) one another', = III 47.44 *bachadā bahya, karāśa śūjan(ā)ṣṭa*. See also *bich-*. From **ava-čya-* to base *čyā-* 'to rest' (see *tsāṣṭa-*).

baj- 'be injured, destroyed', causative *bajev-*, *bajautta-*, present, 3 sing. Z 24.47 *bajāte*; optative, 3 sing. Z 13.78 *ko balysi baji puṣṣo mīda* 'if the Buddha were injured, he would at once die'; v 76, 44r1 *bajātā*, BS G 37, 33b3 *naṣṭo*; oblique present participle absolutive, JS 18v2 *dukhya bajattye ttiṇe tsumi mī orga* 'to you sad, injured, I come, with reverence'; 3 plur. Z 24.395 *bajevindā*; adjective, SuvO. 27v6 *bajevāka*, BS *pranāśaka-*; 3 sing. present II 36.9.4 *tta mau ṣṭā paryatiḥ pirstā 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 tti jsām tta mau ṣṭā paryatiḥ pirstā khu na bajaittā*; III 24, 20b4-21a1 *baysānā sābhauḡi ttaramdarā anauskājsi kā(yā) na bajaitti* 'the Buddha's *sāmbhogika*-non-eternal body may not be injured' (BS *kāya-*); III 28, 41a3-4 *khu hā wysnaurāna 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 bajautta* '(water) spoiled by vegetation', BS *sevāla-dūṣita-*, Tib. *ña-čig yod-de*; v 336, 34v6-35r1 *kye ha(nā hve) ce śina dastāna mahā-samudḡ bajauttu yanā* 'whoever is the man who can with one hand destroy the great sea', BS G 37, 31b6-7 *asti punah sarvaśūra kaś cit satvo ya eka-pāṇi-tālena samudraṃ kṣapayet*, = v 74, 41v4-5 *astā sarvaśūra ce hanā hve ce śśāna dastāna mahā-samudrru bajauttu yanā*; JS 14v1 *cu ra kṣira bārā ni pastā tīma bajautta*

'when also in the land rain did not fall, the seeds perished'. Sid. 135v4 *coe mau jsa cha bejette* 'whose skin is impaired by intoxicant' (see *bajaitti*), BS *madya-pāna-hata-ojas-*, Tib. *chav hthwos-pas mdaos med-par byas-pa*. With *bī-*, present participle III 22, 13b2 *bijevaṃdai bāda* 'in time of destruction', BS *vipralope*; present, 1 plur. K 36.98 *khvai bijevām khū rā eṣṭe* 'if we destroy her, how will he continue (life)?', = K 19.231 *khu mī rūye jiyakai ra khu eṣṭe* 'if he lose her how will life continue for him?', = K 27.153 *khu mī tv(ā) rūya jiyakai ra khu aiṣṭa*; adjective II 103, 46 *baraijā bijāvāka* 'destructive of crops'; preterite participle II 99.178 *bijāntta yai*, = II 11a14 *bijauda*; noun, v 110, 32r2 *buwāna hāmāre, bajāmate* 'destructions occur (dyadic)', BS *vilopa-*. Causative v 117, 66r7 *bajevāmata*, BS *nāśo*. Base *baj-* from **vi-ji-* 'perish' or **apa-ji-* (to *jin-* 'destroy') with **vi-jāvaya-* or **apa-jāvaya-* > *bajev-* rather than base *bak-*, *bag-* 'to break' or lw to Prakrit *bhajj-*. For *-ev-* see also Parācī *-ēv-*, Pašto, Orm. *-aw-*, Munjāni *-ōv-*, Yidya *-iw-*, Waxī *-ūw-*, *-ōv-*, *-ev-*, *-ōv-* as causative from *-āvaya-*, beside N.Pers. *-ān-*, Sārikolī *-ān-*, Yayn. *-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. *kṣiṇāti*, *kṣayayati*, *kṣapayati* 'perish, destroy'). For *ba-* > *bī-*, see also III 114, 6r3 *bījāṣā* 'noise', *bajāṣṣa-*.

bajāṣṣa- 'sound', v 342, 83v5 *hyiyāna bajāṣṣāna* 'with human voice', BS G 37, 78a4 *manuṣyakām vācam*; Tib. *mīhi skad-du*; SuvP. 62r2 *bijāṣṣā*, BS *sampravādita-*; dyadic Bcd 44v3 *bijāṣa svarā*, BS *svara*. . . *ruta-*; III 114, 6r3 *bijāṣā*. Verbal *bajēṣṣ-*, Z 20.4 *bagyeṣṣāre*, Z 3.57 *bajēṣārā*; Sid. 125v4 *bijēṣe*, Tib. *smra-ba*; Sid. 133v5 *ne bejeṣe*; preterite *bajesy-*, *bijesy-* *bajēs-*, II 113.99 1 plur. *bijesyāndūm*, 3 plur. K 60, 37r4 *bajēsāndi* (with *-y-* < *-ita-*). From *-jaxš-* beside Av. *zaxš-* (*zaxšābra-* 'abuse'), Oss. D. *dzāyun*, *sāyun*, *zaxta* 'speak', I. *sāyyyn* (both *j-* and *z-*), N.Pers. *sāy giriftan* 'to abuse', *sāy* '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-ǵš* > *jaš-*, unlike O.Ind. *hāsati*, *jaḥṣati* '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 vaysgede 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-*, *vac-* 'go swiftly', as O.Ind. RV *vacyāte*, *wankū-* 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-vardən*.

bajsa- 'part of a horse's body', Z 22.149 *bajsu vitī isā ništā* 'there is no hair-whorl on his groin' (*isā* = BS *āvarta-*), palatalised **baja-* beside non-palatalised O.Ind. *bhāga-* 'groin' (see G. Morgenstierne, Acta Orientalia 21, 1950,

26–32). For the *j*- beside *-g-*, see also *bagala*- 'vessel', Armen. lw *bašak*.

- bajsiha*- 'mortar', Sid. 146v3 *hišanije ā vā sāvinje bajsiha hamdrri vya* 'in an iron or copper mortar', BS *āyase tāmra-pātre vā*, Tib. *zans-sam lčags-kyi gtun-gyi nan-du*; Z 2:16 *kho ye siyato lvoaittā bajsiha* 'as one brays sand in a mortar'; loc. sing. Sid. 146v3 *ttiña bajsihaña*, Tib. *snod de-ñid-kyi nan-du*; Z 4:65 nom. sing. *bajsihā*. Base *bag*- 'break in pieces, bray' with suffix *-iha-* beside *bajsvārā*- 'pestle' (**baja-kārana-*), to IE Pok. 114–5 *bhag*- 'break', O.Ind. *bhanākti*; *bhanga*- 'breaking', Armen. *bekānem* 'to break', *bek* 'broken', Celtic O. Ir. *bongid*, *bocht*, Lit. *bangā* 'wave, mass', *bengiu*, *beṅti* 'to finish', *pabangā* 'end'.
- bajsvārā*- 'pestle', Sid. 146v3 *pañjilmai bujsvārā jsa...* *kūṭāñā* 'to be crushed with a bell-metal pestle', BS *kāmsa-ghrṣṭe*, Tib. *btun-bus...* *brduns-la*, Z 4:65 *bajsvārā māštā bajsiha* 'pestles, great mortars'. Also *bajsvārā* in the sense of 'club' or the like, III 66:34 *tta bajsāṃna 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. *bčō-ba* ('bind'); Sid. 147v4 *bañāñā*, Tib. *phur-la* ('wrap'); II 116:41 *prāṇahānau ttāṣṭa bañū* 'I make a *prāṇihāna*-vow'; III 104:28 *prāṇahānai vaska bañū* (with preterite, Sid. 1 bis 15 *prāṇahāna 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, 1424 *bandhanam*; Sid. 19r5 *cu basta ga hamāte* 'whose faeces are bound', Tib. *phyi-sa hgags-pa dan*; III 68:70 *brriye jsa basta vištāta* 'they became bound by love'; infinitive, IV 7v5–6 *pasti bani u pasti hvasti* 'he ordered to bind and ordered to beat', with which note, Z 22:158 *ahvasta ṣṭāna abasta uysnora* 'beings though not beaten, not bound'; noun, K 144, 2r3 *hišanvā gijsvā banāmai* 'binding in iron bonds (base *ḍījs-*)'. Infinitive, II 104:84–5 *prāṇihāna pastai baṣṭi* 'he deigned to make a *prāṇihāna*-vow'; II 41:7–8 *hūnā-pamūhai haḍā baṣṭā sve bidā baridā* 'a red-clothed robe to be fastened they wear on the shoulder' (emending Acta orientalia 30, 1966, 35). From *band*-> *ban*- with *-ya-*, beside *bad-*, Av. *band-*, *basta-*, *nivanda-*, Zor.P. *band-*, *bast*, N.Pers. *band-*, *bastan*, M.Parth.T. *bnd-*, *bst*, *bstg*, noun *bnd*, *bndg*, M.Pers.T. *bn-*, *byn-*, *bst*, with preverb *nwn-*, *pywst*, noun *pywn*; Sogd. Bud. *ḥynt-*, *ḥstk*, noun *ḥnt*, *ḥntk*, Yāyn. *vant-*, *van-*, *vasta*; Pašto *wandanai* 'sheaf-band, rope', *wand* 'dam, dyke', *wāsta* 'pond'; Oss. D. *bādtun*, *bast*, I. *bādytn*, D. *dzubandi* 'talk' (**pačabandiya-*, to Sogd. Bud. *pčḥnt-*), Šuynī *vīnd-*, *vūst*, Waxī *vānd-*, *vāst*, Yazg. *van-*, *vand-*, *vūst*, participle *vəstag*, Sarikolī *vīnd-*, *vūst*, causative *vāndon-*, *vāndond*; 3 sing. present *vīst*; *vāndon* 'bound', IE Pok. 127 *bhendh-*, O.Ind. *bandh-*, *baddhā-*, Greek *πavθepós* 'father-in-law', *πείρα* 'rope', Got., O.Engl. *bindan*, Lit. *beīdras* 'sharing'. See also *bana-*, *baṃdana-*.
- baña* 'near, in front', v 341, 80v5 *u ku nā vara ājumūndā baña rrandā* 'and when they bring them there before the king', BS G 37, 75v7 *upanīya rājñah purataḥ*, Tib.

rgyal-pohi mdun-du (*mdun* 'forepart, face'); v 331, 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-*. Parāčī *wanō* 'towards' (**wanaka-*) (if from *upa-*); and Zor.P. *apāk* 'with', N.Pers. *abā*, *bā* may derive from *upa-*. For *b-*, note s.v. *bendā*.

baña- 'imprisoned', K 103:96 *baña satva parsidi* '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 balsa gātāu bañātā* 'who makes bells ring at the shrine (*balsa-*, BS *caitya-*, *stūpa-*)'. See below *ban-* 'to lament'.

baṃcaī 'with lament' (*baṃca* with pronoun *yi*), Z 24:511 *erra nā nāte śśāna erra suratū* (*-u* 'and') *śśāna śśārsaku baṃ(k)ya* 'he took them in his arm; in one arm Śūrata and in one (arm) Śīrṣaka with lament'; Z 5:109 *u baṃcaī 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 yāṃḍa yūḍā* 'the woman had made many laments'; JS 15r4 *baṃtve yuḍi* 'he made laments'; JS 37r4–v1 *ysirūne baṃtve maysdyūne anāha* 'grievous laments, pitiful, protectorless' (BS *anātha-*). From *ban-* 'lament' below (see also *bañātā*). The unvoiced *-c-* and *-t-* are due to secondary contact (since *-nt-* > *-nd-* and *-nč-* > *-nč-*), hence base *band-* 'to strike, injure, make ill, sad', with suffix *-atu-* (O.Ind. *edhatū-*, *tanyatū*, Av. *fšratu-*) and *-ačā-*. See *samaṃdva-* 'suitable' (*-ntuva*), To Av. *bandaya-* 'make ill', Zor.P. *vīmārēnitān*, *bazda-* 'ill', Zor.P. *vīmār*, Zor.P. *bazak* 'evil', N.Pers. *bazah* (see s.v. *baḍdā-*) beside Av. *ban-*, *banta-* 'ill', *baṃayən* 'destroy, corrupt'. IE Pok. 126 *bhen-* 'to strike', Got. *banjō* 'stroke, would', O.Engl. *benn*, O.Norse *ben*, O.Sax. *beni-wunda* 'wound', O.Norse *bani* 'killing', O.Engl. *bana* 'killer'.

baṭha- 'cuirass', Z 24:397 *tte 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 *prāmūḷṣa-saṃvaarā baṭhi māñāte* 'the *prātmokṣa-saṃvaara-* (restraint of monastic rules) resembles a cuirass'. Base *var-* 'to cover, protect', *baṭha-* from **varθra-*, Oss. DI. *ūart* 'shield', Zor.P. *vartik*, *gurtik*, *gurtakih* (DkM. 427:12) 'defensive armour', Armen. lw *vert* 'mail', Alanian in Hungarian lw *vért* 'mail'. Base *var-t-*, Armen. lw *nouartan* 'covering' (**nivartana-*), Oss. D. *niūārdun*, I. *nūordyn*, *nordyn*, *nūorst*, *norst* 'to cover'; Av. *vārθman-*. See also *bəsa-* '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 *niwāṛai* 'belt of breeches', Yidya *wōṛo*, 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. *ušveriu*, *vėrti* 'close', *atvėrti* 'open', *veriu*, *vėrti* 'to open', O.Slav. *za-vīro*, *vṛēti* 'close', *otvoriti* 'open'.

baḍ- 'turn', Z 24:503, 3 plur. *trāmu vara śśando dukkhāna yseru baḍāri* 'so there on the ground they roll with woe, wretchedly'; Z 20:57 *biśā balite* 'the tongue rolls'. Base *vart-* 'turn, roll', derivatives *bāḍa-* 'time', *bāḍa-* 'country'. Preverbs *ni-*, *nyūḍ-*, *ham-*, *hambaḍ-*, *hambālsta-*, BS *saṅgraha-*. See also *bais-*, *bīḥ-*, *hambīḥ-*, *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*, 'murd', 'mwrt', 'mwšt', 'mwšg', 'zwrt-', 'zwošt-', 'whr-', 'whr-', M.Pers.T. *wrd-*, *wšt*, 'zward', 'zwošt', 'murd', 'whr-', 'whr-', Pahlavi Psalter *wld-*, Oss. D. *āūūārdun*, I. *āūūārdyn*, *āūūārst* 'make turn, roll', *nymāt-uārdāg* 'rolling felt', D. *ūārdun*, I. *ūārdon* 'cart', Pašto *āwaraṃ*, *āwuṣtal* 'turn, change', *ārawal* 'overturn', Waxī *wert-* 'knead (clothes in washing)', *γwrt* 'pounding-stone' (**warta-*), *γwrt-* 'roll up'. IE Pok. 1156-8 *uer-t-*, Lat. *uertō*, O.Ind. *vdrtate*, *vrttā-*, Got. *wairþan*, *frawardjan* 'destroy', Lit. *verčiuu*, *veṣti*, O.Slav. *vritěti*, *vratiiti*. For *gart-*, see *ggaḍ-*, *ggalite*.

baḍa- 'captive', II 117:7 *cva-ṃ jśāṃ va stūra ya ttā-ṃ jśāṃ baḍa tsvāmdā* 'what were their large cattle, they went, captured'; II 90:81 *drai-sse ula baḍā yudām(dā)* 'they captured 300 camels'; II 91:107 *aśa-ṃ jśāṃ biśā baḍā tsvāmdā* 'all my horses were carried off'; II 91:117 *cva-ṃ va pā kīṭhi dūṃvāṃ stūrā ya tta-ṃ pā biśā baḍā yudām(dā)* 'what were the Dūṃvas' cattle, in the city, those of theirs then were all made captive'. Base *var-* 'carry off, capture', Av. *varata-*, *varata-* 'captive', Zor.P. *vartak*, N.Pers. *bardak*, M.Parth.T. *wrd*, *wrdg* 'captive'. IE Pok. 1144 *uel-* 'seize', Greek *φαλισσκεται*, *φαλοντοις*, *αλσκομαι*, *εδλωκω*; *αλωτος* 'captive'; Lat. *uello*, *uolsus* 'bear away', Got. *wikwan* 'rob', Hittite *yallymi* 'fight'.

baḍa 'you bear', II 94:27 *japha amaḍ baḍa* 'you bring talks', = II 97:111 *japha amaḍ baḍa*; II 71:7-8 *ttiti vā hīyau stūrāṃ 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 poṣṣgi kīlai bādā baḍa* 'in the time of the fine autumnal time (BS *kāla-*), period', with *baḍa* for older *beḍa* loc. sing. to *bāḍa-* 'time'.

baḍe, *badde* 'rides', Z 13:149 *kho rraha-bārai badde* 'as a chariot-rider is borne (rides)'; Z 2:95 *rre bimḍāysārā rro hā bade* 'the king Bimbasāra rides'. Middle to *bar-* 'be borne, ride'.

baḍye 'quail', Sid. 17r3 BS *vartaka-*, Tib. *bartaka-*, N.Pers. *vartij*, *vardij*, *vatak*, *valč*, Balōči *gwardāg*, Oss. D. *ūārdcā*, *ūārdcā*, *ūārdcsā*, I. *ūārdc*, *ūārdcctā*; Pašto *mvaraz*, Yidya *woryo*, Sanglēcī *worc*, Waxī *wolč*, *wōlč*, IE Pok. 1180 O.Ind. *vartikā-*, *vartaka-*, *vartira-*, Greek *αρτυς*, *γορτυς*.

baṅāsīda 'in hole of a tree' (adjective, plural), I 161, 76r1-2 *prāṅḍyau jsa paśā bi jīṇḍā tta khu śaysdā baṅāsīda drovidū* 'it destroys poison emitted by breathing things (BS *prāṅin-*), just as snakes which live in holes of trees bite (sting)', BS *kṛmi-kīṣesu*. From **bana-kasā-* 'innermost part, hole of a tree', to *banāsa-*, with *-īda-*, like *-ūda-* (*pīrūda-* 'full of worms') and *-aḍa-* (*pajsamada-* 'honoured') from *kṛta-* (*yāḍa-*, *yīḍa-*, *yūḍa-*, *yūḍa-*, *īḍa-*). For variants *-ṇ-* and *-ṇ-*, note *ysānū*, *ysāṇū* 'knee'.

bata- 'small; reverse to good', SuvO. 5v4 *tterā batu jśūe pamāka* 'such a small measure of life', BS *evanṃ*

parittam āyuh-pramāṇam; with compound, III 14:18 *ba-jśīnya himāre* 'they become short-lived' (like *ibid.* 16 *muyysga-jśīni*, *ibid.* 15:54-5 *muyysga-jśīnya*); Sid. 6v4 *kuṣṭa utci baka u bata bahya* 'where little water and few trees', BS *alpa-ambu-sākhī*, Tib. *čhu ṇuv-šiv šiv ṇuv-bahī yul-na*; K 2, 137r5-v1 *bataku śā gyastavura dātā cu ānandā śamanū site* 'little, prince, is the dharma-doctrine which Ānanda the śramaṇa (ascetic) learned', Tib. *līahi bu dge-slow kun-dgah-bos čhos kun čhub-par byas-pa-na ṇuv-gi*; V 179, 1a1 *bate dyāte u bate pyū(ṣṭe)* 'saw little and heard little'. Later *ba-*, *baka-*, *bakala-*, *bakalaka-*, I 169, 85r1 *ba-hawva* 'weak', Sid. 2v2 *baka bvāka* 'understanding little', BS *alpa-medhas-*; I 141, 49v4 *baka-śaukerra*, BS *alpa-śukra-*; Sid. 7r5 *baka hova*, Tib. *ṇams-stobs čhuu-ba*; Sid. 145r2 *bakalaka*; II 9:144 *haira bakala hanyai* 'things became few'. Comparative, Z 1:45 *battara-*, superlative, Z 24:228 *battama-*. Contrast *bata-* and *śśāra-* 'good', I 169, 85r1-2 *java-ttaramdara cvin (-iṃ = -ai) dahauṣta niṣta ttyi śara hauva padīmi* 'having an exhausted body who has no virility, it makes for him good strength', contrasting with I 169, 85r1 *ba-hawva śara-hawva padīmi* 'makes the weak to have good strength'; Sid. 142r1 *beṭi-ysunaṃdaita* 'with little flow', BS *alpa-sruti-*, Tib. *hdzag-pa ṇuv-šiv*. 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', *maljy* 'small', Lat. *malus* 'bad', Got. *smals* 'small'; Armen. lw. *nouar* 'little, few; base, low', Greek *ὄλιγος* 'small, few', Alban *lig* 'evil, meagre'. Khotan Saka *bata-* 'small' can thus be connected with **vata-*, Zor.P. *wi* **vat* 'bad', *vatak*, *vattar* 'worse', Armen. lw *vat*, *vata-baxt* 'unfortunate', *vatt'ar* 'worse', *vatt'arem* 'to make inferior', M.Pers.T. *wd*; *wtr qyrdn* 'to overcome', N.Pers. *bad*, Xurī *god*, Baloči *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 tśimī satsārā myāṇa*, *budhasatva-ciryē udaiśi*, *drayi baṭta-ṃ niṣamāṇde khva-ṃ prrari tta tta vjīyaune* 'while I am moving in migration, for the bodhisattva's career, may three revolutions be calmed for me, so that I may see nature' (*prrari* = BS *svabhāva-*, and *prakṛti-*). From **vartata-* base *vart-* 'to turn' (see *baḍ-*), with suffix *-ata-*. Note *dri-bāḍva-* 'of the three times', to render BS *try-adhvan-*. For *-ata-*, O.Ind. *darśata-*, *yajata-*, *pacatā-*, Av. *γomata-*, O.Pers. *ṭakata*, Khotan Saka *siyatā-* 'sand'. *batsāga* 'relief', Manj. 134 *batsāga by(e)ha dūkhyaṃ jsa* 'gets relief from pains', = Z 17 *dukhyau biśāṃgya*. Base *tsā-* in *tsāṣṭa-* 'quiet'.

bada 'binding', Manj. 145 *ne bada ne ja vā gūstya* 'not bonds nor escape'; Manj. 343 *śg 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 *badahuṇa venā* 'bonds without blood'. Archaic **banda-* or dialectal, from **bandha-*, see *bañ-*.

- bada** 'continuance' (like *pabana-*), K. 24.86–7 *ma vañā ā jīka bada baida* 'now he has come against course of my life'. See s.v. *jīka*.
- badamjā** 'binding thing' in a list K. 100.290, from **bandanači-*, to Pašto *wandanai* 'binding for sheaf', see s.v. *bañ-*.
- badana-** 'binding, prison', Manj. 41 *badana-sela* 'in prison', *bandana-* with O.Ind. *śālā-*, loc. sing. *śela*, or loan-word *bandhana-śālā*. See *bañdana-*.
- badara** 'loaded with', second component II 15.3.1–2 *chaska-badara stūra ājimyārā* 'bring the barley-loaded beasts (horses)'. See *band-* 'bind on', s.v. *bañ-*.
- ban-** 'lament', dyadic III 4, 103 *yserkā banāñā paradiwāñā* 'it must be grievously lamented' (BS *paridev-*); Z 24.516 *ṣṣamana banāre* 'the śramaṇa-ascetics lament'; K. 24.107 (the sisters of Manoharā) *hwaura banīra*, =K. 33.55 *hwarāka banīri*, =K. 16.116 *hwaurāka banīra* 'the sisters were lamenting'. K. 17.173 *yserkha banīya* 'she lamented bitterly', =K. 25.111 *ysairaka bunīya*. See *bette*. Base *ban-*, see *bañcai*, *bañtve*, *banānu*, with cognates s.v. *bañcai*.
- 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-*.
- bana-** 1. 'bundle', sing. *bañ*, plur. *bana*, see *bañ*; 2. 'bond', V 147, 131a1 *mārīñā bana dāma* (dyadic) 'bonds of Māra-demon', parallel Pali *māra-bandhana-*; Z 20.14 *kho batā nvañtte koī brūškā thīsti bani* 'as the load shifts where the rough fastening drags him'. From *banda-* 'binding', Av. *banda-*, *nivanda-*, Zor.P. *band-*, *patvand*. See s.v. *bañ-*.
- bana** (no context), V 12.2.4 |||*na bana* 20, see *bañ*.
- 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-tir*.
- banāa-** 'prisoner', Z 5.100 *banā puṣṣo harbiṣṣu ggūta* 'all prisoners are at once delivered'. Adjective, *banya-*, *bañā-*, III 115, 101 *pariloka banya sattva parsida* 'in the other world (BS *paraloka-*) the imprisoned beings escape', =V 252.829 *pariloka banya satva parsidā*. See also *bañā*. Base *band-*, s.v. *bañ-*. Without context also V 158, 6a3 *cei nā banye*|||.
- banāa-** 'sheaf', III 80.19 *varava ye kaista jsārā siyā kuṣāñ banai* 'there was planted corn, a sheaf of one hundred awns'. From *band-* 'to bind', Pašto *wandanai* 'band of a sheaf'. See s.v. *bañ-*. An alternative would be *bana* 'bands' with *yi* 'corn, its bindings of a hundred *kuṣa-s*'.
banaji 'scraping tool', Sid. 155v3 *cu lokṣā biṣā hame beṣā va darāñā banaji jsa* 'whose tongue becomes rough, his tongue (read *beṣā-v-(i)*) is to be scraped with a *banaja-*'; =Sid. 155v3–4 *cu lokṣa beṣā hame beṣā darāñā banaje jsa*, Tib. *de-ltar lče bem-bem-por gyur-pa-la ni, lče bzar-ṣin*. Different Sid. 155v2 *beṣā-v-i darā ysirrā* 'his tongue, thick, rough', Tib. *lče ril-gyis stug-pa bem-bem-por hdug-la yino* (*ril* 'round, whole'). From *nag-* 'gnaw, scratch, scrape', older *gnag-* or *gnāg-:gnig-*, Av. *aiwi-y-nixta* 'gnawed at', Vid. 7.30 *yezi nasuṣ aiwiymixta* 'if the

- corpse is gnawed', Zor.P. gloss *QDM MHYTWNT* **apar ṣat* 'struck upon' (possibly *ṣat* replacing *ṣūt* 'gnawed', and then *ṣat* replaced by Aramaic *MHY* 'strike'), hence **apa-naji-* > *banajā-* oblique *banaje jsa*, *banaji jsa* 'with scraper'. The *-a-* of *-naji-* may be from IE *ghnegh-* or a secondary *-a-* from *-i-*, IE *ghnagh-*, Av. *ynig-* (*ynixta-*), to O.Engl. *gnagan*, *ginagan*, *nagan* 'gnaw' (IE *ghnēgh-*); IE Pok. 436 *ghen-:ghn-*, 'gnaw, scrape'.
- banāte** 'plum' (or 'pear'), Sid. 1911–2 *kausāmṭtaka u abrra u banāte u dañda-ṣaṭha* 'koṣa-āmrataka' and plums and *danta-ṣaṭha* (fruits)', BS *koṣa-āmrātakam dantañ ṣaṭham*, Tib. *koṣamanra dan, ṇoti dan, dantaṣaṭha dan*; Sid. 18v5 *u gechane, u banāte u nālakera hiyāra*, 'and bananas and plums and coconuts, fruits', BS *mocañ panasañ nālī-kerakañ*, Tib. *ču siu-gi hbras-bu dan, panasa dan, nālīkera rams-kyi siu-tog ni*; II 56, 17–8 *ttye nva ttāje tharkeye hamāre banāve tī 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), *āmrātakā-* 'hog-plum, spondias mangifera' (with variants); Aškun *amar* 'pomegranate', cognate (if remotely) with Iranian Zor.P. *wlmwt* **urmōt*, N.Pers. *amrūd* 'pear', Kati *amīdōw* 'pomegranate'. Assuming that *banāte* is identified with a 'plum', it is well-known that the 'plum' is named as the 'blue fruit'; so Oss. D. *āxsinc'ā*, I. *āxsync'y* 'plum' from *axsaina-* 'blue'; Slav. Russ *slīva* '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* **vana-fšak* 'blue flower, violet', N.Pers. *banafšah*, Vēs u Rāmēn 34.15 *gōnah ī banafšah* 'violet colour'; Armen. lw *man-oušak*, Syriac *mnyšk-* **mānišk-ā* (whence Armen. lw *manišak*), Arab.-Pers. *banafšaf*, *manafšaf*. The base *van-* is attested in O.Engl. *wann* (Mod. Engl. *wan*) glossing Lat. *caeruleus* 'blue'. For the suffix *-āp-*, *-ap-* note also Lat. *cannabis* 'hemp', Zor.P. *k'nub*, and Lat. *gossipium* 'cotton'. See SDTV 72.
- banānu** 'abusive cries', V 111, 33r2 *kalahāryānu banānu hañdrūṣṣānu lāstanānu* 'quarrels, mockery, attacks, disputes', BS *kalaha-ābhañḍana-vigraha-vivāda-*; similar Sarmghāta-sūtra G 37, 75b3 *kalaha-bhañḍana-vigraha-vivāda-*. Base *ban-* 'cry out, lament'. Parallel BS *kroś-*, *ākroś-*, 'cry out against'; Av. *zau-* 'call; curse', Armen. lw *nzov* 'curse'.
- banāsa-** 'hole in a tree-trunk' Z 2.45 loc. plur. *banāsuto ṣṣaysde pharāka* 'in the holes many snakes' (see above *bañāsiḍa*); Z 20.33 *byūta banālswo ttranda puṣṣo* 'the owls at once entered the holes of the trees'. Parallel in Sūtrālamkāra 178 'snakes in their holes', ibid. 15 'owl in his hole by day'. From *ban-*, *bana-* 'tree' (in *banhya-* 'tree') and *kaśā-* 'innermost part'. Cognates s.v. *banhya-*.
- bani** 'to bind', infinitive, IV 7v5 *pasti bani* 'he ordered to bind', see s.v. *bañ-*.
- banijā-** 'willow, or oak', III 93.257 *ttrahāñ padīyāñ banijāñ grūṣkyāñ hīvi kṣārā nauka arāñā* 'alkali of radishes, burnt willow (oak) barks to be ground up finely'; III 86.106 *caittraī hiya grūṣkā, banijāñ grūṣkyāñ hīvi kṣārā hamangā viṣtāñā* 'bark of *citraka-* (semicarpu

anacardium), alkali of willow barks are to be placed equally'. From *van*, *vana-*, *vanā-* 'tree', Waxī *wunuk*, Šuynī *wān* (**vanā-*), Bartangī *wanōč*, Sarikolī *wanūf*, Yazg. *waneg* 'willow'; Balōči *gwan* 'wild pistachio', Parāči *yān*, *yan* (**vanā*) 'oak', Khowar *bānč*, Pašai *wanji*. Sid. 10r2 *bi* renders BS *vanjala-*, Tib. *lčao-ma* 'willow'. Varieties of *salix* are used medicinally, but so also acorn of *quercus* 'oak' (Hindī *banji* 'oak' RLT, Comp. Dict. 11209). See also s.v. *banhya-*. For *-ijā-*, fem. adjective, note also *bariġa* 'crop', from *bara-*.

barntve 'laments', see *bañcaī*, *ban-*, with *-mt-* from *-mit-* secondary contact, see Z 23.30 *nuamtte*, Z 5.46 *bihamtte*, *-nθ.t-*, *-nd.t-*; the conjunct *-mt-* arises only from *n+* dental in secondary contact with *-t-*. For the suffix note also *samañdva-* 'suitable'.

bañda- 'vomited', JS 18r2, see *bam-*.

bañda- 'binding', v 341, 83r6 *bando* loc. sing. 'in prison', BS G 37, 77b6 *bañdhanam*, Tib. *bčon-ra*; III 81.169 (Turkish) *kyešā yūki*, *paraiškharā bañda hame* 'the quiver strap is the fastening of the equipment' (BS *pariškāra-*); v 126, 2b2 *bañdāna basta uysānā* 'the self bound with bonds'; parallel BS Lalita-vistara 294.6 *bandhana-latā* 'creeper of bondage'. See also *bada-* from *bañda-*.

bañdana- 'binding', Sid. 155r3 *u biñga bañdanvā vīnāñ āstañna jedā* 'and destroys pains in the bands of the kidney', BS *kukšī-*, Tib. *mkkhal-rked na-ba*; Manj. 415 *brāiyuna bañdanyā gūva* 'escaped from love's bonds'. Here *-nd-* preserved (archaic or dialectal) as in *cañdana-*. Compound, III 113, 4v4 *bañdana-sālvā* 'in prisons', Manj. 41 *dukhinai badana-sela* 'in prison of woe', with BS *sālā-* and either indigenous *bañdana-* or BS *lw bandhana-*. See *bañ-*.

bañdarā 'pepper', Sid. 130v2 *bañdarā*, BS *cavya-*, Tib. *dbyi-mo*, Sid. 10r5 *bañdarā*, BS *cavya-*, Tib. *dbyi-mon*, Sid. 101v4 *badarā hiye perā* 'leaves of pepper', Tib. *dbyi-mohi lo-ma*, BS *cavya-* 'pepper chaba'; Mahāvīyutpatti 4226 *dbyi-moḥ*, BS *cañpaḥ* (Prakrit **cañba-*, Hindī *cāb*). **bañdara-phūlkā** 'red berry of pepper', Sid. 107r1, BS *granthika-*, Tib. *pipiliḥ čhen-po*, see s.v. *phūkā*.

banya-, see *banaa-* 'prisoner'.

banhya- 'tree', *bañhya-*, *bahya-*, *bhahya-*, v 330, 20v2 nom. plur. *banhya* 'trees', BS G 37, 17v2 *vrkšāḥ*, Tib. *šin*; v 263, 89r2 *bañhya*, BS G 37, 76b2 *vrkšāḥ*; v 340, 80r6 *bañhyā*, BS G 37, 75a7; v 340, 80r4 *bañhyu nyālste* 'planted a tree', BS G 37, 75a6 *vrkšam vāpayeta*; Sid. 155v1 *bahyā*; II 103.59 *baḥi*, K 146, 4r2 *bilhyā*; K 146, 4r1 *šau bhahye*, ibid. 4r1 *ttyai bhahyi šīna hiyāraña* 'in one fruit of that tree'; Sid. 144r1 *bañhyāñ*; Sid. 143v5 *bahyā* gen. plur.; III 47.49 *bahvyūā* loc. plur. (not *-ha-*). See also *bagala-* 'trunk of a tree' from **vana-ka-* or **vanga-*. From *van-* 'tree', Av. *van-*, *vanā-*, gen. plur. *vanam*, Zor.P. *wn* **van*, **vun* and *bwn*, N.Pers. *bun*, Oss. D. *bun*, I. *byn* (second component), D. *āxsār-bun* 'wood of nut-trees', *fārbun*, *fadqādbun* 'alder wood', *pašbun* 'wood, bushy place', *rāzibun* 'fruit garden', *c'āxbun* 'green herb', I. *fadqādbyn* 'hornbeam wood', *bārszbyn* 'birch-wood'; Sogd. Bud. *wnh*, *wmyh*, *wn'kh*, plur. *wnth*, Pašto *wana* 'tree', Orm. *wunz*, Balōči *gwan* 'wild pistachio', Parāči *yan*, *yān* 'oak'; Yazg. *waneg* 'willow', Sarikolī *wanūf*, 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 *vistīrṇa-*), with *-as-*, Av. *avah-* 'fodder', Yasna 32.14 *saočayaḥ avō* 'he made the plant pungent' (see above s.v. *durauša*); *avō.xvarəna-* 'manger' ('eating place of fodder'); RV *avasā-m* 'food', Aškun *au* 'bread'. With *-š-* O.Ind. *oša-dhi-* 'plant, herb', Iranian Pašto *wašai*, Yidya *yūya* (**aušaka-*), Zor.P. *hwšk*, N.Pers. *xōšah*, Balōči *hōšag*, *mazan-hōš*, Chorasmian *wofyšk* (*-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', *auē-*, *auen-t-* of river names, see Khotan Saka below *vañi*, Z 17.10 *vabēdā bārā vañi varūvāndā ggaryau* 'the rain pours down; the streams flow down [*ava-raud-*] from the mountains', O.Ind. RV *avāni-* 'stream'. Hence IE *au-:u-* to *u-en-*, Iran. *van-* 'tree' (or IE *eu-:u-*). For the ending *-hya-*, either suffix (IE *-syo-*) or second component is possible. See s.v. *pharhya* 'jar'. Without *-hya-*, see *banāsa-* < **bana-kasā-* 'hole in a tree-trunk'.

bam- 'to vomit', Sid. 17v5 *cu huñā bame* 'who vomits blood', BS *asra-*, Tib. *khrag lud-pahi nad*; Sid. 105v4 *cu huñā bame*, Tib. idem.; Sid. 16r4 *drrām ttavai cu huñā bame tū jaidā* 'such fever that he vomits blood, that it cures', Tib. *khrag lud-pahi rims sel-šio*; causative *bamāñ-*, Sid. 8r5-v1 *namviġe uci jsa jaišta haurāñā u bamāñāñā* 'it must be given boiled in salt water and he must be made to vomit', BS *lavaña-toyena chardinam tatra kārayet*, Tib. *lan-čhwa čhuhi nan-du skol-ba blud-de skyug-tu gšug-go*. Preterite, JS 18r2 *ttye jsa bañda* 'from it was vomited'; Sid. 2r2 *bāma-* 'vomiting', Tib. *skyug-pa*; Sid. 10r3 *bamāme*. For *bañda-*, note also *dañda-* 'tamed', base *dam-*. To Av. *vam-*, *aiwi.vantim*, Zor.P. *aḥar vamit estēt*, Av. *avi dīm vanta*, Zor.P. *aḥar vamēt*; *vamitan*, participle, *w't'y* **vālāy* (s.v. *spāma-*); Oss. D. *uomun*, *uomd*, I. *uāmyn*, *uāndton*, *uomd*, *uāmd*, *omd*. IE Pok. 1146 *uem-*, O.Ind. *vdmīti*, *vamati*, *vānta-*, *vamathu-s*, Greek ἐμέω, ἐμετος, Lat. *uomō*, *uomitus*, O.Norse *vāma* 'evil', Lit. *vemūi*, *vemti* 'vomit'.

bay- 'guide', II 77.16-7 *pada-bayai ttāhā hūdāñdū* 'we gave a woven garment for travelling'. Compound, *pañdā-* 'road', *bay-* 'to conduct, lead on straight lines', O.Ind. *vai-:vī-*, *pada-vī-* 'leader', *padavīya-* 'footstep', *vayīna-* '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 *gūchide mūhū ttina bayāna* 'may they deliver me from this fear', BS *mocayantu ca māñ bhayāt*; II 40.36-7 *avyāca baye haysgama* 'intolerable fear, grief'; adjective, *bayasta-*, III 5, 12r1 *bayasta haysgama* *paḡstā satva* 'fearful, anxious, terrified beings'; K 65, 83r4 *bayastam jsmāu āḍarau vaska* 'for the sake of fearful tormented ones (parallel BS *preta-*) evil-doers'; =K 51.5.10-6.1 *bayastam jsmāñ vaska*; K 64, 81v3 *cū vā šai jsmā 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*-<*aṣa*-, dyadic). IE Pok. 161-2 *bhōi*-: *bhī*-, O.Ind. *bhāyate*, *bībhēti*, *bhīyas-*, *bhīṣ-*, *bhī-*, *bhītā*-, OHG *bībēn*, O.Sax. *bībōn*, O.Engl. *beofian*, Lit. *bijāu-s*, *bijōti-s*, *baijūs* 'causing fear', *báimē* 'fear'; O.Slav. *bojō*, *bojati se*, Lat. *foedus* 'ugly'. Here *baya*- Iranian, not BS lw from *bhaya*-. See also *birrai*, *hambālkā*-. For 'to fear', see *puvad*-.

bays- 'move' in various ways (no longer specialized to a vehicle), Sid. 131r3 *neṣāma vaska baysānā* 'it is to be practised for tranquillizing', Tib. *zi-bar bya-bahi čho-ga je byaho* ('increasingly practises method of tranquillizing'); JS 29r2 *dai*. . . *baysamḍai* 'rushing fire'; Z 4:46 *cī tcalco ggaṅgye o tcalco sādhdā baysāre* 'when they move to the bank of the Ganges or to the bank of the Sindhu'; III 43:14-5 *syai jsirawā*. . . *hāṣṭā vāṣṭā baysārai* 'the geese, the ducks fly to and fro', = III 47:58 *baysāra*; K 38:142 *āṣkye baysirā* 'tears were flowing' (K 30:208 *āṣkyā jsa habadai* 'filled with tears'); v 355v2 *paḍā baysāre* 'they move first'; 2 plur. optative II 115:21 *tta tta ra baysīryau khvau na hamāra āchanā* 'so on your part (*ra*) act so that they are not ill'; Z 21:29 *daṣtu baysīro hamggargya nvāya kādā* 'very skilfully they practised songs in the assembly'; noun, v 312:22 (uncertain text) *baysāma*. Preterite, III 70:116 *ṣāṃdā tsvā khāysā va baṣṭa* 'the raven went, she hastened for food' (see *baṣṭa* below). Compounds, *hamḍarausya-* 'moving in the atmosphere', *bahoysana-* 'market' from *bahā-* 'price' and *vazana-* 'place of operation'. With preverbs, *gvays-* 'separate', *paraus-* 'to sink', *hoṣ-*, *haṣ-* 'to ravish'. To Av. *vax-*, *vašta-* 'move', *vaxō.raṭha-* 'driving a chariot', Zor.P. *vazitan*, *vazēnītan*, M.Pers.T. *prwax-* 'fly', M.Parth.T. *wax-* 'blow', *frwšt* 'fly away', *waxn* 'way', *r'št-waxn* 'way', *ndrwax* 'atmosphere', *prwax-* 'make fly', *pdwax* 'following'; Sogd. *wax-*, *w'štk* with preverbs *ā-*, *ham-*, *ni-*, *apa-*, *pa-*, *pač-*, *apč-*, *fra-*, *parā-*. Armen. lw *p'arouax* 'seam, patch', N.Pers. *parvāx* 'patch', *parvāx*, *parvāzah* 'flight'; Pašto *waxəm*, *watal* 'go out', *ākwatal* 'fly' *prēwatal* 'fall', Balōči *gwaxag* 'pass', Orm. *γiṣ-*, *γištuk*, *γwax-*, *γwaštak* 'fall', Waxī *wāx* : *wāšt* 'fall', Šuynī *wāṣ-*, *wēšt* (= *wōṣ-*, *wēṣt*) 'fall', *riwāx-*, *riwūxt* 'fly', *riwēx-*, *riwēxd* 'make fly', Yazg. *ṣawex-*, *ṣawūxt* 'fly', Waxī *rawex-* 'jump', Oss. D. *uoxun*, I. *ūxyn*, *ūxton*, *ūxt* 'swing' *aūyxtoj* 'they rocked'. IE Pok. 1118-20 *uegh-*, O.Ind. *vāhati*, *ūḍhā*-, Greek *φεχέτω*, *έφεφε*, *όχος*, Lat. *uehō*, *uctum*, Got. *ga-wigan* 'move', Lit. *vešū*, *vēšti*, O.Slav. *vezō*, *vesti*.

baysa-, **beysa-**, **beysa-**, see **balysa-**.

baysamj- 'seize', see **biysamj-**.

baysana- 'of the frontier', see **balysana-**.

bays(ā)n- 'awake', Manj. 293 *cu tte butte baysanāme thyau cu kṣamīde 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 vira baysānya sava* 'suddenly she (the girl) mounted to the *baysāna*- ('window')'. From base *vax-* 'to blow (of wind)', **vaxāna-* '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*

biṣā hama 'and his tongue becomes thick', Tib. *slo-slo-bor gyur-pa daw*; II 66:11 (and 13) *baysgyi kabala* 'thick blanket' (BS *kambala-*); JS 23r1 *ṣava-tsuka būva u kalaputtana baysgā* 'many night-wandering *bhūta*-demons and *kalaputtana*-demons'; III 71:136 *hina hā bāyām baysga* 'we conduct a large troop'; K 49:4:2 *baysgi buṣāṃji pyaure* 'thick clouds, perfumed'; III 59:27-8 *spye bādāṃdā baysgā* 'they rained down abundant flowers'; II 125:8 *baysgā hvaṇḍā* '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 *khuī vara baysga* 'the wave there large'; III 67:43 *baysgā pūṃnūnai bārā* 'a thick rain of arrows'. From *dbax-*, *baz-*, Av. *dabax-*, *baṣ-* 'sustain', *baṣah-*, *baṣnu-*, *baxvant-*, Sogd. Man. *ḍβ'nx* 'thick', *ḍβ'nxq'wuy* 'thickness', Yazg. *dovūx* 'thick', Sarikoli *dīvex*, Yidya *livān* 'felt cloth', N.Pers. *dabax*, Sanglēcī *vaxōk* 'thick', Oss. D. *bāznag* 'thick, fat, fruitful', D. *bāzdā*, I. *bāzn* 'thickness', D. *bāzgin*. I. *bāzdžyn* 'thick, strong', Waxī *bāj* 'thick' (*ā < ā*), Balōči *baz* 'thick', *bāz* 'much'. IE Pok. 127 *bhengh-*, O.Ind. *bāṃhate* 'increase', *bāṃhayate* 'strengthen', *bahū-*, *bāṃhiṣṭha-*, Greek *παχύς*, *παχύς*, O.Norse *bingr* 'heap', Let. *blexs* 'thick', *bleši* 'frequent' (Lat. *pinguis?*). Note also Armen. *bazoum*, *bazma-* 'much'. Iranian *d-* preverb, as *t-* in *tkaēša-*.

baysvi 'quenched', K 56, 20r4 *biṣvā idrrvā baysvi* 'the monkey is extinguished in all his faculties'. See *buysve*, from **vi-zau-* 'to quench'.

bar- 'to bear', participle *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, 1422 *yat karoti śubhaṃ karma sukhaṃ tasya bhaviṣyati*, Tib. *gan žig 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, 1427 *anantaṃ bhujyate phalaṃ*, Tib. *hbras-bu mthah-yas spyod-par hgyur*; 2 sing. K 29:198 *kūṣṭa ṣṭā bira ṣa utca* 'where do you bear the water?' (*ṣa* with 2 person pronoun or possible *bira* 'is carried', passive), = K 38:135-6 *cā bīri tvā utci amai* 'whither do you carry the water, old woman?' (*bīri*, not *biḍi*); v 388, 19r1 *dukha bera* 'pains are to be borne'; BS G 37, 13b6 *duhkhā anubhavitavyaṃ*; Tib. *sdug-bsnal myon-bar hgyur-ro*; 1 sing., III 5, 12r5 *aysā ulu jsa āṣpāta barūṃ* 'I get from you a refuge'; 2 plur. K 41:60 *bihauysīya-ṃ baḍa* 'carry them to the market', = K 44:178 *bihauysīya baḍa* (**barata*); 3 sing., III 23, 14b4 *nai na hamadā 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 tvā rakṣa bida barī 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' (*ārāda* = *ārragāda*-). Z 2:95 *rre bimbāysārā rro hā baḍe* 'the king Bimbāsāra rides out'; Z 13:149 *kho rraha-bārāi baḍḍe* 'as the chariot-rider rides', infinitive, v 110, 32r6 *u hā ju haṃṣaṣḍa barāṇā* 'and thither he intends to ride' (not in BS). Preterite, Z 5:35 *ttāmu hā śākya buḍāṃdā* '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 *buḍāṃdūṃ*; infinitive, II 22, 17a3 *parya buḍā* 'deign to bring'. See also *ttuwar-*, *nuvar-*, *haur-*,

bāraa-, *bara-virñā*, *barbūrye*, *barbajiyām*, *rraha-bārai*, *uysnora-*, *-bara-*, *-baraa-*, *bara-*, *bila-*, *biḍa-*. To Av. *bar-*, *barata-*, O.Pers. *bar-*, Zor.P. *bar-*, *burtan*, *āβarēt*, *parvarēt*, N.Pers. *barad*, *burdan*, *āvurdan*, Sogd. *βr-*, *wy''βr-* 'explain', Yaγn. *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. *barāg* 'rider'; *barun*, I. *baryn*, *barst* 'weigh; grasp', D. *bārcā*, I. *bārc* 'measure of quantity'; Pašto *wram*, *wral*, dialect Afrīdī *rā-wram* (*r*, not *r̄*), 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-*, *vīg* 'bring', *vīrjak* 'horse', Šuynī *vīr* 'crop', *vār*, *vud* 'bring'. To IE Pok. 128-32 *bher-*, O.Ind. *bhāraṭi*, *bhṛtā-*, Greek φέρω, Lat *ferō*, Armen. *ber-*, O.Norse *bera*, Got. *bairan*, O.Engl. *beran*, Lit. *bėrnas* 'young person', O.Slav. *berq*, *birati*.

bara- 'crop', K 23·67 *dārabakša* (BS *durbhūksā*) *pasta u bara pahī* 'famine occurred and the crop failed'; v 62·4 *bari haṇdādi yīdā* '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 < d*), Yidya *vory* 'fruit', Šuynī *vīr* (*bāra-*) 'crop'. See s.v. *bar-*, and *vargasta-*.

bara- 'behaviour, guise, way', JS 13r3 *makalīnā barna* 'in monkey guise'. To base *bar-*, Armen. lw *bar-k'*, gen. plur. *barouc'* 'conduct, way of life'; as second component *-a-bar* 'in the way of'.

-bara- second component, *uysnora-*, *uysnaura-* from **uzana-bara-* 'bearing breath' (like N.Pers. *janvar* 'animal'), see also *thamgaura-*, *paḍaura-*, *dastora-*.

bara- 'kind of clothes (?)', II 60·15 *šau bari khaucā pajsāsā sera* (sc. *āra* 'in price?') 'one hat to wear, (worth?) 50 *satīra-*'; see also *baraka-*.

-baraa- 'bearing', second component, II 35, 82 and IV 60a3 *pāḍaka-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 barīdī*, II 36·10·8 *cu bīrri buḍāṃdi* (possibly **bar(a)nya-* 'cut crop', base *bar-* 'to cut'); III 45·16 *upajīva-barai*.

barā 'carrying thing', K 106·257 *habaḍa arvyau jsa barā tcaṣta tsinū vī biḍa* 'boxes (?), bowls (?) were filled with medicines; he is carried upon the bed (?)'. See s.v. *tcaṣta* 'bowl (?)'.

baraka 'carrying thing', II 60·9 *nāmaya šau baraka* 'one bag (?) of felt'; *ibid.* b3-4 *būsaunām barakā šau habaḍa u ūla-kagā baraka šau* 'one bag (?) for perfumes, full, and one bag (?) of camel-hide'. See s.v. *namata* 'felt'.

bara-virñā 'bearing a son', Z 5·101 *bara-virñā bāḍāna biṣṣī ysāndā* 'all the pregnant in due time bare young'; JS 8r2 *barbūrye gīysna 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-buhr* 'pregnant', and Sogd. Bud. *βrps̄h* 'pregnant', Chr. *βr-pšwny* 'womb'; Pašto *warla* 'pregnant' < **baratī*; *brālba*, *blārba* < **bārb(a)rā-*; Waxī *varenj*, Sarikolī *varin*

< **baranačī-*; Sogd. Man. *z'tyβrēy* 'in the womb'. See *bar-* 'to bear'.

barija 'harvest, crop', fem. adjective to *bara-* 'fruit, crop', v 306·07, 1·2 *biṣna ru ḥiysda barija aṣti 104 kūsa kha 9* 'altogether the crop is to hand, 104 *kūsa*-measures, 9 *kha*-measures'; II 103·66 *harbiṣām dāyau barijām sījāmai saba-jāmai ūdaśāya* 'for the success (and) prosperity of all harvests of the *dharma*-doctrine' (BS *sidhya-* > *sija-*; *sambhajya-* > *sabaja-*, and *uddiśya*); II 71·3 *barēṃja vaska tta ādari yanīrau* 'for the crop so give care'; K 15·122 *baraijaja khāysa naiṣta* 'there is no food from the crops', =K 23·72 *baḍajatca pamvaha naiṣta khūysa tti jsā buga* 'there is not clothing from the crops, food, and also possessions' (BS *bhoga-*); II 103·46 *pyatsāṣta vaska baraijā bījavāka upagāṃttaka prracā hajsāṣta prrattaiṣta vastya ṣṭāṃdai* '(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 hūmāre* 'crops are not good'; *ibid.* 23 *u barijai ni širi hi(me)* 'and his crop is not good'; III 114, 6vi *barijām sījāma* (BS *sidhya-*) *byehi tsā himi suhye* 'he gets success in crops, becomes rich (and) happy' (BS *sukhita-*); v 250·797-8 *harbiṣām barijām sījāma byehe tsā hime sūhye*. 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 *-iṃja-*, v 61·3 *bariṃji hira vi* 'in wealth of a crop'. For *-ijā-*, note also *banija*, *rūkija*. Here *-iṃjā-*, *-ijā-*, *-aijā-*, *-eṃjā-*.

baraijaja 'crop', adjective, K 15·122, quoted s.v. *barija*, and *āysāja*.

baraucām 'official title', gen. plur. II 94·28-9 *ca-ṃ sam āra hagrrihāna hamāvai miḥai baraucām parau ttai* 'what price precisely may have to be sustained, that is a command to us of the *barauca*-officials', repeated line 113. Context of signatures to a document. From *ba-rauca-* to **raud-čī-* 'commandant', see s.v. *rūkyām* gen. plur. 'rulers, commandants', base *rau-* and *raud-* 'to command', in *parau*. The *ba-* may derive from *upa-* 'subordinate'. This is adopted in preference to *bara-* 'bearing' and base *vak-* 'to speak', see *nātūkyā-*, *pātūkyā-*.

barnei 'split', Z 24·378 *terā khu samu barnei biṣṣā kūsa vāstāta* 'so much that every drum became split'. Base *bar-* 'to split', adjective **barana-ka-*, with Sid. 131v4 *āstā-v-i hatcyadā hamāre u berāṃdā* 'his bones become fragile and tend to split', BS *rug-bheda-*, Tib. *rus-pa grum-šin hgas-pa daṅ* (*grum* 'lame', *hgas* 'be split'); I 169, 85v5 *ci-ṃ auṣta bīrīmda* 'whose lips split', BS *bhagna-*. See also *bīrāte*. IE Pok. 133-4 *bher-* 'cut, split'.

barbajiyām gen. plur. 'tax-men', II 87·9 *kaṃā-cū āna stanā-cū ā u barbajiyām hīya sūlya* 'from Kan-ṣou came Stanācū and the secretaries of the tax-men' (translation AM, n.s., 1, 1949, 33). From **bara(t)-baji-*, with *-iya-* suffix, with *bāja-* 'tribute, tax, payment (as ransom)', to base *bag-* 'share', see s.v. *būṣṣ-*.

barbūrye 'pregnant', see *bara-virñā*; from **bara(t)-puḍra-*. *bale* 'crane (bird)' Sid. gr2 *bale hīya gūṣta haṃtsa mauma ni hūerai* 'flesh of crane is not to be eaten with *mau*-wine', BS *valyakam cāpi madyena* (with variant *valakam*), Tib.

chu-skyar-gyi śa čhan daw lhan-čig-tu mi ośah, O.Ind. *balāka-* 'crane', Udānavarga 17.3 *chu-skyar*, BS *kalahāṃsa-*, Pali *konca*. Beside *balāka-*, also *baḍa-*, *bala-*; possibly Lat. *fulica* 'water-bird'.

baloha- 'a cloth', Sid. 147v4 *surakā balohā hamārri vya* 'in a clean cloth'; Tib. *ras gčan-mahi nan-du*; Sid. 148r2 *sura balohā: hā vištānā* 'a clean cloth must be placed', Tib. *ras gčan-ma-la śen-par btab-ste* (*śen* 'desire', *hdebs* 'throw'); loc. sing. Sid. 149v1 *surakaṇā baloha:ṇā pviysakā baṇāṇā* 'in the clean cloth the cover must be fastened', Tib. *ras gčan-mahi nan-du phur-te* (*phur-* 'wrap'); Sid. 153v4 *balohaṇā ṇuṣṭāṇā* 'it must be wrapped in a *baloha*-cloth'. Note also II 130, 2469, 3 *pasti pīde pharāka ma balāṇhā haura pasti hauḍe* 'he deigned to write; many pieces of cloth to me (? or *mara* 'here') he deigned to give'. Possibly from **apa-lau-ḥya-* 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-* (*baysūstā kūṣe*) is called *balysūna-vūysai* (*kūys-* 'to seek'), rendering BS *bodhi-sattva-*. Full references are given in KT VI 225-30. Note also III 128-6-7 *biśi pūrmāttama baysāni baysūsti kūṣiṇi* 'we seek the all-supreme Buddhaic *bodhi*-knowledge' and K 106-259 *salāvayau baysūsta kūṣe* 'with his words seeks *bodhi*-knowledge'; v 123, 19v1 *balysa-bajāṣṣā* 'Buddha-voice' to render *brahma-svara-*; III 134 b1 *balysūṇineina aysmūna* to render *bodhi-citta-* 'the mind towards *bodhi*-knowledge'. Later forms *baysa-*, *beysa-*, adjectives, *balysūṇa-*, *balysāna-*, SuvO. 68r1 *balysānānu ṣṣāvānu* 'of Buddha's listeners', BS *jina-śrāvakānām*, v 381, 3b2 *balysāni tcarīmi*, = v 332, 24v2, BS G 37, 21b4 *buddha-kṣetra-* 'Buddha's field'. Variant K 7, 147v1 *balysūṇe-vūysā* (plur.), and K 6, 145v3 *balysū-ṇevūlysei*.

Tumšūq Saka (old orthography) *bārsa-*, later *bārzyenu* (gen. plur.), with *balysa-* from base *barz-* or *brax-* (as with base *dals-*, *drax-*, see *drays-*), to O.Pers. *brazmaniya-* (*br-* assured by Elamite transcription). The IE original of this Iran. *brax-* is highly ambiguous, but, by association with (possibly) Av. *bərəzavanti-* (proper name), Βραζαέντις and O.Ind. *brah-*: *brh-* in *brāhman-*, *brahmān-*, *brh-*, 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', *bāysana-*, *bāysna*, III 83.14 *bāysna kṣira ysini nāṇdā* 'they took under their care the adjacent land', K 22.64 *dada rre bāysāna rre* (*nvada mahedrasena* 'Dhana the king; in an adjacent land lived king Mahendrasena', = K 14.112 *dada rre bīysanue mai(he)drasaina*. Adjective, III 16, 1v3 *balysānānu rrudinu rakṣa* 'protection for the adjacent kings'; v 109, 31v6 *balysāni sānā rre* 'the adjacent enemy king', BS *sāmantakasya pratiśatru-rājñah*; v 110, 32r2 *ttye balysāni rruṇḍi*, BS *tasya sāmantakasya rājñah*, v 110, 32r4 *ttye balysāni*

sānā rruṇḍi, BS *tasya sāmantakasya pratiśatru-rājñah*; v 82-70v5 (*ba*)*lysanī sānā rruṇḍā*. See also (uncertain) v 350-17, 2b5 *balysāṇinau suhā jānāka* 'destroyer of pleasure (BS *sukha-*) of the adjacent people (?)'; and v 220-13.3 *saṃ baysānā ṣṭāre*; ibid. 5 *hamadā baysanaustā ṣpāṣṭe* correcting IV 116-17-22. Note also BS *prāṭistmā rājāno* (Mañicūḍa-avadāna) and Tokhara B *lānte kālymiṇū*. From base *varz-* 'to enclose', *varzana-* 'enclosure', Av. *varz-* 'to close off', *varzāna-*, *varzāna-*, O.Pers. *vardana-*, Zor.P. *vālan* ('w'ln'), N.Pers. *barzan* 'district of a city', Zor.P. *vālanān hamsāyakān* 'neighbours', Parsi-Sanskrit gloss *sva-panktīya*; Oss. *āriāz* 'herd'. IE Pok. 1168 *uerg-*, *ureg-*, O.Ind. *vrajā-* 'herd', *vṛjana-* 'enclosure', Greek *ἐργω*, *ἐργω*, Celtic O.Ir. *fraig* 'wall'.

balysga- 'high', Z 22.145 *phajśai kāde uysnāta balysga* 'his rump greatly raised, high'; Samghāṭa, 8v1 *bulysdetā u tta balysgāttetā* 'length and also height', BS G 37, 7b6 *āyāma-vistāra* (unpublished fragment). For 'high', see *uska*. Base *barz-*: *brz-* 'to increase in size (height, length, force)', Av. *barzaya-*, *bərəz-*, *bərəzant-*, *barazi-*, *barzah-*, Oss. DI. *bārzonḍ*, Zor.P. *buland*, *burz*, *bālād*, N.Pers. *buland*, *bālā*, M.Parth.T. *burz*, *burzyst*, Yidya *vān* 'long' (**baržn-*), *vānāyaro* 'high hill', Waxī *vərz* 'long', Sanglēcī *vəṣṭduk*, Šuynī *vuzj*, Pašto *uzd*, Yazg. *vəz*. See also below *bulysa-*. IE Pok. 140-1 *bhergh-*, O.Ind. *barh-*, *brhāt-*, Armen. *berdz* 'hill', *bardzr* '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. *mēhod-rten* (= BS *stūpa-*, *caitya-*), K 5, 143r4 *balsānu* gen. plur.; v 29v3 loc. sing. *ce balsa śau ṣpātau uysdīṣātā* 'who throws up one blossom on a shrine', parallel Divyāvadāna 467.22-5 *yo buddha-caityeṣu prasanna-citta āropayen muktaka-puṣpa-rāṣiṇi*; Z 11.55 *balśo*, Z 11.36 *balśa*; v 14, 9v5 *tīṇa balśa āna* 'being in the shrine'; III 4, 9v3 *balśa nyāṇā* 'he must sit in the shrine', v 296v4 *ce balsa gaṭau baṇātā* 'he who makes bells in the shrine (rather 'makes to sound')'; v 298, dr2 *kṛe balsuvḡ baṇātā* 'who in shrines makes (bells?)'; v 298, dr1 *ce balsu jsāte* 'who goes to the shrine', later form, II 74.42 *bsā*, II 105.96-7 *besa būsājā* 'stūpa-monument and *gandha-kuṭi*-room'; gen. plur. III 51.67; 77 *besā hālai* '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 jsāvī* 'he who goes reverently to the shrine'. Adjective *-ūna-*, possibly II 2.30 *baisiṇi bauspau-jaṇānaṇa ranimai stūpa* 'the jewelled *stūpa*-monument of the *gandha-kuṭi*-room'. The syllables *-alsa-* occur in *balsa-*, *halsa-* and **palsa-*, *paśa-*, from **barsa-*, **harsa-* and **parsa-*. Here to IE Pok. 122-3 *bhelk-*, O.Engl. *balca* 'baulk', Greek *φάλαγξ* 'plank, baulk'.

bašā 'load', Z 20.14 *kho bašā vvaṇṭte* 'as the load shifts'; II 37, 12a4 *bašā bašā 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 *vax-* 'carry', Av. *vaxya-* 'load', Zor.P. gloss *puštak* 'back-load', Parsi-Sanskrit *bhārakam*; Oss. D. *ūzā*, I. *ūz* 'load, weight', DI. *ūzəzau* 'heavy', Šuynī *wīz* 'burden' (**vaxya-*), *wīzdōr* 'porter', Rōšāni *wəzm*,

wazn, *wēz* 'load', adjective *wazmīn* 'heavy', Bartangi *wēz*, Yazg. *wāz* 'load'. IE Pok. 1118-20 *ueǵh-*. See *bays-* above.

bašīdi 'last (?)', IV 62a *šude salāna 5 kūsi-v-i haḍā bašīdi 7* 'from Šude Salā; 5 kūsa-measures, they last (?) for 7 days'. Possibly **ava-zai-* 'remain', base *zai-* to *zā-*, Av. *zā(y)-* 'send, let go', *ivizayaθā* 'you abandon', Oss. D. *izajun* 'remain', *baɟsajun*, I. *zajyn*, *bazzajyn*. IE Pok. 418-9 *ǵhē-* 'fail; forsake', O.Ind. *jāhāti* 'leaves', *hinā-*, Greek *κίχαινω* 'reach', O.Engl. *gān* 'go'. See s.v. *vašāre* 'they avoid' (Z 13·56).

bašūnaūna 'variety', Manj. 144 *paremārthyai hamīra bašūnaūna gūnai nīsta* 'they would become possessed of *paramārtha-* ('supreme reality'), there is no mark (= BS *lakṣaṇa-*, *nimitta-*) of variety'. Abstract to *bišūna-* 'of all kinds' (*bišā-* with *gūna-*), rendering BS *vicitra-*.

bašjām 'sins', gen. plur., K 156·11 *dašau maištau bašjām jsa pari pathīya* 'from the ten great sins he deigns to abstain', = III 64·13-4 *dašau maištām bašdām jsa pathīsām* 'we, abstain from the ten great sins'. See *bašdā-*.

bašti 'to bind', infinitive to *bañ-*, II 104·84-5 *pranīhāna pastai bašti* 'he deigned to make a *pranīdhāna-*vow'; II 41·7-8 *baštā* 'to be bound'.

baštaka 'evilly (?)', Manj. 123 (*śakra. . .*) *jsīna jū baštaka pātca* 'then he lives an evil life', to later form of *bašdā-*, like K 111·345; 351 *mvaštqi kaiṇa* 'for favour' (older *mušde*). See also *beštē* (K 98·217).

baštika 'evil (?)', K 153·19 *cu baštika patsyā satsārve bāsā* '(she, *Dhūpā*, personified incense) who renounced evil in the forest of migration' (BS *samsāra-*, with adjective suffix *-uva-*). To *bašdā-* 'evil'.

bašdā 'evil, sin', SuvP. 64v2 *bašdā*, BS *agaurava-*; SuvP. 63v4 *bašde*, BS *pāpa-*, Z 12·70 *bašdā*, Z 13·87 *bašdo*, Z 23·34 *bašdau*, Z 13·81 *bašdiye*, Z 13·70 *bašdye*, Z 11·68 *bašde*, Z 6·22 *bašdyau jsa*, II 101·12 *bašdām jsa*; K 39·160 *gaṇjśā byaudai ā bašdā maistā* 'I have committed a fault or a great evil'; v 246, 1004 *bašde ide garkhye* 'sins are heavy', = K 98·217-8 *beštē ide garkhye*, see also *baštaka*; III 64·13-4 *dašau maištām bašdām jsa pathīsām* 'we abstain from the ten great sins', = K 156·11 *dašau maištau bašjām jsa pari pathīya* 'he deigns to abstain from the ten great sins'. With *bh-*, II 55·34 *bhašje āyānyasa našāmdā* 'evils, troubles quieted'. Adjective, v 69, 8r5; 6 *bašdainei hambisā* 'heap of sin', BS G 37, 11b3 *akuśala-skandham*, Tib. *mi dge-bahi phun-po*; v 40, 56a4 *ttye nātā bašdainai js(ā)te numalkā* 'he follows that river of sin', with *-ainaa-* to *-ā* nom. sing. as *śsandā* 'earth', *śsandeinei* (from *-au-*, note also *āhvainaa-* 'fabulous' and *sarvainai* 'leonine'). Compound, *bašdamggāra-* 'sinner', Z 13·70 *kye bašdamggāre ttā rrundā* 'what sinners these kings', see *diraṅggāra-*, *byanaṅgāra-*, *hūvaṅggāra-*. From base *band-*: *bad-* 'to strike, injure', Av. *bazda-* 'ill', Zor.P. *bazak*, N.Pers. *bazah* 'evil' (*-z-* < *-zd-*). In *bašdā* *-š-* palatalised by *-y-* **bazdyākā-*. To IE Pok. 126 *bhen-* 'to strike', AV *banayan*, with *-d(h)-* *bhendh-*: *bhūdh-*. See also s.v. *ban-*.

baššā 'streams', Z 17·14 *ku vātco nyūltte kho baššā nyūdāre samu* 'where later it rolls down just as streams roll down'. Possibly connected with O.Ind. *vakṣu-* 'Oxus river'. The *-š-* may represent older *-xš-*, *xš-*, *-fš-* or *-š-* (variant with

ky). 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 uxuxšāne* '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*, *vekkya* 'pour out (blood)'; for 'dust' note also Yidya *parvaxšē* (**pari-vaxšaka-*) 'broom'. The name *Waxān*, *Waxi* is *Waxi wux* 'Wakhān' < **vaxšu-*. For 'moisten' and 'flow', note O.Ind. *unad-* (3 sing. *unātti*) beside Armen. *get* (gen. plur. *getoc*, *getic*) 'river', to IE Pok. 78-80 *ayed-*. The base Av. *vax-* is in meaning unsuitable for *bašša-*. For the forms of the name *Vakṣu*, see BSOAS 13, 1950, 402.

baškhvā loc. plur. 'bushes', JS 25r3 *cu gaṃtsvā pasta garyau saṅgyau hvasta, khainuḍvā baškhvā* 'who fell in pits, beaten by stones from mountains, in thorny bushes'. Base *baš-* with suffix *-kha-* to *vaxš-* 'grow', Av. *urvaranām. . . vaxšā* (Vid. 18·63), Zor.P. *vaxšitan*, *vaxšēnitān*, *vaxšak*, *vaxšīn* (of plants), Yidya *vaxš-* 'to grow' (of plants), *waxšē* (**vaxšaka-*) 'growing'. For suffix *-kha-* (adjective and noun), see *ggarkha-* 'heavy', *yserkha-* 'miserable', *ārkhā-* 'growth', *birkha-* 'seat', Oss. I. *uārāx*, D. *urux* 'wide'. Possibly Ubix (Paxū) *bašx^oš* 'bay tree, wild vine' may derive from Alanian.

bašta- 'practise', participle to *bays-*, II 80·26 *na ja baštū aysa-m kūšala sājakyā vaskā* 'I did not practise good deeds for them for the sake of learning' (= 'as learning required').

bašta- 'move, hasten', to *bays-*, III 70·116 *šāmdā tsvā khāysā va bašta* 'the (female) raven went, hastening, for food'; v 263, 89v2 *ttā hvatāmdā bašta* 'these men ran', BS G 37, 77a2 *iti tat-kṣaṇam pradhāvītvā*, Tib. *brgugs-te* ('having run').

bašta- 'urge (?)', II 8·134 *u dāda hā baštādū khu draiyau haṇa parau pasta* 'and we urged so much that he gave an order for the three'. Base *bays-*. See SDTV 28.

baštarr- 'spread', v 113, 35v4 *spātyau baštarrānā* 'it (the earth) must be bestrewn with flowers', BS *puṣpa-reṇubhīr abhikaritavyaḥ*; v 113, 35v5 *spātyau baštarrdyau* 'with bestrewn flowers' (not in BS); SuvO. 55v5 *dharmāsanā* (BS *dharmā-āsana-*) *baštarrdā tīyā* 'the seat of *dharmā-* doctrine is spread', BS *dharmāsanam prajñaptam bhavi-ṣyati* ('will be provided'), SuvO. 54·4-5 *āyanā* (BS *āsana-*) *vištānā baštarrānā* 'the seat must be placed, spread'; SuvO. 68v1 *spātyau jsa śśando baštarrde* 'he spread the earth with flowers', BS *puṣpa-avakīrṇam dhīraṇim*; v 381, 3a5 and v 332, 24v5 *āysana baštarrda*, BS *āsanānām prajñaptam*. Nouns N 176·10 (u) *pakāri kama jsa hvadā jvīndū khāysā āstanma pattarra baštarrā byūṇnā* 'service by which men live, the nourishment, food and the rest, spread things, delightful' (if *bryūna-* is understood); Z 3·41 *āysana baštarrgya kho gyastūnā samu* 'seats just as divine spreading' (= 'seating'); Z 2·49 *baštargyo nirmite hulgo ttatatu pharu spēte vācātra* 'he created by magic a soft spread (seating), much wealth, various flowers' (BS *vicitra-*). See also *āštāre*, *paštarda-*, *bištara-*, *prrastharmāda-*; cognates s.v. *star-*.

baštyāmda *ide* 'they blessed', K 137·907 *u khvī baštyāmda ide* 'and when they blessed it', Tib. *byin-gyis brlabs-pa*.

The Tibetan phrase translates BS *adhiṣṭhita-* 'controlled (by super-natural means), blessed'. Hence a calque upon BS *adhi-sthā-*, by **abi-stay-* (see s.v. *ṣṭe*); the lw *aviṣṭh-* 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 iṣyīye basaka jsi mauṇa(da) vīsa 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', *ūās*, plur. *ūāsītā*; *ūāsīdonā*, *ūāsdonā* 'stall for calves' (I. *rānūd*, rod 'calf'), Parācī *yasō* (**vasaka-*), Orm. *γusī*, *γuskak*, *γwos*, Waxī *wašk* (**vasyaka-*), Sarikolī *wīšk*, Sanglēcī *wosōk*, Yazg. *wis* (*ū < ā*), plur. *wasath*. To IE Pok. 1175 *uet-* 'year', O.Ind. *vatsā-*, *vatsarā-* 'year', *vatsā-* 'calf', *savatārau* '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 *haṇ vi basti* 'always bound', =K 71, 8r2 *ha vi 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 *hivā 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 *haṇtsai va saṃbaji bastādā* 'they formed a plot against him'; K 10, 9r5 *praṇihāna bastāndā indī* 'they made *praṇihāna*-vows'; participle **bastaka-*, Manj. 241 *behi bastau tta khvōi samvadrra* 'exceedingly continuous so as the wave in the sea' (BS *samudra-*); =Z 5·83 *pabasto khvōiyā samudru*.

bastauda 'hastened (?)', 3 sing., II 100·218 *ṣa ira parāvai, u kūṣḍa virai bastauda u japhai āṣṭamda* 'he sold the (jade-) stone and hurried to the palace and began his discussion'. Possibly **ava-stap-* to Zor.P. *ōstāp* 'haste', DkM 581·18 *ōstāpēt*, Armen. lw *štap* 'haste, trouble', *štapem* 'to oppress', N.Pers. *šitāb*, *šitāftan*, M.Parth.T. 'wyš't'byšn **avištāβišn* 'pressure', M.Pers.T. 'wyš't'b. Possibly to IE Pok. 1013 *step-*, O.Slav. *stopa* 'footstep', *stepenī* 'stairs', with nasal IE *stemp-*. O.Slav. *stopiti*, *stōpati* 'to tread', O.Lit. *stapyti-s* 'to stay', Lit. *stēpas* 'apoplexy'.

bastā 'stuffed', Manj. 18 *habaḍa basta* 'filled, stuffed', see *bāsta-*.

bahāyasa 'hunter', see *bihāyasa-*.

baḥi 'tree', II 103·59, see s.v. *banhya-*.

bahāṣṭa 'separated', K 9, 43r3 *tātāne drṣṭe jsa bahāṣṭa* 'separated from that heresy' (BS *drṣṭi-*). See *pahāṣṭa-*.

bahau 'contempt (?)', Manj. 80 *cu ra bahau dīḍāe 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 dīnā ma bahauji ma dāraṇā yana* 'do not overthrow (?) me, do not seize (?) me, do not treat me violently (?)'. Possibly to be taken with *hūjāte*, see *bāhūjāte* 'holds', parallel to BS *dhāraya-*. From **upa-hauk-*.

ba-hojsa 'of little force', v 116, 65v1 *ba-hojsa dīra atica* (BS

akṛtya-) *gyāta-usā uysnaura* 'weak, low, inactive, powerless beings', BS *hīna-vīryāni satvāni*. From *bata-* and **hotajsa-*.

bahauna (inst. sing.) 'contempt (?)', in a list of ethically bad acts, III 1, 5v5 *<d>īde jsa, ā bahauna, ā tvarisce jsa* 'with degrading, or contempt (?), or exaggeration', = III 8, 16r5 *dīde jsa, ā bahauna, ā tvatariscāte jsa*. Hence *bahau* from *bata-* 'small, little' and *hau* 'word, speech'. See Manj. 80 *bahau*.

bāhauya 'plant name', III 86·86; III 90·192-3 *ṣīya bāhauya* 'white (plant)'; III 85·68 *bihāmya*.

bahoysana- 'market', Z 22·136 *bahoysani hvāhā u māstā* 'market wide and large'; II 56·24 *bahauysna* (plur.); II 25·26 *bihāmya*; K 44·178 loc. sing. *bihauysīya*, =K 41·60 *bihauysīya*, not in Divyāvadāna 382, but Chinese text 'in the market' (J. Przyluski, *Aśoka*, 419·4); Z 22·136 loc. sing. *bahoysāna*. From *vaha-* 'price, value, selling' with *vasana-* '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' (**vahakā-*); Sogd. Bud. *γw'kk* (**xwāk-kar-*) *mrtym'yty* 'merchants', Sogd. Man. *xw'qr*; Chorasm. *w'h*. From **vahā-čāra(na)-*, Zor.P. *vāčār*, N.Pers. *bāzār*, Armen. lw *vāčār* 'market'; Sogd. Man. *w'črn*, Sogd. Chr. *w'črn* 'street'. To IE Pok. 1173 *ues-* 'to trade', Hittite *uāš-*, *uāšija-* 'buy', *uššanija* 'sell' *ueššia* 'price'; IE *ues-no-* 'price', O.Ind. *vasnā-*, Greek *δωσος*, *δωνῶ*, *δώνη* 'purchase', Lat. *uenum* 'sale', *uendō* 'to sell', O.Russ. *vēno* 'dowry'. For *vasana-*, 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 hog viysa bā thanje* (or *bāthanje*, but without change of initial of second component) 'as a man pulls a lotus'; Z 23·154 *bā hūjāte* 'he carries' (or *bāhūjāte*) parallel to Tib. *thogs-te*, Pali *dhāresi* (see *hūjāte*). For *bā* with *uysdai-*, see below *bāysdai-* 'look'. From **upāk-*, Zor.P. 'p'h **upāk* 'with', N.Pers. *abā*, *bā*. For *-ā*, see *tā*, *hā*, *vā*, *cā*. Pašto *bōe* 'near' (**upākai*), Orm. (lw from Pašto) *bōi* 'near'. To Av. *upa*, O.Pers. *upā*, IE Pok. 1106 *upo*, O.Ind. *ūpa*, *upākā-* 'near'.

bā 'perfume', K 63, 79v3, see *bū*.

bā 'president over', v 283, 78·2b1 *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 *saḥya-bāyā* 'year-presidents' of the animal cycle; ibid. r2 *ṣau haḍā bāstā yanīdī* 'they (the animals) can preside over one day'.

bā- 'to shine', see *bāyā*, *baimya-*, and *vīv-* 'to shine', Av. *bā-*, *bāmu-*, *bāmivan-*; IE Pok. 104-5 *bhā-*.

bāga 'root', *bātā-*, *bāvā-*, *bā*, SuvO. 4r2 *bāgo*, BS *mūla-*; SuvO. 5v3 *ṣṣārye hārā bāta* 'root of good thing', BS *kūśala-mūla-*, v 78, 149r3-4 *biṣānu śrāṇu hārāṇu bāgo haṇberindā* 'they fulfil the root of all good things', Tib.

- dge-balu chos thams-cad yons-su rdzogs-par hgyur-ro*; 1255, 170v2 *puñmju batu kilstāmdā* 'they planted root of merit', BS (ed. Nobel 103-7) *avarupta-kuśala-mūla-*; Sid. 137r1 *bātām jsa*; Sid. 17v4 *bāte*, Sid. 14v4 *bātyau jsa*, BS *mūla-*, Sid. 12v5 *bāva*, Z 15.125 *bhāta-*; -gy-, -j-, K 5, 142v3 *nasta bāgyā*, Tib. *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 *tceīmañi nu bāgya* 'under their eye'; III 58.14 *rāhūlā bāja* 'with Rāhula'; administrative IV So *bāja* (and *dīna*) 'under', Chinese (K 134) *hia* 'below'. From **upākā-* 'near, under', O.Ind. RV *upākā-* 'nearness'. IE Pok. 1106 *upo*. See s.v. *bā* 'towards'. Possibly two words, 1. *bāgā-* 'root' from **uī-ākā-* to base IE Pok. 1120-2 *uei-* 'to twist', to Oss. D. *ūedagā*, I. *ūidag* 'root', and 2. *bāja* 'near' < **upāka-* (even though BS *mūle* 'at the root' is used for 'by').
- bāga* 'part, portion', Sid. 15r2 *bāga*, Tib. *cha*, Sid. 15r1 *tcūrā bhāgā* 'fourth part', from *bag-* 'share', see s.v. *būṣṣ-*; with -g- preserved (archaic or dialectal), but rather lw from BS *bhāga-*. Frequent in documents.
- bāggara-* 'leaf', SuvO. 56r6 *bāggare 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 *haṃtsa bātyau haṃtsa bāgaryau haṃtsa spyau*, BS G 37, 76b4-5 *sa-mūlāh sa-patrāh sa-phalāh sānkurāh*, Tib. *śio rāa-ba daw bēas*, *lo-ma daw bēas*, *myu-gu daw bēas-pa*; K 66.142 *bāgarāṃ haṃkhīysi* 'number of the leaves'. From **varka-ra-*, M.Parth. T. *wrk̄r* (BSOS 9, 1937, 89), Sogd. Bud. *wrk̄r* to base *vark-*, Av. *varakā*, 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. *vāksa-* 'twig, sprout', Av. *varasa-* 'hair', O.Slav. *olasū* 'hair'. Possibly here belongs, with -ks-, Av. *varāsa-* 'plant', Yazg. *warš* 'herb', Sūyñi *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 vithasai* 'to exact taxes in the villages'. From *bājī-*, O.Pers. *bājī-*, Zor.P. *bāz*, N.Pers. *bāj*, *bāz*, *bāz* 'tax', toponymic Βαγί-γράφον ὁ ἐστὶ τελώνιον; Armen. lw *baž*, *bažapan* 'exactior uctigalium', Syriac *bābn* **bāzbān*, N.Pers. *bājbān*, *bāzbān*, *bāzavān*, *bājdār*, *bāzdār*, to base *bag-* 'to share', see s.v. *būṣṣ-*. Compound, *barbajiyān*.
- bāja* 'basis', Manj. 82 *pārīphū bāja vāñā* '(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 *udisāya* (BS *uddisāya*), K 64, 81v4 *nāsi tta dūkha satvā bāja* 'I take so the pains on behalf of the beings'; III 129, 158, 20-1 *trāmā tta satvā bāji karni āvarṇa*. . . *diṣe yināmane* 'so for the beings we may confess karma-acts, obscurations' (BS *karma*, *āvaraṇa-*); III 129.22 *trāmā tta satvā bāji dukha karye buḍi yināmine* 'so for the beings may we be able to bear pains, exertions'; III 64.20 *jsīna paba askhajsāme bāja*, = III 103.52 *jsīna paba ūskhajsāmai ūdaśāyi* 'for the exaltation of life's continuance', K 156.17-157.20 *jsīna paba askhajsāme bāja parya haṣṭe* 'deign to give for the exaltation of life's continuance'.
- bāje* 'together with', Sid. 152v3 *ū vā pūcā vatsāviṣe tti bāje astauci muñamḍām murām hīye āhe tta ta pajsāñā khu tta 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. *yav-na dug-mo-nūn-gi sa-bongyi skyin-par bya skam-sa-na gnas-puli sgo-na sna-ma bzin-du bēos-pa* (*skyin-pa* 'loan'). BS *vatsa-* 'holarrhena antidysenterica'.
- bājapāyā* 'tax-protectors (?)' (miscellany, uncertain text), II 50.42-3 *tta tta ra tcasyau peškala vira bisā bāja-pāyā hīñāñi ūai* 'so also are the groups of revenue-protectors inhabiting the district Tcasyau'; II 50.44-5 *tta bura gūra auva bisā bāja-pāyā hīñāñi* '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. *bāz-bān* (see s.v. *bāja-*).
- bājana-* 'vessel', Sid. 19v4 *bhājān*, K 112.367 *khu bājaña utca* 'as water in a vessel', III 88.150 *bājinañāñā* '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 *bājsakyau*.
- bāñ-* 'destroy (?)', causative to *ban-* 'injure', K 109.323-4 *āśa pārāhā rrūyada baiśa saña alabana šk(au)jai bāñada* '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 cī-čam yod-pa daw*; see *buna-* 'bottom' < **budna-*.
- bāñā* 'some commodity', v 207, 16.2.3 *|||bāñā tā* 'one object'.
- bāññāṃ* 'talks', III 71.74-5 *bāññāñi jsa hāṣṭā u vāṣṭā* 'with talks to and fro'. See *būñā-*.
- bāḍa-* 'time', SuvP. 68v1 *bādā haṃtharki jsa pūcā* 'with constriction of time then', BS *kāla-saṃkate*; SuvP. 66v2 *biśā bādā* 'always', BS *satatañ*; v 328, 7r3 *ttu bādū* 'at the time', BS G 36, 4b6 *tasyāñi velāyāñi*; III 83.24-5 *ñitcaṃpha bādā*, = ibid. 28 *ñitcaṃpha kāla* 'time of trouble'; *cu bādī* 'when for him', Manj. 243 *ttada cu bādī kāme jāde* 'when for him thoughts cease', = Z 5.85 *kvī ṣṭānu kāmāte jyāre*; Manj. 208 *cu bādī aysmva byutte* 'when his mind changes'; K 46.38-9 *bādāna pūña yaṃdī*, *bādāna ttyau arthāñ-bāṅgyau jsa sūhi varāṣe* 'at one time he practises merit, at one time he experiences pleasure from the *artha-bhoga* (wealth and possessions)'; plur., K 52.7.2 *harbaisā bādā* 'all times', K 52.7.7 *biśā bādā drunā ide* 'they may be healthy all times'; K 52.8.1 *pharāka bādā* 'many times'; v 329, 7v5 *paḍāñjisyānu bādānu* 'of former times', BS G 36, 5v2 *atite dhwani* 'in past time', Tib. *snon byuv-ba hdas-pahi dus*; v 327b4 (*paḍāñjisyāñi bādāñi*; II 107.166 *kālā bādāñi parsāmai jsa* 'with the passing of times'; K 53.10.6 *pharāka bādā parya* 'many times passed'. With negative *abāḍa-* 'untimely', Sid. 7v4 *abāḍai tcañjśā ṣṭyi nūrāmḍā* 'untimely for him the hairs become white', Tib. *dus-la ma bab-par skra*

- dkar-ba daw*. From *vart-* 'turn', *bāḍa* < **varta-*, to IE Pok. 1156 *uer-t-*, see above s.v. *baḍ-*, *baltte*. See also *kṣumḍā-bāḍva-* 'nubile'.
- bāḍa-* 'country, land' parallel to BS *janapada-*, v 117, 66v3 *bāḍa-*, BS *viṣaya-* 'country'; II 55·8 *pruśavā hīyai bāḍi bimḍa hīsīdā* 'they come to the land of the Prūsava (Tib. *Bru-ṣa*)'; II 87·9–10 *kamā-cū va bāḍā* 'land of Kan-tṣou'; II 47·98 *ṣa-ṃ 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-dījsū*; II 90·70 *bāḍa-sīpherā hvamḍā* 'land-distracting men'. Dyadic *bāḍa-* and *janapada-*, II 99·199 *nvā bāḍa janavai hīyai 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 Wazīrī *wāḍā* 'hedge' (**varta-*), Parācī *māwāy* (**ham-ā-varta-*). See also O.Ind. *ārya-āvarta-* 'land of Āryas'.
- bāḍāna-* 'of the land', II 54·25–6 *śūrā bāḍānvā phara-dyi hūdahūnā* 'valiant, much seen among the people of the country, having fine virility' (translation SDTV 69), adjective suffix *-āna-*.
- bāḍva-* 'ruler (?)', II 54·30 *tye darye jabvī vī janavām bāḍvāna ida* 'on the continent Jambu-dvīpa they are rulers of the lands' (BS *janapada-*) (translation SDTV 69).
- bāḍva-* as second component, III 68·69 *kṣumḍā-bāḍva-* 'of age for a husband', from **vartuka-*.
- bāḍa-* 'rained', participle to *bār-*, III 59·27–8 *spye bāḍāṃḍā baysgā* 'flowers rained down thickly'; also *vabāḍa-*, see s.v. *bār-*.
- bāṇā* 'plant name', Sid. 100r1 *bāṇā ṣavara*, III 85·73; III 86·85 *bāṇva ṣavara*; JS 27v3 *bāṇve baysge* 'thick bushes (?)'. See also *baunvakya*. 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. *rluḥ*, 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 *bināṃ āchāṃ*, Tib. *rlun-nad-kyi*, Sid. 130r4 *beṃnāṃ āchāṃ*, Tib. *rlun*; compound Sid. 7v2 *bimnavrara* '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*, Balōcī *gwāt*, Sogd. Bud. *w't* 'wind', *w'tδ'r* 'living being', Yayn. *wot*, Oss. DI. *ūd* 'storm', Yidya *wūi*, *wīy*, *wīy*, Pašto *wo*, Parācī *γá*. To IE Pok. 81–4 *au-* 'to blow', *u-ē-*, O.Ind. *vāti* 'blows', Av. *vāiti*, Greek *ἄνεμος*; 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 *bāta-tti jsa curya* 'power of this seed', BS *śatāhvā-*, Tib. *śu-tahū phyema*; Sid. 130r3 *bāti-tti*, Tib. *śu-ti*; Sid. 101r2 *bāvattī*, BS *śatāhvā-*, Bower MS *śatāhvā-* 'dill, anethum graveoleus', Tib. *śu-ti=hu-su* (Jäschke Dict. 'coriander seed'). Possibly 'wind seed' (if Greek is connected with *ἄνεμος*; apud H. Frisk, GEW, no etymology).
- bātaa-* 'new wine, must', Z 2·50 plur. *parysa nirmāṇḍā ce pīpāre hurau bātā phaṣṣe* 'he creates magically servants who prepare pleasant (BS **sparśuka-*) *hurā*-drink and (-u) *bātaa*-drinks'. Zor.P. Husrau ut *rētak-ē* 57 *b'tk* **bātak*, ibid. 58 *w'tk* **vātak*, N.Pers. *bādah*, Arab. *bāḍaj*, O.Pers. *bātu-gara-*; Sasanian silver *b'twd'n*; Sasan. inscription plate, *mtwron* '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 *dharma* elements'; K 153, 23–4 *uysānā bātta vasva dharmā anātmī* 'she understands the self (= BS *ātman-*), the pure *dharma*-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 **viśātaka-*, Zor.P. *viśāt*, *viśātak*, N.Pers. *guśādah* (*vi-* with *hai-*: *hi-* 'bind'). Zātspram 4·19 (K 35, 245v4) *parikān kē-sān safar viśāt dāst* '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*, *biyāst-*, *hīyaa-*. To Av. *hā-*, *hai-*, *hi-*, *haya-*, perf. *hiśāy-*, *hiita-*, *paitiśāhrāi*, Zor.P. *viśātan*, N.Pers. *guśādan*, Waxī *wuśūy-:waśan-* 'untie' (**viśāy-*, **viśāna-*) *wūš-*: *wuśin-* 'to loose', M.Parth.T. *wš'd*, *wyš'd*, M.Pers. *nh'y-* 'suppress', *wyh'd*. To IE Pok. 891–2 *sē-*, *sēi-*, *sai-*, *si-* 'bind', O.Ind. *syāti*, *sītā-*, Lit. *siėti* 'bind', Hittite *išhiia-*, Luwian *hišhiia-* 'bind'.
- bāthamje* 'pulls out', see *bā* and *thamj-*.
- bādāri* 'a weapon', Z 4·60 *ttṛśūla kādare hālštā bādāra ātaṇa u cakra* 'trident, swords, spears, axes, missiles and discus'; Z 24·417 *hālštā bādāra kādare* 'spears, axes, swords'; Z 24·280 *rrājsei bādāri māṇāṃḍa* 'like a sharp axe'. Probably parallel to BS *paraśu-* in lists of weapons (quoted KT VI 233). Uigur Turk. lw *badruq* (if weapon) from Iranian **badaruka-*. Note *-d-* retained (archaic or dialectal), to Av. *vadar-*, O.Ind. *vādhar-*; to IE Pok. 1115 Lit. *vadegā* 'axe', base IE *uedh-* 'to strike'.
- bāna* 'I know', II 108·190 *sa khu ttā a tṭyai bhadrraikalpa baiysūca bāna awaśa* 'so that I may know the bodhi-knowledge in this present age (BS *bhadra-kalpa-*), assuredly'. Late form of *bvāne*.
- bāṇnā* 'base (?)', III 81·166 *hūlaihā: hīvī bāṇnā hame* 'it is the base of the bow-case', gloss to Turkish *ttūpi* (top 'ball'). See s.v. *hūlaiha-*. To *buna-*.
- bāṇne* 'bottom', JS 38r1 *ano vara nauhq ce bāṇne pašte na byaide* 'there without top, of which the bottom, the back is not found'. See *buna-*, *bāṇnā*, < **budna-*.
- bāṃdabiṇā* 'kinship', III 49·34–5 *cu buri ysama-ṣaṃḍya satta biśā bāṃdabiṇā barīṃḍā* 'whatever beings, all, in the world (= BS *loka-*) bear kinship'. With abstract suffix *-īṇā* (as *bulysiṇī* 'length', *hvāhīṇī* 'breadth', *baysa-vīvīṇā* 'sonship to the Buddha') to **bāndava-* from *bandu-*, adjective to *band-* '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 *kāraustā, elai, bāmā* 'deafness, stammering, dumbness', BS *jaḍa-gaḍgāda-mūkatvaṇ*,

Tib. *hon-pa daw*, *dig-pa daw*, *lkug-pa daw* (*hon-pa* 'deaf'; *dig-pa* 'stammerer', *lkug-pa* 'dumb'). From **a-bāma-* 'not speaking' to *bā-* 'to speak' (see *pravā* 'talk') beside *bau* in *būna* 'talk'; but it is also possibly base *vā-* 'be deficient', see *vāra-*. See also *avyāya-*. For 'dumb' note also Z 5:101 *muta*, JS 18v4 *muka-panka-* BS proper name.

bāy- 'conduct', participle *bāsta-*, v 341, 80v4 *tā dva hwaṃdā hā bāyindā* 'they bring the two men', BS G 37, 75b7 *upanīya* 'having brought', Tib. *khrid-nas*; SuvO. 36v6 *paskinā bāyātā*, BS *parānimukhāni bhaviṣyanti* 'will be reversed'; v 246, 11b1 *bāyidā*, BS *saṃkrāmanti*, Tib. *hgro-ba*; infinitive II 113:82 *hina hanjisyāra bāyā* 'they intend to lead an army'; similar in compounds IV 63a2 *hina-bāyai*, III 107:33:1 plur. *hina-bāyā* 'army-captains'. Preterite, II 126:20 *hina bāste* 'he led an army'; infinitive, II 126:24 *paryāmina bāste* 'we deign to lead'; participle future v 182r1 *bāyāna-* 'to be led'; noun II 127:31 *hina-bāyāmai* 'command of an army'; adjective, JS 34r3 *bāyāke paṇe satvā* 'leader of every being'; II 83:31:3 *dva rrispūrāṃ bāyāhā* 'two guides of the princes'; K 138:92:4 *harbiṣi avāyā bāyāka* 'for him all leaders to ruin' (BS *apāya-*), Tib. *nan-son-du hgyur-bahi las*. Compounds, above *hina-bāyā-* 'army-leader'; III 13:52 verso; r1 *salya-bāyā* 'year-presidents', II 53, 3b8 *salya-bāyai*. See also *ttuwāy*, *ṛvāy-*, *pravāsta-*, *uysbāy-*, *hausta-*. Base *vad-*, *vād-*, Av. *vad-*, *vādāya-* (with preverbs *upa*, *upa vi-*, *us-*, *vi-*), Zor.P. *vādēntan*; Sogd. *w'd'kk* 'leader', *prw'st* *d'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 *duwadām*, *dawod*, *duwāst*, *dawust* 'bring in', Pašto *rā-walēm*, *rā-wastal* '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*, *vesti* 'lead, take wife', *vedys* 'suitor', O.Slav. *vedo*, *vesti* 'lead, marry' (rarely), with *ued-*, Greek *ἔδωκε* 'bride-price', O.Engl. *weotuma*, OHG *widomo*. See also *bā* 'president over' (v 283:78:2). Replacement of *vaz-* 'drive', III 5, 11r5 *rrahā bāyāka* (voc. sing.) 'driver of the chariot'. See *bāstā* 'in presidency of'.

hāyā 'ray of light' (nom. sing., nom. plur. *hāyā*, acc. sing. *hāyu*, gen. plur. *hāyānu*, later *hāyānā*), I 252, 11r2 (*u*)*rmaysdānānu hāyānu* 'of sun's rays', BS *sūrya-... kiraṇa-*; K 137:910 *hāyānā hīvyā harrūnāmaq cira himya* 'the shining of the rays became visible (*cira* = *āθra-*)', Tib. *hōd-zer snan-ba*; v 293, 37r1 *hāyā brūnā(te)*, Manj. 157 *brūnāve hāya vasva* 'he shines out pure rays'; Sid. 30r3 *cu hā pā urmaysdān hāyā ni hīsindā* '(water) to which the sun's rays do not come', Tib. *ñi-ma ni mthon-bahi čhu* ('water not seen by the sun'); Sid. 149v5 *khu hā aurmaysdān hīye hāya ni hīsā* 'when the sun's ray does not come'; K 7, 5r1 *āṣṣiṇi hāyā naramādi* 'a blue ray issued'; inst., plur. Z 13:115 *bāyyau*, v 184, 40r2 *bāyyau birūnā* 'shines with rays'; K 105:235-6 *bāyau jsa nairmya bāysa* 'Buddhas created magically from rays'; K 137:910 *bāyyau jsa*, Tib. *hōd-zer*; adjectives, SuvP. 69r1 *bāyīnai jālāna* 'with network of rays', BS *raṣmi-*; v 66:14 *raṃna hāyausta vasva* 'jewels brilliant, pure'; K 104:228 *raṇīnai vaiysa hāyausta* '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*, *avāntam*, 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'myw*, *b'md'd*, M.Parth.T. *b'm*, *b'myn*, Sogd. Bud. *β'tk*, *β't*, *β't'y*, *β'mk* (see s.v. *vīv-*); Oss. D. *ivajun*, I. *ivajyn*, *ivad* 'to dawn, become pale'. IE Pok. 104-5 *bhā-*, O.Ind. *bhāti*, *bhāta-*, *bhāma-*, *bhāni-*, *bhā-*, *bhās-*, Greek *φάος*, *φάινω*, Celtic O.Ir. *bān* 'white', O.Engl. *bōnian* 'to polish'.

bāysa- 'grove, wood', Z 3:40 *uryāna* (BS *udyāna-*) *bāysa pharu* 'many gardens, groves'; Z 16:22 *bāysaṇi*; loc. sing. Z 24:208 *lumbinā bāsa* 'in the Lumbini grove', Tib. *lumbahi čhal* (*čhal* 'grove, wood, garden'); K 33:49 *bāsā byahāysi* 'the hunter in the wood'; = K 16:156 *bāsā byahāy(s)a*; loc. plur. Z 2:24 *bāysaṇuḡ*; Z 24:166 *bāysaṇvo*; III 68:79 *bāysaṇvā byaha yanīra* 'in the woods they were hunting'; III 69:95-6 *bāysaṇa caṃbva kuṣṭa* 'in the wood, bushes, caverns'; v 314, 3a4 *bāysaṇe*; SuvO. 56r5 *aruwḡ kiśāngye bāysaṇā ysāyse biśṣūnya hāro* 'herbs, luxuriant, groves, grasses, every kind of growth', BS *nānā-tṛṇa-gulma-ośadhi-vanaspatayaḥ*; ibid 6. *biśṣe paljsāte bāysaṇā banhya* 'all enclosures, groves, trees', BS *sarva-ārūma-vana-ṛkṣāḥ*. 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 *bax-* 'to extend', **bāza-* 'extent, expanse', with Oss. D. *ivāzun*, *ivazun*, *ivast*, I. *ivāzyn*, *ivazyn*, *ivāst* 'to extend, stretch', see s.v. *bāysū*.

bāysaṇa r(r)e 'bordering king', see *bālysana-*.

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 *hwaramdai bāysū vira bañāna* 'to be bound on the right arm'; plural, Z 21:27 *bāyswe*, JS 13r1 *bāysve*, JS 29r3 *bvāysve*, loc. plur. K 64, 82r1 *bvāṣṭyaṇau bāysvā* 'in experienced arms'. Adjective, JS 30r2 *bāysvaje hauve jsa* 'with strength of arm'; uncertain context, v 184, 40a1 *dasta, khawysamḡdā bāysva* 'hands, moving arms'. From **bāzswa-* **bāzuka-*, Av. *bāzu-*, Oss. D. *bazug*, I. *bazyg*, *basgūtā*, 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*, *ivāst* 'to stretch' (see E. Benveniste, *Études sur la langue ossète* 64 and C. Watkins, BSL 70, 1975, 11); IE Pok. 108 O.Ind. *bāhū-*, Greek *πᾶχυς*, *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 *bāysdandā*, 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 bāysam nva parau kṣārī bāysdye* 'and according to the Buddhas' command he looked at his power (*kṣārā* < *xṣāθra-*); II 8:133, 1 plur. *bāysdaudū*, II 110:2 *ṣi ni bāysdye*; 3 plur. v 278:76, 2a2 *bāysdyāṃdā*; participle present, Bcd 48r3-4 *bāysdya-*

ṃdai pārāmyā haskauttā śtāna 'conspicuous, absorbed in the perfections' (BS *pāramitā*), BS *peśalu pārāmitāsv abhiyukto*, where *peśalu* is rendered by Tib. *des-siu* (*des-pa* 'fine, brave, noble, chaste'); K 65, 83r2-3 *ṣ. aysmū bāysyadai haiga hamāve* 'the mind may be notable, urgent'; noun, v 92r6 *bāysdiyāmāte jsa*, v 95v6 *bāysdyemāte jsa*; adjective Z 24.642 *bāysdyāka-*. From *bā* as preverb 'towards', with *uysdai-* 'look up, survey'; coalescent *bā-u-* > *bā*. See cognates s.v. *dai-* 'to see'.

bār- 'to rain', v III, 33v6 *bāra bārindā* 'rains pour down', BS *varṣa-dhārāh. . . nīpatisyanti*; SuvP. 72v3 *bārīde* 'they rain', BS *pravarṣayantu*; 3 sing., Sid. 150r2 *āškā bedā* 'the tear drops', Tib. *hdzag-pa*; K 63, 79v2 *bārī bāra* 'he rains rain'; participle present, Z 22.110 *samu kho bārāndī padāni* 'just like an overflowing jar'; preterite *bāda-*, 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 pravarṣanto*, SuvO. 68v7 *spāte berāñātāndā* 'they rained flowers', BS *puṣpā pravarṣayanti*; K 5, 144r3 *spāt(ai)nau bāru berāñātāndā* 'they poured rain of flowers', Tib. *me-tog-gi char yao 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 cuṇinei bārā vabāḍe* 'rain of sandal-powder poured down', BS *candana-cūrṇaṃ pravaraṣitaṃ*, 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 *jidīnai. . . bārāna* 'with rain of ignorance'; compound, Sid. 9r2 *bārūtācā* 'rain-water', BS *nabho'm-bhasaḥ*, Tib. *char-palū chu*; I 171, 87r4 *bārūtāna ā vā nāvūtāna* 'with rain-water or water of buttermilk'. Base *var-*, Balōči *gwaray*, *gwart'a*, *gwāray*, 3 sing. *gwārī*; *gwārīṣ*, Av. *vāra-*, *vārāya-*, *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', Yagn. *bor-*, *boron*, *boriṣ*; M.Pers.T. *w'r-*, *w'ryst* 'to rain', Oss. D. *ūarun*, I. *ūaryn*, *ūarydī* 'to rain', *ūarun*, *ūaryn* 'rain', D. *ūarindzāg* 'light rain', Pašto *wor*, *worēdal*, Parāči *yōr-*, *yār-* 'to rain', *yār*, *au-yār* 'rain' (*au-* 'water'), Yidya *wāriyo*, Sanglēcī *bōr*, Waxī *wūr*. Note Avestan *vār-* 'rain', and *varš-*, but O.Ind. only *varṣ-*. IE Pok. 80-1 *aṃer-*, O.Ind. *vār*, *vārī-*, *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 *baśā baśā* 'load by load'; possibly also v 314, 3a3 *bīśī bārā*. Base *bar-* 'carry, bear', Yidya *vīra*, Sanglēcī *vūr*, Waxī *vūr* 'load'; O.Ind. *bhāra-*.

bāraa- 'vehicle; riding animal', inst. plur. SuvO. 5r1 *bāryau*, BS *vāhana-*, II 5.82 *aika-yāṃ bārāi śau*, = III 58.1 *eka-yāṃ bārāi śau* 'the one vehicle (BS *eka-yāna-*), one

bāraa- vehicle'; Sid. 102v5 *asā āstamna bārām brūma* 'riding on *bāraa-*vehicles, horses and the like', Tib. *rtā-la sogs-pa zōn-pa*; v 310 viir.4 *śī bārāi bidā brvestā* '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 āsa* '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. *barāg* 'rider' (Čečen lv *berī*, plur. *berēṣ*; Inguš *bārī*, *bārīj*, plur. *bārēṣ* 'rider, youthful džigit'), DI. *bajrag*, plur. D. *bajragūtā*, I. *bajragtā* 'foal'; Šuynī *vārj* 'horse' (**bāraka-*), Zēbaki *verāk*, Šuynī *vērdz* 'mare', Sanglēcī *vurj* 'horse', Yazg. *vardg*, plur. *vərgāθ* 'horse'; *verj* plur. *verjeṣg* 'mare'. See also second component *bāraa-* 'riding', and adjective *bārgyi*, *bārgyū* (**bārāci-*).

bāraa- 'riding' second component, Z 13.25 *aiśa-bārāi* 'horse-rider', Z 13.149 *rraha-bārāi* 'riding in a chariot', Z 13.25 *khara-bārāi*, 'riding an ass', *hastā-bārāi* 'riding an elephant'. See *bāraa-* 'vehicle', base *bar-*.

bārai, from **baurai*, **būrai* 'food', II 50.52 *bārai khaca* 'food (and) drink', from **baura-ka-*, to Av. *baourya-*, *baourva-* gloss to *pitu-* 'food', Zor.P. *bōr*, *pit ut bōr*, DkM 850.17-8 *nān kē-ṣ bōrak* 'bread which is his food', to base *bar-u-* 'eat'. IE Pok. 133 O.Ind. *bhārvati* 'to chew'. Note three words Zor.P. 1. *bōr* 'food' (**barva-*), 2. *bōr* 'yellow' (**balva-*), 3. *bōr* 'riches' (**bau-ra-*), with Oss. *borā*, *bor*, *buron*, *Borātā* from **bau-ra-* 'rich'. See also *brrāvā*.

bārāi 'sculptor', sing. Z 2.91; 22.51, plur *bārā* Z 22.37; 43; Z 2.91 the *bārāi* builds the house for the magician (*māyā-kāra-*) Bhadra. In Z 22 the *bārāa-* make the image of Buddha for Udayana. Chinese parallel texts *kung-k'iau-tṣi-ṣan* 'skilled workmen' (K 469; 358.4; 1210.1; 930.1). Base IE Pok. 133-4 *bher-*, *bar-* 'to cut', Av. *bāra-* (*tiṣi.bāra-* 'sharp-cutting'), *brāi-*, *brīna-*, *brōiḥra-*, Zor.P. *brītan*, *brin*, *burrāk*, *burrītan*, *burrīšn*, DkM 208.12 *kandišn ut dūr-burrīšn* 'carving and wood-cutting', N.Pers. *burrīdan*, Sogd. Man. *sfrytyy* (*usf-* < *us-b-*). Hence **barna-ka-* > *bārāa-*. 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 pātī hvandū* 'as the rider ('surpasses, overtakes', *rrijite*) the footman', Z 5.30 *bārgyū.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 *tāna bārmaṇa kaṣṭūṃ* 'I came into this prison'; v 126b1 *saṃṣārūṃ bārmina* (not *bārmaṇna*, unless by error) 'from prison of migration', parallel Saṃghāṭa-sūtra G 37, 78b2 *saṃṣāra-bhava-bandhanāt* 'from bondage of life in migration'; III 6, 12v4 (and 7, 14v4) *saṃṣārīnaina bārmaṇna* 'from prison of migration'; 'reservoir', Z 17.18 *ggaryau nuvalysde kho ju bārmaṇi jsa samu* 'pours down from the mountains as from a reservoir'. From base *var-* 'to enclose, shut', Zor.P. *varu*, N.Pers. *harm* 'reservoir'; Oss. D. *ūārmā*, I. *ūorm*, *orm* 'hole, pit'. IE Pok. 1160 *uer-*. See above s.v. *baṣṭha-*; and below *vara* 'court'.

bāljsakyau 'with flames', N 169.4 *buysvai ttīyā bāljsakyau bāysu biśū* 'you quenched all the forest then in the flames'; II 75.55-6 *drām-māṃsakyā hva hva gvīracākyā paṣṭīmdā ysīrakā dravāsaṃ dai viṇa 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. *blaxt* 'shine' or IE Pok. 139 *bher-*, *bher-g-*, *bher-g-*; O.Ind. *bhrājate*, Av. *brāz-* 'shine', M.Parth.T. *br'z'g*, *br'z'šn*, *wybr'z'd*, M.Pers.T. *br'z-*, Zor.P. *brāz-* has *-g-*, Got. *braihts* 'bright', Celtic Welsh *berth* 'shining', Lit. *bežiti* 'become white, ripe'. Here *baljs-* has *-g-* from *bhelg-* or *bherg-*.

bāva 'root', see *bāga*, K 113.384 *brīya hiya bāva kāme ja s(e)* 'the root (if not BS *bhāva-* 'being') of love is from thought' (older *ḥāmata*, if not BS *kāma-* 'desire').

bāvāvā, see s.v. *surrai*.

bāsa 'in a garden, grove', loc. sing. to *bāysa-*.

bāstā 'under the presidency of', V 62.9 *ṣi hvi mūla bāstā mīdi* 'this man dies under the presidency of the Rat (animal cycle, no. 1)', loc. sing. to **bāsti-*, base *bāy-* 'conduct', a similar form in *kaṣṭa*.

bāste infinitive to *bāy-*: *bāsta-* 'conduct'.

bāśde 'length', V 62.15 from **būśde*, see *bveśdā*.

bāṣkala 'cups', II 85.18 *nūdāji bāṣkala dvi-ssa* 'two hundred cups, with lids'. See also s.v. *būna*. Possibly to Zor.P. *b'ṣ* **bāṣ* (for *bāṣ?*) gloss to Av. *bajina-* 'vessel'; see cognates s.v. *bagala-*.

bāsā 'noise', III 72.158 *hastāna hīvi bāsā* 'trumpeting of elephants'. Elsewhere with *ni-*, Sid. 125v3 *nvāse* 'he shouts', BS *ākṛanda-*, Tib. *čam-rdam*; Z 24.503 *gyasta nvāśīndā yakṣa* 'the *deva*-gods, the *yakṣa*-goblins make noise'; K 45.20 *nvāśūm* 'I cry out'; preterite, K 45.19 *nvāśe* (from **nvāśīta-*), JS 37r4 *nvāśānde* 'they made noise', K 24.106 *nūśāda* (*ū < vā*). Noun III 72.162 *pana ratha nvāśa u dāṇmā* 'there arose tumult (*rrantha-*), noise and smoke'; Z 13.137 *nvāsa yidāndi* 'they made noise'. From base *vas-*, *vās-*, *us-*, Av. *vās-*, Nirangastān 38r14 **gavaṇ vā* **vāsayatam* 'or of cattle bellowing' (see A. Waag, p. 51, 2-3), with Zor.P. gloss *pat* **vāśīnīh* **vāśēnd*; Sogd. Bud. (H. Reichelt, fragment III. 16) *w's*, *w's'y*, P 3.226 *w's'y* 'to shout', Sogd. Chr. *γwšty* *ptwysd'rt* 'he recited praises', Chorasm. *wāśid*, Yagn. *waast* 'noise of cattle' (E. Benveniste, JA 1955, 148); Oss. D. *ūasun*, *ūasta*, I. *ūasyn*, with *ni-*, D. *niūasun*. Noun, D. *ūasāngā*, I. *ūasāg* 'cock', Parāčī *wāśina* 'cock'. See also *hośśa* 'singing birds'. IE *uāk-*, O.Ind. *vāśati*, *vāśrā-*, *vāśitā*, *vāśitā*, *nivāsa-*, BS *vāsyate*, *vasyati*, Pali *vassati*, Nepali *bāsun*, Khowar *baśeik* 'to sing', Nūristāni Waigali, Kati *wats-*, Aškun *wāś-*, *was-*, of animal, human and other sounds. Probably also Av. *usig-* 'incantator', O.Ind. RV *uśg-*, 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', *ḥāsta-*, 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-* (Dighanikāya 1.166); Manj. 19 *habada bāsta* (dyadic); Sid. 8r4

ttīe hīvi gūnai haṃdamna ḥāstā jahārā hīme 'its mark is within the full belly', Tib. *dehi mčan-ma ni khov ltam-ltam-por gyur-pa dan*, = V 317.43 *bveśtā*. See also *bvāsta-*, K 113.382 *habada bvāsta* 'filled, stuffed', and *bvešta-*. Noun, Sid. 8r5 *pvāma*, = V 317.45 *pvāma*, Tib. *ltam-ltam-por hdug-pa*. Base *vād-* with preverbs *ba-* and *pa-* 'to thrust in', see *bāy-*.

bāste 'he put on, wore', Z 24.278 *kho ye ysārataru 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 *pvāicai 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 *botā*, BS *pary-ava-naddha-*. Parallel to *bāhūjāte* Pali *dharesi* 'he held'. See s.v. *hūjāte*.

bī 'willow', Sid. 10r2, BS *varjala-*, Tib. *lčav-ma*. See also *banijām* 'bark of oak or willow'. To Av. *vaēti-* 'willow': Vid. 22.20 *nava vaētayō barat* 'he carried nine withies', gloss Zor.P. *tāk ī vēt* 'branch of willow', N.Pers. *bēd*, Pašto *wala*, Orm. *wulb*, Parāčī *yī*, Šuynī, Sanglēčī *wēd*, Yidya *wīya*, Yazg. *wiḡg* 'vine', Yagn. *wet* 'willow; vine'. IE Pok. 1120-2 *wei-*, O.Engl. *wifig* 'withy', Lat. *uitis* 'vine' (see also KT VI 436).

bī 'its poison', *bi* with *yi*, III 75.227 *ṣai bura mū nāmdā bī* 'it (the *rasāyana*-elixir) destroyed its (the missile's) poison'. See s.v. *ḥāta-* (**viśa-*).

bī 'poison', JS 46r4, see *ḥāta-*, *bēi*; with *yi*, *bī*.

bī 'pierces, shoots', Z 21.15 *cu ne bī hvandī kāścinyo pūryau ysāru* 'why does she pierce a man's heart with arrows of grief?'; see s.v. *bīd-* 'to pierce; shoot'. From **bīditā* optative.

bī- 'without, not', Z 24.411 *khasta pāhasta bijūndā śśānye haṃdārā ggaḍāre* 'struck, wounded, lifeless, lying, others are rolling'. See verbal *bijore*, from **vi-juv-* 'lose life', with *jūtā* 'he lives'; and *bipajsama-* 'not hostile'.

bīka 'beloved', IV 22.2 *bīka gyasta* 'beloved *deva*-god'; Z 12.9 *bīka māḍāna*; Z 5.88 *brika māḍāṅgya* (masc. voc. sing.) 'beloved bountiful one'; V 155, 1b2 *hvaḍām bīka* 'beloved of men'; N 176.21 *bīka pīsā* 'beloved teacher (voc. sing.)'; V 291, 24 *||nau bīka* (fragment). Parallel to *brī*, IV 23.15 *paṃṃie brī* 'dear to everyone', II 3.38 *pañai jśāṃ brī*, JS 12v1 *nārā paṃnyai brīra* (fem.) 'wife dear to everyone', like BS Saṃghāṭa-sūtra G 37, 923 *sarveṣām priyo*. The variants *brika*, *bīka* assure the older *brī-*, with *brya-* 'dear'. BSOAS 36, 1973, 226, 15; 6 read *maṃnyūśrī* 'Manjuśrī' (fragment 151.15).

bīkṣīsta 'disarranged (?)', JS 11r1 *bīkṣīsta rīmajsa kaśaṭā haṣprī tcaṃjya* 'dishevelled, dirty, bad, scattered hair' (BS *kaṣṭa-*, *kaśaṭṭa-* 'bad'). With III 42.2 *ḥṣaiṣṭtai tcaṃjyā* 'dishevelled hair', K 16.164 *vakṣaṣṭa* 'he threw'. See cognates s.v. *ḥṣīsta-*.

bīgajī 'of the kidney', adjective, III 89.157 *bīgajī pī* 'fat of kidneys'. See *bīṅga*, *bīlga-*.

bīṅga 'kidney', Sid. 155r3 *bīṅga baṃdanvā vīnām astāṃna* 'pains and the like in the bands of the kidneys', BS *kakṣi-*, Tib. *mkhal-rked* (*mkhal-ma* 'kidney', *rked-pa* 'loins'). See *bīlga-*.

bice 'part of the female body', Z 2:48 *stāñe bice* (plural) associated with *rrūva* 'intestines'. Possibly connected with III 46:32 *beška*, = III 37:18 *baisaka*. From **bidāci-* > **bidča-* > *bicā-* base *baid-:bid-* 'to split'. Note O.Ind. *kālatra-m*, *kādātra-m* 'split, hole', whence 'vessel, vulva', base *kar-* 'cut'. To Oss. D. *bugkā*, I. *bugk* 'vulva', D. *bek'ā* 'protuberance', I. *bik'* 'navel' (D. *naffā*). See *bid-*, Sid. 1305 *bitte* 'cuts off', Tib. *čhod-pa*.

bichānīndī 'noise of horse, squeal (?)', Z 24:13 *māstu bichānīndī* '(the wounded horses) cry out loudly'. For 'neighing' note III 72:158 *ašām hīvī rachanaī*. After *i-* *kh-* is replaced by *-ch-*, hence *-chān-* could derive from *khan-* < *xand-* 'to laugh'. But *-ch-* from *-čy-* (as in *pachāre* 'are cooked', base *pak-*) would allow a connexion with *čī*, *kyī* 'to lament', M.Pers.T. *čydn*, *čyyšn*, *čyyd*, *čy'g'n* to Let. *kaite* 'pain', see s.v. *kyī*. In *rachanaī* a dialectal **frāchand-* could be traced (like Tumsūq *ra-* < *fra-*). Yidya *ušun-*, *ušinai* 'to neigh'.

biche 'rest upon, lie down', III 28, 38b1 *šta au vā hīstā au vā biche au vā naittā au jsāve* 'he stands or he comes or he lies down or he sits or he goes', BS *gacchati vā-āgacchati vā tištati vā ništati vā śayyāñ vā kalpayati* ('or goes or comes or stands or sits or makes a bed'). From **abi-čya-* base *čyā-* 'to rest', see s.v. *tsāšja-*, *tsāta-*. See also *bachadaa-* of creeper clinging to trees.

bija- 'fighter', II 54:23 *šāra bija hvāšāñā pūrā* 'bold fighters, sons of chiefs'; II 55:31 *khu māje ysarne bādī vīrā bīje* '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. *viḡac*. IE Pok. 1128 *ueik-* 'be violent', Lat. *uincō*, *uicī*, *uictum*, *peruicāx* 'obstinate', Celtic O.Ir. *fičid* 'fights', *fecht* 'war', Got. *weihan* 'to fight', O.Engl. *wīgan* 'fight', Lit. *veikiū*, *veikti* 'to work', O.Slav. *veki* 'force'. Hence from **vaiča-*.

bijā 'seed', Z 22:294 *bijā nu bide* 'he threw their seed'. Parāčī *biz* 'corn, grain', *biz deheman* 'I sow corn', Balōčī *bij*, N.Pers. *bij*, see s.v. *mišša-*. Cognate, not lw from BS *bija-*. Then *bija-* < **biz-ya-* (-zy- > -j-). See also *biñmīysā* 'millet'.

bija- 'sparrow', Sid. 1005 *bijī*, see *biñji*.

bijaša- 'sound', see *bajāšša-*, *baješš-*, *biješ-*.

bijāsīñā 'a medicament', III 89:159 *bijāsīñā tcāra* 'fat of the thing called *bijāsa-*'. Possibly *-āsa-* suffix to *bija-* < **bilgaja-* 'of the kidney'; but rather to *var-* 'lamb', Oss. D. *ūār*, *ūāriḡkā*, as if **bilja* < **variča-*. For *var-* note also Pašto *urai*, Orm. *lrai*, *lyērāi*, Parāčī *yarō*, Waxī *wari*, *wūrēk*, Šuyñī *wārg*, Yidya *wārya*, Sanglēčī *wērak*, Yidya *wōryō* 'one year old', Sanglēčī *worok* 'male', Yidya *nar-worya* 'one year old', IE Pok. 1170 *ueren-*, O.Ind. *urā*, *urāna-*, *urabhra-*, Zor.P. *varrak*, N.Pers. *barrak*, Armen. *garñ*, Greek φαρήν, ἀρνός (gen. sing.), Lat. *ueruēx* 'wether'.

bijirma- 'excellent', *bijirma-*, SuvP. 693 *bvaime jsa vasva bijirma*, *lakšaryau āsya aṃga* 'pure, outstanding in knowledge, limbs decorated with the marks' (BS *lakšāna-*), BS *jñāna-ākarañ sarva-triloka-sārañ*. . . *surucira-lakšāna-aṃgañ* (*bijirma-* = *sāra-*); II 87:54 *hvāra bijirma hvāšāñ* 'bold (?)', outstanding, supreme'; Sid. 54 *hva hva tīyāñ bijairma hirāñā* 'severally of them the outstanding condition', BS *itaresāñ pradhānatā*, Tib.

phyi-ma phyi-ma-la ḡčo-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-čārmya-*, base *kar-*, *čar-* 'move'.

bijīšta 'equipped', II 74:34 *iñdrā jsā bijīštā* 'possessing (all) faculties'. From **abi-čašta-*, to *kašta-* 'attached', see also *añāšta-* 'not deficient'. Parallel BS in reverse *vikalen-driya-*, see s.v. *vārūdyā-*.

bijūndaa- 'lifeless', Z 24:111 *khasta pāhastā bijūndā śśānye hañdārā ḡgaḡāre* '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)kū nāta-vūya hāmāre, muksa buro vāto 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 *paršore*, *byore*, to **vi-juv-* 'be lifeless', with *bijūndaa-* 'lifeless', distinct from *bijuv-* '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-*.

bijš- 'pour, pour on, pour over', *bejs-*, *baijs-*, Sid. 124v2 *kašāñ jsa aṃga bijsāñā* 'the limbs must be poured upon with *kašāya-* decoction', Tib. *khu-ba-la sogs-pas lus-pa blugs-pa daw*; Sid. 139r3 *āchai biñdā bijsāñā* 'it must be poured upon the (swelling) disease', Tib. *nad-kyi sten-du blugs-pa daw*; Sid. 137r2-3 *ā vā pātcā ḡviḡā švidā jsa bejsāñā* 'or next it must be poured upon with cow's milk', Tib. *yav-na ho-mas na-bahi sten-du blugs-par byaho*; Sid. 137r1 *āchai biñdā hā baijsāñā* 'it must be poured upon the disease', Tib. *nad-kyi sten-du blugs-pa daw*; Sid. 137r3 *ḡviḡā rrū hīvī raysāna bejāñā* (-j- for -js-) 'it must be poured upon with liquid of cow's oil (butter)', Tib. *margyi sñio-pos sten-du blugs-par byaho* (*blugs-pa* 'pour'). Present, 3 sing. Z 22:110 *samu kho bārandī padāni koī ye hañberāte 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, Mppp 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 *bīšā bīya hūñe jsa* 'all covered with blood'; parallel BS *rudhīra-abhyakta-* 'covered with blood'; note Uigur Turk. *ūrgāñip* '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-:wig-* 'overflow, flow out, throw out', Av. *vaēg-*, *vaēja-*, *vixta-*, *vaēya-*, Zor.P. *vēxtan*, *vēš-*, Armen. lw *višēm* 'flow out'; Oss. D. *ūeyun*, *ūiyd*, I. *ūiryyn*, *ūyyd* 'shake, move'. IE Pok. 1130-1 *ueig-* (and *ueik-*), O.Ind. *vēga-*, *vējate*, *vijāte*, *viktd-*, *vignā-* (of swift motion); Greek εἰκω 'yield'; Balōčī *ḡējag* (possibly old *g-*, not *u-*); Lit. *vigris* 'swift', *viglas* 'lively' beside *vikris*.

bijš- 'assemble', participle *bījsya-*, *baijsya-*, K 110:330 *hera bījsidu vā aharīna* 'they gather up all things (= *dharma*-elements) without remainder'; K 110:343-4 *baiša dharmā-kāya-svabāva bījsida šai še drau nauhya*

dra-bāḍa harbaiśa bayśa 'all those having *dharmā-kāya* nature assemble even on one hair's tip, all the Buddhas of the three times' (= BS *try-adhva-*); K 111.361 *cī satva ttatva vīra sarva-l(o)ka vī ne bijśira rū ttuśe ha vī bāda 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 *bijśya-*, K 106.249-50 *akhaṣṭa drau-nauhna khu hā bijśyādā, daṃdā śe drau-nauha thāñā* 'unmoved, with a hair's point when they have assembled, so many in the place of one hair's point'; K 106.249-50 *bvāñā kh(u) baiśyāda śe dr(au)-nauhya hvīdai* 'it is to be known how they have assembled, it is said, on one hair's point'; K 110.341-2 *śai parśa khu bijśyā hā hvīdai* 'even the assembly how it assembled, it is said'. These passages offer present stem *bijś-*, preterite *bijśya-* 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. *wncyhyt *vinčihet* or **vančihēt* (DkM 608.1) 'is contained'; DkM 772.3 *wncnd*, N.Pers. *gunjidan* 'be contained', Waxī *wic-* (**wičā-*), Šuyñī *wīz-*, *wīzd*, Sarikolī *wez-*, *wезд*, Yazg. *waš-:wayd* 'be contained in, have room in; O.Ind. *vyak-*, *vik-*, *vivyacat*, *avivyak*, perf. *vivyāca*, *viveca* (?), noun *vydcas-* 'be contained' (see W. B. Henning, BSOAS 11, 1945, 469, fn. 3). Here *bijś-* (present) is either from **waič-* or **vič-* (with *i > ī*), preterite *bijśya-* from **vaičita-* or **vičita-*. See E. Lamotte, Vimalakīrti-nirdēśa 249, for the mounting on seats (s.v. *bhiṣṭa*).

bijśaḍa 'method', Z 19.11 *hamu bijśaḍu vīrā nā pha(ru)* 'on the whole method, many of them...'. See *nijśaḍa-*, *paḍaḍa-*; from **abi-čarta*, to *kar-* 'do'.

bijśana 'mark', SuvP. 703 *lakṣanyau bijśanyau śīṣṭa* 'provided with marks' (BS *lakṣaṇa-*, dyadic), BS *lakṣaṇa-*; IV 23.2 *haṣṭāyau bijśañau ysānastā* 'beautiful with the eighty marks', BS 'the eighty *anuvyanjana*-marks'. From **abi-čana-* or **abi-jana-*. See *bijśindā*. Possibly to Armen. lw *pč'in-k'* 'decoration', *pčnem* 'to decorate' from **pi-čanya-* (or **pačanya-*) to a base *kan-*, not *gan-*.

bijśatta- 'injured', III 80.32-3 *āstā pha stūrāñ hīyi cū varā bijśattā* 'many bones of horses (*stura-* 'large beasts') which there (were) injured', because of the rough road. The word has *-jśā-* (not *-jā* with *bajautta-*, *bajev-*), hence with *-atta-* from *-autta-* with v 384.5 *patcauttai*, Sid. 127r3 *patcautta*, BS *hata-*, Tib. *ñams-šiv* (*ñams* 'injure').

bijśāmane 'we go', II 113.95 *khu va śaṃdā byehā:mane u mistye bādā vī va bijśāmane ttī paḍā haḍa paśāñ* 'how we may obtain the ground and go away to the Great Country there; then we shall first send messengers' (translated AM, n.s., 11, 1964, 4); II 113.89-90 *parau āstā si khu tsāmane mistye bādā vī va bijśāmana neñ* 'the command is, how we go, depart to the Great Country or not'. Possibly *neñ* 'or not', see *na*, or omit [*nā*] as printed. From **vi-gā-* 'depart' or **abi-gā* 'approach' present *jsā-*, see above, *jsā-* 'to go'.

bijśindā 'marks (?)', Z 2.186 *ko ttā puñā dyāñā āro ātāsi ṣṣai nā bijśindā* 'where these merits may be conspicuous, even the sky (BS *ākāśa-*) does not mark (them)'. To *bijśana-*, BS *lakṣaṇa-* 'mark'. From **vi-čan-*, **abi-čan-* with *āisān-*, *nijśava-*, base *kan-*.

bijśaurra —?—, v 386b2 *hamiḍa haḍi bijśaurra grā sālyā* 'together messengers...'.
bimji 'sparrow', Sid. 17r4, BS *caṭaka-*, Tib. *mčhul-pa*; Sid. 100v5 *biji kūṭāñā škūṭa* 'the gullet of a sparrow must be ground up'. With *-kya-*, II 35.31 *bejakya*, = III 37.29 *baijakye*, in a list of birds. Compound, Sid. 142v4 *binjūha* 'sparrow dung', Tib. *mčhul-pahi tug-pa*, III 90.187 *bijūha*, Sid. 100v4 *bejūha*. From **vinji-*, Pahlavi Psalter *wncšky*, N.Pers. *gunjīšk*, *binjīšk*, *wanj*, Balōčī *gwanjīšk*, Orm. *gunjīšk*, Sanglēcī *ginjīšk*. For *-ūha-*, see *gū* 'faeces'.

biṅh- 'twist', Sid. 121v4 *cuai udāwartta āchai hame, āśñai aṃgq tcārbe makśāñā u biṅhāñā* '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-sham-gyi nad yod-pa-la ni dan-por lus snum-gyis bsku-šiv dril-ba dan*; K 41.53 *tti khvai sa(ṭta) śaṃdya biṅhā*, = K 43.171 *tti khvai satta tta śaṃdya biṅhā* 'just as a being so writhes on the ground'. With preverb *ham-*, Sid. 18r5 *ṣi śaṃnā hambīṭhe* 'the faeces are retained', Tib. *phyi-sa sri-bar byed-čiv*; Sid. 18v2 *ṣi (śaṃ)ni garkhā, ga hambīṭhe* 'the faeces are hard, they are retained', Tib. *lēi-ba yin-te, phyi-sa sri-bar byed-čiv*. Base *vart-* 'turn', **varṭhya-* > *biṅh-*. See also *baḍ* < *vart-*, *nyūd* < *nivart-*, and *bāḍa-*.

biḍa, *beḍa*, loc. sing. to *bāḍa-* 'time', Bcd 56r4 *kāla-krre ustamaṃsye tsūme biḍa* 'in the time of last going, the *kāla-kriyā* (death)', BS *kāla-kriyām ca ahaṃ karamāṇo*.

biḍa 'deceit', K 11v3 *dyūlā biḍa ttaṃda* 'deception, deceit only', to O.Ind. *vṛthā* 'falsely', IE Pok. 1140 *uel-* 'to cheat', Lit. *vilti* 'to deceive', *vylīus* 'deceit'.

biḍā 'he bears', see *bar-*, from **barati*; Manj. *satsara p(ā)ta vā biḍa* 'then suffers migration', = Z 5.17 *pātcu dukha bera saṃtsera* '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 *baḍaṃjā tcarmā cīvara haṣṭai biḍa pāste haiya haya pāśai* (a list, see s.v. *pāśai*); v 3.1.9 *u khaṣa u biḍi tā (mū)padatā hamaiyi yaṃdi* 'and shoes and clothes, these *Mūpadatta* himself makes'; II 77.40 *maṇḍvai biḍa padaidauḍū* 'we made clothes for the woman' (or proper name *Maṇḍva?*); parallel (with *bīla*) II 77.15-6 *śai pvaica jsa jsāñ mūśaka bīla padaide* 'with one covering he made a garment, clothes', here *bīla* has *-l-* < *-ḍ-* (as in III 40.17 *habāla-* 'full' = *habaḍa-*, and II 101.12 *śalai* 'goodness' = *śāḍye*); see also *mūśaka* from **mauxša-* 'wearing, dress', base *mauk-* 'to put on'. See also *bira*, *bairai*. From *bar-* 'to wear clothes' like Greek φορέω. See also SDTV 57.

biṅ-, *biṅ-*, *beṅ-* 'split', Sid. 104r1 *kālanāṣṭai kaṃmā hīvī pacaḍā hamāve biṅāñā* 'whatever the practice of the wound, it must be split', BS *pātanā*, Tib. *rmañi srol* ('custom, practice') *gan gyur-pa dral-ba dan* (*dral* 'split'); Sid. 141r3 *cu aḍiṣṭa gaṇḍamāla vīra biṅāñā* 'what must be split upon the unmaturing *gaṇḍamāla*', BS *gaṇḍamāla*. . . *jayet*, Tib. *hbras-kyi phren-ba ma smin-pahi ni, dral-te*; Sid. 141v3 *beṅāñā 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. *paṭāñyā*, to Av. *fšan-*.

bāta- 'poison', Z 7-47 *bātu*, Z 11-16 *bei*, Sid. 2r4 *be*, Sid. 2v5 *ba isāma* 'extruding of poison', BS *gada*-, Tib. *dug-las bsrux-ba*; Sid. 14r5 *be*, = v 323-158 *be*; K 140-979 *be-t-i najseme* 'I remove his poison', Tib. *dug gzil-bar bgyiho (gzil 'expel')*; inst. sing. Z 13-104 *beṇa*, K 136-870 *beṇa*. Adjective, Z 2-26 *beitino khūysu ne hvīdā* 'he does not eat the poisoned food'; v 133, 2v5 *beṇei pu(vanā)* 'fear of poison', BS G 37, 1922 *viṣa-bhayaṃ*, Tib. *dug-gi hjiṅs-pa*; III 1302 *hinai maraṃ* 'death by poison'; with *niṣ-*, I 139, 47v1 *naṣabevai padīme thyau* 'at once makes free of poison', BS *nirviṣaṃ kurute kṣipraṃ*; compounds, Z 2-59 *hita-saṃnā* 'concept of poison' (BS *saṃjñā*); K 32-44 *be-vūdi* 'poison-covered', JS 21v4 *be-tuḍa*, JS 30r1 *ba-bhūde (bh for t)*, Manj. 74 *ba-vāeḍa*. From **viṣa-*, Av. *viṣ-*, *vāṣah-*, Zor.P. *viṣ*, N.Pers. *guṣ* (*guṣ i zard* 'bile'), Paṣto *waṣ* (from Dardic), Nūristānī Kati *wiṣ*. See also *biṣka-*, *patābātānā*. IE Pok 1134 *ueis-*, O.Ind. *viṣā-*, *viśra-*, *veṣati*, Greek *ἰός* 'poison', Lat. *uīrus*; Celtic Mid.Ir. *fi* 'poison', Welsh *gwyar* 'blood' (**weisaro-*), O.Norse *veisa* 'swamp', O.Engl. *wāse* 'ooze'.

bita, *beta*, oblique to *bāta*- 'wind'.

bātāmjsa- 'astringent', v 116, 65r4 *tīra dajsāka bātāmjsa* 'bitter, pungent, astringent', BS (=Tib.) *tiktaḥ kaṭuka eva ca* (but translating BS *kaṭu-kaṣāya ca* (Konow)); Sid. 5v2 *byāmjsā*, BS *kaṣāya-*, Tib. *bśka-ba*. From **vi-tanča-* to base *tank-* 'to contract, coagulate', **taxra-* 'bitter', Zor.P. *taxr*, *taxl*, N.Pers. *tax*, Paṣto fem. *tarxa*, *traxa* (masc. *trix*), see EVP 83-4. The same base *tank-*: *tak-* in Zor.P. *takarg*, *tatarg* 'hail', adjective M.Parth.T. *tgrgyn*; N.Pers. *tagarg*, *taḍarg*. IE Pok. 1068 *tenk-*, O.Ind. *tanākti* 'draw together', *takrd-m* 'butter milk', *ātangana-* 'rennet', with increment *-k-* to IE *ten-* 'stretch'. See also Paṣto *tat* (**taxta-*) 'close, thick', N.Pers. *tang* 'narrow', *taxtaḥ* 'plank'.

bātanda-, *byaṃda-* 'confused', see *bātām-*.

bātām- 'be confused, doubt', v 329, 7v4 *thu...ttāte ttāndrāme bātame pulśā* 'you ask about these doubts', BS G 36, 5b2 *tvaṃ...etam arthaṃ paripraṣṭavyaṃ manyase*; Tib. *don hdi hdi-bar sems-pa ni*; v 350-17-13 *tta(m)drāme bātame pulśā* 'you ask such doubts'; Z 2-131 *ma bitāmu* 'do not doubt'; v 123, 3b3 *vara bātāmā štā* 'there is doubt', BS *wyākulaṃ vā mano me* 'my mind is confused'; v 263, 89r1 *tī ttu rruṇḍu māsta bātāmā hāmāta* 'then to that king great doubt arose', BS G 37, 77a1 *saṃvigna-manas-*, Tib. *yiḍ mi bde-nas*, v 293, 37r2 *bātāmau jāndā* 'stops doubts'; v 30, 79b1 *ttrāmo bātāmye gvaṣka* 'such separation from doubt'; v 30, 79b2 *bāśśā bātame vasusāro* 'all doubts may be cleaned away'; III 48-4 *ma ni pvaṣa byame pha* 'do not ask about many doubts'; with negative, v 158r4 *abātāmai*, Sid. 130v4 *abyamai* (omit. BS and Tib.); adjective, K 4, 140r4 *ttitā ṣa harbiṣa parṣa bātāmājsa hāmāta* 'then that whole assembly became doubtful', Tib. *de-nas thams-ḍad daw ldan-pahi hkhro-ro the-ḥom-du gyur-nas*, Chin. *i* 'doubt' (K 205); Mahāvīyutpatti 362 *saṃśaya-*, Tib. *the-ḥom*. Preterite *bitanda-*, *bātanda-*, Z 4-84 *bitanda-*, v 141-103, 1r3 *bātanda-*, with negative *abitanda*, Sid. 6v1 *abyaṃḍā*, Tib. *bag yod-pa* 'attentive' (=BS *apramāda-*), K 136-872 *byaṃḍā*; abstract, v 52, 8324 *bātandētā*, Z 23-93 *bitandete*. Hence verbal *bātām-*, *bātanda-*, noun *bātāmā*, plur. *bitame*.

From **vi-tam-*, see s.v. *pātam-* 'to obscure'. See also *nāmadaī* 'uncertainty', from *ni-tam-*.

bitar- 'cross, develop', Z 24-457 *puṇa hvamḍye bitarāre* 'the man's merits triumph'; II 56-16 *byaḍā jsa ttrāmīda* 'they cross with (skin for) crossing; ibid. II *byaḍāṃ bimḍi ttrāmīdi* 'they cross upon (skins for) crossing', referring to inflated skins. Base *tar-*, *vitār-* 'to cross', Zor.P. *vitarak*, *vitarg* 'bridge', N.Pers. *gudar-* 'to cross', IE Pok. 1074-5 *ter-* 'to pass over', Av. *tar-*, *tauro-*, Balōči *tarag* 'return', Oss. D. *tārun*, I. *tāryn*, *tard* 'drive', see also *tīdi*, *tīnu*.

bātava 'lightning', Z 22-271; v 115, 6427 *o bātāve o bijuva vapatīndā* 'either lightning or fire balls fall', BS *ulkā-pātā bhaviṣyanti*; Z 20-61 *bātāva*, Z 6-15 *bāteva*, Z 3-125 *bātevo*; Sid. 150r4 *byavi*, BS *vidyut*, Tib. *glog*; JS 7r3-4 *khu ji byata harrūne* 'as lightning flashes'; JS 17r1 *eha byava niraṃde* 'from the mouth issued lightning'. The *bijuva* is from Prakrit *vijjuā*, BS *vidyut*. From **vidaipā-* (rather than **vitapā-*), Yidya *veliwo* 'lightning', to base *daip-* 'shine', to Sogd. Bud. *wyḍ'ynp'h*, Chr. *wydymp'*, Bartangi *wēdebj*, Rōṣānī *wīdips*, Sarikolī *wāḍovdz* 'lightning', Khovar lw *bilphak* < **wīdīpak-*, from **vidaipa-ka-*. For *daip-*, note also Oss. D. *ārdtevn*, I. *ārdtēvn*, *ārdtyod* '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'.

bātākā 'wood-worker', v 352, 18-6b4, BS *kāṣṭha-kāra-*, from **abi-taṣāka-*, to base *taṣ-* 'to work as carpenter', see cognate s.v. *tāṣḍā*.

bitte 'cuts off', Sid. 130r5 *vidq khāṣṭāñā khvai bitte, nemaṣai, 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 *kṣīrānu tad-viriktaṃ ca khāḍed viśva-guḍānviṭaṃ*, Tib. *ho-ma hluws-la thur-du hkhrus-pa ḥhod-pahi rjes-la, bḥah-sga daw bu-ram shyar-ba sos-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 yāṃḍi (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. Conzè 1978: Parallel in Tibetan *zad-pa med-ḥin hbri-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 dairsvā khaucvā drauhye bitcā dairsa* 'and *bitcā* of hair in goat's hair *khaucas* ('hats?'), thirty'. From **biṣcā-* or **viṣcā-* not yet connected. Could Waxī *bičkā*, *bičkām* 'horsetail' belong here? From base *bai-*: *bi-* < *vai-*: *vi-* 'to weave, plait', see *biye*, with suffix *-ṣca-* or base *bai-k-*, *bai-d-*, with **bid-ḥa-* > *bitca-*. IE *baitā-* 'coat' (Pok. 92-3) would seem too remote in Greek βαιτη, Got. *paida*, O.Sax. *pēda*, O.Engl. *pād* 'cloak'.

bitcañ- 'break in pieces', III 93-252 *ṣi pau, phaji pajsāñā*

bitcañānā u tte peṇḍai bidū starānā 'white onion must be cooked in the oven, it must be broken up and must be strewn upon the *paṇḍaka*-poultice'. From **vi-scand-*, see *hatcañ-*, *hatcasta-* to base *skand-* 'break'.

bitcatte 'he beat upon, shot upon', K 32·44 *be-vūḍi pūni jsai ysaira baidā bitcatte* 'he shot with a poisoned arrow upon his heart', =K 24·93 *be-vyada (ya = ū) pūna jsa ysara vaṣṭā bitcattai* 'be shot with a poisoned arrow through the heart', =K 16·150 *be-vūḍa pūna jsa sau pu(na) uhyāsta* 'he shot with a poisoned arrow'. 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 *-ṃ-* from *-nd-t-*. Hence a base *skand-* 'to throw' might be connected with *tcasta-* 'raised', and O.Ind. RV *skandati*, *skandā-* 'jump, fall, spurt', *skandayati* 'shakes out, pours out'; Lat. *scandō* 'rise, mount', Celtic Mid.Ir. *sescaind* 'he sprang'. Possibly to Balōcī *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 sūna* 'awake, distressed in mind, alone'; K 51·6·3 *bitcamphe aṇā aṇā draiṣṭā* 'distressed in various other heresies' (BS *drṣṭi-*), K 69·227 *bitcamphe śūhyāki* 'causer of trouble'. See cognates s.v. *tcamph-*.

bitcūśś- 'ornament, decorate, beautify', Z 21·13 *tcargya kvī . . . skamphaina bātūśśātāndā pharu* 'the face whereon they decorated greatly with lac'; v 82·13v2 *bitcūśśā thu hudahe baḷysūna āysanu* 'you, fine man, will adorn the Buddha's seat', BS *samalaṅkarīsyasi tvaṃ sat-puruṣa, bodhi-maṇḍam*. From **abi-scaus-* from (s)*kauk-* with *-sk-* or (s)*kauk-* through *scauśś-* > *tcūs-* with *-ya-*, or direct *scauśś-* > *tcūs-*; with (s)*kauk-*, Armen. lw *pačoyč* (< **pa-čōč-*) 'ornament, dress', *pačoučem* 'to adorn', *pačoučan* 'ornament'. Here can belong also BS *caukṣa-*, *cokṣa-* 'fine', SuvO. 515 *śśāre prahone* 'fine clothes', BS *caukṣa-civara-*. To (s)*kauk-* belongs O.Ind. *kuśala-* 'fine, good, healthy'. For IE possibly IE Pok. 950-1 *skeu-* 'to equip, adorn' could be adduced. Sogd. Bud. *p'γwčh w'γš'y* 'with ornate words' (SCE 451, ed. D. Mackenzie, 63) could contain **pāxōč-* from (s)*k(h)auk-*. See also *rautcū*, and *naškūmāya*.

bitsāṃgya 'alleviation', Z 5·17 *dukhyau bitsāṃgya* 'relief from woes'; Manj. 134 *batsāga by(e)ha dūkhyaū* 'get relief from woes'; III 58·15 *bitsāṃgyi ūdiśāyi mari dva hve yāna* 'in order to give alleviation he spoke of the two vehicles' (BS *yāna-*) here'; Manj. 356-7 *butte tva nāttaira yāna baitsāga stāvā vaska prracai* 'he knows the two inferior vehicles (BS *hīna-*; *yāna-*), alleviation for the weary ones' (*vaska prracai(na)*, dyadic), =Manj. 404 *buttai dva nāttarai yāna baitsāga stāvā kaiṇa* 'he knows the two inferior vehicles, alleviation for the weary ones',

=Z 9·25 *tāri dva yāna biysāṃgya kye mara stāsindā samtsera* 'those two vehicles awakening (for those) who are weary here in migration'. See also *ātsāna-* 'refraining'. To base *tsā-* 'be quiet', see s.v. *tsāta-*, *tsāṣṭa-*, from *čyā-* IE Pok. 638 *k^hiē-*, Lat. *quiētus*. See also *biche* 'he makes a bed'.

bid- 'split, cut off', see above Sid. 130r5 *bitte*, and K 55, 17v2 *bitti*. Base *baid-*, IE *bheid-*. See *bīsa*.

bid- 'throw, shoot, pierce', Z 2·138 *pūrnyau bitte* 'is pierced with arrows', Z 24·408 *cālonayau . . . bīndi* 'they pierce with *cālonā*-weapons'; preterite, v 71, 48r2 *pamaṅthāna bista* 'pierced by dart', BS G 37, 21b3 *śalya-samarpitā-*, Tib. *zud-rwu čen-pos zug-pa* 'pierced with great pain'; Z 24·416 *vahasta joysā u pharu bāsta* 'wounded fighter, and many pierced'; JS 27v2 *bastāṅde aga* 'they pierced the limbs', JS 7v3 *bistāṅde aga* 'they pierced the limbs', JS 21v3 *bistāde kaṅga* 'they pierced the skin'; with preverb *ham-*, Z 24·414 *hambitta pāhatta* (2 plur.) 'pierce, strike'. From base *void-*:*vid-*, Av. *vaōda-*, Zor.P. *vistan*, *vēstār*, *vist*, Gr.Bd. 104·1 (TD2) *pārah-ē ō asmān vist* 'he threw a piece into the sky'; Pašto *wištāl*, *wulām* 'shoot', Parācī *γuh-*, *γušt* 'throw', Iškāsmī *wēd-*:*wēt*, 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', *vyādhdā-* '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 bide* 'such is not found, does not exist', =Z 9·16 *tīyā ni byode* 'then does not exist'; II 100·229 *tsāṣṭā bīdaudū* 'we got quietness', =II 12·9 *byūdaudū* (from *byoda-*). Infinitive, K 148·45 *uśa piṃ tīṣa huṣauna paryāvīṃ (-iṃ = -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 ito bīdi* 'so you found that sorrow'; III 129·4 *aviṣi byehāmane, klu namau ārya-maittrai baudhisatva bīde* 'may we get consecration (BS *abhīṣeka-*) as the holy Ārya-maitreya got'; III 66·32 *bīda tvā saida śarā* 'he got that *siddhi* fortune (=BS *śrī*); III 69·93 *ḷṣārma bīdāṃdā* 'they felt shame'; III 75·218 *haysgama bīdāṃdā* 'they felt distress'; III 127·29-30 *ni bīdāṃdā iye* 'were not received' (translation AM, n.s., II, 1964, 18); II 100·229 *tsāṣṭā bīdaudū* 'we got quietness'. Passive, Z 5·80 *hārṣṭāyā ni byaude* 'is not found really' = 'does not exist really'; =Manj. 237 *guāna ne bīde* 'is not found at all'; Z 9·16 *ni byode*, =Manj. 392 *nai bīde*; K 63, 77v4-78r1 *hīna aysmya bīde* 'is found in one's own mind'; K 60, 38v1 *uysdiśāka va ni bīdi u pyāka* 'the teacher does not there exist and the listener'; III 25, 27a2 *ṣā saṅṅā skaddhvā na bīdi* 'this *saṅṅā*-concept does not exist in the masses' (BS *skandha-*); II 104·81 *ūpāvāna bīdai* 'rejection occurs' (translation AM, n.s., II, 1965, 104); Manj. 273 *nai ja na tī vara hira bīde* 'the *dharma*-element is not found there'. From **abi-ifta-* > **bīda-* > *bīda-*, to base *āp-*:*ip-* (O.Ind. *āp-*:*ip-*) 'to get, reach', see *byev-*, *byeh-*, *byauda-*, *prev-*, *proda-*. For *-ift-* > *-id-*, note *svīda-* 'milk', Av. *xšvīpta-*.

bidem 'upon them', K 142-1050 *bide-m uhānā paṣṭmā* 'they send control (= blessing) upon them' (*uhāna-* = BS *adhīṣṭhāna-*). See *benda*.

bidye 'bird name', III 37-29-30 *stārye papūṣkyā bidye baijakye ysūmā* 'starlings, hoopoes, pies, sparrows, rook', replaced by *kakva* 'partridge' in III 33-31 and III 47-48. Possibly base *bai-* beside *pai-* (of the woodpecker's sound), **piyantikā-* > *pūndiyā-* > *bīdyā-*. IE Pok. 999 Lat. *pica* 'magpie', *picus* 'woodpecker', OHC *speht*, O.Ind. *pika-* 'Indian cuckoo'.

bina 'to be gazed at, longed for', III 104-32 *kūysa bina* 'admirable jar' from **vina-* to base *vain-*: *vin-* 'see' (see s.v. *āvīda*).

biṃna 'of the wind', adjective to *bāta-* 'wind'; compound, *biṃna-ṽrrarā* 'having wind nature'. See s.v. *bāta-*.

bīna- 'grove', III 105-16 *narada bīnaṇa* 'he went out into the grove', from **vanya-* to *vana-* 'tree, wood', see s.v. *banhya-* 'tree'.

bīna 'musical instrument; harp, lute', Z 13-111 *kho bātāna ṣerāte bīna* 'as the instrument is moved by the wind'. Parallel to Maitreya-vyākaraṇa (ed. S. Lévi, Études d'orientalisme à la mémoire de R. Linossier, II, 1932, 383, 18-9) *rluṃ bskyod ta-la de-dag-las sñan-pahi sgra ni* 'le vent dégage de ces tālas des sons harmonieux'. Also III 47-57 *ranīja bīna* 'a jewelled instrument'; K 37-120 *ttye vaski bīnā ṣkū khū vari parstā avestā* 'for her let him touch the instrument so that he may escape without danger', = K 28-180 *ttye va bīna ṣkū u st(ā) parsta apvaine* 'for her let him touch (= play) the instrument and assuredly he will escape without fear', = K 21-5 *ttye va bīna ṣkū u stā parsta*. With *-āna-*, *bīnāna-* 'instrument of music', Z 23-138 *bīnānā hastama nāṇda* 'they took the best instruments'; III 106-32-3 *bīmauna ṣkvida damīda* 'they play the instruments; they blow them'; abstract suffix *-āna-*, *bīnāna-* 'music', SuvO. 68v7 *satā ysāre bīnāna ākṣuttāndā yanā* 'they began to make 100,000 (kinds of) music', BS *tūrya-śata-sahasra-*; dyadic K 64, 80v4 *paja-ttaryauga bīnauṇa* 'music' (BS *pancaturyānga-*); SuvP. 72r2 *bīnānā paṃcatturyāṅga*, BS *vīnā-mṛdangāḥ paṇavāḥ sughoṣakāḥ*. Z 5-87 *spātyau bīnānīna hūna* 'with flowers, with music, with incense', = Manj. 412 *bīnāna bunā spyau jsa*, = Manj. 429 *bīnāna bunau spyau jsa*; Z 5-100 *bīnāna vicitra* 'various music', = Manj. 414 *bīn(ā)nīna aṣkūstai ṣṭāna* 'music although untouched'. On the Iranian side to the base *bīnā-*, Sogd. Man. *wyn'*, *wyn'kh*, Sodg. Chr. *wyn'*, Zor.P., Gr.Bd 130-7 (TD2) *wn'* **vin*, and Husrāu ut rētak-e 13; 62; Armen. lw *vin*, O.Ind. *vīnā*. Note also Japanese *biwa* 'lute', from Chinese *p'i-p'a* < *b'ji-b'a* (K 714-9; 683-10). Origin uncertain. Arab.-Pers. *wanj* is perhaps from **vin-ča-*. Translated 'harp' s.v. *panāy-*.

binam- 'open', causative *binem-* (from 'bend apart'), Z 22-128 *cī hīvī kīri hāmāte hvogṃdu śṣaṃdā binamāte ttitā* 'when a man is to do his private act (defecate), then the earth opens up'; III 104-44 *śada ka binamīye brrī sattā vahanī* 'if the earth should open up, the beloved being descend', = III 108-4 *śaṃda ka bīnāmāve brrī satta vahanī*. Causative, III 1, 5r2 = III 8, 15v3 *balysūṣte byaṃna vasūja binema u pahaiśa* 'cleanse, open, and drive away the obscuration. (obstacle) to bodhi-knowledge';

Manj. 34 *bainema prracā bīsa* 'it removes all contingencies' (BS *pratyaya-*); here *bīsa*, not *bāsa* for *bīśa-* 'all'. Base *nam-*, *nāmaya-*, see cognates s.v. *nam-*, *uysnāta-*, *panam-*, *panem-*, *hanam-*, *hanem-*, to IE Pok. 764 *nem-*.

bināj- 'steep, saturate', participle *bināya-*, Sid. 148r2 *sida-lūm* (BS *sindhu-lavaṇa-*) *āstaṃna haṃtsi binājānā* 'it is to be soaked in rock salt and the rest', BS *saindhava-anvitair jala-piṣṭaiḥ*, Tib. *rgyam-cha rnamis lhan-čig-tu čhu dags-mar byas-la*; Sid. 149v4 *buysṭīe bīysma jsa paherānā u hvaiṇānā u pharāka jūna bīnājānā u hvaiṇānā* 'it is to be steeped in goat's urine and dried and many times soaked and dried', BS *chāga-mūtreṇa bhāvītam*, Tib. *ra-gcīn-gyis sbaw-śiv bskam-pa de-lta-bur lan-grans maṅ-du byas-la*, parallel Suśruta *bhāvayec choṣayec ca* 'let him saturate and dry it'; Sid. 106r1 *gvīḥye: bīysma jsa binājānā* 'to be soaked in cow's urine'; BS *go-mūtreṇa subhāvītam*, Tib. *ba-gcīn-gyi naṅ-du yun riṅ-du sbaw-ba bzah-śiv*; Sid. 151r3 *buysṭīṅ ṣvīda jsa binājānā* 'to be soaked in goat's milk', BS *aja-kṣīra-usita-*, Tib. *rahi ho-ma daw sbaws-pa*; III 18-22 *iraṃdāṃ hīye pīrā grāmūcā bīnājānī* 'leaves of castor-plant are to be soaked in hot water'; preterite, III 88-153 *ṣi hvī ṣvīdanā bīnāyi vīṣṭānā* 'this must be placed, soaked in human milk'; I 153, 63v5 *tta grrāma uca bīnauyā vīṣṭānā* '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. *āxsun*, *āxsnad*, I. *āxsyn*, *āxsad* 'to wash', IE Pok. 971-3 *snā*. Cognates s.v. *ysināj-*.

bināva- 'bound', II 103-56 *nadyāṃ upanaṃdyāṃ nāvānyāṃ raudyāṃ bastā 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, 111 'freed'); III 101-36 *ma na ttara ye na pāpe jsq bīnāvū* 'to me was no thirst, I was not bound (keen for) a banquet', beside *ibid.* 23 *bastā 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 bināṣṭā o vā ttarvai hāmāte nai jve heḍā* 'when he is hungry or becomes thirsty, no one gives to him', BS G 37, 33 b7 *ḥṣut-pipāsā-hetunā*, Tib. *bkres-pa dan skom-pas ṇen-čiv čun-zad kyan mi rñed-pa hgyur-ro*; Z 4-45 *bināṣṭā*, Z 13-100 *bināṣṭā* optative 'he would hunger'; III 123-56-7 *bināṣai ttara tta aṣṭa* 'he is hungry, thirsty', BS *ḥṣut-pipāsā*; Z 4-19 adjective *bināṣai hvē* 'hungry man'; JS 12v2 *bināṣai yakṣā bīhī pvestyaṃ tvare* 'the hungry yakṣa-goblin, exceedingly, greatly terrifying'; III 70-116 *bināṣā ṣāṃdala ṣika* 'the hungry young ravens'. Verbal *binās-*, adjective *bināṣaa-*. From **abi-nā-s-* 'grasp, be hungry for', see *bīnāta-* 'keen for' (s.v. *bināva*), to *nās-*: *nāta-* 'get'; hardly to *nas-* 'to perish', even though Engl. *starve* is O.Engl. *steorfan* 'to die'.

binem-, causative to *binam-*, 'open, remove'.

binauyā 'steeped', I 153, 63v5 *tta grrāma uca bīnauyā vīṣṭānā* 'is to be placed steeped in hot water'; III 88, 153

ii hvī soīdanā, bināmyi vīstānā 'this is to be placed steeped in human milk'. See *bināj-* 'to soak, steep'.

bimnda 'upon', v 291, 1b4 *///āchai bimda* 'upon the disease (diseased part)', Sid. 139r3 *āchai bimda* (see s.v. *bijs-* 'pour'). Here *-im-* = *-e-* in *benda*.

bipajsama 'non-hostile', Z 2:141 *bipajsama buljso vīrā* 'without attack upon virtue' (*buljsā* = BS *guṇa-*). See *bi-*, *bijūnda-* 'lifeless'.

bīma- 'rock', III 80:24 *vaṣṭi [bī] bīmi haiysgā padā avvaṣṭā* 'continuously rock is obstructive, the road difficult'; II 81:38 *bīmvā ttarā baysgā ca tta tta straiḥā:* 'among rocks vegetation is thick, which is so stiff'; III 80:26-7 *bīmīla phastadā sagā* 'rocky moving stones'. From **vaima-*, Av. *vaēma-* 'rock, cleft'; M.Parth. (Hajjiabad insc. 6:12) *wym *vēm*, M.Pers.T. *wym 'y warg *vēm ī vazarg* 'great rock', Armen. lw *vēm, vimac* 'stone, rock', Zor.P. *vēm*; guardian *yakṣa-goblin vemacitraś ca pahlave* 'Vemacitra in the Pahlava-land' ('rock-born?') see S. Lévi, JA 1915, 1, 56. Note also Z 2:105 *bīmacātri aysuri* 'the demon Vemacitra', BS *vaimacitra asura-rājānaṃ* (A. F. R. Hoernle, Manuscript Remains of Buddhist Literature found in E. Turkestan, 1059), Pali *vepacitta-*. Base of **vaima-* may be *vai-* 'to cut', Av. *vīmaoiti, vīnuyat* glossed by *kuṣṭan* 'flay, kill', Armen. lw *vēt* 'incision', see Henning Memorial Volume 25. For *bī bīma* with *bī* at end of line repeated next line, note also ibid. III 80:19-20 *pī pīcā*. Suffix *-ila-* as in III 80:30 *utcāla kauysā* 'water pot'.

bīmān- 'make to vomit', v 318:47 *bīmānānā*, see s.v. *bam-*.

bīmmīysā 'millet', Sid. 15v5 BS *śyāmaka-*, Tib. *khre-rgod*, panicum frumentaceum. The *-im-* may indicate *-e-*, *-ai-*. Possibly dyadic *bai-* (of *bīja-* 'seed', see above) with *mais-* (see s.v. *miṣṣa-*), then **bāi-maisākā-* 'plant with edible seeds'.

biya- 'flooded over', see s.v. *bijs-* 'pour'.

biye 'weaver (?)', IV 36b1 *biye haṃṭsa suramarṣā hvīvi byiḥa thauna* 'together, the weaver Suramarṣa's woven cloth (silk?)'; IV 39b1 *biye hvade 3* 'three weaver men'; IV 53b1 *biye hvadā 2* 'two weaver men'; uncertain; but rather to *vai-* 'to twist, plait, weave' than to *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, byiḥa-, bema, begaṇnā*. To IE Pok. 1120-1 *uei-* 'to twist', O.Ind. *vāyati, ūtā-, vyāyati, vītā-*. See also *baya-bīya* 'filled with fear', and second component *-vīya-*. The form plural *biye* may derive from **vaitar-* through nom. sing. **vaitā* > **baitā* noun of agent (see O.Pers. *dauštar-*, N.Pers. *dōst*; Armen. lw *dēt* 'observer', *parēt* 'overseer' < **daitā, *padaitā*. For the base *vai-*, see also *pada-bayai* 'way-guide'.

biyana-, byana-, byatana-, byanma- 'hindrance, obstacle', SuvP. 65v4 *byanāni jaiga* 'destruction of obstacles', BS *āvaraṇa-samṣaya-*; Bcd 46r3 *vinau byanā* 'without hindrance', BS *asamgata-*; v 110, 32v2 *byana yanāmā* 'we obstruct', BS *vighnāṃś ca kariṣyāmaḥ*; v 75, 43v2 *byanu yanā* 'hinders' (3 sing.), BS *antarāyaṃ kuryāt*; Z 22:309 *biyanu yidāndi* 'they checked'; Manj. 79 *neru(ā)na byana*; v 337, 36r6-36v1 *byatanu yanā* (so to read), Tib. *čhad byed-pa*, v 30, 73r1 *pravajje byanmu ceri baṣḍā tā garkha* 'hindrance to wandering (BS *pravrajyā*), such as

may be your great sin'; v 30, 73r5 *cai byanmu yindā* 'who causes hindrance to him', v 30, 73v4 *ṣsei byatānu yanṭyā* 'he would cause hindrance'. Here the four forms *byatana-, byatānu, byanmu, byana-* are like the name *lvatana-, hvatāna-, hvamna, hvana-*, 'Khotan', but the *-ta-* here is rather a secondary intrusion like v 263, 89v2 *kvatamdā* 'men' (nom. plur.), BS G 37, 77a2 *purusaṃ* 'two men', for *hvaṃdā*, later form of *hvandā*; v 92 r4 *dātākṣiṇyānu* 'of bounties' from *dākṣiṇya-*; v 77, 145v5 *vīysāte buṣānātai* 'a scented lotus'. Compound, Bcd 48r4 *byanaṃgāra* 'obstructor', BS *āvaraṇīya-* 'causing to be covered, obstructed'. From **abi-kan-* 'to cover' (like BS *āvaraṇa*), see *kan-* 'to cover'; since *-y-* may also replace *-d-* the source could also be **abi-dana-* to *dā-* 'put'.

biyāśṣ-, *byāś-* 'to open', participle *byāṣṭa-*, Z 13:113 *u āvuṣṭe biyāśṣa* 'and he may open lips'; Sid. 146r5 *u tciṃ (=tceṃa) byāśānā* 'and the eye must be opened', Tib. *miḡ gḍaṃs-te (gḍaṃs* 'opened wide'); II 33, 3a6 *paṃdī byāśdī hiṃye* 'the road could be opened'; II 31:27; 33 *śau paṃdī byāṣṭi* 'one road is opened'; *byāśā* 'she opened', III 106:21 *ttanī ca byāśā brrūka ayāṣṭi* 'then when she opened the window to the street' (**biyāśātātā*). 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 *ciyi bāyāṣṭā hā hvandā vaska maraṇā* 'when death opens for a man' but perhaps rather to *byālys-* 'to step' (see below). Note also *hātai* 'opened', from **viśātaka-*, Zor.P. *viśātaka*. 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 *beittā, bettā; byāṣḍe* 'expands'. See cognates s.v. *hātai*.

biyemeṃ vī/// —?— v 18:10:5 from a present base *bīya-*, **biyāmātā*, no context.

biys- 'embrace, hold', v 384, 9a1-2 *ysā jū āstyā (=āstyau) ṇauysera biyse hvandānai rana* 'a thousand times (=ysāre jūna) closer than my bones I embrace the jewel of a man'. Parallel to v 243:34 *ṇāṃysaira 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-* (> *bīys-*, *beys-*) and participle **biysāta-* to set beside *biysamj-* 'to seize, hold'.

biysa 'Buddha', v 312:20 *biysa ttu biṣa pīra śamatta biysūṣṭa bosta* 'he believed all that of the Buddha; he awakened to śamatha- ('calmness') (and) bodhi-knowledge'. With *pīra* rather than *pīda*.

biysamj-, baysamj-, beysaj- 'take, seize', participle *biysīya-*, v 246, 11b1 *dastāna biysamjāre* 'they hold him by the hand', = K 97:183 *dastana beysajāre*, BS *hastena hastam tasya-upanāmayanti*, Tib. *de-la phyag brygan-bar hgyuro* (*brygan* 'extend'); 3 sing., Sid. 134r2 *haika biysaste* 'hiccough attacks', BS *hikkā*, Tib. *skyigs-bus hdebs-pa dan*; K 37:122**tvā biysāsti ehā* 'he takes it in the mouth'; K 74:59 *khva va āsā ni biyāṣḍi* 'so that it (the mind) does not grasp the memorized (teaching)'; participle future, III 21, 7a1 *khvāi aysmū baysamjānā* 'how the mind is to be grasped', BS *katham cittaṃ pragrahūtavayaṃ*; preterite, 3 sing., K 136:860 *hāṣṭā aṇjalakā dasta biysīye* 'he grasped the hands in aṇjali-gesture', parallel v 69, 8r3 *haṃju dasta nāte*, BS G 37, 11a5 *tena-aṇjaliṃ praṇāmya*,

Tib. *thal-mo sbyar-ba* ('join palms'); III 69·86 *biysiyai dastāna tvā* 'he took her by the hand'; III 132·11 *mūṛq tta biysiyai haṣṭa-se* 'so he took mūrā-coins 800'; III 68·67 *biysiyai natcai vistāte* 'he took hold, he placed her outside'; 3 sing. fem. K 42·106 *pejsi vira bāysiyā* 'she conceived great hatred' (Prakrit *vera-*); K 142·1035 *aṃjalā dasta biysiyā* 'she grasped hands in aṃjali-gesture'; 3 plur., II 126·14-5 *satta pada biysiyāmdā* 'the beings took the road'; K 29·200 *satta biysiyaude* 'the beings seized'; V 310 vii, 14 *biysiyauḍā*; participle adjective, Sid. 126v5 *biysi-līka*, Tib. *thebs-pa* ('seize'). Incohesive, JS 17v2 *biysisaṃdai sāmṇḍāna* 'seizing in his mouth' (BS *suṇḍa-*); Sid 136v2 *ttarai biysistā* 'thirst seizes him', Tib. *skom-dad che-ba* ('thirst is great'). With *-ta-*, Manj. 309 nā *yakṣa graihyau baiysittai* 'seized by nāga-monsters, yakṣa-goblins, graha-planets', =Manj. 312 *bu yakṣa grahna baiysi* 'seized by bhūtā-demon, yakṣa-goblin, planet'. From base *zang-* 'seize', to Sanglēcī *senz-*, *zends-*, *zōnz-*, *zānz-*, preterite *zuyd*, *zōyd* 'seize'; without *-n-*, Śūnyā *zēz-*: *zāšt*, Orm. *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 *bīs-*. For *zōg-*, see *ysājū*, II 14, 2a6 *khu a ysājū mirā* 'if I keep him, he will die'. Hence both *zang-* and *zanz-*, IE *-g-* and *-ǵ-*.

biysanne 'of the frontier', see *balysana-*.

biysar- 'be horrified', III 43·28-9 *tta tta pā biysarāra pariyaṣṭau vaṣaya* 'so the ārya-s are horrified at the world' (BS *viṣaya-* 'territory'); III 43·26-7 *saṃ khu jā hvai hagrriḥā ttairā da biysarā-vī* 'just as a man lifts up a sword, terrifying to see', parallel to Divyavadāna 382·24 *jugupsitatvād* 'from disgust'. Causative *biyser-* 'to horrify', K 41·62 *dīstā hvī: kimalai biḍā, biyserāma va hūmīya* 'he carries in his hand a human head; it was there horrifying'. Adjective, Z 24·261 *kāḍai pharu hīna biysārjūna bihiyu* 'his exceedingly large army, greatly terrifying'; Z 20·31 *hūnā jsa biya atā bāysārgyūna kāḍe* 'overflowed with blood, very exceedingly horrifying'. Base *zar-*, *zar-ṣ-*, 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 *beysidā saysde* 'horrific snakes', from participle **vi-zarita-ka-* (like *ysīḍaa-* 'yellow' from *zarita-ka-*), rather than *be-* 'poison' with *ysīḍaa-* 'yellow'.

biysān- 'awake', Z 4·71 *na ro biysānīndi ne boāre* '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 biysiṇḍi* 'he does not wake'; Bcd 51v4 *ttyām biysānīne aysi dāyī cakrrina* 'among them I awaken with the wheel of the dharma-doctrine', BS *teṣu vibudhyana cakra-pravṛtṭiṇ*; preterite *biysānda-*, Bcd 46r3 *biysānāme jsa vinau byanā biysāmda* '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 biysāmda* 'awake in all dharma-elements'; 2 sing., V 77,

145r4 *ṣīru 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 saṃjñā-concept does not sleep'; V 119, 67v7 *hūnāna bāysāndā* 'awakened from sleep', BS *svapnād vibuddhaḥ*; causative, Z 4·102 *balysā biysānāte satva jaḍina* 'the Buddha awakens the beings from ignorance'; adjective, Z 4·93 *ni vā saṃtsera biysānākā ce hūstīndī gyaḍina* 'in migration there is no awakener of those who sleep in ignorance'. Noun, Sid. 2v3 *biysānāme udiṣyā* 'for awakening', BS *prabodhāya*, Tib. *bya-bahi phyir*; K 153·22 *biysānāmi jsa biysānāme baḍa* 'with awakening at time (=beḍa) of awakening'; participle future, III 36·50 *biysānā ṣṭām caista hvañḍa ṣūje vaska* 'the young folk are to be awakened for one another', =III 34·2 *biysānā ṣṭā casta hvañḍā ṣūja vaska* (also III 45·8, and III 40·2-3). From *zān-* 'know', see cognates s.v. *paysān-*.

biysānaa- 'intolerable, savage', fem. *biysānija*, Sid. 127r4 *biysānai*, BS *ghora-*, Tib. *ma runs-pa* ('pernicious'); Sid. 138r4 *beysāja kṣe-padya haṣā āchai hame* 'horrific disease of swelling is sixfold', BS *ṣophah syāt ṣad-vidho ghorah*, Tib. *skraw-bahi nad mi-bzad-par rnam-pa drug hbyuṣ-bar hgyur-te*; Sid. 145v4 *tcimñā āchai abhaiṣaṃnā hame biysānai*, BS *abhiṣyanda-pravṛddhaḥ syāt*, Tib. *mig-nad mchi-ma hdzag-pa ṣes-bya-ba ṭhabs ṅhen-po gyur-pa-la* (*ṭhabs ṅhen-po* 'very great'); Sid. 146r4 *biysānai tcimñā rrāhā āchai jṃḍā* 'it cures severe disease of pain in the eye', Tib. *mig-nad mi-zad-par na-ba sel-to*; Sid. 107v1 *ḥāmmalā biysānai āchai va* 'for the severe kāmala-disease', BS *kāmalārtasya*, Tib. *mig-ser-gyis ṅam-thag-pa-la*; Sid. 109v3 *haika āchai beysānai jedā* 'it cures severe hiccoughs', BS *hikkārte*, Tib. *skyigs-buhi nad-kyis ṅam-thag-pa sel-to*; I 137, 45v2 *biysānā rakṣasāḥ* 'fierce rakṣasa-demons', BS *dāruṇā rakṣasāḥ*; III 72·155-6 *halahaja biysānija* 'terrifying tumult'; III 71·138 *hīna biysānija* 'terrifying army'. Possibly from **vi-zārana-*, **vi-zārna-* to *biysar-* 'be terrified', *biyser-* 'to horrify', with loss of *-r-* in contact (see s.v. *khārga-*, *bajsvōrra-*, *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 *max-*, hence possibly to O.Pers. *vazarka-*, Sogd. Bud. *wz'rk-*, plur. *wz'rkt*, *wz'rkt*, M.Parth.T. *wzrg*, *wzrgyft* (*wzyft* 'greatest', or 'lively'?); M.Pers.T. *wzrg*, *wzrgyl* (*wzyft* '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. *bātanijsa-*). The meaning 'great' is preferred to a connexion with *biysar-* 'be horrified', as qualifying the cave, not the snakes.

biysaurjā 'angered', III 72·159-60 *cī rakṣasya ttū hirā busta, jambūyā āva biysaurjā* 'when the rakṣasa-demons knew, the Jambudvīpa men had come infuriated'. From *vi-* intensive, and *ysurra-* 'anger', *ysurra-*, base *zar-*.

biysma 'urine', Sid. 102v5 *biysma*, Tib. *gcin*; Sid. 128r4 *buysṭne biysme jsa*, BS *basta-mūtṛe*, Tib. *ra-gcin dan*; adjec-

tive, 24v3 O.Suv *bīysmanna pañīys(au)* (dyadic), BS *mūtra-*. See cognates s.v. *mīysai*, and note three initials *mīysai*, *bīysma*, *phūysgāna-* 'bladder'. For *b-*, note also Sogd. Bud. *βsm-š'ny* 'bladder', BS *vasti-*. IE Pok. 713 *meiǵh-*.

bīr- 'throw', N 50·24 *handarīna lovadāto bīrāta* 'would transfer to another cosmos' (BS *loka-dhātu-*); K 90·732 *ši satvā... paskīnā bīre* 'that person throws back'; I 179, 98r3 *pīra biša jīmīdi gūva jsa bīrāni* 'it destroys all worms; it must be thrown (got) from the ear', BS *prapūraṇā-*; Z 5·106 *banhyu bīrāte śśando* 'throws the tree to the ground' (not to Sogd. Bud. *wyr-* 'to saw'). Preterite Z 22·294 *bījā nu bīde* 'he threw out their seed', Z 19·44 *rrīṇa śvānānu jūndau bīdātā* 'the queen threw him living to the dogs', Z 13·78 *dādāyū bīde* 'he threw a stone'; Z 11·36 *spāte bīda... balsā* 'should throw flowers on a monument' (see s.v. *uysdīš-*). Base *bīr-*:*bīda-* (like *pīr-*:*pīda-* 'write'; and *pīr-* 'believe', *pīrāte* 'he believes'). Note also *pīde* 'is filled' to base *par-*. Possibly *bai-*, noun *bai-ra-* denominative verb **bair-* > *bīr-*, or base *bar-*, *bary-* > *bīr-*. See Lit. *berīū*, *berīti* '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 *cīm (=cai, or cvai) auṣṭa bīrimda hwaṇḍām* 'whose lips crack, of men', BS *bhagna-*; Sid. 131v4 *āstā-v-i hatcyadā hamāre u berāṇḍā* 'his bones become fragile and crack', BS *rug-bheda-*, Tib. *rus-pa grum-ziṅ hgas-pa daw*; *bīraca*, Manj. 113 *padamyau jsa viyasa bīraca* 'the lotuses breaking by the winds'. IE Pok. 133·4 *bher-* 'cut, split'. With increments *bhrei-s-*, Śūyāni *vāraṣ-*: *vārūšt*, Sanglečī *vrel-*, *vṛēt*, Yidya *vriim*, *vriim*, Munjāni *vriim*, *vriṣky-*, Sarikōli *vareig-*, *varaxt*, Yazg. *vəraw-*, *vəroxt*; trans. *vrand-*, *vroxt*.

bīra 'dress', II 59·3 *u śaca ppraiysge bīra śā* 'and one śaci-silk covering, dress'. From **brya-* (as *mār-*, *mīr-*, *mīr-* 'to die' from *mrya-*) to base *bar-* 'bear, wear' (or **urya-* to base *var-* 'cover', as Zor.P. *varr (wl)*, Armen. lw *vār* 'mantle'). See also *bairai*, *bīda-*, *bīla-*, *baraka*.

bīrā 'leash, bond', III 42·12·3 *ttraiṣṇījsai bīrā jsa pāsa ttū mauṇadā aysmū nūṣṭārā* 'a load with leash of desire (so BS *trṣṇā*), so they bind the mind'; duplicated and deleted III 42·10·11 *ttraiṣṇījai bīrā jśā pāsa ttā ttū mauṇada*; III 42·11 *sa khū jśā nūṣṭyai pyairā bīrā jśā 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 bīra nāṣṭa uysānā hīvī drauna ttu māṇada harbaśa satva aysmōvīnai drauna 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 tṭyai kṣamī narīda sattsārva bīrai jsa vāṣṭa tṭy[ā]e hīvī aysmva sa vasūjāna* 'whom it pleases (=he who wishes) to escape the leash of migration hither, he must cleanse his own mind'. The BS *trṣṇā-gardūla-* 'leash of desire' gives the meaning of *bīra-*, which can then be traced to a base *barb-*, **barbya-* (see above *gir-* < *gr̥bya-* 'take') and so connected up with Sogd. Bud. *β'rb* **ābarba-* rendering BS *ankuśa-* 'the elephant hook' to conduct the elephant. This *barb-* 'to lead, drive', can be traced also in O.Ind. RV 8·32·10 *bṛbād-uktha-*, epithet of Indra, 'leader of the song', and

probably also in the RV name *bṛbū-*, in Greek βραβεύς 'judge, umpire'. See Donum... Nyberg 1954, 11; Indo-Iranica, Mélanges G. Morgenstierne, 8; BSOAS 23, 1960, 24·6.

bīrra- 'something carried as a load', II 16, 441 *cu bīrrā barīdi* 'what load they carry'; II 36·10·8 *cu bīrri buḍāṇḍi* 'what load they carried'; II 26·31·7 *b(ī)rra-barai* 'carrier of the load'. From **baranya-* (as *ysīrra-* 'gold' from **zaranya-*, Av. *zaranya*, O.Pers. *daranya-*), to base *bar-* 'bear, carry', then *bīrra-* 'any load', but the base *bar-* 'cut (crop, plants)' would give 'load of cut hay (or corn)'. For *bar-* 'cut', see s.v. *barnei* 'split'.

bīrrai 'I fear' (doubtful *-rr-*), II 125·14 *ma jśā ma śīkā arā naiṣṭa, hīna ysīra bīrrai ttā-ṇi buḡuma-vīnai vā-ṇi parya ppraysarye* 'here in fact I have not this fault; in my own heart I fear; deign to send me here guidance in the discussion'. Conjectural. In *bīr-* 'to fear' denominative from *bai-*:*bī-* with *-ra-* (cf. Armen. lw *aha-vir-k'* quoted s.v. *baya-*), hence *bīr-* (< **baira-*). For *buḡuma* (distinguished from *bvāma-* 'bodhi-knowledge' by the hook?) connexion is assumed with *būnā-* 'talk'. For *vīnaa-* < **vayana-ka-*, see *vai-* s.v. *bay-* 'to guide'.

bīrre 'with cut', K 20·2·3 *kādara-bīrre raysaga vīra jsanauṇa* 'with cut of sword, she must swiftly be slain', parallel K 28·178 *kādara jse vara ṣṭau raysga vīra jsanauṇa*, =K 37·118 *kādarinaī vara ṣṭām raysgi vī jsanānā*. Hence *kādara-bīrre* = *kādarina* 'with sword' as second component *bīrre* may be traced to **bryya-* 'cutting' to base *bar-* (see s.v. *barnei*). Note *-rya-* > *-ira-* in *mār-*, *mīr-*, later *mīr-* 'to die' from *mrya-* (see also *bīra-* 'dress') and *-rr-* < *-rn-* primary contact or secondary in *ysīrra-* 'gold' from *zaranya-*. Short *-i-* in *bīrre* requires *-r-*, not *-ar-*, hence **bryya-* > *bīrma* > *bīrra-*. The *-e* may be older oblique case *-ya*.

bīrai jsa 'with the leash', Manj. 42. See s.v. *bīrā* 'leash'.

bīraca 'breaking', see *bīr-* 'crack'.

bārays- 'spread, expound, state', *bīrays-*, *berays-*, participle *bīraṣṭa-*, K 59, 34r1-3 *mūṣṭā ppraciṇna (-iṇ- = -ai-) kūla se-ysirvā buddha-kṣettrvā lovadāvūā nirmāṇa bīraysdi tcaṇna satvām nva gāṇṭṭra* (BS *gotra-*) *hīvāmye phara jsa dā uysdīse* 'in mercy in koṭi-millions, 100,000s of Buddha fields, cosmoses (BS *kṣetra-*, *loka-dhātu*) he displays *nirmāṇa*-form whereby he teaches according to the family of beings the *dharma*-doctrine in (each) his own language'; Sid. 136r2 *ṣi agvā harbeśā-v-i bīraysde u trāme* 'it spreads in all his limbs and penetrates', BS *sarvataḥ pravīsarpaṇāt*, Tib. *lus thams-čad-du mched-čō hjug-pa yin-no (mched 'spread')*; of preaching, expounding, stating, Sid. 314 *tṭye hīya pūṣkistā jsa ttā bīraysāre, rve kṣa bīraṣṭe* 'they are displayed with its division, the six seasons are expounded', BS *vībhāgāḥ ṣaṭ samākhyātā ṛtavasa tasya santataṇ*, Tib. *dehi rgyun-gyi rnam-pa dbye-ba ni, dus-člligs rnam drug-tu bsad-de (hbyed-pa 'divide')*; I sing. v 139, 1b3 (no context) *kāma vāte bīrayse*; Sid. 145r5 *tṭyām āstaṇna bīraysdeṇ (-eṇ = -e)* 'those and the rest he teaches', BS *smṛta-*, Tib. *rnam yin-par bsado*; Sid. 133v1-2 *mau jsa āchām jehume vaṣkalā berayside* 'he explains the chapter of curing diseases due to intoxication', Tib. *čhan-nad gso-baki' lehu bsad-par byaho*; preterite, Sid. 145r3 *bīraṣṭa*, Tib. *bsado*; Sid. 107r4

- bīraṣṭa*, Tib. *bstan-pa* ('teach'), SuvO. 55v5 *brūnāte bāraṣṭā vāstarna* (BS *vistara-*) *īyā* 'would illuminate and be taught in detail', BS *vistareṇa samprakāśayisyate*; K 2, 137v2-3 *cu bāraṣṭaimā, u uysdīśātāimā* '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 *bīrāṣ-*, see below. Base **vi-ras-* 'extend variously', see cognates s.v. *rrays-*, IE Pok. 854-7 *reḡ-*, Av. *ras-*, *rašta-*.
- bārraviya-** 'happy', v 118, 67r5 *ṣā rre nāma-varīdā bulṣā-jserā hāmāte bārraviyā suhauttā hāmātā* 'the king becomes famous, virtuous, happy (dyadic)', BS *yaśasvī bhavate rājā*; JS 10r2 *tturrka tvānā gvaka bravīya śirkeyi ysāra-būjse haysgye* 'your mouth, ears, nostrils, excellent, good, with a thousand good qualities' (= BS *guṇa-*). Both *bār-* and *bārr-* occur with initial *r-* (see *bārāhātā* 'he soars' and *bārrāṣṭattete jsa*). Here *bārr-* is later *br-*. Base may be either *brav-* or **bi-rrav-*, **abi-rrav-*. Possibly from *frav-*, with Av. *frāvōit*, Yašt 19:80 *vāēnamnam mayd frāvōit* 'amours (of daēvas) enjoyed publicly' (AIW *frā-bav-*). If from **abi-raf-* one could connect with Av. *rafnah-*, *rap-* glossed by Zor.P. *rāmišn* 'joy'.
- bīraṣā** 'floor, storey (?)', III 74:203-4 *haṣa sa uska-bīraṣā, vīra maṇḍalā ṣkāṇḍa mayśairkā* 'in the tower he mounted to the upper floor (roof); there he created a huge maṇḍala-magic circle'. Possibly **abi-ras-* 'to erect, raise', or **viras-* 'spread (in building)', thence **vi-rasya-* or **virasi-* 'space in a building, floor'. For *uska-* 'upper', see *uskāṣkama-*, and Waxī *iska-kut* 'roof' (**uskā-kata-*). Yidya *iṣṭy* 'roof' (**uṣā-kataka-*). Hence not *bīra 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 *bārāys-*), form like III 44:53 *pajāysdai* 'he accepts', from *pajāys-*.
- bārās-**, *bīrās-*, *bīrāṣ-* 'explain, expound, teach', causative to *bīrays-*, *bīrāys-*, v 118, 67v6 *bārāsātā hvānātā* 'he proclaims', BS *prakāśayantaṃ*; SuvO. 55v6 *vāstarna bārāṣṭyā uysdīśīyā* 'he would explain in detail', BS *vistareṇa samprakāśayisyate*; SuvP. 65v3 *ṣau jūna khvai ye bīrāṣ* 'one time when he expounds it', BS *eka-velāṃ prakāśena*; III 60:35 *rraṣṣāmā ttu sūtri bīrāṣāmi jsiṇṇā* 'we will protect this sūtra-treatise, we will expound it shortly'. See cognates s.v. *rrays-*. The participle *bīraṣṭa-* serves both *bīrays-* and *bīrās-*.
- bārāśma** 'explanation', v 84, 25r4 *ku ṣa śūraṅgama aysmū vāṣṭāmata bārāśma itā* 'where this Śūraṅgama-samādhi may be an explanation', translation E. Lamotte 227 'où l'on prêche'. Tib. *rab-tu spyod-pahi sa*. See *bārāys-*.
- bārrāṣṭattete** 'pride, BS *darpa-*', SuvO. 36r2 *ṣkāṣṭattete jsa bārrāṣṭattete jsa pahāṣṭāna aysmūna* 'with mind freed from arrogance, pride', BS *māna-mada-darpa-vivarjītena cīttena*. From **abi-ras-* 'raise up', to Av. *ras-* 'direct', *ham-ras-* 'rise', Zor.P. *afrāst* (-st- <-št-), *afrāstīšnīh*, N.Pers. *afrāz* 'exalted', *afrāstan* (and *afrāxtān*) 'to raise'. See cognates s.v. *rrays-*. See also *berāṣva*, to be read **berāṣṭa* JS 28r4 'exalted'.
- bārāhātā** 'soars up', K 5, 142v1 *trāmu kho siyānu rre bārāhātā* 'as the king of haṃsa-birds flies up', Tib. *na-*
- pahi rgyal-po bzin-du bar-sna-w-la hphags-te* (*bar-sna-w* 'atmosphere'); *brāh-*, Z 21:115 *samu hatārra brāhā kṛṅgi ka sātāna 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, lwbryt raftan, raṣṭēt* 'go', N.Pers. *ravad, raftan*, Munjāni *wurafs-:wurafsōy-* 'to fly', see cognates s.v. *ārahau, patārah-*, and below *harautta-* (Z 7:46).
- bīrāt-** 'split, open', participle *bīrṣṭa-*, Z 13:79 *nā śśandā bīrātā* 'would not the earth split?'; Z 22:330 *ūru mā bīrātīndi* 'they split my belly', Sid. 138v1 *thyau parvaṣte u berṣṭā* 'it quickly matures and bursts', BS *kṣīpra-pāki*, Tib. *myur-du smin-ciw rdol-ba daw*; v 243:36 *saginai ysaira naṣṭauṣke ttana ṣṭau baiṣṭā* (repeated 38) 'the heart of stone burnt, the skin bursts'. Preterite Z 20:35 *kye ūri bīrṣṭā* 'whose belly burst'; III (ed. 2) 142, 1v2 (*vūmū*) *ta bārṣṭa tta(ni)*, = Z 20:37 *vūmūva bīrṣṭa ttani* 'moved, the skin is burst'; Z 13:71 *vārī puṣṣo śśandā bīrṣṭa* 'at once swiftly the earth burst'. From **vi-raiṣ-* 'injure, break', Av. *raēṣ-*, *iriṣta-*, Sogd. Bud. *pt'ryṣ-*, Man. *pt'ryṣt-* 'to tear', Sogd. Bud. *ṣr'yṣ-* 'destroy', Man. *ṣryṣt-* 'harm', Oss. D. *resun, rist, I. rīsyn, rīssyn* 'to pain', *rīs* 'pain'; Šuyānī *wirēṣ-*, *wirēṣt* 'tear, rip open', Rōṣāni *wirēṣ-*, *wirēṣt*, Yazg. *wriṣ-*, *wriṣt*, intr. *waroxs-*, *waroyd*, *waroxt*. See *harātā, harṣṭa-*, *rrātu*. IE Pok. 859 *rei-s-*, O.Ind. *rēṣati, riṣyati, riṣṭā-* 'injure', O.Norse *rīsta, rīsta* 'tear', O.Slav. *rēṣiti* 'loosen', Let. *risums* 'split'.
- bārīysātā** 'it shakes', K 5, 144r2 *lovadāti kṣei-padya bārīysātā* 'the cosmos (= BS *loka-dhātu-*) shakes in six ways', Tib. *hjiḡ-rten-gyi khams hdi rnam-pa drug-tu g-gyos-so* (*g-gyos* 'move'); like v 338, 62r4 *kṣei-padya ārotta*, BS G 37, 58a6 *ṣaḍ-vikāraṃ prakampitāḥ*, Tib. *drug-tu rab-tu g-gyos-so*, so also Sogd. Bud. VJ 999 *ṣ'yh wywoṣwo-ank'y ṣn'*; III 72, 158 *bīrīysya śamḍā mista* 'the great earth shook'; v 84, 25v3 *ne bārīysde*, Tib. *mi skrag* 'fear', translation E. Lamotte, 227 'ne seront pas effrayés'; see *rīysde, rīysai, harīys-*. From *raiz-*, cognates s.v. *rrīys-*.
- bārūn-** 'shine', *bīrūn-*, *brūn-*, SuvO. 27v4 *bārūnāte*, BS *ābhāṣita-*; SuvO. 5v1 *bārūnānce*, BS *uttapta-*, SuvO. 55v6 *brūnāte*, BS *samprakāśisyati*; v 184, 40r2 *bāryau bīrūnā u|||* 'with rays shines and...'; preterite v 156, 1a2 *bārūnātāndā indā*; noun, Z 23:98 *brūnāmata trāma saṃ kko sarbandā urmaysde* 'brightness just like the rising sun'. From **vi-rauxṣnaya-*. See *rrūdātā* 'light', *harūn-* 'to illuminate'. Or possibly **rauxna-* < **leuk-no-*, without *-ṣ-*.
- bīraiṣāṃ** 'crops', gen. plural, K 102:63-4 *cvai nāma hvāne harbiṣāṃ bīraiṣāṃ saijāmaḡ byehe tsā hime sūhye* 'who recites the name, gets success of all crops, becomes rich (and) happy' (BS *sukhita-*); = III 114, 6r4-6v1 *cvai nāma hvāni bīraiṣāṃ sijāma* (BS *sidhya-*) *byehi tsā himi sūhye*; = v 250:797-8 *cvai nāma hvāne harbiṣāṃ bīraiṣāṃ sijāma byehe tsā hime sūhye*. See *bara-*, *barīya-*.
- bīmrkha** 'the lion throne' (BS *siṃhāsana-*); K 147:37 *sarawuḡ bairkha pīla āysana* 'lion-seat, pīṭha-seat, āsana-seat' (*pīla*, Tokhara B *pīr*, BS *pīṭha-*). Possibly base *bar-* 'carry, be borne', as Lat. *ferculum* 'bier', O.Engl. *bær* 'bier'.

birgga- 'wolf', Z 2:46 *birgga rrvāsa nuveindā* 'wolves, jackals cry'; Z 4:58 *birgga śvānā rrvāsa śsundā* 'wolves, dogs, jackals, ravens', Z 24:420 *birgga rrvāsa hāyasa śtāna nuveindī* '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 *hviyaśāṃ hīvī rathā, birgām ttralaphām 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 VI 262. To Av. *vāhrka-*, Zor.P., N.Pers. *gurg*, Sogd. Bud. *wyrky*; Parācī *yury*, Yidya *wury*, Sanglēcī *wurk*, Śuynī *wūrj*, fem. *wirdzin*, Yazg. *warg*, plur. *wargāθ*, *wargēzīg*. IE Pok. 1178 *urk^{os}*, O.Ind. *vṛka-*, *vṛkt-*, Tokhara B *walke*, Greek *λύκος*.

biryau 'you may be bound', 2 plur. optative, K 17:168 *tśūva khu na biryau pātca* 'go that you may not be bound next', =K 25:107 *tśūva khu na biryau pātca*, =K 33:56 *khū nā biryau pātci*. From base *bad-*, present *bya-* > *ba-*. See *bañ-*.

biršta 'split', see s.v. *birāta*; III 89:166 *nūvara-jśā basakā hīvī saṃnā biršta āyasaṃ, u rrajā-namra* 'dung of newborn calf, burst millet (seed?) and rock-salt'.

biḷa 'dress', II 77:16, = II 77:40 *biḷa* from **baḷa-* as *hviḷa-* 'food' from *hvaḷa-*. See s.v. *biḷa-*.

bile 'intestines', Z 20:54 *māstai āške hvī aśucā* (BS *aśuci-*) *biysma bile* 'brains, tears, sweat, faeces, urine, intestines'; Z 20:36 *cā bile tcabrīye* 'whose intestines are scattered'. From **urda-* 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 *spuljei rrvāva svī jatārā bilga ysārā* 'spleen, intestines, lungs, liver, kidneys, heart'; Sid. 155r3 *biṅga-baṃdanvā vinā* 'pains in the bands of the kidneys', BS *kuḷsi-*, Tib. *mkhal-rked na-ba*. Adjective, III 89:157 *bigaji pī* 'fat of kidney'. Base **urka-*, Av. *varəḷka-*, *varəḷka-*, Yidya *wulya*, Waxī *wultk*, Zor.P. *gwltk* **gurtak*, N.Pers. *gurdah*, Orm. *γulkak*, Sanglēcī *wolk*, *gul*, Śuynī *wūšc*, *ūw*, Pašto *warga* (*pušta-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 **urša-θā-* (collective), like Pašto *wēšta* 'hair' (**urša-tā*), Wanetsī *ūšt*, with Parācī *γōš* (**urša-*), N.Pers. *gurs*, Armen. lw *vars-k'*, Zor.P. *wls* **vars*, Av. *varəsa-*. IE Pok. 1139-40 *uel-* (of hair, wool, grass, forest), *uel-k-*, O.Ind. *vālśa-* 'shoot, twig', O.Slav. *vlasū* 'hair'. See KT VI 242-3 for other proposals.

biva 'root', Sid. 52r3, Sid. 100r1, see *bāga*.

biśa 'in the monument', loc. sing., older *balsā*, K 72:17 *biśa ttauda jsāvā* 'he goes with reverence in the *caitya*-monument'; *ibid.* 19 *spya biḷa bāśa* 'he carries flowers to the *caitya*'; *ibid.* 27 *biśa ttūda jsāvī* 'he goes with reverence in the *caitya*'; =K 73:40 *biśa tvada jsāvī*, K 73:50 *biśa tśimi kiṇa hāva* 'advantages of going to the *caitya*'; K 73:51 *spyi biḷi hārūva biśa* 'he brings flowers,

plants to the *caitya*'; K 73:32 *biśi tvada jsāvai*; K 72:25 *sā pve biśāṣṭi byeṣṭi* 'he steps one step towards the *caitya*'. Translation, Volume of Studies to I. B. Horner 15-18. See *balsa-* 'monument, *stūpa* and *caitya*'.

biśsa-, *biśa-* 'all, whole, every', singular, v 333, 27r3 *māśvo biśsu kuṃjsatu kerā* 'he would sow every sesame (-seed) in the fields', BS G 37, 2413-4 *tilaṃ vāpayet*; v 334, 32v6 *biśso... balysāno tcārīmu* 'every Buddha sphere', BS G 37, 29b5-6 *sarvayām lokadhātāu*; v 64:1 *biśem ā* 'everyone of them came'; plural *biśśā*, v 329, 7v1 *biśśi ttā uysnora* 'all these beings', BS G 36, 5r6 *te sarve*, Tib. *de-dag thams-čad*; v 68, 8v5 *biśśā ttā* 'all these', BS G 37, 4b3-4 *te sarve*; III 26, 31b2 *biśā satva* 'all beings', BS *sarve satvāḥ*; v 125, 722 gen. plur. *biśyēnā hvamḍānu* 'of all men' (like numeral plural); K 53:10-9 *baśyānā biśānā* 'of all Buddhas'; K 136:865-6 *biśānā sarvasatvānā uysnau-rāṇā* 'of all beings'; v 308, 10b1 *bāśśā pracaina* 'for all'; K 138:943 *biśā hālā-t-i kāma* 'in all directions protection for him'; K 139:951 *biśā hālā kāme kiṇa* 'in all directions for his protection'; K 139:954 *biśā hālā-v-ā yanāme kiṇa* 'in all directions in working for him'; III 21, 6a2 *rraštā biśā hālā biśyādā* 'rightly in all directions awakened', BS *samyak-sambuddha-*; inst. sing. v 207:17:3 *biśina* 'in all', *dvī ysāri dvārahādā biśina* 'total 2072'; v 306:7:1:2 *biśna ru hītyśa barija aśti 104 kūsa kha 9* 'in all also to hand is the crop, 104 *kūsa*-measures, 9 *kha*-measures'; inst. plur. v 134, 221v2 *biśtyau*; loc. sing. v 53, 93b1 *biśśīne*; with pronoun *yī*, K 151:39 *biśi*; with pronoun *nā, ūm*, Z 23:26 *biśśā nā ysāru brūscāte kāśca* 'sorrow torments the heart of everyone of them'; Z 4:109 *biśśe nā* 'all of them', *ibid.* *biśśā nu*, Z 4:110 *biśśu nu*, later III 9, 17r5 *biśśūm*; v 249:755 *biśūm*, *ibid.* 756 *biśūm*, *ibid.* 758 *biśū*, K 48:2:5-6 *biśūm śtām diśūm vaṃṃā* 'I now acknowledge all of them'; K 49:4:5 *biśū ām haisūm ttāštā* 'all of them I offer there'; K 41:60 *biśūm* = 61 *biśūau*; K 44:178 *biśū*, 179 *baśū*; Manj. 107 *biśū* 'all to them'; v 64:1 *biśeṇi* 'all of them'; Z 5:44 *biśāna nā biśśā rraštē* 'with the tongue he licked them both'. Compound, *har-biśsa-* see below. First component *biś-paḷā* 'first of all', SuvO. 54v7 *biś-paḷā, gyaśa agra-bhāga-*; see below; III 7, 14v4-5 *biśśā-bāḷva gyasta baśya* 'the *deva* Buddhas of all times'. From **viśva-*, *harbiśsa-* from **harva-viśva-*, to Av. *viśpa-*, O.Pers. *viśa-*, *viśpa-*, Zor.P. *viśp-*, *har-viśp*; Sogd. *wyssp-*, M.Parth.T. *wyssp*, M.Pers.T. *wyssp*, *wyssp-zng*. IE Pok. 1176 *ui-k-*, O.Ind. *viśva-*; and IE *uiso-*, Lit. *viśas*, O.Slav. *viśi*. See *biśji*, *biśśinda-*.

biśāṃ 'of women-servants', K 45:14 *ttyām biśāṃ biśāṃ naḷśautta naśā māśta-hāysā ye* 'for the men (and) women servants there was the allotted portion of monthly food'. See *biśa-*, *biśśa-*.

biśśā 'in the house', loc. sing., K 16:154 *biśā*, = II 106:138 *biśā āna*, II 71:6 *biśā*; Z 2:70 *biśśālsto* 'to the house', II 89:40 *biśśāštā*, III 44:48 *biśā*.

biśśā 'female servant', v 87, 23v6 *śa nī biśśā tta tta paśtā* 'the servant here so commanded'; K 45:14 *biśāṃ biśāṃ* 'of men-servants, of women servants'. Feminine to *biśa-* 'servant'. See also *biśāka-*.

biśāka 'female servant', II 125, 21 *pārysya biśāka ysyāne* 'may I be born a female servant (dyadic)'. See *biśśa-*.

biśāṃni-padā 'in all ways', K 56, 22v3 *haštāvā akṣaṇvā*

bišāmnī-padi kāma-guṇyāṃ viśayāṃ dṛiṣṭyāṃ jsa nīrāṃḍa ṣṭāre 'in the eight misfortunes (BS *akṣana-*) they are blocked (BS *niruddha*), by the amorous qualities (BS *kāma-guṇa-*), the objects of senses (BS *viśaya-*), heresies (BS *dṛṣṭigata-*) in all ways'. See *biśśūnya-*.

bišā 'tongue' (nom. acc. sing.), *bišā*, Sid. 155v1 *bišā*, Tib. *lēe*; Sid. 155r5-v1 *cu beṣā hīya āchā tti drrai-padya hamāre* 'what are diseases of the tongue, they are three-fold', Tib. *de-la lēe-nad ni rnam-pa gsum-ste*; Sid. 143r3 *bišā mānāṃḍā henai* 'red like the tongue', Tib. *lēehi mdog hdra-bar dmar-ba daw*; Sid. 155v2 *bišā-v-ī ysirā hame* 'his tongue becomes rough', Tib. *lēe rčub-čū*; inst. sing. Z 5:44 *bišāna nā biśā rraṣṭe* 'with tongue licked them both'; III 14:27 *bišāna vaśū hime* 'by tongue he becomes bad', = III 15:5-6 *bišāna satta vaśūna himāri* 'by tongue beings are bad'; K 156:13-4 *ttaraṃdarana... bišāna... 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 tcahau-padya bišāna, aysmūna drra-vadya pātācā* 'with body three-fold *karma*-deeds, what also with tongue four-fold, with mind threefold, next'; BS *trividhaṃ kāyikaṃ karma vacasā ca catur-vidhaṃ manasā tri-prakāraṃ ca*. Adjectives, v 91, 61111 *harbiṣye biśātinai kīrā (-t-, not -n-)* '*karma*-deed by the tongue'; *biśāyina* 'with (defective) tongue', III 15:52 *biśāyina u haphāra-sa(lāta)* 'with defective tongue and confused speech'; with negative v 146, 71v4 *abiśātā (-t- certain)*; -*ja*, K 65, 84r1 *biśāja* in the triad *aysmvaja āra ttaradaraja biśāja* 'faults of mind, body, tongue'. Compound, JS 18v4 *ṣiṣṭa-biśā* 'tongue-tied, dumb' (see *ṣāṣ-*, *ṣiṣṭa-* 'adhere'). Sid. 126v3 *sibiśtā padmākā nāma* 'by name making eloquent', BS *sārasvataṃ nāma*, Tib. *lēe bde-bar byed-pa zes-bya-ba*. Possibly *-biś-* 'tongue' with *-si-* 'sharpened' to base *sā-:si-*, N.Pers. *sānah* 'hone', O.Ind. *sā-:sītā*; Oss. D. *insun*, *insad*, I. *ssyn*, *ssad* 'grind; sharpen', with suffix *-ta-*. Various forms of one older word, Av. *hišvā-*, *hišū-*, Zor.P. *uzvān*, N.Pers. *zabān*, Sogd. Bud. *zβ'k*, 'zβ'k, *zβ'k*, Yagn. *zivok*; M.Parth.T. 'zβ'n, Pašto *šaba*, Parāčī *bān*, Yidya *zibēy*, *zovēy*, Sanglēcī *zovūk*, Yazg. *zovēg*, Šuynī *ziv*, Waxī *zovī*, *zovāk*, *zik*, *zik*, Oss. DI. *āvzag*. IE Pok. 223 *dṅhū-*, *dṅhūā-* 'tongue', O.Ind. *jihvā-*, *juhū-*, O.Lat. *lingua*, Lat. *lingua*, Got. *tuggō*, O.Engl. *tunge*.

biśāyā 'house-mistress (?)', v 267, 46a2 (*spā*)*ta bara hīya biśāyā pastī*... 'the lady of officer Bara ordered...'. Adjective to *biśā-* 'in the house', possibly with suffix *-āti-* as in O.Ind. *padāti-* 'footman', with meaning as Greek οἰκέρτης and below *māsa-vīraa-* 'house-worker' (*kīra-*).

bišī, *beṣī* 'buttermilk', Sid. 131r1 *biṣī*, BS *mastu*, Tib. *dar-ba*; Sid. 20v5 *beṣī*, BS *mastu*, Tib. *dar-ba*; Sid. 9r2 *biṣī*, BS *udaśvūt* 'water and buttermilk', Tib. *dar-ba*; III 92:230 *kānjina, ā vā biśinā vara saṃkhalāyānā* '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-* < *-ś-* to IE *mei-ks-*, variant with *mei-sk-*. For *-ī* note also *śidī* 'food (?)', from *-īya-*.

biśīji 'altogether', K 35:87-8 *kathā nūṣṭyāṃḍi biśīji* 'they surrounded the city altogether' = K 26:142 *kara kathe pajarruṣṭāda* = K 18:217 *kara kathe parajūṣṭāda*, BS *Divyāvadāna* 448:1 *sarvaṃ taṃ nagaraṃ... veṣṭitaṃ*. Fem. to a derivative **biśīmaa-*, or possibly *biśīnda*.

biśīnda 'completely', SuvO. 5v7 *yāva dasau kuśala-karma-paha hamaṅgu biśīnda parauste* 'while he practised completely, fully the ten good paths of *karma*-acts', BS *yāvād daśa-kuśala-karma-pathaṃ samādāpayet* (Tib. *yan-dag-par blaṅs-par gyur* with *len* 'accept'); v 249:774-5 *biśīda gyasta baysa himāre haṃbāca jsa tcahause 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 hanatāṃḍi biśīnda* 'they bowed heads altogether'; K 101:34-6 *biśīda gyasta baysa himāre haṃbāci jsa tcihāsi kūla pīrma haṣṭūsi kūla kṣa byūrā haudī ysāri haṣṭise* (here '*koṭi*-, six myriads'); III 113, 3v4 *biśīda jasta baysa himāri haṃbāci jsa*; K 50:4:7 *biśīdā*; Z 2:70 *vā haṃgrisādu biśīnda* 'may they all assemble here'. From *biśīsa-* with *-anta-* 'region', see s.v. *īyānda-*, *benda*, *anada*.

biśśūnya- 'of all kinds' from *biśā-* and *gūna-* 'colour', *biśūnya-*, *biśāṃnya-*, v 111, 33v6 *biśūnina ttagatāna* 'with all kinds of wealth', BS *sarva-dhana-dhānya-*; v 113, 35v3 *biśūnyau spātyau* 'with all flowers', BS *nānā-puṣpa-*; v 116, 65r5 *biśūnyau vyāvulasta* 'troubled by various things', BS *sata-vyākulāḥ*; SuvP. 69r3 *biśūnya*, BS *vicitra-*; v 72, 39v2 *biśūni ttagā* 'all kinds of wealth'; inst. plur. v 183b4 *biśūnyau śśāmanyau parāha* 'morality with all kinds of mouths (*śśāman-* = BS *mukha-*)'. BS *sarvato-mukha-śīla-*; *ibid.* b5 *bāśśūnyau śśāmanyau jsa parāhe*; v 37v3 *biśūnina padīna* 'in every way', = K 56, 22v3 *biśāṃni padī*; v 346a4 *bāśūni brūnā pārśu* 'all kinds of splendid service'; III 92:234 *biśūna, biśūnā, piṃḍā hvaṃāre* 'they are named all kinds of ways' (= *pamdā*); III 55:10 *biśūna puja-karma* 'all kinds of worship'. Compound, Sid. 126v5 *biśūna-pacaḍai* 'of every kind', Tib. *thabs rnam-pa sna-čhogs-kyis*. See *biśīsa-* 'all' and *ggūna-* 'colour'.

biśautta- 'hackled', N 52:17 *ne padaṃja kvī ye biśauttu yīndā* 'there is no method whereby one can hackle it' (the plant, *hāro*, *ataśī* 'flax', for the unskilled (*agumātā-*) man). From **abi-saufta-* to *saub-*, IE *skeu-b(h)-* beside IE *skeub(h)-* in *skotta-*, s.v. *anāskotta-* (as IE *skeu-*, *skeu-* 'to speed', both exist). See also *asottāna* for *saub(h)-* 'to speed'. IE Pok. 954 *skeu-*, *skeu-*.

biśauraka- 'predatory, raptor', III 108:6 *mūraka biśaurakā ci 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-*, *lusūra-* '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. *śarva-* epithet of the *vyādha-* 'hunter', Rudra, Tokhara B *serwē* 'hunter' (*k' > ś*).

bištai 'woven (?)', v 258, 1b3 *bištai thauna himya 19* 'woven pieces of cloth (silk?) amounting to 19'; *ibid.* 1a1 *bišti thauna himya* (number); *ibid.* 1b1 *bišti hvaṃḍi 7 paṃṃe hvaṃḍye kauvajī mūri 53* 'woven pieces, men 7, for each

- man a coat (?) value 53 *mūrā*-coins'. To base *vai-*, see s.v. *biye*.
- bište**, II 128.46, infinitive to *bīsta-*.
- bišde** 'sins', K 154.42 *byūmgī* (-u 'and') *bišde* 'abuse and evil'. See *bašdā-*.
- biš-padā** 'first of all', SuvO. 54v7 *biš-padā śāndremāte nasā haurānā* 'the best portion of Śāndrāmātā must be given', BS *śriyā mahādevyā agra-bhāga-pratyamśam dātavyam*; Sid. 142r4 *bišā padā* 'first of all', Tib. *thog-ma*; Z 6.1 *biš-padā namasāmā dātu* 'first of all I revere the dharmā-doctrine', with adjective suffix *-ka-*, Z 11.2 *biš-padāka mukysdā* 'best favour of all'. Old type of compound from **viśva-partāka-*. See s.v. *padā*.
- bišyenā** gen. plur. to *biśsa-* 'all', with *-yenā* of numerals, V 125, 7a2.
- biššāta** 'broken', Z 21.30 *biššāte palsti pharu* 'many broken backs'. Possibly **vi-fšan-: *viššāta-* to Av. Yašt 14.56 *vī maīdyānam fšānayeinti* 'they wrench apart the middle (of the victim's body)'. See *patāñiyā*, and *biñ-*, < *šan-*. Type like *zan-: zāta-* 'be born', see *ysan-*, *ysāta-*.
- biššonda** 'dispersed', Z 21.28 *biššonda śšāre svānānu khāysu samu* 'dispersed they lie, only food of dogs'; Z 20.37 *ce vā biššonda vūmūva biršta ttani* 'some again dispersed, tossed about, the skin split'. Without *bi-*, Z 20.38 *ššaunda* 'tossed up'; Z 20.39 *ššonda*. The participle *-onda-*, *-aunda-* attests an *-m-* in the present base. Possibly to Oss. D. *somun* 'to throw, winnow' (= I. *āppāryn*), where the base may be either **šām-* or **šaum-*, but note Oss. D. *dāmun* to I. *domyn* 'to tame', base *dam-*. To *somun* the participle is *sumd*, *sund*. The Ossetic *-om-*, *-on-* has two sources, 1. *-ām-*, *-ān-*; 2. *-aum-*, *-aun-* (see BSOAS 23, 1960, 35-7).
- biška** 'decayed, rotted', Z 291.5 *dandā biška* 'decayed teeth'. Base *vaiš-*, see *patābātānā*, *hāta-* 'poison', to Av. *vāśah-* 'rottenness', *viš-* 'poison', Zor.P. *patvēšak* 'pollution'; O.Ind. *vēśati*, *viśā-*, *viśra-* 'mouldy', *viš-*, *vištā* 'excrement'. Note Zor.P. *dandānīh pūtak* to gloss Av. *vīmitō.dantānō*.
- bišgī** 'plant, herb', V 210.6 *avyāñ ci bišgī ci paši* (in a commercial context of *āysam* 'millet') 'of fodders (?) what is the *bišgī*-plant, what is the *paši*-plant', possibly two kinds of millet. Here *bišgī* from **bišakīya-* or **višakīya-* to either Av. *biš-* 'medicine' or rather to base *vai-* 'of growing plants', with Zor.P. *vēšak*, N.Pers. *bēšah*, *γēšah* 'plantation forest' (see s.v. *bī* 'willow'), Sogd. Bud. *wyšh*, Yāynābī *weš*, *ways* 'herb, verdure, vegetables'. In *paši* a cognate of Oss. D. *fagā* 'millet' is possible. The group *-sg-* occurs also in III 84.55 *avišgīnai rūñ* 'oil of curcuma', compared to I 171, 88r3 *avišaka mijsāka* 'kernel of curcuma' (to the medicinal O.Ind. *avišā* 'curcuma zedoaria'). The context of *bišgī* is agricultural with reference to *āysam* 'millet' in line 4 and commercial with measures and prices.
- bišta-** 'disciple, pupil', for BS *śiśya-* 'to be instructed', Tib. *slob-ma* 'to be taught', Sid. 2v4 *bištāñ hālai birāšte* 'he expounded to his disciples', BS *śiśyebhyaḥ kathayām āsa*, Tib. *mi rnam-s-la bśad-do* (*mi* 'man'); SuvP. 64v3 *bištāñ vira* 'among listeners', BS *śrāvakeṣu*. BS *śiśya-*, *śrāvaka-*, Pali *sisā-sāvaka-*; Tokhara B *akalšālle*, A. *ākālšāl* 'to be taught' also stresses the 'teaching', as in BS *śiśya-* and Tib. *slob-ma* 'pupil', *slob-pa* 'teacher'. The participles in *-šta-* derive from two sources *-f-* and *-s-*, hence here *vaiš-* or *vaiś-* (or *b-*). For *vaiš-* 'work for', see II 80.33 *bāšta hamye* 'was working for (?)', Tumšūq Saka *bištama*; possible *višta-* in Av. *hāvišta-* 'cooperating; pupil' (*hā-* as in *hākurāna-*, base *kur-*, see Zoroastrian Problems, ed. 2, xxviii). The base *vaiš-* is used of pupils' service in O.Ind. RV 10.109.5 *brahmācārī carati vēviśad viśāh* 'as a brahmān-pupil, he attends, actively carrying out his tasks'; O.Ind. *vištī-* 'labour'. The Indian *antevāsin-* 'pupil' living in the household is not a suitable concept for the ranging Buddha and his disciples.
- bāšta-** 'working for (?)', II 80.33 *herā ttuka bāšta hamye stūrī civarā* 'he was occupied with (working at) that business, the large beasts and the clothing'. Uncertain. See *bišta-* 'disciple', and *bāštūm*.
- bāštūm** 'I worked (?)', V 217a4 *bišu vaska bāštūm si khu ni bināya* 'for all of them I was occupied, thinking, how will they not be hungry?'. Uncertain. See *vaiš-* s.v. *bišta-*, with Armen. lw *višt* 'trouble', and above *avišta-*.
- bāšte** 'he practised', III 124.5 *cu burō tvī bāšte tcahaur-pandīya ce sājitā drjśāte ttutu sīltru* 'whoever practised this fourfold (code of commandments, the *śikṣāpada-*), he who might learn, (and) maintain (it)'; parallel to III 71.146 *tta varttānā tcaura śakṣāte* 'so it is necessary to practise (BS *vartaya-*) the four *śikṣāpada*-commandments'. Base *vaiš-*, see s.v. *bišta-*.
- bištara** 'expanse', Z 20.42 *huška hañdāri bištaryau tārma panatā* 'of another the dry skin has risen from the expanses (of the body-skin)'; Sid. 153v2 *pašāñā khu ri va asuva šau beštaraḥ bāgara harstā* 'it is to be left till one unburnt layer, leaves, remains'. From **vištara-* 'spreading out', N.Pers. *bistar* 'bed', Yīdyā *yiston* 'felt cloth' (**vištara-*). See cognates s.v. *star-*, and *baštarr-*, *prastharmāda-*. IE Pok. 1029-31 *ster-*.
- bis-** 'be poisoned (?)', III 73.214-5 *ba-vūdā ajavaiši thiye, cvai skauya sattāñ biñda, tta tta bisira khu bura* 'he drew out (from the sea) a poison-covered āśviṣa-snake, whom of the beings it might touch upon, in some way so they would be poisoned'. From *vaiś-* connected with *viš-* 'poison' (see *hāta-*) by *vaiš-s-* > *vaiś-* (IE *ueis-sk-*), like Av. *usa-* 'to shine' (from IE *ues-sk-*).
- bisā-** 'house', SuvO. 53v4 *ttye ša bāsa hugyastu gyehāñā ysāñhāñu* 'that house of his must be well cleaned, washed', BS *tena sva-grhañ suśodhayitavyaṃ susnātavyaṃ*; SuvO. 54r2 *tto bāso byāta yande* 'she remembers the house', BS *tañ grhañ samavāharisyati*; II 69.3 *tū bāsa rāspūrā kheysarā hañjārā haurā* 'this house they intend to give to prince Kheysara'; loc. sing. V 339, 77v6 *biśsa ne tsūdā* 'they do not go into the house', BS G 37, 72 bis b6 *na bhūtyaḥ sva-grhañ pravištāu*, Tib. *khyim-du ma don*; V 113, 35v3 *rroviya bisā*, BS *rāja-kulañ upasaṃkramitavyaṃ*; loc. plur. II 35, 8a4 *bisvā*; II 75.45 *bāsvā*; nom. acc. plur. V 114, 63v6 *bāse*. With *-i-*, *bisā*, K 110.341 *bisā*; K 45.9 *tūñā bisā* 'in the house'. With partitive adjective III (ed. 2) 139.15 *hañdaro biše* 'within the house', BS G 37, 34a5 *antar-grhe*; compound, V 327b4 *bisadārai* 'householder', III 105.14 *bisadārai* (*dā* not *dā*); plural III 119.42 *bisadārā*, *ibid.* 39 *bisadhārā*; K 46.38 *hvāšta hanye bisadārai* 'became chief householder'; III 106.23

bisadārāsai 'son of a householder', parallel to BS *grhasṭha-*, whence through Prakrit *ggāṭhaa-*, *gākṣaa-*, Sogd. Bud. *k'rtk*, *k'rt'k* (with *-rt-* for Prakrit *-th-*); Tokhara B *kattāke*, A *kātāk*; fem. Z 23·310 *ggāṭhiya striya*; Z 23·130 *ggāṭhiye striye*; adjective v 62·20 *gāṭhānvā bisvā* 'in houses of householders'. NW Prakrit Kroraina *grihastā*, Dharmapada *gahaṭha-*, whence *-aha-* > *-ā-*. Derivatives of *bisā-*, adjective *bisaa-* *bisaa-*, *besaa-* 'being in', in the later language constant after a locative, II 73·11 *kaṃḍakā bisā kaṃṭha* 'the city at Kadak'; II 102·41 *rañjajai janavai vī bisām* 'of those living in the Jewelled Land (Khotan)'; II 73·23 *ermvā bisā kaṃṭha* 'the city among the Erma people'; II 71·6 *ganam vā bisā bisai* 'the wheat in the house'; Sid. 152r4 *thyauta bese kheṃḍā* 'as before', Tib. *saa-ma bāin-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-*, *vis-*, O.Pers. *viθ-* 'house', Sogd. Bud. *wys-* in *wys-ḍyuth* 'daughter of the house', Zor.P. *vis*, M.Parth.T. *wys-* in *wys-puhr* 'son of the house', M.Pers.T. *wys* in the list *mān uθ vis uθ zand uθ dēh*, Parācī *γus* 'house', Balōcī *gis* 'household', Šiṇā lw in *guθ-pūr* 'son of the house', Oss. D. *guppur* (< **guθpur*). IE Pok. 1131 *ueik-*, *uik-*, verbal O.Ind. *viśati* 'enters', Greek *oikos*, Lat. *uicus* (*i* < *oi*), Got. *weihs* (gen. sing. *weihsis*) 'village', Lit. *viēš-pats* 'lord', O.Slav. *visi* 'village'.

bisa- 'servant', II 100·222 *mūnai bisā* 'my servant', v 90, 1b1 *haṃḍarye bisā himāri kiḍā kastaraūnā dikhautta* 'they are servants of another, greatly grieved at low status'; plural, Z 3·64 *harbiśā āysātā ne ju ye bisā karā* 'all are well-born (=free), none are servants at all'; with feminine *bisā*, II 80·16 *bisā bisā* 'man-servant, woman-servant', gen. plur. K 45·14 *bisām bisām*; K 45·9 (*ava*)*māta masa bisī* 'countless servants'. From **vaisa-* 'of a dwelling', whence *bisā-* 'house', Av. *vaēsa-* 'servant', Vid. 13·46 *xvandakarō yaθa vaēsō* 'seeking to please like a servant (of the dog)'; note also Greek *οικέτης*, Zor.P. *rasīk*, *rahīk*, Pašto *kōranai*, fem. *kōranai*; below *māsa-vīraa-*; parallel BS *dāsa-*, *dāsi*.

bisa 'belonging to the house', II 90·83 *haudā bisā hvaṃḍā hāysi bāstāṃḍā* 'they led away seventy men of the house'; II 20, 11b2 *bisi hvaṃḍāṃ* '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 śā-bisa hvaṃḍā āchai jsa nariṃḍa* 'through belief the men of one vow (?) escaped from disease'. To base IE Pok. 117 *bheid-* 'compel, trust', Greek *πειθομαι* 'am persuaded', *πειθω* 'convince', *πίστις* 'faith', Alban. *bē* 'oath', Lat. *fidō*, *fidus* 'trust', *fidēs* 'faith', Got. *baidjan* 'compel', O.Slav. *bēždq*, *bēditi* 'compel'. Hence *bisa-* from **bhidh-so-*.

bisa 'broken', Manj. 353 *baiśa kiḍeśā bisā padīme* 'he makes all *kṣeśa*-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 būnīyañjya kharaśau yai śā bisakvā bisai kadvaja yai u kadvajā au thī u bvaīysya nāvai hāysā ttā tsvai ca-ṃ būnīyañjya vajjalakā yai śā ira*

parāvai 'he who was Kharaśau of Būniya, he was of Kadva living with the Bisakas, and the Kadva man carried off the food (*au*?) and he took the *bvaīysya*-liquor (?), he went away. He was the young (noble) of Būniya; he sold the jade'. The *au* here as 'food' is traced to Av. *avah-* 'fodder', Nūristāni Aškun *au* 'bread', O.Ind. RV *avas-d-m* 'food', see s.v. *pyausāka*, and the *bvaīysya* is traced, with suffix *-ya-* to *bveysa-* below. For beer and wine in official documents note Turkish JRAS 1912, 219·10 *iki kūp b(ā)gnū* 'two butts of beer', and see s.v. *mau*. Places *būniya-* and *kadvaja* (in adjective form *-ja-* suffix) and one loc. plur. *bisakvā* of a people with also one personal name Kharaśau, are here concerned. A family name Av. *Vaēsaka-*, N.Pers. *vēsah* is known.

bisālū 'addition (payment)', either 'deposit' or 'earnest money' (see s.v. *rāysai*), II 13, 1a9 *yagurā nauhyā salye mūri 2500 nāsti saṃ bisālū 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 bisālū 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 sīḍakā yīda u bisālū nā naradā himi 30 haḍā-v-i narāmi* 'that for him Sīḍaka will make, and the "addition" cannot issue (?), (but) in 30 days it does issue (?)'; v 3·1·10-11 *khu śī mūpadatā bisalyū narāmi* 'if this "addition" of Mūpadata issues (?)' (-*ly-* < *-l-*). From **abi-sarduka-* to base *sar-* with increment *sar-d-* 'to join'. To IE Pok. 582 *kerā-* 'mix, join' (see KT IV 95-6 for bases *sar-*). SDTV 8 is to be updated.

bisavānū 'of kinsmen(?)', III 68·77 *bisavānū khu śā usthiye, śīje na-ṃ kṣārmā padīṃde* 'when of them as kinsmen this was realized, to one another it caused them no shame'; gen. plural (with archaic *-ānu* retained) to *bisvāra-*, *bisvāra-* 'kinsman'.

bisāše 'belonging to the house', III 104·33 *bisāše chatta pā tcaiyūṣṭa kūysi* 'the son of the House then seeks the ceremonial jar'. From *bisā-* 'house' with adjective suffix *-āṣṣaa-*.

bāsivārai, *bisivrai* 'connected with the son of the great House', hence 'noble, high-born', v 229b2 *karmā tcamāna hvō bāsivārai hāmāte* 'karma-act whereby a man becomes noble', SuvP. 73r1 plural *bisivirā*, BS *uccaiḥ-kulināḥ* 'of high family', Ind. Office fragment 2 *bisivrai* (facsimile BSOAS 36, 1973, plate v). From **visas-puθra-* > **visai-puθra-* > **bisī-vira-ka-*, to Av. *visō.puθra-* (*vis-* 'house'), Elam.-Pers. *misa-puišša* (**visa-puṣa-*), 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. *wyśpōk*, Man. *wyśpōyih*; 'daughter of the house', Sogd. Bud. *wys-ḍyuth*; Sogd. Bud. (lw) *wyspyōr* 'k', Chr. *wyśpōy*, M.Parth. insc. (Šāhpuhr 1) 24 *wysprkn*, Mid.Pers. *wsplykn*, Greek *gouasperigan*, Ouisperēgan, M.Parth.T. *wyspuhr*, M.Pers.T. *vispuhrān vis-duxtān*, Zor.P. *vispūr*, *vispuhr*, *vāspuhrā-kān*, Armen. lw *vaspourakan*, N.Pers. *vis-duxt*, Arab.-Pers. *wsbwr*, Pāzand *vāspūr*, NW Prakrit Kroraina *gauśura* (see BSOAS 13, 1950, 391-3), Tibetan in a feminine name, *gauśurya*, Kuci BS *gauśura*. Babylonian document

ūmasupitruai (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 *Ṣiṇa lw guš-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. *-ī-* in other words from *-as/az*, as D. *āxsāvē-ūat*, I. *āxsāvi-ūat* 'night-camp' from **xsapas-*). With suffix *-āṣṣaa-* (beside *-aṣṣaa-*) see *bāsivṛāṣṣei* 'son of the (great) House'.

bāsivṛāṣṣei 'son of the (great) House', BS *kulaputra-*, fem. *bāsivṛāṣṣeiñe*, BS *kula-duhitar-*, in v 183v6, the usual address of the Buddha to his audience. Masculine, SuvP. 74v4 voc. sing. *bisivṛāṣṣā*, III 111, 4r2 *bisivṛāṣai*, K 136-877 *bisivṛāṣā*, K 76-209 *bisivṛāṣai*, v 244, 3a2 *bisivṛāṣai*, K 94-115 *bisaiivarāṣai*; N 158-25 voc. plur. *bisivṛāṣyau*, v 283, 4r3 (*bā*)*sivṛāṣyau*; III 23, 15b3 *bisivṛāṣai*, III 26, 28a3 *bisivṛāṣai*, feminine v 183v6 *bāsivṛāṣṣeiñe*, III 111, 4v3 *bisivṛāṣaiñi jsa*, K 75-11 *bisivarāṣṣeñā*, K 90-730 *bisivṛāṣaiñā*, gen. plur. K 136-877 *bisivṛāṣaiñā*, K 94-115 *bisivarāṣaiñā*, nom. plur. v 89, 11r2 *bāsivṛāṣaiñā* (*n*, not *ñ*), III 23, 15b3 *bisivṛāṣaiñā* (also 26, 29b2; and 27, 37a1), III 26, 28a3 *bisivṛāṣaiñā*, III 27, 36b1 *bisivṛāṣaiñā*. masc. inst. sing. III 42b8 *ttina bisivṛāṣaina*. With *-n-*, also v 348, 12b5 (*bā*)*sivṛāṣeiñā* *īyā kye*. gen. sing., K 138-935 *bisivṛāṣai o vā bisivṛāṣaiñā hāvā kiñṇa*; K 138-920 *bisivṛāṣai o vā bisivṛāṣaiñā*, ibid. 946 *ttye bisivṛāṣai o vā bisivṛāṣaiñe hāvā kiñṇa* 'for the benefit of the son and the daughter of the (great) House', Tib. *rigs-kyi bu ham rigs-kyi bu-mo de srux-ba dan*. Note also M.Parth.T. *wyspwhr šhrd'r x'dg* 'son of the house, born of the ruler'.

For the suffix *-āṣṣa-*, see also *bisadārāṣai* 'son of the house-holder' (parallel BS *grhastha-*), *hārwaṣṣau*, BS *śreṣṭhi-dāraka-* 'son of a *śreṣṭhin*-minister', *gyastaṣṣai* 'devaputra-', (*kan*)*thāṣṣai* 'citizen', *hviyaṣai* 'human being'; note also *-aṣṣaun-*, plur. III 5, 11r3 *mulśdaṣṣauna*, Z 6-55 *mulysjaṣṣonā*, to sing, Z 6-23 *mulysgyaṣṣe*, K 155, 58 *myāṣṣiṣe* 'pitying', BS *kāruṇika-*.

bisu 'fuel', see *bustū*.

bise 'being in', see *bisaa-*, s.v. *bisā-*.

bisaij-, *besaij-* 'to make sounds', JS 15r4 *hviyaṣai satva paraṇyasaṃdai ysirka bisaije haṃtve yuḍi* 'a human being drowning, cried out grievously, he made lamentation'; JS 29v1 *besaijaṃdā-de* '(the flame) with roaring fire'; III 80-31-2 *ttye hīwī škala sa klu pṛṛīyi bisaijīdā* 'its noise was just as the *preta*-ghosts howl'; III 72-163 *bisaijāṃdā rakṣaysa bisā* 'all the *rākṣasa*-demons howled'. Base *saig-:sig-*, nasalized *sing-*, to O.Ind. RV 1:164-29 *sing-*, *śīṅkte* of the bellowing of a bull, and RV 6:75-3 of the twang of a bow, participle *śinjita-*; O.Ind. *śinjā-*, *śinjini-* 'bow-string'. IE *keig-* or *keig^h-*.

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 dārsā salāva* 'twenty, thirty words' (BS *saṃlāpa-*), K 96-155 *sparābaistā* 'twenty-five', = v 245, 7a1 *sparābaista*, BS *panca-viṃṣati*; II 59b1 *bistā salī garroā mūṇde* 'he remained twenty years among the

Gara people'; v 160, 203a3 *śūvarebāstā* 'twenty-one'; II 20, 12a6 *śūvarebistamyē haḍai* 'twenty-first day'; K 138-923 *kāma tti bistā hāva bujse* 'what are these twenty advantages, virtues?'; Tib. *ñi-śu gan ze-na*; K 138-921-2 *ttye haṃgaṣa bistā bujse hāva kṇā* 'of this in total the twenty virtues, advantages are to be conceived', Tib. *deyi yon-tan-gyi phan-yon ñi-śur śes-par bya-ste*; v 346a4 *bāstā ysāre* '20,000'; MJanj. 71 *basta ysāra*, = MJanj. 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 Tumšūq Saka *bista* '20', *bista paṃtsi* '25'; Av. *visaiti*, Sogd. Chr. *wystmyq*, Zor.P., *višt*, N.Pers. *bīst*, Balōči *gīst*, Oss. D. *insāj*, I. *ssādz*, Wanetsi *šwī*, Pašto *wšal*, *šil*, Orm. *jištu*, Parāči *yūst* Yidya *wisto*, Sanglēči *wišt*, Waxi *wist*, Šuyni *ḍḍāis* (= 2 × 10'). IE Pok. 1177 *uī-km-t-i*, O.Ind. *viṃṣati*, Greek *ἑξικοσι*, Lat. *uiginti*, O.Welsh *uceint*.

bista- 'shot', JS 7v2; Z 24-421 *bāstāna* 'of the wounded', see *bid-*, *bista-* 'shoot'.

bista- 'restricted(?)', II 128-51-2 *hina-bāyāma āstaṃna kīra bisā bisti-likyerā ṣṣūre utvaḍira* 'all the tasks of leading the army and the rest are more and more restricted(?)'; II 128-46 *viṇa hā bisā nāñā paryāṃ bisṭe* '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 apī 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. *pyt-* (**pati-yat-*) 'arrive', *yty* 'action of arriving', Bud. *ytw*, *y'tkh* '(happy) result', Yaṇ. *yat-* 'be placed', Šuyni *yad-*, *yatt-*, Sarikoli *yād-*, *yatt-* 'arrive'. IE Pok. 506-7 *iet-*, O.Ind. *yātati*, *yātate*, *yātāyati*, *āyatana-* 'place', but with meanings mostly secondary for Indo-Iranian.

bisvāra-, *busvāra-* 'kinsman', N 163-25 *puṇa bisyau hvarakyau brātaryau jsa u bisyau bisvāryau jsa*... *haṃbrīhi* 'I share merits (BS *puṇya-*) with all sisters, brothers, with all kinsmen'; N 164-11 *puṇa*... *haṃtsa harbiṣyau brātaryau jsa u hvārakyau jsa haṃtsa harbiṣyau ysanyau u busvāryau haṃtsa*... *haṃbrīhi*, the same with *ysanyau* dyadic with *busvāryau*; III 16v1-2 *bisānu ysaniñu busvārāñā rakṣa* 'protection of kinsmen' (dyadic); II 71-2 *busvāra mamu* 'my kinsmen'. Possibly III 68-77 *bisavāñū klu ṣā usthīye, sūje na-ñ kṣārmā paḍiṇde* '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 *pira-* 'house'.

bihā- 'hunting', Saṃghāṭa 155r1 *ku vā biho buḍemā jstatemā pūrnyau gūysna* 'when I rode hunting, I slew deer with arrows', Tib. *ri-dags rnamṣ ni mñes-par*. See *bihāyisa-* 'hunter'; *byaha* 'hunting'.

bihan- 'smile', v 333, 27r1 *u kye kāḍāna gyastā balysi bihaṃttai* 'and why the *deva* Buddha smiles' (with *-tai* for *-te* 3 sing.), BS G 37, 24a1-2 *ko bhagavan hetuḥ kiṇ*

kāraṇaṃ yat tathāgataḥ smitaṃ prāduḥ-karoti; v 330, 20v5 *tīyā gyastānu gyastā balysā bihaṃtite* 'then the *deva* of *devas* Buddha smiles', BS G 37, 18a1 *atha bhagavān smitaṃ prāduḥ-kṛtvā*; Z 5:26 *rrundā yī vibramindā bihante (biha(m)tte)* 'the King's wits wander he smiles'; Z 5:46 *bihaṃtite* (not *bihamnte*) 'he smiles'. See *byahan-* below, cognates s.v. *khan-* 'laugh'.

bihāmya 'plant name', see *bahauya*.

bihāysa- 'hunter', III 14:1-23 *bihāysā hime u jauysā* 'he will become a hunter and a fighter'; K 24:97 *bahāysa*, =K 33:49 *byahāysi*, =K 16:156 *byahāy(s)a*; JS 31v1 *byehāyse*, JS 27r1 *byehāysāṃ* gen. plural. Parallel to the Sudhana passages *Dīvyāvadāna* 437-12 BS *lubbhaka-* 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 *-atha-* suffix (=Paśto *-al* infinitive), Av. *vay-*, Oss. D. *ūajun*, I. *ūajyn*, *ūad* 'run', DI. *ūad* 'running'; Sogd. *w'ywk* 'hunter', M.Parth.T., M.Pers.T. *w'ywng*, Yidya *waina* 'hunting'. For *bi-*, *bya-* see also *bihan-*, *byahan-* 'to smile' (if not old ablaut).

bihī, *bihī*, *bihīta-*, *bihīya-* 'exceeding', see *bihīta-*.

bihīta- 'mounted, exceeded', 2 sing. preterite JS 18v2 *udvīyastā ysātī rāysāysā uska bihīvī* 'you were born, with revulsion (BS *udvega-*), you mounted up on the king's seat' (BS *rājsāna-*); 'exceed', Z 23:27 *bihīya atā ysīru nuṣṭhura kāṣca* 'exceeding, very harsh, savage grief'; Z 23:100 *arātū hāde bihīya* 'but exceeding envy of you'; Z 24:500 *nādo hāmāte bihītu* 'exceeding burning occurs'; v 115, 64v1 *durbhikṣī hāmāte bihīyā* 'famine to it (the land) happens, exceedingly', BS *durbhikṣaṃ vardhate bhṛṣaṃ*; v 156, 1b3 *bihītāne kāṣce jsa* 'with exceeding sorrow'. Later *bihī*, *bihī* 'exceedingly', Sid. 15v3 *bihī vrrīṣaṇī* 'greatly excitant' (BS *vṛṣāṇīya-*), Tib. *mchog-tu ro ča-bar byed-do*; Sid. 17r3 *u ni bihī grāma* 'and not very hot', Tib. *ha-čan drod čhe-ba yaw ma-yin*; III 106:23; 27 *bihī būra* 'extremely'; JS 33r1-2 *bihī pvaṣcyana* 'very horrific'. Comparative, v 263, 89r5 *bihīttara ysurrā* 'greater anger', BS G 37, 76b7 *roṣa-abhībhūta-*. From base *hai-*, with increment, *haig-* 'to go up, go beyond'. If *pahīya-* 'fled' is compared, the present *pahāj-* makes also a base *hāg-* or *hāk-* possible. If *bihīys-* 'to mount' is related (as indicated by *bihīvī* 'you mounted'), the base contains *-ai-*. Hence base *hai-* with two increments *haig-* and *haiz-* 'to mount', to the *hai:-hi-* of *hīnā-* 'sent out-) army' (**hainā-*), to IE Pok. 889-91 *sei:-si-* 'send out'. O.Pers. *hainā-*, Av. *haēnā-*, Zor.P. *hēn*, M.Parth.T. *hyyn* (W.B. Henning, Sogdica 31:17 *škn-hyyn*), O.Ind. *sēnā*, beside *sāyaka-* 'missile', *prāsita-* 'darting forward'. Here *-hīta-* < **hīxta-* (but *hīyaa-* 'bound' < **hīta-*): JS 29r2 *dai... vahī pvehna* 'the fire driven down by blast (of wind)', from **avahīxta-* (or *avahīta-*), but no present is yet identified. Note *-h-* preserved after (*abi-*).

bihīys- 'mount; expand', participle *bihīṣṭa-*, Z 22:113 *ṣāte jambutivā bihīysde drai ysārā ggaṃpha kho vaysā* '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 sumū(ra) nai bihīysda śasvā 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 *ṣ*) K 110:340-1 *tīyā āysanau vīra daśa-bvāmā-(prāpa)ttai baudhasatva na bihīṣṭa* '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'. Inchoative *bihīs-* 'increase', causative *bihīs-* below.

bihīs- 'expand', III 11, 20v3-4 *tā mista prraṇihāna byānā-ṃ huṣṣānu bilīṣu-ṃ* 'these great vows (BS *praṇidhāna-*), open them for me, increase them, expand them', causative to *bihīs-*, inchoative to *bihīys-*.

bihīs- 'increase', JS 15r2 *gara itājā stāga bihīsadā-jūna* 'the mountain stream down-rushing with increasing movement'. Inchoative to *bihīys-*.

bihauysāya 'in the market', K 41:60 *bihauysāya-ṃ baḍa* 'take (2 plur.) them to the market'. See *bahoyšana-*. With *bi-* also K 44:178; 44:179, and *bā-* K 41:61.

bihya 'tree' K 146, 4r2, see *banhya-*.

bū 'feeling, awareness', III 106:31 *bū raustai* 'he lost consciousness'; possibly also Manj. 342 *varva 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 *bwo-*, *bv:-busta-*.

bū 'give', 2 sing. to *būṣṣ-*, *būta-*, K 33:59 *mvaīṣṭā bū śira satvā* 'give a favour, good fellow', =K 25:110 *mvaīṣṭā bu śara satta*, =K 17:171 *mvaīṣṭā bu śara satta*. From **būṣa* 2 sing. imperative, as *pyū*, *pū*, *pū* 'listen' from **pyūṣa*. See *būṣṣ-*.

bū 'incense, perfume', SuvO. 53r6 *bū vara paṭhānā* 'incense must be burnt there', BS *dhūpās ca dātavyāḥ*, Z 3:49 *bū*, gen. sing. Z 3:123 *būyī*, inst. sing. Z 3:140 *būna*; III 26, 30b4 *būna spyau jsai paṣsama yanīdī* 'they worship him with incense, with flowers', v 165, 1b2 *būna buṣṣanyau* 'with incense, perfumes', Sid. 10v2 *bū* 'incense', Tib. *pog*; plural, K 49:3:9 *bvañā*, gen. plur. Bcd 45r4 *bvañāṃ śīrkāṃ jsa* 'with good incenses', BS *gandha-varebhīḥ*; v 298v1 *balsā bū bīrā* 'bring incense to the *stūpa*-monument'; K 72:19 *būi padaṣṭā* 'burns incense'. Compound, III 3, 9r2 *bū-spāṇja* '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 *ysānū* 'knee' beside *ysānū*. From base *baud:-bud-*, Av. *baoidi-*, Sogd. Bud. *βwδ*, *βwδδh*, *βwδh*, verbal *βwδ-*, and *βwstn* 'garden'; M.Parth.T. *bwy*, *bwdyst'n*, M.Pers.T. *bwy*, *bwyst'n*, Armen. lw *bourastan* 'garden', Zor.P. *bōd*, *bōdastān*, N.Pers. *bōy*, *bō*, *bōstān*, *bustan*, Oss. D. *bodā*, I. *bud* 'incense'; D. *bodān* 'garlic'. Waxī *vūl* 'smell' (I < δ), but lw *būi* in Orm., Parāčī, Yidya, Šuyṇī; Yayṇ. *vud*, *wud*, *wod* 'scent', Balōčī *bōd*, *bōd*, *bōz* 'balsam bush'. IE Pok. 150-2 *bheudh-*, O.Ind.

bodh-: *budh-*, Greek πείθομαι '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 *boāmata*.

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 ysus(k)a bya* (= **bū*) 'enjoys tasty food'.

būka- official title, of the *haḍa-* 'messenger', II 94.12-3 *tī mā marā śacū būkā āstaṃna haḍa ya* (with *cā ttātāha* under *būkā*), = II 96, 95-6 *tī maṃ marā śacū būka ca ttātāha āstaṃna haḍa ye* (with *baḍa* under *ttātāha*), in this second passage *būka ca ttātāha* is marked for deletion, 'then for me (*maṃ*) here in Śa-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 kaṃthi vī kīri yanīdī* 'the first *būka*-officials are working at the city'; II 32.2.1 *paḍauysi būki kaṃthi āsalyā hvamādi ya* 'the first *būka* officials were men provisioning(?) the city'; II 29.39.4 *śe būki śanīraki*, II 29.39.5 *didi būki*|||; 'the second *būka* official Śanīraka'; 'the third *būka* official (name lost)'; II 32.2.18 *śe 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 *hvaina* 'messenger', if connected with *hau*, *ho* 'word' (translation BSOAS 30, 1967, 103). The Armen. lw *hambau* 'repute, report, tidings', *hambauem* 'to celebrate' would suit a messenger; Georgian lw *ambav-i* 'tale'.

būkaja 'provider of food, steward', JS 8r2 *būkajā pūsa tsuai* 'you went at once to the steward', parallel Pali Jātaka 1.151 *bhatta-kārako* 'maker of food (*bhaktā-*)'; 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 jsaṃ 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 *khu umi parau pōvrau ttiñi vā tti śapāñara samevya(rā) < . . > vī būjāri tāgutta hvāṣṭa tti śapāñi va paṣi ysurri yu(dāṃdā)* 'when you (plural) hear the order, at once appoint the *śapāñara*-men; they get food. . .; the chief Tibetans, they have shown anger greatly because of the *śapāñi*-work'. Uncertain connexions, from *baug-* 'prepare food(?)', to *būjsana-* 'banquet'. The *śapāñara* (**śapāñā-kara-*) may be 'cooks'. See *buje* 'enjoys'.

būjāñ- 'use as food(?)', Sid. 135v2 *arvīnā rruna u śvīda varāṣāñā u būjāñāñā* 'the medicine oils and milk are to

be used and to be given as food', BS *sarpūh-kṣira-niṣevanaṃ* (*niṣevana-* 'employment'), Tib. *smān-mar dan*, *ho-ma bluo-ha rñams-kyis brta-bar byaho* (*brta* 'extend, become wide, stout, strong, great'). Causative to *būj-*, base *baug-* 'use as food(?)', see *būjāri*, *buje*, *būjsana-*.

buje 'enjoys', Manj. 102 *byauda jastuñe ysatha cu hamadā buje ysūs(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-*, *hambuśdā*. Base *baug-*: *bug-* 'enjoy, have food, provide food', IE Pok. 153 *bheug-*, O.Ind. *bhunākti*, *bhūñkte*, *bubhukṣā* 'hunger', *bhōga-* 'enjoyment', *bhōjana-* 'food'; Lat. *fungor* 'prepare', *funcium*, *dēfungor* 'finish'.

būjv- 'revive', participle *bujva-*, I 139, 47r2 *śg bina mauḍa hve paskyāṣṭa būjvaiye* 'the man dead by poison is revived again', BS *tataḥ saṃjīvati sūptam*; III 109.11 *ttuñye jūhai jsa mire, paskyāṣṭam ttuñe jūhai jsa svī būjve* 'through love of you I die, again through love of you I revive to-morrow'; III 76.241 *ssa sala mudai būjve* 'at one hundred years he died; he revived'. The form *būjvaiye* < **abi-juvayatai*, base *juv-* 'to live', 3 sing. present *jūtā*, *jū* (with cognates); Yazgulāmi *šau-*:*šod*, participle *šadag* (without preverb) 'to revive after serious illness'.

bujsa 'flames', JS 29v2 *tte kūstai uce patcautem (-em = -ai) pā bujsa* 'you carried over drops of water, you crushed the flames'. See *bājsaka-* 'flame' (rather than *burjsa-* 'flash (of spears)').

bujsa 'good quality', see *buljsā-*.

būjsaṃja 'possessor, enjoying; ruler, lady', fem., II 57a2 *mīstye jaṣṭa rriñā śi būjsaṃja hastara śti* 'of the great *devi*-goddess queen, this lady is the more excellent'; v 327b5 *tī śi bujsaṃja, jiska, kṣāṃdāñā* 'then this lady, girl, husband's. . .'; II 54.16 *grahavadatta būjsaju sthānāva 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 *haṣṭi vāñā haṣṭādāṃdu si bujsaji bijeṣāna* 'we sent a message that we are addressing the lady' (*vāñā* from *vā* with particle *nā*, *ne* see s.v. *na*); K 147.26 *sūmapauñā, hūlira, būjsaja śanīraka*, = K 100.270 *būjsyaja śanīraka*. A list of supernatural beings, see BSOAS 10, 1942, 915-6. Elsewhere *śanīra-*, *śanīraka-* is a man's name. See 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-*, *hambuśdā*. The *būjsaṃja* is from **baujana-* with fem. suffix *-čī*.

būjsana- 'feast, banquet', K 25.119 *bujšana baiḍa* 'at time of the feast', = K 34.70 *būjsanā beḍā*, = K 17.84 *bujšana rāṣā* '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-*, *hambuśdā*; IE Pok. 153 *bheug-* 'enjoy', O.Ind. *bhūñkte*, *bhunākti*, *bhūñjati*, 'enjoy', *bhoga-*, *bhoja-*, Lat. *fungor* 'prepare'. See Iran and Islam 1971, 67.

bujjai 'fiery (?)', III 93.264 *ttai vā bujsai haijā haṣṭi jidā* 'so for him it cures the fiery red swelling'. Assumed to be adjective to *bujsa* 'flames', with *bājsaka-*, base *barg-*, *brag-* 'blaze'.

- bujśvārā 'pounding-vessel, mortar', Sid. 146v3, see *bajśvārā*-.
- būña 'at the bottom', loc. sing., III 80:27 *dī pai jsā 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 *bāññe*.
- būña 'in the stage', K 104:226 *duragama haudama būña* 'in the seventh stage (= BS *bhūmi*) Duraṅgamā', ibid. 226 *acala śā haṣṭama būña* 'Acala, this is the eighth bhūmi-stage'. In the same context 225 *kṣema būma* 'sixth bhūmi-stage'. Hence Iranian *būma*-, loc. sing. *būña* from **būñña* (as *-m-ñ->ññ-* in *damñña* 'in the house' to *damāna*-). See *būma*- 'ground'. Here the context with *būma* excludes *būna*- 'dwelling', of N.Pers. *bunah* 'dwelling', Zor.P. *bunak* 'camp', Armen. lw *bnak* 'dwelling', Georgian lw *banak*-i 'camp' (with *ban*- replacing *bu*- < *bun*-).
- būña 'stage (?)', v 125, 7a4 (*haḍ*)*āmjsya abuña prañāhāna bhaiśajyaggurā* 'in the present stage, vows, Bhaiśajyaguru'. In place of (*haḍ*) one could have (*paḍ*)*āmjsya* 'first'.
- būññā- 'intestines', Sid. 4v4 *būññe*. BS *yakna*- 'liver'. Tib. *lon-ga* 'intestines'. For 'liver' see *gyagarrā*. Base *van*-, Waxī *wāñj* 'belly' (*ā < a*). IE Pok. 1105 *uen*- (s.v. 1104-5 *udero*-), Lat. *uenter* 'belly', OHG *wanast*, *wanst*, *wenst* 'belly'.
- būññā- 'speech, talk', III 74:211 *varai yuda nera jsa būññe* 'there he made speech with the wife'; ibid. 211-2 *nera jsa būññe yanḍe* 'he talks with the wife'. With *-kya*- III 68:74 *tye jsa va buññakya pherde* 'he spoke words with him there'. With preverb *pa*-, see *pabauna* 'account (?)', and with preverb *ham*-, see *hambvakeye*, *habakye* 'report'. Possibly Pašto *ūnai* 'babbling' < **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 φαυ-, beside Av. *bā*-, O.Ind. *bhā*- 'to shine', see above s.v. *bāyā* to IE Pok. 104-5. See also *bāma*- 'dumb' above. Possibly Sogd. Bud. β'm-kyr'n-t 'councillors' may contain **bāma*- 'speech, advice'. The forms with preverbs *pa*- and *ham*- would seem to exclude a preverb *b*- in *bū*- 'speak'. See also s.v. *būsā*.
- buda 'more', see *budara*-.
- buda-, *būda*-, participle to *bar*- 'carry; ride'.
- budatta 'more', double *-tara-tara*-, see *budara*-.
- būdāna 'more', Sid. 124v4 *gviḥā, rruṃ tcau bāga budāna ūci jsa, u ṣwidā* '(cow's oil=) butter four parts more than water and milk', BS *sarpīḥ kṣīreṇa*, Tib. *ču mar-gyi bzi hgyur dan*. See *budara*; from **būdarna*.
- budara 'more', without *-ra*, *buda*, with *-arna budana*, v 69, 3r6 *tye sarvaśūra budaru kādāgānā hāmāte* 'for him accrues, O Sarvaśūra, more the evil-acts', BS G 37, 12a1 *te sarvaśūra sad-dharma-pratikṣepakāḥ satvāḥ bahutaram akūśala-skandhaṃ prasaviṣyanti*; Tib. *ches man-du skyed-par hgyur-te*; v 334, 32r6-v1 *puññau haṃbisu budaru pajāysde*, BS G 37, 29a7 *bahutaram puñya-skandhaṃ prasavati* 'he produces more heap of merit', Tib. *ches man-du bskyed-do*. By loss of *-ra*-, Sid. 140r4 *buda va śeḷiśā* (BS *śeḷma*-) *purrdā ṣṭāna hame* 'there phlegm becomes more dominant', Tib. *bad-kan śas che-ba-las gyur-pa*; Sid. 14r3 *buda padīmāka* 'making more', Tib. *hphel-bar byed-čho* (*hphel* 'increase'). Compound with

- masa*- 'size', II 103:43 *būdara-masūña* 'in greater measure' translation AM, n.s., II, 1965, 103; Sid. 7r2 *būdara-masvūñi jsa tta tta khu haṃkhīyā hwa ṣṭe*, in larger measure just as the number is stated', BS *prāyas*-, Tib. *śas che-bar hgyur-te*. With *būdām*, III 123:50 *būdām pharāka* 'much', BS *prabhūta*- (but III 122:42, and III 123:63 *prabhūta*- is rendered by *pharāka*- alone). Double comparative, Sid. 137r5 *budatta neśāñā* 'more is to be poured', Tib. *śas-cher blug-ste*; Sid. 156v5 *u budatta huṣvide* 'they grow more', Tib. *cher skyes-na*, from **buratara-tara*-, see also K 8, 306b3 *mistadarā karmā nistā* 'no greater karma-act exists'; superlative Z 4:74 *ttu ye hūña budḍamu daiyā* 'one sees that most in sleep', from **buratama*- for *-ḍḍ-* see *bar*- 'ride', *badde*=*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*.
- bunū 'membrum virile', Z 22:149 *isā nistā bunūv ātā ysāñū vīri* 'there is no hair-whorl at the limb, upon the knee'. From **vṛṣṇa*- 'male organ' (*-ṣṇ->-ṇ-*), Av. *varāṣna*-, *varāṣni*-, Zor.P. *guṣṇ*, N.Pers. *guṣān*, Šuynī *wīrn*, *wōrm* 'ram', Sarikolī *wern*, Wanjī *wurom*, to Av. *varāṣni*- (with unclear *-m*), see Donum. . . Nyberg, 4. IE Pok. 81 *ur̥sen*-, O.Ind. *vṛṣan*- 'male; man, stallion', *vṛṣaṇa*=*muṣka*-; with *-ū* as *ysāñū*, *bāysū*.
- bunḍa- 'acting evilly', Z 24:513 *auysāra bunḍa kyau tta ṣṣānye daimā* 'angry ones, malefactors whom indeed (-u < uta) I see lying so'. The abstract *bunḍi*- in a context listing unethical conduct, III 1, 5v5, *ā tvarīse jsa, ā bunḍina*, = III 8, 16r5-v1 *bahauna, ā tvarīscāte jsa, ā bunḍina* (all three faults uncertain). Possibly to Av. *baosu*- glossed by Zor.P. *bwndk* **bundak*, explained as *dev-yazakth* '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 *sarvaśūra 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 hamtya* '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 *buvan*-.
- butte 'he knows', see *buv*:- *busta*-.
- būtte 'give scent, smell', Z 3:57 *naumā padamā ātā suhaji būtte ṣṣāru* 'the soft breeze has come, pleasant (BS *sukha*-); it scents excellently'; 3 plur. Z 3:35 *ttrāmu buvāre samu kho gyastūña busā* 'they smell just like celestial perfumes'; Z 3:118 *vari brro buvāre buśā* 'as far as there the scents are smelled'. Base *baud*- 'be awake, aware' specialized to 'smell', see *bū* 'perfume' (**bauda*-). Here *būtte* < **baudatai*; Av. *baoidi*- Sogd. Bud. βwōð, Zor.P. *bōð*, Oss. D. *bodā* see s.v. *bū*, N.Pers. *bustaj* 'incense'. But *bud*- in **budatai* > *butte* 'he knows'.

- būttau vi -?, v 307·9·1·3 |||būttau vi āṃ hā paṃ-sālye '-?- five years'.
- bun- 'to lament', K 25·111 *ysairaka bunīya* 'she was lamenting grievously', =K 17·173 *yserkha banīya*. Hence *bun-* < *ban-*, see s.v. *ban-*.
- buna- 'bottom', Z 13·23 *ceri baysga nai bunu skote* 'how deep it is, nor does he touch its bottom'; Kha 1·58, 3b2 (unpublished) |||*bunu bye(h-)*|||; v 184, 40r5 (*ahu*)*māruo se-yseruo buna ne*||| 'in uncounted 100,000...'. See above *bāṃṇā-* 'depth', and JS 38r1 *bāṃṇe*. To Av. *buna-* (< **budna-*), Sogd. Bud. *βwn* 'hole', M.Pers.T. *bwn* '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 *πυθμῖν*, Lat. *fundus*, OHG *botam*.
- būna 'table (?)', II 85·17 (miscellany) *būna sā tcarga mase nūḍāji bāṅkala doi-ssa* 'one table (?) as large as a disc, covered cups two hundred'. Some 'receptacle' or 'tray'? Possibly from **bugna-*, **bugana-* 'eating place'.
- būna, III 92·244 *mauva suttana hugā būna padīmānā* 'with vinegar of mau-intoxicant a soft būna must be made'. Like *pañḍaa-* 'poultice'. From base *baug-*, see *būj-*, *būjsana-*.
- būnaa- 'naked', SuvP. 71v3 (plur.) *byehide būnā vāsta* 'the naked get clothes', BS *nagnās ca vastrāni 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 hvaṃḍā* 'naked men'. From **bagna-*, Oss. DI. *bāyṃg*, D. *bāyān-vad* I. *bāyām-vad* 'bare-footed', D. *bāyān-sar*, I. *bāyām-sar* 'bare-headed', D. *ron-bāyḍ* 'without girdle (-d < -n or possibly participle to base *bag-*)', Sogd. Bud. *βyn*'k, Chr. *βyny*, Chorasm. *βynyk*; Av. *mayna-*, Zor.P. *brahmak*, N.Pers. *barahmah*; Wanetsī *ūn*. IE Pok. 769 *nog*°, O.Ind. *nagnā-*, Got. *naqaps*, Lit. *nūogas*, O.Slav. *nagū*.
- bunai 'darkness', Manj. 239 *khu pāsara bunai na āsta ne vā tte chūyī bīde* 'as in sunshine, there is no darkness, nor is a shadow found'. From *bau-*:*bu-* 'to shine' beside *bā-* (as Greek *φαυ-* beside *φαίω*, O.Ind. *bhāv-*, *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. *sāhauja* 'umbrella'. Note the parallel passage Manj. 237 *khu pāsara 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 *paṃḍā ā buma*||| 'road or ground'. To Av. *būmi-*, O.Pers. *būmi-*, Sogd. Bud. *βwmh*, Zor.P., N.Pers. *būm*, Orm. *bunna*. To render BS *bhūmi-* 'stage in the bodhisattva's career', v 78, 149r1 *dasamo būmu vāte* 'on the tenth bhūmi-stage', Tib. *sa bcū-la*; K 104·224 *būma*, *ibid.* 225, 227; K 105·230; loc. sing. 104·226 *būna* < **būṃṃā* (-*ṃṃ*- as *daṃṃā* '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-* (<*ttā*) *nāma bhūmā*; Manj. 352 *buma*; K 112·375 *būma paḍaṃyasa* 'first bhūmi'; K 157·18-9 *dāsau būma*; loc. plur. K 148·60 *būmwā*.
- būmatā 'strong', Z 11·57 *kho hug būmatā ṣṣūrā* 'like a man strong, valiant' (BS *śūra-*); K 155·55 *būmavi nāsaki 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 *būmattoṇā* 'strength', Tib. *mthu*, Chinese *li* (K 522·1) 'strength'. From **bauma-* to base *bau-*:*bu-* 'increase, grow, become', IE Pok. 146-50 *bheu-*, see s.v. *vāta-* 'become'. With negative II 109·6 *abaumaya*.
- buysa- 'long', *buysa-*, *bvaiysa-*, *bveysa-*, *boimysa-* (-*im-* = *-ai-*), see *bulysa-*.
- buysa- 'goat', v 10·2·6 *paṣi sau 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 *sā 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 *padāṃḍāṃdā būysa-ṣve* 'they blew goats' horns' (**padaunda-*, base *dam-*). Adjective, Sid. 16v3 *būysīna guṣṭa* 'goat's flesh', BS *chāga-kravya-*, Tib. *ra-ṣa*; Sid. 20v1 *būysīnā ṣvīḍā* 'goats' milk', BS *chāga-*, Tib. *raki ho-ma*; I 163, 78v1 *būysīnā hwaṣā hahvāṇā* 'hash of goats to be pressed out', BS *chāga-mūmsa-* 'goat's flesh', III 18·33 and 34 *būysīnā māstai* 'goat's brains'; III 19·38-9 *būysīnā pīm* 'goat's fat'. To Av. *būza-*, *buzya-*, Sogd. Chr. *bzyṣṭ* 'goats', Zor.P. *hwē* **buz*, N.Pers. *buz*, Pašto *wuz*, fem. *wuza*, Šuyṇī *bučak*, fem. *vaz*, Yidya *nar-bəz*, *wuza*, fem. *wuzo*, Pārači *nar-buj*, fem. *buj*, Sanglēči *nar-vəz*, fem. *vəz*, *bčdk*, Waxī *buč*, *bučak*, Balōči *buz*, Oss. D. *bodzo*, *cāu-bodzo*, I. *bodz*; 'goat's hair' Pašto *ōṣ-yūne*, Orm. *wuṣ-yenə*, Yidya *vōz-yūnəy*; 'goat-skin', Pašto *wəən*. For Caucasian, see Monumentum H. S. Nyberg 1, 1975, 31, Čečen (Veinax) *boṣ* 'goat', plur. *beṣəloj*, Inguš *bodṣ*, *boṣ*, plur. *boṣəloj*; Qabard *bṣen* 'goat', *bṣenə-ṣe* 'goat's milk', Adige *pčena*. 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-*, *būysva-*, Sid. P. 62v2 *būysvāve* 'will be quenched', BS *nirvāpanaṃ bheṣyati*; Z 6·50 *buyso mama harbiṣṣā klaiṣa* 'quench all my *kleṣa*-afflictions' (**vi-zava* 2 sing. imperative); Manj. 365-6 *baiṣa nai buysvāre* 'all are not quenched'; Manj. 367 *nai buysvārai nai(r)vāṇa vira* 'and they are not quenched in nirvāṇa', Z 4·95 *buysaitā* 'he quenches', Z 13·132 *klaiṣa buysaiyā* 'he extinguishes *kleṣa*-afflictions', Z 20·24 *bārā dau buysai* 'the rain might quench the fire'; JS 19v4 *utcinai garkhā pāsā* **tcāṃṃā buysvaiye* (*tcānā*, *-ā-* for *-aṃ-*; intrusive *-v-*) 'by which the heavy load of water quenches', K 59, 32a4 *buysvūmye* (-*im-* = *-ai-*); preterite JS 29v3 *buysva* 'quenched'; Z 7·21 *cai buysutu yindā* '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 *nirvāpāyituṃ*. Noun,

Manj. 55 *būsvāma*. From base *zau-:zu-* 'pour', see *ysotta-*, *niysūñ-*. Present *būysaitā* < **vi-zavati*; participle *būysuta* < **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-:wizewod*, Yazg. intr. *waziw-:wazod*, trans. *wazaw-:wazod*; Causative *wazawān*; *wazawant*; Yidya *wuzyo* 'extinguished', trans. *wuziādam*, *wuziēwodum*; Oss. D. *āvzujun*, *āvzudtān*, I. *āvziyyin*, *āvzydtān* 'fall out (hair)', IE Pok. 447-8 *gheu-* 'pour, flow', O.Ind. *juhoti*, *huta-*, Greek *χευ-*: *χυτός*; see s.v. *niysūñ-*.

buro, *buru*, *burā*, *burī*, *bure*, *bro* 'to the limit, completion' to express the indefinite with pronouns (*ci*, *cu*, *ce*, *kye*, *ka*, *ku*, *kuštā*, *kho*, *tlederā*, *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 myāñ māsti bure* 'up to the mid-month of *ttāmjāra*'; v 245, 9a1 *audā ustamāñjrye tcači bure* 'up to the last limit (completing it)'; K 76.205-6 *audā rūjā gyasta baysā vī burī* 'down to the (1005th) *deva* Buddha Roca'. Without *audā*, but with *vī*, Sid. 20v5 *plurrāmā churba vī bure* 'the thick milk and the rest', BS *kilāta-ādyā-*, Tib. *bskyur-ba phyur-ba-la sog-s-pa* (*sog-pa*, *sogs* to gather). Similar is the use of *vī hā* 'and the rest'. This *vī burī* also 'up to', Sid. 7r1 *vara āna kṣasā salā vī burī aysdo gūrste* 'thence up to sixteen years is called youth', BS *āṣoḍāśād bhaved bālo*, Tib. *lo bču-drug-gi bar-du ni byis-pa zes-byaho*. After locative, Manj. 125 *cakravarttauñā bure śka* 'even up to the state of emperor (BS *cakravartin-*)'. With *-kya-* K 49.4.6 *tyānā burikya cvāñ tsvai aurga* 'including all those to whom I came with reverence'. Compound, K 138.926 *būysa-jsinū heme dār-buru ju* 'he becomes long-lived; he lives long to the limit', Tib. *che-rin-par hgyur-ba dan, rin-du hého-zin*; III 49.33-4 *sañtsera dārbura gaše* 'in migration he revolves long'; Sid. 138r5 *u dāra-burī va neca hame* 'and long time is sunk low', BS *nimma-*, Tib. *mal-śod dar hdug-pa dan* (*mal-śod* 'low place', *dar* 'little'). From *burā-* 'complete, satisfying' to base *bau-* 'to suffice', Zor.P. *bavandak* 'complete', Armen. lw *bovandak* (variant *bauandak*) 'complete, entire, total', Av. *burī-* 'much', *baoyō* 'more, longer', Kurd. *bur* 'group', O.Ind. *bhūri-*, *bhavīyas-*, *bhūyas-* *bhūyīṣṭha-*, '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'wčyk* 'sufficient', *β'w-t* 'it reaches, amounts to', Chr. *b'w* 'enough', *b'wony* 'completion' (W. B. Henning, BBB, p. 68, 546; for Armenian, E. Benveniste, TPS 1945, 71). Connexion with IE Pok. 146-50 *bheu-* is possible, if it is interpreted as a perfective 'grow up to the end, suffice, be capable of'. See also *parbutta-* 'grown up', and *buḍāra-* 'more', *buddama-* 'most'; *abvātta*.

burūv-, *būrōv-*, 'remove', participle *burrova-*, Z 2.110 *kye va ju sumīru ggaru burūvāñi biśū* 'if one should destroy the mountain Sumeou wholly'; III 71.137-8 *katha biśā j(s)inā būrvāñ* 'we will in short time destroy the whole city'; Manj. 411 *khu śi vāsta burrovai tte kṣātta-anull(ā)nya*

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. *pārvob-*, *pārvost* 'to rout', M.Pers.T. 'wystorwftn' 'throw in', *hrwob-*, *hrwopt* 'open', *wrobyhyd* 'is torn away'; Zor.P. *rōpēt*, *givāk-rōp* 'broom', *uz-*, *zrōpēt*, *zruftak* 'removed'; Balōči *rōp-*, *rupta* 'turn', N.Pers. *rōb-*, *ruftan* 'sweep', Yağn. *rup-*, *rub-*, *rupta*, *rubda* 'to reap', Pašto *rawdāl*, Wanetsī *rēb-*; Waxī *reph*, *rapk* 'sweeping', Parāči *rūy* 'sweep'; Pāzand (Mx. 2.182) *zrōvōd*, Parsi-Sanskrit *antarmivesayati*. For 'broom', N.Pers. *jā-rōb*, Orm. *parawak*, Pašto *rēboz* (**raupač-*), Yidya *rufo*, *faru*, Sanglēči *rif*, Waxī *drapič*, *dorepč*, Yağn. *rōpč*. Parallel to Manj. 411, see *kho śṣtyā rrahāmūna thonā pajśinde* 'as the garment is beaten white by the washerman'. See below *rrūv-*, *rōv-*, *prārū-*, *prārūva*.

burjsā 'flash', Z 24.410 *burjsā hālstinu* 'flash of spears'. From **vi-ruča-*, base *rauk-:ruk-* 'to shine', M.Parth.T. *wrwč* 'lightning', *wrwšn-* 'to illuminate', Sogd. Bud. *wrywš't*, Chr. *wyrwšd'rt*; see *rründūtā* 'light'.

burbulye 'bubbles', from a Prakrit of BS *budbuda-* or possibly Iranian, see also *khuysmūllaa-* 'bubble'. Ossetic has D. *qoppāy*, I. *qoppāg*.

būrvm̄ 'we shall destroy', see *burūv-*.

burš- 'to burst', participle *buršta-*, *bušta-*, III 20, 2b2 *vaśgrā māñamādana bušdā ttina vajrachedāka nāma* 'like the *vajra*-bolt he bursts, therefore the name *Vajra-chedikā*' (BS *ched-* 'cut off'), an etymology of *Vajra-chedikā*; K 10b5 *ggari burštu yanimā* '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 vaṣprīštā* '(the bolt . . .) bursts the mountain, scatters it'; I 147, 55r2 *viśgira rañna māñamāda gara baušdī* 'as the *vajra* ('bolt') bursts the jewel-like mountain'; III 72.153 *hī ustañ 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 śśarira* 'the relics were broken up' (BS *śarira-* '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 *rauš-:ruš-*, **vi-ruš-* > *burūv-* (contrasting with **vi-rīš-* > *birš-*). See cognates s.v. *pāršta-* 'burst'. Balōči *prušag*, *prošag* 'burst' is ambiguous, since it may contain base *frauš-* or *rauš-* (with *pa-*). See also *brūška-*.

bulke 'network', BS *uṇḍuka-*, Z 7.17 *yāva ne draukā ne vā jā bulke ttāmāra* 'as long as there is not a hair nor any network in the *timira*-disease' (see S. Konow, NTS 11, 1938, 50) parallel Vasubandhu, 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-* < **vrdka-*, with *-dg-* > *-lg-*, Av. *varōdka-*. See also s.v. *hajsā*.

bulj- 'honour, praise', K 2, 137r3-4 *ttitā gyastā balysā āśiri ānandī buljāte se, śāru śāru* 'then the *deva* Buddha praised the teacher (BS *ācārya-*) *Ānanda*, saying, Good, good', Tib. *de-nas bčom-lān-hdas-kyis gnas-brtan* (= BS *stha-*

vīra-) *kun-dgah-bo-la legs-so zes-byā-ba byin-te* (*byin* 'bless'), Chinese *tsan* 'praise' (K 1027.3); Z 12.41 *uysānye buljāte śā paḍā pathaṃka* 'he praises himself, that is the first restraint'; Z 12.52 *karā ne buljīmā u ne rro hā hāme sirā* 'I will not honour at all and I do not become contented'; SuvO. 27v3-4 *stavātāndā buljātāndā ysū-ṣṭāndā* 'praised, honoured, approved', BS *stavito varṇitah prasamsitah*. Once with *-js-*, v 179, 1b5 (*hva*)*taimā tte balysā buljsāte* 'I spoke; he praised the Buddha'. See also *buljs-* in *buljsā-* 'virtue, BS *guṇa-*'. From **brjaya-*, to base *barḡ-* 'to honour', Av. *baraxda-* 'honoured', present *barajaya-*, noun, inst. sing., *barajā* 'with honour' (wrongly AIW to O.Ind. *brh-*), Zor.P. gloss *ārzūk* 'desire'; Sogd. Bud. *βrys-* 'to felicitate', *βr'ys* 'praise'; Man. *βrys'nt* 'congratulate'; Zor.P. *burzitan* (š > z), Pāzand *burzišn*, Parsi-Persian *burzišn*. See above *aurga, orga* 'reverence'. Base IE *bherḡ-*, as in O.Ind. RV *bhṛḡu-* an official cultic title (and family name) from **bhṛḡu-* 'praiser, laudator' (not to IE Pok. 124 *bhelḡ-*).

buljsā 'good quality, virtue, BS *guṇa-*', v 334, 27v5 *buljse hvānāro* (not *hvānāre*, though the *-o* is rubbed) 'they may speak of merit', BS G 37 24v6 *puṇyaṃ parikīrtayeyuh*; v 337, 36r5 *buljse hvānīmā* 'I mention virtues', BS G 37, 33a4 *guṇam āmantrayāmi*; with *-iyā*, v 381, 4a3 *buljsiye kāḍāna ttiśā kāḍāna, dātā kāḍāna* 'for the sake of virtue, splendour (BS *tejas-*), appearance'; *bujsā-*, v 244, 2b1 *bujsā birāśmatinai sutrā* 'sūtra-treatise praising virtues', BS *varṇa-parikīrtana-*. Compounds, v 132, 1b2 *buljsya-jsera* 'to be honoured', v 118, 67r5 *buljsā-jsera*, BS *yaśasvin-* 'famous'. From **brjāka-* (nom. sing. *-ā*) to base *barḡ-* 'to praise, honour', see s.v. *bulj-*.

bulysa- 'long', SuvO. 5v5 *bulysa dāra-jśinyauṇu varata* 'in long longevity', BS *dirghāyuskatāyāni*; compounds, v 303 2b2 *bulysa-jśinī* 'long-lived', Sid. 12r3 *buysa-jśinī*, Tib. *che rin-ba*; K 138-925 *buysa-jśinī*, Tib. *che rin-bar*; III 14.24 *buysa-jśinī*, III 15.31; 34 *buysa-jśinī*; III 138.1 *buysye jśinā* 'in long life', III 76.253 *buysā jve pharāka bāḍa* 'may I live long, much time'; v 40, 63b2 *bulysa dasa* 'long thread'. From *barz-*: *brz-* 'of size, length, height', see also *balysga-* 'high'. To Av. *barzant*, *barzā-*, *barz-* 'high', verbal *barzaya-* 'increase', O.Ind. *barh-*, *brh-* 'to increase' *brhant-* 'high', but Sogd. Bud. *brz'k*, *brz* 'long', *brzkw* 'length', *brz-dwmp'k* 'long-tailed'; *brz n'y'n*, BS *dirgha-nakha-* 'long-nailed', Waxī *varz*, *vorz* 'long', Pašto *ūzd*, Wanetsī *wiśd*, fem. *wuśda*, Sanglēcī *vāśduk*, Šuynī *vūśdz*, *vośdz*, *vūśdz*, Rōšānī *vūz*, Yazg. *vaz*, Yidya *vān*, Munjānī *vāngy*, Yayn. *vann*. IE Pok. 140 *bherḡh-* Armen. *berdz* 'height', *bardzr* 'high'; Tokhara B *parkre*, *pārkre*, A *pārkār* 'long'. Later forms, *bujsā*, *boaiysa*, *boeysa-*. See abstract *buysde* above, and Sid. 102r5 *buśde*, Sid. 121r3 *buveṃśdā*, II 108.192 *buaiśdai*, v 62.15 *bāśde*. Samghāta 8v1 *bulysdetā* 'length'.

buv-, *bv-* 'be aware, know, awake, smell', participle *busta-*, 3 plur. Z 2.12 *bvāre*, III 26, 30a3 *bvāri*, v 329, 7v1 *balysūstu buvāre* 'they awaken to bodhi-knowledge', BS *saṃbodhiṃ abhiśaṃbudhyante*; 3 sing. v 70, 8v4 *butte*, BS G 37, 12b4 *smarati*; v 78, 4r4 *balysā māvu butte* 'the Buddha regards us', Tib. *hiḡ-rtēn mgon-po bdag-čag gziḡs* ('the world rector sees us'); III 23, 15a1 *butti*; conjunctive 1 sing. SuvP. 74r1 *buysūsti hastama buvāne* 'may

I awaken to the best bodhi-knowledge', BS *spṛeya bodhiṃ virajām anuttarām*; optative 1 sing. IV 3.10 *khvai a bvina* 'when I may know him'; 3 plur. Sid. 1 bis 11 *bvira*; 2 plur. II 130b5 *baiysūta bviryau* 'may you know bodhi'; causative *bvān-*, K 39.159 *bvānūm*, = K 39.158 *bvānū* 'I make known, I identify as', in the epilogue to the Sudhana tale; preterite K 34.63 *saṃ khū dyāmdā hārva bvānāmdai hāṣṭā* 'when they saw him the śreṣṭhīn-ministers made it known', = K 25.113 *khve dyāda hārrovā bvānāmdai hāṣṭa*. Preterite *busta-*, 2 sing. v 247, 17b1 *baysūstā busti* 'you got bodhi', BS *samdgata-buddha-*; 1 sing. v 142v4 *bustāmā* 'I knew'; Sid. 3r2 *busta ṣṭāre* 'are known', BS *mata-*, Tib. *yin-par hdod-do* (*hdod* 'demand'); v 354.19, 4b5 (*ba*)*lysūstu busta*; K 10, Ab5 *bustā hūmāni* 'may I be awakened'; 1 sing. K 41.89 *nā bustuṃ* '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 *bvāmatiyātaryau* 'more possessed of knowledge', BS *jñānavatatarair naraiḥ*; later III 63.128 *bvāma*, Manj. 344; 382 *bvāme jsa*, SuvP. 69r3 *bvāime jsa*, BS *jñāna-*. Adjective *-āka-*, Z 6.50; Sid. 144v3 *bvāka*; participle future, Sid. 131v4 *bvāna-*, Tib. *bsad-do* (and frequent). Compound, see *bvākaḍā*. From base *baud-*: *bud-*, Av. *baod-* (see s.v. *ḡu* perfume). IE Pok. 150-2 *bheudh-*, O.Ind. *bódhati*; *buddhā-*, Gr. *πεύθεμαι*, *πυθένομαι*, Got. *anabiudan* 'command', Lit. *bundū*, *būsti* 'awake', *budris* 'vigilant', O.Slav. *bljudę*, *bljusti* 'guard', causative *buśdę*, *buditi* 'to wake'.

buvata- 'destroyed', v 171, 2v4 *buvati aysmuī 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-*.

buvad- 'mount', Z 14.92 *irāvaṇā hastā...kvī śśakkrā bvāittā* 'the elephant Airāvaṇa when Śakra mounts'; II 41.10 *khu paravva-bara bvāittā* 'when the order-bearer mounts'; participle, Z 23.139 *hastu buvāstā* 'he mounted the elephant', v 107, 29v2 *rāśma bvāstānu* 'the array of the mounted ones', BS *saṃgrāman abhirūdhānāni*; II 92.119 *bvāstāmdā* 'they mounted'; III 66.25 *rre buvēstā* 'the king rode'; noun, Sid. 102v5 *bvāma* 'riding', BS *prṣṭha-yāna*, Tib. *son-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 *zyad-*. Cognates s.v. *niśad-*. See SDTV 117.

buvan-, *butan-*, *bvan-* 'be destroyed', v 117, 66v2 *buvanīndā* 'are destroyed', BS *vilupyate*; v 117, 66r2 infinitive, *ākṣū bvanā* 'begins to perish', BS *naśyate*; 3 sing. III 83.27 *khu na bvīndā* 'if it does not perish'; III 83.24 (*khu*) *na bvīdā*; participle, v 171, 2v4 *buvati aysmuī* 'his injured mind'; noun, v 110, 32r2 *bvāna*, BS *vilopa-*; v 114, 63v3 *adātyānu bvanānu* 'irreligious destructions', BS *duṣṭrītanāni* v 153, 1a2; *čāyī bvanū ne* (*yindā*?) 'magic does not destroy him'. Later participle, K 65, 84r2 *bva bijāta* 'perished, injured'. From **vi-kan-* 'throw down', Av.

vikānaya-, M.Parth.T. *wyḡ'n-* 'destroy', *wyḡ'n* 'destruction', *wyḡ'ng* 'destroyer', *wyḡ'nd* 'destroy'; M.Pers.T. *gwḡ'n-*, *gwḡ'ndḡ*; Zor.P. *gwḡ'k'n-* 'destroy', *skānom ut gukū-nom* 'I break and I destroy', Parsi-Sanskrit *bhanjayāmi jālayāmi*, to Armen. *lw vkanem* 'throw down, conquer', *apakanem* 'destroy', see s.v. *kan-* 'throw'. Below, *bva*.

buvām tīrai 'plant name', Sid. 144r4 BS *kośa-* 'nutmeg', Tib. *śin-tog kośa* (*śin-tog* 'fruit'). Possibly an ethnic name like *ciṅgām tīrai*, BS *nimba-*, with bitter bark; and Tib. *li don-gra* 'ginger', Khotan Saka *ttuṅgare*. Hence 'the bitter bark (peel) of the *buvā*-people', possibly from Tib. *bod* 'Tibet' beside *ttāgutta-* **tōbut*; and III 123.59 *tāmhatta*, 67 *ttāhatta* rendering BS *bauḥa* (= *bhoḥa-*), III 84.58 *ciḡām būsānai*, III 95.250 *ceḡām būsānai* 'perfume of the Chinese'; I 149, 60v1-2 *svārṇa-gūttaryām būsānai* 'perfume of the Svarṇagotrans', BS *māṃsī* 'nardostachys' (see s.v. *būsānaa-*).

buvāmatī 'intelligence', Z 12.6 *buvāmatī huṣṭā* 'intelligence increases'; K 3, 139r5 *āṣaṇā rraṣṭā buāmatitā* '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 *puṇumḍā buāmayi sūrā* 'meritorious, intelligent, bold', see *buāmaya-* 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 *hū*.

buṣṣ-, *buṣ-* 'give scent', Z 3.37 *buṣṣāre gyastūñi* 'they smell in celestial sort'; causative Sid. 155r2 *buṣṣāñāṇā*, BS *ghreyam*, Tib. *snam-par byaho*; noun, Sid. 155r1 *śirka buṣe* 'good smell', Tib. *dri śimo-ḥog*; Sid. 140v2 *bausa*, Tib. *dri*; I 189, 109v1 *viṣṭina bausā narāmi* 'a bad smell issues', BS *durgandha-*; v 251.801-2 *ūpalāḥ spyē hīya buṣā narāme* 'a scent of a lotus flower issues'; III 114, 6v4 *upalā spyē hīya buṣā narāme* 'a scent of an *utpala*-lotus flower issues' (oblique to *bussā*, *busā* 'scent'). With plural *-āñi*, I 252, 2v2 *buṣṣāñi paḥāñā* 'the perfumes are to be burned', BS *gandhā dhūpayitavyāḥ*; v 165.217, 1b2 *hūṇa buṣṣānyau* 'with incense, perfumes'; SuvP. 72v2 *buṣṣāñā*, BS *gandha-*, gen. plur. III 61.47 *buṣṣāñāṇi ja*; K 63, 79v1 *śi cada hainai jastūñā buṣṣāñā* 'sandal, white and red, celestial scent'. Adjective, I 252, 2v3 *buṣṣāñijā du* (i)/// BS *gandha-dhūpa-*. See also *buṣṣānaa-*. Base *baud-*, *baus-* see s.v. *hū*. For *baus-*, see *bussā* perfume'.

būṣṣā 'jokes', plural to *būṣā* 'joke'.

buṣā 'scents', K 153.18-9 *vīrasāñi buṣā jsatte buaiṣṭje wārre* 'she the brilliant one, disperses good qualities (*buljā*), exalted perfumes'.

būṣārā 'jesters', see *būṣā*.

buṣāñ- 'to make to smell', Sid. 155r2 *haysḡvā buṣāñāṇā* 'it must be made to be smelled in the nostrils', BS *ghreyam*, Tib. *snar snam-par byaho* (*snom-pa* 'smell'), see *buṣṣ-*.

buṣṣānaa- 'perfumed', v 113, 35v6 *buṣṣānā*, BS *sugandha-*; Manj. 423-4 *buṣānai rruṇa padasja* 'burns with scented oil'; fem. v 113, 35v4 *buṣāgye ūce ja* 'with scented water', BS *gandha-udakena*; SuvO. 68v1 *buṣṣāgye ūce ja vatcaṣṭe* 'sprinkled with scented water', BS *gandha-jala-ambu-sikte*; v 303, 1a1 *buṣṣāṇja ūtca* 'scented water'. Compound, second component, v 42, 87v1-2 *tcōhora-*

buṣānā u haṣṭa-buṣānā u nau-buṣānā spyetānu palsārā 'garlands having four-perfumed and eight-perfumed and nine (?)-perfumed flowers'. I 149, 58v4 *svārṇagūttaryām būsānai* (and I 149, 60v1-2), BS *nalada-* 'nard'; I 189, 110v5 *būsāniṃ (-iṃ=-ai)*, BS *nalada-*; I 173, 91r1 *būsāniṃ (-iṃ=-ai)*, BS *nalada-*; I 185, 105v1 *svārṇagūttaryāmga būsāniṃ*, BS *nalada-*; I 149, 60v1-2 *svārṇagūttaryām būsānai*, BS *māsi* (= *jaṭā-māmsi*); I 187, 106r4 *svārṇagūttaryāmga būsāniṃ (-iṃ=-ai)*. BS *māsi*; I 189, 110v5 *svārṇagūttariṃ būsāniṃ*; I 177, 94r4 *ttāgūttām būsāni* (for *-ānai*), BS *māsi* 'nard'. Adjective from middle participle *-āna-* to *buṣṣ-*.

būṣānai 'of byssus (?)', II 9.157 *civara phaurthaka śau buṣānai śā pvaica āra* 'clothes *phaurthaka-* garment one, value one covering'. Possibly adjective *-inaa-* to *būṣā-* with Greek βύσσοσ, Syriac *būṣ-ā*, Uigur Turk. *bōz* 'cotton cloth', Chinese *po-tie* (K 685.1; 992.601) 'white wool' = 'cotton' (P. Pelliot, Notes on Marco Polo I 434). See Acta orientalia 30, 1966, 43. Note Aiskhulos, Persai 125 βυσσίνους δ' ἐν πέπλοις 'in garments of byssus'.

būṣūñā 'various' III 55.10, see *biṣṣūnya-*.

buṣāṇā 'evil' (*auā* or *āau*, *ā* and *au* on the one *akṣara*-letter), K 24.88 *nāsa buṣāṇu ś(ā)* 'accept one sin', = K 16.144 *baṣā śā*, = K 32.40 *nāsi baṣā tāidi* 'accept only a sin'. See *baṣā*.

buṣṭe 'to know', infinitive to *buv-*; v 149, 2a2 *duva hāra buṣṭe* 'to know two things'; v 149, 2a4 *duva haura buṣṭe*, *ibid.* 2b5 *perre buṣṭāye*; v 43, 103a1 *balysūṣṭu buṣṭ(e)* 'to know bodhi-knowledge'.

būṣṣ-, *būṣ-* 'to give', participle *būta-*, *būva-*, K 6, 146v3 *kuṃṣasāṭinau rruṇu būṣā* 'give sesame oil', Tib. *hbru-mar sbyin-pa chen-po bgyid*; Z 2.129 *ku ne mā khāysā cu būṣṣu* 'where have I no food which I could give?'; K 33.59 *mvaśṣā bū* 'give favour' (from *būṣā*, see *bū*); preterite, Z 14.11 *śaritrai būta* 'his relics were distributed'; JS 27r2 *būvāṇḍe gūṣṭa* 'they gave flesh'; II 84.17 *śkyesā* (Tib. *skyes*) *u padamja buvāṇḍum* 'we gave the present and customary gift'. From base *bag-* 'give or receive shares', present *baxṣ-*, participle *baxta-*, here *ba->bu->bū-* (see also *būṣṣāta* for *bū-<abi-*), Av. *bag-*, *baxṣ-*, *baxta-*, Sogd. Bud. *βγṣ-*, *βγt-*, *βγn-*, *prβ'γtk* 'offered as present', Man. *βxṣ-*, *βxt-* 'to divide', *prβ'γm* 'gift', Zor.P., N.Pers. *baxṣ-*, *baxt*, Orm. *baṣ-* 'give'; Oss. D. *bāydaūān*, I. *bāydaūān* 'entrusted'. See also *bag-* in *hambajsa-* 'general', *hambāta-* 'share', *naṣphaj-*, *vūvayum* and *bu-*.

būṣṣāta 'stairway', Z 23.142, = Tib. *skas*, Pali *sopāna-*; broken elsewhere, Z 23.164 *(bū)ṣ(ā)ta*, Z 23.153 *b(ūṣ)ṣāto vīrā* 'on the stairs', Z 23.143 loc. sing. *(bū)ṣṣāteññā*. From **abi-sriṣā-*, to base *srai-*: *sri-*; with *-ṣ-* *sraiṣ-*: *sriṣ-* 'to rest on, lean'; to Paṣto *ṣal* 'stairs' (**sritā-*); Yazg. *ṣad* (**sritā-*); Oss. D. *asinā* (**ā-sri(ṣ)-na-*); Yidya *afsinyo* (**abisriṣnaka-*); Indo-Aryan Hindi *śrīhī* < *śrīdhi* 'resting-place'. To IE Pok. 600-2 *ḥlei-* 'lean', Greek κλίμαξ 'ladder', Lit. *šlītė* plur. 'ladder', O.Ind. *nīṣṭrayaṇi* 'steps, ladder'.

buškuta- 'burst', Z 20.46 *buškuta burṣṭa* 'burst (dyadic)'. From **abi-skuta-*, to base *skau-*: *sku-* Oss. D. intr. *āšk'ujun*; *āšk'udtā* 'pieces'; I. *sk'ūin*, *sk'uijyn*, *sk'ūd* 'burst', trans. D. *isk'unun*, *sk'ununcā*, I. *sk'ūynyn*, *sk'ūd*, *ask'uynd*. To IE *skeu-*, not in Pok.

buṣkve 'covered', v 153a4 *kamali buṣkve* 'his head covered', see *khoca* above. Base *skau-:sku-* 'cover' IE Pok. 951-3 (s)keu-; O.Ind. *skunāti, skunōti, skauti* 'cover', Greek σκύνια 'brows', σκύλος skin, shell', Lat. *obscurus*, O.Norse *skjā* (**skema*) 'shed' O.Engl. *scuwa* 'shadow, darkness', Got. *skōhs* 'shoe', Lit. *kēvalas* egg-shell. O.Pers. *xauda-* 'hat', Waxī *skid* (ī < au) indicate IE (s)k(h)eu-d-.

buṣṭa-, *buṣṭa-* 'burst', see *buṣṣ-*.

buṣvāṇa 'to be placed on', III 86·98 *nīyakā, ahaudī-vārrjā bīṇḍā buṣvāṇa u bidai hā hamaysā śikarā parkūnāṇā* 'the butter is to be placed upon a gourd leaf and on it is to be strewn powdered (?) sugar'. From *ṣau-:ṣu-* 'place on', with *bū-* < *abi-* (see s.v. *būṣṣāta* 'stairs') to present *ṣun-* in *ṣunāṇa-* 'to be placed down', Tib. *smuygs-la* (=BS *mikṣipta-*) 'put into' (= *bčug-pa*). Participle *ṣva-* (1 plur. *ṣvaudū*) see s.v. *ṣun-*. The *ṣ-* is ambiguous, from *ṣṣ-, fṣ-, ṣ-, ṣṣ-, śl-* (= IE *ks-, ks-, kr, kl*). Possibly *kṣeu-* (beside *kseu-*) 'throw, put, see Pok. 955-6. See also s.v. *bisautta-* 'hackled', for *kseu-*.

bussi-, *busi-* 'scent, smell', Z 3·35 *buṣā*, Z 3·91 *bussā*; -i-palatalizes, inst. sing. Z 3·93 *buṣṣe jsa*, plur. Z 3·118 *buṣṣa*; thence *buṣa-* as nominative, III 114, 6v1-7r1 *tturra vasva ūpalā spyē hīya buṣā narāme* 'from the mouth the pure lotus flower's scent issues'; Sid. 126r4 *ṣīyi buṣa* 'name of a medicinal plant', BS *kaṭabha-*, Tib. *ṣveta* (BS *kaṭabhī* 'achyranthos aspera', white variety of *apamārga-*). See *buṣa-* above. The base *buss-*, *bus-* arises from *bud-s-*, whence palatalized *bus-y-* to *buṣṣ-*, *buṣ-*. Without -s- *bütte* 'it scents' (**baudatai*), see above *būd-*. For -ss-, see also *passa, pasa* 'syrup', and *ssa, sse* '100'.

būsā 'joke, jest', v 116, 6ṣa5 *tcarke būsā khanei* 'sport, joke, laugh', BS *kriḍā-hārya-ratāni* (elsewhere *tcarkā-*, BS *rati-*); plural *būṣṣā*, Z 23·24 *hayirūne khaṇā būṣṣā* 'amusements, laughs, jokes'; III 50·46 *khaṇā būṣṣā vaṭākye* 'laughs, jests, grimaces'; K 34·68 *tcirkyāṃ hiyirāme būṣā*, =K 26·129 *buṣa haḍaraujṣai tcarake*; Z 2·91 *būṣyau jsa badru tta braṣṭe* 'with jests he asked Bhadra so'; III 38·47 *būṣā*, III 48·68 *buṣa*. Compound, III 73·174 *būṣarā* '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. *būnā-*, *būtā*) with increment, but two alternatives exist, either *bau-s-* (IE -k-) or *bau-d-*, *baut-s-*. For the concept 'joke' as specialized from 'speech', note IE Pok. 503 *iek-* 'speak', O.Ind. *yācati* 'begs', Lat. *iocus* 'joke', Umbrian *iuka* 'prayers', Oskan *iuklei* 'in consecration', OHG *jehan* 'to say'; Caucasian Adige *guṣ¹⁰¹e* 'word, speech', Qabard *guṣ¹⁰¹e* 'joke'. For Avestan *baosavas-ča* (variants *baosayā-ča, baoiṣya-ča*) as a cultic act (reprobated by Zoroastrians) either origin is possible, but *bauxs-* is best excluded (so improving on Indo-Iranian Journal 11, 1969, 290). Armen. *zōs-* in *zōsaser* 'liking amusement', *zōsounoum* 'to make merry', *zōsanam*, *zōsan-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 *navagnis 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 śiv-gi mes bcos-pa*'; Sid. 152r1 *bara-ṣijā hīvī besu jsa* 'with fuel of the *badara-* zizyphus tree', BS *badara-anala-*, Tib. *rgya-ṣug-gi mehi nav-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 *klesā-indhana-* 'fuel of *karma*-acts'. From **abi-sauka-* 'burning stuff', to Av. *ātrə .saoka-* 'fuel', Sogd. Chr. '*tr-swq* **atar-sōk* 'fuel', Oss. D. *sog*, I. *sug* 'fuel, wood' (for the form see also Oss. D. *rāsog*, I. *rāsug* 'clear' < **fra-sauka-*) to base *sauk-* 'burn', see s.v. *sūjs-*, *sūta-*. The meaning *busū* 'perfumed' is incorrect (see TPS 1945, 29; BSOAS, 23, 1960, 30).

busta- 'knowing', see s.v. *buv-*, base *baud-*: *bud-*.

būstu 'presided over' for older *bāsta-* 'conducted', III 83·19 *mune-būstu* 'presided over by sages' (BS *muni-*).

bū-spāṃja 'perfumed chamber' of the Buddha, at a *vihāra*-monastery, III 3, 9r2 *bū-spāṃja kūṣāṇa kuṣṭa balysāna śsarīra* 'a perfumed chamber must be sought out where are Buddha relics' (BS *śarīra-* 'body'); hence a translation of BS *gandha-kuṭi-*, Prakrit *gandhola-* (in Tibetan) from **gandha-udī-*; II 105·97 *bṣa bū-spāja padimīdā* they make the *balsa-stūpa* (and) a perfumed chamber'; III 51·70 *besā bau-spājā hālai* '(reverence) towards the *stūpas*, the perfumed chambers'; =ibid. 73 *besau bau-spājā hālai*, =79 *sthūpā caittāṃ u bau-spājāṃ hālai* 'towards the *stūpas*, *caitya*-shrines and perfumed chambers'; II 2·30 *baṣūṃ bau-spaujaṇṇāṇā ranīnai stūpa* 'the *balsa*-monument (and) the jewelled *stūpa* of the perfumed chamber', adjective with suffix *-aṇṇā-*. From *spanč-*, *spanj-* (> *spāṃjā-*, *spaujā-*) to Zor.P. '*spnč* **aspanč* or **aspanj*, Pāzand *aspanš, spanš* 'resting-place', Parsi-Sanskrit *āstrama-sthāna-*, N.Pers. *sipanj, sibanj* 'inn', Zor.P. *aspanč* ī *hārdākān* 'resting-place for travellers, caravan-serai'; Armen. lw *aspanjakan, aspanjakan* 'host receiving guests', Syriac '*špx-* 'house', '*špxk-*', '*špyzkn-* *ašpazsa-kān-ā* 'maiordomus', Georgian lw *maspindzel-i* 'host to receive guests', Mandaic '*špynz-*', Sogd. Chr. *spnčyr-spṇ* 'olkovómos'; *spčyr-*, *spynčyr-spṇi*; abstract, *spčyr-spṇy* 'olkovóμια', 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 *ṣu-* 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-ṣgan čhen-po*; Sid. 156r2, BS *abda-*, Tib. *gla-ṣgan*, I 185, 105v2 *būhanū*, BS *abda-*; I 189, 110v5 *bulni*, BS *musta*. BS *musta-*, *abda-* 'scented grass, cyperus rotundus'. From *būhanā-* 'scented thing' < **baud-* 'perfume' with suffix *-anā-*, **baudanā-> *baudanā-> *baudanā-> būhanā-*, with Oss. D. *bodān* 'garlic'.

buhīṣṭā 'rises up', v 327, 8a1 *tta klu hvamḍye buhīṣṭā bīṇḍā* '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 . . . *rakṣo yanāmā* 'we the four great kings, bounteous *deva*- Buddha, shall make protection', BS *te vayanā bhādanta bhagavams catvāro mahārajānah* . . . (variant); v 108, 30v1 *buhu ro māḍāna gyasta balya tcahaura māsta rrunde* . . . *suhāta yanāmā* (BS *sukhita*-); v 108, 30v4 *buhu rro* (and the rest); v 110, 32r7 *muhu*; also 1 250, E 1 33r1; v4 *buhu*; Z (4 times) 2-72 *buhu hatcañāmā* 'we break'. Variation of *m*- and *b*-, as often elsewhere (see *Madu*).

buhurstā 'desires', v 93v5 ⟨*vara*⟩ *biysistā vara buhurstā vara hū(vīve)* 'there he takes, there he grasps, there he appropriates', 3 sing, to **buhurs*-. Possibly **abi-xvar-s*-, to Oss. D. *k'ūārun, k'ūārt, I k'ūryn, k'ūrd* 'push against, strike' (**skūar*- with *-k*- kept, as in Sogd. Bud. *pēkwyr*- 'fear', *Yayn čukēr*-), Greek κῦρω, κῦρωσι 'push against, obtain', with Oss. D. *ānxuārsun, ānxuārst* 'push against, strike', rather than Oss. D. *ixuārsun, ixuārst, I. āxxursyn, āxxurst* 'engage (a servant)', to *hvar*- 'to take', see Zoroastrian Problems, ed. 2, xxvii-xxviii. To IE *skuer*-, not in Pok. Index. For *-ur*- see also s.v. *phūde* 'foods'; and base *kurt*- (or *-kirt*-) in Armen. lw *nkrtem* 'push on, promote', intr. *nkrtim* 'reach out towards', for Greek ἐπεκτεινόμενος *nkrtealem*, by increment *-t*- to *kur*-.

bṛhaṇā 'in the back', Z 22-145 *bṛhaṇā kade hvāhā pātauṇā* 'in the back very broad, powerful'; 1 181, 100r1 *brrahaṇā* 'in the back', BS *prsthā*-, Sid. 121v2 *jsimṇā (-im=-e-)* *brihā* 'belly', BS *kukṣi*-, Tib. *mkkal-sked*; JS 18r1 *brrahā bedā* 'on the back', JS 12v2 *brahye-t-i jseṇā* 'into his belly'. From *frath*-: *prθ*- 'broad', to Av. *frathah*- 'breadth', *parəθu*- 'broad', IE Pok. 833 *plat*-, O.Ind. *prthui*-, *prāthas*-, Greek πλατύς, Lit. *plōtis* 'breadth', *plātus* 'broad', O.Slav. *plešte* 'shoulder'.

be 'poison', *be, beḡ, be-tūḍa*-, *be-t-i, beḡei*, see *ḡāta*-.

bekhaṭe 'in digging in', JS 35v3 *hasta bede sati stai nauha kamala, pāyve jsai goṣṭai ttāre bekhaṭe* 'you mounted upon the elephant, standing on the top of the head with a paw you split his forehead by digging in', parallel *rākṣasim* . . . *yadā paṣyēt tadā kilam lalāte tasyā nikhānayet* (Divyāvadāna 456-14) 'when he sees the demoness, then he should dig in the wedge into her forehead'. From **abi-kauk*-, base (s)k(h)auk- 'to dig', with increment *-k*- to *kau*-: *ku*- 'to make a hole', see s.v. *khā*-, *khūm*- above. For *kauk*-, note Parācī *kusēw*- 'to dig', Nūristāni Kati *kuč*- 'to dig', Prasun *kučō* '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 *-khauṭe* oblique case to *khauṭā*- with *-t*- from *-xti*-, as Z 22-163 *rrauṭa* 'desire', oblique III 69-84 *rauṭe jsa* 'with desire' from *rauḡ*- 'to desire' from *-xti*- (*-t*- kept, not replaced by *-θ*-).

begamṇā, or *beganā*, 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 **vaiḡāna*- (or **vaiḡāna*- with shortened second syllable). To IE Pok. 1120-2 *vei*-.

baicakama '(yak-)tail' or '(horse-)tail', to Waxī *bičkam* 'tail' of horse and mountain animals, yak and others, Turk. lw (al-Kāšyārī) *bāčkam* 'silk or antelope tail banner',

see E. Benveniste, JA 1948, 183, of Iranian origin; Waxī *bičkā, būčkām* 'tail', *bečkam* 'horse-tail' (G. Morgenstierne, IIFL, 2, 516). Compound *baica*- 'plait (?)', *kama*- < **kahamā*- 'hair', to *kah*- 'to comb, card', IE Pok. 585 *kes*- 'to comb, to card', Greek κέσκεον 'tow', O.Engl. *heord* (**kezdā*) 'hair', Lit. *kasā* 'hair plait', O.Slav. *česq, česati* 'to comb', Russ. *česka* 'tow', *kosā* 'plait'; and IE *ksen*- Greek ξέσμα '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, biye*. Loss of *-h*- note *tcahora* > *tcaura* 'four'.

bajjake 'sparrow', see *biṇji*, BS *caṭaka*-, Tib. *mčhil-pa*, and *bejūha*- = *biṇjūha*- 'sparrow dung'.

baijām 'fearsome', JS 7r1 *rākṣasām baijām šava-tsukām myāṇā* 'among the *rākṣasi*-demonesses fearsome, night-ranging'. From *baya*- 'fear', rather than from *ḡāta*- 'poison', *beḡei* 'poisonous'. Hence **bāyačī*- > *baija*-. Note JS 12v2 *yakṣā bihi pvestyaṃ tuare* 'the *yakṣa*-goblin very exceedingly fearsome'.

bejūha 'sparrow dung', see *biṇjūha*- from *biṇja*- 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', = *miysai*, and *buhu*. Then *mišda*- > **bišda*- > *biḡda*- > *beḍa*-, see s.v. *māšḍāna, mišḍāna*, nom. sing. *māde*.

beḍau 'reward (?)', v 66-8a *pūraka-ṇ kāya suhā beḍau* 'protect my sons in pleasure (BS *sukha*-), in recompense (?)'. To **mišḍāva*-, 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'.

beḡ- 'split', see *biṇ*- (**višṇan*-).

beḡei 'poisonous', see *ḡāta*- 'poison'.

beta oblique to *bāta*- 'wind'.

be-t-i 'his poison', see *ḡāta*-.

be-tūḍa 'covered with poison', see *ḡāta*-.

bete jsa 'wind', see s.v. *bāta*-.

beṭi 'small', first component Sid. 142r1 *beṭi-ysunaṃdaita* 'having small flow', BS *alpa-sruti*-, Tib. *hdzag-pa ṇun-šin*, from *bata*- 'small' either *-e*- < *-ā*- < *-a*- or possibly **bāti*- > *beṭa*-.

bettā 'opens', Z 4-38 *avacchoda tsūdi taura vaṣṭa vraṇi nāstā cu bettā* 'unimpeded they go through wall; he has no aperture (wound, BS *vraṇa*-) which opens'. See *abyā, biyāšš*-, and *beittā*.

beittā 'opens', Z 5-18 *samu kho haṃbūvu beittā harbišī āchai jīve* 'just as one opens the fester, all his disease vanishes', = Manj. 134-5 *sa klu lve habu beṭta harbeśa ācha jīva*. From **vi-šai*- 'open', participle *ḡātai*, with negative *abyā*, with *-s*- **byas*-, *biyāšš*- 'to open'. Not to Av. *biš, bišas*-, 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-kaṇṭham prarodati* 'with tearful throat weeps'. Dyadic phrase, from base *band*-, *bad*-, *ban*- (see above *ban*-,

bañcaī, 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, 1714 *vara parrušte vara baitti vara nihvarrde* 'there he desires (triadic)'; v 132, 2b1 *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 ggūstā* '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-pāsa-baddho bhaviṣyati*, Tib. *sred-pahi śags-pas bčios-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-čio* (*hgag* 'stop'); with *ham-* preverb, Sid. 13r3 *u cvai va saṃgā hambette tvā naṣṣme* '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 lbyuṣ-ba* (*čog-čog-po* 'protuberance'). From *band-*, present *bañ-*, *bad-*, participle *basta-*, 3 plur. *baindā*.

betcapha 'disturbed', Manj. 195-6 *betcapha aysmva śūma* 'distressed mind, alone; ibid. 194 (deleted) *bitcaphi aysmva śū*. See *bitcapha-*; cognates s.v. *tcampha-*.

baittsāga 'alleviation', Manj. 404 *buttai dva nāttarai yāna baittsāga stāvā kaiṇa* 'he understands the two inferior vehicles (as being) alleviation for the weary ones', = Z 9-25 *tāri dva yāna biysāṃgya kye mara stāsindā samtsera* 'those two vehicles are an awakening for those who are weary here in migration'; Manj. 357 *butte tva (= dva) nāttaira yāna baittsāga stāvā vaska* 'he understands the two inferior vehicles (to be) alleviation for the weary ones'. From *tsā-* 'be at rest', see *biysāṃgya*.

bainema 'removes', Manj. 33-4 *ca mene vara dahū str(i)ya utca ya dai bā, bainema pṛacā bāsa* (read *biṣa*) '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*, *beṇda*; *biṇda*, *biṇnda*, *bida*, SuvO. 68v5 *āṣari bendā berānātandā hastama spāte* 'on the teacher (BS *ācārya-*) they rained down the best flowers (*hastama* = BS *sāra-*)', BS *abhyākarīṣyanti ca sālapuṣpaiḥ* (variant *sāra-*). Tib. *sālahi me-tog*. Sid. 20r1 *cu gara beṇdā āna nāṣṭa vahaiysana utca* 'what water descending from upon the mountain', BS *nairjharāṇi*, Tib. *brag-mthlon-pahi kha-nas bab-pahi člu*; III 131-7 *tvi beṇdeṇ ni nāya* 'upon that do not place it (-em = -ai)'. From **upāntai*, Pašto *bānde* 'upon' < **upāntai*, possibly joining with Sogd. *put* 'near'. With *-ālsto* 'towards', III 90-192 *biṇdāṣṭā*, 191 *bidāṣṭi*, v 246, 11a1 *bidāṣṭā*, = K 97-177 *baidāṣṭa*. See *anta-*, s.v. *īyānda-*, *biśśinda-*.

bema 'fortune', II 115-28 *vau nāsa bema* 'goods, desires, fortune', see *bemaña*.

bema 'woven cloth', II 109, 9-7 *tta būra maṇḍvi cū bema nauda* 'theseso many are those women who received cloth'; II 110-22-4 *pātca sīḍika bema nā śa pveca pātca gahāvāra bema nāva śa pveca*, u *śau hīrāsa hīya nāra bema nā śa pu(e)ca pātca camartha va bema huḍaudū śau keṇa* 'then Sīḍika (Turk. *silik*) received *bema*-cloth, one covering, then Gahāvāra received cloth, one covering and the wife of governor Hīrāsa (= *haryāsa-* 'black') received cloth, one covering, then we gave for Camartha cloth, one *keṇa*-measure'. From **vāima-* to *vai-* 'plait, weave', IE Pok. 1120-3 *vei-*, O.Ind. *vāyati* 'weaves', Oss. D. *bijun*, *bid*, I. *bijyn*, *byd* 'plait', D. *zārin-bid* 'gold-braid'. See *biye*, *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 *harbiṣvā bāḍvā śarā drūnā baimaṇā hamāve* 'may there be at all times welfare, health, fortune'; K 148-56 *rraisṣūrau rīysdvire śauṣi śarā drunā beṃaṇā hamāve* 'of the princes and princess may there be joy, welfare, health, fortune'; II 103-64-5 *harbiṣvā bāḍvā śarā tsāṣṭā drrūnā beṃaṇā hamāvai* (the same with 'peacefulness' added); III 94-28 *ttye kāla vī ṣṭāve aysmyā tsāṣṭa baimaṇā drūnai* 'at this time may he in mind be quiet, fortunate, healthy; III 109-8 *drūnai ṣṭāve nūṣta tti jsā beṃaṇā* 'may he be healthy, easy, then also fortunate; N 50-33 *u beṃaṇā tsāṣṭu mahāsamudro ttiṇe nve jsa baḍe* 'and fortunate, quietly he rides on the great sea in this boat'; with negative, L 89-1-3 *tta baḍde u karma vīna dukkhā vīna abeṃaṇānu vīna aysmya āphāranānā harbiṣṭu jyāre* 'these sins and *karma*-acts without woes, without misfortunes, without disturbances of mind, altogether perish'. From **baxsmana-* to *baxs-* (present to *bag-* 'give, take a share') with *-man-a-*, adjective *-man-ya-*, see also *būṣ-*, *būta-* < *baxs-*, *baxt-* 'give'. From *-axsm-* (as *-aśm-*, *peṃa-* 'wool') *-g-*, *-gin-* resulted. IE Pok. 107 *bhag-*, O.Ind. *bhājati*, *bhaktā*, Av. *bag-*, *baxta-*.

baimya 'of bright colour' II 60-9 *baimya kamaiśka śā* 'one *baimya*-coloured *kamaiśka*-cloth'. See SDTV 17. Rather *baimya-* from *bāma-* 'shining', thence a colour 'white' or 'red' like Av. *suxra-* 'red', O.Ind. *śukrā-*, *śuklā-* 'white', with O.Engl. *basu* 'purple', Celtic O. Ir. *bān* 'white'. The form could also be connected with *bema* 'woven cloth', which suits less *kamaiśka* which in II 60-23-4 is preceded by colour names *ysicā-ṣṭīyī drai-gūna kamaiśka śā* '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 *ḥyāyā* '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 *bvaiysa*. See *bveysa-*.

beysa- 'Buddha', see *balysa-*; III 123-72 *būdhā*, *beysa*. *beysaj-*, *beysañj-*, see *biysañj-* 'seize'.

beysā- 'held', JS 32r3 *beysā-ḍeṇḍe* 'holding the staff', parallel to Pali *atta-daṇḍa-* 'taking up the stick'. See *-ysāj-*, 1 sing. *ysājū* 'I hold', and *biyse* 'I hold'.

beysān- 'awake', see *biysān-*.

beysāna- 'of the Buddha, of bodhi-', K 97.199 *beysāna beysūsta* *bvāre* 'they awaken to Buddha bodhi', = v 246, 1322 *baysūstā bustā himāre*. See *balysāna-*.

baiysi, *baiysittai* 'taken', see *biysiya-*, *biysamj-*.

beysidā 'horrific', JS 3011, see *biysar-* 'be horrified', from **biysidaa-*.

baiysūna-, see *balysūna-*.

baiysūsta, see *balysūstā*.

baiyseña 'to be awakened', K 112.372 *brrā ṣṭāna baiyseña* 'being awake, he is to be awakened', see *biysān-*.

baiyseda 'he awakes', Manj. 404 = Z 9.25 *bāysendā*, see *biysān-*; Manj. 73 *bīyseda*; *beysaida*.

baiysairām 'Buddha-sons', gen. plur. II 102.38 *baiysairām baudhasatvām* 'Buddha-sons, bodhisattvas', if from **baysa-vira-*, see JS 192 *baysa-virīnā* 'sonship of the Buddha', with second component *pūra-* 'son'. AM, n.s., II, 1965, 103 'bodhi-seekers', as dyadic, from base *ar-* would be possible.

ber- 'to rain', see *bār-*, causative *berān-*.

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-y-* in Śuynī *warv-* intr. 'boil', Parācī *yarw-*; trans. *yarwēw-*; from older *bar-y-* > *yarb-*), but possibly also *bar-* 'to cut' or *bar-* 'to bring, collect'. Uncertain text.

berayera 'more profitable, excellent', II 51.61 (uncertain miscellany), *berayera sarā na yauda ida* 'he cannot make fortune (= BS *śrī-*) more prosperous'. From **bāraya-tara-*, to *bara-* 'fruit', Greek φέριτος.

bairai 'dress', II 9.143 *ḍaiku-v-au yśumaiñai bairai pasta hūḍai* 'the Ḍaiku deigned to give us winter clothes'; ibid. 144 *u tta hā baira hūḍadu* 'and so we gave clothes'; ibid. 147 *ttau ra vā bairai 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 *savūṇ vā ysarrñvā tcaḍā berajā virā* 'I mounted among the stones (?) beside (me) on the first day'; IV 17.18 *byerajā vī paṇḍi ni narāmāñā* 'he must not go out on the road on the first day', parallel to BS *pratipad-*, see IV 110. From **abi-ayara-* > *byera-*, *bera-* with adjective suffix *-ja-*. See *ayar-* s.v. *palsāra-* 'evening'.

beraṇḍā 'cracking', Sid. 131v.4 *āstā-v-i hatcyadā hamāre u berāṇḍā* 'his bones break and crack', BS *rug-bheda-*, Tib. *rus-pa grum-śin hgas-pa dan*; see I 169, 85v5 *birūṇḍā* 'they crack', BS *bhagna-*. Base *bar-* 'cut' above, IE Pok. 133-4 *bher-*.

beraṣṭa- 'explained', Manj. 148-9 *savorra haḥṣa beraṣṭa* 'saṇḍortī truth expounded'. See *birays-*.

berāka 'making rain', v 26, 49v4 *śrī-mahādīwatā, u berāka gyasta u bū|||* 'the great deity Śrī (fortune) and the raining *deva*-gods and...'. From *ber-* 'to rain', with adjective suffix *-āka-*.

berān- 'make to rain', see *bār-*.

berās- 'explain', see *birās-*.

berāṣva 'exalted', JS 28r4 graphic error of *-ṣv-* for *ṣṭ*, see *bārrāṣṭa-*.

bairkha- 'stool, chair', see *biṃrkha-* (*-im-* = *-ai-*).

berṣḍā 'bursts, splits' (**birṣḍā*); Sid. 138vi; v 243.36 *baṣḍa*; see *birāt-*, *birṣṭa-*.

beilsa 'surges', v 40, 54v5 *klaiṣinā beilsa* 'surges of *klesa*-afflictions'. See *beisa*. From base *vart-* 'turn', **vrt-s-* > *beils-*, *beis-*, *bes-*, *bais-*.

bev- 'to deceive, injure', III 104.37 *ka ma ṭḍāra bevai dāyi* (or *dānyi*) 'if another (man) injures, cheats me', from **vidābaya-* > **byev-* > *bev-*, see cognates s.v. *dyūka*; the second verb *dānyi* has been taken from **dāba-* to *dab-* 'injure'.

baiś- 'cause to turn', II 106.130 *dharmā-cakrā āra baiśā khvai naravāṇvai sarai vira pārāntai 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., II, 1965, 106; II 5.70 2 plur. conjunctive, *baiśāvā dāyi cakrā* 'turn the *dharmā*-wheel'. Causative to *bes-* from *vrt-s-*, see also *beilsa-*, *beisa-*; *vart-* s.v. *baḍ-*. See *baiṣṭa* 3 sing. III 104.31.

beṣṣā 'circling', Z 24.412 *suḥṭha beṣṣā* 'the circling raptor birds'. From **vrt-s-y-* base *vart-* 'turn', see also s.v. *baiś-*.

baṣa-, *beṣa-*, 'all' see *biṣa-*, II 102.22 *beṣa sarvasatta ṅysnaura* 'all beings'; K 156, 16-7 *beṣa-paḍā* 'first of all', = III 64.19 *baiśa-paḍā*; K 157.25 *baiśa avirmāttama baiysūna baiysūsta* 'the all-supreme buddha-bodhi (= BS *saṇyaksambodhi-*); inst. sing. II 81.50 *beṣna*, Manj. 306 *baiśna*; with pronouns, K 98.218 *baiśai*, = v 246, 1044 *biṣi* 'all for him'; Manj. 176 *beṣu* 'all of them'; adjective, Manj. 424 *baiśūni* for *biṣūni*, Manj. 425 *baiśūna ālagāra* 'all sorts of ornaments' (BS *alamkāra-*).

beṣi 'buttermilk', see *biṣi*.

beṣkvā, see *hala-beṣkvā*, and *bice*.

baiṣṭa 'turns', III 104.30-1 *ttu ṇū ca ma mūna ysira baiṣṭa* 'that I will do which turns my heart'. From *baiś-* 'make to turn'.

beṣṭe 'sins' from *baṣḍe*, K 98.217-8 *khvai ṣai sūmīrā garā mase beṣṭe ide ga(r)khye baiśai vasasīda* = v 246, 1044 *ṣai khvai tte sūmīrā garā mase baṣḍe ide garkhye biṣi vasasīdā* 'even if of him the sins are of the size of Mount Sumeru they are all cleansed for him', Tib. *dehi sdig-gi phun-po ri-rab can yan yons-su byan-bar hgyur-ro*.

bemṣḍe 'sins', K 150.30 *bemṣḍe garkhye* 'heavy sins', see *baṣḍe*; Manj. 61 *beṣ(d)yā*.

baiṣṭa- 'pupil', III 105.4 *baiṣṭyau hatca* 'with pupils'; dyadic, III 123.52 *baiṣṭa vaḥṣāyai*, BS *upasthāyaka-* 'attendant'; III 124.73 *baiṣṭa*, BS *śiśya-*. 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 *āvīṣṭa-*, possibly with Armen. lv *vīšt*, *vīšti* 'trouble', *vīštac*, with base *vaiś-*, see s.v. *biṣṭa-* (JRAS 1953, 95-7). The *-ā* would indicate older **biṣṭāta-*.

baiṣṭe 'pupil', III (ed. 2) 144, 50a2 *pīśai vā baiṣṭe...* *mṛ(e)ś(d)g haraysde* 'the teacher Vā bestows presents on

- the pupil (= III 145, 527-8); III 145, 501:4 *pīśai hvām baiṣṭe*. . . *mvaṣīda haraysde*; III 145, 502:3 *pīśai hvā baiṣṭa*; 2:4 *pīśai hvām baiṣṭa*. The name *vā*, *hvā*, *hvām* will be Chinese *uang* (K 1298:1) 'prince'.
- baiṣḍa** 'bursts', see s.v. *birāṭ-*, *birṣṭa-*; v 243:36 *ttana ṣṭau baiṣḍa* 'the skin bursts', = ibid. 38 *ttana ṣṭau baiṣḍa*.
- beisa** 'surges', Z 24:238 *ysamṭhīnā beisa maraṇṭigye khvīyā ysyāmatigya ttaragga* 'surges of birth, waves of death, waves of old age' (with *ysy-* from *ysr-*); SuvP. 69v1 *beisa* 'sea', BS *arṇava-*. See older *beilsa-*; with *ā-*, Z 17:13 *ābeisa-*, JS 15r2 *ābeṣyau* 'whirlpools'. From **vrt-s-a-*, base *vart-* 'turn', see *baḍ-*; see present participle *beśaci*.
- beśa** 'shield', IV 21:3 *duna pūmna huṣṭā beśa* 'bows, arrows, spears, shields'. From *var-* 'to cover', *var-t-* see s.v. *baṭha-*, *pūlsta-*, **vrt-s-a-* > **beils-*, *beś-*.
- beśa** 'stūpa or caitya monument' see *balsa-*; *beśa* gen. sing., K 148:51-2 *kaumye j(s)ām gīsa* (so) *abeṣprāyī pārjisa jsa ttu beśa prīyāṅga pasta ī haṣkaude, ṣṣ jśā gīśā ā vā thyau sijaume vi tsīye* 'on the basis of what desire, intention (BS *abhiprāya-*) he deigned 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.
- beśaci** 'whirling', JS 10v4 *beśaci mursala* (BS *musala-*) *seṇa dīṣṭa maysirkā* 'great whirling hammer in one hand'. From *beś-* 'to turn', to base *vart-*, *vrt-s-* 'turn', see *baḍ-*, *beilsa-*, *beś-*.
- besaij-** 'make noises', see *bīśaij-*.
- besta-**, **baista-** 'pierced', JS 27v2 *bestāṃde* 'they pierced'; III 76:252 *pūnyām baista* 'he pierced with arrows', see s.v. *bid-* 'pierce'.
- baista** 'twenty', K 147:20 *baista ysāra* '20,000', see *bista-*.
- baista**-older *busta*- 'known', K 111:345 *baysūṇā baista* 'he understood bodhi'; K 107:282 *na hajvattā byeha ṣai baista* 'he does not get wisdom; he understood it'; Manj. 318 *pajsa mvaṣṭa tīyā vī baista baysūṣṭai vaska ākhaṣṭa* 'great mercy, for them he realised bodhi, immobile'.
- baista**, older *basta*- 'bound', Manj. 60 *maysīrkyai tcemaṇā 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 *ṣṣ maista baiḥī* 'this exceedingly great'. See *bihāta-*, *bihī*.
- bauci** 'his hat', K 42:117 *bauci vicluste ū ragyi bīṃda kṣīpalai hvaste* 'he threw down his hat and struck a blow upon his skull'. From *bauk-*, variant to *mauk-* 'put on', to Greek *λω βαῦκις* 'shoe'. For *mauk-* see s.v. *paṃjs-*: *pamāta-* 'to wear', *aura-muṣa-*, *mūṣaka-*, *mvakalai*. The *-c-* is from secondary contact **bauka-ḥi-*.
- bauṇā** 'woven stuffs', II 109:1 (and 2, deleted) *tīā vaṇā ttāṣṭa dalaka bauṇā thauṇā haṣḍi yūḍaudū* 'now we have made report about (BS *sthāne*) so much woven stuff'; ibid. 3 *pā vā bauṇāe hīsīda* 'afterwards woven stuffs (**bauṇe*) come here'. From **vafnīya-kā-*, base *vaf-* 'weave', see cognates s.v. *baudāha-*.
- bauda-** 'borne, endured', K 64, 81v2-3 *tīyā vaskaḥ harbāṣḍa dūkha bauda mīme* 'for them may I be able to endure all pains', from older *buḍa-* participle to *bar-*.
- bauda-dījsāka-** 'land-holding', II 39:10 *bauda-dījsākya [ṇā] ṇāsā bīsa* 'from the land-holders, the humble servant'. From *bāda-* 'land' and *dījs-* 'to hold', II 47:102 *bāda-dījsā*; II 90:76 *bādi-dījsām*.
- baunyakya** 'plant name', III 35:38 *hagrīsīda caurakya baunyakya spyakako(ā)* 'they gathered among the flowers of *coraka-* and *baunyaka-*', = III 38:37 *hagrīsīda camṇakya baunyakya spyakyakvāṣṭa*, = III 47:56 *hagrīsīda caunākya baunyakya spyakakvā*. See above *cauraka-*, BS *coraka-* 'trigonella corniculata'. Possibly *baunyaka-* is the local name for *coraka-*. Note also *baunva*.
- baunva** 'plant name, with *ṣavara-*', III 17:6 *baunva ṣavarā*, ibid. 13-4; see also III 85:73 *bānva ṣavarā*, ibid. 86:85; Sid. 100r1 *bānā ṣavara*; 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 bīṣṭā*, E p. 359:4 *hūṇā jsa gūṣṭā jsa dārṣṭā* 'with blood, with flesh enveloped'; a fragment v 228, 2b4 (*tcārman*) *na boṭā*, parallel to Śikṣā-samuccaya 77:11 *carmaṇā paryavanaddhaḥ*. 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 *baysūṣṭā bautta* 'he realizes bodhi', for older *butte*, see *buv-*.
- baudāha** 'woven stuff', III 37:16-7 *khausadā nūvarra baudāha brrīyūnā, sa klu jīṣkyā maṇḍvā phastārā cāpaṇe* 'tossing new woven clothes, delightful, just as the garments move on the maiden's breasts'; = III 35:21-2 *khaūṭysa(dā) nūvara bādāha brrīyūna sa kha jīṣka māṇḍvā phastāre cāpane*, = III 46:33-4 *khausadā nūvara bāṇḍāha brrīyūna, sa klu jīṣkyi māṇḍvā phastārā cāpine*, = III 44:45-6 *khausamḍā nūvara baudāha brrīyūnā sa klu jīṣkyā maṇḍā phastārā cāpanai*. From base *vaf-*: *vafta-* 'weave' with suffix *-āha-*, Av. *ubdaēna-* (glossed Zor.P. *tatak*), Zor.P. *vafīṣṇ ī paṣm* 'weaving of wool' (DkM 290:4); *vaf*, *pāḍ-vāf* 'stocking' (for Av. *āḍravana*), N.Pers. *bāf-*, *bāftan*, Sogd. Bud. *wβt'k* 'woven', Man. *w'f-*, *wftyy*, 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 *ūdāl*, Orm. *yaf-*, Yidya *wāf-*, Sanglēḥī *if-*, Waxī *ūf-*, *parwuf-*: *parwāft* 'to net, plait', Parāčī *yaf-*, Šuyṇī *wāf-*, *wāf-*, *wift*, Rōšāni *wāf-*, *wēft*, Yazg. *waf-*: *waft*, Yaṅn. *wof-wofta*. To IE Pok. 1114-5 *uebh-* 'weave, plait', O.Ind. *ubhnāti*, *umbhāti*, *unābdhi*, *vabh-* in *ūrṇa-vābhi-*, *-vābha-* 'spider', Greek *ὄφη*, *ὄφελω*, OHG *weban*, O.Engl. *wefan*, *wēft*, *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. Kartīr insc. 4 *kwl'py*, Zor.P., N.Pers. *kuḷāh* 'hat'; Zor.P. *kapāh* 'cloak', N.Pers. *qabāh*; Oss. I. *xālaf*, *xālāftā* 'trousers' (from *šal-*, in N.Pers. *šalvār* 'trousers'), where Sasan. Pers. *kwl'py* and Oss. *xālaf* probably exclude a suffix *-āša-* > *-āsa-*, see TPS 1954, 146-7. For *vaf-*, see also *avrya*, *gvahe*, *-vaunā* (in *nvadāvounā*).
- baura** 'snow', bora, Z 17:4 *ysāmānā bora byāṇāte tīṣṭkhe g(gare)* 'in winter snow covers peaks (BS *tīṣṭa-*) (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 *baurā hamdurna* 'snow drift'; K 90·743 *garvā baura byaistā* '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 svīdā, ā mirāhija karāsā ā vā bora* 'the six tusks white as conch-shell (BS *śankha-*) or milk or pearl-string or snow'. Adjective, JS 13v4 *śīya viśya bāta khu baurinai garā* 'white lotus root like snowy mountain'. From **vafrā-*, to base *vap-* 'throw up, heap up', Av. *vafra-*, Zor.P. *vafra*, N.Pers. *barf*, *barfēn*, Sogd. Bud. *wṣrḥ*, M.Pers.T. *wpr wdzyd *vafr vīdazēd* 'snow melts'; Pašto *wāwura*, Orm. *yōšr, yōš*, Parāčī *yarp*, Yidya *warfo*, Waxī *warf* (but Oss. D. *met*, I. *mit*). To IE Pok. 1149 *uēp-* O.Ind. *vāpati* 'scatters (seed)', *vāpra-* 'earth mound', O.Slav. *vepri* 'boar', Let. *vepris*. Av. *vīvapat* 'destroy'; see *vap-*, above *patāvoutta-*.

baurkhā 'yellow leaf (?)', Sid. 104v1 *rrustirā hīvi baurkhā*, 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. *bōr*, 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-* 'excrecence'.

boršai 'protruding', Sid. 144v5 *hatcastā u boršai-vī hvīda* 'food for fracture and protrusion', BS *bhinma-asthi-cyuta-sandheś ca pāko*, Tib. *čhag-grugs daw bur-bahi kha-zas* (*čhag-grugs* 'break'; *bur-ba* 'protrude'). Possibly **abi-bras-* > *ba-vrś-* > *borš-*, base IE Pok. 108 *bhar-* 'pointed'; O.Ind. *bhṛṣṭi-* 'bristle' (or IE Pok. 1151-2 *uer-s-* 'be high', O.Ind. *vārsiṣṭha-* 'highest', Lit. *viršūs* 'superior'). The *-vī* may be *-vīya-*, *boršai-vī* 'having protruding parts'.

bauša- 'evil-smelling', K 110·329 *pada bauša aiha biysaje* 'the wind seizes the evil-smelling mouth', explained 332 *pada sa aysma bvāña* 'the wind is to be understood as the mind (= *aysmva*)'. See *buša-*.

baušte 'to know' infinitive, older *buste*, see *buv-*, K 157·25-6 *baysiṣṭa parya baušte* 'deign to realize bodhi-knowledge'.

baušdi '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 iyā*.

baustiya 'acknowledged (?)', III 100·11 *baustiya pūra* 'acknowledged son', *busta-* with *-īya-* suffix, see s.v. *ysmīta-*.

baustūm 'I realized', K 56, 19r1 *aysā parī baustūm* 'I have realized deliverance', see *buv-*: *busta-*.

bya-, bi-, byi-, see *byaha, biha; byahanj-, byihanj-; byahan-, bihan-*.

bya 'food', Manj. 102 *buje ysīs(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 sāmā kām byāña pitta* 'and when he falls into the restriction of Yama' (BS *yāma-*, adjective), see *biyana-* 'obstruction'.

byamjsa- 'astringent', see *bātamjsa-*.

byaḍa 'means of crossing (river)', possibly inflated skin, in the mountains, II 56·11 *byaḍām bīndi ttrāmīdi* 'they cross upon *byaḍa-s*', II 56·16 *byaḍā jsa ttrāmīda*. The plural excludes 'bridge'. Possibly *vi-tar-* 'to cross', **viṛti-* > *byaḍa-*, to Zor.P. *vitarak, vitarg* 'bridge', N.Pers. *gudar-* 'to cross', to IE Pok. 1074-5 *ter-*, see s.v. *ttīdi*. But **vidṛti-* > *byaḍa-*, would better suit the river crossing on skins, with Khovar lw *dril* in Yidya from *drti-*. See BS *drtir vā vāta-pūritā* 'flayed skin blown up by wind' (quoted s.v. *puta-*). For *-aḍa-* see *baḍa-* 'captive', *hvāḍa-* 'eaten'.

byaḍauśā 'to be crossed', III 101·31 *byaḍauśa vauma vī parauysadā jīya* 'in the ocean hard to cross the drowning man perishes'. From **vitara-vaz-ya-* 'moving across', from *vi-tar-* 'to cross' (see s.v. *byaḍa-*) and *-auśa-* as III 38·41 *gvaḍauśa*, K 144, 2r4 *paḍauśikyi* by *-ya-* palatalization of second component *-auysa-* (as in *paḍauysa-, haṃdrauysya-*).

byata 'lightning', see *bātava, byava*.

byatana-, biyana- with intrusive *-ta-*, v 337, 36r6-v1 *byatanu yanā*, Tib. *čhad byed-pa*; v 30, 73v4 *byatānu*; v 30, 73r5 *byamnu*. See *biyana-, byana-*.

byatsvā 'entrance', K 73·36 *ttai na bidāṣṭa gvāna ni byihīda byatsvā uvāśā* 'they (the demons) get no entrance, opportunity over him at all', translation Studies... I. B. Horner 17; *uvāśā*, BS *avakāśa-*. Parallel s.v. *vaumīha-*, BS *avatāra-*. From **abi-čyavāka-* to *tsva-: tsuta-* 'go'.

byada-, byadha- (K 66, 84v2) see *bitanda-* 'confused'.

byadanā 'careless (?)', K 151·41 *ma ja hūśā byadanā ma tsā haspīsa jayvi* 'do not sleep, do not become confused (*bitandāna?*), strive in fighting'.

byadi, see *byamdi, byedi*.

byana- 'hindrance', v 265, 27b3 *byanā thatau vasuštā* 'the hindrance at once is cleared away'; compounds, III 6, 13v1 *byanamggāryau hūryau* 'obstructive things'; Manj. 79 *byana-geña* (from *-gārāna*); K 149·11 *byimnadāra* 'obstructors'. See above *biyana-, byatana-*.

byamda-, see *bitanda-* 'confused'; abstract, *byamdi*, K 69·22 *byamdi rrāśa* 'under control of confusion' (= BS *pramāda-*); Manj. 80 *byadi*; 81 *byadina*; with negative, Manj. 82; 83 *abyadi*; Manj. 180 *byedīna*.

byamḍā 'servants (?)', III 73·176 *samāi byamḍā jāmḍā rrīne* 'but his servants struck the queen', assuming **jsamḍā* to *jsan-* 'strike'. Then possibly base *vaid-*: *vid-* 'to serve', present participle **vidant-* > **byand-a-a-*, Av. *vaēd-*: *vid-*, O.Ind. *vidhāti*.

byamā 'doubt', see *bātamā*; compound, III 106·22 *byamā-jsera strīya sattā* 'the puzzled female being', to v 252·830 *ni vara byamā tcerā*; Bcd 56r1-2 *tti byamā na ni tcerai* 'so doubt must not be caused to them', BS *ma kākṣa janetha*.

byarivā (possibly *byārīvā*) 'past (?)', K 73·40-1 *cū byarivā ysathwā jsāna ttarādara biśā ppracina (a)ysmūna yūḍi* 'what (*karma*-acts) in past births migrating he did with body, tongue, mind'. From **vi-tarita-, tar-* 'to pass', see s.v. *byaḍa-*. These are the threefold *saṃskāra*-actions.

- byalsta-** 'crossed', V 107, 29b5 *īṅāte hīne ne byalste hāmā(r)e* 'foreign armies cannot cross' (BS, Tib. omit); V 82, 13v1 (*pī*)*rmāttamu byalšu* 'best crossing'; BS *atīkrānta-*, Tib. *raḥ-tu hḍas-pahī* (*hḍas* 'cross'). From *byāl-*, to *byals-* < **vi-tar-s-*. See also *byālsāte* 'steps'.
- byava** 'lightning', Manj. 273-4 *ttrāma mānada klu byava kāde rraysga drrāve parṣṭa* 'so as lightning swiftly (dyadic) escapes'; Manj. 176 *klu byave* 'like lightning'; Manj. 190 *byave raudaina hamagye* 'equal to the light of lightning'. See *bātava*, *byata*.
- byavāre** '(the teeth) are morbidly sensitive', Sid. 156r1 *cu daṅḍvā besā āchā, tṭyāṅ khaiyi trāmīda u vīnaustā 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 *dantānāṅ toda-harṣau ca jāyate vātatas tayohi*, Tib. *so nad zug-čin na-ba dan, brce-bar rnamṣ gñis ni, rluṅ-las gyur-pa yin-te*. From **vi-tap-* 'be badly affected', from 'be struck', to Zor.P. *tapāh* 'injured', *tapāh kartan* 'to destroy' (gloss to Av. *nas-* 'perish') *tapāhēntan* 'to destroy' (gloss to Av. *mark-* 'kill'), N.Pers. *tabāh* 'bad, spoiled, rotten, ruined', connected with O.Slav. *tep-* 'to strike' (BSOAS 26, 1963, 83; rather than with IE Pok. 1056 *tap-* 'suppress').
- byaṣṭe** 'steps, treads', K 112:374 *pū jśava u byaṣṭe* 'he goes steps' (*pū*=*puvā-*) and treads'. See *byāl-*, and *byeṣṭi*.
- byaṣṭe** 'matures', Sid. 131v5 *u ysice ūtce ttaṣṭa u byaṣṭe* 'and the yellow water (serum) flows and matures', Tib. *chu ser hḍzag-čin hḍjig-pa dan* (*hḍzag* 'flow', *hḍjig* 'destroy'); infinitive, Sid. 142r4-5 *biṣā paḍā klu ni dāsi byaṣṭe niṣṅmākyau arvāṅ jsa saṅkhalana saṅkhalyānā klu ākṣu byaṣṭe tti hamḍevāka krra tcerai* 'first of all when it has not ceased to mature, it must be smeared with ointment from sedative medicines; when it begins to mature (BS *vidagdha-*) the caustic method must be used', Tib. *de-la thog-ma ma smin-pahī che ni, śi-bar hgyur-bahi sman-rčis bsku-ho rṅags-su cha-ba-la ni smin-par bya-bahi cho-ga byaho*. Here *byaṣṭe* Tib. *smin-pa* 'ripen, mature', indicates **vi-dag-* to *dag-* 'burn, ripen, mature', see *diṣṭa-*, not **vi-tak-* 'to melt', see s.v. *ttajs-*, *byaiṣṭā* 'it melts'.
- byaṣṭa-** 'fitted; decorated (?)', II 129:71 *u byaṣṭi-likā paraṣṭā sau* 'and one fitted (?) axe'. Translated AM, n.s., 2, 1951, 30 and 11, 1964, 25 'fitted', and traced to base *kaz-*. See also *pyaṣṭa-likā-*.
- byaha** 'hunting', III 65:12 *rre byaha buḍe* 'the king rode out hunting'; III 66:23 *rre baḍa byaha vaṅa* 'the king now rides out hunting'; III 68:79 *bāysaṅvā byaha yanira* 'they were hunting in the woods'; K 17:173 *sūdana rrespura byaha netsūte* 'the prince Sudhana went out hunting (= *naltsute*)', = K 25:112 *byaha ṅatsū*, = K 33:62 *byahi netsve*. See *bihā-*, *biho buḍemā* 'I rode out hunting'. Cognates s.v. *bihāysa-* 'hunter'. Compound, *byahāysa-* 'hunter', see *bihāysa-*.
- byahan-** 'laugh', III 37:20 *skauda byahanīda* 'they laugh secretly', = III 35:24; = III 46:36 *skauda byihānīdā*. See *bihan-*, cognates s.v. *khan-*.
- byahāysa-** 'hunter', see *bihāysa-*.
- byaḥi-vīyi** 'expulsive (?)', II 105:115 *parūṣka byaḥi-vīyi dharmā* 'the dharmā-doctrine which expels the *kṛṣā*-afflictions', translation AM, n.s., 11, 1965, 106. Possibly from *byaha-* 'hunting' with *-vīya-* adjective suffix.
- byahauṣe** 'crush (?)', III 74:195 *ṣi maha sau phvai dyū, māstai-v-aṅ biṣa byahauṣe* '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. *kōbidan*, *kuftan* 'break; beat'; or possibly *bya-* prefixed to *haus-* 'remove' should be preferred, if the meanings can be accorded.
- byā** 'got, possessing', III 105:14 *bvaiṣyā byā* 'possessing good qualities', = III 106:29-30 *bvaiṣyā 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 bāḍu 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 saṅ byāji*; IV 23:10 *byāja-ṃ tte kilaiṣa karma* 'melt away for me these *kṛṣā*-afflictions, *karma*-acts'; 2 plur. K 154:43 *ama dāya baysūnā sarauva byājara karma* 'do you, Buddha-lions of the *dharmā*-doctrine, melt away the *karma*-acts'; K 150:17 *pavasuyiṅ hira ide biṣi byājārā* '(what) are the impure things, melt all away'; K 150:28 *byājira* (so to read) *kirma* 'melt away *karma*-acts'; participle, Sid. 109v2 *gviḥq rru dva sera byājānā* 'of cow-oil (=butter) two ounces (Greek σταιήρ, *staira-*) are to be melted', Tib. *mar bzap-po sraṅ gñis bzū-ste* (*bzu* 'melt'). Causative to **byajs-* in 3 sing. present *byaiṣṭā* 'it melts', see s.v. *ttajs-* 'flow'; from **vi-tācāya-*.
- byānā** 'to be produced, made, divided', Sid. 123r2 *hā dva dva bhāga byānā* 'to be divided into two parts each', Tib. *cha gñis-kyis skyed-de*; Sid. 123r2 *hā daṅḍā byānā* 'to be so much divided', Tib. *ñis hgyur-du bskyed-de* ('to make into two'); Sid. 127r3-4 *avasmārā āchai tta tta byānā* 'the apasmāra-disease is to be divided up', Tib. *brjed-byed-kyi nad čes byaho*; Sid. 133r4 *panūdai vaṣṭā hā papalā byānā paṅjsa paṅjsa* 'every day the pepper is to be divided five by five', Tib. *ñin-gčig bśin pipilū lna loas skyed-de*; Sid. 149r2 *tta tta kḥiṅḍī hā byānā* '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 *vi dā-* 'to divide, distribute shares', *vidātha-* 'distribution'. To IE Pok. 175-8 *dā-*, *dai-* 'to distribute', Greek δαίωμαι, O.Ind. *dāti*, *dyāti*, *dind-* *ditā-*, *dāyate*. See *dyāṅ*.
- byānā** 'extend', 2 sing. imperative, III 11, 20v3-4 *tvā haḥḥiṣa u ttā mista ppraṅḥiḥāna byānā-ṃ huṣṣāṅu biḥṣūṅ ma hāmuri yana* 'this truth and these great vows (BS *praṅḥiḥāna-*) extend, increase, expand them, do not forget'. From **vitānaya-* 'to extend', base *tan-* see s.v. *ttāṅga-*, *ttānvāre*, IE Pok. 1065-6 *ten-*. See also *byāna-* 'boundary', BS *pāra-*.
- byānāte** 'covers', Z 17:4 *ysāmānā bora byānāte tṭṛṅkhe g(gare)* 'in winter the snow covers the peaks (and) mountains'. From **vi-kan-*, **abi-kan-* in causative *kānaya-*. See *kan-* above 'to cover'.
- byāmṅjā-** 'division, section, treatise', K 136:863-4 *uysdiṣa ... tvā sumukha-nāma dāraṅḍā dāyya byāmṅja* 'teach this

doctrine-chapter of the Sumukha-dhāraṇī ('good-faced formula'); gen. sing., K 136-865 *tīye dāye byāmji jsa*, Tib. *chos-kyi rnam-grans* ('treatise of the dharma-doctrine'); this Tibetan phrase renders BS *dharmaparyāya*; L 99-16 *byāmje*, L 98-37 *byāmji*; K 3, 138v1 *byāmgye jsa*; v 43, 225 *byāmje*; irregular change in II 101-3 *dā-yvāje sājāmai keṇā* 'for learning the dharma-chapter'. From *vi-dā-* 'divide', see s.v. *byāna-* 'to be divided', hence *byāmjā-* < **vidānaṭ-*.

byāta 'memory, remembered', III 139r1 *auṣku byāta yindā* 'he always remembers', BS *samanusmarati*; SuvO. 54r2 *byāta yande*, BS *samanvākarisyati*; SuvP. 70v3 *byāva yināṃde*, BS *anusmareyam*; K 144, 2r1 *byāvā tsidā*; III 129-7 *byāti hūmā*; K 144, 2r1 *byāva jsāve*; *byāvi jsāvai*. Compounds, II 7-120 *byāva-tsvā-lakā* 'famous'; with *-kar-*; Z 24-192 *byāta-gargye*, I 250, 33v3 *byāta-tādātaru* 'more remembered', BS *satkyataram karisyāmah*; K 51-6-10 *byātarrjai*; Sid. 125v2 *byātaji*, Tib. *dran-pa* ('memory'), III 105-2 *byāvaja pīḍaka* 'memorandum'; K 138-929 *byātariṇā hime* 'he remembers', Tib. *dran-pa dan ldan-par hgyur-ba dan*; Sid. 126v3 *byāvāri brāvi padīme* 'makes the mind clear', Tib. *dran-pa gsal-ba* (*gsal* 'cleanse'). From **abi-yā-ta-*, O.Pers. (with *ʾ* for *A*) αβιατακα, Greek μέμνω; Zor.P. *aḥiyāt*, αβιγιάτηνēt, N.Pers. *yād*; M.Parth.T. 'by'd, 'by'dgr, with 'n/by'd, M.Pers.T. 'y'd, Uigur Turk. 'by'i, Tokhara B *epyac*, *epiyac*, A *opyac* 'memory'. But Sogd. Bud. 'š- (< *uš-*) is like Armen. lw *yišem*, *yišatak*.

byāna- 'bridle', Z 24-647 (vi) *natīnyau byānyau indriṇā rraysgu aśā haṃggarindī* 'with the bridles of vinaya-discipline they quickly control the horses of the senses'. To Av. *aiwiḍāna-*, Sogd. Bud. *βυδ'n*, Zor.P. (Dkm 701-21) *advān*, (Dkm 705-3) *advām*, Oss. D. *ūidonā*, I. *ūidon* (also with *-ē-*, D. *ūidadāx*, I. *ūidadx*), Paśto *mīlūna*, Wanetsī *awlun*, Yidya *awlān*, Sārikolī *vidān*. Base *abi-dā-* 'put on', IE Pok. 235-9 *dhē-*. Note also O.Ind. RV 10-94-8 *ādhnāna-*.

byāna- 'boundary', SuvP. 69v4 *avamātā byāna* 'limitless bound' of the sky, BS *ananta-pāra-*. See *byān-* 2 sing. *byānā* 'extend', from **vi-tāna-*, base *tan-* 'stretch'.

byāmna 'witnesses', see s.v. *bye*.

byāṃda-, older *byauda-*, 'attained', K 56, 22v1 *byāṃdī* 'he got'; 3 sing. preterite fem. K 151-20 *byādā* 'she got'; K 46-49 *khaurya byāṃdā* 'she found rags'; 3 plur. K 59, 32v4 *byāṃdāṃdī*; Manj. 417 *anāha satva byādauda āchā gvaśka* 'the helpless (BS *anātha-*) beings got separation from diseases'. With negative, K 54, 15v3 *abyāṃda*. 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-*, *iroaru-*, *uroaru-*, RV *uroarukā-* 'a cucurbita', *iroālu*, Pali *elāluka*, West Pāhārī *elū* 'gourd', Nepali *airelu* 'small bitter gourd'. Possibly the original was **viyālu-*. To IE Pok. 26 *al-* 'grow'.

byālysa- 'step, stride', Z 2-83 *ce va ju ātāsi haṃjsaṣḍe*

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 *caṃdā pve jsāve u byāṣḍe* 'how many steps he goes and strides'; K 112-374 *pū jsāva u byāṣḍe*; III 68-73 *cu hā tvā byāṣḍa karā* 'who strides over the circle'; K 64, 80v1 *hadrrauysya tsūma āśa, tcana byāṣḍra lāṃvadāva anatta* 'moving through the atmosphere in the sky (BS *ākāśa-*) whereby they stride to endless (BS *ananta-*) cosmoses' (BS *lokadhātu-*); K 154-46 *tcana byāṣe lāṃvadā anatti*; K 72-24-5 *cu sā pva biṣāṣḍe byeṣṭi* 'who steps one step towards the caitya-monument (*biṣa=baiśa*)'. Preterite, III 69-82 *karā hā na byāṣṭā yude* 'he could not step over the circle'; N 171-12 *hauda pve byāṣṭai śśando* 'you stepped on the ground seven steps'; Z 24-226 *purmo diśo byāṣṭe śśando* 'eastwards he stepped on the ground', parallel BS *jāta-mātro ca vikrame sapta vikramate bhuvī* 'and as soon as born he strides seven steps on the ground'. From **vi-kārx-* to be traced to IE (*s*)*ker-ḡ-* 'stride', beside IE Pok. 933-5 *sker-*, with increments (*s*)*ker-d-* in Celtic Ir. *cerd-* 'stride; throw'; Welsh *cerdd-* 'walk', O.Engl. *hratian*, O.Nurse *hrata* 'hasten' to which belongs (*s*)*krem-* in Iranian N.Pers. *xirāmīdan* 'stride', Sogd. Bud. *yr'm-* (**xrām-*) 'stride' (of a lion), which render O.Ind. *kram-*. Then **vi-kārx-* translates neatly BS *vikrām-*. The Ossetic base *kārxyn* 'to tremble', *kārxydton*, *nykkārxydta* belongs with this *karx-*.

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 *satkrīya*), he honours the Buddha with incense'. From **byāte* (as *jsāva* from *jsāte* 'goes') base **abi-yā-* 'go toward', as *pari-jam-*, *pajsama-* 'honour', translated Studies... I. B. Horner, p. 16 'presents'.

byāvaja 'memory', see s.v. *byāta*.

byāvani 'witnesses', s.v. *bye*.

byāṣ- 'to open', see *biyāṣṭ-*.

byāṣ- 'to stride', see *byāls-*.

byāṣḍma 'opening', K 145, 3r4 *dāvīnai ttaradara u vajrū-cārī-v-ai au byāṣḍma 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 *byāṣ-*, older *biyāṣṭ-* 'to open'. Not to *axṣ-* 'observe', see *byāṣṣa*.

byā(ṣ)ṣa 'neglect (?)', v 275-74, 6a1 *ārrā byehā u byā(ṣ)ṣa rruū ganaṃ pracai* 'he commits fault and neglect (?) in the matter of the king's wheat'. Possibly from **vi-axṣā-* 'disregard', to *axṣ-* 'notice', Av. *aiwyāxṣtar-* 'observer', *aiwyāxṣāya-* 'observe'. To IE Pok. 775-7 *okʷ* (O.Ind. *ākṣi*, Av. *aṣi-* 'eye') with O.Ind. *adhyakṣa-* 'superintendent', *ikṣṣe* 'looks'. The *vi-* is reversive, as in O.Ind. *var-* 'close', *vivar-* 'open'.

byiṃdī 'is found', K 55, 18v1; = III 59-23 *byide = byaide*, *bide*, s.v. *byeh-*, *byauda-*.

byiviri 'enclosing the quarry (?)', II 39-17-18 *tā īmīysi*

- khyase nāmi vijilaka byiviri mistai kanīsta ā* [. .] *sūšte* 'the young man (prince?) Īniysi Khyase 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. *bīye* to base *vai-* 'weave, plait'. It renders Turk. *kūrnālūkā* 'bow-case'.
- byiha** 'woven (?)', IV 36b1 *byiha thauna* 'woven cloth'. See *bīye*, *beganā*, *bema*.
- byihamj-** 'produces, draws out', Sid. 20v2 *cu miṅa svidā ṣe ttavaṃdyā u śilīṣā byihanje* 'what is sheep's milk, that draws out bile and phlegm', BS *pitta-ṣeṣmalam āvikaṃ*, Tib. *lug-gi ho-ma ni mkhris-pa dṅṅ bad-kan bskyed-do*; III 135a3 *vaṅa āṃ ttā ṣiṅau yaṅi haspica hasta padī byihanjarā u kṣira byāta yanirau* 'now towards you I make supplication, you should be zealous in the best way and remember the country'; Sid. 20r2 *u bāta byehanje* 'producing wind', BS *vātala-*, Tib. *rluṅ bskyed-do*. From **vi-ṣang-* 'to draw out, produce'. See *thamj-*.
- byūka-** 'chamber', Z 3·39 *stune nā ysarrigye āṣṣānā byūka vara itauraṇa vūda gṅavākṣā halsa śsāra* 'their pillars golden, silver chambers there, arches covered (with jewels), windows, towers excellent'; loc. sing. Z 24·189 *kho ju pāsā byūca trānu tramdā kuyāsa* 'as a sunbeam into a chamber he entered (the mother's) side'; III 106·32 *sa vara ṅesta tṭye pa byūka va rame baida* 'he mounted, there he sat, before her in the chamber he sports'; III 106·26-7 *eysāja cu byūca ṣṭiya* '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-*.
- byūṃgga-** 'abuse', Z 24·449 *ṣi byūṃggā khwei ṣate pākālṣtā biṣyau ṣa ysanyau* 'this is abuse, when he has struck him, parted from all kinsmen'; with lost nasal, Z 24·268 *coi śsāṭhe byūgga drūje ṛye yole* 'who has tricks, abuse, lies, caprices, evils' in a list of evil acts; with defects in v 145, 71r1 *byūṃggā ggaṃjse hvāṅāre* 'disparagement, defects are stated', Z 11·54 *ce mahāyānā ggaṃjse hvāṅūte kye rru byūjāte satva* 'he who speaks of defects of the great vehicle (*mahāyāna-*), who also disparages persons'; v 329, 13a6 *byūṃjāmate ṣa* 'with abuse', BS G 37, 11a2 *piṣuna-vacanāt*, Tib. *phra-mahi ḥig* ('slander'), K 154·42 *byūṃggū biṣde* 'disparagement and (-ṅ) sins'; isolated phrase, v 146r5 *khu byūṃggā vīrā*. From **abi-vank-* with *-iua-* > *-yū*. See also *vamjāmatā-* 'dispute' and cognates s.v. *pyūṃj-* 'to deny'.
- byūṃga-** 'bond', v 250·783-4 *amauvuā byūṃgvā baṃdana-śāloā* 'in distressful bonds, in prisons'; K 102·47 *imauvuā byūṃgvā*; III 113, 4v4 *amauvuā byaugvā*. See s.v. *amatau*. From **abi-yaug-* 'to join', Zor.P. *aṣyōṣ-*, *aṣyōxt* (gloss to Av. *sraēṣ-* 'adhere, join'), to base *yaug-*: *yug-* 'to join', Av. *yaog-*, Zor.P. *āyōxtan*, *yōγ* 'yoke', N.Pers. *juγ*, Balōči *jōγ*; IE Pok. 508-10 *ieu-*, *ieu-g-* 'join', O.Ind. *yānti*, *yuvāti*, *yutā*; *yunakti*, *yuktā-*, Greek *ζεῦγνυμι*, *ζεῦκτός*, Lat. *iungo*, *iunctus*, Lit. *jūngiu*, *jūngti*, O.Engl. *geoh*, *iuh* 'yoke'. The nasal in *byūṃga-* is from the present theme.
- byūṃj-**, **byūj-** 'to abuse', see s.v. *byūṃgga-*.
- 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*, Balōči *guy*, Oss. D. *ug*, *ugtā*, I. *ūg*, *ūgtā*, Greek *βῦας*, *βῦζα*, Lat. *būbō*, Armen. *bou*, *bouēc*, *bouičak*, Georgian *bu*, *buvi*.
- byūte** 'to translate', Sid. 1 bis 13 *pasti byūte* 'he ordered to translate', see *byūh-*, infinitive.
- byūtta-** 'changed', see *byūh-*, *paribyūtte*, BS *viparyasta-* 'reversed'.
- byūda** 'obtained', see *byeh-*: *byūda-*.
- byūṃna-** 'delightful', N 176·10 *khāysā āstaṃna pattarra baṣarrā byūnā* 'food and the rest, solid food delightful spread (of food)'. From older *briyūna-*.
- byūma** 'favour, support', v 225·66·6 ||| *byūma baṅe khvai pira ve rākṣi* ||| 'he binds the favour so that (he gets) protection (BS *rakṣā-*) for his house' (so he binds the favour as a magical act or secures it by non-magical means; the *rakṣā* is prayed for). See SDTV 81. From **abi-au-ma-* to base *av-*: *ū-* 'to favour', to Av. *avaiti*, *uzūthyōi* 'to care for, help', *avah-*, *aoman-* 'helping'. To IE Pok. 77-8 *au-*, O.Ind. *dvati*, *ūtā-*, *avas-*, *ōman-*, *ōma-* 'favour', *ūtī-* 'help', Lat. *auēd*, *audus*, Celtic Welsh *awell* 'longing', Got. *awi-liup* 'favour'. See also *hāva-*.
- byūrru** '10,000, myriad', Z 5·87 *kṣgi byūrru śsāya* 'six myriad (60,000) Śākya persons', = Manj. 412 *kṣaṣṭā ysāra śāya* 'sixty thousand (60,000) Śākyas'; Z 293·28 *dvī byūrru hvamḍā* 'two myriad (20,000) men'; JS 4v4 *dvārabistā byūrrā haṣṭa ysāra* 'twenty-two myriad eight thousand (228,000)'; K 61, 40r1 *ssa-byūryi* '(the Prajñā-pāramitā text) consisting of one hundred myriad (units) (1,000,000)'; v 62·15 *byūrā chā tṭyi śaysdā stuḍe* 'the size of the snake a myriad (10,000) feet'; III 83·17-8 *drai byūra hauvana pa-ysāra paḍiḍa pa-se ra hauda tta parvālā* 'three myriad powerful, five thousand, in due course five hundred also, seven are the protectors' (BS *paripālaka-*) (= 35,507); K 61, 41v2 *byūrrā kalpa* 'a myriad *kalpa*-periods'; K 40·12-3 *jambvī vīra byūra haṣṭā ysārri citra padimḍi* 'he built in Jambudvīpa a myriad eighty thousand caitya-monuments (*citra* for *cityā*)', = K 43·132 *byūrā citri padāde*. Note Z 22·114 *dasau ysāre* 'ten thousand'. From **baivar* (with *-u* from *-am*), Av. *baēvar-*, *baēvan-*, Sogd. Man. *byur* '10,000', Zor.P., N.Pers. *bēvar*, M.Parth.T., M.Pers.T. *byur*, plur. *byur'n*, Alan *βαιορ* (in the name *βαιορασπος*), Oss. D. *beurā*, *berā*, plur. *beretā*, I. *birā*, Armen. lw *biur*, Georgian lw *beur-i*. From *byai-* > *bai-* with *-var-*, *-van-*; *-aiva-* > *-yū*, to base IE Pok. 146-50 *bheu-*: *blu-* see s.v. *buo*, *budara-*.
- byuyāre** 'they catch alight', Z 4·59 *ṣṣundānu pūrrā byūyāre* 'the ravens' wings catch fire'. From *auṣ-* 'to burn', rare in Iranian, see Zaza *vəṣ-*, Brāhūi lw *huṣing* 'to burn'; Armen. lw *atroušan* 'fire-temple', from *ātra* and *aušana-* 'burning-place', IE Pok. 347-8 *eus-*, O.Ind. *ōsati*, *uṣṭā-*, *uṣṇa-* 'hot', Greek *εὔω*, *εὔστροπā* '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-yrrie* 'embers', Lit. *usnis* 'thistle'. See *ṅautcai* 'pungent (?)', and *hausṭa-*.
- 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 urmaysdī* 'when it dawns, the sun rises'; 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 *byūṣaa-*, SuvP. 69r3 *ṣāvā byūṣā-gūna* 'copper-coloured, of bright colour', BS *tāmra-aruṇa-*. 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 *byūṣṭeṣṭe ṣavi* (gen. absolute) 'when night had lightened', BS *prabhātāyām rātrau*; SuvP. 60r2 *tīye ṣīvi byūṣṭā*, BS *tasyā rātryā atyayena* 'at the passing of this night'; III 70:124 *bimḍāṃ byūṣṭā* 'it has dawned upon us'; III 14:5 *byūṣṭi* 'fifth double-hour, 3-5 a.m. (Chinese system)'. With negative II 16, 4b5 *abyūṣṭā vīra* 'before dawn'; III 45:25:7 *byūṣṭā vasve jūhaunai bādā pasālī* 'the pure amorous spring time dawned'; V 381, 2r5 (*ṣṣava*) *byūṣṭa vāta* 'night became bright', BS (*rātri*) *prabhātā-abhūt*; V 170, 30zr2 *handauṇdu o vā byūṣṭu* 'blown up or lightened'. From **abi-aus->* *byūs-*, with *-ū-* (<*-au-*) retained in the preterite, to base *vah-*, *uṣ-* inchoative *us-*, beside *-aus-*, Av. *vah-* only inchoative *usa-*, *usait-*, *vīusaiti*, and noun *uṣah-* 'dawn', *uṣastara-* 'eastern', Sogd. Bud. *wy'ws*, Man. *wyws*, Chr. *wyws*, Zor.P. *ōš*, *ōš-bām* 'dawn', *ōšastar* 'eastern', Pāzand *hōš-bām*, *hōšastar* 'eastern'; Sogd. Bud. Dhyāna 113 *k'w'w's'y kyr'n* 'in the eastern direction'; Sanglečī *āluxd*, *aluzd* 'to-morrow' (**ā-uṣa-azmī-*). To IE Pok. 86-7 *ues-*, *ues*, *aus-*: *us-*, O.Ind. *vas-*, *uṣ-*, *ucchāti*, perfect *uṣāsa*, aorist *avasran*; Uṣās- 'dawn', Greek *ἀώς*, *ἠώς*, *αὔριον* 'to-morrow', Lat. *aurōra*, *auster* 'south wind', O.Engl. *ēastre* 'goddess of spring', *ēastron* 'easter', OHG *ōstara*; *ostar* 'eastern', O.Engl. *ēasterra*; *ēaste* 'east', Lit. *aušrā* 'dawn'; O.Slav. *za ustra* 'early', *utro* 'morning' (lost *-s-*).

byūh- 'change, turn, return, translate', V 56, 115r4 *hamḍā-rvāto byūhāre* 'they vary within', BS *antare parivartayanti*, variant N 75:42 *handrovu*; V 28, 59r1 *ka va ne ṣei byūhāta*; 'if it should not even change'; III 138 Dandān uilik 7 *gvā(rā) byūhi rruī(ya-)* 'changes the business, the royal...'; infinitives, Sid. 1 bis r3 *ṣe pasti byūte* 'he ordered to translate'; Z 23:2 *hvatanau 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 hvanaū byūttaimā* 'I who translated into Khotanese'; Sid. 1v2 *byūtā yinūṃi vva arthā* 'I can translate according to meaning'; 'to return', Z 5:22 *hālsto vā byūtā ku ysātā* 'there he returns to where he was born'; with *pari-*, Sid. 5r3 *pari-byūtā* 'reversed', BS *vīpariyasta-*. Absolutive, Manj. 209 *pārāhā byūttye ṣi(ā)na hame khu cadā-vāna mvara* (so read) 'the basis though changed is like the *cintāmaṇi* jewel (*mīra*=BS *ratna*)'. From *byūh-*: *byūtta-*, base **vi-yauf-*, **viyaufsta-* 'changed'. Sogd. Chr. *pēywfstyq* 'will become changed', Mat. 17:2 *pēywf* 'he was transformed',

Greek μεταμορφώθη, Syriac *šthlp*, *ḥlap* 'to change'. If Oss. D. *ājjeun*, I. *ivyn*, *ivd* 'change, translate', D. *ājivdzag* 'exchange', I. *ivccag*, D. *jevccag*, *ājjevccag*, *jevzdī*, I. *ivddzag* is from **abi-yaufya-* with umlaut *-āui->-ē-*, it can also contain *yaup-*. O.Ind. RV *yop-* in perfect *yuyōpa*, causative *yopāya-*, AV participle *yupitā-* has been translated variously by 'press down, remove'; and 'make fast', but Sāyaṇa rendered by 'be secret', and *vīmahaya-* 'confuse'. Possibly 'change' was the earliest meaning. Since *-p-* is a frequent increment to bases in *-eu-*, this IE *yeu-* may be traced to *īeu-* '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 dpav yin-te gal-te kho-bo gzan-du smra-bar gyur-na*, *kho-bos de-bān-gsēgs-pa gsdh-par hgyur-ro*; translation E. Lamotte, 243; or ce Buddha en personne rend témoignage à mes paroles et, si je parlais autrement je tromperais le Buddha'; V 305, 2a4 *bye*; and *ibid.* 2a3 plural *byāṃna*. Plural, III 2, 6v5 *gyasta balysa byāṃni hāmāṃde* 'may the *deva* Buddhas be my witnesses'; III 2, 7r2 *tī mā biṣṭā byāvani hāmāṃde* 'these all were my witnesses'; II 66:7-8 *tā burā vara byāṃna ya* (with list *bye...bye...bye...* with names) 'these so many were witnesses there, the witness...'; II 64:1:9 *tā burā vara byāṃna ya* 'these so many were witnesses there'; II 13, 1a11 *tī buri va byāṃ vya*, =II 14, 1c7; V 3:13-4 *tī buri va byāṃna ya bye...bye...*; II 61, 1b7 *byaunā*, *ibid.* 8 *byauna*. Inflection, nom. sing. *bye*, plur. *byāvani*, *byāṃna*, *byauna*, *byaunā*, *byāṃ*, from stem *byāvan-*. Similar is *naḍe*, plur. *nadaṃmā*, from **nrtāvan-* 'hero, man'; and *miṣḍī* 'bountiful one', *māde*, 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*, *byāṃ*, nom. sing. *bye*. Turnṣuq Saka *bije*, plur. *biḍāne* 'witness'. The base is then *vīkay-*, as in Av. *vīkaya-*, *vīkaya-* 'witness', Sogd. Bud. *wyč'w'k* 'testimony', Pahlavi Psalter *gw'k'dyhy*, M.Parth.T. *wg'lt*, *wg'lyft*, M.Pers.T. *gw'g'yy*, Zor.P. *gw'k'y*, *gw'k's*, N.Pers. *gūvāh*, Pāzand *gūvāh*, *guṣṭāi*, Armen. lw *vkay*, *-ic*'. From **vi-kay-* and **vi-kāy-* is possible; or *vīk-* with suffixes to *vai-*: *vīk-* '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-*, *byimdi*.

byerajā 'the first day of the lunar fortnight', see above *berajā*, to IV 17:18.

byaire 'they are found, exist', see *byore* to *byeh-*.

byev- 'get', Z 2:183 *ttyau puñyo avasi ma dāru balysūstu hastamu byevo* 'by these merits surely soon I might get the best bodhi-knowledge'; III 125a2 *ttānai byevindā parrīyu harbiśyau haysgamatyau jsa* 'by this for him they win freedom from all troubles'; III 125b5 *thatau byevindā parrīyu* 'swiftly they gain deliverance'; III 125b1 *byevā*; v 103r5 *byevātā*, v 132, 2a1 *hamāngatetu byevāt(ā)* 'he gains indifference (impartiality)'. From base *ap-*, *āp-* 'to get', see above *āhate*, *ehāte*. Hence **abi-āpay-* > *byev-*, Av. *avi-ap-*, Orm. *waw-* 'to obtain' (**abi-ap-*), Yayn. *biyop-*, *biyopta*. 'to reach'; Oss. D. *ājjafun*, *ājfast*, I. *ājjašyn*, *ājjašt* (and with one *-j-*) 'to reach' (**abi-āf-*); Zor.P. *ayāftan*, *ayāpēt*, N.Pers. *yāftan*, *yābad*, M.Pers.T. 'y'b-. To IE Pok. 50-1 *ap-* (*ap-:ēp-*) 'to take, reach', O.Ind. *āpnōti*, *āptā-*, Greek *ἄπτω* 'seize, bind', *ἄπτειθα* 'touch', *ἄφῆ* 'touch', Armen. *ap'* 'palm of hand, handful', Lat. *apiscor*, *aptus*, *coēpti* 'I began', Hittite *e-ip-* (*ēp-*), *appaanzi* (*apanzi*) 'take'. See *byeh-*, *byauda-*, *bide*.

byešti 'he strides', K 72-24 *biśāšte byešti* 'he steps to the *caitya*-monument (*biśa*=*balśa*)'.

byaiśtā 'it melts', K 90-743, see s.v. *ttajs-*.

byeh- 'get', participle *byauda-*, v 329, 13r2 *mārā pāpīmā rrāśu byehāte* 'the sinful *Māra*-demon gets control' (BS *pāpīmant-*), BS G 37, 10b4-5 *mārāḥ pāpīmān avatāraṃ lapsyate* 'will get entrance'; III 25, 25a3 *trāysā byehātdā* 'they feel fear', BS *saṃtrāsam āpatsyante* (*trāysa*- < BS *trāsa-*); v 132, 2a2 *byehātā*=v 136, 1b2; 1 sing. v 64-49 *balysūste vyāreṇini byihīmi* 'I get it the bodhi-knowledge by way of prophecy' (BS *vyākaraṇa-*); 2 plur. III 70-110 *khvai byehya:ra* '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...seṇidā* 'may I get *siddhi*-success'; K 144, 2r3 *hiśanvā aiśvā 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 *lābhā bhaviśyati*; K 138-932 *byehānai hīne*, Tib. *gnas*; noun, v 111, 33r5 *rrušte byehemate kāḍāna* 'for the acquisition of sovereignty', BS *rājatvaṃ pratilabheyuh*; K 57, 24r4 *ce va byehauma niśtā* 'who has no acquisition'; abstract, K 9, 43v1 *u ku pañj(i)nu balānu byehāśkyā* 'and where (there is) acquirement of the five powers' (BS *bala-*); III 127r1 *ttye dāraṇe byehāśce kāḍāna* 'for the obtaining of this formula' (BS *dhāraṇi*); Manj. 376 *byehāścyā*. Preterite *byauda-* 'got', BS *prāpta-*, v 342, 84r6 *byaude*, BS G 37, 78b7 *anuṃprāpta-*; Manj. 126 *tcāhaurvā phārrvā byauda* 'having attained the four stages' (see s.v. *phārra-*); K 106-254 *saṃhā hauva jsa byode* 'he was possessed of the power of trances' (BS *saṃādhāna-*); v 271, 7-1 *ulā byaudātā* 'she got a camel'; v 342, 84v1 *abhijñā byaudāndā* 'they got supernatural powers', BS G 37, 79a2 *abhijñā-pratilabdha-*; v 78, 4r5 *byaudāndāmā vīvāgu* 'we got ripening' (BS *vipāka-*), Tib. *hbras-bu thob*; Manj. 417 *byādauda āchā gvaśka* 'they got freedom from diseases'; Manj. 417 *śravā*

byaudāda 'they got joy'; III 129-221-19 *mahācāitti paṃma byaudāṃdā dye* 'they succeeded in seeing the great *cāitya*-monument before (them)'; K 39-160 *gaṃjśā byaudai ā baśdū 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 *amitta nā niśtā* (BS *anta-*); Manj. 227 *gvāna ne byede* (so) 'does not exist at all', =Z 5-71 *hārśtāyā 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 *byimdi*. Plural, Manj. 41 *satsai(ra) drrāmā byaire dūkhīnai badana-śela* 'such they exist in migration in the grievous prison' (BS *bandhana-śālā*). Present 3 plural, Z 5-54 *pracyau jsa vātca ni byaure* 'then they do not exist through *pratyaya*-causes', =Manj. 178 *pracyau jsa vātca na byaura*; K 11, 16 *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 *hārśtāyā 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 *baysaiyā* 'is quenched'. See also s.v. *prev-*, *byev-*, *bide*. Cognates s.v. *byev-* and *prev-*.

byehā 'position, stage, seat', II 104-88-9 *ttū vōvāra raudāṃ byehi pastai aḥāvāśyē* 'he deigned to occupy that exalted kings' position' (BS *adhivāsita-* 'accepted, endured'); similarly, JS 18v3 *poḡṣṭi ttya rruṃdā byehā* 'you feared that kings' seat'; K 153-25-6 *vajrrāmai byehā dharma-kāya vasva harbiśe baysūne vāmī gīmi...hagyeda satva* 'the (*vajra-devatā*)...on the diamond seat (parallel BS *vajrāsana-*) by means of all pure Buddha knowledge of the *dharma-kāya* ('doctrinal body')...saves the beings'; II 103-53 *gyasta-gyastūñai byaiha vīra* 'upon the seat of the *deva* of *devas*', translation AM, n.s., 11, 1965, 103; Manj. 356 *avaivartta byeha vī vāva* 'having come to the *avaivartika-* ('non-returning') position'; II 119-164 *jastūna byaiha pastāṃda pārauttai* 'they deigned to establish themselves upon the celestial (or royal) seat', translation BSOAS 30, 1967, 96; K 147-37 *hīye hīye nū byehā paryara pārautte* 'each according to his position, deign to establish yourselves'. III 108 (2936), 7 *byeāhe ve ra hamā|||* 'upon the seat on his part may he be (*hamā*-<*te*>)'. The meaning from context (parallel BS *āsana-*) excludes *byeh-* 'to attain' and the subscript hook acts to separate the two words. Possibly **abi-āha-* to base *āh-*

'sit', in *āste* 'he sits, dwells', hence **abi-āhya*->*byeha*-. IE Pok. 342-3 *ēs-*, *er-* 'sit' O.Ind. *āste*, Av. *āste*, Greek ἤσται; plur. O.Ind. *āsate*, Av. *āhantē*; Hittite *esa* 'sits', *esari* 'they sit', infinitive, *asanna*; hieroglyphic *es-*; O.Ind. *āsana*- 'seat'.

byehā byehā 'more and more', v 244, 3a1 *ttyāṃ mī śa jśina byehā byehā uskhaysde* 'their life increases', BS *teṣām āyur vardhayiṣyati*; ibid. 3a2 *ttyāṃ pātā byehā byehā jśina uskhaysde*, BS *teṣām āyur vīvardhayiṣyati*, =K 94.112 *ttyau mī śa jśina byeha byeha usakhīysde*; ibid. 113 *pātā byeha jśinā usakhīysde*; K 96.165-6 *tye ja śāna jśina sa salī hamī ustamī hamadā byehi usakhīysde* 'his life gone at 100 years, at the last for him indeed it will increase', =v 245, 8a1 *ttye ja śāna jśina sa salī paskyāštā u(s)khaysde*. See *bye* 'more', II 7.104-5 *jśināu hūṣa tsī svahau bye bye tsīdā* 'may your life increase, may your pleasures (BS *sukha*-) advance more and more'. See *byo byau*, *bryau bryau*. Here *byehā* from **frāyah*, to Av. *frāyō*, Zor.P. *frēh*, N.Pers. *frīh*, to IE Pok. 800 *plei-*, O.Ind. *prāyas-* 'more', superlative, Av. *frāšta-*, Greek πλεῖστος.

byehamj- 'draw out', see *byihamj-*.

byehāysa- 'hunter', see *bihāysa-*.

byau 'increase', K 109.320 *śai kama ysautta nai vara pārāga nai byau bvāeme jsa* 'this his thought flows off, there is no decrease, no increase of it with bodhi-knowledge', translation of context E. Lamotte, 251. Duplicated *byo byau* 'more and more', JS 3r1 *bīṣi 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 jśāna hvānda svahe byau byau tsīnde* 'they said being here (?), may the pleasures increase'. See also IV 22.12 *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*, *byehā* **frāyah*- 'more', IE Pok. 800 *plei-*. Possibly with Pašto *wrō wrō* 'little by little'.

byaugvā loc. plural, see *byūṅga-* 'bond'.

byoj- 'to care for', noun, dyadic with *haspīj-*, III 8, 15v1 *byauja bāyūṃ haspījūṃ* 'I treat with care, exert myself'; v 182r1 *byoje haspīṣye jsa bāyāna* 'they are to be treated with care, with effort'; III 7, 14v5 *gyasta bayṣa byauji bāyūṃ* 'I treat with care the *deva* Buddhas', III 7, 15r1 *baudhisatva byauja bāyūṃ* 'I treat with devotion the bodhisattvas'; III 7, 15r3 *gyasta byauji bāyūṃ* 'I treat with care the *deva*-gods'; participle, *byauta-* Z 12.10 *tta yana balysa tā byautā* 'so Buddha, do to your devoted one'; v 189, 107b3 (isolated) *byautā*; v 283, 2b2 *cu ttye va tsī 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 kūṣdā vīrāṣṭa byauttai* (infinitive) 'to carry the pots towards the palace', =K 38.134 *asthīyāṃdi utci kūṣḍi vīrāṣṭā byūtte* 'they raised the water to carry to the palace'; II 97.107 *drai tē jū yāṃdā byauttaudū* 'three or four times always we returned', =II 94.23 *u tti hā drai tcām jū yāṃdā byauttaudū*. See *byūh-*.

byauda 'obtained', see *byeh-*.

byauna 'witnesses', see *bye*.

byora 'apt (?)', v 324 (2957), 162 *nūvarā naṣkasti āramaysda mānada dā-byora samāhām-vyacaka āsīri 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-*, *byev-*, Lat. *apīscor*, *aptus*; form with *-ra-*, like Av. *ādra-* 'small', O.Ind. *ādhrā-* 'needy'.

byore, **byaure** 'they are found', see *byeh-*.

byaurīnai 'cloud's', K 17.193, adjective to *pyaura-*, see s.v. *pryaura-* 'cloud'.

byausāuka, see s.v. *pyausāka-* '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 māṣṭai*; II 94.38 *bramkhaysdya māṣṭa* (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-gūtīrya* (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 hātīṅgya* 'a red storm comes'; Z 24.501 *branthā hīṣṭā hātīgya*; Z 24.520 *kho ye brinthu vīri hvātu vānīte phī(ra)* 'as one tosses well-tossed (= winnows well) the awns into the wind'; K 155.53 *brathlu bāri* 'storm and rain', v 153, 174a1 *(br)inthiyau hamkhau(ṣṭa)* 'tossed by storms'; III 14.29 *bāri pha hīme u bramthi tsīdi* 'much rain falls and storms come'; v 62.21 *nūhājsamdyi dīṣina vā brranthā 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-* 'to weep' hardly suits) or the base may be fuller *branth-*. 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 *phē-*, Lat. *fa-*, see IE Pok. 105-6 *bhā-*. Connexion with *rrantha-* 'noise' hardly suits (as **abi-ranθ-*). The stem is **brandh-* with plural *brinthā* from **brandhy-*.

braviya 'happy', JS 37r1, see v 118, 67r5-6 dyadic *bārra-vīyā suhautā* 'happy' (BS *sukha-*).

braśśāte 'falls', Z 23:103 *urā aysurā śānye vratāna puṣṣo braśśāte urvaśi kūḍna* 'Ura being an asura-demon fell from his vow (BS *vrata-*) at once because of Urvaśi'; Z 24:455 *baśḍye jsa braśśā kar ni pātcu ne byode* 'through evil deed it falls, then it is not at all found'. Base *bras-* 'move from its place', Oss. D. *ālvāsun* 'draw out', *ālvāsun* 'come out', *ālvāst*, I. *ālvāsyn*, *ālvāsyn*, *ālvāst* (see E. Benveniste, *Études sur la langue ossète*, 35-7). to O.Ind. *bhrāś-*, *bhrāś-*, *bhrāśaya-*, *bhrāśta-* 'precipitate, eject' (but Av. *brāsa-* to *bram-* 'to weep'). IE Pok. 168 *bhrenk-*, possibly O.Slav. *brōs-* 'to throw'.

braśta- 'asked', participle to *puls-*; I sing. v 235, 16b2 *braśtaimā*; III 133, 5b1 *braśtemā*; I plur. II 87:9 *brāśtāmḍim*, II 119:174 *brāśtāudū*; 3 sing. fem. K 45:19 *ttī-tī hā brāśtā sa* 'then she asked him'; K 46:41 *brāśtā*; K 38:140 *brāśtā*; infinitive, III 129:16 *drūnā paridā brrīṣṭi* 'they deign to ask the health'. See *puls-*, *pūs-*. From **prs-*, *pršta-*, IE Pok. 821-2 *perk-*, *prk-sk-*, O.Ind. *praś-*, *prechati*, *pršta-*.

braha 'back' of body; see *brhaña*; III 93:253 *braha-*.

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 *brāmḡa-*, BS *śroy-āśrita-*, Tib. *hdov-mohi bar-gyi nao-na gnas-so*, BS *śroni-* (Khotan Saka *śūñi*) 'hip and loins'; Tibetan *hdov-mo* has been traced in the Tibet Mongol Dictionary of Sumatiratna with four Mongol equivalents.

brāmḡjā 'birch-tree', Sid. 13r4 BS *bhūrja-*, Tib. *stag-pa*; JS 31r4 *khu hauske brrānje pasuste* 'as the dry birch-tree burns'; I 179, 98v2 *brrānja hiya grrathi*, BS *bhūrja-grratha-*. See *brunja-* 'birch-bark' Z 20:42. The bark was used in medicine.

brāta- 'awake, clear', K 136:872 *o husamḍai o vā brrātā, māstā, au vā byamḍā* '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 *brrāvauṣta jaida hūna padīme* 'it abolishes wakefulness, it induces sleep'; Z 7:38 *cū hūña naiṣṣa brāta* 'who are those awake in a dream' (dyadic); K 69:226 *brrā śtāna* 'being awake'; Sid. 128r5 *brā*, Tib. *gsal-ba* 'clear (of mind)'; v 188, 75b4 *śtāra hūsta u brātā* 'he there sleeps and is awake'; Manj. 72 *kauma śa mvaña brrā ttī ttāre hūsada dva* 'where one remains awake, then those two sleep'; v 187, 75a1 *ni brā āye gyasta ā hūśśā(te)* 'he may not be awake, Buddha, or send to sleep' (*hūśś-* causative to *hūs-*); K 52:8-2 *jā-smarāññā byehimā brrāta* 'I get birth-memory clear' (BS *jāti-smara-* with abstract suffix *-oñā*); Manj. 410 *hūsadaī māttrā* (BS *mātra-*) *basta baiśa brrāvā māttrā) guva* 'the bound is sleeping only, the freed one is the wholly awake one'; K 37:122-3 *cu ī brrāve ttī pūnāñi jsa uhyāñā* 'who may be awake, they are to be shot with arrows'; K 112:372 *bāvāña giḥna hama brā śtāna baiyšeña usta vā* 'by help of *bhāvāñā*-meditation he becomes awake, he is to be awakened at last (*baiyšeña* 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. *jayāraya-*, *γriśa-*, *γrāyāra-*, M.Parth.T. *wygr'd* 'awake', causative *wygr'n-*, inchoative *wygr's-*, *wygr'syn-*, M.Pers.T. *wygr'd*, *wygr'n-*, *wygr's-*, Zor.P. *vigrāy*, *gufrāy-*, Oss. D. *iyal*, I. *qal* 'awake',

N.Pers. *bīdār* (Pašto lw *bēdār*) metathetic to **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.

brātār- '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 *brrāvārāñi jśā*; nom. plur. v 66, 24a5 *brātari*, v 64:4 and 65:1 *brātārā*, III 69:99 *brrātāra jauysa* 'brothers fighters', III 69:100 *mahe dva brrātāra* 'we are two brothers'. To Av. *brātār-*, *brātāram*, *brāθre*, O.Pers. *brātār-*, Zor.P. *brāt*, *brātār*, N.Pers. *bīrādar*, Oss. DI. *āvrad*, *āvradāltā* 'kinsmen' (D. *ānsuār*, I. *āfsymār* 'brother'), Sogd. Bud. *br't*, *br'trt*, Man. *br't*, *br'trt-*, M.Parth.T. *br'd*, *br'dr*, M.Pers.T. *br'd*, *br'dr*, Balōči *brāt*, Pašto *wror*, Yidya *vrai*, Waxi *vōrit*, Šuyñi *vōrad*, Yazg. *vred*, plur. *vradar*, Yayn. *vivot*, Sarikoli *vrud*, *vrūt*, Rošāni *virōd*, plur. *virōdar*. IE Pok. 163-4 O.Ind. *bhrātār-*, Armen. *elbayr*, Lat. *frater*, Got. *brōþar*, Let. *brātārūtis* 'dear brother', Greek *φρᾶτήρ* 'kinsman'.

brrāmna- (= *brāna-*?) 'carrier (?)', III 81:169 Turk. *sađī*, *brrāmna hame* 'the (Turkish) *sal* is the handle (?)'; *sal* 'hand-grip of the bow'. Older **brāna-* or *brāna-*, 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 mañ stūrā aśtā na baida pamuḡ ca ma jittai u brrāvā na tta caiga kšvāštā ka kīrā na tsida* '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. *bāñrai* **bauraka-* from **barvaka-* by *u*-metathesis.

brāśka 'question', v 77, 145v4 *mājeina salāvānai brāśka kvāñā* 'with our speech by him questions must be uttered', Tib. *bde-bar rab sad-nas (sad* 'examine'); Z 20:21 *brāśke hamu byāta yanāre* 'they remember at all times the questions'. From **fras-*, *puls-*, *braśta-* 'to ask', see cognates s.v. *puls-*.

brāhā 'he may soar up', optative 3 sing., see *bārāhātā*.

brī, *brrī* 'dear, beloved', *briya-*, *brra-*, v 64:3 *kštrā brī* 'dear to the land'; v 67, 25a4 *(gya)stya tsūmañcā brī* 'beloved of the coming *devī*-goddesses'; K 138:927 *baysānā brrī hīme* 'he will be dear to the Buddhas'; Manj. 191 *pūra ysīda brrī u ysūśka* 'she bears (base *ysan-*) a son beloved and treasured'; IV 23:15 (verse 26) *paññe brī*; II 3:38 *paññai jśāñi brrī* 'dear to everyone', parallel Samghāṭa-sūtra G 37, 9a3 *sarveśāñi priyo bhaviṣyati*; Mahāvīyutpatti 2940 *bahu-jana-priya-*; Tumsūq Saka *jezdānu bre* 'dear to the *deva*-gods'; plural, v 66:7 *bra ysarrnā nika* (BS *niśka-*) 'precious golden ornaments' (*bra* from *briya*); v 58, 128v4 *u brya śū-karañānu* 'and beloved of the acts (or actors) of fame'; inst. plur. v 231, 17a2 *bryau ha-(yñyau)* 'with dear friends'; v 66:16 *brau pūryau* 'with

dear sons; voc. plur. v 66.10 *brau* 'dear ones' (deleted), with voc. plur. ending *-yau*; with *-ān-* suffix Z 2.5 *keṭitā*. . . *kho ju māta bryandamu pūru* 'cherishes. . . as a mother the most beloved son'; comparative, III 101.41 *sau sau 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-*, *briyūna-*, *brītā-*. Cognates s.v. *briya-*.

brīka- 'beloved', v 64.43 *paṇṇe brrikai* 'dear to everyone one', see s.v. *bīka-*.

brījs- 'roast', Sid. 132v2 *pāṭca kuṃjsa brrījsāṇā* 'then the sesame-seed must be roasted', BS *prabhṛṣṭam*. . . *tilair*; Tib. *tila brnos-pa*; with preverb *uz-*, see above *aysbrījs-*, *iysbrījs-*, *eysbrījs-*, Tib. *brnos-pa*. From *braig-*: *brig-*, beside *braiz-*: *briz-*, and *brag-*, to Av. *brāj-* in *parō.brājya-* '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. *blštn* **brīštan*, N.Pers. *birīštan*, *biryān* 'roasted' (**brīdāna-*), as *giryān* 'weeping' from base *garz-*, *barēzan*, *barējan* 'oven', *bīrsan* 'frying-pan', Balōči *brējag*, *brījag*, *brētkā*, *brilta*, Khovar lw *urenjēik*, Yīdya *vrocūm*, *vrexcūm* (**brinj-*), Pašto *writ* 'roasted' (**brīsta-* or **brīšta-*), Sarīkōli *vīrz-*, Waxī *vareš-*, *varešt* (**brīšta-*), with O.Ind. *bhr̥jjati*, *bhr̥ṣṭa-*, *bharjjana-*, *bhr̥jjana-*, *bhr̥ṣṭra-*, *bhr̥ṣṭra-* 'frying-pan'. IE Pok. 137 *bher-* 'to roast', 1. *bherg-*, O.Lat. *ferctum* > *fertum* 'sacrificial cake', Lit. *birgelas* 'beer'; 2. *bhr̥eig-*, *bhr̥eig-* Lat. *frīgō* 'roast'; 3. *bhrug-*, Greek *φρύγω* 'roast', *φρύγανον* 'dry wood'.

brīnjā- 'dry place', III 59.21 *tī kku ṣakala brrīnjvā karā ūtci nī byide* 'just as in dry deserts no water at all is found', parallel to BS *ujjāngale pṛthīvi-pradeṣe* 'in a dry part of the earth' (Saddharma-puṇḍarīka-sūtra, ed. U. Wogihara, 202.9); in the simile of the antilopes and the *marīci-* 'mirage' in the same text III 59.21 *vīra ṣakala brrīn̄ji kku nī ūtci udīṣā, nī va byehīmdā ūtci stāsīmdā saṇ* '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 brrājāḥ hausā rauvā* 'dry places, arid plains'; Z 22.116 *alava* (BS *aṭavī*) *ggaṇpha sāyate brīn̄je jīyāre* 'forests, plains, sands, deserts will vanish'. Base *brīnjā-* 'dry, parched, desert' from *braig-*: *brig-* with nasal *bring-*, see above *brījs-* 'to roast'. Sogd. Bud. *br'yzzkh* is associated with desert VJ 902 *ptw'ch z'yh ZY br'yzzkh ZY šykth* 'desert land and **frēzā-*, and sands', but it has been traced to connexion with N.Pers. *farēz* 'a kind of grass'. The Pali-Vessantara-jātaka (Jātaka 6.508, translation 263) reports Maddī pushing through hill and forest grass, clumps of bulrush reeds. The BS *jāngala-* is rendered Sid. 6v4 *astaucā* 'dry land', Tib. *skam-sa* 'dry land'. Note *-inj-* also in *bisaj-* 'make noise' < **vi-sinj-*.

-brīta-, *-brīya-*, see *tcabrīta-* 'scattered'.

brītā, *brīyā* 'love, passion' for BS *rāga-*, SuvP. 70v2 *brrīyā*, BS *rāga-*; K 58, 28v2 *ysūrā jaḍī brrīyā*, parallel BS *rāga-moha-dveṣa*; SuvO. 68v4 *hā tsutāndā dātā brīya* 'they went in love of the dharma-doctrine', BS *āgatā*. . . *dharma-kāmāḥ*. Inflection, nom. sing. *-ā*, acc. *-o*, *-au*; gen.

-āye, *-tye*, loc. *-ya* (*briya*), inst. *-ai*, *-e*, inst. plur. *-yau*. With negative Z 6.32 *abriye*; Z 6.44 *abriyaa-*. Adjectives *-inaa-*, *-osta-*, *-ūna-*, *-aiṃja-* fem.; v 100, 43r5 *brītinā suha vaśivātā* 'he experiences desirable pleasures' (BS *sukha-*, *upajīva-*), K 152.17 *brrīyīne*; II 104.77 *brrīvīnai ysathīnai jaḍīnai vāma jsa* 'from the sea of love, birth, ignorance'; SuvP. 68r2-3 *brrīvījau haṃtharkyau jsa* 'with love distresses', BS *rāga-samkate*; v 381, 3a6 *ci brīyauṣta-pīṣkala* 'who have the form at will', = v 332, 24v1 *hiyauṣca-pāṣkala*, BS G 37, 21b3 *kāma-rūpiṇas ca*; v 52, 83b1 *brīyostā pāṣkalā*; v 125, 7b4 *briyauṣtā*; Z 20.6 *trāma hāmāro brrīyostā tīyā bāsā* 'then all become so passionate'; SuvO. 36r4 *u brrīyūyau tceimanyau uysdyāṇe* 'must be surveyed with loving eyes', BS *priya-hitābhyāṃ prekṣitavyāḥ*, SuvO. 36r5 *bryūnāna salātāna* 'with loving speech' (BS *samlāpa-*), BS *priya-vacanāḥ*; 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'.

brītanā 'beloved', v 118, 67v2 *ṣā hārā arthā manāvā brītanā* 'this matter (dyadic) is pleasant, desired' (BS *mana-āpa-*), BS *tad vastu priyaṃ manāpaṃ*.

brīti 'friends (?)' (dialect text), v 262 DR 01a3 *haṣṭi brīti tto mari hvātāimi* 'eight friends (?)', so here I spoke (?)'.

brītiya 'in passion' (context unclear) v 28, 59v3 *yude brītiya perre*.

briya- 'beloved, dear, treasured', Z 20.22 acc. sing. *pūru brīyu* 'dear son'; voc. sing. Z 19.3 *brīya balysa*; Z 20.21 *brīya ṣṣuva* 'dear report'; nom. acc., gen. sing. *brī*, inst. sing. *brīna*, inst. plur. Z 11.11 *brāyo*; plural, SuvO. 4v1 *manāva 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 ysarnā 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 *bryāndamāi ānāca māṛāre* '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 ṣjāṇ māṇ brrauda ye* (translation, BSOAS 29, 1966, 511; 528). See *āvun-* 'to bless', participle *orāta-*; *brīyā-*, *brrauda-*, *plurrīnā*. From *frai-*: *fri-* 'to be friendly, love', Av. *frīnā-*, *frīnā-*, *frita-*, *friṭa-*; *frīna-*, *frya* (*frīna-*), with *ā-*, *āfrīvan-* 'blessing'; Sogd. Bud. *pry*, *pryt't* 'love', *pry'w'k* 'love', *prytm-* 'dearest'; Man. *fryy*, *pry'n prytm* 'dearest of the dear', *pryt't*, *fry't*, *fry'n*, *frytr*; Chr. *fry*, *frycqt*, plur. *fryt*; *fryt't* 'love', with preverbs, *ā-*, *nī-*, *pati-*; Bud. *prywn*, **brywn*, Ancient Letter **pryw*; Man. **brywnēykw*, participle *'frytyy*, plur. *'frytyt*, *'fryn*, *'frywn*; Chr. *'frywn*; with *nī-*, Chr. *nrytyty* 'accursed' voc. plur.); Bud. *ptfry'n-* '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 *πρῶς* 'soft', Got. *frija-*, nom. sing. *freiṣ*,

- frijōn, frijonds* 'friend', O.Engl. *frēo, frī, frīond, frēod* 'love', = Got. *friyathwa-*; O.Slav. *prějō* 'care for', *prijajō priyateli* 'friend'.
- brīyanda** 'beloved', Z 2:180 *ša ju māta nāstā kye pūru śsau-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*.
- brīyausti** II 123:8 *jūhānai brrīyausti aysmū jsa* 'with amorous passionate mind'. See *brīya-*.
- brīra** 'mane', Z 5:38 *kho ju saruāi kesarā brīra* 'as the mane of a *kesarin*-maned lion'; Z 22:146 *tcamjsi kādā mulysgā brīra bulysa* 'hair very short, mane long'. Initial *br-* from either *br-* or *fr-* or preverb *bi-* before *r-* (see *brāh-* 'to soar up', *bārāhātā*). In form Av. *brīra-*, attested in Yašt 13:55 has *urvaranaṃ xwauriranaṃ* 'of plants reaping well' to *brāi-:brī-* 'to cut'. There is also Vištāsp-yašt 38 *xwafriṛā... bawāni* 'may I become with good *frīra-*', to *frāi-:frī-* 'friendship'. But Iranian words for 'mane, neck' are from base **barz-*, **barš-*, beside which **barg-* is a possible variant, hence IE *bhel-*, *bhelg-*, *bhelg-s-*, *bhelg-*, see IE Pok. 122-3 'to project', so Pašto *wraš* 'mane' (**brz-*), Kurd *bišū mane* (**brzuka-*), Oss. DI. *bārcāj, bārczej* 'neck' (**brzaya-*), D. *barcā*, I. *barc* 'mane' from **bršti-* as *arc* 'lance' from *ršti-* (rather than from *brti-*, or *br(1)s-*); Av. *barša-* 'back of horse', (**brg-s-*), Armen. lw (North Iranian) *barš, baš* 'mane' (**brg-s- > *brš-*) with Zor.P. *buš*, N.Pers. *buš* 'neck, mane'. Hence base *barg-*, *brg-*, and *brag- > *bragrā- > brīrā-* (as *śira-* 'content' < **sagra-*), for *-agr-* of West Iranian, see s.v. *sarau* 'lion', and Av. *ayra-*, Zor.P. *ēr-*, Zor.P. *dēr* 'long', O.Pers. *darga-* (through **dagra-*). For Oss. D. *barcā*, I. *barc* 'mane' from **bršti-* note also D. *fāsa-bārcā, fāca-bārcā*, I. *fāsar, fācar* 'behind the saddle' from **bršti-* to IE Pok. 125-6 *bhelg-*, whence also *baz* (< **barz*) 'cushion'.
- brīvarja** 'act of love', II 115:18 *pañai brrīvarja yanī bāya samādāṃ ahaṣṭa* 'to everyone he was making (durative past, or 'may he make') love-acts to lead to trance (BS *samādāhāna-*) uninterrupted'. From *brīya-* with *kar-*, **brīyakaračī* (as Sid. 126v3 *byāvarji* 'making remembered', to *byāta-* and *-karačī*).
- brīs-**, see *tcabrīs-*, s.v. *tcabalj-* 'scatter'.
- brrīšti** 'to ask', infinitive to *puls-*, *braṣṭa-*.
- brīha** 'back', see s.v. *bṛhaṇā*.
- brū** 'early', III 20, 42 *brrū haḍā* 'early in the day'. BS *pūrvāhna-kāla-samaye*; K 18:217 *brru haḍe*, = K 26:143 *brrū haḍāe*, = K 35:88 *brrū hiḍā*, parallel Divyāvadāna 448:5, *prabhātāyāṃ rajanyāṃ* 'when the night lightened' (see also III 25, 27b4-28a1 *byūṣṭeye ṣavi*, BS *prabhātāyāṃ rātrau*); Sid. 122v1 *ysai brū* (omitted in Tibetan); v 54, 83v3 *siddham brū ha(ḍā)*; inflected in *-ī*, Z 22:150 *hamye brūi kvī rre bvaittā kari jaṃbutvōi baḍe* 'the same morning when the king mounts him, he carries him around Jambudvīpa', parallel to Lalita-vistara 12:23 *śūryasya abhyudgamana-velāyāṃ* 'at the time of sunrise' (note *kara-* as partitive adjective, type Lat. *urbs media*). From **frau-* with *br-* retained as in *brūṃbāte* 'before', unlike *hā, hāysa-*, *ha-*, *hatara-*, *hatāma* containing *fra-*. Note IE Pok. 814 *pru-* in Greek πρῦμός '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 byāsā 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. *bārūn-*, *rrūdātā*.
- brūn-** 'shine', III 29, 41a4-b1 *khu jā oṇa stārā dyāri ṣivi brrūnāri* 'as the stars appear in the sky, at night they shine', = Manj. 261 *khu ja āsa* (BS *ākāsa-*) *stārā dyāra ṣivi brrūnāra*; Manj. 157 *brrūnāve ḥāya vasva* 'the pure ray shines' (= **brūnātā*); v 123, 19ṛ5 *brūnāre*. Participle present, SuvO. 68r4 *brūnandei ysānde* 'appears shining', BS *jvalantaṃ*; III 114, 5v4 *brrūnāṃdai hūmi khu raṃṃnūnai* (BS *ratna-*) *daṣṭa* (BS *dhvaja-*) 'becomes brilliant like a jewelled banner', = v 250:791. See *bārūn-*, *brūna*, *rrūdātā* 'light', from base *rauk-*, IE *leuk-*.
- brūnja-** 'birch-tree, birch-bark', Z 20:42 *samu kho ju brūnje uysgurṣṭi banhyu vāte* 'as one tears off the bark on a tree'; Sid. 13r4 *brānjā* 'birch-tree', Tib. *stag-pa*; JS 31r4 *brrānjā*; I 179, 98v2 *brrānja*, BS *bhūrja-*. The name of the birch has taken many divergent forms. Here note Oss. D. *bārcā*, I. *bārc*, plur. *bārczytā*, Waxī *furz*, Pašto *barf* 'birch-bark', Sanglēcī *bāreš*, Tājikī *burz*, Šuynī *vēyən, vēydz*, Parāčī *bhūn* 'tree', Yidya *vīz-vīrya, vāz-vūryō, vāvīryō* (**brza-vāraka-*), Šuynī *brūj* 'birch-bark'. Dardic Dameli *brīs*, Phalura *brhuj*, Gawarbatī *bluz*. IE Pok. 139 *bherg-* 'shine', O.Ind. *bhūrjā-*, Lat. *farnus* 'ash-tree', *frāxinus* adjective (**fargno-*), OHG *birihha*, O.Engl. *beorc*, *birce*, O.Norse *bjork*, Lit. *bērzas*, 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 *vṛkṣa* (BS) *vasva ramaṇa brūna* 'trees pure, delightful, splendid'; III 65:16 *yanūmī brrūna paṣaṃ* 'I do him splendid honour'; compound JS 3r1 *biṣṭ sūha* (BS *sukha-*) *brūna-paṣaṃya byo byau tside* 'may all his pleasures full of splendid honour increase more and more'; III 127:23-4 *avaphada brrūna magaliya* (BS *mangala-*) *dy(ā)ma byāihūdai (= -āṃde)* 'may they attain the vision unsated, splendid, auspicious'; K 39:156 *jaṣṭūna brrūnā yudāṃdā pūjā-karmā* 'they performed the divine splendid worship (BS *pūjā-karma*)'; K 64, 81r1 *ttū pajāysīryau brrūna saskāra dauja* 'may they receive this splendid gift of *saṃskāra*-ceremony', = ibid. 79r4 *ttū pajāyaude brrūna saskāra dauja*. The 'gift' is *dānjā-* to base *dā-* 'give', which is replaced by the verb *har-* (**fra-bar-*). Compound, SuvP. 72r4-v1 *hūnāṃde satva aveṣṭa brrūnarā ṣiṇe vīra* 'may the beings become free of danger illuminant to one another', BS *prabhaṃ-karā bhontu paras-pareṇa*; derivative with *-ja-*, *brrūnājai* 'splendid', II 55:34 *cū dyāṃdū biysāṃ hya dyāma brrūnājai (u)vārā bhaṣje āyāṃysa naṣāṃdā* 'for us who have seen the vision, splendid, exalted of the Buddhas, sins, distresses have quietened', translation SDTV 67-9. From **abi-rauxna-* (hardly *-xna-* which might leave *-n-*), to Av. *raoxsna-*, Zor.P. *rōšan*, see s.v. *bārūn-*, *rrūdātā*.
- brrūna** 'fine (of food)', II 115:27 *ysaujsa khaṣṭa saika brrūna ttī js(ā) nautcai* 'savoury drink, excellent, fine and also pungent'. See *brūna-* 'splendid'.
- brrūmadā** 'weeping', K 24:106, = K 33:55 *brrāmaṃdā*

in compound with *gārṣa-* 'throat', see *brem-*. For *brū-*, see also *brūyasta-* 'brilliant'.

- brumbāte** 'in front, previous', Z 23.148 *indradanā brumbāte ysānde* 'shines before the rainbow' (BS *indradhanus-* 'Indra's bow'); Z 22.163 *pātave nā brumbāte nāstā* 'there is no guard before them'; III 26, 3111-2 *puṇṇai haṃbisai brūbi* 'his earlier heap of merit', BS *paurvaḥ puṇya-skandhaḥ*; v 89.1111 *būtāsatva balysā brumbatā āre* 'the bodhisattvas sit before the Buddha'; III 3, 814 *śye ji ne vara brumbe huḃe ne paśānā* 'no second man must be allowed there before'; II 76.72 *mahe brūṃbhe* 'before me'; K 40.21 *ssa salī masa brūṃbhe*, =K 43, 138-9 *ssa sala masa brūṃbha* 'one hundred years previously', *Divyāvadāna* 405.27 omits; III 131.6 *śau hadā-t-ūṃ ma brūmba ni darrvai* '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 *wṛumbai* 'first', assuming a secondary *-r-* (where G. Morgenstierne, BSOAS 33, 1970, 127 has derived from *fratama-*).
- brūyasta** 'brilliant', K 26.138 *brūyasta rana* 'shining jewels', =K 18.211 *bveyausta rana*, see s.v. *bāyā* 'ray of light'. For *brū-* see also *brūmadā*.
- brūva** 'attained', Manj. 437 *bays(ū)ṣṭa brūva* 'having reached bodhi-knowledge', if not from *byūda-* = *byauda-*, BS *prāpta-*, possibly **abi-raup-* 'rise up to' with participle **ruṣṭa->*ruta-*.
- brūška-** 'rough', III 79.6 *pada daṃdā brūṣki ṣṭe* 'the road is so rough'; III 80.33 *cū pada pejsā brūṣki yi* 'whose road was very rough'; of pain, III 88.148 *brūṣkya vīnā jīṃdā* 'it removes harsh pains'; Z 20.14 *brūṣki...bani* 'rough bond'. Verbal, of mind, II 111.19 *tā tta hve si nā ra hā brūṣṭya* 'so he spoke, do not grieve any more'; Z 23.26 *biṣṭā nā ysāru brūṣcāte kāṣca* 'sorrow distresses the mind of everyone of them'; compound, III 104.40 *brūṣka-aysmva* 'rough-minded'. From *brauṣ-* 'break up', IE Pok. 171 *bhreus-*, O.Engl. *briesan*, *brýsan* 'break to pieces', Lat. *frustrum* 'fragment', OHG *brōsma* 'crum'. See *brūṣṭa-*.
- brūṣṭā** 'break', 2 sing. K 36.100 *thi ttu gvāra ni brūṣṭā* 'do not you break this project', =K 27.154-5 *thā ttu gvāra na byuṣṭa*, =K 19.233-4 *tha ttu gvāra na byuṣṭa*. See *brūška-*, *brūṣṭya-*, *brūṣca-*. Translation BSOAS 29, 1966, 511.
- bre**, *brrai* 'dear', JS 16v1, II 130.1, see *briya-*.
- brriājā** 'dry place', III 79.12; II 80.28 *brriājīṃ*, see *brriājā-*.
- brem-** 'to weep', Z 24.235 *bremāmā* 'I weep' in the story of Asita, parallel Lalita-vistara 73.28 *prārodid asrūṇi ca pravartayan*; K 45.21 *ū śe āṃ ttū brremū khū...* 'and secondly I weep for this that...'; K 45.19 *brrainai* 'he weeps', III 139v2 *bremātā* 'he weeps', BS G 37, 34a6 *asru-haṃṭhaṇi prarodati*; participle present, v 330, 20r6 *bremandā* (plural), BS G 37, 17b1 *rudanti*, Tib. *nu-ṣin* ('nu' 'weep'); v 332, 24v1 *bremandā gyasta* 'weeping deva-gods', BS G 37, 21b2 *rodamānān bahūn devān*, Tib. *lha man-po dag nu-ṣin*; infinitive, v 330, 20r5 *ākṣuttāndā ī-garṣā bremā* 'they began to weep with the whole throat', BS G 37, 17a7 *paridevanti*, Tib. *nu-ṣin*; Z 5.26 *ākṣutte bremā* 'he began to weep'; K 32.38 *samāi āṣṭaṃdi brrainā laidrrai pana* 'but he began to weep before the

hunter', =K 24.85-6 *ttanai āstada brrainā lāmdrrai pana*, =K 16.141 *ttanai āstana brrainā lāmdrrai pana* (translation BSOAS 29, 1966, 508 but *pana* taken as *panatā* 'he arose'); preterite, v 332, 24r6 (br)*aundaimā* 'I wept', BS G 37, 21b2 *asrūṇi ca pramuncāmī*, Tib. *mchi-ma sor-to* (*hchor* '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*, Aṣṭyātkār ī Zarērān 107 *brāmēd*, Jāmāsp-nāmak *brāmēt*; Yazdī *bremūdwun*, Nānī *bremb-: brest*, Māzandarānī *barm-* 'to weep', Sangisari *bebürmiten*, *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 *vībram-* 'wander', *uī vībramindā* 'wits are wandering' (possibly a loan-word).

brriaiha 'back (part of body)', see *brhañā*; III 93.252 *brreḥā*; III 79.9 *brriaihā*: 'belly'.

bro 'limit', alternative to *buro* (see above *buro*) Z 3.118 *ku buro ātāsi vari bro būāre buṣṭā var buro brūnāre 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 tcamā brokyā* 'to the utmost last'; Z 23.142 *odā gyastuvog brokyā* 'right up to the deva-gods', =Z 23.151 *odā hā gyastuvog braukyā* (similar to the phrase *audī...bure*). Without *odā*, N 175.29 *gyastuo brocu* (with intrusive *-r-*); Z 24.454 *gyastuvog brokyā* (without *odā*). After the pronouns, *ṣā brokyā* 'all this', Z 10.20 *ṣā brokyā yānyau dryau jsa haṃbajṣya būāmata hvīnde* 'all that is called bodhi-knowledge common to the two vehicles (BS *yāna-*)'; with *tterā*, Z 12.20 *tterā brocī mulysāi* 'all so much favour from him'; with *vara*, Z 6.60 *ku buro satvānu vākalpa varā brocā harbiṣṭu vīrā* 'all there in everything wherever beings' imagination exists' (BS *vikalpa-* 'false conception'). From *bura-*, see s.v. *buro*, *budaru*, to Av. *būri-*.

brrau 'dear', inst. plural II 130.1, see *briya-*.

braukalā 'brow', III 81.175 *brraukalā* gloss to Turk. *qaš* 'eyebrow'; III 69.93 *haṃgrihya:rā brraukala maṃ* 'raise up (2 plur.) my brows'; Z 24.515 (br)*aukale muṣṭyau jsa vahaste* 'brows struck with fists'; III 130, 1b5 *braukalā 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 brraukālākija dūnaka* 'secret movements of the brows'. From *brau-*:*brū-* with various suffixes, here *-kala-* (as in *caukala-* 'he-goat'), Av. dual *brvatbyam*, Zor.P. *brūk*, N.Pers. *abrū*, *barū*, Sogd. Bud. *βr'wkh* (**βrūkā*), Oss. D. *ārfug*, *ārfgutā*, I. *ārfyg*, *ārfgūtā*, adjective D. *ārfuggin*, I. *ārfygdžyn* 'with eyebrows', Pašto *wrūdza*, Waxī *varaw*, Yidya *vriyo*, *vrēga* (**brūkā-*), Sangleči *vrīc* (*c=ts*), Šuynī *vrrūč*, West Iranian Tāliši *baw*, Baxtiāri *burg*. IE Pok. 172 O.Ind. *bhrā-*, Greek *ὄφρυς*, 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 vaṭhānarā hīvī aṅga, ṣi surakā u alobā* (BS *alobha-*), *u brorā, u buysa-aysmu u abyamḍā, 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 smigḍho 'pramattas ca balavān paricārakaḥ*, Tib. *gcan-zin, re-ba med-pa daw* (*re-ba* 'hope, wish'), *yi-ran-ba daw, bag yod-pa daw stobs daw ldan-puho*. The lists differ, but *brorā u buysa-aysmu* correspond to BS *smigḍha-* and Tib. *yi-ran-ba* 'be glad, rejoice'; v 66, 23a7 *maṅ vira braura thu bra ysarnā nika* 'you, pleased with me, (desire) the precious golden ornaments' (BS *niška-*); II 4·50 *brrānra nāhalmā khandai* 'happy, reverent, laughing'; III 127·15 *śakalaka-śaumai brraura nāhaluā khandai* 'fine-faced, happy, reverent, laughing'; II 114-5, 15-6 *rauma kheṇḍa aidrā sūrrai jsāha patsainai brraura* 'like Rāma, bold in senses, devoting his life, happy'; II 115·31 *krāṇa sājū brraura* 'I make grateful, happy'; v 65·13a *maṅ vira braura āṣṛya thu kariha* 'for me you, teacher, are happy, active'; v 312·26 *pūrā dvarā tta brrori satta* 'sons, daughters, these happy beings'. Cognates uncertain: if 'with ardent mind' and thence 'happy' the source may be **abi-rau-ra-*, giving a base *rau-* in Oss. D. *araun* 'burn' to AV *rūd-* 'fevered'.

brorcū 'limit', see s.v. *bro* 'to the limit'.

brausāra- 'the part around the eyes', I 179, 97v5 *brrausira vīna* 'pain in the part round the eyes', BS *paricakṣuṣā-bhyaḥ*; Z 21·15 *cūḍo vaysnā 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'.

briya- 'dear', see *briya-*.

bryamkhaysjā 'month name', see *bramkhaysji*.

bryārīnā 'kindly act', IV 7v7, as from *briya-* and *kāra-* with abstract suffix *-rīnā*, *ṣi saṅkhāraṅ haṃjisiḍi bryārīnā* 'the monastery (BS *saṅghārāma-*) 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 *raysauya* loc. sing. 'empty' to base *raz-*.

bv- 'accept, adopt', participle *bva-*, see s.v. *bvā, bveṅ ṁmā*.

bvā 'know', 3 sing. injunctive, to *buv-*: *busta-*, II 127·32 *ttye kiṅai mū tteyi hyāṅ bvā* 'therefore in this let the Tei-Uang know'; *ibid.* 40 *hamaiyai tteyi hyāṅ 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 *bū* '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 hvānde khu sau bva harbāsi hvānā sau ji hamā bvavi nīṣṭi svabhāvastā cu ṣṭām varaśde* 'what according to the *dharmā*-doctrine is so named, when one vanishing is to be wholly known, one arises, there is no vanishing to it, what is experienced as natural' (BS *svabhāva-* with adjective suffix *-asta-*); K 67·177-8 *ni vā va byehī pāṭci bvākā bvavi aharina cai bautti si hera ttuṣā, khu bvāki aharina bajimḍi* 'then the knower does not attain to its vanishing without remainder (=BS *aśeṣa-*), he who knows it, namely that the *dharmā*-elements are empty (=BS *sūnya-*), when to the knower they perish without remainder' = K 71·8v1-2 *na vā va byehī pāṭca, bvāka bvavi aharina, cvai butta sā hira ttuṣā, khu bvāka aharina bijatte*; K 57, 24r3-4 *u na va bīdi bvākā na bvavi ttye hera prraciṇna (im-=-ai) ce va byehauma nīṣṭā* 'and there is not found (does not exist) a knower nor its vanishing (ceasing to exist), for the reason that there is no being found (existence)'; K 65, 84r2 *kīra-vadāva ḍasau cū bva bijāṭta* '(I confess to) the ten paths of *karmā*-acts (BS *daśa; karma-patha-*) which have perished, vanished'. From *buvan-*, participle *buvata-*, *bvata-*, *abuta-*, *bva*, and noun **bvati-* 'ceasing to be' > *bva*. See *buvan-*, dyadic with *baj-*, *bijautta-*.

bvañā 'perfumes', K 49·3·9; gen. plur. *bvañāṅ*, Bcd 45r4 *bvañāṅ sīrkāṅ jsa* 'with good perfumes', BS *gandha-varebhiḥ*. See *bū*.

bvanamḍi 'learned (?)', v 312·27 *dida khu ṣa rrispūra hūṣū bvanamḍi hamya* 'so that the prince grew up, became learned (?)'. Possibly **baudanant-a-* to *baud-*: *bud-* 'understand', see s.v. *buv-*; hence denominative *baudana-* (or *budana-*) with participle present. The adjective describes the prince after training.

bvaysa- 'long', see *bulysa-*.

bvaysa 'intoxicated (?)', II 40·40-1 *cu nāma naḍāna bvaysa haysga vanāsa* 'whatever men (heroes?) are intoxicated, violent, destructive'. See s.v. *bvaysamṅ*.

bvaysdaiyai 'decays', III 110·18-9 *cū hvō yserā ṣte ṣa viṣgrā ranā mauñāda ṣṭai ttye prracina cū na naraṣṭa u na bvaysdaiyai* 'what is the human heart, that is, like *vajra*-diamond jewel because it does not burst and does not decay'. From **buz-dai-* to **abi-uz-* or **vi-uz-* with *dai-*: *di-* 'to fall, decay', to Yazg. *ḍay-*, *ḍed* 'fall', *ḍayd* 'he falls', *ḍed* '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 *din-*, 2 sing. *dīnā* 'you let fall, throw down' with *-n-* causative; and see also *dīra-* 'bad'. IE Pok. 187 *deis-*: *dī-* 'move, move fast', O.Ind. *dīyati* 'flies', *dīyate* 'perish', *dīna-* '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'.

bvaysnaṅ 'sesame sugar (?)', II 1·9 gloss to Chinese *ci-ma ttāṅ* (SDTV 18; 29), possibly (proposed by W. Simon, letter of 1.9.72) *ṣi-ma* 'sesame' (K 1210·2; 593 *ma* (with radical 140)); *tang* 'sugar' (K 973·5). See derivative *bvāysana*; and *bveysi, beysa*; also above *bvaysa*.

bvašca 'for perfume (?)', III 42b6 (12) *u bvašca vara viṣṭāṇa u surā vara bājana viṣṭāṇa* (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 *bvaśca* adjective *-asta-*, *-astyā* > *-asca* to *bu-*, *bū* (**bauda-*).
- bvāstā* 'stuffed full', K 41·65-6 *dāda piśāri-vi herā pīrām jsa bvāstā khu ṣi kimalai ṣṭe* 'such a disgusting thing, stuffed with worms as the head is'; = K 44·182-3 *dida piśāri-vihera heri pīrām jsa bvāsti khu ṣi kimalai ṣṭe*. See *hāsta-*, *bvestā*.
- bvāsti* 'he mounted', K 44·209 *tī isū rre pāṭaliputri ṣṭāna bvāsti ū ttahikṣaṣilai h(ina) bāste*, = K 42·92-3 *tī isū rre pāṭaliputri ṣṭāna bvāsti ū ttahā:kṣaṣilai hīna bāste* 'then king Aśoka being in Pāṭaliputra mounted and led the army to Takṣaśila'; with *-ā-* also, III 73·191 *rre spāṣṭa kithāṣṭā bvāstā* 'the king looked, he rode towards the city'; III 66·25 *rre bvestā kūṣḍi vīrāṣṭa* '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 tsue*; K 39·155 *tīye bādā bvesta peṣaramjst ā* 'then he mounted, he came in the evening'. See *bvāḍ-*.
- bvāsti* 'examined (?)', IV 3·3 *vañā malunaskḥi biṣi bvāsti* 'now Malunaskḥa has examined all'. From **abi-pad-* 'enter upon', see *nvāsta-* 'lying down' from *ni-pad-*.
- bvāste* 'known', K 152·4 *bvāste pārāma* 'they realized the *pāramitā*-perfection', older *busta*.
- bvā* 'you accept', 2 sing. to base *bu-*, **buta-*, *bva-*, III 11, 205·212 *errāmā maṃ āśayā* (BS *āśaya-*) *bvā cirāmūṃ ggauttrā* (BS *gotra-*) (*iyā?*) *errāmūṃ hettā iyā ttindrāmi rūvinā veṣina iryāvahina hai hai mahāsatva muhu ttr(ā)ya* 'what kind of intent of mine you may accept, what kind of 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 *veśa-*), from such behaviour (BS *iryāpatha-*) deliver me, O Great Being'; K 112·372-3 *tī vara rraṣṭa prratyākṣai harb(ai)ṣa bvā tīye anābācuṅga carya jsa cu tvā haṣṭiṣṭa 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, 202-3 *vañā ṣṣinaumā bve khu ma ttina ysamthāna ttrāyā* 'now accept supplication (**xśnauma-*), so that you may deliver me from this birth'; preterite *bva-* < **buta-*, **būta-*, III 1, 52-3 *dasau karma-pāha bve imā* 'I have accepted the ten ways of *karma*-acts (BS *karma-patha-*)'; III 8, 163-4 *dasau kuśala karmapāha bveṃ imā* 'I have accepted the ten good ways of *karma*-acts (BS *kuśala-karmapatha-*)'; V 293·3·6, 2b2 (isolated word) *bvemā*. Parallel to BS *daśa kuśala-karmapatha-samādāna-* 'adopting the ten good *karma*-ways', with *sam-ā-dā-* 'adopt, take to, adhere to'; also II 101·12 *dasau ra maista śalai samādāyī 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 jśāṃ paṃmara bvāta* '(if. . .) you do not receive report of her', with optative III 70·109 *paṃmarai bvirau aśka* 'perhaps you may get news of her'. In letter symbolism, K 108·298-9 *ba-akṣara vīra vasve hamagte dya bvāya* 'on the *ba*-letter there is got pure impartiality by sight' (like *ibid.* 300 *vasve hamagte dyāma*), where *bvāya* is conjunctive **bvāta* 3 singular. Base *bag-* in *bu-*:*bva-* from *bag-*:*baxta-* 'give, take (a share)', here for 'take, accept, adopt', beside *bax-* in *būṣ-*:*būta-* 'give, distribute', see *būṣ-*.
- bvāeme jsa*, K 109·320 see *bvāmatā-* 'knowledge'.
- bvāka-* 'knower', adjective to *buv-*:*busta-*, V 130, 52b1 *rrāṣṭrā bvāka hajū* 'prince knower, wise'; III 31·1 *bvāka hīrāmā vīra* 'on the state of a knower'; K 67, 24r4 *bvāka-*, K 71, 8v2; 8v3; Z 6·50 *ne ju butte bustā ne bvāka* 'he knows there being no realized and no realizer'; SuvP. 73r3 *bvāka*, BS *vidu paṇḍitaś ca* (*vidus-* = *vidvāṃs-*).
- bvākaḍā* 'memorial (tablet?)', III 51·68; 71; 73; *bvākaḍām* 78, in a repeated phrase *u pīḍā bvākaḍā prastharmāḍā beysṭiṇa prrabaibai-kāyā beysā hālai aurga* 'and with reverence towards the pictures, memorials, carpets, the Buddhas in the Buddha-images embodied' (BS *prati-bimba-kāya-*). Hence *bvāka-* 'knowing' with second component *kaḍa-* (**kṛta-*), as in *pajsamāḍa-* '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 *sūdhana raispūrā ṣi aysa bvāñū vaysṭi* 'this prince Sudhana I announce to be myself now', *ibid.* 159 *sūryaprrabhā rīnā dhanā raudāṃ rre mahāmāyī bvāñūṃ śaudvāṃṇi 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 bvāñāṃḍai hāṣṭā* 'the *śreṣṭhin*-ministers explained to him (*yi*)', = K 25·113-4 *hārvū bvāñāṃḍai hāṣṭa*, = K 17·176 *hārvū bvāñāṃḍai hāṣṭa*.
- bvāñā-* 'to be known', participle future to *buv-*, K 105·240 *ṣai vā khu bvāñā khu vā vara dyāma baysa uysṭiṣā vā* 'as this is to be known how the Buddha expounds the vision'.
- bvātta-*, see *abvātta-* 'abundant'.
- bvāna-* 'harm', see *buvan-*.
- bvānai* 'for riding', II 84·12 *vina se se bvānai aśā hervi haṃḍa stūri niṣṭā* 'except one riding horse each there is no other beast at all'. See also *bvāna* III 81·41; cognates s.v. *bvāḍ-*.
- bvāma* 'bodhi-knowledge', older *bvāmatā-*, Manj. 341-2 *hajūttā bvāma* 'wisdom, knowledge', Manj. 344 *rraṣṭa bvāme jsa paysāda* 'known by right knowledge (parallel BS *samyak-saṃbodha-*), = Manj. 382 *bvāme jsa rraṣṭa paysāda*, see also *bvāeme*, *bvāime*. From *buv-* 'to know'.
- bvāmaja* 'having knowledge', Manj. 301-2 *rraṣṭa brāmaja baysa na byāide venē akṣara* 'the Buddha with right knowledge is not found without the *akṣara*-syllable'. Adjective *-ja-* to *bvāma*.
- bvāmatitā* 'having knowledge', K 3, 1395, see *buvāmatī*.
- bvāmatinaa-* 'of knowledge', Z 5·82 *urmaysde māstā bvāmatino* 'great sun of knowledge', see s.v. *buv-*.
- bvāmatiyātara-* 'more intelligent', SuvO. 27r2 BS *jñānavātara-*, see *buvāmatī*.
- bvāmaya* 'intelligent', Manj. 140 *bvāmaya hve* contrasting with 139 *jaḍa satva* 'foolish being' (BS *jaḍa-*), II 107·159 *pūñūda bvāmāyī*; Manj. 146 *hajū bvāmāyā hve* 'wise intelligent man', Manj. 148-9 *ārya bvāmāyā hajatta*. See *buvāmatī*.
- byāyausta-* 'brilliant', K 43·155 *byāyausta rāna vi* 'brilliant jewels there (*vi* = *vara*)', = K 40·38 *bvāyausti raṃna*; K 25·110 *bvāyausta-*, 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 dukkha-sabdāḥ kvaci loki bhontu*; II 99:174-5 *habā bvāvai* 'condition is known'. To *buv-*, *bvāte*.
 bvāšcyā 'knowledge, experience', Bcd 53v3 *mañjūśrī sūri bvāšcyā* 'Mañjūśrī's experience of boldness' (BS *śaurya-*); Sid. 15r1 *krā nva bvāšcye tcerai* 'to be treated according to knowledge', BS *yathā-vidhīḥ*, Tib. *cho-ga ji-lta-ba bzin-du*.
 bvāšta 'experience', K 149:3 *hūryara bvāšta jsa ttu māšpa rraštā* 'bestow through experience this straight road'.
 bvāštya 'experience', Bcd 53v1; 53v2, 53v3 BS *vidusya* gen. sing. to *vidus-*, older *vidvāms-* 'knowing'; Sid. 126r1 *bvāštyai*, Tib. *ses-pa* ('*ses* 'know'); adjective, Sid. 2v2 *jsīna bvāštīna mahāsamudra* 'in the great sea of life experience', BS *āyur-veda-uddahī-*, Tib. *chehi rig-byed-kyi rgya-mcho*; *bvāštyañau* 'experienced', K 64, 82r1 *bvāštyañau bāysvā nehvastā* 'I crossed (the great sea) on experienced arms'. From **budāšta->bvāšta-*, to *buv-* 'know'.
 byāsta-, *byasta-* 'stuffed full', K 41:66 *herā pīrām jsa byāstā khu ṣi kimalai ṣte* 'a thing full of worms as this head is', =K 44:183 *heri pīrām jsa byāsti khu ṣi kimalai ṣte*; K 113:382 *aśucāgyau habaḍa byāsta hadana prrānyau ḥāsta* '(the body) stuffed with impurities, full inside with breathing things' (BS *aśuci-*, *anga-*; *prāñin-*). See *ḥāsta-*, *bvesta-*.
 byāsta- 'mounted', see s.v. *byasti*, and *bvāḡd-*.
 byāttā 'he mounts', K 41:10, see *bvāḡd-*; Z 14:92 *boḡittā*.
 bvī 'incense', K 94:108 *bvi jsa*, =V 244, 2b2 *buna* 'with incense', see *ḥū*.
 bvīna 'may I know', IV 3:10 I sing. optative to *buv-* 'know'.
 bvīnū 'with incense and (-ū)', K 154:39 *bvīnū spyā jsa* 'with incense and flowers', see *ḥū* 'incense', *bvī*.
 bvīmā 'destroy, perishes', III 83:27, see *buvan-*.
 bvīmāsti (-īm- = -ai-) 'exercised (?)', II 44:50 *ñāśa bīśai ṇāmsā phara bvīmāsti* 'the humble servant exercised much his mind' (Tib. *ñams* 'mind'). From **baimasta-*, **bimasta-* or **bimasta-* from *marz-* 'rub' or *marz-* 'touch' < **abi-mṛšta-* (through *-lsta-*), see s.v. *malys-*. See SDTV 113.
 bvīyi 'boiled (grain)', Sid. 122v2 *rrusa...lverai, bvīyi pā yuḍā idā* 'barley... is to be eaten; then boiled grain can be made', BS *vātya-* 'fried barley', Tib. *chan ho-ma ham śa-khu dan ldan-pa ham* ('boiled grain with milk or with meat-broth'). Possibly **abi-paxta->bvat->bv-* with *-iya-* suffix, to base *pak-*, see s.v. *pajs-*. See *-ī* in *tīdi*.
 bvīmya 'rays', K 154:35 (with list of colours) *bvīmya paśida* 'they send out rays' (-īm- = -ai-); =K 154:36 *bveya*, see s.v. *ḥāyā* 'ray'.
 bvīmysa (-īm- = -ai-), see *bulysa-* 'long'.
 bvīysana 'sherbet (?)' in a list with *īrā* 'ale (?)', and *hūrā* 'mare's milk fermented', II 11:23 *ciṅga kṣī)rāšta īra hīya u haura u bvīysana u|||*, =II 99:187 *caiga kṣīrāštā īra hīya u haurā u bvīysna u hamatci hīya, mvaiśdana haraštā ya* 'for the Chinese land presents were offered of ale (?) and fermented mare's milk (Av. *hurā*, Turk.

qumis), and this *bvīysana* beverage and of *hamatci-liquor*'. Similarly, II 10:10 *īra u hūrā u bvīysana* (*hamitci*) *nauhya hīsyē*, =II 99:175 *īra u haurā bvīysnaḡ hamitci nauhya hīsyai* 'ale (?) and fermented mare's milk and this beverage *bvīysna*, *hamitci-liquor* came as the chief (gift)'. If connected with *bvāysnaḡ* gloss to Chinese *ci-ma ttām* 'sesame sugar', that is **bvazana-*, by *i-*-umlaut **bvazanya-*, this would give *bvīysana-* (as *hīśāna-*, *hīśam* 'iron', Waxī *īśn*, *yīśn* from **aśuanyā-*), hence a 'sherbet', not necessarily from sesame seeds. For 'sherbet' presented to the Mongol Emperor Qubilai Khan, see P. Pelliot, Notes on Marco Polo II, 774, quoted s.v. *hamatci*. See s.v. *bveysa*.
 bvīra, *bvīrau*, see *bv-*: *bva-* 'to accept', base *bag-*.
 bvīryau 'know', see *buv-*: *busta-*.
 bvīštā 'to be associated (?)', V 170, 2r4 *|||balysānu ṣṭānye bvīštā* 'to be associated (in the care?) of the Buddha', possibly infinitive to **bvāšta-* from **abi-pas-* 'to bind, join', see s.v. *pāsa-* 'load' and 'group'. Form like *brīṣṭi* 'to ask', infinitive to *brašta-* 'asked', in III 129:16 *tīraṇḍaraḡ drūnā parīḍaḡ brīṣṭi* 'they deign to ask after health of body'.
 bve 'I know', Z 2:66 *aysu bve* 'I know' to *buv-* 'know'.
 bve 'accept', 2 sing. middle imperative, see *bv-*.
 bve 'accepted', participle to *bv-*: *bva-* 'accept' I sing. *bve imā, bveṇi imā, bvemā*, see s.v. *bv-*.
 bve jsa 'with a shout', V 384:5 *bve jsa patcauttāḡ bījāśa* '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 βοῆ 'call' βοάω 'cry out'; O.Ind. *buk-* 'sound of lion's roar', Av. *bučāhin-* 'howling' (adjective), *buxti* 'howling', epithets of Vayu- 'wind', Russ. *bučatī* 'roar, boom', Greek βούκτης 'howling' (adjective). Hence *bve* oblique to **bvā-* 'call, cry, shout' from **buvā-*.
 bveci 'seated (stiff)', Sid. 145r5, BS *stambha-*, Tib. *ḥa-re ḥḍug-pa* 'statue sitting', to *bvāḡd-*, *bvešta-* 'sit upon, mount'. For *-eca-*, see also *hambeca-* 'summary' to *hambirsta-*.
 bvej- 'to honour', III 54:76 *pūna 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. *bərəxša-*, glossed by Zor.P. *āršūk* 'desire'. See *bulj-*.
 bveys-, *bvaijs-*, *bvaijs-*, see *buljsā-* 'virtue', III 85:64 *bvejse* 'virtues', adjective, III 126:4 *bvaijsinai rana* 'jewel of virtue'.
 bvaijsa- 'open (?)', III 41:36 *bvaijsā-kaujsā spyakai* 'flower with open bud', parallel to Iw *spūlaka-* 'bud' from BS *sphoḡaka-* '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. *buydāg*, I. *byydāg* 'open', Sogd. Bud. *βwy* 'deliverance', *βwytk*, Av. *baog-*, Zor.P. *bōš-*, *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. *buwad*.

bvaimē 'knowledge', see *bvāma*, K 110:334 *bvaimē*, SuvP. 69v3 *bvaimē jsa*, BS *jñāna*.

bveya- 'ray', II 53:7 *mṛṣīdijā bveya* 'ray of mercy'; II 102:28–9 *habadai māsta vira habadai 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 *bṛāyausta raṇna* (*ā* for *aṇ*) 'brilliant jewels'; K 49:4:1 *bveyausta raṇnā*; K 33:62 *bveyāscye raha baida* 'on the splendid chariot'. See *hāyā* 'ray'.

bvaiysa- 'long', III 123:74 gloss to BS *dīrgha-*; K 52:7:9 *joide bvaiysi* 'may they live long'; K 155:51 *bveysa-jsīnā hamāve* 'may he be long-lived', = K 150:33 *bveysa-jsīnā hamāve*; K 151:46 *bveysyem. . . jsīnā* 'in long life'; *bviṃysa* I 175, 91v5 *drūnā byihāda u bviṃysa jsīnā* 'they get health and long life (-iṃ- = -ai-); II 103:52 *justūnāi bvaiysyai ttavargyai jsīnā paba* 'continuance of royal long threefold life'. From *barz-*:*bṛz-* 'increase', see *bulysa-* < **bṛza-*.

bveysa 'a beverage', without -*v-* *bveysa-*, III 47:62–3 *spyakyau ājsavā bveysi habadā phaysdvā jastūne khaṣṇa asphīraci(ṇa) hāysīnā*, = III 40:17–8 *spyakyau ājsavā bvaiysa habāla phaysdyai jāstūnāi khaṣā jsā asphīratcaṇa hāysaiṇā*, = III 38:42 *spyakyau ājsava beysa habadā phaysdve jastūne khaṣa va isphīraciṇa hāysaiṇā* '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-* **bvazanya* > *bviysana-*, *bviysna-* (as *hiṣṣana-* 'iron' from **aṣyanya-*, and *ysīra-* 'gold' from *zaranya-*), occurring in the passages cited above in a list *īra-*, *hura-*, *hamatcī* (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-* < **bagazya-* 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. *bknj*, from the same base *bag-*. Here too belongs **baxsma-* in Ubīx *baxsma* 'wine', Kazan Turk. *maksīm*, *maksīma* 'beer', Oss. D. *maxsumā*, I. *maxsymā* 'thin beer', Čerkes *maxsāme*, *baxsāme*, Al-Kāšyārī, Turk. *buxsum* 'beer from barley', formed by -*šma-* 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'abus* '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*, *mōdow*), 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-*.

bvešdā 'length', Sid. 121r3, Tib. *riā-du*; II 108:192 *dada stūḍai bvešdai baiysūnā prrabuibgi caira hamyai* 'of such greatness (and) length the Buddha image became visible' (BS *pratibimba-*, -*ka-*); v 62:15 *byūrā chā tīyi śaysdā stude bāšde ttaramdarā* '10,000 feet the greatness (and) length of the snake's body' (with *bāšde* < **bušde*), see *bušde*, Tib. *srid-du*, and *bulysa-* 'long', to *barz-* 'increase', from **bulysatāti-*.

bvesta- 'mounted', v 310r4 u *šī bārai bidā bvestā* 'and he rode on a white steed'; v 310v3 u *tīi vara gāṃna bvestamḍā* '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 *buwad*-, *byāsta-*, *bvāma*, *bvaina*.

bveštā 'filled, stuffed', III 49:17 *asacāṃgyau hambadā bveštā* 'filled, stuffed (dyadic) with filthy things'; *ibid.* 19 *pīrām jsa byāstā* 'stuffed with worms'. See *hāsta-*, *byāsta-*.

bvestā 'ridden', gen. plur., II 58b3 *bvestā bārāṇ* 'of ridden beasts'. See *bvesta-*, *buwad-*.

bvauṇvakya, see s.v. *baunyakya* 'plant name'.

bvauṇaudai 'they informed', see *bvāñ-* causative to *buv-*: *busta-* 'know'.

bvāume 'knowledge', K 62, 77v3 *bvāume gilina* 'by help of bodhi', = K 53:10:8 *bvāme gilina*. See *buv-*, *bvāmātā-*.

bvāuma 'talk (?)', II 125:14 *ma jsā ma šikā ārā naištā, hīnā ysīra hīrrai ttā-ṇi bvāuma-vīnai vā-ṇi 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-*.

bvyaunā 'to be known', K 41:79 *šī ttī khu bvyaunā rraštā vā hūñā* 'how then is this to be known; state it rightly to me', = K 44:195–5 *šī ttī khu byy(ā)ñi rrašti vā hūñā*. For *bvāñā-*, to *buv-* 'know'.

bharšyām 'with sea monsters', II 104:78–80 *karyau bharsyāṇi ttamattamagalā prrūñā jsa ājaraista. . . mahā-samūdrā* 'the great sea infested by the breathing things *timitimigalas*, *kara*-fish, *bharsya*-fish'. Possibly to base *bhal-* in Greek *φάλαιννα* 'whale', from **bar-*, **braš-* with secondary contact of -*rš-* (or archaic primary contact). To IE Pok. 120.

bhašje 'sins', II 55:34, see *bašde*.

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 **bīsā* (in same text with *bhahya-* 'tree') K 145, 3r4 *ñāna bhīse grathani ni parsāna* 'not to be to loosed from the knot of the *ñāna-* 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. *hvāssa-*, and above *bī* 'willow'.

bhuāja 'sets free (?)', Manj. 43 *saira asada harba(sā) kara bhuāja ttū aysmva* 'all good (and) bad, surely he frees the mind'. Possibly to base *buj-* 'to set free, open', see s.v. *bvajisa-*.

-ṃ enclitic replacing older *mā* and *nā*, but also masculine and neuter sing. **nu* < **naṃ*. The preceding vowel may be *-a-* or *-u, -ū-*, and the *-ṃ* 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-ṃ bisa* 'where my house is'; in the formula N 165.35 *tta-ṃ pyūṣṭā*, = K 72.14 *tta pyūṣṭā* 'so by me heard', = older SuvO. 4r2 *tta mā pyūṣṭu*: = K 94.92 *tta tta mahā jsa pyūṣṭa*; = v 243, 1b1 *tta tta mahum jsa pyūṣṭā*, = III 20, 3b3 *tta tta mamā pyūṣṭā*, = K 40.1 *tta tta ma jsa vā pyūṣṭā lumye*; = K 76.199 *tta-ṃ mā pyūṣṭā*, K 75.1 *tta pyūṣṭā*; Z 12.43 *ysiro ysurre yande ku-ṃ jsa hamdaru mindā* 'he makes rough anger (is roughly angry) whereby he injures another'. For the 3 plural note III 9, 17r5 *biṣṣūṃ* '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 *uysd-ṣūmūṃ* 'I will teach them' (I sing. *-umā*, with *nā*); III 58.14 *ksasūṃ* 'sixteen of them'. See M. J. Dresden, *Jātaka-stava*, pp. 411-12 for the enclitic pronouns. For the unnoticed 3 sing. *-ṃ*, note K 61, 40v4 *bhāvana-ṃ jsa yanāṇdi* 'they may make *bhāvana-* meditation with it'; K 61, 40v4 *pirāttāvu jsa baridi* (for *-uṃ 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 *-uṃ jsa*) 'at last therewith'; III 65.8 *pajaista-ṃ jsa* 'he asked from him'.

ma 'me', Z 5.51 *parrija ma* 'save me'; K 46.44 *ṣi ma ttā pyaṃsāṣṭa pāde* 'he will nourish me in future'; K 4, 142r4 *ttā ma vātā uysnorā garkhāttetu dyāñātāndā* 'these beings showed reverence to me', Tib. *kho-bo-la sems-čan de-dag gus-pa dan bcas-śiv 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 hḍas-par hḍu śes-so*; K 5, 142v2 *u namasātāndā ma* 'and they revered me'; K 16.144 *ma kaiṇa* 'for me', = K 32.40 *maṃ kaiṇi*; SuvP. 66r4 *nāsāṇde ma jsa biṣā āra* 'may they take from me all faults', BS *atyayaṃ pratigrhāntu*; SuvP. 63r2 *cu buri maṃ ide karma* 'whatever are my *karma-*acts', BS *yac ca me pāpakaṃ karma*; K 154.34 *ma jsa bāyidiṃ (-iṃ = -e)* 'they conduct with me'; K 154.36 *ma beda* 'upon me'. Possessive *mā*, *ma*, K 42.110 *ma ysira* 'my heart', v 384.5-6 *ma ysira* 'my heart' (see *mā*).

ma 'not' prohibitive, SuvP. 71v4 *ma jve dukha-vedana vāṇde* 'may they not know feeling of pains', BS *mā kasya cid bādhatu duḥkha-vedanā*; JS 18v3 *tta tta muṇḍai ma jve vaṇa āche beda* 'so you remained lest now disease should be on you (-e 2 sing. 'you'); with *ne*, v 330, 13v5 with v 69, 8r4 *ma ne... pulsa* 'do not ask', BS G 37, 11b2 *mā... pariṣṭha*; *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... pariṣṭhena*, Tib. *ma hdri-śig*; v 58v2 *ma ne vātcu pulsu*; later K 100.278 *āchai ma na hamāve* 'may the disease not arise'; SuvP. 72v4 *ma ni hā sīde* '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 āphirūnāre* 'they here disturb the winds', BS *kopayanti samiraṇaṃ*, Tib. *rluḥ khkrug-par hgyur-ro*.

ma- 'this', pronoun, Sid. 128v3 *hvā mase muse hamthra-jimḍā mā ā ū nūṣṭimḍā* 'they press and wrap up severely', BS *śosād veṣṭana-lakṣanaḥ*, Tib. *drag-tu bcir-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 *avaśṣa mai*, 'surely this one', BS *avaśyam ayaṃ*; N 76.46 *u hā yā mai ttāna paś<t->* 'and thither (someone) this one in this pool', BS *tatra puṣkarīṇyām prakṣīpya*. 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. *inam*.

ma 'I am', older *mā* (normal in preterites), III 71.150 *āhaurraḍa ma* 'I rejoiced'.

ma 'make' 2 sing. < **maysa* (?) quoted s.v. *āhaurraḍa*.

mamgāra- 'old, long continued', Sid. 127v5 *mamgārā pharāka salā* 'old of many years', BS *purāṇa-*, Tib. *rūn-pa lo du-ma*; II 94.9 *mamgārā hanā* 'old Khan-ruler', = II 96.92 *magāra hana*; II 28, 37a2 *mamgārā kirarā* 'of old workmen'; v 193, 9a1 *hvaḍā magārye dva* 'two old men'; III 18.20-1 *mamgārā mau* 'old intoxicant drink', III 18.21 *mamgārā gyūha rūṇma* 'with old cow's oil (butter)', III 18.27 *mamgārā rrū* 'old oil'; I 179, 97r3-4 *mamgārā ttaviṇi (-iṃ = -ai)* 'old fever', BS *jirṇaṃ jvaram*; N 50.29 *ce maṅgere hatcaṣṭe nvyē jsa mahāsamanro vatseiya* 'who should go down to the great sea with an old broken boat'. Comparative, II 66.6 *mamgādara nā iysgārya* 'the older is not bought back'. From base *mar-* or *marś-* 'to be worn out', hence **mara-kāra-* or **maraṇ-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 *-ṃ. . . r-*, note also *ysamgāra-* 'old' to base *zar-* 'grow old'.

mamgiṇḍā '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. *mārazāna-* 'belly', Lit. *milžinas* 'giant', O.Ind. *mallhā-* 'dew-lapped'. For *-iṇḍa-* see also *mijidā* 'amar-

anthus'. The variation *-gh-* and *-gh-* as in IE Pok. 254 *dhregh-*, *dhregh-* 'hold'. See also *maṅgāra-* for replacement of *-r-*, and *munja-* 'ant' to base **marvi-*.

maṅgūraṃ 'proper name', v 212, 12a1 |||*maṅgūraṃ spaśa* 'observer Maṅgūraṃ'.

majṣī 'women', K 46.40 *pharākya majṣī haṃgriye* 'many women assembled'; ibid. 41 *ttā majṣī braṣṭā* 'she asked the women'; ibid. 41 *ttai hā [hwā] 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 ttiyūṃ majṣūṃ jsa ttū hirā pyūṣṭā* 'when the blind woman heard this thing from the women'; nom. sing. III 105.8-9 *khū urauda hamya ṣā 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 jṣā 'with me', III 81.37-8 *parādīvyai ysairka khu ma jṣā dyaīyi ttāmā* 'I grieved heavily when I felt in me weariness'. See *ma*. Preterite fem. **dātātā > dyaīyi*.

majṣā 'boy (?)', *(be?)da majṣā ysā* 'in time (?) of... a boy (?) was born', v 312.25, possibly from base *mag-* in Av. *mayava-* 'unmarried', Zor.P. gloss *šan nēst* 'he has no wife'; Got. *magu-* '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 bhavitavyaṃ*, Tib. *don chen-po thob-par bsaṃ-par byaho* (*bsam* 'think'); III 24, 22a1-2 *tta tta hā mañānā sā śāstāra ttara āstī* 'so it must be thought, the teacher dwells there', BS *śāstā vilharati* (= 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... sūhu mañāro* 'may they make sport (BS *rati-*) and think of joy', BS *abhira-meyuḥ*; v 67, 25a2 *tta 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 *parinirvarta-*), Tib. *kho-bo-la der yons-si nya-nan-las hdaṣ-par hdu ṣes-so*; Manj. 291 *nai mañe* 'he did not think of it' (*mañāta-*). Noun v 131, 56a1 *amañā-mata aḥāmate jsa āste* 'he remains without thinking (and) thought', Tib. *rlom-sems thams-čad, legs-par hjomṣ-pa dan* translation E. Lamotte, 303 'la destruction de toute notion' (**sarva-manyānā-pramardana-*); III 1, 6r3 *mañāme jsa*.

maṃjṣa, for *maṃ jsa*, III 131.2 |||*ṣī maṃ jsa ma śirkā pyāstī* 'he spoke well with me here'.

maṇḍī 'women', plural to *maṇḍe*.

maṇḍūla- 'cloak', K 63, 79r2 *ysara-ttaṣāṃ maṇḍūlyāṃ kamacāṃ pyāstā* 'covered with brocaded cloaks, with coverings'. Base *mandu-* and suffix *-la-*, with O.Pers.

μανδύος 'cloak'. BS lw Mahāvyyutpatti 9183 *manduraka* Tib. *ras bal-gyi stan* 'coverlet of cotton (and) wool', Divyāvadāna 19.23 *manduraka-*, but Pali Vinaya 1 196.6 *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 *μαντιον*, 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 nāu tca la* (K 675.1 *nū*, older *nīwo* 'woman'); Manj. 166 *ttyā jsa maṇḍe hvāida raṣṭa* 'from these it (*ṣūnyatā*) is rightly called female'; III 137.21 *khu ttī maṇḍai kaiṇa pvaīsā* 'when I then ask for the woman'; gen. sing. I 183, 101v1 *cū maṇḍyi pūra ni hami* 'what woman has no child', BS *lamba-garbha-*; I 179, 97v5 *maṇḍi ṣvidana* 'with woman's milk', BS *kṣīra-*; II 77.7 *maṇḍvai va* 'for the woman'; II 77.38 *maṇḍvai baida*; II 77.40 *maṇḍvai bida padaidaudū* 'we made clothes for the woman'; plural, III 123.63 *pharāka maṇḍī brāi* '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 maṇḍi śkāḍādi maysairkā* 'on the spot the women made great (noise)'; gen. plur., I 183, 102v2 *maṇḍyāṃ pūrāṇa āchā* 'illnesses in women's womb'; I 159, 73v5 *miṇṣta-ujāṃ (-iṃ- = -ai-) maṇḍyāṃ* 'of pregnant women' (see *ūra-* 'belly, womb'); I 151, 62v3 *maṇḍyāṃ 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. *maēk-*, N.Pers. *māki-dan*, *maṣṭdan* 'to suck, taste', Balōči *mičag* 'to suck', *mixta*, 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', *močp*, *močiti* 'to moisten', Czech *mákatī* 'to moisten'.

mattūna- 'bad, rotted', with *mu-*, *muttūṃ*, I 163, 77v4 *mattūna bauśa* 'rotten smell', BS *pūta-*; II 33, 3b2 *paṇḍā paskyāṣṭa muttūṃ 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. *mudird-* 'cloud', Greek *μῦδος* 'moisture', *μῦδος* '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 khaṣṭā sūdā-bhaujāna hvāda* '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 avāṣāu aysā nvāstā yanīmā* 'soon surely (BS *avāṣyaṃ*) I can bring in'; Z 5.113 *ttyau puñyau avāṣṣā ma-dāru balyūsūtu hastanu bvāne* 'by these merits surely soon I may awaken to the best bodhi-knowledge'; = Z 11.77 *avāṣṣā aysu hamatā*

ma-dāru balysūtu hastamo bvāne 'surely I myself soon may know the best knowledge'; SuvP. 62v1 *bisūm sijide* (BS *sidhy-*) *ma-dārā* 'all of them may succeed soon'; SuvP. 65r3-4 *baysa panamāmdē ma-dārā* 'may they soon arise as Buddhas' (in these two passages and SuvP. 68r1 and 70v3 there is no BS equivalent; but dyadic in SuvP. 68r1 *thyau jsa ma-dārā* 'at once soon'). See *dāra-* 'long', and *paīya*, *piṃya*, BS *cireṇa*.

man- 'to injure', Z 22:324 *manindi mā udiššā* (BS *uddiṣya*) *pravaita aysu hamatā hvastā pachyise* 'for my sake they injure the men gone forth (BS *pravrajita-*); I myself think to be struck'; Z 2:200 *ysira ho kama yā maniyā aṅga patāṇiyā jsanīyi* 'rough speech by which one injures; wrenches limbs, beats' (-iyā durative past); Z 13:43 *ysiro ysurre yande ku-ṃ jsa haṃdaru mūdā* 'he makes rough anger when therewith he injures another'. From *man-ya-* also, present *mañ-*, II 101:11 *sāna jvai na mañā na vihilā* '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)hilāmi* '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*, *njati* 'break, knead, tread, crumple'; less likely **manḥn-*, see *maṃth-*. Chr. Bartholomae, AIW traced Av. *vīmanā*, *amaṣta* to *manḥn-*; similarly G. Morgenstierne, IIFL, 2:223, Yidya *lamonəm*: *lamīm* 'rub' (**niman(ḥ)na-*, **nimatika-*); Yazg. *ḍemān-:ḍemūd* 'to knead'.

mana 'really, indeed?', with *cu*, *ku*, *ca*, hence *cu manai* 'is it truly', K 2, 136r2 *cu māna sthavirā ānandā ttaṇḍrāmāna bahusrutūnāna* (BS *bahusruta-*) *uspurrā astā* 'Is Ānanda the elder (BS *sthavira-*) really complete with such polymathy?'; Tib. *gnas-brtan kun-dgah-bo ni mav-du thos-pa rnam-s-kyi mchog-go ṣes bc'om-ltan-hdas-kyis bkah-scal-na*; translation E. Lamotte, 238 'est-il vraiment. . .'; III 23, 18a1 *tta cue saittā subhūva cu mani arahamḍā 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 vo arhata evaṃ bhavati*; III 23, 16b4-17a1 *cu mani si srrauttāvanā tta hāme nā*; without *nā*, III 23, 17b1 *cu mani 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 *tta 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 lgyur-te*; v 388, 19r3 *cu mānau ne usahyāta pyūṣṭā* 'do you not really strive to hear?'; BS G 37, 14a1-2 *yas evaṃ notsahase srotuṃ*, Tib. *khyod ni ṇan-par spro ma yin*; K 6, 146r3 *cu mānau paḍāṃjsīna dīrna kāḍāgānāna naryo jsāte* '(whether) he goes really to *naraka*-hell through a former bad *karma*-act', Tib. *des snon sdig-pahi las bgyis-pa ni sems-ēan 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 kiśsa* 'churns water in a vessel (*kūsa-*)'; Z 2:112 *maṃthā biśsu āhārā tū*

'he might churn up all this ash'. With *vi-*, Sid. 100v2 *tta arve vimathāṇā* 'so the medicines must be pounded'; III 84:38 *hā haumai vimathāṇā* 'the barley is to be beaten'. With *pati-*, see *patāmamṭhanā* 'arrow'. From *manḥ-*, Av. *manḥ-* possibly *amaṣta* and *vīmanā* (see *man-*), Sogd. Bud. Dhuta 25 *kō'wty šy kō' LA mnd'* 'if one does not churn it', ibid. 27 *APZY šy kō' mnd'* 'and if one churns it' (*mnd-* = *manḥ-*); Oss. D. *āzmāntun*, *āzmānst*, I. *āzmāntyn*, *āzmāntyn*, *āzmāst* 'mix; rebel' (-nt- < -nḥ-); Parāci *menth-* 'rub', Waxī *mānd*, *mānd-* 'to rub' (possibly Yidya *lāmōn-*, Šuṇi *ḍemān-* 'rub', see *man-*). From *maḥ-*, Sarikoli *māḥ* 'stick', Šuṇi *māḥ*, Yidya *mōṣē* (**māḥaka-*); possibly Armen. lw *mahak* 'large stick'. IE Pok. 732 *menth-*, *meth-* 'turn', O.Ind. *mānthati*, *mathnāti*, Greek *μ῀θος* 'battle tumult', O.Norse *mōndull* 'turning handle of the quern', Lit. *menčiū*, *mēsti* 'turn (flour)', O.Slav. *meṭo*, *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 śirkā 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 saṃbajāṇḍu thatau mā saṃbajāṇḍu* 'may these my desires be fulfilled (BS *saṃpady-*), may they be swiftly fulfilled for me', BS *tena sarve ca abhiprāyāḥ saṃrdhyantu kṣipraṃ saṃrdhyantu*. Derivatives, *mami*, Bcd 54r3-4 *vasva prraṇihāna mami pātcā ma jāṃde* 'may my pure vows (BS *praṇidhāna-*) then not perish', BS *tāvata-niṣṭha mama praṇidhānaṃ*; K 52:74 *mimī pye ysūṣka* 'my dear father'; adjectival, *mamānaa-*, K 7, 5r1 *vaṇa mamānai uṣṇilāna āṣṣiṇi bāyā naraṃḍi* 'now from my uṣṇiṣa-excrescence issued a blue ray'; Manj. 222 *bitcaphi ca(e) tta tta saittā mamāne jīvye satva* 'troubled in my life, how does it so seem to you, (you) man?'; Z 24:482 *mamānai pūrā imu śśāṣṣanā 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 muṣṣydyūne baṇṭve* 'these my pitiful laments'; v 284, 5r3 *mamānye loṅya*|||; secondary adjective, III 117:12 *mamauṇiṇi tvāra aysmyā śāirkā ṣṭe* 'the movement of mine is excellent to my mind'; with *-āsto*, Z 22:293 *cu rro parrjīmā mamāsto śśākya-munā balysā ṣṣāṇaumi* 'whom also I save to myself, a favour of Śākya-muni the Buddha'; adjective, *māmaka-*, N 114:12 *jsārā mūri mirāhe hoḍa mamā māmakā* 'give (2 plur.) me for mine corn, coins, pearls'.

mama 'mother' in address, K 26:139, = K 18:212 *māma*, see also *māmā* (K 29:198).

mamū 'there', Z 5:37 *mamū rre śśāyyo haṃtsa kāde durāṇa 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 hiṣṭi* 'no one goes there, nor another comes there', = Manj. 239-40 *nai ja hā jsāya mamvaka na vā vara hadara hiṣṭa*. For *-ka-*, note also *ttattī* 'here', *ttattika*; for *-ū*, *hū*, *vū*, *mū*.

mamṃma- 'cotton (?)', II 85:19 (miscellany) *maṃṃmā thau sau* 'one piece of cotton (?) cloth'. Hence **mamṃma-* < **bamba-*, to Zor.P. Gr.Bd. 118:1 (TD2) *pambak*, N.Pers. *panbah*, Armen. lw *bambak*, Oss. DI. *bāmbāg*

bāmpāg; 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 παμβάξ, παμβάκίς, βαμβάκιον, Lat. *bambax*.

maya, Manj. 120-1 but read *šama ya dūšarsīla hara marāna-kāla pūsta avāya* 'Šama was of unethical character, at time of death he sped to ruin' (BS *apāya*). Unidentified mythical name (š- may stand for ś, possibly *śama* 'Yama').

maysirka- 'large, great', variants *maysairka-*, *maysērka-*, *mīysirka*, *mīysirka-*, *mīysāraka* (or to read *mīysiraka*), JS 10v4 *bešaci mursala* (BS *musala-*) *šeña dīsta maysirkā* 'a whirling huge hammer in one hand'; III 75:225 *gara ttrairkha pāršta maysairka* 'he split the huge mountain peak'; III 75:222 *āṣeñjā aštā maysairkā* 'there exists a great pool'; III 72:158 *birgām. . . tlyāñi hīwī nāya maysairkā* 'of wolves. . . of them huge noise'; Manj. 60 *maysirkyai tcemaña baista* 'bound in the great eye'; JS 30r1-2 *bešūna prrāñā kave khuyśā meysairka* 'breathing things of all kinds, fishes, tortoises, huge ones'; K 17:189 *kūsa. . . mīysiraka* 'huge drums', =K 25:123 *kūsa. . . mīysiraka* (rather than *-yā-*), =K 34:74 *kūsa. . . maysairkā*. From *māz-* 'great' with *mazar-* and *-ka-* (with *-k-* retained), like *bīysirka* 'huge' (**vazar-ka-*), Av. *māz-*, *māzah-*, *māzant-*, *māzišta-*, *māzyah-*, *māzā-*, Sogd. Bud. *mā'yx*, Chr. *māyx* 'great' (with suffix *-ēx-*), Zor.P. *māzan-*, *māzan*, *māzanih*, *māzantom*, *māzantom*, Sogd. *māz'n* *dyw* 'Mazanya demons', Av. *māzainya*, M.Pers.T. *māzndr* 'greater', *māzn* adjective and noun. The form is like O.Pers. *vzrk* **vazarka*, Sogd. Bud. *vz'rk*, see s.v. *bīysirka-*. See also *mīyše* 'woman' from **māzišta-*. IE Pok. 708 *meǵ(h)-*, O.Ind. *mahā-*, *māhi*, *māhāt-*, Greek μέγας, Armen. *mec*, Lat. *magis*, *magnus*.

maysjyāna 'urinary', adjective, I 165, 812 *bista pacada prramihā aharīna maysjyāna āchā biśā jinhā* 'the twenty kinds of *prameha*- without remainder urinary diseases it removes', BS *prameha viñśatis ca*. From *māiz-*, see *mīysai*, *phīysgāna-*, *bīysman-*; here *miz-* > *māz-*. IE Pok. 713 *meǵh-*, 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 *māzda-* with suffix *-ra-*, as *ttarandara-* 'body', Av. *snāvarā* 'sinew', *bāzura-* (in compound *snāvarā.bāzura-*), Oss. D. *bazur*, I. *bazyr* 'wing', to Greek μάζος 'nipple', μαστός, μαστός 'breast', see IE Pok. 694 *mad-* 'be moist'. Possibly Oss. D. *māsk'ā*, I. *māsk'* 'nave of a wheel' if from **māzda-ka-*, as D. *k'oskū*, I. *k'usk* 'niche, hollow in the wall' from **kaušda-ka-*, with Khotan Saka *kūšda-* 'hole', above.

maysdyūna 'to be pitied, favoured', see *mīlydyūna-*.

mar- 'to die', present *mār-* (**mrya-*), participle *muḍa-*; 3 plur. v 111, 33v7 *tā hvamḍā ce mārāre* 'these men who die' (BS *differt*); Manj. 15 *mārāre*; 3 sing. v 115, 64r7 *o brye nere ja gvaysde, o yā brya dīva mīde* 'either he is parted from his dear wife or his beloved daughter dies', BS *priya-blūryā-vīyogañ vā mriyate duhitāpi vā*; 1 sing. III 109:12 *a mīre* 'I die', III 73:188 *mīre a*. Preterite,

v 70, 8v6 *kho muḍye hvandi mārā-pātara* 'as a dead man's parents', BS G 37, 13a1 *mṛtaśya puruśaśya mātā-pitarau*; Sid. 1 bis r1 *muḍa phari satva* 'many people have died'. Infinitive, II 16, 4b6 *hanjisyārau hvamḍā mārāñi kṣūna* 'the men are like to die of hunger'; JS 26v4 *āṣṭi mīrām ttī jsām kṣūna* 'he was about then to die of hunger'; present participle fem. JS 22v1 *āchajja gyauha mīrāñiya* 'the ill courtesan about to die'; present active, II 117:11-2 *mīreca bāḍa* 'time of dying'; noun K 144, 2r4 *merāme hīya samṇā* 'concept of dying'; adjective, Z 2:44 *cile varata baysgu, muḍiñi* 'the clothes there of the dead, thickly'; Z 2:48 *rrūva muḍaiñā* 'intestines of the dead'. From *mar-* 'die', Av. *mar-*, *marata-*, *maša-*, *mīryeiti*, Sogd. Bud. *myr-*, *mwrty*, adjective *mwr't'n'k*, *mwr'tk*; *mwr'tky* 'death', M.Parth.T. *myr-*, *murd*, M.Pers.T. *myr-*, *murd*, Zor.P. *mīr-*, *murtan*, N.Pers. *mīr-*, *murdan*, Oss. D. *māhun*, *mard*, I. *mālyn*, *mard*; D. *marun*, I. *maryn*, *mard* 'kill'; Pašto *mṛəl*, *mṛ*, Parāčī *mer-*, *merō* 'death', *muḍō* 'dead' (-ō < -aka-), Waxī *mārī-*, Šuynī *mar-*, *mūd*, *mūšj* 'dead', Yazg. *mar-*, *mag-*, *mīgag*, *māraj*; Yagn. *mīr-*, *murta*. IE Pok. 735 *mer-*, O.Ind. *mārati*, *mārāte*, *mṛta-*, Greek ἐμπτειν 'he died', O.Ind. *mriyāte*, Lat. *morior*, *mortuus*, Lit. *mīrštu*, *mīrti*, O.Slav. *mīrę*, *mīrēti*, O.Engl. *mord* 'killing', Got. *maurþr*, O.Engl. *mordor* 'killing'. For 'mortal', O.Ind. *mārta-*, Av. *maša-*, *marata*, *mašya-* O.Pers. *martiya*, Zor.P. *mart*, N.Pers. *mard*, Greek μортός 'man, mortal'. See also *huvg* 'mortal (man)'.
mar- 'to wither', see *pūmūda-*, IE Pok. 735-6.

mara 'death, plague (?)', K 150:16 *pīla mara āchai pveññi* '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 hvamḍuwg* 'as they arise here among men', BS *jātānāñ manuḍa-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 *ina-* 'this', **imaθrā* (note *mar-*, not *mār-* (but *pūra-* 'son' < *puθra-*), like *cira-* 'visible' < *ciθra-*).

marāṇa- 'death', v 339, 77r1 *marāṇā nā ātā* 'death has not come', BS G 37, 72b5 *paśyāmi marāṇaṇi*; 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 *yī*), BS *tasya marāṇa-kāla-samaye*, =K 97:182 *marāṇa-kālī*; Z 24:165 *āchāna marāṇāna*; Z 6:30 *parštā marāṇna* 'he escapes from death'; v 159, 2a3 *marāṇu vī*; adjective, Z 13:130 *marāṇinau māro purrāndā* 'they defeat death's demon *Māra*'; Z 22:276 *marāṇinju hatcañita hīno* 'break up (2 plur.) the army of death', =Divyāvadāna 300:22 *dhumita mriyunañ saivyañ*; Z 24:238 *marāṇigye khwīyā* 'waves of death'. Iranian *marāna-* in M.Parth.T. *mryn*, adjective *mrynyn*, hence not BS lw, but the compound *marāṇa-kāla-* 'in time of death' may be either partly Iranian or wholly BS loanword.

maršyārā 'forgive, forget', JS 3v2 2 plur. imperative, *vāna-ñ ttā maršyārā ārrā* 'now forget my fault'. For 'forget', see *hāmura-* (**framrš-*), hence archaic or dialectal *marš-*:*mṛš* retaining *-rš-*. From *marš-*, Orm. *šramōt*, Parāčī *nhāmuy* (not *nuš-*); ambiguous *marš-* or

- muš-*, M.Pers.T. *pr'mwšt-* 'forget', *pr'mwšt*, Pahlavi Psalter participle *plmwšyt*, Yidya *fərmō-:farmiy-* (*nas-*: Sanglēčī *fətnis-*, Šuynī *renēs-*), Waxī *ramūš-*, *rūmošt*. Av. *marša-* (see *maršō.kara-* 'rubbing out', *maršawan-* 'name of a demon', Zor. Pahl. gloss *sēš t nihān-raβišn*); Armen. lw *maš*, *mašem* 'use up'; N.Pers. *farāmōš* 'forgetting'; O.Ind. *mṣyate*, *marṣati*, *marṣayati*.
- mala** 'rock', SuvP. 69v4 *khu ra malnā garā ttraikha* 'as with rock the mountain peak' (BS *tikṣṇa-*), BS *yathā-upalair merur ananta-tulyo*, Tib. *rdo*; II 103, 57-8 *mala ttraikha sūmīra gārāna rūṇda* 'rocks, peaks, of Sumeru king of mountains'; II 2-31 *daitta khu raṇṇā 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 *μολειν* 'go', Alban. *mal* 'mountain' (< **mohno-*), Let. *mala* 'bank, region', Lit. *malā* 'land', *palalis* 'edge'; or **marda-* > *mala* to *kamala-* 'head', Av. *kaṃarōda-*, O.Ind. *mūrdhan-* 'head', Greek *βλωθρός* 'rising high'.
- malys-** 'rub, crush, groom', Z 2-139 *bāyst malstā* 'he crushes the arm'. With preverb. *ati-* 'to swallow', Z 13-83 *ttumalste*, = JS 41r2 *ttrameste*, III 69-84 *ttramaste* 'he swallowed'; with *uz-*, Z 5-31 *uysmalsta-* 'rubbed'; K 64, 80r4 *asa...uysmestā* 'groomed horses', K 35-78 *uysamesti bārā ašī* 'groomed riding horses'; with *nī-*, Z 22-147 *nimalśdā* 'he rubs', noun, loc. sing. Z 2-85 *nimalśa* 'following'; with *pari-*, JS 24v1 *peṃṃṣti* 'he seized', II 45-74 *paṃṃṣtā*, II 98-153 *peṃṃṣtai*; with *vī-*, Z 21-11 *ggūmalstē*, present, II 84-17 *gūmalām*, Sid. 122r1 *ggūmalayānā* 'to be smeared', Tib. *bksus-te*; II 44-42 I plur. *gūmaistāṇdūṃ*. From *marz-*, participle *malsta-* < *mṣta-* (*-l-* absorbs the palatalization of *š*), Av. *marz-*, Sogd. Bud. *mrznykh* (**marzanikhā-*) 'purge in medicine', *nm'rz-* 'touch', *wm'rz-* 'destroy', Man. *wmrz-*; M.Parth.T. *nmrz-* 'to clean', *mwšt*, M.Pers.T. *mrz-*; Zor.P. *marz-* 'rub', *mālit* 'rubbed' = *mušt* (variant *sūt*), N.Pers. *māl*, *mālah* 'harrow', Balōčī *marz*, *mālag* 'clod-crushing log', Waxī *lamarz* 'slope in field', *namurz*g 'brush-harrow', Gazī *nūmerzūn* 'to rake', Sarikolī *namūz*g 'harrow', Oss. D. *mārzun*, I. *mārzyn*, *marst* 'sweep', D. *nūmmārzun*, I. *nymmārzyn* 'sweep', *kāl-mārzān* 'cloth for head or hand'. IE Pok. 738 *merǵ-*, O.Ind. *marj-*, *mṣṣta-*, Greek *ἀμέργω* 'rub off', Armen. *meršem* '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. *fšāonū-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, Kušān *marjhaka* is connected (see TPS 1956, 110 ft.). With increment *-d-*, *mṣṣ-d-* gave Khotan Saka *mulysdi* 'favour, mercy' (rendering BS *karuṇā*), Av. *mərəzd-*, O.Ind. RV (*mṣṣ-*) *mṣṣ-*, *mṣṣati* (with metrically long syllable *mṣṣ-*), to IE Pok. 722-3 *melǵ-*, *mǵ-d-*.
- maśapa**, later form of *maśpa* 'road'.
- mašā** 'small (?)', III 15-35 *u khu hiri mašā yidi (kiri) ni parsti idi u hvamṣṣān 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 *hamaysua-* 'pounded small', III 86-99 *hamaysā śikarā* (BS *śarkarā*) *parkūnānā* 'powdered sugar is to be sprinkled' (see s.v. *hamaysā*), with Lit. *māzas* 'small', *mōšis* 'smallness', *mažasis* 'little finger', as from IE *meǵ(h)-*. See base *maz-* in Sid. 135v1 *vameys-* 'to rub' (BSOAS 21, 1958, 522-6), and *māštaa-* 'pressed'. **mašānā** 'measure (?)', v 182, 43r4 *(balysū)ṇavūy(sai manā)ṇjavō mašānā, anaṃkhiṣṭa kalpa*. Uncertain, possibly BS *manojavū* 'magic', and *mašānā* for later *masūnā* 'to the measure of, quantity of': 'the bodhisattva's supernatural power in measure, for countless ages'.
- mašūm** 'quantity, extent', II 62 Dumaqu 3 *cu mašūm draya hvamṣṣi vistāṃṣi tti mūri ysamṥhaṣi pastādi* 'what amount of them the three men deposited, those *mūrā-* coins they ordered as connected with payment', see *ysamṥha-* 'payment, interest', to base *zam-* 'to pay' for services; II 58b9 *ttaka parauta ciṃgāṃ hvanaṃ cvāṃ mašū cāṣṭā ya tti hāhā pyatsā budāṃdū* 'the orders to the Chinese Hvana-men what our amount of them was assessed (?), those we brought before the *hāha*-officials'. Possibly two Chinese titles *hvana-* and *hāha-*. For *cāṣṭa-*, 'assessed' is conjectural to *čāš-* 'inform, make known', Zor.P. *čāšitan*.
- maštā** 'greater', IV 23-3 (verse 15) *armyāya baysa cvai yana maštā* 'Amitāyus Buddha whom you magnify'. See *mištara-*, *mista-*.
- maśpa** 'road, way', later K 23-68 *maśapa*, once JS 25r4 *maśma* (variant?), K 149-3 *māśpa*; K 74-57 *aṣṭāga maśpa* 'the eightfold path', parallel BS *aṣṭānga-mārga-*; JS 25r4 *byaudāṃdā maśma hvāḥa* 'they found the broad road'; III 73-192 *biṃda maśpa va tti būysa ṣṭā ye tvāra pharākye* 'on the road there then were very many goats'; II 92-119-20 *sūha:cū āna dyau-icvīmā (-im- = -ai-) buri maśpa* 'the road from Su-ṣṭou to Liau-tsuān' (AM, n.s., I, 1949, 36); K 149-3 *hūryara boṣṭa ja ttu maśpa rraṣṭā* 'grant (2 plur.) from experience the straight road'; loc. sing. III 73-191 *pātca naḍa maśpya tsoe* 'then the man came on the road'; v 220, 3a1 *magpa* for *maśpa*; K 23-68 *hārasta maśapa va gumai hūjsara dāva* 'the roads were overgrown; at their pleasure the beasts were there in their haunt', translation BSOAS 29, 1960, 507. From **maśa-pā* (masc.); *-ś-* may derive from *-šy-* and *pā* from *pāda-* 'place'. Hence possibly **amāśya-pāda-* 'cart-path'. See BSOAS 21, 1958, 46 for Kuci *amāḥṣa-*. If Greek is from Anatolia, see Homer *ἀμαρῆα*, later *ἀμαρῆα* 'chariot', with *ἀμαρῆιτός* 'high road'. Note also O.Ind. *ratha-* 'chariot', *rathyā-* 'road'; Orm. *rāi*, *rāi* 'road' (**rathya-*), Av. *raiṥya-* 'way'. Note for Homeric Greek also *τάπητες* '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 *ggaṃpha mase* 'only a *gaṃpha*-distance', BS G 37, 75a7 *yojanam adhasṭād gacchet*, Tib. *dpag-čhad čam-gyi hog-tu son-no*; Sid. 140r4

dukhā maraṇā nā ātā 'fever disease does not cause our pains, death has not come', BS G 37, 72b5 *na paśyāmi jvaram kāye na ca vyādhir na dukkhatai*; Z 4:41 *mā kiro* '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 hvīya ysītha suhā* 'in our human birth pleasure' (BS *sukha-*); Z 22:319 *aska ttāte mā bisāa jsāna anījsadya karaṇa yanāri* 'perhaps they do all our unparallelled 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. *maxān*, Orm. *māx*, Yidya *max*, Sanglēcī *amax*, Šuyñi *māš*, Yazg. *mox*, Yaγn. *mox*. See also *maha*, *muhu*.

mā- 'to measure', see *pamāka-*, *pamāta-*, *pamete*, *mārā-*, *uśmāna-*.

mā 'intoxicant drink', II 1:5 *mā vā-m̄ bara* 'bring me liquor', gloss to Chinese *teyau tta ma le* (K 258:2 *tsiu* 'liquor'); also *māmā* 'alcoholic' (Sid. 2r3). See *mau*.

mācāṃga 'a measure of $\frac{1}{10}$ ounce', Sid. 101v5, BS *kārṣa-*, Tib. *šo* '1/10 ounce'; I 169, 84r5 *dvī dvī mācāṃgyi* 'two measures each', BS *kārṣika-*. From **ham-ā-ēnaka-*, to base *kan-* 'to cover, hold', N.Pers. *āgandan* 'to fill', see preverbs *ham-ā-* in Parācī *māwār* 'garden wall' **ham-ā-vrta-*, possibly also s.v. *mahara-dā*, *mārūhāna-*.

māja 'delightful', II 116:34 *khu va pā haiysda vī māja pañāi haira jsa sabajana* '(there is no greater *kanthā*-city under the sky) since it is prosperous (BS *sampady-*) at present with every delightful thing'. From **mānači-*, see K 73:35 *śirka dyāma māna pañā brrī* (imperfect *b-*) 'of handsome appearance, delightful, dear to everyone'. To Oss. DI. *mond* 'desire', *mondäg* 'passionate; a longing, passion'; Svanetic *manda* 'desire' (from Ossetic, G. A. Klimov, *Ētimologija*, 1963, 183); D. *je'mond* (IAS 1 35), =I. *āvsong* 'young, unripe' (NK 46:33); DI. *amond* 'good fortune'; I. *monc* (**mānθi-*) 'desire' (Oss.-Russ. Dict. s.v.; gloss to Georgian *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 μένω 'I am furiously eager', see IE Pok. 726-8, specialized *men-* 'think, care for', s.v. *mañ-*. See also *myāñja*, and *mūñ-* 'be pleased with'.

mājime 'payment (for service)', IV 4:3 *b(u)dasamgā pārām mājime nāti 14 dra(ṇmā?)* '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 yasnāiš ārmatōis mimayzō* '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 *pechwāme* from *-māte*.

mājai 'our', adjective to the gen. plural *māju*, v 109, 31r4 *māju tcuīnu mātānu rruṇḍīnu* 'of our four great kings', BS *asmākaṃ caturṇām mahārājñām*; v 341, 30v6 *māju dvīnu hvamḍānu hīvya śandā ne vātā štā* 'there has not been for us two men any piece of ground', BS G 37, 75 bis a2 *asmākaṃ na kiṃcit pṛthivī-pradeśaḥ saṃvidyate*. Adjective, *mājaa-*, v 77, 117r4 *mājeina salāvānai brāška hvañā* '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 *śātīṃje māje mūre* 'our copper *mūrā*-coins'; loc. sing., Z 5:24 *mājya kṣīra* 'in our land'; II 112:58 *mājai bādā* 'our land'; K 155:53-4 *mara māje bādā vī* 'here in our land'; II 126:10 *māje bādā vī*; III 74:202 *ṣi dāya mājai rre* 'this our religious king'; plural II 88:35 *mājā hvamḍā* 'our men'; II 113:102 *mājā gara* 'our Gara (allies)'; II 113:75 *mājā hve:hvu:ra* 'our Uigur (allies)' see AM, n.s., II, 1964, 5-6; inst. plur. II 95:58-9 *haṃtca mājā āśau jsa* 'with our *ārya*-monks'; but III 106:19 *māja kṣīra* in our land (*māja* = older *mājya*). From *ahmā-* with suffixes; see also *umājai* 'your'.

māmā 'alcoholic', Sid. 2r3 *māmā dirā* 'excess in liquor', BS *mada-atyaya-*, Tib. *chan-nad* 'alcoholic disease'. Read earlier with *ha-* for *mā* (very similar in some scribal hands). See *mau* below, once above *mā*.

mānātā 'he stays', SuvO. 54v5 *hā trāmāte u vara mānātā* 'she enters and there remains', BS *tatra-upasthāsyati na vilambiṣyati*; variant, I 255, 12r4 *māñe*; v 104, 14v2-3 *ārañānā māñāñā* 'must remain in the *āraṇyāyatana*-wilderness'; III 3, 8v3 *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-*, *mūṇda-*, and *āmūna-* 'dwelling' (*-ān-* > *-ūn-*, as in *mūñ-* = *māñ-* 'resemble'). From base *man-*, Av. *manya-*, *mānaya-*, *-mati*, O.Pers. *amānaya-*, Zor.P. *mānēt*, *māndan*, *mānēnītan*, *vīmand* 'boundary', N.Pers. *mān-*, *māndan*, Balōcī *mānay* 'become tired' (note Khotan Saka *stās:stāta* 'be weary'), Sogd. Bud. *myn-*, Yaγn. *mon-* *moñ-*, *mūn-*, *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). IEPok. 729, Armen. *manam* 'remain', Greek μένω, Lat. *maneo*.

mānātā 'he resembles', K 11r3 *nika*||| *ratanānai mānātā vūḍa* 'resembles a jewelled necklace (BS *nūška-*) covered (with jewels)' (II 75:61 read *spaladā-jsaimāñā* 'with quivering eyes'); preterite JS 20v3 *śūrīna śakrra muṇḍai* 'he resembled Śakra (the god Indra) in bravery'. Usually present participle as adjective, *mānānda-*, *māñānda-*, *māñāndūna-*, Sid. 143r3 *māñāṇḍā*, Tib. *hdra-bar* ('like'), Sid. 145r2 *māñāṇḍai*; Sid. 145v5 *māñāṇḍū*; v 334, 32r6 *syate māñāndānu gyastānu balyānu* 'deva Buddha resembling sands (in number)', K 2, 136v4 *mahāsamuṇḍri māñāndānu* 'resembling the great sea'; K 46:26 *māñāḍā*. With *my-*, L 99:20 *syē myāñāṇḍa* 'like sands'. With negative, K 5, 144r4 *amāñānda-*; K 5:144r4 *amāñāndūna salāva* 'peerless words' (BS *sañilāpa-*), Tib. *rmaḍ-du byun-ba*. See below *mūñ-* 'to resemble'. To Zor.P. *mān-* 'resemble', *mānēt*, *homānāk* 'like', *mānāk* 'like', N.Pers.

- mānistan*, *mān-*, *mānind* 'like', *mānindah*, *mānindagī*, Sogd.B. *m'n'ntk*, Chr. *m'nwk* 'like', *m'nwgy*, Man. *m'nwq*, Bud. *m'n'kh*, Man. *mynt* 'he resembles'; M.Parth.T., M.Pers.T. *m'n-*, Yāyn. *maynta*, *manta*, *menta* 'like'; Armen. lw *man*, *-ic* 'like, equal'. Denominative from *māna-* 'measuring'. Tokhara lw AB *menāk* 'comparison', gloss to BS *upamū* 'likeness, comparison'.
- māñā** 'our', plural to *māni*, II 84·7 *māñā mañ baysgā hadi šfāre* 'our messengers here are many'. See *māni*.
- māñām** 'of ours', gen. plural to *māni*, II 110·3 *māñām padanji nistā* 'it is not our custom'; II 90·64 *māñām jsa hanṭsi*; *mūñām*, II 95·66 *khu hā mihai haḍa paśāmdū ya mūñām vākā* (*vākā* = *vaska* 'for') *vā pā haḍa hīsira* 'when we sent out messengers, messengers for our men were then coming here'; II 94·13 *ca vā marā mauñām jsa thyautta dāśauda 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 *māni*, and *mauñe*.
- māmja** 'ant', see *muñjakā*.
- māñṇḍa-** 'lump', Sid. 8v3 *māñṇḍa*, u *sañṇḍa* u *biysma kaśāme* 'lump, and faeces and urine stoppage', BS *anugranthi-viñ-mūtra*, Tib. *behu-snabs-su hbyuṃ-ba daw*, *phyi-sa daw gčin hgag-par hgyur-te* (*behu* 'calf', *snabs* 'mucus', *hgag* 'stop'), = v 318·51-2 u *jsahera māñṇḍa u sañṇḍa u biysma kaśāma* ('lump in the belly'); II 129·70 *drai māñṇḍi trā* 'three lumps of (jade-) stone'. See *muñḍa-*.
- māñḍā** 'dead', K 46·31, see *mar-*: *muḍa-*.
- māñḍvā** 'on breasts (?)', III 35·22 *sa kha jiśka māñḍvā phastāre capane* 'as on the girl's breasts the garments flutter', = III 46·34 *sa khu jiśkyi māñḍvā phastārā cāpine*, = III 37·17 *sa khu jiśkyā mauñḍvā phastārā cāpine*, = III 44·46 *sa khu jiśkyā mauñḍā phastārā cāpanai*; III 46·27-8 *parigeśa skāñḍaka samū brre māñḍvā khai tta* 'it secretly turns round, just the garment on the beloved's breasts so', III 37·12 *pargeśa skāñḍa sāmū brre māñḍvā khai*, = III 34·17-8 *parageśa skāñḍaka samū brre māñḍvā khai tta*. See *muñḍa-*, *māñḍaka-*.
- māñḍakā** 'lump, abscess', Sid. 141r3-4 *māñḍakā thajāñā* 'the abscess is to be drawn', BS *granthūn uddhṛtya*, Tib. *smiñ-bu phyuṃ-la*. See *muñḍa-*, *māñḍa-*, *māñḍvā*, *mauñḍaka*.
- 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 *mātṛ-ghātaṃ pitṛ-ghātaṃ* (III 140); K 149·13 *māttara* 'mothers' (*Vājrayāna*, hence possibly BS lw); gen. sing. v 114, 63r4 *merā uira* (so) 'in the mother's womb', BS *mātuḥ kuḥsau*; SuvP. 64v2 *meri pyarā*, BS *mātā-pitṛsu*; JS 28r3 *mere pyare* SuvP. 63r3 *meri uira u pyarā*, BS *mātā-pitṛu*; II 106·135 *maira*; K 47·55 *mira jsa pyāste* 'he spoke with his mother'; II 114·15 *māvara eysauja* 'mother lady'; III 94·35a *mūvara*; K 139·965 *buvāñ māta* 'mother of bhūta-demons'; with pronoun *yi*, K 47·55-6 *mātī hā pyāstā* 'his mother spoke to him'. Compound (originally dual), v 70, 8v6 *mārā-pātara*, BS G 37, 13a2 *mātā-pitarau*; III 141r3 *mātā-pātara*; v 169, 2a3 *mārā-pyatara*, II 49·13 *mārā-pyarāna*, II 100·209 *mārā-pyarau*, II 47·98
- mārā-pyarām*. From *mātar-* Av., O.Pers. *mātar-*, Zor.P. *māt*, *mātar*, N.Pers. *mādar*, Balōči *māt*, *māθ*, *māθ-piθ* 'parents', Oss. D. *madā*, I. *mad*, plural *madāltā*, adjective *madālon*; Sogd. Bud. *m'th*, M.Parth. Pers.T. *m'd*, *m'dr*, Orm. *māwā*, Pašto *mōr*, plural *maindē*, Šuyni *mōd*, *mād*, Rōšāni *mōd*, *pid at mōd* 'parents'. IE Pok. 700-1 *māter-*, O.Ind. *mātār-*, Armen. *moyr*, gen. sing. *maur*, Greek *μᾶτήρ*, *μήτηρ*, Alban. *motrē* 'sister', Lat. *māter*, Celtic O.Ir. *māthir*, O.Engl. *mōdor*, Lit. *mōte* 'wife', *mōtyna* 'mother', Let. *māte* 'mother', Tokhara A *mācar*, B *mācer*.
- māta-** 'bee' or 'fly', Sid. 109r4 *māta*, BS *mākṣika-* 'bee', Tib. *sbrav-ma* 'fly, bee'; Sid. 109r4 *māta-vattala* 'excrement of bees', BS *mākṣikā-viṭka-*, Tib. *sbrav-mahi rtugpa*; Z 2·225 *kho ju māte māḥṣi vīrā* 'like bees on honey'; III 73·171; 181 *māva*; III 73·180 *mā*, gen. plur. III 73·182 *māvāñ*; with pronoun *yi*, III 73·178 *māvī*. From **maxsi-* > **māssā-* > *māta* (see also *hwāssa-*, *hwāta-*), to Av. *maxsi-* 'fly', Zor.P. *maxš*, Yidya *maxšē*, *mōxš*, 'mosquito', Orm. *mašī*, *mišī* 'fly'; Sogd. Bud. *mawšk-*, O.Ind. *makṣa-*. Variants are **makasa-*, Zor.P. *makas*, *magas*, N.Pers. *magas*, Yidya *moḡuso*, *magusa*, Pašto *māšai* (**masyaka-*). IE Pok. 699 *mako-* 'midge', O.Ind. *maśāka-*, Lit. *māšalas*; with *-s-* as above.
- mātarga** 'aunt (?)', v 66·16 (*m*)*ātarga brau pūryau cvau ya nvaśia*, *pyarija pyamtsāšā dukhām jināka* 'the maternal aunt with the dear sons who was at ease with them; the paternal aunt in future remover of woes'. Uncertain; assuming fem. derivative *-ga-* from *mātar-* 'mother' and *-ija* adjective fem. from *pātar-* 'father'. Note in support O.Ind. *mātrka-* 'mother's brother' (see IE Pok. 700-1 with other derivatives). A proper name II 27·34·12 *mātargā jsa āskūrya*; v 207·17·2 *mātargai* occurs in official documents.
- mātrvālai** 'priest', v 394, 1r5 (with 77r4-5) *mātrvālai avīśā mās(t)ā mahānarī ātā* 'the priest came into the great *naraka-* underworld Avīci', BS G 37, 73b6-7 *deva-pālako mahāvīcau mahānarake upapannaḥ*, Tib. *lha bon-po ni sems-čan dmyal-ba chen-po mmar med-par skyes-so*; v 339, 77r4-5 (*mātr*)*vālau pulsta* 'ask (2 plur.) the priest', BS G 37, 72 bis az *prcchathā deva-pālakaṃ*, Tib. *lha bon-po-la dri-bar gol*. Possibly from **manḍra-vardaka-* 'practiser of *manḍra-formulae*', with archaic **mātra-* for **māḍra-*, **māhra-* from *manḍra-* (Av. *maḍra-*), 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 *manḍra-* in *mālai*. For *tr-* see also *ttralo* 'tin', *ttrahā-* 'radish' and *ttrīscya* 'sour'. Above s.v. *kauvāle* for *vard-* 'to practise'. Tib. *bon-po* from *bon* 'to ask (of the gods), to recite formulas' agrees with this interpretation of Khotan Saka *mātr-vālaa-* (against a literal interpretation of BS *deva-* and *pālaka-* 'protector'); a similar coincidence of Khotan Saka *hāruwa-* with Tib. *chon-dpon* 'merchant' occurs against BS *śreṣṭhīn-*, 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 bzau mthon-na dgah-ba dan*

'face good to see, and happy'. Translation Volume. . . I. B. Horner, 17. See cognates s.v. *māja*. Possibly Bed 43v2 *myāṃja śirā* 'delightful fortune', the Khotan Saka interpretation of *Manju-śrī* may be this same word but with intrusive -y-.

māni 'our', see also *mājai* 'our'; plural *māna*, K 46·24-5 *cu māni vaṇa svīyāṃjī nasaṃ khāyā hamāte* 'what is to be our to-morrow's food of portions (rations)?'; III 66·28-9 *adā yudā māni* 'he did injustice to us'; N 158·4 *mānā śṣava haḍā karā jambvīyā tsūmata* 'for us night (and) day is the going around Jambudvīpa (*kara-* 'around')'; III 68·75-6 *khu māni śūje vira kṣārma gaṃjisa na hama* 'so that for us, with one another, there may not be shame (or) fault'; III 70·107-8 *ttai hvāṃ:dā sā māni pā, ysīra aśta khīrai kāścyā* 'they said to him, then, for us, the heart is dark with grief'. Plural, II 84·7 *mānā maṃ baysgā haḍi śāre* 'our messengers here are many'; gen. plural, see *mānāṃ, mūnāṃ*, loc. sing. *maūna*. For the form see *umāni* 'your'; adjective suffix *-nya-* to *mā-* < **ahmā-*.

mānau, see s.v. *mana*.

mānda- 'remained', later *mūnda-*, see s.v. *mānātā*.

mānya 'delighted', attitude of listeners to the Buddha's preaching, Z 5·5 *cvi lovi mānya pyūṣḍe* 'which the people (BS *loka-*) hear delighted', with *pyūy-* also Z 5·8; Z 5·12; Z 22·326; Z 23·13. As abstract, Z 5·93 *kho urmaysde harbiśsu virā hamamṅgu rrūndetu yindā tta balysīstā 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 śāna* 'being delighted with *bodhi-* knowledge', mixed compound with BS *bodhi-* and Khotan Saka *mānya*, as in K 135·853 *dī baudha-bahyā* 'under the *bodhi-* knowledge tree'; and Z 24·188 *śāya-ysane* 'Śākya kinsmen'. The attitude of listeners is expressed by BS *āttamanas-*, *āpta-manas-*, *-ka-* 'with delighted mind', Tib. *yiḍ-ran-ba* (with synonyms *tuṣṭa-*, *harṣa-jāta-*, *pramūdita-*), attested similarly in K 143·1056-7 *ysamaśaṃdai gyastā bayśā nara hamadā hvānau ātaudāṃdā u ysūṣṭāṃdī* 'the people, of the *deva* Buddha, men indeed, desired the teaching and delighted in it', Tib. *hjiḡ-rtēn 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-*, *mūnārā*, *myāṃja-*, *māja-*, Oss. *mon-* 'to desire'. From specialized meaning of base *mān-* 'to have in mind', IE Pok. 726-8 *men-*, Greek *μαίνωμαι*, *μαίνω*.

māma 'mother', in address, K 18·211 *māma*, = K 26·139 *m(ā)ma*, = K 29·198 *māmā*, parallel BS *Divyāvādāna* 446·19 *amba*; K 47·55 *māmāmā*; address to old woman; but *amai*, K 38·135-5 *ttai hvē si cā bīri* (not *-d-*) *tvā utci amai* 'so to her he said, where are you carrying this water, mother?' (BS *Divyāvādāna* 457·25 *differt*), with Greek *μάμα*, Lat. *amma*, see IE Pok. 36. Hypocoristic for *māta*.

māmaka- 'my', see s.v. *mama*.

māy- 'ferment', I 181, 99r3 *khu māyi śīṃ (-iṃ = -ai)* *kāṃjā* 'when it ferments, it is *kāṃjika*', BS *kāṃcaka* (*kāṃjika-* 'sour gruel', spontaneously fermenting); I 161, 76v2 *khu māyi, piśūjāṇā* '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(ta)ma-*; Zor.P. *maḍēnitan*, *mai* 'wine' (if not **mad(h)u-* see s.v. *mau*), *mast*, N.Pers. *mai*, *mast* 'drunk; in heat', Sogd. Bud. *mst-* (*mst-kr'k*, *mst-k'r'k*), *mst'wny*, *myst'k* 'intoxicated', Man. *mst-k'r'yy* 'intoxicating'; M.Parth.T. *mstyft* 'drunkenness'. IE Pok. 694-5 *mad-* 'moist; drip; drip with fat; fodder', O.Ind. *mādāti -te*, *mādyati*, *mamātti*, *mādati*; *māda-* 'intoxicant drink', *mattā-*, Greek *μαδάω* 'dissolve', *μαδαρός* 'moist', Lat. *madoē* 'be moist', *mattus* 'drunk', Celtic O.Ir. *maid* in 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. *māsīdan* 'to coagulate' (*-ds-* or *-dś-*), Balōči *mastay* 'curds', Marv Balōči *bastag* 'sour milk', *badag*, *maḍay* 'to coagulate', Waxī *mōḍ-*, *mōḍt* 'curdled', Kurd. *maîn* 'to coagulate', Yagn. *mayd-*, *maydta*, *mayt* 'hard' (of milk), Sarikolī *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 hāmānu śtā* '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 gīrye* '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. *μαρίς*, Pontic Greek *μαρής*, 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 *śa vaka jśā hāsarya mālakya gūḍa* 'he for them (*-ṃ*) *va(s)ka*) uttered *hāsarya-* texts, and *mālakya-* texts'; K 33·52 *śo-ṃ vaska j(s)āṃ vā phari hāsakya gverā* 'he was reciting many *hāsakya-* texts'; = K 16·160 *śa vaka jśā hāsarya mā(la)kya gūḍe*. See s.v. *mālai*. See below *hāsakya* 'teachings'.

mālai 'a kind of text', III 100·9-10 *śvrrai u mālai śīka tti jśā jāvā ttyau ysyai hūrāka khū ācāri pṛrabhā* (in a list of the skills of an *ācārya-* teacher) 'the texts *śvrrai* and *mālai*, commentary (BS *īkā*), then also *jāpaka-* prayers'. With the magical *mālakya-*, the base *māl-* may be traced to dialectal *manḍra-*, **mālra-* (for *-l-* note s.v. *itīla-* 'wire' **tarḍrya-*) or **marta-* with *-l-* replacing *-d-* (see *habala-*), or possibly *-l-* through *-ḍ-* < *-θ-*. This variety of possible older forms connects it with Av. *maḥra-*, Zor.P. *mahr*, M.Parth.T., Sogd. Bud. *m'r-* (see above *mātrvālai*) 'a magical formula'; rather than *mar-* 'to memorize', or *māḥ-* with Zor.P. *mātyān* (*m't'n*), Armen. lw *matean*, Georgian *mat'iane* 'book, register'. Hardly a lw from BS *mālā* 'garland' occurring in titles of books, as Sid. 1v5 *yauga-mālyo jsa*.

mālaiga 'catarrh disease', Sid. 155r1 *mālaiga-vī*, BS *pratiśyāyī* 'catarrhal', Tib. *čham-pa* ('head-cold, catarrh');

māsta hvāṣe 'a vegetable', Sid. 9r4, BS *sāka-*, Tib. *ldum dan, rdad dan*, with *māsta-* 'fermented'.

māstā 'moon; month', fem. *-i-* stem, Z 23·22 *hambada 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 *ṛtu-māsa-ardhamāsa-samvatsarāni*, Tib. *das dan zla-ba dan zla-ba phyed dan lo-khyud-kor*; variant I 250, 119r3 *hala-māstā*; plural, v 122, 9r5 *salye drai māstā varṣāvāyasa* '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 *saijṣṭjañā māsta āna āṇda ttāṃjairāñā māsta būrai* 'from the month *Siṃjṣṭja* to the month *Ttuṃjāra*'; Sid. 3r5 *mutcaci māscā* 'month *Mutcaci*'; gen. plur. N 75·39 *māstānu*, K 90·743 *khu hamāñāṃ māstāṃ garvā baura byaiṣṭā* 'as of the summer months in the hills the snow melts'; K 42·98–9 *māste ā parṣṭā* 'a month passes'. Adjective *-ūna-*, v 4·2·2 *cvātajā māstū thamgā* 'tax for the month *Cvātaja*' ('first spring month'); adjective *-āñjṣya-*, II 89·53 *ci vā māñāṃ sā-māstāñjṣye saṇḍe vī āni bāstāṃda* 'who conducted our men a one month's journey by land'; II 117·7 *haṣṭa-māstāñjṣaṃ khāyṣā* 'food for eight months'; compound, K 45·14 *nasā māsta-hāyṣā* 'a month's food of the rations'. From **mās-ti-* fem., nom. sing. *māstā*, acc. sing. *māstu*, oblique *māstā*, plur. *māstā* (as *gyastā* 'devī-goddess'), as Pašto *miyāst, myāst, myāšt*, plur. *myēṣṭe*; Šuynī, Rōṣāni *mēst*, Yazg., Sarikolī *māst*; adjective Šuynī *mēstūñj*; derivative *-ti-* to *mās-* 'moon', Av. *māh-*, O.Pers. *māh-*, Zor.P., N.Pers. *māh*, Sogd. Bud. *m'γ*, Man. *m'x*, M.Parth., M.Pers.T. *m'h* 'moon, month', Oss. D. *mājā*, I. *māj* as first component DI. *māj-*; Waxī *mūi*, Yidya *mux* (**māhaka-*). IE Pok. 731–2 *mēns-*, O.Ind. *mās-*, *māsa-*, Armen. *amīs*, Greek *μήν*, *μήσ*, Lat. *mēnsis*, O.Sax. *māuo*, Lit. *mēnuo*, O.Slav. *měseci*.

māstai 'brains', and 'head', Z 20·54 *mājsā māstai āṣke* 'marrow, brains, tears'; III 74·195 *ṣi mahā sau phvai dyū*, *māstai-v-aṃ biṣa byahaṣṭe* 'he will beat a spade on me, he will knock out all my brains'; III 18·33 *būyṣiñā māstai, ūyakā, haṃtsa mūrāñā* 'goat's brains, butter to be rubbed together'; III 18·34 *būyṣiñā māstai, u ṣilājattā haṃtsā haṃbrrihāñā* 'goat's brains and bitumen (BS *ṣilā-jatu-*) to be mixed together'. From **masta-ka-*, Av. *māstrāyan-* (loc. sing. *māstrāyanya*; plur. *māstrāyanaṃ*) 'skull', Yašt 10·72 acc. plur. *māstrāyana-ča* 'and brains'; Zor.P. *māstarg, māsturg*, Orm. *māstary*, Wanetsī *māstrāyze* 'brains' (Wazirī Pašto *māstrāze*). IE Pok. 750 *moz-*, *mos-*, O.Ind. *māstaka-* 'head, skull', *māstīṣka-* 'brains', *māstṛhan-* (Kauśika-sūtra, see T. Burrow, BSOAS 33, 1970, 50). See also s.v. *mājsā* 'marrow'.

mā, mi 'of me, my, for me', enclitic and proclitic, see s.v. *aysu*, to Av. *mē, mōi*.

mā 'I am', K 2, 136v1 *uṣpurā mā* 'I am complete', from *almi*, see s.v. *ah-*.

mī 'now, then', III 25, 24a2 *tī mī*, BS *atha khahu*; III 25, 24a2–3 *āṣki cira yude āṣka mī ustaḍi* 'he showed tears, then he wiped away the tear'; BS *asrūñi prāmuncat, so 'srūñi pramrjya*; III 21, 5a4 *u sau hālai mī nasta* 'and on one side then they sat'; BS *ekānte nyasīdan*; v 244, 3a1 *ttyāṃ mī ṣa jṣina*; BS *teṣāṃ āyuh* 'their life'; v 244, 3a2 *tta tta mī*, BS *tasmāt tarhi*; v 246, 11b1–2 *na mī ttye vira*, BS

navatra; v 247, 14b5 *ṣi mī tta tta khu*, BS *yathā*; N 157·43–158·2 *cī mī dye yudāñdā, tte...* *tī mī* 'when they had seen, they...then...'; III 76, 253–4 *vañāṃ mī udvīya ṣṭāka* 'now for them the sense of revulsion (BS *udvega-*) is necessary', with *vañā* and *mī*; K 54, 13v3 *ṣe mī hvīda* 'so this is called'; K 54, 14r1 *ṣe mī ma rāyṣināṃdi heme*; K 55, 18r3 *ṣi mī hvīdi*; K 60, 34v2 *tta tta mī busta hame*; K 60, 38r2 *tta tta mī ttā gūda hīmya*; K 54, 14v1–2 *ttina bāḍnā mī spāṣte* 'this time he spoke then'; K 54, 14v4 *ttana mī pañjṣa skāṃḍha*; K 54, 15r1 *ttrāṣṭi mī harbiṣā satva* 'then he saved all beings'; K 136·863–4 *ūyṣṭiṣa mī vā vañā* 'teach me now'; III 75·224 *ṣi mīm tti parvachā tve* 'he then went readily'; III 75·224 *ṣi mīm tti arve udaiṣā gara ttrairkha pārṣṭa* 'he then to get the medicines burst off the mountain peak' (BS *tikṣṇa-*); Manj. 405 *ṣa mī tti ākṣya (ya = ū) daitte*, = Z 9·27 *ttyā ākṣṭi diyāñā* 'he begins to see'. Like *cī*, *tī* adverbs of time, but no form like *citā*, *tītā* has been found, from pronoun *ima-* 'this', see *ma-* 'this', and *mū* 'this'.

mī 'also (?)', K 154·48 *lāyi mī lākāṃttara* 'of this world and beyond this world', parallel BS *laukika-*, *lokottava-*. Possibly *mī* for *mī* used like *tī* *jā* 'then also'.

mimch-, see *maich-*, (*-im-* = *-ai-*) 'to go astray, miscarry', I 175, 19v4 *mimchāñāri* 'they cause to miscarry'.

miji 'red-coloured', II 59·7 *u miji-jūna bayṣgye kabala dvī* 'and two red thick blankets' (BS *kambala-*); III 90·181 *mijem-jūna (-em = -ai, -e) sachi perā* 'red leaves of the *sacha-* plant' (BS *jhaṣā* 'uraria lagopodioides'), parallel Sid. 100r4 *dajūna sacha bāva*; *ibid.* 4 *haryāsa sacha bāva* 'red, black root of *sacha*'. This uraria is *prṣṇiparnī* in modern use 'the speckled-leaved plant'. For the form, see also *riji-jūna*. From **mīcya-* or **maicya-* to *maik-* 'of dark colour', hence 'red' or 'black', for 'red' here, see s.v. *mijida-* 'amaranthus'. Base *mai-*:*mi-* with various increments: Oss. D. *melā*, *mel*, I. *mil* 'rust, dark colour', *izār-miltā* 'evening dusk', D. *meltā*, I. *miltā* 'moustaches', D. *nāūg meltā* 'first beard (*rexā*) of a youth', I. *famil vājṣync xāxtā* 'the mountains become black'; I. *izāry miltā*, *izār-miltā*; *mil-rixi lāppū*; *mil* 'black mark on target'; *amil kānyn* 'cover with soot', *mil-dzyx* 'with beginning moustache'; Balōčī *melo* 'gray' (of a mare) called also *nili*; Hittite *miti* 'red', Greek *μῖτρος* 'red' (from Homer on), Mycenaean *mito-* = **miltō-*; O.Ind. *mēcaka-* 'dark-blue, black'; BS *mecakī* is translated Sid. 136v3 *haryāsa-* 'black'. See also *mijida-*.

mijidā 'amaranthus plant', Sid. 17v4 *hijja mijidā*, BS *taṇḍultyaka-*, Tib. *mon-snehu dmar-ru* 'red amaranthus', amaranthus polygonides. From the colour-name *miji-* with second component (or suffix) **maicī-anda-* possibly **anda-* 'flower, plant', to Greek *ἀνθος*, O.Ind. *āñdhas-*. See *miji* 'red'.

mijṣe 'woman', probably honorific, and *majṣye*, Sid. 125v4 *mijṣe vī kṣime* 'he desires a woman', BS ... *rocaka-*, Tib. *bud-med-la dgah-ṣin*; Sid. 144v5 *mijṣe vī tsūma* 'going to a woman', BS *maithuna-*, Tib. *ñal-po*; III 71·147 *khvaṃ mijṣye haudā ysairā* 'when to me the woman gave her heart'; gen. sing. N 164·3 *mājṣei tama-kšana parṣṭā pīḍā* 'the lady Tamaksana ordered to write' in a colophon; II 68·6 (a) *ṣṭri hīya mijṣe* 'the wife of the teacher'; gen. sing. *ibid.* 7 *ttye mijṣe va* 'for the wife';

plural, III 15·41 *mijši miräre* 'the wives die'; dyadic, V 153, 176b2 *tti idi mahedū mijšg* 'these are women', with Prakrit *mahedū* (see BSOAS 14, 1952, 431-4); gen. plur. I 145, 54r4 *majšyām*; III 89·159 *mijšām*. From **maziši* > **maizšā* > **maizšā* > **māzšā* > *mājšyā*, nom. sing. *mijšg*, plur. *mijši*. See also above *majši*, *majšyā*. To O.Ind. *mahiṣi-* 'great one (fem.), lady, queen', rendered by Khotan Saka *rrīnā*, feminine adjective to *mah-*, *mahiṣ-* 'great', see cognates s.v. *maysirka*.

mājsā 'marrow', Sid. 4r5 *mijšā*, BS *majjan-*, Tib. *rkaṅ*; loc. sing. I 183, 102v2 *mijšāya*; Z 20·54 *mājsā*. With suffix *-ka-*, Sid. 150v4 *mijšāka* 'kernel', BS *asthi* ('bone'), Tib. *che-gu* ('kernel'), Sid. 100v4 *mijšāka*; Sid. 109r1 *mejsāka*; adjective *mijšākināa-*, III 88·140 *mijšākinai rūṇna* 'with oil from kernels'. From **mazgy-* > **mazjy-*, *mājs-*, **mājsākā*. To Av. *mazga-*, Zor.P. *mazg*, *mazg'ōmand*, N.Pers. *māz*, Balōči *māz*g, Šuynī *māz*g, *māz*y, Yayn. *māz*y; Sogd. *māz-*, Chorasm. *māz*, Oss. *māz*y, Yazg. *māz*y. IE Pok. 750 *moz-go-*, O.Ind. *mājjan-*, *mājīd*, *mājjas-* (-*jj-* < -*zgy-*), O.Engl. *mearg* 'marrow', O.Slav. *mozgū* 'brain', Lit. *smāgenės* (plur.) 'brains', Tokhara A *māššunt*.

māina, adjective 'of sheep', Sid. 16v3 *mīna guṣṭa* 'sheep's flesh', BS *āvika-*, Tib. *lug-ša*; Sid. 20v2 *mīnā fuidq* 'sheep's milk', BS *āvika-*, Tib. *lug-gi ho-ma*; v 10·2·7 *meṇnā paṣi 6* 'six sheep' (*paṣi* 'sheep' or 'goat'). From **maišīnya-*, **maišīnyaka-*, to **maiša-*, Av. *maēša-*, *maēši-*, Zor.P., N.Pers. *mēš*, M.Parth.T. *myš*, Yayn. *meš*, Pašto *maš*, fem. *mēš*, Yidya *mīyo*, *māya*, *mīo*, Šuynī *māš* (fem.); *mešij* 'male sheep', Rōšāni *mauāf* (**maišāka-*), Balōči *mēš*, Yazg. *maw*, Rōšāni *mēw* (fem.). IE Pok. 747 *moiso-*, *maiso-* 'sheep', O.Ind. *meśā-*, *meṣi-* 'sheepskin', O.Slav. *měchū* 'skin, sack', O.Pruss. *moasis* 'bellows', Let. *māiss*, *māikss* 'sack', O.Norse *meiss* 'basket'.

miḍā 'bounteous', see *māšdāna*.

miḍe 'he dies', see *mar-*, present *mār-*, *mīr-*, *mīr-*.

mīm, see *mī* 'now'.

mimī 'my', see s.v. *mama*, *mamī*.

mīysirka- 'great', see *maysirka-*.

mīysai 'urine', v 97, 18a3 *mīysai khārggā rrumā* 'urine, mud, dust'. Base *maiz-*: *miz-*, with three initials *m-* (*mīysai*, *māysjāna*), *b-* (*bīysma*), *ph-* (*phiysgāna-*), Av. *maēz-*, *maēšman-*, *gao-maēza-*, Zor.P. *mēz-*, *mēzīt*, *mīst*, *mīstan*, *gō-mēz*, N.Pers. *mēz-*: *mēzīdan*, *mēxtan*, Parsi-Pers. *mēzišn*; Sogd. Bud. *mīys-* (*mīys'y P 2·299*, not *mīyn'y*), Balōči *mēzay*, *mīzay*, *mīšt'a*; Oss. D. *mezun*, *mīst*, I. *miz-*, *mīst*, D. *mezgā*, I. *mizg* 'urethra'; Pašto *mītal*, *mītiyāzi* 'urine', Yidya *mīzyo*, *mīz-*, *mēz-*: *mīzd*, Waxī *mīz*g. Šuynī *mēz-*, *mīšt*, *mīšč*, Rōšāni *mīz-*, *mīšt*, Yazg. *mīz-*, *māšt*, *māxtag*. IE Pok. 713 *meiǵh-*, O.Ind. *mēhati*, *mīdhā-*, *mēha-*; Armen. *mīcem*, *mēz*, Greek *μειψω*, *μειψέω*, *μειψειν*, Lat. *meiō*, *mictus*, *mīngo*, *mīnctus*, O.Norse *mīga*, O.Engl. *mīgan*, *mīcga*, Got. *māihstus*, Lit. *mēžū*, *mīšti*; Serb. *mēzga*, *mīšām*, *mīšati*, Tokhara B *mīšo*. For Av. *mīzōn*, *mīšti-*, see s.v. *mīšša-*.

mīysdyūna- 'to be pitied', see *mūlydyūna-*.

mīr- 'to die', see *mar-*, present *mār-*, *mīr-*, *mīr-*.

mira 'mother', K 47·55 *mira jsa pyāste* 'he talked with his mother'. See s.v. *māta*.

mirāha- 'pearl', see *mrāhe*.

mīrai 'kindness (?)', II 115·28 *sau mirai vau* 'profit, kindness, welfare', to *mītra-* 'kindness', **mītraka-* > *mīrai* (long vowel as *pūra-* 'son' < *puṣtra-*), to base *mai-* 'to bind', Av. *mītra-*, Zor.P. *mīhr-pān* 'kind', *mīhr-druš* 'treacherous', N.Pers. *mīhr*; O.Ind. *mītra-* 'friend'. IE Pok. 710-1 *mei-* 'to bind' and 711-2 *mei-* 'be kind'. Note the use of *basta-* of the mind and *hīyaa-* 'bound, keen, devoted'. See also Bcd 49r4 *hayūmdauṣṭi jsa* 'with friendship', for BS *mītra-*.

-mālsta-, see *ggumālsta-* 'smeared'.

mīsta 'great', fem. loc. sing. III 68·65 *mīsta savaya* 'in a large box', ibid. 65 *mīstāna ttāja* 'in the great river'; v 380, 2r2 *varata ttīna mīsta paṣta* 'there in the great pool', BS *tatra mahā-puṣkarīnyām*; K 5, 144r2 *u mīstīne rrūndete jsa* 'and with great light', Tib. *snaw-ba čhen-pos*. See *māsta-*.

mīštu 'great', acc. sing. fem., K 9, 8r2 *hīvyo mīstu havvu byehīnā* 'may I get the great power'; SuvO. 53v2 *mīstu nā rro śśāratetu heḍā* 'and he will give them great welfare', BS *teṣām ca mahatīm śrīyaṃ karīyati*; v 348, 11a1 *māstu bātame* 'great doubt'. See *māsta-* 'great', and loc. plur. *māstvā*.

mīštai 'greater', II 39·18 *mīštai kaniṣṭa* 'greater (and) smaller'.

mīštama 'greatest', II 112·54 *mīštami vā ttātāhā: haṣṭe* 'the greatest to-dog-official reported'; Z 13·128 *ttāte paṃjisa mīštama jśnā*. . . *ttāte jśine biṣṣe paṃjisa uspurā āro* 'these five greatest lives. . . these five lives all may be complete'. See *māsta-*.

mīštara- 'greater', II 127·33 *ysāda u mīštari hvaṇḍi* 'the old and more important men'; Z 2·83 *māštara*; Z 19·53 *māštara* (see s.v. *hudūtā*). See also *mīštauryau*.

mīštauryau 'greater', inst. plur. II 99·200 *auhavām vq u būrūkau vā u mīštauryau hvaṇḍā vī būrai* 'as far as the ūgā-officials and the būruq-officials and the more important men', from *mīštara-*.

māšša- 'field', v 333, 27r3 *rre tārvo divuo māšvo biṣṣu vātā kunjśatu kerā* 'the king in four continents (BS *dvīpa-*) would sow sesame everywhere in the fields', BS G 37, 2413-4 *catur-dvīpēśvaraḥ sa caturṣu dvīpa-kṣetreṣu tilaṃ vāpayet*, Tib. *des glin bāhi śin nams-la til btāb-na*; v 389, 19v4 *ku ye ttumāša byehāte balysāna ku karā ttīna ne jīye* 'when one gets large fields (see *ttumāša*) of the Buddha where the seed fails not at all', BS G 37, 1447 *buddha-kṣetre tu sukṣetre uptād bijā(n) mahā-phalaṃ*, Tib. *sans-rgyas śin-gi śin mchog-tu sa-bon btāb-na hbras-bu čhe*; Z 17·26 *uryānyau banhyo jsa māššyau* 'with parks (BS *udyāna-*), trees, fields'; II 13, 1c1 *hamya mīša haṃtsa kirā yanādā* 'they may work together in the same field' (facsimile SDTV 6-8, plate v); IV 17·19 *ttrai vī mīšša āstānā u vyihāra padīmāna u baṃhye kerāna* 'on the third day (Prakrit *trīti*, 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 *mūšija ttīmq* 'seed for the fields'. In II 80·16 *bīsa bīsa mūša mastāna* 'men servants, women servants, fields (or possibly clothes, see *mūšaka-*), granaries (?)'. Kroraina NW Prakrit lw *mīša*, *mīšīya*, *mīši* 'field' (BSOAS 18, 1956, 35). With Armen. lw (OT, NT) *mšak* 'farmer, vine-

dresser, labourer', *arḥ'ouni mšak* 'royal servant' (NT 1 Tim. 5:18 *arḥūni ē mšakn vardzou iuroj* 'the labourer is worthy of his hire'); Georgian (from Armenian) *lw mušak* 'i, muša 'labourer'. From **mīṣa-* or **mīṣā-* > *miṣa-* from base *maik-* (*maig-*) or *maik-* (*maig-*) to an IE *meiḡ-*, *miḡ-so-* cognate with Lit. *meiš-*, *miešys* 'barley grain', adjective *miešainis*, Let. *māize* 'bread'. For Av. *mīzān*, *mīšti-* connected with 'sowing', see BSOAS 18, 1956, 32-42. See also Sid. 15v5 *biṇmīysā* '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 *maḍūṃgya*; nom. sing. v 80v3 *māde 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 balysa*, = 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 13:15-1 *māḍām jasta*; III 13:4, 26a2 *miḍi gyastā*; K 77:218-9 *miḍānā gyasta bayasa*; v 173, 6v1 *māḍāna gyasta balysa* (and elsewhere). Fem. K 153:31-2 *baysūna pīrmātta yāna miḍāji*. 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. *miad*, I. *myzd*, Sogd. (Ancient Letter 2:48) *myzδ*, M.Parth.T. *mujdg*, M.Pers.T. *myzdg*. IE Pok. 746, O.Ind. *mīdhā-* 'reward in battle'; Greek *μισθός* 'hire', Got. *mizdo*, O.Engl. *meord*, *mēd* 'meed, reward'; with suffix -vaṃs-, O.Ind. *mīdhvāṃs-*. See also *beḍena*.

māsu, *misai* 'measure', see s.v. *mase*.

māsta- 'great', K 139:959 *mīstā rre* 'great king', Tib. *rgyal-po chen-po*; v 108, 30v5 gen. plur. *tcuṛnu māstānu rrundānu* 'of the four great kings', BS *caturṇām mahārājñān*; voc. plur. v 108, 30v5 *umyau māstyau rrundyau* 'you great kings'; v 131, 52b3 *māsta rre*; acc. sing. v 380r2 *māstu spātānau bāru* 'great flowery rain', BS *mahā-māndārava-puṣpa-varṣam*; Manj. 417 *sīravā byaudāda mesta* 'they got great joy'; III 88:136 *mīstye hvaṇde* 'adult men'; K 47:53 *mīstā himye* 'he became adult'; oblique fem., SuvO. 24v5 *tātā māstāne hāmēmate jsa hāmāta* 'these arose from great becoming', BS *ete mahābhūta*; SuvO. 36r7 *māstāne sīratete jśai* 'with great joy', BS *mahatā praharṣeṇa*; SuvO. 36v3 *mīstāne rruṭye padamgye jsa* 'with great royal display', BS *mahatā rājanubhāvena*; with -ka-, K 38:134 *ysāḍi yi māstāka* '(the woman) was old, adult', = K 29:197 *stīrīya harya mestaka uḍa* 'a woman remained adult (dyadic)'. Compounds, III 1, 6r2 *māsta-gvāroṇā jsa* 'with great talk', = III 8, 16v2 *mīsta-gvāraṇe jsa*, possibly BS *prapanca-* 'idle talk'; I 159, 73v5 *mīsta-ujām* (gen. plur.) 'pregnant', II 45:66 *māista-ujai* III 15:41 (*mī*)*sta-ārī mījī* 'pregnant women' (see s.v. *ūra-* 'belly'); K 140:997 *mīstā-mīṣḍi gyastānā gyastā bayasā* 'the most merciful deva- of devas Buddha', Tib. omits, parallel to BS *mahākāruṇika-*. Abstract, Z 22:299 *māstatete*; v 343, 85v1 *hauda ysāre ggaṃpha māstate* 'of 7000 *yojana* measures large', = 85v3 *māstetā*, BS G 37, 80a1 *sapta-yojana-sahasra-pramāṇaḥ* 'having the measure of 7000 *yojanas*'. Comparative *māstara-*, *mīstara-*, superlative *māstama-*, *mīstama-*, see s.v. *mīstara-*,

mīstama-. Double comparative K 8b3 *mīstadarā karma nīstā* 'there is no greater *karma-act*'. Inflexion listed VI 281. From **masita-*, with *i*-umlaut keeping short -ā-, -i- before -st- (unlike *ysīdaa-* 'yellow' from **zarita-* with -i-), to Av. *masita-*, see cognates s.v. *mase* 'size'.

mīhe 'we, us', I 252, 2r4 *mīhyau*, BS *asmābhiḥ* 'by us'. See *maha*.

mū, *mu*, *mūm*, *muṃ*, *mvam* 'this; here, now', II 127:32 *tteye kinai mū tteyi-hvām bva* 'therefore you, the Tai-uang, should know it here', translation AMI, n.s., 11, 1964, 18; III 75:229 *jīya drrāvī kuṣṭa aṣṭi mūm* 'the vital spot, where is it now?'; III 66:35-6 *mū grahastā āsta ṣi sattā* 'here this person planet-struck stays'; III 66:36-7 *ṣi mu sattā hera imdā sau* 'this person here, alone, is doing things ('causing trouble)'; III 67:61 *sūra tta kuṣṭa imdā 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 (=sam) vaṇa mu pacadni jidā bāyasaṇa baṃhya* '(the torrent) just now (dyadic) in turn destroys trees in the grove' (but JS 5v3-4 *maṃ. . . muṃ. . . ma* 'me' with *muṃ* for *maṃ*); JS 29v1 *si (=sam) muṃ vātālā pane* 'just then a whirlwind arose'; JS 31v4-32r1 *tta vaṇa muṃ klu yanide muṃ kṣunemī mīrāre* 'so now here how will they act; here will they die of hunger?'. Compounds, Z 11:68 *yādaimā mū-ysaṃthu nuṣṭhura karma* 'I did in this birth cruel *karma-acts*'; Z 19:31 *ne ma ne stā ṣi mū-ysaṃthu* 'it is not necessary for me in this birth'; Z 19:32 *u ne mā hāmāte mū-ysaṃthu* 'and it does not arise for me in this birth'; v 130, 49a1 *mū-ysaṃthā khijāmā* 'we are weary (BS *khūdy-*) in this birth'; adjective, *mū-ysaṃthīya*, v 117, 66r3 *mū-ysaṃthīyānu kāḍātānānu vivāṇu pattimu dyānāte rre* 'the king shows the *vipāka*-result of *karma*-deeds in this birth', BS *drṣṭa-dhārmika-sattvānām vipāka-janako nrpaḥ*; v 113, 35r5 *mū-ysaṃth(iye) jśiṇe* 'of life in this birth', BS *ātmanas ca drṣṭa-dhārmikaṃ*, L 98:39 *mū-ysaṃthī śāna* 'being in this birth', v 98, 150r2 *marī mū-ysaṃthīya śśīratātā himāte* (variant *śśīravā*) 'here may arise joy in this life'; v 381, 2v1 *mu-ṣve* 'this night', BS *adya rātrau*; IV 20:4 *ca jśiṇ vā mu-ṣve khyeṣvā āna lunā tcabi ysamgā hi(vi) pīḍakā ā* 'what letter this night has come of Lun-ḥab-zaṃ from the Khyeṣas (probably Kāṣyap)'; Z 24:197 *mu-ṣṣuve hūna dātāmā* 'I (fem.) saw this night in a dream'; Z 23:43 *mu-ṣvai rro hāde kāṭāmā* 'this night however we shall think'; *mū-varga-* 'of this class', II 84:13 *haṇdara dīsta mū-varga aṣṭi* 'another in the hand there is of this sort'; II 84:22 *cā-ṃ ri maṃ dīsta dilakā dilaka mu-varga ya* 'what of them too in my hand were various small things of this sort'; II 84:22-3 *ṣḍ-ṃ jśiṇ pā hā draṇda ni ra maṃ mu-varga mānām u ni rīspūrām* 'that of them then was removed; no such things for mine (my people) and not for the princes'; see also s.v. *gvaḍauṣa*; BS *varga-* 'group'; *tri-varga-* 'life of three types'. From **mau* or **maṃ* from pronoun *ima-* 'this', see *ma-* 'this', with *hū*, *vū* of direction, beside *hā*, *vā*, *tā*, *cā*.

mū 'he praised' from **mūtā* (as *jū* 'he lives' from *jūtā*), or *vamū* 'he praised thoroughly', JS 26v1 *śīrkā va mū* (or *vamū*) *valmikā āste ystīrī* '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-cāmīkara-saṃnikāsaṃ śrīmad vapuḥ* 'beautiful body like refined gold'. See *ysūrā-* 'golden' < **zarnw-a-*. Base *meu-*:*mu-*, see *mura-* 'speech, word' for cognates.
- mukā** 'dumb (?)', v 282-77, 123 |||*mukā ttaraṃda(ra-)*|||. Possibly with *muta-* 'dumb'; note BS proper name, JS 18v4 *mukā-paṃka* with BS *mūka-* 'dumb'; or (<ma>*mukā* 'there'.
- mūkūvāśa-** 'lamentation', III 42-5-6 *nīyisīṭṭā mūkūvāśa u parādīvaṃṃ haysgamāstq strriyāṃ nvaḥ tsūkā* 'he suffers woe and grief, full of sorrow, passionately going after women'; III 44-61 *haiysdai mūkūvāśai 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 **vā-vāś-* to *vās-* 'make noise' see s.v. *bāsa-*. Thus **maudaka-vavāśa-* > *mūkūvāśa-*, not BS lw containing *avakāśa-* 'opportunity'. Note dyadic use with BS *paridivana-* 'lament'. See *muṣṭā jsa*.
- mūcāci** 'month name', first winter month, see *mutcāci*.
- mūja** 'abode', *mūṃja*, II 1-17 *mūja śava ya pariyastā haudyāṃ* 'it was the abode, property of the seven possessors of deliverance (= *ārya*-monks)'; see SDTV 29; III 67-54-5 *paraśva-rāmā kūṣṭa ya mūṃja ttūśā* 'Paraśa-Rāma (came) where was the empty dwelling'. From **mānači-* to base *mān-*, *mūn-* 'remain, dwell', with JS 13v3 *āmunā*, JS 15v4 *āmuha*, v 286, 711 *āmuhā*; III 82-13 *āmūha nāve* 'he took up residence'. See *mānātā*.
- mujaka-** 'ant', see *mumjaka-*.
- mujśaa-** 'hole', see *drau-mujśaa-* 'pore'.
- mūñ-** 'dwell, remain', later form of *māñ-*, v 268, 562 *mūñūṃ* 'I remain'; K 64, 81r4 *myāṃ avīśa mūñū* 'may I remain in Avīci'; K 21-4-5 *vara aysgana-rūvyi śā yahakṣaja mūñe* 'there dwells a vulture-shaped *rākṣasī*-demoness', =K 37-117 *vari aysgini-rūvyi śā raḥṣājsi mūñye*, =K 28-179-80 *vara aysgana-rūvyi śā yahakṣaja mvañe*; K 39-153 *pūrā vañā ra saṃ mara mūñya* 'my son, now remain here'; III 67-53 *garvā astā vara ṣṭāṃ mūñye* 'he is in the mountains, there he dwells'; Manj. 317 *sattsera anūvarrāda mvañe* 'in the migration he dwells unaffected'; Sid. 140v5 *buysq 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 muñāṃdāṃ murāṃ hīye āhe* 'eggs of the birds dwelling on the dry land', BS *jāngala-*, Tib. *bya skam-sa-na gnas-pahi sgo-na*; Sid. 134v3-4 *astauci ysātāṃ u muñāṃdāṃ datāṃ hīya guṣṭa* 'flesh of wild animals born and living on dry land', BS *jāngalaja-*, Tib. *ri-dags skam-sa-na gnas-pahi śa*. Preterite, E p. 357 B *tta tta jsāṃ aysu mūnde tta vegasti samu khu vāmi* 'so I remained as excited (BS *vega-*) as the sea'; III 65-10 *phara bāda vara ṣṭāṃ mūnde* 'he dwelt there a long time'; III 65-13 *kūṣṭa mūnda* 'where he dwelt'; K 46-36 *strriya mūdā* 'the woman dwelt'; JS 9r2 *eṣṭava muṃdai* 'you remained firm'; JS 17r1 *thu mi vara mudai* 'you then remained there'; K 39-154 *va mūṃdū aurāṣṭai* *hāṣṭā* 'he remained there and (-ū) gave information' (translation BSOAS 29, 1966, 514); II 95-52 *audā cvāvāja māśta mara mūdāuda* 'till the month Cvātaja (first spring month) they remained here'; K 144, 1v1 *ttatti-śanā mūdā u khamasa ttatti-śana ysāye* 'he lived in Ttatti-śana and had been born in Ttatti-śana of Khams' (*śana* Chinese *šan* 'mountain'). Infinitive, II 126-7 *pastāṃdū mude* 'we deigned to stay' (translation, AM, n.s., II, 1964, 18). Cognates s.v. *māñātā* 'he remains'.
- mūñ-** 'resemble', later form of *māñ-* 'to resemble', K 40-34 *cvai ri hā mūñe* 'what indeed he resembles', =K 43-151; K 40-33 *khvai hā ṣāiki ni mūñye* 'that he might resemble it', =K 43-150 *mūñ(i)ye*; JS 20v3 *ttisṇā sūrīna śakrra muṃdai saṃ raudrra* 'in splendour (BS *tejas-*), in boldness you resembled Śakra, precisely Rudra'; III 69-102 *hamaśāmā ṣṭje mūṃdāṃdā* 'having the same faces they resembled each other'; III 70-105 *tti makala* (BS *markaṭa-*) *ṣṭje mūṃdāṃdā* 'the monkeys resembled each other'; Manj. 282 *khuvāma mvaḍe ttai karūṇa* (BS *karuṇā-*) 'their pity resembled the sea'. See cognates s.v. *māñātā* 'resembles'.
- mūñ-** 'feel pleasure in', v 63-24 *ḥsamauva mittrāsaya mūñarā* 'delight (2 plural imperative) in merciful loving intentions' (BS *maitrā, āśaya-*). See *māja-*, *myāñja-*, *māna-*, Oss. DI. *mond* 'desire'.
- mūñamja** 'month name', second winter month, v 206-15-1 *mūñyaṃji*; v 259, 223 *mūñamji*; IV 62a *mūñajana*; Sid. 315 *cu mutcāci māścā u mūñamja ṣṭ ysumāña rve ṣṭe* 'what is month Mutcāci and Mūñamja, that is the winter season', BS *mārga-pausau ca hemantah*, Tib. *dgun zla-ra-ba dan zla hbrin-po gñis ni dgun-gyi dus-so*.
- mūñja** 'abode', see s.v. *mūja*, III 82-8 *kūṣṭa āma mūñja* 'where is the dwelling' (dyadic); III 82-9 *banācvā-v-i mūñja* 'his dwelling in Banācs', see BSOAS 10, 1942, 911. From **mānači-*, base *mān-*, *mūn-* 'dwell'.
- mumjaka-** 'ant', III 73-170 *pyamtsi hā mumjakā ā* 'before him an ant came'; III 73-170 *māñjā naradā* 'the ant came out'; III 73-169 *māñjana khujaka* 'ants' hole'; N 165-40 (cover of E) *audi mujakāṃ vī buri* 'down to (or as far as) the ants', the cliché of the *śikṣāpada*-commandment, the first *vairamaṇa*-rule, the reference to the BS *pīpīlikā* 'ant' (see BSOAS 13, 1950, 664). From base **marvi-*, Av. *maurvi-*, *maoiri-*, Tumšūq Saka *mojāki* (BS *pīpīlikā*-in the *śikṣāpada*-commandment no. 1), Zor.P. *mōr*, N.Pers. *mōr*, *mōrčah*, Wanetsī *mērša*, Pašto *mēšai*, Yidya *muryo*, Sanglečī *mārcik* (*c = ts*), Šuyñī *mūrdzak*, Rōšānī *murčak*, Yazg. *marčak*, *mārcak*, *mārc*, *mārcj*; Oss. D. *muldzug*, I. *māldzyg*, *māldzūtā*; Alan in Svanetian (**murčuk* >) *mārcšk*, *māšk* 'ant'. With many variants IE Pok. 749 **morui-*, Celtic O.Ir. *moirb*, Lat. *formica*, Greek *μύρμος*, *μύρμαξ*, *μύρμηξ*, O.Ind. *valmīka-* 'ant-hill', *vamrd-*, *vamri-*, *vamraka-*, O.Norse *maurr*, O.Engl. *mýre* 'mire'. Khotan Saka *mumja-* < **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 *śiśa va haṣṭa ppracaina, ssa salā mūdai viśiṭāṃdā* 'for Sītā's truth (as to chastity) 100 years they remained dead to her (*muḍa, yi*)'; III 76-241 *ssa sala*

- mūḍai* 'being dead (*muḍaa-*) 100 years, he revived'; K 68-202-3 *tti kku muḍye kiḍi vīvā nīsti* 'as of a dead man there is no *vīpāka*-ripening at all'; K 64, 81v4 *mūḍvā bastā* 'bound in dead bodies'; v 188, 75a4 *muḍāna haṃaṃggā* 'like one dead', BS *suptau mṛta-samau* 'asleep, like a dead one'. Adjectives, *muḍiṇa-*, *muḍaiṇa-*, Z 2-44 *cile...* *muḍiṇi* 'garments of the dead'; Z 2-48 *rrūva muḍaiṇa* '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*, *marda-sanj*, Armen. lw *murtasang*, *mardasank* 'litharge of lead'. The *-ā-* at juncture from *-aa-* < *-aka-*. See s.v. *mar-*, and *saṃga-* 'stone'.
- mūṇūkā* 'neck (?)', III 81-168-9 *hūlaihā mūṇūkā hame* 'it is the neck (?) of the quiver', gloss to Turkish *yihā:rāhā:kā*, not explained, but possibly connected with *yīyīl-* 'draw together'. Possibly from **manuka-* with *man-* 'neck', as in Zor.P., N.Pers. *dāl-man* 'golden-necked (eagle)', Av. *zarānu-mani-*, *minu* 'neck-ornament', *manaōvri-* 'neck'. IE Pok. 747-8 *mono-*, O.Ind. *mānyā-* 'neck', *maṇi-* 'neck-ornament', Lat. *monile* 'neck-ornament', Celtic O.Ir. *muin* 'neck', Welsh *mun*; O.Engl. *manu* 'mane'. See *punuka-* for *-ūnū-*.
- muṇḍa* 'lump', III 69-83 *ṣai vaska haṃphve muṇḍa, ttralīnā hūṇa jsa rausta* 'he prepared for him (the vulture) lumps of tin reddened with blood'. See also *māṇḍa-* 'lump, abscess', *māṇḍaka-*, *māṇḍa-* 'lump (of jade)', *māṇḍa-*, *māṇḍa-*, *mauṇḍa-* 'female breast'. From **margant-a-* > **murgunda-*, Sogd. Man. *mrywṇdy*, Bud. *mrywṇtk*, N.Pers. *muṇund*, *muṇundah* 'lump', possibly base *mer-g-* 'to press together', see also Greek *μῆργαρον* 'mother-of-pearl', *μῆργαρίτης* 'pearl', *μῆργαρίτης λίθος*, s.v. *māhe* 'pearl'. See also s.v. *gaṇḍye*.
- mutā* 'dumb, mute', N 169-1 *hanā kārrā mutā* 'blind, deaf, mute'. From *mau-*:*mu-*, IE Pok. 751-2 *mū-*, *mu-* 'of murmured speech', O.Ind. *mūka-* 'dumb', Greek *μῦκός*, *μῦτις*, *μυδός* 'dumb', Lat. *mūtus*. See also s.v. *mura-* 'word', and *muka-*.
- mutta-* 'defeated, beaten', v 66-8a *kku maṃ ni hīnāri pajsā kuyśva nīśyīya, muttā paribhūta u pajsā saṃdya 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 *-it-* preserving *-z-* (or from **mufta-ka-*) to base *mau-*:*mu-* 'to beat', see *-it-* in *ākṣutta-*, *patāvoutta-*, *byūtta-*, *sutta-*, beside *nāta-*, *suti* 'shoulder'. Note *mu-* 'beat' in O.Ind. *mudgara-*, *musala* 'hammer'.
- mūṭṭiṇa* 'clouds', plural to **mūṭṭiṇya-*, III 80-26 *āvaśā mūṭṭiṇa narvāṃḍā* 'in the sky (BS *ākāśa-*) the dark clouds burst open', in the poem of the Journey. From **mutta-* with suffix *-ina-* and *-ya-* to base *mau-*:*mu-* 'be moist, be dark' (see also *muttūṃ*, BS *pūta-* 'rotten'), with *mūṭṭa-* < **mūṭta-*, beside *maud-* in O.Ind. *mudrā-* 'cloud'; IE Pok. 741-3 Armen. *mout* 'dark; a mist', *mt'ar* 'dark' from *meu-t-*.
- muttūṃ* 'bad, rotten', II 33, 3bz *ita paṃḍā paskyāṣṭa muttūṃ hīmye* 'so the road has again become bad'. See I 163, 77v4 *matīṇa bauśa* 'evil smell', BS *pūta-*. IE Pok. 741-3 *meu-*, Greek *μυδός* 'be foul'.
- mutcāci* 'month name, first month of winter', Sid. 3r5 *cu mutcāci māscā u muṇaṃja ṣi ysumāna rve ṣṭe* 'what is month Mutcāci and Muṇaṃja, that is the winter season', BS *mārga-pauṣau ca hemantaḥ*, Tib. *dgun zla ra-ba daw zla hbriv-po gñis ni dgun-gyi dus-so*; Sid. 3v3 *mutcāci myāṃ māsti āna odā skarhveri myāṃ māsti bure ṣi ysumāna 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 *mūtcāci māstā*; v 205-1-1 *mūtcācyā*; II 95-62 *mūtcāca māstai*; II 14, 2a1 *māsti mūdracaja*; IV 45a2 *mūtcācāji māś(t)ā*, IV 61a2 *mūtcācāḍā māś(t)ā*.
- mūda* 'remained', see s.v. *mūn-*, *mūṇḍa-*, *mān-*, *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 *bustum*), see also JS 13v3 *āmūnā*.
- mūna* 'my', v 217r4-5 *tti jsām t(t)ā mūna hvamḍā ne byaude* '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 bīsa tta-m haṣḍā ttā yuḍa* 'so precisely my servant so made report'; III 63-140 *mūnā āysāṃja* '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 *meviyo* (H. Lüders, SBAW 1933, 1021), the third year in the animal cycle (BSOAS, 10, 1937, 928). Possibly to base *meu-*:*mu-* 'to make noise, roar'. IE Pok. 751-2 *mū* 'of murmured, roared sound'. See s.v. *mū* (or *vamū* JS 29v1), *mura-* 'word', rather than Chinese *mīau* (K 620-3) 'cat'.
- mū-ysaṃthu* 'in this birth', see s.v. *mū-*, K 150-24 *byehūṃ mū-ysaṃthi mara madvā* (BS *mantra-*) *seṃḍā* (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(t)tha āvarṇa haṣṭāde* 'what either in this birth or what in another birth obscurations, I have accumulated' (BS *āvaraṇa-*); adjective, v 164, 113v2 *mū-ysaṃthyānu u handara-ysaṃthyānu* (lost context). Parallel BS *ihajān-mika-* 'in this birth'.
- mūysaṃḍai* 'foolish', dyadic with BS *jaḍa-*, III 2, 6v3 *jaḍā mūysaṃḍai*, = III 9, 17a4; K 66-141 *ṣi kiḍi mūysaṃḍai bvāū* 'he must be known as exceedingly foolish', = K 70, 2v3 *ṣḍ kiḍa mūysaṃḍai bvauṇa*. Base *mauz-*:*mu-* 'be foolish' IE *meugh-*, O.Ind. *moh-*:*mūḍha-* beside IE *meugh-*. Av. *aśa-maoya-*, Zor.P. 'hilmwk' **ahramōy*, M.Pers.T. 'hilmwug'n, Pāzand *āsmōg*, with O.Ind. *mogha-*, *mugdha-*.
- myysga-* 'short', see *mulyysga-*.
- myysdyūna-* 'wretched', see *mulyysdyūna-*.
- mur-*, *mūr-* 'rub, crush', present adjective, I 167, 82v5 *salīṣāmajsa gāmmā mūrāka* 'remover of phlegmatic (BS *sleşman-*) swelling' (BS *gulma-* 'glandular swelling'), BS

nāsana-; participle future; *murāna-*, *mūrāna-* 'to be rubbed', Sid. 106r4 *mākṣi jsa ha(ṃ)brīhānā murāna* 'to be mixed with honey, to be rubbed', Tib. *sbrav-rēi das-sbyar-te brdāis-pa-las* (*brdāis* 'press'); Sid. 134v3 *tīrye ūce jsa murānā u khāsānā* 'to be rubbed in sour water and to be drunk', Tib. *skyr-čhuhū nap-du mñes-te btuv-bar byaho* (*mñes* 'rub'); III 87.129 *gvīhārūṃna mūrānyā* 'to be rubbed with butter ('cow's oil')', = III 18.26 *gyiḥā rūṃnā mūrānā*. Preterite, JS 27v3-4 *raysgena veyse murdai* 'swiftly you crushed the lotuses'; III 69.95 *murrāṇidā dīśa vī tcaḍā* 'they ranged ('rubbed') the surrounding region'; K 30.217-8 *gara kaica mairda* 'he traversed the mountain clefts'; III 67.44 *hastā* (BS *hastin-*) *śāṃndā* (BS *śuṇḍā-*) *murrde* 'he pressed (crushed) the elephant's trunk'. See below with preverbs, *vamurrda-*, *hamurrda-*. From base *mar-* 'rub, press', Yazg. *marn-:mart-*, participle *marn-tag*, Oss. D. *lāmarun*, I. *lāmarn*, *lāmārst* 'to press out' (**fra-mār-*), DI. *don-marān* 'dam'; D. *yezā-marā*, I. *qizā-mar* 'torture' (dyadic compound). IE Pok. 735-6 *mer-* 'to rub', 715 *mel-* 'to crush'.

mūr- 'to swarm, teem', Z 20.41 *kye pāra jsahera mūrindi* 'in whose belly worms swarm'; III 76.244 *hviyaśā agapya nāśa bidā samuṃdrā kḥu mūrindā saṃ* 'as unclean contemptible human-like beasts swarm just upon the great sea' (BS *mahā-samudra-*). See *mvir-* 'to move', K 109.314 *mvara* 'movement', possibly base *mau-* thence **mvar-*:*mūr-*, beside *mvir-* < **mvar-y-*.

mura- 'speech, word', II 114.119 *pātca-ṃ va dūṃvāṃ jsa hau: rā murā ṣṭe* 'then for them from the Dūṃ people there is report, word'; II 90.68 *u haurāṃ murāṃ jsa ṣṭje va pṛraṃṇi puḍāṃdā* 'and with reports, words, they offered promises to one another'; II 75.50 *haurā maurā maṃ ni inīryau* 'they were not making to me report, word', III 123.62 *haura māṃra padīmai* '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 ni bijeṣe* 'he did not utter word, or speech' with *salā* 'word' (BS *saṃlāpa-*) in place of *mura-*. From base *mau-:mu-* 'to make sounds', thence *mu-ar-:mur-* (form like *phur-*, *phude* 'foods', and Oss. D. *k'uārūn k'uārt*, I. *k'ūryn*, *k'ūrd* 'to push'). Without *-r-*, see JS 26v1 *mū* (or *vamū*) 'he praised', to IE Pok. *mū-* 'to utter murmured sounds', Hittite *mugami* 'to utter prayers of lamentation', OHG *māwen* 'to cry out' (note similarly *vās-*, s.v. *bāsa-*); Oss. D. *murā* 'bell'; *mok'o* 'jaw', I. *muk'u*. If a form *men-* existed beside *meu-* (as O.Ind. *bhanati* beside Greek *φᾶ-*, above *būtā* 'he spoke'; BS *āha*), then Greek *μοῦσα*, Doric *μῶσα*, Aiolic *μοῖσα* 'goddess of song and poetry' belongs here. For 'speak' and 'praise', note O.Pers. *gaub-*, N.Pers. *gōy-* 'to speak' beside Sogd. Bud. *γωβ-* 'to praise', Armen. lw *govem*. For *ysūrta-* 'golden' < **zarnva-* see below, Av. *zarənu-* 'golden', Zor.P., N.Pers. *dāl-* in *dāl-man* 'eagle', Av. *zarənu-mainiš*. See below *mitvāra-*, and *aysmūrā-* 'sound'.

mura- 'bird', SuvO. 24r3 *nuri māṃṃandu* 'like a bird', BS *śakunir iva*; Z 5.100 *mura bajeṣāre vicitra* 'the various birds are singing', = Manj. 415 *mvara bijaiśyāda brrai-yūna* 'the birds sang delightfully'; III 135, 1v1 *mura rīna* 'in bird form' (BS *rūpa-*); gen. plur. Sid. 152v3 *murāṃ hiye āhe* 'birds eggs', Tib. *bya skam-sa-na gnas-pahi sgo-*

sa '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 *tura*); II 75.62 *hai tha mūrā kakva jastūna mūra* (read *mūra ka*), see s.v. *ūrrā* 'flaps'; K 40.31-2 *murā astā kūnāla nāma* 'there is a bird called *kūnāla-*' (=K 43.149); Manj. 286-7 *mvarā pve āvaśa vira* 'the birds' footstep in the sky' (BS *ākāśa-*), the cliché, *upamā* simile, Pali Dhammapada 92 *ākāse va śakuntānaṃ padaṃ*; BS Udānavarga 29.26 *ākāśaiva śakuntānaṃ padaṃ* (28 *gatis*), Tib. *nam-mkhah-la ni bya rjes bzin*. With *-ka-*, Z 20.8 *murka date* 'birds, beasts', III 108.6 *mūraka*. From **mṛga-* 'wild creature', Av. *mərəya-*, Zor.P. *mwlw* **murv*, N.Pers. *mury*, M.Parth.T. *murg*, M.Pers.T. *mwrw* 'bird', *mwrw'h*, *mwrw* 'omen'; Sogd. Bud., Man. *mry*; plur. Bud., *mry'st*, Chorasmian **my** **amya* 'bird', Oss. DI. *mary*, *mārytā* 'bird', D. *mālyā*; D. *māly*, *mālyitā*, I. *māly*, *mālyytā* 'peacock', D. *borāmālyā*, I. *burāmāly*, *bulāmāry* 'nightingale'; Pašto *marya*, plur. *mārya*, fem. *marya*, Armen. lw *mar* in *sira-marg* 'peacock', Georg. *p'arša-mang-i* 'peacock', Zor.P. *plšmwkw* **fraš-murw*, M.Pers.T. *pršymurw* **fraš-murw* 'peacock', see Zoroastrian Problems, ed. 2, VII-XVI for *fraša-* 'conspicuous, wonderful'; for the compound *frašagar* Parsi-Persian *zāhūr* 'conspicuous', and s.v. *aurta* 'admired' above; Armen. lw *mul* in *šir-mul* 'ostrich', N.Pers. *šutur-mury*. IE Pok. 734 *merg'* 'dark', perhaps O.Ind. *mṛgā-* 'bird, wild beast' (RV 'bird'; of elephant). See s.v. *aurta* and *pārṣṣa-*.

mūrā- 1. 'name of a coin', and 2. 'jewel', plural *mūre*, later *mura*, *muri*, *murā*, corresponding to the Chinese small copper coin *ts'ien* (K 1072.5), frequent in the documents (see KT IV 60). II 9.155 *śāvi mūra āra* 'copper coin in value', Z 22.248 *śātīṅgye mūre* 'coins of copper' (see s.v. *śāva-*); acc. sing. Z 22.251 *kye śśau mūro hatāro kūru yādāndā* 'who made formerly one false coin'; oblique Z 22.250 *śśye mūre*; v 276, 8b6 *mūrau tta himya 8000*; adjective *mūrīna-*, Z 22.248 *kwā mūrīna* 'heaps of coins' (in the context) or 'heaps of jewels'. For *mūrā-* 'jewel or precious thing', SuvO. 53r4 *mūryau* 'with jewels', BS *maṇi-*; II 80.16 *ranū mūrā* 'precious stones (BS *ratna-*) and (-nū) jewels'; III 128.11-2 *baiśi ysamṭhi vaṣṭāṃ tta hiya dastem ranq caṃdāvaṃa mūri māṃṃandq himāṃde* 'in every birth throughout for them (-āṃ) may their (-eṃ) hands be like precious stones, the *cintā-maṇi* jewels', with dyadic use of *mūrā-* to translate the *maṇi-* of the *cintā-maṇi-* 'wishing jewel'; IV 23.17 (verse 28) *saṃ kḥu jī caṃdāvaṃā mūrā* 'like the *cintā-maṇi* jewel'; III 128, 8-9 *ysiri ājsq ranma mura mūrāḥe* 'gold, silver, precious stones, jewels, pearls'; Manj. 209-10 *kḥu cadāvaṃa mvara* 'like the *cintāmaṇi* jewel' (*dā*, not *ryā*); v 303, 2a4 *caṃdātāṃ mūri*. Adjective, Z 22.139 *mūrīṅgye...stune* 'jewelled pillars', parallel BS *sapta-ratnamayaṃ yūpaṃ* 'pillar of seven jewels (precious stones)'. Compound, II 63 F2 *mūra-haurā hvanḍi* 'men who pay in *mūrā*-coins'. This *mūrā-* is from *mudrā-* 'seal', Zor.P. *mudl*, *mwlh* **mudr*, **muhrak*, N.Pers. *muhir*, *muhrah*, M.Pers.T. *mwhr* 'seal'. For O.Ind. *mudrā*, see H. Junker, Indogermanische Forschungen 35, 1915, 273-88; H. Lüders, SBAW 1919, 734-766. With *-ka-*, *mūraka-* 'seal' is used to render

BS *mudrā-* 'seal' in the *Vajra-yāna* texts, K 145, 3v3 *mūrakya hivi dasau-padya guttara* 'the tenfold family (gotra-) of seals (gestures)', Sogd. Man. *mūr* 'seal' (W. B. Henning, *Sogdian Tales*, BSOAS 11, 1945, 468). See also s.v. *mrāhe* 'pearls'.

murāsa- 'peacock', Sid. 8v5 *murāsā*, BS *barhiṇa-*, Tib. *rma-bya* ('peacock'); Sid. 17r1 *murāsā hi(ya) gūśca* 'flesh of peacock', BS *śikhī*, Tib. *rma-byahi śa*; Z 22·117 *buśānei hvāśakā rrvittā kho ju ggaḍāya pādā murāsā* 'the scented herb grows, like the colour on the neck of the peacock'. From *mura-* < **mūra-* (as *dura-* 'far' from *dūra-*), with suffix of fauna, *-āsa-*, as *rrūwāsa-* 'jackal', Oss. D. *robās*, I. *rubās*, *ruvas* 'fox', O.Ind. *lopāsa-*; Greek *ἀλώπηξ*; Av. *kahrkāsa-* 'eagle', Zor.P. *karkās*, Sogd. Bud. *črk*, Oss. DI. *cārgās* (from *kark-* 'to strike', see *kalj-*). To Pašto *mōr*, *myaur*, but other Iranian M.Pers.T. *pršymwruw*, Zor.P. *frašmuruw*, 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 *marruwa-* 'red', *muri* '(red?) grapes', to IE Pok. 701, Greek *μαυρός*, *ἀμαυρός* 'dark', O.Norse *meyrr* 'decayed', Slav. Russ. *smuryj*, *muryj* 'dark gray'. Then comparison with O.Ind. *mayūra-* in RV 3·45·1 *hāribhūr yāhi mayūra-romabhūh* 'come (Indra) with the red, brown-haired (horses)'; and RV 8·1·25 *hāri mayūra-śeptyā śiti-prṣṭhā* 'the two red brown-tailed white-backed horses' (of Indra); and as an epithet of birds, RV 1·191·14 *mayūryah* 'peahens', later *mayūra-* 'peacock', suggest a secondary *mayūr-* < **myūr-* from the colour-name **mūra-*, Khotan Saka *mura-* (in *murāsa-*). For intruse *-y-*, see BSOAS 20, 1957, 58–9. See also *murau*.

murau 'plant name', Sid. 18r4, BS *māluka-*, Tib. *maluka*; III 90·187 *huška murau* 'dry *murau*', BS *māluka-*, for *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 *|||paśā mula* 'the evening, the rat period' of the day in the Chinese system 10 p.m.; v 62·9 *mūlā bāstā mīdī* 'in the presidency of the Rat (year) he dies' (with ibid. 12 *pāsā salya* 'in the Hog year', for *bāy-:bāsta-* 'lead', see III 13·1 verso *salya-bāyā* 'year-presidents'). From *mūš-* with suffix *-la-*, hence **mūš-la-* > *mūla-* or *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 rākṣasi*; Zor.P., N.Pers. *mūš* 'mouse, rat', Sogd. Bud. *mwoš*, Yaḡn. *mūš*, Pašto *mažak* 'mouse', *maža* 'rat', Balōči *mušk*, Oss. D. *mīstā (-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. *myšī*, Armen. *moukn*.

mūla- 'testicle', I 139, 47r3 *mūlām* (gen. plur.), BS *mūśaka-*. Secondary meaning to *mūla-* 'mouse, rat'; to O.Ind. *muškā-* 'idem'.

mūla 'clay', III 89·169 *pātca mūla sūttauṇa nisāṇa hahvāṇa* 'then the clay must be placed in acid stuff, it must be pressed out'; preceded by III 89·168 *mūla hahvāṇā* '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 *mūlā-* < **mṛdā-*, note also *gūla-* < **gṛdā-* 'mud'. See *mūla-škimpāna*.

mūla-škimpāna 'lump of clay', III 90·187–8 *aṣṇūha, bijūha, mūla-škimpāna padīya gaysā virā ysambaste, hamamgā, vištāṇā, naukā ārrāṇā ttiri nyena 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-škāna ttira ṇe sama-bhāga hamamgā vištāṇa u naukā kūfāṇā* 'garlic, sparrow-dung, dove-dung, clay clods, sour curds must be put in the parts equally and must be pounded fine'. From *mūla* 'clay', and **škanya-* 'broken stuff', see s.v. *hatcañ-:hatcasta-* 'break'. For *virā* 'root', see parallel I 143, 52r3 *sauthaja gaysā hīyā bāva, khaṇausā gaysā hīyā bāvā* 'the roots of two kinds of reeds', and Sid. 14v4 *khaṇausā gaysā hīyā bāva*, Tib. *hdam-bu daw révahi réaba*. If *virā* = *bāva* 'root', the connexion is with the base *vai-:vi-* 'to bend, twist', Oss. D. *ūdagā*, I. *ūdag* 'root' from **vaitāka-*.

mūlām 'calf of leg', Sid. 141r15–v1 *u mulām hadrre vya mauṇḍaka pīvinā kavīnām āhā kheṇḍa hamāre* 'within the calves of the leg the fat lumps become like fish-eggs', BS *mīna-aṇḍa-saḍṣa-medo*, Tib. *byin-pahi nax-na čhil-gyi rmin-bu ṇahi sgo-na hdra-ba hdug-pa ruams phyun-la*. If the calf is the 'thickened, swollen part', *mūlāna-* can be traced to base *marz-*, variant *mard-* 'swell', Av. *marzāna-* 'belly', glossed by Zor.P. *aškambak*, *maršū-* 'belly', glossed by Zor.P. *mwl'n* **mūlān*, to IE Pok. 723 *melgh-* 'to swell', O.Ind. *malhā-* 'teats on dewlap', Lit. *milšti* 'to swell', *milšinas* 'giant'. Since *paḍu* 'axe' shows *-rt-* to O.Ind. *paraśu-*, Greek *πέλεκυς* (*rt* > *d*), it would be possible to take *mul-* < *mard-* dialectal to *marz-*; see also *gumal-*, *ggumālsta-* 'smear', *mard-* beside *marz-* 'rub'.

mūlā 'muscles', III 79·9 *aśā stā brraiḥā: kaṣṭā mūlā pattīye* 'the horse fatigued, the belly sunk in, the muscles stiffened'. From *mūš-* (see *mūla-* 'mouse, rat') with *-la-*, hence **mūš-la-* > *mūla-*, IE Pok. 752–3 *mūs-*, Lat. *mūs* 'mouse', adjective *mūrinus* 'gray like a mouse', *mūsculus* 'small mouse; muscle'.

mūlā 'price', BS lw *mūlya-* (rendered by *pīha-*), II 78·43–4 *barsa-ttāhā pvaica nāva dvī mūlā vī* 'Bars-tog received the covering cloth for two (units) in price'; II 78rb *haṣṭi jśā 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 mawō, pr mawōy*. 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 asā āstaṃma* '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 'ala* (BS *jaṭā*) *bulya kye mulysga* 'or of some the hair-mat was long, of some short'; later *muysga-*, *mvaysga-*, *mveysga-*, *mvaiysga-*, V 244, 2a3-4 *satva bihi muysga-jsinya ttadiyu ssa-sali jsina* 'the beings are greatly short-lived, for them (-u) only life of one hundred years', = K 94-102 *satta bihi mvaysga-jsinā ttadiyu ssa-(sa)li jsina*, BS *manuṣyā alpāyuskā varṣa-śata-āyusaḥ*; II 14-16 *muysga-jsinī lūme* 'he becomes short-lived'; II 109-54 *aysamū jsām mveysga* 'the mind short'; III 124-7 *mvaiysgā*, gloss to BS *hrasva-*; Z 22-154 *ni vā atā bulya ni atā mulysga* 'neither too tall nor too short'. From base *marz-*; *mṛz-* 'be short', Av. *mərəzu-*, *mərəzu.jiti-* 'short lived', = *mərəzu.jva-*, Sogd. Bud. *mwrzk-* 'short', *mwrzk'-p'8'y* 'short-legged', *mwrzk-xw'n'k* 'short-lived'. IE Pok. 750-1 *mreghu-*, O.Ind. *mūhur*, *muhur muhuḥ* (RV *muhur-gir-* 'swallowing at once'; but 4-20-9 *mūhu* is replaced by *muhukā* by K. Geldner 'battle-cry (?)'); and 4-16-17 *muhuké* is glossed by *yuddhe* and *saṃgrāme* by Sāyaṇa and Mādhava), *muhūrtā* 'moment' (for frequent discussions, references in M. Mayrhofer, Sanskrit etymological dictionary); Greek βραχύς, Lat. *brevis*, Got. *maurg-*, *gamaurgjan* 'to shorten', OHG *murgi* 'short', O.Engl. *myrge* 'merry'. See also *mulśu*.

mulysgyaṣṣon- 'merciful', nom. voc. sing. Z 6-23 *mulysgyaṣṣe*, N 176-21 *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 śirna aysmūna* 'with good merciful mind', BS *kṛpā-kārunya-cetasah*; SuvP. 66r4 *muśdaṣṣaunā*, BS *kārunya-arpita*; V 247, 17b2 *muśdiṣṣonā*, BS *kārunaka-*; K 155-58 *uvāra muśdāṣṣe*; K 65, 82r4 *mvaiśdāṣṣai parārtha-cāri dāyī śadā* 'merciful, benefactor, ethical, faithful'; II 82-56 *mvejdaṣṣaunā*, SuvP. 66v2 *muśdiṣṣauna*, BS *kārunika-*; V 248, 19b2 *muśdiṣṣāṃṇā*; dyadic, III 9, 18r2 *mahākāru(mi)ka*, *māsta mulysjaṣṣauna ma ma 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 *muśdā brriya* 'in love of favour'; in official documents for 'present, gift' II 99-206 *skyaśa* (Tib. *skyes*) *hiya mvaiśdā* 'the favour of a gift'. Latest forms Manj. 289 *mvaiśja*, Manj. 213 *satva vī mvaśje* 'mercy on beings', V 384, 2a3 *mvaiśja haraṣṭa* 'present offered', Manj. 153 *mvaiśgi jsa*, III 145, 1-4 *mvaiśda haraysde* 'he offers a present'; K 111-345; 351 *mvaiśtai kaiṇa* 'for mercy'; III 128-14 *māśdi*, II 11-44 *mvaiśca haraysde*. Adjective, Z 5-50 *mulysdiḡyo pyauru* 'cloud of pity'; III 8, 15v2 *mīstye mulśdīmji ūci jsa* 'with the great water of mercy'; III 129-7

māśdiji bāyi bīrāśi 'he would send out a ray of mercy', SuvP. 68v3 *muśdijau bāyau* 'with rays of mercy', BS *karuṇā-aṃśubhūḥ*; adjective *-ūna-*, *mulysdyūna-* 'pitiful', K 9, 8r4 *biśśāṃ yserāṃ mulysdyūnāṃ* 'of all the wretched pitiful ones', with later forms, III 7, 14v3 *muysdyūne baṃtve pyū* 'hear the pitiful laments'; comparative, III 11, 21r3 *anāspāyeri muysdyūnyeri* 'more refugeless, more pitiful'; V 63-31 *miysdyūnāṃ anāspūtāṃ sattāṃ āspāta tcirā* 'a refuge for the pitiful refugeless beings must be made', JS 37v1 *maysdyūāne*; K 23-66 *maiysdyaina*, K 155-57 *mimysdyāṃṇau*, III 58-7 *muśdūṃ*; III 66-27 *maiysdyūṃ kṣuna* 'pitiful for hunger'. Compounds, Z 4-84 *atā mulysda-jsera* 'greatly to be pitied'; III 144, 50a2 *mveśdalalaka sī iraudrū pīśai* 'the almoner (?), the learned knower of laws and customs, the teacher'; V 130, 49a3 *amuyśdauā* 'without mercy'; II 50-5 *girkhye di-mveśdi bādi ārāki* 'crusher of the grievous, ill-favoured time' (*di-* = *dira-* 'low, bad'). Abstract, III 10, 19r2-3 *muysdyū-nauā* 'pitifulness'. From *-i-* stem *mulysdā* fem. < **mṛśdi-* with *-lysd-* < *-rzd-* (*-l-* absorbing the palatalization of the *-ṣ-*), with acc. sing. *mulśdu* < **mṛśdi-am*. The oblique *mulśde* became nom. *mulśdā*, *muśdā* and the many later forms. To Av. *mərəz-dā-* 'to pardon', *mərəzdika-*, *marzdika-* 'pitying', and noun 'pity', glossed by Zor.P. *āmurzišn*; M.Parth.T. 'mujd **amuśd* 'pity', M.Pers.T. 'n'murzyšnygyh 'pitilessness'. IE Pok. 722 *melg-* (see *malys-*) (or *merg-*) gives *marz-* with increment *-d-* > *mṛzd-*, O.Ind. *mṛdāti*, RV *mṛlāti* with long first syllable from **mṛzd-*; to Greek ἀμέλγω, O.Engl. *melcan*, Lat. *mulgeō*, *mulctus*.

mulśu 'shortly, soon, quickly; sometimes', Z 24-419 *kū mulśu mulśu nyūtte harbiśśa hina* 'where indeed (-u < *uta*) the whole troop gradually rolls down'; V 263, 76v1 *tta citā paḍe āta muśa buro tta parste...* 'so when the two axes came, at once he deigned (to cut)', BS G 37, 76b2 *śighraṃ*, Tib. *myur-du*; V 88r4 *mulśa buro vātco bijore* 'sometimes they become lifeless'; III 81-41 *mvaiśā aśā dvaina mvaiśā pāyāi tsinā* 'sometimes I was riding a horse, sometimes I went on foot'; III 29, 42b2 *muśa buri pītā* '(the dewdrop) soon falls', = Manj. 270 *mvaiśy bure pītā* (not *mvaiśā*); V 284, 52v5 *pharāka muśa bur(e)*. From **mṛzyam*, to *mulysga-* 'short', see also s.v. *jsaina-*.

mūvara 'mother', III 94-35a (see *māta*) *pvaiśi ttā nira mūvara iysāṅgyau* (greeting) 'I ask after the wife, mother, lady', older *mātaru*.

mūvāra- 'clanging, chiming', III 40-25 *mūvāryau gākyau* (not *nyau*) *ājsāvā pajakyā* '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. *mūkūvāśa-*, and *muśtā jsa*).

mūvai 'sweetmeat', II 75-56 *khu śakarīnai mūvai* 'like sugary sweetmeat' from **maudaka-*, to *maud-* 'delight', rather than BS lw *modaka-*. For *maud-* see s.v. *muśtā jsa*. *muśśa* 'robbers', Z 22-136 *tāte muśśa jsīrāka* 'thieves, robbers, tricksters'. From **muśya-* (with the suffix *-ya-* of the agent) to base *mauś-*: *muś-* 'to conceal, steal', Waxī *mūś-*, *mōšt* 'to conceal', IE Pok. 753 *meu-s-* (to 743 *meu-* 'remove'), O.Ind. *muśṇāti*, *mōśati* 'rob', *mōśa-* 'robbery', Germanic Frankish *chrēo-mōsido* 'corpse-

- stealing'. See *-ya-* of agent, s.v. *basā-*, *pāra-*, O.Ind. *ātya-* 'runner'.
- muṣṭā jsa** 'dislike, malice', III 25, 25b4-26a1 *muṣṭā jsa ra haṃphva maṃ saṃñā haṃiṃya* 'with malice then would the *saṃñā*-concept be joined to me', BS *vyāpāda-saṃñā-āpi me tasmin samaye bhaviṣyat*. From *musti-*, BS *vyāpāda-* 'malice', to base *maud-*:*mud-* 'grieve', Zor.P. *mōḍak* 'lament', *must-kar* 'making sad', *mustik-karān*, *must*, *must'ōmanā*, N.Pers. *mōyah*, *must*, Armen. lw *moyr* (< **mōḍa-*) 'begging', M.Pers.T. *mwy-* 'to lament', 3 plur. *mōyēnd*; Av. *ahēmusta-* of uncertain meaning in Yasna 46.4. For *maud-* 'rejoice' see s.v. *mūkhvāsa-*, *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 *tremvaṣṭa* (K 116.61).
- mūṣ-** 'remove, take off clothes', III 106.34 *skāda yāna mūṣe* 'secretly I will loosen the girdle'. From **maux-ša-* to *muk-*:*muk-* 'loosen, take off', beside *mauk-* 'put on'. See cognates, s.v. *pañjs-*:*paṃāta-* 'put on' (**pati-mauk-*); with Orm. *mōṣ-*, *myūṣ-*, *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 mastāna ranū mūrā* 'men-servants, women-servants, fields, fodder, jewels and coins'. But possibly it should be 'clothes', that is **mīxša-* 'fixed' older *miṣṣa-*, or **mauxša-* '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. *yarraq*)'; II 77.36 *mūṣaka va rīma gīryāṃdū* 'we bought cloth for clothes'. From **mauxša-ka-* to *muk-* 'put on clothes', cognates s.v. *pañjs-* (**pati-muṣ-*). See also *muṣadai*, *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. *ḥṣuti*.
- muṣṭu** 'fist' (acc. sing.), Z 6.13 *kho ye ttuṣṭau peḍete muṣṭu* 'as one clenches the empty fist', parallel BS *rikta-muṣṭivat*. From *muṣṭi-*, Av. *muṣṭi-*, Zor.P., N.Pers. *muṣṭ*, Yidya *mīšē*, Šuynī *mut*, Wanetsī *mīt*. IE Pok. 745 *meuk-* 'scratch, tear', O.Ind. *muṣṭi-*, Lit. *mūṣṭi* 'to strike'.
- muṣve** 'this night', see s.v. *mū* 'this'.
- muse**, see s.v. *mase*.
- musti-**, see *muṣṭā jsa*, BS *vyāpāda-* 'malice'.
- muhu** 'we, us', see s.v. *maha*, *buḥu*; K 3.139v3 *ne mahu ho(ta)na mā* 'we are not able', Tib. *bēag-čag-gis ni gnas-de yons-su rdzogs-par byed mi nus-kyis*; v 296a4 *kho muho pādāndā* 'as they nurtured me'; ibid. a2 *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 *inā vidyāḥ prayojayāmi*; I 255, 136b4 *avaśṣa mai* 'necessarily this', BS *avaśyam ayaṃ*; N 76.46 (*jse*)*ṇi(ṇi) jseṇvī nitcaste u hā yā mai ttāna paś(ta)* 'he broke it into small pieces and there in the pool (he threw it)', BS *chittvā chittvā tatra puṣkarīnyāṇi prakṣīpya*. See s.v. *ma-* 'this' < *ina-*.
- maich-**, *miṃch-* 'be confused, go astray, miscarry', I 139, 47r5 *haṃjisyāra* (so read) *maichāṃ ā vā maichide* 'they are about to miscarry or are miscarrying', BS *mūḍha-garbhā* ('with embryo miscarried'); I 175, 91v4 *haṃḍara miṃchā-ṇāri* 'others they cause to miscarry', BS *atyāharante ca garbhāṃ parāvṛttaṃ ca dārakāḥi* ('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-*, *-iṃ-*, causative *maichān-*; 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. *mīkug* 'boat', N.Pers. *maxīdan* (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 *mokomṣke*, A plural *mīkowān*; O.Ind. AV *mākaka-* 'wild'. Possibly here belongs Vedic O.Ind. *markāṭa-* '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 *ysiḍā-mejanya kamaiṣka* 'a *kamaiṣka*-cloth with yellow embroidery (?)', from **ham-ā-ēyana-* > *(*ha*)*mēcana-*, to *ācana* 'thread', *acā* 'she sewed' with cognates.
- maijsyām** 'of women', see s.v. *miṣje*.
- memnā** 'of sheep', see s.v. *ṃnā*.
- maitti** 'be excited', v 93, 17r4 *maitti vara parruṣṭe vara baitti vara niḥvarde vara bāysi(ṣṭā)* '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(ri)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 saṃñā* 'concept (BS *saṃñā-*) of dying'.
- merā** 'of the mother', gen. to *māta*, K 42.100 *caṃda-ṇi hīye mera rriṇa vīra brrīyā aṣṭā daṃda jaṣṭa rriṇa 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 maṇi pā ṣerka drrūnai pyūṣṭemā* 'I have next heard of the good health of my mother', SDTV 82; v 217, 84r1 *aysā sidavaṃḍā meri pharākā saṃḍā haṃbuṣai* 'I Sidavaṃḍa (BS Siddhivant-?) bowed to the ground to my mother many (times)'. See s.v. *māta*.
- meva jsa** 'by intoxication', see *māya-*.
- maiṣṭa** 'great', Manj. 58-9 *beṣa asada* (BS *asiddha-*) *vīrā auṣa jaḍi nāma na paḍavysa b(i)ṣa-lvōṣṣṭa maiṣṭa rre bīhī bvaare (=bure) nūṣṭāra* (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 *jadīmai adāḱāra* (BS *andha-kāra-*) 'darkness of ignorance'. From *miṣṭama-*, see *māsta-*.

maistāṃ, gen. plur. to *māsta-* 'great', III 64:14 fem. *maistāṃ baśḱām jsa* 'from great sins'; loc. plur. III 64:7 *drrayvā maistvā avāyivā* 'in the three great ruins' (BS *apāya-*). See *miṣṭa*, *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. *hwēs* 'proud', the family name Av. *vāēsaka-*, N.Pers. *vēsah*, *vēs* in the poem *Vēs u Rāmēn*. See also the name loc. plur. *bisakvā* (s.v. *bvaiysya*). But *mais-* could replace *mis-*, *mās-*, hence the base may be *mas-* 'great'.

mehe 'we (?)', V 313, 34 *ca mehe ā ysāra* (uncertain text).

mau 'intoxicant drink', Sid. 135v5 *mau jsa āchai* 'illness from intoxicant drink', BS *mada-atyaya-*, Tib. *čhav-nad*; Sid. 133v1 *mau jsa āchāṃ jehūme* 'curing of diseases from intoxicant', Tib. *čhav-nad gso-ba*; Sid. 9v1 *mo*, BS *surā*, Tib. *čhav*; II 1:5 *mā vā-ṃ bara* 'bring me liquor', gloss to Chinese *tsiu* 'wine, liquor' (K 258:2), inst. sing. Z 2:167 *mauna*, Sid. 9r3 *mauna ni hwerai* 'is not to be drunk with liquor', BS *madyena*, Tib. *čhav daw lhan-čig-tu mi bsah* (ed. Pekin); Sid. 123r1 *ysaujsā mauna hambrihāñā* 'to be mixed with savoury liquor', BS *surā-maṇḱena pātavyāḥ*, Tib. *čhav sim-po daw sbyar-te*; III 41:29 *ysarṅṅ gūrañai man* 'yellow grape wine'. Adjectives, Sid. 2r3 *māññā dirā hivi piṣkalā*, Tib. *čhav-nad-kyi lehu* 'chapter of diseases from intoxicant'; *mauya-*, Sid. 134v1 *mauya suttā* 'vinegar', BS *sukta-*, Tib. *čhav-gi nav-du čhva* ('salt in liquor'); *mauva-*, III 90:194 *mauva sauttāna* 'with vinegar', I 179, 98r2 *mau sautta*, note also Uigur *bor sārḱāsi* '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' < **uava*), Av. *maḱu-*, O.Ind. *mādhū*, Sogd. nom. sing. *mawdy*, acc. sing. *māw*, *myw*, compound *mā-γw-r'k* 'drinker of *maḱu*', Pašto *mēlawā* 'grapes' (**mādavvyā-*), Balōči *mavīč* 'raisins' (**madwīč-*), from Iranian Tokhara B *moḥ*, BS *madya-*, adjective *motāṣṣe*; Turkish and Hungarian *bor* 'wine' (**maḱu-*). Both *madu-* and *mada-* could result in Zor.P. *maḱ*, N.Pers. *mai* 'wine', Kroraina *me*; N.Pers. *mul* (from Sogdian), Armen. *mol*, Romani *mōl*. 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 *mēdhū*, 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, 1-11 *Madu*, not with J. Chmielewski, *Rocznik orientalistyczny* 22, 1958, 7-11, with *bu- < bā-*.

mauñā, see *mānaa-* 'our'.

mauñe 'our', K 45:13 *mauñe biṣa jsa* 'from our house'; ibid. 12 *mauñā*, see *mauñāṃ* gen. plur. and *māñāṃ*, to *mānaa-* 'our'.

mauñḱa- 'lump', *muñḱa-*, *māmuñḱa-*, JS 10v4 *burbulye ysāta khaunḱa mauñḱa pharāka* '(on the body) had arisen pustules, many, lumps' (dyadic), from **marganta-*. See *muñḱa-*.

muñḱaka 'lump', Sid. 141r5 *mulāṃ hadrra vya mauñḱaka* 'lumps within the calf of the leg', Tib. *byin-pahi nav-na... rmin-bu*. See also *māmuñḱa-*, *muñḱa-*.

mauya 'tiger', II 116:39 *mauya hīya vīysama salt* 'unfavourable year of the Tiger' (BS *viṣama-*); ibid. 39 *mauya salya* 'in the Tiger year'. See *muyi*.

maurda 'he ranged', K 30:217-8 *ca jsā vā rdvāsa salt 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-*, *murrda-*.

mya 'in the middle', Manj. 97 *vāma mya ttāya* 'stream in the sea', possibly **madayā* (*mada-* 'centre'), but rather read *my(āṃ)*. So also Manj. 355 *mya* 'in the midst', see s.v. *myāṃ*.

-mya- 'centre', III 49:16 *cu baiṣā hira 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.

myāṃ 'middle', Sid. 3v2 *myāṃ māsti* 'middle of the month' (partitive adjective), see *myāna-*. Possibly Manj. 355 *my(āṃ) 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-*.

myāñja 'delightful', Bcd 42v1-2 *mañjūśrī, kuṣṭa ysautta kāme ṣā myāñja śirā* 'Manjuśrī, where thoughts vanish, that is delightful fortune', etymology of *manju-* and *śrī*. See *māja*, *māna-*. Secondary *-y-* as in *myāñamḱa-* 'like', = *māñamḱa-*.

myāna- 'middle', *myāṃ*, *myau*, loc. sing. *myāña*, Z 5:31 *myānu vāte kāḱaru lāysgūrya* 'girded with sword at waist'; Z 22:168 *myāni* 'on the waist' (see s.v. *pūḱitā* 'binds'); K 146, 3v4 *ṣi myau ṣte* 'that is the middle', Sid. 3v2 *myāṃ 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 *yi*, Sid. 103v5 *ttiña myāñai nva hañbusaṃ kīra tcerai* 'meanwhile, its suitable treatment must be undertaken', Tib. *bar-du čho-ga rim bzin-du byaho*; V 77, 145v5 *myāño nā* 'among them', Tib. *dbus-na*; V 118, 67v6 *myāño urmaysdānā* 'in the sun', BS *sūrya-madhye*; allative, III 88:151 *cū na myāñāṣṭā hasvā ṅñde* 'which are not swollen in the centre'. Later *myāṃ*, loc. sing. 'in', K 64, 81r4 *myāṃ avīṣa mūñūṃ* 'in Avīci may I remain'; Manj. 314 *gesāre sattsāra myāña* 'they revolve in migration'; Manj. 345 *my(ā)ña*. Adjective *myānaa-*, *myānya-*, K 50:5:8 *śrī dīra myānā kramma* 'good, bad, middle, in class' (BS *krama-* 'course, rank'); JS 36v3 *šere dīre myānā*; Sid. 7r2 *hodātā salā vī bure myānai gūršte* 'up to seventy years is called middle-aged', BS *madhyama-*, Tib. *lo bdun-čhi bar-du ni bar-ma ṣes-byaho*; *myāñi*, II 103:65 *śaryai dīryai myāni ysamaśadai* 'the good, bad, middle people' (= BS *loka-*); JS 3r3-4 *śira dīra myānya biṣā*; II 129:68 *paḱauysa myāni irā* 'first the middle (value)

jade'; v 162, 2b6 o *myānyo viśātā striyo* 'or places a woman of middle age', parallel BS *madhya-stri-*; Pali *majjha-* 'middle-aged'; Manj. 71-2 *habajsya myenya beśa* 'general, middle, all'. Compound, Z 2-75 *myānā-indryiṃya hvaṇḍā* 'men of moderate faculties', Sid. 6v5 *myānāvi* (repeated 7r1) = v 316-19 'of middle age', BS *madhyama-*, Tib. *bar-ma* (see also *auśku*). From **madya-*, Av. *maidya-*, *maḍama-*, *maḍmya-*, *maidyāna-*, *maidyoī.śam-*, *maidyoī.śad-*; Sogd. Bud. *mḍ'ny*, *myḍ'ny* 'in the middle', adjective *myḍ'kk*, *myḍ'k* (> Uigur *mydyk*), and *myḍ'nč*, *myḍ'nčyk*, but Yaṃ. (*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*, *niyāniḡ*, *niyāmaγ* (*n-m* < *m-n*), Pašto *mlā* 'waist', *myandz* 'middle', Yidya *malanē* 'middle finger', *malān* 'waist; belt', Munjāni *malen* 'middle', Waxī *malong*, Orm. *mānz*, Šuṃni *mīd* 'waist' (**madyā-*), *miyūnā* 'middle', *mīd-miyūnā* 'belt', *mīdēn* 'inside', *mīdenā* 'middle', *mīdēn* adjective 'middle'; Rōšāni *maḍēn*, Xūfi *mīdēn* 'within', Rōšāni *maḍēnā* 'the middle', *mēd* 'belt, waist', *mēd-ard* 'to the belt', Sarikoli *mēd* 'man's waist', Waxī *māad*; Yazg. *mādanen* adjective 'middle', *maḍēn* 'belt, waist', *maḍēn* 'middle', adjective, *maḍēni* γ^o *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 bhāṭiyu, myau sarbindā* 'the flags flutter furiously, they rise with the storms (in the storm?)'; Z 24:501 *dajā pasūjsāre harbiśśā hālā māstā 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. *mys'n* **mēyān*, Oss. D. *meγā*, I. *miγ* 'cloud, mist', Zor.P. *mēγ*, N.Pers. *mēγ* 'cloud', *mih* 'mist', Yidya *mišāyiko* 'mist, fog', Zaza *miš*. IE Pok. 712-3 *meigh-* 'shimmer, flicker, wink, be dark', O.Ind. *meghā-* 'cloud', *mih-* 'mist', Greek *ἐπιχλη*, *ἀπιχλωσεσα* 'cloudy', Lit. *miḡlā* 'mist', O.Slav. *miḡla* 'mist', O.Ind. *megh-* occurs in *nimēghamāna-* '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 *meiḡh-* 'to pour out'.

mrāhe 'pearls', Z 22:253 *ysīrru āljsatu mrāhe* 'gold, silver, pearls'; SuvO. 53r4 *mārāhy(au)*, BS *muktā-*, Sid. 137v1 *mīrāhe*, BS *muktā-*, Tib. *mu-tig*, SuvP. 72r4 *mīrāhi*, BS *mukti-*; K 63, 79v2 *mīrāhye jsaiṇe* 'fine pearls'. Adjective, v 381, 2v3 *m(r)āhīnā hāra* (BS *hāra-*) 'pearl necklaces', BS *muktā-hāra-*; Z 23:157 *mrāhīn()*; v 87r4 *mīrāhīnai hārna* 'with a pearl necklace'; K 35:78 *mīrāhīnā graunā* 'pearl garland'. Possibly the 'round' jewel, then base

marg- as in *muṇḍa-* (**marganta-*) 'lump', with *mrāhā-*, by *marga* > *mura* and suffix *-āhā-*, connected with Greek *μάργαρα* 'mother of pearl', *μάργαριτης* 'pearl', whence M.Parth.T. *mwrg'r'yd*, Pašto *maryalara*, Zor.P. *mzolv'lyt* **murvārit*, N.Pers. *marvārid*, *murvārid*, Syriac *margānit-ā*, Armen. lw *margarit(-o-)*, Sogd. Bud. *mwrbnt*, *mwz'kk* **mužak* (**muḍra-ka-*), Man. *mwrg'n*, Uigur lw *mwrb'nt* **murvant mončug* (dyadic) belong rather with Zor.P. *muhrak*, N.Pers. *muhrah* 'stone', Armen. lw *mourhak*; Yaṃ. *mirda* 'beads'; Abxaz *a-markald* 'mother-of-pearl' from *margarit-*; but 'pearl' is *a-feldās'*, which may go with Oss. D. *fārdug*, I. *fārdyg* 'bead'.

mvam 'here' II 44:46, = *muṃ*, *mū*, see s.v. *hatcañ-* 'give'.
mvadai 'he puts on', Manj. 284 *ārva prrshauna mvadai hayarāma pātca pajyau jsa kāma-gūny(au) byauda phira* 'he puts on clean (**ā-ruta-*) clothes, then he has much sport with the five amorous states' (BS *kāma-guṇa-*, *panca* 'five' in number). From **mūṣḍe* > **mūḍe* > *mvadai*, to *mūša*, *mušaka* 'dress', to base *mauk-*, *mauxš-* 'to put on', see cognates s.v. *paṃjs-* (**pa(ti)-mauk-*). For *ṣḍ* see *māṣḍāna*, *māḍāna*, *mīdām* 'bounteous' and *kuṣḍa-*, *kuḍi*, *kuḍai* 'hole'.

mvav- 'to move', K 109:314 *khu ja āṣa mvava nai u nai ut pachaisīdi* 'as the sky (BS *ākāśa-*) has no movement and the wits do not work'. See *mūr-* 'to move', and *mvir-*.

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 *mvav-*, older *mūr-* 'to move', see also *mvava* 'movement'. In form *mvarye* is from older **mūriyā-* or **mūrikā-* with nom. sing. *-ye*. See *mūr-*, *vamūda-*.

mvir- 'to move', Sid. 150r3 *khoysaṃdā u mviraṃdā vijjḡḍe* 'he sees moving and shifting things', BS *calāvila-*, Tib. *g-yo-ba daa lo-ḷon-por sraṃ-ba yin-no*; Manj. 92 *samvadrra ne ne khāyysda na ja vā mvira* 'the sea does not move nor make motion'; Manj. 31 *cu yadrraḍā mvirau khauysda* 'what framed thing moves and (-au < -e u) shifts' (the body as a *yantra-* 'frame'); Sid. 144v4 *śimakyi bañāñā khu vā ni mvire* 'the *śimakya-* ligature (BS *śimā-*) is to be bound so that it does not move', Tib. *mi mgul-bar dban-du byas-te* (*mgul* 'move', *dban* 'power'). From *mvav-*: *mūr-mūry-* > *mvir-*, see *mūr-*, *vamūda-*.

mvaiśā 'sometimes, now...now...', III 81:41, see *mulśa*.
mvēśdalalaka 'almoner or the like', III 145, 50b1, 3; see s.v. *traudrū* 'pragmaticus'. Possibly dialectal *-l-* > *-ḍ-*, *-dalaka-* 'giver (?)'.

mvaiśḍā 'favour', see *mulysdā*.

ya- 'been', from *vya-*, older *vāta-*, *vyata* (v 184, 1v5), to Av. *bav-*: *būta-*, Zor.P. *bwt*, N.Pers. *būd*, Sogd. Bud. *βwt-*: *βwt*; 3 sing. *ye*, *yai*; II 43:34 I plur. *yaṃdūm*. See *vā*.

ya 'to make', infinitive to *yan-* 'make', II 11:41 *ttā haṣḍa na darvai ya* 'I did not dare to make report', = II 99:203 *ttā haṣḍā na darvai yaṃ*.

yaṃ 'to make' infinitive to *yan-* 'make', see s.v. *ya*, and *yana-*, SuvO. 68v7 *bināñā akṣuttāndā yanā* 'they began to make music', BS *tūrya-sata-sahasrā pravādayantaḥ*. See *yan-*.

yaña 'you do', 2 sing. present, K 24·89 *ādara yaña* 'show respect'; Z 5·42 *yañi*. See *yan-*.

**yat-* 'to place properly' (see E. Benveniste, Indo-Iranica, Mélanges Morgenstierne, 1964, 21-7 La racine *yat-* en indo-iranien) assumed in *nistu*, *bistu*, *nyāttara-*, and *gīsta-*.

yan- 'to make, do', with the *-ta-* participle expressing the potential 'can', beside *gan-*, *tan-*, *yān-*, *yin-*, *yen-*, *in-* from *kṛnau-*; the *k-* survives in *kāra-* as second component, and in *kādāgāna-* 'act', *kīra-* work. Here only are selected passages, v 388, 1975 3 plur. *yanīṃdā*, BS G 37, 1443 *karoti*, Z 2·66 *yanīndā*, Z 13·140 *yanāndā*, Z 23·95 *tanīndi*, K 30·221 *yanīde*; present 3 sing. *yīndā*, *iīndā*, *gīndā*, *iīndā*, *idā*, middle 3 sing. *yānde*, *tānde*; 3 sing. v 99v8 *gīndi*, Z 2·17 *tīndā*, Z 2·6 *yīndā*, Z 5·16 *iīndā*, K 44·188 *idā*, Z 2·65 *yānde*, v 52, 83a2 *tānde*; *in-*, III 122·45 *ysāra* (= *ysurra*) *na ina* 'do not make anger (be angry)', BS *roṣam na kāraya*; K 39·150 3 sing. *īniye*, = K 30·221 *yanīde*; 1 sing., K 64, 81v3 *īnime*; 3 plur. Sid. 122r3 *iīndā*; III 40·15 *yaṃdai*, = III 34·12 *yāda*, = III 36·7 *yāda*, = III 46·20 *yīda*; III 37·9-10 *bijāṣa yīda* 'makes noise', 3 sing. optative Manj. 116 *narv(ā)ña ausa yaña* 'should make desire for *nīrvāṇa-*'; 2 sing. v 217r4 *khve ttā arva haṣaudā yaña* 'if you can get medicine for you' (SDTV 82); v 155, 121 *thu... yanā*; v 155, 1b6 *ma hā ysurrā yanā* 'do not be angry'; *ibid.* 121 *ma thu... avajsama yanā* 'do not dishonour'; v 158, 193r4 *thu abātamai hamu maṃ ja yanu* 'do you be undistracted (parallel BS *apramāda-*), with me do...'; 1 sing. K 154·38 *yanīmīṃ (-iṃ = -ai-)*; II 120·189 *parau na hagrāuita 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 *yanīndā*, BS *karīṣyanti*; v 381, 2r4 *yanāndā*, BS *paricārayanti*; v 292, 2b2 *yanāro*; preterite participle, *kāḍa-* in *kādāgāna-* (gloss to BS *karma*), v 262·01·5 *nyānartha gādē* 'informed', v 99v8 *guḍu gīndi* (with *yī-* added to *gī-*); v 113, 35r7 *yāḍe*; v 337, 36r3-4 *yāḍe iyā* = v 75, 43r4 *yāḍe*, v 117, 66r2 *yūḍu gīndā*, v 333, 25v5 *yīḍe*, v 112, 34v4 *tāḍa*, K 46·48 *yāṃḍa yūḍā* 'she had made'; II 102·21 *yāḍa yināmanai* 'we can make' (*-āṃ-*, *-ā-* < *-u-*); K 18·203 *īde*, III 83·20 3 plur. optative *iḍāya* (marked with *lā* above *ḍā*: *ilāya*) from *īḍa* and *āya*, thus *cuḍa iḍāya* 'may they be made expelled'; K 6, 146r3 *pyūṣṭu gīndi* 'he can hear', Tib. *thos-nas*; v 280, 544 *pajistā yaṃḍa* 'you (2 plur.) can demand'. Infinitive, SuvO. 36r6 *pajsama paryāña yāḍe* 'honours must be ordered to be made', BS *pūjā ājñāpayitavyāḥ*; III 121·7 *ādara parya īde* 'deign to pay respect'; noun, K 5, 144r3 *pajsama yanemate kāḍana* 'for doing honour', v 99v5 *yanāma*, v 262·01·1 and 2 *ganāma*, I 252, 2r3 *yaneme kiḍna*, II 106·127 *yināmai vaska*. Adjective, v 159, 1v4 *yanākā*, K 49·3·5 *yīnāka*. See also *car-* in *gujsar-* 'to injure' (**vi-car-*). From base *kar-* 'make', Av. *kar-*, *čōraḥ*, *karṇaoiti*, O.Pers. *kar-*, *kunautīy*, participle Av. *karata-*, *kaša-*, O.Pers. *krt* **kṛta-* or **karta-*, Zor.P. *kunēt*, *kart* (*kirt*), N.Pers. *kunad*, *kard*, Oss. D. *kānun*, *kodta*, *kond*, *kindā*, I. *kānyin*, *kodton*, *kond*, *čynd*, Sogd. Bud. *kun-*: **krt-*, M.Parth.T. *kr-*, *qr-*, *qryšn*, *kyrd*, *qyrd*, *kyrdg'n*, *kyrdn*, *yzdygyrd*, M.Pers.T. *kun-*, *kyrd*, passive

kyryh-, Balōči *kunag*, *kurta*, Pašto *kṛam*, *kṛal*, Waxī *car-* (*c = ts*), *kerk*, *kert*, Sanglēcī *ken-*: *kul*, Iškāšmī *kem-*: *kul*, Yidya *kenem:kṛem*, Yazg. *k^oan-*, *kun-*, *kiyag*, *keg*, Šuynī *kin-*: *čūa*, Rōšānī *kin-*: *čūg*. Noun, Av. *čāra-* 'means', Zor.P. *čār*, *čārah*, N.Pers. *čār*, *čārah* '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* = *habāḍa-* 'filled'; III 83·20 *iḍāya* (*kṛta-* with optative *āya*) marked for *ilāya* by *lā* written above *ḍā*. Pamir Sanglēcī *kul-*, Iškāšmī *kul-* 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 striyastrīṣāna 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 *Lokaprajñāpti* and the *Divyāvadāna* 221·3 (with description). The *āyāma-* 'length' and *vistara-* 'breadth' of these *vīthyaḥ* 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. *rīmināre* 'to chew the cud' (IE Pok. 873). See *haṣṭa-* (**aṣta-*) 'vast' below. But *haṣṭa* 'eight' is also possible here.

yāda 'always', K 155·52 *yāda hūṣṭi* 'was always growing'; K 150·20 *yaudī*. See *īyāndu*, *yāṃḍā*.

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 *aiwiyādhana*, Parsi modern *ēvanghan*, glossed by *kustīk*, Zor.P. *ābyāhan*, *ābyāhanīṣṇīh*, N.Pers. *pērāhan* 'shirt' (**pari-yāhana-*), *hamyān* 'girdle' (**ham-yāhana-*), Aramaic *hmyyn*, Greek-Aramaic *ἐμῶν*, Syriac *hmyyn-*, *hymyn-*, *hemyān-ā*, *hīmyān-ā* 'girdle'. The *y-* has probably replaced *yy-* (attested initial in *yyauvaka* = *yamvaka-* below). To IE Pok. 508 *ieu-* 'to join' with *-s-* 513 *iōs-*, *iōus-*: *iūs-* 'to gird', Av. *yānhaya-*, *yāsta-*, *yāh-* 'cord of girdle', Greek *ζώνυμι*, *ζώνωτός*, *ζώνωμα*, *ζώνωη*, Alban. *n-gjehs* 'I gird', Lit. *jūosiu jūosti*, *jūostas*, O.Slav. *pojasę*, *pojasati* 'to gird', *pojasī* 'girdle', Russ. *pojasnī*. Further Prasun *yas-* (see NTS 15, 280).

yāṃḍā 'always', JS 8v3, Sid. 128v4 *yāḍq* (Tib. differt). K 16·160 *yauda*, K 154·37 *yāda*, K 155·52 *yāda*, v 243·34 *yāṃḍā* 'always for you (-ā)', K 150·20 *yaudī*; *ibid.* 34. See *īyāndu*.

yābakaja thau 'cloth...', II 37, 11b3, material of the cloth, see *yāmabakā*.

yāmabakā 'kind of cloth', II 60·30 *hūḍaiga yāmabakā sau* 'one cloth...', possibly containing Chinese *po < b'ak*

- 'silk' (K 685:2), with perhaps *ien* < *jam* (K 238:2) 'to cover'. The Japanese *enbaku* 'covering the shoulder, armour' does not suit the context.
- yāmvaka**, see *yyauvaka*.
- yāla-** 'evil', *yālaṅsa*, see *yola-*.
- yī** 'his, for him', see s.v. *ī*, enclitic *-i*.
- yā**, *yī*, *ye* 'someone', v 69, 8r5 *tānu ye ysurgyā śānā tīrandaru guhei* 'of them some one harms the body, being angry', BS G 37, 11b5-6 *duṣṭa-rudhira-cittam utpādayet*, Tib. *gnod-sems bskyed-pa-bas ni*; v 69, 8v2 *tī ye* (rather than *tīye* = *tītā*) *aruwe samkhali* 'then someone smears medicaments on', BS G 37, 12a4-5 *atha sa puruṣaḥ kena cid bhaiṣajyena pralimpet*, Tib. *de-la des sman... bskus-na*. From pronoun *ya-* indefinite (not from *ce*).
- yūṣī** '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 *ieu-* 'to mix' with *-s-*, *iōs-*, *iōs-*, *iōus-*, *iōus-*, *iūs-* 'brew', O.Ind. *yūṣ-*, *yūṣā-*, *yūṣa-*, Lat. *iūs*, *iūris*, Lit. *jūšė* (**jūsiñā*), O.Slav. *jucha* (**jiousā*). With *-to-* suffix O.Norse *ostr* 'cheese', Finn. *lw juusto*; further with Greek ζῦθος 'beer', ζῦμη 'yeast'.
- yem** 'I was', *vyem*, see *ya-*, *vāta-*, older v 142, 13r2 *aysu braṃmanaṣṣai vātāmā* 'I was a brahman's son', BS G 37, 7a3 *ahaṃ mānava bhwoṣ (=m)*; III 131:8 *paśāñā yem* (and *ibid.* 10); III 131:6 *a jūmdai yem*.
- yeṣauna**, *yaṣaina* 'from migration', K 148:52-3 *parye yeṣauna jśāṃ śrī vijātti saṃgrauma raudi* 'the honoured (BS *śrī*) king Vijāta Saṃgrāma escaped from migration'; Manj. 439 *parye yeṣauna piśā āṣṭ* 'escaped from migration the teacher, the *arya*-monk'; Manj. 437 *parya yaṣaina rradāna rrada vīṣy sabava jsa* 'with the king of kings Viṣā Saṃbhava escaped from migration'. The meaning is got from the parallel II 50:40 *parya saṃsārāna* 'escaped from migration' (BS *saṃsāra-*). Hence *yeṣ-*, *yaṣ-* 'to revolve' from **adiṣts-y-* or dialectal *y-* < *v-ṣts-* see above *baiṣ-* 'make turn', *beṣ-* 'to turn'. **(adi)ṣtsa-* with suffix *-ai-*, *-au-* or *-aina-*, *-auna-* (and *-na* < *ṇna*). An alternative is possible, **vi-ṣts-* > *iṣts-* > *yes-*.
- yauṣī** 'operation (?)', II 127:37 *pariyāṃ paṣṭe si invaṣṭā maṃ tīkye yauṣī 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 śkāṣi māstā* 'ingratitude, falsehood, lies, great pride'; Z 24:268 *cōi śāṭhe byūgga drūje ṛye yole* 'who has tricks, abuses, lies, cunning, falsehoods', v 115, 64v3 *ggūrāsa haṃdrūṣa yaule hānāre* 'disputes, quarrels, falsehoods occur', BS *vivādāḥ kalahāḥ śāṭhyāḥ*; v 115, 63v6 *śāṭhyau jśirgyau yaulyau hauṣṇidā* 'they carry off with cunning, trickeries, falsehoods', BS *śāṭhya-kārye-*
- bhir haranti*; N 168:36 *busti śāṭhe yole* 'you knew the cunning, falsehoods'; III 123:54 *yāla ne hūṇa* 'he does not speak falsehood', BS *mṛṣā na kathayati*; v 62:21 *haṭha śāṭi ā yaula* 'truth may exist or falsehood'; adjective, III 14:17 *u hve yaulajsi hime u sahautti (ni hime)* 'and he becomes a false-speaking man and is not fortunate' (BS *sukhita-*); III 123:59 *yālaṅsa*, BS *mṛṣa-vādī*; abstract, III 121:4 *na yāmlāṣṭa huṇa* 'he does not (or 'do not you') speak falsehood' (**yaulaustā*). Outside Khotan Saka, Uigur *yawlaq*, *yablaq* 'evil' and Tokhara B *yolo*, BS *pāpa-* (A *omāskeṃ*) 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. *wywb-*, *wyptg*, *wdyb* 'deception', Zor.P. *wyd'p'nyk* (**vidāḥānk*) 'deluded', Pahlavi Psalter *wydyptk'n*, *yola-* may derive from a dialectal form **idab-* < *vidab-* (like Oss. D. *ūi-*, beside *i-* < *abi-* see s.v. *byāna-*) rather than **adi-dab-*. Hence **vidab(a)la-* > **iyabla-* > *yaula-*. Note also *yy-* in *yyauvaka-* below.
- yausa** 'musk', I 179, 97v4 *yausa*, BS *kastūra-*, III 78:15 *yausa*, Chinese *sa hvyāṃ* (K 865:2; 142 *ṣa-liang*, *dzia xiang*) 'musk'; III 38:42 *yausa jsa vārkāṃdā*, = III 40:18-19 *yāmsa jsa vārkāṃdā* 'strewn with musk', K 63, 79v3 *parkāṃda hā yausa* 'strewn perfume musk', K 63, 79v1 *vaśaiṣṭai yausā* 'distinguished musk' (BS *viṣṭa-*). 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 *yāmvaka sāñidā 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 *ffaltra* to base IE Pok. 798 *pel-* 'fly' and IE *ue-uer-* in names of the squirrel (Pok. 1166).
- yv-** 'to heat (?)', III 88:154 *u śau hū tvī tvī āyovāñā uskā vaṣe pṛrahāje* '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 byāñji*, Tib. *chos-kyi rnam-grans* 'section of the *dharma*-doctrine'.
- ysagūnya** 'gold-coloured', II 103:68 *ysagūnya chai jsa vivādāva* 'shining with gold-coloured skin', see *ysara-gūna-*.
- ysamga** 'bearing young' with negative *aysamga-*, *aysaga-*, 'sterile', base *ysan-* 'bear young'.
- ysamgara-** 'old', Sid. 7r3 *ysamgarā*, BS *pravayas-* ('of advanced age'), Tib. *rgan-po*; III 124:74 *ysagara*, BS *vṛddha-*; III 73:181 *muḍā tti khū 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. *maṅgāra-*, and *candaruo*. 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-*, *niysiya-*, *niysis-*, then from **zangāun-ya-* to suffix *-āvan-* (see *nade* **ṛtāvan-*).

ysamṇā 'in the heart', SuvP. 66v2 *khīrai ysamṇā* 'grieved (dark) in heart', BS *dīna-mānasāh*, loc. sing. to *ysāra-* 'heart'; older Z 24·255; 494 *ysamṇā*.

ysaṇīnu 'kinsman', gen. plur. III 16, 10v1-2 *biṣṭānu ysaṇīnu busvārāṇā rakṣa* '(may there be) protection for all kinsmen, men of the House'; III 130b4 *ysaṇāu hayūṇāu* 'from kinsmen, friends'. See *ysani-*

-ysamj- 'to sieze', with preverbs *biysamj-*, *biysiya-*, and *niysiya-*, *niysis-*. But *iysiye* see *ysita-*.

ysan- 'to bear young', middle 'to be born', Z 4·50 1 sing. *paṇjsa-se pūra ysaniṃā* 'I bear 500 sons'; III 15·41 *cu pūra ysaniḍe* 'when they bear sons'; Manj. 191 *pūra ysida* 'she bears a son'; III 73·171 *hve sā nāra-ṃ ysā* 'he said that, my wife has borne a son' (correcting BSOAS 10, 1940, 568); preterite, K 46·40-1 *tī va hā ttā majṣī braṣṭā sa dahakā ysam am jiskā* '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 *aṣṭadā ysānā* 'she was about to bear a child'. Middle, 'to be born', 3 sing. K 96·172 *jā-samarā ysaiye*, = v 245, 9r1 *jā-smarā hame* 'he remembers births', BS *jāti-smaro bhaviṣyati*; Sid. 144r5 *ysaiye*, Tib. *skye-zin*; v 133b5 *yseiye*, II 130b7 *ysaiya*; K 113·385 *yseya*; K 59, 32r4 *na ysaiye u na buysvīṃye (-im-=-ai-)* 'it is not produced, it is not extinguished' (not *ca ysvīṃye*); v 133, 2a5 *yseiye*, 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 *bhavēya*; K 65, 82r3 *vara ysānāi* 'may I be born there', K 65, 82r3 *daha ysyāne* 'may I be born a male', K 65, 82v1-2 *na ysyāne strīyā* 'may I not be born female', 3 plur. Z 13·59 *ysiyāre*, Z 22·130 *ysiyāri*, v 80v1 *ysyārā*, Tib. *byuw-ba* 'are produced', Z 3·62 *ysyāre*, Manj. 14-5 *ysyāra ysrāre 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 śāmdā* '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 *kaidarvū 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 *brīyā ysāna* 'love must be produced' (parallel BS *rāga-*); noun, I 163, 77v5-78r1 *ysāna hana* 'blind from birth', BS *jāty-andha-*, Manj. 286 *ys(ā)na hana*; v 295, 435v4 *ysyāmate jsa o maraṇāna* 'from birth or by death'; v 133, 2b1 *ysyāmata* 'birth', BS G 37, 18b5 *jāti-*; K 108·303 *ysyāma u ysara maraṇa* 'birth, and old age, death'; K 145, 2v1 *nairaumauma ṣṭāve u ysyāma* 'is origin and birth'; Z 24·165 *ysyemate*, v 233, 496r5 *ysyemā*. Causative, Sid. 18v2 *ysyāne* 'produces', Tib.

skye-bar byed-do; v 136, 88b1 *ysyānāta hā(mata)* 'are produced', noun, K 143, 1r3 *baiysam ysyānāme ppracāma* 'for the production of Buddhas'. Adjective to *ysyāmata-*, Z 24·238 *ysyāmatigya ttaragga* 'waves of birth' (possibly for *ysr-*, see *ysar-* 'old age'). Compounds, with negative Z 6·7 *aysāta-* 'unborn', Manj. 250 *aysāye mera* 'of a mother who has not borne'; see also *aysamgga-*, *aysaga-* 'sterile'; II 7·110a *sau-ysā pūra mānāda* 'like an only-born son'; III 89·166 *nūvara-ysā basakā* 'a new-born calf'; Sid. 3r1 *hamtsa-ysātām āchām*, Sid. 3r3 *hatsa-ysyāta āchā* 'diseases from birth', BS *sahaja-*, Tib. *lhan-čig skye-bahi nad-rnams*. See also *ysantha-* 'birth' (**santha-*), and *āysāta-*; with preverb *pa-*, *paysāta-* 'germane'. From *zan-*, *zāta-*, *zay-:zy-*, Av. *zan-*, *zāta-*, *zaya-*, *zizan-*, O.Pers. *zana-*, Elam.-Pers. *dana-*, Sogd. Bud. *zn-*, *znty* 'bears', *zn't*, infinitive *z't*; *z'tk* 'son', *z'tk*, *z't* 'birth', *zn'y* 'bearing'; **z'y-* 'be born', **z'y* 'birth', **z'ytk* 'born'; Yagn. *zan-*, *zānta* 'bear, be born', M.Parth.T. *z'y-*, *z'd*; *z'd* 'birth', **z'd*, *z'd*, *frzynd* 'child', *z'd-murd* 'life and death'; M.Pers.T. *z'y-*, *z'y-*, *z'd*, *z'dg*; *z'dg* 'free'; Zor.P. *zāy-*, *zāyīn*, *zātan*, N.Pers. *zāy-*, *zādan*, *zāq* 'young animal', *zāhdān* 'womb', Bāḥōči *zāyag*, *zātk*, *zāxt* 'son', Oss. D. *zajun*, I. *zajyn*, *zad* 'bear, be born', D. *zajagā*, I. *zajag* 'fruitful', *zānāg* 'children', *zānāg-don* 'womb', *zāna* 'fruitful field, abundance', DI. *zad* 'born, who has born; harvest'; Pašto *zōwul* 'be born', *zōe*, plur. *zāman* 'son', *lum-zōlai* 'of the same age' (**zātaka-*), Waziri Pašto *zayai* 'son' = *zōe* (**zāka-*); Yidya *zīy-*, *zīy-* (**zaya-*) 'bear', *ažaw-* 'bear', *zāžko* 'bearing', *pezāžē* 'male sheep (1-2 years)', *vəzāžō* 'womb; pregnant animal' (**upa-*, *api-* *zandha-*); Šuyni *zi-:zod* 'bear (animals)'. IE Pok. 373-5 *žen-* 'produce', O.Ind. *jānati*, *jāyate*, *jandyati*; Greek γίγνομαι, γένεσθαι, -γεντος; Lat. *geno*, *gigno*, *nāscor*, *nātus*, *genitus*, *cognātus*, Celtic Welsh, Breton, O.Ir. *gen-*; Armen. *cin* 'birth', *cnamim*, *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-ysani* '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-ysāna hīne*, with the four members listed in Manj. 138 *aśya hastya gūha rahiya tc(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' (**ṣu-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. *ysaṇāu hayūṇāu* 'kinsmen, friends'; III 16, 10v1-2 *biṣṭānu ysaṇīnu busvārāṇā rakṣa* 'protection for all kinsmen, members of the House'; v 117, 66v4 *ysaṇānu kāḍāna* 'for kindred', BS *bandhu-jane*; III 1, 6r5 *ysanāṃ busvārāṇ hayūṇāṃ vīri* 'on kinsmen, members of the House, friends', = III 8, 16v5 *ysanāṃ busvārāṇ*

hay(ū)nām ⟨v⟩ī(ra); N 164.9-10 *hamtsa harbiśyau ysanyau busvāryau jsa* 'with all kinsmen, men of the House'; v 62.7 *ysani bisvāra* 'kinsmen, men of the House'; Z 24.449 *ysanyau hiśśādyau hayūnyau jsa* 'with kinsmen, relatives, friends', abstract III 105.6 *bisaḍārai śrāvasta kīthe ysanausca yūde u nāra nāve* 'the householder (= BS *grhastha*-) found kinship in Śrāvastī city and took a wife' (parallel Divyāvadāna 1.5 *kalatram ānitaṃ*); IV 17.22 *sattam vi ysanaustā hvañai u piśai vi biṣṭā paśāñā* 'on the seventh (day) kinsmen must be spoken to and to the teacher a pupil must be sent'. Compound, Z 24.188 *śśāya-ysane* 'Śākya kinsmen'. See *ysan*-, O.Ind. *jāna*- 'people, person'.

ysarnnijai 'golden', III 104.29 *ysarnnijai je(na)vgi vi caigau bādā ysāvu* 'I was born in the golden land, China'. For 'Golden Land' for Khotan, see AM, n.s., 11, 1964, 10. See *ysarnnai*, *ysarnnaa*-, *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(ś)te*. From **zanuvā*-. See also *paysaṇu* 'side of the cheek', *paysaṇvakyē*. 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. *s'nk-drhn* **zgnak-drahnā* (referring to *āfrin* explained as *nīfrin* 'curse'). Zor.P. *s'nk*, read *zānuk* would be *s'nwk* **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. *dnwog*, Balōči *zanūk*, Parāči *zanuk*, Pašto *zənai*, *zana*, Wanetsi *zənī*, *znī*, Zor.P. *zanak*, N.Pers. *zanax*, Orm. *zīnāk*. IE Pok. 381 *genu*- O.Ind. *hānu*-, Greek γένυς, Lat. *gena* 'cheek', Celtic Welsh *gen* 'cheek, chin', Got. *kinnus* 'cheek', Tokhara A *śanwe-ṃ* (dual fem.).

ysantha- 'birth', v 28, 59r3 *handaru ysanthu* 'another birth', v 147, 129a6 *ysanthu*, v 58, 128v3 *biśśi ysantha vasta* 'through all births'; III 76.252 *khu ja ra boe ysanthām jīṅga* '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 *ysanthvā* 'in births', BS *janmasu*; v 75, 43v4 *handarāna ysintha* '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 *hvīya ysīnthā* 'in human birth' (see also v 295, 435v5); allative, III 104.28 *adāñā ysithāśśta* 'to another birth'. Adjective *ysanthīmaa*-, SuvP. 65v4 *ysanthīnai mahāsānuddrā* 'the great sea of birth', BS *bhava-sāgarāt*; SuvP. 73v2 *ysanthūnyau ahyau jsa* 'with the nooses of birth', BS *saṃsāra-pāśaiḥ*; SuvP. 68r1 *ysanthijau tsūmayau jsa* 'with goings of birth', BS *bhava-gati*-. Adjective, *-āvan*:-*-āum-a*, Z 20.5 *ysanthāma ttauda kāde* 'parturient beings very hot', with *-a*- to the *-āvan*- suffix as in *naḍaun*- 'man', nom. sing. *naḍe*, nom. plur. *naḍaunā*; note also Av. *maršavan*- (gen. sing. *maršaonō*) and adjective *maršaona*- 'of the demon *maršavan*-. From **zantha*- base *zan*-, Av. *zāḥa*-, glossed by Zor.P. *zahak*, *zāyiśn*, Yidya *zāś*- (**zantha*-) *zāśko* 'child-bearing, *vəzāśko* 'womb; pregnant (animal)' < **api-zantha*-, see s.v. *ysan*- 'bear'. Note also Av. *zāḥra*-

Pašto *zaryāla* 'puerperal; lying-in woman' < **zāḥra-gatā*-.

ysantha- 'payment for service, usury, interest', frequent in documents (IV 66), IV 3.5 *ysantha tta-ṃ pastāṃdi jīści* 'they deigned to demand so of me as interest'; IV 3.12 *hamtsa ysanthina* 'with the interest'; adjective, IV 3.8 *ysanthaḍa*- (suffix *-āḍa*- < *-kṛta*-). 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. *zāmanā*- 'payment, wages' glossed by Zor.P. *mīzd*, with Pašto masc. *zāman*, fem. *zāme* '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'mt'yty* 'sons-in-law'; Zor.P. *dāmāt*, N.Pers. *dāmād*, Pašto *zām*, Wanetsi *zōm*, Parāči *zām*, Yidya *zamai*, Sanglēcī *zāmūd*, 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', ἔγγισα and γαμβρός 'son-in-law', Lat. *gener* (*gen*- < *gem*-). Possibly Lit. *zēntas*, O.Slav. *zētī*, Russ. *zjati* 'son-in-law' would suit better here, if Lit. *-nt-* replaces *-mt-* (unlike *šimtas* 'hundred'). The verb can be seen also in Sogd. Chr. *w'zms* 'he repaid'; *wz'm*- 'requite, repay'. See also for Sogdian M. Schwarz, Acta Iranica II, 5, Monumentum H. S. Nyberg 1969, 195 ff.

**ysama*- 'tooth', see *ysimā*, base *zamb*-.

**ysama*- (or **ysarna*-?), see *ysimā*.

ysama 'broth', I 185, 105r1 = *ysumā*.

ysama- 'earth' as first component, with *śśamdaa*- (see *śamda* 'earth').

ysama-śśandaa- 'world', dyadic with BS *loka*-, III ed. 2, 139r4-5 *ysama-śamdyā lovā bañā* 'in the world', BS G 37, 3425 *loke*; Bcd 46v1 *ysama-śśamdaī hye suhi: kiña* 'for the good, happiness of the world', BS *sarva-jagasya lūtāya*; SuvP. 69r3 *ysama-śamdye*, BS *triloke*; K 143.1056 *ysama-śamdaī gyastā baysā narā hamadā hvanau ātaudāṃdā* 'the world, *deva*-gods, men indeed approved the sermon', Tib. *hjiḡ-rten yi-rans-te* ('the world rejoiced'); v 329, 7v6 *ysama-śśamdyā*... *panatā* 'arose in the world', BS G 36, 5v3 *loka udapādi*; III 24, 21b4 *hamtsa gyasta u hvanāḍā ysama-śamdaīna* 'with world consisting of *deva*-gods (and) men', BS *sa-deva-manuśya-asurasya lokasya*; Z 16.9 plural *ysama-śśandā* 'worlds' situated above the cosmic Circle of Gold (*kāmjana-cakkrā*); v 116, 65v3 *drhaśkali ysama-śśandau* (acc. sing.), BS *traidhātukā*; v 117, 66v5-6 *drhaśkahu ysama-śśando hamberāte* 'he fills the threefold world', BS *trailokyam āpūrayate*; Manj. 196 *ysama-śādā harb(i)śa draya* 'all three worlds'; K 4, 141r4 *harbiśā ysama-śāndei*, Tib. *hjiḡ-rten-kyis*; v 55, 114r1 *ysama-śśandau ramyau biśśu* 'the whole delightful world'; K 145, 2v2 *drā-ḥaśkalyā ysima-śādya* 'in the threefold world'. Adjective suffix *-aka*- to archaic phrase **zam śyantā* (like Av. *zān pərəθwīm*) > **zama-śandaa*-, see Festschrift für W. Eilers, 136-43. For *-śśandaa*-, see *śśandā* 'earth'. From *zam*-, with suffix *-a*-, to Av. *zam*-, loc. sing. *zamarā*, gen. sing. *zāmō*, acc. sing. *zān*; Sogd. Bud. *z'yh*,

š'y-γyz'k 'creeping on the ground', Yavn. *zoy*, M.Parth. T. *zmyg*, Zor.P. *zamik*, N.Pers. *zami*, *zamin*, Balōči *zamik* 'fields', Oss. D. *zānxā*, I. *zāxx*, Pašto *zmaqa*, Yidya *zaxmo* 'piece of ground', Šuynī *zemād* 'earth', *zimc* (c=ts) 'ground', Sarikolī *zems* 'piece of ground', Yazg. *zēmād* 'earth; tomb', *zamč*, plur. *zámčesg* 'field'. IE Pok. 414-6 *ghdem-* 'earth, ground', O.Ind. *kṣám-*, loc. sing. *kṣámi*, gen. sing. *jmáh*, *gmáh*, *kṣmáh*, Greek *χθών*, *χαμίζε* 'on earth', Alban. *dhe*, Lat. *humus*, Celtic O.Ir. *dū*, gen. sing. *don* 'place'; Lit. *žėmė*, O.Slav. *zemlja*; *zmija* 'snake', *zmiij* 'dragon' (further speculations introduce Tokhara A *tkam*, B *kem* and Hittite *tekan*, *tagnaš*).

ysambasta- 'garlic', Sid. 130vi *ysambasta*, BS *lašuna-*, Tib. *sgog-skya*, III 90-188 *ysambaste*, I 181, 100v2 *ysambastā*, BS *lašuna-*, with medial *-ā-*, Sid. 126v4 *ysambāste*, BS *lašuna-*. The split tubers have given a name to the garlic in O.Engl. *cluf-lōc* (*lōc* 'leak'), OHG *klobe-louh* (from 'cleave', Germ. *klieben*); Russ. *česnok* 'leek, garlic', *česati* 'to split'; Greek *σκόροδον* 'garlic', *sker-* 'to cut', Alban. *hurdhë*. Hence possibly *ysamba-* 'cleft (tuber)' retaining *-mb-*, with adjective *-asta-* 'possessing'. The base is then Oss. D. *zāmbun*, I. *zāmbyn* 'to yawn' ('split', as also D. *berindzun*, see s.v. *naraiya*), with the noun 'cut off, cleft' > 'bank' **samba-* in Sogd. Bud. "p-znp'k 'bank of the water', pr γ'gh 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*, *zīm*, *zimbā*, Bartangi *zēmb*, *zēmba*, Rōšāni *zimb*, *zimbā*, *zumbā*; with the sense 'jaw', Pašto *zāma* 'jaw', Wanetsi *zāmbai*, Av. *zamb-* 'to crush', *zafar-*, *zafan-* 'mouth', Zor.P., N.Pers. *dahān*, verb Av. *vīzafāna-* 'gaping', Yidya *zōmbo*, *zōbo* 'gums', *zomum*, *zōmāim* 'yawn', Khowar *zomēik* (Iranian lw). For 'bank, edge' note also O.Slav. *krajt* 'edge' to *kroitī* 'to cut', and see s.v. *keca* 'cleft'. IE Pok. 369 *gembh-* 'bite', O.Ind. *jāmbhate*, *jābhate*; Lit. *žembūi* 'cut to pieces', Greek *γόμφος* 'tooth', Alban. *dhēmb*, O.Engl. *comb*, OHG *kamb*, Tokhara B *keme*, A *kam*. For 'yawn', O.Indian has *jymbhate*, where the *-r-* may be secondary. Compound, II 85:24 (miscellany) *ysambasta-kamgai šī pau* 'white onion having split skin' (or 'skin like garlic tuber?').

ysambasta- 'man's name'. Since 'garlic' or 'split' hardly offers a name, a different source seems likely. Possibly 'with (prominent) jaw'; note also Armen. *zambik* 'mare'; and the Celtic name **cam-bél* 'crooked-mouthed' (Campbell).

ysamyē 'vitriols' ('black pigment'), Sid. 12v4 *ysamyē dvi šā puškija u šā haušta*, BS *kāsisa-duaya-*, Tib. *nag-čhur*; I 177, 96r2 *ysamyā haušta*, BS *kāsisa-*. Indian medicine knows two *kāsisa*s, one *hari*-coloured and one *lohita*-coloured; *puspa-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*, *zamij*, *zinij* (black and white), *zāy*, Arab.-Pers. *zāg* 'vitriol', *zāy-čāsm* 'blue-eyed', Oss. D. *āsmāg*, *ismāg*, DI. *smāg* 'vitriol of copper'; D. *c'āx-xūasā*, I. *c'āx-xos* 'vitriol of copper' ('blue powder'). Since Oss. DI. *sāmān* 'axle' seems to contain *aša-* (Av. *aša-* 'axle') by loss of *a-* after addition of a suffix *-am*, it seems that Khotan Saka *ysamyā-*, N.Pers. *zamč* may derive from **as-*:*z-am-* with further

suffix; this *as-* may be the *ays-* of *aysūra-gūna-* 'of *aysūra*-colour' above. The N.Pers. *zāy-čāsm* 'blue-eyed', Oss. *c'āx-xūasā* 'blue powder' make it likely this colour was 'blue'. The Khowar *očōnu* 'blue-grey used of eyes, dark grey, of horses', from *oč*, *očh* 'vitriol', O.Ind. *akṣa-* supports this. With further suffix the **ag(h)* of (*a*)*z-* gave **axšaina-*, see above *āššaina-* 'blue' with other cognates. For *puškija-*, see above, an interpretation of BS *puspa-*; *haušta-*, colour-name, base *auš-*.

ysar- 'be old', present **ysār-*, *ysīr-* (**zrya-*), participle *ysāda-*, Manj. 14 *ysyāra ysīrāre mirāre* 'they are born, grow old, die'; participle, *ysāda-*, Sid. 7r2 *ysāda-*, BS *vrddha-*, Tib. *rgan-po*; v 133, 2b2 *ysādye uysnorā* 'of the old person', BS *jirṇasya*; JS 5v4-6r1 *khu dyai ysādakā rišgyā* 'when you saw the old sage' (BS *ṛṣi-*); JS 31v3-4 *avījsyaṇḍā ysādaka 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 maraṇā* 'birth and old age, death'; abstract suffix, Z 24:222 *ysaroṇī*, v 133, 2b2 *ysaroṇāna*, BS G 37, 18b6 *jarā-*; v 233, 496r5 *ysarauṇānā ysyemā*; I 177, 95r5 *ysarūṇa*, BS *jarā-*; Sid. 3r3 *ysirāṇī*, Tib. *rga-ba*, K 56, 22r2 *ysarāṇīq*. Adjective, SuvP. 69v1 *khvī ysarūṇī* 'surge of old age', BS *jarā-tarange*. From *zar-*, **zarta-*, Av. *zar-*, *zaurura-* 'weak with age', *zarata-* 'old', *zairina-* 'making old', *azarama-* 'not diminishing', *azarāšanti-* 'not ageing', *zaurvan-*, *zaurvan-* 'old age', Sogd. Bud. *zwyh* 'in old age', *zrw*, Man. *zrw* 'old age', M.Pers.T. *zrm'nyyh*, Zor.P. *zarmān*, *zarmānīh*, *zār-kar* 'making old', *azarmān*, N.Pers. *zar* 'old man', *zāl* 'old (man, woman)', *Zāl i zar* (epic hero); Oss. DI. *zāron* 'old', D. *zārūā*, *zārūaj* 'old age', *zārūāmā*, *zārūajmā*, *zārūā* 'rdāmā' 'up to old age', *xūāx-zārūā bauw* 'be aged', I. *zārad*, *zāron* '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 *ger-* 'be ripe, old', O.Ind. *jarant-*, *jarati*, *jarās-* fem., *jarā*, *jiryati*, *jiryati* 'age', *jirnd-*, *jirndā-*, Armen. *cer* 'old'; Greek *γέρον* 'old', *γέρας* 'age', *γραιός* 'old woman', O.Norse *karl* 'man', O.Slav. *sirēti* 'to ripen'; noun, Lat. *grānum* 'grain', Lit. *širnas* 'bean', O.Slav. *zrūno* 'corn', Got. *kaurn*, O.Engl. *corn*, Pašto *zari*, *zari* 'kernel, seed'.

ysar- 'be reddish, yellow', see *Mémorial Jean de Ménaſce*, 1974, 369-74, The range of the colour *zar-* in Khotan Saka texts; in *ysara*, *ysarāṇja*, *ysarīnaa-*, *ysarīnījai*, *ysarīnaa-*, *ysarīnīja*, *ysarūna-*, *ysāyasa-*, *ysālva-*, *ysīdaa-*, *ysīce*, *ysīra-*, *ysīrā*, *ysīrai*, *ysīrri*; compounds, *ysara-gamītyai*, *ysara-gūna-*, *ysarra-gūna-*, *ysarrātare*, *ysarrara-*, *gvā-ysarūna*. To Av. *zar-*, *zari-*, *zāri-*, *zaranya-*, *zaranaēna-*, *zaranaēna-*, *zarānu-*, *zaranya-*, *zairina-*, *zairita-*, *zarōna-*, *zairiči-*. IE Pok. 429-31 *ghel-*, O.Ind. *hāri-*, *harit-*, *hārita-* (used with *rohī-*, *rōhita-*, *śōṇa-* 'red'), *hiranya-* 'gold', Lit. *želiū*, *žėlti* 'to become green', *žalias* 'green', *žolė* 'grass', *žilas* 'grey', *žėlvas* 'greenish', *žalvas*, *žėlvas* 'green', O.Slav. *zelenū* 'green', *zlakū* 'herb', *zlato* 'gold', Lat. *helius*, *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 gišta* 'flesh of partridge', BS *tittiri-*, Tib. *gou-ma sreg-gi ša*; to Pašto *zarka*, Šuyni *zarif*, Orm. *zradz*, *zarif*, N.Pers. *zarif*, Yidya *zaršo*, Parāči *šireš* (**zaricē-*); Av. (woman's name) *zaricē-*. Base *zar-* 'be red, yellow', see s.v. *ysar-*, see s.v. *ysar-*.
- ysara-garṁṁtyai, read *ysara-gūnyai* (as ibid. 49 *daštāṁṁtyai* for *daštānyā-* 'handle'), II 103.48 *ysara-gūnyai*... *rāysāyan̄ baida* 'upon the gold-coloured throne' (= BS *rājūsana-*), see s.v. *ysara-gūna-*.
- ysara-spūlyai 'with golden buds', BS *sphoṭaka-*, II 103.49 *ysara-spūlyai rana-daštānyai dajvanyai sāhauja dīna* 'under the golden-knobbed, jewel-handled fire-coloured (= white) umbrella'. See s.v. *ysar-*.
- ysara-gūna- 'gold-coloured', SuvP. 60v2 *ysaragūnā tcarṣu kūśā* 'beautiful gold-coloured drum', BS *dundubhī rucirā*, SuvP. 68v2 *ysaragūna saṁ khu sumirā* 'gold-coloured like Sumeru', BS *suvarṇa-varṇā-giri-bhāsita-meru-tulya-*; SuvP. 69r4 *ysaragūna sphālye māṇṇadāu* 'like gold-coloured crystal', BS *rajata-sphāṭika-* 'silver-crystallised'; SuvP. 69v2 *uysdva-chata ysaragūna... aṁga* 'limbs of polished skin gold-coloured', BS *vyavabhāsita-angasuvārṇa-varṇa-*; K 34.77 *ysaragūnā*, = K 26.126 *dā-gūne*, = K 18.193 *dā-gūnā* 'fire-coloured'; JS 28r1 *ysaregūṁ 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. *zrywnc'h s'yh* 'ground for vegetables'; *zrywnc'-mwd* (in Uigur lw) glossed by Pers. *palang-mušḱ* 'basil' (with purple tinge), Zor.P. *zargōn*, N.Pers. *zargōn*, *zaryōn*, *zarfōn* 'fiery-red; anemone', M.Pers.T. *hwargūn*, M.Parth.T. *zrgwng*, Aram. *zrgun* 'vine'.
- ysara-ttašām 'gold-threaded' or 'gold-woven', K 63, 79r2 *ysara-ttašām maṇḍūlyām* 'with gold-woven cloaks', alternative source; possibly to *dasā-* 'thread' with *-tt-* for *-t-<-d-* intervocalic, but rather to *tak-* 'to weave' in Oss. *taxun*, Lat. *texo*, *textus*, see s.v. *tī-raha-*. See *ysar-* for cognates; and s.v. *hamiškā*.
- ysaraka 'heart', K 26.130, = K 18.198 *ysiraka*, = K 34.68 *ysiraki*, see *ysāra-*.
- ysarāṁjsa 'safflower', III 85.75 and 90 *ysarāṁjsā*, I 175, 93v3 *ysarāṁjsa*, BS *kusumbha-* 'safflower'; from **zaran-čī-*, N.Pers. *zarang*, *zirik*, *zirik*, carthamus tinctorius, from which a red dye is extracted. See *ysar-*.
- ysarra-gūnā 'gold-coloured', K 142.1042 *ysarra-gūnā bhāysu* 'gold-coloured arm'; Tib *phyag... gser-gyi kha-dog-čan*. From **zarna-*, see s.v. *ysar-*.
- ysarrarā 'goldsmith', II 74.40 as a title *ysarrarā kharuṣai u drau-vathamjai khurri-rttanānā* 'with the goldsmith *Kharuṣai* and the barber (?) *Khurri-brtan*'. See *ysarrātara-*.
- ysarāṁnā 'old age', K 56, 22r2 *ysyāma ysarāṁnā ācheṁ (-eṁ=-ai) maram* 'birth, old age, illness, death'. See *ysar-* 'be old'.
- ysarim 'yellow arsenic', I 177, 96r2 *ysarim ysirā* 'yellow and red arsenic', BS *āla-manahšilā*, for *ysirai*.
- ysarrinaa- 'golden', Z 22.136 *syata baštarrda ysarrinṅya* 'strewn golden sand', Z 3.39 *stune nā ysarrinṅye* 'their golden pillars', = Z 3.40; Z 3.42 *khāhe ysarrinṅye paste āšṁinṅye gyahe* 'golden wells, pools, ponds, founts'; K 147.36 *ysarījai sye jsa* 'with golden sand', K 64, 80r2 *ysarījā pīnīsydyau* 'with golden girths'; II 75.59 *ysarimṅje nūcā jsā* 'with golden thread'. Adjective to *ysarra-* (**zarna-*). See *ysar-*; Sogd. Bud. *zryn* 'gold', *zrynyn'k* '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 **zarna-kara-*, see *ysar-*; N.Pers. *zar-gar* and *zar-gār* 'goldsmith'.
- ysarūna- 'yellow, red', III 124.77 *ysarū* gloss to BS *harita-*, III 41.29 *ysarūṁ gūrānai mau* 'red or yellow grape wine', parallel Tib. *rgun-čhav*, Sid. 139v4-5 *yserūna ttugara* 'green ginger', BS *ārdraka-*, Tib. *sgehu gser chod*; III 86.88 *ysarūṁ māṁgā* 'green beans' (BS *mudga-*); Z 20.5 *ysarūne tcalce* 'green edges (of the fountain)'; K 154.36 *hiṁje ysarūnṁ (-inṁ=-ai)* 'red, green'. See also dyadic compound *gvā-ysirūna-* 'green', BS *pāṇḍu-* 'yellow', and *harita-*. From **zari-gauna-*, older compound, Av. *zairi.gaona-*, Zor.P. *zar-gōn*, N.Pers. *zargōn*, see later compound *ysara-gūna-*.
- ysarraī 'golden', Z 14.40 *kho ysarraī ggarā rruštā* 'like the golden mountain he shines', see *ysarra-* in *ysarra-gūna-*, Armen. lw *zarna-*; beside *ysarrnaa-* below.
- ysarkula- 'man's name', see VI 289, Z 11.78 *hamtsa purakā ysarkulna* 'with his son *Zarkula*'. Similar collocations in V 36, 20v7 *hamtsā purā sparadattā*; and V 36, 20v9 *(pū)rakā māṁdakā 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-* (**zṛ-van-*) 'time' as 'mover', note later Armen. *zrvan... or t'argmani baxt kam p'ar-k' zrvan* which is interpreted by fortune (*baxt*) or fortune (*p'ar-*), 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 *Zarmīhr* may contain the same *zara-* 'giving fortune', like *bay-mīhr* 'distributor' epithets of *Mīhr*.
- ysarūna- 'rough place', III 79.6-7 *saṁgvā tsvā nvaštakā ttraṁdūṁ, ysarūvā bura gvārai yim (=ye, vye) daukhā na bīdai* 'moving (*tsvāna-*) among the stones, I crossed easily, even in the rough places I was busy, I did not feel distress'; ibid. 8 *savūṁ vā ysarrūvā* 'I mounted (rode up) in the rough places'. Conjectural, to Av. *zarš-* 'be rough', *zarštva-* 'stone', glossed by Zor.P. *sang*, adjective *zarštvaēna-*, Zor.P. *sangēn*; Yašt 10.39 *zarštva* 'stone (from a sling)'; Pašto *ziš* 'rough'. IE Pok. 445-6 *gher-s-*, O.Ind. *háršate*, *hṛṣyati* 'be stiff, excited, happy', Greek *χέρισος* 'mainland', *χοίρος* 'young pig' ('bristly'), Lat. *horreō*, *horridus*, Celtic O. Ir. *garb*, Welsh *garu* 'rough' (**glr-uo-*), O.Engl. *gorst* 'gorse'. See s.v. *ysira-* 'rough'.
- ysarrnaa- 'golden', Z 3.84 *hamau... ysarrnā brūnāre kho urmaysde purra* 'the vessels, golden, shine like sun (and) moon'; III 103.50 *ysarrnai bādā* 'the Golden Land'; JS 20v2 *keyuda ysarrnā* 'gold ornaments'; V 31, 90r4 *sthūva ysarrnā yanda* 'make golden *sthūpa*-monuments'; V 263, 89r4 *ysarrnaina suṁchā(na)* 'with golden beak', BS G 37,

76b6 *suvarṇa-tuṅḍāni*, Tib. *gser-gyi mchu-can*; v 342, 83v4 *ysarrnaina suṅcā(ṇa)*, BS G 37, 78a3 *suvarṇa-tuṅḍāni*; K 72.24 *sa-ysāra ysārnā nika* '100,000 golden ornaments' (BS *nīṣka-*); here *-rn-* is written with the full *ra*-sign above *na*, not the suprascript *-r-*. From **zarnaka* < **zaranaka-*, see *ysar-*.

ysarrnīnaa-, 'golden', II 87.2 *mīstye ysarrnīnje jānave vī āna* 'from the Great Golden Land'; K 49.4.2 *pyaure ysarrnīja* 'golden clouds'; without *-rr-*, III 104.29 *ysamṇajai je(na)vai vī* 'in the Golden Land'. Adjective to *zarana-*, see also *ysarrnaa-*, to *ysar-*.

-ysaṣ- 'crush', III 43.30 *paysasīdai dadā rāyṣa 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 *ysmā* 'teeth'.

ysah- 'cease', Z 24.423 *ysahāte mātā bajāṣṣā* 'the great noise (the *siṃha-nāda-* 'lion's roar') ceases'; Manj. 93 *khvai ysahāda kāme kure* 'when for him false thoughts cease'. Causative, v 117, 66r3 *ysehāna nṛhīśāna kīraṅgarau sañāna bvemate jsa* 'to be stopped, to be suppressed the evildoers with plan (and) knowledge', BS *duṣkṛtānām śamanārthaṃ sukṛtānām pravartakāḥ* (differt). Base *zah-*, Av. Yasna 60.7 *mā yave imaṣ nīmānəm xvarəno frasahit* '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*, *hīna-* 'abandon'. See *vašāre*, *ysāya-*.

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-deṅḍe* 'seizing the stick' (BS *daṅḍa-*) parallel to Pali *atta-daṅḍa-* (*ātta-* 'taken'), beside the verb with nasal *bi-ysamj-*, *biysīya-* 'to seize' and *nīysīya-*.

ysāḍa-, *ysāḍaka-* 'old', participle to *ysar-* 'become old'.

ysāṅū 'knee', see *ysānū*.

ysātā 'born', see *ysan-*, fem. *ysāya*, later *ysāva*, *ysā*.

ysān- 'to appear, be conspicuous, honour, be bright', I sing. present, III (ed. 2) 139.4-5 *ne ne mara ysāne ysama-śamḍya lovā bañā* 'here in the world I do not shine', BS G 37, 3424-5 *na-imaṇi loke śobhayīṣye (imaṇi=imaṇli)*; 3 sing. SuvO. 68r4 *śārattete jsa brūñandei ysānde* 'appears shining with fortune', BS *śriyā jvalantaṃ*; JS 3v1 *pha hva nū ysāṅde* 'the spoken (word) does not much appear (conspicuous)' in a troubled period; 3 plur. II 113.101 *mīstye ysarrnai bādā vī ysānāre* 'they are an honour to (are conspicuous in) the Great Golden Land'; preterite *-āta-*, III 108, 2933.4-5 '(hīna)...*ysānāve śtā tta tta au pātā śā hīna ysānāva vāṣṭi* '(the army... they went out to the fight), it shone; so next this army shone forth ('was conspicuous hither')', both *ysānāve* and *ysānāva* fem. sing. with *hīna*; Z 2.172 *lakṣanyau āysāte ysānde* 'he is beautiful adorned with the *lakṣaṇa*-marks'; Z 22.99 *tcamāna ysānde bilsamgyi* 'whereby the

mendicant community is honoured (distinguished)' (BS *bhikṣu-saṃgha-*); JS 23v1 *tta tta baysā ysāmāi dipamkarā brrīnā* 'so you honoured (active preterite) the Buddha, the brilliant Dīpamkara'; noun, III (ed. 2) 139r5 *ne ne ysānā paralova āstā karā, haṃḍaro biṣe ju mamā ysānā nīstā karā nātea* '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, 3425 *na śobhayīṣyāmi paratra ca, antar-grhe na śobhāmi na śobhāmi ca bāhire*; K 34.75 *ysāna tsve khū ji pyāṣṭi bādā* 'he came to beauty (was admirable) like the autumn time'. Adjective, SuvP. 74r4 *uṣpurā idrriyau ysānastā* 'complete in faculties (BS *indriya-*), handsome', BS *sarva-anga-sarva-indriya-śobhita-angah*; Bcd 57r1 *baysūnā maṅḍalā ysānastā uvārā* 'the Buddhist *maṅḍala*-circle beautiful, exalted' (BS *udāra-*); II 86.39 *sūra tcarṣū ysāunastā* 'valiant (BS *sūra-*) brilliant, admirable', II 103.68 *tcīra parbīra ysāunastyai ysa-gūnya chai jsa* 'face, surround, distinguished with golden-coloured skin'. From *ysān-* 'appear', whence 'be conspicuous, admirable, distinguished, beautiful, to Oss. D. *zinun*, *zindtān* 'appear', I. *zynyn*, *zyndtān*, *zynd* (like D. *xunun*, I. *xūnyn*, *xudtān*, *xūndtān* 'be called', base *hvan-*), hence passive or middle to *ysān-* 'to know', Oss. D. *zonun*, *zund*, I. *zonyn*, *zynd*, DI. *zond* 'knowledge'. For 'seem' > 'be conspicuous' see s.v. *aurta*, and *mura-* 'bird'; Zor.P. *sahastan* 'seem', *sahk* '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 *ysāṅū*, v 69, 8r3 *ysānū śando vāstāte* 'he placed knee upon the ground', BS G 37, 1125 *jānu-maṅḍalaṃ pṛthivyāṃ pratiṣṭhāpya*; v 330, 20v3 *dvayau ysānvyau* 'with two knees', BS G 37, 17b5 *jānu-dvayaṃ*; N 90.29 *śāṃḍya ysānvyau* 'with knees on the ground', BS *dharāṇiṣu jānukaṃ*; III 133, 4b5 (*hva*)*raṃḍā ysānve śāndo vi(stāndā)* 'they placed the right knees on the ground', BS *dakṣiṇa-jānu-maṅḍalaṃ pṛthivyāṃ pratiṣṭhāpya*; N 77.6 *odā ysānūnu valīyṣe* 'up to the knees entered (the pool)', BS *jānu-mātraṃ tatra puṣkarīnyāṃ praveśya*. With *-n-*, Sid. 129r2 *ysānū*, Tib. *pus-mo*; Sid. 129r2 *ysānve*, Tib. *pus-mo*. To Av. *sānu-* (if not 'chin'), *znūm*, *znubyas-ēt*, *āxsm-*, *fra-šnu-*, Zor.P. *sānūk*, *šnūk*, M.Parth.T. *z'nwg*, M.Pers.T. *šnwg*, Sogd. Bud. *z'n'wk*, *z'nwk*, N.Pers. *zānū*, Wanetsi *zūng*, Pašto *zangūn*, Sanglēči *zung*, Šuyni *zūno*, Waxi *zōnū*, Yaṅn. *zonk*, Sarikoli *zun*. To IE Pok. 380-1 *genū* 'knee', O.Ind. *jānu-*, *jā-*, Greek γόνυ, γούξ 'on the knees', Lat. *genū*, Got. *knū*, Tokhara B *kenine* 'two knees', A. *kanweni*, Hittite *genu*.

ysāya 'born', participle fem. to *ysan-:ysāta-*.

ysāyā 'rust', Sid. 13v2 *tyāṃ hīya ysāyā*, = v 323.142-3 *tyāṃ hīya yseya* 'the rust arising from them', BS *tan-malā*, Tib. *de-rnams-kyi g-yah*; Manj. 89 *khū ysira ysāya jsa pūḍā* 'like gold free from rust'. Parallel Udānavarga 9.19 *ayasō hi malaḥ samutthitah*, Tib. 9.19 *lčags-las g-yah nī lans gyur-pa*, Pali Dhammapada 240 *ayasā va malaṃ samutthitaṃ*. The 'rust' as residue, from **zāyā->ysāya-* (note also *čāya-* 'magic', *čeyyau* for *-āy-* replaced by *-ey-*), to N.Pers. *zang*, *zang* 'rust', *zangār* 'verdigris', Armen.

- lw *zang*, *zank* (-o-), Georgian lw *jang-i* (š->dz=-f-), Oss. D. *izgā*, I. *zgā*. From *zā-* 'to leave, remain', see *vašāre* and *ysah-*; the subscript *yṣāya-* excludes derivative from *ysāta-* 'produced'.
- yṣāya-* 'delict, fault', Z 22-236 *paṃjyau jsa yṣāyjo ttāma ysama-ssandai āphādā śītā* 'then the world will be disturbed by the five derelictions'. From *zā-* 'leave', parallel to Av. *raēθ-* 'leave', *irista-* 'delictum'. See *zā-* s.v. *vašāre*, *ysah-*.
- yṣāyā* without clear context v 57, 116v3 *sarbāte yṣāyā* 'rises; the rust...'
- ys(ā)ye* 'born', from *ysāta-*, s.v. *ysan-*, Manj. 111 *khu jsū ttī i ys(ā)ye usparra* 'if he is born complete (in limbs)'. See s.v. *ysan-*.
- ysāysa-* 'herb, grass', BS *tṛṇa-*, SuvO. 56r5 *biśṣūnya raysāyana aruve kiśṣāngye bāysānā ysāyse biśṣūnya hāro* 'all kinds of elixirs (BS *rasāyana-*), medicaments, luxuriant grasses of the grove, all kinds of vegetation', BS *nānā-tṛṇa-gulma-ośadhi-vanaspatayah*; Sid. 14v4 *ysāysyau hīyāṃ bātyau jsa* 'with roots of grasses', BS *tṛṇa-*, Tib. *rāvahi rā-ba* ('roots of grass'), Z 24-258 *svastākāna nāte ysāyse* 'he accepted grasses from Svastika' (the reaper), parallel BS *tṛṇāny upādāya śucīni lāvākāt* ('from the reaper accepting pure herbs'); Z 2-28 *ggaṃtsu ye kaṃggīndi 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 *ysāysīnāṃ bātāṃ jsa* 'with roots of grasses', BS *tṛṇa-*, Tib. *rāchi rā-ba*; JS 32r1 *ysāysīna gvahaṇa* 'in a grass hut', parallel BS *tṛṇa-sālā-*, see III 82-11-2 *tṛṇa-śela* (loc. sing.); I 143, 52r2 *ysāysīmai hā paṃca-mūlana kaṣṭā stāka* 'a decoction (BS *kaṣṭāya-*) from grassy *paṃcamūla* is necessary', BS *kaṣṭhka-paṃcamūlasya kuryāt* (BS *paṃcamūla-* 'a group of tuberous plants', *tṛṇa-paṃcamūla-* 'five kinds of grasses'); suffix *-ja-*, I 139, 47r3 **ysāysajā* (written *ysāysaja*), BS *tṛṇa(-)bhu-* 'arising from grasses'. To M.Pers.T. *z'z* 'weed', N.Pers. *šāš* 'thistle', *šāšah* 'thistle, palm', Oss. I. *zaz* 'palm, yew' (not 'ivy'), Abaza *zazə* 'cornelian cherry, cornus mas', Tabarsarāni *zaz*, *dzadz* 'thorn', Darga *ccacci*, Lakk *ccac*. IE *gēg(h)-*, *gēg(h)-* 'prick, sting', Pašto *āyzai*, *āyzai* 'thorn', *āzyan*, *āyzan* 'thorny', *āyzakai* 'a species of thorny plant', N.Pers. *γāš* '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'.
- yṣāysa-* 'bile', III 90-194 *gyūhā yṣāysā* 'cow's bile'; Sid. 149v3 (oblique) *ysāysā*, BS *pitta-*, Tib. *mkhriś-pa*; Sid. 106r5 *ysāysai āphide* 'his bile is disturbed', Tib. *mkhriś-pa lkhugs-nas*; III 84-44 *ysāysai āphede*. From **zāl-za-* 'be yellow' (see *ysar-*), hence **zālza->yṣāysa-*, oblique *ā* (before *i*) > *-e-*, *-ai-* *ysāysā*. For *-za-* note also Zor.P. *spurz*, Av. *spərəza-*, O.Ind. *plīhan-*, s.v. *spuljei*. For 'bile, gall' Av. *zāra-*, Zor.P. *z'hlk*, *z'hlk*, *z'lk* **zahrak*, **zārah*, N.Pers. *zahrah*, *zardah*, Balōči *zahrak*. Note also Abaza *a-zāz* 'bile' (from Alanian), Abxaz *ā-z*. IE Pok. 429 *ghel-*, Greek *χόλος*, *χολή*, Lat. *fel*, *fellis*, *bilis*, O.Norse *gall*, O.Engl. *gealla*, Let. *šults*, O.Slav. *slīci*, Russ. *želci*, Old Russ. *zūlci*.
- ysār-* 'to make noise, caw', III 40-10 *ṣaudākya yṣārārā* *haṃdā hauṣkyau bāhyau* 'the ravens (*ṣṣund-*) caw in the dry trees', =III 47-53 *ṣāmdakyi rrāysārā hadā hauṣtyā bahyā* 'the ravens caw in the dried trees', =III 35-35 *ṣādakye rrāysada hada hauṣkyā bakyā*. 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', *azālm*, I. *azālyn* 'to echo', *bajazālm*, *nyjazāld*, *nyjazālyn*, *azālydi*, *azāldysty*. IE Pok. 352 *gar-* 'call, cry', Armen. *cicarn* 'swallow (bird)', Greek *γῶρυς* 'voice', Lat. *garriō* 'chatter', Celtic O.Ir. *gar-* 'to call', O.Engl. *cearu* 'sorrow, care', and 'cry'. See also *ysirūm*; and *ṣanā*.
- ysāmryai* 'gold-coloured (?)', II 102-30 *vamāna ysāmryai brrūnyai*, to either **ysāra-* (like Av. *zāri-*) or to *ysurr-* < **zarnu-* (Av. *zarānu-*) see s.v. *ysurrī* 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*, *ysērānu*, *yseryeṃ*, *yseryām*, *ysāṃryām*; loc. plur. *yseruḡ*, *yserwā*, 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 nū va ysāru gyasta balysa (dātu) hvatāndā viro* 'if a thousand *deva* Buddhas had preached the *dharma*-doctrine to them'; Tib. *gal-te de-dag-la sans-rgyas brgya ston-gis čhos bśad-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 sāya* 'many thousand other Śākya people'; II 114-14 *ysāra jva* 'may you live 1000 (years)'; II 93-9 *dvī ysārā* '2000'; v 329, 13r5 *satā ysāre kalpa* '100,000 *kalpa*-periods', BS G 37, 11a1 *kalpa-sata-sahasraṃ*; K 76-210 *yseryām paṃjāṃ gyastāṃ bāysāṃ nāma* 'names of 1005 *deva* Buddhas', =K 76-204 *yseryeṃ paṃjeṃ gyastāṃ bāysāṃ nāma*; v 338, 62r2 *tcahore-haṣṭātā yseruḡ kulāruo* 'in 84,000 gabled halls' (BS *kūṭāgāra-*), BS G 37, 58a2-3 *catur-aśītiḥ kūṭāgāra-sahasrāṇi*; I 252, 1r5 (a) *humāryau siyau yseryau* 'with countless 100,000s', BS *sata-sahasra*; adjective, v 246, 11b1 *ysārī jśāṃ gyasta bāysa*, =K 97-183 *ysārāi jśā jasta beysa* '1000 *deva* Buddhas', BS *buddha-sahasraṃ*; II 62 *Ačma 4 ysārī hambā* 'the amount of 1000'; II 38-18-1 *yseri hambā*; compounds, III 83-19 *ysāra-salū* 'of 1000 years'; Z 3-80 *vāysānu bendā ysāra-vārgyānu* 'on lotuses of 1000 petals', v 66-10 *viysa ysāra-vera*, K 63, 78v1 *viysā ysāra-vārrjā*; K 147-16 *ysāra-vārja śi vaiysa bāida* 'upon a 1000-petalled white lotus', see *pārra-*; Z 22-143 *caḡ gyastūni ysāra-vālsū* 'royal 1000-spoked wheel'; I 252, 1v1 (ysā) *ra-vālsū*, BS *sahasra-ara-*; v 91, 611v1 *ysāra-vāsvoyau cakryau*, 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 tcaḡhausā* '2740'; II 24, 23-4 *dasau ysā ca-sa caḡhausā* '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 hedi* 'he gives *mūra*-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-śatā jāti-sahasra-koṭyah*. From **hazāra-* (with loss of *ha-*), Av. *hazāra-*, *hazāra-*, Tumšūq *zare*, Sogd. Bud. ILPW (Aramaic *alp*), Man. *z'r*, Oss. *ārzā*, M.Parth.T.,

M.Pers.T. *hār*, Zor.P., N.Pers. *hazār*, Armen. lw *hazar*, Pašto *zar*, 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. *sahāraṃ*, Greek *χελίοι*, *χέλλιοι*, *χίλιοι*; Iranian *ha-*, O.Ind. *sa-* 'one', IE *sm-*, IE Pok. 902-5.

ysāra 'anger', III 122:45 *ysāra na ina* 'do not make anger (= 'be angry')', BS *roṣaṃ na kāraya*; III 124:75 *mama ysānra naišta* 'I am not angry', BS *mama roṣa na asti*; ibid. 76 *ma ysānra hamai* 'I am angry', BS *mama roṣa āgacchati*; II 97:105 *aysmya ysānra hamai āra vā hiṣṭa* (= II 94:21-2 *aysmya ysānrā 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 **zaušara-*.

ysālva 'barberry', Sid. 12111 *ysālva*, BS *niṣā* ('turmeric'), Tib. *skyer-pa* 'shrub with yellow flowers'; III 93:264 *ysālvā*. To N.Pers. *zarīj* 'barberry'. From *zar-* 'reddish, yellow', **zāruvā-* > *ysālvā-*. See *ysar-*, *ysīdāa-* 'yellow'.

ysāmstā 'is lost', III 48:70 *narvānū sauli cada ysāmstā tīye jsa pūñūdi arahada ca satsāra niraṃda na ysīra brri astā* 'what great joy in *nirvāna* (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 *ysīy-*: *ysotta-* 'flow away, cease', see *ysausta-*, base *zau-d-*, increment to *zau-*: *zu-* 'flow, flow away'.

ysigaṃ 'place name' (Khotan?), v 310:viiv3, *u hatsā ysigaṃ kṣīra bisai thīm-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 *raṃmīnje mistye jānave vi bisā thīm-ṣya* 'the Court Envoys of the Great Jewelled Land' (= Khotan), see SDTV 67.

ysīca 'yellow', fem. to *ysīdāa-* (**zarita-*), Sid. 136v4 *ysīca utce khāje khexdā hame* 'the serum (yellow water) becomes like mud', BS *-kledī kardamaḥ kardamopamaḥ*, Tib. *chu-ser-gyi hdam zin-du hdug-pa rnam yin-no*; Sid. 136r3 *cha ysīca hame* 'skin becomes yellow', BS *pīta-*, Tib. *mdog ser-zin*, Sid. 133v4 *chavai hīja u ysīca* 'his skin red and yellow', Tib. *mdog dmar-zin ser-ba dan*; Sid. 131v5 *ysīceutce*, Tib. *ser*; Sid. 149v5 *cutcīnīna ysīci utci nīrāme* 'when yellow water issues in the eye', BS *klīma-*, Tib. *mig-čhag rīn* (*hēhag-pa* 'cause to drip'); K 154:35-6 *boimya (-im=-ai-) paṣida ysīce ṣīye āṣaṃṣi (-im=-ai-) cu ra hīnje ysarūnūm (-im=-ai-)* 'they send out rays (s.v. *hāyā*), yellow, white, blue, which also are red, green'. See *ysīdai* 'yellow'.

ysīcaurga 'very yellow', fem. to *ysīdaurga-*, Sid. 138v2 *chavī tcarba hame u ṣīya u ysīcaurga* 'his skin becomes fat and white and very yellow', BS *śukla-pāṇḍu*, Tib. *mdog snum-zin dkar-ba dan, dbal skye-ba dan*. For *-aurga* see *ysīdāurga*, *ṣīyaurga*, *haryāsaurga*. See Tib. *dbal skya-ba*, s.v. *ṣīyaurga* (*dbal* 'top').

ysīdai 'yellow', Sid. 127r4-5 *haryāṣa cha ysīdai ṣi āstaṃna bvañā* '(the symptom) must be known to be black skin, yellow, white and the rest', BS *kṣṣa-pīta-sitābhāvā(h)*, Tib. *mdog gnag-pa dan, ser-ba dan, dkar-pa rnam yin-te*; Sid. 1315 *ysīdai āchai*, BS *pāṇḍu-roga-*, Tib. *skya-rbab*;

II 41:7 *ysīdā parauva* '(yellow=) imperial orders'; Sid. 105r2 *saṃnā bīysma āstaṃna ttai ysīdā hamāre* 'faeces, urine and the rest so for him become yellow', BS *pīta-mūtra... viṭ*, Tib. *phyi-sa dan, gcin rnam ser-ba yin-no*; I 177, 96r3 *ysīdīm (-im=-ai) saṣvā* 'yellow mustard', BS *sārṣapa-*; compound, III 84:46; III 88:146; Sid. 100r3 *ysīdū-spye* 'flower' (a flower name). With *-aurga-*, Sid. 140r4 *ysīdaurga 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', *zardak* '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 *ziyar*, *zēr* 'yellow', Orm. *zyēr*, Parāčī *zītō*, Yidya *zīt*, Sanglečī *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-aysmūva* '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. *zīvāg*, with negative, I. *ānāzīvāg* 'diligent'; as a folklore name D. *zevāg*, I. *zīvāg* 'the lazy one'. IE *ǵ(h)ei-*, possibly IE Pok. 418 *ghēi-*, O.Ind. *hīnā-*, *jihīte* beside *hāni-* 'lack'; Av. *zā-*, see s.v. *vašāre*, rather than IE *ghēi-* as variant to IE *gʰdhei-*, O.Ind. *kṣai-*, *kṣi-*, Greek *φθι-* (see VI 294). See also *ysīttara-*. Possibly II 40:38 *īysīye basakā* 'frisky calf', from **a-ysīta-*. For *zī-* see also M.Parth.T. *zys-* 'to renounce'.

ysīta- 'seized', participle to *biysaṃj-*, *biysīya-*, *baiysī*, *baiysīttai*, 'to seize'.

ysīttara- 'reduced, short', comparative to *ysīta-*, v 130, 49a4 *satva ysīttarā baḷysā hā(māre)* 'the beings in shorter time become Buddhas'; Z 2:27 *ku puṣṣo ysīttaru mīdā* 'where at once, more shortly, he dies'. Double comparative *ysīttadāra-* (as *hastadāra-*, *mīstādāra-*) Z 2:70 *ysīttadaru hā usahyāmā* 'we will come very soon'. See *ysīta-* to IE *ghēi-* 'fail', see Av. *zā-*, M.Parth.T. *zys-* 'to renounce'.

ysīda 'she bears', from **zanati*, base *ysan-*, Manj. 191.

ysān- 'to carry off', participle *ysāta-*, *ysya-*, v 63v6 (dyadic) *hausīndā ysānīndā* 'they remove', BS *haranti*; Z 22:321 *ttu ni purorīndi ysānīndi* 'that of ours they remove, they carry off'; III 1:45 *biṣi ysīnūdi* 'they carry off all of it'; participle *ysāta-*, Z 292:14 *ysātāndā*, Z 22:308 (triadic) *hoṣṭāndi purauḍāndi ysātāndi*; II 91:99-100 *biṣi ysyāṃdā 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)*, *dītan*, Sogd. Man. *zytyy βṣt* 'he is ruined', *zyn-*: *zyt* 'take away', Bud. *zykh* 'harm'; Zor.P. *zīn-*, *zīnūn*, *zīnītan*, *zīnītār*, *zīnan*, *zīnēnītār ut margēnītār* 'removing and killing', *zīn ī drōxtārīh* 'harm of deceit', *kōṣṣēnd ut zīnēnd ut drīnēnd* (Pd. 36:94) 'they fight and carry off and cut off'; *zyān*, *zyānak* 'injury', Armea. lw *zean*, *vzean*,

N.Pers. *ziyān*, Balōči *zin-:zita* 'snatch', *zinaγ*, *zība*, *zinag*, *zita*, *zinta*, Waxī *ziyā* 'ruin'. IE Pok. 469-70 *gʰei-*, *gei-*, O.Ind. *jināti* (with ambiguous *j-*) 'destroy', *iyāni-* 'loss'.

ysän- 'adorn', see *āysän-:āysāta-*.

ysänāj- 'wash', SuvP. 66v4-67r1 *ysinājide muhu baysa muśdije ūci jsa pvāskyē* 'may the Buddhas bathe me with the cool water of mercy', BS *snāpayantu māṃ buddhāḥi kāruṇya-salila-udakāḥi*; Z 3.102 *kho ju ye ysänājā neṇṇa uysnauru samu* 'as one bathes with *anausa*-drink a being'; infinitive, Z 24.220 *ākṣuttāndā pajsamā kāḍūna ysänājā* 'they began to bathe him to honour him'. See also *bināj-*, *bināya-* 'steep', *ysänāh-* 'wash', *haysnā-* 'wash'. From *snā-*, with increment *-j-*, *-h-*, to Av. *snā-*, *snāya-*, *snāya-*, *snāyētē*, *snāda-*, participle *snāta-*, infinitive *snātāe*; Sogd. Bud. *sn'y-*, infinitive *sn'y*. Chorasm. *snādak* 'washed', M.Pers.T. "sn'y- 'to cleanse'; N.Pers. *šinā*, *šināh* 'swim', *šinān*, *uśnān* 'washing stuff' (**abi-šnā-*), *āšnā*, Armen. lw *ōšnan* 'soap-plant'; Oss. I. *najyn*, *nad* 'bathe (intr.)', *najäg* 'bathing', D. *nakä känun* 'to swim', I. *lenk känyn* (**nāy(a)na-ka-*), D. *āxsun*, *āxsnad*, I. *āxsyn*, *āxrad*, Yagn. *sinoy*, *sinoyta*, Šuyñi *zenē*, *zinu-:zinōd*, *zinōc* (*c=ts*) 'water-skin for swimming', Yazg. *znay-:zned* 'wash', Parāči *sunī-*, Sanglečči *zonē-*, Pašto *prē-windzəl*, Wanetsi *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*, *snāta-*, Greek *νήχω*, *νέχω*, Lat. *nā-*, *no*, *nare* 'swim', Umbrian *snata*, Celtic O.Ir. *snām*, Welsh *nawf* 'swim'.

ysänāh- 'wash', SuvO. 53v5 *ysänāhānu* 'to be washed', BS *snātavyaṃ*, Sid. 135v1 *ysänāhāna*, BS *snāna-*, Tib. *khru* *bya-ba*, JS 6v1 *ysänāhe*; K 27.147 *ysänāhāna*; participle, *ysänautta-*, v 113, 35v6 *huyśänautta* 'well-washed', BS *susnāta-*; I 137, 45r3 *surai-v-i* *huyśänautta hamāna vasvi* 'he must be clean, well-washed, pure', BS *śuci-*. Hence *-āh-:autta-* from *snāp-*, Zor.P. *šnāpēt*, *šnāp* 'swimming', N.Pers. *āšnāb*, *āšnā*, *išnāb*, *ašnā*, *ašnāv*, *ašnāh*, *ašnāh* 'swimming', O.Ind. *snāpayati*, *snāpita-*. IE Pok. 971-2 *snā-* with cognates.

ysināta- 'entrusted', Z 22.96 *biśśā gāḥā ysinīta* 'all the householders are entrusted'; III 21, 6b2-3 *ysinīya haudī biśa-pirmāttanyē ysinīya haurāme jsa* 'he gave in trust with the all-supreme entrustment', BS *parinditah paramayā parindanayā* (BS *parindati* dyadic with *nikṣipati* 'entrust'), = III 21, 8a4-b1 *ysinī haudā*. . . *biśa-pirmāttamā ysinī haurāme jsa*; Z 24.502 *ce ttū śśāsana nāndā ysinīyā balysāna* 'who took in charge this doctrine from the Buddha', K 99.261-2 *ca vā ttu hvana kṣira ysinī nāmda iye* 'who would take in charge this Hvatana land'; K 18.208-9 *tvā nāra hvāṣṭe mira gyaśta ysinī bāste* 'he took his wife to his mother the chief queen to her charge', = K 26.136-7 *tvā nāra hvāṣṭe mare jaśta ysinī bāste*. From **zaina-* 'guarding' with suffix *-īya-* (secondary *-īta-*), Av. *zāēna-*, Zor.P. *zēn*, *zēnahār* (**zaina-hāra-*) dyadic 'guarding', N.Pers. *zēn-hār*, Georgian *zēnaar-i*; Zor.P. *zēn-dān* 'guardroom, prison', N.Pers. *zēn-dān*, M.P.T. *zynd'n* 'prison', Aram. *zndnqn-* 'jailer' (JA 1935, 1, 243); Sogd. Bud. *zynyh*, M.Parth.T. *zyn'ygy*, *hwazyyny*, Kroraina Prakrit *jheniḡa*, *jhenīya* (*jh= z-*),

Tokhara AB lw *senik*. From O.Ind. RV *jēnya-* (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 **zainiḡa-*. If O.Ind. *jēnya-* is accepted here the base is IE *gei-* (not *ghei-*). See also III 106.35 *prrayasinīme* 'I watch'.

ysintha 'in birth', loc. sing. to *ysantha-*.

ysimā 'teeth', to *ysami-*, Z 24.515 *kañāre nā tturra haṃtsa hūñe jsa ysimā* 'the teeth are dug out from the mouth with the blood'; III 81.186 *ysimā* gloss to Turkish *tış-tay* (= *tay-tış*) (JRAS 1973, opp. 226, facsimile). From base *zamb-* 'to crush', Av. *zambaya-*, Waxī *vizam-:vizamd* 'rub to powder', *wazem-* 'press out', Sarikoli *vizāmb-:vizamd-* 'rub to powder', Yidya *vēzb-* 'to tighten', Orm. *zāmbā*, *zām* 'jaw', Pašto *zāma*, Waziri Pašto *zōma*. IE Pok. 369 *gēmbh-*, O.Ind. *jāmbhate*, Lit. *žembiū*, *žembiti* 'cut to pieces', *zāmbis* 'wooden plough', *zāmbas* 'any sharp object', Let. *ziobs* 'tooth', O.Slav. *zēbō*, *zēbsti* 'tear up', *zobū* 'tooth', O.Ind. *jāmbha-s* 'tooth', Greek *γόμπος* 'tooth, nail', Alb. *dhëmb* 'tooth', O.Engl. *comb*, Tokhara B *keme*, A *kam* 'tooth'. See also *paysasidai* 'he crushes'. Without nasal Av. *zafan-*, Zor.P., N.Pers. *dahān* 'mouth' (IE Pok. 382 *gēbh-*). See *ysama-*.

ysimā 'birth', second component Sid. 135r4 *hwāysimā* 'born together', Tib. *lhan-čig-tu* 'together'. From **zanma-*, **zanmya-*, base *ysan-*, like O.Ind. *janman-* 'birth'; possibly with Pašto *zalmāi* 'young man' if from **zanma-ka-*.

ysimā 'covered place', K 99.255 *tta tta khu bisa prūva ysimā ttala gaṇḍye śalaba ysinī nāmda iye* '(the deities) may have taken charge of the house, storerooms, covered places, halls, chambers, rooms'. The 'covered places' could be 'pavilions' or 'roofed buildings'. From base *zar-* 'to cover', **zarma-*, *zarmya->*ysirma->ysima-a-*. O.Ind. *harmyā-* 'covered building, palace'. See base *zar-s.v.* *āysārūna-*, *ysārātara-*, Av. *zairmya-* 'cover', *zāda-* 'protective armour' (see Donum natalicium H. S. Nyberg oblatum 1954, 12-4).

*ysāma- 'winter', adjective *ysāmāna-*, see s.v. *ysumi*, *ysāmāna-*.

ysimārye 'emerald (?)', K49.3.3 *caṃdāvañā ysimārye brrūne* 'brilliant *cintā-maṇi* jewel', compared with dyadic v 303, 2a4 *caṃdātāñā mūri* '*cintā-maṇi* jewel' where *mūri* renders *maṇi-* (as elsewhere it renders *ratna-*). Possibly **simāryū-* < **zmaragdā* to Zor.P. '*wzmbwrt* **uzmburat*, N.Pers. *zumurrud*, Armen. lw *zmrouxt* (*xt < γd*), to Greek *σμάρραδος*, *μάρραδος*, O.Ind lw *marakata-*, Tib. *mar-gad*; Uigur *mrgt ārdni* from BS *marakata-* and *ratna-*. Variation of *ui-* and *zi-* occurs in Khotan Saka *śāta-* 'second' (**śāda-*) from (*dγpita-*, beside Tumšūq *vitana* 'for a second time'. BS *vi-*, *vai-* was represented by Chinese *zui-* (see P. Pelliot, TP 30, 85-99), whence also Uigur Turkish has *swš'k* **suśak* 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 byūnāte ttrmkhe g(gare)* 'the winter snow covers the mountain peaks'; Z 22.155 *ysāmānu sparsāna grāma* 'warm to the touch in winter' (BS *sparsā-*); with *-u-*, Sid. 3v5 *ysumām u hamām* 'winter and summer', BS *sitoṣṇa-...himoṣṇa-*, Tib. *gran-bahī dus dan, cha-bahī dus-su* ('in cold season and in warm season'), Sid. 3v3 *ṇastya ysumām bisā rva* 'the season at the end of winter'. Adjective, *ysumāna-*, Sid. 3v5 *ysumāna rva* 'the winter period', Sid. 3v5 *ysumānā u hamām* 'of winter and summer'; II 9.143 *ysūmauñai bairai* 'winter clothes'. Compound, II 76.2.2 *ysumāna-orrhau* 'for winter dress' to *prahoṇa-*, v 2.2.2 *ysumāna-orrhauñajām thauñām* 'of winter-clothes, types of cloth'. See *ysumi*.

-ysiya- 'seized' see s.v. *biysañj-*, *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 *ysraṇ-ñā*, SuvP. 66v2 *khīrai ysraṇ-ñā* 'sad at heart', BS *dīna-mānasa-*; Sid. 134r1 *ysirā*, Tib. *sñin* ('heart'); III 74.198 *ysirai niśāte* 'he put it in his heart', I 145, 54r4 *ysira-riṅsai* 'heart trembling', BS *hyd-roga-* ('heart disease'), II 55.32 (dyadic) *ysara garbha* (BS *garbha-* 'embryo') inst. sing. II 59b1 *ysirrnai bisā* 'with his whole heart', III 108.2 loc. sing. *ysiraña*; with *-ka-* K 26.130 *ysaraka* = K 18.198 *ysiraka*; II 39.17 *jauhya nā ysiraka* 'in love the heart overflowing'. See the full text s.v. *ttādū*. Adjective, *ysirasta-* 'heartfelt', Bcd 44r4 *harbiśām baysām śadyāyi ysirastā* 'faithful, cordial to all Buddhas', BS *sarva-jīna-abhimukhena manena*; JS 21r1 *brīya ysirasta* 'heartfelt with love'; K 25.118 *rrespūra rrauda va haṣṭa yūḍe ysirasta* 'the prince made for the king a report from the heart', =K 17.182 *rripura rrauda vñāḍa (=vī haṣṭa) heṣṭa ysi(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* (**kaiśa-*) above). Adjective *-ja-*, K 144, 2r4 *ysirājā hūnā khāṣṭā* 'they drink the heart's blood'; *-yāya-*, v 66.8 *ysiryāyā brīya* 'heartly love', see *-yāya-* in *śadyāya-* 'faithful'; compound K 33.56-7 *pastāva kaidara-dvīpa tūsā-ysirūye* 'she started for *kinnara-dvīpa* ('fairyland') empty-hearted'. See also *ysirūva*. Uncertain III 95.67 *nāma ysiratha jsa nai jsau au byihū*, see s.v. *au* 'life (?)'. From **zira-* by loss of *-d* of **zird-*, to **zrd-*, Av. *zard-*, *zardāya-*, Sogd. Bud. *δrz-*, M.Parth.T. *zryd*, M.Pers.T. *dyl*, Zor.P., N.Pers. *dil*, Balōči *zirdē*, *zird*, Oss. Dī. *zārdā*, I. gen. sing. *zārdājy*, but D. *zārdi*, Pašto *zrā*, *zera* (**zrdya-*), Orm. *zli* (**zrdya-*), Parāči *zur*, Yidya *zil*, *zēl*, *zēla*, Munjāni *zilgy* (**zrdya-*), Šuyni *zārd*, *zōrd*, Rōšāni *zōrd*, Yazg. *zawd*, Sarikolī *zārd*, *zōrd*, *zōrd*. IE Pok. 579-80 *kerd-*, O.Ind. *hīd-*, *hīdaya-*, Greek *καρδία*, Armen. *sirt*, Lat. *cord-*, *cor*, *cordis*, Celtic O.Ir. *crīde* 'heart', Welsh *cradd* 'middle point', Got. *hairtō*, O.Slav. *srūdice* (*c=ts*) 'heart', *srēda* 'middle', Hittite *karts*, *kardias*.

ysira- 'rough', Sid. 4v1 *jsiṇṇa*, u *ysira u lokṣā* 'small and hard and rough' (BS *rukṣa-*), Tib. *cha phra-ba dan mkhīran-ba dan rcub-pa dan*; Sid. 7v3 *gaudā u ysirā*

'meagre and rough', BS *kṛśo rukṣo*, Tib. *skem-siv rcub-pa dan*; Sid. 155v2 *biśā-v-i ysirā hame* 'his tongue becomes rough', Tib. *lēe rcub-čiv*; Sid. 155v2 *beśā-v-i darā ysirā u śg lokṣā hame* 'his tongue becomes scraped rough and it becomes rough' (*ysira-* dyadic with *lokṣa-*), Tib. *lēe bzar-siv* (ed. Pekin *bšir*) *nad nan-pa phyun-la*, SuvP. 69v1 *ysira*, BS *karkaśa-*; Z 24.168 *āṣṭāruwo ysiruwo 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 *ysarñvā* 'on rough places'. From base *zarš-*, Av. *zarš-*, Yašt 14.20 *zaršayama-* 'raising the feathers, bristling', *zarštva-* 'stone', glossed by Zor.P. *sak*, *sangēn*, Pašto *ziš*, *ziš*, Wanetsi *zaraš*, *zaraš*, fem. *zaraša*, *zaraša* (**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 haṃdāna (=amna) bisai ysiḍai ysirakā narāme śi hyi ṣvīdānā paherānā* 'for whom the internal yellow liquid issues, it must be steeped in human milk'. See *ysire utce*.

From base *ysar-*, **zrya-ka-*.

ysirānī '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', *zāda-* 'armour', Khotan Saka *āysira-* above; Oss. I. *zaldzäg* 'armour, harness', Zor.P. *zryh*, N.Pers. *zirih*, Armen. lw *zrah* (**zāda-*), 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-* (**dryta-*) 'held', and *ggārāta-* (**zrita-*) 'bought', so that *zark-* **zryta-* is not excluded.

ysirra- 'gold', Sid. 13v2 *ysirā*, BS *hema-*, Tib. *gser*, SuvP. 72r3 *ysirā*, BS *hiraṇya-*, JS 4r4 *ysirra āljsa* 'gold, silver', v 132, 1a3 *ysirru pañjalau* 'gold, bell-metal', ibid. 1a2 *śā ysirā kalyānatarā hāmāte* 'this gold becomes more admirable' (BS *kalyāna-*); Manj. 89 *ysira ysāya jsa pūda* 'gold free of rust'; Z 3.89 *kāñjani 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-*, *ysarrua-*, *ysāyasa-*, *ysālva*, *ysīḍaa-*, IE Pok. 429-433 *ghel-*. Here trajected *i-*-umlaut *zaranya-* > **zarunya-* > **zrūna-* > *ysirra-*, as *hiśāna-* 'iron' < **aśūanya* (see also Pašto *melawa* 'grapes' **mādaṇya-*, above s.v. *mau*). Hence to Av. *zaranya-*, O.Pers. *daranya-*, Sogd. Bud. *zryn* (**zērna-*), Zor.P., N.Pers., *zarr*, *zarrēn*, M.Parth.T. *zrynyn*, Armen. lw *zaina-*; Oss. D. *zārinā*,

- zārijnā*, I. *zārin* 'gold' (D. -*ina*-, I. -*in* < -*anya*-, but D. -*in*, I. -*yn* from -*aina*-). See *ysar*-.
- ysirā* 'red arsenic, ochre', BS *silā*-, *manaḥsilā*-, Tib. *ldonros*, Sid. 147v3 *ysirā*, BS *manacchilā*, Sid. 148r1, BS *silā*, I 177, 96r2 *ysirā*, BS *manaḥsilā*. 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 **zyaka*- to base *zar*- (-*rya*- > -*ir*-, -*ār*-). For both arsenics red and yellow N.Pers. *zarnī*, *zarnik*, *zirnix* with adjectives *qirmiz* and *zard*; Armen. lw *zarik*.
- ysirūm* 'loud', JS 7v1 *ysirūm āṣṭamdi škālāṃ davām pvaṇṇa* 'loudly they began to shout to frighten the wild animals'; JS 37r4 *ce vvaśāṃde ṣanau yudāṃde dukha vi tvare, ysirūne baṃtve maysdyūne anāha* 'who cried out, made supplication in great sorrow, loud lamentations, pitiful, helpless' (BS *anātha*-). Possibly base *zar*- 'to make noise' from **zya*- > **ysira*- and adjective suffix -*ūna*-. To *ysār*- 'to caw', IE Pok. 352 *gār*- 'make noise', cognates s.v. *ysār*-.
- ysirūva* 'reaching the heart', JS 32v2 (*hastā*...) *śebiyā satvām āspāve ysirūva* '(the elephant...) the beloved refuge of the Sibi people'. Adjective to *ysārā* 'heart'. For the suffix, see also *stirūva*- v 155, 1a5, JS 9r4 *stirū* 'hard'.
- ysistā* 'holds', see *biysamj*-, *niysistā*.
- ysāṣṭa*- 'hateful, hostile', v 352a5 *ysāṣṭāna*, BS G 37, 85a4-5 *na priya-viprayogo na apriya-samprayogaḥ na priyād vinābhavaḥ* hence *ysāṣṭa*-, BS *apriya*-; Z 11-14 *ne nā gvāysā brīna ne vā haṃphau ci nā ysāṣṭā suhotta* 'not to us is pleasant separation from the dear one nor association with him who is hateful to us'; parallel BS *priya-viprayoga-duḥkhaṃ*; *apriya-samyoga-duḥkhaṃ*; III 123-70 *ysaiṣṭa* gloss to BS *dveṣṭi*; comparative, II 82-8 *ysīṣṭyerā hve naiṣṭa* 'there is no more hated man'. See also *ysaiṣṭaga*- 'full of hate'. From *zaiṣ*- 'cause hatred', Av. *zaiṣ*-, *zaiṣa*-, *zaiṣnu*-, *zaiṣdiṣta*-, glossed by Zor.P. *bazakēu*, *bazaktom*, *rēman*, Sogd. Bud. *zyṣṭik*, Man. *zyṣṭ'wō*, M.Parth.T. *zyṣṭyft*, Zor.P. *ziṣṭ*, *ziṣṭ-tar*, *ziṣṭih*, DkM 315-19 *hač nēvakōkih ō ziṣṭih* 'from beauty to ugliness', N.Pers. *ziṣṭ*. IE Pok. 427 *gheis*-, O.Ind. *heḍ*-, *hiḍ*-, BS *heṣh*-, *hāṣh*-, NW Prakrit **vihel*- in Khotan Saka *vihūl*-, Pali *viheṣṭeti*, Jaina Prakrit *viheḍ*-, Jaina Sanskrit *vihel*-; Got. *usgaisjan* 'terrify', *usgeisnan* 'be terrified', O.Engl. *gāst*, *gāst* 'spirit, ghost'.
- ysihe* 'sprout, branch', Sid. 143v2 *ṇagraudā bakyā: hīye ysihe u chā* 'sprout and branch of fig-tree', BS *vaṭa-śunga-agra*-, Tib. *ṣip batali yal-gahi thor-to dan* (*yal-ga* 'branch', *thor-to* renders BS *agra*- 'top'); see Sid. 146r5 *ysbahi nauhā* 'point of reed', Tib. *spahi to-rto*, BS *vetrāgra*-. From **zixā*- (see *ysyaikyā*) to Oss. D. *xexā*, I. *xix* 'twig, shoot' with Oss. *x*- < *ṣ*- (intervocalic -*x*-, -*xx*- in D. *rexe* 'beard', I. *rix*, N.Pers. *rēṣ*; and *āxxā-lāgāt* 'arm-pit' from *aṣa*-, Av. *aṣa*-, Lat. *axilla*). Hence base *zai*- 'to twist' beside *gai*-, see above s.v. *gisaa*-.
- ysū* 'pus', Sid. 155r5 *ysu*, BS *pūti*-, Tib. *rnag*, I 161, 75r2 *gvaṇa vini u ysū* 'in the ear pain (BS *vedanā*) and pus', BS *karna-gūthaka*-; Sid. 153r4 *ysū*; inst. sing. Z 5-16 *haṃbūtā haṃbadā ysūna* 'fester full of pus', = Manj. 133 *habada habu ysūna*, Z 14-51 *ysū bēysma* 'pus, urine'; Sid. 144r4 *ysu kṣoṣṭā* 'pus, serum', Tib. *rnag dan chu-ser*; I 181, 98v4 *ysū ū ysica utca* 'pus and yellow water (= serum)'. From **zava*-, base *zau*:-*zu*- 'to flow', Yidya *nar-zū* 'pus' (*nar*- 'strong'), Paṣto *zawa*, adjective *zawlan*, Orm. *zū*, see cognates s.v. *ysūn*-.
- ysūn*-, *ysun*- 'flow, strain', participle **ysuta*-, *ysva*-, K 35-90 *ysunāṃ* 'we pour (an offering)'; participle present, Sid. 103r5 *ysunamḍai* 'flowing', BS *parisrāvi*, Tib. *kun-tu hdzag-pa*; participle future, Sid. 135rv *ysunāṇa*, Tib. *lus-pa bcir-ba-las* (*bcir* 'press'); Sid. 126r5 *ysunāṇū*, Tib. *lus-pa bcags-par* (*bcag* 'strain, filter'); III 85-63 *thamjāṇa, ysūnāṇā* '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 hīya āchā beṣa jidā* 'diseases from issuing, flowing of pus, it cures all', BS *pūti-nāśa-agadaṃ haret* ('removes illness of putrid nose'), Tib. *rnag hdzag-pahi lud sel-to*; participle past, I 171, 88r3 *ysva-lika* 'flowed, strained'; Sid. 142r1 *beṭi-ysunamḍaita* 'with little flowing', BS *alpa-sruti*-, Tib. *hdzag-pa ṇun-zin* (with adjectival *ta*-; and *beṭi* from *bata*- 'small'). See also *ysautta*- 'flow'. From *zau*:-*zu*- 'to flow', with -*n*- present, to Av. *zau*- in derivatives *zaotar*- 'libation-pourer', *zaotra*-, *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*, *χυτός*, Got. *giutan*, O.Engl. *gēotan*, Lat. *fundo*, *fūsus*; for *niṣ-zu*- see *ngysvāre* 'issue'.
- ysunā jsa* 'with filter' Sid. 147r3 *ysunā jsa paṣāṇā u eharṣṭā bijsāṇā* 'to send through filter and continuously pour over', Tib. *chags-las blan-zin rgyun-tu blugs-na*. To *ysun*- 'flow, make flow, strain'. See *ysūhaka*-, *ysuhalaka*-, *ysve jsa*.
- ysūna*- 'yellow, green, white', I 157, 69v4 *ysūna kauṣṭa* 'yellow *kuṣṭha*-disease', from *ysarīna*-, BS *pāṇḍu*-.
ysūma 'broth', Sid. 135r1 *ysūma jsa haṃṭsa* 'with broth', BS *paiṣṭa-rasa*-, Tib. *sa bcos-te*; Sid. 122v2 *ysūmi jsa*, BS *rasa*-, Tib. *sa-khu*; I 169, 84v5 *grrāma ysūma* 'hot broth', BS *māṃsa-rasa*-. BS lw *yomā*, *jomā*, *ḥjomā* 'broth' (see JRAS 1955, 18). To base *zau*- 'flow', Paṣto *zwanma*, Waziri *zēmna* 'soup, broth', see *ysun*-.
- ysūmā* 'bird's name', III 37-29-30 *baijakye ysūmā aṣṇā* 'sparrow, *ysūma*-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 *haṃṣāso*... *hirānya-parṇā ulūwa(h)* 'geese (voc. plur.)... golden-feathered *ulū*-birds' (Sāyaṇa and Mādhaba *voḍhārah* 'conveyers' by etymology to *vahati*; untranslated by K. Geldner; no note from L. Renou, Études védiques et pāṇinéennes 16-36). To base *zau*-, if not *uzai*-. The Ossetic attests **zūma*-. Note also Arabic *zummaḥ* 'bird of prey'; N.Pers. *zimc* 'hawk, falcon'. Arabic *zummaḥ* glosses Turkish *kākük* in Al-Kāṣyari's Dictionary (see s.v. *kakūsa*).
- ysūmi* 'winter', Sid. 3v1 *ṣi ysumi ṇastyi 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 saṃna, namva mau, rūm, haṃtsā ūysūyāṇa* 'deer's dung, salt, liquor, oil are to be strained out together'; Sid. 100r2 *tta arve noka ārāṇa hamagye, gvihā rrūna uysauyāṇa mauna paherāṇa* 'these medicaments are to be ground fine, equal with cow's oil (butter) they are to be strained out, are to be steeped in liquor'. See cognates s.v. *ysun-* 'flow', and *ysotta-*. Here *zau-* with increment *-d-*, see also *sauy-* 'to rub'.

ysuye 'taste', SuvO. 56r1 *rays(ā)na ysuye jsa* 'with taste (dyadic)', BS *rasena* (not *-ū-*); Sid. 155v1 *ysuye ne hauite* 'does not know the taste', Tib. *ro mi chor-śin*; Sid. 15v4 *ttye ysuye* 'of the taste', Tib. *ro*; K 56, 21r1 *u ysaujsa ysuaṇā raysa* (loc. sing.); Z 3:59 *ysuyaṇi* 'tasty things', *hvarindā gyastūṇi ysaujse ysaujse ysuyaṇi* 'they eat various royal (celestial) tasty dishes'; loc. plur. SuvO. 24r2 *ysoyaṇwog*, 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 *yojsse ysuyaṇā*, Z 3:59 *ysaujse ysaujse*, Sid. 123r1 *ysaujsā mauna* 'with tasty liquor', BS *surā-maṇdena*, Tib. *chan śin-po*; JS 15r1 *ysaujsā hwaḍa khaṣṭa* 'savoury food, drink'. From **zusa-* to *ysū-* 'to like, approve' with cognates.

ysurrā 'anger, hate', *-i-* stem, v 263, 89r5 *bihūttara ysurrā hāmāta* 'greater anger arose', BS G 37, 76b5 *roṣa-abhūbhūta-*; SuvP. 64r2 *ysurri brriye rāsāna* 'under the influence of anger (and) passion', BS *kāma-krodha-vaśena*; SuvP. 63v3 *ysurri*, BS *roṣa-*; SuvP. 70v2 *ysurri brriyā mauhā* (BS *moha-*) 'anger, passion, confusion', BS *rāga-dveṣa-moha*; K 56, 22r4 *ysūra brriyi jaḍi* 'anger, passion, ignorance' (BS *jaḍa-*), v 134, 221v1 *ysurre jsa brriye jsa jaḍi jsa* 'with anger, passion, ignorance'; adjective JS 8v2 *ysurrinai beṇa* 'with poison of anger'; *-ja-*, v 146, 127a2 *vyāghirā ysurryā* 'angry tigress'; Sid. 7v4 *ysurrjā*, BS *kopana-*, Tib. *rno-ba*; Sid. 127r3 *ysaurjā*, Tib. *khro-ba* ('angry'); Sid. 125v3 *ysaurrjā*, Tib. *khro-ba*; v 69, 8r5 *u ttānu ye ysurgyā ṣṭānā ttarandarū guhei* 'and of these someone being angry strikes the body', BS G 37, 11b5 *duṣṭa-rudhira-cittam utpādayet*; Sid. 134r3 *chavī ysicā hame, vvasai hūysda ysorrjā āstaṃna hwaḍe ṣṭāre* 'his complexion becomes yellow, fainting is present, these are called states of excitement and the like'; BS *pītatva-mūrccābhūhī paittikahī smṛtaḥ*, Tib. *mdog ser-por hgyur-ba dan, mi dran-śin myos-pa rnamṣ yin-no*. With negative, Z 3:77 *aysurra avīra* 'without anger, without hostility' (Prakrit *vera-*, BS *vaira-*). See also *ysūra*. From base *zar-*, **zṛnu-* > *ysurrā*, Av. *zarantu-*, *zāraya-*, *zarata-*, Sogd. Bud. "z'yr̄t, "z'r- 'to afflict', "z'rm 'harm', Man. *ptzru* 'anger', *p'z'rmy* 'innocent', *pw* 'z'rmy' 'non-injury', "zr 'destruction', "zrm-kryyṭ 'injurers', Zor.P. *āsār-* 'to injure', N.Pers. *āsārdan*, *āzurdan*, *āzarm*, M.Pers.T. "z'r- 'oppress', "z'rdn, "z'r'g, Pahlavi Psalter *z'ln-* **zāren-*, Pašto *zōrāl*; O.Ind. *har-*, *hr-*, *hr̄ṇate*, *hr̄ṇāy-* 'be angry'.

ysurri 'golden', adjective suffix *-ī* to **ysurrā* (like *pvāṣi*

'autumnal'), JS 29v1 (the story of the golden goose) *śirkā vamū* (or *va mū*) *valmikā āste ysurri* 'well (the poet) Vālmiki praised the golden body ('bone' for the whole body, *āstaa-')*. From **zarnu-a-* to Av. *zarānu-*, *zarānu-* 'gold' with suffix *zarānumant-*, and compound *zarānumanī-* 'golden-necked eagle', Zor.P., N.Pers. *dāl-man*. See *ysar-*, *ysirra-* 'gold'.

ysūrḡa- 'fester, suppuration', Sid. 142v3 *nauhā ysūrḡa naittā tcinora hame* 'on the top fester settles, it becomes wrinkled', BS *mandair etair vipakvaṃ ca valimat*, Tib. *rce gśil-bar hgyur-la gñer-ma hdus-śin* (gśil 'expel'); III 18:32 *ysūrḡā vīranāṃ haśā jinākā* 'curative of the swelling of festering wounds'. See *ysū*, *ysvōrga*.

ysūṣ- 'to like, approve', 3 sing. Z 12:44 *nyaste ne ysūṣde* 'he disparages, does not approve'; Manj. 364 *dhāraṇa ysūṣde* 'he approves the *dhāraṇi*-formulas'; 3 plur. Z 23:4 *ne ysūṣāre* 'they disapprove'; 1 plur. III 54:76 *ysvāṇ bvejāṃ anumaudāṃ* 'we like, honour, approve' (BS *anumodaya-*), with *bvej-* from *bulj-*; preterite, SuvO. 27v3-4 *stavātāndā buljātāndā u ysūṣṭāṃdā* 'they practice, honoured and approved', BS *stavito varṇitah praśamsitah*; K 143:1057 *hwanau ātaudāṃdā u ysūṣṭāṃdī* 'they delighted in the preaching and approved it (yi)', Tib. *mnon-par bstod-pa*; Sid. 109r1 *ysuṣṭa ṣṭe* 'is liked', BS *īṣyate*, Tib. *bzav-no*; Sid. 20r3 *ysuṣṭa*, Tib. *run-ba*; Manj. 386 *pahaisāme jsa nai ysūṣṭa* 'did not approve of flight'; noun, Bcd 46v2 *puṇau ysuyāme jsa ājīṣāme 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 52:74 *mimi pye ysūṣka* 'my dear father'; K 52:75 *māvā maṃ ysūṣka* 'my dear mother', K 52:78 *tī mūnā pārysā ysūṣka* 'these may dear servants'; K 107:286 *parṣā ysūṣka* 'acceptable service'; v 64:4 *hīya ysūṣka tta vā brātarā* 'his own dear (sons), also the brothers then'; Manj. 191 *pūra ysūda brri u ysūṣka* 'she bears a son dear and desired'. Comparative, III 101:41 *hvai brrauda ysūṣkyaira* 'man dearer, more desired'. From *zauṣ-*: *zūṣ-* 'to approve, desire', Av. *zaoṣ-*, *zaoṣa-*, *zūṣta-*, O.Pers. *dauṣtar-* 'friend', nom. sing. *dauṣtā* 'friend', Zor.P., N.Pers. *dōst*; Zor.P. *dōṣtan*, *dōṣārm*, M.Parth.T. *zōṣ* '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. *dō-goa* 'he chooses' (**gus-ā-t*), Got. *kūsan* 'test', *kausjan* 'test, taste', O.Engl. *cōosan* 'choose'.

ysūhaka-, *ysūhalaka-* 'filter', Sid. 146v2 *ysūhakā jsa* 'with filter', Tib. *chags-la*; Sid. 147r1 *ysūhalakā jsa*, Tib. *chags-la*. See *ysunā*, *ysve*; cognates s.v. *ysun-*. From *zu-* (or *zau-* > *zū-*) with suffix *-ha-* (ambiguous as from *-xa-*, *-θa-*). For *-laka-*, note also *bakalaka-*, *agalaka-*, *paijalaka-*. *ysai* 'early', Sid 106v3 *u ysai yāṃdā khāṣṭāṇā* 'and early to be drunk continuously', BS *prātar*, Tib. *nan-par bśin rtag-tu hihuns-na yan*; Sid. 122v1 (dyadic) *ysai brū*; Sid. 124r5 *ysai ysai khāṣṭāṇā* 'to be drunk early', Tib. *ran-par hihuns-na*; Sid. 4r3 *cu śīlīṣāṃ ṣi khāysā hwaḍā idā u byūsacā ysai ysai biraysde* 'as to śleṣman-phlegm, this food can be eaten and evening (and) morning is

prescribed', BS *bhukta-mātreṇa pradoṣe ca pūrvāhne śleṣmaṇo bhavet*, Tib. *bad-kan ni zas-zos ma-thag dan srod dan, sna-dro ldan-no*; K 41:58 *svaṃna ysai ysai* 'very early in the morning'; K 138:921 *ysaina panamāte* 'he may arise early', Tib. *nan-par lans-nas*; III 123:50 *ysai ysai*, BS *pratyūṣe*. If Iranian *azan-* 'day' was restricted to the early part of the day, *ysai* could be traced to *az-:z-* with suffix **z-āyā* > *ysai* (note *hārṣṭai*, *hārṣṭāyā*, *ggumai*). See cognates of *azan-*, s.v. *vaysnā* 'now'.

ysaina 'early', see s.v. *ysai*.

yaisai 'his gall', oblique to *yāysa-* 'gall', with *yi*.

ysaiye 'is born', see s.v. *ysan-*.

ysera- 'wretched', SuvP. 62v1 *ysera*, BS *śoka-ārta-*; II 104:77 *ysaira anāha ysama-śadai* 'the wretched, helpless world'; III 11, 20v3 *ysera mulysdyūna dukhauṭta satva* 'beings wretched pitiful, sorrowing' (BS *duḥkha-*); III 10, 18v3 *yseri mulysdyūni dukhauṭtā*; III 4, 10r4 *yserkā banānā paradīvānā* (dyadic) 'wretched to be lamented' (BS *paridīva-*); JS 37v1 *yserka salāva* 'sad words' (BS *saṃlāpa-*), 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'rēwoky* 'compassion', Chr. *z'r*, *z'rēwogy*; M. Pers.T. *zryg* 'trouble, distress', Zor.P. *zlyk* **zarik* in lists, *sēz dart zūhrān bēš zarik* 'ruin, pain, falsehoods, injury, trouble'; *zarik ut beš ut handōh* 'trouble and injury and grief'; *handōh ut bēš ut zarik*; adjective *zarik'ōmand*; N.Pers. *zār* 'plaint', *zarah*, *zārī*, *zār-zār*, *zār-nizār* 'great plaint', *zāridan* 'to groan; vex', *zāriyānah* 'cause of complaint'; Georgian lw *zar-i* 'horror', Alxaz *a-zar* 'songs at memorial feast', Georgian *zar-i* 'lamentation'. Possibly specialized from *zar-* 'to make noise', see s.v. *ysār-* 'make noise, caw', and *ysirūm*. Then *ysera-* < **zārya-*, to IE *gar-* 'make noise'.

yserūna- 'green', see *ysarūna-*.

yseryām gen. plur. to *ysāra-* 'thousand'.

ysaiṣga- 'full of hate', III 67:56–7 *draya hvāṇḍai vara ṣṭāna salāta, ysira ysaiṣga evaṃ ya haṃṭsa* '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 *zaiš-*, see s.v. *ysāṣṭa-*. Possibly parallel to Av. Yašt 14:20 *mərəyahe . . . yō vazaitē zaršayammō aṛraṃ usaitīm ušānham* '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 *hvāḍa khaṣṭa ysaujsa ppraṇṭta* 'savoury excellent food (and) drink' (BS *praṇṭta-*).

ysauṇvānā 'to be placed on', III 93:258 *ṣi piṇḍai ysauṇvānā, hasvai jṃḍā* 'this paste is to be placed over, it removes swellings', reading participle future *-ānā* from base **zuwva-*, possibly from *ysūm-* 'to pour; strain'.

ysauttā 'flows', Sid. 142r3 *huṇai vā ysauttā* 'his blood flows out', Tib. *khrag hdzag-pa* (*hdzag* 'pour'); Sid.

153r3 *nāyai vā nerāme u ysauttā* 'sound issues and ceases', BS *nāda-sravāh*, Tib. *sgra lhyuṃ-bu dan, hdzag-pa rnamṣ yino*; Sid. 132r3 *cu drrayām duṣṭā 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 bhīnnaṃ sphaṭitaṃ*, Tib. *rma rdol-cīḥ hdzag-ste rus-pa hgas-pa gas yin-pa ni* (in the disease of *vāta-śoṇita-*); Sid. 121r4 *khlu vā buḍa ysauttā* 'when more ceases', Tib. *hdzag-tu gzug-go* (*gzug* 'end'); Manj. 27 *cu nauy(au) varanyau ysautta āhusā ganū ṣa utca* 'what from the nine orifices (BS *vraṇa-*) flows is the stinking liquid of sweat'; Bed 43v1–2 *kuṣṭa ysautta kāme* 'where thought ceases'; K 105:241 *kūṣṭa ysauttai kāme saṇe* 'where ceases thought, concepts'; K 109:309 *kūṣṭa ysauttai kāme baiṣna saṇa* 'where ceases thought, concept altogether'; participle *ysotta-*, Z 3:142 *vikalpa ysotta* 'false imaginations ceased'; Z 24:206 *bajāṣṣa harbiṣṣā ysama-śśandya ysautta* 'all sounds ceased in the world'. From base *zau-:zu-* with increment *-d-*, *zau-*, present 3 sing. *ysauttā*, *ysauttai* < **zaudatai*, with participle **zaudata-* (see *kāyśda-* 'sought' **kūzzata-* to present *kūš-*). See also *ysūy-*, *ysausta-*. Cognates of *zau-*, s.v. *ysun-*.

ysauy- 'pour', see *ysūy-*.

ysausta- 'renounced, made to cease', III 38:49 *nervāṇū sauhā caṃḍā ysausta tṭye jsa pūṇūda arāhaṃḍa cū saṃtsārā nāraṃḍā* 'how great the joy (BS *sukha-*) of nirvāṇa lost by him the meritorious worthy one (BS *purīyavant*, *arhant*) who has gone out into migration' (BS *saṃsāra-*); later *yāmsta-*, = III 48:70–1 *narvāṇū sauhī cada ysāmstā tṭye jsa pūṇūdi arahada ca satsāra niraṃḍa*. From *zau-d-* 'pour out, pour away, make cease, lose', to IE Pok. 448 *gheu-d-*, Lat. *fundo*, fūsus, Got. *giutan* 'pour'. See *ysūy-*, *ysotta-*, *ysun-*.

ysgad- 'to mount' with preverbs *va-*, *ha-*, II 41:8 3 plur. *vāysgede* 'they dismount' (**vaazgadanti*); II 108:175 *vāysgaista* 'he dismounted', Z 5:37 *vāysgasta-*; *haysgasta-* Z 5:101 *u āchānā haysgasta* 'and invalides have walked'. For *-ede* see also *iysgede* 'he repays' (**uz-ḡrinati*). From base *zgaḍ-* 'move', Av. *uzgastō* 'on going out' (**uz-zgad-*); Sogd. Man. *βjγγδδ(nd)* 'they mount' (*fra-zgad-*), present *βjγδδ*, participle *βjyst-* (*j=š*) 'mount', *βjynd*, *βjysty-ywm't*, *wjyst-* 'dismounted', Pašto *zyal-*, *zrast* 'run', Yidya *zəyal-am*, *zəyastəm* 'run away' (of wild animal); Sanglēcī *zīd-*, *zūst*, *zust* 'flow, run', Parācī *uzg-*, *uzgī-* 'to descend'. IE *zged(h)-* (not so far traced).

-ysnāte 'washes', see *haysnāte* (Z 4:96), participle Z 21:13 *haysnāta-*, and *ysānāh-*, *ysānāj-*.

-ysnāna- 'washing', v 92v7 *(tca)mma abyamga-usbrutemāte haysnānā prahaṇṇā 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 vegetation', Zor.P. *spē* **saβz*, N.Pers. *sabz* 'green', Pašto *sābah* 'grass', *sābuh*, *sābah* 'vegetables', *sābū* 'hill grass', Wazīrī *sōbā* 'a vegetable eaten with bread', Šuyānī *sāpc* (*c=ts*), Rōšānī *sēpc* 'cultivated field' (**sāpač-*), possibly Greek *kāptos*, *kēptos* 'garden'. Then (as *sn->ysān-*) **spā->*zāb-*, nom. sing. *ysba*.

ysya 'robbed', see *ysāta*-, base *ysān*- 'carry off'.
ysya- present passive to *ysan*- 'be born'.
ysyān- 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 **ysūysaja*- s.v. *ysāysa*-.
ysyai 'savours, tastes', later form of *ysyē* by loss of -v-, III 100·10.
ysyaikya 'twigs, sprouts (?)', III 96·8 *bāgara aijisjai ysyai* *ysyāikya sakijai* 'leaves of silver, twigs of coral'. Suffix -*kya*- in lyric or diminutive (see *tcimeskya*- 'eye'; *apakya*- 'unclean') to *ysihā*- plural *ysihe* 'sprouts, twigs' with loss of -h- (as *grīha*- 'clay', adjective *greñā*-).
ysve 'strained, poured', participle to *ysun*-, I 171, 88r3 *ysva-līka*.
ysvaṃṃā 'tastes', K 56, 21r1 *ysaujsa ysvaṃṃā raysa* (dyadic) 'savoury tastes', see *ysyue*.
ysvāka 'tasters, favourers', v 68, 8v4 *balysānu ysvāka* 'tasters (=viewers) of the Buddhas', BS G 37, 4b2 *tathāgata-darsāvinaḥ*, Tib. *mthow-ba dan mi hbral-bar hgyur-ro* ('are not separated from seeing').
ysyāre 'they approve', see *ysūṣ*-.
ysvālva 'barberry', III 93·264, see *ysālva*, intrusive -v- (see also s.v. *bāysū*, and *pāśga*- '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* (*aṣṇūha*-, *biṃjūha*-); *grīha*- 'clay', adjective *greñā*-; *ysihe* 'sprouts', *ysyaikya*.
ysve 'taste', Sid. 16v1 *cu kuñjsa ṣṭe tte ysvē delāka suce hivi u hvarā u grām*, *havva u ttavadya huṣa bāye* 'what sesame is, its taste is somewhat alkaline (**suxtaṭi*-) and sweet and hot, it increases strength and bile'; BS *sa-kṣāra-madhura-smigdhā balyoṣṇaḥ pitta-kṛt tilaḥ*, Tib. *til ni thal-bahi ro bro-ba dan, mmar-zin kha-la drod che-ste, ṇam-stobs dan, mkhris-pa bskyed-do*. See *ysyue*.
ysvaurgā 'suppurating, putrid', III 90·199 *ṣi piṃṇḍai* (-*im*- = -*ai*-) *ysvaurgā āsiṃ naṣkīrdā* 'this paste cuts out suppurating itch'; contrast III 90·183 *stāngā āsi haṃḍāve*; III 90·196 *styūdā āsi haṃḍāve* 'the severe itch it burns out'. See above *ysūrga*-, to *ysū* 'pus', from **zava-varka*- (-*varga*-). Here belongs also N 52·21 *tātāna 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'.
ysvyaṇuvo 'tastes', loc. plural, SuvO. 24r2, BS *rasa*-. See s.v. *ysyue* 'taste', base *ysūṣ*-.
ysvyāme 'pleasure', Bcd 46v2 *puṇau ysvyāme jsa* 'with pleasure in merits', BS *modana*-. See *ysūṣ*-.
ysvye 'taste', Sid. 15v4 *tte ysvye*, see *ysyue*, and III 100·10 *ysyai* 'savours' < **ysvye*.

ra 'even, also; for (his) part', see *rro*; with negative Sid. 104r4 *u ni ra*. At II 99·181 read *ra vā pā* (absent in the same text II 11·16); K 60, 38r4 *re*.
ra 'delightful (?)', III 104·32 *ra tcaiyāṣṭa kūysai naukya* 'on the top of the delightful jar for a ceremony', from **rata*- to base *ram*-, see s.v. *ramani*.

rakṣ- 'to guard, protect', 3 sing. Z 12·69 *aysmū rakṣātā* 'he guards the mind'; participle Z 11·60 *rakṣāni bodhicittā* 'the bodhi-thought must be guarded'; noun *rakṣā*-, K 140·994 *rakṣa yanumā u āysdai yane* 'I guard him and protect him', Tib. *srub-ba dan, yons-su bskyab-bar bgyiho*; K 141·1023 *rakṣa kiḍna* 'for protection', Tib. *bkyab-pa dan*; III 132, 423 *rakṣe kāḍāna*, BS *rakṣā-arthāya*; K 140·984 *rakṣāme kiṇa* 'for protecting', and frequently. Iranian had *raxš*- 'to make sure', preserved in Armen. *lw eraṣx-k* 'guarantee' (E. Benveniste, TPS 1945, 71) but Av. *raš*- to injure; BS *rakṣā*-, *rakṣati* is frequent and the source of Khotan Saka *rakṣ*-; or possibly coalescent Iranian and BS.

ragai 'fermented liquor (?)', III 73·171-2 *ṣai tta hve sā nāra-m ysā puṣṭaka va am tsūm, dahaka-m sattakā ṣṭe, khva-m na hama ṣkūṭa ragai* 'he (the ant of the folk-tale) spoke to him (the king), saying, My wife has borne a young one; I am going to get a strengthener; for me it is a male child; how should I not have liquor in my throat?'. This conjectural meaning can be supported as follows. From the two ends of the Saka sphere of dominance are attested two words which may come from the same base as *ragai*. This *ragai* is from older **raka*- or *ranka*-/*ranga*- (with -*aka*- suffix). The one fermented drink of the nomads (such as the Saka were) was fermented mare's milk. This is known in the Avestan ritual text Nīrangastān 50a3-5 *hurā* glossed by *madō aspya.payanhō* 'intoxicant of mare's milk', in Zor. Pahlavi *hur* explained as *asp-pēm* 'mare's milk'; in the non-ritual text Draxt Asōrik (Pahlavi Texts 113·4) *anōṣakhur* 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 *rang* (< *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 I, 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 IĒ Pok. 912-3 *seu*-, O.Ind. *sirā* '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 IĒ Pok. 536 *res*- 'flow', in O.Ind. *rāsa*- 'sap', *rasā* 'moisture'; Av. *rañhā*- the river, later *arang*; Lit. *rasā* 'dew', O.Slav. *rosa* 'dew'. Note how the word for 'vein', M.Parth.T. *rḥq* **rahaka*-, is Khotan Saka *rrā*-, Sogd. Man. *r'k* with similar treatment of -*aha*-. Note also BS *rasāyana*- 'elixir'.

The archaic Chinese *glák* 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 *glák* (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 *ɣ-* two cases arise. Firstly the *g-* may have no longer been pronounced when *glák* was used for the foreign **raka-*; at some date the *g-* ceased to be sounded within Chinese, leading to *lák*. Then the above origin of *ragai* will stand. But secondly if the *g-* represented a foreign Iranian *g-* (=fricative *ɣ-*) this sound may have been lost in middle Iranian Khotan Saka as *g-* was lost in *nag-* (see *banaj-* 'to gnaw') beside Av. *γnīxta-*, IE Pok. 436-7 *ghen-*, *ghn-egh-*. A joint connexion of *ragai* from **glaka-* extends to Greek γάλα, γάλακτ-, γάλαγος 'milk'. If these Greek words are associated with O.Ind. Vedic *jālāṣa-* and Hittite *galaktar-* (as proposed by T. Burrow, Henning Memorial Volume 89-97) assuming IE *ǵal-*, it would not suit Iranian **glaka-* since IE *ǵ-* is Iranian *z-*, but the connexions can be retained from IE *gal-*, when O.Ind. *jālāṣa-* has *j-* from palatalized *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-samuṃdrā raṃgā vī āta* 'they came to the shore of the great sea'; II 117·125 *mihā-simuṃdrā raṃgā vī*; III 71·139 *mahā-samuṃdri raṃgā vī āva*; K 40·9-10 *auda mihā-simuṃdri raṃji burā* 'up to the shore of the great sea'; = K 43·130 *audā simudrā raṃja buri*; III 70·127 *biṃda ttāja raṃgā vistāva* 'he stopped at the river bank'; JS 15r3 *varadā rraga baṃhīya caṃbva ysāya* 'tearing away the trees, bushes, herbs of the bank'; loc. sing. Z 17·16 *ku vātco rraṃja baysgā haṃgrīvi*. . . 'where then on the bank are gathered (plants?) thickly'; JS 15v3 (*rrāja* for **rraṃja*) *ājīṃdai huškā vī rrāja* 'you brought (the drowning man) to the dry bank'; JS 21r4 *rraṃjāṣṭa naraṃda* 'they escaped to the shore'; III 108 (2933), 5 *gaga nā raga baidā āva* 'they came upon the bank of the river Gangā'; ablat. plur. III 34·12 *aysdyāva ragā jsa* 'torn from the banks', = III 36·7 *aysdyāva ragyau jsa*, = III 40·15 *aysdruva raṃgyau jsa*, = III 46·20 *aysdyāvi ragāṃ jsa*. From *ranga-*, Oss. D. *rānyā*, I. *rāy*, *rānq* 'row', DI. *ray* 'ridge' (but Pašto *rāya* 'plain', see s.v. *rrai*), Balōči *ray* 'ridge'.

ramga- 'head', II 1·11 *raṃgya baida tcaṃjsa* 'hair on the head' gloss to Chinese *ttāṃ hvāra* = *t'ou-fa*, from *d'ou-piwat* (K 1015·5; 750·6) 'hair of the head'; K 42·117 *ragyi biṃda kṣipalai hwaste* 'upon the head he struck a blow', from **raṃgyi*; loc. sing. to *raṃga-* 'ridge' hence to *raṃga-* 'bank'.

rracye, Z 19·7, read *rravye*, see *rrai*.

rachanai 'neighing', III 72·158 *aśāṃ hīvī rachanai* 'neighing of horses'. See *bichān-* of horses and *bachadā* of trees. Possibly dialectal *ra-* < *fra-* (as Oss. *rā-* and Tumšūq Saka *ra-* = Khotan Saka *ha-*), with base *khand-* > *kh'an-* 'make noise; laugh'.

rajs- 'rest on', see *pārajsā* 'support', BS *āśraya-*.

rajsāna 'reddening', I 189, I 10r4 *pitta rajsāna* 'redness from

bile', BS < *pi* > *ttena ca*, in the context of *loha-linga-* 'abscess with blood', which is glossed by I 161, 76r1 *hija haśa* 'red swelling'. From base *rag-*, *rang-* 'to colour', see cognates s.v. *rrāsa-* 'red'.

rraṃja loc. sing. on the bank see *raṃga-*.

raṃa 'part, portion', IV 3v9 *ū jsārīna sā raṃa* 'and from corn one part'; IV 56b1 *s(e) hwaḍy(e) sā raṃa 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 ἀρτυμα, Av. *aśi-* 'portion; fortune'. See also *hāra-*.

ratha 'tumult', see *rrantha-*.

rad- 'to tear, wrench', see *varrasta-*, and *ran-* 'to scrape'.

ran- 'to scrape', III 93·258 *gvīhā: sū ranāñā* 'cow's horn is to be scraped'. See *haran-*: *harasta-*, *varrittā*: *varrasta-*. From base *rad-*, *rand-* with *-nd-* > *-n-* (see *band-*, *bañ-*, *basta-*; *hatcañ-*, *hatcasta-*), 3 sing. Z 2·137 *varrittā *radati*. With suffix *rranūška-* 'scraping'. To Oss. D. *rāndun*, *rānston* 'to smooth', DI. *rās* 'file (tool)' (> Dargwa *ras* 'saw') from **rad-sa-* (as Oss. D. *ros* 'cheek' < **raud-sa-*); Waxī *zorend-* 'to scrape', *zirānd-*: *zirest* 'to turn in a lathe' (**uz-rand-*), Balōči *randay* 'to comb', *raḍay*, *rasta* 'to tear up the ground', Zor.P. *randit* (AVn 79·4) 'scrape', N.Pers. *randidan*, IE Pok. 330 *red-* 'to raise', O.Ind. *rādati*, *raditā-* 'scrape, dig'; but Latin IE Pok. 85·4 *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 (a) *raṃya-* 'wilderness', as translated AM, n.s. II, 1965, 111); from *ar:-r-* 'to move about', *rana-* 'place of movement', in form with O.Ind. *rāya-* 'fighting'.

ranika 'skin-diseases', dyadic with BS *kuṣṭha-* '(all) skin-diseases'; I 171, 86v3-4 *khu ra va sūma rūṃ harštā thaṃjāñā ysūnāñā kauṣṭā u ranikāṃ biṃda pīsalyāñā* 'so that only oil remains, to be drawn out, strained, to be smeared upon the skin-diseases', BS *kuṣṭha-hṛta-*, in the prescription *vajraka nāma rūṃ* for skin-diseases; III 91·203-4 *khu ra va rūṃ harštā, thaṃjāñā rranika-ṃ jsa gūmalyāñā* 'so that oil remains, to be drawn out, to be smeared are the skin-diseases with it'; III 89·170-1 *tī vā āsyāṃ va yaugā u peṇḍā ranikā ttā cu jsīñā āsyē sarbiṃdā, pijsa kyihāre* 'these are the treatment for itches; and the pastes; these are skin-diseases which arise from a slight itch; they itch severely'; III 89·177 *ṣe ranikāṃ va yaugā* 'the second treatment of skin-diseases'; III 90·210 *rranikāṃ bidā samkhalyāñā* 'to be smeared upon skin-diseases'; III 89·179 *kuṣṭā ranikāṃ bidā samkhalyāñā*; III 91·206 *kuṣṭā āstanma rranikāṃ bidā samkhalyāñā jatte* 'it must be smeared upon skin-diseases the *kuṣṭha-* disease and the others; it heals'. From 'roughened skin', to base *ran-* 'to scrape', see *ran-*, and *ranūška-*. For *-ika-*, see *masarika-* 'mattock'.

rranūška- 'scrapings', III 85·76 *būysīñā padī sū hīya ranūškā* 'scrapings of burnt goat's horn'; III 87·113 *aśā saḥā hīya ranūškā* 'scrapings of horse's hoof'; III 91·210 *hiśa hīyā rranūškā* 'scrapings of iron'; III 93·259 *gvīhā: sū ranāñā cu pejsā haikā, tīye ranūškyāñā 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 *-ūṣka-* see *hīṣūṣka-*. For 'burnt' stuff, note also III 90-187 *paḍīya gaysā* 'burnt reeds'.

rrantha- 'noise, tumult', III 72-157 *lvīyaṣāṃ hīvī rathā* 'tumult of men' (in context of noises, wolves, elephants, horses); III 66-34 *rathā dīrye mista* 'he continued a great uproar'; III 72-162 *rathā nvāsā u dāṇimā* 'uproar, noise and smoke'; JS 344 *mista raṃṭha pana* 'a great tumult arose'. Verbal *rrinth-*, Z 24-415 *pale* (BS *patākā-*) *magarāmala* (BS *makara-*...) *rrinthūdā bhāṭiyu* 'the banners the *makara*-flags (?) flutter greatly'; Z 5-34 *rrinthūdā pale padamna* 'the banners (BS *patākā-*) move in the wind'. Noun, Z 17-17 *rrinthai māstu uska sarbindū* 'its swirlings rise vast, upwards'. With *pa-*, JS 27v2 *paraṃṭhaṇa verttai* 'in the uproar you turned away' (BS *vart-*). From base *rand-* to IE Pok. 866 *ret-*, *reth-* 'of swift movement', but not with *branth-* (proposed in KT VI 305). See also *rab-* 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-*, *ranf-* 'to attack, fight', M.Parth.T. *rf-* 'to attack', *rf* 'attack', *rft*, *rfg* 'assailant', M.Pers.T. *rp'g* 'a kind of demon', *rfydgyl* 'attack'; Yazg. *raf-*: *raft* 'to fight', *rafagan* 'pugnacious'. Possibly the name in the poem *Vēs u Rāmēn*, *Rafedā*, Georgian *Rap'ed*, may be an heroic name 'Fighter' from **rafetāka-*. So with nasal *ramf-* in Sogd. Bud. *rnβ-* 'to attack', P 3-184-5 *AYKZY ZK 'yuštry OM 'yuštr' pr'w rnβ'y ZY ZK 'spy ḍnn 'sp'* 'as the camel fights with camel, so horse with horse'. See also s.v. *rrāha-* 'pain'.

ram- 'rejoice' (distinctly by single *r-* from *rram-* 'to move'), V III, 33f3 (dyadic) *ramāro hayirāro* 'they might rejoice', BS *abhīrameyuh*; Z 3-58 *ramīndi hayārīndā*; Z 22-172 *nai ne mara ramātā satsera* 'it does not rejoice him here in migration'; Z 12-94 *ramāte* 'he rejoices'; K 138-918 *vaṇa rami herā hauḍāṃdā* 'now they gave a pleasant thing' (Tib. omits); participle present, K 8f3 (dyadic) *haḥisaṃḍai ramaṃḍai* 'rejoicing', K 14-111 *ramadai*; fem. III 95-42 *ramaṃca*; noun, K 26-129 *ramāme buṣa haḍaraujsai tcarakye*, = K 34-68 *rimāme tīrkyāṃ hīyirāme būsā* 'pleasure, amorous sports (=BS *rati-*), delight, jests'; adjective, V III, 33v3 *ramaṃyā*, BS *ramaṃyā*; SuvO. 56v3 *ramanī*, BS *ramaṃyā*; JS 3711 *cejelake* (for *vejelake*) *ramaṇa braṃyā aḡaṃjisa* 'young, pleasant, happy, faultless (sons)'; v 65-14 *vṛkṣa vasva ramaṇa brūna* 'trees clean, delightful, splendid'; v 66-12-3 *kāṃjaṇe ysī(rrā jsa) ramaṇa chaka* 'stalks delightful with *kāncana*-gold'; Manj. 414 *bīnāṇa* ... *ramanī hvāra* 'music delightful, sweet' (to Z 5-100 which differs); with *-ya-*, Z 20-11 *ku ttū dātāṃdā ysama-śśandau ramyu biśū* '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 *rīm-*: *rīmd* 'to please'. Note also Bcd 49v2 *ma vi[rā]rame* 'may I not displease', BS *na virāgayi* (the *-rā-* may be due to first intending to write *virāh-* 'displease', as in III 26, 30b2 *ārāhya u nī virāhya*,

BS *ārāgītā ārāgya na virāgītā*). IE Pok. 864 *rem-*, O.Ind. *rāmate* 'rest, be pleased', *ratā-*, OHG *rama* 'support', Got. *rimis* 'rest', Lit. *remiū*, *reṃti* 'support', *rimti* 'be at rest', Tokhara B *ram-*, *rām-*, A *rām-* 'incline'. See K 151-41 *hūrāgye* from **hu-rāmaka-*.

rram- 'to move' with preverb *ati-*, v 184v5 *tīrandū vyata* 'entered', present *trām-*; with *pari-*, v 261b1 *parrānate vātā*; v 95r2 *parrāme* (3 sing.), replacing *lw prracavāte* 'go forward' (BS *pra-cyav-*); III 26, 29v3 *parāṃīdi* BS *parāyavāpsyanti*. From *ram-* 'to move', Zor.P. causative *rāmēnēt*, with *abi-* (<*ati*), DkM 343-8 *ahrāmūt*, *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-* < **niš-ram-* 'go out'. Base *ram-* variant with *rap-* 'move', Av. *rapta-*, Zor.P. *lwbyt *raβēt*, *raftan*, N.Pers. *ravad*, *raftan*. IE Pok. 326-32 *er-r-* with *r-em-*, *r-ep-* (not in IE Pok.).

rambina 'talk (?)', III 1, 6v2 *ā vā māsta-gvāroṇā 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-gvāraṇe 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 *lawdal* 'to speak', Šuynī *lūv-*, *lūvd*, Yazg. *laf-*, *lafd* 'speak', *lafek* 'teller of tales'; Yidya *rov-* 'to bark', *rīvd*, Khowar *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-cū va viṇa būrikyā na ra raysde* 'for Kan-ṭsou till now he is not giving directions' (SDTV 112); K 109-321 *khu kāma rraysda ttīnī hamye kṣaṇa* (BS) *dā vaiṣṭā* 'when thought directs, then indeed in the same instant the *dharmā*-doctrine is established', K 111-348 *kāma kṣaṇa vi ttraida kāṇa kṣaṇa kāma raysde hamye kṣaṇa dā vaiṣṭā* 'thought in a moment has entered, it is to be thought a moment, thought directs, in the same moment the *dharmā*-doctrine is established'; Manj. 46 *khu aysvva raysda vasūṣṭa satva pā huvasva bvāṇa* 'when mind directs, it purifies, the being is then to be known to be well-purified'; II 96-92-3 *magāra hana hīyai pūrā naistā, bāḍa vā na ra raysdai*, = II 94-10 *maṃgārā hanā hīyai pūra naistā bāḍa vā na rā rāysdyai* '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 paṇḍa* 'right road', Tib. *legs-par*, Sid. 109r2 *raṣṭa*, Tib. *dran-ṣin* (*dran-po* 'straight'); K 138-931 *rraṣṭa-hvāṇāka* 'rightly teaching', Tib. *de-bṣin-gṣeḡs-pa* (=BS *tathā-gata-*); v 123, 2r2 *rraṣṭā-tṣūkā* 'going rightly' ('faring, behaving rightly'); Manj. 160 *raṣṭāṇai 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-tṣikā paṣa-mānā āṣaṇā* (=BS *tathāgata-*, *arhant-*); Manj. 111 *rraṣṭa-drraiṣṭi* 'having right views' (=BS *samyag-dṛṣṭi-*) with adjectival *-īya-*; K 151:35-6 *raṣṭyīm vasva dāya prrara vīṣyānai* 'may I see the right pure dharma-nature', v 68, 8v3 *pīrmo rraṣṭye* (ba)lysiṣṭe jsa, =BS G 37 4a2-3 *anuttarāyāṃ samyak-sambodhau* (to 8r1); v 329, 7v6 *rraṣṭo tṣūmatā*, BS G 36, 5v4 *sugata-*; abstract, Z 6:46 acc. sing. *rraṣṭetetu*, *rraṣṭatetu*. Causative *rrāṣ-*, participle *rraṣṭa-*, Z 14:67 *āch(ai) hā rrāṣṭe bendā* 'he controls illness'; II 6:90 *pada rāṣida hamaga* 'they make the road straight, level'; Sid. 14:4v3 *bvākā vījā* (BS *vaidya-*) *rrāṣāṇā* 'the trained physician must be directed', Tib. *chlo-ga śes-pa sran-zin* (*sron-ba* 'to straighten'); III 58:8 *paṃda rrāṣāṇā hamangā*; 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', Z 14:87 *vīṣayā rrāṣā* (dyadic) 'territory'; SuvP. 63v3 *rāṣina*, BS *-vaṣena* ('under control of'); second component *-rāysa-* 'directing', III 9, 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 *īvara-* 'owner, lord', see below. From *raz-*, Av. *raz-*, *rāzaya-*, *rāṣta-*, *raṣta-*, *-rāza-*, *arazu-*, O.Pers. *rāsta-*, Sogd. Bud., Man., Chr. *ršt-*, Bud. *rṣṭy'kh* 'truth', *ptr'z* 'erection', *ptr'z't*, *fr'y'z't*, *fr'ṣṭ'y*, *fryz't* 'directs'; M.Parth.T. *rzwor* 'just; judge', M.Pers.T. *r'z* 'edifice', *r'zmyrd* 'builder', *r'z qrwg* 'skilled builder', Zor.P. *rāz* 'builder', *rāst* 'straight', N.Pers. *rāst*; Oss. D. *arazyn*, I. *arazyn*, 'to erect', *arāzyn*, *arāst*; Balōči *rāzēn-* 'to build'; compound Sogd. *rzky'kh* 'rectitude' (**raza-kara-*). IE Pok. 854-7 O.Ind. *rāj-*, *rājan-*, *rāṣṭi*, *rjū-*, *rāṣṭha-*, Greek *ῥάγιοντα* 'reach', Lat. *regō*, *rēctus*, *rēx*, Celtic O.Ir. *reraig* 'direxit' (**re-rog-e*), Got. *rahtōn* 'reach', *ufrakjan* 'reach up'.

rraysaa- 'empty', *rraysāva-*, SuvO. 24r1 loc. sing. *āvuto rraysauya* 'in the empty village', BS *śūnya-grāme*; K 15:117-8 *dīṣa* (BS *dīṣā*) *auva paramai baiṣa raysāva vīstauda* 'regions, villages, hamlets all are empty', = K 31:24 *phiri auva parmahe cva rriysāṃ vīstāve*, = K 23:68 *phara auva parama ca raysāṃva nvasta* 'many villages, hamlets, which lie empty', parallel Divyāvadāna 435:23 *grāma-nagarāṃ śūnyāni*; Z 2:23 *rrayso*, Z 6:24 *rraysvai*, Z 2:155 *rraysā*; dyadic, III 68:63 *raysauttīṣā*; III 125, 1a5 *rrayso*; K 109:307 *naiṣaṇda rraysā baiṣa dharmā asāra* 'quiescent, empty (=BS *śūnya-*) all dharma-elements without substance' (BS *asāra-*). Abstract, K 59, 32v1 *ṣa rraysāṇāṇā vyache yuḍa idā* 'he has been able to realise the void', with abstract suffix *-auṇā*. 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'ni* *w'xṣṭ* 'strange words', Chr. *r'z*, Zor.P., N.Pers. *rāz* 'secret', Zor.P. *rāzān* 'secret things' (Gr. Bd. (TD2) 1:13); adjective, DkM 599:4 *rāzīk giyāk* 'secret place', M.Parth.T. *rwṣṭg* 'secretly', Balōči *rādag* 'let go', M.Pers.T. *rh-* 'set free', Pahlavi Psalter *lsty* participle 'set free'. N.Pers. *rahā* 'liberated; liberation',

raṣtan 'liberate, let go'; O.Ind. *rāhas-* 'place apart', RV *raha-sū-* 'bearing a child secretly'. For the suffix *-āva-*, note *hwatanau* 'in Khotan language', Oss. *-au* in the same use; Sogd. Bud. *-w*, *krṣn'w* 'having (fine) form, beautiful', abstract *-w'k*, Chorasm. *-āwak*, Pašto *-āwt*. To IE *regh-* or *legh-* (absent from IE Pok.).

raysai 'official title', IV 66a3 *phemaṣa raysai rrvī* (*vāra*) 'the royal portion of the raysaa-official' of (the city) Phema'. See also *rāysai*, from base *raz-* 'direct'.

rraysga- 'swift, light (not heavy)', Sid. 12r5 *rraysgā vīra* 'swiftly', Tib. *myur-du*, Z 24:241 *huṣṣāta rraysgai* 'he grew swiftly', parallel Divyāvadāna 441:26 *āṣu vardhate*; Sid. 3r4 *vaskalyāmata mase raysga āstanuta gūnai* '(time) having the mark swift as only a moment and the rest', BS *nimeṣa-ādika-lakṣaṇa-*, Tib. *mig hdzum-pahi yud-cam-la sogṣ-pahi mēhan-ma*; 'light' v 87, 50r1-2 *śamī vā rre pulṣṭi biṣu anujātā cāmī ārrā o garkhā o vā rraysgā* 'the king Yama asks him, he questions all what kind of fault of his, whether heavy or light' (BS *anuyuj-* 'to enquire'); Bcd 55a4 *rraysgā*, BS *kṣipra-* 'swift', Bcd 55r3 *raysgā vī thiyau* 'swiftly at once', BS *na cireṇa* 'not after long'; K 151:37 *raysgq-t-i*; K 152:16 *tcana byehide rraysgana baysuṣṭi* 'whereby they get bodhi-knowledge swiftly', K 154:46 *rraysgī thiyām* (= *thiyau*) 'quickly, at once'. Compound, Sid. 17r5 *rraysga-gvūcha-* 'digesting lightly or swiftly', BS *laghutara-*, Tib. *yao-no* ('light'). From **raju-ka-* (-*dž-g->-yṣg-*), to Av. *rayu-*, fem. *ravi-*, comparative *rāyjah-*; *rāyṣṭa-*, 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 *ῥαγῆς*, *ῥαφρός*, Lat. *leuis*, Got. *leihts*, O.Engl. *leoht*, Lit. *leigvas*, *lengvus*, O.Slav. *ligŭkŭ*.

rraysdvyārā 'princesses', K 155:51 *rraysdvyārā rrespū(rā) hatsi* 'with the princesses (and) princes', =K 150:33 *raiydvarāṃ rrespūrāṃ hatsa*, see *rriysdutar-*.

rraysma 'array, rank', Z 24:424 *āphāde ni rrayisma* 'their ranks are confounded'; Z 24:407 *rraysimo thaṃjūre u āḥṣvīndā juvāre* 'they draw out the array and they begin, they fight'; II 86:41 *gūṣabaija saunau raysme* 'he scatters the ranks of the enemies'; loc. sing. v 107, 29v2 *gyastānu u aysurāṇu rraṣma bvalstānu* 'of those mounted to the war of deva-gods and asura-demons', BS *deva-asura-saṃgrāmam abhirūḍhānām*. From *raz-* 'to direct', see above *rrays-*, to Av. *rasman-*, Zor.P. *razm*, *pātrazm* 'fight', N.Pers. *razm*, *razm-gāh*, *razm-yōz* 'seeking a fight', Armen. lw *razm*, *arazm*, *arazmik*, *paterazm*, M.Parth.T. *rzmg'h*, *rzmg'*, *rzmg'hyg*, *rzm'hyg*, *rzmywz*.

rarūya 'month name, second summer month', III 105:1 *rarūya māṣta*; Sid. 1 bis 15 *rarūyi māṣti*; Sid. 3r4 *rarūya*; II 27:34-15 *rarūye*, corresponding to BS *bhādrapada* 'month'.

ravi 'appointed time', III 42b3 *u sau ravi jsa paṣaṃ tcerai* 'and at one time the worship is to be made' (Kalparāja text), to Av. *rātu-* 'fixed time', see also *rutā*, *roē*.

ravīnaa- 'of the plain' adjective to *rrai*, K 14:108 *jivajivā ravīmā cāṣa* 'jivajivā-birds, birds of the plains, jays', =K 22:61 *jivajivā ra cāṣa*, BS *jivajivā-* 'pheasant'.

rravyi pata 'southern region', III 22, 12a2 BS *dakṣiṇa-*; Sid. 3v4-5 *khu urmaysdī hauda rrichām pa ṣāte u rrayve*

pa jsāte doyaṃ paṃdāvāṃ paṣṭāme jsa 'when the sun goes northwards (to the seven sages) and goes to the southern region in moving on the two paths', BS *ravi-vartma-dvaya-āstrayaḥ*, Tib. *ñi-ma byan phyogs-su hgro-ba daṃ*, *lho phyogs-su hgro-zin lam-gñis-su hjug-pahi phiyir*; II 56.12 *rayya pa*; II 56.14 *rayve pa hidva kṣirāṣṭā padī* 'south the road to the Indian land'; II 56.17 *rayve pa vāṣṭa*; II 56.20 *rayve pa*; *ibid. rayve pa vāṣṭā*; II 56.23 *rayve pa dva hadāṣye śadi biṃdā* 'southwards two days' journey on land'; V 222.19.2 *rrayve pana* 'from the south'; K 144, 1v1 *ciga kṣira jsa rayve pa nūhumiṣadā* 'south-west of China'; K 146, 3v4 *jabvi-dvīpa rrayve pa idārai hidva kṣira samattai nāmā kṣira ṣṭe* 'to the south in Jambudvīpa there is another land by name Samantaka in the Indian land'. See *pa*, *pata* 'region' above. In *rrayya* **rapitā*- is preserved part of the older name for 'midday' used for the south (as *nēm-rōc* in the Sasanian period). To Av. *arəm.piṭwā*, *rapitwā*- 'midday', *rapitwina*- 'at midday', *rapitwitarā* 'southern', formed from *ara*- 'prepared' and *pitu*- 'food'; Oss. DI. *rāftad* 'midday meal', D. *rāftā* 'noon', I. *rivātdon*, *rivāddon* 'place of noon rest', I. *rivāt*, *rivāt afon* 'time for daily rest'; D. *fāsa-rāftā*, I. *fāsa-rāfti* 'afternoon'; Sogd. Bud. *rypḍβh* 'midday', M.Pers.T. *rbyh*. For *ara*-, IE Pok. 55 *ar*- 'to fit', O.Ind. *aram*, *alam* 'enough', Greek ἀραπλοκω, Lat. *art*- (*ars*, *artis*). See above *aramdiś*- 'to overlook'; for *pitu*-, see s.v. *pa*, *pya*.

rrayve adjective 'of the plains', see *rrai*.

rraśā 'ruling', II 54.17-8 *ayikyaude rāsci raudānā naumā viśāra rraśā pūrāmya* 'they exercised power (BS *adhīṣṭhita*-) 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*- (**ruxs*-) s.v. *narūj*-.

-*ras*- 'shine', K 153.18 *virasañi* 'shining' from *rus*- (**ruxs*-), see s.v. *rrus*- 'to shine'.

rraha- 'chariot, cart, wagon', V 15, 1a1 (dī)ma-*rraha-bāyā grata-hvāñā(ka)* 'tamer, chariot-driver, preacher of commandments', parallel to BS *dāmya-sārathi*-, as V 142, 13r1 *dimā(k)ā grata-hvāñai*; = BS G 37, 7a2 *dāmya-sārathih śāstā*, G 36, 5v4 *puruṣa-dāmya-sārathih śāstā*, Tib. *skyes-ba hdul-bahi kha-lo bsgyur-ba (kha-lo 'driver')*; Z 13.149 *rraha-bārai* 'riding in a chariot'; III 74.212 *rahā:vahaṃdā* 'the chariot descended'; III 74.204-5 *rahā sarba* 'the chariot rises'; III 43.24 *raha kāda* 'he drew the cart', = III 39.70 *rahā kādā* (story of Vyāsa-); K 25.117 *cadane raha* 'brilliant chariot', = K 17.181 *cadana raha*, = K 34.67 *bveyāṃstye rahā*; 'the shining chariot'; adjective, *rahya* 'charioteer', Manj. 138 *beśa aśya hastya* (BS *hastin*-) *gūha rahya t(u)ra-ysanya hīna* 'the whole four-divisioned army of horse, elephant, infantry, chariot'; K 33.62 *bveyāṣcyē raha baidā* 'upon a brilliant chariot'; III 5, 11r5 *satvāni nāvāñāṣṭa rrahā bāyāka* (voc. sing.) 'chariot-driver of the beings towards *nirvāṇa*'. From *raṭa*-, Av. *raṭa*- 'chariot', *raṭi*- 'road', O.Pers. *raṭa*-, Sogd. Bud. *r'ḥ* 'way'; M.Parth.T. *ryh*,

plur. *rhy'u* 'chariot', *r'h* 'way'; M.Pers.T. *rhy* 'chariot', *r'h* 'way', Zor.P. *lyh* **rah* 'chariot', *rās* 'way' (-s = -θ-), N.Pers. *ruv* 'chariot', *rāh* 'way', Engl. 'rook (in chess)', Pašto *lyār*, *lār* 'road' (**raṭi*-), Orm. *rāi* (**raṭi*-), O.Ind. *rātha*- 'chariot', adjective *rathī*- 'charioteer', *rathyā*- 'road', Nūristāni Aškun *weriču*, *biriči* 'road' (**upa-rathyā*- or **vi-rathyā*-). IE Pok. 866 *ret*-, *reth*- 'run', Lat. *rota*, Celtic O.Īr. *rethim* 'I run'.

rraha: 'red (?)', II 85.18 *śau rraha: śiyi ttrihe*: 'one red, white radish'. From **raxa*- to **raxva*-, *rrāsa*- **raxsa*-, like *ttraha* 'draught (of liquid)', and *paha*- 'cooked', **parva*-, hence base *rak*- (beside *rag*-) 'to colour', O.Ind. *rakta*- 'red'. See also *rajsāna*-.

raha- 'dress', second component in *ttri-raha* 'garment', IV 53a3 *ttrahāṃ*, IV 68a1 *ttrahā*, IV 39b1 *ttraha*; IV 59a2 *panūha u ttrahā* (dyadic). From **taxta-raxṭa*- (or *-raxa*-, *-raxva*-) 'woven cloth' to *tak*- 'weave', Oss. D. *taxun*, *taḡdton* '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 *āryce*, IE Pok. 863 *rek*-, O.Ind. *racana*- 'arrangement'; Got. *rahnjan* 'to reckon', *ragin* 'counsel', O.Norse *regin* plur. *rogn* 'decisive powers, gods', O.Slav. *rokū* 'definite time', *reko*, *rešti* 'to say', *raknōti*, *račiti* 'to wish', Tokhara B *reki*, A *rake* 'word'. See also *rima* 'cloth, dress' (**raxma*-?) and *rahada*. For *-i* < *-ita* < *-axt*-, note also *sāj*:-*sita*- and as first component *śīti-phīsa*- 'white'. See also *rrīye* 'called'.

rahada 'clothes', Manj. 77-8 *ttrāma sa klu hoi ayula* (BS *ayo-gola*-) *ujadiśa js(ā) hadara satva sūśca jsa hivi dasta padaśaja rahada pātca* 'just as a man throws an iron ball on other beings, he burns his own hand with it (-ṃ jsa), then he burns his clothes'. From **raxanti*- to base *rak*- 'arrange, dress' (see *rraha*-), with *-anti* like Av. *sādayantī* 'dress'.

rahā 'notch', III 81.174 gloss to Turkish *keysā*=*kāz* 'notch on an arrow'. From base *srak*-, Av. *sraxti*, *θraxti*- 'edge, corner', Pašto *rōx* 'side part', N.Pers. *rux* 'cheek', Yidya *rōxə* 'cheek', Waxī *rūk* 'forehead', Armen. lw *erax* 'mouth, muzzle', *eraxčan* 'muzzle', Balōci *pa teyi rahā* 'with the sword's edge'. *rāh* 'edge' *rahmay* 'bank of river', *du-rāhen* 'two-edged'. IE Pok. 1001 *srak*^v-*to*-*ti*- 'sharp-edged, sharp edge', O.Ind. *srakti*-, Av. *sraxti*-, *θraxti*-, Greek φακτοί φάραγγες.

rahi *piṃṇā* 'a medicament', III 90.192 *avaṣāyā*, *gvaṣi*, *rahi piṃṇā*, *śiya bahayā* (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 *ttrāmu hā pajsatā kḥo śṣtyā rrahāmūna thonā pajsānde* 'the king was so stricken as by the washerman the cloth is beaten white' and Z 19.58 (*kḥo thon*) *e kūleina pajsānde rrahāmūne 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 *mū* 'work', assuming that D. *miūā* is from **muva-* as D. *siūā* 'horn' is from **srūva-*, I. *siū*, *sy*, *syk'a*.

rrā 'veins', Sid. 150v4 *rrā-v-i khānā* 'his veins are to be opened', Tib. *rāa gtar-zin*, Sid. 103v3 *īmakā rrām vira huñā nirāme* 'from the adjacent veins blood issues', Tib. *rāa-nas khrag hbyun-ba*; Sid. 128v5 *sāmālā hīye re* 'veins of the shoulder', BS *sirā*, Tib. *phrag-pahi rāa*; JS 18r3 *ttye jsa baṃḍa jvaina hamagā huñā ttarūna, narā udišāya narrvai hīvyē re* 'from it vomited red blood equal to life; for the man you opened your own veins'; K 19-222 *ttiyau hyai rri khauñā* 'their veins must be opened', =K 27-146 *ttiyau hīye re khauñā*, =K 35-90-1 *re khūmāna* (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. *rhiq*, M.Pers. T. *rg*, Zor.P. (Gr. Bd. TD2 66-11) *l'k'n* or *llk'n* **rahakān*, **ra(h)kān*, Ind. Bd. lg, K 20 lg **rag*, Gr. Bd. (TD2) 110-8 *lk'n*, *llk'n*, Ind. Bd. lg'n, Armen. lw *erak*, N.Pers. *rag*; (with *-ā*) Munjāni *rūgo*, Yidya *rīyo* (**rākā-*), Simnāni *ria*, Sivandī *rāge* (G. Morgenstierne, Volume dedicated to H. Taqizadeh, 207). To IE Pok. 336 *er-es-*, *r-es-* 'flow', O.Ind. *rāsa-*, *rasā* 'sap, juice', Lat *rōs*, *rōris* 'dew', Greek κατ-επέω 'flow down'. The Avestan river name *rañhā-* might represent **rasā-* 'flowing stream'.

rrā 'plain', see *rrai*.

rrā 'pain', K 23-80 *rrā vahana* 'pain descended', =K 15-134 *rā vahana*, =K 32-34 *rrāhā: nāve rraštā* 'pain took straightway' (translation BSOAS 29, 1966, 508), see *rrāha-*.

rrājā 'of the plains', adjective to *rrai*, Sid. 19v1 *rrājā namva* 'salt from the plain', BS *lomaka* (for *lonaka-*, *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 strivers among the fighters (?)' (see s.v. *haspūnaka*). To Av. *rāna-* 'fighter' glossed by Zor.P. *patkartār*, *rāna-* 'fighting', glossed by Zor.P. *patkār*. For the fighting ascetic, note Divyāvadāna 138-26 *yujyadhvaṃ buddha-śāsane*, =Z 22-276 *haspāsta śāśīna balysā*.

rrānā 'belt (?)', N 52-9 *pharāka-padya ratana nāste ysirru ālsatu u bišūnya ratana u rrānā yande* 'takes jewels of many kinds, gold, silver and various precious stones and makes a belt (?)', with Sogd. Bud. *r'n'kh*, Oss. D. *ronā*, I. *ron* 'belt' adjective use of *rāna-* 'the thing at the thigh' from *rāna-* 'thigh', Av. *rāna-*, Zor.P. *rān-pān* 'protector of the thighs' (glossed *sparcāk* 'small shield'); note similar use of *hurā* 'belt, scarf (?)' below, and Šuynī *mīdž*, Rōšāni *mīdž*, Sarikolī *mīdž* (**madyaka-*) 'sword' as 'the thing at the waist'.

rāṃdām 'ravens, crows', I 173, 91r4 gen. plur. *rāṃdām hīvi 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 *ššund-* 'raven' < **xšuvant-*. The

passage lists diseases caused by BS *bhūta-*, *yakša-*, *kākanī-*, *kuṃbhāṇḍu-*, *piśāca-* demons.

rāme 'be removed', Manj. 310 *hiṣṭā pyaucāi vahaiṣai arvai ttiyā arvā vai prrabāveṇa ttiye ttavai paitta rāme* 'eighty antidotic reducing medicaments, by the power of those medicaments his fever is reduced (*paitta* < **patati*), is removed'. See *rram-* 'move', *narām-*.

rrāyā 'times', Z 11-61 *drai rrāyā ššīve haḍāya* 'three times, by night, by day', parallel BS Divyāvadāna 124-19 *trī rātres trir divasasya*, Sogd. Bud. *myō 'yšpw wywšwo žmnuw* 'day, night, six times'; v 88, 50r3 *ttye 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 *ššavi haḍā rašta drai jūna ššīvi u drai jūna haḍāya*; Z 12-55 *ttṛ-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 *sūhṭha rrāysindā u ššundā* 'the vultures and the ravens make noise'; Z 20-30 *sūhṭha rrāysindā*; III 47-53 *šāṃḍakyi rrāysārā*, =III 38-34 *šaudakye 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 *rēg-* with the frequent variation IE *g* and *ḡ*. Av. *rayn-* 'recite' derives from *rā-y-* or *ray-*, but Oss. D. *rājyn*, *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, 2423 *išvara-*, Tib. *dbaw-ba*; gen. plur. II 54-13 *rāysanām hvāšṭi* 'best of rulers', with adjective suffix *rrāysanonḍa-* 'dominating'. From base *raz-*, s.v. *rrays-* with professional suffix *-an-* (as Av. *maθran-*, O.Ind. *rājan-*).

rrāysanonḍa- 'directing', adjective *-onḍa-* suffix < *-āvant-*, L 93-19 *dātā ve rrāysanonḍā*; L 94-39-95-1 *īyāme vī rrāysanonḍā* 'dominating the surveyer', BS *avalokita-išvara-*; Sid. I bis v3 *ṇe biṃḍā rrāysanonḍā* 'controlling the *anausa-* food' (=BS *amṛta-*); II 120-199 *jabvī dvīpa baida rrāuysananda* 'ruling over Jambu-dvīpa'; K 54, 13v3 *sanāhauñā rāysināṃḍā* 'master of trance' (BS *samādhāna-*), II 103-47-8 *rañjai janavai vira rāysananda* 'ruling over the Land of Jade'; K 60, 35r1 *dāvīneṇ (-eṇ=-ai) ttaraṃḍara vira rāysanāṃḍām hame* 'becomes dominant over the *dharma-* body' (=BS *dharma-kāya-*); II 4-54 *dā baida rāysnāḍā* 'master of the *dharma-* doctrine', =II 4-57 *rāysdāḍā*. 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 *rrāysāyaṃ biṃḍā* 'on the throne'; K 12-12 *rāysāya baida*; II 104-86 *rāysāyīna* 'on the throne' (loc. sing.).

rāysai 'gift', possibly 'earnest money', variant with *hañbā* 'share', *vāra* 'portion' and *herā* 'thing, possessions';

iv 7222 *karā va hambā* 'the share of the *karā* official', iv 3322 *karā va rāysai va* 'for the *karā*-official for a gift'; v 3·1·6 *spāta sīdaki va rāysai* 'gift for *spāta*-official Sīdaka', iv 4523 *rāysai hīvi vāra* 'the portion of the gift', iv 43b1 *rāysaina* 'with the gift'; iv 5521-2 *karā va rāysai hī(vi) herā*. See *karā*. With *harays-*: *haraṣṭa-* 'to present', see iv 7222, with *aharaṣṭa-* (iv 5522). To base *raz-*, s.v. *rrays-*, with meaning 'give' as in Greek ὀρέγω. Note also for 'earnest money', BS *udranga-*, *avadranga-*, cited s.v. *drjs-* 'hold'.

rrās- 'direct', causative to *rrays-*.

rrāsa 'control', K 6, 143v4 *rrāsu vātā*, Tib. *sa-la*, Chinese *ti* 'earth' (K 223·10); SuvP. 64r2 *cu drrāvai aysmū rāṣa*, *cu vā ysūrri brrīye rāṣāna* 'what under influence of fickle mind, or what under influence of anger (and) passion', BS *cala-citta-vaṣena kāma-krodha-vaṣena vā*; SuvP. 63v3 *kāṣci ysūrri rāṣāna* 'under influence of sorrow, anger', BS *śoka-roṣa-vaṣena*; v 31, 86b3 *rrāṣo*; K 69·225 *byaṃḍi rrāṣa* 'under influence of confusion' (= BS *pramāda-*); K 148·64 *rāsa vaunīha*; K 148·50 *rāṣa vaunīha nī byehīde* 'they get no control, opportunity'; K 52·7·3-4 *jsīni hidi byehīnā rāṣā* 'may I get control over life'; K 57, 24r3 *ttaraṇdarā vī rrāṣā byehe* 'get control over the body'; K 153·20 *ca byādā pāraṃvā hastimīṃ rāṣā* 'who (fem. **byaudātā*) got best control in the *pūramilā* perfections'; Manj. 277 *ttī vasve byehe rāṣā ṣkauje*, = III 29, 43b3-4 *ttī vasve byehā, rāṣā saṃtsārā* 'then he gets pure control of the *saṃskāra*-acts' and 'of the migration'; with 'to go, come', III 128·5 *rāṣa tsūti* 'come under the control of'; K 46·35 *ṣī nadā hārū bādī rāṣa tsve khū muḍā* 'the merchant Nanda came under the control of time so that he died'; K 109·315-6 *tty(e) aysvva pūsa rrāṣa jsāve* 'at once his mind comes to control'; with *yan-*, *padīm-* 'make', II 129·81 *rrāṣī pastāṇḍū yude* 'we deigned to bring into force' (translation AM, n.s., II, 1964, 20); K 39·154 *yudāṇḍai rrāṣā* 'they made him in control (set him free)' (translation BSOAS 29, 1966, 514); v 212, 46a3 *rrāṣī pari yudā*, v 211, 42·3 *rrāṣa parya yu(ḍe)* 'condescend to give control'; v 280, 5a3 *rāsu padīmāta kho sumirā* (context lost); III 137·12·3 *nāri kṣgmī ne nā rrāṣai* 'may it please the wife; it is not in their control (?)'; ibid. 4 |||*pāci rrāṣa*; Manj. 144 *rāsa reda vejsyāra* 'they see *ṛddhi*-power in control (?)'.

rrāsa 'dark-coloured', Sid. 136r5 *cha haryāsa u rrāsa u hīji* 'skin black and dark and red', BS *śyāva-lohita-*, Tib. *mdog gnag-pa dan, sno-skyar hdug-pa dan, dmar-ba dan*; Sid. 142r1 *henai u rrāsa cha* 'red and dark skin', BS *śyāva-*, Tib. *mdog dmar-la sno-skyar hdug-pa*, Tib. *sno-skyā* from *sno* 'blue, green' (plants), *sno-skyā* 'pale blue' (of emaciated skin), according to Jäschke Dictionary; *skya-bo* (= BS *pāṇḍu-*) 'whitish, grey, yellowish white'; similar in the Das Dictionary; Mahāvīyutpatti 2088 *śyāna-*, Tib. *sno-bsans*; 8814 *nīla-*, Tib. *sno*. Hence *rrāsa-*, BS *śyāva-* 'dark', to **raxša-* N.Pers. *raxš* 'mixed red and white, between black and fusc', the colour of the horse *Raxš* of Rustam; Waxī *rakš* 'grey, brown', Kurd. *raš* 'black', Armen. lw *erašv* 'reddish', = *ašvēt* 'reddish, of a fiery colour', *ašvēt dsi* 'chestnut horse', Sogd. *ryš* 'bay horse', Rustam's horse *ryšv* '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-*, *pnē rnk'n pr'kh* 'five-coloured banner' (BS *patākā-*), Yavn. *rank*, Zor.P. *rag, rang*, N.Pers. *rang* 'colour', *razidan* '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., Sanglēci, Waxī *rang*, Parāci *rōng*, Balōci *rang*; *havān rangin* 'in this way'. To IE Pok. 854 *reg-*, O.Ind. *rājyati* 'becomes coloured or red', *rāga-* 'redness', *ranga-* 'colour', Greek βέζω 'to colour'. See *rāṣāna*. 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. *rādīy* 'for the sake of', Zor.P. *rāḍ*, N.Pers. *rā*; with *pati-*, Zor.P. *patrād-*, *patrāst*, N.Pers. *pairāy-*, *pairāstan*, Armen. lw *patrast* 'ready'; Zor.P. *ārāstan*, *vīrāstan*, N.Pers. *ārāy-*, *ārāstan*, Armen. lw *viray-*, M.Parth.T. *pdr'y-*, *pdr'y'd*, *pdr'st* 'prepare', *wyr'y-* 'arrange', M.Pers.T. *rd-* (from *rād-* 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 *hyd-roga-*, Tib. *snū na-ba*; I 187, 106v1 *garśa rāhā āchā jīmḍi* 'cures illnesses, throat disease', BS *gala-*. Compounds, N 76·21 *arrāha jāta-āchā himāta* 'become without disease, with illnesses destroyed', BS *aroga-*; N 76·27 *batā-rrāha* 'with little disease', BS *alpa-vyādhi-*. See also K 23·80 *rrā*, = K 15·134 *rā*, = K 32·34 *rrāhā*. From base *raf-* 'to attack', see s.v. *rraphai* 'fight'; Sogd. Bud. *r'β* 'illness', *r'βkw*, *r'βkyn* 'ill', *r'βny* 'wounded', Man. *r'f*, *r'fkw*, *r'fqn*, Yazg. *rūvn* 'pain', *rəvnagig* 'ill'; Oss. D. *ryn*, I. *ryn* 'illness'. Possibly RV 10·117·2 *ādhryāya...raphitāya* 'weak...depressed (?)'. IE *rep(h)-* Pok. 865 *rep-* 'seize', O.Ind. *rāpas-* 'bodily harm', *raphitā-* 'injured', Greek ἐπέτρουαι 'tear off', Lat. *raptō*, *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 māsta 'month *Rrāha*', second month of winter's end (= fourth winter month, corresponding to BS *phalguna-*), elsewhere *rrāhaja*.

rrāhaja 'month name' see s.v. *rrāha*, Sid. 3r5 *rrāhaji māsta*, II 72·18·1 *māsta 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*.

rri 'veins', see *rrā*.

rrij- 'surpass' from 'leave behind', v 355, 294v1 *kho būma ātāṣīya rrijāre pharu* 'as things of the sky (BS *ākāsa-*) surpass by much things of earth (BS *bhūmi-*, *bhauma-*)'; Z 22·165 *brahmānu rrijite dātēna lakṣaṇai drāvaredīrsa* 'he surpasses *Brahmāna-* in appearance; his marks are thirty-two' (BS *lakṣaṇa-*); II 61b9 *tī cu burā āṃ maṇ*

rrijāmi (no context). See cognates s.v. *parrij-* 'to deliver', base *raik-*.

rrijā 'queenly (?)', JS 12v2 *tta klu purra spāsa purṇa paṃjesā vira ttalottama ramba sūja rrijā ttiṣṇa* 'as the moon shines full (BS *pūrṇa-*) on the fifteenth day with the queenly splendour (BS *tejas-*) of Tilottamā, Rāmbā, Śūjā' (= BS *Śacī*, wife of Indra). It can be traced to **rinja-* adjective to *rrīṇā-* 'queen', rather than connected with *riji* 'of *riji*-colour'.

riji-jum 'of *riji*-colour', II 72·4 *riji-jum hulyega* 'a hand-cloth of *riji* colour'; in form like *mīji-jūna-* 'of red colour'. Basic form ambiguous, **raiči-* > **rij-* > *rij-*, or **riči-* > *rij-*, or nasalised **rinči-* > **rinj-* > *rij-*. Since *mīji* can be connected with O.Ind. *mecaka-* with base *mai-:mi-* (see above s.v. *mīji*), here a base *rai-:ri-* can be accepted, a colour name, like IE Pok. 859 *rei-* 'speckled, variegated', Lit. *raimas, raīmas, raības* '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-*, *rrāṣa-* above, base *rag-* 'to colour'. For 'variegated', see also Iranian *pard-* (Kroraina lw *paḷāga-*), see *paḷaiga-*.

rrājsaa- 'sharp', fem. *rrisya*, v 70, 8v3 *rrājseina kādarna* 'with sharp sword', BSG 37, 12b1 *tiḥṣṇena śastreṇa*, Tib. *mchon rnon-pos*; v 263, 8v1 *rrājsā pihāka paḍe* 'sharp splitting axes', BS G 37, 76b1 *dāru-pāṭakāni kuṭharāni*, Tib. *śiṅ gsegs-pahi sta-re rnam*; JS 13v2 *rrisya guhaiṇā* 'sharp knife'; Sid. 17r2 *u tciṇā rriṃjsai (-iṃ- = -ai-)* 'and (makes) the eye sharp', BS *drg...* *śukra-prada-*, Tib. *mig rno-ba...* *byed-do*; Sid. 19v1 *bida-lūm* (BS *viḍa-*, *lavaṇa-* 'fossil salt') *ṣi grāma u rrisya* 'fossil salt is hot and sharp', BS *uṣṇa-haraṃ tiḥṣṇaṃ viḍaṃ*, Tib. *čabs-ru čha ni drod čhe-śiṅ rno-ba yin-te*; Sid. 104v4 *ṣi rriṃjsāṃ (-iṃ- = -ai-)* *hvaḍā khaṣṭā āstaṃna* 'this (*pāṇḍu-roga-* disease arises) from sharp foods (and) drinks and the like', BS *tiḥṣṇa...* *niṣevaṇā*, Tib. *kha-zas-la sog-s-pa rno-ba dan*; Z 2·75 *parvacha ni bṛāmata rrāśca* 'their ripening, their bodhi-knowledge is sharp'; K 64, 82r1 *twā rāiscya satsārva gaumaṇā ttāja* 'that sharp swift river of *saṃsāra*-migration'. From **ričaka-*, fem. **ričāci-*, to base *raik-:rik-*, IE Pok. 858 *reik(h)-* (from *rei-* 'cut'), Greek *épeikō* 'break up', Lit. *riekiū, riėkti* 'cut'; O.Ind. *rikhāti, likhāti* 'scratch'; from *reik-*, O.Ind. *riśāti, liśāti* 'tear off'. See JS 16v1 *rraisvi gvaḥgiṇā* 'sharp knife'; III 42·4 *haṣṭā raisvai* 'sharp message', to base IE *reik-*.

rīṇā 'of the queen', see s.v. *rrīṇa, rīna*.

rrīṇa 'queen', K 52·76 *mista cīṃgāni ṣi rīna* 'this great queen of the Chinese' (or adjective 'Chinese queen'); plur. SuvO. 36r3 *rrīṇe u rrāspūra varā u rrā(yśduirā)* 'queens and princes there and princesses', ibid. 4-5 *rrī(ṇe u rrāspū)ra u rrāyśduirā*, BS *agra-mahiṣṭ rājaputrās ca rājadulītarāś ca*; gen. sing. v 112, 34v4 *rrīṇe*, BS *agra-mahiṣyās ca*, III 73·176 *rrīṇe*, JS 32 *rīna*, K 155·51 *jaṣṭe rīṇa*; with *yi* 'him', K 40·19 *rrīnai ṣā hāḍikaṇa biṃsīyā* 'the queen took him in the clothes', = K 43·137 *rīnai hāḍikaṇa biṃsīyā*; 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 rīna* 'the first queen', = K 43·134 *paḍauysi rī(na)*; later oblique

K 42·105-6 *rrīṇa pejsā amanā himyem (-em = -ai)* 'to the queen strong displeasure arose'; K 155·51 *jaṣṭe rīṇa rāyśduirā rrespūrā hatsi*, = K 150·33 *gyaṣṭā rīṇā rāyśduirāṃ rrespūrāṃ hatsa* 'with *devī*-goddess queen, princesses, princes'; K 40·20 *rrīṇa āhāṃrri hve* 'delighted he said to the queen', = K 43·138 *rīṇa āhauja hve*; III 117 (line 2)·8 *mastye janava-kadyānye rīṇa jaṣṭūna aymū* 'the royal mind of the queen great beauty of the land' (BS *janapada-kalyāṇā*); III 68·62 *rrīṇa jsa hvāṣṭye* 'from the chief queen'; K 42·100 *mera rīṇa vira brrīyā* 'love for my mother the queen'; K 42·100-1 *jaṣṭa rīṇa vira* 'for the *devī*-goddess queen'. With *-ka-*, III 73·173 *rruṇḍa kyāṣṭā, rīnaka ya* 'beside the king was the queen'. From the base *raz-* 'to direct', hence **razinī-* 'wife of the director' > **raiśnā-* > **rainā-* > *rrīṇā-*, beside *razi-* > *rrāys-*, *rrās-* see *rrāyśdutar-*, *rrāspūra-*; see *rrāyśan-*, and base *rrays-*. Suffix feminine *-inī*, see *Šuynī*, *Rōśānī wīrdśin* 'she-wolf' (**vyrčini*), Chorasmian *wrk'n* 'she-wolf' (**vyrkāni*), and Av. *-āni, ahurāni*.

rrātu 'cleft', Z 22·281 *hamata śśandā rrātu yaude* 'of itself the earth makes a fissure' (into which Mahākāśyapa entered); adjective, N 50·30-1 *butta haḍe tte nvyē gaṃjso cu khīṇājsa o rrātājsa* 'he would know however the defect of the boat which was full of holes or of rifts'. Note also Tokhara B 12a3 *śtyīye lenke* 'mountain cleft'. From base *raiś-* 'to tear, split', see s.v. *bārātā*, participle *birṣṭa-*.

rrīna 'queen', see *rrīṇa* with *-n-*.

rrīnth- see s.v. *rrantha-*.

-riṇh-, see *pārīṇh-*, BS *sthāpaya-* 'establish'.

rim- 'rejoice', see s.v. *ram-*; K 41·45 *kūnāla rrimā upagaup-ttā sthī(ri) vira*, = K 43·163-4 *kūnāla rrima upagaup-tti sthīri vira* '(the boy) *Kunāla* was delightful to the elder (BS *sthavira-*) Upagupta'.

rīma 'cloth', II 77·36 *mūśaka va rīma gīryāṃḍu* 'we bought cloth for clothes'. From **raxma-* to base *rak-*, Zor.P. *raxtak*, N.Pers. *raxt* 'clothes'. An alternative would be **raiśma-* base *raiś-* beside *rais-* 'to spin', N.Pers. *rištan, rīs-*, Balōči *rēsay, rēsag* 'spin, plait' but the lost *-f* 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 **raiśma-* note Zor.P. *abrēšm* 'silk', N.Pers. *abrēšum*, Tib. *par-śa ris-ma* (MT a III 001) and Tib. *par-śa re-śi-ma* (MT a VI 0056, quoted F. W. Thomas, Tibetan literary texts II, 201) may belong here, with *par-śa* for *parśa-* 'variegated (?)'. See s.v. *raha-*, for base *rak-*.

rrīma 'faeces, filth, dirt', Sid. 121v1 *rrīma*, BS *viṭ*, Tib. *dri-ma*; SuvP. 66v4 *rrīme*, BS *malaṃ*; III 134·85-6 *rīma maṃ naiṣṭa* 'here is no dirt', BS *malina na asti*; v 134a5 *rīmaṇi*, gen. plur. Sid. 4r4 *rīmaṇāṃ*, N 52·12 *rrīmaṇyau*. Adjectives, III 124·85 *rrīmajsa*, BS *malina*, Z 4·96 *rrīmajsa-*, with negative, K 62, 76v1 *arimā*, Z 22·244 *arrīmajsa-*; with *naś-*, Bcd 48r1 *naṣīrrīma*, BS *vimala-*, SuvP. 68v3 *niṣīrrīma*, BS *suīrmala-*: From base *rai-:ri-* 'to flow, defecate', Av. *irita-*, Zor.P. *riyēt, rit, rēman, rēmantom*, N.Pers. *riyad, rīdan, rēm, raiman*, Sogd. Bud. *rym, rymh, rym-γw'r'k*; adjective *rym'k*, Man. *rymmyy*, Yāyn. *rēm*, Oss. D. *lijun, lid, I. lijyn, lyd, D. lāxā, I. lāx* 'excrement', Kurd. *lāxā* 'slag', Pašto

rāma, rīma 'mucus, dysentery', plur. *ramē* 'mucus, bile'. See also *rīyai*.

rriye 'he called, summoned', Z 5·96 *hā paḍā hāruva rriye* 'thither first he called the merchants (= BS *śreṣṭhīn-*)', parallel to BS G 37, 75 bis b2 *sa rājā trīmśat koṭyo amātyānām āhūya* 'the king summoning 30 koṭi- millions of his intimates'. Possibly to base *rak-* (see above s.v. *raha-* 'dress'), O.Slav. *reko, rešti* 'speak', Tokhara B *reki*, A *rake* 'word'.

rīyai 'anus', Sid. 102v1 *u rīyai 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. *rīma* 'dirt') or **raikaka-* to *raik-* 'pour out, leave', see s.v. *parrij-*.

rriys-* 'to lick' (or possibly **rriis-*), present 3 sing., III 43·18 *ā vā rīstā raijsai kāḍarā dairā māksī* 'or he licks honey upon the edge of a sharp sword', cliché BS Śikṣā-samuccaya 204·12 *madhu-digdhā iva kṣura-dhāra-samā*; Sanskrit Nīti-śāstra (5748) *asi-dhārā-avalehanam*; preterite, 3 sing. Z 5·44 *biśāna nā biśā rraṣṭe* 'he licked them both with his tongue'. Base *raiz-* or *rais-* 'to lick', Av. *raēzaēte*, Zor.P. *lēšend, lištak*, Sogd. Bud. infinitive *rys'ty*, Yavn. *les-, lis-, lesta*, N.Pers. *lēs-, lištan*, Sanglečī *lēs-, let*, Īskāsmī *lēs-, lišt*, Waxī *lič-, lišetk, ličt*, Yidya *nariz-, narizd*, Pašto *lit* 'smooth' (lišta-*). IE Pok. 668 *leigh-*, O.Ind. *leh-, lidha-*, Greek *leixō*, Lat. *lingō, linctus*; *ligula* 'spoon', Celtic O.Ir. *ligim*, Welsh *llyfu, llyw*, Got. *bi-laigan*, O.Engl. *liccian*, O.Saxon *likkon*, Lit. *liežtiū, liežti*, O.Slav. *liša, lizati*.

rriys- 'tremble', III 76·237–8 *ysira-ṃ ṣṭām biśā tta tta rriysde, kku ja kattalā bahyā bāgara rriysde* 'my heart so trembles altogether as the leaf of the *kadali*-plantain tree trembles'; participle present, N 75·26 *rriysaṃḍai paṭaṃḍai* 'trembling, stumbling', BS *pravēpa-māno*, see s.v. *tcāraṃpha-*. With preverb *bi-*, K 5, 144r2 *lovadāti* (BS *lohadhātu-*) *kṣei-padya bārrīysātā* 'the cosmos shakes in six ways', Tib. *lijig-riṅ-gyi khams hdi rnam-pa drug-tu g-yos-so*; parallel to v 338, 62r4 *kṣei-padya ārotta* 'it shook in six ways', BS G 37, 58a6 *ṣaḍ-vikāraṃ prakampitaḥ*; Sogd. Bud. *z'yh wγwšw znk'n šn*; preterite, III 72·158–9 *bīrīysya ṣaṃḍā mista* 'the great earth shook'. See also *hariys-*. Noun, *rriysai* 'trembling', Z 2·57 *āhusāte rriysai nāte duṣḍarrāu* 'he sweats, trembling seizes the coward'; I 145, 54r4 *ysira-rriysai* 'trembling of the heart', BS *hyd-roga-*; SuvO. 4v2 *puvaṇā o ahva-rriysā* 'fear or trembling of the belly', BS *bhaya-vyasana-*; v 113, 35v1 (contaminated words) *aharīysātā* 'not trembling', BS *anupāyāsa-*, with variant *ahva-rriysātā* (with *-tā* from preceding word *ahaysgamatā* 'not anxiety'). From base *raiz-*, Oss. D. *rezun*, I. *rizyn, ryst*, D. *nirristaj* 'shake'; Sogd. Man. *'wryzt* '(the fruit) drops'. IE Pok. 667–8 *leig-*, O.Ind. *rējate* 'jump, shake', *rējati* 'make shake' (*-j-* = IE *-g-* or *-ǵ-*), N.Pers. *ālēxtan* 'jump, kick out', Kurd. *belesium* 'dance', *litzim* 'play', Greek *ἐλεῖζω* 'make tremble', Got. *laikan* 'jump', *laiks* 'dance', O.Engl. *lācan* 'move quickly', Lit. *lāgyti* 'will run around'.

rriysāṃ 'empty', see *rriysaa-*.

rriysū 'rice', Sid. 9v1 *rriysu* 'rice', Tib. *hbras-bu*; Z 22·126 *rriysū rroitā* 'the rice grows'; III 73·183–4 *hvaḍāṃḍā rriysū tte* 'they were eating rice'; I 159, 72v3 *rriysū*; I 161,

76r5–v1 *rriysū*. Adjectives, I 191, 111r2 *rriysva gūrvā* 'rice grains ground', BS *taṇḍula-*; I 147, 57 *rriysvā gūrvā*, BS *mahaṣadha*; Sid. 9v1 *rriysvanai ṣapū*, BS *kṣara-pāyasa-*, Tib. *hbras-kyi ho-thug* ('rice, boiled'); Sid. 101v1 *rriysutā* 'rice-water', Tib. *hbras-bu*, Sid. 101v3 *rriysutca*, BS *taṇḍula-ambhas-*, Tib. *hbras bskus-pa*. From *uriz-*, Pašto *wriže* (plur.), Orm. *rīdzan, rēzan*, Yavn. *rījan*, Zāzā *res*, possibly Sogd. *rys'kh* 'stny' 'rice-field'; with nasalized *-nj-*, Zor.P. *brinj*, N.Pers. *birinj, gurinj*, Simnāni *varinj*, Uigur Turkish lw *kürüč, krünc, krüč*, Sivandī *birji*. To O.Ind. *vrihi-*, Nūristāni Kati *r'ic* (*c=ts*) 'barley', see M. Mayrhofer, Sanskrit Etymological Dictionary, s.v. *vrihi*; Greek *ῥυζα*.

rriysga 'quick', Sid. 17r1 *gvaña rriysga paḍime* 'makes ears quick', BS *śrotra-prada-*, Tib. *rna-ba gsaḥ-ba*. See *rriysga-*.

rriys-dutar- 'daughter of the director, princess', v 112, 34v4 *rriñe rrišpūrāṃ rriysduirānu* 'of queen, princes, princesses', BS *agra-mahīsyās ca rāja-putrāṇām*; v 113, 35r4 *hvaṣṭye rriñe u rrišpūrāṃ rriysduirānu* 'of queen, and princes and princesses', BS *agra-mahīsyās ca rāja-putrāṇām ca rāja-duhitṛṇām ca*; SuvO. 36r5 *rriysduirā* 'princesses', BS *rāja-duhitaraḥ*; K 52·7·7 plur. *rriysdvarā*, K 148·56 *rriysdviṛe*, K 155·51 *raysdvyārā*, II 128·62 *rriysdvarāṃ*, K 150·33 *raysdvarāṃ*, II 103·64 *raiysdyūrāṃ*. From **razi-dugdar-*, as *rrišpūra-* from **razi-pūdra-*. See base *rriys-* 'to direct'.

rriysdyi 'he directs', II 94·10 = II 96·93, *raysdai*, see s.v. *rriys-*.

rriyve 'south', K 146, 3v4 *rriyve jsa*, see *rriyve*.

rrišj 'appetite', Sid. 14r1 *rrišj prahāje* 'opens the appetite' (= produces), BS *ruci-*, Tib. *yi-ga hbye-bar byed-la*; Sid. 5v2 *rrišj prahājākā* 'inducing appetite', BS *rocana-*, Tib. *yi-ga hbyed-par byed-do*; III 87·130 *khāysā vī rrišj paḍime* 'produces appetite for food'; with negative, Sid. 140v2 *arišgi va bauśā* 'stinking smell', Tib. *kha-dri mi šim-pa*. See adjective *arišga-*. From base *raiz-*, **raizya->rrišga-* 'desire', Sogd. Bud. *rys* 'desire', *ryz'n* 'at will', *ryz't* 'he may desire', *hβny r'z'k* 'desiring little', *ryz-kr'k* 'sovereign', *ryz-kry'kh* 'sovereignty', Man. *ryš* **rēš*, N.Pers. *rēš* 'desire'. The Sogd. *z, š*, N.Pers. *š* may derive from *-z-* or *-j-*. To an IE base *reigh-* or *leigh-*, not with Indo-Aryan Prakrit *rījhai* < **rdhyati*.

rrištā 'he licks', see **rriys-*.

rrišcya 'sharp', fem. to *rrišsaa-*.

rrišṭa- 'licked', see **rriys-*.

rrišta- 'distracted', SuvP. 63v2 *klesām jsa rrištāna aysmīna* 'with mind distracted by *klesā*-afflictions', BS *klesavyākula-cetasā*; BS *vyākulaṃ manaḥ* is rendered v 123, 3b3 *bātāmā* 'confused', Tib. *hkhruḡs-pa*; verbal, III 69·89 *raistāṃḍā khāysdāṃḍā biśā* 'they ranged, searched everywhere'; K 58, 29r2 *cu biśōā dāvañvā samāhānvā rrištya dyāma ī, varai hajvattivojā pārāma haṃbīḍq* '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 *hārišcya* 'abandonment'. From base *rait-*, Av. *raēθ-*, *irista-* 'depart', IE Pok. 672 *leit(h)-* 'go, die', Got. *ga-leiþan* 'go', O.Sax. *lihan* 'go, wander', O.Engl. *liþan* 'go, travel', *lād* 'waterway'; *lādan* 'to lead', Tukhara A *lit-* 'go away, fall off'.

rrāspūra- 'son of the director, prince', *rruspūra-*, *rrispūra-*, v 113, 35f4 *rruspūrāṇu rraṅsduirāṇu* 'of princes, of princesses', BS *rāja-putrāṇam ca rāja-duhitṛṇām ca*; v 112, 34v4 *rrāspūrāṇu*; SuvO. 30r3 *rrāspūra*, BS *rāja-putra*; Z 22-214 *tcōhorehaṣṭātā ysārā haṇḍara rraṅspūra* '84,000 other princes', v 131, 52b1 *rrāspūrā bvakā hajū* 'intelligent, wise prince'; II 90-77 *rrispūra āta* 'princes came'; II 128-62 *rrisṅdvārāṇurriṅspūrāṇi (-iṅ- = -ai-)* 'of princesses and of princes', II 129-72 *mājā rrispūra* 'our princes'; II 103-64 *jaṣṭā rriṇām rraispūrām rraṅsṅdvayūrām* 'of devī-goddess queens, princes, princesses'; K 150-33 *rrispūrām*; JS 35r2 *rrispare*; v 197, 43a2 *jīta rruspu(rā)* 'Prince Jeta'. With *-ka-*, JS 3r2 *rrisṅpuraka-*. With *-rr-*, K 62, 77r3 *rraispūrrā*. Named K 148-57-8 *mista rriṅspūra tcūsyau*; K 48-2-1-2 *rrispūrā tcūṃ ttehi*; III 144, 46c2 *mista rraispūra pūyaṇi śikvaina* (Turkish *buyan* < BS *puyya-*). Tumšūq Saka *rrespū(r-)* in the fragment of the tale of Prince Uttare (unpublished). From **razi-pudra-* as *rrāys-dutar-* **razi-dugdar-* to base *rrays-* 'to direct'.

rrūīya- 'royal', see *rre*, v 107, 30r2 *rrūīyā kūṣḍā* 'royal palace'.

rrū 'oil', Manj. 310 *gvīha rrū* 'butter', see *rrūna-*, *rrum*.

rrūkija 'food', K 15-123 *rrūkija 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 *naīṣṭa khūyṣa tīi jṣām buga* 'there is not food (*khāyṣa-*), then also provisions' (BS *bhoga-*). Hence *rrūkiji* 'food', equated with *khāyṣa-*, *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*, *rrūkija* the origin would be *rauka-* with *-ka-* and adjective suffix *-īnaa-*, fem. *-īṅjā-*. See also *ārrji* 'provisions (?)' from **ā-ruča-*. For the double suffix *-akaina-* one can point to Oss. D. *nongin* **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 *bīrūka-* officials one and for the *rūkyā-* officials one'. The title *bīrūka-* is Turkish *būruq*. The association of the two titles *rūkyā-* (from older **raukya-*) and Turkish *būruq* may indicate identical bases. Turkish *būyur-* 'to command' can be set beside Khotan Saka *rau-:rru-* 'to command' (see s.v. *parau*, *parsta-* and *rre*, *rrund-*) from the base *vrau-* > *rau-*. Note also *rautcū* variant to *rrund-* 'ruler'. In form *rūkyā-* is from **(v)rauka-* with adjective suffix *-ya-*, of agent, rather than gen. plural *-yām*. Since the Saka title *karā-lraṅga*, *kanāraṅ* and *barmak* (Saka from BS *pramukha-* 'prior of a monastery') are found in the Persian Islamic sources, this title *rūkyā-* may be traced in the title *rwl'*

in Arabic script for *rauj'* or *rač'* or *račx'* (*rōjā*, *rōčā*, *rōčā*) assumed by Virō in the poem of Vēs u Rāmēn of Gurgāni (ed. M. Minovi, 54-42 and ed. M. J. Mahjūb, 41-42), commented upon by V. Minorsky (BSOAS 11, 1946, 24-5). From a Saka **rauḳya-* a later form would yield **rōčā-* (as *-gy-* became *-j-*). The long *-ā* of such a *rōjā* or *rōčā* would assimilate it to adjectives in *-ā* (from older *-āka-*). For the variation of *-k-* and *-c-*, note also the two words *mvakalai* 'glove' (base *mauk-*) and *baucq-* 'hat' (base *bauk-* varying with *mauk-*). The older base *rauka-* of *rūkyām* is attested in the ethnic name Σακαρρακοι (variants Σακαυρακοι, *Sacaraucae*, *Saraucae*), see recently K. W. Dobbins, *Antichthon* 8, 1974, 77, corresponding to the Chinese *sai-uang* 'Saka-ruler(s)' (K. 773-2 sō < sōk).

rūjai 'bursting, ejecting', Sid. 8v1 *rūjai*, BS *udgāra-*, Tib. *sgregs-pa* ('belch'). To N.Pers. *ārōy*, Pašto *aržai* (**ā-ruxš-*), Munjāni *yōruya* 'eructatio', Yidya *ararōy*, Sanglētī *arək*, Sarikolī *rēy*, IE Pok. 871 *reu-g-*, Greek ἐρεύουμαι, Lat. *ērūgō*, *-ere*, *ructō*, *ructūre*, O.Engl. *rocetan*, Lit. *rjāugmi*, *raugiū*, *rūgiū*, *rūgstu*, *rūgti*, O.Slav. *rygajō se*. But *raustā* 'bursts', *narūj-* 'burst' from IE *leug-*.

rruḍarū 'shining', v 118, 67v6 (*rru* not quite clear) *u ratnaucayu rro dāta-hvāṇāu dharmā-bh(āṅaku) dāte hūṇa se rruḍarū myāno urmayṣdānā dāstā* 'and he saw Rātnaocaya the dharmā-preacher (dyadic) in a dream, thus shining he appears in the middle of the sun', BS *ratnoccayam paṣyati dharmā-bhāṅakam sthita sūrya-madhye ca virocāmānaṃ*. Here *se* introduces speech or thought. The word *rruḍarū* renders BS *virocamāna-* 'shining all around', from older **rruṣḍa-*, that is, **ruxšata-* 'shining', comparative **ruxšatāra-* or adjective suffix *-ara-*, hence **ruxšatāra-*, beside Manj. 207 *rrūḍai* **rauxšatai* 'shines', base *rauk-* with *rauxš-* attested in Av. *raoxšna-* 'shining', Zor.P. *rōšn*. The *-ū* may contain *u* (< *uta*) as emphatic particle or form part of a suffix *-arū*, then **ruxšatarū-*. For **ruxšata-*, note also Av. *hušata-* 'dried', *γəmata-* 'gone', *yazata-*.

rrūḍai 'shines', III 109-9 *khū byava rauḍai* 'as lightning flashes'; Manj. 190 *byave rauḍaina hamagye* 'like the flashing of lightning'; Manj. 207 *gadharva-nagara uce pūra rrūḍai chaya* '(non-existent) city of Gandharva (celestial) beings, moon in the water, shadow in light' (BS *chāyā*). Verbal *rauḍai* < **ruxšatai*, nominal *rrūḍai* < **ruxšatāka-*, to *rauxš-* in Av. *raoxšna-* 'shining', Zor.P. *rōšn* from base *rauk-* 'to shine', IE *leuk-*, see cognates s.v. *rrūndātā*. See also *rruḍarū*. For *-ṣḍ-* > *-ḍ-* see s.v. *māṣḍāna*, *kūḍai* 'hole', *mvaḍai* 'puts on'.

rrūṇā 'oil', K 6, 144v2-3 *o gvīlu rrūṇu, o kuṅṣatānu rrūṇu bīṣā* 'give either cow's oil (=butter) or sesame oil', Tib. *mar-ram hbru-mar-gyi sbyin-pa*; K 7, 147r3 *gvīhā rrūṇā*; v 69, 8v2 *gvīlu rrūṇu*, BS G 37, 12a5 *ghṛtēna*; Sid. 15r2 *rrūṇ*, Sid. 9r1 *rrūṇ*, Sid. 106v2 *rūṇ*, Sid. 15r2 *rrū*, Sid. 109v2 *rru*, loc. sing. Sid. 153r1 *rrūṇā*, inst. sing. Sid. 105r5-v1 *paha rruṇma khāṣḍā* 'to be drunk with boiled oil', BS *melhita-sarpīṣā*, Tib. *smān mar btuṅ-bas*; Sid. 152v5 *gvīhā rrūṇāna*, Tib. *mar-gyi nan-du*, gen. plur. Sid. 137r1 *pahāṇi rrūṇāṇi*, BS *sarpis-*, Tib. *smān mar*; inst. plur. Sid. 129r3 *rrūṇāṇi jsa*. From **raugna-*,

- Av. *raoṃna-*, Zor.P. *rōṃn, rōḥn, rōn*, N.Pers. *rauyan*, Sogd. Bud. *γw rwyn* 'butter', Yidya *rūyan* '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 *rutī*, v 111, 33v4 *rutā*, BS *rtu-*, loc. plur. v 56, 115r2 *biṣop ruto* 'in all seasons', BS *rtu-*, =N 75.40 *biṣvo rvo*; inst. plur. N 75.41 *rvyau jsa*; nom. sing. Sid. 3r5 *rva*, plur. Sid. 3r4 *rve kṣa* 'seasons six', BS *ṣaṭ. . . ṣṭavaḥ*, Tib. *dus-chigs rnam* *drug-tu*; gen. plur. Sid. 4r1 *rvāḥ hivi hamkhūysā* 'the number of the seasons'. From Iranian *ratu-* 'period of time', > **rutu-* > *rutā-*, Av. *ratu-*, *raḥwya-*, Zor.P. *rat*, *raspik*, Parācī *-ur, sāmūr* 'autumn' **sāma-rtu-*, not Prakrit lw to BS *rtu-*, Pali *utu-*, Ardha-māgadhī *uḍu-*. For *-u-* note also s.v. *huto* 'thigh', *lutā-*, Av. *haxti-*, Oss. *ayd*.
- rrūta-** 'intestines', Sid. 121r4 *rrutām jsa*, Tib. *rgyu-ma*; K 18.216, K 26.142 *rrūva*, K 35.87 *rūva*, parallel Divyāvadāna 447.30 *antrāṇi*; Z 2.25 *rrūva*, Z 20.58 *ṣpuljei rrūva syī jatārā* 'spleen, intestines, lungs, livers'. From *rauta-*, Av. *urudwan-*, Zor.P. *rōt, rōtik*, N.Pers. *rōdah*, Oss. D. *rod*, I. *rud*, Balōcī *rōḥ*, Yidya *rūi, rūyei*, Sarikolī *rawd*, Yazg. *rōd*, Nūristānī *Aṣkun ṣō*, Waigali *wfū, zū* 'entrails', Kati *rū* 'hip, waist'. IE Pok. 873-4 *reut-*, O.Engl. *rēada* 'belly of animals, read'.
- rrudā** 'light', see *rrumḍā, rrūdātā*.
- rrudī** 'king', see *rrund-, rre*.
- rrūnai** 'madder, red dye stuff', II 18, 8r3 *rrūnai*, Sid. 126r4 *rrunai*, BS *manjīṣṭhā*, Tib. *bōd*; Sid. 104r3 *rūnai*, Sid. 130r3 *rrunai*, IV 47b1 *rrunai*; III 19.42 *rūnai*; compound, III 86.102 *rrūnā-tīm* 'madder seed'. From **raudana-*, Balōcī *rōdan*, N.Pers. *rōdan, rōnās*, Pašto *lwaran*; Waxī *urudān*, Sarikolī *araden* (Shaw). From **raudana-* 'reddening stuff' to IE Pok. 872-3 *reudh-* 'be red', Av. *raodīta-*, O.Ind. *rohīt-, rōhi-, rōhita-, loha, rodhra-, lodhra-* 'tree from whose bark red powder comes', *rudhīrā-*; Greek *ἐρευθω* 'reddden', *ἐρυθρός*, Lat. *rūbidus, rubeō*, Celt. O. Ir. *rūad*, Welsh *rhudd*; Germanic O.Engl. *rēod, rēad*, Lit. *raūdas* 'red', O.Slav. *rudū* 'red', Tokhara B *rātre, A rār*. See also *rrusta-* 'red' and III 47.54 *rroana* 'reddened (?)'.
- rrund-** 'king', see s.v. *rre*.
- rrūdātā** 'light', Z 24.193 *rrūdātā. . . ttāru. . . jāndā* 'light removes darkness'; acc. sing. Z 5.93 *rrūndetu*, v 342, 84v5 *rrūndetu yādāndā* 'they made light', BS G 37, 79a6-7 *avabhāsyā*; gen. sing. v 342, 84r2 *rrūndete yanākā*, BS G 37, 78b1 *loka-pradyota-* 'lamp of the world', inst. sing. Z 24.152 *rrūndete jsa*, K 5, 144r2 *miṣṭiṇe rrūndete jsa* 'with great light', Tib. *snan-ba chen-pos*; K 136.866 *rrumḍā yuda hime* 'light is made', Tib. *snan-ba ḡgyis-par hgyur-ba dan*; K 138.917 *rrumḍe yanāka*, Tib. *snan-ba byed-par hgyur-ba dan*; K 138.929 *rrumḍe yanākā*; III 5, 11r4 *brūnāṇḍā rrūnde yanāka* 'brilliant makers of light'; Manj. 76 *ca rrudā ttāra na butte* 'who does not know light (and) darkness', K 66.145 *ttye tciṇa rūdā nīṣṭi* 'in his eye is no light' (*ibid.* 147 *rrumḍā*, K 67.149 *rrumḍe*), Manj. 158 *dāvija rrūdā* 'the light of the dharmadocctrine', Manj. 159 *rrīde jsa dai va pāyseda* 'by light he knows fire there'; K 153.19-20 *rrude jsa aṇṣaṣi* '(the *vajrālokā-devatā*) not deficient in light'; allative, K 151.1
- rrādautāṣṭā* 'towards the light', =II 53.1 *rāmḍātāṣṭā*. With suffix *-kya*, III 67.48 *rrūmdakya* 'light'. From **rauxsnatāti-*, Av. *raoxsna-*, Zor.P. *rōsn, rōsnēnitān*, N.Pers. *rausan*, Yazg. *roxn* 'white; dawn', *rōṣan* 'bright', Šuynī *riṣnōgi* 'light', Bartangi *ruxn*, Yidya *ārūnyo* 'light' (**ā-rauxsna-kā-*), Sogd. Bud. *γwšn*, Man. Chr. *roxsn-*, M.Parth.T. *wrwsn-*, Balōcī *rōsanī*, Oss. D. *rox, roxsag, roxsag*; I. *ruxs, ruxsag*, Pašto *rūn, brēṣnā*, Orm. *rūṣana*, Parācī *ruṣān* (Pers. lw), Sanglēcī *ṣnāi, rōṣnāi*, Waxī *roxnīg, ruṣā*, Parācī *rhinē*. To base *rauk-* 'to shine'; *ruks-*, see *rrūdai, rruḍarū*; Av. *raoḥah-, raoḥane*, O.Pers. *rauḥah-*, Zor.P. *pylwk* **pairōk, aḥrōxtan*, N.Pers. *afrōz-, afrōxtan*, Sogd. Bud. *wyrwōs't*, Chr. *wyrwōs'd'rt*, Greek *ἐλαμψεν, rwōcyn, rwē'yn*, Man. *frwōwq*, M.Pers.T. ''*brwxt, 'brwč*, Balōcī *rōč, rōš, rōk kanag* 'make light', Pašto *wraadz* 'day', *brēṣedal*, Orm. *bruṣyēk, ryōk*. See also *birūn-, harūn-, rruṣtā, rrus-, brrūka* 'window (?)'.
- rrumḍūni** 'joy' or 'power', SuvP. 66v2 *rrumḍūni hirṣṭai nīṣṭā* 'there is no joy (or power)', BS *na caḥasti rati me kwacit* (with variant *bala-*), Tib. *dgah*. Possibly *ram-* 'rejoice' > *rum-*, with *-ta-* **rrumḍa-* with *-ūna-*; or *rrund-* with *-ūna-* to *rre* 'king', gen. sing. *rrundū*.
- rrumā** 'dust, mud', v 97r4 *mīysai khārggā rrumā* (*ba*)*ṣṭarrā-ṇā* 'urine, mud, dust must be spread'. From base *rau-:ru-*, **rumi-* > *rumā*, to Oss. D. *rugā*, I. *ryg* 'dust'; Zor.P. *ālūtakah* 'pollution', N.Pers. *ālāy-, ālūdan* 'to foul'. IE Pok. 681 *leu-*, Greek *λύμα, λυθρον*, Lat. *polluō*, Celtic O. Ir. *loih* 'dust', Lit. *lutynas* 'pond', *liūnas* 'swamp' (for the Ossetic form note also D. *mugā*, I. *myg* 'seed', base *meu-*).
- rūmai** 'pulled out', K 100.297 *tcajsā rūmai nera hwastai* 'you pulled out her hair, you beat your wife'. From base *rau-:ru-* 'pull out', with *-m-* (as *phū-m-, khū-m-, tsum-*) to Zor.P. *rūnēt, rūt* 'pull out (hair)', Balōcī *runag, ruta*, Judaeo-Pers. *rūdan*, N.Pers. *rut, rūt* 'bare', Arab.-Pers. *rauḍaq* 'skin', IE Pok. 681 *leu-*, O.Ind. *hunāti, lunōti, lūna-, lāvaka-* 'cut off, reap', Greek *λύω*, Lat. *luō* 'pay off', Celtic O. Ir. *loē* 'wool', Got. *lun* 'ransom', *fra-liu-s-an* 'to lose', *fralusnan* 'be lost'.
- rrūy-** 'to lose', participle *rrusta-, rausta-*, III 106.31 *bū raustai* 'he lost consciousness', K 27.162-3 *jīyaka rūya* 'lose life', =K 36.98 *bijevāṇi* 'we destroy'; III 74.198 *hajsaiṣṭi jīyakā rrūyā* 'he was about to lose life'; II 107.163 *jīye rrustāndā* 'they lost life', Z 2.29 *rrūyāte*; Z 20.66 *rrustā*; II 49.32 *hyātarij harbaīṣā rūye* 'he loses all memory'; K 45.21 *jīywe rūya* 'I lose life'; K 68.189 *paṇḍā rrūye* 'lose way', =K 71, 10v1 *padā ruyi*; Manj. 22-3 *tī rūye nauma* 'then lose name', JS 18v4 *ṣera nāma rrustai* 'you lost your good name', K 61, 41v1 *khū ttū hvi ysāṇṭha rūyide* 'if they lose this human birth'; Z 5.4 *jvātu rruste* 'he lost life'; II 20, 11b2 *biysiyāṇḍā u rrustāṇḍi* 'they took and lost it'; participle present, K 109.324 *pārahā rrūyada baīṣa saṇā ālabana ṣk(au)jai bāṇāda* 'losing all the support, binding up the *saṇskāra*-acts of the basis of the concept' (BS *saṇjīṇā, ālabana-*). From *raud-:rusta-*, present *raudya-* > *rrūy-*. Since Got. *fra-liusan* 'to lose' is IE *leu-s-* beside Greek *λύω* 'to loose', this *raud-* may be IE *leu-d(h)-* rather than IE *reudh-* 'to block' of Av. *raod-, uruzda-, urusta-*, O.Ind. *rodh-, rudh-* (not in IE Pok.), see *harūyā*.

-rūya, -rūya loc. sing. to -rūvai 'opening', see s.v. -rūvai.
 rruv-, rrv- 'grow', Z 15.4 rrvittā 'grows', Z 293.25 3 plur.
 rrvindā, participle rrusta-, SuvO. 36r1 hārrusta-, BS
 uccaiḥ ('up, high'); with negative Z 7.22 arrusta-; v 64.3
 cu rrustai jva kṣira brī braudama (*briyāndama) pū(rā)
 'who, being young, grew, dear to the land, dearest son';
 v 263, 89r2 banhiya rrusta 'the trees grew', BS G 37,
 76b3 vṛkṣāḥ prādur bhūtāḥ; K. 23.68 hārasta maśapa 'the
 paths overgrown', Z 4.61 hārsta 'overgrown'; SuvO.
 56r6 hārvinā, BS prarohisyanti; Manj. 275 hārveda,
 = III 29, 43b1 hārvaidā; noun, Z 22.116 hāro 'vegetation',
 SuvO. 56r5 biśtūnya hāro 'all kinds of vegetation', BS
 nānā-tṛṇa-gulma-ośadhi-vanaspatayah; v 146, 71v6 u
 ysira hārau pharāka 'and many rough plants'; plural,
 K 73.50 hārūva 'plants'; with ham-, Z 22.128 hambruittā,
 hambursta- see below. From base raud- 'grow, mount up',
 Av. raod-, Zor.P. rōd-, rustan, ārōdiṣṇōmand, N.Pers.
 rōy-, rustan, M.Pers.T. rwy 'growth', M.Parth.T. rwd-,
 'grow', 'brwd', Sogd. Bud. rwdtt 'grows', rwd'y zmyyḥ
 'times of growth', adjective rwd'k; wn'br'wd 'tree growth',
 Man. rwd'nd, causative rwdn-, pṛrwd 'growth', rwd-,
 rwwd, 'brwd, Parāci rust 'high'. IE Pok. 684-5 leudh-,
 O.Ind. rōdhati, rōhati, rōha- 'rising, height', Greek
 ἐλευθερος 'free', Lat. liber, liberi 'children', Celtic O.Ir.
 luss 'plant' (*ludh-stu-), Welsh llysiaw, Got. liudan,
 O.Engl. leodan 'grow', leod 'people', O.Slav. ljudje plural
 'people', Lit. liūdis 'people'.
 -rūv- 'flow', Z 17.10 vañi varūvāndā ggaryau 'the streams
 flow down from the mountains'. To Av. frāraodayeite;
 raodah- 'stream' (Zor.P. gloss rōtak); urūdi (Zor.P.
 gloss rōt), uruzdi- 'liquid'. Base raud-:rud-, Yidya lūr-,
 rul- 'flee', 3 sing. lūr, 1 sing. rul-am, to Old Ind. vṛudra-
 of the 'flowing' soma-juice (Sāyana's alternative drāvāna-).
 See rawvā 'stream'.
 -rūv- 'remove', Z 7.33 ne jāta-rangā kūlaina rrvāñi
 karā 'the natural colour (BS jāta-ranga-) is not removed
 by the beetle at all'. With preverb, Manj. 411 ṣi vāsta
 burrvai 'clothes are beaten white', see burvāñi above
 and pṛrārū 'grasping'. From base raup-:rup- 'to remove,
 sweep away'.
 -rūvāsa- 'jackal', Z 13.35 rrvāsa, parallel BS śṛgāla-,
 plural III (ed. 2) 142, 114 rrvāsa, = Z 20.33 birgga
 pahya svānā rrvāsa biśā 'wolves fled, dogs, jackals, all',
 parallel BS śva-śṛgāla- 'dogs, jackals', Sogd. Bud. rwpsh
 'fox', M.Parth.T. rwb's, Zor.P. rōpās, rōpāh, Pāzand
 raobāh, N.Pers. rōbāh, rōs, Oss. D. robas, I. rubas, ruwas,
 Orm. rawas, Šuyni rupsak, Yidya rūso, Sanglēcī varvēs
 (ē < ā). IE Pok. 1179 O.Ind. lopāsa-, Armen. alouēs,
 Greek ἄλωπις, ἄλωπος, Lat. uolpēs 'fox', lupus 'wolf',
 Lit. lāpė 'fox', vilpišys 'wild cat', Let. lapesa; to Av.
 urupi- 'dog', raopi- 'fox, jackal'.
 -rūvai 'orifice, mouth, hole', as second component, Sid.
 103r1 krringā-rūvai 'anus', BS guda-, Tib. rkub; Sid.
 4v3 krringā-rūva (loc. sing.), BS guda-, Tib. gšan;
 Sid. 121v4-5 krringā-rūva, III 89.163 krringā-rūyā,
 I 175, 93r5 krringā-rūya vīni 'pain in the part'; dyadic
 of the -rūvai, Sid. 103r1 krringā-rūvai hīyai ttawā.vī
 'in the orifice of the part', Tib. rkub-kha-nas. To Sogd.
 Bud. rwb 'mouth', adjective rwbēyk 'oral'. From *rauf-
 to base raup-. IE Pok. 870 reup- 'tear out', O.Ind. ro-

pāyati 'breaks off', rūpyati 'have fracture', ropa- 'hole',
 Lit. raupai 'pock-mark', Slav. Serb. rūpa 'hole, pit'.
 For the -f-, note also O.Pers. kauja- 'mountain', Zor.P.
 kōf to base IE Pok. 591 keu-p-, with Lit. kaupas. Here
 too can be placed Munjāni yurv 'mouth' through *uruv-.
 See also s.v. pīli-rūvi.
 rūš- 'ovis Poli, wild sheep', II 60.20 u kabalmai rūš-kagā
 thūda-pa šau 'and one blanket-cloth sheep-skin cloak'
 (Tib. thul-pa). To Waxī rūš, Orošori rās, Sarikolī raos,
 Burušaski rūš 'ovis Poli' (Waxī being the nearest Iranian
 dialect to Khotan Saka) rather than Yidya lū, luū,
 Khovar rušk 'marten' whose skins are used. Base el-
 of red, brown colour, IE Pok. 303 O.Ind. fśya- 'antelope',
 = fśa-, with Waxī rūš 'wild mountain sheep'.
 ruše 'barley', oblique to rrusā-, Sid. 135r3 ruše, II 18, 745
 rrušā, II 23.19.2 rruši jsa ādi 'flour from barley', Sid.
 144v5 rruši jsa.
 ruštā 'shines', see rrus-.
 rruštu acc. sing. 'sovereignty, rule', v 176.18, 2r2 'royalty';
 II 128.44.48 rrušti; K. 154.39-40 byehine pīrmattama
 dhāya rrušti 'may I attain the supreme dharma-rule',
 oblique to rrustā. See also rraustā.
 rruštāra- 'the plant name, BS arka-', III 90.201 rruštārānā;
 ibid. 92.240 rrustārānā, see rrustara-.
 rrus- 'to shine', Z 3.35 kho ysirrā rruštā tterā rrusana 'as
 gold glitters, so brilliant'; Z 3.37 ttrāmu rrusindā kho ju
 vasutā ysirrā pahā 'so they shine as pure refined gold';
 v 57, 116v4 rruštā; Manj. 250-1 cu ā vā harrūnā rušta vara
 dravya(sta)na hra 'or what shines brightly there, the
 things of material stuff' (BS dravya- 'matter'). With pari-
 Z 24.417 tta tta nā parrusindā dišta štānye hālštā 'so shines
 their spears in the hand'; with vi-, K 153.18 vīrasāñi
 'shining' (-ras- from -rus-). Adjective, Z 3.35 rrusana-
 'bright'; Sid. 136v3 rrušena rrima jsa pvišta 'covered
 with shining filth', BS mecaki 'dark', Tib. gnag-čin
 hēher-te dri-mas g-yogs-pa. With ha-, Z 4.63 harsāñi
 (*fra-rusani-). From rauk-, rux-ś-, IE leuk-, luk-ś- (see
 cognates s.v. rrvūdātā) or IE leuk-, O.Ind. luk-ś-, Armen.
 loys 'light'. For -xś- > -s- see vasus- 'be pure' (*ava-
 suxś-). See also rūšana-, s.v. šair-chā.
 rrusā- 'barley', Sid. 16r1 rruša, BS yava-, Tib. nas, Z 13.91
 rrusa ašpari vaska 'barley for horse fodder'; acc. sing.
 Z 13.93 rruso kvāra 'would eat barley'; Sid. 137r2
 rrusa, BS pišta-, Tib. nas; oblique, Sid. 135r3 rruše jsa,
 Sid. 144v5 rruši jsa. Compound, Sid. 143r2 rrušādā
 'barley flour', nas rjen-par btags-kyi phye-ma; III 85.76
 rrušādā, see āda- 'flour'; v 6.1.2 rrusa-parānā 'sale of
 barley (?)'. To Chorasmian rry, Sanglēcī urwas, Yidya
 yršio, Waxī arbasi, Pašto plur. orbasē, Wanetsī, sing.
 urbūsa; plur. arbasī, arbusi, arbāsē. From basic *arbasa-
 possibly ar- 'to cultivate' with suffixes, see TPS 1960,
 79-81.
 rrusta- 'lost', see rruy-.
 rrusta- 'grown', see rruv-, K 67.162 tti āṣi cudi ni rrusta
 'then why has (the tree) not grown in the sky?'.
 rrusta- 'red', Z 22.309 rrusta-vrahaṇa hvastāñi 'they
 beat the red-clad ones', parallel to Z 3.82 kāyāya-
 vastra- of the Buddhist robes, Z 22.329 rrušto cilo 'red
 dress', K 41.50-1 rrušti-orrāhām satti 'person clad in
 red', parallel Divyāvadāna 382.7 sarva-varṇa-pravrajita-;

III 69·84 *hūna jsa rausta* 'red with blood'. From base *raud-:rud-*, Av. *raōdita-*, see cognates s.v. *rrūnai* 'madder'.

rrustā 'sovereignty', obliq. *rrustu*, *rruste*, see s.v. *rre*.

rrustara- 'plant name, BS *arka-*, *calotropis gigantea*', Sid. 104v1 *rrustira hivi baurkhā* 'yellow leaves of the plant', Tib. *arka*, Sid. 156r5 *rrustirāṃ hiye ysice pera* 'yellow leaves of the plants', BS *jāti-patra-*, Tib. *sma-mahi lo-ma* (*jāti* 'jasminum grandiflorum'); Sid. 153v1 *rrustiri hūyā ysicā pervā* 'in yellow leaves of the plant', BS *pīta-arka-*, Tib. *arkahi lo-ma ser-pohi nan-du*; III 92·240 *rrustirānā*, I 18r, 100v3 *rūsthara*, BS *nila(ka)*; III 18·31 and 19·38 *raustarā*; with *-ṣt-*, III 90·201 *rruṣṭārānā*; 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 brrūnādā rrustāda klaiṣṇāva pahaiṣṭa pasvaṇa pavana nihāra 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 *pajsamada-*, *āysada-*.

rruspūra 'son of the director', see *rrāspūra-*.

rrūh- 'attack, move (to=) against', Z 24·409 *kāḍaryau ṣṣṅjātu 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 *śākṛā gyastānu rre* 'Śakra, king of *deva*-gods', v 330, 20r4 *śakṛ gyastānu (rre)*, BS G 37, 17a6 *śakro devānām indraḥ*, Tib. *lhahi dbaw-po brgya-byin* (*dbaw* 'power'), II 103·60 *śakṛā 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 rruṇdu*, 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 *baṇa rruṇḍā* 'before the king', BS G 37, 75b7 *rājāḥ purataḥ*; nom. plur. v 335, 33r1 *rrunde hāmāro* 'become kings', BS G 37, 29b7 *rājānaś cakravartino bhavyeṇḥ*; v 303, 2a1 *tcahaure mistā rruṇḍā*; voc. plur. v 108, 30v5 *māstyau rruṇdyau* 'O great kings', BS *mahārājānaḥ*; gen. plur. v 108, 31r1 *hvaṇḍānu rruṇḍānu rre* 'king of kings of men', BS *manuṣya-rājā*; v 72, 39v2 *rruṇḍānu*; I 250, 33a4 *rruṇḍānu*, SuvO. 3r6 *rruṇḍānu-ṇi jsa*; inst. plur. v 108, 30v4 *biṣyau rruṇdyau*, BS *sarva-rājebhyaḥ*; ablat. sing. v 118, 67r6 *rruṇḍānu rruṇḍāna*. Later forms, nom. sing. *rre*, K 52·7·4 *rruṇḍānā rre*, Manj. 358 *jīvai vījā re* 'Jivaka king of physicians' (BS *vaidya-*); K 58, 27v2 *paḍāmya rai* 'first king'; II 103·60 *rai*, II 57·34 *rre-v-a* 'their king'; gen. sing. K 150·33 *rrudi*, v 64·40 *rāda*, II 103·49–50 *śakṛā jastāna rūda*, K 151·46 *rāṇḍānā rrādi*; Manj. 127 *dhāraṇa rradha* 'of the king of the *dhāraṇi*-formula', beside nom. sing. *dāraṇa rre*; inst. sing. Sid. 145r1–2 *rruṇḍā jsa*; plural, JS 11r3 *rruṇḍi*; gen. plur. III 66·29 *rruṇḍāṇi rre*, K 52·7·4 *rruṇḍānā rre*, K 151·46 *rrāṇḍānā rrādi*, II 104·86–7 *raudau ggūttaira vī ysatha* 'birth in the family (BS *gotra-*) of kings'; K 39·159 *raudāṃ re dhanā* 'Dhana king of kings'; inst. plur. II 103·56 *nāvānyāṃ raudyāṃ* 'by *nāga*-kings' (adjective, *nāvāna-* to BS *nāga-*); K 76·202

rruṇdyau. With suffix *-aka-*, III 43·26 *raudākā raumā* 'Prince Rāma', = III 39·72 *ādrakā rāma*. Adjectives, *-āna-*, v 111, 33r4 *rruṇḍānāna iśvariṇa* 'with royal authority', BS *rājya-aīśvaryaṇa* (Prakrit *iśvarya-*). SuvO. 36r1 *rruṇḍāne māye jsa māstā* 'drunk with royal intoxication', BS *rājya-mada-mattena*; K 14·101 *raudānau bvaījyāṃ jsa samatta* 'possessed of royal virtues', = K 22·57 *rradaunai bvaījyā samatta*; K 25·121 *rraudāunai vyauhana* 'with royal pomp' (BS *vyūha-*), = K 17·186 *rraudau(n)ai vyauhana* (K 33·62 *vyūhā:na* differt); *-ma-*, v 118, 67v5 *rruṇḍīnei hast[am]ā* 'royal elephant', BS *rāja-kunjarah*; *-iya-*, v 341, 83r6 *bando jjaṣṭumā rruīya* 'I go into the royal prison', BS G 37, 77b6 *rājño bandhanam āgataḥ*, Tib. *bcon-rar phyin-par gyur*; v 107, 30r2 *rruīyā kūṣḍā* 'royal palace', BS *rāja-dhāniṣu*; v 109, 31v4 *rruīyānu kūṣḍānu*, BS *rāja-kulānāṃ*; N 76·9 *rruīyvau kūṣḍānu*, BS *rāja-dhāniṣu*; *-iya-*, *-i-*, II 21, 15a4 *pharāka rruīya kīrā ṣṭārā* 'there are many royal affairs'; II 100·225–6 *rruīyā ysīdai parau hīyā mvaiśāq* 'the donation from the royal yellow (=imperial) command'; II 99·189 *rruī śkyaiśq* 'royal donation' (Tib. *skyes*); *rruī vī* 'to the court', II 100·212 *rruī vī haṣḍā yudai* 'he made report to the Court'; II 100·232 *rruī vī varāṣṭa* 'towards the Court'; Sid. I bis r3 *rruī vī haiṣṭe* 'sent to the Court'. Abstract, *rrusti-* 'rule', v 115, 63v7 *rrustā*, BS *rājatvaṃ*; acc. sing. v 108, 30v7 *rrustu yanda* 'you make rule', BS *rājatvaṃ kārayatha*; gen. sing. v 111, 33r5 *rruste*, BS *rājatvaṃ*; K 42·120 *haṣṭāṇḍā hīyā ysāta śaṇḍā rruste* 'they sent him to rule his own native land'; see above *rusti*. Derivative uncertain from various possible older forms. If the word is 'expressing one's own will, autocrat' the base *var-:ur-* 'to assert' could give **vrauant-* **vruvant-*, > *rrund-* to Av. *urvāta-* 'command' (as proposed KT VI 311). The base *rau-:ru-* 'to make noise', *paru-:parsta-* 'to command' could also be considered. The connexion with inscriptional Saka *murūṇḍa-* from *mrau-:mru-* 'to speak' seems excluded by the absence of initial *m-*. The meaning of **rai-vant-* 'rich' hardly suits and *-ai-* would hardly disappear without trace. The forms are **rva-* with suffix *-īya-* *rruīya-* 'royal', nom. sing. **rvānh* (base **rvan-*) > *rre*; the oblique *rruṇḍ-* 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*.

rre 'veins', see s.v. *rrā*.

rre particle, K 60, 38r4 *cu bura re maṃ*, see *ra*, *rru*, *rro*.

rrai 'plain', Manj. 256 *ttarrā rrai vī āska gāma kṣejida marīcye* 'the swift antelopes on the plain long for the *marīci*-mirage'; Manj. 196 *sa khu rai vī nīrice 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 daīndā* 'who see the plains'; parallel, BS (references KT VI 311–2) *mygān iva vilobhayate marīciḥ*. Adjective Z 19·7 *kho rro vīri rrauye sphande ma(rīca)* 'as on the plain trembles the

- marici* of the plains'; *rājaa-*, Sid. 19r1 *rrājā namva* 'salt of the plains', BS *lomaka-* (for *loṇaka-*), Tib. *cha kha-ra*; III 87-118 *rrāje namvena*. From **rāga-* (possibly **rauāgā*), Sogd. Bud. *r'γh*, Man. *r'γ*, plur. *mrx' 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 *rav-*, 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. *roé* '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-*) *gāθrō.rayant-* 'reciting songs', *rayō.nāmanā* (v.l. *ravō.*) 'reciting names'; Sogd. Bud. *r'y-* 'weep', Man. *r'ynyh* 'weeping', *r'yyt* 'weeps', adjective *r'yyčyq* (translating M.P.T. *brng*); Waxī *ruy-* 'howl', Oss. D. *rājun*, I. *rājju* 'bark'. IE Pok. 650 *lā-*, *lāi-*, O.Ind. *rāyati* 'barks', Lit. *lōju*, *lōti* 'bark, scold', Greek *λαῶς*, Lat. *latrō*, *latrāre* cannot be distinguished in Iranian from IE Pok. 859 *rei-* 'cry out', Lit. *rieju*, *rieti* 'cry', Russ. *rajati*.
- rejsaa-**, **rrejsaa-**, **rraijsaa-** 'sharp', II 4-49 *mista raijsai šadū dada-īdrai šakalaka* 'great, acute, faithful, with tamed faculties (BS *indriya-*), excellent'; and ibid. 50; Sid. 19v3 *rrejsai (-em-=-ai-)*, Tib. *rno-ba* ('sharp'); Manj. 117 *vara rejsā haharka t(e)ra* 'there keen inclinations must be made'; see *rrājsaa-*, fem. *rrejsya*.
- raijsai** 'of the plain (?)', II 99-179 *raijsai mā pada hiye tsūmaq na ya* 'for me going on a way over the plains (?) was not possible', = II 111-14 *raijsai ma pada hiya tsūma na (ya)*. Possibly adjective to *rrai* 'plain'.
- raiyai** 'proper name (?)', II 100-224 *gubai raiyai hiyām stūrau bāida* 'on the large beasts (horses) of the guardsman (BS *gulmaka-*) Raiyai'.
- rreysāte** 'feel (?)', *-ys-* uncertain, v 3-1-8 (*-spā*), see SDTV 57. See *raištai*.
- raiysdyūrām** 'of princesses', see s.v. *rrāysdutar-*.
- raisā** 'appetite', III 87-130, see *rišā*.
- raištai** 'showed', II 10b4 *dāda šada raištai* 'he showed so great a faith'. Base *raix-*, see *rreysāte*.
- raiscya** 'sharp', fem. to *rrājsaa-*, Sid. 131r3 *rrestye*.
- rresta-** 'distracted', Manj. 72 *kāma rreste h(ā) tta štāve* 'the thought (*kāmata*) so becomes distraught'. See *rrista-*.
- raista-** 'wandered', III 69-89 *raistāndā kūysdāndai* 'they roamed about, they searched', see *rrista-*.
- rrestye** 'sharp', fem. *raiscya* to *rrājsaa-*, Sid. 131r3 *grāma arve rrestye haurānā* 'hot, sharp, medicaments are to be given', Tib. *smān drod čhe-šiv rno-ba rnamis btan-no*. Here *-sty-* from *-scy-*.
- rraisva-** 'sharp', JS 16v1 *rraisvi gvahaiñā* 'sharp knife'; *raisvai*, III 42-4 *sa klu ja hvāštā pyatsā hāysā hašdā raisvai dakhaviya* 'like a sharp painful message from afar to the presence of the chief (=lover)'. With *-v-* in two separate texts a graphic error of *-v-* for *-c-* seems less likely. Hence to base *rais-* (beside *raik-* in *rrājsaa-* 'sharp') giving **risva-*, with O.Ind. *rišāti*, *lišāti*, see IE Pok. 858 *rei-k-*, *rei-k-*, s.v. *rrājsaa-*.
- rro** 'also, even, on one's part', *rru*, *rra*, *ru*, *ra*, *rā*, *ri*, *re*, v 70v4 *šai rro haḍe* 'just that however', BS *atha ca punar*; SuvO. 5v2 *rro vā*, BS *khalu punar*. The final *-o* can replace older *-āu*, *-au* or *-ām*; if from **rau(-)*, note also *anau* 'without', like Greek *ἀνευ*, hence possibly to IE Pok. 62 *ar-*, Greek *ἀρ*, Lit. *ar̃*.
- rraukyo** 'calculation (?)', an art taught to a prince, Z 24-241 *išvastu cakṛṇa kau rraukyo haṃkhiṣgyo* 'archery, discuss-throwing, calculation, counting' possibly parallel to Mahāvvyutpatti 4976-7 *saṃkhiyā, gaṇanā*. From *ar-:r-* 'fit together' attested in IE Pok. 60 *r-ai-* Greek *ἀριθμός* 'number', Celtic O.Ir. *rīm* 'number', O.Engl. *rīm* 'number', hence *r-au->rāu-* with *-čā-* suffix, retaining the *-č-*. See also s.v. *šumār-*, (*su*)*murjo*.
- rrautā-** 'desire', Z 22-163 *ne ne ju hā orsi nā rrauta* 'there is no wish, no desire'; oblique, III 69-84 *raute jsa* 'greedily'. From base *rauk-* 'to please', *rrautā-<*rauxtyā-* (see also *bekhauṭe* 'by digging in'), Sogd. M. **rwytky* 'greed', *rwyṣyon* 'desirable'. See also *parrušte* 'desires' **pari-ruxš-*. To O.Ind. *rocate* 'pleases', Tokhara B *rok-* 'please (?)', hence IE *reuk-*, see also s.v. *rrūkiji*. For *-t-* see also *škuṭa* 'throat'.
- rrautā** 'plant name', III 88-149 *bā tīma sauhīya rrautā*, from **rāuxtyākā-*.
- rrauḍa-** 'fevered (?)', III 14-16 *muysga-ṣjīni hime u rraudī* 'he becomes short-lived and fevered (?)'; III 15-52-3 *pūra... bišt muysga-ṣjītiya himāre u bišāyina u haphārasa(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. *arawn*, *arud*, I. *arawyn*, *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 *šim-kūnā rautcū bveysa-ṣjīnā hamāve* 'may the sacred lord, the ruler, be long-lived', parallel to K 150-33 *šena tcūnā rrudi bveysa-ṣjīnā hamāve*; hence *rautcū (tcū certain)=rrudi* 'king'. Chinese *šim kūnā=šang-kūn <šāng-kūn* (K 1205-4; 507-1) and *šena tcūnā=šang-tsun <šāng-tsun* (K 1205-4; 1112-1). From **raudacā-* with adjective suffix *-ūna-* (<*-auna-*), as *mulyšdyūna-* 'pitiful', to **rauda-* 'commanding', **raudacī-* '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 Σακαυκοι, *Sacaraucae*. See s.v. *rūkyām*.
- raudāka-** 'prince', see s.v. *rre*.
- raudāšai** 'king's son', III 105-12 *raudāšai mānada dyena* 'like a king's son in appearance'. From *rre*, *rrund-* with suffix *-šai*.
- rauys-** see *paroyš-* 'to sink' (**para-vaz-*).
- rauḍā** 'stream', III 79-12-3 *hausā rauḍā bvaiysa sūnāhe* 'the long stream carries away the *sūnāha*-bushes', where *sūnāhā-* is the BS *aruška-*, *bhallātaka-*, Tib. *go-byed*,

- semecarpus anacardium, Zor.P. *balūtur*. 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 *dyūva-* < *daiva-*, *syūta-* 'orphan' < **saiva-*. See *rau-*, above *-rūv-* in *varūvāndā* 'they flow down'.
- rauśā** 'control', see *rrāśā*, K 155:55 *cu tvā sa deśani śyuta 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 *śad-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-čiv hdzag-te*. To IE Pok. 686 *leug-* 'break', see s.v. *narūj-*, distinct from *rūjai* 'belching' to IE Pok. 871 *reug-*.
- rauštā** 'rule', older *rruštī*, see *rruštā*, s.v. *rre*, K 39:157 *rauštā nāve* 'took the rulership'; K 148:49 *ne vī raušta* 'control over *anauśa*-food', parallel Sid. 1 bis v3 *ne bīmḍā rrāysanaudā* 'controlling the *anauśa*-food'; see *rruštī*.
- rausta-** 'lost', see *rūy-*, *rusta-*.
- rausta-** 'red', see *rrusta-*.
- rausta** 'he carried off', III 66:26 *rausta tvā braṇma 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' (> *rið*).
- 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 **raitā-*, Armen. lw *erita-sard* 'young man', Zor.P. *rētak*, N.Pers. *raidak* 'youth, beardless youth'; Sarikolī *reydx* 'he-goat 3-4 years old (**rai-ča-*)'; see also *hūrī* 'page at court' from **hu-raitā-*. IE Pok. 330 *rei-*, O.Ind. *riṇāti*, *riṇa-*, *riṭi-* 'stream', *rētas-* 'pouring, stream', Greek *ὀπίω* 'move', *ἔπις* 'strife', Lat. *orior*, *origo*, *rius* 'stream', O.Engl. *rið* 'stream', O.Saxon *rith*, Lit. *rytas* 'morning', O.Slav. *iz-rojī* 'pouring out', *rēka* 'river'.
- ryāna** 'with young body', *-na* inst. sing. to **ritāka-*, K 73:29 *biśa 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 **raitā-* or **rita-* 'youthful; a youth', with *-ā-* < *-āka-*, see s.v. *rya* 'youths'; *hūrī* 'page at court'. To change the translation, Studies... Horner 16 'with (fine) dress' (as if with *raha-* 'dress').
- rva** 'season', see *rutā-*, plur. *rve*.
- rrva**, see *pīli-rūvi*.
- 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-ia-*).
- rrvāñi**, see *rrv-* 'to burst'.
- rrvi**, *rrviya-* 'royal', *rrvi vī* 'to the court', see s.v. *rrviya-* to *rre*.
- rve** 'seasons', plural to *rva*, loc. plur *rvo*, *ruto*, inst. plur. *rvyau*, gen. plur. *rvām*, see s.v. *rutā-*.
- laka** 'little, small amount', II 126:8 *u laka va khāysā dauśka* (BS *duśkara-*) *tsve* 'and the little food became scarce'; II 128:48 *maṇ lakā hīna-bāyāma pattīya* 'here only a little conducting of the army took place'; II 99:205-6 *khu vā kama-cū vāṣṭa lakyai śkyaisa hīya mvaiśda haraysdai* 'when towards Kan-ṣou he offers only small favour of donation (Tib. *skyes*)'; II 120:210 *khū vā haḍa tsida khū vā lakyai ira hīya mvaiśda haraysdai* 'when the envoys come, when he offers only little favour of jade'; II 121:224 *khu vā haḍa tsidai laka vā ira parya hajsūdai* 'when the envoys come deign to send a little jade'; III 122:47 *laka kira āsta* 'there is little work (with it=need of it)', BS *kīja karma astī* (*kīncit 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 gyiḥa 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 *ciṅga ḥṣirāṣṭā vā rrvīyi muśdā 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. *čhags-las*, beside *ysunā jsa*, *ysunakā jsa* and *yrve jsa*; III 108:7 *paijalakvā* 'in the breasts', with *piṃja-*; III 102:49 *āṣkālakyau jsa* 'with tears'; II 75:63 *agalakvā* 'in limbs', with *aṅga-*; 2. to adjectives, Sid. 151r1 *śikalaka* 'good', with *śirka-*, Tib. *legs-par*; Sid. 145r2 *bakalaka* 'small', with *bata-*, *bataka-*; III 84:38 *hygalakā* 'soft', with *hulga-*; III 84:39 *ttamgalakāñā* (loc. sing.) 'thin', with *ttamga-*; II 107:170 *śikalakau* 'young', with *śirka-*; Sid. 143r3 *naukalaka u ḥgugā* (dyadic) 'soft', to *nauna-*, *naunika-*, Tib. *hjam-ziṃ snun-padan* 'soft and fat'; to loan word, II 60:11 *thovalaka* 'bag', BS *sthavika-*. The same suffix occurs in Orm. *hanwalk* 'egg' (**avyalaka-*), Kurd. *hīlka* 'egg'.
- lakāna** 'basin', III 89:175 *dīnai hā grīñja lakāna viśtāñā* 'under it a clay basin is to be placed'. Loan-word from Greek *λεκάνη*, *λακάνη*, 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 *lingōn*, Munjāni *lungōn* 'hand-mill', Yidya *lungōn*. For 'dish', see also K 100:295 *phalau* with Greek *φιάλη*, *φιέλη*.
- laga-** 'man (?)', as second component, II 85:16 (miscellany) *baga-lagvā śiśpaka-jsiṇma* (*-iṇ-* = *-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 *παραθαρ*, Georgian lw *baqat'ar* 'hero', see Acta Iranica 1975, Monumentum H. S.

Nyberg, I, 35. For *laga* 'man (?)', note Oss. DI. *lāg* 'man', *lāg-amad* 'manly, brave', and loan-word in Caucasian languages, cited TPS 1959, 108, Abxaz *a-lāg*, Čečen *laj*, gen. sing. *lən*, plur. *leš* 'slave', *lolla* 'slavery', Inguš *laj*, plur. *lās*, *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 *ttralapha-* 'rapacious' of the wolves (III 72-157).

labudām 'proper name (?)', v 269 Dum. I, 121.

-laška-, see II 51-55 *ālaškau*.

lašta- 'staff', in the cliché with *pāttara-* 'bowl', K 46-27 *lašta pāttarā asthīye* 'he took up staff (and) bowl', III 74-204 *pātte laštāna vā* 'he held (*vāta-*) bowl (and) staff' (plural for lost dual); III 69-85 *lašta pāttara dīsta biysiye* 'he took in hand staff (and) bowl'. Note Pašto *lašta* 'stick, staff', Wazīri 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 *kalinga-*, Tib. *kalinkali hbras-bu* ('fruit of *kalinka*'), Bower MS *kalinga-* '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 guṇāṅṅ samalanakṛtaḥ*; 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...aśā* 'horses equipped'. From base *laṣg-*, *raṣg-* 'covering' and *bar-* 'carry, wear' or *var-* 'cover' (see s.v. *bīḍa-*), to Yidya *rozy* 'cloak', N.Pers. *raṣṣah* (**raṣga-ka-*) 'woollen cloth'. IE Pok. 874 *reṣg-*, Lit. *reṣgū*, *reṣṣti* 'plait, bind', O.Slav. *rozga* 'branch', O.Ind. *rājju-* 'string'. Here *-ūr- < -a-var-* with *-ya-*, nom. sing. -ī. See above *praiysge* 'covering' (**pi-raṣg-* or **pari-raṣg-*).

lāṣīkau 'proper name (?)', II 100-208 *ca lāṣīkau sagīna yai ṣṣā ṣṣī yai* 'he who was Lā Ṣī-kau [? *lang ṣī-kau*] from Saga, he was an *ārya*-monk'. For *-īna-* to a place name note II 73-22 *argūvā* '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 *bhaṅḍayati*; v 340, Soró *ākṣutte lāstana yanā u juvānā* 'he begins to dispute and to fight', BS G 37, 75b1 *kalaha-bhaṅḍana-vigraha-vivādaṅṅ kuryāt*, Tib. *hihab h̄breg r̄cōd-pa* ('fight, cut off, dispute'); Kroraina *lastana-*. By normal development *lās-* with *-tana-* suffix of action (see *tvaṅḍanu*, Tumšūq Saka *pyerdanu* = BS *saṃcintya* 'deliberately', O.Pers. *-tana-* in infinitives). Variation *l-* and *r-* in *lāysgūrya-*, may be dialectal or archaic Saka (note *rrīys-* 'to lick' with *r-* in *rīstā*, *rrāṣṣe*). From *rā-* with IE *-s-* increment **rāstana-* > dialectal *lāstana-*, which, since *lāstana-* renders spoken injury (like BS *bhaṅḍana-* and *vivāda-*), would connect with Av. *ray-* in *gāθrō.rayant-* 'reciting verses' (see s.v. *rvai(ṅḍā)*) 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-likaṅṅa padānaṅṅa* 'in a closed pot', Tib. *smōd-kha sbyar-gyi nan du*; Sid. 103v3-4 *jīṣṣa-lika kaṣṣā* 'boiled decoction'; Sid. 126v5 *biysī-likā*, Sid. 102v2 *hamya-lika*, II 60-11 *haysnā-likā*, Sid. 104v5 *saṃdviṅṅnā hambirstām dūṣṣām jsa hamye likā hīya piṣṣiki* 'section concerning (the disease) arisen from *saṃnipāta-* combined *doṣa-* states', Tib. *kun-hdus-pa-las gyur-pahi bye-brag*. Inflected forms occur *likā*, *lika*, *likye*, *likyi*, *likyā*, *likaṅṅa*. The use is like *hīvi* after a genitive and *bisai* after a locative (see AM, n.s., 2, 1951, 11).

le 'epithet of cloth', II 85-26 (miscellany) *ūstām vī le thau jsiṅṅā (-iṅṅ = -ai-)* 'finally *le*-cloth, fine (stuff)'. If *le* replaces **leṅṅ* < **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 **lainṅṅ* replacing **lina-* or *lina-*. This proposes to connect IE Pok. 691 *lino-*, *lino-*, Lat. *linum* 'flax' (Celtic Welsh *llin* < Latin), Got. *lein*, O.Engl. *lin* 'flax, lin(seed)', Greek *λίνο*, Lit. *linas* 'flax-stalk', plur. *linai* 'flax', O.Slav. *līnēnū* 'linen'. Tib. *ras lle* 'a kind of cotton cloth' could be traced to this Saka *le*, rather than to trace Saka to Tibetan. For 'flax' see *kuṅṅbā*, BS *ataṣi*.

le 'well', Sid. 15r4 *arvāṅṅ hīye kaṣṣi le hambādāre* 'the *kaṣṣāya*-decoctions of medicaments are well compacted', BS *saṃvartita-oṣadhah pāko*, Tib. *smān-gyi phīye-ma legs-par hdres-pa gyur-na* (*hdres* 'be mixed'). Here *le* 'well' may be from Tib. *legs* 'good', as IV 3-14 *lyibā* from Tib. *lib* 'all'.

lyām 'provisions', II 127-29 *u khve maṅṅ lyām āstāmna... ni bīdāṅḍā 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 *hamṅve va tteri jśai pākā aurgi tśve*, = K 41-47-8 *hamṅve u itarā jśai pākā aurgi tśve* 'he met (the *ācārya*-teacher) and with forehead did honour to the feet'; K 136-869 *va-i-ūṅṅ vaska asidā cēṅḍide* 'and for them they meditate evil' (BS *cintaya-*, *asiddha-*); Sid. 141v3-4 *arvinā ḥṣārā jśa tcerai avī kuham thau jśa ā vā perāṅṅ jśa hā hagināṅṅa* '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 śā uysnorā āya kye...* 'who may be the being who... ', BS G 37, 29b5 *yaś ca*; v 336, 34v5 *kye va da(rr)au (jsa) mahāsamudro vahīysānā* 'who is brave to descend in the great sea', BS G 37, 31b5 *santi kecit... sattvā ye śaknuṃ mahā-samudre gādhaṃ labdhum*. Also *cu, ka, kau* in the E Glossary with *va*. Possibly **avā* 'with this' as *tta* 'so' > **iā* 'with that'.
- va** 'for', older *vaska*, Sid. 136v4 *jehume va nvaśtā* 'to cure is easy', Tib. *gso sla-ba yin-no*, beside Sid. 139r1 *jehāme vaska nvaśta*, 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 hīnā biśa* 'there he was not in his own house'.
- vaka**, *vākā*, older *vaska* 'for', K 24:101 *śa vaka*, = K 16:160 *śa vaka* 'he for them' (*śa* <-(n)), II 95:66 *mūnām vākā* 'for our men' (see in full s.v. *mānām*).
- vaksāvī** 'trouble (?)', v 62:9 *ī sūtrā pīrānā vaksāvī bisām (y)sādām (ci ś) hvi hemāti, ci ttū sūtrā vijyāti...* 'this *sūtra*-text must be written; who the man may be of the old men (?) involved in trouble (?), who may see this *sūtra*-text...'. From base *xśau-* 'be agitated' to base with increment *-b-* in *xśaub-* (see s.v. *kṣāv-*), hence **ava-xśāva-* with *-iya-* or *-ya-*.
- vaksāvī** 'giving', SuvO. 54r2 *varata vaksāvī tcerā* 'there giving must be practised', BS *nīkṣeptavyāh*, variant with *vi-*; Tib. *hbul-na* (rendering *dātavya-*, *nīkṣeptavya-*, *nīryātita-*). See s.v. *kṣāv-*, but possibly BS lw *vikṣepa-* 'putting off, deferring' (as variant reading), for 'giving'.
- vakṣesaca** 'tossed out' III 38:47 *nvākaka nvārīda u vakṣesaca brrāsakye* 'they bring out songs and idle (?) questions', = III 48:69 *vakṣisaca brrāsakyiṃ (-iṃ = -e)*. From **ava-xśaid-*, see *vakṣaista-*.
- vakṣaista-** 'thrown, tossed', K 16:164 *vakṣaista hā ahā* 'he threw the noose', = K 24:104; beside K 33:53 (of the *ahā* 'noose') *khū uspūste āśā haṃ bādī panave* 'when he threw, it rose at once to the sky' (*āśā* = *āśāṣṭā*, BS *ākāśa-*). See s.v. *kṣaista-*.
- vach-** 'realize', L 93:17 *hamaṅg(t)e vachākā* 'realizing impartiality'. See *vyach-*.
- vachīśa** 'situated', K 26:136 *dada klu hā gara-vachīśa sauna narada* 'when the enemy dwelling in the mountains went out'; = K 18:207 *dada klu va gara-vachīśa sauna narada*, beside K 35:84 *tī haṃdaṇi beḍi garā-vadade śi kīthi parau pihīyāṃdā* 'then at another time in one town situated in the mountains they rejected the (royal) command', parallel to Divyāvadāna 446:26 *kāroaṭika-* '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 *pechvāme* '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, nor...' (lost context). See *vajāma*, *valj-*.
- vaja** 'hold', Manj. 314-5 *mvaśja śai bāysūnā vaja hanāsi satvā vaska* 'holding (*v(ā)ja*), grasping, the Buddhas' favour on behalf of the beings', see *vāj-*:*vāta-* 'hold'. See also *drau*.
- vaja**, 'with wandering (?)', v 346 b2 *(ce) buru vajāna saṃkhāramyau hāysyau ku vā tta gyasta balysa pa(dī-mātā)* 'whoever with moving from distant *saṃghārāma*-monasteries where he does (honour) (?) so to the *deva* Buddhas'. See *vaj-*, *vajāte* and *valj-*.
- vajāma** 'movement', Manj. 28 *vajāma hamarau aga āsvāsa ppraśvāsa 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 beysūṣṭa narāṃda narapadaśaiś-āṣṭa* 'deign to learn swiftly the stages, realize the bodhi-knowledge, set out to *nirupadhi-śeṣa* (*nirvāṇa*)'. Three stages of a Bodhisattva's career (after turning the *Dharma*-wheel, and saving the beings towards *nirvāṇa*). Hence the *pāramitā*-stages, here the places to be grasped. From **ava-gāz-*, to *pajāys-* 'accept', with cognates. The form *vajāys-* beside *pajāys-* as *vadanda-* 'made' beside *padanda-*, and *vachīś-* beside *pachīś-* 'make'.
- vajāṣṭe** 'he knew', K 3, 139r3, Tib. *mkhyen-nas*; 'see', v 344, 87v6 *aysu... ne vajāte* 'I do not see', Tib. *mi mthon-bar gyur* (BS lost); v 71, 145r1 *vajīṣṭe* 'he sees', Tib. *mthon-bas-na* (BS lost), III 25, 27b3 *vajīṣṭi*, BS *paśyet*; Z 5:101 *vajīṣṭāndā*. See *vajsāṣ-* (*-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 hīnāi vajya daṣṭe* (space) '(recipient) the new member of a *hīnā*-group skilled in formulae', BS *vidyā* 'formula, charm', see K 139:955 *jśīnī kāka vījya* 'formula, protecting life'.
- vajsase** 'you survey', III 10, 19r1 *tvi śtāṃ hamaye gyastū-ṅyau tceṃaṅyau biśye dri-haṣkālī ysama-śśamḍai benda vajsase* 'you survey, of yourself, with celestial eyes this threefold world'. From *čas-* in *pacase* 'I make known' from **čaxś-*.
- vajsāmata** 'knowledge', N 75:25 *jśīne vajsāmata ve hvanai* 'treatise on the science of life', BS *āyur-veda-sāstreṇa*. See *vajsāṣ-*.
- vajsāre** 'they see', Manj. 148. *dharma attāherā deda vajsāre* 'they see, know the (*saṃvṛti*) *dharma*-elements to be wrong (*tāhira-* = BS *samyak*)', = Manj. 232 *vajsyāre*; Manj. 149 *khu vajsyāre ttatva artha* 'so that they know the meaning (BS *artha-*) of reality'. See *vajsāṣ-*.

- vajsās-** 'know, see', Z 24:209 *vajsāsīru*, Z 22:306 *vajsīṭāre*, Z 2:113 *vajsīṣṭe*, III 29, 41b4 *vajsēṣṭe*, Z 23:99 *vajsīru*, Sid. 10515 *cvai hā śīyi śīyi hira āyīṇḍe u vajsīyāte śī mīde* 'he who sees various white things of it (the disease), he dies' (with dyadic *ā-dai-* and *ava-čāṣ-*), Tib. *snan-ro-čog dkar-po mthop-ba ni hči-bar hgyur-ro*; preterite, *vajsīṣṭa-*, Z 2:62 *vajsīṣṭe*; participle present Z 2:134 *vajsātāṇḍai*, with negative K 46:49 *avījyadai*; adjective, Z 5:70 *vajsāka-*. From **ava-čāṣ-*, see s.v. *tcāṣ-*.
- vajsya** 'afflicted', K 46:49 *khauysa byāṇḍā* (= *byaudātā*) *u acā ū ttu vajsya avījyadai pūrakā 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-*.
- vaṃṇā**, *vaṇā*, *vaṇā*, *veṇā*, *viṇā*, *vaysṇā* (in E Glossar *vaṃṇā* 7 times), 'now'.
- vaṇā** 'yet', III 22, 14b4 *na vaṇā drrāysā puṣa paṣe khu tramḍā hame* 'he cannot yet abandon the raft till he has crossed'; III 23, 15a1 *nū vaṇā śarā vamaṣṭā* 'he does not yet realize the fortune', parallel to III 23, 15a1 *na ra śirā butti* 'he no longer knows the fortune'. From *vaysṇā*, *vaṇā* with *-u* (< *uta*).
- vaṇāṃ** 'now for them', III 76:253 *vaṇāṃ mī udvīya śtāka baṃsūṣṭāṣṭā gusa yanūrau* 'now for them revulsion is needed, they would get a desire for bodhi-knowledge'.
- vaṇī** 'streams', Z 17:10 *vaṇī varāvāṇḍā 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 *nāṣga-* 'anauṣa-food').
- vaṃj-** 'to dispute', K 136:879 *vaṃjāmayau* 'from disputes', Tib. *rcod-pa* ('dispute'). From base *vank-* (or *vang-*) 'make sounds', Zor.P. *vāṅ* 'voice, sound', N.Pers. *bāṅ*, *vāṅ*, Balōči *gwānk* 'sound', *gwanjag* 'to call'. See also *pyūmjāte* 'deny', *byūmṅga-* '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 *khīmṇai būsā vaiṭākye*, = III 48:68 *khanai būsā vaiṭākye*; III 38:48 *stīṇe vaṭākye* 'feminine grimaces', = III 48:69 *stāṇa vaṭākye*; III 73:174 *buṣarā būsā vaṭākye* 'jesters, jests, grimaces'; III 38:44 *brraukalakīje vaṭākye* 'contortions of the brows', = III 47:65 *brraukalakīja dūnaka*. Iranian from **vi-vart-* or **vi-kart-*, with *-t* maintained.
- vaḍāṣṭā** 'therefrom', Sid. 711 *u vaḍāṣṭā hodāta salā vī bure myānai gūrṣte* 'and from then up to 70 years is called middle age', = v 316:20 *viḍāṣṭā*, BS *madhyamaḥ saptatiṃ yāvāt*, Tib. *de-nas lo bḍun-čūhi bar-du ni bar-ma ṣes-byaho*; II 64:6 *u cvai vaḍāṣṭa pamūhi tṣī ttū-t-ī sīḍakā yidā* 'and what from him dress comes, that for him Sīḍaka makes (supplies)'; K 41:62 *viḍāṣṭi viḍāṣṭi jsa pihaiṣṭra* 'they were fleeing from the various places', = K 44:181; II 89:44 *cū āna viḍāṣṭā nā hajsāṃḍā yinūne* 'what I cannot collect from there'; II 91:98 *u viri āna viḍāṣṭā hāysi tṣve* 'and thence he went far away'; III 67:58-9 *vaḍāṣṭai pūṃma jsa uhyā:ste* 'thereafter he shot him with an arrow'. From *ava-* 'that (distant)', Av., O.Pers. *ava-*, O.Ind. *ava-*, O.Slav. *ovū* (IE Pok 73-4), or rather IE Pok. 72-3 *ava-* 'down', hence **ava-rtā-*.
- vataysde** 'flows down', Z 17:12 *ggaryau vataysde ūtca* 'the water flows down from the mountains'. See s.v. *ttajs-* '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 *mākṣikū-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 *yūnahā* (*yūng* 'hair, wool, cotton'); III 38:46-7 *vatcakya paysanvakyā khīmṇai būsā vaiṭākye* 'hair on the cheeks, laughs, jests, grimaces', = III 48:67-8 *va(tca)ka paysanvakyē khanai būsā viṭakya*; E p. 357 *kūrca vatcai* 'hairs (between brows), hairs (on cheeks)'. From **vačča-* or **vasčā-* > *vatca*, to set with Oess. D. *becukhā*, I. *becykk* 'forelock', Georgian lw *bec-v-i* 'hair, fur'; Oss. I. adjective *becykḍṣyn*, *becauag* (translation, Staji carmdaräg, 177).
- vatcasta** 'broken', Z 24:249 *ysāḍu dāte hvamdu biṣṭi āṅa vatcasta* 'he saw an old man all his limbs crippled'. See *gatcasta-*, and cognates, s.v. *hatcañ-*.
- vatcīṃph-** 'cast down', III 6, 13r2 *ma mā vatcīṃpha usthaṃ(ji)* 'do not cast me down, (but) raise me up'. See s.v. *tcāṃph-*.
- vatcāṣṭe** 'sprinkled', SuvO. 68v1 *buṣṭāgye ūce jsa vatcāṣṭe* '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 *huvatecāṣṭa-* 'well-sprinkled', BS *susikta-*. From base *čaiṣ-*: *čīṣ-* (or *sč-*) if the *-ā-*, *-i-* is older Iranian *-i-* or base *čāṣ-* if *-ā-*, *-i-* is from *-a-* (as in *tcāṣ-* 'to see' < *čāṣ-*). For *čāṣ-* concerned with liquids, note, Paṣto *čāṣal* 'to drink' Sogd. Bud. *čš'nt* 'beverage', *čš'nt-γw'r'k* 'drinker', Man. *čšnd'k* 'beverage', Armen. lw *čāṣak* 'cup', O.Ind. *caṣaka-*. See *cāsa*.
- vatva** 'non-persistent', K 156:62 *bakya ra edre vatva vapattye ysira* 'weak faculties, sudden misfortunes (BS *vipatti-*), harsh'; K 107:268-70 *tā baṃsūṣṭa prara jsa drāma sa khu vīna pyaurā āṣa haḍai hūsida hāṣṭa byava ā vatve pyaure tta tta jad(i) brrīyī ysira hīdaiṣa āṣa*ya* (blurred *ha*) *vatva* 'now the bodhi-knowledge by nature (= BS *svabhāva-*) is just as when into a sky (BS *ākāṣa-*) without clouds by day come lightnings or fleeting (sudden) clouds; so the *kleṣa*-afflictions, folly, hatred, passion (= BS *moha-doeṣa-rāga-*) fleeting into the mind (BS *āṣaya-*)'. From **avatuta-* to base *tav-: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-* > *tṣ-* as in *tsuta-* < **čyuta-*) to *vak-* 'pointed'; *vaxš-*, Oss. D. *usqā*, *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. *hūṣa-* 'groin', BS *vankṣaṇa-*. A loanword from BS *vatsa-*, *śrī-vatsa* is also possible.

vatsāre 'they descend (?)', v 39, 54r2 *kho jsa vatsāre|||*, to *vatsv-*.

vatsv- 'descend', N 50:30 3 sing. optative *vatsēiya nvyē jsa mahāsamudro* 'he would go down with a boat to the great sea', BS *avatīrṇa-*. From **ava-ēyau-*, see *tsv-:tsuta-*; Tumšūq Saka *śakyanā ṛṣe dātya vatsyu* 'I have descended into the *dharmā*-law of the sage (BS *ṛṣi-*) of the *Sākya*s'.

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 *pathānā-*, *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 *tāmhitā-vadām padā* 'the road of the Tibet road'; II 56:29 *nāmva-vadām padā* 'the road of the boat-route'; K 65, 84r2 *kīrṇa-vadāva dasau* 'the ten paths of *karma*-action', = BS *daśa*, *karma-patha-*, II 102:33-4 *jasta-kṣtra-vadāva ū bāṃdha-kṣaitra-vadāvau nījsānāka* 'shower of the path to the *deva*-gods' world and the buddha-fields (BS *buddha-kṣetra-*); -*vadī*, JS 26r1-2 *ysama-śamḍai tcema-vadī tva ttā orga* 'before the eyes of the world; homage to you'. See *pande*, *paḍya-*.

vadanda- 'made', Sid. 151r5 *tte svakye daṃḍām jsa vadeṃḍa nāma* 'these pills made from teeth by name', BS *danta-vartīr itī śrutā*, Tib. *sohi ri-lu śes-bya-ste*; K 35:84 *garā-vadade śi kīthi* 'in one village built in the mountains', BS *Divyāvadāna* 446:26 *kārvaṭika-*; Sid. 144v5 *rrusi jsa vadida* 'made from barley', Tib. *nas-las byas-pa*; III 137:8 *pariyastām jsa vadida* 'made by *ārya*- (monks)', K 12:11 *raysāya jsa vadida* 'made from the elixir', = K 14:95-6 (*ra*)*ysāya jsa vadida*, = K 22:54 *raysāya jsa vadeda* (BS *rasāyana-*); Manj. 148 *kūre kāme jsa vadeda* 'made from false thought'; III 109:36-9 *kauthaira hīṣaṃ jśā 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 *vadīṃḍā* 'he made (noise)'. From **ava-dam-* 'make', as *pa-dam-* 'make' with cognates. Only participle so far noticed.

vadrta- '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-*) > **avadrta-* (see *pati-muč-* > *paṃjs-*) and coalescent with BS *upadrava-*, *upadruta-*, Prakrit *va-
<upa-*.

-vadya 'way', adjectival second component for *paḍya-*; -*vadī* JS 20r1 *tcema-vadī* 'in the path of the eyes, before the eyes'. See *paḍya-*.

vadrramai 'deserted (?)', III 100:11-2 *vadrramai paṣvīnaca jīyai vī* 'deserted in a wretched (?) life'. From **ava-dramaka-*, to base *dram-* 'move', causative *drem-* 'drive away', see s.v. *dram-*, IE Pok. 204:6 *der-*, *drem-*.

van-, vanṇ- 'honour', SuvP. 68v1 *vanṇumā* 'I honour', BS *vandāmi*; III 26, 29b1 *vanṇavīya-*, BS *vandanīya-*, I 253v3 *balysu vanṇimā* 'I praise the Buddha', BS *jīnaṃ namasyāmah*; N 166:6 (dyadic) *namasūṃ vanūṃ*; III 51:69 (triadic) *namasū vanū aunū*. Preterite K 76:77:217-8 *kāmā hālai gyastā bayṣā vye hāṣṭā tve, u gyastā bayṣā pṛā tterā*

jsa vanṇe 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-* > *vanṇa-*. (Note *u pariṣētūṃ* displaced from the previous line after *pyūṣḍe*.) See also *ivandamu*. From *vand-*, Av. *vand-*, Zor.P. *vandēnitān*, M.Parth.T. *wynd-*, *wynd'd* 'praise, pray', *prcnd-* '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, αἰδῶ, Lit. *vadintū*, *vadinti* 'call, name'.

vana 'except', Manj. 357-8 *āsp(ā)va hadara naiṣṭa vana bauda-satvā evūna* 'there is not another refuge, except the *bodhi-sattvas*, at all', see *vina* 'without, except'.

vanās- 'shake', Sid. 134r3 *mau jsa āchai hīya gūnā yserī vanāṣṭā* 'the marks (symptoms) of the alcoholic disease: his heart shakes', BS *hyd-lāsa-*, Tib. *chav-nad-kyi mchan-ma ni, mer-mer-po dav*; III 6, 13r4 *ma vanāsa* 'do not shake'; Sid. 122v4 *ysīri rrāhā: hame vanāṣāma* 'heart disease, shaking occurs', Tib. *sñio na-ba dan, dav-ka mer-mer-po dav*; participle present, II 76:71 *vanāsacau upīṣkyāṃ* '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 φεν-; then with increment *-s-* (IE *-k-*, or *-sk-*).

vanuta, vanauta- 'rendered inactive', see *vanv-*.

vanda- 'small', v 329, 13r1 *nai ju ne vāndāk(u...xxx) dī va harsāro* 'not (even) small evil acts... remain over', BS *na kimcit pāpakāni karmāni saṃvetsyante*, Tib. *sdig-pahi čuv-sad kyan* 'evil action even a little'; Z 13:34 *bataku vindākū pāsā* 'small, little load' (dyadic); Z 13:15 *pharu buljse māṣṭā dīrāṇu tsūmata vanda* 'many great virtues; little the career of the evil ones'; Z 13:33 *duṣpā vaṃḍā* 'weak, small'; Z 22:146 *vanda gguva pārrai vanda* 'small ears, his fetlocks small'. From **vanda-* or **vanta-*, Balōči *gwand* 'short', Parāči *yanōkhō* (**vandaka-*), *yanukhō* 'short', hence older *v-* initial, to *vā-:u-* 'be deficient', Av. *uyamna-*, *ūna-*, *una-*, glossed by Zor.P. *abavandak* 'incomplete', *kaṃ* 'less', O.Ind. *ūnd-*; 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 εὔνις 'lacking', Got. *wans* 'lacking', O.Engl. *wan* 'lacking'. This is preferred to **avant-* 'only so much'.

-vaṃḍāna 'path', second component, K 39:155 *āṣḍ-vandāna* by way of the sky (BS *ākāsa-*), = K 33:59 *āṣḍ-vandāni*, as K 33:61 *āṣḍ-haṃḍrrāysī*. See *pande*.

vanv- 'become inactive', participle *vanuta-*, Z 7:25 *vanutai samu vāṃmata* 'his *bodhi*-knowledge is precisely inactive (*vanuta* with *yi*); Z 4:75 *vanautai ttamḍṇa saṃnā* 'his *saṃjñā*-knowledge is inactive through fatigue'. Causative *vanvān-*, Sid. 19r3 *cu mīriṃjsa ṣe kūri vanvāne* 'what is marica-pepper, it makes the *kūri* member inactive', BS *avṛṣyaṃ maricaṃ*, Tib. *na-le-ṣam ni ro ča-bar mi byed-do*. From *nau-:nu-* 'to move', Sogd. Man. *n'w-*, *βnw-*, *βnwuty*, Bud. *β'n'w* 'agitate'; Man. *n'w-* 'shake (the head)', *n'wδ'r*, optative *n'wvnd*, M.Parth.T. *nw-*, *n'w-*

- 'go', N.Pers. *navidan*. With increment *-d-*, *nau-d-*, and *-s-*, *naus-*, see s.v. *puṇv-* 'insert'. IE Pok. 767 *neu-* 'push', O.Ind. *nauti*, *navate*, *nāvayati* 'move', *anu-nūta-*; *nudāti-*, *nuttā-*, *nunna-*, *noda-*; Greek *νεύω* 'nod', Lat. *nuō*, *nūtō*.
- vaphastāte** '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. *naṣṭuste*, *pūsta-* (with cognates).
- vabār-** 'to rain down', v 338, 61r6 *bāra vabāḍe* 'poured down rains', BS G 37, 57b2-3 *candana-cūrṇaṃ pravaraṣitaṃ*; Z 17·10 *vabēḍā* 'rains down'; preterite, Z 23·155 *vabāḍe*. See *bār-* 'to rain'.
- vamath-**, *vimath-* 'churn, pound up', Sid. 100v2 *tta arve vimathāñā* 'these medicines are to be pounded'; III 84·38 *tīlaka 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 baysūṇāvūṣyai ku na ra śirā butti ni vañā śarā vamaṣṭā nai na hamadā dā vīra hīyaṣṭyai tairai* '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... *taira-* 'by him to be made'), BS (partly differs) *bodhisattvena dharma udgrahitavyo na-adharmah*; v 336, 35r3 *ce vamasāmata vā(rū)ḍya ne hautāre tīā t(tu) dāt(u) py(ū)ṣṭe* 'who have defective realization, they cannot hear the *dharma*-doctrine', BS G 37, 32a2 *ye hīna-adhimuktikāḥ satvāḥ na śakyam tair ayaṃ dharma-paryāyah śrotuṃ*, Tib. *dman-pa-la mos-pahi sems-čan gan-gis kyan čhos-kyi nmam-grans hdi ṅan mi nus-so*; III 21, 6b2 *biśānā hīrānā vamaśākā* 'realizing all the *dharma*-elements', BS *saṃbuddha-*; Bcd 58r1 *vamasāme aysā may I realize*'; 3 sing. present, K 58, 28r1 *śi kṣaṇāna* (BS *kṣaṇa-*) *vamaṣṭā nghvettā* 'in one moment realizes, triumphs'; K 57, 23v1-2 *ahaṣṭa bhādā vamaṣṭā u prīyāṃga* (BS *prayoga-*) *na neitthe* 'realizes uninterrupted bodhi-knowledge and does not swerve from the course'; K 108·290 *ṣai dā vamaśāma vamaṣṭa* 'he realizes the realization of the *dharma*-doctrine'; Mānj. 249-50 *nairāmā ṣā tī vamaṣṭa* 'the issue, he then realizes'; Mānj. 299 *cu tta tta baysūṣṭa vamaṣṭa* 'who realizes so the bodhi-knowledge'; 3 plur. optative (irrealis), K 4, 141v3-4 *ne gāvu vamaśiro tto dāti hvāñāmato* 'they would not at all have realized this preaching of the *dharma*-doctrine', Tib. *de-dag čhos bśad-pa-la mos-par mi hgyur-te*, translation E. Lamotte, 243 'ils n'auraient pas cru et ne l'auraient pas reçue'; preterite, K 61, 40v1 *dharma-kṣaṇṭtā vamaśyāṃdi* 'they realized the receptivity of the *dharma*-doctrine'; participle, dyadic, II 102·21 *vyachai vamaśyai* 'being devoted, having realized' (translation AM, n.s., II, 1965, 102); noun, v 336, 35r3 *vamasāmata*, BS *adhimukti-*, Tib. *mos-pa*; v 135, 82a3 *vamasemāt(e)*; K 69·225 *śi pāci vamaśāma* 'this then is realization'; III 128, 29v4 *gambhīrye dātā vamaśeme kāḍāna* 'for the sake of realization of the profound (BS *gambhīra-*) *dharma*-doctrine', K 70·8r1 *vamaśauma*, K 67·173 *vimaśāma*. From present *vamas-*, preterite *vamaśya-* (< *-ita-*), to base **ava-mas-*, older *m-as-* to *mā-:m-* 'measure' with *-as-* (IE *-k-* or *-sk-*) or to base *mad-* 'measure', Av. *vimādaya* 'to treat (illness)', *vimad-* 'healer, physician' (Zor.P. *āzmāyīšn*), with IE Pok. 705 *med-*, Greek *μέδομαι*, *μέδων* 'ruler', Lat. *meditor*, *-āri*, Celtic O.Ir. *midiur* 'cogito', Got. *mītan*, O.Engl. *metan* 'measure', hence *mad-s-* > *mas-* 'measure in thought' with preverb *ava-* 'deeply'. To Oss. D. *-mis-*, I. *-mys-*, in **abi-mas-*, D. *imīsun*, I. *mīsyn*, *mīsydtān* 'remember, think out, invent, create; I. *ūac-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 *śirkā vamū valmikā āste ysūrrī* 'well (the poet) Vālmiki praised the golden bone (= body) of the golden goose (Pali *suvaṃṇa-vaṃṇa haṃsa-*)'. See s.v. *mū* for cognates.
- vamūḍa-** 'move away from', Z 24·116 *biśā vamūḍāndū cakkrā pvastañā* 'all evaded the terrible discus', to base *mūr-* 'move', see *mvir-* < **mūr-y-*, with *-r-* to base Av. *myav-*:*miv-* 'remove', O.Ind. *mivati*. IE Pok. 743 *meu-* 'thrust away', O.Ind. *miv-:mū-*, *mivati*, *mūta-*, Av. *amuyamna-*. O.Ind. *mūrā-* 'pressing, hastening', Greek *μειν-*, *μεινυ-*, *μεινω*, Lat. *moueo*, *mōtus*, Lit. *mājuju*, *māuti* 'put on (ring on finger)'.
vamūr- 'destroy, remove', dyadic, JS 32v2 *sānīnāṃ khenāṃ vamūrāke jenāke* 'destroyer, annihilator of enemies' laughs'; II 54·13 *harbiśāṃ rrañdāṃ hye vamūrākā* 'destroyer of all kings'. See base *mūr-* in *vamūḍa-*.
- vamurr-** 'crush', Bcd 52v1 *kleśaṃ hauva tvā biśā vamurrā yinīme* 'I can crush the whole power of the *kleśa*-afflictions', BS *kleśa-balaṃ parimardayamānaḥ*. From base *mar-* 'crush' with present *-na-:mrna-* > *murra-*, retained in participle *-rrda* (as *purrrda-*). 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-* *mṛṇāti*, *mūrṇā-* 'crush' and *mṛṇāti* 'rub, rob'. See above *mur-* 'to crush'.
- vameys-** 'massage, twist', Sid. 135v1 *aṃga maksāñā u vameysāñā u ysīnāhāñā* 'the limbs must be rubbed and massaged and bathed', BS *abhyanga-utsādana-snāna-*, Tib. *lus bsku-žin dril-ba dan*, *khruś bya-ba dan*. Note also v 92, 611v7 *abyaṃga-usbruteṃmāte haysnānā*, BS *angauḍvartana-snātra-*, where **usfrus-* corresponds to *vameys-*. But *-meys-* is of uncertain origin, either *maz-*, **māz-* > *mez-*, or *mais-* > **māiz-* > *mez-*, instead of *mais-* > *miz-*. Assuming *maz-*, see connected words in BSOAS 21, 1958, 522-6: Orm. *maz-*, *maṣṭak* 'break', causative *mīzaw-*; Pašto *māt* 'broken (-*št-* > *-t-*)', Yidya *maz-*, *mošk'am* 'kill'. Orm. *maz'ek* 'twist', Pašto *mazai* 'twist; thread', Wazīri Pašto *mazzai* 'thread, cord', adjective 'twisted'. IE Pok. 696-7 *mag-* 'press', Greek *μαγ-*, *μύσσω*

- 'knead, mould'; O.Saxon *makōn* 'to make'. See above *māṣṭaa* 'oppressed', and *maśū*.
- vamyē** 'clothed', second component, to *pamūta*, present *panjys-* (**pa(ti)muč-*).
- vaysān-** 'recognize', Z 5:38 *tteri śsāru dīmu vaysānīro* 'you might know the excellent knot on his forehead'. See *ysān-*, *paysān-* with cognates.
- vaysgasta** 'dismounted, descended', II 41:8 *kuṣṭi sam vaysgede* 'where precisely they dismount' (**vaysgainā*); Z 5:37 *rre śsāvyo haṁṣa kāde duraṇa śṣāna vaysgastā* 'the king with the Śākya men, being very far away, dismounted'; II 108:175 *bāraina vaysgaista* 'he dismounted from the horse'. See also Z 5:101 *āchānā haysgasta* 'and the sick rose up'. From base *sgad-*, see cognates s.v. *ysgad-*.
- vaysnā** 'now', Z 2:135 *vaysnā vā ārru paysāni* 'now I avow the fault'; v 247, 17b1-2 *hauriḥe haura bijāṣa pṣāmana vaysnā* 'may we now hear the sound of the power of the gift', BS *dāna-balasya śruṇṣyata śabdaṇi*; K 39:159 *aysa bvañū vaysnī* 'now I make known'; K 38:137 *dvāsīmai vaysnī salī khū ji vā āvā* 'it is the twelfth year now since she came back', = K 29:200 *dvāsāmai salī khū vā āvā*; II 101:1; 9 *vaysnā*; v 330, 20v1 *ne ne ju muhu vaṁṇā ttattika māta pāte trāstu yanindā* 'mother (and) father cannot save me now', BS *navasti kaścid iha trāṇaṇ na mātā na pitā tathā*; v 70, 8v5 *vaṁṇā mā jīvātā nāgatā hāmātā* 'now (I know that) my life is sure (BS *niyata-*)', BS *aham idānṁ jānāmi*; Sid. 2v4 *viṇa*, Tib. *de-la*, Sid. 16v2 *veṇa*, Tib. *da ni*; Sid. 17v3 *viṇa*, Tib. *da*. See also *vañā*; v 268, 48a4 *vañā śte* (no context). From *ava-* 'this' (as Waxī *wu-serd* 'this year') and *-nyā* 'day' (loc. sing.), to Av. *azan:-asn-*, Yīdyā *ḫirizen* 'day before yesterday' (*θrita-azanya-*), Munjānī *čirgyizen* 'three days ago' (*čadru-azanya*), Orm. *inšān* 'day before yesterday' (*anya-azn-*), Wanetsī *pārānd*, Pašto *parūn*, Orm. *prān*, Sanglēčī *parūzd* 'yesterday' (*pāra-azna-*), *āluzd* 'day before yesterday, to-morrow' (*ā-uša-azni*). IE Pok. 7 *aḡh-er,-en,-es* 'day', O.Ind. *dhar, dhan-, dhas, aha-*. For *-a* (<*-ā*), see also *āysda, tta, ma* ('not'), *vaska, paska, huṣṣa*.
- vaysnāṁjysya-** 'present, of present time', SuvO. 54r4 *gyasta balysa hatādarāṁjysya vaysnāṁjysya ustamāṁjysya* 'Buddhas past, present, future', BS *buddhānām atīta-anāgata-pratyutpannānāṁjysya*; Z 13:160 *vaysnāṁjysya*; v 91, 611r4 *vaysnāṁjys bādā*. Adjective temporal suffix *-āṁjysya-* to *vaysnā* 'now'.
- vaysdānī** 'security (?)', II 64, F11 *hiri pajitta u pāra-vaysdānī hauda thyanu* 'ask (2 pl. plur.) for the thing (= money) and give at once security (?) for the debt'. See *vaysnā*.
- vaysnā** 'security (?)', II 34:5-6 *khū vā spāta budarmā pāra-vaysnā ājāne* 'when the official Budarma brings the security (?) for the debt'. Conjectural, possibly **ava-zd-* 'put down', and *vaysna-* <*ava-zdna-*.
- vaysvarnā** 'of low condition', Z 23:131 *vaysvarnā śṣamaṇū* '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 *vaysnā* 'now'), Av. *avara*, glossed by Zor.P. *avāk*; the second component may be seen also in v 115, 64v3-4 *āmāca rrundī naysdavarāṇa* 'the intimates, attendants of the king', BS *amātyāḥ paṣadaś ca*. Medial *-v-* replaces older *-v-* or *-p-*, hence *-varna-* with secondary *-rn-* from *varana-*, or *parana-*, of *var-* 'to surround' or *par-* 'to form a boundary' (as Zor.P. pl **parr*, DkM 816:12 *parr ī tam* 'edge of darkness'). O.Pers. *duvitā-paranam* is still disputed in origin but referring to two lines of the Achaemenid family.
- vara** 'to, towards', and *varata*, v 343, 85r5 *muḥu varū* 'towards me', BS G 37, 79b5 *mama-antike*; in letters frequently, II 38, 17b1 *sāmdari vara* 'to Sundara'; II 62 *Ācma ī hūyāudā āmācā śṣau viṣṇadattā vara tta haṣṭi yane* 'so I make report to the Lord Minister (BS *amātya-*) Viceroy Viṣṇudatta'; III 134:5:1 *māḍṁṁ jasta varata haṣṭi yane* 'I make report to the bounteous *deva*-god (=king)'. From *varah-* 'breast', Av. *varah-* (glossed by Zor.P. *var*), Zor.P. *var*, N.Pers. *bar, bar-ā-bar*, Balōčī *gwar, gwarā, gur* 'near, with'.
- vara** 'there', and *varata*, *var* (*var ju, var buro, var tti, var śṣāni*), Z 24:494 *varā*, Z 12:57 *varātā*, with *-i vari* 'just there', with *-alstu, -āṣta*, III 27, 33a4 *na ra vara haṭṭha na drrūjā* 'not there truth, not lie', BS *tatra na satyaṇ na mṣā*; v 340, 80r3 *vari*, BS G 37, 75a4 *tatraiva*; v 332, 24v4 *vara śṣānā pastātumā* = v 381, 3a4 *vari pastātumā* 'I set out thence', BS G 37, 21b5 *prakrānto 'smi*; v 336, 34v3 *varā*; v 380, 2r2 *varata ttiṇa miṣṭa paṣṭa* 'there in the great pond', BS *tatra mahā-puṣkarinyām*; Z 11:49 *varālstu*, 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 **avabrā*, with Yīdyā *huro, ūro* 'there' (**avabra*). IE Pok. 73-5 *au-* 'that (distant)'.
- vara** 'court, courtyard', Z 2:90 *badṣ vara vīra vistātā* 'Bhadra stood in the court'; III 42:1-2 *hīstā vīrā vara* 'they come into the court'; K 47:56 *hwā si vīri vara hiṣi* 'she said, you come into the court'; Z 22:135 *kinthe vara ysarrnā* 'the city's courts are golden' (for the Chinese parallel see KT VI 320); III 66:34 *vara vīra kūṣṭi vistā* 'he stood in the court of the palace'; III 68:76-7 *khūṣā vistīya, 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 Balōčī *gwarā* 'near' to *gwar* 'breast'), to Av. *var-*, *anrūi vairi* 'in the hostile court', M.Parth.T. 'hrywv, 'hrywv, Pāzand (Aogāmadaēča 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. *ušveriu, užvėrti* 'close', *atvėrti* 'open', Lat. *operiō* 'close', *aperiō* 'open'.
- vara** 'vessel, cup', III 42b12 *u bvasca vara vistāna u surā vara bājana vistāna* '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 vistāna* 'four vessels of food... utensils are to be set'; v 42, 87r5-6 *tcahaura vara śvidnā raysa vistāna* 'four bowls of milky liquid are to be set'; II 129:76-7

ttāṣkā tcūm hyai:nā hīya vari pastāmdū hajsāmdē sā '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). Ārdha-māgadhī Prakrit *varaga-* 'a vessel covered with gems' and Khotan Saka *vara-* together indicate a base *var-* to name a vessel. If *v-* is here a replacement of *b-* (as *vāta-* from *būta-*), Chorasmian *b'r *βār* 'bowl' may be compared. The Prakrit *vara-* can be a loan-word. Note **varabyā-* 'receptacle' in Rōṣānī *wēṭh* 'corn-bin', Xūfi *wirṭh*, suffix as Av. *varaiṭhya-* '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 ḥājsinai mahāsamudrre ano vara nauḥa ce bāṃne paste na byaide* 'this your great sea of virtues without enclosing bank (see also *icalcā-*), (and) top, of which is not found bottom (or) enclosing wall'.

vara- 'excellent, strong', Bcd (prologue with etymologies of Manjuṣrī and Samantabhadra) 43v3 *hamaṅgte dyāma vara samantabhadra* 'Samantabhadra (whose name means) excellent vision of universality'. Tibetan renders Samanta-bhadra by *kun-tu bzav-po* 'altogether good', similarly Chinese *p'u-hien* (K 765.1; 369.3). This Saka *vara-* may lie at the base of the name Greek οὐρα of the Heftal (noticed JRAS 1972, 106) To Av. *varəθra-* 'strength' (Yasna 71.8 *aojas ēa varəθrəm ēa*, Yasna 68.11 *tanwə varəθrəm* (glossed by Zor.P. *pērōzkarīh*); IE Pok. 1111-12 *yal-* 'be strong', Lat. *ualeō*, Oskan *ualaemom* 'optimum', with increment *-d-*, *yal-d-* 'rule', Celtic O.Ir. *fal-n-* 'to rule', *flaith* 'lordship', Lit. *veldėti* 'to rule, possess', O.Slav. *vladq, vlasti* 'to rule'; with increment *-t-*, Got. *waldan*. Tokhara B *walo* gen. sing. *lānte* 'ruler' direct from IE *yal-*. See also *varāṣpī*.

vara 'door (?)', III 124.78 *vara baṅa* '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. *dvaram, dvarə* 'gate' Oss. Dī. *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 *draiṣai vara hadarāṃ* triadic gloss to Chinese *p'i < b'jie* 'leather' (K 721.1), see s.v. *hadarāṃ*, to base *var-* 'to cover', possibly with Av. *varənā-* (object of *vanhāiti* 'he puts on'), Zor.P. *wl *varr*, Armen. *lw var* 'royal mantle' (rather than Av. *varənā-* 'wool', to O.Ind. *ūrṇā-*), the Aramaic is *LVBSYA* 'dress'.

-varanjsa-, second component in *avarānjsa-*, see *paranjsa-*. *varata* (1) 'towards', (2) 'there', see s.v. *vara*.

**varrad-* 'wrench, tear away', participle *varrasta-*, Z 20.37 *śāma varrasta* 'mouth torn (of a corpse)', 3 sing. Z 2.137 *kho pūrā pataru varrittā* 'as the sons pull at the father'; participle present, JS 15r3 *varadā rraga baṅhīya caṃbva ysāysa* '(river) tearing away the trees, bushes, grasses of the bank', parallel in BS Avadāna-śataka 1.235.11 *sā ca nadī ahārya-hāriṇī* 'and the river carrying away what can

hardly be carried away'; Pali, Jātaka 5.425.16 *nadī-r iva sabba-vāhī* 'like a river carrying away everything'; 2 sing. conjunctive, III 74.193 *hwāsā varā* 'tear away the hay'. From *varrad-*, 3 sing. Z 2.137 *varrittā *varadati* (as *pitā *patati* 'falls'), to base *rad-*, see s.v. *ran-* < *rand-*, *rasta-*.

**varays-* 'experience', 3 sing. K 68.209 *cu śāṃ varasde* (end of verse) 'who experiences...'; v 97, 18r5 *varasde*; participle, K 153.27 *ttana śāṃ nāma miṃ hvāṣṭa vajrākūsa uvārye baysūne caryi prraciṃnā (-iṃ- = -ai-) gujsa-brriyīṃ (-iṃ- = -e) idryā hage varasṭa* 'then the best Vajr(āṃ)kūsa because of exalted *bodhi-caryā* (bodhi-career) broken, experiencing the contacts (*haṅga-* = BS *sanga-*) with his faculties'; Manj. 98 *ṣā sa kāme jsa varasṭa* 'she experienced precisely by thought'; Manj. 147 *narade varasṭa* 'he has gone out, has experienced', Manj. 211 *boṃma rasṭa varasṭa* 'he has experienced the right bodhi-knowledge' (for *varasṭa*). See *varās-*, with participle *varasṭa-* for both **varays-* and *varās-* (as Oss. I. *arazyn, arāzyn, arāst*).

varā 'tear away', 2 sing. (**avaradūhi*), see *varrad-*. *-varā* 'selling', see *parāth-*: *parāta-* 'to sell'.

-varāthānā 'selling', see *parāth-*.

varāysa- 'experience', Z 3.73 *śā tte 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 *varās-*: *varasṭa-* 'to experience'. For IV 332 *karā varāysai*. See *karā* and *rāysai*.

varāisto, varālstu, varāṣto, varāṣta 'towards', see s.v. *vara* 'to'.

varās- 'to experience, enjoy, eat, drink', SuvO. 56v4 *varāsāre*, BS *anubhaviṣyanti*, 3 sing. present, v 300, 3v2 *kho varāsātā hāmāte ttānai nāta jstna 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, 444 *(varā)śātā se tso ju drūṇā hamāro* (when) he experiences, thinking 'go (2 sing imperative); may they become healthy'; v 302, 322 *|||varāsātā*; Z 9.18 *varāsāte saṃnā jaḍina* 'he experiences *saṃjñā-* concept through ignorance' (BS *jaḍa-*), = Manj. 395 *varāṣa saṅa jaḍina*; K 46.39 *sūhi varāṣe* 'he experiences joy' (BS *sukha*); Manj. 188 *śravā varāṣe maista* 'she enjoys great satisfaction'; K 61, 41v2 *kira varāsāre* 'they experience acts' (= BS *karma*), = K 61, 42r1 *kira varāsāre*, = K 55, 16v4 *kira varāsāre*; v 40, 54v4 *varāsāre wysnora* 'the beings experience'; N 75.24 *varāsāre*, BS *vedayanti sma*; participle future, v 299, 3r3 *kvi śāna varāsānā* 'where he must experience'; Sid. 102r1 *varāsānā*, Tib. *zos-la* ('eat'); Sid. 135v2 *śvida varāsānā* 'milk must be consumed', Tib. *ho-ma blud-pa* (ed. Pek. *blud* = *ldud* 'give to drink'); I 147, 57v5 *ṣg sahasrākṣa tta tta varāsānā* 'this medicament *sahasrākṣa-* must so be employed', BS *prayojayet*; noun, Manj. 270-1 *tta tta varāsāma dyānā* 'so must experience be seen', = III 29, 42b3 *tta tta varāsāma dvānā*; participle fem. as noun, II 107.150 *harī varāsāṃca śāna* 'being the suffering which remains over', translation AM, n.s., 11, 1965, 107, see s.v. *harī*. Participle *varasṭa-* see s.v. **varays-*, to base *rays-* with cognates.

varāṣpī 'wealthy to him', K 138.926 *varāṣpī hirā pharā*

- himī 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 *ṣpa-* < *spaya-* to *spai-* 'flourish, be rich', participle *spata-*, the *-s-* < *-s-y-* palatalized (as *višt-* 'to place' from **abi-stay-*). The *-ā-* is due either to *varaa-* or to *ā-spai-*.
- varāṣṭo* 'towards', III 134, 232, see *varāṣto*, *vara*.
- variḍa*, see *nāma-variḍa-* 'famous', BS *yajasvin-*, medial *-v-* from *-v-*, *-p-*, *-b-*; for *-iḍa-* note also *hamiḍa-* '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 brīyākya pejūā*, = III 37.18-9 *nāṣṭā varūsārā khu tcījsa brīyākya pajivāṣṭa*, = III 46.35-6 *nāṣṭi varūsāra khu tcījsa brīyākya pijvā* '(the *baudāha* woven stuffs) flow-down like the teats on the beloved one's breasts'. Uncertain, possibly base *rau-* 'flow' with *-s-* (IE *k̄* or *sk̄*) palatalized *-s-y-* > *-ś-* (as *-śś-* in *bātcūśś-* 'to decorate'). See *rrūv-* 'flow'.
- varkāmda* 'strewn, besprinkled', III 47.63 *yausa ja varkāmda bauśā spyakyāñ hiya*, = III 38.42-3 *yausa ja varkāmdā būśāñ spyakyau hiya* 'strewn with musk, with perfume of flowers'. See *parkām-* '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 *aviṣīya-* = BS *abhiṣeka-*, *abidarma-* (II 3.37) = Z 22.225 *avidharma-*. 'Fruit' suits the context K 67.175-6 *byehīmdī kirāñ vargā* = K 71, 8r3 *byehīde kirau varga* 'they get the fruit of *karma*-actions'; K 68.202 *ttye ustañ vargā nijsuṣḍe* 'it shows at last its fruit'. Note Pali *kamma-phala-* 'fruit of *karma*-acts'. Adjective, K 145, 3v1 (for the rosary) *pajsa-padya pā ganaittrai na habusanā ranīnai ganaittrai, u āstīnai u vargastā bahyā hiyāñ gīchaukāñ ja na habūsa* 'five sorts are not suitable for a rosary (BS *ganayitri*), jewelled rosary, and of bone and from kernel of fruit-bearing trees'; K 143, 1v1 (of the Vajra-yāna *kriyā* 'rite') *mara vajra-yauna nva ttuśai na ṣṭe vargastā ṣṭe* 'here according to the Vajra-yāna (Diamond Vehicle) it is not empty, it is fruitful'. From base *bar-* 'bear (fruit)'. IE Pok. 128.32 *bher-*, Greek *πέπων* 'fruit', Lat. *ferāx* 'fruitful'. See also *vūda-* < **brśda-*. See K 68.202 and 152.7.
- varja* see *byāvvarja* 'memory' and *brīvarja* 'making beloved'.
- varna-*, *-varṇa-*, see *vays-varna*, *naysda-varṇa*.
- varṣte* 'to increase in size', with intrusive *-r-* from **vaṣte*, Sid. 121r4 *cvai āchai nūvarā hame u pharākai ni dāsā varṣte* 'whose disease is recent and for him it has not completed increasing greatly', Tib. *da-dun chabs chen-por ma gyur-pa-la ni* 'now not having become very large' (*dās-* with infinite for perfect tense). From base *vaxś-* 'to grow', see s.v. *huṣy-*.
- vala* 'rose (flower) (?)', II 75, 52-3 *mañ ṣā vala śtāka dye ja śirka u būśajsa, mañ ṣā vala dīsta 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-*, *varāda-*, *varāda-* 'plant name', *varāda-* (Zor.P. *vašt ēštēt*, to base *vaxś-* 'grow'), Sogd. Bud *wrd* 'rose', Man. plur. *wrdṭyy*, Zor.P., N.Pers. *gul*, Frahang i Pahlavik *WRTA*, Syriac *wrd-*, Arab. *ward*, *ward*, Tātī *vel*, Simnāni *vāl*, *vālā*, Khovar lw *zēr-bali* 'yellow rose'. IE Pok. 1167 *uerdh-*, O.Ind. *vārdhati*, *vrdhdā-*, Greek *ὀρθός* 'straight', *βορθο-*, O.Slav. *rodū* 'parturition, generation'. This inner-Iranian source may be secondary. Greek *ῥόδον*, *ῥόδοον* 'rose', *ῥοδωνία* 'rose-garden'; Akkad. *amur-dennu*, *mur-dennu* '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 *wrśn-* **warśān-ā* 'wild pigeon', Akkad. *amurśānu*, *wrśānu*.
- 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 ysādām* 'of young and old', BS *bālānām atha vrdhdhānām*; III 88.136 *mīstye hvaṇde, ā valakāyā śikā* 'of adult man or young child'; II 107.170 *valakām śikalakau hiyai 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 vañā 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 āhālaña prāṇahāna tvī vīyi valakāñ hūṣṇa ttūñe jūhḡ: ja mīre ī tvī hiśū* 'I revere my children, you and my lady, alone, in another place; may there be this vow (BS *prāñidhāna-*) for you, my children, my lady wife, I die of longing for you, I will come at once (*ī = 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-ṣṣn* < *piu-nṣien* (K 41.1; 930.1) with various spellings; note also III 104.48 *vaijalakām hūṣai(na)*. The same *fu-ṣṣn* is in Mongol *fujin*, *ujin* 'noble lady' (see P. Pelliot, JA 1925, 1, 258). See also *vilaka-*, *viñjilaka-*, *laka-*. But *valaka-* 'young' could also be from *val-*, older *vard-* 'grow' (see s.v. *vala* 'rose'), as Oss. I. *rāṣān* 'growing organism, child' to D. *irāṣun* 'grow', I. *rāṣyn*; D. *rāṣā* '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 ja valjindū upalañ-*

bhā nā styūdā '(men) are moved by their own false imagination and their conception is fixed', 3 plur. *valjindā* with *u* (< *uta*) 'and'; Manj. 28 *vajāma* 'movement' of the element air in the body (= BS *iraṇa-*) *vajāma hamarau aga āsvāsa prāsvāsa 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-prāsvāsa-* used of the active element air (Sid. 145r3 *pañjsām mahābuvām jsa śaṃdā, u dai, u ūtca, padaṃ āstamma* '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. *gorentā*, I. *gārān* 'fence, wall' **varana-*). See *vrriṣ-*, *havriṣ-* 'to draw on' (*vrṣ-*) to Av. *vark-* 'draw', IE Pok. 1145 *velk-* 'draw', Lit. *velkū, vilkti* 'draw, draw on', *vilketi* 'wear clothes', O.Slav. *vlēko, vlēsti* 'draw, drag'. See also *duṣvājū*.

valys- 'work, cause', second component *jsaṇaulysa-* 'causing death' from **janya-varza-*, Z 24.452 *pharu narya dāruṇa dukha biḍā jsaṇaulysā cīyā huḡ hāmāte baṭi hvaṃduvo jsina* 'many cruel pains of the naraka-world the killer endures; when he becomes a man, his life among men is little'. To Av. *varz-* 'work'; see *parysa-*, *pārysa-* 'servant', **pari-varz-*, Sogd. Bud. *prw'rz* 'care', M. Parth.T. *prwrz, prwrz'g* 'attendant'. IE Pok. 1168-9 Greek *fépyov, épyov* 'work', *ópyovov* 'tool', see also Oss. D. *gārzā* 'tool', plur. *gārsitā*, I. *gārz*, plur. *gārsytā* (Acta Iranica 1975, Monumentum H. S. Nyberg 1, 33).

vašāre 'they avoid, shun', Z 13.56 *khvai śśakrā dastāna skvaiya gyasta ttārā hvaṃdu vašāre* 'how could Śakra touch him with his hand? The deva-gods so shun man'. From base *śa-* to *zā-*, *zaya-*, *zya-* > *śa-* with 3 plur. *-āre*, preverb *ava-* (or *va-* < *vi-* before *ś*) to Av. *zā-*, *zay-* 'leave', Oss. D. *izajun, izad*, I. *zajyn, zad*, D. *bajzajun*, I. *bazzajyn* 'remain', Yidya *ūzaiyah* 'to remain', Orm. *ōzuk* 'left', M.Parth.T. *wzyh-, wzy'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 *κῆννω*, Got. *gai-*, *gaidw* 'lack'. See also *niysāna* 2 sing. 'abandon'. If *vi-* > *va-* before *ś-*, note *naš-*, *naš-* from *niš-*.

vaše 'tube (?)', part of the body connected with the *phūysgāna-* 'bladder, BS *vasti-*', III 88. 152-4 *cū pyatsī ūski vaše kašte, u vīnai hame, ṣai peṃdai, ttārā ahaudā hīya ṣarā, ṣi hvī svīdāna bīnāyi vištānā, u dva piṃṇḍā padīmānā, grām grām sau phūysgāna ništānā u sau hā tvī āyvānā uskā vaše prrahāje* 'for whom the tube (?) fails upwards, and it becomes painful, this is its *paṃḍaka-* paste, bitter seeds of gourd, this with human milk steeped is to be set; and two pastes are to be made, each hot, one must be placed at the bladder, and one is to be heated on each, it opens upwards the tube (?)'. From Iranian **vansa-* 'tube, pipe', O.Ind. *vaṃśā-* 'reed, cane, pipe'. A word of the same form but of different meaning (and origin?) is Waxī *was, wās* 'large beam, rafter', *parwās* 'smaller beam', Yazg. *was* 'roof', Sarikoli *wīs* 'main roof-beam', Šuynī *wūs*; Wazīri Pašto *wēša* 'large beam', Parāči *wē*; to O.Ind.

vaṃśā- 'cane, beam, pipe', *vaṃśya-*, Nūristāni Waigali *wāš*. Hence IE *uenk-*, Pok. 1112 *uank-* for this word (and Celtic Mid. Ir. *fēice* ridgepole'). A hollow reed or pipe could be named as the 'swollen' thing (as O.Ind. *sušira-* 'hollow' to *śau-* 'swell'). Here *vaše* (nom. sing.) is from **vaśyā-* possibly **vanśyā-* (= Wazīri Pašto *wēša* **vanśyā-*) and rather Iranian than lw from Prakrit of O.Ind. *vaṃśya-*, *vaṃśa-*.

vaṣanaurau 'destructive', K 28.167 *vaṣanaurau yaḡṣau nāvau jsa grayse* 'terrifying with destructive *yaḡṣa-* goblins (and) *nāga-* serpents', = K 20.252-3 *vaṣanaurau yaḡṣau nāvau jsa grrayse*. BSOAS 29, 1966, 528-9 proposed **ava-fšana-bara-* 'bringing bad wrenching', rather **vi-xšana-bara-* 'bringing wide destruction', accepting O.Pers. *a-xšata-* as to O.Ind. *ḡṣatā-*, *ḡṣaṇōti* 'to injure' with *vi-* > *va-* before *-s-* (as *niš-*, *niš-* > *naš-*, *naš*). The absence of subscript hook would exclude *viš-* 'poison' (see *biṣka-*, *patābātāna-*).

vaṣiḡcha 'stream (?)', III 34.17 *vaṣiḡcha khuiṣakyā jsa* 'stream with ripples (wavelets)', = III 46.26-7 *vaṣiḡcha khuiṣakyām jsa*, = III 37.11 *vaṣiḡcha khvauṣkyām jsa*. From *vaxš-* 'sprinkle, flow', see s.v. *baṣṣa-*, or possibly **ava-šincyā-*, **vi-šincyā-* with *āṣṣiṃgyā-* 'pool', base *haik-* 'pour'.

vaṣkala- 'section, chapter', Sid. 133v2 *mau jsa āchām jehume vaṣkalaḡ beraysde* 'the chapter of curing disease due to liquor is expounded', Tib. *chan-nad gso-bahi lehu biad-par byaho*. Parallel to *pāṣkala-*, from *ava-* (or *vi-*) *škala-*, to base *skard-*, see *škala-*.

vaṣki 'name of a tool made of stone', with axe, III 109.36.8 *saṃgīmai vaṣki ṣi . v- ṣṣām ṣṣe, ā vā vaṃ kauthaira hiṣam jśā vadaidi ṣṣe* 'this is the stone *vaṣki-* tool, or it is the axe made from iron' (printed *vaṣḍi* but first copy in Paris 1937 and microfilm are rather for *vaṣki*). From base *vaš-* with *-ka-*; Iranian *-aš-* is ambiguous: (IE *k**) *taš-* 'to cut' (IE *ks*) Sogd. *čš-* 'to drink', *čašman-* 'eye'. Possibly here *vaš-* > *vaš-* connected with Oss. *ūās* 'axe', O.Ind. *vāṣi*. Hence possibly a 'pointed stone' or 'stone knife', rather than a 'hammer'.

vaṣkaista- 'thrown down', III 69.93 *haṃgrihyarā brraukala maṃi, vaṣkaista hauḍva pasta* 'lift up my eyebrows, being overthrown, both fell down', assuming it to equate with *vaḡṣaista-* with *-šk-* replacing *-kṣ-*.

vaṣṭ-, *vāṣṭ-*, *viṣṭ-* 'be placed, stay, become', participle *vāṣṭāta-*, present 3 sing. v 116, 65v3 *adātyānu paḡṣā vāṣṭāte* 'he stands on the side (BS *paḡṣa-*) of the irreligious', BS *adharmā-paḡṣa-saṃsthitah*; v 111, 33r2 *oriṣṭa vāṣṭāta* 'you (plur.) are in desire', BS *autsukyam āpādayiṣyatha*; K 33.56 *na nā vāṣṭryau* 'do not stay (2 plur.)'; Sid. 125v2 *paraṃjisa vāṣṭidā* 'they become adverse', Tib. *log-čiv* (*log* 'turn back'); Sid. 131v3 *āsīya pā dastām vi vāṣṭe* 'at first it arises in feet (and) hands', BS *pūrvaṃ tat pāṇi-padeṣu sthitvā*, Tib. *thog-ma ni rkaḡ lag-gi nav-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-koṭibhūh*; K 150.33a *baīsa ysatha vaṣṭā* 'through all births'; K 60, 36r1 *avamāva kūla kalpa vaṣṭā ysamtha paysaidā* 'he

recognizes through countless koṭi-million *kalpa*-ages'; II 126-7 *vaṣṭi vaṣṭi vī* 'continuously' (translation AM, n.s., 11, 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-sahasraṇ 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, 7417-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 chvaṇ la-itai u sagalakā tta jsā stāna vaṣṭā hamāvai* 'what in Chvaṇ 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 ttrairkhya harbaisa vaṣṭe, burṣṭe nāṣṭi śadya paste* 'all the mountain top rushed down, burst, fell down on the earth'. To base *ruṣ-*:*ruṣ*, see cognates s.v. *pārṣṭa-* and *burṣṭa-*. See *vaṣṭe*.

***vaṣḍī**, see *vaṣki*.

vaṣḍe 'moves down to', II 81-43 *śarbaida diṣḡ gara vā vaṣḍe* '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 bajeṣāṇḍi utca vaṣperī u bahya va hanāysāṇḍe* 'wild beasts roar, the water splashes and the trees display beauty'. From base *spar-*, *spāraya-* > *ṣper-* with *ava-* 'down'. See *usphir-*, *ṣperida*.

vaṣprīs- 'scatter', JS 19v1 *gara burṣḍā vaṣprīstā* '(the *vajra*-bolt) bursts, scatters the mountain'; I 145, 54r4 *cvaṇ avastya vaṣprīstā tityāṇ hambusaṇ* 'suitable for those (women) for whom the incohate thing disperses' (*avastya-* negative to *vastya-* 'permanent'). From base *sparg-*, *sparg-*, incohative *ṣprg-ṣ-* > *spīs-*, see s.v. *ṣpalgy-*, *haṣpalgy-*, *ṣpargga-*.

vasalaka 'mark by smearing', I 139, 46v5 *ttyāṇ jsa vasalaka tcerā itera baidā* 'with them marks are to be made on the forehead', BS *teṣāṇ kākapada mūrḍhaṇ 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 *saṅkhal-* '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 vasīya ūca jsī jṣāñāñā khū ra va śau vasī harṣṭā* 'three *vasīya*-measures of water are to be boiled so that only one *vasīya*-measure remains over'; III 84-47 *drai vasīya uci jsa*; III 92-244 *śau vasī hambāyi* 'one *vasīya*-measure in amount'; I 143, 51r3 *uca jsa jṣāñāñā khu ra va tcchau vasīyā harṣṭa* 'to be boiled with water so that only four *vasīya* remains'. Possibly *vas-* < **vats-* beside Lat. *uās*, *uāsīs* 'vase, vessel' < **vāts-*; or if *v-* < *b-* (see *vāta-*, *varga-* 'fruit', *vara-* 'jar') note Waxī *vašč* 'milk-pail', hence **bas-* of a vessel.

vasū 'pure' plural to *vasva*, Manj. 387 *baiśa vāysana sty(ū)de vasū* 'all *vāsanā*-impressions strong, pure'. For *-ū* plural note also K. 108-288 *drabādū harbaisa baysa* 'all Buddhas of the three times'. See *vasuta-*, *vasva*, s.v. *vasūj-* 'to purify'. For *-ū* also *vīyārstū*.

vasūj- 'to make pure', Bcd 52v2 *vasūji* '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-wo*; noun, Sid. 8r3 *vasūjāma*, Tib. *sbyan-ba*; v 336, 34r5 *aysmū vasūjāte*, BS G 37, 3116 *cittaṇ prasādayet*; v 297a, b1 *vasūjātā*; II 101-4 *aysmū vasvajjryāṇ* 'may you purify the mind' (translation AM, n.s., 11, 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, 1411 *vasve aysmu byehidi* '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 arrimajṣā ttaraṇdari* '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, 122 *vasvāte*, K 55, 17r4 *vasvatā*, K 10, 8v3 *vasvatatte kiḍ(ā)na* 'for purity', K 10, 9r5 *vasvatte kiḍna*. Adjective *-ka*, JS 11r2 *vīysā ṣpulakā māñāṇḍa sumārka* (BS *sukumāra-*) *vasuṣka* 'like a lotus bud delicate, pure'. Incohative *vasus-* 'be pure', Z 3-68 *ku nā mā vasuṣṭā tūl varata vañña aysmū* 'where towards him my mind now is not pure'; Bcd 54r3 *vasūsiṇḍe satvāṇ biṣā karma kleṣā* 'may all *karma*-acts of the beings, *kleṣā*-afflictions become pure', BS *karmatu kleṣatu yāvata niṣṭhā* (*niṣṭhā* 'end'); v 246, 10a1 *vasuṣidā*, BS *parikṣayaṇ gacchanti* 'they perish'; = K 98-214 *vasasida*; III 60-41 *kṣa iṇḍrāṇ jsāṇ visūsiṇḍā* 'the six faculties indeed become pure for them (*-āṇ*)'; v 265, 27b3 *byanā thatau vasuṣṭā* 'the hindrance (=BS *āvaraṇa-*) is at once cleared'; K 107-278 *vasuṣṭi kirinai byana* 'for him is cleared the hindrance of *karma*-acts'; K 55, 17r2 (to read) *vasauṣṭa*; v 30, 79b2 *bāṣṭā bātane vasuṣāro* 'all doubts may cease'. From **ava-sauk-*, see s.v. *siṣ-*.

vaska 'for', *vaski*, *vaska*, *vaskā*, *va*, with pronoun *yi vaskai*, *vai*; adjective Z 23-3 *vasko*; Sid. 139r1 *jehāne vaska nvaṣṭa hame* 'it is easy to cure', Tib. *gso sla-ba yino*; Sid. 8r3 *kāne vaskai krra tcairai* 'treatment must be made for protecting him', Tib. *bsrun-bahi cho-ga byaho*; v 77, 145v5 *uysnaurāṇu vaska hāvaṇḡārā* 'doing service for the beings', Tib. *sems-čan thams-čad yons hdzin-pa*; v 246, 10b4-11a1 *vaṣūnarana satva bidāṣṭā akāla-maraṇ vaski bidāṣṭā vāñmāha ni byehidā* 'the evil-doing (BS **vīyona-karaṇa-*) beings, untimely death do not get opportunity for it against him', = K 100-177 *vīṣūnarāna satva akāla-mara vaska baidāṣṭa vañmāha na byehida*, BS *na akāla-mṛtyur avatāraṇ 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 *rād*, N.Pers. *rā*, O.Slav. *radi* 'on account of', *raditi* 'care for'. IE Pok. 1135 *uek-* 'wish', O.Ind. *vas-*, Av. *vas-*, Greek *φεκῶν, ἐκῶν*, 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. *miḡ hdzum-bahi yud-čam-la* (*hdzum* 'wink'). See *skal-* 'cut'.
- vaskim-** 'prepare', Sid. 122v1 *hvaḍā vaskimāṃde* 'let them prepare the food' (Tib. omits). See *skam-*.
- vasta** 'place', v 340, 80r1 *balysūstā vasta* (not *vaska*) 'place of bodhi-knowledge', BS *bodhi-sthāman*, Tib. *byan-čhub-kyi gnas*. From **avastā-* noun to *ava-stā-* 'to place', formed like O.Ind. *avasthā*. See also N.Pers. *ustād* 'appointed', Georgian lw *ost'at'-i*. Adjective *vastyā-* 'permanent', triadic II 103.46 *hajsaiṣṭa prrtaiṣṭa* (BS *pratiṣṭhita-*) *vastyā ṣṭāṃdai* 'may they be established, fixed, permanent' (translation AM, n.s., II, 1965, 103). See also I 145, 54r4 *avastyā*, quoted s.v. *vasprīṣṭa*.
- vastyā** 'place, bring', 2 sing. II 1.8 *ahaḍa vastyā* 'place (by me), bring the gourd', for Chinese *hū jūn 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 biśā paṃdāvi 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* < . . . > *baṃṇā* '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 *vāstāta-*, *vistāta-* to present *vaṣṭ-*, *viṣṭ-*.
- vastāmo** 'fatigue (?)', Z 19.17 *|||vastāmo haryo puḍyso yande* 'causes fatigue, effort, fear'. See *vastā* 'tired', *stās-*, *stāta-* 'be weary'.
- vastūna-** 'depository (?)', III 19, 125 *rvōi vi vastūnvā 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 biśā cimūḍa hatcastāṃdā* 'what to us remained, the horses, baggage-animals and men and goods and the Uigurs, all that of ours the Cimūḍas broke (took away)', see SDTV 110; II 43.38 *ttamḍi ra ṣacū śe 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 śaysdā beda* 'he trod on serpents'. See base *spar-*.
- vasva-** 'pure', participle to *vasūj-*, *vasuta-*, *vasvata-*.
- vasvajiryām** 'may you purify', see *vasūj-*.
- vaha** 'boiled, cooked', Sid. 9r4 *hāmīnū kujsa jsa haṃbersta rruṇa vaha khāysa mau āstamma āhvaryau raysyo jsa nū 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 dav til-mar bsres-pahi snum-khur rčabs lhan-čig mi bzah*; Sid. 9r1 *traṇḍinai bisu jsa vaha* 'cooked with fuel of the castor-oil plant', Tib. *eraṇḍahi śiṅ-gi bčos-pa*; III 72.161a *ttākye ttu ne vau ūcā vahū* (fragment of a document) '... boiled in water'; II 54.28 (SDTV 68-70) *carau mānādā (-ā- = -am-)* *vasve ssa-vahā ysīrrā* '(the city) like a lamp, pure gold of 100 refinings'. In meaning the same as *paha-*, see s.v. *vaha-*.
- vaha-** 'boiled, cooked', III 85.62 *khū naysdā vahū hame ttī* . . . 'when it is nearly cooked, then. . .'; III 89.158 *iraṇḍe, phaji vaha pau* 'castor-oil, onion cooked in the oven'; I 157, 67v4-5 *hatca bīysma jsa vaha* 'boiled with urine'; ibid. v5 *rūṃ hatsa vahi* 'boiled with oil'. From *paha-* 'cooked, boiled, refined' with secondary *v-* (as *vadanda-* = *padanda-*) or possibly *vaha-* < **vvaha-* pre-verb *abi-*, or *ava-* before *paha-*. Hence *paxṭa-* or *paxya-* to base *pak-*, s.v. *pajs-*.
- vahaj-** 'accompany; give with', Sid. 106r1 *pātcā hiṣam* (*hiya*) *hiṣuṣka u gvīhye: bīysma jsa binājānā dvī māstā buri hverai u biṃdai hā ṣvīdā jsa vahajānā* '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-gčin-gyi nan-du yun riv-du sbans-pa bzah-šio ho-mas dbul-lo*. Possibly to this *vahaj-*, the participle **vahūta-* (as *sāj-:sita-* 'learn') is found in *vahi*, JS 29r2 *baysamḍai gāma paṃde vahī pvehma* '(the fire) rushing on a swift path accompanied by a blast'. From **ava-hajya-* to *hag-* 'cling to, touch', see s.v. *ajs-* (with lost *h-*), and *pahej-* 'to block', O.Pers. *frāhajam* 'I hanged'. IE Pok. 887-8 *seg-*, *seng-* 'adhere', O.Ind. *sajati*, *saktā-*, *sanga-*, Av. *-zga-* (*voḥuma-zga-* 'blood-adhering'), Lit. *sėgti* 'adhere', O.Slav. *segnōti* 'seize', *sežeti* 'hang'.
- vahajū** 'I give (?)', II 85.29-30 *muṣḍā inū khaysem vahajū* 'I do a favour; I give with it a banquet (*khaysana-*)'. Hence possibly connected with *vahajāna-* '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 *vahūndi*; 3 plur. III 71.151 *ūca tvī na vahanūṃde* '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: vahaṃdā* 'the chariot came down'; III 76.242 *vahaṃda vari śadya nāṣṭā* 'she (*Śiṣa* = BS *Sitā*) sank just there into the ground' (*vari* = BS *tatraiva*); III 68.65 *nīṣṇḍt miṣṭaṇa ttāja, na vahaṃda* 'they put it (the box) in the river; it did not sink'; causative, SuvO. 3v1 *āchā vahānātā* 'it (the *sūtra*-treatise) removes illnesses'; noun, **vahāna-*, Z 24.462 *śśāṣṇanā puṣṣo ātā vahāna* 'the doctrine (BS *sāsana-*) came at once to disappearance'. From base *-han-*, *-hanta-*, *-hāna-* 'move', possibly to IE *sen-* in IE Pok. 908 *sent-* 'take a direction to', Av. *hant-* 'attain' (poorly attested Yasna 32.13 *hūśasat* 'he will go to'; Yasna 50.2 *nūṣṣyā* 'will bring down'), Got. *sinþs* time, OHG *sind* 'way', Got. *ga-sinþa*

'fellow-traveller' = O. Saxon *gi-sith*, O.Engl. *gesit*, Got. *sandjum*, 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 pāhasta* 'warrior struck down and many pierced, beaten'; Z 24.515 *muṣṭyau jsa vahaste* 'struck with fists'; Z 24.510 *kye jsata śāre vahasta* 'who lie killed and struck down'. From base *xad-*, *xasta-*, see s.v. *khasta-*.

vahānātā 'removes', see s.v. *vahan-*.

vahī 'adhered', see s.v. *vahaj-*.

vahīys- 'descend', participle *vahāṣṭa-*, III 16.2 *vahaiysda* 'descends'; III 88.136 *cu saṃbhārā vahaiysāre, mistye hvanḍe, 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 āsanebhyah*; III 124.80 *nāṣṭa vahaiṣṭa* 'descended down', BS *adho gata-*; Manj. 328 *vahaiṣṭa ttusā kāma* 'empty thought descended'; infinitive, v 336, 345 *mahāsamudro vahaiysānā* 'to descend into the great sea'; nouns, III 81.177 *vahaiysā* 'descent', Turkish *ildi* 'he descended'; Manj. 6 *vahaiysā nīrātma vī* 'descent into selflessness', BS *nairātmya-avatāra-*; II 80.29 *sarbā vahaiysā padā vaṣṭā* 'along the rising and descending way'; v 132, 2b3 *ne vahaiysāmata śtā u ne sarbāmata* 'there is not descent and not ascent', Tib. (v 378, 22711) *rgal-ba yam med, hjug-pa hav 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 **vahīṣ-*, Manj. 310 *vahaiṣṭi arvai* 'sedative medicaments'. See base *hax-:hiz-* s.v. *hīys-*; and see *pahīys-*, *pahīṣ-*, *bihīys-*.

vā 'towards (the speaker)', see *vālsto*, *vāṣṭa* 'towards', *vālai* 'here', beside *tā* 'towards (the person addressed)', *hā* 'towards (the distant person)', II 37, 1222 *mau vā bara* 'bring wine'; III 136a1 *utca vā bara* 'bring water'; v 116, 65r4 *cu rro vā haiṣāre* 'which (trees) do bring (fruits)' omitted BS; K 45.22 *pātcū vā sa (=samu) āḍāna ysiṭha śi pheha tta tta hiṣṭā* and next in just another birth this status so comes to me (-ū); *vā vāṣṭa*, v 313.34 *tta puṇau vā vāṣṭa haṣṭauda* 'so by merits they sent'; K 147.34 *harhaiṣa vā vāṣṭa namadryana (=drīna) parya avihāysye* (BS *adhivāsaya-*) 'deign to give invitation to all'; Z 2.50 *vā nimandramā* 'we invite' (BS *nimantraya-*); III 71.142 *piṣā namañū vā vāṣṭā* 'I invite the teachers here'; JS 16r3 *vā thīyai vāṣṭa* 'you drew here'. From either *upa-* > *va-* or *ava-* 'this' (see *vaysāna*). See *tā*, *hā*, *cā*, *vū*, *vāḍāṣṭa*. For *vā-t-i*, *vā-t-e* see SDTV 10.

vā 'or', enclitic or postpositive, *ā vā*, *o vā*, see s.v. *o* 'or'. **vā** particle, see Sid. 102r4 *khvai vā*, Sid. 132r4 *ṣe vā*, Sid. 153v5 *cve vā*, Sid. 153v3 *cu vā*, and frequently, see glossaries in E and S. Konow, Saka Studies. IE Pok. 73-5 *au-*, *u-*. See also *vā nā*, s.v. *na*, *ne*, *-ṇ*.

vā older *vāta-* participle to *vāj-* 'hold'.

vā 'share', plur. *vāta*, II 19, 9a3 ||| *śau-haḍāṃṣya vāta vistāta mañe vāta 2* 'the shares for one day were deposited, for Mañe 2 shares'; II 19, 9a1 ||| *staṇ vāta vistāta haṃḍavajī śanīrā 5 haḍā(ṃṣya) vāta* 'the shares for... were

deposited, for Śanīra of *Kaṃḍva* 5-days' shares'; II 19, 9b5 *śanīraki vā śau* 'for Śanīraka oneshare'. From **baxta-* or **bāxta-*, see, with *ham-*, *haṃbāta*. Cognates s.v. *būṣ-* 'give shares'.

vā 'only', from *vāra-*, K 59, 32r3 *vā u ttamdi maṃ auṣkāṃṣi vasve ttathāgatta-garbhā aṣṭa* '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 biṣvi 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 *tta na vā dya dā hvīṃde*, =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 *ḥṣṭā āriyāmate vāta* 'the six *saṃrajanīya*-concords are held'; Z 24.216 *banhyu dastāna vātā* 'she grasped the tree with her hand'; III 74.204 *si (=samu) pātta laṣṭāna vā* 'he just held bowl (and) staff' (plural for older dual); v 125, 6b4 *vājāre nuhaṃjindā* 'they hold, they open'; v 349, 13b2 *ttu hvamdu vājāre* 'this man they hold'. But v 155, b3 is to read: *vā jettavañā 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-*.

vān- '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 pṣ-* 'to punish well', O.Ind. *sūbhṛtaṃ bhara-* (see J. Wackernagel, BSOS 8, 1935-7, 823-6). From base *van-* 'to throw', O.Pers. *van-*, Yazdī *venōdvān*, Simnāni *bāvandan* (E. Benveniste, BSL 47, 1951, 26). See *uysvāñātā* 'tosses up', parallel BS *ḥṣipeta*. Possibly add here the Zarduṣṭi phrase *xin i tōva-wana* 'blood thrown into the pan' (Mithraic Studies 1975, 115).

vāna 'in the dwelling', loc. sing. to *vāna-*.

vāḍa- 'resting upon', II 108.2 *tturka viyasañā vāḍā* 'resting on the lotus of the face'; IV 7.2 *paijvā vāḍa urmaysdāṃ māñāṃda* 'like the sun resting upon the peaks'. From **ava-ā-rtā-* 'descended upon', to IE Pok. 326-9 *er-*.

-vāḍa- 'nourished', II 82.58 *nāysaira-vāḍa vvūvayau* 'intimately-reared royal lady' (with *vv-*, not *jv-*, see s.v. *vvūvayau* **baga-yauna-*), =II 79.12 *nāmysaira-vāḍa vvūvayauṇ*; v 66, 8a *nāmysirā-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-*, *ṇḍa-* 'covered', Manj. 76 *ājeveṣa be-vāḍa hana* 'blind poison-covered serpent', III 74.214 *ba-vūḍā ājavaiṣa*.

vāḍa 'document', IV 29.2 *ṣi dramṃāje 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., 11, 1965, 103 'extended, full and vast'; K 50:49-10 *biśā aspaura āvāḍā imā* 'may I be wholly complete, large'. From *ā-pār-* 'extend' to *pāra-* 'boundary', base *par-* 'go over, go away'.

vāḍaru 'less', comparative to *vāra-* 'deficient', Z 14:30 *kye tta saittā vāḍaru satā salī yi 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 tsūmate jsa tcamma paśānyau u nūnāryau ysāra-ḡāsyau cakrīryau 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-pūdaḥ*. Older form of *vā*, or archaising *-ta-*.

vātco, *vātcu*, *vātca* enclitic to *pātco*.

vāthamj- 'draw', participle *vāthīya-*, since *-th-* is unchanged the *vā* may rather be printed separately, Sid. 152r2 *cu va halirai jsehera arva hame ṣā vāthamjāṇa u kuṭāṇā* '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 pnye-mas*; Sid. 151r1-2 *ḡsaṣ cāsa utca niśāṇā u tcurā bhāḡā vāthamjāṇā* '16 cups of water must be poured in and a fourth part must be drawn out', Tib. *bču-drug hgyur-du byas-la, bzi čha ḡcig lus-par byaho*. Preterite, K 18:216 *vāthīyauḍa*, = K 26:142 *ih(i)ryau(da)*, parallel Divyāvadāna 447:8 *ākṣya*; JS 16r2-3 *pharākye stāma jsa vāthīyai vāṣṭā* 'with great effort you drew them out'; K 143, 114 u *kāmyai ttaṭtrā jsai vāthīye* 'and from which *tantra*-text he has drawn it'; K 144, 1v3 *kāmye ttaṭtrā jsai vāthīye avattarā ttaṭtrā jsai vāthīye* 'from what *tantra*-text he drew it: he drew it from the *abhyanṭara* (?) *tantra*-text (BS *tantra-*, *abhyanṭara* 'esoteric')'. See s.v. *thamj-* 'draw'.

vāna- 'dwelling-place', loc. sing. v 339, 77r5 *vāna tsindā* 'they go into the temple', BS G 37, 72 bis 23 *deva-kulaṃ gatvā*, Tib. *lhahi rten-gyi drun-du son-nas*: Z 24:240 *vāna ttuvāstāndā* 'they took him into the temple'; loc. plur. II 75:45 *vānvā*; III 4:61 *vānvā*; v 122a4 *vānvu*; but not in v 122, 9v2 *hauda haḍā śuvu vātā vā nu mañāre* 'seven days in the halves they think of them' (*vā nu* not *vānu*). From base *van-* 'cover', to Av *nivānanti*, *nivānānti* 'cover, noun *vāna-* 'covered place', Armen. lv *van-k* 'monastery', Aramaic *wwn* 'station', Armen. *avan* 'village', Mandaean *w'n* 'quarter', rather than O.Pers. *vāhana-* to base *vah-* (see *gvaha-*).

vāna- 'belly', Z 21:30 *pāta vāni kāḍe* 'the bellies greatly fallen in' (of ascetics); I 185, 105v3 *nvāva diṃ = dai* *vāṇā jṃdā* 'it removes the slow fire disease in the belly', BS *manda-agni*, repeated I 187, 107v4 *nvāva diṃ (= dai)* *vāṇā jṃdā*; I 193, 115r3 *nvāva diṃ (= dai)* *vāṇā*; I 193, 115v2 *nvāva diṃ (= dai)* *vāṇā nahiji* 'stops slow fire disease in the belly'. From *vāna-* (beside *būne* 'intestines', BS *yakna-*, Tib. *lon-ga*) from IE Pok. 1105 *uen-*, Waxī *wanj* 'belly' (**vaničā*), OHG *wanast*, O.Norse *vinstr*, Lat. *uenter*.

vānā 'a sort of cloth', plural, IV 59a1 *vānā štāka* 'the *vānā* cloth-pieces are necessary'; 159a2 *ttye pracaina se hvadye vānā pārva 2 pamūha u tti-rahā* 'therefore for each man

cloth-pieces handed over 2 *pamūha*-cloth and *ttraha*-cloth'; 59b1 *tvi hvadā 5 vānā haura 10 pamūha* 'these men are 5; give the *vānā*-cloth-pieces, ten *pamūha*-cloth pieces'; II 37, 11b2 *vānā ḡaryem mūrā haṣṭusi* 'I bought *vānā*-cloth pieces, *mūrā*-coins eighteen'. If Iranian *vānā* is to **vānaa-*, it could derive from *vā-*, *vai-* 'to weave', see s.v. *avvya* above, then *vāna-* 'woven cloth', with O.Ind. *vāna-* 'weaving'.

vāmniha 'opportunity', see *vauniha*, BS *avatāra-*.

vāma 'sea, flood', SuvP. 69v1 *vāma*, BS *ogha-*, *saṃtsārrva ttājū vyaysaninā vāma* 'in the sea of troubles in the river of migration', BS *saṃsāra-nadya-patitaṃ vyasana-oghamadhye*; Bcd 57v1 *vyaysanvā viṃma (-iṃ = -e-)* *parauysamḍā satva* 'beings drowning in the sea of troubles'; Z 22:109 *vāmu puṣṣo ttranda* 'entered at once the sea'; Z 23:109 *nitā ku vāmu jīye* 'river which is lost in the sea'; Z 24:238 *thu ma vāmā tvāya* 'convey me over the sea'; loc. sing. Z 20:65 *brīṭṅgya vema* 'in the sea of passion' (= BS *rāga-*); II 104:77 *brīṭvīnai ysathīnai jaḍīnai vāma jsa habadā* 'filled with the sea of passion, birth, ignorance' (translation AM, n.s., 11, 1965, 104); v 182r5 *māstvo vāmvo paroyanda* 'drowning in the great seas'; Manj. 97, *āu ttrāme vāma my(ā)ṃ ttāja* 'or the river enters the sea'; K 154:35-6 *ha bāḍa vāma bedāṣi bviṃya (= būya)* *paṣida ysice śtye āsanīṃ cu ra hīnje 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', *avātā-* '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 paḍya biṣi cu tvi karu ve ḡre sājindā pīsaṇā sāre 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 *trānu hvatā gāmu rro vara dhātu pyuyāre* 'so for themselves alone there they hear the *dharma-* doctrine'. Here *gāmu* as emphasis.

vāmīnai 'of the *vāma*-plant', III 84:54 *vāmīnai rūṃ sā prīye* 'oil of *vāma-*, one *prīya*-measure'. BS *vāma-* 'chenopodium album'; see also III 89:161 *vāmīrām*; III 17:8 *vāmīrām*; I 169, 84v3 *vāmīrām*, 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 anāspavai jīyaka hama* 'alas, life with fallen eyes becomes without refuge' (*anāspeta-*). Note *-āya* alternating with *-ai* (*hārṣṭāyā*, *hārṣṭai*), hence *vāya = vai*, with Av. *vayōi*, *avōi*, N.Pers. *vāy*, Lat. *uae*, Got. *vai*; compound, Av. *vayū.barot-* 'exclaiming woe'.

vāra- 'deficient', I 169, 85v4 *vaṣma* (BS *viṣama-*) *jvarā jṃda ca uṣṭ vārā* 'it removes intermittent fever for him whose strength (BS *ojas-*) fails', BS *auja-ghraṣṭi-*; Z 13:40 *ttāna hīna śrāvaka-yānā cu-ṃ jsa ttāte vāsane* (BS *vācanā*) *vāro* 'therefore is the *śrāvaka-yāna* (Hearers' vehicle) inferior from which these teachings are absent'; K 65, 82v1 *dakṣaṇya tta pā na vaṣṭide vārā* 'may the gifts (BS *dākṣiṇya-*) so not become deficient'; K 65, 82v3-4 *mvāṣiḍe jsa vāra* 'deficient in favour'; K 65, 83r1-2

- hvaṇḍāna bvaṇḍe (=buljse) tta vāra na ide* 'may men's virtues not so be defective'; comparative, Z 14:30 *vādaru satā salī yi jsina* 'his life less than 100 years'; III 110:13 *pūnāṃ prracainau jsina 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. *ūd-*. See also *vārūdyā-* and *vanda*; *hūvāraka-* 'little' (from *ūvāra-* or *hu-ūvāra-*). Possibly *vā < vāra-* in K 59, 32v3 *vā u ttamdi* 'alone'.
- vāra-** 'share, portion', IV 1:8 *yaudarā hiye vāra mūri dvī ysā dvī-sa paṃjsāsī* 'Yaudara's share *mūrā*-coins 2250'; II 35, 8a5 *ṣau viṣṇadatti hiya vāra* 'share of *ṣau* Viṣṇudatta'; II 38, 13:3 *kharamurrai va vāri* 'shares of Kharamurrai'; V 207:17:1 *thauvai vāra kṣa mūre* 'share of silk-cloth, six *mūrā*-coins'; V 208:5 *vāra kṣa u nau chā* 'share six and nine feet'; V 12, 4:3 *phemdūkā thauvakā haudā 1 vārai 100|||* 'Phemdūks gave silk-cloth 1 portion, 100 (*mūrā*-coins)'; V 16:2:2 *vāraji* (adjective, or *vāra ji < >*). From *var-* 'to distribute', keeping older *v-* (or *vvar-* < *vi-var-*?), Sogd. Bud. *yw'r* ('separated' =) 'but' (**vivāra-*), Oss. D. *iūarun, jurst, I. iūaryn, iūrst, a-jūaryn, ba-juārst* 'to distribute', D. *iūarcā, I. iūrst* 'distribution' (**vi-vār-*), Yidya *wār-am* preterite *wāt-am, wet-am* 'to separate', *wōdyo* 'separate', participle to *wār-*.
- vāra-** 'excellent', II 55:34 *cu dyāṃdu biysūṃ hya dyāma brrūnājai vārā bhaṣje āyāṃysa naṣāṃdā* 'for us who saw the Buddhas' vision splendid, admirable, sin (and) troubles ceased'; V 310 viir3 *vāra āmna 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. *skauns* 'fine', Greek θειρόν μέγρον '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-ṣi paṃneprasa:* 'from above conducts treasure continually (= *iyāndu*), that it does not go to his tax; treasure for the great teacher (read *pīsai*), the *tai-ṣi* (Chinese *t'ai-ṣi* < *t'ai-ṣi* 'great teacher', K 952:1; 893:1) Pāṇi-prasa'. See *vāra-* 'excellent'.
- vārūdyā-** 'deficient, defective', V 336, 35r3 *vārūdyā-*, BS G 37, 32a2 *hūna-*; SuvO. 53r3 *avarūdyatetu* 'completeness', BS *avaikalyatā-*; I 145, 54r3 *valakām ysādāṃ aṃgyāṃ jsa vārūdyāṃ haurāna* 'to be given to the children, old men defective in limbs', BS *bālānāṃ vrdhanāṃ 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 *pīrūda-* 'wormy' *sagūda-* 'stony'. Cognates s.v. *vāra, vanda-*.
- vārai**, see *vāra-* 'share'.
- vārja** 'leaf', second component, K 147:16 *ysāra-vārja ṣi vaiysa baidi* 'on a 1000-petalled white lotus'; K 63, 78v1

vīysā ysāra-vārjā; III 86:98 *nīyakā, ahaudī-vārrjā bimḍā būsāna* 'butter, to be placed upon a gourd leaf' (or something formed from a gourd's leaf?). See *pārra-* 'leaf, petal'.

-vāle, -vālai, see *kauvāle, mātrvālai, hasti-vālai*.

vālai 'here', II 89:38 *cu jsām va gyaṣti hiya dyāma ya, tvā vālai hūvūṣtā 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 *śalai*.

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-rasiṃ* (-*iṃ* = -*ai*). From **vāta-lunga-* or **vāta-linga-*, Zor.P. *vātarang* (Gr. Bd. (TD2) 116:12 in a list of fruits), N.Pers. *bādrang, bālang, vālang*. Possibly all three words are from one original form. For *mātu-*, *bātu* see s.v. *bāta-* 'wine'. For *-laiga-*, note the spelling I 189, 110r4 *lūhalaiga* 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 *balyau vāṣta* 'towards the trees', BS *vṛkṣehi*; K 147:34 *vā vāṣta*; JS 16r3 *vā...vāṣtā*; Sid. 126v5 *hāṣtā vāṣtā*, Tib. *gar yav* 'anywhere'; with *yi* pronoun, V 100v2 *vālsvi*. From *vā* with *-ālsto* (**ardasta-*), see *hala-*, *hālai*. For pronouns *hālsto*, *hāṣta*, *ttāṣta*, *varālsto*.

-vāṣāra ('autumn' =) 'year', second component, V 2:2:4 *kṣā-vāṣāra* 'a period of six years' (SDTV 57); V 5 = II 66:5 *tcūrā-vāṣāra burā iysgirāte iysgede* 'up to a four-year period he may buy back; he buys back'. To *paṣā* 'autumn' with *-r-* suffix (as *peṣāraṃjsi* 'of the evening' to *paṣāra-*, *peṣā*; *āṣkaraunda-* 'tearful'), adjective, *pyāṣi*.

vāṣda 'he grasped', V 355, 294r6 *ku na ro patindā hamā hvṃ ni vāṣda biṣṣā* 'when they are not yet falling at the same time a man could not grasp them all'. A practice of shooting four arrows in the election of a king occurs in the Gesariad (A. Macdonald, *Le maṇḍala du Manjuśrīmūla-kalpa* 1962, 38). Base *vāj-*.

vāṣnim 'veil (?)', K 153:21 *jadine vāṣnim (-iṃ = -ai) natci-phāka janāka* 'destroyer, remover of the veil of ignorance' (BS *jadā-*). Possibly **varṣana-ka-*, to base *var-* 'cover' (see s.v. *baṣha-*) with *-ṣ-*, *var-ṣ-*, Armen. lw *varṣamak* 'συνδρόπιον, sweat-cloth', Georgian lw *varṣamag-i*, *varṣamang-i* 'crown, κίραρις', N.Pers. *vāṣmah*, *bāṣmah* 'head-cloth (of women)'; for *-āma-*, see also Khotan Saka *baṃggāma-* above. (Note *-ṣm-*, not *-mm-*.)

vās- 'bend, twist', III 80:29 *sarbā vahaiysā padā vaṣtā hala-vāsacā* 'rising (and) descending the path continually wholly twisting'; III 80:26 *avaṣā mūtīna narrvāṃdā mārā-pyaryau hala-vāsyē bīmīla phastada sagā* 'in the sky dark clouds burst open, O my parents, wholly twisted rocky moving stones'. From base *vās-*, N.Pers. *tāsah vāsah* 'unrest', Sogd. Man. *xw's'ṣ ḡ's'ṣ* 'distressed', Oss. D. *tasā-ūasā* 'bending', where *tās-*, *vās-* are dyadic; Ossetic, Miller Dict. (s.v. *fecauun*) *ā narōg 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 *yen-dh-*, O.Ind. *vandhūra-* 'chariot-seat' as of 'plaited stuff', Armen. *gind* 'ring', Got., O.Engl. *windan*. Similarly *tās-* to base IE *ten-*. Hence *-ās-* < *-ans-* IE *-usk-*.
- vāsa* 'desires', II 115:28 *sau mirai vau vāsa bema* 'profit, kindness, goods, desires, fortune', to base *vas-* in *vaska* 'on behalf on' (with cognates), Av. *vasaθa-* 'wish', *vasah-* 'will, desire'.
- vāsija* 'desirable', III 117:17 *vāsija va hā vasva kṣaijsā* 'a clear message there (*va*) as desired'. Adjective to *vāsa-* 'desire'.
- vāsū* 'spoke', second component, see *pālsū-*, I 252:160, 1V1 (*ysā*)*ra-vāsū* 'having 1000 spokes', BS *sahasra-ara-*.
- vāsta* 'dress', SuvP. 71v3 *byehide būnā vāsta* 'the naked get clothes', BS *nagnās ca vastrāṇi labhantu*; III 105:15 *pamyē śara vāsta pprahauna* 'he wore fine dress (dyadic)'; II 118:151 *śī-vāsta* 'white-clad'; K. 63:78v3 *jastūnām vāstyām śara śūsta pprahauna* 'dress well-tailored from celestial clothes'; Manj. 424 *jastūna vāsta pprahāna*; Bcd 45r4 *vāstyau haṁṣa* '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-*, **vahanā-* in Šuyni *wim* 'dress', Rōšāni *wēn*, as second component *saḥēd-wēn* 'with white clothes', and Iškāšmi *wanji* 'cloak'. IE Pok. 1172 *ues-*, O.Ind. *vāste*, *vāsana-*, *vāstra-*, Armen. *z-gest*, Greek *ἔνυμφι*, Lat. *uestis*, Got. *wasjan*, O.Engl. *werian*, Hittite *uāš-*, *ueš-*, Tokhara B *wastī* 'to dress', A *wsāl*.
- vāhā* 'valuable (?)', II 123:91:5 (*pi*)*rmāttāma vāhā rrā-ysināmdā* 'supreme, valuable (?), dominant' (context lost). From base *vah-*, *vāha-*, with *bahā-* in *bahaysana-* 'market', Zor.P. *vahāk*, N.Pers. *bahā* 'price', Oss. D. *ūyā*, I. *ūāj*, see cognates s.v. *bahoysana-*.
- vā-*, *vi-* 'be, become', participle *vāta-* to present *hāmā-*, and *ṣta-*, older forms *vāta-*, 1 sing. V 142, 13r2 *aysu brahmanāṣai vātāmā* 'I was son of a brāhmaṇa', BS G 37, 7a3, *ahaṇi māṇavako bhuvam*; 2 sing. N 168:29 *thu vātī ttāma 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-*, 1 sing. III 59:30 *aysā mari vye rre vyeṇi* 'I was here king' (*vye* = *vyeṇi* repeated); III 25, 26a2 *aysā kṣāntavādā nāma vyi* 'I was by name Kṣāntivādīn'; 3 sing. III 20, 3b4 *āstā vya* 'he was staying', BS *vikarati*; V 243, 1b1 *āsta vye*; archaising III 21, 5b1 *vyitā*, III 21, 5a1 *vyeta*; 1 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 *mahaṇya na ca tyaktam āsīt*; Z 24:5 *vātāya*, Z 6:58 *vīya*, Z 4:63 *vīro*; archaising, V 184:13, 1v5 *ttiranda vyata* 'have crossed'. For *ya-* see s.v. *ya-*. From base *bau-*: *bū-* participle *būta-* > *vāta-*. Optative 3 sing. *vīya*, 3 plur. *vīro* may be direct from *buvī-* or with *vātāya*, from *būta-* and the base *ah-* 'to be', optative *itā*, *iyā*. For *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. *bv-*, *bvud*, *bvut*; M.Pers.T. *bv-*, *bvud*; Pahlavi Psalter *bvty*, *bvtny*; Sogd. Bud. *βw-*, *β-* (*βnt*, *β'*, *βym*), *βwt'y*, with *ham-*, Zor.P. *hanbūs-*, *hambūs-* 'to be conceived'; Waxī preterite *vit* (*v-* < *β-*), Oss. I. *vājy* (with *v* < *β-*, not *ū*). IE Pok. 146-50 *bheu-*: *bhū-*, O.Ind. *bhāvati*, *bhūta-*, Greek *φύω*, *φύω*, *φύρός*, Lat. *fūi*, *fuī*, *futūrus*, Celtic O.Ir. *buith* 'to be', Welsh *bod*, Got. *bauan* 'dwell', O.Engl. *bēo* 'I am', Lit. *būti*, *būtas*, O.Slav. *byti*, *bé* 'he was'. See *būmata-* 'strong'.
- vī* 'on', see *vīra* and *vātā*.
- vicci* 'a little', Z 23:49 *kvī ju hā mānāte vicci* 'so that it resembles him a little'. See also *kicau*. Possibly suffix to *vi-*, *vilaka-* 'so much only'.
- vichuste* 'threw down', K. 42:117 *ka bauṣi vichuste ū ragyi biṇḍa 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 inīysi khyāṣe nāmi vijilaka* 'to you the prince Inīysa-khyāṣe by name'; Ch XC 002 (JRAS 1911, 454) *vinjālaka byamḍā na tsa wū 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 vājialakā ṣacū kīri tcerai* 'this work of prince Cīna is to be carried out in Ṣa-tṣou'; II 41b2 *cāka eysa vājialaka* 'prince Cāka Eysa'; II 99:185 *vājialakā gauṣṭa* 'in the hand of the prince'; II 100:218 *cq būniyanjya vājialakā yai* 'who was prince in Būniyanja'; II 82:8 *ahā jsa brrau hvē u tteyē dī vājialaka dva ysīṣtyerā hve naiṣta* 'with you a dear man and the foe of this prince of Dī (Tib. Li = Khotan) a more hated man there is not'; II 12:56 *ca. . . ja vājialaka ye ṣa ira parāvai* 'who was the prince of. . . he sold jade'; II 51:56 *penaka u hīrāsa nva kaurargai u vājialaka* (a list of names); II 51:58 *u ṣacū u paḍaysāṇi u vājialaka u paḍajsā u sagai*; III 104:48 *khve brri ṣṣānai vājialakām hūṣai cūba* 'so that being a beloved he kisses the prince's wife' (*hūṣaina*, see s.v. *valaka-*); II 82:91 (incorrect) *tyai pyocana [= pra-caina] cu dī vijalada (= vājialaka)* 'for this that the prince of Dī (Tib. Li = Khotan)'; JS 37r1 *cejelake ramaṇa bravīya aganijsa* 'children (read *vejelake*) delightful, happy, faultless'. Note the parallel V 313, 1b5 *sāja vathāyā khū ma dāṇḍa na byehā* 'learn, pupil, that you may not receive punishment from me' (BS *upasthāyaka-* 'attendant'); III 149x1 *kaspakyi vī bisai venjilakā ṣārā nātā* 'the prince resident in Kaspakya received grain'; V 311, c, a5 *vājialaka svahaṇka* 'prince Svaharṇka'; 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 *venja*.
- vijīṣṭa-* 'seen', see *vijsās-*, *itās-*.
- vijsās-* 'see', see above *vajsās-*, Sid. 7v4 *hūnī ra jsām dai vijsaiṣṭe* 'he sees fire in a dream', Tib. *rmi-lam-du me hbar-ba mthop-ba yin-no*; Sid. 7v5 *luṇa ūtci vijīṣṭi* 'in a dream he sees water', Tib. *rmi-lam-na chu*; III 84:37 *jsinūṇi jsa ni vijsaiṣṭe* 'he does not see a fine thing with it';

Sid. 149r2 *cu paṣā hālai ni vijsvāṣḍi* 'what is towards evening he does not see', Tib. *mchan-mo mi mthob-ba*; Sid. 150r2 *cu ttimiri vijṣḍe harbiṣā hambajṣya gūnā paṣā caṃbula vijṣḍe* 'who sees in timira-disease, all general symptoms he sees very fluctuant'; III 84.41 *ysīdaurgā vijaiṣḍe* 'he sees very yellow'; II 94.32 *ca na drāmda na jsā vijaiṣṭauda* 'who did not see, did not also see'; infinitive, II 98.172-99.173 *parīdā vijaiṣṭā* 'they deign to see'; present *vijṣya-*, *vijṣa-*, Sid. 150r3 *vijṣyāte*, Tib. *mthob*; Sid. 105r4 *vijṣyāte*; SuvP. 52v3 *vijṣyāne* 'may I see', BS *vipaṣyayānāna-*; K 148.49 *vijṣāṃde*; III 76.240 *vijṣye*; III 29, 42a4 *vijṣyāri*; 2 sing., III 74.194 *aḍā aṃ naḍa na vijṣya ā* 'do you not see another man coming?'; conjunctive 2 sing. K 41.50-1 *cu aṃ saṃ rrusti-orrhāṃ satti vijṣyā* 'whatever red-clad being you may see' (= K 43.169); 1 plur. III 70.108 *vijṣyāṃ* 'we see'; 1 sing. middle, K 154.33 *vijṣyāne* (= ibid. 35), K 151.36 *praraḡ vijṣyānai* 'may I see nature'; K 50.53 *prari tta tta vijṣyaune*, K 52.8.3 *vijṣyaune*; 3 plur. past durative, K 41.62 *vijṣīrā*, = K 44.179 *vijṣīri* 'they saw'; 1 plur. middle, K 42.112 *vijṣyāmana* 'may we see'; 3 sing. III 76.236 *ṣūrūṃ khu ṣṭāṃ ṣau satti vijṣye ysurrjā* 'I grieve if I see one being angry', III 76.240 *na-ṃ vijṣye hairṣṭai vīra, naḍa vijṣye ttadī ttū, cva-ṃ hvānā ṣirkā 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 *vejṣyāka* 'seer'; noun Sid. 150r3 *vijṣyāne hīya*.

vijsvāni 'to be seen', II 40.28 *ṣacu vijsvāni* 'Ṣa-ṣsou must be seen (= visited)', with -v- replacing -y-.

vīna 'now', see *vaysā*; III 70.114 *vīnāṃ* 'now of you'.

vīne 'young ones', II 49.14-5 *vīne biṃdā muṣḍā pasteṃ byaude* 'you deigned to find favour upon (for) the children', like II 49.15-6 *ṣāṃ-ṣū hīya vettā biṃdā muṣḍā pasteṃ byaude* 'you deigned to find favour upon (for) the young of Ṣāṃ-ṣū'. See *vi-* in *vilaka*, *valaka-*, *veṃja-*, *viṃjilaka-*.

viḍāṣṭi viḍāṣṭi 'in all directions', K 44.181 *viḍāṣṭi viḍāṣṭi pīhaisīri* 'they were fleeing in all directions away'. See *vaḍāṣṭā* 'therefrom'.

viṇakā 'pea', Sid. 16r5 *viṇakā*, BS *canaka-* (*caṇaka-*) 'chick-pea', Tib. *mon-sran čana* (*sran-ma* 'pea, bean, lentil'), to Zor.P. *wyṇok* (Gr. Bd. (TD2) 117.2) **vēnōk*, Nāni *vīnōk*, Pāzand *vīnūg* (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 *orrhāgri* (= *vy-*, *vyāghri*)... *khu na hvīdā hīya birra puraka vitka* 'the tigress... that she may not eat her own dear young cubs'; K 48.2.5 *ṣadāvā baṣḍe garhkye āyayysi vittakā pha, biṣṭiṃ ṣṭāṃ diṣṭiṃ vaṇṇā* 'against the believers grievous sins, trouble, small, many, all of them I now confess'; I 141, 49v5 *ysāḍāṃ u vaittakāṃ* 'of old and young ones', BS *vrddhānām atha bālānām*; Sid. 2v5 *vitkavija* 'of children', BS *bāla-*, Tib. *byis-pa bsrun-ba dan* ('and protection of children'), in a list of *tantra*-texts; Sid. 2r5 *vitkavije hīvi piṣkalā* 'chapter of treatment of the young',

BS omits), Tib. *byis-pahi rgyud-kyi lehu*; SuvP. 68r3 *vitkauṣṭa diṣṭiṃ ṣṭāna* 'I confess childishness', BS *bāla-krta-*; SuvP. 63v2 *vitkauṇā brāme nvaiya* 'following up childish understanding', BS *bāla-buddhi-pracāreṇa*; SuvP. 64v4-65r1 *vitkauṇā ṣṭāna jaḍina* 'in childishness, with folly', BS *mūrkhavēna-āpi bālatvāt*. From *vitka-*, adjective *vitkavīna-*, abstract *vitkauṇā* (suffix -*oṇā*) from *vi-*, see *vilaka-*, *viṃjilaka-*; *mā viyau* voc. sing. 'my son', BS *he putra*.

vithasai 'to extract', II 52.9 *auwā bāja vithasai* 'in the villages to collect taxes'. From *thas-* to *than-* 'draw out', IE Pok. 1065-7 *ten-*, beside *ten-g(h)-*, with inchoative *-sk-* *thysk-* > *thas-*. See also *thanj-*, *thīs-*, and SDTV 104.

vīna, *vāna* 'without, except', *vīna*, *vena*, JS 5 v4 *āspāta-ṃ vīna tvī niṣṭā* 'there is no refuge for me except you'; Bcd 53r1 *vīna khajāme jsa* (BS *khidy-*) 'without fatigue', BS *akhinna-*; K 109.323 *vīna pyaurā* 'without clouds' (= K 107.268); JS 23r4 *vīna pyaurāṃ* (written *myau*) 'without clouds'; v 292, 2a3 *vīna pracai* 'without cause'; K 68.212 *vīna hāme* 'without thought'; K 152.7 *vīna ttīma* 'without seed', K 60, 38v1 *vena akṣarāṃ vīna gūneṃ (-eṃ = -ai)* 'without akṣara-marks, without gūnaa-marks'; JS 8r3 *ṣau na ye vena tvī cuai jiye hera* 'there was no one but you who would give life for her'. Compound, v 121, 10r1 *vāna-klaiṣa nāṣaunda* 'free of kleṣa-afflictions, quietened'; N 90.28 *ne haṃdaru ātīme vīna balysāna dyāmatu, auṣku* 'I wish always not otherwise, except sight of the Buddhas', BS *nityaṃ ca śocāmi jīnasya darśanaṃ satatam* ca. See *vīnau*. From **vīnā* beside *vīnau*, as M.Parth.T. 'n'- beside Khotan Saka *anau*, Greek *άνω*. See *anau*, *anāvu*. IE Pok. 321 O.Ind. *vīnā* 'without', O.Slav. *vīnē* '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 *rrispūrāṃ ri maṃ vīna ṣe ṣe* 'for the princes on their part here each one'; II 84.13 *na-ṃ jsāṃ va vīna ṣau ṣau dva paṃṣjā pamūha* 'not for them each one, two or five garments'; IV 32a2-b2 *vīna kṣe yauvarāyānā vīna muḍā vīna āṣkūryā vīna gaysātājā drai hvāṃḍāṃ* 'for six of the places Yauvarāyāna, Muḍā, Āṣkūri, Gaysāta, three men...'; IV 59a2 *vīna 16ṣe pavānā* 'for the sixteen men of Pava'; II 76.2.8 *vīna miṣḍānāṃ* 'for the men of the Miṣḍāna' ('bounteous' epithet of kings), here possibly a place name; II 14, 1c6 *vīna phaṃnājāṃ* 'for the men of Phaṃnā'. From **abinā*, formed like Av. *paitina-* 'every', from *pai-*, and above *nāna-* from **ninā* to *ni*; see also *vīna* 'without' from *vi* 'separately'.

vīnā, read *nvāstavīnā*, II 117.10 *u hvailhvarā gūgava -i-e khu mīrāvā nvāstavīnā hvailhva(ra) harīdā* 'and he summoned (rīye?) the Uigurs' *ūgā*-officials; how he may die, let the Uigurs carry out the work of investigation'. Partly illegible text.

vīnai 'guidance (?)', II 125.14 *ttā-ṃ boguma-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'.

vīnau 'without', v 334, 27v4 *vānau gyastānu balysānu* 'without the *deva* Buddhas', BS *anyatra tathāgatena*,

Tib. *de-bzün-gsēgs-pa ma gtogs-par gzan-gyis* ('apart from *tathāgata*'); Bcd 52v2 *vinau hauva yinīme* 'I act without power', BS *abalam karamāṇah*; Sid. 1 bis 14 *vinau mātsarū* 'without jealousy' (= BS *mātsarya-*); III 84.51 *vinau gachākām* 'without inner parts', = III 88.133 *vina 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 nīstī nā trāṇā* (BS *trāṇa-*) 'apart from me there is for them no refuge'. From *vi-na-* with *-au* as in *anau* 'without', Greek *ἀνευ*, to *vina* 'without'.

vīma 'proper name', v 293, 1223 *kalyāṇa-mitra vīma u|||* 'the spiritual adviser Vīma and. . .'. Similar to Kroraina (Kharoṣṭhī) *vīma*, Greek (coins) OOHMO. From base *vai-:vi-* 'be intelligent', to Av. *hvīra* 'intelligent', Zor.P. *huvīr*, glossed by *pur-šnāsak* 'knowing much, polymath', Zor.P. *vīr* 'intelligence', N.Pers. *vīr*, *bīr*, Parsi-Persian *vīrīh* = *ōšyārīh* (*uši-*; and *dār-*). For variant *-m-* and *-r-* note Oss. D. *semun* = *serun* 'to dance'. For adjective *vīma-*, see also *sīma-* below, and O.Ind. *bhīma-* 'causing fear'.

vīṃma 'in the sea', loc. sing. *vema* to *vāma-* Bcd 57v1 *vīṃma paravysamḍā satva* 'beings drowning in the sea', BS *ogha-nimagna*.

vīmath- 'churn', see *vamath-*.

vīmas- 'realization', K 67.173 *vīmasāma*, = K 70, 8r1 *vamasāma*, see *vamas-*.

vīy- 'resent', Z 19.51 *vīyītā*, from *vaid-* 'know, feel', probably rather lw from BS *ved-*, with *vītana*, *vīna* 'pain', BS *vedanā*. Also Z 2.136 *vīyai* 'feeling', BS *vedaka-*.

-vīya- suffix (or second component) 'possessing', K 97.198-9 *ṣṭ śadā u daṣṭ caitye māñada hamī aurgavīya*, = v 246, 13ar *ṣṭ diṣṭ caityā māñadā hīme aurgavīya* 'this land and region becomes like a *caitya* shrine, worthy to be honoured', BS *sa pṛthivī pradeśaṣ caitya-bhūto vandaniyaṣ ca bhaviṣyati*; Sid. 6r4 *jehāvīyī āchā* 'curable diseases', BS *sādhya-*; v 116.6515 *haysguṣṭanavīya-* 'troublesome', BS *āyāsa-*; to loan-words, K 27.156 *aitapūravīye strīye* 'women of the inner chamber', short *-vī*, K 44.198 *dida piśārāvī hirre* = K 41.81 *dida piśārāvī hirrā* 'such a disgusting thing'; K 19.235 *adapūravīya strīye*; also *-vīha*, K 44.182 *piśārāvīha*. Possibly also *-bīya*, v 164b4 *bayabīya uysnora* 'terrified beings'. See AION 1, 1959, 116-9 where this *-vīya-* was traced to *-vaita-* and compared with Armen. suffix (or second component) *-uēt* 'possessing', with N.Pers. *-bēl-*.

vīyaji 'a medicament, which is roasted, hence some grain', III 85.67 *āda hāmai, vīyaji, rājā nāmva* 'flour, barley, grain, salt of the plains'; III 86.102 *rrūnā ttūṇ, vīyajā, hamagā vīstāñā* 'madder seed, grain, to be placed equally', III 91.235 *pattauda hāmai, pattaūdā vīyaji, hauṣkyā ttrahe* 'roasted barley, roasted grain, dry radish'. From **vīza-* (or possibly *vīya-* with insignificant subscript hook) to IE Pok. 1120-3 *vei-* 'bend', 1130 *vei-k-*, Lat. *uicia* 'vetch', Let. *vīkne* 'tendrīl', 1133 *vei-s-*, Armen. *gi*, *gīoy* 'juniper' (**uiso-*), O.Engl. *vīr* 'myrtle'. To this belongs Zor.P. *vāśak*, N.Pers. *bēśah*, *ṣēśah* 'forest', see KT VI 436-7. Hence *vīyaji* 'vetch-pea' would suit, beside *vīṇaka-* 'pea', from the same base *vai-*.

vīyārastū 'youthful', III 35.30 *ūysdvīda karāśā jsa vīyārastū*

śūje ' (the nubile young women) beat with withies one with another the virile youths', = III 37.27 *aysdāda karāśau jsa vīyārastū śūje*; = III 47.45-6 *ūysdvīdī karāśau jsa vīyārastū śūje*. From **vaya-kāra-* 'age of vigorous youth', to base *vai-:vi-* 'be vigorous, virile', Av. *vīra-* 'man', O.Ind. *vāyas-* 'youth', Greek *ἴς*, Lat. *uirēs*, *uis*, Tokhara A *wīr* plur. *wīre* 'youthful, young, fresh'; Oss. D. *ūājyg*, I. *ūājyg* 'of mythical huge men, giants', dyadic phrase *ūājgūtā āmā ūāngūtā* with adjectives *ūājygon* and *ūāngon*; this *ūāngon* 'youthful' is from **iuvanuka-* attested with the meaning 'young bull' in D. *iūonug*, *uonug*, *jonug*, *jonāg*, plur. *ūongūtā*, *jongūtā*, I. *ūānyg*, plur. *ūāngūtā*. Hence IAS 1.11 *jā ūājygon tyx* (of *Ūāxtānāg*); NK 1946.10 *ūāngon 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. *āngar* 'of the same age'. Adjective *-asta-*, here with secondary suffix *-ū*, with plur. *-ū*, see s.v. *vasū* 'pure'.

vīyai 'feeling', Z 2.136 rather loan-word with verbal *vīyītā*, and *vītanā-*, *vīyanā-*, *vīnā-* 'pain', BS *vedanā*.

vīyau 'deception', v 23, 2v2 = Z 19.20 *vārī vā jīrgyō vāyau cāru yi(ñdā)* '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', *vīlaka-*, *vīyārastū*.

vīysānvā 'in bindings', loc. plur. to *vīysāna-* in dyadic III 56.21 *tta baudasatva vīysānvā dyaunvā* (not *-rā*) *ārā biṣū namasū nāmāda* '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 *vai-: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-vīnās* 'not injurious, not sinful' (note BS *asanga-*, *asakta-* 'free from clinging' beside *viśakta-*, *viśaktikā* 'attachment to evil'), Pali *visattikā* 'sinful bent'). Hence IE *uei(ḥ)-*, Lit. *výžti*, *výžu* 'to plait', *apvyžti* 'wrap'; O.Slav. **vezati* (nasalized), Russ. *vjazati* 'to bind', Armen. lw *viz*, *vzi* 'neck', O.Pruss. *winsus* 'neck'; from *uei-* by increment *-ḡ(h)-*, as the 'turning' limb. See also s.v. *vīšūna* 'spider'.

vīra 'intelligent', voc. sing., N 176.21-2 *vīra bīka piśā sāra mulyṣjaṣṣe 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 *prālavīyī āysam vīra naṣṭā* 'seated upon the chair provided', BS *nyāṣīdat prajñāpta eva-āsane*; III 22, 13a4 *sūtrām vīra* 'in sūtra-treatises' (BS *sūtrānta-*), BS *sūtrānta-padeṣu*; III 24, 21b1

- sadyi piṣkalā vira* 'in the piece of ground', BS *prthivi-pradeśe*; SuvP. 74v1 *śe baysā vira* 'before one Buddha', BS *ekasya buddhasya ca antike*; v 113, 35v5 *śaṃdo virā* 'on the earth'; Sid. 150v3 *cu ttā ttimīrāṃ 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 vira tsimde* 'they vanish'. Preposition, K. 47.57 *vīri vara hīsi* 'come into the court', see s.v. *vara* 'court'. From *upari* 'above, on', Av. *upairi*, Zor.P. *apar*, N.Pers. *bar*. IE Pok. 1105 *upēr*, *upēri* 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. *rcvahi 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-śkimpā*.
- viri** 'there', see *vara*; Sid. 147v5 *viri*, see *vari* 'just there'.
- virāa-** 'worker', second component, see *māsa-virāa-*, *ksīrva-virai* (II 18, 7a8), to *kīra-* 'work'.
- virāmdā** 'tearing away', JS 29r4, see *varrad-:varrasta-*.
- viram-**, Bcd 49v1 read **virame* for *virāme*, *tti jsām aysā ysathvā ma vi[rā]rame gvāna* 'may I not displease them (the teachers) in my births at all', see s.v. *ram-*.
- virāṣṭa-**, **virāś-** see *varaṣṭa-*, *varāś-* 'experience'.
- virāsañi**, 'brilliant', K. 153.18 *virāsañi buṣa 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-virai auśka* 'good excellent-working always', to *kīra-*, see s.v. *-virāa-*. But possibly to *vi-rād-* 'to prepare, organize' with *v-* retained to Av. *rād-*, then not a second component.
- virām**, **virā** from *vira* with pronoun K. 40.31 *śve virām tta tta pyūṣṭā* 'by rumour so it was heard by us', = K. 43.148 *śve virā tta va tta pyūṣṭ(i)* (subscript hook written for *-i*).
- virāva** 'rough (?)', Z 22.121 *virāva patāvani nāstā snāda kāde śśandā nauva* '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 *suiddha-* is then missed. If 'root-filled' is accepted the connexion is with *virā* 'root', with suffix *-āva-* (as in *rraysāva-* 'empty'). IE Pok. 681 *leu:-lū-*, is compared s.v. *rruma-*.
- virāṣṭā** 'towards the upper part', II 125.3 *māje bādā virāṣṭā* 'to our land'; II 111.19 *saṃgalakā virāṣṭā tsāṣṭakā ttā tta hve* 'he so spoke calmly to Saṃgalaka'; Sid. 126r1 *bvāṣṭyi virāṣṭā naysdā hame* 'he is near to knowledge', Tib. *śes-ñen dan*. See *vira* with *-ālsto*.
- virāñi** 'sonship', second component, JS 19r2 *bagya-virāñi* 'sonship of the Buddha', see also *bar-bīrye*, *bara-vira-*, from *pūra-* (**puθra-*).
- vīro**, optative 3 plur. K. 4, 141v3 (irrealis) *ku...hvātāndā vīro* 'if they had said', see the base *vā-* 'to be'.
- ||| **virrkām** 'epithet of cloth', v 201, 71a4 ||| **virrkām thaunām bāji mārva śurāyaṃ* (with *-im-* = *-ai-*), and proper name; the *bāji* is 'share, tax, tribute, customs' thence 'a *bāja-* (amount) of... (silk) cloths'. Missing is one initial *akṣara* in *-a* to give a base in *-av-* with suffix *-ar-* and *-ka-*, a form like *maysirka* 'great' (base *mas-*), hence possibly base *tap-* 'to weave' in Zor.P. *tapast* 'carpet', Armen. lw *tapast* 'mat', *tapastak*, N.Pers *tabastah* 'tapetum fimbriatum, fringed carpet', *taftan* '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 *mista u vilaka* 'great and small', Tib. *che-čhuw*; Sid. 14v2 *vilakā*, Tib. *čhuw-uv*; II 60.17 *u kagija śkaunaka vilaka śa hatca ttraba jsa* 'and a covering of skin, one small, with fringes (?)'; K. 34.64 *vailaka śa strriyā*, = K. 35.114 *vattaka jiśka*, = K. 17.177 *vaka jiśka* 'young girl'. See *cilaka-*, *dilaka-*, *ttilaka-*, *laka*, and *vitka*, *vānda-*. Possibly from pronoun as meaning 'only so much' hence 'little' or from base *vā:-v-*, *ū-* 'be deficient'. See also comparative (or superlative) II 39.18 *mištai kañiśta ā* 'greater and smaller'. Here *valaka-* I 149, 59r4 *valakām u ysādām* 'children and old men', BS *bālānām aṭha vṛddhānām* I 141, 49v5 *ysādām u vaittakām*, BS *vṛddhānām aṭha 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 tsiya* 'an arrow missing its mark was not being shot at all' (the reverse of BS *amogha-* 'unfailing' see K. 24.95 *am(au)ga*, K.16.153 *amauka*, K. 33.46 *amauga* epithet of *aha* 'noose', BS *pāsa-*). 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. *ṛṣṭi*.
- vīv-** 'to shine widely', SuvP. 60v3 3 sing. optative, *brūñāṇ-dai khū ji urmaysdi*, *vīvīya harbiśā vira*, *harūñe biśā diśū vira* 'like the shining sun, it, shining in all places, illuminates in every direction'; BS *jvalamānā yathā sūryaḥ samantena vīrocate prabhāsitā daśa diśo*; participle present, SuvP. 68v3-4 *niṣṛīrīma tcarṣva vīvaṃdā-aṅga* 'pure beautiful brilliant-limbed', BS *sunirmalaṃ suruciraṃ svvirāṅita-angaṃ*; 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 *vītap-* through **vīyav-* > *vīv-* (see *ttav-*, *bātāva* 'lightning') or *vi-ba-* to *bā-* 'to shine' (see s.v. *hāyi*) with *vī-* < *vi-*.
- viśūna-** 'spider', I 139, 47r3 *gūñā ysāysajā js[va] dūrṣṭa*, *cu viśūnyām dūṣṭa u mūlām drvāṇṇdyau jsa* 'bitten by grass worms, who are bitten by spiders, and rats, by scorpions', BS *tṛṇa-bhū-kīṭa tad-daṣṭa lūtā-mūśaka-vṛści(kaiḥ)*, hence *viśūna-*, BS *lūtā* 'spider' (*dūṣṭa-*, *dūrṣṭa-* from older *daṣṭa-*). In I 167, 82v1 *lūtā* has taken over BS *lūtā*. From *vai:-vi-* with increment *-x-* 'to spin', IE *vei-g(h)-* to Pok. 1120-2 *vei-* 'spin, plait, weave', as O.Ind. *ūrṇa-vābhi-ūrṇa-vābha-* 'wool-spinner', for 'spider'. Note Lit. *vjāti*, *vjāu* 'to plait', s.v. *vīysāna-*.

viśc-, see *višt-*.

višt- 'place', I 254, 2 |||salāta vištīmā 'I bestow (well-expressed) words', BS *sunirukta- vacana-bhāvaṃ sambhā-vayisyāmi*; 2 plur. imperative, II 81·44-5 *ysira tta na vištārū paijsa kūṣṭaṇa baḍa* 'so do not place your heart as captive to great sorrow'; Manj. 89 *ttsāṣṭa vištīda* 'they make to be quiet'; III 89·164 *vištā arrjū jeṃdū* 'places it, it cures haemorrhoids' (BS *arśas-*), III 89, 167-8 *hūña vište u arrjū jeṃdū* 'puts it in the blood, it cures *arśas-*'; Sid. 128r1 *aysmu thāña vište* 'put mind in its proper state', BS *medhyam*, Tib. *yid gzuns-par byed-pa* (*gzuns* 'strength'); V 117, 66v7 *kṣīru śśāra hāra vātā vištātū* 'places the land upon good things', BS *rāṣṭraṃ sukṛte sthāpyate*, = N 69·2 *vište*; Sid. 152r1 *vištāña-*, Tib. *bčug-la*, v 78, 4r2 *vištātā*, Tib. *gnas-pa*; Sid. 19v1 *u bāta nva niṃnaysā (-iṃ- = -ai-) vešte* 'and wind acts accordingly', BS *vāta-anulomanam*, Tib. *rlun dan hphrod-do*; 3 sing. conjunctive, K 41·82 *kūṣṭai vištā*, = K 44·199 'where one may place it'; Sid. 149r1 *hamamga viścāñā* 'to be placed in equally', Tib. *cha bñams-pahi sten-du*; v 244, 2b2 *pustya-t-i viścī* 'put it in a book', BS *pustaka-gatām api kṛtvā*; noun, v 114, 63r6 *vištemate kāḍāna* BS *sthāpayet*; I 250, 214v4 *vištemāte jsa*; II 107·146-7 *hadarrūā kṣīrañvū parauyā viścāme keṇa* 'in other lands to bring into his command'. Causative to *vā-stā-* present *vaṣṭ-*, participle *vāstāta-*, *vištāta-*, 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 *viṣṭi* 'I stand', BS *sthāsyāmi*; K 10, 8v1 *viṣṭindā*; Bed 46v1 *kalpa viṣṭide* 'ages continue', BS *kalpa sthahantu*, III 21, 7a1 *viṣṭāñā*, BS *sthātavyam*, see *vaṣṭ-* from **ava-stā-*, present (*hi*)*ṣṭa-*. Causative *višt-*.

vāṣṭā 'rest, stay' II 43·32 *vāṣṭā hīya śaṃdā* (SDTV 112), 'ground for resting'.

vīsa 'throat', K 40·37 *tā ṣṭāñ saittā si vīsa vī vā ṇe ttaṣṭi* 'it seems that the *anausa-*liquid flows into the throat', = K 43·154-5 *tā ṣṭā saitti si vīsa vī vā ṇe ttaṣṭ(a)*. From *vīsa-* from **vṛtsa-* 'the turning limb' to *vart* 'to turn', see *vīsāra-* 'rolling' and from *gart-*, *gesāra-* 'neck'; *navīsa*, *beīsa-*.

vīsa 'behave', 2 sing. imperative, II 40·38 *basaka jsī mauña(da) vīsa juḷi jsa* 'as by a calf, behave with love'. Base *vīs-* 'turn, behave', to *vṛts-* from *vart-* see s.v. *vīsa* 'throat', *vīsārai* 'rolling', like O.Ind. *varṭate* 'behave'.

vīsārai 'rolling', II 104·79-80 *tcāmryāṃ tcaica vīsārai satsārū mahāsamūdrā myāña ṇsphūsadaī* '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. *verčiu*, *versti* (base *vert-*), O.Ind. *varṭate*. Translation AM, ns., II, 1965, 104.

viśūs- 'be purified', III 60·41 *kṣa iṃdrāṃ jsām viśūsīṃdā* 'the six faculties are purified for them (-*āṇ*). See *vasus-* (**ava-suxs-*).

viška 'for', III 118, b7 |||*ye viška*, for *vaska*.

vāstāta-, **vištāta-**, participle to *vaṣṭ-*, *višt-* 'be placed, stand', SuvO. 68v1 *vāstāte*, BS *prāpya*; K 6, 145v3 *vāstātā*, Tib.

gnas-pa 'placed'; II 107-8, 174 *tcāmra lākapāla pyatsa vištāva* 'the four world regents (BS *lokapāla-*) stood before him'; K 15·118 *baisa raysāva vištauda* 'they all remained empty'; JS 35r3 *vestāva* 'they became'; II 114·116 *vištāndūṃ* 'we became'; infinitive, II 113·107 *pastāṃda vištāte* 'they deigned to stay'. From *ava-* (> *vā-*) (or possibly *abi-*) with *stā-*, present *vaṣṭ-*, *višt-*, causative *višt-*. IE Pok. 1004-10 *stā-:stā-*, O.Ind. *sthā-*, *tiṣṭhati*, *sthitā-*, Greek ἵστημι, στήστος, Av. *stā-*, *hišta-*, Lat. *sistō*, *stāre*, *status*, O.Saxon *stān*, Got. *stōþ* 'he stood', *standan*, Lit. *stōju*, *stōti*, Let. *stāju*, *stāt*.

-vīha, see **-vīya** 'possessing'.

vāhañamce 'depressed', Z 5·92 *andīvarū kūṣcānā rṛiṇe 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 *vīhasai* from IE *thṛ-sk-*.

vū 'hither', II 18·7a2 *āstam māste tcaura vū hištā* 'at the beginning of the month four, he comes here'; Z 24·407 *vū panata ttārā haṃtsa hīñi jsa rrunde rraymo thamjāre u ākṣvīndā juvāre* 'those have risen hither with the army, they draw the king's array, and they begin, they fight'; Z 5·36 *vū patana* (for *panata* 'arisen'); II 104·80-1 *ttyai vū au naravañḍū āspara pāriphīda* 'they are established here on the road to *nirvūṇa-*'. 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*.

vūda- 'covered', *uḍa-*, *ūḍa-*, Z 2·172 *samu kḥo ggarā ysarūai vūḍā ratanyo jsa pāsāru viri* 'just as a golden mountain covered with jewels in the sunshine'; v 40, 54r4 *ratanyo vūḍo*; III 75·214 *ba-vūḍā ājavaiṣi* (BS *ājvīṣa-*) *thīye* 'he drew out a poison-covered serpent'; K 32·44 *be-vūḍi pūñi jsai ysaira baidū bitcatte* 'he struck him on the heart with a poison-covered arrow'; without *v-*, *ūḍa-*, verbal, JS 28r1 *ūḍāṃde rañṇau jse* 'they covered with *ratna-*stones'; participle *uḍa-*, *ūḍa-*, K 152·14 *pīṃsāre (-iṃ- = -ai-) ranyā uḍā* 'crowns covered with *ratna-*stones'; K 63, 78v2 *daja palai kṣatrrū sāhauja brrīyūne*, *vīysā ysāra-vārrjā vasva kaujana ysīrya*, *ranyau jsa kīšana pera uḍā nijsave* 'standards, banners, umbrellas and parasols, delightful, thousand-petalled lotuses, pure *kāncana-*gold, abounding in *ratna-*jewels, covered, decked with foliage'; SuvP. 69r2 *anūvyamjanyau tcarṣva biśā jsīñā vī uḍa* 'beautiful with the minor marks (BS *anūvyamjana-*) all covered finely', BS *anūvyamjanaiḥ suciraiḥ svīrājīta-anga-*; III 96·5 *jsaiña vī ranau uḍa* 'finely covered with *ratna-*stones'; II 108·185 *mīrāhyā jsa uḍa* 'covered with pearls'. Parallel with v 77v5 *ratāñnyau 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 **brzda-* > *vūda-*, *ūḍa-* (see also *b-> β-> v-* s.v. *varga-* 'fruit'), Oss. D. *āmbārzun*, *āmbarston*, I. *āmbārzyn*, *āmbārst* 'to cover', DI. *āmbārzān* 'covering', Av. *barzaiš-* 'cushion', Zor.P. *bālīšn*, N.Pers. *bālīš*, Orm. *bālīšt*, Šuynī *vīydz*, *vīydzēj*, Rōšāni *vāvz*, Yazg. *vavz*, Waxī *vōrz*, Sanglēcī *vōzd* (from *brz-*), Yidya *virzanē* (**brzanaka-*) 'pillow',

vrazidinē 'pillow', Balōčī *barzī*. IE Pok. 125-6 *bhelgh-*, O.Ind. *barhis-* 'strew', *upabarhaṇa-*, -ī 'covering', Celtic O.Ir. *bolgaim* 'swell', *bolg* 'sack', Got. *balgs* *ārcōs*, O.Engl. *bielg* (> 'belly'), O.Norse *bolginn* 'swollen', *bolstr* 'cushion, bolster', O.Pruss. *balsinis* 'cushion', Lit. *balšienas* 'fastening for sledge', Let. *bālsts* 'support' (verbal use in Ossetic, Celtic and O.Norse). No trace has been found of the assumed older *-šd-* (as in *māšdāna*, *mādāna* 'bounteous').

vūmūta- 'moved down, about', Z 20:37 *vūmūva biršta ttani* = III ed. 2, 142 v2 (*vūmū*)*ta bāršta* (*t*)*ta(ni)* (important *-ta*, excluding a base with *-d-*). 'the skin disturbed, burst'; Z 14:50 *crāmu pharu prīya* (BS *preta-*) *ttarrā ggangye nitāyā vūmūva prīyā kye*|| 'as the many *preta*-ghosts, thirsty at the Gangā river are agitated, the *preta* who...'; Z 20:40 *ggūne padamna kšautte vūmūva jāte* 'hairs by wind tossed, moved about, destroyed'. From **ava-mūta-* (*vū-*, as *būššātā-* 'stairs', *pūhētā* 'binds on', *pūmūda-* 'faded') to *mau-:mu-* 'to move', see above *vamūda-*.

vūy-, **ūy-**, **uyy-** 'to survey', BS *avalokaya-*, from **ava-day-*, see s.v. *uy-*, and *pūy-* < **pati-day-*.

vūysa 'hither', K 24:87-8 *mahadrasaina rai vā vā jsanāka pašāvai* 'Mahendrasena the king has sent out a killer hither', = K 32:39-40 *mahaidra(s)ai(na) rre vūysa jsanākā* (< *pašāve*), = K 16:143 *mahaidrrasaina rre vā jsanāka pašāvai*. 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-*, *kūš-* 'to seek' as second component in *balysūna-vūysaa-* rendering *bodhi-sattva*, paraphrased III 98:31 *baṅyisūstā kuše* 'he seeks bodhi-knowledge', = III 99:37 *baṅyisūstā kūšai*. See VI 226.

-vūira- 'son' as second component, v 37r6 *gyastavūrānā bhavaṇā āsta vye* 'they were dwelling in the mansion (BS *bhavana-*) of the sons of the *deva*-gods' (= BS *deva-putra-*).

vūlsta- 'thrown off', Z 22:239 *vūlstāndi sia 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. *nyūdāre*, *ggaltte*, *gaḍāre*, base *gart-* 'to roll, lie'.

vūvayau 'of the origin of the *baga*-distributor' as a royal title *baga-*, II 82, 58 *vūvayau drūpaḍa* = II 79:12 *vūvayum drūpaḍā* 'the royal (princess) *Drūpaḍī*'. Hence **baga-yauna-* 'of royal origin' with the Indian name replacing **dropaḍī-* (Epic Sanskrit *Draupadī*) with Prakrit *-aḍī* < *-aḍī* (as O.Ind. RV *nadā-* 'reed', RV, AV *nadā-*, later *nada-* and BS *naṭa-*; and **argada-* 'enclosing bar' > *argaḍa-*, *argaḷa-*); Av. *yaona-* 'place of movement', O.Ind. *yoni-* (s.v. *gyūna-* 'way'). For *baga*- O.Pers. *baga-* (glossed by Akkad. *ilu* 'god') is Av. *baṅa-* 'distributor', Parsi-Sanskrit *vibhaktar-*, Sogd. Bud. *ḅy-* rendering BS *deva-*, plur. *ḅy'yšt*, gen. plur. *ḅy'n*, *ḅy'yšt'n* 'paradise', *ḅyḍn'k* 'altar', *ḅyḅ'wr* 'prince', M.Parth.T. *bg*, plur. *bg'n*, adjective *bg'nyg*, abstract *bgyft*; *bgḅ'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 *bāg*, with suffix *bāgrāk*, as proper name (of the

same man) II 89:61 *begarakā*, II 90:69 *begarā*, II 89:56 *berakā*, II 84:18 *bagarakā*; in Manichaica *bāgrāk* in a name *t(ā)ngrim alpim bāgrākim*. To verbal base *bag-* 'to give or receive a share'. IE Pok. 107 *bhag-* O.Ind. *bhājati*, *bhaktā-*, *bhāga-* 'good portion', agent 'distributor' (as an *ādityā-*, see Mithraic Studies 1975, 8-9), Greek *φαγεῖν* 'to eat', O.Slav. *-bogū* 'portion', *bogatū* 'rich', *ubogū*, *nebogū* 'poor'; *bogū* 'god'. For verbal cognates see s.v. *būšš-:būta-* 'give'. The epithet *baga-* became also a substitute for *Miθra*. Hence the Kušān name *vaka-mihra*, and *vvaga-mihra*. In the Armenian history of Agathangelos (594) in a well-known passage Grigor came to a Mithraic shrine: *gayr hasanēr i mihrakan melheann anouneal orduoyn Aramazdaj, i giuln zor Bagayarič koč'en est part'euarēn lezouin* 'he went, he came to the temple of Mihr, called son of Aramazd, in the village called Bagayarič in the Parthian language'. In the Sogdian phrase of the marriage contract (quoted s.v. *ysamtha-* 'payment') *Zkn ḅyḅ ZY Zkn myḍr' nḅ'nty* 'with the Baga-, even with Miθra' (if indeed they are divine names and not simply 'with the apportioning and the agreement') the *ZY* = *at* ('*t*') is identifying like Greek *καί* = Engl. 'even', not the 'and' of disjunction and addition, the other view was taken in BSOAS 28, 1965, 248 by W. B. Henning. Since the Aramaic *ZY* was the relative pronoun 'which is...' as in Zor. Pahlavi for *ī* (< *yat*), the identifying meaning could arise from the original use. In *vūvayau*, *vūvayum* the *vw-*, *v-* is like *b* > *β* > *v-* in *vūda-* 'covered', *varga-* 'fruit', *vāta-* 'become', and for *-ūy-* see *būšš-*, *būta-* 'give' < **baxš-*, *baxta-*, *būššātā-* 'stairs', *pūhētā* 'binds on'; hence *baga-* > **bava-* > **būva-*, *vūv-*.

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 **āranīčī-* as 'a place of ritual performances'; if one accepts *-rič* the initial can represent older Parthian *r-* (as *īan* 'people'), then the source could be base *rai-:rī-* in Let. *ritus* (*-u-* stem) 'ritual act', loc. *ritē* (to *rit-*); IE Pok. 60 *ar-:r-* 'to fit', Av. *rātu-* 'fixed time', *raḅvya-*, 'for ritual action' Zor.P. *raspik* 'ritual official'. This *-rič* < **rī-čī-* 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. *yaš-*) is excluded by the *-r-*, not *-r-* (from *-d-* < *-d-*); and a Parthian word does not contain *yad-* < *yaš-*.

vūššotte 'he descended', Z 22:187 *ttānu vūššotte haṅtsa gyastyau vara gyastuvō štānā, sanu kho purra haṅbada ššīve astā ggarā vīri nāhušdā* '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-*, *patārūh-*. To IE *kseu-* or *kseu-* (see s.v. *šun-*), beside IE Pok. 954 *skeu-*, *skeu-* 'to speed', 955 *skeub(h)-*, and (*s*)*keup-* in Zor.P. *kōpēn* < **(s)kau-panya-* 'sling (weapon)'. See *vū-* in *vūmūta-*.

ve 'at, on', older *vāte*, v 93, 32r6 (*ba*)*ššū 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 *marañā ve suhāva ysamthā nāsti* 'at death he takes birth in Sukhāvati; N 69-2 |||setu sārū hira vetune viṣṭe = v 117, 66v7 rre dātāna gratośāte u kṣīru sārū hāra vātā viṣṭātā, tta kṣīruva vysnaura sārūyau karānyau śśādye, u puñyau śā rre vātātā 'the king by dharma-doctrine rules and he places the land on good things; so the king places the people of the land on good actions, goodness and merits', BS *dharmeṇa śāsyate rāṣṭraṃ sukṛte sthāpyate janaṃ* ('by dharma-doctrine the realm is ruled; in good action the people is placed'). Here *vetune* = *vātā* 'upon'; I 257, 3b3 |||ve hāṣīmi 'I send upon...'; III 83-23 *biśā diśa ve* 'in every direction'; N 75-25 *jsīṇe vajśāmatu ve hvanai pahamgg-|||* 'became associated with the treatise on the science of life', BS *āyur-vaidya-śāstreṇa samanvāgato babhūva*; ibid. 29 *aysu biśtu ve āvūṃ kaṃ(thuvō)*, BS *sarvatra grāma-nagara... upasaṃkramisyāmi* 'I go everywhere in villages, cities...'.
ve 'and', Sid. 13v5-14r1 *drvāma tīma ve gūra* 'pomegranate seed and grapes', Tib. *bal-pohi sehu dan, rgun dan*. See u, va.
vei 'on', = *vāte*, Z 2.129 *samu kho hani ggaru vei jsāni* 'just like a blind man walking on a mountain'; Z 22-106 *mulśdu yanu maha vei balysa* 'do mercy upon us, Buddha'.
vei 'been', participle to *vā-*, *vāta-* < **būta-*, Z 23-22 *ku ne marata balysā ni vei stā* 'where the Buddha has not been here'; III 69-96 *cu ṣṭāṃ ve kuñjsa tīma* 'which was sesame seed', so, not from **vapati* 'scatters' proposed BSOAS 10, 1940, 584.
vai 'for him', from *va* 'for' with *yi*, from old *vaska*, hence *vai* = *vaskai*, Sid. 8r2-3 *ḥāme vaskai hrā tcairai* 'treatment must be made for his protection', Tib. *bsrun-bahi ḥho-ga byaho*, corresponding to Sid. 125r3 *āstaṃ vī vai anahāroṣṭā hīya hrā tcerai* 'previously for him the treatment by fasting (BS *anāhāra-*) must be made', Tib. *thog-mar snyun-bahi ḥho-ga byas-la (snyun 'to fast')*. The same translation 'for him' suits elsewhere, Sid. 107v2-3 *uvī vai haniṣṭndā* 'wits fail for him (he becomes despondent)', Tib. *sgyid lug-pa* (= BS Mahāvīyutpatti 7272 *viṣaṇṇa-mānasa-*); Sid. 7vi *vyaysaṃ vai himāte* 'misery may occur for him', BS *vyasana-*, Tib. *sdug-bspal-bar gyur-tam*; Sid. 145v3 *tceṇi vai hemnai hame* 'his eye becomes red', Tib. *mig dmar-ḥiv*; K 145 3r4 *vai au byāsāma hamai* 'for him an opening occurs'. See *vaska*.
vekṣottai 'you scattered', JS 34r2-3 *vekṣottai dāṃ vaṇa saṃ khu kṣuma ne miḍe* 'you scattered grains now so that he does not die of hunger'. See *kṣautte*, *kṣāv-*, to base *āṣaub-*. IE Pok. 625 *kseubh-*, 954-5 *skeu-*.
vecūlyāma 'walking', K 144, 1v2 *haṃdravysya tsūma u saṃdyā vecūlyāma* 'moving in the sky and walking on the ground', translation, Studies in Esoteric Buddhism and Tantrism, Koyasan, 1965, 30. For *-ñl-* see also *haṃjsūl-* '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-y-* > *čur-* or *čau-*: *čur-* with *-r-* but not to base *čyau-* 'go', since Khotan Saka has *ts-* < *čy-*, while Ossetic has *c-* for both *č-* and *čy-*.
vejala 'in detail (?)', II 19-43 written vertically at the beginning of the stories, possibly the same as Prakrit Ardhamāgadhī and Mahārāṣṭri *pejjala*, BS *peyalam esa* 'this is the story in brief'.
vaijalaka 'small; boy', see s.v. *viṃḥilaka-*.
vejānāka (possibly *vejsānāka*) 'showing', causative to *vijsās-* 'see', Manj. 206 *ttu ālaba u tīma vejānāka* 'shower of the *ālambana*-cause and seed' (BS *ālambana-*, third of the four *pratyaya-* 'causes'). See *vajsās-*, *vijsās-* 'to see' causative *-āñ-*.
venja 'young; prince', II 50-52 *bārai khacai u venja haukāṃ hīyai pūra śvakale, u saḡadāysa* '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-*, *viṃḥilaka-* 'boy'. The name *khacai*, see also II 49-1-11 *khace*.
vettā 'young ones (?)', II 49-15-6 *sām-sū hīya vettā bimḍā muśdā pasteṃ byaude* 'you have deigned to find favour upon the children (?) of the *sām-sū*'. Note II 117-129 *hvū: ṣiṇne, mistā sām-sū*, translated BSOAS 30, 1967, 95, note 101, the Chinese *ṣang-ṣu* from older *ṣiang-ṣiwo* (K 856-1; 1187-17) 'superior secretary'. For the base see *vi-* of *vilaka-* 'small' (> *valaka-* 'children'), *viyau* voc. sing. 'son' (BS *he putra*), *viṃḥilaka-* (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 *vina*), *venā, vene, vaina, vainā, vainau*, K 60, 38vi *vena akṣarāṃ* 'without marks', Manj. 345 *vaina aysmva* 'without mind', Manj. 305 *venā gūchāme* 'without escape', Manj. 380-1 *vainā paṣṭāme hiṣcye* 'without origination, coming'; Manj. 302 *vene akṣara*; K 111-352 *vainau dyāme* 'without seeing', note ibid. 351 *dy(ā)me jsa*.
vema 'in the sea', loc. sing. to *vāma-*, loc. sing. also *viṃma* (*-iñ-* = *-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 *Ṣuyñi wāz-: wāṣṭ* 'to swim', Yazg. *waz-*, *wes-: weṣṭ* '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 *kuṣṭa-*, 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 *tī avaiṣkeṣṭa ṣṭāre* 'these are indistinguishable', K 61, 39r2 *varva aviṣkeṣṭa*

- lakṣaṇa* 'pure unseparated marks', from base *pāṣkal-*, *piṣkista-* (note *-ṣk-*, not *-sk-*).
- vesārā* 'rolling', JS 9v2 *āci-vesārā* 'rolling in flames' (*āci* < BS *arcis-*). From **vṛtsa-* and *-āra-* suffix (or second component *-kāra-*), see *vīsa*, *vīsārai*, *navīsa*, *beīsa-* from *vart-* 'turn', as *gēs-* from *gart-*, **gṛtsa-*.
- veselake* 'mark on forehead', JS 33v3 *hamḍrāṅje besā veselake* 'marks on the forehead'; JS 28r4 *veselakye kḥede* 'like forehead-marks', like BS *tilaka-*; I 139, 46v5 *vasalaka tcerā ttera baidā* 'marks must be made on the forehead', BS *kāka-padaṃ mūrḍhan* ('crow's foot, mark'). From base *sard-* 'to smear', see s.v. *vasalaka-*.
- vaistā* 'fatigued', II 116.40 *tī jsā va aula vaistā tsvai* 'then also there the camel became tired'. See *vāstāta-*.
- vau* 'good, welfare', II 115.28 *sau mirai 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*, *vahu*, 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. *uṣu*, Celtic Gaul *uesu-*, O.Slav. *veselū* 'joyful', Luwian (cuneiform and hieroglyphic) *wašu*.
- vauṇāṃde* 'remove', SuvP. 66v4 3 plur. conjunctive, *karma-kleṣṣe rīme, vauṇāṃde maṃ biśā baysa* 'may all the Buddhas for me carry away the filth of the *kleṣa*-afflictions of the *karma*-actions', BS *kleṣa-karma-malaṃ malyaṃ vāhayantu tathāgataḥ*, Tib. *bdag-gi ṅon-mons las-rnams-kyi dri-ma de-bz̄in-gs̄egs-pas sol* (*b̄sol* 'remove'). From *vūñ-* < **ava-nay-* 'conduct down', see cognates s.v. *ānāñā-* (II 41.9). See also s.v. *vauñtha* 'opportunity'. Rather than to *vāñ-* 'toss'.
- vauḍā* 'devotion', Bcd 45r2 *ṣā deśana bhadra-ciryā vauḍā 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 cankaī ji hā vauḍā ysyāte* 'the listening man however much devotion may be produced for him', BS *śrutva saḥj janayed adhimuktiṃ*. For *adhimukti-*, *vama-sāmata* is used in V 336, 35r3, *vamas-* 'to realize'. In *vauḍā*, *vau-* from older *vā-* **ava-* (see *vūñta-*) would give **vūr-* with participle *vūḍa-* (see s.v. *rauḍa-*); the final *-ā* may have replaced either *-tāti-* or *-āka-*. The base *var-* 'wish, be willing (IE *uel-*) would allow the meaning 'choice, inclination', but the base *var-* 'assert one's will' (IE *uer-*) would suit rather 'conviction, devotion'. An alternative would see in *vau-* older *vā-u-* which would suit the reduplicated *vā-var-* (IE *uer-*) 'to assert, convince', intransitive 'be convinced, believe'. This *var-* (IE *uer-*) is confused with *var-* (IE *uel-*) in C. Bartholomae, Altiranisches Wörterbuch. The reduplicated *vā-var-* occurs in Yasna 47.6 *vāurāite*, Yasna 31.3 *vāurayā*, and many later forms Zor.P. *vāvar*, *vāvarikān*, *vāvarih*, *avāvarih*, M.Parth.T. *w'wryg*, Armen. lw *an-vauer* 'untrustworthy', N.Pers. *bāvar* 'belief', see Mithraic Studies 1975, 14. A connexion is also proposed with Oss. D. *bālvurd* (W. B. Henning, Memorial Volume, 1970, 22-3). See also *šver-* 'tell'.
- vqtā* 'faint, giddy', Z 7-26 *indriye nvāte duṣpātāñā vqtā hve* 'senses depressed, weak, faint the man'. To *vau-* 'to faint', in form like *boṭa-* 'enveloped', BS *pratyavanaddha-*. Hence *vqta-* **ava-šauta-* or **ava-šautta-* to IE *seu-*, *seuk-*, in Lit. *sukti* to turn', see s.v. *vāus-*.
- vautta* 'successful', III 127.21 *phar(ā)ka bāḍa phar(ā)ka salī vautta 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 *nvadāvauṇā auramūṣa pajsa* 'and five garments (**āvāra-mauṣā-*) of binding woven stuff (of medical list)'. From **nibandaka-vafna-* with *vauna-* < **vafna-* as *thauna-* < **tafna-* **θavana-*. Base *vaf-* 'to weave', Av. *ubdaēna-* 'of woven stuff', Zor.P. *wpšn* **vafišn* i *pašm* 'weaving of wool' (DkM 290.4), *pād-vāf* 'stocking' (ad Av. *ūbhavana-*); Sogd. Man. *wf-*, *wft-*, Chr. *zyrn-wfē qwrty* 'gold-woven shirt'; Yagn. *wof-*, *wofta*; N.Pers. *bāf-*, *bāft*; Yazg. *waf-*, *Waxi* *ūf-*, Sarikolī *wof-*, *wift*; Pašto *ūdal*, Orm. *waḥf-*, Yid-ya *wāf-*, Sanglēcī *if-*, Šuynī *wāf-*, Oss. *ūafun*, I. *ūafyn*, *ūafton* 'to weave', *ūāft-*, *ūāvūd-*, D. *ūāvūd-*, D. *uftinā*, I. *uāfti* 'spool for weaving'. IE Pok. 1114-5 *uebh-*, O.Ind. *ubhnāti*, *umbhāti*, *unābdhi* 'string together', *ūrñā-vābhi-*, 'spider', Greek *ὄφῆ* 'weaving', *ὄφαινω*, OHG *weban*, O.Engl. *wefan*, *webb*, Tokhara B *wāp-*, *wpelme* 'woven stuff'. With less specialized meaning 'to waver', O.Engl. *wafian*, O.Norse *wāfa*, Lit. *vebzdū*, *vebzdėti*.
- vauniha* 'opportunity, chance, entry', K 97.177 *baidāṣṭa vauniha na byehīda*, = V 246, 11A1 *bīdāṣṭā vāñmīha nī byehīdā* 'they get no chance against him', BS *na...* *avatāraṃ lapsyante*; K 148.50 *tai jsām hā baidāṣṭa kṣaṇa mase rāṣa vauniha nī byehīde* 'so upon him surely, even for a moment, they get no opportunity for control'; III 10, 19r3-4 (*vau*)*niha byondādi* 'they found opportunity'; K 148.64 *rāṣa vaunihā grau hamāve* 'opportunity for control may become hot'; dyadic III 83.22 *vāñmīha uwāsa* 'opportunity' (BS *avakāsa-*). From **vū-* with base *nai:-nī-* 'lead' (see s.v. *ānāñā-*) or **vū-* < **vū-*.
- vāus-* 'to faint', Sid. 8v1 *vāusai* 'fainting', BS *mūrccā*, Tib. *skyug-pa daw* (*skyug* 'vomit'); Sid. 134r3 *vāusai*, BS *mūrccā*, Tib. *mi dran-šin*; I 169, 85r3 *vāusim* (*-im* = *-au-*, *-im* = *-ai*), BS *mūrccā*; Sid. 133v4 *vāusamḍai hame*, Tib. *myos-pa* (*myos* 'mad, intoxicated'); JS 6r2 *vāna pītā vāusamḍai śaṇḍye bidā* 'now he falls fainting to the ground'. Participle *vqta-* 'fainting'. Present *vāus-* < **ava-šuxs-* (with secondary *-š-* as in *āṣṣiṅgyā-* 'pool'), participle *vqta-* < **ava-šautta-* or **ava-šauta-*. See also *hūjātā* 'holds'. To IE *seuk-* in Lit. *sukti* 'turn', O.Slav. O.Russ. *sūkati* 'draw together'. But Oss. D. *ūādazug*, I. *ūadzog* 'unconscious; fainting', *ūadzog-gond* 'mad', D. *ūadzāvārd*, I. *ūadzāvārd* 'confounded, rigid' cannot be connected.
- vya*, *vyata*, *ya* 'become', see *vā-*, *vāta-*.
- vya* 'would have been', Manj. 235 *paysānāka cī mare vya* = Z 5.78 *kau paysānākā vātāya* (*vātā* with *āya*) 'when (if) the knower were here'.
- vyach-* 1. 'be devoted, understand'; 2. 'finish, end', *vyich-*, *vyech-*, *vyac-*, *vach-*, preterite *vyachy-*, *vyach-* (by loss of *-y-* < *-ita-*), 1. 'realize, devote oneself', III 27, 34a2-3 *cu vina uysāñe vina satvā vina pudgalā biśā hāra tū nīṣṣaḍa*

vyachī śi buddhākṣitrā-vyūha nāṣpāñe '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 nīrātmāno dharmā ity adhimucyate, kṣetra-vyūhān nāṣpādayiṣyāmi*; III 28, 40b1 *bāysūñā-vūysainā harbiśā dharmā vyachāñā* 'by the bodhisattva all *dharma*-elements must be realized', BS *sarva-dharmā jñātavyā draṣṭavyā adhimoktavvyāḥ*; II 5·69 *vyachara baiysūṣṭa* 'may you (plural) realize bodhi-knowledge'; II 5·72 *vyachāva jśām 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 harbaśa dharmā tt(u)sā* '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), vasva 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 kṣāṭta* 'may he realize this *dharma-kṣānti*- (readiness)'; Manj. 320 *sa vasva vyachīda prrara* 'may they realize the pure nature' (=BS *svabhāva*-); 2 sing. K 136·862-3 *thu... rraṣṭa sarva-dharmā vyachiyai* 'may you realize... rightly in all-elements' (=loc. plur. *-vā*); participle, K 138·932 *vyachata-sarvadharmāṃ gyastānā baiysānā* 'of those having realized all *dharma*-elements, the *deva* Buddhas'; K 150·27 *vyachava-dāva gyasta beṃsā hamīdi* 'the *deva* Buddhas having realized the *dharma*-doctrine together'; K 137·906-7 *vyacha-sarva dharmā*; JS 39v4 *baiysūṣṭā vyachīme* 'may I realize bodhi-knowledge'; v 324·162 (*with-c-*) *samāhāṃ vyac(ā)ka āsarī* 'the teacher (BS *ācārya*-) realizing *samādhāna*-trance'; II 106·145 *narvāṇva śarā vyachāṃdā* 'they realized the joy (=BS *śri*) of *nirvāṇa*'; Bcd 56r3 *aysī vyachīmi kuśala carya uvāra* 'may I realize it, the good exalted course', BS *nāmayamī vara-bhadra-carīye*. The second meaning 'cease', triadic II 103·54 *vyachāmai paravartīṃai* (BS *parivartaya*-) *naṣāma* 'cessation, change, quiescence', III 45·11 *vyachīyai paravartīyai*; K 143·1060 *pīla akāla-maraṇai vyachāme parivartīṃe vīra tsimde* '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 *jsīnai huṣṭye pīlai vyachīṃde* 'may life advance for him, may calamities cease for him'; K 93·90 *jsīnai huṣṭi pīlai vyechīde*; K 52·7·10 *vyachīde harbaiśā pīle, upadravi* (BS *upadrava*-) *āchā kṣṭye* 'may all calamities cease, troubles, diseases, sorrows'. From base *vyax-* (that is, *vyakhi-*) 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 *araza-*, glossed Zor.P. *artik* 'attack' and *kārečār* '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 *-khi-* beside *-k-*, to O.Ind. *vyak-vik-*, *vyacas-* from IE *uei-k- ui-ek- ui-ekhi-*. See, s.v. *bij-*.

vyata, see *vāte*, *vyā*, *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 jūhāṃjara vyāṭteva panūḍai* 'who here indeed has every day practised as maker of love', = III 39·51-2 *ca ma ṣṭām jūhaujiri vyattaive 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 *hamdarām jśām vyauca yanīdā* 'they help the others', from *abi-āfī-*, see *avyauca-*, *pyaurasti*

vrrasta 'coloured dark', Sid. 105r4 *svivai cha-vrrasti hamāre* 'his lungs become darkened', BS *kṣaya-asita-* 'black with phthisis', Tib. *glo hgrams-pa daw* 'the lungs inflamed'. From base **brad-*: **brasta-* (*b-* > *v-* as second component) to IE Pok. 157 *blendh-*, O.Ind. *bradhni-* 'reddish', med. Lat. *blundus* 'blonde'.

-vrahaunī, see *prahona-* 'dress'.

vrrīś- 'put on, wear', III 12, 21v5-22r1 *cu anūḍa vrrīṣe satā śśūvarebistā 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 *havrrīś-* 'put on', base *vark-*, Av. *vark-*, *aipi-vark-* 'put on clothes', *frā-vark-* 'take off clothes'. IE Pok. 1145 *uelk-* 'draw', Lit. *velkū*, *vīlkti*, O.Slav. *vlēko* 'draw', Greek *ἀολξ*, *ἄλοξ*, *ὄλαξ* 'furrow'. Hence **vrxs-* > *vris-*, see *hamgrīs-*; *vrrīsa-*. *vrrīsa-* 'clothes (?)', loc. plur. v 218·22·1 *vrrīsvā -ā|||*; v 262, 2a1 *vrrīsva nāsā gārttu* 'share in clothes bought' (dialectal). Possibly from *uļk-* **vrxs-* > *vrrīs-*, see *vrrīś-* 'to wear clothes' with *-rīs-* inchoative as to base in *-ark-* and *-arg-*; as *hanṅgarga-* 'assembly', *hamgrīs-* to *hanṅgalj-* 'gather'.

śa- 'one', first component, K 73·33 *śa-nauhyānā hīmi diva vyachi biṣ(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'.

śg 'second', K 26·132, = K 18·201 *śera* = K 35·81 *śeri*; as first component K 97·184-5 *śa-nauhye*, = v 246, 11b2 *śi-nauhyā* 'double-pointedness, doubt', BS *kāṅkṣā* or *vicitsā* in variant phrase *śi-nauhyā ā aṣadi* and *aṣadi ā śa-nauhye*, BS *kāṅkṣā... vicitsā*. See *sāta-* < **duita-*, *śāṃñā* and *śg*.

śśa-, *śa-*, *śi-*, preverb, Z 21·12 *śśāre jāte śśakṣautte, pārsti* 'they lie destroyed, tossed about, shaken'; II 99·196 *śaphīḍa* 'distracted', II 90·70 *bāḍa-śīpherā* (plur.) 'distracting the land'; III 69·20 *śatcaṃpha* 'distracted'. Possibly from *adi-ā-*, with *śśa-*, unvoiced from **śa-*, see also *śśau* and *śśvātā*.

śśakara- 'sugar', K 8a1 *māksī u śśakarā u rryysū u namve hīvi raysā* 'honey and sugar and rice and salt taste';

Sid. 100v2-3 *śakara kūṭānā* 'sugar is to be pounded', Sid. 124v3-4 *śikarā ūci jsa* 'with sugar water', BS *sitā-ambūnā*, Tib. *kha-ra chu*; Sid. 134v5 *śekarā*, BS *sitā*, Tib. *kha-ra* adjective, II 75:56 *śākarinai*. From Prakrit of BS *śarkarā-*, Sogd. Bud. *škry*, Uigur Turk. *šākūr*, Zor.P. and N.Pers. *šakar*.

śakalaka 'good', III 127:14-5 *hayū śakalaka-śaumai brraura nāhaluā khanadai* 'friend, of fine countenance, happy, reverent, laughing'; III 127:17 *śadya śakalaka-padi āṣṭi* '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 *ṣṣotta-*.

śāginai 'belonging to the śaga-', II 60:27 *u śe āṣana-śādā damarāṣṇinai maistū kaimeja śau u daidū āṣana-śādā śāginai maistū kaimejū 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 *śśaṅga-* is from the Prakrit to BS *śankha-* 'couch; bone of forehead'. See SDTV 16.

śacara 'seductrix', III 38:45 *jasta bayśa ttadi śacara gū yanūda* 'deva Buddhas alone can escape the seducer', = III 48:67 *gyasta bayśa ttadi śacāra gū yanūda*. From base *śak-*, *śacara-* from **śaca-kara-*, as *būśara-* 'jester', *ṣāyara-* 'magician', for *-c-* note also *khaca* 'food' from *xad-*. Possibly with *ś-* preserved to IE Pok. 522-3 *kāk-* 'jump', Greek κῆκίς, κῆκίς 'anything gushing out, ooze', Lit. *šōkti* 'spring, dance', Celtic Welsh *caseg* 'mare' (**kank-stika-*), O.Engl. *hengest* (**hangista-*), O.Norse *hest* 'horse'. Hence **śakaṣi-* > **śacā-*.

śaci- 'a kind of silk cloth', plur. *śaca*, older *śaṃci*, II 14b4 *drai chā śaṃci 200 mūri* 'three feet of *śaṃci* cloth, 200 *mūrā*-coins'; II 59:3 *u śaca-prraiyśe bira śā* 'and one dress with silk covering'; II 60:11; 12 *śaci*; II 124:10 *thauma śaci jsa kaumade* 'trousers from silk cloth', see SDTV 8; 15. Chinese *sien-ṣṣi* < *sian-tśie* (K 799:1; 1217:1 and 1212:1 *ṣṣi* < *tśie*); see E. G. Pulleyblank, AM, n.s., 9, 1962, 230, and Acta orientalia 30, 1966, 34. Unpublished *śacu* in a Saṃghāṭa 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. *kaṅgā-*).

śajsā 'single', I 145, 54r3 *śajsāṃ paijvāṃ gvahaiye* 'pain in single breasts', BS *pakṣhata-* 'hemiplegia'; II 2:32 *śajsāvā prravajā nāda* 'they undertook solitary asceticism' (BS *pravajyā*), see SDTV 25. From *śa-* 'one' with suffix *-āva-* or *-jāva-*, or with *-āka-*.

śade 'goodness', K 52:7:5 *cu yudī pha śade wāre* 'who did much exalted good', see *śśāde*, *śīdi*, *śalai*, and adjective *śśāra-*.

śattana- 'of white skin (?)', III 37:22 *tta khu śattanwā pāyō*, = III 35:26-7 *tta khu śattanwā pāyō*, = K III 46:39-40 *tta khu śittanwā pāyō* 'in the white-skinned legs'. See Z 22:154 *śśattana-*. Possibly *śita-* 'white', *ttani* 'skin', from *śuita-* (O.Ind. *śiti-*) to IE Pok. 628-9 (see *śśīya-*).

śatcampa 'distressed', III 69:20 *natca-uṇa hamya śatcampa* 'they became senseless, distraught'; III 38:31 *gege tsida bahyau brrīye 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 saṃśrīṣṭa-*. See *tcamph-*, *tciph-*, with preverb *śa-*.

śadā 'ground', K 97:198 *śadā u daśa* (= v 246, 13a1 *dīśa*) 'ground and region', BS *prthivī-pradeśaḥ*; oblique *śade*, Manj. 29 *śade hīvi bhūga* 'the element earth'; allative III 69:81 *vahaiṣṭa hū śadyāṣṭā tti* 'then he descended to the ground'. See *śśandū*.

śadāva 'beneficent', for **śāṇḍāva*, II 102:30 *śadāva-ttīśa* 'with beneficent (?) splendour' (BS *tejas-*), see SDTV 67. Possibly K 148:62-3 *saddharma ttā dāra-vasthu ī śāśa pajsamaḍa śade raysa sarbi satvām haura hadāra piṇa pyālyai hūśa tśide* '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 piśa pyālye huśa tśide (satvāma=satvāna)*; Z 12:16 *ttu śśandau tsuño ku pratābimbā balysi* 'it is necessary to go to the (beneficent) place, where are the Buddha's images' (BS *prati-bimba-*). Here and in *śśandrā-mata* (rendering BS *śrī* 'fortune') the archaic religious **śyanta-* (Av. *spanta-*) is preserved; see s.v. *śśandū*.

śana 'group of dwellers', Manj. 444 *gumattira b(ī)śa śana jsa js(i)na hūśa ttseya* 'with the inhabitants living in Gumattira (I share, *habrrihū*); may life increase'. A collective noun, uncertain, but possibly **śyana-* > *śana-* to *xś-* palatalized *ś-* to *ṣśira-* 'country, city', Av. *šōiθra-*, to IE Pok. 626 *ḥṣei-*, see s.v. *ṣśira-*. Note also N.Pers. *āśyānah* 'nest'. For *ś-* < *śy-* see also s.v. *śśāśvānā* 'mustard seed', Sogd. Bud. *śywoṣp-ḍn*. (In v 312:11 *śi khu mahāsā-[īdi]śana ka va|||*.)

śāṇḍamā, II 89:51 'south of the mountains', Chinese *śannan* < *śan-nām* (K 849:1; 650:1) with NW dialect *nd-*, see KT IV 178.

śśandā 'earth, ground, piece of ground, place', v 341, 80v6 *māju dvīnu hvāṇḍānu hīvya śandā ne vāta śtā* 'of us two men there has been no piece of ground our own', BS G 37, 75 bis b2-3 *asmūkaṃ na kim cit prthivī-pradeśaḥ saṃvidyate*; v 22:19:7 *tvā śāṇḍā parāti* 'he sold that land'; K 67:157 *śāṇḍā u āśā* 'earth and sky' (BS *ākāśa-*); III 72:158-9 *bīrīysya śāṇḍā mista* 'the great earth shook', K 42:120 *hīya ysāta śāṇḍā* 'his own land of birth'; v 69, 8r2 *ysānu śāṇḍo vāstāte* 'he set knees on the ground', BS G 37, 11a5 *jānu-maṇḍalaṃ prthivīyāṃ pratiṣṭhāpya*; v 332, 24v2-3 *hamtsa sumirāna garna u śāṇḍye jsa* 'with Sumeru mountain and the earth', BS G 37, 21b4 *śa-sumeru-sa-prthivī-pradeśaṃ*; SuvO. 56v2 *śśandau vātā jśānā* 'moving on the earth', BS *prthivī-gatāni*; SuvO. 55v5 *kāmo śśāṇḍo ye* 'in what place he was', BS *yatra... prthivī-pradeśe*; Z 24:414 *pani śāṇḍo* 'every place'; III 15:43 *hāysai śāṇḍā añai hime* 'at a distant place for him trouble arises' (improving upon BSOS 8, 1937, 927); Z 12:16 *ttu śśāṇḍo tsuño ku pratābimbā balysi* 'it is necessary to go to the (beneficent?) place where are the Buddha's images' (BS *pratibimbā-*); v 329, 13a3-4 *dirau śāṇḍā-ysamthū* 'the low earth-birth' (in the lower part of the earth), BS G 37, 10b7 *vinipātaṃ*; SuvO. 56r3 *odā vaśirīṃgye śśāṇḍye āye* 'up to the base of the vajra-diamantine earth', BS *vajramayaṃ prthivī-talam upādāya*;

Z 22·128 *śāndū binamāte ttātā* 'the earth opens then', II 104·44 *śada ka binamiye*, = III 108·4 *śamda ka bināmōve* 'if the earth should open'. Adjective, SuvO. 24r7 *śāndeinei ājāvāsā* '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 *śāndrāmata*. 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 $\sigma\omicron\upsilon\delta\alpha\rho\alpha$, Armen. lw *sandaramet*, *spandaramet*, Zor.P. *spandārmāt*, N.Pers. *isfandārmud*. IE Pok. 592-3 *keu-* 'swell', O.Ind. *śvāyati*, *śund-*, *śūnā-*, *sāvas-*, Greek $\kappa\omicron\omicron\iota$ 'holes', $\kappa\omicron\iota\lambda\omicron\varsigma$ 'hollow', $\kappa\upsilon\epsilon\omega$, $\kappa\upsilon\rho\iota\omicron\varsigma$; Lat. *cauus* 'hollow'; Lit. *šauñis* 'active', *pašunė* 'strength'. For *śuanta-*, also O.Ind. *śvāntā-*, s.v. *śāndrāmata*.

śamdyāna 'plant name, andropogon schoenanthus', Sid. 13v3 *śamdyāna*, BS *bhūṣ-ṭṛṇa-*, Tib. *ske-ṅhe* (Jäschke Dictionary, 'black mustard'); II 85·22 *tcimña hamga* *śāndyauña śtyi ninva* 'yeast, sour stuff, vinegar, śamdyāna-, white salt'. Possibly translation of BS *bhūṣ-ṭṛṇa-* as 'earth plant', but the second syllable could contain *-dāna-*.

śāndrāmata 'Buddhist devatā-deity', BS *śrī* 'fortune', SuvO. 53v2, BS *śrī*, SuvO. 53v2 *śāndrāmata mātā gyastā* 'the great goddess Śāndrāmata', BS *śrīr mahādevī*; SuvO. 53r1 *śāndrāmata*; SuvO. 54r3 *śāndrāmato miṣtu gyastu*; SuvO. 54v7 *śāndremāte nasā haurāñā*, = I 255, 12v2 (*śamdre*) *me nasu haurāñā* 'the portion of Śāndrāmata must be given', BS *śrīyā mahādevyā agrabhāga-pratyamṣam dātavyam*. From **śuantā ārmatī-*, Av. *spānta ārmaitīš*, Zor.P. *spand(ā)rmāt zamīk* 'the earth', Sogd. Man. *š'yy spnd'rmt*, Chorasm. *'sbd'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. *śāndā*.

śaphīḍa 'disturbed', II 99·196 *ca jśā kama-cū bāḍa ṣa jśā śaphīḍa* 'what is the land of Kan-ṭṣou, that is indeed distracted'; to *śaphar-*, II 90·70 *bāḍa-śīpherī hwaṇḍū* 'men disturbing the land', with *āphār-*, *haphār-*.

śśaysda- 'snake', K 136·868 *maistyaū 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 *mistyaū śaysdāna rrumdyau jśa āysdaḍā hime* 'is protected by kings of great snakes', Tib. *lto hphyē ḍhen-pohi dhan-po thams-ḍād-kyis bsams-par gyurto*; the maxim of snake and rope, K 69·220-1 *śaysdā ttiña giskañi gvāna ttrāmā dyāma niṣṭi* 'there is not at all entrance (or) seeing of a snake in this rope'; III 74·199 *śaysdā hanyē* 'became a snake'. Epithet replacing older word, from *syazd-* 'to creep', Av. Yasna 34·9 *syazdaṭ yavaṭ ahmaṭ aurunā xrafstrā* 'withdraws as much as the wild *xrafstra*-creatures from us'; *sišdra-* 'shy, shrinking away'; verbal *sišdyā-* 'drive away; withdraw', M.Parth.T. *syzdyft* (*uḍ paḍ sizdift* (*syazdift*) *būd āgas ō sātān* 'and in trepidation appeared before Satan'); *syzdyn* (*hwyn wēn syzdyyin* 'their alarming voice'; *syzdyn z'wr'n* 'fearful powers'; *syzdyn pḍ ḍyhrig*; *pḍ syzdyyft*) 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-*.

śāra- 'good', *śśāra-*, Manj. 75 *śara dī kira* 'good, bad (= *dīra*) *karma*-acts'; Manj. 76 *śara asada* 'good, bad' (BS *asiddha-*). See *śśāra-*.

śśaragga(ra) 'auspicious', v 381, 2v1 *ttātā ttandrāmā śśaragga(ra)* 'such as these auspicious (signs)', BS *etāni nimittāni*. From *śśāra-kara-* (or *karaṇa-*). See also *śararāṇa-*.

śararāṇa- 'doing good', III 99·27 *śararāṇa satva pūñūdā*, *baiysūñā-vūysā maista*, *harbiṣā namasū nauda* 'to all the beneficent beings meritorious (BS *puṇya-vant-*) bodhisattvas, great ones, I bow down with reverence', III 52·87-8 *pūñūdā śarārāna piśā kaḍāna-mittra namasū* 'I bow down to the meritorious beneficent teachers, kindly friends' (BS *kalyāṇa-mittra-*); K 47·1·5 *śararīṇa harbaiśā satva* 'all beneficent beings', K 146·4 *arahaṇḍa pūñūdi śararāṇa satva* 'arhant-worthy meritorious beneficent beings'; III 98·24-5 *ci buri ysama-śamdyā yāva śararāṇa satta puñāuda baiysūñā-vūysā maista harbiṣiṇ namasūñ 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 beysūñā-vūysā miṣta harbaṣe paṣa jśa haṭca* 'whoever are in the world as far as the beneficent beings meritorious great bodhisattvas all with the retinue'. Older form K 8 a6 *biśśāṇ śīraranāṇi satvānā* 'of all beneficent beings'; JS 13r3 *śīraraṇi miṣṭā cu yai deva-riṣgyā* 'the great beneficent one you who were a *deva-ṛṣi-* (god-sage)'. From *śśāra-* and *karaṇa-* 'doing good'.

śarā 'fortune', see *śīrā*, K 148·56 *śarā drūñā bemañā hamāve* 'may there be fortune, health, good luck'; K 148·58-9 *harbiṣvā bāḍū* (so) *śarā drūñā bañmañā hamāve* 'at all times may there be fortune, health, good luck'; Manj. 128-9 *ṣa bure mī śarā pacaḍna* 'all this now by way of fortune'. See *śīrā*.

śarāti 'plant name, asparagus racemosa', v 180·17 *śarāti*, *gūra* 'asparagus, grapes'; Sid. 9v5 *śīrāve*, BS *abhīru-*, Tib. *ñehū śiv*; Sid. 18r3 *śīrāve*, 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 **śīra-* (or **śīru-*) can be traced to a colour name IE Pok. 540-1 *kei-*, O.Slav. *sērū*, Russ. *sēryi* 'grey'; O.Slav. *sinī*, Russ. *sinij* 'blue' (from Iranian also Caucasian Čečen *sijna* 'blue, green', Inguš *sijna*, Batsbi *sein*, *semi*; 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 **śīrākā-* '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 tsvāñda tcāñvrai* 'so, for covering, the pieces amounted to four'. From base *śar-* 'to cover, conceal', see s.v. *haśīrma*, and *śārṣṭai* with *ś-* retained to IE Pok. 553-4 *kel-*, O.Ind. *śaraṇa-* 'refuge'; protecting', *śārman-* 'protection', *śālā* 'hut', Greek $\kappa\alpha\lambda\iota\acute{\alpha}$ 'hut', Lat. *celō*, *-āre*, *occulō*, *color*, Celtic O.Ir. *celim*, Welsh *celu* 'conceal', O.Engl.

helan 'to conceal', *hulu* 'shell', *helm*. For *-aima-*, note also K 63, 78v3 *paraima*, Z 13.137 *parremā*, II 85.21 *grāhe:mā jsa*. See also *śalaba* 'room (?)' (K 99.255).

śalaba 'room (?)', K 99.255 *bisa prrūva ysīmā ttalu gaṇḍye śalaba ysīmī nāṇḍa tye* 'may they have taken charge of the house, strong places, covered places, halls, chambers, rooms', a list of parts of a house. Here *śal-* beside *śar-* 'to cover' (retaining *ś-*, IE *kel-*), to connect with Zor.P. *srāḍa-*, N.Pers. *sarāy* 'dwelling', Armen. lw *srah* 'court' (Greek αὐλή, στοά), *srah*, *srahak* 'curtain', Judaeo-Persian *sr'h* 'court', Arab. *surādiq* 'curtain', Mandaean *sr'dq'*. See also *sārštai*.

śalai 'goodness', II 101.12 *dasau ra maista śalai samādāyī varttāṇ* 'we will practise the ten great adoptions of goodness', beside K 156.12 *dasau ra štā maista śade samādāye parī varttyai* 'deigns to practise', to BS *daśa-kuśala-karmapatha-samādāya-vartin-*. For *-l-<-d-* (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. *hūḍukka-* (with Tamil *uṭukkai*).

śavakṣa- 'dispute', III 69.101 *śavakṣā paṇā* 'dispute arose'. Possibly **adi-ā-vaxṣa-* to base *vak-* 'speak' (as O.Ind. *viwāda-* from *vad-* 'speak'). Elsewhere *vak-*, *auk-* has been traced in Khotan Saka in *ūvā* 'spoken', to IE Pok. 1135-6 *uek^h*. But BS *pakṣa-* may be contained here.

śśaśvānā 'mustard', Z 2.118 *kho ggarā sumitrā śśaśvānā kaṣṭe pata* 'as mount Sumeru appears in comparison with a mustard seed' (the cliché, see also K 109.318); Sid. 151r2 *śī śatvā* 'white mustard', BS *śveta-sarṣapa-*; I 181, 100v2 *ysidiṇ (-iṇ=-ai) śaśvāṇ*, BS *sarṣapa-*, adjective, Sid. 9r5 *śaśvānīmai rruṇ* 'mustard oil', BS *kaṭu-tailena*, Tib. *yuṃs-mar*; Sid. 17v4 *śaśvānīje hvāṣe* 'mustard herbs', Tib. *yuṃs-kar-gyi lo-mas* ('leaf'). From *śśaśva-* and *dānā-* 'grain, seed', to M.Parth.T. *śyṣ-d'n*, N.Pers. *sīpan-dān*, Sogd. Bud. *śyṣpōn* with *dn-* 'grain'. Possibly cognate with O.Ind. *sarṣapa-*; J. Przyłuski, 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 gē* 'each stage' (BS *gati-*); K 90.750 *śā kanaka* 'one drop'; V 107, 29v6 *śśau sutu vātā* 'on one shoulder'; III 3, 8r5 *śśā śśava śśo haḍā* 'one night, one day'. For *śā-* first component see *śśau* below; and for *śa-*, see above. See *śśau*. With *-u* 'and', III 58.5 *śā-tt-ū*, = II 6.87 *śā-v-ū* (note also K 41.56 *rre-tt-uṇ* = K 44.177 *rre-t-ū*, with *-uṇ*, *-ū* 'them' acc. plur. enclitic masculine).

-śśā- 'put', see *nīśā-*, *paśśā-*.

śā 'copper', Sid. 13v2 *śā*, BS *tāmra-*, Tib. *zans*, see *śāvā*, *śśāitīje*, *śāvī*. From *śyāva-* 'dark colour'.

śāṇ 'lying down', IV 23.22 *sama khu jī hvē saṣī vī śāṇ ṅśtā* 'just as a man lying par amours slumbers'; JS 20v4-21r1 *pāysovirā śāṇ brīya ysīrātā* 'lying on his breast, with heart in love'. Participle present *-āna-* to *śśāte* 'he lies down', base *śai-*, IE Pok. 539-40 *kei-*, see s.v. *śśā-*.

śśājsano 'fork', Z 22.149 *bajsu viti isā nīśtā buṇū vātā ysānū vīri śśājsano vātā huto vīri ggālserai śśījāte 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

śīnje 'jujube, BS *badara-*' corresponds to *s-* in Oss. D. *śindzā*, I. *śyndz* '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*, *sagojug* 'fork', *sagojy syg* 'prong of a fork'; adjective *sagelū* 'forked', compound, D. *sagel-duntā* (Pam. 2.146), *sagel-dumāg* 'with forked tails', I. *sadzil fāttā* 'forked arrows', (IAS 1.348), *sadzil arc*, *ārcytā* 'forked spear' (NK 46.373), *sadzil-zārdā* 'with forked heart' = 'hesitant'; *sag-āxtā* 'extremities of the body', loc. plur. *sag-āxtī* 'between the legs' (*āx* 'part of foot between heel and toes'). Hence **śācanaka-* to *sāk-*. IE Pok. 523 *kak-*, Lit. *šākē* 'fork', *šakotas* 'forked', parallel to Akkad. *hullu* 'fork'. See s.v. *sacha* 'plant name' for the base, and s.v. *śśāra-* 'good' for the sibilant variation.

śāmna 'duality', K 55, 17r4 *ttana cu mā dātinai ttaramdarā*, *śāmna jsa asaṃkhīstā ṣṭe* 'because here (?) the *dharma-kāya* (body of the *dharma*-doctrine) is uncontaminated with duality'; K 58, 29r3 *śā-v-i śamatha cu vara śāṇnā na daitta* 'that is its quiescence (BS *śamatha-*) wherein no duality appears'; K 59.31r3 *ttye herā kaṇṇa cu śāmna jsa saṇ gū ṣṭe* 'for the reason that he has escaped from duality'. From *śā-* 'two' < **dvaya-*, with suffix *-āṇna* (= *-auṇa-*) as *śāta-* 'second' from **dūita-*. See s.v. *duva*. See *śauṇa* 'duality'.

śāṇa, read *maśāṇa*, V 182, 43r4 (*manā*) *mjavo maśāṇa*, possibly *maśāṇa* 'measure'.

śāṇe 'plant name, *solanum nigrum*', Sid. 13v4 *haryāsa śāṇe* 'black *śānyā-*', BS *kācamāci*, Tib. *kaṣimati*; adjective, Sid. 9r3 *hvāṣa śāṇije* 'herb of *śāṇe*', BS *kācamāci*, Tib. *ldum-bu kaṣamaṭa*. 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 *haṇṭsa purātā māye jsa śśātā* 'he lay alone with *Māyā*', participle to *śśā-* 'lie down'. See also *śśāna-*.

śśātimje 'made of copper', Z 22.248 *śśātimje māje mūre* 'our copper *mūrā*-coins'. See *śāvī*, *śāva-*, *śā*.

śāna- 'lying down', K 136.871 *śānaṃdā śāna* (dyadic) 'lying down', Tib. *ṅal*; JS 20v4-21v1 *pāysovirā śāṇ* 'lying on his breast (*pāyśa-*)'; IV 23.22 *śāṇ ṅśtā* 'lying down, he falls asleep'; K 110.338 *tīṇa beḍa khu śāna rrautte* 'then when lying he is in pain'; K 11r5 *hūsandā śśānye* 'sleeping, lying down', Z 22.129 *varata śśānye mīḍe* 'there lying he dies'. Uncertain context V 211.42.5 *śāna hamā(r)i*. To present 3 sing. *śśātā*, see *śśā-*. See also *śānaṃdā-*.

śāṇā 'night-watch', K 40.7 *khvai paḍaṇysā śāṇā ṣivī parya*, = K 43.128 *khvai paḍaṇysā śāṇā ṣivī parya* 'when for him the first watch of the night had passed'. Possibly **adi-yāna-* (see above *śa-*) to base *yā-* 'go', as BS *yāna-* 'night-watch'; so rather than Prakrit **śāna-* from **śāma-*, with *y->ś-* as *śāma-* 'Yama'. Note M.Pers.T. *'dyn* 'entrance' (**ady-ayana*).

śānaṃdā 'lying down', K 136.871 *śānaṃdā śāna* 'lying down' (dyadic), Tib. *ṅal*; SuvP. 71r2 *śānaṃdā diṣyā attrāṇa* 'dwelling in the regions without deliverance' (BS *trāṇa-*), BS *nīstrāṇa-bhūtās ca dīśa-dīśāsu*; preterite, JS 28r3 *tī ṣāḍī huṣṭī saṇ pāsere ṣāṇa* 'then you lay, you dried up in the sunshine'. From *śān-* as base to *śśā-* 'lie

down', with present participle *sān-anda-*, preterite-*sān-d-*. See also *āna-* 'sitting', present participle *ānanda-*. *śānā* 'consolation (?)', v 65.13a *vye jā ī vīyāi ysira śānai thamjū* 'has there been pain, the heart draws out consolation'; v 65.12-3 *kalyāṇa-mittrā ustāka(ji bisam)gā*, *ttye vīra śānā yāni kṣamauca haṣṭā* 'the kindly friend (spiritual adviser, BS *kalyāṇa-mitra-*) of the Ustāka *bhūṣu-saṃgha* (mendicant community), in him I get consolations, vast favour'. Possibly to base *sā-* to IE *kei-*, *kī-ē-* beside IE Pok. *k^uei-*, *k^ui-ē-*, Khotan Saka *tsā-* 'be quiet, at rest' or dialectal *sā-* < *čyā-* as Av. *šyā-*, *sā-*, O.Pers. *šyā-*, Zor.P. *šā-*, see s.v. *tsāta-*, *tsāṣta-*. For variation *k^u-* and *kⁱ-*, note IE Pok. *g^uei-* and *gⁱei-* 'overpower'. For the meaning note *bitsāṃgya* 'alleviation'. *śśāman-* 'face' (but *tturra-* 'mouth'), v 330, 206 *āṣka-raundāna śśāmaṇṇa bremaṇḍā* 'weeping with tearful face', BS G 37, 17b1 *aśru-mukhā rudanti*; K 136.865 *śira-śāma* 'good-faced', BS *su-mukha-*; voc. plural K 142.1044 *sirayyau śira-śāmyau*, Tib. *bsin* 'face'; III 52.97 *sa khu āyāna śāma* 'as a face in the mirror', Z 22.167 *dvāsu puke śśāmāna hvāhā* 'broad twelve cubits in face'; K 1, 135r4 *dāti śāmani* parallel to BS *dharmā-mukha-* ('introduction to the *dharmā*-doctrine'); compounds, Manj. 347 *ā khu śā ye hama dva-padya satva saitta śe-śāmai vasve arīma śe-śāme avasve saitta ttu mānāda aysmva prrara* 'or as one and the same two-fold seems to the being to have been one-faced, pure, spotless, the one-faced seems impure, so the nature of thought' (= BS *vijñāna-svabhāva-*); III 69.102 *hama-śāmā śtje mūṇḍāṇḍā* '(the monkeys) having the same face resembled one another'. Uncertain source, if *dīā-* > *śā* > *śśā-* it is from base *dai-*: *dī-* 'appear, see', to be connected with Av. *daēman-*, Zor.P. *dēm*, Sogd. Man. *šym* 'eye-ball'. If *styā-* > *śyā-*, **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 *tcaurvo śāmvā* 'in four entrances', translated SDTV 25. See *śśāman-* 'face'. *śśāmāśaumā* 'face to face', II 95.44 *śāṣtai* 'looked', compound with *-ā-*, as N.Pers. *gōn-ā-gōn* 'various in colours', *bar-ā-bar* 'breast to breast; equal', like O.Ind. *keśākeśī* '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 *sītrendra-rājasya pūjā-satkāra-*; v 15, 1b2 (*rruṇḍā*) *nu rruṇḍā vāte nu ata śśāraṇā* 'their great service towards the king of kings'; adjective *-ya-*, v 118, 67r4 *rre ttīśauḍā śśāraṇī pajsama-jserā hāmāte* 'the king becomes splendid (BS *tejasvant-*) honoured, revered', BS *tejasvī bhavate nṛpaḥ*. From base *śśar-*, causative *śśār-*, whence *śer-*, adjective, III 128, 29v2 *ce two dāraṇu vātā haspāsaṇḍai hīḥei hāmānu sa-gauravā śerākā* 'who is zealous for this *dhāraṇī*-formula, he must be reverent, servant of truth' (dyadic with BS *sa-gaurava* 'reverent'); nouns *śerāṇā* 'servants', II 445 *hvāṣṭāna cu śerāṇā miḍāṃ 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-* < *śt-*, *śī-*, *dī-* and retained *ś-*, possibly *tsī-*; since

'service' may imply 'quick movement', this *śśar-* could be traced to *tsjar-* beside *tsar-* in Av. *sar-*, glossed by Zor.P. *ōštāp*, see s.v. *sarau*.

śśāranai 'wanderer (?)', Manj. 321 *h(ā) ttrema nairvāṇa kīthe satsera śśāranai har(ba)śa* 'may (the Buddha) bring into the nirvāṇa city every migrator in *samsāra*-migration'. Possibly *śśar-* 'move fast', see s.v. *śśāraṇa-*.

śśārāna 'service (?)', II 87.56 *baiysai ra śśārāna īda* 'to the Buddha also he will do service'. Noun of action from *śśār-* to serve (like *-āna-* infinitive).

śśārṣṭai 'shrine, hall', *śāṣtaa-*, II 74.43 *panūḍai pūstye vāṣṭiya śau u śau śārṣṭai tsīya* 'everyday he would read in one book and would go to one shrine'; II 74.44 *kaṃthā tve ssa 21 u śārṣṭā* 'he went to the city and to 121 shrines'; II 75.45 *śau śvanakai śārṣṭā tve* 'the viceroy Śvanakai went to the shrines'; II 75.47 *paḍā-dūsā* (?Tib. *dpal-hdus*) *śārṣṭā tve* '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 *dharmā*-elements', parallel to BS *prahāṇa-śālā*. See BSOAS 15, 1953, 532; JRAS 1955, 24. From *śar-* 'to cover', see s.v. *śalaba*, *haśirma*, IE Pok. 553-4 *kel-* 'cover, conceal', cognates s.v. *śaraina*.

śśālanāṣṭā '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 byaspa yin-par bsad-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-šin phyogs gčig-tu mthon-po čog-čog-por hbyun-ba yino*. From *śa-* and *arda-* 'side', see also *kālanāṣṭā*, *ttālanāṣṭā*, and *śālai*.

śśālai 'on one side', II 46.79 *śālai āphāje u śālai jśam 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.

śśālākya 'absorbent', Sid. 144r4 *ysu kṣṣṭā śśālākya hā arve pisalyāṇā* 'medicaments absorbent of pus (and) serum are to be smeared on', Tib. *rnag dan, člu-ser dan hjiḥ-pahi sman-gyis bskus-te*. See *śgl-* (here *-ā-* < *-o-*).

śśālya -?-, v 386b2 *grā śālya* uncertain, epithet of messengers (see also s.v. *bijsaurra*).

śśāva- 'copper', adjective 'copper-coloured, red', SuvP. 69r3 *śāvā byūsā-guna* 'red, reddish', BS *tāmra-arūṇa-*, Tib. *skya-rem dmar dan*; Sid. 13v2 *śā* 'copper', BS *tāmraṇ*, Tib. *zans*; Sid. 150r1 *śā hīya hīsuṣka* 'powder of copper', BS *tāmraṇ...cūrṇitaṇ*, Tib. *zans...šib-tu btag-pa* ('finely ground'); III 71.151 *saṃgā hīsaṇ ttalau śā* 'stone, iron, tin, copper'; IV 66a2 *hīsaṇ śā...dvi hvāḍā 1 kiṇa* 'iron (and) copper for two men, 1 kin-pound'; adjective, Sid. 146v2 *hīśānya bājinaṇā* (BS *bhājana-*) *ā vā śāvīṇā* 'in a vessel of iron or of copper', BS *āyase tāmra-pātre vā*, Tib. *lčags-sam zans-kyi snod-du*; Sid. 151r3 *śāvīṇeṇ (-eṇ=-ai) bastā bājaṇ hamdrre vya* 'in a closed copper vessel', Tib. *zans-kyi snod-kyi nan-du*; Sid. 146v2-3 *hīśāṇje ā vā śāvīṇje bajsīha* 'in a mortar of iron or copper', Tib. *zans-sam lčags-kyi gtun-gyi nan-du*; III 88.150 *śāvīṇā bājīnakaṇā* 'in a copper

small vessel'; of coins, II 9:155 *u ca va haiysdu sāvi mūra āra haira ya* 'and what things were present worth a copper coin' (translation SDTV 28), Z 22:248 *kuvā mūrīnā daindā śātīmje māje mure* 'they see heaps of *mūrā-s* (precious stones, = BS *ratna-*, or possibly *mūrā-* coins), our copper *mūrā-*coins'. From *syāva-* 'dark in colour', Av. *syāva-*, M.Parth.T. *sy'w*, *sy'wg*, Armen. lw *seau*, gen. *seuoy*, Sogd. Bud. *š'w*, Oss. DI. *sau*, Zor.P. *syāh*, N.Pers. *siyāh*, Sanglēcī *šūi*, Waxī *šū*, *šū*, *šū*, *xui*, Khowar lw *šā*; also Oss. D. *sajnūg st'alu*, = I. *sau st'ālf* 'dark star', and 'spark'. IE Pok. 540-1 *kei-*, *ki-eu-* 'dark', O.Ind. *śyāvā-*, *śyāmā-*, Lit. *šyvas* 'whitish', *šemas* 'blue'. See also s.v. *šarāti* 'plant name'; also below *šair-chā*.

sāvakhye 'having a fort of copper', II 79:7 *ranijai janavai vi sāva-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 *hisanijim (-im = -ai) katha vi* 'in the City of Iron', the first component is *sāva-* 'copper', the second component *-khye* oblique case to *-khya-* can be traced to older *khata-* (> *-āta-* > *-iya-* > *-ya-*), as the Saka form of *kata-* widely attested for any 'covered place', Av. *kata-* 'room, storeroom', Sogd. Bud. *kt'k* 'room', *kty'k* 'house', Zor.P. *katak* house (whence Armen. lw *k'atak*, Syriac *qdg*, Arab. *qdg*), Waxī *kut* 'roof', *kat-šit* '(roof-smoke =) soot'. With dialectal *-t-* > *-l-*, Zor.P. *kl'k*, *kl'g* **kalāk* is used of a *diz* 'fort', Māzandarānī *kalā* in toponyms, Armen. lw *k'alak'* (whence Georgian *k'alak'-i* 'Tiflis, Tbilisi', Oss. *kalak*), Pašto *kalai* (**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 māsus* 'copper tower', N.Pers. *rōyēn diz*, Arab. *madīnat al-šifriyyah* for *Buhārā*. The Tibetan knew a *mkhar* 'fort' called *Dge-ba-čan* in Khotan.

sāvi 'in one', read *šā vi* K 41:74; K 44:190. See *šsau*.

sāba- 'plant name', Sid. 19r2 *makala-šānhā*, BS *karamardika-*, Tib. *karmarda*; Sid. 14v3 *makala-šānhā*, Tib. *karamardika*; II 36:10:1 *makali-šūhi šau*; adjective, Sid. 18r1 *makala-šāhijā*, BS *kāravallakam*, Tib. *karbelaka*; Sid. 14v3 *makala-šānhā*; BS *karamarda*, *-i*, *-aka-* 'cassia carandas'. The *makala-* 'monkey' is BS *markaṭa-*. See *šūha-*.

sāhauja 'umbrella' (dyadic), K 63, 78v1 *ṣattrū sāhauja* (BS *chattra-* to base *chad-* 'cover'), II 103:49 *sāhauja dīva* 'under the umbrella' (parallel to BS *chattra-*); K 48:3:2 *ḡasandū ysarrnā ḡṣattra, sāhaujā pale wāre* 'revolving golden parasols, umbrellas, banners (BS *patākā-*), noble things'; II 53:12 *rre šūkā-šāhaja darye jabvī vi* 'the king in Jambudvīpa (India) under the one umbrella' as sole monarch, parallel to BS *eka-cchattra-*; JS 13v4 *štya viya bāta khu baurīnai garā drrāma sāhauja cu tvī beda buḡādū* '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*, Munjānī *sāgo*, *sāga* 'shade' (**sayākā-*, **sāyakā-*) Oss. DI. *satāg* 'shade, shadow' (thence

'coolness; cool'), *satāg-sau* 'very black' (**sāyāḡa-*). Hence *šāha-* < **sāyāḡa-*, with suffix *-auja-* (< *-auḡa-*) or second component *-a-vinča-* 'hanging down' to Oss. D. *aiindzun*, I. *aiyndzyn*, *aiyḡdzān* 'to hang (trans.)', D. *aiindzān*, I. *aiyndzān* 'gallows; clothesrack', *xurx-aiyndzān* 'bronchial tubes', N.Pers. *āvēs-*, *āvēxtan* 'to hang (trans.)', *āvēng*, *āvīngān* 'hanging (trans.)' to base *vaiḡ-* or *vaig-*. IE Pok. 917-8 *skai-*, O.Ind. *chāyā* 'shining; shadow', Greek σκιά 'shadow', σκίπον 'umbrella', Got. *skeinan*, O.Engl. *scinan*, Let. *seja* 'shadow', O.Slav. *šijati*, *šinoḡi* 'shine', *šeni* 'shadow', Tokhara B *škīyo* 'shadow'.

ši 'one', fem. acc. sing. K 34:65 *tvī nādai ši jasta* 'he (the hunter) brought her down, one *devī-*goddess (with his noose)'. See *šsau*.

ši- 'one', as first component, III 8, 16v1 *ši-nauhyi aysmūna* 'with concentrated mind'; III 1, 6r1 *šā-nūhyā aysmūna*. See above *ša-*.

ši- 'second, double', as first component, v 246, 11b2 *na mī tte vira ši-nauhyā ā aṣadi na tcerā nāmadaī tta tta*, = K 97, 184-5 *na mī tte vira āṣadi ā šg-nauhye tcerū nāmadaī tte* 'about this is not doubt or disbelief (BS *asrādḡha-*) to be made, likewise uncertainty', BS *naṡatra kānkṣā na vicitsā na vimātir utpādayitavyā*. See above *šg* 'second'.

ššā- 'to lie down', Z 24:509 *ššāte ššamdu* 'lies on the ground'; Z 2:44 *ggūne pharu ššare tcabriye* 'hairs, many, lie scattered'; SuvO. 24v4 *upalatāne ggūha ššāte* 'lies a log in the cemetery', BS *ḡṣiptaḡi smašāne yatha kṣṣṡha-bhūtaḡ*; Z 13:54 *haṡṡsa pūrātā māye jsa ššātū* 'together, alone, he lay with Māyā'; see also participle *šāna-*, *šānaṡda-* above. But III 74:204 read *birašā* he stretched himself out, not *šg* 'he lies down'. From base *sai-* 'lie down', Av. *saēte*, *sōire*, *sayana-*, *āsita-*, *paiṡi.sai-* 'to surround', M.Parth.T. *sy-* 'lie, Waxīnesi-:nāsi-' 'lie down', Yidya (second component) *alar-sinē* 'threshold' (**adara-sayana-ka-*), *yūvēr-sən* 'upper part of door-frame' (**upara-sayana-*); Oss. D. *sājun*, I. *sājūn*, *sadtān*, *ār-sad* 'lie down, lie ill', D. *nissadāncā* 'they lay down'; possibly also D. *sintā* (*mārd-sintā* 'bier'), I. *synt*, *syntāg* 'bed', D. *suntāg* (with secondary *-u-* < *-i-*). The *-s-* of N.Pers. *ā-sāy-*, *āsūdan* is ambiguous (*š-*, *šū-*). IE Pok. 539-40 *kei-*, O.Ind. *śēte*, *śayānā-*, Greek, κείτω, κοιτή 'camp', Got. *hains* 'home', Lat. *ctuis*, O.Slav. *šēmija* 'family'. See also III 44:62 *nšaidauda*.

ši 'white', see *šita-*, *ššiya-*, *ššī-phīsa-*.

šika- 'good' see *šširka-*, *šaka-*.

šikara- 'sugar', see *ššakara-*.

šikāṡṡnā 'goodness', II 47:103 *ttyān bišā šikāṡṡnā jsāve khu jsāṡ paṡda prrilištā* 'for them all will go well when the road is opened'. Abstract to *šširka-*.

šigā 'a measure' (in connexion with ox-hides), v 259, 3v3-4 (SDTV 41) *kīrarai še hvamḡdye šau šigā u 4 hvamḡdāṡ šau šigā*. . . *šiga* 'for each workman one *šiga* and for four men one *šiga* each. . . *šiga*'. With *šaiga* in the miscellany II 5:56-7 *u vaijalaka u šaiga-māštai 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. *kūš-*) to IE Pok. 919-22 *škei-* 'to cut', O.Ind. *chydāti*, *chātā-*, *chitā-*, Av. *sā-* (*frasāna-*), Greek σκάω. Hence *šiga-* from **šyai-ka-*,

or *śiṅga- (with retained *ś-*) 'skin, hide'. Possibly *śaiḅga-māṣṭai* 'concerned with rubbing or treating hides as a tanner'.

śiṅga 'a measure', I 163, 78v2 *haṣṭa śāṅgā* 'eight śiṅga-measures', BS *caturguṇa* = 4 *prastha-*; and I 153, 64v4 *śau ṣaḅa* 'one śāṅga-measure', BS *prasthaṃ ca caturguṇaṃ* ('4 *prastha-*'). From Chinese *śiṅ* < *śiṅg* (K 873·1) 'litre, pint'.

śīja, śiṅja, see śiṅja 'jujube', Sid. 13r2 *śīja*, BS *dhavā*, Tib. *śin dha-ba* (*dhavā grislea tomentosa, anogeissus latifolia*).

śīji *āṣkā* 'tears of śīja', III 90·189; III 87·113 *śiṅja āṣkā*; III 86·96 *śiṅji āṣkā*.

śīṅa 'in one', loc. sing. to śśau 'one'.

śiṅja 'the thorny jujube, zizyphus jujuba', dyadic with *bara-* older *batara-*, BS *badara-*, Sid. 10r4 *bara śiṅja*, BS *badarī*, Tib. *rgya-śug daṅ, badara daṅ*; Sid. 134v2 *bara śīje*, BS *kola-*, Tib. *rgya-śug-gi hbrum-bu* ('grain, fruit'), Sid. 18v3 *bara śīji hīvī hīyārā*, BS *badaraṃ*, Tib. *rgya-śug-gi śin-tog* ('fruit'); I 171, 87r4 *barām śiṅjām hīyi raysna* 'with juice of jujubes', BS *badara-*; III 85·80 *bara śiṅje*, = III 87·131; v 322·134 *śiṅja* (= Sid. 13r3 < *śiṅ*)*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 *batariḅyo*; here *bara* is uninflected as first component, but I 171, 87r4 *barām śiṅjām* are in the genitive plural; a short *-i-* is attested in III 90·189 *śīji*. Hence the base may be **śiṅjā-*, from older **śinčātā-*, this can then, since the jujube is thorny, be traced in Oss. D. *sindzā* 'thorn', adjective, *sindzgin, sindzāgun*, inflected *sindzāmā*, I. *syndz, syndz-zytā, syndzdzyn*, N.Pers. *sinjad, sinjid* 'jujube tree', Zor.P., Gr.Bd. 118·15 (TD2) *sluč* **śinčat*, Sogd. Bud. *synkt-*, Munjānī *śījiā*, Yīdya *śāṣīyo* 'jujube tree', Pašto *sāndzala*, O.Ind. plant name *sincitikā* (*ś-* < *ś-*), Armen. *sindz* 'sorbus', *śin* (gen. sing. *snoy*) 'sorbus apple' (note also *p'ouš* 'thorn', *p'šat* 'jujube tree, zizyphus rubra'), Khovar lw *śiṅjūr*. For Khotan Saka the plant is clearly zizyphus jujuba. From the base *sai-* 'be pointed', Av. *saēna-*, Zor.P. *senak*, N.Pers. *senak* 'breast', Oss. D. *sināg* 'breast', I. *synāg* 'projection, hen's breast' see BSOAS 20, 1957, 59, O.Ind. *śyenā-* 'breast'. See also *kūra-*.

śiṅ-juṃ 'at one time', Sid. 147v5 *nūyacā śiṅ-juṃ tciṅṅā nūśāme jsa* 'of one lying down, putting once into the eye', BS *sadyo vakṣi-kopa-gḅnaṃ*, Tib. *ñal-gar-las cig rgya mig-tu blugs-pa rcam-gyis*; I 171, 88r5 *śi-jūṃ yauga varāśāmi jsa* 'with employ of the method (BS *yoga-*) once', from *śīna* loc. sing. and *jūna-*.

śśāde 'goodness, good acts', Z 22·239 *dasau śśāde yūdānda* 'you did the ten good acts'; III 64·14-15 *dasau ra śśāṃ maista śāde samādāye*, = K 156·12 *dasau ra śśā maista śāde samādāye*, = II 101·12 *dasau ra maista śalai samādāyī*, parallel to BS *dasa-kūśala-karmapatha-samādāya-* 'adoption of the ten good paths of actions' (see *śalai*); oblique Z 13·145 *śśādye jsa*; v 182, 43v1 *śśīdye jsa*, v 108, 30v6 *śādye bāgo* 'root of goodness', BS *kūśala-mūla-*; SuvP. 73v3 *śīdi*, BS *punya-*; K 52, 7·4-5 *cu yuḅi pha śāde uvāre* 'who did many exalted good acts'; v 150, 444 *śādye jsa śśāru hāmāte* 'became good through good acts'; III 129·21 *śīde*. Abstract to *śśāra-* 'good' < **śśāratāti-* >

śśādā-, see also v 112, 34v4 *śśāratātā tāda hāmāte* 'it is possible to do good acts'; v 108, 30r7 *śśāratetu*. Note *-l- < -d-* in *śalai = śāde*.

śāta- 'second', v 341, 80v4 *śātā naḅe* 'the second man', BS G 37, 75b6 *dvitīyas ca puruṣo*; v 335, 33r6 *śātāna phārrāna* 'with the second position', BS *sakṣd-āḅāmīno*; K 5, 143r5 *aysu vā śātye janavati tsutaimā* 'I came to second country' (BS *janapada-*), Tib. *kho-bo rgyal-pohi pho-brav gzan-śig-du son-nas*, translation E. Lamotte, 244 'je me rendais à nouveau dans d'autres capitales'; v 149, 2b7 *śātā* with *-e* added over *ś-* and hook below to indicate *śe*; Sid. 15b1 *piṣkalā śe* 'second chapter', Tib. *lehu-ste gñis-paho*; v 26, 49v2 *tta paḅāna hauna u tta śātena u tta didina* 'so for the first time with word and so for the second and so for the third time', II 102·13-14 *tta paḅāna hvāṃdū tta śēna tta daina uvāi* 'so we spoke for the first, so for the second so for the third, to speak'; K 156·3 *śe jūna dāida jūna*; ibid. 14-5 *tta tta khū paḅāna 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 vaktavyaṃ*; Tumšūq Saka, BSOAS 13, 1950, 651·5; 19 *vitana dritana hvānāmai* 'we say for the second, for the third time'; loc. plur. v 300, 3v1 *śuvḅ ysa(ṃth)vo* 'in second births'. As second component *-jāte, śśū-jāte* ('one and the other') 'one another', see below. This *śāta-* (= **śāda-*) < *duita-*, to Av. *daibitya-, bitya-*, O.Pers. *duvittya*, Tumšūq *śidānā*, Zor.P. *dit, diti-kar* 'second time', N.Pers. *digar*, M.Parth.T. *byd, bydyg*, M.Pers.T. *dydyg*, Sogd. Bud. *ḅḅty, ḅyḅty*, Pašto *bəl, Yīdya loh* 'two'. IE Pok. 228-32 *duō(u)*, O.Ind. *dvittya-*, Tokhara B *wate, A wāt*. See *duva* 'two'.

śśāte 'he lies down', see s.v. *śśā-*.

śśāttana- 'white-skinned', Z 22·154 *ne atā hāryāsa u ne atā śśāttana* '(the wife) not too black (dark) and not too white'. See above s.v. *śāttana-, śittana-*. Possibly from **śāta-tani-* 'with white skin'. This could compare with IE Pok. 540-1 *kei-* of colour 'grey' retaining *ś-*, if not *śāta-* replacing *śāta-*.

śśīta- 'white' (*-t-* in Z 13·55, elsewhere *-y-*), Z 13·55 *śśītā hastaṣai* 'white young of an elephant' (BS *hastin-*), v 342, 84v4 (*hā*)*tāṅje, śtyiṅā, ttarūne, spēlyata-gūne, āljsā-gūne* 'red, white, reddish, crystal-coloured, silver-coloured (rays of light)', BS *lohita-avadāta-maṅṣiṣṭhā-sphaṅika-rajata-varṅāni* (*spēlyata-* lw from BS); Z 24·250 *śśīyeṅi ggūne* 'his hairs (*yi*) are white'; Z 4·33 *āṣṣiṅā hātenai śśīyā hamā hamau* 'the same cup, blue, red, white'; Sid. 7v4 *chavī jsāṅ śīya hūme* '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 śśi-phūsa nūvara dhyāna thauna* 'white, white-appearing, new beautiful garments', BS *sarva-svetāni pāṅḅarāṅi nava-rucira-vastrāṅi*; SuvO. 36v3 *śīyā ro kṣatrā nāsāṅā* 'a white umbrella also must be taken' (BS *chattrā-*), BS *sveta-cchatrāṅi pariḅḅhāvayāmi*; III 81·175 *śīyā tceṅ* 'white part of the eye', gloss to Turkish *yūrūmā kārakā* (*yōrūṅ qaraq*). In short form *śī*, K 63, 79v1 *śī cada hainai* 'white (and) red sandal' (BS *candana-*); III 18·25 *śī pau, śī ḅḅ* 'white onion, white perfume', beside I 157, 68v3-4 *śīyā pau*, I 147, 57r4-5 *śīya pau* (BS *palāṅḅu-*); v 310, viir4

śī būrai 'white steed'. Compounds, v 42, 87v5 *śīya-errahaunā* 'white-garbed'; II 118-151 *śī-vāsta* 'white-clad'. From **śvaita-*, Av. *spaēta-*, Zor.P. *spēt*, N.Pers. *spāpēd*, *spāfēd*, Sogd. Bud. 'sp'yl'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. *śvētā-*, *śvitnā-*, *śvitṛā-*, *śviti-* (*śiti-*), O.Pers. σπιθρα-δάρτης, Lit. *śviečiū*, *śviēsti* 'to cleanse', *śvitiū*, *śvitēti* 'to shine', O.Slav. *svititiū* *se*, *svitēti se* 'to shine', *śvētū* 'light', Got. *hweits*, O.Engl. *hwit*. See also *śīyaurga*.

śīdī 'food (?)', II 41-11 *śīdī śānā mau khaṣṭi* 'the (solid) food must be prepared, the wine, the beverages'. From *as-* 'to eat', ablaut *s-*, thence **śant-* > **śimḍ-* > *śid-īya-*, see *as-* in *hvasā* 'broth', BS *māṃsa-rasa-* and *hvaṣī* 'food' below. To IE Pok. 18 *ak-* 'to eat', O.Ind. *aśnāti*, infinitive *aśitum*, *āśa-* 'eating', Greek ἀκολος 'a bit', ἀκυλος 'acorn' as 'nourishment', O.Norse *ēja* 'to let graze' (**ahjan*).

śśāna 'with one', inst. sing. to *śśau*, v 131-56, 122. *śśāna lakṣaṇana* 'with one mark' (BS *lakṣaṇa-*).

śīnvāva 'invalids (?)', I 137, 45r3 *surai-v-i hūysīnautta hamāñña vasvi samāhye*, *śīnvāva nāsāññā* 'he must be pure, well-washed, pure, concentrated, he must accept the invalids (?)' (the character of the *vīja-* 'physician'), BS *śīlca samāhyina bhūtvā* (*śuci-samāhitena bhūtvā*). Possibly from **śayana-* or **śīna-* with *-tāva-* suffixes hence **śīnatāva-* to *śai-* 'lie down' as Oss. D. *sājun* 'lie down, lie ill', Dī. *sājān* 'sick-bed', Dī. *sājāg* 'invalid'. Instead of **śīnatāva-* it may be **śīnavāta-* (with *-vāta-* < *-dāta-*). See s.v. *śśā*.

śśī-phisa 'white', BS *pāṇḍara-*, SuvO. 36v2 *śśīya śśī-phisa nūvāra dhyāna thauna prohaṃyāñña* 'white-showing, new beautiful garments must be put on', BS *sarva-śśī-phisa* *pāṇḍarāni nava-rucira-vastrāni prāvāritavyāni*. From *śśīta-* (for absent *-ta-*, see s.v. *tī-rahā*) and *phisa-* to base *phai-* 'to mark, beautify', see cognates s.v. *phai* 'painter'.

śīpher- 'to disturb', causative to *śaphar-*, II 90-70 *bāda-śīpherā hvaṇḍā* 'men who distract the land' from **śaphera-*, see s.v. *śa-* preverb, and *śaphīḍa-* 'distracted' and *āphār-*, *haphār-*, *phar-*.

śīmuṣai 'spoon', Sid. 103v5-104r1 *u nāmkalakye hiśanīṇje śīmuṣai jśai spāśāññā* 'and it must be by him (-i) inspected with a smooth iron spoon', BS *eṣaṇā*, Tib. *lčags-kyi thur-ma* ('spoon') *hjam-pos brtag-pa dan*. For 'spoon', N.Persian has the base *čam-*, *čam*, *čamčah* 'wooden spoon ladle', hence possible variants *šam-* and *čam-* (as Sogd. Chr. *s'pt*, N.Pers. *čap* 'left hand'), the *š-* affecting *-a-* to *-i-*. This leaves a suffix *-ūśaka-* of the tool, see s.v. *ranūśka-* 'scrapings', O.Ind. *aśiśa-* 'devouring (?)' and *pūruśa-* 'nourishing'. There is also for 'spoon' *pitīcyi*. From a base *kap-*, note Zor.P. *kpčk* **kafčak*, N.Pers. *kafčah* 'spoon, ladle', hence a variant base *kam-* and *kap-*. *śśīya-* 'white', see *śśīta-*.

śīyaurga 'white', Sid. 105r3 *śai śīyaurga hame* '(the complexion) becomes white for him', BS *phīta-*, Tib. *dkar-ba*; Sid. 136v3 *cha śe śīyaurga u hemja u haryāsa u rrūsena rrīma jśa pūista* 'the complexion, that for him (*śe* with *yi*) white and red and dark and shining, covered with filth', BS *pāṇḍu-phīta-arūṇa...* *mecakī...* *malīna-*,

Tib. *mdog-dpal skya-śiv dmar-ba dan*, *gnag-čiv hcher-te dri-mas g-yogs-pa*; Sid. 133v5 *chavi śīyaurga*, Tib. *mdog-dpal skyu-ba*. For *-aurga-* see *ysīḍaurga*, *haryāsurga*, BS *kṣṣṇābha-*.

śīr- 'be bad', II 27, 12v5 *jastā himi khu salā nā byehi u pe vi śīri pajsā am 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 vi tta paṇḍā paskyāṣṭa muttūm himye* 'underfoot the road so again became bad (rotted)'. From base *śuar-*, *śūr-ya-* > *śur-*, *śīr-* (*śū->ś-*, as *śū->ś-*) to Av. *zbar-* 'go crookedly', *zbaratha-* 'foot', *zbaromma-*, *zbarantam*, Sogd. Bud. *zβ'r'y* 'to go', Chr. *zbr-*, Yaṣn. *zūr-*, *zūr-* 'turn', Oss. I. *āvzār* 'bad' (but D. *lāγuz*). See KT IV 65b3; SDTV 39.

śśāra- 'good', v 116, 65v6 *śśāra hārna yāḍāna uysnaura* 'with good thing done, the beings...'. BS *sukṣṭena upapadyante sattvāḥ*; v 108, 30v3 *śūru ṇu vātā yanīyā* 'may he honour them', BS *sat-kuryāt*; SuvO. 54v3-4 *tto bāso śśuru padaṇḍi tīndā* 'he can make this house excellent', BS *tad grhaṃ samcaukṣam kṛtvā*; v 111, 33v7 *śśāra tśūmata* 'good course', BS *śugati-*; K 2, 137r4 *buljāte se, śāru śāru* 'he praised him, good, good', Tib. *legs-so śes-bya-ba byin-te*; K 142, 1044 *tta-ṇi hve si śīrā śīrā* 'he said to them, good, good', Tib. *legsu śes-bya-ba byin-te* (= K 138-942 *sādhukārā hauḍi* 'he gave approval'); K 138-930 *śīryau lakṣanyau jśa haṃphve* 'possessed of good marks' (BS *lakṣaṇa-*), Tib. *mēhan phun-sum-čhogs-par gyur* (*čhogs* 'group' = BS *gaṇa-*; *phun-čhogs-pa* 'complete'); K 46-27-8 *śārye śadā jśa* 'with good faith'; K 138-928 *śīrānā kīrānā yinākā 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 21 *svastir bhaviṣyati*; K 42-111-2 *śīrye tśāṣṭe drrūne biśuñe jśa viśyāmana* 'may we see good things, comfort, health of all kinds'; III 134b2 *biśyug śārug gatug ysamīku 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. *bśm-bzans-dag*; v 52, 75b2 *tā śśīratayyau biśśām u(ysnaurāṇi)* '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 mārsā duhkhāṇi*, Tib. *grogs-po-dag skye-ba ni sdug-bsnal-ba yin-te* (*grogs* 'friend, companion'); here previously mistaken *-ny-* for *-ty-*; clear difference in MS 21v3. Compounds, Z 2-91 *śśāraṅgāra-* 'doer of good', v 84, 25v2 *śāraṅgāre*, from *śśāra-* and *kāra-*; *śśāra-karana-*, v 114, 63v1 *śśāragaraṇānu*, BS *sukṣṭa-dharma-kārin-*, III 7, 15r4-5 *biśśe tīā śāratarana sarvasatva byauja bhūyīm* 'I will devote myself to all these beneficent beings'; shorter form, JS 13r3 *śīrarana*, K 8a6 *biśśām śīraranaṇi* '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 **śīyā-* or *śī-rā-* with retained (dialectal) *ś-*; for *-īra-* note *hāra-* 'thing' and *mār-*, *mīr-*, later *mīr-* 'to die' and *cāro*, *cīrau* 'lamp'. By comparing IE *ker-:kr-* with increment *-ei-* in Av. *srayah-*, *srī-*, *srīra-*, O.Ind. *śrī-*,

śreṣṭha-, Greek κρείων a good meaning 'good, exalted' is offered. The alternative IE *kei-* 'to lie down' (see above *śśā-*) leads only to 'home' or 'civil'. Other Iranian connexions can be sought in Orm. *sir*, *sir* (with variant initial) 'good', Balōči *šar*, *šarī* '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-* **šir-* has *š-* which could be normal from a variant IE *k̑ier-* (as IE *ǵeu-* and *ǵieu-* 'to taste' co-existed; see for *-y-* BSOAS 20, 1957, 58–9). M.Parth.T. *šyr* in *šyr-g'mg* 'friendly, wishing well', may be like *myr-* 'to die' (**mrya-*) and also with initial *š-* < *šī*. Pašto has *mrom* 'I die' < **mrya-*, hence *šə* 'good' may be **šryd-* with *-ə* from *-ya-*, as *šrə* 'heart' from *šrdyd-*. This comparison with *šə* excludes **šira-*.

śśāratātā 'goodness', v 112, 34v4, BS *svasty-ayana-*, v 108, 30r7 *śśāratetu*, BS *svasty-ayana-*; SuvO. 50v5 *śśāratete jsa*, BS *arthāya*; SuvO. 68r4 *tīśāna puñyau śśāratete jsa brūñāndei ysānde* 'appears shining with splendour (BS *tejas-*), merits (BS *puñya-*), with excellence', BS *tejena lakṣmyā śriyā jvalantam*; K 3, 139r3 *śāratete* Tib. *lhag-pa* 'superior'; K 2, 137r3 *śīratātā dyāñā* 'goodness is to be seen', Tib. *mthu-nūd-du bltaḥo*; v 77, 145v1 *śīrate kādāna* 'for goodness', Tib. *phan-pahi phyir*. See also *śśādye* 'goodness' (**śśārtāti-*).

śśārā, *śīrā* 'good, welfare', SuvP. 69r2 *pūña śīrā tīśā u brūñāma ḥāyā brūñāri* 'they shine forth rays the good, splendour and shining of merit', BS *śīr-puñya-jvalana-ākula-raśmi-jālaih* (with variant *śīr-pūrṇa-teja-jvalana-*) *saṃtiṣṭhate*; Bcd 43v2 *myāñja śīrā* etymology of Manju-śrī; v 77, 45r5 *haṃtsa pañyau u śāre* 'with powers and goodness' Tib. *stobs dan lcas-pa phan-par byas*; III 20, 311–2 *huṣa jsāti biśna śīrā jsa* 'increases altogether with good'; K 148·56 *śārā drūnā bemaña hamāve* 'may there be welfare, health, luck'; ibid. 58–9 *harbiśvā bādūā śārā drūnā bamañā hamāve* 'at all times may there be welfare, health, luck', Manj. 128–9 *ṣa bure mī śārā pacadna* '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. *šyr'yyi*, Chr. *šyry*). Not therefore from Prakrit **śīri-* with *-ā-* replacing *-ī-*. 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 buśe* 'good scent', Tib. *dri śī-mo čig*; v 166, 107r5 *kiđi śśīrka* 'exceedingly good'; comparative, II 114·114 *śīrkyerā*, II 124·6 *saikyeṃrā (-em-=-ai-)*, II 129·74 *śīmkyerā (im-=-ai-)*; K 40·132 *hevo śīrkye* 'nothing finer', =K 43·150 *hevo śīrke*; abstract III 69·103 *śīrkāññā yanūm* 'I do a kindness'; II 47·103 *biśā śīkāññā 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-ī narūjāñā* 'and so (read *ta*) the cleft of it at the testicle must be burst open', Tib. *rliḡ-pahi hog-gi srubs-nas brtol-te (srubs 'cleft, interval')*; Sid. 121r2–3 (ā) *śīnai śelakā āhāsāññā* 'first the testicle must be made to sweat', Tib. *dan-por rliḡ-pa dugṣ byas-pa (dugṣ 'heat')*.

Sid. 121r2 *dānām nirāme hīvo āchai* 'disease of issue of testicles', Tib. *rliḡ-rliḡs-kyi nad-lu (rliḡs 'purge, cast out')*. In meaning Av. *ərəzi-* glossed by Zor.P. *gund*, N.Pers. *xāyagān*. IE Pok. 782 *r̥ghī-*, Armen. *ordzi-k'*, Greek *ῥοχις*, Lit. *erzilas* 'stallion'; see C. Watkins, BSL 70, 1975, 11–25. A (dialectal) connexion could be made from **r̥zi-* > *zi-* > *si-*, *se-* with suffix *-laka-* (see *śśa-* preverb for *z-* > *ś-*); possibly the subscript hook *ś-* was dropped (= *si*). A derivation from *śāis-:śīs-* (see *śes-* 'be enamoured') could give *śi-* with *-laka-* suffix, with O.Ind. *śīśnā-*.

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 *sāta-* 'second' < *duita-*, with *pāda-* > *-vāva-* > *-vā-*.

śīśpaka- 'enamoured, lascivious', II 85·16 *baga-lagvā śīśpaka-jsiṃma (-im-=-ai-, -e-)* 'true heroes, with amorous eyes'. To *śāis-*, *śes-* below, with suffix *-pa-* like Zor.P. *rāspik* '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 saṃ tta biśa ādari yaṃ* 'and there alone so take precise care in all', SDTV 74. See *śśūka-*, *śūlaka-*, *śūma-*.

śśūka- 'alone', K 51·6·8 *ttika yinmā ttaṃdī śūka* 'those (acts) I do alone, solitary'; v 147, 127b4 *ttaṃdī śśūkā* (no context); v 81, 171r1 *ttye śśūkye pūrātā āñā aysmya vitarkā panatā* 'in his mind being there alone solitary, doubt (BS *vitarka-*) arose', E. Lamotte, translation, 377 's'étant retiré dans la solitude' (*ekākī raho-gataḥ*); Z 2·20 *muhu sarvañā mā śśūka* 'we, Omniscient one, are alone'; Z 24·251 *samu śśūkāye tīyā* 'only to him'; III 128·2–3 *nīvā hīye śūkye ahvyāñe saṃtsārū baṃdani-śāl(e) guchāme udiśāyī* '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 *uttarye diśi jsai paṣṭāñi hame śūka*; K 29·189 *śūka narada* 'he went away alone'; K 29·197 *śūka vara ṇaista* 'he sat there alone'; v 64·2 *paṣṭi śūka haṃdaña ysitha* 'he sets out alone to another birth'; v 267, 43a6 *āta ihu śūka* 'you came alone'; v 295, 435v4 *aysu śśūkā parrātemā* 'I alone escaped'; III 66·19 *śūka ye brāṇma yśādā* 'the brāhmaṇa was there alone, aged one'; K 76·207 *śūka rūjā* 'Roca alone'; K 11v6 *vina jađi aysmū śśūkā* 'without ignorance (BS *jađa-*) the mind alone'; Manj. 106 *ṣa sa jađa aysmva śūka* 'that is just ignorant mind alone'; Manj. 226–7 *sa jađa aysmva śūka*; JS 22v4 *thv-aṇ śūka utrāste* 'you alone saved them'; JS 30r2 *myāñā śīmāṃdrre ttraṃdī 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 *śījātu 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 śījīye vihilo yanāro* 'they may not do injury to one

another', BS *na ca parasparam viheṭṭhaṃ janayeyuh*; Z 24.499 *śśūjāteye vaska ākṣvīndā juvāre* 'with one another they begin, they fight'; v 170.302, 2r1 *śśūjātāye śśūjātu va(ska)*; v 139, 91b1 *śśūjyet(ā)*; SuvP. 72v1 *śśūje vīra*, BS *parasparam*; K 36.102 *śśūjye pyatsa* 'before one another'; III 89.173 *śśī biśśā śśūjina hambrrihāñā* '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 *śśāta-* 'second', from *duita-*; Sogd. Bud. 'yw ZKñ *dyḡty* 'one and the second, one another', M.Parth.T. 'yw *hyd'n* 'one (and) seconds', M.Pers.T. *yk 'w yk* 'one to one', Zor.P. *ēvak ō dit*, N.Pers. *yak dīgar*.

śuḍa 'pain, trouble', II 130.7-8 *ca śtā vā brrīyā tta ysaiya śuḍa śuḍa*, = III 101.24-5 *ca śtā brrīyā tta tta ysaiya śuḍa śuḍa* 'for whom so passion is produced, various pains (arise)'; III 52.95 *kūra kāma u rraṣṭa ṣa śū ttadī prrara śuḍa aysmya gu(ṇ)e ca śtām 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*, *śūrīm*. (Instead of *śu-* 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 haṃge 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'; *pyāṣṭi* 'autumnal', *huṣv-* 'grow'). See *śuḍa-* 'trouble, pain', *śūr-* 'to grieve'.

śūdasa 'eleven', *śūdasama-* 'eleventh', see s.v. *śśau*.

śūba 'times', Sid. 151v2 *dva śūba* 'twice' Tib. *ñis-gyur*, Sid. 130r4 *tcau śūba* 'four times', Tib. *bzi-hgyur*, Sid. 130v2 *tcau śūba*; Sid. 101v5 *drrai śūba*, 'three times', BS *tri-guṇam*, Tib. *sum-hgyur*. See *śūmba*.

śūma-, *śūma-* 'solitary, only; as soon as', Sid. 20r4 *śūma jeṣṭa aysdauda* '(water) as soon as boiled, chilled', BS *śṛta-śītam*, Tib. *ḥhu 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-ḥhe nad-la ni* (*ñi-ḥhe* 'single, simple, duration of one'); Sid. 124v5 *khu ri va śūmā rūm harśtā* 'so that only oil remains', Tib. *mar ñi-ḥhe lus-pa*; II 12b12 *ttyai pā drayau śūma kenau* 'of him then for three only'; II 15.2.6 *tī śumā gausā hauridā biśna-ṃ 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 *dukhīna haje śūma* 'only a painful dwelling (?)'; Manj. 75 *jeḍṭi ṣe cu śūma śara dī kira abvāṣṭa* 'ignorance, that is what is only inexperienced good (and) bad *karma*-acts'; Manj. 196 *betcapḥa aysmva śūma* 'only disturbed mind (in dreams)'. With negative, II 34.5.2 *pīḍakā hauḍe se aśumā pāstādā 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 jalam 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', *mājsāka* 'kernel'. Derivative of *śśū-* 'one', as 'adding ones', = 'multiplying'.

śśūru, *śūru* 'good', acc. sing., see *śśāra-*.

śūr- 'to pain, torment, trouble; be pained, grieve', III 75.236 *rrānā tta hve a dīda śūrīm* 'Rāma said, I am so grieved' after the death of Sījsa (Sītā); 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'ūrūn*, *k'uārt* 'strike against, thrust', I. *k'ūrūn*, *k'ūrūrd* with Greek *κῦρῶ*, *κῦρῆῶ* 'thrust, reach, strike upon' (see Zoroastrian Problems, ed. 2, xxviii). For *-ud-* see also *phūḍa-*.

śūla 'only, alone', III 43.30-1 *hīya ṣahaḡ śūla arvaśtāra* '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. *abhisārīnī*)', see s.v. *dava-* (or *davaṃ*). From *śśū-* 'one', *śūma-*, *śaula-*, *śūla*.

śśūvātā 'diminishes', Z 273.27 *pārḥāna-dharma ṣṣu hvīnde*, *kau śśūvātā phāta pharā(ka)* 'the *parihāṇa-dharman* is indeed (so) called if he withdraws from many pleasures', hence *śśūvātā* is for BS *parihīyate* 'loses, diminishes'. From base *vā-:ū-* (see s.v. *vāra-*, *vanda-*) with *śś-* < (a)*dī-*, hence (a)*dī-uv-* > **śśuv-* > *śśūv-* (see also *śśa-* preverb).

śśūvare- 'one beyond' with the tens from 20 to 90, see s.v. *śśau*, *śśūvare-bāstā* '21'.

śśūvānā 'dogs', see s.v. *śve*.

śūṅḡ 'half, middle', Z 24.255 *śūṅḡ ṣṣavo* 'midnight', Z 4.10 *śūṅḡ haḍā* 'midday'; Sid. 134v4 *mau u śvā utca* 'liquor and half water', Tib. *ḥhan dan ḥhu phyed*; II 115.28 *śvā ṣava karavā* 'midnight, early morning'; Sid. 4r2 *śvā haḍā u śvā ṣave* 'midday and midnight', BS *ahar-niśasya-ardhaṃ*, Tib. *srod dan, sva dan* (*srod* 'twilight', *sna* 'early'); III 26, 28b2-3 *śva haḍā paśārā* 'midday, evening', BS *madhyāhna-kāla-samaye*. . . *sāyāhna-kāla-samaye*; E 357 D. *śvā brraṃkhaysji māsti śtāna* 'from the middle of month *Brraṃkhaysja*'; K 19.224 *pīla śvā-masai vyache* 'calamity as much as a half ceases'. Possibly formed like O.Persian fractions **aštāvva* 'one eighth', **navāvva* 'one ninth', **pančāvva* 'one fifth' hence **śśāvva* > *śūṅḡ*, *śvā* from *dūi* as *śāta-* 'second'. It is less satisfactory to assume **viśva* to *vi-* 'separated' (IE Pok. 1175-6). See *ṣga* 'division'.

śūṅḡ 'second', loc. plur., v 300, 3v1 *śūṅḡ ysa(ṃth)vo narya*

jsina dāryśde u ttiye parstā 'in second births he holds life in the naraka-world and then escapes'. See *śāta*-.

sūṣṭe 'urge on', II 39·17-8 *vijilaka byivīri mīstai kanīsta ā sūṣṭe* 'the youth (prince) urged on the hunters greater and smaller'. Possibly *sūṣ-* in Pašto *sūn* 'hiss, snort' < **suśna*-, O.Ind. RV *śiśna*- 'hisser' as demon's name; with fem. Śuynī *sāy*, Rōśānī *sāw*, Bartangī *sāw* 'a (folklore) snake', and Śuynī of Afghanistan *sāy*d from **suśnā*- (G. Morgenstierne, Irano-Dardica 1975, 25-7). See also s.v. *suwā* 'lungs'. To O.Ind. *sūṣ-* (retaining dialectal *ś-*) in RV *sūśā*- 'epithet of a weapon', *sūśyā*- 'making strong' from IE Pok. 592-4 *keu-* 'to swell'. See *sāra* (II 127·40) 'strong'.

sūsta- 'prepared', participle to *sūh*-.

sūh- 'to prepare', once Z 22·96 *śśūh*-, SuvO. 5·4r4 *sūhīmā* 'I prepare' BS *prajoyayāmi*, Sid. 122v1 *gūlye śūhyā:ñā* 'pills are to be prepared', Tib. *ril-lur byas-pa*; III 75·223 *raysāyam śūhyām: ttū* 'we prepare this elixir'; K 69·227 *būcaṅphe śūhyāki niṣṭi* 'there is not a preparer of troubles'; K 112·363 *baiśa aysnwa śuhye cva caitta-māttra pays(ai)da* 'he (Vimalakīrti) prepared the whole mind (= BS *manas* or *vijñāna*-) who recognizes mind only (BS *citta-mātra*-doctrine); participle *sūsta*- Z 6·12 *aruvyau jsa śu jivai sūste* 'Jivaka prepared it with medicaments'; I sing. K 151·35 *cu rā śustem tvā deśanā* (BS *deśanā*) *aysā vyachīme* 'may I who have prepared this profession have understanding'; K 151·47 *cā kīma-śanā hīye gautṛa aysmū jsa edrai jsa śuste u padaidai u pīdai* 'Čang Kim-śan with his own *gotra*-base, his mind with faculty (BS *indriya*-) prepared and created and wrote'; K 155·54 *cā kīma-śanī cu tvā sa deśanī śustā* 'Čang Kim-śan who prepared this *deśanā* profession'; III 138 Dandan-uilik 7 *curi ttū śustau pademāi* 'who prepared and created it'; III 75·226 *raysāyam śūstāmdā 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 śūsta* 'adorned with marks' (dyadic), BS *śubha-lakṣaṇa-alaṅkṛta*-, SuvP. 74r4 *huśūstā* 'well-prepared', BS *upeta*-; Z 5·34 *aśa nu uysmalsta huśūsta* 'their horses groomed, well-prepared'. The forms, present *-ūh*-: preterite *-ūsta*-, indicate a base ending in a dental *-aud*-, *-aut*-, *-aub*-; initial *ś*-=*ś*- would derive from *śi*- or *śu*- or dialectically from *ś-* or (*a*)*dī* (like *śā*- < *dyi*- in *śāta*- 'second'). A meaning 'join, put together' (like the medical term *hambrīh*-) seems best, hence **adi*-*aud*- > **dīūd*- > **sūh*- (written *sūh*-) and participle **dīūd*-*ta*- > *śusta*-. For *au*- see IE Pok. 75 *au*- 'to weave', O.Ind. *ótum*, *ūtā*-; *au*-*dh*-, Armen. *aud*, *z*-*aud*, *y*-*aud* 'put together'.

sūhi 'plant, herb', as second component, in the plant name *makala-sūhi*, *-śāha*-, *-śāṃha* above; see *śūha*.

śūha 'plant' or 'plant name', Z 22·126 *buśśānai rriysū rrvūtā, ttrāmu samu kḥo śūha gyastūna* 'scented rice grows just like the celestial *śūha*-plant'. The same word seems to be the second component in *makala-sūhi*, BS *karamarda*, cassia carandas. If *śūha* is not 'plant' but a particular plant the name of the storax scented plant Chinese lv *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: pārautta śe* 'supported he lies under a tree', above *śśātā* 'he lies down', *śśātā* 'he lay down', see s.v. *śśā*-.

śe 'second', older *śāta*- < **dyita*-, III 115, 8r2 *śe ysamthāna* 'by a second birth', III 93·249 *ttye śeye haḍai* 'on the 2nd day', v 209, 34·2 *śeye haḍai*; K 41·65 *śe jūna* 'second time', = K 44·182 *śe jūni*; v 155, 1a2 *śye jūna u didā jūnai hvādā* 'a second and a third time they spoke it (-i)'; Manj. 362-3 *sā arva savrra nāma... paraimārtha hastama śya* 'one medicament by name *samvṛti*-truth... the second the best *paramārtha*-truth'; v 251·813 *śeṇa ysathāna baysūsti būtte* 'in a second birth he realizes bodhi-knowledge'; K 90·733 *śeṇa ysamthāna*; v 300, 3v1 *śuvo ysa(mth)vo* 'in second births'; III 64·17-8 *paḍāna... śeṇa... daidana* 'for the first time... the second... the third' (see s.v. *śāta*-); with *-ra*-, K 35·81 *śeri* 'the second one', K 156·15 *śerana*, K 18·201 *śera*.

śe- 'one', Manj. 347 *śe-śāmai... śe-śāme* 'one-faced', see s.v. *śśāman*- 'face'.

śaikyaira 'better', see s.v. *śśirka*-, *śika*-.

śaiḡa, see *śiga*.

śeṇa 'with one', inst. sing. to *śśau*, K 60, 35v1 *harbesī śeṇa kṣaṇaṇa* '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 gaisaṃcā rūsanā dyai* 'dark-coloured, fine-coloured (**hugūma*-) 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 κίρρος 'orange-yellow', κίρξ 'fox'; Celtic Mid.Ir. *ciar* 'dark brown', O.Engl. *hār* 'hoar', O.Slav. *śerū*, Russ. *śedoj* 'grey', beside *kei*-*no*-, and *ki*-*ē*-, see above *śāva*- 'reddish', Lit. *śyvas* 'whitish'. Note **śera*- in Armen. lv *sira-marg* 'peacock' (*marg* from North Iranian, Oss. *mary* 'bird').

śelāka, see *śilaka*-.

śaiś-, *śeś*- (with both *ś*- and *s*-) 'to be a lover, be enamoured', III 101·27 *sauha kainā śaiśai ysira ysūṣṭa* 'for your pleasures you make love; the heart is pleased'; with adjective suffix *-āka*-, III 42·3 *śaiśākau sattau pācaryā dī* 'in service of the amorous beings' (BS *pāricaryā*); III 46·13 *śeśākām*; III 34·6, *śeśākā*; III 40·7 *śaiśākau*, III 44·61 *śeśāka*, II 75·63 *śeśākā*, III 44·44 *śeśākā*; noun, III 41·28 *śaiśai vaskā* 'for love'; III 41·28 *śaiśai hīyai* 'of love'. Compound, **śaiśa-kīra*-, III 40·3 *śaiśiryau thyau thyau vaṇa spyakau dāśauda*, = III 45·23·9 *śeśiryau thyau puṣa spyakyām dāśāmdā*, = III 34·2-3 *śeśiryau thyau pūṣa spyakyā dāśāda* 'with acts of love at once (dyadic) they did honour with flowers'. See also II 36·11 *saśi vī* 'in love'. Connected with the amorous term Yidya *śeśo*. From base *śaiś*-, *śaiś*-, *śeś*-, *śeś*- 'to sport amorously', incremental from *sai*- attested in Oss. D. *semun*, I *sinyn*, *simton*, D. *sind*, I. *simd* 'dance'; Oss. D. *serum*, I. *siryyn*, *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-*.

śśau 'one', fem. *śśā*, acc. sing. *śśau*, inflexion, *śśiye*, *śśye*, *śye*, *śe*, *śi*, inst. *śśāna*, *śśina*, *śśena*, loc. *śśiñū*, *śśiñe*, *śśāñā*, *śśiñā*, *śśiñā* (-iñ- = -e-), fem. *śśā*, *śśai*, *śśo*, *śśoñā*; acc. sing. K 34·65 *śi jasta* 'one goddess'; III 60·35 *śā śā*; Sid. 12v4 *śā*. . . *śā*. . .; III 21, 523 *śau hālai mi nasta* 'they sat at one side', BS *eka-ante nyaśidan*; Sid. 101r1 *deyāñ am śau* 'one from two', Tib. *gnis-las*; II 127·35 *śā dvi silti* 'one or two years', Sid. 151v4 *śū dva bāga* 'one or two parts' (BS *bhāga-* or dialectal, keeping -g-); Sid. 147r4 *śo śo*; Sid. 7r1 *śau salū vi bure*, BS *varṣa-*, Tib. *lo gēig-gi bar-du*; v 333, 27r6 *śau śau*, BS G 37, 24r7 *eka-ekam*. Compounds *śa-* (see s.v. *śa-*), *śā-* (see s.v. *śā-*), *śiñ-jum*, *śi-jum* 'at one time', here *śau-* 'sole, universal', v 62·8 *śau-karānuñ jsa hvañdā drrūñā himāre* 'thereby (-um jsa) may the men of the whole *karūna*-region become healthy'; K 32·28-9 *śau-kṣiri satvā upajīva* 'liveliness of beings of the whole land' (BS *upajīva-*), Sid. 1 bis r1 *yuḍāñdā śau-kṣirā kṛra* '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 hvārakyūñ brrātarām jsa hambrrīhūñ* 'I share with sisters (and) brothers of the one family far and near' (BS *gotra-*); II 19, 923 *śau-hadājsya* 'of one day'; v 68·16 (& *śau-nauhāna aysmūna* 'with concentrated mind'; Z 2·180 *pūru śśau-ysātu* 'only-born son'; II 7·110a *śau-ysā pūra māñāda* 'like an only-born son' (= II 7·114); Manj. 3 *śau-raysa* 'having one taste', parallel BS *eka-rasa-*; v 217, 224 *śau masi* 'only one', Manj. 50 *śau mase*; Manj. 347 *śā ye hama* 'was one (and) the same'; Manj. 325 *śā hama pṛrara* 'one (and) the same nature'; Manj. 331 *śā hama* Manj. 346 *śā aysmva hama* 'one (and) the same mind'; Z 9·24 *śśo śśau balysi*, = Manj. 403 *śā śā baysā*; v 62·7 *śā-bisa hvañdā* 'men of one house'; K 46·25 *śau hadā salya* 'one day a year'; K 68·217 *cu śau piysiñdi* (-iñ- = -e-) 'who recognizes (that it is) one'; II 116·39-40 *śau-v-a aśa panaśa* 'one horse of theirs (-am) lost'; K 45·20-2 *śau āñ*. . . *u śg āñ*. . . 'the one. . . and the other'; III 67·49 *śau*. . . *śera jsāñ* 'the one. . . the other'; compounds with *śā-*, Sid. 132r3 *śā-saluñ hvañdāñ khaśā jsa* 'with food (and) drink for one year', Tib. *lo gēig chun-čhad lon-pa ni kha-sas dan*; JS 37v3 *śā-thāñā* 'of one subject' (BS *sthāna-*); II 89·53 *śā-māstāñjsye* 'for one month'; v 215·70·2 *śā-salvāñjsa* 'for one year', above v 62·7 *śā-bisa hvañdā* 'men of one house'; Manj. 153 *śā-nāha aysmva* 'mind on one point'; Manj. 322 *śā-najśāda 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 jñ(na)* '121 times'; II 20, 12a6 *śśūvarabistamyē haḍai* '21st day'; III 12, 22r1 *śśūvarabistā grañthā* '21 knots'; ibid. 21v5 *śśūvarebistā jñna* '21 times'; Sid. 1 bis v4 *śśiridiraś* '31', Sid. 133v1 *śśuribestāñ* '21st'. For 'eleven', II 91·92 *śśūñdasā hvañdā* '11 men', I 171, 86r5 *śśūñdasā gūñā* '11 forms', BS *ekāśā rūpa-*; II 27·34·8 *haḍā śśūñdasi* 'day eleven'; v 10·2·5 *śśūñdasa-čhāya* 'of eleven feet'; ordinal,

N 166·14 *śśūñdasam* '11th'; IV 10·1 *hamdyaji* 11 *śśūñdasamyē haḍai* 'month *hamdyaji* (first summer month) 11, eleventh day'; K 57, 25v1 *śśūñdasama*. See also *śū*, *śūka-*, *śūma*, *śūma*, *śūla*, *śūlaka-*, *śūla* 'alone'; *śśū-jāte* 'one another', separately. From *aiva-* 'one' > **yūva-* > **śū* > *śśū-*, with *śśau* < **śśāva-*, inflected from *śśā-*, fem. *śśā*, *śśau* (**śśām*). See also *śśa-* < *adiā-* beside *śāta-* (*ś-* = *ś-*) < **duita-*. Tumšūq Saka *śo* 'one', *śowarsana* 'eleven', inflected *śe*, *śa*; Parācī *śū* < **yau* < *aiva-*, Orm. *śē*, *sə*; Av. *aēva-*, O.Pers. *aiva-*, Av. acc. sing. *ōyum*, Zor.P. *ēv*, *ēvak*, N.Pers. *yak*, Sogd. Bud. 'yw, 'yw-*znk* 'of one kind', 'yw 'a', Man. 'yw, Chr. yw; M.Parth.Pers. 'yw, Oss. D. *jeu*, *jeūūā*, I. *iū*, Balōcī *ēyōk* 'single', *evak'ū* 'alone'; Pašto *yau*, Yidya *yū*, Sanglēcī *wok*, *yak*, Waxī *iū*, Šuynī *yēw*, *yī*, Sarikolī *i(w)*, Yazg. *wū*, *wūg*. IE Pok. 286 *oi-* (to *ei-* 'this'), Greek *oios*, Cypriot *oīfoš*.

śśūñā 'duality', Manj. 345 *cu ā marai hvāñūda śśūñā śā jaḍi bvāma śā* 'what here they name duality, that is, ignorance's knowledge'. See *śāmñā* 'duality', to *śāta-* 'second' < **duita-*, hence **duiauni-*.

śāuda 'rod, staff', III 44·54 *dastq dastq baistq tcūra-śāuda palyadā* 'hand bound to hand, attendants having four rods' (in *Kinnara-dvīpa-*) like III 42·1-2 *diśtq gatcastq śhakāle tcārampha* '(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*, *šīpk* 'rod, twig', Sarikolī *šēib*, *šāib* 'twig' (for *ś-*:*š-* see s.v. *śśāra-* 'good'). See also *paśauda-* 'mouth' (**pati-zafta-*).

śāu-nau(ha) 'concentrated', II 49·11, see s.v. *śśau* 'one'.

śāuma 'face', II 103·68 (triadic) *śāuma tcira parbira*, see *śśāman-*.

śōl-, *śgul-*, *śaul-*, *śāl-* 'suck, absorb', Sid. 142v5 *śōlākyā arvāñ jsai ysu u kṣaustā pverāme vq* 'for removing pus and serum of it by absorptive medicaments', Tib. *hjiḍ-pahi sman-gyis rnag dan*, *čhu-ser bsal-bahi thabs ni*; Sid. 142r5 *tī nirūjāñā u śaulāñā arvāñ jsa ysu kṣaustā vasujāñā piškalyāñā* 'then it must be opened and be absorbed with medicaments, pus (and) serum must be cleaned and separated', Tib. *brtol-te hjiḍ-pahi sman-gyis rnag dan čhu-ser dag-par bsal-nas*; Sid. 144r4 *ysu kṣōstā 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 *hamjsūl-* 'to kindle') to base *śaup-*, Yidya *šuv-*:*šūvd*, *šuvd* 'to suck'; *fšūv-*:*fšūvd*, Waxī *šāp-*, Parācī *šup-* (G. Morgenstierne, IFL 2, 209; 542 *xšap-*, but Khotan Saka favours *šaup-*, *ś-*:*š-* see s.v. *śśāra-* 'good').

śāula 'alone', II 95·56 *śāula au narādā* 'they went out alone', = II 98·144 *śāulakā au narāda*. See *śśau* 'one', *śūka-*. But II 80·12 *aśgulaka* 'unharmed (?)'.

śāuvāṃde 'they stung, bit', JS 28r2 *pha drrvane prāñ ca śāuvāṃde* 'the many scorpion, breathing beings who stung'. From preterite *śāuva-* < **śāuta-* to a base *śāu-*, variant to *jau-* to chew, bite see *hamjvāme* 'chewing', to Zor.P. *śau-*:*šūt* *zwytyt* **šōyēt*, *šūtan* gloss to Av. *gah-* 'eat' (written with *y*-sign), N.Pers. *šāvidan*, *jāvidan*, Balōcī *jāyag*, Pašto *šōwul*, *šōyal*, *šōyam* 'chew, bite,

gnaw', dialectal *šew-*, *jūw-*, M.Pers.T. *zw-*. IE Pok. 400 *geu-*, *geu-*, *gieu-*, *gieu-*, O.Engl. *cēowan* 'chew', OHG *kiuwan*; *kewa* 'jaw', Lit. *šiaunos* (plur.) 'jaw', O.Slav. *žuju*, *šivq*, *šivati*, Russ. *ševati*, *žuju*. Khotan Saka *śau-* < *šiau-* (IE *gieu-*) and *hamjva-* < *jau-* (IE *geu-* or *gieu-*); and Balōči *jāyag*, *jāγ*, *jāta-*, *jāiða* 'chew, bite to pieces' with *-āy-* < *-āv-*.

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 *śaup-* 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. *śśau*.

śauvai 'alone', III 100:11 *caigvā au tsai śauvai* 'you go alone among the Chinese (*ciṃga-*)'. See *śśau* 'one'.

śka 'perhaps; even', v 67, 252 *marāṇa burai śka* 'even to death'; Manj. 124-5 *cu bure i hwaṇ(d)vā sūha cakravartitaṇṇa bure śka* 'whatever may be among men pleasure, even up to the imperial stage' (BS *cakravartin-* with abstract *-auṇa*). To *aśka* (**aštā ka*), v 339, 77r3 *tta hvāñidā aśka auṣṭe gyasta* 'so they say, perhaps the goddess is angry', BG G 37, 72b7 *vadet putra deva-krodhaṃ hi te bhavet*; like v 333, 27r3 *kunjsatu kerā aštā ko ṣe kunjsati tīna pharakū hāmāta* 'he may sow sesame; will (is it if=) in any place this sesame seed multiply?'; BS G 37, 24a3-4 *tilaṃ vāpayat tat kiṃ manyase sarvaśira bahini tasya bijāny utpadyeran*.

ścāka 'necessary', see *štā*, *štāka*.

ścāna 'necessary', II 52:9 *ṣi jsāṃ aṃ vā ścāna sambāvana bīda* 'he indeed takes (the tax) with the necessary decision (?)' (BS *sambhāva-* 'to produce'). See *štā*, *ścāka* 'necessary', and SDTV 104.

ściṃṇā 'eye', Sid. 145v1 *ściṃṇa bisai āchai* 'eye-disease', Tib. *miḡ-nad*; Sid. 145r1 *tcīṃṇa* 'in the eye', see *tcīman-*.

štā, štāka, ścāka, štāka 'necessary', III 24, 20a2-3 *tīye kiṇa subhūta boudhisatva avārauttā aysmū štāka nī rūvā vīra pārāuttā* '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 drrāṃ štāka cu sāstrā u drrīṣṭa-karma bautte* 'he is such necessarily one who understands the technical treatise and factual knowledge', BS *sāstra-ārtha-karmajñāḥ*, Tib. *smān-dpyad-kyi yi-ge kha-ton-du bslabs-šin don ses-pa dan*; Sid. 101v5 *gulā hā drrai śūba štāka* 'molasses three times is necessary'; BS *tri-guṇaṃ guḍaṇ*, Tib. *bu-ram smān spyir bsdoms-pahi sum-hgyur dan* ('molasses medicament three times as generally decided'); III 91:209 *hamāṅgā štākā* 'the same amount is necessary'; Z 23:133 *tū cu štā samai yidānda* 'you who necessarily made this agreement' (BS *śamaya-*); Z 11:54 *ko nī hamatā štā štā balysūštā* 'if for us of itself the bodhi-knowledge is necessary'; K 112:381 *tīyā va štāka* 'necessary for them'; III 105:10-11 *khū ścāka aidrrau jsa brra vī bure cha ttarū vāyisna 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 *štīye kiṇa ma ttā*

haštāṃda 'for my necessity you provided'; from **staya-* > *stya-* > *šta-* with *-ā*, *-āka-* suffix of adjective; and *štīye* oblique to *štīyā-*.

štī 'being', see *ašti*, II 40:37-8 *khū štī jsa hamāri* 'when they arise out of being', see SDTV 121 (doubtful text).

štī 'is', Sid. 131v1 *tīye paḍā hva štī* 'there is mention of this before', Tib. *de-la ni thog-mar* with certain *-i*, possibly *štī* with *yi* 'it is to it', but perhaps scribal slip for *-i*.

štīye 'necessity', see s.v. *štā*.

śyā 'second', see s.v. *śē*, *śūta-*.

śśye 'one', see s.v. *śśau*.

śvā 'middle, half', see *śvq*; III 14:10 *paryai śva-haḍū* 'mid-day past' two-hour (Chinese) period 1-3 p.m.; K 45:18 *śvāṃ śavai* 'mid-night', *-āṃ* < *-o*; v 252, 848 *śvī haḍū sarvakārā dāse* 'at midday all the work (BS *sarva-kāra-*) was finished'; v 154, 1845 *ce śvq buḍuru* (lost context).

śvākyaina 'times', II 100:232 *tīyai rrvā vī varāṣṭa drai śvākyaina japha yai* 'of him towards the court three times there was discussion'. See also *gūkyaina*. To *śūma* 'alone'.

śvāṇa gūra 'a kind of grapes', I 141, 49r1-2 *halirā dva, vihilā, aunnalai, śvāṇa gūra kaśmīrya*, 'the three myrobalans, the three grapes', BS *triphala* 'the two groups of three'; see also Sid. 19r1 *kaśmīrye*, BS *kāśmaryaḥ*, Tib. *tri-bal* (=BS *triphala-*); III 17:11 *śvāṇa gūra, luṣkyi ttrahe* 'śvāṇa grapes, dry radishes'. Hence an epithet of grapes, possibly an ethnic like *kaśmīrya-* or O.Ind. *gostanī* 'of Khotan'. Hardly adjective to *śvān-* 'dog', but possibly a variant of the name *Saka*, *Saga*: **śava-* with adjective suffix *-ānya-*. It could be from the old name of Yarkand; hence suffix **śvānya-* > *śvāṇa-*, or a place name.

śve 'dog', v 30, 73v2 *śve hāmāte vātco ṣe nasphūstai 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 ttā śve (*paśāri?*, 'evening'); II 116:35 *śvai au bāstai haḍū* '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 *śvq tcāma śalarba*, K 100:278 *śvq tcāma śalarba*; III 15:51 *śvā sahya* 'in the year of the Dog'; plural Z 2:46 *śvānū*, Z 20:30 *śśvānū*; gen. plur. Z 19:44 *śvānānu*. Compound, Z 24:170 *śvāna-vrata* 'with dog's vow' (BS *vrata-*), parallel to BS *kukkura-vrata-*, Pali *kukkura-vatika-*. Adjective, *śvaiṇa*, II 50:48 *śvaiṇa kaga* 'dog's skin'. From base *śvan-*, *śśuvan-* (retaining both *ś-* and *-v-*, dialectal from IE *kuwon-*, IE Pok. 632-3 *kuon-*, *kun-*. To Av. *spā*, *spānam*, *śīnam*, Median *σρακα*, 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. 'kwō-', *kwō-* and Pamir dialects, Oss. D. *kuj*, I. *kūdz*). IE Pok. 632-3, O.Ind. *śvā*, *śīnaḥ*, *śvāka-* 'wolf', Armen. *šoun*, *šan*, Greek *κύων*, *κύων*, Celtic O.Ir. *cū*, *con*; Welsh *ci*, *cwn*, Got. *hunds*, Lit. *šūō*, *šūns*, Tokhara A *ku*, *kon*, B *ku*.

śver- 'speak, tell', II 89:42 *nāśū bisai hā tta hveṃ si śveri tta śacū bisā salāva* 'I the humble servant said to him, Tell the talk of Śa-ṣsou' (BS *śaṃlāpa-* 'talk together'); III 73:180 *śvera mira* 'speak (and) die', = III 73:188 *śvera mira*; III 74:196 *śvera dyū* 'tell; he beats you', K 100:291 *śvera mī ma yai* (and 296, 298), unclear. From **vāraya-* with

preverb *ś-* < *śśa-* < *adi-*, see s.v. *śśa-* preverb and *śūh-* 'prepare', to IE *yer-* 'assert', cognates s.v. *vaudū*.

śvitrai 'sūtra-text (?)', III 100·8-10 (a list of studies) *drayvā pilyā artha ausairma bāyāka tī jśm būvūvā avasṭa śiya haḍāya śvitrai u mālai śtika tī jśā jāvū tīyau ysyai hūrāka sa khū ācāri prabhā* '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); *śvitrai* may be Prakrit from **surta-* 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 *svasti* 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 *śtika* is BS *ṭikā* 'commentary'; *jāva-* is older BS *jāpa-* from *japati* 'to murmur prayers'. For *ācāri Prabhā*, note the similar JS 2r3 *ācāri Devā*. In Khotan Saka *avasṭa* 'studying' may occur **abišta-* 'occupied in' from **abi-šta-* to base *ah-*, Av. *aiwi.ṣti-* 'study', Orm. *aw-*, *haw-*: *hištak* 'to read' (from *abi-ah-* and *abi-šta-*). The word *ysyai* 'savours' is the older *ysyē*, base *ysū-* '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 *śāna-*, s.v. *śā-*.

śa- 'this', nom. sing. v 70, 8v2 *tta uspūstā rro. . . śā uysnorū hāmāte* 'so this person is restored (to health)', BS G 37, 12a6 *śakyaṃ sa satvaḥ pumar apy utthāpayitum*; later *śā*, *śi*; with pronoun *yi*, *śai*, *śei*, *śe*, *śai*, *śe*; with *-ta-*, *śātā*, *śāte*; *śā śāra-*, *śāra-*, fem. *śā*, *śā*, *śa*, with pronoun *yi*, *śai*; with *-ka-* *śika*; III 39, 43b4 *śi baudhisatvā* = Manj. 277 *śi śā baudhasatva*. Inflected with *ta-* (after nom. sing.), Av. *aśā-*, O.Ind. *śa*. IE Pok. 286 *e-*, *ei-*, *i-*. Gen. plur. Sid. 142r4 *ttikyāṃ ttikyāṃ hīyāṃ gūnāṃ jsa* 'with these various marks'. Late *śa* without hook in K III·355 *śa akhaṣṭai jsa dharmā-kāya* 'this *dharma*-body with motionlessness', and 349 *śa dā* 'this *dharma*-doctrine'.

śā 'indeed', older *śśu*, *śu*, K 40·32 *u tīye hīye śā cimeñi hervi śirkye* = K 43·150 *u tīye hīya śi tīmañā 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 *kidū*, *kīra-* (see above) as 'rod' for the rungs. Here *śakye* can be traced to **šatukā-*, from **šritu-kā-*, base *śrai-*: *śri-* 'lean on', see cognates s.v. *būṣṣāta*.

śakṣāvi 'commandment', v 63·28 *śakṣāvi nāsāni* 'the commandment is to be obeyed'; III 71·146 *tta varttāna 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-*, *sax-* in *śaj-*: *sīta-* 'to learn'.

śsaṃga 'a measure for grain', for *rrusa* 'barley', *gausā* 'millet', *jsārā* 'corn', II 15·4 *śaṃga rrusa*; inst. sing. IV 4·4 *śsaṃga*, v 222·9·4 *śaṃgāna*; IV 26·4 *śaṃgana*, see SDTV 37. The *śaṃga* is 4 BS *prastha-*, and 8 *śiṃga* (see *śiṃga*). Tokhara B *śank* see IV 77. Gloss III 124·86 *śaga* to BS *aṇḍa* = *ādḥaka* = 4 *prastha*. In the case of *śśāra-* 'good', three initial sounds are attested (Saka *śś-*, Sogd. *śyr*, Orm. *śir* and *sir* 'good'), hence one could expect Saka *śaṃg-* 'to weigh' to correspond to Zor.P. *saxtan sanjēt* 'to weigh', N.Pers. *sanj* 'weight, measure', *sang* 'a weight', *sanjīdan*, *saxtan* 'to weigh', *sanjah* 'scales, a weight', *dīram-sang* 'of the weight of a *drakhmē*', Zor.P. *dram-sang* of a measure (in medicine), but here Sogd. Bud. *δρυδνκ* suggests **draxma-θanga-* to the base *θang-* 'draw' (see *θamga-* above). For the variation Iranian *s-*, *ś-*, *ṣ-* (if inherited) it could indicate IE *k-*, *kī-*, *ks-*, but the variants may be of middle Iranian age.

The alternative to seek a Chinese source has not succeeded. **śsaṃgila** 'part of man's body', IV 17·1 *sa(ttam) śsaṃgila jīy(e)*, 'seventh, this part fails (becomes diseased)', hence either like Waxī *śongor* 'intestines', Khovar lw *śangūr*, or Pašto *śangarai* 'cloven hoof; ankle'. Possibly from *śrang-*, but initial *ś-* is ambiguous in origin.

śsaṅirā 'give', v 26, 49r3 *woarna aysmūna vā āysda yanirā muhu śsaṅirā u|||* 'may they guard us with exalted mind may they give us and. . .'. Here only, possibly *śran-* 'to bestow', to Pašto *śandəl*, present *śandəm* 'to give', Wazīri Pašto *śandəl* 'to spend'; O.Ind. Dhātupāṭha *śraṇati* 'give', attested in causative *vi-śraṇayati*.

śṣānā 'noise', I 179, 98v4 *kāryi gva prrahāji gvañā śṣānā rāhā jīṃda* 'opens deaf ears, removes pain of ear-noise', BS *bādḥaryam 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 *ǵar-*, Pašto *ǵāy* from **śrāga-* 'noise'. Hence three forms *zar-*, *śran-*, *śrā-*.

śṣānu 'favour', see *śśānaumā*.

śapā 'broth', Sid. 9r5 *priyanguṇai kākā jsa samkhaista amḡā*, *śśāna śapā ni hwerai* 'the body smeared with paste from *priyangu*-millet, the rice broth must not be eaten'. BS *priyangu-kalka-digdhāhvam pāyasaṃ na samācaret*, Tib. *priyankuhi lde-gus lus bskus bzin-du*, *hbras-kyi ho-thug mi bzah*; Sid. 9vi *u mo u rīsvanaī śapā hamtsa ni khūšgānū* 'and liquor and rice broth together must not be drunk', BS *surā-kṣara-pāyasaṃ na vaśnīyāt* ('he should not consume together *surā*-liquor and rice broth'), Tib. *čan hbras-kyi ho-thug rñams lhan-čig mi bzah*. From dyadic **srata-pāka-* 'baking-cooking', *-p-* retained from secondary contact *-t-p-*, O.Ind. RV *śrta-pāka-*, to base *śar-* 'mix, cook, prepare'. IE Pok. 582 *kers-*, O.Ind. *śrīṇāti*, *śrāyati* 'cooks', participle *śrītā-*, *śirtā-*; *śrāta-*, *śrtā-*, Av. *sar-* 'to join', Greek κίρνημι, κεράννυμι, κερτός, O.Engl. *hrēran* 'stir', O.Saxon *hrōra* 'movement', see TPS 1954, 129-32. Connected here is *šuyāni*, Sarikoli *šipik* 'bread, food'. See also *śapāna*; *nāñji*.

śapā 'bare-footed (?)', II 130, 2b2 *khvai śapā ma kaiṇa dvida vīnai na hamai* 'if because of me they beat him the

bare-foot one, he has no pain'. To 'bare-footed', note Balōči *ṣafād*, *ṣawāḍ*, Brāhūi lw *ṣapād*, Waxī *ṣpuḍk*, from **fša-* 'naked, bare', to IE Pok. 163 *bhes-:bhs-, bhoso-*, OHG *bar* (**baza-*), O.Engl. *bær* 'bare', Lit. *bāsas*, O.Slav. *bošū* 'bare-footed', Armen. *bok* (**bhoso-go-*), Greek ψ- in ψιλός 'bare' to *bhes-* 'rub off'. Note also Balōči *p'āf*, *p'āṣpāḍ* 'bare-footed' (from **fš-* > **fāš-* > *p'āš-*, *p'āṣ-*).

ṣapāna 'cook', conjectured from contexts, IV 11:3 *a mara ṣapūna kaṣṣūṃ būki āṃ ni byehi* 'I am here attached as a cook; I was not getting the food'; plural *ṣapānara*, II 28:35:9 *ṣārā thiyau vā ṣapānara haysa* 'convey the corn at once here to the cooks'. Passages are cited to IV 11:3 (pp. 100-1). Possibly *ṣapā* 'broth' as a major product of cooks has given the word by suffix *-ūnya-* and *-kara-* 'maker of broths', similar to N.Pers. *āš* 'soup', *āš-paz* 'cooking soup, cook' (Turkish *āṣṣī*), with *āš-xānah* 'kitchen', see also below JS 8r3 *hurāṣā* 'in the kitchen'. Krōrainā *ṣitḡa-potḡeya*, from **ṣrita-puxta-* from the same bases as *ṣapā* and O.Ind. *ṣṛta-pāka-*, is also connected with the commissariat. See TPS 1954, 129-32. Cooks are mentioned in parallel Tibetan and Chinese documents.

ṣabajsyau 'with claws', JS 22r3, see *ṣaṃbajsa-*.

ṣamār- 'to count', see *sumār-*.

ṣaṃbajsa- 'claw', JS 7v3 *ṣaṃbajsyau rrijsyau ḥistāṃde aga* 'with sharp claws they pierced your limbs (*aṃga*)'; JS 22r3 *ṣabajsyau rrijsyau tvī baistāda ttāra* 'with sharp claws they pierced your forehead'. With variant *ṣ-* and *ṣ-* **ṣam-bajsa-* could contain *ṣāṅga-* 'claw' as in Zor.P. *panč-ṣāṅ* 'five-clawed' (animals), or **ṣamba-*, in Oss. I. *kārd-dsām* = D. *kārd-badzā* 'knife-edge'. (See s.v. *cam-buwa-*.) The second component may be traced to *vah-* '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. *xwhr* 'crooked', Pahlavi Psalter *hwahly*. 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'.

ṣara 'nut, seed', III 86:104-5 *tīra ahāḍā ḥīya ṣara* 'seeds of the bitter gourd'; III 88:153 *tīrā ahauḍā ḥīya ṣarā* like III 92:241 *tīrā ahauḍā ḥīye tīme*, hence *ṣara* variant *tīma*. From **xšara-* Oss. D. *āxsārā*, I. *āxsār*, plur. *āxsārtā* 'nut', D. *āxsār-bun*, I. *āxsār-byṃ* 'nut-wood', adjective D. *āxsārgun*, I. *āxsārdžyn*; with *-aka-* suffix DI. *āxsārāḡ* 'squirrel' (see BSOAS 20, 1957, 58). Waxī *ṣōr* 'walnut' has *ṣ-* (initial only in this word) for *xš-*; like the later Khotan Saka *ṣh* in *ṣhra* 'six', in Tibetan script (v 382 no. 340; 424), *ṣhras* 'sixteen' (no. 425) *ṣhrer-lhes* '26' with *ṣhr-* = *kṣ-* (no. 423), the Tibetan indicates retroflex sounds by *-r-* so that *ṣhr-* = *ṣh-*. Within Khotan Saka *-ṣh-* of the older language was in latest text often written *-kṣ-* (*haṣṣhā-* 'truth', *hakṣā-*). From **axšar-ta-* came also Indo-Aryan, O.Ind. *akṣoṣa-* 'walnut', beside *ākṣoḍa-*, *ākhoṣa*, Prakrit *akkhoda-*, *akkhula-*, Romani *akhor*, Hindī *akhorā*, *akroṣ*, Iranian Orm. *waṣk* might derive from **axšarka-*. Note also Khotan Saka *ṣharka* 'walnut', Tibetan *star-ka*, *star-ga*, *star-kha*, *dar-ḡa* which could also be traced to **axšarka-*. The base will therefore be Iranian *xšar-* (or possibly *fšar-*), IE *kser-* or *kšer-*.

ṣart-, *ṣsar-*, 'be exhilarated', with negative K 3, 139v1 *ṣsarrāmata* 'indolence, despondency', Tib. *sum-pa*, Chinese *hie-tai-sin* (K 366:3; 184:10; 801:1); Z 7:24 *suhāna ṣsarri klaiša* 'with pleasure exhilarates the *kleša*-afflictions'; participle, Z 20:8 *āṣṣuḍa tsindā būysaṃuwo murka date* 'the excited birds (and) beasts roam in the groves', parallel BS *mada-mudita-vihaṃga-* 'birds delighted in exhilaration'. See also *haṣṣudā* (III 79:12). From *xšar-* or *fšar-*, Sogd. Bud. *ṣ'r-* 'tremble'; possibly with O.Ind. *ṣsar-* parallel to *mad-*, see BSOAS 21, 1958, 543. To IE *kser-* or *pser-*.

ṣṣavā- 'night', Z 4:111 *ṣṣava*, Z 4:9 *ṣṣavo*, Z 2:30 *ṣṣive*; Sid. 146v3 *ṣau haḍā ṣā ṣave* 'one day one night', Tib. *ṣag* ('day and night'); Sid. 20r4 *ṣā ṣava trvāyīye* 'one night was passing', Tib. *ṣag lon-par*; gen. sing. K 18:214 *ttye ṣīye*, = K 26:141 *ttye ṣīya*, = K 35:86 *ttye ṣīve*; II 130b6 *pharāka ya hvaṃḍa ttakyaī janavai vīra na ṣava-basta aysamū ha-būda ṣā ṣavai aysmū va tvī baīda hasta* 'many were the men in that land the mind not night-bound, (but) one night his mind there was bound (intent) upon you' (*ṣavai*, *ṣava* with *yi*). Compounds, Z 24:197 *mu-ṣṣuve* 'this night', Z 23:43 (with *yi*) *mu-ṣṣvai*; IV 20:4 *mu-ṣṣve*; first component, v 154, 184b2 *ttārāna ṣṣava-mūrā* 'by darkness, the division of the night'; loc. sing. Z 24:178 *ṣṣava-mera* 'in the division of the night'; parallel to Pali *ratti-bhāga*, from *ṣṣavā-* and *māra-* 'measure'; JS 7r1 *ṣava-tsūkām* 'of night-roamers', parallel BS *nakta-ga-*. From *xšapā-*, Av. *xšap-*, *xšapā-*, *xšapan*, *xšapar-*, O.Pers. *xšap-*, Zor.P. *ṣap*, *ṣapik* 'shirt', *ṣapastān* 'inner chamber', N.Pers. *ṣab*, *ṣabistān*, *ṣabēxōn* 'night bloodshed' (from **xšapas-haumi-*), Sogd. Bud. *ṣṣph*, Man. *ṣṣp*, *xšp*, *xšp*, Yagn. *xšap*, M.Parth.Pers.T. *ṣb*, Balōči *ṣap*, *ṣaf*, Oss. D. *āxsāvā*, *āxsāvār* 'supper', *āxsāveūlat* 'night camp', I. *āxsāv*, *āxsāvār*, *āxsāvūlat*, Armen. lw *ṣapik* 'shirt', *ṣapstan*, Pašto *ṣpa*, Orm. *ṣō*, *ṣyōu*, Yidya *xšovo*, Munjāni *xšava*, Yazg. *ṣāb*, *ṣāw*, Šuynī *xāb*, Waxī *ṣāp* 'night's halt' (but *ṣayd* 'night'). IE Pok. 649 *kšep-* 'dark' (with various initials), O.Ind. *kṣāp-*, *kṣapā-*, Greek κṣῆπος, κṣέπος, δνόςπος, ἔξοςπος 'dark'.

ṣavā- 'property', II 1:17 *mūja ṣava ya pariyaṣtā haudyām* 'our property was of the seven *ārya*-monks'; II 5:67-8 *rroiyām ṣavām ja haraṣṣta mvesṣda āvaṣa mānāda* '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. *ṣṣau*) to IE Pok. 626 *kṣē(i)-*, Greek κτάομαι, O.Ind. Vedic *kṣō-:kṣū-* 'property' (not from *ps-*). Note variation of *kṣ-* and *ṣ-* also in *kṣustā* 'serum', *ṣaukala* 'rheum', *paṣoj-* 'to wash'.

ṣavara- 'green plant (tree, bush)', III 85:73 *bāṃva ṣavarā*, *dva bāga* 'the *bāṃva* plant, two portions'; III 86:85-6 *huṣkyi traha*, *bāṃva ṣavarā*, *bahauya* 'dry radishes, *bāṃva* plant, *bahauya* plant'; III 70:115-6 *sīnahū: biṃḍā*, *auska-v-ī ṣavarakā ye*, *ṣe ṣāṃḍa hīvī tī* 'on the *sīnahū*-tree; there was her abode, a green (cover), the nest (?) of one raven'. Possibly, by noting the variations *s-*, *ṣ-*, *ṣ-* (see s.v. *īṣāra-* and *ṣaṃga*), the base of *ṣavara-* may be *ṣap-* 'green stuff', Pašto *sābah* 'grass, vegetables', *sābū* 'grass, panicum colonum', Yidya *ṣavī* 'vegetables', Yazg. *suwz* 'green, blue', *ṣavza* 'green plant', *ṣavzīj* 'green stuff', Šuynī *sāpc* (*c=ts*), Rōšāni *sēpc* 'cultivated

field' (**sāpaṭi-*), Zor.P. *spz *saβz, spzk *saβzak* 'green'; perhaps with Greek *καππος, κήπος* (IE Pok. 529). Note also Pašto *wursō* 'meadow' < **fra-xšaya-*. See *sapala*. For O.Indian, T. Burrow, JRAS 1969, 112-7 proposed O.Ind. *śāṣpa-* 'grass' < **śap-ṣa-* to *śap-*, with Iranian *sap-*.

ṣaṣ- 'to adhere', see *ṣiṣ-* < *śrauiṣ-*.

ṣaṣa, III 35·23, see *ṣiṣa*.

ṣaṣta- 'prepared', III 66·32-3 *ṣaṣta paraśā* 'be prepared an axe'; III 75·215 *gviḥā: rrūṃ ṣaṣtāṃdā tte* 'they for him (yi) prepared cow's oil (= butter)'. See *ṣāñi-* s.v. *ṣā-*.

ṣahā- 'spittle, saliva', Sid. 122v5 *ṣaha nirāme* 'saliva issues', Tib. *kha-nas ḥhu lhyuṣ-bar byed-do*; plural, Sid. 134r3 *ṣahe nerāmidā*, Tib. *kha-nas ḥhu lhyuṣ-ba dan*, = v 317·45 *ṣihe nirāmidā*; Sid. 156v2 *ṣaha*, Tib. *khu-ba* ('liquid'); Sid. 8v4 *tīra ṣahe* 'sourspittles', BS *āmīla-rasa-*, Tib. *kha-ḥhu skyur-ba*; gen. plur. Sid. 8v1 *tīrām ṣahāṃ*. From *ṣah-* older **śraṭh-*, *ṣahā-* < **śraṭhā-*, with Oss. D. *sātā*, I. *sāt*, adjective I. *sātyu* 'spittle, sap, slime', to Waxī *ṣač-*, *ṣāčūw-* 'to filter', Pašto *ṣalūna* '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 *šlāp-* '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 *κλέπτα* 'moist, muddy', Celtic O.Ir. *cluain* 'meadow', Lit. *šlampū*, *šlāpti* 'become moist', O.Slav. *sliza*, Russ. *slezā* 'tears'; Greek *κλύδ-*, *κλύζω* 'spill', *κλύδα* (acc. sing.) 'wave', O.Lat. *cluō* 'purgare', Celtic Welsh *clir* 'clear', Got. *hlutrs*, O.Engl. *hlūtor* 'clear', Lit. *šliūju*, *šlaviaū*, *šliūti* 'sweep'. Here too, Sarikolī *šāwul* 'saliva' < **śraṭh-*.

ṣahānā- 'quality, virtue', BS *guṇa-*, SuvP. 70r3 *ṣahānyau ḥūṣyau ṣve jsa* 'with good qualities, virtues, fame', BS *guṇena varṇena yaśena*; v 118, 67r2 *ce ṣahānyau āysāta lāyṣgūrya* 'who is adorned with virtues', BS *yo gunaiḥ samalanḥkṛtaḥ* (dyadic); K. 38·143 *gūṇā ṣahāne* 'virtues'; III 101·6 *tā bvaiṣai gūṇa ṣahāna byāva yanīryāṃ* 'may you remember virtues' (triadic); plural, v 67v5 *balysi bulje pyuṣṭe ṣahāne* 'he heard of the Buddha's virtues (dyadic)', BS *buddha-guṇān śruṇitvā*; K. 138·930 *ṣahaūṇi jsa haṃphve himi* 'becomes possessed of virtue', Tib. (differt) *mi ḥjigs-par lgyur-ba dan* (*ljiḡ* 'fear'); Z. 11·5 *balysiūṇi ṣahāne*, Z. 14·6 *ṣisaina siye daštate ṣahānā* 'he learnt from the teacher skill, virtue'; Z. 23·31 *boemete jsa ṣahāni* 'with knowledge, virtue'; adjective, III 22, 13b2-3 *ṣahāniya hajva*, 'virtuous, wise', BS *guṇavantaḥ prajñāvantaḥ ca*; Z. 24·51 *ṣahāniya hajva dātya ḥvaṇdi* 'virtuous, wise, religious men'; K. 51·7·1 *ṣahaūṇi drūnai śairkā* 'virtuous, healthy, good'. From *ṣah-* < **śrag-* 'to prefer, please', Pašto *šāyal* 'please, prefer'; O.Ind. *ślāgh-* 'praise, trust' to IE *kel-*: *kl-* with increments *kl-egh-*, not in IE Pok. Index; to base IE Pok. 548-9 *kel-* 'call', as *kel-* beside *kel-*.

ṣā 'this', see *ṣa-*, K. 61, 39v4 *ṣā-v-i prratenijā (-eṃ- = -ai-) phisūṃ* 'this is the seal of his promise'; K. 58, 29r3 *ṣā-v-i samatha* 'this is his quiescence' (BS *samatha-*); *ibid.* 3 *ṣā-v-i vapaśana* 'this is his insight' (BS *vipaśyanā*); JS 1v4 *ṣā jāttaka-stavā* 'this praise of the *jātaka*-births';

Sid. 2v3 *ṣā biṣyānāme udiṣyāyā* 'this is for awakening', BS *prabodhāya*, Tib. *ḥhud-par bya-baḥi phyir* (*ḥhud* 'enter'); Sid. 6r5 *ṣā śira ṣaṃdai ysāta śtāka* 'that must be produced in good soil', BS *viparitāny asiddhaye* ('reverse to badness'), Tib. *sa bzav-po-nas skyes-pa dan*; Sid. 140r3 *dva-v-i pā hasvīmdā ṣā pā drrayā dūṣā jsa* 'his two feet swell, that is from the three *doṣa*-states', Tib. *rkaṃ-pa gūis bum-pa ḥdra-bar skraṃ-ba yin* (*bum-pa* 'bottle'). See also *ṣāra-* 'that'.

ṣāka- 'this', II 98·165 *ṣāka vā vaṇa pharā na ra ḥiṣta* 'this report now does not arrive here'; II 113·102 *cu imāñūṃ va ṣaṃdā ṣāka [ttaka] śtāka ṣte khu mājā gara ṣṭāre* 'what is land for your men, that is necessary as our *Gara* are concerned', translation AM, n.s., II, 1964, 5. See *ṣa-*, *ṣā*, *ṣāra-*.

ṣāñi- 'to be prepared' (as medicaments), base *ṣad-*, participle *ṣasta-*, present *ṣya-*, *ṣā-* (the hook indicating recent presence of *-y-* < *-d-*) K. 19·223 *ḥujine tē padīmaūna usphīradai ṣyaūna vara ysināḥaūna* 'a pool of blood must be made; it must be prepared overflowing; there it is necessary to bathe', = K. 27·146-7 *ḥūjine tē padīmaūna usphīradai ṣāñi vara ysināḥāna*, = K. 35·91 *ḥūjimai maistā tē padīmaūna uphīraṃdai ṣāñā*, *varī ysināḥāñā*; I 173, 91r4 *ṣā mācāṃga būḥaṇi ṣāñā* 'one *mācāṃga*-measure of cyperus rotundus must be prepared'; I 137, 45r1 *tcamna tta arvi ṣāñi u ṣā agada* 'with which these medicaments must be prepared and this antidote' (BS *agada-*); v 40, 63a2 *cu vā uira rrāhā hime gviḥa biṣyā ṣāñā* 'what is the pain in the belly (*ūra-*), cow's urine must be prepared'; v 40, 63b1 (*kuṃṣja*) *tīnya rrūna pāchā nau jūna ṣāñā* 'it is to be cooked in sesame oil, it is to be nine times prepared'; II 41·11 *śidī ṣāñā mau khaṣṭi* 'food must be prepared, wine, beverages'; I 175, 92r2 *khu ṣā rūṃ paḥa hami tīyi maṃdrana 7 jūna māṃga ṣāñā* 'when this oil has been cooked, with this formula (BS *mantra-*) the beans must be seven times prepared'. Preterite, III 66·32-3 *ṣaṣta paraśā* 'he prepared an axe'; III 75·215 *gviḥā: rrūṃ ṣaṣtāṃdā* 'they prepared cow's oil (butter)'. From base *śad-*, older *xśad-*, for present *ṣya-* *ṣā-* note also *pajad-* 'to request, beg' present *pajya-*, *paja-*; Oss. D. *āxsādum*, *āxsaston*, I. *āxsādyn*, *āxsāst* 'prepare' (in various specific ways), renders Georgian *dak'azmva* in the Georgian-Osetic dictionary. To O.Ind. AV 10·6·5 *ānnam-annaṃ kṣadāmahe* 'we prepare food'; RV 6·13·2 *kṣattā vāmdsya* 'preparer of wealth', Pali *khattar-* 'chamberlain'. See TPS 1959, 86-7.

ṣāñīndi 'are shaken down', Z. 4·62 *aś-patra cūḍe ni ṣāñīndi* 'why are not the sword-leaves shaken down?' (BS *asi-pattra-*), parallel text BS *patanti*. Here *ṣ-* = *ṣṣ-*, that is, *ṣ-*, not *ṣ-*, to base Av. *šan-* (*šanmaoyō*), Sogd. Bud. *šn-* 'shake', VJ 999 *z'yh wywšw znh'n šn* 'the earth shook in six ways' (see s.v. *rrīys-*), Man. *fšnyh* 'scatter', Chr. *šut't* (intr.) 'shook'; causative, Bud. *š'yn'ynēh* 'ague'. *z'y-šnyy* 'earthquake'; Zor.P. *aβšan-*, *aβšān-*, *aβšatan* 'scatter', N.Pers. *aβšāndan*, Pašto *šanal*, *šanal* 'scatter', *šanēdal* 'shake, tremble', Yidya *firsōn-*, *firsāy-* 'shake (trees)', *ušan-*, *ušad-* 'to churn'; Māzandarāni *šanne* 'he shakes', pret. *da-šandī* 'poured down' (= N.Pers. *mīrxtī*), infinitive *dašeniān*, Balōči *šānk dayag* 'to sow broadcast'. Not O.Indian, but Prakrit (*kṣ->ch-*) *chāṇana*

'sifting', Khovar *chonik* (*ch-* retroflex *ch- < ks-*) 'shake down', *chanik* 'throw down (fruit)', Kāśmīri *channu* 'be sifted', Hindī *channā* 'be strained', Romani *uḥan-* 'sift', Hence IE *ksen-* or *k^sen-*.

śāmd- 'raven', see *śumd-*, III 70·115-6 *śe śāmda hīvī tī* 'the (covered place=) nest of one raven' (*śāmda* gen. sing. **śumdā*); 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 *śāmdāṃ*.

śāra 'this', Z 4·22 masc. *śārā*, fem. Z 4·80 *śāra*; fem. acc. Z 5·71 *tāru*, gen. sing. Z 19·15 *tārye*, loc. sing. Z 5·80 *tārūa*, plur. Z 14·65 *tāri*, plural fem. Z 11·17 *tāre*, Z 11·33 *tāri*. Later *śūra-*, *tūra-*, III 69·85 *śūrā jsām saṃvarā nāte* 'he took the restriction', III 71·134-5 *varai ṅāsta śūrā parye* 'there he placed her, he crossed over'; III 71·129 *śūrā ttramdā* 'he crossed'; K 36·110 *śūra*, =K 28·166 *śvāra*; II 100·228 *śūra*; K 36·110 *tturye*; II 126·16 *ttūryām*. See *śa-*, *śā*.

śāha 'desirable (?)', v 58, 129b1 *biṣi kīre sālā śāha* 'all acts desirable (?)'. Dyadic *sāha-* and *śāha-*, with *śā- < IE ksē-* beside *sā- < IE kē-* see s.v. *sāha-*.

śāḥai 'stiffness', K 36·97 *ttye rrumdi aḡi śāḥai nāve*, =K 27·151·2 *rraidā ttaña baḍa aḡa śāḥai nāvai*, =K 19·229-30 *rri ttaña biḍa vauda aḡa śāḥai nāvai* 'at that time stiffness seized the king's limbs'. From *śax-* 'hard, stiff', Sogd. Man. *śax-* 'hard' Pašto *śax*. Note the similar phrase Z 2·57 *rriysai nāve* 'trembling seized him' (see BSOAS 29, 1966, 527). Note N.Pers. *saxt* 'hard' which could correspond here if the variant initials were *s-*, *ś-*, see s.v. *śaṃga*.

śi 'this', nom. sing. III 128v3 *cāndāki ye vātā śśāru yindā śi bvañā* 'how much one does good to him, that must be known'; K 1113 *śi tta hva(ṭe)* 'he so spoke'; Z 5·13 *śi hvyā ysamthū sārā māstā* 'this human birth is a great basis' (BS *sāra-*); Z 11·18 *cu balysūste hātāyi panūḍai haḍai ttādārā horāmā śi saṃvara-śśilā* 'what for the sake of bodhi-knowledge we give so much every day, that is the moral duty (BS *śila-*) of restraint' (BS *saṃvara-*). From *śā* and *ī* 'indeed', gloss to BS *eva*, see *varī* BS *tatraeva*. It has not been noted in the later texts.

śśika 'small', I 173, 91v2 *śika*, BS *dāraka-* 'boy'; I 175, 91v5 *śika*, BS *suta-* 'child'; II 107·170 *valakām śikalakau hīyai rū* 'form of young boys'; I 139, 47r6 *śikalakām*, BS *bālānām*; N 169·3 *ttatara-śśikā* 'young partridge', =JS 29v2 *ttēre śike*, parallel to BS *tītira-*; III 135, 111-2 *mattranaṇḍi nāma susi rūna śśikā biṣā 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 salye tta śika* 'in the twelfth year so the boys'; III 88·136 *mīstye hvaṇḍe, ā valakyā śikā* 'of adult or child' v 312·24 *jsahira jsa śikalaka āsti* 'with the womb the child dwells'; K 46·52 *saṃ khu śi śikalakā nīsta hamye* 'just when the child grew adult'; K 46·32 *khū śi śikalakā ysā hīmye* '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 salye tta śika* 'in the twelfth year so the boys (came out)'; comparative, Manj. 99 *uca khuyismvale śikarai pharāka-gūttarū* 'in the water smaller bubbles of many sources' (BS *gotra*), parallel to Manj. 104 *uca khuyismvale śika tta hv(ā)ñ(ī)da spālya śtāre* 'in the water small bubbles, so they say, they are crystals'; III 92·237 *drāma śikā* '(small things=) seeds of pomegranate', parallel *drāma tīma* 'pomegranate seed' (Sid. 9v1 and often), Tib. *bal-pohi sehu* (*so* 'tooth', *sehu* 'small tooth'). Older *śirka-* 'small', with cognates.

śśingya 'shoot, bud', v 340, 80r3-4 *varī ttye haḍai hārstā śśingya yide māsta* 'at once on that day the stalk could grow large', BS G 37, 7544-5 *tatraiva divase ankurom viruhyeta*, Tib. *de-ñid-kyi ñun-mo śin dehi rca-ba zug-nas* (*rca-ba-* 'stalk, root'). From **iringa-* 'branch', Yazg. *šang*, *šank* 'branch', Waxī *šung*, *šung* 'wood, stick', connected with words for 'horn', O.Ind. *śṛṅga-*, Khovar *srung* 'horn', like Oss. D. *sug*, I. *syg* 'horn, branch', D. *sād-sugon* 'with 100 horns, or branches'; N.Pers. *šax* 'branch', Parācī *šī* 'branch, horn'. IE Pok. 574-7 *ker-* 'highest part of body or hill', **k^hr-n-go-*. See also *śaica*.

śītha, III 137·14, read *śī tham*, see s.v. *pinapaka-*.

-śīḍi 'attached', III 39·52-3 *amī byaṇḍi na tsūiva śkaujīnai sauḥā bida pājsa naṣīḍi* 'do not become confused (parallel BS *pramatta-*), intent greatly upon the pleasure (BS *sukha-*) of *saṃskāra-*acts', =III 43·32-3 *ama byeda na tsūva, saṃtsārū sauḥā baida pājsa naṣaiṣ(ṭ)a* (uncertain syllable for *ṣṭa* or *ṣḍa*). From *nīś-* (> *na-*) and **śriṣata-* > **śiṣda-*, *śiḍa-*, and *śriṣta-* > **śaiṣta* or **śaiṣda*.

śśānaumā 'favour', with *yan-* 'to make favour, supplicate', Z 3·14 *mulḍe śśānaumā cu tā nāstā jīnga kari* 'favour (dyadic) which never fails in you', E 359a4 *muṣḍa śānoma*, Z 11·3 *mulysdā śānaumā*; Z 293·18 *śśānomu butte* 'he knows favour'; III 11, 20r2 *śśinaumā bve* 'I know favour'; v 38, 33a3 *śśānaū(mā)*; *ibid.* 24 *māstā śśān(au)mā*; v 28r4 *śśānaumā*; III 135a3 *śśinau yanī* 'I make supplication'; K 24·85 *śānaū*; JS 15v4 *śānaū*; III 75·234 *śānām yuḍa vara śāṃ tī, na ma jsanyarā* 'then he being there made supplication, do not slay me'; Manj. 269 *cāya śānaū* 'magic, favour'; III 75·220 *śānām yuḍāṃdā* 'they supplicated'; III 71·148 *māṇavām śānām yuḍem* 'I supplicated the young Brāhmaṇas' (BS *māṇavaka-*), III 71·150 *ttai māṇavā śānām yuḍāṃdā* 'so to him the young Brāhmaṇa made favour'. Adjective, JS 24v4 *balā hā haiṣtai ttyām vaska wysgrī śānaumāyā khue jsā ttā paskyāṣṭā huḍe* 'a sacrifice (BS *balī-*) you gave for them, ransom to propitiate, so that he gave them back to you'. From *xśnau-* 'to favour', Av. *xśnaoma-*, *xśnūman-*, *xśnaotra-*, Zor.P. *šnōm*, *šnōhr*, Armen. lw *šnorh*, *šnom* (*Hrev-šnom-šapouh*, ruler of *Harēv*); M.Parth.T. *šnwlr*, *šnwlrēn*, *bwrdy-šnwlr*. 'thankful'; N.Pers. *xuśnūd* 'content'; O.Pers. *xśnuta-* 'heard', hence the base *xśnau-* beside *xśnā-*, as *bhā-*, Av. *bā-* 'shine' beside Greek *φαυ-*.

śātā 'this', see *śa-*, v 298, d v 4.

śśide (uncertain context), v 394, 2893 v, see *śśaida*.

śina-śika- 'fecund', I 145, 54r3-4 *na śina-śikām na maista-ujām maiṣyām* 'not of fecund, not of large-wombed women', BS *vadhyānām ca alpā-garbhānām*. Hence *śina-śika-* 'producing children', with first component participle

şina-, possibly to base şai-, from şrai- 'be attached', see s.v. büşşata 'stairs' from *abi-şritä-, and with increment -ş-, see şiş- from *şrai-ş-.

şşinaumä, see şşinaumä.

şimai 'he gnaws', III 43·30 *sa khu jä şvai magüri hauşkä ästai şimai* 'as a dog gnaws an old dry bone'. From base xşai-:xşi- with increment -m- (see khü-, khüm-, 'open'; phüm- 'blow'; tsüm- 'go'), to Yayn. xşoy- 'to chew, gnaw', Oss. D. äxsinin, äxsidton (Pam 2·66), I. äxsynyn äxsyd 'gnaw, comb (wool)'. For 'gnaw' see also *hanjiväme, şavwäpde, and banaj-*.

şiyē, şive 'at night', see şşava

şirka 'young', K 47·55 *tti şi avişsyade şirka hämye mira jsa pyäste* '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 *paşār-* 'press away, repel, refute', *paşir-* (intr.), N.Pers. *aşşurdan*, 'press', *aşşarah*, *aşşardan*, Armen. lw *ošarak* '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'.

şäş-, şis- 'adhere', Sid. 136r4 *hā ttavai şişdā* 'fever attaches to him', BS *juara-*, Tib. *rims hdebs-pa yin-no*; Sid. 136v1 *ttavai hā şişdā*, Tib. *rims bdo-bar byed-pa* (*bdo* 'exceed, harm'); preterite, III 39·50 *kidaşau jsa şişti* 'attached by *klesa*-afflictions', = III 48·77 *şaişta*, = III 43·36 *basta*; JS 18v4 *şişta-bişä* 'tongue-tied': *mukäpamka näma himyai şişta-bişä* 'you were Mukapamka by name, tongue-tied', as etymology to BS *muka-* 'dumb'; Z 2·225 *näşäşta-* 'attached', see also *naşidi*. Nouns, şşäşje 'service, attachment', Z 23·28 *coi rriñe şşäşje yanindä* 'to whom the queens do service'; K 4, 142r4 *şäşgye yädändä* 'they did service', Tib. *rim-gro bskyed-nas*; Sid. 5v4 *şäşame, jsa*, BS *şamsleşät*, Tib. *ldan-par yod-pas-na*; adjective, Sid. 145v2 *şemänşgye* '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. *sraeş-*, present *srişā-*, M.Parth. T. *sryşyn*, Pahlavi Psalter *slit-*, Zor.P. *sreştan*, *sriştan*, *sreştet* 'mix', N.Pers. *siriştan*, *siriştah* 'mix, create', *sirēş*, *siriş* 'glue', Pašto *nşatol* 'cling', *enxata*, *nxätē* 'sticking'; present *nşalam* (*ni-şad-?), Oss. D. *sans*, I. *sasm* 'glue' (*şraişma-). O.Ind. *sreş-*, *şleş-*, *şlişta-*, from base *şrai-* with increment -ş-. See *srai-* in *büşşatā-* 'stairs' (*abi-şritä-), and *şaide* Sid. 131r3 *perā ächā şaide* 'epidemic diseases attach themselves', Tib. *bla-gñan-gyis thebs-pala* (*thebs* 'be thrown, be afflicted with diseases'); note above *şişdā*=Tib. *hdebs-pa* 'seizes'. Hence *şaide* < *şrayantai. Possibly *şraid-* in Pašto present *nşalam* 'cling' above; Waxi *şiş* 'near'.

şişā 'dress (?)', III 46·34-5 *hadāra ysānāra khu şişā brre hala-beşkvā* 'others are conspicuous (beautiful) like the şişā-dress on the beloved one's loins', = III 35·23 *hadāra ys(ā)nāra şaşā brre hala-beşkvā*, = III 37·18 *khu hadāra ysānārra khu şaşā brre hala-baişakvā*, parallel to III 46·32-3 *khu hala-beşkvā tsambe*. Possibly base *şai-* 'to cut out' with increment -ş-, replaced by *şaiş-*:*şiş-*, whence *şişā-* 'cut out, tailored, dress', and *şişā-* > *şaşā-*, *şaşā-* (see s.v. *tsambe* for *şai-* 'cut'). An alternative is

*xşai-ş- from IE *ksai-* replacing *kai-*, *skai-* (as *kseu-*, *skseu-* in IE Pok. 585-6 Greek ξύω 'shave', Lit. *skutu*, Let. *skuvu* 'shave') from IE Pok. 917 *skai-* 'to cut'. The word *şişā-, *şişaka- exists in Armen. lw *şif* 'small vessel, flask', Syriac *şyş-*, N.Pers. *şifah*, Balōči *şifag*, Georgian lw *şifag-i* 'flask', possibly as a thing 'cut out'. Further N.Pers. *şifak*, *şifak*, Armen. lw *şifak*, Georgian lw *şifag-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 pūşu* 'that is for him (*şu* with *yī*) the truly best worship' (BS *pūjā*); later K 40·32 *şā*, = K 43·150 *şī*. Possibly *ş* from a preceding -i, generalized for *şu* beside O.Ind. *su* (like Avestan *hē*, *hōi*, *šē*, O.Pers. *šaiy* 'his').

şū 'horn', Sid. 109v1 *gvihā şū* 'cow's horn', BS *go-vişūna-*, Tib. *ba-lan-gi rva*; III 85·76 *būysiñā padī şū hiya ranūşkā* 'scrappings of burnt goat's horn'; III 93·258 *gvihā: şū ranāñā* 'cow's horn is to be ground'; plural, Manj. 284 *sahaica hai şve* 'hare's horns' (as impossible); III 72·156-8 *padāmdāmdā būysa şve şamga* 'they blew on goat horns, conchs' (*padaunda-); adjective, *şvīnaa-*, Sid. 102r7 *ā vā şvīnai ā vā hişanai yañdrrā* (BS *yantra-*) *padīmāñā* 'a tool of horn or iron must be made', BS *yantra-*, Tib. *rva-ham*, *lęags-kyi sbubs hjam-po* (*sbubs* 'hollow', *hjam* 'soft'); II 129·71 *u şvīnā-daştānya byaşti-lika mārsalā şā* 'and one hammer (BS *musala-*) fitted with horn handle'. From base *ker-* IE Pok. 574-7 (see *şşingya*), with increment -u-, Av. *srū-*, *srwā-* '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. *şūwi*, Parāči *şī*, Sangleči *şōu*, Waxi *şou*, Yazg. *şow*, Sarikolī *şaw*, Oss. D. *siūā*, adjective *siūgin*, *siūon* 'with horn, horned', I. *siū*, *sy*, *syk'a*, *sk'a*, *sydşyn*, *siūdşyn*, *syon*, *äştāsion* 'with eighteen horns'; also D. *sug* 'branch', I. *syg*; and D. *siūoi*, DI. *sik'o* 'hornless'. But Pašto *şkar*, Wanetsi *şukar* 'horn'.

şū 'son (?)', II 26·32·8 *şanirakī şpāta şū* parallel to II 26·31·6 *şanirakī şpāta pūri* 'son of the official Şaniraka'. This *şū* from *şūta- has *ş-* 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. *bisiviraa-*, and *şmā* 'sons'.

şū-karaņa, see s.v. *şuva* 'fame'.

şşūñi 'loins', plural Z 20·45, to a sing. *şşūñi-, in a list *pālsuve şşūñi pālve rrimā 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 *mamgārā şūñā rrāñi: jeñdā* 'it removes chronic pain of the loin'; I 183 101r5 *şūñā rāhā*. From *şrauni-, Av. *sraoni-*, Sogd. *şwon*, Zor.P. *sreñak* (*au* > *ē*, or read **sronak*), N.Pers. *surūn*, Şuyñi *şūn* 'hip', Waxi *şūñj* (**srauniči*), Sangleči *şinj* 'thigh, hip', Orm. *şuno*, Pašto *şna* 'hip-bone', Balōči *sreñ*. 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 krīga*

vaśarā mānāṃdāna ṣuṃcāna bināna paśaśrīyāndā 'millions of cocks with diamond-like (BS *vajra-*) beak were beating out music', BS G 37, 77b6 *pakṣiṇa kukkuṣa-kotyō vajra-tuṇḍena tūryāni parāhananti sma*; v 342, 83v4 *kṛṅga cira hāmāta ysarrnaina ṣuṃcā(ṇa)///* 'cocks appeared with golden beak'; BS G 37, 78a3 *pakṣiṇa kukkuṣāḥ prādur-bhūtāni suvarṇa-tuṇḍāni*; v 263, 89r4 *kūla kṛṅga kyāra hāmāta ysarrnaina ṣuṃcā(ṇa)*, BS G 37, 76b5-6 *pakṣiṇaḥ kutkuṣāḥ prādur-bhūtāni suvarṇa-tuṇḍāni*; Tib. *m̄chu*; *gser-gyi m̄chu-čan*; *rdo-rjeḥi m̄chu* (*m̄chu* 'beak'). If *ṣ-* is from *ḥ-* one could compare O.Ind. *cancu-* 'beak', to IE 523 *kank-*, 537-8 *kenk-* (of hooks), O.Ind. *śankū-* 'peg', N.Pers. *čang* 'claw', O.Engl. *hōc* 'hook', Lit. *kėngė* 'hook'. See above *tcanyśa-* 'hair'. In *ṣuṃca-*, *ṣuṃcha-* one could see **ṣundaci-* with Parācī *ṣuṇḍ* 'lip'; O.Ind. *ṣuṇḍa-* 'tusk', Tokhara B *ṣunk-* 'belly'. See also s.v. *ṣambajśa-*.

-*ṣūḍa-*, see *hasūḍa-*, III 7a12 *jāphau jśa haṣūḍā* 'stirred (?) from the depths'.

-*ṣṣuḍa-*, see s.v. *aṣṣuḍa*, *ṣṣar-*.

ṣūḍātā 'salinity', v 132:58, 1b1 *tīḍātā o ṣūḍātā* 'sourness or saltiness', abstract to *ṣūra-* 'saline'.

ṣuṇaumā, v 28r4, see *ṣṣāṇaumā* 'favour'.

ṣun-, *ṣva-* 'place, insert', Sid. 153v4 *balohaṇa nūṣṭāṇā, kuṣṣavīṇa rruṇa ṣunāṇā u padaṣṣāṇa* '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 nau-du smyugs-la bsregs-te* (*dkris* 'wrap', *smyugs* 'put in, insert' = *bčug*); Sid. 155r1 *basta-likaṇa padānaṇa ṣyanāṇā padaṣṣāṇā* 'it must be put in a closed vessel, it must be burnt' (here *ṣadānaṇa* is written with *ṣa-* for *pa-*; note also I 159, 72v3 *padānaṇa pyanāṇa* 'to be covered in a vessel'), Tib. *snod-kha sbyar-gyi nau-du bsregs-pa*; Sid. 155r5 *ṣṣṅāṇā khu re va rru harṣṭā, haysgvā ṣyanāṇā* 'to be boiled so that only oil remains, to be put into the ears', Tib. *bskol-te, til-mar ṇi-che* ('only') *lus-pa snar blugs-na*; III 86:98 *nīyakā, aḥauḍi-vārrjā biṇḍā būṣṣātā u bidai hā hamaysā śikarā parkūṇāṇā* 'butter, it is to be placed upon the leaf of a gourd and, on it, is to be sprinkled powdered sugar'; preterite, **ṣuta-*, *ṣva-* II 77:18-9 *śai pvaica jśa ṣjāṃ drraijsai ṣvādū* 'from one piece of covering (cloth) we put one *draijsaa*-garment'; II 78:46 *u śā jśa pvaica pūhaja hūḍāṇḍū cū mūśaka va yaragaka ṣvauda* 'and one covering (piece of cloth) of value we gave which they put on *yargaq* pelts for dress' (*yargaq* Turkish). From *ṣau-*, *ṣuta-* present *ṣu-n-*, and *ṣya-* < **ṣvya-*, *būṣva-* < **abi-ṣva-* (see *bū-* in *būṣṣātā-* 'stairs'). Hence base *ṣau:ṣu-* with ambiguous initial *ṣ-* (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. *ṣau-*, *ṣva-*, Yasna 9:32 *vātō.ṣūta-* 'wind-driven', Vid. 2:10 *airviṣvat* 'he drove on', Yašt. 19:84 *daēvaṇ apa aṣavaṇ* 'they drove the *daēva*-demons away'; this *vātō.ṣūta-* is glossed by Parsi-Sanskrit *vāta-prasārīta-*, and by Zor.P. *aβr kē vāt šwnky/šwvkyṇ *šōnakēn, *šavakēn*. M.Parth.T. *fršvān* 'send', present *frašāv-*, preterite *frašūd* suits this *ṣau-*, rather than *ṣau-* 'to go' (*čy-* and *ṣ-* 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. *ānonun*, I. *ānonyn* 'to send' may contain this same *ṣau-*.

ṣṣund- 'raven', plural Z 2:48 *ṣṣundā*, fem. sing. II 70:116 *ṣṣundā tsvā* 'the female raven went', gen. plur. Z 4:59 *ṣṣundānu*, III 70:112 *ṣṣundām*; gen. sing. III 70:116 *ṣe ṣṣunda hivi tti* 'the nest (?) of one raven'; with *-kya-* suffix, III 47:53 *ṣṣundakyi*, = III 38:34 *ṣaudakye*, = III 35:35 *ṣadakye*, = III 40:10 *ṣaudūkyā*; with *-la-* suffix, III 70:116 *ṣṣundala*. To Waxī *ṣend*, *ṣōnd* 'raven, Khovar lw *ṣanthu*; Oss. D. *sunt*, I. *synt*, plur. *syntytyā* 'raven, corvus corax'. From **ṣuvant-* 'swooping' to base *ṣau-*: *ṣu-* 'go swiftly', IE Pok. 954 *kseu-*, *kseu-*.

ṣumār-, *ṣamār-* 'to count', v 333, 27r5-6 *ṣū ju hvē ttu kuṃṣatu ṣau ṣau dāna ṣumārā* 'this man counts the sesame seed by seed', BS G 37, 24a7 *anyatarah puruṣas tatas tila-phalaka-rāṣer ekaikam tila-phalakaṃ grhya*, Tib. *gžan-ṣig-gis til-gyi hbruhi phuv-po de-las hbru re-re-nas blavs-te*; 3 sing. K 70, 2v3 *tta khu ṣṣya ttāra vi hve, pūśa ttrāmi kiśāna bāṣā, bahyauna pera ṣuṃeḍa* '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 ṣṣvi ttāri vi hvē puśa ttrāme kiśāna bāṣā, bahyāni peri ṣṣmedī*; Manj. 59 *tta khu ṣṣya ṣamāra ṣjāve* 'just as he goes at night to count'; K 67:151 *ṣṣi ttāde vi ṣṣṭāṃ saṃ puśa ttrāme ṣamāri myāna* 'he being in darkness at once enters, he counts in the midst'; K 143, 1r1 *tī au ṣṣvāṇi nva yāṇā ttuṣātā ṣamaridā* 'then they count the void (=BS *ṣūnyatā*) according to the listeners' vehicle' (BS *ṣrāvaka-yāna-*); K 154:37 *vīna jaḍi ṣamāre yāda para-ṣṣāṇḍha ime* 'without the counting of ignorance, may I ever be pure' (BS *parisuddha-*); preterite, participle with negative, SuvO. 5r4 *puṇīnau haṃbisā avamātā aṣumuḍā atāṣṭā* 'heap of merit immeasurable, uncounted, inconceivable', BS *puṇya-skandham aparyantam aṣamkhyeyam acintīyam*; II 93:45:4 *kṣaṣṭi ṣamāḍā jśā* 'with count of sixty'; noun, N 75:18 *(ṣu)murjo ve huṣṣyū* 'well instructed in calculation', BS *saṃkhyā-gaṇanā śikṣito babhūva*. See also *rraukyo*. From base *mar-* 'to count', see above *patāmar-*; Sogd. *ṣm'r-* 'to think', *ptšmr-* 'to count', M.Parth.T. *ṣm'r* 'number', Zor.P. *ōsmurtan*, N.Pers. *ṣumār*, *ṣumurdan*, Pašto *ṣmērāl* 'to count'. IE Pok. 969 *(s)mer* 'to observe', Greek *μεμεαρω* 'care for', Lat. *memor*, O.Engl. *mimorian* 'remember', Lit. *merėti* 'care for'.

ṣūra- 'saline, salty', Sid. 4v3 *ṣūra*, BS *lavaṇa-*, Tib. *lan-čhwaḥi ro bro-ba dan*; Sid. 104v4 *tīra u ṣūra* 'sour and saline', BS *amla-lavaṇa-*, Tib. *skyur-ba dan, lan-čhwa dan*; III 79:12 *ṣūrā utcā ttaudā* 'salty hot water (met on a journey)'; Z 16:55 *ṣūra* (MS *pūra*): *ūtca samudru eka-raysa ṣūra biṣṣā* 'water in the sea, of one taste, wholly saline' (*ṣ* certain), parallel to *eka-raso bhavati yad uta lavaṇa-rasaḥ*, Pali *eka-raso loṇa-raso*. Abstract **ṣauratāti-*, v 132:58 1b1 *tīḍātā o ṣūḍātā* 'sourness (bitterness) or salinity'. From **ṣaura-*, Zor.P. *sōr*, N.Pers. *šōr* 'salty', but Oss. D. *sor*, I. *sur* 'dry' (see BSOAS 13, 1949, 136-8). O.Ind. *kṣāra-* 'salty taste' from *kṣā-*, beside *kṣau-*.

ṣūra- 'this', see *ṣāra-*.

ṣṣuva 'fame', Z 5:23 *ka hā ṣṣuva hārthumu āta* 'when the report suddenly came'; Z 2:3 *ṣṣuvai bulysuburo tsutātā* 'his fame has gone far'; Z 22:333 *ku ṣṣai ṣṣuvo balysā ne*

pyūṣḍe 'where even the report of the Buddha he does not hear', Z 23:122 *ttu ṣṣuṅ biṣṣu vīrā, biraṣṭe* 'he has spread that report everywhere'; K 5, 143r4 *pajsama ṣva-karaṇa yādāndā* 'they made honour, celebration of fame', Tib *mchod-pahi las byed-de*; v 58, 128v4 *ṣu-karaṇānu* 'of makings of fame'; SuvP. 70r3 *ṣve*, BS *yaśena kīrtiyā* (dyadic); v 94, 17v7 *pajsama ṣvattetā jsa* 'with worship (and) fame' (**śraukātātā*); IV 23:3 *dyāma ṣva armyāya* 'sight (and) fame of Amitāyus'; JS 15v4 *ṣva nāma ni hūñā* 'do not speak fame (and) name'; From **śraukā* > *ṣṣuā*, thence a second *-kā*, in Z 5:25 *iśāra ṣṣūko hoīye* 'to speak the good news'. To Av *sravah-*, Sogd. Man. *srwq* 'speech', Pahlavi Psalter *slwk-* 'song' (Syriac *manyr*); Sogd. Bud. *ptsr'w-* 'to consecrate', *ptsrwm* 'formula, sayings', *psrwkyh* 'female musicians', Zor.P. *srāyitan*, N.Pers. *sarāy-* 'to sing' *surōd* 'song', Balōči *sun-* 'to hear'. IE Pok. 605-7 *k̑leu-* 'hear', O.Ind. *śṛṇōti*, *śrutā-*, Av. *surumaōiti*, *srūta-*, Greek κλέω, ἐκλυον, κλυτός, Lat. *clueō* 'be named', Celtic O.Ir. *cloth* 'fame', Welsh *clod* 'fame', *clyw-* 'to hear', O.Engl. *hlēodor* 'sound, melody', Lit. *šlovė* 'pomp', O.Slav. *slovo*, *sluti* 'be called, famed', *slava* 'fame'.

ṣṣai 'even', I 137, 44v2 *vyāghra-naka ṣai*, 'even the plant *vyāghra-nakha-* ('tiger's nail')', BS *vyāghra-nakhasya* *apī*; v 14, 10v2 *khvī ṣṣai biṣṣa jsina jya iyā* 'even when his life has wholly ceased'. From **ṣṣāi* oblique to **ṣṣa* < **afṣa* < **apīṣa* to O.Pers. *apīy*, Av. *apī*, Greek ἐπι, ἐπι, ὀπισθεν, ὀπέ, Lat. *ops* > *os-* (*ostendo*); like *tca* < **ṣṣā* < **patiṣa* (Av. *paitīṣa-*), Sogd. *pč-* (*pčkwye-* 'to fear'), Yāyābī *čū-* (*čūkēr-*), Pašto *ca-* (*c=ts*, *camlāstāl* 'lie down'), Oss. *dzu-* (*dzubandī* 'talk').

ṣai, *ṣei* 'this of his', later *ṣai*, *ṣe* from *ṣa-* 'this' and *yi* pronoun.

ṣṣikā 'this', Sid. 138v4 and frequent, see *ṣṣka*, inflected with *ttaka-*, *ttika-*.

ṣaica 'branch (?)', III 96:8 *aśvagarbīnai bagala ysaranā ṣaica* 'tree-trunk made of *aśvagarbha*-emerald stone, branches of gold'. Here BS *aśvagarbha* variant with *aśma-garbha-* is probably 'emerald'. In *ṣaica* from **ṣinca-* can be found a cognate of *ṣṣimpyā-* 'shoot, stalk' (from the base IE *ker-*, *kr-*), hence *ṣin-* with *-ga-* to *ṣinga-* and then suffix *-ci* **ṣingaci-* > **ṣincā-* (for *-ci* 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 ṣṣimpya*; Z 13:153 *skandhā... ṣṣimpya*, with BS lw *skandha-* 'trunk', see s.v. *bagala-*.

ṣṣaidā 'adheres, attaches', III 84, 44-5 *tcimāñi garkhyā hamāre u kyahāre, hauvi-v-i ṣṣaidā* 'his eyes become heavy and they itch, its strength is affected'; III 85:65 *khū tcimāñā ṣṣaidā* 'when eyes are affected'; III 93:266 *tcimēñā 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 *ṣside*. From base *śrai-*:*śri-* 'cling, rest upon', *ṣṣaidā*, *ṣaide* < **śrayatai* and **śrayantai*, to Av. *sray-*, *srita-*, O.Ind. *śrayati*, *śritā-*, see s.v. *būṣṣātā-* 'stairs' (**abi-śritā-*). IE Pok. 600-2 *k̑lei-*, Greek κλίνω, κλίνωω, κλιτός, Lat. *clinō*, *-āre* 'bend, incline', *clēns*, *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. *slōj* 'layer'. IE *k̑l-ei-* to *k̑el* 'incline', with *-s-*, see above *ṣās-*, *ṣīs-* < *śraīs-*, Av. *sraēs-*.

ṣṣema 'clay (?)' as 'sticky stuff' (as Zor.P. *dōsēn* 'clay'), IV 71b1 *ṣṣema 1 kiṇa* 'one *kin*-measure of clay'. See above s.v. *ṣūs-* 'adhere', *ṣemāngye* 'sticky', BS *piccha-*, Oss. D. *sans*, I. *sasm* 'glue'.

ṣemāngye 'sticky', fem. plural, Sid. 145v2 *āṣkyi ṣiye, u ṣemāngye u kahaitte u hasu* 'tears white, and sticky; and itches; and swelling', BS *sita-upadeha-piccha-aśru-kaṇḍū-sōpha-*, Tib. *mchi-ma hbyar-hbyar-po dan g-yah-ziō skran-ba ruams yino*. From **śraīṣma-*, **śraīṣmāna-*, participle to *ṣās-* < *śriṣ-* 'adhere', with *-ka-*, fem. *-jā-*.

ṣer- 'move', Z 13:111 *kho bātāna ṣerāte bīna kho ju ye ggari iñi pātāyā* 'as the lute moves in the wind, as it echoes from a mountain', parallel to Tib. *rluḥ bskyod* ('moved by wind'). From **śārāya-* 'move quickly', Av. *γζār-*, *ζgar-*, *γζrād-* 'move, flow', Sogd. Bud. *ṣyrt* 'ṣyrt' 'swift', *ṣyrt* 'swifter', Man. *ṣyrt*. Chr. *ṣyrt*, *ṣyrt*, Bud. *ṣyrt*'*t*'*k*, Pašto *ṣyard*, Wanetsi *ṣyarda*, *ṣyard* 'haste', *ṣyar*, *ṣyarda* 'quick'; Oss. D. *ṣyōrun*, I. *ṣyōryni*, *ṣyōrd* 'run' (**ṣyard-u*). IE Pok. 487-8 *gʰhder-*, O.Ind. *kṣārati* 'runs, flows, streams, vanishes', Greek φθεῖρω, φθέρω 'make perish', φθορά 'destruction', O.Ind. *nirjhara-* 'waterfall' (dialectal *jh-*).

ṣer- 'play music', III 46:13 *māgadha* (BS) *māsta ṣṣūkām va ṣṣrīda* 'the exhilarated bards play music for the lovers'; = III 34:6 *māgadha māsta ṣṣākām va ṣṣrīda*; III 35:38 *ṣṣrīda jūhe jsa khu ranija bīna ṣkūi* 'they play with love as one touches a jewelled lute'; III 38:37-8 *ṣṣrīda jūhaunai hwa biṣṣāṣaka* 'they play music; the talk of love is spoken'. From base **śārāya-* 'to sound', Sogd. Bud. *ṣyrt* 'to call', Man. *ṣyrt* 'cry', Bud. *pṣyrt* 'be named', Man. *ṣyrtyy* 'named', Chr. *ṣyrt* 'to call, name', perfect *ṣyrt'd*; *pṣyrt* 'cries', perfect *pṣyrt'd*, N.Pers. *ṣayār* 'cry'. IE possibly *zger-*, *gzer-*.

ṣṣeīṣā 'this', III 132, 5a3 *ṣṣeīṣā karmā* 'this *karma*-act', = III 132:5b1 *ṣṣṣā karmā*. See *ṣa-*.

***ṣeṣṣe** 'adhered, attacked', JS 27v3 *veysvā ṣṣā drroṇve ṣeṣve tvī bede pajse* 'among the lotuses the scorpions upon you attacked strongly' (written *ṣve* for *ṣṣe*), from base *ṣās-* < *śraīs-*, see above *ṣās-*, *ṣīs-*, participle *ṣiṣṣa-*.

ṣṣaiṣṣai 'adhered, attacked', II 121:218 *daukha ma ttadī ṣṣaiṣṣai* 'trouble attacked me only so far', translation BSOAS 30, 1967, 98. To base *ṣās-* *ṣiṣṣa-* '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-bāyai pharṣa sāmbara* 'year-presiding *pharṣa*-official (judge?) *Sāmbara*'. The title *ṣau* is found before the following names: *khārasana*, *khārasānu*, *painakā*, *vādyadattā*, *viśa*, *viśarakā*, *viśarakaṇṭṭa*, *viśnadattā*, *sāṇḍatti*, *śūresa*, *śvānakai*, *ṣacū*, *ṣanūrā*, *ṣanūrakā*, *ṣaṇḍū*, *ṣarnnadattā*, *ṣilā*, *saihyi*; Tib. *krrasā* (*bkra-śis*), *khri dārrjai* (*khri rdo-rje*), Chinese *kīma tcāna*, *kīma tsūna*, *plwai hvuui*. The title follows other titles: MT 0489b1 (SDTV 80) *āmācā ṣṣau vāṣṣādattā*; II 72:8:2 *tcī-ṣī amāca ṣau viśaraka* v 218b1 *hiyaude ṣṣau viśa*; II 62 Ačma 1 *hiyaudā amācā*

-škar- 'draw', see *haškarā* 'pincers'; *kār*-.

-škal- 'cut, cut out, off', with preverbs *ni*-, *pā*-, *va*-, *ha*-, III 137:17-8 *cū būra caidā* (BS *cintā*-) *nva kṣame ttā naiṣkalida* 'whatever thoughts they separate out at will'; II 59, 3a2 *niškalyāme hīya padaja* 'custom of analysis'; participle III 137:12 *naiškaistaṭṭa jsa*; infinitive, II 12b10 *pastauda naiškeṣce*, II 100:230 *pastauda naiškaistai*; noun, K 58, 26v2 *niškici jsa*, Sid. 19r3 *niškeca*. Tib. *bye-brag* ('distinction' = BS *viśeṣa*-); *pā*-, *pi*-, *pe*- Z 14:36 *kyai pāskalindā* 'some analyse him'; Sid. 140v5 *hva hwa duṣā jsa peškalyānā* 'severally with the *doṣa*-states it must be distinguished', Tib. *nad-gzi so-sohi sman-gyi sde-čan-gyis dugṣ bya-ba dan* (*dugṣ* 'warm'); Sid. 134v2 *mau jsa āchai, piškelyāme va* 'to remove the disease from liquor', Tib. *čan-nad bsal-bahi phyir*; noun, Sid. 1 bis v3 *piškālā*, 'chapter', Tib. *lehu*; Sid. 121r5 *peškalaṭ*; SuvO. 55v7 *śāṃdye pāškalya* 'parts of the land', BS *prthivi-pradeśe*; Z 5:56 *biśśā dvāsu pāškala kṣānā* 'all twelve sections are to be thought of'; III 24, 21b3 *śadyi piškala vira* 'on the piece of earth' BS *prthivi-pradeśa*-; v 332, 24v1 *hivyauṣca-pāškala* 'having form as desired', BS *kāma-rūpiṇah*, Tib. *hdod-pahi gzugṣ-čan*; preterite, participle Z 2:105 *kanyau samudru pāškālstu yindā biśśu* 'he can analyse all the sea by drops'; with negative Z 6:34 *hāra aviškālsta* 'things (elements) are not distinct'; III 24, 20a1-2 *avyūhā aviškastā* (dyadic) 'without display', BS *avyūha*-; with *va*-, Sid. 133v2 *vaškalaṭ* 'chapter', Tib. *lehu* (not III 69:93 *vaškaista haudva pasta* 'thrown, both fell down'); with *-s*-, Sid. 3r4 *vaskalyā-mata mase* 'only a moment', BS *nimeṣa*-, Tib. *mig ldxum-bahi yud-čam-la*. With preverb *ha*-, Sid. 146r5 *haškakā jsa*, Tib. *ras* 'cloth'; SuvP. 61r4 *dr-haskalā*, BS *tri-loke*; III 4, 10v3 *drā-haškālṭ ysama-śāṃdai* 'the triple world'. From base *skard*- (*-d*- increment to *skar*-) 'to cut', Sogd. Bud. *synkt-škrō*'k ('jujube-cutter') the mainah bird'; *vyškrō*- 'to break up', *ušk'rō* 'needle', *ptškrō*; Man. *nškr*'t 'explanation'; N.Pers. *nišgardah*, *nišgirdah* 'cobblers' knife', Oss. D. *k'ardeū*, I. *k'ardii* 'cleft' (see above *keca* 'cleft'); Orm. *parčar*- 'to cut' (**pari-sčard*-). IE Pok. 938-47 *sker*-, *sker-d* 'cut', Celtic O.Ir. *scerdi* 'snatches off', O.Engl. *scort* 'short', Lit. *skardūs* 'steep', *skeržūi*, *skeṣti* 'kill', O.Slav. *o-krūdū* 'tool to cut stone', Russ. *oskord* 'large axe'. See also *škālā*.

škala 'dry places', Z 22:116 *dara škala hvetā* 'ravines, dry places, clefts'; adjective, *škala*-, *šakala*-, *šakāla*- 'dry', III 59:20 *vira škala brrinji* 'there dry places' (dyadic), BS *ujjāngala*-, III 59:23 *šakala brrinjvā* 'in dry places'; III 42:1-2 *šakāla tčāraṇṇṇhā* 'dry sticks, rods'; K 47:57 *dīstā hā šakale vīstā* 'she placed the stick in his hand'. From *hišku*->*ška*- (as *hišta*->*šta*- present to base *stā*- 'stand'), Av. *hišku*- 'dry' Sogd. Man. *šgvyyy* 'dry' (**hiškuwaka*-), *šwkc*' 'dry', *pr'škwč*' 'dry', Turk. *quruṭ*. See also *škūi*. IE Pok. 894-5 *sek*- 'to exhaust', Celtic O.Ir. *sesc*, Welsh *hysp*, Breton *hesp*, *hesk* 'dry'.

škālā 'sound, noise', Z 4:410 *škālā pātūsānu* 'noise of drums', Z 23:160 *kūsa-škālu* 'noise of drum', I 171, 87r4 *gvañā škala u pañāyāna* 'noise and sound in the ear', BS *dhvani*-; III 72:162 *nadāṇ škālā śāṃdā tsaū* 'noise of the leaders (?) came to the ground'; JS 7v1

ysirūṇ āṣṭāṃdi škālāṇ davāṇ pvaṇna 'they began to make noise loud to frighten the wild animals' (*škālāṇ* infinitive in *-ānā*); K 33:56 *ysira āṣṭāṃdā škālāṇ jūhai gvāysāna* 'bitterly they began to cry out for separation of their dear one'. See also *paškāl*- '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 *skolici*); *paskalā* 'rumour, ill report', Let. *skal's* 'sounding; loud'.

škāmakaṇā 'covering' (*ā* < *au*), Sid. 152r1 *u tteñā škāmakaṇā hā tvā arva vištānā* 'and in that skin is to be put that medicament', Tib. *skyin-par khon-du bcug-la* (*skyin-pa* = *skyi-ba* 'outside of a skin'). See *škauma*.

škālśa- 'pride', Z 2:71 *māniya škālśa* (dyadic) 'pride', (BS *māna*-); v 125, 7b2 *kādā škālśā* 'greatly, pride'; SuvP. 65r1 *cu škāṣi prracai mānā* 'what because of pride (dyadic)', BS *māna-darpa-āvṛta*-; III 1, 6r2 *škālśina* 'through pride', III 8, 16v2 *škālśina*; Z 19:80 *škālśi*. Abstract, SuvO. 36r2 *škālśatete jsa bārrāṣṭatete jsa pāhāṣṭāna aysmūna* 'with mind cleared of pride, exalting', BS *māna-mada-darpa-vivarjitenā cittena*; Z 22:242 *puṣṣo škālśatetu paśśānda tharggu ysurre hīsu aretu* 'you renounced at once pride, pain, anger, greed, envy'; Z 2:72 *biśśu nā škālśetu mānā irdayau jsa bulu hatcañāmā* 'all their pride (dyadic) we destroy by *rddhi*-powers'. From *skals*-, IE *skal-k-* or *skal-sk-*, with different *-s* (IE *s*), Lit. *skalsėti*, *skalsėju*, *skalsiū*, 3 sing. *skalsi* 'be more liberal', *skalsis* 'prosperous, satisfying', *skalduti*, *skalioti* 'spill over'.

škālā 'piece of wood', Z 23:44 *henei candanā škālā* 'piece of sandal-wood' (BS *candana*-), Chinese *mu* 'wood' (K 643:1), like Tokhara A 15a6 *candaṇṣiṇ or (or 'wood')*. From **skrdō*- *-rd*->*-āl*-, base *skal*- 'cut'.

škū 'touch', 3 sing. K 21:5 = K 28:180 *bina škū* 'he touches the lute', K 37:120 *bīnā škū* 'let him touch (play) the lute'; 3 plural, III 106:32-3 *binauma škūda* 'they touch the musical instruments'; optative 3 sing. III 47:57 *khu ranija bina škūvī*, = III 35:39 *khu ranija bina škūi* 'as one touches a jewelled lute', see s.v. *šer*- 'to sound'. Participle Z 13:114 *cu vara bīnāna aškūsta adaunda śtāna akriya* 'what music there was untouched, unblown, unstruck'; Manj. 414 *bīnāna aškūstai śtāna pāhyāda ramanī hvara* 'delightful, sweet music they may play, though untouched'. See cognates s.v. *skau*:-*sku*- 'to touch', with *-šk-*, see **buškuta*-, v 155a4 *buškve* 'covered', and *škaumaka* 'skin'.

škūi 'relic', III 107:8 *ca būrā tta baiysūnyai škūi virā* 'what is so over the Buddha's relic'; parallel to BS *śarīra*- (improving on BSOAS 10, 1942, 894; 905). From *škuva*-, to Av. *hišku*- 'dry', see s.v. *škala*- 'dry', Sogd. Man. *šgvyyy*.

-*škūj*- 'stir, blow up', see *paškūj*:-*paškauta*-.

škūta 'in the throat' from **skautiā* (see *-t-* in *rrauṭe* 'desire'), Sid. 100v5 *biji kūtānā škūta sapala naṣphaštānā* 'the sparrow (*bīnija*-) must be pounded, the green stuff in the crop must be removed'; I 159, 73v1 *kriṅga śau pāra u škūta pā jshira bīsā hira tta bīsā hāysā diśānā* '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 *khvaṇi na hama*

škūta ragai 'how shall I not have liquor in my throat?'. From **skaukti-* (or **skauti*) base *skauk-* to Sogd. Bud. ZK 'škwčh ZY ZK pršt ptw'st 'throat and lips dried up'; 'škwčh 'ptr'rwštk 'throat-obstructed', to base *skau-*, *skau-k-*; possibly 'hollow, tube', see *kau-* in *kušda-* 'hole'. The *hira* 'things' in the crop seem to be the *sapala* of Sid. 100v5, that is, undigested 'green stuff'.
 škūmāya, see *naškūmāya* (II 60·29), possibly base *skau-* 'to prepare, fit, ornament'.
 škauūgyā- rendering BS *saṃskāra-* and *vyūha-*, see s.v. *škam-* from **skāmanka-*, fem. **skāmanjū-*.
 škaumaka 'covering', II 60·17 *kagija škaumaka* 'covering made of skin', see also *škāmaka*. This meaning 'covering' suits the use with *kagija* 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.
 -škos- 'swell', see *paškos-*.
 škv- 'touch', III 106·33 *škūida* 'they touch', see *škū*.
 šga 'division of month, monthly quarter', v 243·37 *šā-v-a(m) dīda māsta šga khaīndā habaḍa* 'this of them is full like the month's third quarter'. From **višukā-* > **ušugā-* > *šga*. To Av. *višvank-*, *višpaθa*. IE Pok. 1175-6 O.Ind. *višu-* 'in both ways', *višwa-* 'equinox', *višvank-* 'to both or all ways'. But *śuvo* 'half' with suffix *-auva-*.
 šta-, present base to *stā* 'be'.
 štakulā- 'abuse', Z 2·98 *šā štakula muho vāte nasta* 'this abuse has settled on me'; Z 12·113 *tīyā štakule yande haṃdaru* 'then he abuses another'; Z 12·112 *štakulce yande* 'he abuses'; Z 12·11 *ka ne baḷysānā ggūtrā štakula-jsera hāmāte* 'if the family (BS *gotra-*) of Buddha may not be worthy of abuse'; v III, 33vi *aštakulcu*, BS *abhaṇḍana-* 'non-abuse'; v 62·9 *apahāysīye-t-ī štakūlai yanāti* 'he attacks it, may abuse it (yi)'; K. 41·64 *štikulyāṃ jśai tta tta hūñiri* 'they were speaking to him with abuse' = K. 44·181 *štikalyo jśai tta tta hūñiri*, parallel Sūtrā-lampkāra 91 'injuriērent'; K. 40·51 *štikulaviyi*, = K. 43·168 *štikūlavīyi*; dyadic, III 61·46 *cu mi ahamāñḍā satva štikūla puḍāṃḍā* 'what beings despised me, abused me', with Prakrit *ahamānya-*, BS *adhimānya-* 'to despise', see JS 8v4 *ahamāne ysīre lve ttriḷṣa salāta* 'he spoke contemptuous harsh, sharp words' (BS *tikṣṇa-*, *saṃlāpa-*). From *stak-* 'resist, oppose', Av. *staxra-*, *staxta-* 'firm, severe', Zor.P. *staxm*, N.Pers. *sitam* 'violent', possibly Pašto *stay* (**staka-*) 'sordid, astringent, binding', M.Parth.T. *stg-čšm* 'rigorous' (**staka-čšma-*). IE Pok. 1011 *stāk-*, *stek-*, O.Ind. *stākati*, Umbrian *stakaz* 'statūtus', OHG *stahal* 'steel', O.Engl. *stiele*; O.Engl. *stæg*, O.Norse *stag* 'rope'. See also JS 29v2 *āstīye* 'you resisted' (**ā-staxta-*).
 -štār- 'spread', see *āštāre*, *bištara-*.
 -štarr- 'strew, spread', see *baštarr-*, *paštarda-*.
 štāma- 'staying', II 76·72 *erākaṇa štāmā*, adjective *-āma-* to base present *šta-* (< *hišta-*), see s.v. *ārra-*.
 špaṭa- 'round (?)', II 85·16 (miscellany) *špaṭa-garba kusi-jsihāra* (dyadic) 'with round belly'. Here *kusa-* 'round', to Av. *kusra-* 'bent, vaulted', N.Pers. *kus*, as gloss to *špaṭa-* 'round', to be placed with Waxī *peṭ*, *puṭ*, Sārikolī *peṭ*, *puṭ*; *peṭ* 'round'; *garba-* may be BS loan-word *garbha-*, but note also Av. *garəwa-*, *garəbuš-*, Zor.P. *gaβr*, M.Parth.T. *gr'b*; see *garba-*. Note also BS Mahāvīyutpatti

888g *gilla-peṭṭa-* = *lamba-udara-* 'with hanging belly'; also *gilla-peṭṭa-*. See below *švakā-* '(round) pill'. For *sp-* beside *p-*, note also *štika* 'commentary', BS *fikā* (III 100·10), quoted s.v. *šorra-*.
 šparggā 'noise, twang', Z 24·410 *durnānu šparggā* 'twang of bows'. Base *sparg-*, *sprag-*, see s.v. *hašpalgy-*, to IE Pok. 996-7 O.Ind. *sphūrjati*, Greek σφαραγγέουσαι, Lit. *spargēti*, *sprōgti*, O.Engl. *sprecan*.
 špuljei 'spleen', Z 20·55 *špuljei rrūva sṣi jatārrā bilga ysārā* 'spleen, intestines, lungs, liver, kidney, heart'; I 167, 82v4 *špimjā*, BS *plihan-*; Sid. 100r1 *špaijai*, I 167, 83vi *špimjim* (-im-, -im=-ai-), I 151, 61v3 *špaijā-rāhi* 'pain of the spleen'. From **spzya-*, to Av. *sparsza*, Pāzand *sparsz*, Zor.P. *spul*, *spuhl*, N.Pers. *supurz*, *uspurz*, Sogd. Man. *sp(rzyh)*, gloss to M.Pers.T. [*sp*](w)*rzyqyn* (**spurzikhēn*), Kāšāni *espūl*, Orm. *spužak*, Yidya *sparsza*, Sanglēcī *sparsz*, Waxī *špurz*, Balōčī *šp'ulk*, Yazdī *siwarz*. IE Pok. 987 *sp(h)elgh-*, O.Ind. *plihān-*, Armen. *paicaln*, Greek σπλήν, Lat. *liēn*, Celtic O.Ir. *selg*, Breton *felc'h*, O.Slav. *slēzena*.
 šper- 'flow, splash', III 80·31 *baysga aysbanā saginā šperidā puṣtyūm* 'the many stone channels pour out alarmingly'. With *va-*, K 60, 37r4 *utca vašperi* 'water splashes'. See *ušpūr-*. IE Pok. 993-4 *šper-* 'strew, besprinkle, flow'.
 -šprīs-, see *hašpalgy-*, *šparggā*.
 šmā 'sons (?)', II 86·48-9 *sajātta* (BS *sajāta-*) *dīvoṃ šmā* 'kindred sons of the *devatā*', like *gyastassaa-* '*deva-putra*, son of the *deva-god*'. From **višumaka-* > **všmaa-* > *šmaa-*, see *šū* 'son' < **višūta-*, to base *hau-*: *hu-*. IE Pok. 913-4 *seu-*, O.Ind. *savati*, *sūte* 'bear young', *sūnū-* 'son', Av. *hau-*, *humāmi*, *humu-*, *haota-*, Greek υἱός, υἱός 'son', Celtic Welsh *hog-en* 'girl' (**sukā-*). See also *ahvyāñe*.
 šyan-, see *šun-* 'to put'.
 šyauñā 'to be prepared', *šāñā-*, see *šy-*, *š-*, *šasta-*.
 šva 'fame', see *ššuva*.
 šva- 'put', participle to *šun-*.
 švaka 'pill', Sid. 121v4 *arvijai hā švaka* 'medicinal pill', BS *varti-*, Tib. *ri-lu*; Sid. 122r3 *švaka*, Tib. *ren-bu* ('pastil'), gen. sing. Sid. 121v5 *švake hīye krre vī* 'in treatment by pill', Tib. *ren-bu mas btan-bahi čho-ga*; plur. Sid. 151r2 *švake padimāñā* 'pills are to be made', Tib. *ri-lur byas-pas*; Sid. 149v5 *švakeyi padimāñā*, Tib. *ri-lur byas-la*. Note Tokhara *špakiye*, *špakiñ*. From **šapakā-* to base *sap-* 'be round', see *savā* 'box, basket', N.Pers. *sabad* (**sapatā-*) with *š-* variant to *s-*, *š-* (see s.v. *ššāra-*); meaning like BS *varti-* to *varti-* 'turn round'; Tib. *ril-ba* 'round', *ril-bu*, *ri-lu* 'pill'. See also *špaṭa*.
 švāra 'this', see *šāra-*, *šūra-*.
 švā 'report', K 38·145 *varai neštāṃḍi kūštai švā na nīrāme* 'there they placed him whence a report does not go out of him'. See *ššuva*.
 švida- 'milk', Sid. 156r4 *švidā*, BS *kšira-*, Tib. *ho-ma*; III 91·214 *švida jsā*; v 296, 123 *švidu*. . . *kho muhu pādāṃḍā* 'milk. . . when they nourished me'; adjectives, I 181, 99v3 *švidaniñ* (-iñ=-ai) *gūlyā* 'pills from milk', Sid. 130v1 *švidinai-v-ī hvada khaštā varāšāñā* 'for him must be used food (and) drink from milk', Tib. *kha-zas ho-ma dan lhan-čig-tu zos-na*; v 42, 87r5 *švidinā raysa* 'milk liquids'; *švidausta-*, Sid. 143v1 *švidaustāñ bahyāñ* 'milk-

trees', BS *kṣīrī druma-*, Tib. *ho-ma-čan*; Sid. 144v4 *švidāustā bamhyām*; BS *kṣīra-vykṣa-* (= *aśvattha-*). From **xšvīta-*, Av. *xšvīpta-*, *xšvīd-*, Sogd. Bud. 'γšypty, Man. *xšybt*, Yagn. *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. σιπτα- in σιπτα-χορο (Ktēsiās) glossed by γλυκό, ἡδύ, Pašto *šauda*, *šidi*, Šuynī *šūvd*, *xšūvd*, Yazg. *xšūvd*, Sarikolī *ševd*, Orm. *šīpi*, Zaza *šit*, Auramānī *šot*, Yidya *xušūvd*, *xušūvdā* 'sweet' (*xšīra* 'milk'). For 'milk', Zor.P., N.Pers. *šir*; *širēn* 'sweet', M.Pers.T. *šyryn* 'sweet'.

švidā 'plant name', Sid. 14r2 *girāna švidā*, BS *hema-kṣīra-*, Tib. *bya-nu* ('bird-milk'); Sid. 129v2 *švidā bāta*, BS *payasyā-*, Tib. *birari* (ed. Pekin). For *hema-kṣīrī* 'a kind of plant'; *payasyā* 'gynandropsis pentaphylla'. See *švida-* 'milk'.

švīnaa-, adjective to *šū* 'horn'.

šve 'night', as second component Sid. 4r2 *šva 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 (-ān)', = K 43·148 *šve virā tta va tta pyūši* (= *šti*); SuvP. 70r3 *šve jsa* 'by fame'. BS *yašena kiriyā*; II 103·45 *asađa švai gāriya* 'bad (BS *asiddha-*) reports, troubles'. See *ššuva*.

šve 'horns', see *šū*.

šve 'this', older *šāte*, III 75·217 *šve nāstā šamde biṇḍā* '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 biṇḍā* '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 *paṃjsa*.

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. *zāygā*.

sa, *ssa* '100', see *satā*; Manj. 114 *ssa sala parsaca beda* 'in the time passing 100 years'; K 40·20-1 *ssa salī masaḥ brrāmbhe* '100 years in number before', = K 43·138-9 *ssa sala masaḥ brrāmbha*; III 76·241 *ssa sala mūdai bñjve* '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)jivā narau-mūdā* '108 *putrajivāa-* (nuts) issue'; K 146, 4r3 *ssa hašta*; V 244, 2b4-3a1 *ssa hašta juna* '108 times', = K 94·111 *ssa hašta jūna*, BS *ašta-uttara-sataṃ*; V 244, 3a4 *ssa hašta ju* = K 94·117 *ssa hašta jūnai*; *sa ysāra* '100,000', K 62·77r3-4 *sa ysāra tvađa šai* 'more than 100,000'; K 99·252-3 *sa ysāra sa byūra jūna dī pākām dī pašauna-kyām ānrga šaraṇā hašta viñāta tñān* '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 liya haṃbeca* 'a summary of the 1,000,000 Mahāprajñā-pāramitā'; III 68·79 *ssa-tcinmāṇa ahāvī jsyāmda* '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 kḥo* 'just as'. See *samu*. In comments *cu...sa...'* 'what is...that is precisely'; Manj. 197 *kau cu tv(ā) kṣejī utca sa liya kṣeje saṃa* 'he who desires that water, (it is) precisely he desires his own *saṃjñā*-concept'; similarly 197 *itrāma...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 bvaṇā* 'beings are to be considered to be thought only' (= BS *citta-mātra-*). Late *samva*, older *samu*, with *-u* retained as *-va*, as in *aysmva* = *aysmū*, Manj. 104 *samva*, as Manj. 85 *aysmva* and frequently; JS 1v3 *khvaṃ hāḍem* (*-em* = *-e*)...*vaṇa saṃ...'* 'although to me...yet now...'.
sak- 'to pass', see *skyetā*, *saja*, *sāta*.

saka-, *saṃka* 'coral', SuvO. 53r4 *šamgyau iryau sakyau* 'conch, jade, coral', BS *śankha-śilā-pravāla-*, with *ira* = *śilā* (used in Khotan for 'jade'); JS 20v2 *keyuḍa ysarnā sakyau jsa samartha* 'keyūra-ornaments, golden, fitted with corals' (BS *samartha-*); Z 280·112 *cite svarṇa-sūttāra vā saṃka-hāra ysarnā* 'necklaces or brocades (BS *svaṛṇa-sūtra-* 'gold thread'), coral necklaces, golden things'; adjective, III 96·8 *bāgara aijsijai ysaiykya sakijai* 'silver leaves, coral branches'. Chinese lw *šan-xu* < *sān-yuo* (K 852·2; 91·4), Japanese *sango* from **sanku-*. From base *sank-*, *sak-* 'stone', kept distinct from *saṃgga-* (**asanga-*), Zor.P. *skyn* **sakēn*, with variants *vsdyn sng* **vissadēn sang* 'coralline stone' (till 1727 coral was held to be a stone), Zor.P. *sg* **sak*, *sag*, *sng* **sang*; M.Pers.T. *sygyn* 'stone' (adjective), Pahlavī Psalter *sky* 'stone', Xūri *sik*, *sig* 'stone', Armen. lw *sing*, *sig* 'a weight of 4 κεράτρια'; Zor.P. *sagik* 'of stone' (DkM 781·4). See Henning Memorial Volume, 24-5. Since 'stone' can be named from its cutting sharpness, it is possible to trace *saka* 'coral' to IE Pok. 18-22 *ak-*: *k-* as in the case of *saṃgga-* but with different suffix **sana-kā-* beside **asan-ga-*.

saka 'pan, griddle', from flat baking-stone, III 102·46 *gulīnai saka-pauṇḍai* 'a girdle cake made of molasses' (BS *guḍa-*); III 16·1 *saka-pāratta pahā jsa pyūva* 'girdle cakes taken out of the bag'. From **sātakā-* > **satakā-*, beside Waxī *sāt*, Sarikolī *sād*, *sād*, Yidya *sīr* 'slate', Šuynī *sād*, Sanglēčī *usid* 'baking-pan', to Waxī, Sarikolī *sūdy* 'smooth', N.Pers. *sād*; see *sāta-* in *hama-sāta-* (Z 23·44) 'all smooth'. For *pār-* see *pār-* 'to feed, nourish', *aś-para-* 'horse-fodder', possibly *pāratta* from **pārata-*; but *tta* might be separate *tta* 'so'. Earlier explanation by *saka* 'coral' and an error for *pāttara-* 'bowl' is to be rescinded. See also *pauṇḍai* < **puvanta-ka-*.

sakala 'plant name', I 179, 97v4 *bāva sakala dva sira* 'of root sakala two ounces', BS *sātāhwa-śāka-* 'vegetable *sātāhwa*, peucedanum graveolens, dill', = *sata-puṣpa-*. From *sa-* '100' *sata-*, *kala-* 'part of a plant', see *kidā*, *kīra-* 'bush', *caḥala-* 'wood', *karāśsa-* 'creeper', to IE Pok. 545-7 *kel-*, Greek κλαδός 'twig', Oss. D. *k'uala*, *k'ala*, *k'alua*, *k'aleu*, I. *k'aliu* 'branch'.

sakṣa- 'hair', Manj. 63-4 *yaula sakṣa ttaira prahauna 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 kṣeṇḍa naysvāre tcemaṃ paḍauysna* 'like hairs and hairs (dyadic) they fall (fall out) beginning with the eye'. From base **safsa-* to Waxī *śafś* 'hair', *śaśp*, *śafč*, *śafš*, N.Pers. *śafš* 'thin branch', *śifšah* 'ringlet', Pahlavi Psalter *špšy* 'rod'. See also *śaudu* 'rod', Waxī *špšk*, *šōpšk* 'twig, rod'. Note variants *s-š-š-*, see s.v. *śāra-* 'good'. Hence base *kep-* (*kīep-*, *ksep-*) possibly IE Pok. 543 *keipo-*: *kīp-* 'pointed wood, post', O.Ind. *śépa-*, *śépha-* 'tail', Lat. *cippus* 'post', and Lat. *scipiō*, Greek σκιπῶν. Hence **kseps-* > *śafš-*.

samka 'coral', see *saka*.

samkhal- 'smear, defile', Bcd 48v2 *cu am ni samkhalyāre* '(lotus in the water) which are not stained', BS *alīpta-*; Sid. 102v3 *samkhalyāñā* 'to be smeared', Tib. *bsku-bar byaho*, Sid. 137r1 *sakhalyāñā*, Sid. 133r2 *samkhelyāñā*; 3 sing. Z 22:259 *ne samkhiltā samtsera* 'is not defiled in the *samsāra*-migration'; participle, Z 6:22 *asamkhilsta-* 'undefiled'; JS 8v4 *bena samkhista* 'smeared with poison'; Sid. 9v1 *samkhaista*, Tib. *bskus-te*; III 75:215 *biṇḍa hā samkhaistāṇḍā* 'they smeared (butter) thereupon'; nouns, K 9v2 *samkhālāmata*; Sid. 142r5 *samkhāluna* 'ointment', Tib. *bsku-ho*; Bcd 45r2 *samkhalūñāṃ jsa*, BS *vilepana-*; Sid. 147v4 *samkhalyāñāṃ tciñña hā ni paśāñā* 'it must be smeared on, but must not be put into the eye' (-*ām*=*ū* 'and'), Tib. *mig-gi phyi-rol pags-pahi stew-du bskuho*. From *sam-* and base *khal-* (present also *khaly-*), participle *khilsta-* < *xard-*; the *sam-* is perhaps rather from *tsam-* beside *ham-* than BS loanword. To base *xard-*, N.Pers. *xard* 'clay', Chorasm. *xθrk* 'dust', Šuynī *šarθk* 'clay', *šarθ-*, *šuxt*, Yazg. *xawθ*, *xaxt* 'defecate', Yaṓn. *xārd-*, Pašto *xarəl*, *xər* 'muddy, dirty brown', *axərəl* 'to plaster', *axəra* 'plastering', *waṛa* 'silt', Waxī *xīrdal* 'defecations'. Possibly Av. *xarədayd*, variant *xrad-* (Yasna 10:15) (but Parsi-Sanskrit gloss *buddhi-*). See also *khārgga-* 'mud'. Possibly IE (s)k(h)er-, or -l.

samgga- 'stone', Z 22:116 *samgga gūla* 'stones, clay', Sid. 12v5 *saṃgā*, BS *āsmari-*, Tib. *rdehu*; JS 25r3 *garyau saṃgyau kwaṣta* 'struck by stones from mountains'; III 104:41 *saga jsa styudyera hera naiṣta* 'than stone there is nothing harder'; III 72:152 *hī ṇāya 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 ṛde garkha, saṃgā, hīsaṃ ttralau śā* 'whatever things are heavy, stone, iron, tin, copper'. Adjective, -*īna-*, III 109:8 *saṃgīnai vaški* 'stone tool', v 243:35 *sagīnai ysaira*, = *ibid.* 38 *saṃgīnai ysairi* 'stony heart'; adjective, -*ūda-*, III 79:10 *dūrā tti jsām sagūda* 'hard then also stony'. To Av. *asamga-*, O.Pers. *a θ g *aθanga-*, M.Parth.T. 'sng, Zor.P., N.Pers. *sang*, Sogd. Bud. *sik*. 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'.

samgaka 'small stones', I 177, 93v5 *drāma saṃgaka hamāri* 'such small stones occur', BS *āsmari*. See *samgga-*. **samgūrūna** 'vermilion', III 80:20-1 (the journey) *maṃ hadā saṃgūrūna sastā hwaṇḍvā āvūṃ* '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. *šingabruš*; Kroraina *sūnapru*, *sanapru* (see BSOAS 24, 1961, 482 and BSOAS 11, 1946, 781-2). For variant *s-*, *š-* see s.v. *śāra-*. The adjective -*ūna-* suffix is from *-auna-*, see *mānandūna-* 'like', but here -*ūna-* is rather from *gūna* 'colour' as in *dajūna* 'flame-coloured'. See also *simjsūrā*. 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. *sākhā* 'branch', N.Pers. (with *š*) *šax*, Armen. *c'ax* (**kākh-*) 'branch', Lit. *šakā* 'branch', *šakē* 'fork', O.Slav. *sočū* 'twig', Russ. *soxa* 'plough', Got. *hōha* 'plough'. See also above *śājsano* 'fork'. Here with *s-* beside *š-*, see *s-š-š* s.v. *śāra-* 'good'.

saja 'passing of time (?)', K 52:8:3 *ustamausye saja vi ṣṭāna* '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 sañā* 'wisdom and skilful planning', BS *prajñā-upāya-*; K 57, 25r2 *daṣṭyi sañe jsa* 'with skill'; adjective, v 164r3 *hajū ggunātā sañūvā* 'wise, trained, skilful'. With Tokhara B *sāñ*, 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-lvāñāunā pra(caina)* (following in the previous clause *pyūvūre* 'they hear').

saṃñyau jsa 'with dungs', see *satāna-*, *saṃna-*.

samja 'document', v 273, II 2:9-10 *ṣā saṃja pramāna hīnā khvī pharṣa maharā pyāśdā* 'this document becomes authoritative when the *pharṣa*-official Mahara signs it'; *ibid.* 3 *ṣ(ā) saṃja tte pramāna cu phema spāta pakadā piškala* 'this document is of that authority which is the section of the *spāta*-official Pakaḍa of Phema'; v 273, II 1, 2 *ṣā saṃ(ja) tte pra(c)aina c(u) phema spāta pakadā*; *ibid.* 6 *ṣā sa(c)ṃja pramāna himi khvī pharṣa . . . (pya)śdā*. This *saṃja* is parallel to *piḍakā*, v 1:6392-7-8 *ṣi piḍaki praṃmā hāmi khu hā puñārrjām haṃguṣṭi vāṣṭā* 'this document becomes authoritative when Puṇya-arjuna affixes signature', and to *pāda*, II 14, 109 *ttī rā ṣā pāda pramāna himi khvī pharṣa bara pyāśdā* 'this document is authoritative when the *pharṣa*-official Bara signs it'. There *pramāna-* is from BS *pramāna-*. From base *sanh-* 'to command', Av. *sangh-*, *saḥ-*, *sanh-*, *sangha-* 'public statement', *sanhū* 'order', *sanhvant-*, verbal *sanghānti*, participle *sasta-*. To IE Pok. 566 *kens-*, O.Ind. *śamsati*, *śastā-*, O.Slav. *seṭi* 'he speaks', Alban. *ihom* 'I say' (**kēnsmi*). Hence **sanhačī-* > *saṃjā-* (the usual shift from -*i-*, -*i-* stem to -*ā-* stem); or possibly **sangačī-*, with *sang-* as O.Pers. παρασάγγης, N.Pers. *farsang*, *farsax* 'league'.

-saḍa- 'satisfied', to base *sar-*, JS 15r1 *ysaujsa hwaḍa khaṣṭa tcaṃma āsāḍā yai* 'savoury food (and) drink where-with you were sated'. From *sar-*, Av. *fsaratu-* 'reward'. IE Pok. 577 *ker-* 'grow, nourish', Greek *κορε-*, *ἐκόρεσα*, *κόπος* 'satiating', Lat. *cerer-* nom. sing. *cerēs*; *cerus manus* 'creator bonus', *creō*, *creāre*, Armen. *ser* 'progeny', *serem* 'bear young', Lit. *šeriu*, *šerti* 'to feed'.

sata- 'arisen', see *san-*: *sata-*, with present suppletive *sarb-*. *sata-* 'hundred', *satā*, *sate*, *sata*, *ssa*, *sa*, *sā*, *sse*, *se*, inflected, loc. plur. K 3, 139r4 *sītuwḡ yserruḡ* '100,000', III 6, 12v1 *sīyū yserrū*, v 49, 66a4 *sīyau yseryau*; SuvP. 66v1 *sīyū kalpū*, BS *kalpa-sateṣu*; acc. plur. SuvO. 36v7 *satā-yseru*; gen. plur. SuvO. 27v7 *satā-yserānu vadravānu* 'of 100,000 troubles'; Sid. 133r5 *ssīyā papalāṃ vī hiṣṭā* 'comes to the 'hundred peppers', BS *pīppalīṃ vardhamānāṃ*, Tib. *pīpīlīḡ grans brgyar phyir-nas* (like Sid. 133r5 *pajā papalā vī hiṣṭā*); I 252, 1r5 *sīyau yseryau*, BS *śata-sahasra-*; N 166·18 <da>*sā-seyau* '1000'. Before other numbers, v 160, 203a3 *satā sīwvare-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 haṣṭā* '108'; K 146, 4r3 *ssa haṣṭā*; II 91·115 *ssa paṃjsāsā* '150'; v 244, 2b4-3a1 *ssa haṣṭa juna* '108 times', BS *aṣṭa-uttara-satam*; K 53·10·1 *ssa ysāra*, K 62, 77r3 *sa ysāra*, SuvP. 66r3 *sa yseryūṃ jsa* BS *śata-sahasraih*; K 59·34r1 *se-ysirū*, II 107·161 *se-yserye hīṭā jsa* 'with 100,000 troops', II 104·74-5 *sai-ysairvā*. After other numbers, Z 13·39 *paṃjsa sate*, Z 4·50 *paṃjsa se*; II 89·49 and I 195, 116v1 *dvi-ssa*; K 3, 139v1 *dvi-satānu uysnorānu* 'of 200 beings', II 24·23·1 *dvi-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 paṃjāsau*, BS *ardha-trayodaśa*, Tib. *brgya-phrag phyed daw 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 *śatatamīṃ kalām*; v 280, 5b2 *ysāramu nasu satānu* (<*nasukhaysme tteye nāma si*, *ssa-tturai viram sīta-pānakā gūrste* 'the abscess, its name "hundred-orificed" is called *śata-pānaka-*', BS *pīṭakāḥ śata-pānakāḥ*, Tib. *phol-mig-gi nīn ni rma-kha brgya-pa ṣes-bya-ste* (*phol-mig* 'ulcer, abscess'); Z 22·123 *paṃjsa-satā-saluvo* '(a woman) of 500 years'; v 244, 2b3 *ssa-salī*, BS *varsā-sata-āyus-* 'of age 100 years'; K 61, 40r1 *ssa-byūryi* 'consisting of 1,000,000 (*śloka-*) units' (-*ya-* of possessive compound); v 110, 32r3 *satā-padya* 'of 100 sorts'; with -*saya-*, II 65·2·4 *draise paṃ-saya pemīnai-y-tūṃ jsa thau gvaṣceṃ dīrsā chā* 'a woollen cloth of 350 (in value) I distributed, thirty feet'; v 10·2·7 *tāuri-saya* 'worth four hundred'. From *sata-*, Av. *sata-*, *satam*, Tumuṣuq Saka *sa*, *saḍa* '100', *saḍa 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. *śā*, M.Pers.T. *ch'r sd* '400'; *tylyst* '300'; Zor.P. *sat*, N.Pers. *ṣad*, Oss. DI. *sādā*, first component *sād-*, *sād-sugon* 'having 100 antlers'; Wanetsi *sī*, Pašto *sal*, Orm. *sō*, *sū*, Parāci *sō*, Yidya *fōr*, Sanglečī *sād*, Šuyāi *isād*, Yazg., Rōšāni, Sarikolī *sad*, Balōčī *saḍ*. To IE Pok. 191 *dekṃ* 'ten', 192 *kṃtōm* '100', O.Ind. *śatām*, Finnish *lw sata*, Greek *ἑκατόν*, Celt. O.Ir. *cét*, Welsh *cant*, Lat. *centum*, Got., O.Engl. *hund*, Lit. *šimtas*, O.Slav. *sūto*, Tokhara B *kānte*, A *kānt*.

satanā 'dung, faeces', SuvO. 54v4 *gvihā satanā* 'cow-dung', BS *gomaya-*, = I 255r2 <*sa*>*vāna*; Sid. 8v3 *saṃnā*, BS *viṭ*, Tib. *phyi-sa*; Sid. 140r4 *sani*; v 42, 87r4-5 *gvihā satāna kārṣa* 'line drawn in cow-dung'; III 89·176 *saṃnyau jsa dai tcerai* 'a fire must be made with pieces of dung'; adjective, III 42b5 *saṃniya kārṣa* 'line drawn in dung' (BS *kārṣi*), parallel to Divyāvādāna 306·23 *gomaya-kārṣi*; III 3, 9r3 *tī gvihā saṃna kārṣa padīmāna* 'then a circle of cow dung must be made'. From **sakan-* > *satana-*, *savāna-*, *saṃna-*, *sana-*, Orm. *askan*, *skan*, Parāci *sayōn*, Yidya *yu-skān* (**gau-sakana-*), *xaṣkan*, Waxī *sagin*. IE Pok. 544 *kek-*, O.Ind. *śakrt*, *śakndhī*, Greek *κόπρος*, Lit. *šikū*, *šikti* 'to defecate'. Note also Iranian *sak-*, Oss. I. *sāg* 'soot', D. *āsk'orā*, *sk'orā* if from 'dirty'.

satīra-, *sera-* loanword from Greek *στατήρ*, v 132, 1a1 *|||nāsā nāma raysāyanā* (BS *rasāyana-*) *śāna satīrna ttāna raysāyanna*||| 'with one *satīra*-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 gēig*; Sid. 107r2 *ḥṣiri-nau saira* '96 *sera*-ounces', Tib. *srav dgu-bču-rca-drug dan*, BS *prastha-traya-*; I 141, 49v4 *śau sera pamākye jsa* 'with measure of one ounce', BS *pala-mātraṃ*; I 147, 56r1 *haṣṭa sera* 'eight ounces', BS *palāny aṣṭau*. Of value, II 60·15 *khaucā paṃsāsā sera* 'a *khauca*-hat of 50 *sera* value'; II 60·29 *namaviṇā thavalakāna khauca haudūsā sera* 'in a felt bag, a *khauca*-hat of value seventeen *sera*'. From **satīra-*, to Greek *στατήρ*, Kroraina *satēra* (of medicines and money value), Sogd. Bud. *st'yr*, Zor.P. *styr* **satēr*, N.Pers. *satēr*, *astēr*, *astār* (*ā=ā=ē*), Uigur Turk. *sitir* (equated in Ming times with 1 *liang* (K 542·1) = 1 *tael* = 1 ounce (see F. W. K. Müller, Hirth Festschrift 1920, 319-20); Tokhara B, W 25b2 *satēra* (following a plural) in a medical text.

sataidā 'smooth', Sid. 7v5 *tcaṃjsai sataidā* 'his hair, smooth (fatty)', BS *snigdha-mūrdhaja-*, Tib. *skra snumpā dan*, = v 317·36 *tcaṃjsai sanaidā*. Hence *sanaidā* = *snāda-*, Prakrit to BS *snigdha-*, with -*i-* for -*n-*.

satharā 'declivity (?)', II 56·22 *tteye dī satharā padāmya au ṣṭe* 'below this declivity is the first village' (SDTV 72); III 79·10 *bvaiysā aśājā satharā dūrā tī jsāṃ 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 cue*

sai āsārya subhūta 'so what does seem to you, Teacher Subhūti'; III 28, 38a4 *tta cve setta*; I sing. Z 13.60 *sainā*, 3 sing. Z 4.83 *seittā*, 3 plur. Z 3.116 *saindā*, Z 3.108 *seindā*, optative 3 sing. Z 7.26 *saiyā*; 3 plur. v 162, 2a4 *stārñe tṛye śśāre saindā* 'women's wiles seem good'; K 43.154 *tā śtā saitti* 'it seems to us' = K 40.37 *tā śtām saittā*. Preterite, *sasta-*, v 332, 25r4 *duṣkaru sastu* 'it seemed wonderful', BS G 37, 22a6-7 *tatrāhaṃ bhagavann āścārya-prāptah*; v 121, 10v4 *atā-duṣkaru sastu* 'it seemed very wonderful'; Z 2.96 *cū balysā sarvañi sastā* 'what to you the omniscient Buddha seemed'; Manj. 405 *ṣa padā sasta jaḍina* 'this first seemed through ignorance' (BS *jaḍa-*), = Z 9.26 *samu padā sastu gyaḍina*; present participle absolute, II 105.103 *khvām tta tta byamā[mā] hamāvai sa saittiyai au va ppravāraṇa jsa cī ṣai hāva hamai* 'if for you (-ām = -ū) there is any uncertainty (as to) what advantage arises from the *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 *syāuma*. See also *pasasta-*. From *sand-*, *sad-*, *sasta-*, Av. *saīdya-*, *sadaya-*, *sadaya-*, *sandaya-*, O.Pers. *ḥadaya* (or *ḥandaya-*), Av. *sadā-* 'appearance', *sade* 'contentment' (glossed *hursandih*), Kroraina lw *sasteya-* 'day', M.Pers.T. *sh-*, *shyd* 'appear', Zor.P. *sahastan*, *sahēt*, adjective *sahik* 'conspicuous', N.Pers. *sahī* (of woman or tree), Waxī *sodiy-*, *sadōid* 'appear', *sūdāy-*, *sadōid*; *mārək sadūid* 'to feel'. Khowar lw *sar-*. See also *sadālaka*; *sanda-hvāñ-āuñā*, *sanā*. To O.Ind. *chand-*, *chad-*.

sadālaka 'seeming good', III 106.39 *tai da sadālaka ṣa vira spāśa* 'so to see delightful he looks upon him'. From *sand-* 'to seem good', see s.v. *sad-*.

sand- 'to rise', suppletive *sarb-*, participle *sata-*, present, v 115, 64r1 *asāda bāthāna* (Prakrit *vithāna-* 'out of place') *graha sanūdā* 'bad inauspicious planets' (BS *graha* 'grasper, planet') rise'; preterite *sata-*, K 5, 142v1 *āgāsāstu* (BS *ākāśa-*) *satāmā* 'I rose into the sky', Tib. *lhpfrags-te* ('rise'), III 25, 28a1 *saye urmaysdām* (gen. absol.) 'the sun having arisen', BS *sūrye* 'bhyudgate'; III 74.213 *tī auska pyaurvā sa* 'then he arose into the clouds'; III 59.26 *āsāṣṭā sa* 'he rose into the sky' (BS *ākāśa-*); III 74.214 *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 nāva ja biṇda* '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 sāñḍi nāgarāja* 'the serpent kings (BS *nāga-rāja-*) raise a pillar for him', parallel BS *ucchrāpayiṣyati*; Z 5.50 *trāmu mulysdīgyo pyauru sāñā vā sarvañā balysa* 'so make the cloud of favour rise towards us, O omniscient Buddha'; K 28.178 *gara sāñā* 'mount (2 sing. imperative) up on the mountain'; III 34.16 *sāñāda pavanaka*, = III 37.11 *sāñā pavānakā*, = III 46, 26 *sāñāda pavinaka*, 'they raise the pollen'; III 35.27-8 *sāñāda tū spyakūḍi pavakā sāñāda ūskyāṣṭa yaka*, = III 37.24 *sāñāda tū spyakūḍa patanakā*, *sāñāda ūskyāṣṭa u ys(ā)nāra tta ānaka*, = III 47.41-2 *sāñāda tū spyakūḍā pavānakā*, *sāñāda ūskyāṣṭā ū ysānāra tta aina* 'they raise the flower pollen, they raise up high and they, being seated, are beautiful'; v 303, 2-5 *dama-rāsū sāñi* 'erects a dharmā-

rājikā monument'; III 41a4 *caityā vira sāñāna* 'it is to be raised up on to the caitya-shrine'; JS 14r4 *cu drrām-mujse sāñe* 'what pore rises'; preterite *sāñda-*, v 303, 2a2 *sthūvā benda sāñdi* 'raised it upon the *sthūpa*-monument', ibid. 2a3 *tīñā thāñā sāñdi* 'raised it in that place' (Prakrit *thāna-*, BS *sthāna-*); ibid. 2a4 *śśurira sāñdi* 'raised up the relics' (BS *śśurira-* 'body, relic'). Possibly *pasāñā* II 41.12 'remove (the head-ache)'. From base *san-* 'rise', participle *sata-*, Av. *sanañ*, *ā-snaoiti*; *sanaka-* 'high ground' (as source of a river); O.Ind. Vedic *śinī-* variant to *giri-* 'hill'; Sogd. Bud. (Dhyāna 314) 'sky *k'w* "k'č sn'nt 'they rose up to the sky' (BS *ākāśa-*); ibid. 38, 3 sing. *sn'y*, VJ frequently; Man. *sn-*, inf. *snyy*, Chr. present *snty*, future *snñ-qn*, *snym-q*, preterite *sn'*; noun Bud. *w't-snyh* 'breath rising', *γurt-snty* 'vomit', *snty* 'act of rising', *γwyr sny* 'sunrise', Chr. *b'msnyq nm'ē* 'morning praise', M.Parth.T. *sn-*, *sd*, infinitive *sdu* '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', Tškāsmī *san-*:*sad-*, Yazg. *sin-*:*sut*, causative *sān-*:*sant* 'bring up, grow, infinitive *sanañ*, participle *santag*; *sin-*:*sūd*, *sūt* 'rise', infinitive *sinaj*, participle *sadag* (in form like *fin-* 'to descend', participle *fadag*). From *san-d-*, MUnjāni *sasto*, *sāste*, *sāsta* 'hillside' (**sasta-* to **sand-* 'ascend'). Note also Armen. *san-*, *-ouc* 'nursling, pupil', adjective *sanakan*, *snound* 'nutrition', *snudakan* 'nutritive', *sneal* 'nourished', *snouc'anem* 'to nourish, bring up'. IE *skend-* beside *skend-*. Lat. *scandō* 'rise', O.Ind. *skāndati* 'spring'; and Khotan Saka *taasta-* would give *(*s*)*čān-*(*d-*).

sanā 'contented (?)', II 106, 123 ⟨*pra*⟩*hajanai jsa* (BS *prthagjana-*) *haphū pññūda 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 yñāre harbaiśā paśa paja yuḍa yini* 'they make contented; he may be able to do service (and) worship to all', see AM, n.s., II, 1965, 117. See *sanāna* with cognates.

sanāna 'contentment', II 106.123-4 *ñ sanāna anamāna śiravā anamāna pārjyayai jsa* 'and on the basis of contentment, non-regret, satisfaction, non-regret'; with -āna older -āuñā, -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-*.

samṇa- 'faeces', see *satana-*.

sanda-hvāñāuñā 'pleasing with speech', v 308, 10a1 |||*pyūyāre*, *sanda-hvāñāuñā 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 kūñāñā škūṭa sapala naṣphaṣṭāñā arvaṣṭa vīnaṣṭa phoraḥ bidaḥ banāna vīna jidaḥ* '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 *kṛiṅga śau pāra u škūṭa pā jahira biśā hira tta biśā hāysā diśāñā* '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. *ṣaccara-*; the *-p-* retained, as in *khapa* 'dress' cognate with Zor.P. *ḵp'h* **kapāh*, to base *kap-* 'to enclose'.

sam̄, *sa*, *sama*, *samva*, older *samu* 'precisely, just, only', and often 'but'. See *sam-*.

sam̄ 'proper', see s.v. *sam-*.

sam- 'be even, plain, accord, agree, be proper', V 341, 80v5 *cūde uhu naḍamnyau śśjātāna ne samāta u kalahārā va* 'why do you, men, not agree one with another, but are quarrelling?', BS G 37, 75 bis at *kim idaṃ bho yuvayoh kalaha-bhaṇḍana-vigraha-vivādo jātaḥ*; Sid. 9r5 *tī buri hera buḍa ṣiddā jsa ne samīdā* 'these many things do not agree mostly with milk', BS *prāyaḥ kṣīraṃ virudhyate*, Tib. *hdi ruams śas-cher ho-ma daw mi mthun-te*; II 92-126 *khu tta tta bādūna śūjānā ni samīṇde* 'so that the budun-officials (Turk. *budim*) do not agree with one another'; Z 12-123 *harbiśso mato yande kho sūtārna samāte* 'he makes all thought so that it agrees with the *sūtra*-text'; III 100-1-21 *saskāra draya sūbāva hatca khū samīda śa bvaūnā* 'the three *saṃskāra*-acts as they agree with nature (BS *svabhāva*-) are to be recognized as one'. Preterite *sonda-*, Z 12-125 *ka ttāri gratā sondā* if that teaching (=BS *anusāsana*) is agreed'; N 175-25 *soṃdā yanindā* they can agree'. Adjective *-ant-u-ka-*, Sid. 140r5 *dūṣā jsa samaṇḍva arvaṇ jsa sakhaluṃna saṃkhalyānā* 'it must be smeared with ointment from the medicaments, suitable to the *doṣa*-states', Tib. *nad-gzi dan hphrod-pahi sman-gyi bsku-ba daw*; Sid. 156v3 *samaṇḍvaṇ arvaṇ haṅjvāme* 'chewing of suitable medicaments', Tib. *de daw hphrod-pahi sman mur-ziṅ*; adjective *sama-* 'proper', see separately; *samu* see separately. See also *samana*, *sanna* 'properly'. From base *sam-*: *sonda-* 'to accord, suit', Paṣto *sam*, *sama* 'even, plain, straight', *sam-wālai* 'evenness', *sama* 'a plain', and the name of the plain of the Yusufsai between Kābul river and Suvastu (Swāt). To O.Ind. RV *sām* 'fitness' (with BS *sam-*, Pali *sam-* distinct from *śam-* 'rest'), possibly with Greek κόμω, κομέω (see KT VI 357).

sama- 'properly', Sid. 151r4 *kāṃ saṃ hamāte* 'what is fitting', Tib. *gan yan run-bahi*; Sid. 101r1 *kāṃ saṃ hamāte*, BS *yukta-*, Tib. *gan yan run-ba* (et passim), like Sid. 103v4 *kāmai va haṃbusīna ṣṭāte* 'what may be suitable for it', Tib. *gan hos-pas*. Sid. 132v1 *kāmīnā haṃbusaṃ ṣṭāte*, Tib. *gan hos*. From *sam-*, see s.v. *sam-*, and adverb *samu*.

samana, *sanna* 'properly, fittingly', III 21, 6b1 *sanna biśānā hīrānā vamaśākana* 'by the realizer properly of all *dharm*-elements', BS *sanyak-saṃbuddhena*, = III 21, 7b2 *sanna baśāna hīrānā vamaśākana*; K 136-863 *samana sarvadharmvā biśānāndi* 'you awakened fully in all *dharm*-elements', Tib. *yan-dag rdzogs-pahi sans-rgyas*.

samana- 'suitable', II 114-15 *māvara eysauja phyada samana vvaījsyā haphyau śīra pūnūda rauma kheyda* 'like Rāma kind, agreeable to his lady mother, full of good qualities, bold (BS *śūra-*), meritorious (BS *puṇyavanti-*'); Manj. 279 *ṣkauje jśā ttuśe abāve samna vare aysmva jśīrja* '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 panamūre samu avūtāyemate jsa ūre* '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-ṃ rro ttanda āspāta* 'only for me is such a great refuge'; Manj. 104 *samva* 'but'; *samu kho* 'just like' *samva khu*, *saṃ khu*, *sa khu*, Z 3-49 *samu kho gyastūnī ttanā* 'just like the celestial skin'; III 29-42b1 *saṃ khu praha gīśai naukya* 'just as dew on tip of grass'; Manj. 186 *samva khu hūsadai hūnā hara daitta* 'just as a sleeper in a dream sees things'; JS 24r3 *sa khu hastā vahatīśde* 'just as an elephant (BS *hastin-*) descends (into the pool)'; with pronouns *samvī*, *samī*, *same*, Manj. 133 *samī ttada*, = Z 5-16 *samvī ttamdu* 'but for him only'; JS 10r3 *same* 'even to you'.

samarai 'defecation (?)', K 100-292 *khaurā samarai* 'spitting, defecation'. Possibly from **sāmara-* with Av. *šāma*, glossed by Zor.P. *riyīšn*, and *frašāimna-*, Zor.P. *riyān*. Variation of sibilants *s-š-ś*, see s.v. *śśāra-*, to base *kā-*, *ksā-*.

samuvā, *samūvā* 'covering parts', JS 28r1 *samuvā ūdāṇde ramūnyau jse* 'the scales (covering parts of the *godhā* lizard's body) were covered with precious stones' (BS *ratna-*); III 131-5-6 *thvai bastī ū samūvā garśā khaste* 'you bound him and struck the covering parts on the throat'. From base *sam-* (IE *kam-*) 'bend over, cover', with *sap-* in Sogd. Chr. *s'p't* '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').

sambirausta 'with pods' Sid. 16v2 *sambirausta buśūnā-pacaḍa jśāra* 'grain in pods of various kinds', BS *vividhāḥ śimba-jātayah*, Tib. *spyir-na gan-bu-čan sna-čhogs ruams* (*gan-bu* 'husk'), BS *śimba-* 'pod, legume'. From **sampa-* to *samp-*, *sap-* in *sava* 'box, basket' **sapatā-*, BS *śimba-* with secondary *-i-*. The form *saṃbīra-* (with adjective suffix *-austa-*) from older **sambara-* with suffix *-ya-* (*-arya-* > *-īra-*).

-saya- (adjective *-ya-*) 'hundred', as second component, see s.v. *sata-*.

sayī 'rising', V 346a4 *balysānu bāstā ysāre sayī ṣṭāna bāśūnī brūnā* 'of Buddhas 20,000, at the rising all brilliance', assuming *sayī ṣṭāna* to correspond to III 25, 28a1 *saye urmaysdāṃ* 'at sunrise', BS *sūrye* 'bhyudgate'.

sayī '100 to him', *satā* with *yī*, II 27-34-11.

sar- 'to satiate', see *āśaḍa-*, *-saḍa-*.

sayue 'risen', Manj. 155 *urmaysda sayue kāla* 'at sunrise' (BS *kāla-* 'time'), from **satye*, *saye* gen. absolute to *san-*: *sata-* 'rise'.

sar- 'rush at, pounce upon, rise over' in derivatives, *sarvaṇḍaa-*, to Av. *srau-*, Vid. 7-27 *zāmō daēvō.dātāhe gao-jānō jaiwi-vafrake upasvātō xrūtāhe ayavatō duśdā-nhahe aogaz-dastāma 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 *yatha vā vahrkādhō sraevanhaēō* 'as the attacking wolves'. The base *sar-* 'rush at' gave with increment *-g-* M.Pers. T. *sr'xš-yn-* 'to overcome' in the passage *sr'xšynyd iō 'ndrxšt'w qys'n d' 'w 'Lxšyndrgyrd 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 *tsūrī dāsamāno* 'violent pouncer', *tsāru-* 'pouncing', 3 sing. *tsāratī*. See *sarau* 'lion'.

saragyai 'halls (?)', plural to *saragā-*, II 2.30 *tcaurwā šāmuvā hvāhke mista saragyai* 'at the four entrances (*šāma* 'mouth') great wide halls (?)', translation AM, n.s., 7, 1959, 20 and SDTV 25. From **saragā-* to base *sar-* 'cover, protect', with *šarštaa-* 'hall' (*s-* variant with *š-*), *haširma* 'covering', *šalaba* 'room (?)', Zor.P. *srād*, N.Pers. *sarāy* 'abode', Armen. lw *srah* 'hall', Mandaeen *srd'q-* 'tent covering', Armen. lw *srahak* 'curtain', Arab. *surādiq* 'curtain'. With labial increment *sarp-* or *sarb-*, Arab.-Pers. *sarb* 'cave' (Tabula smaragdina, the tablet lies in a *sarb*, a subterranean vault), Zor.P. *skwb'k* Gr.Bd. (TD1) 84v1, Ind.Bd. 70.10 (ed. Justi) Pāzand *srwā* of the *var i yam-kart* 'the enclosure made by Yama'; DkM 639.3 *skwb'hyk* of Vištāsp's palace; Syriac (Pearl song) *srwbw* 'labyrinth', Sogd. Chr. *s'rb'γ*, Syriac *mgdl-*, Greek πύργος; Man. *s'r'βγ*, as loan-word Turk. Uigur *s'rb'g*, later *šarbaq* 'hedge, enclosure, court', *čarbaq* 'fortress'; Arab. *šarbūkah*; Sogd. ancient letter *s'rβwy*, Karabalgasun inscription 20 *s'rβ'γty*, N.Pers. *sārūy*, *sārūyah*, Arab. *sārūq* (largely written up, see F. W. K. Müller, Uigurica I 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, Mémoires J. de Menasce, 66-9); IE Pok. 553-4 *kel-* 'cover, conceal, harbour', O.Ind. *šaraṇā-* 'protecting', *šarman-* 'protection', *šālā* 'house, room', *šālā-* 'enclosure', Greek κολιᾶ 'hut, nest', κολεός 'sheath', κολύπτω 'hide', κολύβη 'roof, hut', Lat. *cēlō*, *-āre*, *occultō*, *occultus*, *color* 'colour', *clam* 'secretly', Celtic O. Ir. *celim* 'hide', Welsh *celu*, OHG, O.Saxon, O.Engl. *helan* 'hide', Got. *hulundi* 'hole', *hulfan* 'hide', O.Engl. *hulu* 'shell', Got. *hulms*, 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 < πτ), Lat. *clepō*, *-ere*, 'steal', Got. *hīfan* 'steal', O.Prussian *auklipts* 'hidden'.

sarau 'lion', Z 2.90 *balysi hā trāmāte tsāštu kho ju sarau ttārā avytastā* 'the Buddha enters calmly like a lion, so unafraid'; gen. sing. Z 2.65 *sarvai*, Z 5.38 *saruai*; plur. Bcd 44r2 *sarauva*, BS *siṃhāḥi*, K 150.30 *sarāṃva*; gen. plural, III 71.136 *sarautāṃ*; JS 34v4 *sero*, JS 25r1 *sarrau*, JS 35v2 *saro*, K 146, 4r2 *sarāṃ*, 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 *pītha-*, *āsana-*), v 247, 17b1 *hvaṃḍāna sarauwa* 'lions of men', BS *nara-sihā*. To Sogd. Bud. *šryw*, gen. sing. *šrywy*, Man. *šryw*, M.Parth.T. *šgr*, *šgr-x'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 gyinu* 'resembles the gait of the lion', Sogd. Bud. P 5.36 *AYKZY 'γw šryw γr'mt* 'as the lion strides' (*srām-*, with N.Pers. *xirāmādan*). The beasts of prey are described as creeping upon and pouncing upon their prey: thus Oss. I. *birāγty lāburd* 'the pouncing attack of wolves' (NK 49.507); Geste of Igor 155 *skočī otai ljutymū zvěremū* 'to leap like a wild beast', Oss. translation *ārra syrdau fālidzāg i*; Pindaros Pyth. 2.84 *λύκοιο δίκων ὑποθεύσομαι* 'I will rush upon like a wolf'; JS 34v4 *dyūma-baste sero* 'ravage-intent lion'; Armen. *k'ōš*, *k'ōšoumn* 'leap of a wild beast on its prey'; Akkadian *kima tišbut labbi* 'like attack of a lion'; the cheeta proceeds to stalk its prey, finishing with a few gigantic bounds; poetic, the lion... springs bounding upon his enemies; Byzantine epic 'his spring was like that of a lion'; poetic, a very hunter did I rush upon the prey with leaps and springs; Soslan hunting, Oss. I. *qūzryn 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 I, 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*, Tājiki *sar-* 'creep upon' (**sāraya-* from *tsar-*, not IE *kel-*), Oss. I. *sārtāg* of abrupt movement may be traced to *sar-* 'pounce, attack' with archaic *-rt-* or *-rt-<-rθ-*. See also O.Ind. *siṃhā-* 'lion', s.v. *haiṣ-*, as the 'pouncing beast'. The suffix *-au* < **-āva-* as in *rraysau-* 'empty' (base *raṣ-*) 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' < *mrga-*, it would be possible to trace *sarau* to **sargāva-* and so to base *sar-g-*, as for Sogdian and M.Parthian. Variation of *s-* and *š-*, see s.v. *šāra-*.

sarb- 'rise', suppletive to *sar-*: *sata-* 'rise', Sid. 103v2 *sarbe*, Tib. *byun-ste*; Sid. 156v1 *eha khaysma sarbindū* 'abscesses rise in the mouth', Tib. *khar hbrum-ba byun-ba*; Z 2.43 *dumā sarbātā māstā* 'great smoke rises'; Z 2.55 *sarbāte*; Z 17.17 *sarbindū* 'they rise'; I sing. III 72.167 *jaštō sarbūṃ* 'I ascend among the *deva*-gods'; III 81.176 *sarbe* gloss to Turk. *ūwūnā=ön*; III 124.80 *ūskyūšta sarba* 'he rises up', BS *ūrdhwam āgataḥ*; participle present, SuvP. 69r4 *khu sarbandū urmaysde* 'like the rising sun', BS *sūrya-kalpa-*; fem. K 146.4-5 *sarbaciṃ (-iṃ=-ai)* *diša jsa abūryavi* 'Abhirati (abode) in the eastern region'; v 343, 85v1 *sarbandā hālai* 'in the eastern region', BS G 37, 80a1 *pūrvasyāṃ diši*; noun, v 132, 2b3 *ne vahīys-āmata štā 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 *tārba-* 'fat' from **čarpa-*, Zor.P. *čarp*) to base *sar-* 'rush on', rather than to *t-serp-* beside IE Pok. 912 *serp-* 'creep'.

sarvaṃḍai 'hastening', III 70.126 *sarvaṃḍai nāsūṃ 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 mūḍai būjve* 'dead 100 years, he revived'; III 75.235 *ssa salā mūḍai vistāṃḍā* 'dead, 100 years they remained for her';

Manj. 114 *khu vā tti thaje natcaṣṭa ssa sala pūrsaca 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-ṣoḍaśāt*, Tib. *lo bču-drug-gi bar-du*; Sid. 712 *hodātā salā vī bure* 'up to seventy years', BS *saptatiṃ yāvāt*, Tib. *lo bdun-čūhi bar-du*; Sid. 711 *śau salā vī bure* 'up to one year', BS *varṣāt*, Tib. *lo gčig-gi bar-du*; Sid. 127v5 *mamgārā pharāka salā* 'many old years', Tib. *lo du-ma lon-palū nav-du*; *salā* 'years', K 23-75 *kāla jsā māsta salā huṣa hū(ṣa) bāya*, =K 15-126 *kāla jsām māsta sal(ā) huṣa huṣa bāye* 'for times, months, years, he makes increase', translation BSOAS 29, 1966, 597; *salī* 'year', Sid. 140v4 *śā salī* 'one year', Sid. 140r5 *śā salī*, Tib. *lo gčig*; Sid. 104v2 *śā 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 *śā dvī silī* 'one (or) two years'; II 72-18-1 *salī tcahaura* 'year four'; II 125-12 *dvī salī* 'two years', II 59b1 *bistā salī garrvā munḍe* 'he stayed 20 years among the Gara-people' (or in the mountains?), JS 18v3 *pharā salī* 'many years'; III 65-6 *salī parye dvāsā pabastā* 'years passed twelve continuous'; *salū*, *saluṃ* as second component, III 83-19 *ysāra-salū kṣaudi-sumanāva padaidāya* 'for 1000 years may (the land of Khotan) be made happy in kṣānti-receptivity (of the dharma-doctrine)'; Sid. 132r3 *śā-saluṃ hvaḍāṃ khaṣṭā jsa* 'with food (and) drink for one year', Tib. *lo gčig čhum-čhad lon-pa ni kha-zas dan*; Z 22-123 *paṃjsa-satā-saluvo* 'aged five hundred years; *salīye*, *salye* 'of the year', v 92r3 *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 *hatārā kerīndi salye tīma daso-gyūnau rrvūtā* 'they sow the seed once in a year, it grows tenfold'; v 122-1, 95 *salye drai māsta vūsatu vūsindā* 'three months in the year they fast the upavāsa-fast'; *salya* loc. sing. 'in the year', in the 12-year animal cycle following the names, *mūla* 'rat', *gūhi* 'ox', *muyi* 'tiger', *sahaici* 'hare', *nā* 'dragon' (BS *nāga*-), *śaysdā* 'snake', *asi* 'horse', *pasi* 'sheep', *makalā* 'monkey' (BS *markaṭa*-), *krregā* 'cock', *śve* '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 *hrrīṅgā salya*. After proper names of the eponymous presidents of the year (*salya-bāyaa*-), v 2-2-1 *ṣṣau ṣanirā salya*, IV 4, 33a1 *śau puṃṇadattā salya*; IV 38-26-1 *ṣṣau vidyadattā salya*; v 4-2-1 *śau śacū salya*; after a title, v 1-6392-1 *tsīṣiyāṃ salya* 'in the year of the tsī-ṣī-officials' (Chinese *t'šī-ṣī* from *t'sie-ṣī* (K 1097-2; 885-1) spelt *tcī-ṣī* II 72-18-2, see KT IV 54. Compounds, II 64-5 *nauha-salye* 'of the new year' (see s.v. *nauha*-), I 161, 76r3 *dvāsā-salāṃjsūṃ vīraṃ* 'a wound of 12 years' (BS *vraṇa*-), BS *dvādaśa-vaṣin*-; v 215-70-2 *kṣe-se mūri śā-salvāṃjsa* '600 mūri-coins of one year'; III 83-19 *ysāra-salū kṣaudi-sumanāva* 'for 1000 years happy in receptivity (of dharma-doctrine)'; Sid. 132r3 *śā-saluṃ hvaḍāṃ khaṣṭā jsa* 'one year's food (and) drink', Tib. *lo gčig čhum-čhad lon-pa ni kha-zas dan*; Z 22-123 *paṃjsa-satā-saluvo* 'women of 500 years of age'; first component,

II 33, 3b8 *salya-bāyai phurṣa sāmḍari* 'year-president the phurṣa-official Sāmḍara'; K 99-267 *salye-bāyā devatta* 'the year-presiding devatā-deities'; IV 72a2 *salya-bāyai kṛā va hambā* 'the amount for the year-president Kṛā'; III 13, 1r1 *dvāsi salya-bāyā* (of the 12-year animal cycle), 'twelve year-presidents'. From **sarda*- with suffixes, Tumšūq Saka *sāli*-, *śazdā sālye* 'in the year of the snake', Av. *sarāda*-, O.Pers. *θ r d *θarad*-, **θard*-, Sogd. Bud. *srō*, M.Parth.Pers.T. *s'r*, Zor.P., N.Pers. *sāl*, Armen. lw *sard* in *nausard* 'new year, first month' and *eritasard* 'youth', *ausard* 'old woman', Kroraina *nok-sari* 'new year', Oss. D. *sārdā* 'summer', I. *sārd* (but D. *anz*, I. *az* 'year'), Orm. *asul* 'this year', Parācī *saṛ*, *āsūr*, Yidya *asāl*, Waxī *wuserd*, adjective *serdingī*, Rōšānī *asoḍ*, Šuṣnī *asid*, Yazg. *asūd*. IE Pok. 55i-2 *kel*- 'cool, warm', Av. *sarāta*-, N.Pers. *sard* 'cold', Oss. *sald*, D. *sālun*, I. *sālyn* 'freeze'; O.Ind. *śarād* 'harvest', with numbers 'year', Lat. *caleō* 'be warm', *calidus* 'hot', Lit. *šylū*, *šilti* 'become warm', *šalū*, *šalti* 'freeze'.

sala 'mud (?)', II 37-12v5 (see SDTV 36) |||*būma jasti himi khu sala nā byehi u pē vī šīri pajsā āṃ va aśa 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 *esalye*- and *pisalye*- above, and s.v. *šīr*-. Possibly with *sar*- of Šuṣnī *wisārū* 'big clay pot' (**visāranī*).

salicā 'pea', Sid. 16v1, BS *satīna*- 'pea, pisum arvense', Tib. *srān čhuw*; III 89-172 *salīṃca hālai šīṅga* 'peas, half a *šīṅga*-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 **śal*-through *-d*-<*-l*-, with secondary *s*-<*ś*-, as in *sikatā*- 'sand'. For 'pod', see *saṃbīra*-.

salegarā 'worker with **salaya*-, possibly 'potter', IV 53b1 *biye hvaḍā 2 salegarā 1 mūri lūmy(e) 189*, 'weaver men 2, potter (?) one, the mūri-coins amounted to 189'. A second passage has the word for a surname: v 4-1-9 *kṣāna 20mye salye hārū saleṃgari śpāta śīḍakina kāṃha thauma nātā* 'in the 20th year of the regnal period the merchant Saleṃgara received hemp cloth from the śpāta-official Śīḍaka'. See *sala*-. Note a similar way of naming a 'potter' in Zor.P. *dōsēn-karān* 'potters' (cited in IV 90) gloss to Av. *yāmō*-*pačīka*-.

sava 'box, basket', III 68-67 *khu dye ttū sava parausṭā, bīyṣīyai nateai vistāte* 'when he saw the box sinking, he grasped it, he took it out'; III 68-65 *pyāṃḍāṃdi ra miṣta savaya, nūsāṃdi miṣtaṇa ttāja* 'they covered her in a great box, they threw it into the great river'; III 68-64 *savayai pyānarā śīṇa* 'enclose (2 plural imperative) in one box'. From base *sap*- 'to enclose' (distinct from *sap*- 'be green', see s.v. *šavara*-, *sapala*-), 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 *sp̄t*- (*seft-ā*, *saftā*), N.Pers. *sabad*, *safad*, *sapad*, Arab. lw *safaṭ*, *sabadah*, Kurd. *sabad* 'chest'; Yidya *savde* 'large basket', Orošorī *sept*, Šuṣnī *sipt*, Rōšānī *sōpt*, with suffix *sapōc* (*c=ts*),

Waxī *sapt*, Iškāsmī *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-*.

sāś-, see *śaiś-*.

sasī vi, IV 33·22 *sasī vi sām* 'lying con amore', see *śaiś-*.

sasta- 'appeared, conspicuous', participle to *sad-* 'appear, seem', III 80·20-1 *majšyī jsainī aysdaurā maṃ haḍā saṃgūrūna sastā hvanḍvā āvūṃ* 'in woman's fine apparel in my vermilion mantle conspicuous I came among the men', see the Zor.P. *sahik* 'conspicuous' (s.v. *sad-*).

saha- 'hoof', III 87·113 *asā sahā hīya ranūškā* 'scraping of horse's hoof'; Z 22·246 *sahai tcaršuva styūda* 'its hooves are bright, firm'. To Av. *safa-*, Oss. D. *sāftāg*, I. *sāftāg*, plur. *sāftčytā*, Pašto *šva*. IE Pok. 530, O.Ind. *saphā-*, O.Norse *höfr*, O.Engl. *höf*, OHG *huof*. See also *bilsaha*.

saha- 'hare', Z 13·20 *hastā asā sahā cā hamālā* 'elephant (BS *hastin-*), horse, hare, which is companion'; Z 13·23 *sahe ju kari ūce ne butte ceri baysga nai bunu skote* 'the hare does not at all understand of the water how deep it is, he does not touch the bottom'. See *sahaica* 'hare'. To Zor.P. **sahūk hast xargōš* 'the *sahūka-* is the long-eared (hare)'; Pašto *sōe*, fem. *sōya*, Orm. *sikak*, Parāčī *sahōk* (**sahaka-*), Yidya *sīy*, Sanglēčī *sūi*, Waxī *sīi* (see JRAS 1931, 424). IE Pok. 533 *kas-* 'grey', O.Ind. *śaid-* (secondary -ś- < -s-), OHG *haso*, O.Engl. *hara*, O.Pruss. *sasins*.

sahacara 'plant name', Sid. 10v4, BS *sairīya-*, Tib. *sahireya*; Sid. 14v3, BS *sairīya-*, Tib. *sehireya*; Sid. 129r4 *sahacera*, BS *sairīya-*, Tib. *seriya*. O.Ind. *saireya-*, *sairīya-* *barleria cristata*. First component *saha-* 'hare'? Or BS loan-word?

sahamarai 'plant name', Sid. 13v4, BS *practīvala-*, Tib. *pračibala*. O.Ind. *practīvala* 'a kind of plant (Suśruta)'. First component *saha-* 'hare' (?). Or BS loan-word?

sahaica 'hare', Sid. 16v5 *sahaicā hīya gušta*, BS *vāta-sādhāraṇa-*, Tib. *ri-bon-gī śa*; in the animal year-cycle, III 138 W2 *sahaicā salya*, V 255·1103; V 186 53a; V 376·197; K 143·1060-1; III 14·6 ⟨*saitye?*⟩ *urmaysdā sahaici* 'the period of two hours 'sunrise', 5-7 a.m. (gen. absolute); III 14·25 ⟨*sa*⟩ *haici salya*; 'hare's horn' as impossible, Manj. 287 *sahaica hai šve* 'hare's horns'; II 55·36 *saheca* (context not clear, SDTV 70). See *saha-*.

sā 'learnt', second component with preverb *ā-*, *āsā* 'memorized', from **ā-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 hačyāra jauna* 'hero whose enemies are broken in battle'. From *sāna-* through **sānakya-*, like K 156·62 *kalyākyiṃ bādā* 'auspicious time' (*-iṃ = -ai*), from BS *kalyāṇa-*.

sāgi 'epithet of a camel', III 80·35 *jairmā asā 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*. *śāca* 'violent (?)', *seca*, *sacā*, III 45·10-1 *jūhañjaka thañjida*

ysera śāca brrīyīkvi, maṃ štā tta tta setta śi štām jabvi hūri 'they, the innamorata, draw the heart, violently, of the lover; here so it seems he is a gallant youth of Jambudvīpa' (see *hūri*); = III 34·3-5 *jūhājaka thañjida ysera śāca brrīyēkyā ma štā tta tta setta śā štā jabvi hūri*, = III 36·52-3 *jūhāñjakyā thañjida ysīra seca brrīyākye ma štām tta tta saitta śā štām jabvi hūri*, = III 40·4-6 *jūhau-jākyai thañjida ysīra sacā brrīyākyai, maṃ š(ā) ttā ttā saittā śā štau jabvi hūri*. Possibly to base *sak-* 'be able, powerful', **sāčya-* > *śāca-* whence *seca-* (as *yšāya-*, *yseya-* 'rust') and *saca-*. Note O.Ind. *śakrā-* 'strong', *śaci-* 'power'. IE Pok. 522 *kak-*, Celtic O.Ir. *cécht* 'power' (**kankti-*), see s.v. *sāj-* 'learn'.

sāj- 'to learn', participle *sīta-*, *sīya-*, *sī*, Z 23·5 *sājindā*, Bcd 47v4 *nva sājāncā śāna* 'according to the teaching', BS *anusikṣayamāṇa-*, III 23, 16v1 *nāsāti sājīyā* 'let him take, let him learn', BS *udgrhya*; III 122·31 *sāja* (2 sing.) 'learn', BS *śikṣaya*; V 149, 3a3 *dātu sājāte* 'he learns the *dharma*-doctrine'; V 314, 1a5 *cvai sājindā vāśī(ñdā)* (BS *vācaya-*) 'who learn it, recite it'; 2 sing. imperative, V 313, 1b5 *sāja vaṭhāyā* 'learn, attendant' (BS *upasthāyaka-*); II 115·23 *haira jsā sāja* 'learn the *dharma*-elements'; Z 12·32 *sājā ttuto śśākṣo* 'you learn this teaching' (BS *śikṣā*); participle future, Manj. 116 *sājāñā-* 'to be learnt'. Preterite, *sīta-*, *sīya-* 'learnt', K 2, 137r5-v1 *bataku śā gyastavura dātā cu ānandā śamanā site, u ahumāru śā cu ne site stā* '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. *lhañi bu dge-slon kun-dgah-bos čhos kun-čhub-par byas-pa ni űnu-gi, gav dag kun-čhub-par ma byas-pa ni dpag-tu med-do*; ibid. 137v4 *sīye stā*; II 3·37 *draya pile* (= BS *piṭaka-*) *sīya-* 'learned in three collections'. Participle present Bcd 53v4 *sājāñdai űne* 'may I learn'; adjectives, *-āka-*, Z 24·472 *sājāka-*; III 31·1 *sājānai*. Compound, Bcd 46r1 *sājāra* '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 sēn sačēt* 'he equips horse with saddle', Pahlavi Aogəmadəčə, 61 *āsen-sāxt mān* 'iron-made house', DkM 681·13 *čihrenitak sāxtak* 'formed, made', *saxtak* 'prepared leather', *mōčak i saxtak* 'boot of prepared leather', N.Pers. *saxtiyān* 'morocco leather', N.Pers. *sāxtan*, *sāz-*, *sazad* 'suits', *sazāvar*, Armen. lw *pašāč* 'suitable, fit', *an-saxt* 'not equipped', *saxteal* 'harnessed', Sogd. Bud. *-s'č-*, *-s'yth* (preverbs *pt-*, *'n-*, *'β-*), Man. *fs'č-*, *fsyt-*; Bud. *s'č-* 'befit', *nw-s'čy* 'unfitting', *synt-m'n* 'unanimously', Man. Chr. *synt-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'č-*, *ps'xt* 'prepare', *hs'č-*, *hs'xt* 'prepare'; Oss. D. *sadzun*, *saxta*, *sāyḍāg*, I. *sadzyn*, *sayḍ* 'prepare, put in', *āymāg-sadzān* 'awl to fasten clasps, hooks', *čāfxad-sadzāg* 'smith' ('hoof-worker'), *sāxtāg* 'fastening'. IE Pok. 522 *kak-* (or *kək-*)

'be able', O.Ind. *saknoti*, *sakta-*, *sakrá-*, 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. *khāsānvoā* (for the full passage). To base *sak-*, *sāk-*, see s.v. *sāj-*, in perfective second sense of 'produce results by skill'.
sān- 'to raise; mount upon', see s.v. *san-*.
sānavatāno 'acceptable' (with uncertain *no*), SuvO. 36v6 *kalpa kūla nayuta satā ysāre cū rro samtsera ysamtha nāste sānavatāno ne ne nāste, paskinā būyātā* '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 *sāna-* with second component **datānaka-*. See s.v. *sad-* 'seem, seem good'.
sānyau 'with enemies', inst. plural to *sāna-*.
sāda- 'cold', Sid. 5v5 *sāda-*, BS *śita-*, Tib. *gran-ba*; v 217:84:5 *śau hamauka sādye ūci jsi* 'one bowl with cold water', compound, II 89:39 *sāda-aymva śtāre* 'they are cold-minded', Manj. 101 *cu ra jsāna sāda narīya* 'who also are cold dwellers in the *naraka*-underworld'. From *sar-* 'be cold', Av. *sarata-*, Sogd. Bud. *srt*, Zor.P. *sart*, *sarmāk* 'cold', *aḥsār-* 'freeze', N.Pers. *sard*, *sarmā* 'coldness'; M.Parth.T. *wys'r-* 'to freeze'; Oss. DI. *sald* 'cold', D. *sālun*, 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 *-āda-*, see *ysāda-*, *ḥsāda-*.
sāta- 'smooth', Z 23:44 *henei candanā śkālā śtāka kye hama-sātā aśsamphā* 'a piece of red sandal-wood is necessary, which is wholly smooth, without knots'. The Chinese translation rendered the original BS text by 'hard, compact', see above s.v. *aśsampha-*. From base *sā-* 'to cut', *sāta-* 'cut, smoothed, even', Balōčī *sāy-*, *sāyag*, *sātak* 'shear', Oss. I. *sart* 'chisel' (**sāθra-*), Armen. Iw *satak* 'simple, unadorned', *satakem* 'to kill', N.Pers. *sād* 'smooth, even', *sādah* 'simple', Sogd. Bud. Chr. *s't* 'whole'; Av. *frasāna-* (Yašt 13:136 *frakarastō.frasānahe* 'cutting out a complete cutting, destruction'), Waxī, Sarikoli *sud̄y* 'smooth' Waxī *sāt*, Sarikoli *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 *σχοῶ* 'tear off', Lat. *scio*, *scire* 'know'.
sāta 'passing (of time)', II 125:6 *u ttī āna pā audā naysdā sāta burā bādā* 'and from then later till recently passed time'. From base *sak-* 'pass' (see s.v. *skyātā* 'time') to **sāxta-*, translated AM, n.s., II, 1964, 18.
sāttala 'plant name', Sid. 14r4, BS *saptalā* (a name of several plants), Tib. *bya-rnuhi sa-bon*; possibly adapted from a Prakrit form.
sāna- 'foe', Z 13:66 *sānā*, plural Z 13:67 *sāne*, v 40, 54v1 *klaiśinā sāne* 'enemy of the *kleśa*-afflictions', III 15:36 *sāni pha himāri* 'enemies become many'; K 136:862 *kleśinā sāni*; III 21, 6b1 *klaiśinānā 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 purrdāṇidā* 'the enemies did not conquer'; K 26:139 *sāna*, =K 18:213 *sauna*; II 91:105 *karā*

kāthi jsām māṃ sāna śtāre 'around the city here are enemies'; II 128:50-1 *mājai viśūnara sānā* 'our evil-doing enemy'; II 5:77 *vina sāna vina gādai* 'without enemy, without disturber'; K 140:979 *sānai udydyumā* 'I will drive out his foes'; K 136:862-3 *biśā ra kleśinā sāni tvīṣa yudai* 'you destroyed all the *kleśa*-foes', Tib. *dgra thams-čad-kyis gnod-par bgyi-ba*; gen. plur. III 83:24 *sānām āchāi 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 vihitākyaū sānyau* 'from all injurious foes' (BS *viheṭh-*); III 130b6 *sānyau jsa pūrūṃ* 'I will win from the enemies'; adjective, JS 32v2 *sānīnām khenām vamurāke jenāke* 'crusher, destroyer of enemy mockeries'; v 49, 66a3 *sānīnau*; compound, II 90:86 *mahe haryāsa-sānā hamyaṇ-dūṃ* '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 *sanaṃ*, plur. *sañi*, obl. plur. *sanānām*, *sanam*, gen. plur. *sanaṃts*; abstract *sanuñne*.
sānā 'to endure (?)', Z 2:220 for *sahyānā* 'to endure' from Iw BS *utsah-*.
sānā 'plant name', Sid. 10r5 *sānā*, BS *yavaniki*, Sid. 19r4 *sānā*, BS *yavanī*, Tib. *la-la-phud*, Sid. 107r1 *sānā*, BS *dīpya-*, Tib. *la-la-phud*, Sid. 134v1 *sānā*, BS *dīpyaka*, Tib. *la-la-phud*. BS *yavāni* 'ptychotis ajowan'; *dīpya* 'celosa cristata, cumin-seed'. Not traced elsewhere.
sāpdi 'raised', preterite to *sān-*, 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 *hamalā* 'head', Av. *hamarōda-*, O.Ind. *mūrdhan-*.
sārme 'plant name', Sid. 17v4, BS *potikā*; Sid. 9r3 *kava sarmāṇi jsa haṃtsa ni hvevai* '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*, *sarmaj*, *sarmak*, Arab. *sarmaq* 'orange, mountain spinach', exists which form suits Khotan Saka *sarmā-*. The *potikā* is *basella lucida* and *rubra*.
sālyaja 'of the year', adjective suffix *-ja-*, II 40:34-5 *khū tta vañā tya sālyaja kāla bādā vī śirka *śtāvī 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 *śī sālye haśa va peṃṇḍai (-em-=-ai-)* 'this paste is for swelling of the leg (?)'. With variation *s-*, *ś-*, *ṣ-* (see s.v. *śśāra-* 'good') to N.Pers. *śal-* 'thigh', *śalvār* 'trousers', Syriac *šrb-*, Arabic *širwāl*, Lat. *sarabala*, Greek *σαράβαρα*, *σαράβαλλα*, *σαράπαραρα*. Hence *sālyā-* by long *-ā-* in the first syllable and suffix *-ikā* from **sala-* 'thigh, leg'. IE Pok. 928 (*śkel-* 'bend' Greek *σκέλος* (neut.) 'leg', *σκελῖς* 'hip', *σκολιός* 'bent', OE. *sceollu*. '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 *aranyi* (BS *aranya-*) *tsuñau pūrātā vara āna sāhāna* 'he must go to the wilderness, he must remain there alone'. From base *sāh-* from *sā-* with increment *-h-*, N.Pers. *āsān* 'at ease' (with *-s-*, not *-sy-*) to IE *kē(i)*, beside Pok. 539-40 *kei-* 'lie down', see *śāte*.
- sāhā 'desirable (?)', v 58, 129b1 *biṣi kīre sāhā śāha* 'all acts desirable (?)'. See *sāha-* 'desire' and above *śāha*.
- sāha- 'desire (?)', III 34.10 *sāhāna gōvradā tsida*. 'they (the birds) move about murmuring with desire', = III 46.18 *śāhāna gōvradā tsida*, = (with variant) III 36.5 *sānā* (**sāhāna*) *aysamvīrradā tsida* 'singing with desire they move about' (*aysmūr-*, *aysmūr-* 'sound'). From base *sā-* 'to desire' with increment *-h-* (< IE *-s-*). Possibly beside base *sai-* in *ses-*, *sais-* 'to be amorous' with increment *-s-* (IE *-k-*), see s.v. *sais-*. 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 sāhha jsai hā sāse* 'he gazes up with his desire', = III 37.9 (divergent) *uska se hajsīśdai sāmān* 'upwards surely (*se = samu?*) he intends to mount' (base *san-*, but possibly a base *sin-* 'to make love').
- sā, late for *san*, oldest *samu* 'just, only'.
- sī 'learned', from *sīta-*, *siya-*, participle to *sāj-:sīta-* 'to learn', Bcd 46v4 *sī yini* 'may I be able to learn'; from **saxta-* (omitted BS).
- sicha 'plant name', see *sacha*.
- sijsānā 'flower name', III 92.247 *sijsānā spye*, unidentified, as a medicament.
- simjau 'greyish plant (?)', II 85.19 *palaijā, eysajā simjau dōa dōa bāga* 'of the three things two parts each'. Possibly three plant names, *palaijā* 'speckled (?) plant', *eysajā* 'dark-coloured (?) plant', *simjau* 'grey-coloured (?) plant'. Assuming **simjāva-* from **saina-*, see above s.v. *śarāti*. For *-au* note also the plant names *nīrau* 'cassia' from colour-name **nīra-* 'blackish-green', see s.v. *nīte*; and *mūrau* 'ocimum basilicum', BS *mālūkā*, to *mūra-* 'reddish brown, purple'.
- simjāsimja 'month, 2nd month of the end of spring (= 4th spring month)', Sid. 3v1; II 74.32 *māstā simjāsimja*, II 114.114 and 124 *simjāsimji māstā*; II 112.42 *simjāsimji māstā*; II 16, 3v6 *sejjsīji*; II 15, 3r3 *sejsīji*; II 95.71 *sijsīja māstā*; adjective, II 105.110 *saijsījāna māstā*. A second month (intercalary) IV 21.5 *śe sim(īstījsā)*, IV 24.4 *śe* (read *śe*) *sejjsījsā*.
- simjāsūrā 'a medicament', III 89.162 *yausa, simjāsūrā* 'musk, *simjāsūra*-stuff', possibly to Armen. lw *siḡour* 'red stuff, rouge', O.Pers. *sinḡabruš* 'vermillion', Akkadian *siḡaru* 'red stone'. See s.v. *samgūrūna-*. See also the dye plant N.Pers. *šangār* 'anchiusa tinctoria' (BSOAS 24, 1961, 482).
- sīta-, *siya-* 'learned', see present *sāj-*.
- sītuvḡ 'in hundreds', loc. plural to *sata-*; later *siyva*.
- sānām 'to rise (?)', infinitive in *-ānu*, III 37.9 *uska se hajsīśdai sāmān* 'upwards surely he intends to rise', if the base is *san-* 'rise' but possibly it is the base *sā-:si-* with present *sinā-* or *simau-* 'to make love', see *sāha-* 'desire'.
- siphām 'obscuring film (?)', III 84.36-7 *tcīnmeñvā (-im-*
- = *-ai-*) *vī hā nestra-makaufe hamāre garkhye drāma siphām vašte, jsinū-m jsa ni vjiseḡe* 'on eyes, the *netra-mukuṭa-* (crown on the eyes) becomes heavy; such film stays, he does not see fine stuff (*jsiñā-*) because of it (*-m jsa*)'. From base *saiḡ-*, with nasal *simf-* 'to smear, stroke', Av. *saēf-*, Yašt 14.35 *ana pārama tanūm aiwi siḡōis* 'you are to smear along the wings on the body'. See *tcamph-*, *tcīmph-*, *tcīh-* for the form. Hence *siphām* < **simfāna-*.
- si-bištā 'tongue-sharpened, eloquent', Sid 126v3 *si-bištā padimākā nāma* 'by name, making eloquent', BS *sārasvatam nāma* ('by name, of *Sarasvatī* goddess of eloquence'), Tib. *lēe bde-bar byed-pa śes-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:śā*. The second component is the base of *bišā-* 'tongue'.
- sima 'horrific', K 41.75 *pīšāravī ṣṭe ginānai imamḡilīyī sima* 'it (the human head) is disgusting, stinking, inauspicious, horrific', = K 44.190-1 *pīšārovī ṣṭe ginānai amamḡilīyī 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 σκαίος, Lat. *scaeuus* 'unfavourable, left side', IE *skai-*, beside (*s*)*kai-*, Lit. *kairē* 'left-hand', *kairas, kairūs* 'on the left side' (Lit. Et. Wb. **krair-*).
- siyā- 'goose', K 5, 142v1 *trāmu kho siyānu rre bārāhātā* 'as the king of geese (= BS *rāja-haṃsa-*) soars up', Tib. *nan-pahī rgyal-po bzin-du bar-snao-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 *syā pā* 'flesh of goose', BS *haṃsa-*, Tib. *bya nan-pahī śa*; plural, Z 7.4 *siye*, sing. Z 17.44 *syā*; 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* (**siyāčā-*) 'duck' with different suffix, like Sogd. Bud. *kyč'kh* 'worm' beside Balōči *kitak* 'small insect', to Av. *kaēta-*, O.Ind. *kīṭa-* 'worm' (secondary *-t-<-t-*). To base *sai-:si-* 'of grey colour' Sogd. Bud. *'ps'ynk* 'mottled', Syriac *psynq-* 'king of birds' with Armen. lw *sira-marg* (*marg* North Iranian < *mrga-*, as Oss. *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 *ggamḡuvḡ nātāvḡ syata* 'sand in the Gangā rivers', BS G 37, 11b5 *gangā-nadi-bālikā*; 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. *sykth, sktk*, M.Pers. T. *sygd*, Pašto *šaga*, Wanetsī *saga*, Orm. *siḡo, saga*, Yidya *sēyio, siyīya*, Oss. D. *siḡit*, I. *sydšyt* 'earth, soil', Balōči *six* 'sand, barren land'. To O.Ind. *sikatā-* (Atharva-veda) with *s-*, Kroraina 271 obverse 6 *siḡata bhūma* 'sandy land', Khovar *šuyur*, Kalāša *šigal*, Phalura *šiga*, with *š-*.
- ssiyā 'of hundreds', Sid. 133r5 *ssiyā papalā vī* 'on 100 peppers'. See s.v. *sata-*.
- siyāna 'to be rubbed', Sid. 137v3, Tib. *bdar-ba*, from **siy-*,

beside *sauy-* 'to rub', by *i*-umlaut of *-ū-*, as in *kūsa-* 'receptacle', loc. sing. *kīśū* (Z 2:16).

siyyau, *siyūā* 'hundreds', see *sata-*.

sira- 'content, happy, satisfied', v 118, 67r3 *sira-*, BS *tuṣṭa-*; K 143·1054 *sira saṃduṣṭā* (dyadic, = BS *saṃtuṣṭa-*); K 46·43 *sira saduṣṭā*; K 61, 40v1-2 *harbeṣa-m sira saṃduṣṭa hamya* 'all became content, satisfied'; SuvO. 68r7 *biṣṭi sira hāmāta gyasta divate* 'all the deities (BS *devatā-*) became content', BS *praharṣitāḥ sarvi babhūvu devatāḥ*; III 132b3 *tīyā sirā hāmāte* 'then he was contented'; *sira-*, K 74·62-3 *cū vā sa sira yūḍi* '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 byaudūda 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-ātmanāṃ saṃtarpayitavyaṃ*; SuvO. 36r6-7 *siravātīnaina suhāna*, BS *prīti-sukhena*. With *-oṣa-* *sīroṣa-* 'joy', I 167, 83r5 *tvāñi sīrauṣi hauva padāmi* 'strengthens, makes happiness, strength', BS *br̥ṇhaṇa-*, *harṣaṇa-*, *bala-*; adjective *-āvanta-*, JS 11v1 *sīroṣādā śau jambvī harbiṣā satva* 'all the beings of all Jambudvīpa were contented'. Compound, SuvO. 56r2-3 *cīyā uysāno paphāndu yanīmā u paṣsamuī yuḍu yanīmā u sīruṣṭanvai padaṇdu yanīmā* 'when I can delight myself and I can do it honour and can content it', BS *ātmanāṃ ca saṃtarpayitvā pratimānayitvā saṃpraharṣayitvā* (to read the last word v 119, 67v7 (s) *(ruṣṭa)na*, BS 148·3 *prahrṣṭa-*); I 254, 198v1 *sīruṣṭanā*, BS *pramudita-*; Manj. 208-9 *byehi sīruṣṭana bāuma* 'gets to the *bhūmi*-stage of content', see *uṣṭana-* 'state'. From base *sag-* to **sagra-*, M.Pers.T. *sgr* **sagr*, Pahlavi Psalter *sgly* 'satisfied', giving also the older form of Zor.P. *sgl*, *syr* **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 *āsada-* '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. *sagr* than to *āsada-*, 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. 16v1 *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-sniḡdho balyoṣṇaḥ pitta-kṛt tilaḥ*, Tib. *til ni thal-bahi ro bro-ba dan*, mpar-*śin kha-la drod che-ste* (*kṣāra* = Tib. *thal-ba* 'alkali'). From **suxti-* with *sutta-* 'vinegar', to base *sauk-*.

sūch- 'name, call', K 40·23-5 *jāttamahā:beḍai vaski nāma sūchāmdā u tta rrispurakā varmavardam nāma yuḍāmdā* 'at the time of the birth-feast they named a name for him and they made the name Varma-varadhana', = K 43·141-2 *jāttamahā beḍai vaski nāma sūchādā* (*sā* written for *dā*) *ū ttu rrispuri varmivarda nāma yuḍāda*, rendering the BS cliché, as in Gilgit MSS III 1·100·11 *jāti-mahaṃ kṛtvā kuṣa tti nāma-dheyam vyavasthāpitaṃ* 'making a birth-feast, the name *Kuṣa* was laid down'; Avadāna-śataka 36 *tasya jātasya jāti-mahaṃ kṛtvā nāma-dheyam vyavasthāpyate*; Divyāvadāna 3·5 and 24·17 *jātasya jāti-mahaṃ kṛtvā nāma-dheyam vyavasthāpayanti*. A fragment without context has *sūche*, v 220·7 *tīl gvāmsa-rī sūche* 'he called it *gvāsa-rī*' (Tib. *gos-ris* 'design of a dress'). Here *sūcha-* is older **sūchāta-*, **sūchya-* to a base *sūch-* (form like *byāchāta-* 'diseased', and *vyachya-*, *vyacha-*). As *pachāre* 'they are cooked, ripened' from base *pak-*, so *sūch-* is from base *sauk-* 'name, speak', to Lit. *šaukiū*, *šaukti* 'cry out, call loud, name', Let. *saukt*, *saukts* 'is called'; Tokhara B *šauk-* is suppletive present to *kāk-* 'call' (*š-* palatalized from *k-*); O.Ind. (Atharvaveda) *śūka-* 'parrot' may be the 'talking' bird. In Iranian Av. *saocāya* 'ritual utterance' belongs here with Sarikolī *saug* 'tale', Orošori *sūg* 'tale, proverb', Parāči *sūy* 'word, affair', Yidya *sūyiko*, Munjāni *siyākā*, *sūgo* 'tale', Yazg. *sawd* 'song'; with *-š-*, *sauxš-*, Zor.P. *aḫsōs*, *apasōs* 'mockery', N.Pers. *afsōs* 'mockery' and 'word of regret, alas'. See Indo-Iranian Journal 2, 1958, 156-7. IE Pok. 536 *kauk-*, O.Ind. *śūka-* 'parrot', Armen. *sag* 'goose' (*kauā*), O.Slav. *sova* 'owl', Russ. *syč* 'dwarf owl', to which add Oss. D. *sobaq*, *sovaq*, *suvaq*, I. *suag* (*g*) a bird's name in folklore, called *māryty padcax* 'king of birds'. See also *sūmjsūm*; and *suxṣṭa-* 'famed' (BS *kirti-*) from **suxš-*.

sūjs- 'to burn', participle *sūta-*, Z 4·59 *sūjsindi* 'they burn', 3 sing. Sid. 152v1 *damdā khu ṣṭe grīḥa suṣṭā u paskyāṣṭa aysdemāñā* 'so that the clay is heated and again it must be cooled', Tib. *hjim-pa chig-ste dmar-por gyur-nas phyun-ste bsgrans-la*; E p. 353, y 324 *sūstā*; SuvP. 62r2 *sūjsamḍai* 'burning', BS *prajvalita-*; preterite, v 381 3b1 *harbiṣṭā sūṭā* 'all burnt', BS G 37, 21b4 *niravaṣeṣaṃ dagdham*; Z 19·87 *āhūdāna sūṭā* 'burnt with bones'; III (ed. 2) 139r4 *sūta dīra stuna* 'burnt bad (low?) pillar', BS G 37, 34a4 *dagdha-sthūṇaṃ*; with negative, Sid. 153v2 *asvva* Tib. *ma chig*; with preverbs, *ā-*, III 49·14 *br̥ṛīye jsa āsvva tsimḍā* 'they go about burnt with love'; *pa-*, see *pasūjs-*; *va-*, see *vasūj-*; *e-*, Sid. 152r2 *dāṃmā jīye u esūjāñā u aysdemāñā* 'the smoke ceases and it must be burnt again and must be cooled', BS *sampakva-*; Tib. *slar phyun-ste* (ed. Pekin). From base *sauk-*:*suk-*, Av. *saok-*, *saocā-*, *saocāya-*, *suxta-*, *ātorə-saoka-* 'fuel', *suxra-* 'red', Sogd. Bud. *swēt*, *swytw*, inchoative *swysty*, Chr. *swēnty* 'tr 'burning fire', *swq* 'brand, fuel', 'tr *swq* 'fuel', Man. 'wš'wč-, 'wšwytty, 'wšwys-; with *apa-* Bud. 'ps'wēn 'brightness', 'pswys-; with *pa-* *pswysty*, Chr. *pswč-*, *pswyt-*, *pswq* 'purifying'; *pati-*, Bud. *pts'wčk*, *ptsywsty*, *pts'wčt*, Man. *ptswyt'kw*, Chr. *ptswylyt*; M.Parth.T. *swč-*, *swxt*; M.Pers.T. *swč-*, Zor.P. *sōčēt*, *sōxtan*, *āsōč*, *sōčāk*, *sōčīšn*, *sōčēnilan*; *suxr* 'red', N.Pers. *sōx-*, *sōxtan*; *suxz*; Oss. D. *suḡdäg*, I. *syḡdäg* 'pure', D. *sodzun*, I.

- sudzyn*; D. *rāsog*, I. *rūsug* 'pure', D. *surx*, I. *syrx* 'red'; Pašto *sedol*, *sedzal*, *sə* 'burnt' (**suxta-*), *sūr* 'red', Orm. *sūšr*, *sūs* 'red', Waxī *səkr*. In the mental sense, M.Parth.T. *szgw'r* 'sad', Armen. lw *soug* (gen. *sgoy*) 'lament' (E. Benveniste, TPS 1945, 74), N.Pers. *sōg* 'grief', *sōgvār*, *sōgī*, *sugvār*, *sōgidan* 'to mourn'. IE Pok. 597 *keuk-*, O.Ind. *śocati*, *śucyati* 'shine, burn, grieve', participle uncertain, *śoka-* 'flame; sorrow', *śūci-* 'pure' *śukrā-*, *śuklū-* 'white', Greek *κύκνος* 'swan' as the 'white' bird. See *suraa-* 'clean', with loc. sing. *suñā*. For 'burnt' see also *āvva*.
- suñā** 'in the clean', loc. sing. to *suraa-*.
- sūm̐js-** 'name, call', v 66.15 *tū štām sūm̐jsūm̐ stau* <5> 'him I shall name to praise'. From base *sauk-* 'to name, call, speak', see cognates s.v. *sūch-*.
- sum̐jsaṇu** 'needle', v 125, 6a3 *dajstindā o yi sum̐jsaṇu* 'they burn or <prick> with needle'; v 314, 3b3 *sum̐jsiñam̐ nūhāna* 'with point of needle', = BS *sūcy-ugreṇa*, translation E. Lamotte, 256; III 124.84 *saujsaṇa*, BS *sūci-*. From base *sauk-* 'to pierce', Oss. D. *sodzinā*, I. *sudzim-inā*, -in (<-anya-, -ani, not -aina-), Zor.P. *sōcan*, N.Pers. *sōzan*, Kroraina *suj'ina-kirta* 'embroidery', N.Pers. *sōzangird*, Wanetsī *sumzən*, Yaγn. *sincin*, Yidya *šindzo*, Munjāni *šizna*, Parācī *sicīn*, Balōcī *sūcīn*, *sicīn*, Pašto *stən* (<**sūmi*), Iškāšmī *šatun*, *šən*; without -ani-, Waxī *sic* (**sūci*), Šuyñī *sedz*, Sarikolī *sic* (c=ts); from *suk-*, Av. *sūkā-*, Pašto *sūyēdāl* 'be pierced', O.Ind. (RV) *sūci* has secondary s-<ś-. For suffix -anī- of a tool, note also O.Ind. *las-pūjant* 'cloth-piercer' needle' (see iv 150).
- suṭṭhā-** 'bird of prey, rapax', Z 21.20 *cūḍai vaysnā suṭṭhī paśā thīye* 'why now|do you leave the bird of prey to seize it?'; Z 21.22 *paphande vaysnā kū suṭṭhī thī||* 'he rejoiced now where indeed (-u=uta) the bird of prey seized...'; Z 2.46 *suṭṭhā rāyastindī u šundā* 'the birds of prey and the ravens cry out'; Z 21.30 *suṭṭhānu švānānu rrāsā* '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 *baṭṭha-* 'cuirass' from **varṭra-*.
- suti** 'shoulder', v 329, 13v1 *syandai su(tu vā)t(ā) prahoṇā prrahaṇṭe* 'he put the garment on his left shoulder', BS G 37, 11a4 *eka-aṇsam uttarāsaṅgaṇ krtvā*; v 107, 29v6 *śsau sutu vātā* 'on one shoulder', BS *eka-aṇsāni*; v 69, 8r2 *syandai suti prahoṇu prahoṇṭe*; III 71.132 *parya nāṣṭa sve bīṇḍā maṇ* 'please place yourself upon my shoulder'; III 130a4 *hvarandai sve* 'right shoulder'; JS 20r2 *sve beṇḍā* 'upon the shoulder'; K 106.256 *ṣai tī sve baida usthīye* 'he then raised him upon the shoulder'; K 135.859 *sau sve cīvarā prahaṇṭe* 'put the garment (BS *cīvara-*) on one shoulder'; III 21, 5b2 *sau sve cīvarā prahaṇṭi*. From **suṭti-*, Av. *supti-*, Zor.P., N.Pers. *sufi*, Yidya *savdo*, *savda*, Sanglēcī *səvd*, Šuyñī *sīvd*, *sīvd*, Rōšāni *sīvd*. IE Pok. 627 *kup-*, Alban. *sup* 'shoulder, back', Mid. Low G. *schuft* (**skuftu-*).
- suttā** 'vinegar', Z 7.47 *osā vāttarkā kho yā suttāna hvīḍā ḥatu*, *kuśśalā vāttarkā kho yā ggulna hvīḍā ḥātu* 'evil doubt is as one eats poison with vinegar, a good doubt is as one eats poison with molasses' (BS *gūḍa-*); Sid. 134v1 *mauyā suttā* 'vinegar of mau-liquor', BS *śukta*, Tib. *chan-gi nar-du čhva* (čhva 'salt'); III 91.219 *aṅguṣṭī*, *suttā*, *ūtca*, *hūmai* 'asa fetida, vinegar water, barley'; III 88.139 *suttāna*; III 92.244 *mauva sauttāna*; III 90.194 *mauva sauttāna*; III 88.138 *sauttāna*; II 85.22 *ñye tciṃṃā haṃga suttā* 'curds, yeast, sour stuff, vinegar'. From base *sauk-*, *suxta-*, Parācī *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. 16v1). The -tt- for -t-<-xt- is unusual (but see also *patāvutta-* **pativafta-* beside *suti-*<**suṭti-*). Note also Mid. Parth. Nisa ostraca *HLH wytršp̐k*, *tršp̐k* 'vinegar' (see s.v. *tišcyā*). The base *sauk-* O.Ind. *śauk-* seems distinct from *sauk-* 'to burn'.
- sūtaūnā** 'acid stuff', III 89.169 *pātca mūla sūtaūnā nīānā haḥvānā* 'then the clay must be placed in acid stuff; it must be pressed out'. From **suxtāna-* or **suxtāvāna-* to *sutta-* 'sour'.
- sudū** 'prosperous, successful', III 83 19-20 *ysāra-salū kṣaudī-sumanāva padaidāya sudū jiyaka yāvajī cadyi drama hera cūḍa idāya* '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*; *cūḍa* participle to *car-* 'to practise', *idāya* passive optative from *yiḍa* 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 *aruṣka-*, 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 sūnāhā bīṇḍa, auska-v-ī* 'he sought a hollow *sunāha*-tree, there on the *sūnāha*-tree his nest'; III 79.12-3 *rawā bvaiysā sūnāhe* 'long stream (carries away) the *sūnāhas*'. Possibly from a colour name **sauna-*>*sūna-* 'of dark colour' with O.Ind. *śoṇa-* 'red' (of blood) to base *sau-* (see *suraa-*) with nominal suffix -āha- for the plant name.
- sumam̐** 'powder', Sid. 142v1 *tcīṇa sumam̐ kuṃbā* 'yeast powder, flax', BS *kiṇva-ataṣi*, Tib. *phabs dan zar-ma dan*; Sid. 100v3 *tceñā sumam̐*, Sid. 100v4 *tcīṇu sumam̐*, III 90.184 *tcyānā sūmam̐*; Sid. 132v2 *tcyauñā sumam̐*, BS *kaṇikya-* 'parched wheat', Tib. *bag-čhe* (= *bag-phye*) 'wheat-flour'. From *sau-*:*su-*, *saud-*:*sud-* 'to rub, grind', to Av. *sudūš* 'corn-mill'. See *sauy-*, *šiy-*. BSOAS 23, 1960, 28-9.
- sūra-** 'strong, large', II 127.40 *viñā maṇ 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-*, *ṭūra-*, *səvišta-*, base *sau-*:*sū-* 'swell'. IE Pok. 592-4 *keu-*, 'swell', O.Ind. *śvāyati*, *śūna-*, *śūnya-*, *śavas-*, *śūra-*, *śaviṣṭha-*, *śvātrā-*, Greek *κῆος*, *κῆπιος*.
- suraa-** 'clean', Z 22.126 *ysojsi kāde khāysā surai sniddhā* 'very savoury food, pure, fatty' (BS *snigdha-*), Sid. 127r1 *surai alobhā viji* 'medical man pure, not avaricious (BS *alobha-*), BS *śucir bhīṣak*, Tib. *smān-pa gčan-šin re-ba*

man-bas; SuvO. 68v5-6 *surau prahaṇu prahaṣṭā* 'he put on a clean garment', BS *śuci-vastra-prāveṣṭaḥ*; Sid. 148r2 *sura balohā* 'clean cloth', Tib. *ras gčan-ma*; loc. sing. SuvO. 68r7 *surgyo diṣo hastamo* 'in the best pure region', BS *śucau pradese parama viśiṣṭe*; Z 273·80 *surju śāndo 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 *padu 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-*) *hvīdā kḥiṣṭe* 'pure, proper food (and) drink'; inst. sing. K 140·990 *suraini dijsāte* 'let him hold it cleanly'; with negative, Sid. 125v1 *asurai herā*, Tib. *mi gčan*; III 123·66 *asūrai*, BS *aśuci-*; abstract, III 131a2 *surāttete jsa*; v 52, 83b4 *surāttete syāmata*; Manj. 15-6 *na sūrāttā agapī* (BS *akalpya-*) *bausa* 'not purity, bad smell'; with *-ka-* suffix, Sid. 147v4 *surakā balohā* 'clean cloth', Tib. *ras gčan-ma*. From base *sauk-:suk-* 'to shine, burn, clean' (cognates s.v. *sūjs-*); hence *suraa- < *suxra-ka-* 'clean' beside Av. *suxra-* 'red', Zor.P. *suxr*, N.Pers. *surx*, Oss. D. *surx*, I. *syrx*, Pašto *sūr*, see s.v. *sūjs-*.

sūra 'repast, breakfast (?)', III 136a2 *sūra* *vā pajsa* 'cook me a meal' (in an inn), gloss to Chinese *ttai ma tcina* (not explained). To Av. *sūrya-* 'morning meal', Zor.P. *sūr* 'banquet', base *sau-* 'morning', see s.v. *svī*.

sūrutcā 'pool', SuvP. 72r2 *khāhi āsaijī vṛysāmji*, *sūrutcā tcāvaka śirka* 'fountain, pool, lotus-pond, clear-water pool, lake, excellent ones', BS *suvarṇa-padma-utpala-padminiś ca*; v 80, 8r2 *surūtca*, *āṣiṅgye khalānā gyahā nātā* 'clear-water pool, pond, pool, fountain, stream'. From **suxra-* with *ūtca-* 'water', see *suraa-*.

sūrai 'bad (?)', Manj. 66 *auśa agapī ṣa sūrai anecvā ṣkājvā 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 **safrā-*, **sifra* or **sufra* 'rotted' to Lit. *šipti*, *šimpū* 'be weak', *šūpti*, *šūmpū* 'to corrupt', as Oss. D. *fud*, I. *fyd* 'bad' from *pūta-* 'rotted' (see s.v. *haṃbūta-*), Greek *σῆπρον* 'to rot', *σῆπρός*, *σηπτικός*. Hardly **asuraa-* 'not pure' by loss of *a-* (as *naṣa-* from *anausa-*); 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'.

suyā 'lungs', Z 20·35 *kye ūri birṣṭā suyā gyagarrā rrūva nātca* 'whose belly is injured, the lungs, liver, intestines outside'; Z 20·55 *svī*; Sid. 105r4 *svīvai cha-urrasti hamāre* 'his lungs become inflamed', BS *kṣaya-asita-* 'lung-disease, black' Tib. *glo hgrams-pa dan*: K 144, 2r4 *ysaira jarā svī* 'heart, liver, lungs'; loc. plur. Sid. 155r3 *svīyvā gvehaiya* 'pain in the lungs', Tib. *glo brdol-ba dan* (*sv-* written like *st-*). From base *sauś-:suś-* (beside O.Ind. *śvas-*), Av. *suśi* (dual), Zor.P. *suś*, N.Pers. *šuš*, Sarikolī

sūl, Pašto *šəzai*, Wanetsi *šəza*, Sanglēcī *šəš*, Waxī, Šuynī *šūš*, *šuf*, Rōšānī *sux*, beside Pašto *sūṇ* 'sniff, snort', Oss. D. *sos*, I. *sus*, Kurd *sōs*. IE Pok. 631-2 *kuēs-:kus-*, O.Ind. *śvasiti*, *āśuśānā-* 'piping', *śuśma-* 'hissing, roaring', *śuśna-* 'hissing' (demon), Lat. *querō*, *questus*, O.Engl. *hwōsan* 'to gasp'. See also *šūṣṭe* 'urged' for base *sauś-* with Bartangi fem. *sāwn*, Rōšānī *sāw*, Šuynī *sāy* 'snake, dragon'.

sūšca 'it burns' Manj. 77, = *sūstā*, see *sūjs-*.

sūstā 'it burns', see *sūjs-*.

sūšta 'distinguished, famed (?)'; K 73·38-9 *diṣi vi sūšta jasta-kṣīrvā bvari śirka śura virṣāuda kariha* 'in the region (= everywhere) famed, even in the *deva-lokas* (worlds of the *deva-gods*), excellent, valiant, energetic (BS *vīryavant-*), strenuous'; SuvP. 73r2 *dyena cha bujsā suṣṭya*, *ttiau āysya*, 'in appearance, complexion, virtues, in fame, by these decorated', BS *rūpeṇa varṇena yaśena kīrtiyā samalamkṛtā bhontu*. From base *sauś-* to *sauk-* 'be talked of, named', for BS *kīrti-*, to *carkarti* 'to celebrate'. Probably also to Armen. *lw sōs* (= **saus*), *sōsi* (adjective) 'stately, lofty, haughty', *sōs erivar* 'high-mettled, prancing horse'; noun *sōs*, *sōsi* 'plane-tree' (as the 'stately'-tree?). See also Oss. D. *Sosāg*, 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 ṣṣṭkā biṣā thamje 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. *mūškyšč* 'wild cat', Man. *mūškyč*; *mūškyčh* (frag. III 39); Uigur Turk. *lw mūškič*, Zor.P. *gurpak*, N.Pers. *gurbah*, Pašto *pišo*, Wanetsi *pšt*, Orm. *pišt*, *pus*, Parāčī *pišak*, Yidya *piško*, Sanglēcī *pūš*, Waxī *piš*, Yazg. *pəš*, Šuynī *pūšak*, note also Čečen *cicig* (*c=ts*), Inguš *cisk*.

se, sse 'hundred', see *sata-*.

se, introducing direct quotation like Greek *ὄτι* and rendering BS *iti* (but always at the beginning, not at the end as *iti* is placed); Sid. 102r4 *tta tta spāśānā 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 ttattī tsutāndā* 'so he spoke (saying), how many beings have come here O Sarvaśūra', BS G 36, 5a5 *ānantrayām āsa, ye sarvaśūra ila āgatvā*. Later *si*, *sā*, *sa*. Possibly **sahya* 'in saying' to base *sanh-*, *sah-* (see cognates s.v. *saṃjā-*) or 3 sing. **sahyatai* 'he said'; note also Ossetic use of *zāygā* 'saying' after quotations. In the Kandahar and Puli Daruntah inscriptions *shyty* may just possibly be this **sahyatai*. Note also Kroraina *saca*. Tumšūq *ṣṭe* may have retained the *-tai* of **sahyatai*; *si* also occurs.

sai 'cut off, destroyed', III 101·40 *vīnau ttūnai jiyaka sai yai* 'without you life is over'. Possibly to base *sā-:si-* 'to cut, destroy', see s.v. *sāta-*, Av. *frasūna-* 'destruction'. Form like *stai*.

secha 'plant name', see *sacha*.

-saij- 'to make noise', see *bisaij-*.

semjsīji 'month name', see *sinjsīnija-*, v 259, 4b2 *semjsīniji*.

saittā 'it seems', see *sad-:sasta-*.

senānu, v 262 DR 02a3 to read *cu rro ja nase nātu inī*

- tātā ne paṣṭādi* '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 haṃṭsa paṇṭysau 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 *kerə-* 'mix', Greek κεράννυμι, κίρνημι, ἄκρῶτος 'unmixed, pure'. For *-kha-* see also *ārkhā*.
- saiś-**, *śeś-*, see *śaiś-*.
- sau** 'advantage, profit', II 116:38 *nai śaiika sau khu ttā hīsū kyai vī* 'this is not profit for him when I come to you in grief'; II 115:28 *tta tta śṭāvai 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-*, *sunā-*, Zor.P. *sūt*, N.Pers. *sūd* 'advantage'.
- saujsaṇā** 'needle', see *suṃjsaṇu*.
- 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. 11r5 *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, haṃṭsa hvi ṣvidāna thāsakañā daṃḍā jṣṇāñā* 'the medicament to be so boiled with human milk in a cup', possibly suffix *-ūṣka-* as in *ranūṣka-* 'scrapings'; and then 'powdered stuff', to base *saun-* beside *sumaṇ* 'powder' and *sauy-* 'to rub'; beside BS *cūrṇa-*, *cūrṇita-*.
- saunai** 'a medicament', III 88:155 *saunai phāṇra* 'the phora-part of this medicament'. See *phora*. Possibly 'powder', see *saunūṣka-*.
- sonḍā**, 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 tciññāñā 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 *ṣvaki padīmāñā u sauyāñā u pisalyāñā*, Tib. *ri-lur byas-pa bskus-na*; Sid. 109r5 *hvi ṣvidāna sauyāñā* 'to be rubbed with human milk', Tib. *bud-med-kyi nu-žo-las bdar-te*; Sid. 126v4 *bīysmi jsa sauyāñā u ysunāñā kaṣā haysgvā paṣāñā* '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-śin*; Sid. 149r4 *ṣvaki padīmāñā u soyāñā u tciññā niśāñā*, Tib. *ri-lus niḡ bskus-na*; III 85:72 *u biṇḍā śīya namva sauyāñā* 'and thereon white salt is to be rubbed'. Once *sauys-*, Sid. 137v2 *iraṇḍā āstaṇma sauyāñā u lihā padīmā(ñā)* 'the castor oil (tree) and the rest must be rubbed and an electuary must be made' (BS *leha-*), Tib. *kuraṇḍa rñams bdar-bahi lde-gus bskus-na* (*bdar* 'rub'). From base *saud-*:*sud-* 'to rub', with increment *-d-* to *sau-* 'to rub', Av. *suḍuś* 'corn-mill', Pašto *sūlēdal* 'be ground, grated', Wazīri Pašto *silawal* '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*, *sāvīdan*; possibly also Zor.P. *swh-* 'to touch'; Waxī *św-:sōwā*; *śay-:sūwā*: *sūw-:sōwādam*, *sōwādam*, Yīdya *sā-:sōwā*, Orošori *sēw-*; Šuyñi *sēw-*, *sāwā*, Rōšāni *sēw-:sēwā*, Yazg. *saw-:sed* 'smear, rub, grind'. See *tsue* 'ground'.
- solāte** 'creeping thing' Z 20:33 *birgga pahīya śvāñā rruvāsa biśśā solāte byūta banālswo tranda* 'wolves, dogs, jackals (foxes) fled, all, creepers, owls entered holes in trees'; in Z 2:45 the *śśaysde* 'snakes' enter into the holes. From *solātā-* to base *sol-* 'creep'. Possibly Tokhara A *salat*, plural *salātās* (glossed in Tokhara B *ślyamñāna* 'land animals') to *sāl-* to spring, IE *sal-*, Lat. *salio* 'leap'. Saka *sol-* is from *sāu-* with *-l-* increment (see *haṃjstīl-* 'to kindle'), or from *sal-ū-* (like Pašto *śāwla* 'resin' < *jatu-*). Note for 'to creep', Armen. *solam* 'to creep', *solnak* 'reptile'; adjective 'creeping'; here Armen. *s-* is IE *k-* as the *s-* in *solāte*; but the Armen. *sol* 'creeping' could also be a loan-word from North Iranian.
- skadaka** 'secretly', K 23:73, K 29:203 for *skauda-*, *skoda-*, parallel to Divyāvādāna 458:2 *anālakṣitaṃ* 'unnoticed'.
- skam-** 'to make', see Sid. 122v1 *vaskimāṇde* s.v. *ṣkam-*.
- skamphaa-** 'lac (colouring)', Z 21:13 *skamphaina bātčūśśā-tāndā 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 māṅgā* (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. *karšiptar-* 'having black wings' for the 'raven', Waxī *kiršepč*. For *skarf-* see also Yīdya *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 *ātrām skairyaṭ hača* 'fire from charcoals', Sogd. Chr. *sq'r*, 'try *sq'r* 'spark', Av. *garēmō.skarana-* 'fire utensil', Oss. *āskārnāg* 'spark' (**skaranaka-*) (E. Benveniste, JA 1955, 300); Pašto *skōr* 'coal', *skāra* 'pieces of charcoal', dialect *skar* 'charcoal', N.Pers. *sikār*, Kurd. *askil* 'embers', Waxī *škōrc*, *škorc* 'burning coal', with *-b-*, Pašto *skarwaṭa* 'burning coal, ember', Yīdya *skavrio*, Munjāni *skārvia*, *skarbiya* (**skarbatā-*). Possibly with Dardic Ṣiṇā *kāru* 'burning piece of coal'. See s.v. *skamphaa-*, for base *kar-* 'of red colour'. If Oss. I. *curyn*, *cyrd* 'to roast' is from **čar-ū-* it might be connected here, but it could equally well come from *čau-:ču-* with *-r-*, see s.v. *haṃjstīl-*, *tcūlye*.
- skarba-** 'rough', K 23:65 *cadrra asada* (BS *asiddha-*) *vīra*

skarba a(dū)ya 'fierce, bad, hostile, rough, irreligious', =K 31·21-2 *caṇḍi asadi virai skarba [virai] adūyai*, =K 15·113-4 *adūyai*, 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 tī jśā māva*, =K 21·12-3 *caṇḍa vara mūne pya skaraba māva*; JS 33r2 *raḥsasyo maryo khoysaṃdai skarbe* 'with *rākṣasa*-demons, *mākara*-monsters'. To Sogd. Chr. *sgrb*, Waxī *skurf* 'rough', from base **skarp*-. IE Pok. 943 *skerb*- 'sharp', O.Engl. *scearp* 'sharp', *scrapan* 'scrape', O.Slav. *skorbī* 'trouble', Lit. *skurbé* 'grief', *skurbti*, *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 mātā u rrāhaja ṣi ysumi ṅstyī bisā rva ṣte* 'what is the month *skarhvāra* and *rrāhaja*, that is the season of the end of winter'; Sid. 3v3 (gen. sing.) *skarhverī*; II 38·17-6, and v 6·1·1 *skarāhverā*; II 23·22·1 *skarīhvārā māsti*; II 35·7·1 *skarhverī māsti*.

-skasāte 'rises', v 125, 6b3 *ṣā kvī abādā nīroskasāte kasindā* 'this (danger) is when for him untimely water rises, the ... fall'. This alludes to the second danger (BS *udaka-*) of the formal list 'fire, water, king, thief, heirs'. Hence *nīra* 'water' with *uskas-* 'rise', beside *kas-* 'fall'.

skārā 'bean', Sid. 16r3 *skārā māṅgā* 'bean, pulse' dyadic, BS *māṣa-*, Tib. *mon sran grehu*; with *māṅga*- <Prakrit *mugga*- <BS *mudga*-, Hindī *mūg*, *mūṅg*. From base (s)kar- 'to be of dark colour', see s.v. *skara-* 'coals', *skamphai*. The *māṣa*-seeds have black and grey spots.

skue 'touched', v 26, 51r2 *nī skue yindā hirā* 'he cannot touch a thing', see *skuta-*, *skau-*.

skuta- 'touched', N 76·18 *skuta vāta*, BS *sprṣta-* 'touched', see *skau-*.

skai 'hook', III 81·174 gloss to Turkish *tteḥ:kā* to Teleut *teydk* '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*, *hūggo*. With *č-*, N.Pers. *čang* 'claw', see *taṅgala-* 'elbow'.

skau- 'to touch', participle *skuta-* with negative *askusta-*, *askūstaa-*; present, Z 22·144 *skaute* 'he touches', Z 13·23 *skote*, K 21·5 *bīna skū* 'touches (plays) the lute'; III 106·32-3 *bīnauna skūda* 'they play on the musical instruments'; conjunctive, Z 22·148 *skauyāte*; optative, Z 13·56 *skvaiya*; III 75·214 *cvai skaiya sattāṃ biṇḍa* 'who should touch' it upon the beings'; III 35·39 *khu ranīja bīna skū* 'when he plays on the jewelled (*ratanīnaa-*, BS *ratna-*) lute'; III 47·57 *khu ranīja bīna skūvī*; imperative (2 sing.), K 17·169 *na ma vā skaiya* 'do not touch me', =K 25·108; =K 33·57-8 *nī ma vā skaiyi*; participle future, v 234, 6a1 *ne skaiyāna* 'it is not to be touched'. Preterite, Z 8·37 *skuta-* 'touched', N 76·18 *skuta vāta*, BS *sprṣta-*, Z 24·194 *skute* 'he touched', Z 2·50 *skutātā* 'she touched'; v 26, 51r2 *skue yindā* 'he can touch', variant to Z 8·37 *skutu yindā*; I 137, 46r2 *skoa 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 *skvāmatā-*, III 33·17 *skvāme* parallel to BS *sparśa-*; K 56, 22r1 *skvāma*;

K 56, 21r3 *skvauma*; III 22, 11a3 *buṣānana ysvānāni skvaumatāni dharmāni*; III 23, 17a4-b1 *nī buṣānau jśa nī skvaumayau na dharmyau jśa haṃphve* 'not joined with smells, not with touchings, not with *dharm*-elements', III 24, 20a4 *nī buṣānāṃ nī ysvānā na skvamatā na dharmāṃ vīra* 'not upon scents, not tastes, not touch, not *dharm*-elements', BS *na śabda-gandha-rasa-spraṣṭa-vya-dharma-pratiṣṭhitam*, III 25, 26b3 *na buṣānāṃ nī ysvānāṃ nī sk(vau)mvāṃ na dharmāṃ vīra*; see also *skomatā-*. From base *skau-*:*sku-* 'touch; cover', IE Pok. 951 *skue-* 'to cover', Greek σκῦτος, κῦτος 'skin', O.Engl. *hýd* 'hide', Lat. *cutis*, Greek κεύθω 'to hide', O.Engl. *hýdan*, O.Ind. *skunoti*, *skauti* 'to cover'. See also with *ṣ-*, *ṣkāma-*, *ṣkāma-* 'covering', *ṣkauma* (II 60·17).

**skau-*:*sku-* 'to flay, burst', Z 20·46 *buṣkuta burṣta* 'burst' (dyadic), with cognates.

skomatā- 'touch', SuvO. 24r2 *buṣānā u ysvaiṇuvog skauvov 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 sparśam tatha dharmā-gocaram* (printed with *ṣk-*); v 28, 32v4 *ne skvamate ne aysmū śśāmaṇna* (lost context) 'not touchings, not mind, from the mouth' (*śśāman-*, BS *mukha*). See *skau-*:*sku-* 'cover, touch'. The difference *sk-*:*ṣk-* is between older and later Khotan Saka. Hence here belongs II 102·27 *nīhāra dūma ṣkāmyai* 'with covering of fog (and) smoke', BS *nīhāra-*.

-skotta-, see *anāskotta-*, *haskautia-*.

skoda 'secret, unnoticed', K 29·202-3 *sk(au)daka jśā ttu pajūṣta pharaṇa diṣte* 'unnoticed he threw the ring into the water-jar', parallel to Divyāvadāna 458·2 *tena ekasyāḥ kinnaryā ghaṭe 'nālakṣitam prakṣiptā*; K 30·213 *kaidara jśā hā skauda ṣya paṣtra* 'the kinnarī women secretly brought by night'; K 38·145 *ṣā vai hā skauda naraiṃi* 'she goes out secretly'; K 23·73 *sk(au)daka śā śā mara ṣāna 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 jśāte* 'someone said, let someone go secretly'. From **skafta-* (as *ttauda-* 'heated' < **tafta-*, *hauda* 'seven' **haftā*), to Av. *skapta-*, glossed by Zor.P. *skaft*, N.Pers. *šiguft* 'wonderful', DkM 673·20 *aβdih ut skaftih* 'wonderful things'; Zor.P. *skaftak-tak* 'of wonderful speed', for Av. *darazi.takabra-*; M.Parth.T. *škyft* 'powerful'; Zor.P. *škaft*, also *škiift* and *škuft*; *čand škuftar* as 'remarkable as possible'. Oss. D. *āsk'āfun*, *sk'āfun*, I. *sk'āfyn*, *sk'āft* 'carry away, rob' (like the base *stāi-* 'to steal'. IE Pok. 1010 (s) *tāi-*, O.Ind. *stāyāt* 'secretly' *stāyū-*, *tāyū-* 'thief', Av. *tāyu-*). From base *skap-*, IE Pok. 930 (s) *kep-* Greek σκῆπτω 'to conceal, protect', Lit. *kepūrē* 'hat, hood', Russ. *čepec* 'hood'.

skyātā 'time' as 'passing', Z 2·127 *skyātā*; v 143v3 *skyāte ātā* 'time came'; Z 14·21 *skyātu*; K 4, 141v1 *skyāti*; SuvO. 36r3 *ttye scātā tte 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 *scyye*; *scye*, I 252·160, 1v4 *ttye scye*, BS *atha khalu*; K 76·199 *see*, =K 75·1 *stye*;

III 20, 3b3 *śe styē śe styetā* 'on one occasion', BS *ekasmū 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 *stemma* 'for the time'; adjective, III 130-26 *styaji kāla parīde ārausē* 'the temporal time they deign to please'. From base *sak-* 'to pass', O.Pers. *θakati-*, Av. *saxti-*, Sogd. Bud. *sytyh*, whence Uigur Turk. *sgta* (translated *ärtmištā* 'gone'). Note also Oss. D. *ästämāj astmā* 'from time to time'; I. *stāmā, stämmā* 'for a time'. With *ava-*, M.Parth.T. *'wsxt* 'descended'. The base *sak-* was replaced by *pars-*, participle *parrāta-* (base *raik-*) K 53-10-6 *pharāka bāda parya* 'much time passed'. See *saja* 'period of time' (K 52-8-3), and *sūta-* 'passing of time'.

sta 'you are', 2 plural to *ah-* 'to be'.

stadaq 'compact', Sid. 140v3 *valaḡ gunā pajsā mestaḡ hame stadaq nvaštā ni jīye* '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 māhan-ma ni śin-tu che-śin sla-ba* ('easy', ed. Pekin *sra-ba* 'hard, compact') *yino*. Here the Khotan Saka has translated *sra-ba* 'hard' by *stadaq*, then translated *sla-ba* with an added negative. The *vala-* (BS *gala-*) may be adaptation to *val-* 'to turn'. Hence *stadaq* < **stanta-*, to IE Pok. 1010-1 *stāi-* 'to become thick, compact', O.Ind. *styāyate* 'becomes hard', *styāna-*, Av. Āfrinakān *vazyāiš stāiš ca staoyābīš* 'with loads of *aēsmā*-fuel and with greater heaps', Greek *στεῖρος, στεῖρος* 'fat', *στῖς* 'small stone', Got. *stains*, O.Engl. *stān* 'stone', Lit. *stingstu, stngti* 'coagulate'. See also *stirwa-*.

star- 'strew, spread', II 41-9 *bišā starāna u parauva ānānā paḡauysa aša parawō va pathānā* 'all must be spread and the messengers must be brought forward and first the horse must be harnessed'; JS 34v2 *satva viśūna starda beše karvānā pajsāṃde kaṃtha* 'evil beings spread, in all surroundings they encompassed the city'; JS 31r3 *piḡirva-ṃ stardāṃde rruṃ nīyāde hāṣṭa* 'they set about in them pipes, there they poured oil'; III 93-252 *u tte peṇḡai biḡā starānā* 'and it must be strewn upon this paste'. From base *star-* 'spread, extend, dispose', see above K 112-364 *āstarāda* 'they may spread, abound', *āṣṭare, praṣṭharmaḡa-*, *biṣṭara-*, to Av. *star-*, *stərəta-*, *stairiṣ* 'strew, bed', *upastərəna-* 'covering, carpet', Sogd. Bud. *wš'ru* 'extended', *prštrn* 'carpet', *prštr-* 'to extend', Chr. *fstry* 'table-cloth', M.Parth.T. *wyštyr-*, *wštyr-* 'to be spread', Armen. lw *staran* 'bed' (for Greek *σπρωμνή*), *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 *brēšṭən*, Balōči *pastark* 'saddle', Oss. D. *listān*, I. *lystān* 'bed'; D. *āst'alun* 'destroy' *āst'alun*, I. *st'ālyn* 'perish'. IE Pok. 1029-30 *ster-*, O.Ind. *star-*, *stṛtā-*, *stṛṇā-*, *prastarā-* 'strew; plain'. Kroraina *astarana-*, *vastarana-*, Greek *στροπε-*, *στροπυμι*, *στροπυυμι*, *στροπός*, Lat. *sternō*, *strātus*, Celtic O.Ir. *sernim*, O.Slav. *pro-stīrg*, *pro-strēti*, *strojī*; Got. *straujan*, O.Engl. *strōwian*; O.Norse *strā*, O.Engl. *strēaw* 'straw'. See also *baštarr-*, *paštarda-*.

starra- 'envelope, container (?)', II 60-14 *icaurrvā starrvā* 'in four envelopes'; II 68, 143a7 *cvaṃ pā hvadāṃḡa*

starrā nisānā ye ī pātci nisātai '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 *biṣi lovapāla stavātāndā buljūtāndā, ysusūtāndā* 'all the world regents (BS *loka-pāla-*) praised, honoured, approved', BS *sarva-loka-pāla-pūjitaḡ stavito varṇitaḡ praśamsitaḡ*; Bcd 44v4 *vyśū ttā hvānū stava namasūṃ nāṃḡa* 'I will speak praises of them, will reverence them with bowing', BS *tān sugatān stavamī ahu sarvān*; 3 sing. optative, SuvP. 74r1 *staviyu-ṃ* 'I would praise them', BS *stoṣyati*; v 123, 19r3 *balysā lokeśvara-rāyā tīyau ggāhyau stavye* 'the Buddha praised Lokeśvara-rāja with these verses'; v 66-15 *ttū ṣṭām sūṃjsūṃ, stau|||* 'him I will name to praise'; i 252-160, 1r1 *stavvāndā* 'they praised' (*stavita-*), BS *abhūtuṣṭuvuh*. Noun, Z 22-268 *stava-* 'praise'; Frag. 151-15 (BSOAS 36, 1973, 226) *āḷsanyau stavvau* 'with songs, with praises'. See *paṣṭute* '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. *wyś't'w* 'promise, oath', Chr. *wyś't'w* 'gospel', Man. *wyś't'w* 'oath'; M.Parth.T. *st'w-* 'praise', *st'w'd*, *byst'w-* 'renounce', *pdystwdn* 'promise', *pdyśt* 'a promise', Pahlavi Psalter *pdyśt*; M.Pers.T. *st'y-*, *yśt'y-*, *stwd*, *st'yd*, *pdyśt'w* 'promise', *st'w'nyy* 'confession'; Zor.P. *stāyitan, āstavan, patist* 'promise'; N.Pers. *sitūdan, sitāy-*, Oss. D. *staiun, stud*, I. *stauyn, styd*, Šuyni *sitowīš* 'praise' (lw from West Iranian), *xud-sitōw* 'self-praise', Pašto *stāyyl*. IE Pok. 1035 O.Ind. *stāuti, stāvate, stutā-*, *stoma-*, *stotra*, Greek *στεῦται* 'boast', Hittite *ištuwa-*.

stā- 'stand; be', present *ṣṭa-* (< *hiṣṭa-*), participle *stāta-*, middle *ṣṭāna-*; 2 sing. III 108-3 *brri satta kḡu tha ṣṭa* 'beloved being as you are'; 2 sing. imperative III 63-138 *cu saṃgīnai ṣṭa tha vaṇa pṛraliḡam hve ṣṭa* 'you who are a member of the community (BS *saṃgha-*), be now a lay man' (BS *pṛthag-jana-*); 3 sing. III 73-179 *ttuda ṣṭa* 'it is hot' (for *ṣṭi, ṣṭe* older *ṣṭāte*); 3 sing. *ṣṭāte*, v 100r6 *ṣṭāte* marked to be read *ṣṭi*; SuvO. 24r4-5 *trāmu ṣṭāte kho kāḡāgānīnei yaṃdrā o ttusei āvū* 'it is just like a machine (BS *yantra-*) for ill acts or empty village', BS *stḡita karma-yantram iva sūnya-grāmaḡ*; Sid. 15r5 *cu haysgvā ṣṭā* 'what is in the nostrils'; 3 sing. *ṣṭe, ṣṭai*, Sid. 13r1 *ysāysā mara aštā* 'herb (grass) is here', = v 322-131 *ysāysā ṣṭe* 'it is grass', Sid. 16r1 *hvava ṣṭe* 'it is stated'; 1 sing. *ṣṭe*, III 74-197 *a na [a] nahauṣa pūrre ṣṭe* 'I am not Nahuṣa's son'; K 55, 17bis 14 *aysa parehaṃḡai ṣṭe* 'I am restrained'; K 55, 17 bis 14 *aysa samāvānai ṣṭe* 'I have attained' (BS *samāpanna-*), K 57, 26r3 *aysā dāvīnā ttaraṃdarā ṣṭe* 'I am *dharma-kāya-* (body of the *dharma*-doctrine)'; *ṣṭi*, K 68, 204-5 *aysu pātci paḡā ṣṭām karmā nisaije ṣṭi drayvā bādōvā* 'I later first have got rid of acts in the three times'; 3 plural, II 103-55 *ṣṭīdi*; middle, Sid. 6r1-2 *tī krre hīya aṃḡa ṣṭāre* 'these are the subdivisions of the treatment', Tib. *gso-bahi yan-lag yin-te*; v 78, 149r5 *wysmaura dīrvḡ gavo ṣṭāre* 'beings are in the bad stages' (BS *gati*), Tib. *sems-čān log-par ltun-ba-la gnas-pa*. Present conjunctive, K 4, 141v2 *satā ysāre salī sad-darmā*

ṣṭātā 'the good *dharmā*-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 (=sam) kammā krra haṃbusaṃ ṣṭātā krra-v-1 tta tta yenānā* 'as is the suitable treatment for a wound, so treatment must be made', Tib. *rma-la čho-ga ji-ltar bya-ba bzin-du byaho*; Sid. 132v1 *ttyāṃ āstaṃnaka kāmīnā haṃbusaṃ ṣṭāte tcerai* 'of those and the rest what is suitable must be done', Tib. *hdi rnam-la gan hos blaṃ-ba bya-ste*; Sid. 101r2-3 *deyā āna sau kām va sau haṃbusaṃ ṣṭāte* 'from two what one is suitable'; Tib. *gnis-las gan hos-pa žig 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 jśaṃ 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 *suhī haurāmato vātā bihīyu aurīṣṭa ṣṭīru* 'may you be extremely devoted to giving happiness', BS *sukha-adhyāśaya-pratīpannāḥ . . . hita-upasaṃhāra-abhiyuktāḥ*; II 113-100-1 *cu ami ṣṭīrau imi drāma baysgā hvaṃdā 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 *dīvatā badṛ ātāsi ṣṭāna hvatātā* 'the deity (BS *devatā*) being in the sky (BS *ākāśa*-) spoke to Bhadra'; oblique, Z 2-294 *mamā vāte nā ṣṭānye* 'being before me for them'; Z 2-144 *ṣṭāniye*; concessive, v 245, 8a1 *ttye ja (=jāta) ṣṭāna jśna* '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 2-237 *dātā vāte ṣṭuta sta* 'you stood with the *dharmā*-law'. Adjectives, *stāa*- 'standing', III 48-5 *stai ṣṭāna ṇastā palaṃgā (tsū)macā kīrā yinacā* 'standing, seated, cross-legged (BS *paryanka*-), walking, doing work'; =K 112-371 *stai ṣṭāna ṇasta palaga tsīma 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 *ūṛa bedā besā haṃguṣṭe stā viṣṭānda* '(the medicaments) make the clasps (?) on the belly to stand erect', BS *vṛyā*, Tib. *ro ča-bar yan hgyuro; ṣṭuka*-, Sid. 121v1 *padam khāysāna ṣṭukā āphīde* 'the winds, being in the stomach, disturbed', BS *kopa-āvartana*-, Tib. *rlun lon-ka-na gnas-pa hkhruṅs-te*; II 106-125 *sāśa dāra ṣṭūka hamai* 'the teaching (BS *sāsana*-) will be long extant'; III 98-26 *biśānā auṣkā sattānvā ṣṭūkā* 'of all beings (**sattānā*) being always permanent'; Manj. 159 *tāra vī ṣṭuka* 'being in darkness'; Sid. 5v4 *haṃdrri vya ṣṭūkā* 'being within', Tib. *gyur-pahi bar-ma-la byas-te*; Manj. 74 *skadīna vyahera ṣṭuka* 'being in the abode (BS *vihāra*-) of the *skandha*-groups' (BS *skandha*-); *ṣṭuma*-, K 59, 33r2 *pātca ṣṭūma niṣṭā* '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*-> *stā*-, 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', *prst*'y-' 'to train', *prst*'t-, 'wst'y-' 'establish, teach', *wyšt*'t 'established', *prst*'t-' 'trained', Orm. *ašt*- 'rise', Parācī *ušt*- 'rise', *uštā*, Orm. *ustuk* 'to awake', *wustyēk* (**us-stā*-), M.Parth.T. 'št-' 'be', 'yšt'd', 'wyšt-', 'wyšt'd'; causative 'wyyšt'n'd 'placed'; M.Pers.T. 'yst-' 'stand', Judaeo-Persian 'ystydn'; *pryst*- 'to honour', N.Pers. *parastīdan*, Bal. *ōstāg*; Oss. D. *istum*, *istad*, I. *styn*, *stad* 'stand, stay, remain', D. *urdug-istāg*, I. *ūrdydz-ystāg* 'standing upright; servant'; for 'teacher' Zor.P. *ōstāt*, N.Pers. *ustād*, Georgian lw *ost'at*'-i; Zor.P. *ēstātan*, N.Pers. *istādan*, *istād*. IE Pok. 1004-10 *stā*-: *sta*-, *stu*-, *stī*- 'stand', O.Ind. *tiṣṭhati*, *sthītā*-, Greek ἵστημι, στανός, Av., O.Pers. *staya*-, *stāya*- 'place', Lat. *sistō* 'place', *stō*, *stāre*, OHG, O.Saxon *stān* (with *-t*- O.Engl. *stondan*, O.Saxon *standan*); Lit. *stōju*, *stōti*, O.Slav. *stati* 'stand', *stojati* 'place'. Tokhara B *ste* 'is', plur. *stare* 'they are' (as in Saka).

stā 'erect', Sid. 152v5 *stā viṣṭānda*, '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-istāg* 'standing upright, servant'. See also *stai* 'standing', s.v. *stā*- 'to stand'.

stā 'fatigued', see *stās*-, *stāta*-, *stāva*-.

stāga 'descending', JS 15r2 *gara ttājā stāga bihīsadā-juna* 'mountain-stream descending in a wide course'. See *stāṃga*-, *pā-stuṃga*-.

stāṃgā 'persistent (?)', III 90-183 *stāṃgā āsi haṃdāve* '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 *khīdya*-> *khij*-, *khaj*-); Z 2-89 *śśāru tsutai, ma stātā āye vā usahya* (BS *utsah*-) *ysittaru bādu* 'you have well come; may you not have been weary; come in shortest time'; III 103-19 *pastai vā-ṃ stāva nai* 'he ordered, are you weary or not?'; III 58-16 *tī ṣāvō stāvī dukhyau ṣva vī ṣṭāna* 'the hearers (BS *śrāvāka*-) were fatigued with sorrows, while they were in the (city) centre', Manj. 357 *tva nāttaira yāna baitsāga stāvā vaska pṛracai(na)* 'the two (= *dva*) inferior vehicles are ease-ment for the weary ones' (*vaska pṛracaina* dyadic); Manj. 404 *buttai dva nāttairai yāna baitsāga stāvā kainā*, =Z 9-25 *ttāri dva yāna biysāṅgya kye mara stāsindā sanṭseru* '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 rruṃdā vī tsūm, sarvaṃdai nāsūṃ 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 YNSBIVN, N.Pers. *sitan-*, *sitadan*, *sitūdan*, *satūdan*, *satūnidan* 'take', *bāf-sitān* 'receiving tolls'; Sogd. Bud. 'st'nyk 'messenger' VJ 1384 *rt̄y nwk̄r zγ'rt̄ 'st'nyk w'č k'w intr'kk γrw s'r rty Zkn swō'sn prm'nh βr'* 'then a messenger was sent to mount Dandrak and he carried the command to Suōāšn'. For the reward note Oss. D. *xuārzān-gorāgkag*, *xuārzān-korāgkag*, I. *xārzāg-kurāgkag* (see the tale in Pam. 2:17-42) 'gift for good news'.
- stāna** 'with weariness', II 101:247 *stāna vaštū hamūvai* 'he may be resting for weariness', from *stāli- 'being weary', to stās-:stāta-; see *ysūna* 'from birth'.
- stānaḍa-**, *stānaḍaa-* 'appointed', thence 'teacher', II 4:62 *stānaḍa ppraumūha* 'appointed men, priors' (BS *pramukha-*); II 21, 1525 *ḍr̄raya stānaḍa* 'three appointees', II 21, 1524 *stāna(ḍ)au*; IV 18:7 *kṣvā auvā stānaḍa hūmāri* '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 *ḍrayi mista haḍa u nitta stānaḍā āstamma sūṇḍasā hvanḍā* '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 73 *ttravilai āṣiri ppraumūhi* II 4:62 *stānaḍa ppraumūha ttravilā* 'knower of three scriptures (BS *tripiṭa-*) prior (BS *pramukha-*) with (BS *ācārya-*) teacher' (concerned with *ācāra-* 'conduct'). To be compared with **avastāta-* 'appointed' preserved in Georgian Iw *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.
- stāṇḍi**, II 89:58-60 *u khvaṇi ttrūkā bayarkāvāṇi hīya hīna dyā viri āsa uvistāṇḍi u ṇesta u ṣacū-pāvq ri hā biṇḍa ni dirvāṇḍā* 'and when the troop of Türk Bayarqu saw them, there they stopped horses, settled and the men of Ṣaṣsou 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 keṇdi* 'who do not think of my exertion'; Z 2:15 *karya u stāma* 'effort and exertion'; JS 15v2 *ṣiryē stāma jsa virṣāna* '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 *paṇḍāya 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 314:322 *urmaysdāne graha nakṣatra, stārā* 'suns, planets (BS *graha-* 'raptor'), lunar mansions (BS *nakṣatra-*), stars'; III 29, 4124-61 *khu jā oña stārā dyāri* 'as the stars are seen in the sky', =Manj. 261 *khu jā āsa* (BS *ākāśa-*) *stārā dyāra*; v 80, 8r3 *purre, urmaysdāne, stārā* 'moons, suns, stars' (translation E. Lamotte, 104); Z 7:15 *kho stārā ttāmārā kho ḍāyā 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 timiraṇi dīpo māyā-avaṣyāya-budbudaṇi, swapnaṇi ca vidyud abhiraṇi ca*; Z 23:22 *kho ju ṣa ṣṣava stāryau haṃtsa* 'as the night with stars'; Z 23:148 *samu kho purra stāryau haṃtsa* 'just as the moon with stars'. From *star-*, Av. *star-* 'star', plural Yašt 12:25 *staras ēa māś ēa hvarā ēa* 'stars and moon and sun'; gen. plur. Yasna 44:3 *strēm*, Yašt 13:57 *stram mānhō hūrō* 'of stars, of moon, of sun'; Zor.P. *star*, *stār*, N.Pers. *sitārah*, Balōči *istār*, *astār*, Kurd. *istirk*, Oss. D. *st'alu*, I. *st'aly* Sogd. Bud. 'st'rk, M.Pers.T. 'st'rg, Pašto *stōrai* (**stāraka-*), *starga* 'planet, star', Iškāsmī *struk*, Sanglečī *ustaruk*, Waxī *sitār*, Orm. *starrak*, Parāči *estēč*, Yidya *stārē*, Ṣuyñi *ṣōterz*, *ṣitērdz*, Yazg. *stārag*. IE Pok. 1027-8 *ster-*, O.Ind. inst. plur. *stjbhūh*, plur. *tāras*, sing. *tārā*, Armen. *astl*, Greek *αστήρ*, Lat. *stēlla*, 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 karavī stārya* 'jay, cuckoo, starling' in a long list of bird names, =III 47:47 *cāṣa karavī 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-*.
- stāstā**, see s.v. *stās-*.
- stās-** 'be tired, stay', participle *stāta-*, *stāva-*, *stā*; Z 10:26 *drai asaṃkhīya ni stāsti* 'for three immeasurable periods he is not wearied'; Z 9:25 *kye mara stāsīṇḍā saṇtsera* 'who here are weary in migration'; JS 27v2 *ssa puna stāstā ce bestāṇḍe 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 byehīṇḍā ūtci stāsīṇḍā saṇ* '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-*.
- stāsamaṃjsa-** 'obstructive', K 151:40 *stāsamaṃjsā ṣkāṇjū* 'of obstructive skandha-groups'. See *stās-* 'to stay', and note BS *vadhakās ca skandhāh* 'destructive skandhas'.
- stīyā** 'of women', III 39:73 *ūysirāvāsi kaṇṭhi pasvq st(r)īyā udiṣāyā* 'the city Ūysirāvāsa was burnt up because of women'. Possibly *asura-vāsa-* (?). See *strīyā-*.
- stīrū** 'rigid, hard', JS 9r4 *biysānai stīrū rakṣaysa miysirkā* 'a terrific, hard, huge *rakṣasa-*demon'; v 155:185, 125 *u hariyā dru-mujse-t-ī stīrūvi vīstāte* 'and in terror his pores (of hair) became stiff'. From *stīr-* with suffix *-uva-*, to base *star-* 'be rigid', IE Pok. 1022 *ster-* 'stiff', Greek στερεός 'stiff, firm', στερητής 'hard', OHG *stara*, O.Engl. *stære* 'stiff', through **starya-* > *stīr-*. Possible also is a derivation from base *stai-*:*stī-* (if older *-ī-* was retained as *-ī-*, as in *strīyā-* 'woman'). See *stada* 'compact' and *āstīye*.
- stārñe** 'feminine', v 93v5 *stārñe dāte* 'female appearance'; v 162, 226 *ne stārñu byehātā ysam(thu)* 'he does not reach female birth'; v 162, 224 *stārñe irye* 'feminine wiles'; Z 19:76 *stārñe irye*; Z 22:153 *stārñyau ggajsyau jsa aggaṃjsa* 'without fault from female faults'; v 246, 13b2 *stāñiā ttaradarā ni byehi*, =K 98:204 *stāna* (so)

- ysatha na byehe* 'he does not get a feminine birth' (not *ttaina*), BS *tasya strī-bhāvo na kadācid api bhaviṣyati*; III 74·200 *stemṇe* (-em- = -ai-) *gūnā cairā hamya* 'female marks became visible' (*cira* < *ciḍra*-). From **strinya*- or **strini*- adjective to *strīyā*- 'woman'.
- stūḍai** 'largeness, size', III 108·192 *dada stūḍai bṛāśḍai baiṣṣāna pṛrabaibai* (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 paḍiya stuna* 'like a burnt pillar', BS G 37, 33b4 *yathā dagdha-sthūṇam*, Tib. *ka-gdun chig*; III (ed. 2) 139r4 *sūta dīra stuna* 'burnt bad pillar', BS G 37, 34a4 *dagdha-sthūṇam*; III 74·207-8 *stūṇā haṣā 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 ysarrīgye* (= Z 4·40) 'their (the houses) pillars golden'. From **stūnā*-, Av. *stunā*-, *stūnā*-, M.Pers.T. *stun*, Zor.P. *stūn*, *apē-stūn*, N.Pers. *sutūn*, Pašto *stn* 'post', Orm. *styōn* 'pillar'. IE Pok. 1008, O.Ind. *sthūnā*-, Greek *στῶλα*, *στοῖα*, *στοῖ* 'pillared hall' (**στοῦρός*), Lit. *stoviu*, *stovėti* 'to stand', O.Engl. *stōwian* 'hold back'.
- stura**- 'thick, large', Sid. 5v1 *ṣi sturā hirāṇe u dīde* 'this thick condition and languor', BS *sthaulya-ālasya*-, Tib. *sa che-ba dan, sñom-pa dan* (*sñom* 'lassitude'); Z 22·154 *nī jseṇa nī stura bihītyu* 'she (the emperor's wife) not excessively small, not big'; Z 22·168 *hurā stura pūḥḥitā 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-pitṭeṣu sūlaṃ kaṅṭha-vikāraś ca ye* (where *sūla* = *śūla*- 'swelling'). From *stura*- (or **stūra*-), Av. *stura*- (second component), *pairīstūra*-, *stavah*-, *staoyah*-, *stāvišta*-, *stūi*-, *stvi*- 'thick', Oss. D. *stur* (*ā*-, *i*-, *u*-), I. *styr* 'great', Balōči *istūr* 'thick', Pašto *star*, Kurd. *stūr* 'thick, swollen'. IE Pok. 1009 *steu*-, O.Ind. *sthāvira*-, *sthūrā*-, *sthūldā*-, *sthāvīyas*-, *sthāvīṣṭha*-, O.Swed. *stūr*, 'great', OHG *stiuri* 'strong'.
- stūra**- 'large cattle, horse', Sid. 151r4 *tcure-vā stura hīya daṃḍā* 'teeth of four-footed beasts', BS *catuspada*-, Tib. *skan* (= *rkan*) *bzi-pa phyugs* (*phyugs* 'cattle'); V 22a3 *kapāyasa-barai stūrā* 'cotton-bearing beast'; II 127·34 *draysi-barā stūra* 'load-carrying beasts'; II 84·12 *aśā hervi haṃḍa stūri ništā* 'there is not horse, nor any other beast'; II 34·5·7 *u klu jsām stūrām hvaiyā nī pajidā* 'and when they do not ask for possession of the beasts'; IV 60a3-b1 *aṣpara-barā hauparidīrāse hvadā stūrā pārrve 1 jarna himye* 'to the lucerne-carrying thirty-seven men a beast was delivered, one, excellent'; Manj. 94-5 *khu ja cāyanaṛmya* (BS *nīrmita*-) *katha cāyada hvāṇḍa stura* 'like the magic-created city, the enchanted men (and) beasts'; III 149 (ed. 2), x2-3 *kūṣḍvī bisai ye 4 stūrā u dva stūrā ṣau sūresa hīyai* 'there were four beasts of the palace-resident and two beasts of the *ṣau*-official *Sūresa*' (SDTV 96). From **staura*-, Av. *staora*- (horse, camel, ass, bovine), Sogd. Bud. *'st'wr*, M.Parth.T. *'stwr*, Zor.P. *stōr*, N.Pers. *sutōr* (beside Zor.P. *kavāh* 'small cattle', see TPS 1954, 145-6), Kroraina *stora*, BS *Divyāvadāna* 5·22 *yāvāt paśyati sthorān lardayantaṃ sārthaṃ* 'when he sees the caravan loading its beasts'. IE Pok. 1009-10
- steu*-, Av. *staora*-, Got. *stiur*, OHG *stior*, O.Engl. *stēor*, O.Norse *stjōrr* '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*, *Ṣuynī ṣibōne*, Yidya *xəsuwān*, Waxī *ṣpūn*, Sogd. Chr. *xwṣp'n* from **fṣu-pā(va)n-a*- beside Armen. lw *ṣpet* **fṣu-pati*-.
- stula** 'agricultural tool', II 39·5 *stula masarika* 'hoe (and) mattock' (SDTV 119). From **stuxla*- to base IE Pok. 1032-4 (*s)teu*-, Greek *τύκος* 'hammer, axe'; *steu-g*-, Celtic Mid.Ir. *tūag* 'axe', OHG *stoc* 'stick', O.Engl. *stycce* 'stick', Lat. *tudit*-, nom. *tudes* 'hammer', Greek *στύπος* '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 palamḡā* '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 bādā* 'at the same time'. See *skyātā*.
- stemna** 'in time', II 114·122, see *skyātā*.
- stemṇe**, *stainā* 'female', see *stārnē*.
- stau** 'to praise', V 66·15 *tū ṣṭāni sūṇṣṣūṃ 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 *duḥḥa 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 narauḡsa* 'severe cruel pains' (BS *nīrūḡsa*-); III 49·31 *amḡṣḍa 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. *stawra*-, Zor.P. *stbl*, *stblk* **staβr*, *staβrak*; 'stiff', N.Pers. *istabr*, *sitabr*, Parāči *estōrō* 'thick' (**stavara*-), Arab.-Pers. *istabraḡ*, *istabrah*, *sitabraḡ* 'stiff silk', Armen. lw *astaurak* 'coarse silk stuff', Georgian *st'avra* 'brocade' (*p'arč'a ok'ro nak'sov* 'cloth sewn with gold'), beside **stafta*-, Zor.P. *staft*; **stāfta*-, Zor.P. *vāt stāft* 'stiff wind'; Oss. D. *stavd* 'strong, thick', abstract, *stavd* 'thickness, size'; Yazg. *stūvd* 'thick'. IE Pok. 1012-3 *stebh*-, O.Ind. *stabhmāti*, *stabhmōti*, *stambhate*-, *-ti* 'support; become stiff', *stabdha*-; Av. *stambava*- '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*, *stenn* 'time', Lit. *stembti* 'set stalk', *stambis* 'gross', O.Slav. *stoborū* 'pillar'.
- styaji** 'of the time', III 130·26 *styaji kāla parīdi ārauṣe* 'they deign for the temporal time to please'. See *skyātā*.
- styūda**- 'firm, hard', SuvO. 55v3 *styūda ṣṣaṇḍye dīvata*

'firm deiry of earth', BS *dṛdhā pṛthivī-devatā*; SuvP. 73v2 *yaṣamthīnyau ahyau jsa styūdā* 'bound with firm nooses of birth', BS *dṛdhā-pāśa-baddha-* (of *bhava-* 'becoming'); Sid. 142r2 *styūdā* 'hard', Tib. *mkhrav*; K 68.190 *styūdi kidi attarve baysgā* 'firm exceedingly, unbreakable, thick', =K 71, 10v2-3 *styūda kiḍa attarve baysga*; Z 5.89 *styūdu klaiśīnau pūru* 'hard arrow of the *kleśa*-afflictions'; gen. plur. Sid. 102v5 *styūdām āysinām biṃdā nāma* 'a sitting on hard seats', BS *kāthina-*, 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 naišta* 'than stone there is no harder thing'; III 104.41 *styudyaira ma naišta* 'there is not harder here'; abstract, Sid. 138v2 *styudai hame* 'hardness arises', BS *kāthinya-*, Tib. *khraṇ-ba dan*, JS 18r4 *styūdā beda* 'in firmness'. From **staiḍda-* (-*aiv*->*yū*), base *staiḍ-*, *staiḍ-* 'to press tight', to Oss. D. *stevdžā*, *stevdžā*, I. *stivdž* 'wooden wedge to fasten yoke', from **staiḍpač-*; Armen. lw *stēp* 'haste', *stipem*, to IE Pok. 1015 O.Engl. *stif* 'stiff', Lat. *stīpo* 'press', Lit. *stimpūi*, *stīpti* '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 tīśāna* 'with brightness of stars' (BS *tejas-*), see *stāraa-*.

straj- 'to be stiff', participle *strīya-*, Sid. 8v3 *cu nāṣṭā straji* 'what is retained downwards', BS *viṣṭambha-*, Tib. *thur-du ni hbyun-ba-las ni*; Sid. 17r1 *saṃmā u bīysma strajākā* 'the faeces and urine constipating', BS *baddha-viṣṇ-mūtra-*, Tib. *phyi-sa dan gcin sri-bar byed-do* (*sri* 'retain'); causative, Sid. 11r5 *strajānāka u harbiṣe ba pahaiṣāka* 'constipating and removing all poisons', BS *stambhī sarva-viṣa-apaha-*, Tib. *khru-ba gčod dug thams-čad sel-to*; Sid. 16v3 *u ga strajānāka u tvānāka* 'and stopping the faeces and strengthening', BS *vistambhi-* . . . *br̥mhaṇam*, Tib. *phyi-sa hgag-pa dan, śa skye-bar byed-do*. Participle, K 29.205 *pvaina jsa strīya*, =K 38.140 *pvēstīnā strīyi* 'stiff with fear'. Inchoative *strīs-*, Sid. 134r4 *strīsāme*, Tib. *rens-pa* ('stiffening'); III 86.92 *cu jara strīstā* 'whose liver stiffens'; I 149, 59r3 *cū paysaṇve strīstā kamala rāhi* . . . 'whose cheeks become stiff, headache. . .' causative, Sid. 137r4-5 *luhā jsa strīsānānā u ssa juna dvānā khu śi hame* 'it must be made tight with a binding and must be washed 100 times till it becomes white', BS *lepa-sata-dhautam vā*, Tib. *khlyeg-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 *hastrīstā* 'insist'. Adjective, see *strāha*. From base *strang-* 'to make tight stiff'; without *s-* N.Pers. *taranjidan* '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 *στρογγός* 'pressed', *στρογγυλος* 'round', Celtic Mid.Ir. *srengim* 'draw', *sreng* 'string', O.Engl. *streng* 'string', O.Norse *strengja* 'to bind fast'; O.Engl. *strang* 'strong'.

strīya- 'stiffened', participle to *straj-*.

strīyā- 'women' (*nārā* 'wife', *mījṣe* 'lady'), and 'female' of animal, III 24, 212 *dahā ā vā strīya* 'man or woman',

BS *strī vā puruṣo vā*; gen. sing. III 24, 212 *tte dahā o vā strīyai*, SuvP. 73r2 *strīyi biṣā tti dahā 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 hūna aysaṃgga* 'as a sterile woman sees sons in a dream', Manj. 188 *khu je strīya aysaga śā hūna 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 *strīyau*; acc. sing. v 162.2b6 *strīyo*. For 'female', v 10.2.2.6 *strīyi buysi* 'female goat'. Adjective, *strīyāna-*, III 106.29 *strīyānyau bvaiṣyā byaudu* 'possessed of female virtues' (*buṣṣā-*); III 130 a6 *strīyāni*. See *stārā-* 'feminine'. From *strī-* with suffix *-yā-* (or *-kū?*), Av. *strī-*, Sogd. Man. *stryē*, *stryē* 'female', plur. *stryēst*, oblique plur. *stryēstyy*; M.Pers.T. *srygr* 'female'; Waxī *strēi* (**strayī-*), Orm. *sitredz*, *sitridz*, Sarikolī *stir*, Yidya *ṣīyo*, Munjāni *ṣīya*, Sanglēcī *ṣac*, Parācī *ṣīcak*, Pašto *ṣadza* (**strīā-*), 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-*, *strehā-*, Sid. 7r3 *krā striha* 'severe treatment', Tib. *dpyad drag-po*; Sid. 8r3 *striha*, BS *tikṣṇa-* ('sharp'), Tib. *śas che-ba-la*; Sid. 9v4 *dai strīhā* 'great (bodily) heat', Tib. *mehi drod ča-ba*; Z 22.146 *strāhā dumei* 'his tail stiff'; Sid. 134v1 *strehā*, BS *ugra-*, Tib. *drag-po*; Sid. 19v2 *ṣṣ strehā ṣṣe rrejsai* 'this is stiff, sharp', BS *tikṣṇa-*, Tib. *drag-po*. From **straxθa-* to base *straj-* 'to stiffen'.

sthīdu 'steady (?)', III 134, 232 *aysmū balysūstu varāṣto kāḍe sthīdu vāstāte* 'the mind towards bodhi-knowledge remained very steady'. Possibly from **stiyantuka-* to *stā-* 'stand, stay'.

sthūda 'firm, tough', K 19.232 *hvi ysaira sthūda* 'the human heart is tough', =K 27.154 *hūi ysaira sthūda*, with *sth-* for *sty-* of *styūda-* 'hard'.

sthūva (with *-ū-*, not *-ā-*), v 109, 31r6 *būmattātā u sthūva* 'power and vigour', BS *sthāmaṇ balaṇ ca*. See also Sid. 6r4 *asthūmājsā*, BS *sad-* 'good'. Base *steu-* IE Pok. 1009 'large, thick', with secondary *sth-*<*st-*.

sthyām (second component), III 79.15 *u di-sthyām taurā* 'and from demons' mouth'. See **arma-*.

sthyem 'firm (?)', II 54.24 *ṣadu* (BS *śraddhā-*) *sthyem gūttarasta* (BS *gotra-*) 'believing, firm, of high family'.

sthyauṣtā 'health', K 51.6.6-7 *āysāji bvāma sthyauṣtā* '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 *mita-*, *māta-*; hence **stīta-* beside *stāta-*.

snāna 'bathing (?)', with uncertain *-n-*, v 164, 10523 *||mā utca snāna śū||*; possibly for *ysnāna-*.

spa 'prosperous', see *spai-*: *spata-*.

spajūm 'alum', III 87.110; III 88.133 *spajū*, III 87.119, and Sid. 19r5 *spaju*, BS *sauvarcala-*, Tib. *kha-ru čha* (*ča* 'salt') to Prakrit *sovacala-*, *suṃcala-*. Possibly **svarcā-*> **sparcā-*> *spajū*, as dialect to BS *sauvarcala-*; note Kroraina *aśpa* 'horse', *viśpa-* 'all'; for *-ū* note *-aka-*> *-ū*, Kroraina *kremeru-*, BS *kremerūkaṇ* (of a *kambalaṇ* 'blanket') 'red', Tib. *ke-ke-ru*, Prakrit *kakheraa-*, O.Ind.

- karketana-* 'chrysoberyl' (similarly Khowar has *-ū*, *-u* < *-aka-*).
- spata** 'prosperous', see *spai-*:*spata-*, *spa*.
- spattā** 'missive (?)', II 117-130 *tūkye spattā jsi pīrānā* '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-ṃ* '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-*, *paspuḍāṃdā*, *vaspar-* in *vaspuḍai*. Av. *spar-* 'tread', N.Pers. *sipardan* 'tread', Waxī *nuspar-* 'tread down', N.Pers. *naspār* 'wine-press'; Šuynī *bispār* 'kick', Waxī *bispar* (**upa-spara-*). IE Pok. 992 *sp(h)er-*, O.Ind. *sphurdī*, *d-pa-sparis*, *sprṇōti* 'keep off', *sprṇāti* 'kills', Armen. *sparṇal* 'threaten', Greek σπαίρω 'quiver', Lat. *spernō* 'spurn', O.Engl. *spurnan*, Lit. *spirū*, *spirti* 'kick, press', *ātsparas* 'resistance'.
- s-para-**, *s-pāra-*, see *pus-pare-* 'five beyond', s.v. *pañjsa-*.
- spal-** 'quiver, twitch', III 130 a3 and b5 *spalāte* 'it may quiver', 3 sing. present, ibid. a1 *spatte*, a2 *spatti*, a3 *spatti*; 3 plur. b4 *spalāri*; optative = durative past K 17-180 *aga spalira* 'limbs were quivering', = K 25-116 *aga spalira*, = K 34-67 *kaurka spaliyi*; present participle, V 153, 174b5 (*tegi*)*mañā spalām(daa-)* 'eyes quivering'; K 24-104 *bvaiyāsta spalacai* 'brilliant, trembling', = K 16-163 *bvaiyāṃste spa(lace)*, = K 33-52 *bveyausta spalace* (of the *kinnari* women). Compound, II 75-60-1 *spaladā-ḥsaimāñā* '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(hi-*. See *spar-* 'to tread'. An Uigur Turkish text on twitchings is in Türkische Turfan-Texte VII, p. 44, no. 34 (*tābrāsār*).
- spava** 'spine', Z 20-49 *spavi nuhā* 'top of spine'; Z 20-43 *kho ju śśaṃgā spavina haṃbaste* 'like the temple-bone attached to the spine' (BS *śankha-*); Z 20-53 *āste yandri* (BS *yantra-*) *spavina haṃdriye* 'the bone frame held together by spine'; Manj. 24 *tīma guṣṭa spava āsta hūña kaga cha* 'seed, flesh spine, bone, blood, skin, epidermis', parallel to Śikṣā-samuccaya 212-1 *prṣṭha-vaṃśaṃ*. 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 gāṃkhye rahāsā cvi nā spava miṃste (-iṃi = -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 *puṇya-bhūmi-*), assuming that *cvi nā* is archaic for *cu nā* > *cvam*. 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 *spaśāna* 'observer-duty'; II 35, 8a3 *spaśari*; gen. plur. II 35, 6a8 *spaśarāṃ*. 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 *spaśa*, Tib. *spa-sa* (see KT IV 79-80), to *spāśś-* 'look', Av. *spas-* 'observer', *spasyeiti* 'he sees', with cognates s.v. *spāśś-*.
- spāñā** -ī-, v 281-76, 9a2 *|||kūlāna u spāñā|||* (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 *pañicai mistā yakṣānā spāta* 'Pancaka, great commander of *yakṣa*-goblins', Tib. *gnod-sbyin-gyi sde-dpon chen-po lnas-rčen-gyis* (Tib. *sde-dpon* = BS *senū-pati-*); K 141-1007 *himavat mistā yakṣānā spāta* 'Himavat great commander of *yakṣa*-goblins', Tib. *gnod-sbyin-gyi sde-dpon kha-ba-čan-gyi*. Later *spā* frequently, II 74-39 *puška-kajai spā* 'drummer captain' (as proper name 'Drummer'); II 28, 37b3 (in Tibetan script) *spa sor-žon-la* = ibid. b1 *spāta sudā(rrjām)*; *spāta* before a name in the genitive case, V 144-111-3 *spāta haryāsakā akṣarā* 'the syllable-mark (BS *akṣara-*) of captain Haryāsaka' ('Black'); ablative sing. V 1-1-6 *tī cakvakā spātana paphūji* 'then gather so much from the captain'. Compound, II 26-32-8 *spāta-šū* 'captain's son', like II 26-31-6 *spāta-pūri*, see s.v. *šū*. From *spāda-pati-* 'officer of the troop' > *spātā-*, masculine *-ā-* stem from older *-i-*. Elsewhere *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*, *asphapat*, *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 *śuā-* in *niśā-*, *paśā-* above. Armen. lw *sah* 'group' if a genuine word is from **sarθra-* as *bah* 'spade' Georgian *bar-i* is from **harθra-*, to *sar-* 'to join, unite'.
- spāra** 'plant name', III 86-85 *jsana-spāra*, unidentified.
- spāra-** 'complete (?)', Z 19-14 *aysmū parstā 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. 10-11 *spāśāna-*, Tib. *brtag-pa* ('examine'); Sid. 6v1 *diśai spāśānā* 'the region must be looked at', BS *deśa-... dṛṣṭvā*, Tib. *yul... mthon-na*; Z 5-47 *tai śśānā spāśāte* 'so he, lying down, looks at him'; Z 19-10 *spāśāre* 'they look'; tetradic, III 10, 18v4 *spāśā ma wysdya ma pūya vā vyava(la)va vā* 'regard me, look at me, observe, survey' (BS *vyavalokaya-*); dyadic,

Manj. 33 *spāsa narikṣa* (BS *nirikṣa*-); Manj. 102-3 *spāse narikṣe*; 2 sing. imperative middle, v 299, 3r2-3 *ita spāṣāte tterku itā uysnaura hiṣṭā* 'so he looks, so much comes to these beings'; Z 21.12 *spāṣū ne vaysā* 'look now'; optative, K 150.23-4 *mahā vā spūṣīryā nūṣḍ(ī)nai tceṇṇā jṣā* 'look upon me with favouring eye' (=BS *karuṇā*-). Preterite, participle *spāṣta*-, 3 plur. Z 21.17 *spāṣtāndā*; III 75.229 *spāṣtāṃdi jauttāṣā* (with-*s*-) *nvaiya* 'they look at him according to the *jyotiṣa*-astrology'; 1 plur. II 112.69 *spāṣtāṃdūm*; infinitive, Z 21.18 *kṣamā spēṣṭā* '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. *spās*, Armen. lw *spasem*, M.Parth. T. '*sp*s-' to serve', '*sp*sg' 'servant'. To IE Pok. 98.4 *spēk*-, O.Ind. *pāśyati*, *spāṣtā*-, *puspaś*-, noun *spāś*-; Lat. *speciō*, *spectus*, OHG *spehōn* 'to spy', O.Saxon *spāhi* 'intelligent', O.Norse *spā* 'foretelling'. Greek has *skep*- σκέπτομαι, σκοπός.

spātaa- 'flower', III 29v3 *ce balśa śau spātau uysdīṣātā* 'who throws one flower on a *stūpa*- (or *caitya*-) monument', BS parallel Divyāvadāna 467.24 *buddha-caityeṣu*... *āropayen muktaka-puṣpa-rāṣim*; SuvP. 72v2 plur. *spyē*, BS *kusuma*-; v 314, 124 *spyai*; Z 2.80 plur. *spāte*; v 298r1 *spāte birā* 'brings flowers'; gen. plur. v 42, 87v2 *spyetānu pāṣārā* 'garlands of flowers'; K 154.39 *spyā jsa* 'with flowers'; SuvO. 53v7 *spātyau* 'with flowers', BS *puṣpa*-; adjective, v 380, 2r2 *māstu spātāinau bāru* 'great rain of flowers', BS *mahā*... *puṣpa-varṣam*; SuvO. 68v3 *spā-tainaina bārāna* 'with flower rain', BS *puṣpa-varṣaiḥ*; with *-auysa*, III 46.17 *spyausyām baṃhyām* 'of flowering trees'; with *-ūda*-, III 37.23 *spyakūda patanakā* 'flower pollen'; noun with *-ka*-, Sid. 11r5 *spyakā*; with *-kaka*- v 320.101 *spyakakā*. Compound, II 60.23-4 *ysicā-spīyi drai-gūna kamaiśkā śā* 'one *kamaiśkā*-coverlet with yellow flowers, in three colours'. From base *spaiḥ*:-*spik*-' to issue, burst out (of light or buds)', M.Pers.T. '*spyz*-, '*spyxt*, noun *xwr-spyg* 'sun-shine', Pahlavi Psalter 131.17 causative *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, 522 *ne spāite*; ibid. b3 *ne spaiye*; III 117.13 *pūña kūśala-mūla hā spyāṇde* 'may good roots of merits flourish'; III 76.254-5 *artha-bhaugā hvāṣtāṃnā suhā:nām spyārū* '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 ḥiysdā vira uhaṣṭa* 'he flourishes at present continuously'; 3 plur. III 127.22-3 *pūña spaudai* 'may merits abound'. Preterite, *spāta*-, Z 20.66 *śśakrā ne spātā śtā* '(the god) Śakra is not sated'; SuvP. 71v4 *spa masu jśārī raṃma* 'abundant corn and precious stones' (BS *ratna*-), BS *prabhūta-dhana-dhānya-vicitra-ratnaiḥ*; SuvP. 73r1 *spa mase pājīnā 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*-, *spī*-, Av. *spā*-, *spāy*-, *spī*- 'to swell', *sispimna*-; *frā*...*sispimna*-, *frā*...*sispata*; Šuyni *wispūnd*, Yaγn. *uspun*, *uspon* 'outlet of irrigation field' (**vi-spāna*-), Balōči *ispand* 'embankment of a field'. IE Pok. 98.3 Hittite *iṣpai*:-*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 *spītāma*- 'with abundant force' see JRAS 1939, 117.

speṣṭā 'to look', infinitive to *spāśi*-.

spye, **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 khorro virā rraṃve sphande ma(rīca)* '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 prahoṇu prahoṣte* 'he put a garment on his left shoulder', BS G 37, 1124 *eka-aṃsam uttarāsangaṃ kṛtvā*; v 332, 24v6 *syandai hālai* 'left region', BS G 37, 2221 *vāmena pārśvena*, Tib. *byan-phyogs-na* 'north direction'; K 145, 2v1 *syadai dastā* 'left hand'; K 145, 2v2-3 *syandai āṣṭi* 'left thumb'; fem. *syamca*, III 130 b3 *ci syamca paysanva spāti* 'whose left cheek quivers'. From *sai*- 'be unfavourable', hence for the left side, to IE *skai*-, Greek σκαίός, 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 *laxśa*- to *daxśa*- 'burning'; *ttaha*- possibly from **daga*- 'burning', or **dagaxa*- and **cauxa*- from *kau*- 'to burn' (see *tcūlye*, *haṃjstūl*-). See s.v. *dajs*-, Av. *daxśa*- '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-biṣta*- 'eloquent'. Hence four different words to express a medical term 'cautery'; the preceding passage is concerned with *arvā*- 'medicaments'.

syāma, see *siyāmatā*- 'appearing', s.v. *sad*-.

syūta 'orphan', Z 22.105 *crāmu tteye pīri pūra syūta ce pāte mīde u mātā* 'as the sons of the father are orphans whose father dies and the mother'. From **siyūva*-<**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 zivandak* 'a boy whose father is not alive', M.Parth.T. *sywug*, *sywug* 'orphan', Oss. D. *se*-, I. *si*- in *se-dzār*, *sidsār* 'living alone', Waxī *sōyom* 'I am alone, unmarried', Kurd *šewi* 'orphan'. IE *kei*-, Lit. *šeirys* 'widower', *šeirė* 'widow', O.Slav. *sirū* 'orphan', Russ. *siryj*. This word could be the palatalized IE *kai*- to set beside IE Pok. 519 *kai*- 'alone', O.Ind. *kēvala*-; Lat. *caelebs* 'unmarried', Let. *kails* 'only; childless'; the Lit. *-ei*- would then be secondary from *-ai*-.

syai 'previously' Sid. 122r3, Tib. *sna-ma*, to read *ysai*.

syaucā by 'name of a perfume', Sid. 10v2 BS *sarjā-*, Tib. *sa-či* (< **sarjā?*) *pag*, Mahāvīyutpatti 5936, 61 *sarjā-rasa-*. O.Ind. *sarjā-* 'vatica robusta; shorea robusta, sāl-tree'; Tib. (Das Dictionary) *sa-rci* 'sāl-tree'. For *-auc-*, see *pyauca*, *vyauca*, *kauce*, with *-auc-* < *-āfē-*, *-aufē-*, *-āvē-*; here possibly to base *sai-:si-* of dark colours, see s.v. *sāva-*.

svaṃna 'to-morrow', K 41.58-9 *svaṃna ysai ysai hā tti kimalai biśi rruṃdā pyaṃtsā ttudāṃdā* 'next day early they all brought his head to the king's presence', = K 41.176-7 *svaṃ ysai ysai hā tti kimalai biśi rruṃdā pyatsi ttudāṃ* (*-im* = *-ai*), parallel in Divyāvadāna 382-12 *samānītesu śiraḥsu*; K 46.26-7 *tī svana ysai ysai āśīrī anūrāṃdhā tte naḍāṃ muṣḍa brīya navāysye cīvara ū laṣṭa pāttarā asthīye 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 svanna kalai hā augavāṃ vīrāṣṭā parauta hauḍeṃ* 'and next day early I gave commands (to go) to the *ūgā*-officials' (*kalai*, dyadic with *svanna* either dialectal to *kara-* of *karavātā* 'in the morning', *-r*- variant with *-l*, or lw Prakrit *kalla-*, O.Ind. *kalya-*, *kālyā-* 'morning'); III 66.25 *svanna hā hārova haṣṭe* 'the next day he sent the *hāruva*-officials' (= BS *śreṣṭhin-*). From **svatana-* (with *-anna-* 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-*, *svāstana-*, *sanātāna-*, *prātas-tāna-*, *purātana-*, Lat. *-tinus*, Greek *-τανός*.

svaṃdūm, *svaṃdū*, *svadū* 'sulphur', Sid. 151v4 *sauvīraṃṇjaṃ drre bāga, svadū paṃṇsa bāga* 'antimony three parts (BS *bhāga-*), sulphur five parts', BS *gandhaka-anjana-...panca-tri-bhāgāḥ*, Tib. *stan-zil ḥa gsum dan, mu-zī ḥu lna-dan* (*mu-zī* 'sulphur'); Sid. 152r5 *svaṃdūm, buśānai* 'sulphur, perfume (*māṃsi*)', BS *anjanaṃ māṃsi-*, Tib. *stan-zil dan, span spos dan* (by error *svaṃdūm* (= *mu-zī*) in place of *sauvīraṃṇjaṃ*); Sid. 151v2 *svaṃdū hīya cūnya* 'powder (BS *cūrṇita-*) of sulphur', but BS *gandhaka-dviguṇa-rasāt*, Tib. *mu-zihī klu-ba* (*klu-ba* 'liquid') 'flux of sulphur'. This reference to 'flux' (BS *rasa-*, Tib. *klu-ba*) assures the meaning of the second component. Hence **svana-* 'bright' for 'yellow' > *svaṃ-*. To Oss. D. *sāūāndon*, I. *sondon* 'sulphur, sulphur-source', with *savana-*, (**sauana-*) *son*. To base IE Pok. 594 *keu-* (beside *keu-* in *koraka-* 'pigeon' as the 'blue bird') with ambiguous *k-* or *ḱ-* in Greek *κύανος* 'dark; blue stuff, enamel, plant name cornflower', *κυανόχαιρος* 'dark-haired', adjective, *κύανος* Hittite *kuṃanna*, *kuṃna* 'copper, blue of copper', with *ḱ-* in Lit. *svina-* 'lead'; with increment *sauk-* 'be bright', Av. *suxra-* 'red' (see above *suraa-* 'clean'), O.Ind. *śukrā-*, *śuklā-* 'white'. The second component *-dūm* from *-dauna-* by *u*-umlaut from *dānu-* or through *-dāṃ* direct from *dānu-*, 'liquid'; Ossetic *-donā*, *-don* may be direct to *donā*, *don* 'water' from *dānu-* or from **dauunu-*; to Av. *dānuš* 'stream', glossed by Zor.P. *rōt* 'river'.

svāmīlau 'shoulders (?)', III 93.249 *paijvā bañāñā audā svāmīlau vī būre, ysair-banvā vīna jūṃdā* 'it is to be

bound on the breasts up to the shoulders (?), it removes pain in the heart-bonds'. Assuming that this *svāmīlau* is the same as Sid. 128v5 *sāmalā* 'shoulders', Tib. *phrag-pa*, from **suti-myda-* 'top of shoulder'.

svī 'to-morrow', II 109.11 *jūhai jsa svī būjve* 'from love next day he revived'; II 99.184 *ṣṣ imā asa naiṣṭa svī hamai* 'to-day there is no horse'; to-morrow there will be'; II 88.28 *tā svī dāthidai paryāṃ* 'we order to transport it to-morrow'; II 37, 1123 *thyau hajsemma (-eṃ = -ai-)* *klu ma svī hīstā* 'collect it at once so that it arrives here to-morrow (or *ma* 'for me')'; Z 2.50 *svī haṃtsa biṣṭyau* 'to-morrow with disciples'; Z 23.43 *mu-ṣvai rro hāḍe kātāmā svī ākṣuvāmā padānde* 'to-night surely we shall reflect; to-morrow we shall begin work'; III 70.114 *viñūṃ svī tḥiṃāṇa thajimḍā* 'now to-morrow they will pull out your (*-āṃ*) eyes'; V 64.1 *ṣṣ ī aḍa jsāṃ svī* (uncertain context). Adjective, K 46.24 *svīyāṃṣi nasaḥ khāysā* 'to-morrow's ration of food', with *-āṃṣya-* suffix of time. See also *svaṃna* 'next day'. From base *sau-:su-* 'to shine, dawn', Av. *sūram* 'in the morning', *sūrim* 'breakfast', glossed by Zor.P. *sūr*, N.Pers. *sūr* 'banquet', Parsi-Sanskrit gloss *utsava-pāka-* 'festival baking' (see *sūraḥ* 'repast'); *savah-* in dual phrase *avi arāzahi savahi* 'to west, to east', *upa karṣvara yaṭ savahi* 'to the *savahi*-region of the world'; Oss. D. *sāu* 'in the morning'; *sāu-darāj* 'in the morning'; DI. *sāu-dar* 'morning twilight'; DI. *sāu-dzavd* 'morning-struck' (= 'too soon arisen'); *sāu-dzāf* 'morning-struck' (= 'drunken'); DI. *sāumā* 'in the morning', D. *sāūmon* adjective 'matutinal', I. *sāūon*; I. *rajsom* 'in the morning'; D. *ison*, I. *isom* 'in the morning; to-morrow'; D. *isonigkon*, I. *somygkon* 'of to-morrow'; compound D. *sāu-ārsed*, I. *sāu-ārsid* 'redness at dawn'; *izār-ārsid* 'red at evening'. Here *svī* < **svah* retaining *-ī* (< *-ai*, < *az*, < *-as*) in a monosyllable. To O.Ind. *śvās-*, *śvastana-*. IE Pok. 594 *keu-* 'shine', O.Ind. *śōṇa-* 'red', Russ. *smika* 'raspberry'. See also *sūnāha-* 'plant name'.

svī 'lungs', and *svī*, see above *svyā*.

svē 'shoulder', see above *suti-*.

svena, read *vasvena*, III 3, 9r3-4 *ṣi caṃ(dan)nai śśāna tceva svena ṣā kārṣa biśśūnī paṣamāna āysānāna* 'its mouth is to be made with white sandal-wood pure (to read *vasvena*), the circle (BS *kārṣī*) is to be adorned with all kinds of worship', the *vasvena* as in ibid. III 4, 9v1 *vasvena parāhāna* 'with pure *śīla*-ethics'. Hardly *svena* < **sūtāna* 'burnt'?

svena '9-11 a.m.', III 14.8 (<...>) *svena mase śaysdā* 'the part of the day called... is the snake's', the two-hour period no. six, 9-11 a.m.

ha 'all', *haṃ*, *hamu*, K 111.361 and 112.365 *ha vī bāḍa*, 'always', see *hama-*.

ha- preverb, older *fra-*, see *hanam-* 'bend forward', *hor-*: *hūḍa-* 'to offer, give, offer', with a great variety in other source, Tumšūq Saka *ra-* (in *ror-:rorda-* 'proffer, give'), Av. *fra-*, *frā-*, O.Pers. *fra-*, Sogd. Bud. *fr-*, *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-*, *lā-*, Balōči *ša-*, Orm. *ṣra-*, *ṣa-*, Yazg. *ṣa-*, Parāči *rha-*, Yidya *far-*, Waxī *ra-*, *re-*, *ra-*, *rī-*, *rū-*, *re-*,

rā-, ro-, Šuyñi re-, ri-, ra-, Sarikoli rā-, Harzani (and other N.W. dialects) *hra-* (as in Armenian loanwords; note also Georgian *lap'arak'* 'to talk, speak' from **fraparak-*, Armen. *hraparak'*); see Harzani W.B. Henning, TPS 1954, 173. To O.Ind. *pra-*, IE Pok. S13-5 *prō*, Greek πρῶ, Lat. *pro*, *prō-*, Celtic O.Ir. *ro-*, Welsh *ry-*, Got. *fra-*, OHG *fir-*, Lit. *pra-*, *prō-*, O.Slav. *pro-*, Russ. *pro-, pra-*.

ha- for older preverb *ham-*, see in following words.

hakṣa 'truth', Manj. 105 *hakṣa...drūja* 'truth...falsehood' (also Manj. 98; 103; 98-9), K 150:25 *tye hakṣa pṛrabāvanā* 'by force (BS *prabhāva-*) of this truth', K 14:83 *hakṣa*, K 14:84 *ha:kṣa*, with *-kṣ-* from older *-hṣh-* *hahṣhā-* 'truth', oblique *hahṣhē*.

hakhīsa- 'number', *hakhīṣa*, *hakhīṣte*, see *hamkhīys-*.

hagaj- 'assemble, collect', II 23:21:3 *thau hamgaja tcahou(ra)///* 'at once collect four...'; Manj. 137 *hagaja bāva* 'he (the pupil) gathers roots'. See *hamggalj-*, *hagajj-* from **hamgart-*.

hagatte 'develops', Manj. 242-3 *hagatte veṣayvū pātca*, = Z 5:84 *viṣaya vāte vātcu hamgalte* 'he then develops in the objects of sense' (BS *viṣaya-*), parallel to BS *pravartaya-*, see Z 4:103. See *hamgalte*, *hamggālsta-* from **hamgart-*.

hagana 'absent', III 106:35-6 *aumāca kṣa haḍā hagana* 'the amātya-counsellor was absent six days'. From **fragata-* 'absence' inst. sing., **hagatāna* (as *ttagata-* 'wealth', inst. sing. *ttagatāna*, *ttagatna*, *ttagatana*). For *fragata-*, see Av. *frā-* with *gata-*, Oss. DI. *rāyād* 'ripe'.

hagarga- 'assembly', III 76:240 *hagargvū būsā vaṭākye* 'in the assemblies jests, grimaces'. See *hamggarga-*.

hagav- 'long for', Sid. 133v3 (present participle) *garkhā bejeṣe u pharākā bejeṣe hagavaṃḍai 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-* = *rham* 'long for'); noun *hagavāma*, SuvP. 68r3 *ysamṭhīje cu haysgame jsa brrīvijau hamharkyau jsa hagavāme jaḍi pracaina*, *vitkausta diṣṣim ṣṭāna* 'what is due to trouble from birth, longing due to love's disasters, because of ignorance (BS *jaḍa-*), I confess, due to childhood', BS *janma-samkate...mūrkhā-bāla-kṛta-kleśa-samkate...rāga-samkate* (preceded by *deṣayāmi*); JS 24r4 *niṣṣau-dai aysmya hagavāma hīsī* 'you quieted in the mind longing (and) greed for it'; Manj. 335 (triadic) *hagavāma āgrāha* (BS *āgrāha-*) *hīsa* 'greed'. From **fra-kav-* or **fra-gav-*, M.Parth.T. *prg'w-* 'desire' to IE Pok. 353 *gāu-* in Lat. *gaudeō*, Greek γαῦθεό, possibly Tokhara B *kāv-* 'desire' (if not from *kā-* 'desire').

hagaṣṭa 'fall forward, tending to', Manj. 108 *tyā jsa maysatha 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 niṣṣāmate hagārānā* '(by preaching) suited to *jāpa*-prayer he becomes calm; he must be delivered'.

Noun, K 145, 3r4 *mūraḱyā hagārāme beḍa* 'at the time of deliverance by the *mudrā*-signs'. From **fra-kār-* 'draw forth', see s.v. *kār-:kūḍa-* '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 tyā hagūjsa ham(ā)va* 'if there occurs meeting with those (three things)'. See *hamgūjs-*.

hagūṣṭa- 'digit', Manj. 150-1 *sa khu pūra niṣvāna śu hagūṣṭa jsa hvāṇḍā vaska ā khu artha sp(ā)śa carauna ttāra va pājaṇa ṣiya hagūṣṭāva pūra neṣṭa* 'just as the moon reveals with one digit for men; or as wealth can be seen by a lamp in a dark storeroom at night, (and) there is not a moon having its (16) digits'. To O.Ind. *candra-kalā* 'a digit, $\frac{1}{16}$ part of the moon's disc'; as *sakala-indu-* 'full moon'. See *hamguṣṭa-*.

hage 'objects of sense (?)', parallel to BS *viṣaya-*, K 153:27 *guṣabrrīyīm (-im = -ai) idryā* (BS *indriya-*) *hage varaṣṭa* 'having enjoyed objects of sense, being broken, by the senses'; from *hang-* 'be attached', Av. *hag-*, *haxta-*, see also *ajs-* 'pursue', Av. *vohuna-zga-* 'clinging to the blood, hunting (dog)'. IE Pok. 887-8 *seg-*, *seng-* 'adhere', O.Ind. *sajati*, *saktā-*, Lit. *sėgti* 'adhere', O.Slav. *segnōti* 'to seize'. Hence *hage* from **hangā-* 'attachment'. See *hamjśā*.

hagetta 'turns', see *hamggalte*.

hagaiṣṭa 'information', II 12:51 *chū bira vīrāṣṭa hā hagaiṣṭa hūḍai* 'for the Secret Bureau I gave a report', = II 100, 212-3 *chū birā vīrāṣṭā hā hagauṣṭa hūḍai*. Here *chū bira* is Chinese *ṣung-mi* from *t'ung-miet* (K 1269:1; 617:2) 'Inner Secret', in dyadic use II 93:3 *chū birā vīrāṣṭā hamdanāṣṭā* (*hamdana* 'within'). The variants *hagaiṣṭa* and *hagauṣṭa* (if not errata) indicate *ham-* or *fra-kista-* (*kaiṣ-* 'to inform') and *ham-* or *fra-guṣṭa-*.

hagauṣṭa 'finger', K 145, 2v1; and 2v4, see *hamguṣṭa-*.

hagauṣṭa 'information', see s.v. *hagaiṣṭa-*.

hagyedā 'draws out', K 153:26 *hagyedā satvā* 'draws out, saves beings'; III 38:44 *hagyedā skaudā brraukalakije vaṭākye* 'displays secret contortions of the brow'; = III 47:65 *hagyedā skaudaka brraukalakija dunaka*. From *ha-gār-* to base *kār-:kūḍa-* 'draw', 3 sing. *hagyedā* (with secondary palatalised *-gy-*), see also *hamggār-*, 3 sing. *hamggedā*.

hagrratha, see *hamgramtha-* 'juncture'.

hagrrāṃḍā 'they raised', III 108:33:36 *hagrrāṃḍā dasta uskyūṣṭā* 'they raised, their hands up'. Possibly from *ha-* (or *ham*) with **grab-*, *grby-* > *gir-* (see above), whence here *grr-*. See also *hamgrīh-:hamgrautta-* from *-graby-* and *-grāṣṭa-*; and *hagrāh-*.

hagrāhāka 'maintaining, upholding', II 6:96 *paraū hagrāhāka* 'obeying the command'. See *hamgrautta-*. From *ham-* (or *fra-*) and *grāh-* to base *grab-* 'seize', see also *hamgrīh-* from *ham-grabya-*.

hagrrautta 'lifted', K 29:197 *na hagrrautta yūdā*, = K 38:134-5 *na ṣṭāṃ hamggrrāṃṭti yūdā* 'she could not lift (the water-jar)'; 3 plur. *hagrāuttāṃḍā*, see *ham-grīh-*.

hagve 'he came to', K 29:191-2 *dade khu hagve ttaña bāṣa raṣaya byāda* (= *byanda-*) 'as soon as he reached the wood he found the sage' (BS *ṣi-*), = K 38:131 *saṃ khū ā tīrāya bāṣi 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 lādrri* 'when here the hunter Padamaka met him'. From *ham-guta-* 'mer'.

hamkhiys- 'to count', participle *hamkhiṣṭa-*; noun, Sid. 4r1 *āchai hīvi hamkhiṣṭā u rēdān hīvi hamkhiṣṭā* 'the counting of the disease and the numbering of the seasons', Tib. *nad-kyi grans dan, dus-kyi grans rim bzin-du*; loc. sing. III 9, 18r4 *baudhisatvāni hamkhiṣṭa* 'in the company of the bodhisattvas', v 199b6 *ttiṇa hamkhiṣṭi haude thaumaka* 'in that company he gave him pieces of cloth'; Sid. 7r3 *khu hamkhiṣṭā hwa ṣṭe* 'as the number has been stated', Tib. *grans bzin-du*. With suffix *-gyā-*, K 1, 134r2 *hamkhiysgya* 'in the company', K 1, 134v2 *dāksinyānu hamkhiysgya tsimū* 'I come into the number of the worthy ones' (BS *dāksineya-*), Tib. *bdag sbyin-pali gnas-so zes-bya-bali grans-su hgro mod-kyi*; acc. sing. v 163, 4a2 *hamkhiysgya*; oblique, K 2, 136v3 *ttānu hamkhiysgye tñā* 'in their number', Tib. *nav-du*; SuvO. 36v5 *ṣā tterā hamkhiysgye ja gyasta bakysa kūla nayuta satā ysāre ārahātā* 'he with so great a number honours (BS *ārādhaya-*) millions 100,000 *deva* Buddhas'; SuvO. 36v6 *tte(rā hamkhiysgye) ja cakravarttoṇa rruṭyānu kūṣḍānu kūlu nayutānu satā yseru byehandei hāmāte* 'he gets possession with so great a number of millions, 100,000 royal palaces of empire', BS *tāvātām cakravarti-rājakula-koti-niyuta-sata-sahasrāṇām lābhi bhaviṣyati*; v III, 33v5 *bādā hamkhiysgya* 'reckoning of time'. Preterite, SuvP. 70r1-2 *hamkhiṣṭa hime* 'can be counted', BS *gaṇetu... śakya jñātum*; v 334, 27v4 *ne hamkhiṣṭā hānāte* 'cannot be counted', parallel BS G 37, 24b2 *na śakyaṃ... gaṇayitum*; with negative Z 13:87 *anaṃkhiṣṭa-*; SuvP. 59v2-3 *anaṃkhiṣṭa jasta baysa* 'countless *deva* Buddhas', BS *aprameyān asaṃkhiyeyān buddhān*. From base *kaiṣ-*, *khaiṣ-* (= *xaiṣ-*) palatalized *pachīṣ-* 'account', beside *kaik-*, Oss. D. *xincun, xinst*, I. *xyncyn, xyrd, xyxton* 'to count' < **khinē-*; Zor.P. *nikēṣ-, nikēxtan* 'to account, expound', to Av. *ahaṣṭa-* 'uncounted' (**a-ham-xiṣṭa-*). See also *chīyā* 'counting'. IE *k(h)eiǵ(h)-, k(h)eik-*, with increments to IE Pok. 636-7 *k^hei-* 'to observe', Greek *τίω* 'to treasure, honour', *τιμή* 'honouring; penalty', Av. *kaēna-* 'penalty', Zor.P., N.Pers. *kēn* 'revenge', Lit. *kaina* 'price', O.Slav. *čēna* 'honour, price' *čēniti* 'to treasure'; with *-t-*, O.Slav. *čitō, čisti* 'to count', Lit. *skaityti* 'to count'.

hamkhou(ṣṭa-) 'tossed', v 153, 174a1 *(br)inthyau hamkhou(ṣṭa-)* 'tossed by storm-winds'. See *khoys-* 'move'.

hamgga- 'total', v 174a1 *tti buri vā mūra hamga phemāṣṭa gūñā haudā* 'these so many *mūrā*-coins in total, he gave sacks (*gūñā*, Kroraina *goni*) for (taking to) Phema'; III 50:47 *baudhāsatta ni tsūñi hāṣṭa hamgā nai mūñāñā tsāṣṭā* '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 puṣa haudā* 'these *mūrā*-coins altogether do you at once give for the men'; II 66, 6a2 *||ji mūra hamgā puṣa*; v 204, 5a1 *||mūri hamgi darmadattā vara u ja||* 'the total *mūrā*-coins, to Dharmadatta and...'; Z 4:43 *ayasmū ni piḍe gyadāna vāpāka* (BS *jaḍa-, vipāka-*) *nā hamgā 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 *vija-pūraka-*, Tib. *kha-luv*; III 91:221 *hamga*; III 17:13 *huṣkyā ttrahe, hamga, mijsāka* 'dry radishes, citron, kernels'. From *hamgā-* with *hamga-* 'sour'. Compound, Sid. 124v1 *ambala-vetta raysā, hamga raysā* 'sorrel juice' (dyadic), BS *amla-vetasa-*, Tib. *star-bu*; Sid. 130v3 *haga hīvi raysā* BS *amla-vetasa-*, Tib. *star-bu*; Sid. 123r4 *hamga ambala-vettā raysā hamga ṣṭe* '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 *nye tcimña hamga sūttā* 'curds, yeast, sour stuff, vinegar'. From base *am-* 'sour, bitter' **amaka-* > **amga-* with prothetic *h-*, to IE Pok. 777-8 *om-*, O.Ind. *amla-, amblā-* 'sour; sorrel'; *āmā-* 'raw', Armen. *houm* 'raw; grim', Greek *ώμός* 'raw; grim'; Alban. *ambēlē, ēmlē* 'sweet', *t-ēnblē* '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 *onkorño, -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-* *ysanṭha-* 'interest, payment'.

hamgga 'collect', 2 sing. imperative, II 23:21:3 *thau hamgga tca(haura)* 'at once collect four...'. See *hamggalj-*. Manj. 137 *hagaja*; 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 *ἀγκυλος* 'bent', and Av. *aka-* 'hook', *axnah-* 'reins', *axma-* 'bent arm', Oss. DI. *āgnūg* (**agnaka-*) 'fastening knob, button', D. *āngurā*, I. *āngur* 'hook'. Note the suffix *-ara-* in names of parts of the body, as *maysdara-* 'nipple', *lumara-* 'shoulder (?)', *ttarandara-* 'body'; from *vank-* 'to bend', O.Ind. *vankara-* 'curve in river'.

hamggargga- 'gathering, assembly', Z 22:215 *sampuṣpāte nāma uryāni kuṣṭa ṣei hāmāte hamggarggā* 'in the garden by name *Sampuṣpita-* where this gathering (of *Maitreya*) will be', parallel to BS *pariṣad*, and *samiti*; III 76:240 *hagargvā būsā vaṭākye* 'in the assemblies jests, sidelong looks'. See *hamggalj-* 'to gather'.

hamggalj- 'to gather', participle *hamgrīta-* Z 22:297 *śārīrai gyasta hamggaljīndi* 'the *deva*-gods gather his relics' (BS *śārīra-* 'body'); II 108:183 *pharāka vā kīragara hwaṇḍa hagajjara* 'assemble together many work-men'; Manj. 137 *sa khu daṣṭa cāyara beṣṭa hagaja bāva vecetra* 'just as a clever magician pupil gathers various (BS *vicitra-*) roots'; preterite, Z 2:64 *tvī vaska hamgrīta ulatāne harbiṣṭā ttārtha* 'for your sake the sectaries (BS *tīrthika-*) have all assembled in the cemetery'; Z 2:10

hamgrīya hamālā 'gathered in the same place'; v 338, 615 *māra pāpīna haṃtsa parvūrna vara hamgrīya* 'the evil māra-demons were gathered there with retinue' (BS *parivāra-*), BS G 37, 57b1 *sahasrāṇi mārāṇām pāpīyasām sa-parivārāḥ sannipatitāḥ* (*pāpīna-* BS *pāpimant-*); SuvO. 68v4 *cu hā dīvate hamgrīye hā tsutāndū dātā brīya* 'what *devatā*-deities gathered together came in love of the *dharma*-doctrine', BS *ye āgata devatā dharma-kāmāḥ*; K 46.40 *majjī hamgrīye* 'the women gathered'; v 129, 1v2 *|||nu vara hamgrīya vya|||* 'had gathered'; participle, K 8, 5r3 *hamgrīna aysmīna* 'with collected mind'; Z 5.13 *hamgrīyvo vōyau* 'with collected wits' (like BS *samāhita-*). Inchoative, 2 plur. Z 24.465 *cu buro jambovīya biśśā mā vālsto hamgrīsta* 'whoever, men of Jambudvīpa, you are all gathered here to me'; Z 22.320 *ku hamgrīsīndī sūjātena* '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 *bodhisattvānu hamgrīsa vāta* 'at the assembly of bodhisattvas'; III 70.111 *hamgrīsyarā harbaisā vāštā* 'assemble all here' = III 71.137. From *ham-* with base *karg-* (but *garg-* or with *-k-* is also possible), present *-galj-* < *-arj-* (or *-arē-*), participle *-grīta-* < **-grxta-*, see *dārāta-*, *drīta-*, to *drj-* 'hold', *ggārāta-* 'bought', *uysgrī*, *gīrya-* to *grān-* 'buy'. Possibly *karg-* is supported by Armen. *karg* 'arrangement', Georgian lv *k'arg-i* 'good' (if they are Iranian loan-words). For *-algy-*, see also *haspalgy-* '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 kāma* 'false thinking develops in the mind' (*aysmū* = BS *viñāna-*); preterite, Z 4.103 *cu mā ṣa parikalpa pravarattātā kho viñāni hamgālstā* 'what imagination of mine developed, as the conception evolved'; III 75.233 *hamgāistā naṇḍā makalā* 'the monkey Naṇḍa turned away'; III 75.228 *hamgastā rāmā ttanī* 'Rāma then turned'; JS 29r1-2 *dai hamgesta* 'the fire rolled'. From *ham-* with *gart-* 'to turn', see *ggalte*, *ggaḍāre*.

hamgaśśa 'altogether', SuvP. 65v4 *thyau hamgaśśa byaide* 'is altogether swiftly got', BS *prāptaṇ kṣipraṇ*; K 138, 921-2 *ttye hamgaśśa bistā bujse hāva kāna* 'his altogether twenty virtues, advantages must be recognized', Tib. *deyi yon-tan-gyi phan-yon ṅi-sū ṣes-par bya-ste*; Z 13.142 *ttātā ttādārā hamgaśśa dharmā cu mahāyāna hvañāre* 'these such *dharma*-doctrines altogether which are preached in the Mahāyāna'; Z 10.3 *balysūstā hamgaśśo ttanda* 'so great altogether is the bodhi-knowledge'; Z 13.39 *pañjsa sate hamgaśśu dharmā vīna mahāyānā nā ṅndī* 'the 500 *dharma*-elements altogether do not exist apart from the Mahāyāna'; K 10a2 *viṣpastā hamgaśśo khu namo śśākyamunī* 'altogether confident (BS *viśvasta-*) as the revered (BS *namas-* as an adjective) Śākyamuni'; III 11, 20r4 *tvi beḍa vañe hamgaśśa māstā mahākāruṇika* 'at this time now you are (*vañe* with *ī* 'you are') altogether the great merciful one' (and *ibid.* 20r5 bis); v 43, 2a3 *hamgaśśa*; v 352, 83r2 *hamgaśśo biśi* 'quite all'. From *ham-kas-* 'fall together', from **ham-kas-ya-* (or if *-gaś-* is from older *-guś-* **ham-kus-*, see Zor.P. *hangōštak* 'like',

M.Pers.T. *'ngwfydg* 'manner'). See also *hagašta-*, for *kas-*.

hamgasta-, see *hamgalte*.

ham-gām 'swiftly', III 70.143 *hadā 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 *hamggedā* (lost context); Z 19.29 *teamāna hā paḍā hamggārīndī* 'whereby they first attract there'; Z 24.647 *aśśa hamggārīndī* 'they draw in the horses'; Sid. 150v2 *hamggārānā* 'to be drawn out', Tib. *dran-bar byaho*; Sid. 144r5 *haṣkarā jsa hamggārānā u thañjānā* 'it is to be drawn out and extracted by pincers', BS *āhṛtya...* *kankā-mukhena* ('heron-mouthed' = 'forceps'), Tib. *skams-pas drans-te phyuo-la*; III 60.39 *hamggārūṇ jśina nūhā vā imi ditta* 'I will contract my life; do you now see us'; preterite, III 12, 22r1-2 *tī baulhīsa(t)v(ū) hāṣta hamggādā hame* 'then the bodhisattva can be drawn there' (followed by invocation); v 281.76, 8a2 *hamggādi harāśi* (lost context); II 111.16 *aśā viḍāṣṭā hamggādāmdā* 'they brought there the horses' (translation AM, n.s., II, 1964, 2). See also *hagāda-*, *hagārāme* from **fra-kar-* 'draw forth'. Possibly v 65.12 (*hamggā*) *dūṇ ūvi* 'I developed the wits'. From base *kar-* 'draw', see s.v. *kār-*: *kāda-*.

hamgū 'hears, listens', II 112.54-5 *khu hīya tciṇmañā mistā haḍa vijsya u tti jsām hamgū* 'how with his own eye the great messenger sees and then also hears'; preterite, III 74.201 *hamgūṣta* 'he listened'. From **ham-gauṣati*, and *ham-gauṣta-*, see *guva-* 'ear' and *pyūy-*, *pyūṣta*.

hamgūj- 'to meet', Bcd 49r3 *aysi 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 *khvaṃ jsa hamgūjūṇ* 'when I meet them'; preterite, II 89.48 *vaṣṭi vira-ṇ jsa ni hamgve* 'throughout I did not meet them'; II 43.33-4 *ciṃūḍūṇ jsa hamgvaṃdūṇ* 'we met with the Cimuḍa men'; II 111.38 *hamgvaṃdā* 'they met'; 2 sing. Z 2.185 *hamgguwai hāvāna vaysna* 'you have now met with an advantage'. Noun, II 84, 19-20 *u khu ttā tti kamā-cū astan ṣiṅje hamgūjāmane* 'when then at last we meet one another in Kan-ṣou'. From *ham-* with *kauk-* (or *gau-k-*?), M.Pers.T. *ngwē-* 'bend, bow'; Zor.P. *ākōč-*, Sogd. Bud. *kwē-* 'suspend', *ptkwē-* 'hook (fish)', participle *kwyt-*, *ptkwyt*, Man. *ptkwyt*; *qwyt*; M.Parth.T. *gwxt*, *gwxt* 'suspended' (a different *kōč-* in Sogd. Bud. (Dhuta 272) *kws* 'k'wēt 'he strikes the drum' and *kōč-* 'to dig', see *bekhaute*). IE Pok. 589 *keu-k-*, O.Ind. *kucati*, *kuncate*, *kocayati* 'draw together'; Got. *hanūs*, 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 upapatisyate*; III 130a6 *|||hamgūjsa hime* 'meeting takes place'; v 388, 19r4 *hamggūjsu naryo dukhyau jsa cu ttā vaśivindā* (BS *upajīva-*) *wysnora* '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 perāṃ jsa hū haguṃānā* 'it is to be covered with old cloth or with leaves', Tib. *ras-ma ham lo-mas g-yog-par byaho*; Sid. 144r2 *hā perāṃ jsa hamgū-nānā* 'it must be covered with leaves', Tib. *lo-mas glan-la* (*glan* 'mend, patch'); Sid. 148r2 *ttye jsa dyaka hamgūnānū* 'with that, the sight must be covered', Tib. *mig g-yog-par byaho*; Sid. 150v2 *ṣi pyāma hamgūstā gaurṣte* 'this is called: covered by the *pātāma*-covering', Tib. *mig-nad bris g-yog-pa zes-bya-ba gyur-te*; III 98·27 *khu ji carau pṣistā puce hamgustā na vā harūne* 'as a lamp covered, veiled, covered (triadic) does not shine', = III 99·31 *khva ja carau pṣista pacai, hogausta na vā harūnai*. From base *gaud-* 'to cover', see *vysgun-*, *pajud-*.

hamgguva-, *hamgva-* 'met', see *hamgūj-*.

hamguṣṭa- 'finger; finger-mark, signature'; v 92, 611v6-7 *hamdri hamguṣṭe jāla* 'network between fingers', BS *jāla-hasta-*; v 92, 611v4 *(bu)lysa hamguṣṭe* 'long fingers', BS *dṛgha-anguli-*; Sid. 138r5 *cve hā hamguṣṭa 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 nman-pali mal-sod dar hdug-pa dan* (*mnan* 'press'; *mal-sod* 'low place'; *dar* 'a little'); Sid. 129r1 *hamguṣṭām* 'of fingers', Tib. *sor-mo*; Sid. 156v2 *hagūṣṭi biṃdā* 'on the finger', Tib. *mdzsub-mo*; 'finger' for 'finger-mark', as signature (like Chinese *ṣṣ-jin* 'finger-mark', K 1215·2; 1067·3), II 28, 36a6 *tī ra pramā* (for *pranām*) *khu hā darauki hamguṣṭi viṣṭi* 'then it is authoritative when Darauka appends his finger-mark'; IV 26·7-16 *hamguṣṭe* (10 times). Broken, v 338, 611r-2 *(ham)guṣṭo paṣkāliye* 'he cracks the finger', BS *acchātā-samghātaṃ kuryād*, Tib. *se-gol gtogs-pa* ('snap fingers'). From *anguṣṭā-*, note *amṣṣi*, *āṣṣi* 'thumb, big toe' without *h-*; Av. *anguṣṭa* 'finger, toe', Zor.P., *angust*, N.Pers. *angušt*, Sogd. Bud. 'nkwošt, Yagn. *angušt*, O.Ind. *angūṣṭha-* 'thumb'; Pašto *gūta*, Wanetsi *negut*, Orm., Parāci *angušt*, Parāci *yušt*, Yidya *ogučo*, *ogučiko*; Sanglēcī *ingit*, Šuyni *angišt*, *angišt*, Rōšāni *ingašt*, Yazg. *γ^oašt*, plur. *γ^oaštežg*; Oss. D. *anguldzā*, I. *anguldz* 'finger', D. *angurstēän*, I. *angurstän*, *angurstän* 'thimble', D. *angurā*, I. *angur* 'hook'; Waxi *yāngəl*, IE Pok. 46 *ank-*, *ang-* 'bend', O.Ind. *angūli-*, *angūri-* 'finger, toe'.

hamgūṣṭa- 'heard', III 74·201 *āyanā vāṣṣṇāndā yāṃdā, na hamgūṣṭa ysura yuḍa pājsa* 'they recited (BS *vācaya-*) examples continually; he did not listen, he was very angry'. See present *hamgū* from *ham-gauṣ-*, 3 plur. *hamgūvāre* below.

hamguṣṭe 'clasps, grips (?)', Sid. 152v5 *ūra bedā besā hamguṣṭe stā viṣṭāṃdā* '(the medicines) make the clasps (?) upon the belly to stand up', BS *vṛṣya-*, Tib. *ro ča-bar yan hgyuro*. Possibly to *hamguṣṭe* 'fingers'.

hamgguṣṭo 'signature (?)', v 30, 62v3 *(a)ysu hamgguṣṭo daiyi u muhu varai ṣṣāda* 'I saw the finger-mark (?) and we there (had)? faith'. Uncertain.

hamggei 'altogether, wholly', SuvO. 68r3 *nvaṣṭāmato vātā u hamggei tsāṣṭu āstā* 'he sits in study and wholly quiet', BS *sv-adhyāyamānaḥ sukha-niṣaynaḥ*; Z 3·24 *maitro hamggei vīrā nyūva tcerā samu* 'the teaching is to be directed wholly to kindness' (BS *maitrā*); v 99r6 *ṣai vātcu*

muditta siravātā hamgge 'that then is altogether joy (and) contentment'; v 99v2 *uviṣṣa araṃḍiṣṣāmata hamgge* 'is wholly neglect' (dyadic, BS *upeṣṣā*), see also *ibid.* v3; v4. Above to *hamgga-* 'total' **hama-ka-*, here **hamgga-tā* (-*tah*, as *hvatā*).

hamgesta, *hamgastā*, *hamgaistā*, see *hamgaltte* 'turn'.

hamgramtha- 'attachment', Z 4·110 *hāvi parikalpaju hamgramthu saṃsārīnau māstu* 'their own great attachment to *saṃsāra*-migration caused by *parikalpa*-imagination'; III 58·2 *drayi paṃdāvū hamgrathūṃ sau* 'three paths and one combination of them (-ṃ)'; = II 6·83-4 *draya padāvū hagrathūi sau* (-*i* for *anusvāra* -ṃ). From base *granθ-* 'to join together', see s.v. *grantha-*.

hamgrama- 'assembly (court, market)', IV 55b1 *ha(m)grama āna* 'from the court'; loc. sing. IV 49b2 *tī mūrā hamgrīma ā samauttādā* 'they delivered the *mūrā*-coins in the court'; IV 53b2 *svi ysai mara hamgrīma 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 pūrūṃ* 'I win in the court'; II 58b11 *hamgrīma (-im- = -e-)*, see SDTV 106. From *ham-gram-* to base *gar-* 'bring together', Oss. D. *āryon*, I. *āryom* 'bundle, load', Balōči *grām* 'load', O.Ind. *grāma-h* 'gathering, village'. IE Pok. 382-3 *ger-*, *grem-* 'gather', Lat. *gremium* 'breast', OHG *krinman*, *kramn* 'press', O.Engl. *cramnian* 'to cram', Lit. *grimiūlos*, *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'h*, Man. *γr'myy*, Chr. *gr'm* 'riches'. Possibly beside IE *gr-es-* in Av. *grōhma-* glossed by Zor.P. *pārak* 'money', Parsi-Sanskrit *lancā*. Also Šāhpuhr I inscription Mid. Parth. 24; 28 *grst-pty*, Mid. Pers. 30, 34 *glt-pt* 'officer in charge of transport' (see TPS 1956, 99-100 but in place of *gard-*, put *grah-:grasta-* 'to load up').

hamgrāmtti yudām, *hamgrāṃdi*, *hagrātta-*, see s.v. *hamgrih-* 'lift up'.

hamgrī, *hamgrita-*, *hamgrīya-*, see *hamggalj-* 'gather'.

hamgrīma, loc. sing. to *hamgrama-*.

hamgrīs-, see *hamggalj-*.

hamgrih- 'hold up, maintain, raise', participle *hamgrautta-*, Sid. 102r3 *āchainai hīya pā uskyāṣṭā hamgrihānā u bañānā* 'the patient's feet are to be held up and tied', BS *pratyādītya*, Tib. *nad-pa rkan-pa dgug-čiv bčiv-ba-la* (*dgug* 'bend back'); III 69·93 *hamgrīhya: rā brraukala maṃ* 'lift up my brows'; v 64·44 *samī ṣā rakṣa ūskāṣṭa hamgrīhānā* 'for him precisely this *rakṣā*-formula must be lifted up', = *ibid.* 41 *samī ṣā rakṣa ūskyāṣṭā hamtca grrihānā*; II 100·215 *parauvā hagrīhānā* 'the commands must be obeyed'; adjective, II 86·44 *parau hagrīhāka* 'supporter of (obedient to) the command'; preterite *hamgrautta-*, Z 5·47 *tīyā hamgrautta harbiṣṣā ṣṣāya u patā balysu viṣṭāta* 'then all the Śākya men rose up and stood before the Buddha'; III 67·58 *hamgrautta ṣaṃdya hvaste* 'he lifted him up (and) dashed him on the ground'; K 29·197 *na hagrāutta yūdā* 'she could not lift it', v 310r2 *u parau hagrāuttāṃdā* 'and they obeyed the order'; infinitive, II 99·204 *parau na kṣama hagrāuttai* 'does not wish to obey the order'. From base *grab-* 'take hold', Av. *garəb-*, *garəw-*, Zor.P. *girēt*, *griftan*, N.Pers. *girad*, *griftan*, Sogd.

- Bud. $\gamma\rho\beta$ - 'seize; understand', adjective, $\gamma\rho\beta$ 'k 'knowing', $pt\gamma\rho\beta$ - 'receive', $fr''\gamma\rho\beta$ 'nt 'they offer'; M.Parth.T. *gryft*, *páγyrv-*, M.Pers.T. *gyr-*, *grypt*, *páyr-*, *págypt*, Sogd. Chr. 'grbn 'fork', Oss. D. *ārγuvum*, *ārγuvtoncā*, I. *ārγāvyn*, *ārγāvud* 'load on the back'; D. *arγūvnā*, I. *ārγāc'k* 'pincers'. IE Pok. 455 *ghrebh-*, O.Ind. *grabh-* (later *grah-*), *grbhāya-*, *grbhūta-*, *grhūta-*, Av. *grab-*, *gorapta-*, O.Norse *grāpa* 'seize', O.Engl. *græppian*, Lit. *graboti* 'seize, hold', O.Slav. *grebo*, *greti*, *grabiti* 'rob'. See also s.v. *gir-*. Here *-grih-* from **grabya-*.
- hamgva-**, *hamgguva-* 'met', see *hamgūj-*.
- hamgvā** 'she met', III 71:135 *khu hamgvā rriṣma rrāma* 'when she met Rīṣma (and) Rāma'; 3 plur. III 67:56 *hamgvāmdā śūje* 'they met one another'; K 41:47 *śenevakā āśīri j(s)a hamgve* 'he met the teacher Śenevaka', = K 43:165 *śenivaki āśīri 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 *hamgūṣta-*.
- hamgvīṣta**, infinitive 'to hear', v 223:23:5 (SDTV 84) *|||paname hamgvīṣta hāysde tsau* 'he rises to hear, he goes a distance'. To 3 sing. *hamgū*, *hamgūṣta-*. For *-iṣte* see also *brriṣte* 'to ask' (**fraṣtayai*); *-vi-* < *ū*'.
- haca** 'piece (?)', II 25:28:5 *|||āskvīra nva thaumakā haca kṣasi chā phamājā nva thaumakām ha{ca?}|||* '... of Āskūra according to the pieces of cloth, a piece sixteen feet long according to the cloths of Phamājā village'; II 24:28:2 *peminai thau-v-i hacam stāka drai* 'of woollen cloth three pieces are needed for him'; II 25:28:6 *|||thaukakām 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 vrrīkṣādānā*, BS *kāsa-vrṣādānā*, Tib. *śiv kaśa dan briṣadani*; Sid. 14v4 *gīsā bāte, hacana bāva, dva drraubha*, BS *kuśa-kāsa-dvayaṃ darbho*, Tib. *rčva kuśa dan, kaśa rnam gñis dan, (dar)bhā dan* (three kinds of grass). Medial *-c-* is from conjuncture of consonants *-t-č-*, or *-čy-* or *-sč-* (see also *pātco*), hence here possibly **hascānā-* to Av. *hahya-* 'crop, corn', O.Ind. *sasyā-*. IE Pok. 880 *sasiō-*, 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 *hīravī*.
- hacā**, older *halci*, indefinite, SuvP. 60v2; 67r1; *hacā* SuvP. 74r4; K 138:920; *haci* SuvP. 68r2. See s.v. *halci*.
- hacasta** 'given', II 20, 12a6 *(śapā)ṃnara hacasta mūcaci* '... to cooks, given, month *Mutcaci* (first winter month)'; IV 3v2-3 *cu (ttāgutta) hacasta piṣkali vi* 'as to being in the district given to the Ttāgutta (Tibetans)'; IV 3v8 *ttāgutta hacastū piṣkali*; (IV p. 182 =) v 274:2:5 *virsa hatcastā kūsa 6* 'Virsa gave 6 *kūsa*-measures', parallel to ibid. 2:1 *virsa ganaṃ hode kūsa 31* 'Virsa gave wheat, 31 *kūsa*-measures'. See below *hatcasta-* 'given'. From *sān-* or *sānd-* with *ha-* < *fra-*. See also *hacāna-* 'piece', and above *pacan-* 'to cover' from base *kan-* after *patič-* > *pač-*, Armen. lw *hanganak* 'contribution, share'.
- hacāna-** 'piece (?)', III 89:174 *bagala hīvī tturā gūrvyau hacānyau jsā styūdā pūṃvānā* 'the mouth of the vessel must be firmly stuffed with crushed pieces'. But possibly by *hacanā-*-roots see *hacana*, BS *kāśa-*.
- hacyāra** 'are broken', K 73:40 *kabi cū sākyi hacyāra jauna* 'hero, whose enemies are broken in battle'. See *hatcy-*, *hatcañ-*.
- hajaḍa** 'carried forward, continued', II 81:40 *ttye herā pracimma (-im- = -ai-) jsini hajaḍa iyai* 'therefore life may be prolonged'. From **fra-čta-*, to Av. *fra-čar-* 'move forward', see s.v. *car-*, *cuḍa-*, *kar-*, *yan-*.
- hajaviṣya** 'driven, admonished', K 137:911-2 *ttyau hūyyau jsa mī harbiṣye ysama-śamḍai biṣvā buddha-kṣetruā gyasta haysa hajaviṣya hinya tīna ayeṣṭhāna tī mī hīvī hīvī buddha-kṣetrāna vāṣta pastūta* 'with these rays the *deva* Buddhas in all Buddha-fields (BS *kṣetra-*) of the whole world (= BS *loka-*) were stirred, with this blessing (BS *adhīṣṭhāna-*) 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-čauṣ-*, **fra-čauṣya* > **hajuiṣ-*, to base IE *skeuk-s-* Pok. 954 *skeu-* 'move fast', with *-d-*, *-bh-*, *-g-*, *-k-*, Pok. 955 *skeug-*, *skeuk-*, O.Engl. *scēoh* 'shy', O.Engl. *scyhhhan* 'to drive off', OHG *sciuhhan* '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 *Tiṣtr* (the planet Mercury) is the 'swift' star. Gr.Bd. (TD2) 30:6-7 *hač avēšān axtarān tēš-raḥiṣntar hēnd tiṣtr...* 'of those stars the swifter are the planet Mercury (and the stars...)'. Instead of *-juṣ-* > *javiṣ-* an alternative would be *čavāy-*: *čavī-* with *-š-* (*-āy-*: *-ī-* as in O.Ind. *grbhāy-*: *grbhī-*); note also Av. *čvīš-* to base *kau-*.
- hajārnā spye** 'a flower name', III 87:118 *hajārnā spye, 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. *hajvva*, *hajva*, v 388, 19v1-2 *hajva vā oṣku suhautta* 'the wise, they are always happy', BS G 37, 14a5 *paṇḍitānāṃ sukho*, Tib. *mkhas-pa rnam ni bde-bar yin*; v 389v5 *hajvānu šā suhā* 'this is pleasure of the wise', BS G 37, 14b1 *paṇḍitānāṃ sukhaṃ bhavati*, Tib. *mkhas-pa rnam ni bde-bar hgyur*; v 293, 12a4 *hajvata*; Z 22:267 *hajū*; v 130, 52a4 *rrāspūrā boākā hajū* 'prince intelligent, wise'; v 164, 113r3 *hajū ggumātā sañvā* 'wise, trained, clever'; Manj. 12 *hajū bvāmaya satva* 'wise, intelligent being'; III 22, 13b3 *hajva*, BS *prajñāvantaḥ*; abstract, Z 8:44 *hajvattātā*, = v 26v4 *hajvattātā*; Z 8:43 *hajvattete jsa*; v 182, 43v3 *hajvattete*; Manj. 341 *hajüttā*; Manj. 360 *hajütte boāme gūhna* 'by help of wisdom, knowledge', Manj. 84 *hajvattā*; adjective of the abstract, SuvP. 73v2 *hajvattevinai dastāna* 'by hand of wisdom', BS *prajñā-karaiḥ*; Manj. 157 *hajūttevija vāra dāvāmai carau* 'exalted *dharma*-lamp of wisdom'; K 2, 136v4 *hajvattetīnai mahā-samuṃdri māṃdānū* 'of those like the great sea of wisdom', Tib. *ye-śes-kyi rgya-mcho*; K 2, 137r2 *hajvattetiḡya rāṃd(etu)* 'light of wisdom'. Ambiguous since either *ha-* < *fra-* with base *čau-*, or *haj-* with *-uva-* suffix can be assumed. From

- kau-* 'be observant, wise', see *kai*, plur. *kā* and *kabi* 'hero' (with cognates), hence **fra-čwva-* to IE Pok. 587 (s)*keu-*.
- haje** 'dwelling (?)', Manj. 19 *dukhina haje śuma khva ja vyeḥāra vaska tcahaura* 'solitary dwelling of pain like, for them, the four *vihāra-* states'. From older *hamjāta-* 'heap', BS *skandha-*, v 353, 3b3; from base *kai-:či-* 'heap up, collect; build', Av. *kai-*, *čayeiti*, *činvaiti*, 'gather', *kai-š-* 'to build'; M.Parth.T. *čyn-* 'gather', *wjyd* 'chosen', *nčyn-*, *nyčn-* 'to construct', M.Pers.T. *čyn-* 'gather', *prčyd* 'fasten', *prčyn* 'hedge', N.Pers. *čn-*, *čīdan*, *guzīn-*, *guzīdan* 'choose', *parčīdan*, *parčīn* 'to fence', Zor.P. *čītan*, *vičītak*. IE Pok. 637-8 *k^hei-* (*k^h*- because of Greek ποίεω), O.Ind. *cinōti*, *citā-* 'heap up', *cāya-* 'heaping', *kāya-* 'body', O.Slav. *čimū* 'rank', *čimiti* 'to arrange'.
- hajevi** 'dusty (?)', II 79.14 *hajevi iṛmā* 'dusty ruin (?)'. See s.v. *hājañe*.
- ***hajaiṣḍi** 'he intends', defective *jsa*, not *ja*, read *hajsaṣḍi*, III 74.198 *hajsaṣḍi jiyakā rruyā* '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. *pañjs-*. See also *hatsāre*.
- hajsa** 'formed', Manj. 205 *vāysanyā hajsa gīna* 'the hair formed by the *vāsanā-* impressions' (previous verse *gīnā 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 *jsan-* 'strike, place'.
- hajse** 'small animals, worms', SuvO. 24v4 *pāra u hajse* 'worms and insects', BS *kṛmi-kṣudra-*, Tib. *srin-bukhi phun-po* (= variant *kṛmi-skandha-*). Possibly from IE Pok. 895 *sek-* 'to cut', hence like Greek έντομος 'insect', Lat. *secō*, *secāre* 'to cut'.
- hajsaaba** 'clothes (?)', v 354, TM 21 *tharba hajsaaba* 'good clothes'; ibid. 22 *hajsaaba pyaṣṭa-lika* 'fitted with clothes'. Possibly **fračampa-* 'clothes' with *cāpine* and *khapa-*.
- hajsam-** 'gather (intr.)', Manj. 82-3 *pārīphū bāja boūña 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 śūka 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 śūka kūṣṭa hvīvaṣau vara hajsara naiṣṭa*; K 153.29 *baṣyāñe hajsara vī paraṣja-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 *agūrye hajsare vīra* 'on the sphere without marks' (= BS *animitta-*), III 110, 2r2-3 *gyastā baṣyā naṇva-būña pasta hajsara harūñāmai nāna dāyī pacadā samāhāṇ 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 uysdīṣṣimā nato balysāno hajsaro rahāsu biṣṣānu balysānu* 'I teach this *sūtra-* treatise profound Buddhas' place, mystery, of all Buddhas', BS *idaṃ sūtraṃ prakāṣiṣye gambhiraṃ buddha-gocaraṃ rahasyaṃ sarva-buddhānāṃ*; SuvO. 24r2 *dharma u aysmuī hamjsare*, BS *dharma-gocaraṃ*; Manj. 45 *aysmyajai hajsara* 'mental sphere'; loc. sing. K 23.68-9 *gunai hījsara dava* 'wild beasts at will in the ranging-ground', with trajected *i-*umlaut. From **fra-čarā-* and **ham-čarā-*, to base *čar-* 'to roam', see s.v. *car-* 'go'. With *ā-* note *ājaraista-* (**āčarā-*) 'providing place'. See also *hamjsarā-*.
- hajsaṣṭemā** 'I saw' (with lost top of *ha-* (?*ha(m)-*) and of *jsa*, but no space for *-ā* in *jsā*), K 5, 142v1 *u puṣpi hajsaṣṭemā* 'and I saw a flower' (omitted in Tib. and Chinese and translation Lamotte 244). Possibly *fra-čāṣ-*, to *čāṣ-* 'see', see s.v. *tcāṣ-*.
- hajśāda-** 'heaped up', K 154.40 *āvāṇa hajśāde* 'I accumulated obscurations' (BS *āvāraṇa-*); K 150.29-30 *āvāṇū hajśādem (ā = āṃ)*; participle, K 102.58 *hajśāṃda karma baṣḍe ttai biṣā jāre* 'accumulated *karma-* acts, sins, all of it so vanish'; v 250.793 *hamjsāṃda karma baṣḍe ttai jāre*; III 114, 6r1 *hamjsauda karma baṣḍe ttai biṣā jāri*. See *hamjsam-*, *hamjsaunda-*.
- hajśāṃda-** 'sent', II 88.35 *pīdakā hajśāṃdāṃdā* 'they sent the letter'; II 89.38 *tvā vālai hūnvāṣṭā hajśāṃdāṃdā* 'they sent that (*gyaṣṭi hīya dyāma* queen's gift) towards the Hūna men'; II 90.80 *biṣāṣṭa hā hajśāṃdāṃdā* 'they sent to the house'; II 89.44 *cū āna viḍāṣṭā nā hajśāṃdā 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-*, *ham-jsām-* (confusion of *ha-* < *fra-* and *ha-* from *ham-* by loss of *-m*).
- hajśāmā** 'collection', IV 49a2 *u ttī ra gaḍā hajśāmā haraṣṭādā* 'then also they presented parcels of (jade?) stone'.
- hajśāmīda** 'they get', II 40.28-9 *aṣi pamuhva vī burā śirka hajśāmīda* 'they get horse, clothes and the like, excellent ones'. From **fra-jāma-*, or **ham-jāma-* 'get, accumulate', see *hajśāda-*, and *hamjsam-*, *hajsem-*.
- hajśār-** 'pay (?)', II 66.7.3 *ttā burā tte saṃdye hajśārāñā* '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-:kādā-* 'draw'.
- hajśārra** 'drawing (lines)', K 11v5 *samu kho hajśārra u piṣā 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', *nigāṣṭan*, *nigāridan* 'paint, portray'. See also *hamjsārra-*. Here *ha-* may be *ham-*, and the base may be *kar-* 'to make'.
- hajsul-** 'to kindle', see *hamjsūl-*.
- hajsem-** 'send', v 279, 5a2 *ttīla kūṃ(jsa) vā rruṃ hajsemyarā hera-vī ysūmaṃ duṣpye ṣṭi hauta vā na ra byelū* 'send me sesame oil (BS *ttīla* repeated in *kūṃ* for *kunjsata-* '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 *hajsēm-*, *hajsāmda-*.
- hajsaišta-** 'established, built up, permanent', II 103.53-4 *ca būrai... āchai āstanna pila upadrava hira hajsaišta prattaišta vastya štādi* 'whatever calamities, troublous things may be settled, established, permanent, illness and the like' (BS *piḍā*, *upadrava-*, *pratiṣṭhita-*, *vastuka-*). From **fra-čīta-* dyadic with BS *pratiṣṭhita-*, to base *kaiš-* 'to build', Av. *kaēš-*, see s.v. *hamjātu*, *haje*.
- hajsaiṣṭi** 'he intends' (not -j-), III 74.198 *hajsaiṣṭi jīyakū rrūyā* 'he is likely to lose life' (so with -js-), see *hamjsāš-*.
- hajsaudā** 'got', V 217.4 (SDTV 82) *arvo hajsaudā yaña* 'you can get medicine', but possibly 'sent', from **hamjāma-* 'get', or **fra-jāma-* 'send'. See above *hajsāmda-*.
- hajsauṃma** 'accumulation', K 147.40 *hajsauṃma jsa tvārā hanyā 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 šaika viša hajsauye baša* 'from childhood till now he who was good, he broke up all evil (*višūna-*)'; parallel II 3.47: *cāṃ sa yai šaika višu hatcānyai baiša* (SDTV 26). See s.v. *hatcañ-*, *hatcy-*. From *fra-čūu-* with OSS. DI. *caud* 'bad', or *fra-jāu-* to *gau-* 'go'.
- hajsyai** 'was about to', K 45.21 *khu hajsyai dūkhautta aṃ jīye rūya* 'when he was about, in misery, to lose life', parallel see III 74.198 *hajsaiṣṭi jīyakū rrūyā* 'he is about to lose life'. Here durative past *hajsyai* < **hamjsāsyā*, see *hamjsaš-*.
- hajsvātāte** 'to invoke' (somewhat uncertain -v-), SuvO. 54r3 *u ce vā hajsvātāte sandrāmato miṣtu gyaṣtu ātīmānā tte hvamāda ša vijya hvāna u ttātā mandra-pata hvāna* 'and who is wishing to attract the great *devī*-goddess *Sandrāmātā-*, by that man this *vidyā*-charm must be recited and these *mantra-pada* verses must be recited', BS *tena śrī-mahādevīm āvāhayitu-kāmena vidyā-mantrāḥ smārayitavyāḥ* (BS *śrī-* rendered by *sandrāmātā-*, dialectal form to Av. *spānta ūrmaitiš*, see *Festschrift für W. Eilers*, 136-43 Saka *śśandrāmata*). Here **fra-čava-*, with infinitive *-tāte*, to present in *-ta-* (see also *hiṣṭāte*) to base *kau-* 'move swiftly' in IE Pok. 954 *skeu-*, see also *hajavīšya* 'urge'.
- hamña**, *haña* 'in the same', loc. sing. to *hama-* 'same', K 26.130-1 *tta tta khu tc(ī)rrāka ysāra ysatha haña ā haña ysāya* 'just as the *tcīrau* duck (type of marital devotion) for a thousand births each in the same birth are born', = K 18.199 *tta tta khu (tcīrauka) ysāra ysatha haña ā haña ysāya* (see *tcīrau*, BS *cakravāka-*); II 75.57-8 *vaña hanyai haña ysithu tcīniṣkyāṃ sauhā* '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 hamña biša* 'brothers in the same house'. See *hama-* 'same'.
- haññāre** 'expand', III 35.33-4 *tta ma jsā bvejsyau spyakya haññāre* 'so here the flowers expand with buds', = III 47.50-1 *tta ma jsāṃ (bvi)jsyau jsa spyakya haññāre*, = III 38.32 *tta ba* (for *ma*) *jsāṃ bvijsāṃ jsa spyakya haññāre*. From **fra-nui-* with causative *-ññ-*, to base *nai-* 'bring'; see above *ññāre* for cognates.
- hamjātu** 'heap', V 353, 3b3 (*dā*) *tīnau hamjātu paysendā* 'he knows the mass of the *dharma*-doctrine'; BS *dharma-skandham prajānāti*. From **ham-čīta-* to base *kui-:čī-* 'to heap up, gather, build', see cognates s.v. *haje*; and base *kaiš-* in *hajsaišta-*.
- hamju** 'together', an attitude of the hands, BS *anjali-*, V 328, 7r1 *hamju dasta nāmdā* 'they held hands together', BS G 37, 4b7 *amjala(yah prāṇa)māyā*, = G 36, 4b7 *prāṃjali-bhūtāḥ*; V 329, 13v2 *hamju dasta nāte*, BS G 37, 11a5 *anjaliṃ prāṇānyā*; SuvO. 68v6 *hamju dasta nāte* 'he grasped the hands together', BS *kṛta-anjalir bhūtā*. To Av. *hamča zastō*, from *ham-* 'together'. IE Pok. 902 *sam-*, O.Ind. *sam-*, Lit. *sam-*, *sa-* rather than to base IE Pok. 45-7 *ank-*, *ang-* 'bend'.
- hamjvāme** 'act of chewing', Sid. 156v3 *samamdvām arvām hamjvāme* 'the chewing of appropriate medicines', BS *pratisāraṇam*, Tib. *mur-ziṃ*. From *jau-*, *jyau-* 'to chew, gnaw', see cognates s.v. *šauvāmdē* with IE variants *geu-*, *gieu-* beside *geu-*, *giēu-*, Sogd. Bud. *zyβ'y* 'would bite' (snake); M.Pers.T. *šwvdu*, *šwvd* 'chew', present *šw-*; Zor.P. *šōyēt*, *šūtan* (written *ywyyt*, *ywtu*), Pašto *šowul*, *šōyāl* 'chew, gnaw', N.Pers. *jāvīdan*, to IE Pok. 400. See also s.v. *gūna-* 'worm', as the 'gnawing' insect.
- hamjsā** 'he draws', III 43.17 *khva hvai angau baidā raijsai ārā hamjsā* '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 hanjīšnīh* 'raising up' (*LALA hmčšnyh*), *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. *sęgti* 'fasten', O.Slav. *segnōti* 'seize'. Note that Zor.P. *āhanj-*, *frahanj-* may contain either *hanj-* or *hanj-*.
- hamjsāndei** 'aspiring', V 85, 6v1 (*balysštī*) *ālstu hamjsāndei* 'aspiring to bodhi-knowledge', translation E. Lamotte, *Sūrangama-samādhi* 228 'il aspire profondément à l'état de Buddha'; from **ham-jamantaka-*.
- hamjsamḍaina** 'by one having started', III 21, 9a3 *baṃsūna-vīysaina baudhisattva-yāna hamjsamḍaina tta tta aysmu upevānā* 'by the bodhisattva who has set out on the bodhisattva vehicle the thought must be so produced' (BS *utpādāya-*), BS *bodhisattva-yāna-samprasthitena evaṃ cītam utpādayitavyam*. See *ham-jam-* 'go forth' from **ham-jama-*, with contraction of *-jamant-* > *-jsamḍ-*, see s.v. *paṃsadi*.
- hamjsam-** 'assemble', Manj. 82-3 *vara hajsamāre pacāḍanaḥ* 'there they gather duly'; K 68.195-6 *tte karmī harbāsi jāre nai hamjsāmāri na tsimḍi* 'his karma-acts all cease, they do not accumulate for him, they do not go on', = K 71, 11v2-3 *tte karma harabaiša jāre* (verse 38) *nai nā hajsāmāre* (to read: *hajsamāre*) *na tsidā*; Bcd 46v3-4 *cu ji hamjsimānde mamī mara pūna ttaṃda* 'because for me so many merits accumulate here'. From **ham-jama-*. See also transitive *hamjsēm-*.
- hamjsāmaa-*, see s.v. *hamjsēm-*.
- hamjsām-*, *hamjsim-*, see *hamjsēm-*.
- hamjsēm-*, 'to gather, assemble, get' (trans.), Z 23.97 *puña*

hamjsemāna 'merits must be gathered' (with Bcd 57v2 *hamjsāmdā pūṇṇā* 'accumulated merits', BS *kuśalaṃ... saṃcitu*); with *ham-* > *ha-*, II 63·8-9 *hajsemyari vā*; II 63·8 *vā hajsemyari* (2 plural); II 16, 4b6 *hajsēmā*; II 116·42, 1 sing. *hajsaimīna* 'I might gather'. Preterite, *hamjsau-nda-*, SuvO. 5r4-5 *puṇṇai hamḃisā avamātā aṣumuḃḃā atāṣṭā cu ttānu hamjsauṇḃā hāmāte* 'the heap of merit, immeasurable, uncounted, inconceivable which is accumulated for them', BS *puṇya-skandham aparyantam asaṃkhyeyam acintiyam tat teṣāṃ prasṭaṃ bhōti*; SuvP. 73v4 *pūṇṇam armūvṭṭi kiṇa, hamjsauḃa cu ra maṃ ide* 'may I rejoice for the merits which are accumulated for me', BS *tenaveva me puṇya-anumodena kāyena vācā manasā-arjitena* (differt); V 115, 63v6 *ce ju vā ttagatā iyā hamjsauṇḃā* 'whose wealth has been accumulated', BS *dhanam yasyavasti saṃcitam*; with *-āṇḃa-*, SuvP. 73v1 *asida cvaṃ ide kīra, hamjsāṇḃa ysamṭhvā pīrma* 'what evil karma-acts (BS *asiddha-*) there are of mine accumulated in births earlier', BS *pāpāni karmāni mayā-arjitāni pūrva-arjitam yad bhava-saṃkaṭeṣu*. See also with *ha-* for *ham-* above. Note II 40·29 *aṣi pamuhva vī burā sirka hajsāmīda* 'horse, clothes and the like they gather, excellent ones' with **ham-jāma-*; ibid. 30 *hajsāmīda*. Noun, *hamjsāma-*, V 111, 33r5 *kāḃāgānīneina hamjsāmaina* 'with accumulation of karma-acts', BS *karma-upacayena*; II 102·39 *pūṇṇa bvāmavīnāṃ va hajsāmā ūspaurāṃ ppracaina* 'for the sake of the complete accumulations of the knowledge of merit'; K 57, 26r2 *samāhānāṇḃ hīvō hamjsāṇḃā ṣṭe* 'it is an accumulation of *samādhāna*-trances'; SuvP. 68v1 *puṇṇam hamjsāmāna vātācā* 'with accumulation of merits thereafter', BS *puṇya-m-upārjana-saṃkaṭaiḥ*; Bcd 57v2 *hamjsāṇḃā pūṇṇā* 'accumulated merit', BS *kuśalaṃ... saṃcitu*. From **ham-jāmaya-*, causative to *gam-* 'go', Av. *ham...* *jam-*, *hanjas-*, *jāma-*, *jāmaya-*; Zor.P. *hanjām* 'end', N.Pers. *anjām* 'end', Sogd. Bud. *'nytk* 'complete'; M.Parth.T. *hnj'm-* 'to achieve', *hynj'm*, *'nj'myšn*, *hnj'm'd*, *hnjft*, *hnjpt*, *'njmn* 'assembly'; M.Pers.T. *hnzps-* 'become complete', *hnzpt* 'ended; assembled', *hnz'm-* 'to complete; bring together', *hnz'pt*, *hng'pt*, *hnzmn* 'assembly', Zor.P. *hanjaman*, N.Pers. *anjuman*; Oss. D. *ānyād*, I. *ānyād* 'enough', *ānyādtār* 'stronger'.

hamjsarā 'place of activity, sphere', K 53·10·9 *agūnā hamjsarā baysānā bisānā* 'the markless sphere of all the Buddhas' (=BS *animitta-*, and *gocara-*); K 62, 177v4 *agūnā hamjsara baysānā bisānā*; 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 atāṣi* (BS *ākāṣa-*) *hamjsaṣḃe bālyso jsa pamele* 'who intends to measure the sky with footsteps?'; II 23·19·1 *hamjsiṣḃi hīsi* 'intends to come', III 75·219 *rrāmā hamjsaiṣḃi mirāṃ* 'Rāma is like to die'; 1 sing. Z 14·2 *hamjsāṭe*; 3 plur. Z 20·18 *hamjsāre*; II 16, 4b6 *hamjsyārau hvamḃā mārāṃ kṣuna* 'the men were about to die of hunger'; 1 plur. II 91·104-5 *mahe kīṭhi āna hamjsyāṃ kṣuna mirā* 'we in the city are likely to die of hunger'; 1 sing. III 20, 3a4 *aysā hamjsye byūhā* 'I propose to translate' (*byūh-* 'turn, change, transform'); III 37·9

hamjsiṣḃai sāmāṃ 'he intends to mount up' (so read); preterite Z 24·412 *isandā nā khāṣāte hamjsaṣḃāna hūṇu* 'the earth drinks their blood with purpose'; Z 13·71 *yakṣā hamjsaṣḃe hauṣṣu haurā* 'the *yakṣa*-goblin was about to give a blow with his fist'; Z 13·76 *hamjsaṣḃātā* 'she intended'; III 135a4-5 *cu ma kṣira vaṣṭina hira hamjsiṣḃa 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 *kūṣauma āyīmāve u hajsye hā yanāve*, = V 244, 3a2-3 *āyīmāma kṣamī u hamjsye hā yanāve* 'he may desire the search and may make the request', BS *prārthayitu-kāma-* ('wishing to make a request'). See the base *čāṣ-*, s.v. *tcāṣ-* 'to see'.

hamjsārā 'designing, drawing', K 11, 135v4 *vikalpa-mātrā hamjsārā saṃ(kalpa)ḥ* 'design is *vikalpa*-thought; *samkalpa*-thought only...'; K 11, 135v5 *samu kko hajsārā u pīsā vijñānā rūvā* 'just as designing and painting, *vijñāna*-thought (makes) form' (BS *rūpa-*); Z 23·51 *ttīyī hamjsārro harbiṣṣu nāte thato vāṣṭa vahāṣṭā* 'then he (*Viśvakarman-*) undertook the whole designing; at once he descended here'; K 67·171 *cu vā hamjsārri biyasaṭe* 'what designing he undertakes', = K 70, 7v2 *cu vā hajsāra biyasaṭe*; V 297a, 24 *hamjsāro*. From base *kar-*, **ham-čāranā-* > *hamjsārā-*, possibly *kār-* 'draw lines' rather than *kar-* 'make'.

hamjsūl- 'to set alight, kindle', and *hajsul-*, Sid. 11v3 *dai 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 *hamjsulyākā*, I 187, 107r2 *hamjsūlyākā*, BS *dīpanīya-*. From base *kau-*, *ču-* 'to burn' with increment *-l-*, see also *vecūly-* 'to walk'. Cognates s.v. *tcūlye* 'splendid', see also Oss. I. *curyn*, *cyrd* 'to roast' from *kau-*, *ču-*, *ču-r-*. IE Pok. 595 *keu-*, Greek *καυ-*, *καίω*, Lit. *kūlēti* 'become heated (of wheat)', see also AION 1, 1959, 122-3. Since M.Parth.T. has *'zgul-* 'to hear' from **uz-gauṣ-* a replacement of *-ṣ-* by *-l-* could be envisaged, as in Pamir dialects. Note also Oss. D. *ānc'olun*, *ānc'uld*, I. *ānc'ulyn*, *ānc'yld* 'press, press together, fold' and N.Pers. *kōlidan* 'to dig', Waxī *parkōl-* 'to dig'.

hamjsē 'request', *hajsye* BS *prārthayitu-*, see s.v. *hamjsaṣ-* 'intend'.

hamjsem-, see s.v. *hamjsam-* 'gather', *hamjsauṇḃa-*, 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 hvānā* 'speaks truth', BS *satya-vādī*; III 25, 27b1 *ni vara haṭṭha u ni drrūja* 'there truth is not, lie is not'; Z 6·59 *hīṭṭhe dyāmatā* 'vision of truth'; K 137·907 *hīṭṭhi prattiṇā* 'oath of truth', Tib. *bden-pahi thugsdam*, K 4, 141r4 *hīṭṭhei* 'truth', Tib. *bden-par*; plural, Z 10·28 *tcōhora haṭṭhe* 'four truths', parallel to BS *catvāri satyāni*; Manj. 54 *hakṣa tcahaure*; thence, Manj. 166 *vajrra pade haṣa uwāra* 'the Vajra-diamond way, true, exalted'. Adjective, Z 19·30 *kāde hīṭṭho rraṣṭo* 'very true, right', < **habhya-*. From *hat-* 'existent' with *-ya-* **habhya-* 'true, real', Av. *haiḃya-*, O.Pers. *haṣiya-*, Oss. DI. *ācāg*, O.Ind. *satyā-*. IE Pok. 341-2 *es-* 'to exist', Germanic **sanþo-*, O.Norse *sanur*, O.Engl. *sōð*, Got. *sunja* 'truth'.

haḍa- 'messenger', v 77, 145r2 *muho hā haḍu hāṇā* 'we send a messenger', Tib. *pho-nar bzud lichal-lo* (*bzud* 'go away'); III 124:82 *haḍa* glossed by BS *rajsavari* (= *rāja-dvārīka*-) 'emissary'; Z 5:33 *āmūcu hā haḍu hiṣṭe* 'he sent the *amātya*-minister as messenger'; frequent for 'envoy, ambassador' in official documents, II 47-105 *ciṅvāṣṭā mista haḍa* 'the Great Envoy to China (North-West China of Kan-ṣou and Ṣa-ṣou)'. 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 *haḍua-*. 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 *aysā biṣvā sarva-dharmvā gū ive* 'I have escaped (*gūta-*) into all the elements', and as ibid. 17 bis v1 *uysānā na mañā sa aysa-ṇ samāvanai ṣṭe* 'he does not think of himself (thinking) that I have attained them' (BS *samāpama-ka-* 'attained' = *haḍa-*); note also ibid. 17 bis r4 *samāhāna samāvaji* 'he attains to *samādhāna*-trances' (BS *samā-padyate*). K 55, 17 bis r3 *parāha parehe u tye haḍa aṇ ma parāha biṇḍi au uysānā na mañā sa aysā parehaṇḍai 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 *ttye 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 *ttye haḍe vara ttañā biśa cadaṇ bu iṣa buśa pastāva* 'of his clothes there in this house a scent from sandal perfume arose'; III 80:20-1 *maṇ haḍā saṅgūrūna sastā hvaṇḍvā 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, ἀραρα, Lat. *ar-t-*, nom. sing. *ars*. See also Kroraina *arna-* in *arnavaj'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. *ṇjīmaa-*. Below see *hādika-*.

haḍaa- 'watcher, guard leader', II 8:140-1 *u tti vā cvāvaja māsta janavai vī au haḍā āva ana vaijalaka u syau haḍai* 'and then here in the month *Cvātaja* (first spring month) the guardsmen came, Ana the young lord and Syau the guardian' (see SDTV 28); II 5:10 (triadic) *āysdirai kākā haḍiṇi (-iṇi = -ai) valākāteṣvarā baudasatvā* 'the bodhisattva Avalokiteśvara, protector, guardian, watcher' (SDTV 69). From **harta-ka-* to base *har-* 'to watch over', Av. *harstar-* 'watcher, guardian', *haraiti*, *haurvaiti*, *-haurva-*, *hāra-*, *haratayaē-ča*, *harθra-*, glossed by Zor.P.

sardār, *sardārēnūtan* 'leader, to lead'; with *hāra-* in Zor.P. *zēn-hār* 'protection' (*zēn* 'having in one's charge' see s.v. *ysinīta-*), N.Pers. *zēn-hār*, Georgian lw *zenaar-*; IE Pok. 910 *ser-*, *ser-g-* 'to watch', Greek ἡρώς ('guardian?'), Lat. *seruāre*, O.Slav. *xrana* 'protection' (if *xr-* < *sr-*), Lit. *sėrgmi*, *sėrgu*, *sėrgiu* 'to watch', *sargis* 'vigilant', O.Pruss. *but-sargs* 'householder'. Compound, II 117:129-30 *haḍāvaysāṇi* 'groups of guardsmen' (to base *vaz-*).

haḍā 'day', nom. acc. sing. *haḍā*, gen. sing. *haḍai*, loc. sing. *haḍāya*, *haḍāyi*, *haḍāyā*, plur. *haḍā*, gen. plur. *haḍāṇi*, loc. plur. *haḍvā*, II 13, 1b1 *māstā 8 haḍā 27* 'month 8, day 27'; II 14, 2a1 *māstā mūdracaja haḍā-t-ū jsa 11 ttye scye* 'month *Mutcaçi* (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 *haṣṭūsamyai haḍai* 'eighteenth day'; II 20, 12b7 *mūcaci haṣṭūsamyai haḍai* 'on the eighteenth day of (month) *Mutcaçi*'; 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 vatciṣṭe* 'he (the *yakṣa*-goblin) in the city by day sprinkles water on the herbage'; Sid. 151r3 *pharāka haḍā* 'many days'; IV 17:15 *satā haḍā* 'for 100 days'; Sid. 15v5 *kaṣṭyā haḍāṇi jsa* 'within sixty days', Tib. *śag drug-čus*; II 23:21:3 *rośvā (= daśvā) haḍvā* 'in ten days'; III 66:27 *pajī tve haḍai haḍai* 'he went begging day by day'; suffixes, adjectives, *-āṇjīṣi*, *-āṇjīṣū*, K 46:28 *ttye haḍāṇjīṣi khāysā* 'food for the day'; II 56:21 *dva-haḍāṇjīṣya śadiṇi (-iṇi = -e) bidā* 'two days' journey on land'; II 55:3 *pajsa-haḍāṇjīṣye śadi bidā* 'five days' journey by land'; II 55:5 *dri-haḍāṇjīṣye śadā bidā* 'three days'; I 153, 63r5 *avarāṇjīṣi ttaivi (-i = -ai) cū śa-haḍāṇjīṣū cū drra-haḍāṇjīṣū tcūra-haḍāṇjīṣū hamyi* 'perpetual fever which is of the second day, which is of the third, of the fourth day', BS *sattatā sanattatīva dvattīyaka-ttrattīyakaṇi jvaraṇi catūrthakaṇi*. Note also *imujīṣi* 'of to-day', and I 161, 76r3 *dvāsā-salāṇjīṣū vīraṇi* 'a wound of twelve years' (BS *vraṇa-*). Compound, *panūḍai* 'every day' from *panu* (*h*)*ḍai*. From **harta-* or **hṛta-*, **haḍāka-* masc., to base *har-* 'go up; pass', Sogd. Man. *ṣṛtyh* 'passed', rendered by Uigur Turk. *ārtmīṣtā*, 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 pilyūnāna jvātu nātu yanā* 'and one cannot however kill with one blow', BS G 37, 12b2 *sa na śaknuyād eka-prahāreṇa jivītād vyavaropayitum*; v 70, 8v4 *śai rro haḍe aruvā tcera* 'but treatment of medicine must be made', BS G 37, 12b3 *atha ca punar bhāṣajya-yogaṇi 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 kḥo haḍe ysaiye* 'and as soon as he is born', BS G 37, 74b1 *jāta-mātraś ca*; *hāde* 'however', v 339, 77v2 *tītā hāde|||*, 'then however', BS G 37, 72 bis b1 *atha tau śighra-śighraṇi sva-grhaṇi gatvā* ('then those two went very quickly home'); *haḍā*, v 388, 19r4 *kye haḍā śśūru yindā* 'who does a good deed', BS G 37, 14a2-3 *yat karoti subhāṇi karma*; *hāde* and *haḍe* variant, v 329, 13r6-v1 *duṣkara hāde sarvaśūra tītāye dātā pyūyāmata* 'difficult however is the hearing of this *dharma*-doctrine, O Sarvaśūra', = v 69 8r1 *duṣkara haḍe*

- sarvaśūra ttātāye dāti pyūṣmāta*, BS G 37, 1123 *durlabhās te sarvaśūra satvā ya imaṃ dhārma-paryāyam śroṣyanti*; Z 9-11 *ttatvatu je hāde ne indā* 'in reality (BS *ttatvataḥ*) they however do not exist', = Manj. 189 *hāde ida* (and 174); *haḍa*, Sid. 103v2 *jilume va anvaṣta u jihāri haḍa* 'cure is difficult, but yet they heal', Tib. *gso dkah-ba yin-no*; *haḍi*, Sid. 17r3 *dūṣa haḍi harbiśā jidā* 'it removes all *doṣa*-states', Tib. *nad-gzī 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 *hūna dyai haḍara bayṣa* '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- > -d-*. See *hayār*.
- hatanda-** 'trembling', I 254v5 *hatamdyau amgyau* (with broken bases of *t* and *y*) 'with trembling limbs', BS *praphallibhūr anga-pratyangaiḥ* (variant *-phull-*), Tib. *yan-lag hāar-sio*; Z 20-44 *hatcaste vātco hatanda nā angga biśā* 'all their limbs broken, then trembling'. From **fra-tam-*, possibly **fra-kam-*, to *kamp-* 'tremble', see s.v. *caṃbula*, and s.v. *rrīṣya*.
- hatamu** 'seventh', v 160, 203b3 *|||ṣā dhāraṇā hatamu aṣṭamu|||* 'this *dhāraṇā*-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 haḍḍa*. From **fra-tarṣ-* (< **fra-riṣ-*). See *tarṣ-* s.v. *ustairṣṭa*. IE Pok. 1062 *telǵh-* 'beat, crush', O.Ind. *tr̥ṇedhi*, *tr̥ḍhā-*, beside *tard-*, O.Ind. *tr̥ṇātti*, *tr̥ṇā-* '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 śśākyamuni carāte balysūstu* 'where formerly the Buddha Śākyamuni practises the bodhi-knowledge'; SuvP. 60v2 *haḍara bayṣa* 'former Buddhas' (BS differt); adjective, SuvO. 54r4 *biśā gyasta balysa hatāḍarāṃṣya vaysūāṃṣya ustamāṃṣya* 'all *deva* Buddhas, former, present, future ('of the last time')', BS *sarva-buddhānām atīta-anāgata-pratyutpannānām* ('of all Buddhas past, future, present'); v 99v6 *kuśala-mūla hatāḍarāṃṣya ni indā* 'former good roots do not exist'; v 234, 1344 *hatāḍarāṃṣya-*; v 293, 7a3 (*hatāḍa*)*r(ā)ṃṣyanā gyastānā (balysānā)* 'of former *deva* Buddhas'; v 91, 611r3 *haḍarām<jsya>|||*. Comparative to *hatāra-* from **fratarā-*.
- hatāma-** 'farthest', v 112, 34r1 *hatāmuvō gyastuvō ysamihū nāsāre* 'they take birth among the farthest *deva*-gods', BS *svarga-loka upapatsyante*. From *fratama-* 'most in front', Av. *fratama-*, O.Pers. *fratama*, in Greek script *πρῶταμα*, M.Parth.T. *'frdm* 'first', Zor.P. *plwm* **fratom*; Sogd. Bud. *prtm*, *'prtm*, *'βtm*, Man. *'ftm-*, Chr. *fjm-*. IE Pok. 814 O.Ind. *prathamā-*, Kroraina *prathama*, *pratama*, *paḍ'ama*, Kharoṣṭhī inscriptions *prathama-*, *praḍhama-*, *paḍhama-*. For the second syllable *-ā-*, note also v 280, 5b2 *satāma-* 'hundredth'.
- hatāra-**, coalescence of two words 1. 'once', O.Pers. *hakaram*, Av. *hakarēt*, Zor.P. *hakar-č*, N.Pers. *harg-iz* 'ever',
- O.Ind. *sakrt*; 2. 'former', O.Pers. *fratarā-*, *frathara-*, Av. *fratarā-*, M.Parth.T. *'frdystr* 'prior'; comparative *hatāḍara* 'former'. Cliché at beginning of *sūtras*, v 389, E180 *tta pyūṣṭu balys(ā) rājagṛhā ānā hatāru* 'so it has been heard the Buddha being in Rājagṛha once...'. Z 5-7 *kye kādāna hatāro hamatā balysi hivi uysgrute tcārma* 'for whom once the Buddha broke his own skin'; Z 24-246 *byāta tā striya jsiḍātā hataro uho* 'by you (sing.) remembered, a woman; she once cheated you (plural)'; Z 12-55 *kho ni ye hatāra namastā* 'as to them one once bows'; Z 2-106 *ko hatāro balysu buhu jsiḍu yanāma* 'if truly (-u = *uta*) once we can deceive the Buddha', see *herra*, *herra vī*, *her-vī* and *haittā*.
- hatīys-** 'shine', Z 16-33 *cvī ysarnnai ttorā kye halci hā hatīys(d)e* 'which has a golden top which shines everywhere'. From *taig-*, *-ysde* < *-jatai*, to O.Ind. *téjas-* 'splendour', elsewhere IE Pok. 1016-7 (*s*)*teig-* 'be sharp', O.Ind. *téjate*, *tiktā*, Av. *taēya-*, *taēša-*, *tiyra-* 'sharp', *tiyri-* 'arrow', N.Pers. *tēy* 'point, sword'; no other use of 'brightness'.
- hatāljš-** 'flutter (?)', Z 3-98 *ḡatra 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 *σπράπτω*, 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 datā-kṣīnyānu hatīśānā ttilā* 'then it is to be presented to the teachers as worthy recipients' (BS *dāksīneya-*), here with *-ai* written over *hatīś-* to indicate *haiś-*; v 116, 65r4 *u cu rro vā haiśāre tīra dajsāka bātāṃṣa hāmāre* 'and what (fruits) they produce are sour, pungent, astringent' (see s.v. *bātāṃṣa-*); Bcd 45r3 *binānām vyūhā:na haiśīmū ttāṣṭā* 'with display of kinds of music I present them (to the Buddhas)', BS *vādyā... varebhūḥ... pūjana*, *teṣu jināna karomi*; II 100-213 *tā kabala ḡaiṣṭu sṣā* 'I give a hundred blanket-cloths' (BS *kambala-*); K 63, 79r3-4 *pāttarva raṃṇījvā haiśīm ttāṣṭā* 'I give in jewelled bowls' (BS *pātra-*); with *-ś-*, III 4, 10v5 *haiśā (bajā)ṣṣa*, *mista bajāṣṣa* 'give (utter) sounds, great sounds (parallel BS *svara-*)'. Preterite K 24-94-5 *āratha haiṣṭa*, = K33-46 *arthai hūde*, = K 16-152 *arthā hūḍai* 'he gave wealth' (BS *artha-*); K 17-184 **haṣḍa heṣṭa*, = K 34-69 *ke hūdi*, = K 25-118 *haṣḍa yūde* 'he sent (gave) a message'; Z 5-31 *aśvī uysmalstu 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 *rruṇḍai haiṣṭā* 'she presented him to the king', = K 43-137-8 *rudai haiṣṭa*; K 46-28 *ū ttey-t-ī āṣṭari haiṣṭādi* 'and they gave it to the teacher' (BS *ācārya-*); Manj. 412-3 *haiṣṭāda bāyṣa pajsā* 'they gave honour (*pajsama-*) to the Buddha'. Noun, II 102-36-7 *pūjāpasthāṃ haiṣāmai udāsāya* 'with a view to offering worship' (BS *pūjā-upasthāna-*). Accepting *haiśā* with *-ś-* as the basic form, the *hatīś-*, *haiś-*, *ḡaiś-*, *haiṣ-*, *haiṣ-* will contain the *-ś-* = *-ś-* (often occurring in the one text), and the subscript hook, which is placed in later texts, under the first or second syllable and also under both, indicates the recent loss of a syllable

when *-aiš-* replaced *-atiš-*. The base is then **fra-aiš-y-* > **haaišu-* > *hatiš-*, *haiš-*, with participle *hatāšta-*, *hataišta-* (restored from *haišta-*) and *haišta-*. The retention of *-a-i-* in *hatiš-* could imply **fra-ā-aiš-*, with *-ā-* as found in Georgian lw *ašag-i* 'scout', N.Pers. *āš*, *āšah*, *āšanah*, *āyištanah* 'scout' from the similar base *aiš-* 'to search for', Av. *aš-*, O.Ind. *eš-:išta-* (see s.v. *gvetām*). The participle *hištāta-* with *-āta-* to a present in *-t-*, and infinitive *hište* show **fra-išta-* (with *-i-* < *-ai-* as usual). The same *-t-* present is in Zor.P. *frēstātan*, N.Pers. *frēstādan* 'send', beside M.Parth.T. *fryšt* **frēštay* 'messenger', M.Pers.T. *pryšt*, N.Pers. *frištah* (dialectal). To Av. *aš-*, infinitive *-išti-*, with *frā-*, infinitive *fraēšti-*. To O.Ind. *eš-:išt-*, present *ištāti*, participle *ištā-*; with *pra-*, *prešta-* 'sent'. This explanation of *hatiš-*, *haiš-*, *haiš-* is preferred to assuming *-iš-* to be secondary from *-š-* (= *-š-*), and *-š-* > *-š-*, whence *-šy-* > *-š-*. For the reverse case of *-š-* basic, and once *-iš-* see s.v. *kūyda-*. See also *heštyāšti*. Note also IE *eis-sk-* could result in *-aiš-*, see s.v. *byūs-*, Av. *usa-*, O.Ind. *ucchati*.

hatca 'together', see *hamtsa*.

hatcañ- 'to break' transitive, participle *hatcasta-*, Z 6·34 *ṣgi vašārā hatcañāte* 'this vajra- ('thunderbolt' and 'diamond') destroys'; Z 2·72 *bišū nā škāšetū mādā irdayau jsa buhu hatcañāmā* 'all their pride and (-u) arrogance (BS *māna-*) we destroy with *ṛddhi-* powers'; Z 22·276 *maraññju hatcañāta hino* 'destroy (2 plur.) the army of death', BS *dhumidhwaṃ mṛtyunaḥ sānyamaḥ*; v 337, 366 *kye balysāna cīya hatcañā* 'who destroys the Buddhist *caitya-* shrines', BS G 37, 3345 *stūpa-bhedaṃ kārayet*; Z 22·198 *hatcañāndi*, Manj. 172 *hatcañāda*; adjective, Sid. 125 *ṭavai mistye ttaude hatcañāka* 'destroying the great heat of fever', BS *jvara... mahā-dāha-vināšana-*, Tib. *rims drag-po hjom-s-la*; K 136·873 *mārīni hūi hatcañākā* 'defeating the army of the *Māra-* demon' (omitted Tib.); preterite, Sid. 144v5 *hatcastā* 'broken', Tib. *chag-grugs* (dyadic), III 139r1 (*ba*) *lysāna cīya hatcaste* 'he destroyed Buddhist *caitya-* shrines', BS G 37, 34r1 *stūpa-bhedaṃ*; compound, K 7, 147r4 *hatcasta-hamo hvḡ* 'man with broken pot', Tib. *snod chags-pa*. Intransitive, **hatcady-* > *hatcya-*, 3 sing. K 7, 146v4 *hamau hatcai* 'the bowl breaks', Tib. *snod chag-par gyur-na*; Sid. 144v3 *āstai hatcyāve* 'the bone breaks', Tib. *rus-pa chag-gam*; III 71·147 *audā maraññ khvai na hatcyāre* 'so that they should not break for him until death'; Sid. 131v4, participle present, *āstā-v-i hatcyādā hamāre u beramdā* 'his bones become fragile and brittle', BS *rug-bheda-*, Tib. *rus-pa grum-šiv hgas-pa dan*. Participle with negative IV 23·8 (verse 20) *ahatcastūṃ mūñi styūdā* 'may it (my *prañidhāna-* vow) remain unbroken, firm, for me (-*ṃ*)'. See also *gatcya-*, *gatcasta-*, *nitcasta-*, *bitcañ-*, *vatcasta-*; and s.v. *chadrasta-*. Noun, K 63, 79v2 *hatcanaka-*. From *skand-*, *sčand-* 'break', Av. *skand-*, *sčandaya-*, *skānda-* '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-hyyyn* 'breaking the army' (**iškan-hēn*); Waxī *škāθ-*, *šken-*, *škōnd-* 'break', causative *škāndiv-*, *škāt-*, *škōnd*, *škōtt* 'break'. But for 'to engrave', base (*s*)*kan-* Sogd. Bud. infinitive *sknt* 'to incise', not *kan-* 'dig'; for 'cut', see *Yidya*

skād-:skast, Šuyni *šičand-* from **skrant-* (G. Morgenstierne, Etymological Vocabulary of the Shughni Group, 100). IE Pok. 918-9 (*s*)*h(h)ed-* 'split', O.Ind. *skhadate* 'splits', Greek *σκαδόννυμι* 'scatter', Mid.Engl. *scateren* 'scatter', Lit. *kedėti* 'burst', *skederrā* 'splinter', O.Slav. *skodū* 'poor, small'. See also *-skīna*, *mūla-* ('clay').

hatcañ- 'give', II 119·177 *kama-cū va au hatcañi* 'for Kanṭṣou I will make a donation'; II 36, 8b2 *ṣi vā phema bisai āysaṃ hatcaṃ cu phema kaṃdvāṣṭā budāṃdi* 'he gives the millet belonging to Phema which they brought to the Kanṭva men of Phema'; preterite, v 274, 25-6 *virsa hatcastā kūsa* 6 'Virsa gave six *kūsa-* measures (of wheat)'; with *ibid.* 2 *birgaṃdarajū virsa ganam hoḍe kūsa* 31 'Virsa of Birgaṃdara gave wheat 31 *kūsa-* measures'; v 258, 22 *śurakā hatcastā* 'Śuraka gave (cloth)'; IV 39b2 *tī hatcastā u šau hauḍai*; plural, II 44·46 *tū cimūḍaṃ padamja hauḍaṃ-dūṃ cvāṃ jśaṃ mvaṃ harye tū jśaṃ 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 *tī tī hatcastāṃdūṃ* 'so we gave'. From base *skand-*, from 'scatter', as in Greek *σκαδόννυμι*, *σκιδόννυμι* '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 mirākye jśaṃe* 'gifts (pieces) of precious stones, fine pearls'.

***hatrema** for *h(ā) ttrema*, Manj. 321 *baṣya sa paṣai* (BS *paṣai-*) *jsa hatsa h(ā) ttrema nairvāṇa kithe 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 **hamtsūtā*, see *hamtsa*.

hatsāre 'take off', Z 278·86 *pañjsāre tīyā hatsāre* 'they put on, then they take off'; Z 280·11 *nuva velā* (BS *velā*) *tīyā hatsāre ttrāmu ākṣvīndā pa(mete)* 'according to season then they take off, so they begin to put on'. From **fra-mučya-* beside *pañjs-* from **pati-muča-*. See cognates s.v. *pañjs-*.

hatsīṃdā 'come out', III 92·243 *u dva drrai jūna tīa tīa ysūnāñā, klū va hera vī kalamakya na hatsīṃdā* '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 *tīo rro ṇāto hino hatsuto pandāya ṣṭānai vā va(ṛa) puṣṣo iśśānā* 'that foreign army also having set out, being on the way, we shall thrust back', BS *taṇi para-cakram adhvūna-mārga-pratipannaṃ tathaiṃ pratinivartayisyāmaḥ*. From **fra-čyuta-*, see *hatsīṃdā*, *tsoa-*, *tsuta-*.

hatsva 'arrival', II 117·9 *hvāṃ(dā) sa tha mājai hatsva na ṣṭi tha vā haḍa hīvi tsoe* '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 *tsoe* 'you have come'; or 'one come'. See *hatsīṃdā*, *hatsuta-* from **fra-*

- čyuta-* with *-ts-* < *-čy-* retained, contrasting with *hajs-* (see *hajsa*) 'take off' from *fra-muča-*. Oss. D. *xuācun* 'to embrace' and *docun* 'to milk' show similar *-c-* < *-čy-* from the voiced *huaj-* and *dauf-*.
- hathara** 'trouble, resentment', II 87.53 *ysira 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. *δrβnd* 'were troubled', Man., Chr. *wyθrb-* 'be troubled'. The base *θar-* is in Šuynī *aθēr-*, *aθār-* < **ā-θāraya-* 'to extend'; see also s.v. *dāthadai* 'transfer' to base *tar-* 'convey over', IE Pok. 1074-5 *ter-*. Note *hah-* from **fra-θ-* but *hamth-*, *hath-* from **ham-θ-*. For **θarp-* see s.v. *tharba* 'pleasant, good (?)'.
- hatharka** 'trouble', K 73.28 *hatharka gvāna ni byihi* 'he suffers no trouble at all' (translation Studies in honour of I. B. Horner, 16); K 15.114-5 *satva hatharaka 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 budāmdā*, K 150.15-6 *cvī ra jsū pilā mara ūchai pvenni (-en- = -ai-)*, *hatharkyi gārīyū hūnā višunā amangalyi* '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 kitha tta jsām hathriyādā* 'they caused trouble so around the city'; K 46.41-2 *lāga-prracai* (BS *loka-pratyaya-*, *ā = ām*) *drraišīye hathrri štāna* 'being pressed by opinions (BS *dršīgata-*) created by wordly circumstances'. Participle to *ham-θrang-* 'to press', see s.v. *thargga-*.
- hathrris-** 'distress', K 64, 81v2 *kṣū ttaranā hathrrisīda ha vi bādā* 'by hunger (and) thirst they are distressed all the time'. Incohesive **ham-θrks-* to *θrang-*, see below *hamthrris-*.
- hada** 'within, among', see *handarāna*.
- hada** 'other', older *handara-*, K 154.40 *hada ysatha* 'other birth', II 38.18 *hamda maṃ piḍaki ništa* 'I have no other letter (written document)'; JS 20r4 *hamda haurāna* 'other gift', III 101.41 *sau sau hada hvai brrauda ysūškyaira* 'each other man dearer, more delightful'. See *handara-*.
- hadaj-** 'accumulate, assemble', participle *hamdīya-*, Manj. 377 *pūna hadajāna* 'merits must be accumulated'; participle, v 206.13.1 *hamthi vira hvamḍāni hamdīya yudāmdī* 'they could gather the men in the city'. From **ham-taug-*, like *pattaj-*, *pattīya-* to **pati-taug-* 'to attain', *tīman-* 'seed', Zor.P. *handōžēt*, *handōxt ēstēt*, N.Pers. *andōžam*, *andōxt* 'collect', Zor.P. *tōš-*, *tōxtan* 'to pay', Armen. lw *toyš*, *tougan*, *toužem* 'to punish', *toušim* 'pay', N.Pers. *tōš-*, *tōxtan* 'gather, pay', Judaeo-Pers. *bāš-tōšis* '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)na* 'inside, outside, in the middle'; Manj. 246-7 *hadana tte vā natcana* 'inside and outside'. See *hamdarna*.
- hadara-** 'other', older *handara-*, Manj. 190 *hadara striya* 'another female'; Manj. 420-1 *hadara hve* 'other man'; Manj. 418 *pharai ysāre hadarai sāya* 'many thousand other Śākya'; K 46.30 *hadarye būdā parsāmai jsa* 'with the passing of further time', = K 46.35 *hadarye būdā parsauṃe*; Manj. 162 *auška hadarya pūšāna pātca pārāme mvašja jsa kṣa* 'always by another it is to be recited, then the six *pāramitā*-perfections with favour', like III 63.143 *hamdaryau pušā u hamaiyi na hanāsa* 'you are to recite with others and not to grasp it oneself'; Manj. 78 *baudhacetta āsta(na) dharmā hadarya ttu padī pātca* 'the dharmaelements, the *bodhi-citta-* ('thought to bodhi-knowledge') and the like, the others in that way then'.
- hadarra** 'others', III 37.15 *hadarra hašprriya* 'others opened', = III 46.31 *hamdara hašprriya*; III 37.18 *hadarra ysaunāra* 'others are conspicuous', = III 46.34 *hadāra ysānāra*. For older *handara-*.
- hadara** 'within', III 124.81 *hadara ttrāmau* 'enter (2 sing. older **trāmu*) within', BS *abyattara prraorriša* (= *abhyantaram praviša*); II 96.91 *hadara vya* 'within' (see s.v. *hamdṛ*); adjective *hadarīmaa-*, Manj. 202-3 *hadarīmāne [tcarī] prracaina naitcarīmā seda jaḍina* 'because of internal things the external things seem through ignorance', = Z 5.68 *hamdarīmānu prracaina naitcīmā saindā jaḍina*. See below *handara*.
- hadarām** 'garment', II 1.9-10 *draijsai vara hadarām* 'a leather coat, cloak (?)', garment (triadic), gloss to Chinese *pi-pi* (K 721.1 *p'i* < *b'jie* 'leather'); II 60.15-6 *šacā hadarā šā* 'one garment of *šacī*-silk'. From **fradarāna-*, *dar-* 'to hold, to wear', Oss. DI. *darās* 'dress', see also *draijsai* 'leather coat'.
- hadā** 'excellent (?)', II 60.28-9 *hadā naškūmāya* 'excellently (?) equipped', from **fradāta-* 'placed in front', to base *dā-* 'put', to Av. *fradāta-*, as a name Parth. Φραάτης, Zor.P. *frahāt*, N.Pers. *farhād*.
- hadāda-** 'gathered', K 153.28 *vajrra-pūšā haraštā natcani hadāḍim (-im = -ai)* *satva baystūštāšī* 'he threw out the *vajra*-noose and gathered beings into bodhi-knowledge'. See *hamdār-*, *hamdāda-* 'hold together, collect'.
- hadādeṃ** 'heated', II 125.11 *amḍi va ttā parya iḍeṃ ttraiḥša maṃ haṃi hadādeṃ ttadi [hīyem] hīyai šte cāni dyāma na vijsyem (-em = -e)* 'deign to act the man for me (*va-ṃ*); here I become afflicted (BS *tīkṣṇa-*); heated only, I am bound (*šte* 1 sing.), I who do not see your face (*-āṃ = -ā*)'. Hence *hadāda-*, older *handāda-* from **hamtafta-*. Then *hīyaa-* 'bound' like *basta-* 'bound in mind by love'.
- hadāra** 'favour', IV 63a2 *vara vaṃa hīna-bāyāi hvā-sī va hadāra haura* 'now there for the army leader Hiva-sī he gives the favour...'. See *hamdāra-*.
- hadāra-** 'other', II 106.143 *hvyai gai vira pārāuttai hadāra vā satsārana gūve* 'based on human life-stage, he saved others from migration'. See *handāra-*.
- hadyaja** 'month name', v 236.22 *hadyaja māšte*, ibid. 24 *hadyaja māšte* 'month *Hamdyaja* (first summer month)', see *hamdyaji*.
- hadra-vyanaja**, adjective 'being within' to *hamdṛ vāte hamdra vya*, II 10b1 *khu ma hadra-vyanajau hīya mvašta haraysda* 'when he extends favour here for those in our midst' (SDTV 29).

hadrūṣajā 'contentious', K 55, 82v4 *hadrūṣajā kalahāra* (BS *kalahā-*) *tta sai na pyāne* 'so may I nor even hear contentious quarrels'. See *hamdrūṣa-*.

hadrrauysya 'moving in the air', K 64, 80v1 *hadrrauysya tsūma āṣa*; K 154·45 *hadrāysyi tsū āṣa* 'may I go in the air'; K 110·339 *hadr(au)ysya* 'in the air'. See *han-drauyisi*.

hana- 'blind', SuvP. 71v3 *hana daide* 'the blind see', BS *andhās ca paṣyantū*; Z 5·101 *hana vajīṣṭāndā kārā pyāre* 'the blind saw, the deaf hear', = Manj. 415 *hana dyāda kārā pyāṣṭāda avyāya satva* 'the blind saw, the deaf (heard), the dumb beings spoke' (lacuna of *pyāṣṭāda*); Manj. 76 *ājeveṣa be-vāda hana* 'the snake (BS *ājīviṣa-*) 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 aviṣyadai satva* 'a being, blind, not seeing', K 46·39 *aviṣyaca strriya* 'blind woman', K 46·36 *hana pajyaca strriya* 'blind begging woman'; Z 2·122 *hastu parnaindā hana* 'the blind men feel the elephant' (BS *hastin-*). With the usual *-n-* < *-nd-*, to Av. *anda-* 'blind', Sogd. Bud. 'nt, Orm. *ōnd*, *hōnd*, Pašto *r-ūnd* plur. *r-ānda* (*r < rta-*). IE Pok. 41 *andhō-*, O.Ind. *andhā-*, Celtic Gaul. *andabata* 'gladiator with closed helmet'.

hanā, hanu indefinite particle, v 336, 34v5 *āstā kye hanā jaḍā hvē prahujanā* 'is there anyone an ignorant layman?', BS G 37, 31b5 *santi ke cit sarvaśūra bāla-pṛthagjanāh*, Tib. *byis-pa so-sohi skye-bohi sems-čan rñams-las gan-dag*; SuvO. 5r3 *cai ju v(ā ha)(c)indu hanu armūtindā* 'whoever rejoice', BS *ye ke cid anumodante*; III 128v5 *cindā hanu nasu yindā* 'however great a share he makes'; I 252, 2r5 *ciduku hanu*, BS *kiṃ cit* (variant *kiyat*); Z 23·11 *nai kye hanu arthi paṣendā abustye arthi ju niṣṭā* 'there is no one knows the meaning; without bodhi-knowledge a meaning does not exist'; K 1, 134v2 *citā vā varā kye hanā hāde balysūtu vātā pastātā* 'when there is come anyone to bodhi-knowledge', Tib. *gan-gi che der de-bzin-gsags-pa* (= *tathāgata*) *bzugs-sam*, translation E. Lamotte, 235 'là où se trouvent des Buddha'; K 6, 146v3-7, 146v4 *u varā (ttandrā)mye hanā hvādye* (so read) *hāmurgya hamau hatcai* 'and there of some such man through forgetting the bowl is broken', Tib. *de-na mi zig dran-pa nams-pas snod chag-par gyur-na*, translation Lamotte, 253 'parmi ces gens un homme, par inadvertence (*smṛti-hāni-*), brise le récipient qu'il tenait'. From **harnu*, variant with *halci*; note K 1·135v2 *kyindāku halci*, like I 252, 2r5 *ciduku hanu*, III 128v5 *cindā hanu*. Hence an indefinite *har-*, *hal-* see also *harmā* 'any'. The *jaḍa pprahūjana* 'foolish laymen' are also in Manj. 146.

hanata- 'bent down', participle to *hananu-*.

hanam- 'bend, bow down', causative *hanem-*, Z 2·89 *śśāna peina hanamāte ttaṃdu* 'with one leg he bends so greatly'; present participle, Z 22·233 *hanamandai harbiśśā dātā* 'the whole *dharma*-doctrine declining' (gen. absolute, with *-ai* for *-ye*); K 156·7-8 *śārye ṣada jsa* (BS *śradhā-*) *hanamadau drayvau saskārau jsa* 'with the three *saṃskāra*-actions bending forward with good faith', = III 64·9-10 *śārye ṣada jsa hanamadāni drayāṃ saskārāṃ jsa*; III 125b4 *dasta hā haṃju yāḍāndā (kama)la hanatāndā biśinda* 'they kept their hands together; they bowed their heads in all

ways'; III 37·14-5 *hanava tta sa sūje paṣṣida paṣṣudana* 'bowed down, so rising they kiss one another with the mouth' (type O.Ind. *drṣṭa-naṣṭa* 'seen and at once lost'), = III 46·30-1; v 157, 2b1 *kamalu hanemāte* 'bows the head'; Bcd 46v3 *hanaimūṃ bṣyūstāṣṭi harbiśśā aysā* 'I make all incline towards bodhi-knowledge'. For K 65, 83r3 *hanamāne*, read *na hamāne* 'may I not become'. From *fra-nam-*, see cognates s.v. *nam-*.

hanaśś-, *hanaś-* 'perish', I 177, 95v3-4 *cu avi hanaśśā gisā* 'when wits are perished, vertigo', BS *bhrama-*; Sid. 107v3 *uvivai hanīṣṃdā* 'his wits fail', Tib. *skyyid lug-pa* ('lazy; despondent'), Z 2·198 *klaiṣyau jsa hanaśśāte iyā* 'would be ruined by the *kleśa*-afflictions'; Z 2·69 *tāna badr hanaśśāte vaysāna* 'therefore Bhadra now is lost'; noun, loc. sing. Manj. 13 *hanaśa tsīda* 'they perish', Sid. 1v5 *hanaśa tsvāṃda* 'they came to ruin'; Manj. 334-5 *ttiyā jsa tsīda hanaśya satva* 'by these, beings come to ruin'. Preterite, Z 24·180 *biśśā hanaśśāndā kūra pandā tsindā* 'all are lost; they go on the false path'; JS 25r2 *sāṭika paṃ-se maiṣydyana anāha hanaśśādā* 'the merchants (BS *sārthika-*) five hundred, pitiful, protectorless, were lost' (BS *anātha-*); Z 2·133 *aysu hanaśśaimā gyaḍma* 'I am ruined through ignorance'; Manj. 160 *kūra-vadāya hanaśa* 'he perished on the false path'. See also *hanāsa-* 'destroy'. Cognates s.v. *panas-*; from **fra-nas-ya-*.

hanaśa 'assumed', see s.v. *hanāsa-* 'assumption' (Manj. 160), to base *hanas-*.

hanāys- 'adorn', K 60, 37r4 *u bahya va hanāysāṃde pamyām jsa* 'and the trees there are decorated with clothes', parallel BS *ābharāṇa-vṛkṣa-*. From base *nas-*, **fra-nās-*, see cognates s.v. *nāys-*.

hanāśś- 'destroy', causative to *hanaśś-*, v 110, 32v2 *tto tcūr-ysanyo hīno pandāya ṣṭāno pastāto hanāśśāmanai* 'we will destroy this four-membered army which has set out on the way' (BS omits); Bcd 48r4 *baudhacittā na hanāśśimā hairṣṭi gvāna* 'may I not at all lose the bodhi-thought' (BS *bodhicitta-*), BS *bodhiyi cittu ma jātu vimuhyet*; v 268, 47a5 *khu va hanāśśā varata nvīthā* 'if he destroys there, he changes there'. See cognates s.v. *panas-*.

hanāsa- 'grasp', III 29, 42a2 *saṃ aysmū kūrā hanāśā* 'the mind is just false assumption'; = Manj. 265 *sa aysmva kūra hanāsa*; III 25, 24b4-25a1 *ūtcarimai nāsākā arthā vīra hanāśā āstā* 'an external seizer in meaning is assumption', as BS *grāha-*; Z 7·28 *tta vā hanāśā ne ju varata bhāvā karā* 'so it is assumption, there is no being at all'; Z 7·32 *hanāśā hāni brāṃttā* 'assumption, dream, wandering in mind'; Manj. 141 *tcemañā jśirja hanāsa* 'illusion, assumption by the eyes'; Manj. 39 *jśirja hanāsa* 'grasp of deceit' (= BS *śāṭhya-grāha-*); see the full text s.v. *drau-* 'grasping'. Manj. 11 *kuṣṭa hanāsa pprahūjanau* 'where is assumption by the laymen' (BS *pṛthag-jana-*); Manj. 12-3 *sattsārvā jśirja hanāsa* 'in migrations illusion, assumption'; K 11r6 *pabastau jśirgye hanāśā abhāvāna ttārā ne byaure* 'in a continuum illusions, assumption, with non-existence, are not found there'. Manj. 160-1 *kūra-vadāya hanaśa raṣṭānai padāya viśṭāda khu hamaya pada nai bvāve hanāśi* 'lost on the false path, they join the true path, if he himself knows it not to be assumed'; Manj. 356 *hanāsa baiśa je butte* 'he knows all to be assumption'. From

- base *nas-* 'attain', Av. *nas-*, *nasaiti*, *aśnaoiti*, *nāsa-*, glossed by Zor.P. *aržānik būtan* 'possess', to Armen. *lw erjanik*, IE Pok. 316 *enek-*, *nek-*, O.Ind. *nāsati*. See cognates s.v. *nasa-* 'portion'.
- hanāsa** 'controller (of the state), minister', II 98·151-2 *ca mā kamacū hanāsa yai sa magārā hana vaštū bisai yai* 'he who here in Kan-ṭsou was the minister, he was the constant servant of the old Khan'. To *hanās-* 'to grasp'.
- hanāsai** 'lost', Sid. 133v4 *haṭhai neštā*, *hanāsai pharāka* 'he has no truth, he is greatly lost', Tib. *čhig mi brtan-čiv khral-khrul-ba* ('broken'); K 67·181-2 *hanāsai paṃḍi 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 myauṇā* 'since I entered lost in the migration'. See *hanāś-*.
- hanu** indefinite particle, see s.v. *hanā*.
- hanem-** causative to *hanam-* 'bend'.
- haṃtca** 'together', see *haṃtsa*.
- haṃtcā** 'bouquets (?)', III 41·34-5 *i śūjai tsidā spyakyai khāśidā haṃtcā* 'now (older *īmu*) they go to one another; they make up flowers as bouquets (?)', variant to *grauṇā-* 'garland', III 41·29-30 *i śūjai tsidā spyāka khāśidā gaṇe*. From *skag-*, *sāg-* noun **sāga-*, **ham-sāga-* > **haṃtcā-* plur. **haṃtce*, *haṃtcā*. See base *sklag-* s.v. *khāś-*, *khāś-*.
- haṃtrān-** 'make fail, fall out', Sid. 19r1 *tcaṃjsā haṃtrānāre* '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 *-ān-*, 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 hverai* 'next with radish it is not to be eaten together'; v 107, 29r6 *haṃtsa hiṇe 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 grrihāna* 'to be lifted up', = *ibid.* 44 *haṃgrrihāna*; 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 daśānu bhāvānu haṃtsatātā hama* 'a union of ten existences is not identical'; Z 22·328 *ttyau haṃtsatetu yidainā* 'I made union with them'; III 68·75 *khu sau ttraima haṃtse kinṇa* 'that one enter for coming together'. Compounds, JS 9v2 nom. plur. *hatsa-āspe* 'possessing refuge'; Z 11·77 *haṃtsa-purakā ysarkulna* 'together with son *Ysarkula*', parallel to inscriptional O.Ind. *sa-putra-*; Sid. 3r1 *haṃtsa-ysātāṃ* (gen. plur.) *āchām* 'of congenital diseases', BS *sahaja-*, Tib. *lhan-čig skyes-pahi nad riams*; Sid. 3r3 *haṃtsa-ysyāta* (intrusive *-y-*). See *hatsā*. From *ham-* 'together' with inst. sing. *-čyā*. See Oss. D. *xātca*, *xādcā*, *xāzccā*, *xāccā* (postposition) 'with', *sā xātca* 'with them'; I. *xātca* adjective 'mixed', noun, 'mixing', *xātca 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 avīysāra jaida* 'it cures five kinds of diarrhoea' (BS *atisāra-*), BS *pravāhaka-*. See s.v. *thamg-*.
- haṃtharka-** 'constriction', SuvP. 68r4 *haṃtharka pveštai śtūna* 'constriction in fear', BS *bhaya-samkaṭe*; III 6, 12v4 *biṣye samtsārije haṃtharke jsa . . . parrijā* 'save (2 sing.) from every distress in migrations'. See above *hatharka-*.
- haṃtharg-** 'to press together', Sid. 153v3 *haṃthrajānā* 'to be pressed together', Tib. *bčir-ba* ('press'); adjective, Sid. 5v2 *ṣi ttaramdarā haṃthrrajākā pūhaṃjākā u strrajā-nākā* 'this (the astringent) presses, scrapes and stiffens the body', BS *pidanā-lekhana-stambhī*, Tib. *śa na-bar byed-pa dan*, *śa hbri-ba dan*. Participle, v 116, 65v2 *āchyau haṃthriya dukhyau* 'oppressed by diseases, troubles', BS *vyādhi-paripidita-*; JS 6r3 *dva-pacaḍa daina cu ā hathrri tvare* 'to him who was greatly oppressed by the twofold fire'; JS 6v1 *tta khu ttadāna haṃthrri satvā viysāṃji ysīnāhe* 'as a being oppressed by heat bathes in a lotus-pool'. Incohesive, *haṃthris-*, K 64, 81v2 *kṣū ttaranā hathrriśida* 'they are oppressed by hunger (and) thirst'; K 101·41-2 *ni ni garkhyām āchām jsi haṃthrriśti* 'he is not oppressed by grievous diseases'; = III 113, 4r4 *ni ni garkhyām āchyau jsa haṃthrriśtā*; K 19·245 *harthūsta* (see below); noun, v 29·19 *cu haṃthrisāma 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 āṣṣeina-ggūna puva* 'whose intestines are scattered, by the sunshine violently heated, burnt they lie, blue-coloured, rotted'. See *thūste*, *paṭhuta-* (v 26, 51v3) with cognates.
- haṃḍā**, *hada* 'within, among', III 67·54 *tta khu āta haṃḍā garām* 'when they came among the mountains'; III 40·21 *haṃḍā 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 haṃḍkyā bahyā* 'among dry trees', = III 40·10 *haṃḍā haṃḍkyau bāhyau*. See older *haṃḍaṃṇa*, *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 *handajān-*, Bed 52v3 *haṃḍajānāne satva-dhātā samuṃdrā* 'may I ripen the sea of the *sattva-dhātu* ('realm of beings')'; BS *sattva-sanudra vinocayamānaḥ*; preterite, K 5, 142v4 *puīṇei nasta bāgyā handajānātemā* 'I have ripened the roots of merits', Tib. *dge-baḥi rca-ba-la yons-su smin-par byas-so*; noun, K 6, 145r4 *uysnorānu handajānēmate kāḍa(na)* 'for the ripening of beings', Tib. *sems-čan yons-su smin-par bya-baḥi don-du*. From **ham-dajaya-* 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.
- haṃḍaṃṇa** 'within', Sid. 153v2 *haṃḍaṃṇa bese ysīce perā* 'yellow leaves inside', Tib. *nan-rim-gyi lo-ma ser-po*; Sid. 156v4 *hadāṇna garśa* 'within the throat', Tib. *lkog-mahi nan-du* (partitive adjective, see also *kara-*); K 54, 14r4 *haṃḍaṃṇa nūcāna* 'inside, without'; K 55, 18v1 *haṃḍana . . . nūcāṇna*; II III·17 *haṃḍaṃṇāštā* 'to the interior'. See *handarna*, *haṃḍā*, *hada*, *haṃḍṛ vāte*, *handara-*.

handara- 'within, interior', III 1395 *haṃdaro biṣe* 'in the inner part of the house', BS *antar-gṛhe* (partitive adjective); IV 253 *haṃdara prū* 'inner post', IV 5111 *hadīra prrūvāṣṭa* 'towards the inner post', IV 5711 *haṃdīra prū* (see BSOAS 13, 1951, 920-6 for the *prūva-* 'fortress, post'); V 56, 11524 *[[[ha(m)dārvāto byūhāre* 'in between they revolve', variant N 7542 *haṃdareṇu*, BS *antare parivartayanti*; adverb, *handarna* 'within', Z 2012 *kho huškā banhyā handarna sūstā pluva* 'as a dry hollow tree burns inside'; Z 3138 *handarna* 'within'; see separately *haṃdaṃma*. Adjective, Z 567 *handarimū saindū āyattanu* 'the places seem internal' (BS *āyatana-*), Z 568 gen. plur. *handarimānu*; K 144, 1v2 *haṃdarimāi nātearimāi dū harbiṣā ṇaihvastai* 'he (stepped over=) mastered the whole *dharma*-doctrine esoteric, exoteric'. See *haṃdā*. From *antar*, *antara-* 'within', Av. *antarā*, *antarō*, O.Pers. *antar*, *antara-*, Zor.P. *andar*, *andarg*, *andar-nēmak*, *andarōn nēmak*; Sogd. Bud. 'ntryk-' 'eunuch', *ēntr*, *ēyntr*, *Yayn*. *ēntr*, Man. *ēndr*, *ēyndr*, 'ndryk-', M.Parth.T. 'ndr', 'ndryn'; M.Pers.T. 'ndr', 'ndrun', 'nyndr' 'within', 'ē nyndr', Pahlavi Psalter *nyndly* 'in'; Pašto *danana*, Wanetsi *zdare* 'inside', Yidya (*n*)*udram*. IE Pok. 313-4 *enter*, *nter*, *entero-*, O.Ind. *antār*, *āntara-*, Greek *ἐντέρον* 'intestines', Alban. *nder* 'between', Lat. *enter*, *inter*, Oscan *anter*, OHG *untar* 'under, between', O.Engl. *undern* 'midday', Hittite *anturiyas*, 'interior', *andurza* 'within'.

handara- 'other', III 24, 23b4 *haṃdarānu vistarna birāṣīyā* 'he should expound it in detail to others', BS *parebhyo deṣayet samprakāṣayet*; Sid. 136v4 *hariyaya haṃdara ne jehāre* 'the rest, the others do not heal', BS *sādhyā-itara-* ('the reverse of curable'), Tib. *lḥag-ma gśan ruams ni gsor mi run-bar bśad-do*, Sid. 20v5 *haṃdarye*, Tib. *gśan*; V 337, 36r3 *haṃdarā uysnorā*, BS G 37, 33r2 *kaś cit satvo*; loc. sing. *handarāna*, V 110, 32r5 *uholañā haṃdarāna kṣīra* 'in another land' (dyadic); III 28, 4111 *haṃdaryānā hālai uysdīṣṭiyā* 'he should teach towards others', BS *parebhyas ca vistareṇa samprakāṣayet*; V 263, 82r2 *haṃdara vara dvāsu banhya rusta* 'others there, twelve trees grown', BS G 37, 76b3 *dvādaśa vṛkṣāḥ pradūr-bhūtāḥ* ('twelve trees made visible'); plural, III 37-15; 18 *hadarra*, = III 46-31 *haṃdara*; 34 *hadāra* 'others'; III 128v5 *kho jve haṃdarye hedā* 'when he gives to another'; V 63-25 *haṃdaryāṃ hālai-t-i uysdīṣṭi* 'might teach it to others'. Repeated III 74-207-8 *haṃdarai*. . . *haṃdarai*. . . *haṃdarai* 'some. . . others'; loc. sing. V 303, 2b1 *haṃdarāñā mahācaitya* 'in another *caitya*-shrine' loc. plur. V 29, 42r2 *haṃdaruo kṣīrañvo* 'in other lands'. Later form *haṃdañā*, V 64-2 *haṃdañā ysītha* 'in another birth'; SuvO. 68r4 *haṃdarāna* 'elsewhere', BS *anyatra*; inst. plur. III 63-143 *haṃdaryau puṣā* 'do you recite with others'; Manj. 162 *hadarya pūṣāna* 'it is to be recited with others'. Compounds, V 293-3, 3b1 *haṃdara-kṣīra hīna* 'army of another country', V 164, 113v2 (gen. plur.) *handara-ysaṃthiyānu* 'those of another birth'; SuvO. 24v1-2 *handara-ysaṃthivai kādāgāne* '*karma*-acts of other births', BS *pūrva-kṛteṇa karmaṇā* ('act previously done'). From **antara-*, Av. *antara-*, Pašto *nor* (**andāra-*), N.Pers. *padar-andar* 'step-father', Oss. DI. *āndār* 'other', *āndāra* 'otherwise', I. *āndār az* 'year before last' (D. *fālvarā*), DI. *āndārā bon* 'day before yesterday'. IE Pok. 37 *anteros*, O.Ind. *āntara*,

Got. *anþar*, O.Norse *annarr*, OHG *andar*, O.Engl. *ōþer*, Lit. *antras*, *antras*. See also *handāra-*.

haṃdavāñ- 'ripen (trans.)', Sid. 142v1 *haṃdavāññāka* 'ripening', BS *pācana-*, Tib. *smiṇ-pur 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, 1722 *auva haṃdasti sudattā* 'the village official, *Sudatta*'; II 14, 228 *auva haṃdastā spāta salmi* 'the village-official *spāta*-official *Salmi*'; IV 12-3 *auva haṃdasti ysiviṭi* 'village-official *Ysiviṭi*'; V 278, 221 *[[[haṃdastā puṣūṃ u biṣā haṃḍu auvya]]]* '(village-?) official I ask and all the villagers together'. Analysis uncertain: either *haṃ-dasta-* 'trained (?)' or rather *haṃda-sta-* 'being intermediate'. Followed in II 14, 208 by four names each preceded by *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 24485 *biṣṣā hālā vaṣṭāte haṃdāmā jaḍina ne ne ju śsuru brāne 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 ttā jīye caidyai* 'I thought that this life is only all-ruin'. From *ham-tam-*, see cognates s.v. *pātām-*.

haṃdāmamci 'to complete (?)', II 38 17-7 *[[[haḍai haṃdāmamci parau* 'on the. . . day, the command completing the order'. From *ham-dā-* 'to end (?)'.

haṃdār- 'to bring together, reap', participle *haṃdāḍā*; Sid. 6r5 *haṃdāḍā*, BS *saṃhṛta-*; II 91-118 *haṃdāḍā yudāṃdā* 'they had reaped'; V 62-4 *bari haṃdāḍi yidā* 'he can gather in the crop'. From *ham-dar-*, see cognates s.v. *dār-*.

haṃdār- 'to favour, support', K 47-54 *thū vaña pūraha pyatsāṣṭa māvara hadārā* 'do you now in future, my son, support your mother'; K 46-36-7 *cvai aṃ puñā brīrya satva hadārira* 'whom the beings favour in love of merits'; K 46-51 *pūñdyāṃ satvyāṃ hadāriryau ttā miydyāna 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 kṣīna uysnaura handāḍe* 'how he favoured the beings in abandonment'; V 58, 128r4 *te puñā balysā dāryśde h- y- haṃdāḍe* 'these his merits the Buddha maintains, . . . he has favoured'; K 152-7-8 *tcana haṃdāḍi satva baysūstāṣṭa* 'whereby he favoured (gathered) beings towards bodhi-knowledge', III 21-6a3-4 *baysūñā-vīyā haṃdāḍa [nā] biṣā-pūrmāttanye haṃdārā jsa* 'bodhisattvas honoured by the all-supreme favour', BS *bodhisattvā. . . anupariḡrhitāḥ paramēṇa anugraheṇa*; infinitive, V 28, 59r1 *perrā handeḍe* 'he is to be caused to support'. Noun, K 140-978 *raḁṣai* (BS *raḁṣā*) *yanumā, haṃdārāi yanumā* 'I make him protection, I make him favour', Tib. *srun-bar bgyi-ho, yons-bskyan-ba dav*; K 142-1046 *handera kiḍna u āysdarri* 'for support and pro-

- tection', Tib. *phan gdags-pa daw srus-bahi phyir* (*phan* 'profit', *hgdogs-pa* 'bind'); III 45:15 *satwāna haurā haṇḍārā upajīva-barai pīsaṇa hūsa tsidai* 'may gift, favour, livelihood-getting, welfare increase for the beings'; SuvO. 3r6 *haṇḍāra hvīnde* 'is called favour'. From *ham-dār-* 'hold', see s.v. base *dār-* 'hold'.
- handāra-** 'other', V 114, 63r7 *haṇḍārā hvē haṇḍārā gyastā, haṇḍārā gganharvā rre haṇḍārā rakṣaysā u haṇḍā(?)ā jsañ(au)lysā dirāṇu hārāṇu pathaṇjākā, handārā vara merā n(āma?) haṇḍārā pīrā rruṇḍā vātā śśāra-garaṇānu uysnaurāṇu vīvāg(ā) patīṇā rro nājsātākā* 'the one man, the other *deva*-god, the other *Gandharva*-king, the other *rūkṣasa*-demon, the other executioner, restrainer from evil deeds; there to the other, the mother by name (?), to the other, the father king demonstrator of the ripening, result for benefactor beings', BS *manuṣyo vāvatha devo vā gandharvo vā narādhipaḥ, rākṣaso vāvatha caṇḍālo duṣkṛtānāṃ nivārakaḥ mātā-pitā vā nṛpatiḥ sukṛta-karma-kāriṇāṃ, vipāka-phala-darśana-arthaṃ*; Manj. 215 *pātca vā hadāre paṃsa* 'then five others', =Z 5:70 *pātca vā handāra paṃsa*; III 66:36 *haṇḍārā kvaṇḍā tta hvāṇḍā* 'the other men so spoke'. See *handara-* 'other'.
- haṇḍīya-** 'gathered', see s.v. *hadaj-* 'collect'.
- handāro** 'other', V 52, 83b5 *cu ye ttarandarau handāro jseṇu vātā āysda taṇde* 'who shortly protects another body'. See *handara-* 'other'.
- haṇḍiṣṭa-** 'heated, ripened', Sid. 142v3 *cu haṇḍiṣṭā hiya gūnā uskātta bisai śva haṇḍiṣṭā jsa nauhā ysurgā naittā* 'the symptoms of suppuration, festering as above through half suppuration at the top settles (ceases)', BS *vidagdhā-śopham ādiset, mandair etair vipakvaṇ ca*, Tib. *rags-pahi mēhan-ma ni gon-ma smūn-du čha-bahi mēhan-ma rnam rce gāl-bar hgyur-la (gāl 'expel')*; III 45:9 *haṇḍaiṣṭā pattarre* 'over-ripe food'. From *ham-dag-*, see s.v. *dajs-* 'burn'.
- haṇḍiskai** 'rheumatism (?)', IV 17:13 *haṇḍiskai himi u mīdi* 'defluxion occurs and he dies'. Connexion with Oss. D. *āndis, āndisnāg, āndisgum, I. āndysnāg, āndysnā-gdāyn* 'rheumatism' (recognized by I. Gershevitch). Possibly to *dai-:di* 'fall' with incohesive *di-ś-*, Yazg. *day-:ded, dadag* 'fall', *dadig* 'debris', *Šuyṇi śiy-:dōd* 'fall upon, down'. IE Pok. 187 *deis-:di-*, O.Ind. *dīyati* 'flees, moves fast', Greek *δῖνος* 'whirl pool', *δῖω* 'flee'.
- haṇḍurna** 'drift', K 11, 135v3 *dyūlā biḍa ttaṇḍa u baurā haṇḍurna lovi jīānā* 'knowledge of this world is only deception, falsehood and a heap of snow'. From *dvar-:dur-* 'to run', *haṇḍurna-* 'drift', to Av. *ham-dvar-* 'assemble', *handvaranti*; *handvarəna-* 'assembly', Zor.P. *dwāb-l- *dvar-* 'run', M.Pers.T. *dw'r-* 'move', *dw'ryyān* 'abode'. Here *haṇḍurna-* is formed like Av. *hankurəna-* from *kūr-:kur-*. O.Ind. *dvar-* in RV 2:30:4 *vka-dvaras-* demon's name 'running like a wolf'. No *dūr-* cited by Pok. (who has 204-6 *der-*).
- haṇḍr** 'within', Z 16:66 *haṇḍr vātā ttānu ggarānu* 'within the mountains', Z 8:39 *haṇḍaro haṇḍr vāte nūcana nūstā karā* 'there is none other within (or) without at all'; Sid. 147v4 *haṇḍrri vya* 'within', Tib. *nan-du*; V 92, 61 1v6-7 *haṇḍrri haṇḍuṣṭe* 'between the fingers'; N 158:5 *ttiāna haṇḍrā vya* 'in the midst of this'; K 145, 2v2 *haṇḍryi vya auna nirāmīdā* 'they issue from within'; JS 26r2 *āśaimjā haṇḍrra* 'beside the pool'; II 90:71 *hadara vya*; II 127:30 *hadūrā vya*; K 145, 2v2 *hadrryi vya auna* 'from within'. Adjective, *hadra-ryanaja-* 'being within' (above). See s.v. *handara-* 'within'.
- haṇḍev-**, *haṇḍāv-*, *haṇḍav-* 'ripen', III 90:189 *hasā āsye haṇḍeve* 'swelling, itch matures'; III 90:196 *āsī haṇḍeve*; III 90:183 *āsī haṇḍāve*; Sid. 142v2 *haṇḍevāka*, BS *pācana-* 'making mature', Tib. *smīn-par byed-pa*; Sid. 142v1 *haṇḍavānāka-* 'ripening', Tib. *smīn-par byed-pa*. Participle, Z 22:285 *nāhute balyśūnī urmaysde handauda harbiśū virā sati vā pātca thu vaysāna* '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-*.
- haṇḍaiṣṭa-**, see *haṇḍiṣṭa-*.
- handauda** 'heated', see *haṇḍev-*, and *hadādem*.
- handaunda-** 'blown (?)', V 170:302, 2r1 *|||hamāṅgu handaundu o vā byūṣṭu 18* (end of verse 18) 'equally, blown out or lighted'. See base *dam-* 'to blow'.
- haṇḍyaja** 'month name, first summer month', Sid. 3v2, II 98:147 *haṇḍyaja māstai*, ibid. 61 *hadyyaja*; II 112:51 *haṇḍyaji āstaṃ māsti* 'at the beginning of the month *Haṇḍyaja*'.
- haṇḍrra** 'within', see s.v. *haṇḍr*.
- haṇḍrramj-** 'keep, hold', Sid. 126v5 *hāṣṭā vāṣcā nī paśānā haṇḍrramjānā* 'it must not be thrown thither, hither, it must be held', Tib. *gaw yan mi btan-bar bsrwa-ṣin (btan 'dismiss', bsrwa 'protect')*; II 8:132 *śaphīḍa bāda ṣṭai, u kama-cuvau hadrajīda* 'the land is distracted, and the Kan-ṭṣou people keep us back'. From base *drag-* 'hold', see JRAS 1955, 15. To Av. *drag-* (*draša-*, *draja-*), *drang-* (*drāṇja-*, *draxta-*), Zor.P. *dranjitan, draxt* 'learned (by heart)'; Sogd. (ancient letter) *rōnk ś'yknw* 'fortified residence', M.Parth.T. *'wdrnz-*, M.Pers.T. *'wdrnz-* 'condemn', Waxī *vardenz* 'press down', Kroraina lv *dramga-* 'office', BS lv *avadranga-* 'earnest money', *udranga-*, *dranga-* 'settled place'. To IE Pok. 252-5 *dher-* 'hold' (see s.v. *dār-*), *dhregh-*, *dhregh-* (Av. *darz-*, see s.v. *drays-*). Above without nasal *drjs-*, *dārāta-*.
- haṇḍramā** 'forest', SuvO. 27v6 *biṣye durbikṣṇai haṇḍramā nāsemākā* 'making quiet the whole wilderness of famine', BS *sarva-durbhikṣa-kāntāra-prasamanah*, Tib. *mu-geli dgon-pa thams-čad rab-tu ṣi-bar bgyid-pa (mu-ge 'famine', dgon-pa 'wilderness, wood')*. From *ham-dram-* 'run about, run together', *haṇḍrama-* 'ranging place', Av. *handra-mana* 'place of assembly', to *dram-*, above *dremāte* 'drives away', *naṣdraunjsa-jsera-* 'to be weeded'. IE Pok. 204-6, Greek *δρέπω* 'run', O.Ind. *dram-*, Khovar *dromik* 'flee the country'.
- haṇḍrrāṅgā** 'forehead', III 81:174 gloss to Turk. *aḍāna = alīn* 'forehead'; loc. sing. JS 33v3 *ā khu haṇḍrrāṅje beś veselake spāša* 'or as the marks on the forehead appear'; Sid. 148r4 *haṇḍrrāṅji*, Tib. *dpral*; I 137, 45v3 *haṇḍrrauja* 'forehead', BS *lalāṭa-*. Possibly **ham-dranga-* 'holding together', if referring to the temple-bone (Z 20:43 *śśamggā*, BS *śankha-*).
- haṇḍrā** 'jar, pot', Z 292:24 *haṇḍrā spātānu kho ju padamā hī(ā)l|||* '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 *jāṇḍā kho jaḍā haṇḍru huysīrru* 'he destroys it,

as a fool a fine gold bowl'. Possibly *amtra-, O.Ind. *amatra-* 'vessel, jar', IE Pok. 35 *am-* 'hold', Armen. *aman*, Lat. *ampla-* 'handle', in preference to KT vi 86 from **ham-darb-* 'to tie together'. But if the *h-* is old, the base will be IE Pok. 901-2 *sem-*, Lit. *semiū sémti* 'to ladle', Greek *ἄρη* 'water-jar'. For *-mt-* see *danda-* 'tamed' from **damatā-*.

hamḍrri, see *hamḍr* 'within'.

hamḍriya- 'held together', Z 20:53 *āste yaṇdri spavina hamḍrriye piye* 'the bone frame (BS *yaṇtra-*), the fats held together by the spine'; v 113, 35v5 *śāṃdo vīrā uskāṣkamā hamḍriyā* 'upon the earth the lofty building held together (constructed)', BS *samumata-*; Manj. 388 *hadriya śai daṣṭa saṇa saṇā jśai hadri štāka* 'built by skill (dyadic), and by skills it must hold together'. From *ham-drag-*, *ham-draṅg-*, see *drjs-*, *hamdraṅj-*.

hamḍris- 'be held together', inchoative to *ham-drag-*, Sid. 122v1 *hamaṅgā, paśāṇā śīrā yāṇdā kku hamḍrištā* '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').

hamḍruta- (uncertain *u-*syllable), N 164:4 *ttai puṇa ttrā hamḍruta hāmāṇḍi* 'so to her may the merits so become assured', to *ham-drjs-*, hence read *hamḍrta-*.

hamḍrūṣṣa- 'hostile act, quarrel', v 115, 64v3 *ggūrāsa hamḍrūṣa yaule hāmāre grahā hāmāte kṣira* 'disputes, quarrels, evil acts occur, in the land a seizure (BS *graha-*) happens', BS *vivādāḥ kalahāḥ sāthyā bhavanti viśayeṣu ca grahaḥ*; v III, 33r2 *kalahāryānu bānānu hamḍrūṣṣānu lāstanānu nāsemāmate vātā* 'to remove quarrellings, abuses, attacks, disputes', BS *akalahāya abhaṇḍanāya avigrahāya avivādāya*; v 47r5 *kalahārye, hamḍruṣane, hvāṇdā* 'the quarrel-maker is called attacker'; dyadic, K 65, 82v4 *hadrūṣajā kalahāra* 'quarrelsome disputes', Z 7:32 *vīri padānā hamḍrūṣṣā o yi bisa* 'vessel of hatred (BS *vaira-*) or house of hostility'; JS 16r3 *hamḍrūṣa purrdai* 'you conquered hostility'; with negative v III, 33v1 *ahaṇḍrūṣṣa*, BS *avigraha-* 'free of hostility'. From base *draux-ś-* > *drauś-* to *draug-* 'injure'. IE Pok 276 *dhreugh-* 'to injure', O.Ind. *drūhyati*, *drugdhā*, Av. *draoga-*, *druś-*, see s.v. *drūja* 'lie'.

hamdrauysī 'moving in the air', Z 22:157 *paḍā hamdrauysī cakrā nvaī rre hiṇe jśa haṃṭsa* 'in front in the sky the wheel (BS *cakra-*) behind the king with his army' (the *cakravartin's* progress), parallel to BS *vihāyasā abhyudganya*; K 154:45 *hadrāysī tsū āśā* 'may I go in the sky'; II 92:124 *vina hamdrauysī murā hamḍarye hvamḍye haḍā tsūma nīstā* 'except a bird in the sky there is no going for another man as messenger'; III 68:73 *hamdrauysī murā na aśta* 'there is no bird in the sky'; Z 22:296 *hamdrauysī hāmāte āgāśo yame prāhālye yande* 'he is moving in the sky, he does the twin miracle (BS *yamaka-prātilhārya-* of emitting water and fire)'; plural, Z 5:35 *hamdrauysye divate kīnthe* 'the *devatā-*deities of the city (adjective) moving in the sky'; K 144, 1v2 *hamdrauysya tsūma u śāṇḍya vecūlyāma* 'moving in the sky and walking on the ground'; v 289, 79, 3b2 *paudāna hamdrauys(s-)|* 'in the path moving in the sky'; v 141, 18r4 *hamdrauysī orṇa t(sv)e* 'he went moving in the sky'; III 69:80 *hamdrauysī āśa pathī* 'he stopped moving in the sky';

III 69:86 *hamdrauysī āśa paṇā* 'he rose moving in the sky'; III 75:233 *hamdrauysī āśāṣṭā raysga* 'moving into the sky swiftly'; III 95:227 *hamdrauysī pyaurvā āśa* '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-*.

hamḥāj- 'to join', III 91:205 *khu haṃṭsā hambirtte khū drām hami khū hamḥājā* 'so that it combines, so that it becomes such that it is united'. Similar s.v. *hamḍris-* 'he held together'. From base *nag-* (or *nak-*) see above s.v. *nāju*, *bināj-*.

hapuda 'proper name', v 276, 8a5 *vara śṭām hapuda mari pajist(e)* 'being there Hapuda demanded here'.

haphattā 'union', II 105:117 *tta tta mī bīsaga śarai jśa haphattā dyāṇa* 'so that union of the *bhikṣu-saṅgha* with welfare is to be seen', from *hamphuta-* with suffix *-tātā*; see for *-ttā* also ibid. 121 *vasvattā* (**vasuta-tātā*).

haphada 'trembling', III 37:13 *nāna-spūlakīnā haphada āṣṭake* 'lips of the *nāna-*flower buds, trembling', = III 34:19 *nāna-spūlakīnā haphada āṣṭaka*, III 46:29 *nāna-spūlakīnā haphada āṣṭake*. From **fra-(s)phanda-*, see *phaśt-*, *spand-*.

haphar- 'tired, exhausted', with negative SuvP. 60v2 *ahaṇḍhāḍā*, BS *atandrita-*, Tib. *g-yel-ba med-par* (*g-yel* 'tired'); to *ham-* with *phar-*, see *haphiḍa-*.

haphāra- 'confusion', JS 1v3 *caṃcalaḥ haphārā* 'trembling confusion'; Z 5:6 *tīṭ nājsadu rraysā haphāra tcamāna gguva lovi pātaṇḍa* 'so empty confusions whereby the ears of the world (BS *loka-*) are bewildered'; Z 5:1 *cīl haphāryau gguva nyūta* 'what have accustomed your (-ū) ears with confusions'; Z 12:89 *saṃgganye yande bodhisatvā haphāre* 'the bodhisattva makes society confusions' (BS *saṃgaṇikā*); Manj. 308 *ttaṇa baḍa haphāra hvāṇe* 'at this time he talks confusedly'; 311 *nai nai hvāṇe haphāra* 'he does not at all talk confusedly'. From *fra-far-*, see verbal s.v. *haphāde* 'confused', cognates s.v. *phar-*.

haphāde 'confused', Z 4:72 *haphāde hūmāna* 'confused by dreaming'; Z 4:76 *vittarkyau haphāda* 'confused by doubts (BS *vitarka-*)'; Z 7:25 *kho avāṣṣaṇṇā haphāda* 'confused by flux' (BS *abhiṣyanda-*). From **fra-frta-*, cognates, s.v. *phar-* 'disturb'.

haphiś- 'mix, join', for *hamphīś-*, Sid. 135r5-v1 *nva dūṣā haphiśāṇā u neṣemāṇā* 'according to the *doṣa-*state it is to be mixed and to be quietened', Tib. *btan-bas śi-bar byaho* (*btan* 'give'); Sid. 138r2 *vemaṇi u vrrī jśa haphiśāṇā* 'it is to be joined with emetic and enema' (BS *vamana-*, *vireka-*); K 146, 3v4 *nva nva kūlā haphiśāṇā* 'it is to be united according to the various families' (*vajrayāna kula*); K 145, 3v3 *śā pā guttaira jśa haphiśāṇā* 'it is to be joined with the *gotra-*embryo' (BS *gotra-* of the *tathāgata-garbha-*); noun, K 145, 2r4 *dāvīne ttaradara jśa haphiśāma* 'union with the *dharma-*body' (=BS *dharma-kāya-*); K 144, 1v4 *haphiśāma vāḥṣāmāṇi śjāṣṭyi ādāśāyi* 'union for success over unfavourable things' (BS *viśama-* and *sidhya-*); K 144, 1v4 *yaugāṇāṇi śri-vajra-sattā jśa haphiśāma* 'the union of the practisers of *yoga-*trance (BS *yogin-*) equally with the *śri-Vajrasattva*' (supreme of the *Vajrayāna*). From *ham-* with (s)*phaxś-* > *phīś-* with *-ya-*. See s.v. *hamphīś-*, and *hamphāj-*.

- haphū** 'joined', II 106·123 (*pra*)*hajanaī jsa haphū pūñūda śarū* 'meritorious welfare associated with lay-man' (BS *prthag-jana-*); see *hamphuta-*, *haphve*.
- haphau** 'together, in company', III 109, 8–9 *aṅeścyā rāśā cakravarita caiga rauda hyai: haphau tta tsiye parau khū byava raudai* 'may the imperial Chinese king's rule go on without end, together may his command so go as the lightning flashes'. See *hamphau*.
- haphva-** 'joined, possessing', Sid. 7v1 *hauva jsa hamphva* 'having strength', Tib. *ñams-stobs daw ldan-pa*; II 7·108 *ttāśā jsa haphvai* 'possessed of splendour' (BS *tejas-*); Sid. 7v2 *hauva jsa haphve*, Tib. *stobs daw 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 *dośa*-states)', Tib. *thams-cād daw ldan-pa*; III 54·80 *pajvū gavñ satvau jsa habajsyā yināu* 'I make possessed by beings in the five *gati*-stages'; Manj. 71–2 *ttye 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 ghi tśida 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 bvaīysām jsa* 'with rays of the full moon on the full moon day' (translation AM, n.s., II, 1965, 102); II 104·77 *jaḍinaī vāma jsa habaḍa* 'filled with sea of ignorance'; III 38·41–2 *beysa habaḍa phaysdve* 'liquor-filled jars', = III 47·61–2 *bveysi habaḍa phaysdvā*, = III 40·17 *bvaīysā habāla phaysdyai*; Manj. 19 *aśucāgyā habaḍa h(ā)sta* 'filled, stuffed with impurities' (BS *aśucy-anga-*). See *hañbīr-*, *hamber-*, *habar-*, *hambada-*.
- habar-** 'fulfil', K 62, 76v4 *habra āva (āva, āvaṃ, āvama-* 'desire') 'fulfils the desire'. See *hamber-*.
- habasta** 'bound', JS 37r3 *habasta kīdye jsa* 'bound with creeper'; II 60·18 *habastā gahā ś(ā)* 'one combined (?) covering'; see *hambasta-*.
- habā** 'portion, share', II 99·173 *ttyai hīyā au habā* 'his share'; III 71·149 *habā dyām pīśai kiṃṇa khvai vasuštā aysmū vāśtā* 'we distribute the share for the teacher, so that his mind may become clear towards us'. See *hambā*; inst. sing., see *habāna*.
- habāḍa-** 'reared together (?)', K 148·58 *habāḍau parysām* 'of servants brought up together'; II 77·34–5 *u tcāmlasa jsām habāḍām sūlyā śkyasa hūdai* 'and he gave presents (Tib. *skyes*) to the fourteen joint scribes' (Chinese *su-li* < *śivo-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 harbiśā vīrā*; Manj. 406 *ha bāḍa geśe cakrra* 'the wheel he turns all the time', = Z 9·28 *hamu bāḍu ggeiśāte 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 *hambīḥ-* for *-ḥ-* > *-kṣ-* see also *haḥḥa*, *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-*, *hambada-*. For *-ḍ-* > *-l-* note also II 101·12 *śalai* 'goodness', = *śādye*; II 77·40 *bīla* 'dress' = *bīda* (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 hañbūva beittā*. See *hambūta-*.
- habujsyā-** 'bowed down', K 139·960 *ppā śaṃdā habujsyāṃdā* 'they bowed to the ground at his feet'. See *hambujs-*.
- habusa** 'is fitting', K 30·221 *habusa khva vā ma śvīda naraume* 'it is fitting that my milk should pour out'. See *habauštā*.
- habusana** 'fitting', K 145, 3v1 *ganaittrai na ranūnai habusanā* 'a rosary (BS *ganitri*) jewelled is not proper'; ibid: 3v1 *gichaukāṃ 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 habūsaṃ va aṅ vā muśḍā ni hīśtā* 'as proper, the donation has not come' (translation AM, n.s., II, 1964, 19); K 145, 3v1 *pajsa-padya pā ganaittrai na habusanā* 'the five-fold rosary is not proper'. See *hambusana-*.
- haber-** 'to fill', K 112·376–7 *samāh bāvaña giḥna habera* 'fulfils trance (BS *samādhāna-*) by help of concentration' (BS *bhāvanā-*); Manj. 421 *haberaī kāja ysīrṇa* 'he fills with *kāncana*-gold'; Manj. 421–2 *haberaī śadā āśu jastūna pūjā-karmana* 'he fills earth (and) sky with *pūjā*-worship of the *deva*-gods'; noun, v 52, 83a3 *biśānu śśārāṇu hārāṇu haberāmate ggihā(ka-?)* 'assisting in the filling of all good things'; with *-ve* < *-āte*, 3 sing. Manj. 93–4 *khvai ysahīda kāme kure 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 pūṇya-sabāra htmāre* 'being composed with skill (= BS *upāya-*) the masses of merits (BS *pūṇya-sambhāra-*) are produced'. See *hambirsta-*.
- habaīsta-** 'summary', K 65, 84r1 *habaīsta jsa dīśū* 'I confess in brief'; K 147·29 *habaīstani* 'in brief' from **hambirstāna*. See *hambirsta-*, *hambecca*.
- habauštā** 'it fits, suits', Manj. 115–6 *khu mī ttu byehi ysatha ne habauštā khvai ya pattyāna* 'when now he attains birth, it is not fitting if he (*ya* = *ye*) thrust it away'; K 41·52–3 *ne habauštā gyasta śa rruštā* 'this is not befitting, O king, to the sovereignty', = K 43·170–1 *ne habauštā gyasta śi rruštā*. See *hambus-*.
- habrišta** 'injure', II 81·36 *kaittara-ṇ tta khū tta-ṇ paijsa*

na *habrriṣṭā* '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 *pūna-kūsāle-mūla paṣṣa 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 *paiṣa habvakya yada* 'he makes fierce abuse'; K 30·223 *ttrakṣa habvakya pajarūna salāva* 'sharp abusive speech' (dyadic), = K 39·149 *hambvekye yaṁde*. See cognates s.v. *buñā-* 'speech'.

ham- preverb, Av. *ham-* 'together'.

ham-, see *hama-* 'all'.

hama- present to *hāmā-* 'become' participle *hāmāta-*, see *hāmā-*, *hāmā-*.

hama- 'all', Manj. 258 *vene kūra syāme dharma hama hīṣṭāya ne ida* '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 *harāṭ-*); Suv.O. 245-6 *ham vātā* 'always', BS *sadā*; K 136, 875 *ham vīra* . . . *ham vīra* . . . *ham vīra* 'always', Tib. *rtag-tu* . . . *yons-su*; K 138·927 *ham vīra drrūnai* 'always healthy', Tib. *rtag-tu nad med-pa dav ldun-pa dav*; Suv.P. 70v2 *ham vīra*, BS *nīya-*; Suv.P. 73r3 *ham vī auṣkā* (dyadic), BS *nīyaṁ*; v 48, 50r3 *auṣkājyo ham vātā jśno* 'eternal life for ever'; Bcd 49r3 *ham vī bādā*, BS *nīya*; K 111·361 *ha vī bādā* 'always'; L 93·20 *hamu raṣṭu*, v 112, 34r5 *hama-raṣṭu auṣku vātā* 'always', BS *satata-samitaṁ*; Z 2·201 *ham-rraṣṭu*, Manj. 70 *ham-rraṣṭa*. Compounds, III 84·45 *ham-masā* 'wholly', K 154·41 *piśāṁ hama-dāyāṁ tīyāṁ hve imā gajse* 'of the teachers possessing the whole dharma-doctrine I have spoken of their faults'; III 80·21 *hama-haṁdāṁ tīdī tī jīye caidyai* 'I have thought life to be only all-ruin' (see *haṁdāma-*). 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. *hug* 'all', *hmyw* 'always', M.Pers.T. *h'm'g*, *hm'g*, *h'm-šhr* 'whole world', *h'm-kyšwr* 'whole cosmos'; Armen. lw *hanak*, *hamašvarhakan* 'universal'. IE Pok. 902-5 *sem* 'one, universal', see s.v. *hama-* 'same'.

hama- 'same', Suv.O. 24r6 loc. sing., *hamiṁa biśsa* 'in the same house', BS *eka-vesmani*; K 105·246 *śau hamye kṣaṇa* 'in one and the same moment' (also K 109·321; K 111·348); III 88·139 *ttyau hamyau arvyau jsa* 'with these same medicaments'; III 90·185 *u hamī ttaṅa haśā* 'and in this same swelling'; Sid. 150v3 *gūnā cu tīā tīmitrāṇi vīri kvata hama hamāre* 'the symptoms which are the same as those stated about *tinira*-diseases', Tib. *mēhan-ma rab-rib-kyi skabsu bsad-pa dav hdra-ba-las*; K 96·151 *hamye aysamuna hamye bijāṣana*, = v 245, 6b2 *hamye aysmunia hamye bijāṣana* '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 *hamiṁa kṣaṇa* 'in the same moment' (see *hamiṁa*); v 355, 294r6 *hamā hve* 'the same man'; K 60, 36v4 *u śa sarvasatva hamaṁ bgya 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 *samādhiāna-*); K 111·348 *hamye kṣaṇa dā vaiṣṭa* 'at the

same moment it stays on the dharma-doctrine'; K 112·372 *ca apvaṣṭya bāvaṇa gīma hama brāṣṭāṇu baiyṣeṇa* 'who at the same time by help of uninterrupted *bhāvanā*-concentration, to being awake, is awakened'; III 70·106 *paysāṇa 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 bāysā baiśā kūma* 'one (and) the same Buddha, every thought'. Compounds, Sid. 132r3 *hama-kheṇḍi* 'of the same kind', Tib. *so čam-du*; K 68·211 *tī klu hama-khiṇḍya bvañi* 'then when they are to be known as of the same kind'; I 153, 63v5 *hama-ysāva-ṇi jsa gūrūta padī-māna* 'those of the same production, with them the grape water is to be made'; II 6·97 *hama-ysāvaṣau brāvarau* 'by brothers born of the same (parents)'; K 41·77 *hamī-lakṣaṇa ṣṭāre* 'they have the same marks' (BS *lakṣaṇa-*), = K 44·193 *hamī-lakṣaṇa ṣṭāre* (the skulls); v 183a2 *hama-vadamjauṇā* 'same relevance', BS *samāna-artatā*; III 11, 21r5-v1 *hama-vadamjāni baudhisatvāni hīṣṭe biśṣāni haṣṭha-koṇāni hīṣṭhe jsa* 'with the truth of the bodhisattvas possessing the same customs, with the truth of all preachers of truth'; K 57, 26r1 *hama-rrara svabhāvāna vasve aviṣṭeṣṭa 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-śāmā* 'having the same face' (plural to *hama-śāmaa-*), III 69·102 (of the monkeys) *hama-śāmā sīje mūṇḍāṁḍā* 'having the same faces they resembled one another'; K 153·28 *hama-hadarāna jsa āvastīṇi (-iṁ = -ai) gātrā bgyāṣṭe haṣara vī paraṣa-śaunā mūṣṭā prracatā* 'in pity for one adverse to the Buddha-sphere (=BS *buddha-gocara-*) of the *gotra*- (family, the doctrine of the Buddhist *garbha*-embryo) associated with sameness and difference (=all unity)', parallel to BS *sama-asama-*, here *hama-* 'same', *handara-* 'other', with abstract suffix *-auṇā*; II 101·1 *hama-hauva-* 'with the same speech, unanimous'. See also *hamaṅga-* 'equal'; *hamūna-* '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-čylrg* 'of the same nature', *h'm-'fr's* 'of the same teaching', *h'm-hyrcz*, 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 *hausar* 'equal'. IE Pok. 902-5 *sem* 'one, universal; same', O.Ind. *samā-* 'equal, even, level', Greek *ὀμός*, O.Norse *samr*, *inn sami* 'the same', Got. *sama-kuns* 'of the same kind', *sa sama* 'the same', O.Slav. *samū* 'himself'. See also *hamatā* 'of himself'.

hamaṅga- 'equal, even, level', Sid. 4r4 *klu tīka hamāṅga hamāṅde āchai va ni hame* 'when they (the *doṣa*-states) are equal, no disease is there', BS *teṣāṁ samatvaṁ ārogyaṇi*, Tib. *de-dag čha mīam-na ni nad med-do*; Bcd 52r1 *hamaṅga*, BS *samanta-*; v 155, 1b2 *hamaggā pratarā* 'equal nature', v 117, 66v5 *hamaṅgu pakṣā*, -BS *eka-pakṣah*; Z 5·102 *biśsa sandā rraṣṭa*

hamamga 'all the ground straight, level'; abstract, v 132, 221 *hamanigatetu byevāt(ā)* (ibid 222 *byehūtā*); v 234, 6b5 *hamamgate virā*, ibid. 6b1 *hamamgā viri*; K 112-365 *hamagte hīya prara* '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 hamamgтетine maṇḍra* 'and this *mantra*-formula of evenness'; abstract *-auñā*, Sid. 8r2 *ttye tco-padya hamamgāmūi* 'with this four-fold likeness', Tib. *rnam-pa bzir hgyur-te*; Manj. 168 *gūhamagauña 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 kuṭhāraṇ grhya*; SuvO. 4v5 *hamatā*, BS *svayaṇ*; I 143, 52r4 *hamayā maudā krraiga jsa* 'from a fowl dead of itself'; Manj. 160 *khu hamaya pada nai bōve* 'if he himself should not know the road'; K 823 *cu hamayi kūrī dṛṣṭi jsa pahīya* 'restrained by himself from false opinion' (BS *dṛṣṭi-*); SuvP. 65v4 *tī viṣṭi bhūmvā gauṭtrā raṇṇa-vadāya hamaye* 'so I stand in the *bhūmi*-stages of the *gotra*-family, myself on the way of the jewels', BS *sthāsyāmi daśa-bhūmyām ahaṇ daśa-ratna-ākarān varān* (BS *ākara-* 'mine'), II 22, 16a8 *hamaiya jsā vā ttrāṇ jsārā kusa* 'of itself, so *kusa*-measures of corn come'; Sid. 141v5 *cu hamaiyi niraṇḍa* 'who himself went out', Tib. *de-la sva-ma ni*; Sid. 141v4 *hamaiye agāṇ beṇḍa neraṇḍa* 'of itself it came out upon the limbs', Tib. *rma ni lus nīd-las hbyun-ba daw*; II 127-40 *hamaiyai tteyi hvāṇ bya* 'the Tei-huang himself should know'; JS 19r1 *yāvā khue rraśg yuḍāṇḍā hamai riśayā* 'while for you (-e) they ruled, yourself a sage' (BS *ṛṣi-*); K 7, 147r4 *hamatā kyeri kṣamāte tterā hvōḍā* 'of himself what pleases him (the man with the broken bowl), that he eats', Tib. *ci yog-par hchal-te*, translation. E. Lamotte, 254 'qui tira seulement une satisfaction personnelle de la distribution', K 61, 39v4-40r1-2 *tīna bādā khu hamaya jastānā jastā baysā rraṣṣā kṣira āna* . . . *uysdīte yuḍe* 'at that time when the *deva* of *devas* Buddha himself being in Rājagrha land . . . had expounded'; III 138 Dandan-uilik 6 *hamayā kṣuṇḍai heḍi* 'the husband himself gives'. With intrusive *-ta-*, v 18323 *u hamatayai paṇḍai paṇḍisa-padyata haurna* 'and of itself everyday with a five-fold gift'; ibid. 25 *hamataye*. Shortened, K 28-171 *hama sūka* 'himself alone', =K 20-260 *hamā sūkā*, =K 37-114 *hame sūka*. For the 'self-death', see J. Asmussen, *Temenos* 3, 1968, 7-10; W. Wüst, PHMA 8-11, 1967, 43 *svayaṇ-myto niyata-sva-anta*. Add Armenian Sebēos (ed. Patkanean 13, p. 58 *meṛan i dram 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 vad-mirī gon khapta-i* 'my cattle have been taken by a natural death'; and (text) 11-13 *vad-miren*. From **hama-tah* as *hvātā* from **hva-tah*, Av. *xvatō* with ending *-tas > -tah*, O.Ind. *-tas*, Greek *-τος*, Lat. *-tus*. See *hama-* 'same', O.Slav. *samū* 'self'; and *hamava*.

hamatte 'is freed from intoxication', with reversive *fra-*, Z 2-167 *samu kho hūsandī bāysendā o māstā mauna*

hamatte 'as when the sleeper awakes or the intoxicated man recovers from intoxication', parallel BS Lankāvatāra-sūtra, 135-210 *yathā hi matta-puruṣo madya-abhāvād vibudhyate*. For *fra-*, note Av. *aipi-vark-* 'put on', *fra-vark-* 'take off', *paīśmauk-* 'put on', *fra-mauk-* 'take off'. From base *mad-*, see s.v. *māy-*.

hamatcī 'exhilarant drink', II 99-187 *ira hīya u haurā u bōvīsna u hamatcī*, =II 99-175 *irā u haurā bōvīsna hamitcī*, four beverages presented to the *Dai-kau* (Chinese title, *ling-kung*, from older *liāng-kung* 'military governor', K 558-1; 475-1) see SDTV 32. Hence *ira-* 'ale', *haurā* 'fermented mare's milk', Av. *hurā-*, *bōvīsna* connected with *bveysa-* above, and *hamatcī*, *hamitcī*. Possibly *hamatcī* from **fra-mad(a)ṅīya-* 'intoxicant', perhaps 'a sherbet' (which was presented to Qubilai Khan, see P. Pelliot, Notes on Marco Polo II, 774). This is to replace the proposal to connect here O.Ind. *samitā* 'wheat flour', and Khotan Saka *hāmai* 'barley flour' (see AION I 139-40). For III 92-241 *tci* see *utci*.

hamadā 'indeed', sometimes concessive, v 247, 1523 *ttye hamadā puñinai haṇḍisā pamāka hime* 'of this heap of merit indeed a measure is possible', BS *tasya puṇya-skandhasya pramāṇaṇ śakyaṇ gaṇayitum*, Tib. *bsod-nams-kyi phuo-po dehi chad ni bgras-bar nus-kyi*; II 129-74 *khva tta hamidā śiṅkyera kā u hivalatsā* 'if they are indeed better, heroes and strong men', translation AM, n.s., II, 1964, 19; JS 28v3-4 *ṣai sūne hamedā ysera ṣte dī dyai* 'even the foe is indeed distressed to see'; v 247, 16a4 *ttyāṇ hamadā ūci hīyāṇ kaṇāṇ hakhīysā pamāka hame* 'the number indeed of these water-drops can be measured', BS *tatra eka-eka-vindum śakyaṇ gaṇayitum*; K 41-66-8 *khu saṇ hamadā pari si dastānai hā skavyīrau hamadā vā misti haysgimā nāste, tturi pīha: vī cu ṣi giṇḍe* (=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 ātaudāṇḍā u ysustāṇḍi* 'indeed they delighted in the preaching and enjoyed it', Tib. *yi-rans-te, bcom-ldan-hdas-kyis gzuns-pa-la mnon-pa bstod-do*; v 220-13-5 *hamadā baysanaustā spāṣṭe* 'indeed he looked at the boundary connexion', see SDTV 74; III 130-25 *himadā with hamadā* below; Manj. 99-100 *haṣṭā ysārāi hamadā pīrma dūkha beśa bāḍa* '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 *hamaysā*. Bower MS anthocephalus cadamba, wild cinchona. From *fra-malz-* or *ham-als-*?

hamaysā 'ground, powdered (?)', III 86-99 *bidai hā hamaysā śikarā parkūnāñā* 'on it is to be sprinkled powdered sugar'; parallel to I 163, 78v5 *ārda-lika śakarā* 'ground sugar', BS *śarkarā*. From **fra-maz-* 'crush, grind', to base *maz-*, see s.v. *vameys-* and *maśā* 'small (?)', *māṣṭaa-* 'pressed'. See BSOAS 23, 1960, 37. To Lit. *māśas* 'small'.

hamara- 'limb', Sid. 144v3 *hamarā*, BS *sandhi-*, Tib. *chigs*; Sid. 136v5 *hamarāṇ biṇḍa* 'on the limbs', Tib. *chigs-kyi sten-du*; Sid. 144v3 *hamarai* 'his limbs'; I 153,

- 6473 loc. plur. *hamarvā*; dyadic, Manj. 28 *hamarau* (-u 'and') *aga*; III 141v3 *hamara gūśindā* 'the limbs are loosened', BS *angam angāni dukkhanāti*. From base *ar-* 'to fit', Av. *ara-*, O.Ind. *ara-*, *ala-*. IE Pok. 55-61 *ar-*, Greek ἀρπλοκω, Lat. *art-* (nom. sing. *ars*) 'art, manner'; like O.Ind. *avayava-* 'limb' from *yauti* 'to join'.
- hamara-** 'junction of time', N 6.40 (v 328, 713 lacuna) *itu hamaru vā*, BS G 36, 522 *atha khalu*, Tib. *de-nas*. See s.v. *hamara-* 'limb'.
- hamara-** 'feeling, taste (?)', II 104.72 *śauva-hamara aīka-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. *ṣumār-* 'to count', Oss. D. *lāmarun*, I. *lāmarn*, *lāmārst* 'press out' (**fra-mār-*). See *hamārgya-*.
- hamava** 'of itself', Manj. 398 *hamava haiṣṭ(ā)ya na ida*, = Z 9.20 *hamatā hāṣṭāyi ne indā* 'of themselves really are not'. See *hamata-*.
- hamasa** 'enjoys (?)', K 73.37-8 *kūma-dātta u rūpa-dātta biśa bāda ri hamasa jastyau jsa pajsamaḍa āśka 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*.
- hamāna** 'of summer', adjective to *hamāna-*.
- hamāna** 'equal, of the same amount', Sid. 145v5 *sida-lūṃ* (= BS *saindhava-*, *lavaṇa-*) *āstaṃṃa cuṃya hamāne ūci jsa haṃbrihānā* 'powders of salts and the rest are to be mixed with the same amount of water', Tib. *rgyam-cha rnam-s-kyi phye-ma chu hjam-čam dan sbyar-te*; Sid. 147r2 *tyāṃ āstaṃṃa cuṃya hamānūnye ūci jsa haṃbrihānā* 'powders of those and the rest are to be mixed with equal water', Tib. *hdi rnam-s-kyi phye-ma chu hjam-čam dan sbyar-te*; Sid. 147r4 *hamānci ūci jsa*, Tib. *ču hjam-čam*; Sid. 146r2 *hamānū jsa (ūci jsa)*, Tib. *ču hjam-čam*; Sid. 146r4 *hamānūnakā*, Tib. *ču hjam-čam*; Sid. 146v1 *hamānūṃ*; Sid. 146r3 *hamānūnye ūci jsa*, Tib. *ču hjam-čam-du*. Adjective *-āna-*, *-ānūnya-* to *hama-* 'same', *hamāna-* 'equal'.
- hamāna-**, fem. Sid. 147r4 *hamānci ūci jsa* 'with equal water', Tib. *ču hjam-čam*. See s.v. *hamāna*.
- hamāna-** 'summer', Z 17.9 *hamāni pyaurā ggaḷjindī* 'in summer clouds roar'; Z 22.155 *ysāmānu sparśāna grāna hamānu skūtānu puwāta* '(the women is) in winter warm to touch (BS *sparśa-*), in summer to the touch cool'; Z 24.458 *samu kko ggare vīrā baura jīye hamānu* 'just as on the mountain snow vanishes in summer'; K 90.743 *khu hamānāṃ māstāṃ garvā baura byaištā* 'as in summer months on the mountains snow melts'; Sid. 3v5 *ysumānā u hamāṃ* 'winter and summer', BS *hima-uṣṇesu*, Tib. *gran-bahi dus dan cha-bahi dus-su* ('in cold time and in hot time'); Sid. 3v5 *hamānā rva* 'summer season', Tib. *dbyar-gyi dus-so*; Sid. 3v2 *hamānā rva* 'summer season'. Compound, II 76.2.4 (and 2.6) *hamāna-vrrahau* 'summer clothing' (from *prahoṇā-*). From base *ham-* 'summer', Av. *ham-*, adjective *hamina* (Vid. 1.3 *dasa avathra mānhō*
- zayana dva hamina* 'there ten months winter, two summer'), *maidyo.sam-* 'midsummer', Zor.P. *hamēn*, *hāmēn*, Sogd. Man. 'myry, 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', *amaṛn* 'summer', Celtic O. Ir. *sam*, *samrad*, Welsh *haf*, Bret. *hañv*, OHG *sumar*, O.Engl. *sumor*.
- hamārāne** 'plant name', III 41.32-3 *gaṇai haṣapriya hamārāne jsa dāsau(dā)* 'they arranged garlands with opened *hamārāna* flowers'; III 46.13-4 *māgadha māsta ṣṣākām va ṣṣrīda hamārānvā spyakvā* 'the intoxicated bards for the lovers sang among the *hamārāna* flowers'; III 40.7-8 *māgadā māstā ṣaiśākau vaiṣṇa hamārānvā spyakāṃ* (see *vaiṣṇa*), = III 34.6 *māgadha māsta ṣṣākā va ṣṣrīda hamārānvā spyakvā*; III 85.73 *hamārāni phaura dve bāga* 'two portions of parts of *hamārāni* (plant)'; III 87.118 *hajārānā spye* 'an unidentified flower', possibly written for **hamārānā*. From **fra-mārānū-* or **ham-mārānā-*.
- hamārrīṃji** 'month name, third month of spring', II 111.24 *hamārrīṃji māsti*; II 19, 121 *hamārīja māścā*; v 220.64.2 *hamārrījā māstā*.
- hamārgya** 'alleviation, relief', Z 5.16 *cvi ye ālīva nīcāna 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 naṣaume vīna* 'just so the pain for him is only quietening'. From *fra-mār-* 'press away', **fra-mārācā-*. Oss. D. *lāmarun*, I. *lāmarn*, *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*, *khājaṇa*. See *hamara-* 'taste'.
- hamārāni** '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 haṃgrīstīndī balysā pīra hamālā* 'when the sons of the Buddha gather together'; III 125b4 *biśi vaysīa hamālā dasta hā haṃju yādāndā* '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*.
- hamālaa-** 'group', Sid. 10r3 *ṣā arvāna gga hīya hamālā* 'this group of the collection (older *gāṣṭā-*) of medicaments', BS *gaṇa-*, Tib. *sman-gyi sde-čan hdi ni*; Sid. 13r1 *ṣā arvāṃ gga* (= v 319, 73 *ge*) *hīya hamālā*, Tib. *sman-gyi sde-čan hdi ni*; gen. sing. Sid. 15r5-v1 *arvāṃ u ggaṃ hamāle hīvi piṣkalā ṣe* 'chapter second, of the group of medicaments and collections', BS *dravya-gaṇa-adhyāyo nāma dvitīyah*, Tib. *sman-gyi sde-čan-gyi lehu-ste gūis-paho*. From *hama-* 'same', *arda-* 'side, half, place', see *hama-* and *hala-*, *hālai*. But Zor.P. *luṃhl* **hamahl* from **ham-arθ-* with Sogd. Chr. 'nrθ-t 'companions' rendering Syriac *mlk lbrwhy*.
- hamīḍa-** 'united', K 138.918 *hvānāmā hamīḍa harbiśū gyastā baysa* 'we preach to all united *deva* Buddhas'; K 63, 78v4 *baysa hamīḍā* 'the Buddhas together'; Z 24.479 *paṃjataśā hīstā haṃgrīstīndā hamīḍa* 'the

fifteenth day (BS *panca-daśa-*) comes; they assemble together'; JS 2v2 *garaja gyaśta duśā-pāla hamīda* 'mountain goddess, region-protectors together'; JS 3r3 *pārvāsā āmāca hamīda* 'the servants, ministers (BS *amātya-*) together'; I 169, 84r5-v1 *āmalaī dva sira iṅkṣa dva sira tta hamīda arvi* 'myrobolan, sugarcane two ounces, these medicaments together'; v 278-76, 2a1 *biśū hamīda awoya* 'all the village men together'; K 109-308-9 *śūvyau ja hamīda* 'together with listeners' (BS *śrāvuka-*); II 53-1 *āra-verūcā āstaṅma hamīdā* 'all beginning with Ārya-vairocana', = K 151-1 *ārya-viṅrūca (-iṅ- = -ai-)* *āstani hamīda*. With *-ka-*, III 75-218 *hamīdakā makala u hvaṅḍā haysgama bīdāṃḍā paṅsa* 'altogether the monkeys (BS *markaṭa-*) and men felt very sad'; III 75-220 *hamīdaka harbaisā vaṃṇā* 'all now together'; I 169, 84v3-4 *śakara tcau sira śa hamīdakā ārāṇā* 'four ounces (older *satīra-*) sugar, this is to be ground up together'. From *ham-* and *-īda-* to base *ar-* 'join'. IE Pok. 55-6 *ar-* 'to fit', see s.v. *hamara-* 'limb'. Note *-īda-* in *hviḍa-* 'food', *ysiḍaa-* 'yellow' from *hvar-* and *zar-* with *-i-*-umlaut.

hamān- 'transform into', 3 sing. III 131b1 *aysmū siru hamāndā* 'he make (his) mind content'; Z 10-23 *vaimaiyā vasuta hamāndā* 'he makes the men to be disciplined, pure'; v 79, 149v1 *paramjsa ni hamānīndā* 'they make them hostile', Tib. *rgyal-bar hgyur-ro* (*rgyal* 'overcome'); v 92, 611v3 *handara sira hamīndā* 'he makes others content', BS *manas-tuṣṭi-*; Z 22-126 *khāysā surai sniddhā* (BS *snigdha-*) *pātajsu hvaṅḍu hamāndā* 'the pure fatty food makes the man strong'; Z 23-98 *arātū ttrāma hamāndā kho ye buysutu daiyi padaṣku* 'envy so transforms you (-ū) as one sees an ember quenched'. From base *mai-*:*mi-* 'to change, exchange' (not *mā-*:*mi-*, see KT VI 390) to IE Pok. 710 *mei-* 'change', O.Ind. *māyate* 'exchange', *nimaya-* 'act of exchanging', Lit. *māinas* 'exchange', Let. *miju*, *mit* to exchange', O.Slav. *mēna* 'change'. See also *hamih-*, *hamih-* 'change' from base *maiθ-*.

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 *ttrādīra ttrāmūryau 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 hamāttā* 'and its name does not change'; JS 16v2 *saṅi khu āśāśā cu pauryau ni hamaitte* 'just like the sky (BS *ākāśa-*) which is not changed by clouds'; v 86, 24r5 *saṅtsera 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 *cītā indrye hanyāre u dāte* 'when the faculties change and the *dhātu-*bases', BS *parivartayanti-vindriya-dhātavo* 'pi'; Z 24-2 *hamāyāre harbisā hera ni dāru ṣṭāre* 'all things (*dharm-*elements) change, they do not last long'; III 14-30 *bāda hanyāri* '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 śikalaka hamaista hivi rū* 'so the

boys changed their shape' (BS *rūpa-*); JS 16v2 *ne hamistā aysmu tye brrātarā vira* 'he did not change his mind towards his brothers'; with negative, K 63, 78r2-3 *baysū-śtāṣṭa aysmū ahamista akhauṣṭā* 'his mind unchanged, unmoved, towards bodhi-knowledge'; K 152-17 *akhamista-*; IV 23b8-9 *praṅahām yini... abujauttā vaśgrāmai akhamisti* 'I make a vow... unbreakable, diamantine, unchanged' (BS *vajra-*), where *-h-* is replaced by *-kh-*. Noun, Sid. 7r5 *ahamici ja* 'without change', Tib. *mi hgyur-bar*. For variation *-ih-* and *-iy-*, see also *ārīh-*, *ārīy-*. From base *maiθ-*:*miθ-* 'change', Av. *maēθ-*, *miθ-*, M.Parth.T. *myh-gr* 'making change, vacillating'. IE Pok. 715 *mei-* with increment *mei-t(h)-* 'change', O.Ind. *mēhati*, *mīhāti*, *mīhās*, 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 mūstā 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 *viluṣyate... gajair iva mahā-sarah*'. From *mur-* 'to crush', see *murāna-*, Tib. *mñes-te* ('rub').

hamai 'by myself', III 122-25 *hamai tsū* 'I myself go'.

hamaiyi 'of itself', see *hamata*, BS *svayaṃ*.

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 hvaṅḍi hamo nāsāre* 'and many men take a bowl', Tib. *snod kyan yons-su bkaṅ-nas* (*bkaṅ* 'fill'), translation E. Lamotte, 253 'une foule de gens se présentèrent avec toutes sortes de récipients' (*bhājana-*); K 7, 146v3-4 *u varā* (*tlandr*)*āmye hanā hvaṅḍye hāmurgya hamau hatcai* 'and there for some such man by forgetfulness the bowl breaks', Tib. *de-na mi śig dran-pa nāms-pas snod ḥag-pas gyur-na*, translation E. Lamotte 'parmi ces gens, un homme, par inadvertence brisa le récipient qu'il tenait'; K 7, 147r1 *kye hamo darrā* 'whose bowl was intact'; Z 3-41 *hamo*, Z 4-33 *hamau*; inst. plur. Z 3-59 *hamoyau*; with *-ka-*, v 125, 10a3 *hamauka tcahaura* 'four bowls'; II 60b2 *vatsaviśṇai hamauka* 'a bowl made of the wood of holarrhena anti-dysenterica'; v 217, 4a5 *hamauka sāḍye ūci ja* '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 *mex* 'drinking vessel', to IE Pok. 705-6 *med-* to measure'. See cognates s.v. *pamāta-*.

hamau 'to happen', II 100-219-20 *u japhai āṣṭaṃḍā hamau japhai ra na hanyai* 'and there was about to be a discussion; the discussion on its part did not take place'. Possibly infinitive **hamānū* to *hāmāte* 'happens, becomes'.

hamau 'bowl (?)', v 296v4 *ce hamau hauru heḍā* 'he who gives a gift, a bowl (?)', see also v 296r1.

hamphā 'possessing', JS 4r1 *bala-cakravarttā śire 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 dīṣte hamphājāṇā hayṣvā buṣāṇāṇā* 'black cummin seed must be rubbed in the hand; it must be made to give scent in the nostrils', BS *ghreyaṃ vā kṛṣṇa-jirakaṃ*, Tib. *tha-phe nag-po phur-mar phur-te* (*phur* 'rub in the hand'), *snar snam-par byaho*. Participle, JS 4r1 *śire 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-s-y- incohortive > -*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', *āvvaṣ* 'near, round about', D. *āvvaṣ*; I. *iū-vāxxyg* '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 *pāścane*, A *pāśśām* (dual) 'breasts'. The -*kṣ-* of O.Ind. is as always ambivalent.

hamphīs- 'mix, join', *haphīs-*, Sid. 8r2 *nva pacadā hva hva hamphīsāṇā* 'in order, each separately to be mixed', Tib. *go-rim bzin-du so-sor sbyar-ro*; Sid. 130r3 *ttye jsa vastā āstanma hamphīsāṇā* 'with this the bladder (BS *vasti-*) and the rest is to be associated', Tib. *hdī-las mas btan-bala sogs-par sbyar-na* (*mas btan-ba* 'to purge'); Sid. 105v1 *ttikye nūmaṣai dūṣāṃ jsa spāśāṇā u hamphīsāṇā* 'after that with the *doṣa*-states it must be examined and connected', Tib. *dehi hog-tu nad-gzi daw sbyar-zin*. From *ham-* and *phīs-* < **phag-s-y* to base (s)p(h)ag- 'enclose', with incohortive -*s-*. See cognates s.v. *hamphāj-*. Above *haphīs-*.

hamphuta 'joined, possessed, held', to present **hamphūj-*, v III, 33v5 *rraṣtu bādāna hamphuta hāmāre* 'they are rightly connected with the time', BS *samyak kāla-prayuktāni bhaviṣyanti-*, SuvO. 56v1-2 *ha(m)phuta biśśū-n(ṭ)na (śīā)rna raysāna* 'associated with every kind of good taste' (BS *differt*); SuvO. 56v4-5 *tā uysnaura ttisāna pāṣānyau chate jsa dātāna uspurra hamphuta hāmāre* 'the beings become possessed of splendour (BS *tejas-*), powers, complexion, appearance, complete', BS *tāni satvāni tejo-bala-varṇa-rūpa-samanvāgatāni bhaviṣyanti*; *hamphwa-*, Sid. 7v1 *hawva jsa hamphwa* 'possessed of strength', Tib. *nams-stobs dan ldan-pa yod-pas-na*; v 129, 1r2 *dātāna hamphwa hināre* 'they are possessed of the *dharmā*-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 *arvāṃ jsa hamphwa rrūna* 'oils mixed with medicaments', Tib. *smān-mar*. See also *haphū*. Compound, III 69·91 *haphwa-jseṃ* 'with closed eyes'. See *hamphūs-*; noun *hamphau*. Not *ham-baug-* 'possess', see s.v. *paphūj-*. To base (s)p(h)euḱ- or (s)p(h)euḡ- (rather than *bheug-*, see *hamphuta-* 'bowed down'), beside (s)*peud-*, see s.v. *pūsta-*.

hamphuta- 'bowed down', v 26f, 41f4 *śśāndo hamphutemū* 'I bowed to the ground'; Suv.P. 60r4 *pvā śāṇdā hamphve* 'bowed to the ground at the feet', BS *pāḍau śirasā*, beside K 138·945 *ajalā dastyau jsa pvā śāṇdā hambujsye* 'with

hands in *anjali-* position, he bowed to the ground at the feet'. See *hambujs-*, *hambusdā*, *nihujs-*, *nihusdā*, *nihuta-*. IE Pok. 152 *bheug-* 'bend', s.v. *hambujs-*. For *ph-* and *b-* variant, see M.Parth.T. *pdbwrs-* and *pāfwrs-*, s.v. *pūs-*.

hamphūs- 'join, get possession of (with instr.)', SuvP. 71v2 *cu jśīnā tti hamphūsīde jiyina* 'who are condemned to death, they get life', BS *vadhyās ca saṃnyujyīṣu jivītena*. From **hamphūj-*, *hamphuta-* 'join' with incohortive -*s-* to base (s)p(h)euḱ- (or -*g-*).

hamphau 'union', v 78, 149r1 *u unā nā mātā hamphau hāmā* 'and to-day for them there is a great collection', Tib. *deṃ ḥos ḥen-pohi ruam-pa dan ldan-par hgyur-ro*; Z 11·14 *ne nā gvāysā brīna ne vā hamphau ci nā ysāṣṭā suhottā* 'not pleasant is separation from their dear one nor union with him who is their enemy', parallel BS *priya-viyoga-duḥkham*; *apriya-saṃprayoga-duḥkham*; similar in v 353·19, 3b5 *hamphau*. Noun to *hamphuta-* 'joined', *hamphūs-* 'be joined', BS *saṃyojaya-*, hence from **ham-phauga-*.

hambāci jsa 'in summary', K 101·34-5 *biśīda gyasta bāyṣa himāre hambāci jsa tciḥausi kūla* 'in all places are *deva* Buddhas, a total of forty (or fourteen?) *koṭi*-millions'; v 249, 775-6 *biśīda gyasta bāyṣa himāre hambāca jsa*; I 137, 45v1 *hambica jsa*, BS *samāsa-*; II 76·2·7 *hvaṃḍye hambāci jsa mūri pasti* 'for the man he ordered in total the *mūrā*-coins'; K 61, 40r2 *tvā ssa-byūryi mahāprajñā-pārāme hīya hambeca ttemdī masū uysdāse yūde* '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 hamphwa diśī hambajṣya busti ṣṭe*, 'the district (BS *diśā-*) possessed of the combined characteristics is to be known as general', BS *saṃṣṭa-lakṣaṇa-upeto deśāḥ sādḥāraṇaḥ smṛtaḥ*, Tib. *yul skam gṣer-gyi ḥha ḥdren-ma ni nad kyan ḥdren-mar hygur-ro* (*skam* 'dry', *gṣer* 'wet', *ḥdren-ma* 'mixture'); Sid. 150·r2 *hambajṣya gūnā* 'general symptoms', Tib. *spyihī mḥan-ma*; Sid. 15r5 *habajṣya ttā hvata ṣṭe* 'it is stated to be general', BS *sāmānya-*, Tib. *spyihī ḥho-ga bstan-pa yin-no*; Z 10·20 *hambajṣya bṛāmata* 'bodhi-knowledge common (to the two vehicles)'. From *ham-bag-* 'to share in common', see cognates s.v. *būṣṣ-* 'give', and *hambā* 'share'.

hambāñ- 'bind together, compose (writings)', Z 24·385 *dātā māñanda hambāñindā salāva* 'they compose sayings like the *dharmā*-doctrine'; participle, Z 5·3 *hvanaino āhau hambaste tcama 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-*.

hambad- 'roll together, compact', Sid. 15r4 *arvāṃ hīye kaṣī le hambādāre* 'the *kaṣāya*-decoctions of medicaments are well compacted', BS *saṃvartita-oṣadhūḥ pāko*, Tib. *smān-gyi ptye-ma legs-par ḥdres-pa gyur-na* (*ḥdres* 'be mixed'). Here *le* is from Tib. *legs-par* 'well'. Sid. 2r3 *pvaiskyāṃ hambādāme hīvi piṣkalā* 'chapter of the compacting of faeces', Tib. *rtug skam-gyi lehu*. From *hamvart-* see s.v. *baḍ-* 'to roll' (beside *gaḍ-* 'to roll' < *gart-*). IE Pok. 1156-8 *uer-t-* 'turn'.

hambaḍa- 'filled, full' participle to *hambōr-*, *hamber-*, see also *habaḍa-*, see s.v. *hamber-*, also *hambar-* K 53·9·6 *hambarā āvama* 'fulfils desires'. SuvO. 68r6 *hambaḍa purra tsargya* 'face of full moon', BS *pūrṇa-sāsānka-vaktra* (voc. sing.); v 346, 1a1 *hambaḍā āya* 'might have been filled'; K 60, 37r3 *bāṃdhasatvyaṃ jsa hambaḍa* 'filled with bodhisattvas'.

hambar- 'fill', Bcd 47r1 *hambari bhadra-carya dāna parā-hā:na* 'may I fulfil the good-career with the dharma-doctrine, with morality' (=BS *śīla-*); K 53·9·6 *hambarā āvama* 'fulfils desires', =K 62, 76v4 *habara āva*. From *ham-pāraya-*, see *hamber-*. IE Pok. 798-800 *pel-*, *plē-*.

hambā 'stage of life', v 316·18 *cu jstna hivi hambā* (= Sid. 6v5 *hamb(ā)*) *ṣṣṣ drrai-padya ṣṣṣ* 'what is the stage of life, that is three-fold', BS *vayo 'pi tri-vidham*, Tib. *na-čhod kyaw 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 *drraisi hambā-v-i* 'his share 30'; gen. plur. II 114·107 *hambāyām*; III 92·244 *hambāyi*; Sid. 122r4 *hambām* 'part', Tib. *cha*; IV 722 *hambām harasṭādā* 'they have presented the amount'; v 304·5, 1a2 *hambām ye paṃsayi* 'the amount was 500'; inst. sing. II 62·7 *ysāri 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 *ttiyāṃ hambākyaṃ hīya gunā* 'the marks of those shared things', BS *veṣṭana-lakṣaṇa*, Tib. *de-rnams spyihī mchan-ma ni (spyihī 'general')*. Adjective to *hambā*. See also *hambajsyā-* 'general'.

hambāḍa- 'filled', Z 24·187 *ttiyā hastaṣṣei rūvu vīri hambāḍe ysama-śśandau harbiśśu rṛindete 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 dasāṃ pārāme* 'I have fulfilled the ten *pāramitā*-perfections'; K 3, 139v2-3 *ne muhu ho(ṭa)na nā 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 ni 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 hambālke yanāte o yā vā pvāṇāte hūna* 'to whom one may cause fears or may terrify in a dream', followed by *kho ju tte hambālke ne keitā o pvāṇa cīyā biyendā* '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 *buḷsta-*. IE Pok. 161 *bhōi-* 'fear', see s.v. *baya-*.

hambāvi 'his share', see s.v. *hambā*.

hambica 'summary', see *hambāca*, BS *samāsa-*, from *hambirsta-*.

hambīth- 'retain', Sid. 18v2 *ṣṣi (sam)ni garkhā, ga hambīthe* 'the faeces is heavy, the faeces is retained', BS *grāhi-*, Tib. *lči-ba yin-te, phyi-sa sri-bar byed-cin*; adjective, Sid. 5v3 *saṃmā hambīthākā* 'compacting faeces', BS *grāhi-*, Tib. *rtug skams-su byed*. See III 54·80 *habikṣau* 'I change' above. From *ham-vṛṭhya-*, see *bīth-* 'writhe'. IE Pok. 1156-8 *per-t-* 'turn', s.v. *bad-*. For *ga*, see s.v. *gga*.

hambīḍā 'is filled', see s.v. *hambīr-*, and Z 4·4 *pīde*.

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 *hamber-*, participle *hambaḍa-* causative *hambāḍa-*, Sid. 149v4 *cu tciṃmaṇā āṣkyāṃ ṣṣa hambīrūṇḍā āchā biśā jīṃḍā* 'whose eyes are filled with tears (= *āṣkyau jsa*), it cures all diseases', BS *pillā*, Tib. *nūg mchi-mas gaṃ-ba sel-to*; Bcd 56v4 *hambīri ma ṣṣṣ krra biśa aharina* 'may this course all without remainder be fulfilled for me' (BS *differt*); III 129·10 *pārāme hambīrāṇḍe dasau* 'may they fulfil the ten *pāramitā*-perfections'; and *ibid.* 11; K 58, 27r4 *puṇya-jñāna-sambhāra hambīriḍā* 'the masses of merit (and) knowledge are fulfilled'; K 58, 28v1 *na vara samā(hā)ṇā hambīriḍā* 'not there are the trances (BS *samādhāna-*) fulfilled'; Z 3·25 *thatau hambīrīṇḍā kṣāṇḍā 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 tsāṣṣatātā hambīḍā* 'by the letter *śa-* it is the acme of things where its quiescence is fulfilled'; K 57-8 (20 times), K 57, 24v1 *pārāma hambīḍā* 'the *pāramitā*-perfection is fulfilled (carried to fulfilment)'; K 61, 39v4 *bcysūṣṭā hambīḍā* 'bodhi-knowledge is fulfilled (=attained)'; IV 11·4 (and 8) *hīhina hambīḍi* 'it is filled with a dam (weir)'. See also Z 4·4 *pīde* 'is filled'. Parallel SuvP. 70v2 *pārāme uspurri kṣṣ hambīri* 'may I fulfil fully the six perfections', BS *pureya ṣṣa-pāramitā anuttarā*. From **ham-parya-*. See cognates s.v. *hamber-* and *uspurra-*; Z 4·4 *pīde*.

hambīrā 'he fills', III 27, 36a4 *ci...lovadātā haudyau raṇnyau jsa hambīrā haurq luḍi* 'who fills the cosmos (BS *loka-dhātu-*) with the seven precious stones, gives it as gift', BS *loka-dhātuṃ sapta-ratna-paripūrṇaṃ kṛtvā...dānaṃ dadāti*. Later from *hambērā*, see *hamber-*.

hambirte 'he mixes, joins', 3 sing. present to *hambīrīth-*, *hambirsta-*, III 91·205 *daṇḍā ṣṣṣāṇāṇā klu haṃtsā hambirte khū drāṇi hami klu haṇṇājā* '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 *hambīrīth-*.

hambālsta- 'inclined to', v 183a2 *hambālstāna hārna*, BS *saṃgraha-vastu* 'friendly behaviour'. From *ham-vart-*, base *vart-* 'turn, behave', see cognates s.v. *bad-*.

hambisa- 'heap, mass', v 68, 8v1 *puṇṇinai hambisā* 'mass of merit', BS G 37, 4a7 *puṇya-skandha-*, note also *hamjāta-*, BS *skandha-*; Z 22·139 *hambisa 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 *phīstina-* 'seal' ('struck mark'), beside Sogd. Bud.

pyz-, *pyšt* 'to beat', Yagn. *piz-:pišta* 'to grind' (with *-z* < IE *-g-*). Variation of IE *k* and *g* is familiar also in IE Pok. 795 *peik-*, *peig-* 'be hostile'.

hambista- 'put together', III 60:43 *sūtri*... *hambistā hvīṃde* 'the *sūtra*-text is preached in summary'; III 61:57 *hambistāna sūtrā* 'the *sūtra*-text in summary'; V 255:1106 *hambistā štāna āṃ baysustā parināmūṃ* 'in brief may I ripen bodhi-knowledge'. From *hambirsta-*, participle to *hambrih-*. See also *hambaca* 'summary' < **hambirsti-*.

hambuj- 'bow down', preterite *hambujya-*, K 138:945 *pyā samdā hambujye* 'he bowed to the ground at the feet' (Tib. *btud-de*); K 141:1016 *pyā samdā hambujye*, Tib. *btud-de* (*btud* 'bend'). Adjective, V 190:176, 1b2 *šamdo hambujā* 'bowed to the ground'; with *-aka-*, III 134, 26a1 *šamdā hambujai*; and V 200, 68a1; II 71:1 *neri šamdā hambujai hūñūṃ* (for *hambujai*) 'bowed down to the ground I speak to my wife'. See 3 sing. *hambušdā* 'he bows'; *hambhuta-*, with *-ph-*, and *nihujs-* 'sink' with *-h-*. From base *b(h)aug-* 'bend', Balōčī *bōg* 'bend, knot, joint'. IE Pok. 152-3 *bheug-*, O.Ind. *bhujāti*, *bhugná-*, *bhogá-* 'bend'. See for bases Iranian *baug-*, Iran and Islam (Minorsky Memorial Volume, 1971, 67-8).

hambūta- 'rotted, festering', Z 5:16 *trāmu māṇamdu kho hvandā hambūtā hambādā ysūna* 'just as in a man a fester filled with pus', =Manj. 133 *khu ja hvāṇ(ḍ)ye bida habāda habu ysūna* 'as on a man a fester filled with pus'; Z 5:18 *samu kho hambūvu beḡtā harbišt āchai jīye* 'just as one opens a fester, all the disease of it ceases', =Manj. 135 *sa khu hve habu beḡta habesa āch(e) jīye*; III 90:184 *stana-orrhidi tcaḡeje u hambvā* 'it scatters breast-swelling (BS *stana-vrddhi-*) and festers'; III 90:189 *gāṃmi, habva, hašā* 'tumour (BS *gulma-*), fester, swelling'. From base *pau-:pū-* 'to rot', Av. *puyēiti*, *paviti-*, *pūiti-*, Zor.P. *pūsēntan*, *pūtak*, *hambūsitan*, N.Pers. *pūsīdan*, *ambūsīdan*, *pūdah*, Sogd. Man. 3 sing. *pwst* 'rots', Chr. *pwtyqy* 'rotted', Oss. D. *āmbujm*, *āmbud*, causative, *āmbavm*, *āmbud*, I. *āmbijyn*, *āmbyd*; D. *p'ura*, *p'āra*, I. *but'ro* 'rotten tree-trunk'; Šuynī *pi-*, *piy-:pud* 'to rot', Rōšānī *pai-:pud*, Yazg. *piw-:pod*, Šuynī *pūḡj*, infinitive *pidōw*; Waxī *pūk*, Yidya *pīo*, Sanglēcī *pū-* 'to rot', *puduk* 'rotten', Armen. lw *p'out* 'foulness'. See *puva*, *phuva*, *phūḡa-*, *habva*, *habu*. IE Pok. 848 *peuz-*, O.Ind. *pūyati*, *pūti-*, Lat. *putreō*, *putridus*.

hamburštā 'grown together', Sid. 143r2 *tī vā hamburštā kaṃmā hīya gūnā* 'these are the marks of the wound grown over (healed)', BS *vraṇa-suddha-*, Tib. *rma rub-pahī mčhan-ma*. From *ham-raud-* to 3 sing. Z 22:128 *hamburštā*, see cognates s.v. *rruw-* 'grow'. For *hambursta-* **ham-rusta-* and *hambirsta-* **ham-rista-*, note also *buršdā* beside *bāršda-*.

hambūvu acc. sing. 'fester', see *hambūta-*.

hambušdā 'it is fitting', III 49:36 *ysana brrātara šuje pātca ni hambušdā khvai ye hvīḡā* 'kinsmen, brothers, one another, then it is not fitting if one eats him'; K 41:52 *ne habaušta gyasta ša rrušta tti khvai sa(tta) šamḡya biḡhā* 'it is not fitting, O King, for the sovereignty, if you grovel on the ground to a being', =K 43:170-1 *ne habauštī gyasta šī rrušta tti khvai satta tta šamḡya biḡhā*. See *hambus-* 'fit; suffice'.

hambušdā 'bows down', Z 22:194 *pātco hambušdā ššando* 'then he bows to the ground'; Z 22:268 *paṃja-maṇḡalu pḡ balysā hambušdā ššando ttīyi* 'he bows the *panca-maṇḡalu* to the ground at the feet of the Buddha then' (BS 'fivefold limbs on the ground'). From *ham-buj-* 'to bow down' with **bujatai* > **bušde*. Cognates s.v. *hambuj-*.

hambušdā 'attains, enjoys, possesses', Z 10:32 *dasamo hamberāte būma dašyo pātḡnyau ja hambušdā* 'he fulfils the tenth *bhūmi*-stage; he is possessed of the ten powers' (BS *daša-bala-*, parallel to BS *daša-balaṃ paripūrya*). See *bujana* 'feast' and *hambhuta-*; without preverb *buje*, *būka*, *bya*.

hambus- 'to fit, suffice', above *habus-*, II 68:4 *drūma ahambusana salū hve cu pūrā na nā hambusidā se eštyai* 'he spoke such an unsuitable word, what (things) are not suitable for the son, saying, It is settled'; 3 sing. III 49:36 *ni hambušdā khvai ye hvīḡā* 'it is not fitting if one eats it'; K 41:52 *ne habauštā... khvai sa(tta) šamḡya biḡhā* 'it is not fitting if a being rolls on the ground to him' (see above s.v. *hambušdā*); adjective *hambusana-* 'fitting', Sid. 121r5 *hambusaṃ*, Tib. *čhog* ('suffice'); II 127:29 *khve maṃ lyāṃ āstāṃna nva hambūsaṃ kāma-ṃ ni bidāṃdū tye* 'if the rations (*lyāṃ*, 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 rnam*; Sid. 8v4 *ahambusana hvāḡa khaḡta* 'unsuitable food (and) drink', Tib. *kha-zas mi hphrod-pa*, Sid. 103v4 *hambusina šḡte* 'may be suitable', Tib. *hos-pa* ('suitable'); V 128, 2a1 *šahānyau hambušā* 'with good qualities fitting'; V 216r3-217r4 *tte hambusaṃ ye khve ttā arva hajsaudā yaṃā* '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. *hambaca*, from **hambirsti-* to participle *hambirsta-* 'put together', for BS *samāsa-*.

hambette 'stops, blocks', Sid. 13r3 *u cvai va samḡā hambette, tvā našeme*, =v 322:135 *u cvai va samḡā hambette tvā našeme* 'and when for him the stone obstructs, it eases it', Tib. *rdehus hgags-pa sel-to (hgags 'stop')*; Sid. 142v3 *šālanāštā hambette tta tta biraštā šte* 'it obstructs to one side, so it is explained', BS *piṇḡita-unnata-*, Tib. *phyogs-gčig-tu mthon-po čog-čog-por lbyun-ba yino*. From base *band-*, *bad-* 'to bind', see *baittā* in the same context, rather than from **ham-vādāya-*.

hambēr- 'to fill', causative to *hambir-*, participle *hambāda-*, present, SuvO. 56r3 *hambērini* 'I fill it', BS *paripūrayi-šyāmi*; Z 10:32 *dasamo hamberāte būmu* 'fulfils the tenth *bhūmi*-stage' (see s.v. *hambušdā*) parallel BS *paripūrya*; SuvP. 70v2 (1 sing. optative) *hambērī* 'may I fulfil', BS *pureya*; SuvP. 66r2 *hambērī*, BS *praḡpūraye*; V 78, 4r4 *hambēra nā āysagamu* 'fulfil our desire', Tib. *bdag-čag bsam-pa rdzogs-par mdzod (bsam-pa =BS samkalpa-)*; V 189:137, 1v4 (lost context) *hambēro*; participle, see

- hambāda-*, but also intransitive *hambāda-*; present, Bed 47v4 *hamberamcā badra-carya dāna parāhna* 'fulfilling the good career with the *dharma*-doctrine, with *śīla*-morality'; BS *bhadra-carim paripūrayamāṇah*; adjective, K 90·740 *harbiśam ātamāṇ hamberākā* 'fulfilling all desires'; noun, v 182, 43v2 *śśamanānu śśahānu hamberā-muta* 'fulfilment of the good qualities (*śśahānānu*) of the ascetics' (BS *śramaṇa-*). From base *par-* 'fill', Av. *par-*, *parən-*, participle *parəna-*, *ham.pāfrāiti* 'fills (the belly)', Zor.P. *purr, uspurrik*, Armen. lw *spat* 'complete', *spatāzēn* 'fully armed', *spat-spuṛ* 'completely', N.Pers. *siparī*, *isparī* 'perfection, end', Aramaic Pers. '*spru-*' 'careful' (from 'perfect'). IE Pok. 798-800 *pel-*, *plē-*, O.Ind. *pīparti*, *prṇāti*, *pūrṇā-*, *prāt*, Greek πλήτο, πλήσιος 'full', Lat. *pleō*, *plētus*, Celtic O.Ir. *linaim* 'I fill', *lān* 'full', Got. *fulls* (-*hna-*), Lit. *pilnas*, O.Slav. *plīnū*. 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 stev-du* (*sñom* 'to make even'). See *hambecca*, *hambaça* '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 virañam hambrāñāka* 'making wounds (BS *vraṇa-*) grow together', Tib. *rma...sel-to*; Sid. 144r2 *kamā hambrāñe* 'heals the wound', Tib. *rma sbyon-ziv* ('cleanse'); Sid. 121r3 *hambrāñāñā* 'to be made to grow together', Tib. *sbyar* ('join'); Sid. 143v2 *hambrāñe*, Tib. *hḍrub-par hgyuro* (*hḍrub* 'heal'); Sid. 143v1 *hambrauñe*, 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 cho-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- jsūṃ viraṇ 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 *hambrīhyā* 'I share', N 164·4 *hambrīhā*, v 255·1105 *hambrrihe*, v 255·1106 *hambrrihūṇ*; v 168, 7b1 *hambrīhi*; 3 sing. III 91·205 *hamṛtsa hambirte*; v 29, 42r3 *puñā hambrihāte*; 3 plur. III 130·37 *hambrri-hāre*; Sid. 133r1 *hambrrihāñā u samkhelyāñā* 'to be mixed and to be smeared on', Tib. *sbyar-bas bsku-bar byaho*; SuvO. 36r5 *hambrrihāñā* (BS omits). Participle, v 170·302, 2r2 *ne nā dharmā-dīśane bhāyā hambārste śye śye nannā 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-*, *hambaça* 'summary'; K 68·188-9 *hambirstā dijsāñi* = K 71, 10v1 *hambaista dijsāñā* 'it is to be held in short form'. See *hambista-* above. Without nasal, see *habrih-*. From base *raiθ-* 'mix', see s.v. *ārīh-*.
- hambruittā* 'grows together, joins up', see *hambursta-*, causative *hambrāñ-*, v 70, 8v4 *ttitī śā vraṇā hambruittā* 'then for him the wound heals', BS G 37, 12b3 *tadā braṇāt parimucyate*, Tib. *dehi rma hcho-ba hgyur-ro* (*hcho* 'heal'). See *hambrriṃtta*.
- hambroṣṭa-* 'penetrate, approach', 3 sing. Z 5·28 *kho ju ttavai naṣphanā hvandā thatau hā vira hambrauṣṭā* 'when fever issues in a man, it swiftly penetrates upon him'; preterite, Z 5·103 *trāmu hā śśāya hambroṣṭa putā balysā samu kho ju pūri* 'the Śākya men so approached before the Buddha as a son does'; Z 5·109 *hāṣṭa hambroṣṭā patāna balysā* 'he approached before the Buddha'. From *ham-raṣṭ-* or *ham-rauṣṭ-* to base *rap-* or *raup-* 'mount'. See also *brāh-* and *prūva-*.
- hambvṛ* 'fester', III 90·184 *stana-urridhi tcabaje u hambvṛ* 'it scatters breast swelling and festerings'; III 90·185 *habvṛ tcabeje* 'removes festers'; III 90·189 *gāmi, habva, haśā āsyē hamdeve* 'it matures tumour (BS *gulma-*), festers, swellings, itches'. See *hambūta-* to base *pau-*:*pū* 'to rot'.
- hambvekye* 'abuse', K 39·149 *hambvekye yaṇde*, = K 30·219 *habvakya yada*; K 30·223 *ttrakṣa* (BS *tikṣṇa-*) *habvakya pajarīna salāva* 'sharp abusive (dyadic) words' (BS *saṅlāpa-*). 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 maṇ ṣṭāre* 'such things 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 *hāñā-*, *hāmāte* 'he becomes'; I plur. II 96·86 *hamyadūṇ*; III 75·219 *hamyadūṇ* 'we were'.
- hamraṣṭa* 'always', see s.v. *hama-* 'all'.
- haya* 'binding', K 100·290, from *hai-*:*hi-* 'to bind, tie', see s.v. *hātai* 'untied, opened', and K 100·290 *haiya* 'binding'. See the full text s.v. *pāṣai*.
- haya-* for *hiya* 'own', K 26·134-5 *rrespūra h(i)ye peñā jsa* 'with powers of the prince' = K 35·83 *rrispūri peñāṇ jśā*, = K 18·205 *rrispūra hiye peñau jsa*.
- hayār-*, *hayār-* 'to sport, rejoice', v 247, 1744 *hauriḣe hauvi jsa hayarañdā* 'delighting in the power of the gift', BS *dāna-bala-abhirata-*; v 248, 1922 *hayarañdā* v 247, 17b4 *hamraṇyadā*; Manj. 284 *hayarāma pātca pajyau jsa kāma-guṇya byauda phitra* 'sporting, then possessed greatly of the five amorous qualities' (BS *kāma-guṇa-*). See *hayār-*.
- hayavū* 'leadership (?)', K 65·83v4-84r1 *ḣṣatta-garbhā hayavū carya hamāve* 'may there be (for me) the leadership career of Kṣitigarbha'. As protector of travellers with the mendicant's staff, Kṣitigarbha may be called **fra-yavuka-* 'leading forward', or, if the second syllable has a shortened *-a-*, **fra-yāvuka-* to the base *yau-*:*yū-* 'to lead a troop'. The suffix *-uka-* (> *-ū-*) is adjectival of the agent or instrument. The Kuśān title *yavuga*, *yavū'a* (in Kharoṣṭhī script) represents *yavuka-* or *yāvuka-* 'troop-leader', like Greek στρατηγός, on coins Kharoṣṭhī *stratega-*, and like Kroraina *hinajha*, Khotan Saka *hināysa-* below. From this *yau-*:*yū-* comes also O.Ind. *yūtha-*

'troop, herd', *yūtha-nātha-*, *yūtha-pa-*, *yūtha-pāla* 'leader of a troop' (see s.v. *candarno*). See also *hayāka-*; and for *-ū*, see *hūrū*.

hayāka- 'traveller (?)', II 74:37 *śau hayākā pātā vā tsve śacū* 'one traveller (?) next came here to Śa-ṣou'. 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 *hambrūttā* 'grows together' **ham-raudati*, and thence causative *hambrān-*, *hambrān-* 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 hayārindī ośku balysi parauya* 'this is the joy in which they are happy always in the command of the Buddha', BS G 37, 14b1 *sukham bhavati ramante jinaśāsane*; v 111, 33r3-4 *ramāro hayirāro* 'they may rejoice' dyadic, BS *abhīrameyuh*; Z 3:58 *ramīndi hayirīndā*; infinitive, Z 14:84 *kho nī kṣamāte hayāde* 'as it pleases them to rejoice'; participle *hayaramdaa-*, v 247, 17a4 *haurije hauvi jsa hayaramdā* 'happy in the power of giving'; v 248, 19a2 *hayiramdā*, BS *abhirata-*; noun *hayārūnā-*, SuvO. 24v3 *amanāva-vīyā ne vara hayirūna stā* 'being unpleasant, no joy is there' (BS *amana-āpa-*), BS *nīr-abhīrameyah*, Tib. *maon-par mi dgah*; v 293, 12a2 *hayārūna*; SuvO. 56v4 *hayirūne varāsāre* 'they enjoy pleasures', BS *ratim anubhaviṣyanti*; v 112, 34v7 *hayirūne pagyāsāre* 'they accept pleasures', BS *ratim anubhaviṣyanti*; with *-āmātā*, Manj. 284 *hayarāma pātca pajyau jsa kūmaguṇya byauda* 'sporting, attaining the five amorous states' (BS *kāma-guṇa-*); K 34:68 *rimāme tcirkyāṃ hiyirāme būsā* 'joy, amour, pleasures, jestings', with variants = K18:197 *ramaumai buśa haḍaraumai tcaśkye*, = K 26:129 *ramāme buśa haḍaraumsai tcarakye* (*ḍ* < *ly* < *y*?). From **fra-krya-* to base (*s*)*kar-* 'to play', see *āyīdetu*, *tcarkā-*, IE Pok. 935 (*s*)*ker-*, Greek σκάρω 'dance', Lit. *skriejū*, *skriēti* 'to dance, circle', O.Norse *hrista* 'to shake', O.Ind. *kridati* 'play'.

hayu 'friend', II 79:11 *nāgaidrāmā sīḥa hayu maista* 'Nāgendrāma Sīpha, great friend', see *hayūna-*.

hayūna 'friend', SuvP. 63v2 *hayunām*, BS *mītra*, Z 24:449 *ysanyau hiśīdyau hayūnyau jsa* 'with kinsmen, relatives, friends'; v 58, 128v1 *odā balysūste yanūdā kye hayūnu* (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 *ysānau hayūnau* 'with kin, with friends'; v 262, 1a4 *hayūna idi biśi* 'all are friends'; III 127:23 *maistām hayūnau hīya* 'of great friends', instr. sing. JS 35v4 *hayunma*; with *-ka-*, III 59:17 *hayūnakyau jsa*. Abstract, Bcd 49r4 *hayūndausti jsa* 'with kindness', BS *mītrā*; v 118, 67r2 *dātā hayūnaustā tcerā* 'service must be made to the *dharma*-doctrine', BS *dharmikūṇ janayet sevām*; adjective to abstract, SuvO. 5r6 *hayūnaustīnei aysmū* 'kindly mind', BS *maitri-cittam*; v 106, 29r3 *hayūnaustīnai-y-ū aysmū*, BS *maitri-citta-*. From **ha-yau-na-* 'of the same place' to AV. *yaona-* 'place', but it would be possible to consider *hai-* 'to bind', Av. *hiθa-* 'companion (?)'. Note also Oss. D. *xādzarā*, I. *xādzar* 'house' from **ha-čāra-*.

hays- 'drive', conduct, transact, make', participle *haṣṭa-*,

Sid. 104r1-2 *nva pacadā uspurāṃṇa* (so) *vīra haysānā* 'to be done in order fully', BS *kramam*, Tib. *rim bzin-du mthar-gyis byas-nas* (*mīhar-gyis* 'gradually'); Z 22:331 *ṣṣaddo wiṣṣe haysīndi* 'they destroy faith' (BS *śradhdā-*); IV 11:7 *āṣimji vi hā hwaṃḍi 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 hwaṃḍam sāni pha hūnāri u ba dū haysīdi* 'and the men's enemies are many and (=but) they do little injury'; II 17:5:6 *kiri māni beṃda haśdā khu ysāda hwaṃḍi pa* 'he conducts upon (against?) our work; when the old men...'; II 28:35b4 *jsārū thyaū vā ṣapānāra 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 *nīravabhūsa-*); partitive genitive object, v 49, 46r13 *ko va karmānu haysimā mamā vātā* 'if I bring of *karma*-acts upon me'; II 17:5:5 3 sing. *lu(ā)ṣṭā haśdā u pyāri dvī mastānā īndā* 'he brings there... and for his father makes two stores of fodder'; II 37, 12b3 *|||jsāṃ vā haysa u kīrarā jsāṃ vā tśūva āskvīra* 'conduct here (the men?) and as workmen come here to Āskūra'; II 98:164-5 *hwaṃḍā vā haysa pātā ttā vari tśā* '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 *as-*, but possibly *haṣṭa-* 'to send' to base *haṣ-* (see *hei*:*haṣṭa-* below). Infinitive *-ā*, II 46:85 *u ganamai āṣṭamḍāmḍūm haysā* 'and we began to transport his wheat'; adjective, II 25:29:3 *guṇī haysāka hwaṃḍi* 'men transporting the sacks'. From base *as-* '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. *nu*'z, *n'wazy* 'sailor', M.Parth.T. *n'w*'z, N.Pers. *gavāz* 'goad', Armen. lw *gauazan* 'rod', *xarazan* 'whip', *nauaz* 'sailor', M.Pers.T. *špzn* 'whip'; with preverbs, Pašto *bōz-*, *bōllal* 'lead away', Šuynī *bāz-* 'send', *bōz-*, *bōxt*, 3 sing. *bēzd*, Orošori *abōz-* 'send' (**apa-az-*); Yidya *avas-*:*avasd* 'bring, fetch' (**upa-az-*), Rōšāni *abōz-*:*abūxt* 'send'. IE Pok. 4-6 *ag-* 'drive, conduct', O.Ind. *ājati*, *aṣṭā-*, Greek *άγω*, Lat. *ago*, O.Norse *aka* 'travel', Tokhara B *ak-*, AB *āk-* 'travel, conduct'.

haysān- 'know' (participles present and preterite, and noun), SuvO. 24r3 *īndriyu haysānando padimāte uysānye* 'he makes the faculty which is conscious to be of the self', BS *īndriyam kurvatu jñānam ātmakaṃ*; Z 12:112 *haysānandai ṣṭānu* 'deliberately', BS *saṃcintya*; K 54, 14v2 *haysānaṃḍīm (-im = -ai) āna*; ibid. 15r2 *haysānadi ṣṭāna (-i < -im)*; K 58, 27r2 *haysānaṃḍi jāyi (-i = -im)* 'consciously meditates' (BS *dhyāy-*); participle preterite, Z 17:24 *biśvi 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 han 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 bhāyānāvūṣiṃ (-iṃ = -ai) maṃ haysaunāma śā cu...* 'the bodhisattva's (dyadic) knowledge here is this, that...'; K 57, 24r3 *maṃ bāṃdhasatvā bhāyānā-vūṣi (-i = -iṃ = -ai) harbiṣvā bāḍvā haysānāmu 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 yide haysgu* 'what distressing did he to you?'. Derivative, *haysgamatā-* 'harm' SuvO. 4v1 *haysgamata iyā* '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 *anupasargūny anupāyāsāni ca*; SuvP. 71r4 *haysgamevu-ṃ phari ysāri* 'many thousand distresses are theirs', BS *aneka-āyāsasahasra-ākulāḥ*; III 125a2 *haysgamatyau jsa*; K 10Ab4 (*ha*)*ysgamatajsān trāyāciñā himāni dukhāṃ 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 bidāṃḍā pajsa* 'they felt great distress'; SuvP. 68r2 *ysamthije cu haysgame jsa* 'what from distress of birth', BS *bhavasamkate*; K 18.209 *khvai ma hīsīdai dakha haysagame* 'when woes, distresses come to him here'; III 71.148 *haysgama byauden* 'I felt distress'; K 41.68 *misti haysgimā nāste* 'he receives great distress', = K 44.184-5 *misti haysgima nāste*; v 63.37 *paya haysgami bida tte hīsīdā* 'pain, distress so come upon him (dyadic)'; with loc. sing. v 110, 32v2-3 *hino... hanāśīāmanai u haysgamīyai ājunāmā* 'the army... we destroy and bring it into distress' (*yī* pronoun). Adjective *haysgamasta-* 'distressed', III 73.169-70 *haysgamastā māñjā naradā* 'a distressed ant came out'; III 73.170-1 *kūṣṭa āṃ tsai haysgamastā ma vā gvera* 'where are you going, distressed; tell me'; III 5, 12r1 *bayasta haysgamasta pvastā satva* 'fearful, distressed, frightened beings'; with III 10, 19r2 *trāyasa 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 buśāni vīri ysuyāni vīrā biśā* '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-ttājsiṃ (-iṃ = -ai)* 'nose-flowing', BS *pīnasa-* 'nasal catarrh'. From *hazg-* to **fra-zga-* to 'smell' from following (the scent) as Av. (the dog) *voluna-zga* 'clinging to the blood', Armen. lw *zgam* 'feel, hear, know, to scent', *zgakakan* 'sensitive', *zgakaran* 'sensorium', see cognates s.v. *aysagamu* and *ajs-* 'to cling to, pursue'. See O.Ind. *ghrāṇa-* 'smell; nose', *jighrati, ghrāti* 'to smell, perceive odour'. Hardly to Zor.P. 'zḡ, 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. *snam-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 hāmāte*, BS G 37, 21b2 *citta-āyāso me... jātaḥ* 'mental sorrow occurred for me'. See *haysga-* 'distressing' and *uṣṭana-* 'vigour'.

***haysgyi, -a**, II 86.33; 34 read rather *haysdyi, -a*, see *hālyśda-*.

haysn- 'wash', participle *haysnāta-*, III 12.4.85 (2 sing. imperative) *haysnā* 'wash', gloss to BS *pakhalaya-* (= *prahsālaya-*); Z 4.96 *o kho kāde rrimajsi thauni kṣārā biśā haysnāte rrima* 'or as of a very dirty cloth the alkali (BS *kṣāra-*) washes out all dirt'; Z 21.13 *śāṣā tcargya kvī ye haysnāte kāde* 'this the face where one has washed it thoroughly'; Sid. 100r5 *haysnāna-* 'to be washed'; participle, II 59.6 *haysnā-likā*, II 60.10; 12 *haysnā-likā* 'washed'; with negative, III 90.182 *ahaysnāta-* 'unwashed'; preterite, v 155, 1b3 *tti āsiri śārīputtrā āsiri rāhulā kamalā haysnā(te)* 'then the teacher (BS *ācārya-*) Śāriputra washed the head of teacher Rāhula'. From base *snā-*, *fra-snay-* > *haysn-*, **fra-snāta-* < *haysnāta-*, Av. *snaya-*, *snāta-*, Sogd. Bud. 3 sing. *sn'yt*, 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, usnān* 'washing herb', Armen. lw *ošnan* 'soap herb', Šuynī *zenē:zenād, zini:zinōd* 'wash', *zinōc* 'swimming'; Sanglēcī *zonē:zonūd*, Yidya *zonayam:zonaim*, Parācī *sunī-*, Rōšānī *zinay:zinūd*; Yazg. *zonay:zoned, zanadag* 'wash'; Oss. D. *najyn* 'swim', I. *najyn, nad* 'bathe'; D. *āxsnun, āxsnad*, I. *āxryn, āxrad* 'wash', D. *nakā kēnun*, I. *lenk kēnyyn* 'swim' (*lenk* < **nāyana-*); Yidya *wuzn-, wuzd-:wuznōy-* 'wash', Waxī *wuzdī-, 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 *νήχω* 'swim', Lat. *nō, nāre* 'swim', Umbrian *snata* 'moistened', Celtic O.Ir. *snān* 'swimming', Welsh *nawf*.

haysdā 'present (?)', II 100.242 *hyā pejsa mistā kṣārma haysdā ttaī* '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. *haysn-*.

hāra 'sweet' (epithet of a *thaiya-ttika*, BS *bhadanta-monk*), II 49.70.12-13 *thaiya-ttika javaittapūña biśau bvejsāṃ hapha, brrā naṣgaista prrabaudavada, hāra-hvaña tcaṣu* 'the reverend monk (Chinese *tai-tā* < t'āi-tāk K 952.1;

981·2) Javāittapuṇa (possibly Javendrapuṇya) possessed of all virtues, clear, developed, possessing knowledge (BS *prabodhavant-*), sweetly speaking, handsome'. Here *hāra* from *hvara* 'sweet', the hook indicating recent loss of -v- (as *hāha-* for *hwāha-* 'broad').

harā 'made ready', v 274, 1a2 *rruṃ vā harā himye* (beside *ibid.* 3 *pahā rrūnā yudāṃdā*) 'the oil is prepared', beside 'they made the oils cooked' (*pahā-* plural). Possibly **fratarā-* > *hatāra-* 'forward, ready'. Or possibly with Av. *frakaire* 'to be made'.

-*hāra-* 'covering', second component in *kaucāhāra* from **kāśca-āfara-*.

harakā 'call, summons (?)', II 125·14 *harakā parya pīde* 'deign to write a summons'. From *fra-rak-ka-ka* (-*kk-* > -*k-*), to base *rak-* 'call, summon', see participle *rrīya-* s.v. *rrīye* 'he called'.

haran- 'throw', participle *harasta-*, Z 22·265 *hāra rataninā haraṃdā* 'they throw jewelled necklaces'; Z 13·72 *balysā vā bendo dādāyo haraṇa devadattā ayuktā* (BS *ayukta-* 'improper') 'upon the Buddha the scoundrel Devadatta may throw a stone' (optative **fra-randyāt*); Z 13·52 *meghi hā upala haraste* 'Megha threw the lotuses' (BS *utpala-*); Z 13·137 *cu hā āysārūna harastāndā suvarṇa-sūttāra kalsta* 'who threw the adornments, brocade' (BS *suvarṇa-sūtra-*), bracelets' ('threw' = 'gave'); N 158·8 *cu hūṣṭa puṣṣa ttīma harastāndā indū* '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 kṣīpi* 'he threw the five lotuses upon the lordly Dīpaṃkara' (Mahāvastu 1·238·2); K 138·943 *maṃdrānā usā harastā yanāmā* 'we can offer the power of the mantra-formulas' (BS *oṣas-*), Tib. *gzuns-sngags gāi rnam smras-pa* ('utter formula base'); II 120·56 (miscellany) *mvaṣṭa na harasta* 'did not offer a favour (gift)', = II 120·69 *muṣ(d)ā 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 *khas-*, see *khasy-*.

harays- 'to direct forward, stretch out, proffer', 3 sing. Sid. 131v3 *ustanṅ ttaraṃdaraṅ beṃdā haraysde* 'he extends upon the end part of the body', Tib. *phyi-sa lus-la hjuṅ-par hgyur-ro* (*hjuṅ* 'enter; place'), II 83·95 *mviśde haraysdai* 'he offers a gift', III 145b4 *harastā hīya mvaṣṭa haraysde*, = III 144 a2-3 *mveṣā ṣa haraysde* 'he proffers a favour of skin-coats'; III 145a7-8 *harastā hīya mvaṣṭa haraysde*; K 112 *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 hadāḍiṃ (-iṃ = -e) satva* 'he stretched, he gathered out the beings'; v 384, 2a3 *mviśja haraṣṭa* 'he proffered

the present'; Manj. 8 *ttiyāna haraṣṭa ma āuṣka* '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 mulśdu* 'she offered Rāhula before him: (have) mercy upon our son' (*yanu mulśdu*); 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 brkyav-nas* (*brkyav* 'extend'). Participle with negative, IV 55a2 *herā hamye aharaṣṭā ysārā drrai-se haudā mūri* 'property not offered amounted to 1370 *mūrā*-coins'. See cognates s.v. *rrāys-*, causative *harās-*. From **fra-raz-*.

haraysa- 'extensive, vast (?)', II 104·79 *haraysa-ūtcyāeṃ drrai-padya aiśinai padāna* 'in the threefold whirlpool path of the vast waters', translation AM, n.s., II, 1965, 104. From **fra-raz-*, of the type Av. *frakava-* 'bent forward'.

haraysā 'Mount *Harā-brz*', II 102·28 *ākāsa-maṇḍala harāysa vī gaisadai* 'revolving on Mount *Harā-brz* in the circle of the sky' (BS *ākāsa-maṇḍala-*); II 103·58 *sūmīra gārānā rāṃda ttaira haraysā baitā* 'upon Sumeru king of mountains the peak of the *Harā* mountain'. Av. *taēra-harayā* in Yašt 15·7 *upa taēram harayā*, Yašt 9·3 *harayā bərazō*, Zor.P. (Gr. Bd. (TD2) 55·6) *har-burz pērāmōn ī tērak*; (ibid. 55·7) *tērak ī har-burz*, N.Pers. *al-burz*. Here dialectal or archaic *ttaira-* and *haraysa-*, *harāysa-* from *harā brz* 'lofty *Harā*' from base *har-* 'to rise', see s.v. *hārūška-*. For *burz-*, see *balysga-* 'high'.

harasta- 'thrown, placed, offered', see s.v. *haraṇ-*.

harahusta- 'dispel, expel, dispossess', JS 19r4 *dā hīyau ḥāyau harahustai rraysgana* 'with rays of the dharma-doctrine you swiftly dispelled (*ttādā* 'the darkness')'; K 23·66 *grraysya harahausta maiśdyaina anāha phara satta hastanā-pū(ra) tseda* 'dispossessed the distressed pitiful protectorless many beings, they went to Hastināpura', = K 15·115 *grraysye harahausta (ca) patsyauḍa kṣīra* 'he dispossessed the distressed ones who abandoned the country', = K 31·22-3 *graysye harahausti satta cu pha patsyāṃdī kṣīri, phiri ysāri cu hastināpūri tsvādi* 'he dispossessed the distressed beings who left the country, many thousands who went to Hastināpura'; III 82·11 *āryāvalaukitesvara haudhasatvā ṣa jusāna pariṣa vintiyā harahausta attrāsta* 'the bodhisattva Āryāvalokitesvara, he (took in charge) Jusāna, those to be saved (and) disciplined, expelled, not saved'. From base *θraud-*: *θrud-*, **θrusta-* 'pressed forth', IE Pok. 1095·6 *tr-eu-d-* 'press, thrust', Lat. *trūdō*, *trūdere*, *trūdis* 'pointed stake', Celtic Welsh *cythrudd* 'to torment', *godrudd* 'wild', *gorthrudd* 'oppression', Got. *usþriutan* 'cause trouble', O.Slav. *trudū* 'weariness', *truditi* 'torment'. Possibly here M.Pers.T. *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 *harāsāra bāysvem (-em = -e) mā beṃdāṣṭiṃ (-iṃ = ai) vaysnā* 'extend arms over me now'; III 36·44-5 *ttūrakā harrāṣṭadai vaṇa ṣaula auṣṭakye* 'extending the mouth, now sucks the lips', = III 48·66 *ttūrakā harāṣṭadai ṣaulā auṣṭakye*; Z 4·109

biśśā nu viñānu harāsu ttathāgatta-ggarōho 'direct all their thought to the tathāgata-embryo'. From **fra-rūz-*; cognates s.v. *rrāys-*.

harāt- 'split', participle *harṣta-*, Z 6-23 *harāta bitame bāśśā klaiśa* 'you split doubts, all *kleśa*-afflictions'; present 3 sing., Z 20-57 *āvusṭyau harṣḍi hamu* 'bursts forth from the lips always'; Manj. 31 *cī hvai ja harṣḍa tcabrriśta yadraḍa hwa hwa aga* 'when a man bursts, scatters severally the limbs of the frame' (BS *yantra-*); Manj. 32 *khu aysmva harṣḍa uysanā tcabrriśida tcahaura pātca* 'when the mind bursts, the four breaths scatter then'; V 115, 63v7 (tetradic) *ne rre ttu kīru yindā bajevātā hasamīhātā harṣḍā usbā* 'the king does not do this work, he destroys', BS *navetat kāryam karīṣyati vilopayati*; Z 5-81 *karā hāḍe pabanā ne haṣḍā* 'the continuum does not break at all'; participle *harṣta-* 'broken, interrupted', Z 22-258 *tvī klaiśa harṣta thu vāmu puṣṣo ttrandī tvāyā uysnora* 'your *kleśa*-afflictions are broken, you have at once entered the sea, you save the beings'; with negative *aharṣta-*, Bcd 49v3 *aharṣta*, BS *sarvī* 'all'; Sid. 146v5 *aharṣṭā*, Tib. *rgyun-du* ('continually'); Sid. 147r3 *eharṣṭā*; Sid. 147r1 *iharṣṭā*, Tib. *rgyun-du*; K 37, 23v1 *aharṣṭa-*. See also *hāṣḍi* below. From base *raiś-*: *riś-* 'break', see s.v. *birāta*, *birṣta-*, *rrātu*. Above *hattarṣḍa*.

harāta- 'left over', to present *hars-*, *harī-*, *harye*, *harita-*, *aharina-*, *-aa-*. From **fra-rixta-*, to base *raiḥ-* 'leave'. Z 24-269 *drṣṭā vara kīre harāte hūṃduwa-kṣira* 'the false opinions (BS *drṣṭi-*) have remained there in the Indian land'; JS 3v2-3 *jīga heme harī nvāyā:ṣya naṣṣmā* 'cessation occurs (of the fire of passion), quiescence as to the other grasping'; II 107-149-50 *bakalakyē asadye kira hīvi harī varāṣṃca 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-naṃḍai āna vīvā harī jastāṃ bayśā paranirvāṃ* 'with conscious knowledge, the remaining ripening (BS *vipāka-*), the *parinirvāṇa* of *deva* Buddhas'; II 82-62-3 *mārā-pyara ysirasta gau(ra)va jsa ṣadyāyi, pastauda parṣai khva ja ha vī harīna* 'to parents sincere in reverence, faithful, they deigned to serve as always (= *haṃ vī bāḍa*) for remaining time (inst. sing.)'.

hariyaja 'remaining, other', Sid. 136v4 (dyadic) *hariyaja haṃḍara na jehāre* 'the remaining other ones do not heal', BS *yāḥ ṣeṣāḥ sādhyā-itarā matāḥ*, Tib. *lhag-ma gzan rnams ni gsor mi run-bar bśad-do*; Sid. 103v2 *cu harīyijāṃ ttiyāṃ āstamma jihume va anvaṣta u jihāri haḍa* 'what are of these remaining ones, the healing is difficult but yet they heal', BS *ṣeṣāḥ kṣecchra-pratikriyāḥ*, Tib. *lhag-ma rnams ni gso dkah-ba yin-no*. From **harita-* with adjective suffix *-ja-*. Note *-īya-* can derive from *-aika-* or *-ita-*, here rather *harita-* > *harīya-*, *harī*.

hariys- 'to tremble', V 341, 80v4 *puvōittā hariysde* 'fears, trembles', BS G 37, 75b6 *bhītas trastah*; III 25, 25a3 *nī pvaiddā nī harīysāri nī trāysā byehiddā* 'they do not fear, they do not tremble, they do not fear alarm' (BS *trāsa-*), BS *na uttrasīsyanti na samtrasīsyanti na samtrāsam āpatsyante*; participle present, II 108-175 *hariysāṃ bārāina vaiysgaista* 'trembling, he dismounted from his horse'; V 63-22 *na harīysā taṃḍa* 'not trembling only'; noun, Sid. 125v1 *pvānā (n, not ṅ) jsa harīysāme jsa* 'in fear, in

trembling', BS *bhaya-śoka-*, Tib. *hjigs-siṅ sdaṃs-pa* (*hjigs* 'fear', *sdaṃs* 'anger'); *hariysa-*, III 117-5 *pvēṇa harīysa*: I 173, 91r4 *rāṃḍāṃ 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. *rāṃḍāṃ*; V 155, 1a5 (*pvā?*) *na hūmye, u harīysā druṃ-mūjse-t-ī stīrūvi vistāte* 'fear (?) and trembling, his pores became stiff'. From base *raiś-*, see cognates s.v. *rrīysa-*.

harūñ- 'illuminate', SuvP. 60v3 *harūñe biśā dīśā vira* 'shines in all directions', BS *prabhāsītā daśa dīśah*; K 34-76; 77 *harūñye* 'shines'; III 58-8 *būyi harūñūṇḍā* 'the rays shine'; JS 7r3-4 *khu jī byata harrūñe* 'as lightning flashes'; Manj. 146 *harrūñā*; K 60, 36v3 *cī maṃ bādhasatvā bayśuñāvuyśai p(ā) uysāñe dīpaharā bayśa harrūñe* 'when here the bodhisattva (dyadic) in himself shines as a lamp-making Buddha'. Noun, *harūñāmātā-*, II 102-32 *bvaiyāṃ 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 *mestā harrūñāmatinai maṃḍrā* 'the great *mantra*-formula of illumination'. See *rrūndātā* 'light', *birūñ-*, from *rauxśna-* > *rrūñ-*, Av. *raoxśna-*. See *harreda*, *harrida*.

harūya 'loosens (?)', III 41-27 *kāśa harūya ā pañiśḍā* 'loosens or tightens the belt (?)'. From **fra-raud-* reversible to *raud-* 'to block', Av. *raod-*, *raoθ-*, participle *uruzda-*; O.Ind. *ruñāddhi*, *ruddhā-*, only certain in Indo-Iranian. See N.Pers. *ka-rūd* 'steep bank'.

harai 'further (?)', Sid. 131v1 *pājsā garkhā hame harai garkhā haṃāre* 'it is very heavy, they become further heavy', BS *gaurava-kāriṇāṃ*, Tib. *ṣin-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-guni karvīnā bveyi harūñye* 'gold-coloured surrounding rays he shines out'. From **frarūnati*, see *harūñ-*, *birūñ-* from **rauxśna-*, cognates s.v. *rrūndātā* 'light'.

harautta 'flown away', Z 7-46 *ku sya harautta ūtca puṣṣo pāta biśśā* 'when the goose (*siyā-*, BS *haṃsa-*) has flown away, the water altogether is fallen (subsides)'. From base *raup-* or *rāf-*, see *-rotta-*, *-rautta-* (*patārotta-*, *pārautta-*, *ārotta-*), and for 'flying' *rāh-* in *brāh-*, *bārāh-* 'fly up'; suits better **frarāfta-*, in meaning.

-harka-, see *haharka-*.

harga- 'emission, discharge, renunciation, abandon', Sid. 17v4-5 *saṃṇā hargā padīmāre* 'they make the faeces discharge', BS *viḥkā...* *nāśana-*, Tib. *phyi-sa bde-bar libyūn-ba*; JS 8v4-9r1 *ṣamauttā aysnu ṣṭāne yude harga* 'to you (-e) he abandoned favourable mind'; JS 9r1-2 *ṣamottā muśḍā thi pā na yudai harga* 'you did not then abandon favour (and) mercy'; K 68-198 *atsuma hargā nī ṇḍi* 'he does not abandon the non-going'; intransitive (*tsv-*, *hām-*), II 105-11 *beyśa-pūra ṣāśanasthwa naṣḍānīna harga tsidā tta naṣimārai* 'Buddha's sons standing in the teaching (BS *śāsana-sthīta-*) following his example, become free, so they are quiescent'; SuvP. 71r4 *tī*

harbiśū harga hamāmde byehīde pveṅyau gvaṣṭā 'they all become free, they gain separation from fears', BS *te sarvi sattva vvasana-āgata-duhkhhitāni mucyantu tair bhaya-sataih paramaiḥ saghoraiḥ* (*harga ham-*, BS *mucya-*); K 33·61 *ttai kvā si saṃ ma ttā-ṃ bāyi hīye nva pve hargu* 'so she spoke to him, saying, do not lead me there, (but) free on my own feet'.

harga- 'tax', II 2·26-7 *tā jsā āvāysa māṇḍaba-damjanai śai ysini bāstai khva na jsām va-ṃ harga* 'to them indeed he gave in charge the *āvāsa*-abodes, the *maṇḍapa*-buildings, the *damjanā*-buildings so that they should have no taxes' (BS *āvāsa-* 'dwelling-place'; *maṇḍapa-* 'pavilion'). Kroraina *harga-* 'tax', doc. 141 *palyi hargu* (dyadic) 'buli-tax, harga-tax'. To Armen. lw *hark* 'tribute, tax', Georgian lw *xark*-i, M.Pers.T. *hrg bryd* **xrāy barēd* 'brings tax', *hrg* 'rejected stuff, discharge, refuse'. Possibly Arab. *xarāj* 'tax'. From base *hark-* 'pay; discharge' (-*rg-* < *rk-*), Av. *hark-* 'emit'; O.Ind. RV *śrkā-* 'missile (?)', VS 16·61 *śrkā-hasta-* 'missile in hand'. IE *selk-*, beside IE Pok. 900-1 *selg-*, O.Ind. *śjati, sarjati, sṛṣṭā-, sārga-* (IE *selg-*), Av. *harz-*, Celtic O.Ir. *selg* 'hunting', Welsh *hely*, O.Engl. *be-sylcan* 'weaken', *solcen* 'sulky'. See AM, n.s., 7, 1959, 17-8, and SDTV 30. See *hāja*.

harthiśta 'he suffers', K 19·245-6 *na harthiśta pejsa akāla jtyaka rīya* 'so that he may not suffer grievously, lose his life untimely'; =K 27·162-3. See *hathris-*, s.v. *hamtharg-*, cognates s.v. *thargga-*.

harbiśśa- 'all' (dyadic compound **harva-viśva-*), v 339, 79r6 *kho haḍe ysaiye harbiśśā dukha naṣeme* 'when however he is born he quietens all pains', BS G 37, 74b1-2 *jāta-mātraś ca sarva-duhkhkhāni nirvāpayiśyati*; v 381, 3b1 *harbiśśā* 'all', BS G 37, 21b4 *niravaśeṣaṃ*; SuvP. 60v3 *harbiśśā vīra* 'everywhere', BS *samantena*; later texts frequently -i- *harbiśśa-*, and *harbeśa-*, *harbaiśa-*, *harbāśa-*; with pronoun, K 150·23 *harbiśū habaiśta* 'all of them united', K 51·6·4 *harbiśū*, loc. plur. K 148·58 *harbiśvā bādū* 'at all times', K 90·738 *harbiśvā-t-i*, Manj. 329 *harbaśū* 'all of them', K 59, 31v1 *harbeśū*; compound, Sid. 2v1 *harbiśa-bvākye hālai* 'to the omniscient one', BS *sarva-jña-*, Tib. *kun-mkhyen phyag bcāl-te*. From base *harva-* 'whole', Av. *haurva-*, O.Pers. *harvva-*, M.Parth.T. *hrw, wysp*; M.Pers.T. *hrw, hrwyn* (plur.), *wysp*, Zor.P. *KRA* = Aramaic *KLA* 'all' for *harv*, *har*; *harviśp*, N.Pers. *har* 'every' (*hamah* 'all'); lw in Sanglēcī, Orm., Šuynī ar, Parācī, Yidya *har*, Sanglēcī *hōr*; Oss. D. *ali, alci, alke, alli*, I. *aly* 'every, all', *alcy* 'all', *alēi* 'everyone', D. *alirdāmā*, I. *alyrdām* 'to all sides'. See also *harmā, hanū, hanu, halci*. IE Pok. 979-80 *solo-*, *solvo-* 'whole', O.Ind. *sārva-*, Greek ὅλος, ὅλος, Lat. *saluus, solidus*, Tokhara B *solme* 'whole', A *salu* 'complete'.

harmā 'every', K 90·737-8 *u ni ni śi satvā praharaṃnā jvyye rruye u ni ūci mīde u ni daina sustā u harmā be-t-i ttaramdara vāṃmīha ni byehi* 'and this being does not lose his life from a blow (BS *praharaṃa-*) and does not die in water and does not burn with fire and no poison gets lodgement in his body' (a variant list of dangers: *agni-, udaka-, rājan-, cora-*, see s.v. *ggamuna-*); v 42, 87a5 *kārśa tcera, harmu paṃjeśā vātā tcahaura vara svāidnā rāysa vīštāna* 'a circle must be made (BS *kārśi*); there must be

placed on every fifteenth day four juices of milk'. From *harmu-*, with *-ma-* as *pirma-* 'first' (**parmya-*), like Tokhara B *solme*, and Lit. *pirmas* 'first', see *harbiśśa-*.

haryāsa- 'black', Sid. 15v5 *haryāsa*, BS *agaura-* ('not whitish'), Tib. *nag-po* ('black'); Sid. 131v4 *haryāsa chava* 'black skin', BS *kārśyva-*, Tib. *mdog gnag-pa*; Sid. 152r5 *haryāsa śaysdā* 'black snake', Tib. *sbrul nag-po*; Sid. 148r4 *haryāsyē jaste biṇḍā* 'upon the black part', BS *kṛṣṇa-bhāge*, Tib. *niḡ-gi hbras-bu naguli steṇ-du*; Z 24·212 *jāndā jaḍiṃgyu haryāsa māstu kāde nuṣṭhuro ttādetu kho urmaysde śṣavo* 'it destroys the great black cruel (BS *niṣṭhura-*) darkness of ignorance as the sun (destroys) the night'. With *-aurga-*, Sid. 105r1 *gūnā, aṃgai haryāsaurga hamāre* 'signs, his limbs become black', BS *kṛṣṇābha-*, Tib. *mčhan-ma ni lus-kyi mdog gnag-la*. See s.v. *-urga-*. With *-ka-*, Sid. 16r4 *haryāsakā māṃgā* 'black bean', BS *makuṣṭhaka-*, Tib. *mon-sran na-gu*; later umlaut form, I 177, 95r5 *hīryāsa tcaṃjśa hamī* 'black hair is produced'. As a proper name, II 83·3 *thiyem haryāsakā* is called *ibid.* 5 *hīryāsakā*; II 90·76 *thiyai haryāsakā*; II 26·32·12 *haryāsaki*; II 23·22·2 *harāsaki*, II 110·24 *śau hirāsa hīyu nāra bema nā* 'the wife of śau-official Hirāsa received woven cloth'; v 144 r3 *spāta haryāsakā akṣarā* 'the signature (BS *akṣara-* 'syllable') of the *spāta*-official Haryāsaka'. From base *har-* 'of dark colours', Av. *harāta-*, *harāda-*, *harāda-* 'red', Oss. D. *xārā* 'dark' (adjective and noun), *xārā me-yā* 'dark cloud', Kroraina *khara-vāna 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 Hūṇa', Zor.P. *karmir hyōn* (see *Asiatica*, Festschrift Fr. Weller 1954, 13-18). In form *haryāsa* may contain a suffix *-āsa-* to a noun *hari-* (as in *rrivāsa-*, 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 tcarkeyām kiṃṇa* 'for sporting, amorous plays'. See *naharyūna*-SuvP. 63v3 *naharyūnām. tcarkeyām kiṃṇa*, BS *kriḍā-rati-vaśāt*, with *na-* < *niś-* 'complete (?)'; III 105·8 *nera jsa hatca tcarkeye haryauna varaṣte* 'with his wife he experienced amorous sport', BS cliché Divyāvādāna 1·5-6 *sa tuyā sārḍham kriḍati ramate paricārayati*. Hence *haryūna-* is for BS *kriḍā-* 'play'. Possibly *hary-* from *hayār-* 'to sport' with suffix *-ūna-*, see *phīśūna-* 'seal'.

harye, harya 'left over, behind, remaining' for older *harāta-*, *harīta-*, 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-*.

harśśāni 'bright', Z 4·63 *puṣṣo harśśāni pyaura purorīru* 'they would soon drive off the white clouds'; Z 22·150 *asīā... tceḡimañi harśśāni dātāna* 'the house... its eyes were bright in appearance'. From base *raus-*: *rus-* 'shine', **fra-rus-ya-* to *rusindā*, adjective *rrusana-*. IE Pok. 687-90 *leuk* beside *leuk-*, Armen. *loys* 'light'. O.Ind. *ruśant-* 'bright'.

harštā 'remains behind', see *hars-*.

harṣṭa- 'burst, interrupted', participle to 3 sing. *harṣṭi*, base *raiṣ-:riṣ-*.

harṣṭāya 'really', Manj. 181-2 *harṣṭāya ttatva n(e)ṣṭa* 'in reality there is no thatness (essence, BS *tatva-*)'; Manj. 187-8 *cu kara hrṣṭāya ne ida* 'which in reality do not exist at all'. See *hrṣṭāyā*.

harṣṭi 'it bursts', see *harṣṭ-*.

hars- 'remain over, behind, be left', Sid. 144r5 *ttī va pa(ma)ṃthā harsi ttu pamaṃthā haṣkarā jsa haṃgārāñā u thamañāñā* 'then that *śalya-* (surgical instrument) remains, that instrument must be drawn and pulled out with forceps', BS *sa-śalyāc chalyam aḥṛtya kṣatāt kankamukhena tu*, Tib. *ruu-ba khoo-na yod-pahi rma-la ni ruu-ba skam-pas drans-te phyuv-la*; K 64, 81r3 *khu bura mi avarye śau harsi 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 jivāte harsi* 'if so much life remain over for me'; V 329, 13r1 *harsāro*, BS G 37, 10b4 *saṃvetsyante*; 3 sing. *harṣṭā*, V 116, 65r2-3 *hīyārāṇu jsārāñānu ysau usā panaṣte ne j(u) ne harṣṭā ttu bādu* 'the taste of fruits, grains loses its power (BS *oja-*), it does not at all remain at that time', BS *phala-sasya-rasa-ojaś ca na bhavanti tad-antare*; Sid. 8r4 *ttira ṣahe, cuai va agvahaḥ harṣṭā* 'sour saliva, which remains without digestion', BS *ajirṇa . . āma-amlā-rasa-*, Tib. *kha-ḥhu skyur-ba dap bčud dap drans-ma ma zu-bar lus-pa dap* (bčud 'juice', *drans-ma* 'sap', *lus-pa* 'remain'); Sid. 140v4 *cu sā salti harṣṭa 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 ruv-no*; Sid. 129r4-5 *jsāñāñā khu ri va rruṃ harṣṭā* 'to be boiled so that oil remains', Tib. *skol-la, til-mar ṇi-the lus-pa*. See participle *harṣṭa-* above. From **fra-risā-*, to base *raiḥ-:rik-* 'leave', participle **frarixta-*, see cognates s.v. *parrij-*.

hala 'thoroughly', Sid. 153r5 *hala khausāñā* 'to be thoroughly agitated', Tib. *ḥhub-par bsgul-ḥin*; IV 23.10 (verse 22) *maṃ jā halaḥ khausṭā yini byāja 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 phustada sagā* 'wholly twisted rocky shifting stones'; III 80.29 *sarbā vahaiṣyā padā vaṣṭā hala vāsacā* 'up and down the path continues wholly winding'; Hunt. v 21 *halaṃ-khausyāmatijai* 'connected with whole agitation'. From *hal-* connected with *halci*, and above *har-* of *harbiṣā* and *harmā* hence adverbial *hala* or *halaṃ* '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 salti-haḍā* 'season and month and half-month and year-day', BS *ṛtu-māsa-ardhamāsa-saṃvatsarāñi*; II 105.105 *paña hala-māśca drrayi ṇsava haḍi paraihiḍi* 'every half-month they keep three *uposatha*-fasting days'; V 265, 27a3 *panā hala-māstā* 'every half-month'. See also *hala-beška-*, *hala-bramga-*. From **arda-* 'side, half', Av. *arāda-*, Ml. Parth. T. 'rg, 'rg 'side', Zor. P. *alak*, Georgian lw *alag-i* 'place, direction', *alag alag* 'here and there', Sogd. Bud. 'rd'r 'domain', Pašto *aṛax*, *aṛx* 'side' (**ardaxa-*), Sanglēcī

dlax 'hill', *wofox*, *ulex* 'rib', Khowar lw *adrax* 'hillside'. IE Pok. 333 *er-dh-*, O. Ind. *rdhak*, *ardha-* 'half', adjective *ardha-*, Lit. *arduā*, *ardyti* 'to separate', *erdivus* 'wide'. See *hālai*, *hamāla-*, *sālai*, *ttālai*, *halinaa-*, *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-piṭaka *cilakaṃ . . angāra-gabbhakaṃ*; K 36.101 *hala padāṃdi maysairkā* 'they made a great hole'. Possibly *halā-* as second component to *khalā-* (as *khāyasa-*, K 45.14 *naṣā māsta-hāyā* 'ration of a month's food') from **vadā-*, to place beside BS *khadā-* in *agni-khadā-* 'fire-pit', *angāra-khadā-*, Vedic Kausika-sūtra *khadā* 'hut'.

hala-beška- 'loins (?)', III 46.34-5 *hadāra ysānāru khu ṣiṣa brre hala-beṣkvā* 'others are conspicuous like the dress (?) on the beloved one's loins', = III 37.18 *khu hadarra ysauñarra khu ṣaṃṣa brre hala-baiṣakvā*; III 46.32-3 *ṇesta havriṣace khu hala-beṣkvā tsambe* 'sitting, undressed, like the dress on the loins', = III 37.16 *ṇesta havriṣaca khu hala-baiṣkvā tsabe*, = III 44.44-5 *naistaḥ havriṣacā khu hala-baiṣkvā tsambai*. From *hala-* 'side' (**ardu-*) and *beška-* **haida-śka-* 'split', see cognates s.v. *bid-*; *bice*, *bīsa*.

hala-bramga- 'thigh', Sid. 4v3 *hala-bramgvā pārotta* 'placed on the thighs', BS *śroṇy-āsrita-*, Tib. *hdon-mohi bar-gyi nav-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-* *bhreḡ-*, beside *bhreḡ-* in Šuynī *viray-:viruṣt* 'break', Yazg. *varaw-:voroṣt* to **braṣ-* (**bhreḡh-s-*). See also *tcabalj-*, Tumšug *tsawargy-*.

halaśā 'slime, mucus', III 81.175, gloss to Turkish *imṇā ying* 'nasal mucus'. From **fra-lasyahā-* to base IE Pok. 653 *lak-* 'drip', Lit. *lašas* 'drop', *lašēti* 'to drip'. See also *ṣahā-* 'saliva'.

halija 'bent, oblique', fem. to *halinai*.

halinai 'bent', Sid. 129r1-2 *ardettā nāma ūchai cvai bāta ttauraḥ sālanāṣṭā halinai padīme* 'the disease called *ardita*, in which the wind makes the mouth twisted to one side', Tib. *kha-yon ḥes-bya-ba ni rluv-gis kha phyogs-gčig-tu yo-bar byas-pa* (*yo-ba* 'oblique'); I 168, 85v4 *ca uṣā vārā ca sāma halija jsāve cu si hālena aṃga āchanim* (*-im = -ai*) 'whose strength is deficient, whose mouth becomes twisted, whose limbs are towards one side, the invalid . . .', BS *auja ghrasṭi ttathā adhāvabhidakiṃ adhāga* (*ardha-bhedaka-*, *ardhānga-*). Adjective *-inaa-* to *hala-* 'side'.

halci 'anywhere', indefinite with relative, V 74, 42v4 *u ce ro halci*, BS G 37, 32b3 *ye ke cit* 'whoever', see above *hačā*. From **harva-čid* 'everything', see cognates s.v. *harbiṣā-*, and note Oss. D. *alci*, I. *alcy* 'everything'.

halsa- 'tower, upper room', Z 3.40 *ttauraṇa vūḍa ggavākṣa halsa śāra stune nā ysarriḡye uryāna bāyṣa 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. *haṣā hīye kasvā* 'in the inner parts of the tower'; III 74.203 *haṣa sa uska* 'he mounted up into the tower'; III 74.210-1 *naṃḍā makalā haṣa govaḥmāḍā* 'Naṃḍa the monkey descended into the

tower'; K 64, Sor2 <ha>stāna rraudā, ca ttey ḡrraiha ḡaiḡa ṣṡāre, jaṣṡūna-dāsaḡ 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 ramnīnā-hesa hasika 'hasika-places with jewelled towers'; K 37:125-6 ramniji kathi daittā hesū tti jsāmī kṡṡḡi '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 εὔερκῆς ἄλσος 'fair-walled precinct'; Pythian 5:113 ἔρκος οἴον σθένος 'a very tower of strength'), ὄρκων 'enclosure', Lat. *sarciō*, -ire 'to repair, restore, *sarctus tectus* a house 'plaited and covered' (either -k- or -k-). For the form, see also *balsa-* 'monument' and **palsa-* in *paṣu-* 'messenger'.

hava 'breeding-ground', Z 17:20 *khu vūtco ttāni sye varata tsindā hava* '(the mountains) where later the local geese go to the breeding-grounds'. Noun of place (as in *hamdrama-* 'wilderness'); for the folklore, see KT vi 404. From base *hau-*:*hū-* 'to produce children, young', Av. *hunāmi*, *hunu-*, *huna-*, *haota-*, Zor.P. *hwynyd* **hunēnd* (read *havend* by M. Molé, Légende de Zoroastre, 74), *hunuṣak*, *humuṣakēnitān*, *viṣūt*, *viṣūtākān* (see s.v. *ṣū*) (**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 *havriṣ-* 'doff'.

havriṣ- 'doff, undress', III 46:32 *ṡesta havriṣace khu hala-beṣkōḡ tsambe* 'seated undressing, as the dress on the loins', = III 35:21 *ṡesta havriṣace khu hale-beṣkōḡ tsaba*; = III 37:16 *ṡesta havriṣace khu hala-baiṣakōḡ tsabe*. See *vriṣe*. From *vark-*, *vrx-*: 'to draw on', with reversive *fra-*, as Av. *frā-vark-* 'remove' and *franuxti-* 'removing clothes'. Cognates s.v. *vriṣ-*.

haṣa, loc. sing. to *halsa-* 'tower'.

haṣa 'swelling', oblique to *hasu*, Sid. 2r4 *haṣa hivi piṣkalā* 'chapter of swelling', Tib. *skrans-pahi lehu-ste*; Sid. 20v2 *haṣā...ṡiṡeje* 'removes swelling', BS *ṡopha-*, Tib. *skran-ba...sel-to*; Sid. 138r3 *haṣā āchai* 'disease of swelling', Tib. *skran-bahi nad*; Sid. 138v3 *haṣi*, Sid. 138v1 *haṣa gunā* 'signs of swelling', Tib. *skran-bahi mchan-ma*. See cognates s.v. *hasu*.

haṣa 'place (?)', loc. sing. II 109:5-6 *aysamū jsāmī mweysga ama ttaṡa haṣā abaumaya hamarya* 'the mind indeed short, you (plural) would be witless in this place (?)'. Possibly **hasa-* from **asa(h)-*, Av. *asah-* 'place', Paṣto *ṡsēdal* 'dwell'; with different form O.Ind. *āsā-* 'place'. For suffix -ah- > Khotan Saka -a-, see *pāysa-*. See also *hasika* 'place (?)'.

haṣirma 'covering (?)', II 74:41-2 *cām ttū-ttū gūmattirā baṣā paste padaide nūvarā ṣirkā 20-chāya-v-i pyanṡsā haṣirma* 'Cām ttū-ttū (Chinese family name *ṡsang* < *t'iang*, K 1174:3; *tu-tu* for Chinese *tu-tu* < *tuo-tuok*, K 1187:23; 908:5) for the Gūmatūra monument (*balsa-*) ordered to

make a good new *haṣirma* 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 *ṣar-* 'to cover', see cognates s.v. *ṣaraima*; also *ṣarṣtai*.

haṣṡā 'spear', IV 24v2, see *hāṡiti*, *huṣṡā*.

haṣtemate jsa 'at instance of', V 114, 63r3-4 *gyastānu āṡimemate jsa, haṣtemate jsa rro merā uira nāṡṡā* 'at the desire, at the instance of the *deva*-gods he sits in his mother's womb', BS *devendrāṡām adhiṣṡhāne mātuḡ kuṣṡau pravekṡyuti*. From *fra-staya-*, *frastya-*, causative to *stā-* 'stand', hence 'to insist'.

haṣḡi 'he drives', II 71:8 *stūra haṣḡi* 'he drives cattle', see s.v. *hays-*.

haṣmiṡṡa 'be astonished', III 42:2022:11 *varā ṡṡau haṣmiṡṡa natcāṡṡā padā na byaihai* 'there he is amazed, he finds no way out'. From **fra-smai-s-* to base *smai-*:*smi-*, IE Pok. 967 *smei-* 'be amazed; smile', O.Ind. *smaya-* 'astonishment', *smāyati* 'smile', *vismaya-* 'amaze', Greek μεἶδος: γḡλκος, Lat. *mirus*, *admīrāri*, Celtic O.Ir. *miad* 'fame: pride', German Alemannian *smiō* 'astonish'; Mid.Engl. *smilin*, Let. *sneju* 'mock', *smaida* 'smiling', O.Slav. *smějō smijati se* 'laugh', Tokhara A *smi-* 'smile'. This assumes *sm-* surviving as *sm-*, as *sn-* survived as *ysn-* in *ysnūta-* 'washed', but *xsn-* gave *ṡṡanauma-*, Av. *xṡnaoman-* 'favour'.

haṣ-, *he-*, *hei-* 'send, give', participle *haṣta-* (different from *hays-*:*haṣta-*), V 341, 80v2 *ttitā ṡṡ rre hā hvogṡdu hātā* 'then the king sends the man', BS G 37, 75b3 *tena ca rāṡṡū taylor dūtaḡ preṡitaḡ*, Tib. *btan-ba*; Z 24:431 *ttiyi hā heitā thatau ṡṡāṡaku kṡṡde* 'then he at once sends to seek ṡirṡaka'; Z 17:27 *hā ttu diṡo heṡimā ayso* 'I send you (-ū) to that place'; V 77, 145r2 *muho hā haḡu hāmā* 'we send a messenger', Tib. *khyod ni pho-ṡar bṡud hchal-lo* (*bṡud* 'depart'); II 28, 35b4 *būka ni hida* 'they do not send food'; 3 sing. III 50:52-3 *pamūha upakaraṡa-ṡi ṡada-jṡa he* 'he gives them through faith (BS *ṡradhdhā*) food (and) services'; preterite, IV 7:8-9 *ṡtye kiṡa ma ttā haṣṡāṡṡa* 'you sent (gave) because of my necessity'; K 42:119-20 *khu ttu kṡ(nā)lai rriṡṡpūrā (-iṡi = -ai) ttahiṡṡilai haṣṡāṡṡā* 'when they sent the prince Kunālai to Tahikṡilai (Taxila)'; II 89:46 *u ṡi hā ṡaṡe biṡā vīrāṡṡā hvamḡdi haṣṡe* 'and to the humble servant he sent men'; V 313:34 *ttā puṡiau vā vāṡṡa haṣṡāuda ca mehe ā ysāra yaḡṡū* 'so they gave indeed (-u < uta) merits of which we had made (= *yaḡṡāṡṡāṡṡū*?) thousands'; III 66:25 *svaṡṡna hā hārvā haṣṡe* 'in the morning he sent *hārvā*-ministers (= BS *ṡreṡṡhin-*)'; infinitive, II 54:22 *haḡi pasta haṣṡā* 'he deigned to send a messenger'. Noun, V 114, 63r7 *gyasta-kṡṡiruvṡlsto hemate kṡṡāna* 'for sending to the worlds of *deva*-gods', BS *preṡaṡa-artṡam sura-ālaye*. For -ei- see s.v. *kaṡ-*, *kāṡ-* 'think, care for', 3 sing. *keṡitā*, participle *kāṡṡa-*. Base *haṣ-* may have -ṡ- < -ṡṡ- to IE *aḡ-* 'drive' (with Lat. *ges-*, *gerō*), or possibly from *xṡā-* beside *xṡam-* in Sogd. *ṡam-* 'to send', like Khotan Saka *ṡā*, beside *ṡsam-* 'go'. Thence -ṡā- replaced by -ṡ-a- after the preverb *fra-*.

haṡ- 'to report, state', Manj. 367 *gūṡṡairū* (BS *gotra-*, -u 'and') *gvāṡṡ nai haṡḡe* 'he does not state his family', dyadic; Sid. 103r4 *ttaudā haṡṡe* 'he stated it to be hot', Tib. *cha-bar yin-par bṡad-do*; II 87:6 *si-khūṡ cā svāṡṡ-ṡi*

haṣte si... 'the minister of public works (Chinese *si-k'ung* <*si-k'ung*, K 310:1; 476:1) Chang Shang-shu (*tsang* <*i'iang*, *ṣang* <*ziang*, *ṣu* <*siwo* K 1174:3; 356:1; 1187:17) reported that...' (emend SDTV 64). From *fra-ṣ-* by preverb *fra* with *ṣā-*, after a preverb *-ṣ-a-*, as *patāts-*, *paṃts-* 'avoid, renounce' to base **tsā-* 'move', and Av. *frād-* 'promote' base *dā-* 'put', O.Ind. (Vedic) *vidhāti* 'worships', base *dhā-*. Hence present *haṣde* <**fra-ṣa-tai*; preterite *haṣte* <**fra-ṣ-ta-*. See the noun *haṣda-* 'report' <**fra-ṣa-ta-* below. This *-ṣa-* is from IE Pok. 290-1 *eḡ-* 'to speak, say, with authority', Armen. *ac* in *ar-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-ωγα* 'I command'. Hence IE *eḡ-s-* (Lat. *arāmenta* '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 *haṣṭha*.

haṣūḍā 'stirred (?)', III 79:12 *ṣūrā utcā ttaudā ṣi jāphau jśā haṣūḍā* 'the water, saline, hot, this is stirred (?) from the depths'. Possibly **fra-ṣṭa-* to *ṣṣarr-*, *āṣṣuḍa-*, Zor.P. *paṣṣūr-*, *paṣṣīr-* (see s.v. *durauṣā*).

**haṣai*, K 108:305 read *dharmaha ṣai*.

haṣkada 'fashioned', Manj. 180 *jadī 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 balya ājīyāmā* 'in the Buddha-fields... he may produce what, O deva Buddha, we desire' (BS *adhyeṣa-*); K 50, 20v2 *aysnīl haṣkīme* 'creates *viññāna*-knowledge'; K 55, 16v3-4 *ḍraya avāyīṃ (-im = -ai) haṣkimīdā* 'they produce the three *apāya*-states' (BS *apāya-* 'ruin'); K 8, 5r5 *baudhisattva-carya haṣkīmi* 'he creates the Bodhisattva career'; K 105:237 *haṣkīma ṣāṣa* 'creates the teaching' (BS *śāsana-*); K 112:366 *ṣā ṣkauja h(ā) haṣkīma vaicaittre samāhā beḍa* 'he creates the *saṃskāra*-factor at the time of various trance' (BS *samādhāna-*); K 58, 29r3 *cu aysmīna haṣkīme* 'what is created by *viññāna*-thought'. Preterite, Z 5:56 *gyadīna ṣkauje haṣkaunde* 'by ignorance the *saṃskāra*-factors are fashioned'; Z 24:382 *trānu haṣkonda samu kho yandri padandā* 'so are fashioned just as a frame is made' (BS *yantra-*); Z 24:384 *samu viparyā-ysyau saṃtsūrā haṣkaundā* 'just by reversals the migration is created' (BS *viparyāsa-*). Infinitive, II 105:98-9 *ū baudhasattā jastā ttū tcau-padya brrāhmā pūna-kūśala-mūla pastai haṣkāṃdai* '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 pīrmāṭta tcaṃ-padya brramhi pauṇa kūśala-mūla pastai haṣkāde* (the same with *pīrmāṭtama-* 'supreme'); K 148:51-2 *ttu beṣa prrīyāṅga 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 *puṇā kuśalā-mūlāṃ haṣkamā ysyāṇe* 'he produces the heap of good roots of merits', BS *purīya-skandhaṃ prasunuyāt*; as second component, v 113, 35v5 *uskāṣkamā haṃdriyā nānā-vicitryau biṣṣūnyau āyātā dharmāyāsanā (padimā)ñā* 'a lofty pile, firm, decorated with manifold various things of all kinds, the seat of the *dharma*-doctrine must be made', BS *samunnatāṃ nānā-alamkārair samalamkṛtāṃ dharmā-āsanaṃ avasthāpayitavyaṃ*; II 108:184 *ṣau-krrāṃṣū* (BS *krośa-*) *uskāṣkamai jśām va damarāṣa padī(mā)ryāṃ* 'you should build there (*va = vara*) a lofty pile, a *dharmarājīkā stūpa*-monument (of the king of the *dharmad*-doctrine)'. From *uska* 'up, high', and *haṣkama-* with loss of intervocalic *-h-*. See *haṣkam-*, cognates s.v. *ṣkam-*.

haṣkarā 'pincers, forceps', Sid. 144r5 *ttu pamaṃthā haṣkarā jsa haṃḡarāñā u thaṃjāñā* 'that *śalya*-instrument must be drawn and pulled out with the forceps', BS *śalyam āhrīya kṣatāt kanka-mukhena* ('from the wound'). From **fra-skarakā-* to *kar-* 'draw', see *kār-*: *kāda-*, with *skar-*, Sogd. Bud. *'nkr-* 'to collect'.

haṣkala- 'section', SuvP. 61v4 *dr-haṣkalā* 'in three parts', BS *triloke*; III 138:158:5 *dra-liṣkali ysima-ṣaṃde* 'the three-tiered world'; III 4, 10v3 *ḍrrā-haṣkali ysama-ṣaṃdai*; K 145, 3r1 *ḍrrā-haṣkalya ysama-ṣadya bisā satvā hīya prara ṣte* '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, haṭcastai mūdā pastā ṣaṃdya* '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-*, *tcīsta-*.

haṣta 'eight', later *haṣtā*, *haṣṭi*, inflexion gen. v 103, 19v1 *haṣtānu akṣarānu* 'of eight syllables', ibid. *kāmānu haṣtānu* 'eight desires'; inst. v 39, 54r1 *haṣtyau jsa aṃgyau paṃde* 'path with eight parts', parallel BS *aṣṭa-aṃgā-mārga-*, v 188, 75b1 *haṣta akṣaṇa* 'eight bad states', BS *aṣṭa-akṣaṇa*; v 130, 3b3 *haṣtyau akṣaṇyau* 'with the eight bad states', loc. v 122, 9v4 *haṣṭuḡ*, K 56, 22v3 *haṣṭvā akṣaṇvā*; I 147, 56r1 *haṣta sera* 'eight ounces', BS *palāny aṣṭau*, Sid. 13015 *haṣta haṣta sera* 'eight ounces each', Tib. *sran brgyad brgyad*. First component, Z 24:281 *haṣtā-ysanī* 'of eight kinds', v 86, 5r4 *haṣtā-yserānu* 'of 8000', II 117:7 *haṣta-māstāṃṣām* 'lasting eight months', K 21:45 *haṣta-padya* 'in eight ways', III 82:7 *haṣta-paṭṭā* 'in eight manners' (from *pacāda-* with adjective suffix *-ya-* in possessive compound). Ordinal *haṣtama-*, K 57, 25r3 *haṣtama maṃ acala nāma bhūna* 'the eighth, here, *bhūmi*-stage, by name *Acalā*'; N 166:11 *haṣṭam*, II 89:50 *haṣṭīmye haḍai* 'on the eighth day', II 128:53 *haṣṭīma salī* 'eighth year'. With *-pare-* 'beyond', SuvO. 56r3 *haṣ-pare-kṣaṣṭā* '68', v 282, 1a2 *haṣ-parā-biṣtyau lakṣa(ṇyau)* 'with 28 marks', III 41:5 *haṣ-pari-biṣṭā jūna* '28 times', v 303, 01b1 *haṣ-pari-biṣṭi jūna hwañā* 'to be recited twenty-eight times'; II 51:64 *haṣ-pa-beṣṭanyī haḍai* 'on the twenty-eighth day'. For '18', *haṣṭusu*, Z 3:26 *haṣṭusu*, I 191, I 11v2 *haṣṭūsā*, loc. K 13:168 *haṣṭūsāvā pakṣyā* 'in 18 divisions', = K 13:3 *haṣṭūsāvā pahḡṣvā*, = K 13:81 *ha:kṣūsāvā pakṣvā*, = K 21:44-5 *haṣṭūsō(ā) pakṣvō(ā)*;

(BS *paṣa-* 'side'), '1800', K 154.44 *haṣṭū-sa kṣairadairsa kūlu mūra* '1836 koṭi-million *mūra*-demons'; '18,000', III 67.60 *braṃmana jśāmdā haṣṭū-ysāra pharāka* 'they slew brahmans many, 18,000'; first component, K 54, 15r4-v1 *haṣṭūsa-padya ttūsātte* '18 kinds of void' (=BS *śūnyatā*); K 145, 3r3 *haṣṭusa-padya*; ordinal, II 20, 12b7 *haṣṭūsamyē haḍai* 'on the eighteenth day'. For '80', *haṣṭātā*, v 342, 84v3 *haṣṭātā*, v 351.18, 5b4 *haṣṭātā*, Z 22.167 *haṣṭāte*, later Sid. 128v2 *haṣṭā*, BS *aṣṭi*, Tib. *brgyad-cu*; gen. II 29.38.1 *haṣṭāyem*; loc. v 336, 35r4 *haṣṭevog*; adjective, II 24, 23.1 *drrai ysāri dev-sa haṣṭāyi hambā muri* '*mūrā*-coins, amount of 3280'. Second component after *-pare-*, v 337, 36r1 *tcahaurvare-haṣṭātā* '84'; v 338, 62r2 *tcahorehaṣṭātā-yserveg* 'in 84,000'; II 54.30 *kṣaira-haṣṭām* '86'; v 313, 1a2 *haṣṭā-yseryau* 'with 80,000'. For '800', II 23.20.1 *ysā haṣṭa-se* '1800'; v 249.760 *haṣṭa-se ysāri* '800 thousands'; v 249.772 *haṣṭa-se*; III 132.11 *haṣṭa-se-t-ūm jśām* '800 of them indeed'. For '8000', v 355, TM b2 *haṣṭa ysāra ju* '8000 times'. For '80,000' v 159, 199a2 *haṣṭātā ysāre*; v 249.770 *haṣṭā ysāra* (see *haṣṭātā* above). From **aṣṭā* (with *h-*, as *hauda* 'seven' from **haftā*), Tumuṣuq Saka *haṣṭi* '8', *haṣṭamana-* '8th', Av. *aṣṭa*, *aṣṭa-dasa-*, *aṣṭāti-*, *aṣṭama-*, Zor.P. *haṣṭ*, *haṣṭāt*, N.Pers. *haṣṭ*, *haṣṭād*, *haṣṭom*, Sogd. Bud. 'ṣt', 'ṣt', 'ṣtmyk', Sogd. Chr. *ṣts* '18', M.Pers.T. *hṣt*, *hṣtvm*; Oss. DI. *ust*, D. *āstājmag*, I. *āstām* (DI. *far-ast* 'nine'), *āstaj* '80'; Wanetsi *ātā* '80', *otā* '8', Pašto *atā* '8', *atiā* '80'; Orm. *āṣṭ*, *hāṣṭ*, Parāčī *ōṣṭ*, Yidya *aṣṭo*, Waxī *hat*, Šuynī *waṣṭ*, Yazg. *aṣṭ*, *aṣṭod* '80'; for '18', Orm. *aṣṭēs*, Parāčī *aṣṭēs*, Waxī *aṣṭa*. IE Pok. 775 *oktō*, O.Ind. *a.ṣṭā*, *aṣṭāu*, Greek *ὀκτώ*, Lat. *octo*, Got. *htau*, Celtic O.Ir. *ocht*, Tokhara B *okt*, A *okāt*, Lit. *aštuoni*.

haṣṭa-, see *harṣṭa-* 'broken', *aharṣṭa-*.

haṣṭa- 'vast', II 102.26 *dīṣa vīdaṣa haṣṭa āvāḍa vaisthārya* 'in the regions, subregions, vast, immense, extensive' (BS *vistāra-*), translation AM, n.s., II, 1965, 103. Possibly also II 103.57 *haṣṭi yamathai strīyastriśāna katha* 'the vast dwelling-place (?), city of the (gods) thirty-three'; and v 65.13 *yani kṣamauca haṣṭā* 'I make favour, vast (?)'. From base *ans-*: *as-* 'to reach, extend'; Av. *aṣṭi-* 'measure of length', Zor.P. *aṣṭak*. See cognates s.v. *nasa-* 'portion'.

haṣṭa- 'sent', see *haṣ-*, *he-*, *he-* 'to send'.

haṣṭa-, see *hays-* 'drive'.

haṣṭai 'cut', K 100.290 *tcarmā cōvara 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. *karati-*, *kaṣa-* 'dress' to *kart-* 'to cut'. See cognates s.v. *ttāṣ-*.

haṣḍā- 'report', with *aurāsa-* 'information', II 87.1 *rrovī vī aurāsā haṣḍā* 'information, report to the Court'; with BS *vijñapti-*, K 99.253 *haṣḍa viñatta ināṃ* 'we make report' (dyadic); Kroraina *vijñapti-lekha* 'letter (from an inferior)'; II 117.125 *haṣḍām aurrāsākā* 'informing of reports', v 88r5 *(ha)ṣḍā tta yāḍe* 'so he made report', BS *āha*. It is object of the verbs *haiṣ-*, *hajsēm-* '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. Tumuṣuq Saka has *piṣṭane* 'written matter'.

haṣṭalgy- 'issue, burst forth', participle *haṣṭriya-*, Z 22.191 *sati balysūni urmaysde haṣṭalgya māstā viysāmjā* 'you have arisen, the sun of bodhi-knowledge, make blossom the great lotus-pool'; v 77, 145v5 *haṣṭriyā viysāte* 'lotus blossoming', Tib. *me-tog rab-tu rgyas*; Z 3.43 *spāte haṣṭriya* 'flowers in blossom'; Z 20.3 *karāśśū haṣṭriye* 'the creepers blossoming'; Z 24.203 *spāte haṣṭriya banhya vīri vicitra* 'flowers blossoming on various trees'; of influence, II 125-8 report to Śa-iṣou, II 128.48 *pastāmdā haṣṭriye* 'they deigned to extend power'; II 126.15-6 *paryāmina haṣṭriye* 'we deign to exert influence'; K 34.66-7 *viṣkye sauhā jsa haṣṭriye ye* 'the wits with pleasure (BS *sukha-*) were expanded', = K 25.116 *viṣkye sāha jsa haṣṭriye*, = K 17.179 *viṣkye sauhā jsa haṣṭriya*; K 45.16 *tī au satva tīye hāvī biśa tīye hvadā khaṣṭi keṇā ū pamūhi keṇa haṣṭriya* 'the beings in the house of this *hāruwa*-merchant because of the food (and) drink and because of clothing were bursting (discontented)'; incohesive *haṣṭris-*, III 117.11 *jūhaunai spyāmṣa haṣṭrisamḍai kāla* 'the amorous flowery time when they open'; II 104.71 *viysa spūlaka haṣṭrisaumai jsa* 'with the opening of the lotus-bud'. With other preverbs *gu-*, and *va-*, *guṣṭris-*, *vaṣṭris-*; above without preverb *spargga-* 'flashing'. From base *sparg-*, *sparg-*, participle *-spriya-* < **spixta-*, incohesive *-spri-* < *sprg-ṣ-*, Av. *sparəya*, *fraspərəya-*, glossed by Zor.P. *spēk*; Zor.P. *sprahm*, *spram* (*spr'lim*, *sprgm*), plur. *spramihā*, N.Pers. *isparam*, *isparam* 'the plant basil', Armen. lw *spram*, *hama-spram* 'sweet-smelling'; Zor.P. proper name *Zāt-spram*, Greek script Ζαδέσπραμ, Armen. lw *spram*; Sogd. Bud. 'sprym'k 'flower', adjective 'sprymyn'k 'ps'kl' 'garland of flowers'; Sogd. Man. *sprxs-* 'to bud'; Sogd. Bud. 'spryk' 'intelligent', 'spr'yt'ny 'intelligence'; 'spr'ynčh (of the thunder-bolt); M.Parth.T. 'sprhmg', 'sprhm-č'r 'garden', *wyspnyxt* (**vispnyxt*, either base *sparg-* or *spraig-*); M.Pers.T. 'sprhm', 'sprhmg' 'flower', Waxī *spriš-* 'to blossom', *spraγ* 'flower', Khovar lw *isprenjik*, *išprenjik* 'to blossom', *isprū* 'flower', Pašto *sparya* 'well of water'. IE Pok. 996-8 (s)p(h)erg- 'issue' (plant, light, water), O.Ind. *sphūrjati*, *sphūrjāyati*, *sphūrja-*, *-ka-* 'a plant name'; Greek *σφοραγεομαι* 'be full (udder)', *ἀσπάρραγος*, *ἀσπάρραγος* 'young shoot'; Lat. *spargo*, *spargere* 'strew, sprinkle', O.Engl. *spearcian* 'sparkle', O.Engl. *spræc* 'sprout, branch', Lit. *spārginti*, *spīrgti*, *spīrgstu*; *sprōgti*, *sprōgstu* 'burst'.

hasa 'swelling', K 112.367 *tīmara āch(ai) beḍa hasa pasta carāma štāka* 'at time of the *tīmira*-eye-disease swelling has occurred, such as is required'. See *hasu*.

hasamīth- 'destroy', v 115, 63v7 (tetradic) *bujevātā hasamīthātā harṣḍā usbā ttu kṣiru ṣā rre* 'the king destroys the land', BS *vilopayati svam rāṣṭram*; v 116, 65v4 *ṣā rre hasamīthātā u biśō rro dri-pāṣkalaju kṣire ḡmate* 'the king destroys also the whole threefold world, lands, dwellings', BS *traidhātukā vilopyanti sarva-trailokya-maṇḍale*. As *-iṭh-* in *bīṭh-* 'turn, writhe' from **vṛṭhya-*, *hambīṭh-* 'turn

in, retain' from **ham-vṛṭhya-*, *pajsiṭh-* 'put away, lay up' from *pa-ṣṭhya-*, so here *mīṭh-* from *mṛṭhya-* to base *mart-* 'crush' (increment *-t-* to *mar-* see cognates above s.v. *mur-* 'crush'). The preverbs *hasa-* < **fratsa-*, see also *pasa-* < **patsa-* in *pasamaṇḍ-* 'rub', and *saṃ-* < *tsaṃ-* in *saṃkhal-* 'smear'. If *-sam-* however had originally only one *-m-* then the base *ar-* 'to grind' could be adduced here (see *ar-* s.v. *ārr-* 'to grind').

hasāna 'whetstone (?)', II 60.18–9 *gahai śau u hatca hasāna jsa aiysna sā u nauṣtara śau* 'pointed fork one, and with whetstone, one awl and lancer one'. From **frasāna-*, to base *sā-* 'to sharpen', N.Pers. *afsān* 'whetstone', Pašto *psān*, Yidya *afscno*, *yufseuno*, Munjāni *fsēnnc* (**abisān(y)ā-*), Waxi *pisūn*, Sanglēcī *vasīn*, Khowar lw *usanu*, Oss. D. *insun*, *insad*, I. *ssyn*, *ssad* 'sharpen'. IE Pok. 541–2 *kō-* 'sharpen', O.Ind. *śiśāti*, *śita-*, *śāta-* 'sharpen', *śāna-* 'whetstone', O.Engl. *hān* 'hone' (< **haina-*), O.Norse *hein*. To IE Pok. 18–22 *ak-:k-*; see s.v. *ašjā*, and *si-bišta-*.

hasāya 'place', loc. sing. to *hasai*.

hasāya 'companion (?)', V 274.2.1 *māsa hasāya* 'house-companion'.

hasika 'place (?)', K 49.3.5 *raṇiṇā-hesa hasika* 'places with jewelled towers'. Possibly **hasa-* 'place' loc. sing. *hasā* to Av. *asahi-* 'place', Pašto *ōsedal* 'to dwell', see above *hasā* (*tiaṇa hasā*). For *-ika-*, see also *masarika*, more remotely Zor.P. *kanik*, *kanīcak* 'girl', O.Pers. *marika-* 'slave', Kušan *marega* (in the name Kušan *vagamarega* 'servant of the Baga (*Mihira-*)).

hasu 'swelling', BS *śopha-*, Tib. *skran-ba*; Sid. 136r2 *vesarpā hauga hame u hasva cha hasu, ttave, kheyājsa āstaṇna* 'eruption becomes soft and skin dark, with swelling, fever, contusions and the rest', BS *kṣṇa-mṛdusphoṭā-śophavaj-jvara-todavān*, Tib. *hbrum-bu hjam-zio mdog gnag-pa dan, skran-ba dan, rims-kyis hdebs-pa dan, gzer-ba rnamis yin-no*, to BS *visarpa-* 'spreading eruptive disease'; K 112.365–6 *tīnara āch(ai) beḍa hasa pasta carāma štāka* 'in time of the *timira-* eye-disease the swelling has occurred such as is required'. See *hasv-* 'to swell' with cognates. Above oblique *hasā*.

hasūrā 'quarry, hunted beast', III 65.13 *hasūrā jśam vara vaṣṭā ā kūṣṭa mūṇḍa brraṇna ysādā* 'the quarry came through to there where dwelt the old brahman'; JS 31v2 *tī ahā bḡiste hasure vīysāmje ṣṭāna* 'then he pierced you (plur. *uhu*) the quarry standing in the lotus-pool'; JS 29v1 *thu mī tteṇa bāṣa husure še beṃhye beṇḍa ttere ṣike āstīye* '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 *hudīte* below. From **fra-saura-* or **fra-sura-*, with III 108.6 *biśauraka-* 'rapacious', to Oss. D. *sorun*, *surd*, I. *suryin*, *syrd* 'to hunt', D. *sird*, I. *syrd* 'wild beast', possibly O.Ind. RV 1.174.6 *śūrta-* 'chased (?)', AV *śarvā-* 'hunter (?)', Tokhara B *śerwe*, A *śāru* '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 *keru-* (> Oss. *sor-*) or IE *ker-u-*.

hasai 'sphere of activity, place', SuvO. 4r2 (loc. sing.) *dharma-dhātu hasāya aštā* 'he is in the *dharma-*region'

(dyadic); BS *vijahāra dharma-dhātau* (*hasāya* = loc. BS *dhātau*); Z 16.28 *mātra-vāhāri bodhisatvānu hasai* 'the mansion of kindness, the region of the bodhisattvas'; II 53.4 *cū parīda mūdi dharma-garbha hasāya* 'who deign to remain in the sphere of the *dharma-*embryo'. But V 274.1 (dyadic) *māsa hasāya* 'house-companion (?)'. Ambiguous in origin, possibly to *hasa-* 'place' see s.v. *hasā* 'in the place', with Av. *asahi-* '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 śṣīya* 'of each head six great white tusks each', parallel Sogd. Bud. VJ 63–4d *sp'ytk wγwšw 'ns'wr r'čbrt pyδ'n γwt'w* 'the white six-tusked Rājavarḍha king of elephants'; III 81.176 *haskā* gloss to Turkish *aysaiḥā* = *asīy* 'tusk, large canine tooth'; plural JS 5r2 *haskye kṣa śīya 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. *ask*, *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 *skth*, 1780, 1105 *šyktth*, Av. *skaiti-*, Vid 1.4 the plague of the land Gava, glossed by *KMCA* 'locust' and by *kurraḥ masak* 'horse-fly', as the 'biting', or 'stinging' insect or plant.

haskauttā 'joined', Bcd. 48r3–4 *bāysdyaṃḍai pārāmyā haskauttā ṣṭāna* 'conspicuous, absorbed in the perfections' (BS *pāramitā-*), BS *peśalu pārāmitāsv abhiyukto*. From **fra-skaufsta-*, see *anāskotta* with cognates.

haskye 'plant name', Sid. 14v3, BS *grdhṛā*, Tib. *gridhṛya*, not identified; note *grdhṛa-nakhī* ('vulture-nailed') *asteracantha longifolia* quoted from *Susruta*. This *haskye* is V 323, 146 = Sid. 13v4 *haspye*. See *haspye* 'nux vomica'. Two derivatives of *has-* by suffixes *-k-* and *-p-* (like the variation O.Ind. *stupa-*, *stūpa-*, *stukū-* 'tuft of hair'), hence possibly *(*h*)*askati-* *(*h*)*askitā-*, (*h*)*aspati-*, (*h*)*aspitā-* to be set beside Av. *skati-*; Sogd. Bud. 'skt-, *skth* 'thorn' (quoted s.v. *haska-* 'tusk').

-hasta- second component for *khasta-* 'struck', see *agvihasta-*, *agūhasta-* 'invincible'.

hastama- 'best', SuvP. 62v4 *ārūva hastama pīrma* 'best foremost refuge', BS *śaraṇa-uttama*; V 113, 35r5 *miṣṭu avamāto hastamo vijīṣḍātaro pīrmāttamo tsāṣtatetu haṃjśātāte yanā* 'he may intend to make great, measureless, best, distinguished, foremost peace', BS *mahatīm acintyāṇi parama-viśiṣṭām anuttarāṇi sāntiṇi... kartukāmo bhavet*; loc. sing. V 113, 35v3 *hastamiṇa rroṭya biśa* 'in the best royal house', BS *viśiṣṭatare rāja-prāsāde*; II 118.147–8 *hastimye pīrmāttimye bāysāna bāysūsti byehāṣṭyi kiṇa* 'to attain the best supreme Buddhistic bodhi-knowledge'; I 251, 112 *hastamiṇā che jsa haṃbaḍḍā jsa* 'possessed of best complexion', BS *paramayā śubhavarṇa-puṣkalatayā samanvāgataḥ*; V 43, 103a1 *hastamau*

balysūstu buṣt(e) 'to awaken to best bodhi-knowledge', III 16r2 *hastamni balysūsti jsa* 'with best bodhi-knowledge', v 342, 84r2 *ysama-śśamāya 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. *hustama-*, superlative to *hant-*, Yasna 62:8 *taxmōm hantam rabaēštārom*, 'bold, good, charioteer'; O.Ind. *sant-*: *sat-*, *sattara-*, *sattama-* 'good'. To IE Pok. 340-2 *es-* 'exist'. See *astā*, *ah-*, and *hastara-*.

hastara- 'better', SuvP. 69r2 *brūnūri hastari hastari* (BS differt) 'they shine still better'; SuvO. 56r4 *hastarvai rū padime* 'makes it better', BS *ojasvitar-* ('stronger'); III 131a4 *|||ttuware hastaru būrūnāre* 'they shine exceedingly better'; III 76:239 *ṣa-ṇi pharākā hastarā saittā* 'this seems much better to them'; II 57a2 *mūstye jaṣṭa rriṇa ṣi būjsamja hastara ṣi* 'the great devī-goddess queen, she is a lady of higher class' (SDTV 106); double comparative, K 73:30 *hastādara jasyau ttīṣṇa* 'better than the deva-gods in splendour' (BS *tejus-*); v 63:28 *ūysānī jsa hastirām pū(ṇaam) dūm* 'better than the self (=BS *ātman-*), meritorious'; K 6, 146r2 *hastaru tte kye paṇjsa anantarya kādāgāne gāda* 'better for him who has done the five *ānantarya-* evil deeds. . .', Tib. *mchams na la-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 mūda kṣira khu jve kṣira vīnau sauḥa*: 'it is better dead in the country than alive in the country without pleasure (BS *sukha-*)'; II 81:46 *a hasta ye mūdau hakhiṣṭa ttrraṇdū* 'I were better, (if) I entered into the number of the dead'; II 75:49-50 *hasta padina* 'in a better way', III 135a3 (and a5) *hasta padī* 'better way'; K 60, 36r2-3 *ṣe avirmāttamyē rā maṇdrā hastā neṣṭā khu baysāna baysūṣṭā* 'this supreme mantra-formula on its part (*ra*) is not better than the Buddhist bodhi-knowledge'; II 114:111 *hveṇ si khu paṣā tsoa 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 ttaṇa* below) *sa āśarya hastriṣidā drāṇ hairā hūnīda sa ca-ṇ na dryāmda na jsā pyūṣṭaudā* 'so they spoke (*hvā(ṇdā)*), 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-āṇ tta tta hvai ṣā āśryā hastrisida, drāṇ hairā hūnīda ca-ṇ na dryāmda na jsā pyūṣṭaudā* 'the governor (Chinese *ling kung* from *liāng kung*, K 558:1; 475:1) so spoke to us, saying, the teachers insist, they say such a thing, what they have not seen, they have not heard'. From base *strang-* 'stretch', see s.v. *straj-* for cognates, here from incohesive **fra-strys-*.

haspara 'path, way', Sid. 2v3 *sāstrā hēya haspara hvata hame* 'it is called the way of the technical treatise' (BS *sāstra-*), BS *tantra-paddhatī*, Tib. *rgyud-kyi gṣom hḡrol-bar hdi byas-so*; K 68:199 *ṣi karmāṇ deśana byehe icinḍye haspari vīri* 'he gets the teaching of karma-acts about the inconceivable path'. From **fra-spara-*, see s.v. *spar-*, *āspara-* 'path'.

haspīj- 'urge exertion', participle *haspāta-*, intransitive incohesive 'exert oneself', III 127, 29r1 *ttu balysūnavūyso*

ūysda yanāre *||| thīyo haspījindā tte dāraṇḡ byehāṣce kādāna* 'this bodhisattva they protect. . . they urge him under compulsion for the attainment of this *dhāraṇī-* formula'; Z 2:95 *ttārtha kāde budru haspījindā* 'the sectaries urge Bhadra strongly'; dyadic with *byauj-*, III 8, 15v1 *byauja bāyūṇ haspījūm* 'I urge an effort'; III 124, 1a1 *|||hasp(ā)jīmā ttānu sūra hautana tcera* 'I urge; theirs must be made good, powerful'; noun, *haspījsā*, Z 11:35 *ṣi varata vīrṣā cu haspījsā vara brāmata vīrā* 'this is endurance (BS *vīrya-*) there, which is exertion there towards bodhi-knowledge'; v 182, 43r1 *byoje haspījsye jsa bāyāna* 'to be conducted with effort, exertion'; incohesive, *haspās-*, *haspī-*, *haspī-*, Z 22:276 (2 plur.) *haspāsta śśāṣiṇa balysā* 'strive in the Buddha's instruction', BS *yuyjadhvam buddha-śāsane* (Udānavarga 4:37); K 58, 28r4 *samāhauṇa haspīsi* 'he strives in trance' (BS *samādhāna-*); Z 22:270 (2 plur.) *haspīsta*; participle present, K 138:929 *u śre hālai haspīsamdai* 'and striving towards goodness', Tib. *dge-bahi don-la rab-tu brcon-pa dan* (*brcon* 'strive'); III 128v2 *dāraṇu vātā haspāsamdai* 'exerting oneself for the *dhāraṇī-* formula'; K 148:60-1 *haspīsadau jsau kṣautvā būmvā prrasamvō 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 *haspāsānu kāde* 'to be striven strongly', Manj. 161 *cu hasṭa dharma vara haspīśāna* 'what eight dharma doctrines (or elements) are to be striven for' (*vara* 'towards' or read *v(i)ra*); adjective *-āka-*, Z 24:644 *draiṇu yānānu haspāsāka* 'strivers for the three vehicles' (BS *yāna-*); II 102:16-7 *raṣṭa-haspīśākyau. . . jsa hāysa na kaśāmanai* 'may we not come to be far from those rightly exerting themselves'; preterite participle *haspāta-*, SuvO. 53r1-2 *puṇa haṇjsaund(ai)mā* (> *ṭā* *haspāta tca-māna. . . uysnaura biśśūryau* (< *suhā*) *vatānyau* (< *jsa*) *hāmāre* 'I have gathered merits. . . striven, whereby the beings are possessed of all kinds of pleasures'; BS *kuśala-mūlam avaruptam* ('good roots are sown' with uncertain text following); K 42:119-20 *u iṣṭ rruṇdā haspyāmdā ttara khu ttu kū(nā)lai rriṇspūrā (-iṇ = -ai) ttahīkṣilai haṣṭāṇdā* 'and they urged (exerted themselves) to king Aśoka so greatly that they sent the prince to Tahikṣilai (Taxila)'; K 42:104 *rriṇa ttu kunālai rriṇspūrā (vi)ṣpasti* (BS *viśvasta-*) *cakyāṇ thāna haspyā* 'the queen urged upon the prince Kumālai with boldness with a view to love', with *haspyā* preterite fem. **haspātātā*. Noun, *haspīscā-* 'exertion', K 136:878 *dā vīra haspīscā yanāre* 'they strive for the *dharma-* doctrine' (Tib. differt); II 105, 120 *kḡu tte bīsagi hīya haspīstya kuśala-pakṣa śairka carya pā pūrai* 'when they hear of the *bhikṣu-saṅgha*'s effort, the good career on the side of good' (BS *kuśala-pakṣa-*), translation AM, n.s., 11, 1965, 106; K 61, 42r2-3 *samāhā haspīscā vīra biśā parehamdā hamīryāṇi* 'may they all be restrained for the effort to trance' (BS *samādhāna-*); JS 18v4-19r1 *pravaje kṣaudā haspīscya parāhā* 'wandering, receptivity, striving, morality' (=BS *śīla-*); K 112:373 *haspīsta yanāvai* 'he may make the effort'; K 106:260 *haspīsva yadai* (*-sva* clearly written, but read *-sca*). From base *spai-* (or *spai-*) **fra-spaijaya-* > *haspīj-*; **fra-spixta-* > *haspāta-*, **fra-spīy-ś-* > *haspās-*, to *spai-*,

Zor.P. *spāk* 'sprout', *škōf spēčihēnd ut bar pazāmēnd* 'the buds sprout and the fruits ripen', M.Pers.T. '*spyxt* 'issue', *xer-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 hwāšta 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 *spaiḡ-* 'to exert oneself' (see *haspāj-*, *haspāta-*) with *-gna-* as in *paphūnva-* (*-bugna-*) *vastūvō* (*-stagna-?*) and *būnaa-* 'naked' (**bagna-ka-*), beside *rrūna-* 'oil' < **raugna-*.

haspye 'nux vomica', Sid. 13v4 *haspye*, BS *viṣa-muṣṭi*, Tib. *biṣamuṭi*, =v 323·146 *haskye*. See *haskye* Sid 14v3 BS *grdhvā*.

hasv- 'to swell', Sid. 14or3 *dva-v-i pā hasvīndā* 'his two feet swell', BS *śopham pādāyohi*, Tib. *rkan-pa gnīs bum-pa hdra-bar skran-ba yin* (*bum-pa* 'bottle'); III 18·19 *cu pā hasvīndā ṣi va piṇṇḍai* (*-im- = -ai*) 'whose feet swell, this is for it the *painḍaka*-poultice' (*va = vaska*); Sid. 132r1 *u budatta vai hasvaci hame*, BS *ghana-sophavat*, Tib. *ēher skrans-pa rnamis yin-no* (*vai = vaskai* 'for it') 'and for it swelling is more'; Sid. 156v1 *gūrakā hasvāne hīvī āchai* 'disease of swelling of the uvula', BS *gala-sundikā*, Tib. *lēehu 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 *sāḍa hasve* 'cold swellings'; III 88·151 *cū na myānāṣṭā hasvā īnde* 'what are in swellings towards the middle of them' (*na = nā*); III 91·212-3 *hasvai jeṃdā* 'removes swellings', III 93·258 *hasvai jīṃdā*. From base *sau:-su-* 'swell', Av. *sūra-*, *sōvišta-* (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 *parsēdal* 'to swell', *parsōb* 'swelling', Balōči *siyay*, *sīṭa*, *sīsa* 'swell'). IE Pok. 592-4 *keu-*, O.Ind. *śvadyati*, *śūnā*, *śūra-*, *śāviṣṭha-*, Greek κτέω, Lat. *cauus* 'hollow', *inciens* 'swelling'. See above *hasā* oblique to *hasu*.

hasva 'black', Sid. 136r2 *hasva cha* 'black complexion', BS *kṣṣṇa-*, Tib. *mdog gnag-la*. From **frasuxta-* see s.v. *sūjs-* and for the meaning, see *padvāla-*.

haharka 'attraction, inclination towards', K 106·259 *khvai samāhāṇā haharka nai ī tte beysūṣṭa hāysa* 'when for him there is no inclination to trance (BS *samādhāna-*), for him bodhi-knowledge is remote'; SuvP. 75r4-5 *pranīhānām hīya haharka* 'attraction of *pranīdhāna-* vows'; II 104·74 *beysām dā hvāṇāmai bāvaumai haharkya pārajyayai jsa* 'on the basis of preaching, meditation (BS *bhāvāna-*), attraction to the Buddhas' *dharmā*-doctrine', translation AM, n.s., II, 1965, 104; Manj. 116-7 *dā pṛv(ā)ṇā sājāṇā raṣṭa vara rejsā haharka t(e)ra* 'the *dharmā*-doctrine must be heard (= *puṣyāṇā*), 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 plīṣeṃ 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 akūśala varjeyam careyam kuśalān daśa*. From base *θrang-*, **fra-θrang-* 'pull forward', see *thurgga-* for cognates; **frabargaka* > *haharka-*. See also *hahrraj-*.

hahāls- 'incline to', v 142v1-2 *tta (mu)ho vātā uysnora hahālsandau aysmū byaudāndū u namasātāndū* 'so the beings found attracted mind to us and did worship', Tib. *de-na sems-čun de-dag-lu dad-par gyur-pas phyag hēchal-śiv*, Chinese *ta-xuan-lu* 'great pleasure' (K 952·1; 449·9; 129·1), parallel BS *prasanna-*, with Tib. *dad-pa* 'believe'; K 8, 5r3 *haṅgrīna aysmūna hahīsamḍai ramaṃḍai gñā* 'he must stay (*āh-* 'sit') with collected mind (like BS *samāhūta-*) rejoicing, happy' (dyadic); later Manj. 411 *cī pyūṣṭai rre ttu dā hahīst pajsāṇe tvare* 'when the king heard the *dharmā*-doctrine he rejoiced, he was greatly struck', =Z 5·86 *ciyā rre ttū dātu pyūṣṭe trāmu hā pajsatā kho...* 'when the king heard the *dharmā*-doctrine he was so struck as...', here *pajsāṇe* from **janya-* with optative (=durative past) *-ā > jaṣāṇe*; in Z 5·86 expressed by the participle *pajsatā* '(was) struck'. Ambiguous base since medial *-h-* replaces various older sounds (*h*, *x*, *xu*, *θ*, *θu*, *δ*, *f*, *fu*, *z*) 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', *aśxāxvanu-* 'most excitant' has been traced with Armen. lw *xrax* 'joy; joyful', *xraxān-k'* 'feast, public rejoicing' with verbs *xraxanam*, *xraxānam*; 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.

hahrraj- 'to thrust forth', v 87, 23r6-v1 *biṣṣā vīra...* *hahrrajāmā, biṣṣā śrāvastā kṣīra hvamḍā ārautta* 'we direct (our teaching?) to all, all the men of Śrāvastī city were stirred'. From **fra-θranjaya-*, see s.v. *thurgga-*, *haharka-*.

hahvāṇa 'to be pressed out, hashed', I 157, 68v4 *paṣiṇā hvasā ṣḡ hahvāṇa* 'sheep's flesh, that must be pressed'; I 159, 73v1 *jsahira biṣā hīra tta bimśa* (*-im- = -ai-*) *hāysā dīśāṇa, hahvāṇa* 'the things in the belly, they must all be removed, must be pressed'; I 163, 78v1 *būysīṇa hvasā hahvāṇa* 'goat's flesh must be pressed'; I 141, 49r4 *hvakhāṃdalaja āstai hahvāṇa* 'boar's tusk bone must be pressed'; III 89·169 *pātca mūla sūttauṇa niśāṇā hahvāṇa* 'then the clay must be placed in acid stuff, it must be pressed'; III 89·168 *mūla hahvāṇa*. 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. *sēaw* 'sap', Tokhara B *swese* 'rain', *sū-*, *swās-* 'to rain', not *hau:-hu-* 'to dry' see s.v. *huška-*, *phvāṇa-*.

hā 'thither, yonder' directional participle, with allative, *hālsto*, *hāṣto*, *hāṣtu*, *hāṣta*, *hāṣṭā*, SuvO. 5r1 *hā tsindā*

'they go', BS *upasaṃkramya*; repeated SuvO. 55v3-4 *hā ttiṇa āgweḡ... ayso hā tsimā* 'away to that village... I go away', BS *tatra grāme... upasaṃkramisyāmi*; K 4, 141v1 *śā hā gyastānu u hā hvandānu hāvu yu(du) yād(ē)* 'he had done good to *deva*-gods and to men', Tib. *des lla bcas-pahi hijig-rten-gi don mdzad-nas*, translation Lamotte, 243 'après avoir fait le bien du monde'; with *hāštā*, III 75-231 *śi hā pai hāštā harašte* 'he stretched out his foot to them'; v 220-13-6 *hā būrāṃ pajištā tve* '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 heštā*. See with particle *hā ne*, *hā ni*, *hā-ṃ*, s.v. *na*. In form like *itā*, *vā*, *cā*, *bā* above, from **frāk*, adverb to adjective **frānk-* 'forward', Av. inst. sing. *fraša* 'forwards' (**fračā*). Zor.P. *frāč*, M.Parth. Insc. Šāhpuhr I, 2 *hnpr:š OL* 'forward to' (**hān-fraxš uv*); Sogd. Bud. *br'k*, *br''k*, *br'kw* 'soon, tomorrow', *br'k'ymčyk* 'matutinal'; Man. *fr'kčynyy* 'in the morning'; with noun *-a-*, Av. *paraθu frāka-*, like Zor.P. *apāk*, N.Pers. *abā*, *bā* 'with' (**upāk*), O.Ind. *prāk*, *upākā-*. See also *hāysa-* 'far' (**frāza-*).

hāgvāna 'at all', Manj. 220 *vare ja hāgvāna ne ttrada* 'there he has not entered at all'; = Manj. 193 *hūgvāna*, see *hugvāna-*, *gvāna* (translating BS *jātu*).

hāja 'loosen, let down', III 124-73 *tcajsa vā hāja* 'loosen the hair', BS *keśa avattaraya* (= *keśam avatāraya*), see *hālji-* in *prahālji-* 'to open'; base in *hargā-*.

hāña 'in a vessel', loc. sing. to *hāna-*; allative, III 93-261 *hāñāštā*.

hāḍa 'a measure', III 84-46 *kuñjsa, kumbā, śā śā hāḍa nauka arāñā, u tti ysīdā-spye śā hāḍe, nauka kuñāñā, drai vasīya uci jsa jsāñāñā* '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. ἀρτάβης, Armen. *lw ardou* 'a measure for corn', Greek μέτρον, Akkad. *ardabu, arṭabu*, Aram. 'rdb, Syriac 'rdb-, Coptic *ertob, rtob*. For -αβη note also κκακβη, s.v. *kakva* above. The inflexion *-a*, *-e* may indicate recent loss of *-v-* through *-y-* (see also s.v. *phaysdve* 'vessel', beside *phaysdyai*).

hādikaña 'in a cloth', K 43-137-8 *rinai hādikaña biysiyā rudai haišt(ā)*, = K 40-19-20 *rrinai śā hādikaña biysiyā rruṃdai haištā* '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 pyūḡāmata* 'but difficult, O Sarvaśūra, is the hearing of this *dharma*-doctrine', BS (differt) *durlabhās te sarvaśūra satvā ya imāṃ dharmaparyāyaṃ śroṡyanti* '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 *khvaṃ hāḍe-ṃ edrre* (BS *indriya-*) *vaña nyaśakiyī štāre* 'but though my faculties are now weak'; v 114, 63r4 *śā rro hāḍe gyastyau hāmātā* 'but he on his part has

arisen from the *deva*-gods', BS *api vai deva-sambhūtaḥ*. For cognates, see s.v. *haḍe*.

hāta 'thither', secondary to *hā*, v 91, 611v1 *hāta vāta tsūmate jsa* 'with going thither, hither'.

hāna- 'vessel', I 147, 57v1 *baīsa hāña tcerai* 'all must be put in the vessel', Sid. 100r5 *haysñāñā hāña tcerai* 'it must be washed, it must be put in the vessel'; I 153, 64v4 *hamīḍa hāña tcerai* 'it must be put together in the vessel'; allative, III 93-261 *tti askināñā paskyāštā hāñāštā, ysūñāñā* 'then it must be put back into the vessel, it must be strained'; possibly v 125, 10a4 *||| -ā hāna śau hūsanai pharhyau|||* 'vessel (?), one made of iron, with jars...'; I 171, 88r3 *tta būra hāna āna arvi tcerim (-iṃ = -ai) nauka ardi ysva-lika* 'the following medicaments from the vessel (?) are to be made, ground fine, strained'. From either **fradāna-* or **ādāna-* 'receptacle' with *padāna-* 'vessel'.

hāmna- 'eyelash', Sid. 149r3 *hāmnaṃ rrūhā kare bišā jimḍā* 'it cures all pain around the eyelashes' (om. Tib.); III 81-175 *hāmne* gloss to Turkish *kirāpikā* (*kirpik*) 'eyelash'; E p. 357B *khu ji hāni kūra vatcai* 'like the eyelashes, eyebrows, hair on cheek' (see KT VI 442); III 93-266 *tcimeña šaidā u haune streha hamāre* 'eyes are affected and the eyelashes become stiff'. The 'eyelashes' are named from base *maik-*, *maig-* 'close the eyes', in N.Pers. *maš, mišah, mišagān, mušagān*, Parāčī *mušā*, Balōčī *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 *pañjs-* 'to wear clothes' from **patimuc-*, 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-*).

hāmḍā 'seven', later for *hauda*, see below, v 312-10 (miscellaneous) *hāmḍā rrispūra* 'seven princes', III 112, 6v1 *hāmḍhiū* 'seven', K 151-45 *hāmḍisamyē haḍai* 'on the seventeenth day'. See *hauda*.

hābā 'plant name', I 173, 91r1, BS *palakaṃša*, for *palaṃkaša-* '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 *ttehe tte hāma štāna* '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 pattaṃ va*; Sid. 122v2 *hauma*, Tib. *rjen-pa*; III 18-29 *huma bāva* 'raw root'. See also *hāmai* '(naked) barley'. From base *am-*, **āma-* 'raw', Pašto *ōm*, Sogd. Bud. *γ'n'kw*, N.Pers. *xām*, Orm. *xāmē*, Parāčī *hāmū*, Yidya *xām*, Waxī *yīng*, Oss. DI. *xom* (not attested in O.Persian, or Avestan). IE Pok. 777-8 *om-* 'raw, bitter, sour', O.Ind. *amlā-*, *amblā-*, 'sour, sorrel'; *amrā-* 'mango', *āma-* 'raw'. See s.v. *hāmga-* 'sour'.

hāmīnā see s.v. *hāmai* 'barley'.

hāmura- 'forgetfulness, forgetting', III 5, 12r4 *byā yani ma anaṃḍištā ma hāmuri yana ma āña yana* 'remember, do not overlook, do not make a forgetting, do not act

adversely', Z 19:86 *bišū ttu hāmuru yinai* 'all that he forgets'; III 128, 29v3 *hāmuru ne tcerā stā* 'it is not to be forgotten'; III 71:130 *harbītai hāmurā tsve* 'he forgot all of it'; III 75:224 *arve nāma hāmurū tsvā* 'the medicament's name was forgotten'. With *-kya-*, K 144, 1v4 *tta tta khvai hāmūrakvi naiyi* 'so that he suffers no forgetfulness'. Adjective, *hāmurgya-*, K 6, 146v3 *u varā (ttandr)āmye hanā hvandye* (so) *hāmurgya hamau hatcai* 'and there of one such man, being forgetful, the pot breaks', Tib. *de-na mi śig dran-pa nams-pas smod chag-par gyur-na*, translation E. Lamotte, 253 'parmi ces gens un homme, par inadvertence, brisa le récipient qu'il tenait'; Z 23:127 *ne ju ttā hāmurgyā yādāndā* 'they have not forgotten (made it forgotten)'; v 174, 1b2 *(hā)murjā nāma*; abstract, v 52, 83a4 *hāmurgyatetā bātandētā* 'forgetfulness, confusion'; with negative, v 185, 2b4 *kye 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 kādānai* 'for not forgetting' (with *yi*), Tib. *mi brjed-pahi čhas-čan-du gyur-pahi phyir*; adjective to abstract, K 7, 148r4 *ahāmurgyatetina 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-* **frāmṛśa-*; Orm. *šramōt*, Parācī *nānuṣ* (*marš-*); from either *marš-* or *mauš-* 'remove', M.Pers.T. *pr'mwš*, (adjective and noun); participle, *pr'mwšt*, Pahlavi Psalter *plmwšyt*, Zor.P. *framōšet*, *plymwš* **frāmōš* (*-ym- = -m-*), Pāzand *furmōš*, N.Pers. *farāmōš*, Waxī *ramuš-:rīmošt* 'to forget'; Sogd. Bud. *br'wšcy*, *pr'wšcy* 'forgetfulness' (if *-vuš-* in place of *-muš-*); Nūristāni, Aškun *pərmišt*, *pəmīšt* 'to forget', O.Ind. *pramṛṣta-* 'wiped away'. IE Pok. 737-8 *mer-*, *mer-s-* 'disturb, forget', O.Ind. *mṛṣyate* 'forgets', *marṣayati* 'forgives', Armen. *mořanam* 'forget', Got. *maršjan* '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 211:393 *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. *tkaēša-* 'teaching': Sogd. Bud. *tkwš-* 'observe'. II 71:7 *u dvāsā kūsa vā hāmai hajsemjari* 'and get together twelve kūsa-measures of barley-flour'. Adjective, *hāmīnaa-*, Sid. 9r3 *hāmīnā*, Tib. *phag-phye* 'barley-flour', BS *saškuli-* (variant *šaš-*), = *šaškuli*, *-ī*, *šaškuli*, *-ī* ('large round cake of rice, sugar, sesame-seed cooked in oil'). From *hāma-* 'raw', Tib. *rjen-pa*, adjective *hāmaa-* for '(naked) barley', Waxī *yūnj* 'flour' (**āmačt-*). Hence not with *hamatci*.

hāmye 'awakened', K 47:54-5 *ttī śi avījyade širka hāmye mira jsa pyāste* 'then the blind child awoke, he spoke with his mother'; SuvP. 60r1 *cī rucarikētā baudhisatvā bīyāñd(ā) hāmye, cī āna tvā dešana byāta yuđe* 'when the Bodhisattva Ruciraketu awoke (dyadic), when he

remembered the teaching' (BS *dešanā-*), BS *atha khalu ruciraketur bodhisattvaḥ prativibuddhaḥ samānas tā dharma-dešanā-gāthā anusmarati sma*. See cognates s.v. *nāmāśdi* 'he winks'. From **frā-mita-* to base *mai-* 'close eyes' with reversive *fra-*, see s.v. *havriis-*.

hāy- 'send, forward', IV 20:8 (cī) *tt(y)e stūra ni ide sūje hāyarā jsārū jsa tvaryari* 'who has no large cattle (horses), send to one another, convey the corn with them'; v 5:97:2:2 *ttye pracaina cu āna hvā cai-sai ttā mūri hāyi tti buru||| mūri jistādā* 'because Hvā Cai-sai forwards these mūrā-coins, these so many have demanded... mūrā-coins'. Possibly from *frād-* 'put forward' (from *frā-d-*); Av. *frād-* 'to promote', M.Parth.T. *wyfr'y-* 'make to progress, promote'. But no past participle has been noticed. *hāysa-* 'far, distant', adjective, II 123:68:7 *hāysye dišī vī āna* 'from a distant region' (BS *dišā-*); II 124:2 *hāysye dišī vī āna, naysdi aysmū jsa* 'from a distant region with mind near'; v 384, 29a1 *hāysye dišā vira ysā jū* 'in a distant region, 1000 times'; v 324r3 *hāysyai dišā vira* 'in a far region'; v 346b2 *saṃkhāramyau hāysyau ku vā tta gyasta balysa pa(jsama-ī)* 'from distant monasteries (BS *saṃghārāma-*) where they (honour?) the *deva* Buddhas'; with pronoun III 14:26 *u hāysai paṃdi ni hūmye* 'there is not a distant path for him'; III 15:35 *hāysai aṇai hime* 'afar for him trouble arises'; III 15:43 *haysai śaṃdā aṇai hime* 'for him, at a distant place, trouble arises'; inst. sing. Z 2:86 *balysā hā ggarna vahāštā kvī badṣ hāysāna daiyā patī tsute* 'the Buddha descended from the hill; when Bhadra saw him from afar, he went before him'; *hāyse, hāysi* 'to a distance', Sid. 153v2 *cu netcaṃna bese bāgara tti hāyse dišāna u seda-lūṃ 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 rnam kyan bor, ran-gi rgyam-cha yan bor-la* (*bor* 'throw'), Sid. 1v5 *hāysi dišāñdā 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 ttusū-dastā tsūñdā ttarina tti hāysa* 'so empty-handed they go far away thirsty (ttarūna inst. sing.)'; II 102:17 *kaḍāna-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 sau-gūttirā* 'far, near, of the one family' (BS *gotra-*); v 179, 1a4 *hāysa naysdā praysātā* 'far, near favour' (BS *prasāda-*); II 124:2 *hāysye dišī vī āna, naysdi aysmū jsa* from a far region, in mind near' (above); Manj. 50-1 *na cu ttye hāysa na vā śai 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 *jastūne khašq va isphīraciñā hāysiñā* 'celestial (royal) beverages splashing in the fountain', III 47:62-3 *jastūne khašana asphīraci(ñā) hāysiñā*. Possibly **fravāzana-* 'place of gushing forth', to Sogd. Bud. *'w'z 'p* (**āvāza- āp*) 'pond water'; *'w'zh* 'lake', Man. *'wzyy* 'lake, pond', Armen. lw *auazan* 'water receptacle, pond', Syriac *'wzwn-* 'font', N.Pers. *āvāzah*

'swamp', Oss. D. *aiāzun, ciāzun, I. aiāzyn, aiūst, cuāzyn* 'to darn up'; DI. *aiāzān* 'sluice' for *-avā->-ā-*, see s.v. *pā* 'pure'.

hāysdā 'seat (?)', III 79.14 *misti sagū cū maṃ būsana hāysdā grūsīdū* 'a great stone which here they call the banqueting 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 huṣa tsīde* = K 148.63 *satvāṃ haura hadāra pīna pyālyai huṣa tsīde*. See s.v. *pīna* (here syllables rearranged); *satvāma* for gen. plur. *satvāna* restored from ambiguous *-ām*.

hārisceya 'abandonment', JS 20v1 (of Viśvantara) *yudai hārisceya hivi jtye biśna, karāsi jsa bastadā hiya dasta* 'you wholly made surrender of your own life, with the creeper (as rope) your own hands were bound'; Manj. 383-4 *ttu najsada cu padai butte satvā hāriscānai ida* 'so he who knows the path, makes renunciation for the beings'; Manj. 387 *tti boāna rraṣṭa mvaśja hāristainai ida itaina hajutte jsai stāka* 'then he makes renunciation of bodhi-knowledge the right (=BS *samyak-sambodhi-*), 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 *hāristāa-* to *hāristaināa-*, and *hāriscānaa-*, to be set with *haspistya*, *haspiscya*, *haspisca* 'exertion'.

hārū 'merchant', see *hāruva-*.

hārū 'raised building; citadel', Z 22.140 *hārū vātā ūtco vatciṣṭe* '(the *yakṣa*-goblin) sprinkles water upon the (city) buildings', parallel Chinese 'the *yakṣa* cleanses the city' (see KT VI 410). From **frāraupa-* to *prūva-* 'fort', Kroraina *pirova* (see above), BS *gulnaka-sihāna*; for *raup-* 'to raise', see Sogd. Man. *ptrwp-*, *ptr'wpu* 'castle, royal city' (**pati-raupa-*); and above *ārūwā-* (**ā-raupā-*) 'refuge'. IE Pok. 684 *leu-* with increment *leudh-*, beside here *leu-p-* 'rise, grow', O.Ind. *ropāyati*, *rohāti* (suppletive), RV *riṣ* 'high place', see H. W. Bailey, W. Liebenthal Festschrift, Indo-Iranian Studies V, 1957, 9-10.

hāruv- 'grow', SuvO. 56r6 *biśṣūnya hāro ūsāna* (BS *ojas-*) *hastara hāmāre hāruvīndū* 'all kinds of plants become better in strength, they grow forth', BS *ojasvitarāḥ prarohaviṣyanti*; Manj. 275 *hārvēda ppraure pprabhāvāna* 'they grow by force (BS *prabhāva-*) of the cloud', = III 29, 43b2 *hārvaidā pyaurā prabhāvāna*; participle, SuvO. 36r1 *hārrusta* (BS *differt*); see below also *hārsta-*. For cognates, see s.v. *rruv-*; and *rrusta-*, with *ham-*, *hambru-*, *hambursta-* 'grow together'.

hārūva 'plants', K 73.50 *cū spyi biḍi hārūva biśa 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 saleṃgari* 'the merchant Saleṃgari'; III 149.93.1 *hārū siividatti nāra qysāmji pusūm* 'I merchant Sividatti greet my lady wife'; gen. sing. Z 13.31 *hāruvi*, later K 45.11 *ttye nadā hārū hiya mārā-pyara* 'the parents of the merchant Nanda'; K 45.16 *ttye hārū biśa* 'in the merchant's house'; plural, Z 5.32 *hāruvai* (*hāruva* with *vi*); later II 21, 1522 *hārva*; gen. plur. Z 24.398 *hāruvānu*; later II 34.4.2 *tsīṣi u hāruvām u tsātā* '*tsī-ṣi* official (Chinese *t'ṣi-ṣi* from *ts'ie-ṣi* 'provincial administrator', K 1097.2; 885.1) and merchants and rich men'; inst. plur. Z 2.95 *hāruvau*; loc. plur. K 17.176 *hārvoā*. Adjective Z 13.31 *hārūā ggūttrā* 'family (BS *gotra-*) of merchants', formed like *stārūā* 'female', from *striyā-* 'woman'. Tibetan translates *śreṣṭhin-* by *chov-dpon* 'chief seller, merchant', Chinese by *ṣang-tsu* '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 *āmānclār*, Kroraina *ṣoṭhaṅga* and Tokhara *ṣoṣṭank-* 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 *chov-dpon* and Chinese *ṣang-tsu* '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. *fravast*, *frōš-*, or **hārā-*, like *mārā-* 'measure', from a base *hā-*, or *-āxθra-* of a base *hak-* or *hag-*).

hāruvaṣṣaa- 'son of a merchant', V 381, 2v4 *hāruvaṣṣau*, BS *śreṣṭhi-dāraka-*, Tib. *chov-dpon-gyi khyehu*; N 76.12 *hārvaṣṣai*, BS *śreṣṭhi-putra-*; inst. plur. N 52.8 *h(ā)-ruvaṣyau*.

hārūška- 'raised unevenness, acclivity', Z 5.102 *biśsa śśandā rraṣṭa hamaṅga hārūškā harbiśā pyūtā* 'the whole ground straight level, every hump removed'; Z 22.114 *tti dasau ysāre hāmāte ggaṅpha jambutivi hamaṅgā kho ju hvandī rraṣṭā nānārri hārūškā āho jtye* 'then Jambudvīpa becomes 10,000 yojana-measures, level like the straight palm of a man's hand, the hump (and) the depression vanishes', parallel to BS *utkūla-nikūla* 'high and low', Pali *ukūla-vikūla* (*vi-* from *ni-*), Tib. *mthoṅ dman* 'high, low' in the cliché *sa-gzi thamis-čad kyan lag-mthil bzin-du mñam-la mthoṅ dman med-čiv* ('the whole ground like the palm of the hand, level, without high (or) low'); Pali *agahano samo*. See also Z 16.19 *panama*; and *āho*. From base with *-ūška-* as in III 85.76 *ranūškā* 'scraping' to base *ran-* (<*rand-*>), hence *har-* 'to rise', Oss. D. *xārdā*, DI. *xārd* 'ascent', to Sogd. Bud. *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. *harθra-*, N. 163b1 *adāiri harθrahebyō*, glossed Zor.P. *hačādar harv 2 pārak* 'under both parts'; *harā bəraz* 'harā mountain', Zor.P. *har-burz* (see above *hārāysa-*) may contain *hārā-*

- 'elevation'. Hence *hārūška-* 'raised part', to base *har-*, but ambiguity remains since **frā-rausa-* would also result in *hārūs-*. For 'rise and fall' of a path note also III 80:29 *sarbā vahaiysā padā vaṣṭā* 'rise, descent, throughout the path'. IE Pok 909-10 *ser-*, O.Ind. *sisarti, sārati* 'flow; hasten, pursue', Greek *πόμασι* 'move fast', *όρμη* 'attack', *όρός* = Lat. *serum*, Lit. *apsirti* 'gird'.
- hārrusta-** 'raised', SuvO. 36r1 *ne rrundāne māye jsa māstā hāmānu stā, ne ju hārrustā n- <.hāmā>ñā stā* 'it must not be intoxicated with royal intoxication, there must not be high (passion)', BS *rājya-mada-mattena na bhavitavyaṃ, tatra rājya-aiśvarya-rāgena na bhavitavyaṃ*. From *hāruv-* 'to grow', beside *hārsta-* 'grown', and *ham-bursta-* 'grown together'.
- hārñā-** adjective to *hāruva-* 'merchant'.
- hāro** 'plant', SuvO. 56r5 *biśūnya hāro* 'every kind of plant', BS *nānā-tṛṇa-gulma-oṣadhi-vanaspatayaḥ* 'various herb, bush, plant, trees'; V 146, 71v6 *u ysira hārau pharāka himāre* 'and many rough plants grow'; Z 22:116 *ni ttāte hāro ysira* 'not these rough plants'; K 73:50 *cū spyi biḍi hārūva biśa* 'what flowers he brings, plants to the caitya-monument (= *balsā*)'. From **frā-rauda-*, see above *hāruv-* 'grow'.
- hārau** 'with statements', V 314, 324 *hārau mūrau jsa* 'with statements, reports' (uncertain syllables), see *haura-* 'talk' and *mūra-* 'talk'.
- hārsta-** 'grown', V 340, 80r3 *varī tye haḍai hārsta śṣiṃgya yide* 'at once that day it grew up, it made shoots', BS G 37, 754-5 *vāpitasya vṛkṣasya tatraiva divase ankuram virūheta*, Tib. *de-ñid-kyi ñin-mo śin deli rca-ba zug-nas (rca-ba 'root')*; Z 4:61 *asā-pattra-vani kho rrustā kho vā vara kāḍare hārsta* 'how the sword-leaf forest grew or how there the swords grew over it' (BS *asi-pattra-vana-*); K 23:68 *hārsta maśapa* 'overgrown roads' (with later independent *-ra-* and *-śa-*). See *hāruv-* 'grow', *hambursta-* 'grown together'.
- hālai** 'direction, side, part, half'; *hāle*, oblique cases gen. sing. *hālai, hālei*, acc. sing. *hālo, hālau*, inst. sing. *hālaina*, plur. *hālā*, inst. plur. *hālyau*; SuvO. 4r4-5 *hālai* with words of direction *sarbandū* 'east', *rravye* 'south', *nihujsandā* 'west', *nyūvajsā* 'north'; V 165, 2b3 *hālo māstu* 'half mouth'; 'towards', K 138:928-9 *u śire hālai haspisaṃdai* 'and striving towards goodness', Tib. *dge-ba don-la rab-tu brāon-pa dan*; K 137:900 *ṣi mī biyysye jśñi hālai hime* 'this tends to long life', Tib. *che rin-bar hgyur-ba*; Sid. 149v2 *paśā hālai* 'evening', Tib. *mēhan-mo* 'night'; II 33, 3b5 *kaṃthū hālai*; Z 2:3 *biśā hālā* 'to all directions'; K 138:943 *biśā hālā-t-ī kāmā* 'his protection on all sides', K 139:954 *biśā hālā-v-ā kāmē kiṇa* 'for his protection on all sides', = Tib. *yonsu bskyav-bahi sla-du* (to 954); III 21, 6a1-2 *rraṣṭā biśā hālā biysādā* 'on all sides awakened', BS *samyak-saṃbuddha-*; III 58:4 *ttiyāṃ hālai* 'to them'; II 104:82 *dharma-śrava-ṇiyāṃ hālaina*; Sid. 131r5 *eve dvyāṃ hurāvūā hālaina* 'within whose two thighs', Tib. *brlali nav-na*; V 353:19, 3b1 *tcūryau hālyau diśyau jsa* 'from the four regions' dyadic, BS (differt) G 37, 84b3-4 *daśabhyo digbhyah* 'from the ten regions'; 'half', Sid. 130v3 *hālai sera* 'half ounce', Tib. *sran phyed*; Sid. 145v4 *hālai kamalā* 'half the head', Tib. *klad-pahi phyed*; as numeral coefficient,
- V 259, D v4, 24 *paṃjsūseṃ hālai hwaṃdye* 'of each of the 15 men'; V 165, 2b3 *hālo māstu* 'half month', III 88:133 *hālā mācāṃgye* 'half *mācāṃga*-measures', see also *hala-* 'half', for cognates. From base *arāda-* 'side, half', Av. *arāda-*, Oss. DI. *ārdūg* (see s.v. *hala-*), here *hālaa-* from either **arāda-ka-* with prothetic *h-*, as in *hala-*, or with **fra-ārda-ka-* (with which *hālsto* 'towards' from **frāk-* and allative *-alsto* could be associated). For 'direction', note Šuynī *-ard, mu pic-ard* 'to my face', *yed-ard* 'there', Xūfi *-ard, -yard, Rōšāni mēd-ard* 'at the waist', *pacēn-ard* 'to the sons', Oss. DI. *ārdūg* 'half; side', *ārdūg-mard* 'half-dead', without *-āg*, D. *ūordāmā* 'to that side', *ardāmā* 'to this side', *cirdāmā* 'to what side'; I. *urdām, ardām, čerdām*, with *-ig-*, D. *cirdigāj*, I. *čerdygāj* 'whence', and adjective, D. *cirdigon*, I. *čerdygōn*.
- hālenaa-** 'tending towards', adjective to *hālai*, K 144, 2r2 *kāmye yāna hālenā ṣṭāre, vajra-yānā hāle ṣṭāre* 'to what vehicle do they tend; they tend towards the *Vajra*-vehicle'; K 143, 1r4 *kāmye yānā* (BS *yāna-*) *hālai* 'towards what vehicle'.
- hālaināṣṭā** 'towards', from *hālainaa-* adjective, with allative *-āṣṭā*, II 104:92 *drayā ranāṃ hālaināṣṭā* 'towards the three jewels' (BS *ratna-*). See *śālanāṣṭā* 'to one side', and *hālaiyāṣṭā*.
- hālaiyāṣṭā** 'towards, to', III 20, 3b2-3 *baudhisatvāṃ hālaiyāṣṭā* 'towards the bodhisattvas'; SuvP. 74v4 *baudhisatvā hālaiyāṣṭā sādhu-kārā haudī* 'he gave the sound *sādhu-* (good) to the bodhisattva'; K 40:27 *ū ā(mā)-cāṃ hālaiyāṣṭā pastā* 'and to the *amātya*-ministers he ordered', = K 43:144 *ū āmācā hālaiyāṣṭi pastī*; K 43:145 *ū āmācā hālaiyāṣṭi pastā* 'and she ordered the ministers', JS 13v3 *vyaysanāṃ jegi niṣāma hālaiyāṣṭā* 'towards the cessation, quiescence of troubles' (BS *vyasana-*). From *hālai* and *-āṣṭā* with *-ai->-aiy-* before the following vowel.
- hālsto** 'towards', *hā* with allative *-alsto, -aṣṭā*, V 329, 13v2 *kāmu hālau gyastā balysā āstā hālsto namasāte* 'in what direction the *deva* Buddha stays, thither he worships', BS G 37, 1125 *yena bhagavān tena anjaliṃ praṇāmya*, = V 338, 62r5 *kāmu hālau (gyastā)nu gyastā balysi āstā hāṣṭo namasāte*; V 81, 171v1-2 *kāmu hālau ṣā bh(āiṣajya-rā)jā gyastā balysā vātā hāṣṭu tsute* 'where was the *deva* Buddha Bhaiṣajyarāja, thither he went'; Sid. 102v1 *khūne hāṣṭā paśānā* 'a hole must be left', Tib. *thad-kar gtad-de*; Sid. 126v5 *hāṣṭā vāṣcā* 'hither and thither', Tib. *gan yan* ('wherever'); III 123:64 *hāṣṭa vāṣṭa jsāvai* 'goes to and fro', BS *ataś ca amutaś ca gacchati*; III 71:142-3 *hāṣṭā u vāṣṭā* '(with talking) back and forth'; SuvO. 36v4 *ttāna kūṣḍāna hālsto narāmānu* 'it is necessary to go from the palace', BS *tato rāja-kulād abhiniṣkramitavyaṃ*. See also *varālsto, cālsto*, V 114, 63r7 *gyasta-kṣīruvolsto* in the *deva*-worlds, BS *sura-ālaye*; Z 24:179 *gyastuvolsto*, V 77:145v4 *uskālsto*, V 77:145v3 *uskyāstu*. From *hā* 'thither' (**frāk*).
- hāva-** 'advantage, benefit, profit', K 138:923 *kāma ttī bistā bujse hāva* 'where are these twenty virtues, benefits', Tib. *yon-tan-gyi phan-yon ñi-śur śes-par bya-ste*; V 244, 3a4 *ttai hāva anuśaṃsa hūmāre* 'these are his advantages' (dyadic), BS *teṣāṃ ime guṇa-ānuśaṃsā bhavanti*; SuvO. 56v7 *hāva kāḍāna* 'for the benefit', BS *arthāya*; triadic

- K 90·751 *hāva bujse ānuśamsa*; K 77·219 *biśām satvām mistā hāvā* 'the great benefit of all beings'; SuvO. 53v3 *hāva suha padīnāte* 'he creates the advantages, pleasures'; K 60, 35r3-4 *avamāva mesta hāva byehe* 'he gets countless great benefits'; K 136·876 *hāvā kidna u hye kiṇa, u suhā kiṇa* 'for benefit, and for good (BS *hita-*) and for pleasure (BS *sukha-*)'; K 74·51-2 *dusā hāva* 'ten benefits'; II 105·111-2 *dasāina hāvām* (gen. plur.). Compound, v 77, 145r5-vi *sarvevasatvānu uysnaurāṇu vasku hāvamgārā* 'doing good for all beings' (dyadic), Tib. *sems-čan thams-čad yons hdsin-pahi*; v 183a2 *hāvamgārā carye jsa* 'in a career of benefactor' (BS *caryā-*); JS 11v2 *hiyāda tvī pañe va hāvamgārā* 'at hand for you, doing good for everyone'. From uncertain source; *ha-* is always ambiguous for *ha-*, *a-* or *fra-*, so here *hāva-* to base *hau-* 'produce' is possible, but does not explain the 'favour', hence rather **āva-* or *fra-āva-* from base *av-* 'to favour, help', to Av. *av-*, *avāmi* 'I help', *avah-*, *ūthāi*, glossed by Zor.P. *adīyārēnēt*. IE Pok. 77 *ay-*, O.Ind. *āvati*, *ūtā-* 'favour', *avas-*, *ōman-*, Lat. *aveō*, *avidus*, Celtic Welsh *awell* 'longing for'. Distinct is basic *fr-*, see *brav-*.
- hāsārya** 'teachings', K 24·101 *ṣa vaka jśā hāsārya mālakya gūḍa*, =K 16·160 *ṣa vaka jśā hāsārya mā(la)kye gūḍe* 'he for them (= *m vaska*) expounded texts', parallel to K 33·52 *ṣa-m vaska phiri j(s)ām vā phari hāsakye gverā* 'he for them [many] indeed many texts was expounding'. From base *ās-* to *ai-*, with increment *-s-* or inchoative *-s-* (IE *sk-*), 'to teach', Av. *aēθra-* 'teaching', *aēθra-pati-* 'official teacher' (later *(h)ēr-pat-*), *aēθrya-* 'pupil', *hamiḍ-pati-* 'teacher' (*ai-*: *-i/d-*), see BSOAS 20, 1957, 41-4; BSOAS 21, 1958, 536-8, with Tokhara AB *en-* 'to teach' from *ai-* with *-n-*. From *-āi-* before two consonants Khotan Saka has *hwāṣṭa-* 'best, chief', beside Turnšūq Saka *hveṣta*, Av. *hvōiṣta-*, Sogd. Bud. *γwyštēk* 'teacher', Man. *xwysṣṣr* 'superior', Oss. D. *xestār* (see s.v. *hwāṣṭa-*), hence here **hāi-s-* has resulted in *hās-*, whence *hāsakya-* 'a teaching'. In *hāsārya* 'teaching', it may be **hāsya-karyā-* or only with suffix *-āra-* **hāsāryā-* (note Av. *daxšāra-* 'a sign, mark'). See earlier, here superseded, BSOAS 29, 1966, 522-3. See below *hāsakye*.
- hāṣāka** 'suitable (?)', II 71·11 *hā ka nai hāṣāka jana* 'if this does not suit the persons' (see SDTV 74), as if BS *jana-* (uncertain).
- hāṣṭā** 'thither', see *hā*, *hālsto*.
- hāṣṭi** 'bursts', see *harṣṭi*, s.v. *harāt-* (SDTV 120).
- hāsakye** 'teachings', from *hā-s-* 'to teach' from *ai-*, with **āi-s-* > *-ās-*, as *hwāṣṭa-* 'best', Av. *hvōiṣta-*. Sees.v. *hāsārya* 'teachings', from *ās-* 'teach', < *āi-s-* to *ai-* 'to teach', Av. *aēθra-* 'teaching'. See also *hāsāṃśka*, and *pahāsā*.
- hāsāṃśka** 'document', II 71·10 *ḍva thye-ba khala-vya u hāsāṃśka jśām vā hauryari* 'give (2 plur.) the two, the *thye-ba* (Tib. *gte-pa* 'pawn'), *khala-vī* (Tib. *skal-bye*) and the document', see SDTV 74, dyadic, from *hās-* 'to teach' (see s.v. *hāsārya*, *hāsakye*), with suffix *-āṃśkā* or *-āṣkā-*, with *-ā-* as in the suffix *-āṣcā-*; rather than *sanh-*.
- hāṃpha-**, *hāha-*, *hauha-* 'broad', see *hvāha-*.
- hāha-** 'official title', II 58b9 *tī hāhā pyatsā budāṃdū* 'those we brought before the *hāha*-officials'. Possibly Chinese (SDTV 104, not explained), see s.v. *cāṣṭa-* 'assessed (?)'; and full text s.v. *maṣūṇ*.
- hi** 'bridge, causeway', III 72·152 *hi nāya sagyau ūca* 'place a causeway with stones in the water'; III 72·153-4 *khu mi hi nāstā yude, hīna jśām harbiśā ttramda, hi ūstam buṣṭāṃdā biśā khu na pahaištā hīna namaṣā* 'when he had built the causeway the army all crossed; at the last they broke up the causeway so that the army may not flee back'; JS 7v2 *nām ttāji neṣto hi bāja hubastā paspuḍāṃdā* 'as being a bridge well-secured at a river's stream, they trod'; K 21·6-7 *khu ja āye spāsa hi nāna hyā vara* 'as it appears in a mirror a bridge must be placed, fastened there', =K 28·181-2 *khu ja āye spāsa hi nāpe sau vara* 'as appears in a mirror a bridge is found, one, there' (omitted K 37 after 119). But III 80·33 *hiyi* is rather from *hiṅya-* 'own, belonging to' than plural 'bridges'. From **haitu-*, Av. *haētu-* Sogd. Bud. *ytkw*, Yaṣn. *ētk*, *itk*; Oss. D. *xed*, I. *xid*, Georgian lw *q'id*, later *xid*, Hungarian lw *heed*, *hid*, Pašto *hēl-* in the river-name *hēlmund*, Av. *haētumant-*, Greek script 'Ερμυονδρος, Zor.P. *hēt'ōmand*, Parāčī *hī*, Yidya *yeṣya*, Sanglēčī *yotuk*, Šuynī *yēid*, *yēd*, Rōšānī *īd*, *yīd*, Sarikolī *yēyd*, O.Ind. *sētu-* (adjective and noun) 'causeway', to IE Pok. 891-2 *sei-* 'bind', Lit. *saitas*, *siētas* 'bond, fetter', O.Slav. *sēti* 'net'. Note here *hyā* 'fastened' (see below) and *hubasta-*, *bañ-* 'to fasten' used of making a **haitu-*. See also s.v. *hiyā* 'bound'.
- hi** 'belonging to, own', K 155·60 *beysā hi gāṃhye rahāsā* 'the Buddhas' secret mystery' (BS *gubya-*, *rahasya-*), see also *hye*, s.v. *hāvya-*.
- hāgajye** -?, v 262, 2a1 *vrtsuwo nāsā gārtru vā hāgajye rro* 'a share in the clothes bought...' (SDTV 41; 43, possibly dialectal).
- hāciñāñā** -?, v 223·24·2, SDTV 84 *vara hṣa hāciñāñā dva ya*.
- hājaṇe** 'dust (?)', JS 14r3 *hājaṇe pastā kamalaḥ jsaunīkyi ṣṭāna* 'the head fell in the dust (?)', of him bowed down'. Possibly from **halj-* to base *har-* 'dark, red' with increment either *-g(h)-* or *-ḡ(h)-* hence *halj-* or *halz-* (see *ṣpuljei*, *ṣpaijai* 'spleen'). IE Pok. *ser-* 910-1 'red', Av. *harata-*, Lit. *sařtas* 'red (of fox)', see above *haryāsa*. For 'dust', as 'dark stuff', note O.Ind. *dhūma-* 'smoke', (above *dumā*) and *dhūli-* 'dust', Lat. *fūligō* 'rust'; and Zor.P. *āturistar ī siyāh* 'black ashes'. Possibly also III 79·14 *hajevi ṣrmā* 'dusty ruins (?)'. If **hāṃjaṇe* is read, connexion with *hiṃja-* 'red' could also be explained as 'red dust', see *hātānai*.
- hajevi** 'dusty (?)', III 79·14 *hajevi ṣrmā* 'dusty ruin (?)'. See *hājaṇe*.
- hiji** 'red', Sid. 136r5 *cha haryāsa u rrāṣa u hiji* 'skin black and dark and red', Tib. *mdog gnag-pa dan, sno-skyar hdug-pa dan, dmar-ba*, BS *ṣyāva-lolūta-*. See *hiṃja*.
- hijsara** 'in the range', loc. sing. to *hajsara* 'range, scope, BS *gocara-*'. K 23·68-9 *gumai hijsara dāva* 'at will the wild beasts in the range', with trajected *-i-*umlaut.
- hiṅā** 'army', oblique to *hiñā-*, see below.
- hiṅā** 'military title (?)', v 199a6 (space) *(h)hiṅā ṣanirā* 'Ṣanira official'; v 198, 63a2 *||hiṅā khāhapuñā*, adjective to *hiñā-* 'army'.
- hiṅā** 'own', loc. sing. to *hiṅya-*, see below, s.v. *hāvya-*.
- hiṅāa-** 'military', IV 42a1 *tī vā hiṅā vāra khamṣarāna hiṅai vāra* 'the portions of the soldiers, the portion of the troop of (district) Khamṣara'; IV 42a2 *ustāki vī hiṅai vāra* 'the portion of the troop of Ustāka'; IV 42a3 *mattiskāna hiṅā*

- vāra* 'the portion of the troop of district Martiśka'. See *hīnā* 'army'.
- hīnā** 'military (?)', Manj. 139 *biśa hīnā āstaṇṇa* 'all military things and the rest', Manj. 140 *hīn(ā) āstana pacadna*, plural to *hīnāa*.
- hīnām** 'groups (?)', s.v. *bāja-pāyā* II 50:43; 45.
- hīnai** 'member of a group' (*hīnā*-), V 203, 7925 *nūvarā hīnai vajya daṣṭe* 'new member of a group skilled in formulas (BS *vidyā*-)', see s.v. *vajya*.
- hīnja** 'red', Sid. 136r3 *cha ysica hame u hīnja* 'the skin becomes yellow and red', Tib. *mdog ser-śin dmar-ba dan*; K 154:36 *ysice śīye āṣaṇiṃ (-iṃ = -ai) cu ra hīnje ysarūṇiṃ (-iṃ = -ai)* 'yellow, white, blue, what also are red, green'. See *hiji*, *hātānai*, *henei*.
- hīhṭhe** 'truth', gen. sing. to *haṭhṭhā*-, Z 6:59 *hīhṭhe dyāmātā* 'vision of truth'; K 4, 141r4 *hīhṭhei rraṣṭa hvāñā ajśrānā* 'he speaks truth, right, undeceptful', Tib. *bden-par gsuv-ba, yan-dag-par gsuv-ba, slu-bar ni mdzad-pa yin-no*; III 128v2 *hīhṭhei hāmāñu* 'it must be true'; K 137:907 *hīhṭhi Prattīna* 'with promise of truth', Tib. *bden-pahi thugs-dum-gyis*. See *haṭhṭha*, *hakṣa*.
- hītalatsaa** laudatory epithet 'strong' or 'heroic', II 129:72-3 *cu jsām tta mājā rrispūra ṣṭāre u śiṃka ṣā āṃ tta kai u hītalatsai* 'these are who are our princes and excellent; he (of them) so is *kavi*- (wise, princely) and strong'; II 129:74-5 *klwa tta hamidā śiṃkyerā kā u hīvalatsā* 'when for me (-a = -am) they so are indeed more excellent *kavi*-s and strong ones'. From *hītala*- and *tsaa*- 'going, becoming' from **tsaka*- to base *tsā*- 'move' (in *patā-ta-a*- 'withdraw') as *staa*-, *stai* 'standing' to base *stā*- (against AM, n.s., II, 1964, 25 to *tsā*- 'to be quiet'). This *hītala*- 'strong' or the like can be analysed as *hī-ta-la*- with base *hai*- of Av. *haēm*, Zor.P. *xēm* 'character' and hence also in Got. *saiwala*- 'soul' (as the innate strength), O.Engl. *sāwal*, connexion with Buxārā Iranian *haitāl* 'strong man' (proposed by V. Livšic, Kara Tepe II, 1969, 67 fn. 103) and with the name *Heftal* indicates a base *hai*- and *hai-p*:-*hip*-. This is important for West Central Asia c. 300 B.C.-A.D. 300 as showing a Saka type of ethnic name.
- hātānai** 'red', Z 23:44 *henei candanā* 'red sandal', Chinese text *tsi* 'purple', K 109b:4 (=Japanese *murasaki*), parallel Sad-dharma-puṇḍarika-sūtra 287:18 *lohita candana*- 'red sandal', V 342, 84v4 *(hā)ṭāñje* BS G 37, 79a6 *lohita*-, Tib. *dmar-po*; III 124:77 *hainai*, BS *rakta*-, Sid. 155v2 *hinai*, Tib. *dmar-ba*; Z 8:12 *hātānai*, Z 4:33 *hātenai*; fem. Z 24:415 *hātūṅgya*, Z 24:501 *hatūṅgya*; Sid. 17v4 *hūñja*, SuvP. 69r4 *hūñji*, BS *lohita*-, see Sid. 136r5 *hiji*, Tib. *dmar-ba*; other later spellings are masc. *henai*, *heñnā*; fem. *heñji*, *heje*, *haiji*, *haijai*. Compounds, II 41:7 *hīnā-pamūhai* 'red-clad'; Sid. 131v5 *hīñmā-cha* 'red-skinned', Tib. *mdog dmar-śin*. With suffix *-ta* Sid. 150r3 *heñnāta cha* 'red complexion', BS *aruṇa-ābhāsaṃ rūpaṃ*, Tib. *rca dmar-śin*. Abstract, Sid. 145r1 *heñde jsa hañphva* 'possessing redness', BS *rāgaiḥ*, Tib. *rca dmar-ba* from **hātānatāti*-. Since 'red' and 'dark' may be expressed by one word (see above, s.v. *rāṣa*-), this *hātā*- may be connected with the **hīta*- of M.Pers.T. 'hyd', 'hyd' 'stain', Av. *āhiti*-, with *anāhītā*- glossed by Zor.P. *avinast* 'not defiled', with O.Ind. RV *āsita*-, *āsiknī* 'dark'.
- hīdā** '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, nirguṇṭī*; gen. plur. III 78:6 *hīnām ganām bā* 'fetid root of *hīnā*-plants'; beside *hīysaṃ*, BS *nirguṇṭī*. Hence *hīnā*- < **hīznā*- (with lost *-ys*-, as in *vaysīna* > *vāñā* 'now') and *hīysaṃ* < **hīzāna*- (see cognates s.v. *hīysaṃ*) from **azanya*- to *az*- 'blue'.
- hīnā**- 'army', inflexion nom. sing. *hīna*, acc. sing. *hīno*, later *hīna*, gen. sing. *hīñe*, plural *hīne*, inst. plur. *hīnyau*; V 110, 32r5 *tcūr-ysanyo hīno* 'four-membered army', BS *catur-angiṇiṃ 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 hīye hīnā* 'army of *māra*-demon', parallel BS *māra-sainyaṃ*; V 293, Harv. 3, 3b1 *haṃdara-kṣīrā hīna* 'army of another land'; V 110, 32v1 *īñāto hīno* (so), BS *paracakraṃ* ('foreign army'); III 71:138 *usthīyūñdā hīna biysāñja* 'they raised a terrifying army'; III 74:206 *pūrrūṃ tvā hīna biysāñja* 'I will overthrow this terrible army'; V 110, 32v2 *tcūr-ysanyo hīno* (BS omit); III 72:153 *hīna jsām harbiśā ttraṃda* 'the whole army crossed (the bridge)'. For leading the army *bāy*:-*bāsta*- is used, K 42:93 *hīna bāste* 'he led the army'; III 71:136 *hīna hā bāyām* 'we lead an army'; compound, IV 63a2 *hīna-bāyai* 'army-commander', plural, III 107:2:1-2 *hīna-bāyā*. The older *az*- 'to drive, lead', is in the compound, K 140:987 *ttīyā vā skandhā aysānai mistā hīnāysā* 'then the great captain Skandha (O.Ind. *skanda*-) the youth (*alysānai* = BS *kumāra*-)', Tib. *de-nas sde-dpon gñonus*. With *vaz*-, the compound, SuvO. 27v5 *īñāñu hīnañāñu iśśākā* 'driver back of foreign commanders' from *hīnā*- and *vazya*-, BS *paracakra-prativartana*-. The title Kroraina 661 *hinajha* of the king of Khotan, is like the Greek title στρατηγός, Kušan Surx Kotal *kara-lraṅga*-, Byzantine χαρσαργγης, Zor.P. *kanārang* (see *Mélanges linguistiques offerts à E. Benveniste*, 1975, 33-5) glossed by στρατηγός in Prokopios. A further compound is Z 24:413 *hīnāha*- 'army front' *āśsau hīnāhāna bistā vṛgysāre* 'the very horses (-u = *uta*), pierced, gallop from the battle front', parallel BS *senā-mukha*-, see *āha*- 'mouth' above. From base *hai*- 'to send out', *hainā*- 'army' as 'sent out', O.Pers. *hainā*-, Av. *haēnā*-, Zor.P. *hēn*, M.Pers.T. *hyyn* **hēn* (see above s.v. *hatcan*-), O.Ind. *senā*-. IE Pok. 890 *sei*- 'send out'.
- hīnām** 'plant name', see *hīna*.
- hīne** -?- , V 204, 1, 3a3 *ttā hīne harāsta* 'presents...'
- hīnai** 'red', see *hātānai*; V 63:22 *hīñnai yakṣā* 'red goblin' (BS *yakṣa*-).
- hām**-, *hin*-, *ham*-, *hem*- 'become', present *hāmā*-, participle *hāmāta*-, SuvO. 36r1 *hāmāñu stā* 'it must be', BS *bhavitavyaṃ*, SuvO. 24r4 *kūro kāmato vātā hāmātā* 'arisen in false thought', BS *abhūta-parikalpa-samutthita*-, SuvO. 24v5 *ttātā mātāñe hāmemāte jsa*, BS *mahābhūtāḥ* 'great elements'; Sid. 4r4 *khu ttika hamāṅga hamāñde* 'when these (*doṣa*-states) are equal', Tib. *de-dag čha mīam-na ni*; V 331, 24r2 *nānautā hāmātemā* 'I became invisible', BS G 37, 21a4 *antar-dhitāḥ*; SuvP. 62v4 *hamāne aysā* 'may I become', BS *bhaveyaṃ*; 2 sing. imperative middle, V 158, 193r4 *ttāna thu abā-tamai hāmu* 'therefore do you be unconfused'; 1 sing.

conjunctive, K 64, 82r1 *hamaune* (so); 1 plur. present, K 5, 142v3 *hāmāmane*, preterite III 75:219 *hamyadūm*; infinitive, II 100:219–220 *japhai āṣṭandaḥ hamau* (< **hāmānu*) 'discussion was to be held'; 3 sing. v 300, 4b2 *hānete*, 3 plur. ibid. *hāmāro*. Later from *hāmāte*, *hamye* 'he became', participle *hamya-*, Manj. 416 *hamvu* = *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 *dhurma*-elements'; = Manj. 145 *hamāma j(e)ga hīrāna*; K 62, 76v2 *hamaume jaigya jsa pūḍā ttathattā-ṅgarā* 'the nature of *tathatā*-suchness is free of arising (and) ceasing' (parallel BS *tathatā, svabhāva, utpāda-, nirodha-*). Older texts always *hām-*, later *hīm-*, *hem-*, *ham-*. From *hām-ā* < *ham-i-* 'originate', to Waxī *hūmū-* 'to be', *hūmiam* 'I may be', from *ham-i-* > *hūm-ū-* contrast Tumšūq Saka *rām-*, Sogd. Bud. preterite *wm't* (see s.v. *ggumai* 'at will'); Yazg. *mī-mad-* 'to be' may have discarded preverb *vi-* or *ham-*. IE Pok. 293–7 *ei-i-* 'go', O.Ind. *ēti, itā-*, Greek *εἶτι*, *εἶσι*, Lat. *eō*, Got. *iddja*, O.Engl. *ēode*, O.Lit. *eiti*, infinitive *eiti*, O.Slav. infinitive *iti*, present *idę*, Tokhara B *yaṃ* 'he goes', A *ymās* 'we go', Hittite *it* 'go' (2 sing. imperative). Note N.Pers. *sudan* 'become'.

hiya 'own', see *hāvya-*.

hiyā 'bound', dyadic Z 4:106 *tcamāna biššā hiyā basta parrāta* 'whereby all the bound ones (are) delivered'; Z 9:7 *parrāta biššā ttatvatu ggūta svabhāvina hiyā satva* 'all the beings by nature bound are really (BS *tatvataḥ*) delivered'; II 115:29 (*ysi*) *ri hiyai* 'bound in heart', like II 130b6 *basta aysamū* and Pali *paṭibaddha-citta-*, K 21:7 *hyā* 'bound, built' of the *hī* 'bridge'. See *hī* 'causeway, bridge'; Av. *haētū-*; and *hīha-* 'fastening; dam'. Also II 125:11 *hadādem* (*-em* = *-ai*) *ttadī [hiyem] hiyai ṣṭem* 'being heated only I am bound (in love)', see s.v. *hadādem* (**ham-tafta-*). Similar *basta-* 'bound (in mind)'. From base *hai-:hi-* 'bind', Av. *hinu-* 'bond'; with reverse *vi-* 'to open' *višai-*, see s.v. *hātai* 'opened', Zor.P. *višātaka-*, *višāi*, *višātār* 'opener', *višātan*, N.Pers. *gušādan*, *gušāy-*, Waxī *wištīy-:wašan-* 'to untie'. IE Pok. 891–2 *sei-:si-* 'to bind', O.Ind. *syditi, sināti, sinoti, sitā-*, aorist *dsāt, setār-* 'fettering', *sētu-* 'causeway', Lit. *siēti* 'bind', Hittite *išhīa-*, Luwian *hišhīa-*, 'bind', Greek *ἵσσειν*, *ἵσσειν* 'bond', O.Engl. *sīma* 'bond, string', *sinu* 'sinew'.

hiya 'sewn stuffs', v 305, 6b2 *[[[dvi] hiya nātā mūri puḍā* 'he took two sewn pieces; he offered *mūra*-coins'; beside *thau* (= *thaunā* 'cloth, silk') in the next line. From **hviya-* by loss of *-v-* (as in *tsīndā* 'they go' base *tsu-*) to base *hu-* 'to sew', Oss. D. *xujun, xud*, I. *xujyn, xūd*; Yidya *šuyam* preterite *šuyim* (with *u* and *ū*), also *šiy-* 'to sew' (see G. Morgenstierne, IIFL, 2, 279 **uz-(h)yi-*); with Sogd. Man. *švum-*; Waxī *šven* 'rope', Khowar *šumeni*; Oss. D. *sujnag* 'rope'. IE Pok. 915–6 *siū-* (to base *sei-* to bind'), O.Ind. *sīyati, syūtā-*, Lat. *suō, sūtus*, Got. *siujan*, Lit. *siuvis, siūtas*, O.Slav. *šije*, Russ. *šityj*, Hittite *šumanza* 'thread'. For *hiya* < *hwīya-*, note also II 113:81 *ganama-drīyām bādā* 'the time of the wheat-reaping', to base *drau-:dru-* 'to reap'. See *nūcā*.

hiya 'satiated', K 34:68–9 *tyām ji hiyāmdā, ysiraki hiye būve* 'they sated the roots of their heart', = K 18:198 *tye jsa hiyauda ysiraka hiye būve*, = K 26:129–30 *tye 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, xyrtaj* 'to entertain', Armen. lw *xncoy, xñjoy* 'feast'; O.Ind. *asecanaka-* 'insatiable'. The 'roots of the heart' are known to Oss. I. *zārdūjyūidāgtā* (V. Miller, Dictionary, s.v. *caγd*).

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 **hvaīyāh*, base *hva-* 'own', with *hāvya-*.

hiyāra 'fruit', Sid. 9r4 *hiyāra*, BS *phala-*, Tib. *šin-tog*; Sid. 143v4 *hiyārā*, Tib. *hbras-bu*; loc. sing. K 146, 4r1 *u tyai bhahyi šīna hiyāraṇa* 'and in one fruit of that tree; (like BS *phala-*), I 147, 56v3 *hiyāra padausidā* 'the testes swell', BS *vṣaṇā-wardhanam*; gen. plur. Sid. 18r5 *hiyārām hiya* (with short *-i-*), and also Sid. 109r2 *hiyāra*; Z 2:14 *hiyāra* 'fruits', gen. plur., v 116, 65r2 *hiyārāṇu*. Connexion uncertain to a highly ambiguous word: *h-* prothetic; *-iy-* and *-iy-*; *-y-* older *-y-* or replacement of a consonant *k, t* or *p, ī* from *adi-*; *-r-* from *-r-* or *-l-*; compound. Since 'fruit' can be called the 'swollen' or 'swelling' thing the base IE Pok. 772 *obhel-* giving (*a*)*var-* is a possible source with Armen. *beln* 'fruitful'; Zor.P., N.Pers. *bar* 'fruit' is from *bar-* 'to bear, carry'; M.Pers. T. *'ywr*, *'ywr* 'bud' may be **adi-bāra-*. There are also the words for cucurbitaceae, see above *byāra-* with *-āra-*. The base *al-* 'to grow' (in *aliya-* above) would give *-āra-*. The word *hiyāra-* could also be a compound with *hiya-* connected with the *hi-* of *hitala-tsa-* 'strong' or the like. Note also Zor.P. *ālūk*, N.Pers. *ālū* 'plum'. The use in I 147, 56v3 (*hiyāra-*, BS *vṣaṇā*) suggests a basic meaning 'swell', hence perhaps one should accept either *(*h*-)*adivāra-* base IE (*o*)*bbhel-* (see *bharša-* 'sea-monster' above), or a compound **haiya-āla-* 'growing strongly'. See also *varga-*.

hiyir- 'rejoice', see *hayār-*.

hiyaudi 'lord, owner', in titulature, II 66a1 *hiyaudi āmāci ṣṣau* |||; v 218, 14b1 *hiyaude ṣṣau viša* (space); III 146:89-1 *hiyaudi ānāca* |||; v 387, 45a5 *ttū hiyaudi*; ibid. 7 *hiyaudi hiye nera pya(tsa)* 'the lord before his own wife' (see s.v. *hambusdā* 'bows'); IV 2:1 *hiyaudā āmācā ṣṣau ṣattum vara* 'to lord, *amātya*, governor *Ṣattum*'; IV 11:1 *hiyaudi tsīṣi spāta sudārjjām vara* 'to lord, administrator, military officer *Sudārjjuna*' (see *tsīṣi* above s.v. *hārīwa-*); II 62:1 *hiyaudā āmācā ṣṣau viṣṇadattā vara* 'to the lord, *amātya*, governor *Viṣṇudatta*'; K 38:141 *ttai h(v)ā sā hiyāndā nādā tta ṣṭe didrāṇi, jastiṣai mauṇamdi* 'so she spoke to him saying, You are a lordly man (*nade*), such, like a *deva*-god's son (= BS *devaputra-*)'. To Tumšūq Saka *havyendi* 'owner'; from **hvaipaṭhyāvant-a* > **hviyā-vanda* > *hiyauda-*, Sogd. Bud. *γypδ'w'nt*; Zor.P. *xvṣā-vand* 'owner'. See s.v. *hāvya-*. Note *hiye*, *hiyai* 'master' BS *svāmin-*, with nom. sing. and gen. sing. *-e* < *-ānh* to **hvaayan-*, **hvaīyāh*.

hiyauda 'lord', v 237.36 *kā nāra kū natta paśa hiyauda kū bisakai mīnū* 'where wife, where sits the husband lord, where do I live in the house?', rather doubtful repetitive text. Possibly *paśa* < *paś-y-*, if **paśa* < **paṣṭha* < **paṣya-* 'to own' (as *haśā-*, *haṣā-* *haṣṭhā-* 'truth' < **haṣyā-*).

hiyausti 'belonging to', II 68.143a6 *u śa-m pūrā mara kṣikānāḥ su(remdrā ā)śīrī hiya miṣe hiyausti* 'and this my son here belongs to the wife of the teacher Surendra of Kṣikāna'. From **hwaipathyāvant-* with suffix-*ta-*, see *hiyauda-* 'owner, lord', Sogd. *γypδ*'w'nt, Zor.P. *xvēāvand*.

hiys- 'rise, reach', Sid. 129r1 *pāvū u haṅguṣṭām haṁdrrye vya bāta tti hiysde u paṣṭe* 'between heels and toes the wind so rises and starts', BS *pārṣṇy-angula-śrītā*, Tib. *rtin-pa-las sor-mohi bar-du na-ziṅ hgro* (*rtin-pa* 'heel', *sor-mo* 'toe'); K 90.732-3 *u biśā pīrmāttamaṇa bayṣūṇa bayṣūṣṭāṣṭā haiysde u śena ysaṁthāna jā-smarā hīme* 'and he rises to (attains) the supreme Buddhist bodhi-knowledge'; II 9.156 *paica śā haiysdai* 'he gets one covering-cloth'. With preverbs, see *pahīys-*, *bihīys-*, (3 sing. *buhīṣṭā* 'mounts'), *vahīys-* with participle *-hāṣṭa-*, *-hīṣṭa-*. From base *haiz-*: *hiz-* 'move up' with reversive *va-*, *vahīys-* 'descend', Av. *pāiri.haēzanuha*, 2 sing. imperative (**haisahva*) 'rise up around', glossed by Zor.P. *'phzn *aḥhizan*; Sasanian inscription Paikuli *'hyč- *āhēs-*, *whyč- *vihēs-*, Sogd. Man. *xyz-* 'crawl', *z'y-xyzxy* 'crawling on the ground', = Sogd. Bud. *z'y-γyz'k*, Man. *txyz* 'descend', Zor.P. *whyč- *vihēs-* 'remove', M.Pers.T. *xyz-* 'rise', *xyz-*, *wxyz-* 'descend', *whyz-* 'rise (sun)', Pahlavī Psalter *'hstny* infinitive **āhūstanē* (-st- < -št-); N.Pers. *āxēs* (*rist-āxēs* 'rising of dead'), Oss. D. *xezun*, *xist*, I. *xizyn*, *xyst* 'rise', D. *xeznā* '(high) grazing-place', D. *xezān*; I. *xizān* 'crossing-place, ford'; I. *axizyn*, *axyst* 'climb over'; D. *ūāl-axez* 'victory', I. *ūāl-axiz* (here *x-* kept, as in D. *xed*, I. *xid* 'bridge'). This Iranian *haiz-* indicates IE *seig(h)-*; to IE *seig(h)-* with nasal *siṅh-* the O.Ind. *siṅhā-* the 'pouncing' lion, Armen. lw (from lost Iranian) *indz*, *inc*, *-ouc* 'leopard' (< **hinzu-*) belong. See above *sarau* 'lion' as the 'pouncer'; this *sei-gh-* is connected also with IE *seidh-* in O.Ind. *utsedha-* 'raised place' (as *bher-g-* beside *bher-dh-* 'cut' see IE Pok. 135, 138).

häysä 'skin, hide', Z 20.35 *kho häysä daundä putä* 'as a skin blown up, inflated', parallel BS *ḍtir vā vāta-pūrītā* 'or skin filled with wind'. With *-ka-*, II 39.20 *hiysaka*. From *iza-*, Av. *izaēna-*, *izaēna-* adjective 'made of skin', Balōči *hiz* 'leather churn', *sik* (< **ski*) 'skin', Pašto *šai* 'leather bag', Yidya *ize*, *yizio*, *yidzya*, Orm. *iz* 'skin-bag', Oss. D. *xizā*, I. *xyz* 'net, veil', adjective D. *xizān*, I. *xyzyn*; I. *xyzäg* 'reticular membrane; sack'. See above s.v. *ijīnai* adjective 'of a cushion', Waxī *ižin*, *yifin* 'carpet', with *-j-* < *-zy-* (as *špuljei* 'spleen' **sprzya-ka-*). For *hiysaka*, see SDTV 120.

hiysam 'plant name', Sid. 13v3 *hiysam*, BS *nirgunḍi*, Tib. *nirgunṭhi*, vitex negundo; II 85.23 *śemā-pahā: hiysam nirau* '(Chinese *ien-mo* < *iām-mak*) **zam-bak*, vitex negundo, cassia' (K 234, Giles Dict. 13096; 68.1). Possibly **azanya-* to the base *az-* 'blue' s.v. *ysamye*, *aysūra-gūna-*. See above *hina*.

hiysamām 'coriander', Sid. 13ov5, BS *dhānyaka*, Tib. *hosuhī hbras-bu*; I 167, S3r3 *hiysmām*, BS *dhānyu-*; III 91.218 *kapāysā tti hiysāmau* 'cotton seed, coriander' (BS *karpāsu-* 'cotton'). The seeds are very thin, proverbially a type. Possibly from **azyā-māna-* 'goat's small grain' to *aza-* 'goat' (Av. *aza-* Nirangastān 11.4v9, Zor.P. *az*), and *māna-* to base *man-* 'small'. IE Pok. 728-9 *men-*, O.Ind. *manāk* 'a little', Lit. *menkas* 'small', Tokhara B *menki*; Armen. (*manu-*) *manr* 'small, thin, fine', *manouk* 'child', Greek *μάνυ-μικρόν*, Celtic O.Ir. *menb* 'small'. To this belongs Oss. D. *mānk'i*, *mīnk'i*, *mengi*, *mingi*, *māngāj*, *mānk'āj*, I. *mānk'āj* 'small'.

hiysga-, see *haysga-* 'nostril', III 130, 1a1.

hiysga 'exhausted (?)', v 179, 1a1 *hiysga nōāta bate dyūte u bate pyū(ṣṭe)* 'exhausted, diminished (dyadic) he saw little things, he heard little things'; *ibid.* v 179, 1a2 *vasvāte ha(ysga nō)ātā arthā* 'of purity the exhausted, diminished meaning'. From base *haik-*: *hik-* 'to pour out, run away, sink', whence **hičaga-* **hidzga-* > *hiysga-*, in passive sense 'sunken, exhausted' (= *nōāta-* 'dimmed, weak, slack'). Note *-zg-* < *-dzg-*, *hiysga-* < **hičaga-* **hidzga-*; as in unvoiced *hāste* 'he pours out', from **hičatai*, **hičste*, and *paṣṭste* 'it burns', **saučatai*, **sōtste*. From *hiysga* came *haysga* by change *-i-* > *-a-*.

hāra 'thing; wealth, possession', translating BS *dharma-* as 'philosophic element', contrasted with *dāta-* 'law' for *dharma-* as 'doctrine'; *hira-*, *hira-*, *hera-*, IV 2.4 *mānai hirā ttude* 'he carried off our property'; SuvP. 68v1 *dira hira* 'bad thing', BS *pāpaṃ*; III 123.68 *haira pačana* 'give property (money)', BS *dana prratsadaya* (= *dhanam praticchādaya*); Sid. 9r5 *hera*, Sid. 8v3 *hirām ja*; v 139, 1a4 *tusšā dharna hāra* 'void elements' dyadic; SuvP. 70v4 *hirrua*, BS *karma*; SuvO. 54v6 *hārna*; v 226, 20b2 *ttāna hārāna*; SuvP. 67r2 *hiryau ja*, BS *karmaṇāṃ*; III 124.83 *arīṣṭa haira* 'unpleasant things', BS *virūpa-vastu*; v 70, 8v5 *aysu asādu* (BS *asiddha-*) *ḍiru hāru yanimā* 'I do an evil, bad thing', BS G 37, 12b4 *pāpakam akusālam karma abhisaṃskāraṃ kariṣyāmi*; v 70, 8v5 *ḍiryau hāryau pathiṣṭā* 'he refrains from evil things', BS G 37, 12b6 *sarva-pāpaṃ parivarjayati*; v 70, 8v6 *biśā hāra byāta yande* 'he remembers all the bad things', BS G 37, 12b7 *sarva-dharmā āmukhī-kariṣyati*; gen. plur. v 52, S3a3 *hārāṇu*; loc. plur. v 52, S3a2 *hāruṣo hāra āysda tande* 'he protects things in the things'. With suffix *hāryāṇa-* 'state' see below; compound, *hārṣṭyā*, *hārṣṭai* 'being in reality, really', see below. With *ju*, v 117, 66v2 *biśā hāra āphārāre hārgyu ne varata bāḍa-ḍrū ne hāmāte* 'all things are disturbed, there no security of land arises at all', BS *viśamāḥ sarva-bhāvā hi bhavanti viṣayaṣya hi*. From base *ar-* 'to reciprocate (in shares), get' with *-āra-* from *-rya-* (as *mārāre* 'they die', later *mīr-*, *mūr-*, like N.Pers. *mūr-*; and as **zrya-* in *ysirai* (**zrya-ka-*) 'arsenic'), hence to Zor.P. (*h*)yl **(h)ēr* (or **(h)īr*) 'thing' (expressed by Aramaic (C̄BW), M.Parth.T. *'yr*, M.Pers.T. *xyz*, *x'yr*, Armen. lw *ir-* (*i-* kept in inflexion and derivatives, note also *ham-širak*, Iran. **ham-xširaka-*), see details TPS 1959, 71-4. IE Pok. 61 *ar-* 'to share', Av. *ar-*, *arṇau-*, Armen. *arṇoum*, *ar* 'take', Greek *ἀρνύματ*. See also *hiri* < *hārā i* (*i* < **aiwa* emphatic particle) 'at all' after negative. **hivattara** 'more left behind', III 63.131 *cu...saṃtsera*

tsūmāṃdām satoām buḍa hirattara hamāra 'who... of the beings moving in the migration are more left behind'. From **harita-tara-* to *hars-*, *harita-* 'remain behind'.

hiravi 'plant name', Sid. 146v1 *hiravi*, BS *udicya-*, Tib. *balaka*; both *udicya-* and *vālaka-* are the *hrīvera* pavonia odorata; I 157, 72r2 *hiravi* BS *abuda-* (= *abda-*) (cyperus hexastachys communis); I 185, 104v4 *hiravi*, BS *jalā* (andropogon); I 187, 106v4 *hiravi*, BS *jaladu-* cyperus rotundus; I 191, 111v1 *hiravi*, BS *vālaka* (andropogon). Possibly from Prakrit to BS *hrīvera*, but a base **harya-* is possible for 'cutting edge', suitable for the edges of a sharp grass. See base *har-* s.v. *ārā* 'saw (tool)', Balōčī *harraḡ*, *harag kanag* 'to saw'. IE Pok. 911-2 *ser-*. See *hacana*.

hīrāsa- 'black', see *haryāsa-*, *hīryāsa-*.

hirī 'at all', IV 4.11 *u hirī nā haure* 'and give nothing at all', from *harā* with *i* < **aiva* 'emphatic particle', as in *vari* 'there' for BS *tatra* *eva*. See *hera vi*.

hirāvi 'at all', K 41.57-8 *hirāvi haḍi tta prrāṇāva* (BS *prāṇātipāta-*) *nā yinirau* 'but so do not kill at all', = K 44.177 *hirīvi haḍi tta prrāṇāva ni yinirau*. See *hera vi herōi*.

hīro 'upon', v 332, 25r3 *āysanānu* (BS *āsana-*) *hīro* = v 71v6 *āysanānu be(nda)* 'upon the seats', BS G 37, 22a5 *āsaneṣu*, Tib. *khri*. . . *la*. From **arya-* with suffix *-au* or *-ām* to *ar-* 'towards (here)', Lit. *artūs* 'near', Greek ἀπρτ 'just', Armen. *ard* 'now', Tokhara B *ārte* 'near' (BS *upa*), A *ārtak*, see BSOAS 21, 1958, 535-6.

hāryāṇa- 'state, condition', Z 22.250 *ttyau jsa hāryāṇa yādāndi hatāru uysnora vicitra* 'through these, the beings did various deeds formerly'; with adjectives to form abstracts Sid. 5v1 *sturā hirāṇe* 'grossness', BS *sthaulya-*, Tib. *śa che-ba* (*śa* 'flesh'); Sid. 5v4 *bijairna hirāṇā* 'pre-eminence', BS *pradhānatā*, Tib. *gco-bo*; Sid. 6v5 *ysādī hirāṇi jsa* 'with old age', BS *vṛddha-*; II 103.55 *naṣāma hīryāṇa vīra* 'in quiescence'; Sid. 17v5 *niṣṭi herāṇa vīra bāyidā* 'brings to nothingness, destroys', Tib. *med-par byed-do*. From *hāra-* 'thing', possibly **hāra-kānya* (like *kādāgāna-* 'act', *kiḍyāna-*).

hārthanu 'suddenly', Z 14.7 *padīyi sastā dukhyau hārthanu ṣṣīve* 'to him it seemed burnt by woes, suddenly, at night (the whole migration)'; Z 5.23 *ka hā ṣṣuva hārthunu āta* 'when the report suddenly came'; Sid. 127r1 *hirthaṃ jsa*, BS *āgantun*, Tib. *glo-bur-las*; dyadic, Sid. 125v5 *āvaṃdū hirtha hamye* 'arisen suddenly', BS *āgantū-*, Tib. *glo-bur-las gyur-pa*; Sid. 141v5 *āvaṃdū hairthaṃ jsa*, BS *āgantū-*, Tib. *blo-bur-du*; Sid. 144v2 *hairthā vī āvaṃdū kaṃmā vī* 'for a sudden wound', BS *āgantun vranam*, Tib. *glo-bur-gyi rma-la*; JS 29v1 *vāttālā* (BS *vātāli-*) *pane herthaṃ vīra* 'a whirlwind suddenly arose'; III 16v4 *dātā hārthunā biṣvā kṣīraṇvā haurāṇā* 'the *dharma*-doctrine must be given suddenly in all lands'; with *-m-* restored from the anusvāra of *-n-*, III 75.216-7 *praharam nīṣāta prrāsā*, *hairthamāi rāmā hīye*, *tera biṃdā ttramā* '(Daśagrīva) threw the weapon (BS *praharāṇa*), the missile (BS *prāsā-*); suddenly it entered Rāma's forehead'. From *hāra-* (as in *hārṣṭyā* below) and *-thana-*, *-thuma-* (later *-thama-*) from **thagna-* 'swift', to M.Parth.T. *agn-bud* 'swift' **taḡna-ḡand*, Armen. *lv tagnap* 'haste; anxiety' (*tagna-* with *-p-* see Studi linguistici in honore di Vittore

Pisani, 1969, 96). See also *thatau* 'swiftly' from either *ḡang-*: *ḡag-* '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-*.

hārṣṭyā, *hārṣṭai* '(standing in reality) really, at all, at any place', SuvP. 66v2 *rrumūḍūni hīrṣṭai niṣṭā* 'there is no joy at all', BS *na caṣasti rati me kvacit* (with variant *balam* 'power' for *rati*); Bcd 48r4 *baudhacittā na hanāṣimā hairṣṭi gvāna* 'may I not at all ever lose the thought of bodhi-knowledge', BS *bodhīyi cittu ma jātu vimuhyet*; v 26, 51r2 *aysmū hīrṣṭyā ni skue yindā hirā*, = Z 8.37 *aysmū hārṣṭyā ne skutu yindā hāru* 'the mind cannot really touch an element'; v 26, 51v4 (*tatvatu*) *tu hīrṣṭyā hajvatattā ku ṣṭi*, = Z 8.45 *tatvatu* (BS *tatvataḥ*) *hārṣṭyā hajvatattā ku ṣṭe* 'really (dyadic) where is wisdom?'; Z 12.51 *ne parimā hārṣṭei karā u kari nā gṣṭhā* 'I do not really command and I do not help at all'; K 155.53 *na hamāṃde hairṣṭim vī (-im = -ai)* 'they may not really become'. From *hāra-* 'thing' and *ṣṭā-* 'to stand'; note *-āyā*, gen. sing. *haḍāyā*, loc. sing. *haḍāya* from *haḍā* 'day'.

hālyysda- 'present', K 1, 135r1 *hālyysdu vāt(ū) pyū(ṣṭā)* 'as soon as heard', Tib. *ma-thag-tu* (Tib. rendering of BS *-mātra-* with participle), translation E. Lamotte, 236 'en entendant'; Z 2.100 *cvā tā tta ratā* (BS *rati-*) *hālyysdā* 'what is so the pleasure present for you'; II 118.133 *vīna haiysdā vī* 'now, at present'; Z 12.42 *kvi aṣṭā hāysdā cai pajāttā ne hedā* 'when it is present for him, (to him) who asks for it, he does not give'; Sid. 134r3 *vāusai hiysda ysorjā āstamna hvave ṣṭāre* 'fainting is present; anger and the rest are mentioned', BS *mūrccābhūh*. . . *smṛtaḥ*, Tib. *mi dran-ṣio myos-pa rnamṣ yin-no* ('not remembering, insanity and the rest are present'); v 4.1.4 *kyāysdā*; II 100.242 *mīṣṭā kṣārma haysdā ttaī* 'there is present great shame'; II 86.33 *haysgyi* and 35 *haysgya* should be *haysdyi*, *haysdya* (obscure passage). Adjective, I 251, 1v5 *hīlysdājsyānu u ustamājsyānu gyastā(nu)* 'present and final (= future) *deva* (Buddhas)', BS *anāgata-pratyutpanna-*; v 107, 29r7 *padāṃjsyānu hālysdāṃjsyānu ustamāṃjsyānu gyastānu balyāṣānu*; SuvP. 67r1 *hīysdāṃjsva*, BS *etarhi*; III 50.48 *vāṇa haiysdāṃjsva* 'now, present'; note also SuvO. 54r4 *biṣṣā gyasta balya hatāḍarāṃjsya vaysṇāṃjsya ustamāṃjsya* 'all *deva* Buddhas, former, present, final (future)', BS *sarva-buddhānām attā-anāgata-pratyutpannānām*. Hence *hālyysda-* = BS *pratyutpanna-*, of isolated and highly ambiguous origin; if the *-l-* is in the base, it gives *harz-* with **hrzata-* > *hālyysda-* (like Tumsūq Saka *jezda-* < *yazata-*, but Khotan Saka *gyasta-*, *-sd-* > *-st-*); such a base *harz-* could be IE *ser-ḡ(h)-*; if the *-l-* is intrusive, the base is *hiz-* with **hizata-* to *haiys-* 'rise, reach'; there is still the *-ysd-* from *-z-d-* as in *naysda-* 'near' which offers a base *hid-* not noticed in Khotan Saka, but known in O.Ind. *sādh-*: *sidh-* 'to reach', Av. *hāiḍiṣta-* 'reaching most', IE *sea-dh-*. A further possibility lies in **rṣṣda-* (with prothetic *h-*) formed (like *mṣṣd-* from *marz-* in *mulysdi* 'favour') from base IE *reḡ-* 'go straight to, attain, reach' or from **rṣṣata-* direct to IE *reḡ-* (see s.v. *rrays-*); this would give **ālyysda-*, so explaining the presence of *-l-*.

hāl̥sti 'spear', later *haṣṭā*, *huṣṭā*, Z 4:60 *ttṛṣṇūlu kāḍare hāl̥stā būdāra ātaṇa u cakra* 'tridents, swords, spears, axes, missiles, discuses' (BS *triṣūla-*, *cakra-*); Z 24:410 *burjsā hāl̥stinu māstā* 'great flashing of spears'; III 63:137 *haiṣṭā hīvī nauhā: jsa* 'with point of spear'; Manj. 231 *ttresule kāḍare hūṣṭā* 'tridents, swords, spears'; IV 21:3 *huṣṭā* 'spears'; IV 24v2-7 *haṣṭā*. Parallel Tokhara A 264r1 *cākkri tomāri śaktīn tris(ūli bli)ṇḍipālyi kāreñ* five BS lws with *kāre* 'sword'. From base *ṛṣṭi-*, *hāl̥sti* replacing *-rṣṭ-* by *-l̥st-* (*ṣ' > ś*), like *pal̥sti* 'back' from **pṛṣṭi-*, to Av. *ar̥sti*, *ar̥ṣṭya*, O.Pers. (*a*)*r̥ṣṭi-*, *ar̥ṣṭika-*, Armen. lw *aṣṭeay*, gen. sing. *aṣṭēi*, Chorasmian 'šc (*c=ts*), Zor.P. *ar̥ṣṭ*, glossed by *nēzak* 'spear', *aṣṭr*, *ar̥ṣṭr*, N.Pers. *xīṣṭ*, Oss. D. *arcā*, I. *arc*, *ar̥cytā*; O.Ind. *ṛṣṭi-*, Pali *iṭṭhi-* Prakrit *riṭṭhi-* 'sword', Hindī *iṭhi* 'spear', *riṭh* 'sword'. IE Pok. 335 O.Ind. *ṛṣṭi* 'thrust, pierce', *ṛṣṭi-* 'spear', Lit. *erškētis* 'thorny plant'.

hīvāma- 'own', K 59, 34r2-3 *hīvāmye phara jsa* 'in his own language', parallel Pali *sakāya niruttīyā*. For *-ām-*, note also O.Ind. *svāmin-* 'owner'. The full text is quoted s.v. *bārays-* and *hāvya-*; it is also s.v. *phara*. Disputed interpretation as between 'their own' or 'his own'. See Fr. Weller, AM, n.s., 2, 1925, 348-51: both explanations in Pali; in Tibetan 'their own'. Note also Z 14:81 *hāvyo pharo pyūvāre hīvya gāmu salāvu biśsu nā anuvaritāte balysānā bajāṣṣā* 'they hear their own language, actually their own words (BS *saṃlāpa-*), the Buddhist 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-viśaya-* (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-viśaya-yāt*; v 110, 32r4 *hīvīna kṣīra* 'in his own land', BS *sva-viśaya-gata-*; v 118, 67r3 *hīvyau y(s)anyau* 'with his own folk', BS *sva-janaiḥ*, v 111, 33v1 *hīvyo hīvyo kṣīraṇuvog* 'in each their own countries', BS *svaṣṭu svāṣṭu viśayaṣṭu*; Z 5:7 *hīvī uysgrute tcarma* 'he scratched his own skin'; Sid. 139r2 *hva hva dūṣṭā hīyā hīyā arvānāṇ gāṃ āstaṇna (-ānāṇ for -ināṇ)* 'of each *doṣa*-state, of each its own collection of medicaments', Tib. *nad-gāi* (basis of disease) *so-sohi sman-gyi sde-čhan rnam-skyis*; K 147:37 *harbaīsa hīye nū byehā paryara pārautte* 'may you all be pleased to rest each according to his own place'; loc. sing. *hīṇa*, K 53:10:10 *hīṇa aysmya* 'in his own mind'; K 39:156 *hīṇya kṣī(ra)* 'in his own land'; K 35:82 *hīṇā ysīrāṣṭā* 'to his own heart'; v 383:028 *ṣā pāṇa-galā āsarī babudā hīvī* 'this water-jar (=BS *pāṇīya-ghaṭa-*) is property of the teacher (BS *ācārya*) Babudā' (possibly *Bhadra-buddha-*); III 126:3 *hīya nāma* 'own name'; K 151:43 *hīye aysmū jsa* 'with one's own mind'; K 147:33 *hīyvā hīyvā jastabavinīā* 'in each their own *deva*-god's abodes' (BS *bhavana-*); with suffixed pronoun *-īṇ*, K 10, Ab3 *hīvyatūṇi nūsta nulyśdā* 'their own, great favour' (lost context); oblique, Z 5:75 *hāvāne saṃṇe jsa*, =Manj. 232 *hīya saṇā* 'with one's own plan'; v 133, 2a4 *hīvīṇe kvete jsa* 'with one's own force (*hautā-*)'; v 155, 2a2 *hīvīṇa biśśā* '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 *hācyāre* 'appropriate', v 108, 30r4 *hīvyāte*, BS *parigrahaṃ kuryāt*; v 112, 34v4 *hīvyāmata*, BS *parigraha-*, K 75:16 *divyau hīyaṇe hame*, =K 76:214 *divyau hīvyāṇe hime* 'he becomes owned by the *devatā*-deities'; K 141:1023 *hīvyāṇāme kiṇa* 'for protection', Tib. *yonsu bzuo-ba* (=Mahāvvyutpatti 9230 *parigṛhāta*); K 140:978 *hīvyāṇe*, Tib. *yonsu bskyan-ba* ('protect'); K 108:299 *ttiyau hīvyāṇe* 'by them he is owned (=protected)'; 3 sing. Manj. 290 *nersūya hīyade* 'he gets the gift' (BS *niryāta-*), hence *hīvyāṇ-*, *hīyaṇ-* 'to appropriate, own, protect', by suffix *-an-ya-*, with **hīvyāṇatai > hīyade*. Abstract *-auścā-*, v 332, 24v1 *hīyauśca-pāskāla* 'having form at will', BS *kūma-rūpiṇah*; Z 3:133 *hāvyaūśca*, Manj. 183 *hīvyauśtau*; Manj. 180 *hīvyāṣṭa*; K 56, 22r2 *hīvyāṣṭa* (broken, but rather *ṣṭa* than *ṣṭha*); K 9, 43r4 *hīvyauśkyā*; III 25, 25b1 *hīvyāṭca pamāka hāmā* 'desire becomes the measure', BS *sā eva apāramitā*; adjective, Z 22:156 *cā nā ni hīvyākā ttā nāste rrundā pājīṇuvog ttuvīdā* 'who, not an appropriator, takes them, he conveys into the king's treasuries', also *hīvāma-* 'one's own', see above, K 59, 34r2 *hīvāmye phara jsa dā uysdīse* 'he teaches the *dharma*-doctrine in (each) his own language', the allusion to the *nirukti-*, each different dialect, Pali *sakāya niruttīyā*. With negative, K 154:41-2 *ahīye herā nāsāmi* 'taking not one's own', =BS *adatta-ādāna-* 'taking not given things'; Z 12:64 *ihīvī hedā* 'he gives not his own'. Note Avestan *havaēibyā-ča anhavaēibyā-ča* 'one's own...alien', Zor.P. gloss *xvēš...xvēš*. For the use of *hīvī* with genitive see also Sogd. Chr. *šwṇny xypṭ m't* 'mother of the king'; the corresponding Kroraina Prakrit has *tanuvāga*, BS *santaha-*, *santikā*. From *hva-* with compound **hva-paṭhya- > hāvya-*, Tumšūq Saka *hawya-*, to Av. *xvāpaiṭhya-*, *xvāpaiṭhya-*, O.Pers. (*h*)*svāpaiṭhya-*, Sogd. Bud. *γypṭ*, *γypṭ'w'nt*, Man. *xypṭ*, *xypṭḍ*, *xypṭ'wnd*, Chr. *xypṭ*, Yavn. *xep*, *xap*, *wxap*, *xē* 'own', M.Parth.T. *wxybyh*, *wxybyy-x'dg* 'own-born', M.Pers.T. *xwybš*, *xwyš*, Zor.P. *xvēš*, N.Pers. *xvēš*; Oss. D. *xecau*, I. *xicau*, D. *mā-xe*, dative *mā-xecān* 'myself', I. *mā-xī*, *mā-xicān*; Pašto *xpal*, Šuynī *xupaθ*, *xubaθ*; *xu* 'one's own'; Rōšānī *xubaθ*, *xu*, *xo*, Yidya *xoy*, *xwoi*, *xdy*, Sanglēči *xē*, Yazg. *xī* 'oneself; one's own', Waxī *xū*, Sarikolī *xubaθ* 'oneself', *xubaθ xī* 'his own', *xīn*, *xīn* (oblique to *xubaθ*). IE Pok. 882 *si-*, O.Ind. *svā-* 'one's own', Av. *hva-*, *xva-*, O.Pers. (*h*)*uwa-*, O.Lat. *souos*, *suus*; Got. *swēs* 'own', Lit. *savęs* 'of himself', *sāvvas* 'own', O.Slav. *svojī* 'own'.

hiśā 'uneven places (?)', II 37, 12b7 *ysādadattā hīsvā padī parya jaṣṭi āskūryāṇ hiśā pyāhaitta* 'order Ysādadatta to clear the road in the uneven parts: with the men of Āskūra beat down the uneven parts', SDTV 39. Note II 33, 3b3 *(paṇ)ḍā khunā ṣṭe* 'there is a hole in the road'. Possibly **haiṣya-* 'rising' to *haiṣ-*, see above *hīys-*, and *hārāṣka-*.

hiśśana- 'iron', Z 27:43 *ṣṣai hiśśanā khastu ne yīndā* 'even iron cannot injure'; Sid. 13v2 *hiśṣaṇ*, BS *ayas-*, Tib. *lāṣa*; Sid. 152v4 *hiśā*; IV 56a2 *sau kiṇā hiśaṇ* 'one kin-weight of iron' (Chinese *kin* '600 grammes', K 385:1 *kin < kīn*); IV 66b1 *hiśaṇ haura 3 kiṇa* 'give iron, 3 kin-weight'; with *-aka-*, Sid. 102v2 *hiśinakā jsa* 'with iron (tool)', Tib. *lāgs-kyis*; adjective, Sid. 146v2 *hiśanya*

bājinaṇa 'in an iron vessel', BS *āyase...pātre*, Tib. *lāgs...kyi smod-du*; Sid. 146v2-3 *hiśāniṣe ā vā sāvīṃṣe bājīṣṭha haṃdri vya* 'in an iron or copper mortar', BS *āyase tāṃra-pātre vā*, Tib. *zaps-sam lāgs-kyi gtun-gyi naṇ-du*; III 71·151 *saṃgā hiśaṃ ttralau sā* 'stone, iron, tin, copper'; III 18·34 *u hiśā āṣkā, jarā biṃdā* 'and iron tears, upon the liver', where 'iron tears' may correspond to O.Ind. *ayo-rasa-* 'iron rust'; III 91·210 *hiśa hīyā rranūškā* 'iron scrapings'; v 268, 47a7 *hiśaṃ adārye kyūyase vira* 'iron on the other side'; v 268, 47a2 *hiśāniṣe śau|||* 'one iron (vessel?)'; K 144, 2r3 *hiśānvā gīsvā buñāmai hyaihai* 'he suffered binding in iron bonds'; v 125, 10a4 *śau hiśānai pharhyau* 'one iron pot'. From **aśyanya-*, Waxī *iśn, yīśn*; Av. dialectal *haosafnaēna-* 'made of iron'. **auspana-* from **ausūana-*, Sogd. Bud. adjective, 'spn'yn'y, fem. 'spn'ynčh, Man. 'spnyn(y), Chr. 'spnynč, 'sfnyq, Chorasmian *aspanī*, M.Parth.T. 'swn 'āsvana-; M.Pers.T. 'hwn, Zor.P. *āsen* ('syn), N.Pers. *āhan*, Balōči *āsīn*, Oss. DI. *āfsān*, adjective and noun *āfsājnag* 'iron; of iron', D. *āfsājnaggun*, I. *āfsājnagdžyn* 'made of iron', Pašto *ōspana, ōspīna, Sanglēči ōspōn, Šuynī sipin, Xūfi sipun, Sarikolī sipin, spin, Yidya rispēn, Munjānī yūspen, yispēn*. From **aśuana-*, IE (a)kuano-, to Greek *κῶκος* 'dark, dark-blue', in contrast to red copper, bronze, see cognates s.v. *svamdūm*. For *a-* note also O.Persian in Greek *σιδηρεος ἀκινάκης*, Sogd. Bud. *kyn'k* 'knife, sword' (this base *hi-* is traced in O.Ind. Vedic *hināśa-* 'ploughman', BS *cimara-* 'iron', see TPS 1935, 67-9).

hiśśāḍai 'kinsman', Z 5·2 *paṃṣa naḍaune hiśśāḍai pūra kaṃsa-dāysna biśśā śśūra jsatāndā* 'the five (Pāṇḍava) heroes killed all the bold sons of the kinsman with *Kaṃsa-dāsa*'; Z 24·449 *ysanyau hiśśāḍyau hayūnyau jsa* 'with relatives, kinsmen, friends'; abstract, III 134a5 *avāṣkālsto hiśśāḍoṣtu dāryśde* 'he maintains undivided kinship'; adjective, v 98, 1r4 *hiśśīḍausūṃau aysmū yande* 'he practises the friendly mind', gloss to BS *maitra* (ibid. 1r3), hence parallel to BS *maitrā-citta*. From *hi-* < **hwai-* 'own' (Av. *xvāē-*) and possibly **śarta-* 'union' to base *sar-* 'join, unite', Av. *sar-* 'union', Oss. -*sār* in Oss. D. *iuonāx-sar* 'band of youths'; I. *gūppyr-sartā* 'groups of sons of the House'; O.Ind. Vedic *yuga-śaram* (dyadic compound), Pašto *sara* 'together with', *sara kṛal* 'to associate with'. IE Pok. 582 *ker-* 'mix', O.Ind. *śrāyati* 'cooks', *śrīṇāti* 'mixes, cooks', Greek *κερα-, κίρνημι* 'mix', *κράτος*, O.Engl. *hrēran* 'to stir'. See *sairkha-* and Armen. *sah* s.v. *spātā-*.

hiṃśīne 'may I give', K 154·39 *carā (au)rga hiṃśīne (-iṃ-=-ai-)* 'may I give a lamp with reverence', see *hatīś-*, *haiśś-* 'give, send'.

hiśīme 'teat', only Sid. 102r5 *gūṃhye hiśīme* 'cow's teat', BS *go-stana-*, Tib. *bali nu-sor* (*nu* 'breast', *sor* 'finger'). From base *hai-* with increment *haiz-* whence *haizy->hiś-* and suffix *-amā-*, beside *hai-k-* 'to pour out' (see *hiya-*, *hāste*) to IE Pok. 893 *seik^v-*, 894 *sei-p-*, *sei-b-* 'filter, sift, sip' to Pok. 889 *se(i)-* 'sift'.

hiśāu 'lack of appetite' Sid. 11v5 *hiśāu*, BS *aruci-*, Tib. *yi-ga hēhus-pa*; Sid. 13v5 *phāhā u hiśāu* 'ejection and loss of appetite', BS *aruci-cchardī-*, Tib. *lud-pa dan yi-ga hēhus-pa dan*; Sid. 12r1 *hiśāu bāma* 'loss of appetite,

vomiting', BS *aruci-cchardī-*, Tib. *yi-ga hēhus-pa dan, skyug-pa dan*. Possibly from **fra-zūāba-* 'depriving of taste' reversive *fra-* (see s.v. *hamatte*) and *-aži->-iś-*, to Sogd. Bud. *zβ'β* 'taste', *zβ''β*, verbal *zβ'βt* 'he tastes', = *zβ'βt*. To IE Pok. 399 *geu-:gu-*, and *geu-s-* 'to taste', O.Ind. *joś-:juś-*, Av. *zaoś-*, see *jūh-* above. A variant is Sid. 134r4 *hausāu-v-ī hame* 'he has loss of appetite', Tib. *yi-ga hēhus-pa dan*. See also *zū->zb*, M.Parth.T. *pdyszbd* 'chased away', M.Pers.T. *pdysz-*, *pdysz-* (**pati-aśya*, 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'.

hiśce 'coming', v 222·22·2 *hiśce gvaścyē* 'coming, parting'. To base *hiś-*.

hiścā 'comes, reaches', Sid. 149v5 *khu hā aurmaydām hiye hāya-ṇi ni hiścā* 'when the ray of the sun does not reach it', Tib. (differt) *grib-mar bskams-pas* (*grib-ma* 'shade'); = *hiśtā* 3 sing. to *hiś-* 'come'.

hiśa- 'filth', Z 2·44 *cile varata baysgu mudīni haṃtsa hiśyo jsa ggādāre* 'garments of corpses lie thickly there with the defilements'. From *hiś-* to *haik-* 'pour out' (see s.v. *hāste*), Av. *hiśra-* 'fluid, exudation from a corpse', Zor.P. *hiśr*. Possibly Sarikolī *yarx* 'animal droppings', Waxī *rax* 'dung of cows or sheep', Sarikolī *riś* 'excrements', Oss. D. *lāxā*, I. *lāx* 'excrements' (if not from **liyaxa-*). For the *-i-*, note also *hiśūška* 'dust' below, from *haik-*: *hiś-* 'be dry'.

hiśtāte 'he sent', Z 23·144-5 *śśakrā hā kūśde hiśtāte samudru hiśtāte nāga kūśde u biśśā kinnara gyasta* 'Śakra (= Indra) sent to seek, the *nāga*-snakes in the sea he sent to seek and all the *kinnara*-fairies (and) the *deva*-gods'. Chinese translate by *k'ien ſī* 'send envoy' (K 38r·2; 885·1). From *hiśt-* (*t-* present) with *-āta-* participle (see *huśśāta-* 'grown', *gaisāta-* 'returned'), to base *aīś-:iś-* 'to send', as M.Pers.T. *pryst-* **frēst-* 'to send', participle *pryst'd* **frēstād*, N.Pers. *firistād*, *firistād* 'send'. Hence **fra-iś-t-* 'to send', participle **fra-iśt-āta-*. See also *hiśte* 'he sent'. To Av. *aēś-*, *iśa-*, *iśta-*, O.Pers. *aīś-*, *frāīśayam*; M.Parth.T. *fryśīg* 'sent; messenger', and *fryśīg*, M.Pers.T. *prystīg*, N.Pers. *firištah*. IE Pok. 299 *eis-* 'move fast', O.Ind. *iṣṇāti, ṭyati* 'hasten, drive', *ēṣati* 'glides', Greek *ἰσρός, ἰσρός* 'powerful' *οἶμα* 'attack', Lat. *ira* (**eisā-*) 'anger'; to *ois-*, O.Engl. *of-ost*, O.Saxon *oð-ast* 'haste'.

hiśte 'he sent', Z 5·33 *āmācu hā haḍu hiśte* 'he sent the *amātya*-minister as messenger'; Z 24·260 *mārā hā hiśte dutarā irate dašte* 'Māra-demon sent there his crafty clever daughters'. From **fra-iśta-* 'sent forward' see s.v. *hiśtāte* 'he sent'.

hiśṣṭai 'he studied, learnt', II 3·37-8 *abidarma yāṅga-śāstrra hiśṣṭai yāṅga-sthauna tu tta bauttai sa khu hīya nāma* 'he studied the *abhidharma* ('philosophy'), the *yoga-śāstra*, the *yoga-ssthāna*, this he so understands as his own name', parallel III 126·2-3 *abidarma yāṅga-śāstra haṣṭa yauga-sthauna tu tta bauttai sa khu hīya nāma*. The form *hiśṣṭai* seems the more original reading; the eight *prakaraṇas* are named II 3·39 *prakaranaḥ haṣṭi* and this may have introduced *haṣṭa* 'eight'. But *haṣṭa*

might be a variant for *hiṣṭai* 'he studied'. From **fra-ai-s-* to base *ai-* 'to learn', see above *hūsakye* 'teachings' from (*h*)*āis-* to this same *ai-*, Av. *aēθra-* 'learning'. IE Pok. 11 *ai-* Greek αἶνος, αἶνῆμι 'state', αἶνιγμα 'dark saying', Got. *aiþs* 'oath', O.Engl. *āþ*, Celtic mid.Ir. *oeth*; with Tokhara AB *e-n-* 'to teach', see s.v. *hāsarya*, *hāsakye*. From **fra-aiṣta-* > *hiṣṭa-* (-*ṣṣ-* to separate the word from *hiṣṭa-* 'sent') and possibly **hiṣṭa-* > *haṣṭa-* in the variant *haṣṭa* for **hāṣṭe*.

hiṣṭā 'eighty', Manj. 310 *arvyaṃ jsa goṭha rru āsta hiṣṭā pyaucaī vahaiṣai 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*.

hiṣ- 'come, go', participle *āta-* (**ā-gata-*); 3 sing. Sid. 133r5 *hiṣṭā*, Tib. *phyin-nas* ('arrive'); v 246, 1322 *hiṣ*, BS *nipatsyati*, =K 97.199 *hiṣṭye*; SuvP. 74v3 *gvaṇa deṣina hiṣṭā* 'the teaching enters the ear', BS *karṇa-puṭe deṣanā ninādiṣyati*; Manj. 97-8 *hiṣa c(ā)ṣṭa bṛisēda ma hūna jsa vāṣṭa* 'he comes to where he awakens from a dream here'; 3 plur. Sid. 203 c *hā pā urmaysdām bhāyā ni hiṣṭmā* 'to which (water) the sun's rays do not come', BS *sūrya-varjitaṃ*, Tib. *ñi-ma mi mthon-bahi (ēhu)*; 2 plur. imperative, II 94.34-5 *parau yai khu hiṣyarā pūhyai hadai varī 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 sṣ hada vā hiṣmā ṣṭārai* 'he heard that the messengers are coming'; future, III 139v1 *ku mā hiṣānu* 'where is it to be come by me' = 'where must I come', BS *kuṭra vasīṣyāmi*; infinitive, JS 8r4-vī *pacīḍai dāṣā hiṣā staurā avasta maraṇa-bhayā ttriṣa 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-*; *ttriṣa-* 'sharp'). Noun, v 339, 79r1 *hiṣca*, =v 76, 112r6 *hiṣkya* 'coming', BS G 37, 73b7-74a1 *abhiṣamparāyāḥ* ('future state'); SuvP. 64r1 *hiṣci beḍa* 'in future time', BS *āgama-kāla-*; Sid. 7v1 *hiṣcya beḍa*, BS *āgāme*; Manj. 380-1 *vainā paṣṭāme hiṣcye bhvāme jsa padai paysaida* 'without arising, coming, by bodhi-knowledge he recognizes the path'; see above *hiṣce*; K 68.214 *hiṣca na nāpe* (BS *jñāpya-*) *ni vā paṣṭāma gvāna* 'the future is not found nor origination at all'; with *-stya*, Manj. 249 *paṣṭāma hiṣṭye naiṣṭa* 'there is no starting, coming'; Manj. 224 *hiṣṭya*; noun **hiṣāmatā-*, K 148.65 *satva viṣaunara[na]ṇi hiṣaume vīra tsīde* 'may the beings overcome the advance of evil-doing' (= **viṣ-ūna-karaṇīya-*). With *hais-* III 134.84 *vaṇa haiṣṭa* 'now he comes', BS *adhunā āgacchati*; III 73.189 *haiṣṭa* 'came'. From **fra-isa-* > **hēs-* > *hiṣ-*, or (*h*)*ā-isa-* > (*h*)*ēs-* > *hiṣ-* (the *ā-* being supported by the participle **ā-gata-* > *āta-*), to Av. *isa-* inchoative to *aiṣ-* (as O.Ind. *icchatī*, *iṣṭā-* 'desire'), Sogd. Bud. *ṭys-* 'to enter', *ṭys-* 'ṭy' 'come', Yaṣn. *tis-*: *taxta-* 'enter' **ati-isa-*, **ati-gata-*, Waxī *wis-*: *wiṣṭ* 'to set (sun)', Yaṣn. *wes-*: *uxta* 'go out'. IE Pok. 299 *eis-* 'hasten', see s.v. *hiṣṭāte*; not IE Pok. 16 *ais-* 'wish'.

hiṣa- 'greed', SuvP. 63r4 *hiṣāna* 'through greed', BS *mātsarya-hetunā*; triadic K 73.32 *hiṣa hagavāma lāba* (BS *lobha-*); Z 12.65 *ysurre jsa o hiṣāni dīdete ku butte*

'when he knows the evil from anger or from greed'. Not 'desire', but a pejorative word, hence possibly from **ixs-* > *is-* with prothetic *h-*, connected with Oss. D. *xicā*, I. *-xic* (in *āmxic* D. *āmxicā* 'propensity') 'lust, jealousy, seduction' from **ixcā-*, to O.Ind. *ic-* in *vicyā* RV 10.10.6 (the Yama and Yamī poem) possibly 'seducing' (but highly uncertain). The equivalent of Oss. D. *-i-* and Iron *-ī-* is irregular. But the meaning suits all three cases. A further connexion could be sought in Got. *aihtron* 'to beg, long for'.

hiṣūṣka- 'dust, powder', SuvP. 72v3 *peṣārā buṣāñā jimāne, hiṣūṣki vāsta u spyē* 'garlands, perfumes, unguents, powders, garments and flowers', BS *gandham ca mālyam ca vilepanam ca vāsam ca cūrnam kusumam vicitram*; Sid. 150v5 *hiṣam hiya hiṣūṣka* 'powder of iron', BS *ayaṣ-cūrma-*, Tib. *lčags-kyi phyē-ma*; Sid. 152v4 *hiṣa hiya hiṣūṣka* BS *ayo-rajah*, Tib. *lčags-kyi phyē-ma*; Sid. 150r1 *sā hiya hiṣūṣka* 'powder of copper', BS *tāmraṃ*, Tib. *zavs rnam*; Sid. 106r3-4 *hiṣam hiye hiṣūṣki jsa camdam ham-bādā arve damdā hā hiṣūṣka 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 phyē-ma, sman de-rnam spyir bsdoms-pahi čhad dan*; Manj. 426 *hiṣūṣka cadaniṣe* 'sandal powder'. From **hix-s-* 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 zaṃ haēčayaḥ* 'the wind will dry out the earth', Zor.P. gloss *us vāt zamik hōṣenēt*; Av. *haēčah-* 'dryness', Zor.P. gloss *hušk*; Av. *hiku-* 'dry'. IE Pok. 894 *seik-* 'be dry, become dry' (beside *seik-* 'pour out'), Lat. *siccus* 'dry'.

hāste 'he wets, he sprinkles', Z 14.79 *hamī raysā ūce ttuto ṣṭando hāste* 'its whole water liquid (BS *rasa-*) sprinkles the earth'; preterite, K 29.204 *tī khwa ja hiyā utca tṭyau agyau baida* 'then when she poured the water on those limbs', =K 38.139 *nīṣā tvā utci baiṣā agāṃ baida* 'she threw (=poured out) all the water on the limbs'. Here *hiyā* for **hiyātā* 'she poured' to *hixta-* participle to *haik-*: *hik-* 'pour out', with *hāste* < **hičatai*, to Av. *haēk-*: *hik-*, Zor.P. *āṣinčitan, paṣinčīšn, āṣīxt*, N.Pers. *pašanjidan* 'be sprinkled', Sogd. Bud. *pr* **ṣyčēh* 'ph' 'by running water', Man. *ṣṣyč-ḍ'rm* 'I poured out', Chr. *ṣṣyčy bwtqn* 'was poured', *ṣṣyčn'* 'pourer', Gazī *enjūe* 'he pours'. See also *āṣṣimgyā-* 'pool'. IE Pok. 893 *seik-* 'to pour', O.Ind. *sécate, sincati, siktā-, seka-*, Greek κῠαίνω 'I wet', Lat. *siāre* 'urinate', OHG *sihan*, O.Engl. *siġan* 'drip'. See also *hiysga*.

hīhā 'fastening', Sid. 137r4 *hīhā jsa strīṣāñāñā* 'to be tightened with a band', Tib. *khkyeg-du bčug-pa* ('bind'). See *hīhā* 'dam'.

hīhā 'dam, sluice', IV 11.3-4 *khu ūtca (hūmā)te nā hīhina hambūdi* 'if there is water, the channel is filled with a dam'; IV 11.8 *khu nā hīhina ni hambūdi* 'so that the channel is not filled with a dam'. From base *hai-*: *hi-* 'to bind', see above *hiyaa-* 'bound'.

hīha dāmmā 'hearth-smoke, soot', Sid. 147r2; Sid. 122r1 *hīhā daumā*, BS *dhūma-*, Tib. *khyim-gyi du-ba* 'house smoke'; also Sid. 147r4 *piha dāmmā*, Tib. *dud-pa* 'smoke', parallel to Waxī *kat-ḍīt* 'roof-smoke, soot'. Two words: *hīha-* < **aīha-* < **aīda-* to base *aīd-* 'to burn',

Greek αἴθραλος 'soot' and *pīha-* < **pa-aiṭha-* < **pa-aida-* (with *pa-* as in *pīha-* 'price' to base *ai-* 'to give') to IE Pok. 11 *aīdh-* 'burn', O.Ind. *inddhē*, *iddhā-*, *indhana-*, Greek αἴθω.

hu- 'good' prefix, SuvO. 53v4 *ttye śā bāsa hugyastu gyeḥāna ysānāhānu* 'her house must be clean' (dyadic), BS *sva-grhaṇi susodhayitavyaṇi susnātavyaṇi*, 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-*, *hūnaṣpausṭa-*, *hunāta-*, *hunūṣṭhura-*, *hubasta-*, *hubārūāndei*, *hubuṣṣānaa-*, *hubyauda-*, *huyuda-*, *hauyuda-*, *huyśānautta-*, *huyśirra-*, *huraṣṭa-*, *hurītara-*, *huvatiṣṭa-*, *huvathāta-*, *huvadīta-*, *huvayśāna-*, *huvārausta-*, *huvāsva-*, *huvāysana-*, *huvistāta-*, *huśṣīya-*, *huśṣīsta-*, *huśīya-*, *hustriya-*, *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. *hw-* (= *hə-* < *hu-*), N.Pers. *hu-*, Greek script, O.Pers. α-, ο-, υ-. IE Pok. 1037-8 *su-* (from *esu-* 'good'), O.Ind. *su-*, Greek υ- (ὕγιος 'healthy'), Celtic Gaul. *su-*, O.Ir. *su-*, *so-*, Welsh *hy-*, Lit. *su* (*sudrūs* 'luxuriant' plants). IE Pok. 342 *esu-*, Hittite *aššu-*, Greek εὐς.

hū 'there', III 50·50-1 *hū pañe sarvaṇa baysa vasva karvīnā paṣa kḥu ye ttyā baysau biśa-ṇi paṣa īda 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 ttaṇḍī pūna tsūṇda kīra* '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 *hūi ysaira sthūda* 'the human heart is tough', =K 19·232 *hvī ysaira sthūda*, =K 36·98-9 *hvī ysairi styūda*. See *hvyā-*.

hū- 'both', see *hū-dva*.

hū 'asleep, sleeping', from *hūta-*, K 45·17 *kḥu śi naḍa hū yīde u śvāṇṣavai hūna drrauda* 'when this man fell asleep and at midnight dreamed a dream'. See *hūs-*: *hūta-*, base *hwap-* 'sleep', *hūna-* 'dream'.

hū 'to dry', infinitive to **hūś-*, v 336, 35r2 *ce va hautta mahāsamudrā hū* 'who could make the great sea dry?', BS G 37, 32a2 *yuh śaknuyād eka-pāṇi-talena mahāsamudraṇi śoṣayitūṇi* ('with one palm'). From base *hauś-*: *hūś-* see *huṣka-*, *huṣī*, *huṣṭa-*.

huga- 'soft', see *hulga-*, *hauga*.

hugyasta- 'well-cleaned', SuvO. 53v4 *bāsa hugyastu gye-hāna* 'the house is to be well cleaned', BS *grhaṇi susodhayitavyaṇi*. See *gyeh-*.

hugvāna 'at all', see *gvāna-*, BS *jātu*.

hūjāte 'he held', Z 23·154 (<...> *hūlāi śśakrū bā hūjāte* (<...> *baḥys* <...>), in the story of the descent from the Tuṣita-heaven, parallel to Tib. *thogs-te*, Pali *dhāresi*; Chinese text has 'Śakra carries the *cāmarī* (chowry, yak-tail fan)', but the Tibetan translation has Brahmā carry the yak-tail. Possibly the Khotan Saka had *disa-* 'chowry' for Śakra. Note similar Sogd. Bud. Dhyāna 222 *wyḥ dsty* 'sp'ytk 'psm'k δ'rt 'he holds the white yak-tail in his hand'. From base *hauk-* possibly to Lit. *sukū*, *sūkti* 'to

turn' (see s.v. *bgta-*), with *hūjāte* < **haučaya-*, but **fra-ue-* is also possible.

hūñ- 'speak', later from *hvāñ-*, base *hvan-*, Sid. 125v3 *hūñe* 'utters (*nvāka hūñe* '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-*.

hūñā 'in sleep, in a dream', see *hūna-*.

hūñā 'blood', see *hūnā*.

hūñinaa- 'containing blood', Sid. 20v1 *cu buysīñā ṣeida ṣe hūñīnem* (-em = -ai) *aviysāra* (BS *atisāra-*) *jinākā* 'what is (= as to) goat's milk, that checks dysentery with blood', Tib. *rahi ho-mas ni khrag-čhad sel-zin*. See s.v. *hūnā*.

hūñjināa- 'sanguineous', Z 24·399 *hūñjinai bārā nuṣṭhuru ttiyā vabeḍā* 'a blood rain then rains savagely down'; Z 24·397 *ttye pūrāysaiye baḥāna haṇṭsa balondā maharaṇ-ggā pātāyau huñjinā yā dasta* 'his son is born together with cuirass, powerful, athletic, with powers, his hands containing blood'; K 35·91 *hūñjinai maistā tcā padimāñā* 'a large pool of blood must be made', =K 27·146-7 *hūjine tcā padimāñā* (=K 19·223), parallel Divyāvadāna 448·11-13 *puṣkariṇi... kartavyā... rudhireṇa pūrayita-vyā*; I 189, 108v3 *hūjija arja* 'sanguineous piles' (BS *arśak-*), BS *rakta-arśas-*; I 147, 57v3 *hūjināvai khaurga* 'sanguineous spittle', BS *rakta-niṣṭhivana-*; Manj. 31 *hwājinau yadrrā gihana* 'by help of frames of blood' (BS *yantra-*).

hūñjuḍa 'blood-covered', Sid. 12r3 *hūñjuḍā phāhā* 'ejection of blood', BS *pitta-asra-*, Tib. *khrag lud-pahi nad*; Sid. 101r4 *hūñjuḍa arja hiya, paṣākyāṇi arve* 'of piles with blood, medicaments of things to be boiled', BS *srāvaṇa-rakta... pācanāḥ*, Tib. *khrag-nad-kyi gzan-brum-čan-la čhos-par byed-pahi sman*; see *hūnā* and second component -ūḍa in *be-vuḍa*, *pūrūḍa-*, *sagūḍa-*, see *vūḍa-*.

hūḍa- 'given', participle to *haur-*, from **fra-brta-*.

hūḍaga- 'covering', II 46·43, with variants III 102·49 *hūḍaiga*, II 9·148 *hū[nai]ḍaiga*, II 60·28 *hūḍaigi*, II 59·3 *hūḍaiga*, II 59·4 *hūḍaiga*, II 60·30, *hūḍaiga*, II 72·4 *hūlyega*, III 81·166 *kyesā, hūlaihā:hame* 'the Turkish (*kis*) quiver is *hūlaihā*'; II 81·168 *kapāḥ:kā, hūlaihā:hvāi turakā hime* 'the Turkish *qapyaq* is the mouth of the quiver'. In II 72·4 the context is *riḥt-jūṇi hūlyega 30-čū* 'a *riḥt*-coloured cover, thirty feet'; II 9·148 *śīwī hūḍaiga pasta hūḍai śā* 'he ordered to give one handkerchief covering', with Chinese *suei* < *śīwāi* (K 1138·8); III 102·48-9 *āṣkyau jsa habadai hūḍaiga śu-kyaina* 'a covering filled with tears, a handkerchief', with Chinese *šou-kin* < *śīu-kien* (K 895; 384). The form may be Saka, see the similar word Yidya *wulyeḡo* 'a small shrub', Waxi *yurya*. Variation -d- and -l-, see s.v. *habaḍa-*, *habāla-* 'filled'. Saka dialectal word *hūḍaiga*, *hūlaihā-* can be traced to **āvartixa-* > **auḍiha-* > **ūḍiha-* with prothetic *h-*, to the base *var-*, *vart-* 'cover', see s.v. *nyūd-* (**nivart-*); for the -aiḥa-, note also *thaura-caiḥa-* 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 kāmāte keita* (2 plur.) 'think well-thought thoughts'; v 83, 9v2

- (a) *hutāṣṭa* 'inconceivable', translation E. Lamotte, Śūrangama-samādhi, 225 'inconceivable' (= BS *acintya*-).
- huto** 'part of a horse's body' where there are whorls of hair (*iṣā*-, BS *āvarta*-), *huto viri ggālserai ṣṣūjāte vaṣṭa* 'on the thigh, on his neck continuous with one another' (of the whorls). From **huxti*-, Av. *haxti*-, Oss. DI. *aγd*, Waxī **yoγd* (*yoγut*) 'groin', Kurd. *hēt* 'thigh, loins; knee'. IE Pok. 930 (*s*)*heng*- 'to limp', O.Ind. *sākthi*-, *khayati* 'limps', Greek *σάκζω* 'limp', O.Norse *skakkr* 'limping', O.Engl. *scanca* 'shank'.
- hūttarya** 'easily crossed (?)', Manj. 108 (*juḍi*...) *iṣe dūkhvāṣṭa hūttarya* '(ignorance) returns them easily-defeated to troubles'. Possibly *hu*- with base *tar*- 'convey across; defeat' (as Av. *taurva*-) with *-arya* kept, instead of passing to *-ira*-, or secondary contact **tarita*-. See s.v. *tīnu* for base *tar*-.
- hutsuta**- 'well-come', v 343, 85a3 *gyasta balysa ce hutsutu pando tsutāndū* 'deva Buddhas who have come on the good path', BS *tathāgatāḥ*, Tib. *de-bśin gśegs-pa* (note also BS *sugata*-).
- hudanda**- 'well-tamed', Z 22.147 (the *cakravartin*-emperor's horse) *tsāṣṭa 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 mēhan*; III 24, 23a3 *dvāvāra-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 *vamalakīrtta hudaha* 'Vimalakīrti the great man'; v 82, 13r4 = v 82, 13v2 *thu hudaha* 'you, O good man', BS *tvam sat-puruṣa* (voc. sing.); K 149.5 *aśigrīva hūdahā* 'Aśvagrīva, fine man'; v 140, 88a4 *hudahe ba(l)y(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 śkīmā(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', *pruhonā*-, *prahonā*- 'garment'. See *dū*, *dva*- 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-dvyāṃ 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-ḥun gñis*, Sid. 122r4 *hām-dva dva bhāga* 'both two portions' (BS *bhāga*-), Tib. *cha gñis-kyis*. From dyadic *ubhā* and *dvā*, with *hū*- from (*h*)*uvā*, to Av. *uba*-, *wa*-, *ua* (medial *v=ui*), *ava*-, *va*- (glossed by Zor.P. *harv* 2), Sogd. Bud. *wβyru* **ubayam* (O.Ind. *ubhaya*-), Mūnjāni *avelyi*, *avelyi*, *ābeli*, *abeli* (**ubaya-dva*-); Śuynī *varθ* (*v* < *b*-), Sarikolī *verθ*, *vert* 'both' (compound *uba*- and uncertain second part); Parācī *hu*- in *huddi*, *huddinān* 'both', *hu-ṣṣe* 'all three', *hu* 'all', Oss. D. *xibe-dzāstāj* 'with both hands' (*xibe*-**ubai* or **ubaya*-). See also Z 20.13 *hūwaysaīi*. 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*, *βā* 'both', OHG *beide*, *bēde*, Tokhara A *āmpi*, *āmpe*, B *antapi*, *āntpi*. See also below *hvā-daṣṭā* 'with both hands'.

huna 'men' K 74.58 *diḍā huna* 'evil actions of the men (?)' (in a text which has *tūda* from *tvandanu* 'reverence'), from *hvandī* '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. *gnid*, loc. sing. Z 3.137 *hūnā* 'in a dream', inst. sing. Z 4.72 *hūnāna*; v 101b5 *biysāndye hūnāna* 'of one awakened from sleep'; Manj. 97 *khū hūnā detta ttāja* 'when he sees a river in a dream'; K 111r1 *kye ttu hūnā daiyā* 'who might see it in a dream'; Manj. 255 *hūna-nermyena* (BS *nirmita*-) *hamaga āttama hūvyārai* 'they appropriate the self as a dream-created thing'; Manj. 372 *hūnā mānāda* 'as in a dream', 323 *hūnā m(ā)ñāda*; Manj. 395 *hūna mānāda*, = Z 9.18 *hūnā mānāndu* 'like a dream'; III 123.49 *hūna ā hūśāṃ* 'sleep came, we sleep', BS *nidrā āgatā svapāmi*; Manj. 171 *jad(i)nai hūna jsa bitcapha* 'troubled by dream from ignorance', = Manj. 14 *jadīnai hūnana bitcapha*; K 150.16 *hūnā viśūnā* 'bad dream', K 59, 31v4-32r1 *cu burai hūni ālambana drimṣṭīye (-im-=-ai-) māra-karma* 'whatever are dream, grasping, false views, acts of Māra-demon'; K 59, 32r2 *hūnā mānāṃdi ṣṭāre* 'they are like a dream', K 112.374-5 *hūna mānāda mīrice* 'like a dream, a mirage' (BS *marici*-); = Manj. 184 *hwana mānāda mīrece*; K 137.893 *aseḍye hūnā uysdvyāṃciñā* 'destroying evil dreaming' (BS *asiddha*-), parallel BS *duṣvāpta-nāśani*; SuvP. 75v2 *ekarāttri-deśīni vi hūnā* 'the chapter of the dream in the teaching (BS *deśanā*) of one night (BS *ekarātri*)', = BS *deśanā-parivarta*-; K 111r5 *rīvou hūśandā śśānye pātco hūnā dāte* 'a form, while lying asleep, then he saw in a dream'; K 113.386 *hūnā rīva* (BS *rūpa*-) *vaicaitra* 'various forms in a dream'; Manj. 174 *hvīlāiñā* (for *hūnā*) = Z 5.61 *hūnā* 'in a dream'; Manj. 195 *cu hūnā cu ra js(ā) yeṣa* '(woman) who is dreaming who also is awake' with adjectival *hūnāa*-; with *-aka*- suffix, K 35.87 *hūnīki dye* 'he saw a dream', = K 26.141 *hūna dyai* = K 18.215 *hūnā dye*. Uncertain, v 281.76, 9a1 *||me ha(ṃ)tsa hūnāda||*. From base *hvap*-: *hup*- 'sleep', see below s.v. *hūs*-, *hūta*-, here **hvafna*- > *hūna*-, Av. *svafna*-, Sogd. Bud. *γwβnw*, *γwβny*, Man. *xwβnyy*, Yaγn. *xūmn*, *xūṣn*; M.Parth.T. *xwṃr*, M.Pers.T. *xwṃn*, *xwṃr*, Zor.P. *xwṃn*, Pahlavī Psalter *hwṃny* 'sleepless', Yidya *xūbun*, Sanglēcī *xūdm*, Śuynī *xūdm*, Parācī *xōm*, Waxī *yīndt*, *yūnūk*. IE Pok. 1048-9 *syep*- 'to sleep', O.Ind. *svdṃna*-, Greek *ὑπνος*, Lat. *somnus*, Celtic O.Ir. *sīan*, Welsh *hun*, O.Norse *svefn*, O.Engl. *svefn*, Lit. *sāpnas*, Tokhara B *ṣpān*, A *ṣpām*, Hittite *suppariija*- 'to sleep'.

hūnā 'blood', *-i*- stem, Z 20.54 *nāhune ggūne tcāra pī hūnā mājsā māstai āṣke hvī āśśucā* (BS *aśuci*-) *biysma bile* 'nails, hairs, fat, fatness, blood, marrow, brain, tears, human filth (faeces), urine, intestines'; acc. sing. Z 24.412 *śśandā nā khāśāte haṃjsaṣṭāna hūnū* 'the earth drinks their blood purposefully'; gen. sing. Z 13.99 *dyānāhāre dvāte indī kye vīna āstai hūnē* 'they are *devatā*-deities consuming meditation (BS *dhyāna*-, *āhāra*-) who are without

bones, blood'; inst. sing. Z 5·8 *hūcīne hūne jsa piḍe* 'he wrote with his own blood'; Sid. 101r3 *u hunai vā nīrāmi* 'and for him blood comes out', Tib. *khraḡ hdzag-par rtoḡs-na*; Sid. 105r4 *huñai jiye* 'in his blood he is ill'. Tib. *khraḡ zad-pa* ('ceases'); loc. sing. III 93·253-4 *biṇna hūnaña vasūje* 'it cleanses blood due to wind'; III 93·264 *hūna* 'in blood'; K 144, 2r4 *ysṭrājā hūnā khāṣṣidā* 'they drink the heart's blood'; Manj. 130 *kaga hūna āstai thīya* 'he drew out skin, blood, bones'; Manj. 287 *bada huña vīna* 'bonds without blood' (as an impossibility). The oblique *hūnu*, *hūne* became the nom. singular beside *hūnā*. Adjectives see above *hūnīnaa-*, *hūṃjīnaa-*, *hūṃjūda-*, *hūṃāda-* (?), *hvaījīnaa-*; perhaps also *cau-hna*. From **vahuni-*, Av. *vohuna-*, Sogd. Bud. *γwrnw*, *γwrny*, *wyrny*, Yav. *waxn*, *waxn*, M.Pers.T. adjective *xwnyn*, M.Parth.T. *gwxn*, Zor.P. *xōn*, N.Pers. *xūn*, Balōcī *hōn*, *hūn*, Parācī *wīna*, *hūn*, Orm. *in*, Yidya *ino*, Sanglēcī *wēn*, Waxī *wuxen*, Sīvandī *fīn*, Yazg. *x'an* (*xwan*). IE Pok. 1172 *yes-*, Av. *vanhutāt-* 'blood', *vanhuhwa-* 'letting of blood', *vohuna-* 'blood' to O.Ind. *vāsū*, *vasā* 'fat' to base IE Pok. 1171 *yes-* 'wet', OHG *usal* 'rain', O.Engl. *wōs* 'ooze'.

hūnaṣpauṣṭa 'well-arrayed', III 105·14, see *naṣpauṣṭa-*.

hunā 'well-held, guarded', v 84, 25v2 *hunāta nā śāraṅgāre* 'their benefactors well-supported', translation E. Lamotte, Śūraṃgama-samādhi, 227 'gardés par les amis spirituels' (= BS *kalyāṇa-mitra-parigrhīta-*).

hūnaugyā 'plaited (?)', II 60·30-1 *u hūnaugyā jsainyāṃ hīrāṃ jsa habāda pyaṣṭa-likya khadīrakya śe* 'and one *khadīrakya*-receptacle, plaited, decorated, filled with small things', possibly from **ufnāvan-*, **ufnānaka-* fem. **ūnaunfā-* to *vaf-* 'weave, plait', see *baudāha-*, *-vaunā*.

hubasta- 'well-bound', II 104·76 *hūbastye narvakaḷpa-jñānīnai tīdva jsa* 'with crown of *nīrvikaḷpa-jñāna* (non-imaginative knowledge) well-bound on'; II 75·59 *bastā hūbastā hvarāṃdai nāvysirā grathā* 'the fitting intimate knot bound (and) well-bound'.

hubārūñandei 'well-shining', v 85, 6v1 *hubārūñandei puñīneina*, translation E. Lamotte, 228. See *birūñ-*.

hubuṣṣānaa- 'well-scented', SuvO. 5r6 *hubuṣṣānā prahaune dājsāna* 'well-perfumed dress must be worn', BS *sugandha-vastra-dhāriṇā*, see *buṣṣānaa-*.

hubyauda- 'well-got', K 5, 144r5 *hubyaudā gyasta balysa māvu hāvā kye mulu 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 *sulabdhā-lābha-*); v 233a2 *hubyaudā*.

huma 'soft (?)', III 18·29 *haṣā jīndā 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 biysañjāre tyāṃ ra tīrā-dānīnai rūṃ paṣṣānā* 'and they itch fiercely, they seize upon the shoulder (?), for them the oil of this plant must be boiled' (the plant may be *ciṃgāṃ tīrai* = BS *nimba-*, *azadirachta indica*). Possibly *huma* < **amha-* with *-ara-* suffix of bodily parts (as

maysdara- 'teat', *ttarandara-* 'body'), Oss. D. *iuonā*, I. *uon*, *uān*, *on* 'shoulder-blade' < **amha-*, to IE Pok. 778 *om(e)so-*, O.Ind. *āṃsa-*, Armen. *ous*, gen. *ousoy*, Lat. *umerus*, Greek *ὤμος*.

-humāra- 'number', second component, see *ahumāra-* v 107, 29r6; 109, 31r7.

humo 'soft, spongy', Z 21·27 *hevira dasta kye ṣṣu humo ttona vāta* 'the dried up hands which indeed had been spongy and fatty'. Here *humo* (from *hume u*) and *ttona* 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 *ṣuem-*, *sum-*, *sumb-* in O.Engl. *swamm* 'fungus', Got. *swams* 'sponge', OHG *swam*, *swamm*, *swamb* 'fungus', O.Norse *svøppr* 'mushroom, ball', New German *schwamm* 'sponge, fungus', Engl. *swamp*, *sump*, all named from their soft and spongy character. Paṣṭo *xomba* 'mushroom' is older **hwampā-*. O.Ind. RV I·84·8 *ḷṣūmpa-* 'mushroom' (glossed by *ahī-cchattra* 'snake's umbrella, mushroom'), has received a prothetic *k-*. The Oss. D. *xumā*, I. *xīm* 'cultivated land' could be thought of as 'soft' land, rather than connected with **xurmā-* 'dust' in Sogd. Bud. *γwrmh*, Man. *xwrm*, *xrwrm*, Sarīkōlī *xorm* (Shaw, p. 73), as proposed TPS 1945, 34. Yazg. *xim*, *ximb*, *xombay* (-ay suffix of abstract) 'even, smooth spot' may also fit here. For a proposal, made at the Congress of Orientalists, Canberra 1971 that Av. *haoma-*, Zor.P. *hōm*, the sacred drink of the yasna ceremony, and O.Ind. RV *sōma-*, the drink of the *yajñā-* ceremony should as the 'spongy' plant be traced to this same IE *ṣuem-*, see Memoirs of the Research Department of the Toyo Bunko 29, 1971, 8 Trends in Iranian studies; JRS 1972, 105; Mithraic Studies 1, 19 (1975). The use of 'the branch of the red tree' (RV 10·94·3 *vrkṣāsya śākhām aruṃāsya*) causes difficulty, see Memorial Jean de Menasce, 1974, 374. It is further possible that Sogd. Man. *xwrm*, *xrwrm*, Sarīkōlī *xorm* 'dust' is from **xumra-* < **hunra-* as an epithet of dust as the 'soft, smooth' thing; or that here the -r- is intrusive, as in Sogd. Bud. *γwrnw* 'blood', s.v. *hūnā*).

huyuda- 'well-made, easy', III 22, 11b4 *hambisā na huyudā panāka nati* 'of the mass it is not easy to take the measure', BS *skandhasya na sukaraṃ pramāṇam udgrahitum*, ibid. 11b4 *huyudā*.

huysānautta- 'well-washed', III 42b8 (=2) *huysānautti pīrākā paryānā 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 huysirru* 'destroys it as the ignorant the vessel of fine gold'. See *ysirra- *zar(a)nya-* 'gold'.
- hūr-** 'to give', see *haur-*, *hor-*: *hūda-*.
- hurā-** 'mare's milk fermented', Z 2:50 *parysa nirmāndā ce pīpāre hurau bātā* 'he magically creates (BS *nirmi-*) servants who prepare *hurā*-drinks (*hure* with *u* 'and') and musts'; II 10:10 *ira u hūra u bōiysana*, II 11:23 *ira hīya u haura u bōiysana*; II 99:175 *irā u haurā bōiysna*; ibid. 187 *ira hīya u haurā u bōiysna* 'ale and mare's milk and sherbet', the *hīya* refers to *moaiśda-* 'gift ('favour')', or could come from *hīya* < **hixti-* 'liquid'. To Av. *hurā* 'exhilarant drink' glossed in Nirangastān 50a3-5 *dahnō huram xvaraiti madō aspya payanahā* '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 *anōšak hur (hwl) mān kē xvarēt* 'our immortal *hur*-drink which he drinks'; Zor.P. *hur* is given for Aramaic *ŠKL = škr-* 'intoxicant'. To IE Pok. 912-3 *seu-* 'moist', O.Ind. *sūrā-*, Lit. *sulā* 'sap', O.Pruss. *sulo* 'thick milk', Ziryen lw *sur*, Vogel *sara*.
- hurā** 'thigh', Sid. 131v1 *hurā*, BS *ūru-*, Tib. *brla* 'thigh'; Z 20:45 *pālsuve ššūnī pātīve rrimā hurā kšāna* '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 pūheitā myāni* 'a thick scarf is fastened at the waist'. Maitreya's scarf was a marked feature of his images. For 'girdle' BS has *parikāra*, Śikṣā-samuccaya 276:3 *parikāra-bandha-* 'binding on a scarf'. From *hurā* 'thigh', as adjectival (possibly by shifted accent) *hurā* 'connected with the thigh', like Oss. D. *ronā*, I. *ron*, plur. *rādtā* 'belt' (**rāna-*) from *rāna-* 'thigh', Zor.P. *rān-pān* 'thigh-protector'. Note Georgian *bark'al-i* 'thigh', *sa-bark'ule*, *sa-bark'le* 'greaves'.
- hurašta-** 'plant name', Sid. 123r5, BS *puškara-*, *poškara-*, *pauskara*, Tib. *ma-nu*; I 143, 52r1 *hurašta*, BS *pūškara*, III 85:79 *hurašta*, BS *puškara-*, orris root, iris germanica. Possibly *hu-* with *rašta-* to *raxš-* 'red, dark', see *rrāša-*, for *-ta-* to colour name, see *rrusta-* 'red', base *raud-*.
- hūrāka** 'choice part', III 100:10 *ttyau ysyai hūrāka* 'of those (books) he carried off the choicest', from **fra-ur-i* to *var-* 'wish', to Av. *fraorā* 'willingly', of a list of religious books.
- hūrrāgye** 'restful, at rest', K 151:40-1 *vīna ra na padīmā škāja hūrrāgye* 'without (the factors, BS *saṃskāra-*) he does not make the *saṃskāra*-factors restful'. Possibly from *hu-* 'well' and *rāmaka-* fem. *rāṃgyā-* to base *ram-* 'rest', see s.v. *ram-* 'rejoice', with N.Pers. *xurram* 'happy'.
- hurāšāna** 'kitchen', JS 8r3 *bukajā puša tsvai, rruṃdāna hurāšāna* '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. *ūras* '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 *var-* 'to burn', trans. *varnu-*, O.Slav. *variti* 'to boil', Russ. *var* 'seething water', *variti* 'to boil'; O.Bulg. *virēti* 'to seethe', Lit. *verdu*, *virti* 'boil'. See *hūrāsani*. If **hu-rāsana-* '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 *naśā bīsa hūrāsani sagai* (space) 'the humble servant Hūrāsani Sagai'. Other names are preceded by place-names or professional, as V 221:17:2 *sakānā šanirā* and II 74:40 *ysarrarā kharūšai* ('goldsmith'), hence *hūrāsani* could be 'from Hūrāsana-' with adjective suffix *-ī*, or 'in charge of, working in the (or a) kitchen'. See *hurāšāna*.
- hūrī** 'servant, youth', in the story of Kunāla and Tišyarakṣitā, K 42:101 *cu ām vā mara kūšdyi hūrī va hūrī na dirve ttriṃma (-iṃ = -ai-)* 'who was here as a page in the palace, the youth did not dare to enter'; in lyrics, III 34:4-5 *ma šā tta tta setta šā šā jabvi hūrī* = III 40:5-6 *maṃ š(ā) tta tta saittā ša šfau jabvi hūrī*, = K 45:11 *maṃ šā tta tta setta šm šām jabvi hūrī* 'here indeed it so seems that he is indeed a youth of Jambudvīpa'. From **hurīta-* 'well-grown', with *raitā->-ri*, Zor.P. *rētak* 'youth, page', N.Pers. *rēdak* 'youth', Pāzand *rōdak*, *rōdaqan* glossed by Arabic *ḡulām*. 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 *šā bišvōirāšyau dārañā ttyau hađi haštā-yseryo gyastyau balysyo hvata sarva-satvānu uysnaurāñā mulīdi pracaina, hurittaru bišvōirāššā udūmbarā spyai ni ttyānā dārañānā hvāñāmata u hurittara vā šā dārañā u duškađara tti uysnaura cai sājindā u vāšindā u parindā pūđā, hurittaru bišvōirāššā balysānu panamāma khu tte dārañi hvāñāka* 'O sons of the House, this *dhārañi*-formula is spoken by those very 80,000 *deva* Buddhas to favour of all beings; easier to find, O sons of the House, is the *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*.
- hūlām** 'a food, sweetmeat (?)', in a list of foods III 117r01, possibly **hvōdāna-* or **hurdāna-* to base *hvar-* 'sweet', see s.v. *hvarra-*, *hvara-* 'sweet'.
- hulaihā:** 'covering', III 81:166; 168, see *hudaiga*.
- hulga-** 'soft', dyadic, Z 16:13 *trāmu atā nonā hulgi aysmu* 'thus very gentle, soft mind'; Z 2:49 *baštargyo nirmite hulgo* 'he magically created a soft couch'; V 26, 49r6 *hulgu aysmūna* 'with soft mind'; Sid. 7r3 *hoga*, Tib.

hjam-po ('soft'), Sid. 138vi *hauga*, Tib. *hjam-po*; III 84.48 *hugā*; with suffix *-laka-*, III 84.38 *hugalakā*. From **ṛdu-* with prothetic *h-*, Sogd. Bud. 'rōwk' 'sincere', O.Ind. RV *ṛdu-* in *ṛdu-udara-* 'having soft belly'. For *vardu-*, *vrdu-* see *bile* 'intestines', Waxī *wurd*, Av. *varadu-* 'soft', M.Parth.T. *hwkgy* 'firm elastic tissue'. Either *ṛd-* or *urd-* could result in Khotan Saka (*h*)*ul-*.

huvatcāṣṭa- 'well-sprinkled', v 113, 35v4 *huvatcāṣṭa śśandū padimāna* 'the earth is to be well besprinkled', BS *susiktam kṛtvā*, see base *tcāṣ-*.

huvathāta- 'well-harnessed', III 72.167-8 *asa pasta haiysda viistarā, huvathāta tcarṣva ttumna* 'he ordered to get ready horses, well-harnessed, handsome, stout'; K 64.80r3-4 *asa kṣaṣṭa ysārā tta huvathāva uysmestā* '60,000 horses so well-equipped, well-groomed'. From *pathā-* 'to harness', see *pathāna-*, *pathūnā-āysāta*, to base **pati-dada-* (like *parāth-* 'to sell' **parā-dada-*), Av. *paitidāna-* 'protective armour'.

huvadīta- 'well-burnt', to *padīta-* 'burnt', v 69, 8v1 *padīta ttā sarvaśūra uysnora huvadīta dyāna* 'these beings, O Sarvaśūra, are to be seen as burnt, well-burnt'; BS G 37, 1222 *daghās te sarvaśūra satvā dagdhā eva*, Tib. *sems-can de-dag ni chig-pa des chig-pa-nid-do*. See *padajś-*.

huvānd- 'man', see *huve*, *hvand-*.

huvamāva 'well-measured', I 137, 44v4 *nasāna huvamāva tta arvi vijani* 'by portion those medicines well-measured by the physician', BS *bhāgā suttalina bhīṣaka* (= *bhāgāt sutulina- bhīṣak*). See s.v. *ṣamāta-* 'measured', base *mā-*, *māta-*.

hūvaysāni 'of both kinds', Z 20.13 *pūjai kāṣca hūvaysāni store kāde* 'reverence from it and trouble (wealth), of both kinds, is very grievous'. See *hū-* (in *hūdūva* 'both') *hvā-dastā* 'with both hands' and *ysana-* 'kind, sort', *tcūr-ysanya-* 'of four sorts', to Av. *uba-*, *uva-* 'both'.

huvaysāna 'well-known', v 185, 2b3 *huvaysāna mista balyasāna* 'well-known great bodhisattvas'. See *paysāna-*.

hūvaraka 'small', K 3, 138v1-2 *bvānu se kyera avamā(ta) dāti hvānāmata, gyasti balyi u hūvaraka ṣa cu vāstārna ānandā ṣamanā āstana nāṣṣkye jsa draiṣu vāte, avamātā ṣā cu ne draiṣu vāte stā* 'it must be known (that) how unmeasured is the *deva* Buddha's preaching, very little is that which Ānanda the ascetic (BS *śramaṇa-*) has learnt with beginning (and) end, unmeasured is that which he has not memorized', Tib. *rig-par bya-ste, de-la dge-slon kun-dgah-bos ni čuv zad-čig kun-čhub-par byas-su zad-kyi, gan-dag čhub-par ma byas-pa-dag ni dpag-tu med-do*, translation E. Lamotte, 239-40 'ce qu'Ānanda en a retenu est très peu de chose'. From **ūvara-*, with prothetic *h-*, to base *vā-:ū-* 'be deficient', see s.v. *vāra-* (an alternative would be *hu-* 'well' with *vāra-*). For *u* 'very' see above v 78, 4v2 *u*, Tib. *rab-tu*; but it could here be *u* 'and'.

hūvarausta- 'well-restrained', v 161, 35r3 *čīve parāhu hūvaraustu 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 carisyati, tadā...*, Tib. *gan-gi che čhans-par spyad-pa spyod-pa dehi che*. See *parāh-*, *parosta-*.

hūvasva- 'very pure', K 40.22 *hūvisvaṇa āṣa*, = K 43.140

'in the very pure sky' (BS *ākāśa-*); III 96.4 *hūvasve bvaījai ṣa sūhāva* 'very pure, honoured, this *Sukhāvati*' (abode of *Amitāyus*); Manj. 47 *satva pā hūvasva bvaīna* 'the beings are then to be known to be very pure'. See *vasuta-*, *vasūś-*.

hūvāysana- 'place of easy movement', III 40.6 *hūvāysanīna jūhaunai ttraikṣa maṃ kāṇa* 'in the pleasant place the amorous one is keen for me', = III 45.12 *hūvāysāna jūhaunai ttrriksā nu kiṇa*, = III 34.5 *hūvāysānīda jūhaunai ttrakṣa ma kiṇa* (-*īda* 'he acts' coalescent), = III 36.53 *hūvā* () *ttraikṣa ma kiṇa*. From *hu-* with *vāzana-* 'place of (agitated) movement'. See *bays-*, and the second component in *bahoysana-* 'market'.

hūvistāta- 'well-placed', v 91, 61r7 *virā hūvistātu himi* 'he is well based upon...', BS *supraṭiṣṭhita-*, see *vistāta-*.

huśṣīya- 'very white', Z 19.39 *huśṣīya haska kṣāta thīve* 'he pulled out the six very white tusks'. See *śṣīta-* 'white'.

huśūsta- 'well-prepared', Z 5.34 *aśṣa nu uysmalsta huśūsta* 'horses of them groomed, well-prepared', see *sūh-*.

hūṣai 'leader (?)', III 104.48 *khve brri ṣṭānai vaijalakāṃ hūṣai cūba* 'when being a loved one the leader (?) of the youths kisses you'. From **fra-vas-ya-*, **fra-vas-i-* 'going in front', base *vas-*, see *bays-*.

huśaina 'lady', Chinese title, II 41b1 *fu-ṣan* from *piu-nṣien*, Jap. *fujin* (K 41.1; 930.1), with variants.

hūstā 'spear', Manj. 231; IV 21.3 *hūstā*, see *hālṣti*.

huštā 'he sleeps', Manj. 394 *kāma burai hūstā nai butte* 'whenever he sleeps he does not know it', = Z 9.17 *kāmu burō hūstā nā butte*; K 11r2 ||| *bāysāndye saṃnā ni hūstā vīnānā harbiṣṭā tste* 'of him awake, concept (BS *saṃjñā*) does not sleep; the thought (BS *vijñāna-*) all retreats'. See *hūs-*.

huṣṣ- 'grow', *huṣ-*, *hūṣ-*, v 82, 70r3 *ttīṣāna huṣṣindā* 'they increase in splendour' (BS *tejas-*), = v 109, 31r5-6 (tt) *ī- (sāna) huṣṣindā*, BS *vīvardhayet*; K 51.6-7 *ṣa-ṇi 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 *saṃpatti-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 *vīvardhate dharaṇi-raso dharaṇyāṇi praharsitā bhonti*; participles, Z 23.128 *mari rro pharu saṇyau huṣṣāte* 'here for their part they being much increased with concepts'; Z 22.245 *trāmu huṣṣātāndā sta biṣṣā padya piṇyo ṣṣadde jsa tīyā* 'you increased in all ways with merits (BS *puṇya-*), with faith (BS *śraddhā*) then', II 49.71.12-3 *khu vā pā thā huṣṣvī pātca māra-pyarāna pve tve* 'when then you were grown up then you went to your parents' feet'; III 66.27 *hūṣāvai pūrakā kvāṣa* 'his son grew up at his side'; K 41.42 *thiyau huṣā parbutti* 'he grew fast, he became adult', = K 43.161 *thiy(au) huṣā parbutti*; causative, SuvO. 54r3 *jsāṇinau haṃ-bisu huṣṣānāte* 'he increases the heap of grain', BS *mahā-dhānyā-rāṣiṃ vīvardhayiṣyati*; SuvO. 56r3 *raysu huṣṣāne u haṃberimi* 'I increase savour and fill it up', BS *rasena vīvardhayiṣyāmi... pariṣūrayiṣyāmi*; III 10, 18v1 *huṣṣānu-ṇi vaska mai pāraṇja* 'increase for me, do not decrease it'; infinitive SuvO. 53v4 *huṣṣānāte kṣamiyā* 'might wish to increase', BS *vīvardhayitu-kāmo bhavet*; participle

future, III 9, 18r5 *ṣā mulysdī huṣṣānāna iyā* 'the favour would have to be increased'; noun, v 113, 35r6 *huṣṣāmata kṣamīyā* 'increase would please', BS *vīcurdhitu-kāmo bhavet*; K 143·1059-60 *buṣsyse jsiṇa huṣāme udiṣāyī* 'with a view to the increase of long life' (BS *uddiṣya*); K 148·45 *uṣa piṇ (-im=-ai) ttiṣa huṣāma paryāvīm (-im=-ai) bide* 'may he deign to attain to increase of force (BS *ojas-*), power (*pāṣā-*), splendour (BS *tejas-*)'; adjective, Sid. 12r3 *huṣṣānāka*, Tib. *hpheḥ-ba* ('increase'). See also *huṣv-*, *huṣute*, *huṣuttīye jsa*. From base *vaxṣ-:uxṣ-* with prothetic *h-*, Av. *vaxṣ-*, *uxṣ-*, Sogd. Bud. *ʿwṣ-*, *ʿwṣty* 's'améliorer', *ʿwṣ'y-* 'croître', *ʿy-* as in *ʿwṣtry* 'camel', Zor.P. *vaxṣitan*, *vaxṣēnitān*, *vaxṣak*, *vaxṣiṣn* 'growth', Yidya *vaxṣ-* 'grow (of plants)'. IE Pok. 84-5 *ayeg-* 'increase', O.Ind. *vakṣāyati* 'makes grow', *ūkṣati* 'strengthen', Greek ὀφέξω 'increase', αὔξω, Lat. *auxilium* 'help', Got. *wahsan*, O.Norse *vaxa*, *vexa* 'grow', OHG *wahsan*, O.Engl. *wæxan*, Tokhara A *oksiṣ* 'grows'; *okṣu*, B *aukṣu* 'old'. See also *varṣte* (Sid. 121r4).

huṣ- 'to flash' of fire, III 79·15 *hūsa dai* 'fire flashes', Av. *vaxṣ-*, *uxṣyēiti*, *vaxṣyente*, *frā*. . . *uxuxṣāne* (of water and fire), M.Parth.T. *waxṣ-* 'to catch alight'. Without the increment *-ṣ-*, Sogd. Ancient letter II 11-13 *wyl* **vayd* 'kindled', M.Parth.T. *'tr-wxt*. . . *'twrs-wxty*; Simnānī *vāṣ-* present *dāmāvāṣ-* 'kindle', past *dāvāt* (*-āt < -axta-*).

hūṣ- 'be, become, dry', *huṣ-*, present 3 sing. I 177, 95v3 *ttarāṣ cotīm (-im=-ai) phamni (-i=-ai) hūṣdī* 'thirst (=BS *śoṣa-*), whose palate becomes dry'; Sid. 212v1 *saṃnq hauṣde* 'faeces dry', BS *viṭ*, Tib. *phyi-sa bskams-nas*; Sid. 140r4-5 *sani hauṣde*, Tib. *skam-du*; 3 sing. II 71·5 *hauryari khu na hvāre* 'give so that they do not become dry' (SDTV 73); I 189, 109v2 *ca aṃga hvāri* 'whose limbs become dry', BS *śoṣa-*; participle, *huṣta-*, III 59·20 *huṣtyi ṣaṃde vīra* 'on the dried ground'; JS 28r3 *tī ṣādī huṣṣī saṃ pāṣere ṣtāna* 'then you lay down, you became dried, just being in the sunshine'; III 79·9-10 *hauṣṣū stai ṣtāna ttaraṇā tī jṣā ttādīnā* 'I became dry, being tired, in thirst, then also in the heat'; III 19·38 *dūma-hauṣṣā gūra* 'smoke-dried grapes'. Infinitive, v 336, 35r2 *niṣṭā uysnorā ce va hautta mahā-samudrā hū* 'there is not a being who can dry up the great sea', BS *navasti sa kaṣ cit satvo yaḥ śakmryād eka-pāṇi-talena mahā-samudraṃ śoṣayitum* (with added 'with the palm of one hand'). With preverb, see *pahvān-*, *pahvān-*, *pahvettā*. See *huṣka-* 'dry' separately. See also *hvā* from *hvā-*, participle **hvāta-* 'dried'. From base *haus-:huṣ-* (with *-ṣ-* increment to *hau-:hu-*), Av. *haoṣ-*, *huṣ-*, *haoṣātaṣ-ṣa*; *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. *hōṣēt* 'it dries', *hōṣēnēt* 'makes dry', *huṣk* 'dry', *huṣkīh*, *hōṣāk vāt* ' parching wind', DkM 850·16-7 *kē man nē haṣ hōṣāk ut nē haṣ sarmāk ut nē haṣ sīd ut nē haṣ tīṣn* ('heat, cold, hunger, thirst'), Armen. lw *xorṣak*, Georgian lw *xorṣak*-'i, *xvarṣak*-'i, Inguṣ *xvorṣā* 'fever' (*-orṣ- < -ōṣ-*, like *t'orṣak*); M.Parth.T. *huṣ'd* 'dried', M.Pers.T. *huṣ'g*, *huṣ'gyh*, N.Pers. *xōṣṭān*, *xuṣk*, Balōči *huṣay* 'to dry (intr.)', *huṣ't'a*, *hōṣēnāy*, *hōṣēt'a*, *huṣk*; Oss. D. *xuṣk'ā*, I. *xūṣk* 'dry', I. *xus* 'dry' (**hausā-*), *xuṣdzinad*, *xuṣdzzyd*; D. *isusun*, I. *sysyn* 'to dry up' (**vi-ṣuṣ-*); D. *sosān*, I. *susān* 'hottest

season of the year' (**viṣausāna-*), Pašto *wuč*, Orm. *wōkū wyoḥk*, *wyūk*, Yidya *wuṣk*, *uṣk*, Waxi *wāsk*, Yagn. *xūṣk*. IE Pok. 880, *sauṣ-:sus-*, O.Ind. *śoṣ-*, *śuṣ-*, *śuṣka-*, Greek αὔος, αὔος, Lit. *sausas*, *sausti* 'become dry', O.Engl. *sēar*. See *huṣka-*, *hauṣka-*.

huṣṣa 'increasingly', with *tsv-* 'go', *jsā-* 'go', and *būy-* 'conduct', Z 6·22 *ttā maggaltīya 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 *aṣṣaddhā*) 'their unbelief waxes'; Sid. 17v5 *trehe tte hāma ṣtāna duṣe huṣa bāyidā* 'the radishes, these raw, increase the *doṣa*-state', BS *mūlakam doṣam kṛtvā-ūmam*, 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 twā hūsa bāstai* 'he always (*īyāndu*) increased that'; II 105·117 *bvajisai jsa hūsa tsida* 'they increase in virtues (*buljā-*)'; K 100·282 *hadāra pīsa pyālye huṣa tsīde* 'favour, fortune, welfare increase', =K 148·63 *hadāra pīna pyālyai hūṣa tsīde*; K 52·74-5 *cu yudī pha ṣade ūvāre, hūṣai tsi jsiṇā ttri-vargā* 'because he did much noble (BS *udāra-*) good, may his life of the three kinds increase for him'. See *huṣṣ-* 'grow', *huṣṣa < *uxṣā* 'with increase'.

huṣute, **huṣuttīye jsa**, see s.v. *huṣv-*.

hūṣa- 'groin', loc. sing. III 88·141 *hūṣya bañānā naraiya jeṃdā* 'to be bound on the groin, it cures hernia'; loc. plur. I 147, 56v2 *tta būra āchā jaida, pṛramiḥa, hūṣvā vīne, śarkarya* 'it cures these so many diseases, urinary, pains in the groins, stone', BS *prameho vaṃkṣaṇa-hana śarkaro*, with *vaṃkṣaṇa-* 'groin' in Suśruta. See BSOAS 23, 1960, 31-2. From *vaxṣ-:uxṣ-* (or *fra-vaxṣ-*, *fra-uxṣ-*) to *vank-*, *vak-* 'bend'. IE Pok. 1134-5 *yenk-* O.Ind. *vakrā-* 'crooked', *vanka-*, *vankara-* 'bend in river', *vaṃkṣaṇa-* 'loins, groin', *vaṃṣanā-* 'belly', Lat. *conuevus*, O.Engl. *wōh* 'bent'; to *yenk-* Av. *nivaṣtaka-* 'bent'.

huṣka- 'dry', **hauṣka-**, Z 2·43 *kṣiyāre huṣka āhūde padamna* 'the dry skeletons toss in the wind'; Z 14·51 *syato huṣko* 'dry sand'; III 90·180 *huṣka gūra* 'dry grapes'; II 71·9-10 *huṣka kūra* 'dry wild grapes'; Sid. 153r4 *hauṣka*, Tib. *skam-la* ('dry'); Sid. 145r5 *hauṣka*, Tib. *skam-po*; III 86·101 *hauṣkā gurā* 'dry grapes'; gen. plur. Sid. 135r3 *hauṣkā ttrihā hīvi raysā* 'juice of dry radishes', Tib. *la-phug skam-pohi khu-bēud*; I 179, 98v1 *hauṣkyām ttrahau hīvi kṣārā* 'alkali of dry radishes'; III 100·9 *dai hauṣkāna bāṣa* 'fire in a dry forest'; III 73·184 *khaḍara jsāṃ hauṣka hvadāndā* '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 huṣvāde jsiṇi ṇastyānā padāmāre* 'they grow more, they make an end of life', BS *pravṛddhā hanti jvitaṃ*, Tib. *cher skyes-na, srog-la yan hbab-pa byed-pas-na* (*hbab* 'descend'); K 32·29 *upajīva hūṣvānye* 'makes livelihood (BS *upajīva-*) increase'; I 171, 88r4 *śukra* (BS *śukra-*) *hūṣvāni pūriṃ (-im=-ai) hīmi* 'it increases sperm, he begets a son'; v 255·1103 *jsinai huṣvīye* 'may his life

- increase'; *ibid.* 1105 *ttyām jsina huṣṣiye* 'may their life increase'; 3 sing. *huṣute*, Sid. 107v2 *tiaramdarū vai dai huṣute* 'for him (*vai=vaskai*) the bodily heat increases', BS *vahni-*, Tib. *meḥi drod* (differt); noun in *-ti-*, Sid. 121v1 *huṣuttye jsa, saṃna hauṣḍe* 'for the most part, the faeces dry', Tib. *śas che bar gyur-pas phyi-sa bskams-nas*. From **uxṣnu-* (see *darv-*, **drṣnu-* 'dare'), see *huṣ-* 'grow'.
- hūs-** 'sleep', participle *hūta-*, Z 4.93 *ce hūsindī gyaḍina* 'who sleep through ignorance'; Manj. 187 *ttrāma hūsida jaḍina* 'so they sleep through ignorance'; 2 sing. imperative, K 151.41 *ma ja hūsa byadanā* 'do not sleep with confusion' (*bitandāna*, =BS *pramāda-*); 3 sing. v 188, 75b4 *ṣi ttara hūstā cu brrātā|||* 'he there sleeps, who awake. . .', v 187, 75a1 *ni brā āye gyasta ā hūstā* 'he would not be awake, O *deva*, or would not sleep' (optative); Z 9.17 *kāmu buro hūstā nā butte* 'whenever he sleeps, he does not know'; participle present masc. Z 9.25 *samu kho hūsandā bāysendā* 'just as the sleeper awakes', =Manj. 403-4 *sama kku hūsadai baiysedā*; K 1115 *rūvu hūsandā ṣṣānye pātco hūna dāte* 'lying asleep he then saw form (BS *rūpa-*) in a dream'; Manj. 186 *hūsadai hūna hara daitta* 'sleeping he sees things in a dream'; Manj. 194-5 *kāme kūre hūsadā aysmva brrā aṇadrramā hau-dvyaṃ naitta* 'false thoughts of sleepers, mind, otherwise being awake there is none of either (sleeper or awake)'; K 136.872 *o āṇandā, o hūsandai o vā brrātā* 'either sitting or sleeping or awake', Tib. (differt) *ñal-lam gñid-kyis log-gam* ('sleeping or reversing sleep'); Manj. 271 *hūsada wysnaura* 'sleeping beings', =III 39, 42b4 *hūsandā wysnaura*; Z 9.11 *crāmu hūsandā wysnora hūna hāra deṇḍā* 'as sleeping beings see things in a dream', =Manj. 258-9 *crāma hūsadai satva hūna hira d(e)ttā*; Manj. 410 *hūsadai mātrā basta baiṣa brrāva mātra gūva* 'all as soon as asleep are bound, as soon as awake freed' (BS *mātra-* with participle 'as soon as'); Manj. 96-7 *ṣā kūra kāma geste hūsade* 'this false thought revolved for the sleeper'; fem. K 1111 *hūsamkya saṃñā gyaḍina* 'sleeping consciousness (BS *saṃjñā*) through ignorance'; Manj. 193-4 *hūsace striya cu dyā pūra ysā kūrai saṇā* 'of the sleeping woman who saw a son born, her thought (BS *saṃjñā*) was false'; future participle, Sid. 8v2-3 *ttye vira haḍāya hūsāñā u nahāroṣṭā biṇṇāṃ hirāṃ jsa phūsāñā* 'for this he must sleep by day, and he must avoid fasting, things caused by wind', BS *tasmin svapno divā kāryo langhanaṃ vāta-varjanaṃ*, Tib. *de-la smyan-bar bya-ba dan, ñin-par thun ḡah ñal-na hiḥu; zas smyan-ba drags-na rluw-nad ni ldan-pahi ran čam-du byaho* (*smyan-ba, myon* 'experience'; *ñin-par* 'by day'; *thun* 'period, time', *ḡah* 'some'; *ñal* 'sleep', *ran* 'proper, moderate'); preterite, Z 13.55 *hūtātā ṣṣāna rriṇa* 'lying down the queen slept'; K 45.17 *klu ṣi naḍa hū yūde* 'when this man slept (had fallen asleep)'. See also *im-* participles, *ūmauda-*, *ūmāta-*. From base *hwap-*: *hup-*, Av. *xvap-*, *xvapta-*, *xvafs-*, *xvabd-*, Zor.P. *xvaftan* (or *xuftan*), *xufsēnitān*, N.Pers. *xuftan*, *xuspidan*, *xvāb*, Sogd. Bud. *w'βs-*, *w'βt* 'fall asleep', Chr. *w'fs*, M.Parth.T. *xwft*, M.Pers.T. *xwft*; Balōči *wafsag*, Waxī *reḥup-*: *riḥup* (*fra-*); Sangleči *xufs-*: *xuḍ*, Šuynī *xōfc-* (*c=ts*): *xōḍ*, Bartangi *aḥafs-*: *aḥōḍ*, Sarikolī *xufs-*: *xuḍ*; Yazg. *paṣas-*: *paṣovd*, infinitive *paṣasaj*; Yagn. *ufs-*, *ūfta*, *ūfsak*; Oss. D. *xusun*, *xust*, I. *xūssyn*, *xūst*; Pašto *ūda*, Waziri Pašto *wēwd* 'asleep'. IE Pok. 1048 *syep-*, see s.v. *hūna-* 'sleep, dream'.
- husīya-** 'well-taught', N 75.18 (*ṣu*) *murjo ve husīyu*, BS *lipi-samkhyā-gaṇanā-śikṣito* 'taught in writing, counting, calculation'. See *sita-*, 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 *tī huhvata baudhisattva* 'these well spoken bodhisattvas'.
- he** 'he gives', see *haṣ-*, *hē-*, *hej-*.
- he** vocative particle 'O', v 83, 9r5 *he manyuṣṣya* 'O Manjuṣṣri', see *hai*.
- hai** vocative particle, K 137.915 *śirā śirā hai śākyamāṇma gyasta baṣya* 'well done, O Śākyamuni, *deva* Buddha', Tib. (no particle) *bcom-ldan-hdas śakya thub-pu-lu legso ṣes-bya-ba byin-te*; JS 5r4 *hai śira satva* 'O good being'; JS 15v3 *hai naḍi* 'O man'; JS 16v4 *hai thu midāni* 'O you, the bounteous one'; v 65.13a *hai ratnabhadrā* 'O Ratnabhadrā'; v 66.6 *hai daka* 'O man'; v 66.12 *hai vasva. . . chaka* 'O pure sprout'. See also *he*. Like O.Ind. *he*.
- hai** 'one's own', for *hiye* plural, Manj. 287 *sahaica hai sve* 'hare's horns' (the impossibility). See also I 171, 86v2 *hya*; K 19.222 *hyai*.
- hai** 'plant name (?)', Sid. 100v4 *āstya biṣā vina jidā gaisanai hai jṣṇāñā* 'it cures pain in bones; twisting (?) *hai*-plant must be boiled' (to make a *pañḍaa-*). Possibly to read *hai(śa)*.
- haiga** 'devoted, kindly', parallel to *brraura-*, BS *snigdha-*, II 54.26-7 *nāma-tsvā śūra tsāṣṭā verṣāṃdā haiga cā kama-ṣi biṣāṃ bvejṣā hvāṣṭā* 'Cā Kam-ṣi, famous, bold, calm, vigorous, kindly, of all good virtues best' (Chinese where *cā=ṣang*, prominent name in Śa-ṣsou, K 1174.3 *ṣang < t'jang*); II 4.49 *dada-idrai śakalaka, haiga ṇahalnā khandai* 'having tamed (*danda-*) faculties (BS *indriya-*), excellent, kindly, reverent, smiling'; II 4.56 *śakalaka, bhvaiṣa saida-ṣile haigaleka ṇahmāṃ* 'excellent, Bhvaiṣa Siddhaśila, kindly, reverent'; parallel to III 127.15 *śakalaka-śaumai brraura ṇahalu khandai* 'fine-mouthed (or fine-faced) kindly, reverent, smiling'. Possibly **hūnaka-* from *hai-*: *hi-* 'to bind' (SDTV 30) like *caiga < ciṅga-* 'Chinese'.
- haiga** 'bound (?)', K 65, 83r2-3 *baudhisatvāṇa 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-*.
- heḍā**, indefinite particle, see *halci* 'anywhere', SuvP. 63r4; SuvP. 68r2; K 48.2.4 *hecā*.
- haiñāṃ** -?, v 268, 47a6 *naḍā dvya-t-i beṇḍa kve haiñāṃ mu(re) ha(māte?)*. Possibly *hīñāṃ* 'groups'.
- hemja** 'red' fem., see *hātānai*, Sid. 136v3 *hemja*, BS *aruṇa-*.
- haije** 'red', JS 28v3, see *hātānai*.
- heḍā** 'he gives', III 76.239; v 215.26.4 *heḍe*, see *haur-*, *hor-*, **haurati* by *-i*-umlaut to **her(a)ti*.

heitā 'he sends', see *haṣ-*, *he-*.

-heitā, see *pūhētā* '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, 4322 *cu mara ye haittā bādā* 'who was here in former time' (BS differt); K 39·158 *cvām saittā śamanyau* (vocative plural) *vañi haittara bādā* 'how does it seem to you, O ascetics (BS *śramaṇa-*) now, in former time'; parallel to BS cliché *bhūta-pūrvaṃ*; Manj. 273 *cu mara ye haittara bādā* 'who was here in former time'; III 130·34 *cira haitti drayvā ranvā pūña kūṣila-mūla yudādu* '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 *haṃthraṃg-*.

hainaa-, *henaa-* 'red', see *hātānai*, abstract Sid. 145VI *heṇde* 'redness', Sid. 136v2 *hainai*, BS *aruṇa-*.

heinā-khoca 'with red faces', invaders of Khotan, *Hvatana-*, *Gostana* (Z 15·9). The word *hātānaa-*, *heinaa-*, as first component *heinā-*, with *khoca-* 'covering, face'. Tibetan has *gdon-dmar* 'red-faced' for the Tibetans and of the *Hor* 'Uigurs' (and later of 'Mongols'). In the Gesariad there is a *srin-po gdon-dmar* 'red-faced demon'. See above *khoca-*.

hem- 'become', see *hām-*, *hūm-*, *ham-*; Manj. 319 *haimāma jagai naiṣṭa* 'there is not origination, cessation', parallel to BS *utpāda-nirodha-*.

haiya- 'soon, swift', Z 21·21 *haiyā anicca* 'swift are the impermanent' (BS *anīya-*); positive to *haittara* 'former', parallel to v 355, 294v3 *aniccā hiṣṭā ggāmā* 'the impermanent moves swiftly', see *haittā*, *haittara*. Here *haiya-* from **frāyah-* to *fra-* 'in front' (in form like Av. *frāyō*, *fraēšta-* 'more', O.Ind. *prāyas-*); see also *paiya* 'late' (**apāyah-*), *paittara-*.

haiya 'silk', III 124·85 *haiya*, gloss to BS *pattraṇā* 'silk' (*patraṇa*).

haiya 'binding', K 100·290 *haiya haya* 'bindings' (dyadic), see *hai-* s.v. *hātai* 'untied, opened'. From *hai-ya-* beside *haya* from *hay-a-*, see also *hiha-*. See the full text s.v. *pāṣai*.

haiya 'gets (?)', Manj. 53 *tty(e) gūstye dre-vadya haiysa satsāra cu paṣa 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 paṃṣa 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 śima* (BS *śiman-*) *gvagalijā u haiysgā* 'I entered that frontier, hilly and adverse'. Adjective, Sid. 18v3 *u ga sty(ū)da padīme heysgīyā padīme* 'and it makes faeces hard, it causes blocking', Tib. *phyi-sa hgag-par byed-čün*; K 110·335-6 *tvā būna baiśa aharīna bauddhasatva aysmya ttrāye na vara haimai drā-masa haiysga* 'that bodhi-knowledge all, without remainder (=BS *aśeṣa-*), is conveyed into the bodhi-sattva's mind, there arises no block as much as a hair'. From **fra-hais-* 'hold back', to Zor.P. *parhēs-*, *parhēxt*, M.Parth.T. *prxyz-* 'vigilant' (**pari-xēs-*) *prx'št*,

M.Pers.T. *prxyz-*. The Zor.P. *prhyē-* is ambiguous from *raik-* or *raiz-*, in meaning 'hold back, refrain' hence to *hais-* '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 *hālysda-*.

herā 'thing', see *hāra-*.

herā, 2 sing. 'you give', v 60, 10a7 *thvi 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 hwālai kauṣḍau* 'sparks from iron, hot ashes, both, from the holes'. See *āhāra-*.

herra 'at once', IV 7v6 *ṣi jsām pramuhā herra vī sa haṃjsiṣṭi* 'the president at once consented'; L 93·2 *ustamāta ṣṣai herra pyūṣḍā* 'even (dyadic) once he hears'; III 4, 10r4 *tta ṣṭām herra herra tcahaurā hālā āyācana* (BS *āyācana-*) *hvañā* 'so each time once to the four regions the invocations are to be recited'; III 12, 21v4 *āyācana tcahauri hālā herra herra hvatā indā* 'the invocation to the four regions each time once have been recited'. See *hatāra-*, *hātarra*.

hera vī 'really', v 279, 5a2 *hera vī ysūmaṃ duṣṣye 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 āṃ nā bve* 'I do not know at all'; *hervi*, *hīrvī*, II 84·12 *vīna śe śe būnāi aśā hervi haṃḍa stūri nīṣṭā* 'except for each one a riding horse, actually there is no other beast'; II 47·100 *hīrvī ra vā hīrā ni paṃmuḍā yudāṃḍīm* 'actually for our part we have been able to report nothing'; K 40·32 *u ttye hīye ṣā cimṅñī hervi śirkye khvai* . . . = K 43·150 *u ttye hīya ṣi tciṃṅña hevī śirke khva* . . . 'and his eyes are actually so fine that. . .' (*ṣā*, older *ṣu*). With emphatic *-ī* (**aiwa*), II 119·166 *u hairī rām vāi ranījai janavai vīra bisau hadām hīya kamacti bāda vīrāṣṭa 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-ṇi hairī śai haḍa hīya mvaiśda na haraṣṭa* 'and till now to us he has not sent the gift of one envoy at all'; K 46·45 *herī vī haḍa āṃ tceṃēna na nāpīda* 'but eyes are not found at all'; K 46·25-6 *herī vī mānādā hvōyā tta tta yanau* 'actually as she has said, so I will do'. From *hāra-* 'thing', like *hārṣṭāyā* 'really', not with *herra*, *hātarra* (as proposed IV 7·6).

hāvai 'his desire (?)', III 137·20 *kaḍa khvai japha na hamāre u hāvai 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 *ās-* 'desire' through **āyā-*.

hevira 'dried, shrivelled', Z 21·27 *hevira dasta kye ṣṣu humo tione vāta* 'dried up hands which indeed were spongy and fat', in the cemetery when the Buddha seeks to awaken (BS) *udvega-* 'horrified revulsion' by comparing the state of a living body to the body discarded in the burial ground. The *ttona-*, *ttauna-* 'fat', BS *snigdha-* is dyadic with *huma-* (hence not as proposed in KT VI 427 'cold', but) 'spongy, soft' the reverse of *hevira-* 'dried'. From base *hau-:hu-* 'to dry, parch', Av. Vid. 8·73

nasūm haṃ.paṣaṇ nasūm hāvayaṇ 'they cook the corpse, they desiccate the corpse', Yasna 71·8 *yaḥa ātarš huškōm aēsṃm. . . aipi kōrēntaiti hāvayeiti dašaiti* 'as the fire cuts into, dries up, burns dry fuel', Zor.P. *havēnd, pat hāvan dašišn*; M.Parth.T. *h'w-* 'parch, roast', Mir. Man. 1-3, k3 (p. 36) *wrm 'dwryn frsystn q'm'd kw hmg pd 'dwr h'w'h* 'the fiery waves wished to split up and roast all in the fire'; *h'wyndg* (M. Boyce, Hymns, 188); *h'wynd* (Berliner Turfan-Texte 4·124, line 871). To the same base *hau-* with *-š-* see above *hūš-*, *huš-*, *huška-*, and *-ā-s-*, *hw-ās-*, *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 *hwāsitan, hōšēnitān*, gloss to Av. *haēk-* 'dry', written Zor.P. *hwš'-* and *hw's-*, N.Pers. *havāsidan* 'parch'. The form *hevira-* is from **hāvi-* > *hev-* with *-ira-* suffix (see also *aurysāra-*).

haiš-, *haiš-* 'send, give', see *hataiš-*, *haišta-*.

hai:šā 'plant name', Sid. 126r4 *hai:šā ttīma* 'seed of *haišā*', BS *šīriša-*, Tib. *šīriša, albizzia lebbec*; variants Sid. 13r4 *haišū*; Sid. 126v4 *haišū ttīma*, Sid. 137v3 *haišva ttī āstamna* 'seed of *haišū* and the rest', Tib. *šīriša, rnamś*. Leguminous plant, acacia type, BS *šīriša-*. See *hai*.

heša 'in the tower', loc. sing. to *halsa-*, with *hašg*, III 106·39. *hešū* 'whether', interrogative particle, K 30·206, possibly to read *heš(t)ū*, = K 38·140 *haištū*.

haištā 'spear', III 63·137 *haištā hīvī nauhā jsa* 'with point of spear', see *hālsti-*.

haištā 'interrogative particle', K 38·140 *tvā ysādī brrašā haištū tta dyāyi* 'she asked the old woman, Have you seen anyone?', = K 30·205-6 *asta vai brrašā hešū tta dyāya* 'at last she asked her, Have you seen anyone?', translation BSOAS 29, 1966, 513. Possibly *hairā* 'really', (*a)štā* 'is there', *u* 'in fact'; see also *astū* 'is there. . .').

haišta- 'sent, given', see *hataiš-*, and *haš-*.

haištai 'really', see s.v. *prārū*.

heštyāštī 'act of giving', K 46·28-9 *ttye-t-i āšarī haištādi, khušī nadām hatsa nera jsa ttye āšarī peḥvā heštyāštī 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 *hataiš-:haišta-*, *hešta-* 'give' with verbal suffix *-āscā-*, from present *-t-*, *hešty-* (see *boāscā-* 'knowledge').

hesa 'towers', K 64, 80r2 *hauda-ranya hesa* 'seven-jewelled towers'; K 49·3·5 *raṃnīnā-hesa hasika*, K 37·126 *hesū ttī jsām kūšdi* 'towers and (-u) then also palaces'. See *halsa-*.

hau-, for *hu-* 'good', III 22, 11b4 *hauyuḍā* 'easy, well made'. See *huyūda-* (ibid. 11b4).

ho, hau 'word, speech', *hoka* 'speech, conversation', inst. sing. *hona, hauna*; V 141, 104a3 *ne ju ye haṃdarā hau kye|||* 'there was not another word of him who. . .'; N 76·12 <*ja*> *lavāhanā hārvāšai ttye ttandrāmye hau|||* 'of Jalavāhana the merchant's son at this kind of speech (all rejoiced)', BS *jalavāhanasya šreštī-putrasya idam evaṃ-rūpaṇi vacanaṃ vyāharamānasya. . . prahaṃsa-jātāni babhūvuh*; SuvO. 36r5 *pātāyānu-ṃ jsa hau jsa haṃbrihānā* 'to be talked, to be joined in speech with them', BS *ālapayitavyaṃ*; inst. sing. III 60·44 *hvaṃnī hauna khu ttye dā arthi boāre* 'in the Khotan language so that they understand the meaning of the *dhārma*-doctrine'; Z 12·36

hīṃdvūnāna hauna 'in Indian language' of the *karma-vācanā* ordination service; Z 24·649 *ysira ho oša ni hā (ya)nīndī pātūcau* 'they do not utter rough evil words, speech' (see *pātūkyo*); plural *hauta*, II 89·41 *cu šacū bisā salāta štāre tti hauta štāre* 'what are the rumours (BS *samlāpa-*) in Ša-ṣou, they are words'; second component, *hama-hauva-*, sing. II 105·113 *bisaga hama-hau hamai u hama-hauva štāna* 'the *bhikṣu-saṃgha* community (mendicant community) become unanimous, and they being unanimous. . .'; II 101·1 *vaysīna ra hama-hauva hamīryau* 'now also may you become unanimous'; Z 24·402 *cu tte draya rruṇde ttā hama-hauva hāmāre* 'who are the three kings, they become unanimous'. With *-ka*, Z 20·21 *briya ššvva hoka āljsanahe brāske hamu* 'treasured report (or praise?), talk, songs, questions, always'. With preverb *ā-*, see *āhau* 'narrative', adjective, Z 22·249 *āhvainaa-* 'fabulous'. From base *ad-* 'speak', (h)*adu-* (like *mau* < **madu-*) to *pātūy-* '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 šaṃga hau drai šaṃga* 'five *šaṃga*-measures of. . ., three *šaṃga*-measures of *hau*-grain', ibid. a5 *rusa nāte (paṃ)-jsīsa šaṃga hau nau šaṃga* (space) 'he received fifteen *šaṃga*-measures of barley, nine *šaṃga*-measures of *hau*-grain'; ibid. a4 <*nā*> *te šau kūsa hau kṣa šaṃga* 'he received one *kūsa*-measure of. . ., six *šaṃga*-measures of *hau*-grain'. From **au-*, Lit. *avišā* 'oats', O.Slav. *ovīstī*, beside Lat. *auēnā-*. To be further connected with IE *ay-* in *avah-*, Av. *avō* 'fodder' in *avō.xvarəna* 'manger'; *avō* in the agricultural context Yasna 49·10 *avō.mirā* 'rich in fodder' (metaphorized); with *auš-* in Pašto *wašai* 'awn', Yidya *yūya* 'ear of wheat', Chorasm. *wuwyk* 'zodiacal Virgo, ear of corn', Balōči *hōš* 'awn' in *mazan-hōš* 'with large awns', *hōšag*, Zor.P. *xōšak* 'Virgo, ear of corn', N.Pers. *xōšak*, 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. *āusas* '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 švaikale hau saigūra* (and repeated below). This can be identified in Chinese *xou* < *γau* 'sir' (which is also used of a feudatory prince) in K 79·1. But if it is compared with *hauka-* may be rather Iranian *ava-* 'a relation on the mother's side'. See cognates s.v. *hauka-*.

hoka 'conversation', see s.v. *ho, hau* 'talk'.

hauka- 'a title', II 50·52 *bārai khacai u veṃja-haukām hīyai pūra švakale* (a miscellany) 'rider Khacai; and Švakale son of the *veṃja-haukas*'. This may be an honorific title with *veṃja-* connected with *viṃjalaka-* 'boy; prince' and *haukā-* from *hau*. In this *hau* it would be possible to see older **ava-* to be taken with IE Pok. 89 *ayo-* 'maternal grandfather', Armen. *hau*, gen. plur. *hauouc*, 'grandfather', Lat. *avus* 'ancestor', Lit. *avynas*

'mother's brother', O.Pruss. *awis* 'uncle', O.Slav. **ujī*, *ujka* 'aunt', Celtic O.Ir. (*h*)*áue* (later *ō*, *ūa*) 'grandson', Got. *awō* 'grandmother', O.Norse *afi* 'grandfather', O.Engl. *ēam* 'eme, uncle', Hittite *hu-uh-hu-aš* (**huh*has), Lycian *xuga* 'grandfather'. Note the honorific old Tibetan title *zaw blon* 'the uncle, the minister' (F. W. Thomas, Tibetan literary texts and documents concerning Chinese Turkestan III, 173). See also *hau* 'title' above.

hauga 'soft', see *hulga-*, dyadic K 56, 21r2 *hauga nāmkā*.

hauji 'soft (?)', III 92-238 *u drāma śikā, ū ahi: śi vq dāttā hauji pujsānā, ārānā* 'and pomegranate seeds and *ahi*-plant that is *dāttā*, it must be cooked soft, must be pounded'. Possibly *hauga-*, oblique *hauji*. For *śikā* 'seeds' note the usual *drāma ttima* (Sid. 9v1 and often); *ahi:* as a plant name has not been noted elsewhere, but I 183, 102r5 *dāttī*, BS *daṃttī*; I 151, 62r3 *dhāttī* (BS *dādhayā-*) occur as Sid. 14r4 *dāttā hīya bāta* 'root of *dantī-*', BS *dantī-*, Tib. *dandahi rca-ba*, baliospermum montanum.

hauña 'in a vessel', III 90-202 *haṃtsā hauña tciṛā daṃdā jśāñāñā* 'together they must be in a vessel, to be boiled so much'; III 91-203 *utcā hāṃñi tcerai* 'water must be put in a vessel', see *hāna-*.

hoḍa-, *huḍa-* 'given' participle to *hor-*, *haur-*, *hūr-* 'give', **fra-brta-*.

haḍa, 2 plur. 'you give', base *haur-*, II 6, F11, SDTV 124. *hot-*, *haut-* 'have power, be able', v 336, 35r4 (śśai tti nā) *hotāre ttū saṃghāṭu sūtru pūstya pīrāṇa* (with variant v 74, 42r3 *pyūṣṭe* 'to hear') 'even these cannot write this Saṃghāṭa treatise in a book', BS G 37, 32a4-5 *na taiḥ śakyam ayaṇi saṃghāṭaṇi dharmā-paryāyaṇi likhituṇi*; v 73, 41v1 (and v 336, 34v4) *hotāre jaḍa prahujana uysnora ttū saṃghāṭu dātu pyūṣṭāṇa* 'can the ignorant lay beings hear the Saṃghāṭa dharmā-doctrine?', BS G 37, 31b3 *śakyam idaṃ sūtraṃ bāla-prahajanaḥ śrotuṇi*; v 340, 79r6 (and v 395v6) *u sarvasatva ne hautāre biṣṭi dukha nāṣemā* 'and all beings cannot assuage all woes', BS G 37, 74b2 *na hi te sarva-satvā(hi) śakyam parinirvāpayituṇi*; Z 14-78 3 sing. *hotte*, v 336, 35r2 *niṣṭā uysnora ce va hautta mahā-samudrā hū* 'there is not a being who could dry up the great sea', BS G 37, 32a1-2 *na^oasti kaś cit satvo yaḥ śaknuyād eka-pāṇi-talena mahā-samudraṇi soṣayituṇi*; v 99r8 *ne butte u nai hā bōmāta 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 mulśde karā* 'not another than you had power at all over favour'. Noun, *hauta*, *hota*, *hauva*, *hova*, Sid. 135r2 *hauta* 'power', Tib. *ñam-stobs*; Z 22-298 acc. sing. *hoto*; K 7, 147v3-4 *ag(ā)ṣṭu hoto pyūṣṭāndā* 'they heard of inconceivable power', Tib. *bsam-gyis mi khyab-pa thos-na* (*khyab* 'penetrate'), translation E. Lamotte, 254 'inconceivables qualités et pouvoirs'. Sid. 6v1 *hauta jsa haṃphve* '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 *hauiyyau paṭiyau* (dyadic) 'with powers', Tib. *rdzu-hphrul-gyi stobs-kyis* (*rdzu-hphrul*, BS *rdzhi-* 'magical power'); Bcd 52r4 *baysāna hauva* 'power of bodhi-knowledge', BS *bodhi-balaṇi*; v 99v1 *h(o)va*. Adjective, K 4, 141r4 *ttu ne hotāni*

stā 'he is not capable of that', Tib. *mi nus-te*; Sid. 138v5 *hauvaṇi hvē* 'strong man', Tib. *mi ñam-stobs chen-po*; K 147-27 *hauvaṇi hauvaṇi jaṣṭa* 'each powerful devī-goddess'; Sid. 4v1 *hauvana*, BS *balī*, Tib. *stobs che-ba*; with suffix *-asta-*, II 45-67 *hauwasta hvaihu:ra* 'powerful Uigurs'; with negative, Z 12-117 *ahotana-*, I 163, 79r1 *ahauvaṇi 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 *hautat* 'belief', to O.Ind. *vat-*.

hauttaḍau 'a kind of disease', II 120-192 *hauttaḍau tta tta ūvastai sa khū gaisṇai 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 *gāsā*, BS *bhrama-*.

hauda 'seven', III 70-110 *hauda haḍā* 'seven days'; v 131, 53a7 *hauda gaṃpha* 'seven gaṃpha-distances' (=BS *yojana-*); v 332, 25r1 *hauda riṃchānu hālai diṣe jsa* 'from the region (dyadic, BS *diṣā*) of the seven sages' (=BS *sapta-rṣi-*), BS G 37, 22a3 omits (with duplicated passage; G 36, 19v4-5 omits), =v 71, 38v3 *hauda richyānu hū(ḥai)*; gen. plur. II 29-38-3 *haudyem thauṇaṃ va* 'for seven pieces of cloth (silk)'; inst. plur. v 246, 14a2 *haudyau raṃnyau haṃbadā ona* 'being filled with seven jewels', BS *sapta-ratna-paripūrṇaṇi krtvā*; v 338, 62r2 *haudyau ratanyau jsa*, BS G 37, 58a4 *sapta-ratnamayāni*; Z 3-46 *hodyau ratanyau jsa*; v 71, 48v6 *hodyau ratanyau jsa*; v 77, 145v4-5 *haudyau ratanyau*; v 247, 15a2-3 *haudyāṇi raṃnyau jsa*; Manj. 138 *haudyā jsa ranyā kūṣḍa* 'palaces with the seven jewels'; Manj. 425 *haudyā jsa ranyā śusta* 'prepared with the seven jewels'; variant spelling, K 146-8 *haudha*, III 112b, v1 *hāṃdhiā*, K 99-234 *hāṃda raichāṃ hāle* 'to the seven sages' (BS *rṣi-*), 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-pacaḍa* 'in seven ways'. Ordinal *haudama-*, K 57, 25r2 *haudama* 'seventh (*bhūmi-* stage)'; II 30-1-13 *haudamye haḍai* 'on the seventh day'; Z 10-18 *hodama-*; III 111 br4 (=III 112 bv3) *hāṃdamye haḍai*. 'Seventeen', II 119-172 *haudūsa*; v 181b9 (adjective) *haudusi*, v 181b11 *haudūsina*; ordinal, II 114-124 *haudūsamye haḍai* 'on the seventeenth day'; 'seventy', Z 4-42 *haudātā, hodātā*, Sid. 7r2 *hodātā salā vī bure* 'up to seventy years', BS *saptatiṇi yāvāt*, Tib. *lo ldun-ñuḥi bar-du*; II 93-9 *dvī-sa haudā haḍā* '270 days'; adjective, II 76-2-3 *haudāyī chā-t-i va* '70 feet for him'; '700', II 24-23-5 *hauda-se*; '7000', III 113, 4r1 *hauda ysāri*; Z 4-42 *haudātā ysāre* '70,000', *hodātā ysāre*. With the decades, *hau-*, *ho-* before *-pare-*, Z 7-6 *ho-pare-dārsā* '37', II 90-85 *hau-pari-bistā* '27'; II 126-20 *hau-pari-biṇṣṭamye haḍai* 'on the 27th day'; IV 60b1 *hau-pari-dirāse*; II 65-3-5 *hau-para-dārsāna*; II 91-113 (and II 84-5) *hau-pari-paṃjāsā* '57'; III 49-18 *hau-para-haudā* '77'; v 14, 10r1 (and 10r5) *hau-pari-haudā jūna* '77 times'; K 113-382-3 *hau-parai-haudā ysārai* '77,000', =III 49-18 *hau-para-haudā ysāre*. From **haftā*, with *-ā>-a* (*-auda-* as *itauda-* 'heated' from **tafta-*), from older *-an-*; *haudātā* < **haftāti-*; Tumsūq Saka *hodama* '7th', *hoparsana* '17', *hoparsatame* '17th';

Av. *hapta*, *haptada-*, *haptadasa*, *haptāti*, Zor.P. *haft*, *haftom*, *haftāt*, N.Pers. *haft*, *haftum*, *hafdah*, -um, *haftād*, -um, Sogd. Bud. 'βt, 'βtmy, M.Parth.T. *hft*, M.Pers.T. *hpt*, *hpt'd*; Oss. DI. *avd*, D. *āvdaǰmag*, I. *āvdam*, D. *āvdtās*, D. *āvdtāsǰmag*, I. *āvdtāsām*; *āvdaǰ* '70'; Pašto *ōwə*, *awiā* '70', Yidya *avdo* '7', Šuyni *āvōd*, *wōd*, *wiwōd*; Waxi *hūb*, Orm. *hō*, *wō*; *awēs* '17', *awāi*, *awaitu* '70', Sanglicēci *ōvōd*, Parāci *hōt*, *hattōs* '17'. IE Pok. 909 *septm*, O.Ind. *saptā*, Armen. *eut'n*, Greek *ἑπτὰ*, Lat. *septem*, Celtic O.Ir. *secht n-*, Welsh *saith*, Got. *sibun*, O.Engl. *seofon*, Lit. *septyni*, O.Slav. *sedmī*, Tokhara A *špāt*, B *šukt*, Hittite *šipta-*.

haudasai 'having 700 (wires)', K 25.123 *haudasai ttila binau(na) samautta* '700 stringed instruments accompanying', =K 17.189 *haudasai ttilām binauna samautta*, =K 34.74-5 *haudase ttilē binānā sa(ma)rthā*; a large number but set beside 1000 drums (K 34.74 *ysārā kiisā*). **hau-dva** 'both', see *hū-dvva*, Sid. 143r4 *hau-dvī*, Tib. *gñis*. Manj. 194 *hau-nvina*, read *hau-dvina*.

hauna, *hona*, inst. sing. to *hau* 'word, speech, language'; v 122, 9r2 *hauna hvāñindā*.

haune 'eyelashes', III 93.266, see *hānā-*.

hau-pare- 'with seven more', see s.v. *hauda*.

haubarai 'title', II 16, 4a5 *hvāṣṭāna hvamṇdi cu šerāna miḍām jasti hīya 24 haubarai sihai hīya pañjamaki u akāna (hau)-barai tīri sīra nahvani; yawvarāyi hīya 4 ganama-kirā 3 'the magnates' men, who are in service of the bounteous god (=king), 24; of official Sihai, Pañjamaki and Akāna the official these many beasts, Nahvani; Yauvarāya's 4; wheat-sowers 3'; II 27.35.4 |||salami haubarai sihai hīvi; brattaṃdai māsa-vīrai 'of Salami, official Sihai; Brattaṃdai house-worker'; IV 18.5-6 *cu haubarai hīya u dvīyāṃ āmācāṃ hīya paṣāta hīmya 13 'who are the servants (commissioned) of the official and of the two āmāca-ministers have amounted to 13'. No indication of the haubarai at work, but the name could be traced to hau 'word, command' and baraa- 'bearing, being in charge of' orders. In form the word haubarai, resembles West Iranian dipibara- 'scribe from dipi- 'document' and bara- 'carrying', dastabara- 'teacher', later dipivar, dipir, O.Ind. lw, Kroraina divira-, Armen. lw dpir; and dastaḅar, dastūr. Hence possibly 'paymaster'. But, note also above hau 'a kind of grain'.**

haubarauña 'office of haubarai (?)', II 50.45 *pāyā hīñāṃ haubarauña* 'footmen military men's office of haubarai' possibly 'paymaster'; this text is a miscellany of uncertain reliability.

hauma- 'raw', see *hāma-*.

haumai 'naked barley', see *hāmai*.

haumurā 'forgetfulness', K 42.118 *haumurā na ra jsāte* 'is not yet forgotten'; III 101.45 *haumaura na tsīnai* 'may I not forget'. See *hāmura-*.

hauyuda- 'easy', see *huyuda-* (III 22, 11b4).

hauyyau 'with powers', v 129, 1r3 *hauyyau, pañyau* (dyadic), see *hauta*.

hur-, haur-, hūr- 'give', Tumšūq Saka *ror-*, *rorda-*; 3 plur. II 118.147 *haurūnde*; Sid. 103v4 *haurīdā*; K 7, 146v4 *rrūnu horindā* 'they give oil'; 1 sing. Z 11.18 *horāmā*, v 92r5 *haurūmā*, III 146.9.4 *ysaṃthi haurūm* 'I give a birth', v 63.36 *maṇḍrra haurū* 'I give a mantra-formula';

1 plur. Z 24.517 *hurāmā*, K 46.25 *haurām*; with -i-umlaut, 3 sing. *heḍā*, v 296r1 *hauru heḍā* 'he gives a gift', v 215.26.4 *heḍe*; v 335, 33r3 *haurā heḍā* 'he gives a gift', BS G 37, 30a1 *dānaṃ dadyāt*; 2 sing. v 60, 10a7 *thvi rro ṣṣei dakṣiṇu herā* 'you even give a gift'; 2 plur. imperative, Z 12.27 *hoḍa* (**horatā*), later II 68.9 *hauryarā*; conjunctive, 1 sing. K 45.22 *haura haurā* 'may I give a gift'; 3 sing. conjunctive, v 348, 12a4 *horāte*, BS G 37, 10a7 *pradāna-*; 3 plur. v 147, 129b2 *haurāro*; optative, 3 sing. Z 3.148 *hauri*; preterite *hoḍa-*, *hauda-*, Z 13.103 *hoḍe*; III 10, 19r5 *hauri nā haudemā* 'I gave them a gift', III 9, 18r3 *ahaura haudai* 'he gave a non-gift'; III 21, 6b2-3 *ysīniya haudi* 'given in charge', BS *parindita*; III 71.147 *haudā* 'she gave'. Infinitive II 69.3-4 *hañjsārā haurā* 'they intend to give'. Participle future, Sid. 144v1-2 *vīmaṇ horāñā* 'an emetic must be given', Tib. *skhyug-sman... bitan*; Sid. 126r2-3 *vīmana haurāñā* (BS *vamana-*); adjective -*āka-*, III 22, 11b1 *haurāka*; K 155.58 *haña ysīthi haurāki* 'in another birth a giver'. Nouns, v 335, 33r3 *haurā* 'gift', BS G 37, 30a1 *dānaṃ*, K 45.10 *haurā haṃḍāra* 'gifts, favours', K 148.63 *satvāṃ haura hadāra* 'gifts, favours to the beings', Manj. 84 *haura itsāttāna yanāka* 'maker of gift (and) riches', and often; inst. sing. v 183 a1; a3; a4 *haurna*; adjective to *haura-*, K 58, 28v1-2 *haurija pārāna* 'the perfection (BS *pāramitā*) of giving'; v 247, 17a4-b1 *hauriḅe hauva jsa hayaraṃḍā hvamḍāna sarauva* 'lions of men rejoicing in the power of giving', BS *dāna-bala-abhīratā nara-sihā*; noun -*āmatā-*, v 106, 29r3 *suhī haurāmato* 'gift of joy' (BS *sukha-*), BS *sukha-adhyāśaya-*; JS 20r4 *haurāma vaska* 'for giving'; III 21, 6b3 *haurāme jsa*; with adjective, K 7, 147r3 *horāmatīnei thān(ā)* 'the topic of giving', Tib. *sbyin-gton-gi mēhod sbyin ṣes-bgyi-ba*. As second component, II 15.2.2 *jsāra-haurā hvamḍā* 'corn-paying men (as tax)'; IV 44a2 *nva jsāra-haurai*; II 63F2 *mūra-haurā hvamḍi* 'men who pay in mūrā-coins'. For the present *hūr-*, *hur-*, participle *hūda-*; 2 plur. imperative, K 66, 84r4 *hūryara deśana karmāna* 'give the teaching about the karma-acts' (BS *karma-deśanā*); K 150.30-1 *hūryirā deśanā karmāna biśām* 'give the teaching of all the karma-acts'; K 149.10-11 *paśarū hūryarau* 'send and give to them'; 2 sing. imperative, K 150.18 *hūra na mūāsāḍā jsā* 'give me with favour'; middle -u, III 124.86 *hūrū ttā* 'bring there', BS *ānaya*; optative, II 100.240 *śau pamūhaḅ na hurīyai* 'he was not giving one garment' (durative future); v 193, 9a2 *hurīryau* (lost context); participle future, K 27.145 *ysīra hūrauña* 'gold must be given', =K 19.221 *ysīra hūrauña*, =K 35.92 *ysīri hūrāṃṃā*. Preterite participle *hūda-*, III 132, 5a2 *ku hūḍu yīndā numāni ne hāmāte* 'where he can give, no regret occurs to him'; ibid. b3 *hūḍu tindā*; preterite, Z 13.82 *horu hūḍe* 'he gave a gift', K 52.7.6 *hūḍā* 'she gave'; 3 plur. K 5, 143v1 *hūḍāndā*, K 4-5, 142r4-5 *u khūysu mā hūḍāndā* 'and they gave me food'; v 118, 67v1 *hūḍaimā* 'I gave', BS *niryātita-*. Noun, II 105.99-100 *haura hūrāmai ūdaisā* 'with a view to giving a gift'; adjective, Sid. 1v2 *jsīni hūrākā* 'giver of life'. Kuśān Saka *horaka* 'donator', parallel to BS *dāna-pati*. From *fra-bar-* as O.Pers. *fra-bar-* 'proffer'; both *hor-* and *hūr-*, *hoḍa-*, *hūda-* are equally old, hence from *frā-bar-* > *hor-* and *fra-bar-* > *hūr-* (see also the two participles

byauda- and *bīda-* from different vowels). See cognates s.v. *bar-* 'bear'.

haur- 'ward off', III 71·150 *sāvai haura* 'ward off for him the curse' (BS *sāpa-*). From *fra-* and base Av. *var-*, IE Pok. 1160-1 *uer-* 'cover', O.Ind. *vr̥ṇōti, vārati, vṛtā-*, Greek *φέρω* 'keep off', *ἔρυσθαι; ῥύομαι* 'save', Got. *warjan* 'ward', O.Engl. *wearnian* 'warn', *wiernan* 'refrain'.

haur- 'to command, rule', II 88·27 *ysarnnai mistye haurā pyam̐tāṣṭā hā aurāsā haṣṭi kku yine* 'when I make report of information to the Great Golden (= Imperial) authority'; III 42 *gaudā naumā haurā... ttraumaṃ* 'the leader by name Gauda enters'; II 55·31 *sūra bumaya haurā bim̐dā darāṃjsa* '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. *γwar, 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. ūrnyn* 'be convinced' (with locative pronoun), D. *ärüäd, irüäd, I. iräd* 'bride-price' (**vrata-*). IE Pok. 1162-3 *uer-* 'speak solemnly', Greek *ἔπέω* 'speak', *φῶρτρο* 'speech, treaty', O.Ind. *vrat-*, Hittite *uerija-* 'call, give charge', O.Slav. *rota* 'oath'. See s.v. *gvar-*.

haura- 'desired thing' (with *śarā* 'fortune'), II 122·4 *jastām̐ jsa haurā śarā byauda-likā* 'possessing desire (and) fortune' (= BS *śri*) from the *deva-gods*'; in a cliché at the beginning of letters with *varāṣ-* 'enjoy', III 116·6-7 *maistye bvāme haura varāṣguma saida śerā byauda-likā* 'possessing success (and) fortune' (BS *siddhi-*, *śri*) of the enjoyment of great knowledge (and) desire'; II 83·2 *mistye haurā virāṣgame jsa hamphve* 'possessed of enjoyment of great desire'; V 312·31 *hviyi mistyi hora varāṣgminai pyatsa* 'in presence of the enjoyment of great human pleasure'. Verbal *haurr-* (< *fra-vr̥n-*) in *āhaurrda* = BS *pr̥iti-manas-* 'with pleased mind' (see above); further details in AION 1, 1959, 128-9; III 109·12 *haure dyāve khve jūhai jsa a mire* 'you have seen your desires (-e = *te*), how I die for love of you (-e)' with *dyāve* preterite feminine **dātātai*; III 102·52-3 *haurau dyāvai khvau jūhai jsa a mirai* 'you have seen your desires how I die of love of you (-u 2 plural with *ama* 'you' in the previous verse). From base *var-* 'be willing', Av. *fraorēt*, 'willingly', to IE Pok. 1137 *uel-* 'be willing', O.Ind. *vr̥ṇāti, vṛtā-*, Lat. *uolō, uelim*,

haura- 'talk', II 113·94 *hauri ān salā ni bijeṣe* 'he does not utter a word or remark' (BS *saṃlāpa-*); with *nura-* 'speech', dyadic, III 114·119 *pātca-ṃ va dūṃvām̐ jsa hau: rā murā ṣṭe* 'then for us (-ṃ) there is rumour from the *Dūṃ* people'; III 123·62 *haura māṃra padimi* 'he makes talk', BS *ālāpaṃ kārayati*; II 75·50 *haurā maurā maṃ ni iniryau* 'they would not make talk here'; gen. plur. II 90·68 *hau: rāṃ murāṃ 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, 324 *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-bhadrānū thaunaka dva hauraja byauda* 'by Kiraṇabhadra received two pieces of cloth (silk) of *Haura*'; *haurāja-*, V 273 II 2·4-6 *kūsa 108 kha 4 haurājā ttū 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 i* 'as he may be able' (see s.v. *thāka*); Manj. 119-20 *dā hīye 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 hauwi 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 gzuvs-snags gzi rnam* (BS *adhiṣṭhāna-*); V 50, 6r1 *dāraṇā hauvā jsa* 'by power of the *dhāraṇi*-formula'; possibly a compound, II 87·55 *hauva-thaujā pūra-cīysa jastvā* 'power (and) force, birth as a son among the *deva-gods*' (for *thauja*-see s.v. *thāka*). Above *hauta* 'power'.

hauvana- 'powerful', K 147·27 *hauvani hauvani jaṣṭa ide* 'various powerful *devi-goddesses* exist'; K 147·31 *hauvina hauvina pāraṣadā pāraṣadye* 'various powerful members male and female of the assemblies' (BS *pāriṣada-*); K 150·21 *amanūsa-rājā, pajsā hauvanā mista* 'the *Amanuṣa-rāja* (non-human king) exceeding powerful, mighty'; K 149·4-5 *hauvanā miṃstā (-im- = -ai-)* 'powerful great'; III 83·14 *paruālā hauvana mista* 'protectors (BS *paripāla-ka-*) powerful great'. See above *hotana-*.

hāvūṃdā 'they grind', Sid. 122v2 *hviḍai jsām̐ hauma rrusa hāvūṃdā* '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-*.

hoš-, *haus-* 'carry off', V 115, 63v6 *śāṭhyau jsirgyau yaulyau hauṣindā ysānindā* 'by tricks, by deceits, by evil acts they carry off, they plunder (dyadic)', BS *śāṭhya-kāryebhir haranti ca paraṣaram*; V 88, 50v1 *hoṣ(ṇdi) bāyindi* 'they carry off, they lead away', BS *Bhaiṣajya*-text Gilgit MSS I 24·10 *upanāmyate* 'is brought'; JS 34r1 *māra-kam̐na ce wi hoṣā* 'the maiden of *Māra* who ravishes the mind'; III 73·186 *aḍa aṣparā khaḍarāṃ pyam̐tsa, ma vaska hauṣara ttinda* 'other fodder, lucerne, is before the mules, fetch some for me'; K 28·178 *raḥṣajai hauṣa*, = K 20·2 *raḥṣajaje hauṣe*, = K 37·118 *raḥṣajai hauṣe* 'the *raḥṣasi*-demoness ravishes him (*yi*)'; III 79·12 *śakala brrajā hauṣā rauvā bvaiysā sūnāhe* 'in the dry place the long stream carries off the *sūnāha*-bushes'; preterite, 3 plur. *hoṣtāndi* 'they took away', Z 22·308 *bilsaṃgya hūḍā ttū hoṣtāndi purauḍāndi ysātāndi* (triadic) 'they carried off, removed, plundered that donated stuff in the *bhikṣu-saṃgha* (mendicant community)'; III 66·30-1 *saṃ ttanī prracā hauṣte* 'he precisely then seized on the causes', contrast III 66·31 *na jsām̐ pā prracā haiysda* 'the circumstances were not ready'; III 70·119 *sijsa jsām̐ dajagraiva hauṣte* 'Dasagrīva carried off *Sītā*'. From **fra-vāzaya-* 'carry forth', see cognates s.v. *bays-*. For *byahauṣe*, in III 74·195 *māstai-v-aṃ biṣa byahauṣe* 'he will crush (remove?)

all my brains', either *haus-* 'take away' or *haus-* from **fra-kaufsayā-* to *hauv-* 'strike, pound, crush' is possible. *hausā* 'a food', III 117, ROI *paiha pamna* : *hausā hūlām pvaishka hvasi pāraka*. Possibly from **aus-* *ya-* to *avah-*, **ausa-*, see s.v. *hau* 'a grain' with Av. *avah-* 'fodder'; **ausa-* Zor.P. *hōšak*, *xōšak* 'ear of corn', Pašto *wašai*, O.Ind. *oša-* in *ośadhi-* 'herb'.

hošā 'finger', Sid. 102r5 *ttori vi hvāha:tte tcau hošā, u bušde pajsa hošā* 'in the entrance width four fingers, and in length five fingers', BS *catur-angulam āyāme nāhena-angula-pancaṅgaṃ* (*nāha* = *ānāha-* 'length'), Tib. *khahi sboms* (*sbom-po* 'thick') *sor bzi, srid-du sor lwa yod-par byas-la*; Sid. 103r1 *ttaurā vi dvī hošā* 'in the opening two fingers', BS *dvya-angule*, Tib. *kha-nas sor gnīs*; Sid. 141r5 *pāri vi āna dvāsa haušā* 'from the heel twelve fingers', BS *pārṣṭy-urdhvaṃ dvādaśa-angulaṃ*, Tib. *rtis-pa-nas sor bču-gnīs*. From *vaxš-* 'be pointed' to *vak-* 'point', through *vašy-* > *vaš-*, hence **fra-vašya-* > *hošā*, see BSOAS 23, 1960, 31-2.

hošā 'singing birds', Z 20:7 *panā kaso hošā ālsindi māstu kāde* 'in every nook the hošā-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 haṃjaṣṭhe hausū haurā śārīputri* 'the yakṣa-goblin proposed to give a blow with his fist to Śārīputra' (a familiar incident), parallel Pali, Udāna 4:4 (a *yakkha* speaks) *paṭibhāti maṃ samma imassa samaṇassa sīse pahāraṃ dātun ti* 'it seems good to me to give a blow on the head of this ascetic (BS *śramaṇa-*)'. From base *pauk-* : *puk-* 'to punch' with fist or 'strike' with dagger, with *pauḡ-* : *puḡ-* in Oss. I. *rāmp'uzyn, rāmp'yston* 'to pierce', O.Ind. Vedic *las-pūjant* 'needle' (*las-* 'cloth'). IE Pok. 828 *peuk, peuḡ-*, Greek *περιπυκῆς* 'pointed', *πυγμαῖ* 'fist-fight', *πύκτης* 'boxer', Lat. *pugil* 'boxer', *pugnāre* 'fight'. Hence *hausū* from **fra-puś-ya-*. See also *hošā* 'finger', and KT IV 150.

hausū 'lack of appetite', Sid. 134r3-4 *yseri vanāstā u ṣahe nerāmīdā u hausū-v-i hame* 'his heart shakes and saliyas issue and he loses appetite', BS *hṛl-lāso 'rocakah*, Tib. *mer-mer-po dan, kha-nas ṣhu hbyu-wa ba dan yi-ga hēhus-pa dan*. See *hiṣau*. Possibly **fra-uṣūāba-*, umlaut by anticipation of *-u-*.

hauso 'noise', Z 24:647 *aśsa haṅgārīndi ku ne nā hauso ya(n)i(ṅd)ā* 'they hold in the horses so that they make no noise'. From *vas-* 'make noise', present *vās-*, see s.v. *bāsa-*, hence **fra-vaxša-*, see BSOAS 23, 1960, 32, and *hošā* 'singing bird'.

hauska- 'dry', see *huška-*.

hauskārā 'well-pounded', Sid. 100r1 *puṣṭarāna, hauskārā hāmai, tta arve noḡā ārānā* 'junipers, well-pounded barley, these medicaments must be ground fine'. No BS nor Tibetan text has so far been found. Possibly **hu-škāra-* to base (s)h(h)ar-, (s)h(h)r-am- 'to thresh', N.Pers. *xarman* (**xramana-*), Orm. *šramand* (**xramana-*), Parāči *khamōr* (**xamarna-* < **xramana-*), Yidya *xurom, xurām* to Khowar *krom-*, Nūristāni Kati *kr'am-* 'to thresh', with Iran. *xram-*, O.Ind. *kram-* 'to stride out'; BS *krandīta-* 'pounded, ground', Tib. *brduns* (*rdun-ba* 'strike, thresh, bray'). For *hau-*, see also *havyuḡa-* = *huyuḡa-* 'easy'.

hausṭa- 'dried', *huṣṭa-*, see *hūṣ-*, *huṣ-*.

hausṭa 'a kind of vitriol', I 177, 60r2 *ysamyā hausṭa*, BS *kāsisa-* 'vitriol'. See s.v. *ysamyē*. Possibly **fra-aiś-* 'burn out', whence a colour name, rather than *huṣṭa-* 'dried'.

hoṣṭa-, participle to *hoś-* 'carry off'.

hausde 'dries', see *hūṣ-*.

hausā, K 55, 17 bis r vertical in margin: to read (*tca*)*hausā* '14', below *śe* 'second'.

hausta- 'drawn, pulled', III 74:204-5 *rahā... aśām jsa haustā* 'chariot drawn by horses'. From *fra-vad-*, see s.v. *bāy-* : *būsta-*.

-hausta- from **θrusta-*, see *harahusta-*.

hostā 'he could', see s.v. *hot-* 'be able'.

hauha-, *hāmha-* 'broad', see *hwāha-*.

hya 'own' from *hivya-*, *hīya-*, I 171, 86v1-2 *ciṃgām ttirīm* (*-iṃ* = *-ai*) *hya pira* 'leaves of the nimba-plant' (BS *nimba-*, *azadirachta indica*); II 100:235 *śkaisa hyi* (= *hīye*) *mvaiśdem* (*-em* = *-ai*) 'gift of a present' (Tib. *skyes*); K 19:222 *ttiyau hyai rri khauṇā*, = K 27:146 *ttiyau hīye re khauṇā* '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 *harbisām hye* (*hā*)*vamgārā* 'benefit to all' (but *hita-* could be concerned here). See *hāvya-*.

hyāysdā 'present', see *hālysdā-*.

-hriya-, participle to *-hrag-* see *hahrīyai*, BS *careyaṃ*, s.v. *hahraj-*.

hva 'of oneself, itself', repeated *hva hva* 'severally', see *hvatā*, *hvatū*.

hva 'spoken', from *hwata-*, participle to *hvan-*.

hva-khāmḍalaja 'of boar's tusk', I 141, 49r4 *hva-khāmḍalaja āstai* 'bone of a boar's tusk', BS *ārūka-* (**ārūka-*), which renders *āru-* 'boar' for the *āru-* of *ārūka-* 'medicinal plant', just as the plant *maṅḍūkī* is translated by *khuyśaa-* 'frog' (I 179, 98v1). For *hva-* 'boar, hog', Av. *hu-* in Nīrangastān 114v9-10 *huṣ pārśō* '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 *sūr*, Celtic Welsh *hwch* (= Engl. *hog*), Let. *suvens* 'farrow', Tokhara B *suwo*. See also *hva-* in *hwattarakinai*.

hvañ-, *hviñ-* 'speak', see *hvan-*.

hvañā- 'to be spoken', participle in *-ya-* to *hvan-* 'to speak'.

hvaḡa- 'eaten', to *hvar-* 'to eat'.

hvaḡa- 'food', see *hvar-*, *hviḡa-*.

hvaṃṃnau, see *hvatana-*.

hvaṅḡ-, see *hvand-*, s.v. *huvē*, *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 *hvatanañi* 'of men of Khotan'; Z 5:114 *hvatanañ rre* 'Khotan king'; loc. sing. Z 5:114 *hvatana-ksira* 'in Khotan land'; SuvO. 3v6 *hvatanañ ksirna*; *hvatam-ksiryau*; Z 23:372 *hvatanau byūttaimā* 'I translated into Khotan language', = Z 1:189 *hvanau byūttaimā*; III 4, 10r2 *hvaṃṃne phari jsa* 'with Khotan speech'; II 72:18:1-2 *hvaṃṃna rrāda viśgūrtta* 'of Viśgūrti, king of Khotan'; III 60:44 *hvaṃṃni hauna* 'in Khotan speech'; II 101:248 *hvanau bauttai* 'he knows

Khotan speech'; v 273·1, 1-2 *hvani mistā rruṃḍānu rr(e)* 'great king of kings of Khotan', v 273·2, 1 *hvani mistā rruṃḍānu rre*; III 83·18 *hvam kṣīra*; III 94·35a loc. sing. *hvanya kṣīra*, K 99·262-3 *hvana kṣīra*; III 121·11 *hvanya kṣīra*, BS *gaustana-deśa*, III 121·14 *hvanya kṣīra*, BS *gāmstana-deśai*; Sid. 103r4 *hvamṇau vī nāma* 'name in Khotan speech'; Sid. 103r3 *hvamṇo vī*, JS 2r1 *hvamṇau*. Found widely in Central Asia, Tib. *hu-ten*, *hu-den*, *huthen*, *yvu-then* (*h*, Tib. letter no. 23 of the syllabary); Chinese *ü-t'ien* < *jiu-d'ien* (K 1317·1; 1194·9); Khotan Saka script *yūttinā*, *yūttiyena*, *yūttiyaina*; Īḥudūd al-'ālam *xutan*, Latin (medieval) *quotan*; at A.D. 641 local pronunciation Chinese *huan-na* < *xuān-nā*, hence the later Khotan Saka *hvamṇa*, K 99·1 (with radical 85); 647·1 *xuan-na* < *xuān-nā*; Sogd. Man. *xwōnyk* (adjective). Tumšūq (ed. Konow) VI 6 *hwadane* and VIII b6 *hwadna* 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 *Huviška*- 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 *hvgnḍ-*, see *hvog* 'man'.

hvattarakīnai 'made of pig-skin (?)', II 59·6 *hvattarakīnai ūra-bada-* 'a belt (*ūra-* 'belly'; *bada-* '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. *draisai*, Chinese *p'i* (K 721·1) 'leather'). Note in a loan-word III 76·237 *kattalā bahyā* 'the tree *kadalī* (plantain), with variant *katalī*. To Greek δέρμα 'skin', δέρις 'flayed skin'.

hvatā 'of oneself, itself', later *hva*, BS *prthak*, v 117, 66r3-4 *śśārāṇu cu nā pāškala hvatu hvatu śśārye kāḍāgānā dirye* 'what are their distinctions of the good things, severally, of good (and) bad action', BS *sukṛta-duṣṭrātānāṃ ca karmaṇāṃ yaḥ 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 se se*, Tib. *so-sor-nas*, Sid. 124r1 *hva hva se se jsa hame*, BS *prthak*, Tib. *so-sor-las gyur-pa dan*; III 42b4 *hva hva sā sā* 'severally one by one', K 154·48 *hva hva pajsam hūrīda* 'separately they give honour'. From *hva-* 'one's own', with adverbial (ablative) *-tah*, Av. *xvatō*, Sogd. Bud. *γwty*, M.Parth.T. *wxd*, Zor.P. *xvat*, N.Pers. *xvad*, *xud*. O.Ind. *svayaṃ* corresponds with different suffix. See cognates s.v. *hāvya-*.

hvan- 'to speak', pres. *hvāñ-*, participle *hvata-*, passive *hvāñ-*, Sid. 102r1 and K 7, 147v1 *hvāñāre* 'are called', III 61·56 *hvāñāre*, III 20, 3a2 *hvāñāri*; 3 sing. v 340, 79v3 *hvāñde* 'is called', BS G 37, 74b5 *ucyate*, Tib. *śes-bya-ba*; v 47, 12r5 *kalahārye*, *haṃdrūṣane hvāñdā* 'dispute means quarrel', ibid. 12r4 and 6 *hvāñde*; Sid. 106r5 *hvāñde*, Tib. *bsad-de*; II 105·103 *hvāñdai*; III 28, 38b3 *hvāñde*, BS *ucyate* (also *-ā, -i*); future participle *hvāñā-*, and *hvāñāa-*,

v 160, 203a1 *maṃdrū hvāñā* 'a mantra-formula must be recited'; III 22, 10b1 *ṣā bodhisattvā hvāñai* 'he must be called *bodhisattva*', BS *sa bodhisattva iti vaktavyaḥ*; active present *hvāñ-*, later *hūñ-*, v 334, 32r1 *hvāñindā* 'they say', BS G 37, 29a2 *āha* 'he spoke'; v 334, 32r2 *hvāñāte* 'he says', BS G 37, 29a3 *āha*; 2 sing. SuvO. 68r6 *hvāñā thu* 'speak you', BS *desehi* ('teach'); K 70, 5v1 *hūñidā*, = K 67·158 *hvāñindā*, later 3 sing. *hvāñte*; 1 sing. v 157, 2b2 *hvāñumā*; K 136·883 *hvāñume aysa*; 1 sing. K 4, 141r5 *aysu aña hvāñūñi* 'I may speak other things'; 2 plur. imperative, II 101·7 *hvāñāra*; 1 sing. Bcd 44v4 *hvāñū*, BS *stavāmi* ('I praise'); participle present, I 254, 198r5 *hvāñāṃḍu*, 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-*, *hvāñāa-* as second component, v 142, 13r1 *grata-hvāñai* 'preaching instruction', BS *śāstar-* ('teacher'); SuvO. 36r3 *dāta-hvāñō* 'speaker of the *dharma*-doctrine', BS *dharma-bhāṇaka-*; noun, Z 24·388 *hvāñāmatā*; v 334, 32r5 *hvāñāmate pyūṣḍe* 'he hears the sermons'; v 79, 149v1 *hvāñāmato pyūṣḍre* 'they hear the teaching'; II 104·94 *śāstra hvāñāma ṣṭai* 'it is preaching the technical text' (BS *śāstra-*); II 107·153 *hvāñāmaṇi vaska* 'for the sermons'; see separately *hvānaa-* '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 *tai hvā si...* 'so to him she said that'; 1 sing. v 147, 129a3 *aysu hvataimā*, v 262, DRo1, 13 *hvataimi*; 3 plur. (with *ide*) K 137·907 *hvāñdā ide*; JS 38r3 *hvi* 'I spoke' (from **hviṃ* for *hvenṃ*); III 61·46, 47 *dā bhava hvem* 'I preached the existence (= truth) of the *dharma*-doctrine'; 1 plur. II 102·13 *hvāñdū* 'we spoke'; 2 plur. K 142·1045 *umi...* *hvāñdā* '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...* *hvatāñdā vīro* 'if they had spoken'; with following pronoun, v 40, 63b3 *hvatū jsa niṃṣyāñā 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 *hvatū yāḍāimā*; K 100, 271-2 *ca ttā nāma na hvava ṣṭe* 'whose name is not spoken'; Manj. 215 *htra ca hvava ne hāḍe ida*, = Z 5·70 *hāra cu hvatā ni hāḍe indī* 'things which are not spoken'; II 248, 20a1 *hva yuḍe* 'he had spoken'. Absolutive genitive, v 346v4 *ttātaye hvataye* 'this having been spoken', Tib. *de skad-čes bkah scāl-pa dan*; v 80, 71r3 *hvatātaye hvanaī*, = III 21, 7a2 *ttye hvayē hvanaī* 'this having been said', BS *evam ukte*; III 24, 22a4 *ttye hvayai hvanaī*; nominal, Sid. 137r4 *uskātta hvattye hīye kaṣṭe jsa bejsāñā* 'it must be poured over with the *kaṣṭya*-decoction stated above', Tib. *snar bsad-pas nad-kyi sten-du klu-ba blugs-pa dan*. Infinitive, Z 5·7 *aysu haṃṣe hvoye* 'I intend to speak'; II 125·12 *pastai hvai* 'he deigned to speak'. Future participle to *hvāñ-*, v 113, 35v2 *hvāṣṭōñāna hvāñāñā* 'it must be recited with honour', BS *śrotavya-* 'to be heard'; noun *hvāñā(a)-* 'speech', Manj. 329 *baīṣa hvāñā vī artha na bide* 'in every utterance no meaning (BS *artha-*) exists'; v 49, 467r2 *kho aysu ttū*

hvāno darrona 'as I (spoke) that speech with boldness'. See also *patāhvāno* 'command'. From base *hvan-*: *hvata-*, Waxī *xān-:xāt* 'speak, say', elsewhere 'call, recite, read', Yazg. *xvan-:xvant-* 'read, learn, recite', Av. *hvan-*, Zor.P. *xvān-*, *xvānd*, N.Pers. *xvān-*, *xvānd* 'call, read', Yidya lw *buxōn-:bixēd*. IE Pok 1046-7 *syen-* 'to sound', O.Ind. *svānati*, *svānita-*, Lat. *sonō*, *sonāre*, Celtic O.Ir. *senn-*, O.Engl. *swinsian* 'sing', *swinn* 'song, music'.

hvana 'dream', see *hūna-*.

hvanaa- 'something spoken', III 21, 722 *ttye hvaye hvanaī* 'this speech having been spoken', BS *evam ukte*, v 248, 2021 *ttu gyastā baysā hvī hvanaī thyau nāmdā* 'they swiftly accepted this speech (sermon) of the *deva* Buddha', BS *bhagavato bhūṣitam abhyanandan*; v 79, 1522 *balysā hvī hvanaū (ā)taudānde* 'they rejoiced at the Buddha's preaching'; K 143-1057 *gyastā baysā nara hamadā hvanaū ātaudāmdā* 'the men indeed rejoiced at the *deva* Buddha's speech', v 248, 2021 *khu. . .ttu hvanaī hva yude* 'when he had spoken this speech'; N 75-25 *jsiñe vajsāmata ve hvanaī* 'the statement for the study of life', BS *āyurveda-śāstreṇa*; K 4, 1412 *hvanaī arthi* 'meaning of the preaching'; K 143-1057-8 *gyastā baysā haḍi ttū hvanaū samāsyē* 'the *deva* Buddha however finished the sermon' (BS *samāsaya-*); Manj. 135 *nairātama-hvanaina*, = Z 5-18 *nairātma-hvanaina* 'by preaching about absence of self'.

hvanām- 'assessor, inspector (?)', II 58, b9 *ttaka parauta cinṅām hvanaīm* 'these (are) the commands of the Chinese examiners'. (If Iranian from *hvan-* 'to speak', but possibly a Chinese title not identified (SDTV 104).) The stem may be *hvana-* or *hvanaa-*.

hvanainaa- 'fabulous', Z 5-3 *hvanaino āhau hambaste* 'he composed a fabulous narrative', see also Z 22-249 *āhvainā* 'fabulous things'.

hvand- 'man', Z 2-112 *kye va ju padajsu ysāysu harbiṣṣu bamhya huve* 'what man would burn all grass, trees'; Sid. 2v5 *huve*, Tib. *mi* ('man'), v 337, 36r6 *huve*, BS G 37, 33b4 *puruṣa-*; acc. sing. v 338, 36v4 *hvamdu*, BS G 37, 33b2 *satva-*; Z 2-77 *hvandu*; gen. plur. SuvP. 74r4 *hvandānū rre* 'king of men', BS *narendra-rāja*; IV 462 *pañjem hvandām* 'of five men', IV 582 *hvandā*; IV 392 *dvāse hvadā* 'of twelve men'; gen. sing. IV 55b2 *śe hvadye* 'of one man'; IV 33b1 *śe hvandye*; inst. plur. K 136-868 *hvandyau*, *ahvandyau* 'from men, non-men'; with suffixed pronoun, K 61, 41r2 *jastvā hvandā-t-ū jsa suha varāṣāre* 'they enjoy pleasures among *deva*-gods, among men (= **hvandvā*) therewith'; I 250, 33v2 *ttu hvandānu rrandu* 'the king of men', BS *manuṣya-rājānaṃ*, =v 108, 30v4; K 6, 146v3 read *hva(m)dye*; v 247, 17b4 *hvandāna sarauva* 'lions of men', BS *nara-simhāli*; loc. plur. v 301, 2r3 *hvanduvog ysantlu byehāte* 'he gets birth among men'; dialectal, v 262, 122 *hvadvog*. Adjective, v 384, 922 *hvandānai rana* 'human jewel', II 4-52 *hvandānai rana*; lost context, v 61, 16b5 *hvandāna yanāre*; *-ya-* suffix, *hvīya-* 'human', SuvP. 72v1 *pyālyā hvīya* 'human welfare', BS *sampatti manuṣya-loke* ('welfare in the world of men'); II 106-143 *hvīyai gai vīra* 'on the human *gati-* (stage of life)'; Sid. 109r5 *hvī svīdā* 'human milk', Tib. *bud-med-kyi nu-ṣo*, Sid. 109r5 *hvī svīdana*; K 15-138 *hvī rū jsa* 'with human form', =K 32-36 *hvī runā*=K

23-83 *hū rū jsa*; v 129, 324 *hvīya ysamtha* 'human births'; K 61, 41v1 *hvī ysamtha rūyide* '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-janā ttāte* 'caṇḍāla outcastes, man-slayers, thieves'; as second component, I 250, 2142 *vasutyau twatare-hveyyau āysda|||* '(with divine eyes) pure super-human guarding', BS *divyena cakṣuṣā viśuddhena atikrānta-manuṣyakeṇa vyavalokayīṣyāmu*. 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-gūla-*) to another being' (here *uysdiṣ-* 'throw' with *-j-* for *ṣ*). With intrusive *-ta-* v 263, 89v2 *hvataṃḍā* 'men', BS G 37, 7722 *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. *aōśah-vant-*, Aogəmadaēča 58 *aōśanuhatəm maṣyānaṃ* 'of mortal mortals', glossed by Zor.P. *ōś(ō)-mand*; Dd 36-80 *frāhist oś'ōmandān mīrēnd* 'mostly the mortals die'; ibid. *ōś'ōmand*. Hence **hvand-* < *auṣavant-* with *-w-* as in *ggvwa-* 'ear', *gva-* < **gauša-*. Pašto *ṣawai* 'person' < **uṣavant* < **auṣavant-*, Balōči *p'ōšinday* 'human being' **pa(ti)-auṣavanta-ka-*. See *auṣ-* s.v. *nāṣa-*. Note also Pindaros, Pythian 5-3 βροτῆσιος ἀνῆρ 'mortal man'.

hvar- 'sister', SuvO. 3v5 (gen. plur.) *hvarānu* 'of sisters', N 164-7 *hvari*; with *-ka-*, N 163-24 *hvarakyau*, N 164-10 *hvārakyau*, JS 39v4 *hvārakyā*, II 43-21 *paysāva hvārakā* 'germane sisters', in a letter, III 132-13 *hvaraki*, ibid. 12 *hvarakā*; K 33-55 nom. plur. *hvarāka*; voc. plur. *hvarakyā*, =K 16-166 *hvauraka*, voc. plur. *hvārakyau*, =K 24-106 *hvaura*, 107 voc. plur. *hvārakyā*; v 252-845 *hvārakyām brrātarām jsa* 'with sisters, brothers'. From **hvahar-*, **hvāhara-*, *hvahr-* > *hvar-*, to Av. *xvanhar-*, Zor.P. *hvāhar*, N.Pers. *xvāhar*, Sogd. Bud. *γw'rḥ*, plur. *γw'r'yštk*, M.Parth.T. *wx'r*, M.Pers.T. *xw'r*, Balōči *gwhār*, *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 *delēz sestry i otkaz sestry* 'participation of sister and rejection of sister'; Pašto *xor*, Orm. *xwār*, Parāči *xī*, Yidya *ixō*, *ixiko*, Sanglēči *yo.xōai*, Waxī *xūi*, Šuynī *yax*, Yazg. *xvarg*. IE Pok. 1051 *suēsor-*, Greek *ἑορ*, plur. *ἑορες* 'relatives', Lat. *soror*, Celtic O.Ir. *siur*, Welsh *chwaer*, Got. *swistar*, O.Engl. *sweostor*, O.Pruss. *swestro*, Lit. *sesuō*, gen. *sesešs*, O.Slav. *sestra*, Tokhara B *ṣer*, A *ṣar*.

hvar- 'to eat', *hvar-y-* > *hvīr-*, III 123-49 *khāysa hvara* 'eat (2 sing.) the food', BS *bhakatta bīja* (= *bhaktam blunja*); v 343, 85v2 *hvarindā* 'they eat', BS G 37, 3023 *bhunijanti*, 1 sing. Z 4-50 *hvarimi*, 3 sing. *hvīdā*, Z 2-26 *beṭiṇo khāysu ne hvīdā* 'he does not eat poisonous food', 3 sing. optative, Z 13-93 *rruso hvīra* 'he would eat barley'; Sid. 103v1 *hvīdai* 'he eats', Tib. *soṣ-te*; II 130b8 *gauila hvīra* 'would eat molasses' (BS *gūda-*); preterite *hvada-*, 3 sing. Z 13-95 *hvade vātīya* 'he had eaten'; Z 2-24 *hvadāndi* 'they ate', 3 sing. fem. III 73-182 *hvadā* 'she ate'; participle future, Sid. 9r1 *ni hvarānā* 'it must not be eaten', BS *tyājya-*, Tib. *mi bzah*; Sid. 106r4 *hvarāna-*, Tib. *soṣ-na yan*; *hveraa-* 'to be eaten', Sid. 9r1 *ni hverai* 'is not to be eaten', BS *tyājyāt*, Tib. *mi bzah* (**hvārya-*

ka-). Infinitive, Z 11:55 *ce balsa 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 strīya* 'the female tigress who was about to devour the young ones'. Noun, Sid. 104v4 *hvarāme jsai, ysīdai ūchai hame* 'from eating (the earth) the yellow disease attacks him', BS *niṣevanāt*. . . *pāṇḍurogaḥ*, Tib. *zos-pa-las skyarbab-kyi nad-du hgyur-te*. Adjective, Z 24:42 *ka ysojse iyā ka cvī hamatā ne hvīrā* 'if it may be tasty, if (it may be) what is in itself not edible' (**hvarya-*). For *hvera-* 'sweet', see below. See separately *hviḍa-* 'food', *hvāra-* 'food'. As second component *-hvarāna-*, III 49:33 *gūṣṭā-hvarānā* 'flesh-eating', for this *-āna-* see also *mauta-varāhānā* '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*, *xvariṣn* 'eating', *xvāriṣn* 'drinking', *xvārbār* 'food' (M.Pers.T. *xw'r w b'r*); N.Pers. *xwardan*, *xurdan*, M.Parth.T. *wxr-*, *wxrd*, *wxrdyg* 'food', *xwrn*, *wxrn* 'banquet', M.Pers.T. *xwr-*, *xurd*, *xwrn*, Sogd. Bud. *γwr-*, *γwyrty*; *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 *xwaṣal*, Yaγn. *xwar-*, *wxar*, *xworta*, Orm. *xr-*, Parāči, *xar-*, *xār-*, Šuγnī *xar-*, Yidya *xoar-*, Sanglēcī *xwār-*, Parāči *xūrō* 'eating'. Ambiguous either IE *swer-* or *swel-*, for *hvar-* 'take, consume, eat' note O.Ind. *āhāra* 'taking; food' (*harati* 'takes away'), Nūristāni Aškun *yū-* 'to eat', to O.Ind. *yu-* 'take hold of' (G. Morgenstierne, NTS 2, 286). IE Pok. 1045 *swel-* '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. *drwist-xvārtār* 'keeping healthy', *xvārtakih* 'taking possession'. See *hvarāka-*.

hvar- 'to agree', II 68:143a7 *cvanī pā hvaḍāṇda starrā niṣānā 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 kṣira hīyāra vāta paḍā* 'sweet and large fruits which were formerly in the country there', BS *madhurāni mahānti ca phalāni viṣayeṣu hi*; Sid. 4v3 *cu ṣiṣā ṣṭi ṣi hvarā u ṣūrā u tcārba u garkhā u cihajsā* 'what is phlegm (BS *śleṣman-*), that is sweet and saline and fatty and heavy and sticky', BS *madhuro lavaṇaḥ snigdho guruh śleṣmā-ati-picchilāḥ*, Tib. *bad-kan ni mvar-ba dan, lan-čhwahi ro bro-ba dan, hḥam-pa dan lēi-ba dan ṣin-tu hbyil-baho*; JS 10v1 *aysmu hvarrā* 'sweet mind'; JS 37r2 *ysaujsā hware* 'savoury sweetness' (-e < -atātī-); Manj. 414 *bināna aṣkūstai ṣṭāna pihyāda ramanī hvara*

'music untouched beat out delightful, sweet'. Also *hvera-*, Sid. 16r2 *hverā*, BS *madhura*, Tib. *mvar-ba* ('sweet'), see below. With negative *a->ā-* (before two consonants) *āhvaraa-*, Sid. 9r4 *mau āstaṇna āhvaryau raysyo jsa* 'with sour (not-sweet) tastes of liquor and the rest'; fem. Sid. 4v2 *āhvarra*, see above. From base *hvar-*, with increment *-z-* (IE *ǵ, ǵh*) in Av. *xvarzišta-* 'sweetest', Zor.P. *xvarzišt*, N.Pers. *xvāltidan* 'to taste' (*rz > rd > l*), Armen. lw *axorš* 'sweet', Pašto *xōṣ* fem. *xwaṣa*, Orm. *xwaṣ*, *xwaṣr*, Waxī *xūṣg*, Iškāšmī *xāṣok*, Sarikolī *xeg*, *xlyig*, Šuγnī *xīṣ*, Baloči *awarzā* 'pleasant'. The form *hvarra-* may derive from **hvarna-* or **hvarša-*; the form *hvera-* is from **hvār-ya-* rather than **hvārnya-*, note *ysīrra-* 'gold' < *zaranya-*. Oss. D. *xūārz*, I. *xors*, *xārtā* 'good' may be rather **hu-varza-* 'working well'. Compound, see *hvarinaw*.

hvaramciṇā 'turning to the right (in reverence)', v 331, 21v1-2 *gyastā balysā hvaramciṇā tvamdanu tsute* 'having performed the right-hand perambulation', BS G 37, 18b4 *pradaṣṇī-kṛtya*; Bcd 47v2 *hvaramciṇā*, BS *pradaṣṇīnu*; v 133a5 *gyastā balysā hvaramciṇā tvamdanu tsute*; III 21, 5a3 *drrai tcīra hvaramciṇā tvamdanā tsuānā*, BS *triṣ-pradaṣṇī-kṛtya* 'having thrice turned to the right'; III 26, 29b1 *hvaramciṇā tvamdanā tsuānā* 'it is necessary to turn to the right in reverence', BS *pradaṣṇī-ṇiyāś ca*; Z 24:194 *hvaramciṇī*. From *hvarandaa-* 'right hand', with *-iṇā*, see also *uysdvayamciṇā* '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 brkyan-nas*; III 130:14-6 *hvarandai* 'right' beside *syandai* 'left'; K 145, 2v3 *hvaramde dastā* 'right hand'; v 382, 4b4 *hvarandau ysānū śamdyā vāstāte* 'he placed his right knee upon the ground'; v 381, 3b5, =v 332, 24v5 *hvarandai hālai* 'right region', BS G 37, 21b7 *dakṣiṇasyāṃ diṣi*; compound, II 74:34 *pūnūda hvarandā-vīrai imdrā* (BS *indriya-*) *jsā bijīṣṭā hvāṣṭā ye* 'he was meritorious, working dexterously (*kīra-*), possessed of faculties, chiefest'. From base *hvar-* 'be fit', N.Pers. *xvarand*, *xvarā* 'suitable', *bar xwardan*, *dar xwardan* 'to suit'; Oss. D. *xūar*, I. *xor* 'suitable for', as second component; Sogd. Bud. *γwr'nt*, *γw'rnt*, *γw'r'nt* 'right (hand)', Chr. *xwrnt*, *xw'r'nt*, *xw'rnt*; Orm. *xvarinca*, *xurēncō*, *xulenco* 'right hand'. See also *hvara-* 'proper, fit', to IE *swer-*, see Pok. 1049.

hvarāka- 'taker, seizer', v 89, 17r3 *vīna padīmākā paysānāki bhwāki 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 *ṣūhyāki 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. *ṣes-pa-po*. See also *hvarāka-* 'robber'.

hvarāka- 'robber (?)', II 84.8-9 *mahe jsām maṃ drrai pacada hiysda hvarāka hau-pari-paṃjsāsā yahi:malīha: hvaṇḍā ṣṭū(re)* 'we are here indeed of three sorts; robbers, 57 *yaṃmalīq* men are here'. Here *hvarāka-* 'taker' is dyadic with Turkish *yaṃmalīq*, from *yaṃma* 'plundering'. An uncertain context is found in II 109.88.6 *khu maṃ dilaka hvaṇḍā pārisimḍā hvarāka ūva vā muṣḍā hīstā* 'when here the few men decrease, robbers have come; here the favour (donation) comes'; II 108.2 *cu haupari-paṃjsāsā hvarāka ami ṣṭirau* 'who are the 57 robbers, you might be'. For cognates see s.v. *hvar-* 'to eat', originally 'to take'; Av. *axvarata* is glossed by Zor.P. *agrif* 'not seized; which cannot be seized'. See below *hvāra-* 'rapax'.

hvari-nau 'sweet-sounding', K 49.4.3 *hvari-nau binānā* 'sweet-sounding music' from *hvarra-*, *hvara-* 'sweet', and **nādu-* > *-nau* 'sound', to base *nad-*, see *nāya-*, *panāy-*.

hvala 'covering (?)', II 77.3.4 *u sā-m kaiṇa hvala u sā jsā pvaica* 'and for them one *hvala*-covering and also one *pvaica*- covering'; II 78.5.9 *pātca būhara barsa hvala kū-ḍaudū haṣṭā mūra* 'then we gave to Boyra-bars a covering worth (sc. *ūra* 'value') 80 *mūrā*-coins'. Boyra-bars Turkish name made of *boyra* 'he-camel' and *bars* 'tiger'. From the base *hvar-d-* 'to fit' (see *hvara-* 'fitting'), or possibly to IE Pok. 1139-40 *uel-*, 1145 *uel-k-* 'draw on' or Pok. 1160 *uer-* 'cover' (see *vrīs-* in *havriṣ-* 'doff'), with secondary *h-*, as in *hwāṣṣa-* 'herb'.

hvaśā 'juice from meat', I 147, 57.5 *paṣiṇa hvaśā drrai ṣaṃga ūca jsa pāchai* 'juice of sheep's flesh is to be boiled with three *ṣaṃga*-measures of water'; I 157, 68.4 *paṣiṇa hvaśā, ṣa halvānā driṇi (-iṃ = -ai) ṣaṃga ūca jsa pāchai* 'sheep's flesh, that is to be pressed, to be boiled with three *ṣaṃga*-measures of water', BS *māṃsa-rasa-*; I 163, 78.1 *būysiṇa hvaśā halvānā dva ṣaṃga ūca jsa pāchīm (-iṃ = -ai)* 'goat's flesh is to be pressed, it is to be boiled with two *ṣaṃga*-measures of water', BS *chāga-māṃsa-kaṣāyaka-*; I 169, 84.1 *būysiṇa hvaśā halvānā dva ṣaṃga ūca jsa jsānānā* 'goat's flesh is to be pressed, it is to be boiled with two *ṣaṃga*-measures of water', BS *chāga-māṃsa-rasa-*. Possibly **hu-aṣyāka-* 'good food', from *as-* 'to eat' (see s.v. *śidī*), N.Pers. *āš* 'meat, soup, gruel, pottage', *āš-paz* 'cook', *āš-xānah* 'eating-house', from **aṣā-* base *as-* 'to eat'. See *hvaṣī* 'food'. A Turkish *aṣa-* 'to eat' is reported in Turfan Turkish, Researchers in Altaic languages 1975, 208.

hvaṣṭi 'to beat', infinitive to *hvaḥ-*: *hvasta-* (see s.v. *hvaittä*), IV 7.5-6 *haṃḍara āṣīrya paṣṭi bani u paṣṭi hvaṣṭi* 'the other teachers (BS *ācārya-*) he ordered to bind and he ordered to beat' (note SuvP. 71.4 *basta* . . . *hvasta*).

hvaṣṭi 'first', Sid. 131.1-2 *ttye paḍā hvaṣṭi, śeliṣām neṣāma, lokṣām arvām jsa krāra yenānā* 'first, removal of the phlegm (BS *śleṣman-*), treatment must be made with rough medicaments', BS *sarvai rūkṣaḥ kramāḥ kāryas tatra-ādau kapha-nāśanaḥ*, Tib. *de-la ni thog-mar bad-kan sel-bahī sman rñub-bo-čog-gi čho-ga byas-la*. Hence *ttye paḍā hvaṣṭi* = BS *tatra ādau* 'at this beginning', = Tib. *de-la ni thog-mar*, which indicates a dyadic *paḍā hvaṣṭi*. Since it is hardly to be read *hva ṣte* or *hva ṣtā* '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 117.101 *paiḥa paṃna : hauṣa hūlām pvaiskha hvaṣi pāra* (list of foods), from **hu-aṣiya-* to N.Pers. *āš* 'meat, soup, gruel' (see s.v. *hvaśā* 'broth') from **aṣiya-*, base *as-* 'to eat'. Cognates s.v. *śidī*.

hvaṣṭa- 'first (?)', III 4.12 < *pa* > *dū hvaṣṭā biṣṣūnya vara spye viṣṭānā* (sacrificial, BS *bali*-text) 'first (dyadic) all kinds of flowers must be placed there'; V 152, 160a2 *|||hvaṣṭā siṃḍi harbiṣṭā kī(ra)* '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. *zaviṣṭya-* 'swiftest').

hvasta- 'beaten', participle to *hvaḥ-* (see s.v. *hvaittä*), SuvP. 71.4 *cu tti cu vā basta cu hvasta, haṃtharkvā vyaysaṇa ṣṭāre* 'who are these who are bound, who beaten, in troubles; in ruin', BS *ye tāḍitā bandhana-baddha-piḍitā vīvidheṣu vyasaneṣu ca saṃsthitāni*, as IV 7.5-6 *paṣṭi bani u paṣṭi hvaṣṭi* 'he ordered to bind and beat'; 'beat (drum)', K 25.123 *kūsa hvastāda*, = K 17.188, = K 34.74 *kūsa hvastāṃḍi* 'they beat the drums'; V 66.8a *pājsa śaṃḍya hvaṣṭa* 'beat strongly on the ground'; III 75.233 *ṣai nāṣṭā śaṃḍya hvaste* 'he struck him down to the ground', III 67.58 *haṃgrautta śaṃḍya hvaste* 'he lifted him up, he struck him to the ground'; III 66.34 *śaṃḍā hvaste* 'he beat on the ground'; K 42.117 *kṣipalai hvaste* 'he struck him a blow'; III 67.53-4 *na pāysaṃḍāṃḍā hvastāna parya tti khu āta haṃḍā garām* 'they did not know (they had) escaped from the stroke; so when they came into the mountains (?)'. See cognates s.v. the present *hvaittä*. Possibly *gara-* 'the people Gara'.

hvasta- 'coloured', III 38.35-6 *cha-hvasta pūkū gesaca* 'feet colour-stained and (-n) whirling', = III 47.54 *charravana pā u gesaca* = (K III 35.37, = III 40.11-2 *śair-chā hvū pā u gaisaṃcā*. Hence *cha* 'appearance, complexion' (BS *varṇa-*), with *hvasta* = *rravana* = *śair-* (see above), possibly **hvarsta-* > *hvasta-* to *hvar-* 'to colour', see cognates s.v. *hvāraka-*.

hvā- 'both', see Z 2.4.96 *hvā-daṣṭā* 'with both hands', and above *hū-duva* 'both'.

hvā 'dried', Sid. 128.3 *guṣṭa u ghā, hvā mase muse haṃthrra-jimḍā ma ā ā ṇuṣṭimḍā* 'the flesh and bone, dried, are drawn together greatly, as if wrapped', BS *soṣād veṣṭana*, Tib. *śa skam-pa dan, drag-tu bēir-ba hdra-bar na-ba rnamis yin-no* (*bēir* 'press'). From base *hau-*, *hu-*, with *-ā-*, *hvā-* 'to dry', here *hvāta-* (Tib. *skam-pa*). See cognates s.v. *hūṣ-*, *huṣka-*, *hvān-*, *hvās-*.

hvān- 'speak', see s.v. *hvan-*.

hvān- 'to dry', SuvO. 27.5 *sāma-lovyānu dukhānu hvānākā* 'drier up of the woes of Yama's world', BS *yama-loka-duḥkha-saṃśoṣakaḥ*; with *pa-*, SuvP. 69.2 *paḥvānāri* (for *-āri*) in the passage *bēsa ysira vegaste paḥvānāri biṣna* 'the fierce violent (BS *vega-*) whirlpools are wholly dried up', BS *arṇavaṇi parama-karkaṣa-caṇḍa-vegaṇi saṃśuṣyate*. With *hvān-*, Sid. 11.4-5 *jsahera pī hīvi āchai hvāine*, = V 320.99 *hveṇṇe*, BS *medo-viṣoṣaṇa-*, Tib. *čhil rgyas-pahi nad skems*; Sid. 149.2 *pājsānā u hvānānā u kūṭānā* 'to be cooked and dried and ground up' (BS *koṭaya-*),

- Tib. *bcos-la skams-pahi phye-mas*; Sid. 149v3 *paher-āñū u hvaināñū* 'to be steeped and to be dried'; Sid. 149v4 *hvaināñū u tciña nisāñū* 'to be dried and put into the eye', Tib. *bskams-pas mig bskus-na yab*; I 147, 36v1 *dasau jūna ganihāñā u hvaināñā* 'to be moistened ten times and to be dried', BS *bāvayetta* (= *bhāvayet*). With *pa-*, II 104.73 *drraiṣṣiyinai pātāla pahvāñāka* 'the drier up of the underworld (BS *pātāla-*) of heresies' (BS *drṣṣigata-*). From base *hau-*: *hu-* 'to dry' see above *hūṣ-*, *huṣka-*, beside *hvā* < **hvāta-* 'dried'; hence **huṣānya-* causative.
- hvāna-** '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 āṇi 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 ttīyā patharku arahamdu jsindī* '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 tte 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 kideṣa cu ra bahau dīdāe hvāna* 'anger, folly, passion (=BS *dveṣa-moha-rāga-*), the *kleṣa*-afflictions, and what is the contempt (?), degrading (*dīra-* 'low'), (evil) talk'. See also *patālvānā-*, *paḥvānā* 'command'. From base *hvan-* 'speak'.
- hvāne** 'width', v 1.92.5 *dva tsūna hvāne* 'two inches in width'. See *hvātte*, *hvāha-*.
- hvāysimā** 'born together', Sid. 135r4 *apīye guṣṭe jsa haṃtsa hvāysimā hverai*, Tib. *sa snun-bag chub-ba dan lhan-čig-tu bzaho*, BS ... *sarvam evedam prayoktavayan cikitsitam*. Here *hvāysimā*, Tib. *lhan-čig-tu* 'together'. Possibly *hvā-* 'both' (as in *hvā-daṣṭā* 'with both hands' and *hvālai* 'both') with *-ysimā-* from **zanmya-* 'birth' from *zan-*.
- hvāra-** 'food; eating', II 87.51 *sara hvāra sara khāṣṣā* 'good food, good drink'; ibid. 54 *khaysna hvāra* 'drinking, eating'; JS 24v4 *ysāysa hīyāra chaka bāgara hvāra anattāgā nāma sarrau datā rre* '(being) the lion named *Anantānga* king of beasts, eating (as an ascetic) grass, fruit, buds, leaves'. See cognates s.v. *hvar-* 'to eat'.
- hvāra-** 'bold', II 85.15-6 *vegasti hvāri 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 *sūra-*), 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 pīśā(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'-čsm'k* 'with darkened eyes' (painted with collyrium), translates Chinese 'black', Man. *xwrn-ptxwrk-ḍndyt* (**xvarāna-pati.xvaraka-ḍandēt*) 'with teeth painted dark with dark colour' (*xwrn* 'colour', as Oss. D. *xuarān*), see the L. R. Palmer Festschrift 1976, 1-3; the first component of the toponym *Hvāra-zmi-* is *hvāra-* 'dark, red or black' in allusion to its soil name, as Turkish *qara qum* 'black sand' west of the *Amu-darya* (Oxus) and *qizil qum* 'red sand' on the east. The IE *suer-* 'to colour dark' is cited with increments under Pok. 1052 *syordo-s*.
- hvāre** '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 *akṣārmauṇa apakṣarāttai dasta hvāle dvī hīsa dūṣarṣīti* '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 *tte paṃda hvālai kaṣṭa* 'its path (the *ārya-mārga-*) is connected with both (*parama-artha-* and *saṃskāra-*)', = K 70, 6v2 *tte pada hvālai kaṣṭa*, dyadic, as *hū-duva*; III 79.15-6 *hīṣā gala ttaudā herā hvālai kauṣḍau* 'iron sparks (?), hot ashes (?), both from the caverns', III 80.22-3 *mīsta ttraikhye gvagye baysgā hvālai phyasṭe* 'great peaks (BS *tikṣṇa-*), compact hills, both brilliant'; v 310, viir.4 *u hvālainai bārai paraphā jsa biṣṣiyaudā* 'and both (*hvālaina*) of him they seized, the riding beast with the harness'. For *-lai* note *sālai*, *tālai*, *hālai*. Otherwise *-la-* in *sūla* 'alone', *sūlaka-*, *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 *sāka-* 'vegetable', Tib. *ldum dan rdad dan*; Sid. 17v3 *hvāṣāṇi pūharāṇi hīya piṣkece* 'chapter of herbs, vegetables', Tib. *ldum dan snod-kyi bye-brag*, Sid. 17v3 *haryāsa-ṣāṇe hvāṣa*, BS *kācamāci*, Sid. 9r5 *hvāṣa ṣāñije*, BS *kācamāci-* 'solanium nigrum, garden nightshade'; Sid. 20r2 *ūtea... hvāṣā jsa bijautta* 'water polluted by vegetation', BS *śevāla-dūṣita-*, Tib. *ña-čig yod-de* (*ña-lcībs*, BS *śephala-*, *śaivala-*); of fodder, of the asses contrasted with *aṣpara* 'lucerne' of the horses, III 73.192; 74.193, 197 *hvāṣā*; 74.196 *hvāṣa*; 73, 185-6 *hvāta* (like *māta* 'fly, bee' from *maxṣi-*); Sid. 17v4 *śaṣvāñije 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 *xūsā* has replaced *-s̄- < -x̄-*, it may be adduced here: Oss. D. *xūsā*, I. *xos* 'hay, medicinal herb'; modern also 'gunpowder' (whence NW Caucasian languages, Abxaz *a-xūs*^o 'medicine; powder', Abaza *waq*^o 's', Ubix *šxoa*. For other theories, see KT VI 435-7.

hvāṣṭa- 'best, chief, pre-eminent', Z 22·257 *śivānu hastama hvāṣṭo* 'best, chief of bipeds' (dyadic), = BS cliché *dvīpada-uttama-*; V 113, 35r4 *hvāṣṭye rriṇe* 'chief queen', BS *agra-mahīṣi*; Bcd 53r4 *hvāṣṭā pūrā baysām biśā* 'the all-best son of Buddhas', BS *jyeṣṭaku yaḥ sutu sarvajinānām*; 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 *pirmāttama hvāṣṭa* 'foremost, chiefest'; Manj. 59 *b(i)śā hvāṣṭa maiśta rre* 'all-best greatest king'; K 18·208 *tvā nāra hvāṣṭe mira gyāsta ysinī 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 jaśta ysinī bāste*; Manj. 290-1 *śā mvaśja tatva* (BS *tatvataḥ*) *hvāṣṭa* 'this is the really chief favour'; K 152·14 *devatta hvāṣṭā* 'best deity' (BS *devatā-*); K 138·944 *brahmānā gyastā parṣānā hvāṣṭā* 'the *deva*-god Brahmāna best of the assemblies' (BS *pariṣad*). In the official documents the *hvāṣṭa-* are the important men; II 20, 12a5 *tāgutta hvāṣṭa* 'Tibetan chiefs'; II 17, 5·3 *hvāṣṭām hīya* 'of the chiefs'; II 36·9·6 *hvāṣṭām vaska* 'for the chiefs'; II 16, 4a5 *hvāṣṭāna hvaṇḍi* '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 *avamāvyau hvāṣṭānyau śirkau bujśyau ja hamphve* 'possessed of countless good virtues of the chief people'; abstract, III 76·254-5 *artha-bhaugā* (BS *artha-bhoga*) *hvāṣṭānā suhi:nām spyāra* 'may the possession of wealth (and) the best welfare flourish for the happy men' (BS *sukhin-*), here *-ānā* for older *-auñā*, *-oñā*. See also *hvaṣṭa-*. From **hvāyīṣṭa-*, **hvāiṣṭa-*, Tumšūq Saka *hveṣṭa-*, Av. *hvōiṣṭa-* (glossed Zor.P. *mas* 'great'), contrasted with *yōiṣṭa* 'youngest'; Sogd. Bud. *γwysṭk* 'teacher', *γwysṭr-* (comparative), *γwysṭ*; Man. *xwysṭr*, *xwṣṭr* 'superior', Turk. Uigur *qoṣṭar*, fem. *qoṣṭiranč* (title), Chr. *xwṣṭy* 'teacher', *xwṣṭrty dynd'rṭ* 'high priests', Munjāni *xuṣṭi*, *xuṣṭyē* '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 *Hvūṣka-* from *hvuīṣ-* (or *hvuīṣṭa-*) 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 ggaṃbhirā* (BS *gambhīra-*) *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 būḍa* 'extended time'; V 210·37·2 *hāhā* (lost context). Abstracts, Z 22·134 *bulysini ggaṃpha dvōāsu haṣṭa hvāhīnū* 'in length twelve *gaṃpha*-distances (=BS *yojana-*), in width eight'; V 49a2 *hvāhīnū*; Sid. 102r5 *hvāhā:tte tcau hoṣā* 'in width four fingers', BS *catur-angulam āyāme*, Tib. *sōms sor bāi*; V 222, 19·3

nausi chā u hvātte '(in length) nineteen feet, and in width (. . . feet)'; V 1·92·3 *dva tsūna hvāne* 'two inches in width'; II 72·4-5 *hulyega 30 chā paṃjsa tsūnu u hvāhā:tte 17 tsūna* 'a *hulyega*-cloth 30 feet five inches and in width 17 inches' (Chinese *tsun < ts'uan*, K 1113·1). From base *paθ-* 'be wide', Av. *paθana-* 'broad, wide', Khotan Saka (above) **phatanaa-*, *phattanaī*, *phaṇnai* '(broad) palate of mouth', Sogd. Bud. *pōkw*, *pōnyh*, Oss. Dī. *fātān*, Zor.P. *pahan*, N.Pers. *pahan*, Balōči *patan*. IE Pok. 824-5 *pet-* 'extend', Greek *πετάσσειν*, *πέταλον* 'plate, leaf', Lat. *pateō*, *pandō*, O.Engl. *fædm* 'embrace, fathom', Lit. *petys* 'shoulder'. The form *hvāha-* may derive either from **hu-pāθa-* (like Zor.P. *xvartak* 'small' **hu-artaka-*, Pašto *wur*) or from **fra-pāθa-* (like N.Pers. *farbīh*, Zor.P. *frapth* 'fat'). See also *hvaṣṭa-* 'first' traced above to **fraviṣṭa-*.

hvi 'sweat', Z 20·54 *māstai āṣke hvi aśucā* (BS *aśuci-*) *biṣma bile* 'brains, tears, sweat, filth, urine, intestines'. To *hvaid-* 'to sweat', **hvaidā->hvi*, Av. *xvaēda-*, Zor.P. *xvōd*, with negative *a-xvōd* 'not sweating', N.Pers. *xvāi*, Pašto *xwala*, Orm. *xōla*, Yidya *xul*, Sanglēči *xair*, Waxī *xil*, Yazg. *xwiō*, Sarikoli *xaiō*, Khowar *lw xēl*. See the verbal form *ā-hus-* 'to sweat' above. IE Pok. 1043 *sueid-*, O.Ind. *svēd-:svīd-*, *svēda-*, Greek *ἰδρῶς*, *ἰδρῶς* 'sweat', *ἰδῶ* 'to sweat', Lat. *sūdor*, *sudō*, *sudāre*, Celtic Welsh *chwys* (**suidso-*), O.Engl. *swāt*, O.Sax. *swēt*, O.Norse *sveiti* 'to sweat', Let. *sviedri* (plur.) 'sweat', verbal *svīstu*, *svīst*, *svīdēt* 'make sweat' (but Lit. *kaisti*, *prākaitas*).

hyī 'human', see above s.v. *hvand-* and *hyīya-*.

hviḍa- 'food', SuvP. 64r3 *hviḍi kinau khīṣṭe* 'for food and (-u) drink', BS *pāna-arthan bhojana-arthan 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 viṣamna hviḍina khīṣṭana* 'or food or drink or with unfavourable food and drink' (Tib. omits). See s.v. *hvar-*. Here *hviḍi-< *hwarti-*, M.Parth.T. *wxrdyg* 'food' (**hwardi-*), Oss. D. *xūālcā*, I. *xālc* 'food' (**hvarṭya-*), Armen. *lw xortik-* (in plural; gen. plur. *xortkac*) 'food', Zor.P. *xvartik*, N.Pers. *xvardī*, to Av. *xvartati-*.

hviḍīna 'due to eating', Sid. 103v1 *cvai hā hviḍīna gūhaiya jsāherā kaṣṭe u hviḍai* 'whose belly is affected by pain from eating, and he eats', Tib. *kha-zas zug-rrou dan bcas-pa zos-te*. Adjective to *hviḍa-* 'food', see s.v. *hvar-*.

hviḍai 'he eats', see s.v. *hvar-*.

hvīnde, *hvīdi* 'it is said; it means', see s.v. *hvan-*.

hyīya- 'human', V 129a4 *mara hyīya ysintha* 'here in human birth'; Bcd 44v4 *hyīya jastūna raṇna* 'jewels, human, celestial'. See further s.v. *hvand-* 'man'.

hvīyaṣaa- 'human', *hvīyāṣaa-*, *hvīvaṣaa-*, III 76·244 *hvīyaṣā agapya nāśā* 'human beings, impure, contemptible'; II 107·162 *pharākē vā hvīyāṣā ū ttrīyaśūnya satva* 'many beings human and animal' (BS *tiryag-yoni-*); III 119·25-9 (exercise in script) *khva ma ysima-śadya hvīyīṣā hvāṇḍā h[ṽ]īya nāpāma hamya cū mārā-pyarana biśvā bāḍvā pajsamaḍa dīryāṇḍa* '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 *nāpāma* 'being found, near or present' from BS *jñāpya-* 'be known to be', III 72·157 *hvīyaṣām hivi rathā*

'noise of humans': JS 15r4 *hvīyaśai satva parausamḍai ysirkū bīśaije haṃtve yuḍi* 'the human being, drowning, shrieked pitifully; he made lamentation'; JS 26v4 *hvīyeśai aśī mirām* 'a human being was about to die'; K 20·252 *kūṣṭa hvīvaśau vara hajsara naiśta* (= K 28·167-8 (*hvi*)*vaśau*) 'where there a place for humans (gen. plur.) does not exist'. From *hvīya-* adjective to *hve* 'man' (as *rvīya-* 'of the court' to *rre* 'king'), whence by adjective suffix *-aśśaa-* 'belonging to'.

hvū 'having good, fine colour', 40·11 *śair-chā hvū pā* 'dark-skinned, fine-coloured feet', variant to III 38·35-6 *cha-hvasta-* 'coloured in skin' and III 47·54 *cha-rvāna* 'red-skinned'. From **hu-gauna-* > **hvūna-*, **hvūn-*, *hvū* (like *jūna-*, *jūn-*, *jū* 'times', see s.v. *gyūna-*), above *ggūna-* 'colour'.

hve, *hve* 'man', see *hvand-*.

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 *ḥsimidū hve* 'they wish to talk', see *hvan-*.

hvai 'own', v 64·47-8 (*hi*)*māti khū hvai prattiñe* (BS *pratijñā-*) *āya ne gyasta baśā* 'may it be when your own promise may have been, not of the *deva* Buddha', for *hīyāe*, *hīyāi*.

hvaijīnaa- 'sanguineous', see *hūnjīnaa-*.

hvaiñ-, *hvemñ-* 'to dry', see *hvāñ-*.

hvetā 'he spoke', v 40, 56r3; v 28, 32r4 *tta hvete sū* 'so he spoke, saying', archaistically from *hve* for *hvate*.

hvetā 'cleft (?)', Z 22·116 *dara śkala hveta alava ggampha śayate brinje jiyāre* 'ravines, dry places, clefts (?), forests (BS *aṭavi*), expanses, sands, dry grounds will vanish'; loc. plur. SuvO. 55v3-4 *kīnthā o garuwo ārañānuwo o hvētūwo o rruñdā kūṣḍu vātā* 'in the city or in the mountains, in wildernesses (BS *ārañya-āyatana-*), or in clefts or in a king's palace', BS *nagare... ārañya-pradeśe vā girikandare vā rāja-kule vā*; here *hveta-*, BS *kandara-*; SuvO. 55v3 *āraññā o garuwo o a(la)vā o rruñdā kūṣḍu vātā* 'in wilderness (BS *ārañya-āyatana-*) or in mountains or forest or a king's palace', BS *ārañya-pradeśe vā girikandare vā rāja-kule vā*, Z 17·10 *vabedū bārā vañi varūvāñdā 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) *taḡda arıḡda öng körtäkdä qunta kötkidä* 'in mountain, forest, desert, sands, highland'. For 'cleft' Khotan Saka has also *dara-*, *draha-*, and *heca* from *dar-* 'to break, tear up' and *kart-* 'cut' (*heca* < **kalčā*). If *hveta-* is traced to *fra-pāti-* (see *hv-* in *hvašta-* 'first', and *hvāha-* 'wide'), the base is *pat-*, present *pāt-* 'to cut, split' in Oss. D. *fadun*, I. *fadyu*, *fast*; *mit fady* 'cuts through the snow' (quoted V. Miller, Dictionary s.v. *mārḡgā* 'breast-straps').

hveta jsa 'with power', see *hautā-*.

hvaittā 'he beats', participle *hvasta-*, Z 2·16 *kho ye siyato hvaittā bajsīha* 'as one beats sand in a mortar' parallel Brahman-Sanskrit Bhartḥhari, Nīti-śataka, śloka 5, *labheta sikaṭāsu tailam api yatnataḥ pīḍayan* 'would one get oil among the grains of sand even if one pounded it vigorously?'; v 30, 73v1 *amatauya kašte hvaittā* 'he falls into distress, he is beaten (for older **hvaitte*). Participle, SuvP.

71r4 *cu vā basta cu hvasta* 'who are bound, who beaten', BS *baddha-pīḍitāḥ*; Z 2·218 *hvasta bremandā basta* 'beaten, weeping, bound', parallel Suvarṇa-bhāsa 3·79 *tāḍitā bandhana-baddha-pīḍita-*; with negative Z 22·158 *ahvasta śāna abasta, uysnora dātuyānīndi* 'although not beaten, not bound, the beings practise the law'; 3 sing. JS 10r2-3 *biśā śadya hvaste* 'he beat all to the ground', K 17·188 *kūsa hvastāda* 'they beat the drums' (see *hvasta-* above). Noun, Sid. 149r4 *tcimñā (-im-=-ai) hvaiya* 'injury to the eye', Tib. *mig snad-čiv (snad* 'injure'), for the form see *khaiya-* 'contusion' (base *khad-*). From base, *hvah-*: *hvasta-*, **hvahati* > *hvaittā*, Av. *xvāphaya- xvasta-* 'thresh', Sogd. Bud. *γw'y-*, Man. *xw'y-* (*xvāy-* < *xvāhty-*), Oss. D. *xūajun*, *xuaston*, I. *xoin*, *xojyn*, *xost* 'to beat' (-*hy-* > -*y-*, but -*d-* is kept), Zor.P. *xvastian* 'thresh, beat', *xvahēt*; *pil-xvast* 'elephant-trodden (of a road)', *xvastak*, *xvahušn* 'trampling'; M.Pers.T. *frxw'h-* 'tread'; Yaḡn. *xuay-*, *xoy-:xuasta*, *xasta*, Chorasmian *uxvāh-*, *xāst*; Yidya *xāim: xāstem*, Sanglēcī *xūy-: xūiḍ*; Orm. *xay-: xīst*, 3 sing. *xīd*, Baxtiārī *axū* 'threshing'. With preverb *pa-* II 5·75 *paḥvastā yay nāmḍa stā vaṃmāḍa* 'he was beaten, bowed down, tired, exhausted'; *tā-*, see above *tākhvaittā: nḡi-* < *nī-*, see *nḡihvasta-*. Sogdian preverbs *n-*, *p-*, *-w-*, *n-*, *nš-*, *p-* *pč-*, *pt-*, *pr-*, *βr-*, *s-*, (*wjy-*); Yaḡn. *puxoy-*, *suxoy-*, *tuxoy-*, *unxoy-*. Possibly IE *seu-:su-*, with increment *-es-*, *suēs-* 'press'.

hvāide 'is said', Manj. 166 *ttiyā jsa maṇḍe hvāide raśta* 'because of these it is rightly called female (?)'. See *hvāinde*, s.v. *hvan-*.

hvaina 'messenger', II 120·206-7 *ttāṣṭa ttā janavai vīrāṣṭa tsamadai hvaina yay* 'he was a travelling (**tsamam-**da*) messenger to that country'; II 121·222 *ca ma drrau ttāṣṭa tsamadai hvaina ya* 'who here was such a messenger travelling there', see translation BSOAS 30, 1967, 103. Adjective from *hau-* 'speech' formed like *āhvainaa-* 'fabulous' from *āhau* 'tale'. See *hvanainaa-*.

hvaiya 'injury', Sid. 149r4, Tib. *snad*, see s.v. *hvaittā*.

hvaiyā 'possession', II 34·5·7 *stūrām hvaiyā ni pajidā* 'they do not demand possession of the large cattle (horses)'. From base *hvad-*, Zor.P. *xvāstak*, N.Pers. *xvāstah* 'property', to *xvāh-*, *xvāstan* 'desire'. IE Pok. 1039-40 *suād-* 'be sweet; to like', O.Ind. *svādāte* 'enjoys', *svādī-* 'sweet', Greek ἡδοναι, ἡδύς, ἄδύς, OHG *swōti*, O.Engl. *swēte*; to O.Ind. *svāttā-* 'spiced', Av. *xvāsta-* 'fermented', Balōčī *vād* 'salt'.

hveyyau 'men', second component, I 250, 214r1 *vasutyau tvatare-hveyyau* 'with pure superhuman (eyes)', BS *caḡsuṣā viśuddhena atikrānta-manuṣyēna*. See *hvand-*, nom. sing. *hve*.

hverā 'sweet', *hvarra-*, *hvara-*, Sid. 16r2 *cu ganam śi pvā u garkha-gvāchā u hverā, vrrīṣaṇi* 'what is wheat, it is cool, and heavy of digestion and sweet and giving virility' (BS *vṛṣaṇeya-*), BS *vṛṣyaḥ śīto guruḥ svādur godhūmah*, Tib. *gro ni bsil-ziv lči-la mpar-ba yin-te*; N 76·4 *khāysā hverā tcārbā* 'food, sweet, fatty' (Suv. ed. Nobel, 179-80 differt but probably *madhura-*). See *hvarra-*.

hverā 'food', SuvO. 53r3 *hverā āstanna khaśā pattarre* 'food and drink, the edibles and the rest', BS *annena vā pānena vā*; SuvO. 56r7 *hverā khaśā* 'food (and) drink', BS *pāna-bhojanāni*.

hvera- 'to be taken, suffered', v 3·2·6 *pajse phauwa hvera himāra* 'severe penalties are to be suffered', with *phauwa* from Chinese *pau* < *pau* 'punishment' (K 664·4). See SDTV 57. See the base *hvar-* 'take' s.v. *hvarāka-* 'robber'.

hvaira 'bold (?)', II 116·34 *śūra-pacada hvaira hama-jūnaka dāśīda āṣṭa ttā yaña* 'heroic in behaviour, bold, all youthful, they have deemed worthy'. See *hwāra-*.

hveraa- 'to be eaten', Sid. 9r1-2 *gvihū rruṇ paṃjilīṇa bājinaṇa 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 naḥ-du ṣag bču phan-čhad lon-pa mi bzah*, parallel to *hvarāñā-* 'to be eaten'. See s.v. *hvar-* 'to eat'.

hverāṃ 'food (?)', III 14·14 (...)*ma hverāṃ pāsi* 'the period (of two hours) for eating (supper?) presided over

by the Hog', the period 7-9 p.m. Possibly adjective *hverāñā-* '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 *hwaura*, =K 33·55 *hvarāka*. See above *hvar-* 'sister'.

hvauṣṭa 'best', III 109·4 *hamīda hvauṣṭa* 'associated, chiefest'. See *hwāṣṭa-*. For *-vau-*, see Manj. 368 *akhvauṣṭa-* 'unmoved'.

-hvyāñe 'produced', second component, III 128·2 *ahvyāñe* 'non-produced, eternal (of *samsāra*-migration)' to base *hau-:hu-* 'to bring into existence', see also *śū* 'produced'. IE Pok. 913-4 *seu-*, O.Ind. *sūtē*, *sauti*, *savati*; Av. *hunāmi*, *haota-*, O.Ind. *sūnū-*, Got. *sunus*, O.Engl. *sunu*, Lit. *sūnis*, O.Slav. *synū*, Greek *υῖος*, *υῖός*, Tokhara B *soyā*, A *se* 'son'.

SUPPLEMENT

anāraṣṭa- 'unexcited (?)' (with blurred *akṣara* after *a-*), III 104:35-6 *na ra pā āyvena āyāṣṭa pāsgrai anāraṣṭā* 'no more thereafter distressed by heat, undisturbed in the sunshine'. From base *ā-raz-* 'to raise up', see *āraṣṭa* 'he built', and cognates s.v. *raṣ-*. Possible would also be the base *rauś-* '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 *parriyastāna-* 'saved', is glossed by Uigur Turk. *qutluγ* 'fortunate' (P. Zieme, *Acta orientalia hungarica* 22, 1969, 109).

ālaṣka-, *ālaṣta-* 'settlement, city', possibly as a 'camp', like the name *Madaktu* of the ancient Elamite city and the Greek report of Περσῶν στρατόπεδον 'camp of the Persians' as the meaning of the Persian name *Pasargadai*, city of Cyrus (see *Acta iranica* 1975, Monument H. S. Nyberg III 309-12). The two forms are like *huṣka-* 'dry' and *huṣta-* 'dried'. If *Zaza lāš*, *lāj*, *lāš* 'fight, war' is connected with Zor.P. *laškar*, N.Pers. *laškar* 'army', the *laš-* of *ālaṣka-* could mean 'warding off' rather than 'lying down'. That would then be *lax-š-* to IE Pok. 32 *alek-* 'ward off' (possibly retaining IE *l-* (like N.Pers. *lištan* 'to lick'), beside Khotan Saka *rrāṣta-* '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).

āstaṃ, older *āstana-* 'beginning', in II 32:9 *āstaṃ kaṃthi vī hīysda hwaṇḍi* '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-śātaka* (ed. J. S. Speyer 1902-6) where BS *karavīra-mālā* 'oleander garland' is rendered by Tib. *karabirahi metog-gi phireo-ba*.

kaṇaiska- the Khotan Saka name of the Kušan Emperor Kaniška occurs in II 107:156 BS *kaṇaiskā naumā* 'Kaniška by name', and 160 Khotan Saka *kaṇaiska naumā*. The same word *kaṇaiska-* is also used of the little, smallest finger, for which Munjānī has *kandir* (older **kanatara-* 'smaller') in *kandir āguṣkikā* 'little finger'. In *kaṇaiska-* 'smallest' the suffix *-yah-* : *-iṣ-* of the comparative is turned to superlative by suffix *-ka-*, as the superlative Iranian *-iṣta-* is formed from *-iṣ-* by suffix *-ta-*.

The meaning of IE Pok. 563-4 *ken-* ranges over 'young, small, fresh, new'. For 'small' Oss. I. *k'anäg*, *k'addär*; for 'young' Av. *kainyā-* 'girl', Zor.P. *kanik*, Sogd. Man. *qnčk* 'boy', *knčyk* 'girl', M.Pers.T. *knyg*, M.Parth.T. *qnyyg*. Related are O.Ind. *kanina-* 'young', *kanīṣṭha-*, *kanyā-* 'girl'. Greek *καπός* '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 Yagn. *kāt*, *kānt* 'city', and Sogd. Chr. *qntčyq-t* 'citizens', to *knt*, *qt*.

kaṇḍā '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. *šakye*.

kšāv- 'to make noise', add Oss. D. *āšk'ot* 'piping' with variation *ks-* and *sk-*.

gārāta- 'bought', note also Sogd. Man. *ptxyt* *δ'rm* 'I bought'.

guḥṣapa '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 *ḥṣaṣ cāša* renders Tib. *bču-drug hgyur-du* 'sixteen times'. This might indicate for *cāša* a connexion with a word for 'time' (like *gyūna-*, *tčira-*, *rrāyā-* and II 7:118 *hauda kāla* 'seven times', BS *kāla-*). Hence IE *kēs-* in Slav. Russ. *časū* 'time, hour', O.Pruss. *kisman* acc.sing. 'time', and Alban. *koht* (**kēsā*) 'time'. The *c-*, not *tc-*, is from *č-* before front vowel, as in *canda-* 'quantus' (**čyant-*).

ttāgutta- 'Tibetan'. The further shift in spelling to *-h-* to express the voiced fricative *-γ-* is found in III 123:59 *ttāṃhatta*, 67 *ttāṃhatta* rendering BS *bauṭa* (*bhoṭa*) 'Tibet' from Tib. *Bod*. The medial vowel is then extruded in II 120:205 and 220 *ttāṃhutta-vadāṃ 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. *āpparyn*, *cāpparyn* 'throw down'; D. *niccaraan*, *araun* 'to echo'.

tcānai 'goat', with *pā-čana-* 'mountain goat', see *pāmīr* in TPS 1960, 76.

tcāš- 'to pour' in *vaticāš-* 'to sprinkle'; here can be added Sogd. Bud. *čš'ntk* 'thirsty' (Dhyāna 105).

tcūlye 'splendid' offers an explanation of the name of the grove in Tcarma (Tib. *čar-ma*) called *ču-le* (see R. E. Emmerick, Tibetan texts concerning Khotan, 103.)

tsām- 'to swallow' is connected also with Yidya *šam-*: *šamd* 'to drink', Orm. *šam-* 'to sip', Zaza *šim-* 'to drink'.

data- 'wild animal' in the double phrase also in Pāzand Skand-gumānik-vičār 4.63 *dad u murū*.

deka 'so much', here the translation is incomplete: 'may all beings become Buddhas'.

nađe 'man' in v 341, Sov2 renders BS *bhoḥ* 'sir'.

našj- add II 40.3 *našjphaštu* to the list.

nitcana 'outside', here with *handarna vicittre* 'within, various' left untranslated.

nārāko tīndā 'punishes' v 114, 63v3, BS *daṇḍa-*, from BS *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 *praharāna-*, 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 *pyūg-*.

pira 'house (?)', add also Lydian *bira* 'house', A. Heubeck, Lydisch, 1969, 421.

pūstya- 'book', note also Turk. *b(o)sd'ik* from Sogd. *pwstkh*, A. van Gabain, Hungaro-Turcica (Németh volume), 1976, 73.

pyūmj- 'deny', add Pahlavi Psalter *w'ngy* 'voice'.

phara- 'much', add Tumšūq Saka *phuru*.

baga-laga- 'hero, galant' with *baka-* 'true, sure', note the Chinese use of *ʃən* 'true, real' in *ʃən 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 *brjjs-* 'dry, parch', note also Av. *daya-* 'bald', N.Pers. *day*, *dāy* 'plain', Sogd. Chr. *dxšt-*, N.Pers. *dašt* 'desert' from *dag-* 'to burn'.

brya- 'dear', add Tumšūq Saka *jezdānu bre* 'dear to the yazatas'.

bhātai 'you gave', JS 16v3 *krrañinai bhātai ttu haṇḍara mušde* 'through kindness (BS *kytajña-*) you bestowed on him this other favour, may be traced to a base *bāg-* 'to give a share', with *bag-*, if it is desired to avoid the writing of *bh-* for *na-*.

mīrai 'kindness' as from **mīdra-* is possible, but the context in *sau mīrai vau* 'profit, mīrai, goods' suggests connexion with the adjective *mīra-* 'increased in size, powerful, great' to *mai-* 'to increase', in Av. *avš.mīra-* 'rich in fodder (?)', and *maya-* 'fortune', see TPS 1960, 66-7.

mīrāhe '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, *yawuz*, *yaurī-*, T. Tekin, Acta orientalia hungarica 22, 1969, 58.

ysamyē 'vitriol', in Arab.-Pers. *zāj*; the *zājāt* are five in colour: *safēd* 'white', *aḥmar* 'red', *ašfar* 'yellow', *sabz* 'green', *kabōd* 'blue'.

rūkyām 'rulers'. Three Iranian bases *rauk-* exist, 1. 'shine', 2. 'please', 3. 'rule'. The first component of the ethnic name *Roxalāni* 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-*; *prš'* 'side' from **prsu-*, and Sogd. Bud. *prš'kh*, N.Pers. *pahlū*, see W. B. Henning, BSOAS 12, 1948, 316.

rre 'king', has also been traced to IE *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 varq* 'because without seed there is not ripening (BS *vīpāka-*), fruit', quoted s.v. *ttani cu*.

-vādī second component of *pyāda-vādī* 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 *din-* 'to make fall' (see 2 sing. *dīnā* 'throw down'). Hence to *pā-dīta-* or **pā-dīya-* 'attacking'. It is however still unsatisfactory. A hybrid compound with BS *vāda-* 'speaking' seems out of place.

vistāna 'condition, state', II 83.97 *šaušī hīya vistāna rāšq pastāda yuḍi* (rather than *yuḍa*) 'they deigned to bring into force (cause) a state of excitement'. From *vi-sīā-* 'to stand, be in a condition'.

šaušī 'excitement, joy', II 83.97 *šaušī hīya vistāna* 'condition of joy'; K 148.56 *šaušī šarā drūnā bēmañā* 'joy, fortune, health, luck'; Ch 1.0021 c (unpublished) *tsāštā šaušī 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. *sindzā*). 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 *Sosāg* 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'.

šakye 'ladder' gloss to Turk. Uigur *čatu*, *šatu* 'ladder', frequent also later as *čai* and *šatu*.

skoda 'secret', connected with Oss. D. *ūsqod*, *ūsqot*, *asqot* 'secret', Pam. 2.52 *asqot kāmūn* 'to hide', *ūsqodi* '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. *stevdsā*, *steūdsā*, 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 *śradhdhā* and *sthilaka-*.

hamatci 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. *zwtk*, *zwtk* 'intoxicant', *zwtk-γw'r* 'drinker of *zwtk*'. Thus P 2.388

mōw APZY (= *at*) *zwtk* 'wine and intoxicant'. Syriac has *zwtyw* and *zwtw* rendered 'beer'.

hāmye 'awakened', SuvP. 6or1 *biysāmdā hāmye* dyadic.

But here the BS text has *samāna-* 'being', that is *hāmye*.

hāmvaḥa 'forgetting' in K 112.371 (quoted s.v. *gvanastai*) is to be set with *hāmurjā-*.

hāmāte 'it occurs (to the mind)', Z 2.124 *ttai hāmāte* 'so he thought', quoted s.v. *nimānā*, like the Pali phrase *etad ahoṣi*. Similar is K 34.63 *ttai ye* 'so he thought' and JS 111.4 *ttai ya si* 'so he thought that. . . '.

hāys- has partly untranslated K 90.732-3 'and in one birth become *jāti-smara-* (having memory of previous births)'.
hvand- 'man', note also Pindaros, Olymp. 13.31 ἀνήρ θυράτος.
hvāṣṭa- 'chief', in v 123, 3a3 voc. sing. *hvāṣṭānu hvāṣṭa* renders BS *nara-vira* '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. *pir-*, as in KT v1 195.

ADDENDUM

aysmū, page 7, origin undecided in the lemma above, but a solution can now be stated. The word *aysmū* renders BS *manas-* 'mind, thinking tool', *mata-*, *cetana-*, *citta-* and *vijñāna-* 'theoretical knowledge'. The base is **asmuv-* formed from *as-* with suffix *-ma-*; and then secondary suffix *-u-*, as in *bāysū* 'arm'. This is *as-* 'to drive', beside the form *hays-* with secondary *h-*, as two forms occur from *anguṣṭa-* 'finger' in *āṃṣī* 'thumb' and *haṃguṣṭa-* 'finger'.

The base *as-* 'to move, cause to move, drive, hunt, lead' is in Av. *asrā-* 'hunting', glossed by Zor.P. *viṣkar* 'hunting', and in Greek ἄγρᾱ 'hunting'. In *hīnāysa-* 'commander of troops' the compound has *hainā-* and *āsa-* 'leading'. From this Indo-European base *aḡ-*, Latin has developed *agō*, *agere* 'to move, drive' and in the derivative *agitō*, *agitāre* 'to drive, think' applied to the mind. The O.Indian base *aj-* 'to drive' has two derivatives *ājma-* and *ājra-* 'place of movement'.

The older Iranian vocabulary has been largely lost so that it is necessary to trace lost words in Iranian loanwords in alien languages. Here the Ibero-Caucasian Georgian can at times assist. It has *Armas-i* from Iranian *Ahura-mazdā*, and *imed-i* 'hope' connected with Zor.P. *aṣmēt*, and *eṣmak'-i* 'demon', beside Armen. *heṣmak* from Iranian *aiṣma-*. Armen. lw *nirh*, *nirhem* 'sleep' preserves

the only trace of this word in Iranian; in O.Ind. *ni-drā-* corresponds. Similarly Georgian *guṣag-i* 'sentinel', Armen. *gouṣak* 'informer' is found elsewhere only in the Old Persian in Aramaic *gwšk-* 'a government official' (see s.v. *gva*).

It is satisfactory therefore to adduce here the Georgian *hasr-i* (10th century), later *asr-i* 'thinking', with derivative *asreba*, *asroba*, *mohasreba* 'to think', and verbal preterite *asra*. 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 ἄκνοϛ 'doubt' may be traced to the *o-* grade to a base *ak-*, as IE *ak-* and *ok-* occur in the base *ak-* 'to sharpen' (Pok. 18-22). This *ak-* may then stand beside *aḡ-*, as IE *pak-* beside *paḡ-* 'to be firm'. Then here belongs also Germanic Gothic *aha* 'mind' for Greek νοῦϛ; *ahjan* 'to think' for Greek νοῦτζεω; 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 2713, see s.v. *nyaka-*, from base *nai-* 'to thicken', with *pu-* from *pā-*, from *pa-*.

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